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ANTHOLOGIE DE ZĀDSPRAM

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IN MEMORIAM MARIJAN MOLÉ (1924 - 1963)

AVANT-PROPOS

Dans une lettre datée du 1er septembre 1953, M. Molé écrivait au Père J. de Menasce :

«.... Ne pourrait-on songer à dresser dès maintenant un plan de publication des textes pehlevis, peut-être en liaison avec l'Institut de Téhéran ? Vous m'avez mentionné une fois la possibilité d'une réédition phototypique du ZS d'Anklesaria ; une édition en transcription suivie d'une traduction et d'un commentaire pourrait fort bien l'accompagner».

Molé en effet, qui s'intéressait à l'ensemble de la littérature pehlevie, et en avait traduit pour lui-même une bonne partie, avait laissé dans un gros cahier une traduction littérale du Zādspram, du début à la fin, mais c'était un «premier jet», comme le reconnaissait cet auteur au commencement de la même lettre, en écrivant qu'il avait fait une «traduction toute provisoire du Zātsprām». Le Père de Menasce m'avait proposé de publier ce *Nachlass*, mais j'ai estimé qu'il y aurait un trop grand travail de révision, qui pourrait aussi bien déformer ce que Molé eut désiré offrir, pour répondre à la suggestion de mon maître. Mais comme j'avais expliqué ce texte important à mon séminaire et que je savais qu'Ahmad Tafazzoli en avait également une connaissance très approfondie, nous avons uni nos efforts dans une collaboration très étroite qui, si elle n'implique pas l'Institut Français de Téhéran comme le souhaitait Molé, est en tout cas un bel exemple d'amitié irano-française. A. Tafazzoli a pu bénéficier de deux missions du C.N.R.S., en été 1990 et 1991, grâce auxquelles nous avons confronté nos transcriptions et traductions : que cet organisme, pour son aide à la recherche, trouve ici l'expression de notre gratitude.

A. Tafazzoli a préparé lui-même le nouveau texte critique en caractères pehlevis, et l'apparat critique qui l'accompagne. Tout le glossaire a été compilé par mes soins. Les notes du commentaire sont le fruit d'un travail conjoint comme tout le reste.

Ce travail n'aurait pas atteint le degré de perfection qu'on pourra, j'espère, lui reconnaître, sans l'immense compétence de Tafazzoli, tant dans le domaine de la philologie iranienne que dans celui de la culture persane classique. La publication de ce texte répond, certes après une quarantaine d'années, au vœu d'un remarquable chercheur, trop tôt disparu, et à la mémoire duquel nous dédions ce livre.

Philippe GIGNOUX

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ABRÉVIATIONS

av.	avestique
AAASH	Acta Antiqua Academiae Scientiarum Hungaricae
adj.	adjectif
AI	Acta Iranica
AION	Annali dell'Istituto Universario Orientale di Napoli
AIr.Wb.	v. Bartholomae
AWN	Ardā Wirāz Nāmag
BS(O)AS	Bulletin of the School of (African and) Oriental Studies
CII	Corpus Inscriptionum Iranicarum
CMC	v. Molé
col.	colophon
c.r.	compte rendu
CRAIBL	Comptes-Rendus de l'Académie des Inscriptions et Belles-Lettres
DD	*Dādestān ī dēnīg*
DKM	*Dēnkard*, éd. Madan
Gloss.WZ	v. Bahar
Gr.Bd.	*Grand Bundahišn*
IIJ	Indo-Iranian Journal
IN	v. Justi
IPNB	Iranisches Personennamenbuch
IsMEO	Istituto Italiano per il Medio ed Estremo Oriente
JA	Journal Asiatique
JSAI	Jerusalem Studies in Arabic and Islam
m.pers.man.	Moyen-perse manichéen
MSS	Münchener Studien zur Sprachwissenschaft
n.	nom
n.d.l.	nom de lieu
n. pr.	nom propre
pl.	pluriel
PUF	Presses Universitaires de France
RHR	Revue de l'Histoire des Religions
SBE	The Sacred Books of the East
StIr	Studia Iranica
TPS	Transactions of the Philological Society
vb.aux.	verbe auxiliaire
WZ	Wizīdagīhā ī Zādspram
ZZD	v. Zaehner

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INTRODUCTION

Zādspram, fils de Gušn-Jam [1], qui est nommé dans le *Bundahišn*, a vécu à la fin du 9e siècle sans qu'il soit possible d'en préciser les dates. Son père, dit-on, avait quatre fils, et aurait eu pour ancêtre le fameux Mowbad Ādurbād ī Mahraspandān [2] qui vécut sous Šāpūr II (309-379). Le fait que le père de Zādspram ait été mentionné dans différents ouvrages, non seulement dans les *Épîtres de Manuščihr* mais aussi dans le *Mādayān ī hazār dādestān*, à côté de nombreux commentateurs [3], montre bien la grande effervescence religieuse dans le mazdéisme de cette époque, et le très grand nombre de dastours talentueux, dont les opinions parfois divergentes transparaissent à travers toute la littérature pehlevie tardive.

Outre les *Wizīdagīhā*, Zādspram aurait écrit, comme il l'écrit lui-même [4], un ouvrage malheureusement perdu, sur «l'énumération des races» (nibēg ī tōhmag ī ōšmurišnīh), ce qui atteste l'intérêt de cet auteur pour la zoologie, qui est le principal sujet de ce troisième chapitre, comme pour l'anatomie et la médecine qu'il développera très largement dans les chapitres 29 et 30. Mais Zādspram est bien connu aussi à travers la controverse qui le met en scène dans les *Épîtres de Manuščihr*, son propre frère, grand prêtre du Fārs et du Kirmān, rigoriste et traditionnel en matière de purification légale, et reprochant à Zādspram d'introduire une simplification dans la cérémonie du *baršnūm*, notamment dans l'une des trois lettres qui lui fut adressée en propre. Zādspram avait été en quelque sorte dénoncé par les fidèles indignés de sa communauté de Sīragān (Šīrjān). Son «modernisme» nous semble au contraire tout à son honneur, mais cette querelle des Anciens et des Modernes fut motivée par la situation difficile où se trouvèrent les Mazdéens dans un environnement islamique plus ou moins hostile, dans les premiers siècles de l'Hégire. Cette controverse peut en tout cas être située précisément dans le temps, puisque la 3e lettre de Manuščihr est datée de 881.

[1] Le patronyme a été lu aussi Juwānjam, ce qui est possible mais moins satisfaisant d'un point de vue sémantique, comme certains auteurs l'ont fait : cf. Mary BOYCE, *Middle Persian Literature*, Handbuch der Orientalistik, 1 Abt., 4 Bd., 2 Abschn., Lief. 1, Leiden-Köln, 1968, p. 41, où elle cite le texte selon la division maintenant abandonnée de West.

[2] Cf. l'édition d'Anklesaria 1964, introduction p.1, et le tableau généalogique p. xv. Mais on laisse de côté le problème de l'ascendance de notre auteur, car ces listes de personnages, comparables aux chaînes de transmission dans la Bible ou en Islam, suscitent en moi quelque doute quant à leur fiabilité. Anklesaria en tout cas en discute suffisamment dans le détail.

[3] Ph. Gignoux a inventorié ces personnages et tenté de distinguer leurs opinions divergentes dans un article à paraître dans un ouvrage collectif du Centre d'étude des religions du livre, intitulé *La controverse et ses formes*, Éd. du Cerf, Paris, 1994.

[4] Dans le chapitre 3, 57.

Le contenu des Wizīdagīhā (= WZ).

Comme l'a bien noté Mary Boyce [5], l'"Anthologie de Zādspram" qui peut avoir été écrite par un seul homme, semble manifester plus d'unité et de cohérence que le traité parallèle du *Bundahišn*, plus encombré de répétitions par suite de rédactions successives et témoignant de traditions différentes. Mais, quoi qu'il en soit, la confrontation des deux textes, dont il sera souvent fait référence dans les notes de cette édition, a permis, mieux que dans les traductions précédentes, de résoudre non seulement des difficultés d'ordre linguistique, mais aussi de clarifier de nombreux points ou détails de doctrine.

Le livre est à la fois un bon témoin de la cosmogonie et de la pensée mazdéenne, mais l'auteur semble avoir aussi largement puisé dans ce qui était devenu, au cours des siècles de la monarchie sassanide, un héritage dans le monde iranien, à savoir les données de la philosophie grecque, de la gnose, du manichéisme en particulier, mais aussi de la médecine ou de l'astrologie gréco-chaldéenne, sans compter les influences venues de l'Inde ou de plus loin à l'est. Cela ne doit pas nous étonner puisque le texte n'a pu être rédigé qu'au 9e siècle, ce qui l'a fait qualifier de «témoin du syncrétisme mazdéen tardif» [6].

Si des références à l'Avesta et au Zand sont évidemment présentes dans notre texte, mais comme souvent difficilement repérables, son principal intérêt réside dans les conceptions, étroitement dépendantes, sur la création et la fin du monde, dans l'analyse du composé humain, dans l'ancienne mythologie iranienne, enfin dans les légendes sur Zoroastre qui sont probablement le résultat de développements tardifs [7], car le Mazdéisme, comme les autres grandes religions, ne pouvait se passer de posséder sa propre hagiographie.

a) Le thème de la création du monde est largement développé (chap. 1 à 3) : il est illustré non seulement par un schéma septénaire qui paraît [8] satisfaire à la fois à l'astrologie et à la tradition biblique, mais il est aussi complété par le savoir encyclopédique de l'époque, relatif à la géographie, présentée de façon mythique (avec le déplacement bien connu des sites orientaux à l'ouest de l'Iran), avec un essai de classification des espèces

[5] Middle Persian Literature, 1968, p. 42.

[6] Ph. Gignoux, *Transition Periods in Iranian History*, Studia Iranica, Cahier 5, 1987, p. 59-72.

[7] Voir maintenant les textes rassemblés et traduits par J. Āmūzgār et A. Tafazzoli, *Osture-ye zendegī-ye Zardošt*, Tehrān, 1370/1992.

[8] Cf. Ph. Gignoux, "Hexaéméron et Millénarisme : Quelques motifs de comparaison entre Mazdéisme et Judaïsme", *Irano-Judaica II*, ed. by S. Shaked and A. Netzer, Jerusalem, 1990, p.72-84.

animales qui dérouterait la science moderne mais qui a sa propre logique. L'orthodoxie mazdéenne est sauve, en ce qui concerne le récit du combat cosmique et de l'organisation de ses différentes phases par Ohrmazd, quoique, comme il a été aussi noté, l'auteur ne semble pas très éloigné d'épouser les thèses du millénarisme [8].

b) Le plus intéressant, peut-être, dans cette *Anthologie*, consiste dans les derniers chapitres (34 et 35), consacrés à l'eschatologie, car les événements de la fin du monde et sa Rénovation, c'est-à-dire le retour à l'âge d'or et au paradis originel, correspondent exactement, quoique selon une séquence inversée, à ceux du commencement de la création, y compris pour le couple primitif de l'homme et de la femme, qui retrouveront leur forme en quelque sorte soudée, une conception qui semble, quoique implicitement, prendre en compte un vieux mythe de l'humanité, celui de l'androgyne. Là aussi, l'astrologie n'est pas absente de la pensée de Zādspram, car il décrit douze formes originelles ou prototypes célestes (qui peuvent correspondre aussi aux formes idéales de Platon constituant l'âme du monde), au sein d'un dualisme bien affirmé puisqu'elles constituent aussi le monde d'Ahriman, et il décompose les *Amesha Spentas* en douze qualités, d'après une exégèse populaire de leurs noms.

La spéculation astrologique, à travers le nombre des planètes et des signes du Zodiaque, semble, plus que dans les autres traités pehlevis, avoir imprégné la pensée de Zādspram. Prenons simplement pour exemple les occurences des heptades qui, le plus souvent, ne semblent pas nécessaires, sinon pour répondre à l'exigence du nombre sept : chap. 1, 4 (les sept créations) ; 1, 25 (*idem* : le feu est à part parce qu'il est présent dans les six autres éléments, à la ressemblance d'Ohrmazd par rapport aux six Amesha Spenta) ; 2, 11 (soleil et lune planétaires et les cinq planètes) ; 3, 33-35 (les sept portions de la terre) ; 4, 13 (sept frères) ; 8, 16 (sept sorciers) ; 10, 19 (loi des sept pays, manteau fait de sept peaux contenant le *xwarrah* des sept Amesha Spenta) ; 14, 1 (gens âgés de 70 ans) ; 14, 2 (sept individus au bord de l'eau) ; 17, 1 (les sept petits de la chienne) ; 21, 8 (assemblée des sept Amesha Spenta) ; 23, titre (les sept entretiens en sept lieux différents) ; 25, 5 (Zoroastre aura 77 ans) ; 28, 3 (les 21 mots de l'*Ahunwar* et les 21 *nask* sont un multiple de sept) ; 30, 4 (le solide a sept couches) ; 30, 5 (les sept planètes) ; 30, 50 (les sept créatures de ce monde sont divisibles en douze, cf. 34, 20) ; 35, titre (l'union des sept) ; 35, 1 ("nous sommes sept") ; 35, 4 (le nom des sept) ; 35, 5 (les sept divisés en douze) ; 35, 7 (les sept Amesha Spenta et les sept souverains) ; 35, 14 et 17 la Rénovation sera faite par sept hommes).

c) Entre les deux pôles de l'histoire du monde, les deux chapitres (29 et 30) sur la composition de l'être humain constituent sans doute un document unique et irremplaçable dans toute la littérature pehlevie, tant par son originalité que par sa précision et son exhaustivité. L'anthropologie semble intégrer ici à la fois la connaissance des catégories platoniciennes et les données anciennes du mazdéisme (avec la multiplicité des termes relatifs à la partie spirituelle de l'homme) dont la plus originale est sans doute la division de l'âme (*ruwān*) en trois : l'âme dans le corps, l'âme à l'extérieur (ou l'âme qui est en chemin) et l'âme dans le monde céleste. Cette distinction pourrait bien être une trace d'idéologie chamanique.

Le rôle du feu dans l'anatomie humaine n'est pas forcément une idée iranienne, mais bien une conception platonicienne [9]. Cela entraîne l'auteur à présenter une véritable théorie médicale, celle de son temps, en expliquant le fonctionnement de la circulation sanguine, de la digestion, aussi bien que de la conception et du développement de l'embryon. F. SOHN, en spécialiste de la médecine, a fourni une traduction allemande et un large commentaire de ce traité médical, non sans des erreurs de détail, excusables certes en raison des difficultés de cette partie du livre que nous espérons avoir résolues pour la plupart [10]. La mort du corps et la survie de l'âme sont traitées enfin sur le mode philosophique propre aux mazdéens.

d) Enfin une série de petits chapitres (5 à 20) se rapporte à la "légende" de Zoroastre, aux miracles qui le sauvèrent de ceux qui, dès son plus jeune âge, voulurent attenter à sa vie, et aux vertus dont il fit preuve par la suite à l'âge mûr, enfin à ses entretiens avec Ohrmazd.

Il n'est pas possible de rendre ici toute la richesse d'un ouvrage qui, mieux que dans le *Dēnkard*, souvent constitué de brefs résumés, est à lire globalement et attentivement. Il semble qu'avec un tel livre, l'on n'ait pas trop perdu de la tradition zoroastrienne authentique du haut Moyen Age : l'historien des religions comme l'historien des sciences devraient trouver là un matériel substantiel. Nous pensons que notre traduction serre de près le texte, tout en étant lisible, mais sans le gloser comme on l'a souvent fait.

[9] Cf. Gignoux, Transition Periods... p. 67.

[10] Voir la bibliographie. Une recherche par rapport à la médecine de l'époque, connue entre autres à travers un traité syriaque anonyme, publié par Budge, reste à faire. Elle va être entreprise par des chercheurs du *Centre d'étude des religions du livre* de l'École Pratique des Hautes Études, Section des sciences religieuses.

Les manuscrits

Notre édition est basée sur le manuscrit K 35 publié en facsimilé [11] et sur l'édition de B.T. Anklesaria [12], celle-ci étant basée sur trois manuscrits, K 35, BK et TD. Le manuscrit K 35 est un codex actuellement conservé à la Bibliothèque Royale de Copenhague. C'est un manuscrit incomplet qui, dans son état actuel, consiste en 181 folios, mais dont il manque les folios 1 à 71 au commencement et le folio 255 et les suivants à la fin. Le texte du *Wizīdagīhā* s'y trouve du folio 233v à 254v (chap. 23.2). Il manque aussi un colophon. On ne connaît donc pas sa date. Mais selon l'opinion de West, le manuscrit BK, qui porte un colophon indiquant la date du 27.5.941 A.Y. (= 19.3.1572) et le nom du copiste comme Marzbān Frēdōn Wahrām Rostahm Bundār, est une copie fidèle du manuscrit K 35 quand il était complet. Ce colophon aussi a dû être fidèlement copié de ce manuscrit. Ainsi le nom du copiste et la date de BK devraient-ils être valables pour K 35 [13].

Le codex BK était auparavant en possession de Bulsara, mais il est à présent conservé dans la Bibliothèque du Cama Oriental Institute à Bombay (manuscrit n° R 400) [14]. Il contient le texte du *Wizīdagīhā* jusqu'au chapitre 34, 26, ses dix derniers folios étant perdus [15]. Ce manuscrit n'étant pas à notre disposition, nous avons utilisé les variantes données par Anklesaria dans les notes de son édition, mais seulement pour la portion qui manque dans K 35, c'est-à-dire du chap. 23, 2 à 34, 26.

Le troisième manuscrit du *Wizīdagīhā* est le codex TD (appelé aussi TK ou T par West) qui contient 227 folios, et dont il manque 70 folios au commencement et 15 à la fin [16]. Il possède un colophon à la fin du chapitre

[11] *Codices Avestici et Pahlavici Bibliothecae Universitatis Hafniensis*, vol. IV, The Pahlavi Codex K 35, Second Part, with an introduction by Arthur CHRISTENSEN, Copenhagen, 1934.

[12] *Vichitakiha-i Zatsparam*, Part 1, by B.T. Anklesaria, Bombay, 1964. Le texte avait été imprimé pour la première fois en 1943 à Bombay, mais tous les exemplaires furent détruits dans un incendie, sauf quelques-uns à la disposition des savants parsis et européens (voir Anklesaria, *o.c.*, Foreword). Le texte de la première édition, nous semble-t-il, est mieux imprimé et contient moins de fautes.

[13] E.W. WEST, *Sacred Books of the East*, vol. V, Oxford, 1882, Introduction pp. XLVIII-XLIX ; vol. XVIII, Introduction pp. XV-XVI ; A. CHRISTENSEN, *o.c.*, Part I, Introduction pp. 5-6.

[14] A. TAFAZZOLI eut l'occasion de jeter un coup d'oeil sur ce ms. au mois de février 1993, par l'intermédiaire du Dr. K. Jamasp-Asa.

[15] WEST, *SBE*, vol. V, Introduction p. XLIX ; ANKLESARIA, *o.c.*, Introduction p. L et p. 142 note 7. On trouve une bonne description de ce codex par B.N. DHABHAR, *The Pahlavi Rivâyat*, Bombay, 1913, Introduction p. 12.

[16] Le dernier folio est 297v (chap. 35,60). Voir ANKLESARIA, *o.c.* p. 166.

33 du *Wizīdagīhā* où le nom du copiste est mentionné comme Gōbedšāh Rostom *Bundar [17] Šāhmardān. Ce codex n'a pas de date, mais la comparaison de la généalogie de Gōbedšāh [18] avec celle de Marzbān, copiste de BK (ou K 35), a permis à West [19] de conclure que celui-là était un grand-oncle de Marzbān. Ainsi West propose-t-il la date approximative de A.H. 900 (= env. 1530). Toutefois il n'est pas certain si ce manuscrit a été écrit par Gōbedšāh ou si sa copie a été recopiée à une date plus récente par un autre copiste qui a fidèlement reproduit le colophon de celui-là. Quoi qu'il en soit, la comparaison entre les variantes de TD, telles qu'elles sont données dans les notes de l'édition d'Anklesaria, et celles de K 35 nous a amenés à la conclusion que dans l'ensemble, K 35 est plus correct et plus fidèle. TD est pourtant le manuscrit le plus complet du *Wizīdagīhā* (du commencement au chap. 35, 60).

Dans l'apparat critique, on n'a pas toujours noté l'addition ou l'omission de *W* et *Y*, car ils sont employés arbitrairement dans les manuscrits pehlevis.

On a gardé, pour la commodité de l'usage, la division du texte en chapitres et paragraphes adoptée par Anklesaria.

NOTES LINGUISTIQUES

On observe certaines particularités linguistiques dans le *Wizīdagīhā* :

1) alternance *a/o* :

ʾpwhš- / aboxš-/ "avoir compassion" : 4.17, 18, 20 ; 14 (titre) ; 17 (titre). Cf. *ʾphššn'* : 15.1.
ʾwštwl / uštor / "chameau" : 3.59, 60 (cf.TD *ʾwštl*).
bwcšktwm / bozešktom / "très guérisseur" : 8.3.
gwmbwt' / gumbod / "coupole" : 29.3, 7 (cf. *gumbad*).
pʾtwplʾh / pādofrāh / "punition" : 1.17 (cf. *pādifrāh*).
spwncgl / sponjagr / "nom de démon" : 3.17.
wtwlt' / widord : "passer, mourir" : 2.9, 13, 22, etc...

2) alternance *a/e* [20] :

ʾpgyn- / abgen- "jeter" : 26.2.
glcyng / Garzeng / "Cancer" : 3.7 (cf. *glcng* : 2.21).

[17] Écrit *bʾndʾl*.

[18] Il fut probablement aussi le copiste de TD 1 (*Grand Bundahišn*).

[19] WEST, *SBE*, vol. V, Introduction pp. XXXII-XXXIII ; vol. XVIII, Introduction pp. XVI-XVII ; vol. XLVII, Introduction pp. XVI-XVII et p. 2, Observation ; ANKLESARIA, *o.c.*, Introduction pp. LXVI, CXV et 134. T.D. ANKLESARIA, *The Dātistān-i Dinik*, Part 1, Bombay, [1911], Préface, donne la date de 1510-1530.

[20] Pour une tendance pareille en parthe man., cf. *ʿynjʾm*, *ʿsqyd*. Voir I. GOLDITZ, "Brüchstücke manichäisch-parthischer Parabelsammlungen", *AOF* 14, 1987, p. 280.

lwcyn / rōzen / "fenêtre" : 26.2 (cf. *lwcn'* : 26.4).
plgyn- / pargen- / "disséminer" : 3.56 (cf. *plgndk'*).
<w>zyndynytn'/wizendēnīdan/ "faire trembler" : 3.27.

3) persianismes :

- l'emploi de *pad* au lieu de *be* : 2.22 (*pad ō... mad*), ou *be* au lieu de *pad* : 2.21 (*be bālist rāy*).
- l'emploi de *rāy* pour indiquer l'objet direct (1.5).
- la déclinaison du verbe transitif passé comme intransitif : *xwāst hēnd* (13.1) ; *ayāft hēm/hēnd* (8.7, 9).
- l'emploi du verbe *šaw* "aller" au sens de "devenir" (29.4).

TRANSCRIPTION ET TRADUCTION

Ēn ayādgār <ī> nibištag wizīdagīhā ī Zādspram ī Gušn-ǰamān xwānēnd šnāyišn dādār Ohrmazd amahraspandān hamāg yazdān mēnōgān ud yazdān gētīgān. gōwišn ī hērbed Zādspram ī Gušn-ǰamān +ī nēmrōz

CHAPITRE 1

Abar gumēzišn ī Spenāg Mēnōg ud Gannāg Mēnōg

(1) Hād pad dēn ōwōn paydāg kū rōšnīh azabar ud tārīgīh azēr u-šān mayānag ī har dō [2] wišādagīh būd.

(2) Ohrmazd andar rōšnīh ud Ahreman andar tārīgīh ud Ohrmazd <az> astīh ī Ahreman madan-iz ī ō pahikār āgāh Ahreman az astīh ī rōšnīh <ud> Ohrmazd nē āgāh būd.

(3) Ahreman andar tam ud tārīgīh ō frōd kustān hamē raft did handāzišnīg ul ō abar āmad u-š tēx-ē ī rōšnīh frāz dīd ud ǰud-gōhrīh ī awiš rāy tuxšīd kū awiš rasēd u-š ham-ōwōn padiš andar kāmgārīhēd čiyōn pad-iz tārān.

4) ka frāz ō wimand mad Ohrmazd abāz dāštan ī Ahreman az xwēš šahr rāy frāz ō ham-rānīh mad u-š pad abēzag gōwišn <ī> yazdīg stardag kard u-š abāz ō tam abgand pāsbānīh az druz rāy mēnōgīhā andar ō +bālist mēnōg <ī> āsmān āb [3] zamīg {āb} urwar gōspand mardōm ud ātaxš brēhēnīd u-š sē hazār sāl dāšt.

(5) Ahreman-iz andar tam abzār hamē ārāst ud pad sar ī sē hazār sāl abāz ō wimand āmad padistād ud drāyīd kū zanēm tō zanēm dāmān ī tō {rāy} dām <ī> dād +mēnōg tō kē Spenā(g) Mēnōg hē harwisp pad ān be murnǰēnēm.

(6) Ohrmazd pāsoxēnīd kū nē druz harwisp-kardār hē.

(7) did Ahreman padistād kū be hāzēm harwisp axw ī astōmand ō a-dōstīh ī tō ud ō dōstīh ī man.

(8) Ohrmazd pad mēnōg-xradīh dīd kū ān-iz ī Ahreman padistād tuwānīg pad kardan agar nē brīnōmand [4] zamānag ī kōxšišn.

(9) u-š be az-iš zamān be ō ayārīh xwāst čē-š dīd kū Ahreman pad mayānǰīgīh ī ēč +rōšnān abar nē ēstēd. zamān ast har dōān pad ham-ayārīh ud rāst rāyēnīdārīh awiš niyāz.

On appelle cet aide-mémoire écrit l'Anthologie de Zādspram fils de Gušn-ǰam.
Louange au Créateur Ohrmazd, aux Ameshas Spentas, à tous les dieux *mēnōg* et *gētīg*.
Paroles de l'hērbed Zādspram fils de Gušn-ǰam, (originaire) du sud.

CHAPITRE 1

Sur l'état de mélange du Bon Esprit et du Mauvais Esprit

(1) Il est ainsi révélé dans la Religion que la lumière (était) au-dessus et la ténèbre au-dessous, et entre les deux il y avait un espace ouvert. (2) Ohrmazd (se trouvait) dans la lumière, Ahreman dans la ténèbre, et Ohrmazd connaissait l'existence d'Ahreman et (savait) aussi qu'il viendrait (le) combattre, (mais) Ahreman ne connaissait pas l'existence de la lumière et d'Ohrmazd. (3) Ahreman vivait dans les ténèbres, dans les régions inférieures, alors il monta, par hasard, vers les régions supérieures, et il vit un rayon de lumière ; et en raison de la différence de nature par rapport à la sienne, il s'efforça de l'atteindre, et d'avoir le pouvoir sur elle de la même façon que sur les ténèbres.

(4) Quand il arriva à la limite, Ohrmazd, en vue de repousser Ahreman de son propre royaume, se présenta à la bataille, et par une parole pure et divine, il le confondit et le rejeta dans la ténèbre. En vue de se protéger de la Druz, il créa dans l'état *mēnōg* au (lieu) le plus élevé, le *mēnōg* du ciel, de l'eau, de la terre, des plantes, du bétail, de l'homme et du feu, et il (les) conserva pendant trois mille ans.

(5) Ahreman aussi préparait dans la ténèbre des moyens. À la fin des trois mille ans, il revint à la limite, et menaça en disant : «Je te frapperai, je frapperai tes créatures, les créatures que tu as créées dans l'état *mēnōg*, toi qui es le Bon Esprit, je détruirai tout avec cela».

(6) Ohrmazd répondit : «Non, ô Druz, tu n'es pas tout-puissant !».

(7) De nouveau Ahreman (le) menaça : «Je pousserai tout être osseux à te haïr et à m'aimer».

(8) Ohrmazd dans (sa) sagesse ménogienne vit que Ahreman était capable de faire cela même qu'il avait menacé (d'accomplir), si le temps du combat n'était pas limité.

(9) En conséquence il appela à l'aide le Temps, car il voyait qu'Ahreman ne serait d'accord avec le jugement d'aucun luminaire. Le temps est pour les deux (parties) et il est nécessaire pour la coopération et un équitable arrangement,

(10) u-š pad sē zamān kard ī har zamān-ē sē hazārag.

(11) Ahreman abar ēstād.

(12) Ohrmazd dīd kū ka Ahreman parwastag kardan nē šāyēd hamē ka xwāhēd abāz ō xwēš +buništ ī tārīgīh šawēd abzār ī wēš ārāyīhēd a-frazām pahikār bawēd u-š pas az zamān +kardan ahunawar frāz srūd.

(13) u-š pad ahunawar sē ēwēnag awiš nimūd.

(14) fradom kū har tis ān frāron {ī} Ohrmazd kām.

(15) az ēn paydāg kū ka ān ī frārōn {ī} Ohrmazd kām paydāg kū tis ast ī nē andar kām ī [5] Ohrmazd a-čārīg az +buništ-ē ī ǰud-gōhr.

(16) dudīgar ēn kū kē ān kunēd ī Ohrmazd kām ā-š mizd ud pādāšn xwēšig. ōy kē nē ān kunēd kē Ohrmazd kām u-š puhl ud pādifrāh +xwēšig.

(17) az ēn nimāyīhēd kirbakkarān mizd ud wināhgārān pādofrāh ud mādayān ī wahišt ud dušox az-iš wizārīhēd petyāragōmandīh.

(18) sidīgar nimūd kū xwadāyīh ī Ohrmazd ōy abzāyēnēd ī ō driyōšān <srāyišn dahēd>.

(19) u-š nimūd kū ast-xīrān ō niyāzīg-xīrān ayār bawišn čiyōn āgāh-dahišnān ō an-āgāhagān hammōxtan tuwānīg-xwāstagān ō niyāzīg-xwāstagān rādīhā +dādan ī +xwad [6] +frayād-dastīh ī Ohrmazd dāmān ēk ō did andar kōxšišnīg ardīg.

(20) čiyōn frašgirdārīh pad ēn sē tis šāyēd būdan.

(21) ast fradom rāst-dēnīh ī xwad āstawānīh ī abar dō-+buništīh pad ān ristag ud brahm kū Ohrmazd hamāg wehīh ud a-wattarīh u-š kām wisp frārōn. Ahreman wisp wattarīh ud a-wehīh.

(22) dudīgar ēmēd ī mizd <ud> pādāšn ī kirbakkarān bīm ī az puhl <ud> pādifrāh ī bazakkarān ud tuxšīdan ī pad kirbag <ud> pahrēxtan ī az wināh.

(23) sidīgar ham-ayārīh +būdan ī dāmān ēk abāg did ud az ham-ayārīh ham-spāhīh az ham-spāhīh pērōzīh ī abar dušmen bawēd ī +xwad frašgird.

(24) [7] pad ēn gōwišn stard būd abāz ō tam ōbast.

(25) Ohrmazd dām tanōmandīhā be ō gētīg dād fradom āsmān dudīgar āb sidīgar zamīg čahārom urwar ud panǰom gōspand šašom mardōm ud ātaxš andar wisp būd pargandag hāmist pad šaš gōhrag ī har gōhrag-ē drang ī pad abar dādan and būd guft ēstēd čand mīǰ-ē ī ka ēk pad did frōd nihēnd.

(10) et (Ohrmazd) le divisa en trois périodes, chaque période (étant) de trois millénaires.

(11) Ahreman fut d'accord.

(12) Ohrmazd vit que, puisqu'il n'était pas possible d'encercler Ahreman, (car) chaque fois qu'il (le) voudrait, il retournerait à son fond ténébreux, beaucoup de moyens seraient préparés et que le combat serait sans fin ; alors après avoir fixé le temps, il récita l'Ahunawar.

(13) Et par l'Ahunawar il lui fut montré trois sortes (de choses).

(14) Premièrement, que tout ce qui est bien est la volonté d'Ohrmazd.

(15) De ceci il est clair que si le bien est la volonté d'Ohrmazd, il est clair qu'il y a une chose qui n'est pas selon la volonté d'Ohrmazd, inévitablement celle-ci (vient) d'un principe d'une substance différente.

(16) Deuxièmement, (il y a) ceci que, celui qui fait la volonté d'Ohrmazd, possédera récompense et rétribution, (mais) celui qui ne fait pas la volonté d'Ohrmazd, possédera châtiment et punition.

(17) Par là est manifestée la récompense des vertueux et la punition des pécheurs, et la raison d'être du paradis et de l'enfer, par laquelle s'explique l'aptitude à l'opposition.

(18) Troisièmement, il fut montré que celui qui [donne protection] aux pauvres accroît le royaume d'Ohrmazd.

(19) Il a montré que les riches doivent aider les nécessiteux, comme les gens instruits enseigner les ignorants, ceux qui (sont) riches de biens donner généreusement à ceux qui en ont besoin, c'est-à-dire le secours des créatures d'Ohrmazd, l'une à l'autre, dans une lutte énergique.

(20) Ainsi l'accomplissement de la Rénovation peut se faire par ces trois choses :

(21) Premièrement, la religion droite qui (est) elle-même profession de deux principes, de cette façon et manière qu'Ohrmazd (est) toute bonté et dénué de méchanceté, et sa volonté est tout bien, (tandis qu')Ahreman (est) toute méchanceté et dénué de bonté.

(22) Deuxièmement, l'espoir de la récompense et de la rétribution chez les vertueux, la crainte du châtiment et de la punition chez les pécheurs, et l'effort vers la bonne action et l'abstention du péché.

(23) Troisièmement, la collaboration des créatures, les unes avec les autres, et de l'aide mutuelle (résulte) une armée conjointe, de l'armée conjointe (résulte) la victoire sur l'ennemi qui est elle-même la Rénovation.

(24) Par ces paroles il [Ahreman] fut confondu et retomba dans la ténèbre.

(25) Ohrmazd créa les créatures avec un corps dans l'état *gētīg* : premièrement, le ciel ; deuxièmement, l'eau ; troisièmement, la terre ; quatrièmement, les plantes ; cinquièmement, le bétail : sixièmement, l'homme, et le feu était en tous, disséminé partout, tous comme six substances dont la

(26) sē hazār sāl dām tanōmand ud a-frāz-raftār būd xwaršēd māh <ud> starān ēstād hēnd andar +ō bālist a-wazišnīg.

(27) pad zamānag sar Ohrmazd nigerīd kū čē sūd ast ī az +dādan ī dām ka a-pōyišnīg a-rawišnīg a-wazišnīg u-š pad ayārīh ī spihr ud Zurwān dām frāz brēhēnīd.

(28) [8] ud Zurwān <nē> ādūg būd kū-š dām ī Ohrmazd rawāg kard be az rawāgīh ī Ahreman dām. čē buništān ēk ō did wizāyišnīg ud padīrag-ēstišnīg būd hēnd.

(29) u-š frazām-nigerīhā abzār-ē ī az xwad gōhr <ī> tārīgīh kē-š nērōg ī zurwānīg pad-iš paywastag ud pōst ēwēnag ī +wazagīg ud syā ud ādurestarēn frāz ō Ahreman burd.

(30) u-š pad frāz-barišnīh guft kū pad awēšān zay abāgīh Āz ēd ī tō be ǰōyēd xwad pad suy frōd mīrēd agar pad sar ī nō hazār sāl čiyōn-it +padistīd ud pašt abar kard ud zamān abar kard nē frazāmēnīd.

(31) pad ham zamān Ahreman az ham-zōrān hammis be ō star pāyag āmad.

(32) [9] bun ī āsmān ī pad star pāyag dāšt az ānōh frōd ō tuhīgīh āhixt ī +bērōn ī buništ ī rōšnān ud tārān ud gyāg ī ardīg kē-š tazišn ī har dōān pad-iš.

(33) u-š tārīgīh ī abāg xwēš +dāšt andar ō āsmān āwurd. āsmān ōwōn ō tam āhixt kū andarōn ī aškōb ī āsmān čand sē ēk-ē azabar star pāyag be rasīd.

CHAPITRE 2

Abar andar +āmadan ī Ahreman ō dām

(1) pad dēn ōwōn paydāg kū māh Frawardīn rōz Ohrmazd pad nēmrōz frāz ō wimand ī āsmān mad (2) āsmān ǰud-gōhrīh rāy ōwōn be tarsīd čiyōn mēš az gurg larzēd. Ahreman tābišnīg ud sōzišnīg pad-iš abar āmad.

(3) [10] pas ō āb mad ī azēr zamīg winnārd u-š tārīgīh <ud> ǰud-mizagīh abar burd.

(4) ud pad mayān zamīg abar āmad.

(5) čiyōn mār homānāg az sūrāg-ē abar āmad ud hamāg zamīg +wizandag andar ēstād ud ān widarg kū abar āmad xwad ast rāh ī ō dušox kē pad ān dwārēnd dēwān ud druwandān.

durée de création fut autant, est-il dit, que (le temps) d'abaisser l'une sur l'autre une paupière.

(26) Pendant trois mille ans, la création fut douée d'un corps mais sans mouvement. Le soleil, la lune et les étoiles se tenaient sans bouger dans la hauteur.

(27) À la fin de la période, Ohrmazd observa : «Quel est l'avantage de créer des créatures si elles (sont) incapables de courir, de marcher, de bouger ?». Et avec l'aide du Firmament et de Zurwān, il créa la création.

(28) Zurwān fut incapable de faire avancer les créatures d'Ohrmazd sans qu'avancent (aussi) les créatures d'Ahreman, car les Principes étaient préjudiciables et s'opposant l'un à l'autre.

(29) Et considérant la fin (des temps), il [Zurwān] remit à Ahreman un instrument de la même essence de la ténèbre auquel était liée la force de Zurwān et qui était comme la peau de grenouille, noire et couleur de cendre.

(30) Et en le (lui) remettant, il dit : «À l'aide de ces armes Āz dévorera ce qui t'appartient, et mourra elle-même de faim si, à la fin des neuf mille ans, tu n'accomplis pas ce que tu as menacé (de faire), après que le pacte a été fait et le temps déterminé».

(31) Sur le champ, Ahreman avec ses complices vint dans la sphère des étoiles.

(32) Il tira de là en bas dans le vide la base du ciel qui était placée dans la sphère des étoiles (vide), qui est externe au fondement des (régions) de lumière et à (celui des régions) de ténèbres, et le lieu du combat dans lequel tous deux s'attaqueront.

(33) Et les ténèbres qu'il tenait avec lui, il les emporta dans le ciel. Il a ainsi tiré le ciel vers les ténèbres, de sorte qu'à l'intérieur du toit du ciel la proportion d'un tiers parvint au-dessus de la sphère des étoiles.

CHAPITRE 2

Sur l'arrivée d'Ahreman dans la création

(1) Il est révélé dans la religion que, le mois de Fravardin, au jour d'Ohrmazd, à midi, (Ahreman) vint sur la limite du ciel ; (2) à cause de la différence de nature du ciel il eut peur, comme une brebis tremble (devant) le loup. Ahreman chauffant et brûlant (tout) survint dans le (ciel).

(3) Puis il vint vers l'eau qui est placée sous la terre et il lui infligea l'obscurité et un mauvais goût.

(4) Et il survint au milieu de la terre.

(5) Comme un serpent (qui sort) d'un trou, il survint et il y eut un tremblement de toute la terre, et ce passage par lequel il survint est le chemin même de l'enfer dans lequel se précipitent les démons et les damnés.

(6) pas ō urwar mad.

(7) čiyōn ēk bun būd kē-š bālāy čand pāy-ē ud an-azg a-pōstag ud tarr ud šīrēn u-š wisp sardag zōr ī urwarān andar čihr dāšt ud pad nazdīkīh ī mayānag ī zamīg būd ud pad ham zamān be hušk.

(8) pas ō gāw mad ī ēk-dād (9) čiyōn-iš bālāy čiyōn Gayōmard pad bār ī āb ī Dāitī mayānag ī zamīg ēstād u-š az Gayōmard {ī} dūrīh [11] čand bālāy ī xwēš būd. az-iz bār ī āb ī Dāitī pad ham paymān dūr būd. ud mādag spēd rōšn būd čiyōn māh. čiyōn petyārag abar mad Ohmazd mang ī bang-iz xwānīhēd pad xward dād ud pēš čašm be mušt kū tā-š az zanišn +bazag <ud> +an-āštīh kam bawēd. nizār ud wēmār būd pad dašn ālag ōbast ud widord.

(10) pēš az frāz madan ī ō Gayōmard — ast čiyōn sē nāy ī Zardušt bālāy būd rōšn būd čiyōn xwaršēd — Ohrmazd xwē brēhēnīd pad mard kirb ī pānzdah-sālag rōšn ī buland. u-š abar +frēstīd ō Gayōmard u-š xwē abar awiš +burd +and-iz drahnāy čand yatā ahū wairyō-ē abar gōwīhēd.

(11) [12] ka az xwē frāz būd u-š čašm abar dāšt +ā-š dīd gēhān ka tārīg būd čiyōn šab. pad hamāg zamīg mār +gazdum wazag ud was gōnag +xrafstarān čahārpāyān abārīg ēwēnag andarwāyīgān ōwōn ēstād hēnd ī hām zamīg mad (?) homānāg čand sōzan tēx nē mānd ī-š nē dwārišn ī xrafstarān pad-iš būd. mihr ī abāxtarīg pad ham-ǰuxtīh ī abāxtarīg māh ud {čahārān} panǰān abāxtarān <ud> was tār-kirbān pad čihr ud dēs ī Azdahāg andar wēhmīh ī andarwāy tazišn dāšt ud škeft būd xwānišn ud garrēnišn ī +mazanīgān.

(12) abdom be ō ātaxš mad ud tārīg dūd andar gumēxt.

(13) [13] Gōšurwan čiyōn xwad būd ruwān ī gāw ī ēk-dād ka gāw be widord az gāw bērōn āmad čiyōn ruwān-iz az widordān tan pad ān homānāg garzišn <ud> wāng ō Ohrmazd burd čiyōn ān ī hazārgānag spāh ka pad āgenēn abar garzēnd.

(14) Ohrmazd <ī> az pēš Gayōmard pāsbānēnīd abērtar tuwān būd +gumēxtagīh ī dāmān rāy az zamīg abar ō āsmān šud u-š Gōšurwan az pas garzān hamē šud u-š wāng burd kū-t sālārīh ī pad dāmān pad kē be hišt.

(15) ēn būd bālist pādixšāyīh ī Ahreman čē abāg wisp zōr ī-š būd be ō āhōgēnišn ī dāmān mad. u-š bun ī āsmān čand sē ēk-ē {ī} ō frōd rōn pad

(6) Ensuite il vint vers les plantes, (7) qui étaient comme une seule tige dont la hauteur est égale à un pied, sans branches et sans écorce, fraîche et douce. Et la force de toutes les espèces de plantes, elle l'avait dans sa nature et elle se trouvait presque au milieu de la terre. Aussitôt elle sécha.

(8) Puis il vint au bœuf, créé unique, (9) dont la hauteur était comme (celle de) Gayōmard. Il se tenait au bord de la rivière Dāiti, au milieu de la terre, et son éloignement de Gayōmard était égal à sa propre hauteur. De même il était éloigné du bord de la rivière Dāiti dans la même proportion. Et c'était une femelle blanche et lumineuse comme la lune. Quand l'adversaire survint, Ohrmazd lui donna à manger du jusquiame qui est aussi appelé "bang", et il le frotta devant (ses) yeux pour qu'à la suite du coup, (son) mal et (son) trouble fût moindre. Elle devint faible et malade, tomba sur le côté droit et mourut.

(10) Avant qu'(Ahreman) ne s'avance vers Gayōmard — sa hauteur était de trois lances de Zoroastre, il était lumineux comme le soleil —, Ohrmazd créa le sommeil sous la forme d'un homme de quinze ans, lumineux et grand. Et il envoya à Gayōmard et lui conféra le sommeil en une durée égale à celle de la récitation d'un Ahuna vairya.

(11) Lorsque (Gayōmard) se leva de (son) sommeil, et que ses yeux s'ouvrirent, il vit alors le monde qui était devenu obscur comme la nuit ; sur toute la terre, semblable à ? (*mad*), se trouvaient des serpents, des scorpions, des grenouilles et de nombreuses sortes de *xrafstars*, de quadrupèdes et d'autres espèces d'êtres aériens, à tel point qu'un pointe d'aiguille ne demeurait pas (sans) que les *xrafstars* ne se précipitent sur elle. Le soleil planétaire en conjonction avec la lune planétaire et les cinq planètes, et beaucoup d'êtres de corps sombres de l'apparence et de la forme d'un dragon dans l'étendue de l'atmosphère, allaient à l'attaque, et les cris et les rugissements des archi-démons étaient violents.

(12) Enfin il vint au feu et mélangea la fumée sombre au (feu).

(13) Gōšurvan, comme il était lui-même l'âme du bœuf créé unique, lorsque le bœuf trépassa, sortit du bœuf, comme l'âme (sort) du corps des morts, de la même façon il cria vers Ohrmazd en se lamentant, comme l'armée de mille (hommes) quand ils se lamentent ensemble.

(14) Ohrmazd qui était auparavant plus capable de protéger Gayōmard, (ensuite) à cause de l'état de mélange des créatures, monta de la terre dans le ciel, et Gōšurvan allait derrière lui en se lamentant, et il lui cria : «À qui as-tu abandonné la souveraineté sur les créatures ?».

(15) Ceci fut la plus haute domination d'Ahreman, car avec toute la force qu'il possédait, il vint pour souiller les créatures, et (Ahreman) fit la base du ciel dans la mesure d'un tiers qui fut abaissé, comme fortification principale, en sorte que (le ciel devint) tout sombre, sans lumière, ce qui est

+bunīg drubuštīh kard ōwōn kū hamāg [14] tārīg be az rōšnīh čē xwad būd andar +āmadan ī hamēstār dušmen andar kōxšišnīhā ī ō yazd.

(16) ud ēn ast padīrag frašgirdārīh čē mahist {ī} druz ka andar āmad abārīg har abzār <ī> az ham bun nērōg rōz rōz andar ānābišn ud frašgirdārīh ān ka dušmen ī {pad} andar āmad bowandag abāz dārīhēd.

(17) mayān ēn har dō kōxšišn {ī} gumēzag-rāyēnišnīhā.

(18) Ahreman <dawīd> kū-m bowandag mad pērōzīh čē-m škast āsmān ud āhōgēnīd pad tom ud tār u-m kard pad drubuštīh u-m āhōgēnīd āb u-m suft zamīg <ud> wināhīd pad tārīgīh u-m hōšēnīd urwar u-m margēnīd gāw u-m wēmārēnīd Gayōmard u-m padīrag +rōšnān winnārd tārān abāxtarān u-m grift šahr <ud> nē mānd kas andar razm az Ohrmazd nēmag be ēk mard kē ēwtāgīhā čē šāyēd kardan.

(19) [15] u-š abar frēstīd Astwihād abāg ē hazār uzwārdān yaskān ī xwad hēnd wēmārīh ī gōnag gōnag kū-š wēmārēnēnd ud margēnēnd Gayōmard u-šān nē windād čārag čē wizīr būd ī brīngar Zurwān pad bun andar +āmadan ī Ahreman kū abar ō sīh zamestān Gayōmard ī +tagīg ān ī gyān bōzišn frāz brēhēnēm.

(20) u-š pad spihr būd paydāgīh pad baxšišn ī az kirbag-ud-bazakkarān gumēzišn rāyēnišnān.

(21) u-šān pad ān čim tā uzīdag sīh sāl nē ayāft čārag čē pad bun ōwōn be dād kū Ohrmazd stārag zīndagīh tar dām nē xwēš-gōhrīhā be andar band ī rōšnān +būdan rāy ud Kēwān margīh +tar dām har dō pad bun ī dām pad xwēš bālist būd hēnd čiyōn Ohrmazd pad Garzeng pad ul āmadān ī Gyānān-iz xwānīhēd čē gyāg ast [16] ī-š zīndagīh pad-iš baxšīhēd. Kēwān pad tarāzūg pad +mēx ī azēr ī zamīg ī xwad zōr ī margīh pad-iš paydāgtar ud pādixšātar ud būdan ī har dō be bālist rāy Gayōmard pad xwēš zīndagīh be kard {būd}.

(22) tā sīh sāl Kēwān abāz ō bālist ī ast tarāzūg nē mad pad ān gāh ka Kēwān pad ō tarāzūg mad Ohrmad pad wahīg būd ī-š xwēš +nišēb ud abarwēzīh ī Kēwān abar Ohrmazd rāy Gayōmard pad hōy ālag +ōbast ud widord.

arrivé précisément dans la venue de l'adversaire et ennemi dans les combats contre Dieu.

(16) Et ceci est orienté vers l'accomplissement de la rénovation, car dès qu'est survenu le plus grand des *druzs*, tous les autres instruments qui (viennent) de la force du même principe, jour après jour, seront rejetés, et l'accomplissement de la rénovation, (c'est) cela : quand l'ennemi qui est survenu sera complètement empêché.

(17) Entre ces deux (événements), (il y a) le combat arrangé dans l'état de mélange.

(18) Ahreman [dit] : «La victoire m'est advenue complètement, car j'ai brisé le ciel et l'ai souillé de ténèbres et d'obscurité, et j'en ai fait une forteresse, et j'ai souillé l'eau, et j'ai percé la terre et l'ai corrompue par l'obscurité, et j'ai fait sécher les plantes, et j'ai détruit le bœuf, et j'ai rendu malade Gayōmard, et j'ai organisé contre les luminaires les planètes sombres, et j'ai pris le royaume (d'Ohrmazd), et il n'est resté personne dans le combat du côté d'Ohrmazd sauf un homme qui, seul, que pourrait-il faire ?».

(19) Et il envoya Astvihād avec mille maladies connues, qui sont elles-mêmes des maladies de toutes sortes, pour qu'elles rendent malade et fassent périr Gayōmard, mais elles n'en trouvèrent pas le moyen, car la décision appartenait au décideur Zurwān dès l'origine, au moment de la venue d'Ahreman, à savoir «pendant trente hivers, (pour) Gayōmard le fort, je décréterai que sa vie soit sauvée».

(20) Et (ce) fut dans sa sphère que se manifestèrent selon le décret des bienfaisants et des malfaisants, ses situations dans l'état de mélange.

(21) Et pour cette raison, jusqu'à l'écoulement de trente années, elles ne trouvèrent pas de moyens, car il a décrété à l'origine que l'étoile Jupiter est la vie sur les créatures, non pas par sa propre essence mais parce qu'il sert de lien entre les luminaires, et que Saturne est la mort sur les créatures. Tous deux ont été à l'origine de la création par leur propre apogée. Comme Jupiter était dans son ascendant, le Cancer, qui est appelé aussi la (Maison de) la Vie, car c'est un lieu dans lequel la vitalité est distribuée, Saturne était dans la Balance, dans la Polaire au-dessous de la terre, par laquelle la force même de la mortalité est plus manifeste et plus dominante. Et à cause de leur apogée à tous deux, Gayōmard continua de vivre par lui-même.

(22) Et pendant trente années, Saturne ne revint pas à (son) apogée qui est la Balance. Au moment où Saturne vint dans la Balance, Jupiter était dans le Capricorne qui est son périgée, et à cause de la victoire de Saturne sur Jupiter, Gayōmard tomba sur le côté gauche et mourut.

CHAPITRE 3

Abar padīrag-ēstišnīh ī ān āhōgēnišn ī Ahreman abar Ohrmazd dāmān burd

(1) ka hampadisārīg čiyōn-iš dāmān āhōgēnīd ēg-iš pad ān +hamdruzēnīdan xwēš wuzurg-dastīh nimūd.

(2) [17] čē čiyōn andarōn āsmān āmad ēg mēnōg ī āsmān artēštār homānāg ī *arwand kē ayōxšustēn zrēh paymōxt dārēd ī xwad ayōxšustēn āsmān hē pad burz wāng ud staft +xrōsišn guft ō Ahreman kū nūn ka andar āmad hē ā-t abāz nē hilēm be winnird tā ka Ohrmazd pērāmōn āsmān any drubuštīh-ē ī saxttar be winnārīd ī ašō-āgāhīhā xwānīhēd.

(3) u-š ašōān frawahr ī artēštārān pērāmōn ī ān drubuštīh aswārag ud nēzag-dast ōwōn be winnārd čiyōn wars abar sar pad homānāgīh ī zēndān-bānān kē az bērōn zēndān pāyēnd ud dušmen az andarōn parwast-sāmānān {ī}bērōn nē hilēnd āmadan.

(4) [18] pad ham zamān Ahreman kōxšīd kū abāz ō xwēš +bunag ī tārīgīh šawēd u-š widarg nē ayāft u-š gumān-sahišnīhā bīm ī az frazāmōmandīh ī nō hazār sāl <ud> sar +būdan ī frašgird pad čihr be ōšmārd.

(5) čiyōn gōwīhēd pad gāhān kū ēdōn-iz ān ī har dō mēnōg ō ham mad hēnd ō ān ī ōy fradom dahišn - kū har dō mēnōg ō tan ī Gayōmard mad hēnd — kē-z pad zīndagīh — Ohrmazd pad ēd kār kū tā-š zīndag +dārānd — kē-z pad a-zīndagīh — Gannāg mēnōg <pad ēd kār> kū tā-š be ōzanānd — kē-z ēdōn ān ast tā ō ān ī abdom andar axwān — kū mardōm-iz ī abārīg abar ō <ham> rasēnd — ud wattomīh ī druwandān — Ahreman druwandān rāy abaxšišn be dīd [19] — ēdōn ōy ī ahlaw pāšom-menišnīh ī Ohrmazd — ī ēmēd ī hamēīgīh.

(6) ēn būd fradom ardīg <ī> āsmān abāg Ahreman.

(7) čiyōn dudīgar ō āb mad ān ham rōz ī andar dwārist <andar> ābīg Garzeng kē āb-tōhmag Tištar ham ābīg <pad xwurdag> ī Azarag <ī Gyānān> xwānīhēd abr frāz dād pad rōz frōd-šudān paydāg čiyōn ul-āmadan ī dām rawāgīh Garzeng axtar būd ī ast axtar ī čahārom ābīg xwadāy <ud> rāyēnāg Tištar frēstag {māhīg} xwadāy ī <māh ī> čahārom ēd rāy čē Tīr māh čahārom māh ī az sāl ast.

(8) ud Tištar wād ō ayārīh xwāst u-š {u-š} Wahman ud Hōm pad parwānagīh ud Burz ī ābān-nāf pad [20] ham-+kārīh ud ardāy fraward pad paymāndārīh abāg ham-+kārīhist hēnd pad sē kirb wašt ī ast mard kirb gāw

CHAPITRE 3

Au sujet de la réaction contre la corruption qu'Ahreman infligea aux créatures d'Ohrmazd

(1) Comme (Ahreman) avait corrompu les créatures l'une après l'autre, par cette même malfaisance (?) il montra sa grande puissance.

(2) Car quand il vint à l'intérieur du ciel, le *mēnōg* du ciel, tel un vaillant guerrier qui a revêtu une armure en métal, qui est lui-même le ciel en métal, à voix haute et avec des cris violents, dit à Ahreman : «Maintenant que tu es venu, je ne te laisserai pas retourner», et il attendit jusqu'à ce qu'Ohrmazd eût arrangé autour du ciel une autre forteresse plus dure qui est appelée connaissance du juste.

(3) Et les *frawashis* des justes, guerrières autour de la forteresse, à cheval, la lance à la main, il les arrangea comme les cheveux sur la tête, à la ressemblance des gardiens de prison qui protègent la prison de l'extérieur, et ne laissent pas l'ennemi sortir, enfermé à l'intérieur de (ses) limites.

(4) Aussitôt Ahreman s'efforça de retourner dans son camp de ténèbres mais il ne trouva pas de passage, et avec des pensées de doute, il ressentit la peur de l'aboutissement des neuf mille ans et de la fin de la Rénovation dans la nature.

(5) Comme il est dit dans les Gâthâs : de même ainsi les deux *mēnōgs* sont venus ensemble à cette première création — c'est-à-dire les deux *mēnōgs* sont venus dans le corps de Gayōmard, — l'un pour la vie, — on considère que l'activité d'Ohrmazd est très vivante, — l'autre pour la non-vie, — le Mauvais Esprit [dans cette activité] jusqu'à ce qu'on le tue, — et ce qui sera ainsi jusqu'à la fin dans le monde, — c'est-à-dire les autres hommes se rencontreront — et la pire condition des méchants — Ahreman a vu la destruction pour les méchants, — de même Ohrmazd (a vu) pour les justes la meilleure pensée, c'est-à-dire l'espoir de l'éternité.

(6) Ceci fut le premier combat du ciel avec Ahreman.

(7) Lorsque en second lieu, (Ahreman) vint vers l'eau, le jour même où il se précipita, dans le Cancer aqueux, qui est d'essence aqueuse, Tištar, aussi aqueuse, (dans la Maison) d'Azarag qui est appelée la Vie, créa les nuages. Pendant ce jour, les descendants sont visibles comme les ascendants, la propagation des créatures est (due) au signe du Cancer qui est le quatrième signe, le seigneur aqueux, l'organisateur, Tištar l'ange (est) le seigneur du quatrième mois. C'est pourquoi le mois de Tīr est le quatrième mois de l'année.

(8) Tištar appela le Vent à l'aide et Wahman et Hōm comme guides, et Burz de la famille des eaux comme collaborateur, et les justes *frawashis* pour garder la mesure, (lui) furent associés. Il se changea en trois formes, la for-

kirb asp kirb pad har kirb-ē dah šab andar rōšnīh wazīd u-š sīh šab wārān pad zanišn ī xrafstarān abar hišt.

(9) ud sreškān būd hēnd ǰud ǰud wuzurg tašt kē āb abar āhanǰīhēd ud pad ān abar be zanīhist hēnd wispān xrafstarān be +nihang az wāyēndagān kē andar *dilag ī zamīg andar šud hēnd. (10) pas mēnōg ī wād pad mard ēwēnag pad zamīg paydāg būd rōšn buland u-š pad ēwēnag ī <mard> mōg-ē ī dārēn pad pāy dāšt (11) čiyōn gyān ka tan be ǰumbēnēd <ud> tan pad ham-zōrīh frāz-raftār bawēd ān [21] mēnōg ī wād <ī> andar čihrīg wād ī andarwāyīg frāz ǰumbēnīd hamāg zamīg ēw-kardagīhā wād frāz +wāyīd.

(12) u-š āb be mušt u-š be ō kustān ī zamīg abgand u-š zrēh ī Frāxkard az-iš būd ī dārēd sē ēk ī ēn zamīg u-š andar be dārišn ē hazār čašmag ī xānīgān ī war xwānīhēd ē hazār āb-xānīg kē-š āb az zrēh <ud> az war abar āyēd <ud> frāz awiš rēzīhēd.

(13) ud har war-ē ud har āb-xān-{ī}ē wuzurgīh ōwōn čand ka +aswār-ē ī tagīg pad asp-ē ī tāzīg pērāmōn hamē gardēd <ud> tazēd pad čehel rōz be ayābēd ī bawēd ē hazār nō sad frasang ī aɣrē ī har frasang {ī} kamist wīst hazār pāy.

(14) [22] pas ān xrafstarān {ī} murd hēnd ud wiš ī az-iš andar zamīg be gumēxt ān wiš be +zadan rāy Tištar andar zrēh frōd šud u-š Apōš dēw padīrag be tazīd.

(15) fradom ardīg stōwīh abar +nibard Tištar būd u-š abar +paywahīd ō Ohrmazd <ī> zōr ōwōn abar <ō> Tištar burd pad +yasn ud niyāyišn ud nām-barišnīh be mad zōr ōwōn abar ō Tištar čand dah asp ī gušn dah uštar ī gušn dah gāw ī gušn dah kōf ka abganēnd ud dah rōd ī +nāydāg ka pad āgenēn frāz ānayēnd.

(16) u-š pad stōwīh [23] be rānēnīd Apōš dēw u-š abāz dāšt az čašmagān ī zrēh u-š pad ǰām ud xumb ī paymānīg ī az frawahrān dāštan xwēškārīh čand wēšist āb abar āhixt ud čand škefttar pad zanišn abar wārānēnīd sreškān ī čand mard sar ud gāw sar meh ud keh.

(17) andar ān abr ud wārān būd +tazišn <ud> pahikafišn ī Tištar ud Ātaxš ī wāzišt pad hamēstārīh ī Apōš ud Sponǰagr. ātaxš ī wāzišt pad +ātaxšēn wazr be zad Sponǰagr andar +abrān dah rōz-šabān wārān būd u-š +pad-iš widāzīhist wiš ī xrafstarān pas wād be rānēnīd ō kanārag ī zrēh Frāxkard ud ō sē be baxšihist u-š sē zrēh az-iš būd <ī> xwānīhēd Pūīdīg +Kamrūd ud Syāwbun.

me de l'homme, la forme de bœuf, la forme du cheval. Il se mut en chaque forme pendant dix nuits dans la lumière, et pendant trente nuits, il laissa (tomber) la pluie pour tuer les *xrafstars*.

(9) Et les gouttes devinrent chacune séparément un grand bol dans lequel l'eau est attirée vers le haut. Par la (pluie) beaucoup de *xrafstars* furent tués à l'exception de quelques êtres ailés qui pénétrèrent au cœur (?) de la terre.

(10) Ensuite le *mēnōg* du vent apparut sur la terre sous la forme d'un homme lumineux et haut, et comme un homme il avait aux pieds des chaussures en bois, (11) comme l'âme quand elle meut le corps et le corps se met en marche par la force conjointe, ce *mēnōg* du vent qui est dans la nature met en mouvement le vent de l'atmosphère, et le vent souffla sur toute la terre conjointement.

(12) Et il balaya l'eau et la rejeta sur les côtés de la terre, et il en résulta la mer Frāxkard qui contient le tiers de cette terre, et à l'intérieur de celle-ci sont gardées mille sources qu'on appelle les nappes du lac, mille sources d'eau dont l'eau vient des mers et des lacs et s'écoule vers la (mer Frāxkard).

(13) Et chaque lac et chaque source d'eau est d'une grandeur telle qu'un cavalier rapide (qui) sur un cheval arabe en fait le tour en courant, l'atteindra en quarante jours, c'est-à-dire mille neuf cent parasanges des plus longs, chaque parasange (étant) au minimum de vingt mille pieds.

(14) Ensuite les *xrafstars* moururent et le poison qui en provient se mêla à la terre. Pour détruire ce poison, Tištar descendit dans la mer et le démon Apōš accourut contre (lui).

(15) Dans le premier combat, la défaite échut à Tištar dans le conflit, et il supplia Ohrmazd qui lui apporta la force par le sacrifice, les litanies et la louange. Ainsi la force survint en Tištar, autant que dix chevaux mâles, dix chameaux mâles, dix taureaux mâles, dix montagnes quand on (les) renverse, dix rivières navigables quand on (les) amène ensemble. (16) Et il fit fuir le démon Apōš en défaite, et l'écarta des sources de la mer, et par une coupe et une jarre moyenne qu'il obtint des *frawashis* (comme) fonction, il tira de l'eau le plus possible et le plus violemment, il fit pleuvoir pour (le) frapper des gouttes aussi grandes qu'une tête d'homme et une tête de bœuf, grandes et petites.

(17) Dans les nuages et la pluie il y eut l'attaque et le combat de Tištar et du Feu Wāzišt contre les opposants Apōš et Sponǰagr. Le feu Wāzišt frappa avec une massue de feu Sponǰagr dans les nuages ; pendant dix jours et dix nuits il y eut la pluie et grâce à elle le poison des *xrafstars* fut dissous. Ensuite le vent repoussa (l'eau) du côté de la mer Frāxkard, elle se divisa en trois, et d'elle sont (nées) les trois mers qui sont appelées Pūīdīg, Kamrūd et Syāwbun.

(18) [24] az awēšān Pūidīg xwad āb ī sōr ast kē-š purr <ud> ōgār pad-iš bawēd u-š band ī purr ud ōgār paywast ō māh u-š hamē wardišn pad ul-+āmadān <ud> frōd-šudān ī māh pad-iš paydāgīhēd.

(19) ud Frāxkard pad kustag ī nēmrōz pad Harburz frāz ēstēd u-š Pūidīg hamsāmān ēstēd u-+šān mayān war ī Sadwēs kē band ō Sadwēs kē kustag ī nēmrōz ud zrēh andar xwēškārīh ī māh kē <az> wardišn {ī} har xīrān andar abzāyišn ud kāhišn ud purr <ud> ōgār hēnd.

(20) pāymār az pēš māh dō wād frāz tazēnd andar Sadwēs māništ dārēnd ēk ul-āhang ud ēk frōd-āhang pad ān ī ul-āhang bawēd purr ud pad ān ī frōd-āhang bawēd ōgār.

(21) [25] ud Sadwēs war ast xwad pahlūg ī zrēh ī Frāxkard čē a-yōǰdahrīh <ud> stabrīh ī az drayāb ī sōr ka andar ō Frāxkard hamē šawēd pad +wād ī wuzurg ī buland-ē abāz zanēd tā ān ī rōšn pad pākīh andar ō Frāxkard ud čašmagān ī Ardīwsūr šawēd.

(22) ǰud az ēn sē zrēh ī +meh u-š pas tazēnīd az Harburz az abāxtar kanārag dō rōd ī Arang ud Weh ud Arang ī ast Diglit taz ō +rōn frōd-šudān ud Weh ō +rōn ul-āmadān būd pad dō sar be gašt be ō zrēh šud hēnd.

(23) pas az awēšān haštdah rōd ī wuzurg az ham Harburz be āmad hēnd ēn wīst rōd kē-šān bun-xān pad Harburz andar zamīg frōd šawēnd ud andar Xwanirah abāz ō āškārīh rasēnd.

(24) [26] pas dō +čašmag ī zrēh be ō zamīg wišāyīhist ī xwānīhēd Čēčast war ī +sōr ī garmōg a-tag ī ǰud-dad kē-š pad bār nišīnēd ādur ī Gušnasp ī pērōzgar ud dudīgar Sōwar kē har stabrīh be <ō> kustān abganēd ud xwēš grīw rōšn <ud> pāk dārēd čē handāzag homānāg ī čašm-ē ast kē har gardīh ud har rēmanīh be ō kustān abganēd u-š zofrīh rāy be ō bun nē ayābīhēd čē andar ō zrēh šawēd u-š pad nazdīkīh nišīnēd ādur ī sūdīg-mihr Burzēn-Mihr.

(25) ēn būd dudīgar ardīg ī abāg āb.

(26) čiyōn sidīgar ō zamīg mad ān-iš padīrag ham zamīg be winnārd.

(27) čiyōn pad škastan ud wizendēnīdan ī zamīg abar rust Harburz ī zamīg kanārag <ud> abārīg kōfān mayān ī girdagīh ī zamīg abar +mad pad mar dō hazār dō sad čehel ud čahār u-š zamīg pad-iš ham-band winnārišnīg u-š urwarān abar rōyišn <ud> waxšišn az-iš <ud> gōspandān az-iš parwarišn u-š mardōmān az-iš wuzurg sūd <ud> ayārīh būd.

(18) Parmi celles-ci, Pūidīg est elle-même une eau salée, dans laquelle se fait le flux et le reflux, et la liaison du flux et du reflux dépend de la lune, et tous ses changements sont manifestés par les ascendants et les descendants de la lune.

(19) Et la (mer) Frāxkard se trouve du côté du sud vers l'Alburz, et (la mer) Pūidīg est dans la même région, et entre elles se trouve le lac Sadwēs qui est lié à (l'étoile) Sadwēs, qui (se trouve) dans la région du sud; et les mers (sont) sous la responsabilité de la lune dans le mouvement de laquelle toutes les choses sont, dans l'augmentation et la diminution, le flux et le reflux.

(20) Il est désigné : au-devant de la lune courent deux vents, et ils ont leur demeure dans (le lac) Sadwēs, l'un expirant et l'autre inspirant, par celui qui expire il y a le flux et par celui qui inspire il y a le reflux.

(21) Et le lac Sadwēs est lui-même du côté de la mer Frāxkard, il rejette l'impureté et la pollution de la mer salée quand elle coule dans la Frāxkard, par un grand vent élevé jusqu'à ce que ce qui est clair s'en aille purifié dans la Frāxkard et les sources d'Ardvīsūr.

(22) Outre ces trois mers les plus *grandes, (Ohrmazd) alors fit couler ensuite de l'Alburz du côté du nord, deux fleuves, l'Arang (Ranha) et la Weh (Dāiti). Et l'Arang (Ranha) qui est le Tigre coule en direction de l'ouest, et la Weh en direction de l'est ; ils ont viré aux deux extrémités et sont allés dans la mer <Frāxkard>.

(23) Après eux, dix-huit grandes rivières sont venues du même Alburz. Ces vingt rivières qui ont leur source dans l'Alburz, descendent dans la terre et réapparaissent dans le Xwanirah.

(24) Ensuite, deux sources de la mer ont été ouvertes dans la terre, et sont appelées le lac Čēčast, (qui est) salé, chaud, sans courant, sans animaux, sur les rives duquel se tient le feu Gušnasp triomphant ; et en second lieu, (le lac) Sōwar qui rejette toute la saleté sur les rives, et se garde clair et pur, à la manière de l'œil qui rejette sur les côtés toute poussière et toute impureté, et à cause de sa profondeur ce qui entre dans la mer n'arrive pas au fond, et proche de lui se tient le feu Sūdīg-Mihr, (c.à.d. le feu) Burzēn-Mihr.

(25) Ceci fut le deuxième combat avec l'eau.

(26) Comme en troisième lieu, (Ahreman) vint vers la terre, la dite terre fut désignée pour s'opposer à lui.

(27) De même que par le brisement et le tremblement de la terre, a poussé l'Alburz qui est au bord de la terre, les autres montagnes au milieu du cercle de la terre ont surgi, au nombre de deux mille deux cent quarante quatre. Et la terre est arrangée en relation avec elle [= la montagne], et les plantes poussent et croissent en elle, et les animaux s'en nourrissent, et les hommes en tirent grand profit et secours.

(28) ōwōn paydāg kū pēš az ēbgat ō dām madan pad ē hazār sāl gōhr ī kōf andar zamīg dād ēstād nāmčišt čiyōn petyārag be <ō> zamīg mad pad wizandag be +waxšīd abar zamīg <ud> abar mad čiyōn draxt homānāg kē tāg ō abar waxšēd u-š rēšag ō azēr.

(29) rēšag ī kōfān ēk ō did be widārīhist <ud> pad ham-bandīh be +winnārīhist u-š rāh <ud> widarg ī āb azēr ō abar pad-iš be dahīhist kū-š āb pad-iš ōwōn homānāg tazēnd čiyōn xōn andar ragān az hamāg tan ō dil zōr ud āhang dārēnd.

(30) [28] pad šaš sad sāl-iz hāmist hamāg kōfān ī ǰud az Harburz frazāmīg būd hēnd (31) Harburz tā hašt sad sāl hamē rust pad dō sad sāl tā ō star pāyag pad dō sad sāl tā ō māh pāyag ud dō sad sāl tā ō xwaršēd pāyag pad dō sad sāl tā ō āsmān rust.

(32) pas az Harburz Abarsēn kōf +meh čiyōn Abursān-iz kōf xwānīhēd kē-š bun pad Sagestān u-š sar pad wimand ō Pārs ō Čīnestān.

(33) ēn-iz paydāg kū pas az wārān ī wuzurg ī pad bun dām <ud> be muštan ī wād āb ō zrēh zamīg pad haft pārag andak-ē ī azabar čiyōn ka zamīg pas az wārān pad ēwāz wād gyāg gyāg be +darrīhist pārag-ē ī čand nēmag-ē ī hamāg [29] zamīg az mayānag wisist any ī pērāmōn pad šaš pārag be wisist hāwand-paymān.

(34) xwānīhist {ī} kišwar pad ān čim pad kiš ēk az did paydāg būd.

(35) mayān Xwanirah +kē pārag ī mayānag ast ud ān šaš kišwar abēsar homānāg bahr-ē az zrēh ī Frāxkard pērāmōn ān gašt mayān ān šaš kišwar ān kustag ī nēmrōz zrēh ud wēšag be kard ān ī abāxtar kōf ī burz be rust kū tā ēk az did ǰud bawānd hu-paydāg.

(36) ēn būd sidīgar ardīg ī abar zamīg.

(37) čiyōn čahārom ō urwar mad ān-iš pad ham urwar padīrag +kōxšid čē ān urwar be hušk Amurdād kē-š urwar gētīg daxšag abar grift u-š xwurd [30] be kōst u-š abāg Tištarīg āb ī wārānīg be gumēxt.

(38) pas az wārān hamāg zamīg +waxšišnān paydāgīhist dah hazār sardag ī mādagwar ud ē sad hazār sardag abāg sardag andar sardag ōwōn waxšīd hēnd čiyōn az har gōnag <ud> ēwēnag u-š ān dah hazār sardag be ō abāz-dārišnīh ī dah hazār wēmārīh payrāst.

(28) Il est ainsi révélé que, avant qu'(Ahreman) vint à l'assaut contre la création, pendant mille ans la substance des montagnes fut créée dans la terre. Il est connu que, puisque l'adversaire était venu sur la terre, elle poussa lors du tremblement et s'éleva au-dessus de la terre à la façon d'un arbre dont les branches croissent au-dessus et ses racines au-dessous.

(29) Les racines des montagnes étaient entremêlées l'une dans l'autre, elles avaient été arrangées dans une même liaison, et la voie et le passage des eaux avaient été créés en elles d'au-dessous vers le haut, de sorte que les eaux y coulent comme le sang dans les veines, à partir de tout le corps, maintient vers le cœur force et pression.

(30) Toutes les montagnes autres que l'Alburz furent achevées en six cents ans, (31) l'Alburz s'accrut pendant huit cents ans, pendant deux cents ans jusqu'à la sphère des étoiles, pendant deux cents ans jusqu'à la sphère de la lune, pendant deux cents ans jusqu'à la sphère du soleil, pendant deux cents ans jusqu'au ciel elle s'accrut.

(32) Après l'Alburz, le mont Abarsēn est le plus grand, qui est appelé aussi le mont Abursām, dont l'origine est dans le Séistan et la fin à la limite du Fârs vers la Chine.

(33) Il est encore révélé ceci, qu'après la grande pluie qui (fut) à l'origine de la création et le balayage de l'eau par le vent dans la mer, la terre (fut divisée) en sept portions, un peu-au-dessous(?). Puisqu'après la pluie, la terre fut déchirée en différents endroits, par le seul vent, une portion égale à la moitié de toute la terre se brisa à partir du milieu, une autre, autour (de la terre) se brisa en six portions d'égale proportion.

(34) Elles sont appelées régions pour cette raison qu'elles sont distinguées l'une de l'autre par un sillon.

(35) Le milieu est le Xwanirah qui est la portion du milieu et les six régions (sont) semblables à une couronne, une partie de la mer Frāxkard s'étend autour (du premier), entre les six régions, dans la direction du sud, une mer et une forêt ont été faites ; dans la direction du nord une haute montagne a poussé pour qu'elles (= les six régions) devinssent séparées l'une de l'autre et bien distinctes.

(36) Ceci fut le troisième combat contre la terre.

(37) Comme en quatrième lieu, (Ahreman) vint vers la plante, alors il combattit contre cette même plante, et la plante sécha. Amurdād, dont les plantes sont le signe matériel, s'en empara et (hâchée) menue, la pila et la mélangea avec de l'eau de pluie de Tištar.

(38) Après la pluie, des pousses apparurent sur toute la terre. Dix mille espèces principales et cent mille espèces avec des sous-espèces poussèrent, de toutes sortes et de tous genres, et (Ohrmazd) arrangea les dix mille espèces pour la prévention des dix mille maladies.

(39) pas az ān ē sad hazār sardag urwar tōhm abar grift az hamīh ī tōhm wan ī harwisp-tōhmag mayān zrēh ī Frāxkard be dād kē-š hamāg sardag urwarān az-iš hamē waxšēnd u-š Sēn murw āšyān pad-iš dārēd ka-š andar frāz parwāzēd ēg-iš tōhm ī hušk ō āb ōsānēd pad wārān abāz ō zamīg wārānīhēd.

(40) [31] u-š pad nazdīkīh ī ān wan be dād hōm ī spēd hamēstārīh <ī> zarmān zīndakkar ī murdagān +anōšakkar ī zīndagān.

(41) ēn būd tasom ardīg ī abar urwarān.

(42) čiyōn panǰom ō gōspand mad ān-iš pad ham gōspand padīrag kōxšīd.

(43) ham čiyōn gāw ī ēk-dād be widord az ān čiyōn-iš čihr ī urwarīg dāšt panǰāh ud haft sardag ǰōrdā dwāzdah sardag urwar ī bēšz az hannām hannām waxšīd hēnd čiyōn gōkān ī ēk ēk kū az kadār handām andar Dāmdād paydāg.

(44) har urwar az handām ī waxšīd abzāyēnīd {ī} ān handām čiyōn ān ī guft kū ānōh <kū> gāw ō zamīg mazg be paššixt pas ǰordā ul rust [32] girgir kunǰid ālun miǰūg.

(45) čiyōn kunǰid mazg-čihrīh rāy xwad mazg-ē ast ī abzāyēnāg ī mazg.

(46) ud ān-iz gōwīhēd kū az xōn kōdak <ī> may čiyōn may xwad xōn ast ast ī urwarīg ī ō drust-čihrīh ī xōn ayārtar.

(47) ud ān-<iz> {ī} gōwīhēd kū az wēnīg +māš kē +wēnōg xwānīhēd ud wēnōg-nāmīh būd did wēnīg rāy.

(48) ud ān-iz {ī} gōwīhēd kū az suš +spandān bēšazēnīdan <ī> {gōspandān} sušīg wēmārīh rāy.

(49) +az mayān sar bun ī ābēšan ī Wahman be abāz-ēstišnīh ī ān ī Akōman gand ud ān ī az ǰādūgān wināhišn rāy.

(50) u-š pas {pad} ham rōšnīh <ī> andar zōr az tōhm ī gāw abar grift u-š ō +māh burd [33] rōšnīh ī andar gāw būd be ō māh yazd abespārd pad gāh pad-iš ānōh ān tōhm pad rōšnīh ī māh be pālūd u-š pad was čihragīhā be wīrāst u-š gyānōmand be kard az ānōh frāz ō Ērānwēz brēhēnīd.

(51) fradom dō gāw ǰuxtag nar ud mādag pas abārīg-iz sardagīhā tā be ō bowandagīh ī dō sad ud haštād ud dō sardag <ō> zamīg čand dō frasang dranāy ī aγrē paydāg būd hēnd.

(39) Après cela, (Ohrmazd) prit les semences des dix mille espèces de plantes, par l'union des semences il créa au milieu de la mer Frāxkard «l'arbre de toutes les semences», duquel poussent toutes les espèces de plantes, et l'oiseau Sēn y tient son nid ; quand il s'envole dans (l'arbre), il fait tomber les semences sèches dans l'eau (et) par la pluie elles retomberont sur la terre.

(40) Et il créa au voisinage de cet arbre le *hōm* blanc, opposition à la vieillesse, qui revivifie les morts, qui rend immortels les vivants.

(41) Ceci fut le quatrième combat contre les plantes.

(42) Comme en cinquième lieu, (Ahreman) vint vers le bétail, alors il combattit contre ce même bétail.

(43) Quand le bœuf créé unique mourut, du fait qu'il avait une nature végétale, cinquante-sept espèces de céréales et douze espèces de plantes médicinales poussèrent à partir de chaque membre, dont le détail, un à un, c'est-à-dire de quel membre, est révélé dans le Dāmdād (nask).

(44) Chaque plante qui poussa à partir d'un membre, fit croître ce membre, comme il est dit que là où le bœuf dissémina sur terre la moelle, des céréales ensuite poussèrent : des pois, du sésame, et du millet et des lentilles,

(45) puisque le sésame à cause de sa nature moelleuse est lui-même une moelle qui fait prospérer la moelle.

(46) Et ceci est encore dit que du sang (vient) l'enfant <de la vigne> , le vin, c.à.d. le vin est lui-même du sang, et il est végétal, il est très secourable pour la nature intègre du sang.

(47) Et ceci est encore dit que du nez (*wēnīg*) (vient) la vesce (*māš*) qui est appelée *wēnōg* (vesce), et l'appellation de *wēnōg* (vesce) a été aussi d'après le nez.

(48) Et ceci est encore dit que des poumons (vient) la moutarde pour guérir la maladie pulmonaire.

(49) Du milieu de la tête (vient) la tige de la marjolaine de Wahman pour contrer la puanteur d'Akoman et la perversité venant des sorciers.

(50) Et puis (Ohrmazd) prit de la semence du bœuf la lumière même qui (était) dans sa force et la porta dans la lune, et confia au dieu Māh la lumière qui était dans le bœuf. En son temps et par cela (Ohrmazd) purifia là la semence par la lumière de la lune, et il la développa dans beaucoup de natures, et il lui donna l'âme vitale, et de là il le créa dans l'Ērānwēz.

(51) D'abord une paire de bovidés, mâle et femelle, puis d'autres espèces jusqu'à ce que soient complètes les deux cent quatre vingt deux espèces. Elles sont apparues sur la terre, sur une longueur égale à deux parasanges des plus longs.

(52) ud čahārpāyān pad zamīg frāz raft hēnd ud māhīgān andar āb šnāzīd hēnd ud murwān <andar> andarwāy wazīd hēnd dō dō pad hangām ī *gušn-hilīh hamēnīhist u-šān az-iš būd ābustīh ud zāyišn ud gōkān ī-šān baxšišn ōwōn.

(53) [34] fradom baxšīhist ō sē ī ast čahārpāyān ī zamīg-rawišn ud māhīg ī āb-šnāzišn <ud> murw ī andarwāy-wāzišn pas ō panǰ ēwēnagān {......} kē-šān māništ andar panǰ gyāg <ī> xwānīhēd ābīg unīg +wāyendag frāx-raftār ud čarag-arzānīg ābīg māhīg ud *pah ud stōr ud gōspand ud dad ud sag ud murw ī andar āb bawēd unīg +samōr ud mušk ud abārīg hamāg sūrāg-mānišnān <ud> rawišnān ud wāyendag hāmōyēn murwān frāx-raftārān dad ī nē dast-hammōg čarag-arzānīgān har čē pad ramag ud čarag dārīhēd.

(54) u-š pas be ō bahrān baxt <ī ast čahārpāy ī gird-sumb ud dōgānag-sumb ud panǰ-čang ud murw ud māhīg> čiyōn gird-sumbān ēk ī hamāg asp xwānīhēd ud dōgānag-sumbān [35] was čiyōn uštar ud gāw ud mēš ud buz ud abārīg dōgānag-sumbān panǰ-čang sag ud xargōš ud mušk ud samōr <ud> abārīg ud pas murw pas māhīg.

(55) u-š pas be ō sardag baxt čiyōn asp hašt sardag xar dō sardag gāw pānzdah sardag mēš panǰ sardag buz panǰ sardag sag dah xargōš panǰ samōr hašt mušk hašt murw ē sad ud dah ud māhīg dah ast kē gōkān nē ōšmurd paydāg-nāmān a-paydāg-nāmān hāmist dō sad ud haštād ud dō sardag abāg sardag ī andar sardag dah hazār ēwēnag.

(56) murwān pad hašt ristag be dād az ān ī wuzurgtar tā ān ī kūčaktar ōwōn be wālēnīd čiyōn mard kē ǰordā hamē +kārēd fradom ān ī stabr-dānag frāz pargenēd pas ān ī mayānag pas ān ī kūč.

(57) [36] az ham sardagīhā čiyōn pad Dāmdād gōkān ōšmurd u-m andar nibēg ī tōhmag-ōšmurišnīh hangirdīg nibišt ēn gyāg hangirdīg-ē ast ī nimāyīhēd.

(58) abar sardag ī aspān fradom tāzīg u-šān rad spēd ī zard-gōš dudīgar pārsīg ud astar ud xar ud gōr ud asp ī ābīg ud abārīg.

(59) uštar mādagwar dō dašt ud kōf < ēk-kōf ud > dōgānag-kōf.

(60) andar sardag ī gāw spēd ud xašēn ud suxr ud zard ud syā ud +pēsag ud gawazn ud gāw-mēš ud uštur-gāw-palang ud gāw-māhīg <ud> abārīg.

(52) Et les quadrupèdes marchaient sur la terre, les poissons nageaient dans l'eau, et les oiseaux volaient dans l'air ; deux par deux, au temps de la saillie ils s'unissaient et il en résultait leur grossesse et naissance et le détail de leurs divisions est comme suit :

(53) Ils furent d'abord divisés en trois, qui sont les quadrupèdes qui marchent sur la terre, et les poissons qui nagent dans l'eau et les oiseaux qui volent dans l'air. Ensuite en cinq espèces, qui ont leur demeure en cinq endroits, qui sont appelées aquatique, souterraine, aérienne, sauvage et domestique. Aquatiques sont les poissons, le petit (et) le gros bétail, le mouton, les bêtes sauvages, le chien et les oiseaux qui (vivent) dans l'eau. Souterrains (sont) la martre, le rat et tous les autres qui habitent et se meuvent dans des trous ; et aériens, (ce sont) tous les oiseaux : ceux qui vont librement, (ce sont) les bêtes sauvages qui ne sont pas domesticables, ceux qui sont dignes de paître, (ce sont) tous ceux qui sont gardés en troupeau et dans une pâture.

(54) Ensuite il les répartit en catégories qui sont les quadrupèdes à sabot rond, à double sabot, à cinq griffes, les oiseaux et les poissons, comme ceux à sabot rond (sont) toute une seule (catégorie) qui est appelée chevaux, et ceux à double sabot (sont) nombreux comme le chameau, le bœuf, la brebis, la chèvre, et les autres à double sabot. Ceux à cinq griffes (sont) le chien, le lièvre, le rat et la martre, etc., et ensuite les oiseaux et les poissons.

(55) Et puis il les répartit en espèces comme le cheval : huit espèces, l'âne deux espèces, le bœuf quinze espèces, la brebis cinq, la chèvre cinq, le chien dix, le lièvre cinq, la martre huit, le rat huit, l'oiseau cent dix, et les poissons dix, dont le détail n'est pas précisé, des noms sont connus, d'autres inconnus, tous ensemble (font) deux cent quatre vingt-deux espèces, et avec les sous-espèces, dix mille sortes.

(56) Les oiseaux furent créés en huit groupes : du plus grand au plus petit il (les) fit grandir comme un homme qui sème des céréales, dissémine d'abord les grosses graines, puis les moyennes, puis les petites.

(57) De ces espèces, dont les détails sont précisés dans le Dāmdād et j'ai écrit un sommaire dans le livre de l'énumération des races, à cet endroit-ci, ce qui est décrit, (c'est) un sommaire.

(58) Au sujet des espèces de chevaux, d'abord l'arabe, et leur chef est le blanc aux oreilles jaunes ; en second lieu le persan, et le mulet, l'âne, l'onagre, l'hippopotame et les autres.

(59) Et (il y a) deux principaux chameaux : de la plaine et de la montagne, <à une bosse> et à deux bosses.

(60) Parmi les espèces de bovidés, (il y a) le blanc, le bleu sombre, le rouge, le jaune, le noir, le pie, et le cerf, le buffle, la giraffe, le dauphin et d'autres.

(61) andar mēš ān ī dumbōmand ud ān ī a-dumb ud mēš ī tagal ud kurušag čiyōn-iš kōf sē hē srū [37] wuzurg ud pad-iz bāragīh šāyēd ud bārag būd ī Manuščihr.

(62) andar buz xarbuz ud tāzīg ud *rāk ud āhūg ud pāzen.

(63) andar samōr kākom ī spēd ud syā <ud> samōr ud sanǰāb ud xaz ud abārīg.

(64) andar mušk <ēk mušk> ī nāfag ēk bīš-mušk kē bīš zahr xwarēd u-š pad-iš nē mīrēd pad ān ī meh-sūdīh dahīhist kū bīš xwarād be ō zahrīh ī dāmān kam rasād ēk mušk-ē gōnag syā kē awēšān kē garzag {ī} mār čiyōn garzag ī *magōgpis xwānīhēd ī andar kustag ī drāyāb wēš bawēd frāz gazēd ayāb tōhm andar ō xwarišn abganēd kē xwarēd ēg-iš garzag andar tan bawēd ka ān garzag ān handām ī gast <ud> hambūsišn [38] ī garzag pad-iš abar mēzēd az ān wēmārīh pāk be bawēd.

(65) andar murwān dō ǰud-čihrag be dād az abārīgān ī ast Sēn murw ud šawāg kē dahān ud dandān dārēnd pas šīr ī az pestān parwarēnd baččagān.

(66) ēn būd panǰom ardīg ī pad gōspand.

(67) čiyōn šašom ō Gayōmard mad ān ham Gayōmard padīrag be winnārd.

(68) čiyōn niyōxšīd {ī} Gayōmard abēzag Mānsarspand <ī> Ohrmazd abēzag-menišnīhā menīd ān ī weh ahlāyīh pad zanišn ī druz.

(69) ka widord ayōxšust-čihrīh rāy hašt ēwēnag ayōxšust az hannām hannām be būd hēnd ī ast zarr ud asēm ud āhan ud rōy ud arzīz ud srub [39] ud ābgēnag ud almās.

(70) pahlomīh ī zarr rāy az gyān ud tōhm +dahīhist.

(71) widord Gayōmard zarr Spandarmad frāz padīrift ud čehel sāl andar zamīg būd (72) pad sar ī čehel sāl rēwās ēwēnag Mašē ud +Mašānē abar āwurd hēnd ēk ō did paywast ham-bašn ham-+dēsag.

(73) u-š<ān> mayānag xwarrah abar āmad pad ham-bašnīh ī awēšān ōwōn kū nē paydāg būd kū kadār nar ud kadār mādag ud kadār ān ī xwarrah ī Ohrmazd-dād.

(74) ēd ast ān xwarrah kē-š mardōm awiš dahīhist.

(75) čiyōn gōwīhēd pad dēn kū kadār pēš būd xwarrah ayāb tan u-š guft Ohrmazd kū-m xwarrah pēš dād pas ō ān dād ēstēd xwarrah tan dād kū xwēškārīh brēhēnīd u-š tan be ō xwēškārīh dād.

(61) Parmi les moutons, ceux pourvus d'une queue et ceux sans queue, et le mouton *tagal* (bélier) et le mouflon, comme s'il avait trois bosses et une grande corne, et il convient aussi comme bête de somme et il fut la monture de Manuščihr.

(62) Parmi les chèvres, l'oryx, l'arabe (?), le bouc (?), la gazelle et l'ibex.

(63) Parmi les martres, l'hermine blanche, et la noire, la martre, l'écureuil, la fouine et d'autres.

(64) Parmi les rats, <l'un est le rat> musqué, un autre le rat-aconit, qui mange le poison de l'aconit, mais n'en meurt pas. Il a été créé pour ce très grand profit, à savoir qu'il mange de l'aconit, l'aconit arrivera bien moins à empoisonner les créatures ; une sorte de rat de couleur noire : ceux que le serpent-*garzag* pique, qui est appelé aussi le serpent-*makōg pēs* (?), qui est abondant dans la région de la mer, ou bien il jette (ses) œufs dans la nourriture qu'il mange, et alors le serpent-*garzag* naît dans son corps, si sur le membre qui a été piqué (ou dans la nourriture) où il y a conception d'un serpent-*garzag*, (le rat noir) urine, il sera immunisé contre la maladie.

(65) Parmi les oiseaux, il créa deux, de natures différentes entre autres, qui sont l'oiseau Sēn/le simorg et les chauve-souris qui possèdent une bouche et des dents et nourrissent leurs petits avec le lait de leurs mamelles.

(66) Ceci fut le cinquième combat contre le bétail.

(67) Comme en sixième lieu, (Ahreman) vint vers Gayōmard, (Ohrmazd) désigna contre (lui) ce même Gayōmard.

(68) Comme Gayōmard écoutait la pure sainte parole d'Ohrmazd, il médita l'Ahunawar avec une intention droite pour frapper la *druz*.

(69) Quand il mourut, en raison de sa nature métallique, huit sortes de métaux sont produits par chaque membre, qui sont l'or, l'argent, le fer, le cuivre, l'étain, le plomb, le cristal et l'acier.

(70) À cause de l'excellence de l'or, (celui-ci) fut créé à partir de l'âme (vitale) et de la semence.

(71) Gayōmard étant mort, Spandarmad recueillit l'or et pendant quarante ans il resta dans la terre. (72) Au bout des quarante ans, (sous) la forme d'une rhubarbe, Mašē et Mašānē furent produits, liés l'un à l'autre, de même stature et de même forme.

(73) Mais le *xwarrah* survint entre eux, dans leur stature semblable si bien qu'il n'était pas clair lequel était mâle et laquelle femelle, et lequel était le *xwarrah* créé par Ohrmazd.

(74) C'est ce *xwarrah* dans lequel a été créé l'humanité.

(75) Comme il est dit dans la religion : lequel fut antérieur, le *xwarrah* ou le corps ? Et Ohrmazd dit : «j'ai créé d'abord le *xwarrah*, ensuite pour ce *xwarrah* qui avait été créé, fut créé le corps», c'est-à-dire il a créé la fonction et il a créé le corps pour la fonction.

(76) [40] pas az urwar-kirbīh be ō mardōm-kirbīh wašt hēnd xwarrah mēnōgīhā andar ō awēšān šud.

(77) čiyōn haftom ō ātaxš mad ān-iš pad ham ātaxš <padīrag kōxšīd ān ātaxš> ō ēwēnagān +panǰ <baxt> ī xwānīhēd abzōnīg weh-franaftār urwāzišt wāzišt <ud> +buland-sūd.

(78) u-š ātaxš ī +abzōnīg xwad andar garōdmān be dād u-š paydāgīh pad ātaxš ī pad zamīg sōzišnīg u-š abzōnīgīh ēd kū har sardagān ō xwēš-čihrīh <abzāyēnēd>.

(79) <weh-franaftār> ān ī andar mardōmān <ud> gōspandān u-š xwarišn gugārdan tan +tāftan čašmān rōšnēnīdan andar xwēškārīh.

(80) [41] urwāzišt ān ī andar urwarān kē-šān andar tōm dādag u-š zamīg suftan āb ayārdēnīdan ud +tāftan pad-iš urwarān wiškōf huniyāg hu-čihr ud hu-bōy kardan ud bar pazzāftan pad was mizag gōhrēnīdan andar xwēškārīh.

(81) wāzišt ān kē-š andar abr rawišn dārēd u-š tom ud tār ī andarwāyīg zanēd ud stabrīh ī andarwāy bārīg sabuk <ud> čihrīg kardan ud tagarg widāxtan ud āb ī abr dārēd paymānag ān tāftan sreškōmand ud garmōg kardan andar xwēškārīh.

(82) buland-sūd-iz <ān ī> andar āsmān ān xwarrah kē-š mehmānīh andar Wahrām ātaxš čiyōn kadag-xwadāy abar xānag kē-š abzōnīg-ōzīh az rōšn-waxšišnīh ī ātaxš <ud> frāz-sōzišnīh ī bōy ud pākīh ī gyāg <ī> stāyišn ī [42] yazdān <ud> warzišn ī kirbagān.

(83) u-š abāg druz ī mēnōg kōxšēd parīg-kirbān ī az drayāb abar āyēnd ud tanīgardīh paymōxt dārēnd ud pad gand ud ahōgēnišn rōšnān petyārēnēd ud pad ǰādūgīh dāmān winābēnd ud zadan ud sōxtan ǰādūg ud parīg +wānīdan ud mādagwarīhā pad šab xuftagān pāsbānēnīdan abāg Srōšahlāy ayār būdan xwēškārīh.

(84) u-š pad bun dām hamāg zamīg pad pāsbānīh be ō +warzāwand ādur ī Farrbay ud +tagīg ādur ī Gušnasp ud purr-sūd ādur ī Burzēn-Mihr čiyōn āsrōn ud artēštār ud wāstaryōš hēnd abespārd.

(85) ādur ī Farrbay pad xwarrahōmand kōf abar Xwārazm gāh grift ud ādur ī Gušnasp pad Asnwand kōf ī abar Ādurbādagān ud ādur ī Burzēn-Mihr pad Rēwand gar ī abar pušt <ī Wištāspān>.

(86) [43] u-š gētīg paydāgīh ī andar gēhān abērtar būd pad xwadāyīh ī Hōšang ka mardōm pad gāw ī *Srisōg <az Xwanirah> be ō <abārīg> kiš-

(76) Puis ils ont évolué de la forme végétale à la forme humaine, le *xwarrah* pénétra en eux spirituellement.

(77) Comme en septième lieu, (Ahreman) vint vers le feu, alors il combattit contre ce même feu. Le feu fut divisé en cinq sortes, qui sont appelées "prospère", "qui propage le bien", "le plus réjouissant", "le plus profitable", et "dont le bénéfice est élevé".

(78) Et (Ohrmazd) a créé lui-même le feu "prospère" dans le Garōdmān et il se manifeste dans le feu qui brûle sur la terre, et sa prospérité, c'est qu'(il fait bénéficier) toutes les espèces de sa propre nature.

(79) (Celui "qui propage le bien"), c'est celui qui est dans les hommes et les animaux, et faire digérer la nourriture, chauffer le corps et rendre les yeux lumineux, sont dans (ses) fonctions.

(80) Le "plus réjouissant" est celui qui est dans les plantes, dans la semence desquelles il est produit, et percer la terre, faire bouillir l'eau, la chauffer, grâce à quoi les plantes produisent des fleurs délicieuses, belles et parfumées, et faire mûrir les fruits, les parer de nombreux goûts, sont dans (ses) fonctions.

(81) Le "plus profitable" est celui qui se meut dans les nuages et qui frappe les ténèbres et l'obscurité de l'atmosphère, et rendre la saleté de l'air fine, légère et naturelle, faire fondre la grêle, et chauffer l'eau que contient le nuage avec mesure, le rendre formé de gouttes et chaud, sont dans (ses) fonctions.

(82) Le (feu) "dont le bénéfice est élevé" est celui qui est dans le ciel, ce *xwarrah* dont la demeure est dans le feu Wahrām, comme le maître de maison (règne) sur la maison, dont la force croissante (provient) de la brillance lumineuse du feu, de l'action de brûler des parfums, de la pureté du lieu de louange des dieux et de la pratique des bonnes actions.

(83) Et il combat contre la *druz* spirituelle, celles qui ont des formes de sorcières, qui surviennent de la mer, et qui revêtent une apparence corporelle ; par la puanteur et la souillure elles s'opposent aux luminaires, et par la sorcellerie elles pervertissent les créatures, et frapper, brûler et détruire sorciers et sorcières, et surtout pendant la nuit protéger les dormeurs, être une aide avec Srōš le juste, (sont parmi ses) fonctions.

(84) Et lors de la création originelle, (Ohrmazd) confia toute la terre pour sa protection au merveilleux feu Farrbay, au vaillant feu Gušnasp, et au feu Burzēn-Mihr plein d'avantages, car ils sont prêtre, guerrier et cultivateur.

(85) Le feu Farrbay prit place sur la montagne douée de *xwarrah* dans la Chorasmie, le feu Gušnasp sur le mont Asnwand dans l'Azerbaïdjan, et le feu Burzēn-Mihr sur le mont Rēwand, sur la Chaîne de Wištāsp.

(86) Et la manifestation matérielle du (*xwarrah*) dans le monde fut la plus grande sous le règne de Hōšang, quand les hommes, avec le bœuf Srisōg,

war hamē šud hēnd pad nēmag ī rāh šab-ē pad wād ī škeft ādurpāyag ī abar pušt ī gāw pad sē gyāg +dēsīdag kē-š ātaxš pad-iš būd ō zrēh ōbast ud gōhrīg ān ēk ātaxš ī wuzurg paydāg būd ō sē +baxšīhist pad sē ādurpāyag be nišast hēnd ud ān xwad būd sē xwarrah kē-šān mehmānīh abar ādur ī Farrbay ādur ī Gušnasp ud ādur <ī> Burzēn-Mihr.

CHAPITRE 4

[44] Abar āmadan ī dēn ō āwām

(1) homānāgīh ōwōn čiyōn frazand-zāyišnīh ī pad dō ham-zōrīh ī ast tōm-padīrīh ī mādagān <ud> pad zāyišn {ud} abāz abespārdan ī ō pidarān.

(2) zamānīg kōxšišn ī gumēzišnīg mādagwarīhā pad dō abzār <ēk> dehbedīh ī az ham nāf <ī> dēn ud ēk dēn <ī> ō dehbedīh ham-nāfīhist.

(3) dēn <ī> mazdēsnān ka āwām az gētīg-rāyēnišnīh abāz ō mēnōg-čihrīh hamē wardīhist pad zamīg paydāg būd fradom pad +Spandarmad pas pad Ohrmazd čiyōn frazand-padīrišnīh ī mādarān ud abāz abespārdan ī ō pidarān.

(4) [45] paydāgīh ī dēn pad +Spandarmad pad ān gāh būd ka Frāsyāb āb az Ērānšahr abāz dāšt āb abāz ānīdan kanīg-kirbīhā pad xānag ī Manuščihr ī Ērānšahr dehbed <ī> Anērān pāsox-guftār būd +ōh paydāgīhist.

(5) u-š paymōxt dāšt rōšnīg paymōzan kē be frōgīhist ō wispān kustagān hāsar-+ē drahnāy ī ast +frasang-ē homānāg.

(6) u-š pad mayān bast dāšt zarrēn kustīg ī xwad būd dēn ī mazdēsnān čē dēn band ast kē-š awiš paywastag sīh ud sē band ī abar sīh ud sē wināh kē-š hamāg wināh az-iš baxtag.

(7) kanīgān kē-šān +Spandarmad bast-kustīg dīd hu-čihr +sahistan rāy pas az ān pad +bastan ī kustīg taftīg būd hēnd.

(8) ēn-iz būd mādarīh ī pad +dēn ī pad +Spandarmad [46] be dahīhist pēš az Zardušt be ō ham-pursīh mad pad panǰ sad ud wīst ud hašt sāl ī-šān *gōkān az dēn mādayān nibēg ī pēšēnīgān.

(9) nām ī Zardušt xwānīhist abar zamīgān pēš kē-š ham-pursīh pad sē sad sāl.

étaient allés du Xwanirah dans les autres climats. Au milieu de la route, une nuit, par suite d'un vent violent, le récipient du feu qui (était) fixé sur le dos du bœuf en trois endroits, dans lequel se trouvait le feu, tomba dans la mer et par substitution cet unique grand feu apparut, se divisa en trois, (qui) furent fondés en trois foyers, et eux-mêmes devinrent trois *xwarrah*, dont la demeure fut le feu Farrbay, le feu Gušnasp et le feu Burzēn-Mihr.

CHAPITRE 4

Sur l'arrivée de la religion dans le temps

(1) (C'est) à la ressemblance de la naissance des enfants, qui (se fait) par deux forces conjointes, qui sont l'acceptation de la semence par les mères et la restitution (des enfants) aux pères dès la naissance.

(2) Le combat temporaire dans l'état de mélange (se fait) essentiellement grâce à deux instruments : <l'un>, la royauté qui (est) de la même famille que la religion, et l'autre, la religion qui est de la même famille que la royauté.

(3) Quand la religion des mazdéens, dans le temps, passa de l'arrangement matériel de nouveau à une nature spirituelle, elle apparut sur la terre d'abord par Spandarmad, puis par Ohrmazd, comme l'acceptation des enfants par les mères et leur restitution aux pères.

(4) L'apparition de la religion par Spandarmad eut lieu à l'époque où Frāsyāb écarta les eaux de l'Iran ; pour ramener les eaux, (Spandarmad) sous la forme d'une jeune fille, dans la maison de Manuščihr, souverain de l'Iran qui avait débattu avec le non-Iran, se rendit ainsi visible.

(5) Et elle revêtit un vêtement lumineux qui brillait dans toutes les directions, à une distance d'un *hāsar* qui équivaut à un parasange.

(6) Et elle gardait attachée à sa taille une ceinture en or, qui était elle-même la religion des mazdéens, car la religion est un lien dans lequel sont joints trente-trois liens contre les trente-trois péchés en lesquels sont divisés tous les péchés.

(7) Les jeunes filles qui avaient vu que Spandarmad avait attaché la ceinture, en vue de paraître belles, s'empressèrent alors d'attacher une ceinture.

(8) Ceci même fut l'enfantement de la religion qui fut donnée par Spandarmad, cinq cent vingt-huit ans avant que Zoroastre ne vînt à l'entretien, dont les détails (sont dans) le livre essentiel des Anciens d'après la religion.

(9) Le nom de Zoroastre fut invoqué sur les pays trois cents ans avant qu'(il eut) son entretien.

(10) ōwōn paydāg kū andar ān +ī ka Tūrān +abāg Ērān pad zamīg <ī> Nawāzag(?) ī hērbed-iz(?) pahikār būd Ohrmazd a-pahikārišn rāy wuzurg gāw-ē brēhēnīd kē-š sāmān ī Ērān andar Tūrān pad +nibištag abar sumb paydāg būd ud pad wēšag-ē dāšt ēstēd.

(11) hamē ka pahikārīh būd pad ān gāw sāmān be šnāsīhist tā ka Kay-Us purr-kāmīhā bahr-ē az zamīg ī Tūrān abāz Ērān kard kāmag būd.

(12) u-š dīd [47] kū tā ān gāw ast kardan dušwārtar čē abāg +pādixšāyīh ī-š būd ā-š nē xwāst kū pad ān gāw sāmān paydāgīhēd.

(13) haft brād būd hēnd ud ān ī haftom Srīd ī haftom +xwānīhist pad tan wuzurg pad zōr aɣrē ud ō Kay-Us pad was dar frayādišnīg u-š andar +wāspuhragān būd Kay-Us be ō pēš xwāst u-š framūd kū šaw ān gāw be ōzan andar wēšag.

(14) Srīd šud ka-š be ōzad kāmist gāw mardōm-saxwanīhā awiš pahikārd kū-m be ma ōzan čē ka-m be ōzanē ān kē-š frawahr andar Hōm ī dūr-ōš pad zamīg paydāg bawēd kē-š nām Zardušt ī Spitāmān u-t wad kard andar gēhān be [48] gōwēd u-t pad ruwān dušxwārīh ōwōn bawēd čiyōn pad dēn paydāg kū čiyōn-iš bawēd ōy ī wadag ka-š wattarīh gōwēnd u-t hāwandīh bawēd margīh u-š ān az margīh abar gumēxt kū-š az-iz margīh +wattar.

(15) Srīd ka-š ān saxwan ašnūd abāz wašt abāz ō Kay-Us šud u-š az čē-ēwēnagīh āgāhēnīd ēn-iz guft kū gāw pad škeftagīh guft kū har kē andar zamīg-ahlāyīh kāmagtar nūn zanišn framāyēd ō gāw.

(16) Kay-Us kāmag abar *ardīgdārīhā guft kū nē paydāg kū ān kē-š frawahr andar Hōm ī dūr-ōš xwad ast ayāb nē ud agar ast zāyēd ud paydāg bawēd ayāb nē u-š pad saxtīh framūd kū šaw u-š be ōzan.

(17) [49] Srīd guft kū nē ādūg hēm be ōzad čē-m az-iš garzišn be aboxšišn pad dil.

(18) Kay-Us guft kū be ō wāhmān wēšag šawēd kē-š pad-iš mānēnd was sar ī parīgān u-t be brīnēnd +aboxšišn az dil.

(19) Srīd abar šud ō wēšag <ud> dīd hēnd wasān parīgān kē-šān zafar wišād dāšt u-šān abar xrōst kū zan ma aboxšāy.

(20) u-š be šud aboxšišn az dil abāz šud ō wēšag u-š pad mušt pušt ī gāw pad sē gyāg be škast gāw škeft brāmag <ud> wāng dāšt.

(10) Il est ainsi révélé que, à l'époque où le Tūrān débattait avec l'Iran dans la région de Nawāzag (?), qui (appartenait) aussi à un *hērbed*, Ohrmazd, pour (arrêter) le débat, créa un grand bœuf sur les sabots duquel apparaissaient par écrit les limites de l'Iran au Tūrān, et qui était gardé dans une forêt.

(11) Chaque fois qu'il y avait débat, les limites étaient reconnues par le bœuf, jusqu'à ce que Kay-Us, très décidé, désirât qu'une partie de la terre du Tūrān redevînt l'Iran.

(12) Mais il vit que tant que le bœuf existerait, il (serait) plus difficile de (le) faire, car avec la souveraineté qui était sienne, il ne voulait pas que les limites soient manifestées par le bœuf.

(13) Il y avait sept frères, et le septième, Srīd, qui est appelé le septième, (était) grand de corps et très fort, et il aidait Kay-Us en beaucoup de matières, et il était parmi les nobles. Kay-Us le manda devant (lui) et lui ordonna : «Va tuer le bœuf dans la forêt !».

(14) Srīd s'en alla. Quand il voulut tuer le bœuf, (celui-ci) débattit avec lui en parlant (comme) un homme : «Ne me tue pas, car si tu me tues, celui dont la *frawashi*, dans le *hōm* qui éloigne la mort, apparaîtra sur la terre, dont le nom est Zoroastre le Spitamide, dira ta mauvaise action dans le monde et le malheur pour ton âme sera tel qu'il est révélé dans la religion, à savoir il sera pour ce malfaisant ce qu'on proclame la pire (chose). Et pour toi la mort qui en (résulte) sera équivalente, et ce qui est mêlé à la mort, c.à.d. (ce qui) lui (arrive) est pire que la mort même (?)».

(15) Quand Srīd eut attendu ces paroles, il s'en retourna et revint vers Kay-Us, pour l'informer des circonstances. Il (lui) dit encore ceci, que le bœuf avait parlé miraculeusement, que quiconque sur la terre, est très désireux de la justice, peut-il ordonner maintenant de tuer le bœuf ?

(16) Et Kay-Us voulant livrer combat, répondit : «Il n'est pas clair que celui dont la *frawashi* (est) dans le *hōm* qui éloigne la mort, existe lui-même ou non ; et s'il existe, naîtra-t-il et apparaîtra-t-il ou non ?». Et il ordonna avec sévérité : «Va le tuer !».

(17) Srīd dit : «Je ne suis pas capable de (le) tuer, car il me faut avoir compassion de sa plainte en (mon) cœur».

(18) Kay-Us répondit : Vous irez dans telle et telle forêt, dans laquelle demeurent beaucoup de chefs de sorcières et elles t'enlèveront la compassion du cœur».

(19) Srīd s'en alla dans la forêt, il vit beaucoup de sorcières qui gardaient la bouche ouverte, et elles (lui) crièrent : «Tue, sans pitié !».

(20) Et la compassion s'en alla de son cœur, il retourna dans la forêt[21], et de son poing brisa le dos du bœuf en trois endroits. Le bœuf mugit en une violente lamentation.

[21] C.à.d. celle dans laquelle était gardé le bœuf, cf. § 10.

(21) [50] Srīd pas az ān ōzadan ī gāw az ān brāmag ī-š ašnūd ēg-iš garān <an>-āštīh būd abāz šud ō Kay-Us u-š čiyōn būd āgāhēnīd u-š xwāst kū-š be framāyēd ōzad čē-š zīndagīh nē abāyišnīg būd.

(22) Kay-Us guft kū man tō be <nē> ōzanēm čē nē wizīrēd az tō.

(23) Srīd guft kū agar tō man be nē ōzanē ēg man tō be ōzanēm.

(24) Kay-Us guft kū tō man be ma ōzan čē dehbed ī gēhān hēm.

(25) Srīd hamē a-honsandīh kard tā-š Kay-Us framūd kū be ō wāhmān wēšag šaw čē-š parīg-ē ī sag-kirb pad-iš ast u-t be ōzanēd.

(26) [51] Srīd be ō ān wēšag šud u-š ān parīg ī sag-kirb dīd pas +ōy parīg zad be ō dō būd u-š hamē zad tā be hazār būd hēnd u-šān Srīd abar gyāg ōzad ud dird.

CHAPITRE 5

Abar paydāg +būdan ī Zarduštān xwarrah pēš-iz az zāyišn

(1) ōwōn paydāg kū pēš az čehel ud panǰ sāl ka Zardušt be ō ham-pursīh mad ka Frēnī Zardušt mād ī-šān Duγdū xwand zād pad ātaxš ēwēnag az ān ī a-sar rōšnīh frōd āmad be ō ān ātaxš gumēxt ī-š pēš būd [52] az ātaxš andar ō mādar ī Zardušt gumēxt sē šab pad hamāg widārān kustag ī xānag pad ātaxš ēwēnag paydāg būd.

(2) rāh-widerān wuzurg rōšnīhā hamē dīd.

(3) ka-z pānzdah-sālag būd ān xwarrah ī-š pad-iš rāy ast ī pad rāh hamē raft ēg-iš payrōg az-iš hamē ōbast.

CHAPITRE 6

Abar hambūsišn ī yašt-frawahr Zardušt

(1) kū-š frawahr andar Hōm u-š xwarrah <andar> pēm ī gāw be dahīhist pad frāz-xwarišnīh ī pidarān mādarān ān (?) be ō ham-bawišn mad čiyōn-iš gōkān andar nibēg ī abar nimūdārīh ī yazišn paydāgēnīd būd.

(21) Srīd, après le meurtre du bœuf, par suite de la lamentation qu'il avait entendue, fut dans un trouble grave. Il s'en retourna vers Kay-Us et lui fit savoir ce qui s'était passé, et il lui demanda d'ordonner de le tuer, car sa vie ne (lui) était plus désirable.

(22) Kay-Us répondit : «Moi, je <ne> te tuerai <pas>, car tu m'es indispensable».

(23) Srīd rétorqua : «Si tu ne me tues pas, alors moi je te tuerai».

(24) Kay-Us dit : «Ne me tue pas, car je suis le souverain du monde».

(25) Srīd n'y consentit pas jusqu'à ce que Kay-Us lui ordonnât : «Va dans telle et telle forêt, car il y a là une sorcière sous la forme d'un chien et elle te tuera».

(26) Srīd s'en alla dans cette forêt et il vit la sorcière sous la forme d'un chien. Alors il tua cette sorcière, elle se divisa en deux, mais il frappait jusqu'à ce qu'elles devinrent mille (sorcières) et elles tuèrent et déchirèrent Srīd sur place.

CHAPITRE 5

Sur l'apparition de la Brillance de Zoroastre avant même sa naissance

(1) Il est ainsi révélé que quarante-cinq ans avant que Zoroastre vînt à l'entretien, quand *Frēnī enfanta la mère de Zoroastre que l'on appelle Duγdag, (la Brillance) descendit de la lumière infinie sous la forme d'un feu, et se mélangea au feu qui était devant elle. Du feu elle se mêla à la mère de Zoroastre, et pendant trois nuits apparut sous la forme d'un feu dans tous les côtés des passages de la maison.

(2) Les passants voyaient sans cesse de grandes lumières.

(3) Quand elle fut âgée de quinze ans, à cause de la Brillance qui (était) en elle, et qu'elle allait en chemin, alors son éclat en rayonnait.

CHAPITRE 6

Sur la conception de Zoroastre à la *frawashi* adorée

(1) C'est-à-dire, sa *frawashi* est dans le *hōm* et sa brillance fut créée (dans) le lait de la vache. Par le fait que ses parents le burent, [la *frawashi* et la brillance] sont alors venues s'unir, comme en sont manifestés les détails dans le livre sur les rubriques du Yasna.

CHAPITRE 7

[53] Abar abāz-paywandišnīh ī Zardušt ō Ohrmazd pad dō ī pahlom az gētīgān J̌am ud az mēnōgān Nēryōsang

Tōhmag-ōšmurišnīh ī Zardušt

(1) Zardušt ī Porušasp ī Frataraspī ī Urwatasp ī Hēčatasp ī Čixšnuš ī Pītarasp ī Arǝǰat.aršu ī Xardar (Xarǝδarǝ) ī Spitāmān ī Wēdišt ī Ayazim ī Friy ī Arǰ(an) ī Dūrsraw ī Manuščihr ī Manušxwarwar ī Manušxwarenāk ī Manuš ī Nēryōsang frēstag ī Ohrmazd kē-š mād būd Wizak ī Arīk ī Srīdak ī Bīdak ī Frazušak ī Zušak ī Fraguzak ī Guzak ī Ērēz ī Frēdōn ī Aspiyān [54] bowandagīh ī dah Aspiyān ī J̌am ī Wiwanghān ī Ayanghān ī *Ananghān ī Hōšang ī Frawāk ī Siyāmak ī Mēšē ī Gayōmard.

CHAPITRE 8

Abar škeft-kōxšišnīh ī druz pad zadan ī Zardušt

(1) ka-š nazd būd ō zāyišn Ahreman tab dēw ud dard dēw ud +wād dēw har ēk abāg sad ud panǰāh dēw be ō ōzadan ī Zardušt frēstād hēnd.

(2) u-š +mēnōgīhā frāz ō mādar šud hēnd ud az tab ud dard ud wād awištābīhist.

(3) [55] ud az ānōh pad ēk frasang ǰādūg-ē būd Starag nām ī ǰādūg bozešktom būd pad ēmēd ī kard-weh az gāh abar āxist andar ō rawišn ēstād.

(4) frēstag ī Ohrmazd wāng burd kū ma šaw ō ǰādūg čē-t nē hēnd +bēšazēnīdār be abāz ō xānag šaw ud šōy dast andar māl pad rōgn ī gāw ī abar ātaxš burd ēsm-iz bōy tāb pad xwēš tan <ud> zahag kē-t pad aškamb.

(5) u-š hamgōnag kard ud drust būd.

(6) u-š did abar frēstād wisp ham-kārān ud ham-zōrān ī-šān nē ayāft čār <ud> abāz wašt hēnd.

(7) u-šān guft kū-<mān> az hamāg kustag ātaxš būdan rāy nē ayāft {hēm} čār +čē har [56] kē-š ayār freh hamēmāl ēg-iš abāg nē bawēd.

(8) čē andar ham šab ka zād Ahreman spāhbedān wizīd u-š gund ārāst ast kē abāg hazār dēw ud ast kē abāg dō hazār dēw tazišnīg pahikōbišnīg kōxšīd

CHAPITRE 7

[53] Sur la parenté de Zoroastre avec Ohrmazd par les deux excellents, J̌am parmi les (êtres) matériels, et Nēryōsang parmi les spirituels

Énumération de la lignée de Zoroastre

(1) Zoroastre fils de Porušasp, fils de Frataraspī, fils d'Urwatasp, fils d'Hēčatasp, fils de Čixšnuš, fils de Pītarasp, fils d'Arǰataršu, fils de Xardar, fils de Spitama, fils de Wēdišt, fils d'Ayazim, fils de Friy, fils d'Arǰ(an), fils de Dūrsraw, fils de Manuščihr, fils de Manušxwarwar, fils de Manušxwarnāk, fils de Manuš, fils de Nēryōsang l'envoyé d'Ohrmazd dont la mère fut Wizak, fille d'Arīk, fille de Srīdak, fille de Bīdak, fille de Frazušak, fille de Zušak, fille de Fraguzak, fille de Guzak, fille d'Ērēz, fils de Frēdōn, fils d'Aspiyān. Achèvement des dix Aspiyān : J̌am, fils de Wiwanghān, fils d'Ayanghān, fils d'Ananghān, fils de Hōšang, fils de Frawāk, fils de Siyāmak, fils de Mešē, fils de Gayōmard.

CHAPITRE 8

Sur le dur combat du Mensonge en vue de tuer Zoroastre

(1) Quand (Zoroastre) fut près de naître, Ahreman envoya le démon de la fièvre, de la douleur et du vent (brûlant), chacun avec cent cinquante démons, pour tuer Zoroastre.
(2) Et ils s'en allèrent de façon *mēnōg* auprès de sa mère, affligée par la fièvre, la douleur et le vent (brûlant).
(3) Et de là, à un parasange, il y avait un sorcier nommé Starag, qui était un sorcier très guérisseur. Dans l'espoir de s'améliorer, elle se leva de (sa) place et se mit en marche.
(4) L'envoyé d'Ohrmazd (lui) cria : «Ne va pas chez le sorcier, car il ne te guérira pas, mais retourne à la maison, lave et frotte (tes) mains avec le beurre de la vache qui a été porté au feu. Fais brûler du bois et de l'encens sur ton corps et sur l'enfant qui (est) dans ton ventre.
(5) Et elle fit ainsi et recouvra la santé.
(6) Mais de nouveau il [Ahreman] envoya contre elle tous (ses) collaborateurs et complices, mais ils ne trouvèrent pas de moyen et ils s'en retournèrent.
(7) Et ils dirent : «Nous n'avons pas trouvé de moyen à cause de la présence du feu de tous côtés, car quiconque a de l'aide en excès, n'aura pas contre lui d'ennemi».
(8) Ainsi la nuit même où il [Zoroastre] naquit, Ahreman choisit des généraux et organisa une armée, — il y en a qui (disent) avec mille démons, d'autres, avec deux mille démons — attaquant et chargeant ils combat-

hēnd padīrag-ēstišnīh ī yazdān mādagwarīhā xwad xwarrah ī pad ātaxš ēwēnag pad ān zāyišn paydāg būd.

(9) u-š brāh ud payrōg dūr gyāg +payrōgīhistan rāy ēg-išān nē ayāft {hēnd} čār.

(10) abdom Ahreman Akōman abar frēstīd u-š guft kū tō hē mēnōgtar kē andarōntom hē šawē pad frēbišn abar ō Zardušt menišn u-š wardēn menišn ō amā kē dēw hēm.

(11) u-š Ohrmazd Wahman padīrag abar frēstīd.

(12) Akōman frāz ō pēš būd frāz ō dar mad būd andar kāmist šud.

(13) Wahman čāraggarīhā [57] abāz +wašt u-š be ō Akōman guft kū andar šaw.

(14) Akōman handēšīd kū-m nē tis warzišn kē-š ō man guft Wahman <ud> abāz šud Wahman andar šud ud ō wārom ī Zardušt gumēxt.

(15) Zardušt be xandīd čē Wahman ast mēnōg ī rāmēnīdār.

(16) u-š haft ǰādūg ī pēš nišastag būd hēnd az rōšnīh ī andar mān brāzišnīgīhā wēnīhist ud +xandīdan ī-š pad zāyišn ī padīrag ān ī abārīg mardōmān kē pad zāyišn be griyēnd be tarsist hēnd.

(17) u-š pad ham zamān ī zāyišn dastwarīhā ī abar dēn az Ohrmazd padīrift.

(18) čiyōn gōwīhēd pad dēn kū-š pad zāyišn guft kū čiyōn axw kāmag tō kē zōt hē kū pēšōbāy ī dāmān hē frāz ō man gōw kū dastwar bawišn.

(19) [58] čiyōn Zardušt gētīg-tanīh rāy gētīg-ēwāzīhā guft Ohrmazd mēnōgīhā rāy ā-š pāsox guft kū ēdōn radīhā ēdōn frārōnīhā az ahlāyīh čēgāmizē frāz ahlawān āgāhīhā gōwēm kū-t dastwar hēm.

(20) dudīgar rōz Porušasp šud u-š az ǰādūgān kē andar gyāg pad āfrāh dāšt hēnd pursīd kū čē ast ka aburnāyagān pad zāyišn be griyēnd ud +čē ān ka be xandēnd.

(21) u-šān pāsoxēnīd kū griyistan margōmandīh ī pad frazām dīdan +xandistan ahlawīh ī xwēš dīdan rāy.

CHAPITRE 9

[59] Abar brādarān ī Zardušt +hamēstārān ī karapān usixšān brād <ud> pus ī glʾnʾndʾstʾlyh(?) būd hēnd

(1) glʾnʾndʾstʾlyh (?) az Koxred Koxred az Xešm <ud> Manušag ī Manuščihr xwāhar zād.

(2) pad ān gāh ka Zardušt zād panǰ brād būd hēnd kē-šān nām Brādarōxš Brādarōišn Tūr ī +Brādarēš Azān (?) ud Wasm (?).

taient. La contre-attaque des dieux, fut essentiellement (due à) la Brillance elle-même qui était apparue lors de la naissance sous une forme de feu.

(9) Et parce que son éclat et son rayonnement avaient brillé en des lieux éloignés, ils ne trouvèrent pas de moyen.

(10) Finalement Ahreman envoya Akoman en lui disant : «Tu es plus *mênôgien*, toi qui es le plus intime ; tu iras dans l'esprit de Zoroastre pour (le) tromper, et détourne son esprit vers nous qui sommes des démons».

(11) Et Ohrmazd envoya contre lui Wahman.

(12) Akoman arriva avant (lui), et s'était avancé vers la porte, désirant entrer.

(13) Wahman habilement s'en retourna en disant à Akoman : «Entre !».

(14) Akoman pensa : «Je ne dois pas faire une chose que Wahman m'a dit (de faire)». Il repartit, Wahman entra et se mêla à l'esprit de Zoroastre.

(15) Zoroastre rit car Wahman est le *mēnōg* qui rend heureux.

(16) Mais sept sorciers qui étaient assis devant lui, à cause de la lumière qui se voyait dans la maison avec éclat, et de son rire à la naissance, contrairement aux autres hommes qui pleurent à la naissance, eurent peur.

(17) Et au moment même de sa naissance, il reçut d'Ohrmazd les directives sur la religion.

(18) Ainsi qu'il est dit dans la religion, qu'il parla à sa naissance, c.à.d. que tu désires (être) seigneur, toi qui es prêtre, à savoir le guide des créatures, annonce-le moi, que tu dois devenir *dastūr*.

(19) Comme Zoroastre en raison de (son) corps matériel avait parlé en un discours matériel, Ohrmazd lui répondit spirituellement : «ainsi comme un *rad* — ainsi pour le bien, de la justice de quoi que ce soit je parle aux justes en connaissant, c.à.d. je suis ton *dastūr*».

(20) Le deuxième jour arriva Porušasp et il interrogea des sorciers qui étaient considérés comme des docteurs en (cet) endroit. «Qu'y a-t-il quand les enfants pleurent à la naissance et qu'y a-t-il quand ils rient ?».

(21) Et ils répondirent : «Ils pleurent parce qu'ils voient qu'ils sont destinés à mourir à la fin, il a ri parce qu'il voyait sa propre (condition) de sauvé».

CHAPITRE 9

Au sujet des frères, adversaires de Zoroastre, des prêtres et sorciers, qui étaient frères et fils de glʾnʾndʾstʾlyh (?)

(1) glʾnʾndʾstʾlyh est né de Koxrēd, Koxrēd de Xēšm (et) Manušag, sœur de Manuščihr.

(2) Au moment où naquit Zoroastre, il y avait cinq frères, dont les noms étaient Brādrōxš, Brādrōyišn, Tūr ī Brādrēš, Āzān (?) et Wasm.

(3) panǰ-brādarīh ī awēšān kē ān ī mayānag Tūr ī Brādarēš ī Zardušt būd petyāragtar handāzag panǰ-brādarīh ī Porušasp frazandān kē ān ī mayānag Zardušt būd.

(4) [60] ān čahār brādar ī Zardušt dō pēš az Zardušt ā-šān nām Ratuštar (?) ud Ranguštar (?) ud dō pas Wadrīgā ud *Hindainiš.

(5) mayānag-bawišnīh ī Zardušt pad ān čim kū ō mayānag ī pēšēmālān ud pasēmālān pad ān zamānag ōwōn be dahīhist kū-š sē hazārag pēš mad ud sē pas tā pad ān ī būd pad čē-ēwēnag be ō pēšēnīgān hammōzād ud abar ān ī bawēd čē-ēwēnag kunišn-iz be ō dāmān framāyēd.

(6) čiyōn gōwīhist pad gāhān kū ān ī har dō az tō pursēm Ohrmazd kē-z mad tā nūn kē rasād az nūn frāz.

CHAPITRE 10

[61] Abar uzmāyišn ī pad-iš būd az warz-kardīh yazdīg waxšwarīh nišān pad-iš +wēnīhist

(1) ōwōn paydāg kū dudīgar rōz ka zād Porušasp az ān panǰ brād ī az karapān tōhmag ēk xwand u-š guft kū be +niger nīšān ud daxšag ī man pus Zardušt .

(2) <ān karap> šud pēš ī Zardušt be nišast u-š sar ī Zardušt <grift> u-š saxt pēčīd kū tā be ōzanīhād u-š ǰādūgān az-iš tars ud wišayg abēm bawānd pāsbānēnīd.

(3) Ohrmazd čiyōn pad ān dah šab pad mehmānīh frōd ō zamīg frēstād Spandarmad ud Ardīwsūr ud ardāy [62] fraward mādag rāy ēg-iš +nē mad ǰuttarīh ud frāz hušk dast ī ōy karap.

(4) ān ǰādūg xwāst az Porušasp ān ī Zardušt +gyān pad ān anāgīh ī-š az xwēš kunišn ǰast.

(5) ud ham zamān Porušasp Zardušt grift u-š ō karap dād kū čiyōn-it xwēš kāmag pad-iš kun.

(6) ōy +stad u-š abgand be ō pāy ī gāwān kē pad rāh be āb hamē šud hēnd pēšōbāy ī gāwān ī ān ramag pad +nazdīkīh be ēstād u-š ē sad ud panǰāh gāw ī-š az pas raft hēnd az-iš abāz dāšt ud Porušasp grift u-š abāz ō xānag burd.

(7) u-š dudīgar rōz be ō pāy ī aspān abgand pēšōbāy ī aspān pad nazdīkīh ī Zardušt [63] be ēstād u-š ē sad ud panǰāh asp ī-š az pas raft hēnd +ā-š abāz dāšt ud Porušasp grift u-š abāz ō xānag burd.

(3) Leur quintuple fraternité, celui du milieu, Tūr ī Brādrēš, étant le plus ennemi de Zoroastre, est semblable à la quintuple fraternité des enfants de Porušasp, celui du milieu étant Zoroastre.

(4) Des quatre frères de Zoroastre, deux étaient avant lui, dont les noms (sont) Ratuštar et Ranguštar, et deux après, Wadrīgā et *Hindainiš.

(5) Le fait d'être au milieu pour Zoroastre s'explique par ce qu'il a été créé à cette époque-là au milieu des plaignants et des défenseurs, à savoir que trois millénaires s'étaient passé avant lui et trois après, pour qu'il enseigne aux Anciens à propos de ce qui a été comment (cela fut), et qu'il ordonne aux créatures, quant à ce qui sera, comment il faudra agir.

(6) Ainsi qu'il est dit dans les Gâthâs : «Ces deux choses, je te les demande, ô Ohrmazd, ce qui est arrivé jusqu'à présent, ce qui arrivera à partir de maintenant».

CHAPITRE 10

Sur les ordalies qu'il subit et grâce à son action miraculeuse, les signes de sa prophétie divine se virent en lui

(1) Il est ainsi révélé que le second jour après la naissance (de Zoroastre), Porušasp convoqua l'un des cinq frères de la race des "*Karaps*" et lui dit : «Regarde les signes et les marques de mon fils Zoroastre !».

(2) (Le *karap*) alla s'asseoir devant Zoroastre et il lui (saisit) la tête, et l'enlaça durement pour qu'il soit tué, et il protégea les sorciers pour qu'ils soient sans crainte de la peur et de la détresse de celui-ci.

(3) Comme Ohrmazd, pendant dix nuits, avait envoyé sur terre pour y séjourner, Spandarmad, Ardwisūr et grâce à la sainte *frawashi* des femmes, alors il ne lui arriva pas de mal, mais la main du *karap* se dessécha.

(4) Ce sorcier demanda à Porušasp la vie de Zoroastre, pour le mal qui lui était arrivé par suite de sa propre action.

(5) Et au même moment, Porušasp saisit Zoroastre et le donna au *karap* en (disant) : «Fais de lui ce que tu voudras !».

(6) Celui-ci le prit et le jeta sous les pattes des bovidés qui s'en allaient à l'eau par un chemin. Le premier des bovidés du troupeau s'arrêta à proximité et retint les cent cinquante bovidés qui marchaient derrière lui, et Porušasp saisit (Zoroastre) et le ramena à la maison.

(7) Et le second jour, le (*karap*) le jeta sous les pattes des chevaux. Le premier des chevaux s'arrêta à proximité de Zoroastre, et retint les cent cinquante chevaux qui marchaient derrière lui, et Porušasp saisit (Zoroastre) et le ramena à la maison.

(8) u-š sidīgar rōz ēsm be ō ham wizīnīhist u-š Zardušt abar be dahīhist ātaxš padiš abar +āsift hambunīz u-š nē sōxt u-š ān būd nīšān ī passāxt ī abar ī az-iš bōxtīh.

(9) u-š čahārom rōz be ō āšyān ī gurg abganīhist.

(10) gurg nē pad āšyān būd ka abāz ō sūrāg kāmist šud ka wīst ud čahār pāy mad ham ēwēnag ēstād pad gyāg hušk būd.

(11) andar šab Wahman ud Srōš ahlāy mēš ī kurušag ī šīr-pestān be ō sūrāg burd u-š tā rōz gōhrag gōhrag šīr be ō Zardušt hamē dād.

(12) andar bāmag mādar ī Zardušt pad ān ēmēd [64] kū-š ast az sūrāg be āwurd šāyēd be ō ān gyāg šud.

(13) kurušag bērōn āmad <ud> frāz dawīd.

(14) u-š mādar handēšīd kū gurg ast u-š guft kū-t be ǰūd pad sagrīh az ōy be hamē pattāy ud frāz šud ka-š Zardušt drust-iz dīd ēg-iš abar grift u-š guft kū nē dahēm pad zīwišn ō kas nē ka ēdar har dō deh be ō ham rasēnd Rāɣ ud Nōdar.

(15) čiyōn ēn dō deh andar Ādurbādagān andar Mōgān čiyōn az čēst pad panǰāh frasang Zardušt az Rāɣ ud Wištāsp az Nōtar būd ud ēn dō deh Rāɣ pad nām ī +Arǰan ī Dūrsraw ī Manuščihr kē-š Zardušt az-iš tōhmag būd ud Nōdar pad nām ī Nōdar ī Mānuščihr kē-š Wištāsp az-iš tōhmag būd.

(16) ēn būd nīšān ī-š pad zāyišn.

(17) [65] rōz-ē ēk az ān ī panǰ brād ī az karapān Zardušt dīd u-š dūr-zamān ul ō abar <ud> +frōd pad hamāg kustag pad gardišn be nigerīd.
(18) Porušasp pursīd kū čē ān ka-t ō abar nigerīd čē ān ī ka-t ō frōd čē ān ī ka-t pad hamāg kustag be nigerīd.

(19) u-š ēdōn pāsoxēnīd kū ān ī ka-m ō abar nigerīd pad ān čim ka-m dīd kū xwarrah ī im abar ō āsmān šawēd az gōwišn ī im ruwān ī mardōmān abar ō wahišt šawēnd ud ān ī ka-m ō frōd nigerīd ā-m dīd kū az kard ī im dēw ud druz ud ǰādūg ud parīg azēr zamīg nigān bawēnd stōwīhā abāz ō dušox ōftēnd ud ān ī ka-m pad hamāg kustag be nigerīd ā-m dīd kū gōwišn ī im pad hamāg zamīg be ayābēd ud ka būd pad dād ī [66] haft kišwarān kas paymōxt dāšt kabāh ī az haft pōst kē-š xwarrah ī haft Amahraspand pad-iš būd.

(20) ud Tūr ī Brādarōxš frāz šud ka ō dašn ālag šud Zardušt ō hōy be tazīd ud ka ō hōy ālag šud Zardušt ō dašn tazīd u-š Tūr ī Brādarōxš pad-iš be nihumbīhist u-š awiš nē ayābist.

(8) Et le troisième jour, du bois fut rassemblé et Zoroastre placé dessus, et le feu fut allumé, mais il n'en fut aucunement brûlé, et cela fut le signe de l'ordalie à laquelle il échappa.

(9) Et le quatrième jour, il fut jeté dans la tanière d'un loup.

(10) Le loup n'était pas dans sa tanière. Quand il voulut revenir à (son) trou, qu'il était arrivé à vingt-quatre pas, il s'arrêta de la même façon [que les bovidés et les chevaux] et fut desséché sur le champ.

(11) Pendant la nuit, Wahman et Srōš le juste amenèrent dans le trou un mouflon aux mamelles (pleines) de lait, et jusqu'au jour elle donna goutte à goutte du lait à Zoroastre.

(12) À l'aube, la mère de Zoroastre, espérant qu'elle pourrait rapporter du trou ses os, partit vers cet endroit.

(13) Et le mouflon en sortit en courant.

(14) Et la mère pensa que c'était le loup, et lui dit : «Tu as dévoré, étant rassasié de cet (enfant), attends !». Et elle s'avança ; quand elle vit que Zoroastre (était) sain et sauf, elle le saisit et dit : «Je ne (le) donnerai à personne durant (ma) vie, pas avant que les deux villages ici ne se rencontrent, Rāɣ et Nōdar.

(15) Comme ces deux villages se trouvent en Azerbaidjan, dans le Mōgān éloignés de Čēst de cinquante parasanges, Zoroastre était de Rāɣ et Wištāsp de Nōdar. Et ces deux villages, *Raɣ du nom de *Arǰan fils de Dūsraw fils de Manuščihr, de la descendance duquel était Zoroastre, et Nōdar du nom de Nōdar fils de Manuščihr, de la descendance duquel était Wištāsp.

(16) Ce furent les signes à sa naissance.

(17) Un jour, l'un des cinq frères, parmi les *karaps*, vit Zoroastre et le regarda pendant longtemps, par dessus et par en bas, de tout côté, en tournant.

(18) Porušasp l'interrogea : «Qu'y a-t-il, que tu regardes par dessus, qu'y a-t-il que tu regardes par en bas, de tout côté ?».

(19) Et il répondit ainsi : «Quand j'ai regardé par dessus, c'est parce que j'ai vu que la Brillance (*xwarrah*) de cet (enfant) montait dans le ciel, par sa parole les âmes des hommes monteront au paradis ; quand j'ai regardé par en bas, j'ai vu de même qu'à cause de celui-ci, les démons, les *druzs*, les sorciers et sorcières seront ensevelis sous la terre, et retomberont défaits dans l'enfer. Quand j'ai regardé de tout côté, j'ai vu encore que la parole de celui-ci parviendra dans toute la terre, et quand ce fut d'après la loi des sept pays, quelqu'un aura revêtu un manteau fait de sept peaux dans lequel se trouvait le *xwarrah* des sept Amesha Spentas».

(20) Et Tūr ī Brādarōxš s'avança. Quand il allait vers la droite, Zoroastre courait vers la gauche, et quand il allait vers la gauche, Zoroastre courait vers la droite, et Tūr ī Brādarōxš lui fut caché et il ne l'atteignit pas.

CHAPITRE 11

Abar ǰud-āhangīh ī-š abāg zāyēnīdārān

(1) ēn-iz paydāg kū dēwān ō hanǰaman ī ǰādūgān ud ham-āfrāhān wāng burd kū ān ī Porušasp frazand a-bōy ud halag ud nihān-wināhīdag kas az mardān <ud> zanān nē menēd ud āfrāh nē padīrēd.

(2) [67] āgāhīh be ō Porušasp mad ud Porušasp be ō Zardušt guft kū-m menīd kū zād pus kē bawēd āsrōn artēštār ud wāstaryōš ud nūn halag ud nihān-wināhīdag hē abar raw ō karapān tā bēšāzēnēnd.

(3) Zardušt pāsox dād kū men kū ast ān ī tō pus āsrōn artēštar ud wāstaryōš.

(4) u-š pad framān ī Porušasp dō asp andar ō wardyūn bast ud abāg Porušasp šud.

(5) ka ō ān gyāg mad hēnd Porušasp dādestān čiyōn būd pēš ēk karap ī az ān ī panǰ brādarān guft.

(6) ōy ǰādūg ǰāmag-ē stad u-š awiš mist u-š guft kū ē xwarēd ē(d) ī tō pus tā [68] drust bawēd.

(7) u-š pad ēn dādestān kard kū tā ō ham-čihrīh ī awēšān wardād.

(8) Zardušt be ō Porušasp guft kū ō ōy ī-t pānag ud dastwar abāz dahē ud āxist ud abāz ō gyāg šud.

(9) Zardušt andar rāh ān dō aspān tišnagīh rāy āb dād u-š menīd kū abēsūd būd rawišn ī-m ō dar ī karapān be ēn ēk ī ka-m pad āb-dahišnīh ī aspān ēg-im abzāyēnīd ruwān.

CHAPITRE 12

Abar andarg-gōwišnīh ī-š ō wattarān

(1) ēn-iz paydāg kū rōz-ē Dūrsraw ī karap čiyōn ham az panǰ brādarān be ō xānag ī Porušasp mad.

(2) [69] Porušasp šīr ī asp +ē ǰāmag pēš nihād u-š guft kū frāz yaz.

(3) Zardušt ō Porušasp pahikārd kū man yazēm.

(4) Porušasp guft kū ōy ē yazēd <ī> +abāyēd +u-šān tā sē bār andarg pahikārd.

(5) ul ēstād Zardušt u-š ān ī dašn pāy ō ǰāmag +pahikōft u-š be rēxt.

CHAPITRE 11

Sur son désaccord d'avec ses géniteurs

(1) Ceci encore est révélé que les démons, dans l'assemblée des sorciers et de (leurs) conseillers, s'écrièrent : «L'enfant de Porušasp est inconscient, stupide, corrompu à l'intérieur, il ne tient compte et n'accepte de conseil de personne, hommes ou femmes».

(2) La nouvelle parvint à Porušasp, et Porušasp dit à Zoroastre : «J'avais cru qu'un fils m'était né, qui serait prêtre, guerrier et cultivateur, cependant tu es stupide et corrompu à l'intérieur. Va-t-en chez les *karaps* pour qu'ils (te) guérissent !».

(3) Zoroastre répondit : «Tu devrais penser que ton fils est prêtre, guerrier et cultivateur !».

(4) Et sur l'ordre de Porušasp, il attela deux chevaux au char et partit avec Porušasp.

(5) Quand ils furent arrivés au lieu (dit), Porušasp raconta l'histoire telle qu'elle était, devant un *karap*, (l'un) des cinq frères.

(6) Ce sorcier prit un bol et urina dedans, et dit : «Que ton fils en boive, pour qu'il devienne sain !».

(7) Et il avait par là l'intention de transformer (Zoroastre) en leur même nature.

(8) Zoroastre dit à Porušasp : «Rends-le à celui qui (est) ton protecteur et maître !». Et il se leva et retourna à sa place.

(9) En route, Zoroastre donna de l'eau aux deux chevaux parce qu'ils avaient soif, et il pensa : «Inutile a été ma démarche à la cour des *karaps*, sauf cette unique chose : en donnant de l'eau aux chevaux, j'ai développé mon âme».

CHAPITRE 12

Sur la contradiction d'avec les méchants

(1) Ceci encore est révélé qu'un jour, Dūrsraw le *karap*, c.à.d. (l'un) des mêmes cinq frères, se rendit à la maison de Porušasp.

(2) Porušasp plaça devant lui un bol de lait de jument et lui dit : «Consacre-le !».

(3) Zoroastre contesta Porušasp : «C'est moi qui le consacrerai».

(4) Porušasp répondit : «Celui qui consacrera, (c'est) celui qui en est digne», et jusqu'à trois fois ils en débattirent.

(5) Zoroastre se leva, frappa le bol de son pied droit et le renversa

(6) u-š guft kū ahlāyīh yazēm ahlawān driyōšān mardān zanān yazēm Porušasp bahr ō ōy ārāy kē-š pad-iš arzānīgīh.

(7) ud Dūrsraw be ō Zardušt guft kū čiyōn-it fradom an az bahr ud rōzīg be abgand hēm ān-it an har dō aš abar barēm u-t be murnǰēnēm.

(8) [70] Zardušt andarg guft kū-t an pad bowandag-menišnīh pad har <dō> dōysar abar nigerēm u-t be murnǰēnēm.

(9) u-šān ēk ō did pad nigerišn ī *tēz dagr-zamān hamē nigerīd ud yazdān-čihrīh ī Zardušt abar ǰādūgīh ī ōy čērīhist.

(10) Dūrsraw frāz āšuft u-š asp xwāst guft kū-m im rāy ēstād nē tuwān abar ō asp nišast ka andak-ē šud būd garān-dardīhā az asp be ōbast ud murd u-š frazand ī frazand pad ham gyāg murd hēnd.

CHAPITRE 13

Abar u-š ahlāyīh-ārzōgīh

(1) ēdōn paydāg kū ka pānzdah-sālag būd pusarān ī Porušasp az pidar bahr xwāst {hēnd} [71] u-šān Porušasp bahr pad-iš baxt hēnd.

(2) andar ǰāmagīhā kustīg-ē būd dō-kard ī-š pahnāy sē angust ud sē bār pēramōn kustag frāz āwurdan +šāyist Zardušt abar wizīd u-š frāz bast.

(3) ēn būd az parwānagān ī Wahman kē-š pad zāyišn ō wārom be mad u-š az har čē nē ēwēnag nūn be bast u-š pad ān ī +ēwēnīg taftīg be kard.

CHAPITRE 14

Abar aboxšīdār-čihrīh +bārestānīhā

(1) ēn-iz paydāg kū rōd-ē būd u-šān +brahnag zan Han xwand pad ān čim kū stabrīh [72] ud tēzīh ī rōd rāy zan be ka +brahnag be būd tā-š pad-iš widord nē tuwān būd ud mardōm ī pīr ī čiyōn pad dēn ān kē-š haftād sāl ast han xwānīhēd abādyāwandīh rāy pad xwēš-zōrīh pad-iš abāz šud nē tuwān būd.

(2) Zardušt pad bār ī āb be mad az zan ud mardōm ī pīr haft tan mad būd hēnd u-š puhl ēwēnag be widārd hēnd.

(3) būd nīšān ī puhlīh ī kunišngarān kū-šān widārgar ī ō wahišt.

(6) en disant : «Je célèbre la justice, je sacrifie aux justes pauvres, hommes et femmes. O Porušasp, prépare les parts pour lui qui en a le mérite !».

(7) Et Dūrsraw dit à Zoroastre : «Puisque d'abord par toi je suis privé de la part et de la subsistance journalière, par conséquent je mets les deux yeux sur toi et je te détruirai».

(8) Zoroastre répliqua : «Moi, je te regarde dans les deux yeux avec une intention parfaite, et je te détruirai».

(9) Et ils se regardaient pendant longtemps l'un l'autre d'une observation vive(?), et la nature divine de Zoroastre fut victorieuse sur la sorcellerie de celui-là».

(10) Dūrsraw se révolta et demanda son cheval en disant : «Il ne m'est pas possible de rester à cause de celui-ci». Il monta à cheval. Quand il se fut un peu avancé, il tomba de cheval et mourut dans de dures souffrances. Et les enfants des enfants de ses enfants moururent sur le champ.

CHAPITRE 13

Sur son désir de la justice

(1) Il est ainsi révélé que, lorsqu'il eut quinze ans, les fils de Porušasp réclamèrent à leur père (leur) part. Et leur part leur fut accordée par Porušasp.

(2) Parmi les vêtements, il y avait une ceinture, doublée, dont la largeur était de trois doigts et on pouvait l'amener trois fois autour de la taille ; Zoroastre l'ayant choisie, s'en ceignit.

(3) C'était l'une des directives de Wahman qui était venu en son esprit lors de sa naissance, et il le détourna alors de tout ce qui n'est pas la coutume, et en la coutume il le rendit ardent.

CHAPITRE 14

Sur (sa) nature patiemment compatissante

(1) Ceci encore est révélé qu'il y avait un fleuve qu'on appelait la "femme nue", Han, pour la raison que, à cause de la force et de la rapidité du fleuve, une femme, à moins d'être nue, ne pouvait le traverser, et les gens âgés qui, comme ceux qui d'après la religion, ont soixante-dix ans, sont appelés *han*, ne pouvaient à cause de leur faiblesse traverser (le fleuve) par leurs propres forces.

(2) Zoroastre s'en vint au bord de l'eau, parmi des femmes et gens âgés il y avait sept individus, et il les fit traverser comme par un pont.

(3) (Ce) fut le signe (qu'il sera) un pont pour les vertueux, c'est-à-dire qu'il les conduit au paradis.

CHAPITRE 15

Abar u-š rād-čihrīh

(1) paydāg kū wāstar <ī> Porušasp stōrān rāy hambārd ēstād nē andar tang-+sālīh abar stōrān ī [73] Porušasp be abar abaxšišn ī abar stōrān ī abārīg kē-šān tang-+sālīh rāy az +gursīh ēg-išān dumb ī ēk ān ī did hamē xward ā-šān frāxīhā awiš dād.

CHAPITRE 16

Abar ul hištan ī-š gētīg ārzōg <ud> +griftan ī-š ahlāyīh rāh

(1) ēn-iz paydāg kū ka wist-sālag būd andar a-kāmagīh ī pid ud mād frāz wašt <ud> az xānag be šud.

(2) u-š be pursīd kū kē ast ahlāyīh-kāmagtar <ud> driyōšān-parwardārtar.

(3) u-šān guft kū ān ī kehist pus ī Tūr ī Urwētōdah kē har rōz ǰāmag ī āhanēn ī asp-bālāy ast purr az nān ud pēm ud abārīg xwarišn be ō driyōšān dahēd.

(4) [74] Zardušt be ō ān gyāg šud u-š ham-ayārīh ī abāg driyōšān parwardārīh rāy čand dō mard ī aγrē {pad} xwarišn frāz ō driyōšān burd <ud> kār kard.

CHAPITRE 17

Abar aboxšišnīh ī-š nē ēwaz abar mardōm be-š abārīg-iz dāmān

(1) ēn-iz paydāg kū-š sag-ē dīd kē {pad} haft baččag zād ēstād ud sē rōz būd tā-š ēč xwarišn nē ayāft har čē-š dīd ēg-iš dahān frāz awiš burd ud stord homānāg būd.

(2) Zardušt čārag kard tēzīhā abar burd {ī} nān awiš ka-š burd be murd būd.

CHAPITRE 18

[75] Abar xūb-wizēnīh ī zan ārzōg ī xwēš ud kāmag-iz ī pidarān rāy pēš az ān ī sazāg-windišnīh xwēš tōhmag nē gumēxtan

(1) ēn-iz paydāg kū ka-š pidar ōy rāy zan xwāst Zardušt be ō zan pahikārd kū-m rōy be nimāyē kū tā-š +čihrag ēwēnag <ud> brahm <wēnād> ēn-iz kū-š čihrag hu-ārzōg ayāb nē šnāsād.

CHAPITRE 15

Sur sa nature généreuse

(1) Il est révélé que le fourrage que Porušasp avait stocké pour les bêtes de somme, non (seulement) en vue des années de disette pour les bêtes de Porušasp, mais par compassion pour les bêtes des autres, qui à cause des années de disette, se mangeaient la queue l'une de l'autre par suite de (leur) faim, (Zoroastre) leur en donna largement.

CHAPITRE 16

Sur son abandon des désirs terrestres et sa marche vers la justice

(1) Il est encore révélé que, quand il eut vingt ans, dans l'opposition à son père et à sa mère, il se détourna de la maison et s'en alla.

(2) Et il demanda : «Qui désire le plus la justice et nourrit le plus les pauvres ?».

(3) Et on lui répondit : «Le fils cadet de Tūr, fils d'Urwētōdah, qui chaque jour donne aux pauvres une coupe en fer, de la hauteur d'un cheval, pleine de pain, de lait et autres nourritures».

(4) Zoroastre se rendit à cet endroit et en vue de l'aider à nourrir les pauvres, il apporta, autant que deux hommes des plus grands, la nourriture aux pauvres et il fut efficace.

CHAPITRE 17

Au sujet de sa compassion, non seulement envers les hommes mais aussi envers les autres créatures

(1) Ceci est encore révélé qu'il vit une chienne qui avait mis bas sept petits, mais il y avait trois jours qu'elle n'avait trouvé aucune nourriture. Tout ce qu'elle voyait, elle y portait la bouche mais elle était comme hébétée.

(2) Zoroastre trouva un remède, il lui apporta rapidement du pain, (mais) quand il l'eut apporté, elle était (déjà) morte.

CHAPITRE 18

Sur son désir de bien choisir une femme, et à cause de la volonté même de ses parents, avant de trouver celle qui convient, de ne pas mêler sa semence

(1) Ceci est encore révélé que, lorsque son père lui chercha une femme, Zoroastre débattit avec la femme, en disant : «Montre-moi ton visage», pour qu'il voie le visage, la forme et l'apparence (de la femme), ceci même pour qu'il reconnaisse son visage (comme) désirable ou non.

(2) u-š zan rōy az-iš abar wašt.

(3) ud Zardušt guft kū kē wēnišn az man abāz gīrēd nē warzēd ān ī man tarsagāhīh.

CHAPITRE 19

[76] Abar padīriftan ī-š āfrāh az-iz wattarān ud baččagān ud +āsānīhā ašnūdan kē ān and čand sūdōmandīh paydāg ān padīriftan

(1) ēn-iz paydāg kū be ō grōh-ē mad kē andar gyāg pad wēš-dānišnīh āšnāgtar būd hēnd u-š <az>-išān pursīd kū čē ast ō ruwān frayādišnīgtar.

(2) u-šān guft kū driyōšān parwardan ud wāstar ō gōspandān +dādan ēsm ō ātaxš burdan ud hōm ō āb rēxtan ud was dēwān pad gōwišn yaštan pad gōwišn ī dēn gōwīhēd.

(3) ēg parward Zardušt driyōšān ud wāstarēnīd gōspandān ud ēsm burd ō ātaxš ud hōm hunīd ō āb [77] nē hagriz čegāmizē Zardušt dēwān pad gōwišn yašt hēnd.

CHAPITRE 20

Abar +madan ī-š ō sīh sālag

(1) ōwōn paydāg kū uzīd ī sīh sālag {ī} az bawišn frāz māh Spandarmad ud rōz Anagrān pad ān kustag +az nōg-rōz frāz čehel ud panǰ rōz ǰašn ī Wahār-būdag xwand gyāg-ē pad nāmčišt paydāg būd kū mardōmān az was kustag be ō ān ǰašnzār šud.

(2) Zardušt čiyōn pad +šudan ī ō ǰašnzār rāy pad raftan ēstād andar rāh pad dašt-ē ēwtāg be xuft.

(3) u-š pad xwamn dīd [78] kū mardōm ī gētīg was ārāyišn be ō abāxtar dāšt tā hamāg mardōm ī pad zamīg pad abāxtar paydāg būd hēnd u-š pad tēx ī awēšān Mēdyōmāh ī Ārāstāyān <dīd> čiyōn Ārāstāy <ud> Porušasp brād būd pēšōbāy az hamāg mardōm Mēdyōmāh be ō pēš ī Zardušt šud hēnd.

(4) ud nimūdār būd kū fradom Mēdyōmāh pas +harwisp axw ī astōmand hāxtēnd.

(2) Mais la femme détourna de lui son visage.

(3) Et Zoroastre dit : «Celui (ou celle) qui ne me laisse pas le regarder ne cultivera pas le respect envers moi».

CHAPITRE 19

Sur son acceptation du conseil même des enfants et des méchants, et d'écouter paisiblement ce qui apparut comme autant d'avantages, de l'accepter.

(1) Ceci est encore révélé qu'il vint vers un groupe (de gens) qui étaient des plus connus en cet endroit pour leur science surabondante. Et il leur demanda : «Qu'est-ce qui est le plus secourable pour l'âme ?».

(2) Ils lui répondirent : «Nourrir les pauvres, donner du fourrage au bétail, apporter du bois au feu, verser du *hōm* dans l'eau, et célébrer beaucoup par la parole les démons/*dēvs*, par la parole qui est dite Religion.

(3) Alors Zoroastre nourrit les pauvres, fit paître le bétail, apporta du bois au feu, et pressa le *hōm* dans l'eau. Jamais Zoroastre ne célébra tant soit peu les démons par la parole.

CHAPITRE 20

Sur son arrivée à l'âge de trente ans

(1) Il est ainsi révélé que trente années s'étant écoulées depuis qu'il existait, le mois de Spandarmad et le jour d'Anagrān, il était allé dans cette région, en quarante-cinq jours après le Nowrūz, à la fête qui s'appelait Wahārbūdag, un lieu particulièrement connu où les gens étaient arrivés de nombreuses régions au lieu de fête.

(2) Comme Zoroastre s'en allait au lieu de fête, il était en marche et en chemin, il s'endormit, seul, dans une plaine.

(3) Et il vit en rêve que des hommes de ce monde-ci tenaient de nombreux préparatifs vers le nord, jusqu'à ce que tous les hommes sur la terre apparussent au nord. Et à leur sommet (il vit) Mēdyōmāh fils d'Ārāstāy, car Ārāstāy et Porušasp étaient frères ; Mēdyōmāh fut le guide de tous les hommes qui étaient allés au devant de Zoroastre,

(4) et (ceci) montrait que d'abord Mēdyōmāh, ensuite tous les êtres osseux, seront convertis.

CHAPITRE 21

Abar madan-iš be ō ham-pursīh

(1) uzīd ī-š panǰ rōz ī ǰašnzār māh Ardwahišt rōz Day pad Mihr bāmdād Zardušt hōm hunīdan rāy frāz ō bār ī Dāiti āb šud čiyōn [79] ham-pursīh ī Zardušt pad-iš rāy rad ast ī ābān.

(2) āb pad čahār xānag būd ēstēd u-š Zardušt pad-iš be widord u-š fradom tā zang būd ud dudīgar tā ō šnūg ud sidīgar tā ō wizārišn ī dō rān ud čahārom tā ō gardan.

(3) ēn nimūdār būd kū-š dēn pad čahār bār ō bālistīh rasēd kē-š paydāgīh pad Zardušt ud Ušēdar ud Ušēdarmāh ud Sōšāns.

(4) ka-š az āb abar āmad u-š ǰāmag pōšīd ēg-iš dīd Wahman Amahraspand pad mard ēwēnag ī hu-čihr ī rōšn ī brāzyāg kē-š wars wizīmag dāšt čiyōn wizīmag nīšān ī dōīh paymōzan-ē abrēšom homānāg būd paymōxt dāšt kē-š nē būd ēč brīn ud darz pad-iš čē xwad rōšn u-š būd bālāy nō andčand Zardušt.

(5) [80] u-š pursīd az Zardušt kū kē hē ud az kē-ān hē u-t čē-kāmagtom u-t pad <čē> ast tuxšišn.

(6) u-š pāsoxēnīd kū Zardušt hēm Spitāmān andar axwān ahlāyīh-kāmagtar u-m kāmag kū āgāh bawēm ān ī yazdān kām ud ān and ahlāyīh warzēm čand-im nimāyēnd pad axw ī abēzag.

(7) u-š framūd Wahman be ō Zardušt kū abar raw ō hanǰaman ī mēnōgān.

(8) andčand Wahman pad nō gām be raft Zardušt pad nawad gām ud ka nawad gām šud būd u-š frāz dīd hanǰaman ī haftān Amahraspandān.

(9) ka be ō wīst ud čahār pāy ī Amahraspandān mad wuzurg rōšnīh ī Amahraspandān rāy ēg-iš sāyag ī xwēš pad [81] zamīg nē dīd.

(10) hanǰaman gāh būd andar Ērān ud pad kustag ī +Mōgān pad bār ī āb ī Dāiti.

(11) Zardušt namāz burd u-š guft kū namāz ō Ohrmazd namāz ō Amahraspandān ud frāz šud pad gāh ī pursišnīgān be nišast.

CHAPITRE 21

Sur sa venue à l'entretien

(1) À l'écoulement des cinq jours de fête, au mois d'Ardwahišt, au jour de Day pad Mihr, à l'aube, Zoroastre, pour presser du *hōm*, s'en alla au bord de la rivière Dāiti, puisqu'en raison de l'entretien de Zoroastre à (cet endroit), elle est le chef des eaux.

(2) L'eau se trouvait (à la hauteur) de quatre demeures et Zoroastre la traversa, la première jusqu'à la cheville, la seconde jusqu'aux genoux, la troisième jusqu'à la séparation des deux cuisses, et la quatrième jusqu'au cou.

(3) Ceci montrait que sa religion parviendrait en quatre fois à son apogée, dont la manifestation (sera due) à Zoroastre, à Ušēdar, à Ušēdarmāh et à Sōšāns.

(4) Lorsqu'il sortit de l'eau et eut revêtu ses habits, il vit alors Wahman l'Amahraspand, en forme humaine, beau, lumineux, étincelant, qui avait les cheveux séparés, comme ce qui est séparé est signe de la dualité ; il avait revêtu un habit comme de la soie, dans lequel il n'y avait ni coupure ni couture, car il était lui-même la lumière et sa hauteur était neuf (fois) autant que (celle) de Zoroastre.

(5) Et il questionna Zoroastre : «Qui es-tu et de qui es-tu, et qu'y a-t-il de plus désirable pour toi, et en quoi t'efforces-tu ?».

6) Et il répondit : «Je suis Zoroastre, le Spitamide, qui désire le plus la justice dans le monde, et je veux être informé de la volonté des dieux, et je ferai la justice autant que l'on m'en montrera dans le monde pur.

(7) Et Wahman ordonna à Zoroastre : «Monte à l'assemblée des *mēnōgs* !».

(8) Tout ce que Wahman parcourut en neuf pas, Zoroastre (le fit) en quatre-vingt dix pas, et quand il eut parcouru les quatre-vingt dix pas, il vit l'assemblée des sept Amesha Spentas.

(9) Lorsqu'il arriva à vingt-quatre pas des Amesha Spentas, à cause de la grande lumière des Amesha Spentas, il ne vit pas alors son ombre sur le sol.

(10) Le lieu de l'assemblée était en Iran et dans la région de Mōgān, au bord de l'eau de la Dāiti.

(11) Zoroastre rendit hommage en disant : «Hommage à Ohrmazd, hommage aux Amesha Spentas !». Et il s'avança et s'assit à l'endroit (réservé) à ceux qui interrogent.

CHAPITRE 22

Abar frašn-pursīdārīh ī Zardušt

(1) pursīd az Ohrmazd kū kadār ast andar tanōmand gēhān fradom pahlomān kadār dudīgar kadār sidīgar.

(2) Ohrmazd pāsoxēnīd kū fradom pahlomīh humat dudīgar hūxt sidigar huwaršt.

(3) pursīd Zardušt kū kadār ast weh kadār +wehtar ud kadār az harwispīn pahlom.

(4) [82] Ohrmazd pāsoxēnīd kū nām ī Amahraspandān weh u-šān wēnišn wehtar u-šān framān-burdārīh az harwispīn pāšom.

(5) u-š pas nimūd dōīh ī buništān ud ǰudāgīh ī abar har rāyēnišn guft kū az awēšān mēnōgān ā-š dōšīd kē druwand ān ī wattar warzišn Ahreman ān ī wattar warzišn kāmag būd ahlāyīh mēnōg ī abzōnīg Ohrmazd ahlāyīh dōšīd mādagwarīhā nimūd ǰudāgīh ī abar har rāyēnišn ī rōšnān az tārān.

(6) u-š guft kū nē amā +menišn ud nē kāmag ud nē gōwišn ud nē kunišn ud nē dēn ud nē axwān <pad āgenēn> kē rōšnīh dōšēnd ā-š gyāg abāg rōšnān kē tārīgīh abāg tārān.

(7) [83] u-š andar ham rōz sē bār xrad ī harwisp-āgāh abar burd andar ham frašn ī naxustēn be nimūd āsmān pad wuzurg rōšnīh ud bām u-š pad nimūdārīh abāz dāšt tom az wēnišnīh ī awiš padīrag-ēstišnīh ī ān tom rāy.

(8) u-š nimūd xwēš čihrag āsmān handāzagīhā ka-š sar pad abartomīh ī āsmān dāšt ud pāy pad āsmān ī frōd dast ō har kanārag ī āsmān be ayāft.

(9) u-š āsmān pad ēwēnag ī warr-ē nihuft dāšt ud šaš Amahraspandān pad-iš ham-bašnīh paydāg būd hēnd ōwōn kū padisārīg har ēk az ān ī did angust-ē homānāg keh paydāgīhist.

(10) Amahraspandān nimūd sē ēwēnag passāxt ī pad dēn.

(11) [84] fradom čār ī ātaxšān ud Zardušt pad humat hūxt huwaršt sē gām frāz raft nē sōxt.

(12) dudīgar ayōxšust ī garm ō war abar +rēzīhist pad-iš afsard pad dast stad ud ō Amahraspandān dāšt Ohrmazd guft kū pas az abēzag-dēnīh ka pahikār-ē pad dēn bawēd ān ī tō hāwišt ō any abar rēzēnd pad dast abar gīrēnd pad ān ī abar harwisp axw ī astōmand be wurrōyēnd.

CHAPITRE 22

Sur les questions posées par Zoroastre

(1) <Zoroastre> demanda à Ohrmazd : «Quel est dans le monde matériel le premier des parfaits, et quel est le second et quel est le troisième ?».

(2) Ohrmazd répondit : «La première perfection est la Bonne Pensée, la seconde la Bonne Parole, la troisième la Bonne Action».

(3) Zoroastre demanda : «Quel est le bon, quel est le meilleur et quel est le plus parfait de tous ?».

(4) Ohrmazd répondit : «Le nom des Amesha Spentas est bon, leur vision est la meilleure et leur obéissance est la plus parfaite de toutes».

(5) Puis Il lui montra la dualité des principes, et parla de la séparation au sujet de tout arrangement, à savoir : de ces *mēnōgs*, celui qui est méchant a choisi les mauvaises actions. — Ahreman désirait les mauvaises actions, — l'esprit saint la justice ; Ohrmazd a choisi la justice. Il a montré essentiellement la séparation au sujet de tout arrangement des lumières et des ténèbres».

(6) Et il dit : «Ni nos esprits, ni notre volonté, ni nos paroles ni nos actes, ni notre religion, ni nos mondes ne sont d'accord. Ceux qui choisissent la lumière, leur lieu sera avec les lumières, ceux qui sont ténébreux, avec les ténèbres».

(7) Et le même jour, il apporta (à Zoroastre) la sagesse omnisciente en trois fois. (En réponse) à la même première question, il montra le ciel dans une grande lumière et clarté, et en le montrant il retint les ténèbres hors de sa vue à cause de l'opposition de ces ténèbres.

(8) Et il montra sa nature à la mesure du ciel, comme il avait la tête au sommet du ciel, les pieds dans le ciel inférieur et les mains atteignaient tous les côtés du ciel.

(9) Et il avait revêtu le ciel comme un vêtement, et les six Amesha Spentas furent visibles, de même taille que lui, de sorte que, chacun apparaissait en succession (distinct) d'un autre comme un doigt, le plus petit.

(10) Les Ameshas Spentas montrèrent les trois espèces d'ordalies qui (sont) dans la religion.

(11) La première au moyen des feux, et Zoroastre avança de trois pas dans la Bonne Pensée, la Bonne Parole et la Bonne Action, mais il ne brûla pas.

(12) Deuxièmement, le métal chaud fut versé sur (sa) poitrine, il refroidit sur lui, il le prit dans (ses) mains et le donna aux Amesha Spentas. Ohrmazd dit : «Après (l'établissement) de la religion pure, quand il y aura débat à propos de la religion, tes disciples en verseront sur l'autre [contestataire], ils le prendront dans (leurs) mains, par là tout le monde matériel croira».

(13) sidīgar brīdan ī pad kārd ān (?) paydāg +būdan ī andarōn ī aškamb frāz tazīdan ī xōn ud pas dast abar mālīhist drust būd.

(14) ēn nimāyīhist kū tō u-t ham-dēnān padīrēd abēzag dēn pad ōstīgān nihān-dēnīh ōwōn kū pad čiyōn [85] sōzišn ī ātaxš ud tazišn ī ayōxšust ī garm ud *brīnišn ī pad tēx nē wardišn az weh dēn.

CHAPITRE 23

Abar haft-frašnīh ī dēn handāzag haftān Amahraspandān pad haft gyāg būd

(1) frašn ī fradom ān ī Ohrmazdīg būdan rāy Zardušt ohrmazdīg burdār tan be ō ham-pursīh mad pad bār ī āb ī Dāitī.

(2) dudīgar Wahmanīg +būdan rāy Zardušt az panǰ ēwēnag gōspand kē gētīg daxšag hēnd ī Wahman panǰ ō ham-pursīh mad hēnd pad +ān gar <ī> Usind ud pad ān rōz pēš-iz az madan ī-šān be ō ham-pursīh uzwān be wišāyīhist mardōm-saxwanīhā guft [86] ud az +ābīgān māhīg-ē sardag-ē arzuh (?) nām az unīgān kākomag ī spēd <ud> samōr ī spēd <az> +wāyendagān Karšift murw-iz Sēn murw ud +abārīg sardag-ē az frāx-raftarān xargōš kē dadān rāh-nimūdār ō āb ud az čarag-arzānīgān xarbuz ī spēd u-šān mardōm-saxwanīhā dēn az Ohrmazd padīrift pad radīh ī panǰ ēwēnagān gumārd hēnd kū tā ham gōspandān-iz pad xwēš ēwāz čand-išān dānišn <ud> tuwān-nērōgīh dēn ōšmurēnd u-š ō Zardušt a-zadārīh ud a-bēšīdārīh ud hu-dārišnīh ī panǰ ēwēnag gōspandān čiyōn škeft-handarzīhātar framūd.

(3) sidīgar frašn ī Ardwahištīg būdan rāy mēnōgān ātaxšān abāg Zardušt be ō ham-pursīh mad hēnd pad *Tōǰān āb pad ān frašn abar [87] hu-dārišnīh ī Wahrām ātaxš pahrēz ud šnāyēnīdārīh ī hamāg ātaxšān awiš nimāyīhist.

(4) čahārom frašn ī Šahrewarīg +būdan rāy mēnōg ī ayōxšustān abāg Zardušt ō ham-pursīh mad hēnd pad Srāy rōstāg ī abar Mōgān abar hu-dārišnīh ī ayōxšustān rāy +dādan ī zay ud zēn-abzār be ō <....> handarzēnīd.

(5) panǰom frašn ī Spandarmadīg būdan rāy mēnōg ī kišwarān ud kustān ud awestāmān ud rōstāgān ud dehān čand abāyišnīg būd abāg Zardušt be ō

(13) Troisièmement, en coupant avec un couteau, alors (?) ce qui (est) à l'intérieur du ventre devint visible, le sang s'écoulant, on frotta alors les mains sur (lui), devenant (à nouveau) intègre.

(14) Ceci est l'indication que toi et tes coreligionnaires, vous acceptez la religion pure fermement et en secret, de sorte que par suite d'une telle brûlure du feu, du versement du métal chaud et de la coupure par la lame, il ne faut pas se détourner de la bonne religion.

CHAPITRE 23

Sur les sept entretiens de la religion, correspondant aux sept Amesha Spentas, en sept endroits

(1) Le premier entretien : à cause de son existence ohrmazdienne, Zoroastre, porteur d'un corps ohrmazdien, vint à l'entretien au bord de la rivière Dāiti.

(2) Le second (entretien), à cause de l'existence wahmanienne de Zoroastre, parmi les cinq espèces d'animaux qui sont les signes matériels de Wahman, cinq sont venues à l'entretien, sur la montagne Usind. Ce jour-là, avant même leur arrivée à l'entretien, leurs langues se délièrent, ils parlèrent en discours humain. Parmi les poissons aquatiques, une espèce nommée "*arzuh*" ; parmi (ceux qui vivent) dans les trous, l'hermine blanche et la martre blanche ; parmi les oiseaux, l'oiseau Karšift et l'oiseau Sēn et d'autres espèces ; parmi ceux qui vont librement [= les animaux sauvages], le lièvre qui montre la voie vers l'eau aux bêtes sauvages ; et parmi ceux qui sont dignes de paître [= les animaux domestiques], l'oryx blanc. Et avec des paroles humaines ils acceptèrent la religion d'Ohrmazd. Ils furent désignés comme chef des cinq espèces pour que ces animaux mêmes dans leur propre language propagent la religion, dans la mesure de (leur) connaissance et de (leur) capacité. Et il ordonna à Zoroastre de ne pas tuer et de ne pas faire souffrir et de bien garder les cinq espèces d'animaux, comme il l'a ordonné par une injonction très insistante.

(3) Le troisième entretien : à cause de son existence ardawahištienne, les feux *mēnōgs* vinrent à l'entretien avec Zoroastre, vers le fleuve Tōǰān (?). Dans cet entretien il lui fut montré de bien garder la protection du feu Wahrām et la propitiation de tous les feux.

(4) Le quatrième entretien : à cause de son existence šahrewarienne, l'esprit du métal vint à l'entretien avec Zoroastre, dans le district de Srāy sur le Mōgān, et pour la bonne garde des métaux, il (lui) conseilla de donner des armes et des armures aux (....).

(5) Le cinquième entretien : à cause de son existence spandarmadienne, l'esprit des pays, des régions et provinces, des districts et villages, autant qu'il était nécessaire, vint avec Zoroastre à l'entretien, sur (le lac) Sadwēs

ham-pursīh mad hēnd <pad> Sadwēs ī pad Ēras *rōd{ān} čiyōn xānīg-ē ast ī az *Asnwand kōf be āyēd be ō Dāitī šawēd u-š abar pahrēz ud šnāyēnīdārīh ī [88] zamīg ēn-iz handarzēnīd kū deh deh gugāy ī wābar ud rōstāg rōstāg dādwar ī dād-āgāh ud awestām <awestām> mowbed ī rāst-kāmag ud kustag kustag rad ī abēzag gumārdan azabar hamāg mogān handarzbed-ē ud mowbedān mowbed-ē +paydāgēnīdan u-š xwadāyīh ī Ohrmazd pad-iš +winnārdan.

(6) šaš(w)om frašn ī Hordādīg būdan rāy mēnōg ī zrēhān ud rōdān abāg Zardušt ō ham-pursīh mad hēnd pad Asnwand kōf u-š abar pahrēz ud šnāyēnīdārīh ī āb guft.

(7) haftom frašn ī Amurdādīg būdan rāy mēnōg ī urwarān abāg Zardušt be ō ham-+pursīh mad hēnd pad *Darǰēn *zibāl pad bār ī āb ī Dāitī ud ǰud gyāg u-š abar pahrēz ud šnāyēnīdārīh ī urwarān paydāgēnīd.

(8) [89] haftom frašn andar drahnāy ī ē zamestān nimāyīhist ī ast panǰ māh andar +ē sāl.

CHAPITRE 24

Abar bowandagīh ī dēn

(1) kū pad sar ī dah sāl Mēdyōmāh ī Arāstāyān pad Zardušt āstawān būd.

2) pas pad +ayāft frašn abāz ō ham-pursīh ī Ohrmazd mad u-š guft kū-m pad dah sāl mard-ē hāxt.

(3) Ohrmazd guft kū bawēd rōzān ka-tān ān andak nē hāxt ī xwad gēhān dādārīh ī ristāxēz ī ka be az Dahāg har kas be <ō> dādārīh ī frašgird-kardārīh hāxtēd ud Dahāg a-petītīgīh <rāy> zanīhēd.

(4) [90] pad ham frašn ka az pēš ī Ohrmazd be mad be ō Spandarmad u-š dēn bowandag pad ōš abar +daxšagēnīd.

(5) pas az ān pad dō sāl Wištāsp {ud} +kayakān karapān +hamēstārān{īh} sīh ud sē ānāstag abar-iš guft az framān ī Wištāsp ān sīh ud sē ānāstag nimūdār būd sīh ud sē dēn ī wattar ī ō hamēstārīh ī dēn ī yazdān mad paydāgīh ī az dēn ān sīh ud sē band nišān ī +bastan ī sīh ud sē dād ī wattar pad sīh ud sē kirbag ī pāšom.

qui est près du fleuve Araxe, puisqu'il est une source qui vient du mont Asnwand et va à la Dāiti. Et au sujet de la protection et de la propitiation de la terre, il conseilla même ceci que, dans chaque village il faut désigner un témoin digne de foi, dans chaque district un juge connaissant le droit, dans chaque province un mowbed à la volonté droite, dans chaque région un Rad [= magistrat] pur. Au-dessus de tous, est apparu un Conseiller des mages et un Mowbed des mowbeds, et la souveraineté d'Ohrmazd est par là désignée.

(6) Le sixième entretien : à cause de son existence hordādienne, l'esprit des mers et des fleuves vint avec Zoroastre à l'entretien, sur le mont Asnwand, et il lui parla de la protection et de la propitiation de l'eau.

(7) Le septième entretien : à cause de son existence amurdādienne, l'esprit des plantes vint avec Zoroastre à l'entretien, sur la rapide *Darǰēn, au bord de l'eau de la Dāiti, et en un lieu différent, et il lui révéla la protection et la propitiation des plantes.

(8) Le septième entretien est montré durant un hiver qui est de cinq mois par an.

CHAPITRE 24

Sur l'achèvement de la religion

(1) Ceci encore, qu'au bout de dix ans, Mēdyōmāh fils d'Arāstāy, crut en Zoroastre.

(2) Puis, après avoir obtenu les entretiens, il revint à l'entretien avec Ohrmazd et dit : «J'ai converti un seul homme en dix ans».

(3) Ohrmazd dit : «Il y aura des jours où peu de gens ne seront pas convertis par vous, ce sera la création dans le monde lui-même de la Résurrection, quand, excepté Dahāg, quiconque sera converti à la création de l'accomplissement de la Rénovation, mais Dahāg, parce qu'il ne s'est pas repenti, sera tué».

(4) Dans le même entretien, quand (Zoroastre) d'auprès d'Ohrmazd vint vers Spandarmad, il mémorisa parfaitement la religion dans (son) intelligence.

(5) Après cela, pendant deux années, les *kayak*s et les *karap*s de Wištāsp, adversaires (de Zoroastre) lui prêtèrent trente-trois mensonges, par ordre de Wištāsp. Ces trente-trois mensonges sont l'indication des trente-trois mauvaises religions qui vinrent s'opposer à la religion des "Yazads". (Par) la révélation de la Religion, les trente-trois liens sont le signe de la prévention des trente-trois mauvaises lois par les trente-trois actions excellentes.

(6) gōkān andar dēn tā padīriftan ī Wištāsp dēn az Zardušt pas az abāz-nimūdārīh ī dādestānōmandīhā ud was gōnag +waxšwarīh ud mēnōg-gōhrīh ī abar wēnīhist pad gugāyīh ī sē abar-gōwišnān Amahraspandān ī [91] gētīg-paydāgīhā be ō Wištāsp ud hanǰamanīgān <ud> darīgān paydāg būd hēnd ī ast Wahman Ardwahišt Ādur ī Burzēn-Mihr.

CHAPITRE 25

Abar az ān ī pēš az nēkīh ī Zardušt wēnīhist <ud> čiyōnīh pad nimūdārīh az Ohrmazd ō gēhānīgān nimūd

(1) kū pad dah sālag Mēdyōmāh hāxtēd pad nayestān <ud> wēšag kē xūg ī warāz gāh.

(2) ud pad wīst sālag hāxtēd *Kawīg(?) ī *Kundā(?) pus.

(3) pad sīh sālag rasēnd Hyōn ō Ērān dehān wardag kunēnd ān ī +xūb-tōhmagtar az kanīgān.

(4) pad čehel sālag zād +Wohunem ī Ōrōštarān.

(5) pad čehel ud haft sālag widerēd Zardušt kē bawēd haftād ud haft sāl <ud> čehel rōz Ardwahišt māh [92] Xwar rōz pad hašt māh +wihēzag ō Day māh ud Xwar rōz barīhist čiyōn yazišnīg ham Ardwahišt māh.

(6) pad šast ud sē sālag Frašōštar be widerēd.

(7) pad šast ud čahār <sālag> J̌āmāsp čiyōn pas az Zardušt mowbedān mowbed būd.

(8) pad haftād ud sē sālag Hangōruš ī J̌āmāsp pus.

(9) pad haštād sālag Asmō-xwanwand.

(10) pad haštād sālag Was-*wiš-spāy ī Axt-iz ī ǰādūg xwānīhist ōzanīhist <ud> šaš az dēnwarān ī meh ī ast dō +duxt ī Zardušt kē-šān nām Frēn ud Srīd ud Ahlaw-stūd ī Mēdyōmāh ud any sē kē-šān nāmčišt az dēn.

(11) pad ē sad sālag az Wohunem kē pad čehel sālag ī dēn zād +Sēn zāyēd ud pad dō sad sālag be widerēd pad sad-hāwištīh.

(12) [93] pad sē sad sālag andar rōz šabīh bawēd pas dēn āšōbīhēd ud xwadāyīh čandīhēd.

CHAPITRE 26

Abar sē dād ī Zardušt pad pahlomīh čāšīd

(1) fradom ēn a-pahikār-radīhā be <ō> kasān ma šawēd.

(6) Les détails ont été révélés dans la Religion, l'acceptation par Wištāsp de la religion de Zoroastre, après la révélation selon la justice, et de nombreuses sortes de prophéties et substances spirituelles qui furent vues par le témoignage de trois Amesha Spentas dont les paroles sont supérieures et qui apparurent matériellement à Wištāsp et aux (membres) d'assemblées et courtisans, et qui sont Wahman, Ardwahišt et le feu Burzēn-Mihr.

CHAPITRE 25

Au sujet de ce qui a été vu auparavant de la bonté de Zoroastre, et comment par le fait de la révélation d'Ohrmazd il a été montré aux créatures

(1) Dans la dixième année, Mēdyōmāh fut converti dans la cannaie et la forêt qui sont le lieu des sangliers.

(2) Et dans la vingtième année, fut converti Kawīg (?) fils de Kundā (?).

(3) Dans la trentième année les Chionites parviennent en pays d'Iran, ils font prisonnière la plus belle génération parmi les jeunes filles.

(4) Dans la quarantième année naquit Wohunēm fils de Ōrōštar.

(5) Dans la quarante-septième année, mourra Zoroastre, qui aura soixante-dix-sept ans et quarante jours, le mois d'Ardwahišt et le jour de Xwar. À cause des huit mois intercalaires, (la date) est reportée au mois de Day et au jour de Xwar, comme pour le sacrifice (c'est) le même mois d'Ardwahišt.

(6) Dans la soixante-troisième année, mourra Frašōštar.

(7) Dans la soixante-quatrième année, (mourra) J̌āmāsp, en tant qu'il fut Mowbed des mowbeds après Zoroastre.

(8) Dans la soixante-troisième année, mourra Hangōruš fils de J̌āmāsp.

(9) Dans la quatre-vingtième année, mourra Asmō-xwanwand.

(10) Dans la quatre-vingtième, Was-wiš-spāy (?) qui est appelé aussi Axt le sorcier, est tué (et) six des plus grands croyants : deux filles de Zoroastre qui s'appellent Frēn et Srīd, et Ahlaw-stūd fils de Mēdyōmāh, et trois autres qui sont particulièrement (connus) de la religion.

(11) Dans la centième année, de Wohunēm qui était né dans la quarantième année de la religion, naîtra Sēn ; dans la deux-centième année il mourra ayant cent disciples.

(12) Dans la trois-centième année, il fera nuit pendant le jour, puis la religion sera troublée et la royauté ébranlée.

CHAPITRE 26

Au sujet des trois lois que Zoroastre enseigna comme les meilleures

(1) La première : n'allez pas vers les gens pour une contestation non-autorisée.

(2) dudīgar ka-tān a-dādestānīhā abar rawēnd +dādestānōmandīh pēš abganēd.

(3) sidīgar xwēdōdah ī abēzag tōhmag-rawišnīh rāy zīndagān pāšom kunišnān kē *payrānīdag ō hu-zāyišnīh ī frazandān.

CHAPITRE 27

[94] Abar panǰ xēm ī āsrōnān ud dah handarz kē-š hamāg handarz ī dēn abar paywastag

ān panǰ xēm

(1) fradom a-wināhīh.

(2) dudīgar wizēn-kardārīh ī andarg menišnān gōwišnān kunišnān mādayān be +wizīdan ī zanišn az a-zanišnīh čiyōn xrafstarān az gōspandān ud dāšn az a-dāšnīh čiyōn ahlawān arzānīgān az druwandān an-arzānīgān.

(3) sidīgar dastwar-dārīh čiyōn hamē ān rad ī dānāgtar ud rāst-gōwišntar kē dānāgīhā hammōxtēd rāst-gōwišntar hammōzēd.

(4) [95] čahārom yazišn čiyōn yazišn ī Ohrmazd mādayān pad hamāg wehīh <ud> dādārīh <ud> xwadāyīh +šnāxtan menīdan ud pad-iš dēn āstawān būdan ud +kustīg nīšānag ī-š dēn rāy bastag dāštan. yazišn ī rōšnān niyāyišnōmandīhā ud yazišn ī +čahārān zahagān ī ast ātaxš +āb zamīg ud +wād kē kālbodōmand ud dāmān az-iš passāzīhist pāk ud yōǰdahrēnīd az nasā ud daštān ud +hixr ud abārīg +wināhišn dāštan ē(d) tā čihrān ī az-iš passāzīhānd drust-čihrtar ud hu-bōytar ud pāktar ud kam-āhōgtar bawēnd. yazišn ī mardōm rādīh ī abar dānišn ud xwāstag. yazišn ī gōspandān wāstar ud kam-bēšišnīh ud paymān-dārišnīh. [96] yazišn ī urwarān kištan pazzāftan ud ō xwarišnīh ī arzānīgān handāxtan. yazišn ī stāyišnīg <ī> hamāg yazdān rōšnān <ud> gētīg dahišnān hu-sazāgīhā +stāyīdan u-šān hamēstār kōšīdan čiyōn bowandag-stāyišnīh pad bowandag-ōšmurišnīh ī dēn šāyēd. yazišn ī kadārizē xwēš pēšagīhā xwēškārīh čand kam-wināhīhātar šāyēd rawāg dāštan.

5) panǰom rōzān šabān xwāyišn<īg>īhā abāg xwēš druz kōxšīdan zīndag drahnāy az āstawānīh <ī dēn be> nē waštan xwēškārīh az dast nē hištan.

(2) La deuxième, quand ils se comportent illégalement à votre égard, proposez la légalité !

(3) La troisième : le pur mariage consanguin en vue du progrès de la race (est) les meilleures actions pour les vivants, destinées (?) à l'eugénisme des enfants.

CHAPITRE 27

Sur les cinq caractères des prêtres et les dix conseils auxquels sont liés tous les conseils de la religion

- Les cinq caractères.

(1) Premièrement, ne pas pécher.

(2) Deuxièmement, faire le discernement parmi les pensées, les paroles, les actions. Essentiellement discerner entre tuer et ne pas tuer, comme (entre) les animaux nuisibles et les bestiaux, entre donner et ne pas donner comme entre les justes et les dignes et les méchants et les indignes.

(3) Troisièmement, avoir un *dastūr* chaque fois que l'on a le *rad* le plus savant et le plus crédible, par lequel on est enseigné avec sagesse, (celui-là) enseignera avec plus de crédibilité.

(4) Quatrièmement, le culte : comme le culte (rendu) à Ohrmazd est essentiellement pour reconnaître et penser qu'Il est tout bien, créateur et souverain, le confesser dans sa religion, et garder attachée la ceinture parce que (c'est) le signe de sa religion. Le culte des lumières avec le *niyāyišn*, et le culte des quatre éléments qui sont le feu, l'eau, la terre et l'air qui sont matériels, et des créatures à partir desquels elles sont fabriquées ; pures et purifiées de la charogne, de la menstruation, des excréments et autres souillures il faut les garder pour que les natures qui seront fabriquées à partir de (ces éléments) soient de la nature la plus saine, les plus parfumées, les plus pures et les moins défectueuses. Le culte des hommes, (c'est) la générosité relative au savoir et aux biens, le culte pour les animaux, (c'est) le pâturage, le moins de souffrances et un entretien mesuré. Le culte pour les plantes, (c'est) de semer, faire mûrir et le destiner à la nourriture des (gens) dignes. Le culte de la louange de tous les dieux et lumières et créatures *gētīg*, (c'est) de les louer comme il le convient, et de lutter contre leurs adversaires car la louange parfaite est possible par la récitation parfaite de la religion. Le culte de qui que ce soit, de ses classes, (c'est) de faire progresser la fonction autant que possible, de la manière la moins peccamineuse.

(5) Cinquièmement, se tenir jours et nuits à son devoir avec désir, lutter contre sa propre *druz*, pendant la durée de sa vie, ne pas se détourner de professer la Religion et ne pas abandonner son devoir.

ān dah handarz

(6) fradom husrawīh ī xwēš sālār ud hammōzgār ud rad ud pid abāyistan rāy husrawīhā raftan.

(7) [97] dudīgar dušsrawīh ī xwēšān ud sālārān nē būdan rāy az dušsrawīh škeft pahrēz būdan.

(8) sidīgar ān ī xwēš hammōzgār pad ān ī drāztar čōb nē zad ud nē bēšīd rāy pad ān ī-š nē ašnūd az xwēš hammōzgār pad<-iš> nām nē dušsrawēnīdan.

(9) čahārom nām paydāgīh ī az ahlawān nē appurdan rāy čē-š hammōxt az xwēš hammōzgār rādīhā abāz ō arzānīgān abespārdan.

(10) panǰom rawāg-dēnīh rāy kirbakkarān mizd <ud> bazakkarān tōzišn pad dād nihādan.

(11) šašom ahlāyīh <ī> yazdān andar xwēš mān [98] mehmān kardan rāy rāh ī wehān ō xānag wišādagīhā dāštan.

(12) haftom druz andar wārom a-hōšīhā nē waxšēnīdan rāy abāg wehān kēn nē dāštan ud pad a-petītīgīh az wināh nē ēstādan.

(13) haštom druz az wārom brīdan rāy kēn az menišn ōgārdan ud az wināh tēz petītīg būdan.

(14) nohom pēš-rawišnīh <ud pas-rawišnīh> ī dēn be šnāxtan ud pēš-rawišnīh ī dēn frāz ō pēš dāštan u-š kār ud bahr pad-iš xwāstan ud +pas-rawišnīh ka petyārag be ō dēn rasēd dēn abāz ō pas dāštan ud tan pad magindīh ī dēn dāštan.

(15) dahom srōšdārīh <rāy> andar xwadāy ud rad ud dastwar ī dēnīg huniyōxš būdan.

CHAPITRE 28

[99] Abar sē bazišn ī dēn ī ast hangirdīg ud mayānag ud gōkānīg kē-š baxšišn ēk ristag ham-brahmīh kū xwad ast Ahunawar nīšān ī naskān

(1) fradomīh Ahunawar baxšīhist ō sē paymān +čiyōn pad any dar nimūd pad hamristag gāhān-iz ō sē ī ast sē gāh ud čahār gāh ud panǰ gāh ēdōn-iz naskān ō sē ī xwānīhēd gāhānīg ud +hādamānsarīg ud dādīg.

(2) ud pas baxšīhist Ahunawar ō šaš ī nēm-gāh xwānēnd ēdōn-iz +gāhān ō šaš ī xwānīhēd [100] Ahunawad gāh <ud Haptān yasn> ud +Uštwad gāh

- Les dix conseils.

(6) Le premier, (c'est) pour la nécessité de la bonne réputation de son chef, maître, juge et père, de se conduire avec une bonne réputation.

(7) Le second, pour qu'il n'y ait pas mauvaise réputation de (ses) proches et chefs, il faut se protéger sévèrement de la mauvaise réputation.

(8) Le troisième, pour que son maître ne frappe ni ne blesse avec le bâton le plus long, il ne faut pas le diffamer en (lui imputant) ce qu'il n'a pas entendu de son propre maître.

(9) Le quatrième, pour ne pas dérober la réputation des justes, il faut confier à nouveau avec générosité à ceux qui (en sont) dignes ce qui a été enseigné par son propre maître.

(10) Le cinquième : pour la propagation de la religion, il faut établir dans la légalité la rétribution des bienfaisants et l'expiation des pécheurs.

(11) Le sixième : pour faire habiter dans sa propre demeure la justice divine, il faut tenir ouverte la voie des gens de bien vers sa maison.

(12) Le septième : pour ne pas augmenter dans son esprit la *druz* inconsidérément, il ne faut pas avoir de haine contre les gens de bien ni persister à ne pas se repentir de ses péchés.

(13) Le huitième : pour extirper la *druz* de son esprit, il faut chasser la haine de sa pensée et se repentir rapidement de ses péchés.

(14) Le neuvième : il faut reconnaître les avancées et les reculs de la religion, et préférer les avancées de la religion, et par là désirer son travail et son lot. Et les reculs : quand un ennemi atteint la religion, il faut garder la religion en arrière et se considérer comme un bouclier de la religion.

(15) Le dixième : en vue de l'obéissance, il faut être attentif au souverain, au juge et au *dastūr* de la religion.

CHAPITRE 28

Sur les trois divisions de la religion qui sont le résumé, la moyenne et le détail, dont les subdivisions sont d'une seule espèce et d'une même sorte, c'est-à-dire l'*Ahunawar*, signe des *nasks*.

(1) Premièrement, l'*Ahunawar* est divisée en trois mesures telles qu'elles sont indiquées dans un autre chapitre. De la même manière les Gâthâs aussi sont (divisées) en trois qui sont trois, quatre et cinq versets (*gāh*). De même encore les *nasks*, en trois, qui sont appelés gâthique, ritualiste et légaliste.

(2) Et ensuite l'Ahunawar est divisée en six, qui sont appelés demi-versets. De même aussi les Gâthâs, en six qui sont appelés la Gâthâ Ahunauuaiti, <la Gâthâ Haptanhāiti>, la Gâthâ Uštauuaiti, la Gâthâ Spentā Mainiiu, la Gâthâ Vohuxšaϑrā et la Gâthâ Vahištōišti. De même aussi les Nasks, en six

ud +Spandmad gāh ud Wohuxštr gāh ud Wahištōšt gāh ēdōn-iz naskān ō šaš čiyōn gāhān ō dō ī xwānīhēd ēk gāhān ī gāhānīg ī ast yašt ēk abārīg gāhān hādamānsar-iz ō dō ī ēk mānsar ī purr daxšag <ī> ārāstār ī ast Pāzen ud Ratuštaitāy ud ēk mānsar ī purr-daxšag ī weh ī ast abārīg hādamānsar ud dād-iz ō dō ēk dād ī ǰud-dēw ī ast +Widēwdād ud ēk dād ī Zardušt ī ast abārīg dād.

(3) pas +baxšīhist ō wīst ud ēk čiyōn Ahunawar wīst ud ēk mārīg ud gāhān wīst ud ēk ī ast Ahunawar ahlāyīh-stāyišnīh ud yazdān kardārīh az yānimmanō tā ō Ērman ī āgenēn wīst ud ēk naskān wīst ud ēk.

(4) [101] pas baxšīhist gāhān ō dō sad ud haštād ud hašt wečest naskān-iz ō ristagān dō sad ud haštād ud hašt ī har ristag-ē dar-ē nard (?) homānāgīhā abar xīr-ē ud čiyōnīh nimūd čiyōn pahikār-radestān kē dādīg-+pahikārišnīh pad-iš paydāg zahmestān kē-š tōzišn ud zahm az-iš paydāg ud +stōrestān kē-š wināh ud čand-tōzišnīh ī rēš abar stōrān <ud> gōspandān az-iš paydāg artēštārān kē-š kārezār az-iš paydāg pasuš-hawrestān kē-š gōspandān pad sālārīh ēwēnīhā dāštan az-iš paydāg ǰōrdā-kārestān kē-š warzīgarīh az-iš paydāg ud warestān kē-š war ud passāxt az-iš paydāg abārīg ī ham šōn.

(5) pas baxšīhist gāhān ō ē hazār ud šāzdah gāh ud naskān ō hazār <ud> ēk fragard čiyōn Hādōxt rad ast ī naskān Ērman ī pahlom gōwišn ī abar [102] ristāxēz rad ast ī fragardān ud abar abārīg fragardān ōwōn be hambūd čiyōn hazār g/dlymn (?) ǰōrdā ud wāstar ī bastag ka azabar ān hazār ēk ī wuzurg be dahēnd kē harwispīn be pāyēd az tagarg ud wārān ud ān ī +garm wād ud ān ī sard.

(6) ud pas baxšīhist gāhān ō šaš hazār šaš sad šast ud šaš mārīg ud naskān-iz hāmist šaš hazār šaš sad ud šast ud šaš <ī> dādestān pad-iš brīdag šaš hazār ud šaš sad šast ud šaš mārīg ī pad gāhān nīmūdār ast ī az petyārag ō dām madan tā be ō frazām ī šaš hazārag har hazārag-ē dah sadōzem ī bawēd šast sadōzem ud har sadōzem-ē dah wōiɣ kē-š pad-iš rasēd sarmāg <ud> +tangīh ī škeft bawēd šaš sad wōiɣ ud har wōiɣ-ē dah sāl ī bawēd šaš hazār sāl gāhān šaš mārīg ī fradom nimūdār{īh} [103] ast ī šaš hazārag ud pas šast <ān ī šast> sadōzem ud pas šaš sad ān ī šaš sad wōiɣ ud pas šaš hazār ān ī šaš hazār sāl.

comme les Gâthâs, en deux qui sont appelés, l'un les Gâthâs gâthiques, c'est-à-dire le Yasna, l'autre les autres gâthâs. Le *hādamānsar* est aussi en deux : l'un les *manthras* pleins de signes et ornés, c'est-à-dire le Pāzen et le Ratuštaitāy et l'autre, les *manthras* pleins de signes bons, c'est-à-dire les autres *hādamānsars*. Et aussi les légalistes, en deux (sortes) : l'une, la loi de séparation des démons, c'est-à-dire le Vendidad, et l'autre la loi de Zoroastre, c'est-à-dire les autres lois.

(3) Puis il y a une division en vingt-et-un comme l'Ahunawar en vingt-et-un mots et les Gâthâs en vingt-et-un, c'est-à-dire l'Ahunawar, (l'*ašəm vohu*) et l'activité divine de *yanimmanō* (= Y.28.0) jusqu'à Ērman (= Y.54) qui sont ensemble vingt-et-un ; les *nasks* sont (aussi) vingt-et-un.

(4) Ensuite les Gâthâs sont divisés en deux cent quatre-vingt huit strophes, les Nasks aussi en deux cent quatre-vingt huit divisions, chaque division comportant un chapitre semblable au tronc (d'un arbre) (?), qui concerne une chose dont la nature a été montrée, comme le Radestān de la contestation dans lequel est manifestée la contestation légale, le Zahmestān par lequel sont manifestées l'expiation et la blessure, et le Stōrestān par lequel sont manifestés les péchés et les mesures des réparations des blessures (causées) au gros et au petit bétail, le "Guerrier" dans lequel sont manifestés les combats, le Livre des Chiens Bergers par lequel sont manifestées selon la coutume les gardes du bétail sous leur autorité, le Livre des Semailles par lequel est manifestée l'agriculture, le Livre des Ordalies par lequel sont manifestées les ordalies et les épreuves, et les autres de la même manière.

(5) Puis les Gâthâs sont divisés en mille seize versets et les *nasks* en mille et un *fragards*. Comme le Hādōxt *nask* est le chef des *nasks*, Ērman, la meilleure parole sur la résurrection des morts, est le chef des *fragards*, et il est attaché aux autres *fragards* comme mille gerbes (?) liées de céréales et de fourrage quand au-dessus de ces mille, on en place une grande qui les protège tous de la grêle et de la pluie, du vent chaud et du froid.

(6) Et ensuite les Gâthâs sont divisés en six mille six cent soixante-six mots et les Nasks aussi ensemble en six mille six cent soixante-six selon lesquels les jugements sont divisés. Les six mille six cent soixante-six mots dans les Gâthâs manifestent la venue de l'Adversaire sur les créatures jusqu'à la fin des six millénaires. Chaque millénaire a dix siècles, ce qui fait soixante siècles et chaque siècle a dix décennies (*wōiɣ*) durant lesquels sévissent le froid et une sévère disette. Il y a six cents décennies et chaque décennie dure dix ans, ce qui fait six mille ans. Les six premiers mots des Gâthâs sont la manifestation des six millénaires et ensuite les soixante : les soixante siècles, et les six cents : les six cents décennies, et les six mille : les six mille ans.

(7) Ērman ī Ašwahišt ham-nāf ī abar sar ī gāhān ān ī panǰāh ud haft sāl ī Sōšāns ud ān-iz rāy Ērman az ahlāyīh-stāyišnīh ī pad sar ī Ērman-yazišnīh hāmist panǰāh ud haft mārīg čiyōn Ērman wīst ud čahār ahlāyīh-stāyišnīh dwāzdah ud Ērman-yazišnīh wīst ud ēk hāmist panǰāh ud haft.

CHAPITRE 29

[104] Gōwišn ī Zādspram ī Gušn-ǰamān

Abar passāzišn ī mardōmān az tan gyān ud ruwān

(1) kū homānāg ast tan kē-š passāzišnān hēnd gōšt ud astag ud pay <ud> abārīg ō xānag kē-š passāzišn az gil ud sang ud dār <ud> abārīg.

(2) frāz-waxšēnīdār{īh} frawahr kē dast <ud> pāy waxšēnēd ud narīh ud mādagīh paydāgēnēd ud rāg ud pay passāzēd ud astān ō ham barēd ud rāh <ud> widarg paydāgēnēd ud dar <ud> rōzen wišāyēd be ō rāz{ī}-kirrōg kē kadag dēsēd.

(3) [105] ud gyān kē tan zīndag dārēd be ō ātaxš ī andar gumbod abar gāh nišānēnd.

(4) ud +ēd rāy čē čiyōn ātaxš mānišn abar ādurgāh ud pad hamāg kustagān tabīh be rāsēnēd ud brāh ud payrōg pad dar be abganēd ō srāyān dīdārīhēd ud xwad pad xwarišn zīwēd ka az xwarišn frāz mānēd nizār <ud> abādyāwand šawēd fradom kustagān +ī gumbad{ān} afsarēnd ka bowandag be afsard hamāg gumbad sard bawēd ān-iz brāh <ud> rōšnāgīh ī wēnīhist a-wēnābdāg bawēd hamgōnag +gyān gōhr rōšnīh ud garmīh u-š māništ andar dil čiyōn ātaxš abar ādurgāh ud xōn andar rāgān +tāxtag hamāg tan garm dārēd brāh <ud> payrōg abar barēd ud pad dō rōzan +ī abar sar ī xwad hēnd čašmān be abganēd wēnāgīh ī čašmān [106] hu-bōyāgīh ī wēnīgān ud ašnawāgīh ī gōšān ud mizagdārīh ī dahān ud pahrmāhagīh ī tanān ud ǰumbāgīh ī +ēwēnag az ham čihr.

(5) u-š winnārišn ī zīndag pad xwarišnān āb <ud> ātaxš ī andar tan wizārdag paymānīg pad ān ristag ud nīšāndārīh čiyōn ka +dēg-ē xwarišn sāxtan rāy kē-š xwarišn <ud> āb andar azabar ātaxš nihādag ud ātaxš az bērōn āb az andarōn tābēd tā xwarišn be ō paymān rasēd ān ī abāyišnīg az dēg bērōn +gīrīhēd.

(7) Ērman qui est de la même famille qu'Ardwahišt, à la fin des Gâthâs, c'est les cinquante-sept années de Sōšāns, et à cause de cela même, Ērman, depuis l'*ašəm vohu* qui est à la fin du Yasna d'Ērman, il y a ensemble cinquante-sept mots, car les vingt-quatre mots d'Ērman, les douze de l'*ašəm vohu* et les vingt-et-un du Yasna d'Ērman (font) ensemble cinquante-sept.

CHAPITRE 29

Paroles de Zādspram, fils de Gušn-ǰam

Sur la composition de l'homme en corps, vie et âme

(1) à savoir, que le corps dont les composants sont la chair, les os, les nerfs et autres (choses), est semblable à une maison qui est fabriquée à partir de l'argile, de la pierre, du bois et d'autres (choses).

(2) L'agent de croissance est la *frawashi* qui fait croître les bras et les jambes, fait apparaître la masculinité ou la féminité, compose les veines et les nerfs et assemble les os, fait apparaître les voies et les passages, et ouvre les portes et fenêtres comme l'architecte qui donne forme à la maison.

(3) Et l'âme vitale qui maintient le corps vivant est semblable au feu que l'on fonde sur (son) trône sous la coupole.

(4) Et c'est pourquoi (elle est) comme la demeure du feu sur le foyer et qui de tous côtés répand la chaleur, projette par la porte brillance et lumière, se fait voir dans les salles, et vit lui-même de nourriture. S'il reste sans nourriture, il deviendra faible et impuissant, les côtés de la coupole d'abord refroidissent, et quand il est complètement éteint, toute la coupole sera froide, de même la brillance et la luminosité que l'on voyait seront invisibles. De la même façon la substance de l'âme vitale est lumière et chaleur, et sa demeure est dans le cœur comme le feu sur le foyer, et le sang qui coule dans les veines maintient tout le corps au chaud, fait monter la brillance et la lumière et (les) projette par les deux fenêtres sur la tête que sont les yeux eux-mêmes. La vue des yeux, l'odorat des narines, l'entendement des oreilles, le goût de la bouche, le toucher des corps et le mouvement de la forme (sont) de la même nature.

(5) Et l'organisation du (corps) vivant (se fait) par les aliments, l'eau et le feu, qui (est) dans le corps, séparés modérément, de cette façon et indication (suivante) : comme pour préparer la nourriture, une marmite dans laquelle il y a les aliments et l'eau, a été placée sur le feu, et le feu de l'extérieur et l'eau de l'intérieur s'échauffent, jusqu'à ce que les aliments atteignent la mesure, ce qui est nécessaire, (alors) ils seront retirés de la marmite.

(6) čē kumīg homānāgīh ast ī dēg <ī> xwarišn ud āb andarōn dārēd pad +gyānīg ātaxš ēwēnīhā tābīhēd ka ō sāmān ī xwēš mad pad zōr ī čihr ān ī rōšn ī zōrōmand be ō ǰagar āhanǰēd az ǰagar pad rāgān ud rāgīzagān be ō sar ud abārīg tan rawēnēd ud abar mazg ī sar abzōn bawēd wēnāgīh ī čašmān [107] ud abārīg šnāsagān az-iš dast-iz pāy az-iš zōr padīrēd ud ān ī an-abāyišnīg pad zōr ī spōzāgīh {ī} ō bērōn spōzēd abdom frāz-widerišnīh ī gyān {ī} a-xwardārīh +wihān nizārīh <ī> gyānīg ātaxš az ham be +afsardan ī dast ud pāy ud ul +uzīdan ī <ātaxš> az dil sard +būdan ī {az} hamāg tan ǰud +būdan ī rōšnāgīh ī čašmān pad ham homānāgīh ī afsardan ī ātaxš.

(7) ud spāhbed ruwān ī xwadāy ud +rāyēnīdār{īh} ī tan kē-š xwēš rad <ud> +buništ pad-iš homānāg ō ātaxš-waxšēnīdār kē gumbod pāk drust <ud> pad nigerišn dāštan ud ātaxš abrōxtan andar xwēškārīh.

(8) ud ān ī ka tan xuftag ruwān bērōnīhēd ast {ī} ka nazdīk ast ka dūr be šawēd <ud> xīrān nigerēd pad wigrādagīh hangām abāz ō tan šawēd [108] pad ān homānāgīh {ī} čiyōn ka ātaxš waxšīdag ātaxš-waxšīdār pad-iš nazdīk ēstādan xwēškārīh ka ātaxš xuft dar ī gumbad bast ast {ī} ka nazdīk ast ka dūr šawēd.

9) be čiyōn ātaxš gētīgān <ud> gumbad az passāzišn ī gētīgān ud ātaxš-waxšēnīdār mardōm gyān mēnōg pad āfurišn ī az dādār <ud> rāyēnīdār ī tan ruwān ī mēnōgīg pad hamāg čim +bazišn wāspuhragānīh <ud> ēwēnag be kardan pad-iz +abzārīg-dānišnīh be ō čim-xwāstārān +nimūdan nē šāyēd.

(10) be mēnōg ō gētīgān pad čim ud handāzag ud homānāg ud nišānag {ī} šāyēd ī šāyēd būd nimūdan.

(11) ōwōn čiyōn ka mard-ē pad būm ī hindūgān karg-ē ēk-srū dīd u-š griftan be ō Ērānšahr nīdan nē tuwān būd u-š abāz [109] nimūdan ī ō ērānšahrīgān rāy abar +dēwār pad +pahikar ī nēk ham homānāg be +nigārd.

CHAPITRE 30

Abar passāzišn ī mardōmān

(1) kū-š homānāgīh ōwōn +gōy-dēs āsmānīg +spihr ī gardišnīg ī ast čahār mēx ī har mēx-ē sē axtar čē hāmist passāzišn ī mardōmān mādagwarīhā pad +čahār ī ast tanīg ud gyānīg <ud dānišnīg> ud ruwānīg.

(2) har ēk-ē sē +bazišn.

(6) Car l'estomac est à la ressemblance de la marmite qui garde à l'intérieur les aliments et l'eau, et par le feu vital ils sont proprement chauffés : quand il est parvenu à sa limite, il attire dans le foie par une force naturelle ce qui est lumineux et puissant, il le conduit du foie dans les veines, et les veinules vers la tête et le reste du corps, et sur le cerveau de la tête il s'accroît ; la vue des yeux et les autres sens (viennent) de lui, et de même les bras et les jambes en reçoivent la force, et il expulse au dehors ce qui n'est pas nécessaire par la force d'expulsion. Finalement le trépas de l'âme vitale, pour n'avoir pas mangé, (entraîne) l'affaiblissement du feu vital, par la suite le refroidissement des bras et des jambes et la sortie (du feu) hors du cœur, tout le corps devenant froid, et la séparation de la lumière des yeux sont à la ressemblance même de l'extinction du feu.

(7) Et le général en chef, l'âme, souveraine et organisatrice du corps, qui est en lui son propre chef et fondement, est semblable à celui qui allume le feu, dont la fonction est de garder attentivement la coupole pure et saine et d'allumer le feu.

(8) Et quand le corps est endormi, l'âme sort, que ce soit près ou au loin, elle s'en va et considère les choses, au moment du réveil elle retourne dans le corps. C'est comme quand le feu étant allumé, la fonction de celui qui l'allume est de se tenir près de lui ; si le feu est endormi, la porte de la coupole étant fermée, il (peut) s'en aller, que ce soit près ou au loin.

(9) Mais tandis que le feu (est dans) les êtres matériels et que la coupole est une fabrication par les êtres matériels, et celui qui allume le feu un humain, (par contre) l'âme vitale est *mēnōg* de par la création du Créateur, et l'organisateur du corps est l'âme qui est *mēnōg*, il n'est pas possible de montrer par toutes les raisons la division, la spécificité et comment elle est faite, même par une forte connaissance à ceux qui recherchent les raisons.

(10) Mais il est possible de montrer le *mēnōg* aux êtres matériels par la raison, l'analogie, la ressemblance et les signes, ce qui est possible.

(11) De même qu'un homme a vu dans le pays de l'Inde un rhinocéros à une corne et qu'il n'a pas pu le saisir et le ramener en Iran, mais en vue de le montrer aux iraniens, il en a peint un tout à fait ressemblant sur un mur dans un beau dessin.

CHAPITRE 30

Sur la composition de l'homme

(1) à savoir, qu'il est semblable à la sphère céleste en forme de boule, qui tourne, qui a quatre points, chaque point (ayant) trois étoiles, car globalement l'homme est composé de quatre (choses) qui sont : le corporel, le vital, <le connaissant> et l'animé.

(2) Chacun a trois divisions.

(3) tanīg sē ī ast tanīgardīg ud ābīg ud wādīg.

(4) tanīgardīg pad haft tōf +uspurrigīhēd ī ast ān ī andartom mazg pēramōn mazg ast ud pēramōn ast gōšt ud pēramōn gōšt pay ud pēramōn pay rāg ud pēramōn rāg pōst <ud> pēramōn pōst mōy.

(5) [110] ud +niyāzīhēd mazg ō māh kē-š petyārag māh ī abāxtarīg kē čiyōn māh bay pad waxšišn hangām drust-čihragīhā abzōn abar mazgān kunēd māh ī abāxtarīg be wināhēd <ī> andar abāxtarān parisp ī andarōntom dārēd.

(6) ud azabar māh tīr u-š mehmānīh abar ast.

(7) ud azabar tīr anāhīd u-š mehmānīh abar gōšt.

(8) <ud> azabar anāhīd mihr u-š mehmānīh abar pay.

(9) ud azabar mihr wahrām u-š mehmānīh abar xōnīg rāg.

(10) <ud> azabar wahrām ohrmazd u-š mehmānīh abar pōst +hu-čihrgar ī tanān.

(11) <ud> azabar ohrmazd kēwān u-š mehmānīh abar mōy.

(12) u-š ēn ast +nigārag.

[111]

kēwān	mōy
ohrmazd	pōst
wahrām	rāg
mihr	pay
anāhīd	gōšt
tīr	ast
māh	mazg

ast
gōšt
pay
rāg
pōst
mōy

(13) [112] gardišn ī māh pad māh-ē tīr <pad> sē māh anāhīd pad šaš māh ud nēm mihr pad sāl-ē wahrām pad sāl-ē ud nēm ohrmazd <pad> dwāzdah sāl kēwān <pad> sīh sāl.

(14) āb andar tan mādagwarīhā čahār ī ast <xōn> ud *blagm ud wiš ī suxr ud wiš ī syā.

(15) xōn gōhr garm ud xwēd u-š gōn suxr u-š mizag šīrēn u-š kadag pad jagar *blagm sard <ud> xwēd <u-š> gōn spēd <u-š> mizag sōr u-š kadag pad suš wiš ī suxr garm ud hušk <u-š> gōn suxr ō zardīh wardišnīg u-š mizag taxl u-š kadag pad zahrag ud wiš ī syā sard <ud> hušk u-š gōn syā u-š mizag trufš u-š kadag pad spul.

(3) Le corporel en a trois qui sont : le solide, le liquide et le gazeux.

(4) Le solide totalise sept couches qui sont : la plus intérieure, la moelle ; autour de la moelle (il y a) les os, autour des os la chair, autour de la chair les nerfs, autour des nerfs les veines, autour des veines la peau, autour de la peau les poils.

(5) Et la moelle a besoin de la lune dont l'adversaire est la lune planétaire, qui, comme le dieu lune, au moment de la croissance, avec sa nature saine fait augmenter les moelles, (mais) la lune planétaire détruit, qui, parmi les planètes, tient la couche la plus intérieure.

(6) Et au-dessus de la lune, il y a Mercure, et sa demeure est dans les os.

(7) Et au-dessus de Mercure, il y a Vénus et sa demeure est dans la chair.

(8) Et au-dessus de Vénus, il y a le soleil et sa demeure est dans les nerfs.

(9) Et au-dessus du soleil, il y a Mars et sa demeure est dans les veines sanguines.

(10) Et au-dessus de Mars, il y a Jupiter et sa demeure est dans la peau qui embellit les corps.

(11) Et au-dessus de Jupiter, il y a Saturne et sa demeure est dans les poils.

(12) Et en voici les images :

Saturne	poils
Jupiter	peau
Mars	veines
Soleil	nerfs
Vénus	chair
Mercure	os
Lune	moelle

os
chair
nerfs
veines
peau
poils

(13) La révolution, de la lune (se fait) en un mois, celle de Mercure en trois mois, celle de Vénus en six mois et demi, celle du soleil en un an, celle de Mars en un an et demi, celle de Jupiter en douze ans, celle de Saturne en trente ans.

(14) L'eau dans le corps est essentiellement quatre (liquides) qui sont : le sang, le phlegme, la bile rouge et la bile noire.

(15) La substance du sang est chaude et humide, et sa couleur est rouge, son goût sucré et son siège dans le foie. Le phlegme est froid et humide, et sa couleur blanche, son goût salé et son siège dans les poumons. La bile rouge est chaude et sèche, et sa couleur rouge, virant vers le jaune, son goût amer et son siège dans la vésicule. Et la bile noire est froide et sèche, et sa couleur noire, son goût aigre et son siège dans la rate.

(16) pēšōbāy az +āmēzišnān xōn <ī> ō ǰagar šawēd ud pas andar ayārdēnišn +kaf be <ō> +ǰagar abganēd +ēg-iš [113] čīnēd ud be ō blagm gōhrēnēd pas zahrag ī azabar ǰagar be ēstēd ān ī bārīg ī tēz ul āhanǰēd be ō wiš ī suxr bawēd bāstān dahān wišād dārēd wiš ī suxr abar kumīg rēzēd ī xwarišn gugārēd pas stabrīh ī abāz mānēd frōd ō spuhl afsānīhēd be ō wiš ī syā bawēd.

(17) pas az ēn har čahār āmēzišnān tōhmagān kē pad bālist <ī> sar andar mazg gāh pad ān rāg pad pušt abar šawēd zōr-ē ī az har čahār +passāxtīh rāy paymānagīg abāz ō sar āhanǰēd az hamāg kirb tan zōr-ē abar čīnēd andar čihrag ōstīgān be kunēd pad tōhm ēwēnag frāz rēzīhēd u-š bawišn ud +zāyišn ī mardōmān az-iš bawēd.

(18) ān čahār āmēzišn ī ǰud-čihrag ǰud-kār <homānāg> be ō čahār pēšag <ī> mardōm ī hēnd hammōzgār āsrōn ud zadār artēštār ud parwardār wāstaryōš <ud> paristār hutuxš.

(19) [114] tōhmag abar awēšān čiyōn šahryār abar čahār pēšagān.

(20) ēd-iz rāy dahibedān pušt ī Ērān xwānīhēd {ī} čē čiyōn tōhmag az hamāg grīw {ī} tanān zōr-ē ō +xwad āhanǰēd ud pad frāz-rēzišnīh daxšag <ī> kālbod bām homānāg az-iš bawīhēd ōwōn amaragānīhā kadārizē ō dād rāh kāmag <ud> kard ī dahibedān warzēnd.

(21) wād kadag pad dil ēdōn čihragīhā nē garm nē sard <ud> pad ātaxš ī andar dil kē-š sardīh ud xwēdīh ī az suš abāg āmēxtag ham ēwēnag paymānīgīhā be tābēd ud hamāg tan garm dārēd čahārān zōrān ī tan ham-iz ōwōn pad-iš frāz rawēnd čiyōn tazāgān āb pad wād ka pad tābišn <ī> ātaxš ī az dil freh az paymān garm bawēd ān pad nērōg ī ul-āhang pad +ǰumbišn be ō bērōn tazēd ud az frawahr ī andarwāy +xunakīh padīrēd ud pad frōd-āhang abāz ō dil šawēd [115] pad padīrišn <ud> abespārišn ī paymānīg zōr wād ī +frawardīh zīndag dārēd tan.

(22) gyānīg sē ī ast gyān bōy <ud> frawahr.

(23) ud gyān rōšn <ud> garm ud ham-gōhr ī ātaxš pēšōbāy abāg tōhm ī ātaxš-tōhmag andar ō gāh šawēd čahārom māh pad tābišn pad kālbod ī tan paydāg +bawēd fradom čašmān nigārīhēd ud +ātaxšīg rōšnīh ī xwēš pad čašmān ō dīdār āwarīhēd pas bowandag-dahišnīh ī sar <rāy> pad abartomīh <ī> mazg gāh gīrēd dudīgar pad ātaxš ēwēnag be ō dil šawēd u-š ānōh awestān ī mādagwar ast sidīgar az ham baxšišn ātaxš-kirbīhā frōd ō kumīg šawēd <ud> ānōh gāh-ē be gīrēd ud har sē pad ham-bandīh be winnārēd čē

(16) Tout d'abord, parmi les humeurs, le sang va dans le foie, et puis dans le bouillonnement il rejette l'écume dans le foie, alors il la recueille et la transforme en phlegme. Ensuite la vésicule qui est au-dessus du foie, attire vers le haut ce qui est subtil et vif, et (cela) devient la bile rouge, (car) elle garde constamment la bouche ouverte. La bile rouge se déverse dans l'estomac qui digère les aliments. Puis (le liquide) épais qui reste à nouveau est rejeté dans la rate et devient la bile noire.

(17) Après toutes ces quatre humeurs, (il y a) les semences qui résident au sommet de la tête dans le cerveau, elles vont par les veines dans le dos (qui) attirent à nouveau vers la tête, pour une composition proportionnée, une force à partir de toutes les quatre (humeurs) ; elles rassemblent une force à partir de tout le corps, l'affermissent dans (sa) nature, sous forme de semence elle se déverse et par là se fait la potentialité d'exister et la génération des hommes.

(18) Les quatre humeurs de nature et de fonction différente sont (semblables) aux quatre classes d'hommes qui sont les prêtres qui enseignent, les guerriers qui frappent, les agriculteurs qui nourrissent et les artisans qui rendent service.

(19) La semence est au-dessus d'elles comme le souverain au-dessus des quatre classes.

(20) C'est pour cela aussi que les souverains sont appelés la protection de l'Iran, car, comme la semence attire à elle-même une force de tous les membres du corps, et par l'écoulement la marque d'un corps est formée par elle, à la façon de la lumière, ainsi quiconque parmi les sujets sur le chemin de la loi (ou divin) agit selon le désir et l'action des souverains.

(21) Le souffle réside dans le cœur, ainsi n'est-il naturellement ni chaud ni froid, et par le feu qui est dans le cœur, avec lequel sont mélangés le froid et l'humidité venant des poumons, de la même façon mesurée il chauffe et maintient au chaud tout le corps. Les quatre forces du corps de même progressent grâce au (souffle), tout comme des eaux courantes grâce au vent. Quand par l'échauffement du feu du cœur, (le souffle) devient chaud outre-mesure, celui-ci par la force d'expiration, par le *mouvement, s'écoule à l'extérieur, et par la *frawashi* de l'atmosphère il reçoit de la fraîcheur et par l'inspiration il retourne au cœur. En recueillant et en rendant la force modérée, le souffle de la *frawashi* maintient le corps en vie.

(22) Le vital a trois (divisions) : l'âme vitale, la conscience et la *frawashi*.

(23) Et l'âme vitale est lumineuse et chaude et de même substance que le feu, (comme) guide avec la semence, de la nature du feu, elle entre en (son) lieu <i.e. en la matrice>. Au quatrième mois, par échauffement, elle apparaît sous la forme d'un corps. D'abord sont dessinés les yeux, et sa lumière ignée aboutit à la vision par les yeux. Puis à cause de la création complète de la tête, (l'âme vitale) prend place dans le sommet du cerveau. En second

fradom xwarišnān <ud> xwārišnān zīndakkar ī gyānān andar ō kumīg šawēd pad pahikār ī Hordād <ud> Amurdād ātaxš be abrōzēd <ud> az ānōh brāh abar ō dil šawēd [116] ātaxš ī andar dil zōrōmand be kunēd ud az dil wād ī garmōg ī ēk-čihrag <ī> +gyān {ī} pad +sē ātaxš ī andar tan gāh dārēd.

(24) u-šān ǰud ǰud xwēškārīh paydāg.

(25) čē az ān ī andar mazg <ī> sar baxšīhēnd sōhišnān ī hēnd wēnāgīh ud ašnawāgīh ud hu-bōyāgīh ud čaxšagīh <ud pahrmāhagīh>.

(26) ud ān ī <andar> dil mādayān kār pad wād ī ul-āhang ud frōd-āhang <ud> pad ātaxš ī wuzurg tāftan ī hamāg tanān <ud> ǰumbišn-{ē} ī +hannāmān az ham zōr.

(27) ud ān ī andar kumīg be +baxt ō čahār zōr ī ast āhanǰāg ud gīrāg ud gugārāg ud spōzag.

(28) homānāg ast zōr ī āhanǰāg kē xwarišnān <ud> xwārišnān andar ō kumīg ud xwēšīg kadag āhanǰēd čiyōn kār-framān kē abzār <ud> gōšt <ī> xwarišnān xrīnēd be [117] ō xānag frēstēd.

(29) ud gīrāg kē <az> sūrāg {kē} kumīg tābēd ud āb ī rōšn ī zōrōmand abar čīnēd ud ō čahār baxšēd ud xōn ō ǰagar ud *blagm ō suš ud wiš ī suxr ō zahrag ud wiš ī syā ō spuhl frēstēd ō xwarišn-baxš.

(30) spōzāg be ō gyāg-rōb.

(31) ud ēn +sē ātaxš ān ī andar sar āsrōn-čihrag u-š Ādur Farrbay ayārtar ān ī andar {kumīg} dil artēštār-čihrag u-š Ādur Gušnasp ayārtar ud ān ī andar kumīg wāstaryōš-čihrag u-š Ādur Burzēn-Mihr ayārtar.

(32) bōy andar gyān gumēxtag <ud> gyān mārišn ī wizīdārīhā az bōy tā-š abāg ruwān <ī> tanīg zōr ka tan ēd kunēd [22] gyān andar tan ruwān bērōn ud bōy mayān ī awēšān +paygāmbarīh kunēd ud āgāhīh az ruwān padīrēd ud ō gyān nimāyēd <ud> gyān ō +nigāhbed ōš abespārēd ud abdom ka [118] tan widerēd ātaxš-gōhrīh rāy ka az zamīg be ō mēnōg šawēd fradom ō ātaxš

[22] ou xwē gīrēd.

lieu, sous une forme de feu elle va dans le cœur et là est sa région principale. Troisièmement, selon la même division, elle descend sous une forme de feu dans l'estomac, y prend une place, et dans une même liaison elle organise tous les trois (organes), car d'abord les aliments et les boissons qui font vivre l'âme vitale, entrent dans l'estomac. Par le combat entre Hordād et Amurdād, elle allume le feu et de là la brillance s'en va dans le cœur ; elle renforce le feu qui est dans le cœur, et du cœur, le souffle chaud d'une unique nature de l'âme vivante prend place dans les *trois feux qui (sont) dans le corps.

(24) Et leurs différentes fonctions sont claires.

(25) Car à partir de ce qui est dans le cerveau de la tête, sont divisés les sens qui sont la vue, l'ouïe, l'odorat, le goût et le toucher.

(26) Et ce qui est (dans) le cœur, la fonction principale est, par le souffle d'expiration et d'inspiration et par un grand feu, de chauffer tous les corps ; le mouvement des membres (vient) de la même force.

(27) Et ce qui est dans l'estomac est divisé en quatre forces qui sont : celle qui attire, qui prend, qui digère et qui expulse.

(28) La force attirante qui attire dans l'estomac et sa propre demeure les aliments et les boissons, est semblable à l'intendant qui achète les épices et la viande, (pour faire) des repas et (les) envoie à la maison.

(29) Et (la force) prenante par l'orifice chauffe l'estomac et recueille l'eau claire et douée de force, et la divise en quatre, et envoie le sang vers le foie, le phlegme vers les poumons, la bile rouge vers la vésicule et la bile noire vers la rate, (est semblable) à quelqu'un qui partage la nourriture.

(30) La (force) qui expulse est semblable à un balai.

(31) Et de ces trois feux, celui qui est dans la tête est de la nature des prêtres, et le feu Farrbay lui est le plus secourable ; celui qui est dans le cœur est de la nature des guerriers, et le feu Gušnasp lui est le plus secourable ; et celui qui est dans l'estomac est de la nature des agriculteurs, et le feu Burzēn-Mihr lui est le plus secourable.

(32) La conscience est mêlée à l'âme vitale, et celle-ci (reçoit) de la conscience les perceptions avec discernement, tant qu'elle (est) avec elle, l'âme corporelle a la force. Quand le corps agit ainsi/ s'endort, l'âme vitale est dans le corps, l'âme-*ruvān* à l'extérieur et la conscience fait le messager entre elles et reçoit de l'âme-*ruvān* à l'extérieur et la conscience fait le messager entre elles et reçoit de l'âme-*ruvān* l'information, la montre à l'âme vitale et celle-ci la confie à l'intelligence, la gardienne. Et enfin quand le corps meurt, à cause de (sa) *substance de feu, lorsque (la conscience) va de la terre dans le *mēnōg*, elle est d'abord mélangée au feu et pendant les trois jours après la mort, attendant auprès du corps elle n'a cesse de surveiller le cadavre du corps et de pleurer sur lui. Et quand les chiens et les

gumēxtēd ud ān sē rōz ī pas az marg pad nazdīkīh ī tan pādag ō kālbod ī tan hamē nigerēd pad-iš griyēd ud ka sag ud way frāz šawēnd ud tan darrēnīd kāmēnd frāz tarsēd ōwōn čiyōn mēš az gurg ud ō sag ud way pahikārēd kū ma ēn ī man kirb frāz xwarēd kē-m Ohmazd abdom-iz abāz kunēd pad tan ī pasēn.

(33) šab ī sidīgar andar bāmīg ruwān ī tan ī druwand ka ēk az did frāz wardēnd ruwān ō bōy pahikārēd kū be tō bōy šawē be ō ān ī pāšom axwān be man ēdar frāz hilē.

(34) agar ahlaw abāg ruwān az yazdān bahr ī kardagārān xwāhēd čiyōn ham-āfrāh ud ham-dastwar kē pad ardīg frazām abāg spāhbed be ō dar ī šahryār šawēd ud dāšn ī hu-āfrāhān +windēd.

(35) [119] frāz-waxšēnīdār frawahr abāg tōhm andar ō gāh šawēd ud pad hangām az tōhmīh be ō gumēzagīh ud az gumēzagīh be ō freh-xōnīh wardēnēd u-š pas čašm ud abārīg handāmān +nigārēd ud pas {I} pušt +dēsēd az pušt pahlūg frāz waxšēnēd čiyōn tāgān pad spīzišn az draxt ud pas abzārān ī andarōnīg <ī> aškamb <ī> kōdak pad xwēškārīh paydāg be kunēd ud pas dast <ud> pāy <ud> angustān be rōyēnēd az sar mazg be ō angustān rawēnd čiyōn ān ī afsard snēxr pas mijag ud +brū(g) <ud> wars nigārēd u-š mādagwarīhā kār sē ī ast +waxšēnīdan abzūdan ud pādan +waxšēnīdan ān ī čiyōn ka dast ud pāy <ud> abārīg handāmān ī abzārīg pad waxšišn be ō dīdār āwarēd abzūdan ān ī ka and hamē abzāyēd tā [120] be spurrīgīh sāmān pādan ān ī ka ōstīgānīhā pad xwēš sāmān <ud> gāh pāyēd.

(36) dānišnīg sē wīr xwāhēd ōš pāyēd ud xrad wizīnēd.

(37) ruwānīg sē ī ast ruwān ī andar tan <ud> ruwān ī bērōn <ud> ruwān ī pad mēnōgān axwān.

(38) ruwān ī tanīg čiyōn tan-iz xwānīhēd čē xwad mēnōg ī tan ast spāhbed homānāg ī ō dušmen razm +frēstīhēd u-š hāmist spāh ud abzārān ristagōmand dāštan xwēškārīh ud im ast kē menēd ud gōwēd ud warzēd kāmag ast ī ka-š frārōn pad huīh ud ast ī ka-š abārōn pad dušīh ud im {az} ast kē pad hu-kunišnīh pādāšn ud pad duš-kunišnīh pādifrāh mēnōgīg ham-paymānīhā abāz nimāyēd u-š buništ pad dō wihān kū dānišnōmand [121] ud tuwān-nērōg būd +agar-iš dānišn <ud> tuwān nē čimīgīhā be ō kār +burd ayāb-iš xwāyišn <ud> pursišn būd u-š nē xwāst andar a-dānīh parwand raft čiyōn mahist parwānag ī ō dušox.

(39) handāzag ēd ī nimāyīhēd pad dēn kū ān ī kōdak-xrad mardōm a-wēš-xradīh wattom ēn-iz kū hunsandīh ī pad kōdak-xradīh parwānag-ē ast ī ō

oiseaux s'avancent et veulent déchirer le corps, elle a peur comme la brebis (a peur) du loup. Et elle débat avec les chiens et les oiseaux : «Ne mangez pas ce corps qui est mien, qu'Ohrmazd, à la fin aussi, refera pour moi lors du corps à venir».

(33) La troisième nuit, à l'aube, l'âme du corps du méchant, quand ils se séparent l'une de l'autre, débattra avec la conscience : «Toi, conscience, tu vas aller à la meilleure existence, mais moi, tu m'abandonnes ici !».

(34) Si (c'est) un juste, (la conscience) avec l'âme réclamera aux dieux le lot de ceux qui ont (bien) agi, comme les stratèges et les consultants qui à la fin de la bataille vont avec le général en chef à la Cour du souverain et reçoivent la récompense des bons conseillers.

(35) La *frawashi* qui fait croître, avec la semence, pénètre en son lieu, et avec le temps, elle fait passer de l'état de semence à celui de mélange, et de celui de mélange à l'excès de sang, et puis elle dessine les yeux et les autres membres, et après, elle forme le tronc et fait croître les côtes à partir du tronc comme des branches par bourgeonnement à partir de l'arbre. Et ensuite elle détermine en leur fonction les organes à l'intérieur du ventre de l'enfant, et puis elle fait grandir les bras, les jambes et les doigts. La moelle s'avance de la tête vers les doigts, comme la neige (?) gelée. Ensuite elle dessine les sourcils, les cils et les cheveux. Et elle a essentiellement trois fonctions : faire croître, augmenter, protéger. Faire croître, c'est comme quand elle fait apparaître par la croissance les bras et les jambes et les autres membres instrumentaux. Augmenter, c'est quand elle (les) augmente jusqu'à la limite de l'achèvement. Protéger, c'est quand elle (les) protège fermement dans leur limite et leur place.

(36) Les connaissants (sont) trois : l'intelligence recherche, la mémoire protège, et la sagesse discerne.

(37) L'animé a trois (divisions) : l'âme dans le corps, l'âme à l'extérieur, l'âme dans le monde céleste.

(38) L'âme corporelle est appelée comme le corps même, car elle est elle-même le *mēnōg* du corps, semblable à un général qui est envoyé pour combattre l'ennemi et dont la fonction est de maintenir en ordre toute l'armée et tous les moyens. Et c'est elle qui pense, dit et réalise ce qu'elle veut, qu'elle soit vertueuse dans le bien ou qu'elle soit perverse dans le mal. Et c'est elle à qui l'on montre à nouveau la récompense pour les bonnes actions et le châtiment pour les mauvaises actions selon la même mesure dans le *mēnōg*, et son origine a deux causes, à savoir elle est capable de connaître et douée de force. Si elle a utilisé connaissance et force de manière non fondée ou bien s'il y a eu des demandes et questions, et n'en a pas voulu, elle est allée à la limite de l'ignorance, qui est le plus grand guide vers l'enfer.

(39) À l'instar de ce qui est montré dans la Religion, à savoir que (pour) l'homme de peu de sagesse son manque de sagesse est la pire (chose). Ceci

dušox ēn-iz kū az duš-dānāgīh ī az duš-āgāhīh frahist mardōm druwand bawēnd <ud> +dušoxīg be-z kē murd tā nūn be-z kē mīrēnd az nūn frāz.

(40) u-šān druz pad dō wihān frēbēd <ud> ō xwēš kunēd fradom pad ārzōg {ī}-wizārišnīh ī čihr ud griftan ī andak gētīgīg rāmišn ī gumēxtag abāg wināh ī ruwān wināh +dudīgar ahlawīhā grīw +pahrēz ī az ardīg ī ast an-ayārīh ī abāg razm-yōzān [122] čihr bowandagīhā +waran-kunišnīh rāy pad čē kunēd ēraxtag bawēd pad wināhišn ī dāmān ahlawīhā-kunišnīh rāy ērangīg pad an-ayārīh ī ham-gōhrān.

(41) u-š spās-iz kē-š pādāšn pad-iš windēd pad dō wihān fradom pad bowandag-menišnīhā bārestān-čihrīhā āz ud waran <ud> xēšm ud kēn andar xwēš čihrag zadan ud nē warzīdan ī a-sazāg dudīgar pad +tuxšāgīh abzāyēnīdan ī weh dahišnān šnāyēnīdan ī ahlawān.

(42) ka az āwām ī widerāgān frāz rawēd agar ahlaw ud +bōxt pad pērōzīh +ī-š +harwisp ham-gōhrān ī mēnōg-čihrān abāg frāz rawēnd.

(43) pas āmār ī *stōš Nēryōsang frēstag be āyēd gyān bōy frawahr ud ruwān ī Astwihād Way ī wattar <ud> abārīg [123] margēnīdārān frāz āšuft <ud> az ham-zōrīh be wisānd abāz ō ēk passāzēd ud +čihrag ud +ēwēnag be winnārēd ud nēkīh ī ō ruwān rasēd hamhāgān pad-iš hambāy bawēnd ud ēk az did nērōg ud rāmišn padīrēnd.

(44) ud agar druwand gyān +bōy frawahr ud ruwān ī andar rāh ud ruwān <ī> nigāhbed ud hamhāgān az-iš frāz wardēnd ruwān ān ī tanīg +pašēmānīhā ēwtāg be ō dušox šawēd ōwōn čiyōn kē widimušt ēstēd dušmenān.

(45) ruwān ī andar rāh mēnōg ast ī weh ud abēzag-čihrag <ī> padīrag tan ōwōn winnārd ēstēd ōwōn čiyōn tan kāmag xwarišn xwarēd ud wastarg nihumbēd ān ī ruwān kāmag ka pad tan xwarišn be ō gursagān <ud> wastarg be ō brahnagān pad rāstīh be baxšēd <ud> dahēd čiyōn tan kāmag kū kāmagīhā pad rōz šab be xufsēd ān ī ruwān kāmag ka <pad> tan rōzān šabān [124] xrad ī ahlawān +xwāhēd.

(46) ka tan xuftag ruwān ī andar tan bērōnīhēd ruwān <ī> andar rāh +frāz wēnēd ī-š +arsōmand garān-menišnīhā pad wināh ī kard čašmagāhēnēd u-š

encore, que se contenter de peu de sagesse est un guide vers l'enfer. Ceci également, que par la mauvaise science qui (découle) de la mauvaise information, les hommes surtout deviennent méchants et destinés à l'enfer, soit ceux qui sont morts jusqu'à présent, soit ceux qui mourront à partir de maintenant.

(40) Et le Mensonge les trompe et se les approprie pour deux raisons : premièrement, par l'accomplissement du désir de la nature et de saisir un peu de bonheur en ce monde mélangé avec le péché qui (est) le péché de l'âme. Deuxièmement, s'abstenir, en étant juste, (i.e. prêtre) de la guerre, c'est-à-dire ne pas aider les combattants. Puisqu'il accomplit (?) complètement le désir (?) de la nature, il sera condamné pour ce qu'il fait parce qu'il corrompt les créatures, et puisqu'il agit ainsi (c.à.d. en s'abstenant de la guerre) en étant juste, il est coupable de ne pas aider ses congénères.

(41) Et le service aussi pour lequel (l'âme) obtient la récompense a deux causes : premièrement, par une intention parfaite et une nature patiente, pour frapper le désir, la concupiscence, la colère et la haine dans sa propre nature, et pour ne pas accomplir ce qui ne convient pas ; deuxièmement, pour faire croître en s'y efforçant les bonnes créatures et satisfaire les justes.

(42) Quand (l'âme) s'avance hors du monde des (êtres) mortels, si elle est juste et sauvée, à cause de sa victoire, tous ses congénères de nature *mēnōg* s'avancent avec elle.

(43) Puis pour le compte du *stōš* arrive le messager Nēryōsang. L'âme vitale, la conscience, la *frawashi* et l'âme qu'Astōwihād, Way le mauvais et les autres destructeurs ont troublées et séparées de (leur) force conjointe, il les réunira, et organisera l'apparence et la forme, et au bonheur qui atteint l'âme, tous les amis y participeront, et recevront l'un de l'autre force et bonheur.

(44) Mais si (c'est) un damné, l'âme vitale, la conscience, la *frawashi*, l'âme qui est en chemin et l'âme qui surveille, et (ses) amis, se détourneront de lui ; l'âme corporelle, (malgré) son repentir, ira seule en enfer comme celui qui est surpris par des ennemis.

(45) L'âme qui est en chemin est un esprit bon et de nature pure, et elle a été ainsi organisée par rapport au corps : de même que le désir du corps est de manger de la nourriture et de se couvrir de vêtements, le désir de l'âme quand (elle est) dans le corps, est de distribuer et de donner avec justice de la nourriture aux affamés et des vêtements à (ceux qui sont) nus. Comme le désir du corps est de dormir jour et nuit à son gré, le désir de l'âme quand (elle est) dans le corps est de rechercher jours et nuits la sagesse des justes.

(46) Quand le corps est endormi, l'âme qui est dans le corps en sort, elle voit l'âme qui est en chemin, qui en larmes et en colère, la condamne pour

hu-āfrāhīhā nimāyēd ān ī abēzag rāh ī rāst ud pad har kār ī-š tan pad-iš +frēstād ō hanǰaman kāmēd.

(47) pēšōbāy ruwān ī andar rāh frāz rawēd ō hanǰaman <ud> pēš az tan be rasēd ka ēšan arzānīgān pad xwāyišn frāz šawēnd ruwān ī andar rāh ō ruwān ī pad tan +āfrāh gōwēd kū dāšn fradom pāsox gōwē ud ma +gōwē ān ī-t hād a-dāšnīh.

(48) ud ka tan ān weh menēd ud gōwēd ud warzēd ruwān ī andar rāh az ham hu-menišnīh hu-gōwišnīh ud hu-kunišnīh paymōg-ē paymōzīhēd ud az nēmrōz ālag frāz [125] rawēd ul ō abar šawēd <ud> ō tan āfrīn kunēd ka ān ī wad menēd gōwēd <ud> warzēd az ham duš-menišnīh ud duš-gōwišnīh ud duš-kunišnīh ā-š paymōg-ē ī tārīg paymōzīhēd az abāxtar nēmag frāz rawēd andar tom frōd šawēd ud abar tan nifrīn kunēd.

(49) ruwān ī ān gyāg nigāhbed ud ganǰwar {ī} ast ī kirbag +baxšīhēd ō dwāzdah kirbān ud daxšagān ī ast mard-kirb ud kanīg-kirb ud āb-kirb ud urwar-kirb.

(50) ud ēd rāy čē dāmān ī gētīg haft hēnd kē-šān baxšišn ō dwāzdah šnāyēnīdārīh ī dwāzdah weh dahišn <ud> kirbag ī az ham tan be bawīhēd ham daxšagān mēnōgān be padīrēnd pād ud nigāh dārēnd.

(51) hamēstār ī ēn ruwān ast mēnōgīg druz-ē <ī> dwāzdah-kirbīhā andar dušox dwārēnd ud bazag ī az bēšīdārīh ī weh dahišnān bawīhēd padīrēnd padīrag [126] ān dwāzdah mēnōg <ī> weh hēnd pad homānāgīh <ī> +duš-čihr mard ud ǰeh zan ud xrafstarān narān ud mādagān ātaxš hamēstārīh druz ī sōzāg <ud> abāxtarīg wād ī gandag <ud> abārīg wināhišngarān čiyōn gōhrīg ayōxšust-kirb ud sang-<kirb> burišn ī pad tēx ud zanišn ī az sag gōhrīg zamīg-kirb mān ī andar dušox ī zēndān homānāg padīrag kōf-kirb +sang-ē ī garānīh abar ruwān padīrag āb-kirb <ud> urwar-kirb ān ī wattar xwarišnān xwārišnān pad homānāgīh ī laǰan xwarišnān ī homānāg ō +ōsānišn ī az tan.

(52) ka tan widord šab ī sidīgar andar bāmīg ōy ī ahlaw fradom wād-kirb az nēmrōz rōšnān ālag čiyōn hu-bōytom wād ā-š be ō padīrag āyēd ān wād ast +niwēygar ī ō šādīh kē mizdag ī [127] wahištīg dārēd pas āb-kirb ud urwar-kirb pad ēwēnag ī bōyestān homānāg ī ābōmand ī was-nihāl ī purr-škōf be ēstēd kē-š ruwān andar frāz rawēd pas kanīg-kirb ud mard-kirb ud pas gāw-kirb ī spēd nar ud mādag pas ātaxš-kirb kē-š pad Činwad puhl frāz widārēd ud tom ud tār ī dušoxīg zanēd ud pas kōf homānāg be ēstēd kē-š ruwān

les péchés qu'elle a commis et lui montre en bonne conseillère la voie pure et droite, et pour chaque activité dans laquelle son corps (était engagé) elle (i.e. l'âme qui est en chemin) désire l'envoyer à l'Assemblée(?).

(47) Le guide, l'âme qui en chemin s'avance et parvient à l'Assemblée avant le corps, quand ceux qui en sont dignes se présentent avec une demande, l'âme qui est en chemin donne ce conseil à l'âme qui est dans le corps : «Réponds d'abord par un don et ne parle pas de ce qui pour toi n'est pas un (vrai) don».

(48) Et si le corps pense, parle et agit bien, l'âme qui est en chemin, par ces mêmes bonnes pensées, bonnes paroles et bonnes actions, revêt un vêtement et s'avance de la direction du sud, monte et bénit le corps. Si (le corps) pense, parle et agit mal, par suite de ces mêmes mauvaises pensées, mauvaises paroles et mauvaises actions, (l'âme) est revêtue d'un vêtement de ténèbres, s'avance de la direction du nord, descend dans l'obscurité et maudit le corps.

(49) L'âme qui est la gardienne et la trésorière des actes méritoires en ce lieu, se divise en douze formes et signes qui sont la forme d'homme, la forme de femme, la forme d'eau et la forme de plante.

(50) Et c'est pourquoi les créatures de ce monde sont sept, qui sont divisées en douze, et la satisfaction pour les douze bonnes créations, et les actes méritoires qui sont produits par le même corps, les mêmes signes spirituels (*mēnōg*) les acceptent, les gardent et les surveillent.

(51) L'adversaire de cette âme est une *druz* spirituelle aux douze formes qui courent dans l'enfer et acceptent le péché produit de la blessure aux bonnes créatures. Ils s'opposent aux douze bons *mēnōgs*, à la ressemblance d'un homme laid et d'une prostituée et des *xrafstars* mâles et femelles. Les adversaires du feu sont le *druz* brûlant, le vent septentrional puant et d'autres agents destructeurs. Ainsi équivalentes à la forme de métal et à la forme de pierre sont la coupure par une lame et la frappe par une pierre, équivalente à la forme de la terre est une demeure qui est dans l'enfer comme une prison, équivalente à la forme de montagne est une pierre dont la lourdeur est sur l'âme, opposée à la forme d'eau et à la forme de plante sont les pires nourritures et boissons semblables à la boue, des nourritures semblables aux excrétions du corps.

(52) Quand le corps est mort, la troisième nuit, à l'aube, pour le juste, d'abord une forme de vent vient à sa rencontre du côté des luminaires du sud, comme le vent le plus parfumé, ce vent est un messager de joie qui possède la bonne nouvelle du paradis. Puis la forme d'eau et la forme de plante se tiennent dans une sorte d'(endroit) semblable à un jardin pourvu d'eau, abondant en jeunes arbres pleins de bourgeons, dans lequel s'avance son âme. Ensuite une forme de jeune fille et une forme d'homme, puis une forme de bovidé blanc, mâle et femelle. Puis une forme de feu qui lui fait traverser le pont Činwad et qui frappe les ténèbres de l'enfer. Et puis il se

pad-iš abāz uzēd ud pas ayōxšust-kirb ud sang-kirb pad homānāgīh ī gāh ī zarrēn-kard abdom zamīg-kirb kē-š xwad mān bawēd ī ǰāwēdānīg.

(53) pas ēn dwāzdah mēnōgān ham-nērōgīhā ō ham passāzīhānd.

(54) pēšōbāy zamīg <ī> mān homānāg bawēd ī was-kadag ī bāmīg kē-š kadag andarōn <ud> bērōn ud aškōb azērīg <ud> azabarīg čiyōn ō čihr sāzišnīgtom ud ruwān wuzurg urwāhmtom.

(55) ud pas āb-kirb ud urwar-kirb pad ēwēnag ī bōyestān homānāg be ēstēd <ī> čašmag [128] čašmag awiš tāzān <ud> az-iš frāz tazēnd gōnag gōnag az wisp urwar-kirbān gul bōy wahār ud škōf spīzīhānd ud bar pazzāmānd.

(56) u-š ātaxš-kirb andar mān pēš frāz waxšēd ud hamēšag bōy az hu-bōyān urwarān az-iš frāz damēnd ud sag-kirb <ud> ayōxšust-kirb be ō was ābīg gōhrān <ud> ayōxšustān wardēd kē-š mān pad-iš hu-čihr ud +huniyāg bawēd ud ǰāmagān ud payrāyagān ī pad was čihragīhā +tāšīdag az ham baxšišn andar mān paydāg bawēnd.

(57) gōspand-kirb ō panǰ ēwēnag wasān sardagān wardēd pad būm čahārpāyān andar āb māhīg ud andarwāy murw-kirb bawēnd pad +wāng ī xwaš ruwān urwāhmēnānd.

(58) ud čiyōn zīndagān az pēm <ud> gōšt urwāhmanīh ruwān az gōspandān-kirbān pēm frāz dōšīhēd ud rōgn ud abārīg was gōnag az-iš bawīhēnd ōwōn kū gōspand-kirb nē a-šādīh ud az [129] gōspand <ud> murw-kirbīh be ō gōšt-kirbīh <ud> az gōšt-kirbīh abāz ō gōspand <ud> murw-kirbīh andar wardišn hēnd.

(59) wād pad wād ēwēnag čihragīhā frāz wāyēd andar mān bōyestān <ud> čašmag ī ābān <ud> az wisp kustagān <hu-bōyīh> be ō ruwān barēd.

(60) mard-kirb was-kirbīhā ō ruwān paydāg bawēd ast ka pad čihrag ī +masādarān čiyōn pid abar frazandān ast ka pad dād ī mayān čiyōn brād abāg brādarān ud ast ī ka pad +brāh ī aburnāyagān čiyōn pus andar pidarān ast ī ka pad ēwēnag ī hamhāgān čiyōn ham-āfrāh <ud> ham-mizd.

(61) ēdōn-iz kanīg-kirb pad čihr ī kanīgān ast ī ka čiyōn mādar ud ast ī ka čiyōn xwahar ast ī ka čiyōn +duxtar ast ī ka čiyōn nārīg ud ast ī ka čiyōn +paristišngar <ud> abārīg rāmēnāgān.

trouve comme une montagne sur laquelle monte l'âme, et ensuite une forme de métal et une forme de pierre à la ressemblance d'un trône en or, enfin une forme de terre qui est elle-même pour (l'âme) une demeure éternelle.

(53) Ensuite ces douze *mēnōgs* sont ensemble composés dans une même force, (54) d'abord la terre qui ressemble à une demeure, aux nombreuses maisons brillantes, dans laquelle il y a des maisons intérieures et extérieures et des étages inférieurs et supérieurs, les plus agréables à la nature et les plus réjouissantes pour l'âme.

(55) Et puis la forme d'eau et la forme de plante sont semblables à une sorte d'(endroit) semblable à un jardin dans lequel coulent différentes sources, et d'où elles s'écoulent, différentes sortes de toutes les formes de plantes, de fleurs, parfums, bourgeons et boutons poussent et font mûrir des fruits.

(56) Et la forme de feu brillera devant elle dans la demeure, et les parfums permanents des plantes odoriférantes s'en exhalent, et la forme de pierre et la forme de métal se changeront en de nombreux joyaux et métaux brillants grâce auxquels la demeure deviendra belle et délicieuse, et les vêtements et ornements qui sont taillés en de nombreuses formes apparaissent dans la demeure selon la même division.

(57) La forme d'animal se changera en cinq espèces et en nombreuses sortes : sur terre il y aura les formes de quadrupèdes, dans l'eau les formes de poissons, et dans l'air les formes d'oiseaux qui, par leur voix agréable, réjouissent l'âme.

(58) Et comme les vivants se réjouissent par le lait et la viande, pour l'âme, à partir des formes d'animaux est trait le lait et le beurre et beaucoup d'autres sortes de (choses) dont elles sont produites, de sorte que pour la forme d'animal il n'y a pas de tristesse, et il y a changement de la forme d'animal et d'oiseau en forme de viande, et de la forme de viande de nouveau en forme d'animal et d'oiseau.

(59) Le vent souffle naturellement à la manière du vent, dans la maison et le jardin et les sources d'eaux, il apporte à l'âme (les parfums) de tous côtés.

(60) La forme d'homme apparaît à l'âme sous de nombreuses formes, parfois sous l'aspect des plus âgés comme le père par rapport aux enfants, parfois dans l'âge moyen comme le frère avec (ses) frères, parfois sous la forme des enfants comme le fils envers les parents, parfois à la façon des amis comme des condisciples et des collègues.

(61) De même la forme de femme (apparaît) dans l'apparence des femmes, parfois comme la mère, parfois comme la sœur, parfois comme la fille, parfois comme la femme (mariée) et parfois comme la servante et les autres qui donnent du plaisir.

CHAPITRE 31

[130] Abar mard-kirb ud kanīg-kirb ī padīrag ruwān rasēnd

(1) kū ēd rāy čē dō axwān an-aspīn ēk ō did pad +wardišn <homānāg čiyōn narān> nārīgān hēnd ud zāyišn ī ō gētīg widerišn ī az mēnōgān <ud> widerišn ī az gētīg zāyišn ī ō mēnōg čiyōn ka az mēnōg ō gētīg hamē zāyēd pad ayārīh ī pidarān mādarān ud az tan ī mādarān pad widarg ī tang be ō bērōn āyēd ast ī az <tan> +murdag frāz ōftēd ast ī čihrīg zāyīhēd +a-sōhāg ud +a-gōwāg ud a-raftār ud niyāzōmand ō parwardār mād pas andar rōzgārān pad wēš-gīrišnīh ī gētīgīg zōr saxwan-šnās bawēd frāz-raftār pas az parwardārīh ī mādarān abāz ō hammōzgārīh ī pidarān abespārīhēd ud mad ō purnāyīh pēšagān wizīnēd kār [131] pad xwēš pēšagān kunēd +ōwōn-iz ka az gētīg be widerēd {ud} ham pad ayārīh ī mard-kirb ud <kanīg-kirb> šāyēd ō bʾst (?) rasēd ī xwad hēnd pid ud mād ī ruwān.

(2) sē rōz pas az marg ka ruwān andar bīm handāzag sē rōz ī pēš zāyišn ka wād andar tan kōxšīdār.

(3) čahārom rōz kanīg-kirb ruwān padīrēd u-š pad Čīnwad puhl ī *čēh-widarg ī bīmgēn ōwōn be widārēd čiyōn mādar pad zāyišn ī aburnāyagān.

(4) ān kē druwand +murdag ōwōn homānāg {ī} az tan frāz abganīhēd ud ō dušox ōftēd.

(5) ān kē ahlaw pad ayārīh ī kanīg-kirb ō mēnōgān axwān šawēd u-š ham kanīg-kirb ā-š bawēd parwardār u-š hammōzēd saxwan ī mēnōgān u-š pas mard-kirb frāz hammōzēd ristag ud nišān ud ēwēnag ud brahmag ī [132] mēnōgīg kār <ud> rāyēnišn ān ka bawēd hammōxtag ud frahixt abar wizīnēd pēšagān kē mādayān andar čahār parwand ī hēnd āsrōnīh ud artēštārīh ud wāstaryōšīh ud hutuxšīh.

CHAPITRE 32

Abar čahār pēšagān ud abar kardan <ī> dehbedīh wattarīh

(1) čiyōn nimūd pad handāzag andar nibēgān hambedīgān kū ōy kē-š andar gētīg kunišn-ē ayāb tuwān-nērōgīh-ē ayāb mehīh-ē ayāb xwēškārīh-ē ī pad-iš sazāgīg <ud> +awiš bandīhēd <ud> pad rāstīh ī dārēd <ud> pad sūd <ī> sazēnēd ān ēwēnag +kunišn ud tuwān-nērōgīh ud mehīh ud xwēškārīh ō ān ī ōy ruwān paywandēnd u-š pad-iz mēnōg ham-brahmīhā pad-iš bawēd.

CHAPITRE 31

Sur la forme d'homme et la forme de femme qui viennent à la rencontre de l'âme

(1) Pour la raison que les deux mondes sont sans cesse en changement l'un pour l'autre <de même qu'il y a des hommes et> des femmes, et la naissance dans ce monde est un passage depuis les *mēnōg*s, et le passage hors de ce monde est une naissance dans le *mēnōg*, comme quand on naît du *mēnōg* dans ce monde (*gētīg*), c'est par l'aide des pères et des mères, et par un passage étroit on sort du corps des mères : il y en a qui tombent du corps mort-nés, il y en a qui naissent naturellement, sans sensations, sans pouvoir parler ni marcher, avec le besoin d'une mère nourricière. Puis au cours du temps, par une saisie abondante de la force matérielle, il apprend à parler et à marcher ; après l'entretien par les mères, il est à nouveau confié à l'éducation des pères, et parvenu à l'âge adulte il choisira (son) métier et s'activera dans son propre métier. De même lorsqu'il quittera ce monde, il pourra parvenir au jardin(?) avec l'aide de la forme d'homme <et la forme de femme>, qui sont eux-mêmes le père et la mère de l'âme.

(2) Trois jours après la mort, quand l'âme est dans la crainte, c'est comme les trois jours avant la naissance quand le vent (brûlant) lutte dans le corps.

(3) Le quatrième jour, la forme de femme accueille l'âme et lui fait passer le pont Čīnwad, le "passage des lamentations", terrifiant, comme la mère à la naissance des enfants.

(4) Celui qui est damné est semblable au mort-né qui est rejeté du corps, et il tombe en enfer.

(5) Celui qui est sauvé ira avec l'aide de la forme de femme dans le monde des *mēnōg*s, et cette même forme de femme sera sa nourricière, et lui enseignera la langue des *mēnōg*s, et puis la forme d'homme lui enseignera la manière, le signe, le genre et la façon des activités du *mēnōg*. Ensuite quand il aura été enseigné et éduqué, il choisira le métier qui est essentiellement compris dans quatre (catégories) qui sont le sacerdoce, la fonction guerrière, l'agriculture et l'artisanat.

CHAPITRE 32

Sur les quatre métiers et sur l'action du pire gouvernement

(1) Comme il est montré par analogie dans les écrits sur les Adversaires, que celui qui dans ce monde a une activité, ou une capacité, ou une grandeur ou une fonction dans laquelle il est apte et il s'y est attaché, à cause de la droiture qu'il possède et qu'il met en pratique avec profit, cette sorte d'*action, de capacité, de grandeur et de fonction sont unies à son âme, et dans le *mēnōg* également elles le seront de la même façon.

(2) [133] čiyōn J̌am abāz-dārišnīh ī sahm ud tangīh <ud> +sēǰ rāy ruwān ī ōy yazīhēd ud xwānīhēd pad abāz-ēstišnīh <ī> dēwān-frāz-kirrēnīd hēz-iz <ī> +a-wāstar <ud> sahm ud sēǰ-iz ī nihān-rawišn.

(3) ēdōn-iz Frēdōn +bastan ī Az ī Dahāg rāy xwānīhēd pad abāz-ēstišnīh ī az-kardārān bēš.

(4) ud Garšāsp zadan ī rāh-dārān ud gēgān <rāy> xwānīhēd pad abāz-ēstišnīh ī gēg-+kardārān bēš.

CHAPITRE 33

Abar-iz rāst ud rād Frašōštar

(1) gōwīhēd kū Frašōštar ānōh tō ō rādīh rawišn kū-t rādīh andar garōdmān kunišn čiyōn gētīgīhā dar handarzbed ī Wištāsp būd ān ī mēnōgīg ham dar handarzbedīh būd paydāgīh az dēn abārīg-iz pad ham [134] brahm ud ēwēnag ōwōn čiyōn kē pad gētīg āb-tāzīdār būd ān ī mēnōgīg wārān-kardār.

Colophon : Frazaft pad drōd šādīh ud rāmišn man dēn-bandag Gōbedšāh Rustam Bundār Šāh-mardān nibišt <ud> frāz hišt andar farroxān būm <ī> +Kirmān nibišt az bahr ī xwēšīh frazand Frēdōn rāy nibišt {hēm} tā dēn ī <weh> framāyād. pad yazdān kām bād.

[135] Pad nām ī yazdān <ud> pērōzgar {ī} wehdēn ī mazdēsnān gōwišn ī Zādspram ī Gušn-J̌amān +ī +nēmrōz

CHAPITRE 34

Abar frašgird-kardārīh

(1) kū andar dēn ōwōn nimūd ēstēd kū Zardušt az Ohrmazd pursīd kū tanōmandān ī pad zamīg be widord hēnd pad frašgird tanōmand abāz bawēnd ayāb a-sāyag homānāgīhā.

(2) Ohrmazd <guft> kū tanōmand abāz bawēnd ud uzēnd.

(3) Zardušt pursīd kū ān kē be widord sag ud way be wisānd ud gurg ud +dālman be burd čiyōn abāz ō ham rasēnd.

(2) Comme J̌am, parce qu'il a restreint la terreur et l'angoisse et la catastrophe, son âme est célébrée et invoquée pour l'éloignement de la sécheresse qui (détruit) les pâturages, de la terreur et du danger qui se meut en cachette, qui ont été créés par les démons.

(3) De même Frēdōn pour avoir enchaîné Až i Dahâk, est invoqué pour l'éloignement de ceux qui commettent des blessures comme des dragons.

(4) Et Garšasp pour avoir tué les brigands et les voleurs, est invoqué pour l'éloignement des blessures de ceux qui agissent comme des voleurs.

CHAPITRE 33

Au sujet de Frašōštar droit et généreux

(1) Il est dit : «O Frašoštar, il te faut agir là avec générosité», c'est-à-dire, il te faut pratiquer la générosité dans le Garōdmān. Comme il fut en ce monde le Conseiller de la cour de Wištāsp, de même il sera conseiller de la cour dans le *mēnōg*, c'est révélé par la religion, et d'autres choses aussi de la même manière et façon, tout comme celui qui fit couler l'eau dans ce monde (sera) celui qui fait la pluie dans le *mēnōg*.

Colophon (ms.TD) : Achevé dans la paix, la joie et le bonheur. Moi, serviteur de la religion, Gōbedšāh Rustam Bundār Šāhmardān, j'ai écrit et laissé de côté. Dans la terre des (gens) fortunés de Kirmân, j'ai écrit pour l'appropriation de mon enfant Frēdōn pour qu'il pratique la <Bonne> Religion ! Qu'il en soit selon la volonté des dieux !

Au nom des dieux, la victorieuse bonne religion des mazdéens. Paroles de Zādspram fils de Gušn-J̌am, du sud.

CHAPITRE 34

Sur l'accomplissement de la Rénovation

(1) Il a été montré dans la Religion que Zoroastre demanda à Ohrmazd : «Les corporels qui sont morts sur la terre, redeviendront-ils lors de la Rénovation corporels ou seront-ils comme ceux qui n'ont pas d'ombre ?».

(2) Ohrmazd répondit : «Ils seront à nouveau corporels et se lèveront».

(3) Et Zoroastre demanda : «Celui qui est mort, séparé par les chiens et les oiseaux et emporté par les loups et les vautours, comment le ré-assemblera-t-on ?».

(4) [136] Ohrmazd guft kū ka tō kē Zardušt hē ēg-it +kēwūd-ē ī dārēn kardan abāyē ā-t pad kardan čiyōn hugartar bawē ka-t dār nē būd u-t brīd ud passāxt abāyēd ayāb ka kēwūd būd u-š +taxtag ēk az did be wišuft <ud> abāz passāxt abāyēd.

(5) Zardušt guft kū ka dār ē tāg būd hē hugartar būd hē kū ka dār nē būd hē ud ka kēwūd +taxtag <būd hē> hugartar būd hē <kū ka kēwūd nē būd hē>.

(6) Ohrmazd guft kū awēšān dāmān ka nē būd hēnd ā-m brēhēnīd tuwān būd ud nūn ka būd ud wišuft abāz passāxtan hugartar.

(7) čē-m hēnd panǰān hambārdārān padīriftār ī widordān tanōmandīh ēk zamīg kē abar nigāhdāštār ī gōšt ud ast ud pay ī mardōmān ēk āb ī nigāhbed ī xōn ēk urwar ī dāštār ī [137] wars ud mōy ēk +rōšnīh ī padīriftār ī ātaxš ēk ham wād ī-m gyān xwēšān dāmān.

(8) pad frašgird hangām abar xwānēm zamīg az-iš xwāhēm ast ud gōšt ud pay ī Gayōmard ud abārīgān.

(9) gōwēd zamīg kū čiyōn rasēnēm ka nē ēn be dānēm kū kadār ān ī ōy <ast ud gōšt ud pay ud kadār ān ī ōy>.

(10) abar +xwānēm āb ī Arang ī ast Diglit az rōdān kū abar rasēn xōn ī ōy ī ristag mardōm.

(11) gōwēd <āb> kū čiyōn rasēnēm ka nē +ēn be dānēm kū kadār ān ī ōy xōn ud +kadār ān ī ōy.

(12) abar xwānēm urwar ud az ōy xwāhēm wars ī rist mardōm.

(13) gōwēd urwar kū čiyōn rasēnēm ka nē +ēn be dānēm <kū> kadār ān ī ōy wars ud kadār ān ī ōy.

(14) [138] abar xwānēm wād <ud> +az ōy xwāhēm gyān ī ōy ī ristag mardōm.

(15) gōwēd wād kū čiyōn rasēnēm ka nē +ēn be dānēm kū kadār ān ī ōy gyān kadār ān ī ōy.

(16) <man> kē Ohrmazd hēm ka abāz nigerom pad zamīg āb urwar rōšnīh wād pad rōšn-+dānišnīh be dānēm <ud> ēk az did be šnāsēm čē pad wisp-dānišnīh pad rōšn-menišnīh ēk az did ōwōn wizīhēm čiyōn ka šīr <ī> mādagān ī pad zamīg pad ham ǰōy frāz tazēnd ēk andar did ēd kū-m kadār mādag ōwōn be šnāsēm čiyōn ka mard-ē sīh asp hē har ēk rāy ǰāmag-ē ī nīšān-ē pad-iš kū kadār asp +rāy ka šīr dōxt ān sīh ǰāmag āgenēn ēstēnd +agar kāmēd dānestan har ǰāmag-ē abar gīrēd nīšān ī pad ǰāmag be šnāsēd kū-m kadār asp.

(4) Ohrmazd répondit : «Si toi qui es Zoroastre, tu veux faire une boîte en bois, alors pour le faire, comment sera-ce plus facile pour toi, si tu n'as pas de bois et qu'il te faut couper et assembler, ou bien s'il y a une boîte mais que ses planches sont disjointes l'une de l'autre, il faille les assembler à nouveau ?».

(5) Zoroastre répondit : «Si le bois avait été d'un seul morceau, c'eût été plus facile que s'il n'y avait pas eu de bois, et s'il y avait eu les planches de la boîte, (c'eût été plus facile) que s'il n'y avait pas eu de boîte».

(6) Ohrmazd dit : «Ces créatures, alors qu'elles n'existaient pas, j'ai été capable de les créer. Et maintenant qu'elles ont existé et sont détruites, il est plus facile de les composer à nouveau».

(7) «Car j'ai cinq magasiniers qui reçoivent la corporéité des morts. L'un est la terre sous la surveillance de laquelle sont la chair, les os et les nerfs des hommes. Un autre est l'eau, gardien du sang, un autre les plantes qui conservent les cheveux et les poils. Un autre est la lumière, réceptrice du feu, un autre le vent, (gardien) de l'âme vitale de mes créatures».

(8) «Au temps de la Rénovation, je convoquerai la terre et je lui réclamerai les os, la chair et les nerfs de Gayōmard et des autres (hommes).

(9) La terre dira : «Comment (les) rendrai-je, puisque je ne sais pas à qui sont <ces os, cette chair et ces nerfs et à qui ceux-là> ?».

(10) Je convoquerai l'eau de l'Arang qui est le Tigre, parmi les fleuves, en disant : «Rends le sang des hommes morts !».

(11) L'eau (me) répondra : «Comment le rendrai-je, puisque je ne sais pas à qui est ce sang et à qui celui-là ?».

(12) Je convoquerai les plantes et je leur réclamerai les cheveux des hommes morts.

(13) Les plantes (me) répondront : «Comment les rendrons-nous, puisque nous ne savons pas à qui sont ces cheveux et à qui (sont) ceux-là ?».

(14) Je convoquerai le vent et je lui réclamerai l'âme vitale des hommes morts.

(15) Le vent (me) répondra : «Comment la rendrai-je, puisque je ne sais pas à qui est cette âme vitale et à qui (est) celle-là ?».

(16) Moi qui suis Ohrmazd quand je regarderai à nouveau la terre, l'eau, les plantes, la lumière, le vent, je connaîtrai d'une connaissance claire et je les discernerai l'un de l'autre, car par l'omniscience et une réflexion claire, je les distinguerai l'un de l'autre, comme quand le lait des femelles, sur la terre, s'écoule dans un même canal, (je distingue) l'un dans l'autre, je reconnais de laquelle de mes femelles (il est). De même que, lorsqu'un homme a trente juments, pour chacune il y a un récipient sur lequel il y a une marque (indiquant) pour quelle jument (il est) ; quand le lait est trait et que les trente récipients se trouvent ensemble, s'il désire savoir, il prend chaque bol et reconnaît la marque sur le récipient, de laquelle de mes juments (il est).

(17) [139] abar +frēstēm Ērman frēstag kē-š frazāmgārīh andar xwēškārīh.

(18) be rasēnēd ast ud xōn ud wars ud rōšnīh ud gyān ī Gayōmard ud Mēšē ud Mēšānē.

(19) +ud pēšōbāy abāz passāzom ast ī Gayōmard +ud ān ī Mēšē ud +Mēšānē ham-paywast dašnag ud hōyag be dahēm.

(20) u-m ō ham passāxtan ud abāz dādan hugartar dwāzdah dāmān ī-m pad bun be dād fradom ka-m āsmān winnārd a-stūn an-abar-dāštār kē-š az ēč kust nē hēnd gētīgān be dāštār ud dudīgar ka-m zamīg winnārd mayānag <ī> āsmān ka ō kadārizē nēmag nē nazdīktar būd homānāgīh ī zardag ī xāyag mayān <ī> xāyag ud sidīgar ka-m xwaršēd brēhēnīd čahārom ka-m māh brēhēnīd panǰom ka-m <star brēhēnīd šašom ka-m> andar urwarān was gōnag rang ud +pēsišn be dād {ham} +haftom ka-m andar urwar ātaxš pad a-sōzišnīh be dād [140] +haštom ka-m hōšag ō zamīg be burd ud pad hangām ī frāz-+waxšišnīh barōmand bawēnd <ud> ō xwarišn ī mardōmān ud gōspandān rasēnd nohom ka-m andar mādagān zahag be +winnārd abar +nihuft +tā be <nē> widord u-m ǰud ǰud andar ān ārōyišn paydāgēnīd +ast ud xōn ud mōy ud blagm ud pay ud +srū dahom ka-m tanōmand murwān pad parr andarwāy wāyēnīd yāzdahom ka-m āb pāy ᵓYT'yh +homānāgīhā frāz-raftār dād dwāzdahom <ka-m abr frāz dād> ul abar burdār ī āb ī wārānēnīdār ī wārān.

(21) homānāg būd +ān dām-dahišnīh dēn-rawāgīh <ud> frašgird-kardārīh ō dēsīdan ī xānag.

(22) čiyōn kadag pad sē abzār frazāmīhēd ī ast būm dēwār ud aškōb ān dām-dahišnīh būm dēn-rawāgīh dēwār <ud> frašgird-[141] kardārīh aškōb.

(23) čiyōn ka mard xānag kāmēd wirāstan mard sē be wizīnēd kē ēk pad būm wirāstan ēk pad dēwār āhixtan ud ēk pad aškōb kardan frahixtagtar ud ǰud ǰud pad ān kār be ēstēnēd tā būm wirāst <nē bawēd> dēwār āhixtan nē šāyēd.

(24) ōy kē-š xānag framūd rōšn āgāh kū pad čand ō frazām rasēd ud pad-iz frahixtaggārīh ī ōy ī aškōb-+kardār abēgumān +būdan rāy dil-wistāx ka dēwār ō frazām mad ōy kē-š aškōb andar xwēškārīh +aškōbēnīdan ōwōn hugar čiyōn awēšān-iz dō <ī> pad kār ī-šān +pāymār.

(17) J'enverrai Ērman le messager, dont la fonction est l'accomplissement de la fin.

(18) Il rapportera les os, le sang, les cheveux, la lumière et l'âme vitale de Gayōmard, de Mašē et Mašānē.

(19) Et d'abord j'assemblerai à nouveau les os de Gayōmard, et ceux de Mašē et Mašānē joints ensemble, je créerai à droite et à gauche.

(20) Et il m'est plus facile d'assembler et de recréer les douze créatures que j'ai créées à l'origine. Premièrement, quand j'ai arrangé le ciel sans colonnes, sans support, qui n'avait pas de soutien d'aucun côté, des (êtres) matériels, et deuxièmement, quand j'ai arrangé la terre au milieu du ciel telle qu'elle n'était pas plus proche de quelque côté que ce soit, à la ressemblance du jaune d'œuf au milieu de l'œuf. Et troisièmement quand j'ai créé le soleil, quatrièmement quand j'ai créé la lune, cinquièmement <quand j'ai créé les étoiles, sixièmement quand> j'ai créé parmi les plantes de nombreuses sortes de couleurs et d'ornements, septièmement quand j'ai créé dans les plantes le feu qui ne brûle pas, huitièmement quand j'ai apporté à la terre les céréales, et au temps de la croissance elles portent des fruits et servent de nourriture pour les hommes et les animaux. Neuvièmement, quand j'ai arrangé l'enfant dans les mères, étant caché pour qu'il <ne> meure <pas>, et j'ai fait apparaître séparément dans la croissance les os, le sang, les poils, le phlegme, les nerfs et les ongles. Dixièmement, quand j'ai fait voler dans l'atmosphère les oiseaux pourvus d'un corps par des ailes. Onzièmement, quand j'ai créé l'eau, qui coule, à la ressemblance de celui qui a des pieds (?). Douzièmement, quand <j'ai créé les nuages en haut> qui enlèvent l'eau qui fait tomber la pluie.

(21) La création des créatures, la propagation de la religion et l'accomplissement de la Rénovation sont semblables à la construction d'une maison.

(22) Comme la maison est achevée par trois moyens qui sont le sol, les murs et le toit, ainsi la création des créatures est le sol, la propagation de la religion les murs, et l'accomplissement de la Rénovation le toit.

(23) Comme lorsqu'un homme veut préparer une maison, il choisit trois hommes, dont l'un (est) le plus expérimenté à préparer le sol, un autre à élever les murs et un autre à faire le toit, et il (les) installe au travail séparément : tant que le sol <n'est pas> préparé, il n'est pas possible d'élever les murs.

(24) Celui qui a commandé la maison, sait clairement en combien (de temps) elle sera achevée, et pour être certain de la compétence de celui qui fait le toit, il est assuré, quand les murs seront arrivés à leur fin, que pour celui dont la fonction est de (faire) le toit, il est aussi facile de faire le toit que pour les deux (autres) qui ont été désignés à leur tâche.

(25) ud did homānāg būd frašgird-kardārīh ō šab ī tār ka šab ō sar šawēd xwaršēd sē kanārag ī gēhān uzēd ud abāz ō xwēš gyāg +mad ud gardišn frazāmēnēd ān nōg pad spīzišn bawēd ud tam ud tār zanēd.

(26) [142] homānāg būd ō māh kē pānzdah andar waxšišn pānzdah andar +nirfsišn bawēd ka bowandag būd a-wēnābdāg nōg abāz zāyēd az xwaršēd šahryār ī rōšnān pad bām paydāg bawēd gēhān {ī} ristāxēz <ud> abāz-dahišnīh pad-iš paydāgīhēd.

(27) homānāg būd ō sāl kē pad wahārān draxt wiškuft bawēnd pad hāmīn bar dahēnd ud <pad> pādēz frazām-bar bawēnd pad zamestān hušk ud murd homānāg bawēnd.

(28) ka winnerišn ī sāl uspurrīgīhēd mihr abāz ō gyāg ī naxustēn mad rōz ud šab hāwand-paymān handranāy ud nisārīg paymānīg bawēnd ud murd-āxēz homānāg az hušk dārān <ud> draxtān nōg warg +spīzīhēnd ud wahār wiškōfīhēnd.

(29) +ōstīgānīh abāz-dahišnīh rāy har čihrān frazām ō bun ham hangōšīdag bawēnd čiyōn mardōm kē-šān bawišn az tōhm +tazēnd čiyōn urwarān kē-šān bawišn az tōhmag bowandag-frazāmīh pad ham +tōhmag.

(30) [143] pad dēn ōwōn paydāg kū Ahreman ka andar ō dām +dwārist duš-dēn +ǰeh dēw sardag ōwōn pad hambāz dāšt čiyōn mard zanīhā ī hambišn ānōh xwad ast {ī} dēw +šāh u-š duš-dēn ī +ǰeh dēw {sardag} +bānbist xwad ast sar ī hamāg +ǰeh dēwān garān petyāragtar ō mard ī ahlaw.

(31) u-š duš-dēn ī <ǰehdēw> ham duxt āhōgēnīdan ī mādagān rāy abāg ham-yuxtīhist kū tā mādagān āhōgēnād ud āhōgēnīdagīh <ī> mādagān rāy narān āhōgēnānd <ud> az xwēškārīh wardānd.

(32) u-š pas wizīd spāhbed sālār ī xwad ast +Āz u-š čahār spāhbed pad ham-kārīh frāz dād hēnd <ī> ast Xešm ud zamestān ud zarmān ud +sēǰ homānāgīh ī xwarāsān ud +xwarōfrān ud nēmrōz ud abāxtar spāhbed.

(33) <ud> abar wizīd +Āz dašnag sālār ud hōyag sālār ī ast suy ud tišn <ēdōn-iz xešm .... ēdōn-iz zamestān ....> ēdōn-iz zarmān +šēwan <ud> mōyag ēdōn-iz +sēǰ frehbūd ud +abēbūd.

(34) pad frašgird fradom čār ī Āz xwāhīhēd {ast} ēd rāy čē spāhbed sālār ast <ī> abārīgān-iz druzān Ahreman <ī> duš-dēn nērōg az ōy wēš.

(25) Et encore l'accomplissement de la Rénovation est semblable à la nuit sombre quand la nuit va vers sa fin, que le soleil sort de trois côtés du monde, et revenu à sa propre place, achève la révolution, alors il sera à nouveau dans la brillance et frappera les ténèbres.

(26) Elle est semblable à la lune qui pendant quinze (jours) croît et pendant quinze (jours) décroît ; quand elle est complètement invisible, elle renaît à nouveau, du soleil, le souverain des luminaires, elle apparaît lumineuse, la résurrection des morts dans le monde et la re-création sont manifestées par là.

(27) Elle est semblable à l'année : au printemps les arbres sont en bourgeons, en été ils donnent des fruits, en automne arrive la fin des fruits et en hiver ils sont secs et comme morts.

(28) Quand l'ordre de l'année est complet, le soleil est revenu à sa première place, et le jour et la nuit sont égaux, avec la même longueur et mesurés comme à l'origine (?). Et la résurrection des morts est semblable aux arbres secs, de nouvelles feuilles poussent et les bourgeons s'épanouissent.

(29) Pour que la re-création soit solide, toutes les natures seront à la fin semblables (à ce qu'elles étaient) au commencement, comme les hommes dont l'existence s'écoule par la semence, comme les plantes dont l'existence (vient) de la graine, l'achèvement complet (se fera) par la même graine.

(30) Il est ainsi révélé dans la religion que, lorsqu'Ahreman se précipita contre les créatures, il avait comme partenaires les espèces de démones prostituées impies, de même qu'un homme a des femmes concubines, là il est lui-même le roi des démons, et la démone prostituée impie est elle-même sa reine, chef de toutes les démones prostituées, la plus rude adversaire de l'Homme Juste.

(31) Et avec lui (Ahreman) s'accouplèrent les démones prostituées impies, ses filles, pour corrompre les femelles, afin qu'il corrompe les femelles, et à cause de la corruption des femelles, afin qu'elles corrompent les mâles et se détournent de leur devoir.

(32) Et ensuite il choisit son général en chef qui est la Concupiscence (Āz), et quatre généraux furent créés comme collaborateurs, qui sont la Colère, l'Hiver, la Vieillesse et le Danger, à l'instar des généraux de l'est, de l'ouest, du sud et du nord.

(33) La Concupiscence choisit un commandant à droite et un à gauche, qui sont la faim et la soif ; <de même la Colère... ; de même l'Hiver.......> de même la Vieillesse (a) la plainte et la lamentation, et de même le Danger, l'excès et la déficience.

(34) À la Rénovation, d'abord le moyen (contre) la Concupiscence sera recherché, parce qu'elle est le général en chef des autres *druzs*. La force d'Ahreman l'impie (provient) le plus d'elle.

(35) pad-iz bun rawāgīh [144] ī dām ka Zurwān ān kirb +paymōg ī tārīg ud +ādurestarēn rawāgīh rāy frāz ō Ahreman burd pad ēn +pašt kū ēn ast ān zay ī ātaxš homānāg sōzišnīg ud hamāg dāmān pad-iš awištābōmand xwad gōhr ī Āz dārēd ka +zamānag ī nō hazār sāl be ō frazām mad ān čē-t pad <bun> be padīrift kū be hāzē harwisp axw ī astōmand ō a-dōstīh ī Ohrmazd dōstīh <ī> xwēš <ī> xwad wurrōyišn ī abar ēk-buništagīh kū ham ān kē abzāyēnīdār zadār bowandag nē frazāmēnīd pad awēšān zay {abārīg ud} Āz ēd ī tō be ǰōyēd dām <ī> tō xwad pad suy frāz mīrēd čē nē ayābēd az Ohrmazd dāmān xwarišn homānāgīh ī wazag-ē kē andar āb zīndag ud tā āb hamē āhōgēnēd u-š xwad pad-iš hamē zīwēd ud ka-š āb az-iš abāz gīrēd murdag <ud> hušk bawēd.

(36) ud Āz ēk-čihrīhā nē tuwān būd āhōgēnīd tā dāmān pargandag bawēd +ān-iš zōrān pad ǰomā rawāg būdan ī andar dām rāy ō sē baxt ī ast čihrīg be-+čihrīg ud bērōn az čihr čihrīg ān ka andar xwardārīh [145] kē-š gyān awiš bastag be-čihrīg kāmagōmandīh ī abar gumēzišn kē xwad waran xwānīhēd kē pad wēnišn ī ō be ān ī andarōn hangēzīhēd ud čihr ī tan awištābīhēd bērōn az čihr ārzōg ī ō kadārizē nēkīh ī wēnēd ayāb ašnawēd.

(37) har tōf-ē ō dō baxt ān ī čihrīg ast suy <ud> tišn ān ī be-čihrīg ast rēzāg ud +padīrāg ān ī bērōn az čihr ast āzwarīhā handōxtan <ud> penīhā be nē +dādan.

(38) ēd ast kē-š wattarīh andar parwand ud {abdom} paydāg kū abdom +čāraggarīh ī Āz rāy Ašwahišt pad ham-zōrīh ī Ērman frēstag be ō zamīg āyēd ud ō dāmān abar garān-winābīhā gōspand-sardagān +zadan <ud> kam-+sūdīh ī az-iš +nimāyēd ēn-iz framāyēd kū mard hēd ma ēdōn gōspand be kušīdār +bawēd čiyōn-itān pēš frāz pad +kušišn kušīd.

(39) ka nazd ō frašgird-kardārīh bawēd niyoxšīdārān ī Ašwahišt framān az gōspand-zadārīh <ud> gōšt-{ud}xwarišnīh be wardēnd ud čahār ēk +nērōg ī Āz be kāhēd ud +gandagīh ī [146] andar tan <ī> +ōy ast be anābīhēd tam-iz tār bahrīhā +zanīhēd mēnōgīgīh ō čihr abērtar paymōzīhēd <ud> dānišnān rōšntar ayābīhēd.

(40) frazandān ī az awēšān zāyēnd Āz andar tan +abādyāwandtar ud tan kam-gandagtar <ud> ō yazdān +čihr ham-paywandtar pad hammōxtārīh ī yazdān az pēm-xwarišnīh +wardēnd nēmag nērōg ī Āz be kāhēd.

(35) Même lors de la propagation originelle des créatures, quand Zurvân apporta à Ahreman pour le mouvement cette forme de vêtement sombre et couleur de cendre, par ce pacte (qui dit) : «Ceci est l'arme qui est brûlante comme le feu, et toutes les créatures seront opprimées par elle, (car) elle contient l'essence même de la Concupiscence. Quand le temps des neuf mille ans sera arrivé à sa fin, ce que tu as assumé à l'origine, à savoir que tu guiderais toute existence osseuse vers l'inimitié envers Ohrmazd et l'amour envers toi, — ce qui est même la croyance en un seul principe —, à savoir que celui qui fait croître est celui qui frappe, — tu ne l'achèveras pas parfaitement —. (Alors) avec les armes, la Concupiscence dévorera ce qui est à toi, tes créatures, elle-même mourra de faim, car elle ne trouvera pas à manger auprès des créatures d'Ohrmazd, comme une grenouille qui vit dans l'eau et tant qu'elle pollue l'eau, elle vit elle-même dedans, mais si l'eau se retire d'elle, elle meurt desséchée.

(36) Et la Concupiscence étant d'une seule nature, ne pouvait pas corrompre tant que les créatures étaient dispersées, alors elle a divisé ses forces en trois pour s'introduire ensemble dans les créatures, (des forces) qui sont : naturelles, non naturelles et en dehors de la nature. Naturelles : quand elle est dans ce qu'il est possible de manger auquel est lié l'âme vitale ; non naturelles : la propension à la copulation qui s'appelle elle-même la convoitise, telle que dans la vision à l'extérieur ce qui est à l'intérieur est stimulé et la nature du corps est excitée ; en dehors de la nature : le désir de n'importe quel bien, que l'on voit ou dont on entend parler.

(37) Chaque niveau est divisé en deux : ce qui est naturel est la faim et la soif ; ce qui est non naturel est de déverser et de recevoir (la semence) ; ce qui est en dehors de la nature, c'est d'amasser avec cupidité et de ne pas donner par avarice.

(38) C'est elle dans laquelle est compris le mal, et il est révélé qu'à la fin pour trouver un moyen contre la Concupiscence, Ardwahišt viendra sur la terre avec la force conjointe d'Ērman le messager, il indiquera aux créatures les graves péchés de tuer les (différentes) espèces d'animaux, le peu de bénéfice qui en résulte. Il ordonnera également ceci : «Vous qui êtes des hommes, ne tuez pas ainsi les animaux comme vous (les) avez tués auparavant».

(39) Quand on sera proche de l'accomplissement de la Rénovation, ceux qui obéissent aux ordres d'Ardwahišt se détourneront de tuer les animaux et de manger (leur) viande, et la force de la Concupiscence diminuera d'un quart, et la puanteur qui est dans leurs corps sera éloignée, les ténèbres seront frappées partiellement, la condition *mēnōg* sera davantage revêtue dans la nature, et les sciences seront acquises plus clairement.

(40) Dans le corps des enfants qui en naîtront, la Concupiscence sera plus faible et le corps moins puant et plus lié à la nature divine. Par l'enseignement des dieux, ils se détourneront de boire le lait, et la force de la Concupiscence diminuera de moitié.

(41) awēšān-iz zāyišnān a-xwarišnīh rāy hu-bōy kam tārīg mēnōg-čihr ud a-zāyišnōmand bawēnd.

(42) ud pas Āz +dēw nē +ayāftan ī nērōg az Ohrmazd dāmān <rāy> be ō Ahreman kē-š pad spāhbedān sālār paydāgēnīd ud rōzīgīhā andar ō dāmān rad +pahikārēd kū-m sagr <ud> hamburd kun čē nē +ayābēm az Ohrmazd dāmān xwarišn zōrān.

(43) pad framān ī Ahreman dēw ī xwurdag be abesīhēnēd abdom ān {ī} čahār spāhbedān frāz mānēnd ud any dō ī Ahreman <ud> Āz.

(44) frāz ō zamīg āyēnd Ohrmazd <ud> Ahreman Srōš <ud> Āz <ud> {ō} Ohrmazd Ahreman zanēd tā *baxtīg(?) būd Āz abāg Ahreman čār nē ayābēd ān-iz rāy ka Ohrmazd wisp dādār ī rōšnīh u-š tārīgīh ī Ahreman petyārag [147] +Srōšahlāy ī paymānīg ast mēnōg ī paymān u-š frehbūd ud +abēbūd ī Āz petyārag <ud> ham-barīhā hēnd pad kōxšišn.

(45) be čiyōn Āz abāg <Ahreman> +baxtīg <nē> bawēd Ahreman ēwtāg u-š +hamēmāl sē dō ī ǰud-gōhr ī ast Ohrmazd <ud> Srōš ud ēk ī ham-gōhr ī ast Āz baxtīgtar ka-š ayār be ō hamēmālīh +wašt hambadīg pērōzīhēd.

(46) ka panǰāh ud haft sāl ō frašgird-kardārīh abāz ō zāyišn bawēd {ī} Sōšāns <pad> spurrīggarīh ān ī {pad} ō Zardušt be +dahīhist.

(47) abar Zardušt ōwōn paydāg kū pad sīh sālag be ō +hampursīh ī Ohrmazd mad u-š dēn padīrift u-š dādīgīh rawāgēnīd pad panǰāh ud haft sāl dēn pad haft kišwar bahragīhā be +mad čiyōn dēn ō rawāgīh mad druz az āškārag paydāgīh {ī} be ō azēr zamīg <...........> bahrīhā nērōg-išān agārīhist.

(48) ka ān spurrgar frēstag ī ast Sōšāns <ī> parwānag Ērman pad zamīg paydāg bawēd pad ham handāzagīh pad sīh sālag be ō mēnōgān +hampursēd dād ī frašgird-kardārīh [148] ham pad panǰāh ud haft sāl bowandag-rawāgīhā pad haft kišwar be rawēd pad bowandag rawāgīh ānābīhēd druz az dāmān.

(49) ka ēbgat ō dām mad frāz šaš hazār sāl ī +ōšmurdīg ī ast az Frawardīn māh Ohrmazd rōz tā rōzgār abāz ō frawardīn māh Ohrmazd rōz {ī} gašt mānd ēstēd ō uspurrīgīh ī šaš hazār sāl ī wihēzagīg +čahār sāl homānāgīh {ī} čē har čahār sāl rōz-ē wihēzag nē abzōn pad šaš hazār sāl čahār sāl homānag bawēd pad ān gāh nīšān bawēd ī +ristāxēz ud spihr be ǰumbēd

(41) Ces générations, du fait de ne pas boire, seront parfumées, peu sombres, de nature *mēnōg* et non susceptibles d'engendrer.

(42) Et puis le démon de la Concupiscence, parce qu'il n'a pas trouvé de force par les créatures d'Ohrmazd, se disputera avec Ahreman qui l'avait désigné comme le commandant des généraux, et il est temporairement le chef parmi (ses) créatures, (en disant) : «Rends-moi rassasié et plein, car je n'obtiens pas par les créatures d'Ohrmazd les forces (qui viennent) de la nourriture».

(43) Sur l'ordre d'Ahreman, il détruira les petits démons ; enfin resteront les quatre généraux, et les deux autres, Ahreman et la Concupiscence.

(44) Ohrmazd et Ahreman, Srōš et la Concupiscence, viendront sur la terre, et Ohrmazd frappera Ahreman. Tant que la Concupiscence est jointe à Ahreman, on ne trouvera pas de moyen, à cause de cela même qu'Ohrmazd est créateur de toute la lumière et que les ténèbres d'Ahreman sont son adversaire, que Srōš le juste et le modéré est le *mēnōg* de la mesure et que l'excès et la déficience de la Concupiscence sont ses adversaires, et ses compagnons pour le combat.

(45) Mais comme la Concupiscence <n'>est <pas> unie avec (Ahreman), Ahreman sera seul, et ses opposants (seront) trois, deux d'une essence différente qui sont Ohrmazd et Srōš, et un de la même essence qui est la Concupiscence, la plus unie à lui. Mais puisque son aide s'est changée en inimitié, (son) adversaire sera victorieux.

(46) Quand, cinquante-sept ans avant l'accomplissement de la Rénovation, Sōšāns renaîtra pour achever ce qui fut donné à Zoroastre.

(47) Il est révélé au sujet de Zoroastre qu'il vint à l'entretien avec Ohrmazd à l'âge de trente ans, et il reçut la religion et propagea sa loi, en cinquante-sept ans la religion parvint dans les (différentes) parties des sept climats. Quand la religion fut propagée, les *druz*s, par suite de (leur) visibilité, (s'enfuirent) sous la terre, et leurs forces devinrent en partie impuissantes.

(48) Quand le messager qui achève (la Rénovation), qui est Sōšāns, avec Ērman pour guide apparaîtra sur la terre, il s'entretiendra de la même manière avec les *Mēnōg*s pendant trente ans. La loi de l'accomplissement de la Rénovation, par un développement parfait en cinquante-sept années, progressera dans les sept climats et par (ce) développement parfait, la *druz* sera rejetée loin des créatures.

(49) Quand l'agresseur est venu sur les créatures, il restera six mille ans du comput, allant (chaque année) du mois de Fravardīn et jour d'Ohrmazd jusqu'à la période suivante, du mois de Fravardīn et jour d'Ohrmazd. À l'achèvement des six mille ans l'équivalent à quatre ans est en reste, car tous les quatre ans, un jour intercalaire n'est pas ajouté ; en six mille ans, cela devient équivalent à quatre années. À ce moment-là, il y aura un signe de la résurrection des morts, et le firmament bougera, le mouvement du soleil, de

rawišn ī xwaršēd māh <ud> starān +winādīdag(?) bawēnd čiyōn spihr wardišnīg andarwāy ud zrēhān hāmist zamīg-mānišnān az čihrīg <rāh> be wardēd pad zamīg homānāgīh ī čašmagīhā ī āb wasān gyāgān čašmag <ī> ātaxš ul uzēnd.

(50) ēd rāy čē Ohrmazd pad āb be dād pad ātaxš frazāmīhēd čē āb čihr dārēd ī rōšnāg ud waxšāg ātaxš sōzāg <ud> +pādīrāngar ī tōhm čiyōn ka tōm ī urwarān be ō āb rasēd ā-š zōr ī waxšagīh az-iš <ud> xwēd bawēd.

(51) ka ān ātaxš pad zamīg paydāg bawēd ābān andar ō ōbāyišn ēstēnd ud wārān-iz az wārišn abāz {ud} ēstēnd [149] tā āb pad zamīg +frahist abāz ō +awērānīh +abespārīhād ud čihrān ī abar zamīg ātaxš hamīgīh rāy gōnag ō *mēšīh ud +xašēnīh wardād ud +nizōr <ud> abādyāwand bawēnd.

(52) ka sē māh ō +ristāxēz abāz +ān ardīg bawēd ī wuzurg čiyōn pad bun dām ud dahišn andar +kōxšišn ī druz nawad rōz-šabān kārezār būd ardīg ī ast sīh rōz ud šab pad wārān ī xrafstar-zadār sīh rōz <ud> šab pad tābišn az miznē kē-š urwar pad-iš waxšīd sīh rōz <ud> šab pad wād kē āb be rānēnīd zamīg ēr-+dārišn ul-+dārišn ud gōr ud taxt be +kard.

(53) be čiyōn ān {ī} wuzurg ardīg pad bun <pad> wārišn ī āb ud wād ī āb-sawāg (?) būd ān <ī> pad sar pad tābišn ud tabišn ī az ātaxš ud +škeft wād ī ātaxš-abrōzāg.

(54) čiyōn ān {ī} ardīg abar nawad rōz-šabān yazdān abāg dēwān čandīhā būd ān pad abdom āškārag paydāgīhā wēnīhēd šabān andar andarwāy ātaxš-kirb mard-+dēs mēnōgān-menīd ātaxšīg-+bārag asp homānāg <ud> škeft abēgumān bawēnd.

CHAPITRE 35

[151] Abar frašgird-kardārīh kū mādayān az +hamīh <ī> haftān

(1) čiyōn nimāyīhēd pad dēn kū haft hēm ī ham-menišn ī ham-gōwišn ī ham-kunišn {ī} az ān {ī} +ham-menišnīh ud ham-gōwišnīh ud ham-kunišnīh +hēm a-zarmān ud a-marg ud a-sōyišn ud a-pōyišn.

(2) ka ašmā kē mardōm bawēd +ham-menišn ham-gōwišn ud ham-kunišn +ān-tān a-zarmānīh ud <a>-wēmārīh ud a-sōyišnīh ud a-pōyišnīh ēdōn čiyōn amā kē Amahraspand +hēm.

la lune et des étoiles sera anormal (?), comme le firmament tournant dans l'air et les mers et tous les habitants de la terre se détourneront de leur (chemin) naturel ; sur la terre, à l'instar des sources d'eaux, des sources de feu jailliront en de nombreux endroits.

(50) C'est parce qu'Ohrmazd a (tout) créé par l'eau que (tout) s'achèvera par le feu, car l'eau a une nature lumineuse et qui fait croître, mais le feu est brûlant et contrecarre la graine, alors que quand la graine des plantes arrive dans l'eau, elle en reçoit la force de croissance et elle devient verdure.

(51) Quand le feu apparaîtra sur la terre, les eaux se trouveront en diminution, et la pluie aussi s'abstiendra de tomber, jusqu'à ce que l'eau dans la terre soit remise le plus (possible) à des déserts, et les natures sur la terre, à cause de l'union avec le feu, changeront de couleur dans le brun (?) et bleu sombre (?), et deviendront faibles et impuissantes.

(52) Quand (il restera) trois mois jusqu'à la résurrection des morts, de nouveau le combat sera grand comme lors de la création originelle, dans la bataille contre la *druz*, (où) il y avait eu quatre-vingt-dix jours et nuits de guerre, une bataille de trente jours et nuits avec la pluie qui frappa les *xrafstars*, une (autre) de trente jours et nuits avec l'échauffement de la rosée grâce à laquelle les plantes poussèrent, une de trente jours et nuits avec le vent qui chassa l'eau et fit la terre en pente et en montée, en creux et en plat.

(53) Mais comme ce grand combat à l'origine (était effectué) par la chute de l'eau et par le vent qui attire (?) l'eau, il le (sera) à la fin, par l'échauffement et la luminosité du feu et du vent violent qui allume le feu.

(54) Comme (à l'origine) en quatre-vingt-dix jours et nuits, les dieux étaient en combat avec les démons aussi nombreux, dans le (combat) final il sera vu clairement pendant les nuits dans l'atmosphère (quelqu'un) à l'apparence d'un homme, ayant la forme de feu, estimé comme l'un des *Mēnōgs*, ayant une monture de feu semblable à un cheval, (et les hommes) deviendront très assurés.

CHAPITRE 35

Sur l'accomplissement de la Rénovation qui (dépend) essentiellement de l'union des sept

(1) Comme il est montré dans la religion que nous sommes sept de la même pensée, même parole, même action, qui par suite de nos mêmes pensées, mêmes paroles, mêmes actions, sommes sans vieillesse, sans mort, sans corruption et sans pourrissement.

(2) Si vous qui êtes des hommes, de même pensée, même parole, même action, vous serez sans vieillesse, sans maladies, sans corruption et sans pourrissement comme nous qui sommes les Ameshas spentas.

(3) ān +hamīh pad zamīg winnārdag būd<an> rāy frāz dād dehbedān ī +ahōš kē ǰud <ǰud> andar drubuštīh ī ōstīgān kū ast kē-š pad was {kē} azabar zamīg rāh ī awiš pad drayāb ī tom ud tār ast kē-š kōf ī wuzurg ō tēx.

(4) nām ī haftān andar dēn ōwōn paydāg kū <ast> kē <az> tōhmag ī Ērēz ī ast wan ī ǰud-bēš ašəm yahmāi +ušt(a) ud Yōšt ī Friyānān ud Gōbedšāh ud ast kē az tōhmag ī Tōzān ī ast Ašawazdād-iz ī Porudāštān ēk kē-š nām Fradāšt ī +Xumbīgān kē bīm az Xēšm rāy andar xumb parwarīhist <ēk Pēšyōtan kē *Čihrōg-Māhan (?) xwānīhēd>.

(5) čiyōn haftān baxšišn ō dwāzdah ī ast Ohrmazd +dō-bazišnīh wizārīhēd xwadāyīh ud mahist dānāgīh ud Wahman dō ī ast wehīh ud menišn Ardwahišt dō ī ast rāstīh <ud> +tarsagāhīh pāšomīh ud Šahrewar dō ī ast xwadāyīh <ud> kāmag Spandarmad dō ī ast abzōn <ud> bowandag-menišnīh Hordād ud Amurdād kē +ham-brāhīh rāy ǰuxtag-ē hēnd +hamē-rawišnīh zōhr be dahīhēd ō dōān frašgird-kardārīh.

(6) čiyōn az-iš sē +ahōš ī andar wafr pad šaš wečestag ī ast Tōs ud +Wēw ud ān kē-š <tan> ahōš ī ast Garšāsp kē-š bālāy panǰ sad nāy ī Zardušt ud nāy ī Zardušt čiyōn-im handāzag az hāwand <ī> Zardušt abar grift pad ātaxš <ī> +Framgar ēstād sē nāy ud nēm ī abāg {būd} bawēd ē hazār haft sad ud panǰāh ud nō frawahr ī ašōān <ī> pad drust [152] dāštan pad-iš gumārdag hēnd +čahārom Kay Xusrō +kē awēšān harwispīn abar hangēzēnēd.

(7) čiyōn pad haftān dahibedān xwadāyīh ī haftān Amahraspandān ō frašgird-kardārīh payrāstag ud winnārīhistag ān-iz pad dēn be winnārīhēd haftīh <ī> haftān Amahraspandān.

(8) handāzag Zardušt <ī> dēn padīrift Ohrmazd čiyōn wisp-āgāh dēn ī Ohrmazd dānišn hammōxt u-š pad-iš ēstād <ud> wisp-āgāh būd +frahixtag.

(9) kē-š fradom dēn padīrift Ašwahišt stāyīd axwīh ud radīh ī Ohrmazd ōy pēšōbāyīhā be ō hāwištīh ī Zardušt +tazīd Mēdyōmāh ī Ārāstāyān čiyōn +Ārāstāy ud Porušasp <brād> būd hēnd.

(10) čē +tahmagtar būd hu-xwadāy Kay Wištāsp šahrewarīh.

(11) +Hutōs ī Wištāsp nārīg <ī> Zardušt meh ayār spandarmadīh.

(12) ud rād <ud> čihrīg Frašōštar ud J̌āmāsp kē-šān +ham-bandīh ī ēk abāg

(3) Afin que cette union soit établie sur la terre, des souverains immortels furent créés, qui (vivent) chacun dans une solide forteresse, de sorte qu'il y a ceux qui (vivent) très au-dessus de la terre, vers lesquels le chemin (passe) par une mer de ténèbres, et il y a ceux qui (habitent) sur le sommet d'une grande montagne.

(4) Le nom des sept est ainsi révélé dans la religion : il y a ceux de la race d'Ērēz, c'est-à-dire l'Arbre qui éloigne la souffrance, Ašem yahmāi ušta, et Yōišt fils de Friyān et Gōbedšāh, et il y a ceux de la race de Tōz, qui sont Ašawazdād fils de Porudāšt, un dont le nom est Fradāšt fils de Xumbīg, qui par crainte de la Colère fut élevé dans une cruche, <un (autre) Pēšyōtan qui est appelé *Cihrō-Māhan>.

(5) Comme les sept sont divisés en douze, qui sont : Ohrmazd, deux divisions sont séparées, la souveraineté et la très grande sagesse, Wahman, deux (divisions) qui sont le bien et la pensée, Ardwahišt, deux (divisions) qui sont la droiture et l'excellence de la révérence, Šahrewar, deux (divisions) qui sont la souveraineté et le désir, Spandarmad, deux (divisions) qui sont la croissance et la pensée parfaite, Hordād et Amurdād qui, parce qu'elles ont le même aspect, sont une paire, la libation est donnée pour toujours à (elles) deux, (jusqu'à) l'accomplissement de la Rénovation.

(6) Ainsi parmi eux, trois immortels dans la neige à six *wečastag*, qui sont Tōs et Wēw, et celui dont (le corps) est immortel, Garšasp, — dont la hauteur est de cinq cents lances (*nāy*) de Zoroastre, et le *nāy* de Zoroastre tel que j'en ai pris la mesure à partir de la stature, qui se trouvait dans le (temple) du Feu Framgar, de trois *nāy* et demi, — avec lequel sont mille sept cent cinquante neuf *frawashis* des justes qui ont été désignées pour le garder sain et sauf. Le quatrième est Kay Xusrô qui les ressuscitera tous.

(7) Comme la souveraineté des sept Amesha Spentas a été arrangée et organisée par les sept souverains pour l'accomplissement de la Rénovation, ainsi de même par la religion est établi le septénaire des sept Amesha Spentas.

(8) Zoroastre qui reçut la religion est semblable à Ohrmazd, puisqu'il a appris la religion omnisciente, la science d'Ohrmazd, et il est demeuré en elle, et devint omniscient et enseigné.

(9) Celui qui le premier accepta la religion, loua Ašwahišt, la qualité d'*ahu* et de *ratu* d'Ohrmazd, et en avant-garde fut Mēdyōmāh fils d'Ārāstāy, il se hâta d'être disciple de Zoroastre puisqu'Ārāstāy et Porušasp étaient frères.

(10) De même le plus vaillant, le bon souverain fut Kay Wištāsp, (symbole) de Šahrewar.

(11) Hutōs, femme de Wištāsp, la plus secourable pour Zoroastre, (est un symbole) de Spandarmad.

(12) Le généreux et de bonne race Frašōštar et J̌āmāsp qui, à cause de leur relation mutuelle, par la supplication sont dits dans une louange (le sym-

did rāy pad-iz xwānišn andar ē stāyišn gōwēd +hordādīh ud amurdādīh pad ān {ī} +hamīh +winnārīhēd a-margīh ī dēnīgān.

(13) [153] pad dēn Zardušt Ohrmazd handāzagīh rāy čiyōn Ohrmazd šaš Amahraspandān +az xwēš menišn gōwišn <ud> kunišn bowandag-menišnīh bowandag-gōwišnīh <ud> +bowandag-kunišnīh abzār +brēhēnīd ān Zardušt az xwēš čihrag sē pus {Zardušt} handāzag Wahman Ardwahišt ud Šahrewar u-šān radīh abar sē +būm pad-iš baxt ī ast zamīg <...> ud war ī J̌am-kard ud Kangdiz <ud> sē duxtag pad handāzag ī Spandarmad Hordād <ud> Amurdād.

(14) ān-iz ī wuzurg hamīh ī frašgird-kardārān ham pad haft mard kē-šān xwarrah az haftān Amahraspandān pēšōbāy {ī} Zardušt Sōšāns andar Xwanirah Rōšn-čašm ud Xwar-čašm pad Arzah ud Sawah kē-šān xwaršēd čašm ī gēhān pad-iš āyēd ud šawēd Frādat-+xwarrah <ud Wīdat-xwarrah> pad Fradadafš <ud> +Wīdadafš Worunem <ud> +Worusūd pad Worūbaršt <ud> +Worūǰaršt.

(15) ka frašgird frazāmēnīd kāmēnd yazišn abar frašgird yašt<an> rāy az sarādagān a-marg dāmān be ō ham āwarīhēd pad handāzag ī ān {ī} yazišn yašt ī Zardušt pad-iš +āstawānīhist pad gōhrīg hōm ān ī zīndakkar ī [154] ast Hōm ī spēd ī andar zrēhān kē-š murdagān pad-iš zīndag ud zīndagān pad-iš a-marg bawēnd gōhrig šīr <ān> ī gāw ī Hadayōš ī andar drubuštīh-ē ī ayōxšust pad sālārīh ī Gōbedšāh pādag gōhrig ātaxš wuzurg ātaxš ī zīndag-dāštār ī gyānwarān gōhrīg yašt yazišn <ud> stāyišn ī abar frašgird-kardārīh ī wēhīh paydāgīhā.

(16) Sōšāns pad Xwanirah {pad} nišīnēd pad zōtān gāh ān-iz šaš frašgird-+kardār ī pad šaš kišwar pad handāzag hāwanān ādurwaxš fraburdār āburd āsnadār <ud> rētwiškar.

(17) ud haftān Amahraspandān pad warom ī haftān frašgird-kardārān gāh gīrēnd Ohrmazd zōt abāg Sōšāns Wahman hāwanān abāg Rōšn-čašm Ardwahišt ādurwaxš kē-š daxšag ātaxš abāg Xwar-čašm +Šahrewar +fraburdār abāg Frādat-xwarrah Spandarmad +āburd abāg +Wīdat-xwarrah Hordād āsnadār abāg Worunem Amurdād rētwiškar abāg Worusūd har ēk pad kišwar ī xwēš ud ham-kāmagīh ī haftān Amahraspandān rāy ān čē ēk +handēšēd ēg hamāgān dānēnd ān ī ēk gōwēd +hamāgān +xwānēnd(?)ān ī ēk kunēd hamāgān wēnēnd.

(18) [155] čiyōn ān ī gōwēd pad Spand kū ēg awēšān mard pad ān ī abzōnīg xrad pad menišn ō ham wēnēnd čiyōn nūn mardōm pad čašm ēg awēšān mard pad ān ī abzōnīg xrad pad menišn ō ham pursēnd čiyōn nūn mardōm pad {ān ī abzōnīg} uzwān.

bole) d'Hordād et Amurdād ; par cette union l'immortalité des croyants est établie.

(13) Dans la religion, concernant la ressemblance de Zoroastre avec Ohrmazd, alors qu'Ohrmazd a créé les six Amesha Spentas de sa propre pensée, parole et action, comme instrument de la Pensée parfaite, de la Parole parfaite, de l'Action parfaite, en conséquence Zoroastre (eut) de sa propre nature trois fils à l'image de Wahman, Ardwahišt et Šahrewar, et sous leur autorité il a partagé trois territoires qui sont la terre <de....>, le *var* que fit J̌am et la forteresse de Kang. Et ses trois filles (étaient) à l'image de Spandarmad, Hordād et Amurdād.

(14) Aussi la grande union des agents de la Rénovation (se fera) de même par sept hommes dont le *xvarnah* vient des sept Amesha Spentas, d'abord Sōšans fils de Zoroastre dans le Xwanirah, Rōšn-čašm et Xwar-čašm dans Arzah et Sawah, par lesquels le soleil, l'œil du monde, va et vient, Frādat-xwarrah et (Wīdat-xwarrah) dans Fradadafš et Wīdadafš, Worunem et Worusūd dans Worubaršt et Worujaršt.

(15) Quand ils voudront achever la Rénovation, pour célébrer un Yasna concernant la Rénovation, les créatures immortelles des (différentes) espèces seront rassemblées à l'instar de la célébration du Yasna par lequel Zoroastre fut converti. Il est révélé qu'au lieu du *hōm* (ordinaire), (il y aura) le *hōm* blanc vivificateur, qui est dans les mers, par lequel les morts deviendront vivants et les vivants immortels ; au lieu du lait, (il y aura) le lait du bœuf Hadayōš qui est conservé dans une forteresse en métal sous l'autorité de Gōbedšāh ; au lieu du feu, (il y aura) le grand feu qui garde les créatures vivantes ; au lieu du Yasna (il y aura) le sacrifice et la louange concernant l'accomplissement de la Rénovation de la bonne (Création).

(16) Sōšans s'établira dans le Xwanirah sur le siège du prêtre (*zōt*), de même les six agents de la Rénovation dans les six régions, comme hāwanān, ādurwaxš, fraburdār, āburd, āsnadār et rētwiškar.

(17) Et les sept Amesha Spentas prendront place dans l'esprit des sept agents de la Rénovation, Ohrmazd le prêtre (*zōt*) avec Sōšans, Wahman : hāwanān avec Rōšn-čašm, Ardwahišt : ādurwaxš dont le signe est le feu avec Xwar-čašm, Šahrewar : fraburdār avec Frādat-xwarrah, Spandarmad : āburd avec Wīdat-xwarrah, Hordād : āsnadār avec Worunēm, Amurdād : rētwiškar avec Worusūd, chacun dans sa région, et à cause de la volonté commune des sept Amesha Spentas, ce que l'un pense, alors tous le sauront, ce que l'un dit, tous le réciteront, ce que l'un fait, tous le verront.

(18) Comme il est dit dans le Spand (Nask) : «Ces hommes se verront en pensée par la sagesse sainte, comme à présent les gens (se voient) par les yeux. Ces hommes s'entretiendront en pensée par la sagesse sainte, comme à présent les gens (s'entretiennent) par la langue.

(19) māh Spandarmad rōz Aštād pad +uzērin gāh pad zōtīh ī Sōšāns ud hamīh ī šašān hamān frašgird-+kardārān ul-uzēšnīh ī +wispān rōšn-tōhmagān rāy yašt ī frašgird-kardārīh frāz srāyēnd.

(20) kard yašt pad homānāgīh ī J̌am ka-š pad sūrāgōmand ī +zarrēn ān gā-dumb be wardēnīd abar xwānēd Sōšāns ī pērōzgar kū ul ēstēd tanōmand hēd ī yazdān +dāšt +hēd widord hēd.

(21) {ī} abar zamīg abar āyēd Ērman ī kardār ud frašgird-kardār Sōšāns pad +nērōg ī rōšnān.

(22) Ērman frēstag +wandag-ē pad dast dārēd az har mardōm-ē rāy ī be widord ā-š band-ē az-iš āgustag pad homānāgīh ī dām wandag kē-š murw ud māhīg pad-iš gīrīhēd ud azēr zamīg andar dušox wistard [156] dārīhēd.

(23) pad xwānišn +ud paywāzag panǰ ēk +widordān az zamīg ul uzēnd kālbodōmand ud gyānīg pad bašn <ud> čihrag čiyōn ka be widord hēnd az ān {ī} zamīg kū-šān gyān az tanōmandīh be āmad.

(24) dō dō uzēnd pid pus zan šōy hērbed hāwišt +framādār ud +niyōšag.

(25) nām ī uzērin gāh az ul-uzēšnīh.

(26) ēbsrūsrim ī +ēbg(ay)ā +gyān ī wispān rōšn-tōhmagān rāy pad ham ēwēnag yašt kunēnd panǰ ēk ul uzēd ā-š gyān dahēd {u-š} ēbg(ay)ā nām az gyān ast.

(27) +ušahin gāh ahōšīh <ī> wispān rōšn-tōhmagān rāy pad ham ēwēnag yašt kunēnd ahōš bawēnd ud +ušahin nām az ahōšīh.

(28) ud hāwan gāh +hamīh ī wispān rōšn-tōhmagān rāy pad ham ēwēnag yašt kunēnd wād ī +niwēygar kē kunišngarān ō hanǰaman xwānēd ān +panǰ ēk +az-{iš} +hamāg kustān be ō Isadwāstarān hanǰaman ī mayān zamīg nayēd ud +hāwan +nām az hamīh {ī}.

(29) [157] rapihwin gāh {ī} rāmišn ī wispān rōšn-tōhmagān rāy pad +ham ēwēnag yašt kunēnd pad ān {ī} gāh ēk abāg did be +šnāsēnd +drōd pursēnd hangirdīg čē-šān abar mad ō gyān abāz uzwārēnd ēk ōy did rāmēnēnd ud rapihwin nām az rāmišn.

(30) Āsmān Zāmyād Māraspand <ud> Anagrān rōz ud Ahunawad gāh tā ō uzērin gāh har rōz pad uzērin gāh panǰ +ēk az widordān ul uzēnd pad ēb-

(19) Au mois de Spandarmad, le jour d'Aštād, au temps de Uzērin, sous le sacerdoce de Sōšans et l'union de tous les six agents de la Rénovation, pour la montée de tous les (êtres) de race lumineuse, ils chanteront le Yasna de l'accomplissement de la Rénovation.

(20) Le Yasna célébré est à la ressemblance de ce (que fit) J̌am, quand il fit tourner (les gens) avec l'instrument en or, la trompette. Sōšans le victorieux criera : «Levez-vous, ô corporels, qui êtes gardés par les dieux, (depuis que) vous êtes morts !».

(21) Sur la terre surviendra Ērman, l'efficient, et Sōšans, l'agent de la Rénovation, avec la force des luminaires.

(22) Ērman le messager aura un filet dans les mains, pour chaque homme qui est mort, auquel un fil est accroché, à la ressemblance du filet des animaux dans lequel les oiseaux et les poissons sont pris, et sous la terre il sera étendu dans l'enfer.

(23) À l'appel et à la réponse, un cinquième des morts se lèveront de la terre, pourvus d'un corps et d'une âme vitale, avec stature et visage comme lorsqu'ils sont morts, de cette terre où leur âme vitale a quitté la corporéité.

(24) Ils se lèveront deux par deux : père et fils, femme et mari, maître et disciple, celui qui commande et celui qui obéit.

(25) Le nom de Uzērīn gāh vient de l'action de se lever.

(26) Au (temps) d'Ēbsrūsrim, Ēbgyā, ils feront de la même manière un Yasna pour l'âme vitale (*gyān*) de tous les (êtres) de race lumineuse, un cinquième se lèvera, alors il leur donnera l'âme vitale, et le nom de *ēbgyā* (*aibi.gaya*) vient de l'âme vitale (*gyān*).

(27) Au temps de Ušahin, pour l'immortalité de tous les (êtres) de race lumineuse, ils feront de la même manière un Yasna, ils deviendront immortels, et le nom d'*ušahin* vient de "immortalité" (*ahōšīh*).

(28) Et au temps de Hāwan, pour l'union de tous les (êtres) de race lumineuse, ils feront de la même manière un Yasna, le vent porteur de bonnes nouvelles qui convoque les agents à l'assemblée, les cinquièmes (rassemblés) de toutes les directions, (les) conduira à l'assemblée d'Isadwāstar au milieu de la terre, et le nom de Hāwan vient de "réunion".

(29) Au temps de Rapihwin, pour le bonheur de tous les (êtres) de race lumineuse, ils feront de la même manière un Yasna. À ce moment-là ils se reconnaîtront l'un l'autre, se salueront, en bref ce qui est arrivé à leur âme, ils le décriront, ils se réjouiront l'un l'autre et le nom de Rapihwin vient de "bonheur" (*rāmišn*).

(30) Aux jours de Āsmān, Zamyād, Māraspand et Anagrān, et au temps de Ahunawad jusqu'au temps de Uzērin, chaque jour au temps de Uzērin, un cinquième des morts se lèveront, au temps d'Ēbsrūsrim ils seront pourvus d'âme vitale, au temps de Ušahin ils deviendront immortels, au temps de

srūsrim gyānōmand pad ušahin ahōš bawēnd pad hāwan ō hamīh ī hanǰaman xwānīhēnd pad rapihwin ēk +ōy did rāmēnānd.

(31) ud Ahunawad gāh ka dō zamān ī ast dwāzdah ēk rōz-šabānīg ō šab abāz Ohrmazd pad abāgīh ī Srōš +ahlāy az nēmrōz ālag sāmān frāz ō hanǰaman rasēd abar hamēšag-<sūd> gāh ī xwadād nišīnēd.

(32) paydāgīh <ī> ahlawān andar druwandān {čiyōn} ōwōn čiyōn asp ī spēd andar asp ī syā.

(33) frēstag kē-š xwēškārīh +šabīh +zadan ahlaw +az druwand be +wizārēd ašōān az [158] kustag-ē druwandān az dudīgar kust +ōwōn ēst<ēn>ēd čiyōn šubān kē ramag <ī> gōspandān <ī> spēd az syā wizīnēd ud ǰud kunēd.

(34) hamāg dāmān abdīh be šnāxt ī Ohrmazd +az +wisp wattarīh <ud> Ahreman-kāmagīh +bowandag abaxš ud pad Ohrmazd ōstīgānīhā āstawān.

(35) Ahreman mazanīgān Āz spāhbed <ud> abārīg dēwān +stard homānāgīh pad xwēš hamēstārīh +wānīdagīhā be ō mardōmān dīdārīg bawēnd.

(36) ud ān {ī} wēnišn rāy mardōm az +nēmag ī Ahreman be ō Ohrmazd wardēnd.

(37) ud rōšnān ǰud ǰud +hamēstār ī xwēš zanēd čiyōn Wahman Akōman Ardwahišt Indar {ud} Šahrewar Sawar Spandarmad Nānghait ud Hordād <ud> Amurdād {ud} Tauriz ud Zariz Gōšurwan druz ī gurg-tōhmag mēnōg ī zōr abzōr ī az zarmānīh.

38) čiyōn <paydāg> pad dēn kū wānīhēd pad āštīh +an-āštīh pad rādīh a-rādīh pad bowandag-menišnīh tar-menišnīh pad ān ī rāst-gōwišnīh {pad} ān ī drō-gōwišn <pad> ahlāyīh druz pad ahlawīh {ud} druwandīh.

(39) [159] ka gāh ī šab andar āyēd Amahraspandān ō gētīg daxšagān gumēxtēnd Ohrmazd ō Sōšāns <ud> hāmist mardōmān kū tā abēzag-kām nēk-dānišn ud ōstīgān-gāh ud a-wardišnīg-+hambār +bawānd Wahman ō gōspandān Ašwahišt ō +ātaxšān +Šahrewar ō ayōxšustān Spandarmad ō zamīgān Hordād ō ābān Amurdād ō urwarān kū tā ǰud ǰud pad xwēš-čihrīh abēzagīhā ud +ōstīgānīhā tā +Spandmad gāh {ī} mēnōgīg andar xwēš daxšagān hēnd {Spītāmān} +Spandmad gāh az daxšagān bērōn be rasēnd Ohrmazd pad Xwanirah <ud> šaš Amahraspandān pad ān šaš kišwar paydāg bawēnd.

(40) pas ān {ī} gāh ātaxš <ī> wuzurg az ān ī asar {ī} rōšnīh parrōn āyēd pad hamāg zamīg payrōg be abganēd tāg-ē pad dast dārēd pad homānāgīh ī

Hāwan ils seront appelés à l'union de l'assemblée, au temps de Rapihwin ils se réjouiront l'un l'autre.

(31) Et au temps de Ahunawad, deux heures avant le soir — c'est-à-dire le douzième d'un jour et d'une nuit —, Ohrmazd en compagnie de Srōš le juste viendra du côté et de la limite du sud à l'Assemblée, il s'asseoira sur le trône de tous <les avantages>, qui a sa propre loi.

(32) La manifestation des sauvés parmi les damnés sera comme des chevaux blancs parmi les chevaux noirs.

(33) Le messager dont la fonction est de frapper l'obscurité de la nuit séparera le juste du méchant, il installera les justes d'un côté, les méchants de l'autre, comme le berger qui distingue et sépare le troupeau de moutons blancs du noir.

(34) Toutes les créatures, ayant reconnu les merveilles d'Ohrmazd, se repentiront complètement de leur totale méchanceté et de leur volonté (au service) d'Ahreman, et feront fermement confession en Ohrmazd.

(35) Les grands démons d'Ahreman, le général en chef Āz (la Concupiscence) et les autres démons comme stupéfiés, étant vaincus par leurs propres adversaires, deviendront visibles aux hommes.

(36) Et à cause de cette vision, les hommes se détourneront du côté d'Ahreman (pour se tourner) vers Ohrmazd.

(37) Et chacun des êtres lumineux frappera son opposant : ainsi Wahman (frappera) Akōman, Ardwahišt Indar, Šahrewar Sawar, Spandarmad Nānghait, Hordād et Āmurdād Tauriz et Zariz, l'Âme du bœuf la *druz* de la race des loups, le *mēnōg* de la force la faiblesse qui (vient) de la vieillesse.

(38) Comme il est révélé dans la religion que par la paix sera vaincue la discorde, par la générosité l'avarice, par la pensée parfaite le mépris, par la véracité la parole mensongère, par la droiture la *druz*, par le salut la damnation.

(39) Quand le temps de la nuit viendra, les Amesha Spentas seront mêlés aux signes matériels, Ohrmazd à Sōšans et à tous les hommes, pour qu'ils deviennent d'une volonté pure, d'une bonne science, d'un lieu sûr et avec des provisions immuables ; Wahman (mêlé) au bétail, Ardwahišt aux feux, Šahrewar aux métaux, Spandarmad aux terres, Hordād aux eaux et Amurdād aux plantes, pour que chacun dans sa propre nature, avec pureté et fermeté, jusqu'(au jour) gâthique Spandmad, reste dans son propre signe dans l'état *mēnōg*. Au (jour) gâthique Spandmad ils sortiront de leur signe. Ohrmazd dans le Xwanirah et les six Amesha Spentas dans les six régions, apparaîtront.

(40) Ensuite en ce temps-là un grand feu viendra de la lumière infinie, il jettera son éclat par toute la terre. Il tiendra à la main un tronc, comme un arbre dont les branches sont au-dessus, les racines au-dessous. Pour chaque (être) sauvé, il y a une branche, pour chaque damné une racine. Et Ahriš-

draxt-ē kē-š tāgān azabar +rēšag ō frōd har ahlaw-ē rāy tāg-ē har druwand-ē rāy rēšag-ē ud Ahrišwang ī mādag-čihrag pad sar ī draxt ud +An-ahr (?) dēw pad bun ī draxt ēstēd [160] ud +Ahrišwang {ī} <har> ahlaw-ē rāy tāg-ē ud +An-ahr (?) har druwand-ē rāy rēšag-ē ō dast dahēnd ēk az did ǰud be bawēnd druwand az ahlaw.

(41) pad ān {ī} gāh hamāg mardōm pad ēwbār +garzēnd ud ars pad zamīg frāz rēzēnd čē pid wēnēd kē-š pus abāz ō dušox abganēnd pus pid ud brād kē-š {az} brād zan kē-š šōy šōy kē-š zan dōst kē-š dōst.

(42) abar xwānēnd druwandān ō ahlawān kū ān man pid ud brād ud šōy <ud> zan ud dōst čiyōn kū-t pad zamīg nē hammōxt ō man ān ī abēzag rāh ī rāst u-+t be <nē> wardēnid hēm az wināh u-t nē āhixt hēm ō kirbag kū-m +nūn +pad ǰudāgīh ī az +xwēšān <ud> hamhāgān abāz ō dušox abāyēd +šud be ham-rāhīhā be ō wahišt ī bāmīg šud hēm {ud} agar-+it nimūd būd hē āštīh az xwēš menišn kū-m čim ān dōst +kē-m pad zamīg arzānīg dāšt <pad> xwarišn +wastarg <ud> kadag u-m pad <mēnōg> arzānīg nē dāšt pad ān ī az xwarišnīhā xwaštar ud az wastarg +čābuktar ud az xānag drubušttar ud <az> asp <ī> arwand tēztar.

(43) [161] abārīg-iz ruwānān kē ān ī dōstān āhōg nē abāz-nimūdār būd be āwēnēnd ud agar-iš nimūd būd ā-š abāz čašm āwarēd pad ān bahrag garāndardtar bawēd ān tāgān pad homānāgīh ī sard-ē bawēd +ī sē pāyag ī zarrēn homānāg u-š ahlawān pad-iš abar ō wahišt šawēnd pad weh-menišnīh abar ō +star pāyag pad weh-gōwišnīh abar ō māh pāyag pad weh-kunišnīh abar ō xwaršēd pāyag.

(44) druwandān pad ǰumbēnišn ī ān tāg ō dušox ōftēnd pad sē +dar frōd ōftēnd dar-ē čiyōn +tēx ī dpš/spš(?) ī āb-dīdag pad dušmat duš-hūxt +dušxwaršt ō dušox šawēnd sē rōzag-šabān.

(45) ašōān <ī> andar wahišt hēnd az xwēš menišn gōwišn kunišn {ī} +šādīhēnd druwandān andar dušox az dušmat duš-hūxt +dušxwaršt bēšēnd.

(46) ka druwandān az dušox abar āwurd hēnd J̌am-+kirrēnīdārān wazag-kirbīhā abāz ō dušox ōftēnd ud +sē <rōz> ān gyāg bawēnd.

(47) [162] rōz ī Ohrmazd bāmdād mēnōg <ī> zamīg <ī> xwad bowandag-menišn Spandarmad mād ī +wispān zāyišnōmand ī abar {hēnd abar} zamīg kē mād-čihrīh az fradomīh ī druz andar ō dām dwārist <tā> abdom {ī} rōzān hu-mihrīhā harwisp dām čē hamāg frazand hēnd abaxšāyēd abar ahlawān dušxwārīh ī-šān abar tan <ud abar> druwandān pādifrāh ī-šān abar ruwān rāy.

wang, de nature féminine, se tiendra au sommet de l'arbre et le démon *Anahr (?) à la base de l'arbre. Et Ahrišwang donnera au sauvé une branche, et *Anahr (?) au damné une racine, ils seront séparés l'un de l'autre, le damné du sauvé.

(41) À ce moment-là, tous les hommes se lamenteront à la fois, et verseront des pleurs sur la terre, car le père verra qu'on jette son fils en enfer, le fils (son) père, le frère son frère, la femme son mari, le mari sa femme, l'ami son ami.

(42) Les damnés crieront aux sauvés : «Mon père, mon frère, mon mari, ma femme, mon ami, comment ne m'as-tu pas enseigné sur la terre la voie pure et droite et tu ne m'as pas détourné du péché ni attiré vers les bonnes œuvres, en sorte que maintenant, par la séparation de mes proches et de mes amis, il me faut retourner en enfer. Mais (autrement) en compagnie (des justes) je serais allé dans le paradis lumineux, si tu m'avais montré la paix de ta pensée, afin que (je sache) pour quelle raison l'ami m'avait considéré sur terre digne (d'avoir) nourriture, vêtements et maison, et dans le *mēnōg* ne m'aurait pas considéré comme digne des nourritures les plus agréables, des vêtements les plus superbes, de la maison la plus solide et du cheval rapide le plus vif !».

(43) Les autres âmes aussi qui n'ont pas montré les fautes à leurs amis, ils les blâmeront, et si elles les leur avaient montrées, alors elles les porteront à nouveau devant leurs yeux. À cause de cela, il y aura de plus graves souffrances. Les branches sont à l'instar d'une échelle qui a trois marches, comme en or. Et les justes iront par là au paradis, par la bonne pensée dans la sphère des étoiles, par la bonne parole dans la sphère de la lune, par la bonne action dans la sphère du soleil.

(44) Les damnés par le mouvement de ces branches tomberont dans l'enfer, ils tomberont en bas en trois portes, (chaque) porte (étant) comme une lame aigue (?) trempée, dans la mauvaise pensée, la mauvaise parole, la mauvaise action, ils iront dans l'enfer pour trois jours et trois nuits.

(45) Les justes qui sont dans le paradis se réjouiront de leurs propres pensées, paroles et actions. Les méchants dans l'enfer souffriront de leurs mauvaises pensées, mauvaises paroles et mauvaises actions.

(46) Quand les damnés seront ramenés de l'enfer, ceux qui ont scié J̌am retomberont en enfer sous la forme de grenouille et ils y seront là trois jours.

(47) Au jour d'Ohrmazd, à l'aube, le *mēnōg* de la terre qui est elle-même Spandarmad à la pensée parfaite, mère de tous ceux qui sont nés sur la terre, qui à cause de sa nature de mère, depuis le commencement où la *druz* se précipita sur les créatures <jusqu'au> dernier jour, pardonnera avec affection à toutes les créatures, car ce sont tous ses enfants, aux justes à cause des malheurs (survenus) à leur corps, et aux méchants à cause des châtiments (endurés) par leur âme.

(48) u-š hagriz nē xwāst xwāyišn az Ohrmazd čē bowandag-menišnīh {ī} rāy tā spurr-frazāmīh <ī> kārān burd-mān ud +a-must pad ān gāh pēš Ohrmazd be ēstēd gōwēd kū pādifrāh +ī-šān was bowandag.

(49) pad ham zamān {ī} Ērman hamāg druwandān abar +āwarēd.

(50) ahlawān-iz abāz ō zamīg āyēnd ud nē pad ān {ī} čihrag ī ka be widord hēnd ud nē az ān āmēzišn ī ka pēš +passāzīhist be rōšn gil ī <be> az tārīgīh āb ī be az zahr ud ādur ī be +az dūd hu-bōy +wād purr-drōdīh passāxtag bawānd tanōmandān.

(51) [163] u-šān +ast pad rōšnīh ōwōn homānāg čiyōn bēlūr abar az gōhrān u-šān gōšt abar ast homānāgīh +ōwōn čiyōn wissad az draxtān u-šān pay abar ast ōwōn homānāg paywastag čiyōn zanǰīrag ī zarrēn pad bēlūr wirāstag u-šān xōn andar rāgān ōwōn homānāg tazēnd čiyōn +may ī bōyāg pad ǰām ī zarrēn u-šān āmēzišn andar tan hu-bōytar hēnd kū mušk ud ambar ud +kāpūr kē buland bawēnd ud gišnag paymānīg bawēnd pad paymān ī Gayōmard pad bašn <ud> čihrag homānāg ō čehel-sālān.

(52) har mard-ē kē pad zamīg zan ēk {be} ā-š ān {ī} +ēk kē-š was būd ā-š ān was bawānd kē-š nē būd zan-ē ī ham-bašn ī +ham-čihr pēš ēstādag mard ān {ī} ēk zan ham-čihrīh rāy ā-š dōsttar dārēd kū wisp kanīg ī abar zamīg zan-iz mard hamīhēd ud +nē urwāzēnd ō any-z.

(53) u-šān nigerišn ī ēk ō did ōwōn pad ham-dādestān hu-časmīhā čiyōn meh abar keh ōwōn nigerīdār <ud> nēkīh-kāmag čiyōn pid {ī} abar frazandān +keh andar meh +ōwōn [164] framān-burdār ēkānag <ud> +niyōxšīdār čiyōn +dahišn andar dādār Ohrmazd.

(54) u-šān +a-petyāragīh hamāg ruwān {ī} ēkānag be yazdān rōšnīh rāy <ī> gīrēnd paymān-hu-čihragīhā <ud> nē ēkānag{ē}.

(55) u-šān gāh nē ēk +be-šān kunišn passazagīhā ōwōn čiyōn ka šahryār be ō šahr āyēd ud dō dādestān dahēd ēk ī rāst ēk ī arzānīgīhā abar ān ī rāst framāyēd kū har kas pad xwēštan zan frazand <ud> xwāstag dādīg dāštan pādixšāy kāmag-rawišn <ud> az must abēbīm andar pad dudīgar dādestān framāyēd kū kardārān bahr dahēd.

(56) u-š andartom +wāspuhragān paydāg bawēnd u-š homānāgīh ōwōn čiyōn xwaršēd māh ud starān meh ud keh kē pad rōšnīh <ī> kunēd ahlāyīh ēkānag hēnd be-šān rōšnīh wehīh <ud> xwēškārīh nē ēkānag.

(48) Et elle n'a jamais fait de demande à Ohrmazd, car à cause de sa pensée parfaite, jusqu'à la fin complète des affaires, patiemment et sans plainte, elle se tiendra à ce moment-là devant Ohrmazd en disant : «Leur châtiment est tout à fait complet».

(49) Au même moment, Ērman amènera tous les damnés.

(50) Les sauvés aussi reviendront sur la terre, mais non selon l'apparence sous laquelle ils sont morts, et non d'après la composition selon laquelle ils furent fabriqués auparavant, mais ils seront faits corporels en argile lumineuse sans ténèbres, en eau sans poison, en feu sans fumée, en air parfumé et plein de paix.

(51) Et leurs os à travers la lumière seront comme le cristal sur les bijoux, et leur chair sur les os à l'instar du corail sur les arbres, et leurs nerfs sur les os seront joints comme une chaîne en or ornée de cristal, et leur sang dans les veines coulera comme le vin parfumé dans une coupe en or, et leurs humeurs dans le corps seront plus parfumées que le musc, l'ambre et le camphre. (Il y aura) ceux qui sont grands, petits ou moyens, à la mesure de Gayōmard, pour la taille et le visage ils ressembleront aux (gens) de quarante ans.

(52) Tout homme qui sur terre n'avait qu'une femme, en aura une. Celui qui en avait beaucoup, en aura beaucoup. Celui qui n'en avait pas, une femme de même taille et de même visage (que lui) se tiendra devant lui, l'homme en raison du visage identique de cette femme la tiendra pour plus aimable que toutes les femmes sur la terre. Les femmes et les hommes seront unis, et ne se réjouiront pas avec d'autres.

(53) Et leur regard de l'un à l'autre, en accord et bienveillance, sera comme le supérieur envers l'inférieur. Ils seront attentifs et bienveillants comme un père avec (ses) enfants. L'inférieur sera obéissant envers le supérieur, soumis, à l'écoute, comme les créatures vis-à-vis du créateur Ohrmazd.

(54) Et parce qu'elles n'ont pas d'adversaires, toutes les âmes sont égales, mais à cause de la lumière qu'elles prennent des dieux, leur beauté est selon la mesure et ce n'est pas égal.

(55) Et leur lieu n'est pas unique mais selon ce qui convient de leurs actions, comme lorsqu'un roi vient dans un pays et donne deux lois, l'une égalitaire, l'autre pour les privilégiés. En ce qui concerne l'égalitaire, il ordonne que tout un chacun est autorisé à considérer comme à lui femme, enfants et biens selon la loi, indépendant et sans crainte de la plainte, selon la seconde loi (le roi) ordonne de donner une part (plus grande) aux actifs (en actes méritoires).

(56) Et les courtisans les plus intimes seront distingués, et ils ressemblent au soleil, à la lune et aux étoiles plus grandes ou plus petites, qui sont égales en justice grâce à la lumière qu'elles font, mais leur lumière, leur bonté et leur fonction ne sont pas égales.

(57) tōhm az mardōmān frāz +rēzīhēd nē +gyān ud har +tōhmag-ē rāy {pad} frazand-ē az-iš abāz +wirāyēnd be nē [165] pad ān {ī} ristag ī čiyōn widordān ka zīndag +būd hēnd kē az zamīg āmad hēnd be har dō tōhm rāy dō daxšag <ud> čihr ī tarr ud tēz *upāiθi* ast *spiβihi* (?) wirāyīhēd.

(58) ātaxš <ī> tōhm-padīriftār az ān ī asar rōšnīh be āyēd pad hamāg zamīg frāz +tazēd +gyānīg{īh} nērōg ī tōhmagān abar čīnēd abāz ō mayānag zamīg šawēd abar narīhā ud mādagīhā ōwōn abar gumēzīhēd čiyōn pad-iz bun bawišn <ī> mardōmān ka kālbod andar mādagān frāz-tazišnīh ī tōhm ud gyān andar šawēd pad ham zamān pad homānāg<īh> ī pānzdah-sālag mard kanīg <ud> mard pad zamīg frāz āyēd andar čehel-sālagān +ōwōn paydāg bawēnd čiyōn frazandān ō pidarān{ē}.

(59) u-šān rāmišn-iz ī ēk az did ham ēwēnag ān {ī} wuzurg rōšnīh ī az kirb <ud> ēwēnag abar būm hamē tābīhēd kē-š pad +nigāhbedīh az Gayōmard be padīrift az xwaršēd abar wisānīhēd nēmag-+ē ō Gayōmard paymōzīhēd +kē bun tōhmag ī mardōmān būd nēmag-+ē ō hamōyēn hāmist [166] kē-š tōhmag būd hēnd meh-rōšnīhā ud keh-rōšnīhā.

(60) +u-šān ān ast paymōzan +ī bāmīg a-zarmān a-marg +šīrēnīh ud čarbīh ī gāw ī +Hadayōš kirbag ast ī passazagīhā xwarišn...

(57) La semence des hommes ne s'écoulera pas sans l'âme vitale, et pour toute semence, on en arrangera à nouveau un enfant mais non de la façon propre aux morts quand ils étaient vivants, qui étaient venus de la terre, mais pour toutes les deux semences, deux signes et natures, humide et vive, seront arrangées c.-à-d.??.

(58) Le feu récepteur de la semence viendra de la lumière infinie, se répandra par toute la terre, recueillera la force de l'âme vitale des races, entrera à nouveau au centre de la terre. Elle sera mélangée aux mâles et aux femelles comme pour l'existence originelle des hommes, quand par l'écoulement de la semence et de l'âme vitale un corps entre dans les femelles. Au même moment, à la ressemblance d'un homme de quinze ans, une femme et un homme viendront sur la terre. À l'âge de quarante ans ils apparaîtront comme des enfants à leurs parents.

(59) Et leur bonheur aussi, de l'un par l'autre, sera de la même manière. Cette grande lumière qui des formes et des figures illumine sans cesse la terre et qui l'a reçue de Gayōmard pour qu'il (= le soleil) la garde, sera séparée du soleil, la moitié étant vêtue par Gayōmard qui fut la race originelle des hommes, (l'autre) moitié pour tous ceux qui ont été sa descendance avec plus ou moins de lumière.

(60) Et pour eux il y aura un habit lumineux, sans vieillesse, sans mort, et la douceur et la graisse du bœuf Hadayōš sera donnée comme nourriture [aux hommes] conformément à leurs bonnes actions ...

NOTES ET COMMENTAIRE

Traduit par R.C. Zaehner, *BSOS* IX, p. 573-85 ; id., *Zurvan*, Oxford, 1955, p. 339-43.

1. Cf. Gr.Bd. I, 1 (TD2 p. 2, 11 sv.) : *wišādagīh* ; Gr.Bd. I, 5 : *tuhīgīh*.

3. **frōd-kustān*, cf. Gr.Bd. I, 3 (p. 3, 3) : *zofr-pāyag*.

did «alors», cf. Gr.Bd. I, 15 (p. 4, 8) : *pas* ; on a le même sens en MP man. *dwd, dwdy,* cf. Boyce, *Word-List* p. 36.

handāzišnīg, Zaehner, *ZZD*, 339, 341 : «rushing». Mais pour ce sens on attendrait *tāzišnīg*. Peut-être de *handāzišn* «événement» (de *handāxtan* «ourdir (un complot)») : *DK* VI, D3, Madan p. 570, 2, cf. Shaked, *Wisdom*... p. 178 l.4 et p. 300. On peut donc traduire *handāzišnīg* «par hasard».

kāmgārīhēd de *kāmgārīh-*, dénominatif de *kāmgār* «puissant». Zaehner, *ZZD* 339, 3 : *kāmak vālīhēt* «his desire for it waxed».

4. *yazdīg* «divin», lecture proposée par M. Bahar, *Gloss. WZ,* p. 148 ; Zaehner, *o.c.* a *dātīk* «of the Law». La lecture *yazdīg* est préférable, cf. *WZ* 3, 68 : *abēzag mansarspand ī Ohrmazd.* On entend par «la parole divine....», la prière *ahunawar*, cf. Gr.Bd. I, 29 (p. 7, 6 sv.).

Sur les créatures du *gētīg* dans l'état *mēnōg*, voir Gr.Bd. I, 54 sv. (p. 15, 2 sv.), Ia, 4 sv. (p. 17, 7 sv.).

5. Cf. Gr.Bd. IV, 10 (p. 41, 10 sv.). *padistād* «menaça», cf. Gr.Bd. I, 23 (p. 5, 15). Le mot *padist* a deux sens : «menacer, menace ; promettre, promesse»... En pthe man. *pdyst* «promesse» (Boyce, *Reader*, texte *ce 4*), MP et pthe man. *pdyst'w* «promesse» (*ac 4*), MP *pdyst'wg* «promesse» (*de*), pthe *pdystwd* «promis» (*ac 3*) ; ps.pehl. *ptsty*, pers. *bdst* pour *padist* «menace». Voir A. Tafazzoli, *Acta Iranica* 25, 1985, p. 651 sv.

6. Cf. Gr.Bd. I, 24 (p. 5, 15 sv.).

7. Cf. Gr.Bd. I, 22 (p. 5, 9 sv.).

8. Cf. Gr.Bd. I, 25(p. 6, 3 sv.).

9. *bē aziš* «donc, en conséquence», cf. Shaked, *JSAI* 2, 1980, p. 21 sv..

11. *abar ēstād*, cf. Gr.Bd. I, 27 (p. 6, 14) : *hamdādestān būd.*

12-13. Gr.Bd. I, 25-26 (p. 6, 3-13), cf. I, 29 (p. 7, 6 sv.).

16. *xwēšīg* : Zaehner, *o.c.* p. 340, le corrige en *xvēš*, mais la forme *xwēšīg* est bel et bien correcte, cf. chap. 30, 28 ; *DKM* 131, 3, 11 ; 219, 21 ; 285, 19 ; 347, 16.

18. *srāyišn ō driyōšān dahēd* : cf. Y. 34, 5.

24. Gr.Bd. I, 29-30 (p. 7, 6-12).

25. Gr.Bd. Ia, 4 (p. 17, 7 sv.).Les traditions du Gr.Bd. et de *WZ* diffèrent largement quant à la durée de création : le Gr.Bd. assigne un nombre de jours précis pour chaque création, auquel on ajoute cinq jours *gāhānbār* (ainsi pour le bétail, 80 jours, plus que pour l'homme : 75), tandis que selon *WZ*, chacun des six éléments fut créé en un clin d'œil (litt. le temps d'abaisser une paupière l'une sur l'autre). Cette création instantanée est aussi attestée dans l'exégèse nestorienne, chez Ephrem et Narsaï. Cela pourrait être un emprunt chez Zādspram, qui à maintes reprises puise largement dans des conceptions étrangères : cf. Gignoux, «Un témoin du syncrétisme tardif...», p. 64. Zaehner, *ZZD* p. 342, n'a pas compris exactement le passage, puisque, selon lui, c'est l'insertion du feu dans chacun des éléments qui fut instantané.

29. Le sujet du verbe *burd* est Zurwān, cf. chap. 34.35.

29-30. Cf. Zaehner, *BSOS* IX, p. 584. Sur la lecture *wazagīg* voir M. Molé, *JA*, 1953, p. 437.

32-33. Gr.Bd. IV, 10 (p. 41, 10 sv.).

CHAPITRE 2

1-2. Gr.Bd. IV, 10 (p. 42, 4-5).

3. Gr.Bd. IV, 13 (p. 42, 14).

4. Gr.Bd. IV, 10 (p. 42, 7).

5. Gr.Bd. IV, 10 (p. 42, 2) ; VIC, 1 (p. 65, 13). *ān widarg....*, cf. Gr.Bd. IV, 28 (p. 45, 14).

6-7. Gr.Bd. IA, 11 (p. 20, 8 sv.), IV, 10 (p. 42, 8), VID, 1 (p. 67, 2). *hušk* est employé dans l'*Anthologie* sans le verbe auxiliaire.

8-9. Gr.Bd. IA, 12 (p. 20, 14), IV, 20 (p. 43, 11 sv.).

kū tā-š az zanišn +bazag ud +an-āštīh kem bawēd, cf. Gr.Bd. IV, 20 (p. 43, 14) : kū tā-š az zanišn bazag wizand ud dušrāmīh kem bawēd.

Sur les mots *mang* et *bang*, il faut voir maintenant D.S. Flattery and M. Schwartz, *Haoma and Harmaline,* The Botanical Identity of the Indo-Iranian Sacred Hallucinogen "Soma" and its Legacy in Religion, Language, and Middle Eastern Folklore, Univ. of California Publications, Near Eastern Studies vol. 21, Berkeley-Los Angeles-London, 1989, *passim.*

9. *widord* est écrit toujours *wtwlt'* (avec o<a) dans le Ms. K35. Cf. aussi *stard* (1.24), mais *stord* (17.1).

10. Gr.Bd. IA, 13 (p. 21, 4), IV, 22 (p. 44, 2).

3 nāy : dans le Gr.Bd. IA, 13 (p. 21, 5), on a *čahār (4) nāy.*

xwē «sommeil» : sur le mot, voir A. Tafazzoli, «Pahlavica III», *AO* 51, 1990, p. 52-54.

11. Gr.Bd. IV, 23 (p. 44, 5). Le mot *mt* ou *mtwmt* (K 35) semble être un substantif dont la lecture et la signification demeurent inconnues. Peut-être pour *namad «feutre ; tapis de feutre» ?

12. Gr.Bd. IV, 27 (p. 45, 5).

13-14. Gr.Bd. IVA, 1-2 (p. 46, 3-9).

15. Sur le ciel comme forteresse, cf. Gr.Bd. IA, 6 (p. 18, 14), VIA, 2-3 (p. 60, 13 sv.).

17. C.à.d. entre l'assaut d'Ahriman et la Rénovation.

18-19. Gr.Bd. IV, 24 (p. 44, 10 sv.). Le mot *mēnīd* est à ajouter, conformément au Gr.Bd.

Cf. D.N. MacKenzie, *BSOAS* 27, 1964, p. 511-529 : l'auteur, p. 522 note 56, n'a pas compris le sens de *frāz brēhēnēm* («fashion forth» ne convient pas).

19-22. Cf. Reitzenstein-Schaeder, *Studien zum antiken Synkretismus aus Iran und Griechenland*, Leipzig-Berlin, 1926, p. 223-225.

21. Gr.Bd. VA (p. 50, 15 sv.). La forme *Garzeng* (*glcng*) ici et en 3.7 (*glcyng*) semble être une variante de pehl. *Karzang*, m. pers. man. *qyrzng*. Le ms. K 35 a enregistré la lettre finale comme *d*, c.à.d. *garzend*, qui peut être aussi correcte. Cf. *dērang/d.*

CHAPITRE 3

Il faut comparer ce chapitre sur la création avec le chap. 46 de la *Rivâyat pehlevie*, traduit et commenté récemment par A. Williams, «A Strange Account of the World's Origin : PRDd. XLVI», *Papers in Honour of Professor Mary Boyce*, AI 25, 1985, p. 683-697 : on notera une variante du thème du microcosme, selon laquelle Ohrmazd crée le monde à partir de son propre corps. Voir maintenant Ph. Gignoux, «La doctrine iranienne du macrocosme-microcosme et ses antécédents gréco-gnostiques», *Memorial Volume O. Klima*, ed. by P. Vavrošek, sous presse.

1-4. Gr.Bd.VIA, 2 (p. 60, 11 sv.).
ašō-āgāhīhā, cf. Gr.Bd. VIA, 3 (p. 61, 4-5) : *ahlawān-āgāhīh*.

1. *padisārīg* «l'une après l'autre», voir Nyberg, *A Manual of Pahlavi* II, p. 156, s.v. *patīsār*. Voir aussi chap. 22, 9.

2. Gr.Bd. 60, 11 (ʾlwnd) ; 18, 15 (gwlt) : il semble y avoir eu une confusion entre *argand* / *arγand* «horrible» (av. *ərəγant*, *AIr.Wb* 349) et *arwand* (av. *auruuant-*, *AIr.Wb* 200).

5. Adapté de Y 30, 4, selon Anklesaria, cf. Introduction p. LXXIII ; West, *SBE* V, p. 167.
abaxšišn «destruction» : le verbe *abaxš-* «détruire» est attesté dans les textes pehlevis, cf. *DKM* 86, 22 ; Gr.Bd. 49, 11 ; 164, 1 ; 169, 2 ; 185, 13. Pour l'étymologie, voir Bailey, *Dictionary of Khotan Saka*, p. 68 s.v. *kṣāv-*. Le mot a survécu en persan dans *paxsīdan, baxsīdan*.

7. Gr.Bd. VIB, 1 (p. 61, 10 sv.).Cf. D.N. MacKenzie, «Zoroastrian Astrology in the *Bundahišn*», *BSOAS* 27, 1964, p. 511-529. Sur *Garzeng* voir 2.21.

8. Gr.Bd. VIB, 3, 4, 9, 10 (p. 62, 3 ; 63, 8-12). Cf. Yt 8, 13-22.
Sur *Burz ī ābān nāf* cf. Gr.Bd. chap. 26.92 (TD2, p. 175, 3), 6B (p. 62).

9. Gr.Bd. VIB, 5-6 (p. 62, 10-13).
«*trou*» (?) : K35 a *sls*/*slyk*, BK *slk* ou *dylk* /*dilag*/. La lecture est douteuse. Gr.Bd. VIB, 6 : *swlʾhyh* (TD1, 51, 10) ; *swlʾhswh*, **sūlāhīhā* (TD2, 62, 13) ; Bd.Ind. : *swlʾk*/*swlʾh*.

10-11. Gr.Bd. VIB, 7 (p. 62, 13-63, 1).

12. Gr.Bd. VIB, 7 (p. 63, 1-3), X,1-3 (p. 81, 10-14).

13. Gr.Bd. X, 4 (p. 81, 14 - 82, 2), où se trouve le chiffre de 1800 parasanges.

14-15. Gr.Bd. VIB, 8-10 (p. 63, 3-12). Cf. Yt 8, 13-22. ⁺*ptwhyt'* /*paywahīd*/ «supplia» ; MP man. *pywʾh-*. Cf. Gr.Bd. 63, 9 : *xwāst* «demanda».
nām-barišnīh «hommage», se trouve dans *DKM* 462, 18.

17. Gr.Bd. VIB, 14-16 (p. 64, 3-15).
sponǰagr < av. *spənǰaγrya-*, Vd.19, 40. Voir D.N. MacKenzie, *BSOAS* 27/3, 1964, p. 513, note 15. Sur les *trois mers*, cf. Gr.Bd. X, 7 (p. 82, 15).

18. Gr.Bd. X, 8 (p. 82, 16).

19. Gr.Bd. X, 5, 9, 11, 12 (TD2 p. 81, 10 - 83).

uš mayān : on attendrait *ušān*, c.à.d. «entre Fraxwkard et Puidīg», cf. Gr.Bd. X, 9 (TD2 p. 83, 2-3) : *mayān ī ēn zreh ī frāxwkard ud ān ī puidīg ... war ī sadwēs*.

20. Gr.Bd. X, 12 (p. 83, 12 sv.).
**pāymār* (PKDWN) «désignation, il est désigné», inscr.pehl. *PKDWN* (Gignoux, *Glossaire*, p. 31), voir dernièrement Nyberg, *Frahang ī Pahlavīk*, Wiesbaden, 1988, p. 87.

21. Gr.Bd. X, 9 (p. 83, 2-7).
Ardīwsūr plutôt qu'*Ardwīsūr* semble être la prononciation du nom de la divinité dans la littérature pehlevie, écrit toujours *ʾlkywswl* (c.à.d. *ʾldywswl*), cf. aussi chap. 10.3.

22. Gr.Bd. XI, 1 (p. 84, 10 sv.).
*sē zreh ī *meh* «trois grandes mers» : les mss. ont *keh* 'petites', on attendrait *meh* «grandes».
Arang : av. *Raŋha*.
weh : Dāiti, cf. J. Marquart, *Wehrot und Arang*, Leiden, 1938, et G. Gnoli, *Zoroaster's Time and Homeland*, Naples, 1980, *passim*.
Diglit : Tigre, cf. Gr.Bd. XI,8 (TD2, p. 86, 2).
ō rōn frōd-šudān : mss. *lwt* , cf. *ōrōn, ō...rōn*.
cf. Gignoux, *StIr*. 1, 1972, p. 15-23 ; MacKenzie, «When is a postposition not a postposition», *Proceedings of the First European Conference of Iranian Studies*, Part 2 ; Middle and New Iranian Studies, ed. by G. Gnoli and A. Panaino, Rome, 1990, p. 487-495.

23. Gr.Bd. XI, 8 (p. 85, 16).

24. Gr.Bd. XII, 1, 3, 4 (p. 91, 12 - 92, 7). Sur *čēčast*, cf. A. Tafazzoli, *Encycl. Iranica*, V. Sur son étymologie cf. I. Gershevitch, *Mémorial Jean de Menasce*, p. 72.
ǰud-dad «sans animaux» : cf. Gr.Bd. XII, 3. Bailey, «Arya I», *BSOAS* 21/3, 1958, p. 528, a lu *yudt-gaδ* «free of illness» (av. *gaδa-* «ill») ; Bahar, *Gloss.WZ*, p. 156 : *ǰud-gad* «sans mal» ; idem, *Pažūhešī dar asātīr-e Irān*, Tehran, 1362/1983, p. 93, note 14 : *ǰud-jīd* «sans vie» ; Rashed, *Zādesparam*, p. 87 note 29 : *ǰud-gid* «sans vie». Notre lecture est confirmée par la glose du *Bundahišn* (TD2 92,3) : *kū-š čiš-iz gyānōmand andar nē* «dans lequel il n'y a aucune chose vivante».
⁺*sōr* «salé», *zwl* /*zōr*/ «force» dans le ms. TD, *lʾd* (?) ou LHYK / dūr/ (?) dans le ms. K35. Bahar, *Gloss. WZ*, p. 247, le corrige en *zufr* «profond», suivi par Rashed, *loc.cit.* Cf. *daryā-ye šōr* (=*čēčast*) «la mer salée» dans *Nuzhat al-qulūb*, ed. Le Strange, London, 1915, p. 241, l.3.

Sur l'emplacement d'Ādur-Gušnasp sur les rives du lac čēčast, cf. Gr.Bd. XVIII, 12 (TD2, p. 125, 4, TD1, p. 103, 3).

sōwar, cf. Gr.Bd. XII, 4 (p. 92, 4-7).

Sur l'emplacement d'Ādur-Burzēn-Mihr, cf. Gr.Bd. XIII, 4 (Abaršahr), IX, 21 (Rēwand), XVIII, 13, 14 (Rēwand/Pušt ī Wištāspān).

26-29. Gr.Bd. VIC, 1-4 (p. 65, 12 - 66, 11).

30. *600 ans* : Gr.Bd. VIC, 5 (TD2, 66, 12) : 18 ans ; IX, 1 (TD2, 76, 8) : 18 ans.

31. Gr.Bd. IX, 2 (p. 76, 9-11).

32. *Abarsēn* (av. *upāiri.saēna-*) : cf. Gr.Bd. IX, 3, 12 (p. 76, 14 ; 78, 5 ; XVII, A, 1 (p. 122, 10). Le nom du mont *upāiri.saēna-* a été transmis dans des formes variées en pehlevi :

- *Abarsēn/Aparsēn* (Gr.Bd., TD2, 76, 14 ; 78, 5 ; *WZ* 3, 32).
- *Abursēn/Apursēn* (Gr.Bd., TD2, 87, 12 ; 88, 2 ; 76, 14 ; TD1 p. 64, 9)
- *Abarsān/Aparsān (*Gr.Bd., TD1, p. 63, 7)
- *Abursān/Apursān* (Gr.Bd., DH, 40, 8-9, *WZ*, ms.K35, 3, 32)
- *Abarsām/Aparsām* (*WZ*, ms.TD, 3, 32)
- *Apārsēn* (Gr.Bd., TD1, p. 101, 2, TD2, 122, 10 ; Ind.Bd., K20 fol.98v, l.18 = M fol. 235v, l.15)
- *Pārsēn* (Ind.Bd., K20 fol.117r, l.6, M fol.242r, l.22)

**Abursān* (*WZ*, K : *ʾpwlwsʾnc* ; TD : *ʾplsʾm*), cf. Gr.Bd., DH p. 40, 8-9. *Pārs, Čīnestān* : les passages parallèles du Gr.Bd. confirment l'exactitude de la lecture Pārs, malgré l'opinion d'Anklesaria qui a voulu changer le mot en *pahlūg* ou *Pārag :*

Gr.Bd. (TD1 p. 101, 2-3 ; TD2, 122, 10 ; DH om., cf. Ind.Bd., K20 fol.117r, l.6-7, M fol. 242r, l.22-24 et 242r, l.2) : *kōf ī Apārsēn* (Ind.Bd. *pʾlsyn) bun pad sagestān sar pad hujestān*

Gr.Bd. (TD1, 64, 9-11 ; TD2, 78, 5-7 ; DH, 41, 4-5, cf. Ind.Bd., K20, fol.98v, l.18-20, M fol. 235v, l.15-18) : *ǰud az Harburz Abursēn/Aparsēn* (Ind. *Apārsēn*) *kōf ī meh ast kū Abarsēn/Aparsēn* (Ind. *Apārsēn*) *gōwēd kōf ī hamāg Pārs uš bun pad sagestān uš sar pad Hujestān*

Bien que *Abarsēn/Aparsēn* ait été originairement la désignation de la montagne de l'Hindukush (voir C.J. Brunner, *Encycl. Iran.* s.v. Abarsēn), la ressemblance phonétique entre *Aparsēn/Abarsēn* (cf. notamment *Apārsēn/Pārsēn* cités ci-dessus) semble avoir inspiré les commentateurs pehlevis à la considérer comme la montagne du Fārs (Zagros), d'après la tendance sassanide à identifier les lieux orientaux avec ceux du sud et de l'ouest de l'Iran. C'est à cause de la même tendance qu'on changea le nom de *Čīnestān* (Chine) en *Hujestān* dans le Bundahišn, mais le rédacteur de *WZ* fut assez fidèle à l'original pour l'avoir gardé, bien que maladroitement.

33-35. Gr.Bd. VIII, 2, 3, 5 (TD2, p. 74, 11 sv.).

6 pārag andak-ē azabar «six portions (et) un peu au-dessus (?)» : on ne voit pas quelle portion serait située au-dessus. La plus grande portion est le Xwanirah, et les autres six régions sont situées autour d'elle.

Sur les sept régions du monde (*kišwar*), voir A. Tafazzoli, *Encycl. Iran.*, s.v. "clime" (sous presse).

37. Gr.Bd. VID, 1 (TD2, p. 67 sv.)

+*kōšīd*. Les mss. donnent *kwhšyhyt/kwhšyhst*. Notre correction se base sur le paragr. 42.

38. Gr.Bd. VID, 2, 3, 4 (TD2, p. 67 sv.).

100.000 (ē-sad hazār) sardag abāg sardag : 100.000 sous-espèces. Gr.Bd. (TD2, p.115.10), Ind.Bd. (K20 fol. 97r, 15 ; M fol. 234r, 9) : 130.000. Le chiffre 130 dans le Gr.Bd. (TD1, p. 55, 2, TD2, p. 67, 9, DH 35, 2) est à corriger en 130.000.

39. Gr.Bd. VID, 5 (TD2, p. 67,10), XVI, 3-4 (TD2, p. 115, 8 sv.).

sēn-murw, cf. Gr.Bd. XVI, 4 (TD2, p. 115, 14) ; MX, Q.61, 37-39 ; ZXA, p. 132-133, paragr. 41.

40. Gr.Bd. XVI, 5 (TD2, p. 116, 1 sv.) ; MX, Q.61, 28.

42-43. Gr.Bd. VIE, 0, 1 (TD2, p. 68, 1 sv.), XIII, 1 (TD2, p. 93, 9 sv.).

57 (panǰāh ud haft) ǰōrdā «57 espèces de céréales» ; Gr.Bd. (TD2, p. 93, 10) : *55 (panǰāh ud panǰ) sardag.*

44. Gr.Bd.XIII,2 (TD2, p. 93, 11 sv.), XVI (TD2, p. 115, 3 sv.).

paššixt (pšyht) «disséminé». Le mot est mal lu *paxšīd* par Bahar, *Gloss.WZ*, p. 343. Notre lecture est basée sur le sogd. chrétien *pšync-*, *pšγt-*, pers. *pašananǰīdan* «asperger, verser», pehl. *paššixtag*, voir A. Tafazzoli, «Pahlavica II», *AO* 36, 1974, p. 121-123.

gargar «pois» ; Gr.Bd. XIII, 2 (TD2, p. 93, 11), XVI, 11 (TD2, p. 117, 2).

kunǰid «sésame» : Gr.Bd. XIII, 2 (TD2, p. 93, 11), XVI, 19 (TD2, p. 118, 2).

alun «millet» , cf. Gr.Bd. XVI, 11 (TD2, p. 117, 3) : *alum*, pers. *alum* (et *arzan*). Voir Bailey, *Dictionary of Khotan Saka*, p. 20.

miǰūg «lentille» ; Gr.Bd. XVI, 11 (TD2, p. 117, 2) : *mwǰwg* /muǰūg/, XIII, 2 (TD2, p. 93, 12) : *myǰwg* /miǰūg/.

46. Gr.Bd. XIII, 2 (TD2, p. 93, 13).

kōdag ī may «le petit (= l'enfant) du vin», c.à.d. le raisin. Gr.Bd. *loc.cit. kōdag ī raz kē may aziš kunēnd* «l'enfant de la vigne de laquelle on produit le vin» ; pers. *bačča-ye angūr*, c.à.d. le vin.

47. Gr.Bd. XIII, 2 (TD2, p. 93, 12), XVI, 11 (TD2, p. 117, 2).

wēnōg «vesce», *māš* est le synonyme de *wēnōg*, pers. *bēnū*. Cf. B. Geiger, «Mittelpersisch *vēnōk* "Erbse (Linse ?)"», *BSOS* VIII, 1936, p. 547-553.

48. Gr.Bd. XIII, 2 (TD2, p. 93, 14).

spandān «moutarde» : cf. Henning, «A Grain of Mustard», *AION-L*, VI, 1965, p. 29-47.

49. Gr.Bd. XIII, 2 (TD2, p. 93, 14, TD1, p. 77, 7, DH, p. 50, 7-8) : *az mayān ī sar* (DH *L'YŠH*) **rēxt ābēšan*.

K35 *slbwn'*, TD2 *slwbʾy*. Par comparaison avec le Bundahišn, il est probable que *slbwn'* est une corruption de *sar bun ī*, et non pas *srū* «corne», de laquelle, selon le Gr.Bd. 93, 12, poussaient des lentilles (*mižūg*). Le mot *bun* signifie donc «tige»...

50. Gr.Bd. VIE, 2, 3 (TD2, p. 68, 4-6), XIII, 4 (TD2, p. 94, 4).

51. Gr.Bd. VIE, 4 (TD2, p. 68, 6-9), XIII, 4 (TD2, p. 94, 5-7).

52. Gr.Bd. VIE, 5 (TD2, p. 68, 10-12).

53. Gr.Bd. XIII, 7, 9, 10 (TD2, p. 94, 11 sv.).

baxšīhist ō se (WZ) = uš pad se kardag gōspand frāz brēhēnīd (Gr.Bd. 94, 11).

(I) *WZ: čahār-pāy ī zamīg-rawišn*, cf. Gr.Bd. 94, 12 : (I) *nazdist buz ud mēš ud pas uštar ud xūg pas asp ud xar* (= *čarag-arzānīgān*).

(II) *WZ* : *māhīg ī āb šnāzišn*, cf. Gr.Bd. 94, 14 : (III) *sedīgar dād ābīg* <*ud*> *unīg*.

(III) *WZ* : *murw ī andarwāy wāzišn*, cf. Gr.Bd. 94, 13 : (II) *didīgar* (Ind.Bd.) *dād ān ī gaīrišāk ī ast frāx-raftār ud wāyendag*.

panǰ ēwēnagān : la classification du Gr.Bd. est un peu différente.

**KRB̲ʾ* (?) (pah). Cf. Pahl. Riv. 49, 4 (p. 160, 2). Selon Rashed, p. 93, c'est peut-être l'idéogramme pour pah «petit bétail». Cf. av. *pasav-* à côté de *staora-* (AIr.Wb. 879), pehl. KRBʾ (warrag) et KYNʾ (gōspand), voir Nyberg, *Frahang ī Pahlavīk* p. 70. Le mot **KRB̲ʾ* se trouve aussi dans la *Pahl.Riv.* 49, 4, à côté de stōr, mal lu comme kāh «fodder» par M. Boyce, BSOAS 47, 1984, p. 64. Cf. aussi Y. Pehl. 4.5 *KRWʾn* (pour *KRBʾn*, traduction de l'avestique *pasuuam*). Voir Dhabhar, Pahl. Yasna and Visp., p. 29, n. 9 et 152.

samōr «martre» : cf. Gr.Bd. XIII, 20 (TD2, p. 96, 12).

mušk «rat» : cf. Gr.Bd. XIII, 21 (TD2, p. 96, 13).

frāx-raftār «ceux qui vont librement» : cf. Gr.Bd. XIII, 9 (TD2, p. 94, 14) : *frāx-raftār... ōyšān ī nē dast-āmōg*.

čarag-arzānīgān «ceux qui sont dignes de paître», cf. Gr.Bd. XIII, 9 (TD2, p. 94, 13 et Bd.Ind.) : *čarag-arzānīgān ān* <*ī*> *nūn pad rāg dāšt ēstēd*.

54. Cf. Gr.Bd. XIII,10 (TD2, p. 94, 15 sv.).

bahrān , cf. Gr.Bd. XIII, 10 (TD2, p. 94, 15) : *ēwēnag*.

I - <*čahār-pāy*> *ī gird-sumb* «.. double sabot». Cf. Gr.Bd. XIII, 10 (TD2, p. 95, 2) : 2e catégorie : *dudīgar ēwēnag xar-pāy kē az ōyšān asp ī *zibāl meh*.

II - *dōgānag-sumb* «à double sabot». Cf. Gr.Bd. XIII, 10 (TD2, p. 94, 15 - 95, 2) : 1e catégorie : *fradom ēwēnag ān ī dō-kāft-pāy ī čarag-arzānīg kē az ōyšān uštar meh ....keh*.

III - *panǰ-čang*, cf. Gr.Bd. XIII, 10 (TD2, p. 95, 3) : 3e catégorie : *sedīgar ēwēnag ān ī panǰ angu(r)āg panǰag ...*

IV - *murw*, cf. Gr.Bd. XIII, 10 (TD2, p. 95, 5) : 4e catégorie : *čahārōm ēwēnag wāyendag*.

V - *māhīg*, cf. Gr.Bd. XIII, 10 (TD2, p. 95, 6) : 5e catégorie : *panǰom ēwēnag ān ī ābīg ...*

55. Cf. Gr.Bd. XIII, 12 sv. (p. 95, 8 sv.).

WZ (I) *asp hašt sardag*, Gr.Bd. XIII, 17 (TD2, p. 96, 3), 5e catégorie : *panǰom asp hašt sardag*.

(II) *buz panǰ sardag*, Gr.Bd. XIII, 12 (TD2, p. 95, 8), 1e catégorie : *fradom buz panǰ sardag*.

(III) *sag dah sardag*, Gr.Bd. XIII, 18 (TD2, p. 96, 4), 6e catégorie : *šašom sag dah sardag*.

(IV) *xargōš panǰ (sardag)*, Gr.Bd. XIII, 19 (TD2, p. 96, 10), 7e catégorie : *haftom sahōg ī ast xargōš panǰ sardag*.

(V) *samōr hašt (sardag)*, Gr.Bd. XIII, 20 (TD2, p. 96, 12), 8e catégorie : *haštom sardag rasūg*, où *samōr* est considéré comme une espèce de *rasūg*.

(VI) *mušk hašt (sardag)*, Gr.Bd. XIII, 21 (TD2, p. 96, 13), 9e catégorie : *nohom (sardag) mušk hašt sardag*.

(VII) *murw ē sad ud dah (sardag)*, Gr.Bd. XIII, 22 (TD2, p. 97, 2), 10e catégorie : *dahom (sardag) murwān ē sad ud dah sardag*.

(VIII) *māhīg dah (sardag)*, Gr.Bd. XIII, 26 (TD2, p. 97, 11), 12e catégorie : *dwāzdahom (sardag) māhīg dah sardag*.

Dans le Gr.Bd. (XIII, 11-26), douze grandes espèces sont mentionnées, tandis que *WZ* énumère seulement huit grandes espèces, les espèces 2, 3, 4 et 11 du Gr.Bd. y étant absentes.

hamāg do-sad ud haštād ud do (282) = Gr.Bd. XIII, 11 (TD2, p. 95, 8).

56. *murwān pad hašt ristag* «les oiseaux furent créés en huit groupes», cf. Gr.Bd. XIII, 22 (TD2, p. 97, 2), où se trouve le chiffre 13 (*sardag* «espèce»).

57. *dāmdād*, cf. *DK* VIII, chap. 5 (*DKM* 681, 11-20).

nibēg ī tōxmag-ōšmārišnīh «le livre de l'énumération des races», apparemment un livre écrit ou rédigé par Zādspram, inconnu ailleurs.

58. Cf. Gr.Bd. XIII, 17 (TD2, p. 96, 3) et XVII,7 (TD2, p. 120, 12) sur le chef des chevaux.

59. Cf. Gr.Bd. XIII, 15 (TD2, p. 95, 13 sv.).

dašt ud <*kōf*> : (celui de) la plaine et (celui de) la montagne. Gr.Bd., *loc.cit.*, *kōfīg ud čarag-arzānīg čē ēk pad kōf šāyēd dāštan ud ēk pad dašt ī ast ēk kōf ud dō kōf* «celui de la montagne et celui digne de paître, car l'un est à garder dans la montagne et l'autre dans la plaine, l'un à une bosse et l'autre à deux bosses»...

La restauration du texte de *WZ* est ainsi basée sur le *Bundahišn*.

60. Cf. Gr.Bd. XIII, 16 (TD2, p. 95, 15 - 96, 2).

61. Cf. Gr.Bd. XIII, 13,14 (TD2, p. 95, 9-13).

mēš ī tagal, cf. pers. *tagal* «sorte de bélier».

kurušag «mouflon», cf.H.K. Mirza, «Pahlavi kurušk», *Mémorial Jean de Menasce*, Téhéran-Liège, 1974, p. 287-292.

62. Cf. Gr.Bd. XIII, 12 (TD2, p. 95, 8-9).

tʾcyk / *tʾpyk* ? Le mot manque dans le Bundahišn.

**rāg* est écrit *wlyk* dans les MSS. (pour ⁺*warrag* «agneau» ?). Gr.Bd., TD2 p. 95, 9 : *wlk*, mais TD1, p. 78, 14 et DH p. 51, 8, ont *wlyk*. Peut-être à lire *lʾk*, cf. pers. *rāk*/*rāg* «a horned and fighting ram» (Steingass, p. 564). Bahar, *Gloss.WZ*, p. 225, propose *nlyk*/*narīg*/ «capridé mâle d'un an» et le compare à *narī*, en kermānī et gabrī de Kermân. *nerī* «capridé mâle de quatre ans et plus» (Soroošian, *Farhang-e Behdīnān*, Tehran, 1335/1956, p. 162 : yazdī *narī*). *narī* «capridé mâle de deux ans» (Sotoodeh, *Farhang-e Kermānī*, Tehran, 1335/1957, p. 176).

63. Cf. Gr.Bd. XIII, 20 (TD2, p. 96, 12-13.)

64. Cf. Gr.Bd. XIII, 21 (TD2, p. 96, 13 - 97, 1).

mušk ī gōnag syā «le rat de couleur noire», cf. Gr.Bd. (TD2, p. 96, 15 - 97, 1) : *mušk ī syā čeōn hamēstār ī garzag ī pad drayāb kustag wēš bawēd* «le rat noir qui s'oppose au serpent (*garzag*) et qui est abondant au bord de la mer».

garzag ī hʾl : *hʾl* est une forme corrompue pour *mār*. Cf. pers. *garza mār* et *mār ī garza*. Cf. M. Bahar, *Gloss.WZ*, p. 295, 178.

mkwkpys : mot inconnu.

gast «piqué», pthe man. *gašt*, pers. *gaštan*. Sur ce mot et sur le passage, voir A. Tafazzoli, «Pahlavica III», *AO* 51, 1990, p. 59-60.

65. Cf. Gr.Bd. XIII, 22, 23 (TD2, p. 97, 2 sv.).

68. *weh ahlāyīh* peut équivaloir à l'Ahunawar, cf. chap. I, 4.

69-70. Cf. Gr.Bd. VI F, 8 (TD2, p. 69, 15), XIV, 3 (TD2, p. 100, 8-11).

almās «acier», cf. Gr.Bd. 100, 10 : *pōlāwad*.

71-74. Cf. Gr.Bd. XIV, 5, 6, 7 (TD2, p. 100, 13 - 101, 7).

75. Cf. Gr.Bd. XIV, 8 (TD2, p. 101, 7 sv.).

xwēškārīh = *xwarrah*. Voir Bailey, *Zoroastrian Problems*, p. 37.

76. Cf. Gr.Bd. XIV, 10 (TD2, p. 101, 12-13.).

77-83. Cf. Gr.Bd. VI G (TD2, p. 70, 6-11), XVIII, 1-7 (TD2, p. 123, 1-124, 1 ; Ind.Bd. K20 fol.107v. l.1 sv.). Dans le *Bundahišn*, ces feux se trouvent dans un ordre un peu différent :

abzōnīg «prospère» : 5ᵉ feu dans le *Bundahišn* (Gr.Bd. XVIII, 1, TD2, p. 123, 3 ; selon Ind.Bd., réf. ci-dessus, il est appelé *speništ*, av. *spəništa-* (Y.17, 11, AIr.Wb, 1619).

weh-franaftār «qui propage le bien» : 2ᵉ feu dans le Gr.Bd. XVIII, 1, 3 (TD2, p. 123, 2, 4) : *hu-fryān* avec la glose *weh-franaftār* ; cf. av. *vohu-fryāna-* (Y.17, 11, AIr.Wb, 1433).

urwāzišt «le plus réjouissant» : 3ᵉ feu dans le Gr.Bd. XVIII, 1, 4 (TD2, p. 123, 3, 5).

av. *urvāzišta-* (Y.17, 11, AIr.Wb, 1545).

wāzišt «le plus profitable» : 4ᵉ feu dans le Gr.Bd. XVIII, 1, 5 (TD2, p. 123, 3, 6) ; av. *vāzišta-* (Y.17,11, AIr.Wb, 1417).

buland-sūd «dont le bénéfice est élevé» 1ᵉʳ feu dans le Gr.Bd. XVIII, 1 (TD2, p. 123, 2 : *bərəzasauuang*), av. *bərəzi.sauuah-* (Y. 17, 11, AIr.Wb, 961).

84. Cf. Gr.Bd. XVIII, 8 (TD2, p. 124, 2-5).

85. Cf. Gr.Bd. XVIII, 10, 12, 14 (TD2, p. 124, 12 - 125, 14).

86. Cf. Gr.Bd. XVIII, 9 (TD2, p. 124, 5 sv.) où cet événement avait eu lieu sous le règne de Taxmurip.

srisōg/*sarsōg*, cf. Gr.Bd. 99, 15 ; 106, 7 ; 124, 6 ; 153, 9. Voir Christensen, *Les types*...I, p. 147 ; M. Boyce, *History of Zoroastrianism*, I, p. 89-90, 244. Voir aussi *WZ* chap. XXXV,15.

**dēsīdag* «fixé (litt. fait, établi)». K35 a *swytk*, TD *d'ytk'* pour *dēsīdag*, cf. Gr.Bd. 124, 9 : *kard ēstēd* «a été fait»... Pour la corruption de *dēs-*, voir chap. III, 71, XXIX, 2.

gōhrīg «par substitution, au lieu de», cf. pers. *gōhrīdan* «faire échange». Pour d'autres emplois, cf. A. Tafazzoli, *Glossary of Mēnōg ī xrad*, Tehran, 1969, p. 14 et 254-255.

CHAPITRE 4

Traduit par West, *SBE* 47, p. 133-138.

1-2. Trad. Molé, *CMC*, p. 39.

zamānīg «temporaire». D'autres attestations en *DKM* 85, 21 ; 355, 22 ; 401, 20 ; REA 21, 4 ; 41, 9, etc.

be az «provenant de», peut-être avec le même sens que *az be*, voir Shaked, *JSAI* 2, p. 21-22. V. aussi 1.9. Comm.

4-7. Ce passage a été traité par A. Tafazzoli, «Did Spandārmad Marry Afrāsiyāb ?», *Irān-Nāmeh* VII, 2, 1989, p. 189-202 et p. 9-11 (résumé en anglais de l'art. en pers.).

6-8. Trad. Molé, *CMC*, p. 410.

10. *Nawāzag* (?) : voir Markwart - Messina, *A Catalogue of the Provincial Capitals of Ērānshahr*, Roma, 1931, p. 34 § 8.

13. D.N. MacKenzie, «Help in need», *Societies and Languages of the Ancient Near East*, Studies in Honour of I.M. Diakonoff, Warminster, 1982, p. 260, a substitué sans justification (sans doute à cause du sens du nom de Srid) *seyom* à *haftom*.

10-25. Cf. le même épisode dans le *Dēnkard* VII, 2, 62-66 (éd.Madan, p. 611, 12 - 612, 13).

16. *ardīg-dārīh*. Cf. Gr.Bd. (TD1), p. 29.5 : *'ltykd'lyh*, mais TD2, p. 33.12 : *'ltykglyh*, DH, p. 17.5 : *'ltykklyh*.

25. *dird* «déchiré», de la racine *dar*, cf. *AWN* 17, 15 : *dirdag* // *pūdag* «pourri».

CHAPITRE 5

Traduit par West, *SBE* 47, p. 138-139 (chap. XIII, 1-3), Molé, *CMC* 284, et Zwanziger (cf. ci-dessous) p. 256-257. Cf. *DK* VII, 2, 2-8 (Madan p. 600, 21 - 602, 13). Les chapitres 5-25 ont été traduits par J. Amouzgar et A. Tafazzoli en persan dans le livre *Ostūre-ye zendegī-ye zardošt*, Téhéran, 1370/1992, p. 125-150.

1. **Frēnī* est ici la grand-mère maternelle de Zoroastre. Ailleurs ce nom est celui de la fille de Zoroastre (cf. Justi, *IN* 106, et Zwanziger p. 256-259). Il est probable que le nom de la grand-mère ait été donné à la petite-fille, comme c'est l'usage en Orient.

duγdū : cf. R. Zwanziger, *Zum Namen der Mutter Zarathustras*, Veröffentlichungen der iranischen Kommission, Bd. 5, Wien, 1977, p. 251-259, et M. Mayrhofer, *IPNB* I/1, p. 36-37 n° 109.

CHAPITRE 6

Traduit par West, *o.c.* p. 139 (chap. XIII, 4).

Cf. *DK* VII, 2, 14-52 (Madan p. 603, 12 - 609, 17).

1. *ān [h'n]* «alors» peut être comparé avec *a* en pazand fréquemment employé dans le *Škand-gumānīg Wizār*, par ex. chap. 9.11, 28, 35, 36, 146 etc. Cf. aussi *WZ*, chap. 22.13 ; 31.5.

nibēg ī abar nimūdārīh ī yazišn : on ne sait pas si ce livre a été écrit par Zādspram ou non.

CHAPITRE 7

Cf. *DK* VII, 2, 70 (Madan p. 613, 8-22). Traduit par West, *o.c.*, p. 139 (chap. XIII, 3-5) ; Jackson, *Zoroaster, the Prophet of Ancient Iran*, p. 19.

Cf. *Wizīrkard ī dēnīg*, chap. 4, trad. M. Molé, *La légende de Zoroastre*, p. 122-123.

Les noms dans la généalogie de Zoroastre sont souvent corrompus. Voir *DK* VII, 2, 70 (*DKM* 613, 8-22) ; Gr.Bd. XXXV, 52-53 (TD2, p. 234, 14 sv.), XXXV, 16 (TD2, p. 930, 8) ; Ṭabarī, I, p. 681, 13 - 683, 1 ; Mas'ūdī, *Murūǧ*, ed. Pellat, Beirut, 1966, p. 270. Jackson, *Zoroastre*, p. 17 sv.

CHAPITRE 8

Traduit par West, *o.c.* p. 140 sv. (chap. XIV) et par Molé, *CMC* 288 (§ 1-7 seulement).

1-2. Cf. *DK* VII, 2, 53 (Madan p. 609, 17-22).

3. *starag* : le nom du sorcier ne se trouve pas dans le *DK* VII, 2, 53 (Madan 609, 22), où il est désigné comme *ǰādūg-bezišk* «sorcier-médecin»...

4. Cf. *DK* VII, 2, 54 (Madan p. 610, 1-9).

8-9. Traduit par Molé, *CMC* p. 289.

Cf. *DK* VII, 2, 56-58 (Madan p. 610, 9-22).

15-16. Cf. *DK* VII, 3, 2 (Madan p. 614, 3 sv.), où il est question de *haft ǰeh*.

18. Cf. *DK* IX, 24,4 (Madan p. 819, 6 sv.), West, *o.c.* p. 142.

20. Cf. *DK* VII, 3, 24-25 (Madan p. 618, 22 - 619, 5).

CHAPITRE 9

Traduit par West, *o.c.* p. 143 (chap. XV) ; Molé, *CMC* 511.

usixšān semble être le pluriel ou l'attributif (*nisba*) de l'av. *usig*, Y.44, 20, *AIr.Wb* p. 406 ; Boyce, *History* I, p. 12. Cf. aussi *DK* VII, 4, 7-8 (Madan p. 627, 4-7).

+*hamēstārān* +*ī* : les mss. ont *hamēstārānīh*. La même forme se trouve dans le chap. 24, 5. Mais s'agit-il d'une forme correcte ? L'addition du suffixe *-īh* à un nom au pluriel n'est pas usuelle.

1. *koxred* < av. *kaxvarəδa/ī/-*, Y.61, 2 ; adj.*kaxv-arəδainiia-*, Yt. 3, 9, 12, 16. *AIr.Wb* 462. Il signifie «sorcier», comme l'indique le mot d'emprunt arménien *kaxard*, cf. Darmesteter, *ZA* I, p. 384, note 5, et A. Christensen, «Reste von Manu-Legenden in der iranischen Sagenwelt», *Festschrift Andreas*, Leipzig, 1936, p. 68.

4. Cf. Gr.Bd., TD2, p. 235, 3 (TD1, p. 202, 3 sv., DH p. 106, 2) : *az Porušasp Zardušt vātrigā ud handainiš* (TD1 : *hindainš*, DH *handaiinš*) *zād hēnd*.

6. Cf. Y.31, 14a (West, *o.c.* p. 144 note 2).

CHAPITRE 10

Traduit par West, *o.c.* p. 144 (chap. XVI-XVII), et Molé, *CMC* p. 300-303.

Cf. *DK* VII, 3, 4 sv. (Madan p. 614, 11 sv.) où le karap mentionné ici s'appelle *Dūrsraw*.

2. *wišayg* «en détresse», MP man. *wšyg*. Voir D.N. MacKenzie, *IIJ* 27/2, 1984, p. 157, qui propose de le traduire par «anxiety» et en donne l'étymologie. Une autre attestation est à trouver dans le *DD* 4 (p. 19, note 14).

ǰuttarīh «mal», cf. A. Tafazzoli, *Glossary of Mēnōg ī xrad*, p. 149 ; S. Shaked, *Acta Iranica* 22, 1982, p. 201-205.

5. Cf. *DK* VII, 3, 8 sv. (Madan p. 615, 3 sv.).

6. Cf. *DK* VII, 3, 11-12 (Madan p. 615, 16 sv.).

7. Cf. *DK* VII, 3, 13-14 (Madan p. 616, 9 sv.).

8. Cf. *DK* VII, 3, 9-10 (Madan p. 615, 6 sv.). Dans le Dēnkard, c'est le premier événement.

āsift «fut allumé», cf. Bailey, *BSOS* 9, 231 ; *idem*, *ZP* 221 note 1, où il propose une dérivation de la racine *saip* «appliquer»...

9-12. Cf. *DK* VII, 3, 15-20 (Madan p. 617, 1 sv.).

kurušag, voir chap. 3, 61. Cf. *ʾlʾk/arāg/* : 2, 9 (Madan, 602.16). Voir Amouzgar-Tafazzoli, *Ostūre-ye Zendegī-ye Zardošt*, p. 60.

14. *rāγ/rāg* et *nōdar* : ces deux toponymes se trouvent souvent dans le *Dēnkard* VII : 2, 51 (Madan p. 609, 14-15), 3,19 (Madan p. 617, 21), 3, 39 (Madan p. 621, 20).

ka rāg ud nōdar ō ham rasēnd «quand R. et N. se rencontrent (c.à.d. jamais)», est un proverbe provincial, voir Nyberg, *A Manual of Pahlavi*, II p. 165.

Sur *rāγ/g*, cf. O. Klima, «Iranische Miszellen», *Archiv Orientalni* 26/4, 1958, p. 605-610.

pattāy peut-être pour «attends !», de *pattūdan, pattāy-* «attendre».

15. *mogān* (*mgwgʾn*) : nom d'une plaine en Azerbaïdjan, qui s'étend au pied du mont Sabalān sur la côte orientale de la mer caspienne. Voir Le strange, *The Lands of the Eastern Caliphate*, London, 1930, p. 175-176, pers. *muqān*. Il est attesté comme *mwkʾn* (m.pers.) *mwkn* (pthe) dans l'inscription de Paikuli. Voir P.O. Skjærvø, *The Sassanian Inscription of Paikuli*, Part 3.2, Commentary, Wiesbaden, 1983, p. 128, avec références. Cf. chap. 21, 10 ; 23, 4.

čēst : forme pehlevie du nom de la ville Šīz/Čīs (voir G. Hoffmann, *Auszüge syrischen Akten persischer Märtyrer*, Leipzig, 1880, p. 250 sv.), le Takht-e Suleiman actuel.

*Arǰan (écrit *ylc*) : cf. chap. 7, 1, où le nom est écrit *ʾlγ* ou *ʾlc*. Dans le *Dēnkard* VII, 2, 70, (Madan p. 613, 12) : *ʾylyc*. Gr.Bd. *lcn'* (TD1 p. 202, 3 ; TD2 p. 235, 1 ; DH p. 105, 21 ; TD1 p. 204, 3 ; TD2 p. 237, 5 ; DH p. 107, 10). Ṭabarī I, p. 533, 2 : *rḥr* (pour *rjn*), p. 681, 14,

682, 3 : *rj* ; Masᶜūdī, *Murūǧ*, éd. Pellat, I p. 270 : ᵓ*rǰ/hrǰ*. ᵓ*rǰ* ou ᵓ*rǰan* est peut-être la forme originale, cf. *Arāg* (= *Rāg*), cité dans la note précédente. Voir aussi Justi, *IN* p. 257.

17-19. Cf. *DK* VII, 3, 27-30 (Madan p. 619, 8 - 620, 9).

19. Pour l'expression *az kard ī* «à cause de», cf. *az man kerd* dans l'inscription de Kirdīr (KKZ) et ᵓ*c* ᵓ*yd kyrd* (m.pers.man.). Voir D.N. MacKenzie, «Kerdir's Inscriptions», *Iranische Denkmäler*, Lieferung 13, Reihe II, Berlin, 1989, p. 65.

ēk az ān panǰ brād ī az karapān : ce karap est appelé Tūr ī Bradarōrēš en § 20, et dans le *DK* 7, 3, 27. Ses autres frères sont mentionnés dans *WZ*, chap. 9.

CHAPITRE 11

Traduit par West, *o.c.* p. 148 (chap. XVIII), et Molé, *CMC* p. 305, 465.

5. Le karap ici mentionné est peut-être Dūrsraw cité dans le *DK* VII, 2, 35 (Madan p. 621, 5).

CHAPITRE 12

Traduit par West, *o.c.* p. 149 (chap. XIX), et Molé, *CMC* p. 306.

Cf. *DK* VII, 3, 34-45 (Madan p. 621, 2 - 623, 6).

9. **tēz* écrit ᵓ*twc* (?) selon K35, dont la signification nous échappe. Peut-être **tēz*, pers. (*nigāh-e*) *tund/tēz* «(regard) acerbe, violent»...

CHAPITRE 13

Traduit par West, *o.c.* p. 151 (chap. XX, 1-3), et Molé, *CMC* p. 308. L'épisode manque dans le *DK VII*.

Sur *kustīg*, cf. Modi, *Religious Ceremonies*, et J. de Menasce, «Early Evidence for the symbolic meaning of the kustik», *Sir J.J. Zarthoshti Madressa centenary Volume*, Bombay, 1967, p. 17-18.

2. Sur *dō-kard... se angust*, cf. J.J. Modi, *The Religious Ceremonies of the Parsees*, Bombay, 1937, p. 175 sv. ; J. Tavadia, *Šāyast-nē-šāyast*, Hamburg, 1930, Chap. 4.2, p. 85.

CHAPITRE 14

Traduit par West, *o.c.* p. 151 (chap. XX, 4-5), et Molé, *CMC* p. 309. L'épisode manque dans le *DK* VII.

1. *han* «âgé», de l'av. *hana-* (AIr.Wb 1769).

CHAPITRE 15

Traduit par West, *o.c.* p. 152 (chap. XX,6) et Molé, *CMC* p. 309. Le récit manque dans le *Dēnkard*.

CHAPITRE 16

Traduit par West, *o. c.* p. 152 (chap. XX, 7-9), et Molé, *CMC* p. 310 sv.

3. *urwētōdah/urwaitōdah* : dans le *DK* VII, 4,7 (Madan p. 627, 4), écrit ᵓ*wlw*ᵓ*yt*ᵓ*dyng* (*urwētdeng*).

CHAPITRE 17

Traduit par West, *o.c.* p. 153 (chap. XX,10) et Molé, *CMC* p. 309. Le récit manque dans le *DK* VII.

CHAPITRE 18

Traduit par West, *o.c.* p. 153 (chap. XX, 12-13) et Molé, *CMC* p. 311 sv. Le récit manque dans le *DK* VII.

1. *šnāsād* (*šn*ᵓ*s*ᵓᵓ*t*') peut être aussi corrigé en ⁺*šnāsīhād*.

CHAPITRE 19

Traduit par West, *o.c.* p. 154 (chap. XX, 14-16) et Molé, *CMC* p. 308 sv.

2. Le passage a été traité par M. Boyce, *JRAS* 1966, p. 117.

3. *hunīdan* «presser» < av. 1 *hav-* (AIr.Wb 1781). Voir Dhabhar, *Pahl. Yasna and Visp.*, Glossary, p. 52.

CHAPITRE 20

Traduit par West, *o.c.* p. 154 (chap. XXI, 1-3) et Molé, *CMC* p. 316 sv. Cf. *Zartušt-nāmah*, ed. Dabīrsiyāqī, p. 29 vers 455 sv. Le récit manque dans le *DK* VII.

titre, 1. *sālag* est employé souvent dans *WZ* (v. Glossaire) au sens de «âge, an, année» au lieu de *sāl* ; *pad* ~ *sālag* «à l'âge de...», ou «après... ans». Cf. m.pers.man. *pd dw rwcg* «pendant deux jours». V. aussi Lazard, *Annuaire de l'École Pratique des Hautes Études*, IVe Section, 1975, p. 881. Il faut distinguer cet emploi des composés adjectifs comme *sīh-sālag* «âgé de trente ans», m.pers.man. *ʾyw rwcg* / *ēw-rōzag*.

sī-sālag : écrit ici et dans les chapitres suivants au lieu de ~ *sālagīh*.

1. Le passage a été traité par M. Boyce, *BSOAS* 33, 1970, p. 525.

wahār-būdag, litt. «le printemps est venu», il s'agit de la fête Maidiōzarm.

3. *Mēdyōmāh* fils d'*Arāstāy*, cousin de Zoroastre, < av. *maidiiōi.māŋha-* fils d'*ārāstiia-* (AIr.Wb 1117 et 335). Cf. aussi M. Mayrhofer, *IPNB* I/1, p. 60-61 n° 218. Il fut le premier converti au zoroastrisme.

CHAPITRE 21

Traduit par West, *o.c.* p. 155 (chap. XXI, 4-14) et Molé, *CMC* p. 317, 323 sv. Cf. *DK* VII, 3, 51 sv. (Madan, p. 624.3 sv.) ; *Zartušt-nāmah* p. 31, vers 483. Cf. aussi Boyce, *Textual Sources* p. 75, qui a donné une traduction partielle et assez libre des chap. 21 et 22.

1. Le passage a été traité par Boyce, *o.c.*

Day pad Mihr : 16e jour du mois.

Les cinq jours de fête comprennent le jour Ābān, le premier jour de *gāhānbār* et les jours de «pause» qui le suivent (cf. Boyce, *o.c.*).

Pour la rencontre de Zoroastre avec Wahman, cf. *DK* VII, 3, 50-62 (Madan p. 624, 1 - 625, 22), 4, 29-30 (Madan p. 631, 10-18).

10. **mogān* : mss *mtʾn* (pour *mgwʾn*) que nous considérons comme une autre forme corrompue de *mgwgʾn*, cf. chap. 10, 15 ; 23,4.

CHAPITRE 22

Traduit par West, *o.c.* p. 157 sv. (chap. XXI, 15-27) et Molé, *CMC* p. 333 sv.

Sur l'entretien de Zoroastre avec Ohrmazd et les dieux, cf. *DK* VII, 4, 2 sv. (Madan p. 626 sv.), *DK* VIII, 14, 6-9 (Madan p. 691, 4-20), West, *o.c.* p. 159 note 2. *Zartušt-nāmah* p. 34, vers 524 sv..

5. Adaptation de Y. 30, 5. Cf. West, *o.c.* p. 158 note 1.

6. Adaptation de Y. 45, 2.

9. *padisārīg* «en succession» : voir chap. 3, 1.

8-9. Sur l'anthropomorphisme d'Ohrmazd et des Aməša Spənta, et leurs énormes dimensions physiques, voir, pour la comparaison avec les représentations juives et chrétiennes, G.G. Stroumsa, «Form(s) of God : Some Notes on Meṭaṭron», *Harvard Theological Review* 76/3, 1983, p. 269-288.

10-13. Cf. aussi *DK* VII, 5, 4 sv. (Madan, 644, 14 sv.) ; *Zartušt-nāmah* p. 37 vers 567 sv. Sur les ordalies en général, voir Ph. Gignoux, «Une ordalie par les lances en Iran», *RHR* 200, 1983, p. 155-161.

13. *ān[hʾnʾ]*, «alors» : cf. chap. 6, 1.

14. **brīnišn* : ms *PWN kwnšnʾ* pour *PSKWNšn* (Anklesaria). Cf. la même expression dans la *Riv. Pehl.* chap. 23, 28 (p. 87) : *pad kārd bē brīnēnd.*

CHAPITRE 23

Traduit par West, *o.c.* p. 159 (chap. XXII) et Molé, *CMC* p. 338.

2. *usind* < av. *us.həndauua-* (AIr.Wb 409). Gr.Bd. p. 79, 11 : *usind kōf pad ādurbādagān.*

ʾrzwh ?. Gr.Bd. chap. 17,14 (TD2, p. 121, 7) : *kar māhīg ī ʾlz dāmān ī ābīgān rad.*

karšift < av. *karšiptar-* (AIr.Wb 458). Dans le Gr.Bd., TD2 p. 121, 3, il est le chef des oiseaux.

Sēn : Gr.Bd. chap. 17, 11 (TD2, p. 121, 3), *fradom az murwān sēn ...+dād nē ān rad čē karšift rad.*

kākom spēd : Gr.Bd. chap. 17, 12 (TD2, p. 121, 4), *fradom az rasūgān kākom ī spēd brēhēnīd ōy ast rasūgān rad.*

xargōš : Gr.Bd. chap. 17, 10 (TD2, p. 120, 20-121), *fradom xargōš ī būr frāz brēhēnīd ōy ast frāx(w) raftārān rad ōyšān dadān ī (nē) dast-āmōg hēnd ...*

xarbuz : Gr.Bd. chap. 17, 3 (TD2, p. 120, 5), *xarbuz ī spēd kē sar frōd dārēd buzān rad.*

3. *Tōǰān* (*twcʾn*) : semble être le nom d'une rivière, à lire peut-être **taǰan* (?), sur laquelle voir Markwart, *o.c.* p. 4-7, 170 ; Monchi-zadeh, *Topographisch-Historische Studien zum iranischen National-epos*, Wiesbaden, 1975, p. 198 sv.
4. *Srā(y)* : peut-être à identifier avec la ville actuelle de Sarāb (Sarāv), située sur la route de Tabriz à Ardabil (Azerbaïdjan). Voir Le Strange, *The Lands of the Eastern Caliphate* p. 163.
   mogān : voir chap. 10, 15 ; 21, 10.
5. *Sadwēs* : ici il s'agit d'une source (*xānīg*) qui coule du mont Asnwand, donc à distinguer du lac mythique Sadwēs qui est situé entre Frāxkard et Pudīg, voir *WZ* 3, 19. Sur le mont Asnwand et la rivière Dāiti, cf. G.Gnoli, *The Idea of Iran*, p. 46.
   ʾls YMʾ{nʾʾn} (BK) ou *ʾyls YM''ʾn* (TD) : *Ēras +rōd{ān}*. Pour la lecture et l'interprétation, voir A. Tafazzoli, dans J. Amouzgar et A. Tafazzoli, *Osture-ye zendegī-ye Zardošt*, Téhéran, 1370/1992, *WZ* 23, 5.
   Sur les titres et fonctions mentionnées ici, voir Ph. Gignoux, «Pour une esquisse des fonctions religieuses sous les Sasanides», *JSAI* 7, 1986, p. 93-108, et «Titres et fonctions religieuses sasanides d'après les sources syriaques hagiographiques», *AAASH* 28, 1983, p. 191-203.
7. *dlcyn* (TD *dlcʾn*) : cf. av. *drəǰā-* (Vd. 19, 4, 11 ; AIr.WB 777), nom d'une rivière au bord de laquelle se trouvait la maison de Zoroastre. Cf. Gr.Bd., TD2 p. 86,8 et 89, 2-3 (*dārāǰa* en transcription pazand).
   zbʾl, traduction de l'av. *zbarah-*, qui signifie selon Barth. (AIr.Wb 1699) «Hügel». Il semble que le commentateur pehl. l'ait compris comme un adj. «rapide». Cf. pehl. **zibāl*.

CHAPITRE 24

Traduit. par West, *o.c.* p. 163 (chap. XXIII) et Molé, *CMC* p. 346.

5. *hamēstārān{īh}* : voir chap. 9.
   pad dō sāl «pendant deux ans», cf. *DK* VII, 4, 2 (Madan p. 626, 5).
   anāstag «mensonge», voir A. Tafazzoli, *Glossary of Mēnōg ī xrad*, p. 50.
   sīh ud se anāstag : 33 mensonges sont indiqués dans le *DK* VII, 4, 67 (Madan p. 638, 5 sv.) où le mot *anāst* «mensonge» est aussi employé. West, *o.c.* p. 164 note 2, fait la comparaison des 33 mensonges et 33 actions excellentes avec les 33 péchés et 33 actes méritoires mentionnés dans le *MX*, chap. 36 et 37.
6. Cf. *DK* VII, 4, 74 (Madan p. 639, 15).

CHAPITRE 25

Traduit par West, *o.c.* p. 164 (chap. XXIII, 8-12).

2. *kawīg* (?)/*kandag* (?) : fils de Kundā (?)/Kunyā (?), etc. inconnu ailleurs.
3. *xayōn* «Chionites», cf. *DK* VII, 4, 87-90 (Madan p. 643, 2-22).
4. *Wohunem* fils de *ōrōštar* <av. *Vohu.nəmah-* fils de *Auuāraoštri-*, cf. Mayrhofer, *IPNB* I/1, p. 99 n° 387.
5. *day māh xwar rōz*, c.à.d. le 11 du mois Day (10e mois). Voir M. Boyce, *BSOAS* 33, 1970, p. 530-531.
6. *63e année = 43 dans TD ; 63 est la correction de West, *o.c.* p. 165 note 5.
8. *Hangōrūš* < av. *haŋhauruš-* (de **haŋhauruuah-*), AIr.Wb 1768 ; Mayrhofer, *IPNB* I/1, p. 49, n° 165.
9. *Asmō.xwanwand* < av. *asmō.xvanuuant-* (AIr.Wb 221), cf. Mayrhofer, *IPNB* I/1, p. 22 n° 31.
10. *was-wšpsʾy/-wšypʾy* (?) comme titre de Axt, inconnu ailleurs. West, *o.c.* p. 166 note 1, lit *was-spāh* «qui a beaucoup d'armées»...
    Axt < av. *axtiia-* (AIr.Wb 51), cf. Mayrhofer, *IPNB* I/1, p. 28 n° 63.
    Ahlaw-stūd : av.*ašastū-* (AIr.Wb 255), cf. Mayrhofer, *IPNB* I/1, p. 23 n° 41.
11. *Sēn*, cf. *DK* VII, 7, 6 (West, *o.c.* ; Madan, p. 650, 4). Sur l'orthographe de ce nom, cf. *DKM* 212, 8, 10. Le nom de son père est *ahūm.stūt-* (cf. Mayrhofer, *IPNB* I/1, p. 17 n° 5). Il est donc possible de considérer Wohunem comme son grand-père.

CHAPITRE 26

Traduit par West, *o.c.* p. 166 (chap. XXIII, 13).

1. *a-pahikār-radīhā* est un adverbe de *a-pahikār-radīh* qui semble être un terme judiciaire. Cf. *DKM* 693.8, 11, 20 ; 694.1, 4 etc. Voir West, *SBE*, Vol. XXXVII, p. 35, note 4 ; Dhabhar, *Pahl. Yasna and Visp.*, Glossary, p. 8, 73.
3. *payrānīdag* (?) «destinées» (?), West, *o.c.* p. 167 : «provided»... Anklesaria, p. XCIX : *patrāstak ?*, «ordained» ; Bahar, *Gloss.WZ* p. 380 : *payrānīdag* «cause» (?).

CHAPITRE 27

Traduit par West, *o.c.* p. 167 (chap. XXIV).
Ce chapitre, avec des variantes et en réduction assez nette, se trouve aussi dans les *Pahlavi Texts*, éd. Jamasp-Asana, Bombay, 1913, p. 129-131 (partiellement transcrit et traduit par Bailey, *ZP* p. 158-159). Traduit par F. Kanga, *Mélanges linguistiques offerts à E. Benveniste*, Paris, 1975, p. 305-312.

4. Traduit par Molé, *CMC* p. 42.
5. Traduit par Molé, *CMC* p. 43.
14. *magendīh* < *magend* «bouclier», cf. S. Shaked, *The Wisdom of the Sassanian Sages*, 1979, p. 238 sv.

CHAPITRE 28

Traduit par West, *SBE*, vol.XXXVII, p. 401.
Sur la division de l'Avesta en trois parties, voir *DK* VIII, 1, 5 (Madan p. 677, 11 sv.), *Rivāyats persanes* I, p. 3-13, traduit par West, *o.c.* p. 418 sv.

1. L'*ahunawar* est divisé en trois vers (*gāh*), voir *DK* VIII, 1, 7 (Madan p. 677, 16).

   La division des *Gāthās* en trois, c.à.d. : parmi les *gāthās* il y a des strophes qui consistent en trois vers (par ex. 28, 29, 30), quatre vers (par ex. 49, 50, 53) ou cinq vers (43, 44, 45, 46). Voir West, *o.c.* note 3.
2. *Pāzen* écrit *p'cy/*p'py etc. dans le *DK* VIII, 1, 10,12 ; 7,1. West, *o.c.* p. 15, 466 ; ŠNŠ, éd. Tavadia, 9,9 (p. 119 et note 1) : *p'cwn*.

   Ratuštāitāy: cf. *DK* VIII, 8 : *ratuštāiti*, West, *o.c.* p. 19 note 4.

   Widēwdād : cf. *DK* VIII, 44, West, *o.c.* p. 152 et note 2.
3. *yānim.manō* (Y.28) : Ērman, les trois prières sacrées : *yaθā ahu vairyō, ašəm vohu yeŋhē hātām* et les 17 *hās* des *gāthās* = 21. Voir West, *SBE*, *o.c.* p. 402, note 5.
4. 288 : cf. West, *o.c.* p. 401 note 4, qui considère 278 comme le nombre correct.

   pahikār radestān : *DK* VIII, 16 (Madan p. 693) ; West, *o.c.* p. 35.

   zahmestān : *DK* VIII, 17 (Madan p. 695) ; West, *o.c.* p. 39 sv. et p. 37 note 2.

   stōrestān : *DK* VIII, 24 (Madan p. 728) ; West, *o.c.* p. 84.

   artēštārān : *DK* VIII, 26 (Madan p. 729 : *artēštārestān*) ; West, *o.c.* p. 86.

   pasuš haurwestān : *DK* VIII, 23 (Madan p. 725), West, *o.c.* p. 81.

   ǰōrdā-kārestān : *DK* VIII, 31, 30-32 (Madan p. 741, 19 - 742, 5) ; West, *o.c.* p. 102 sv.

   warestān : *DK* VIII, 42 (Madan p. 771) ; West, *o.c.* p. 144.

   nard. Nous lisons *BB'I nlt'* au lieu de *BB' bwlt'* dans le ms. Le mot nard signifie «tronc (d'arbre)» en persan classique et il est attesté aussi dans un texte manichéen en persan. Cf. Henning, «Persian Poetical Manuscripts from the Time of Rūdakī», *A Locust's Leg*, London, 1962, p. 94 et 95 n. 2.
5. *1016 gāh* (= versets) : cf. *ŠNŠ* 13, 50, où se trouve le même chiffre. Voir West, *o.c.* p. 404 note 1 et 401 note 4 ; Kotwal, *Suppl.ŠNŠ* p. 52.

   1001 fragards .Ms. BK : *1000 ēwēn fragard* «mille sortes de fragards» ; TD : *1000 ēk* (c.à.d. 1001) *fragard* (lecture acceptée par Anklesaria). Par contre, West, *o.c.* p. 404, note 2, en comparaison avec *DK* VIII, 1, 20 (West, *o.c.* p. 9, Madan p. 679, 15) corrige le mot *'ywk* en *h't /hād/*. Le passage de *DK* VIII, 1, 20, se lit ainsi : *brīnag ī bahr čiyōn hād ud fragard ī andar naskīhā... ē-hazār būd...*

   Hādōxt : le 6e nask des nasks gâthiques. Voir *DK* VIII, 1, 9 (West, *o.c.* p. 404 note 3 ; Madan p. 678,1 sv.).

   Ērman : av.*airiiaman išya* (Y.54,1), prière gâthique. Le 23e *fragard* du Warštmānsar nask est appelé Ērman (*DK* IX, 46, West, *o.c.* p. 302, Madan p. 872, 15 sv.). Le *fragard* concerne aussi les prochains sauveurs zoroastriens. Voir maintenant *Encycl. Iranica* I, p. 695, s.v. Airyaman Išya.

   dlymn'/glymn' (?) dans BK, *dlym/glym* (?) dans TD : la lecture est douteuse. West, *o.c.* p. 404, propose *darmōn* «remedy» ; Anklesaria, Introduction p. CII, *glîm* «bag», suivi par Bahar et Rashed. D'après le contexte nous proposons «gerbe» pour ce mot.
6. *6666 mots* (*marīg*), cf. *ŠNŠ* 13, 50 (éd. Kotwal p. 53), où le chiffre est *5567* (*wāzag*). Cf. West, *o.c.* p. 404 note 5.

   wōiγ : une première fois les mss. ont *wnd*, une deuxième fois wwdγ c.à.d. *wōiγ*. Ailleurs le mot *wōiγn* signifie «calamité» de l'av. *vōiγnā-* (AIr.Wb 1428), ici il semble signifier «décennie, période de dix ans»...
7. Cf. West, *o.c.* p. 405 note 5 : «The Airyaman (Y. 54, 1) contains 24 words, its Ashem Vohû 12, and its consecration (Y.54, 2) 21 words, making altogether 57 words».

CHAPITRE 29

Transcription par H.W. Bailey, *ZP* p. 209 sv. ; transcription et traduction par F.W. Sohn, *Die Medizin des Zādsparam*, Anatomie, Physiologie und Psychologie in den *Wizīdagīhā ī Zādsparam*, einer zoroastrisch-mittelpersischen Anthologie aus dem frühislamischen Iran des 9. Jahrhunderts, Berlin, 1980.

4. *abādyāwand šawēd* a le sens de «devenir» comme en persan.

+tāxtag «coulé». Les mss. ont *widāxtag* «fondu», qui ne convient pas au contexte.

ptlmʾh-/pahrmāh-/ «toucher». Cf. Bailey, *ZP* p. 229 ; D.N. MacKenzie, *BSOAS* 34, p. 75.

**ēwēnag* «forme», mss. *ʾdwynyk* pour *ēwēnag*.

6. *az jagar p<ad> rāgān ud +rāgīzagān*

Bailey : *hač yakar pat raγān raγ pat xōn.*

Sohn : *az dil pad rahagān ud rahag pad xōn :* «vom Herzen gelangt es zu den Adern und (in) den Adern durch das Blut...» (p. 67).

Les mss TD, BK portent clairement *ykl/jagar/* selon la première édition du *WZ*.

rāgīzag (cf. kanīzag) peut être le diminutif de *rāg*. Il se lit de plus sans correction importante du passage, comme ne l'ont pas fait les auteurs cités ci-dessus.

8. *xuft* «endormi» selon le ms. BK, mais TD a *nihuft* «caché». Le verbe *xuftan, xuspīdan* est utilisé pour le feu dans le *Diatessaron persan,* éd. Messina, Roma, 1951, p. 34, 21 ; 122, 19 ; 282, 6, 7. Voir Dehxoda, *Loγat-nāmeh. xuft* est donc préférable, cf. *xuftag* et *wīrādagīh* dans le même passage.

CHAPITRE 30

Transcrit par Bailey, *ZP* p. 210-216 ; transcrit et traduit par Sohn.

1. **gōydēs* «en forme de boule». Bailey et Sohn : *mardīhā.*

La forme *GBRʾyhʾ* (mardīhā) qui se trouve dans le ms TD est bizarre, car le pluriel est toujours *mardān* en pehlevi. D'ailleurs *mardīhā* n'aurait pas de sens pour «l'homme, l'être humain», pour lequel le mot *mardom/mardomān* doit être employé. Nous avons adopté la lecture du ms BK (copie de K35), qui est pour **gwddys / goydēs /.*

*pad *čahār ī ast tanīg ud gyānīg ud <dānišnīg> ud ruwānīg.*

Les deux mss ont *se* «trois» au lieu de *cahār* «quatre» et le mot *dānišnīg* est à ajouter conformément au § 36 du même chapitre. Voir Rashed, *o.c.* p. 44 et 118.

5. *māh ī abāxtarīg*, voir chap. 2.11.

5-11. Sur l'influence des planètes sur les membres humains, cf. Biruni, al-tafhīm, éd. J. Homāyī, Téhéran, 1318/1939, p. 379-380.

13. Comme l'a montré Ph. Gignoux, dans *Transition Periods in Iranian History*, Studia Iranica. Cahier 5, 1987, p. 65-66, le passage des *WZ* sur la durée de révolution des planètes comporte deux anomalies, si on veut le mettre en accord avec les sources syriaques antérieures ou contemporaines, basées sur un cycle de 60 ans et dont il n'y a pas de raison de suspecter le bien-fondé : ainsi la durée d'une révolution de Tīr (Mercure) doit être de deux mois, et non de trois, et celle d'Anāhīd (Vénus) de dix mois et non de six mois et demi. Ces durées sont calculées par des auteurs qui croyaient au millénarisme, or Zādspram semble le professer aussi, si l'on se reporte au chap. 34, 49 (cf. plus loin). Les chiffres fournis par Al-Biruni peuvent refléter une connaissance postérieure plus scientifique de la révolution astrale, à partir de calculs plus précis de l'astronomie.

14. **blagm* (écrit ylgm) «phlegme». Sur cette lecture, voir M. Shaki, *Archiv Orientalni* 41, 1973, p. 138 note 28.

16. **kaf* (écrit *kwp* dans les mss) «écume», cf. pers. *kaf* et *kafak.*

ayārdēnišn, cf. Bailey, *ZP* p. 211 note 2.

afsānīhēd «rejeté» < **apa-san-* «se lever», voir Bailey, *ZP* p. 211 note 3, cf. chap. 30, 51. Cf. *ōsānīdan.*

18. Les quatre classes sont comparées ici aux quatre humeurs. Ailleurs, en *DKM* 429, elles le sont à quatre parties du corps : la tête, les bras, l'estomac, les pieds, une comparaison que Zaehner, *Zurvan* p. 139-140, estime être empruntée à l'Inde, en dépit de quelques différences entre les termes comparés. En rejetant cette démonstration, M. Molé (*RHR* 1961, p. 208-210) n'est pas très convaincant, comme il semble vouloir protéger les spéculations iraniennes sur le macro-microcosme de toute influence étrangère. Sa théorie, dans ce même article, d'un canon mazdéen, pur de tout écrit rapporté de l'étranger, paraît bien faible, s'appuyant sur des textes pehlevis du 9e-10e siècle.

20. *grīw {ī} tanān* : lecture de M. Bahar, *Gloss. of WZ*, p. 174 ; Bailey, *o.c.* p. 212 : *karpān ī tanān* , cf. § 17 : *hamāg kirb tan.*

kālbod bām homānāg : mss. *kalbod-ē ham homānāg* (lecture adoptée par Bailey, Bahar, Sohn, Rashed). Nous lisons *bām* «lumière» plutôt que «toit».

aziš bawīhēd : d'après BK. Le ms TD a *YHSNNyt* /*dārēd* /. Pour la forme *bawīh-*, cf. chap. 30, § 50, 51, 58.

21. *čahārān zōrān* «les quatre forces». Mss : 4 *čn*/*čw*/*hw- zwhlʾn* que Bailey , *o.c.* p. 212, corrige en **aβzārān*, de même Bahar, *Gloss. of WZ* p. 41, Rashed p. 46, Sohn p. 87.

*pad *jum<b>išn* «par le mouvement», au lieu de *gowišn* (mss), cf. § 26. Bahar, *Gloss. of WZ* p. 208, propose *wēnišn* «respiration» ! Sohn, p. 87, a lu *gōwišn*.

**xunakīh* «fraîcheur», lecture proposée par Bahar, *Gloss. of WZ* p. 40, au lieu de *hwwwš* dans les mss. Anklesaria, Introduction p. CVII, propose «immortality» (c.à.d. *anōš*) ; Bailey, *o.c.* : **andarōn-aš*, Sohn, p. 87, a *anōš*.

**frawardīh* (mss. *pwlwlwtyh*), c.à.d. *frawashi* ou *frawahr*, lecture proposée par Sohn, p. 87. Bailey, *o.c.* : *parvartīh* ; Bahar, *Gloss. of WZ* p. 356 : *parvarandīh* «nourricier».

23. **gyān pad *se ātaxš* (mss : *ʾš PWN 4 ʾthš*). Bailey, *o.c.* : *jān ī pat čahār ātaxš* , cf. aussi Anklesaria, Introduction p. CVIII. Rashed, *o.c.* p. 46, propose **se* au lieu de *čahār*.

26. **hannāmān* «les membres» (du corps). Nous avons adopté la variante du ms BK, qui est *hnmʾn* pour *hn(ʾ)mʾn* /*hannāmān*/. Pour *hannām*, cf. chap. 3, 42, 69 ; *Gr.Bd.* (TD1 p. 55, 9). La variante du ms TD *hwmʾnʾk* adoptée par Anklesaria, Bailey et d'autres n'a pas de sens ici.

32. *tā-š abāg ruwān ī tanīg zōr* «tant qu'elle (= la conscience) est avec elle (= l'âme vitale), l'âme corporelle a la force (litt. il y a la force pour l'âme corporelle). Bailey et Bahar lisent *wēš* «plus» au lieu de *tā-š*. Sohn, p. 95, le corrige en **HYʾ*/*gyān, jān*/.

ka tan ēd kunēd : lecture d'Anklesaria, Bailey. Sohn a : *ēw kunēd*. Bahar, *Gloss. of WZ* p. 26 et 32, corrige le mot *HNʾ* en *hwyb* /*xwāb*/ «sommeil», cf. § 46. Si cette interprétation était correcte, on attendrait le mot *xwamn* / *xwamr*/. Voir A. Tafazzoli, «Pahlavica III», *AO* 51, 1990, p. 52-54.

nigāhbed «gardien». Le mot se trouve aussi dans le chap. 34, 6 et 35, 59 ; *DD* 23, 5 ; 24, 5. Dans le *Tārīx-e Gardīzī*, éd. A.H. Habībī, Téhéran, 1968, p. 5.10, *dahāgān nigāhbad* «les gardiens de Dahāg» (mal lu comme *nkʾhyd*/*nkʾhnd* par le rédacteur, voir A. Tafazzoli, *Encyclopaedia Iranica* s.v. Damāvand (sous presse).

*ātaxš-*gōhrīh* «ayant la substance du feu». Mss : *suxrīh*, que Rashed, *o.c.* p. 47, corrige en *gōhrīh*.

35. *pad *hangām* «avec le temps», mss. *hm gʾm* /*dʾm*.

*pušt *dēsēd* «elle forme le tronc» au lieu de *puštīhist* (dans les mss) lu par Bailey et d'autres.

ʾpslt' snhr. Anklesaria, *o.c.*, introduction p. CIX : *dēwār* (?) «mur» ; Bailey : *aβsart suxr* ; Bahar, *Gloss. of WZ* p. 319 : *afsard sardār* (?) ; Rashed, *o.c.* p. 48 et 119 : *afsard snēxr* «la neige gelée» ; Sohn, *o.c.* p. 99 : *afsard suxr*.

**brū(g)* «cils» : lecture de Bahar, *o.c.* p. 125 ; mss ont *bylwn'* que Bailey lit *bērōn* ; Sohn, *o.c.* p. 99, a de même *bērōn*.

38. *a-dānīh* «ignorance» selon le ms TD ; le ms BK a *a-dēnīh* adopté par Bailey et d'autres.

40. *+waran-kunišnīh*. *lskwnšnyh* (?), (BK) *wlsykwnšnyh* (?) (TD). Bailey : *vars-drīnišnīh* ; Bahar, *o.c.* p. 64, le corrige en *ārzōg-kunišnīh* «passion». Rashed, *o.c.* p. 49 : «combler les désirs». Sohn, *o.c.* p. 107 : *rēš-kunišnīh* «Vernichtung».

**ērangīg* «coupable» (écrit *ʾdylngyg*) : lecture de Bailey.

41-42. Traduit par Shaked, *JSAI* 2, 1980, p. 26 note 11. Sa traduction et interpétation diffèrent de la nôtre.

41. *ka az āwām ī widerāgān frāz rawēd*. Deux interprétations sont possibles : «quand (l'âme) s'avance hors du temps (vers) les morts», ou «quand (l'âme) s'en va du monde des (êtres) passagers».

43. *hamhāg* «compagnon» : voir Molé, *La légende de Zoroastre* p. 147 ; Bailey, *ZP*, 2e éd., Oxford, 1971, introduction p. XLII.

43-61. Cf. Gr.Bd. XXX, 8-21 (TD2, p. 200.6 - 202.10).

44. **widimušt* «surpris». Voir Bailey, *o.c.* p. 214, note 1.

46. *+arsomand* (écrit *ʾly*/*gšwmnd* pour *ʾlsʾwmnd*) «en larmes». Bailey, *o.c.* et Bahar, *o.c.* p. 59 : *argōmand* «peiné, attristé» ; Anklesaria : «without path» ; Sohn p. 111, correctement *arsōmand* «weinend». Pour *ars* «larme», cf. Gr.Bd. (TD2) p. 90, 3 ; 224, 9 ; *AWN* (éd. Gignoux) 16, 4, 5 ; *Ps. pehl.* 125,5 ; m.pers. man. *ʾrs* (Henning, *Sogdica*, 27, 31), av. *asrū.azan* (Barth., *AIr.Wb.*222) ; pers. *ars* et *ašk*.

garān-menišnīhā «en colère». Sohn : «gedankenschwer». Le sens de *garān-menišn* «fâché» est confirmé par les attestations suivantes : *DKM* 387, 4 ; 419, 15 ; 482, 7 (*DK* VI, § 51. La suggestion de Shaked, *Wisdom of the Sasanian Sages*, p. 20, 241 «at (a time of) gravity of mind» est à corriger), *DKM* 800, 5.

La traduction de la dernière phrase est douteuse. *L'Assemblée* peut être celle d'Isat-vāstar, voir chap. 35, 28.

47. *dāšn* (ou *dahišn*) .... semble être la traduction d'une phrase avestique.

49. Cf. Gr.Bd. XXX, 12-19.

52. *ast niwēgar* «messager, porteur de bonnes nouvelles». TD : *ʾytwn ydgl*, BK : *ʾst gyl* lu *ēdon dil* par Bailey. Anklesaria le corrige en *ʾst sl*. Nous lisons *niwēygar*, cf. *niwēy-* (MacKenzie, *CPD* p. 60, cf. pers. *niwēd/nawēd*. Le mot *niwēy* est écrit toujours avec *k* (*nwyk*), par ex. *DKM* 435, 5 ; 570, 12 ; *DD* 15,6, etc... et le dénominatif *nwykynytn* : *DKM* 57, 11 ; 677,5 ; 793, 10,12. Pour *k* représentant *d*, cf. *ywšk plyʾn* (Yušd Friyān) : *DKM* 690,1 ; *ʾspykʾn* /Āsbiyān/ Āsβiyān/ : *DKM* 319, 19 ; 596, 3, aussi bien que *ʾspydʾn* : *DKM* 438,15 ; *WZ* 7,1, etc...; *syškyh /sijdīh DKM* 2, 21 ; 459, 18 ; 465, 13 ; 466, 5 ; *hlwšk'ʾwmdyhʾtl /xrōǰdōmandīhātar/* : *DKM* 673, 7, etc...

57. *wāng/āwāg* «voix» : le ms BK a *hwʾh/hnydʾ* que Bahar, *o. c.* p. 38, considère comme une faute pour *huniyā(g)*. C'est peut-être une corruption de *ʾwʾg/āwāg/*. Cependant le ms TD porte *ʾng* pour *+wāng*. Sohn, p. 125, lit *huīh* «Güte».

60. <b>*rāh* «forme». V. 35.5.

CHAPITRE 31

1. La lecture et l'origine du mot *bʾst'* demeurent inconnues, bien que sa signification semble être «jardin». Une forme semblable *bst'* est attestée dans le *Frahang ī Pahlavīg*, chap. 2, éd. Junker, p. 50.1, où le mot *bāg* «jardin» est donné comme son équivalent. Toutefois, Nyberg, *Frahang i Pahlavīk*, p. 44, 63, propose une autre lecture et explication. Cf. aussi Bahar, *Gloss. WZ*, p. 121, qui le corrige en *bōst*.

3. *+cēh-widarg* : cēh «lamentation» (?). Sur le pont *Čīnwad* voir A. Tafazzoli, *Encyclopaedia Iranica*, V, p. 594 sv.

CHAPITRE 32

Transcrit et traduit par Zaehner, *Zurvan*, p. 259, 263 ; traduit par Molé, *CMC*, p. 107.

1. *nibēgān* <*ī*> *hambedīgān* «les écrits sur les Adversaires» : on ne sait pas s'il s'agit des œuvres de Zādspram lui-même ou non. L'expression sans nom d'agent peut indiquer plutôt que l'auteur parle des écrits d'un autre.

bandīhēd «est lié» est préférable à *āsrōnīhēt* «elevated to the rank of priest» (Zaehner).

2. *hēz ī a-wāstar* «la sécheresse sans pâturage», av. *haēcah- a-vāstra-*, voir A. Tafazzoli, «Pahlavica I», *AO* 33, 1971, p. 197-199.

sēǰ/sēz ī nihān-rawišn «le danger qui se meut en cachette», av. *iϑyaǰah- maršaona-* ; Barth. *AIr.Wb.* 799.

CHAPITRE 33

Transcrit et traduit par Zaehner, *Zurvan*, p. 259 et 264.
Frašōštar : av. *Frašaoštra-*, l'un des premiers disciples de Zoroastre, cf. Mayrhofer, *IPNB* I/1 p. 40 n° 126.

dar handarzbed «conseiller de la Cour», voir M.-L. Chaumont, *Encycl. Iran.* II s.v. *andarzbad*.

CHAPITRE 34

Le chapitre entier a été transcrit et traduit par Zaehner, *BSOS* X, 1940, p. 377-398 et 606-631 ; idem, *Zurvan*, p. 343-354. Les § 1 à 24 ont été traduits par Molé, *CMC*, p.115-117.

1. *a-sāyag* «sans ombre» (cf. av. *asaya-*). Zaehner : «shades» ; Molé : «semblables à des ombres». Bahar, *Gloss. of WZ*, p. 13, Rashed, p. 56 : *gyānīg* «spirituel». Le mot *sāyag* «ombre», m.pers.man. *sʾyg*, se trouve en pehlevi, p. ex. *Kārnāmag*, éd. Antia, 17, 4 ; *Pahl. Vd.* 1, 10 ; 7, 2 (éd. Dastur Hoshang, p. 10 ; 238, 13 ; 239,1) aussi bien que *āsāyag*, par ex. *DKM* 837, 17 ; *ŠGV* XVI, 51. L'expression «sans ombre» est employée ici figurativement au sens de «spirituel» en opposition à «corporel» (*tanōmand*).

3. *+dālman* : le ms. BK a *kdʾlmn'*, TD *dʾlmnk'*, qui peut être lu *dālmanag*. Cf. A. Tafazzoli, *Mémorial Jean de Menasce*, p. 348.

4. *+taxtag* «planche», pers. *taxta*. Les mss ont *ʾw/hwhtk*. La ligature *ʾw/hw* semble être une corruption de *t*. Zaehner lit *ātak* (?) «parts», Molé le traduit par «planches», Bahar, *Gloss. of WZ*, p. 25 et 106, a *huxadag* (?).

7. *+rōšnīh* «lumière», ms TD : *lsnšn'yh*, BK *wlsnšn'yh*. En le comparant avec le § 16, nous le corrigeons en *rōšnīh*. Zaehner propose : **ras-rōšnīh* «the light of the firmament» ; Molé : «la lumière».

10. *Arang* : voir chap. 3, 22.

16. *rōšn-+dānišnīh* «d'une connaissance claire». Ms TD : *d'šn*, BK *d'šnyh* pour *dānišnīh*, cf. § 39 : *dānišnān rōšntar*. Zaehner : *diδišn* (?) «clear sight».

«Lorsqu'un homme a trente juments....» : une semblable comparaison se trouve dans la *Rivâyat pehl.* 22 (p. 80-81).

17. *Ērman* (Aryāman), voir *Encycl. Iran.* I, p. 694-695, s.v. Airyaman.

20. Cf. *Rivâyat pehl.* 52 (p. 163), *Gr.Bd.* (TD2) p. 221,14 (voir Zaehner, *BSOAS* X, p. 617). Cf. aussi Yt. 13,2 sv.

«à la ressemblance du jaune d'œuf». Pour les passages semblables, voir Zaehner, *BSOAS* X, p. 618 ; Henning, *Asiatica* 1954, p. 289-292.

+pēsišn «ornement». Mss : *p'sšn*, qu'Anklesaria, introduction p. CXVIII, traduit correctement par «ornamentation». Zaehner le corrige en *+čāšišn* «tastes» ; Molé : «saveurs».

pāy 'yt'yh : peut-être pour *+pāyōmand.*

24. *pāymār* (PKDWN) «désignation», voir Zaehner, *BSOAS* X, p. 619. Cf. aussi chap. 3, 20.

28. ....*sāl uspurrīgīhēd* ... «l'année est complète», au lieu de *sālān spurrīgīhēd*, proposé par Anklesaria et Zaehner ; cf. chap. 30, 4.

handranāy (*hndln'y*) «avec la même longueur», traduction proposée par Anklesaria, cf. aussi Bahar, *Gloss. of WZ*, p. 35 ; Zaehner : *andarvāy* «atmosphère».

30. Le passage a été traité par M. Boyce, *BSOAS* 19, 1957, p. 313 ; G. Widengren, *Studies in Mysticism*, Jerusalem, 1967, p. 349.

hambišn «concubine». Sur le mot et la traduction du passage, voir A. Tafazzoli, «Pahlavica II», *AO* 36, p. 118-120.

+bāmbist / bāmbišt (*b'n'pst*) «reine». L'orthographe normale de ce mot est *bānbišn / bāmbišn*, cf. *Frahang Pahl.* XII, 4, *Ayādgār J̌ām.* 14,7, 13,15 (*bān buvīstān*) ; m.pers. man. *b'nbyšn*. Pour *-st / -št* au lieu de *-šn*, cf. pehl. *pašn / pašt*, pers. *xwarišn / xwarišt*, *kunišn / kuništ*. Voir aussi Henning, *Sogdica* p. 17 sv.

ǰeh, ǰehi : le mot est écrit de manières différentes en § 30 et 31.

38. Pour la descente d'Ardwahišt sur la terre, cf. *Rivâyat pehl.* chap. 48, 20 ; *DKM* 669, 16 sv. (Zaehner, *BSOAS* X, p. 625-626).

39. *+gandagīh* «puanteur». Le ms TD a *nēkīh* qui a été traduit de manière forcée par «strength» par Zaehner. M. Bahar, *Gloss. of WZ*, p. 158 et 208, le corrige en *+gannagīh*, cf. § 40.

39-41. Voir *DKM* 673, 13 sv. ; 675, 17 (Zaehner, *BSOAS* X, p. 626).

42. *lwcykyh'* : lecture douteuse. Zaehner, *BSOAS* X, p. 626, a proposé *+ruzdakīhā* «in her greed», adverbe de l'adj. *ruzd* «avide, cupide», mais ce mot se trouve ailleurs comme *lwzd /ruzd/* et non pas **ruzdag*, et toujours avec *z* et non pas avec *č*, par ex. *J̌āmāsp-Nāmag* 44 (Modi p. 3, 7), *Aog.* 81 ; *DKM* 506, 7, § 152 (différemment Shaked, *Wisdom...* p. 60). On peut proposer *rōzīgīhā* «temporairement» (?).

42-45. Cf. *Rivâyat pehl.* chap. 48, 90-96, *Ayādgār ī J̌āmāspīg* 17, 13 (éd. Messina). Voir Zaehner, *BSOS* X, p. 626 sv.

44. *ham-barīhā* «compagnons» (pl.). Le sens précis de *hanbar* (litt. «étant du même côté») est assuré par *DD* 89 (P.K. Anklesaria, *Henning Memorial Volume* p. 11 note 39), où le mot est synonyme de *hamayār* «collaborateur» ; *DD* 22, 3 : *pad hambar* «en sa compagnie». Zaehner, *Zurvan* p. 352 : «of equal stature».

bwhtyk / bhtyk : lecture douteuse. Zaehner, *Zurvan* p. 346, lit *baxtag* et traduit (p. 352 et 466) «allied, in league with», d'après le contexte.

44-45. Traduit par Ph. Kreyenbroek, *Sraoša*, Leiden, 1985, p. 140.

48. Le début a été traduit par Molé, *CMC*, p. 145.

Ērman (Aryāman) sera le guide de Sošāns, comme Wahman fut le guide de Zoroastre. Zaehner, *BSOS* X, p. 628, prend *airyaman* comme une épithète de Sošyāns, ce qui n'a pas été attesté ailleurs. Molé, *o.c.*, traduit «l'apôtre Sošāns et Ērēman apparaîtra (?)». Mais il s'agit d'une personne.

49. *wwwyt 'yk* (?) : mot inconnu. Nous l'avons traduit par «anormal» d'après le contexte. Zaehner propose **gaδ advēnak* «*like to the planets» (?).

Sur la doctrine du millénarisme en Iran et ses correspondances avec celle du monde judéo-chrétien, voir Ph. Gignoux, «Hexaéméron et Millénarisme : quelques motifs de comparaison entre Mazdéisme et Judaïsme», *Irano-Judaica II*, ed. by S. Shaked and A. Netzer, Jerusalem, 1990, p. 71-84, où l'auteur a cité ce passage et montré les parallèles du comput de six mille ans, qui pourrait avoir son origine dans l'hexaéméron.

50. *pad āb bē dād*, cf. Gr.Bd. (TD2) p. 17, 4 ; 189, 4 (Zaehner, *BSOS* X, p. 628).

51. *ōbāyišn* «diminution», voir Zaehner, *BSOS* X, p. 630.

m'hyh (?) : mot inconnu. Zaehner lit *maδīh* (?) «colour of wine» (?); peut-être **mēšīh* «brun», cf. pers. *mišī* «brun» (pour la couleur de l'œil).

whš'dyn'yt, peut-être *+xašēnīh* (?) ou *xašēn-gōnīh* (?) «être bleu sombre». Zaehner : *+vaxšākēnāt* «burnt up».

+*nizōr* «faible». Zaehner le corrige en *varz* «tillage» ; Bahar, *Gloss. of WZ* p. 218, lit *nizār*. Nous le lisons *nizōr* «faible» (<**ni-zāwar-*), qui est bien attesté en pehlevi, par ex. : *DKM* 74, 20 ; 82, 22 ; 280, 21 ; 342, 13-14 ; *Gr.Bd.* (TD2) 60, 10 ; 195, 13. Cf. *abzōr*, chap. 35, 37.

52. *zamīg ēr-dārišn ul-dārišn* : cf. Gr.Bd. (TD2) p. 133, 5.

taxt «plat», lecture proposée par Rashed, *o.c.* p. 124, cf. pers. mod. *taxt* «plat». Zaehner le corrige en +*čakāt* «heights».

53. *sw'k* (?). Anklesaria corrige ce mot en *āhanjēnāg* (?) «qui attire». Zaehner, *BSOS* X, p. 631, le lit *savāk* «that furthers» de la racine *sav*. Cf. *Mēnōg ī xrad*, 55.5.

54. *čandīhā* «plusieurs fois, maintes fois», Zaehner, *Zurvān*, 347, 354, lit et traduit *jēh* «the Whore». Bahār, *Glossary of WZ*, 313, 387 : *-iz siyāh* «noir».

CHAPITRE 35

Transcrit et traduit par Molé, *CMC*, p. 91 sv., 534 sv.

4. Sur les sept immortels, voir A. Christensen, *Les Kayanides*, p. 153 ; P.K. Anklesaria, *Henning Memorial Volume*, p. 8-13.

Sur *gōbadšāh*, voir Bailey, *BSOS* 7, 1934, p. 764-768 ; H. Humbach, «About Gōpatšāh, his country, and the Khwārezmian hypothesis», *Papers in Honour of Professor Mary Boyce*, AI 24, 1985, p. 327-334.

*čihrō(g)-*māhān /-*mehan/-mayān* : lecture et signification douteuses. Cette épithète de Pēšyōtan est écrite de façon différente : *ctlw-myhn'* (*DKM* 862, 10 = ms DH ; *Gr.Bd.* TD2, p. 86, 9). *cytlwkmyd'n/-mh'n* (DD 89, P.K. Anklesaria, *o.c.*) et *cslwmswk'* (*DKM* 190, 11), etc.

5. +*ham-brāhīh* (ms *hml'h*) «étant du même caractère, aspect, ou de la même stature». Voir chap. 30, 60. Pour +*hamrāhīh* «compagnonnage» on attendrait *hml'syh*.

6. *wečestag* (=*wečest*) : transcription pehlevie du mot avestique *vačas.taštay-* «vers, stance». Barth., *AIr.Wb.* 1340 ; Dhabhar, *Pahl. Yasna.Visp.* p. 187. Il est employé pour mesurer la durée du temps, cf. *Gr.Bd.* p. 129, 7 : *čahār wečast dranāy* «pendant le temps qu'on récite quatre vers (de l'Avesta)». Mais ici il est employé pour mesurer la profondeur. La forme usuelle est *wycst* (sans le suffixe *-ag*).

Sur *Garšāsp* (*Keršāsp*) dont le corps est immortel, voir *Rivâyat pehl.* chap. 54.

plmgl (Framgar) : un temple du feu qui se trouvait selon le *Gr.Bd.* p. 128, 2-8, dans le Kumis. Pour sa signification, voir Bailey, «Iranian Studies III», *BSOS* VII, p. 297. Cf. Cheragh Ali Azami, «Parmgar Fire Temple», *Journal of the K.R. Cama Oriental Institute* 55, 1988, p. 200-206, qui pense en avoir reconnu le site.

9-12. C'est une heptade de correspondances entre les Amesha Spentas et les «gens de la Maison (de Zoroastre)» :

1) Zardušt : Ohrmazd
2) <.....> : <Wahman>
3) Mēdyōmāh : Ardwahišt
4) Wištāsp : Šahrēwar
5) Hutōs : Spandarmad
6-7) Frašōštar-Jāmāsp : Hordād-Amurdād

Le personnage correspondant à Wahman est manquant. Voir Molé, *CMC*, p. 92. On trouve ces personnages (à l'exception de Hutōs) dans les Gāthās (Y. 51, 16-19).

13. Le nom de la terre (*zamīg*) dont le *rad* (chef) était un des trois fils de Zoroastre, semble être omis. Sur les trois fils de Zoroastre, cf. Gr.Bd. (TD2) 235.8 sv. : *Isadwāstar.... Urwatat-nar, ... rad ī Jamkard....*, *Wuručihr pad kangdiz....*

14. Les six collaborateurs de Sošāns sont mentionnés dans le Yt. 13, aussi bien que dans le *DD* 35,4.

Rōšnčašm < av. *Raočas.čaēšman-* (Yt. 13, 120, 128, Barth. *AIr.Wb.* 1489, *DD* 35, 4) «Licht bereitend» (?) (Bartholomae). Mayrhofer, *IPNB* I/1, p. 73 n° 269 : «Der (der Menschen bzw. den Seelen der Verstorbenen) das Licht durch religiös magische Kraft zuweist». Le nom se trouve aussi dans le *DD* 1, 10.

Xwarčašm < av. *Huuarəčaēšman-* (*AIr.Wb.* 1848-1849) : «sonnenlich bereitend» (?). Mayrhofer, *o.c.* n° 180 : «Der (den Menschen bzw. den Seelen der Verstorbenen) die Sonne durch religiös Kraft zuweist». Le nom se trouve dans le *DD* 1, 10.

**Frādat-xwarrah* < av. *Frādatxvarənah* (*AIr.Wb.* 1015). Mayrhofer, *o.c.* n° 136 : «Der, das xvarənah fördert». Le nom est écrit *pl'dt GDH* dans le *DD* 35,4.

<*Widat-xwarrah*> < av. *viδat.xvarənah-* (Yt. 13, 128, *AIr.Wb.* 1442). Mayrhofer, *o.c.* n° 365 : «der das xvarənah findet, seiner teilhaftig wird». Ce nom manque dans le ms. On le restitue d'après *DD* 35,4.

Worunem < av. *vouru.nəmah-* (Yt. 13, 128, *AIr.Wb. 1431*). Mayrhofer, *o.c.* n° 393 : «Der andächtiger Verehrung weithin reicht». *DD* 35, 4 : *kāmag-waxšān/ -waxšišn*.

Worusūd < av. *Vouru.sauuah-* (Yt. 13, 128, *AIr.Wb.* 1431). Mayrhofer, *o.c.* n° 393 : «Der mit weitreichender Kraft», *DD* 35, 4 ; *kāmag-sūd.*

15. *Hadayōš* / *Haδayąš* , cf. *Gr.Bd.* 99, 15 ; 153,9 ; 166, 3 ; 226, 4 ; *DD* 36, 119 ; 47, 34 ; 89, 4. Il est appelé aussi **Srisōg*, voir chap. 3,86.

16-17. Cf. M. Molé, «Une histoire du mazdéisme est-elle possible ?», *RHR* 1961, p. 215 : l'auteur pense que *WZ* peut représenter ici une tradition plus ancienne que celle du *Gr.Bd.* ou de la *Rivâyat pehl.*, en raison de cette description du sacrifice eschatologique, sans doute conformément à sa théorie générale qui veut que les écrits avestiques et leurs correspondants en pehlevi ne sont que des textes liturgiques, et que la Rénovation ne peut se faire que par le renouvellement du sacrifice primitif. Il est sûr en tout cas que les sept Sauveurs, ici, sont explicitement assimilés aux sept prêtres nécessaires à la célébration du Yasna.

17. La lecture *xwānēnd* «ils récitent» est celle proposée par Rashed, *o.c.* p. 65.

20. *sūrāgōmand ī zarrēn* : voir A. Tafazzoli, *Mağalle-ye dāneškade-ye adabiyyāt* , vol. XXIII/4, 1977, p. 48-50 ; J. Duchesne-Guillemin, *CRAIBL* 1979, p. 539-549 ; J. Kellens, *AI* 23, p. 270 et 278 ; V. Abaev, *AI* 23, p. 31 (sur l'av. *suwrā-*).

26. **ēbgayā gyān/ǰān* : ms. ᵓybytᵓᵓn pour ᵓybgyᵓyᵓn. Molé, *o.c.* p. 536 : *aibigayān.* C'est la transcription de l'av. *aibi.gǎya-* (*AIr.Wb.* 88), une épithète fixe du mot *aiwisrūθrima-*, et dont la signification est inconnue. Le rédacteur semble avoir compris que *gǎya-* signifie «la vie», et l'a traduit en pehl. par *gyān* / *ǰān*. Cf. aussi Dhabhar, *Pahl. Yasna and Visp.* p. 55 ; Darmesteter, *ZA* I, 26 note 6 ; Duchesne-Guillemin, *Les composés de l'Avesta*, p. 78 ; K. Hoffmann, *Aufsätze zur Indoiranistik* I, p. 266 note 2.

28. *wᵓnᵓgk'gl*, que Molé et Bahar, *Gloss. of WZ*, p. 195, lisent : *wānggar* «aboyeur». Il est préférable de le considérer comme une corruption de *nwywdkl* /*niwēygar*/, cf. chap. 30, 52, où le mot est l'épithète de *wād* «vent».

Isadwāstar (av. *Isat.vāstra-*) : fils aîné de Zoroastre, *Gr.Bd.* 235, 9 ; 236, 3. Sur son assemblée : *Gr.Bd.* 223, 13 ; *Pahl. Texts* 73, 2 ; *DKM* 949, 15 ; *Rivâyat pehl.* 36, 2 (p. 112), 48, 97 (p. 156). Cf. Mayrhofer, *o.c.* n° 190 p. 54.

29. *šwmn* : Molé, *o.c.* p. 536, le lit *pēšānīk* mais il ne le traduit pas à la page 95 ; Bahar, *Gloss. of WZ* p. 137 et 395 : *pēšānīg* «destin» ; Rashed, *o.c.* p. 66 et 127, a lu *šnūman pursēnd.* On peut le considérer comme une corruption de l'idéogramme *ŠRM*, d'où *drōd pursēnd* «ils se salueront». L'expression est attestée dans le *AWN*, éd. Ph. Gignoux, chap. 10, 3.

30. *Asmān, Zāmyād, Māraspand* et *Anagrān (Anērān)*, c'est-à-dire les 27, 28, 29 et 30 (du mois de Spandarmad).

Ahunawad....... sont les cinq jours intercalaires nommés d'après les cinq *gāthās.*

31. *hamēšag-<sūd> gāh* «le trône de tous les avantages», traduction de l'av.*misuuan- gātu-* : voir G. Klingenschmitt, *MSS* 30, p. 82.

xwadād «qui a sa propre loi», traduction de l'av. *xvaδāta-*, *AIr.Wb.* 1862.

33. *+šabīh* (ms. *šspyh*) : «les ténèbres de la nuit», cf. chap. 25, 12, où le mot se trouve écrit correctement ; cf. *AWN* 58, 3 : *šabīg* «sali» ; Molé, *o.c.* p. 536, le lit *šaspīh*, mais ne le traduit pas à la page 96. Bahar, *Gloss. of WZ*, p. 397 : *šaspīh* «saut», et Rashed, *o.c.* p. 127 : *šasabīh* «souveraineté, gouvernement».

37. *abzōr* «non-force, faiblesse», dérivé de l'ir. ancien **apa-zāwar-*, le préfixe apa- ayant le sens privatif, cf. av. *apa-gaya-*, *apa-xšaθra-* (*AIr.Wb.* 73), cf. Ps. pehl. 122, 3-4 : *ᵓphltyhy (abxradīh)* «stupidité». La correction de Molé en *abēzōr* n'est pas nécessaire, car *abēzōr* serait un adjectif. Le mot est omis dans le *Gloss. of WZ* de Bahar.

40. *parrōn* plutôt que *frōd* proposé par d'autres.

**An-ahr.* Le nom du démon qui est l'adversaire d'Ahrišwang est écrit une fois *hᵓl* / *ᵓhl* et une autre *ᵓnᵓhl* etc. Comme le même nom se trouve dans le *Dēnkard* VIII (*DKM* 685.13) sous la deuxième forme, il faut donc considérer celle-ci comme la forme correcte. Toutefois sa lecture et sa signification demeurent inconnues. De Menasce, *Une encyclopédie mazdéenne*, p. 38, propose Indar, Molé : *xār* «le dēv Épine», Bahar, *Gloss. of WZ*, p. 9 : «le démon Āl» (?). On peut proposer *An-ahr* contenant le mot *ahr* (= *aši*). Le nom du démon signifie donc «non-fécondité, non-fertilité», c.à.d. «aridité».

41-42. L'appel des damnés aux justes fait vraiment penser à la parabole du mauvais riche et du pauvre Lazare dans *Luc* XVI, 19-31.

42. *agar-+it nimūd būd hē*... Le texte semble être corrompu. On attendrait : ... *kū-m <dānist> čim ān dōst kē-+š... dāšt <hēm> ... nē dāšt <hēm>* ...

43. *sard* «échelle». Sur ce mot, voir A. Tafazzoli, *JA* 258, 1970, p. 87-89. Il est intéressant de noter que l'échelle de trois marches en or est attestée aussi dans le voyage dans l'au-delà d'une chamanesse du Bhoutan : cf.

F. Pommaret, *Les revenants de l'au-delà dans le monde tibétain*, Paris, 1989, p. 45 :

«Quand cet homme était au pays des hommes nombreux, il a accompli beaucoup de bonnes actions.... Il est arrivé au sommet de l'escalier d'or à trois marches et cela signifie que c'est un homme qui a atteint la troisième terre (de réalisation). Il est capable de conduire tous les morts au paradis». Voir aussi Ph. Gignoux, *Les inscriptions de Kirdīr et sa vision de l'au-delà*, Roma, 1990, p. 15-23, où une comparaison aussi précise n'est pas encore indiquée. Mais cette échelle est bien en relation avec la marche de l'âme des justes dans les trois sphères des étoiles, de la lune et du soleil, puisque cela est immédiatement mentionné dans ce même § 43, comme un strict parallèle à l'*AWN*.

44. *dpš/spš* (?) «aigu» (?). Molé : *spēk* «pal» ; Bahar, *Gloss. of WZ* p. 331 «brillant».

ābdīdag «trempé (en parlant de l'acier)», Molé : *h(ā)ǰastak* «planté».

46. Cf. *Rivâyat pehl.* 48, 66.

48. +*a-must* «sans plainte». Ms TD : *ˀmštr / hmštr*, que Bahar, *Gloss. of WZ* p. 76, corrige en +*a-must*. Molé : *ham-šahr* «toute la cité».

burd-mān «patient» est la lecture de Bahar, *Gloss. of WZ* p. 121. Pour la construction cf. *burd-ranǰ*, *Pahl. Texts* p. 138 § 34.

52. Cf. *Māh Frawardīn Rōz Xurdād* § 43 (*Pahl. Text*, p. 107).

57. *upāiθi* et *spiβihi* (?), deux mots avestiques (ou en pazand) inconnus.

59. Celui qui avait reçu une grande lumière de Gayōmard n'a pas été mentionné dans le texte.

60. +*Hadayōš* : le ms a *ˀtkdˀt* (+*ēkdād*), lecture proposée par Anklesaria et acceptée par Molé. Bahar, *Gloss. of WZ* p. 103, le corrige en *hadahyōš*. Voir § 15.

TEXTE CRITIQUE

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1

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K 234 v

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13 [illegible]

14 [illegible]

15 [illegible]

16 [illegible]

17 [illegible]

18 [illegible]

<মোগল সাম্রাজ্য> [1] সম্পর্কে এটা ১ মোগলকের [2] ছবিটা এটা মোগল [3] সম্রাট ১৭ এটা মোগলদের এটা সম্রাট মোগল সাম্রাজ্য [4] ছবিটা মোগলদের [5] ছবিটা এটা মোগলদের [6] সম্রাট [7] মোগল [8] ছবিটা এই নাম মোগল [9] মোগলের [10] সম্রাট ২০ মোগল।

মোগল [11] সম্রাট ১৬৫৮ সালে [12] সম্রাট [13] সম্রাট [14] সম্রাট [15] মোগল [16] সম্রাট ২২ সালে [17] সম্রাট [18] ১ মোগলের [19] সম্রাট ১৬৫৮ সালে [20] সম্রাট [21] মোগল [22] ছবিটা [23] সালে [24] সম্রাট [25] মোগলের [26] সম্রাট মোগল।

[1] মোগল সাম্রাজ্য এটা ১৫৮ সালে [2] ছবিটা ২৫ সালে [3] সম্রাট ১৬৫৮ সালে [4] সম্রাট ২৭ সালে [5] সম্রাট [6] সম্রাট [7] সম্রাট [8] সম্রাট [9] সম্রাট [10] সম্রাট [11] সম্রাট ২৪ সালে [12] সম্রাট [13] সম্রাট [14] সম্রাট [15] সম্রাট [16] সম্রাট [17] সম্রাট [18] সম্রাট [19] সম্রাট [20] সম্রাট [21] সম্রাট [22] সম্রাট [23] সম্রাট [24] সম্রাট [25] সম্রাট [26] সম্রাট।

ششپاا ئ د ئىلىدىر دىرىلىدا ئىشلەپ چىقىلغان ۲۹ بەت

پىشىق [1] ئەلەتتەك د ئۇزۇنا ئىشلەتكەن ئاتالغۇلار <۲> ئىشىنىڭ
ئاپىرىلغانلىرى ۱ ئەسەرنى ئۇچىراتقان ۲ ئۇچىراتقان ۱ ئەسەرنى

ئىشلەپ چىقىرىلغان ۳۲ بەت

ئۇ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان قىيىنچىلىقلار
ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن ئۇسۇللار ۲ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ئەسۋابلار ۱ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ئەمگەك ۲ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ماددىلار ۳ ئەسەرنى
ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان ۳۰ بەت

ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان ۳۳ بەت

ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ئۇسۇللار ۱ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ئەسۋابلار ۲ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ئەمگەك ۳ ئەسەرنى
ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان ماددىلار ۴ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان قىيىنچىلىقلار ۵ ئەسەرنى
ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن ئۇسۇللار ۶ ئەسەرنى
ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان ۳۹ بەت

ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ئۇسۇللار ۱ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ئەسۋابلار ۲ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ئەمگەك ۳ ئەسەرنى
ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان ماددىلار ۴ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان قىيىنچىلىقلار ۵ ئەسەرنى
ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن ئۇسۇللار ۶ ئەسەرنى
ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان ۴۵ بەت

ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ئۇسۇللار ۱ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ئەسۋابلار ۲ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن ئەمگەك ۳ ئەسەرنى
ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان ماددىلار ۴ ئەسەرنى
ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان قىيىنچىلىقلار ۵ ئەسەرنى
ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن ئۇسۇللار ۶ ئەسەرنى
ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان ۵۴ بەت

2

ئۇيغۇر ئەدەبىياتىدا ئەسەرنى ئىشلەپ چىقىرىش

ئەدەبىيات كۆپ ئۇچرايدىغان ئىپتىدائىي ئۇسۇلدا ئەدەبىيات ۱ بىلەن
ئەدەبىيات ۲ ئەسەرنى ئىشلەپ چىقىرىش ۳ ئۈچۈن ئەدەبىيات بىلەن
ئەدەبىيات ئارىسىدا ئۇلار ئەدەبىيات ۴ ئەسەرنى ئىشلەپ چىقىرىش
ئۈچۈن ئەدەبىيات ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۵ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۶ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۷ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن
ئەسۋابلار ۸ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئىشلىتىلگەن
ئەمگەك ۹ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۱۰ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۱۱ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۱۲ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۱۳ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۱۴ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۱۵ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۱۶ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۱۷ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۱۸ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۱۹ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۲۰ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۲۱ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۲۲ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۲۳ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۲۴ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۲۵ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۲۶ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۲۷ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۲۸ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۲۹ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۳۰ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۳۱ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۳۲ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۳۳ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۳۴ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۳۵ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۳۶ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۳۷ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۳۸ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۳۹ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۴۰ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۴۱ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۴۲ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۴۳ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۴۴ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۴۵ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۴۶ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۴۷ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۴۸ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۴۹ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۵۰ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۵۱ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۵۲ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۵۳ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۵۴ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۵۵ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۵۶ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۵۷ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار ۵۸ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن ئىشلىتىلگەن
ئۇسۇللار ۵۹ ئەسەرنى ئىشلەپ چىقىرىش ئۈچۈن كېرەكلىك بولغان
ماددىلار ۶۰ ئەسەرنى ئىشلەپ چىقىرىش جەريانىدا ئۇچىراتقان
قىيىنچىلىقلار

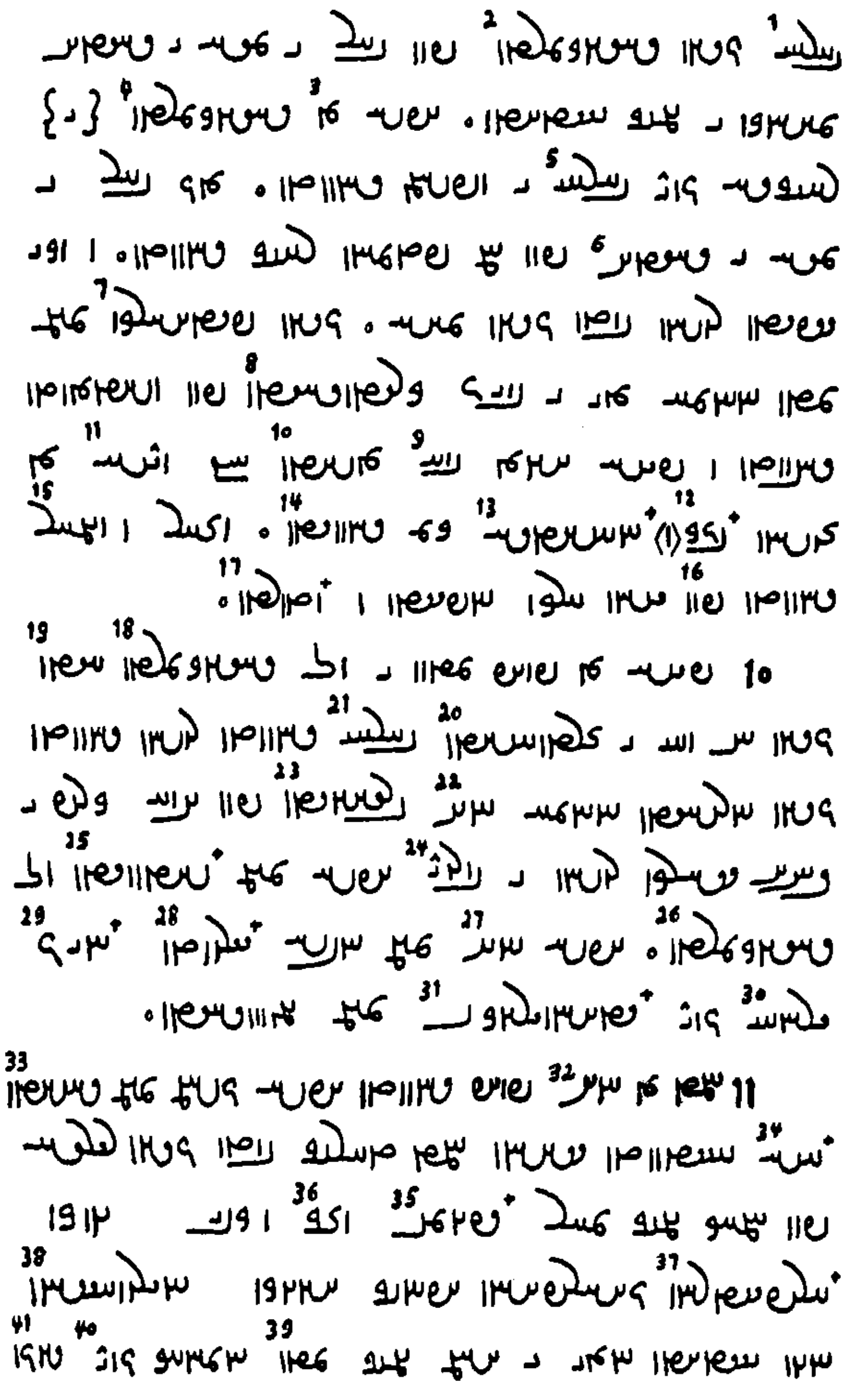

K 236 v

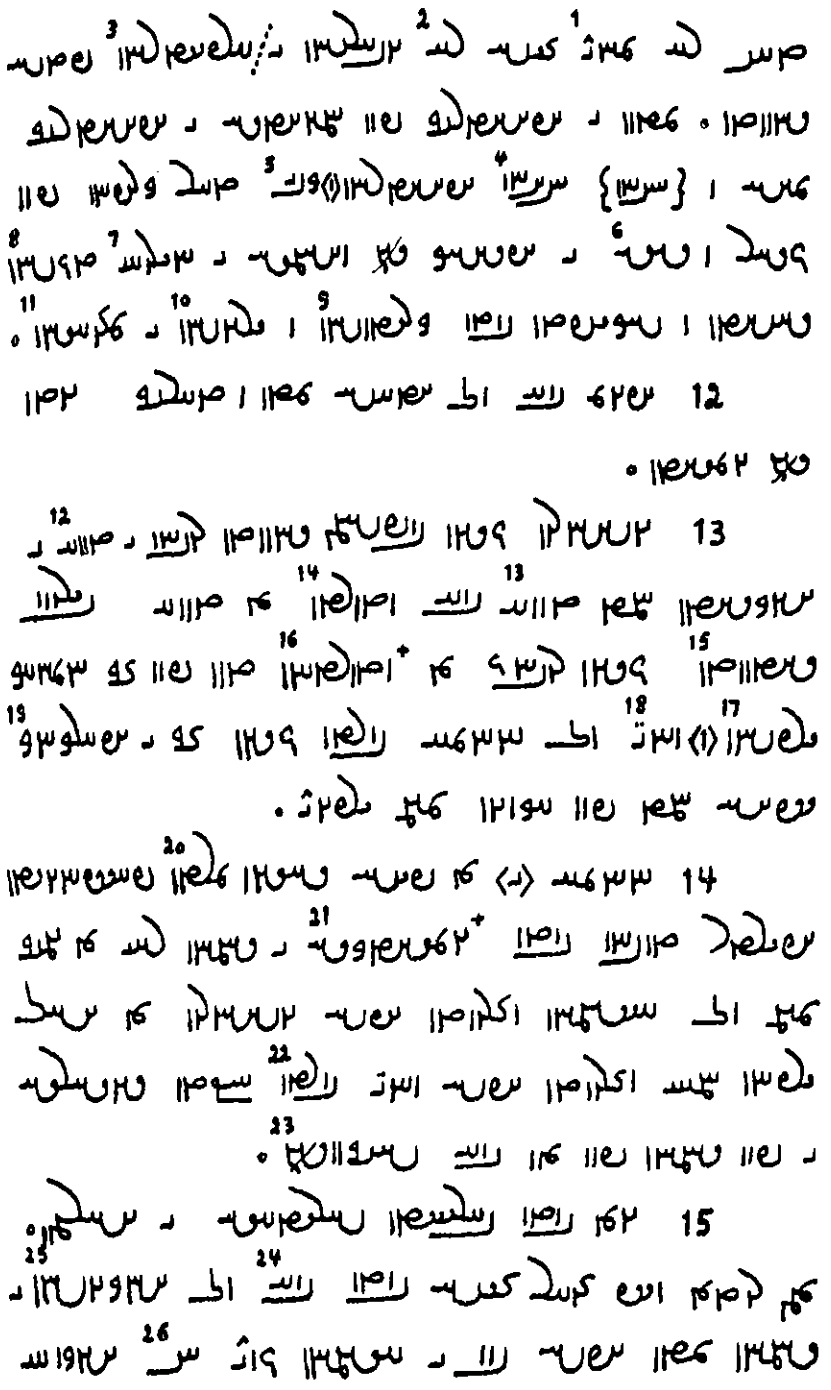

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K 237r

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K 237v

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માનીએ <૨> કાલ્પનિક લોકોના લિખાણ કરવા 6

૭ નજર સામેના <૨> કાલ્પનિક લોકોના લિખાણ કરવા ૮ ઉપર થી કરે ત્યારે એક ૨ ઉપર ૩ ઉપર ૪ ઉપર ૫ ઉપર ૬ ઉપર ૭ ઉપર ૮ ઉપર ૯ ઉપર ૧૦ ઉપર ૧૧ ઉપર ૧૨ ઉપર ૧૩ ઉપર ૧૪ ઉપર ૧૫ ઉપર ૧૬ ઉપર ૧૭ ઉપર ૧૮ ઉપર ૧૯ ઉપર ૨૦ ઉપર ૨૧ ઉપર ૨૨ ઉપર ૨૩ ઉપર ૨૪ ઉપર ૨૫ ઉપર ૨૬ ઉપર ૨૭ ઉપર ૨૮ ઉપર ૨૯ ઉપર ૩૦ ઉપર

૪ ત્યારબાદ ત્રણ કોલમ ધરાવતા કોષ્ટકમાં ૧ ઉપર ૨ ઉપર ૩ ઉપર ૪ ઉપર ૫ ઉપર ૬ ઉપર ૭ ઉપર ૮ ઉપર ૯ ઉપર ૧૦ ઉપર ૧૧ ઉપર ૧૨ ઉપર ૧૩ ઉપર ૧૪ ઉપર ૧૫ ઉપર ૧૬ ઉપર ૧૭ ઉપર ૧૮ ઉપર ૧૯ ઉપર ૨૦ ઉપર ૨૧ ઉપર ૨૨ ઉપર ૨૩ ઉપર ૨૪ ઉપર ૨૫ ઉપર ૨૬ ઉપર ૨૭ ઉપર ૨૮ ઉપર ૨૯ ઉપર ૩૦ ઉપર

૯ ૧ કોષ્ટકમાં ત્રણ કોલમ ધરાવતા કોષ્ટકમાં ૧ ઉપર ૨ ઉપર ૩ ઉપર ૪ ઉપર ૫ ઉપર ૬ ઉપર ૭ ઉપર ૮ ઉપર ૯ ઉપર ૧૦ ઉપર ૧૧ ઉપર ૧૨ ઉપર ૧૩ ઉપર ૧૪ ઉપર ૧૫ ઉપર ૧૬ ઉપર ૧૭ ઉપર ૧૮ ઉપર ૧૯ ઉપર ૨૦ ઉપર ૨૧ ઉપર ૨૨ ઉપર ૨૩ ઉપર ૨૪ ઉપર ૨૫ ઉપર ૨૬ ઉપર ૨૭ ઉપર ૨૮ ઉપર ૨૯ ઉપર ૩૦ ઉપર

૧૦ ૧ કોષ્ટકમાં ત્રણ કોલમ ધરાવતા કોષ્ટકમાં ૧ ઉપર ૨ ઉપર ૩ ઉપર ૪ ઉપર ૫ ઉપર ૬ ઉપર ૭ ઉપર ૮ ઉપર ૯ ઉપર ૧૦ ઉપર ૧૧ ઉપર ૧૨ ઉપર ૧૩ ઉપર ૧૪ ઉપર ૧૫ ઉપર ૧૬ ઉપર ૧૭ ઉપર ૧૮ ઉપર ૧૯ ઉપર ૨૦ ઉપર ૨૧ ઉપર ૨૨ ઉપર ૨૩ ઉપર ૨૪ ઉપર ૨૫ ઉપર ૨૬ ઉપર ૨૭ ઉપર ૨૮ ઉપર ૨૯ ઉપર ૩૦ ઉપર

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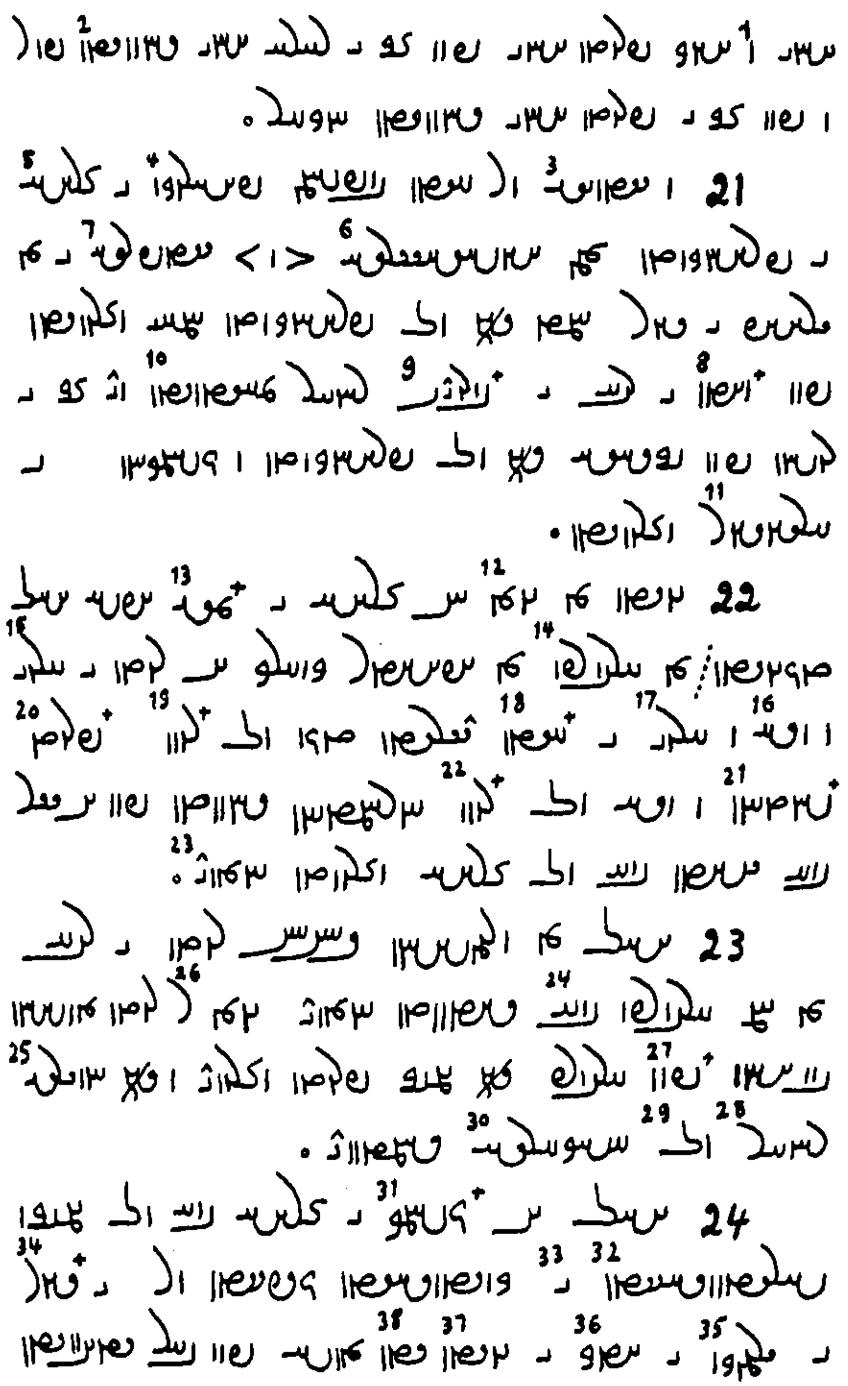

K 240r

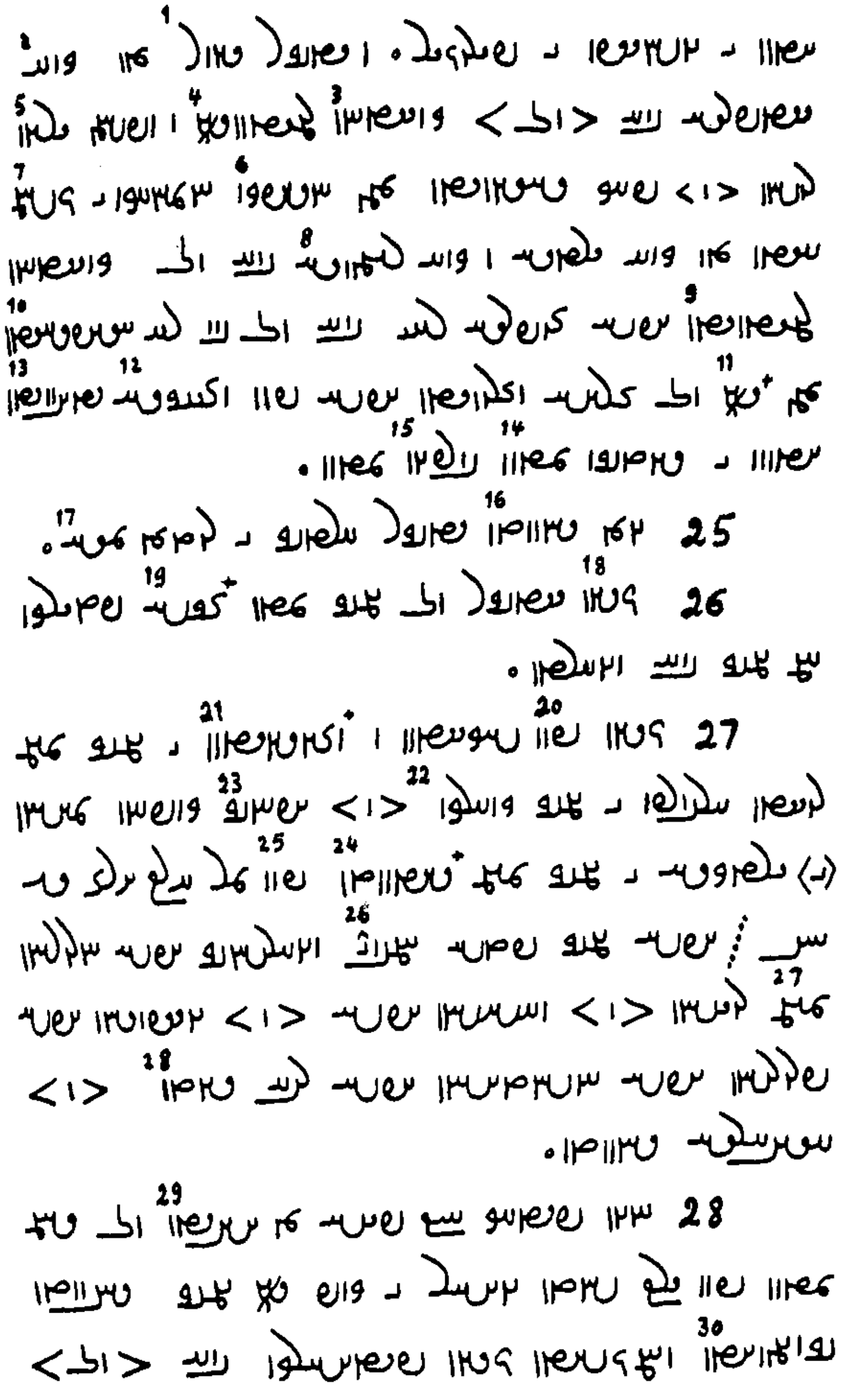

K 240v

< ١ > قاعة كتب الحمد لله وحده، وصلى الله على سيدنا محمد وآله وصحبه وسلم. أما بعد، فإنّ الفقه علمٌ جليلٌ يُعرف به الحلال والحرام، وقد صنّفت فيه مختصرًا سهل العبارة، قريب المأخذ، ليكون للمبتدئين عونًا على حفظ أصول المذهب وفروعه.

٤٥ قال المؤلف: الماء على أصل الخلقة طهور، لا يزيله شيء إلا ما غيّر طعمه أو لونه أو ريحه، ما دام على صفة الماء. فإن تغيّر بطول المكث في الماء لم يزل طهورًا، ما لم يتغيّر أحد أوصافه الثلاثة.

٤٦ وسؤر الهرّة طاهر، لأنها من الطوّافين عليكم، كما جاء في الحديث. والمراد بالسؤر ما تبقّى في الإناء بعد شربها منه، أو ما تركته على الأرض قريبًا منه. وكذلك سؤر الدجاج والحمير الأهلية على الأصح عند أكثر أصحابنا.

٤٧ وإذا وقعت نجاسة في ماء قليل، وهو ما دون القلتين، نُجّس وإن لم يتغيّر، على قول جماعة من العلماء. وأما إذا كان الماء كثيرًا بلغ قلتين فأكثر، فلا ينجس إلا بما غيّر أحد أوصافه، وهذا هو الأصح والأيسر على الناس.

٤٨ والقلتان خمسمائة رطل بالبغدادي، وقيل ألف رطل بالرطل الحجازي، وهما تقريبًا ستمائة رطل وخمسون رطلًا بالوزن المعاصر، أي نحو مئتين وخمسين لترًا. فمن أراد الاحتياط توضّأ بما يقطع به أنه كثير، ومن ابتُلي بالوسواس فعليه أن يأخذ بالأيسر ولا يُكثر من الماء.

٤٩ ويُكره الإسراف في الماء حتى وإن كان على نهر جارٍ، لأن النبي ﷺ نهى عن الإسراف في كل شيء، وقال: «إنه لا يحب المسرفين». وقد مرّ بسعد وهو يتوضأ فقال: «ما هذا السرف؟» فقال: أفي الوضوء إسراف؟ قال: نعم، وإن كنت على نهر جارٍ.

٥٠ ويُستحب أن يُسمّي المتوضئ في أول وضوئه، فإن نسي سمّى في أثنائه، ويغسل يديه ثلاثًا قبل إدخالهما في الإناء إن كان نائمًا ليلًا، ويدعو بالدعاء المأثور عند الفراغ: «أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدًا عبده ورسوله».

٥١ وفروض الوضوء ستّة: غسل الوجه، وغسل اليدين مع المرفقين، ومسح بعض الرأس، وغسل الرجلين مع الكعبين، والترتيب، والموالاة. فمن ترك فرضًا منها لم يصحّ وضوؤه، ومن ترك سنّةً أو مستحبًّا أجزأه وضوؤه وإن أثم بالترك إن كان عامدًا.

٥٢ والنيّة في الوضوء واجبة عند جمهور العلماء، محلّها القلب، وأقلّها أن يستحضر أنه يتطهّر لصلاة أو نحوها. ويُستحب أن يقارنها أول غسل الوجه، فإن تقدّمت بزمن يسير لم تضرّ ما دام لم يقطعها بنيّة مضادّة.

٥٣ والتسمية في أول الوضوء سنّة عند الشافعية والحنابلة، وواجبة عند المالكية إن ذكرها ولم يعجز عنها، وسقطت عند الحنفية. والأولى أن يقول: «بسم الله العظيم، والحمد لله على دين الإسلام».

٥٤ والمضمضة والاستنشاق سنّتان مؤكّدتان في الوضوء، وقد ورد في فضلهما أحاديث كثيرة، وهما داخلتان في الغسل الواجب عند من أوجبهما، فمن تركهما عامدًا لم يصحّ وضوؤه على مذهب من أوجبهما.

٥٥ ويُستحب تخليل اللحية الكثّة بالماء، وتخليل أصابع اليدين والرجلين، ويبدأ باليد اليمنى قبل اليسرى، وبأعلى الوجه قبل أسفله، ويُكرّر الغسل ثلاثًا ثلاثًا ما لم يُذكر عدد آخر في الحديث الصحيح.

٥٦ ويُكره الوضوء في الحمّام إلا لعذر، وكذا الوضوء في الطريق أو في موضع النجاسة، وكذا الكلام أثناءه إلا لحاجة ماسّة، ويُكره أن يستعين بغيره في صبّ الماء إلا لعذر كمرض أو كبر.

٥٧ ويُستحب أن يُقدّم المتيامن في كل شيء من الطهارة، وأن يُبقي شيئًا من الماء لآخر الوضوء، وأن يتعوّذ بالله من الشيطان الرجيم عند ابتداء الوضوء، وأن يُكثر من الذكر والدعاء في أثنائه وبعد فراغه.

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K 241v

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K 244R

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4 [illegible]

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7 [illegible]

8 [illegible]

9 [illegible] K 245 v

10 [illegible] K 247 v, l 2

11 [illegible]

[illegible]

12 [illegible]

13 [illegible]

14 [illegible] K 248r

[illegible]

15 [illegible]

16 [illegible]

17 [illegible] K 245 v, l. 2.

18 [illegible]

19 [illegible]

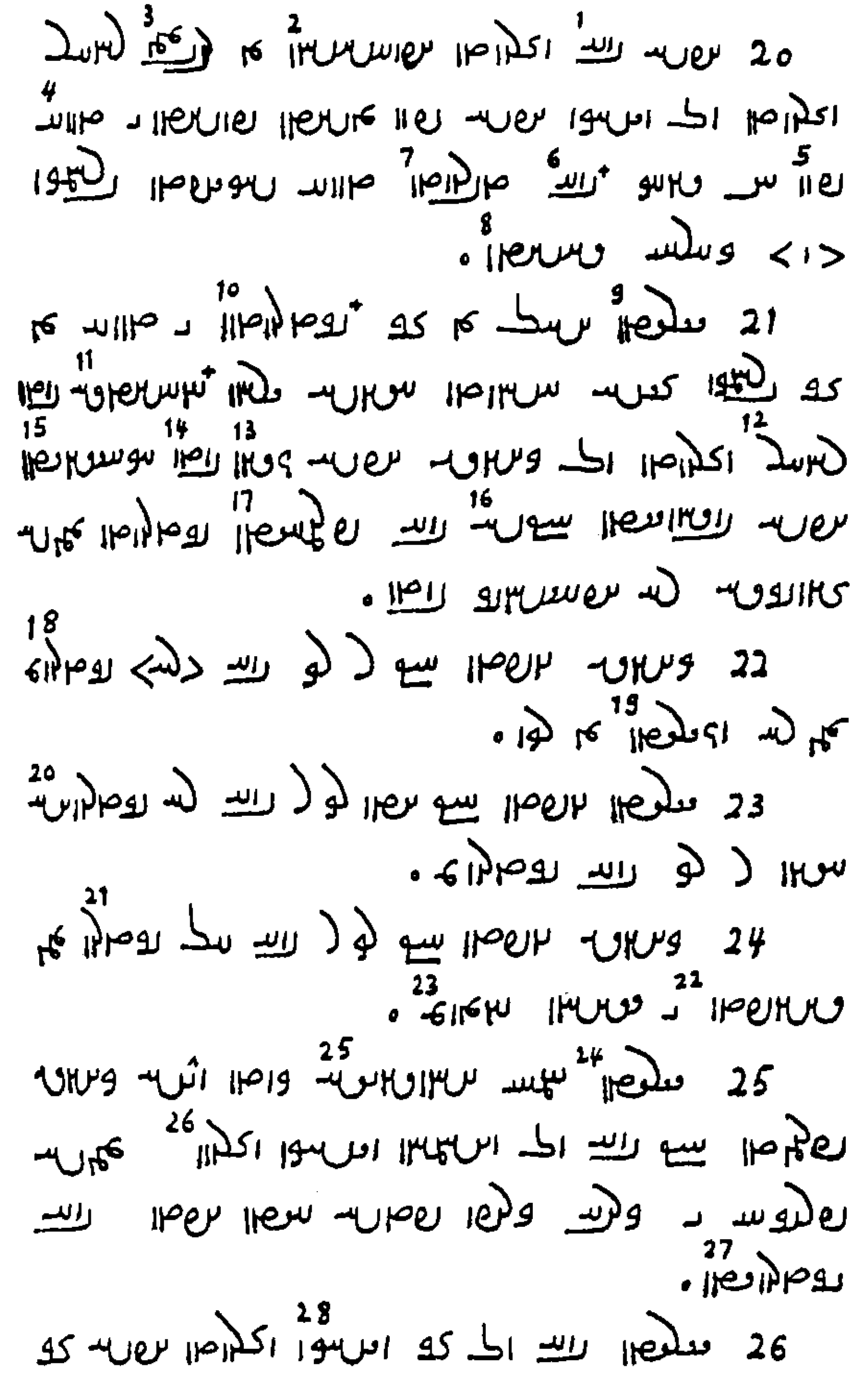

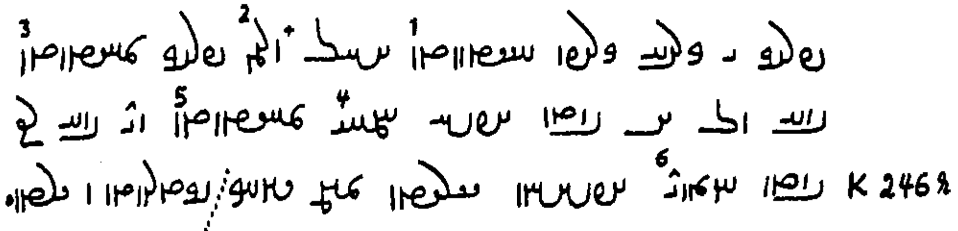

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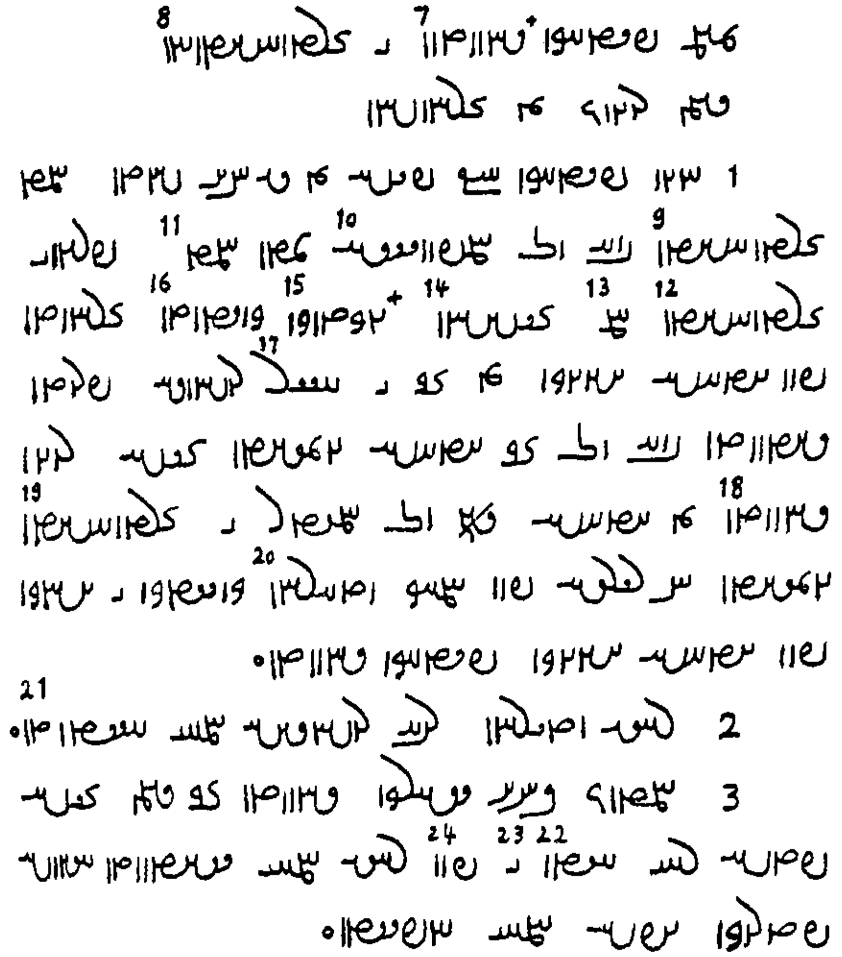

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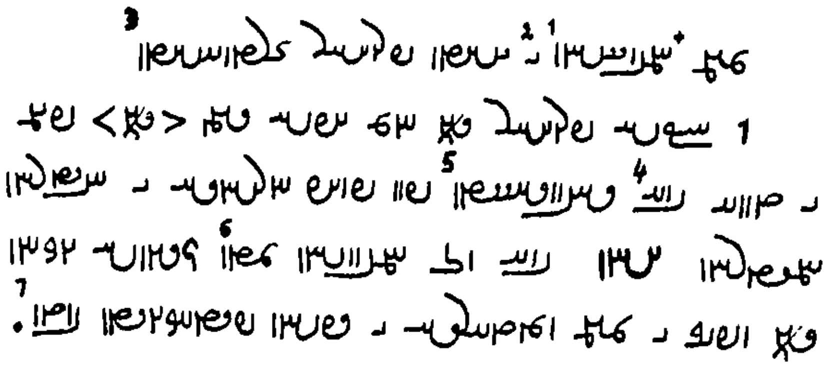

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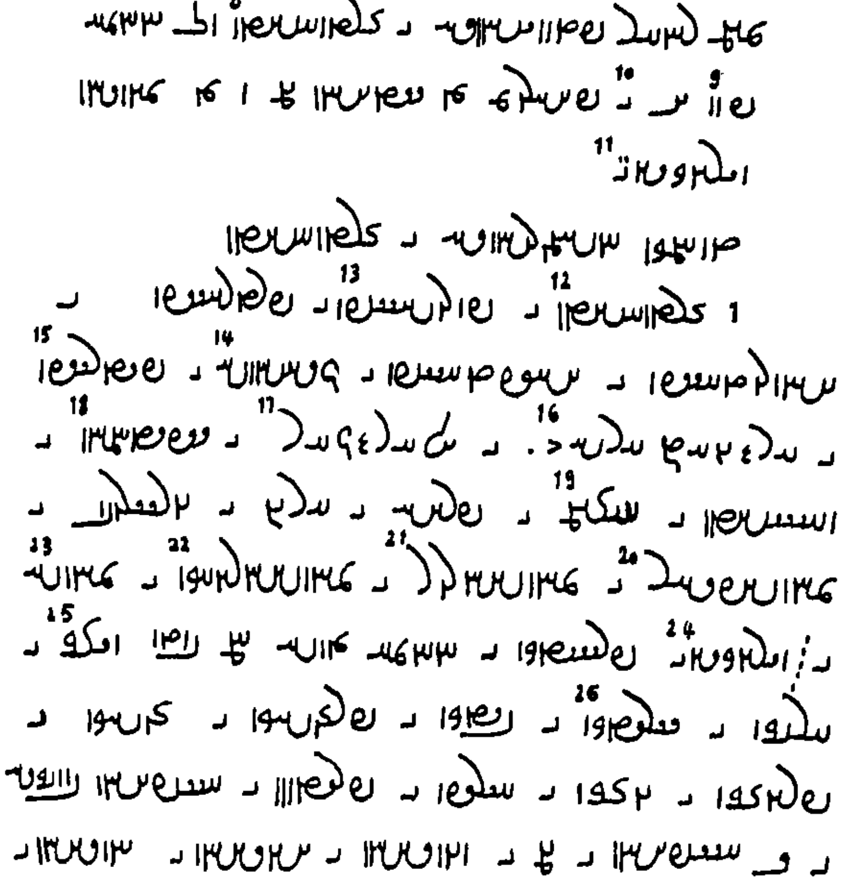

K 246 v

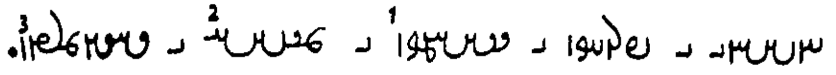

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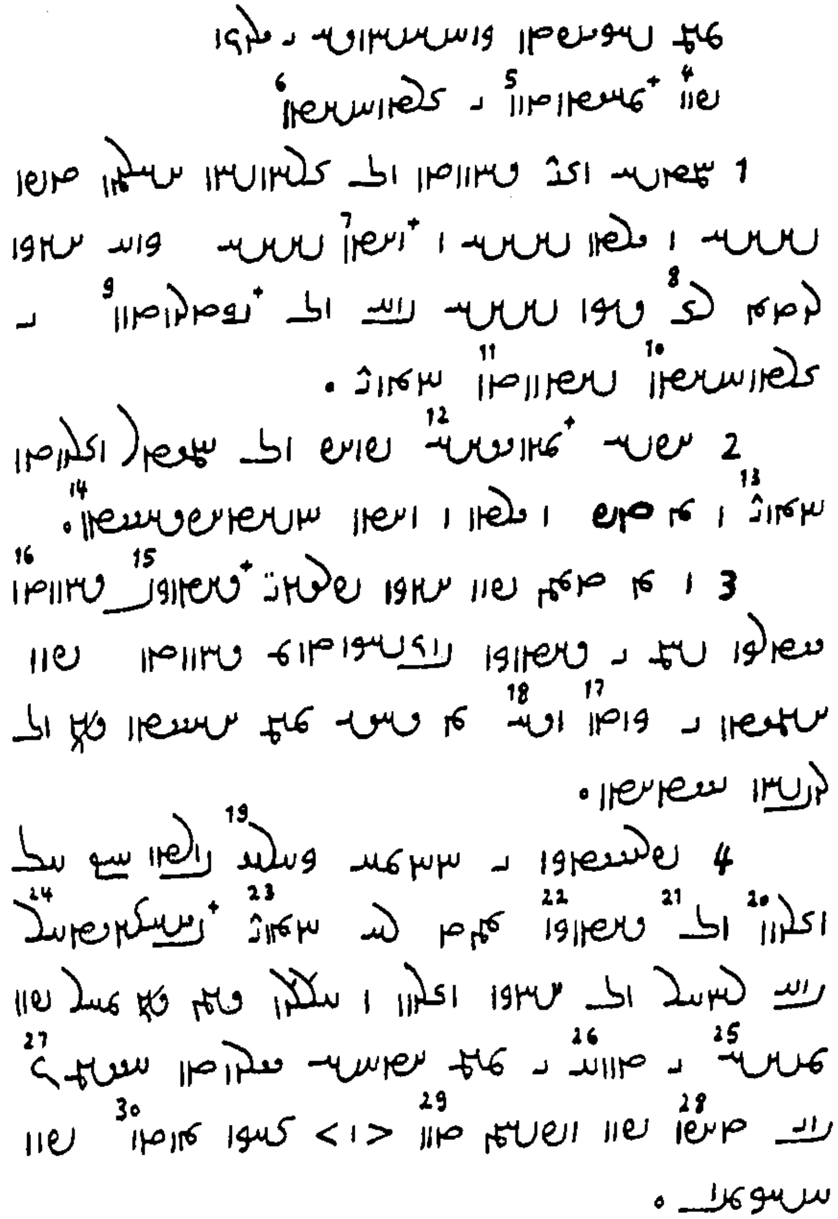

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[illegible] K 248v

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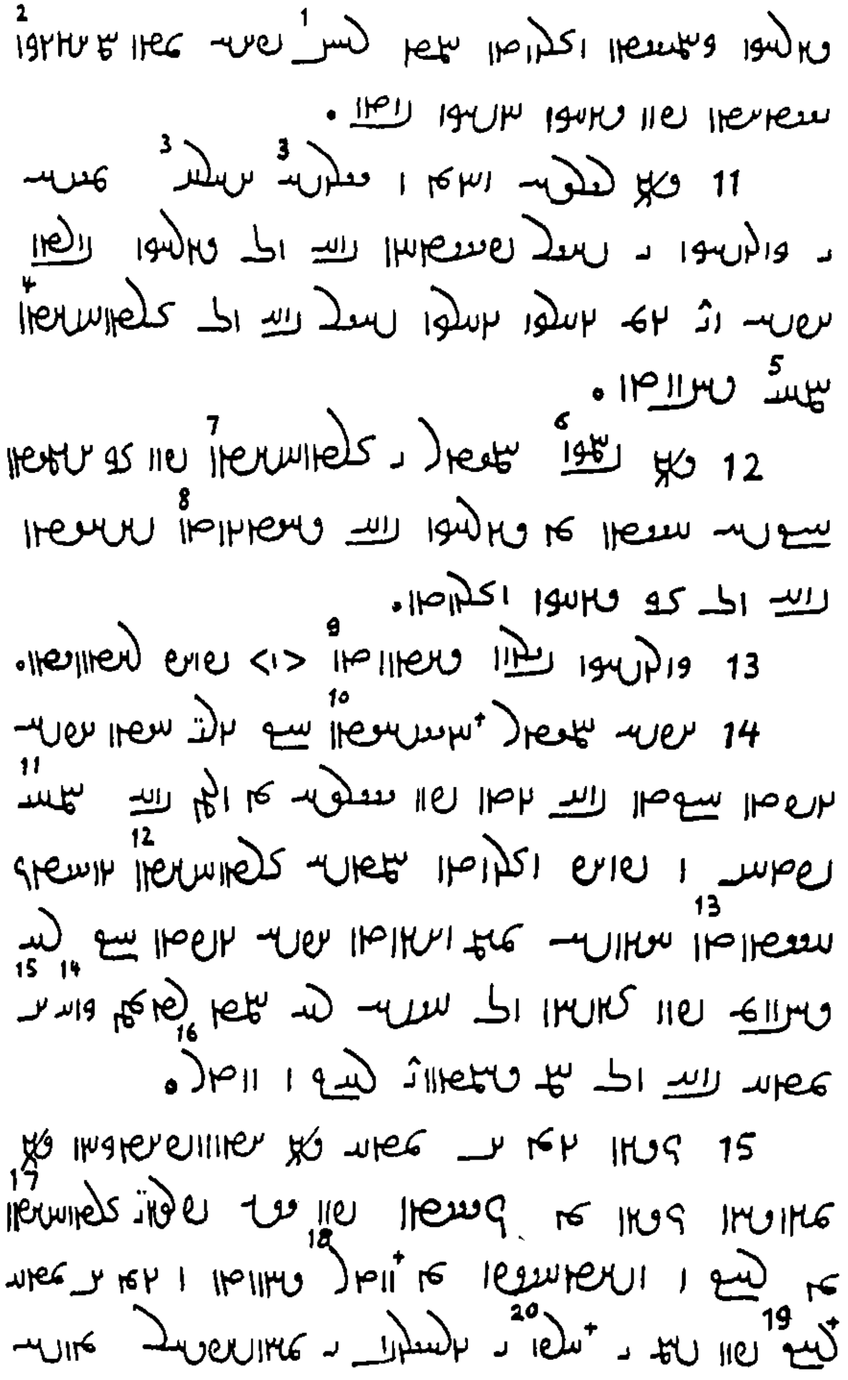

K 250a

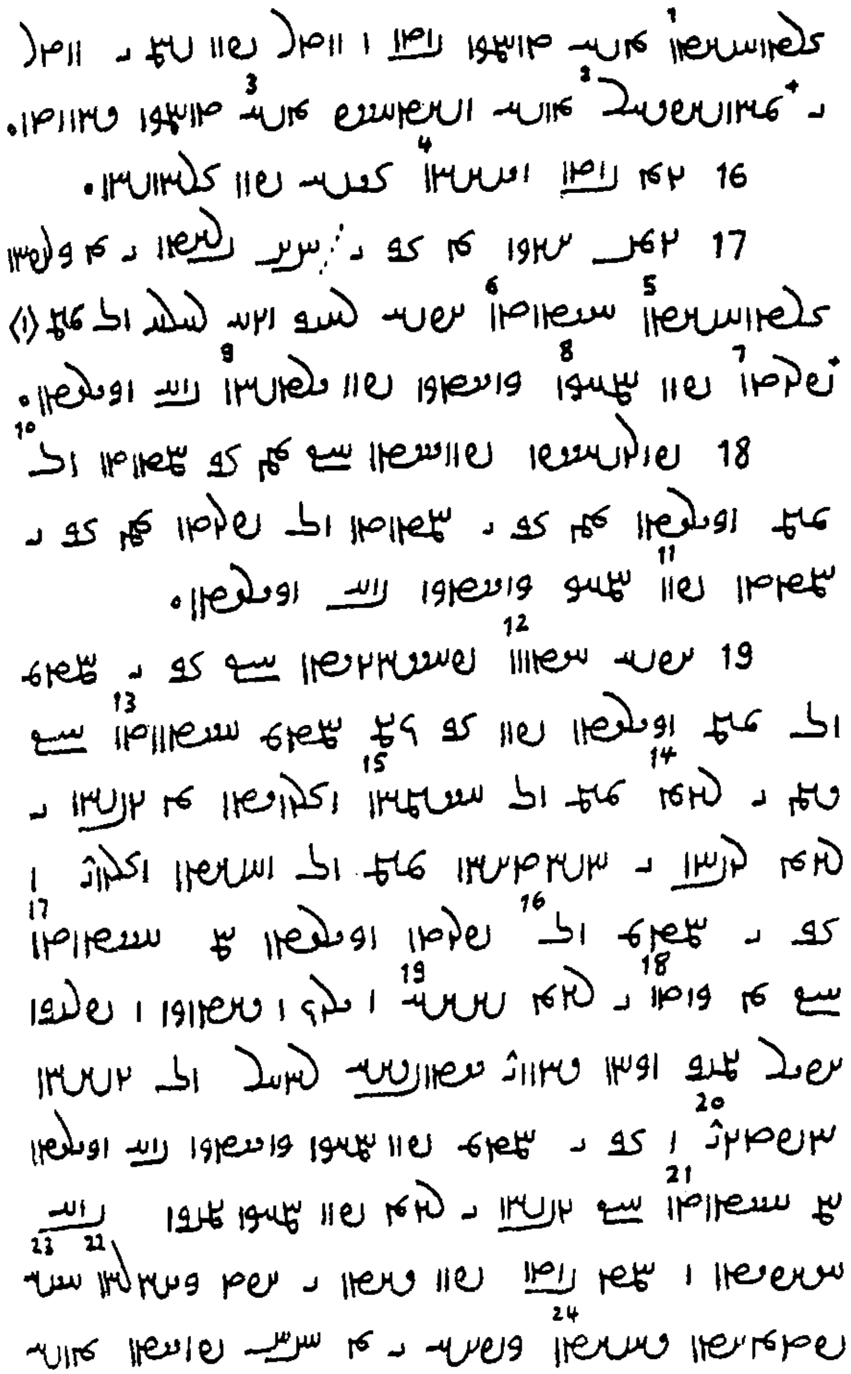

બીજા ૨૦૮૮ માં પ્રસિદ્ધ થયેલ ગુજરાતી અનુવાદ પર આધારિત છે. મૂળ કૃતિ ૧૯૭૪ માં પ્રકાશિત થઈ હતી.

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પ્રાચીનકાળથી ઉત્તર સરહદ પર આવેલ કિલ્લો ગણાતો હોવાથી તેનું બાંધકામ ઘણું જટિલ હતું. ઇતિહાસકારોના મતે તેનું નિર્માણ ૧૪૭૨ માં શરૂ થયું અને ૧૪૮૯ માં પૂર્ણ થયું. કિલ્લાની દીવાલો ૩ કિલોમીટર લાંબી છે અને તેમાં ૧૬ મોટા બુરજ અને ૪ મુખ્ય દરવાજા આવેલા છે. દરવાજાનું નામ ‘સૂર્યદ્વાર’ છે અને તે પૂર્વ દિશામાં ખુલે છે. દરવાજા પર કોતરેલ શિલાલેખ મુજબ તેનું બાંધકામ રાણા વીરસિંહે કરાવ્યું હતું.

કિલ્લાની અંદર પ્રવેશતાં જ એક વિશાળ ચોક આવે છે. ચોકની ચારે બાજુ સૈનિકોની બેરેક, અનાજનાં કોઠાર અને પાણીની ટાંકીઓ આવેલી છે. ટાંકીઓ વરસાદનું પાણી એકત્ર કરે છે અને તેની ક્ષમતા લગભગ ૨૫૦૦ ઘનમીટર જેટલી અંદાજવામાં આવી છે. ચોકની મધ્યમાં એક નાનું મંદિર છે જેમાં દુર્ગાદેવીની પ્રતિમા સ્થાપિત છે. સૈનિકો યુદ્ધ પહેલાં અહીં પ્રાર્થના કરતા હોવાનું નોંધાયું છે.

કિલ્લાની દક્ષિણ દીવાલ પર ૨૭ ફૂટ ઊંચો એક બુરજ આવેલો છે જેને સ્થાનિક લોકો ‘વિજયબુરજ’ તરીકે ઓળખે છે. આ બુરજ પરથી દૂર સુધીનો વિસ્તાર દેખાય છે. અહીં તૈનાત સૈનિકોની ફરજ રાત્રિ દરમિયાન સતત સંકેતો આપવાની હતી. સંકેતો માટે તેઓ નગારાં અને મશાલોનો ઉપયોગ કરતા હતા. એક સૈનિકે નોંધ્યું છે કે અંધારી રાતે આ સંકેતો ૩ કિલોમીટર દૂર સુધી સંભળાતા હતા.

કિલ્લાની અંદર પ્રવેશતાં જ એક વિશાળ ચોક આવે છે. ચોકની ચારે બાજુ સૈનિકોની બેરેક, અનાજનાં કોઠાર અને પાણીની ટાંકીઓ આવેલી છે. ટાંકીઓ વરસાદનું પાણી એકત્ર કરે છે અને તેની ક્ષમતા લગભગ ૨૫૦૦ ઘનમીટર જેટલી અંદાજવામાં આવી છે. ચોકની મધ્યમાં એક નાનું મંદિર છે જેમાં દુર્ગાદેવીની પ્રતિમા સ્થાપિત છે. સૈનિકો યુદ્ધ પહેલાં અહીં પ્રાર્થના કરતા હોવાનું નોંધાયું છે.

કિલ્લાની દક્ષિણ દીવાલ પર ૨૭ ફૂટ ઊંચો એક બુરજ આવેલો છે જેને સ્થાનિક લોકો ‘વિજયબુરજ’ તરીકે ઓળખે છે. આ બુરજ પરથી દૂર સુધીનો વિસ્તાર દેખાય છે. અહીં તૈનાત સૈનિકોની ફરજ રાત્રિ દરમિયાન સતત સંકેતો આપવાની હતી. સંકેતો માટે તેઓ નગારાં અને મશાલોનો ઉપયોગ કરતા હતા. એક સૈનિકે નોંધ્યું છે કે અંધારી રાતે આ સંકેતો ૩ કિલોમીટર દૂર સુધી સંભળાતા હતા.

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પ્રાચીનકાળ દરમ્યાન કિલ્લાનું મહત્ત્વ ઘણું વધારે હતું. તે માત્ર લશ્કરી છાવણી જ નહોતો પણ વેપારી માર્ગ પર આવેલો હોવાથી આસપાસના ગામડાંઓ માટે આશ્રયસ્થાન તરીકે પણ કામ આપતો હતો. યુદ્ધ દરમિયાન આસપાસનાં ૪૨ ગામડાંનાં લોકો કિલ્લાની અંદર આશ્રય લેતા હતા. કિલ્લાની અંદર અંદાજે ૩૦૦ પરિવારો રહેતા હતા અને તેમનું જીવન સૈનિકોની જરૂરિયાતો પર આધારિત હતું.

કિલ્લાની અંદર આવેલ અનાજનાં કોઠારમાં ઘઉં, ચોખા અને કઠોળનો સંગ્રહ કરવામાં આવતો હતો. અંદાજે ૧૮૦૦ ક્વિન્ટલ અનાજ એકસાથે સંગ્રહ કરી શકાતું હતું. કોઠારની દેખરેખ માટે એક અલગ અધિકારી નિમાયેલો હતો જેને સ્થાનિક ભાષામાં ‘ભંડારી’ કહેવામાં આવતો હતો. ભંડારીનું કામ અનાજનું વજન કરવું અને દરેક પરિવારને રાશન ફાળવવું હતું. તેઓ દરરોજ હિસાબ રાખતા અને અઠવાડિયે એક વાર અહેવાલ રજૂ કરતા.

કિલ્લાની અંદર આવેલ અનાજનાં કોઠારમાં ઘઉં, ચોખા અને કઠોળનો સંગ્રહ કરવામાં આવતો હતો. અંદાજે ૧૮૦૦ ક્વિન્ટલ અનાજ એકસાથે સંગ્રહ કરી શકાતું હતું. કોઠારની દેખરેખ માટે એક અલગ અધિકારી નિમાયેલો હતો જેને સ્થાનિક ભાષામાં ‘ભંડારી’ કહેવામાં આવતો હતો. ભંડારીનું કામ અનાજનું વજન કરવું અને દરેક પરિવારને રાશન ફાળવવું હતું. તેઓ દરરોજ હિસાબ રાખતા અને અઠવાડિયે એક વાર અહેવાલ રજૂ કરતા.

કિલ્લાની અંદર પ્રવેશતાં જ એક વિશાળ ચોક આવે છે. ચોકની ચારે બાજુ સૈનિકોની બેરેક, અનાજનાં કોઠાર અને પાણીની ટાંકીઓ આવેલી છે. ટાંકીઓ વરસાદનું પાણી એકત્ર કરે છે અને તેની ક્ષમતા લગભગ ૨૫૦૦ ઘનમીટર જેટલી અંદાજવામાં આવી છે. ચોકની મધ્યમાં એક નાનું મંદિર છે જેમાં દુર્ગાદેવીની પ્રતિમા સ્થાપિત છે. સૈનિકો યુદ્ધ પહેલાં અહીં પ્રાર્થના કરતા હોવાનું નોંધાયું છે.

કિલ્લાની દક્ષિણ દીવાલ પર ૨૭ ફૂટ ઊંચો એક બુરજ આવેલો છે જેને સ્થાનિક લોકો ‘વિજયબુરજ’ તરીકે ઓળખે છે. આ બુરજ પરથી દૂર સુધીનો વિસ્તાર દેખાય છે. અહીં તૈનાત સૈનિકોની ફરજ રાત્રિ દરમિયાન સતત સંકેતો આપવાની હતી. સંકેતો માટે તેઓ નગારાં અને મશાલોનો ઉપયોગ કરતા હતા. એક સૈનિકે નોંધ્યું છે કે અંધારી રાતે આ સંકેતો ૩ કિલોમીટર દૂર સુધી સંભળાતા હતા.

માણસ ધર્મ હૃદયમાં રાખવું ૨ ૪૨૧૬

૧ પ્રિયતમ[1] ! લક્ષ ૨ અને ૩ વારાફરતે ગાવાં. ૨ ગુરુ[2] ગોવિંદસિંહ ૩ ગોવિંદસિંહ ૪ ગોવિંદસિંહ ૫ ગોવિંદસિંહ ૬ ગોવિંદસિંહ ૭ ગોવિંદસિંહ ૮ ગોવિંદસિંહ ૯ ગોવિંદસિંહ ૧૦ ગોવિંદસિંહ ૧૧ ગોવિંદસિંહ ૧૨ ગોવિંદસિંહ ૧૩ ગોવિંદસિંહ ૧૪ ગોવિંદસિંહ ૧૫ ગોવિંદસિંહ ૧૬ ગોવિંદસિંહ ૧૭ ગોવિંદસિંહ ૧૮ ગોવિંદસિંહ ૧૯ ગોવિંદસિંહ ૨૦ ગોવિંદસિંહ ૨૧ ગોવિંદસિંહ ૨૨ ગોવિંદસિંહ ૨૩ ગોવિંદસિંહ ૨૪ ગોવિંદસિંહ ૨૫ ગોવિંદસિંહ ૨૬ ગોવિંદસિંહ ૨૭ ગોવિંદસિંહ ૨૮ ગોવિંદસિંહ ૨૯ ગોવિંદસિંહ ૩૦ ગોવિંદસિંહ ૩૧ ગોવિંદસિંહ ૩૨ ગોવિંદસિંહ ૩૩ ગોવિંદસિંહ ૩૪ ગોવિંદસિંહ ૩૫ ગોવિંદસિંહ ૩૬ ગોવિંદસિંહ ૩૭ ગોવિંદસિંહ

૧ પ્રિયતમ[3] ! અમે તારાં છીએ. ૨ ગુરુ[4] ગોવિંદસિંહ ૩ ગોવિંદસિંહ ૪ ગોવિંદસિંહ ૫ ગોવિંદસિંહ ૬ ગોવિંદસિંહ ૭ ગોવિંદસિંહ ૮ ગોવિંદસિંહ ૯ ગોવિંદસિંહ ૧૦ ગોવિંદસિંહ ૧૧ ગોવિંદસિંહ ૧૨ ગોવિંદસિંહ ૧૩ ગોવિંદસિંહ ૧૪ ગોવિંદસિંહ ૧૫ ગોવિંદસિંહ ૧૬ ગોવિંદસિંહ ૧૭ ગોવિંદસિંહ ૧૮ ગોવિંદસિંહ ૧૯ ગોવિંદસિંહ ૨૦ ગોવિંદસિંહ ૨૧ ગોવિંદસિંહ ૨૨ ગોવિંદસિંહ ૨૩ ગોવિંદસિંહ ૨૪ ગોવિંદસિંહ ૨૫ ગોવિંદસિંહ ૨૬ ગોવિંદસિંહ ૨૭ ગોવિંદસિંહ ૨૮ ગોવિંદસિંહ ૨૯ ગોવિંદસિંહ ૩૦ ગોવિંદસિંહ ૩૧ ગોવિંદસિંહ ૩૨ ગોવિંદસિંહ ૩૩ ગોવિંદસિંહ ૩૪ ગોવિંદસિંહ ૩૫ ગોવિંદસિંહ ૩૬ ગોવિંદસિંહ ૩૭ ગોવિંદસિંહ

૧ પ્રિયતમ[5] ! અમે તારાં છીએ. ૨ ગુરુ[6] ગોવિંદસિંહ ૩ ગોવિંદસિંહ ૪ ગોવિંદસિંહ ૫ ગોવિંદસિંહ ૬ ગોવિંદસિંહ ૭ ગોવિંદસિંહ ૮ ગોવિંદસિંહ ૯ ગોવિંદસિંહ ૧૦ ગોવિંદસિંહ ૧૧ ગોવિંદસિંહ ૧૨ ગોવિંદસિંહ ૧૩ ગોવિંદસિંહ ૧૪ ગોવિંદસિંહ ૧૫ ગોવિંદસિંહ ૧૬ ગોવિંદસિંહ ૧૭ ગોવિંદસિંહ ૧૮ ગોવિંદસિંહ ૧૯ ગોવિંદસિંહ ૨૦ ગોવિંદસિંહ ૨૧ ગોવિંદસિંહ ૨૨ ગોવિંદસિંહ ૨૩ ગોવિંદસિંહ ૨૪ ગોવિંદસિંહ ૨૫ ગોવિંદસિંહ ૨૬ ગોવિંદસિંહ ૨૭ ગોવિંદસિંહ ૨૮ ગોવિંદસિંહ ૨૯ ગોવિંદસિંહ ૩૦ ગોવિંદસિંહ ૩૧ ગોવિંદસિંહ ૩૨ ગોવિંદસિંહ ૩૩ ગોવિંદસિંહ ૩૪ ગોવિંદસિંહ ૩૫ ગોવિંદસિંહ ૩૬ ગોવિંદસિંહ ૩૭ ગોવિંદસિંહ

૧ પ્રિયતમ[7] ! અમે તારાં છીએ. ૨ ગુરુ[8] ગોવિંદસિંહ ૩ ગોવિંદસિંહ ૪ ગોવિંદસિંહ ૫ ગોવિંદસિંહ ૬ ગોવિંદસિંહ ૭ ગોવિંદસિંહ ૮ ગોવિંદસિંહ ૯ ગોવિંદસિંહ ૧૦ ગોવિંદસિંહ ૧૧ ગોવિંદસિંહ ૧૨ ગોવિંદસિંહ ૧૩ ગોવિંદસિંહ ૧૪ ગોવિંદસિંહ ૧૫ ગોવિંદસિંહ ૧૬ ગોવિંદસિંહ ૧૭ ગોવિંદસિંહ ૧૮ ગોવિંદસિંહ ૧૯ ગોવિંદસિંહ ૨૦ ગોવિંદસિંહ ૨૧ ગોવિંદસિંહ ૨૨ ગોવિંદસિંહ ૨૩ ગોવિંદસિંહ ૨૪ ગોવિંદસિંહ ૨૫ ગોવિંદસિંહ ૨૬ ગોવિંદસિંહ ૨૭ ગોવિંદસિંહ ૨૮ ગોવિંદસિંહ ૨૯ ગોવિંદસિંહ ૩૦ ગોવિંદસિંહ ૩૧ ગોવિંદસિંહ ૩૨ ગોવિંદસિંહ ૩૩ ગોવિંદસિંહ ૩૪ ગોવિંદસિંહ ૩૫ ગોવિંદસિંહ ૩૬ ગોવિંદસિંહ ૩૭ ગોવિંદસિંહ

૧ પ્રિયતમ[9] ! અમે તારાં છીએ. ૨ ગુરુ[10] ગોવિંદસિંહ ૩ ગોવિંદસિંહ ૪ ગોવિંદસિંહ ૫ ગોવિંદસિંહ ૬ ગોવિંદસિંહ ૭ ગોવિંદસિંહ ૮ ગોવિંદસિંહ ૯ ગોવિંદસિંહ ૧૦ ગોવિંદસિંહ ૧૧ ગોવિંદસિંહ ૧૨ ગોવિંદસિંહ ૧૩ ગોવિંદસિંહ ૧૪ ગોવિંદસિંહ ૧૫ ગોવિંદસિંહ ૧૬ ગોવિંદસિંહ ૧૭ ગોવિંદસિંહ ૧૮ ગોવિંદસિંહ ૧૯ ગોવિંદસિંહ ૨૦ ગોવિંદસિંહ ૨૧ ગોવિંદસિંહ ૨૨ ગોવિંદસિંહ ૨૩ ગોવિંદસિંહ ૨૪ ગોવિંદસિંહ ૨૫ ગોવિંદસિંહ ૨૬ ગોવિંદસિંહ ૨૭ ગોવિંદસિંહ ૨૮ ગોવિંદસિંહ ૨૯ ગોવિંદસિંહ ૩૦ ગોવિંદસિંહ ૩૧ ગોવિંદસિંહ ૩૨ ગોવિંદસિંહ ૩૩ ગોવિંદસિંહ ૩૪ ગોવિંદસિંહ ૩૫ ગોવિંદસિંહ ૩૬ ગોવિંદસિંહ ૩૭ ગોવિંદસિંહ

૧ પ્રિયતમ[11] ! અમે તારાં છીએ. ૨ ગુરુ[12] ગોવિંદસિંહ ૩ ગોવિંદસિંહ ૪ ગોવિંદસિંહ ૫ ગોવિંદસિંહ ૬ ગોવિંદસિંહ ૭ ગોવિંદસિંહ ૮ ગોવિંદસિંહ ૯ ગોવિંદસિંહ ૧૦ ગોવિંદસિંહ ૧૧ ગોવિંદસિંહ ૧૨ ગોવિંદસિંહ ૧૩ ગોવિંદસિંહ ૧૪ ગોવિંદસિંહ ૧૫ ગોવિંદસિંહ ૧૬ ગોવિંદસિંહ ૧૭ ગોવિંદસિંહ ૧૮ ગોવિંદસિંહ ૧૯ ગોવિંદસિંહ ૨૦ ગોવિંદસિંહ ૨૧ ગોવિંદસિંહ ૨૨ ગોવિંદસિંહ ૨૩ ગોવિંદસિંહ ૨૪ ગોવિંદસિંહ ૨૫ ગોવિંદસિંહ ૨૬ ગોવિંદસિંહ ૨૭ ગોવિંદસિંહ ૨૮ ગોવિંદસિંહ ૨૯ ગોવિંદસિંહ ૩૦ ગોવિંદસિંહ ૩૧ ગોવિંદસિંહ ૩૨ ગોવિંદસિંહ ૩૩ ગોવિંદસિંહ ૩૪ ગોવિંદસિંહ ૩૫ ગોવિંદસિંહ ૩૬ ગોવિંદસિંહ ૩૭ ગોવિંદસિંહ

૧ પ્રિયતમ[13] ! અમે તારાં છીએ. ૨ ગુરુ[14] ગોવિંદસિંહ ૩ ગોવિંદસિંહ ૪ ગોવિંદસિંહ ૫ ગોવિંદસિંહ ૬ ગોવિંદસિંહ ૭ ગોવિંદસિંહ ૮ ગોવિંદસિંહ ૯ ગોવિંદસિંહ ૧૦ ગોવિંદસિંહ ૧૧ ગોવિંદસિંહ ૧૨ ગોવિંદસિંહ ૧૩ ગોવિંદસિંહ ૧૪ ગોવિંદસિંહ ૧૫ ગોવિંદસિંહ ૧૬ ગોવિંદસિંહ ૧૭ ગોવિંદસિંહ ૧૮ ગોવિંદસિંહ ૧૯ ગોવિંદસિંહ ૨૦ ગોવિંદસિંહ ૨૧ ગોવિંદસિંહ ૨૨ ગોવિંદસિંહ ૨૩ ગોવિંદસિંહ ૨૪ ગોવિંદસિંહ ૨૫ ગોવિંદસિંહ ૨૬ ગોવિંદસિંહ ૨૭ ગોવિંદસિંહ ૨૮ ગોવિંદસિંહ ૨૯ ગોવિંદસિંહ ૩૦ ગોવિંદસિંહ ૩૧ ગોવિંદસિંહ ૩૨ ગોવિંદસિંહ ૩૩ ગોવિંદસિંહ ૩૪ ગોવિંદસિંહ ૩૫ ગોવિંદસિંહ ૩૬ ગોવિંદસિંહ ૩૭ ગોવિંદસિંહ

૧ પ્રિયતમ[15] ! અમે તારાં છીએ. ૨ ગુરુ[16] ગોવિંદસિંહ ૩ ગોવિંદસિંહ ૪ ગોવિંદસિંહ ૫ ગોવિંદસિંહ ૬ ગોવિંદસિંહ ૭ ગોવિંદસિંહ ૮ ગોવિંદસિંહ ૯ ગોવિંદસિંહ ૧૦ ગોવિંદસિંહ ૧૧ ગોવિંદસિંહ ૧૨ ગોવિંદસિંહ ૧૩ ગોવિંદસિંહ ૧૪ ગોવિંદસિંહ ૧૫ ગોવિંદસિંહ ૧૬ ગોવિંદસિંહ ૧૭ ગોવિંદસિંહ ૧૮ ગોવિંદસિંહ ૧૯ ગોવિંદસિંહ ૨૦ ગોવિંદસિંહ ૨૧ ગોવિંદસિંહ ૨૨ ગોવિંદસિંહ ૨૩ ગોવિંદસિંહ ૨૪ ગોવિંદસિંહ ૨૫ ગોવિંદસિંહ ૨૬ ગોવિંદસિંહ ૨૭ ગોવિંદસિંહ ૨૮ ગોવિંદસિંહ ૨૯ ગોવિંદસિંહ ૩૦ ગોવિંદસિંહ ૩૧ ગોવિંદસિંહ ૩૨ ગોવિંદસિંહ ૩૩ ગોવિંદસિંહ ૩૪ ગોવિંદસિંહ ૩૫ ગોવિંદસિંહ ૩૬ ગોવિંદસિંહ ૩૭ ગોવિંદસિંહ

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ગુરુગોવિંદ ગોવિંદ સિંહ

૧ પ્રિયતમ[17] ! હું તારો છું. ૨ ગુરુ[18] ગોવિંદસિંહ ૩ ગોવિંદસિંહ ૪ ગોવિંદસિંહ ૫ ગોવિંદસિંહ ૬ ગોવિંદસિંહ ૭ ગોવિંદસિંહ ૮ ગોવિંદસિંહ ૯ ગોવિંદસિંહ ૧૦ ગોવિંદસિંહ ૧૧ ગોવિંદસિંહ ૧૨ ગોવિંદસિંહ ૧૩ ગોવિંદસિંહ ૧૪ ગોવિંદસિંહ ૧૫ ગોવિંદસિંહ ૧૬ ગોવિંદસિંહ ૧૭ ગોવિંદસિંહ ૧૮ ગોવિંદસિંહ ૧૯ ગોવિંદસિંહ ૨૦ ગોવિંદસિંહ ૨૧ ગોવિંદસિંહ ૨૨ ગોવિંદસિંહ ૨૩ ગોવિંદસિંહ ૨૪ ગોવિંદસિંહ ૨૫ ગોવિંદસિંહ ૨૬ ગોવિંદસિંહ ૨૭ ગોવિંદસિંહ ૨૮ ગોવિંદસિંહ ૨૯ ગોવિંદસિંહ ૩૦ ગોવિંદસિંહ ૩૧ ગોવિંદસિંહ ૩૨ ગોવિંદસિંહ ૩૩ ગોવિંદસિંહ ૩૪ ગોવિંદસિંહ ૩૫ ગોવિંદસિંહ ૩૬ ગોવિંદસિંહ ૩૭ ગોવિંદસિંહ

૧ પ્રિયતમ[19] ! હું તારો છું. ૨ ગુરુ[20] ગોવિંદસિંહ ૩ ગોવિંદસિંહ ૪ ગોવિંદસિંહ ૫ ગોવિંદસિંહ ૬ ગોવિંદસિંહ ૭ ગોવિંદસિંહ ૮ ગોવિંદસિંહ ૯ ગોવિંદસિંહ ૧૦ ગોવિંદસિંહ ૧૧ ગોવિંદસિંહ ૧૨ ગોવિંદસિંહ ૧૩ ગોવિંદસિંહ ૧૪ ગોવિંદસિંહ ૧૫ ગોવિંદસિંહ ૧૬ ગોવિંદસિંહ ૧૭ ગોવિંદસિંહ ૧૮ ગોવિંદસિંહ ૧૯ ગોવિંદસિંહ ૨૦ ગોવિંદસિંહ ૨૧ ગોવિંદસિંહ ૨૨ ગોવિંદસિંહ ૨૩ ગોવિંદસિંહ ૨૪ ગોવિંદસિંહ ૨૫ ગોવિંદસિંહ ૨૬ ગોવિંદસિંહ ૨૭ ગોવિંદસિંહ ૨૮ ગોવિંદસિંહ ૨૯ ગોવિંદસિંહ ૩૦ ગોવિંદસિંહ ૩૧ ગોવિંદસિંહ ૩૨ ગોવિંદસિંહ ૩૩ ગોવિંદસિંહ ૩૪ ગોવિંદસિંહ ૩૫ ગોવિંદસિંહ ૩૬ ગોવિંદસિંહ ૩૭ ગોવિંદસિંહ

૧ પ્રિયતમ[21] ! હું તારો છું. ૨ ગુરુ[22] ગોવિંદસિંહ ૩ ગોવિંદસિંહ ૪ ગોવિંદસિંહ ૫ ગોવિંદસિંહ ૬ ગોવિંદસિંહ ૭ ગોવિંદસિંહ ૮ ગોવિંદસિંહ ૯ ગોવિંદસિંહ ૧૦ ગોવિંદસિંહ ૧૧ ગોવિંદસિંહ ૧૨ ગોવિંદસિંહ ૧૩ ગોવિંદસિંહ ૧૪ ગોવિંદસિંહ ૧૫ ગોવિંદસિંહ ૧૬ ગોવિંદસિંહ ૧૭ ગોવિંદસિંહ ૧૮ ગોવિંદસિંહ ૧૯ ગોવિંદસિંહ ૨૦ ગોવિંદસિંહ ૨૧ ગોવિંદસિંહ ૨૨ ગોવિંદસિંહ ૨૩ ગોવિંદસિંહ ૨૪ ગોવિંદસિંહ ૨૫ ગોવિંદસિંહ ૨૬ ગોવિંદસિંહ ૨૭ ગોવિંદસિંહ ૨૮ ગોવિંદસિંહ ૨૯ ગોવિંદસિંહ ૩૦ ગોવિંદસિંહ ૩૧ ગોવિંદસિંહ ૩૨ ગોવિંદસિંહ ૩૩ ગોવિંદસિંહ ૩૪ ગોવિંદસિંહ ૩૫ ગોવિંદસિંહ ૩૬ ગોવિંદસિંહ ૩૭ ગોવિંદસિંહ

14

[illegible]

1 [illegible]

2 [illegible]

3 [illegible]

15

[illegible]

1 [illegible]

K 252 b [illegible]

[illegible]

16

[illegible]

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

17

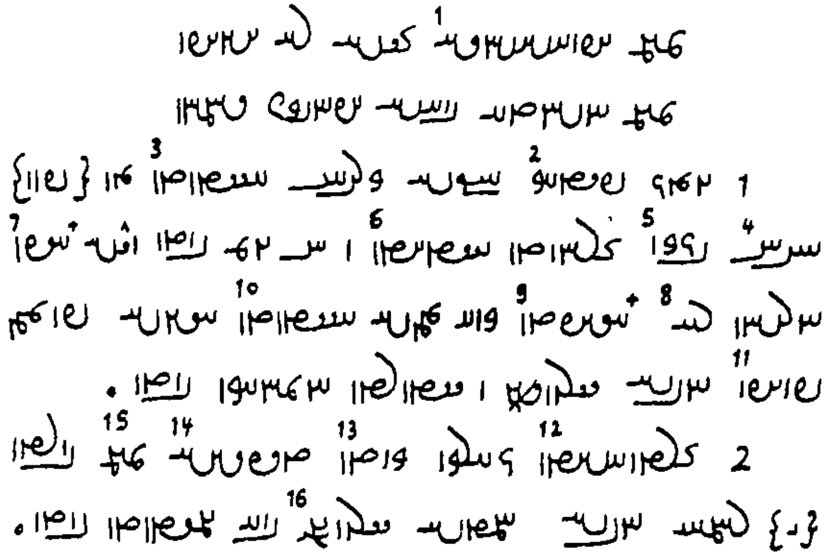

18

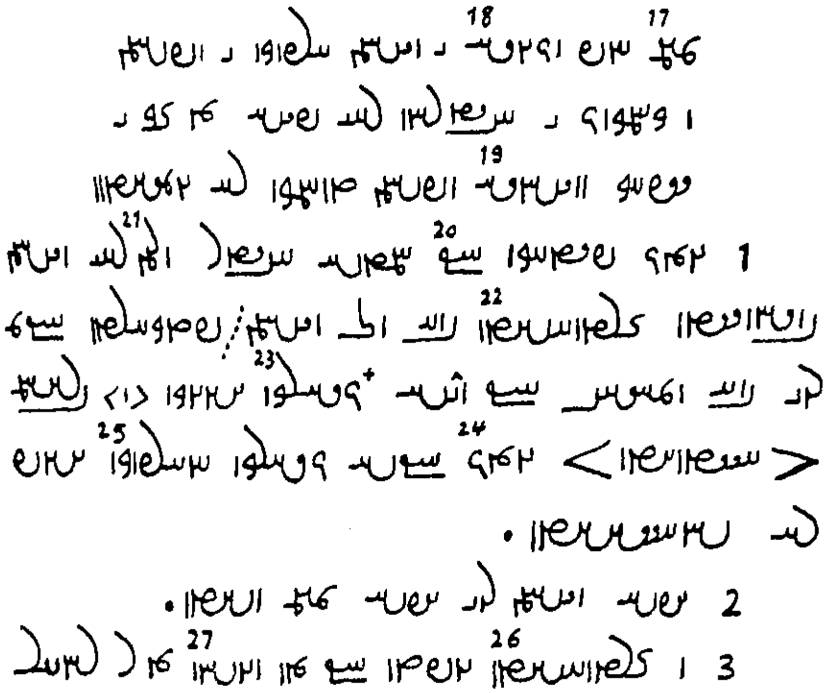

K 252 v

19

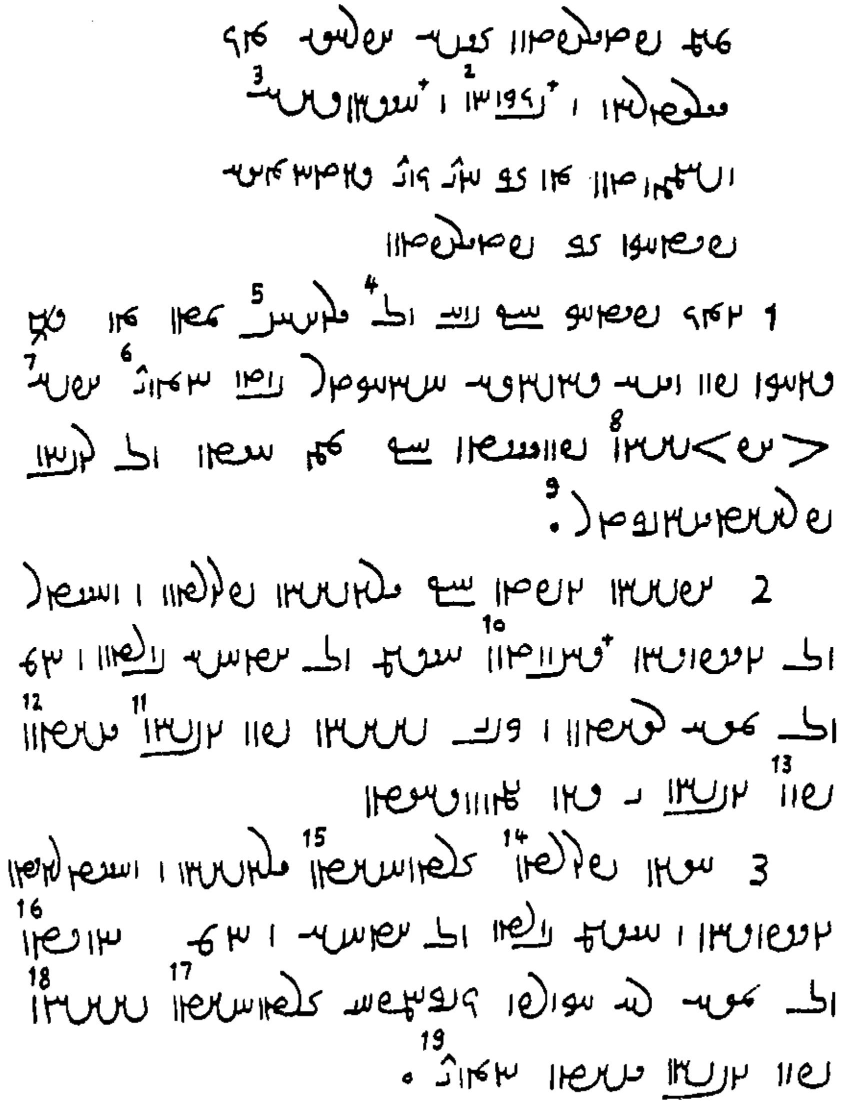

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ઇન્દ્રિયો[1] કે[2] ઉપર જ્યારે કાબૂ[3] મેળવી લે છે ત્યારે જ્ઞાની પુરુષ[4] પોતાનું ધ્યેય પ્રાપ્ત કરે છે. ૧ ઇન્દ્રિયોના વિષયોનું ધ્યાન કરતા માણસને તેમાં આસક્તિ[5] થાય છે. આસક્તિ[6]માંથી કામ[7] પેદા થાય છે. કામ[8]માંથી ક્રોધ[9] પેદા થાય છે. ૨ ક્રોધ[10]માંથી મોહ[11] પેદા થાય છે. મોહ[12]માંથી સ્મૃતિ[13] ભ્રષ્ટ થાય છે. સ્મૃતિ[14] ભ્રષ્ટ થતાં બુદ્ધિનો નાશ થાય છે. બુદ્ધિનો નાશ થતાં માણસનો નાશ થાય છે. ૩ પરંતુ રાગ અને દ્વેષ[15] વગરનો અને પોતાના વશમાં રહેલી ઇન્દ્રિયોવાળો માણસ પ્રસન્નતા[16] પામે છે. પ્રસન્નતા[17]માં તેના બધા દુઃખોનો નાશ થાય છે. પ્રસન્ન[18] ચિત્તવાળી બુદ્ધિ[19] તરત જ સ્થિર થઈ જાય છે. ૪ અયોગી[20]માં બુદ્ધિ નથી અને અયોગી[21]માં ભાવના નથી. ભાવના વગરનાં મન માટે શાંતિ નથી. શાંતિ[22] વગરનાં સુખ ક્યાંથી? ૫ જેમ પાણીમાં તરતી નાવને પવન હરી લે છે તેમ વિષયોમાં વિચરતી ઇન્દ્રિયોમાંની કોઈ એક ઇન્દ્રિય પણ મનને હરી લે છે. ૬ હે મહાબાહુ અર્જુન! જેની ઇન્દ્રિયો વિષયોમાંથી પાછી ખેંચાઈ ગઈ છે તેની બુદ્ધિ સ્થિર થઈ ગઈ છે. ૭ જે બધાં પ્રાણીઓ માટે રાત્રિ છે તેમાં સંયમી પુરુષ જાગે છે. જે બધાં પ્રાણીઓ જાગે છે તેમાં મુનિ રાત્રિ છે. ૮ જેમ સમુદ્ર પોતાની મર્યાદામાં રહે છે પણ નદીઓ તેમાં પ્રવેશે છે તેમ જે માણસ કામ[23]ને વશ થતો નથી તે જ શાંતિ પામે છે. કામ[24]ને વશ થનારો શાંતિ પામતો નથી. ૯

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[1]અર્જુનનું કહેવું છે કે જ્ઞાની[2] માણસે કર્મ કરવાં જોઈએ. ૧ હે જનાર્દન! મારી સમજ પ્રમાણે કર્મ કરતાં બુદ્ધિ[3]માંથી ભ્રષ્ટ થઈ જાય છે. તેથી હે કેશવ! મારે યુદ્ધ કરવું જોઈએ કે નહીં? ૨ હે કૃષ્ણ! તમે મારી બુદ્ધિ[4]માં મૂંઝવણ પેદા કરો છો. તેથી મારું કલ્યાણ શેમાં છે તે મને કહો. ૩ શ્રીભગવાન[5] કહે છે: હે નિષ્પાપ અર્જુન! આ દુનિયામાં બે પ્રકારની નિષ્ઠા[6] મારાથી પહેલાં કહેવામાં આવી છે. સાંખ્યયોગીઓ[7]ની નિષ્ઠા જ્ઞાન[8]યોગ[9] દ્વારા અને યોગીઓની નિષ્ઠા કર્મયોગ[10] દ્વારા હોય છે. ૪ કર્મ કર્યા વગર માણસ નૈષ્કર્મ્ય[11]ને પામતો નથી અને કર્મનો ત્યાગ કરવાથી સિદ્ધિ[12] મળતી નથી. ૫ કોઈ પણ માણસ ક્ષણ માટે પણ કર્મ કર્યા વગર રહી શકતો નથી. કુદરત[13]માંથી પેદા થયેલા ગુણો[14] તેને કર્મ કરવાં જ પડે છે. ૬ જે મૂર્ખ માણસ કર્મેન્દ્રિયોને રોકે છે પણ મનથી વિષયોનું ધ્યાન કરતો રહે છે તેને દંભી[15] કહેવામાં આવે છે. ૭ પરંતુ હે અર્જુન! જે મન વડે ઇન્દ્રિયોને કાબૂમાં રાખે છે અને કર્મેન્દ્રિયોથી કર્મયોગ[16] કરે છે તે ઉત્તમ છે. ૮ તારે નિયત કર્મ કરવાં જોઈએ. કર્મ કરવું એ અકર્મ કરતાં ચડિયાતું છે. કર્મ કર્યા વગર તારું શરીર નિર્વાહ પણ થઈ શકતો નથી. ૯ યજ્ઞ[17] સિવાયનું કર્મ બંધન[18] પેદા કરે છે. હે કૌન્તેય! તારે આસક્તિ વગર યજ્ઞ[19] માટે કર્મ કરવાં જોઈએ. ૧૦ પ્રજાપતિ[20]એ પ્રજાની સાથે યજ્ઞ કરીને કહ્યું કે તમે યજ્ઞ દ્વારા વધો અને ફલતા રહો. આ યજ્ઞ તમારી કામધેનુ[21] થઈ રહે. ૧૧ યજ્ઞ દ્વારા તમે દેવોને પોષો અને દેવો તમને પોષે. આ રીતે પરસ્પર પોષણ કરતાં તમે પરમ કલ્યાણ પામશો. ૧૨ યજ્ઞ દ્વારા પોષાયેલા દેવો તમને ઇચ્છિત ભોગો આપશે. તેમણે આપેલાં ભોગો તેમને પાછાં આપ્યા વગર જે ભોગવે છે તે ચોર જ છે. ૧૩ યજ્ઞ કર્યા પછી બચેલું ખાનારા સજ્જનો બધાં પાપોથી મુક્ત થાય છે. પરંતુ પોતાને માટે રાંધે છે તે પાપ ખાય છે. ૧૪ અન્નથી પ્રાણીઓ પેદા થાય છે. અન્ન વરસાદથી પેદા થાય છે. વરસાદ યજ્ઞ[22]માંથી પેદા થાય છે. યજ્ઞ કર્મોમાંથી પેદા થાય છે. ૧૫ કર્મ બ્રહ્મ[23]માંથી પેદા થયું છે. બ્રહ્મ અક્ષર[24]માંથી પેદા થયું છે. તેથી સર્વવ્યાપી બ્રહ્મ યજ્ઞમાં સ્થિર છે. ૧૬ હે પાર્થ! આ પ્રમાણે ચાલતા ચક્રનું જે અનુસરણ નથી કરતો તે પાપી જીવન જીવે છે. તે ઇન્દ્રિયોમાં રમે છે. તે નકામો જીવે છે. ૧૭

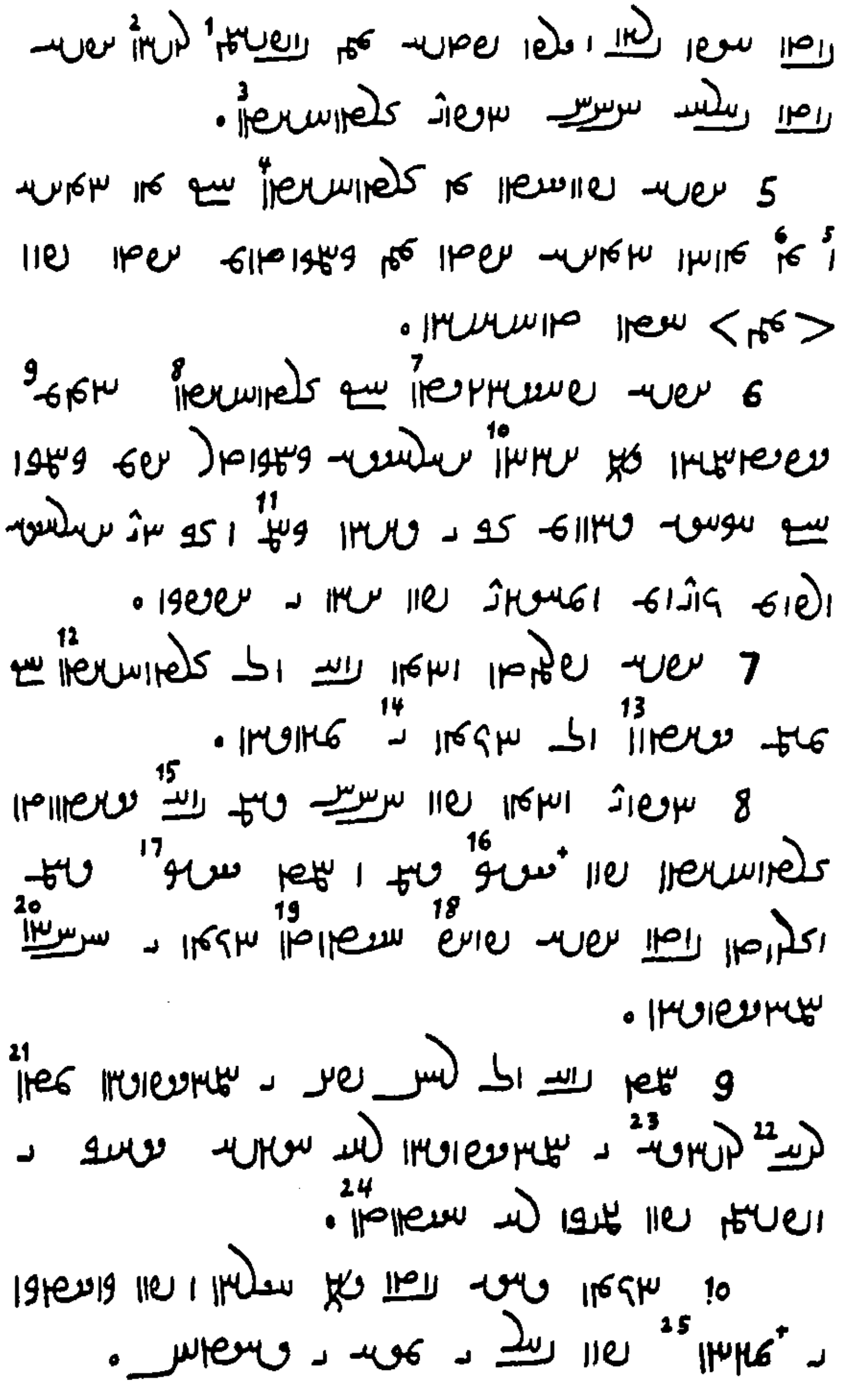

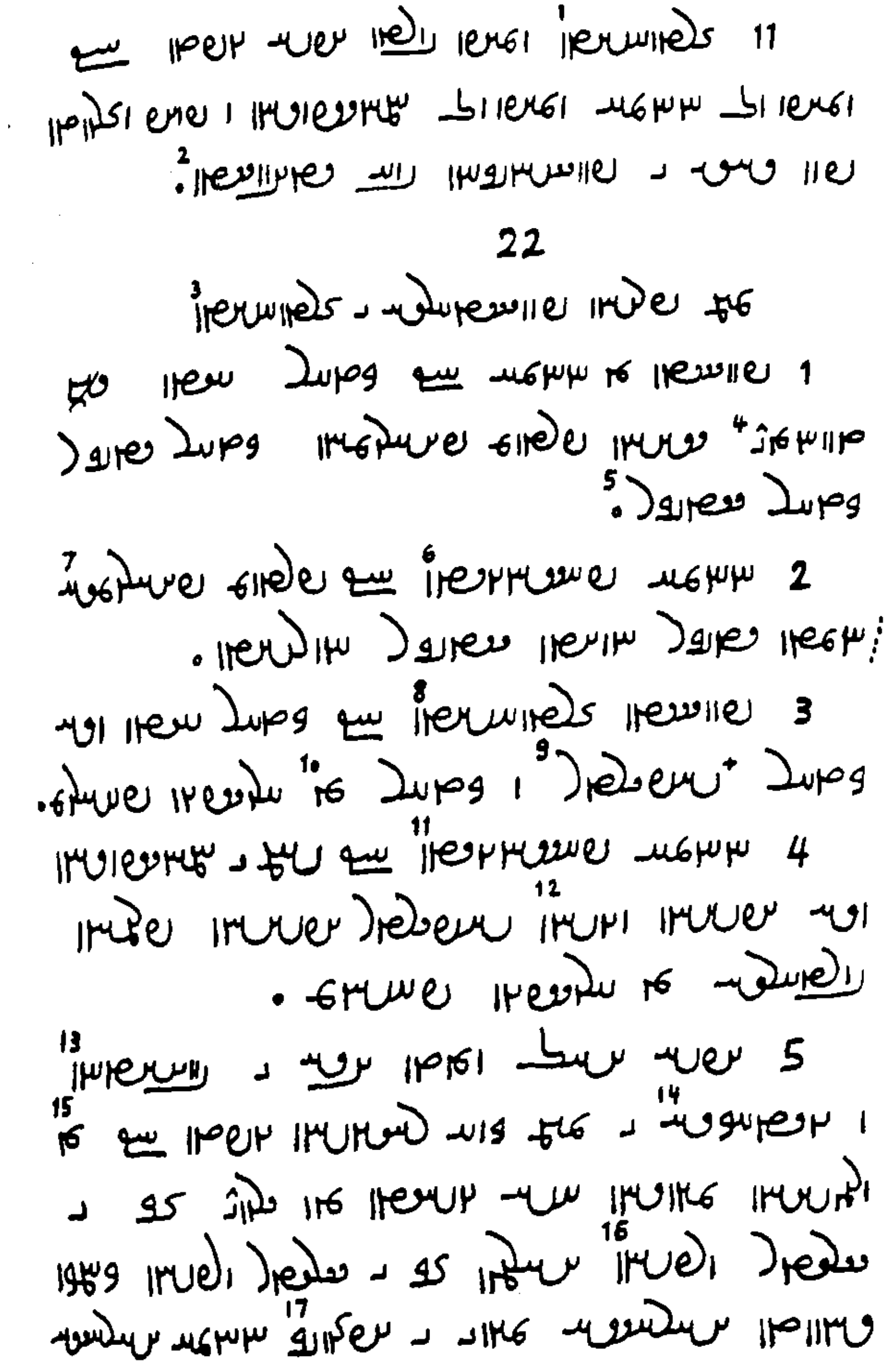

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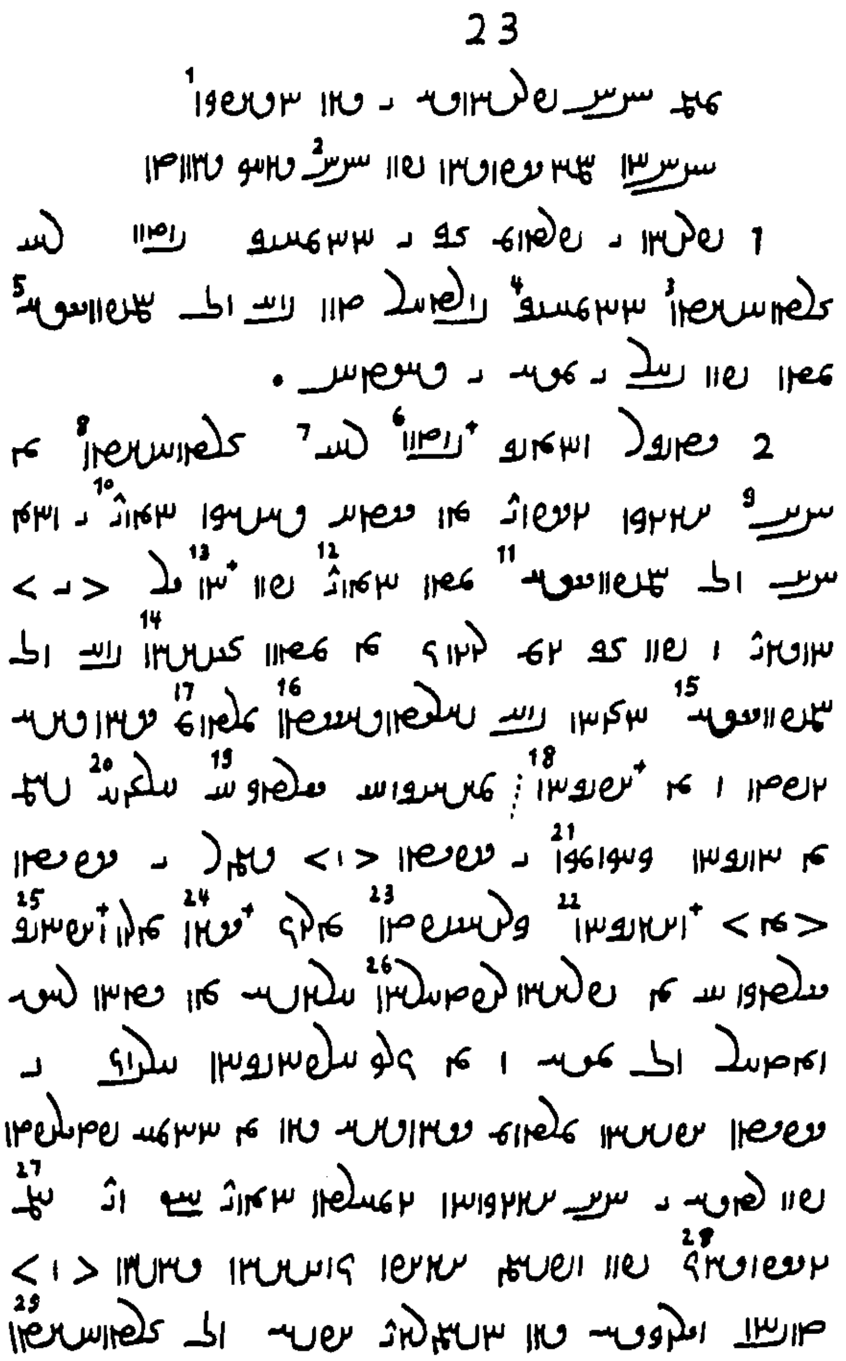

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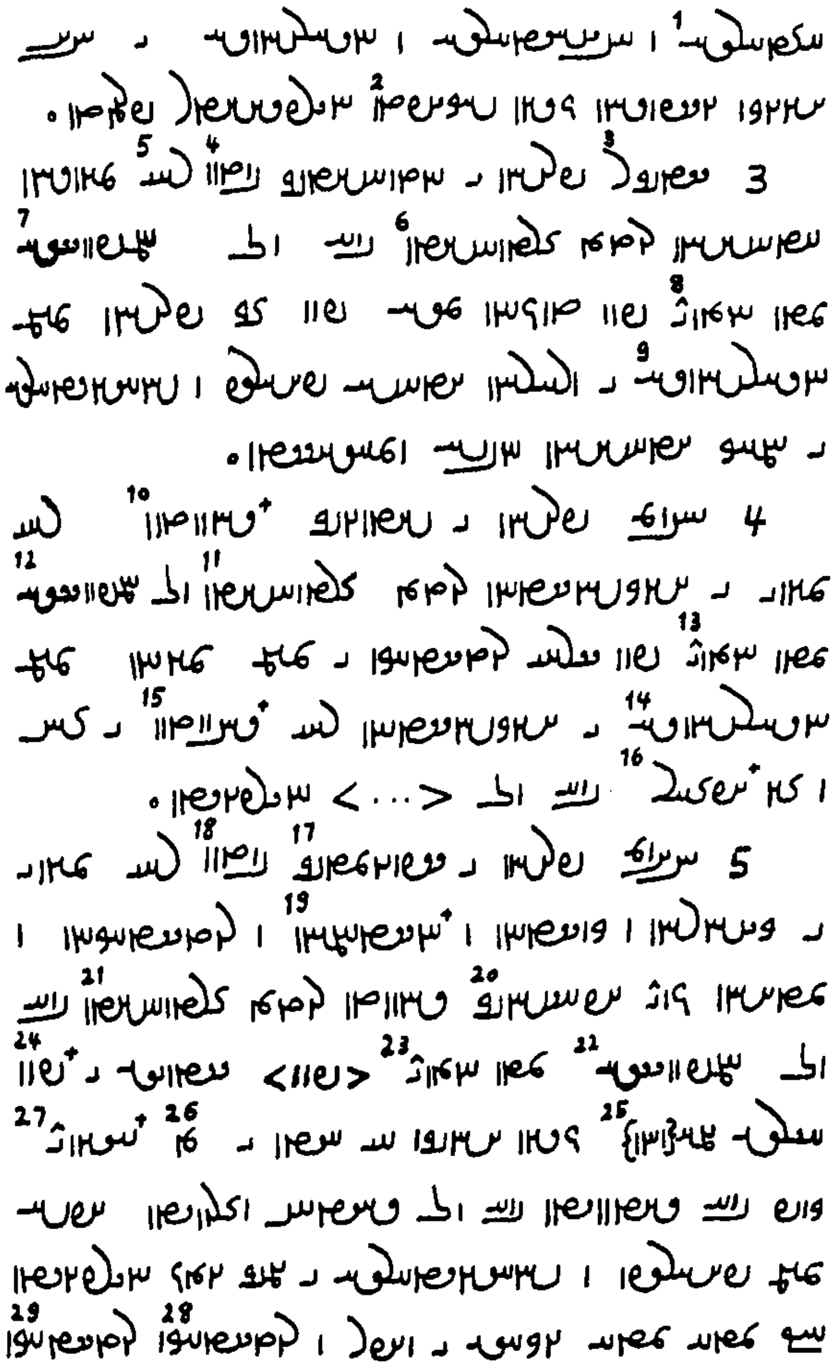

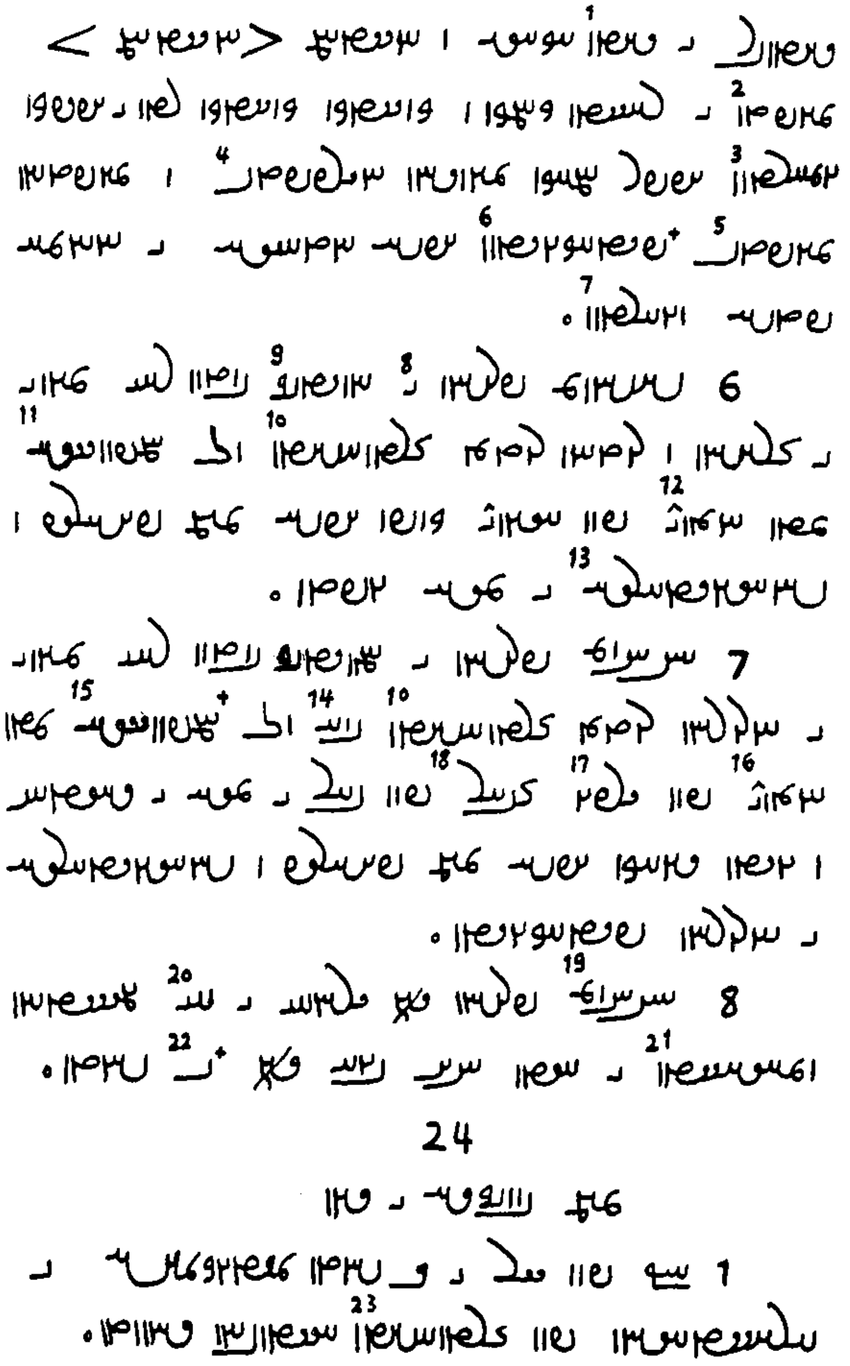

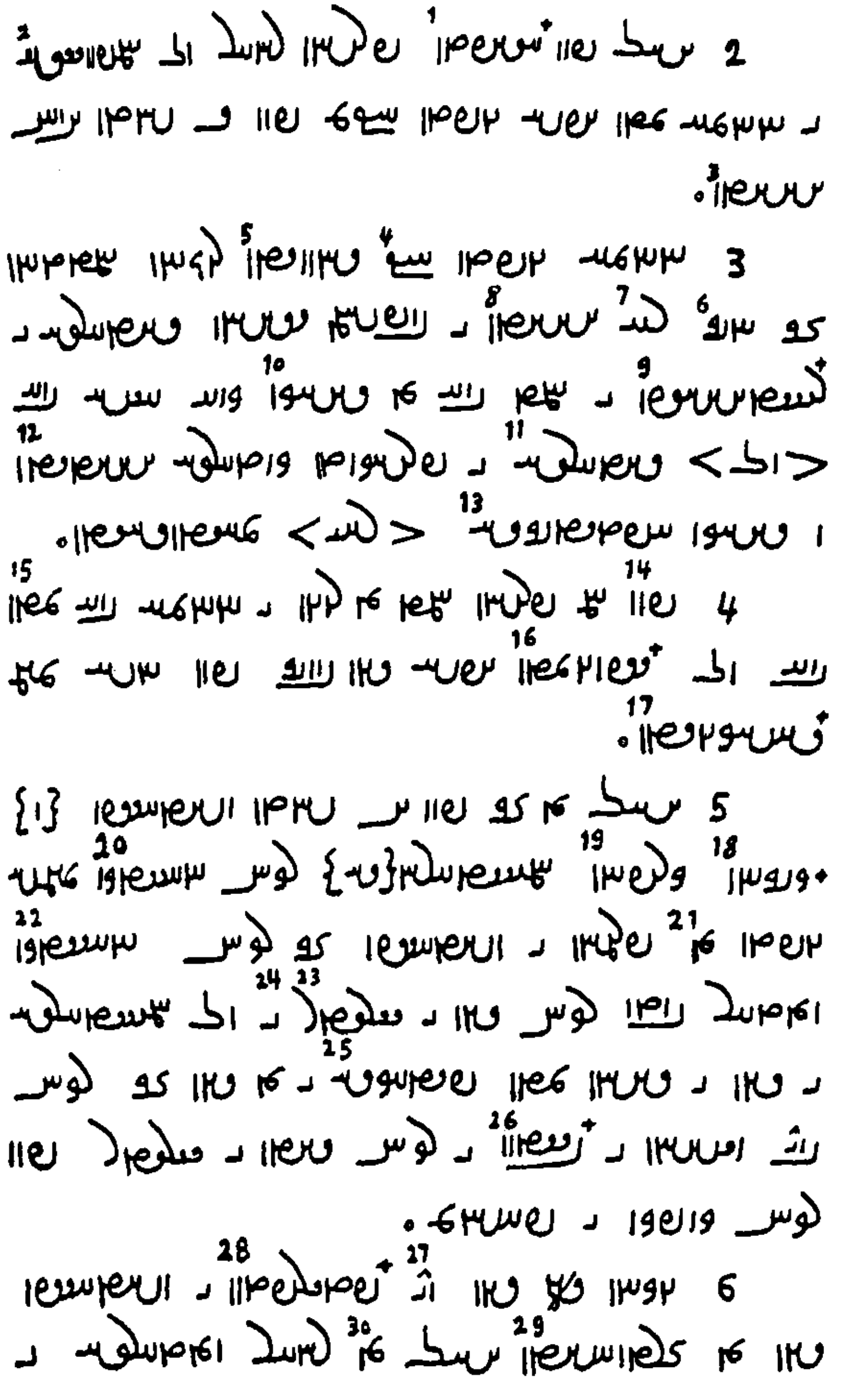

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૨૫ ૨ ૬૬ ધલ્લ્લ ધિધપ્રધપ ધિધપ્રધપ ૧૬૧ ૩૧
૨૬ ૨ ૬૬ ધલ્લ્લ ધિધપ્રધપ ધિધપ્રધપ ૧૬૧ ૩૧
૨૭ ૨ ૬૬ ધલ્લ્લ ધિધપ્રધપ ધિધપ્રધપ ૧૬૧ ૩૧
૨૮ ૨ ૬૬ ધલ્લ્લ ધિધપ્રધપ ધિધપ્રધપ ૧૬૧ ૩૧
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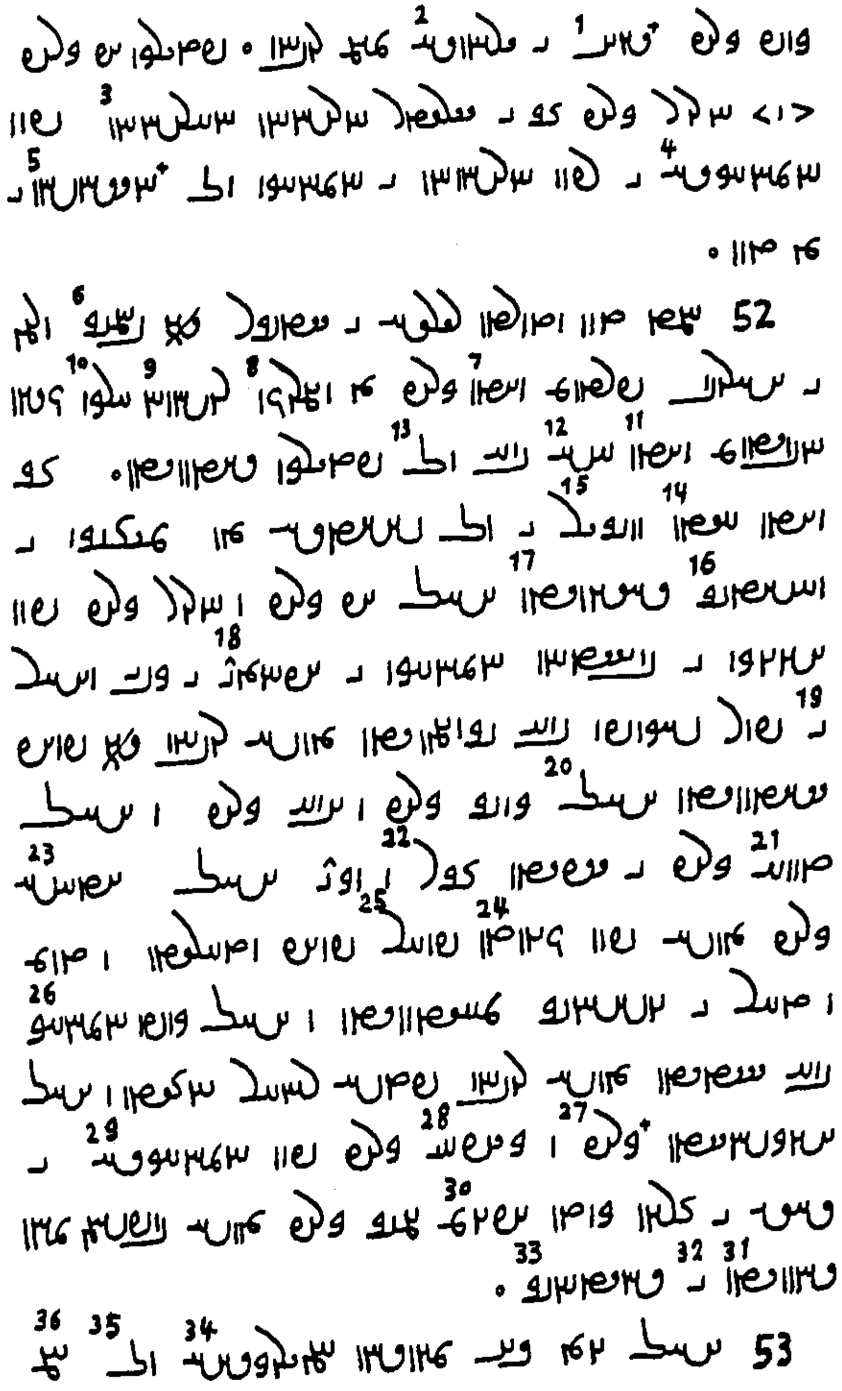

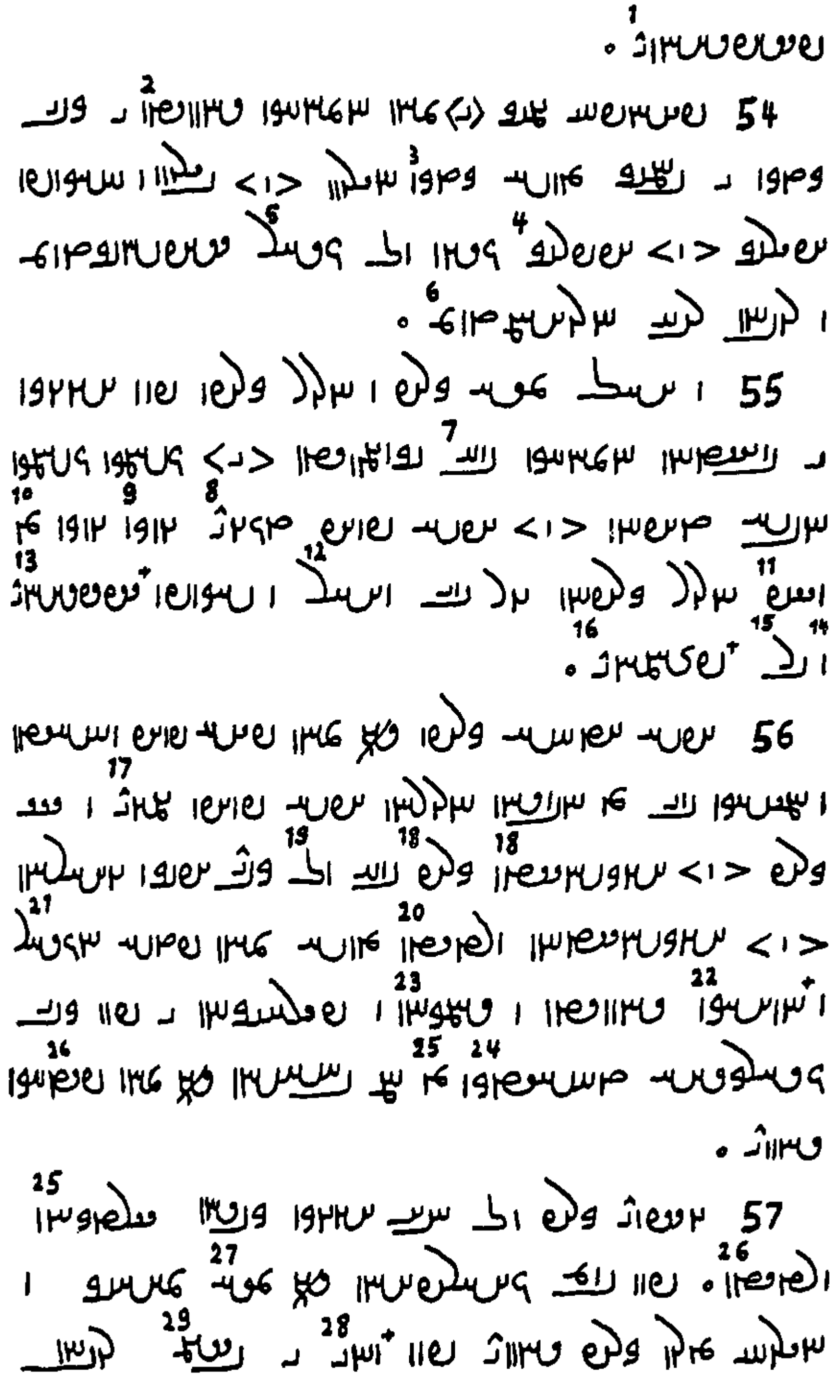

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માત્ર [2]મિત્રો પણ મારા ડર્લોગ્સ [1]સુ ૬૪ ૨ ઇપ્રણ

ગણવામાં.

૩ લાખ ૯૮ હજાર ૬૨૬ [5]દુકાનો [4]પર [3]ડિસ્પ્લે રાખે છે અને [6]મારા ખાતામાં [7]ઉમેરાય ૨ [8]ડિલિવરી ૨૬૮ માટે ડર્લોગ્સ ૨૦૨૧ [9]માં ૬૪ [10]ટકા વધ્યા. [11]ઉત્પાદન ૨ [12]ટકા ઘટ્યું. ૬૪ ટકા નફો [13]ડિલરોને ગયો. ૬૮ ટકા [14]ડર્લોગ્સ [15]પર આધાર રાખે છે. [16]ડિલરોનો [17]નફો ૨ [18]ટકાથી ઘટીને ૧ [19]ટકા થયો. [20]ઉત્પાદન ૨૦૨૧ [21]માં ૧૨ [22]ટકાથી વધીને ૧૪ [23]ટકા થયું. [24]ડિલરોએ [25]ડર્લોગ્સ [26]પર ૨૭ [27]ટકા ઓછું કમાયું. [28]ડિલરોએ [29]ડર્લોગ્સ [30]પર ૧૨ ટકા વધુ કમાયું.

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૨૪ [24]ટકા । [23]પ્રણવ [25]ડ્રગ્સ ટકા

[26]ઉત્પાદન ૨૦૨૧ [27]ટકાથી ૧૪ ટકા થયું. [28]ડિલરોએ [29]ડર્લોગ્સ [30]પર ૨૭ ટકા ઓછું કમાયું.

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[31]ઉત્પાદન ૧૯ ટકા [32]ડ્રગ્સ ૬ ટકા [33]ઘટ્યું. [34]ડિલરોએ [35]ડર્લોગ્સ પર ૧૨ ટકા વધુ કમાયું — [36]માર્ગારેટ

[1]ઉત્પાદન [2]પણ ૨ [3]ડ્રગ્સ [4]પર ૬૪ [5]ટકા ૨ ૨૬૪૬ [6]માર્ગારેટ ૨૦૨૧ [7]માં ૧૨ [8]ટકાથી ૧૪ [9]ટકા થયું. [10]ડિલરોએ [11]ડર્લોગ્સ [12]પર ૨૭ ટકા ઓછું કમાયું. [13]ડિલરોએ [14]ડર્લોગ્સ [15]પર ૧૨ ટકા વધુ કમાયું. [16]ડિલરોનો [17]નફો ૨ [18]ટકાથી ઘટીને ૧ [19]ટકા થયો. [20]ઉત્પાદન ૨૦૨૧ [21]માં ૧૨ [22]ટકાથી વધીને ૧૪ [23]ટકા થયું. [24]ડિલરોએ [25]ડર્લોગ્સ [26]પર ૧૨ ટકા વધુ કમાયું.

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૨૬ [28]ટકા । [27]પ્રણવ [29]ડ્રગ્સ ૬૪ ટકા

[30]ઉત્પાદન ૨૦૨૧ [31]ટકાથી ૧૪ ટકા થયું. [32]ડિલરોએ [33]ડર્લોગ્સ [34]પર ૧૨ ટકા વધુ કમાયું.

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[1]ઉત્પાદન [2]પણ ૨ [3]ડ્રગ્સ [4]પર ૬૪ [5]ટકા ૨ ૨૬૪૬ [6]માર્ગારેટ ૨૦૨૧ [7]માં ૧૨ [8]ટકાથી ૧૪ [9]ટકા થયું. [10]ડિલરોએ [11]ડર્લોગ્સ [12]પર ૧૨ ટકા વધુ કમાયું. [13]ડિલરોએ [14]ડર્લોગ્સ [15]પર ૧૨ ટકા વધુ કમાયું. [16]ડિલરોનો [17]નફો ૨ [18]ટકાથી ઘટીને ૧ [19]ટકા થયો. [20]ઉત્પાદન ૨૦૨૧ [21]માં ૧૨ [22]ટકાથી વધીને ૧૪ [23]ટકા થયું. [24]ડિલરોએ [25]ડર્લોગ્સ [26]પર ૧૨ ટકા વધુ કમાયું.

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[1]ઉત્પાદન [2]પણ ૨ [3]ડ્રગ્સ [4]પર ૬૪ [5]ટકા ૨ ૨૬૪૬ [6]માર્ગારેટ ૨૦૨૧ [7]માં ૧૨ [8]ટકાથી ૧૪ [9]ટકા થયું. [10]ડિલરોએ [11]ડર્લોગ્સ [12]પર ૧૨ ટકા વધુ કમાયું. [13]ડિલરોએ [14]ડર્લોગ્સ [15]પર ૧૨ ટકા વધુ કમાયું. [16]ડિલરોનો [17]નફો ૨ [18]ટકાથી ઘટીને ૧ [19]ટકા થયો. [20]ઉત્પાદન ૨૦૨૧ [21]માં ૧૨ [22]ટકાથી વધીને ૧૪ [23]ટકા થયું. [24]ડિલરોએ [25]ડર્લોગ્સ [26]પર ૧૨ ટકા વધુ કમાયું.

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[1]ઉત્પાદન [2]પણ ૨ [3]ડ્રગ્સ [4]પર ૬૪ [5]ટકા ૨ ૨૬૪૬ [6]માર્ગારેટ ૨૦૨૧ [7]માં ૧૨ [8]ટકાથી ૧૪ [9]ટકા થયું. [10]ડિલરોએ [11]ડર્લોગ્સ [12]પર ૧૨ ટકા વધુ કમાયું. [13]ડિલરોએ [14]ડર્લોગ્સ [15]પર ૧૨ ટકા વધુ કમાયું. [16]ડિલરોનો [17]નફો ૨ [18]ટકાથી ઘટીને ૧ [19]ટકા થયો. [20]ઉત્પાદન ૨૦૨૧ [21]માં ૧૨ [22]ટકાથી વધીને ૧૪ [23]ટકા થયું. [24]ડિલરોએ [25]ડર્લોગ્સ [26]પર ૧૨ ટકા વધુ કમાયું.

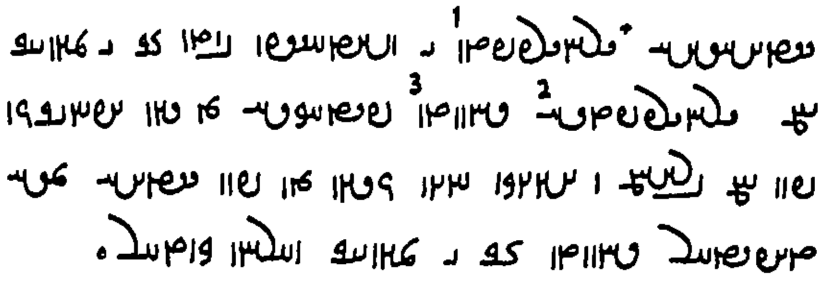

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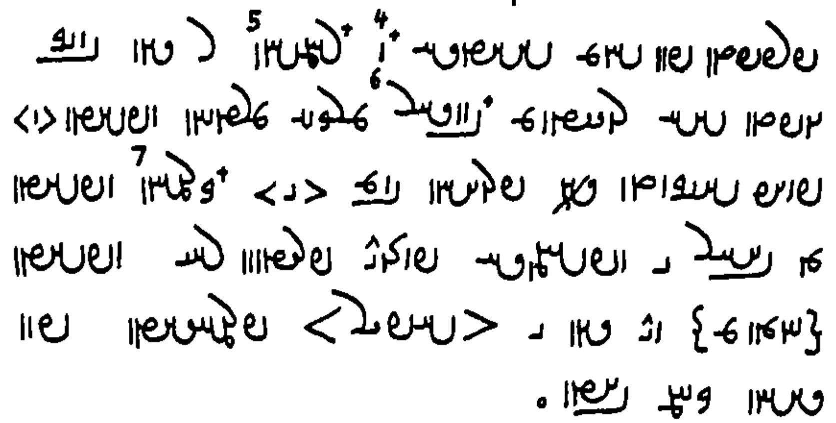

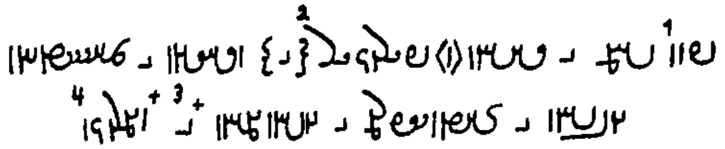

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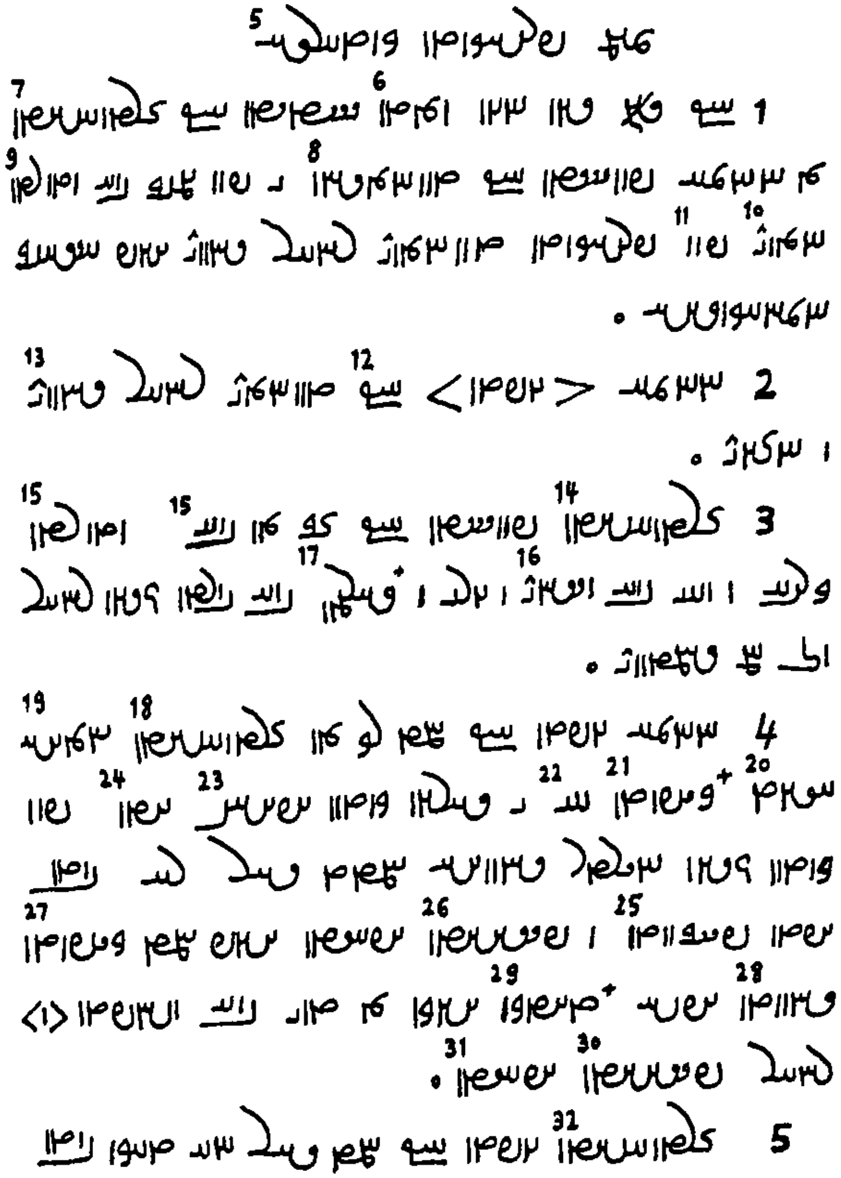

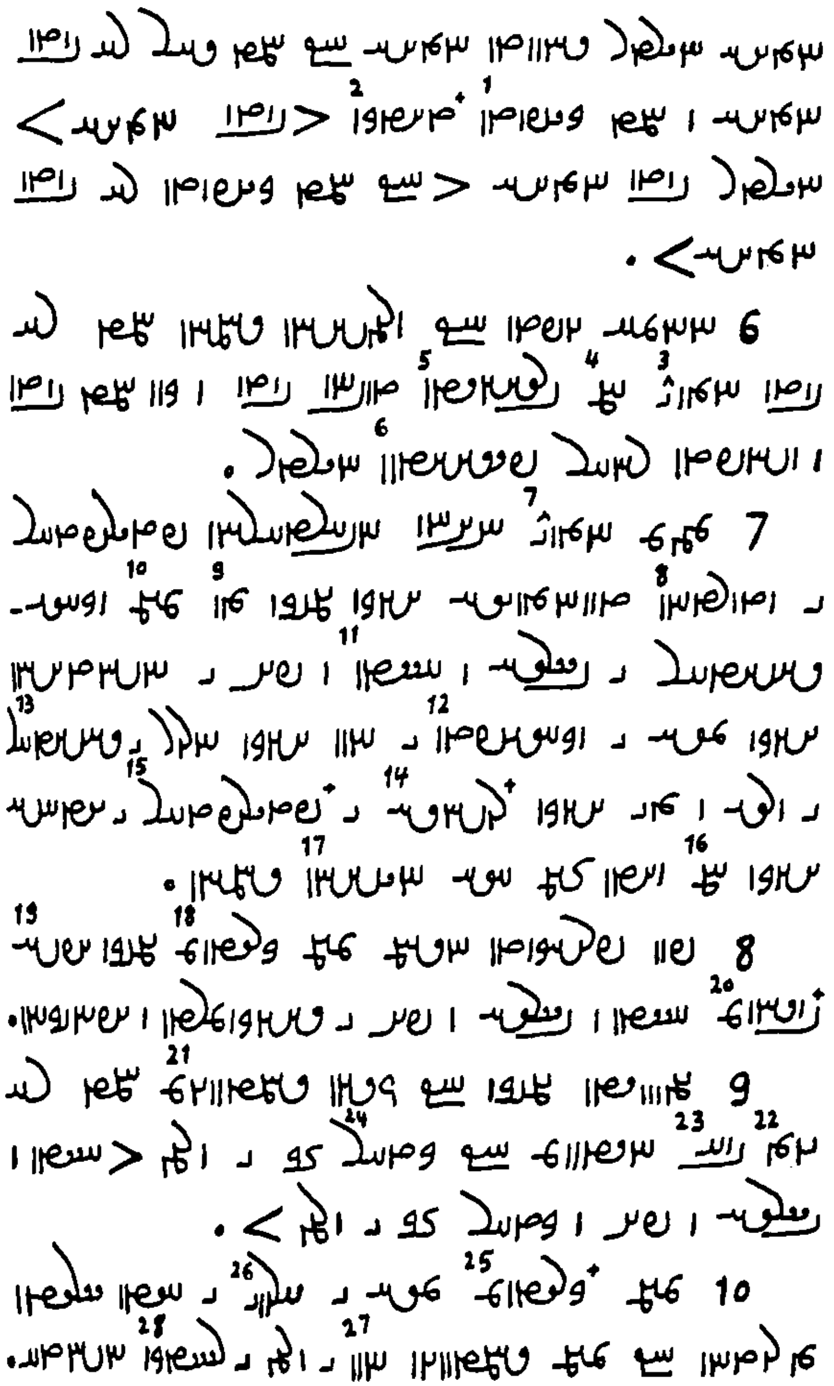

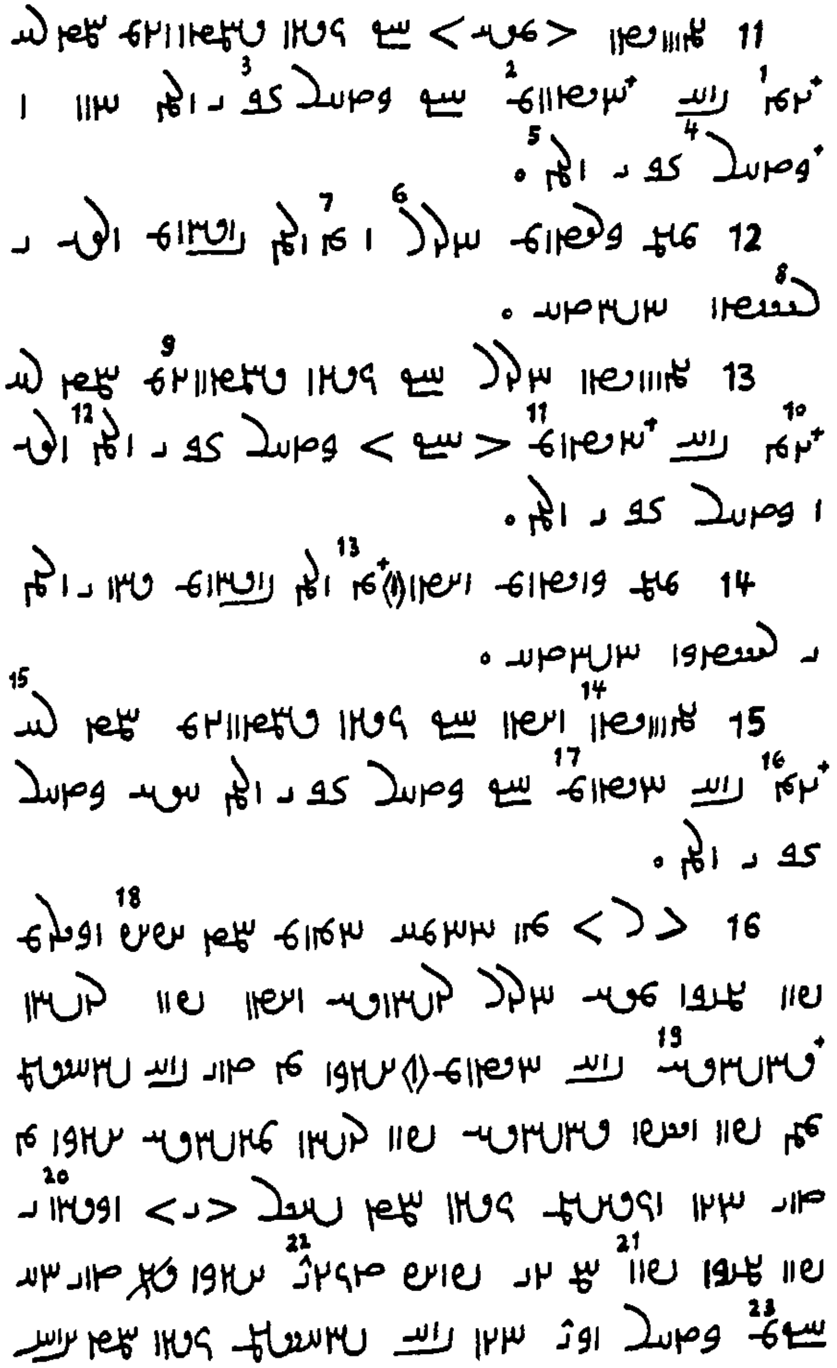

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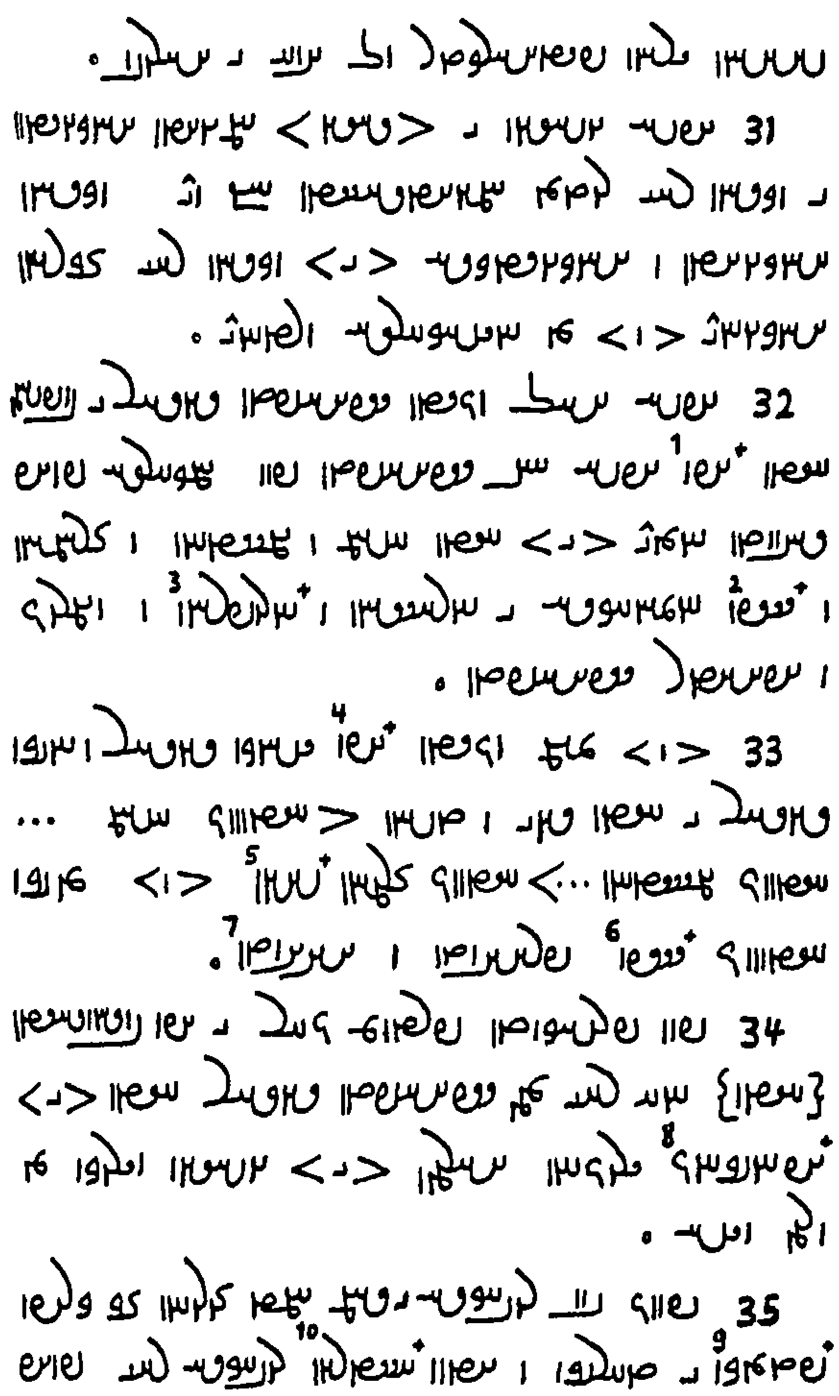

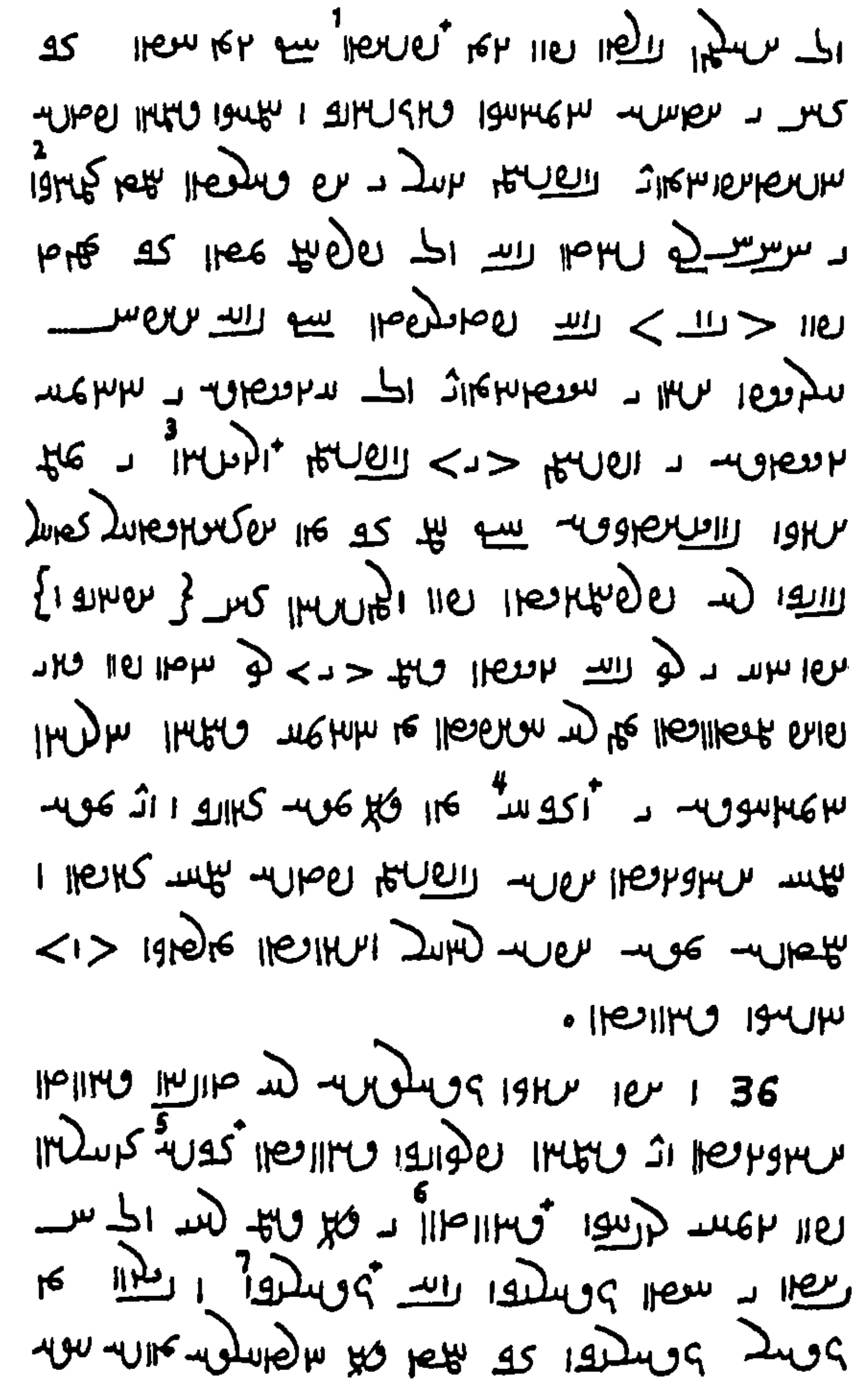

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{ك} ولا بد من الإشارة إلى أن هذه النصوص ترجمت من الأصل الإنجليزي، وقد حاولنا قدر الإمكان الحفاظ على روح النص وبنائه الأصلي، مع مراعاة الفروق اللغوية والثقافية بين اللغتين.

1 الأصل: "Ghost-Signal" (إشارة الشبح). اخترنا ترجمة حرفية تحافظ على الغموض الذي يحمله العنوان.

2 الأصل: "Dr. Selma Voss". الدكتورة سلمى فوس شخصية محورية في النص، وهي باحثة في علم الأصوات الكهربائية.

3 الأصل: "the Hum". الهمس مصطلح تقني يشير إلى الضجيج الخلفي الذي يملأ الأجهزة الحساسة.

4 الأصل: "Tarsis-Mor". تارسيس-مور اسم مدينة ساحلية في الرواية، اخترنا تعريبه ليوحي بالغرابة والبعد الزمني.

5 الأصل: "the Lighthouse". المنارة رمز متكرر في النص يمثل الذاكرة والعزلة.

6 الأصل: "Commander Ilyas Rhem". القائد إلياس رهم شخصية عسكرية تمثل السلطة في مواجهة العلم.

7 الأصل: "Tilqan". تلقان اسم مدينة أخرى في العالم الروائي، يدل على الشرق البعيد.

8 الأصل: "Hadrami". حضرمي نسبة إلى حضرموت، اخترنا الإبقاء على الاسم لما فيه من دلالة على الغربة والمنفى.

9 الأصل: "Tilqan Station". محطة تلقان اسم المحطة التي تلتقط الإشارة في الرواية.

10 الأصل: "Nadir". نادر اسم يحمل معنى الندرة والفرادة، وقد اخترناه لأنه يعكس وضع الشخصية داخل الرواية.

11 الأصل: "Ilyas". إلياس اسم النبي في التقاليد الإبراهيمية، وقد اخترناه لما فيه من إيحاء بالرسالة والمعاناة.

12 الأصل: "Tarsis". تارسيس اسم مدينة ساحلية في الرواية، اخترناه لما فيه من إيحاء بالبعد الزمني والغربة.

13 الأصل: "Ilyas Rhem". إلياس رهم اسم القائد العسكري، وقد اخترنا الإبقاء على الاسم لما فيه من دلالة على الصلابة والعناد.

14 الأصل: "Tilqan". تلقان اسم مدينة أخرى في العالم الروائي، يدل على الشرق البعيد.

15 الأصل: "Nadir". نادر اسم يحمل معنى الندرة والفرادة، وقد اخترناه لأنه يعكس وضع الشخصية داخل الرواية.

الفصل ٣٥

[1] رسالة الشبح

1 الأصل: "Ghost-Signal". الإشارة الشبحية مصطلح يشير إلى الضجيج الخلفي الذي يملأ الأجهزة الحساسة، وقد اخترنا ترجمته بما يحمل دلالة على الغموض والبعد الزمني.

2 الأصل: "Dr. Selma Voss". الدكتورة سلمى فوس شخصية محورية في النص، وهي باحثة في علم الأصوات الكهربائية.

3 الأصل: "the Hum". الهمس مصطلح تقني يشير إلى الضجيج الخلفي الذي يملأ الأجهزة الحساسة.

4 الأصل: "Tarsis-Mor". تارسيس-مور اسم مدينة ساحلية في الرواية، اخترنا تعريبه ليوحي بالغرابة والبعد الزمني.

5 الأصل: "the Lighthouse". المنارة رمز متكرر في النص يمثل الذاكرة والعزلة.

6 الأصل: "Commander Ilyas Rhem". القائد إلياس رهم شخصية عسكرية تمثل السلطة في مواجهة العلم.

7 الأصل: "Tilqan". تلقان اسم مدينة أخرى في العالم الروائي، يدل على الشرق البعيد.

8 الأصل: "Hadrami". حضرمي نسبة إلى حضرموت، اخترنا الإبقاء على الاسم لما فيه من دلالة على الغربة والمنفى.

9 الأصل: "Tilqan Station". محطة تلقان اسم المحطة التي تلتقط الإشارة في الرواية.

10 الأصل: "Nadir". نادر اسم يحمل معنى الندرة والفرادة، وقد اخترناه لأنه يعكس وضع الشخصية داخل الرواية.

11 الأصل: "Ilyas". إلياس اسم النبي في التقاليد الإبراهيمية، وقد اخترناه لما فيه من إيحاء بالرسالة والمعاناة.

12 الأصل: "Tarsis". تارسيس اسم مدينة ساحلية في الرواية، اخترناه لما فيه من إيحاء بالبعد الزمني والغربة.

13 الأصل: "Ilyas Rhem". إلياس رهم اسم القائد العسكري، وقد اخترنا الإبقاء على الاسم لما فيه من دلالة على الصلابة والعناد.

14 الأصل: "Tilqan". تلقان اسم مدينة أخرى في العالم الروائي، يدل على الشرق البعيد.

15 الأصل: "Nadir". نادر اسم يحمل معنى الندرة والفرادة، وقد اخترناه لأنه يعكس وضع الشخصية داخل الرواية.

ঘনত্বপূর্ণ ।

11 গ্রামীণ ও ঘোষণা এবং হয়েছে <১> প্রকাশিত কর্তৃক প্রকাশিত ।

12 ভিত্তিক ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ।

13 বিশ্বাস ও বিশ্বাস <১> প্রকাশিত সম্পর্কে ভিত্তিক ও বিশ্বাস ।

14 ১৭৫৩ ও বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস ।

15 ভিত্তিক ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস ।

16 বিশ্বাস ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস ।

17 বিশ্বাস ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস ।

বিশ্বাস ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস ।

15 বিশ্বাস ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস ।

16 বিশ্বাস ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস ।

17 বিশ্বাস ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস <১> বিশ্বাস । প্রকাশিত ভিত্তিক ও বিশ্বাস ।

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22 [illegible]

23 [illegible]

24 [illegible]

25 [illegible]

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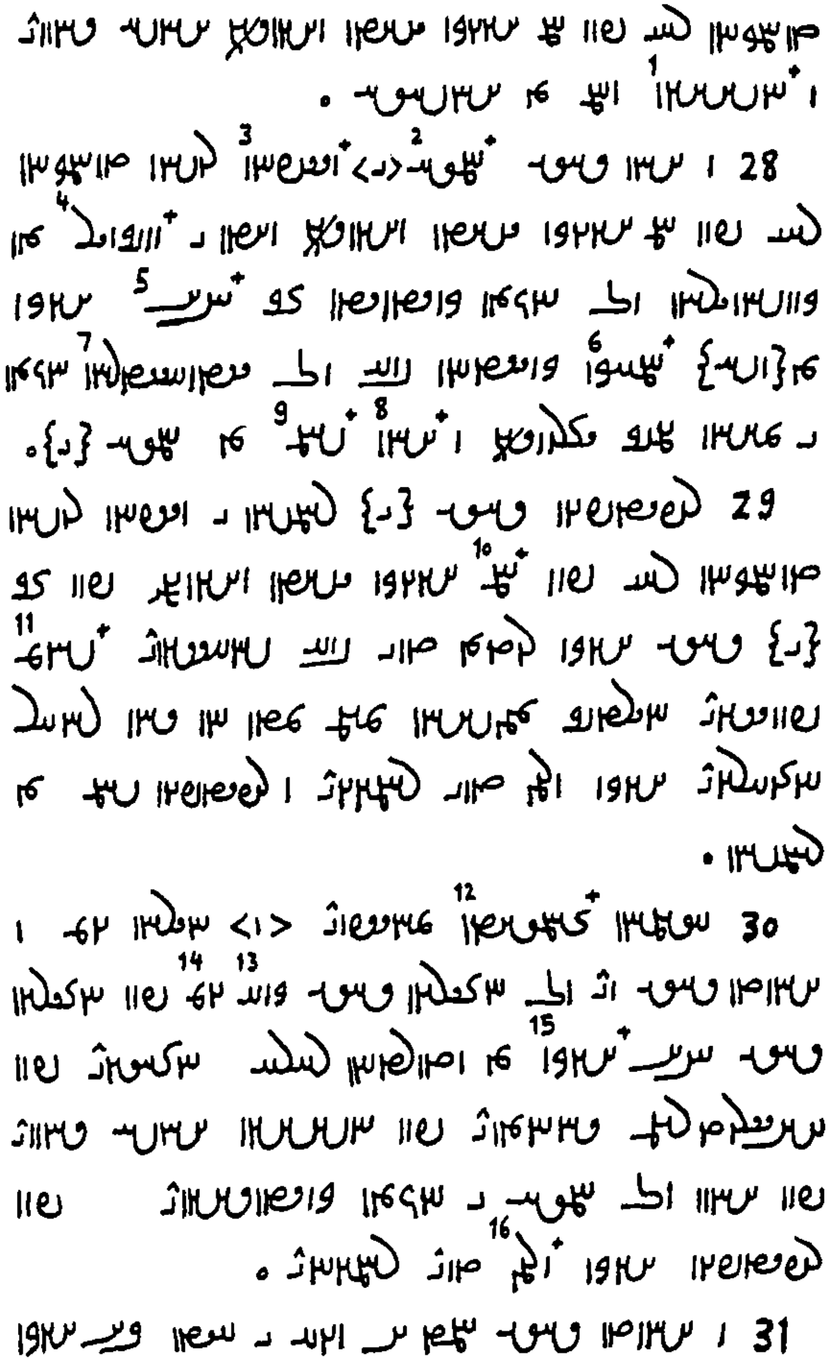

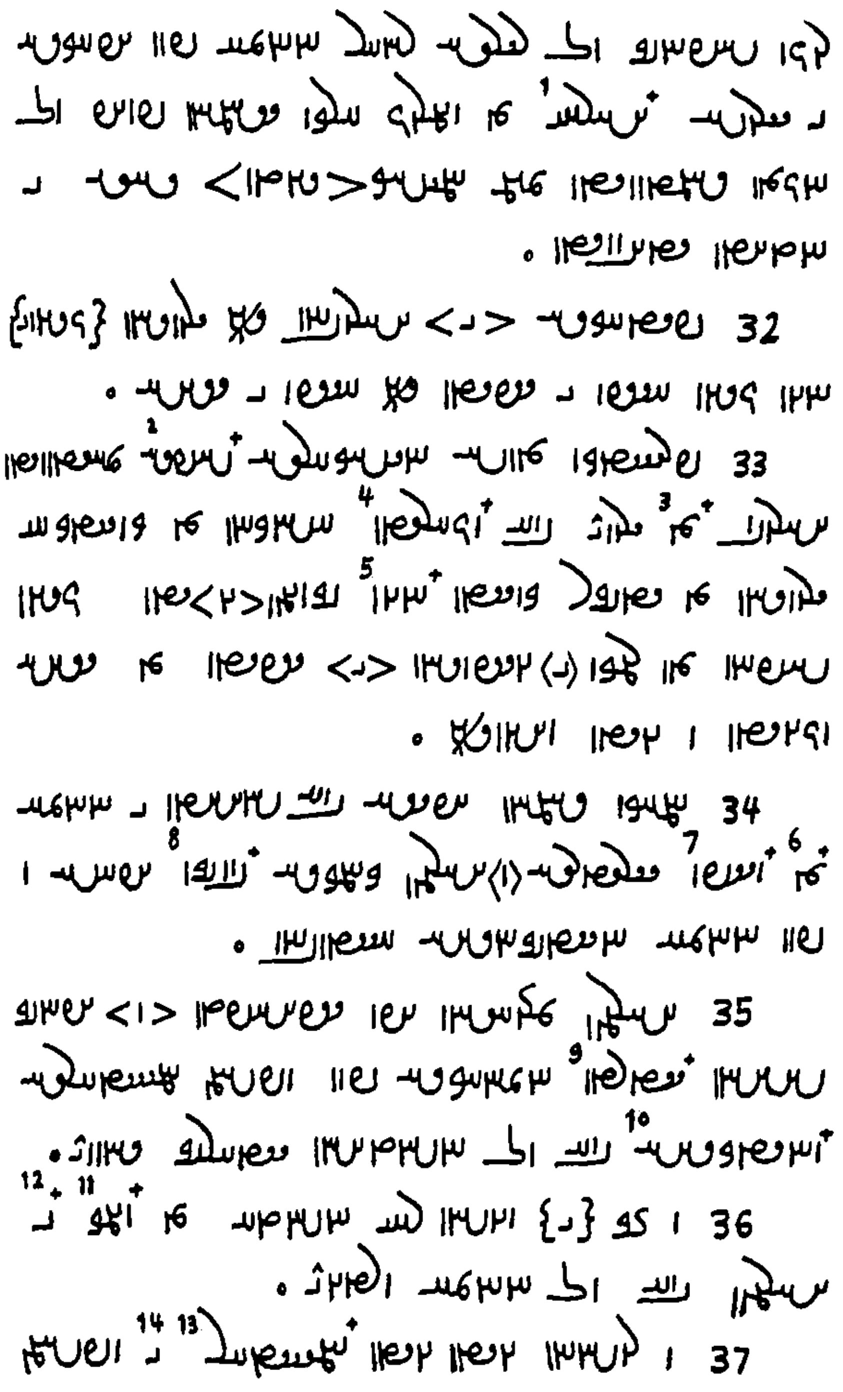

[illegible]

38 [illegible]

39 [illegible]

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42 [illegible]

اسرافیل ۱ اور ۲ کے صور اور اسرافیل کا کرنا اور اس کے صور کے ۔
۴۴ سلیمان اور اسرافیل کے صور کے ۔ اور اس کے صور کے ۔ اور اس کے صور کے ۔
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49 [illegible]

50 [illegible]

51 [illegible]

52 [illegible]

[illegible]

53 [illegible]

54 [illegible]

55 [illegible]

[illegible]

56 [illegible]

57 [illegible]

58 [illegible]

[illegible]

59 [illegible]

60 [illegible]

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APPARAT CRITIQUE

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1 K, TD [illegible] ; 2 K [illegible] ; 3-3 TD om. 4 K, TD [illegible] ; 5 K [illegible], TD [illegible] ; 6 TD om. 7 TD [illegible] ; 8 K [illegible] ; 9 TD [illegible] ; 10 TD [illegible] ; 11 K [illegible], TD [illegible] ; 12 K [illegible] ; TD [illegible] ; 13 TD [illegible] ; 14 TD [illegible]

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1 TD [illegible] ; 2 TD [illegible] ; 3 TD [illegible] ; 4 TD [illegible] ; 5 TD [illegible] ; 6-6 K [illegible], TD [illegible] ; 7 K [illegible] ; 8 TD [illegible] ; 9 TD [illegible] ; 10 K [illegible] ; 11 TD [illegible] ; 12 TD [illegible] ; 13 K [illegible], TD [illegible] ; 14 TD [illegible] ; 15 TD [illegible] ; 16 TD [illegible] ; 17 K [illegible] ; 18 TD om.; 19 TD [illegible] ; 20 TD [illegible] ; 21 TD [illegible] ; 22 K [illegible] ; 23 [illegible] ; 24 TD [illegible] ; 25 K [illegible] ; 26 K [illegible], TD [illegible]

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1 K, TD [illegible] ; 2 TD [illegible] ; 3 K [illegible] ; 4 K, TD [illegible] ; 5 TD [illegible] ; 6 TD [illegible] ; 7 TD om. 8 K, TD [illegible] ; 9 K [illegible] ; 10 K [illegible]

11 K, TD [illegible] ; 12 TD [illegible] ; 13 TD [illegible] ; 14 K [illegible], TD [illegible] ; 15 K [illegible], TD [illegible] ; 16 TD [illegible] ; 17 K, TD [illegible] ; 18 TD [illegible] ; 19-19 TD om. ; 20 TD [illegible] ; 21 K [illegible], TD [illegible] ; 22 K [illegible] ; 23 TD [illegible] ; 24-24 K, TD om. Cf. p. 4. l. 1, n. ; 25 TD [illegible]

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1 K, TD ajoutent [illegible] cf. p. 3 l. 19 n. ; 2 K [illegible] ; 3 TD [illegible] ; 4 TD [illegible] ; 5 K [illegible] ; 6 K, TD [illegible] ; 7 K, TD [illegible] ; 8 K, TD [illegible] ; 9 TD [illegible] ; 10 TD [illegible] ; 11 K [illegible] ; 12 K [illegible], TD [illegible] ; 13 K [illegible] ; 14 TD [illegible] ; 15 K [illegible] ; 16 K [illegible] ; 17 TD [illegible] ; 19 K, TD [illegible] ; 20 K [illegible] ; 21 K, TD [illegible] ; 22 K [illegible] ; 23 K, TD [illegible] ; 24 K om. ; 25 K [illegible] ; 26 K, TD [illegible]

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1 TD [illegible] ; 2 TD [illegible] ; 3 K [illegible] ; 4 K [illegible], TD [illegible] ; 5 K [illegible] ; 6 TD [illegible] ; 7 TD

[illegible] ; 8 TD [illegible] ; 9-9 K [illegible] ; 10 K [illegible], TD [illegible] ; 11 TD [illegible] ; 12 K [illegible] ; 13 K [illegible] ; 14 K, TD [illegible] ; 15-15 K [illegible], TD [illegible] ; 16 K, TD [illegible] ; 17 TD [illegible] ; 18 TD [illegible] ; 19 K [illegible] ; 20 K [illegible]

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1 K [illegible] ; 2 TD [illegible] ; 3 K [illegible] ; 4 K, TD [illegible] ; 5 TD om. ; 6 K [illegible] ; 7 K [illegible] ; 8 K [illegible] ; 9 K [illegible], TD [illegible] ; 10 K [illegible] ; 11 K [illegible] ; 12 K [illegible] ; 13 TD [illegible] ; 14 K [illegible] ; 15 TD [illegible] ; 16 K [illegible] ; 17 K [illegible], TD [illegible] ; 18 K, TD [illegible] ; 19 TD [illegible] ; 20 TD [illegible] ; 21 TD om. ; 22 K, TD [illegible] ; 23 TD [illegible] ; 24 TD [illegible] ; 25 K [illegible] ; 26 TD [illegible] ; 27 K [illegible] ; 28 TD [illegible]

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1 K, TD [illegible] ; 2 K [illegible] ; 3 TD [illegible] ; 4 TD [illegible]

5 K [illegible] ; 6 TD om. ; 7 K [illegible]
8 K [illegible] ; 9 K om., TD [illegible] ; 10 TD [illegible] ; 11 TD [illegible] ; 12 TD [illegible] ; 13 TD [illegible] ;
14 K [illegible] ; TD [illegible] ; 15 K, TD [illegible]

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1 TD [illegible] ; 2 TD [illegible] ; 3 TD om. 4 TD [illegible] ; 5 TD [illegible] ; 6 TD [illegible] ;
7 TD ajoute [illegible] ; 8 TD [illegible] ; 9 K [illegible] ;
10 K [illegible] ; 11 K om. ; 12-13 K [illegible] TD [illegible] ; 14 TD [illegible] ; 15 K [illegible] ;
16 TD om. ; 17 K [illegible], TD [illegible] ; 18 TD [illegible] ;
19 K [illegible] ; 20 TD [illegible] ; 21 TD [illegible] ; 22 K [illegible] ; 23 K [illegible] ; 24 K [illegible] ; 25 K, TD [illegible] ; 26 TD [illegible] ; 27 TD [illegible] ;
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31 K [illegible], TD [illegible] ; 32 TD [illegible] ; 33 TD [illegible] ; 34 K, TD [illegible] ; 35 K, TD [illegible] ; 36 TD [illegible] ; 37 K [illegible], TD [illegible] ; 38 TD [illegible] ; 39 K [illegible] ;
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11 K [illegible] ; 12 K [illegible] ; 13 K, TD [illegible] ;
14 TD [illegible] ; 15 TD [illegible] ; 16 TD [illegible] ; 17 TD [illegible] ; 18 K [illegible] ; 19 TD [illegible] ; 20 TD [illegible] ; 21 K [illegible], TD [illegible] ; 22 TD om. ; 23 TD [illegible] ;
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10 TD [illegible] ; 11 K om. ; 12 TD ajoute [illegible] ; 13 K [illegible] ; 14 TD [illegible] ; 15 K [illegible] ; 16 [illegible] ; 17 TD om. ; 18 K [illegible], TD [illegible] ; 19 K [illegible] ; 20 TD [illegible] ; 21 K [illegible] ; 22 TD [illegible] ; 23 K [illegible] ; 24 TD [illegible] ; 25 K [illegible] ;

26 K [illegible] ; 27 TD [illegible]

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8 TD [illegible] ; 9 K [illegible] ; 10 TD [illegible] ; 11 TD [illegible] ; 12 TD [illegible] ; 13-14 K om. ; 15 K [illegible] ; 16 TD [illegible] ; 17 K [illegible] , TD [illegible] ; 18 TD om. 19 K [illegible] ; 20 TD [illegible] ; 21 TD [illegible] ; 22 TD [illegible] ; 23 TD [illegible] ; 24 TD [illegible] ; 25 TD [illegible] .

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13 TD ajoute [illegible] ; 14 K [illegible] ; TD [illegible] ; 15 K, TD [illegible] ; 16 TD [illegible] ; 17 TD [illegible] ; 18 K [illegible] ; 19 TD [illegible] ; 20 K [illegible] ; 21 TD [illegible] ; 22 K [illegible] ; 23 K [illegible] ; 24 K [illegible] ; 25 TD [illegible] ; 26 K, TD [illegible] ; 27 K [illegible], TD [illegible] ; 28 TD [illegible] ; 29 K [illegible] ; 30 K, TD [illegible] ; 31 TD [illegible] ; 32 K [illegible] ; 33 K, TD [illegible] ; 34 TD om.

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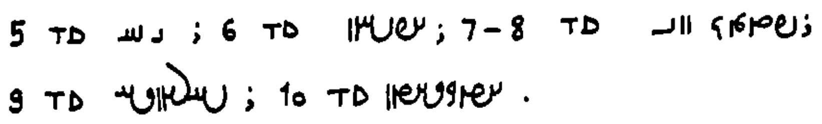

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brīnišn [PSKWNšn'], 'coupure' : 22.14. V. Comm.
brīnōmand [blynʾwmnd], 'limité' : 1.8.
brū(g) [blw(k)], 'cil' : 30.35. V. Comm.
būdan, baw- [YHWWNtn', bwtn'], 'être' : *passim*.
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čandīhistan [cndyhstn'], 'être ébranlé' : 25.12.
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čērīhistan [cylyhstn'], 'être victorieux' : 12.9.
Čēst [cyst'], n. d. l. : 10.15. V. Comm.
čē-š [MH-š], 'car (à) lui' : 1.9 ; 4.21, 25 *et passim*.
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dādan, dah- [YHBWNtn'], 'donner, créer' : *passim* ; 'placer' : 28.5.
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dālman [dʾlmn'], 'vautour' : 34.3. V. Comm.
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dānišnōmand [dʾnšn'ʾwmnd], 'capable de connaître' : 30.38.
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dārīhistan [YHSNNyhstn'], 'être gardé' : 3.53 ; vb. aux. (wistard dārīhēd) : 35.22. V. aussi abāz ~.
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Darǰēn [dlcyn], 'de la Dareǰa' : 23.7. V. Comm.
darrēnīdan [dlynytn'], 'déchirer' : 30.32.
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dast-ammōg [dstʾmwk'], 'domesticable' : 3.53.
dastwar [dstwbl], 'maître, dastūr' : 8.18, 19 ; 11.8 ; 27.15.
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driyōšān-parwardārtar [dlgwšʾn plwtʾltl], 'qui nourrit le plus les pauvres' : 16.2.
drōd [ŠRM], 'paix' : *col.* ; ~ pursīdan 'se saluer' : 35.29. V. Comm.
drō-gōwišn [KDBʾ gwbšn'], 'parole mensongère' : 35.38.
drubuštīh [dlpwštyh], 'forteresse' : 2.15, 18 ; 3.2, 3 ; 35.3, 15.
drubušttar [dlpwštl], 'plus solide' : 35.42.
drust [drwyst], 'sain, intègre' : 8.5 ; 10.14 ; 11.6 ; 22.13 ; 29.7 ; 35.6.
drust-čihragīhā [drwyst' cyhlkyhʾ], 'avec une nature saine' : 30.5.
drust-čihrīh [drwyst cyhlyh], 'être de la nature intègre' : 3.46.
drust-čihrtar [drwyst' cyhltl], 'de la nature la plus saine' : 27.4.
druwand [dlwnd], 'méchant, damné' : 2.5 ; 3.5 ; 22.5 ; 27.2 ; 30.33, 39, 44 ; 31.4 ; 35.32, 33, 40, 42, 44, 45, 46, 47, 49.
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druzēnīdan [dlwcynytn'], 'malfaisance' : 3.1.
dūd [dwt'], 'fumée' : 2.12 ; 35.50.
dudīgar [dtykl], 'deuxième(ment)' : 1.16, 22, 25 ; 3.7, 24, 25, 58 ; 8.20 ; 10.1, 7 ; 21.2 ; 22.1, 2, 12 ; 23.2 ; 26.2 ; 27.2, 7 ; 30.23, 40, 41 ; 34.20 ; 35.33, 55.
Duγdū [dwktwk'], 'mère de Zoroastre' : 5.1.
dumb [dwmb'], 'queue' : 15.1.
dumbōmand [dwmbʾwmnd], 'pourvu d'une queue' : 3.61.
dūr [LHYK, dwl], 'éloigné' : 2.9 ; 8.9 ; 29.8.
dūrīh [LHYKyh], 'éloignement' : 2.9.
dūr-ōš [dwlʾwš], 'qui éloigne la mort' : 4.14, 16.
Dūrsraw [dwl(y)slwb'], n. pr., père de Manuščihr : 7.1 ; 10.15 ; karap : 12.1, 7, 10.
dūr-zamān [LHYK ᶜDNʾ], 'pendant longtemps' : 10.17.
duš-āgāhīh [dwšʾkʾsyh], 'mauvaise information' : 30.39.
duš-čihr [dwšcyhl], 'laid' : 30.51.
duš-dānāgīh [dwš dʾnʾkyh], 'mauvaise science' : 30.39.
duš-dēn [dwšdyn'], 'impie' : 34.30, 31, 34.
duš-gōwišnīh [dwšgwbšnyh], 'mauvaise parole' : 30.48.
duš-hūxt [dwšhwwht'], 'mauvaise parole' : 35.44, 45.
dušīh [dwšyh], 'mal' : 30.38.
duš-kunišnīh [dwškwnšnyh], 'mauvaise action' : 30.38, 48.
dušmat [dwšmt'], 'mauvaise pensée' : 35.44, 45.
dušmen [dwšmyn], 'ennemi' : 1.23 ; 2.15, 16 ; 3.3 ; 30.38, 44.
duš-menišnīh [dwšmynšnyh], 'mauvaise pensée' : 30.48.

dušox [dwšhwʾ], 'enfer' : 1.17 ; 2.5 ; 10.19 ; 30.38, 39, 44, 51 ; 31.4 ; 35.22, 41, 42, 44, 45, 46.
dušoxīg [dwšhwyk], 'destiné à l'enfer' : 30.39, 52.
dušsrawēnīdan [dwšslwbynytn'], 'mal rapporter' : 27.8.
dušsrawīh [dwšslwbyh], 'mauvaise réputation' : 27.7.
dušwārtar [dwšwʾltl], 'plus difficile' : 4.12.
dušxwārīh [dwšhwʾlyh], 'malheur' : 4.14 ; 35.47.
dušxwaršt [dwšhwwlšt'], 'mauvaise action' : 35.44, 45.
duxt [BRTH, dwht'], 'fille' : 25.10 ; 34.31.
duxtag [dwhtk'], 'fille' : 35.13.
duxtar [BRTHl], 'fille' : 30.61.
dwāristan, dwār- [dwbʾl(y)stn', dwbʾl-], 'se précipiter' : 2.5 ; 3.7 ; 30.51 ; 34.30 ; 35.47.
dwārišn [dwbʾlšn'], 'précipitation' : 2.11.
dwāzdah [12], 'douze' : 3.43 ; 28.7 ; 30.13, 49, 50, 51, 53 ; 34.20 ; 35.5, 31.
dwāzdah-kirbīhā [12 klpyhʾ], 'ayant douze formes' : 30.51.
dwāzdahom [dwʾcdhwm], 'douzième(ment)' : 34.20.

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ē [1, ḤD], 'un' : *passim*. = ēd [ʾy] : 11.6 ; 27.4 ; particule verb. : 11.6 ; 12.4.
ēbgat [ʾybgt'], 'assaut' : 3.28 ; 34.49.
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ēbsrūsrim [ʾybslwtlym'], n. de temps : 35.26, 30.
ēč [ʾyc], 'aucun' : 1.9 ; 17.1 ; 21.4 ; 34.20.
ēd [ḤNʾ], 'celui-ci, ceci' : 1.30 *et passim*.
ēdar [LTMH], 'ici' : 10.14 ; 30.33.
ēdōn [ʾytwn'], 'ainsi' : 8.19 ; 10.19 ; 13.1 *et passim*.
ēg [ʾDYN], 'alors' (+ pron. pers.) : *passim*.
ēk [ʾywk'], 'un' : 1.19, 23, 25, 28 ; 2.7, 18 ; 3.20, 29, 34, 35, 54, 64, 72, 86 ; 4.2 ; 8.1, 3 ; 10.1, 17 ; 11.5, 9 ; 12.9 ; 15.1 ; 22.9 ; 28.2, 3, 5, 7 ; 30.2, 33, 43 ; 31.1 ; 34.4, 7, 16, 23, 39, 45 ; 35.4, 12, 17, 23, 26, 28, 29, 30, 31, 40, 52, 53, 55, 59 ; ēk ēk, 'un à un' : 3.43.
ēkānag [ʾywkʾnk'], 'soumis' : 35.53, 54, 56.
ēk-buništagīh [ʾywk bwnyštkyh], 'existence d'un seul principe' : 34.35.
ēk-čihrag [ʾywk cyhlk'], 'd'une unique nature' : 30.23.
ēk-čihrīhā [ʾywk' cyhlyhʾ], 'étant d'une seule nature' : 34.36.
ēk-dād [ʾywk'dʾt'], 'créé unique' : 2.8, 13 ; 3.43.
ēk-kōf [ʾywk kwp], 'à une bosse' : 3.59.
ēk-srū [ʾywk slwb'], 'à une corne' : 29.11.
ēmēd [ʾdmyt'], 'espoir' : 1.22 ; 3.5 ; 8.3 ; 10.12.
ēn [ZNH], 'ceci, celui-ci' : *passim*.
Ērān [ʾylʾn], 'l'Iran' : 4.10, 11 ; 21.10 ; 25. 3 ; 30.20.
ērangīg [ʾylngyk], 'coupable' : 30.40.
Ērānwēz [ʾylʾnwyc], 'patrie des Aryens' : 3.50.
Ērānšahr [ʾylʾnštr'], 'Iran (pays des Aryens)' : 4.4 ; 29.11.
ērānšahrīgān [ʾylʾnštr'ykʾn'], 'iraniens' : 29.11.

Ēras [ʾyls], 'l'Araxe' : 23.5. V. Comm.
ēraxtag [ʾylhtk'], 'condamné' : 30.40.
ēr-dārišn [ʾdl dʾlšn'], 'en pente' : 34.52. V. Comm.
Ērēz [ʾylyc'], n. pr. : 7.1 ; 35.4.
Ērman [ʾyl(y)mn], n. d'une prière : 28.3, 5, 7 ; n. divin : 34.17, 38, 48 ; 35.21, 22, 49.
Ērman-yazišnīh [ʾyl(y)mn ycšnyh], 'Yasna d'Ērman' : 28.7. V. Comm.
ēsm [ʾysm, CYBʾ], 'bois' : 8.4 ; 10.8 ; 19.2, 3.
ēstādag [YKᶜYMWNʾtk'], 'se tenant' : 35.52.
ēstādan, ēst- [YKᶜYMWNtn', ystʾtn'], 'se tenir' : *passim*. V. aussi ul ~.
ēstēnīdan [YKᶜYMWNynytn'], 'installer' : 34.23 ; 35.33.
ēstišnīg [ystšnyk']. V. padīrag- ~.
ēwāz [ʾywʾc], 'seul' : 3.33 ; 17.titre ; 'langage' : 23.2.
ēwbār [ʾywbʾl], 'à la fois' : 35.41.
ēwēnag [ʾdwynk'], 'sorte, espèce, genre' : 1.13 ; 2.11 ; 3.38, 55, 69 ; 20.10 ; 23.2 ; 30.57 ; 31.5 ; pl. ēwēnagān : 3.53, 77 ; 23.2 ; 'forme, figure' : 18.1 ; 29.4 ; 30.43 ; 35.59 ; (pad) ~ (ī) : 'façon, manière, comme, comment' : 1.29 ; 3.10, 72 ; 5.1 ; 8.1 ; 10.10 ; 14.2 ; 21.4 ; 22.9 ; 30.4, 21, 23, 52, 53, 59, 60 ; 32.1 ; 33.1 ; 35.26, 27, 28, 29, 59 ; 'coutume' : 13.13.
ēwēnagīh [ʾdwynkyh]. V. čē- ~.
ēwēnīg [ʾdwynyk'], 'coutume' : 13.3.
ēwēnīhā [ʾdwynyhʾ], 'selon la coutume' : 28.4 ; 29.6.
ēw-kardagīhā [ʾywkltkyhʾ], 'conjointement' : 3.11.
ēwtāg [ʾywtʾk'], 'seul' : 20.2 ; 30.44 ; 34.45.
ēwtāgīhā [ʾywtʾkyhʾ], 'seul' : 2.18.

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Farrbay. V. ādur (ī) ~.
farroxān [plhwʾn'], 'fortunés' : *col.*
fraburdār [plbwltʾl], un des huit prêtres pour la célébration du *yasna* : 35.16, 17.
Fradadafš [plʾdtʾpš], 'l'une des 7 parties de la terre' : 35.14.
Fradāšt [pldʾšt'], n. pr. : 35.4.
Frādat-xwarrah [plʾdt'GDH], n. pr. : 35.14, 17. V. Comm.
fradom [pltwm], 'première(ment)' : 1.14, 21, 25 ; 3.5, 6, 15, 51, 53, 56, 58 ; 4.3 ; 12.7 ; 20.4 ; 21.2 ; 22.1, 2, 11 ; 23.1 ; 26.1 ; 27.1, 6 ; 28.6 ; 29.4 ; 30.23, 32, 40, 41, 47, 52 ; 34.20, 34 ; 35.9.
fradomīh [pltwmyh], 'commencement, premièrement' : 28.1 ; 35.47.
fragard [plgt'], 'fragard' : 28.5.
Fraguzak [plgwzk'], n. pr. : 7.1.
frahist [plhyst'], 'surtout' : 30.39 ; 34.51.
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frahixtaggārīh [plhhtkʾlyh], 'compétence' : 34.24.
frahixtagtar [plhhtktl], 'plus expérimenté' : 34.23.
frahixtan, frahanǰ- [plhhtn'], 'éduquer' : 31.5.
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framān [plmʾn'], 'ordre' : 11.4 ; 24.5 ; 34.39, 43.
framān-burdār [plmʾn bwltʾl], 'obéissant' : 35.53.

framān-burdārīh [plmʾnʾ bwltʾlyh], 'obéissance' : 22.4.
Framgar [plmgl], n. de Feu : 35.6. V. Comm.
framūdan, framāy- [plmwtnʾ], 'ordonner' : 4.13, 15, 16, 21, 25 ; 9.5 ; 21.7 ; 23.2 ; *col.* ; 34.24, 38 ; 35.55.
frārōn [plʾlwnʾ], 'bien' : 1.14, 15, 21 ; 30.38.
frārōnīhā [plʾlwnyhʾ], 'pour le bien' : 8.19.
frasang [plsng], 'parasange' : 3.13, 51 ; 4.5 ; 8.3 ; 10.15.
Frāsyāb [plʾsyʾpʾ], n. pr. : 4.4.
frašgird [plškltʾ], 'Rénovation' : 1.23 ; 3.4 ; 24.3 ; 34.1, 8, 34 ; 35.15.
frašgirdārīh [plškltʾlyh], 'accomplissement de la Rénovation' : 1.20 ; 2.16.
frašgird-kardār [plškrtʾ krtʾl], 'agent de la Rénovation' : 35.14, 16, 17, 19, 21.
frašgird-kardārīh [plškrtʾ krtʾlyh], 'accomplissement de la Rénovation' : 24.3 ; 34.titre, 21, 22, 25, 39, 46, 48 ; 35.titre, 5, 7, 15, 17, 19.
frašn [plšnʾ], 'entretien, question' : 22.7 ; 23.1, 3, 4, 5, 6, 7, 8 ; 24.2, 4.
frašnīh. V. haft- ~.
frašn-pursīdārīh [plšnʾ pwrsytʾlyh], 'poser les questions' : 22.titre.
Frašōštar [plšwštl], n. pr. : 25.6 ; 33.titre, 1 ; 35.12.
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frawahr [plwʾhl], 'fravashi' : 3.3, 16 ; 4.14, 16 ; 6.1 ; 29.2 ; 30.21, 22, 35, 43, 44 ; 35.6.
fraward [plwltʾ], 'fravashi' : 3.8 ; 10.3.
frawardīh [plwltyh], 'fravashi' : 30.21. V. Comm.
Frawardīn [plwltynʾ], n. de mois : 2.1 ; 34.49.
Frawāk [plwʾkʾ], n. pr. : 7.1.
frāxīhā [plʾhwyhʾ], 'largement' : 15.1.
Frāxkard [plʾhwkltʾ], 'mer mythique' : 3.12, 17, 19, 21, 35, 39.
frāx-raftār [plʾhwlptʾl], 'qui va librement, sauvage' : 3.53 ; 23.2.
frayād-dastīh [plydʾt-dstyh], 'secours' : 1.19.
frayādišnīg [plydʾtšnykʾ], 'qui aide' : 4.13.
frayādišnīgtar [plydʾtyšnyktl], 'le plus secourable' : 19.1.
frāz [prʾc], prév. : *passim.*
frazaftan [plcptnʾ], 'être achevé' : *col.*
frazām [plcʾm], 'fin' : 8.21 ; 28.6 ; 30.34 ; 34.24, 29, 35.
frazām-bar [plcʾm bl], 'fin des fruits' : 34.27.
frazāmēnīdan [plcʾmynytnʾ], 'accomplir' : 1.30 ; 34.25, 35 ; 35.15.
frazāmgārīh [plcʾmkʾlyh], 'accomplissement de la fin' : 34.17.
frazāmīg [plcʾmykʾ], 'achevé' : 3.30.
frazāmīh [plcʾmyh]. V. bowandag- ~, spurr- ~.
frazāmīhistan [plcʾmyhstnʾ], 'être achevé' : 34.22, 50.
frazām-nigerihā [plcʾmnkyryhʾ], 'en considérant la fin' : 1.29.
frazāmōmandīh [plcʾmʾwmndyh], 'aboutissement' : 3.4.
frazand [prznd], 'enfant' : 4.3 ; 9.3 ; 11.1 ; 12.10 ; 26.3 ; 30.60 ; *col.* ; 34.40 ; 35.47, 53, 55, 57, 58.
frazand-padīrišnīh [prznd ptglšnyh], 'acceptation des enfants' : 4.3.
frazand-zāyišnīh [prznd YLYDWNyšnyh], 'naissance des enfants' : 4.1.
frāz-barišnīh [prʾc blšnyh], 'remise' : 1.30.
frāz-raftār [prʾc rptʾl], 'marchant' : 3.11 ; 31.1 ; 34.20.

frāz-rēzišnīh [prʾc lycšnyh], 'écoulement' : 30.20.
frāz-sōzišnīh [prʾc swcšnyh], 'action de brûler' : 3.82.
frāz-tazišnīh [prʾc tcšnyh], 'écoulement' : 35.58.
Frazušak [plzwšk'], n. pr. : 7.1.
frāz-waxšēnīdār [prʾc whšynytʾl], 'agent de croissance' : 29.2 ; 'qui fait croître' : 30.35.
frāz-waxšišnīh [prʾc whššnyh], 'croissance' : 34.20.
frāz-widerišnīh [prʾc wtylšnʾyh], 'trépas' : 29.6.
frāz-xwarišnīh [prʾc hwlšnyh], 'action de boire' : 6.1.
frēbišn [plypšnʾ], 'tromperie' : 8.10.
Frēdōn [plytwnʾ], n. pr. : 7.1 ; 32.3 ; *col.*
frēftan, frēb- [plyptnʾ], 'tromper' : 30.40.
freh [plyyh], 'plus, en excès' : 8.7 ; 30.21.
frehbūd [plyyhbwtʾ], 'excès' : 34.33, 44.
freh-xōnīh [plyyh hwnʾyh], 'excès de sang' : 30.35.
Frēn [plynʾ], n. pr. f. : 25.10.
Frēnī [plynʾy], n. pr. : 5.1. V. Comm.
frēstādan, frēstīdan, frēst- [ŠDRWN(y)tnʾ], 'envoyer' : 2.10, 19 ; 8.1, 6, 10, 11 ; 10.3 ; 30.28, 29, 46 ; 34.17.
frēstag [plystkʾ], 'ange, envoyé' : 3.7 ; 7.1 ; 8.4 ; 30.43 ; 34.17, 38, 48 ; 35.22, 33.
frēstīhistan [ŠDRWNyhstnʾ], 'être envoyé' : 30.38.
Friy [plydyy], n. pr. : 7.1.
Friyānān [plydʾnʾnʾ], 'fils de Friyān', n. pr. : 35.4.
frōd [plwtʾ], 'en bas, inférieur' : 1.3, 32 ; 2.15 ; 3.14, 23 ; 5.1 ; 10.3, 17, 18, 19 ; 22.8 ; 30.16, 23, 48 ; 35.40, 44.
frōd-āhang [plwtʾ ʾhng], 'inspirant' : 3.20 ; 30.21, 26.
frōd nihādan [plwtʾ HNHTWNtnʾ], 'abaisser' : 1.25.
frōd-šudān [plwtʾ šwtʾnʾ, ʿZLWNtʾn], 'descendants, ouest' : 3.7, 18, 22.
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gā-dumb [gʾdwmbʾ], 'trompette' : 35.20.
gāh [gʾs], 'verset' : 28.1, 2, 5 ; 'moment, temps, époque' : 2.22 ; 3.50 ; 4.4 ; 9.2 ; 34.49 ; 35.19, 25, 27, 28, 29, 30, 31, 39, 40, 41, 48 ; 'place, lieu' : 3.85 ; 8.3 ; 21.10, 11 ; 25.1 ; 30.17, 23, 35 ; 35.16, 17, 55 ; 'trône' : 29.3 ; 30.52 ; 35.31.
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gāhānīg [gʾsʾnyk], 'gâthique' : 28.1, 2.
gām [gʾm], 'pas' : 21.8 ; 22.11.
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gandag [gndkʾ], 'puant' : 30.51.
gandagīh [gndkyh], 'puanteur' : 34.39. V. Comm.
gandagtar [gndktl], kam ~ 'moins puant' : 34.40.
ganǰwar [gncwbl], 'trésorier' : 30.49.
Gannāg Mēnōg [gnʾkʾ mynwkʾ], 'Mauvais Esprit' : 1.titre ; 3.5.
gar [gl], 'mont' : 3.85 ; 23.2.
garān [glʾnʾ], 'grave, lourd' : 4.21 ; 34.30.

garān-dardīhā [glʾn' dltyhʾ], 'dans de dures souffrances' : 12.10.
garān-dardtar [glʾn' dltl], 'de plus graves souffrances' : 35.43.
garānīh [glʾn'yh], 'lourdeur' : 30.51.
garān-menišnīhā [glʾn' mynšn'yhʾ], 'être en colère' : 30.46. V. Comm.
garān-wināhīh [glʾn wnʾsyh], 'état d'avoir de graves péchés' : 34.38.
gardan [gltn'], 'cou' : 21.2.
gardīdan, gard- [gltytn'], 'faire le tour' : 3.13.
gardīh [gltyh], 'poussière' : 3.24.
gardišn [gltšn'], '(action de) tourner' : 10.17 ; 30.13 ; 34.25.
gardišnīg [gltšnyk], 'qui tourne' : 30.1.
garm [glm], 'chaud' : 22.12, 14 ; 28.5 ; 29.4 ; 30.15, 21, 23.
garmīh [glmyh], 'chaleur' : 29.4.
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garōdmān [glwtmʾn], 'le paradis' : 3.78 ; 33.1.
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Garšāsp [glyšʾsp'], n. pr. : 32.4 ; 35.6. V. Comm.
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garzān [glcʾn], 'se lamentant' : 2.14.
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garzīdan [glcytn'], 'se lamenter' : 2.13 ; 35.41.
garzišn [glcšn], 'lamentation' : 2.13 ; 4.17.
gastan [gstn'], 'piquer' : 3.64. Cf. gazīdan. V. Comm.
gaštan [gštn'], 'virer' : 3.22, 35 ; 34.49.
gāw [TWRʾ], 'bœuf' :2.8, 13, 18 ; 3.8, 15, 16, 43, 44, 50, 51, 54, 55, 60, 86 ; 4.10, 11, 12, 13, 14, 15, 20, 21 ; 6.1 ; 8.4 ; 10.6 ; 30.52 ; 35.15, 60.
gawazn [gwʾzn'], 'cerf' : 3.60.
gāw-kirb [TWRʾ klp], 'ayant la forme de bovidé' : 30.52.
gāw-māhīg [TWRʾ mʾhyk'], 'dauphin (?)' : 3.60.
gāw-mēš [TWRʾ myš], 'buffle' : 3.60.
Gayōmard [gʾ(d)yw(k)mlt'], 'le Premier Homme' : 2.9, 10, 14, 18, 19, 21, 22 ; 3.5, 67, 68, 71 ; 7.1 ; 34.8, 18, 19 ; 35.51, 59.
gazdum [gcdwm], 'scorpion' : 2.11.
gazīdan [gcytn'], 'piquer' : 3.64. V. gastan.
gēgān [gygʾn]'], 'voleurs' : 32.4.
gēg-+kardārān [gyg krtʾlʾn'], 'qui agissent comme des voleurs' : 32.4.
gēhān [gyhʾn'], 'monde' : 2.11 ; 3.86 ; 4.14, 24 ; 22.1 ; 24.3 ; 34.25, 26 ; 35.14.
gēhānīgān [gyhʾnykʾn], 'créatures' : 25.titre.
gētīg [gytyk', gytydy, gytydyy], 'matériel, "gētīg" ' : *passim*; pl. gētīgān 'êtres matériels' : *passim*.
gētīg-ēwāzīhā [gytyk' ʾywʾcyhʾ], 'en un discours matériel' : 8.19.
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Hōšang [hwšng], n. pr. et roi mythique : 3.86 ; 7.1.
hōšēnīdan [hwšynytn'], 'faire sécher' : 2.18.
hōy [hwy], 'gauche' : 2.22 ; 10.20.
hōyag [hwyk'], 'à gauche' : 34.19.
hōyag sālār [hwyk' srd³l], 'commandant à gauche' : 34.33.
hu-āfrāhān [hw ³pl³s³n'], 'bons conseillers' : 30.34.
hu-āfrāhīhā [hw ³pl³syh³], 'en bonne conseillère' : 30.46.
hu-ārzōg [hw ³lcwk'], 'désirable' : 18.1.
hu-bōy [hwbwd], 'parfumé' : 3.80 ; 30.56 ; 34.41 ; 35.50.
hu-bōyāgīh [hwbwd³kyh], 'odorat' : 29.4 ; 30.25.
hu-bōyīh [hwbwdyh], 'parfum' : 30.59.
hu-bōytar [hwbwdtl], 'plus parfumé' : 27.4 ; 35.51.
hu-bōytom [hwbwdtwm], 'le plus parfumé' : 30.52.
hu-čašmīhā [hw cšmyh³], 'avec bienveillance' : 35.53.
hu-čihr [hwcyhl], 'beau' : 3.80 ; 4.7 ; 21.4 ; 30.56.
hu-čihrgar [hwcyhlgl], 'qui embellit' : 30.10.
hu-čihragīhā [hwcyhlkyh³]. V. paymān- ~.

hu-dārišnīh [hwd³lšn'yh], '(action) de bien garder' : 23.2, 3, 4.
hugar [hwgl], 'facile' : 34.24.
hugartar [hwgltl], 'plus facile' : 34.4, 5, 6, 20.
hu-gōwišnīh [hw gwbšnyh], 'bonne parole' : 30.48.
huīh [hwyh], 'le bien' : 30.38.
hu-kunišnīh [hw kwnšnyh], 'bonne action' : 30.38, 48.
humat [hwmt'], 'bonne pensée' : 22.2, 11.
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hu-mihrīhā [hw mtr'yh³], 'avec affection' : 35.47.
hunīdan [hwnytn'], 'presser' : 19.3 ; 21.1. V. Comm.
huniyāg [hwnyd³k'], 'délicieux' : 3.80 ; 30.56.
hu-niyōxš [hwnywhš], 'attentif' : 27.15.
hunsandīh [hwnsndyh], 'contentement' : 30.39.
hu-paydāg [hw pyt³k'], 'bien distinct' : 3.35.
hu-sazāgīhā [hw sc³k'yh³], 'comme il convient' : 27.4.
husrawīh [hwslwb'yh], 'bonne réputation' : 27.6.
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Hutōs [hwtws], n. pr. : 35.11.
hutuxš [hwtwhš], 'artisan' : 30.18.
hutuxšīh [hwtwhšyh], 'artisanat' : 31.5.
hūxt [hwwht'], 'bonne parole' : 22.2, 11.
hu-xwadāy [hw hwt³d], 'bon souverain' : 35.10.
huwaršt [hwwlšt'], 'bonne action' : 22.2, 11.
hu-zāyišnīh [hw YLYDWNšnyh], 'eugénisme' : 26.3.
Hyōn [hywn'], 'Chionite(s)' : 25.3.

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ī [Y, ZY], pr. rel., izāfe : *passim* (cf. ī-t, ī-š, ī-šān).
im [LZNH], 'celui, ce' : 10.19 ; 12.10 ; 30.38.
Indar [³ndl], n. de démon : 35.37.
Isadwāstarān [stw³stl³n'], 'd'Isadvāstar' : 35.28. V. Comm.
-iz [-c, -yc], 'aussi' : *passim*.

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jādūg [y³twk'], 'sorcier' : 3.49, 83 ; 8.3, 4, 16, 20 ; 10.2, 4, 19 ; 11.1, 6 ; 25.10.
jādūgīh [y³twkyh], 'sorcellerie' : 3.83 ; 12.9 ; 22.5.
jagar [ykl], 'foie' : 29.6 ; 30.15, 16, 29.
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Jam [ym], n. pr. (et roi) : 7.titre, 1 ; 32.2 ; 35.20.
jāmag [y³mk'], 'bol' : 11.6 ; 12.2, 5 ; 16.3 ; 34.16 ; 'vêtement' : 13.2 ; 21.4 ; 30.56.
Jāmāsp [y³m³sp'], n. pr. : 25.7, 8 ; 35.12.
jam-kard [ymkrt'], 'fait par Yima' : 35.13.
Jam-kirrēnīdārān [ym klynyt³l³n'], 'ceux qui ont scié Jam' : 35.46.
jašn [yšn'], 'fête' : 20.1.

ǰašnzār [yšn'cʾl], 'lieu de fête' : 20.1, 2 ; 21.1.
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ǰeh [yhy, yhyy], 'prostituée' : 30.51 ; 34.30.
ǰeh dēw [yhdyw'], 'démone, prostituée' : 34.30, 31.
ǰomā [ywmʾy], 'ensemble' : 34.36.
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ǰōrdā-kārestān [ywltʾy ZLYTNstʾn'], 'Livre des Semailles' : 28.4.
ǰōy [ywd], 'canal' : 34.16.
ǰud [ywdt'], 'autre, séparé' : 3.9, 35 ; 23.7 ; 29.6 ; 30.24 ; 34.20, 23 ; 35.3, 33, 37, 39, 40 ; ǰud az, 'outre' : 3.22, 30.
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ǰud-āhangīh [ywdt' ʾhngyh], 'désaccord' : 11.titre.
ǰūdan, ǰōy- [ywtn'], 'dévorer' : 1.30 ; 10.14 ; 34.35.
ǰud-bēš [ywdt' byš], 'qui éloigne la souffrance' : 35.4.
ǰud-čihrag [ywdt cyhlk], 'de nature différente' : 3.65 ; 30.18.
ǰud-dad [ywdt dt'], 'sans animaux' : 3.24. V. Comm.
ǰud-gōhr [ywdt gwhl], 'd'une substance différente' : 1.15 ; 34.45.
ǰud-gōhrīh [ywdt gwhlyh], 'différence de nature' : 1.3 ; 2.2.
ǰud-dēw [ywdt ŠDYʾ], 'séparation des démons' : 28.2.
ǰud-kār [ywdt kʾl], 'de fonction différente' : 30.18.
ǰud-mizagīh [ywdt myckyh], 'mauvais goût' : 2.3.
ǰumbāgīh [ywmbʾkyh], 'mouvement' : 29.4.
ǰumbēnīdan [ywmbynytn], 'mouvoir' : 3.11.
ǰumbēnišn [ywmbynšn'], 'mouvement' : 35.44.
ǰumbīdan, ǰumb- [ywmbytn'], 'bouger' : 34.49.
ǰumbišn [ywmbšn'], 'mouvement' : 30.21, 26. V. Comm.
ǰuttarīh [ywdtlyh], 'mal' : 10.3. V. Comm.
ǰuxtag [ywhtk'], 'paire' : 3.51 ; 35.5.

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ka [ʾMT], 'quand, lorsque' : *passim*.
kabāh [kpʾh], 'manteau' : 10.19.
kadag [ktk'], 'maison' : 29.2 ; 30.15, 21, 28, 54 ; 34.22 ; 35.42. V. was- ~.
kadag-xwadāy [ktk' hwtʾd], 'maître de maison' : 3.82.
kadār [ktʾl], 'quel' : 3.43, 73, 75 ; 22.1, 3 ; 34.9, 11, 13, 15, 16.
kadārizē [ktʾlcḤD], 'qui que ce soit' : 27.4 ; 30.20 ; 34.20, 36.
kaf [kp'], 'écume' : 30.16.
kāhišn [kʾhšn'], 'diminution' : 3.19.
kākom [kʾkwm], 'hermine' : 3.63.
kākomag [kʾkwmk], 'hermine' : 23.2.
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kālbodōmand [kʾlpwtʾwmn'd], 'matériel' : 27.4 ; 35.23.
kām [kʾm], 'volonté' : 1.14, 15, 16, 21 ; 21.6 ; *col.*
kam [km], 'moins, moindre' : 2.9 ; 3.64 ; 34.40, 41.
kāmag [kʾmk'], 'vouloir' : 4.11, 16 ; 8.18 ; 10.5 ; 18.titre ; 21.6 ; 22.5, 6 ; 30.20, 38, 45 ; 35.5.

kāmagīh [kʾmkyh]. V. Ahreman- ~.
kāmagīhā [kʾmkyhʾ], 'à son gré' : 30.45.
kāmagōmandīh [kʾmkʾwmn'dyh], 'propension' : 34.36.
kāmag-rawišn [kʾmk lwbšn'], 'indépendant' : 35.55.
kāmagtar [kʾmk'tl]. V. ahlāyīh- ~.
kāmagtom [kʾmk'twm]. V. čē- ~.
kam-āhōgtar [kmʾhwktl], 'moins défectueux' : 27.4.
kam-bēšišnīh [kmbyššnyh], 'moins de souffrance' : 27.4.
kāmgārīhistan [kʾmkʾlyhstn'], 'avoir le pouvoir' : 1.3.
kamist [kmyst'], 'moindre, minimum' : 3.13.
kāmistan, kām- [YCBḤNstn', kʾmystn'], 'vouloir' : 4.14 ; 8.12 ; 10.10 ; 30.32, 46 ; 34.16, 23 ; 35.15.
Kamrūd [kmlwt'], 'mer mythique' : 3.17.
kam-sūdīh [km swtyh], 'le peu de bénéfice' : 34.38.
kam-wināhīhātar [kmwnʾsyhʾtl], 'de la manière la moins peccamineuse' : 27.4.
kanārag [knʾlk'], 'côté' : 3.17, 22, 27 ; 22.8 ; 34.25.
Kangdiz [kngdc'], 'forteresse de Kang' : 35.13.
kanīg [knyk'], 'jeune fille' : 4.7 ; 25.3 ; 30.61 ; 35.52, 58.
kanīg-kirb [knyk klp], 'qui a la forme d'une jeune fille' : 30.49, 52, 61 ; 31.titre, 1, 3, 5.
kanīg-kirbīhā [knyk'klpyhʾ], 'sous la forme d'une jeune fille' : 4.4.
kāpūr [kʾpwl], 'camphre' : 35.51.
kār [kʾl], 'activité' : 3.5 ; 16.4 ; 27.14 ; 30.26, 35, 38, 46 ; 31.1, 5 ; 34.23, 24 ; pl. kārān, 'affaires' : 35.48 ; kār kardan [kʾl krtn'], 'être efficace' : 16.4 ; ō ~ burdan, 'utiliser' : 30.38.
karap [klp], 'prêtre-sorcier(?)' : 10.2, 3, 5 ; 11.5 ; 12.1 ; pl. karapān : 9.titre ; 10.1, 17 ; 11.2, 9 ; 24.5.
kard [krt'], 'action' : 4.14 ; 30.20 ; az ~ ī 'à cause de' : 10.19. V. Comm.
kārd [SKYNʾ], 'couteau' : 22.13.
kardan, kun- [ᶜBYDWNtn', krtn'], 'faire' : *passim* ; ō ham ~ : 'assembler' : 29.2.
kardagārān [krtkʾlʾn'], 'qui ont (bien) agi' : 30.34.
kardār [krtʾl], 'actif' : 35.21, 55. V. āškōb- ~, az- ~, frašgird- ~, harwisp- ~.
kardārīh [krtʾlyh]. V. frašgird- ~.
kard-weh (krt' wyh], 'amélioration' : 8.3.
kārestān [ZLYTNstʾn']. V. ǰōrdā- ~.
kārezār [kʾlycʾl], 'combat' : 28.4 ; 34.52.
kār-framān [kʾl plmʾn'], 'intendant' : 30.28.
karg [klg], 'rhinocéros' : 29.11.
Karšift [klšypt'], n. d'oiseau mythique : 23.2. V. Comm.
kas [ʾYŠ], 'quelqu'un' : 2.18 ; 10.14, 19 ; 11.1 ; 24.3 ; 35.55 ; pl. kasān : 26.1.
kāstan, kāh- [kʾstn'], 'diminuer' : 34.39, 40.
Kawīg [kwyk'], n. pr. : 25.2. V. Comm.
kayakān [kdkʾn'], 'titre' : 24.5.
Kay-Us [kʾd ʾws], 'Kay-Us (roi mythique)' : 4.11, 13, 15, 16, 18, 21, 22, 24, 25.
Kay Wištāsp [kdwštʾsp], 'Kay Wištāsp (roi mythique)' : 35.10.
Kay Xusrō [kdhwslwb], 'Kay Xusrō (roi mythique)' : 35.6.
kē [MNW], pr. rel., 'qui' : *passim*.

keh [ks], 'plus petit' : 3.16 ; 22.9 ; 35.53, 56.
kehist [kyhst'], 'cadet' : 16.3.
keh-rōšnīhā [ks lwšnyhʾ], 'avec moins de lumière' : 35.59.
kēn [kyn'], 'haine' : 27.12, 13 ; 30.41.
Kēwān [kywʾn], 'Saturne' : 2.21, 22 ; 30.11, 12, 13.
kēwūd [kypwt'], 'boîte' : 34.4, 5.
kirb [klp], 'forme' : 2.10 ; 3.8 ; 30.17, 32, 49 ; 34.35 ; 35.59.
kirbag [krpk'], 'bonne action' : 1.22 ; 3.82 ; 24.5 ; 30.49, 50 ; 35.42, 60.
kirbag-ud-bazakkarān [krpk' W bcklʾn], 'bienfaisants et malfaisants' : 2.20.
kirbakkarān [krpkk̲lʾn], 'vertueux' : 1.17, 22 ; 27.10.
kirbih [klpyh]. V. gōšt- ~, gōspand-ud-murw- ~.
Kirmān [klmʾn'], n. d. l. : *col.*
kirrēnīdan [klynytn'], 'créer' : 32.2.
kirrēnīdārān [klynytʾlʾn']. V. J̌am- ~.
kiš [kyš], 'sillon' : 3.34.
kištan, kār- [ZLYTWNtn], 'semer' : 3.56 ; 27.4.
kišwar [kyšwl], 'région' : 3.34, 35, 86 ; 34.47, 48 ; 35.16, 17, 39 ; pl. kišwarān : 10.19 ; 23.5.
kōdak [kwtk'], 'enfant' : 3.46 (~ ī may 'raisin', v. Comm.) ; 30.35, 39.
kōdak-xrad [kwtk hlt'], 'de peu de sagesse' : 30.39.
kōdak-xradīh [kwtk' hltyh], 'avoir peu de sagesse' : 30.39.
kōf [kwp], 'montagne' : 3.15, 27, 28, 29, 30, 32, 35, 59, 85 ; 23.5, 6 ; 30.52 ; 35.3 ; 'bosse' : 3.61.
kōf-kirb [kwp klp], 'ayant la forme de montagne' : 30.51.
kōstan [kwstn'], 'piler' : 3.37.
kōšīdan [kwšytn'], 'lutter' : 27.4.
Koxred [kwhlyt'], n. pr. : 9.1. V. Comm.
kōxšīdan, kōxš- [kwhšytn'], 'combattre' : 3.4, 37, 42, 77, 83 ; 8.8 ; 27.5.
kōxšīdār [kwhšytʾl], 'qui lutte' : 31.2.
kōxšišn [kwhššn'], 'combat' : 1.8 ; 2.17 ; 4.2 ; 34.44, 52 ; kōxšišnīhā [kwhššnyhʾ], 'combats' : 2.15.
kōxšišnīg [kwhššnyk'], 'énergique' : 1.19.
kū [ʾYK], 'que, où' : *passim.*
kūč [kwc], 'petit' : 3.56.
kūčaktar [kwcktl], 'plus petit' : 3.56.
kumīg [kwmyk'], 'estomac' : 29.6 ; 30.16, 23, 27, 28, 29, 31.
Kundā (?) [kwndʾ], n. pr. : 25.2.
kunišn [kwnšn', ᶜBYDWNšn'], 'action' : 9.5 ; 10.4 ; 22.6 ; 26.3 ; 27.2 ; 32.1 ; 33.1 ; 35.13, 45, 55.
kunišngarān [kwnšnglʾn'], 'vertueux' : 14.3 ; 'agents' : 35.28.
kunišnīh [kwnšnyh]. V. ahlawīhā- ~, waran- ~.
kunǰid [kwncyt'], 'sésame' : 3.44, 45.
kurušag [kwlwšk'], 'mouflon' : 3.61 ; 10.11, 13. V. Comm.
kust [kwst'], 'côté' : 34.20 ; 35.33 ; pl. kustān, 'côtés, régions' : 1.3 ; 3.12, 24 ; 23.5 ; 35.28.
kustag [kwstk'], 'côté' : 3.19, 35, 64 ; 4.5 ; 5.1 ; 8.7 ; 10.17, 18, 19 ; 13.2 ; 20.1 ; 21.10 ; 23.5 ; 29.4 ; 30.59 ; 35.33.

kustīg [kwstyk'], 'ceinture (sacrée)' : 4.6, 7 ; 13.2 ; 27.4.
kušīdan [kwšytn'], 'tuer' : 34.38.
kušīdār [kwšytʾl], 'qui tue' : 34.38.
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laǰan [lcn'], 'boue' : 30.51.
larzīdan [llzytn'], 'trembler' : 2.2.

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ma [ʾL], négation : 4.14, 19, 24 ; 8.4 ; 26.1 ; 30.32, 47.
mād [ʾM], 'mère' : 5.1 ; 7.1 ; 16.1 ; 31.1 ; 35.47.
mad [mt'], ? : 2.11. ~ homānāg.
mādag [mʾtk', NKB̲], 'femme, femelle' : 2.9 ; 3.51, 73 ; 4.1 ; 10.3 ; 30.51, 52 ; 34.16, 20, 31 ; pl. mādagīhā : 35.58.
mādag-čihrag [NKB̲ cyhlk'], 'de nature féminine' : 35.40.
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mādagwar [mʾtkwl], 'principal' : 3.38, 59 ; 30.23.
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madan [mtn'], 'venir, arriver' : 1.2, 4 ; 2.1, 6, 8, 9 ; 3.77 *et passim.*
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mādarīh [ʾMYtlyh], 'enfantement' : 4.8.
mādayān [mʾtydʾn'], 'raison d'être' : 1.17 ; 'essentiel' : 4.8 ; 27.2, 4 ; 30.26 ; 31.5 ; 35.titre.
mād-čihrīh [ʾMcyhlyh], 'nature de mère' : 35.47.
magindīh [mkndyh], 'bouclier' : 27.14. V. Comm.
magōgpis (?) [mkwkpys], 'sorte de serpent' : 3.64.
māh [mʾh, BYRH], 'lune, mois' : 1.26 ; 2.1, 9, 11 ; 3.7, 18, 19, 20, 31, 50 ; 20.1 ; 21.1 ; 23.8 ; 25.5 ; 30.5, 6, 12, 13, 23 ; 34.20, 26, 49, 52 ; 35.19, 43, 56.
māhīg [mʾhyk'], 'poisson' : 3.52, 53, 54, 55 ; 23.2 ; 30.57 ; 35.22.
mahist [msst'], 'le plus grand' : 2.16 ; 30.38 ; 35.5.
mālīdan, māl- [mʾlytn'], 'frotter' : 8.4.
mālīhistan [mʾlyhstn'], 'être frotté' : 22.13.
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man [L], 'à moi' : 1.7 ; 4.22, 23, 24 ; 30.32, 33 ; 35.42.
māndan, mān- [KTLWNtn', mʾndn'], 'demeurer' : 2.11, 18 ; 4.18 ; 29.4 ; 30.16 ; 34.43, 49.
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mānsar [mʾnsl], '*manthra*' : 28.2.
Mansarspand [mʾnslspnd], 'Parole sainte' : 3.68.
Manuš [mʾnwš], n. pr. : 7.1.
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Māraspand [m'rspnd], n. de jour : 35.30.
mard [GBR', mlt'], 'homme' : 2.10, 18 ; 3.10, 16, 56 ; 11.1 ; 12.6 ; 16.4 ; 21.4 ; 24.2 ; 29.11 ; 30.51 ; 34.16, 23, 30, 38 ; 35.14, 18, 52, 58.
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mard-kirb [GBR'/mlt' klp], 'ayant la forme d'homme' : 3.8 ; 30.49, 52, 60 ; 31.titre, 1, 5.
mardōm ['NŠWT', mltwm], 'hommes, gens' : 1.4, 25 ; 3.27, 74, 79, 86 ; 8.16 ; 10.19 ; 14.1, 2 ; 17.titre ; 20.1, 3 ; 27.4 ; 29.9 ; 30.titre, 1, 17, 18, 39 ; 34.7, 10, 12, 14, 20, 29 ; 35.2, 18, 22, 35, 36, 39, 41, 57, 58, 59.
mardōm-kirbīh [mltwmklpyh], 'forme humaine' : 3.76.
mardōm-saxwanīhā [mltwmshwnyh'], 'en parlant (comme) un homme' : 4.14 ; 23.2.
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parwardārīh [plwltʾlyh], '(action) de nourrir' : 16.4 ; 31.1.
parwardārtar [plwltʾltl]. V. driyōšān- ~.
parwarīhistan [plwlyhstn'], 'être élevé' : 35.4.
parwarišn [plwlšn'], '(action de) nourrir' : 3.27.
parwastag [plwstk'], 'encerclé' : 1.12.
parwast-sāmānān [plwst' sʾmʾnʾn'], 'enfermé dans des limites' : 3.3.
parwāzīdan [plwʾcytn'], 's'envoler' : 3.39.
pas [ʾḤL], 'après' : *passim*.
pāsbānēnīdan [pʾspʾnynytn'], 'protéger' : 2.14 ; 3.83 ; 10.2.
pāsbānīh [pʾspʾnyh], 'protection' : 1.4 ; 3.84.
pasēmālān [psymʾlʾn'], 'défenseurs' : 9.5.
pasēn [psyn'], 'à venir, futur' : 30.32 ; tan ī ~, 'le corps à venir' : 30.32.
pāsox [pʾshw'], 'réponse' : 8.19 ; 11.3 ; 30.47.
pāsoxēnīdan [pʾshwynytn'], 'répondre' : 1.6 ; 8.21 ; 10.19 ; 21.6 ; 22.2, 4.
pāsox-guftār [pʾshw' gwptʾl], 'débattant' : 4.4.
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passāxt [psʾht'], 'ordalie' : 10.8 ; 22.10 ; 28.4.

passāxtag [psʾhtk'], 'fabriqué' : 35.50.
passāxtīh [psʾhtyh], 'composition' : 30.17.
passāxtan, passāz- [psʾhtn'], 'composer, assembler' : 29.2 ; 30.43 ; 34.4, 6, 19, 20.
passazagīhā [psckyhʾ], 'selon ce qui convient' : 35.55, 60.
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passāzišn [psʾcšn'], 'composition' : 29.titre, 1, 9 ; 30.titre, 1 ; pl. passāzišnān, 'composants' : 29.1.
pasuš-hawrestān [pšwšhwlystʾn'], '(livre) des chiens-bergers' : 28.4.
pašēmānīhā [pšymʾnyhʾ], 'avec repentir' : 30.44.
pāšom [pʾšwm], 'parfait, meilleur' : 22.4 ; 24.5 ; 26.3 . 30.33.
pāšomīh [pʾšwmyh], 'excellence' : 35.5.
pāšom-menišnīh [pʾšwm mynšnyh], 'avoir la meilleure pensée' : 3.5.
paššixtan [pšhtn'], 'disséminer' : 3.44. V. Comm.
pašt [pšt'], 'pacte' : 1.30 ; 34.35.
pattūdan, pattāy- [ptwtn'], 'attendre' : 10.14.
pāy [LGLH, pʾdy], 'pied' : 2.7 ; 3.10, 13 ; 10.6, 7, 10 ; 12.5 ; 21.9 ; 22.8 ; 29.2, 6 ; 30.35.
pay [pdy(y)], 'nerf' : 29.1, 2 ; 30.4, 8, 12 ; 34.7, 8, 9, 20 ; 35.51.
pāy-? [LGLHʾYT'yh], 'qui a des pieds (?)' : 34.20. V. Comm.
pāyag [pʾdk', pʾʾdk'], 'sphère' : 1.31, 32, 33 ; 3.31 ; 35.43 ; 'marche' : 35.43.
paydāg [pytʾk'], 'révélé, clair, visible, distingué' : *passim*.
paydāgēnīdan [pytʾkynytn'], 'manifester' : 6.1 ; 23.5, 7 ; 29.2 ; 34.20, 42.
paydāgīh [pytʾkyh], 'manifestation' : 2.20 ; 3.78, 86 ; 4.4 ; 21.3 ; 24.5 ; 27.9 ; 33.1 ; 34.47 ; 35.32.
paydāgīhā [pytʾkyhʾ], 'clairement' : 34.54.
paydāgīhistan [pytʾkyhstn'], 'être manifeste' : 3.18, 38 ; 4.4, 12 ; 22.9 ; 34.26.
paydāg-nāmān [pytʾk nʾmʾn'], 'dont les noms sont connus' : 3.55.
paydāgtar [pytʾktl], 'plus manifeste' : 2.21.
paygāmbarīh [pgtʾmblyh], 'message' : 30.32.
paymān [ptmʾn], 'proportion, mesure' : 2.9 ; 28.1 ; 29.5 ; 30.21 ; 34.44 ; 35.51.
paymānag [ptmʾnk'], 'mesure' : 3.81.
paymānagīg [ptmʾnkyk], 'proportionné' : 30.17.
paymāndārīh [ptmʾndʾlyh], 'garder la mesure' : 3.8.
paymān-dārišnīh [ptmʾn' dʾlšnyh], 'entretien mesuré' : 27.4.
paymān-hu-cihragīhā [ptmʾn' hwcyhlkyhʾ], 'étant beau selon la mesure' : 35.54.
paymānīg [ptmʾnyk'], 'moyen, proportionné' : 3.16 ; 29.5 ; 30.21 ; 34.28, 44 ; 35.51.
paymānīgīhā [ptmʾnykyhʾ], 'avec mesure' : 30.21.
pāymār [PKDWN], 'désignation' : 3.20 ; 34.24. V. Comm.
paymōg [ptmwk'], 'vêtement' : 30.48 ; 34.35.
paymōxtan, paymōz- [ptmwhtn'], 'revêtir' : 3.2, 83 ; 4.5 ; 10.19 ; 21.4.
paymōzan [ptmwcn'], 'vêtement' : 4.5 ; 21.4 ; 35.60.
paymōzīhistan [ptmwcyhstn'], 'être vêtu' : 30.48 ; 34.39 ; 35.59.
payrānīdag [ptlʾnytk], 'destiné (?)' : 26.3. V. Comm.
payrāstag [ptlʾstk], 'arrangé' : 35.7.
payrāyagān [pylʾdkʾn'], 'ornements' : 30.56.
payrāstan, payrāy- [ptlʾstn'], 'arranger' : 3.38.
payrōg [ptlwk'], 'éclat, lumière' : 5.3 ; 8.9 ; 29.4 ; 35.40.

payrōgīhistan [ptlwk'yhstn'], 'briller' : 8.9.
paywahīdan [ptwʾhytn'], 'supplier' : 3.15.
paywandišnīh. V. abâz- ~.
paywastag [ptwstk'], 'lié' : 1.29 ; 4.6 ; 35.51.
paywastan, paywand- [ptwstn'], 'relier, dépendre' : 3.18, 72 ; 27.titre ; 32.1.
paywâzag [ptwʾck'], 'réponse' : 35.23.
pāzen [pʾcyn'], 'ibex' : 3.62.
Pāzēn [pʾcyn'], n. d'un manthra : 28.2.
pazzāftan, pazzām- [pzʾptn'], 'faire mûrir' : 3.80 ; 27.4 ; 30.55.
pēčīdan, pēč- [pycytn'], 'enlacer' : 10.2.
pēm [pym], 'lait' : 6.1 ; 16.3 ; 30.58.
pēm-xwarišnīh [pym hwlšnyh], 'boire le lait' : 34.40.
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pērāmōn [pylʾmwn], 'autour' : 3.2, 3, 13, 33, 35 ; 13.2 ; 30.4.
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pērōzīh [pylwcyh], 'victoire' : 1.23 ; 2.18 ; 30.42.
pērōzīhistan [pylwcyhstn'], 'être victorieux' : 34.45.
pēsag [pysk'], '(couleur) pie' : 3.60.
pēsišn [pysšn'], 'ornement' : 34.20. V. Comm.
pestān [pystʾn'], 'mamelle' : 3.65.
pēš [LᶜYN', pēš], 'auparavant, devant' : 2.9, 10, 14 ; 3.20, 28, 75 ; 4.8, 9, 13 ; 5.titre, 1 ; 8.16 ; 12.2 ; 18.titre ; 25.titre ; 26.2 ; 34.38 ; 35.48, 50, 52.
pēšag [pyšk'], 'classe, métier' : 30.18 ; pl. pēšagān : 30.19 ; 31.1, 5 ; 32.titre.
pēšagīhā [pyšk'yhʾ], 'classes' : 27.4.
pēšēmālān [pyšymʾlʾn'], 'plaignants' : 9.5.
pēšēnīgān [pyšynykʾn], 'Anciens' : 4.8 ; 9.5.
pēšōbāy [pyšwpʾd], 'guide' : 8.18 ; 10.6, 7 ; 20.3 ; 30.47 ; 35.14 ; 'd'abord' : 30.16, 23, 54 ; 34.19.
pēšōbāyīhā [pyšwpʾdyhʾ], 'en avant-garde' : 35.9.
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Pēšyōtan [pyšywtn'], n. pr. : 35.4.
petītīg [ptytyk], 'repentant' : 27.13.
petyārag [ptydʾlk'], 'adversaire' : 2.9 ; 3.28 ; 27.14 ; 28.6 ; 30.5 ; 34.44.
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petyāragtar [ptydʾlktl], 'plus ennemi' : 9.3 ; 34.30.
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pōst [pwst'], 'peau' : 1.29 ; 10.19 ; 30.4, 10, 12.
pōšīdan, pōš- [pwšytn'], 'revêtir' : 21.4.
puhl [pwhl], 'châtiment' : 1.16, 22 ; 'pont' : 14.2 ; 30.52 ; 31.3.

puhlīh [pwhlyh], 'être un pont' : 14.3.
Pūīdīg [pwytyk'], 'mer mythique' : 3.17, 18, 19.
pumāyīh [pwlnʾdyh], 'âge adulte' : 31.1.
purr [pwl, MʾLH], 'plein' : 3.18, 19 (flux), 20 ; 16.3.
purr-daxšag [pwl dhšk'], 'plein de signes' : 28.2.
purr-drōdīh [pwl dlwtyh], 'plein de paix' : 35.50.
purr-kāmīhā [pwl kʾmyhʾ], 'très décidé' : 4.11.
purr-sūd [pwl swt'], 'plein d'avantages' : 3.84.
purr-škōf [pwl škwp'], 'plein de bourgeons' : 30.52.
pursīdan, purs- [pwrsytn'], 'interroger' : 8.20 ; 9.6 ; 10.18 ; 16.2 ; 19.1 ; 21.5 ; 22.1, 3 ; 34.1, 3 ; 35.18, 29.
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pursišnīgān [pwrsšnykʾn'], 'qui interrogent' : 21.11.
pus [BRH], 'fils' : 9.titre ; 10.1 ; 11.2, 3, 6 ; 16.3 ; 25.2, 8 ; 30.60 ; 35.13, 24, 41 ; pl. pusarān [BRHlʾn'] : 13.1.
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rad [lt'], 'juge, chef' : 3.58 ; 21.1 ; 23.5 ; 27.3, 6, 15 ; 28.5 ; 29.7 ; 34.42.
rād [lʾt'], 'généreux' : 33.titre ; 35.12.
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rādīh [lʾtyh], 'générosité' : 27.4 ; 33.1 ; 35.38.
radīh [ltyh], 'état de chef' : 23.2 ; 35.9, 13.
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radīhā [ltyhʾ], 'comme un *rad*' : 8.19.
raftan, raw- [SGYTWNtn', rptn'], 'aller, vivre' : *passim*.
raftār [lptʾl]. V. frāz- ~.
Rāγ [lʾk], n. d. l. : 10.14, 15. V. Comm.
rāg [lʾk, lʾγ], 'veine' : 29.2 ; 30.4, 9, 12, 17 ; pl. : 29.3, 6 ; 35.51.
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rāgīzagān [lʾkyckʾn'], 'veinules' : 29.6. V. Comm.
rāh [lʾs], 'chemin' : 2.5 ; 3.29, 86 ; 5.3 ; 10.6 ; 11.9 ; 16.titre ; 20.2 ; 27.11 ; 29.2 ; 30.20, 44, 45, 46, 47, 48 ; 34.49 ; 35.3, 42.
rāh-dārān [lʾsdʾlʾn'], 'brigands' : 32.4.
rāh-nimūdār [lʾs nmwtʾl], 'qui montre la voie' : 23.2.
rāh-widerān [lʾswtylʾn'], 'passants' : 5.2.
*rāk [lʾk'], 'bouc (?)' : 3.62. V. Comm.
ramag [lmk'], 'troupeau' : 3.53 ; 10.6 ; 35.33.
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rāmēnīdan [lʾmynytn'], 'réjouir' : 35.29, 30.
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rāmišn [lʾmšn'], 'bonheur' : 30.40, 43 ; *col.* ; 35.29, 59.
rān [lʾn'], 'cuisse' : 21.2.
rānēnīdan [lʾnynytn'], 'faire fuire' : 3.16, 17 ; 34.52.

rang [lng], 'couleur' : 34.20.

Ranguštar [lngwštl], n. pr. : 9.4.

rapihwin [lpytpyn'], n. de temps : 35.29, 30.

rasēnīdan [YḤMTWNynytn'], 'répandre' : 29.4 ; 'rendre' : 34.9, 10, 11, 13, 15, 18.

rasīdan, ras- [YḤHMTWNtn'], 'parvenir' : 1.3, 33 ; 3.5, 23, 64 ; 9.6 ; 10.14 ; 21.3 ; 25.3 ; 27.14 ; 28.6 ; 29.5 ; 30.43 ; 31.titre ; 34.20, 24, 50 ; 35.31, 39.

rāst [lʾst'], 'juste, équitable' : 1.9 ; 30.46 ; 33.titre ; 35.42, 55.

rāst-dēnīh [lʾst' dynyh], 'religion droite' : 1.21.

rāst-gōwišnīh [lʾst' gwbšnyh], 'véracité' : 35.38.

rāst-gōwišntar [lʾst' gwbšntl], 'le plus crédible' : 27.3.

rāstīh [lʾstyh], 'justice' : 30.45 ; 32.1 ; 35.5.

rāst-kāmag [lʾst' kʾmk], 'à la volonté droite' : 23.5.

Ratuštaitāy [ltwšt'ʾyt'ʾy], n. d'un manthra : 28.2. V. Comm.

Ratuštar [ltwštl], n. pr. : 9.4.

rawāg [lwbʾk'], 'avançant' : 1.28 ; 27.4 ; 34.36.

rawāg-dēnīh [lwbʾk dynyh], 'propagation de la religion' : 27.10.

rawāgēnīdan [lwbʾkynytn'], 'propager' : 34.47.

rawāgīh [lwbʾkyh], 'propagation, action d'avancer' : 1.28 ; 3.7 ; 34.35, 47, 48. V. dēn- ~.

rawēnīdan [SGYTWNynytn'], 'conduire' : 29.6.

rawišn [lwbšn'], '(action de) marcher' : 3.53, 81 ; 8.3 ; 11.9 ; 33.1 (agir) ; 34.49. V. sūrāg- ~, zamīg- ~.

rawišnīh [lwbšn'yh]. V. tōhmag- ~.

rāy [lʾd], 'en raison de' : *passim*.

rāyēnāg [lʾdynʾk'], 'organisateur' : 3.7.

rāyēnīdār [lʾdynytʾl], 'organisateur' : 29.7, 9.

rāyēnīdārīh [lʾdynytʾlyh], 'arrangement' : 1.9.

rāyēnišn [lʾdynšn'], 'arrangement, situation' : 2.20 (pl.) ; 22.5 ; 31.5 (kār ud ~).

rāyēnišnīh [lʾdynšnyh]. V. gētīg- ~.

rāz-kirrōg [lʾc' kylwk'], 'architecte' : 29.2.

razm [lcm], 'combat' : 2.18 ; 30.38.

razm-yōzān [lcm ywcʾn'], 'combattants' : 30.40.

rēmanīh [lymnyh], 'impureté' : 3.24.

rēš [lyš], 'blessure' : 28.4.

rēšag [lyšk'], 'racine' : 3.28, 29 ; 35.40.

Rētwiškar [lytpyškl], 'un des prêtres pour la célébration du *yasna*' : 35.16, 17.

Rēwand [lywnd], n. de montagne : 3.85.

rēwās [lywʾs], 'rhubarbe' : 3.72.

rēxtan, rēz- [lyhtn'], '(ren)verser' : 12.5 ; 19.2 ; 22.12 ; 30.16 ; 35.41.

rēzāg [lycʾk'], 'qui déverse' : 34.37.

rēzīhistan, rēzīh- [lycyhstn'], 's'écouler' : 3.12 ; 22.12 ; 30.17 ; 35.57.

rēzišnīh [lycšnyh]. V. frāz- ~.

rist [lyst'], 'mort' : 34.12.

ristag [lystk], 'mort' : 34.10, 14 ; 'façon, manière' : 1.21 ; 28.1 ; 29.5 ; 31.5 ; 35.57 ; 'division' : 3.56 ; 28.titre, 4.

ristagōmand [lystk'ʾwmnd], 'en ordre' : 30.38.

ristāxēz [lystʾhyc], 'résurrection' : 24.3 ; 28.5 ; 34.26, 49, 52.

rōd [lwt'], 'rivière' : 3.15, 22, 23 ; 14.1 ; pl. : 23.6 ; 34.10.

rōd{ān} [YMʾ"ʾn'], 'fleuve' : 23.5. V. Comm.

rōgn [MŠYʾ], 'beurre' : 8.4 ; 30.58.

rōn [lwn'], 'côté, direction' : 2.15 ; 3.22.

rōstāg [lwtstʾk], 'district' : 23.4, 5.

rōšn [lwšn'], 'lumineux, clair' : 2.9, 10 ; 3.10, 21, 24, 82 ; 21.4 ; 29.6 ; 30.23, 29 ; 34.24 ; 35.50.

rōšnāg [lwšnʾk'], 'lumineux' : 34.50.

rōšnāgīh [lwšnʾkyh], 'luminosité' : 29.4, 6.

rōšnān [lwšnʾn], 'luminaires' : 1.9, 32 ; 2.18, 21 ; 3.83 ; 22.5, 6 ; 27.4 ; 30.52 ; 34.26 ; 35.21, 37.

Rōšn-čašm [lwšn' cšm], n. pr. : 35.14, 17. V. Comm.

rōšn-dānišnīh [lwšn' dʾnšnyh], 'être d'une connaissance claire' : 34.16.

rōšnēnīdan [lwšnynytn'], 'rendre lumineux' : 3.79.

rōšnīg [lwšnyk'], 'lumineux' : 4.5.

rōšnīh [lwšnyh], 'lumière' : 1.1, 2, 3 ; 2.15 ; 3.8, 50 ; 5.1, 2 ; 8.16 ; 21.9 ; 22.6, 7 ; 29.4 ; 30.23 ; 34.7, 16, 18, 44 ; 35.40, 51, 54, 56, 58, 59.

rōšn-menišnīh [lwšn' mynšnyh], 'être d'une réflexion claire' : 34.16.

rōšntar [lwšn'tl], 'plus clairement' : 34.39.

rōšn-tōhmagān [lwšn' twhmkʾn'], 'de race lumineuse' : 35.19, 26, 27, 28, 29.

rōšn-waxšišnīh [lwšn' whššnyh], 'brillance lumineuse' : 3.82.

rōy [lwd], 'visage' : 18.1, 2 ; 'cuivre' : 3.69.

rōyēnīdan [lwdynytn'], 'faire grandir' : 30.35.

rōyišn [lwdšn'], 'pousse' : 3.27.

rōz [YWM, lwc], 'jour' : 2.1, 16 ; 3.7, 13 ; 8.20 ; 10.1, 7, 8, 9, 11, 17 ; 12.1 ; 16.3 ; 17.1 ; 20.1 ; 21.1 ; 22.7 ; 23.2 ; 24.3 ; 25.5, 12 ; 27.5 (rōzān šabān) ; 30.32, 45 (rōzān šabān) ; 31.2, 3 ; 34.28, 49, 52 ; 35.19, 30, 46, 47.

rōzag-šabān [lwck špʾn'], 'jours et nuits' : 35.44.

rōzan, rōzen [lwc(y)n'], 'fenêtre' : 29.2, 4.

rōzgār [lwckʾl], 'période' : 34.49 ; pl. rōzgārān [lwckʾlʾn'], 'temps' : 31.1.

rōzīg [lwcyk], 'subsistance journalière' : 12.7.

rōzīgīhā [lwcykyhʾ], 'temporairement' : 34.42. V. Comm.

rōz-šabān [lwcšpʾn'], 'jours et nuits' : 3.17 ; 34.52, 54.

rōz-šabānīg [lwc' špʾnyk], 'd'un jour et d'une nuit' : 35.31.

Rustam [lwstwm], n. pr. : *col.*

rustan, rōy- [lwstn'], 'pousser' : 3.27, 31, 35, 44.

ruwān [lwbʾn], 'âme' : 2.13 ; 4.14 ; 10.19 ; 11.9 ; 19.1 ; 29.titre, 7, 8, 9 ; 30.32, 33, 34, 37, 38, 40, 43, 44, 45, 46, 47, 48, 49, 51, 52, 54, 57, 58, 59, 60 ; 31.titre, 1, 2, 3 ; 32.1, 2 ; 35.43, 47, 54.

ruwānīg [lwbʾnyk], 'animé' : 30.1, 37.

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sabuk [spwk'], 'léger' : 3.81.

sad [100], 'cent' : 3.13, 27, 30, 31, 38, 39, 51, 55 ; 4.8, 9 ; 8.1 ; 10.6, 7 ; 25.11, 12 ; 28.4, 6 ; 35.6.

sad-hāwištīh [st hʾwštyh], 'état d'avoir cent disciples' : 25.11.

sadōzem [stwkzym], 'dix siècles' : 28.6.

Sadwēs [stwys], nom d'une étoile : 3.19 ; 'lac' : 3.19, 20, 21 ; 'source' : 23.5. V. Comm.
sag [KLBᵓ], 'chien' : 3.53, 54, 55 ; 17.1 ; 30.32 ; 34.3.
sag [sg], 'pierre' : 30.51.
Sagestān [sgystᵓn'], 'Séistân' : 3.32.
sag-kirb [KLBᵓ klp'], 'ayant la forme de chien' : 4.25, 26.
sag-kirbīh [sg klpyh], 'avoir la forme de chien' : 30.56.
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wizīr [wcyl], 'décision' : 2.19.
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SEPHER YETZIRAH

Translated from the Hebrew by Wm. Wynn Westcott

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SEPHER YETZIRAH

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INTRODUCTION

The "Sepher Yetzirah," or "Book of Formation," is perhaps the oldest Rabbinical treatise of Kabalistic philosophy which is still extant. The great interest which has been evinced of 1ate years in the Hebrew Kabalah, and the modes of thought and doctrine allied to it, has induced me to translate this tractate from the original Hebrew texts, and to collate with them the Latin versions of mediaeval authorities; and I have also published *An Introduction to the Kabalah* which may be found useful to students.

Three important books of the "Zohar," or "Book of Splendour," which is a great storehouse of Kabalistic teaching, have been translated into English by S. L. MacGregor Mathers, and the "Sepher Yetzirah" in an English translation is almost a necessary companion to these abstruse disquisitions: the two books indeed mutually explain each other.

The "Sepher Yetzirah," although this name means "The Book of Formation," is not in any sense a narrative of Creation, or a substitute Genesis, but is an ancient and instructive philosophical treatise upon one aspect of the origin of the universe and mankind; an aspect at once archaic and essentially Hebrew. The grouping of the processes of origin into an arrangement, at once alphabetic and numeral, is one only to be found in Semitic authors.

Attention must be called to the essential peculiarity of the Hebrew language, the inextricable and necessary association of numbers and letters; every letter suggesting a number, and every group of letters having a numerical signification, as vital as its literal meaning.

The Kabalistic principles involved in the reversal of Hebrew letters, and their substitution by others, on definite schemes, should also be studied and borne in mind.

It is exactly on these principles that the "ground−work idea" 'of this disquisition rests; and these principles may be traced throughout the Kabalistic tractates which have succeeded it in point of time and development, many of which are associated together in one volume known as the "Zohar," which is in the main concerned with the essential dignities of the Godhead, with the Emanations which have sprung therefrom, with the doctrine of the Sephiroth, the ideals of Macroprosopus and Microprosopus, and the doctrine of Re−incarnation.

The "Sepher Yetzirah," on the other hand, is mainly concerned with our universe and with the Microcosm. The opinions of Hebrew Kabalistic Rabbis and of modern mystics may be fitly introduced here.

The following interesting quotation is from Rabbi Moses Botarel, who wrote his famous Commentary in 1409:−−"It was Abraham our Father−−blessed be he−−who wrote this book to condemn the doctrine of the sages of his time, who were incredulous of the supreme dogma of the Unity. At least, this was the opinion of Rabbi Saadiah−−blessed be he−−as written in the first chapter of his book *The Philosopher's Stone*. These are his words: The sages of Babylon attacked Abraham on account of his faith; for they were all against him although themselves separable into three sects. The First thought that the Universe was subject to the control of two opposing forces, the one existing but to destroy the other, this is dualism; they held that there was nothing in common between the author of evil and the author of good. The Second sect admitted Three great Powers; two of them as in the first case, and a third Power whose function was to decide between the two others, a supreme arbitrator. The Third sect recognised no god beside the Sun, in which it recognised the sole principle of existence."

Rabbi Judah Ha Lévi (who flourished about 1120), in his critical description of this treatise, wrote: "The Sepher Yetzirah teaches us the existence of a Single Divine Power by shewing us that in the bosom of variety and multiplicity there is a Unity and Harmony, and that such universal concord could only arise from the rule of a Supreme Unity."

According to Isaac Myer, in his *Quabbalah* (p. 159), the "Sepher Yetzirah" was referred to in the writings of Ibn Gebirol of Cordova, commonly called Avicebron, who died in A.D. 1070.

Eliphas Levi, the famous French Occultist, thus wrote of the "Sepher Yetzirah," in his *Histoire de la Magie*, p. 54: "The Zohar is a Genesis of illumination, the Sepher Jezirah is a ladder formed of truths. Therein are explained the thirty−two absolute signs of sounds, numbers and letters: each letter reproduces a number, an idea and a form; so that mathematics are capable of application to ideas and to forms not less rigorously than to numbers, by exact

proportion and perfect correspondence. By the science of the Sepher Jezirah the human spirit is fixed to truth, and in reason, and is able to take account of the possible development of intelligence by the evolutions of numbers. The Zohar represents absolute truth, and the Sepher Jezirah provides the means by which we may seize, appropriate and make use of it."

Upon another page Eliphas Lévi writes: "The Sepher Jezirah and the Apocalypse are the masterpieces of Occultism; they contain more wisdom than words; their expression is as figurative as poetry, and at the same time it is as exact as mathematics.

In the volume entitled *La Kabbale* by the eminent French scholar, Adolphe Franck, there is a chapter on the "Sepher Yetzirah." He writes as follows:−−

"The Book of Formation contains, I will not say system of physics, but of cosmology such as could be conceived at an age and in a country where the habit of explaining all phenomena by the immediate action of the First Cause, tended to check the spirit of observation, and where in consequence certain general and superficial relations perceived in the natural world passed for the science of Nature."…"Its form is simple and grave; there is nothing like a demonstration nor an argument; but it consists rather of a series of aphorisms, regularly grouped, and which have all the conciseness of the most ancient oracles."

In his analysis of the "Sepher Yetzirah," he adds:−−"The Book of Formation, even if it be not very voluminous, and if it do not altogether raise us to very elevated regions of thought, yet offers us at least a composition which is very homogeneous and of a rare originality. The clouds which the imagination of commentators have gathered around it, will be dissipated, if we look for, in it, not mysteries of ineffable wisdom, but an attempt at a reasonable doctrine, made when reason arose, an effort to grasp the plan of the universe, and to secure the link which binds to one common principle, all the elements which are around us."

"The last word of this system is the substitution of the absolute divine Unity for every idea of Dualism, for that pagan philosophy which saw in matter an eternal substance whose laws were not in accord with Divine Will; and for the Biblical doctrine, which by its idea of Creation, postulates two things, the Universe and God, as two substances absolutely distinct one from the other.

"In fact, in the 'Sepher Yetzirah,' God considered as the Infinite and consequently the indefinable Being, extended throughout all things by his power and existence, is while above, yet not outside of numbers, sounds and letters−−the principles and general laws which we recognise."

"Every element has its source from a higher form, and all things have their common origin from the Word (*Logos*), the Holy Spirit…. So God is at once, in the highest sense, both the matter and the form of the universe. Yet He is not *only* that form; for nothing can or does exist outside of Himself; His substance is the foundation of all, and all things bear His imprint and are symbols of His intelligence."

Hebrew tradition assigns the doctrines of the oldest portions of the "Zohar" to a date antecedent to the building of the Second Temple, but Rabbi Simeon ben Jochai, who lived in the reign of the Emperor Titus, A.D. 70−80, is considered to have been the first to commit these to writing, and Rabbi Moses de Leon, of Guadalaxara, in Spain, who died in 1305, certainly reproduced and published the "Zohar."

Ginsburg, speaking of the Zoharic doctrines of the Ain Suph, says that they were unknown until the thirteenth century, but he does not deny the great antiquity of the "Sepher Yetzirah," in which it will be noticed the "Ain Suph Aur" and "Ain Suph" are not mentioned.I suggest, however, that this omission is no proof that the doctrines of "Ain Suph Aur" and "Ain Suph" did not then exist, because it is a reasonable supposition that the "Sepher Yetzirah" was the volume assigned to the Yetziratic World, the third of the four Kabalistic Worlds of Emanation, while the "Asch Metzareph" is concerned with the Assiatic, fourth, or lowest World of Shells, and is on the face of it an alchemical treatise; and again the "Siphra Dtzenioutha" may be fittingly considered to be an Aziluthic work, treating of the Emanations of Deity alone; and there was doubtless a fourth work assigned to the World of Briah−−the second type, but I have not been able to identify this treatise. Both the Babylonian and the Jerusalem Talmuds refer to the "Sepher Yetzirah." Their treatise, named "Sanhedrin," certainly mentions the "Book of Formation," and another similar work; and Rashi in his commentary on the treatise "Erubin," considers this a reliable historical notice.Other historical notices are those of Saadya Gaon, who died A.D. 940, and Judah Ha Levi, A.D. 1150; both these Hebrew classics speak of it as a very ancient work. Some modern critics have attributed the authorship to the Rabbi Akiba, who lived in the time of the Emperor Hadrian, A.D. 120, and lost his life in supporting the claims of Barchocheba, a false messiah: others suggest it was first written about A.D. 200.

Graetz however assigns it to early Gnostic times, third or fourth century, and Zunz speaks of it as post Talmudical, and belonging to the Geonim period 700−800 A.D.; Rubinsohn, in the *Bibliotheca Sacra* , speaks of this latter idea as having no real basis.

The Talmuds were first collected into a concrete whole, and printed in Venice, 1520 A.D.

The "Zohar" was first printed in Mantua in 1558; again in Cremona, 1560; and at Lublin, 1623; and a fourth edition by Knorr von Rosenroth, at Sulzbach in 1684. Some parts are not very ancient, because the Crusades are mentioned in one chapter. Six extant Hebrew editions of the "Sepher Yetzirah" were collected and printed at Lemberg in 1680. The oldest of these six recensions was that of Saadjah Gaon (by some critics called spurious).There are still extant three Latin versions, *viz*., that of Gulielmus Postellus; one by Johann Pistorius; and a third by Joannes Stephanus Rittangelius; this latter gives both Hebrew and Latin versions, and also "The Thirty−Two Paths" as a supplement.

There is a German translation, by Johann Friedrich von Meyer, dated 1830; a version by Isidor Kalisch, in which he has reproduced many of the valuable annotations of Meyer; an edition in French by Papus, 1888; an edition in French by Mayer Lambert, 1891, with the Arabic Commentary of Saadya Gaon; and an English edition by Peter Davidson, 1896, to which are added "The Fifty Gates of Intelligence" and "The Thirty−Two Ways of Wisdom." The edition which I now offer is fundamentally that of the ancient Hebrew codices translated into English, and collated with the Latin versions of Pistorius, Postellus, and Rittangelius, following the latter, rather than the former commentators. As to the authenticity of "The Sepher Yetzirah," students may refer to the *Bibliotheca magna Rabbinica* of Bartoloccio de Cellerio, Rome, 1678−1692; to Basnage, *History of the Jews*, 1708; and to *The Doctrine and Literature of the Kabalah*, by A. B. Waite, 1902.The following copies of the "Sepher Yetzirah" in Hebrew, I have also examined, but only in a superficial manner:−−

1. A Version by Saadiah, Ab. ben David, and three others, Mantua, 1562, 4to.
2. A Version with the commentary of Rabbi Abraham F. Dior, Amsterdam, 1642, 4to.
3. A Version with preface by M. ben J. Chagiz, Amsterdam, 1713, 16mo.4. A Version, Constantinople, 1719, 8vo.
5. " " Zolkiew, 1745, 4to.
6. " " by Moses ben Jacob, Zozec, 1779, 4to.
7. " " Grodno, 1806, 4to.
8. " " Dyhernfurth, 1812, 8vo.
9. " " Salonica, 1831, 8vo.
10. A MS. copy dated 1719, in the British Museum.

I add here the full titles of the three Latin versions; they are all to be found in the British Museum Library.

"Abrahami Patriarchae Liber Jezirah sive Formationis Mundi, Patribus quidem Abrahami tempora praecedentibus revelatus, sed ab ipso etiam Abrahamo expositus Isaaco, et per pro prophetarum manus posteritati conservatus, ipsis autem 72 Mosis auditoribus in secundo divinae veritatis loco, hoc est in ratione, quoe est posterior authoritate, habitus." Parisiis, 1552. Gulielmus Postellus."Id est Liber Jezirah, qui Abrahamo, Patriarchae adscribitur, una cum Commentario Rabbi Abraham F.D. super 32 semitis Sapientiae, a quibus Liber Jezirah incipit: Translatus et notis illustratus a Joanne Stephano Rittangelio, Ling. Orient. in Elect. Acad. Regiomontana Prof. Extraord," Amstelodami, 1642.In Tomas Primus of "Artis Cabalisticae hoc est reconditae theologiae et philosophiae scriptorum." Basileae 1587, is found "Liber de Creatione Cabalistinis, Hebraice Sepher Jezira; Authore Abrahamo. Successive filiis ore traditus. Hinc jam rebus Israel inclinatis ne deficeret per sapientes Hierusalem arcanis et profundissimis sensibus literis commendatus." Johannes Pistorius.

The "Sepher Yetzirah" consists of six chapters, having 33 paragraphs distributed among them, in this manner: the first has 12, then follow 5, 5, 4, 3, and 4.

Yet in some versions the paragraphs and subject−matter are found in a different arrangement. The oldest title has, as an addition, the words, "The Letters of our Father Abraham" or "ascribed to the patriarch Abraham," and it is spoken of as such by many mediaeval authorities: but this origin is doubtless fabulous, although perhaps not more improbable than the supposed authorship of the "Book of Enoch," mentioned by St. Jude, of which two MSS. copies in the Ethiopic language were rescued from the wilds of Abyssinia in 1773 by the great traveller James Bruce. In essence this work was, doubtless, the crystallisation of centuries of tradition, by one writer, and it has been added to from time to time, by later authors, who have also revised it. Some of the additions, which were

rejected even by mediaeval students, I have not incorporated with the text at all, and I present in this volume only the undoubted kernel of this occult nut, upon which many great authorities, Hebrew, German, Jesuit and others, have written long Commentaries, and yet have failed to explain satisfactorily. I find Kalisch, speaking of these Commentaries, says, "they contain nothing but a medley of arbitrary explanations, and sophistical distortions of scriptural verses, astrological notions, Oriental superstitions, a metaphysical jargon, a poor knowledge of physics, and not a correct elucidation of this ancient book." Kalisch, however, was not an occultist; these commentaries are, however, so extensive as to demand years of study, and I feel no hesitation in confessing that my researches into them have been but superficial. For convenience of study I have placed the Notes in a separate form at the end of the work, and I have made a short definition of the subject−matter of each chapter. The substance of this little volume was read as Lecture before "The Hermetic Society of London," in the summer of 1886, Dr. Anna Kingsford, President, in the chair. Some of the Notes were the explanations given verbally, and subsequently in writing, to members of the Society who asked for information upon abstruse points in the "Sepher," and for collateral doctrines; others, of later date, are answers which have been given to students of Theosophy and Hermetic philosophy, and to my pupils of the Study Groups of the Rosicrucian Society of England.

SEPHER YETZIRAH

SEPHER YETZIRAH

The Book of Formation

CHAPTER I

Section 1. In thirty−two [1] mysterious Paths of Wisdom did Jah, [2] the Jehovah of hosts, [3] the God of Israel, [4] the Living Elohim, [5] the King of ages, the merciful and gracious God, [6] the Exalted One, the Dweller in eternity, most high and holy−−engrave his name by the three Sepharim [7]) −−Numbers, Letters, and Sounds.[8]

2. Ten are the ineffable Sephiroth. [9] Twenty−two are the Letters, the Foundation of all things; there are Three Mothers, Seven Double and Twelve [10] Simple letters.

3. The ineffable Sephiroth are Ten, as are the Numbers; and as there are in man five fingers over against five, so over them is established a covenant of strength, by word of mouth, and by the circumcision of the flesh. [11]

4. Ten is the number of the ineffable Sephiroth, ten and not nine, ten and not eleven. Understand this wisdom, and be wise by the perception. Search out concerning it, restore the Word to its creator, and replace Him who formed it upon his throne. [12]

5. The Ten ineffable Sephiroth have ten vast regions bound unto them; boundless in origin and having no ending; an abyss [13] of good and of ill; measureless height and depth; boundless to the East and the West; boundless to the North and South; [14] and the Lord the only God, [15] the Faithful King rules all these from his holy seat, [16] for ever and ever.

6. The Ten ineffable Sephiroth have the appearance of the Lightning flash, [17] their origin is unseen and no end is perceived. The Word is in them as they rush forth and as they return, they speak as from the whirl−wind, and returning fall prostrate in adoration before the Throne.

7. The Ten ineffable Sephiroth, whose ending is even as their origin, are like as a flame arising from a burning coal. For God [18] is superlative in his Unity, there is none equal unto Him: what number canst thou place before One.

8. Ten are the ineffable Sephiroth; seal up thy lips lest thou speak of them, and guard thy heart as thou considerest them; and if thy mind escape from thee bring it back to thy control; even as it was said, "running and returning" (the living creatures ran and returned) [19] and hence was the Covenant made.

9. The ineffable Sephiroth give forth the Ten numbers. First; the Spirit of the God of the living; [20] Blessed and more than blessed be the Living God [21] of ages. The Voice, the Spirit, and the Word, [22] these are the Holy Spirit.

10. Second; from the Spirit He produced Air, and formed in it twenty−two sounds−−the letters; three are mothers, seven are double, and twelve are simple; but the Spirit is first and above these. Third; from the Air He formed the Waters, and from the formless and void [23] made mire and clay, and designed surfaces upon them, and hewed recesses in them, and formed the strong material foundation. Fourth; from the Water He formed Fire [24] and made for Himself a Throne of Glory with Auphanim, Seraphim and Kerubim, [25] as his ministering angels; and with these three [26] he completed his dwelling, as it is written, "Who maketh his angels spirits and his ministers a flaming fire." [27]

11. He selected three letters from among the simple ones and sealed them and formed them into a Great Name, I H V, [28] and with this He sealed the universe in six directions.

Fifth; He looked above, and sealed the Height with I H V.

Sixth; He looked below, and sealed the Depth with I V H.

Seventh; He looked forward, and sealed the East with H I V.

Eighth; He looked backward, and sealed the West with H V I.

Ninth; He looked to the right, and sealed the South with V I H.

Tenth; He looked to the left, and sealed the North with V H I.

12. Behold! From the Ten ineffable Sephiroth do, proceed−−the One Spirit of the Gods of the living, Air, Water, Fire; and also Height, Depth, East, West, South and North. [29]

CHAPTER II

Section 1. The twenty−two sounds and letters are the Foundation of all things. Three mothers, seven doubles and twelve simples. The Three Mothers are Aleph, Mem and Shin, they are Air, Water and Fire Water is silent, Fire is sibilant, and Air derived from the Spirit is as the tongue of a balance standing between these contraries which are in equilibrium, reconciling and mediating between them.

2. He hath formed, weighed, and composed with these twenty−two letters every created thing, and the form of everything which shall hereafter be.

3. These twenty−two sounds or letters are formed by the voice, impressed on the air, and audibly modified in five places; in the throat, in the mouth, by the tongue, through the teeth, and by the lips. [31]

4. These twenty−two letters, which are the foundation of all things, He arranged as upon a sphere with two hundred and thirty−one gates, and the sphere may be rotated forward or backward, whether for good or for evil; from the good comes true pleasure, from evil nought but torment.

5. For He shewed the combination of these letters, each with the other; Aleph with all, and all with Aleph; Beth with all, and all with Beth. Thus in combining all together in pairs are produced the two hundred and thirty−one gates of knowledge. [32]

6. And from the non−existent [33] He made Something; and all forms of speech and everything that has been produced; from the empty void He made the material world, and from the inert earth He brought forth everything that hath life. He hewed, as it were, vast columns out of the intangible air, and by the power of His Name made every creature and everything that is; and the production of all things from the twenty−two letters is the proof that they are all but parts of one living body. [34]

CHAPTER III

Section 1. The Foundation of all the other sounds and letters is provided by the Three Mothers, Aleph, Mem and Shin; they resemble a Balance, on the one hand the guilty, on the other hand the purified, and Aleph the Air is like the Tongue of a Balance standing between them. [(35)]

2. The Three Mothers, Aleph, Mem and Shin, are a great Mystery, very admirable and most recondite, and sealed as with six rings; and from them proceed Air, Fire, and Water, which divide into active and passive forces. The Three Mothers, Aleph, Mem and Shin, are the Foundation, from them spring three Fathers, and from these have proceeded all things that are in the world.

3. The Three Mothers in the world are Aleph, Mem and Shin: the heavens [(36)] were produced [(37)] from Fire; the earth from the Water; and the Air from the Spirit is as a reconciler between the Fire and the Water.

4. The Three Mothers, Aleph, Mem and Shin, Fire, Water and Air, are shown in the Year: from the fire came heat, from the waters came cold, and from the air was produced the temperate state, again a mediator between them. The Three Mothers, Aleph, Mem and Shin, Fire, Water and Air, are found in Man: from the fire was formed the head; from the water the belly; and from the air was formed the chest, again placed as a mediator between the others.

5. These Three Mothers did He produce and design, and combined them; and He sealed them as the three mothers in the Universe, in the Year and in Man−−both male and female. He caused the letter Aleph to reign in Air and crowned it, and combining it with the others He sealed it, as Air in the World, as the temperate (climate) of the Year, and as the breath in the chest (the lungs for breathing air) in Man: the male with Aleph, Mem, Shin, the female with Shin, Mem, Aleph. He caused the letter Mem to reign in Water, crowned it, and combining it with the others formed the earth in the world, cold in the year, and the belly in man, male and female, the former with Mem, Aleph, Shin, the latter with Mem, Shin, Aleph. He caused Shin to reign in Fire, and crowned it, and combining it with the others sealed with it the heavens in the universe, heat in the year and the head in man, male and female. [(38)]

CHAPTER IV

Section 1. The Seven double letters, Beth, Gimel, Daleth, Kaph, Peh, Resh, and Tau have each two sounds associated with them. They are referred to Life, Peace, Wisdom, Riches, Grace, Fertility and Power. The two sounds of each letter are the hard and the soft−−the aspirated and the softened. They are called Double, because each letter presents a contrast or permutation; thus Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grace and Indignation; Fertility and Solitude; Power and Servitude.

2. These Seven Double Letters point out seven localities; Above, Below, East, West, North, South, and the Palace of Holiness in the midst of them sustaining all things.

3. These Seven Double Letters He designed, produced, and combined, and formed with them the Planets of this World, the Days of the Week, and the Gates of the soul (the orifices of perception) in Man. From these Seven He bath produced the Seven Heavens, the Seven Earths, the Seven Sabbaths: for this cause He has loved and blessed the number Seven more than all things under Heaven (His Throne).

4. Two Letters produce two houses; three form six; four form twenty−four; five form one hundred and twenty; six form seven hundred and twenty; [39] seven form five thousand and forty; and beyond this their numbers increase so that the mouth can hardly utter them, nor the ear hear the number of them. So now, behold the Stars of our World, the Planets which are Seven; the Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars. The Seven are also the Seven Days of Creation; and the Seven Gateways of the Soul of Man−−the two eyes, the two ears, the mouth and the two nostrils. So with the Seven are formed the seven heavens, [41] the seven earths, and the seven periods of time; and so has He preferred the number Seven above all things under His Heaven. [42]

Supplement to Chapter IV

NOTE.−−This is one of several modern illustrations of the allotment of the Seven Letters; it is not found in the ancient copies of the "Sepher Yetzirah."

He produced Beth, and referred it to Wisdom ; He crowned it, combined and formed with it the Moon in the Universe, the first day of the week, and the right eye of man.

He produced Gimel, and referred it to Health; He crowned it, combined and joined with it Mars in the Universe, the second day of the week, and the right ear of man.

He produced Daleth, and referred it to Fertility; He crowned it, combined and formed with it the Sun in the Universe, the third day of the week, and the right nostril of man.

He produced Kaph, and referred it to Life; He crowned it, combined and formed with it Venus in the Universe, the fourth day of the week, and the left eye of man.

He produced Peh, and referred it to Power; He crowned it, combined and formed with it Mercury in the Universe, the fifth day of the week, and the left ear of man.

He produced Resh, and referred it to Peace; He crowned it, combined and formed with it Saturn in the Universe, the sixth day of the week, and the left nostril of man.

He produced Tau, and referred it to Beauty; He crowned it, combined and formed with it Jupiter in the Universe, the Seventh Day of the week, and the mouth of man.

By these Seven letters were also made seven worlds, seven heavens, seven earths, seven seas, seven rivers, seven deserts, seven days, seven weeks from Passover to Pentecost, and every seventh year a Jubilee.

Mayer Lambert gives:−−Beth to Saturn and the Hebrew Sabbath−−that is Saturday; Gimel to Jupiter and Sunday; Daleth to Mars and Monday; Kaph to the Sun and Tuesday; Peh to Venus and Wednesday; Resh to Mercury and Thursday; and Tau to the Moon and Friday.

CHAPTER V

1. The Twelve Simple Letters are Héh, Vau, Zain, Cheth, Teth, Yod, Lamed, Nun, Samech, Oin, Tzaddi and Qoph; [43] they are the foundations of these twelve properties: Sight, Hearing, Smell, Speech, Taste, Sexual Love, Work, Movement, Anger, Mirth, Imagination, [44] and Sleep. These Twelve are also allotted to the directions in space: North−east, South−east, the East above, the East below, the North above, the North below, the South−west, the Northwest, the West above, the West below, the South above, and the South below; these diverge to infinity, and are as the arms of the Universe.

2. These Twelve Simple Letters He designed, and combined, and formed with them the Twelve celestial constellations of the Zodiac, whose signs are Teth, Shin, Tau, Samech, Aleph, Beth, Mem, Oin, Qoph, Gimel, Daleth, and Daleth. [45] The Twelve are also the Months of the Year: Nisan, [46] Yiar, Sivan, Tamuz, Ab, Elul, Tishri, Hesvan, Kislev, Tebet, Sabat and Adar. The Twelve are also the Twelve organs of living creatures: [47] the two hands, the two feet, the two kidneys, the spleen, the liver, the gall, private parts, stomach and intestines.

He made these, as it were provinces, and arranged them as in order of battle for warfare. And also the Elohim [48] made one from the region of the other.

Three Mothers and Three Fathers; and thence issue Fire, Air and Water. Three Mothers, Seven Doubles and Twelve Simple letters and sounds.

3. Behold now these are the Twenty and Two Letters from which Jah, Jehovah Tzabaoth, the Living Elohim, the God of Israel, exalted and sublime, the Dweller in eternity, formed and established all things; High and Holy is His Name.

Supplement to Chapter V

NOTE.−−This is a modern illustration of the allotment of the Twelve Letters; it is not found in the ancient copies of the "Sepher Yetzirah."

1. God produced Hé predominant in Speech, crowned it, combined and formed with it Aries in the Universe, Nisan in the Year, and the right foot of Man.

2. He produced Vau, predominant in mind, crowned it, combined and formed with it Taurus in the Universe, Aiar in the Year, and the right kidney of Man.

3. He produced Zain, predominant in Movement crowned it, combined and formed it with Gemini in the Universe, Sivan in the Year, and the left foot of Man.

4. He produced Cheth, predominant in Sight, crowned it, combined and formed it with Cancer in the Universe, Tammuz in the year, and the right hand of Man.

5. He produced Teth, predominant in Hearing, crowned it, combined and formed with it Leo in the Universe, Ab in the Year, and the left kidney in Man.

6. He produced Yod, predominant in Work, crowned it, combined and formed with it Virgo in the Universe, Elul in the Year, and the left hand of Man.

7. He produced Lamed, predominant in Sexual desire, crowned it, combined and formed with it Libra in the Universe, Tishri in the Year, and the private parts of Man. (Kalisch gives "gall.")

8. He produced Nun, predominant in Smell, crowned it, combined and formed with it Scorpio in the Universe, Heshvan in the Year, and the intestines of Man.

9. He produced Samech, predominant in Sleep, crowned it, combined and formed with it Sagittarius in the Universe, Kislev in the Year, and the stomach of Man.

10. He produced Oin, predominant in Anger, crowned it, combined and formed with it Capricornus in the Universe, Tebet in the Year, and the liver of Man.

11. He produced Tzaddi, predominant in Taste, crowned it, combined and formed with it Aquarius in the Year, and the gullet in Man).

12. He produced Qoph, predominant in Mirth, crowned it, combined and formed with it Pisces in the Universe, Adar in the Year, and the spleen of Man.

NOTE.−−Mediaeval authorities and modern editors give very different allocations to the twelve simple letters.

CHAPTER VI

Section 1. Three Fathers and their generations, Seven conquerors and their armies, and Twelve bounds of the Universe. See now, of these words, the faithful witnesses are the Universe, the Year and Man. The dodecad, the heptad, and the triad with their provinces; above is the Celestial Dragon, T L I, [(49)] and below is the World, and lastly the heart of Man. The Three are Water, Air and Fire; Fire above, Water below, and Air conciliating between them; and the sign of these things is that the Fire sustains (volatilises) the waters; Mem is mute, Shin is sibilant, and Aleph is the Mediator and as it were a friend placed between them.

2. The Celestial Dragon, T L I, is placed over the universe like a king upon the throne; the revolution of the year is as a king over his dominion; the heart of man is as a king in warfare. Moreover, He made all things one from the other; and the Elohim set good over against evil, and made good things from good, and evil things from evil: with the good tested He the evil, and with the evil did He try the good. Happiness [(50)] is reserved for the good, and misery [(51)] is kept for the wicked.

3. The Three are One, and that One stands above. The Seven are divided; three are over against three, and one stands between the triads. The Twelve stand as in warfare; three are friends, three are enemies; three are life givers; three are destroyers. The three friends are the heart, the ears, and the mouth; the three enemies are the liver, the gall, and the tongue; [(52)] while God [(53)] the faithful king rules over all. One above Three, Three above Seven, and Seven above Twelve: and all are connected the one with the other.

4. And after that our father Abraham had perceived and understood, and had taken down and engraved all these things, the Lord most high [(55)] revealed Himself, and called him His beloved, and made a Covenant with him and his seed; and Abraham believed on Him [(56)] and it was imputed unto him for righteousness. And He made this Covenant as between the ten toes of the feet−−this is that of circumcision; and as between the ten fingers of the hands and this is that of the tongue. [(57)] And He formed the twenty−two letters into speech [(58)] and shewed him all the mysteries of them. [(59)] He drew them through the Waters; He burned them in the Fire; He vibrated them in the Air; Seven planets in the heavens, and Twelve celestial constellations of the stars of the Zodiac.

The End of "The Book of Formation

THE FIFTY GATES OF INTELLIGENCE

Attached to some editions of the "Sepher Yetzirah" is found this scheme of Kabalistic classification of knowledge emanating from the Second Sephira Binah, Understanding, and descending by stages through the angels, heavens, humanity, animal and vegetable and mineral kingdoms to Hyle and the chaos. The Kabalists said that one must enter and pass up through the Gates to attain to the Thirty−two Paths of Wisdom; and that even Moses only passed through the forty−ninth Gate, and never entered the fiftieth. See the *Oedipus Aegyptiacus* of Athanasius Kircher, vol. ii. p. 319.

First Order: Elementary.

1. Chaos, Hyle, The first matter.
2. Formless, void, lifeless.
3. The Abyss.
4. Origin of the Elements.
5. Earth (no seed germs).
6. Water.
7. Air.
8. Fire
9. Differentiation of qualities.
10. Mixture and combination.

Second Order: Decad of Evolution.

11. Minerals differentiate.
12. Vegetable principles appear.
13. Seeds germinate in moisture.
14. Herbs and Trees.
15. Fructification in vegetable life.
16. Origin of low forms of animal life.
17. Insects and Reptiles appear.
18. Fishes, vertebrate life in the waters.
19. Birds, vertebrate life in the air.
20. Quadrupeds, vertebrate earth animals.

Third Order: Decad of Humanity.

21. Appearance of Man.
22. Material human body.
23. Human Soul conferred.
24. Mystery of Adam and Eve.
25. Complete Man as the Microcosm.
26. Gift of five human faces acting exteriorly.
27. Gift of five powers to the soul.
28. Adam Kadmon, the Heavenly Man.
29. Angelic beings.
30. Man in the image of God.

Fourth Order: World of Spheres.

31. The Moon.
32. Mercury.
33. Venus.
34. Sol.

35. Mars.
36. Jupiter.
37. Saturn.
38. The Firmament.
39. The Primum Mobile.
40. The Empyrean Heaven.

Fifih Order: The Angelic World.

41. Ishim−−Sons of Fire.
42. Auphanim−−Cherubim.
43. Aralim−−Thrones.
44. Chashmalim−−Dominions.
45. Seraphim−−Virtues.
46. Malakim−−Powers.
47. Elohim−−Principalities.
48. Beni Elohim−−Angels.
49. Cherubim−−Arch−angels.

Sixth Order: The Archetype.

50. God. Ain Suph. He Whom no mortal eye bath seen, and Who has been known to Jesus the Messiah alone.

NOTE.−−The Angels of the Fifth or Angelic World are arranged in very different order by various Kabalistic Rabbis.

THE THIRTY−TWO PATHS OF WISDOM

Translated from the Hebrew Text of Joannes Stephanus Rittangelius, 1642: which is also to be found in the "Oedipus Aegyptiacus" of Athanasius Kircher, 1653.

(These paragraphs are very obscure in meaning, and the Hebrew text is probably very corrupt.)

The First Path is called the Admirable or the Hidden Intelligence (the Highest Crown): for it is the Light giving the power of comprehension of that First Principle which has no beginning; and it is the Primal Glory, for no created being can attain to its essence.

The Second Path is that of the Illuminating Intelligence: it is the Crown of Creation, the Splendour of the Unity, equalling it, and it is exalted above every head, and named by the Kabalists the Second Glory.

The Third Path is the Sanctifying Intelligence, and is the foundation of Primordial wisdom, which is called the Creator of Faith, and its roots are AMN; and it is the parent of Faith, from which doth Faith emanate.

The Fourth Path is named the Cohesive or Receptacular Intelligence; and is so called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences: they emanate one from the other by the power of the Primordial Emanation. The Highest Crown.) [(1)]

The Fifth Path is called the Radical Intelligence, because it resembles the Unity, uniting itself to the Binah, [(2)] or Intelligence which emanates from the Primordial depths of Wisdom or Chokmah. [(3)]

The Sixth Path is called the Mediating Intelligence, because in it are multiplied the influxes of the emanations, for it causes that influence to flow into all the reservoirs of the Blessings, with which these themselves are united.

The Seventh Path is the Occult Intelligence, because it is the Refulgent Splendour of all the Intellectual virtues which are perceived by the eyes of intellect, and by the contemplation of faith.

The Eighth Path is called the Absolute or Perfect Intelligence, because it is the means of the primordial, which has no root by which it can cleave, nor rest, except in the hidden places of *Gedulah* , [(4)] Magnificence, from which emanates its own proper essence.

The Ninth Path is the Pure Intelligence, so called because it purifies the Numerations, it proves and corrects the designing of their representation, and disposes their unity with which they are combined without diminution or division.

The Tenth Path is the Resplendent Intelligence, because it is exalted above every head, and sits on the throne of *Binah (the Intelligence spoken of in the Third Path)*. It illuminates the splendour of all the lights, and causes an influence to emanate from the Prince of countenances. [(5)]

The Eleventh Path is the Scintillating Intelligence, because it is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the Face of the Cause of Causes.

The Twelfth Path is the Intelligence of Transparency, because it is that species of Magnificence called Chazchazit, [(6)] the place whence issues the vision of those seeing in apparitions. (That is the prophecies by seers in a vision.)

The Thirteenth Path is named the Uniting Intelligence, and is so called because it is itself the Essence of Glory. It is the Consummation of the Truth of individual spiritual things.

The Fourteenth Path is the Illuminating Intelligence and is so called because it is that *Chashmal* [(7)] which is the founder of the concealed and fundamental ideas of holiness and of their stages of preparation.

The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of these contemplations; it is that darkness spoken of in Scripture, Job xxxviii. 9, "and thick darkness a swaddling band for it."

The Sixteenth Path is the Triumphal or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous.

The Seventeenth Path is the Disposing Intelligence, which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher things.

The Eighteenth Path is called the Intelligence or House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased), and from its midst the arcana and hidden senses are drawn

forth, which dwell in its shade and which cling to it, from the Cause of all causes.

The Nineteenth Path is the Intelligence of the Secret of all the activities of the spiritual beings, and is so called because of the influence diffused by it from the most high and exalted sublime glory.

The Twentieth Path is the Intelligence of Will, and is so called because it is the means of preparation of all and each created being, and by this intelligence the existence of the Primordial Wisdom becomes known.

The Twenty−first Path is the Intelligence of Conciliation and Reward, and is so called because it receives the divine influence which flows into it from its benediction upon all and each existence.

The Twenty−second Path is the Faithful Intelligence, and is so called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow.

The Twenty−third Path is the Stable Intelligence, and it is so called because it has the virtue of consistency among all numerations.

The Twenty−fourth Path is the Imaginative Intelligence, and it is so called because it gives a likeness to all the similitudes which are created in like manner similar to its harmonious elegancies.

The Twenty−fifth Path is the Intelligence of Probation, or Temptation, and is so called because it is the primary temptation, by which the Creator trieth all righteous persons.

The Twenty−sixth Path is called the Renewing Intelligence, because the Holy God renews by it all the changing things which are renewed by the creation of the world.

The Twenty−seventh Path is the Active or Exciting Intelligence, and it is so called because through it every existent being receives its spirit and motion.

The Twenty−eighth Path is called the Natural Intelligence; by it is completed and perfected the nature of all that exists beneath the Sun.

(This Path is omitted by Rittangelius: I presume by inadvertence.)

The Twenty−ninth Path is the Corporeal Intelligence, so called because it forms every body which is formed in all the worlds, and the reproduction of them.

The Thirtieth Path is the Collective Intelligence, and Astrologers deduce from it the judgment of the Stars and celestial signs, and perfect their science, according to the rules of the motions of the stars.

The Thirty−first Path is the Perpetual Intelligence; but why is it so called? Because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it.

The Thirty−second Path is the Administrative Intelligence, and it is so called because it directs and associates the motions of the seven planets, directing all of them in their own proper courses.

NOTES TO THE SEPHER YETZIRAH

It is of considerable importance to a clear understanding of this Occult treatise that the whole work be read through before comment is made, so that the general idea of the several chapters may become in the mind one concrete whole. A separate consideration of the several parts should follow this general grasp of the subject, else much confusion may result.

This hook may be considered to he an Allegorical Parallel between the Idealism of Numbers and Letters and the various parts of the Universe, and it sheds much light on many mystic forms and ceremonies yet extant, notably upon Freemasonry, the Tarot, and the later Kabalah, and is a great aid to the comprehension of the Astro−Theosophic schemes of the Rosicrucians. To obtain the full value of this Treatise, it should he studied hand in hand with Hermetic attributions, the "Isiac Tablet," and with a complete set of the designs, symbols and allocation of the Trump cards of the Tarot pack, for which see my translation of *The Sanctum Regnum of the Tarot* , by Eliphas Levi.

Note that the oldest MSS. copies of the "Sepher Yetzirah" have no vowel points: the latest editions have them. The system of points in writing Hebrew was not perfected until the seventh century, and even then was not in constant use. Ginsburg asserts that the system of vowel pointing was invented by a Rabbi Mocha in Palestine about A.D. 570, who designed it to assist his pupils. But Isaac Myer states that there are undoubted traces of pointing in Hebrew MSS. of the second century. According to A. E. Waite there is no extant Hebrew MSS. with the vowel points older than the tenth century.

The words "Sepher Yetzirah" are written in Hebrew from right to left, SPR YTzYRH, Samech Peh Resh, Yod Tzaddi Yod Resh Heh; modes of transliteration vary with different authors. Yod is variously written in English letters as I, Y, or J, or sometimes Ie. Tzaddi is property Tz; but some write Z only, which is misleading because the Hebrew has also a true Z, Zain.

CHAPTER I

The twelve sections of this chapter introduce this philosophic disquisition upon the Formation and Development of the Universe. Having specified the subdivision of the letters into three classes, the Triad, the Heptad, and the Dodecad, these are put aside for the time; and the Decad mainly considered as specially associated with the idea of Number, and as obviously composed of the Tetrad and the Hexad.

1. *Thirty−two*. This is the number of the Paths or Ways of Wisdom, which are added as a supplement. 32 is written in Hebrew by LB, Lamed and Beth, and these are the last and first letters of the Pentateuch. The number 32 is obtained thus−−2 x 2 x 2 x 2 x 2=32. Laib, LB as a Hebrew word, means the Heart of Man.

Paths.The word here is NTIBUT, netibuth; NTIB meant primarily a pathway, or foot−made track; but is here used symbolically in the same sense as the Christian uses the word, *way*−−the way of life: other meanings are−−stage, power, form, effect; and later, a doctrinal formula, in Kabalistic writings.

2. *Jah.* This divine name is found in Psalm lxviii. 4; it is translated into Greek as *kurios*, and into Latin as *dominus* , and commonly into the English word, *Lord*: it is really the first half of the word IHVH or Jehovah, or the Yahveh of modern scholars.

3. *Jehovah Tzabaoth*. This divine name is printed in English Bibles as Jehovah Sabaoth, or as "Lord of hosts" as in Psalm xxiv. 10. TzBA is an *army*.

4. *God of Israel*. Here the word God is ALHI, which in unpointed Hebrew might be God, or Gods, or My God.

5. *The Elohim of the Living*. The words are ALHIM ChIIM. Alhim, often written in English letters as Elohim, or by Godftey Higgins as Aleim, seems to be a masculine plural of the feminine form Eloah, ALH, of the divine masculine name EL, AL; this is commonly translated God, and means strong, mighty, supreme. Chiim is the plural of Chi−−*living*, or *life*. ChIH is *a living animal*, and so is ChIVA. ChII is also *life*. Frey in his dictionary gives ChIIM as the plural word *lives*, or vitae. The true adjective for *living* is ChIA. Elohim Chiim, then, apart from Jewish or Christian preconception, is "the living Gods," or "the Gods of the lives, *i.e.*, living ones." Rittangelius gives Dii viventes, "The living Gods," both words in the plural. Pistorius omits both words. Postellus, the orthodox, gives Deus Vivus. The Elohim are the Seven Forces, proceeding from the One Divine, which control the "terra viventium," the manifested world of life.

6. *God*. In this case we have the simple form AL, EL.

7. *Sepharim.* SPRIM, the plural masculine of SPR, commonly translated *book* or *letter*: the meaning here is plainly "forms of expression."

8. *Numbers, Letters and Sounds.* The three Hebrew words here given are, in unpointed Hebrew, SPR, SPR and SIPUR. Some late editors, to cover the difficulty of this passage, have given SPR, SPUR, SIPR, pointing them to read Separ, Seepur, Saypar.

The sense of the whole volume appears to need their translation as Numbers, Letters and Sounds. Pistorius gave "Scriptis, numeratis, pronunciatis." Postellus gave "Numerans, numerus, numeratus," thus losing the contrasted meanings; and so did Rittangelius, who gave "Numero, numerante, numerato."

9. *The Ineffable Sephiroth*. The words are SPIRUT BLIMH, Sephiruth Belimah. The simplest translation is "the voices from nothing." The Ten Sephiruth of the Kabalah are the "Ten Primary Emanations from the Divine Source," which are the primal forces leading to all manifestation upon every plane in succession. Buxtorf gives for Sephiruth−−predicationes logicae. The word seems to me clearly allied to the Latin spiritus−−spirit, soul, wind; and is used by Quintilian as a sound, or noise. The meaning of *Belimah* is more doubtful. Rittangelius always gives "praeter illud ineffabile." Pistorius gives "praeter ineffabile." Postellus evades the difficulty and simply puts the word Belimah into his Latin translation. In Frey's Hebrew Dictionary BLIMH is translated as *nothing*, without any other suggestion; BLI is "not," MR is "anything." In Kabalistic writings the Sephiruth, the Divine Voices and Powers, are called "ineffbilis," not to be spoken of, from their sacred nature.

10. The classification of the Hebrew letters into a Triad, Heptad and Dodecad, runs through the whole philosophy of the Kabalah. Many ancient authors added intentional blinds, suds as forming the Triad of A.M.T., Ameth, truth; and of AMN, Amen.

11. The Two Covenants, by the Word or Spirit, and by the Flesh, made by Jehovah with Abraham, Genesis

xvii. The Covenant of Circumcision was to be an outward and visible sign of the Divine promise made to Ahraham and his offspring. The Hebrew word for circumcision is Mulah, MULH: note that MLH is also synonymous with DBR, dabar,−−verbum or word.

12. Rittangelius gives "replace the formative power upon his throne." Postellus gives restore the device to its place."

13. *Abyss*; the word is OUMQ for OMQ, a depth, vastness, or valley.

14. My Hermetic rituals explained this Yetziratic attribution.

15. *The Lord the only God.* The words are ADUN IChID AL, or "Adonai (as commonly written) the only El."

16. *Seat.* The word is MOUN, dwelling, habitation, or throne.

17. *Lightning flash.* In the early edition the words "like scintillating flame" are used: the Hebrew word is BRQ. Many Kabalists have shown how the Ten Sephiroth are symbolised by the zig−zag lightning flash.

18. *God*; the Divine name here is Jehovah.

19. The text gives only RTzUAV ShUB−−"currendo et redeundo," but the commentators have generally considered this to be a quotation from Ezekiel i. 14, referred to H ChIVT, the living creatures, kerubic forms.

20. The Spirit of the Gods of the Living. RUCh ALHIM ChIIIM; or as R. gives it, "spiritus Deorum Viventium." Orthodoxy would translate these words "The spirit of the living God."

21. AL ChI H OULMIM; "the Living God of Ages"; here the word God really is in the singular.

22. The Voice, Spirit and Word are QUL, RUCh, DBR. A very notable Hebrew expression of Divinatory intuition was BATh QUL, the Daughter of the Voice.

23. Formless and Void. THU and BHU; these two words occur in Genesis i. 2, and are translated "waste and void."

24. Note the order in which the primordial elements were produced. First, Spirit (query Akasa, Ether); then Air, Vayu; then Water, Apas, which condenses into solid elementary Earth, Prithivi; and lastly from the Water He formed Fire.

25. The first name is often written Ophanim, the letters are AUPNIM; in the Vision of Ezekiel i. 16, the word occurs and is translated "Wheels." ShRPIM are the mysterious beings of Isaiah vi. 2; the word otherwise is translated *Serpent*, and in Numbers xxi. 6, as "fiery serpents": also in verse 8 as "fiery serpent" when Jehovah said "Make thee a fiery serpent and set it upon a pole." Kerubim. The Hebrew words arc ChIVTh H QDSh, holy animals: I have ventured to put Kerubim, as the title of the other Biblical form of Holy mysterious animal, as given in 1 Kings vi. 23 and Exodus xxv. 18, and indeed Genesis iii. 24. Bible dictionaries generally give the word as Cherubim, but in Hebrew the initial letter is always K and not Ch.

26. Three. In the first edition I overlooked this word *three*; and putting *and* for *as*, made four classes of serving beings.

27. This is verse 4 of Psalm civ.

28. Here follow the permutations of the name IHV, which is the Tetragrammaton−−Jehovah, without the second or final Heh: IHV is a Tri−grammaton, and is more suitable to the third or Yetziratic plane. HVI is the imperative form of the verb *to be*, meaning *be thou* ; HIV is the infinitive; and VIH is future. In IHV note that Yod corresponds to the Father; Heh to Binah, the Supernal Mother; and Vau to the Microprosopus−−Son.

29. Note the subdivision of the Decad into the Tetrad−−four elements; and the Hexad−−six dimensions of space.

CHAPTER II

This chapter consists of philosophic remarks on the twenty−two sounds and letters of the Hebrew alphabet, and hence connected with the air by speech, and it points out the uses of those letters to form words−−the signs of ideas, and the symbols of material substances.

30. *Soul*; the word is NPSh, which is commonly translated *soul*, meaning the living personality of man, animal or existing thing: it corresponds almost to the Theosophic Prana *plus* the stimulus of Kama.

31. This is the modern classification of the letters into guttural, palatal, lingual, dental and labial sounds.

32. *The 231 Gates.* The number 242 is obtained by adding together all the numbers from 1 to 22. The Hebrew letters can he placed in pairs in 242 different positions: thus *ab, ag, ad*, up to *at*; then *ba, bb, bg, bd*, up to *bt*, and so on to *ts, tt*: this is in direct order only, without reversal. For the reason why eleven are deducted, and the number 231 specified, see the Table and Note 15 in the edition of Postellus.

33. *Non−existent*; the word is AIN, nothingness. Ain precedes Ain Suph, boundlessness; and Ain Suph Aur, Boundless Light.

34. *Body*; the word is GUP, usually applied to the animal material body, but here means "one whole."

CHAPTER III

This chapter is especially concerned with the essence of the Triad, as represented by the Three Mothers, Aleph, Mem, and Shin. Their development in three directions is pointed out, namely in the Macrocosm or Universe; in the Year or in Time; and in the Microcosm or Man.

35. The importance of equilibrium is constantly reiterated in the Kabalah. The "Siphra Dtzeniouta," or "Book of Mystery," opens with a reference to this Equilibrium as a fundamental necessity of stable existence.

36. *Heavens.* The Hebrew word Heshamaim HShMIM, has in it the element of Aesh, fire, and Mim, water; and also Shem, name; *The* Name is IHVH, attributed to the elements. ShMA is in Chaldee a name for the Trinity (Parkhurst). ShMSh is the Sun, and Light, and a type of Christ, the Sun of Righteousness. Malachi iv. 2.

37. *Were produced*. The Hebrew word BRA, is the root. Three Hebrew words are used in the Bible to represent the idea of making, producing or creating.

BRIAH, Briah, giving shape, Genesis i. 1.

OShIH, Ashiah, completing, Genesis i. 31.

ITzIRH, Yetzirah, forming, Genesis ii. 7.

To these the Kabalists add the word ATzLH, with the meaning of "producing something manifest from the unmanifested."

Emanation.	*Shin.*	*Aleph.*	*Mem.*
Macrocosm.	Primal Fire.	Spirit.	Primal Water.
Universe.	Heavens.	Atmosphere.	The Earth.
Elements.	Terrestrial Fire.	Air.	Water.
Man.	Head.	Chest.	Belly.
Year.	Heat.	Temperate.	Cold.

CHAPTER IV

This is the special chapter of the Heptad, the powers and properties of the Seven. Here again we have the threefold attribution of the numbers and letters to the Universe, to the Year, and to Man. The supplemental paragraphs have been printed in modern form by Kalisch; they identify the several letters of the Heptad more definitely with the planets, days of the week, human attributes and organs of the senses.

39. These numbers have been a source of difference between the editors and copyists, hardly any two editors concurring. I have given the numbers arising from continual multiplication of the product by each succeeding unit from one to seven. 2x1=2, 2x3=6, 6x4=24, 24x5=120, 120x6=720, 720x7=5040.

40. In associating the particular letters to each planet the learned Jesuit Athanasius Kircher allots Beth to the Sun, Gimel to Venus, Daleth to Mercury, Kaph to Luna, Peh to Saturn, Resh to Jupiter, and Tau to Mars. Kalisch in the supplementary paragraphs gives a different attribution; both are wrong, according to clairvoyant investigation. Consult the Tarot symbolism given by Court de Gebelin, Eliphas Levi, and my notes to the *Isiaic Tablet of Bembo*. The true attribution is probably not anywhere printed. The planet names here given are Chaldee words.

41. The Seven Heavens and the Seven Earths are printed with errors, and I believe intentional mistakes, in many occult ancient books. Some Hermetic MSS. have the correct names and spelling.

42. On the further attribution of these Seven letters, note that Postellus gives: Vita−−mors, Pax−−afflictio, Sapientia−−stultitia, Divitiae (Opus)−−paupertas, Gratia−−opprobrium, Proles−−sterilitas, Imperium−−servitus. Pistorius gives: Vita−−mors, Pax−−bellum, Scientia−−ignorantia, Divitiae−−paupertas, Gratia−−abominatio, Semen (Proles)−−sterilitas, Imperium (Dominatio)−−servitus.

CHAPTER V

This chapter is specially concerned with the Dodecad; the number twelve is itself pointed out, and the characters of its component units, once more in the three zones of the universe, year and man; the last paragraph gives a recapitulation of the whole number of letters: the Supplement gives a form of allotment of the several letters.

43. It is necessary to avoid confusion between these letters; different authors translate them in different manners. Heh or Hé not be confused with Cheth, or Heth, Ch. Teth, Th also must be kept distinct from the final letter Tau, T, which is one of the double letters; the semi−English pronunciation of these two letters is much confused, each is at times both t and th; Yod is either I, Y, or J; Samech is simple S, and must not be confused with Shin, Sh, one of the mother letters; Oin is often written in English Hebrew grammars as Ayin, and Sometimes as Gnain; Tzaddi must not be confused with Zain, Z; and lastly Qoph, Q, is very often replaced by K, which is hardly defensible as there is a true K in addition.

44. Postellus gives *suspicion* and Pistorius, *mind*.

45. These letters are the initials of the 12 Zodiacal signs in Hebrew nomenclature. They are:

Teth	Telah	Aries	Mem	Maznim	Libra
Shin	Shor	Taurus	Oin	Oqereb	Scorpio
Tau	Thaumim	Gemini	Qoph	Qesheth	Sagittarius
Samech	Sartan	Cancer	Gimel	Gedi	Capricornus
Aleph	Aryeh	Leo	Daleth	Dali	Aquarius
Beth	Bethuleh	Virgo	Daleth	Dagim	Pisces

46. The month Nisan begins about March 29th. Yiar is also written Iyar, and Aiar: the Hebrew letters are AIIR.

47. The list of organs varies. All agree in two hands, two feet, two kidneys, liver, gall and spleen. Postellus then gives, intestina, vesica, arteriae," the intestines, bladder, and arteries; Rittangelius gives the same. Pistorius gives, "colon, coagulum (spleen) et ventriculus," colon−−the large intestine, coagulum and stomach. The chief difficulty is with the Hebrew word MSS, which is allied to two different roots, one meaning *private, concealed, hidden*; and the other meaning *liquefied.*

48. The Elohim−−Divine powers−−not IHVH the Tetragrammaton.

CHAPTER VI

This chapter is a *resumé* of the preceding five; it calls the universe and mankind to witness to the truth of the scheme of distribution of the powers of the numbers among created forms, and concludes with the narration that this philosophy was revealed by the Divine to Abraham, who received and faithfully accepted it, as a form of Wisdom under a Covenant.

49. The Dragon, TLI, Theli. The Hebrew letters amount in numeration to 440, that is 400, 30 and 10. The best opinion is that Tali or Theli refers to the 12 Zodiacal constellations along the great circle of the Ecliptic; where it ends there it begins again, and so the ancient occultists drew the Dragon with its tail in its mouth. Some have thought that Tali referred to the constellation Draco, which meanders across the Northern polar sky; others have referred it to the Milky Way; others to an imaginary line joining Caput to Cauda Draconis, the upper and lower nodes of the Moon. Adolphe Franck says that Theli is an Arabic word.

50. *Happiness*, or a *good end*, or simply *good*, TUBH.

51. *Misery*, or an *evil end*, or simply *evil*, ROH.

52. This Hebrew version omits the allotment of the remaining six. Mayer gives the paragraph thus:−−The triad of amity is the heart and the two ears; the triad of enmity is the liver, gall, and the tongue; the three life−givers are the two nostrils and the spleen; the three death−dealing ones are the mouth and the two lower openings of the body.

53. *God*. In this case the name is AL, EL.

54. This last paragraph is generally considered to be less ancient than the remainder of the treatise, and by another author.

55. The Lord most high. OLIU ADUN. Adun or Adon, or Adonai, ADNI, are commonly translated *Lord*; Eliun, OLIUN, is the more usual form of "the most high one."

56. *Him*. Rittangelius gives "credidit in Tetragrammaton," but this word is not in the Hebrew.

57. *Tongue*. The verbal covenant.

58. *Speech*. The Hebrew has "upon his tongue."

59. The Hebrew version of Rabbi Judah Ha Levi concludes with the phrase, "and said of him, Before I formed thee in the belly, I knew thee." Rabbi Luria gives the Hebrew version which I have translated. Postellus gives: "He drew him into the water, He rose up in spirit, He inflamed him in seven suitable forms with twelve signs." Mayer gives: "Er zog sie mit Wasser, zundet sie an mit Feuer; erregte sie mit Geist; verbannte sie mit sieben, goss sie aus mit den zwolf Gestirnen." "He drew them with water, He kindled them with fire, He moved them with spirit, distributed them with seven, and sent them forth with twelve."

Notes to the Thirty−Two Paths of Wisdom

1. The Highest Crown is Kether, the First Sephira, the first emanation from the Ain Suph Aur, the Limit−less Light.
2. Binah, or Understanding, is the Third Sephira.
3. Chokmah, Wisdom, is the Second Sephira.
4. Gedulah is a synonym of Chesed, Mercy, the Fourth Sephira.
5. Metatron, the Intelligence of the First Sephira, and the reputed guide of Moses.
6. This word is from ChZCh, a seer, seership. Chazuth is a vision.
7. This word means "scintillating flame."

The "Thirty−two Paths of Wisdom" refer to the Ten Sephiroth and the Twenty−two letters, each supplying a type of divine power and attributes. In my *Introduction to the Kabalah* will be found a diagram showing how the Paths from Eleven to Thirty−two connect the several Sephiroth, and are deemed to transmit the divine influence. Some teachers of Occult Science also allot the Twenty−two Trumps of the Tarot Cards to the twenty−two Paths.

MAN AND TEMPLE

In Ancient Jewish Myth and Ritual

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TEXT REFERENCES

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NOTE

ON TEXTS IN RABBINIC LITERATURE

Rabbinic literature is a general term covering the literary works enumerated below :

Mishnah. The basic code of oral tradition collected in its extant form by Rabbi Jehudah the Patriarch in Galilee, *c.* 200 C.E. To the Mishnah were later attached as complementary texts the much larger collections of the Babylonian and Palestinian Talmuds respectively.

Tosefta. A work contemporaneous with the Mishnah, in many respects parallel to it, but containing much additional material, variations from and amplifications of the Mishnah.

Talmud. The name of two large collections containing the discussions of the great Palestinian and Babylonian schools on topics mainly contained in the Mishnah. The *Palestinian Talmud* (also called *Talmud Yerushalmi*—that is, Jerusalem Talmud) reached its final shape in the schools of Galilee about the end of the fourth century C.E. *The Babylonian Talmud*, more bulky, was closed about a century later in Babylonia.

Midrash. A generic term for literary works based upon biblical passages. They fall under two headings, Halakhic and Aggadic Midrashim :

Halakhic Midrashim are primarily interpretations of the laws of the Pentateuch, and comprise works such

as the Mekhiltha, Siphra, Siphre, Midrash Haggadol, etc.

Aggadic Midrashim aim at religious and moral instruction, though formally their expositions are attached to passages of the Scripture. To this group belong the Midrash Rabbah (Gen. Rab., Ex. Rab., etc.), Pesiqta di Rabh Kahana, Pesiqta Rabbati, Tanhuma, etc.

In period of time the Midrashim range from the second century C.E. to the Middle Ages.

The translations of the Hebrew and Aramaic texts are mine, with the following exceptions :

The Bible : Authorized Version, with amendments where it seemed necessary

Apocrypha and Pseudepigraphia : Charles' edition

Babylonian Talmud : the translations of those tractates available in Epstein's English edition (London, Soncino Press) were largely followed

ABBREVIATIONS

B.—The Babylonian Talmud, quoted by tractate, folio and page, *e.g.* B. Suk. 43a—Babylonian Talmud, tractate Sukkah, folio 43, page a.

Gen. Rab.—Midrash Genesis (*Berēshith*) Rabbah, quoted by chapter and paragraph, and the pages of Theodor-Albeck's edition, Berlin, 1912–1931, *e.g.* Gen. Rab. 78, 16, p. 936—Genesis Rabbah, chapter 78, paragraph 16, ed. Theodor-Albeck, p. 936. Cf. also Rab.

M.—Mishnah, quoted by tractate, chapter and paragraph, *e.g.* M. Tamid 3, 2.

Rab.—Following the name of one of the five books of the Pentateuch (Gen., Ex., Lev., Num., Deut.) or one of the five Scrolls (*Megilloth*, Cant., Ruth, Thren., Eccl., Esth.)—the Midrash Rabbah to these books, quoted by chapter and paragraph of the Romm, Wilna, edition, *e.g.* Ex. Rab. 15, 22. Cf. also Gen. Rab.

Tos.—Tosefta, quoted by tractate, chapter and paragraph, and the pages of Zuckermandel's edition, Pasewalk, 1881, *e.g.* Tos. Suk. 4, 5, p. 198—Tosefta Sukkah, chapter 4, paragraph 5, ed. Zuckermandel, p. 198.

Y.—*Yerushalmi*, the Jerusalem, or better, the Palestinian Talmud, quoted by tractate, page and column of the Venetian edition, 1523.

THE TRANSCRIPTIONS OF HEBREW WORDS

Because of technical difficulties over the special letters used in Hebrew and other Semitic languages, a rough Anglicized transcription of them has been used for Semitic words quoted in this book

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CHAPTER ONE

INTRODUCTION

NATURE AND THE SUPERNATURAL

I

MODERN researches probing from various angles into the social function of early religions have proved that a main concern of primary religious activities is to obtain and secure the maximum of material welfare for the whole of the community. Much has also been learned about the ways and means resorted to in order to bring about the regular functioning of nature upon which the well-being of man almost exclusively depended. In the ancient Near East, where intricate religious systems were evolved, these ways and means became crystallized into a complex ritual pattern centering round great seasonal festivals. The development of this ritual pattern has been subjected to thorough investigation by a number of scholars, the gist of whose findings Professor S. H. Hooke sums up in the following words :

> The picture which emerges from a study of the great seasonal rituals of the ancient East and their associated myths is that of a community seeking to bring under control by means of an organized system of ritual actions the order of nature upon the functioning of which its well-being depends.[1]

Not only in the great seasonal rituals, but also in many other practices of communal and private life, one could detect the working of the same trend, namely, towards influencing and controlling the order of nature.

Let us take a closer look at the process that may have led up to this " organized system of ritual actions " *and to all the other communal and private* rituals that abounded in the ancient Near East.

Ever since there emerged on earth that special form of existence which is called human life, its bearer, man, has endeavoured to make life more agreeable and to create for himself more comfortable living conditions. Man evolved tools to make it easier for himself to gather and to produce food, and to make life safer from the attacks of beast and man. He built himself shelters for safety and comfort. He made clothing to guard himself against the rigours of the climate, and applied ornamental embellishments to different parts of his body. He invented and improved methods for the production of food ; he gradually became an expert in one or another special branch of production and developed specialized industries. He evolved various systems of property, stationary and movable, and learned to barter his own superfluous possessions for those of others. He developed regular relationships within smaller and larger human groups ; and by giving more or less fixed forms to these relations in custom and law, he assigned to each individual a place within society circumscribed by special rights and duties.

In all these activities man appeared as a reasonable and rational being, who knew what he wanted and sought ways and means of obtaining it.

But the advantages and benefits man wished to derive from his natural and social environment were by no means of a material nature only, such as would satisfy physical, biological and social needs. The benefits were often psychological, satisfying mental needs *having no biological*, economic or social foundation, but arising from the special psychical constitution of man. Yet the measures taken to satisfy these mental or psychical needs might be the same as those taken for the satisfaction of the physical, biological and social needs, or at least very similar to them ; and might, and in fact very often did, pertain to concrete natural objects.[2]

Moreover, even in satisfying primary needs arising out of the physical nature of man, the actual practices adopted by him are in the great majority of cases not spontaneous and unpremeditated, but motivated in accordance with mental predilections and inclinations. A survey of the methods followed by various communities in their choice, preparation and consumption of food, as well as in the evaluation of food-stuffs as objects of property, would show what a wide range of difference can be introduced by these mental predilections and inclinations even into the forms of satisfaction of so vital and primary an impulse as hunger.

Thus we see that human actions directed towards natural objects are generated by both physical and

psychical necessities. The same two necessities prompt human activities also in relation to the supernatural.

II

The existence of the supernatural in one form or another is taken for granted by all the peoples of the earth, even the most primitive. Though its existence is in most instances somewhat obscure, proved only by what may be called secondary signs, it is nevertheless a certainty and reality. Prehistoric finds bear witness to the fact that already in the Old Stone Age man lived not only in the light of the physical world, but also in the shadow of the supernatural world.

It would be outside our present theme to deal with the extent and content of the supernatural world. Let us state only this: the lower boundary of the supernatural, that which borders upon the natural world, was seldom exactly the same in two different societies, nor was it constant within one and the same society over a considerable period of time. Furthermore, even in the same period and in the same society, different people had different conceptions of the supernatural, as also one and the same man may have in different moods or emotional situations.

Every culture and every cultural stage had its own accumulation of knowledge about the physical world, its own degree of familiarity with natural phenomena.

and it was in accordance with this actual knowledge of nature that the borderline between nature and the supernatural had to run. It would, though, be a mistake to suppose that the supernatural had always to be contented with such territories as were left over to it by the natural science of a given people at a certain time. We have rather to imagine a balance being maintained between two mutually active forces. More often than not it was the established view of the supernatural and its working which determined what territories should be left over to practical exploration and scientific investigation.

Lightning, for instance, belonged to the sphere of the supernatural with many ancient peoples, among them Israel and the Greeks. It was believed to be the arrow or the spear of the god. Modern physical science has subjected lightning to investigation and found that it is but an electrical phenomenon obeying certain physical laws. Physicists are even able to engender lightning artificially. Thus the supernatural had to yield this traditional weapon to natural science. Nevertheless, many a simpler folk still regards lightning as a heavenly weapon, and should a wicked man be struck by it, there would be no doubt as to the true significance of the event: a punishment from on high.

All this may seem to imply that there exists a sharply drawn line of demarcation between the natural and the supernatural. But nothing would be falser than such an assumption. Indeed natural and supernatural appear very often as intricately inter-

woven, and as merely two different aspects of the same object, action or phenomenon. It can even be said that each and every natural object, action or phenomenon may under given circumstances have also a spiritual quality, a supernatural aspect or value.

It is of interest to consider how man succeeded in harnessing for his use the supernatural powers also, or the supernatural aspect of the universe.

The need to do so was bound to arise when man was faced with a situation for which his practical experience proved insufficient. At the time of a crisis in private or communal life man feels that he needs the help of supernatural powers. In danger or in a situation the outcome of which is doubtful, when man, hoping for a certain thing to happen and at the same time fearing lest another thing might happen, has no power to influence the oncoming event by the usual *natural* means, he tries to realize his wish, and to prevent the unwanted, by applying to the supernatural for help. Thus Malinowski observed relative to practices in the Trobriand Islands:

> It is most significant that in the lagoon fishing, where man can rely completely upon his knowledge and skill, magic does not exist, while in the open-sea fishing, full of danger and uncertainty, there is extensive magical ritual to secure safety and good results.[3]

In the great majority of his undertakings primitive man is faced by two sets of problems. The one, the predictable and controllable, he can overcome with technical skill ; the second, the unpredictable and uncontrollable, he tries to solve by this appeal to

the supernatural. And just as the technical methods are never an improvisation but an application of well-tried ways and means, so the appeal to the supernatural too tends to assume fixed forms, and when often repeated—and especially when recurring seasonally—it becomes a rite, or, if more complex, a ritual.

Generally speaking, the less developed a community, the lower its culture and the poorer its civilizatory equipment, the greater will be the role played by the unpredictable and uncontrollable element in its life, and consequently the greater the importance of the function of the ritual directed towards the control of the elusive forces. Among primitive peoples almost everything has its ritual, every undertaking, every action and every event, down to such minute affairs as plucking a fruit or sitting down to rest. Among more advanced peoples only the more significant events in private and communal life retain their ritual, and among the peoples of modern western civilization ritual has almost entirely lost its significance, surviving only in occasional ceremonies of church and state.

III

Before coming to the actual procedure of what we called the "appeal to the supernatural," we have first of all to acquaint ourselves with the main principle on which are based most, if not all, the

attempts of primitive man at influencing nature. For, paradoxical as it may sound, most of the practices of primitive man in which the supernatural is resorted to are intended to influence the elements and phenomena of nature only.

Without entering into the problems presented by the various forms of outlook on nature, such as mana, pre-animism or animatism, animism and the personification and symbolical representation of natural forces and elements, let us state in brief that the common denominator of these different concepts is the assumption of a basic similarity between man and the other parts of nature. According to this assumption all the elements, parts, powers and phenomena of nature partake of "human nature." Popular imagination does not find it difficult to endow the component parts of nature even with human forms, but more often it is the inner constitution, the mental make-up of man, that is attributed to all parts of animate and inanimate nature. The Indians of Guiana, for instance, do not draw "any sharp line of distinction, such as we see between animals—man included—and inanimate objects. On the contrary, to the Indian all objects, animate and inanimate, seem exactly of the same nature, except that they differ in the accident of bodily form. . . ."[4]

The fact that primitive man draws no strict line of cleavage between the animal, vegetable and mineral kingdoms on the one hand, and human beings on the other, has been so often emphasized that it can be regarded as an anthropological common-

place.[5] Westermarck has adduced evidence to show that the primitive belief in the similarity between the lower animals and man is to be found again among the peoples of classical antiquity, those of the Middle Ages, and the simpler folk in modern civilized countries.[6] Elsewhere we have had occasion to show that the same concept was prevalent also among the ancient Hebrews both in biblical and in post-biblical times.[7]

For our present purpose it will be sufficient to stress only one detail in this general conception of "humanized" nature, namely, that which endows the heavenly bodies, the sun, moon and stars, with a nature and consciousness akin to man's own. Again, it will be unnecessary to attest with examples that among many primitive peoples these heavenly bodies are regarded as human beings, the sun as a man, the moon as a woman, or vice versa ; and that by these peoples the stars too "are not merely talked of in fancied personality, but personal action is attributed to them."[8] It is well known that among many primitive peoples, as well as among the civilized peoples of antiquity, among them the early Hebrews, the heavenly bodies were not only personified but regarded as deities and as such revered and worshipped.[9] What is perhaps less well known is the significant fact that in later Jewish thought the heavenly bodies, though naturally no longer regarded as deities, were still looked upon as beings of human and even superhuman intelligence. According to Philo Judaeus (born *circa* 20–10 B.C.) the stars stand

even higher than the angels, in fact they are the highest class or degree of the cosmos ; they are eternal living beings who populate the heavens, and possess both soul and *mind*. *Philo* calls them " majestic, divine, soulful beings," or, leaning upon Pythagorean-Platonic ideas, even " gods perceptible by the senses."[10]

Exactly the same ideas about the human and superhuman nature of the heavenly bodies are found again in post-biblical Jewish literature. Ever since the creation of man, according to Jewish legend, the heavenly bodies have had ample opportunity to intervene in human affairs. There were occasions, it is true, when they showed themselves hostile to man, but in general their interventions were prompted by sympathy and kindness.[11] The concept that the heavenly bodies are beings similar to man in their mental make-up, but endowed with superhuman intelligence, was taught also by Arabic and Jewish philosophers in the Middle Ages. Maimonides (A.D. 1135–1204) said : " All the stars and spheres have souls, intelligence and understanding. They are living and they stand and recognize Him who created the world by His word. Each one of them according to its size and degree praises and worships its Maker just as the angels do. And just as they know the Holy One, blessed be He, so they know themselves and know the angels who stand above them. And the understanding of the stars and spheres is smaller than that of the angels, but greater than that of man."[12]

Hymns containing this concept are to be found in Jewish prayer-books to this day. In the Sabbath morning prayer the following passage occurs :

> Good are the luminaries which our God created. He made them to have knowledge, understanding and wisdom. He has endued them with power and might to be rulers in the world. They are full of splendour and radiate brightness, their splendour is graceful throughout the world. They rejoice when going forth and are glad at their return, they do with awe the will of their Creator. They give glory and honour to His name, joy and song to the memory of His kingdom.[13]

But to return to primitive peoples, to their outlook on nature and to the ways and means resorted to by them in their "appeal to the supernatural." We have seen that by simply attributing to nature human properties, primitive man has endowed nature with what in our view appears as a supernatural quality, but what is to him merely a recognition of the true state of things, the perception of the fundamental similarity underlying the apparent diversity of forms. This basic outlook on the spiritual homogeneity of all existing things has its analogy in the modern scientific approach to the physical world, discerning behind the great variety of elements the same ultimate components, the protons and electrons.

IV

Homogeneity in spiritual quality means not only a structural but also a functional similarity. As Hartland has remarked, "The external world is first

interpreted by the savage thinker in the terms of his own consciousness."[14] The natives of Central Borneo, for instance, "regard themselves as not essentially but only in degree different from the animals, plants and stones of their environment. Characteristically the Bahau ascribe not only to themselves but also to all animate and inanimate beings the possession of souls. According to their opinion, the soul of a tree, a dog or a rock, reacts in the same way as the soul of man and is moved by the same feelings of pleasure and pain. . . ."[15]

This essential similarity between man and the other parts of nature implies not only a similarity in reactions and feelings, but also the possibility of influencing all parts of nature by the same means and methods that have proved successful in social intercourse among human beings. This personalistic interpretation of nature, well attested in numerous primitive societies, extends the limits of society to include nature as a whole.[16] According to the Kpelle, for instance, "man, living or dead, demons, animals, plants and inanimate objects are essentially the same, and exist under similar conditions; they can in the same way influence man towards good or evil, they all can be either harmful or useful to him, and on the other hand he can influence them because they are all similar to him."[17] In other words, just as man is able to influence his fellow-men by words, signs or actions, within an ordered and properly functioning society, so he can do with nature. He can make his fellow-man do his will by begging,

coaxing, commanding, bribing or forcing him, and the same methods hold good also with nature. In addition to this, if he wants to achieve his end in society, he has to obey certain rules of conduct which often impose on him considerable discomfort, and similarly if he wants to be successful in his dealings with nature he has to perform certain actions bearing the same general character as his actions in respect to his fellow-men, both assuming on certain important occasions a ritual character. In short, the rules of active and passive conduct, well tried and proven in society, hold good—according to this concept—in nature also; nature is conceived of as a part of society, subject to the same rules of sympathy which govern society.

Since examples to illustrate this social attitude of man on a primitive level towards objects of nature abound in anthropological literature, it does not seem necessary to repeat any of them here.[18] We need but refer to that general type of rite in which man endeavours to ensure the fertility of plants, trees or fields by the simple method of resorting to the same acts as would cause the fertilization of women, or by enacting the ceremonies that in human relations usually precede the sexual connection, namely, the marriage ceremonies.[19] In other instances the growth of certain plants, regarded as personal beings, is promoted not by sexual acts but by oral influence, by persuasion and requests.[20]

Addressing objects of nature, such as the heavenly bodies, the wind, the rain, the waters, the mountains,

the trees, and so on, as reasonable beings and asking them to do this or that for the sake of man, is a method of influencing nature widely prevalent among primitive peoples both with or without the accompaniment of corresponding acted rites or ceremonies. It is not necessary to rely exclusively upon the concept of the "power of the word" so ably demonstrated by Ernest Crawley[21] for the explanation of the rites in which man endeavours to influence nature by word of mouth. In many cases, when the words expressing the wish are repeated many times the impression is quite clearly not that of delivering a command but that of putting forward a request, or, in other words, not that of magic control but that of social persuasion.

In rain-making ceremonies it is an almost universal feature that the request for rain, expressed in short sentences like "Rain, come!" or "Rains, fall!" and the like, is repeated hundreds of times, until either rain comes or the performers have to stop out of sheer exhaustion. This certainly is much closer to the behaviour of the poor beggar who ceaselessly repeats his humble request for alms, than to the action of the powerful rich man who has only to say the word and the amount needed by him is put at his disposal.

It is this sort of request mingled with persuasion that could without any strain or shock be transferred from being directed to the entities of nature to being addressed to the ruler over nature, God. It is, moreover, only this same sort of *dromenon*, thing

enacted, aimed at a quasi-social persuasion by showing what is desired of nature, which could survive in the form of complementary rites in public and official religious ritual directed towards a deity of the highest metaphysical quality. Rites aiming at the direct magical control of nature would have been essentially contradictory to the service of such a deity, and could scarcely have appeared in his temple-festivities hand in hand with prayers and supplicatory sacrifices. Divine service could, on the other hand, tolerate with some generosity supplication and persuasion directed to the lesser powers in nature, which, according to the religious conception, were subservient to God alone.

V

The question now arises, what has this quasi-social persuasion of the natural forces, elements and objects to do with the "appeal to the supernatural," which, as stated above, is a method complementary to, but distinct from, the practical steps undertaken by man to achieve certain concrete results? In fact, it is time to rectify and amend. When we said "appeal to the supernatural" we applied one of our categories to primitive mentality, in relation to which, strictly speaking, such categories are not applicable. When a savage prepares his garden, plants his fruit-tree, waters it, weeds it, and also executes high jumps and calls "grow high, grow high!" in order to "make" the plant grow high, and lays heavy

stones at its foot in order to "make" its fruit heavy, we feel that he uses in his gardening two fundamentally different procedures, the one based on practical knowledge, the other on supernatural influences. For the savage gardener himself no such distinction exists. He merely executes a series of actions all of which are necessary in one and the same degree in order to make the plant thrive. Let us not forget that for him the plant is a living being, very near to himself in substance and quality. He prepares the land and waters the plant just as he would prepare a comfortable couch and procure food for his child. And just as he would tell or show his child whatever he would wish him to do or to be, so he tells and shows the plant what he wishes it to do and to be: to grow high and to be heavy with fruit. From the point of view of the savage there is actually nothing supernatural in the whole procedure; he deals with a natural object, which has to undergo a natural process, in accordance with the natural properties he knows it to possess. But this natural object, like each and every object existing in the world, has also a spiritual quality. So he utters words and executes actions appropriate to the occasion and apt to influence the spiritual side of the plant.

VI

If this be so, another question will probably be asked. If the "appeal to the supernatural" was just a part of the natural dealing with the natural

elements and objects, a sort of social approach to their spiritual side, why did it, after all, become in almost every society the special field of activity of one or another type of "religious" authority, such as the magician, the diviner, the priest or the prophet ?

The specialization in the "supernatural" cannot be regarded as a phenomenon *sui generis*. It should be viewed as one instance of the general trend of occupational specialization which sets in everywhere when a certain level of cultural development is reached. When metal tools begin to be used, the average agriculturist does not find it practicable any more to make for himself his own tools as he did so long as the tools were of stone or flint. The community delegates one of its sons for the performance of the task that has grown too complicated. As soon as one of the community undertakes to be the smith and to supply all the others with tools, he by sheer routine develops his work until soon it grows so specialized, refined and complicated by innumerable tricks of the trade as entirely to surpass the products of the unpractised skill of the simple food collector or producer.

Thus too the "appeal to the supernatural." To deal with the inner, hidden qualities of the objects of nature required a special technique which, growing too cumbersome for the average hunter or agriculturist, became entrusted to the hands of a specialist who performed the necessary ceremonies for any individual layman or for the community as a

whole. And once in the hands of a specialist, the rites began to increase in both volume and intricacy ever more and more stress being laid on accuracy in rendering the oral parts of the rites and on precision in performing the *dromena*, the things done. The knowledge of rituals, especially that of the great seasonal rites, soon withdrew far beyond the reach of the average laymen whose participation in the life-giving performance became confined to secondary mass-roles following the instructions of the few privileged principals. The task of the primitive "divine" thus came to be recognized as that of dealing with the supernatural, and his profession became in many a society the first or even the only specialized work.

VII

In the foregoing very sketchy presentation of a cultural process we have endeavoured to deal only with that aspect of the supernatural which can be interpreted as the spiritual side of nature and its component parts. We have not touched upon those vast realms of the supernatural which human phantasy peopled with spiritual beings conceived as independent of any natural or physical form. Nor does our delineation lay claim to general validity. Cultural development followed everywhere its own way, and it would be futile to contend that the evolution of ritual and priesthood was the result of a process common to all the peoples of the world.

We have emphasized the social aspect of man's approach to the forces of nature not only because another aspect, the magical control of nature, has been only too often stressed and overstressed by many an anthropological writer, but also, and chiefly, because it seems to us that in many cases it is precisely this social approach that has left its trace on the outlook on nature as well as on the myth and ritual of the ancient Hebrews in biblical and post-biblical times. And it is with the relation of man and nature as reflected in ancient Jewish myth and ritual that the present study deals.

Professor Kelsen in a recent book has shown that primitive man sees in the working of nature the manifestation of the "principle of retribution." [22] Primitive man (and to a great extent also a community as advanced as the ancient Greeks), interpreting nature according to social norms, found the *lex talionis*, the norm of retribution, the biblical "an eye for an eye," not only in society but also in nature. In the following pages we shall try to show that other parallels, too, exist in what may be more comprehensively called "the law of sympathy in nature." The material we shall make use of will be drawn mainly from literary sources relating to the closing period of the Second Temple in Jerusalem.

Popular conceptions are not very easily discernible in the talmudic and midrashic literature originating in the first centuries of the Christian era. The sages of the Talmud who constitute the literary and religious sieve through which popular traditions had

to pass before entering the rich granaries of ancient Jewish literature, withheld many a grain of coarser quality and let through others only in a broken-up form or reduced size. The age, too, an age of turmoil, of political upheavals and national revolts, of philosophical innovations and new religious messages, was most unfavourable to the conservation of old popular traditions. If, in spite of all these adverse factors, so much of the popular traditional material gained access to those literary granaries, it was mainly due to two facts. First, much of what was originally folk-lore had become in the course of time sanctified and had grown to be inseparable from other items of religion of a quite different origin. Second, everyday life, of which much is recorded in ancient Jewish literature, was thoroughly permeated by popular traditions, customs, habits and usages. Be this as it may, the fact is that talmudic and midrashic literature constitutes a veritable storehouse for the folk-lorist and the cultural anthropologist. This material, though much richer than that contained in the earlier biblical and apocryphal literature, is far less easily accessible to students of anthropology, since it is written partly in Hebrew, partly in Aramaic, and partly in a mixture of both, and is translated only incompletely into European languages (mainly into German).

In these pages we should like to choose out of this rich material a few illustrations of the working of the principle of sympathy in nature as revealed in such diverse forms as rituals performed in the Second

Temple of Jerusalem, myths centering around this Temple, and beliefs concerning the conduct and actions of the people in general and of the children, the rulers, and the pious and righteous men in particular.

1 S. H. Hooke, in *The Labyrinth*, London, 1935, pp. 213 sqq.
2 B. Malinowski, *Argonauts of the Western Pacific*, London, 1922, p. 89.
3 B. Malinowski, "Magic, Science and Religion," in *Science, Religion and Reality*, ed. by Joseph Needham, New York, 1925, p. 32.
4 E. F. im Thurn, *Among the Indians of Guiana*, 1883, pp. 350 sq.
5 E. S. Hartland, *The Legend of Perseus*, London, 1894–96, vol. I, pp. 207 sq., and *Primitive Paternity*, London, 1909–10, vol. I, pp. 191, 246, 250; E. B. Tylor, *Primitive Culture*, 4th ed., London, 1903, vol. I, pp. 467 sq.; James G. Frazer, *The Golden Bough*, 2nd ed., vol. II, pp. 389 sqq., and *Folk-lore in the Old Testament*, London, 1919, vol. III, pp. 415 sqq.; F. Liebrecht, *Zur Volkskunde*, Heilbronn, 1879, p. 17.
6 E. Westermarck, *The Origin and Development of the Moral Ideas*, London, 1906–26, vol. I, pp. 252 sqq.
7 Raphael Patai, *Man and Earth in Hebrew Custom, Belief and Legend, A Study in Comparative Religion* (in Hebrew), Jerusalem, 1942–43, vol. I, pp. 23 sqq.
8 Tylor, *Primitive Culture*, vol. I, p. 290, cf. also pp. 288 sqq.
9 Frazer, *The Worship of Nature*, London, 1926, vol. I, pp. 441 sqq.; Hastings' *Encyclopaedia of Religion and Ethics*, vol. XII, pp. 48 sqq.; D. Nielsen, *Die altarabische Mondreligion und die mosaische Überlieferung*, Strassburg, 1904; W. Robertson Smith, *The Religion of the Semites*, 3rd ed. by S. A. Cook, London, 1927, pp. 134 sq., 542, 649 sq., 669, 672; J. Morgenstern, "The Gates of Righteousness," *Hebrew Union College Annual*, VI (1929), pp. 1 sqq.; A. Lods, *Israel*, Paris, 1932, Index, s.v. lune,

soleil ; F. J. Hollis, "The Sun-Cult and the Temple at Jerusalem," in *Myth and Ritual*, ed. S. H. Hooke, Oxford, 1933, pp. 87 sqq. ; Oesterley and Robinson, *Hebrew Religion*, 2nd ed., London, 1937, Index, s.v. Moon, Stars, Sun ; W. F. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 167.

10 Philo Judaeus, *de specialibus legibus*, I, 13 ; *de gigantibus*, 7 ; *de aeternitate mundi*, 45, 47 ; *de somniis*, I, 22, 34, 135 ; *de opificio mundi*, 27, 73 ; *de plantatione*, 12 ; *de Abrahamo*, 165 ; *legum alleg.* II, 10 ; *quis rerum div. heres sit*, 75 ; cf. Helmut Schmidt, *Die Anthropologie Philons von Alexandrien*, Würzburg (1934), p. 27 ; A. Aptowitzer, "The Rewarding and Punishing of Animals and Inanimate Objects," *Hebrew Union College Annual*, III (1926), p. 147.

11 Vita Adae et Evae, 36 ; Tanhuma Numeri, ed. Buber, p. 94 ; cf. B. Sanhedrin, 110a. More details see Patai, *Man and Earth*, vol. I, pp. 47 sqq.

12 Maimonides, *Mishne Torah*, part I, Yesode Torah, 3, 9, and cf. *The Guide of the Perplexed*, II, ch. 4.

13 Daily Prayers, New York, 1938, with English translation, pp. 350 sq.

14 Hartland, *Ritual and Belief*, London, 1914, p. 27.

15 A. W. Nieuwenhuis, *Quer durch Borneo*, 1904, I, 96. Quoted by Kelsen, *Society and Nature*, Chicago, 1943, p. 7.

16 Cf. Kelsen, *Society and Nature*, Chicago, 1943, p. vii.

17 D. Westermann, *Die Kpelle*, Göttingen, 1921, p. 174.

18 Kelsen, *Society and Nature*, Chicago, 1943, ch. X, § 10 : "Actual Behaviour of Early Man Toward Objects of Nature," pp. 31 sqq.

19 Cf., for instance, Frazer, *The Golden Bough*, 3rd ed., I, 40 ; II, 57, 100 sq., 316 ; also his *Aftermath*, pp. 153 sq. ; *Folk-lore*, vii (1896), p. 206 ; E. Crawley, *The Mystic Rose*, London, 1927, vol. II, pp. 55 sqq. ; Richard Schmidt, *Liebe und Ehe im alten und modernen Indien*, Berlin, 1904, p. 406 ; B. Nyberg, *Kind und Erde*, Helsingfors, 1931, pp. 199 sq. ; W. Crook, *The Native Races of the British Empire*, VI, *Natives of Northern India*, London,

1907, II, 115 sq.; E. Westermarck, *The History of Human Marriage*, London, 1921, vol. II, pp. 523 sqq.; E. Lehman, in Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, Tübingen, 1925, vol. I, p. 41, etc.

20 So, for instance, among the natives of Dobu, cf. R. F. Fortune, *Sorcerers of Dobu*, 1932, pp. 94 sqq., 97, 101 sq., 107 sqq.

21 E. Crawley, *Oath, Curse and Blessing*, Thinker's Library, No. 40, London, 1934, pp. 1 sqq.; as to the ancient Jewish belief in the power of the word, cf. Patai, *Man and Earth*, vol. II, pp. 272 sqq.

22 H. Kelsen, *Society and Nature*, Chicago, 1943.

CHAPTER TWO

THE RITUAL OF WATER-LIBATION

I

THE most elaborate yearly ritual performed in the Second Temple of Jerusalem was one neither prescribed nor even mentioned in the Bible. It is the so-called "Joy of the House of Water Drawing"[1] to which a traditional setting was given by connecting it with the Feast of Tabernacles.[2] This feast was celebrated at the beginning of the Hebrew year, in the autumn, at the time when in Palestine the rainy season is about to begin.[3]

The festivities drew a large crowd to the Temple Mount. The people were kept busy day and night attending various ceremonies and public performances during the seven or eight days of the festival. On the first day of the feast they rose early in the morning to be present at the offering of the daily morning sacrifice which was slaughtered ere the sun rose.[4] After that they went to attend prayers at one of the synagogues that in the last decades of the Second Temple already abounded in Jerusalem. From the prayer back to the Temple to attend the Mussaf, the additional sacrifice of the feast, then again to the Mussaf-prayers. These over, some went to the School of the Law, while others felt the urge

to offer up private vows and alms. Thus noon arrived, when people would go to have their meals, after which again back to the school, to the study of the Law, until the Minha, the afternoon prayer and the daily sacrifice of twilight.[5] Immediately following these began the festivities of the Joy of the House of Water-Drawing, which lasted until the following morning when the water-libation (see below) took place.[6] This full programme of twenty-four hours was repeated during each of the seven days of the feast. And since it is impossible, as one of the sages remarks, for a human being to exist without sleep for several consecutive days, they used to slumber for short intervals each on the shoulder of his friend.[7]

But these were by no means all the duties the participants had to perform. Every day, with the exception of the Sabbath, they went down to the village of Motza, some three to four miles west of Jerusalem, called in those days also Kalonia, *i.e.* Colonia,[8] and gathered there willow branches each at least eleven cubits long, *i.e.* about four and a half yards. These branches, which had to be soft and flexible, were placed in a perpendicular position around the altar so that their tops would be bent over the altar itself.[9] When the altar was thus covered with a green coating the shofar horn was sounded: a *teqi'ah*, a long blast, a *teru'ah*, a tremulous blast, and again a *teqi'ah*, and the circumambulation of the altar began. This was done once every day accompanied by such cries as "O God, help us; O God, give us luck."[10] On the seventh day they

went round the altar seven times, and upon taking leave of the altar they cried, "Beauty hast thou, O altar! beauty hast thou, O altar!"

On this seventh day another rite was performed—a highly significant one as we shall later see—with palm twigs, or, according to another version, with willow branches. Such smaller branches were brought along and the festive throng beat them upon the altar.[11] This rite even gave the day its name: The Day of Branch-Beating (or of Willow-Beating). During every circumambulation each of the participants held his *lulab* in his hands. The lulab consisted, as it does to this day, of a long thin palm branch and some smaller branches of willow and myrtle tied together, used in conjunction with a citron, the so-called ethrog. This lulab was also carried along by each male wherever he went during all the seven days of the feast with the exception of the Sabbath. After the branch-beating on the seventh day the children used to tear the lulabs to pieces and to eat the ethrogs.[12]

Since on the Sabbath the general prohibition of carrying anything prevented the people from carrying their lulabs to the Temple, special arrangements were made. The lulabs were carried beforehand on the Friday to the Temple Mount, where the attendants of the Temple received the branches from their hands and arrayed them on shelves.[13] Before the people left the place they were instructed to say, "Whosoever gets my lulab in his hands, let it be his as a gift." This was necessary, as the use of a

borrowed or a stolen lulab was ritually forbidden. Next day, on the Sabbath, the courts of the Temple witnessed a tumultuous scene. As the masses of the people arrived, the attendants threw the lulabs among them and each one did his best to catch one of the flying branches, the struggle invariably ending in blows. When the *Bēth Din*, the Law Court, saw that these proceedings involved danger, they ordained that on the Sabbath each one should use his lulab only at his home.[14]

II

Let us now return to the first day of the festival or rather to its first night. Towards evening, at the close of the first day of the feast, began the "Joy of the House of Water-Drawing." This was the most magnificent and joyous festival of the whole Jewish ritual year. The description of this festival, contained in the Mishnah, opens with the following words: "Whosoever has not seen the Joy of the House of Water-Drawing has never seen real joy in his life."[15] The festivities began with a precautionary measure. Originally during the festivities women used to stand within the great courtyard called the Women's Court, which was the scene of the festivals, while the men were without. But the two sexes used to intermingle and to commit what is euphemistically called *qaluth rōsh*, "lightheadedness." The sages first ordained that the men and women should change places, but still "lightheadedness"

occurred. Then the sages, having had special galleries built round about three sides of the courtyard, ordered the women to sit in them, in order to prevent the people from giving way to the temptation of the "evil inclination" that overpowers man in the hour of joy.[16]

When the day grew dark the great candelabra were lighted. Each of these tall golden lampstands carried on its top four bowls which had to be filled with oil.[17] Four ladders were placed against the four branches of the candelabra, and up them climbed four of the priestly children called in Hebrew "the Flowers of Priesthood." In their hands they carried pitchers to fill the bowls.[18] Wicks for the outer lamps were made of the worn-out drawers and girdles of the priests, while the wicks of the inner lamps were made of the drawers of the High Priest.[19] The light shed by these high lamps was so great that the whole of Jerusalem was lit up by it, and, as it is specially recorded, women could sift wheat by this illumination.[20]

One must suppose that these preparations took considerable time. In the meantime spirits rose higher and higher until the "pious men" and the "men of [good] deeds," whose great hour this was, began to dance before the people with burning torches in their hands.[21] It is told of the venerable Rabban Shimeon ben Gamliel himself, that he used to dance with eight golden burning torches; he threw them high up into the air and again caught them alternately, and so great was his skill that no

torch ever touched another nor did any torch ever fall to earth. Nay, even more than that, Rabban Shimeon ben Gamliel could perform, alone of all men, the following form of prostration : he threw himself forward upon his face, supported himself for a moment with his two thumbs stuck to the floor, kissed the floor and immediately jumped back to standing position.[22] Other sages performed similar feats and entertained the audience with enigmatic sayings.[23]

In the meantime the Levites took up positions upon the fifteen steps leading from the Women's Court to the inner Court of the Israelites, the floor of which lay some yards higher. In their hands were harps, lyres, cymbals, trumpets and numerous other musical instruments, and they began to sing, accompanying themselves.[24] They sang the so-called fifteen "Songs of Ascents" contained in the book of Psalms.[25] The fifteen steps, the Mishnah expressly states, corresponded to the fifteen Songs of Ascents.[26]

While the greater part of the night was thus spent in singing, playing and dancing, two priests stood high above the humming crowd, at the upper gate which led from the Court of the Israelites down to the Women's Court. In their hands they held trumpets and they stood listening for the first crowing of the cock. As soon as they heard the cock crow they immediately lifted their trumpets to their lips and blew a triple blast, *teqi'ah, teru'ah, teqi'ah*.[27] These sounds were a signal for the cessation of the merriment. The crowd arrayed itself in the wake of the priests to descend in procession to the well of

Siloam. The procession, which went out through the eastern Water-Gate,[28] moved slowly, and was often brought to a standstill by repeated trumpet-blasts. When they reached the Water-Gate the people turned back towards the west, facing the Sanctuary, and solemnly declared :

> Our fathers who were on this place [stood] with their backs towards the Sanctuary and their faces towards the east, and they prostrated themselves eastwards to the sun.[29] But as for us, our eyes are turned to the Lord.[30]

Then the procession moved on, and when it reached the Siloam the priest who was charged with drawing the water from the well filled his golden pitcher, after which the whole procession returned the way it had come. When again reaching the inner courtyard, the priest mounted the ramp leading from the south side up to the altar, and poured the water into one of the two bowls that were placed there for the purpose. These two bowls were made of silver, or, according to another version, out of lime. Into the bowl on the western side the priest had to pour the water brought from the Siloam, while the eastern bowl was to receive a libation of wine. But as it often happened that the priest erred and interchanged the two liquids, both bowls became with time blackened by the thick red wine of Palestine, until their material became unrecognizable.[31] The libation of three "log," *i.e.* about one and a half litres, of water, and the same amount of wine was repeated during each of the seven days of the feast.[32]

The bottom of each bowl had a perforated spout

to let the liquid out, and before the priest performed the act of libation he stopped these up with corks. Then he poured the water and the wine into the respective bowls, and afterwards removed both corks simultaneously. In order that the thick wine should take exactly the same time to flow down as the much thinner water, the hole of the wine-bowl was made larger than that of the water-bowl. The water flowed down into the *shitin*, the perpendicular shafts underneath the altar, of the rich mythical connotations of which we shall later hear more, while the wine flowed into a small passage-way or vat which was situated to the south-west of the altar.[33] Once every sixty or seventy years priestly children descended into this vat to collect the congealed wine which accumulated there in a form resembling dried rounds of pressed figs, and burned it in a state of sanctity, that is, in a holy place in the Temple.[34]

The highly significant act of the water-libation had to be performed by the priest in such a way that all the surrounding people were able to see that he did in fact pour the water into the bowl on the altar. Once it happened that a priest of the Baitos family, of the Sadducees, who were in principle opposed to the ceremony of water-libation, poured the water on to his feet, whereupon the crowd pelted him with their ethrogs. From that time onward it became customary for the priest to be admonished before performing the libation with the words, "Lift up your hand!" so that everybody could see that the

jet of water issuing forth from the golden pitcher descended to its proper place, the western bowl on top of the altar.[25]

By the time the water-libation was finished the eastern side of the sky began to lighten. The time to offer the daily morning sacrifice was at hand, and so a new day of feasting and rejoicing began.

III

In order to make this complex ritual clear we need first of all to give its main component features as simple headings. The daily routine of the ritual comprised the following acts :

1. The covering of the altar with green willow branches
2. The circumambulation of the altar with the lulabs
3. The beating of the altar with palm branches or willow branches
4. The lighting of the lamps
5. The torch dance
6. Songs accompanied by numerous musical instruments ; repeated blasts of trumpets
7. The procession to the Siloam beginning at cock-crow
8. The water-drawing and the libation on the altar
9. The libation of wine

In addition to these, two further points should be mentioned, though not belonging to the daily ritual of the Temple. These two points, the significance of which will be discussed later, are :

10. The tumult with the lulabs on the Sabbath, and
11. The "lightheadedness," which led to the building of special galleries for the women

It would be easy to show that many of these points coincide with the elements of the New Year ritual, the centre and the climax of all the religious activities of the year,[36] as performed in Egypt, Babylonia and Canaan. The purpose of these central rituals was to reinvigorate nature for the duration of the new year just opening. Mythical elements, which were inseparably interwoven with the ritual, professed to supply the alleged reasons for the performance of the various ritual acts. The ritual was pronounced by these myths to be a re-enactment of the traditional creation of the world. That is, in the ritual itself the myth was declared to be the primary element and the ritual the secondary. Modern research has brought forth reasons for reversing this order, and for regarding the ritual as the primary element, in relation to which the myth is but secondary. This is the view held by Hooke, Hocart and others, who contend that the myth is but a secondary interpretation of the ritual, while actually the ritual is performed with an immediate practical purpose in view. Of the mythical associations of the water-libation in the Second Temple we shall hear later ; at this point we must discuss the immediate purpose of the ritual itself.

Even had I not mentioned already that the festivities were performed at the time of the year in which the beginning of the rainfall should occur, it would become sufficiently clear from the list of eleven points enumerated above, that the purpose of the ceremonies could be none other than one, namely, to

induce the fall of rain. Each and every one of these eleven elements has indeed numerous parallels in the rain-making ceremonies of many other peoples, examples of which abound in *The Golden Bough* of Frazer and in other collections and studies. These parallels may help to establish the hidden meaning of the ceremonies of the "Joy of the House of Water-Drawing," a meaning that in the days of their actual performance was already mostly forgotten. We may establish that the altar covered with green branches stands for the earth itself; that circumambulations have been and still are performed by many peoples in their rain-making ceremonies. The lighting of the tall candelabra, as the lighting of new fire in general, would indicate new life beginning with the new year,[37] while the fourfold arrangement of the lamps, as well as the four ladders, four priestly children, the shaking of the lulab towards the four cardinal points, would show the connection between the feast and the four winds, as also in other places ritual acts of a fourfold arrangement had an inner connection with the four points of the earth.[38] The ritual-mythical conception of lightning as torches in the Gilgamesh-Epic,[39] in the legend of Salmoneus, king of Elis,[40] and elsewhere, as well as the occurrence of torch-dances in ancient Mesopotamian and Canaanite rituals,[41] and the display of fire in the rain-making ceremonies of many other peoples[42]—all these would indicate that the Jerusalem torch-dances, too, were originally intended to bring about lightning, which is an accompanying phenomenon of

stormy, hence abundant, rains. But even without turning elsewhere for explanation, the true purport of the torch-dances is elucidated by a Jewish legend according to which Hiram, king of Tyre, tried by similar artificial means to imitate lightning.[43] Of the prostrations, jumps and dances, which were also performed without torches,[44] it need only be remarked in short that among quite a number of other peoples, both European, Oriental and primitive, the practice is well known of performing high leaps in order to ensure the growth of the crops to an equal height.[45] The singing and playing on musical instruments and the other sound effects are methods resorted to, whenever rain is needed, by a great number of peoples, among them various Arab and Oriental Jewish communities.[46] The same purpose was served also by the repeated blasts, which when produced by the shofar-horn were also regarded by the ancient Jews themselves as the surest means of producing rain in times of drought.[47]

It seems superfluous to point out that the festive procession to the Siloam, the drawing of the water and its subsequent pouring out into the western bowl on the altar (the west is the only side from which the rain clouds come in Palestine) is a simple and straightforward rain-making ceremony. Processions, water-drawings and libations are in fact the most widespread elements of the whole rain-making complex. To mention only one example: the inhabitants of *Kafr Silwān* (that is, the village of Siloam), the Arab village next to Jerusalem, go down

in procession in times of drought to the same well of Siloam out of which the water was drawn for the libation of the second Temple.[48] It will, perhaps, be of more interest to show that the cockcrow, at the sound of which the festive procession began, was no mere time-signal but the revelation of the propitious hour in which the success of the performance was most probable. The cock was regarded by the Jews, as well as by other peoples, as a bird of presage having special influence on the weather.[49] An important but hitherto insufficiently explained role was played by a sacred cock in the water-drawing, carrying and pouring ritual at Hierapolis in Syria, which contains quite a number of highly suggestive parallels to the Jerusalem ceremony.[50] It is Lucian who tells us in his famous *De dea Syria* that a great sacred assembly used to be held twice a year on the banks of the Euphrates. The people filled vessels with the water of the river, sealed them with wax, and presented them to a certain holy cock which dwelled hard by the lake. This bird on receiving the vessels from the bearers inspected the seals and pecked away the wax, receiving for this ritually significant action a remuneration in money. After this the bearers carried the water to the Temple and poured it into the mouth of a chasm that lay there beneath the Temple.[51] But more than that. A genuine talmudic tradition tells of a pagan temple where in days of drought a cock used to be sacrificed, whereupon rain fell.[52] So much for the cock.

As to the sacrificial use of wine, Robertson Smith

has remarked that it " seems to have been well-nigh universal wherever the grape was known ";[53] moreover, the libation of wine and other alcoholic beverages in rain-making ceremonies was habitual among quite a number of peoples.[54]

As to the tumult that took place on the Sabbath at the distribution of the lulabs, particulars told of it permit us to conclude that the fight was not an occasional outburst brought about by the high spirits of the celebrating crowd—such as, for example, the pelting of the Sadducee priest with the ethrogs[55]—but a regular traditional, if not ritual, institution. The Mishnah records that on the Friday the elders laid their lulabs in a special chamber, apart from those of the general public, in order to avoid being jostled on the Sabbath by the crowd.[56] Hence it appears that the tumultuous scene was expected each year. This would be quite in keeping with the rite of beating the altar with palm or willow branches, which was performed on the seventh day of the feast. The beating of the altar was followed by the tearing away of the lulabs by the children, a proceeding that was also probably of a tumultuous nature. As to the ritual significance of beating with green branches, this served elsewhere either to ensure the fall of rain and through it the fertility of the earth, or, like the " Lebensrute " of Germanic peoples and the Lupercal leather-straps in ancient Rome, to give fertility to human beings.[57] The belief that beatings promote the growth of plants is implicit in the following saying of Rabbi Simon:

There is no single grass which has not its *mazal* [guardian angel] in the firmament, which beats it and says to it: grow![58]

And at least one example is known of primitive horticulturists who actually beat their plants to make them grow.[59] Also the belief in the beneficial effect on human beings of willow branches in particular is attested in talmudic literature. The Jerusalem Talmud records that willow-branches were waved over sick persons as a remedy.[60] We may note in this connection that in the Jewish community of Tripoli, North Africa, the supplicants, gathered in the synagogue on the seventh day of the Feast of Tabernacles, used to beat one another with willow branches.[61]

According to rabbinic sources the lulab was regarded as a powerful weapon against Satan[62] as well as a symbol of a spiritual victory won by Israel over the Gentiles in the contest of the danger-fraught days of the New Year, when the fate of every people is being decided before the heavenly justice. The appearance of Israel with the triumphal palm branches in their hands shows that they have come out victorious.

The lulab is as one who takes, conquers and comes. As usual in the world, when two competing racers have run a race, the one who is taken by the Eparch (the Prefect) on his right side is the winner. So at New Year all pass by before God like the Sons of Meron and nobody knows who has won, whether Israel or the Nations of the World. . . . But as soon as the first day of *Sukkoth* (the Feast of Tabernacles) arrives and all Israel, old and young, go out with their lulabs

in their hands, everybody knows that Israel has won in the court, and all their sins are forgiven, and they know that they have won. . . . Verily, you are brought the good tiding that you have conquered the Nations of the World. . . .[63]

In another passage the contest is compared to a trial before a law-court:

A parable: two entered to the judge and we do not know whom he has made winner. But when we see the one carrying a palm branch in his hand we know that he has won. So Israel and the Rulers of the Nations enter the Court before the Holy One blessed be He on New Year, and we do not know who shall win. But when Israel come out from before the Holy One blessed be He and their lulabs are in their hands and their ethrogs are in their hands, we know that Israel are the winners.[64]

The spiritual victory of Israel over the nations is spoken of in this passage as the winning of a case in the law-courts. This is in conformity with earlier Hebrew thought, in which—as Pedersen pointed out—the victory over enemies is "not different from victory in judicial proceedings."[65] The same concept goes back to even more ancient times in the Near East. In the myth of Ḥorus at Edfu the victory of Horus over his enemies is described as his "justification" before the tribunal of the gods in the "Broad Hall."[66]

The ritual combat itself is not only a well-attested element in the New Year ritual of ancient Near Eastern peoples,[67] but finds a place in the ritual of a much wider circle of peoples.[68] The ritual combat is, to put it briefly, an organic part of the life-giving ritual. The beneficent forces of nature which must

start afresh with the opening New Year cannot do so until the opposing forces of evil have been subdued. The forces of evil which appear in various forms are identified with the primordial forces of chaos which were originally opposed to the act of creation but were overcome by the creator. The ritual combat is thus at the same time also the commemorative representation of that first and greatest combat between the creative forces of the Good and the opposing, obstructing Evil.

The possibility of yet another and more immediate purpose of the ritual combat should not be left unmentioned in this connection. In Morocco, as well as in other places, all kinds of games of ball and tug-of-war are resorted to in rain-making ceremonies. Westermarck inferred from the data collected by himself and by others in North Africa that the essential function of such games as a weather-charm is to bring about a change in the weather through the movements and changing fortunes of the games.[69] Ceremonial combats for the purpose of producing rain seem to have occurred also among the ancient Lybians and the inhabitants of Caesarea (the so-called "Caterva").[70]

We have last to touch upon the subject of the "lightheadedness" of the people, to suppress which the sages had to make repeated "amendments" until they finally settled the matter by relegating the women to special galleries. This "lightheadedness" was not, as may appear at first sight, a spontaneous expression of the festive gaiety. To rejoice was a

biblical command also on many other festive occasions that drew large crowds to the Temple,[71] and it is hard to understand why self-control should be so specially relaxed precisely on this of all feasts, unless there was a particular reason for it. In the next chapter we shall try to throw some light on the mythological and conceptual background against which we have to view this, presumably ritual, lightheadedness.

IV

Let us now refer briefly to the important inner evidence consisting of numerous sayings and proverbs of talmudic sages confirming the conclusions reached above by anthropological methods. The heads of the two competing schools, Rabbi Yishmael and Rabbi Akiba, who lived some decades after the destruction of the Second Temple (first and second centuries C.E.), both agreed that the Feast of Tabernacles is the time when the amount of rain for the following year is being decided upon in heaven. Rabbi Akiba moreover said :

> The Torah (the Law, referring to the Pentateuch) said, Pour out water at the Feast (of the Water-libation) which is the period of rains, that the rains may be blessed for you.[72]

Again, Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says to Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[73]

The true significance of this saying will become clear in the next chapter.* Thus at least concerning the purpose and working of the central feature of the ritual, namely, the water-libation, our explanation is fully corroborated by sages, some of whom may have personally witnessed in their early days that grandest of all Jewish festivals.

Another problem to which the sages of the Talmud applied themselves with interest concerns the origin of the ritual of water-libation. The prevalent opinion was that the water-libation was a command of the Torah, and as no overt mention of it is to be found in the Pentateuch, some sages, such as Rabbi Akiba and Rabbi Jehuda ben B'thera, strove to read into certain passages of the Bible dealing with the Feast of Tabernacles,[74] the word *mayim*, water, which they then took for an enigmatic instruction to perform the libation of the water.[75] Other sages simply stated that the water-libation and the use of the willow branches were instituted by Moses, and already existed as a Mosaic tradition in the days of the First Temple.[76] According to talmudic legend the ritual of water-libation on the Feast of Tabernacles was performed even in days preceding the building of the Temple by Solomon. King David performed the ritual libation, to fetch the water for which three of his "mighty men" willingly risked their lives.[77] Other legends have it that the prototype of the libation of water and wine on the Feast of Tabernacles was the libation of these two liquids performed by Jacob over the stone

of Bethel on which he slept and dreamt his famous dream.[78]

Now, apart from legends, the fact is that nowhere in the Bible is there any mention made of any connection between the Feast of Tabernacles and a ritual libation of water. On the other hand, several libations are recorded in the Bible as a means of bringing about the fall of rain, though the connection between the libation and the ensuing rain is in no instance as clear as with the water-libation in the Second Temple. Samuel having gathered the people together at Mizpeh, they " drew water and poured it out before the Lord and fasted." Samuel then offered a lamb unto the Lord and cried unto Him, and the Lord heard him and " thundered with a great thunder on that day."[79] Another time, in the days of harvest, that is in the middle of the rainless Palestinian summer, Samuel only called to the Lord without accompanying his call with a water-libation, and God sent thunder and rain upon the awe-struck people.[80]

At a later age, a regular rain-making competition took place between Elijah and the prophets of Baal on Mount Carmel.[81] In this competition both Elijah and the prophets of Baal performed a number of ritual acts, some of which were common to both, while some were peculiar to either party. We cannot here enter in detail into these rituals, which would necessitate a special study.[82] But let us place the two sets of ritual elements side by side for a comparison:

THE BAAL-PROPHETS	ELIJAH
1 Built an altar	1 Built an altar
2 Slaughtered a bullock and	2 Slaughtered a bullock and
3 *placed it on the wood on* the altar without setting the wood on fire	3 *placed it on the wood on* the altar without setting the wood on fire
4 Called on the name of Baal : " O Baal hear us ! "	4 Called on the name of God : " Hear me, O Lord ! "
5 Leapt around the altar	5 Made a trench around the altar and filled it with water
6 Cut themselves with knives and lancets till the blood gushed out upon them	

Thus the main difference between the rainmaking procedure of the Baal-prophets and that of Elijah was, apart from each calling his own god, that the prophets of Baal tried to produce rain by leaping about their altar and shedding their own blood, while Elijah had a trench made around the altar and had water poured on to the altar until the water filled the trench. Now, as to the procedure of Elijah, it evidently was a precursor of the later Jewish water-libation. But at least one of the rites peculiar to the Baal-prophets may too have succeeded in penetrating into the Jewish ritual, namely, the leaping around the altar, which in the Second Temple ritual appears as a mere circumambulation of the altar. However that may be, the leaping itself has survived among the Arabs of Palestine in its original form as a rite of leaping with bended knees, this ritual dance, now called *dabke*, being performed in order to produce rain.[83]

As to the other rite particular to the Baal-

prophets, the self-cutting with knives and lancets, we would not connect it with the injuries that the celebrating people inflicted upon one another on the Sabbath-tumult. It is, however, interesting to note that the ritual combat sometimes does take an emphatically bloody character, as, for instance, in Abyssinia, where the ceremonial fights between the villages for obtaining rain retained their cruelty and bloodshed in spite of the attempted reform of the emperor Menelik.[84] Self-laceration is practised as a rain-charm by several primitive peoples,[85] while oriental Jewish communities content themselves with substituting the blood of slaughtered animals for the human blood. To name only one instance, the Jews of Kurdistan in their rain-charms smear the blood of slaughtered animals upon their foreheads.[86]

V

To complete the picture before leaving this topic, we think it should not be left unmentioned that according to biblical evidence prayers for rain among the ancient Hebrews were coeval with rain-charms. Of Samuel we have just heard that apart from performing a ritual he also cried unto the Lord for rain.[87] The rain-making of Elijah, and it is true also of the Baal-prophets, was accompanied by calling upon the Deity.[88] In later times the rain-making ceremony vanished altogether—to return only at the close of the Second Temple period—and only the prayer

remained. Of King Solomon it is stated that he said in his prayer at the dedication of the Temple:

> When heaven is shut up and there is no rain . . . if they pray toward this place . . . then hear thou in heaven. . . .[89]

In the days of the prophet Joel, when there was a heavy drought, the prophet admonished his people :

> Sanctify ye a fast, call a solemn assembly . . . and cry unto the Lord.[90]

Again Judea suffered from dearth, in the days of Jeremiah, but God warned the prophet not to pray for the people[91]: from this it is evident that prayers were the usual means of averting drought in the times of Jeremiah. These occasional prayers for rain which were offered up in times of need finally became settled, after the erection of the Second Temple, as a regular ritual institution connected with the Feast of Tabernacles. Thus according to the evidence of the Prophet Zechariah:

> . . . every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain. . . .[92]

Beneath the obvious religious content of these words, one cannot fail to discern the first faint indications of a conception, so prevalent in later Judaism, of the Temple as the centre of blessing, on which depended the well-being not only of the people of Israel but also of all the nations of the world.

This concept, which is closely interwoven with a number of myths on the cosmic significance and connections of the Temple, will constitute the theme of our next chapter.

1 As to the versions of the name of the festival cf. Venetianer, *Die Eleusinischen Mysterien im Tempel zu Jerusalem*, in Brüll's *Populär-wissenschaftliche Monatsblätter*, xvii, reprint, Frankfurt a. M., 1897, pp. 3 sqq.; Joseph Hochmann, *Jerusalem Temple Festivities*, London, n.d., pp. 54 sqq.; D. Feuchtwang, *Das Wasseropfer und die damit verbundenen Zeremonien*, *Monatschrift für die Geschichte und Wissenschaft des Judentums*, vols. liv–lv, reprint, Wien, 1911, p. 41; M. Stein, in *Tarbiz* (in Hebrew), Jerusalem, vol. i, pp. 135 sq.; S. Liebermann, in *Qiryath Sepher* (in Hebrew), Jerusalem, vol. xii, p. 56; Patai, *The Control of Rain in Ancient Palestine*, in *Hebrew Union College Annual*, Cincinnati, vol. xiv, p. 259; id., *Man and Earth in Hebrew Custom, Belief and Legend* (in Hebrew), vol. ii, Jerusalem, 1943, p. 161.

2 On the Feast of Tabernacles (Sukkoth) cf. Grunwald, *Vorgeschichte des Sukkothrituals*, in *Jahrbuch für Jüdische Volkskunde*, vol. i, Berlin-Wien, 1923, pp. 427 sqq.; I. Elbogen, *Die Feier der drei Wallfahrtsfeste im zweiten Tempel*, 46. *Bericht der Hochschule* für die Wissenschaft des Judentums, Berlin, 1929.

3 According to the Hebrew calendar from the 15th to the 22nd of the month Tishri, the first of which is the New Year.

4 M. Tamid 3, 2.

5 Ex. 29, 39; Num. 28, 4; B. Pes. 58a sq.; Tos. Suk. 4, 5, p. 198; B. Suk. 53a; Y. Suk. 55b mid.

6 B. Yoma 26b; Tos. Suk. 3, 16, p. 197; sometimes the water-libation was performed before the daily morning-offering, even at night-time, cf. Y. Suk. 54d top.

7 B. Suk. 53a; Y. Suk. 55b mid.

8 Y. Suk. 54b bot. The Arabic village on the same spot is

called now *Kalonia*, while the Jewish village built on the hill near by is called by the ancient Hebrew name, *Motza*.

9 M. Suk. 4, 5; B. Suk. 45a–b and Rashi ib.

10 M. Suk. 4, 5; B. Suk. 38b.

11 So according to the text of the Mishnah Suk. 4, 6 of the Jerusalem Talmud, Suk. 54b top. The Mishnah text of the Babylonian Talmud, Suk. 45a, as well as the separate editions of the Mishnah, have "beat them on the ground at the sides of the altar."

12 M. Suk. 4, 6–7 ; Tos. Suk. 2, 10, p. 195 ; Y. Suk. 54a mid., b bot. ; B. Suk. 41b, 43a–b, 44a, 46b.

13 B. Suk. 47b–48a.

14 M. Suk. 4, 4 and Obadia di Bertinoro ib.

15 M. Suk. 5, 1.

16 M. Suk. 5, 2 ; Tos. Suk. 4, 1 ; M. Mid. 2, 5 ; Y. Suk. 55b mid. ; B. Suk. 52a.

17 According to B. Suk. 52b the lamps were 50 cubits high, according to Y. Suk. 55b mid.—100 cubits. One cubit corresponds to 17.6 inches or about 44 cms.

18 M. Suk. 5, 2 ; B. Suk. 52b.

19 Y. Suk. 55b bot.

20 M. Suk. 5, 2 ; B. Suk. 53a ; Y. Suk. 55b top.

21 *M. Suk. 5, 4 ; Tos. Suk. 4, 2, p. 198.*

22 Tos. Suk. 4, 4, p. 198 ; Y. Suk. 55b bot.–c top ; B. Suk. 53a.

23 Y. Suk. 55b–c ; Targum Sheni ad Esth. 3, 8 ; M. Suk. 5, 4 ; Tos. Suk. 4, 2–3, p. 198 ; B. Suk. 53a.

24 M. Suk. 5, 4 ; Tos. Suk. 4, 7, p. 198 sq.

25 Psalms 120–134 ; M. Suk. 4, 4 ; M. Mid. 2, 5 ; Tos. Suk. 4, 7–9, p. 198 sq.

26 According to sep. edd. of the Mishnah Suk. 4, 4.

27 M. Suk. 5, 4 ; Tos. Suk. 4, 10, p. 199

28 On this gate cf. J. Morgenstern, *The Gates of Righteousness*, in *Hebrew Union College Annual*, Cincinnati, vol. vi, pp. 1 sqq.

29 The reference is to Eze. 8, 16.

30 M. Suk. 5, 4 ; on the sun-cult in the Temple of Jerusalem cf. Hollis, in Hooke, *Myth and Ritual*, Oxford, 1933,

pp. 87 sqq.; cf. Frazer, *The Worship of Nature*, vol. I, London, 1926, pp. 553 sqq. On the historical background of this saying cf. J. Morgenstern, *op. cit.* pp. 31 sqq.

31 Accordingly we have to suppose that only the inner surface of the bowls was visible. They may have been sunk into the surface of the altar. Cf. the so-called "cup-marks" on many an ancient stone altar in Palestine and Transjordan.

32 According to another version traditioned by Rabbi Jehuda, the libation consisted only of one "log," i.e. about half a litre, but was performed also on the eighth day of the feast, cf.M. Suk. 4, 9.

33 Cf. B. Suk. 49a: "Rabbi Eleazar ben Zadok stated, there was a small passage-way between the ascent and the altar." The ascent, or ramp, did not adjoin closely to the altar at the top, but was removed from it by two cubits. This small space was fenced up along its four sides, thus forming a vat which reached down to the marble floor of the court. Cf. Rashi *ad loc.*

34 M. Suk. 4, 9; Tos. Suk. 3, 14–15, p. 197; Tos. Me'ila 1, 16, p. 558; Y. Suk. 54c bot., d top; B. Suk. 48b, 49a–b.

35 M. Suk. 4, 9; Tos. Suk. 3, 16, p. 197; Y. Suk. 54d mid.; B. Suk. 48b; B. Yoma 26b; B. Pes. 57a; Josephus Flavius, *Antiquities*, xiii, 13, 5.

36 Hooke, *Myth and Ritual*, p. 8.

37 Frazer, *The Golden Bough*, 3rd ed., vol. i, pp. 251, 303; vol. x, p. 138.

38 Mannhardt, *Antike Wald- und Feldkulte*, 2nd ed., Berlin, 1905, p. 263, n. 1; Frazer, *op. cit.* iii, 154; Hocart, *Kings and Councillors*, Cairo, 1936, p. 253.

39 Gilgamesh-epic, Table xi, lines 98–116.

40 Apollodorus, i, 9, 7; cf. J. Harrison, *Themis*, Cambridge, 1912, pp. 79 sq.

41 Hooke, *The Origins of Early Semitic Ritual*, London, 1938, pp. 53 sq.

42 H. Pfannenschmied, *Das Weihwasser im heidnischen und*

christlichen Kultus, Hannover, 1869, p. 79; Mannhardt, *Wald- und Feldkulte*, i. *Der Baumkultus der Germanen*, 2nd ed., Berlin, 1904, pp. 506, 511, 534 sq.; Goldziher, *Muhammedanische Studien*, vol. i, Halle, 1888, pp. 34 sq.; Frazer, *op. cit.* i, 248, 251, 300, 303; vii, 38, 54, 55, 59; Patai, *The Control of Rain*, p. 274; id. *Man and Earth*, ii, 175 sqq.

43 'Inyan Hiram Melekh Tzor, in Jellinek, *Beth Hamidrash*, vol. v, p. 111; Yalqut Shime'oni ii. § 367 ad Eze. 28; cf. also Ginzberg, *The Legends of the Jews*, vol. vi, pp. 424 sq.

44 Y. Suk. 55b–c.

45 Oesterley, *The Sacred Dance*, Cambridge, 1923, pp. 149 sqq.; Frazer, *op. cit.* i, 137 sq.; vii, 95, 111 sq., 186 sq.; ix, 231 sq.; Patai, *Man and Earth*, ii, 151 sqq., 177 sq.

46 J. Harrison, *Themis*, 77 sq.; Kahle, *Palästina-Jahrbuch*, vol. viii, 1912, p. 162; Westermarck, *Ceremonies and Beliefs Connected with Agriculture, etc., in Morocco*, Helsingfors, 1913, pp. 109, 123; Brauer, *Ethnologie der jemenitischen Juden*, Heidelberg, 1934, p. 213; Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165; Frazer, *op. cit.* i, 250, 255, 261, 267 sq., 276, 284, 287, 293 sq.

47 M. Ta'an, 1, 6; 3, 1–2; cf. Patai, *The Control of Rain*, 280 sq.

48 *Zeitschrift für alttestamentliche Wissenschaft*, 1900, pp. 111 sq.; Kahle, *Palästina-Jahrbuch*, vol. vi, p. 94; Patai, *Hamayim* (in Hebrew), Tel-Aviv, 1936, p. 52.

49 Cf. Patai, *The Control of Rain*, pp. 269 sqq.

50 Cf. *Revue des études Juives*, vol. xxxvi, p. 317; vol. xliii, p. 195; Lagrange, *Études sur les religions Semitiques*, 2nd ed., Paris, 1905, pp. 166 sq.; Rieger, *Jewish Quarterly Review*, 1926, January, p. 232. On the cock in rain-charms cf. also Gressmann, *Marti-Festschrift*, pp. 88 sqq.; Jaussen, *Revue Biblique*, xxxiii, 574 sqq.

51 Lucian, *de dea Syria*, 13 and 48, ed. Strong and Garstang, pp. 51 sq. As to "the sea"=the Euphrates, cf. Philo-

stratus, *Vita Apoll.* i, 20 ; Robertson Smith, *Engl. Hist. Rev.* (1887), p. 312 ; id., *The Religion of the Semites*, 3rd ed., p. 232. Some scholars, among them Strong and Garstang, ib., contend that the cock referred to by Lucian was a priest who for one reason or another was called by this name. Against them Clemen maintains that the reference is to a real cock. Cf. Carl Clemen, *Lukians Schrift über die syrische Göttin*, Der Alte Orient, Leipzig, 1938, vol. xxxvii, 3-4, p. 51. On the cock of Hierapolis cf. also Gressmann, *Der heilige Hahn zu Hierapolis in Syrien*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, xli, 1925, p. 88.

52 B. 'Ab. Zara 55a. The Aramaic word "gabhra" used in this connection to denote cock is by some scholars understood in its original sense as "man," f. i. Cook, in Robertson Smith, *op. cit.* p. 581, n. 5.

53 Robertson Smith, *op. cit.* p. 220 ; cf. the note of Cook ib. pp. 574 sqq.

54 Cf. Frazer, *op. cit.* i, 250 ; ii, 367, 370.

55 M. Suk. 4, 9. Cf. Josephus, *Ant.* xiii, 13, 5.

56 Cf. the explanation of Obadia di Bertinoro *ad loc.*

57 Hartland, *The Legend of Perseus*, London, 1894–96, vol. i, p. 171 ; id., *Primitive Paternity*, London, 1909, vol. i, pp. 100, 108 ; Preller, *Römische Mythologie*, 3rd ed., Berlin, 1881–83, vol. i, p. 389; A. de Gubernatis, *Die Thiere in der indogerm. Myth.*, 173 sq.; Mannhardt, *Wald und Feldkulte* i, 251 sq.; Ovid, *Fasti*, ii, 425, and Frazer, *The Fasti of Ovid*, London, 1929, vol. ii, p. 331, 383; id., *The Golden Bough*, ix, 362 ; Ploss-Bartels-Reitzenstein, *Das Weib*, 11th ed., Berlin, 1927, vol. ii, p. 315.

58 Gen. Rab. 10, 6, p. 79 ; cf. the Slavonic Book of Henoch, 19, 4 ; the same idea with some elaboration in Zohar Gen. (Hashmatôth), p. 251a of the Wilna ed.

59 In New Caledonia, cf. Frazer, *The Golden Bough*, ix, 264.

60 Y. Suk. 54a mid.

61 Benyamin, Yisrael ben Yosef, *Sepher massa'e Yisrael*, Lyck, 1859, p. 127. English translation (*Eight Years in Asia and Africa*, Hanover, 1863, p. 331).

62 B. Suk. 38a ; B. Menahoth 62a.
63 Midrash Shoher Tobh, Ps. 17.
64 Yalqut Shime'oni, § 651 ; cf. Lev. Rab. 30, 2.
65 Pedersen, *Israel*, i–ii (1926), p. 539 (note to p. 429), referring to the following passages : 1 Sam. 14, 47; Ex. 22, 8; Deut. 25, 1; 1 Kings 8, 32; Ps. 37, 33; Prov. 12, 2; 17, 15; Job 40, 8; Isa. 29, 21; 54, 17.
66 A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *The Journal of Egyptian Archaeology*, vol. xxviii. (London, 1942), p. 32.
67 Hooke, *Myth and Ritual*, 8, 24, 32, 84, 163; Blackman and Fairman, *op. cit.* pp. 32 sqq.; Ivan Engnell, *Studies in Divine Kingship in the Ancient Near East*, Uppsala, 1943, p. 36.
68 Cf. Hocart, *Kings and Councillors*, Cairo, 1936, *pass.*
69 Westermarck, *Ritual and Belief in Morocco*, London, 1926, vol. ii, p. 271; cf. Frazer, *The Golden Bough*, ix, 179 sq.
70 Westermarck, *op. cit.*, ii, 272, quoting St. Augustine, *De doctr. Christ.*, IV, 24 (53).
71 Lev. 28, 40 ; Deut. 12, 7, 11–12, 17–18 ; 14, 26 ; 16, 11, 14 ; 26, 11 ; 27, 7 ; cf. Neh. 8, 12–17.
72 Tos. Suk. 3, 18, p. 197 sq.; cf. Tos. Rosh Hash. 1, 12, 13, p. 210 ; Y. Rosh Hash. 57b mid.; B. Rosh Hash. 16a ; also *M. Rosh Hash.* 1, 2 ; B. Ta'an. 2a–b; Y. Suk. 54b mid.; Y. Shebi'it 33b bot. ; Pesiqta di Rabh Kahana, ed. Buber, 193b.
73 B. Ta'an. 25b and Rashi *ad loc.*
74 Num. 29, 19, 31, 33.
75 Y. Rosh Hash. 57b mid. ; cf. Y. Suk. 54b mid. ; B. Ta'an. 2b bot.; Y. Shebi'it 33b bot.; Pesiqta di Rabh Kahana, ed. Buber, 193b.
76 Y. Suk. 54b mid. ; cf. Y. Shebi'it 33b mid. and bot.; Y. Rosh Hash. 57b mid.; B. Suk. 34a, 44a sq.; B. Ta'an. 3a.
77 Y. Sanh. 20c top. Cf. Ruth Rab. 2, 9 end. The reference is to 2 Sam. 23, 15–17.
78 Gen. Rab. 78, 16, p. 936 ; Targum Yer. ad Gen. 35, 14. Cf. Book of Jub. 31, 3 ; 32, 4 sqq.

79 1 Sam. 7, 3–10.
80 1 Sam. 12, 17–18.
81 1 Kings 18.
82 Cf. Patai, *Man and Earth*, ii, 145 sqq.; id., *The Control of Rain*, pp. 254 sqq.
83 Dalman, *Arbeit und Sitte in Palästina*, vol. i, Gütersloh, 1928, p. 146; id. *Palästinensischer Diwan*, Leipzig, 1901, pp. 267 sqq., 273. Cf. also the ancient Arab rite of the circumambulation of the Holy Stone (the *Ka'aba*) in Mecca in rain-making ceremonies, Wellhausen, *Reste arabischen Heidentums*, Berlin, 1897, p. 141. Cf. also Cook, in Robertson Smith, *The Religion of the Semites*, 3rd ed., p. 671 sq.
84 Frazer, *The Golden Bough*, i, 256 sqq.
85 *Op. cit.*, pp. 257 sqq.
86 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 53.
87 1 Sam. 7, 5, 9; 12, 17–18.
88 1 Kings 18, 24, 26, 28, 36–37.
89 1 Kings 8, 35–36.
90 Joel 1, 14.
91 Jer. 14, 11.
92 Zech. 14, 17–18; cf. also 10, 1.

CHAPTER THREE

TEMPLE AND CREATION MYTHS

IN the previous chapter it has been shown that the *immediate purpose of the great festivity* called "The Joy of the House of Water-Drawing," performed in the Second Temple of Jerusalem, was to ensure the fall of rain. In this chapter we shall inquire into the mythical connotations of this great feast.

Our contention was that the Joy of the House of Water-Drawing was a New Year ritual of the type performed year after year in numerous cult-centres of the ancient East. Accordingly we should expect the *mythical connotations of the feast to have to do* mainly with the traditional creation of the world. And, indeed, we shall not be disappointed in this expectation.

I

First it is needful to recall a detail of the festive ritual which we have so far not discussed. This is the singing of the fifteen Songs of Ascents by the Levites as they stood on the fifteen steps leading from the "Women's Court" up to the inner "Court of the Israelites."[1] These fifteen short Psalms (Ps. 120–134), each of which begins with the words *Shir hama'aloth*—"Song of Ascents,"[2] contain no express reference to the Feast of Tabernacles

or to the ceremonies of the water-drawing and libation. But later sources, the same as those from which we drew the data for the description of the ritual, abound in legends referring to the mythical significance of these fifteen songs. These legends take us back directly into the mythical atmosphere of primeval cosmic events. They have, it is true, a historical setting, being connected with the person of King David ; nevertheless they are typical flood-legends, the like of which in other mythologies are closely bound up with creation-myths and are regarded by scholars as variations of the original theme of creation.

King David, so the legend runs, wished to build the Temple of the Lord upon pure, virgin soil. After he had bought the threshing floor of Arawna he began to dig into the earth in order to find out whether the place was virgin soil, undisturbed by human hands ever since the creation. When David reached the depth of fifteen hundred cubits he came upon a sherd, sure proof that man had once been present there. And David exclaimed :

"After all the trouble I have taken, now I find this sherd!" Whereupon God gave a voice to the sherd and it said : "This is not my original place, but when the earth was split asunder (at the giving of the Torah at Mount Sinai) I descended here. If you do not believe me—behold, *Tehom*, the Deep, lies beneath me!" David picked up the sherd and the waters of the Deep rose to engulf him. David said : "Whosoever knows a word that will put a stop to this Tehom, and does not say it, may he suffocate!" And Ahitophel,[3] who stood there, spoke the word and arrested the Deep.[4]

An older and fuller version of this legend is preserved in the Babylonian Talmud:

> Rabbi Johanan said . . . When David dug the Pits (that is, the perpendicular shafts reaching down under the Temple to the Deep), the Deep arose and threatened to submerge the world. "Is there anyone," inquired David, "who knows whether it is permitted to inscribe the [Ineffable] Name upon a sherd, and cast it into the Deep that its waves should subside?" There was none who answered a word. Said David, "Whoever knows the answer and does not speak, may he be *suffocated!*" *Whereupon Ahitophel* . . . said to him, "It is permitted." [David] thereupon inscribed the [Ineffable] Name upon a sherd, cast it into the Deep and it subsided sixteen thousand cubits. When he saw that it had subsided to such a great extent, he said, "The nearer it is to the (surface of the) earth, the better the earth can be kept watered," and he uttered the fifteen Songs of Ascents and the Deep reascended fifteen thousand cubits and remained one thousand cubits (below the surface).[5]

This legend, of which many other versions exist in traditional Jewish literature, has a remarkable parallel in a legend reported by Lucian in connection with the Temple of Hierapolis:

> But a further story is told by the men of Hierapolis, and a wonderful one it is; they say that in their country a mighty chasm appeared which received all the water (namely, of the deluge), and that Deukalion on this occurrence reared altars and founded a temple to Juno above this chasm. I have actually seen this chasm, it lies beneath the temple and is of very small dimensions. If it was once of large size, and was afterwards reduced to its present small dimensions, I know not: but the chasm which I saw is certainly very small. They maintain that their tale is proved by the following occurrence: twice in every year the water comes from the sea to the temple. This water is brought by the priests; but

besides them, all Syria and Arabia and many from beyond the Euphrates go down to the sea; one and all bring its water which they first pour out in the temple; then this water passes down into the chasm which, small though it be, holds a vast quantity of water.[6]

The points of contact between this legend and that of Jerusalem are too numerous to be mere coincidence. The Hierapolis legend speaks of the appearance of a chasm in which the waters of the deluge were swallowed up. The Jerusalem legend, though it records the digging of David, also speaks of something like a chasm which appeared when the earth trembled at the Revelation on Mount Sinai, so that the sherd fell into it. In another version of the Jerusalem legend the function of the sherd in keeping down the Deep is more pronounced. When David dug and found the sherd, he wanted to lift it.

The sherd said: "You cannot lift me." David said: "Why?" The sherd said: "Because I am here to press down the Deep." David asked: "And since when are you here?" The sherd answered: "From the hour when God let His word be heard on Mount Sinai saying, 'I am the Lord thy God.'[7] At (that time) the earth trembled and sank, and I was put here to press down the Deep. . . .[8]

Still more explicit is the version that connects the temple-shafts directly with the creation of the world. According to this version, when

God created heaven and earth He also created the stone over the Deep, and engraved on it the Ineffable Name consisting of forty-two letters, and fixed the stone over the Deep in order to keep down its waters. . . . But when the generation of the deluge sinned, He removed the stone and immediately all the sources of the great Deep sprang up. And when David

dug the shafts, the stone rolled aside and the waters came out and filled the whole world. . . . David took the stone and threw it back on the Deep whereupon the waters returned.[9]

Here it is expressly stated that the waters of the deluge issued from beneath the "stone," and that when David dug the shafts the Deep rose anew from beneath the "stone," and later again subsided beneath it. We shall later return to speak of this stone which was identified by legend with the so-called *Shetiyyah*-stone, the huge native rock upon which the Holy of Holies of the Jerusalem Temple was built.

The Hierapolis legend has it that the altars and the temple were built by Deukalion over the chasm after the waters of the deluge had subsided into it. In the Jerusalem legend, too, the building of the altar and the temple over the shaft follows the swallowing up of the waters in it, the altar being said to have been built by Noah, as reported in Genesis (8, 20). Later Jewish legends have it that Noah only rebuilt this altar, which had been already in use by Adam, Cain and Abel, and which was later to be used by Abraham, and finally included in the temple of Jerusalem.[10]

Thus the water-libations that were performed in both the Hierapolis and the Jerusalem temples are connected by the respective legends with the floods that were swallowed up in the chasms beneath the altars.

In Greece, too, occurs the idea that the waters of the deluge flowed down through a chasm. In Athens, within the great precinct overshadowed by the temple

of Olympian Zeus, there was a smaller precinct of Olympian Earth, where a cleft, one cubit wide, was pointed out in the ground. Down that cleft the waters of the deluge were said to have disappeared, and down it were thrown every year cakes of wheaten meal kneaded with honey.[11] The name "Festival of Water-Bearing"[12] may be taken as an indication also that water was poured down the cleft.[13]

II

But to return to Jerusalem. The connection between the rain and the subterranean waters is often enough emphasized in rabbinic literature. It was a traditional belief that the fall of rain is matched by a corresponding rise of Tehom, the waters of the Deep. Rabbi Levi said:

> It is the way of the world, rain descends and Tehom rises.[14]

Rabbi Shimeon ben Eleazar said:

> There is no hand-breadth [of rain] that descends from above but has two hand-breadths [of water] raised towards it by the earth.[15]

We have already heard that the water-libation served not only to bring down the rain from heaven but also to raise the waters of the Deep. Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says unto Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[16]

The raising of the waters of the deep, we now understand, was brought about also by the singing of the fifteen Songs of Ascents, which were said to have been sung for the first time by David for the same purpose.

It will be of interest to note that the concept of the correspondence between the falling of rain and the rising of the Deep may be traced back in northern Canaan to a period preceding that of the Talmud by some fifteen hundred years. In the Ras Shamra texts we read:

> There will be no dew, no showers,
> No surging up of the Deep.[17]

Another example of this idea comes from Assyria:

> On high Adad made scarce his rain,
> Beneath [the fountain] was stopped . . .[18]

Or, again, we have the complementary description:

> Adad let loose his showers, Ea opened his fountains . . .[19]

This is very much the same as the words of Genesis:

> The same day were all the fountains of the great Deep broken up, and the windows of heaven were opened.[20]

But to return to rabbinic material, in the name of Rabba an interesting mythological concept is reported following the saying of Rabbi Eliezer quoted earlier. Rabba said:

> I saw Ridya (the angel of rain) and he is like a three-year-old heifer with lips cleft asunder. He stood between the lower Deep and the upper Deep. He said to the upper Deep, Pour down your waters! and to the lower Deep he said, Let your waters spring up! . . .[21]

One would naturally be inclined to compare this water-bringing cosmic heifer to the heavenly cow of ancient Egypt,[22] sometimes identified with the sky-goddess Nut, who was usually depicted as the giver of rain.[23] The idea of symbolizing rain in the form of a bull seems to have been general in the ancient Near East. In the Ras Shamra texts, Baal, the god of storms and rains, was endowed with the strength of a bull, striking and destroying his enemies with his horns. When he was killed he was overcome in the form of a bull. He fell "like the bull under the sacrificer's knife." Aliyan Baal, the son of Baal, watches over the maintenance of springs and underground waters. The concept of the water as a fertilizing bull, or as an incentive for the cattle to mate, seems to underlie a passage in the Ras Shamra texts which describes a love scene between Aliyan Baal and a heifer.[24] With this should be compared the saying of Rabbi Jehuda ben Levi:

In the hour when rain falls the cattle seeks [to fulfil] its task, that is, mates.[25]

Both in the Ras Shamra texts and, some one and a half millennia later, in the Jerusalem Temple legends, a scene in the yearly recurrent cycle of nature finds its poetic expression. The Ras Shamra texts depict the ceasing of the rain as the descent of Baal into the womb of the earth, which is followed later by the death of Aliyan Baal, that is, the disappearance or diminishing of springs and rivers.[26] There follow the dry and rainless months of the prolonged eastern

summer characterized by the continuous sinking of the level of each still available source of water, such as the perennial streams, the few springs, and the cisterns in which the rain-water of the previous winter was stored up for drinking. After the first few rainy days in the autumn all this is suddenly changed. Opposite the rain falling from above, the waters from below actually seem to rise—and it is this situation, expected to come about in consequence of the water-libation, which is anticipated in the rabbinic legends.

The waters from above and the waters from below are in talmudic legends described as "the upper male waters" and "the lower female waters" respectively.[27] In the beginning, that is, before the Creation, "the world was but water in water."[28] Then God separated the two kinds of water from each other, relegating half of them to the firmament and half of them to the ocean.[29] This separation was not accomplished without resistance on the part of the waters. God said to them :

"Divide yourselves into two halves, and let the one half mount upwards, and the second half (descend) below." And they disobeyed and mounted all of them upwards. Then the Holy One blessed be He said unto them : "I said, Let the half of you mount upwards, and instead all of you mounted upwards." Said the waters : We shall not descend! They were daring in the face of the Creator, and therefore were they called "daring waters."[30] What did the Holy One blessed be He? He stretched out his small finger and tore them into two parts, and one half of them fell down below against their will. . . .[31]

In other versions of this legend the traces of a primeval combat between God and the waters are even more pronounced:

The Holy One blessed be He stamped upon all the primeval waters and cast them into the Ocean. . . .[32]

. . . the waters rolled down and gathered into valleys . . . and at once the waters became haughty and rose to flood the earth as in the beginning, until the Holy One blessed be He scolded them and pressed them down beneath the soles of his feet. . . .[33]

Rabh Jehuda said in the name of Rabh: At the time when the Holy One blessed be He desired to create the world, he said to the angel of the sea: Open thy mouth and swallow all the waters of the world (that the dry land may be seen). He said unto him: Lord of the universe, it is enough that I remain with my own! Thereupon *He* struck him with his foot and killed him, as it is written, "He stirreth up the sea with his power and by his understanding he smiteth through Rahab."[34]

Many other versions also tell how God "kicked" the waters, "killed" them and pressed them together into the ocean.[35] It is also told in these legends that when the upper waters were forced to separate from the lower waters, they wept,[36] and so did the lower waters.[37] Ever since the separation of the heavenly waters from their earthly mates, they continuously long for reunion with them:

The only craving of the rains is for the earth. . . .[38]

The reason why God separated the upper waters from the lower waters is also given in the following version:

Why did the Holy One blessed be He separate them? Because the upper waters are male and the lower waters are

versions, contain motifs going back to ancient traditions attested in Canaanite culture already some two millennia earlier.

III

What was a mere threat in the days of creation came to pass later, in the days of the great flood. Thus we read in the Book of Henoch:

> And in those days shall punishment come from the Lord of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven.[47]

Similarly also according to a late midrash:

> Rabbi Zadoq said: On the tenth of [the month of] Marheshwan all the creatures entered the Ark, and on the seventeenth of it there descended onto the earth the waters of the deluge which are male waters, and [waters] came up from the Deeps (*Tehomoth*) which are female waters, and they united and grew mighty to destroy the world. . . .[48]

The idea that floods and inundations are the result of a union between male and female waters goes back to age-old traditions in the ancient East. Side by side with the tradition of the destructive deluge as reported, for example, in the Gilgamesh-Epic (Table xi), there existed in ancient Mesopotamia other conceptions in which the beneficial inundations

female, and when they tried to unite they almost destroyed the world. In that hour the waters ascended the mountains and descended the valleys, the male waters were running after the female waters, until the Holy One blessed be He *rebuked them, as it is written, " At thy rebuke they fled."*[39]

In another highly suggestive version these lustful primeval elements are personified as the male and female Leviathan, the great sea-serpent:

Rabh Jehuda said in the name of Rabh: All that the Holy One blessed be He created in His world He created male and female. Likewise, Leviathan the fleeing serpent and Leviathan the crooked serpent He created male and female, and had they mated with one another they would have destroyed the world. *What [then] did the Holy One blessed be He do?* He castrated the male and killed the female . . . as it is written, " And he will slay the dragon that is in the sea."[40]

The motif of separation and castration remind us, of course, of similar motifs contained in ancient Egyptian, Greek, Vedic, Chinese, Polynesian, American-Indian, African, and other creation myths,[41] while the portraiture of the cosmic sources of water as dragons is well known from the ancient Accad*ian, Canaanite and Israelite mythological imagery.*[42] " Leviathan the fleeing serpent " of the Bible[43] appears already in the Ras Shamra poems as " Lotan the fleeing serpent," and also the " crooked serpent "[44] and the *tannin*, the primeval dragon[45] of the Bible, have their counterpart in the Ras Shamra texts.[46] Thus we arrive at the interesting fact that the mythical tales about the rebellion of the primeval waters which are to be found in rabbinic literature as late as the fifth century C.E. in quite a number of

versions, contain motifs going back to ancient traditions attested in Canaanite culture already some two millennia earlier.

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The idea that floods and inundations are the result of a union between male and female waters goes back to age-old traditions in the ancient East. Side by side with the tradition of the destructive deluge as reported, for example, in the Gilgamesh-Epic (Table xi), there existed in ancient Mesopotamia other conceptions in which the beneficial inundations

were clad in mythological imagery. The annual life-giving floods, caused by the rising of the waters of the *Tigris* and Euphrates, in consequence of which the dry fields were irrigated, were mythically represented as being the result of a union between male and female deities. In the introductory mythical section of a Sumerian incantation text, preserved on one of the early tablets from Nippur, the life-producing flood is pictured as being brought about by the union between two deities, Enki the god of the Deep, who had his dwelling in the Euphrates, and the goddess Ninella, a water deity, also referred to as Nintu, "the goddess of birth."[49] In this Sumerian text there is "expressed the symbolical parallel between the god pouring his 'water' into the 'ground' of the goddess and thus fructifying her, and the earth receiving water as a means of fertilization." The passage that speaks of a rainy season extending over nine months, "implies a parallel between the nine months of pregnancy and the process of fertilization until the fruit is ripe."[50] Also two other passages in Babylonian literature, concerning Enlil and Ninlil, and Ningirsu and Bau, "show that the water was regarded as the spermatozoa of the gods, and that the rise of the water in the two great rivers which irrigate that country was thought to be due to sexual union between a god and an earth goddess. . . ."[51] In this Babylonian conception the water is regarded as a male principle. That the same was true in Arabia is indicated by the fact that in that country "Athtar, the self-waterer,

was a masculine deity. . . . In Egypt the Nile-God, Hapi, was a male and a father god."[52]

Also according to rabbinic sources, something of the terrible union between the male and the female waters which took place at the time of the great flood occurs every year in the rainy season on a scale reduced to harmlessness and with salutary instead of destructive effects. Rabbi Levi said:

> The upper waters are male and the lower waters are female. And these say to those: Receive us, you are the creation of the Holy One blessed be He and we are his envoys. Immediately they receive them . . . like unto this female that opens before the male.[53]

Rabbi Abahu called the upper waters "bridegroom" and the lower waters "bride." He said:

> When do we begin to recite the benediction over rain?[54] When the bridegroom goes forth to meet the bride,[55]

I.e. when the waters accumulated on the ground rebound then rain-drops splash on them.

Other sages speak of the earth as the wife of the rain, which is the husband. Rabh Jehuda said:

> Rain is the husband of the soil, as it is written, "For as the rain cometh down and the snow from heaven and returneth not thither except it water the earth and make it bring forth and bud."[56]

Rabbi Aha in the name of Rabban Shimeon ben Gamliel said:

> Why is the early (autumnal) rain called *r'bhi'ah* (lit.: mating)? Because it mates (*robhe'a*) with the earth.[57]

IV

We find in the Babylonian Talmud an interesting controversy between Rabbi Eliezer and Rabbi Joshua (end of the first century C.E.), who were fond of discussing cosmogonical and cosmological topics and who this time tackled the difficult question of the date of creation. The interesting point for us is that the statements of both sages are based on the assumption that the time of creation was a time of abounding fruitfulness, a sort of cosmic rutting season. Rabbi Eliezer said:

> In [the month of] Tishri the world was created . . . as it is written, "And God said, *Let the earth bring forth grass, the herb yielding seed and the tree fruit*. . . ." [58] Which is the month in which the earth brings forth grass and the trees are full of fruit ? You will have to say that this is Tishri, and that season was the time of the *r'bhi'ah* (the first rain, or, literally, "mating"), and the rains fell and [the plants] grew, as it is written, "And there went up a mist from the earth." [59] Rabbi Joshua said : Whence do we know that the world was created in [the month of] Nisan (*i.e.* March–April) ? Because it is written, "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit." [60] Which is the month in which the earth is full of grass and the trees yield fruit ? You will have to say, this is Nisan. That season was the period when cattle, beasts and fowls copulate with one another, as it is written, "The rams have mounted the sheep." [61]

Thus according to Rabbi Eliezer the creation of the world occurred at the time of the year when the autumnal mating of the rain with th[illegible] takes *place, that is,* when a ne[illegible] of [illegible]

world is conceived. According to Rabbi Joshua, on the other hand, the creation of the world occurred at the time of the year when the spring-time mating of the animal world takes place. Jewish tradition decided in favour of autumn as the season of creation, and fixed the completion of creation on New Year's day. In accordance with this, already in talmudic times the following sentence was said in the New Year prayers: "This day is the beginning of Your works, a remembrance of the first day."[62]

We have thus become acquainted with several mythological conceptions, the most relevant of which can be summed up as follows:

1 The creation of the world was preceded by the forceful separation by God of the upper male waters from the lower female waters. The waters resisted but were overcome.
2 Creation was also conceived of as a kind of cosmic rutting season, when the rain came down, mated with the earth and fructified it.
3 At the time of the deluge the male and female waters again united to destroy the world. The waters of the deluge issued forth from the spot on which later the Temple was built.
4 Each year when rain falls, the upper male waters unite with the lower female waters, like a groom with his bride.
5 The creation of the world took place in Tishri. The beginning of the yearly rainfall, in which something of the creation is repeated, is expected in Tishri.

Viewed against this rich mythological background, that rather enigmatic "lightheadedness" alluded to in rabbinic sources seems to be more in keeping with all the other rites of the great Jerusalem festival, each

of which had the intent of procuring the blessing of fertility and especially the blessing of rain. We now suspect that the "lightheadedness" had something to do with the mythological conception of the natural phenomenon to bring which about was the purpose of the whole ritual.

Thanks to Mannhardt, Frazer, and others, we know that a very common method of promoting the fertility of the earth is the real or symbolic intercourse between the human sexes, on the fields or in temples, in seclusion or in public. "For," to quote the words of Frazer, "in the minds of many peoples at an early stage of culture the fertility of women is closely bound up with the fertility of the earth, and the same causes which promote or hinder the one are thought to promote or hinder the other, a ritual connection being supposed to subsist between the union of the human sexes on the one hand and the fruitfulness of the ground on the other."[63] From this symbolism arises also the abundance of obscene language and behaviour in sympathetic ritual, of which striking ancient examples are to be found in a Sumerian liturgy,[64] and in Greek, Roman, and Nabbataean rain-making rituals.[65] As Barton puts it:

> In countries like Babylonia and Egypt, where fertility depended upon the rise of the rivers, or like Palestine, where it depended on the rainfall, the flow of fertilizing waters was . . . thought of as the result of a divine sexual act—the marital union of a god and a goddess. In that stage of thought it would be equally natural that they should think that their deities could be encouraged to such a union by human examples. It is probable that at the religious feasts it was the

custom to indulge freely in such acts of union in order to encourage the deities to do likewise, that the fertilizing waters might flow, *the earth be fertilized and fruits produced for the* sustenance of mankind.[66]

V

We have already referred to the parallels between the temple festivities of Hierapolis and the Jerusalem feast of Water-libation. Now, the Hierapolis festivities were accompanied by licentious proceedings and orgies.[67] The myth and rites of Atargatis at Hierapolis were closely parallelled by those of Atargatis of Ascalon who, according to Albright, still survives to-day, in all probability, as the "Green Lady," *es-sitt el-Khadrā* or *Sittna al-Khadrā*. "In the spring the vernal equinox is celebrated by a procession to the sea, after which the unmarried youths and maidens of the village (ej-Jōreh) are said to bathe unclad in the surf.[68] Doubtless the prototype of this feast was a procession to the sea in which the image of the goddess was carried and bathed in the sea as at so many other places (among them in Hierapolis). In connection with this rite men and women probably bathed together and the lascivious held high carnival, as usual in the spring festival of the *dea syria*."[69]

It has repeatedly been said in this book that early religions were in the first place concerned with the material welfare of the people, the rituals serving to obtain tangible blessings for the community. In the next chapter, when returning to this question, we

shall try to show that the material welfare of the people was thought directly to depend on the proper performance of the ritual. As in the whole Near Eastern area the welfare of the people ultimately depended on an adequate natural water supply, the great temple rituals of these countries were obviously performed with the same purpose in view, namely, to secure the annual water supply by bringing about either the fall of rain, as in Jerusalem and Hierapolis, or the rise of the rivers, as in Egypt and Mesopotamia. Though sameness of purpose does not invariably lead to sameness of means, we shall not be surprised to find a certain similarity also between the water-rituals themselves which were performed in the great religious centres of the ancient Near East. Such similarities, especially as appearing between the Jerusalem and the Hierapolis rituals and myths, have already been pointed out. We can but surmise that the licentious proceedings that were customary both to the north and to the south of Jerusalem also left their traces in the late Jewish ritual, the "light-headedness" referred to in rabbinic sources being their last survival; to prove or disprove this by scientific argument would be extremely difficult.

VI

The same caution should be observed when attempting to relate the ritual beatings to the myths telling of the creator's struggle with the waters and

his victory over them. Neither the myth nor the ritual contains any allusion to the other. The question whether the ritual beatings and other tumultuous actions were originally intended to be commemorative of the primeval struggle that preceded creation has thus to remain open.

There are, however, a few more points to be considered when looking for traces of the ritual combat in Jerusalem. The ritual combat may take the form of a foot-race. In the temple of Jerusalem such a foot-race took place daily between the young priests who wished to perform the task of removing *the ashes from the altar. We read in the Mishnah:*

Originally whosoever (of the priestly family the turn of which fell on that day[70]) desired to remove (the ashes from) the altar, did so. If they were many, they would run and mount the ramp (of the altar) and he that came first within four cubits (off the altar) obtained the privilege. . . .[71] . . . it once happened that two were even as they ran to mount the ramp. One of them pushed the other who fell (off the ramp) and broke his leg.[72]

In the Tosefta and later sources we have another *version of the incident* between the two priests, the event taking on a tragic colouring:

Our rabbis taught: It once happened that two priests were equal as they ran to mount the ramp, and when one of them came first within four cubits of the altar, the other took a knife and thrust it into his heart. . . . The father of the young man came and found him still in convulsions. He said, May he be an atonement for you. . . .[73]

Here again, as in connection with the "light-

headedness," we hear of an enactment on the part of the Law Court:

"When the Court saw that they incurred danger, they ordained that the altar be cleared only by count . . ."[74] which was a method of casting lots. The officer[75] would say to them : Raise the finger for counting, and would place them in a circular queue, take the mitre off one of them and name an arbitrary number. He would then begin to count from the priest whose mitre he had taken off, and proceed to count round and round the circle by the raised fingers, until he reached the number he had named. The priest on whom the number fell received the task.[76] But even this counting of the priests was a rather stormy affair ; to discourage priests who tried to cheat by lifting up both their forefinger and thumb, the officer would strike them with an Arab whip.[77] The picture we get from all this is that of a ritual race between young priests who in their zeal to obtain the privilege of cleaning the altar even let themselves be carried away to the extent of committing acts of extreme violence.

Another account, of a purely legendary nature in Judaism but reflecting actual races that were run in Byzantium, tells of a magnificent foot-race that took place in the Hippodrome of Solomon once a year, on the last day of the month of Kislèw and on the first two days of the following month of Tebheth. Ten thousand youths of the quickfooted tribe of Naphtali[78] took part in the races, each carrying a golden shield.[79] The Hippodrome occupied an area

measuring three parasangs by one. In the middle there were two rows of a sort of thicket into which were placed all kinds of beasts and birds, and around which the races were run eight times a day. Besides, there were two huge columns, on the top of each of which stood golden lions and from their mouths flowed all kinds of perfumes on to the people. The people were divided into fourfold and sevenfold divisions. Music was played: harps and flutes. The four parties of the spectators were dressed as follows: the king and his servants and the sages and their pupils, the priests and the Levites, were dressed in light blue garments, blue being the colour of the sky in autumn; all the rest of Israel wore white, white being the colour of the snow which falls in winter; the people who came from the towns and villages of Palestine were dressed in red, red being the colour of the good fruit which ripens in summer; finally, the nations of the world who came from faraway countries to bring their presents to the king were dressed in green, green being the colour of the sea in spring when its waters are favourable for seafaring. The four colours of the people thus represented the four seasons.[80]

Here we have at least a definite statement as to the connection of the races with the seasons. Moreover, the races were held on the last day of Kislew and the first and second days of Tebheth, these three consecutive days approximating to the winter solstice as far as this is possible in a solilunar calendar like the Jewish.[81] It seems a safe inference that the golden

shields carried in the races symbolized the sun, which begins its victorious race through the sky on the day of the winter solstice. This inference is strengthened by the Byzantine descriptions of annual races and circus-games, which show surprising similarity to the Jewish legend.

In the letters of Cassiodorus, who lived (end of the fifth and beginning of the sixth centuries) at the courts of Odoacer and Theodorich, we find a much fuller symbolic explanation of the circus: In the circus there are represented the changes of seasons,[82] the circuits of the sun and the moon, and the divisions of time into months, weeks and days, which are based upon them. The four colours of the factions (there were four δῆμοι, or factions of the charioteers in the circus) represent the four seasons: the green the blooming spring, the blue the cloud-covered autumn, the red the fiery summer, and the white the frost-covered winter. The twelve signs and the seven winning-posts correspond to the twelve months and the seven days of the week. The twenty-four races of six chariots each correspond to the twenty-four hours of the day and the night. The two-horse chariots imitate the course of the moon and the quadrigas that of the sun. The wheels of the chariots designate the borders of Orient and Occident; the water-ditch of the circus (the so-called *euripus*) is a picture of the streaming sea; the lofty obelisks point towards heaven. Thus the mysteries of nature were represented in the colourful variety of the public games.[83] From another author we learn that

the significance of the contests was a prognostic one:

Oinomaos (the mythical king of Pisaea in Elis[84]) introduced first the colours of the circus by which he represented, as it were, the combat of the earth and the sea. Lots were drawn. He to whose lot it fell to play the role of the earth, dressed in a green dress; the representative of the sea, on the other hand, was clad in blue. This contest was arranged by Oinomaos on the 24th of March (the time of the vernal equinox). If the green colour won, all hoped the earth would be fertile; if the blue won, seafaring was expected to be lucky. This is the reason why the land-dwellers wished for the victory of the green colour, while the seamen for that of the blue.[85]

Still another source gives even more details:

It was Romulus who introduced circus-games in honour of the sun and the four elements, Earth, Water (Sea), Fire and Air. In the contest arranged by Oinomaos the seafarers and the inhabitants of the isles wished for the victory of the blue colour: its defeat would have caused storms, shipwrecks and poor fishing. The inhabitants of the dry land, on the other hand, wished for the victory of the green colour in order to be safe from bad crops and famine. . . . The circus itself was built according to the form of the universe. It represented heaven, earth and sea. Twelve doors represented the twelve signs of the zodiac, which determine the fate of the earth, the sea and human life. The surface on which the races took place depicted the earth, the water-ditch—the sea, the turning posts at the two ends—orient and occident, the seven running fields—the course of the planets, the quadriga—the four elements. . . .[86]

In the twelfth century C.E. these Byzantine games took place no longer on the day of the vernal equinox but on Christmas, that is, at the winter solstice, like the (legendary) races in the Hippodrome of Solomon

in Jerusalem. It is the Jewish traveller Benjamin of Tudela to whom we owe this information. He writes:

> Close to the walls of the palace (in Constantinople) is also a place of amusement belonging to the king, which is called the Hippodrome, and every year on the anniversary of the birth of Jesus the king gives a great entertainment there. And in that place men from all the races of the world come before the king and queen with jugglery and without jugglery, and they introduce lions, leopards, bears, and wild asses, and they engage them in combat with one another; and the same thing is done with birds. No entertainment like this is to be found in any other land.[87]

Even after this description of the cosmological significance of the Byzantine races, and the light it throws upon the Jewish legend of Solomon's Hippodrome, we can still say very little concerning the ritual significance of races in the Temple. The Jewish legend and the race of the priests to the altar, mentioned before, can serve to establish only the meagre fact that also outside the Sukkoth cycle races and competitions were known both in the Temple ritual and in legend.

It should not be left unmentioned that athletic games of a mythical-ritual significance were held in the ancient Near East at a much earlier period than the one to which the aforementioned rabbinic legends and Byzantine descriptions belong. In ancient Egypt one of the oldest and most important festivals was the king's jubilee. In the course of this festival, which was at one and the same time also the enthronement and New Year festival, ritual athletic games

were held, "enacting the defeat of the enemies, a condition for the resurrection-enthronement."[88]

In the Babylonian *Akitu* festival a race took place through the streets as a symbol of the "glad tidings" of the resuscitation of the god.[89] Also in the Hittite Antakhshum feast there figured a race as well as a sham-fight. A class of court-officials ran a race with the king's chariot and the winner became "royal rein-keeper." This race has been interpreted by Ehelolf as a vegetation rite, and compared with the *lismu* of the *Akitu*, the Roman *robigalia*, and the Easter-race of the Teutons. The sham-fight was fought out between two parties, the Khatti and the Māsha people.[90]

In Northern Canaan, as far as the Ras Shamra texts allow of a reconstruction of the ritual:

> The fighting scene between Baal and Mot may have been performed in a rather realistic way, like the fights of the Osirian drama in Egypt. We may say, however, that the whole population of and around Ugarit lived through the drama in anxiety and with responsibility in bringing about first the victory of Mot and the death of Baal (the crops), and then of realizing the final triumph of Baal (the rain, the green, the cattle).[91]

Characteristically enough, the "immovable East" preserved down to at least the nineteenth century most, if not all, of the features comprised in the ancient Near Eastern and Byzantine New Year celebrations.

In Persia until recently the Nauruz, the New Year festival, was celebrated in a traditional manner that in its main features seems to go back to at least pre-

Islamic days. For the Nauruz is a solar festival retained within the lunar calendar introduced by Islam. It begins at the precise moment of the vernal equinox as calculated by the royal astronomers. There are many descriptions extant of this festival; we shall follow that of Jakob Eduard Polak who was the Shah's personal physician about the middle of the nineteenth century, and as such repeatedly witnessed the festivities from close quarters.

Some minutes before the Nauruz the Shah entered his great hall of audiences, his clothing studded from head to foot with glittering precious stones under the weight of which he could hardly move. He addressed a few words to the chief priests, who invariably answered him: "Beneath the shadow of your Majesty, who is the Asylum of the Faith, religion takes root ever more deeply, and the number of unbelievers diminishes day by day!" The Shah then would question the Great Vizier as to the state of the provinces, and receive the stereotyped answer that the rain and the mercy of Allah descended on to the fields, everything flourished under the Shah's blessed hand, and fullness and superabundance reigned everywhere—this notwithstanding the fact that in reality whole provinces might be suffering from dearth and famine. The Vizier's address would contain reports of the progress of the industries and arts, of victories of the glorious army, of the erection of bridges and caravanserais, of the construction of roads—even though there might be no war on, no building activities, and so on.

On the second day a great public audience was held in the great courtyard, attended not only by numerous officers and officials but also by colourfully decorated elephants, giraffes, and ostriches. When the Shah appeared between the "Carrier of the Shield" and the "Carrier of the Sceptre," an orchestra of some forty musicians burst into music and a volley of 121 guns was fired. When the Shah sat down on the "Throne of Suliman" all made obeisance to him, including the elephants. A formal dialogue would follow between the Shah and the Vizier, though in the terrible din they could not hear each other, since the Vizier stood at a distance of some sixty feet from the Shah. The Shah would inquire, for example, as to the state of security on the roads, and the Vizier would answer: "The weather is favourable and invites your Majesty to hunting expeditions." The Shah then would drink coffee and smoke a narghileh, his eldest uncle and the chief priest would say benedictions over him, and then the court poet would read out a lengthy poem extolling the Shah's physical beauty, strength, and valour, describing his victorious fights against lions and tigers, and his conquest of Rum (Constantinople), and exhorting him to subject also China. A courier would then be led in, clad in riding-habit and covered all over with dust, as if he had just arrived from a distant province, and would bring tidings of new victories over the Turcomans—even though there might be no war at all.

Half-an-hour later the public games would begin

in the great *maydan* (playground). The Shah would watch them from a window. On the playground athletes would fight and wrestle with one another, jugglers and buffoons would leap about on stilts, rope-dancers, harlequins, and clowns dressed up as lions or bears would bustle about. Real lions, tigers, and leopards would be led on leashes among the crowd ; monkeys would play their tricks, while the elephants and giraffes would just stand by. Rams would be incited to fight with each other. Afghan fighters would fight sham duels with shield and sword. And all the time an orchestra would be playing. In days past, obscene farces also used to be produced.

The feast of Nauruz lasts thirteen days, which are spent in reciprocal visits according to a strict etiquette. On the ninth or the tenth day, horse-races would take place. The Shah would send a few of his horses to participate in them, as would the princes, governors, and other high officials. The hippodrome had a circumference of half a *farsakh* (about two miles, or 3.36 km.), forming a circle divided by milestones into four stations. The horses would participate in three consecutive races : in the first race they would run six rounds, in the second four, and in the third two, *i.e.* altogether twelve rounds. Though the races would ruin many a good horse, care was taken that the horses of the Shah should invariably win the first prizes. During the pauses music would play and dancers entertain the public with lascivious jumps and pantomimes.

One circuit of the hippodrome would then be run in a relay-race by royal runners. According to an old tradition, on the last (thirteenth) day of Nauruz the houses were threatened with collapse, and therefore everybody would leave the town and spend the day in the gardens outside the city walls.[92]

This Nauruz festival, the ancient features of which will be readily recognizable to the reader, is an excellent example of the survival of ancient forms even though emptied of their original contents. What was in the ancient Near East, and even in Byzantium, the *dromenon* of a meaningful ritual, became in the modern Nauruz a popular entertainment, while the spoken part of the ancient ritual now became a polite exchange of greetings and a mode of complimenting and extolling the reigning Shah.

VII

Let us turn now to a rabbinic legend in which is mentioned yet another struggle between the Creator and opposing forces. Before God could create the world, he had first to banish the Ruler of the Dark:

> . . . in the hour when the Holy One blessed be He created His world, He said to the Ruler of the Dark: Get thee hence, for I wish to create the world in light. And the Ruler of the Dark is similar to an ox. In that hour the Holy One blessed be He said: Ruler of the Dark! Get thee hence, and if thou dost not get thee hence I shall rebuke

thee, for I wish to create my world in light. . [93] In that hour the Ruler of the Dark said to himself: If I light up my darkness and hearken to him, I shall be a slave forever. I had better make myself as though I had not heard, and I shall [transgress] inadvertently and not wilfully. Immediately the Holy One blessed be He rebuked him. . . . When the Ruler of the Dark saw that the Holy One blessed be He rebuked him, he began to say before him: Lord of the World! Why dost thou want to create light before me? Said the Holy One blessed be He: If thou dost not get thee hence I shall rebuke thee and cause thee to perish from the world. . . .[94]

As we see, the struggle of God with the dark has been reduced in rabbinic legend to a bare minimum along the same line as the legend of God's struggle with the waters.

According to the biblical account the first thing created by God was light.[95] It is possible that the lighting of the tall candelabra was at some time held to be commemorative of this creative act. Moreover, light in biblical as well as rabbinic conception is the symbol of life and health, of joy and success.[96] The light created on the first day of creation, which is not identical with the light of the sun, the moon and the stars, which were created only on the fourth day,[97] is in the legends closely connected with the Temple. It was from the spot on which later the Temple was erected that the first ray of light issued and illuminated the whole world.[98] This light continued to emanate from the spot also after the Temple was built on it. Its source was the Holy of Holies in which the Holy Ark stood, and it lit up the Temple itself and shone forth through the windows. These

windows were built not to let the light in from the outside, as windows usually do, but to let out the light from within. In accordance with this reversed function the form of the windows was also reversed. They were narrow on their inner side and widened towards their outer side.[99] Thus it would appear that the lighting of the great candelabra at the annual "Joy of the House of Water-Drawing" may have been even more than the commemoration of the first creative act; it may have represented the kindling anew of the cosmic light at its proper place, the Temple, the centre and source of the light of the world.

Nor was the cosmic significance of the Temple exhausted with the light that emanated from it. In the middle of the Temple, and constituting the floor of the Holy of Holies, was a huge native rock which was adorned by Jewish legends with all the peculiar features of an *Omphalos*, a Navel of the Earth. This rock, called in Hebrew *Ebhen Shetiyyah*, the Stone of Foundation, was the first solid thing created, and was placed by God amidst the as yet boundless fluid of the primeval waters. Legend has it that just as the body of an embryo is built up in its mother's womb from its navel, so God built up the earth concentrically around this Stone, the Navel of the Earth.[100] And just as the body of the embryo receives its nourishment from the navel, so the whole earth too receives the waters that nourish it from this Navel. The waters of the Deep crouch underneath the *Shetiyyah* stone at a depth of a thousand cubits,

and down to them reach the *shitin*, the shafts, also created according to a legend in the days of creation.[101] Thus when the libations flowed down from the bowls on the altar into the shafts, they finally reached the waters of the Deep and could so fulfil their mission. They raised the level of the Deep, a task in which, as we have seen, they were assisted by the singing of the fifteen Songs of Ascents. Now, as the subterranean waters that supply the whole earth all issue from this place, the raising of the waters of the Deep here set the whole invisible irrigation system of the earth functioning. Quite a number of legends tell in an interesting variety of versions about this subterranean network of irrigation canals that issue from underneath the Temple and bring to each country its proper power to grow its particular assortment of fruits. If a tree were planted in the Temple over the spot whence a water-vein issued forth to a certain country, it would grow fruit peculiar to that country; this was known to King Solomon, who accordingly planted in the Temple specimens of fruit-trees of the whole earth.[102]

The waters that issued forth from the Temple had the wonderful property of bestowing fertility and health. Legends have it that as in days of old so again in the days of the Messiah "all the waters of creation" will again spring up from under the threshold of the Temple, will increase and grow mighty as they pour forth all over the land.[103] Water issuing forth from the Temple is a mythical picture already known from the new Sumerian

period: On the cylinder inscription B of Gudea, which describes the sacred marriage between Ningirsu and Bau, we read that after its consummation water streams forth from a basin that is placed next to the couch of the gods, and brings henceforth abundance like the Tigris and the Euphrates.[104] According to Jewish legend the waters issuing forth from the Temple will divide into twelve streams corresponding to the twelve tribes of Israel, and "every field and vineyard which grow no fruit will be irrigated by these waters and they will bear fruit . . . and there, on the banks of the river, all kinds of fruit-bearing trees will grow . . . and they will bring forth their fruit each month anew . . . while these will be eaten those will bud forth . . . and whoever suffers of an ailment will take from their leaves and will be cured."[105] The ailments that the leaves of these trees will cure are especially dumbness and the sterility of women.[106]

Thus we have become familiar with two important features of the mythical picture of the Temple of Jerusalem. It is from the Temple that the light, the symbol of life and success, of health and joy emanate; and it is from the Temple that the waters pour forth bringing fertility to the world, to the vegetable kingdom as well as to man. In the next chapter we shall see that the smoke that rose from the altar on the Day of Atonement and the last day of the Feast of Tabernacles was also believed to indicate the course that the blessing of fertility would take during the ensuing year.

VIII

If it is from the Temple that the blessings of fertility issued forth to the whole world, within the Temple such blessings would of course prevail in an even more intensive manner. In order to understand the rabbinic legends in which this idea is expressed, one has to bear in mind that the temples of many an ancient people were regarded as the Nuptial Chamber in which the divine powers of fertility, the Father God and the Mother Goddess, celebrated their great annual wedding feast for the purpose of ensuring the fruitfulness of the earth and the multiplication of man and beast. From the new Sumerian period we have a description of the sacred marriage of the god Ningirsu with the daughter of heaven Bau. The warrior Ningirsu enters his temple like a whirlwind, Bau approaches him on his couch like the rising sun, and the union of the two provides abundance to Lagash just as the River Tigris when its waters rise high. After the marriage has been consummated and victory won over the enemies, Bau rests at the side of Ningirsu in the nuptial chamber.[107]

Again, Herodotus (Book I, § 181) tells of a sacred room at the top of the ziqqurat or stage-tower of the god Marduk at Babylon, where there was a richly adorned couch occupied by a woman " chosen for himself by the deity out of all the women in the land " and by the god who comes down in person into this chamber and sleeps upon the couch.[108] Such annual sacred marriages were also celebrated in

various places in Egypt and other countries of the ancient East.[109] In ancient Canaanite ritual and myth too we have indications pointing to the sacred marriage.[110] In the sacred marriage the king or the high priest usually had the role of the male fertilizing god, and the queen or priestess fulfilled the role of the goddess. Also beyond the borders of the ancient East, *e.g.* in Greece, the sacred marriage, the *ἱερὸς γάμος*, was a prevalent ritual,[111] as also in many other more remote places. In ancient Hebrew religion, as Professor Hooke pointed out, "the element of the sacred marriage had been spiritualized in the form of the conception of Jahweh as Israel's husband."[112] Professor Oesterley tried to find a remnant of the nuptial chamber in the "booths" that the Bible prescribed as a dwelling-place for the duration of the seven days of the Feast of Tabernacles.[113]

We cannot here probe into the tenability of this view, for to do this it would be necessary to investigate the rich legendary material connected with the booths. We should, however, like to show that traces of the idea of the Nuptial Chamber can be found in quite another direction in ancient Jewish legends. In these, to put it briefly, it is the Temple, more accurately the Holy of Holies, which is represented as a Nuptial Chamber, though not until a comparatively late period do we find the express statement that the couple whose Nuptial Chamber it was, were God and the Holy Matrona personifying the Community of Israel.

The sexual principle in the Temple, however, is

alluded to in earlier rabbinic similes and legends. Let us begin with a simile which compares the Temple to a couch. The passage in the Song of Songs, "Behold his couch which is Solomon's"[114] is explained as alluding to the Temple:

> And why was the Sanctuary compared to a couch? Because just as this couch serves fruitfulness and multiplication (*i.e.* sexual intercourse), even so the Sanctuary everything that was in it was fruitful and multiplied.[115]

It should be remarked that the Hebrew expression translated here, "fruitfulness and multiplication" (*piryah w'ribhyah*), is one commonly used to designate procreation. Another simile has it that the Temple was like a forest,[116] because "just as the forest is fruitful and multiplies, even so the Sanctuary, everything that was in it was fruitful and multiplied."[117] A legend gives us a clue as to the source of this wondrous property of the Temple: During the three months in which the Ark of the Lord was kept in the house of Obed Edom, each one of the wives of his eight sons gave birth to a child every two weeks.[118] It was the Ark, then, in which lay the power of fertility.[119]

In the Temple itself lifeless objects grew and expanded and the wooden parts of the building burst into leaf and brought forth fruit under the influence of the Holy Ark's presence. Solomon "planted" trees of gold in the Temple and these brought forth fruit which served as nourishment for the priests.[120]

> The cedar [beams] which Hiram king of Tyre sent to Solomon for the building of the Temple scented the Life of the World and became green.[121]

Or again:

> Dry wood scented the Life of the World, blossomed, bore fruit and came to life.[122]

This " Life of the World " is none other than the Holy Ark:

> Rabbi Levi said: When Solomon brought the Ark into the Sanctuary, all the trees and cedar [beams] which were there became green and brought forth fruit. . . .[123]

According to another version this life-giving " Life of the World " was nothing else but the *Shekhinah*, the personified Presence or Glory of God.[124]

Likewise, the staves that were used to carry the Ark during the wanderings grew longer in the Sanctuary, until they reached the Curtain that separated the Holy of Holies from the Holy Hall before it and caused the Veil to protrude as the two breasts of a woman.[125] This prolongation of the staves occurred when the Ark together with the two Cherubs was placed in the Holy of Holies. At the same time also the wings of the Cherubs spread out, covered the Ark and hovered over the Sanctuary.[126] As to the Cherubs themselves, they were regarded as the central part in the Sanctuary, exceeding in importance even the Holy Ark:

> It is owing to their (the Cherubs') merit and the merit of their makers that the [holy] House stands. And they (the Cherubs) were foremost among all the things which were in the Temple, because it is upon them and upon the Ark that the *Shekhinah* rests. . . .[127]

The Cherubs depicted in a most tangible form the union between God and Israel:

Rabbi Qattina said: Whenever Israel came up to the Festival, the curtain would be removed for them and the Cherubs were shown to them, whose bodies were intertwined with one another, and they would be addressed: Look! You are beloved before God as the love between man and woman.[128]

As long as the people of Israel fulfilled the will of God, the faces of the Cherubs were turned towards each other like those of a loving couple to indicate that God loves Israel. But when the people of Israel did not fulfil the will of God, the Cherubs turned their faces miraculously away from each other, towards the walls.[129] We cannot here go into the implications of the legends in which the Cherubs appear as a Jewish counterpart of the widespread motif of the living statues,[130] nor can we do more than mention in passing that the Cherubs also bore the character of fertilizing winds.[131]

The most outspoken description of the Temple as the Nuptial Chamber of God and the Matrona, the symbol of Israel, is found in so late a work as the *Zohar Hadash*, the "New Light," one of the foremost works of Jewish mystical literature in the Middle Ages. There we read that since the destruction of the Temple the Matrona descends night after night to the place of the Temple, enters

the place of the Holy of Holies, sees that her dwelling-house and her couch are ruined and soiled, and she wails and laments, wanders up and down, she looks at the place of the Cherubs and weeps bitterly, and she lifts up her voice and says: My couch, my couch, my dwelling-place . . . place of precious stones . . . in thee came unto me the Lord of the World, my husband, and he would lie in my arms and all

that I wished for he would give me. At this hour he used to come unto me, he left his dwelling-place and played betwixt my breasts. My couch, my couch, dost thou not remember how I came to thee rejoicing and happy, and those youths (the Cherubs) came forth to meet me, beating their wings in welcome . . . how came to be forgotten the Ark of the Covenant which stood here. From here went forth nourishment unto all the world and light and blessings to all! I seek for my husband but he is not here, I seek in every place. At this hour my husband used to come unto me and round about him many pious youths, and all the maidens were ready to welcome him. And I would hear from afar the sound of the twin-bells tinkling between his feet that I might hear him even before he came unto me. All my maidens would praise and laud the Holy One blessed be He, then retire each to her place, and we remained in solitude embracing in kisses and love. My husband, my husband, whereto hast thou turned? . . . Dost thou not remember how thou heldst thy left arm beneath my head and thy right arm about me . . . and thou didst swear that thou wouldst never cease to love me, saying, "If I forget thee, O Jerusalem, let my right hand forget. . . ."[132]

One cannot fail to perceive that all this is elevated to a lofty spiritual plane, in fact the same on which move also those Christian mystics who tell of their religious experience in terms of love between man and woman. It has repeatedly been pointed out that there exists a "tendency of religious emotion to express itself in the language of human love." This is common among the mystics. Thus St. John of the Cross, in "The Dark Night of the Soul," describes the mystic union in the following stanzas:

On my flowery bosom, kept whole for Him alone, there He reposed and slept; and I cherished Him, and the waving of the cedars fanned Him.

As his hair floated in the breeze, that from the turret blew, He struck me on the neck, with His gentle hand, and all sensation left me.

I continued in oblivion lost, my head was resting on my love ; lost to all things and myself, and amid the lilies forgotten, threw all my cares away.[133]

The pictorial language both in these stanzas and in the passage quoted from the *Zohar Hadash* is essentially the same. The ideas expressed are identical too, with the exception of the representation of the Temple as the Nuptial Chamber, which is absent in the words of St. John of the Cross, and which precisely is the oldest element in the passage of the book of "New Light."

1 Cf. above, p. 29.
2 With the exception of the second, Ps. 121, which has "*shir lama'aloth.*"
3 The teacher of David, cf. M. Aboth 6, 3.
4 Midrash Sh'mu'el, chapter 26.
5 B. Suk. 53a–b ; cf. B. Mak. 11a ; Gaster, *Sepher hama'asiyyoth*, 113–14.
6 Lucian, *De Dea Syria*, 13, ed. Strong and Garstang, pp. 51 sq.
7 Ex. 20, 2.
8 Y. Sanh. 29a bot.
9 Sode Raza, Yalqut Reubeni ad Gen. 1, 1, ed. Warsaw, 1889, vol. i, p. 4 sq.; cf. Hakham Harazim, Yalqut Reubeni ad Num. 26, 56, ib. vol. ii, p. 109.
10 Pirqe R. Eliezer, 31 ; cf. 23 ; Targum Yer. (Yon.) ad Gen. 8, 20.
11 Pausanias, *Descr. Graec.*, I, 18, 7.
12 Plutarch, *Sulla* 14 ; Etymologicum Magnum, p. 774, s. v. ὑδροφορία ; Hesychius, s. v. ὑδροφόρια.
13 Frazer, *Folk-Lore in the Old Testament*, London, 1919, vol. i, pp. 152 sq.

14 Gen Rab 32, 7, p 294
15 Gen Rab 13, 13, p 122 Cf B Ta'an 25b
16 B Ta'an 25b
17 Translation of Engnell, *Studies in Divine Kingship*, p 140
18 S H Langdon, *The Mythology of All Races*, vol v *Semitic*, Boston, 1931, p 271, cf p 273
19 *Annals of Ashurbanipal*, ed R J Lau—S Langdon, *Semitic Study Series*, ii, Leiden, 1903, i, 45 sq as quoted by Engnell, *Studies*, p 44
20 Gen 7, 11, cf 8, 2
21 B Ta'an, 25b
22 A Wiedemann, *Religion of the Ancient Egyptians*, London, 1897, p 64, Erman, *Die ägyptische Religion*, Berlin, 1909, pp 7, 8, 15
23 Wallis Budge, *The Gods of the Egyptians*, London, 1904, ii, 103 According to the evidence of the Vedas, the Brahmanas, etc, also the ancient Indians conceived of the heaven and the clouds as a huge cow which fertilizes with rain the earth and the fields, cf Gubernatis, *Die Thiere in der indogermanischen Mythologie*, Leipzig 1874, pp 37 sq Also in German folklore the spirits of water and rain appear in the form of bulls and heifers, cf *Handwörterbuch des deutschen Aberglaubens*, vol ix, p 133
24 Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, London, 1939, pp 63 sqq, 69, 70 sq
25 Gen Rab 13, 6, p 117 A similar idea is expressed by *Virgil, Georg* ii, 324 sqq
26 Schaeffer, *op cit*, p 70
27 Y Ta'an 64b mid, Y Ber 14a mid, Gen Rab 13, 13, p 122, cf Patai, *Hamayim*, p 139 sq, id, *HUCA*, xiv, 261, id, *Man and Earth*, i, 123
28 Y Hag 77a top, c bot, Gen Rab 5, 2, p 33, Ex Rab 15, 22
29 Gen Rab 4, 5, pp 28–29
30 Is 43, 16
31 Midrash Konen, Jellinek, *Beth Hamidrash* ii, 25
32 Gen Rab 5, 2, p 33
33 Pirqe R Eliezer ch 5, cf Midrash Shoher Tobh, Ps 93

34 Job 26, 12 ; B. Bab. Bath. 74b.

35 Ex. Rab. 15, 22 ; Tanhuma Num. ed. Buber, pp. 97–98 ; Num. Rab. 18, 22 ; Cant. Rab. 15, 22 ; Midrash Wayosha', Jellinek, *Beth Hamidrash*, i, 46 ; B. Bab. Bath. 74b ; Midrash Shoher Tobh, Ps. 93, 5 ; Tanhuma Hayye Sarah 3 ; ib. Hukkoth 1 ; cf. also B. Hag. 12a ; Lev. Rab. 10, 9.

36 Gen. Rab. 5, 4, pp. 34–35.

37 Baraita di Ma'ase Bereshith, ed. Eisenstein, *Otzar Midrashim*, p. 317 ; Ze Ma'ase Bereshith, ed. Eisenstein, *op. cit.*, p. 315 ; Midrash 'Asereth Haddibroth, Dibbur 1 ; Midrash Haggadol, p. 26.

38 Gen. Rab. 20, 7, p. 190 ; cf. Cant. Rab. 7, 11 ; Midrash Haggadol Gen. ed. Schechter, p. 98 ; Yalqut Shime'oni, Cant. 7, § 992.

39 Seder Rabbah di Bereshith di Merkabhah, ed. Eisenstein, *Otzar Midrashim*, p. 314 ; cf. Pirqe Rabbi Eliezer, ch. 4. The quotation is Ps. 104, 7.

40 Is. 27, 1. B. Bab. Bath. 74b ; cf. ib. the similar legend on the Behemoth. Cf. Midrash Konen, Jellinek, *Beth Hamidrash*, ii, 26 ; Pirqe R. Eliezer, ch. 11 ; also S. Daiches, *Zeitschrift für Assyrologie*, vol. xvii (1903), pp. 394–99.

41 EGYPTIAN : Erman, *Die ägyptische Religion*, Berlin, 1909, p. 7, 14, 35 sq.; Wiedemann, *Religion of the Ancient Egyptians*, pp. 32 sq., 230 sqq. ; Wallis Budge, *Gods of the Egyptians*, ii, 96, 97 sq., 99, 100, 104 sq. ; Breasted, *History of the Ancient Egyptians*, p. 57 ; Jeremias, *Handbuch der altorientalischen Geisteskultur*, p. 23 ; Frazer, *Worship of Nature*, i, 70 sq., 355 sq. ; id., *The Golden Bough*, v, 283 ; Brugsch, *Religion und Mythologie der alten Aegypter*, Leipzig, 1885–88, p. 581 ; Hastings' *Encyclopedia of Religion and Ethics*, s. v. Earth. GREEK : Hesiodos, *Theogonia*, 517–20 ; Herodotos iv, 184 ; Strabo 17, 3, 2, etc. ; VEDIC : Tylor, *Primitive Culture*, i, 327 sq. ; Hastings, *op. cit.* ; CHINESE : Tylor, *op. cit.* i, 326, 328, ii, 272. POLYNESIAN : Tylor, *op. cit.* i, 322 sq., 325 ; Wundt, *Völkerpsychologie*, vol. v (1914), p. 417 ; Frazer,

Worship of Nature, i, 26 ; id., *The Golden Bough*, v, 283 ; AMERICAN INDIAN : Hastings, *op. cit.* s. v. Earth ; AFRICAN : Frazer, *Worship of Nature*, i, 96, 109, 627.

42 Cf. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 149.

43 Is. 27, 1 ; cf. Ps. 74, 14 ; Job 26, 13.

44 Is. 27, 1.

45 Is. 27, 1 ; Ps. 74, 13.

46 Syria, xvi, pp. 29–45 ; Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, pp. 65 sq. ; Millar Burrows, *What Mean These Stones*, New Haven, 1941, p. 268.

47 Book of Henoch 54, 7–10, ed. Charles, *Apocr. and Pseud.* vol. ii, p. 221.

48 Pirqe Rabbi Eliezer, ch. 23.

49 Leonard W. King, *Legends of Babylon and Egypt in Relation to Hebrew Tradition*, London, 1918, pp. 127, 128 ; cf. p. 53.

50 Morris Jastrow, Jr., *Sumerian Myths of Beginnings*, *American Journal of Sem. Lang. and Lit.*, vol. xxxiii, pp. 112, 113, 114. Cf. Barton, *Archaeology and the Bible*, 7th ed., Philadelphia, 1937, pp. 338 sq.

51 Cf. below, pp. 87, 88.

52 Wiedemann, *Religion of the Ancient Egyptians*, pp. 145–47 ; Barton, *Semitic and Hamitic Origins*, Philadelphia, 1934, pp. 139 sq.

53 Gen. Rab. 13, 13, p. 122 ; cf. Y. Ber. 14a mid. ; Y. Ta'an. 64b mid. Cf. also the saying of Rabbi Hama bar Hanina : " The day when rain falls is as great as the day on which the heaven and earth were created," B. Ta'an. 7b.

54 Cf. B. Ber. 54a.

55 B. Ta'an. 6b.

56 Is. 55, 10 ; B. Ta'an. 6b.

57 Y. Ber. 14a mid.; Y. Ta'an. 64b mid.; B. Ta'an. 6b. Cf. *Zeitschrift für alttestam. Wissenschaft*, vol. xxxiii (1911), pp. 81–83.

58 Gen. 1, 11.

59 Gen. 2, 6.

60 Gen. 1, 12.
61 Ps. 65, 14 ; B. Rosh Hash. 10b–11a ; cf. ib. 27a.
62 B. Rosh Hash. 27a. Cf. Pesiqta Rabbati, ed. Friedmann, p. 186b, where it is stated that the work of creation began on the 25th of the month of Elul, the month preceding Tishri, so that the seventh day of creation was the first of Tishri, that is New Year's day. Cf. also Seder 'Olam Rabba, ch. 4.
63 Frazer, *The Fasti of Ovid*, London, 1929, ii, 332. Of the vast literature on the subject let us quote here only a few instances: Frazer, *The Golden Bough*, i, 140 sqq., ii, 97 sqq., v, 39, 67, vii, 111 ; id. *The Devil's Advocate*, London, 1927, pp. 44 sqq. ; *The Worship of Nature*, i, 380 ; Dehon, *Memoirs of the Asiatic Society of Bengal*, Calcutta, 1, 9, 144 sqq. ; Hartland, *Primitive Paternity*, London, 1909, ii, 115 sq., 151 sq., 171, 210 sq., 236 sq. ; Crawley, *Savages and Sex*, London, 1929, pp. 41 sq. ; Briffault, *The Mothers*, London-New York, 1927, iii, 198 sqq. ; Dieterich, *Mutter Erde*, Leipzig-Berlin, 1925, pp. 97 sq., 146 ; Mannhardt, *Wald und Feldkulte* i, 480 sqq. ; Nyberg, *Kind und Erde*, Helsingfors, 1931, p. 240 ; Patai, *Man and Earth* (in Hebrew), ii, 124 sqq.
64 *Journal of the American Oriental Society*, vol. xli, pp. 143, 148. Cf. Cook, in Rob. Smith, *Religion of the Semites*, 3rd ed., p. 613 sq.
65 Hesiodos, *Opera et Die*, 391 sq. ; Virg. *Georgica*, i, 338 sqq. ; Maimuni, *Guide of the Perplexed*, part iii, ch. 37. Cf. Patai, *Man and Earth*, ii, 140 sqq.
66 Barton, *Semitic and Hamitic Origins*, pp. 160 sq., cf. also p. 112.
67 Lucian, *de Dea Syria*, 20, 50–53.
68 Cf. *Bulletin of the American School in Jerusalem*, no. 6, p. 16.
69 Albright, *American Journal of Semitic Lang. and Lit.* vol. xli (1925), p. 91.
70 Tos. Ta'an. 2.
71 M. Yoma 2, 1.
72 M. Yoma 2, 2.
73 B. Yoma 23a. Cf. Tos. Yoma 1, 12, p. 181 ; Y. Yoma

39d top. According to B. Yoma 23a the two incidents happened separately.

74 M. Yoma 2, 2.

75 Cf. M. Sheq. 5, 1.

76 M. Yoma 2, 2 and Rashi and Bertinoro *ad loc.*

77 B. Yoma 23a.

78 Thus according to Rabbi Yose ; Rabbi Johanan maintains that they were of the tribe of Gad.

79 Cf. i Kings 10, 17 ; 2 Chron. 9, 16, where it is told that Solomon " made three hundred shields of beaten gold." These shields must have had some ritual significance ; only so can we explain the promptness with which Rehoboam replaced them, and them alone, by brazen shields, when Shishak looted them together with all the treasures of the Temple and of the king's house, i Kings 14, 25–27 ; 2 Chron. 12, 9–10. Cf. i Kings 14, 28 ; 2 Chron. 12, 11 : " And it was so, when the king went into the house of the Lord that the runners bare them (the shields) and (later) brought them back into the chamber of the runners."

80 The Throne and Hippodrome of King Solomon, ed. Jellinek, *Beth Hamidrash*, v, 38 sq. Another symbolism of the four colours of the chariots, cf. Yalqut Shime'oni ad Zach. 6, 1.

81 These three days are the last three days of the Hanukkah festival, which in its origin seems to have had some connection with the Feast of Tabernacles, cf. Rankin, The Festival of Hanukkah, in Hooke, *The Labyrinth*, London, 1935, pp. 159 sqq. Also the Byzantine races, to be dealt with *infra*, took place according to a Jewish traveller of the twelfth century, at Christmas, cf. *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

82 Cf. also Corippus 1, 17, as quoted by Ducagne, *Constantinopolis Christiana*, i, 102.

83 *Cassiodorus, Variae Epistolae, III, 51. Quoted after* Perles, *Monatschrift für die Gesch. und Wiss. des Judentums*, 1872, p. 125 ; cf. also A. Wünsche, *Salomos Thron u.*

Hippodrom, Ex. Oriente Lux, II, 3, Leipzig, 1906, p. 40.

84 Cf. Roscher, *Ausführliches Lexikon der griechischen und römischen Mythologie*, s. v. Oinomaos.

85 Excerpt from Greek manuscript historical collections, found in the notes of Nicolaus Alemannus to Procopius, *Historia Arcana*, c. vii, ed. Orelli, p. 333, as quoted by Perles, *op. cit.* p. 125.

86 Joannes Malalas, *Chronographia*, ed. Bonn, pp. 173–76, as quoted by Perles, ib. p. 126 sq. On the Hippodrome and circus in Byzantium see Charles Diehl, *Justinien et la Civilisation Byzantine au VIe siècle*, Paris, 1901, pp. 439–66.

87 *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

88 Thausing, "Die Auferstehung im Sohne," *Wiener Zeitschrift für die Kunde des Morganlandes*, xlvi (1939), p. 183, as quoted by Engnell, *Studies*, p. 11. As to the ritual combat in the annually performed religious drama at Edfu, cf. A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *Journal of Egyptian Archaeology*, vol. xxviii (1942), pp. 32 sq., 37.

89 Langdon, *The Babylonian Epic of Creation*, Oxford, 1923, pp. 52 sqq., Labat, *Le poème babylonian de la création*, Paris, 1935, pp. 42 sq., as quoted by Engnell, *Studies*, p. 65, n. 2. As for the foot-race in the Babylonian New Year festival between the demon Zu and the sun-god Ninurta in which Zu was defeated, cf. S. H. Hooke, *Myth and Ritual*, p. 9. Sham fights represented the fight of the king-god with the powers of chaos and his victory over them; cf. Engnell, *Studies*, p. 36, and Langdon, *The Mythology of all Races*, vol. v; *Semitic*, Boston, 1931, p. 321.

90 Engnell, *Studies*, p. 65, quoting Ehelolf, *Sitzungsberichte d. preuss. Akad. d. Wiss.*, 1925, pp. 267 sqq. and other authorities. Pedersen, *Israel*, vol. ii (1934), p. 550, refers to this sham fight as a parallel of the combat between Aaron and the Egyptian magicians as a part of the Easter-night ritual.

91 *F. Hvidberg, Graad og Latter i det Gamle Testamente*, Koben-

havn, 1938, p. 37, as translated from the Danish by Engnell, *Studies*, pp. 101 sq.

92 Jakob Eduard Polak, *Persien, das Land und seine Bewohner*, Leipzig, 1865, vol. i., pp. 367–89.

93 Pesikta Rabbati, ed. Friedmann, p. 95a.

94 *Op. cit.* p. 203a.

95 Gen. 1, 3.

96 Ps. 97, 11 ; Esth. 8, 16 ; Job 22, 28 ; 33, 28 ; Gen. Rab. 6, 3, p. 42, etc.

97 Gen. 1, 14–19 ; Gen. Rab. 3, 6, p. 21 ; ib. 11, 2, p. 89 ; 12, 6, p. 103 ; 42, 3, p. 418 ; B. Hag. 12a, etc.

98 Gen. Rab. 3, 4, p. 20 ; Midrash Shoher Tobh, Ps. 104 ; Tanhuma Gen. ed. Buber, p. 112 ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b.

99 Tanhuma T'tzaweh 6 ; cf. B. Menahoth 86b ; Lev. Rab. 31, 7 ; Cant. Rab. 4, 4 ; Gen. Rab. 55, 7, p. 591 ; Y. Yoma 42c mid. ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b ; Patai, *Man and Earth*, ii, 218 sq.

100 Jellinek, *Beth Hamidrash* v, 63 ; Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70 ; Pirqe Rabbi Eliezer ch. 35 ; Midrash Shoher Tobh, Ps. 91 ; Zohar Num. vol. iii, p. 322, ed. Wilna. Also the Holy of Holies of Egyptian Temples was regarded as the mound that first rose from the primeval waters. Harold H. Nelson, "The Egyptian Temple," *The Bibl. Arch.*, Sept. 1944, p. 78.

101 Tos. Suk. 3, 15, p. 197 ; Y. Suk. 54d top ; B. Suk. 49a.

102 Tanhuma Lev. ed. Buber, p. 78 ; Yalqut Shime'oni Eccl. § 967 ; Eccl. Rab. ad Eccl. 2, 5 and Rashi *ad loc.* ; Siphre Deut. 37. Solomon planted also golden trees in the Temple, B. Yoma 21b, 39b ; cf. also Y. Yoma 41d ; Num. Rab. 11, 3 ; Tanhuma Num. ed. Buber, p. 33 ; Cant. Rab. 3, 9 ; Josephus, *Ant.* viii, 5, 2 ; Tanhuma T'rumah 11 ; Ahare Moth 8. According to Arab legends the four rivers of Paradise issue forth from beneath the Holy Rock in the Dome of the Rock, identical with the Shetiyyah Stone, Mujir ed-din, 205/6 ; Al-Musharraf, fol. 38 ; cf. Hartman, *Der Felsendom in*

Jerusalem, 1909, p. 10; Canaan, *Journal of the Palestine Oriental Society*, ix, 64 sqq.

103 M. Middoth 2, 6; Tos. Suk. 3, 3 and 10, pp. 195, 196; B. Yoma 77b–78a.

104 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

105 Pirqe Rabbi Eliezer, ch. 51; cf. Y. Sheqalim 50a top.

106 Y. Sheqalim 50a mid.; B. Menahoth 98a; B. Sanh. 100a; Cant. Rab. ad 4, 13. Cf. Wiesner, *Jahrbuch für Jüdische Volkskunde*, ii (1924–25), p. 77. On popular Jewish medicines for barrenness taken from the vegetable kingdom, cf. Patai, *Jewish Folk-Cures for Barrenness*, "*Folk-Lore*," London, Sept. 1944, pp. 117–24.

107 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

108 Jastrow, *Rel. of Bab. and Ass.* pp. 678 sq.; id., *Sumerian Myths of Beginnings*, *Amer. Journ. of Sem. Lang. and Lit.*, vol. xxxiii, pp. 118 sq.; cf. Gadd, in Hooke, *Myth and Ritual*, pp. 56 sq. On the "bedroom" in the Mesopotamian Temple cf. also Leo Oppenheim, "The Mesopotamian Temple," *The Bibl. Arch.*, Sept. 1944, p. 55.

109 Hooke, *Myth and Ritual*, pp. 9, 19, 34 sq.

110 Hooke, *op. cit.*, pp. 83, 85; id., *Origins of Early Semitic Ritual*, London, 1938, pp. 31, 33, 35, 38, 41. Cf. Engnell, *Studies*, pp. 131 sqq. where Engnell has a remark that may bear upon the "levity" in the Jerusalem Temple: "The divine marital union is of a rather "democratized" character, in being consummated doubtless by a number of priests and priestesses, but perhaps even by others—as rightly seen by Gaster. For this is indicated . . . also by the distinct 'ecstasy signs' among the female participants. . . ."

111 Cf. Frazer, *The Golden Bough*, ii, 143 n. 1; Harrison, *Themis*, Cambridge, 1912, pp. 91, 368; Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, 4th ed., Tübingen, 1925, vol. ii, p. 321; Patai, *Man and Earth*, i, 117, ii, 133.

112 Hooke, *Myth and Ritual*, p. 85.

113 *Op. Cit.* p. 139 sq.; in this contention he was endorsed by Hooke who compared the booths to the *gigunu*, supposing the latter, with Sidney Smith, *Jour. Roy. As. Soc.* 1928, pp. 849–68, to have been a chamber used for the ritual of the sacred marriage, cf. Hooke, *The Origins of Early Semitic Ritual*, p. 54.
114 Cant. 3, 7.
115 Tanhuma Num. ed. Buber. p. 33.
116 Alluding to i Kings 7, 2.
117 Tanhuma Num. ed. Buber, p. 33; Num. Rab. 11, 3; B. Yoma 39b.
118 Y. Yeb. 6b bot.; cf. Num. Rab. 4, 20; Cant. Rab. 2, 5.
119 As to the actual role of the ark at its very beginnings, see J. Morgenstern, *The Ark, the Ephod and the Tent*, *Hebrew Union College Annual*, xvii (1942–43), pp. 153–265, and xviii (1943–44), pp. 1–52.
120 B. Yoma 21b, 39b; Y. Yoma 41d; cf. Num. Rab. 11, 3; 12, 4; Tanhuma Num. ed. Buber, p. 33; Cant. Rab. 3, 9; Josephus, *Ant.* viii, 5, 2.
121 Tanhuma T'rumah 11.
122 Tanhuma Ahare Moth 8.
123 Tanhuma T'rumah 11.
124 Tanhuma Ahare Moth 8.
125 Tos. Yoma 3, 7, p. 186; Num. Rab. 11, 3; Tos. Sheq. 2, 18, p. 177; B. Yoma 54a; B. Men. 98a–b; Tanhuma Num. ed. Buber, p. 33; Tanhuma Naso 11.
126 Baraita di M'lekheth ha Mishkan, ed. Eisenstein, *Otzor Midrashim*, p. 301.
127 Midrash Tadshe, Jellinek, *Beth Hamidrash* iii, 167.
128 B. Yoma 54a. Cf. ib. a–b: "Rabba bar Rabh Shilah said: Even as a man embraces his mate. Resh Laqish said: When the heathens entered the Temple and saw the Cherubs whose bodies were intertwined with one another, they carried them out and said: These Israelites, whose blessing is a blessing and whose curse is a curse, occupy themselves with such things! And immediately they despised them. . . ."
129 B. Bab. Bath. 99a and the commentary of Rashbam

ad loc.; cf. Introduction to Lam. Rab. § 9; Pesiqta di Rabh Kahana, 19; Yalqut Shime'oni ad Is. § 474.

130 Cf. Patai, *Man and Earth*, ii, 14 sqq.

131 Cf. *op. cit.* ii, 208 sqq.

132 Ps. 137, 5; Zohar Hadash, Midrash Ekhah, ed. Warsaw, n. d., p. 183.

133 Robert H. Thouless, *An Introduction to the Psychology of Religion*, Cambridge, 1936, p. 132.

Chapter Four

SYMBOLISM AND FUNCTION OF THE TEMPLE

I

We have in the previous chapter become acquainted with the types of legends which deal with the functional connection between the Temple and the cosmic order, and in which the Temple in general appears as the centre of life, fertility and well-being for the people. There remains now to describe another group of legends and beliefs clustering around the Temple of Jerusalem in which the Temple is represented as the symbol of the world and its equivalent, part for part and phase for phase.

That the Temple represents the universe is an idea which is well attested both within the cultural circle of the ancient Near East and without it, in other countries and periods. Hocart, in his book *Kings and Councillors*, dealt in a suggestive chapter with this phenomenon,[1] which had already received some attention from other scholars previously.[2] We shall confine ourselves to a few examples to make us familiar with the idea before we turn to the evidence of ancient Jewish writings.

In Vedic ritual, the sacred mound is the universe,

the bottom of it is the earth, the top the sky, and the intervening part the atmosphere.[3] In Persia, according to Porphyry, "Zoroaster first constructed among the hills . . . a natural cave, flowery and provided with springs, to the honour of Mithra, creator and father of all. The cave bore the likeness of the universe which Mithra created, and the things inside according to their proportional distances bore symbols of the cosmic elements and regions."[4] In ancient Babylonia the *ziqqurat* symbolized the world-mountain, and the great basin (*apsu*) symbolized the Deep.[5] The Egyptian temple "was built in the semblance of the world such as the Egyptians knew it. . . . The pavement, of course, represented the earth. . . . The roof, vaulted in Abydos, flat everywhere else, answered exactly to the idea they had of the sky. Each received a decoration appropriated to its meaning."[6] Ramses III built a temple to the god Amon in Phoenicia like "the horizon of heaven which is in the sky."[7] Of the origin of the temple of Vesta, Plutarch tells us that "Numa is said to have built the temple of Vesta in circular form as protection for the inextinguishable fire, copying not the figure of the earth as being Vesta but of the whole universe. . . ."[8] The Romans also had a sacred pit called *mundus*. This word, as Hocart remarks, "means both the world and the sacred pit, and is sufficient in itself to attest that the Romans looked upon this sanctum as a miniature of the world."[9]

In the previous chapter were given the Byzantine descriptions of the cosmic significance of the circus-

games: the Byzantine churches, too, had their cosmic significance.

> Each part of the church had its own significance, with which its decoration was brought into accord. The central dome represents the heavens. At the summit is Christ, Pantokrator ; below him are archangels, apostles, or prophets. . . . The *bema*, or sanctuary, separated from the nave by the screen, or iconostasis, is still symbolical of heaven . . . the remainder of the church stands for the sensible world.[10]

II

Let us not follow this remarkable idea in the later stages of its wanderings in the western world, but return instead to the Temple of Jerusalem, in connection with which rabbinic legends have elaborated this microcosmic interpretation down to its minutest detail. Rudiments of this conception are discernible already in Ps. 78, 69:

> And he built his sanctuary like high [places], like the earth which he hath established for ever.[11]

Gray, in fact, contended that Solomon's temple may have been built in accordance with cosmic speculation.[12] Be this as it may, it is certain that in talmudic times cosmic significance was attached to the Temple. The sages stated that "the Court surrounds the Temple just as the sea surrounds the world."[13] The temple of Herodes, the Talmud states, was built of white and blue marble and alabaster, one row set inwards, the other protruding. When Herodes wanted to coat the walls with gold,

the sages dissuaded him, saying, "Let it be, it is more beautiful so, for it looks like the waves of the sea."[14]

One of the sages, Rabbi Jehuda bar Shalom, stated that, among other things, the great laver of brass[15] represented the waters of the sea, the candlestick of pure gold[16] the lights in the firmament, the winged Cherubs[17] "the fowl that flies in the firmament of heaven,"[18] the animal offerings[19] the living creature, etc.[20]

Here quoted in full is a more detailed version which, though preserved in a late recension, is attributed to Rabbi Pinhas ben Ya'ir, a talmudic sage of the second century[21]:

The Tabernacle was made to correspond to the Creation of the world. The two Cherubs over the Ark of the Covenant were made to correspond to the two holy names [of God: Yahweh and Elohim]. The heaven, the earth and the sea are houses with bolts. The house of the Holy of Holies was made to correspond to the highest heaven. The outer Holy House was made to correspond to the earth. And the Courtyard was made to correspond to the sea. The eleven hangings of the Tabernacle were made to correspond to the highest heaven. The table was made to correspond to the earth. The two shewbreads were arranged to correspond to the fruit of the earth. "In two rows, six in a row"[22] [were set the twelve cakes] to correspond to the months of summer and winter. The laver was made to correspond to the sea and the candlestick was made to correspond to the lights [of heaven]. "And he set up the pillars." . . . Jachin and Boaz[23] (let us note here that the legend now already speaks of the Temple and not of the Tabernacle!), Jachin (*i.e.* "he will establish") corresponding to [the moon as it is written], "It shall be established (*yikkon* in Hebrew) for ever as the moon,"[24] for it is the moon which establishes the feasts for Israel, as it

is written "He appointed the moon for seasons."[25] And Boaz (lit. "in it strength") corresponds to the sun which comes out in power and in strength, as it is written, "it [the sun] rejoiceth as a strong man to run the course."[26]

III

Let us pause here for a moment. Of all the component parts of the Temple the only ones that had no role whatsoever in the ritual were these two pillars, yet they were considered important enough to be called each by a separate name. The question of their significance continues to interest scholars to this day. Let us but mention that Robertson Smith was of the opinion that they were two high fire-altars.[27] Albright, dealing with the significance of the columns, considers three possibilities:

1 They may have been regarded as the reflection of the columns between which the sun rose each morning to pour its light through the portico of the Temple into its interior.
2 Like the Egyptian "djed" symbol they may also have denoted endurance, continuity, in which case their dynastic role would become self-evident.
3 They were interpreted historically to commemorate the pillar of cloud which accompanied the Israelites by day and the pillar of fire which went with them by night during their wandering in the desert.[28]

As we see, the interpretation of the midrash does not bear out either of these explanations. That two huge pillars should represent the sun and the moon is altogether not more strange than the symbols that

stood in the Byzantine circus for the sun, the moon and the stars: the quadriga, the four-horse chariot, representing the sun; the biga, the two-horse chariot, the moon, and the twelve doors the twelve signs of the zodiac.[29] But let us return to our legend which in the sequence concentrates its attention on the ample symbolism clustering around the brazen sea:

" 'And he made the sea solid,'[30] this is the world which is solid, as it is written (of the earth) 'when the dust groweth solid'[31] and (of the sky) 'strong as a solid-looking glass.'[32] " In the sequel of the legend each part of the passage describing the brazen sea is given a symbolic significance: " 'Ten cubits from the one brim to the other,'[33] these are the ten spheres of the void upon which the world stands. '. . . round all about' as the firmament is round, 'and his height was five cubits' corresponding to the walking distance of five hundred years which separates the earth from the firmament, 'and a line of thirty cubits' corresponding to the thirty days which are in each month, and [also] corresponding to the ten commandments and the ten pronouncements (which were uttered by God when he created the world) and the ten spheres of the void, '. . . did compass it round about' as the world stands by the merit of those who fulfil the ten commandments, and was created by ten pronouncements and its spheres number ten. Another explanation: 'and a line of thirty cubits did compass it round about,' this is the green line [of the ocean] which compasses the whole world round about, as it is written 'and

he stretched out upon it the line of *Tohu*.'[34] 'And under the brim of it were knops'[35] corresponding to the three hundred and sixty-five windows which are in the east and in the west, out of one of which, in the east, the sun comes out, and sets in one in the west, '. . . the knops were cast in two rows' these are the sun and the moon which compass the world round about and lead it. 'It stood upon twelve oxen' these are the twelve constellations by which the world is governed. 'Three looking towards the north' why is the north mentioned first? Because it is open, because the north wind is open to the world, as it is written, 'He stretcheth out the north over the *Tohu*'[36] and, moreover, every evil wind comes from the north, as it is written, 'Out of the north the evil shall break forth.'[37] The Ram, Lion, Archer turn towards north, the Bull, Virgin, Goat turn towards west, the Twins, Balance, Water-Bearer turn towards south, and the Crab, Scorpion, Fishes turn towards east. 'And the sea is above upon them'[38] because the world is set upon the seas, 'and all their hinder parts were inward' because they were created not for idleness but for the need of the world. 'And it was an handbreadth thick,' a handbreadth is five fingers, as the thickness of the firmament is a walking distance of five hundred years. 'And the brim thereof was wrought like the brim of a cup, with flowers of lilies,' as the heavens are wrapped round each other. . . .''[39]

We have quoted this lengthy passage in full in order to illustrate an exegetical method very common

in rabbinic literature. Any idea could be given sanction by connecting it with a passage from the Bible. The connection could be quite arbitrary or superficial, such as a word, a number, or such like, shared in common by the biblical quotation and the idea propounded. Thanks to this method many an innovation made by individual sages and many an ancient popular tradition could be connected with the Bible and incorporated into rabbinic literature. In our case the ancient popular conception of the symbolic significance of the Temple was elaborated in every detail by giving each phrase in the biblical description of the Temple a cosmic interpretation.

A similar interpretation of the significance of the Temple is found in the writings of Josephus Flavius. In his *Antiquities of the Jews* we find the following equations:

1 The three parts of the Temple = the three parts of the world, namely: the court = the sea, the Holy House = the land, and the Holy of Holies = the heavens.[40]
2 The twelve loaves on the table = the twelve months of the year.[41]
3 The candlestick of seventy parts = the Decaniae, or divisions of the planets into tens.[42]
4 The seven lamps upon the candlestick = "the course of the planets of which that is the number."[43]
5 The veils composed of four things = the four elements, namely: the plain linen = the earth out of which flax grows, the purple = the sea, because purple is gained out of the blood of a shell-fish, the blue colour of the veils = the air, and the scarlet = the fire.[44]
6 The vestment of the high-priest was made of linen = the earth, blue cloth = the sky, pomegranate = lightning, and the noise of its bells = thunder.[45]

7 The ephaptis (*ephod*) = the universe made of four elements. The gold interwoven = the splendour of the sun.

8 The breastplate in the middle of the *ephod* = the earth in the middle of the world.[46]

9 The girdle of the high-priest = the ocean that surrounds the world.

10 The two sardonyxes on the shoulders of the high-priest = the sun and the moon.

11 The twelve stones of the breastplate = the twelve months, or the twelve signs of the zodiac.

12 The mitre, blue of colour = the heavens.[47]

To this in Josephus's *Wars of the Jews* is added :

13 "The altar of incense, by its thirteen kinds of sweet-smelling spices with which the sea replenished it, signified that God is the possessor of all things that are both in uninhabitable and habitable parts of the earth, and that they are all to be dedicated to his use."[48]

IV

Another interesting comparison, carried through in every detail, is that between the human body and the world. We cannot elaborate here this point, which we have had occasion to treat elsewhere[49] but another comparison based upon the two parallels man = world, and Temple = world, deserves to be mentioned here. The threefold comparison world = man = temple, is a favourite theme in ancient Indian speculation,[50] while in Pauline and medieval Christian thought we find only the comparison of man to the temple.[51] We have already seen that the two pillars

Jachin and Boaz were by Jewish legend regarded as symbolic of the sun and the moon. The same source makes these two columns correspond also to the eyes in the human body. "Just as the eyes are high and are placed in the head, even so were these two pillars high and thick."[52]

In another Jewish legend we read:

> In the hour when the Holy One blessed be He said to Moses, Make me a temple, Moses said, How shall I know how to make it ? The Holy One blessed be He said, Do not get frightened ; just as I created the world and your body, even so will you make the Tabernacle. How [do we know] that this was so ? You find in the Tabernacle that the beams were fixed into the sockets, and in the body the ribs are fixed into the vertebra, and so in the world the mountains are fixed into the fundaments of the earth. In the Tabernacle the beams were covered with gold, and in the body the ribs are covered with flesh, and in the world the mountains are covered and coated with earth. In the Tabernacle there were bolts in the beams to keep them upright, and in the body limbs and sinews are drawn to keep man upright, and in the world trees and grasses are drawn in the earth. In the Tabernacle there were hangings to cover its top and both its sides, and in the body the skin of man covers his limbs, and his ribs on both his sides, and in the world the heavens cover the earth on both its sides. In the Tabernacle the veil divided between the Holy Place and the Holy of Holies, and in the body the diaphragm divides the heart from the stomach, and in the world it is the firmament which divides between the upper waters and the lower waters. . . .[53]

In another version of the same legend some additional equations are named:

> In the Tabernacle there were fire and wind and water ; the offspring of the heavens is fire, the offspring of the air is the

wind, the offspring of the earth is water. The fire is above and the water below, and the wind holds the balance between them. And in the body, the head is fire, the heart is wind (spirit) and the stomach water . . . "and thou shalt make a candlestick"[54] corresponding to the great light which was created on the first day in the world and was preserved in the body, as it is written, "The spirit of man is the candle of the Lord. . . ."[55] In the world there are seven stars which shed light and the world is in need of them ever since the seven days of creation, and in the body there are seven servants which are: the eyes, the ears, the nostrils and the mouth. And the following is to be stated concerning the three worlds. . . . The four-square of the altar corresponds to the foursquare of the world, east, west, north and south, "and the height thereof shall be three cubits"[56] corresponding to the three parts which are in man: the head and corresponding to it fire in the world, and the stomach and corresponding to it wind in the world, and the feet and corresponding to them water in the world . . . the altars were of gold and brass[57]. . . of gold corresponding to the soul, of brass corresponding to the body. Just as the gold is dearer than brass, even so the soul is dearer than the body; just as on the brazen altar offerings were made of the flesh of animals, even so day after day one offers to the body that which was allotted to it from heaven. . . .[58]

A more elaborate version of the last mentioned equations is found in the Midrash Tadshe:

The golden candlestick has seven lamps corresponding to the seven lights in the world which are the seven stars. In the year there are seven holy days,[59] in man there are seven gates, two eyes, two ears, two nostrils and one mouth. . . . The soul is within the body corresponding to the altar of incense which is within the Tabernacle. The Table is in the north corresponding to the Garden of Eden in which all sorts of pleasures are kept for the Righteous. The candlestick is in the south corresponding to the World to Come in which

there is but the light of the Shekhinah (the Presence of God). There were there two altars, one of gold corresponding to the soul of man and one of brass corresponding to the body of man. . . . Just as the body eats, even so does the brazen altar whose offerings were food. And just as the souls do not enjoy anything but scent, even so nothing was offered on the golden altar but sweet incense, [a thing] which is done for scent. . . .[60]

In short, to use the succinct expression of Midrash Tanhuma:

The Temple corresponds to the whole world and to the creation of man who is a small world.[61]

One must on no account suppose that these symbolic interpretations are the result of idle speculation. Though we cannot in every detail demonstrate that all the parts of the Temple and its accessories had a function corresponding to the symbolic significance attached to them, yet we are in a position to show this at least with regard to some of them. As to the altar, the foursquare of which corresponds according to one of the legends just quoted to the foursquare of the four cardinal points, we have already pointed out[62] that at least during the Feast of Tabernacles the altar covered with green branches represented the earth. This interpretation to which we arrived from the study of the role and function of the altar in connection with the Water-libation, is fully borne out by the earlier symbolism of the altar as the "*har'el*," the mountain of god. Albright has contended that this name is borrowed from the Sumero-Accadian

Arallu or *Arallû*, which has the dual sense of "underworld" and "mountain of the gods," the cosmic mountain. Cosmic mountain, *kursag* or *kur*, was the name also of the Sumerian temple-tower, just as *ziqquratu* means literally nothing else than mountain peak.[63]

The symbolic interpretation of the candlestick as the planets (Josephus and Midrash Tadshe) or the cosmic light which was created on the first day (Midrash Rabbi Shema'ya Hashoshani) is borne out by the ritual role of the great candelabra. The lighting of these, we have seen, was part of the ritual of the "Joy of the House of Water-Drawing," and, as we have found, represented the kindling anew of the cosmic light, the source of which was believed to be in the Temple. That the noise of the bells on the garments of the high-priest should represent thunder (Josephus) will not surprise us if we remember that we found sound-effects of a great variety as part of the rain-making ritual. These sound-effects are, in fact, often said to imitate thunder with the purpose of bringing it about.[64] The "pomegranates of blue and purple and scarlet" that hung with the bells round the hem of the priestly robe,[65] were said by Josephus to symbolize lightning. We do not exactly know what these pomegranates were made of, but we may be permitted to suppose that they were said to symbolize lightning because of the light flashing from them, just as Hiram, king of Tyre, was said by a Jewish legend to have imitated lightning by flashing precious stones one against the other.[66]

V

From the static aspect of the mythical significance of the Temple let us now turn to its dynamic aspect, and see in what manner was the Temple service interpreted as a means of securing blessings of welfare for the people.

The idea that the material welfare of the people depends on the proper performance of the ritual is a primitive one which survived also in higher forms of religion. The primitive tribe, to quote Wissler, "professes to believe that if the ritual is performed, something beneficial will follow. . . . Wherever we observe primitive rituals, this idea appears, not merely as our interpretation but in the expressed attitude of the participants. There seems, then, justification for the statement that one basic idea, but not the only such idea, in ceremonies, is the promotion of welfare, health, and long life by magic."[67]

Also in more evolved religions the same idea appears. In China the abandonment of the rigid and ceremonial cult of Shang-te, the heaven-god, was supposed to lead to "the ruin of states, the destruction of families, and the perishing of individuals."[68] In Indian Brahmanism "the rites of the religion are the real deities, or at any rate they constitute together a sort of independent and superior power, before which the divine personalities disappear, and which almost holds the place allotted to destiny in other systems. The ancient belief, which is already

prominent in the Hymns, that sacrifice conditionates the regular course of things, is met with here in the rank of a commonplace, and is at times accompanied with incredible details."[69] The same holds good in the religion of Persia. Ahura Mazda said:

If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe![70]

In the ancient Near East too it was the ritual that had to cope with the task of " securing the means of subsistence, to keep the sun and moon doing their duty, to ensure the regular flooding of the Nile, to maintain the bodily vigour of the king who was the embodiment of the prosperity of the community."[71] In the poems of Ras Shamra the ritual plays an important role. " Mourning for the death of the vegetation-god, rites to overcome his enemy, the god of death and the underworld, and to ensure the life-giving rains and the growth of the new year's crops, and rejoicing at the lamented god's restoration to life played a prominent part in these observances."[72] That the same attitude prevailed also in pre-Islamic Arabia can be gleaned from Himyaritic inscriptions. There we read of a people whose land was afflicted with hail and some other form of trouble, and who asked the god Almaqah, and were finally advised to perform certain ceremonies including the offering up of sacrifices. These proceedings were

effective; the fields were saved from hail and the other plague.[73]

So too in the ancient western world. Among the early Greeks and Romans it was a principle that the religion of the State should be the religion of the people, as its welfare was supposed to depend upon a strict observance of the established cult.[74]

The common idea underlying all these beliefs is that the performance of the ritual assures the welfare of the people, mostly because the ritual was prescribed by a god, or gods, who rule supreme over the elements and forces of nature. If the ritual is performed according to the will of the god, he procures blessings for the people by means of these forces, while in the contrary case he contrives to use them to punish man. The single example of the ritual of Water-libation would suffice to show that this trend of thought is a secondary one, evolved, with the emergence of the gods, out of a more basic conception of the connection between ritual and welfare. When we see that the ritual acts, even in their late and evolved form, closely correspond to the phenomenon in nature to bring about which they are performed, we shall have to suppose that in their original significance such acts were aimed at the producing of the desired phenomena in a more direct way, by imitating or symbolizing the effect wished for, and thus appealing to sympathy in nature, or by forcing nature to yield with what Frazer termed "sympathetic" or "imitative magic." In rabbinic sources we cannot expect to find this idea clearly

stated. We shall, in fact, find the idea of the omnipotence of God appearing everywhere between the ritual performances in the Temple and their effect in nature. Moreover, we shall not always be able to recognize the similarity between the ritual acts and the blessings brought about by them, at least not to an extent comparable to that of the Water-libation.

To begin with, the mere existence of the Temple had, according to legend, a beneficial effect on the functioning of the natural forces. Ever since the great flood, torrential rains fell forty days each year, and caused great damage to the earth. When Solomon built the Temple these torrents ceased.[75] Moreover, the structure of the whole world became firm only when the Temple was built:

> Rabbi Shemuel bar Nahman said : Before the Temple was built the world stood on a throne of two legs ; but when the Temple was built, the world became [firmly] founded and stood solidly.[76]

Also the Jewish kingdom was firmly established by the act of the dedication of the Temple in the days of Solomon.[77] Again:

> In the days of Herod when the people were occupied with the rebuilding of the Temple, rain fell during the night but in the morning the wind blew and the clouds dispersed and the sun shone, so that the people were able to go out to their work, and then they knew that they were engaged in sacred work.[78]

As to the service performed in the Temple, most

of the rites were held to secure benefits that closely corresponded to the nature of the rites. Thus according to a saying of Rabbi Akiba:

> The Torah said, Bring [an offering of] barley on [the feast of] Passover, because it is the season of the barley, in order that the crops should be blessed for you; bring [an offering of] wheat firstfruits on Pentecost which is the season of wheat, in order that the fruit of the trees should be blessed for you; pour water on [the feast of] Tabernacles, which is the season of rains, in order that the rains should become blessed for you. . . .[79]

As long as the sacrifices were offered in the Temple, the land of Israel had a wonderful fertility:

> Rabbi Hiyya bar Abba (lived 3rd–4th centuries C.E.) said: When the sacrifices were brought, one measure[80] of Arbelian corn[81] when ground gave one measure of fine meal, one measure of flour, one measure of cibarium, one measure of bran-flour, one measure of bruised grain, and one measure of bran. But now, a man takes one measure of wheat to grind and does not bring back but the quantity he took along, and even a little less. Why? Because the presentation of the shewbread had ceased. See, how beneficial for them were the sacrifices which were brought upon the altar; for everything the kind of which was offered, brought blessing to its kind. . . . The bread of the commandments and the shewbread blessed the bread; the firstlings of the fruit blessed the fruit of the trees. It came to pass that Rabbi Jonathan ben Eleazar once sat under a fig-tree, and the fig-tree was full of beautiful figs. Dew fell and the figs exuded honey, and the wind kneaded them (the figs which dropped to the ground) in dust. There came a she-goat and from her dripped milk into the honey. And Rabbi Jonathan called his pupils and said to them: Come and see an example of the World to Come! And what was the reason for this [abundance]? That the sacrifices were being offered. It happened with a scribe who used to make the pilgrimage to Jerusalem every

year, and the inhabitants of Jerusalem knew him to be great in [the study of] the Law. They said to him, Take [from us] fifty [pieces of] gold every year and stay with us. He said unto them, I have a vinestock which is more valuable to me than anything else. It gives me three vintages every year, making six hundred barrels every year. At the first vintage it *makes three hundred barrels, at the second two hundred*, and at the third one hundred, and I sell the barrels for much good money. And all this [abundance] is a praise of Jerusalem, because of the libations of wine which were offered [in the Temple]; and when they ceased all these benefits were withheld. So you find that when Israel were in the exile in Babylonia, Ezra said unto them, Go up to the Land of Israel. And they did not want. So the Holy One blessed be He said, When you offered the shewbread you sowed little and gathered plenty, but now you will sow much and gather little. . . .[82]

Shimeon the Righteous, who was of the remnants of the Great Synod, used to say:

Upon three things the world rests: upon the Torah (the Law), upon the Service, and upon deeds of charity.[83]

To this utterance, contained in the Sayings of the Fathers, it is added in the complementary work of Aboth di Rabbi Nathan:

[The world rests] upon the service. This is the service in the Temple. And so you find that all the time that the service in the Temple was performed, there was blessing in the world, and the prices were low, and the crop was plentiful, and the wine was plentiful, and man ate and was satisfied, and the beast ate and was satisfied, as it is written, "And I will send grass in thy fields for thy cattle that thou mayest eat and be full."[84] When the Temple was ruined the blessing departed from the world, as it is written, "Take heed to yourselves that your heart be not deceived and ye turn aside. . . . And the Lord's wrath be kindled against you . . . and the land yield not her fruit."[85] And even so

it is written, "And I called for a drought upon the land and upon the mountains,"[86] and so it is written, ". . . when one came to an heap of twenty [measures] there were but ten"[87] . . . and so it is written, "Ye have sown much and bring in little"[88] since the Omer (the offering of a sheaf of the firstfruit[89]) ceased. "Ye eat but ye have not enough"[90] since the shewbread ceased. "Ye drink but ye are not filled with drink" since the libations ceased. "Ye clothe you but there is none warm" since the garments of the priesthood ceased.[91] "And he that earneth wages earneth wages [to put them] into a bag with holes"[92] since the sheqalim (the yearly payment of one-third or one-half of a sheqel to the Temple[93]) ceased. And so it is written, "the fig-tree doeth not blossom"[94] since the firstfruit offerings ceased. "There is no fruit in the vines" since the libations of wine ceased. "The labour of the olive faileth" since the oil for the light and the anointing oil[95] ceased. "And the fields yield no meat"[96] since the wave offerings [of meat][97] ceased. "The flock is cut off from the fold"[98] since the continual burnt offerings[99] and additional offerings ceased. "And no herd is in the stall"[100] since the peace-offerings[101] ceased. . . .[102]

The sequel of the verses in Haggai upon which this passage is built, shows that the idea that it is the Temple upon which the fertility of the land depends was fully developed even before the Second Temple was built:

Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood and build the house . . . ye looked for much, and, lo, it came to little. . . . Why? says the Lord of hosts. Because of mine house that is waste. . . .[103]

Rabbi Joshua made a statement to the same effect. His words are traditioned by Rabban Shimeon ben Gamliel:

Ever since the day that the Temple was destroyed there is no day without a curse, and no dew has fallen for blessing and the taste of the fruits has been taken away. Rabbi Yose said, Even the fatness of the fruits has been taken away.[104]

Rabbi Shimeon ben Eleazar said : The ritual purity which ceased caused the taste and smell of the fruit to cease. The tithe which ceased caused fat and corn to cease.[105]

So long as the service of the Temple exists, the world is full of blessing for its inhabitants, and the rains fall in their season, as it is written, ". . . to love the Lord your God and to serve him with all your heart and with all your soul. That I give you the rain of your land in his due season, the first rain and the latter rain. . . ."[106] And when the service of the Temple does not exist the world has no blessings for its inhabitants and the rains do not fall in their season, as it is written, "Take heed to yourselves that your heart be not deceived. . . . And then the Lord . . . shut up the heaven that there be no rain. . . ."[107]

"Raphram bar Papa in the name of Rabh Hisda : Since the day when the Temple was destroyed the south wind has never brought rain,"[108] though it is this south wind which should "bring up drops of rain and make the grass to grow."[109] And again: "Raphram bar Papa said in the name of Rabh Hisda: Since the day when the Temple was destroyed the rains no longer come down from the Good Storehouse"[110] in which God keeps the rains of blessing.[111]

VI

The service and the mere existence of the Temple assured, in addition to the proper functioning of the fertile powers of nature, a number of other

benefits for the people. It warded off all kinds of catastrophes:

> No conflagration ever broke out in Jerusalem, for the fire of the altar kept guard that no alien fire should break out. No collapse of houses ever occurred in Jerusalem, because the Shetiyyah Stone (the foundation stone of the world[112]) kept guard over all the building stones.[113]

The Tabernacle, the precursor of the Temple, assured not only material benefits but also spiritual blessings:

> Rabbi Johanan said: Before the Tabernacle was built, evil spirits used to trouble the people in the world; but when the Tabernacle was built and the Shekhinah (the Presence of God) sojourned below [in it], the evil spirits ceased from the world.[114]

As to the supposed function of the Temple furnishings, we have a detailed account:

> "And he made ten lavers"[115] in order to increase the rains, as there was water in the lavers. Ten lavers correspond to the ten commandments. And why did Moses not make in the wilderness more than one laver? Because Israel were in no need of rain in the wilderness, as the manna fell unto them and the well (of Miriam went everywhere) with them. Solomon made ten lavers in order to increase the rains, because (the Temple) was in an inhabited country and they were in need of much rain, as it is written, "a land of hills and valleys that drinketh water of the rain of heaven."[116] "And he made ten tables"[117] in order to increase the corn. And why did Moses only make one? Because in the wilderness they needed no corn, and when Solomon came he made ten of them in order to increase the corn. "Five on the right side and five on the left;"[118] why so? Because the south is called right and the left is called north . . . so he placed five on the right which is south, corresponding to the right side of the world whence the dews of blessing come to

the world.[119] Solomon said: By the merit of these tables set on the right side there should come rains of blessing and dews of blessing unto the world from the right. And therefore he placed five tables on the left against north which is left, whence the evils come unto the world. Solomon said: *Because of the merits of these tables set on the left, let the* evils be withheld from Israel. In a similar manner he placed of the ten lavers five on the right and five on the left. "And he made ten candlesticks of gold"[120] corresponding to the ten commandments, and in each candlestick there were seven lamps, that makes seventy, corresponding to the seventy nations; for as long as the lamps burn the nations stay in submission, and since the day that the lamps became extinguished they rose and overpowered [Israel].[121]

In short the function of the Temple furnishings was believed to be as follows:

1 The ten lavers containing water ensured the fall of abundant rain.
2 The ten tables ensured the growth of abundant crops.
3 Five lavers and five tables on the right side attracted the rains of blessing and the dews of blessing from the south.
4 Five lavers and five tables on the left side withheld the evils which come from the north.
5 The seventy burning lamps kept in submission the seventy nations of the world, that is, ensured political security for Israel.

The nations of the world, on the other hand, enjoyed benefits unsuspected by them from the Temple service:

Rabbi Joshua ben Levi said: Had the nations of the world known how beneficial the Temple is to them, they would have surrounded it by camps in order to guard it. For the Temple was more beneficial to them than to Israel. For so Solomon fixed it in his prayer, "Moreover, concerning the stranger, which is not of thy people Israel, but is come

from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm ; if they come and pray in this house. Then hear thou from the heavens even from thy dwelling place, and *do according to all that the stranger calleth to thee for* ; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name." [122] But when he comes to speak of Israel, what is written? ". . . and render unto every man according unto all his ways, whose heart thou knowest." [123] Solomon said, Lord of the world! If he be worthy, give it (his request) to him, and if he be not worthy, do not give it to him. . . .[124]

The parts of the priestly garments which, according to Josephus Flavius, were symbolic of parts of the universe, had according to talmudic sages an important ritual function :

Just as the sacrifices atone, even so the garments [of the priests] atone.

The coat atoned for bloodshed, the drawers [125] atoned for fornication, the mitre atoned for haughtiness, the girdle atoned for the sinful thoughts of the heart, the breastplate atoned for the transgressions of judgment, the *ephod* atoned for idolatry, the robe atoned for slander, the plate on the mitre atoned for insolence.[126]

In the previous chapter it was stated that the blessing was believed to emanate from the Temple in the forms of light and water. Another medium that was held to indicate the way of blessing from the Temple was the smoke of the pile of wood which rose from the altar both on the Day of Atonement (the tenth of Tishri) and twelve days later, on the

last day of the Feast of Tabernacles. The direction of the smoke indicated the direction in which the blessing of fertility went. As the smoke of the pile of wood rose on high, the High Priest watched from the Holy of Holies and "observed and spied out the food of the entire year . . . and he came to know it from the year's beginning to its end. How was this? He watched, and if he saw that the smoke of the pile of wood rose towards the south, he knew that in the south there would be abundance, and thus to the north, and thus to the west, and thus to the east. If the smoke rose towards the firmament, he knew that in the whole world there would be abundance."[127]

We perceive that here the active influencing of nature has degenerated into mere divination, as it happened in many a case of magic among various peoples. But the direction of the smoke was by no means to be determined by a chance wind; the smoke had, according to a talmudic passage, a definite will of its own:

> The smoke arising from the pile of wood, even all the winds of the world could not move it from its place.[128]

In a similar manner the smoke of the pile of wood functioned also on the last day of the Feast of Tabernacles, with the difference that it did not serve to indicate the quarter that would be blessed with abundance, but rather to show whether in the coming year the weather would be generally favourable to the fertility of the land.

Rabbi Yitzhaq bar Abdimi said: On the night following the last day of the Feast, all were gazing upon the smoke ascending from the pile of wood. If it inclined northward, the poor rejoiced and the people of means were sad, because the rains of the coming year would be abundant and their fruits would rot. (Hence they would have to sell them fast, *i.e.* cheaply.) If it inclined southward, the poor were depressed and the men of means rejoiced, for there would be little rain that year and the fruit could be preserved. If it inclined eastwards, all rejoiced (because it meant average rain), if westwards, all were depressed (because the east wind dries up the fruit and the seeds and causes famine).[129]

VII

To close this lengthy description of the symbolism and function of the Temple, a few observations must now be made concerning legends in which the significance of the Temple is enhanced by the claim that it was a true likeness of a heavenly original. This idea, too, is found among other peoples, *e.g.* the Babylonians.[130] Its rudiments are discernible also in the Apocryphal literature.[131] In rabbinic literature we find statements such as: God showed Moses the heavenly Temple and said unto him: Make a likeness of it on the earth.[132] The lower Temple is set against the upper Temple.[133] The upper Holy of Holies is set against the lower Holy of Holies.[134] The throne of below, that is, the Ark, is set against the throne above:[135]

Rabbi Nathan said: The construction of the Ark is as dear (to God) as the Seat of Glory above . . . for the Temple is set against the Temple above and the Ark against the Throne.

Moses made above the Ark a cover, just as the Seraphs stand above God; he made in the cover two Cherubs which are as dear as heaven and earth in which the seat of the Holy One blessed be He is . . . and even when the Israelites travelled they covered the Ark not with a scarlet cloth, or a purple cloth, but with an entirely blue cloth. Why? Because the blue is like unto the sea, and the sea is like unto the firmament, and the firmament is like unto the Seat of Glory . . .[136] to teach you that the Ark was like unto the Seat of Glory.[137]

The upper Temple and the lower Temple are, moreover, very near to each other. We have already seen that the mythical distance between heaven and earth is five hundred years.[138] But at this holy spot this distance is diminished to a mere eighteen miles: since the upper Temple which is in heaven is only eighteen miles above the lower Temple which is in Jerusalem.[139]

Also the services performed in both Temples closely correspond to each other.

. . . With it (*i.e.* the Shetiyyah Stone) God created the upper Temple and the lower Temple, the one against the other. . . . In the days when the Temple existed the High Priest sacrificed and burned incense in the lower Temple, and the archangel Michael the High Priest stood opposite him and sacrificed and burned incense in the upper Temple. And when the [lower] Temple was destroyed, the Holy One blessed be He said to Michael: Michael! Since I have destroyed my House and burned my Sanctuary and laid waste my Temple and threw down my altar, do not [continue to] offer sacrifices [which have the] form of oxen or the form of sheep or the form of goats. He (Michael) said unto him: Lord of the world! Your children, what will happen to them? (*i.e.* how will the sins of Israel be expiated failing the sacrifices?). The Holy One blessed be He said to him: Offer up before me their merits and their prayers and the

souls of the righteous men that are hidden under the Seat of Glory and [the souls of] the school children, and with them I shall expiate the sins of Israel, for as long as this rejoicing (*i.e.* the Temple) existed below, there was this rejoicing above; now that the one below is mourning, this of above is mourning too. When that of below will be built anew, this of above will be built anew. . . .[140]

With this we may conclude our description of the working of the law of sympathy as discernible in the ritual of the Second Temple of Jerusalem and the abundant legendary material clustering around it. We have seen that the Temple was regarded as a miniature picture of the world, and at the same time as the centre, the Navel, of the earth. The welfare of Israel, nay, of the whole world of seventy nations, was dependent on the proper performance of the service in the Temple, each stage and each moment of which had a closely determined effect on some corresponding stage or moment in the beneficial working of the forces of nature.[141] When the Temple was destroyed the mental reaction was: now all the benefits of nature, too, have ceased. But this dejected state of mind could not last long, and, in fact, it was soon overcome, popular imagination having found another focus in which to concentrate its beliefs concerning man's power to influence nature without having recourse to ritual. Of this we shall hear later.

1 M. Hocart, *Kings and Councillors*, Cairo, 1936, pp. 220 sqq. Cf. also id., *Kingship*, Oxford, 1927, pp. 176, 191.
2 Cf. G. Buchanan Gray, *Sacrifice in the Old Testament*, Oxford, 1925, pp. 152 sqq.; S. A. Cook, *The Religion of Ancient Palestine in the Light of Archaeology*, London, 1930, p. 54; etc.

3 *Satapatha Brahmana* xiii, 8, 1, 17; 5, 2, 2; vii, 1, 1, 13. Cf. vii, 5, 1, 1 sqq. as quoted by Hocart, *Kings and Councillors*, p. 222.

4 Porphyry, *De Antro Nympharum*, 6, as quoted by Hocart, *op. cit.* p. 223.

5 Gray, *op. cit.* p. 152; Cook, *op. cit.* 54. On the Ziqqurat cf. below, p. 117.

6 G. Maspero, *L'Archéologie Egyptienne*, Paris, 1887, p. 88; Engl. Transl. 1895, p. 90, as quoted by Hocart, *op. cit.*, p. 224. Cf. J. Capart, *Egyptian Art*, London, 1923, p. 107.

7 Breasted, *Ancient Records*, iv, 219; cf. ii, 883; iii, 412, as quoted by Cook, *op. cit.* p. 54.

8 Plutarch, *Numa*, 11. Cf. Dionysius Halicarnassiensis, *Ant. Rom.* ii, 66, as quoted by Hocart, *op. cit.* p. 224.

9 Plutarch, *The Life of Romulus*, 11, as quoted by Hocart, *op. cit.* p. 224.

10 O. M. Dalton, *East Christian Art, A Survey of the Monuments*, Oxford, 1925, pp. 243 sq.

11 Cf. Jeremias, *Das Alte Testament im Lichte des Alten Orients*, p. 467.

12 Gray, *op. cit.* p. 152.

13 Num. Rab. 13, 19.

14 B. Suk. 51b.

15 Ex. 30, 18.

16 Ex. 25, 31.

17 Ex. 25, 20.

18 Gen. 1, 20.

19 Lev. 1, 2.

20 Yelamdenu fragment, ed. Jellinek, *Beth Hamidrash*, vi, 88; Yalqut Shime'oni, § 719; cf. Midrash Shoher Tobh, Ps. 26; Bacher, *Ag. Pal. Am.* iii, 3, ch. 17 at the end.

21 Cf. Jellinek, *Beth Hamidrash*, iii, p. xxxiv; Frenkel, Graetz' *Monatschrift*, xxv, 120, 330; Bacher, *Ag. Tan.* ii, ch. 18, on R. Pinhas ben Ya'ir.

22 Lev. 24, 6.

23 1 Kings 7, 21.

24 Ps. 89, 38.

25 Ps. 104, 19. In Hebrew seasons, *mo'adim*—feasts.

26 Ps. 19, 6.
27 Robertson Smith, *The Religion of the Semites*, 3rd ed. pp. 487 sq.
28 Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 148, and also p. 139. Cf. R. B. Y. Scott, "The Pillars Jachin and Boaz," *Journal of Biblical Literature*, 1939, pp. 143 sqq.
29 Cf. above, p. 76.
30 1 Kings 7, 23.
31 Job 38, 38.
32 Job 37, 18.
33 1 Kings 7, 23.
34 Is. 34, 11.
35 1 Kings 7, 24 sq.
36 Job 26, 7.
37 Jer. 1, 14.
38 1 Kings 7, 25 sq.
39 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sq. Cf. Yalqut Shime'oni ad 1 Kings, § 185. In earlier times other interpretations were attached to the brazen sea and the twelve oxen, cf. Albright, *op. cit.* pp. 149–50 and notes.
40 Thus also in the Book of the Bee, cf. Grünbaum, *Neue Beiträge*, 39. The heaven was represented also by the throne of Solomon, cf. Wünsche, *Solomons Thron*, etc., pp. 2 sqq.
41 And the zodiac, Josephus, *Wars*, v, 5, 5.
42 According to Philo, *Life of Moses*, 3, 10, the candlestick is the symbol of heaven. Cf. Gray, *Sacrifice in the Old Testament*, p. 175.
43 Cf. Josephus, *Wars*, v, 5, 5. Cf. also ib. vii, 5, 5.
44 Cf. Josephus, *Wars*, v, 5, 4.
45 Cf. Josephus, *Wars*, v, 5, 7; Sap. Sol. 18, 24.
46 Cf. Josephus, *Ant.*, iii, 7, 5; Philo, *Life of Moses*, 2, 12.
47 Josephus, *Ant.* iii, 7, 7.
48 Josephus, *Wars*, v, 5, 5. According to Philo, *Life of Moses*, 3, 10, the altar of incense was the symbol of things on earth.

49 Cf. Patai, *Man and Earth*, i, 165 sqq.
50 Hocart, *Kings and Councillors*, pp. 64, 65, 228.
51 1 Cor. 3, 16; 6, 19; cf. Strack-Billerbeck, *Kommentar Zum Neuen Testament aus Talmud und Midrash*, München, 1922–1928, vol. iii, p. 335; Gulielmus Durandus, *Rat. Dir. Off.*, Napoli, 1859, ii, 6, as quoted by Hocart, *op. cit.* 228.
52 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 165; Yalqut Shime'oni ad 1 Kings, § 185.
53 Bereshith Rabbati, ed. Albeck, p. 32; cf. ib. additional sources.
54 Ex. 15, 31.
55 Prov. 20, 27.
56 Ex. 27, 1.
57 Ex. 27, 2; 30, 3.
58 Midrash Rabbi Shema'ya Hashoshani, ed. A. Berliner, *Monatschrift für die Geschichte und Wissenschaft des Judentums*, xiii (1864), pp. 227, 229, 230, 262.
59 New Year's Day, the Day of Atonement, the first and last day of the Feast of Tabernacles, the first and last day of Passover, and Pentecost.
60 Midrash Tadshe, ed. Epstein, *Miqqadmonioth Hayyehudim*, p. xxviii; cf. ed. Jellinek, *Beth Hamidrash*, iii, 175.
61 Midrash Tanhuma, Pequde, § 3.
62 Cf. above, p. 37.
63 Albright, *Archaeology and the Religion of Israel*, pp. 151–52; id., *Journal of Biblical Literature*, 1920, p. 137.
64 For instance, Kahle, *Palästina-Jahrbuch*, viii (1912), p. 162.
65 Ex. 28, 33–34.
66 'Inyan Hiram Melekh Tzor, Jellinek, *Beth Hamidrash*, v, 111; Yalqut Shime'oni, ii, § 367, ad Eze. 28. Cf. also Ginzberg, *Legends of the Jews*, vi, 424 sq., and above, p. 35.
67 C. Wissler, *An Introduction to Social Anthropology*, New York, 1929, p. 278.
68 Li Ki, vii, 4, 5 sq. as quoted by Westermarck, *The Origin and Development of the Moral Ideas*, London, 1926, vol. ii, p. 713.
69 Barth, *Religions of India*, pp. 47 sq., as quoted by Westermarck, *op. cit.*, p. 620.

70 Yasts, xiv, 48, as quoted by Westermarck, *op. cit.* p. 661.
71 Hooke, *Myth and Ritual*, Oxford, 1933, pp. 2 sq.
72 Millar Burrows, *What Mean These Stones?* New Haven, 1941, p. 236.
73 Corpus Inscriptionum Himyariticarum, 74, as interpreted by D. S. Margoliouth, *The Relations between Arabs and Israelites prior to the Rise of Islam*, London, 1924, p. 36.
74 Westermarck, *op. cit.* p. 648.
75 Tanhuma Gen. ed. Buber, p. 43.
76 Tanhuma Ex. ed. Buber, p. 94. Cf. Pesiqta di Rabh Kahana, ed. Buber, pp. 5b sq.
77 Aggadath Esther, ed. Buber, p. 29. Cf. Ginzberg, *Legends of the Jews*, iv, 40.
78 B. Ta'an. 23a, transl. Rabbinowitz, ed. Epstein, p. 115.
79 Tos. Suk. 3, 18, pp. 197 sq. Cf. Tos. Rosh Hash. 1, 12, p. 210; Y. Rosh Hash. 57b mid.; B. Rosh Hash. 16a.
80 In the original Hebrew *S'ah*, that is, appr. 12 litres.
81 Arbel was a village in Lower Galilee, to the north-west of Tiberias.
82 Tanhuma Ex. ed. Buber, p. 102$\frac{1}{2}$3; Tanhuma T'tzaweh § 13; Yalqut Shime'oni ad Hab. § 565; cf. B. Keth. 111b–112a; Y. Peah 20a bot.; Y. Sota 17b mid.; 24b bot.
83 M. Aboth 1, 2.
84 Deut. 11, 15.
85 Deut. 11, 16–17.
86 Haggai 1, 11.
87 Haggai 2, 16.
88 Haggai 1, 6.
89 Cf. Lev. 23, 10.
90 Haggai 1, 6, the continuation of the words quoted before. The passage is continued in the next two quotations.
91 Tanhuma Ex. ed. Buber, p. 103; Yalqut Shime'oni ad Proph. § 565.
92 Haggai 1, 6.
93 Neh. 10, 33. Cf. Ex. 30, 13.
94 Hab. 3, 17. The continuation of the verse is cited in the next two quotations.

95 Ex. 25, 6, etc.
96 Hab. 3, 17.
97 Ex. 29, 27.
98 Hab. 3, 17.
99 Ex. 29, 42.
100 Hab. 3, 17.
101 Ex. 24, 5; Lev. 3, 1, 6.
102 Aboth di Rabbi Nathan, version B, ed. Schechter, pp. 18 sq.
103 Haggai 1, 7–9.
104 M. Sotah 9, 12; cf. Tos. Sotah 15, 2, p. 321.
105 B. Sotah 49a; Tos. Sot. 15, 2, p. 321.
106 Deut. 11, 13–14.
107 Deut. 11, 16–17; Aboth di Rabbi Nathan, version A, ed. Schechter, pp. 19–20, version B, ch. 5, pp. 18–19.
108 B. Bab. Bath. 25b.
109 B. Bab. Bath. 25a–b.
110 B. Bab. Bath. 25b.
111 Cf. Deut. 28, 12.
112 Cf. above, p. 85.
113 Aboth di Rabbi Nathan, 35, 1.
114 Num. Rab. 12, 3; cf. Midrash Shoher Tobh, Ps. 91; Pesiqta Rabbati 80, 5.
115 2 Chron. 4, 6.
116 Deut. 11, 11.
117 2 Chron. 4, 8.
118 2 Chron. 4, 8.
119 Cf. Pirqe Rabbi Eliezer, ch. 3.
120 2 Chron. 4, 7.
121 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sqq.; cf. Yalqut Shime'oni ad 1 Kings, § 185.
122 2 Chron. 6, 32–33.
123 ib. verse 30.
124 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93 sq.; Num. Rab. 1, 3; in Lev. Rab. 1, 11 there is a similar legend concerning the Tabernacle.
125 A. V.: "breeches," Ex. 28, 42.
126 B. 'Arakhin 16a; B. Zebahim 88b. A somewhat

different interpretation is found in Y. Yoma 44b bot. Cf. also Lev. Rab. 10, 6; Cant. Rab. ad 4, 1; Yalqut Shime'oni i, § 513.

127 Tanhuma Lev. ed. Buber, p. 60; Tanhuma 'Ahare Moth 3; Lev. Rab. 20, 4; Pesiqta Rabbati 190b.

128 B. Yoma 21b.

129 B. Bab. Bath. 147a; B. Yoma 21b. Weather auguries by means of smoke are practised to the present day by some peoples, f.i. the Swedes; cf. Mannhardt, *Wald und Feldkulte*, i, 509.

130 Jeremias, *Babylonisches im Neuen Testament*, pp. 62 sq.

131 Charles, *Secrets of Enoch*, xix, 6; xxi, 1; Test. Levi iii, 5; and his commentary on Rev. iv, 6; Cook, *The Rel. of Anc. Pal. in the Light of Arch.*, p. 54.

132 Ex. Rab. 35, 6; cf. ib. 33, 4.

133 Midrash Shoher Tobh, Ps. 30; cf. Gen. Rab. 55, 7, p. 591; Jellinek, *Beth Hamidrash*, v, 63; Eisenstein, *Otzar Midrashim*, 70, etc. A similar idea exists in Moslem tradition concerning the Ka'aba in Mecca, cf. Zamahshari ad Sura 52, 4; Ibn el Atir I. 28; Lane, s.v. *cataq* and s.v. *camarq*; Grünbaum, *Neue Beiträge*, 36.

134 Cant. Rab. 3, 10; 4, 4.

135 Mekhilta Beshallah, ed. Horowitz-Rabin, pp. 149–50.

136 On the significance of the blue colour cf. Patai, *T'kheleth*, in *Ludwig Blau Memorial Volume*, Budapest, 1938, pp. 174 sqq.

137 Num. Rab. 4, 13.

138 See above, p. 110. This is what is meant by the expression "the thickness of the firmament."

139 Gen. Rab. 69, 7, p. 797; cf. Midrash Sekhel Tobh, p. 142.

140 Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70. Cf. Jellinek, *Beth Hamidrash*, v, 63. Allusions to this legend are found also in B. Hag. 12b; cf. Yalqut Shime'oni ad Wayishlah 33, § 132.

141 After a survey of the "cosmic significance of various parts of the construction and paraphernalia of the Temple

of Solomon" Albright remarks that this Temple "possessed a rich cosmic symbolism which was largely lost in later Israelite and Jewish tradition" (*Archaeology and the Religion of Israel*, Baltimore, 1942, p. 154). I think that in view of the material presented above, this sentence should now be modified.

Chapter Five

SINS AND CALAMITIES

I

We have seen in the previous chapters that in popular imagination the fall of rain was conceived of as a union between the male and the female elements in nature. We have also seen that the yearly fall of rain was assured by a great annual feast, the "Joy of the House of Water-Drawing." Among the ritual performances of this feast we believe that traces have been found of that ritual union between the human sexes which was supposed by a great number of peoples to be necessary for the inducement of a similar union between the elements. Many peoples who indulge in such a sexual liberty of ritual import, when celebrating the great marriage-festival of Heaven and Earth, obey during all the rest of the year the strictest rules in their sexual relationships. Just as on such ritual occasions it is prescribed to indulge in sexual liberty in order to promote the fertility of the fields, so on the remaining days any kind of illicit love is strictly forbidden, lest it damage the crops or cause other harmful reactions in nature. In many primitive cultures incest, adultery or fornication, which usually cover a much wider range of prohibitions than among civilized peoples, are regarded as the most serious crimes, and are believed to result in

plagues, floods, droughts, famines or other calamities. Underlying this is the same belief in sympathy between man and nature on which rest also the Sacred Marriage and the ritual orgies. This belief in the reaction of nature has two complementary sides. On the positive side is the idea that the union of the human sexes is necessary in order to bring about the union of the male and female elements of nature. On the negative side we find the idea that man must refrain from illicit connections lest they cause illicit connections between the elements. Such illicit acts on the part of the forces of nature form the great natural calamities.

The analogy between the "illicit love" in society and that in nature is clearest in cases where human fornication is believed to cause storms, torrential rains and flood, which are regarded as illicit, unruly and unrestrained love between the male elements—such as the sky, the wind, the rain—and the female earth. Among the Sea-Dyaks of Borneo, for instance, "immorality among the unmarried is supposed to bring a plague of rain upon the earth as a punishment inflicted by *Petara*," the supreme being.[1] The Galelareese of Halmahera, a large East Indian island, believe that when it rains in torrents somebody is guilty of incest.[2] The people of Mindanao, in the Philippines, believe that incestuous unions cause floods.[3] The Old Catholics among the South Slavs believe that a village in which the seducer is not compelled to marry his victim will be punished with hail and excessive rain.[4] In India, torrential rains

outside the rainy season are believed to indicate that too many marriages have taken place.[5] This last example, though it does not refer to fornication, yet expresses an idea belonging to the same trend of thought, namely, that excessive intercourse between the human sexes causes excessive intercourse between the elements.

These examples, drawn from all over the world, could be multiplied at will, but this would only be repetition. Let us instead turn to Jewish thought in which the analogy between fornication and the resulting calamity is expressed perhaps more clearly than anywhere else. We have heard already that in Apocryphal and rabbinic literature the great flood was regarded as the union between the upper male waters and the lower female waters.[6] This illicit and unnatural union between the two kinds of waters was brought about, according to the Midrash, by the illicit and unnatural sins such as paederasty and intercourse with animals, committed by the generation of the deluge :[7]

> The generation of the deluge was exterminated from the face of the earth through being immersed in fornication.[8]

Moreover, the sin and its consequent punishment had many sides in common: "Rabbi Yose ben Durmasqith said: They (the generation of the deluge) sinned with their eyes which are like unto water (by looking at strange women and inviting them to immorality), even so the Holy One blessed be He did not punish them but with water. Rabbi Levi said: They spoiled their seed (by having adulterous

and unnatural connections), even so the Holy One blessed be He upset unto them the order of the world."[9] Rabh Hisda said: "They sinned with a hot thing (namely, the heat of fornication), and with a hot thing were they punished,"[10] namely, as Rabbi Johanan put it, "every drop of water that the Holy One blessed be He let fall on them, He boiled in hell, then brought it up and let it fall upon them."[11] So it happened that the hot waters of the Deep "scalded their flesh and flayed them. . . ."[12] Moreover "the waters of deluge were thick like the male *semen*."[13] The duration of the rain that accompanied the deluge had also its analogy in the sin that caused it. They spoiled by illicit intercourse the form of the embryo which develops into an animated being forty days after conception,[14] by causing women to conceive bastards, therefore the rains of the deluge fell forty days and nights.[15] On the other hand, during all the time that Noah and his wife, as well as his sons and their wives, spent in the ark, they had to abstain from sexual intercourse,[16] an interdiction which can be well understood if one keep in mind the Indian belief quoted above, concerning the influence of numerous weddings on rain.

The rabbinic material on this point could be amplified, and other points added, as for instance the very interesting idea found both in rabbinic sources and among other peoples, that also fornications committed by animals among themselves cause storms and floods. There is, however, no need to elaborate this point further.

II

The next point to consider is a seemingly opposing belief, that the sin of fornication causes drought. In this cycle of ideas the sympathetic connection between man's actions and the reaction of nature is less easy to discern. None the less, the principle is the same: a disturbance in society causes a disturbance in nature.

We may forego here to demonstrate by examples the working of this notion among various peoples; the notion that fornication causes drought and other disturbances in nature being by now a commonplace in anthropological literature. Let us only mention that were one to follow the method of the classical evolutionist school, the data concerning this notion would readily lend themselves to a developmental alignment. The primitive stage would be that in which the sin itself brings about the disturbance. At a later stage it would be the earth that punishes the offender and his community by withholding the crops. At a still later stage the earth would assume the character of an earth-goddess or an earth-god; and ultimately the god would emancipate himself from his earthly attributes and grant reward and punishment in accordance with his moral code.

In this book it has been my aim to collect from biblical and talmudic literature statements and passages in which one can still discern the belief in the direct influence of man's behaviour on the physical world. Such cases, however, of the working of

sympathy between man and nature are relatively extremely few, and to judge the character of biblical and rabbinic literature according to them only, would be definitely erroneous. In order to avoid such a distorted impression, it is necessary to emphasize that the vast majority of the material preserved in biblical and rabbinic literature pertains to a stage in which man's attempts to influence nature have to pass through the mediation of God to whom alone man is responsible and nature subject.

One of the few cases in the Bible in which direct influence over nature is attributed to man's doings is a passage in Job in which the suffering Job declares that he is innocent of adultery :

> If mine heart have been enticed by a woman, or if I have laid wait at my neighbour's door. Then let my wife grind unto another and let others bow down upon her. For this is an heineous crime . . . for it is a fire that consumeth to destruction and uproots all my crops.[17]

Here we have the familiar idea stated quite clearly: adultery uproots the crops, causes famine.

Less clear, but still worth mentioning in this connection, are the passages containing admonitions to the people of Israel not to commit incest, adultery, and other sexual transgressions, the consequence of which would be that "the land would vomit out her inhabitants."[18] The meaning of this phrase becomes clear when we compare it to other similar warnings, where the threatened punishment consists of the absence of rain and the famine following in its wake. It is in consequence of famine that

the people are forced to leave the land, that the land vomits them out,[19] as it happened with Abraham, Isaac, the sons of Jacob, and Elimelech the father-in-law of Ruth.[20]

Also post-biblical Jewish literature yields ample evidence to the effect that fornication was regarded as the arch-sin, the greatest and gravest of all crimes, most hateful to God. In the Book of Jubilees we read, "and there is no greater sin than the fornication which they commit on earth. . . ."[21]. The opinion that God shows patience and forgiveness to all crimes with the sole exception of fornication, or that God hates fornication, was expressed by a great number of talmudic sages.[22] Fornication was regarded as the cause of the destruction of Sodom and Gomorra,[23] and, according to Rabbi Simlai, it inevitably brings in its train great calamities in which the good and the wicked perish alike.[24]

It is interesting to note how the atonement for the arch-sin of fornication was alluded to in the ritual of Water-libation. In an earlier chapter it was pointed out that the wicks of the lamps lighted at the beginning of the festival were made of worn-out drawers and girdles of the priests. In the Jerusalem Talmud, which deals with this part of the ritual more closely, only the drawers of the priests are mentioned.[25] It is, moreover, stated there that from the worn-out drawers of the High Priest were made the wicks for the inner lamps, while those of the outer lamps were prepared from the drawers of ordinary priests. It would seem strange that such a minor detail as the

stuff of which the wicks of the inner and outer lamps were made should receive so much attention. The answer is that these wicks too had their ritual significance. They were made of the drawers of the priest; and the drawers, we shall recall, were just that part of the priestly garments which was supposed to atone for fornication. Thus the use of the garments as wicks may have served to indicate that the arch-sin of fornication on account of which the rains might be withheld was duly atoned for, and its blighting power put to naught.

III

Although fornication was generally recognized as the arch-sin, disastrous effects on the order of nature were ascribed also to quite a number of other sins. The assumption that all kinds of grave sins lie at the root of any disturbance in the proper functioning of the natural forces, such as drought, famine, bad crops, pestilence, and so on is fundamental in the biblical doctrine of sin, though here too, as in the instance of fornication, cause and effect are mostly connected with each other only through the central link of the divine judgment. All the same it is still God who gives the rains and the crops, if the people deserve it. This is explicitly stated in a great many biblical passages,[26] and elsewhere the idea is implicit.[27] It is because drought and famine were regarded as the manifest proof of sins committed by the people that

Ezekiel speaks of the "disgrace of famine,"[28] and that the people, when perceiving that the cisterns were empty, were overpowered by a feeling not of despair, as we might expect, but of shame, so vividly pictured by Jeremiah.[29]

The same idea prevails in Apocryphal literature, from which let us quote only two passages, both from the Book of Enoch, to show the supposed disturbing effect of sins on nature:

> And in the days of the sinners the years shall be shortened,
> And their seed shall be tardy on their lands and fields,
> And all things on the earth shall alter,
> And shall not appear in their time:
> And the rain shall be kept back
> And the heaven shall withhold (it).
> And in those times the fruits of the earth shall be backward,
> And shall not grow in their time,
> And the fruits of the trees shall be withheld in their time.
> And the moon shall alter her order,
> And not appear at her time. . . .
> And many chiefs of the stars shall transgress the order (prescribed).
> And these shall alter their orbits and tasks,
> And not appear at the seasons prescribed for them. . . .
> And evil shall be multiplied upon them.
> And punishment shall come upon them,
> So as to destroy all.[30]

Now for the second passage: "Now, know ye that from the angels He will inquire as to your deeds in heaven, from the sun and the moon and from the stars in reference to your sins because upon the earth ye execute judgment on the righteous. And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld

because of you from descending upon you, and they shall be mindful of your sins. And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend. When the hoar-frost and snow with their chilliness, and all the snowstorms with all their plagues fall upon you, in those days ye shall not be able to stand before them."[31]

Now as to rabbinic sources, here we find in addition to fornication quite a number of sins that are expressly stated by one or more of the sages to be the cause—or even the exclusive cause—of drought. Such sins are: idolatry, bloodshed, promises of charity which were not kept, the neglect of heave offerings and tithes, slander, insolence, the neglect of the Torah (the Law), and violent robbery.[32] We cannot here discuss each one of these sins and their harmful consequences in the working of nature. But there is a group of three sins, the harmful effects of which on the heavenly water-supply is emphasized in talmudic literature,[33] and which constitute the three cardinal sins. These deserve closer examination. The three cardinal sins are Idolatry, Fornication, and Bloodshed. These three cardinal sins constitute a special group within the religious precepts. "Rabbi Johanan said in the name of Rabbi Shimeon ben Jehozadaq: By a majority vote it was resolved in the upper chambers of the house of Nithza in Lydda that in every [other] law of the Torah if a man is commanded, 'Transgress and suffer not death!' he may

transgress and not suffer death, excepting idolatry, fornication, and bloodshed."[34] Idolatry, fornication and bloodshed defile the earth and cause the Shekhinah, the Presence of God, to withdraw.[35] These three sins caused the Temple to be destroyed.[36] They were conceived of as the three *tum'oth*, defilements, which had to be atoned for by the High Priest on the Day of Atonement.[37] The nature of the impurity attached to these sins and of their defiling effect was investigated by Buchler in his usual thorough and painstaking manner.[38] We need not therefore go into this matter all over again, but can instead directly tackle the question of how the ancient Jews conceived of the reaction of physical nature to these three cardinal sins.

IV

We have already spoken of the evil consequences of the second of these sins, fornication, and have adduced evidence to show that it was what could be termed the original sin. Idolatry, though it is persistently mentioned in the first place whenever the three cardinal sins are enumerated, is, when compared with fornication, secondary. The fact that in the Bible idolatry is constantly referred to, and pictured, as "whoredom,"[39] shows this clearly enough. As to the consequence of idolatry in the way of punishment effected through the forces of nature, it is expressly stated: "Take heed to yourselves that

your heart be not deceived and ye turn aside, and serve other gods, and worship them; for then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you."[40] It is more than probable that when talmudic sages, such as for instance Rabbi Yishmael, speak of idolatry as a sin that defiles the land,[41] they have this passage in mind, defiled land being a land that shows the signs of barrenness. In fact, when in the Jerusalem Talmud the sins that cause drought are enumerated, the sin of idolatry and its effect, drought, are included with reference to the above quoted passage. This conception of idolatry as a sin that causes drought found its ritual expression in the festivities of Water-libation, when the participants emphasized their innocence of precisely this sin, saying: "Our fathers who were on this place [stood with] their backs toward the Sanctuary and their faces toward the east, and they prostrated themselves eastward to the sun (that is, they practised idolatry); but as for us, our eyes are turned to the Lord (that is, we serve only God).[42] When desiring to bring about a fall of rain, one would do well to declare one's innocence of one of the cardinal sins that cause drought.

The third cardinal sin, bloodshed, is well attested as a cause of other harmful reactions in the physical world besides the shutting up of the rains. The blighting effect of bloodshed on the fertility of the earth is reflected in the story of the first fratricide.

God said to Cain: "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. . . ."[43] Other biblical passages confirm that this is the result of polluting the earth by bloodshed.[44] This it is which has to be prevented by the performance of the rite of breaking a heifer's neck when the victim of an unknown murderer has been found.[45]

The belief in the blighting influence of bloodshed can easily be attested also from rabbinic literature. A legend has it that in the days of the creation all the trees had a wondrous fruit-bearing capacity. But when Cain murdered Abel, this fertility shrank and vanished.[46] According to another source, "When Cain killed his brother Abel all kinds of seeds and all kinds of trees which grew in the share of Abel the righteous, became blighted and sat in mourning and did not bring forth any fruit but fodder for the beasts . . . when Abel was killed the vine ceased to produce 926 kinds of fruit and nothing remained but one single kind. . . ."[47] Rabbi Jacob ben Nathanel tells in his *Book of Voyages* that in Caesarea there is the cave of the ten martyrs, the ten sages who were executed in connection with the revolt of Bar Kochba, and "no grass ever grows on the spot where these righteous men were killed."[48] The belief that grass will not grow on the spot where a man has been murdered is prevalent also among other peoples.[49]

V

Having now seen something of the sympathetic effect of the three cardinal sins, idolatry, fornication and bloodshed, on nature, let us go on to consider the expression of the supposed relationship between the sins of man and the reaction of nature. Of particular interest in this connection is the opinion of Rabbi Shimeon ben Yohai who supposed that there exists a definite correspondence between the behaviour of the people and the nature of the rain.

Rabbi Shimeon ben Yohai said: If Israel were good on New Year, and plenty of rain was allotted to them, and finally they sinned, it is impossible to diminish the rains once the decision has been passed. So what does the Holy One blessed be He do? He disperses the rains over seas and deserts and rivers, that the earth may not enjoy them. . . . If Israel were not good on New Year and little rain was allotted, and finally they repented, to add to the rains is impossible once the decision has been passed. So what does the Holy One blessed be He do to them? He causes the rains to descend *directly to the earth and causes dews to come* and winds to blow with them, that the earth may enjoy them. . . .[60]

Elsewhere it is repeatedly stated that though sins are punished with drought, repentance can alleviate the situation. This was in accordance with the ancient ritual practice performed in the Temple and elaborated in later times. The first ten days of the year, from New Year to the Day of Atonement (1–10 of Tishri), are the "ten days of repentance." On the Day of Atonement the forgiveness of God is

appealed to, and five days later the Feast of Tabernacles begins, which in its ancient ritual form was mainly devoted to the obtaining of the rains and the blessing of the fields.[51] What was thus performed in practice was succinctly expressed by the sages as a moral lesson in sayings such as, "The rains do not fall unless the sins of Israel have been forgiven,"[52] or, "When repentance ascends from the earth, immediately the rains fall,"[53] and the like.[54]

Just as fornication was not the only sin that affected nature, so drought was not the only ill consequence of man's wicked behaviour. In fact all the major misfortunes that befell Israel were attributed to their sins, to their transgression of God's commandments. In the following saying of Raphram bar Papa in the name of Rabh Hisda, the misfortune of insufficient rains appears as bound up with that greatest of all national catastrophes in the life of Israel, the loss of their native land: "While Israel fulfills the will of God, and Israel is on his own land, the rains come down from the good Storehouse (which is in heaven). But when Israel is not settled on his own land the rains do not come down from the good Storehouse."[55] Still other dread consequences are attributed to Israel's disobedience:

While Israel does the will of God and brings out his tithes as prescribed, "the eyes of the Lord thy God are always upon it (the land) from the beginning of the year even to the end of the year,"[56] and it (the land) does not suffer any harm. But when Israel does not do the will of God, and does not bring out his tithes as prescribed, "he looketh on the earth and it trembleth."[57]

But not only the blessings and punishment that come upon Israel are determined by the behaviour of the people; Israel is responsible for the very existence of the whole world. "Rabbi Hiyya bar Abba said in the name of Rabbi Johanan: . . . The earth said (in the hour when God gave the Torah to Israel), Say that Israel does not accept the Torah, and I shall return into my waters as I was. Thus also said Rabbi in the name of Rabbi Aha: . . . the world already was dissolving. Were it not that Israel stood before Mount Sinai (where the Torah was given) and said, 'All that the Lord hath said we will do and be obedient,'[58] the earth had returned to Tohu, to the void."[59] Of the numerous other sayings to the same effect let us mention the following:

"God said: Israel made peace between me and my world. Were it not for Israel, I would have destroyed my world." "When Israel accepted the commandment (which begins with the words) 'I am the Lord thy God'[60] the world became firmly founded." "All the benefits which come to the world come only for the merit of Israel. The rains do not fall but for his merit, the dews do not descend but for his merit."[61] "Were it not for Israel the rain would not fall unto the world, nor would the sun shine; only for the merit of Israel does the Holy One blessed be He give ease to the world."[62] ". . . even peace comes to the world only for your merit."[63] "The very families which live on the earth are blessed but for the sake of Israel . . . the very ships that sail from Gaul to Spain are blessed but for the sake of Israel."[64]

All the nations of the world are guarded by God for the sake of Israel.[65] The Sanhedrin, the Great Council, which holds its meetings in the very navel of the earth, protects the whole world.[66] And

oppressed and persecuted Israel pleads before the nations of the world :

" *Were it not for Israel, there would be no blessings in the* world . . . were it not for Israel, the heavenly lights would not shine . . . and the rains would not fall. . . . And Israel said to the nations of the world : All these the Holy One blessed be He gives unto you for our sake and still you hate us. . . . I sacrifice seventy bullocks on the feast for the seventy nations and I pray for them that the rains may fall, *but, alas, ' In return for my love they hate me ! '* "[67]

VI

Nothwithstanding the great variety of sins resulting in natural calamities, the fact remains that fornication was looked upon as the arch-sin, the sin most hateful to God, the one sin that He can never forgive.[68] If we bear this in mind we shall most readily understand the important role that children played, and still play, in the rain-making ceremonies of so many peoples.[69] The travellers and writers who tell of the participation of children in these ceremonies often fail to mention why precisely children take part in them. But when they do tell us of the reason for the children's participation, this reason is invariably stated to be the innocence of the children. In Arab and Oriental Jewish communities the children are taught to sing during the ceremony verses in which they stress their innocence. Among the fellahin of Palestine rain-processions take place in the streets of the villages. In Northern Palestine, in *Tibnin* for instance, boys and girls walk about in the streets, each carrying

a stick to which is attached a rag which they dip into water. The adults sprinkle water on the children who sing:

Ya rabbina ya rabbina	O our Lord, O our Lord,
tib'a shite lizar'ina	give rain to our seed,
hinne kebār elaznabu	they are big who have sinned,
nehna zghār shū zambina	we are small, what are our sins ?

In *Kufr Abil* the children sing:

Ya rabbĕna ya rabbĕna	O our Lord, O our Lord,
ehna zghār esh zambĕna	we are small, what are our sins ?
talabna khubz min ummĕna	we asked bread from our mother,
darbatna 'ala thummena	she hit us on our mouth.

The first two lines of this doggerel verse are sung also in many other places in Palestine.[70] In still other places the innocence of the children is taken for granted and only the sins of the village elders are stressed. In *Beit Jala*, in southern Palestine, when there is a drought, all the children assemble with much noise, and run from one street to another, beating empty tins and singing:

Ya rabbina ma tuakhidna	O our Lord, do not punish us,
kullu min mashāyihna	everything [bad comes] from our elders,
mashāyihna halikbār	our elders, the great ones,
ya rabbi tihriqhun finnār	O my Lord, burn them in fire !

Since the inhabitants of *Beit Jala* are Christians, the children also appeal to St. Nicholas:

Mār Inqula jīna lēk	St. Nicholas, we have come to you,
shukhb elmatar dākhil lēk	O stream of rain, I implore you,
w'ihna 'lyōm 'abīdak	we are to-day your servants,
muftāh assamā fīdak	the key of heaven is in your hand,
haiy imbū, haiy imbū	bring water, bring water !

Dr. Canaan who published these songs remarks that the word *imbū* is baby talk all over Palestine for "water." Let us also remark that some of the rain-processions are composed exclusively of children.[71]

Among the Arabs of Kerak in Transjordan almost exactly the same words are addressed to a saint of whom the Bible tells that he brought rain, namely Elijah.[72]

Among the semi-Bedouin of *Sawakhereh al-Wad* the oldest woman of the village is placed on the back of a donkey, in front of her a hand-mill which she keeps turning. She is led thus through the fields accompanied by a troop of village children carrying a cock which they torment in order to make it cry aloud. The old woman sings the rain-song, and the children shout the response which consists of almost the same words as those sung by the children of *Kufr Abil*, in which they stress their innocence.[73]

Such a procession with an old woman on donkey-back is arranged in many other places in Palestine as a rain-charm. The presence of the old woman in the rain-making ceremony gives a valuable clue to the nature of the sins the absence of which qualifies the children as rain-makers. The old woman, as Canaan observes, participates in the procession because she is *qat'a*, that is, free from menstruation, and therefore *tahrā*, pure.[74] A similar kind of purity, namely purity from sexual sins, is that which distinguishes here the children from the adults. To use Dalman's words, "the sinlessness of the old woman who can no longer sin and of the children

who cannot yet sin" renders the request for rain more efficacious.[75] Thus we come once more to the same idea of fornication as the arch-sin that causes drought, and the absence of fornication as an absolute condition of the proper functioning of nature.

One might think that in respect of children it is their innocence in the broader sense of the word that is meant, and not necessarily innocence of sexual connections. But on examining the matter more closely, we soon realize that this impression is false. By "children" is generally understood boys and girls who have not yet reached puberty. Such children, and particularly the older among them, can and do commit all kinds of sins, such as lying, theft, robbery, and even bloodshed. The one sin that they are quite certainly incapable of committing is fornication. That this is the sin the absence of which makes children so efficacious in rain-processions, becomes even more clear when we find that old women whose sexual life is over are also held to have the same efficacy. For there is no doubt that as regards all other sins, such women are in no way different from other adults.

Let us now turn to the role of children in the rain-ceremonies of Oriental Jewish communities. In oriental countries in general the Jews have acquired, for one reason or another, a special reputation as rain-makers. Their rain-ceremonies are, in fact, often more elaborate than those of the surrounding Moslems. In Jewish rain-prayers the participation of children is a *conditio sine qua non*.

In Morocco the Jews send four children to the streets to march about holding the four edges of a white linen sheet. The children sing:

sabūla 'atshāna	the sheaf is thirsty
ghithha yā mulāna	water it, O our Lord!

and the people whom they pass pour water on the sheet.[76] In times of drought the children also sing:

O rain! fall! fall!
Richess is given by God.
His children are in the forest,
They call: "O father!
Buy me a shirt,
A shirt of carrots."
We have nothing to bite,
Nibble! nibble! Whatever can be nibbled.[77]

Among the Jews of Kurdistan, in Sineh, the skull of an ass is taken to the roof of a house and water is poured through it on to the ground. At the same time children collect pieces of wood, light them on the roof as a bonfire and throw the skull into it.[78] In Meshhed, in Persia, the prayers for rain are connected if possible with a circumcision ceremony. If in times of drought there chances to be a circumcision, the rain-prayers are said in the synagogue after the circumcision, while one of the supplicants holds the crying infant in his arms.[79] In the Caucasus, among the mountain-Jews, in times of drought, as Hahn reports, "children march round the churchyard several times and call upon Semirei, the god of rain."[80] Among the Yemenite Jews little schoolchildren are called upon to pray to God for rain.

They are bid to sit on the floor in the middle of the synagogue, and the head of the synagogue addresses them as follows: " Holy seed (that is, children, the seed of Abraham), why are you silent, call strongly to our merciful Father, perchance He will listen to your voices and hearken to the breath of your mouths; the voice of the herd that has not sinned will reach the ears of our merciful Father." Yemenite Jewish children also used to have songs that contain requests for rain, and these were sung to their everyday games.[81]

A very similar role was already allotted to children in talmudic times in rain-requests. In the Babylonian Talmud it is related that " when the world was in need of rain the rabbis would send school-children to Hanan-who-hid-himself, and they would take hold of the hem of his garment and say to him, Father, father, give us rain! Thereupon he would plead with the Holy One blessed be He: Master of the universe, do it for the sake of these who cannot distinguish between the Father who gives rain and the father who does not give rain."[82]

VII

After this digression on folk-custom we can now view with more understanding the role that children played in the Feast of Tabernacles in Second Temple days. It was their purity that qualified them to perform the various functions, which negligible as

they may seem at first glance had no doubt their ritual significance.

The first of these was the lighting of the candlesticks, which was performed by four "children of the flowers of priesthood," that is, priestly children. The meaning of the term "*pirhē k'hunah*," flowers of priesthood, is young priests,[83] but the Mishnah[84] in which the lighting of the candlesticks is described expressly states that it was done by "*four children* (*y'ladim*) of the flowers of priesthood." It is the children precisely, of whose ritual purity there can be no doubt, who have to perform the highly significant act of the lighting of the lamps, which was the beginning of all the festivities, just as the words "let there be light" were the beginning of the whole creation of the world.[85]

The second scene in which children are mentioned took place on the seventh day of the Feast of Tabernacles, after the altar had been beaten with the willow or palm-branches.[86] As soon as this was over, "immediately the children snatched their lulabs and ate their ethrogs."[87] Already the sages of the Talmud who lived but a few generations after the codification of the Mishnah,[88] no longer knew what exactly the children did on this occasion, as can be seen from the discussion on the subject. Later commentators, like Rashi and Obadia di Bertinoro, even held, in contradiction to the simple meaning of the text, that it was the adults who snatched away the lulabs of the children and ate the ethrogs of the children. What really happened becomes clear from a rabbinic legend

telling of a pious man who gave his last pieces of money to charity and thus could not buy food for the last day of the feast :

> He was ashamed to go home, so he went to the synagogue and saw there (lying about) some of those ethrogs which the children threw on the day of Hoshana (that is the seventh day of the feast). . . . He took from them and filled his sack with them and went and sailed on the great sea (that is the Mediterranean) until he came to the city of the king. When he arrived there, it so happened that the king felt a pain in his intestines and they told him in a dream : Your remedy is to eat from those ethrogs which the Jews pray with on the day of Hoshana. At that hour they searched all the ships and all the towns and did not find. They went and found that man sitting on a sack. They said to him, Have you something (to sell) ? He said to them, I am a poor man, and I have nothing to sell. They searched his sack and found some of these ethrogs. They said to him : From where are these ? He said to them, From those with which the Jews pray on the day of Hoshana. They took the sack and brought it before the king. The king ate these ethrogs and recovered. They emptied the sack and filled it with golden denars.[89]

Let us combine the information contained in the Mishnah with that given by this story concerning the children and the ethrogs. The Mishnah reported that the children snatched their lulabs and ate their ethrogs. In this story we find that they threw at each other their ethrogs, which then remained scattered on the floors. The eating of the ethrogs thus seems to be reduced to a simple taking a bite into the fruit, which, as a matter of fact, is much too bitter in its unripe state in September-October to be really eatable. The picture that thus emerges from the only too meagre data is a joyful play of children

throwing at each other their lulabs and ethrogs.[90] As to the ritual significance of this children's game we have to rely entirely upon analogous practices of other peoples, of which let us quote one prevalent in Morocco. At Aglu the food received by the participants in the rain-processions is finally handed over to a woman who has five or six children alive (that is, a woman who is particularly blessed), and she prepares it. The food is then eaten by the children of the village who have assembled in her house, nobody else partaking of the meal. It is believed that if the children play with the food, throwing it at one another, the year will be plentiful, whereas if they behave sedately at the meal the year will be bad.[91]

In talmudic times the children were regarded as one of the pillars upon which rest the existence and the welfare of Israel and the nations :

> Rabbi Abba bar Kahana said : There were in the world no philosophers (here meaning clever and cunning men) like unto Balaam the son of Beor and Oenomaus of Gadara.[92] All the nations of the world came unto Oenomaus of Gadara and said to him : Tell us, shall we be able to destroy this nation (Israel) ? He said : Go and make the rounds of their synagogues and schools, if you find there infants twittering with their voices you will not be able to harm them ; but if not, you will be able to harm them. For so has their Father promised them, "The voice is Jacob's voice but the hands are the hands of Esau"[93]—when Jacob is twittering in the synagogues, Esau (that is, the gentiles) has no hands (no power over them).[94]

What applies to the whole nation holds good also for each of its cities :

Resh Laqish said to Rabbi Jehuda the Prince : I have this tradition from my fathers . . . every town in which there are no school children shall be destroyed.

So, in fact, it happened with Jerusalem:

Rabh Hamnuna said : Jerusalem was destroyed only because school children ceased (from study).

According to another sage, Rabha, Jerusalem was destroyed only because " men of faith " ceased in it.[95] But as the children do not know sin, their merit is even greater than that of the " men of faith " or of sages who devoted their entire life to the study of the Torah :

Rabbi Shimeon ben Laqish said in the name of Rabbi Jehuda the Prince : The world exists only for the sake of the breath of school children. Rabh Papa said to Abbaye : And what of yours and mine ? He answered him : A breath in which there is sin is not like unto a breath in which there is no sin.[96]

There remains now for us to speak of the men of faith, the Pious and the Righteous, and of their place and role in connection with the order of the world. Of this we shall hear in the last chapter.

1 Westermarck, *The Origin and Development of the Moral Ideas*, ii, 675 ; Frazer, *The Golden Bough*, ii, 108 ; id., *The Devil's Advocate*, 47.
2 Frazer, *The Golden Bough*, ii, 111 ; id., *The Devil's Advocate*, 54.
3 Lord Raglan, *Jocasta's Crime* (Thinker's Library, No. 80), London, 1940, p. 10.
4 F. S. Krauss, *Sitte und Brauch der Südslaven*, Wien, 1885, p. 204, as quoted by Frazer, *The Devil's Advocate*, p. 98.
5 R. Briffault, *The Mothers*, London, 1927, iii, 199.

6 Pirqe Rabbi Eliezer, 23 ; Henoch 54, 7–10. Cf. above, chapter iii, p. 62. In biblical thought torrential rains and the flood itself are regarded as the expression of God's wrath, cf. Gen. 6, 6–7 ; Ez. 13, 11, 13 ; 38, 22.

7 Gen. Rab. 26, 5, p. 248 ; cf. Lev. Rab. 23, 9 ; Tanhuma Gen. ed. Buber, pp. 16, 24; Tanhuma Bereshith 12; also other sexual transgressions, cf. Gen. Rab. 31, 1–2, p. 270 sq.

8 Lev. Rab. 23, 9.

9 Gen. Rab. 32, 7, p. 294 ; cf. B. Sanh. 108a.

10 B. Sanh. 108b ; cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

11 Gen. Rab. 28, 9, p. 267 ; cf. Y. Sanh. 29b bot. ; Lev. Rab. 7, 6; Eccl. Rab. ad 9, 4.

12 Pirqe Rabbi Eliezer, ch. 22 end ; cf. also Yalqut Shime'oni ad Is. 64, 1, § 508. Cf. also Ginzberg, *The Legends of the Jews*, v, 178, note 26 and the sources referred to there. As to the idea of "measure for measure" in connection with the sins of the generation of the deluge and their punishment, cf. ib. p. 183, note 42. The idea is expanded in the Zohar, Gen. 62a, 66a.

13 B. Sanh. 108b. Cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

14 The belief that the embryo becomes a living being, "animatus," forty days after the conception, is an ancient Greek idea which penetrated into Christianity and Judaism. Cf. Aristotle, *De animalibus historiae*, vii, 3 ; Plinius, *Historia Naturalis*, vii, 6 ; Philo, *Questiones in Gen.* i, 25 ; ii, 14 ; St. Augustine, *Quest. in Exodum*, 80; *Quest. Veteris et Novi Test.* 23, Migne xxxiv–xxxv, 626, 2229 ; Gratian, *Decretum*, ii, 32, 2, 8 sq. ; Ephraim i, 149E, Ephr. Syri *Op. Omn.* ed. P. Benedictus and Assemanus, Roma, 1737–43 ; M. Niddah 3, 7 ; Tos. Niddah 4, 17, p. 645; B. Niddah 30b ; Tanhuma Num. ed. Buber, p. 29 ; B. Ber. 60a ; Num. Rab. 9, 1 ; Lev. Rab. 23, 12 ; cf. Ginzberg, *op. cit.* v, 106 sq.; Meir Aldabi (14th century), *Shebhile emunah*, iv; Preuss,

Bibl. Talm. Medizin, 451 sq.; Ploss-Bartels-Reitzenstein, *Das Weib*, i, 537 sqq.; Westermarck, *Moral Ideas*, i, 416.

15 Gen. Rab. 32, 5, p. 292.

16 B. Sanh. 108b ; Gen. Rab. 31, 12, p. 286 ; ib. 34, 7, p. 316 ; 36, 7, p. 341 ; Y. Ta'an. 64d bot. ; Pirqe Rabbi Eliezer, ch. 23; Tanhuma Gen. ed. Buber, pp. 42 sq.; Tanhuma Noah, 11–12.

17 Job 31, 9–12.

18 Lev. 18, 24–25, 27–28.

19 Deut. 11, 17; cf. Rashi ad loc., Targ. Onk. ad Lev. 18, 25; B. Sab. 33a.

20 Gen. 12, 10 sqq.; 26, 1 sqq.; 42, 1 sqq.; 43, 1 sq.; Ruth 1, 1.

21 Jub. 33, 20.

22 Gen. Rab. 26, 5, p. 249 ; Lev. Rab. 23, 9 ; B. Sanh. 93a, 106a ; Lam. Rab. 5, 11. Cf. Ginzberg, *op. cit.* iv, 369 sq., vi, 404, n. 5. Cf. also Y. Ber. 13c mid., where an emphasis is laid upon the analogy between the sin of paederasty and its punishment.

23 Lev. Rab. 23, 9 ; Num. Rab. 9, 33 ; Y. Sota 17a.

24 Gen. Rab. 26, 5, p. 249.

25 Y. Suk. 55b mid.

26 Lev. 26, 3–5, 19–20, 34–36 ; Deut. 11, 13–17 ; 26, 15 ; 28, 4–5, 8, 11–12, 22–24, 38–40, 42 ; Is. 30, 23 ; Jer. 5, 23–25 ; 10, 13 ; 14, 22 ; 51, 16 ; Eze. 36, 29 ; Hos. 2, 23 ; Ps. 65, 10 sq. ; 66, 9–10 ; 135, 6–7 ; 147, 8 ; Prov. 3, 20–21 ; Job 26, 8–9 ; 36, 27–28 ; 37, 6 ; 38, 25–28 ; 2 Chron. 7, 12–14 ; Sir. 43, 20 sq.; etc.

27 Jer. 3, 2–3 ; 12, 4 ; Is. 5, 10 ; 1 Kings 8, 35–36 ; 2 Chron. 6, 26–27.

28 Eze. 36, 30.

29 Jer. 14, 1–4.

30 Book of Enoch 80, 2–8, ed. Charles, *Apocr. and Pseud.* ii, 245.

31 Ib. 100, 10–13, ed. Charles, *op. cit.* ii, 272. Similar ideas are expressed also in 98, 6–8. Cf. also Hab. 2, 11.

32 Y. Ta'an. 66c mid. ; B. Ta'an. 7b, 8b ; B. Sabb. 32b ;

Aboth di Rabbi Nathan. version B, ed. Schechter, p. 58a; Mishle Rabtha 25. Such beliefs also exist among the fellahin of Palestine, cf. Kahle, *Palästina-Jahrbuch*, 1912, p. 163; Canaan, *Zeitschrift des deutschen Palästina-Vereins*, 1913, pp. 289 sqq.; Dalman, *Arbeit und Sitte in Palästina*, Gütersloh, 1928–35, i, 133 sqq.

33 Cf. Y. Ta'an. 66c mid.

34 B. Sanh. 74a. Cf. Y. Sanh. 21b top.

35 Midrash Tannaim, Deut. 21, 23, p. 132.

36 B. Yoma 9b.

37 B. Shebu'oth 7b; Sifra ad Lev. 16, 16, p. 81c.

38 Cf. A. Büchler, *Studies in Sin and Atonement in the Rabbinic Literature of the First Century*, London, 1928.

39 For instance, Num. 15, 39; Hos. 1, 2, 7; Jer. 2, 20, 25; 3, 1 sqq.; Eze. 16, 15 sqq., etc.

40 Deut. 11, 16–17.

41 Y. Sanh. 26c mid.

42 Cf. p. 30.

43 Gen. 4, 10–12.

44 Cf. Num. 35, 33–34; Is. 26, 21; Eze. 24, 7; Job 16, 18.

45 Deut. 21, 1–9; cf. Patai, "The 'Egla 'Arufa or the Expiation of the Polluted Land," *Jewish Quarterly Review*, xxx (1939), pp. 59 sqq.

46 Tanhuma, ed. Buber, Introduction, p. 158.

47 Geniza-fragment in the Tylor-Schechter collection of the Cambridge University Library, published by L. Ginzberg in *Haggoren*, ix, Berlin, 1923, p. 66.

48 Cf. A. Ben-Yisrael, *Aggadoth Haaretz*, vol. ii, p. 193.

49 Cf. for instance, F. Legey, *The Folklore of Morocco*, London, 1935, p. 30; Patai, *Man and Earth*, i, 249.

50 Y. Rosh Hash. 57b; cf. Siphre Deut. 40; B. Ta'an. 8b. Just the opposite concept is found in Matthew 5, 45.

51 Feasts of atonement before the beginning of the rains were celebrated also among other peoples, for instance the ancient Greeks, Gruppe, *Griech. Myth.* 162, and the Vedic Indians, Oldenberg, *Rel. d. Veda*, 319. Cf. also Volz, *Neujahrsfest*, 25.

52 B. Ta'an. 7b.
53 Y. Ta'an. 65b top.
54 Y. Ber. 9b top; Y. Ta'an. 63d top; B. Ta'an. 7b; Gen. Rab. 13, 14, p. 123.
55 B. Bab. Bath. 25b.
56 Deut. 11, 12.
57 Ps. 104, 32; Y. Ber. 13c mid.
58 Ex. 24, 7.
59 Pesiqta Rabbati 99b sq.
60 Ex. 20, 2.
61 Gen. Rab. 66, 2, p. 745.
62 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93; Num. Rab. 1, 3; Deut. Rab. 7, 7.
63 Deut. Rab. 7, 7.
64 B. Yeb. 63a.
65 Siphre Deut. 40.
66 B. Sanh. 37a.
67 Ps. 109, 4; Midrash Shoher Tobh Ps. 109; cf. Pesiqta di Rabh Kahana ed. Buber, p. 193b sq.; Rab. 21 Num.; Tanhuma Pinhas; B. Suk. 55b; etc.
68 Cf. p. 146
69 Cf. Frazer, *The Golden Bough*, i, 250, 272 sq., 274 sq., 276, 278, 289; id., *The Worship of Nature*, i, 268, 274 sq.; I. Schapera, *Western Civilisation and the Natives of South Africa*, London, 1934, p. 28; Westermarck, *Ritual and Belief in Morocco*, London, 1926, ii, 256, 257, 259, 260, 264, 265, 267; Romanelli, *Massa' B 'arabh*, Warsaw, ed. Traklin, p. 68; Abela, *Zeitschr. d. deutsch. Pal.-Ver.* vii, 1884, p. 94. A. Musil, *The Manners and Customs of the Rwala Bedouins*, New York, 1928, p. 10: when no rain comes " the girls and wives of the Bedouins form a procession with the *umm al-ghejth*, mother of rain (Fig. 1, p. 13). A woman's gown is stretched over two sticks forming a cross and is carried by a girl (virgin) at the head of the procession which wanders from tent to tent, singing " (verses follow; no reference to children or to sins).
70 Kahle, *Palästina-Jahrbuch*, viii (1912), p. 163.

71 Canaan, *Zeitsch. d. d. Pal.-Ver.* xxxvi (1913), 290, 291; id. *Journal of Pal. Or. Soc.* xiv (1934), 67, 79.

72 Musil, *Arabia Petrea*, iii, 8. As to the rain-making of Elijah cf. above, chapter I, p. 43, and Patai, *Man and Earth*, ii, 145 sqq.

73 Hanauer, *Palestine Explor. Fund Quarterly Statement*, 1925, p. 35.

74 Canaan, *Zeitschr. d. d. Pal.-Ver.*, 1913, p. 292.

75 Dalman, *Arbeit und Sitte in Pal.*, i, 135; cf. ib. 136 sq. children's rain songs.

76 Oral communication of a Moroccan Jew in Jerusalem. Cf. similar cries among the Moroccan Moslems, Westermarck, *Ritual and Belief in Morocco*, ii, 265.

77 Brunot-Malka, *Textes Judéo-arabes*, Rabat (Maroc), 1939, pp. 98–99, 305, where there are given further children's songs sung at the times both of drought and of torrential rains.

78 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 60.

79 Oral communication of a Meshhed Jew in Jerusalem.

80 C. Hahn, *Aus dem Kaukasus*, Leipzig, 1892, pp. 194 sq., as quoted by Frazer, *Aftermath*, London, 1936, pp. 91 sq. Dr. J. J. Rivlin suggested to me that Semirei may be a corrupt form of *Shabriri*, a demon connected with water, cf. B. 'Ab. Zar. 12b; B. Pes. 112a; Mekhilta Jithro 6.

81 Jacob Saphir Halevi, *Ebhen Saphir*, vol. i, Lyck, 1866, p. 107a; Brauer, *Ethnologie der jemenitischen Juden*, Heidelberg, 1934, p. 220; cf. Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165.

82 B. Ta'an. 23b.

83 M. Middoth 1, 8; Y. Sota 17a top.

84 M. Suk. 5, 2.

85 The lighting of bonfires by children in the rain-charm of the Jews of Kurdistan is, by the way, not the only instance of the lighting of fire by children for ritual purposes. In a fertility rite in Lechrain, a high tree was set up which was lighted by children, cf. Mannhardt, *Wald- und Feldkulte*, i, 510. "Among the Ba-Ronga of

South Africa pottery is made by women only, and they prefer to employ a child under puberty to light the fire in which the pots are to be baked, because the child has pure hands and the pots are therefore less likely to crack in the furnace than if the woman lit the fire herself:" Frazer, *The Golden Bough*, ii, 204 sq., quoting H. A. Junod, "Les Conceptions physiologiques des Bantou Sud-Africains et leurs tabous," *Revue d'Ethnographie et de Sociologie*, i (1910), p. 147. Among various peoples of Negro Africa a sacred fire is tended mainly by small girls, less often by small boys. Cf. Tor Irstam, *The King of Ganda, Studies in the Institutions of Sacral Kingship in Africa*, Stockholm, 1944, pp. 33, 137, 139, 140.

86 M. Suk. 4, 6.

87 M. Suk. 4, 7.

88 The codification of the Mishnah took place about the end of the second century C.E. Cf. B. Suk. 46b.

89 Lev. Rab. 37, 2.

90 As to the duty of small children to use the lulab, it is expressly stated in Y. Suk. 54a mid., "as soon as a child is able to shake a lulab he is obliged (to perform the rite of the lulab)."

91 Westermarck, *Ritual and Belief in Morocco*, ii, 259.

92 Cf. Grätz, *Geschichte der Juden*, iv, 4th ed., p. 175, 434; Bacher, *Ag. Tan.* ii, 31 sq.; Blau, *Jewish Encyclopedia*, ix, 386, s.v. Oenomaus; Schürer, *Geschichte des jüd. Volkes*, 4th ed., vol. ii (1907), p. 55.

93 Gen. 27, 22.

94 Gen. Rab. 65, 20, p. 734 and parallel sources ib. Cf. the saying concerning the lamps of the Temple which while burning kept down the nations, p. 127.

95 B. Sab. 119b. About these "men of faith" we shall hear more in the next chapter.

96 B. Sab. 119b.

Chapter Six

FROM KING TO MESSIAH

I

In a previous chapter an account was given of the significance and function of the Jerusalem Temple according to popular imagination. When the Temple was destroyed, the natural order of things, which was in its entirety dependent on it, suffered a catastrophic disturbance. That this did not result in the extermination of Israel, nay, of all mankind, was due to the fact that besides the Temple Israel possessed another asset that made for the maintenance of the cosmic order, and this continued to function after the destruction of the Temple, perhaps even in an increased measure. This other beneficent influence emanated, according to popular belief, from the persons of the so-called "whisperers," "pious men," and "men of faith."

The belief that the welfare of the people depends on the behaviour and the qualities of a person who unites in himself both spiritual and political leadership is a very ancient one which is well attested among a great number of peoples. We now know for certain that in many instances the kingly office developed out of the profession of the tribal or village magician. The main original task of the priestly kings was the same as that which the magicians and

medicine-men of primitive tribes are expected to perform to this very day, namely, to ensure the welfare of the people by making the rain fall, the sun shine, the fields yield their crops, man and beast be healthy and fruitful, and so on. If something went wrong, this was invariably ascribed to the misbehaviour or disability of the king. This is a great theme of which much has been written and of which still much could be said. Here can only be shown the working of this principle among relatively advanced communities, by means of three examples which, as far as I am aware, have not yet been utilized in this connection.

Philostratus tells in his *Life of Apollonius of Tyana* that in a conversation that took place between Apollonius and Domitianus, the sage offered to the emperor to enumerate the causes of pestilences. "But," continues Philostratus, "the emperor, fearful, I imagine, lest Apollonius should reckon among the causes of such epidemics his own wrongdoing, and his incestuous marriage, and his other misdemeanours, replied, 'Oh, I do not want any such answer as that.' "[1]

The second example is found in a sermon of Savonarola from the year 1491: "I must tell you, then," said this preacher of puritan piety, "that all the evil and all the good of the city depend from its head, and therefore great is his responsibility even for small sins, since if he followed the right path the whole city would be sanctified."[2]

The third example takes us to the Far East, to China. From the times of the third traditional

dynasty there was preserved a collection called the *Great Law*, being a chapter of the famous Chinese Annals, and edited, according to Père Wieger, in the year 1050 B.C. This collection, which contains the traditional wisdom of many generations, is regarded as a sacred book. In this it is written:

> It is the duty of the government all the time to watch carefully the phenomena of nature, which are the echo in the world of nature of the order or disorder in the world of government. The government is bound to watch the phenomena of nature in order to be able immediately to amend what is in need of amendment. When the course of nature goes its proper way, it is a sign that the government is good, but when there is some disturbance in nature, it is a sign that there is some sin in the government. With the help of fixed tables it is possible to learn from the disturbance in nature what is the sin that caused it. Any disturbance in the sun accuses the emperor. A disturbance around the sun—the court, the ministers; a disturbance in the moon—the queen, the harem. Good weather that lasts too long shows that the emperor is too inactive. Days which continue to be cloudy show that the emperor lacks understanding. Too much *rainfall shows that he is unjust. Lack of rain shows that he is* careless. Too great a cold shows that he is inconsiderate of others. Stormy wind—that he is lazy. Good harvest proves that everything is all right; bad harvest—that the government is guilty. When the pear-tree blossomed in the autumn, the court had to be warned that there was some hidden disorder there. . . .[1]

Père Wieger, from whose book on Chinese religious beliefs and philosophical opinions we take this quotation, remarks in conclusion that the belief expressed in this passage left its traces in Chinese history from the third dynasty and down to the twentieth century.

Before turning to the ancient Hebrews, it should be observed that the notion of the kings as responsible for the material welfare of their peoples was prevalent in the ancient Near East in general. In an enthronement hymn from the time of Merneptah we read:

Rejoice, thou entire land : the goodly time has come. . . .
The water standeth and faileth not, the Nile is running high.
The days are long, the nights have hours, the months come aright.[4]

Pharaoh was hailed as "lord of flood, plentiful in grain, in whose footsteps is the harvest goddess," etc.[5]

It was a familiar feature of the Assyro-Babylonian religion that the king was held responsible, to the extent of being sometimes severely punished, for any calamity that descended upon his people.[6] The good king's rulership, on the other hand, means good crops.[7] In a blessing of Esarhaddon we find:

The kingship as the plant of life may be good for the welfare of the people.[8]

The gods granted to Esarhaddon

"abundant rains, copious inundations, acceptable prices ; old men dance, young men sing; matrons, maidens are gay with laughter; men take wives, they bring about the births; they bring sons and daughters to birth, reproduction is prosperous; . . . those who have been sick many days regain life; the hungry are satisfied, the lean grow fat, the destitute are supplied with clothing."[9]

In a hymn to Shulgi the king is addressed as "he that overfloweth the face of the country with the water flood."[10] Another king is allotted the task

by Anu "to subjugate the enemy's country, make firm the fundament of the land; years of abundance, a reign of remote days [he has been granted]."[11] Nebuchadrezzar says of himself:

A reign of abundance, years of exuberance in my country I cause to be.[12]

With Assurbanipal's ascension to the throne

Adad let loose his showers, Ea opened his fountains, the corn grew five ells high in its ear (straw ?), the spike became five-sixths of an ell, the harvest was good, (there was) fulness of Nisaba, the giparu-tree was ever-bearing, the fruit-trees brought the fruit to luxuriant issue ; the cattle were prosperous in parturition ; in my reign exuberance superabounds, in my years superfluity is heaped up.[13]

As remarked already by Père Dhorme, this passage has a distinct messianic flavour[14]; and, as we shall see towards the end of this chapter, the same sort of messianism, projected, it is true, to the future, occurs also in rabbinic literature.

Other texts depict the social benefits enjoyed by the people under Assurbanipal: no force, no injury, security on the roads, no bloodshed, no outrage, general peace.[15]

In a Hittite text we read that Murshilish says about his father: ". . . under him the whole land of Khatti prospered, and in his time people, cattle, sheep multiplied."[16]

Also in the West-Semitic world the king is assigned a similar role. According to a Tell el-Amarna letter "the earth sprouts forth" at the king's word.[17] The king gives richess, sheep, flock, cattle, silver,

gold and byssos to his subjects, and there is no maltreatment under his rule.[18] As to the Ras Shamra texts, Virolleaud had stated that Dan'el is a divine king, with power over the crops.[19]

II

To turn now to the Jews, the belief that the orderly functioning of nature and the welfare of the people depend on a central personality is discernible in biblical as well as in talmudic times. In biblical literature this central personality was the king, while in stories dealing with the times before kings ruled over Israel, this belief is attached to the persons of kings of other nations. In Genesis we read of Abimelech, king of Gerar, that he took unto himself Sarah, not knowing that she was Abraham's wife. After God had revealed to Abimelech in a dream by night the real state of things, Abimelech said to Abraham:

> What hast thou done unto us ? And what have I offended thee that thou hast brought on me and on my kingdom a great sin ?[20]

After what has been said above we shall understand why Abimelech thought his whole kingdom liable to punishment for a sin that he alone had almost committed. A sin committed by the king is visited on his whole kingdom.

The story of Moses who held up his hands to assure the victory of Israel over Amalek[21] was many times

expounded both by Jewish and by Christian theology in a lofty spiritual sense. But the text in itself will leave us little if any doubt as to the original meaning of the story:

> And it came to pass, when Moses held up his hand that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands the one on the one side and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.[22]

What we have here is a clear instance of the direct sympathy between the leader and his people. When the leader holds up his hands, his people gain the upper hand in the struggle; when his hands tire and sink down, his people too tire and are beaten—hence the very physical help Aaron and Hur had to extend to Moses in holding up his hands.[23]

If this last example was a very exceptional instance of direct sympathetic connection between the leader and his people, the next two examples will again show how the actions of the king involved the welfare of his whole people through the medium of natural forces. The Gibeonites had had a "safe conduct" sworn to them by the Children of Israel, but King Saul, giving no heed to this ancient oath, slew a great number of Gibeonites. This perjury caused a famine lasting three years, until seven of the surviving sons of Saul were handed over by David to the Gibeonites that they might avenge their kinsmen's death.[24] On the other hand, when David numbered Israel and

Judah, this sin on the part of the king cost seventy thousand of his people their lives; this was the number of the victims of the pestilence that broke out as a consequence of David's sin.[25]

Before the rabbinic material is considered, brief evidence must be given that the belief in the king's influence on nature takes an important place also in the writings of the prophets and in the Psalms. The righteous rule of the "rod that shall come forth out of the stem of Jesse" will, according to Isaiah, have a wondrous effect also on the animal kingdom:

> The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and fatling together; and a little child shall lead them.[26]

Similarly Joel:

> And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.[27]

Again in Psalm 72 we have a more detailed description of the beneficial effects of the rule of the righteous king: It will be like rain that comes down upon the mown grass, and as showers that water the earth, and the good people flourish under him. His dominion shall expand. He will conquer all his enemies. "There shall be plenty of corn in the earth upon the top of the mountains (almost unbelievable in Palestine where the tops of the mountains are mostly bare of any soil), the fruit thereof shall

rustle like Lebanon and they of the city shall flourish like grass of the earth."[28]

It will be of some interest to compare this passage with a few lines from the *Odyssey*, which show that exactly the same ideas as to the responsibility of the king for the food-supply prevailed in Homeric Greece. "Thy fame, O lady," said the disguised Odysseus to his wife, "shall reach the wide heavens, like that of some blameless king who, in the fear of god ruling over men many and stalwart, upholds the right, and black earth bears wheat and barley, the trees are laden with fruit, the flocks bear young without fail, the sea produces fish, by reason of good government, and the people prosper under him."[29]

III

Let us see now what talmudic literature has to say on this subject. Concerning the episode of David, the Gibeonites and the sons of Saul, rabbinic sources have it that "in the first year (of the famine) David began to admonish his generation at the time of the pilgrimage (when the Israelites gathered together in Jerusalem) and said to them, Perchance there are among you people who serve foreign gods, for the heavens are not shut up from giving dew and rain but on account of this sin. They went out and searched and did not find. The second year he said to them, Perchance there are among you people who commit incest, for the heavens are not shut up but

on account of this sin. They went out and searched and did not find. The third year he said unto them, Perchance there are among you people who shed blood, or who promise in public to give alms and do not keep their promise, or who withhold the tithes, for the rains are not kept back but on account of these sins. They went out and searched and did not find. Thereupon David said, The cause must lie in no-one but myself. So he began to ask the *Urim w'Tummim* (the oracle) 'and the Lord answered, It is for Saul and for his bloody house,'[30] for Saul that you did not show grace to him and he was not mourned for as he should have been . . . and for his bloody house, because he slew the Gibeonites."[31]

What should especially be noted in this legend is that the king, when confronted with the phenomenon of drought, begins to investigate what sin might be the cause of it. The same notion occurs also in the following Indian story:

The god did not rain in the kingdom of Kalinga, and a famine arose, and fear of pestilence through lack of food. The people from all the kingdom gathered together, and came to the capital, and made an outcry at the king's gate. The king standing by the window heard the noise and inquired the cause. They told him why and entreated him, "Make the god to rain, O Great King!" The king asked, "What did the ancient kings do when the god did not rain?"—"They gave alms," was the reply, "they kept the Sabbath, made vows of virtue, and retiring to the royal chamber lay seven days on a grass mat. Then the god rained." The king did so, but still there was no rain. Then they said, "Dhananjaya, king of the Kurus, observes the Law of the Kurus; therefore in his kingdom the god rains every fortnight or ten days.

That is the power of the king's merit." So the king of Kalinga bade them bring home written on a plate of gold the Law of the Kurus which Dhananjaya observed. Now the law of the Kurus consisted of five commandments : " thou shalt not kill ; thou shalt not steal ; thou shalt not commit adultery ; thou shalt not lie ; thou shalt not drink intoxicants."[32] These not only the king observed faithfully, but his mother, his chief queen, his younger brother, the viceroy, the chaplain, the brahman, the land-surveyor, the councillor, the chief merchant, the collector of taxes, the prime minister, the porter, the courtesan. One and all however disclaimed faithful observance of the law. Each one alleged some petty and unintentional breach which weighed on his mind. . . . " The king abiding in the Kuru law fulfilled the five commandments. Then the god rained in the whole kingdom of Kalinga."[33]

A particularly interesting similarity in the stories about David and about the king of Kalinga consists in the idea that the rains are shut off even in consequence of sins committed by the king unknowingly. It is difficult to understand why the deity should punish the people so severely for a sin of which the king is not even aware, and which is discovered only after the most painstaking search. But if it is, or rather originally was, the sin itself that by its very occurrence brought about the dread consequence directly and without any higher intervention, then we can well understand that regarding the automatic effect there is no difference whatsoever between a sin perpetrated purposely and a sin committed unwittingly. Thus it is in this more original belief in the direct connection between sin and punishment that we have to look for the sources of that mental attitude which deduces from every misfortune that

some sin or other, whether intentional or not, must previously have been committed.

What appears in the form of stories and legends in Indian and rabbinic literature and elsewhere was in the life of ancient Mesopotamia dire reality. In the Sumero-Accadian world the king was continually and anxiously inquiring about hidden sins and had often to perform expiatory rites.[34] The ancient Babylonians were continually haunted by the fear of offending their gods, and as in the other instances they too became conscious of having committed a sin only as a conclusion drawn from the fact that some misfortune had overtaken them and had been interpreted as a punishment sent by an offended god.[35]

IV

It is now time to pass on to another type of rabbinic legends, in which the persons who rule over nature are not patriarchs and kings of yore but wise and pious men who had lived but a generation or two before the time of those who told the legends, or even were their contemporaries. The influence of these men over the weather was conceived in the following way. On the strength of their outstanding piety, or even of one single but extremely meritorious deed, they may turn to God who will in no case fail to fulfil their request. This, indeed, is a high religious idea, and were it not for the fact that the benefits asked for concern almost exclusively the weather, one would hardly recognize beneath it the

ancient substratum of the sympathy between man and nature.

Of the men having power over the weather let us begin with the type called "whisperers." Their power over nature, as over various ills, did not emanate from their moral qualities but from their technical knowledge, as it were, of the appropriate charms to be whispered. They knew certain magical formulae which were regarded as potent charms. The whispered formulae consisted mostly of quotations from the Bible or of unintelligible magic words, to establish the original meaning of which is a task as yet to be solved by comparative folklore. Such whispered charms were used to cure wounds,[36] to cure sore eyes,[37] or to help a person in whose throat something has got stuck,[38] and the like. The whispering was done directly into the ear of the sick person.[39] Such whisperings were used also to ward off snakes and scorpions,[40] and frequently they were connected with oil-magic.[41] As to the influence of these whisperers over nature, we have a statement from Rabbi Ammi. He said:

> If you see a generation over whom the heavens are rust-coloured like copper so that neither dew nor rain falls, it is because that generation is wanting in whisperers. What then is their remedy? Let them go to someone who knows how to whisper. . . .[42]

Another class of men, to whom much greater influence was attributed, was that of the "pious men of the generation," who would succeed even where the "whisperer" failed:

But if he has whispered and was not answered, what is his remedy? Let him go to the most pious man of that generation that he may intercede abundantly for him. . . .[43]

Yet a third class consisted of "men of faith," while those who succeeded in attaining a more lasting influence over Judaism than any of the preceding were the "Righteous," the "Tzaddiqim." According to a saying recorded in the name of Rabbi Ammi: "Rain falls only for the sake of men of faith."[44]

The most famous of all the meritorious men who could produce rain was Honi Hame'aggel, that is, Honi the Circle-Drawer. The following story tells of the reason for his name:

It happened that the people said to Honi the Circle-Drawer, "Pray for rain to fall." He replied, "Go and bring in the ovens (on which you have roasted) the paschal offerings so that they do not dissolve (being of clay)." He prayed but no rain fell. What did he do? He drew a circle and stood within it and exclaimed: "Master of the Universe! Thy children have turned to me for that I am like a son of the house before you. I swear by thy great name that I will not move from here until thou hast mercy upon thy children." Rain then began to drip, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain [to fill] cisterns, ditches and caves." The rain then began to come down with great force, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain of benevolence, blessing and bounty." Rain then fell as it should until the Israelites in Jerusalem were compelled to go up (for shelter) to the Temple Mount because of the rain. They came and said to him: "In the same way as you have prayed [for the rains] to fall, pray for the rain to cease." He replied: "Go and see if the stone of the claimants (this was a high stone from which lost and found property was announced[45]) has been washed away."

Thereupon Shimeon ben Shetah[46] sent to him saying : "Were it not that you are Honi, I would have placed you under the ban, but what can I do unto you who importune God and He accedes to your request as a son that importunes his father and he accedes to his request. . . .[47]

It is interesting to note that not only the simple folk but also the sages, the spiritual and religious leaders of the people, firmly believed in the powers of Honi. The "Men of the Hall of Hewn Stones," that is, the Sanhedrin, the great council that met in the Hall of Hewn Stones, even sent to him the following acknowledgment:

You have decreed [on earth] below, and the Holy One blessed be He fulfils your word [in heaven] above.[48]

The power to influence the rains passed down in inheritance, as it were, from Honi to his grandchildren.

Abba Hilkiya was a grandson of Honi the Circle-Drawer, and whenever the world was in need of rain the Rabbis sent a message to him and he prayed and rain fell.[49]

Another grandchild of Honi the Circle-Drawer was Hanan-who-hid-himself. He was the son of the daughter of Honi. We have already seen how school-children would be sent to him with a request for rain and how he used to transmit their innocent pleading to God.[50] Of this Hanan also Josephus reports that he prayed to God to give rain, and not without success. Josephus calls him Onias, and tells of him that he "hid himself because he saw that the unrest in his country would last a great while."[51] This is reported in rabbinic sources of a third grand-

son of Honi, also called Honi Hame'aggel: he hid himself in a cave and slept there for seventy years.[52]

Very interesting is the idea that when a pious man requests something it will unfailingly be fulfilled, but *the fulfilment of his wish is a "troubling of heaven."* So it is related of Rabha that King Sapor once wanted to punish him, but Iphra Hormuz, the mother of the king, said to her son:

Do not interfere with the Jews, because whatever they ask of their god he grants them. The king asked her, "For example?" "They pray and rains fall," [she replied]. He retorted, "That must have been because it was the season for rain; let them pray now, in the Tammuz cycle for rain." She sent a message to Rabha: "Concentrate now your mind and pray for rain." He prayed but no rain fell. He then exclaimed: "Master of the Universe! 'O God we have heard with our ears, our fathers have told us, a work thou didst in their days, in the days of old.'[53] But as for us, we have not seen it with our eyes." Whereupon there followed such a heavy fall of rain that the gutters of Mahuza[54] emptied their waters into the Tigris. Rabha's father then appeared unto him in a dream and said to him: "Is there anyone who troubles Heaven so much? Change your [sleeping] place." He changed his place and next morning he discovered that his bed had been cut with knives.[55]

Another story tells of the son of Rabbi Yose of Yoqereth:

Once Rabbi Yose had day-labourers [working] in the field. Night set in and no food was brought to them and they said to his son: "We are hungry." Now they were resting under a fig-tree and he exclaimed: "Fig-tree, fig-tree, bring forth thy fruit that my father's labourers may eat." It brought forth fruit and they ate. Meanwhile the father came and said to them: "Do not bear a grievance against

me; the reason for my delay is that I have been occupied up till now on an errand of charity." The labourers replied: "May God satisfy you even as your son has satisfied us." Whereupon he asked: "Whence?" And they told him what had happened. Thereupon he said to his son: "My son, you have troubled your creator to cause the fig-tree to bring forth its fruits before its time, may you too be taken hence before your time."

And so it happened.[56]

In biblical times the usual procedure to avert drought or any other great evil was to pray and to fast. Fasting was the habitual expression of repentance and the means of arousing the compassion of God.[57] The same usage prevails also among other peoples.[58] In rabbinic literature too we find the causal connection between sins and drought on the one hand, and between repentance and rain on the other. The feeling of repentance is usually expressed by fasting and by prayers performed on behalf of the community by a pious man. Rabbi Shemuel bar Nahmani, for instance, said:

When Israel commits sins and bad actions, the rains become shut up. Then they bring themselves an old man like Rabbi Yose the Galilean, and he intercedes on their behalf and the rains fall.[59]

Such a power was ascribed to a sage who belonged to the circle of Rabbi Jehuda the Patriarch, and of whom several sayings and explanations of Bible-verses are preserved in the Babylonian and the Palestinian Talmuds. "Rabbi [Jehuda the Patriarch] proclaimed a fast, and Rabbi Hiyya and his sons were bidden to *descend (to the reading desk to pray). As he (Rabbi*

Hiyya) exclaimed, 'He causes the wind to blow,' a wind blew. He proceeded, 'He causes the rain to descend,' whereat the rain descended. When he was about to say, 'He quickeneth the dead' (this is the sequel of the prayer), the universe trembled."[60]

It often happens that the fasting and the prayer is of no avail, and then the pious man, confident in his strength, admonishes and rebukes heaven, or even God himself.

Rabbi Hama bar Hanina ordained a fast, but no rain fell. People said to him, "When Rabbi Joshua ben Levi ordained a fast, rain did fall." He replied, "I am I, and he is the son of Levi (that is, he is greater). Go and ask him that he may come (and pray for us). And let us concentrate on our prayer, perhaps the whole community will be contrite in heart and rain will fall." They prayed and no rain fell. He then asked them: "Are you content that rain should fall on our account?" They replied, "Yes." He then exclaimed, "Heaven, heaven, cover thy face (with clouds)." But it did not cover (its face). He then added: "How brazen is the face of heaven!" It then became covered and rain fell.

Levi ordained a fast but no rain fell. He thereupon exclaimed, "Master of the Universe! Thou didst go up and take thy seat on high and hast no mercy upon thy children." Rain fell, but he became lame. . . .

Rabbi Hiyya ben Luliani, overhearing the clouds saying to one another, "Come, let us take water to Ammon and Moab," exclaimed: "Master of the Universe! When thou wast about to give the law to thy people Israel, thou didst offer it about amongst all the nations of the world, but they would not accept it, and now thou wouldst give them rain? Let them (the clouds) empty their waters here!" And they emptied their waters on the spot.[61]

Once it happened that (the inhabitants of Sepphoris) were compelled to call a fast, but no rain fell. (At the same time)

Rabbi Joshua ordered a fast in the south and rain fell; (whereupon) the Sepphoreans said, "Rabbi Joshua ben Levi brought rain to the southerners and Rabbi Hanina held back the rain from the Sepphoreans." Another time they were compelled to make (a fast). (Rabbi Hanina) sent and invited Rabbi Joshua ben Levi, saying to him, "Let the master take care and come out with us (before the synagogue) to fast. They both went out to fast but no rain fell. (Whereupon Rabbi Joshua) entered (the synagogue) and said before them: "Not Rabbi Joshua ben Levi brings down rain for the southerners and not Rabbi Hanina withholds rain from the Sepphoreans; but the southerners, their hearts are soft, they hear the words of the Teaching (that is, the admonition) and they humble themselves, whereas the Sepphoreans, their hearts are hard, they hear the words of the Teaching but do not humble themselves." When he returned (to the place before the synagogue where the fasting was held) and lifted up his eyes and saw that the air is clear (that is, there are no clouds), he said: "After all (these prayers) still so (clear is the air)!" Whereupon immediately rain fell. And he made a vow not do so again, saying (to himself), "Who am I to tell the Creditor that He should not collect His debt (that is, the punishment)!"[62]

In a previous chapter it was pointed out that according to ancient Hebrew belief, both biblical and rabbinic, fornication was the original sin, which caused the deluge, storms, lack of rain and as a consequence famine, as well as all kinds of other natural calamities.[63] This belief was supplemented by the concept that a person who prevents fornication thereby acquires such a great merit as to be able to bring down rain by his prayer. There are quite a number of stories or legends to this effect in the Palestinian Talmud, of which the following is an example:

Rabbi Abbahu saw in a dream that a fivefold sinner (in the original a Greek form, πενταкακός, is used) should pray and then rain would fall. (So it happened) and rain fell. (Thereupon) Rabbi Abbahu sent for him and let him be brought to him. He said to him : " What is your work ? " He (the fivefold sinner) said to him : " Five sins I commit every day. I lease prostitutes, decorate the theatre, carry their garments to the bath, clap hands and dance before them, and beat the drums before them." (Rabbi Abbahu) said to him : " And what good deed did you do ? " He said to him : " Once when I was busy decorating the theatre, a woman came there and remained standing behind a column and wept. I asked her, What (is the matter) with you ? And she said to me, 'My husband has fallen into captivity and I want to prostitute myself and ransom him (with my earnings).' And I sold my bed and my blanket and gave her the money and said to her, Here, ransom your husband and do not sin ! " (Rabbi Abbahu when he heard his story) said to him : " Worthy are you to pray and to be answered ! "[64]

The moral tone of this story is unmistakable.

V

According to Rabbi Johanan the study of the Torah, the Law, for its own sake was such a great merit as to " protect the whole world."[65] According to Rabbi Halbo in the name of Rabh Huna, " the words of every man in whom there is the fear of heaven are heard, as it is written, ' Let us hear the conclusion of the whole matter: Fear God and keep his commandments : for this is the whole of man.'[66] What do the words ' for this is the whole of man ' mean ? Rabbi Eleazar said :

The Holy One blessed be He said : The whole world was

created for nothing but for this (namely, the fear of God). Rabbi Abba bar Kahana said: This (the fear of God) counterbalances the whole of the world.[67]

When one compares these sayings with the function of the "whisperers" referred to earlier, one cannot fail to notice how the religious-moral element gains here the upper hand over the earlier "magical" method of influencing the weather. Not only that the God-fearing, pious man does not need to perform any specific act to have his wish realized, but his influence is no more confined to the bringing about of relief in a situation of special need, and his voice is heard whenever he raises it.

Let us consider here the striking parallel to this trend of development which is to be found in Moslem religious thought. In the pagan Arab world the following magical ceremony served to bring about the fall of rain in times of drought. Boughs of *Sala'*-trees (*saelanthus*) and *'Ushar*-trees were bound to the tails of oxen. The branches then were set on fire and the oxen were driven, dragging the burning branches after them, to the top of a mountain and were thrown down from there.[68] This procedure, called "*nār alistisqā'*," fire of watering,[69] was superseded in the days of the Islam by the "*salāt al-istisqā'*," the prayer of watering, that is, the prayer for rain.[70] And just as in talmudic Judaism the performance of the prayer by the pious and righteous men was believed to be always crowned with success, so Islam ascribed the same success to outstanding figures in its early history. Almutawakkil inscribed on a memorial

coin a poem which told about the family of Hashim that "through their merit rain is given to the earth after it had been withheld for a long time by God."[71] Again, Ibn al-Rūmī says in a *qasida* dedicated to the Calif Al-Mu'tadid (279–289 H): "Your forefather, Al-'Abbās, is the one whose name did not fail if used in the hour of need to obtain rain; he burst the clouds by intensive prayer and the flashings of the water-giving lightnings did his will."[72] Of 'Omar it is recorded that in times of drought he said in his "*istisqā*": "O Allah! We used in our requests to appeal to the Prophet, and you gave us rain; to-day we appeal to the uncle of the Prophet (Al-'Abbās), so give us rain!" And his request was granted.[73] In later days too the prayers for rain contained an appeal to contemporary holy men.[74]

To return to Judaism, the same sort of development impresses itself upon us when we follow up another line of thought. We have seen in the course of a previous chapter that the blessings of the material world, such as rain, abundant crops, fruit, etc., were attributed to the merit of certain ritual functions in the Temple. This idea—that the natural forces in the world function in a manner beneficial to man only as a reward for certain merits—also developed from a physical-ritual conception in a spiritual-moral direction. The "merit" becomes attached to a great variety of subjects, both concrete and abstract, until finally it settles on the person of the "Righteous," that is on men who are meritorious on account of their outstanding moral qualities.[75]

We read, for instance, the following sentence handed down by Rabbi Berekhya and Rabbi Halbo Papa, *in the name of Rabbi Eleazar:*

Sometimes it happens that the rains fall by the merit of one man, by the merit of one grass, by the merit of one field. . . .[76]

The merit of the field to bring down rain is stressed also by Rabbi Simon.[77] Again, another saying has it:

By the merit of three things the rains fall: by the merit of the earth; by the merit of the mercy; and by the merit of the sufferings.[78]

The same idea in a general but negative form was expressed by Rabbi Shimeon ben Yohai with the aid of a simile:

Just as the mountains press down the waters of the Deep that they should not rise and flood the world, even so charity (in Hebrew: *tz'daqah*) presses down the severe judgment (of God) and the divine retribution that they should not come upon the world.[79]

Also the merit of two commandments alone, if kept by Israel, suffices to secure them the fall of rain: They are the Sabbath and the circumcision.[80]

The Fathers of Israel were the first men whose merits secured lasting benefits to coming generations.

Rabbi Jacob of Kfar Hanan said in the name of Rabbi *Shimeon ben Laqish: (God said to Israel): In the hour* when Abraham, your father, fulfilled my will,[81] I swore unto him that I shall not remove the dew from his sons forever. . . .[82]

Abraham received hospitably the angels,[83] and how did the Holy One blessed be He pay it back to his

sons? The manna descended for them and the well[84] rose up for them, and the quails were found for them,[85] and the Clouds of Glory surrounded them, and the Column of Clouds travelled before them. . . .[86] In a fine simile we are given to understand how the merits of Abraham carried, as it were, all the generations:

Rabbi Abba bar Kahana said: It is customary in the world that if a man has a pair of double-beams, where does he put them? Is it not (that he puts them) in the middle of the hall, in order that they should carry the crossbeams (of the roof) which are both in front of them and behind them? Thus why did the Holy One blessed be He create Abraham in the middle of the generations? In order that he should carry the generations (which were) before him and (those which came) after him. . . .[87]

And just as in time the merit of Abraham reached from the beginning to the end, so in space it reached to the very ends of the world:

Rabbi Hanina said: Even the ships which were sailing in the sea were saved (from shipwreck only) by the merits of Abraham.[88]

Notwithstanding this, it is the actual presence of the Righteous One which secures real blessings. "Our fathers came to the country (that is, to Palestine) and blessing came through them,"[89] says a midrashic passage. And again:

Wherever the Righteous go, blessing comes (through them). Isaac descended to Gerar, blessing came to Gerar . . . Jacob descended to Laban, blessing descended through him . . . Joseph descended to Potiphar, blessing came through him . . . Jacob descended to Pharaoh, blessing descended through

him, as it is written, "and Jacob blessed Pharaoh."[90] What did he bless him with? That the years of hunger ceased. . . .[91]

Also according to Rabbi Yose ben Hanina: the hunger in Egypt which, according to the dream of Pharaoh, should have lasted seven years,[92] lasted only two years for when Jacob descended to Egypt the hunger ceased.[93] Jacob and Joseph were both men of blessing to an equal extent:

This one, the house of his father-in-law (Laban) became blessed for him; and that one, the house of his father-in-law (Potiphera) became blessed for him. . . . This one stopped the hunger, and that one stopped the hunger; this one satisfied (with food), and that one satisfied (with food). . . .[94]

Jacob's presence caused a wonderful multiplication of the water in the house of Laban. "You know," Laban later reminded his townsmen, "that we were hard pressed for water, and as soon as this Righteous One came, the waters became blessed."[95] And how did this miracle happen? When Jacob rolled the stone from the well's mouth,[96] "the well rose and poured forth water outside (its brim) and the shepherds saw it and wondered."[97] All the twenty years Jacob spent with Laban, the waters of the well poured forth in abundance, but on the day that Jacob fled from Laban, the miracle ceased and the waters never rose again.[98]

In these passages the expression rendered by the words "through him" ("the blessing came through him," etc.) is in the original Hebrew "*l'raglo,*" having the primary meaning of "by his foot" ("the blessing came by *his foot*"). The same expression

is used already in Genesis: Jacob said to Laban: "The Lord hath blessed thee through me,"[99] *l'ragli*, verbatim "by my foot." To this passage the midrash adds:

> There is a man's foot that blesses the house, and there is a man's foot that ruins the house. And the foot of Jacob blessed. . . .[100]

A story similar to that of Jacob in the house of Laban is told in Mohammedan tradition of Abraham. Ibrahim dug a well in Saba', but the inhabitants of the locality molested him so much that he had to go away, whereupon the waters of the well dried up. Then the people of the place begged Ibrahim to return to them.[101] The fathers were a source of blessing even after their death. When Joseph died, the Egyptians "made him a metal coffin and placed it in the River Nile in order that its waters should become blessed."[102]

The belief in the blessing that emanates from the Righteous remained living in traditional Judaism down to modern times. To give only one single example, in the writings of Nahman of Bratzlav, a famous Hassidic rabbi of the eighteenth century, we find the following passage:

> Anyone in whose house the Tzaddiq (that is, the Righteous One; but here used in the specific sense of a rabbi of the Hassidim) sojourns as a guest, becomes blessed with sons.[103]

That is, the Tzaddiq has here the role that was fulfilled by the Ark according to early Jewish legend.

The merit of the Righteous assumes ever more superhuman dimensions:

Rabha, or, according to others, Rabbi Johanan, said: Were it not for Moses and Aaron, the world could not exist.[104]

The same is stated also of contemporaneous sages:

Rabbi Jehuda said in the name of Rabh: Every day a heavenly voice comes out from Mount Horeb (that is, Mount Sinai) and says, The whole world receives nourishment for the sake of my son Hanina [ben Dosa]. . . .[105] . . . Rabbi Eleazar said: Even for the sake of a single righteous man would this world have been created. . . . Rabbi Hiyya bar Abba said in the name of Rabbi Joshua: Even for the sake of a single righteous man does the world endure.[106]

"The righteous is an everlasting foundation,"[107] is said in the Book of Proverbs. The Hebrew original, "*tzaddiq y'sod 'olam*," can equally be rendered "the righteous is the foundation of the world," and it is on this sense of the passage that Rabbi Ele'azar ben Shamua' (lived about the middle of the second century C.E.) bases his saying that the world stands "on one pillar and *tzaddiq*, the righteous one, is his name."[108] Such a righteous one was Jacob who was the "fundament and foundation of the world."[109] According to Rabbi Eleazar ben Rabbi Shimeon, who lived a generation later than his namesake ben Shamua' (at the end of the second century C.E.), "the world was created for the sake of the righteous, for them it receives blessings, and as long as there are righteous men in the world, there is blessing in the world; once the righteous departed from the world, the blessing departed from the world."[110] In this connection should be quoted also the following passage which is often repeated in talmudic sources:

The world was created with ten pronouncements (the word "said" is ten times repeated in Genesis 1[111]). What does this teach us? It could have been created with one pronouncement (but it was created with ten), in order to increase the punishment of the wicked who ruin the world which was created with ten pronouncements, and to increase the reward of the righteous who preserve the world which was created with ten pronouncements.[112]

A righteous man may also be one of the Gentiles.

Rabbi Hanan said: In the cities of the sea sins are committed the like of which was not even in the generation of the deluge . . . so they would deserve extermination. And by what merit do they exist? By the merit of one Gentile (another version has: one proselyte) whom the Holy One blessed be He receives from them every year.[113]

The righteous one also takes upon himself the punishment of his generation. The righteous one suffers and his generation is redeemed from divine retribution.

Our Master (that is, Rabbi Jehuda the Patriarch) suffered for thirty years. . . . And in all those thirty years no woman died in childbirth in the land of Israel, nor did a woman miscarry in the land of Israel. . . .

When he was cured:

Rabbi Hiyya said: Woe to you women in childbirth in the land of Israel, woe to you pregnant women in the land of Israel! . . .[114]

Again, Shemuel, or, according to others, Rabbi Eleazar, said:

The whole world is nourished for the merit of the righteous, but they themselves are not nourished even by their own merit. . . .

To this Rabbi Jehuda in the name of Rabh added by way of illustration :

Every day a heavenly voice comes out from Mount Horeb (Sinai) and says : The whole world is nourished for the sake of my son Hanina, and my son Hanina contents himself with one small measure of carobs from one Friday evening to the next.[115]

In a previous chapter an account was given of the belief that the mere existence of the Temple secured the orderly functioning of nature and prevented the occurrence of natural calamities.[116] The same function, as we have just seen, was ascribed also to the Righteous and the Pious. And it is also owing to this belief that the rainbow was supposed to be absent during the lifetime of a truly righteous man. In Genesis it is related that God made a covenant with Noah, saying: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring clouds over the earth that the bow shall be seen in the clouds. And I will remember my covenant . . . and the waters shall no more become a flood to destroy all flesh."[117] According to talmudic conception, whenever the rainbow appears in the sky, it is a sign that the sins of the generation should by rights be punished with a new flood—were it not for the oath of God not to bring a second deluge on the earth. Thus it happens that no rainbow appears in the days of a pious generation, when there is no need of reminding God of his covenant. Such pious generations were those of

King Hezekiah and of the Men of the Great Council, in whose days the rainbow was absent.[118]

If a generation or a community was sinful, as ordinary generations or communities would be, there had to be in it at least one single pious man by whose merits the others too were saved from destruction. If the piety of this man was very great, the rainbow did not appear in his lifetime, since his mere existence sufficed to ward off destruction from the world. Such an exceedingly pious man was Rabbi Shimeon ben Yohai, in whose days the rainbow never appeared in the clouds.[119] The sages once entered to him and said to him:

> Why is it that the rainbow never appeared in your days? He said to them: What else is (the rainbow) but (a sign) of punishment? I am worthy to withhold the punishment. . . . One of the sages present, on hearing this, rose up and said: "I set my bow in the clouds,"[120] this is Rabbi Shimeon ben Yohai, who is the sign of the world. . . .[121]

The appearance of the rainbow thus became a criterion of the real piety of an outstanding man. If the rainbow appeared in his days—he was not a "*tzaddiq gamur*," a perfectly righteous man, but he was regarded as such if the rainbow did not appear as long as he lived. Thus it is related of Rabbi Joshua ben Levi, who lived some generations after Rabbi Shimeon ben Yohai, that "Elijah of blessed memory was studying with him the Law, and they were occupied in the teachings of Rabbi Shimeon ben Yohai. *Rabbi Joshua ben Levi had difficulties concerning a* decision. Elijah said to him: Do you

want to ask it of Rabbi Shimeon ben Yohai? Come, and I shall raise him (from the dead) for you. At once they went and Elijah called Rabbi Shimeon ben Yohai. At once he answered him. (Elijah) said to him: Rabbi Joshua ben Levi has come to ask you a decision. And (Shimeon ben Yohai) did not want (to answer him). (Whereupon) Elijah said to him: Rabbi Joshua ben Levi is worthy of seeing you. He is a righteous man. (Rabbi Shimeon ben Yohai) said: Were he righteous, the rainbow would not have appeared in his days."[122]

VI

Reference has already been made in this book to the distinct messianic colouring of the ancient Near Eastern concept of the king's beneficial influence on his people's welfare.[123] It has been shown too that in biblical literature, in the Prophets and the Psalms, the same concept prevails: the days of the Messiah, the future king, are characterized not only by his righteousness which secures social justice and happiness for his people, but also—or, one may say, mainly—by the "messianic peace" in the animal kingdom and the wondrous fertility of all the creatures and the plants. These motives are very amply elaborated in rabbinic literature, often showing in their details surprising correspondence to the ancient Near Eastern ideas on the subject. Their general tenor, though, is different. While in the ancient Near Eastern texts *living* kings are flatteringly characterized

as bringing " messianic " prosperity to their country and people, the rabbinic material assigns the blissful state only to the "golden age" of a far-away past, and to the eschatological era of the " days to come," whereas the present is full of suffering and privations caused by the sins of man.

Let us begin our survey of the rabbinic statements with a quotation from Exodus Rabba:

> We find that the Holy One blessed be He will renew ten things in the days to come. . . . One : he will light up the world . . . even a sick man—the Holy One blessed be He will command the sun to cure him. . . . Two : He will cause to come forth living water from Jerusalem and cure with it all the sick. . . . Three : He will cause the trees to yield fruit every month and people will eat them and be cured. . . . Four : all the ruined cities will be rebuilt and there will be no desolate place in the world. . . . Five : He will build up Jerusalem in sapphire stones . . . and those stones will shine like unto the sun and the idolators will come and see the honour of Israel. . . . Six : the cow and the bear will feed together. . . .[124] Seven : He will bring all the beasts and all the birds and all the creeping things, and will make a covenant between them and Israel. . . . Eight : there will be no weeping and wailing in the world. . . . Nine : there will be no more death in the world. . . . Ten : there will be no more sigh, no more groan and no more sorrow, but everybody will be rejoicing. . . .[125]

Another source speaks not of ten things but of no fewer than " twenty-four good traits [which] were in the world and were put to naught by the sins, and at the end of the days the Holy One blessed be He will restore them to Israel." They are: Man's likeness to God; his stature (which was diminished); the garden of Eden; the tree of life; the heroism;

longevity; great number of children; the peace; the holy language (Hebrew); richess; the fruits; the manna; the well (which accompanied Israel in the wilderness); the pillar of fire; the pillar of smoke; the Tetragrammaton (the Ineffable Name); the rejoicing; the spring of Gihon; the Synhedrion; the kingship of David's house; the office of the High Priest; the Sanctuary; and the Holy Spirit.[126]

On some of these future blessings the sages have dwelt with special interest:

Rabbi Hiyya b. Joseph said: There will be a time when the land of Israel will produce baked cakes of the purest quality and silk [or woollen] garments. . . .[127]

Our rabbis taught: "There will be a rich cornfield upon the top of the mountains."[128] [From this] it was inferred that there will be a time when wheat will rise as high as a palm-tree and will grow on the top of the mountains. But in case you should think that there will be trouble in reaping it, it was specifically said in Scripture, "Its fruit shall rustle like Lebanon."[129] The Holy One blessed be He will bring a wind from his treasure houses which He will cause to blow upon it. This will loosen its fine flour and a man will walk out into the field and take a mere handful and, out of it, will [have sufficient provision for] his own, and his household's maintenance.

"With the kidney-fat of wheat."[130] [From this] it was inferred that there will be a time when a grain of wheat will be as large as the two kidneys of a big bull. . . .

"And of the blood of the grape thou drankest foaming wine."[131] It was inferred: The world to come is not like this world. In this world there is the trouble of harvesting and treading [of the grapes], but in the world to come a man will bring one grape on a wagon or a ship, put it in a corner of his house and use its contents as [if it had been] a large wine cask, while its timber (*i.e.* the stalk of the grape) would be used to make fires for cooking (lit.: under the dish).

THE KING	THE MESSIAH
New Foundations	
Ass. " Maker of Assyria "	Cities rebuilt
Founder of the palace	Jerusalem built in precious stones[139]
Renewer of the temples	The Temple rebuilt
Sustainer of the cult places[140]	The office of the High Priest and David's house restored
Blessing of the Light	
Eg. The days are long	The world is lit up
Bab. " The sun of Babylonia "	The Temple will light up the world[141]
Ass. " The sun of all peoples "[142]	The sun shines sevenfold[143]
	The " righteous " will shine[144]
Blessing of the Waters	
Eg. " Lord of flood." The Nile runs high	Living waters issue from Jerusalem
Ass. Abundant rains	The " Well " and the spring of Gihon appears
Copious inundations	
Blessing of the Vegetable World	
Eg. Plentiful in grain	Even wild trees bear fruit
Ass. Years of abundance	The land produces ready-baked cakes
The hungry are satisfied	
The corn grows 5 ells high	Wheat high as a palm-tree
	A grain of wheat as large as two kidneys
The spike becomes five-sixths of an ell	*Grapes reach enormous size, each* yields 30 kegs of wine
The Giparu tree is ever-bearing	Trees yield fruit every two months —every month—every day. Crops ripen every month—every 15 days
Fruit trees yield luxuriant fruit	The vine yields 926 kinds of fruit[145]
Ras Sh. Power over the crops	Amplitude of wheat, wine and oil[146]
Blessing of the Animal Kingdom	
Ass. Cattle multiply greatly	Fishes will multiply, and
Hitt. Cattle, sheep multiply	Mountains will flow of milk and honey[147]
Tel Am. Gives sheep, flock, cattle	

Blessing of Human Progeny	
Ass. Many children born	Many children born
Hitt. People multiply	Women will bear every day
Health	
Ass. The sick become cured	The sick become cured Bodily defects disappear[148] " The healing dew "[149]
Richess	
Ass. The destitute clothed	The land produces silk (or: woollen) garments
Acceptable prices	
Tel Am. Clothes the poor in byssus Gives silver, gold, richess	Richess
Lawfulness, Security, Happiness	
Ass. No force, no injury, no outrage, no bloodshed; security on the roads Man and women rejoicing	No sigh, no groan, no sorrow, no weeping, no wailing. Longevity (" Tree of Life," no death.) The Synhedrion.[150] Everybody rejoicing. God makes the world joyful[151]
Victory	
Ass. Enemy subjugated[152] " Brought subjection to the four quarters of the world "[154]	Heroism. " Idolators " come and see the honour of Israel.[153] Victory of Israel.[155] Israel's rule over the world[156]
Peace	
Ass. General peace	Peace between men and between animals[157]

The inference is clear: the " materialistic " traits of the rabbinic messianology go back to the very old conception of the magic or divine king, which was a common heritage of the peoples of the ancient Near East.

It is thus far that we can follow at present the course of development which leads from the magician, the priestly, and the divine king—through the whis-

perer and rain-maker—to the righteous and pious man, whose moral personality shouldered in rabbinic Judaism the responsibility for the welfare of his people, and whose image was *projected into the future*, there to become merged with the figure of the Messiah.

The very idea, that one single person is responsible for the whole community, emerges from our investigations as a heritage from cruder ages, in which the responsibility was of a physical, or rather a technical kind. With the advance of the ages the ancient idea of the necessity of performing ritual functions for the purpose of influencing nature and thus obtaining from it material benefits, underwent a slow but steady modification. In consequence of the destruction of the Temple the performance of the sacrificial ritual was stopped before it could become obsolete. In Divine Service the place of the sacrifices was taken by the prayer, while in popular imagination the place of the sacrificing priest, who set in motion the working of sympathy in nature, was taken by the "men of faith," the pious and the righteous, whose influence over nature came to be ascribed in an ever-increasing extent to their moral qualities, to their merits, and even to their sufferings. Instead of physical sympathy there thus developed a concept of spiritual and moral sympathy, in which the responding party was no longer nature but God himself.

1 Philostratus, *Life of Apollonius of Tyana*, viii, 6. Loeb Class. Library, p. 281.

2 Pasquale Villari, *Life and Times of Savonarola*, London, 1888, p. 124.

3 L. Wieger, *Histoire des croyances religieuses et des opinions philosophiques en Chine*, Hien-Hien, 1922, p. 64. (The English translation is mine.)

4 Engnell, *Studies*, pp. 13 sq.

5 Breasted, *Eg. Rec.* III. §§ 265, 268, as quoted by S. A. Cook in Robertson-Smith, *Religion of the Semites*, 3rd ed., p. 537.

6 Jastrow, *The Religion of Babylonia and Assyria*, 1898, pp. 374 sq.

7 Strack, *Assurbanipal*, II, p. 152, lines 5 sqq., as quoted by E. R. Goodenough, "Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 174 sq.

8 *Beiträge zur Assyrologie und Semitischen Sprachwissenschaft*, 3, 254, 10 sq., as quoted by Engnell, *Studies*, p. 29.

9 Engnell, *Studies*, pp. 43 sq.

10 Witzel, *Keilinschriftliche Studien* (1–7, Fulda, 1918–30), 5, pp. 52 sqq., as quoted by Engnell, *Studies*, p. 39.

11 Witzel, *op. cit.*, pp. 76 sqq., as quoted, *ib.* p. 40.

12 *Vorderasiatische Bibliothek*, 4, p. 172, as quoted by Engnell, p. 43.

13 *Annals of Ashurbanapal*, ed. R. J. Lau-S. Langdon (Semitic Study Series, 2, Leiden (1903), ll. 45 sq. as quoted by Engnell, p. 44.

14 Dhorme, *La religion assyro-babylonienne*, Paris, 1910, p. 173.

15 Engnell, *Studies*, pp. 44 sq.

16 *Op. cit.*, p. 68.

17 *Op. cit.*, p. 93.

18 The *Klmw* inscription, as quoted by Engnell, *op. cit.*, pp. 94 sq.

19 Virolleaud, *La légende phénicienne de Danel*, Paris, 1936, pp. 91, 121, 145, as quoted by Engnell, *op. cit.*, p. 104.

20 Gen. 20, 9. Cf also Gen. 26, 10, where the same story is told of Abimelech and Rebecca, the wife of Isaac.

21 Ex. 17, 8–13.

22 Ex. 17, 11–13. About the royal prerogatives of Moses, as pointed out by Philo, etc., cf. E. R. Goodenough,

"Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 178 sqq.

23 Less clear is the stretching out of the spear by Joshua which resulted in the capture of Ai, Josh. 8, 18.

24 2. Sam. 21, 1–9.

25 2 Sam. 24, 1–15; 1 Chron. 21, 1–14. Cf. C. R. North, "The Religious Aspects of Hebrew Kingship," *Zeitschrift für alttestamentl. Wissenschaft*, 1932, pp. 10 sq.

26 Is. 11, 1, 6.

27 Joel, 4, 18.

28 Ps. 72, 6–9, 16. Cf. E. R. Goodenough, "Kingship in Early Israel," *J.B.L.*, 1929, pp. 199 sqq.

29 Odyssey xix, 108–14.

30 2 Sam. 21, 1.

31 Num. Rab. 8, 4; Midrash Shemuel 28; B. Yeb. 78b; Pirqe Rabbi Eliezer, ch. 17; Midrash Shoher Tobh, Ps. 17.

32 These are taken from the Abhidhanappadipika, No. 783. Cf. Digha, ii, 172 sqq. Hocart, *Kingship*, p. 23. (Note of Hocart, *Kings and Councillors*, p. 140.)

33 Jataka, ii. 366 sqq., as quoted by Hocart, *Kings and Councillors*, pp. 140 sq.

34 R. Labat, *Le caractère religieux de la royauté assyro-babylonienne*, Paris, 1939 (*Études d'assyriologie*, 2), p. 328, referred to by Engnell, *Studies*, p. 35.

35 Jastrow, *Religion of Babylonia and Assyria*, pp. 313 sqq.; Zimmern, *Babylonische Busspsalmen*, passim.

36 M. Sanh. 11, 1; B. Sanh. 101a; Y. Sanh. 28b top.

37 Y. Sotah 16d bot.; Lev. Rab. 9, 153b; Num. Rab. 9, 201d.

38 Y. Sab. 14d mid.; Y. 'Ab. Zar. 40d mid; Y. Ber. 3c bot.

39 Y. Sab. 8b bot.

40 B. Sanh. 101a.

41 Cf. S. Daiches, *Babylonian Oil Magic in the Talmud and in Later Jewish Literature*, London, 1913.

42 B. Ta'an. 8a.

43 B. Ta'an. 8a.

44 B. Ta'an. 8a.
45 Cf. B. Bab. Metz. 28b.
46 C. 80 B.C.
47 M. Ta'an. 3, 8; cf. B. Ta'an. 23a; Y. Ta'an. 66d–67a. Cf. Patai, "The 'Control of Rain,'" *Hebrew Union Coll. Annual*, xiv, p. 282, notes 159 and 160.
48 B. Ta'an. 23a.
49 B. Ta'an. 23a.
50 B. Ta'an. 23b. Cf. p. 161.
51 Josephus, *Ant.* xiv, 2, 1.
52 Y. Ta'an. 66d bot., but cf. B. Ta'an. 23a.
53 Ps. 44, 2.
54 The town where Rabha lived; current editions have "Sepphoris."
55 B. Ta'an. 24b.
56 B. Ta'an. 24a.
57 Judges 20, 26; 1 Sam. 7, 6 sq.; 10 sq.; 1 Kings 21, 27; 2 Chron. 20, 3; Joel 1, 14; 2, 12; Jer. 36, 9; Ezra 8, 21 sq.; Neh. 9, 1; Ps. 35, 13; Zach. 8, 19.
58 Koran 2, 192; 4, 91, 96; 5, 91; 58, 1 sq.; Westermarck, *Moral Ideas*, ii, 315, 361; *Enc. Bibl.* s.v. Fasting (ii, 1508); Hastings, *Dict. of the Bible*, s.v. Fasting.
59 Y. Ber. 9b top.
60 B. Bab. Metz. 85b.
61 B. Ta'an. 25a.
62 Y. Ta'an. 66c bot.
63 Cf. also Patai, *Man and Earth* ii, 225 sqq., 236 sqq., 245 sqq.
64 Y. Ta'an. 64b bot.
65 B. Sanh. 99b.
66 Eccl. 12, 13.
67 B. Ber. 6b.
68 Al-Jauharī, s.v. sl'; cf. Al-wishāh wa-tathqīf al-rimāh (Būlāq 1281, p. 80); Muhīt, s.v. I, p. 981b; Al-Damīrī I, p. 187 sq.; cf. also Wellhausen, *Reste*, 157; as quoted by Goldziher, *Muhammedanische Studien*, i, Halle, 1889, pp. 34 sq.

69 Al-Jāhiz, *Kitāb al-heywān*, fol. 245b, as quoted by Goldziher, ib. p. 35.
70 Koran 71, 9–10.
71 Al-Muwasshā, ed. Brünnow, p. 193, 9, as quoted by Goldziher, ib. ii, p. 108.
72 Yatīmat ad-dahr ii, p. 303, as quoted by Goldziher, ib. p. 109.
73 Aġ. xi, p. 81, Tahdīb, p. 332, as quoted by Goldziher, ib. p. 108.
74 Yāqūt, i, p. 418 bot. as quoted by Goldziher, ib. p. 313. In the following (pp. 313 sqq.) Goldziher adduces data to show that the habit prevailed to pray for rain on the graves of many a holy man. This custom is found also in Oriental Jewish communities.
75 The theological significance of the doctrine of merits was exhaustively treated by A. Marmorstein in his book, *The Doctrine of Merits in Old Rabbinical Literature*, London, 1920 ; we can, therefore, in the following confine ourselves to a few characteristic examples.
76 Y. Ta'an. 66c top. ; Lev. Rab. 35, 12.
77 Y. Ta'an. 66c top.
78 Y. Ta'an. 66c mid.
79 Tanhuma Gen. ed. Buber, p. 34.
80 Pesiqta Rabbati 201b ; cf. Eccl. Rab. 11, 2.
81 Cf. Gen. 22, 1–19.
82 Y. Ber. 9b top ; Y. Ta'an. 63d top.
83 Gen. 18, 1 sqq.
84 According to legend the so-called Well of Miriam accompanied the Children of Israel everywhere during their wanderings in the wilderness, cf. Patai, *Hammayim (The Water), a Study in Palestinology and Palestinian Folklore* (in Hebrew), Tel-Aviv, 1936, pp. 153 sqq.
85 Cf. Num. 11, 31.
86 Lev. Rab. 34, 8.
87 Gen. Rab. 14, 6, p. 130.
88 Gen. Rab. 39, 11, p. 376.
89 Siphre Deut. 38.
90 Gen. 7, 47.

91 Siphre Deut. 38.
92 Gen. 41, 27.
93 Gen. Rab. 89, 9, p. 1098.
94 Gen. Rab. 84, 6, p. 1008.
95 Gen. Rab. 70, 19, p. 817; cf. Targum Yer. ad Gen. 29, 22.
96 Gen. 29, 10.
97 Pirqe Rabbi Eliezer, ch. 36; cf. Midrash Haggadol, ed. Schechter, p. 457.
98 Targum Yer. ad Gen. 28, 10; 31, 22.
99 Gen. 30, 30.
100 Pirqe Rabbi, Eliezer, ch. 36. In recognizing the true content of the biblical passages speaking about the blessing which is inherent in the person of the "righteous," and in explicitly stating that this blessing spreads from the person of the "righteous" to his surrounding, the talmudic sages have thus anticipated Pedersen by some fifteen hundred years. Cf. Pedersen, *Israel*, Its Life and Culture, I–II (1926), pp. 209 sqq.
101 Cf. *Encyclopedia of the Islam*, s.v. Ibrahim, p. 432.
102 B. Sotah 13a.
103 Nahman of Bratzlav, *Sepher Hammiddoth*, s.v. banim, no. 78, ed. Traklin, Warsaw, p. 30.
104 B. Hul. 89a.
105 B. Ber. 17b; cf. B. Ta'an. 24b; B. Hul. 86b.
106 B. Yoma 38b.
107 Prov. 10, 25.
108 B. Hag. 12b.
109 Gen. Rab. 75, 11, p. 892.
110 Siphre Deut. 38.
111 Cf. also B. Meg. 21b.
112 M. 'Aboth 5, 1; cf. Fragments of Midrash Abqir, ed. by A. Marmorstein, in "*Debir*," Berlin, 1923, p. 120.
113 Gen. Rab. 28, 5, p. 264; Cant. Rab. ad 1, 4; cf. Jellinek, *Beth Hamidrash*, v, p. xlvi; Schürer, *Geschichte des jüdischen Volkes*, 4th ed., iii, 150–88, where the material is collected concerning Jewish proselytizing.

114 Gen. Rab. 96, 5; cf. Gen. Rab. 33, 3, pp. 306 sq.; Y. Kil. 32b mid.; Tanhuma Wayhi, 13.
115 B. Ber. *17b*.
116 See p. 121.
117 Gen. 9, 13–15.
118 Gen. Rab. 35, 2, p. 328; Midrash Haggadol, ed. Schechter, p. 173; cf. Patai, "Haqqesheth," in the *Samuel Krauss Jubilee Volume* (in Hebrew), Jerusalem, 1937, pp. 311 sqq., and especially pp. 319 sq., where evidence is adduced to show the existence of this belief among other peoples.
119 Y. Ber. 13d bot.
120 Gen. 9, 13.
121 *Midrash Haggadol*, ed. Schechter, p. 174.
122 Midrash Shoher Tobh ed. Buber, p. 252; cf. B. Ket. 74b; Gen. Rab. 35, 2, pp. 328–29; Patai, *Haqqesheth*, pp. 320 sq.
123 See p. 176.
124 Els. ii, 7.
125 x. Rab., 15, 21.
126 Midrash Haggadol, Genesis, ed. Schechter, p. 126 sq., cf. additional sources, *ib.* in the notes.
127 Cf. B. Shabbat 30 b, in the name of R. Gamliel.
128 Ps. 72, 16.
129 *Ib. ib.*
130 Deut. 32, 14.
131 *Ib. ib.*
132 B. Kethuboth 111b, translated by I. Slotki in *The Babylonian Talmud*, ed. I. Epstein, Soncino Press, London, 1936, vol. ii, pp. 720 sqq. Cf. Siphre Deut. § 317; Midrash Tannaim, pp. 192 sqq.
133 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 77. Cf. Apoc. Baruch, 29, 5.
134 Ginzberg, "Aggadoth q'tu'oth," *Haggoren*, ix, Berlin, 1929, p. 66; cf. *ib.* pp. 58–59.
135 Yer. Sheqalim 50a, cf. Kethuboth, 112b.
136 B. Shabbat, 30b. Cf. also Midrash Tanhuma, ed. Buber, Introduction, 158; Gen. 7a, J. Klausner, *Die*

messianischen Vorstellungen im Zeitalter der Tannaiten, pp. 108 sqq; Schechter, *Some Aspects of Rabbinic Theology*, London, 1909, p. 109; A. Jeremias, *Babyl. im NT*, p. 33; Ginzberg, *The Legends of the Jews*, v, 142, and additional sources, *ib.*; G. Foot Moore, *Judaism*, vol. ii, Cambridge, Mass. 1927, pp. 365 sq.; Patai, *Man and Earth*, i, 282 sq.

137 Cf. Ginzberg, *Legends of the Jews*, iv, 271 sq. and the corresponding notes in vol. iv. Cf. B. Synh, 98b, 99a.

138 Cf. pp. 175 sqq.

139 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

140 Engnell, *Studies*, pp. 42, 192.

141 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

142 Engnell, *Studies*, p. 183.

143 B. Synh., 91b.

144 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

145 Tanhuma, ed. Buber, Introduction, p. 158.

146 Book of Elijah, Jellinek, *Beth Hamidrash*, iii, 66.

147 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 74.

148 B. Synh., 91b; "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

149 "The Signs of the Messiah," Jellinek, *Beth Hamidrash*, ii, 59.

150 Cf. Is. 2, 4.

151 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 70.

152 Cf. also Engnell, *Studies*, pp. 187 sq.

153 Cf. Is. 2, 3.

154 Engnell, *Studies*, 188.

155 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69, 70, 71.

156 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

157 Cf. Is. ii, 6 sqq. To the above two columns a third parallel column could easily be added listing the blessings secured by the functioning of the Temple in Jerusalem, or the existence of a "righteous man."

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NOTE
ON TEXTS IN RABBINIC LITERATURE

Rabbinic literature is a general term covering the literary works enumerated below:

Mishnah. The basic code of oral tradition collected in its extant form by Rabbi Jehudah the Patriarch in Galilee, *c.* 200 C.E. To the Mishnah were later attached as complementary texts the much larger collections of the Babylonian and Palestinian Talmuds respectively.

Tosefta. A work contemporaneous with the Mishnah, in many respects parallel to it, but containing much additional material, variations from and amplifications of the Mishnah.

Talmud. The name of two large collections containing the discussions of the great Palestinian and Babylonian schools on topics mainly contained in the Mishnah. The *Palestinian Talmud* (also called *Talmud Yerushalmi*—that is, Jerusalem Talmud) reached its final shape in the schools of Galilee about the end of the fourth century C.E. *The Babylonian Talmud*, more bulky, was closed about a century later in Babylonia.

Midrash. A generic term for literary works based upon biblical passages. They fall under two headings, Halakhic and Aggadic Midrashim:

Halakhic Midrashim are primarily interpretations of the laws of the Pentateuch, and comprise works such

as the Mekhiltha, Siphra, Siphre, Midrash Haggadol, etc.

Aggadic Midrashim aim at religious and moral instruction, though formally their expositions are attached to passages of the Scripture. To this group belong the Midrash Rabbah (Gen. Rab., Ex. Rab., etc.), Pesiqta di Rabh Kahana, Pesiqta Rabbati, Tanhuma, etc.

In period of time the Midrashim range from the second century C.E. to the Middle Ages.

The translations of the Hebrew and Aramaic texts are mine, with the following exceptions :

The Bible : Authorized Version, with amendments where it seemed necessary

Apocrypha and Pseudepigraphia : Charles' edition

Babylonian Talmud : the translations of those tractates available in Epstein's English edition (London, Soncino Press) were largely followed

ABBREVIATIONS

B.—The Babylonian Talmud, quoted by tractate, folio and page, *e.g.* B. Suk. 43a—Babylonian Talmud, tractate Sukkah, folio 43, page a.

Gen. Rab.—Midrash Genesis (*Berēshith*) Rabbah, quoted by chapter and paragraph, and the pages of Theodor-Albeck's edition, Berlin, 1912–1931, *e.g.* Gen. Rab. 78, 16, p. 936—Genesis Rabbah, chapter 78, paragraph 16, ed. Theodor-Albeck, p. 936. Cf. also Rab.

M.—Mishnah, quoted by tractate, chapter and paragraph, *e.g.* M. Tamid 3, 2.

Rab.—Following the name of one of the five books of the Pentateuch (Gen., Ex., Lev., Num., Deut.) or one of the five Scrolls (*Megilloth*, Cant., Ruth, Thren., Eccl., Esth.)—the Midrash Rabbah to these books, quoted by chapter and paragraph of the Romm, Wilna, edition, *e.g.* Ex. Rab. 15, 22. Cf. also Gen. Rab.

Tos.—Tosefta, quoted by tractate, chapter and paragraph, and the pages of Zuckermandel's edition, Pasewalk, 1881, *e.g.* Tos. Suk. 4, 5, p. 198—Tosefta Sukkah, chapter 4, paragraph 5, ed. Zuckermandel, p. 198.

Y.—*Yerushalmi*, the Jerusalem, or better, the Palestinian Talmud, quoted by tractate, page and column of the Venetian edition, 1523.

THE TRANSCRIPTIONS OF HEBREW WORDS

Because of technical difficulties over the special letters used in Hebrew and other Semitic languages, a rough Anglicized transcription of them has been used for Semitic words quoted in this book

as the Mekhiltha, Siphra, Siphre, Midrash Haggadol, etc.

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CHAPTER ONE

INTRODUCTION

NATURE AND THE SUPERNATURAL

I

MODERN researches probing from various angles into the social function of early religions have proved that a main concern of primary religious activities is to obtain and secure the maximum of material welfare for the whole of the community. Much has also been learned about the ways and means resorted to in order to bring about the regular functioning of nature upon which the well-being of man almost exclusively depended. In the ancient Near East, where intricate religious systems were evolved, these ways and means became crystallized into a complex ritual pattern centering round great seasonal festivals. The development of this ritual pattern has been subjected to thorough investigation by a number of scholars, the gist of whose findings Professor S. H. Hooke sums up in the following words :

> The picture which emerges from a study of the great seasonal rituals of the ancient East and their associated myths is that of a community seeking to bring under control by means of an organized system of ritual actions the order of nature upon the functioning of which its well-being depends.[1]

Not only in the great seasonal rituals, but also in many other practices of communal and private life, one could detect the working of the same trend, namely, towards influencing and controlling the order of nature.

Let us take a closer look at the process that may have led up to this "organized system of ritual actions" *and to all the other communal and private* rituals that abounded in the ancient Near East.

Ever since there emerged on earth that special form of existence which is called human life, its bearer, man, has endeavoured to make life more agreeable and to create for himself more comfortable living conditions. Man evolved tools to make it easier for himself to gather and to produce food, and to make life safer from the attacks of beast and man. He built himself shelters for safety and comfort. He made clothing to guard himself against the rigours of the climate, and applied ornamental embellishments to different parts of his body. He invented and improved methods for the production of food; he gradually became an expert in one or another special branch of production and developed specialized industries. He evolved various systems of property, stationary and movable, and learned to barter his own superfluous possessions for those of others. He developed regular relationships within smaller and larger human groups; and by giving more or less fixed forms to these relations in custom and law, he assigned to each individual a place within society circumscribed by special rights and duties.

In all these activities man appeared as a reasonable and rational being, who knew what he wanted and sought ways and means of obtaining it.

But the advantages and benefits man wished to derive from his natural and social environment were by no means of a material nature only, such as would satisfy physical, biological and social needs. The benefits were often psychological, satisfying mental needs *having no biological, economic or social* foundation, but arising from the special psychical constitution of man. Yet the measures taken to satisfy these mental or psychical needs might be the same as those taken for the satisfaction of the physical, biological and social needs, or at least very similar to them ; and might, and in fact very often did, pertain to concrete natural objects.[2]

Moreover, even in satisfying primary needs arising out of the physical nature of man, the actual practices adopted by him are in the great majority of cases not spontaneous and unpremeditated, but motivated in accordance with mental predilections and inclinations. A survey of the methods followed by various communities in their choice, preparation and consumption of food, as well as in the evaluation of food-stuffs as objects of property, would show what a wide range of difference can be introduced by these mental predilections and inclinations even into the forms of satisfaction of so vital and primary an impulse as hunger.

Thus we see that human actions directed towards natural objects are generated by both physical and

psychical necessities. The same two necessities prompt human activities also in relation to the supernatural.

II

The existence of the supernatural in one form or another is taken for granted by all the peoples of the earth, even the most primitive. Though its existence is in most instances somewhat obscure, proved only by what may be called secondary signs, it is nevertheless a certainty and reality. Prehistoric finds bear witness to the fact that already in the Old Stone Age man lived not only in the light of the physical world, but also in the shadow of the supernatural world.

It would be outside our present theme to deal with the extent and content of the supernatural world. Let us state only this : the lower boundary of the supernatural, that which borders upon the natural world, was seldom exactly the same in two different societies, nor was it constant within one and the same society over a considerable period of time. Furthermore, even in the same period and in the same society, different people had different conceptions of the supernatural, as also one and the same man may have in different moods or emotional situations.

Every culture and every cultural stage had its own accumulation of knowledge about the physical world, its own degree of familiarity with natural phenomena.

and it was in accordance with this actual knowledge of nature that the borderline between nature and the supernatural had to run. It would, though, be a mistake to suppose that the supernatural had always to be contented with such territories as were left over to it by the natural science of a given people at a certain time. We have rather to imagine a balance being maintained between two mutually active forces. More often than not it was the established view of the supernatural and its working which determined what territories should be left over to practical exploration and scientific investigation.

Lightning, for instance, belonged to the sphere of the supernatural with many ancient peoples, among them Israel and the Greeks. It was believed to be the arrow or the spear of the god. Modern physical science has subjected lightning to investigation and found that it is but an electrical phenomenon obeying certain physical laws. Physicists are even able to engender lightning artificially. Thus the supernatural had to yield this traditional weapon to natural science. Nevertheless, many a simpler folk still regards lightning as a heavenly weapon, and should a wicked man be struck by it, there would be no doubt as to the true significance of the event: a punishment from on high.

All this may seem to imply that there exists a sharply drawn line of demarcation between the natural and the supernatural. But nothing would be falser than such an assumption. Indeed natural and supernatural appear very often as intricately inter-

woven, and as merely two different aspects of the same object, action or phenomenon. It can even be said that each and every natural object, action or phenomenon may under given circumstances have also a spiritual quality, a supernatural aspect or value.

It is of interest to consider how man succeeded in harnessing for his use the supernatural powers also, or the supernatural aspect of the universe.

The need to do so was bound to arise when man was faced with a situation for which his practical experience proved insufficient. At the time of a crisis in private or communal life man feels that he needs the help of supernatural powers. In danger or in a situation the outcome of which is doubtful, when man, hoping for a certain thing to happen and at the same time fearing lest another thing might happen, has no power to influence the oncoming event by the usual *natural* means, he tries to realize his wish, and to prevent the unwanted, by applying to the supernatural for help. Thus Malinowski observed relative to practices in the Trobriand Islands:

> It is most significant that in the lagoon fishing, where man can rely completely upon his knowledge and skill, magic does not exist, while in the open-sea fishing, full of danger and uncertainty, there is extensive magical ritual to secure safety and good results.[3]

In the great majority of his undertakings primitive man is faced by two sets of problems. The one, the predictable and controllable, he can overcome with technical skill ; the second, the unpredictable and uncontrollable, he tries to solve by this appeal to

the supernatural. And just as the technical methods are never an improvisation but an application of well-tried ways and means, so the appeal to the supernatural too tends to assume fixed forms, and when often repeated—and especially when recurring seasonally—it becomes a rite, or, if more complex, a ritual.

Generally speaking, the less developed a community, the lower its culture and the poorer its civilizatory equipment, the greater will be the role played by the unpredictable and uncontrollable element in its life, and consequently the greater the importance of the function of the ritual directed towards the control of the elusive forces. Among primitive peoples almost everything has its ritual, every undertaking, every action and every event, down to such minute affairs as plucking a fruit or sitting down to rest. Among more advanced peoples only the more significant events in private and communal life retain their ritual, and among the peoples of modern western civilization ritual has almost entirely lost its significance, surviving only in occasional ceremonies of church and state.

III

Before coming to the actual procedure of what we called the "appeal to the supernatural," we have first of all to acquaint ourselves with the main principle on which are based most, if not all, the

attempts of primitive man at influencing nature. For, paradoxical as it may sound, most of the practices of primitive man in which the supernatural is resorted to are intended to influence the elements and phenomena of nature only.

Without entering into the problems presented by the various forms of outlook on nature, such as mana, pre-animism or animatism, animism and the personification and symbolical representation of natural forces and elements, let us state in brief that the common denominator of these different concepts is the assumption of a basic similarity between man and the other parts of nature. According to this assumption all the elements, parts, powers and phenomena of nature partake of "human nature." Popular imagination does not find it difficult to endow the component parts of nature even with human forms, but more often it is the inner constitution, the mental make-up of man, that is attributed to all parts of animate and inanimate nature. The Indians of Guiana, for instance, do not draw "any sharp line of distinction, such as we see between animals—man included—and inanimate objects. On the contrary, to the Indian all objects, animate and inanimate, seem exactly of the same nature, except that they differ in the accident of bodily form. . . ."[4]

The fact that primitive man draws no strict line of cleavage between the animal, vegetable and mineral kingdoms on the one hand, and human beings on the other, has been so often emphasized that it can be regarded as an anthropological common-

place.[5] Westermarck has adduced evidence to show that the primitive belief in the similarity between the lower animals and man is to be found again among the peoples of classical antiquity, those of the Middle Ages, and the simpler folk in modern civilized countries.[6] Elsewhere we have had occasion to show that the same concept was prevalent also among the ancient Hebrews both in biblical and in post-biblical times.[7]

For our present purpose it will be sufficient to stress only one detail in this general conception of "humanized" nature, namely, that which endows the heavenly bodies, the sun, moon and stars, with a nature and consciousness akin to man's own. Again, it will be unnecessary to attest with examples that among many primitive peoples these heavenly bodies are regarded as human beings, the sun as a man, the moon as a woman, or vice versa ; and that by these peoples the stars too "are not merely talked of in fancied personality, but personal action is attributed to them."[8] It is well known that among many primitive peoples, as well as among the civilized peoples of antiquity, among them the early Hebrews, the heavenly bodies were not only personified but regarded as deities and as such revered and worshipped.[9] What is perhaps less well known is the significant fact that in later Jewish thought the heavenly bodies, though naturally no longer regarded as deities, were still looked upon as beings of human and even superhuman intelligence. According to Philo Judaeus (born *circa* 20–10 B.C.) the stars stand

even higher than the angels, in fact they are the highest class or degree of the cosmos ; they are eternal living beings who populate the heavens, and possess both soul and *mind*. *Philo* calls them "majestic, divine, soulful beings," or, leaning upon Pythagorean-Platonic ideas, even "gods perceptible by the senses."[10]

Exactly the same ideas about the human and superhuman nature of the heavenly bodies are found again in post-biblical Jewish literature. Ever since the creation of man, according to Jewish legend, the heavenly bodies have had ample opportunity to intervene in human affairs. There were occasions, it is true, when they showed themselves hostile to man, but in general their interventions were prompted by sympathy and kindness.[11] The concept that the heavenly bodies are beings similar to man in their mental make-up, but endowed with superhuman intelligence, was taught also by Arabic and Jewish philosophers in the Middle Ages. Maimonides (A.D. 1135–1204) said : "All the stars and spheres have souls, intelligence and understanding. They are living and they stand and recognize Him who created the world by His word. Each one of them according to its size and degree praises and worships its Maker just as the angels do. And just as they know the Holy One, blessed be He, so they know themselves and know the angels who stand above them. And the understanding of the stars and spheres is smaller than that of the angels, but greater than that of man."[12]

Hymns containing this concept are to be found in Jewish prayer-books to this day. In the Sabbath morning prayer the following passage occurs :

Good are the luminaries which our God created. He made them to have knowledge, understanding and wisdom. He has endued them with power and might to be rulers in the world. They are full of splendour and radiate brightness, their splendour is graceful throughout the world. They rejoice when going forth and are glad at their return, they do with awe the will of their Creator. They give glory and honour to His name, joy and song to the memory of His kingdom.[13]

But to return to primitive peoples, to their outlook on nature and to the ways and means resorted to by them in their "appeal to the supernatural." We have seen that by simply attributing to nature human properties, primitive man has endowed nature with what in our view appears as a supernatural quality, but what is to him merely a recognition of the true state of things, the perception of the fundamental similarity underlying the apparent diversity of forms. This basic outlook on the spiritual homogeneity of all existing things has its analogy in the modern scientific approach to the physical world, discerning behind the great variety of elements the same ultimate components, the protons and electrons.

IV

Homogeneity in spiritual quality means not only a structural but also a functional similarity. As Hartland has remarked, "The external world is first

interpreted by the savage thinker in the terms of his own consciousness."[14] The natives of Central Borneo, for instance, "regard themselves as not essentially but only in degree different from the animals, plants and stones of their environment. Characteristically the Bahau ascribe not only to themselves but also to all animate and inanimate beings the possession of souls. According to their opinion, the soul of a tree, a dog or a rock, reacts in the same way as the soul of man and is moved by the same feelings of pleasure and pain. . . ."[15]

This essential similarity between man and the other parts of nature implies not only a similarity in reactions and feelings, but also the possibility of influencing all parts of nature by the same means and methods that have proved successful in social intercourse among human beings. This personalistic interpretation of nature, well attested in numerous primitive societies, extends the limits of society to include nature as a whole.[16] According to the Kpelle, for instance, "man, living or dead, demons, animals, plants and inanimate objects are essentially the same, and exist under similar conditions; they can in the same way influence man towards good or evil, they all can be either harmful or useful to him, and on the other hand he can influence them because they are all similar to him."[17] In other words, just as man is able to influence his fellow-men by words, signs or actions, within an ordered and properly functioning society, so he can do with nature. He can make his fellow-man do his will by begging,

coaxing, commanding, bribing or forcing him, and the same methods hold good also with nature. In addition to this, if he wants to achieve his end in society, he has to obey certain rules of conduct which often impose on him considerable discomfort, and similarly if he wants to be successful in his dealings with nature he has to perform certain actions bearing the same general character as his actions in respect to his fellow-men, both assuming on certain important occasions a ritual character. In short, the rules of active and passive conduct, well tried and proven in society, hold good—according to this concept—in nature also ; nature is conceived of as a part of society, subject to the same rules of sympathy which govern society.

Since examples to illustrate this social attitude of man on a primitive level towards objects of nature abound in anthropological literature, it does not seem necessary to repeat any of them here.[18] We need but refer to that general type of rite in which man endeavours to ensure the fertility of plants, trees or fields by the simple method of resorting to the same acts as would cause the fertilization of women, or by enacting the ceremonies that in human relations usually precede the sexual connection, namely, the marriage ceremonies.[19] In other instances the growth of certain plants, regarded as personal beings, is promoted not by sexual acts but by oral influence, by persuasion and requests.[20]

Addressing objects of nature, such as the heavenly bodies, the wind, the rain, the waters, the mountains,

the trees, and so on, as reasonable beings and asking them to do this or that for the sake of man, is a method of influencing nature widely prevalent among primitive peoples both with or without the accompaniment of corresponding acted rites or ceremonies. It is not necessary to rely exclusively upon the concept of the "power of the word" so ably demonstrated by Ernest Crawley[21] for the explanation of the rites in which man endeavours to influence nature by word of mouth. In many cases, when the words expressing the wish are repeated many times the impression is quite clearly not that of delivering a command but that of putting forward a request, or, in other words, not that of magic control but that of social persuasion.

In rain-making ceremonies it is an almost universal feature that the request for rain, expressed in short sentences like "Rain, come!" or "Rains, fall!" and the like, is repeated hundreds of times, until either rain comes or the performers have to stop out of sheer exhaustion. This certainly is much closer to the behaviour of the poor beggar who ceaselessly repeats his humble request for alms, than to the action of the powerful rich man who has only to say the word and the amount needed by him is put at his disposal.

It is this sort of request mingled with persuasion that could without any strain or shock be transferred from being directed to the entities of nature to being addressed to the ruler over nature, God. It is, moreover, only this same sort of *dromenon*, thing

enacted, aimed at a quasi-social persuasion by showing what is desired of nature, which could survive in the form of complementary rites in public and official religious ritual directed towards a deity of the highest metaphysical quality. Rites aiming at the direct magical control of nature would have been essentially contradictory to the service of such a deity, and could scarcely have appeared in his temple-festivities hand in hand with prayers and supplicatory sacrifices. Divine service could, on the other hand, tolerate with some generosity supplication and persuasion directed to the lesser powers in nature, which, according to the religious conception, were subservient to God alone.

V

The question now arises, what has this quasi-social persuasion of the natural forces, elements and objects to do with the "appeal to the supernatural," which, as stated above, is a method complementary to, but distinct from, the practical steps undertaken by man to achieve certain concrete results? In fact, it is time to rectify and amend. When we said "appeal to the supernatural" we applied one of our categories to primitive mentality, in relation to which, strictly speaking, such categories are not applicable. When a savage prepares his garden, plants his fruit-tree, waters it, weeds it, and also executes high jumps and calls "grow high, grow high!" in order to "make" the plant grow high, and lays heavy

stones at its foot in order to "make" its fruit heavy, we feel that he uses in his gardening two fundamentally different procedures, the one based on practical knowledge, the other on supernatural influences. For the savage gardener himself no such distinction exists. He merely executes a series of actions all of which are necessary in one and the same degree in order to make the plant thrive. Let us not forget that for him the plant is a living being, very near to himself in substance and quality. He prepares the land and waters the plant just as he would prepare a comfortable couch and procure food for his child. And just as he would tell or show his child whatever he would wish him to do or to be, so he tells and shows the plant what he wishes it to do and to be: to grow high and to be heavy with fruit. From the point of view of the savage there is actually nothing supernatural in the whole procedure; he deals with a natural object, which has to undergo a natural process, in accordance with the natural properties he knows it to possess. But this natural object, like each and every object existing in the world, has also a spiritual quality. So he utters words and executes actions appropriate to the occasion and apt to influence the spiritual side of the plant.

VI

If this be so, another question will probably be asked. If the "appeal to the supernatural" was just a part of the natural dealing with the natural

elements and objects, a sort of social approach to their spiritual side, why did it, after all, become in almost every society the special field of activity of one or another type of "religious" authority, such as the magician, the diviner, the priest or the prophet ?

The specialization in the "supernatural" cannot be regarded as a phenomenon *sui generis.* It should be viewed as one instance of the general trend of occupational specialization which sets in everywhere when a certain level of cultural development is reached. When metal tools begin to be used, the average agriculturist does not find it practicable any more to make for himself his own tools as he did so long as the tools were of stone or flint. The community delegates one of its sons for the performance of the task that has grown too complicated. As soon as one of the community undertakes to be the smith and to supply all the others with tools, he by sheer routine develops his work until soon it grows so specialized, refined and complicated by innumerable tricks of the trade as entirely to surpass the products of the unpractised skill of the simple food collector or producer.

Thus too the "appeal to the supernatural." To deal with the inner, hidden qualities of the objects of nature required a special technique which, growing too cumbersome for the average hunter or agriculturist, became entrusted to the hands of a specialist who performed the necessary ceremonies for any individual layman or for the community as a

whole. And once in the hands of a specialist, the rites began to increase in both volume and intricacy, ever more and more stress being laid on accuracy in rendering the oral parts of the rites and on precision in performing the *dromena*, the things done. The knowledge of rituals, especially that of the great seasonal rites, soon withdrew far beyond the reach of the average laymen whose participation in the life-giving performance became confined to secondary mass-roles following the instructions of the few privileged principals. The task of the primitive "divine" thus came to be recognized as that of dealing with the supernatural, and his profession became in many a society the first or even the only specialized work.

VII

In the foregoing very sketchy presentation of a cultural process we have endeavoured to deal only with that aspect of the supernatural which can be interpreted as the spiritual side of nature and its component parts. We have not touched upon those vast realms of the supernatural which human phantasy peopled with spiritual beings conceived as independent of any natural or physical form. Nor does our delineation lay claim to general validity. Cultural development followed everywhere its own way, and it would be futile to contend that the evolution of ritual and priesthood was the result of a process common to all the peoples of the world.

We have emphasized the social aspect of man's approach to the forces of nature not only because another aspect, the magical control of nature, has been only too often stressed and overstressed by many an anthropological writer, but also, and chiefly, because it seems to us that in many cases it is precisely this social approach that has left its trace on the outlook on nature as well as on the myth and ritual of the ancient Hebrews in biblical and post-biblical times. And it is with the relation of man and nature as reflected in ancient Jewish myth and ritual that the present study deals.

Professor Kelsen in a recent book has shown that primitive man sees in the working of nature the manifestation of the "principle of retribution."[22] Primitive man (and to a great extent also a community as advanced as the ancient Greeks), interpreting nature according to social norms, found the *lex talionis*, the norm of retribution, the biblical "an eye for an eye," not only in society but also in nature. In the following pages we shall try to show that other parallels, too, exist in what may be more comprehensively called "the law of sympathy in nature." The material we shall make use of will be drawn mainly from literary sources relating to the closing period of the Second Temple in Jerusalem.

Popular conceptions are not very easily discernible in the talmudic and midrashic literature originating in the first centuries of the Christian era. The sages of the Talmud who constitute the literary and religious sieve through which popular traditions had

to pass before entering the rich granaries of ancient Jewish literature, withheld many a grain of coarser quality and let through others only in a broken-up form or reduced size. The age, too, an age of turmoil, of political upheavals and national revolts, of philosophical innovations and new religious messages, was most unfavourable to the conservation of old popular traditions. If, in spite of all these adverse factors, so much of the popular traditional material gained access to those literary granaries, it was mainly due to two facts. First, much of what was originally folk-lore had become in the course of time sanctified and had grown to be inseparable from other items of religion of a quite different origin. Second, everyday life, of which much is recorded in ancient Jewish literature, was thoroughly permeated by popular traditions, customs, habits and usages. Be this as it may, the fact is that talmudic and midrashic literature constitutes a veritable storehouse for the folk-lorist and the cultural anthropologist. This material, though much richer than that contained in the earlier biblical and apocryphal literature, is far less easily accessible to students of anthropology, since it is written partly in Hebrew, partly in Aramaic, and partly in a mixture of both, and is translated only incompletely into European languages (mainly into German).

In these pages we should like to choose out of this rich material a few illustrations of the working of the principle of sympathy in nature as revealed in such diverse forms as rituals performed in the Second

Temple of Jerusalem, myths centering around this Temple, and beliefs concerning the conduct and actions of the people in general and of the children, the rulers, and the pious and righteous men in particular.

1 S. H. Hooke, in *The Labyrinth*, London, 1935, pp. 213 sqq.
2 B. Malinowski, *Argonauts of the Western Pacific*, London, 1922, p. 89.
3 B. Malinowski, "Magic, Science and Religion," in *Science, Religion and Reality*, ed. by Joseph Needham, New York, 1925, p. 32.
4 E. F. im Thurn, *Among the Indians of Guiana*, 1883, pp. 350 sq.
5 E. S. Hartland, *The Legend of Perseus*, London, 1894–96, vol. I, pp. 207 sq., and *Primitive Paternity*, London, 1909–10, vol. I, pp. 191, 246, 250 ; E. B. Tylor, *Primitive Culture*, 4th ed., London, 1903, vol. I, pp. 467 sq.; James G. Frazer, *The Golden Bough*, 2nd ed., vol. II, pp. 389 sqq., and *Folk-lore in the Old Testament*, London, 1919, vol. III, pp. 415 sqq. ; F. Liebrecht, *Zur Volkskunde*, Heilbronn, 1879, p. 17.
6 E. Westermarck, *The Origin and Development of the Moral Ideas*, London, 1906–26, vol. I, pp. 252 sqq.
7 Raphael Patai, *Man and Earth in Hebrew Custom, Belief and Legend, A Study in Comparative Religion* (in Hebrew), Jerusalem, 1942–43, vol. I, pp. 23 sqq.
8 Tylor, *Primitive Culture*, vol. I, p. 290, cf. also pp. 288 sqq.
9 Frazer, *The Worship of Nature*, London, 1926, vol. I, pp. 441 sqq. ; Hastings' *Encyclopaedia of Religion and Ethics*, vol. XII, pp. 48 sqq. ; D. Nielsen, *Die altarabische Mondreligion und die mosaische Überlieferung*, Strassburg, 1904 ; W. Robertson Smith, *The Religion of the Semites*, 3rd ed. by S. A. Cook, London, 1927, pp. 134 sq., 542, 649 sq., 669, 672 ; J. Morgenstern, "The Gates of Righteousness," *Hebrew Union College Annual*, VI (1929), pp. 1 sqq. ; A. Lods, *Israel*, Paris, 1932, Index, s.v. lune,

soleil ; F. J. Hollis, "The Sun-Cult and the Temple at Jerusalem," in *Myth and Ritual*, ed. S. H. Hooke, Oxford, 1933, pp. 87 sqq. ; Oesterley and Robinson, *Hebrew Religion*, 2nd ed., London, 1937, Index, s.v. Moon, Stars, Sun ; W. F. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 167.

10 Philo Judaeus, *de specialibus legibus*, I, 13 ; *de gigantibus*, 7 ; *de aeternitate mundi*, 45, 47 ; *de somniis*, I, 22, 34, 135 ; *de opificio mundi*, 27, 73 ; *de plantatione*, 12 ; *de Abrahamo*, 165 ; *legum alleg*. II, 10 ; *quis rerum div. heres sit*, 75 ; cf. Helmut Schmidt, *Die Anthropologie Philons von Alexandrien*, Würzburg (1934), p. 27 ; A. Aptowitzer, "The Rewarding and Punishing of Animals and Inanimate Objects," *Hebrew Union College Annual*, III (1926), p. 147.

11 Vita Adae et Evae, 36 ; Tanhuma Numeri, ed. Buber, p. 94 ; cf. B. Sanhedrin, 110a. More details see Patai, *Man and Earth*, vol. I, pp. 47 sqq.

12 Maimonides, *Mishne Torah*, part I, Yesode Torah, 3, 9, and cf. *The Guide of the Perplexed*, II, ch. 4.

13 Daily Prayers, New York, 1938, with English translation, pp. 350 sq.

14 Hartland, *Ritual and Belief*, London, 1914, p. 27.

15 A. W. Nieuwenhuis, *Quer durch Borneo*, 1904, I, 96. Quoted by Kelsen, *Society and Nature*, Chicago, 1943, p. 7.

16 Cf. Kelsen, *Society and Nature*, Chicago, 1943, p. vii.

17 D. Westermann, *Die Kpelle*, Göttingen, 1921, p. 174.

18 Kelsen, *Society and Nature*, Chicago, 1943, ch. X, § 10 : "Actual Behaviour of Early Man Toward Objects of Nature," pp. 31 sqq.

19 Cf., for instance, Frazer, *The Golden Bough*, 3rd ed., I, 40 ; II, 57, 100 sq., 316 ; also his *Aftermath*, pp. 153 sq. ; *Folk-lore*, vii (1896), p. 206 ; E. Crawley, *The Mystic Rose*, London, 1927, vol. II, pp. 55 sqq. ; Richard Schmidt, *Liebe und Ehe im alten und modernen Indien*, Berlin, 1904, p. 406 ; B. Nyberg, *Kind und Erde*, Helsingfors, 1931, pp. 199 sq. ; W. Crook, *The Native Races of the British Empire*, VI, *Natives of Northern India*, London,

1907, II, 115 sq.; E. Westermarck, *The History of Human Marriage*, London, 1921, vol. II, pp. 523 sqq.; E. Lehman, in Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, Tübingen, 1925, vol. I, p. 41, etc.

20 So, for instance, among the natives of Dobu, cf. R. F. Fortune, *Sorcerers of Dobu*, 1932, pp. 94 sqq., 97, 101 sq., 107 sqq.

21 E. Crawley, *Oath, Curse and Blessing*, Thinker's Library, No. 40, London, 1934, pp. 1 sqq.; as to the ancient Jewish belief in the power of the word, cf. Patai, *Man and Earth*, vol. II, pp. 272 sqq.

22 H. Kelsen, *Society and Nature*, Chicago, 1943.

CHAPTER TWO

THE RITUAL OF WATER-LIBATION

I

THE most elaborate yearly ritual performed in the Second Temple of Jerusalem was one neither prescribed nor even mentioned in the Bible. It is the so-called "Joy of the House of Water Drawing"[1] to which a traditional setting was given by connecting it with the Feast of Tabernacles.[2] This feast was celebrated at the beginning of the Hebrew year, in the autumn, at the time when in Palestine the rainy season is about to begin.[3]

The festivities drew a large crowd to the Temple Mount. The people were kept busy day and night attending various ceremonies and public performances during the seven or eight days of the festival. On the first day of the feast they rose early in the morning to be present at the offering of the daily morning sacrifice which was slaughtered ere the sun rose.[4] After that they went to attend prayers at one of the synagogues that in the last decades of the Second Temple already abounded in Jerusalem. From the prayer back to the Temple to attend the Mussaf, the additional sacrifice of the feast, then again to the Mussaf-prayers. These over, some went to the School of the Law, while others felt the urge

to offer up private vows and alms. Thus noon arrived, when people would go to have their meals, after which again back to the school, to the study of the Law, until the Minha, the afternoon prayer and the daily sacrifice of twilight.[5] Immediately following these began the festivities of the Joy of the House of Water-Drawing, which lasted until the following morning when the water-libation (see below) took place.[6] This full programme of twenty-four hours was repeated during each of the seven days of the feast. And since it is impossible, as one of the sages remarks, for a human being to exist without sleep for several consecutive days, they used to slumber for short intervals each on the shoulder of his friend.[7]

But these were by no means all the duties the participants had to perform. Every day, with the exception of the Sabbath, they went down to the village of Motza, some three to four miles west of Jerusalem, called in those days also Kalonia, *i.e.* Colonia,[8] and gathered there willow branches each at least eleven cubits long, *i.e.* about four and a half yards. These branches, which had to be soft and flexible, were placed in a perpendicular position around the altar so that their tops would be bent over the altar itself.[9] When the altar was thus covered with a green coating the shofar horn was sounded: a *teqi'ah*, a long blast, a *teru'ah*, a tremulous blast, and again a *teqi'ah*, and the circumambulation of the altar began. This was done once every day accompanied by such cries as "O God, help us; O God, give us luck."[10] On the seventh day they

went round the altar seven times, and upon taking leave of the altar they cried, "Beauty hast thou, O altar! beauty hast thou, O altar!"

On this seventh day another rite was performed—a highly significant one as we shall later see—with palm twigs, or, according to another version, with willow branches. Such smaller branches were brought along and the festive throng beat them upon the altar.[11] This rite even gave the day its name: The Day of Branch-Beating (or of Willow-Beating). During every circumambulation each of the participants held his *lulab* in his hands. The lulab consisted, as it does to this day, of a long thin palm branch and some smaller branches of willow and myrtle tied together, used in conjunction with a citron, the so-called ethrog. This lulab was also carried along by each male wherever he went during all the seven days of the feast with the exception of the Sabbath. After the branch-beating on the seventh day the children used to tear the lulabs to pieces and to eat the ethrogs.[12]

Since on the Sabbath the general prohibition of carrying anything prevented the people from carrying their lulabs to the Temple, special arrangements were made. The lulabs were carried beforehand on the Friday to the Temple Mount, where the attendants of the Temple received the branches from their hands and arrayed them on shelves.[13] Before the people left the place they were instructed to say, "Whosoever gets my lulab in his hands, let it be his as a gift." This was necessary, as the use of a

borrowed or a stolen lulab was ritually forbidden. Next day, on the Sabbath, the courts of the Temple witnessed a tumultuous scene. As the masses of the people arrived, the attendants threw the lulabs among them and each one did his best to catch one of the *flying* branches, the struggle invariably ending in blows. When the *Bēth Din*, the Law Court, saw that these proceedings involved danger, they ordained that on the Sabbath each one should use his lulab only at his home.[14]

II

Let us now return to the first day of the festival or rather to its first night. Towards evening, at the close of the first day of the feast, began the "Joy of the House of Water-Drawing." This was the most magnificent and joyous festival of the whole Jewish ritual year. The description of this festival, contained in the Mishnah, opens with the following words: "Whosoever has not seen the Joy of the House of Water-Drawing has never seen real joy in his life."[15] The festivities began with a precautionary measure. Originally during the festivities women used to stand within the great courtyard called the Women's Court, which was the scene of the festivals, while the men were without. But the two sexes used to intermingle and to commit what is euphemistically called *qaluth rōsh*, "lightheadedness." The sages first ordained that the men and women should change places, but still "lightheadedness"

occurred. Then the sages, having had special galleries built round about three sides of the courtyard, ordered the women to sit in them, in order to prevent the people from giving way to the temptation of the "evil inclination" that overpowers man in the hour of joy.[16]

When the day grew dark the great candelabra were lighted. Each of these tall golden lampstands carried on its top four bowls which had to be filled with oil.[17] Four ladders were placed against the four branches of the candelabra, and up them climbed four of the priestly children called in Hebrew "the Flowers of Priesthood." In their hands they carried pitchers to fill the bowls.[18] Wicks for the outer lamps were made of the worn-out drawers and girdles of the priests, while the wicks of the inner lamps were made of the drawers of the High Priest.[19] The light shed by these high lamps was so great that the whole of Jerusalem was lit up by it, and, as it is specially recorded, women could sift wheat by this illumination.[20]

One must suppose that these preparations took considerable time. In the meantime spirits rose higher and higher until the "pious men" and the "men of [good] deeds," whose great hour this was, began to dance before the people with burning torches in their hands.[21] It is told of the venerable Rabban Shimeon ben Gamliel himself, that he used to dance with eight golden burning torches; he threw them high up into the air and again caught them alternately, and so great was his skill that no

torch ever touched another nor did any torch ever fall to earth. Nay, even more than that, Rabban Shimeon ben Gamliel could perform, alone of all men, the following form of prostration : he threw himself forward upon his face, supported himself for a moment with his two thumbs stuck to the floor, kissed the floor and immediately jumped back to standing position.[22] Other sages performed similar feats and entertained the audience with enigmatic sayings.[23]

In the meantime the Levites took up positions upon the fifteen steps leading from the Women's Court to the inner Court of the Israelites, the floor of which lay some yards higher. In their hands were harps, lyres, cymbals, trumpets and numerous other musical instruments, and they began to sing, accompanying themselves.[24] They sang the so-called fifteen "Songs of Ascents" contained in the book of Psalms.[25] The fifteen steps, the Mishnah expressly states, corresponded to the fifteen Songs of Ascents.[26]

While the greater part of the night was thus spent in singing, playing and dancing, two priests stood high above the humming crowd, at the upper gate which led from the Court of the Israelites down to the Women's Court. In their hands they held trumpets and they stood listening for the first crowing of the cock. As soon as they heard the cock crow they immediately lifted their trumpets to their lips and blew a triple blast, *teqi'ah, teru'ah, teqi'ah.*[27] These sounds were a signal for the cessation of the merriment. The crowd arrayed itself in the wake of the priests to descend in procession to the well of

Siloam. The procession, which went out through the eastern Water-Gate,[28] moved slowly, and was often brought to a standstill by repeated trumpet-blasts. When they reached the Water-Gate the people turned back towards the west, facing the Sanctuary, and solemnly declared :

> Our fathers who were on this place [stood] with their backs towards the Sanctuary and their faces towards the east, and they prostrated themselves eastwards to the sun.[29] But as for us, our eyes are turned to the Lord.[30]

Then the procession moved on, and when it reached the Siloam the priest who was charged with drawing the water from the well filled his golden pitcher, after which the whole procession returned the way it had come. When again reaching the inner courtyard, the priest mounted the ramp leading from the south side up to the altar, and poured the water into one of the two bowls that were placed there for the purpose. These two bowls were made of silver, or, according to another version, out of lime. Into the bowl on the western side the priest had to pour the water brought from the Siloam, while the eastern bowl was to receive a libation of wine. But as it often happened that the priest erred and interchanged the two liquids, both bowls became with time blackened by the thick red wine of Palestine, until their material became unrecognizable.[31] The libation of three " log," *i.e.* about one and a half litres, of water, and the same amount of wine was repeated during each of the seven days of the feast.[32]

The bottom of each bowl had a perforated spout

to let the liquid out, and before the priest performed the act of libation he stopped these up with corks. Then he poured the water and the wine into the respective bowls, and afterwards removed both corks simultaneously. In order that the thick wine should take exactly the same time to flow down as the much thinner water, the hole of the wine-bowl was made larger than that of the water-bowl. The water flowed down into the *shitin*, the perpendicular shafts underneath the altar, of the rich mythical connotations of which we shall later hear more, while the wine flowed into a small passage-way or vat which was situated to the south-west of the altar.[33] Once every sixty or seventy years priestly children descended into this vat to collect the congealed wine which accumulated there in a form resembling dried rounds of pressed figs, and burned it in a state of sanctity, that is, in a holy place in the Temple.[34]

The highly significant act of the water-libation had to be performed by the priest in such a way that all the surrounding people were able to see that he did in fact pour the water into the bowl on the altar. Once it happened that a priest of the Baitos family, of the Sadducees, who were in principle opposed to the ceremony of water-libation, poured the water on to his feet, whereupon the crowd pelted him with their ethrogs. From that time onward it became customary for the priest to be admonished before performing the libation with the words, "Lift up your hand!" so that everybody could see that the

jet of water issuing forth from the golden pitcher descended to its proper place, the western bowl on top of the altar.[35]

By the time the water-libation was finished the eastern side of the sky began to lighten. The time to offer the daily morning sacrifice was at hand, and so a new day of feasting and rejoicing began.

III

In order to make this complex ritual clear we need first of all to give its main component features as simple headings. The daily routine of the ritual comprised the following acts :

1. The covering of the altar with green willow branches
2. The circumambulation of the altar with the lulabs
3. The beating of the altar with palm branches or willow branches
4. The lighting of the lamps
5. The torch dance
6. Songs accompanied by numerous musical instruments ; repeated blasts of trumpets
7. The procession to the Siloam beginning at cock-crow
8. The water-drawing and the libation on the altar
9. The libation of wine

In addition to these, two further points should be mentioned, though not belonging to the daily ritual of the Temple. These two points, the significance of which will be discussed later, are :

10. The tumult with the lulabs on the Sabbath, and
11. The "lightheadedness," which led to the building of special galleries for the women

It would be easy to show that many of these points coincide with the elements of the New Year ritual, the centre and the climax of all the religious activities of the year,[36] as performed in Egypt, Babylonia and Canaan. The purpose of these central rituals was to reinvigorate nature for the duration of the new year just opening. Mythical elements, which were inseparably interwoven with the ritual, professed to supply the alleged reasons for the performance of the various ritual acts. The ritual was pronounced by these myths to be a re-enactment of the traditional creation of the world. That is, in the ritual itself the myth was declared to be the primary element and the ritual the secondary. Modern research has brought forth reasons for reversing this order, and for regarding the ritual as the primary element, in relation to which the myth is but secondary. This is the view held by Hooke, Hocart and others, who contend that the myth is but a secondary interpretation of the ritual, while actually the ritual is performed with an immediate practical purpose in view. Of the mythical associations of the water-libation in the Second Temple we shall hear later ; at this point we must discuss the immediate purpose of the ritual itself.

Even had I not mentioned already that the festivities were performed at the time of the year in which the beginning of the rainfall should occur, it would become sufficiently clear from the list of eleven points enumerated above, that the purpose of the ceremonies could be none other than one, namely, to

induce the fall of rain. Each and every one of these eleven elements has indeed numerous parallels in the rain-making ceremonies of many other peoples, examples of which abound in *The Golden Bough* of Frazer and in other collections and studies. These parallels may help to establish the hidden meaning of the ceremonies of the "Joy of the House of Water-Drawing," a meaning that in the days of their actual performance was already mostly forgotten. We may establish that the altar covered with green branches stands for the earth itself; that circumambulations have been and still are performed by many peoples in their rain-making ceremonies. The lighting of the tall candelabra, as the lighting of new fire in general, would indicate new life beginning with the new year,[37] while the fourfold arrangement of the lamps, as well as the four ladders, four priestly children, the shaking of the lulab towards the four cardinal points, would show the connection between the feast and the four winds, as also in other places ritual acts of a fourfold arrangement had an inner connection with the four points of the earth.[38] The ritual-mythical conception of lightning as torches in the Gilgamesh-Epic,[39] in the legend of Salmoneus, king of Elis,[40] and elsewhere, as well as the occurrence of torch-dances in ancient Mesopotamian and Canaanite rituals,[41] and the display of fire in the rain-making ceremonies of many other peoples[42]—all these would indicate that the Jerusalem torch-dances, too, were originally intended to bring about lightning, which is an accompanying phenomenon of

stormy, hence abundant, rains. But even without turning elsewhere for explanation, the true purport of the torch-dances is elucidated by a Jewish legend according to which Hiram, king of Tyre, tried by similar artificial means to imitate lightning.[43] Of the prostrations, jumps and dances, which were also performed without torches,[44] it need only be remarked in short that among quite a number of other peoples, both European, Oriental and primitive, the practice is well known of performing high leaps in order to ensure the growth of the crops to an equal height.[45] The singing and playing on musical instruments and the other sound effects are methods resorted to, whenever rain is needed, by a great number of peoples, among them various Arab and Oriental Jewish communities.[46] The same purpose was served also by the repeated blasts, which when produced by the shofar-horn were also regarded by the ancient Jews themselves as the surest means of producing rain in times of drought.[47]

It seems superfluous to point out that the festive procession to the Siloam, the drawing of the water and its subsequent pouring out into the western bowl on the altar (the west is the only side from which the rain clouds come in Palestine) is a simple and straightforward rain-making ceremony. Processions, water-drawings and libations are in fact the most widespread elements of the whole rain-making complex. To mention only one example: the inhabitants of *Kafr Silwān* (that is, the village of Siloam), the Arab village next to Jerusalem, go down

in procession in times of drought to the same well of Siloam out of which the water was drawn for the libation of the second Temple.[48] It will, perhaps, be of more interest to show that the cockcrow, at the sound of which the festive procession began, was no mere time-signal but the revelation of the propitious hour in which the success of the performance was most probable. The cock was regarded by the Jews, as well as by other peoples, as a bird of presage having special influence on the weather.[49] An important but hitherto insufficiently explained role was played by a sacred cock in the water-drawing, carrying and pouring ritual at Hierapolis in Syria, which contains quite a number of highly suggestive parallels to the Jerusalem ceremony.[50] It is Lucian who tells us in his famous *De dea Syria* that a great sacred assembly used to be held twice a year on the banks of the Euphrates. The people filled vessels with the water of the river, sealed them with wax, and presented them to a certain holy cock which dwelled hard by the lake. This bird on receiving the vessels from the bearers inspected the seals and pecked away the wax, receiving for this ritually significant action a remuneration in money. After this the bearers carried the water to the Temple and poured it into the mouth of a chasm that lay there beneath the Temple.[51] But more than that. A genuine talmudic tradition tells of a pagan temple where in days of drought a cock used to be sacrificed, whereupon rain fell.[52] So much for the cock.

As to the sacrificial use of wine, Robertson Smith

has remarked that it "seems to have been well-nigh universal wherever the grape was known";[53] moreover, the libation of wine and other alcoholic beverages in rain-making ceremonies was habitual among quite a number of peoples.[54]

As to the tumult that took place on the Sabbath at the distribution of the lulabs, particulars told of it permit us to conclude that the fight was not an occasional outburst brought about by the high spirits of the celebrating crowd—such as, for example, the pelting of the Sadducee priest with the ethrogs[55]—but a regular traditional, if not ritual, institution. The Mishnah records that on the Friday the elders laid their lulabs in a special chamber, apart from those of the general public, in order to avoid being jostled on the Sabbath by the crowd.[56] Hence it appears that the tumultuous scene was expected each year. This would be quite in keeping with the rite of beating the altar with palm or willow branches, which was performed on the seventh day of the feast. The beating of the altar was followed by the tearing away of the lulabs by the children, a proceeding that was also probably of a tumultuous nature. As to the ritual significance of beating with green branches, this served elsewhere either to ensure the fall of rain and through it the fertility of the earth, or, like the "Lebensrute" of Germanic peoples and the Lupercal leather-straps in ancient Rome, to give fertility to human beings.[57] The belief that beatings promote the growth of plants is implicit in the following saying of Rabbi Simon:

There is no single grass which has not its *mazal* [guardian angel] in the firmament, which beats it and says to it: grow![58]

And at least one example is known of primitive horticulturists who actually beat their plants to make them grow.[59] Also the belief in the beneficial effect on human beings of willow branches in particular is attested in talmudic literature. The Jerusalem Talmud records that willow-branches were waved over sick persons as a remedy.[60] We may note in this connection that in the Jewish community of Tripoli, North Africa, the supplicants, gathered in the synagogue on the seventh day of the Feast of Tabernacles, used to beat one another with willow branches.[61]

According to rabbinic sources the lulab was regarded as a powerful weapon against Satan[62] as well as a symbol of a spiritual victory won by Israel over the Gentiles in the contest of the danger-fraught days of the New Year, when the fate of every people is being decided before the heavenly justice. The appearance of Israel with the triumphal palm branches in their hands shows that they have come out victorious.

The lulab is as one who takes, conquers and comes. As usual in the world, when two competing racers have run a race, the one who is taken by the Eparch (the Prefect) on his right side is the winner. So at New Year all pass by before God like the Sons of Meron and nobody knows who has won, whether Israel or the Nations of the World. . . . But as soon as the first day of *Sukkoth* (the Feast of Tabernacles) arrives and all Israel, old and young, go out with their lulabs

in their hands, everybody knows that Israel has won in the court, and all their sins are forgiven, and they know that they have won. . . . Verily, you are brought the good tiding that you have conquered the Nations of the World. . . .[63]

In another passage the contest is compared to a trial before a law-court:

A parable: two entered to the judge and we do not know whom he has made winner. But when we see the one carrying a palm branch in his hand we know that he has won. So Israel and the Rulers of the Nations enter the Court before the Holy One blessed be He on New Year, and we do not know who shall win. But when Israel come out from before the Holy One blessed be He and their lulabs are in their hands and their ethrogs are in their hands, we know that Israel are the winners.[64]

The spiritual victory of Israel over the nations is spoken of in this passage as the winning of a case in the law-courts. This is in conformity with earlier Hebrew thought, in which—as Pedersen pointed out—the victory over enemies is "not different from victory in judicial proceedings."[65] The same concept goes back to even more ancient times in the Near East. In the myth of Ḥorus at Edfu the victory of Horus over his enemies is described as his "justification" before the tribunal of the gods in the "Broad Hall."[66]

The ritual combat itself is not only a well-attested element in the New Year ritual of ancient Near Eastern peoples,[67] but finds a place in the ritual of a much wider circle of peoples.[68] The ritual combat is, to put it briefly, an organic part of the life-giving ritual. The beneficent forces of nature which must

start afresh with the opening New Year cannot do so until the opposing forces of evil have been subdued. The forces of evil which appear in various forms are identified with the primordial forces of chaos which were originally opposed to the act of creation but were overcome by the creator. The ritual combat is thus at the same time also the commemorative representation of that first and greatest combat between the creative forces of the Good and the opposing, obstructing Evil.

The possibility of yet another and more immediate purpose of the ritual combat should not be left unmentioned in this connection. In Morocco, as well as in other places, all kinds of games of ball and tug-of-war are resorted to in rain-making ceremonies. Westermarck inferred from the data collected by himself and by others in North Africa that the essential function of such games as a weather-charm is to bring about a change in the weather through the movements and changing fortunes of the games.[69] Ceremonial combats for the purpose of producing rain seem to have occurred also among the ancient Lybians and the inhabitants of Caesarea (the so-called "Caterva").[70]

We have last to touch upon the subject of the "lightheadedness" of the people, to suppress which the sages had to make repeated "amendments" until they finally settled the matter by relegating the women to special galleries. This "lightheadedness" was not, as may appear at first sight, a spontaneous expression of the festive gaiety. To rejoice was a

biblical command also on many other festive occasions that drew large crowds to the Temple,[71] and it is hard to understand why self-control should be so specially relaxed precisely on this of all feasts, unless there was a particular reason for it. In the next chapter we shall try to throw some light on the mythological and conceptual background against which we have to view this, presumably ritual, lightheadedness.

IV

Let us now refer briefly to the important inner evidence consisting of numerous sayings and proverbs of talmudic sages confirming the conclusions reached above by anthropological methods. The heads of the two competing schools, Rabbi Yishmael and Rabbi Akiba, who lived some decades after the destruction of the Second Temple (first and second centuries C.E.), both agreed that the Feast of Tabernacles is the time when the amount of rain for the following year is being decided upon in heaven. Rabbi Akiba moreover said:

> The Torah (the Law, referring to the Pentateuch) said, Pour out water at the Feast (of the Water-libation) which is the period of rains, that the rains may be blessed for you.[72]

Again, Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says to Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[73]

The true significance of this saying will become clear in the next chapter.* Thus at least concerning the purpose and working of the central feature of the ritual, namely, the water-libation, our explanation is fully corroborated by sages, some of whom may have personally witnessed in their early days that grandest of all Jewish festivals.

Another problem to which the sages of the Talmud applied themselves with interest concerns the origin of the ritual of water-libation. The prevalent opinion was that the water-libation was a command of the Torah, and as no overt mention of it is to be found in the Pentateuch, some sages, such as Rabbi Akiba and Rabbi Jehuda ben B'thera, strove to read into certain passages of the Bible dealing with the Feast of Tabernacles,[74] the word *mayim*, water, which they then took for an enigmatic instruction to perform the libation of the water.[75] Other sages simply stated that the water-libation and the use of the willow branches were instituted by Moses, and already existed as a Mosaic tradition in the days of the First Temple.[76] According to talmudic legend the ritual of water-libation on the Feast of Tabernacles was performed even in days preceding the building of the Temple by Solomon. King David performed the ritual libation, to fetch the water for which three of his "mighty men" willingly risked their lives.[77] Other legends have it that the prototype of the libation of water and wine on the Feast of Tabernacles was the libation of these two liquids performed by Jacob over the stone

of Bethel on which he slept and dreamt his famous dream.[78]

Now, apart from legends, the fact is that nowhere in the Bible is there any mention made of any connection between the Feast of Tabernacles and a ritual libation of water. On the other hand, several libations are recorded in the Bible as a means of bringing about the fall of rain, though the connection between the libation and the ensuing rain is in no instance as clear as with the water-libation in the Second Temple. Samuel having gathered the people together at Mizpeh, they "drew water and poured it out before the Lord and fasted." Samuel then offered a lamb unto the Lord and cried unto Him, and the Lord heard him and "thundered with a great thunder on that day."[79] Another time, in the days of harvest, that is in the middle of the rainless Palestinian summer, Samuel only called to the Lord without accompanying his call with a water-libation, and God sent thunder and rain upon the awe-struck people.[80]

At a later age, a regular rain-making competition took place between Elijah and the prophets of Baal on Mount Carmel.[81] In this competition both Elijah and the prophets of Baal performed a number of ritual acts, some of which were common to both, while some were peculiar to either party. We cannot here enter in detail into these rituals, which would necessitate a special study.[82] But let us place the two sets of ritual elements side by side for a comparison:

The Baal-prophets	Elijah
1 Built an altar	1 Built an altar
2 Slaughtered a bullock and	2 Slaughtered a bullock and
3 *placed it on the wood on* the altar without setting the wood on fire	3 *placed it on the wood on* the altar without setting the wood on fire
4 Called on the name of Baal : " O Baal hear us ! "	4 Called on the name of God : " Hear me, O Lord ! "
5 Leapt around the altar	5 Made a trench around the altar and filled it with water
6 Cut themselves with knives and lancets till the blood gushed out upon them	

Thus the main difference between the rainmaking procedure of the Baal-prophets and that of Elijah was, apart from each calling his own god, that the prophets of Baal tried to produce rain by leaping about their altar and shedding their own blood, while Elijah had a trench made around the altar and had water poured on to the altar until the water filled the trench. Now, as to the procedure of Elijah, it evidently was a precursor of the later Jewish water-libation. But at least one of the rites peculiar to the Baal-prophets may too have succeeded in penetrating into the Jewish ritual, namely, the leaping around the altar, which in the Second Temple ritual appears as a mere circumambulation of the altar. However that may be, the leaping itself has survived among the Arabs of Palestine in its original form as a rite of leaping with bended knees, this ritual dance, now called *dabke*, being performed in order to produce rain.[83]

As to the other rite particular to the Baal-

prophets, the self-cutting with knives and lancets, we would not connect it with the injuries that the celebrating people inflicted upon one another on the Sabbath-tumult. It is, however, interesting to note that the ritual combat sometimes does take an emphatically bloody character, as, for instance, in Abyssinia, where the ceremonial fights between the villages for obtaining rain retained their cruelty and bloodshed in spite of the attempted reform of the emperor Menelik.[84] Self-laceration is practised as a rain-charm by several primitive peoples,[85] while oriental Jewish communities content themselves with substituting the blood of slaughtered animals for the human blood. To name only one instance, the Jews of Kurdistan in their rain-charms smear the blood of slaughtered animals upon their foreheads.[86]

V

To complete the picture before leaving this topic, we think it should not be left unmentioned that according to biblical evidence prayers for rain among the ancient Hebrews were coeval with rain-charms. Of Samuel we have just heard that apart from performing a ritual he also cried unto the Lord for rain.[87] The rain-making of Elijah, and it is true also of the Baal-prophets, was accompanied by calling upon the Deity.[88] In later times the rain-making ceremony vanished altogether—to return only at the close of the Second Temple period—and only the prayer

remained. Of King Solomon it is stated that he said in his prayer at the dedication of the Temple:

> When heaven is shut up and there is no rain . . . if they pray toward this place . . . then hear thou in heaven. . . .[89]

In the days of the prophet Joel, when there was a heavy drought, the prophet admonished his people :

> Sanctify ye a fast, call a solemn assembly . . . and cry unto the Lord.[90]

Again Judea suffered from dearth, in the days of Jeremiah, but God warned the prophet not to pray for the people[91]: from this it is evident that prayers were the usual means of averting drought in the times of Jeremiah. These occasional prayers for rain which were offered up in times of need finally became settled, after the erection of the Second Temple, as a regular ritual institution connected with the Feast of Tabernacles. Thus according to the evidence of the Prophet Zechariah:

> . . . every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain. . . .[92]

Beneath the obvious religious content of these words, one cannot fail to discern the first faint indications of a conception, so prevalent in later Judaism, of the Temple as the centre of blessing, on which depended the well-being not only of the people of Israel but also of all the nations of the world.

This concept, which is closely interwoven with a number of myths on the cosmic significance and connections of the Temple, will constitute the theme of our next chapter.

1 As to the versions of the name of the festival cf. Venetianer, *Die Eleusinischen Mysterien im Tempel zu Jerusalem*, in Brüll's *Populär-wissenschaftliche Monatsblätter*, xvii, reprint, Frankfurt a. M., 1897, pp. 3 sqq.; Joseph Hochmann, *Jerusalem Temple Festivities*, London, n.d., pp. 54 sqq.; D. Feuchtwang, *Das Wasseropfer und die damit verbundenen Zeremonien*, *Monatschrift für die Geschichte und Wissenschaft des Judentums*, vols. liv–lv, reprint, Wien, 1911, p. 41; M. Stein, in *Tarbiz* (in Hebrew), Jerusalem, vol. i, pp. 135 sq.; S. Liebermann, in *Qiryath Sepher* (in Hebrew), Jerusalem, vol. xii, p. 56; Patai, *The Control of Rain in Ancient Palestine*, in *Hebrew Union College Annual*, Cincinnati, vol. xiv, p. 259; id., *Man and Earth in Hebrew Custom, Belief and Legend* (in Hebrew), vol. ii, Jerusalem, 1943, p. 161.

2 On the Feast of Tabernacles (Sukkoth) cf. Grunwald, *Vorgeschichte des Sukkothrituals*, in *Jahrbuch für Jüdische Volkskunde*, vol. i, Berlin-Wien, 1923, pp. 427 sqq.; I. Elbogen, *Die Feier der drei Wallfahrtsfeste im zweiten Tempel*, 46. *Bericht der Hochschule* für die Wissenschaft des Judentums, Berlin, 1929.

3 According to the Hebrew calendar from the 15th to the 22nd of the month Tishri, the first of which is the New Year.

4 M. Tamid 3, 2.

5 Ex. 29, 39; Num. 28, 4; B. Pes. 58a sq.; Tos. Suk. 4, 5, p. 198; B. Suk. 53a; Y. Suk. 55b mid.

6 B. Yoma 26b; Tos. Suk. 3, 16, p. 197; sometimes the water-libation was performed before the daily morning-offering, even at night-time, cf. Y. Suk. 54d top.

7 B. Suk. 53a; Y. Suk. 55b mid.

8 Y. Suk. 54b bot. The Arabic village on the same spot is

called now *Kalonia*, while the Jewish village built on the hill near by is called by the ancient Hebrew name, *Motza*.

9 M. Suk. 4, 5; B. Suk. 45a–b and Rashi ib.

10 M. Suk. 4, 5; B. Suk. 38b.

11 So according to the text of the Mishnah Suk. 4, 6 of the Jerusalem Talmud, Suk. 54b top. The Mishnah text of the Babylonian Talmud, Suk. 45a, as well as the separate editions of the Mishnah, have "beat them on the ground at the sides of the altar."

12 M. Suk. 4, 6–7 ; Tos. Suk. 2, 10, p. 195 ; Y. Suk. 54a mid., b bot. ; B. Suk. 41b, 43a–b, 44a, 46b.

13 B. Suk. 47b–48a.

14 M. Suk. 4, 4 and Obadia di Bertinoro ib.

15 M. Suk. 5, 1.

16 M. Suk. 5, 2 ; Tos. Suk. 4, 1 ; M. Mid. 2, 5 ; Y. Suk. 55b mid. ; B. Suk. 52a.

17 According to B. Suk. 52b the lamps were 50 cubits high, according to Y. Suk. 55b mid.—100 cubits. One cubit corresponds to 17.6 inches or about 44 cms.

18 M. Suk. 5, 2 ; B. Suk. 52b.

19 Y. Suk. 55b bot.

20 M. Suk. 5, 2 ; B. Suk. 53a ; Y. Suk. 55b top.

21 M. Suk. 5, 4 ; Tos. Suk. 4, 2, p. 198.

22 Tos. Suk. 4, 4, p. 198 ; Y. Suk. 55b bot.–c top ; B. Suk. 53a.

23 Y. Suk. 55b–c ; Targum Sheni ad Esth. 3, 8 ; M. Suk. 5, 4 ; Tos. Suk. 4, 2–3, p. 198 ; B. Suk. 53a.

24 M. Suk. 5, 4 ; Tos. Suk. 4, 7, p. 198 sq.

25 Psalms 120–134 ; M. Suk. 4, 4 ; M. Mid. 2, 5 ; Tos. Suk. 4, 7–9, p. 198 sq.

26 According to sep. edd. of the Mishnah Suk. 4, 4.

27 M. Suk. 5, 4 ; Tos. Suk. 4, 10, p. 199

28 On this gate cf. J. Morgenstern, *The Gates of Righteousness*, in *Hebrew Union College Annual*, Cincinnati, vol. vi, pp. 1 sqq.

29 The reference is to Eze. 8, 16.

30 M. Suk. 5, 4 ; on the sun-cult in the Temple of Jerusalem cf. Hollis, in Hooke, *Myth and Ritual*, Oxford, 1933,

pp. 87 sqq.; cf. Frazer, *The Worship of Nature*, vol. I, London, 1926, pp. 553 sqq. On the historical background of this saying cf. J. Morgenstern, *op. cit.* pp. 31 sqq.

31 Accordingly we have to suppose that only the inner surface of the bowls was visible. They may have been sunk into the surface of the altar. Cf. the so-called "cup-marks" on many an ancient stone altar in Palestine and Transjordan.

32 According to another version traditioned by Rabbi Jehuda, the libation consisted only of one "log," i.e. about half a litre, but was performed also on the eighth day of the feast, cf.M. Suk. 4, 9.

33 Cf. B. Suk. 49a: "Rabbi Eleazar ben Zadok stated, there was a small passage-way between the ascent and the altar." The ascent, or ramp, did not adjoin closely to the altar at the top, but was removed from it by two cubits. This small space was fenced up along its four sides, thus forming a vat which reached down to the marble floor of the court. Cf. Rashi *ad loc.*

34 M. Suk. 4, 9; Tos. Suk. 3, 14–15, p. 197; Tos. Me'ila 1, 16, p. 558; Y. Suk. 54c bot., d top; B. Suk. 48b, 49a–b.

35 M. Suk. 4, 9; Tos. Suk. 3, 16, p. 197; Y. Suk. 54d mid.; B. Suk. 48b; B. Yoma 26b; B. Pes. 57a; Josephus Flavius, *Antiquities*, xiii, 13, 5.

36 Hooke, *Myth and Ritual*, p. 8.

37 Frazer, *The Golden Bough*, 3rd ed., vol. i, pp. 251, 303; vol. x, p. 138.

38 Mannhardt, *Antike Wald- und Feldkulte*, 2nd ed., Berlin, 1905, p. 263, n. 1; Frazer, *op. cit.* iii, 154; Hocart, *Kings and Councillors*, Cairo, 1936, p. 253.

39 Gilgamesh-epic, Table xi, lines 98–116.

40 Apollodorus, i, 9, 7; cf. J. Harrison, *Themis*, Cambridge, 1912, pp. 79 sq.

41 Hooke, *The Origins of Early Semitic Ritual*, London, 1938, pp. 53 sq.

42 H. Pfannenschmied, *Das Weihwasser im heidnischen und*

christlichen Kultus, Hannover, 1869, p. 79; Mannhardt, *Wald- und Feldkulte*, i. *Der Baumkultus der Germanen*, 2nd ed., Berlin, 1904, pp. 506, 511, 534 sq.; Goldziher, *Muhammedanische Studien*, vol. i, Halle, 1888, pp. 34 sq.; Frazer, *op. cit.* i, 248, 251, 300, 303; vii, 38, 54, 55, 59; Patai, *The Control of Rain*, p. 274; id. *Man and Earth*, ii, 175 sqq.

43 'Inyan Hiram Melekh Tzor, in Jellinek, *Beth Hamidrash*, vol. v, p. 111; Yalqut Shime'oni ii. § 367 ad Eze. 28; cf. also Ginzberg, *The Legends of the Jews*, vol. vi, pp. 424 sq.

44 Y. Suk. 55b–c.

45 Oesterley, *The Sacred Dance*, Cambridge, 1923, pp. 149 sqq.; Frazer, *op. cit.* i, 137 sq.; vii, 95, 111 sq., 186 sq.; ix, 231 sq.; Patai, *Man and Earth*, ii, 151 sqq., 177 sq.

46 J. Harrison, *Themis*, 77 sq.; Kahle, *Palästina-Jahrbuch*, vol. viii, 1912, p. 162; Westermarck, *Ceremonies and Beliefs Connected with Agriculture, etc., in Morocco*, Helsingfors, 1913, pp. 109, 123; Brauer, *Ethnologie der jemenitischen Juden*, Heidelberg, 1934, p. 213; Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165; Frazer, *op. cit.* i, 250, 255, 261, 267 sq., 276, 284, 287, 293 sq.

47 M. Ta'an, 1, 6; 3, 1–2; cf. Patai, *The Control of Rain*, 280 sq.

48 *Zeitschrift für alttestamentliche Wissenschaft*, 1900, pp. 111 sq.; Kahle, *Palästina-Jahrbuch*, vol. vi, p. 94; Patai, *Hamayim* (in Hebrew), Tel-Aviv, 1936, p. 52.

49 Cf. Patai, *The Control of Rain*, pp. 269 sqq.

50 Cf. *Revue des études Juives*, vol. xxxvi, p. 317; vol. xliii, p. 195; Lagrange, *Études sur les religions Semitiques*, 2nd ed., Paris, 1905, pp. 166 sq.; Rieger, *Jewish Quarterly Review*, 1926, January, p. 232. On the cock in rain-charms cf. also Gressmann, *Marti-Festschrift*, pp. 88 sqq.; Jaussen, *Revue Biblique*, xxxiii, 574 sqq.

51 Lucian, *de dea Syria*, 13 and 48, ed. Strong and Garstang, pp. 51 sq. As to "the sea"=the Euphrates, cf. Philo-

stratus, *Vita Apoll.* i, 20 ; Robertson Smith, *Engl. Hist. Rev.* (1887), p. 312 ; id., *The Religion of the Semites*, 3rd ed., p. 232. Some scholars, among them Strong and Garstang, ib., contend that the cock referred to by Lucian was a priest who for one reason or another was called by this name. Against them Clemen maintains that the reference is to a real cock. Cf. Carl Clemen, *Lukians Schrift über die syrische Göttin*, Der Alte Orient, Leipzig, 1938, vol. xxxvii, 3-4, p. 51. On the cock of Hierapolis cf. also Gressmann, *Der heilige Hahn zu Hierapolis in Syrien*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, xli, 1925, p. 88.

52 B. 'Ab. Zara 55a. The Aramaic word "gabhra" used in this connection to denote cock is by some scholars understood in its original sense as "man," f. i. Cook, in Robertson Smith, *op. cit.* p. 581, n. 5.

53 Robertson Smith, *op. cit.* p. 220 ; cf. the note of Cook ib. pp. 574 sqq.

54 Cf. Frazer, *op. cit.* i, 250 ; ii, 367, 370.

55 M. Suk. 4, 9. Cf. Josephus, *Ant.* xiii, 13, 5.

56 Cf. the explanation of Obadia di Bertinoro *ad loc.*

57 Hartland, *The Legend of Perseus*, London, 1894–96, vol. i, p. 171 ; id., *Primitive Paternity*, London, 1909, vol. i, pp. 100, 108 ; Preller, *Römische Mythologie*, 3rd ed., Berlin, 1881–83, vol. i, p. 389; A. de Gubernatis, *Die Thiere in der indogerm. Myth.*, 173 sq.; Mannhardt, *Wald und Feldkulte* i, 251 sq.; Ovid, *Fasti*, ii, 425, and Frazer, *The Fasti of Ovid*, London, 1929, vol. ii, p. 331, 383; id., *The Golden Bough*, ix, 362 ; Ploss-Bartels-Reitzenstein, *Das Weib*, 11th ed., Berlin, 1927, vol. ii, p. 315.

58 Gen. Rab. 10, 6, p. 79 ; cf. the Slavonic Book of Henoch, 19, 4 ; the same idea with some elaboration in Zohar Gen. (Hashmatôth), p. 251a of the Wilna ed.

59 In New Caledonia, cf. Frazer, *The Golden Bough*, ix, 264.

60 Y. Suk. 54a mid.

61 Benyamin, Yisrael ben Yosef, *Sepher massa'e Yisrael*, Lyck, 1859, p. 127. English translation (*Eight Years in Asia and Africa*, Hanover, 1863, p. 331).

62 B. Suk. 38a ; B. Menahoth 62a.
63 Midrash Shoher Tobh, Ps. 17.
64 Yalqut Shime'oni, § 651 ; cf. Lev. Rab. 30, 2.
65 Pedersen, *Israel*, i–ii (1926), p. 539 (note to p. 429), referring to the following passages : 1 Sam. 14, 47; Ex. 22, 8; Deut. 25, 1; 1 Kings 8, 32; Ps. 37, 33; Prov. 12, 2; 17, 15; Job 40, 8; Isa. 29, 21; 54, 17.
66 A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *The Journal of Egyptian Archaeology*, vol. xxviii. (London, 1942), p. 32.
67 Hooke, *Myth and Ritual*, 8, 24, 32, 84, 163; Blackman and Fairman, *op. cit.* pp. 32 sqq.; Ivan Engnell, *Studies in Divine Kingship in the Ancient Near East*, Uppsala, 1943, p. 36.
68 Cf. Hocart, *Kings and Councillors*, Cairo, 1936, *pass.*
69 Westermarck, *Ritual and Belief in Morocco*, London, 1926, vol. ii, p. 271; cf. Frazer, *The Golden Bough*, ix, 179 sq.
70 Westermarck, *op. cit.*, ii, 272, quoting St. Augustine, *De doctr. Christ.*, IV, 24 (53).
71 Lev. 28, 40 ; Deut. 12, 7, 11–12, 17–18 ; 14, 26 ; 16, 11, 14 ; 26, 11 ; 27, 7 ; cf. Neh. 8, 12–17.
72 Tos. Suk. 3, 18, p. 197 sq.; cf. Tos. Rosh Hash. 1, 12, 13, p. 210 ; Y. Rosh Hash. 57b mid.; B. Rosh Hash. 16a ; also *M. Rosh Hash.* 1, 2 ; B. Ta'an. 2a–b; Y. Suk. 54b mid.; Y. Shebi'it 33b bot. ; Pesiqta di Rabh Kahana, ed. Buber, 193b.
73 B. Ta'an. 25b and Rashi *ad loc.*
74 Num. 29, 19, 31, 33.
75 Y. *Rosh Hash.* 57b *mid.* ; *cf.* Y. Suk. 54b *mid.* ; B. Ta'an. 2b bot.; Y. Shebi'it 33b bot.; Pesiqta di Rabh Kahana, ed. Buber, 193b.
76 Y. Suk. 54b mid. ; cf. Y. Shebi'it 33b mid. and bot.; Y. Rosh Hash. 57b mid.; B. Suk. 34a, 44a sq.; B. Ta'an. 3a.
77 Y. Sanh. 20c top. Cf. Ruth Rab. 2, 9 end. The reference is to 2 Sam. 23, 15–17.
78 Gen. Rab. 78, 16, p. 936 ; Targum Yer. ad Gen. 35, 14. Cf. Book of Jub. 31, 3 ; 32, 4 sqq.

79 1 Sam. 7, 3–10.
80 1 Sam. 12, 17–18.
81 1 Kings 18.
82 Cf. Patai, *Man and Earth*, ii, 145 sqq.; id., *The Control of Rain*, pp. 254 sqq.
83 Dalman, *Arbeit und Sitte in Palästina*, vol. i, Gütersloh, 1928, p. 146 ; id. *Palästinensischer Diwan*, Leipzig, 1901, pp. 267 sqq., 273. Cf. also the ancient Arab rite of the circumambulation of the Holy Stone (the *Ka'aba*) in Mecca in rain-making ceremonies, Wellhausen, *Reste arabischen Heidentums*, Berlin, 1897, p. 141. Cf. also Cook, in Robertson Smith, *The Religion of the Semites*, 3rd ed., p. 671 sq.
84 Frazer, *The Golden Bough*, i, 256 sqq.
85 *Op. cit.*, pp. 257 sqq.
86 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 53.
87 1 Sam. 7, 5, 9; 12, 17–18.
88 1 Kings 18, 24, 26, 28, 36–37.
89 1 Kings 8, 35–36.
90 Joel 1, 14.
91 Jer. 14, 11.
92 Zech. 14, 17–18; cf. also 10, 1.

Chapter Three

TEMPLE AND CREATION MYTHS

In the previous chapter it has been shown that the *immediate purpose of the great festivity* called "The Joy of the House of Water-Drawing," performed in the Second Temple of Jerusalem, was to ensure the fall of rain. In this chapter we shall inquire into the mythical connotations of this great feast.

Our contention was that the Joy of the House of Water-Drawing was a New Year ritual of the type performed year after year in numerous cult-centres of the ancient East. Accordingly we should expect the *mythical connotations of the feast to have to do* mainly with the traditional creation of the world. And, indeed, we shall not be disappointed in this expectation.

I

First it is needful to recall a detail of the festive ritual which we have so far not discussed. This is the singing of the fifteen Songs of Ascents by the Levites as they stood on the fifteen steps leading from the "Women's Court" up to the inner "Court of the Israelites."[1] These fifteen short Psalms (Ps. 120–134), each of which begins with the words *Shir hama'aloth*—"Song of Ascents,"[2] contain no express reference to the Feast of Tabernacles

or to the ceremonies of the water-drawing and libation. But later sources, the same as those from which we drew the data for the description of the ritual, abound in legends referring to the mythical significance of these fifteen songs. These legends take us back directly into the mythical atmosphere of primeval cosmic events. They have, it is true, a historical setting, being connected with the person of King David ; nevertheless they are typical flood-legends, the like of which in other mythologies are closely bound up with creation-myths and are regarded by scholars as variations of the original theme of creation.

King David, so the legend runs, wished to build the Temple of the Lord upon pure, virgin soil. After he had bought the threshing floor of Arawna he began to dig into the earth in order to find out whether the place was virgin soil, undisturbed by human hands ever since the creation. When David reached the depth of fifteen hundred cubits he came upon a sherd, sure proof that man had once been present there. And David exclaimed :

"After all the trouble I have taken, now I find this sherd!" Whereupon God gave a voice to the sherd and it said : "This is not my original place, but when the earth was split asunder (at the giving of the Torah at Mount Sinai) I descended here. If you do not believe me—behold, *Tehom*, the Deep, lies beneath me!" David picked up the sherd and the waters of the Deep rose to engulf him. David said : "Whosoever knows a word that will put a stop to this Tehom, and does not say it, may he suffocate!" And Ahitophel,[3] who stood there, spoke the word and arrested the Deep.[4]

An older and fuller version of this legend is preserved in the Babylonian Talmud:

Rabbi Johanan said . . . When David dug the Pits (that is, the perpendicular shafts reaching down under the Temple to the Deep), the Deep arose and threatened to submerge the world. "Is there anyone," inquired David, "who knows whether it is permitted to inscribe the [Ineffable] Name upon a sherd, and cast it into the Deep that its waves should subside?" There was none who answered a word. Said David, "Whoever knows the answer and does not speak, may he be *suffocated!*" *Whereupon Ahitophel* . . . said to him, "It is permitted." [David] thereupon inscribed the [Ineffable] Name upon a sherd, cast it into the Deep and it subsided sixteen thousand cubits. When he saw that it had subsided to such a great extent, he said, "The nearer it is to the (surface of the) earth, the better the earth can be kept watered," and he uttered the fifteen Songs of Ascents and the Deep reascended fifteen thousand cubits and remained one thousand cubits (below the surface).[5]

This legend, of which many other versions exist in traditional Jewish literature, has a remarkable parallel in a legend reported by Lucian in connection with the Temple of Hierapolis:

But a further story is told by the men of Hierapolis, and a wonderful one it is; they say that in their country a mighty chasm appeared which received all the water (namely, of the deluge), and that *Deukalion on this occurrence* reared altars and founded a temple to Juno above this chasm. I have actually seen this chasm, it lies beneath the temple and is of very small dimensions. If it was once of large size, and was afterwards reduced to its present small dimensions, I know not: but the chasm which I saw is certainly very small. They maintain that their tale is proved by the following occurrence: twice in every year the water comes from the sea to the temple. This water is brought by the priests; but

besides them, all Syria and Arabia and many from beyond the Euphrates go down to the sea; one and all bring its water which they first pour out in the temple; then this water passes down into the chasm which, small though it be, holds a vast quantity of water.[6]

The points of contact between this legend and that of Jerusalem are too numerous to be mere coincidence. The Hierapolis legend speaks of the appearance of a chasm in which the waters of the deluge were swallowed up. The Jerusalem legend, though it records the digging of David, also speaks of something like a chasm which appeared when the earth trembled at the Revelation on Mount Sinai, so that the sherd fell into it. In another version of the Jerusalem legend the function of the sherd in keeping down the Deep is more pronounced. When David dug and found the sherd, he wanted to lift it.

The sherd said: "You cannot lift me." David said: "Why?" The sherd said: "Because I am here to press down the Deep." David asked: "And since when are you here?" The sherd answered: "From the hour when God let His word be heard on Mount Sinai saying, 'I am the Lord thy God.'[7] At (that time) the earth trembled and sank, and I was put here to press down the Deep. . . .[8]

Still more explicit is the version that connects the temple-shafts directly with the creation of the world. According to this version, when

God created heaven and earth He also created the stone over the Deep, and engraved on it the Ineffable Name consisting of forty-two letters, and fixed the stone over the Deep in order to keep down its waters. . . . But when the generation of the deluge sinned, He removed the stone and immediately all the sources of the great Deep sprang up. And when David

dug the shafts, the stone rolled aside and the waters came out and filled the whole world. . . . David took the stone and threw it back on the Deep whereupon the waters returned.[9]

Here it is expressly stated that the waters of the deluge issued from beneath the "stone," and that when David dug the shafts the Deep rose anew from beneath the "stone," and later again subsided beneath it. We shall later return to speak of this stone which was identified by legend with the so-called *Shetiyyah*-stone, the huge native rock upon which the Holy of Holies of the Jerusalem Temple was built.

The Hierapolis legend has it that the altars and the temple were built by Deukalion over the chasm after the waters of the deluge had subsided into it. In the Jerusalem legend, too, the building of the altar and the temple over the shaft follows the swallowing up of the waters in it, the altar being said to have been built by Noah, as reported in Genesis (8, 20). Later Jewish legends have it that Noah only rebuilt this altar, which had been already in use by Adam, Cain and Abel, and which was later to be used by Abraham, and finally included in the temple of Jerusalem.[10]

Thus the water-libations that were performed in both the Hierapolis and the Jerusalem temples are connected by the respective legends with the floods that were swallowed up in the chasms beneath the altars.

In Greece, too, occurs the idea that the waters of the deluge flowed down through a chasm. In Athens, within the great precinct overshadowed by the temple

of Olympian Zeus, there was a smaller precinct of Olympian Earth, where a cleft, one cubit wide, was pointed out in the ground. Down that cleft the waters of the deluge were said to have disappeared, and down it were thrown every year cakes of wheaten meal kneaded with honey.[11] The name "Festival of Water-Bearing"[12] may be taken as an indication also that water was poured down the cleft.[13]

II

But to return to Jerusalem. The connection between the rain and the subterranean waters is often enough emphasized in rabbinic literature. It was a traditional belief that the fall of rain is matched by a corresponding rise of Tehom, the waters of the Deep. Rabbi Levi said:

> It is the way of the world, rain descends and Tehom rises.[14]

Rabbi Shimeon ben Eleazar said:

> There is no hand-breadth [of rain] that descends from above but has two hand-breadths [of water] raised towards it by the earth.[15]

We have already heard that the water-libation served not only to bring down the rain from heaven but also to raise the waters of the Deep. Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says unto Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[16]

The raising of the waters of the deep, we now understand, was brought about also by the singing of the fifteen Songs of Ascents, which were said to have been sung for the first time by David for the same purpose.

It will be of interest to note that the concept of the correspondence between the falling of rain and the rising of the Deep may be traced back in northern Canaan to a period preceding that of the Talmud by some fifteen hundred years. In the Ras Shamra texts we read:

> There will be no dew, no showers,
> No surging up of the Deep.[17]

Another example of this idea comes from Assyria:

> On high Adad made scarce his rain,
> Beneath [the fountain] was stopped . . .[18]

Or, again, we have the complementary description:

> Adad let loose his showers, Ea opened his fountains . . .[19]

This is very much the same as the words of Genesis:

> The same day were all the fountains of the great Deep broken up, and the windows of heaven were opened.[20]

But to return to rabbinic material, in the name of Rabba an interesting mythological concept is reported following the saying of Rabbi Eliezer quoted earlier. Rabba said:

> I saw Ridya (the angel of rain) and he is like a three-year-old heifer with lips cleft asunder. He stood between the lower Deep and the upper Deep. He said to the upper Deep, Pour down your waters! and to the lower Deep he said, Let your waters spring up! . . .[21]

One would naturally be inclined to compare this water-bringing cosmic heifer to the heavenly cow of ancient Egypt,[22] sometimes identified with the sky-goddess Nut, who was usually depicted as the giver of rain.[23] The idea of symbolizing rain in the form of a bull seems to have been general in the ancient Near East. In the Ras Shamra texts, Baal, the god of storms and rains, was endowed with the strength of a bull, striking and destroying his enemies with his horns. When he was killed he was overcome in the form of a bull. He fell "like the bull under the sacrificer's knife." Aliyan Baal, the son of Baal, watches over the maintenance of springs and underground waters. The concept of the water as a fertilizing bull, or as an incentive for the cattle to mate, seems to underlie a passage in the Ras Shamra texts which describes a love scene between Aliyan Baal and a heifer.[24] With this should be compared the saying of Rabbi Jehuda ben Levi:

> In the hour when rain falls the cattle seeks [to fulfil] its task, that is, mates.[25]

Both in the Ras Shamra texts and, some one and a half millennia later, in the Jerusalem Temple legends, a scene in the yearly recurrent cycle of nature finds its poetic expression. The Ras Shamra texts depict the ceasing of the rain as the descent of Baal into the womb of the earth, which is followed later by the death of Aliyan Baal, that is, the disappearance or diminishing of springs and rivers.[26] There follow the dry and rainless months of the prolonged eastern

summer characterized by the continuous sinking of the level of each still available source of water, such as the perennial streams, the few springs, and the cisterns in which the rain-water of the previous winter was stored up for drinking. After the first few rainy days in the autumn all this is suddenly changed. Opposite the rain falling from above, the waters from below actually seem to rise—and it is this situation, expected to come about in consequence of the water-libation, which is anticipated in the rabbinic legends.

The waters from above and the waters from below are in talmudic legends described as "the upper male waters" and "the lower female waters" respectively.[27] In the beginning, that is, before the Creation, "the world was but water in water."[28] Then God separated the two kinds of water from each other, relegating half of them to the firmament and half of them to the ocean.[29] This separation was not accomplished without resistance on the part of the waters. God said to them :

"Divide yourselves into two halves, and let the one half mount upwards, and the second half (descend) below." And they disobeyed and mounted all of them upwards. Then the Holy One blessed be He said unto them : "I said, Let the half of you mount upwards, and instead all of you mounted upwards." Said the waters : We shall not descend! They were daring in the face of the Creator, and therefore were they called "daring waters."[30] What did the Holy One blessed be He? He stretched out his small finger and tore them into two parts, and one half of them fell down below against their will. . . .[31]

In other versions of this legend the traces of a primeval combat between God and the waters are even more pronounced:

The Holy One blessed be He stamped upon all the primeval waters and cast them into the Ocean. . . .[32]

. . . the waters rolled down and gathered into valleys . . . and at once the waters became haughty and rose to flood the earth as in the beginning, until the Holy One blessed be He scolded them and pressed them down beneath the soles of his feet. . . .[33]

Rabh Jehuda said in the name of Rabh: At the time when the Holy One blessed be He desired to create the world, he said to the angel of the sea: Open thy mouth and swallow all the waters of the world (that the dry land may be seen). He said unto him: Lord of the universe, it is enough that I remain with my own! Thereupon *He* struck him with his foot and killed him, as it is written, "He stirreth up the sea with his power and by his understanding he smiteth through Rahab."[34]

Many other versions also tell how God "kicked" the waters, "killed" them and pressed them together into the ocean.[35] It is also told in these legends that when the upper waters were forced to separate from the lower waters, they wept,[36] and so did the lower waters.[37] Ever since the separation of the heavenly waters from their earthly mates, they continuously long for reunion with them:

The only craving of the rains is for the earth. . . .[38]

The reason why God separated the upper waters from the lower waters is also given in the following version:

Why did the Holy One blessed be He separate them? Because the upper waters are male and the lower waters are

versions, contain motifs going back to ancient traditions attested in Canaanite culture already some two millennia earlier.

III

What was a mere threat in the days of creation came to pass later, in the days of the great flood. Thus we read in the Book of Henoch:

> And in those days shall punishment come from the Lord of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven.[47]

Similarly also according to a late midrash:

> Rabbi Zadoq said: On the tenth of [the month of] Marheshwan all the creatures entered the Ark, and on the seventeenth of it there descended onto the earth the waters of the deluge which are male waters, and [waters] came up from the Deeps (*Tehomoth*) which are female waters, and they united and grew mighty to destroy the world. . . .[48]

The idea that floods and inundations are the result of a union between male and female waters goes back to age-old traditions in the ancient East. Side by side with the tradition of the destructive deluge as reported, for example, in the Gilgamesh-Epic (Table xi), there existed in ancient Mesopotamia other conceptions in which the beneficial inundations

female, and when they tried to unite they almost destroyed the world. In that hour the waters ascended the mountains and descended the valleys, the male waters were running after the female waters, until the Holy One blessed be He *rebuked them, as it is written, "At thy rebuke they fled."*[39]

In another highly suggestive version these lustful primeval elements are personified as the male and female Leviathan, the great sea-serpent:

Rabh Jehuda said in the name of Rabh: All that the Holy One blessed be He created in His world He created male and female. Likewise, Leviathan the fleeing serpent and Leviathan the crooked serpent He created male and female, and had they mated with one another they would have destroyed the world. *What [then] did the Holy One blessed be He do?* He castrated the male and killed the female . . . as it is written, "And he will slay the dragon that is in the sea."[40]

The motif of separation and castration remind us, of course, of similar motifs contained in ancient Egyptian, Greek, Vedic, Chinese, Polynesian, American-Indian, African, and other creation myths,[41] while the portraiture of the cosmic sources of water as dragons is well known from the ancient Accad*ian, Canaanite and Israelite mythological imagery.*[42] "Leviathan the fleeing serpent" of the Bible[43] appears already in the Ras Shamra poems as "Lotan the fleeing serpent," and also the "crooked serpent"[44] and the *tannin*, the primeval dragon[45] of the Bible, have their counterpart in the Ras Shamra texts.[46] Thus we arrive at the interesting fact that the mythical tales about the rebellion of the primeval waters which are to be found in rabbinic literature as late as the fifth century C.E. in quite a number of

versions, contain motifs going back to ancient traditions attested in Canaanite culture already some two millennia earlier.

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The idea that floods and inundations are the result of a union between male and female waters goes back to age-old traditions in the ancient East. Side by side with the tradition of the destructive deluge as reported, for example, in the Gilgamesh-Epic (Table xi), there existed in ancient Mesopotamia other conceptions in which the beneficial inundations

were clad in mythological imagery. The annual life-giving floods, caused by the rising of the waters of the *Tigris* and Euphrates, in consequence of which the dry fields were irrigated, were mythically represented as being the result of a union between male and female deities. In the introductory mythical section of a Sumerian incantation text, preserved on one of the early tablets from Nippur, the life-producing flood is pictured as being brought about by the union between two deities, Enki the god of the Deep, who had his dwelling in the Euphrates, and the goddess Ninella, a water deity, also referred to as Nintu, "the goddess of birth."[49] In this Sumerian text there is "expressed the symbolical parallel between the god pouring his 'water' into the 'ground' of the goddess and thus fructifying her, and the earth receiving water as a means of fertilization." The passage that speaks of a rainy season extending over nine months, "implies a parallel between the nine months of pregnancy and the process of fertilization until the fruit is ripe."[50] Also two other passages in Babylonian literature, *concerning Enlil and Ninlil, and Ningirsu and Bau*, "show that the water was regarded as the spermatozoa of the gods, and that the rise of the water in the two *great rivers which irrigate that country was* thought to be due to sexual union between a god and an earth goddess. . . ."[51] In this Babylonian conception the water *is* regarded as a *male principle*. That the same was true in Arabia is indicated by the fact that in that country "Athtar, the self-waterer,

was a masculine deity. . . . In Egypt the Nile-God, Hapi, was a male and a father god."[52]

Also according to rabbinic sources, something of the terrible union between the male and the female waters which took place at the time of the great flood occurs every year in the rainy season on a scale reduced to harmlessness and with salutary instead of destructive effects. Rabbi Levi said:

> The upper waters are male and the lower waters are female. And these say to those: Receive us, you are the creation of the Holy One blessed be He and we are his envoys. Immediately they receive them . . . like unto this female that opens before the male.[53]

Rabbi Abahu called the upper waters "bridegroom" and the lower waters "bride." He said:

> When do we begin to recite the benediction over rain?[54] When the bridegroom goes forth to meet the bride,[55]

I.e. when the waters accumulated on the ground rebound then rain-drops splash on them.

Other sages speak of the earth as the wife of the rain, which is the husband. Rabh Jehuda said:

> Rain is the husband of the soil, as it is written, "For as the rain cometh down and the snow from heaven and returneth not thither except it water the earth and make it bring forth and bud."[56]

Rabbi Aha in the name of Rabban Shimeon ben Gamliel said:

> Why is the early (autumnal) rain called *r'bhi'ah* (lit.: mating)? Because it mates (*robhe'a*) with the earth.[57]

IV

We find in the Babylonian Talmud an interesting controversy between Rabbi Eliezer and Rabbi Joshua (end of the first century C.E.), who were fond of discussing cosmogonical and cosmological topics and who this time tackled the difficult question of the date of creation. The interesting point for us is that the statements of both sages are based on the assumption that the time of creation was a time of abounding fruitfulness, a sort of cosmic rutting season. Rabbi Eliezer said:

> In [the month of] Tishri the world was created . . . as it is written, "And God said, *Let the earth bring forth grass, the herb yielding seed and the tree fruit.* . . ."[58] *Which* is the month in which the earth brings forth grass and the trees are full of fruit ? You will have to say that this is Tishri, and that season was the time of the *r'bhi'ah* (the first rain, or, literally, "mating"), and the rains fell and [the plants] grew, as it is written, "And there went up a mist from the earth."[59] Rabbi Joshua said : Whence do we know that the world was created in [the month of] Nisan (*i.e.* March–April) ? Because it is written, "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit."[60] Which is the month in which the earth is full of grass and the trees yield fruit ? You will have to say, this is Nisan. That season was the period when cattle, beasts and fowls copulate with one another, as it is written, "The rams have mounted the sheep."[61]

Thus according to Rabbi Eliezer the creation of the world occurred at the time of the year when the autumnal mating of the rain with th[illegible] takes *place*, that is, when a ne[illegible] of [illegible]

world is conceived. According to Rabbi Joshua, on the other hand, the creation of the world occurred at the time of the year when the spring-time mating of the animal world takes place. Jewish tradition decided in favour of autumn as the season of creation, and fixed the completion of creation on New Year's day. In accordance with this, already in talmudic times the following sentence was said in the New Year prayers: "This day is the beginning of Your works, a remembrance of the first day."[62]

We have thus become acquainted with several mythological conceptions, the most relevant of which can be summed up as follows:

1 The creation of the world was preceded by the forceful separation by God of the upper male waters from the lower female waters. The waters resisted but were overcome.
2 Creation was also conceived of as a kind of cosmic rutting season, when the rain came down, mated with the earth and fructified it.
3 At the time of the deluge the male and female waters again united to destroy the world. The waters of the deluge issued forth from the spot on which later the Temple was built.
4 Each year when rain falls, the upper male waters unite with the lower female waters, like a groom with his bride.
5 The creation of the world took place in Tishri. The beginning of the yearly rainfall, in which something of the creation is repeated, is expected in Tishri.

Viewed against this rich mythological background, that rather enigmatic "lightheadedness" alluded to in rabbinic sources seems to be more in keeping with all the other rites of the great Jerusalem festival, each

of which had the intent of procuring the blessing of fertility and especially the blessing of rain. We now suspect that the "lightheadedness" had something to do with the mythological conception of the natural phenomenon to bring which about was the purpose of the whole ritual.

Thanks to Mannhardt, Frazer, and others, we know that a very common method of promoting the fertility of the earth is the real or symbolic intercourse between the human sexes, on the fields or in temples, in seclusion or in public. "For," to quote the words of Frazer, "in the minds of many peoples at an early stage of culture the fertility of women is closely bound up with the fertility of the earth, and the same causes which promote or hinder the one are thought to promote or hinder the other, a ritual connection being supposed to subsist between the union of the human sexes on the one hand and the fruitfulness of the ground on the other."[63] From this symbolism arises also the abundance of obscene language and behaviour in sympathetic ritual, of which striking ancient examples are to be found in a Sumerian liturgy,[64] and in Greek, Roman, and Nabbataean rain-making rituals.[65] As Barton puts it:

> In countries like Babylonia and Egypt, where fertility depended upon the rise of the rivers, or like Palestine, where it depended on the rainfall, the flow of fertilizing waters was . . . thought of as the result of a divine sexual act—the marital union of a god and a goddess. In that stage of thought it would be equally natural that they should think that their deities could be encouraged to such a union by human examples. It is probable that at the religious feasts it was the

custom to indulge freely in such acts of union in order to encourage the deities to do likewise, that the fertilizing waters might flow, *the earth be fertilized and fruits produced for the* sustenance of mankind.[66]

V

We have already referred to the parallels between the *temple festivities* of Hierapolis and the Jerusalem feast of Water-libation. Now, the Hierapolis festivities were accompanied by licentious proceedings and orgies.[67] The myth and rites of Atargatis at Hierapolis were closely parallelled by those of Atargatis of Ascalon who, according to Albright, still survives to-day, in all probability, as the "Green Lady," *es-sitt el-Khadrā* or *Sittna al-Khadrā*. "In the spring the vernal equinox is celebrated by a procession to the sea, after which the unmarried youths and maidens of the village (ej-Jōreh) are said to bathe unclad in the surf.[68] Doubtless the prototype of this feast was a procession to the sea in which the image of the goddess was carried and bathed in the sea as at so many other places (among them in Hierapolis). In connection with this rite men and women probably bathed together and the lascivious held high carnival, as usual in the spring festival of the *dea syria*."[69]

It has repeatedly been said in this book that early religions were in the first place concerned with the material welfare of the people, the rituals serving to obtain tangible blessings for the community. In the next chapter, when returning to this question, we

shall try to show that the material welfare of the people was thought directly to depend on the proper performance of the ritual. As in the whole Near Eastern area the welfare of the people ultimately depended on an adequate natural water supply, the great temple rituals of these countries were obviously performed with the same purpose in view, namely, to secure the annual water supply by bringing about either the fall of rain, as in Jerusalem and Hierapolis, or the rise of the rivers, as in Egypt and Mesopotamia. Though sameness of purpose does not invariably lead to sameness of means, we shall not be surprised to find a certain similarity also between the water-rituals themselves which were performed in the great religious centres of the ancient Near East. Such similarities, especially as appearing between the Jerusalem and the Hierapolis rituals and myths, have already been pointed out. We can but surmise that the licentious proceedings that were customary both to the north and to the south of Jerusalem also left their traces in the late Jewish ritual, the "light-headedness" referred to in rabbinic sources being their last survival; to prove or disprove this by scientific argument would be extremely difficult.

VI

The same caution should be observed when attempting to relate the ritual beatings to the myths telling of the creator's struggle with the waters and

his victory over them. Neither the myth nor the ritual contains any allusion to the other. The question whether the ritual beatings and other tumultuous actions were originally intended to be commemorative of the primeval struggle that preceded creation has thus to remain open.

There are, however, a few more points to be considered when looking for traces of the ritual combat in Jerusalem. The ritual combat may take the form of a foot-race. In the temple of Jerusalem such a foot-race took place daily between the young priests who wished to perform the task of removing *the ashes from the altar. We read in the Mishnah:*

Originally whosoever (of the priestly family the turn of which fell on that day[70]) desired to remove (the ashes from) the altar, did so. If they were many, they would run and mount the ramp (of the altar) and he that came first within four cubits (off the altar) obtained the privilege. . . .[71] . . . it once happened that two were even as they ran to mount the ramp. One of them pushed the other who fell (off the ramp) and broke his leg.[72]

In the Tosefta and later sources we have another version of the incident between the two priests, the event taking on a tragic colouring:

Our rabbis taught: It once happened that two priests were equal as they ran to mount the ramp, and when one of them came first within four cubits of the altar, the other took a knife and thrust it into his heart. . . . The father of the young man came and found him still in convulsions. He said, May he be an atonement for you. . . .[73]

Here again, as in connection with the "light-

headedness," we hear of an enactment on the part of the Law Court:

"When the Court saw that they incurred danger, they ordained that the altar be cleared only by count . . ."[74] which was a method of casting lots. The officer[75] would say to them: Raise the finger for counting, and would place them in a circular queue, take the mitre off one of them and name an arbitrary number. He would then begin to count from the priest whose mitre he had taken off, and proceed to count round and round the circle by the raised fingers, until he reached the number he had named. The priest on whom the number fell received the task.[76] But even this counting of the priests was a rather stormy affair; to discourage priests who tried to cheat by lifting up both their forefinger and thumb, the officer would strike them with an Arab whip.[77] The picture we get from all this is that of a ritual race between young priests who in their zeal to obtain the privilege of cleaning the altar even let themselves be carried away to the extent of committing acts of extreme violence.

Another account, of a purely legendary nature in Judaism but reflecting actual races that were run in Byzantium, tells of a magnificent foot-race that took place in the Hippodrome of Solomon once a year, on the last day of the month of Kislèw and on the first two days of the following month of Tebheth. Ten thousand youths of the quickfooted tribe of Naphtali[78] took part in the races, each carrying a golden shield.[79] The Hippodrome occupied an area

measuring three parasangs by one. In the middle there were two rows of a sort of thicket into which were placed all kinds of beasts and birds, and around which the races were run eight times a day. Besides, there were two huge columns, on the top of each of which stood golden lions and from their mouths flowed all kinds of perfumes on to the people. The people were divided into fourfold and sevenfold divisions. Music was played: harps and flutes. The four parties of the spectators were dressed as follows: the king and his servants and the sages and their pupils, the priests and the Levites, were dressed in light blue garments, blue being the colour of the sky in autumn ; all the rest of Israel wore white, white being the colour of the snow which falls in winter; the people who came from the towns and villages of Palestine were dressed in red, red being the colour of the good fruit which ripens in summer; finally, the nations of the world who came from faraway countries to bring their presents to the king were dressed in green, green being the colour of the sea in spring when its waters are favourable for seafaring. The four colours of the people thus represented the four seasons.[80]

Here we have at least a definite statement as to the connection of the races with the seasons. Moreover, the races were held on the last day of Kislew and the first and second days of Tebheth, these three con- *secutive days approximating to the winter solstice as* far as this is possible in a solilunar calendar like the Jewish.[81] It seems a safe inference that the golden

shields carried in the races symbolized the sun, which begins its victorious race through the sky on the day of the winter solstice. This inference is strengthened by the Byzantine descriptions of annual races and circus-games, which show surprising similarity to the Jewish legend.

In the letters of Cassiodorus, who lived (end of the fifth and beginning of the sixth centuries) at the courts of Odoacer and Theodorich, we find a much fuller symbolic explanation of the circus: In the circus there are represented the changes of seasons,[82] the circuits of the sun and the moon, and the divisions of time into months, weeks and days, which are based upon them. The four colours of the factions (there were four δῆμοι, or factions of the charioteers in the circus) represent the four seasons: the green the blooming spring, the blue the cloud-covered autumn, the red the fiery summer, and the white the frost-covered winter. The twelve signs and the seven winning-posts correspond to the twelve months and the seven days of the week. The twenty-four races of six chariots each correspond to the twenty-four hours of the day and the night. The two-horse chariots imitate the course of the moon and the quadrigas that of the sun. The wheels of the chariots designate the borders of Orient and Occident; the water-ditch of the circus (the so-called *euripus*) is a picture of the streaming sea; the lofty obelisks point towards heaven. Thus the mysteries of nature were represented in the colourful variety of the public games.[83] From another author we learn that

the significance of the contests was a prognostic one:

> Oinomaos (the mythical king of Pisaea in Elis[84]) introduced first the colours of the circus by which he represented, as it were, the combat of the earth and the sea. Lots were drawn. He to whose lot it fell to play the role of the earth, dressed in a green dress ; the representative of the sea, on the other hand, was clad in blue. This contest was arranged by Oinomaos on the 24th of March (the time of the vernal equinox). If the green colour won, all hoped the earth would be fertile ; if the blue won, seafaring was expected to be lucky. This is the reason why the land-dwellers wished for the victory of the green colour, while the seamen for that of the blue.[85]

Still another source gives even more details:

> It was Romulus who introduced circus-games in honour of the sun and the four elements, Earth, Water (Sea), Fire and Air. In the contest arranged by Oinomaos the seafarers and the inhabitants of the isles wished for the victory of the blue colour: its defeat would have caused storms, shipwrecks and poor fishing. The inhabitants of the dry land, on the other hand, wished for the victory of the green colour in order to be safe from bad crops and famine. . . . The circus itself was built according to the form of the universe. It represented heaven, earth and sea. Twelve doors represented the twelve signs of the zodiac, which determine the fate of the earth, the sea and human life. The surface on which the races took place depicted the earth, the water-ditch—the sea, the turning posts at the two ends—orient and occident, the seven running fields—the course of the planets, the quadriga—the four elements. . . .[86]

In the twelfth century C.E. these Byzantine games took place no longer on the day of the vernal equinox but on Christmas, that is, at the winter solstice, like the (legendary) races in the Hippodrome of Solomon

in Jerusalem. It is the Jewish traveller Benjamin of Tudela to whom we owe this information. He writes :

> Close to the walls of the palace (in Constantinople) is also a place of amusement belonging to the king, which is called the Hippodrome, and every year on the anniversary of the birth of Jesus the king gives a great entertainment there. And in that place men from all the races of the world come before the king and queen with jugglery and without jugglery, and they introduce lions, leopards, bears, and wild asses, and they engage them in combat with one another; and the same thing is done with birds. No entertainment like this is to be found in any other land.[87]

Even after this description of the cosmological significance of the Byzantine races, and the light it throws upon the Jewish legend of Solomon's Hippodrome, we can still say very little concerning the ritual significance of races in the Temple. The Jewish legend and the race of the priests to the altar, mentioned before, can serve to establish only the meagre fact that also outside the Sukkoth cycle races and competitions were known both in the Temple ritual and in legend.

It should not be left unmentioned that athletic games of a mythical-ritual significance were held in the ancient Near East at a much earlier period than the one to which the aforementioned rabbinic legends and Byzantine descriptions belong. In ancient Egypt one of the oldest and most important festivals was the king's jubilee. In the course of this festival, which was at one and the same time also the enthronement and New Year festival, ritual athletic games

were held, " enacting the defeat of the enemies, a condition for the resurrection-enthronement."[88]

In the Babylonian *Akitu* festival a race took place through the streets as a symbol of the " glad tidings " of the resuscitation of the god.[89] Also in the Hittite Antakhshum feast there figured a race as well as a sham-fight. A class of court-officials ran a race with the king's chariot and the winner became " royal rein-keeper." This race has been interpreted by Ehelolf as a vegetation rite, and compared with the *lismu* of the *Akitu*, the Roman *robigalia*, and the Easter-race of the Teutons. The sham-fight was fought out between two parties, the Khatti and the Māsha people.[90]

In Northern Canaan, as far as the Ras Shamra texts allow of a reconstruction of the ritual:

> The fighting scene between Baal and Mot may have been performed in a rather realistic way, like the fights of the Osirian drama in Egypt. We may say, however, that the whole population of and around Ugarit lived through the drama in anxiety and with responsibility in bringing about first the victory of Mot and the death of Baal (the crops), and then of realizing the final triumph of Baal (the rain, the green, the cattle).[91]

Characteristically enough, the " immovable East " preserved down to at least the nineteenth century most, if not all, of the features comprised in the ancient Near Eastern and Byzantine New Year celebrations.

In Persia until recently the Nauruz, the New Year festival, was celebrated in a traditional manner that in its main features seems to go back to at least pre-

Islamic days. For the Nauruz is a solar festival retained within the lunar calendar introduced by Islam. It begins at the precise moment of the vernal equinox as calculated by the royal astronomers. There are many descriptions extant of this festival; we shall follow that of Jakob Eduard Polak who was the Shah's personal physician about the middle of the nineteenth century, and as such repeatedly witnessed the festivities from close quarters.

Some minutes before the Nauruz the Shah entered his great hall of audiences, his clothing studded from head to foot with glittering precious stones under the weight of which he could hardly move. He addressed a few words to the chief priests, who invariably answered him: "Beneath the shadow of your Majesty, who is the Asylum of the Faith, religion takes root ever more deeply, and the number of unbelievers diminishes day by day!" The Shah then would question the Great Vizier as to the state of the provinces, and receive the stereotyped answer that the rain and the mercy of Allah descended on to the fields, everything flourished under the Shah's blessed hand, and fullness and superabundance reigned everywhere—this notwithstanding the fact that in reality whole provinces might be suffering from dearth and famine. The Vizier's address would contain reports of the progress of the industries and arts, of victories of the glorious army, of the erection of bridges and caravanserais, of the construction of roads—even though there might be no war on, no building activities, and so on.

On the second day a great public audience was held in the great courtyard, attended not only by numerous officers and officials but also by colourfully decorated elephants, giraffes, and ostriches. When the Shah appeared between the " Carrier of the Shield " and the " Carrier of the Sceptre," an orchestra of some forty musicians burst into music and a volley of 121 guns was fired. When the Shah sat down on the " Throne of Suliman " all made obeisance to him, including the elephants. A formal dialogue would follow between the Shah and the Vizier, though in the terrible din they could not hear each other, since the Vizier stood at a distance of some sixty feet from the Shah. The Shah would inquire, for example, as to the state of security on the roads, and the Vizier would answer : " The weather is favourable and invites your Majesty to hunting expeditions." The Shah then would drink coffee and smoke a narghileh, his eldest uncle and the chief priest would say benedictions over him, and then the court poet would read out a lengthy poem extolling the Shah's physical beauty, strength, and valour, describing his victorious fights against lions and tigers, and his conquest of Rum (Constantinople), and exhorting him to subject also China. A courier would then be led in, clad in riding-habit and covered all over with dust, as if he had just arrived from a distant province, and would bring tidings of new victories over the Turcomans—even though there might be no war at all.

Half-an-hour later the public games would begin

in the great *maydan* (playground). The Shah would watch them from a window. On the playground athletes would fight and wrestle with one another, jugglers and buffoons would leap about on stilts, rope-dancers, harlequins, and clowns dressed up as lions or bears would bustle about. Real lions, tigers, and leopards would be led on leashes among the crowd ; monkeys would play their tricks, while the elephants and giraffes would just stand by. Rams would be incited to fight with each other. Afghan fighters would fight sham duels with shield and sword. And all the time an orchestra would be playing. In days past, obscene farces also used to be produced.

The feast of Nauruz lasts thirteen days, which are spent in reciprocal visits according to a strict etiquette. On the ninth or the tenth day, horse-races would take place. The Shah would send a few of his horses to participate in them, as would the princes, governors, and other high officials. The hippodrome had a circumference of half a *farsakh* (about two miles, or 3.36 km.), forming a circle divided by milestones into four stations. The horses would participate in three consecutive races : in the first race they would run six rounds, in the second four, and in the third two, *i.e.* altogether twelve rounds. Though the races would ruin many a good horse, care was taken that the horses of the Shah should invariably win the first prizes. During the pauses music would play and dancers entertain the public with lascivious jumps and pantomimes.

One circuit of the hippodrome would then be run in a relay-race by royal runners. According to an old tradition, on the last (thirteenth) day of Nauruz the houses were threatened with collapse, and therefore everybody would leave the town and spend the day in the gardens outside the city walls.[92]

This Nauruz festival, the ancient features of which will be readily recognizable to the reader, is an excellent example of the survival of ancient forms even though emptied of their original contents. What was in the ancient Near East, and even in Byzantium, the *dromenon* of a meaningful ritual, became in the modern Nauruz a popular entertainment, while the spoken part of the ancient ritual now became a polite exchange of greetings and a mode of complimenting and extolling the reigning Shah.

VII

Let us turn now to a rabbinic legend in which is mentioned yet another struggle between the Creator and opposing forces. Before God could create the world, he had first to banish the Ruler of the Dark:

> . . . in the hour when the Holy One blessed be He created His world, He said to the Ruler of the Dark: Get thee hence, for I wish to create the world in light. And the Ruler of the Dark is similar to an ox. In that hour the Holy One blessed be He said: Ruler of the Dark! Get thee hence, and if thou dost not get thee hence I shall rebuke

thee, for I wish to create my world in light. . .[93] In that hour the Ruler of the Dark said to himself: If I light up my darkness and hearken to him, I shall be a slave forever. I had better make myself as though I had not heard, and I shall [transgress] inadvertently and not wilfully. Immediately the Holy One blessed be He rebuked him. . . . When the Ruler of the Dark saw that the Holy One blessed be He rebuked him, he began to say before him: Lord of the World! Why dost thou want to create light before me? Said the Holy One blessed be He: If thou dost not get thee hence I shall rebuke thee and cause thee to perish from the world. . . .[94]

As we see, the struggle of God with the dark has been reduced in rabbinic legend to a bare minimum along the same line as the legend of God's struggle with the waters.

According to the biblical account the first thing created by God was light.[95] It is possible that the lighting of the tall candelabra was at some time held to be commemorative of this creative act. Moreover, light in biblical as well as rabbinic conception is the symbol of life and health, of joy and success.[96] The light created on the first day of creation, which is not identical with the light of the sun, the moon and the stars, which were created only on the fourth day,[97] is in the legends closely connected with the Temple. It was from the spot on which later the Temple was erected that the first ray of light issued and illuminated the whole world.[98] This light continued to emanate from the spot also after the Temple was built on it. Its source was the Holy of Holies in which the Holy Ark stood, and it lit up the Temple itself and shone forth through the windows. These

windows were built not to let the light in from the outside, as windows usually do, but to let out the light from within. In accordance with this reversed function the form of the windows was also reversed. They were narrow on their inner side and widened towards their outer side.[99] Thus it would appear that the lighting of the great candelabra at the annual "Joy of the House of Water-Drawing" may have been even more than the commemoration of the first creative act; it may have represented the kindling anew of the cosmic light at its proper place, the Temple, the centre and source of the light of the world.

Nor was the cosmic significance of the Temple exhausted with the light that emanated from it. In the middle of the Temple, and constituting the floor of the Holy of Holies, was a huge native rock which was adorned by Jewish legends with all the peculiar features of an *Omphalos*, a Navel of the Earth. This rock, called in Hebrew *Ebhen Shetiyyah*, the Stone of Foundation, was the first solid thing created, and was placed by God amidst the as yet boundless fluid of the primeval waters. Legend has it that just as the body of an embryo is built up in its mother's womb from its navel, so God built up the earth concentrically around this Stone, the Navel of the Earth.[100] And just as the body of the embryo receives its nourishment from the navel, so the whole earth too receives the waters that nourish it from this Navel. The waters of the Deep crouch underneath the *Shetiyyah* stone at a depth of a thousand cubits,

and down to them reach the *shitin*, the shafts, also created according to a legend in the days of creation.[101] Thus when the libations flowed down from the bowls on the altar into the shafts, they finally reached the waters of the Deep and could so fulfil their mission. They raised the level of the Deep, a task in which, as we have seen, they were assisted by the singing of the fifteen Songs of Ascents. Now, as the subterranean waters that supply the whole earth all issue from this place, the raising of the waters of the Deep here set the whole invisible irrigation system of the earth functioning. Quite a number of legends tell in an interesting variety of versions about this subterranean network of irrigation canals that issue from underneath the Temple and bring to each country its proper power to grow its particular assortment of fruits. If a tree were planted in the Temple over the spot whence a water-vein issued forth to a certain country, it would grow fruit peculiar to that country; this was known to King Solomon, who accordingly planted in the Temple specimens of fruit-trees of the whole earth.[102]

The waters that issued forth from the Temple had the wonderful property of bestowing fertility and health. Legends have it that as in days of old so again in the days of the Messiah "all the waters of creation" will again spring up from under the threshold of the Temple, will increase and grow mighty as they pour forth all over the land.[103] Water issuing forth from the Temple is a mythical picture already known from the new Sumerian

period: On the cylinder inscription B of Gudea, which describes the sacred marriage between Ningirsu and Bau, we read that after its consummation water streams forth from a basin that is placed next to the couch of the gods, and brings henceforth abundance like the Tigris and the Euphrates.[104] According to Jewish legend the waters issuing forth from the Temple will divide into twelve streams corresponding to the twelve tribes of Israel, and "every field and vineyard which grow no fruit will be irrigated by these waters and they will bear fruit . . . and there, on the banks of the river, all kinds of fruit-bearing trees will grow . . . and they will bring forth their fruit each month anew . . . while these will be eaten those will bud forth . . . and whoever suffers of an ailment will take from their leaves and will be cured."[105] The ailments that the leaves of these trees will cure are especially dumbness and the sterility of women.[106]

Thus we have become familiar with two important features of the mythical picture of the Temple of Jerusalem. It is from the Temple that the light, the symbol of life and success, of health and joy emanate; and it is from the Temple that the waters pour forth bringing fertility to the world, to the vegetable kingdom as well as to man. In the next chapter we shall see that the smoke that rose from the altar on the Day of Atonement and the last day of the Feast of Tabernacles was also believed to indicate the course that the blessing of fertility would take during the ensuing year.

VIII

If it is from the Temple that the blessings of fertility issued forth to the whole world, within the Temple such blessings would of course prevail in an even more intensive manner. In order to understand the rabbinic legends in which this idea is expressed, one has to bear in mind that the temples of many an ancient people were regarded as the Nuptial Chamber in which the divine powers of fertility, the Father God and the Mother Goddess, celebrated their great annual wedding feast for the purpose of ensuring the fruitfulness of the earth and the multiplication of man and beast. From the new Sumerian period we have a description of the sacred marriage of the god Ningirsu with the daughter of heaven Bau. The warrior Ningirsu enters his temple like a whirlwind, Bau approaches him on his couch like the rising sun, and the union of the two provides abundance to Lagash just as the River Tigris when its waters rise high. After the marriage has been consummated and victory won over the enemies, Bau rests at the side of Ningirsu in the nuptial chamber.[107]

Again, Herodotus (Book I, § 181) tells of a sacred room at the top of the ziqqurat or stage-tower of the god Marduk at Babylon, where there was a richly adorned couch occupied by a woman " chosen for himself by the deity out of all the women in the land " and by the god who comes down in person into this chamber and sleeps upon the couch.[108] Such annual sacred marriages were also celebrated in

various places in Egypt and other countries of the ancient East.[109] In ancient Canaanite ritual and myth too we have indications pointing to the sacred marriage.[110] In the sacred marriage the king or the high priest usually had the role of the male fertilizing god, and the queen or priestess fulfilled the role of the goddess. Also beyond the borders of the ancient East, *e.g.* in Greece, the sacred marriage, the *ἱερὸς γάμος*, was a prevalent ritual,[111] as also in many other more remote places. In ancient Hebrew religion, as Professor Hooke pointed out, "the element of the sacred marriage had been spiritualized in the form of the conception of Jahweh as Israel's husband."[112] Professor Oesterley tried to find a remnant of the nuptial chamber in the "booths" that the Bible prescribed as a dwelling-place for the duration of the seven days of the Feast of Tabernacles.[113]

We cannot here probe into the tenability of this view, for to do this it would be necessary to investigate the rich legendary material connected with the booths. We should, however, like to show that traces of the idea of the Nuptial Chamber can be found in quite another direction in ancient Jewish legends. In these, to put it briefly, it is the Temple, more accurately the Holy of Holies, which is represented as a Nuptial Chamber, though not until a comparatively late period do we find the express statement that the couple whose Nuptial Chamber it was, were God and the Holy Matrona personifying the Community of Israel.

The sexual principle in the Temple, however, is

alluded to in earlier rabbinic similes and legends. Let us begin with a simile which compares the Temple to a couch. The passage in the Song of Songs, "Behold his couch which is Solomon's"[114] is explained as alluding to the Temple:

> And why was the Sanctuary compared to a couch? Because just as this couch serves fruitfulness and multiplication (*i.e.* sexual intercourse), even so the Sanctuary everything that was in it was fruitful and multiplied.[115]

It should be remarked that the Hebrew expression translated here, "fruitfulness and multiplication" (*piryah w'ribhyah*), is one commonly used to designate procreation. Another simile has it that the Temple was like a forest,[116] because "just as the forest is fruitful and multiplies, even so the Sanctuary, everything that was in it was fruitful and multiplied."[117] A legend gives us a clue as to the source of this wondrous property of the Temple: During the three months in which the Ark of the Lord was kept in the house of Obed Edom, each one of the wives of his eight sons gave birth to a child every two weeks.[118] It was the Ark, then, in which lay the power of fertility.[119]

In the Temple itself lifeless objects grew and expanded and the wooden parts of the building burst into leaf and brought forth fruit under the influence of the Holy Ark's presence. Solomon "planted" trees of gold in the Temple and these brought forth fruit which served as nourishment for the priests.[120]

> The cedar [beams] which Hiram king of Tyre sent to Solomon for the building of the Temple scented the Life of the World and became green.[121]

Or again:

Dry wood scented the Life of the World, blossomed, bore fruit and came to life.[122]

This "Life of the World" is none other than the Holy Ark:

Rabbi Levi said: When Solomon brought the Ark into the Sanctuary, all the trees and cedar [beams] which were there became green and brought forth fruit. . . .[123]

According to another version this life-giving "Life of the World" was nothing else but the *Shekhinah*, the personified Presence or Glory of God.[124]

Likewise, the staves that were used to carry the Ark during the wanderings grew longer in the Sanctuary, until they reached the Curtain that separated the Holy of Holies from the Holy Hall before it and caused the Veil to protrude as the two breasts of a woman.[125] This prolongation of the staves occurred when the Ark together with the two Cherubs was placed in the Holy of Holies. At the same time also the wings of the Cherubs spread out, covered the Ark and hovered over the Sanctuary.[126] As to the Cherubs themselves, they were regarded as the central part in the Sanctuary, exceeding in importance even the Holy Ark:

It is owing to their (the Cherubs') merit and the merit of their makers that the [holy] House stands. And they (the Cherubs) were foremost among all the things which were in the Temple, because it is upon them and upon the Ark that the *Shekhinah* rests. . . .[127]

The Cherubs depicted in a most tangible form the union between God and Israel:

Rabbi Qattina said: Whenever Israel came up to the Festival, the curtain would be removed for them and the Cherubs were shown to them, whose bodies were intertwined with one another, and they would be addressed: Look! You are beloved before God as the love between man and woman.[128]

As long as the people of Israel fulfilled the will of God, the faces of the Cherubs were turned towards each other like those of a loving couple to indicate that God loves Israel. But when the people of Israel did not fulfil the will of God, the Cherubs turned their faces miraculously away from each other, towards the walls.[129] We cannot here go into the implications of the legends in which the Cherubs appear as a Jewish counterpart of the widespread motif of the living statues,[130] nor can we do more than mention in passing that the Cherubs also bore the character of fertilizing winds.[131]

The most outspoken description of the Temple as the Nuptial Chamber of God and the Matrona, the symbol of Israel, is found in so late a work as the *Zohar Hadash*, the "New Light," one of the foremost works of Jewish mystical literature in the Middle Ages. There we read that since the destruction of the Temple the Matrona descends night after night to the place of the Temple, enters

the place of the Holy of Holies, sees that her dwelling-house and her couch are ruined and soiled, and she wails and laments, wanders up and down, she looks at the place of the Cherubs and weeps bitterly, and she lifts up her voice and says: My couch, my couch, my dwelling-place . . . place of precious stones . . . in thee came unto me the Lord of the World, my husband, and he would lie in my arms and all

that I wished for he would give me. At this hour he used to come unto me, he left his dwelling-place and played betwixt my breasts. My couch, my couch, dost thou not remember how I came to thee rejoicing and happy, and those youths (the Cherubs) came forth to meet me, beating their wings in welcome . . . how came to be forgotten the Ark of the Covenant which stood here. From here went forth nourishment unto all the world and light and blessings to all! I seek for my husband but he is not here, I seek in every place. At this hour my husband used to come unto me and round about him many pious youths, and all the maidens were ready to welcome him. And I would hear from afar the sound of the twin-bells tinkling between his feet that I might hear him even before he came unto me. All my maidens would praise and laud the Holy One blessed be He, then retire each to her place, and we remained in solitude embracing in kisses and love. My husband, my husband, whereto hast thou turned? . . . Dost thou not remember how thou heldst thy left arm beneath my head and thy right arm about me . . . and thou didst swear that thou wouldst never cease to love me, saying, "If I forget thee, O Jerusalem, let my right hand forget. . . ."[132]

One cannot fail to perceive that all this is elevated to a lofty spiritual plane, in fact the same on which move also those Christian mystics who tell of their religious experience in terms of love between man and woman. It has repeatedly been pointed out that there exists a "tendency of religious emotion to express itself in the language of human love." This is common among the mystics. Thus St. John of the Cross, in "The Dark Night of the Soul," describes the mystic union in the following stanzas:

On my flowery bosom, kept whole for Him alone, there He reposed and slept; and I cherished Him, and the waving of the cedars fanned Him.

As his hair floated in the breeze, that from the turret blew, He struck me on the neck, with His gentle hand, and all sensation left me.

I continued in oblivion lost, my head was resting on my love; lost to all things and myself, and amid the lilies forgotten, threw all my cares away.[133]

The pictorial language both in these stanzas and in the passage quoted from the *Zohar Hadash* is essentially the same. The ideas expressed are identical too, with the exception of the representation of the Temple as the Nuptial Chamber, which is absent in the words of St. John of the Cross, and which precisely is the oldest element in the passage of the book of "New Light."

1 Cf. above, p. 29.
2 With the exception of the second, Ps. 121, which has "*shir lama'aloth.*"
3 The teacher of David, cf. M. Aboth 6, 3.
4 Midrash Sh'mu'el, chapter 26.
5 B. Suk. 53a–b; cf. B. Mak. 11a; Gaster, *Sepher hama'asiyyoth*, 113–14.
6 Lucian, *De Dea Syria*, 13, ed. Strong and Garstang, pp. 51 sq.
7 Ex. 20, 2.
8 Y. Sanh. 29a bot.
9 Sode Raza, Yalqut Reubeni ad Gen. 1, 1, ed. Warsaw, 1889, vol. i, p. 4 sq.; cf. Hakham Harazim, Yalqut Reubeni ad Num. 26, 56, ib. vol. ii, p. 109.
10 Pirqe R. Eliezer, 31; cf. 23; Targum Yer. (Yon.) ad Gen. 8, 20.
11 Pausanias, *Descr. Graec.*, I, 18, 7.
12 Plutarch, *Sulla* 14; Etymologicum Magnum, p. 774, s. v. ὑδροφορία; Hesychius, s. v. ὑδροφόρια.
13 Frazer, *Folk-Lore in the Old Testament*, London, 1919, vol. i, pp. 152 sq.

14 Gen Rab 32, 7, p 294
15 Gen Rab 13, 13, p 122 Cf B Ta'an 25b
16 B Ta'an 25b
17 Translation of Engnell, *Studies in Divine Kingship*, p 140
18 S H Langdon, *The Mythology of All Races*, vol v *Semitic*, Boston, 1931, p 271, cf p 273
19 *Annals of Ashurbanipal*, ed R J Lau—S Langdon, *Semitic Study Series*, ii, Leiden, 1903, 1, 45 sq as quoted by Engnell, *Studies*, p 44
20 Gen 7, 11, cf 8, 2
21 B Ta'an, 25b
22 A Wiedemann, *Religion of the Ancient Egyptians*, London, 1897, p 64, Erman, *Die ägyptische Religion*, Berlin, 1909, pp 7, 8, 15
23 Wallis Budge, *The Gods of the Egyptians*, London, 1904, ii, 103 According to the evidence of the Vedas, the Brahmanas, etc, also the ancient Indians conceived of the heaven and the clouds as a huge cow which fertilizes with rain the earth and the fields, cf Gubernatis, *Die Thiere in der indogermanischen Mythologie*, Leipzig 1874, pp 37 sq Also in German folklore the spirits of water and rain appear in the form of bulls and heifers, cf *Handwörterbuch des deutschen Aberglaubens*, vol ix, p 133
24 Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, London, 1939, pp 63 sqq, 69, 70 sq
25 Gen Rab 13, 6, p 117 A similar idea is expressed by *Virgil, Georg* ii, 324 sqq
26 Schaeffer, *op cit*, p 70
27 Y Ta'an 64b mid, Y Ber 14a mid, Gen Rab 13, 13, p 122, cf Patai, *Hamayim*, p 139 sq, id, *HUCA*, xiv, 261, id, *Man and Earth*, i, 123
28 Y Hag 77a top, c bot, Gen Rab 5, 2, p 33, Ex Rab 15, 22
29 Gen Rab 4, 5, pp 28–29
30 Is 43, 16
31 Midrash Konen, Jellinek, *Beth Hamidrash* ii, 25
32 Gen Rab 5, 2, p 33
33 Pirqe R Eliezer ch 5, cf Midrash Shoher Tobh, Ps 93

34 Job 26, 12 ; B. Bab. Bath. 74b.

35 Ex. Rab. 15, 22 ; Tanhuma Num. ed. Buber, pp. 97–98 ; Num. Rab. 18, 22 ; Cant. Rab. 15, 22 ; Midrash Wayosha', Jellinek, *Beth Hamidrash*, i, 46 ; B. Bab. Bath. 74b ; Midrash Shoher Tobh, Ps. 93, 5 ; Tanhuma Hayye Sarah 3 ; ib. Hukkoth 1 ; cf. also B. Hag. 12a ; Lev. Rab. 10, 9.

36 Gen. Rab. 5, 4, pp. 34–35.

37 Baraita di Ma'ase Bereshith, ed. Eisenstein, *Otzar Midrashim*, p. 317 ; Ze Ma'ase Bereshith, ed. Eisenstein, *op. cit.*, p. 315 ; Midrash 'Asereth Haddibroth, Dibbur 1 ; Midrash Haggadol, p. 26.

38 Gen. Rab. 20, 7, p. 190 ; cf. Cant. Rab. 7, 11 ; Midrash Haggadol Gen. ed. Schechter, p. 98 ; Yalqut Shime'oni, Cant. 7, § 992.

39 Seder Rabbah di Bereshith di Merkabhah, ed. Eisenstein, *Otzar Midrashim*, p. 314 ; cf. Pirqe Rabbi Eliezer, ch. 4. The quotation is Ps. 104, 7.

40 Is. 27, 1. B. Bab. Bath. 74b ; cf. ib. the similar legend on the Behemoth. Cf. Midrash Konen, Jellinek, *Beth Hamidrash*, ii, 26 ; Pirqe R. Eliezer, ch. 11 ; also S. Daiches, *Zeitschrift für Assyrologie*, vol. xvii (1903), pp. 394–99.

41 EGYPTIAN : Erman, *Die ägyptische Religion*, Berlin, 1909, p. 7, 14, 35 sq.; Wiedemann, *Religion of the Ancient Egyptians*, pp. 32 sq., 230 sqq. ; Wallis Budge, *Gods of the Egyptians*, ii, 96, 97 sq., 99, 100, 104 sq. ; Breasted, *History of the Ancient Egyptians*, p. 57 ; Jeremias, *Handbuch der altorientalischen Geisteskultur*, p. 23 ; Frazer, *Worship of Nature*, i, 70 sq., 355 sq. ; id., *The Golden Bough*, v, 283 ; Brugsch, *Religion und Mythologie der alten Aegypter*, Leipzig, 1885–88, p. 581 ; Hastings' *Encyclopedia of Religion and Ethics*, s. v. Earth. GREEK : Hesiodos, *Theogonia*, 517–20 ; Herodotos iv, 184 ; Strabo 17, 3, 2, etc. ; VEDIC : Tylor, *Primitive Culture*, i, 327 sq. ; Hastings, *op. cit.* ; CHINESE : Tylor, *op. cit.* i, 326, 328, ii, 272. POLYNESIAN : Tylor, *op. cit.* i, 322 sq., 325 ; Wundt, *Völkerpsychologie*, vol. v (1914), p. 417 ; Frazer,

Worship of Nature, i, 26 ; id., *The Golden Bough*, v, 283 ; AMERICAN INDIAN : Hastings, *op. cit.* s. v. Earth ; AFRICAN : Frazer, *Worship of Nature*, i, 96, 109, 627.

42 Cf. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 149.

43 Is. 27, 1 ; cf. Ps. 74, 14 ; Job 26, 13.

44 Is. 27, 1.

45 Is. 27, 1 ; Ps. 74, 13.

46 Syria, xvi, pp. 29–45 ; Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, pp. 65 sq. ; Millar Burrows, *What Mean These Stones*, New Haven, 1941, p. 268.

47 Book of Henoch 54, 7–10, ed. Charles, *Apocr. and Pseud.* vol. ii, p. 221.

48 Pirqe Rabbi Eliezer, ch. 23.

49 Leonard W. King, *Legends of Babylon and Egypt in Relation to Hebrew Tradition*, London, 1918, pp. 127, 128 ; cf. p. 53.

50 Morris Jastrow, Jr., *Sumerian Myths of Beginnings, American Journal of Sem. Lang. and Lit.*, vol. xxxiii, pp. 112, 113, 114. Cf. Barton, *Archaeology and the Bible*, 7th ed., Philadelphia, 1937, pp. 338 sq.

51 Cf. below, pp. 87, 88.

52 Wiedemann, *Religion of the Ancient Egyptians*, pp. 145–47 ; Barton, *Semitic and Hamitic Origins*, Philadelphia, 1934, pp. 139 sq.

53 Gen. Rab. 13, 13, p. 122 ; cf. Y. Ber. 14a mid. ; Y. Ta'an. 64b mid. Cf. also the saying of Rabbi Hama bar Hanina : " The day when rain falls is as great as the day on which the heaven and earth were created," B. Ta'an. 7b.

54 Cf. B. Ber. 54a.

55 B. Ta'an. 6b.

56 Is. 55, 10 ; B. Ta'an. 6b.

57 Y. Ber. 14a mid.; Y. Ta'an. 64b mid.; B. Ta'an. 6b. Cf. *Zeitschrift für alttestam. Wissenschaft*, vol. xxxiii (1911), pp. 81–83.

58 Gen. 1, 11.

59 Gen. 2, 6.

60 Gen. 1, 12.
61 Ps. 65, 14 ; B. Rosh Hash. 10b–11a ; cf. ib. 27a.
62 B. Rosh Hash. 27a. Cf. Pesiqta Rabbati, ed. Friedmann, p. 186b, where it is stated that the work of creation began on the 25th of the month of Elul, the month preceding Tishri, so that the seventh day of creation was the first of Tishri, that is New Year's day. Cf. also Seder 'Olam Rabba, ch. 4.
63 Frazer, *The Fasti of Ovid*, London, 1929, ii, 332. Of the vast literature on the subject let us quote here only a few instances : Frazer, *The Golden Bough*, i, 140 sqq., ii, 97 sqq., v, 39, 67, vii, 111 ; id. *The Devil's Advocate*, London, 1927, pp. 44 sqq. ; *The Worship of Nature*, i, 380 ; Dehon, *Memoirs of the Asiatic Society of Bengal*, Calcutta, 1, 9, 144 sqq. ; Hartland, *Primitive Paternity*, London, 1909, ii, 115 sq., 151 sq., 171, 210 sq., 236 sq. ; Crawley, *Savages and Sex*, London, 1929, pp. 41 sq. ; Briffault, *The Mothers*, London-New York, 1927, iii, 198 sqq. ; Dieterich, *Mutter Erde*, Leipzig-Berlin, 1925, pp. 97 sq., 146 ; Mannhardt, *Wald und Feldkulte* i, 480 sqq. ; Nyberg, *Kind und Erde*, Helsingfors, 1931, p. 240 ; Patai, *Man and Earth* (in Hebrew), ii, 124 sqq.
64 *Journal of the American Oriental Society*, vol. xli, pp. 143, 148. Cf. Cook, in Rob. Smith, *Religion of the Semites*, 3rd ed., p. 613 sq.
65 Hesiodos, *Opera et Die*, 391 sq. ; Virg. *Georgica*, i, 338 sqq. ; Maimuni, *Guide of the Perplexed*, part iii, ch. 37. Cf. Patai, *Man and Earth*, ii, 140 sqq.
66 Barton, *Semitic and Hamitic Origins*, pp. 160 sq., cf. also p. 112.
67 Lucian, *de Dea Syria*, 20, 50–53.
68 Cf. *Bulletin of the American School in Jerusalem*, no. 6, p. 16.
69 Albright, *American Journal of Semitic Lang. and Lit.* vol. xli (1925), p. 91.
70 Tos. Ta'an. 2.
71 M. Yoma 2, 1.
72 M. Yoma 2, 2.
73 B. Yoma 23a. Cf. Tos. Yoma 1, 12, p. 181 ; Y. Yoma

39d top. According to B. Yoma 23a the two incidents happened separately.

74 M. Yoma 2, 2.

75 Cf. M. Sheq. 5, 1.

76 M. Yoma 2, 2 and Rashi and Bertinoro *ad loc.*

77 B. Yoma 23a.

78 Thus according to Rabbi Yose; Rabbi Johanan maintains that they were of the tribe of Gad.

79 Cf. i Kings 10, 17; 2 Chron. 9, 16, where it is told that Solomon "made three hundred shields of beaten gold." These shields must have had some ritual significance; only so can we explain the promptness with which Rehoboam replaced them, and them alone, by brazen shields, when Shishak looted them together with all the treasures of the Temple and of the king's house, i Kings 14, 25–27; 2 Chron. 12, 9–10. Cf. i Kings 14, 28; 2 Chron. 12, 11: "And it was so, when the king went into the house of the Lord that the runners bare them (the shields) and (later) brought them back into the chamber of the runners."

80 The Throne and Hippodrome of King Solomon, ed. Jellinek, *Beth Hamidrash*, v, 38 sq. Another symbolism of the four colours of the chariots, cf. Yalqut Shime'oni ad Zach. 6, 1.

81 These three days are the last three days of the Hanukkah festival, which in its origin seems to have had some connection with the Feast of Tabernacles, cf. Rankin, The Festival of Hanukkah, in Hooke, *The Labyrinth*, London, 1935, pp. 159 sqq. Also the Byzantine races, to be dealt with *infra*, took place according to a Jewish traveller of the twelfth century, at Christmas, cf. *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

82 Cf. also Corippus 1, 17, as quoted by Ducagne, *Constantinopolis Christiana*, i, 102.

83 *Cassiodorus, Variae Epistolae, III, 51. Quoted after* Perles, *Monatschrift für die Gesch. und Wiss. des Judentums*, 1872, p. 125; cf. also A. Wünsche, *Salomos Thron u.*

Hippodrom, Ex. Oriente Lux, II, 3, Leipzig, 1906, p. 40.

84 Cf. Roscher, *Ausführliches Lexikon der griechischen und römischen Mythologie*, s. v. Oinomaos.

85 Excerpt from Greek manuscript historical collections, found in the notes of Nicolaus Alemannus to Procopius, *Historia Arcana*, c. vii, ed. Orelli, p. 333, as quoted by Perles, *op. cit.* p. 125.

86 Joannes Malalas, *Chronographia*, ed. Bonn, pp. 173–76, as quoted by Perles, ib. p. 126 sq. On the Hippodrome and circus in Byzantium see Charles Diehl, *Justinien et la Civilisation Byzantine au VIe siècle*, Paris, 1901, pp. 439–66.

87 *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

88 Thausing, "Die Auferstehung im Sohne," *Wiener Zeitschrift für die Kunde des Morganlandes*, xlvi (1939), p. 183, as quoted by Engnell, *Studies*, p. 11. As to the ritual combat in the annually performed religious drama at Edfu, cf. A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *Journal of Egyptian Archaeology*, vol. xxviii (1942), pp. 32 sq., 37.

89 Langdon, *The Babylonian Epic of Creation*, Oxford, 1923, pp. 52 sqq., Labat, *Le poème babylonian de la création*, Paris, 1935, pp. 42 sq., as quoted by Engnell, *Studies*, p. 65, n. 2. As for the foot-race in the Babylonian New Year festival between the demon Zu and the sun-god Ninurta in which Zu was defeated, cf. S. H. Hooke, *Myth and Ritual*, p. 9. Sham fights represented the fight of the king-god with the powers of chaos and his victory over them; cf. Engnell, *Studies*, p. 36, and Langdon, *The Mythology of all Races*, vol. v; *Semitic*, Boston, 1931, p. 321.

90 Engnell, *Studies*, p. 65, quoting Ehelolf, *Sitzungsberichte d. preuss. Akad. d. Wiss.*, 1925, pp. 267 sqq. and other authorities. Pedersen, *Israel*, vol. ii (1934), p. 550, refers to this sham fight as a parallel of the combat between Aaron and the Egyptian magicians as a part of the Easter-night ritual.

91 *F. Hvidberg, Graad og Latter i det Gamle Testamente*, Koben-

havn, 1938, p. 37, as translated from the Danish by Engnell, *Studies*, pp. 101 sq.

92 Jakob Eduard Polak, *Persien, das Land und seine Bewohner*, Leipzig, 1865, vol. i., pp. 367–89.

93 Pesikta Rabbati, ed. Friedmann, p. 95a.

94 *Op. cit.* p. 203a.

95 Gen. 1, 3.

96 Ps. 97, 11 ; Esth. 8, 16 ; Job 22, 28 ; 33, 28 ; Gen. Rab. 6, 3, p. 42, etc.

97 Gen. 1, 14–19 ; Gen. Rab. 3, 6, p. 21 ; ib. 11, 2, p. 89 ; 12, 6, p. 103 ; 42, 3, p. 418 ; B. Hag. 12a, etc.

98 Gen. Rab. 3, 4, p. 20 ; Midrash Shoḥer Tobh, Ps. 104 ; Tanhuma Gen. ed. Buber, p. 112 ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b.

99 Tanhuma T'tzaweh 6 ; cf. B. Menahoth 86b ; Lev. Rab. 31, 7 ; Cant. Rab. 4, 4 ; Gen. Rab. 55, 7, p. 591 ; Y. Yoma 42c mid. ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b ; Patai, *Man and Earth*, ii, 218 sq.

100 Jellinek, *Beth Hamidrash* v, 63 ; Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70 ; Pirqe Rabbi Eliezer ch. 35 ; Midrash Shoher Tobh, Ps. 91 ; Zohar Num. vol. iii, p. 322, ed. Wilna. Also the Holy of Holies of Egyptian Temples was regarded as the mound that first rose from the primeval waters. Harold H. Nelson, "The Egyptian Temple," *The Bibl. Arch.*, Sept. 1944, p. 78.

101 Tos. Suk. 3, 15, p. 197 ; Y. Suk. 54d top ; B. Suk. 49a.

102 Tanhuma Lev. ed. Buber, p. 78 ; Yalqut Shime'oni Eccl. § 967 ; Eccl. Rab. ad Eccl. 2, 5 and Rashi *ad loc.* ; Siphre Deut. 37. Solomon planted also golden trees in the Temple, B. Yoma 21b, 39b ; cf. also Y. Yoma 41d ; Num. Rab. 11, 3 ; Tanhuma Num. ed. Buber, p. 33 ; Cant. Rab. 3, 9 ; Josephus, *Ant.* viii, 5, 2 ; Tanhuma T'rumah 11 ; Ahare Moth 8. According to Arab legends the four rivers of Paradise issue forth from beneath the Holy Rock in the Dome of the Rock, identical with the Shetiyyah Stone, Mujir ed-din, 205/6 ; Al-Musharraf, fol. 38 ; cf. Hartman, *Der Felsendom in*

Jerusalem, 1909, p. 10; Canaan, *Journal of the Palestine Oriental Society*, ix, 64 sqq.

103 M. Middoth 2, 6; Tos. Suk. 3, 3 and 10, pp. 195, 196; B. Yoma 77b–78a.

104 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

105 Pirqe Rabbi Eliezer, ch. 51; cf. Y. Sheqalim 50a top.

106 Y. Sheqalim 50a mid.; B. Menahoth 98a; B. Sanh. 100a; Cant. Rab. ad 4, 13. Cf. Wiesner, *Jahrbuch für Jüdische Volkskunde*, ii (1924–25), p. 77. On popular Jewish medicines for barrenness taken from the vegetable kingdom, cf. Patai, *Jewish Folk-Cures for Barrenness*, "*Folk-Lore*," London, Sept. 1944, pp. 117–24.

107 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

108 Jastrow, *Rel. of Bab. and Ass.* pp. 678 sq.; id., *Sumerian Myths of Beginnings*, *Amer. Journ. of Sem. Lang. and Lit.*, vol. xxxiii, pp. 118 sq.; cf. Gadd, in Hooke, *Myth and Ritual*, pp. 56 sq. On the "bedroom" in the Mesopotamian Temple cf. also Leo Oppenheim, "The Mesopotamian Temple," *The Bibl. Arch.*, Sept. 1944, p. 55.

109 Hooke, *Myth and Ritual*, pp. 9, 19, 34 sq.

110 Hooke, *op. cit.*, pp. 83, 85; id., *Origins of Early Semitic Ritual*, London, 1938, pp. 31, 33, 35, 38, 41. Cf. Engnell, *Studies*, pp. 131 sqq. where Engnell has a remark that may bear upon the "levity" in the Jerusalem Temple: "The divine marital union is of a rather "democratized" character, in being consummated doubtless by a number of priests and priestesses, but perhaps even by others—as rightly seen by Gaster. For this is indicated . . . also by the distinct 'ecstasy signs' among the female participants. . . ."

111 Cf. Frazer, *The Golden Bough*, ii, 143 n. 1; Harrison, *Themis*, Cambridge, 1912, pp. 91, 368; Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, 4th ed., Tübingen, 1925, vol. ii, p. 321; Patai, *Man and Earth*, i, 117, ii, 133.

112 Hooke, *Myth and Ritual*, p. 85.

113 *Op. Cit.* p. 139 sq. ; in this contention he was endorsed by Hooke who compared the booths to the *gigunu*, supposing the latter, with Sidney Smith, *Jour. Roy. As. Soc.* 1928, pp. 849–68, to have been a chamber used for the ritual of the sacred marriage, cf. Hooke, *The Origins of Early Semitic Ritual*, p. 54.

114 Cant. 3, 7.

115 Tanhuma Num. ed. Buber. p. 33.

116 Alluding to i Kings 7, 2.

117 Tanhuma Num. ed. Buber, p. 33 ; Num. Rab. 11, 3 ; B. Yoma 39b.

118 Y. Yeb. 6b bot. ; cf. Num. Rab. 4, 20 ; Cant. Rab. 2, 5.

119 As to the actual role of the ark at its very beginnings, see J. Morgenstern, *The Ark, the Ephod and the Tent*, *Hebrew Union College Annual*, xvii (1942–43), pp. 153–265, and xviii (1943–44), pp. 1–52.

120 B. Yoma 21b, 39b ; Y. Yoma 41d ; cf. Num. Rab. 11, 3 ; 12, 4 ; Tanhuma Num. ed. Buber, p. 33 ; Cant. Rab. 3, 9 ; Josephus, *Ant.* viii, 5, 2.

121 Tanhuma T'rumah 11.

122 Tanhuma Ahare Moth 8.

123 Tanhuma T'rumah 11.

124 Tanhuma Ahare Moth 8.

125 Tos. Yoma 3, 7, p. 186 ; Num. Rab. 11, 3 ; Tos. Sheq. 2, 18, p. 177 ; B. Yoma 54a ; B. Men. 98a–b ; Tanhuma Num. ed. Buber, p. 33 ; Tanhuma Naso 11.

126 Baraita di M'lekheth ha Mishkan, ed. Eisenstein, *Otzar Midrashim*, p. 301.

127 Midrash Tadshe, Jellinek, *Beth Hamidrash* iii, 167.

128 B. Yoma 54a. Cf. ib. a–b : "Rabba bar Rabh Shilah said : Even as a man embraces his mate. Resh Laqish said : When the heathens entered the Temple and saw the Cherubs whose bodies were intertwined with one another, they carried them out and said : These Israelites, whose blessing is a blessing and whose curse is a curse, occupy themselves with such things ! And immediately they despised them. . . ."

129 B. Bab. Bath. 99a and the commentary of Rashbam

ad loc.; cf. Introduction to Lam. Rab. § 9; Pesiqta di Rabh Kahana, 19; Yalqut Shime'oni ad Is. § 474.

130 Cf. Patai, *Man and Earth*, ii, 14 sqq.

131 Cf. *op. cit.* ii, 208 sqq.

132 Ps. 137, 5; Zohar Hadash, Midrash Ekhah, ed. Warsaw, n. d., p. 183.

133 Robert H. Thouless, *An Introduction to the Psychology of Religion*, Cambridge, 1936, p. 132.

Chapter Four

SYMBOLISM AND FUNCTION OF THE TEMPLE

I

We have in the previous chapter become acquainted with the types of legends which deal with the functional connection between the Temple and the cosmic order, and in which the Temple in general appears as the centre of life, fertility and well-being for the people. There remains now to describe another group of legends and beliefs clustering around the Temple of Jerusalem in which the Temple is represented as the symbol of the world and its equivalent, part for part and phase for phase.

That the Temple represents the universe is an idea which is well attested both within the cultural circle of the ancient Near East and without it, in other countries and periods. Hocart, in his book *Kings and Councillors*, dealt in a suggestive chapter with this phenomenon,[1] which had already received some attention from other scholars previously.[2] We shall confine ourselves to a few examples to make us familiar with the idea before we turn to the evidence of ancient Jewish writings.

In Vedic ritual, the sacred mound is the universe,

the bottom of it is the earth, the top the sky, and the intervening part the atmosphere.[3] In Persia, according to Porphyry, "Zoroaster first constructed among the hills . . . a natural cave, flowery and provided with springs, to the honour of Mithra, creator and father of all. The cave bore the likeness of the universe which Mithra created, and the things inside according to their proportional distances bore symbols of the cosmic elements and regions."[4] In ancient Babylonia the *ziqqurat* symbolized the world-mountain, and the great basin (*apsu*) symbolized the Deep.[5] The Egyptian temple "was built in the semblance of the world such as the Egyptians knew it. . . . The pavement, of course, represented the earth. . . . The roof, vaulted in Abydos, flat everywhere else, answered exactly to the idea they had of the sky. Each received a decoration appropriated to its meaning."[6] Ramses III built a temple to the god Amon in Phoenicia like "the horizon of heaven which is in the sky."[7] Of the origin of the temple of Vesta, Plutarch tells us that "Numa is said to have built the temple of Vesta in circular form as protection for the inextinguishable fire, copying not the figure of the earth as being Vesta but of the whole universe. . . ."[8] The Romans also had a sacred pit called *mundus*. This word, as Hocart remarks, "means both the world and the sacred pit, and is sufficient in itself to attest that the Romans looked upon this sanctum as a miniature of the world."[9]

In the previous chapter were given the Byzantine descriptions of the cosmic significance of the circus-

games: the Byzantine churches, too, had their cosmic significance.

> Each part of the church had its own significance, with which its decoration was brought into accord. The central dome represents the heavens. At the summit is Christ, Pantokrator; below him are archangels, apostles, or prophets. . . . The *bema*, or sanctuary, separated from the nave by the screen, or iconostasis, is still symbolical of heaven . . . the remainder of the church stands for the sensible world.[10]

II

Let us not follow this remarkable idea in the later stages of its wanderings in the western world, but return instead to the Temple of Jerusalem, in connection with which rabbinic legends have elaborated this microcosmic interpretation down to its minutest detail. Rudiments of this conception are discernible already in Ps. 78, 69:

> And he built his sanctuary like high [places], like the earth which he hath established for ever.[11]

Gray, in fact, contended that Solomon's temple may have been built in accordance with cosmic speculation.[12] Be this as it may, it is certain that in talmudic times cosmic significance was attached to the Temple. The sages stated that "the Court surrounds the Temple just as the sea surrounds the world."[13] The temple of Herodes, the Talmud states, was built of white and blue marble and alabaster, one row set inwards, the other protruding. When Herodes wanted to coat the walls with gold,

the sages dissuaded him, saying, "Let it be, it is more beautiful so, for it looks like the waves of the sea."[14]

One of the sages, Rabbi Jehuda bar Shalom, stated that, among other things, the great laver of brass[15] represented the waters of the sea, the candlestick of pure gold[16] the lights in the firmament, the winged Cherubs[17] "the fowl that flies in the firmament of heaven,"[18] the animal offerings[19] the living creature, etc.[20]

Here quoted in full is a more detailed version which, though preserved in a late recension, is attributed to Rabbi Pinhas ben Ya'ir, a talmudic sage of the second century[21]:

The Tabernacle was made to correspond to the Creation of the world. The two Cherubs over the Ark of the Covenant were made to correspond to the two holy names [of God: Yahweh and Elohim]. The heaven, the earth and the sea are houses with bolts. The house of the Holy of Holies was made to correspond to the highest heaven. The outer Holy House was made to correspond to the earth. And the Courtyard was made to correspond to the sea. The eleven hangings of the Tabernacle were made to correspond to the highest heaven. The table was made to correspond to the earth. The two shewbreads were arranged to correspond to the fruit of the earth. "In two rows, six in a row"[22] [were set the twelve cakes] to correspond to the months of summer and winter. The laver was made to correspond to the sea and the candlestick was made to correspond to the lights [of heaven]. "And he set up the pillars." . . . Jachin and Boaz[23] (let us note here that the legend now already speaks of the Temple and not of the Tabernacle!), Jachin (*i.e.* "he will establish") corresponding to [the moon as it is written], "It shall be established (*yikkon* in Hebrew) for ever as the moon,"[24] for it is the moon which establishes the feasts for Israel, as it

is written "He appointed the moon for seasons."[25] And Boaz (lit. "in it strength") corresponds to the sun which comes out in power and in strength, as it is written, "it [the sun] rejoiceth as a strong man to run the course."[26]

III

Let us pause here for a moment. Of all the component parts of the Temple the only ones that had no role whatsoever in the ritual were these two pillars, yet they were considered important enough to be called each by a separate name. The question of their significance continues to interest scholars to this day. Let us but mention that Robertson Smith was of the opinion that they were two high fire-altars.[27] Albright, dealing with the significance of the columns, considers three possibilities:

1 They may have been regarded as the reflection of the columns between which the sun rose each morning to pour its light through the portico of the Temple into its interior.
2 Like the Egyptian "djed" symbol they may also have denoted endurance, continuity, in which case their dynastic role would become self-evident.
3 They were interpreted historically to commemorate the pillar of cloud which accompanied the Israelites by day and the pillar of fire which went with them by night during their wandering in the desert.[28]

As we see, the interpretation of the midrash does not bear out either of these explanations. That two huge pillars should represent the sun and the moon is altogether not more strange than the symbols that

stood in the Byzantine circus for the sun, the moon and the stars: the quadriga, the four-horse chariot, representing the sun; the biga, the two-horse chariot, the moon, and the twelve doors the twelve signs of the zodiac.[29] But let us return to our legend which in the sequence concentrates its attention on the ample symbolism clustering around the brazen sea:

" 'And he made the sea solid,'[30] this is the world which is solid, as it is written (of the earth) 'when the dust groweth solid'[31] and (of the sky) 'strong as a solid-looking glass.'[32] " In the sequel of the legend each part of the passage describing the brazen sea is given a symbolic significance: " 'Ten cubits from the one brim to the other,'[33] these are the ten spheres of the void upon which the world stands. '. . . round all about' as the firmament is round, 'and his height was five cubits' corresponding to the walking distance of five hundred years which separates the earth from the firmament, 'and a line of thirty cubits' corresponding to the thirty days which are in each month, and [also] corresponding to the ten commandments and the ten pronouncements (which were uttered by God when he created the world) and the ten spheres of the void, '. . . did compass it round about' as the world stands by the merit of those who fulfil the ten commandments, and was created by ten pronouncements and its spheres number ten. Another explanation: 'and a line of thirty cubits did compass it round about,' this is the green line [of the ocean] which compasses the whole world round about, as it is written 'and

he stretched out upon it the line of *Tohu*.'[34] 'And under the brim of it were knops'[35] corresponding to the three hundred and sixty-five windows which are in the east and in the west, out of one of which, in the east, the sun comes out, and sets in one in the west, '. . . the knops were cast in two rows' these are the sun and the moon which compass the world round about and lead it. 'It stood upon twelve oxen' these are the twelve constellations by which the world is governed. 'Three looking towards the north' why is the north mentioned first? Because it is open, because the north wind is open to the world, as it is written, 'He stretcheth out the north over the *Tohu*'[36] and, moreover, every evil wind comes from the north, as it is written, 'Out of the north the evil shall break forth.'[37] The Ram, Lion, Archer turn towards north, the Bull, Virgin, Goat turn towards west, the Twins, Balance, Water-Bearer turn towards south, and the Crab, Scorpion, Fishes turn towards east. 'And the sea is above upon them'[38] because the world is set upon the seas, 'and all their hinder parts were inward' because they were created not for idleness but for the need of the world. 'And it was an handbreadth thick,' a handbreadth is five fingers, as the thickness of the firmament is a walking distance of five hundred years. 'And the brim thereof was wrought like the brim of a cup, with flowers of lilies,' as the heavens are wrapped round each other. . . .''[39]

We have quoted this lengthy passage in full in order to illustrate an exegetical method very common

in rabbinic literature. Any idea could be given sanction by connecting it with a passage from the Bible. The connection could be quite arbitrary or superficial, such as a word, a number, or such like, shared in common by the biblical quotation and the idea propounded. Thanks to this method many an innovation made by individual sages and many an ancient popular tradition could be connected with the Bible and incorporated into rabbinic literature. In our case the ancient popular conception of the symbolic significance of the Temple was elaborated in every detail by giving each phrase in the biblical description of the Temple a cosmic interpretation.

A similar interpretation of the significance of the Temple is found in the writings of Josephus Flavius. In his *Antiquities of the Jews* we find the following equations:

1 The three parts of the Temple = the three parts of the world, namely: the court = the sea, the Holy House = the land, and the Holy of Holies = the heavens.[40]
2 The twelve loaves on the table = the twelve months of the year.[41]
3 The candlestick of seventy parts = the Decaniae, or divisions of the planets into tens.[42]
4 The seven lamps upon the candlestick = "the course of the planets of which that is the number."[43]
5 The veils composed of four things = the four elements, namely: the plain linen = the earth out of which flax grows, the purple = the sea, because purple is gained out of the blood of a shell-fish, the blue colour of the veils = the air, and the scarlet = the fire.[44]
6 The vestment of the high-priest was made of linen = the earth, blue cloth = the sky, pomegranate = lightning, and the noise of its bells = thunder.[45]

7 The ephaptis (*ephod*) = the universe made of four elements. The gold interwoven = the splendour of the sun.

8 The breastplate in the middle of the *ephod* = the earth in the middle of the world.[46]

9 The girdle of the high-priest = the ocean that surrounds the world.

10 The two sardonyxes on the shoulders of the high-priest = the sun and the moon.

11 The twelve stones of the breastplate = the twelve months, or the twelve signs of the zodiac.

12 The mitre, blue of colour = the heavens.[47]

To this in Josephus's *Wars of the Jews* is added :

13 "The altar of incense, by its thirteen kinds of sweet-smelling spices with which the sea replenished it, signified that God is the possessor of all things that are both in uninhabitable and habitable parts of the earth, and that they are all to be dedicated to his use."[48]

IV

Another interesting comparison, carried through in every detail, is that between the human body and the world. We cannot elaborate here this point, which we have had occasion to treat elsewhere[49] but another comparison based upon the two parallels man = world, and Temple = world, deserves to be mentioned here. The threefold comparison world = man = temple, is a favourite theme in ancient Indian speculation,[50] while in Pauline and medieval Christian thought we find only the comparison of man to the temple.[51] We have already seen that the two pillars

Jachin and Boaz were by Jewish legend regarded as symbolic of the sun and the moon. The same source makes these two columns correspond also to the eyes in the human body. "Just as the eyes are high and are placed in the head, even so were these two pillars high and thick."[52]

In another Jewish legend we read:

In the hour when the Holy One blessed be He said to Moses, Make me a temple, Moses said, How shall I know how to make it? The Holy One blessed be He said, Do not get frightened; just as I created the world and your body, even so will you make the Tabernacle. How [do we know] that this was so? You find in the Tabernacle that the beams were fixed into the sockets, and in the body the ribs are fixed into the vertebra, and so in the world the mountains are fixed into the fundaments of the earth. In the Tabernacle the beams were covered with gold, and in the body the ribs are covered with flesh, and in the world the mountains are covered and coated with earth. In the Tabernacle there were bolts in the beams to keep them upright, and in the body limbs and sinews are drawn to keep man upright, and in the world trees and grasses are drawn in the earth. In the Tabernacle there were hangings to cover its top and both its sides, and in the body the skin of man covers his limbs, and his ribs on both his sides, and in the world the heavens cover the earth on both its sides. In the Tabernacle the veil divided between the Holy Place and the Holy of Holies, and in the body the diaphragm divides the heart from the stomach, and in the world it is the firmament which divides between the upper waters and the lower waters. . . .[53]

In another version of the same legend some additional equations are named:

In the Tabernacle there were fire and wind and water; the offspring of the heavens is fire, the offspring of the air is the

wind, the offspring of the earth is water. The fire is above and the water below, and the wind holds the balance between them. And in the body, the head is fire, the heart is wind (spirit) and the stomach water . . . "and thou shalt make a candlestick"[54] corresponding to the great light which was created on the first day in the world and was preserved in the body, as it is written, "The spirit of man is the candle of the Lord. . . ."[55] In the world there are seven stars which shed light and the world is in need of them ever since the seven days of creation, and in the body there are seven servants which are: the eyes, the ears, the nostrils and the mouth. And the following is to be stated concerning the three worlds. . . . The four-square of the altar corresponds to the foursquare of the world, east, west, north and south, "and the height thereof shall be three cubits"[56] corresponding to the three parts which are in man: the head and corresponding to it fire in the world, and the stomach and corresponding to it wind in the world, and the feet and corresponding to them water in the world . . . the altars were of gold and brass[57]. . . of gold corresponding to the soul, of brass corresponding to the body. Just as the gold is dearer than brass, even so the soul is dearer than the body; just as on the brazen altar offerings were made of the flesh of animals, even so day after day one offers to the body that which was allotted to it from heaven. . . .[58]

A more elaborate version of the last mentioned equations is found in the Midrash Tadshe:

The golden candlestick has seven lamps corresponding to the seven lights in the world which are the seven stars. In the year there are seven holy days,[59] in man there are seven gates, two eyes, two ears, two nostrils and one mouth. . . . The soul is within the body corresponding to the altar of incense which is within the Tabernacle. The Table is in the north corresponding to the Garden of Eden in which all sorts of pleasures are kept for the Righteous. The candlestick is in the south corresponding to the World to Come in which

there is but the light of the Shekhinah (the Presence of God). There were there two altars, one of gold corresponding to the soul of man and one of brass corresponding to the body of man. . . . Just as the body eats, even so does the brazen altar whose offerings were food. And just as the souls do not enjoy anything but scent, even so nothing was offered on the golden altar but sweet incense, [a thing] which is done for scent. . . .[60]

In short, to use the succinct expression of Midrash Tanhuma:

The Temple corresponds to the whole world and to the creation of man who is a small world.[61]

One must on no account suppose that these symbolic interpretations are the result of idle speculation. Though we cannot in every detail demonstrate that all the parts of the Temple and its accessories had a function corresponding to the symbolic significance attached to them, yet we are in a position to show this at least with regard to some of them. As to the altar, the foursquare of which corresponds according to one of the legends just quoted to the foursquare of the four cardinal points, we have already pointed out[62] that at least during the Feast of Tabernacles the altar covered with green branches represented the earth. This interpretation to which we arrived from the study of the role and function of the altar in connection with the Water-libation, is fully borne out by the earlier symbolism of the altar as the "*har'el*," the mountain of god. Albright has contended that this name is borrowed from the Sumero-Accadian

Arallu or *Arallû*, which has the dual sense of "underworld" and "mountain of the gods," the cosmic mountain. Cosmic mountain, *kursag* or *kur*, was the name also of the Sumerian temple-tower, just as *ziqquratu* means literally nothing else than mountain peak.[63]

The symbolic interpretation of the candlestick as the planets (Josephus and Midrash Tadshe) or the cosmic light which was created on the first day (Midrash Rabbi Shema'ya Hashoshani) is borne out by the ritual role of the great candelabra. The lighting of these, we have seen, was part of the ritual of the "Joy of the House of Water-Drawing," and, as we have found, represented the kindling anew of the cosmic light, the source of which was believed to be in the Temple. That the noise of the bells on the garments of the high-priest should represent thunder (Josephus) will not surprise us if we remember that we found sound-effects of a great variety as part of the rain-making ritual. These sound-effects are, in fact, often said to imitate thunder with the purpose of bringing it about.[64] The "pomegranates of blue and purple and scarlet" that hung with the bells round the hem of the priestly robe,[65] were said by Josephus to symbolize lightning. We do not exactly know what these pomegranates were made of, but we may be permitted to suppose that they were said to symbolize lightning because of the light flashing from them, just as Hiram, king of Tyre, was said by a Jewish legend to have imitated lightning by flashing precious stones one against the other.[66]

V

From the static aspect of the mythical significance of the Temple let us now turn to its dynamic aspect, and see in what manner was the Temple service interpreted as a means of securing blessings of welfare for the people.

The idea that the material welfare of the people depends on the proper performance of the ritual is a primitive one which survived also in higher forms of religion. The primitive tribe, to quote Wissler, "professes to believe that if the ritual is performed, something beneficial will follow. . . . Wherever we observe primitive rituals, this idea appears, not merely as our interpretation but in the expressed attitude of the participants. There seems, then, justification for the statement that one basic idea, but not the only such idea, in ceremonies, is the promotion of welfare, health, and long life by magic."[67]

Also in more evolved religions the same idea appears. In China the abandonment of the rigid and ceremonial cult of Shang-te, the heaven-god, was supposed to lead to "the ruin of states, the destruction of families, and the perishing of individuals."[68] In Indian Brahmanism "the rites of the religion are the real deities, or at any rate they constitute together a sort of independent and superior power, before which the divine personalities disappear, and which almost holds the place allotted to destiny in other systems. The ancient belief, which is already

prominent in the Hymns, that sacrifice conditionates the regular course of things, is met with here in the rank of a commonplace, and is at times accompanied with incredible details."[69] The same holds good in the religion of Persia. Ahura Mazda said:

> If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe![70]

In the ancient Near East too it was the ritual that had to cope with the task of "securing the means of subsistence, to keep the sun and moon doing their duty, to ensure the regular flooding of the Nile, to maintain the bodily vigour of the king who was the embodiment of the prosperity of the community."[71] In the poems of Ras Shamra the ritual plays an important role. "Mourning for the death of the vegetation-god, rites to overcome his enemy, the god of death and the underworld, and to ensure the life-giving rains and the growth of the new year's crops, and rejoicing at the lamented god's restoration to life played a prominent part in these observances."[72] That the same attitude prevailed also in pre-Islamic Arabia can be gleaned from Himyaritic inscriptions. There we read of a people whose land was afflicted with hail and some other form of trouble, and who asked the god Almaqah, and were finally advised to perform certain ceremonies including the offering up of sacrifices. These proceedings were

effective; the fields were saved from hail and the other plague.[73]

So too in the ancient western world. Among the early Greeks and Romans it was a principle that the religion of the State should be the religion of the people, as its welfare was supposed to depend upon a strict observance of the established cult.[74]

The common idea underlying all these beliefs is that the performance of the ritual assures the welfare of the people, mostly because the ritual was prescribed by a god, or gods, who rule supreme over the elements and forces of nature. If the ritual is performed according to the will of the god, he procures blessings for the people by means of these forces, while in the contrary case he contrives to use them to punish man. The single example of the ritual of Water-libation would suffice to show that this trend of thought is a secondary one, evolved, with the emergence of the gods, out of a more basic conception of the connection between ritual and welfare. When we see that the ritual acts, even in their late and evolved form, closely correspond to the phenomenon in nature to bring about which they are performed, we shall have to suppose that in their original significance such acts were aimed at the producing of the desired phenomena in a more direct way, by imitating or symbolizing the effect wished for, and thus appealing to sympathy in nature, or by forcing nature to yield with what Frazer termed "sympathetic" or "imitative magic." In rabbinic sources we cannot expect to find this idea clearly

stated. We shall, in fact, find the idea of the omnipotence of God appearing everywhere between the ritual performances in the Temple and their effect in nature. Moreover, we shall not always be able to recognize the similarity between the ritual acts and the blessings brought about by them, at least not to an extent comparable to that of the Water-libation.

To begin with, the mere existence of the Temple had, according to legend, a beneficial effect on the functioning of the natural forces. Ever since the great flood, torrential rains fell forty days each year, and caused great damage to the earth. When Solomon built the Temple these torrents ceased.[75] Moreover, the structure of the whole world became firm only when the Temple was built:

> Rabbi Shemuel bar Nahman said: Before the Temple was built the world stood on a throne of two legs; but when the Temple was built, the world became [firmly] founded and stood solidly.[76]

Also the Jewish kingdom was firmly established by the act of the dedication of the Temple in the days of Solomon.[77] Again:

> In the days of Herod when the people were occupied with the rebuilding of the Temple, rain fell during the night but in the morning the wind blew and the clouds dispersed and the sun shone, so that the people were able to go out to their work, and then they knew that they were engaged in sacred work.[78]

As to the service performed in the Temple, most

of the rites were held to secure benefits that closely corresponded to the nature of the rites. Thus according to a saying of Rabbi Akiba:

The Torah said, Bring [an offering of] barley on [the feast of] Passover, because it is the season of the barley, in order that the crops should be blessed for you; bring [an offering of] wheat firstfruits on Pentecost which is the season of wheat, in order that the fruit of the trees should be blessed for you; pour water on [the feast of] Tabernacles, which is the season of rains, in order that the rains should become blessed for you. . . .[79]

As long as the sacrifices were offered in the Temple, the land of Israel had a wonderful fertility:

Rabbi Hiyya bar Abba (lived 3rd–4th centuries C.E.) said: When the sacrifices were brought, one measure[80] of Arbelian corn[81] when ground gave one measure of fine meal, one measure of flour, one measure of cibarium, one measure of bran-flour, one measure of bruised grain, and one measure of bran. But now, a man takes one measure of wheat to grind and does not bring back but the quantity he took along, and even a little less. Why? Because the presentation of the shewbread had ceased. See, how beneficial for them were the sacrifices which were brought upon the altar; for everything the kind of which was offered, brought blessing to its kind. . . . The bread of the commandments and the shewbread blessed the bread; the firstlings of the fruit blessed the fruit of the trees. It came to pass that Rabbi Jonathan ben Eleazar once sat under a fig-tree, and the fig-tree was full of beautiful figs. Dew fell and the figs exuded honey, and the wind kneaded them (the figs which dropped to the ground) in dust. There came a she-goat and from her dripped milk into the honey. And Rabbi Jonathan called his pupils and said to them: Come and see an example of the World to Come! And what was the reason for this [abundance]? That the sacrifices were being offered. It happened with a scribe who used to make the pilgrimage to Jerusalem every

year, and the inhabitants of Jerusalem knew him to be great in [the study of] the Law. They said to him, Take [from us] fifty [pieces of] gold every year and stay with us. He said unto them, I have a vinestock which is more valuable to me than anything else. It gives me three vintages every year, making six hundred barrels every year. At the first vintage it makes three hundred barrels, at the second two hundred, and at the third one hundred, and I sell the barrels for much good money. And all this [abundance] is a praise of Jerusalem, because of the libations of wine which were offered [in the Temple]; and when they ceased all these benefits were withheld. So you find that when Israel were in the exile in Babylonia, Ezra said unto them, Go up to the Land of Israel. And they did not want. So the Holy One blessed be He said, When you offered the shewbread you sowed little and gathered plenty, but now you will sow much and gather little. . . .[82]

Shimeon the Righteous, who was of the remnants of the Great Synod, used to say:

Upon three things the world rests: upon the Torah (the Law), upon the Service, and upon deeds of charity.[83]

To this utterance, contained in the Sayings of the Fathers, it is added in the complementary work of Aboth di Rabbi Nathan:

[The world rests] upon the service. This is the service in the Temple. And so you find that all the time that the service in the Temple was performed, there was blessing in the world, and the prices were low, and the crop was plentiful, and the wine was plentiful, and man ate and was satisfied, and the beast ate and was satisfied, as it is written, "And I will send grass in thy fields for thy cattle that thou mayest eat and be full."[84] When the Temple was ruined the blessing departed from the world, as it is written, "Take heed to yourselves that your heart be not deceived and ye turn aside. . . . And the Lord's wrath be kindled against you . . . and the land yield not her fruit."[85] And even so

it is written, "And I called for a drought upon the land and upon the mountains,"[86] and so it is written, ". . . when one came to an heap of twenty [measures] there were but ten"[87] . . . and so it is written, "Ye have sown much and bring in little"[88] since the Omer (the offering of a sheaf of the firstfruit[89]) ceased. "Ye eat but ye have not enough"[90] since the shewbread ceased. "Ye drink but ye are not filled with drink" since the libations ceased. "Ye clothe you but there is none warm" since the garments of the priesthood ceased.[91] "And he that earneth wages earneth wages [to put them] into a bag with holes"[92] since the sheqalim (the yearly payment of one-third or one-half of a sheqel to the Temple[93]) ceased. And so it is written, "the fig-tree doeth not blossom"[94] since the firstfruit offerings ceased. "There is no fruit in the vines" since the libations of wine ceased. "The labour of the olive faileth" since the oil for the light and the anointing oil[95] ceased. "And the fields yield no meat"[96] since the wave offerings [of meat][97] ceased. "The flock is cut off from the fold"[98] since the continual burnt offerings[99] and additional offerings ceased. "And no herd is in the stall"[100] since the peace-offerings[101] ceased. . . .[102]

The sequel of the verses in Haggai upon which this passage is built, shows that the idea that it is the Temple upon which the fertility of the land depends was fully developed even before the Second Temple was built:

> Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood and build the house . . . ye looked for much, and, lo, it came to little. . . . Why? says the Lord of hosts. Because of mine house that is waste. . . .[103]

Rabbi Joshua made a statement to the same effect. His words are traditioned by Rabban Shimeon ben Gamliel:

Ever since the day that the Temple was destroyed there is no day without a curse, and no dew has fallen for blessing and the taste of the fruits has been taken away. Rabbi Yose said, Even the fatness of the fruits has been taken away.[104]

Rabbi Shimeon ben Eleazar said : The ritual purity which ceased caused the taste and smell of the fruit to cease. The tithe which ceased caused fat and corn to cease.[105]

So long as the service of the Temple exists, the world is full of blessing for its inhabitants, and the rains fall in their season, as it is written, ". . . to love the Lord your God and to serve him with all your heart and with all your soul. That I give you the rain of your land in his due season, the first rain and the latter rain. . . ."[106] And when the service of the Temple does not exist the world has no blessings for its inhabitants and the rains do not fall in their season, as it is written, "Take heed to yourselves that your heart be not deceived. . . . And then the Lord . . . shut up the heaven that there be no rain. . . ."[107]

"Raphram bar Papa in the name of Rabh Hisda : Since the day when the Temple was destroyed the south wind has never brought rain,"[108] though it is this south wind which should "bring up drops of rain and make the grass to grow."[109] And again: "Raphram bar Papa said in the name of Rabh Hisda: Since the day when the Temple was destroyed the rains no longer come down from the Good Storehouse"[110] in which God keeps the rains of blessing.[111]

VI

The service and the mere existence of the Temple assured, in addition to the proper functioning of the fertile powers of nature, a number of other

benefits for the people. It warded off all kinds of catastrophes:

No conflagration ever broke out in Jerusalem, for the fire of the altar kept guard that no alien fire should break out. No collapse of houses ever occurred in Jerusalem, because the Shetiyyah Stone (the foundation stone of the world[112]) kept guard over all the building stones.[113]

The Tabernacle, the precursor of the Temple, assured not only material benefits but also spiritual blessings:

Rabbi Johanan said: Before the Tabernacle was built, evil spirits used to trouble the people in the world; but when the Tabernacle was built and the Shekhinah (the Presence of God) sojourned below [in it], the evil spirits ceased from the world.[114]

As to the supposed function of the Temple furnishings, we have a detailed account:

"And he made ten lavers"[115] in order to increase the rains, as there was water in the lavers. Ten lavers correspond to the ten commandments. And why did Moses not make in the wilderness more than one laver? Because Israel were in no need of rain in the wilderness, as the manna fell unto them and the well (of Miriam went everywhere) with them. Solomon made ten lavers in order to increase the rains, because (the Temple) was in an inhabited country and they were in need of much rain, as it is written, "a land of hills and valleys that drinketh water of the rain of heaven."[116] "And he made ten tables"[117] in order to increase the corn. And why did Moses only make one? Because in the wilderness they needed no corn, and when Solomon came he made ten of them in order to increase the corn. "Five on the right side and five on the left;"[118] why so? Because the south is called right and the left is called north . . . so he placed five on the right which is south, corresponding to the right side of the world whence the dews of blessing come to

the world.[119] Solomon said: By the merit of these tables set on the right side there should come rains of blessing and dews of blessing unto the world from the right. And therefore he placed five tables on the left against north which is left, whence the evils come unto the world. Solomon said: *Because of the merits of these tables set on the left, let the* evils be withheld from Israel. In a similar manner he placed of the ten lavers five on the right and five on the left. "And he made ten candlesticks of gold"[120] corresponding to the ten commandments, and in each candlestick there were seven lamps, that makes seventy, corresponding to the seventy nations; for as long as the lamps burn the nations stay in submission, and since the day that the lamps became extinguished they rose and overpowered [Israel].[121]

In short the function of the Temple furnishings was believed to be as follows:

1 The ten lavers containing water ensured the fall of abundant rain.
2 The ten tables ensured the growth of abundant crops.
3 Five lavers and five tables on the right side attracted the rains of blessing and the dews of blessing from the south.
4 Five lavers and five tables on the left side withheld the evils which come from the north.
5 The seventy burning lamps kept in submission the seventy nations of the world, that is, ensured political security for Israel.

The nations of the world, on the other hand, enjoyed benefits unsuspected by them from the Temple service:

Rabbi Joshua ben Levi said: Had the nations of the world known how beneficial the Temple is to them, they would have surrounded it by camps in order to guard it. For the Temple was more beneficial to them than to Israel. For so Solomon fixed it in his prayer, "Moreover, concerning the stranger, which is not of thy people Israel, but is come

from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm ; if they come and pray in this house. Then hear thou from the heavens even from thy dwelling place, and *do according to all that the stranger calleth to thee for* ; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name." [122] But when he comes to speak of Israel, what is written? "... and render unto every man according unto all his ways, whose heart thou knowest." [123] Solomon said, Lord of the world! If he be worthy, give it (his request) to him, and if he be not worthy, do not give it to him. . . .[124]

The parts of the priestly garments which, according to Josephus Flavius, were symbolic of parts of the universe, had according to talmudic sages an important ritual function :

Just as the sacrifices atone, even so the garments [of the priests] atone.

The coat atoned for bloodshed, the drawers [125] atoned for fornication, the mitre atoned for haughtiness, the girdle atoned for the sinful thoughts of the heart, the breastplate atoned for the transgressions of judgment, the *ephod* atoned for idolatry, the robe atoned for slander, the plate on the mitre atoned for insolence.[126]

In the previous chapter it was stated that the blessing was believed to emanate from the Temple in the forms of light and water. Another medium that was held to indicate the way of blessing from the Temple was the smoke of the pile of wood which rose from the altar both on the Day of Atonement (the tenth of Tishri) and twelve days later, on the

last day of the Feast of Tabernacles. The direction of the smoke indicated the direction in which the blessing of fertility went. As the smoke of the pile of wood rose on high, the High Priest watched from the Holy of Holies and "observed and spied out the food of the entire year . . . and he came to know it from the year's beginning to its end. How was this? He watched, and if he saw that the smoke of the pile of wood rose towards the south, he knew that in the south there would be abundance, and thus to the north, and thus to the west, and thus to the east. If the smoke rose towards the firmament, he knew that in the whole world there would be abundance."[127]

We perceive that here the active influencing of nature has degenerated into mere divination, as it happened in many a case of magic among various peoples. But the direction of the smoke was by no means to be determined by a chance wind; the smoke had, according to a talmudic passage, a definite will of its own:

> The smoke arising from the pile of wood, even all the winds of the world could not move it from its place.[128]

In a similar manner the smoke of the pile of wood functioned also on the last day of the Feast of Tabernacles, with the difference that it did not serve to indicate the quarter that would be blessed with abundance, but rather to show whether in the coming year the weather would be generally favourable to the fertility of the land.

Rabbi Yitzhaq bar Abdimi said : On the night following the last day of the Feast, all were gazing upon the smoke ascending from the pile of wood. If it inclined northward, the poor rejoiced and the people of means were sad, because the rains of the coming year would be abundant and their fruits would rot. (Hence they would have to sell them fast, *i.e.* cheaply.) If it inclined southward, the poor were depressed and the men of means rejoiced, for there would be little rain that year and the fruit could be preserved. If it inclined eastwards, all rejoiced (because it meant average rain), if westwards, all were depressed (because the east wind dries up the fruit and the seeds and causes famine).[129]

VII

To close this lengthy description of the symbolism and function of the Temple, a few observations must now be made concerning legends in which the significance of the Temple is enhanced by the claim that it was a true likeness of a heavenly original. This idea, too, is found among other peoples, *e.g.* the Babylonians.[130] Its rudiments are discernible also in the Apocryphal literature.[131] In rabbinic literature we find statements such as: God showed Moses the heavenly Temple and said unto him: Make a likeness of it on the earth.[132] The lower Temple is set against the upper Temple.[133] The upper Holy of Holies is set against the lower Holy of Holies.[134] The throne of below, that is, the Ark, is set against the throne above :[135]

Rabbi Nathan said : The construction of the Ark is as dear (to God) as the Seat of Glory above . . . for the Temple is set against the Temple above and the Ark against the Throne.

Moses made above the Ark a cover, just as the Seraphs stand above God ; he made in the cover two Cherubs which are as dear as heaven and earth in which the seat of the Holy One blessed be He is . . . and even when the Israelites travelled they covered the Ark not with a scarlet cloth, or a purple cloth, but with an entirely blue cloth. Why ? Because the blue is like unto the sea, and the sea is like unto the firmament, and the firmament is like unto the Seat of Glory . . .[136] to teach you that the Ark was like unto the Seat of Glory.[137]

The upper Temple and the lower Temple are, moreover, very near to each other. We have already seen that the mythical distance between heaven and earth is five hundred years.[138] But at this holy spot this distance is diminished to a mere eighteen miles: since the upper Temple which is in heaven is only eighteen miles above the lower Temple which is in Jerusalem.[139]

Also the services performed in both Temples closely correspond to each other.

. . . With it (*i.e.* the Shetiyyah Stone) God created the upper Temple and the lower Temple, the one against the other. . . . In the days when the Temple existed the High Priest sacrificed and burned incense in the lower Temple, and the archangel Michael the High Priest stood opposite him and sacrificed and burned incense in the upper Temple. And when the [lower] Temple was destroyed, the Holy One blessed be He said to Michael : Michael ! Since I have destroyed my House and burned my Sanctuary and laid waste my Temple and threw down my altar, do not [continue to] offer sacrifices [which have the] form of oxen or the form of sheep or the form of goats. He (Michael) said unto him : Lord of the world ! Your children, what will happen to them ? (*i.e.* how will the sins of Israel be expiated failing the sacrifices ?). The Holy One blessed be He said to him : Offer up before me their merits and their prayers and the

souls of the righteous men that are hidden under the Seat of Glory and [the souls of] the school children, and with them I shall expiate the sins of Israel, for as long as this rejoicing (*i.e.* the Temple) existed below, there was this rejoicing above; now that the one below is mourning, this of above is mourning too. When that of below will be built anew, this of above will be built anew. . . .[140]

With this we may conclude our description of the working of the law of sympathy as discernible in the ritual of the Second Temple of Jerusalem and the abundant legendary material clustering around it. We have seen that the Temple was regarded as a miniature picture of the world, and at the same time as the centre, the Navel, of the earth. The welfare of Israel, nay, of the whole world of seventy nations, was dependent on the proper performance of the service in the Temple, each stage and each moment of which had a closely determined effect on some corresponding stage or moment in the beneficial working of the forces of nature.[141] When the Temple was destroyed the mental reaction was: now all the benefits of nature, too, have ceased. But this dejected state of mind could not last long, and, in fact, it was soon overcome, popular imagination having found another focus in which to concentrate its beliefs concerning man's power to influence nature without having recourse to ritual. Of this we shall hear later.

1 M. Hocart, *Kings and Councillors*, Cairo, 1936, pp. 220 sqq. Cf. also id., *Kingship*, Oxford, 1927, pp. 176, 191.

2 Cf. G. Buchanan Gray, *Sacrifice in the Old Testament*, Oxford, 1925, pp. 152 sqq.; S. A. Cook, *The Religion of Ancient Palestine in the Light of Archaeology*, London, 1930, p. 54; etc.

3 *Satapatha Brahmana* xiii, 8, 1, 17; 5, 2, 2; vii, 1, 1, 13. Cf. vii, 5, 1, 1 sqq. as quoted by Hocart, *Kings and Councillors*, p. 222.
4 Porphyry, *De Antro Nympharum*, 6, as quoted by Hocart, *op. cit.* p. 223.
5 Gray, *op. cit.* p. 152; Cook, *op. cit.* 54. On the Ziqqurat cf. below, p. 117.
6 G. Maspero, *L'Archéologie Egyptienne*, Paris, 1887, p. 88; Engl. Transl. 1895, p. 90, as quoted by Hocart, *op. cit.*, p. 224. Cf. J. Capart, *Egyptian Art*, London, 1923, p. 107.
7 Breasted, *Ancient Records*, iv, 219; cf. ii, 883; iii, 412, as quoted by Cook, *op. cit.* p. 54.
8 Plutarch, *Numa*, 11. Cf. Dionysius Halicarnassiensis, *Ant. Rom.* ii, 66, as quoted by Hocart, *op. cit.* p. 224.
9 Plutarch, *The Life of Romulus*, 11, as quoted by Hocart, *op. cit.* p. 224.
10 O. M. Dalton, *East Christian Art, A Survey of the Monuments*, Oxford, 1925, pp. 243 sq.
11 Cf. Jeremias, *Das Alte Testament im Lichte des Alten Orients*, p. 467.
12 Gray, *op. cit.* p. 152.
13 Num. Rab. 13, 19.
14 B. Suk. 51b.
15 Ex. 30, 18.
16 Ex. 25, 31.
17 Ex. 25, 20.
18 Gen. 1, 20.
19 Lev. 1, 2.
20 Yelamdenu fragment, ed. Jellinek, *Beth Hamidrash*, vi, 88; Yalqut Shime'oni, § 719; cf. Midrash Shoher Tobh, Ps. 26; Bacher, *Ag. Pal. Am.* iii, 3, ch. 17 at the end.
21 Cf. Jellinek, *Beth Hamidrash*, iii, p. xxxiv; Frenkel, Graetz' *Monatschrift*, xxv, 120, 330; Bacher, *Ag. Tan.* ii, ch. 18, on R. Pinhas ben Ya'ir.
22 Lev. 24, 6.
23 1 Kings 7, 21.
24 Ps. 89, 38.
25 Ps. 104, 19. In Hebrew seasons, *mo'adim*—feasts.

26 Ps. 19, 6.
27 Robertson Smith, *The Religion of the Semites*, 3rd ed. pp. 487 sq.
28 Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 148, and also p. 139. Cf. R. B. Y. Scott, "The Pillars Jachin and Boaz," *Journal of Biblical Literature*, 1939, pp. 143 sqq.
29 Cf. above, p. 76.
30 1 Kings 7, 23.
31 Job 38, 38.
32 Job 37, 18.
33 1 Kings 7, 23.
34 Is. 34, 11.
35 1 Kings 7, 24 sq.
36 Job 26, 7.
37 Jer. 1, 14.
38 1 Kings 7, 25 sq.
39 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sq. Cf. Yalqut Shime'oni ad 1 Kings, § 185. In earlier times other interpretations were attached to the brazen sea and the twelve oxen, cf. Albright, *op. cit.* pp. 149–50 and notes.
40 Thus also in the Book of the Bee, cf. Grünbaum, *Neue Beiträge*, 39. The heaven was represented also by the throne of Solomon, cf. Wünsche, *Solomons Thron*, etc., pp. 2 sqq.
41 And the zodiac, Josephus, *Wars*, v, 5, 5.
42 According to Philo, *Life of Moses*, 3, 10, the candlestick is the symbol of heaven. Cf. Gray, *Sacrifice in the Old Testament*, p. 175.
43 Cf. Josephus, *Wars*, v, 5, 5. Cf. also ib. vii, 5, 5.
44 Cf. Josephus, *Wars*, v, 5, 4.
45 Cf. Josephus, *Wars*, v, 5, 7; Sap. Sol. 18, 24.
46 Cf. Josephus, *Ant.*, iii, 7, 5; Philo, *Life of Moses*, 2, 12.
47 Josephus, *Ant.* iii, 7, 7.
48 Josephus, *Wars*, v, 5, 5. According to Philo, *Life of Moses*, 3, 10, the altar of incense was the symbol of things on earth.

49 Cf. Patai, *Man and Earth*, i, 165 sqq.
50 Hocart, *Kings and Councillors*, pp. 64, 65, 228.
51 1 Cor. 3, 16; 6, 19; cf. Strack-Billerbeck, *Kommentar Zum Neuen Testament aus Talmud und Midrash*, München, 1922–1928, vol. iii, p. 335; Gulielmus Durandus, *Rat. Div. Off.*, Napoli, 1859, ii, 6, as quoted by Hocart, *op. cit.* 228.
52 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 165; Yalqut Shime'oni ad 1 Kings, § 185.
53 Bereshith Rabbati, ed. Albeck, p. 32; cf. ib. additional sources.
54 Ex. 15, 31.
55 Prov. 20, 27.
56 Ex. 27, 1.
57 Ex. 27, 2; 30, 3.
58 Midrash Rabbi Shema'ya Hashoshani, ed. A. Berliner, *Monatschrift für die Geschichte und Wissenschaft des Judentums*, xiii (1864), pp. 227, 229, 230, 262.
59 New Year's Day, the Day of Atonement, the first and last day of the Feast of Tabernacles, the first and last day of Passover, and Pentecost.
60 Midrash Tadshe, ed. Epstein, *Miqqadmonioth Hayyehudim*, p. xxviii; cf. ed. Jellinek, *Beth Hamidrash*, iii, 175.
61 Midrash Tanhuma, Pequde, § 3.
62 Cf. above, p. 37.
63 Albright, *Archaeology and the Religion of Israel*, pp. 151–52; id., *Journal of Biblical Literature*, 1920, p. 137.
64 For instance, Kahle, *Palästina-Jahrbuch*, viii (1912), p. 162.
65 Ex. 28, 33–34.
66 'Inyan Hiram Melekh Tzor, Jellinek, *Beth Hamidrash*, v, 111; Yalqut Shime'oni, ii, § 367, ad Eze. 28. Cf. also Ginzberg, *Legends of the Jews*, vi, 424 sq., and above, p. 35.
67 C. Wissler, *An Introduction to Social Anthropology*, New York, 1929, p. 278.
68 Li Ki, vii, 4, 5 sq. as quoted by Westermarck, *The Origin and Development of the Moral Ideas*, London, 1926, vol. ii, p. 713.
69 Barth, *Religions of India*, pp. 47 sq., as quoted by Westermarck, *op. cit.*, p. 620.

70 Yasts, xiv, 48, as quoted by Westermarck, *op. cit.* p. 661.
71 Hooke, *Myth and Ritual*, Oxford, 1933, pp. 2 sq.
72 Millar Burrows, *What Mean These Stones?* New Haven, 1941, p. 236.
73 Corpus Inscriptionum Himyariticarum, 74, as interpreted by D. S. Margoliouth, *The Relations between Arabs and Israelites prior to the Rise of Islam*, London, 1924, p. 36.
74 Westermarck, *op. cit.* p. 648.
75 Tanhuma Gen. ed. Buber, p. 43.
76 Tanhuma Ex. ed. Buber, p. 94. Cf. Pesiqta di Rabh Kahana, ed. Buber, pp. 5b sq.
77 Aggadath Esther, ed. Buber, p. 29. Cf. Ginzberg, *Legends of the Jews*, iv, 40.
78 B. Ta'an. 23a, transl. Rabbinowitz, ed. Epstein, p. 115.
79 Tos. Suk. 3, 18, pp. 197 sq. Cf. Tos. Rosh Hash. 1, 12, p. 210; Y. Rosh Hash. 57b mid.; B. Rosh Hash. 16a.
80 In the original Hebrew *S'ah*, that is, appr. 12 litres.
81 Arbel was a village in Lower Galilee, to the north-west of Tiberias.
82 Tanhuma Ex. ed. Buber, p. 102½3; Tanhuma T'tzaweh § 13; Yalqut Shime'oni ad Hab. § 565; cf. B. Keth. 111b–112a; Y. Peah 20a bot.; Y. Sota 17b mid.; 24b bot.
83 M. Aboth 1, 2.
84 Deut. 11, 15.
85 Deut. 11, 16–17.
86 Haggai 1, 11.
87 Haggai 2, 16.
88 Haggai 1, 6.
89 Cf. Lev. 23, 10.
90 Haggai 1, 6, the continuation of the words quoted before. The passage is continued in the next two quotations.
91 Tanhuma Ex. ed. Buber, p. 103; Yalqut Shime'oni ad Proph. § 565.
92 Haggai 1, 6.
93 Neh. 10, 33. Cf. Ex. 30, 13.
94 Hab. 3, 17. The continuation of the verse is cited in the next two quotations.

95 Ex. 25, 6, etc.
96 Hab. 3, 17.
97 Ex. 29, 27.
98 Hab. 3, 17.
99 Ex. 29, 42.
100 Hab. 3, 17.
101 Ex. 24, 5; Lev. 3, 1, 6.
102 Aboth di Rabbi Nathan, version B, ed. Schechter, pp. 18 sq.
103 Haggai 1, 7–9.
104 M. Sotah 9, 12; cf. Tos. Sotah 15, 2, p. 321.
105 B. Sotah 49a; Tos. Sot. 15, 2, p. 321.
106 Deut. 11, 13–14.
107 Deut. 11, 16–17; Aboth di Rabbi Nathan, version A, ed. Schechter, pp. 19–20, version B, ch. 5, pp. 18–19.
108 B. Bab. Bath. 25b.
109 B. Bab. Bath. 25a–b.
110 B. Bab. Bath. 25b.
111 Cf. Deut. 28, 12.
112 Cf. above, p. 85.
113 Aboth di Rabbi Nathan, 35, 1.
114 Num. Rab. 12, 3; cf. Midrash Shoher Tobh, Ps. 91; Pesiqta Rabbati 80, 5.
115 2 Chron. 4, 6.
116 Deut. 11, 11.
117 2 Chron. 4, 8.
118 2 Chron. 4, 8.
119 Cf. Pirqe Rabbi Eliezer, ch. 3.
120 2 Chron. 4, 7.
121 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sqq.; cf. Yalqut Shime'oni ad 1 Kings, § 185.
122 2 Chron. 6, 32–33.
123 ib. verse 30.
124 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93 sq.; Num. Rab. 1, 3; in Lev. Rab. 1, 11 there is a similar legend concerning the Tabernacle.
125 A. V.: "breeches," Ex. 28, 42.
126 B. 'Arakhin 16a; B. Zebahim 88b. A somewhat

different interpretation is found in Y. Yoma 44b bot. Cf. also Lev. Rab. 10, 6; Cant. Rab. ad 4, 1; Yalqut Shime'oni i, § 513.

127 Tanhuma Lev. ed. Buber, p. 60; Tanhuma 'Ahare Moth 3; Lev. Rab. 20, 4; Pesiqta Rabbati 190b.

128 B. Yoma 21b.

129 B. Bab. Bath. 147a; B. Yoma 21b. Weather auguries by means of smoke are practised to the present day by some peoples, f.i. the Swedes; cf. Mannhardt, *Wald und Feldkulte*, i, 509.

130 Jeremias, *Babylonisches im Neuen Testament*, pp. 62 sq.

131 Charles, *Secrets of Enoch*, xix, 6; xxi, 1; Test. Levi iii, 5; and his commentary on Rev. iv, 6; Cook, *The Rel. of Anc. Pal. in the Light of Arch.*, p. 54.

132 Ex. Rab. 35, 6; cf. ib. 33, 4.

133 Midrash Shoher Tobh, Ps. 30; cf. Gen. Rab. 55, 7, p. 591; Jellinek, *Beth Hamidrash*, v, 63; Eisenstein, *Otzar Midrashim*, 70, etc. A similar idea exists in Moslem tradition concerning the Ka'aba in Mecca, cf. Zamahshari ad Sura 52, 4; Ibn el Atir I. 28; Lane, s.v. *cataq* and s.v. *camarq*; Grünbaum, *Neue Beiträge*, 36.

134 Cant. Rab. 3, 10; 4, 4.

135 Mekhilta Beshallah, ed. Horowitz-Rabin, pp. 149–50.

136 On the significance of the blue colour cf. Patai, *T'kheleth*, *in Ludwig Blau Memorial Volume*, Budapest, 1938, pp. 174 sqq.

137 Num. Rab. 4, 13.

138 See above, p. 110. This is what is meant by the expression "the thickness of the firmament."

139 Gen. Rab. 69, 7, p. 797; cf. Midrash Sekhel Tobh, p. 142.

140 Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70. Cf. Jellinek, *Beth Hamidrash*, v, 63. Allusions to this legend are found also in B. Hag. 12b; cf. Yalqut Shime'oni ad Wayishlah 33, § 132.

141 After a survey of the "cosmic significance of various parts of the construction and paraphernalia of the Temple

of Solomon" Albright remarks that this Temple "possessed a rich cosmic symbolism which was largely lost in later Israelite and Jewish tradition" (*Archaeology and the Religion of Israel*, Baltimore, 1942, p. 154). I think that in view of the material presented above, this sentence should now be modified.

Chapter Five

SINS AND CALAMITIES

I

We have seen in the previous chapters that in popular imagination the fall of rain was conceived of as a union between the male and the female elements in nature. We have also seen that the yearly fall of rain was assured by a great annual feast, the "Joy of the House of Water-Drawing." Among the ritual performances of this feast we believe that traces have been found of that ritual union between the human sexes which was supposed by a great number of peoples to be necessary for the inducement of a similar union between the elements. Many peoples who indulge in such a sexual liberty of ritual import, when celebrating the great marriage-festival of Heaven and Earth, obey during all the rest of the year the strictest rules in their sexual relationships. Just as on such ritual occasions it is prescribed to indulge in sexual liberty in order to promote the fertility of the fields, so on the remaining days any kind of illicit love is strictly forbidden, lest it damage the crops or cause other harmful reactions in nature. In many primitive cultures incest, adultery or fornication, which usually cover a much wider range of prohibitions than among civilized peoples, are regarded as the most serious crimes, and are believed to result in

plagues, floods, droughts, famines or other calamities. Underlying this is the same belief in sympathy between man and nature on which rest also the Sacred Marriage and the ritual orgies. This belief in the reaction of nature has two complementary sides. On the positive side is the idea that the union of the human sexes is necessary in order to bring about the union of the male and female elements of nature. On the negative side we find the idea that man must refrain from illicit connections lest they cause illicit connections between the elements. Such illicit acts on the part of the forces of nature form the great natural calamities.

The analogy between the "illicit love" in society and that in nature is clearest in cases where human fornication is believed to cause storms, torrential rains and flood, which are regarded as illicit, unruly and unrestrained love between the male elements—such as the sky, the wind, the rain—and the female earth. Among the Sea-Dyaks of Borneo, for instance, "immorality among the unmarried is supposed to bring a plague of rain upon the earth as a punishment inflicted by *Petara*," the supreme being.[1] The Galelareese of Halmahera, a large East Indian island, believe that when it rains in torrents somebody is guilty of incest.[2] The people of Mindanao, in the Philippines, believe that incestuous unions cause floods.[3] The Old Catholics among the South Slavs believe that a village in which the seducer is not compelled to marry his victim will be punished with hail and excessive rain.[4] In India, torrential rains

outside the rainy season are believed to indicate that too many marriages have taken place.[5] This last example, though it does not refer to fornication, yet expresses an idea belonging to the same trend of thought, namely, that excessive intercourse between the human sexes causes excessive intercourse between the elements.

These examples, drawn from all over the world, could be multiplied at will, but this would only be repetition. Let us instead turn to Jewish thought in which the analogy between fornication and the resulting calamity is expressed perhaps more clearly than anywhere else. We have heard already that in Apocryphal and rabbinic literature the great flood was regarded as the union between the upper male waters and the lower female waters.[6] This illicit and unnatural union between the two kinds of waters was brought about, according to the Midrash, by the illicit and unnatural sins such as paederasty and intercourse with animals, committed by the generation of the deluge :[7]

> The generation of the deluge was exterminated from the face of the earth through being immersed in fornication.[8]

Moreover, the sin and its consequent punishment had many sides in common: "Rabbi Yose ben Durmasqith said: They (the generation of the deluge) sinned with their eyes which are like unto water (by looking at strange women and inviting them to immorality), even so the Holy One blessed be He did not punish them but with water. Rabbi Levi said: They spoiled their seed (by having adulterous

and unnatural connections), even so the Holy One blessed be He upset unto them the order of the world."[9] Rabh Hisda said: "They sinned with a hot thing (namely, the heat of fornication), and with a hot thing were they punished,"[10] namely, as Rabbi Johanan put it, "every drop of water that the Holy One blessed be He let fall on them, He boiled in hell, then brought it up and let it fall upon them."[11] So it happened that the hot waters of the Deep "scalded their flesh and flayed them. . . ."[12] Moreover "the waters of deluge were thick like the male *semen*."[13] The duration of the rain that accompanied the deluge had also its analogy in the sin that caused it. They spoiled by illicit intercourse the form of the embryo which develops into an animated being forty days after conception,[14] by causing women to conceive bastards, therefore the rains of the deluge fell forty days and nights.[15] On the other hand, during all the time that Noah and his wife, as well as his sons and their wives, spent in the ark, they had to abstain from sexual intercourse,[16] an interdiction which can be well understood if one keep in mind the Indian belief quoted above, concerning the influence of numerous weddings on rain.

The rabbinic material on this point could be amplified, and other points added, as for instance the very interesting idea found both in rabbinic sources and among other peoples, that also fornications committed by animals among themselves cause storms and floods. There is, however, no need to elaborate this point further.

II

The next point to consider is a seemingly opposing belief, that the sin of fornication causes drought. In this cycle of ideas the sympathetic connection between man's actions and the reaction of nature is less easy to discern. None the less, the principle is the same: a disturbance in society causes a disturbance in nature.

We may forego here to demonstrate by examples the working of this notion among various peoples; the notion that fornication causes drought and other disturbances in nature being by now a commonplace in anthropological literature. Let us only mention that were one to follow the method of the classical evolutionist school, the data concerning this notion would readily lend themselves to a developmental alignment. The primitive stage would be that in which the sin itself brings about the disturbance. At a later stage it would be the earth that punishes the offender and his community by withholding the crops. At a still later stage the earth would assume the character of an earth-goddess or an earth-god; and ultimately the god would emancipate himself from his earthly attributes and grant reward and punishment in accordance with his moral code.

In this book it has been my aim to collect from biblical and talmudic literature statements and passages in which one can still discern the belief in the direct influence of man's behaviour on the physical world. Such cases, however, of the working of

sympathy between man and nature are relatively extremely few, and to judge the character of biblical and rabbinic literature according to them only, would be definitely erroneous. In order to avoid such a distorted impression, it is necessary to emphasize that the vast majority of the material preserved in biblical and rabbinic literature pertains to a stage in which man's attempts to influence nature have to pass through the mediation of God to whom alone man is responsible and nature subject.

One of the few cases in the Bible in which direct influence over nature is attributed to man's doings is a passage in Job in which the suffering Job declares that he is innocent of adultery :

> If mine heart have been enticed by a woman, or if I have laid wait at my neighbour's door. Then let my wife grind unto another and let others bow down upon her. For this is an heineous crime . . . for it is a fire that consumeth to destruction and uproots all my crops.[17]

Here we have the familiar idea stated quite clearly: adultery uproots the crops, causes famine.

Less clear, but still worth mentioning in this connection, are the passages containing admonitions to the people of Israel not to commit incest, adultery, and other sexual transgressions, the consequence of which would be that "the land would vomit out her inhabitants."[18] The meaning of this phrase becomes clear when we compare it to other similar warnings, where the threatened punishment consists of the absence of rain and the famine following in its wake. It is in consequence of famine that

the people are forced to leave the land, that the land vomits them out,[19] as it happened with Abraham, Isaac, the sons of Jacob, and Elimelech the father-in-law of Ruth.[20]

Also post-biblical Jewish literature yields ample evidence to the effect that fornication was regarded as the arch-sin, the greatest and gravest of all crimes, most hateful to God. In the Book of Jubilees we read, "and there is no greater sin than the fornication which they commit on earth. . . ."[21] The opinion that God shows patience and forgiveness to all crimes with the sole exception of fornication, or that God hates fornication, was expressed by a great number of talmudic sages.[22] Fornication was regarded as the cause of the destruction of Sodom and Gomorra,[23] and, according to Rabbi Simlai, it inevitably brings in its train great calamities in which the good and the wicked perish alike.[24]

It is interesting to note how the atonement for the arch-sin of fornication was alluded to in the ritual of Water-libation. In an earlier chapter it was pointed out that the wicks of the lamps lighted at the beginning of the festival were made of worn-out drawers and girdles of the priests. In the Jerusalem Talmud, which deals with this part of the ritual more closely, only the drawers of the priests are mentioned.[25] It is, moreover, stated there that from the worn-out drawers of the High Priest were made the wicks for the inner lamps, while those of the outer lamps were prepared from the drawers of ordinary priests. It would seem strange that such a minor detail as the

stuff of which the wicks of the inner and outer lamps were made should receive so much attention. The answer is that these wicks too had their ritual significance. They were made of the drawers of the priest; and the drawers, we shall recall, were just that part of the priestly garments which was supposed to atone for fornication. Thus the use of the garments as wicks may have served to indicate that the arch-sin of fornication on account of which the rains might be withheld was duly atoned for, and its blighting power put to naught.

III

Although fornication was generally recognized as the arch-sin, disastrous effects on the order of nature were ascribed also to quite a number of other sins. The assumption that all kinds of grave sins lie at the root of any disturbance in the proper functioning of the natural forces, such as drought, famine, bad crops, pestilence, and so on is fundamental in the biblical doctrine of sin, though here too, as in the instance of fornication, cause and effect are mostly connected with each other only through the central link of the divine judgment. All the same it is still God who gives the rains and the crops, if the people deserve it. This is explicitly stated in a great many biblical passages,[26] and elsewhere the idea is implicit.[27] It is because drought and famine were regarded as the manifest proof of sins committed by the people that

Ezekiel speaks of the "disgrace of famine,"[28] and that the people, when perceiving that the cisterns were empty, were overpowered by a feeling not of despair, as we might expect, but of shame, so vividly pictured by Jeremiah.[29]

The same idea prevails in Apocryphal literature, from which let us quote only two passages, both from the Book of Enoch, to show the supposed disturbing effect of sins on nature:

And in the days of the sinners the years shall be shortened,
And their seed shall be tardy on their lands and fields,
And all things on the earth shall alter,
And shall not appear in their time:
And the rain shall be kept back
And the heaven shall withhold (it).
And in those times the fruits of the earth shall be backward,
And shall not grow in their time,
And the fruits of the trees shall be withheld in their time.
And the moon shall alter her order,
And not appear at her time. . . .
And many chiefs of the stars shall transgress the order (prescribed).
And these shall alter their orbits and tasks,
And not appear at the seasons prescribed for them. . . .
And evil shall be multiplied upon them.
And punishment shall come upon them,
So as to destroy all.[30]

Now for the second passage: "Now, know ye that from the angels He will inquire as to your deeds in heaven, from the sun and the moon and from the stars in reference to your sins because upon the earth ye execute judgment on the righteous. And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld

because of you from descending upon you, and they shall be mindful of your sins. And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend. When the hoar-frost and snow with their chilliness, and all the snowstorms with all their plagues fall upon you, in those days ye shall not be able to stand before them."[31]

Now as to rabbinic sources, here we find in addition to fornication quite a number of sins that are expressly stated by one or more of the sages to be the cause—or even the exclusive cause—of drought. Such sins are: idolatry, bloodshed, promises of charity which were not kept, the neglect of heave offerings and tithes, slander, insolence, the neglect of the Torah (the Law), and violent robbery.[32] We cannot here discuss each one of these sins and their harmful consequences in the working of nature. But there is a group of three sins, the harmful effects of which on the heavenly water-supply is emphasized in talmudic literature,[33] and which constitute the three cardinal sins. These deserve closer examination. The three cardinal sins are Idolatry, Fornication, and Bloodshed. These three cardinal sins constitute a special group within the religious precepts. "Rabbi Johanan said in the name of Rabbi Shimeon ben Jehozadaq: By a majority vote it was resolved in the upper chambers of the house of Nithza in Lydda that in every [other] law of the Torah if a man is commanded, 'Transgress and suffer not death!' he may

transgress and not suffer death, excepting idolatry, fornication, and bloodshed."[34] Idolatry, fornication and bloodshed defile the earth and cause the Shekhinah, the Presence of God, to withdraw.[35] These three sins caused the Temple to be destroyed.[36] They were conceived of as the three *tum'oth*, defilements, which had to be atoned for by the High Priest on the Day of Atonement.[37] The nature of the impurity attached to these sins and of their defiling effect was investigated by Buchler in his usual thorough and painstaking manner.[38] We need not therefore go into this matter all over again, but can instead directly tackle the question of how the ancient Jews conceived of the reaction of physical nature to these three cardinal sins.

IV

We have already spoken of the evil consequences of the second of these sins, fornication, and have adduced evidence to show that it was what could be termed the original sin. Idolatry, though it is persistently mentioned in the first place whenever the three cardinal sins are enumerated, is, when compared with fornication, secondary. The fact that in the Bible idolatry is constantly referred to, and pictured, as "whoredom,"[39] shows this clearly enough. As to the consequence of idolatry in the way of punishment effected through the forces of nature, it is expressly stated: "Take heed to yourselves that

your heart be not deceived and ye turn aside, and serve other gods, and worship them; for then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you."[40] It is more than probable that when talmudic sages, such as for instance Rabbi Yishmael, speak of idolatry as a sin that defiles the land,[41] they have this passage in mind, defiled land being a land that shows the signs of barrenness. In fact, when in the Jerusalem Talmud the sins that cause drought are enumerated, the sin of idolatry and its effect, drought, are included with reference to the above quoted passage. This conception of idolatry as a sin that causes drought found its ritual expression in the festivities of Water-libation, when the participants emphasized their innocence of precisely this sin, saying: "Our fathers who were on this place [stood with] their backs toward the Sanctuary and their faces toward the east, and they prostrated themselves eastward to the sun (that is, they practised idolatry); but as for us, our eyes are turned to the Lord (that is, we serve only God).[42] When desiring to bring about a fall of rain, one would do well to declare one's innocence of one of the cardinal sins that cause drought.

The third cardinal sin, bloodshed, is well attested as a cause of other harmful reactions in the physical world besides the shutting up of the rains. The blighting effect of bloodshed on the fertility of the earth is reflected in the story of the first fratricide.

God said to Cain: "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. . . ."[43] Other biblical passages confirm that this is the result of polluting the earth by bloodshed.[44] This it is which has to be prevented by the performance of the rite of breaking a heifer's neck when the victim of an unknown murderer has been found.[45]

The belief in the blighting influence of bloodshed can easily be attested also from rabbinic literature. A legend has it that in the days of the creation all the trees had a wondrous fruit-bearing capacity. But when Cain murdered Abel, this fertility shrank and vanished.[46] According to another source, "When Cain killed his brother Abel all kinds of seeds and all kinds of trees which grew in the share of Abel the righteous, became blighted and sat in mourning and did not bring forth any fruit but fodder for the beasts . . . when Abel was killed the vine ceased to produce 926 kinds of fruit and nothing remained but one single kind. . . ."[47] Rabbi Jacob ben Nathanel tells in his *Book of Voyages* that in Caesarea there is the cave of the ten martyrs, the ten sages who were executed in connection with the revolt of Bar Kochba, and "no grass ever grows on the spot where these righteous men were killed."[48] The belief that grass will not grow on the spot where a man has been murdered is prevalent also among other peoples.[49]

V

Having now seen something of the sympathetic effect of the three cardinal sins, idolatry, fornication and bloodshed, on nature, let us go on to consider the expression of the supposed relationship between the sins of man and the reaction of nature. Of particular interest in this connection is the opinion of Rabbi Shimeon ben Yohai who supposed that there exists a definite correspondence between the behaviour of the people and the nature of the rain.

Rabbi Shimeon ben Yohai said: If Israel were good on New Year, and plenty of rain was allotted to them, and finally they sinned, it is impossible to diminish the rains once the decision has been passed. So what does the Holy One blessed be He do? He disperses the rains over seas and deserts and rivers, that the earth may not enjoy them. . . . If Israel were not good on New Year and little rain was allotted, and finally they repented, to add to the rains is impossible once the decision has been passed. So what does the Holy One blessed be He do to them? He causes the rains to descend *directly to the earth and causes dews to come* and winds to blow with them, that the earth may enjoy them. . . .[60]

Elsewhere it is repeatedly stated that though sins are punished with drought, repentance can alleviate the situation. This was in accordance with the ancient ritual practice performed in the Temple and elaborated in later times. The first ten days of the year, from New Year to the Day of Atonement (1–10 of Tishri), are the "ten days of repentance." On the Day of Atonement the forgiveness of God is

appealed to, and five days later the Feast of Tabernacles begins, which in its ancient ritual form was mainly devoted to the obtaining of the rains and the blessing of the fields.[51] What was thus performed in practice was succinctly expressed by the sages as a moral lesson in sayings such as, "The rains do not fall unless the sins of Israel have been forgiven,"[52] or, "When repentance ascends from the earth, immediately the rains fall,"[53] and the like.[54]

Just as fornication was not the only sin that affected nature, so drought was not the only ill consequence of man's wicked behaviour. In fact all the major misfortunes that befell Israel were attributed to their sins, to their transgression of God's commandments. In the following saying of Raphram bar Papa in the name of Rabh Hisda, the misfortune of insufficient rains appears as bound up with that greatest of all national catastrophes in the life of Israel, the loss of their native land: "While Israel fulfills the will of God, and Israel is on his own land, the rains come down from the good Storehouse (which is in heaven). But when Israel is not settled on his own land the rains do not come down from the good Storehouse."[55] Still other dread consequences are attributed to Israel's disobedience :

While Israel does the will of God and brings out his tithes as prescribed, "the eyes of the Lord thy God are always upon it (the land) from the beginning of the year even to the end of the year,"[56] and it (the land) does not suffer any harm. But when Israel does not do the will of God, and does not bring out his tithes as prescribed, "he looketh on the earth and it trembleth."[57]

But not only the blessings and punishment that come upon Israel are determined by the behaviour of the people; Israel is responsible for the very existence of the whole world. "Rabbi Hiyya bar Abba said in the name of Rabbi Johanan: . . . The earth said (in the hour when God gave the Torah to Israel), Say that Israel does not accept the Torah, and I shall return into my waters as I was. Thus also said Rabbi in the name of Rabbi Aha: . . . the world already was dissolving. Were it not that Israel stood before Mount Sinai (where the Torah was given) and said, 'All that the Lord hath said we will do and be obedient,'[58] the earth had returned to Tohu, to the void."[59] Of the numerous other sayings to the same effect let us mention the following:

"God said: Israel made peace between me and my world. Were it not for Israel, I would have destroyed my world." "When Israel accepted the commandment (which begins with the words) 'I am the Lord thy God'[60] the world became firmly founded." "All the benefits which come to the world come only for the merit of Israel. The rains do not fall but for his merit, the dews do not descend but for his merit."[61] "Were it not for Israel the rain would not fall unto the world, nor would the sun shine; only for the merit of Israel does the Holy One blessed be He give ease to the world."[62] ". . . even peace comes to the world only for your merit."[63] "The very families which live on the earth are blessed but for the sake of Israel . . . the very ships that sail from Gaul to Spain are blessed but for the sake of Israel."[64]

All the nations of the world are guarded by God for the sake of Israel.[65] The Sanhedrin, the Great Council, which holds its meetings in the very navel of the earth, protects the whole world.[66] And

oppressed and persecuted Israel pleads before the nations of the world :

"*Were it not for Israel, there would be no blessings in the* world . . . were it not for Israel, the heavenly lights would not shine . . . and the rains would not fall. . . . And Israel said to the nations of the world : All these the Holy One blessed be He gives unto you for our sake and still you hate us. . . . I sacrifice seventy bullocks on the feast for the seventy nations and I pray for them that the rains may fall, *but, alas, 'In return for my love they hate me!'*"[67]

VI

Nothwithstanding the great variety of sins resulting in natural calamities, the fact remains that fornication was looked upon as the arch-sin, the sin most hateful to God, the one sin that He can never forgive.[68] If we bear this in mind we shall most readily understand the important role that children played, and still play, in the rain-making ceremonies of so many peoples.[69] The travellers and writers who tell of the participation of children in these ceremonies often fail to mention why precisely children take part in them. But when they do tell us of the reason for the children's participation, this reason is invariably stated to be the innocence of the children. In Arab and Oriental Jewish communities the children are taught to sing during the ceremony verses in which they stress their innocence. Among the fellahin of Palestine rain-processions take place in the streets of the villages. In Northern Palestine, in *Tibnin* for instance, boys and girls walk about in the streets, each carrying

a stick to which is attached a rag which they dip into water. The adults sprinkle water on the children who sing:

Ya rabbina ya rabbina	O our Lord, O our Lord,
tib'a shite lizar'ina	give rain to our seed,
hinne kebār elaznabu	they are big who have sinned,
nehna zghār shū zambina	we are small, what are our sins ?

In *Kufr Abil* the children sing:

Ya rabbēna ya rabbēna	O our Lord, O our Lord,
ehna zghār esh zambēna	we are small, what are our sins ?
talabna khubz min ummēna	we asked bread from our mother,
darbatna 'ala thummena	she hit us on our mouth.

The first two lines of this doggerel verse are sung also in many other places in Palestine.[70] In still other places the innocence of the children is taken for granted and only the sins of the village elders are stressed. In *Beit Jala*, in southern Palestine, when there is a drought, all the children assemble with much noise, and run from one street to another, beating empty tins and singing:

Ya rabbina ma tuakhidna	O our Lord, do not punish us,
kullu min mashāyihna	everything [bad comes] from our elders,
mashāyihna halikbār	our elders, the great ones,
ya rabbi tihriqhun finnār	O my Lord, burn them in fire!

Since the inhabitants of *Beit Jala* are Christians, the children also appeal to St. Nicholas:

Mār Inqula jīna lēk	St. Nicholas, we have come to you,
shukhb elmatar dākhil lēk	O stream of rain, I implore you,
w'ihna 'lyōm 'abīdak	we are to-day your servants,
muftāh assamā fīdak	the key of heaven is in your hand,
haiy imbū, haiy imbū	bring water, bring water!

Dr. Canaan who published these songs remarks that the word *imbū* is baby talk all over Palestine for "water." Let us also remark that some of the rain-processions are composed exclusively of children.[71]

Among the Arabs of Kerak in Transjordan almost exactly the same words are addressed to a saint of whom the Bible tells that he brought rain, namely Elijah.[72]

Among the semi-Bedouin of *Sawakhereh al-Wad* the oldest woman of the village is placed on the back of a donkey, in front of her a hand-mill which she keeps turning. She is led thus through the fields accompanied by a troop of village children carrying a cock which they torment in order to make it cry aloud. The old woman sings the rain-song, and the children shout the response which consists of almost the same words as those sung by the children of *Kufr Abil*, in which they stress their innocence.[73]

Such a procession with an old woman on donkey-back is arranged in many other places in Palestine as a rain-charm. The presence of the old woman in the rain-making ceremony gives a valuable clue to the nature of the sins the absence of which qualifies the children as rain-makers. The old woman, as Canaan observes, participates in the procession because she is *qat'a*, that is, free from menstruation, and therefore *tahrā*, pure.[74] A similar kind of purity, namely purity from sexual sins, is that which distinguishes here the children from the adults. To use Dalman's words, "the sinlessness of the old woman who can no longer sin and of the children

who cannot yet sin" renders the request for rain more efficacious.[75] Thus we come once more to the same idea of fornication as the arch-sin that causes drought, and the absence of fornication as an absolute condition of the proper functioning of nature.

One might think that in respect of children it is their innocence in the broader sense of the word that is meant, and not necessarily innocence of sexual connections. But on examining the matter more closely, we soon realize that this impression is false. By "children" is generally understood boys and girls who have not yet reached puberty. Such children, and particularly the older among them, can and do commit all kinds of sins, such as lying, theft, robbery, and even bloodshed. The one sin that they are quite certainly incapable of committing is fornication. That this is the sin the absence of which makes children so efficacious in rain-processions, becomes even more clear when we find that old women whose sexual life is over are also held to have the same efficacy. For there is no doubt that as regards all other sins, such women are in no way different from other adults.

Let us now turn to the role of children in the rain-ceremonies of Oriental Jewish communities. In oriental countries in general the Jews have acquired, for one reason or another, a special reputation as rain-makers. Their rain-ceremonies are, in fact, often more elaborate than those of the surrounding Moslems. In Jewish rain-prayers the participation of children is a *conditio sine qua non*.

In Morocco the Jews send four children to the streets to march about holding the four edges of a white linen sheet. The children sing:

sabūla 'atshāna	the sheaf is thirsty
ghithha yā mulāna	water it, O our Lord!

and the people whom they pass pour water on the sheet.[76] In times of drought the children also sing:

O rain! fall! fall!
Richess is given by God.
His children are in the forest,
They call: "O father!
Buy me a shirt,
A shirt of carrots."
We have nothing to bite,
Nibble! nibble! Whatever can be nibbled.[77]

Among the Jews of Kurdistan, in Sineh, the skull of an ass is taken to the roof of a house and water is poured through it on to the ground. At the same time children collect pieces of wood, light them on the roof as a bonfire and throw the skull into it.[78] In Meshhed, in Persia, the prayers for rain are connected if possible with a circumcision ceremony. If in times of drought there chances to be a circumcision, the rain-prayers are said in the synagogue after the circumcision, while one of the supplicants holds the crying infant in his arms.[79] In the Caucasus, among the mountain-Jews, in times of drought, as Hahn reports, "children march round the churchyard several times and call upon Semirei, the god of rain."[80] Among the Yemenite Jews little schoolchildren are called upon to pray to God for rain.

They are bid to sit on the floor in the middle of the synagogue, and the head of the synagogue addresses them as follows: "Holy seed (that is, children, the seed of Abraham), why are you silent, call strongly to our merciful Father, perchance He will listen to your voices and hearken to the breath of your mouths; the voice of the herd that has not sinned will reach the ears of our merciful Father." Yemenite Jewish children also used to have songs that contain requests for rain, and these were sung to their everyday games.[81]

A very similar role was already allotted to children in talmudic times in rain-requests. In the Babylonian Talmud it is related that "when the world was in need of rain the rabbis would send school-children to Hanan-who-hid-himself, and they would take hold of the hem of his garment and say to him, Father, father, give us rain! Thereupon he would plead with the Holy One blessed be He: Master of the universe, do it for the sake of these who cannot distinguish between the Father who gives rain and the father who does not give rain."[82]

VII

After this digression on folk-custom we can now view with more understanding the role that children played in the Feast of Tabernacles in Second Temple days. It was their purity that qualified them to perform the various functions, which negligible as

they may seem at first glance had no doubt their ritual significance.

The first of these was the lighting of the candlesticks, which was performed by four "children of the flowers of priesthood," that is, priestly children. The meaning of the term "*pirhē k'hunah*," flowers of priesthood, is young priests,[83] but the Mishnah[84] in which the lighting of the candlesticks is described expressly states that it was done by "*four children* (*y'ladim*) of the flowers of priesthood." It is the children precisely, of whose ritual purity there can be no doubt, who have to perform the highly significant act of the lighting of the lamps, which was the beginning of all the festivities, just as the words "let there be light" were the beginning of the whole creation of the world.[85]

The second scene in which children are mentioned took place on the seventh day of the Feast of Tabernacles, after the altar had been beaten with the willow or palm-branches.[86] As soon as this was over, "immediately the children snatched their lulabs and ate their ethrogs."[87] Already the sages of the Talmud who lived but a few generations after the codification of the Mishnah,[88] no longer knew what exactly the children did on this occasion, as can be seen from the discussion on the subject. Later commentators, like Rashi and Obadia di Bertinoro, even held, in contradiction to the simple meaning of the text, that it was the adults who snatched away the lulabs of the children and ate the ethrogs of the children. What really happened becomes clear from a rabbinic legend

telling of a pious man who gave his last pieces of money to charity and thus could not buy food for the last day of the feast :

He was ashamed to go home, so he went to the synagogue and saw there (lying about) some of those ethrogs which the children threw on the day of Hoshana (that is the seventh day of the feast). . . . He took from them and filled his sack with them and went and sailed on the great sea (that is the Mediterranean) until he came to the city of the king. When he arrived there, it so happened that the king felt a pain in his intestines and they told him in a dream : Your remedy is to eat from those ethrogs which the Jews pray with on the day of Hoshana. At that hour they searched all the ships and all the towns and did not find. They went and found that man sitting on a sack. They said to him, Have you something (to sell) ? He said to them, I am a poor man, and I have nothing to sell. They searched his sack and found some of these ethrogs. They said to him : From where are these ? He said to them, From those with which the Jews pray on the day of Hoshana. They took the sack and brought it before the king. The king ate these ethrogs and recovered. They emptied the sack and filled it with golden denars.[89]

Let us combine the information contained in the Mishnah with that given by this story concerning the children and the ethrogs. The Mishnah reported that the children snatched their lulabs and ate their ethrogs. In this story we find that they threw at each other their ethrogs, which then remained scattered on the floors. The eating of the ethrogs thus seems to be reduced to a simple taking a bite into the fruit, which, as a matter of fact, is much too bitter in its unripe state in September-October to be really eatable. The picture that thus emerges from the only too meagre data is a joyful play of children

throwing at each other their lulabs and ethrogs.[90] As to the ritual significance of this children's game we have to rely entirely upon analogous practices of other peoples, of which let us quote one prevalent in Morocco. At Aglu the food received by the participants in the rain-processions is finally handed over to a woman who has five or six children alive (that is, a woman who is particularly blessed), and she prepares it. The food is then eaten by the children of the village who have assembled in her house, nobody else partaking of the meal. It is believed that if the children play with the food, throwing it at one another, the year will be plentiful, whereas if they behave sedately at the meal the year will be bad.[91]

In talmudic times the children were regarded as one of the pillars upon which rest the existence and the welfare of Israel and the nations :

> Rabbi Abba bar Kahana said : There were in the world no philosophers (here meaning clever and cunning men) like unto Balaam the son of Beor and Oenomaus of Gadara.[92] All the nations of the world came unto Oenomaus of Gadara and said to him : Tell us, shall we be able to destroy this nation (Israel) ? He said : Go and make the rounds of their synagogues and schools, if you find there infants twittering with their voices you will not be able to harm them ; but if not, you will be able to harm them. For so has their Father promised them, "The voice is Jacob's voice but the hands are the hands of Esau"[93]—when Jacob is twittering in the synagogues, Esau (that is, the gentiles) has no hands (no power over them).[94]

What applies to the whole nation holds good also for each of its cities :

Resh Laqish said to Rabbi Jehuda the Prince : I have this tradition from my fathers . . . every town in which there are no school children shall be destroyed.

So, in fact, it happened with Jerusalem:

Rabh Hamnuna said : Jerusalem was destroyed only because school children ceased (from study).

According to another sage, Rabha, Jerusalem was destroyed only because "men of faith" ceased in it.[95] But as the children do not know sin, their merit is even greater than that of the "men of faith" or of sages who devoted their entire life to the study of the Torah :

Rabbi Shimeon ben Laqish said in the name of Rabbi Jehuda the Prince : The world exists only for the sake of the breath of school children. Rabh Papa said to Abbaye : And what of yours and mine ? He answered him : A breath in which there is sin is not like unto a breath in which there is no sin.[96]

There remains now for us to speak of the men of faith, the Pious and the Righteous, and of their place and role in connection with the order of the world. Of this we shall hear in the last chapter.

1 Westermarck, *The Origin and Development of the Moral Ideas*, ii, 675 ; Frazer, *The Golden Bough*, ii, 108 ; id., *The Devil's Advocate*, 47.
2 Frazer, *The Golden Bough*, ii, 111 ; id., *The Devil's Advocate*, 54.
3 Lord Raglan, *Jocasta's Crime* (Thinker's Library, No. 80), London, 1940, p. 10.
4 F. S. Krauss, *Sitte und Brauch der Südslaven*, Wien, 1885, p. 204, as quoted by Frazer, *The Devil's Advocate*, p. 98.
5 R. Briffault, *The Mothers*, London, 1927, iii, 199.

6 Pirqe Rabbi Eliezer, 23 ; Henoch 54, 7–10. Cf. above, chapter iii, p. 62. In biblical thought torrential rains and the flood itself are regarded as the expression of God's wrath, cf. Gen. 6, 6–7 ; Ez. 13, 11, 13 ; 38, 22.

7 Gen. Rab. 26, 5, p. 248 ; cf. Lev. Rab. 23, 9 ; Tanhuma Gen. ed. Buber, pp. 16, 24; Tanhuma Bereshith 12; also other sexual transgressions, cf. Gen. Rab. 31, 1–2, p. 270 sq.

8 Lev. Rab. 23, 9.

9 Gen. Rab. 32, 7, p. 294 ; cf. B. Sanh. 108a.

10 B. Sanh. 108b ; cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

11 Gen. Rab. 28, 9, p. 267 ; cf. Y. Sanh. 29b bot. ; Lev. Rab. 7, 6; Eccl. Rab. ad 9, 4.

12 Pirqe Rabbi Eliezer, ch. 22 end ; cf. also Yalqut Shime'oni ad Is. 64, 1, § 508. Cf. also Ginzberg, *The Legends of the Jews*, v, 178, note 26 and the sources referred to there. As to the idea of "measure for measure" in connection with the sins of the generation of the deluge and their punishment, cf. ib. p. 183, note 42. The idea is expanded in the Zohar, Gen. 62a, 66a.

13 B. Sanh. 108b. Cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

14 The belief that the embryo becomes a living being, "animatus," forty days after the conception, is an ancient Greek idea which penetrated into Christianity and Judaism. Cf. Aristotle, *De animalibus historiae*, vii, 3; Plinius, *Historia Naturalis*, vii, 6 ; Philo, *Questiones in Gen.* i, 25 ; ii, 14 ; St. Augustine, *Quest. in Exodum*, 80; *Quest. Veteris et Novi Test.* 23, Migne xxxiv–xxxv, 626, 2229 ; Gratian, *Decretum*, ii, 32, 2, 8 sq. ; Ephraim i, 149E, Ephr. Syri *Op. Omn.* ed. P. Benedictus and Assemanus, Roma, 1737–43 ; M. Niddah 3, 7 ; Tos. Niddah 4, 17, p. 645; B. Niddah 30b ; Tanhuma Num. ed. Buber, p. 29 ; B. Ber. 60a ; Num. Rab. 9, 1 ; Lev. Rab. 23, 12 ; cf. Ginzberg, *op. cit.* v, 106 sq.; *Meir Aldabi* (14th century), *Shebhile emunah*, iv; Preuss,

Bibl. Talm. Medizin, 451 sq.; Ploss-Bartels-Reitzenstein, *Das Weib*, i, 537 sqq.; Westermarck, *Moral Ideas*, i, 416.

15 Gen. Rab. 32, 5, p. 292.

16 B. Sanh. 108b; Gen. Rab. 31, 12, p. 286; ib. 34, 7, p. 316; 36, 7, p. 341; Y. Ta'an. 64d bot.; Pirqe Rabbi Eliezer, ch. 23; Tanhuma Gen. ed. Buber, pp. 42 sq.; Tanhuma Noah, 11–12.

17 Job 31, 9–12.

18 Lev. 18, 24–25, 27–28.

19 Deut. 11, 17; cf. Rashi ad loc., Targ. Onk. ad Lev. 18, 25; B. Sab. 33a.

20 Gen. 12, 10 sqq.; 26, 1 sqq.; 42, 1 sqq.; 43, 1 sq.; Ruth 1, 1.

21 Jub. 33, 20.

22 Gen. Rab. 26, 5, p. 249; Lev. Rab. 23, 9; B. Sanh. 93a, 106a; Lam. Rab. 5, 11. Cf. Ginzberg, *op. cit.* iv, 369 sq., vi, 404, n. 5. Cf. also Y. Ber. 13c mid., where an emphasis is laid upon the analogy between the sin of paederasty and its punishment.

23 Lev. Rab. 23, 9; Num. Rab. 9, 33; Y. Sota 17a.

24 Gen. Rab. 26, 5, p. 249.

25 Y. Suk. 55b mid.

26 Lev. 26, 3–5, 19–20, 34–36; Deut. 11, 13–17; 26, 15; 28, 4–5, 8, 11–12, 22–24, 38–40, 42; Is. 30, 23; Jer. 5, 23–25; 10, 13; 14, 22; 51, 16; Eze. 36, 29; Hos. 2, 23; Ps. 65, 10 sq.; 66, 9–10; 135, 6–7; 147, 8; Prov. 3, 20–21; Job 26, 8–9; 36, 27–28; 37, 6; 38, 25–28; 2 Chron. 7, 12–14; Sir. 43, 20 sq.; etc.

27 Jer. 3, 2–3; 12, 4; Is. 5, 10; 1 Kings 8, 35–36; 2 Chron. 6, 26–27.

28 Eze. 36, 30.

29 Jer. 14, 1–4.

30 Book of Enoch 80, 2–8, ed. Charles, *Apocr. and Pseud.* ii, 245.

31 Ib. 100, 10–13, ed. Charles, *op. cit.* ii, 272. Similar ideas are expressed also in 98, 6–8. Cf. also Hab. 2, 11.

32 Y. Ta'an. 66c mid.; B. Ta'an. 7b, 8b; B. Sabb. 32b;

Aboth di Rabbi Nathan. version B, ed. Schechter, p. 58a ; Mishle Rabtha 25. Such beliefs also exist among the fellahin of Palestine, cf. Kahle, *Palästina-Jahrbuch*, 1912, p. 163 ; Canaan, *Zeitschrift des deutschen Palästina-Vereins*, 1913, pp. 289 sqq.; Dalman, *Arbeit und Sitte in Palästina*, Gütersloh, 1928–35, i, 133 sqq.

33 Cf. Y. Ta'an. 66c mid.

34 B. Sanh. 74a. Cf. Y. Sanh. 21b top.

35 Midrash Tannaim, Deut. 21, 23, p. 132.

36 B. Yoma 9b.

37 B. Shebu'oth 7b; Sifra ad Lev. 16, 16, p. 81c.

38 Cf. A. Büchler, *Studies in Sin and Atonement in the Rabbinic Literature of the First Century*, London, 1928.

39 For instance, Num. 15, 39; Hos. 1, 2, 7; Jer. 2, 20, 25; 3, 1 sqq.; Eze. 16, 15 sqq., etc.

40 Deut. 11, 16–17.

41 Y. Sanh. 26c mid.

42 Cf. p. 30.

43 Gen. 4, 10–12.

44 Cf. Num. 35, 33–34 ; Is. 26, 21 ; Eze. 24, 7 ; Job 16, 18.

45 Deut. 21, 1–9 ; cf. Patai, "The 'Egla 'Arufa or the Expiation of the Polluted Land," *Jewish Quarterly Review*, xxx (1939), pp. 59 sqq.

46 Tanhuma, ed. Buber, Introduction, p. 158.

47 Geniza-fragment in the Tylor-Schechter collection of the Cambridge University Library, published by L. Ginzberg in *Haggoren*, ix, Berlin, 1923, p. 66.

48 Cf. A. Ben-Yisrael, *Aggadoth Haaretz*, vol. ii, p. 193.

49 Cf. for instance, F. Legey, *The Folklore of Morocco*, London, 1935, p. 30 ; Patai, *Man and Earth*, i, 249.

50 Y. Rosh Hash. 57b ; cf. Siphre Deut. 40 ; B. Ta'an. 8b. Just the opposite concept is found in Matthew 5, 45.

51 Feasts of atonement before the beginning of the rains were celebrated also among other peoples, for instance the ancient Greeks, Gruppe, *Griech. Myth.* 162, and the Vedic Indians, Oldenberg, *Rel. d. Veda*, 319. Cf. also Volz, *Neujahrsfest*, 25.

52 B. Ta'an. 7b.
53 Y. Ta'an. 65b top.
54 Y. Ber. 9b top; Y. Ta'an. 63d top; B. Ta'an. 7b; Gen. Rab. 13, 14, p. 123.
55 B. Bab. Bath. 25b.
56 Deut. 11, 12.
57 Ps. 104, 32; Y. Ber. 13c mid.
58 Ex. 24, 7.
59 Pesiqta Rabbati 99b sq.
60 Ex. 20, 2.
61 Gen. Rab. 66, 2, p. 745.
62 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93; Num. Rab. 1, 3; Deut. Rab. 7, 7.
63 Deut. Rab. 7, 7.
64 B. Yeb. 63a.
65 Siphre Deut. 40.
66 B. Sanh. 37a.
67 Ps. 109, 4; Midrash Shoher Tobh Ps. 109; cf. Pesiqta di Rabh Kahana ed. Buber, p. 193b sq.; Rab. 21 Num.; Tanhuma Pinhas; B. Suk. 55b; etc.
68 Cf. p. 146
69 Cf. Frazer, *The Golden Bough*, i, 250, 272 sq., 274 sq., 276, 278, 289; id., *The Worship of Nature*, i, 268, 274 sq.; I. Schapera, *Western Civilisation and the Natives of South Africa*, London, 1934, p. 28; Westermarck, *Ritual and Belief in Morocco*, London, 1926, ii, 256, 257, 259, 260, 264, 265, 267; Romanelli, *Massa' B 'arabh*, Warsaw, ed. Traklin, p. 68; Abela, *Zeitschr. d. deutsch. Pal.-Ver.* vii, 1884, p. 94. A. Musil, *The Manners and Customs of the Rwala Bedouins*, New York, 1928, p. 10: when no rain comes "the girls and wives of the Bedouins form a procession with the *umm al-ghejth*, mother of rain (Fig. 1, p. 13). A woman's gown is stretched over two sticks forming a cross and is carried by a girl (virgin) at the head of the procession which wanders from tent to tent, singing" (verses follow; no reference to children or to sins).
70 Kahle, *Palästina-Jahrbuch*, viii (1912), p. 163.

71 Canaan, *Zeitsch. d. d. Pal.-Ver.* xxxvi (1913), 290, 291; id. *Journal of Pal. Or. Soc.* xiv (1934), 67, 79.

72 Musil, *Arabia Petrea*, iii, 8. As to the rain-making of Elijah cf. above, chapter I, p. 43, and Patai, *Man and Earth*, ii, 145 sqq.

73 Hanauer, *Palestine Explor. Fund Quarterly Statement*, 1925, p. 35.

74 Canaan, *Zeitschr. d. d. Pal.-Ver.*, 1913, p. 292.

75 Dalman, *Arbeit und Sitte in Pal.*, i, 135; cf. ib. 136 sq. children's rain songs.

76 Oral communication of a Moroccan Jew in Jerusalem. Cf. similar cries among the Moroccan Moslems, Westermarck, *Ritual and Belief in Morocco*, ii, 265.

77 Brunot-Malka, *Textes Judéo-arabes*, Rabat (Maroc), 1939, pp. 98–99, 305, where there are given further children's songs sung at the times both of drought and of torrential rains.

78 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 60.

79 Oral communication of a Meshhed Jew in Jerusalem.

80 C. Hahn, *Aus dem Kaukasus*, Leipzig, 1892, pp. 194 sq., as quoted by Frazer, *Aftermath*, London, 1936, pp. 91 sq. Dr. J. J. Rivlin suggested to me that Semirei may be a corrupt form of *Shabriri*, a demon connected with water, cf. B. 'Ab. Zar. 12b; B. Pes. 112a; Mekhilta Jithro 6.

81 Jacob Saphir Halevi, *Ebhen Saphir*, vol. i, Lyck, 1866, p. 107a; Brauer, *Ethnologie der Jemenitischen Juden*, Heidelberg, 1934, p. 220; cf. Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165.

82 B. Ta'an. 23b.

83 M. Middoth 1, 8; Y. Sota 17a top.

84 M. Suk. 5, 2.

85 The lighting of bonfires by children in the rain-charm of the Jews of Kurdistan is, by the way, not the only instance of the lighting of fire by children for ritual purposes. In a fertility rite in Lechrain, a high tree was set up which was lighted by children, cf. Mannhardt, *Wald- und Feldkulte*, i, 510. "Among the Ba-Ronga of

South Africa pottery is made by women only, and they prefer to employ a child under puberty to light the fire in which the pots are to be baked, because the child has pure hands and the pots are therefore less likely to crack in the furnace than if the woman lit the fire herself:" Frazer, *The Golden Bough*, ii, 204 sq., quoting H. A. Junod, "Les Conceptions physiologiques des Bantou Sud-Africains et leurs tabous," *Revue d'Ethnographie et de Sociologie*, i (1910), p. 147. Among various peoples of Negro Africa a sacred fire is tended mainly by small girls, less often by small boys. Cf. Tor Irstam, *The King of Ganda, Studies in the Institutions of Sacral Kingship in Africa*, Stockholm, 1944, pp. 33, 137, 139, 140.

86 M. Suk. 4, 6.

87 M. Suk. 4, 7.

88 The codification of the Mishnah took place about the end of the second century C.E. Cf. B. Suk. 46b.

89 Lev. Rab. 37, 2.

90 As to the duty of small children to use the lulab, it is expressly stated in Y. Suk. 54a mid., "as soon as a child is able to shake a lulab he is obliged (to perform the rite of the lulab)."

91 Westermarck, *Ritual and Belief in Morocco*, ii, 259.

92 Cf. Grätz, *Geschichte der Juden*, iv, 4th ed., p. 175, 434; Bacher, *Ag. Tan.* ii, 31 sq.; Blau, *Jewish Encyclopedia*, ix, 386, s.v. Oenomaus; Schürer, *Geschichte des jüd. Volkes*, 4th ed., vol. ii (1907), p. 55.

93 Gen. 27, 22.

94 Gen. Rab. 65, 20, p. 734 and parallel sources ib. Cf. the saying concerning the lamps of the Temple which while burning kept down the nations, p. 127.

95 B. Sab. 119b. About these "men of faith" we shall hear more in the next chapter.

96 B. Sab. 119b.

Chapter Six

FROM KING TO MESSIAH

I

In a previous chapter an account was given of the significance and function of the Jerusalem Temple according to popular imagination. When the Temple was destroyed, the natural order of things, which was in its entirety dependent on it, suffered a catastrophic disturbance. That this did not result in the extermination of Israel, nay, of all mankind, was due to the fact that besides the Temple Israel possessed another asset that made for the maintenance of the cosmic order, and this continued to function after the destruction of the Temple, perhaps even in an increased measure. This other beneficent influence emanated, according to popular belief, from the persons of the so-called "whisperers," "pious men," and " men of faith."

The belief that the welfare of the people depends on the behaviour and the qualities of a person who unites in himself both spiritual and political leadership is a very ancient one which is well attested among a great number of peoples. We now know for certain that in many instances the kingly office developed out of the profession of the tribal or village magician. The main original task of the priestly kings was the same as that which the magicians and

medicine-men of primitive tribes are expected to perform to this very day, namely, to ensure the welfare of the people by making the rain fall, the sun shine, the fields yield their crops, man and beast be healthy and fruitful, and so on. If something went wrong, this was invariably ascribed to the misbehaviour or disability of the king. This is a great theme of which much has been written and of which still much could be said. Here can only be shown the working of this principle among relatively advanced communities, by means of three examples which, as far as I am aware, have not yet been utilized in this connection.

Philostratus tells in his *Life of Apollonius of Tyana* that in a conversation that took place between Apollonius and Domitianus, the sage offered to the emperor to enumerate the causes of pestilences. "But," continues Philostratus, "the emperor, fearful, I imagine, lest Apollonius should reckon among the causes of such epidemics his own wrongdoing, and his incestuous marriage, and his other misdemeanours, replied, 'Oh, I do not want any such answer as that.'"[1]

The second example is found in a sermon of Savonarola from the year 1491: "I must tell you, then," said this preacher of puritan piety, "that all the evil and all the good of the city depend from its head, and therefore great is his responsibility even for small sins, since if he followed the right path the whole city would be sanctified."[2]

The third example takes us to the Far East, to China. From the times of the third traditional

dynasty there was preserved a collection called the *Great Law*, being a chapter of the famous Chinese Annals, and edited, according to Père Wieger, in the year 1050 B.C. This collection, which contains the traditional wisdom of many generations, is regarded as a sacred book. In this it is written:

It is the duty of the government all the time to watch carefully the phenomena of nature, which are the echo in the world of nature of the order or disorder in the world of government. The government is bound to watch the phenomena of nature in order to be able immediately to amend what is in need of amendment. When the course of nature goes its proper way, it is a sign that the government is good, but when there is some disturbance in nature, it is a sign that there is some sin in the government. With the help of fixed tables it is possible to learn from the disturbance in nature what is the sin that caused it. Any disturbance in the sun accuses the emperor. A disturbance around the sun—the court, the ministers; a disturbance in the moon—the queen, the harem. Good weather that lasts too long shows that the emperor is too inactive. Days which continue to be cloudy show that the emperor lacks understanding. Too much rainfall shows that he is unjust. Lack of rain shows that he is careless. Too great a cold shows that he is inconsiderate of others. Stormy wind—that he is lazy. Good harvest proves that everything is all right; bad harvest—that the government is guilty. When the pear-tree blossomed in the autumn, the court had to be warned that there was some hidden disorder there. . . .[3]

Père Wieger, from whose book on Chinese religious beliefs and philosophical opinions we take this quotation, remarks in conclusion that the belief expressed in this passage left its traces in Chinese history from the third dynasty and down to the twentieth century.

Before turning to the ancient Hebrews, it should be observed that the notion of the kings as responsible for the material welfare of their peoples was prevalent in the ancient Near East in general. In an enthronement hymn from the time of Merneptah we read:

> Rejoice, thou entire land: the goodly time has come. . . .
> The water standeth and faileth not, the Nile is running high.
> The days are long, the nights have hours, the months come aright.[4]

Pharaoh was hailed as "lord of flood, plentiful in grain, in whose footsteps is the harvest goddess," etc.[5]

It was a familiar feature of the Assyro-Babylonian religion that the king was held responsible, to the extent of being sometimes severely punished, for any calamity that descended upon his people.[6] The good king's rulership, on the other hand, means good crops.[7] In a blessing of Esarhaddon we find:

> The kingship as the plant of life may be good for the welfare of the people.[8]

The gods granted to Esarhaddon

> "abundant rains, copious inundations, acceptable prices; old men dance, young men sing; matrons, maidens are gay with laughter; men take wives, they bring about the births; they bring sons and daughters to birth, reproduction is prosperous; . . . those who have been sick many days regain life; the hungry are satisfied, the lean grow fat, the destitute are supplied with clothing."[9]

In a hymn to Shulgi the king is addressed as "he that overfloweth the face of the country with the water flood."[10] Another king is allotted the task

by Anu "to subjugate the enemy's country, make firm the fundament of the land; years of abundance, a reign of remote days [he has been granted]."[11] Nebuchadrezzar says of himself:

A reign of abundance, years of exuberance in my country I cause to be.[12]

With Assurbanipal's ascension to the throne

Adad let loose his showers, Ea opened his fountains, the corn grew five ells high in its ear (straw ?), the spike became five-sixths of an ell, the harvest was good, (there was) fulness of Nisaba, the giparu-tree was ever-bearing, the fruit-trees brought the fruit to luxuriant issue ; the cattle were prosperous in parturition ; in my reign exuberance superabounds, in my years superfluity is heaped up.[13]

As remarked already by Père Dhorme, this passage has a distinct messianic flavour[14]; and, as we shall see towards the end of this chapter, the same sort of messianism, projected, it is true, to the future, occurs also in rabbinic literature.

Other texts depict the social benefits enjoyed by the people under Assurbanipal: no force, no injury, security on the roads, no bloodshed, no outrage, general peace.[15]

In a Hittite text we read that Murshilish says about his father: ". . . under him the whole land of Khatti prospered, and in his time people, cattle, sheep multiplied."[16]

Also in the West-Semitic world the king is assigned a similar role. According to a Tell el-Amarna letter "the earth sprouts forth" at the king's word.[17] The king gives richess, sheep, flock, cattle, silver,

gold and byssos to his subjects, and there is no maltreatment under his rule.[18] As to the Ras Shamra texts, Virolleaud had stated that Dan'el is a divine king, with power over the crops.[19]

II

To turn now to the Jews, the belief that the orderly functioning of nature and the welfare of the people depend on a central personality is discernible in biblical as well as in talmudic times. In biblical literature this central personality was the king, while in stories dealing with the times before kings ruled over Israel, this belief is attached to the persons of kings of other nations. In Genesis we read of Abimelech, king of Gerar, that he took unto himself Sarah, not knowing that she was Abraham's wife. After God had revealed to Abimelech in a dream by night the real state of things, Abimelech said to Abraham:

> What hast thou done unto us ? And what have I offended thee that thou hast brought on me and on my kingdom a great sin ?[20]

After what has been said above we shall understand why Abimelech thought his whole kingdom liable to punishment for a sin that he alone had almost committed. A sin committed by the king is visited on his whole kingdom.

The story of Moses who held up his hands to assure the victory of Israel over Amalek[21] was many times

expounded both by Jewish and by Christian theology in a lofty spiritual sense. But the text in itself will leave us little if any doubt as to the original meaning of the story:

And it came to pass, when Moses held up his hand that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands the one on the one side and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.[22]

What we have here is a clear instance of the direct sympathy between the leader and his people. When the leader holds up his hands, his people gain the upper hand in the struggle; when his hands tire and sink down, his people too tire and are beaten—hence the very physical help Aaron and Hur had to extend to Moses in holding up his hands.[23]

If this last example was a very exceptional instance of direct sympathetic connection between the leader and his people, the next two examples will again show how the actions of the king involved the welfare of his whole people through the medium of natural forces. The Gibeonites had had a "safe conduct" sworn to them by the Children of Israel, but King Saul, giving no heed to this ancient oath, slew a great number of Gibeonites. This perjury caused a famine lasting three years, until seven of the surviving sons of Saul were handed over by David to the Gibeonites that they might avenge their kinsmen's death.[24] On the other hand, when David numbered Israel and

Judah, this sin on the part of the king cost seventy thousand of his people their lives; this was the number of the victims of the pestilence that broke out as a consequence of David's sin.[25]

Before the rabbinic material is considered, brief evidence must be given that the belief in the king's influence on nature takes an important place also in the writings of the prophets and in the Psalms. The righteous rule of the "rod that shall come forth out of the stem of Jesse" will, according to Isaiah, have a wondrous effect also on the animal kingdom:

> The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and fatling together; and a little child shall lead them.[26]

Similarly Joel:

> And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.[27]

Again in Psalm 72 we have a more detailed description of the beneficial effects of the rule of the righteous king: It will be like rain that comes down upon the mown grass, and as showers that water the earth, and the good people flourish under him. His dominion shall expand. He will conquer all his enemies. "There shall be plenty of corn in the earth upon the top of the mountains (almost unbelievable in Palestine where the tops of the mountains are mostly bare of any soil), the fruit thereof shall

rustle like Lebanon and they of the city shall flourish like grass of the earth."[28]

It will be of some interest to compare this passage with a few lines from the *Odyssey*, which show that exactly the same ideas as to the responsibility of the king for the food-supply prevailed in Homeric Greece. "Thy fame, O lady," said the disguised Odysseus to his wife, "shall reach the wide heavens, like that of some blameless king who, in the fear of god ruling over men many and stalwart, upholds the right, and black earth bears wheat and barley, the trees are laden with fruit, the flocks bear young without fail, the sea produces fish, by reason of good government, and the people prosper under him."[29]

III

Let us see now what talmudic literature has to say on this subject. Concerning the episode of David, the Gibeonites and the sons of Saul, rabbinic sources have it that "in the first year (of the famine) David began to admonish his generation at the time of the pilgrimage (when the Israelites gathered together in Jerusalem) and said to them, Perchance there are among you people who serve foreign gods, for the heavens are not shut up from giving dew and rain but on account of this sin. They went out and searched and did not find. The second year he said to them, Perchance there are among you people who commit incest, for the heavens are not shut up but

on account of this sin. They went out and searched and did not find. The third year he said unto them, Perchance there are among you people who shed blood, or who promise in public to give alms and do not keep their promise, or who withhold the tithes, for the rains are not kept back but on account of these sins. They went out and searched and did not find. Thereupon David said, The cause must lie in no-one but myself. So he began to ask the *Urim w'Tummim* (the oracle) 'and the Lord answered, It is for Saul and for his bloody house,'[30] for Saul that you did not show grace to him and he was not mourned for as he should have been . . . and for his bloody house, because he slew the Gibeonites.''[31]

What should especially be noted in this legend is that the king, when confronted with the phenomenon of drought, begins to investigate what sin might be the cause of it. The same notion occurs also in the following Indian story:

The god did not rain in the kingdom of Kalinga, and a famine arose, and fear of pestilence through lack of food. The people from all the kingdom gathered together, and came to the capital, and made an outcry at the king's gate. The king standing by the window heard the noise and inquired the cause. They told him why and entreated him, "Make the god to rain, O Great King!" The king asked, "What did the ancient kings do when the god did not rain?"—"They gave alms," was the reply, "they kept the Sabbath, made vows of virtue, and retiring to the royal chamber lay seven days on a grass mat. Then the god rained." The king did so, but still there was no rain. Then they said, "Dhananjaya, king of the Kurus, observes the Law of the Kurus; therefore in his kingdom the god rains every fortnight or ten days.

That is the power of the king's merit." So the king of Kalinga bade them bring home written on a plate of gold the Law of the Kurus which Dhananjaya observed. Now the law of the Kurus consisted of five commandments : "thou shalt not kill ; thou shalt not steal ; thou shalt not commit adultery ; thou shalt not lie ; thou shalt not drink intoxicants."[32] These not only the king observed faithfully, but his mother, his chief queen, his younger brother, the viceroy, the chaplain, the brahman, the land-surveyor, the councillor, the chief merchant, the collector of taxes, the prime minister, the porter, the courtesan. One and all however disclaimed faithful observance of the law. Each one alleged some petty and unintentional breach which weighed on his mind. . . . "The king abiding in the Kuru law fulfilled the five commandments. Then the god rained in the whole kingdom of Kalinga."[33]

A particularly interesting similarity in the stories about David and about the king of Kalinga consists in the idea that the rains are shut off even in consequence of sins committed by the king unknowingly. It is difficult to understand why the deity should punish the people so severely for a sin of which the king is not even aware, and which is discovered only after the most painstaking search. But if it is, or rather originally was, the sin itself that by its very occurrence brought about the dread consequence directly and without any higher intervention, then we can well understand that regarding the automatic effect there is no difference whatsoever between a sin perpetrated purposely and a sin committed unwittingly. Thus it is in this more original belief in the direct connection between sin and punishment that we have to look for the sources of that mental attitude which deduces from every misfortune that

some sin or other, whether intentional or not, must previously have been committed.

What appears in the form of stories and legends in Indian and rabbinic literature and elsewhere was in the life of ancient Mesopotamia dire reality. In the Sumero-Accadian world the king was continually and anxiously inquiring about hidden sins and had often to perform expiatory rites.[34] The ancient Babylonians were continually haunted by the fear of offending their gods, and as in the other instances they too became conscious of having committed a sin only as a conclusion drawn from the fact that some misfortune had overtaken them and had been interpreted as a punishment sent by an offended god.[35]

IV

It is now time to pass on to another type of rabbinic legends, in which the persons who rule over nature are not patriarchs and kings of yore but wise and pious men who had lived but a generation or two before the time of those who told the legends, or even were their contemporaries. The influence of these men over the weather was conceived in the following way. On the strength of their outstanding piety, or even of one single but extremely meritorious deed, they may turn to God who will in no case fail to fulfil their request. This, indeed, is a high religious idea, and were it not for the fact that the benefits asked for concern almost exclusively the weather, one would hardly recognize beneath it the

ancient substratum of the sympathy between man and nature.

Of the men having power over the weather let us begin with the type called "whisperers." Their power over nature, as over various ills, did not emanate from their moral qualities but from their technical knowledge, as it were, of the appropriate charms to be whispered. They knew certain magical formulae which were regarded as potent charms. The whispered formulae consisted mostly of quotations from the Bible or of unintelligible magic words, to establish the original meaning of which is a task as yet to be solved by comparative folklore. Such whispered charms were used to cure wounds,[36] to cure sore eyes,[37] or to help a person in whose throat something has got stuck,[38] and the like. The whispering was done directly into the ear of the sick person.[39] Such whisperings were used also to ward off snakes and scorpions,[40] and frequently they were connected with oil-magic.[41] As to the influence of these whisperers over nature, we have a statement from Rabbi Ammi. He said:

> If you see a generation over whom the heavens are rust-coloured like copper so that neither dew nor rain falls, it is because that generation is wanting in whisperers. What then is their remedy? Let them go to someone who knows how to whisper. . . .[42]

Another class of men, to whom much greater influence was attributed, was that of the "pious men of the generation," who would succeed even where the "whisperer" failed:

But if he has whispered and was not answered, what is his remedy? Let him go to the most pious man of that generation that he may intercede abundantly for him. . . .[43]

Yet a third class consisted of "men of faith," while those who succeeded in attaining a more lasting influence over Judaism than any of the preceding were the "Righteous," the "Tzaddiqim." According to a saying recorded in the name of Rabbi Ammi: "Rain falls only for the sake of men of faith."[44]

The most famous of all the meritorious men who could produce rain was Honi Hame'aggel, that is, Honi the Circle-Drawer. The following story tells of the reason for his name:

It happened that the people said to Honi the Circle-Drawer, "Pray for rain to fall." He replied, "Go and bring in the ovens (on which you have roasted) the paschal offerings so that they do not dissolve (being of clay)." He prayed but no rain fell. What did he do? He drew a circle and stood within it and exclaimed: "Master of the Universe! Thy children have turned to me for that I am like a son of the house before you. I swear by thy great name that I will not move from here until thou hast mercy upon thy children." Rain then began to drip, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain [to fill] cisterns, ditches and caves." The rain then began to come down with great force, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain of benevolence, blessing and bounty." Rain then fell as it should until the Israelites in Jerusalem were compelled to go up (for shelter) to the Temple Mount because of the rain. They came and said to him: "In the same way as you have prayed [for the rains] to fall, pray for the rain to cease." He replied: "Go and see if the stone of the claimants (this was a high stone from which lost and found property was announced[45]) has been washed away."

Thereupon Shimeon ben Shetah[46] sent to him saying: "Were it not that you are Honi, I would have placed you under the ban, but what can I do unto you who importune God and He accedes to your request as a son that importunes his father and he accedes to his request. . . .[47]

It is interesting to note that not only the simple folk but also the sages, the spiritual and religious leaders of the people, firmly believed in the powers of Honi. The "Men of the Hall of Hewn Stones," that is, the Sanhedrin, the great council that met in the Hall of Hewn Stones, even sent to him the following acknowledgment:

You have decreed [on earth] below, and the Holy One blessed be He fulfils your word [in heaven] above.[48]

The power to influence the rains passed down in inheritance, as it were, from Honi to his grandchildren.

Abba Hilkiya was a grandson of Honi the Circle-Drawer, and whenever the world was in need of rain the Rabbis sent a message to him and he prayed and rain fell.[49]

Another grandchild of Honi the Circle-Drawer was Hanan-who-hid-himself. He was the son of the daughter of Honi. We have already seen how school-children would be sent to him with a request for rain and how he used to transmit their innocent pleading to God.[50] Of this Hanan also Josephus reports that he prayed to God to give rain, and not without success. Josephus calls him Onias, and tells of him that he "hid himself because he saw that the unrest in his country would last a great while."[51] This is reported in rabbinic sources of a third grand-

son of Honi, also called Honi Hame'aggel: he hid himself in a cave and slept there for seventy years.[52]

Very interesting is the idea that when a pious man requests something it will unfailingly be fulfilled, but *the fulfilment of his wish is a "troubling of heaven."* So it is related of Rabha that King Sapor once wanted to punish him, but Iphra Hormuz, the mother of the king, said to her son:

Do not interfere with the Jews, because whatever they ask of their god he grants them. The king asked her, "For example?" "They pray and rains fall," [she replied]. He retorted, "That must have been because it was the season for rain; let them pray now, in the Tammuz cycle for rain." She sent a message to Rabha: "Concentrate now your mind and pray for rain." He prayed but no rain fell. He then exclaimed: "Master of the Universe! 'O God we have heard with our ears, our fathers have told us, a work thou didst in their days, in the days of old.'[53] But as for us, we have not seen it with our eyes." Whereupon there followed such a heavy fall of rain that the gutters of Mahuza[54] emptied their waters into the Tigris. Rabha's father then appeared unto him in a dream and said to him: "Is there anyone who troubles Heaven so much? Change your [sleeping] place." He changed his place and next morning he discovered that his bed had been cut with knives.[55]

Another story tells of the son of Rabbi Yose of Yoqereth:

Once Rabbi Yose had day-labourers [working] in the field. Night set in and no food was brought to them and they said to his son: "We are hungry." Now they were resting under a fig-tree and he exclaimed: "Fig-tree, fig-tree, bring forth thy fruit that my father's labourers may eat." It brought forth fruit and they ate. Meanwhile the father came and said to them: "Do not bear a grievance against

me ; the reason for my delay is that I have been occupied up till now on an errand of charity." The labourers replied : "May God satisfy you even as your son has satisfied us." Whereupon he asked : "Whence ?" And they told him what had happened. Thereupon he said to his son : "My son, you have troubled your creator to cause the fig-tree to bring forth its fruits before its time, may you too be taken hence before your time."

And so it happened.[56]

In biblical times the usual procedure to avert drought or any other great evil was to pray and to fast. Fasting was the habitual expression of repentance and the means of arousing the compassion of God.[57] The same usage prevails also among other peoples.[58] In rabbinic literature too we find the causal connection between sins and drought on the one hand, and between repentance and rain on the other. The feeling of repentance is usually expressed by fasting and by prayers performed on behalf of the community by a pious man. Rabbi Shemuel bar Nahmani, for instance, said:

When Israel commits sins and bad actions, the rains become shut up. Then they bring themselves an old man like Rabbi Yose the Galilean, and he intercedes on their behalf and the rains fall.[59]

Such a power was ascribed to a sage who belonged to the circle of Rabbi Jehuda the Patriarch, and of whom several sayings and explanations of Bible-verses are preserved in the Babylonian and the Palestinian Talmuds. "Rabbi [Jehuda the Patriarch] proclaimed a fast, and Rabbi Hiyya and his sons were bidden to *descend (to the reading desk to pray). As he (Rabbi*

Hiyya) exclaimed, 'He causes the wind to blow,' a wind blew. He proceeded, 'He causes the rain to descend,' whereat the rain descended. When he was about to say, 'He quickeneth the dead' (this is the sequel of the prayer), the universe trembled."[60]

It often happens that the fasting and the prayer is of no avail, and then the pious man, confident in his strength, admonishes and rebukes heaven, or even God himself.

Rabbi Hama bar Hanina ordained a fast, but no rain fell. People said to him, "When Rabbi Joshua ben Levi ordained a fast, rain did fall." He replied, "I am I, and he is the son of Levi (that is, he is greater). Go and ask him that he may come (and pray for us). And let us concentrate on our prayer, perhaps the whole community will be contrite in heart and rain will fall." They prayed and no rain fell. He then asked them: "Are you content that rain should fall on our account?" They replied, "Yes." He then exclaimed, "Heaven, heaven, cover thy face (with clouds)." But it did not cover (its face). He then added: "How brazen is the face of heaven!" It then became covered and rain fell.

Levi ordained a fast but no rain fell. He thereupon exclaimed, "Master of the Universe! Thou didst go up and take thy seat on high and hast no mercy upon thy children." Rain fell, but he became lame. . . .

Rabbi Hiyya ben Luliani, overhearing the clouds saying to one another, "Come, let us take water to Ammon and Moab," exclaimed: "Master of the Universe! When thou wast about to give the law to thy people Israel, thou didst offer it about amongst all the nations of the world, but they would not accept it, and now thou wouldst give them rain? Let them (the clouds) empty their waters here!" And they emptied their waters on the spot.[61]

Once it happened that (the inhabitants of Sepphoris) were compelled to call a fast, but no rain fell. (At the same time)

Rabbi Joshua ordered a fast in the south and rain fell; (whereupon) the Sepphoreans said, "Rabbi Joshua ben Levi brought rain to the southerners and Rabbi Hanina held back the rain from the Sepphoreans." Another time they were compelled to make (a fast). (Rabbi Hanina) sent and invited Rabbi Joshua ben Levi, saying to him, "Let the master take care and come out with us (before the synagogue) to fast. They both went out to fast but no rain fell. (Whereupon Rabbi Joshua) entered (the synagogue) and said before them: "Not Rabbi Joshua ben Levi brings down rain for the southerners and not Rabbi Hanina withholds rain from the Sepphoreans; but the southerners, their hearts are soft, they hear the words of the Teaching (that is, the admonition) and they humble themselves, whereas the Sepphoreans, their hearts are hard, they hear the words of the Teaching but do not humble themselves." When he returned (to the place before the synagogue where the fasting was held) and lifted up his eyes and saw that the air is clear (that is, there are no clouds), he said: "After all (these prayers) still so (clear is the air)!" Whereupon immediately rain fell. And he made a vow not do so again, saying (to himself), "Who am I to tell the Creditor that He should not collect His debt (that is, the punishment)!"[62]

In a previous chapter it was pointed out that according to ancient Hebrew belief, both biblical and rabbinic, fornication was the original sin, which caused the deluge, storms, lack of rain and as a consequence famine, as well as all kinds of other natural calamities.[63] This belief was supplemented by the concept that a person who prevents fornication thereby acquires such a great merit as to be able to bring down rain by his prayer. There are quite a number of stories or legends to this effect in the Palestinian Talmud, of which the following is an example:

Rabbi Abbahu saw in a dream that a fivefold sinner (in the original a Greek form, πεντακακός, is used) should pray and then rain would fall. (So it happened) and rain fell. (Thereupon) Rabbi Abbahu sent for him and let him be brought to him. He said to him : "What is your work ?" He (the fivefold sinner) said to him : "Five sins I commit every day. I lease prostitutes, decorate the theatre, carry their garments to the bath, clap hands and dance before them, and beat the drums before them." (Rabbi Abbahu) said to him : "And what good deed did you do ?" He said to him : "Once when I was busy decorating the theatre, a woman came there and remained standing behind a column and wept. I asked her, What (is the matter) with you ? And she said to me, 'My husband has fallen into captivity and I want to prostitute myself and ransom him (with my earnings).' And I sold my bed and my blanket and gave her the money and said to her, Here, ransom your husband and do not sin!" (Rabbi Abbahu when he heard his story) said to him : "Worthy are you to pray and to be answered!"[64]

The moral tone of this story is unmistakable.

V

According to Rabbi Johanan the study of the Torah, the Law, for its own sake was such a great merit as to "protect the whole world."[65] According to Rabbi Halbo in the name of Rabh Huna, "the words of every man in whom there is the fear of heaven are heard, as it is written, 'Let us hear the conclusion of the whole matter: Fear God and keep his commandments : for this is the whole of man.'[66] What do the words 'for this is the whole of man' mean? Rabbi Eleazar said :

The Holy One blessed be He said : The whole world was

created for nothing but for this (namely, the fear of God). Rabbi Abba bar Kahana said : This (the fear of God) counterbalances the whole of the world.[67]

When one compares these sayings with the function of the "whisperers" referred to earlier, one cannot fail to notice how the religious-moral element gains here the upper hand over the earlier "*magical*" method of influencing the weather. Not only that the God-fearing, pious man does not need to perform any specific act to have his wish realized, but his influence is no more confined to the bringing about of relief in a situation of special need, and his voice is heard whenever he raises it.

Let us consider here the striking parallel to this trend of development which is to be found in Moslem religious thought. In the pagan Arab world the following magical ceremony served to bring about the fall of rain in times of drought. Boughs of *Sala'*-trees (*saelanthus*) and *'Ushar*-trees were bound to the tails of oxen. The branches then were set on fire and the oxen were driven, dragging the burning branches after them, to the top of a mountain and were thrown down from there.[68] This procedure, called "*nār alistisqā'*," fire of watering,[69] was superseded in the days of the Islam by the "*salāt al-istisqā'*," the prayer of watering, that is, the prayer for rain.[70] And just as in talmudic Judaism the performance of the prayer by the pious and righteous men was believed to be always crowned with success, so Islam ascribed the same success to outstanding figures in its early history. Almutawakkil inscribed on a memorial

coin a poem which told about the family of Hashim that "through their merit rain is given to the earth after it had been withheld for a long time by God."[71] Again, Ibn al-Rūmī says in a *qasida* dedicated to the Calif Al-Mu'tadid (279–289 H): "Your forefather, Al-'Abbās, is the one whose name did not fail if used in the hour of need to obtain rain; he burst the clouds by intensive prayer and the flashings of the water-giving lightnings did his will."[72] Of 'Omar it is recorded that in times of drought he said in his "*istisqā*": "O Allah! We used in our requests to appeal to the Prophet, and you gave us rain; to-day we appeal to the uncle of the Prophet (Al-'Abbās), so give us rain!" And his request was granted.[73] In later days too the prayers for rain contained an appeal to contemporary holy men.[74]

To return to Judaism, the same sort of development impresses itself upon us when we follow up another line of thought. We have seen in the course of a previous chapter that the blessings of the material world, such as rain, abundant crops, fruit, etc., were attributed to the merit of certain ritual functions in the Temple. This idea—that the natural forces in the world function in a manner beneficial to man only as a reward for certain merits—also developed from a physical-ritual conception in a spiritual-moral direction. The "merit" becomes attached to a great variety of subjects, both concrete and abstract, until finally it settles on the person of the "Righteous," that is on men who are meritorious on account of their outstanding moral qualities.[75]

We read, for instance, the following sentence handed down by Rabbi Berekhya and Rabbi Halbo Papa, *in the name of Rabbi Eleazar:*

Sometimes it happens that the rains fall by the merit of one man, by the merit of one grass, by the merit of one field. . . .[76]

The merit of the field to bring down rain is stressed also by Rabbi Simon.[77] Again, another saying has it:

By the merit of three things the rains fall : by the merit of the earth ; by the merit of the mercy ; and by the merit of the sufferings.[78]

The same idea in a general but negative form was expressed by Rabbi Shimeon ben Yohai with the aid of a simile:

Just as the mountains press down the waters of the Deep that they should not rise and flood the world, even so charity (in Hebrew : *tz'daqah*) presses down the severe judgment (of God) and the divine retribution that they should not come upon the world.[79]

Also the merit of two commandments alone, if kept by Israel, suffices to secure them the fall of rain: They are the Sabbath and the circumcision.[80]

The Fathers of Israel were the first men whose merits secured lasting benefits to coming generations.

Rabbi Jacob of Kfar Hanan said in the name of Rabbi Shimeon ben Laqish : *(God said to Israel) : In the hour* when Abraham, your father, fulfilled my will,[81] I swore unto him that I shall not remove the dew from his sons forever. . . .[82]

Abraham received hospitably the angels,[83] and how did the Holy One blessed be He pay it back to his

sons? The manna descended for them and the well[84] rose up for them, and the quails were found for them,[85] and the Clouds of Glory surrounded them, and the Column of Clouds travelled before them. . . .[86] In a fine simile we are given to understand how the merits of Abraham carried, as it were, all the generations:

Rabbi Abba bar Kahana said: It is customary in the world that if a man has a pair of double-beams, where does he put them? Is it not (that he puts them) in the middle of the hall, in order that they should carry the crossbeams (of the roof) which are both in front of them and behind them? Thus why did the Holy One blessed be He create Abraham in the middle of the generations? In order that he should carry the generations (which were) before him and (those which came) after him. . . .[87]

And just as in time the merit of Abraham reached from the beginning to the end, so in space it reached to the very ends of the world:

Rabbi Hanina said: Even the ships which were sailing in the sea were saved (from shipwreck only) by the merits of Abraham.[88]

Notwithstanding this, it is the actual presence of the Righteous One which secures real blessings. "Our fathers came to the country (that is, to Palestine) and blessing came through them,"[89] says a midrashic passage. And again:

Wherever the Righteous go, blessing comes (through them). Isaac descended to Gerar, blessing came to Gerar . . . Jacob descended to Laban, blessing descended through him . . . Joseph descended to Potiphar, blessing came through him . . . Jacob descended to Pharaoh, blessing descended through

him, as it is written, "and Jacob blessed Pharaoh."[90] What did he bless him with? That the years of hunger ceased. . . .[91]

Also according to Rabbi Yose ben Hanina: the hunger in Egypt which, according to the dream of Pharaoh, should have lasted seven years,[92] lasted only two years for when Jacob descended to Egypt the hunger ceased.[93] Jacob and Joseph were both men of blessing to an equal extent:

This one, the house of his father-in-law (Laban) became blessed for him; and that one, the house of his father-in-law (Potiphera) became blessed for him. . . . This one stopped the hunger, and that one stopped the hunger; this one satisfied (with food), and that one satisfied (with food). . . .[94]

Jacob's presence caused a wonderful multiplication of the water in the house of Laban. "You know," Laban later reminded his townsmen, "that we were hard pressed for water, and as soon as this Righteous One came, the waters became blessed."[95] And how did this miracle happen? When Jacob rolled the stone from the well's mouth,[96] "the well rose and poured forth water outside (its brim) and the shepherds saw it and wondered."[97] All the twenty years Jacob spent with Laban, the waters of the well poured forth in abundance, but on the day that Jacob fled from Laban, the miracle ceased and the waters never rose again.[98]

In these passages the expression rendered by the words "through him" ("the blessing came through him," etc.) is in the original Hebrew "*l'raglo*," having the primary meaning of "by his foot" ("the blessing came by *his foot*"). The same expression

is used already in Genesis: Jacob said to Laban: "The Lord hath blessed thee through me,"[99] *l'ragli*, verbatim "by my foot." To this passage the midrash adds:

> There is a man's foot that blesses the house, and there is a man's foot that ruins the house. And the foot of Jacob blessed. . . .[100]

A story similar to that of Jacob in the house of Laban is told in Mohammedan tradition of Abraham. Ibrahim dug a well in Saba', but the inhabitants of the locality molested him so much that he had to go away, whereupon the waters of the well dried up. Then the people of the place begged Ibrahim to return to them.[101] The fathers were a source of blessing even after their death. When Joseph died, the Egyptians "made him a metal coffin and placed it in the River Nile in order that its waters should become blessed."[102]

The belief in the blessing that emanates from the Righteous remained living in traditional Judaism down to modern times. To give only one single example, in the writings of Nahman of Bratzlav, a famous Hassidic rabbi of the eighteenth century, we find the following passage:

> Anyone in whose house the Tzaddiq (that is, the Righteous One; but here used in the specific sense of a rabbi of the Hassidim) sojourns as a guest, becomes blessed with sons.[103]

That is, the Tzaddiq has here the role that was fulfilled by the Ark according to early Jewish legend.

The merit of the Righteous assumes ever more superhuman dimensions:

Rabha, or, according to others, Rabbi Johanan, said: Were it not for Moses and Aaron, the world could not exist.[104]

The same is stated also of contemporaneous sages:

Rabbi Jehuda said in the name of Rabh: Every day a heavenly voice comes out from Mount Horeb (that is, Mount Sinai) and says, The whole world receives nourishment for the sake of my son Hanina [ben Dosa]. . . .[105] . . . Rabbi Eleazar said: Even for the sake of a single righteous man would this world have been created. . . . Rabbi Hiyya bar Abba said in the name of Rabbi Joshua: Even for the sake of a single righteous man does the world endure.[106]

"The righteous is an everlasting foundation,"[107] is said in the Book of Proverbs. The Hebrew original, "*tzaddiq y'sod 'olam*," can equally be rendered "the righteous is the foundation of the world," and it is on this sense of the passage that Rabbi Ele'azar ben Shamua' (lived about the middle of the second century C.E.) bases his saying that the world stands "on one pillar and *tzaddiq*, the righteous one, is his name."[108] Such a righteous one was Jacob who was the "fundament and foundation of the world."[109] According to Rabbi Eleazar ben Rabbi Shimeon, who lived a generation later than his namesake ben Shamua' (at the end of the second century C.E.), "the world was created for the sake of the righteous, for them it receives blessings, and as long as there are righteous men in the world, there is blessing in the world; once the righteous departed from the world, the blessing departed from the world."[110] In this connection should be quoted also the following passage which is often repeated in talmudic sources:

The world was created with ten pronouncements (the word "said" is ten times repeated in Genesis 1[111]). What does this teach us? It could have been created with one pronouncement (but it was created with ten), in order to increase the punishment of the wicked who ruin the world which was created with ten pronouncements, and to increase the reward of the righteous who preserve the world which was created with ten pronouncements.[112]

A righteous man may also be one of the Gentiles.

Rabbi Hanan said: In the cities of the sea sins are committed the like of which was not even in the generation of the deluge . . . so they would deserve extermination. And by what merit do they exist? By the merit of one Gentile (another version has: one proselyte) whom the Holy One blessed be He receives from them every year.[113]

The righteous one also takes upon himself the punishment of his generation. The righteous one suffers and his generation is redeemed from divine retribution.

Our Master (that is, Rabbi Jehuda the Patriarch) suffered for thirty years. . . . And in all those thirty years no woman died in childbirth in the land of Israel, nor did a woman miscarry in the land of Israel. . . .

When he was cured:

Rabbi Hiyya said: Woe to you women in childbirth in the land of Israel, woe to you pregnant women in the land of Israel! . . .[114]

Again, Shemuel, or, according to others, Rabbi Eleazar, said:

The whole world is nourished for the merit of the righteous, but they themselves are not nourished even by their own merit. . . .

To this Rabbi Jehuda in the name of Rabh added by way of illustration :

Every day a heavenly voice comes out from Mount Horeb (Sinai) and says : The whole world is nourished for the sake of my son Hanina, and my son Hanina contents himself with one small measure of carobs from one Friday evening to the next.[116]

In a previous chapter an account was given of the belief that the mere existence of the Temple secured the orderly functioning of nature and prevented the occurrence of natural calamities.[116] The same function, as we have just seen, was ascribed also to the Righteous and the Pious. And it is also owing to this belief that the rainbow was supposed to be absent during the lifetime of a truly righteous man. In Genesis it is related that God made a covenant with Noah, saying: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring clouds over the earth that the bow shall be seen in the clouds. And I will remember my covenant . . . and the waters shall no more become a flood to destroy all flesh."[117] According to talmudic conception, whenever the rainbow appears in the sky, it is a sign that the sins of the generation should by rights be punished with a new flood—were it not for the oath of God not to bring a second deluge on the earth. Thus it happens that no rainbow appears in the days of a pious generation, when there is no need of reminding God of his covenant. Such pious generations were those of

King Hezekiah and of the Men of the Great Council, in whose days the rainbow was absent.[118]

If a generation or a community was sinful, as ordinary generations or communities would be, there had to be in it at least one single pious man by whose merits the others too were saved from destruction. If the piety of this man was very great, the rainbow did not appear in his lifetime, since his mere existence sufficed to ward off destruction from the world. Such an exceedingly pious man was Rabbi Shimeon ben Yohai, in whose days the rainbow never appeared in the clouds.[119] The sages once entered to him and said to him:

> Why is it that the rainbow never appeared in your days? He said to them: What else is (the rainbow) but (a sign) of punishment? I am worthy to withhold the punishment. . . . One of the sages present, on hearing this, rose up and said: "I set my bow in the clouds,"[120] this is Rabbi Shimeon ben Yohai, who is the sign of the world. . . .[121]

The appearance of the rainbow thus became a criterion of the real piety of an outstanding man. If the rainbow appeared in his days—he was not a "*tzaddiq gamur*," a perfectly righteous man, but he was regarded as such if the rainbow did not appear as long as he lived. Thus it is related of Rabbi Joshua ben Levi, who lived some generations after Rabbi Shimeon ben Yohai, that "Elijah of blessed memory was studying with him the Law, and they were occupied in the teachings of Rabbi Shimeon ben Yohai. Rabbi Joshua ben Levi had difficulties concerning a decision. Elijah said to him: Do you

want to ask it of Rabbi Shimeon ben Yohai ? Come, and I shall raise him (from the dead) for you. At once they went and Elijah called Rabbi Shimeon ben Yohai. At once he answered him. (Elijah) said to him: Rabbi Joshua ben Levi has come to ask you a decision. And (Shimeon ben Yohai) did not want (to answer him). (Whereupon) Elijah said to him: Rabbi Joshua ben Levi is worthy of seeing you. He is a righteous man. (Rabbi Shimeon ben Yohai) said: Were he righteous, the rainbow would not have appeared in his days."[122]

VI

Reference has already been made in this book to the distinct messianic colouring of the ancient Near Eastern concept of the king's beneficial influence on his people's welfare.[123] It has been shown too that in biblical literature, in the Prophets and the Psalms, the same concept prevails: the days of the Messiah, the future king, are characterized not only by his righteousness which secures social justice and happiness for his people, but also—or, one may say, mainly—by the "messianic peace" in the animal kingdom and the wondrous fertility of all the creatures and the plants. These motives are very amply elaborated in rabbinic literature, often showing in their details surprising correspondence to the ancient Near Eastern ideas on the subject. Their general tenor, though, is different. While in the ancient Near Eastern texts *living* kings are flatteringly characterized

as bringing "messianic" prosperity to their country and people, the rabbinic material assigns the blissful state only to the "golden age" of a far-away past, and to the eschatological era of the "days to come," whereas the present is full of suffering and privations caused by the sins of man.

Let us begin our survey of the rabbinic statements with a quotation from Exodus Rabba:

> We find that the Holy One blessed be He will renew ten things in the days to come. . . . One: he will light up the world . . . even a sick man—the Holy One blessed be He will command the sun to cure him. . . . Two: He will cause to come forth living water from Jerusalem and cure with it all the sick. . . . Three: He will cause the trees to yield fruit every month and people will eat them and be cured. . . . Four: all the ruined cities will be rebuilt and there will be no desolate place in the world. . . . Five: He will build up Jerusalem in sapphire stones . . . and those stones will shine like unto the sun and the idolators will come and see the honour of Israel. . . . Six: the cow and the bear will feed together. . . .[124] Seven: He will bring all the beasts and all the birds and all the creeping things, and will make a covenant between them and Israel. . . . Eight: there will be no weeping and wailing in the world. . . . Nine: there will be no more death in the world. . . . Ten: there will be no more sigh, no more groan and no more sorrow, but everybody will be rejoicing. . . .[125]

Another source speaks not of ten things but of no fewer than "twenty-four good traits [which] were in the world and were put to naught by the sins, and at the end of the days the Holy One blessed be He will restore them to Israel." They are: Man's likeness to God; his stature (which was diminished); the garden of Eden; the tree of life; the heroism;

longevity; great number of children; the peace; the holy language (Hebrew); richess; the fruits; the manna; the well (which accompanied Israel in the wilderness); the pillar of fire; the pillar of smoke; the Tetragrammaton (the Ineffable Name); the rejoicing; the spring of Gihon; the Synhedrion; the kingship of David's house; the office of the High Priest; the Sanctuary; and the Holy Spirit.[126]

On some of these future blessings the sages have dwelt with special interest:

Rabbi Hiyya b. Joseph said: There will be a time when the land of Israel will produce baked cakes of the purest quality and silk [or woollen] garments. . . .[127]

Our rabbis taught: "There will be a rich cornfield upon the top of the mountains."[128] [From this] it was inferred that there will be a time when wheat will rise as high as a palm-tree and will grow on the top of the mountains. But in case you should think that there will be trouble in reaping it, it was specifically said in Scripture, "Its fruit shall rustle like Lebanon."[129] The Holy One blessed be He will bring a wind from his treasure houses which He will cause to blow upon it. This will loosen its fine flour and a man will walk out into the field and take a mere handful and, out of it, will [have sufficient provision for] his own, and his household's maintenance.

"With the kidney-fat of wheat."[130] [From this] it was inferred that there will be a time when a grain of wheat will be as large as the two kidneys of a big bull. . . .

"And of the blood of the grape thou drankest foaming wine."[131] It was inferred: The world to come is not like this world. In this world there is the trouble of harvesting and treading [of the grapes], but in the world to come a man will bring one grape on a wagon or a ship, put it in a corner of his house and use its contents as [if it had been] a large wine cask, while its timber (*i.e.* the stalk of the grape) would be used to make fires for cooking (lit.: under the dish).

THE KING	THE MESSIAH
New Foundations	
Ass. "Maker of Assyria"	Cities rebuilt
Founder of the palace	Jerusalem built in precious stones[139]
Renewer of the temples	The Temple rebuilt
Sustainer of the cult places[140]	The office of the High Priest and David's house restored
Blessing of the Light	
Eg. The days are long	The world is lit up
Bab. "The sun of Babylonia"	The Temple will light up the world[141]
Ass. "The sun of all peoples"[142]	The sun shines sevenfold[143]
	The "righteous" will shine[144]
Blessing of the Waters	
Eg. "Lord of flood." The Nile runs high	Living waters issue from Jerusalem
Ass. Abundant rains	The "Well" and the spring of Gihon appears
Copious inundations	
Blessing of the Vegetable World	
Eg. Plentiful in grain	Even wild trees bear fruit
Ass. Years of abundance	The land produces ready-baked cakes
The hungry are satisfied	
The corn grows 5 ells high	Wheat high as a palm-tree
	A grain of wheat as large as two kidneys
The spike becomes five-sixths of an ell	*Grapes reach enormous size, each* yields 30 kegs of wine
The Giparu tree is ever-bearing	Trees yield fruit every two months —every month—every day. Crops ripen every month—every 15 days
Fruit trees yield luxuriant fruit	The vine yields 926 kinds of fruit[145]
Ras Sh. Power over the crops	Amplitude of wheat, wine and oil[146]
Blessing of the Animal Kingdom	
Ass. Cattle multiply greatly	Fishes will multiply, and
Hitt. Cattle, sheep multiply	Mountains will flow of milk and honey[147]
Tel Am. Gives sheep, flock, cattle	

Blessing of Human Progeny	
Ass. Many children born *Hitt.* People multiply	Many children born Women will bear every day
Health	
Ass. The sick become cured	The sick become cured Bodily defects disappear[148] "The healing dew"[149]
Richess	
Ass. The destitute clothed Acceptable prices *Tel Am.* Clothes the poor in byssus Gives silver, gold, richess	The land produces silk (or: woollen) garments Richess
Lawfulness, Security, Happiness	
Ass. No force, no injury, no outrage, no bloodshed; security on the roads Man and women rejoicing	No sigh, no groan, no sorrow, no weeping, no wailing. Longevity ("Tree of Life," no death.) The Synhedrion.[150] Everybody rejoicing. God makes the world joyful[151]
Victory	
Ass. Enemy subjugated[152] "Brought subjection to the four quarters of the world"[154]	Heroism. "Idolators" come and see the honour of Israel.[153] Victory of Israel.[155] Israel's rule over the world[156]
Peace	
Ass. General peace	Peace between men and between animals[157]

The inference is clear: the "materialistic" traits of the rabbinic messianology go back to the very old conception of the magic or divine king, which was a common heritage of the peoples of the ancient Near East.

It is thus far that we can follow at present the course of development which leads from the magician, the priestly, and the divine king—through the whis-

perer and rain-maker—to the righteous and pious man, whose moral personality shouldered in rabbinic Judaism the responsibility for the welfare of his people, and whose image was projected into the future, there to become merged with the figure of the Messiah.

The very idea, that one single person is responsible for the whole community, emerges from our investigations as a heritage from cruder ages, in which the responsibility was of a physical, or rather a technical kind. With the advance of the ages the ancient idea of the necessity of performing ritual functions for the purpose of influencing nature and thus obtaining from it material benefits, underwent a slow but steady modification. In consequence of the destruction of the Temple the performance of the sacrificial ritual was stopped before it could become obsolete. In Divine Service the place of the sacrifices was taken by the prayer, while in popular imagination the place of the sacrificing priest, who set in motion the working of sympathy in nature, was taken by the "men of faith," the pious and the righteous, whose influence over nature came to be ascribed in an ever-increasing extent to their moral qualities, to their merits, and even to their sufferings. Instead of physical sympathy there thus developed a concept of spiritual and moral sympathy, in which the responding party was no longer nature but God himself.

1 Philostratus, *Life of Apollonius of Tyana*, viii, 6. Loeb Class. Library, p. 281.

2 Pasquale Villari, *Life and Times of Savonarola*, London, 1888, p. 124.

3 L. Wieger, *Histoire des croyances religieuses et des opinions philosophiques en Chine*, Hien-Hien, 1922, p. 64. (The English translation is mine.)
4 Engnell, *Studies*, pp. 13 sq.
5 Breasted, *Eg. Rec.* III. §§ 265, 268, as quoted by S. A. Cook in Robertson-Smith, *Religion of the Semites*, 3rd ed., p. 537.
6 Jastrow, *The Religion of Babylonia and Assyria*, 1898, pp. 374 sq.
7 Strack, *Assurbanipal*, II, p. 152, lines 5 sqq., as quoted by E. R. Goodenough, "Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 174 sq.
8 *Beiträge zur Assyrologie und Semitischen Sprachwissenschaft*, 3, 254, 10 sq., as quoted by Engnell, *Studies*, p. 29.
9 Engnell, *Studies*, pp. 43 sq.
10 Witzel, *Keilinschriftliche Studien* (1–7, Fulda, 1918–30), 5, pp. 52 sqq., as quoted by Engnell, *Studies*, p. 39.
11 Witzel, *op. cit.*, pp. 76 sqq., as quoted, *ib.* p. 40.
12 *Vorderasiatische Bibliothek*, 4, p. 172, as quoted by Engnell, p. 43.
13 *Annals of Ashurbanapal*, ed. R. J. Lau-S. Langdon (Semitic Study Series, 2, Leiden (1903), ll. 45 sq. as quoted by Engnell, p. 44.
14 Dhorme, *La religion assyro-babylonienne*, Paris, 1910, p. 173.
15 Engnell, *Studies*, pp. 44 sq.
16 *Op. cit.*, p. 68.
17 *Op. cit.*, p. 93.
18 The *Klmw* inscription, as quoted by Engnell, *op. cit.*, pp. 94 sq.
19 Virolleaud, *La légende phénicienne de Danel*, Paris, 1936, pp. 91, 121, 145, as quoted by Engnell, *op. cit.*, p. 104.
20 Gen. 20, 9. Cf also Gen. 26, 10, where the same story is told of Abimelech and Rebecca, the wife of Isaac.
21 Ex. 17, 8–13.
22 Ex. 17, 11–13. About the royal prerogatives of Moses, as pointed out by Philo, etc., cf. E. R. Goodenough,

"Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 178 sqq.

23 Less clear is the stretching out of the spear by Joshua which resulted in the capture of Ai, Josh. 8, 18.

24 2. Sam. 21, 1–9.

25 2 Sam. 24, 1–15 ; 1 Chron. 21, 1–14. Cf. C. R. North, "The Religious Aspects of Hebrew Kingship," *Zeitschrift für alttestamentl. Wissenschaft*, 1932, pp. 10 sq.

26 Is. 11, 1, 6.

27 Joel, 4, 18.

28 Ps. 72, 6–9, 16. Cf. E. R. Goodenough, "Kingship in Early Israel," *J.B.L.*, 1929, pp. 199 sqq.

29 Odyssey xix, 108–14.

30 2 Sam. 21, 1.

31 Num. Rab. 8, 4 ; Midrash Shemuel 28 ; B. Yeb. 78b ; Pirqe Rabbi Eliezer, ch. 17 ; Midrash Shoher Tobh, Ps. 17.

32 These are taken from the Abhidhanappadipika, No. 783. Cf. Digha, ii, 172 sqq. Hocart, *Kingship*, p. 23. (Note of Hocart, *Kings and Councillors*, p. 140.)

33 Jataka, ii. 366 sqq., as quoted by Hocart, *Kings and Councillors*, pp. 140 sq.

34 R. Labat, *Le caractère religieux de la royauté assyro-babylonienne*, Paris, 1939 (*Études d'assyriologie*, 2), p. 328, referred to by Engnell, *Studies*, p. 35.

35 Jastrow, *Religion of Babylonia and Assyria*, pp. 313 sqq. ; Zimmern, *Babylonische Busspsalmen*, passim.

36 M. Sanh. 11, 1 ; B. Sanh. 101a ; Y. Sanh. 28b top.

37 Y. Sotah 16d bot. ; Lev. Rab. 9, 153b ; Num. Rab. 9, 201d.

38 Y. Sab. 14d mid. ; Y. 'Ab. Zar. 40d mid ; Y. Ber. 3c bot.

39 Y. Sab. 8b bot.

40 B. Sanh. 101a.

41 Cf. S. Daiches, *Babylonian Oil Magic in the Talmud and in Later Jewish Literature*, London, 1913.

42 B. Ta'an. 8a.

43 B. Ta'an. 8a.

44 B. Ta'an. 8a.
45 Cf. B. Bab. Metz. 28b.
46 C. 80 B.C.
47 M. Ta'an. 3, 8; cf. B. Ta'an. 23a; Y. Ta'an. 66d–67a. Cf. Patai, "The 'Control of Rain,'" *Hebrew Union Coll. Annual*, xiv, p. 282, notes 159 and 160.
48 B. Ta'an. 23a.
49 B. Ta'an. 23a.
50 B. Ta'an. 23b. Cf. p. 161.
51 Josephus, *Ant.* xiv, 2, 1.
52 Y. Ta'an. 66d bot., but cf. B. Ta'an. 23a.
53 Ps. 44, 2.
54 The town where Rabha lived; current editions have "Sepphoris."
55 B. Ta'an. 24b.
56 B. Ta'an. 24a.
57 Judges 20, 26; 1 Sam. 7, 6 sq.; 10 sq.; 1 Kings 21, 27; 2 Chron. 20, 3; Joel 1, 14; 2, 12; Jer. 36, 9; Ezra 8, 21 sq.; Neh. 9, 1; Ps. 35, 13; Zach. 8, 19.
58 Koran 2, 192; 4, 91, 96; 5, 91; 58, 1 sq.; Westermarck, *Moral Ideas*, ii, 315, 361; *Enc. Bibl.* s.v. Fasting (ii, 1508); Hastings, *Dict. of the Bible*, s.v. Fasting.
59 Y. Ber. 9b top.
60 B. Bab. Metz. 85b.
61 B. Ta'an. 25a.
62 Y. Ta'an. 66c bot.
63 Cf. also Patai, *Man and Earth* ii, 225 sqq., 236 sqq., 245 sqq.
64 Y. Ta'an. 64b bot.
65 B. Sanh. 99b.
66 Eccl. 12, 13.
67 B. Ber. 6b.
68 Al-Jauharī, s.v. sl'; cf. Al-wishāh wa-tathqif al-rimāh (Būlāq 1281, p. 80); Muhīt, s.v. I, p. 981b; Al-Damīrī I, p. 187 sq.; cf. also Wellhausen, *Reste*, 157; as quoted by Goldziher, *Muhammedanische Studien*, i, Halle, 1889, pp. 34 sq.

69 Al-Jāhiz, *Kitāb al-heywān*, fol. 245b, as quoted by Goldziher, ib. p. 35.
70 Koran 71, 9–10.
71 Al-Muwasshā, ed. Brünnow, p. 193, 9, as quoted by Goldziher, ib. ii, p. 108.
72 Yatīmat ad-dahr ii, p. 303, as quoted by Goldziher, ib. p. 109.
73 Aġ. xi, p. 81, Tahdīb, p. 332, as quoted by Goldziher, ib. p. 108.
74 Yāqūt, i, p. 418 bot. as quoted by Goldziher, ib. p. 313. In the following (pp. 313 sqq.) Goldziher adduces data to show that the habit prevailed to pray for rain on the graves of many a holy man. This custom is found also in Oriental Jewish communities.
75 The theological significance of the doctrine of merits was exhaustively treated by A. Marmorstein in his book, *The Doctrine of Merits in Old Rabbinical Literature*, London, 1920; we can, therefore, in the following confine ourselves to a few characteristic examples.
76 Y. Ta'an. 66c top.; Lev. Rab. 35, 12.
77 Y. Ta'an. 66c top.
78 Y. Ta'an. 66c mid.
79 Tanhuma Gen. ed. Buber, p. 34.
80 Pesiqta Rabbati 201b; cf. Eccl. Rab. 11, 2.
81 Cf. Gen. 22, 1–19.
82 Y. Ber. 9b top; Y. Ta'an. 63d top.
83 Gen. 18, 1 sqq.
84 According to legend the so-called Well of Miriam accompanied the Children of Israel everywhere during their wanderings in the wilderness, cf. Patai, *Hammayim (The Water), a Study in Palestinology and Palestinian Folklore* (in Hebrew), Tel-Aviv, 1936, pp. 153 sqq.
85 Cf. Num. 11, 31.
86 Lev. Rab. 34, 8.
87 Gen. Rab. 14, 6, p. 130.
88 Gen. Rab. 39, 11, p. 376.
89 Siphre Deut. 38.
90 Gen. 7, 47.

91 Siphre Deut. 38.
92 Gen. 41, 27.
93 Gen. Rab. 89, 9, p. 1098.
94 Gen. Rab. 84, 6, p. 1008.
95 Gen. Rab. 70, 19, p. 817; cf. Targum Yer. ad Gen. 29, 22.
96 Gen. 29, 10.
97 Pirqe Rabbi Eliezer, ch. 36; cf. Midrash Haggadol, ed. Schechter, p. 457.
98 Targum Yer. ad Gen. 28, 10; 31, 22.
99 Gen. 30, 30.
100 Pirqe Rabbi, Eliezer, ch. 36. In recognizing the true content of the biblical passages speaking about the blessing which is inherent in the person of the "righteous," and in explicitly stating that this blessing spreads from the person of the "righteous" to his surrounding, the talmudic sages have thus anticipated Pedersen by some fifteen hundred years. Cf. Pedersen, *Israel*, Its Life and Culture, I–II (1926), pp. 209 sqq.
101 Cf. *Encyclopedia of the Islam*, s.v. Ibrahim, p. 432.
102 B. Sotah 13a.
103 Nahman of Bratzlav, *Sepher Hammiddoth*, s.v. banim, no. 78, ed. Traklin, Warsaw, p. 30.
104 B. Hul. 89a.
105 B. Ber. 17b; cf. B. Ta'an. 24b; B. Hul. 86b.
106 B. Yoma 38b.
107 Prov. 10, 25.
108 B. Hag. 12b.
109 Gen. Rab. 75, 11, p. 892.
110 Siphre Deut. 38.
111 Cf. also B. Meg. 21b.
112 M. 'Aboth 5, 1; cf. Fragments of Midrash Abqir, ed. by A. Marmorstein, in "*Debir*," Berlin, 1923, p. 120.
113 Gen. Rab. 28, 5, p. 264; Cant. Rab. ad 1, 4; cf. Jellinek, *Beth Hamidrash*, v, p. xlvi; Schürer, *Geschichte des jüdischen Volkes*, 4th ed., iii, 150–88, where the material is collected concerning Jewish proselytizing.

114 Gen. Rab. 96, 5; cf. Gen. Rab. 33, 3, pp. 306 sq.; Y. Kil. 32b mid.; Tanhuma Wayhi, 13.
115 *B. Ber. 17b.*
116 See p. 121.
117 Gen. 9, 13–15.
118 Gen. Rab. 35, 2, p. 328; Midrash Haggadol, ed. Schechter, p. 173; cf. Patai, "Haqqesheth," in the *Samuel Krauss Jubilee Volume* (in Hebrew), Jerusalem, 1937, pp. 311 sqq., and especially pp. 319 sq., where evidence is adduced to show the existence of this belief among other peoples.
119 Y. Ber. 13d bot.
120 Gen. 9, 13.
121 Midrash Haggadol, ed. Schechter, p. 174.
122 Midrash Shoher Tobh ed. Buber, p. 252; cf. B. Ket. 74b; Gen. Rab. 35, 2, pp. 328–29; Patai, *Haqqesheth*, pp. 320 sq.
123 See p. 176.
124 Els. ii, 7.
125 x. Rab., 15, 21.
126 Midrash Haggadol, Genesis, ed. Schechter, p. 126 sq., cf. additional sources, *ib.* in the notes.
127 Cf. B. Shabbat 30 b, in the name of R. Gamliel.
128 Ps. 72, 16.
129 *Ib. ib.*
130 Deut. 32, 14.
131 *Ib. ib.*
132 B. Kethuboth 111b, translated by I. Slotki in *The Babylonian Talmud*, ed. I. Epstein, Soncino Press, London, 1936, vol. ii, pp. 720 sqq. Cf. Siphre Deut. § 317; Midrash Tannaim, pp. 192 sqq.
133 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 77. Cf. Apoc. Baruch, 29, 5.
134 Ginzberg, "Aggadoth q'tu'oth," *Haggoren*, ix, Berlin, 1929, p. 66; cf. *ib.* pp. 58–59.
135 Yer. Sheqalim 50a, cf. Kethuboth, 112b.
136 B. Shabbat, 30b. Cf. also Midrash Tanhuma, ed. Buber, Introduction, 158; Gen. 7a, J. Klausner, *Die*

messianischen Vorstellungen im Zeitalter der Tannaiten, pp. 108 sqq; Schechter, *Some Aspects of Rabbinic Theology*, London, 1909, p. 109; A. Jeremias, *Babyl. im NT*, p. 33; Ginzberg, *The Legends of the Jews*, v, 142, and additional sources, *ib.*; G. Foot Moore, *Judaism*, vol. ii, Cambridge, Mass. 1927, pp. 365 sq.; Patai, *Man and Earth*, i, 282 sq.

137 Cf. Ginzberg, *Legends of the Jews*, iv, 271 sq. and the corresponding notes in vol. iv. Cf. B. Synh, 98b, 99a.

138 Cf. pp. 175 sqq.

139 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

140 Engnell, *Studies*, pp. 42, 192.

141 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

142 Engnell, *Studies*, p. 183.

143 B. Synh., 91b.

144 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

145 Tanhuma, ed. Buber, Introduction, p. 158.

146 Book of Elijah, Jellinek, *Beth Hamidrash*, iii, 66.

147 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 74.

148 B. Synh., 91b; "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

149 "The Signs of the Messiah," Jellinek, *Beth Hamidrash*, ii, 59.

150 Cf. Is. 2, 4.

151 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 70.

152 Cf. also Engnell, *Studies*, pp. 187 sq.

153 Cf. Is. 2, 3.

154 Engnell, *Studies*, 188.

155 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69, 70, 71.

156 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

157 Cf. Is. ii, 6 sqq. To the above two columns a third parallel column could easily be added listing the blessings secured by the functioning of the Temple in Jerusalem, or the existence of a "righteous man."

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of Folklore and
Ethnology

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NOTE
ON TEXTS IN RABBINIC LITERATURE

Rabbinic literature is a general term covering the literary works enumerated below :

Mishnah. The basic code of oral tradition collected in its extant form by Rabbi Jehudah the Patriarch in Galilee, *c.* 200 C.E. To the Mishnah were later attached as complementary texts the much larger collections of the Babylonian and Palestinian Talmuds respectively.

Tosefta. A work contemporaneous with the Mishnah, in many respects parallel to it, but containing much additional material, variations from and amplifications of the Mishnah.

Talmud. The name of two large collections containing the discussions of the great Palestinian and Babylonian schools on topics mainly contained in the Mishnah. The *Palestinian Talmud* (also called *Talmud Yerushalmi*—that is, Jerusalem Talmud) reached its final shape in the schools of Galilee about the end of the fourth century C.E. *The Babylonian Talmud*, more bulky, was closed about a century later in Babylonia.

Midrash. A generic term for literary works based upon biblical passages. They fall under two headings, Halakhic and Aggadic Midrashim :

Halakhic Midrashim are primarily interpretations of the laws of the Pentateuch, and comprise works such

as the Mekhiltha, Siphra, Siphre, Midrash Haggadol, etc.

Aggadic Midrashim aim at religious and moral instruction, though formally their expositions are attached to passages of the Scripture. To this group belong the Midrash Rabbah (Gen. Rab., Ex. Rab., etc.), Pesiqta di Rabh Kahana, Pesiqta Rabbati, Tanhuma, etc.

In period of time the Midrashim range from the second century C.E. to the Middle Ages.

The translations of the Hebrew and Aramaic texts are mine, with the following exceptions :

The Bible : Authorized Version, with amendments where it seemed necessary

Apocrypha and Pseudepigraphia : Charles' edition

Babylonian Talmud : the translations of those tractates available in Epstein's English edition (London, Soncino Press) were largely followed

ABBREVIATIONS

B.—The Babylonian Talmud, quoted by tractate, folio and page, *e.g.* B. Suk. 43a—Babylonian Talmud, tractate Sukkah, folio 43, page a.

Gen. Rab.—Midrash Genesis (*Berēshith*) Rabbah, quoted by chapter and paragraph, and the pages of Theodor-Albeck's edition, Berlin, 1912–1931, *e.g.* Gen. Rab. 78, 16, p. 936—Genesis Rabbah, chapter 78, paragraph 16, ed. Theodor-Albeck, p. 936. Cf. also Rab.

M.—Mishnah, quoted by tractate, chapter and paragraph, *e.g.* M. Tamid 3, 2.

Rab.—Following the name of one of the five books of the Pentateuch (Gen., Ex., Lev., Num., Deut.) or one of the five Scrolls (*Megilloth*, Cant., Ruth, Thren., Eccl., Esth.)—the Midrash Rabbah to these books, quoted by chapter and paragraph of the Romm, Wilna, edition, *e.g.* Ex. Rab. 15, 22. Cf. also Gen. Rab.

Tos.—Tosefta, quoted by tractate, chapter and paragraph, and the pages of Zuckermandel's edition, Pasewalk, 1881, *e.g.* Tos. Suk. 4, 5, p. 198—Tosefta Sukkah, chapter 4, paragraph 5, ed. Zuckermandel, p. 198.

Y.—*Yerushalmi*, the Jerusalem, or better, the Palestinian Talmud, quoted by tractate, page and column of the Venetian edition, 1523.

THE TRANSCRIPTIONS OF HEBREW WORDS

Because of technical difficulties over the special letters used in Hebrew and other Semitic languages, a rough Anglicized transcription of them has been used for Semitic words quoted in this book

as the Mekhiltha, Siphra, Siphre, Midrash Haggadol, etc.

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M.—Mishnah, quoted by tractate, chapter and paragraph, *e.g.* M. Tamid 3, 2.

Rab.—Following the name of one of the five books of the Pentateuch (Gen., Ex., Lev., Num., Deut.) or one of the five Scrolls (*Megilloth*, Cant., Ruth, Thren., Eccl., Esth.)—the Midrash Rabbah to these books, quoted by chapter and paragraph of the Romm, Wilna, edition, *e.g.* Ex. Rab. 15, 22. Cf. also Gen. Rab.

Tos.—Tosefta, quoted by tractate, chapter and paragraph, and the pages of Zuckermandel's edition, Pasewalk, 1881, *e.g.* Tos. Suk. 4, 5, p. 198—Tosefta Sukkah, chapter 4, paragraph 5, ed. Zuckermandel, p. 198.

Y.—*Yerushalmi*, the Jerusalem, or better, the Palestinian Talmud, quoted by tractate, page and column of the Venetian edition, 1523.

THE TRANSCRIPTIONS OF HEBREW WORDS

Because of technical difficulties over the special letters used in Hebrew and other Semitic languages, a rough Anglicized transcription of them has been used for Semitic words quoted in this book

Chapter One

INTRODUCTION

NATURE AND THE SUPERNATURAL

I

Modern researches probing from various angles into the social function of early religions have proved that a main concern of primary religious activities is to obtain and secure the maximum of material welfare for the whole of the community. Much has also been learned about the ways and means resorted to in order to bring about the regular functioning of nature upon which the well-being of man almost exclusively depended. In the ancient Near East, where intricate religious systems were evolved, these ways and means became crystallized into a complex ritual pattern centering round great seasonal festivals. The development of this ritual pattern has been subjected to thorough investigation by a number of scholars, the gist of whose findings Professor S. H. Hooke sums up in the following words :

> The picture which emerges from a study of the great seasonal rituals of the ancient East and their associated myths is that of a community seeking to bring under control by means of an organized system of ritual actions the order of nature upon the functioning of which its well-being depends.[1]

Not only in the great seasonal rituals, but also in many other practices of communal and private life, one could detect the working of the same trend, namely, towards influencing and controlling the order of nature.

Let us take a closer look at the process that may have led up to this "organized system of ritual actions" and to all the other communal and private rituals that abounded in the ancient Near East.

Ever since there emerged on earth that special form of existence which is called human life, its bearer, man, has endeavoured to make life more agreeable and to create for himself more comfortable living conditions. Man evolved tools to make it easier for himself to gather and to produce food, and to make life safer from the attacks of beast and man. He built himself shelters for safety and comfort. He made clothing to guard himself against the rigours of the climate, and applied ornamental embellishments to different parts of his body. He invented and improved methods for the production of food; he gradually became an expert in one or another special branch of production and developed specialized industries. He evolved various systems of property, stationary and movable, and learned to barter his own superfluous possessions for those of others. He developed regular relationships within smaller and larger human groups; and by giving more or less fixed forms to these relations in custom and law, he assigned to each individual a place within society circumscribed by special rights and duties.

In all these activities man appeared as a reasonable and rational being, who knew what he wanted and sought ways and means of obtaining it.

But the advantages and benefits man wished to derive from his natural and social environment were by no means of a material nature only, such as would satisfy physical, biological and social needs. The benefits were often psychological, satisfying mental needs having no biological, economic or social foundation, but arising from the special psychical constitution of man. Yet the measures taken to satisfy these mental or psychical needs might be the same as those taken for the satisfaction of the physical, biological and social needs, or at least very similar to them ; and might, and in fact very often did, pertain to concrete natural objects.[2]

Moreover, even in satisfying primary needs arising out of the physical nature of man, the actual practices adopted by him are in the great majority of cases not spontaneous and unpremeditated, but motivated in accordance with mental predilections and inclinations. A survey of the methods followed by various communities in their choice, preparation and consumption of food, as well as in the evaluation of food-stuffs as objects of property, would show what a wide range of difference can be introduced by these mental predilections and inclinations even into the forms of satisfaction of so vital and primary an impulse as hunger.

Thus we see that human actions directed towards natural objects are generated by both physical and

psychical necessities. The same two necessities prompt human activities also in relation to the supernatural.

II

The existence of the supernatural in one form or another is taken for granted by all the peoples of the earth, even the most primitive. Though its existence is in most instances somewhat obscure, proved only by what may be called secondary signs, it is nevertheless a certainty and reality. Prehistoric finds bear witness to the fact that already in the Old Stone Age man lived not only in the light of the physical world, but also in the shadow of the supernatural world.

It would be outside our present theme to deal with the extent and content of the supernatural world. Let us state only this : the lower boundary of the supernatural, that which borders upon the natural world, was seldom exactly the same in two different societies, nor was it constant within one and the same society over a considerable period of time. Furthermore, even in the same period and in the same society, different people had different conceptions of the supernatural, as also one and the same man may have in different moods or emotional situations.

Every culture and every cultural stage had its own accumulation of knowledge about the physical world, its own degree of familiarity with natural phenomena.

and it was in accordance with this actual knowledge of nature that the borderline between nature and the supernatural had to run. It would, though, be a mistake to suppose that the supernatural had always to be contented with such territories as were left over to it by the natural science of a given people at a certain time. We have rather to imagine a balance being maintained between two mutually active forces. More often than not it was the established view of the supernatural and its working which determined what territories should be left over to practical exploration and scientific investigation.

Lightning, for instance, belonged to the sphere of the supernatural with many ancient peoples, among them Israel and the Greeks. It was believed to be the arrow or the spear of the god. Modern physical science has subjected lightning to investigation and found that it is but an electrical phenomenon obeying certain physical laws. Physicists are even able to engender lightning artificially. Thus the supernatural had to yield this traditional weapon to natural science. Nevertheless, many a simpler folk still regards lightning as a heavenly weapon, and should a wicked man be struck by it, there would be no doubt as to the true significance of the event: a punishment from on high.

All this may seem to imply that there exists a sharply drawn line of demarcation between the natural and the supernatural. But nothing would be falser than such an assumption. Indeed natural and supernatural appear very often as intricately inter-

woven, and as merely two different aspects of the same object, action or phenomenon. It can even be said that each and every natural object, action or phenomenon may under given circumstances have also a spiritual quality, a supernatural aspect or value.

It is of interest to consider how man succeeded in harnessing for his use the supernatural powers also, or the supernatural aspect of the universe.

The need to do so was bound to arise when man was faced with a situation for which his practical experience proved insufficient. At the time of a crisis in private or communal life man feels that he needs the help of supernatural powers. In danger or in a situation the outcome of which is doubtful, when man, hoping for a certain thing to happen and at the same time fearing lest another thing might happen, has no power to influence the oncoming event by the usual *natural* means, he tries to realize his wish, and to prevent the unwanted, by applying to the supernatural for help. Thus Malinowski observed relative to practices in the Trobriand Islands:

> It is most significant that in the lagoon fishing, where man can rely completely upon his knowledge and skill, magic does not exist, while in the open-sea fishing, full of danger and uncertainty, there is extensive magical ritual to secure safety and good results.[3]

In the great majority of his undertakings primitive man is faced by two sets of problems. The one, the predictable and controllable, he can overcome with technical skill ; the second, the unpredictable and uncontrollable, he tries to solve by this appeal to

the supernatural. And just as the technical methods are never an improvisation but an application of well-tried ways and means, so the appeal to the supernatural too tends to assume fixed forms, and when often repeated—and especially when recurring seasonally—it becomes a rite, or, if more complex, a ritual.

Generally speaking, the less developed a community, the lower its culture and the poorer its civilizatory equipment, the greater will be the role played by the unpredictable and uncontrollable element in its life, and consequently the greater the importance of the function of the ritual directed towards the control of the elusive forces. Among primitive peoples almost everything has its ritual, every undertaking, every action and every event, down to such minute affairs as plucking a fruit or sitting down to rest. Among more advanced peoples *only the more significant events in private and* communal life retain their ritual, and among the peoples of modern western civilization ritual has *almost entirely lost its significance, surviving only* in occasional ceremonies of church and state.

III

Before coming to the actual procedure of what we called the "appeal to the supernatural," we have first of all to acquaint ourselves with the main principle on which are based most, if not all, the

attempts of primitive man at influencing nature. For, paradoxical as it may sound, most of the practices of primitive man in which the supernatural is resorted to are intended to influence the elements and phenomena of nature only.

Without entering into the problems presented by the various forms of outlook on nature, such as mana, pre-animism or animatism, animism and the personification and symbolical representation of natural forces and elements, let us state in brief that the common denominator of these different concepts is the assumption of a basic similarity between man and the other parts of nature. According to this assumption all the elements, parts, powers and phenomena of nature partake of "human nature." Popular imagination does not find it difficult to endow the component parts of nature even with human forms, but more often it is the inner constitution, the mental make-up of man, that is attributed to all parts of animate and inanimate nature. The Indians of Guiana, for instance, do not draw "any sharp line of distinction, such as we see between animals—man included—and inanimate objects. On the contrary, to the Indian all objects, animate and inanimate, seem exactly of the same nature, except that they differ in the accident of bodily form. . . ."[4]

The fact that primitive man draws no strict line of cleavage between the animal, vegetable and mineral kingdoms on the one hand, and human beings on the other, has been so often emphasized that it can be regarded as an anthropological common-

place.[5] Westermarck has adduced evidence to show that the primitive belief in the similarity between the lower animals and man is to be found again among the peoples of classical antiquity, those of the Middle Ages, and the simpler folk in modern civilized countries.[6] Elsewhere we have had occasion to show that the same concept was prevalent also among the ancient Hebrews both in biblical and in post-biblical times.[7]

For our present purpose it will be sufficient to stress only one detail in this general conception of "humanized" nature, namely, that which endows the heavenly bodies, the sun, moon and stars, with a nature and consciousness akin to man's own. Again, it will be unnecessary to attest with examples that among many primitive peoples these heavenly bodies are regarded as human beings, the sun as a man, the moon as a woman, or vice versa; and that by these peoples the stars too "are not merely talked of in fancied personality, but personal action is attributed to them."[8] It is well known that among many primitive peoples, as well as among the civilized peoples of antiquity, among them the early Hebrews, the heavenly bodies were not only personified but regarded as deities and as such revered and worshipped.[9] What is perhaps less well known is the significant fact that in later Jewish thought the heavenly bodies, though naturally no longer regarded as deities, were still looked upon as beings of human and even superhuman intelligence. According to Philo Judaeus (born *circa* 20–10 B.C.) the stars stand

even higher than the angels, in fact they are the highest class or degree of the cosmos ; they are eternal living beings who populate the heavens, and possess both soul and mind. Philo calls them "majestic, divine, soulful beings," or, leaning upon Pythagorean-Platonic ideas, even "gods perceptible by the senses."[10]

Exactly the same ideas about the human and superhuman nature of the heavenly bodies are found again in post-biblical Jewish literature. Ever since the creation of man, according to Jewish legend, the heavenly bodies have had ample opportunity to intervene in human affairs. There were occasions, it is true, when they showed themselves hostile to man, but in general their interventions were prompted by sympathy and kindness.[11] The concept that the heavenly bodies are beings similar to man in their mental make-up, but endowed with superhuman intelligence, was taught also by Arabic and Jewish philosophers in the Middle Ages. Maimonides (A.D. 1135–1204) said : "All the stars and spheres have souls, intelligence and understanding. They are living and they stand and recognize Him who created the world by His word. Each one of them according to its size and degree praises and worships its Maker just as the angels do. And just as they know the Holy One, blessed be He, so they know themselves and know the angels who stand above them. And the understanding of the stars and spheres is smaller than that of the angels, but greater than that of man."[12]

Hymns containing this concept are to be found in Jewish prayer-books to this day. In the Sabbath morning prayer the following passage occurs :

> Good are the luminaries which our God created. He made them to have knowledge, understanding and wisdom. He has endued them with power and might to be rulers in the world. They are full of splendour and radiate brightness, their splendour is graceful throughout the world. They rejoice when going forth and are glad at their return, they do with awe the will of their Creator. They give glory and honour to His name, joy and song to the memory of His kingdom.[13]

But to return to primitive peoples, to their outlook on nature and to the ways and means resorted to by them in their "appeal to the supernatural." We have seen that by simply attributing to nature human properties, primitive man has endowed nature with what in our view appears as a supernatural quality, but what is to him merely a recognition of the true state of things, the perception of the fundamental similarity underlying the apparent diversity of forms. This basic outlook on the spiritual homogeneity of all existing things has its analogy in the modern scientific approach to the physical world, discerning behind the great variety of elements the same ultimate components, the protons and electrons.

IV

Homogeneity in spiritual quality means not only a structural but also a functional similarity. As Hartland has remarked, "The external world is first

interpreted by the savage thinker in the terms of his own consciousness."[14] The natives of Central Borneo, for instance, "regard themselves as not essentially but only in degree different from the animals, plants and stones of their environment. Characteristically the Bahau ascribe not only to themselves but also to all animate and inanimate beings the possession of souls. According to their opinion, the soul of a tree, a dog or a rock, reacts in the same way as the soul of man and is moved by the same feelings of pleasure and pain. . . ."[15]

This essential similarity between man and the other parts of nature implies not only a similarity in reactions and feelings, but also the possibility of influencing all parts of nature by the same means and methods that have proved successful in social intercourse among human beings. This personalistic interpretation of nature, well attested in numerous primitive societies, extends the limits of society to include nature as a whole.[16] According to the Kpelle, for instance, "man, living or dead, demons, animals, plants and inanimate objects are essentially the same, and exist under similar conditions; they can in the same way influence man towards good or evil, they all can be either harmful or useful to him, and on the other hand he can influence them because they are all similar to him."[17] In other words, just as man is able to influence his fellow-men by words, signs or actions, within an ordered and properly functioning society, so he can do with nature. He can make his fellow-man do his will by begging,

coaxing, commanding, bribing or forcing him, and the same methods hold good also with nature. In addition to this, if he wants to achieve his end in society, he has to obey certain rules of conduct which often impose on him considerable discomfort, and similarly if he wants to be successful in his dealings with nature he has to perform certain actions bearing the same general character as his actions in respect to his fellow-men, both assuming on certain important occasions a ritual character. In short, the rules of active and passive conduct, well tried and proven in society, hold good—according to this concept—in nature also; nature is conceived of as a part of society, subject to the same rules of sympathy which govern society.

Since examples to illustrate this social attitude of man on a primitive level towards objects of nature abound in anthropological literature, it does not seem necessary to repeat any of them here.[18] We need but refer to that general type of rite in which man endeavours to ensure the fertility of plants, trees or fields by the simple method of resorting to the same acts as would cause the fertilization of women, or by enacting the ceremonies that in human relations usually precede the sexual connection, namely, the marriage ceremonies.[19] In other instances the growth of certain plants, regarded as personal beings, is promoted not by sexual acts but by oral influence, by persuasion and requests.[20]

Addressing objects of nature, such as the heavenly bodies, the wind, the rain, the waters, the mountains,

the trees, and so on, as reasonable beings and asking them to do this or that for the sake of man, is a method of influencing nature widely prevalent among primitive peoples both with or without the accompaniment of corresponding acted rites or ceremonies. It is not necessary to rely exclusively upon the concept of the "power of the word" so ably demonstrated by Ernest Crawley[21] for the explanation of the rites in which man endeavours to influence nature by word of mouth. In many cases, when the words expressing the wish are repeated many times the impression is quite clearly not that of delivering a command but that of putting forward a request, or, in other words, not that of magic control but that of social persuasion.

In rain-making ceremonies it is an almost universal feature that the request for rain, expressed in short sentences like "Rain, come!" or "Rains, fall!" and the like, is repeated hundreds of times, until either rain comes or the performers have to stop out of sheer exhaustion. This certainly is much closer to the behaviour of the poor beggar who ceaselessly repeats his humble request for alms, than to the action of the powerful rich man who has only to say the word and the amount needed by him is put at his disposal.

It is this sort of request mingled with persuasion that could without any strain or shock be transferred from being directed to the entities of nature to being addressed to the ruler over nature, God. It is, moreover, only this same sort of *dromenon*, thing

enacted, aimed at a quasi-social persuasion by showing what is desired of nature, which could survive in the form of complementary rites in public and official religious ritual directed towards a deity of the highest metaphysical quality. Rites aiming at the direct magical control of nature would have been essentially contradictory to the service of such a deity, and could scarcely have appeared in his temple-festivities hand in hand with prayers and supplicatory sacrifices. Divine service could, on the other hand, tolerate with some generosity supplication and persuasion directed to the lesser powers in nature, which, according to the religious conception, were subservient to God alone.

V

The question now arises, what has this quasi-social persuasion of the natural forces, elements and objects to do with the "appeal to the supernatural," which, as stated above, is a method complementary to, but distinct from, the practical steps undertaken by man to achieve certain concrete results? In fact, it is time to rectify and amend. When we said "appeal to the supernatural" we applied one of our categories to primitive mentality, in relation to which, strictly speaking, such categories are not applicable. When a savage prepares his garden, plants his fruit-tree, waters it, weeds it, and also executes high jumps and calls "grow high, grow high!" in order to "make" the plant grow high, and lays heavy

stones at its foot in order to "make" its fruit heavy, we feel that he uses in his gardening two fundamentally different procedures, the one based on practical knowledge, the other on supernatural influences. For the savage gardener himself no such distinction exists. He merely executes a series of actions all of which are necessary in one and the same degree in order to make the plant thrive. Let us not forget that for him the plant is a living being, very near to himself in substance and quality. He prepares the land and waters the plant just as he would prepare a comfortable couch and procure food for his child. And just as he would tell or show his child whatever he would wish him to do or to be, so he tells and shows the plant what he wishes it to do and to be: to grow high and to be heavy with fruit. From the point of view of the savage there is actually nothing supernatural in the whole procedure; he deals with a natural object, which has to undergo a natural process, in accordance with the natural properties he knows it to possess. But this natural object, like each and every object existing in the world, has also a spiritual quality. So he utters words and executes actions appropriate to the occasion and apt to influence the spiritual side of the plant.

VI

If this be so, another question will probably be asked. If the "appeal to the supernatural" was just a part of the natural dealing with the natural

elements and objects, a sort of social approach to their spiritual side, why did it, after all, become in almost every society the special field of activity of one or another type of "religious" authority, such as the magician, the diviner, the priest or the prophet ?

The specialization in the "supernatural" cannot be regarded as a phenomenon *sui generis*. It should be viewed as one instance of the general trend of occupational specialization which sets in everywhere when a certain level of cultural development is reached. When metal tools begin to be used, the average agriculturist does not find it practicable any more to make for himself his own tools as he did so long as the tools were of stone or flint. The community delegates one of its sons for the performance of the task that has grown too complicated. As soon as one of the community undertakes to be the smith and to supply all the others with tools, he by sheer routine develops his work until soon it grows so specialized, refined and complicated by innumerable tricks of the trade as entirely to surpass the products of the unpractised skill of the simple food collector or producer.

Thus too the "appeal to the supernatural." To deal with the inner, hidden qualities of the objects of nature required a special technique which, growing too cumbersome for the average hunter or agriculturist, became entrusted to the hands of a specialist who performed the necessary ceremonies for any individual layman or for the community as a

whole. And once in the hands of a specialist, the rites began to increase in both volume and intricacy ever more and more stress being laid on accuracy in rendering the oral parts of the rites and on precision in performing the *dromena*, the things done. The knowledge of rituals, especially that of the great seasonal rites, soon withdrew far beyond the reach of the average laymen whose participation in the life-giving performance became confined to secondary mass-roles following the instructions of the few privileged principals. The task of the primitive "divine" thus came to be recognized as that of dealing with the supernatural, and his profession became in many a society the first or even the only specialized work.

VII

In the foregoing very sketchy presentation of a cultural process we have endeavoured to deal only with that aspect of the supernatural which can be interpreted as the spiritual side of nature and its component parts. We have not touched upon those vast realms of the supernatural which human phantasy peopled with spiritual beings conceived as independent of any natural or physical form. Nor does our delineation lay claim to general validity. Cultural development followed everywhere its own way, and it would be futile to contend that the evolution of ritual and priesthood was the result of a process common to all the peoples of the world.

We have emphasized the social aspect of man's approach to the forces of nature not only because another aspect, the magical control of nature, has been only too often stressed and overstressed by many an anthropological writer, but also, and chiefly, because it seems to us that in many cases it is precisely this social approach that has left its trace on the outlook on nature as well as on the myth and ritual of the ancient Hebrews in biblical and post-biblical times. And it is with the relation of man and nature as reflected in ancient Jewish myth and ritual that the present study deals.

Professor Kelsen in a recent book has shown that primitive man sees in the working of nature the manifestation of the "principle of retribution." [22] Primitive man (and to a great extent also a community as advanced as the ancient Greeks), interpreting nature according to social norms, found the *lex talionis*, the norm of retribution, the biblical "an eye for an eye," not only in society but also in nature. In the following pages we shall try to show that other parallels, too, exist in what may be more comprehensively called "the law of sympathy in nature." The material we shall make use of will be drawn mainly from literary sources relating to the closing period of the Second Temple in Jerusalem.

Popular conceptions are not very easily discernible in the talmudic and midrashic literature originating in the first centuries of the Christian era. The sages of the Talmud who constitute the literary and religious sieve through which popular traditions had

to pass before entering the rich granaries of ancient Jewish literature, withheld many a grain of coarser quality and let through others only in a broken-up form or reduced size. The age, too, an age of turmoil, of political upheavals and national revolts, of philosophical innovations and new religious messages, was most unfavourable to the conservation of old popular traditions. If, in spite of all these adverse factors, so much of the popular traditional material gained access to those literary granaries, it was mainly due to two facts. First, much of what was originally folk-lore had become in the course of time sanctified and had grown to be inseparable from other items of religion of a quite different origin. Second, everyday life, of which much is recorded in ancient Jewish literature, was thoroughly permeated by popular traditions, customs, habits and usages. Be this as it may, the fact is that talmudic and midrashic literature constitutes a veritable storehouse for the folk-lorist and the cultural anthropologist. This material, though much richer than that contained in the earlier biblical and apocryphal literature, is far less easily accessible to students of anthropology, since it is written partly in Hebrew, partly in Aramaic, and partly in a mixture of both, and is translated only incompletely into European languages (mainly into German).

In these pages we should like to choose out of this rich material a few illustrations of the working of the principle of sympathy in nature as revealed in such diverse forms as rituals performed in the Second

Temple of Jerusalem, myths centering around this Temple, and beliefs concerning the conduct and actions of the people in general and of the children, the rulers, and the pious and righteous men in particular.

1 S. H. Hooke, in *The Labyrinth*, London, 1935, pp. 213 sqq.
2 B. Malinowski, *Argonauts of the Western Pacific*, London, 1922, p. 89.
3 B. Malinowski, "Magic, Science and Religion," in *Science, Religion and Reality*, ed. by Joseph Needham, New York, 1925, p. 32.
4 E. F. im Thurn, *Among the Indians of Guiana*, 1883, pp. 350 sq.
5 E. S. Hartland, *The Legend of Perseus*, London, 1894–96, vol. I, pp. 207 sq., and *Primitive Paternity*, London, 1909–10, vol. I, pp. 191, 246, 250; E. B. Tylor, *Primitive Culture*, 4th ed., London, 1903, vol. I, pp. 467 sq.; James G. Frazer, *The Golden Bough*, 2nd ed., vol. II, pp. 389 sqq., and *Folk-lore in the Old Testament*, London, 1919, vol. III, pp. 415 sqq.; F. Liebrecht, *Zur Volkskunde*, Heilbronn, 1879, p. 17.
6 E. Westermarck, *The Origin and Development of the Moral Ideas*, London, 1906–26, vol. I, pp. 252 sqq.
7 Raphael Patai, *Man and Earth in Hebrew Custom, Belief and Legend, A Study in Comparative Religion* (in Hebrew), Jerusalem, 1942–43, vol. I, pp. 23 sqq.
8 Tylor, *Primitive Culture*, vol. I, p. 290, cf. also pp. 288 sqq.
9 Frazer, *The Worship of Nature*, London, 1926, vol. I, pp. 441 sqq.; Hastings' *Encyclopaedia of Religion and Ethics*, vol. XII, pp. 48 sqq.; D. Nielsen, *Die altarabische Mondreligion und die mosaische Überlieferung*, Strassburg, 1904; W. Robertson Smith, *The Religion of the Semites*, 3rd ed. by S. A. Cook, London, 1927, pp. 134 sq., 542, 649 sq., 669, 672; J. Morgenstern, "The Gates of Righteousness," *Hebrew Union College Annual*, VI (1929), pp. 1 sqq.; A. Lods, *Israel*, Paris, 1932, Index, s.v. lune,

soleil ; F. J. Hollis, "The Sun-Cult and the Temple at Jerusalem," in *Myth and Ritual*, ed. S. H. Hooke, Oxford, 1933, pp. 87 sqq. ; Oesterley and Robinson, *Hebrew Religion*, 2nd ed., London, 1937, Index, s.v. Moon, Stars, Sun ; W. F. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 167.

10 Philo Judaeus, *de specialibus legibus*, I, 13 ; *de gigantibus*, 7 ; *de aeternitate mundi*, 45, 47 ; *de somniis*, I, 22, 34, 135 ; *de opificio mundi*, 27, 73 ; *de plantatione*, 12 ; *de Abrahamo*, 165 ; *legum alleg.* II, 10 ; *quis rerum div. heres sit*, 75 ; cf. Helmut Schmidt, *Die Anthropologie Philons von Alexandrien*, Würzburg (1934), p. 27 ; A. Aptowitzer, "The Rewarding and Punishing of Animals and Inanimate Objects," *Hebrew Union College Annual*, III (1926), p. 147.

11 Vita Adae et Evae, 36 ; Tanhuma Numeri, ed. Buber, p. 94 ; cf. B. Sanhedrin, 110a. More details see Patai, *Man and Earth*, vol. I, pp. 47 sqq.

12 Maimonides, *Mishne Torah*, part I, Yesode Torah, 3, 9, and cf. *The Guide of the Perplexed*, II, ch. 4.

13 Daily Prayers, New York, 1938, with English translation, pp. 350 sq.

14 Hartland, *Ritual and Belief*, London, 1914, p. 27.

15 A. W. Nieuwenhuis, *Quer durch Borneo*, 1904, I, 96. Quoted by Kelsen, *Society and Nature*, Chicago, 1943, p. 7.

16 Cf. Kelsen, *Society and Nature*, Chicago, 1943, p. vii.

17 D. Westermann, *Die Kpelle*, Göttingen, 1921, p. 174.

18 Kelsen, *Society and Nature*, Chicago, 1943, ch. X, § 10 : "Actual Behaviour of Early Man Toward Objects of Nature," pp. 31 sqq.

19 Cf., for instance, Frazer, *The Golden Bough*, 3rd ed., I, 40 ; II, 57, 100 sq., 316 ; also his *Aftermath*, pp. 153 sq. ; *Folk-lore*, vii (1896), p. 206 ; E. Crawley, *The Mystic Rose*, London, 1927, vol. II, pp. 55 sqq. ; Richard Schmidt, *Liebe und Ehe im alten und modernen Indien*, Berlin, 1904, p. 406 ; B. Nyberg, *Kind und Erde*, Helsingfors, 1931, pp. 199 sq. ; W. Crook, *The Native Races of the British Empire*, VI, *Natives of Northern India*, London,

1907, II, 115 sq.; E. Westermarck, *The History of Human Marriage*, London, 1921, vol. II, pp. 523 sqq.; E. Lehman, in Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, Tübingen, 1925, vol. I, p. 41, etc.

20 So, for instance, among the natives of Dobu, cf. R. F. Fortune, *Sorcerers of Dobu*, 1932, pp. 94 sqq., 97, 101 sq., 107 sqq.

21 E. Crawley, *Oath, Curse and Blessing*, Thinker's Library, No. 40, London, 1934, pp. 1 sqq.; as to the ancient Jewish belief in the power of the word, cf. Patai, *Man and Earth*, vol. II, pp. 272 sqq.

22 H. Kelsen, *Society and Nature*, Chicago, 1943.

CHAPTER TWO

THE RITUAL OF WATER-LIBATION

I

THE most elaborate yearly ritual performed in the Second Temple of Jerusalem was one neither prescribed nor even mentioned in the Bible. It is the so-called "Joy of the House of Water Drawing"[1] to which a traditional setting was given by connecting it with the Feast of Tabernacles.[2] This feast was celebrated at the beginning of the Hebrew year, in the autumn, at the time when in Palestine the rainy season is about to begin.[3]

The festivities drew a large crowd to the Temple Mount. The people were kept busy day and night attending various ceremonies and public performances during the seven or eight days of the festival. On the first day of the feast they rose early in the morning to be present at the offering of the daily morning sacrifice which was slaughtered ere the sun rose.[4] After that they went to attend prayers at one of the synagogues that in the last decades of the Second Temple already abounded in Jerusalem. From the prayer back to the Temple to attend the Mussaf, the additional sacrifice of the feast, then again to the Mussaf-prayers. These over, some went to the School of the Law, while others felt the urge

to offer up private vows and alms. Thus noon arrived, when people would go to have their meals, after which again back to the school, to the study of the Law, until the Minha, the afternoon prayer and the daily sacrifice of twilight.[5] Immediately following these began the festivities of the Joy of the House of Water-Drawing, which lasted until the following morning when the water-libation (see below) took place.[6] This full programme of twenty-four hours was repeated during each of the seven days of the feast. And since it is impossible, as one of the sages remarks, for a human being to exist without sleep for several consecutive days, they used to slumber for short intervals each on the shoulder of his friend.[7]

But these were by no means all the duties the participants had to perform. Every day, with the exception of the Sabbath, they went down to the village of Motza, some three to four miles west of Jerusalem, called in those days also Kalonia, *i.e.* Colonia,[8] and gathered there willow branches each at least eleven cubits long, *i.e.* about four and a half yards. These branches, which had to be soft and flexible, were placed in a perpendicular position around the altar so that their tops would be bent over the altar itself.[9] When the altar was thus covered with a green coating the shofar horn was sounded: a *teqi'ah*, a long blast, a *teru'ah*, a tremulous blast, and again a *teqi'ah*, and the circumambulation of the altar began. This was done once every day accompanied by such cries as "O God, help us; O God, give us luck."[10] On the seventh day they

went round the altar seven times, and upon taking leave of the altar they cried, "Beauty hast thou, O altar! beauty hast thou, O altar!"

On this seventh day another rite was performed—a highly significant one as we shall later see—with palm twigs, or, according to another version, with willow branches. Such smaller branches were brought along and the festive throng beat them upon the altar.[11] This rite even gave the day its name: The Day of Branch-Beating (or of Willow-Beating). During every circumambulation each of the participants held his *lulab* in his hands. The lulab consisted, as it does to this day, of a long thin palm branch and some smaller branches of willow and myrtle tied together, used in conjunction with a citron, the so-called ethrog. This lulab was also carried along by each male wherever he went during all the seven days of the feast with the exception of the Sabbath. After the branch-beating on the seventh day the children used to tear the lulabs to pieces and to eat the ethrogs.[12]

Since on the Sabbath the general prohibition of carrying anything prevented the people from carrying their lulabs to the Temple, special arrangements were made. The lulabs were carried beforehand on the Friday to the Temple Mount, where the attendants of the Temple received the branches from their hands and arrayed them on shelves.[13] Before the people left the place they were instructed to say, "Whosoever gets my lulab in his hands, let it be his as a gift." This was necessary, as the use of a

borrowed or a stolen lulab was ritually forbidden. Next day, on the Sabbath, the courts of the Temple witnessed a tumultuous scene. As the masses of the people arrived, the attendants threw the lulabs among them and each one did his best to catch one of the flying branches, the struggle invariably ending in blows. When the *Bēth Din*, the Law Court, saw that these proceedings involved danger, they ordained that on the Sabbath each one should use his lulab only at his home.[14]

II

Let us now return to the first day of the festival or rather to its first night. Towards evening, at the close of the first day of the feast, began the "Joy of the House of Water-Drawing." This was the most magnificent and joyous festival of the whole Jewish ritual year. The description of this festival, contained in the Mishnah, opens with the following words: "Whosoever has not seen the Joy of the House of Water-Drawing has never seen real joy in his life."[15] The festivities began with a precautionary measure. Originally during the festivities women used to stand within the great courtyard called the Women's Court, which was the scene of the festivals, while the men were without. But the two sexes used to intermingle and to commit what is euphemistically called *qaluth rōsh*, "lightheadedness." The sages first ordained that the men and women should change places, but still "lightheadedness"

occurred. Then the sages, having had special galleries built round about three sides of the courtyard, ordered the women to sit in them, in order to prevent the people from giving way to the temptation of the "evil inclination" that overpowers man in the hour of joy.[16]

When the day grew dark the great candelabra were lighted. Each of these tall golden lampstands carried on its top four bowls which had to be filled with oil.[17] Four ladders were placed against the four branches of the candelabra, and up them climbed four of the priestly children called in Hebrew "the Flowers of Priesthood." In their hands they carried pitchers to fill the bowls.[18] Wicks for the outer lamps were made of the worn-out drawers and girdles of the priests, while the wicks of the inner lamps were made of the drawers of the High Priest.[19] The light shed by these high lamps was so great that the whole of Jerusalem was lit up by it, and, as it is specially recorded, women could sift wheat by this illumination.[20]

One must suppose that these preparations took considerable time. In the meantime spirits rose higher and higher until the "pious men" and the "men of [good] deeds," whose great hour this was, began to dance before the people with burning torches in their hands.[21] It is told of the venerable Rabban Shimeon ben Gamliel himself, that he used to dance with eight golden burning torches; he threw them high up into the air and again caught them alternately, and so great was his skill that no

torch ever touched another nor did any torch ever fall to earth. Nay, even more than that, Rabban Shimeon ben Gamliel could perform, alone of all men, the following form of prostration : he threw himself forward upon his face, supported himself for a moment with his two thumbs stuck to the floor, kissed the floor and immediately jumped back to standing position.[22] Other sages performed similar feats and entertained the audience with enigmatic sayings.[23]

In the meantime the Levites took up positions upon the fifteen steps leading from the Women's Court to the inner Court of the Israelites, the floor of which lay some yards higher. In their hands were harps, lyres, cymbals, trumpets and numerous other musical instruments, and they began to sing, accompanying themselves.[24] They sang the so-called fifteen "Songs of Ascents" contained in the book of Psalms.[25] The fifteen steps, the Mishnah expressly states, corresponded to the fifteen Songs of Ascents.[26]

While the greater part of the night was thus spent in singing, playing and dancing, two priests stood high above the humming crowd, at the upper gate which led from the Court of the Israelites down to the Women's Court. In their hands they held trumpets and they stood listening for the first crowing of the cock. As soon as they heard the cock crow they immediately lifted their trumpets to their lips and blew a triple blast, *teqi'ah*, *teru'ah*, *teqi'ah*.[27] These sounds were a signal for the cessation of the merriment. The crowd arrayed itself in the wake of the priests to descend in procession to the well of

Siloam. The procession, which went out through the eastern Water-Gate,[28] moved slowly, and was often brought to a standstill by repeated trumpet-blasts. When they reached the Water-Gate the people turned back towards the west, facing the Sanctuary, and solemnly declared :

> Our fathers who were on this place [stood] with their backs towards the Sanctuary and their faces towards the east, and they prostrated themselves eastwards to the sun.[29] But as for us, our eyes are turned to the Lord.[30]

Then the procession moved on, and when it reached the Siloam the priest who was charged with drawing the water from the well filled his golden pitcher, after which the whole procession returned the way it had come. When again reaching the inner courtyard, the priest mounted the ramp leading from the south side up to the altar, and poured the water into one of the two bowls that were placed there for the purpose. These two bowls were made of silver, or, according to another version, out of lime. Into the bowl on the western side the priest had to pour the water brought from the Siloam, while the eastern bowl was to receive a libation of wine. But as it often happened that the priest erred and interchanged the two liquids, both bowls became with time blackened by the thick red wine of Palestine, until their material became unrecognizable.[31] The libation of three "log," *i.e.* about one and a half litres, of water, and the same amount of wine was repeated during each of the seven days of the feast.[32]

The bottom of each bowl had a perforated spout

to let the liquid out, and before the priest performed the act of libation he stopped these up with corks. Then he poured the water and the wine into the respective bowls, and afterwards removed both corks simultaneously. In order that the thick wine should take exactly the same time to flow down as the much thinner water, the hole of the wine-bowl was made larger than that of the water-bowl. The water flowed down into the *shitin*, the perpendicular shafts underneath the altar, of the rich mythical connotations of which we shall later hear more, while the wine flowed into a small passage-way or vat which was situated to the south-west of the altar.[33] Once every sixty or seventy years priestly children descended into this vat to collect the congealed wine which accumulated there in a form resembling dried rounds of pressed figs, and burned it in a state of sanctity, that is, in a holy place in the Temple.[34]

The highly significant act of the water-libation had to be performed by the priest in such a way that all the surrounding people were able to see that he did in fact pour the water into the bowl on the altar. Once it happened that a priest of the Baitos family, of the Sadducees, who were in principle opposed to the ceremony of water-libation, poured the water on to his feet, whereupon the crowd pelted him with their ethrogs. From that time onward it became customary for the priest to be admonished before performing the libation with the words, "Lift up your hand!" so that everybody could see that the

jet of water issuing forth from the golden pitcher descended to its proper place, the western bowl on top of the altar.[25]

By the time the water-libation was finished the eastern side of the sky began to lighten. The time to offer the daily morning sacrifice was at hand, and so a new day of feasting and rejoicing began.

III

In order to make this complex ritual clear we need first of all to give its main component features as simple headings. The daily routine of the ritual comprised the following acts :

1 The covering of the altar with green willow branches
2 The circumambulation of the altar with the lulabs
3 The beating of the altar with palm branches or willow branches
4 The lighting of the lamps
5 The torch dance
6 Songs accompanied by numerous musical instruments ; repeated blasts of trumpets
7 The procession to the Siloam beginning at cock-crow
8 The water-drawing and the libation on the altar
9 The libation of wine

In addition to these, two further points should be mentioned, though not belonging to the daily ritual of the Temple. These two points, the significance of which will be discussed later, are :

10 The tumult with the lulabs on the Sabbath, and
11 The "lightheadedness," which led to the building of special galleries for the women

It would be easy to show that many of these points coincide with the elements of the New Year ritual, the centre and the climax of all the religious activities of the year,[36] as performed in Egypt, Babylonia and Canaan. The purpose of these central rituals was to reinvigorate nature for the duration of the new year just opening. Mythical elements, which were inseparably interwoven with the ritual, professed to supply the alleged reasons for the performance of the various ritual acts. The ritual was pronounced by these myths to be a re-enactment of the traditional creation of the world. That is, in the ritual itself the myth was declared to be the primary element and the ritual the secondary. Modern research has brought forth reasons for reversing this order, and for regarding the ritual as the primary element, in relation to which the myth is but secondary. This is the view held by Hooke, Hocart and others, who contend that the myth is but a secondary interpretation of the ritual, while actually the ritual is performed with an immediate practical purpose in view. Of the mythical associations of the water-libation in the Second Temple we shall hear later ; at this point we must discuss the immediate purpose of the ritual itself.

Even had I not mentioned already that the festivities were performed at the time of the year in which the beginning of the rainfall should occur, it would become sufficiently clear from the list of eleven points enumerated above, that the purpose of the ceremonies could be none other than one, namely, to

induce the fall of rain. Each and every one of these eleven elements has indeed numerous parallels in the rain-making ceremonies of many other peoples, examples of which abound in *The Golden Bough* of Frazer and in other collections and studies. These parallels may help to establish the hidden meaning of the ceremonies of the "Joy of the House of Water-Drawing," a meaning that in the days of their actual performance was already mostly forgotten. We may establish that the altar covered with green branches stands for the earth itself; that circumambulations have been and still are performed by many peoples in their rain-making ceremonies. The lighting of the tall candelabra, as the lighting of new fire in general, would indicate new life beginning with the new year,[37] while the fourfold arrangement of the lamps, as well as the four ladders, four priestly children, the shaking of the lulab towards the four cardinal points, would show the connection between the feast and the four winds, as also in other places ritual acts of a fourfold arrangement had an inner connection with the four points of the earth.[38] The ritual-mythical conception of lightning as torches in the Gilgamesh-Epic,[39] in the legend of Salmoneus, king of Elis,[40] and elsewhere, as well as the occurrence of torch-dances in ancient Mesopotamian and Canaanite rituals,[41] and the display of fire in the rain-making ceremonies of many other peoples[42]—all these would indicate that the Jerusalem torch-dances, too, were originally intended to bring about lightning, which is an accompanying phenomenon of

stormy, hence abundant, rains. But even without turning elsewhere for explanation, the true purport of the torch-dances is elucidated by a Jewish legend according to which Hiram, king of Tyre, tried by similar artificial means to imitate lightning.[43] Of the prostrations, jumps and dances, which were also performed without torches,[44] it need only be remarked in short that among quite a number of other peoples, both European, Oriental and primitive, the practice is well known of performing high leaps in order to ensure the growth of the crops to an equal height.[45] The singing and playing on musical instruments and the other sound effects are methods resorted to, whenever rain is needed, by a great number of peoples, among them various Arab and Oriental Jewish communities.[46] The same purpose was served also by the repeated blasts, which when produced by the shofar-horn were also regarded by the ancient Jews themselves as the surest means of producing rain in times of drought.[47]

It seems superfluous to point out that the festive procession to the Siloam, the drawing of the water and its subsequent pouring out into the western bowl on the altar (the west is the only side from which the rain clouds come in Palestine) is a simple and straightforward rain-making ceremony. Processions, water-drawings and libations are in fact the most widespread elements of the whole rain-making complex. To mention only one example: the inhabitants of *Kafr Silwān* (that is, the village of Siloam), the Arab village next to Jerusalem, go down

in procession in times of drought to the same well of Siloam out of which the water was drawn for the libation of the second Temple.[48] It will, perhaps, be of more interest to show that the cockcrow, at the sound of which the festive procession began, was no mere time-signal but the revelation of the propitious hour in which the success of the performance was most probable. The cock was regarded by the Jews, as well as by other peoples, as a bird of presage having special influence on the weather.[49] An important but hitherto insufficiently explained role was played by a sacred cock in the water-drawing, carrying and pouring ritual at Hierapolis in Syria, which contains quite a number of highly suggestive parallels to the Jerusalem ceremony.[50] It is Lucian who tells us in his famous *De dea Syria* that a great sacred assembly used to be held twice a year on the banks of the Euphrates. The people filled vessels with the water of the river, sealed them with wax, and presented them to a certain holy cock which dwelled hard by the lake. This bird on receiving the vessels from the bearers inspected the seals and pecked away the wax, receiving for this ritually significant action a remuneration in money. After this the bearers carried the water to the Temple and poured it into the mouth of a chasm that lay there beneath the Temple.[51] But more than that. A genuine talmudic tradition tells of a pagan temple where in days of drought a cock used to be sacrificed, whereupon rain fell.[52] So much for the cock.

As to the sacrificial use of wine, Robertson Smith

has remarked that it "seems to have been well-nigh universal wherever the grape was known";[53] moreover, the libation of wine and other alcoholic beverages in rain-making ceremonies was habitual among quite a number of peoples.[54]

As to the tumult that took place on the Sabbath at the distribution of the lulabs, particulars told of it permit us to conclude that the fight was not an occasional outburst brought about by the high spirits of the celebrating crowd—such as, for example, the pelting of the Sadducee priest with the ethrogs[55]—but a regular traditional, if not ritual, institution. The Mishnah records that on the Friday the elders laid their lulabs in a special chamber, apart from those of the general public, in order to avoid being jostled on the Sabbath by the crowd.[56] Hence it appears that the tumultuous scene was expected each year. This would be quite in keeping with the rite of beating the altar with palm or willow branches, which was performed on the seventh day of the feast. The beating of the altar was followed by the tearing away of the lulabs by the children, a proceeding that was also probably of a tumultuous nature. As to the ritual significance of beating with green branches, this served elsewhere either to ensure the fall of rain and through it the fertility of the earth, or, like the "Lebensrute" of Germanic peoples and the Lupercal leather-straps in ancient Rome, to give fertility to human beings.[57] The belief that beatings promote the growth of plants is implicit in the following saying of Rabbi Simon:

There is no single grass which has not its *mazal* [guardian angel] in the firmament, which beats it and says to it: grow![58]

And at least one example is known of primitive horticulturists who actually beat their plants to make them grow.[59] Also the belief in the beneficial effect on human beings of willow branches in particular is attested in talmudic literature. The Jerusalem Talmud records that willow-branches were waved over sick persons as a remedy.[60] We may note in this connection that in the Jewish community of Tripoli, North Africa, the supplicants, gathered in the synagogue on the seventh day of the Feast of Tabernacles, used to beat one another with willow branches.[61]

According to rabbinic sources the lulab was regarded as a powerful weapon against Satan[62] as well as a symbol of a spiritual victory won by Israel over the Gentiles in the contest of the danger-fraught days of the New Year, when the fate of every people is being decided before the heavenly justice. The appearance of Israel with the triumphal palm branches in their hands shows that they have come out victorious.

The lulab is as one who takes, conquers and comes. As usual in the world, when two competing racers have run a race, the one who is taken by the Eparch (the Prefect) on his right side is the winner. So at New Year all pass by before God like the Sons of Meron and nobody knows who has won, whether Israel or the Nations of the World. . . . But as soon as the first day of *Sukkoth* (the Feast of Tabernacles) arrives and all Israel, old and young, go out with their lulabs

in their hands, everybody knows that Israel has won in the court, and all their sins are forgiven, and they know that they have won. . . . Verily, you are brought the good tiding that you have conquered the Nations of the World. . . .[63]

In another passage the contest is compared to a trial before a law-court:

A parable: two entered to the judge and we do not know whom he has made winner. But when we see the one carrying a palm branch in his hand we know that he has won. So Israel and the Rulers of the Nations enter the Court before the Holy One blessed be He on New Year, and we do not know who shall win. But when Israel come out from before the Holy One blessed be He and their lulabs are in their hands and their ethrogs are in their hands, we know that Israel are the winners.[64]

The spiritual victory of Israel over the nations is spoken of in this passage as the winning of a case in the law-courts. This is in conformity with earlier Hebrew thought, in which—as Pedersen pointed out—the victory over enemies is "not different from victory in judicial proceedings."[65] The same concept goes back to even more ancient times in the Near East. In the myth of Horus at Edfu the victory of Horus over his enemies is described as his "justification" before the tribunal of the gods in the "Broad Hall."[66]

The ritual combat itself is not only a well-attested element in the New Year ritual of ancient Near Eastern peoples,[67] but finds a place in the ritual of a much wider circle of peoples.[68] The ritual combat is, to put it briefly, an organic part of the life-giving ritual. The beneficent forces of nature which must

start afresh with the opening New Year cannot do so until the opposing forces of evil have been subdued. The forces of evil which appear in various forms are *identified with the primordial forces of chaos* which were originally opposed to the act of creation but were overcome by the creator. The ritual combat is thus at the same time also the commemorative representation of that first and greatest combat between the creative forces of the Good and the opposing, obstructing Evil.

The possibility of yet another and more immediate purpose of the ritual combat should not be left unmentioned in this connection. In Morocco, as well as in other places, all kinds of games of ball and tug-of-war are resorted to in rain-making ceremonies. Westermarck inferred from the data collected by himself and by others in North Africa that the essential function of such games as a weather-charm is to bring about a change in the weather through the movements and changing fortunes of the games.[69] Ceremonial combats for the purpose of producing rain seem to have occurred also among the ancient Lybians and the inhabitants of Caesarea (the so-called "Caterva").[70]

We have last to touch upon the subject of the "*lightheadedness*" *of the people, to suppress which* the sages had to make repeated "amendments" until they finally settled the matter by relegating the women to special galleries. This "lightheadedness" was not, as may appear at first sight, a spontaneous expression of the festive gaiety. To rejoice was a

biblical command also on many other festive occasions that drew large crowds to the Temple,[71] and it is hard to understand why self-control should be so specially relaxed precisely on this of all feasts, unless there was a particular reason for it. In the next chapter we shall try to throw some light on the mythological and conceptual background against which we have to view this, presumably ritual, lightheadedness.

IV

Let us now refer briefly to the important inner evidence consisting of numerous sayings and proverbs of talmudic sages confirming the conclusions reached above by anthropological methods. The heads of the two competing schools, Rabbi Yishmael and Rabbi Akiba, who lived some decades after the destruction of the Second Temple (first and second centuries C.E.), both agreed that the Feast of Tabernacles is the time when the amount of rain for the following year is being decided upon in heaven. Rabbi Akiba moreover said :

> The Torah (the Law, referring to the Pentateuch) said, Pour out water at the Feast (of the Water-libation) which is the period of rains, that the rains may be blessed for you.[72]

Again, Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says to Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[73]

The true significance of this saying will become clear in the next chapter. Thus at least concerning the purpose and working of the central feature of the ritual, namely, the water-libation, our explanation is fully corroborated by sages, some of whom may have personally witnessed in their early days that grandest of all Jewish festivals.

Another problem to which the sages of the Talmud applied themselves with interest concerns the origin of the ritual of water-libation. The prevalent opinion was that the water-libation was a command of the Torah, and as no overt mention of it is to be found in the Pentateuch, some sages, such as Rabbi Akiba and Rabbi Jehuda ben B'thera, strove to read into certain passages of the Bible dealing with the Feast of Tabernacles,[74] the word *mayim*, water, which they then took for an enigmatic instruction to perform the libation of the water.[75] Other sages simply stated that the water-libation and the use of the willow branches were instituted by Moses, and already existed as a Mosaic tradition in the days of the First Temple.[76] According to talmudic legend the ritual of water-libation on the Feast of Tabernacles was performed even in days preceding the building of the Temple by Solomon. King David performed the ritual libation, to fetch the water for which three of his "mighty men" willingly risked their lives.[77] Other legends have it that the prototype of the libation of water and wine on the Feast of Tabernacles was the libation of these two liquids performed by Jacob over the stone

of Bethel on which he slept and dreamt his famous dream.[78]

Now, apart from legends, the fact is that nowhere in the Bible is there any mention made of any connection between the Feast of Tabernacles and a ritual libation of water. On the other hand, several libations are recorded in the Bible as a means of bringing about the fall of rain, though the connection between the libation and the ensuing rain is in no instance as clear as with the water-libation in the Second Temple. Samuel having gathered the people together at Mizpeh, they "drew water and poured it out before the Lord and fasted." Samuel then offered a lamb unto the Lord and cried unto Him, and the Lord heard him and "thundered with a great thunder on that day."[79] Another time, in the days of harvest, that is in the middle of the rainless Palestinian summer, Samuel only called to the Lord without accompanying his call with a water-libation, and God sent thunder and rain upon the awe-struck people.[80]

At a later age, a regular rain-making competition took place between Elijah and the prophets of Baal on Mount Carmel.[81] In this competition both Elijah and the prophets of Baal performed a number of ritual acts, some of which were common to both, while some were peculiar to either party. We cannot here enter in detail into these rituals, which would necessitate a special study.[82] But let us place the two sets of ritual elements side by side for a comparison:

THE BAAL-PROPHETS	ELIJAH
1 Built an altar	1 Built an altar
2 Slaughtered a bullock and	2 Slaughtered a bullock and
3 *placed it on the wood on* the altar without setting the wood on fire	3 *placed it on the wood on* the altar without setting the wood on fire
4 Called on the name of Baal : "O Baal hear us !"	4 Called on the name of God : "Hear me, O Lord !"
5 Leapt around the altar	5 Made a trench around the altar and filled it with water
6 Cut themselves with knives and lancets till the blood gushed out upon them	

Thus the main difference between the rainmaking procedure of the Baal-prophets and that of Elijah was, apart from each calling his own god, that the prophets of Baal tried to produce rain by leaping about their altar and shedding their own blood, while Elijah had a trench made around the altar and had water poured on to the altar until the water filled the trench. Now, as to the procedure of Elijah, it evidently was a precursor of the later Jewish water-libation. But at least one of the rites peculiar to the Baal-prophets may too have succeeded in penetrating into the Jewish ritual, namely, the leaping around the altar, which in the Second Temple ritual appears as a mere circumambulation of the altar. However that may be, the leaping itself has survived among the Arabs of Palestine in its original form as a rite of leaping with bended knees, this ritual dance, now called *dabke*, being performed in order to produce rain.[83]

As to the other rite particular to the Baal-

prophets, the self-cutting with knives and lancets, we would not connect it with the injuries that the celebrating people inflicted upon one another on the Sabbath-tumult. It is, however, interesting to note that the ritual combat sometimes does take an emphatically bloody character, as, for instance, in Abyssinia, where the ceremonial fights between the villages for obtaining rain retained their cruelty and bloodshed in spite of the attempted reform of the emperor Menelik.[84] Self-laceration is practised as a rain-charm by several primitive peoples,[85] while oriental Jewish communities content themselves with substituting the blood of slaughtered animals for the human blood. To name only one instance, the Jews of Kurdistan in their rain-charms smear the blood of slaughtered animals upon their foreheads.[86]

V

To complete the picture before leaving this topic, we think it should not be left unmentioned that according to biblical evidence prayers for rain among the ancient Hebrews were coeval with rain-charms. Of Samuel we have just heard that apart from performing a ritual he also cried unto the Lord for rain.[87] The rain-making of Elijah, and it is true also of the Baal-prophets, was accompanied by calling upon the Deity.[88] In later times the rain-making ceremony vanished altogether—to return only at the close of the Second Temple period—and only the prayer

remained. Of King Solomon it is stated that he said in his prayer at the dedication of the Temple:

> When heaven is shut up and there is no rain . . . if they pray toward this place . . . then hear thou in heaven. . . .[89]

In the days of the prophet Joel, when there was a heavy drought, the prophet admonished his people :

> Sanctify ye a fast, call a solemn assembly . . . and cry unto the Lord.[90]

Again Judea suffered from dearth, in the days of Jeremiah, but God warned the prophet not to pray for the people[91]: from this it is evident that prayers were the usual means of averting drought in the times of Jeremiah. These occasional prayers for rain which were offered up in times of need finally became settled, after the erection of the Second Temple, as a regular ritual institution connected with the Feast of Tabernacles. Thus according to the evidence of the Prophet Zechariah:

> . . . every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain. . . .[92]

Beneath the obvious religious content of these words, one cannot fail to discern the first faint indications of a conception, so prevalent in later Judaism, of the Temple as the centre of blessing, on which depended the well-being not only of the people of Israel but also of all the nations of the world.

This concept, which is closely interwoven with a number of myths on the cosmic significance and connections of the Temple, will constitute the theme of our next chapter.

1 As to the versions of the name of the festival cf. Venetianer, *Die Eleusinischen Mysterien im Tempel zu Jerusalem*, in Brüll's *Populär-wissenschaftliche Monatsblätter*, xvii, reprint, Frankfurt a. M., 1897, pp. 3 sqq.; Joseph Hochmann, *Jerusalem Temple Festivities*, London, n.d., pp. 54 sqq.; D. Feuchtwang, *Das Wasseropfer und die damit verbundenen Zeremonien, Monatschrift für die Geschichte und Wissenschaft des Judentums*, vols. liv–lv, reprint, Wien, 1911, p. 41; M. Stein, in *Tarbiz* (in Hebrew), Jerusalem, vol. i, pp. 135 sq.; S. Liebermann, in *Qiryath Sepher* (in Hebrew), Jerusalem, vol. xii, p. 56; Patai, *The Control of Rain in Ancient Palestine*, in *Hebrew Union College Annual*, Cincinnati, vol. xiv, p. 259; id., *Man and Earth in Hebrew Custom, Belief and Legend* (in Hebrew), vol. ii, Jerusalem, 1943, p. 161.

2 On the Feast of Tabernacles (Sukkoth) cf. Grunwald, *Vorgeschichte des Sukkothrituals*, in *Jahrbuch für Jüdische Volkskunde*, vol. i, Berlin-Wien, 1923, pp. 427 sqq.; I. Elbogen, *Die Feier der drei Wallfahrtsfeste im zweiten Tempel*, 46. *Bericht der Hochschule* für die Wissenschaft des Judentums, Berlin, 1929.

3 According to the Hebrew calendar from the 15th to the 22nd of the month Tishri, the first of which is the New Year.

4 M. Tamid 3, 2.

5 Ex. 29, 39; Num. 28, 4; B. Pes. 58a sq.; Tos. Suk. 4, 5, p. 198; B. Suk. 53a; Y. Suk. 55b mid.

6 B. Yoma 26b; Tos. Suk. 3, 16, p. 197; sometimes the water-libation was performed before the daily morning-offering, even at night-time, cf. Y. Suk. 54d top.

7 B. Suk. 53a; Y. Suk. 55b mid.

8 Y. Suk. 54b bot. The Arabic village on the same spot is

called now *Kalonia*, while the Jewish village built on the hill near by is called by the ancient Hebrew name, *Motza*.

9 M. Suk. 4, 5; B. Suk. 45a–b and Rashi ib.

10 M. Suk. 4, 5; B. Suk. 38b.

11 So according to the text of the Mishnah Suk. 4, 6 of the Jerusalem Talmud, Suk. 54b top. The Mishnah text of the Babylonian Talmud, Suk. 45a, as well as the separate editions of the Mishnah, have "beat them on the ground at the sides of the altar."

12 M. Suk. 4, 6–7; Tos. Suk. 2, 10, p. 195; Y. Suk. 54a mid., b bot.; B. Suk. 41b, 43a–b, 44a, 46b.

13 B. Suk. 47b–48a.

14 M. Suk. 4, 4 and Obadia di Bertinoro ib.

15 M. Suk. 5, 1.

16 M. Suk. 5, 2; Tos. Suk. 4, 1; M. Mid. 2, 5; Y. Suk. 55b mid.; B. Suk. 52a.

17 According to B. Suk. 52b the lamps were 50 cubits high, according to Y. Suk. 55b mid.—100 cubits. One cubit corresponds to 17.6 inches or about 44 cms.

18 M. Suk. 5, 2; B. Suk. 52b.

19 Y. Suk. 55b bot.

20 M. Suk. 5, 2; B. Suk. 53a; Y. Suk. 55b top.

21 M. Suk. 5, 4; Tos. Suk. 4, 2, p. 198.

22 Tos. Suk. 4, 4, p. 198; Y. Suk. 55b bot.–c top; B. Suk. 53a.

23 Y. Suk. 55b–c; Targum Sheni ad Esth. 3, 8; M. Suk. 5, 4; Tos. Suk. 4, 2–3, p. 198; B. Suk. 53a.

24 M. Suk. 5, 4; Tos. Suk. 4, 7, p. 198 sq.

25 Psalms 120–134; M. Suk. 4, 4; M. Mid. 2, 5; Tos. Suk. 4, 7–9, p. 198 sq.

26 According to sep. edd. of the Mishnah Suk. 4, 4.

27 M. Suk. 5, 4; Tos. Suk. 4, 10, p. 199

28 On this gate cf. J. Morgenstern, *The Gates of Righteousness*, in *Hebrew Union College Annual*, Cincinnati, vol. vi, pp. 1 sqq.

29 The reference is to Eze. 8, 16.

30 M. Suk. 5, 4; on the sun-cult in the Temple of Jerusalem cf. Hollis, in Hooke, *Myth and Ritual*, Oxford, 1933,

pp. 87 sqq.; cf. Frazer, *The Worship of Nature*, vol. I, London, 1926, pp. 553 sqq. On the historical background of this saying cf. J. Morgenstern, *op. cit.* pp. 31 sqq.

31 Accordingly we have to suppose that only the inner surface of the bowls was visible. They may have been sunk into the surface of the altar. Cf. the so-called "cup-marks" on many an ancient stone altar in Palestine and Transjordan.

32 According to another version traditioned by Rabbi Jehuda, the libation consisted only of one "log," i.e. about half a litre, but was performed also on the eighth day of the feast, cf. M. Suk. 4, 9.

33 Cf. B. Suk. 49a: "Rabbi Eleazar ben Zadok stated, there was a small passage-way between the ascent and the altar." The ascent, or ramp, did not adjoin closely to the altar at the top, but was removed from it by two cubits. This small space was fenced up along its four sides, thus forming a vat which reached down to the marble floor of the court. Cf. Rashi *ad loc.*

34 M. Suk. 4, 9; Tos. Suk. 3, 14–15, p. 197; Tos. Me'ila 1, 16, p. 558; Y. Suk. 54c bot., d top; B. Suk. 48b, 49a–b.

35 M. Suk. 4, 9; Tos. Suk. 3, 16, p. 197; Y. Suk. 54d mid.; B. Suk. 48b; B. Yoma 26b; B. Pes. 57a; Josephus Flavius, *Antiquities*, xiii, 13, 5.

36 Hooke, *Myth and Ritual*, p. 8.

37 Frazer, *The Golden Bough*, 3rd ed., vol. i, pp. 251, 303; vol. x, p. 138.

38 Mannhardt, *Antike Wald- und Feldkulte*, 2nd ed., Berlin, 1905, p. 263, n. 1; Frazer, *op. cit.* iii, 154; Hocart, *Kings and Councillors*, Cairo, 1936, p. 253.

39 Gilgamesh-epic, Table xi, lines 98–116.

40 Apollodorus, i, 9, 7; cf. J. Harrison, *Themis*, Cambridge, 1912, pp. 79 sq.

41 Hooke, *The Origins of Early Semitic Ritual*, London, 1938, pp. 53 sq.

42 H. Pfannenschmied, *Das Weihwasser im heidnischen und*

christlichen Kultus, Hannover, 1869, p. 79 ; Mannhardt, *Wald- und Feldkulte*, i. *Der Baumkultus der Germanen*, 2nd ed., Berlin, 1904, pp. 506, 511, 534 sq. ; Goldziher, *Muhammedanische Studien*, vol. i, Halle, 1888, pp. 34 sq. ; Frazer, *op. cit.* i, 248, 251, 300, 303 ; vii, 38, 54, 55, 59 ; Patai, *The Control of Rain*, p. 274 ; id. *Man and Earth*, ii, 175 sqq.

43 'Inyan Hiram Melekh Tzor, in Jellinek, *Beth Hamidrash*, vol. v, p. 111 ; Yalqut Shime'oni ii. § 367 ad Eze. 28 ; cf. also Ginzberg, *The Legends of the Jews*, vol. vi, pp. 424 sq.

44 Y. Suk. 55b–c.

45 Oesterley, *The Sacred Dance*, Cambridge, 1923, pp. 149 sqq. ; Frazer, *op. cit.* i, 137 sq. ; vii, 95, 111 sq., 186 sq. ; ix, 231 sq. ; Patai, *Man and Earth*, ii, 151 sqq., 177 sq.

46 J. Harrison, *Themis*, 77 sq. ; Kahle, *Palästina-Jahrbuch*, vol. viii, 1912, p. 162 ; Westermarck, *Ceremonies and Beliefs Connected with Agriculture, etc., in Morocco*, Helsingfors, 1913, pp. 109, 123 ; Brauer, *Ethnologie der jemenitischen Juden*, Heidelberg, 1934, p. 213 ; Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165 ; Frazer, *op. cit.* i, 250, 255, 261, 267 sq., 276, 284, 287, 293 sq.

47 M. Ta'an, 1, 6 ; 3, 1–2 ; cf. Patai, *The Control of Rain*, 280 sq.

48 *Zeitschrift für alttestamentliche Wissenschaft*, 1900, pp. 111 sq. ; Kahle, *Palästina-Jahrbuch*, vol. vi, p. 94 ; Patai, *Hamayim* (in Hebrew), Tel-Aviv, 1936, p. 52.

49 Cf. Patai, *The Control of Rain*, pp. 269 sqq.

50 Cf. *Revue des études juives*, vol. xxxvi, p. 317 ; vol. xliii, p. 195 ; Lagrange, *Études sur les religions Semitiques*, 2nd ed., Paris, 1905, pp. 166 sq. ; Rieger, *Jewish Quarterly Review*, 1926, January, p. 232. On the cock in rain-charms cf. also Gressmann, *Marti-Festschrift*, pp. 88 sqq. ; Jaussen, *Revue Biblique*, xxxiii, 574 sqq.

51 Lucian, *de dea Syria*, 13 and 48, ed. Strong and Garstang, pp. 51 sq. As to "the sea"=the Euphrates, cf. Philo-

stratus, *Vita Apoll.* i, 20 ; Robertson Smith, *Engl. Hist. Rev.* (1887), p. 312 ; id., *The Religion of the Semites*, 3rd ed., p. 232. Some scholars, among them Strong and Garstang, ib., contend that the cock referred to by Lucian was a priest who for one reason or another was called by this name. Against them Clemen maintains that the reference is to a real cock. Cf. Carl Clemen, *Lukians Schrift über die syrische Göttin*, Der Alte Orient, Leipzig, 1938, vol. xxxvii, 3-4, p. 51. On the cock of Hierapolis cf. also Gressmann, *Der heilige Hahn zu Hierapolis in Syrien*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, xli, 1925, p. 88.

52 B. 'Ab. Zara 55a. The Aramaic word "gabhra" used in this connection to denote cock is by some scholars understood in its original sense as "man," f. i. Cook, in Robertson Smith, *op. cit.* p. 581, n. 5.

53 Robertson Smith, *op. cit.* p. 220 ; cf. the note of Cook ib. pp. 574 sqq.

54 Cf. Frazer, *op. cit.* i, 250 ; ii, 367, 370.

55 M. Suk. 4, 9. Cf. Josephus, *Ant.* xiii, 13, 5.

56 Cf. the explanation of Obadia di Bertinoro *ad loc.*

57 Hartland, *The Legend of Perseus*, London, 1894–96, vol. i, p. 171 ; id., *Primitive Paternity*, London, 1909, vol. i, pp. 100, 108 ; Preller, *Römische Mythologie*, 3rd ed., Berlin, 1881–83, vol. i, p. 389; A. de Gubernatis, *Die Thiere in der indogerm. Myth.*, 173 sq.; Mannhardt, *Wald und Feldkulte* i, 251 sq.; Ovid, *Fasti*, ii, 425, and Frazer, *The Fasti of Ovid*, London, 1929, vol. ii, p. 331, 383; id., *The Golden Bough*, ix, 362 ; Ploss-Bartels-Reitzenstein, *Das Weib*, 11th ed., Berlin, 1927, vol. ii, p. 315.

58 Gen. Rab. 10, 6, p. 79 ; cf. the Slavonic Book of Henoch, 19, 4 ; the same idea with some elaboration in Zohar Gen. (Hashmatóth), p. 251a of the Wilna ed.

59 In New Caledonia, cf. Frazer, *The Golden Bough*, ix, 264.

60 Y. Suk. 54a mid.

61 Benyamin, Yisrael ben Yosef, *Sepher massa'e Yisrael*, Lyck, 1859, p. 127. English translation (*Eight Years in Asia and Africa*, Hanover, 1863, p. 331).

62 B. Suk. 38a ; B. Menahoth 62a.

63 Midrash Shoher Tobh, *Ps.* 17.

64 Yalqut Shime'oni, § 651 ; cf. Lev. Rab. 30, 2.

65 Pedersen, *Israel*, i–ii (1926), p. 539 (note to p. 429), referring to the following passages : 1 Sam. 14, 47; Ex. 22, 8; Deut. 25, 1; 1 Kings 8, 32; Ps. 37, 33; Prov. 12, 2; 17, 15; Job 40, 8; Isa. 29, 21; 54, 17.

66 A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *The Journal of Egyptian Archaeology*, vol. xxviii. (London, 1942), p. 32.

67 Hooke, *Myth and Ritual*, 8, 24, 32, 84, 163; Blackman and Fairman, *op. cit.* pp. 32 sqq.; Ivan Engnell, *Studies in Divine Kingship in the Ancient Near East*, Uppsala, 1943, p. 36.

68 Cf. Hocart, *Kings and Councillors*, Cairo, 1936, *pass.*

69 Westermarck, *Ritual and Belief in Morocco*, London, 1926, vol. ii, p. 271; cf. Frazer, *The Golden Bough*, ix, 179 sq.

70 Westermarck, *op. cit.*, ii, 272, quoting St. Augustine, *De doctr. Christ.*, IV, 24 (53).

71 Lev. 28, 40 ; Deut. 12, 7, 11–12, 17–18 ; 14, 26 ; 16, 11, 14 ; 26, 11 ; 27, 7 ; cf. Neh. 8, 12–17.

72 Tos. Suk. 3, 18, p. 197 sq.; cf. Tos. Rosh Hash. 1, 12, 13, p. 210 ; Y. Rosh Hash. 57b mid.; B. Rosh Hash. 16a ; also M. Rosh Hash. 1, 2 ; B. Ta'an. 2a–b; Y. Suk. 54b mid.; Y. Shebi'it 33b bot. ; Pesiqta di Rabh Kahana, ed. Buber, 193b.

73 B. Ta'an. 25b and Rashi *ad loc.*

74 Num. 29, 19, 31, 33.

75 Y. Rosh Hash. 57b mid. ; cf. Y. Suk. 54b mid. ; B. Ta'an. 2b bot.; Y. Shebi'it 33b bot.; Pesiqta di Rabh Kahana, ed. Buber, 193b.

76 Y. Suk. 54b mid. ; cf. Y. Shebi'it 33b mid. and bot.; Y. Rosh Hash. 57b mid.; B. Suk. 34a, 44a sq.; B. Ta'an. 3a.

77 Y. Sanh. 20c top. Cf. Ruth Rab. 2, 9 end. The reference is to 2 Sam. 23, 15–17.

78 Gen. Rab. 78, 16, p. 936 ; Targum Yer. ad Gen. 35, 14. Cf. Book of Jub. 31, 3 ; 32, 4 sqq.

79 1 Sam. 7, 3–10.
80 1 Sam. 12, 17–18.
81 1 Kings 18.
82 Cf. Patai, *Man and Earth*, ii, 145 sqq.; id., *The Control of Rain*, pp. 254 sqq.
83 Dalman, *Arbeit und Sitte in Palästina*, vol. i, Gütersloh, 1928, p. 146 ; id. *Palästinensischer Diwan*, Leipzig, 1901, pp. 267 sqq., 273. Cf. also the ancient Arab rite of the circumambulation of the Holy Stone (the *Ka'aba*) in Mecca in rain-making ceremonies, Wellhausen, *Reste arabischen Heidentums*, Berlin, 1897, p. 141. Cf. also Cook, in Robertson Smith, *The Religion of the Semites*, 3rd ed., p. 671 sq.
84 Frazer, *The Golden Bough*, i, 256 sqq.
85 *Op. cit.*, pp. 257 sqq.
86 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 53.
87 1 Sam. 7, 5, 9; 12, 17–18.
88 1 Kings 18, 24, 26, 28, 36–37.
89 1 Kings 8, 35–36.
90 Joel 1, 14.
91 Jer. 14, 11.
92 Zech. 14, 17–18; cf. also 10, 1.

Chapter Three

TEMPLE AND CREATION MYTHS

In the previous chapter it has been shown that the *immediate purpose of the great festivity called* "The Joy of the House of Water-Drawing," performed in the Second Temple of Jerusalem, was to ensure the fall of rain. In this chapter we shall inquire into the mythical connotations of this great feast.

Our contention was that the Joy of the House of Water-Drawing was a New Year ritual of the type performed year after year in numerous cult-centres of the ancient East. Accordingly we should expect *the mythical connotations of the feast to have to do* mainly with the traditional creation of the world. And, indeed, we shall not be disappointed in this expectation.

I

First it is needful to recall a detail of the festive ritual which we have so far not discussed. This is the singing of the fifteen Songs of Ascents by the Levites as they stood on the fifteen steps leading from the "Women's Court" up to the inner "Court of the Israelites."[1] These fifteen short Psalms (Ps. 120–134), each of which begins with the words *Shir hama'aloth*—"Song of Ascents,"[2] contain no express reference to the Feast of Tabernacles

or to the ceremonies of the water-drawing and libation. But later sources, the same as those from which we drew the data for the description of the ritual, abound in legends referring to the mythical significance of these fifteen songs. These legends take us back directly into the mythical atmosphere of primeval cosmic events. They have, it is true, a historical setting, being connected with the person of King David ; nevertheless they are typical flood-legends, the like of which in other mythologies are closely bound up with creation-myths and are regarded by scholars as variations of the original theme of creation.

King David, so the legend runs, wished to build the Temple of the Lord upon pure, virgin soil. After he had bought the threshing floor of Arawna he began to dig into the earth in order to find out whether the place was virgin soil, undisturbed by human hands ever since the creation. When David reached the depth of fifteen hundred cubits he came upon a sherd, sure proof that man had once been present there. And David exclaimed :

"After all the trouble I have taken, now I find this sherd!" Whereupon God gave a voice to the sherd and it said : "This is not my original place, but when the earth was split asunder (at the giving of the Torah at Mount Sinai) I descended here. If you do not believe me—behold, *Tehom*, the Deep, lies beneath me!" David picked up the sherd and the waters of the Deep rose to engulf him. David said : "Whosoever knows a word that will put a stop to this Tehom, and does not say it, may he suffocate!" And Ahitophel,[3] who stood there, spoke the word and arrested the Deep.[4]

An older and fuller version of this legend is preserved in the Babylonian Talmud:

Rabbi Johanan said . . . When David dug the Pits (that is, the perpendicular shafts reaching down under the Temple to the Deep), the Deep arose and threatened to submerge the world. "Is there anyone," inquired David, "who knows whether it is permitted to inscribe the [Ineffable] Name upon a sherd, and cast it into the Deep that its waves should subside?" There was none who answered a word. Said David, "Whoever knows the answer and does not speak, *may he be suffocated!*" *Whereupon Ahitophel . . . said* to him, "It is permitted." [David] thereupon inscribed the [Ineffable] Name upon a sherd, cast it into the Deep and it subsided sixteen thousand cubits. When he saw that it had subsided to such a great extent, he said, "The nearer it is to the (surface of the) earth, the better the earth can be kept watered," and he uttered the fifteen Songs of Ascents and the Deep reascended fifteen thousand cubits and remained one thousand cubits (below the surface).[5]

This legend, of which many other versions exist in traditional Jewish literature, has a remarkable parallel in a legend reported by Lucian in connection with the Temple of Hierapolis:

But a further story is told by the men of Hierapolis, and a wonderful one it is; they say that in their country a mighty chasm appeared which received all the water (namely, of the deluge), and that Deukalion on this occurrence reared altars and founded a temple to Juno above this chasm. I have actually seen this chasm, it lies beneath the temple and is of very small dimensions. If it was once of large size, and was afterwards reduced to its present small dimensions, I know not: but the chasm which I saw is certainly very small. They maintain that their tale is proved by the following occurrence: twice in every year the water comes from the sea to the temple. This water is brought by the priests; but

besides them, all Syria and Arabia and many from beyond the Euphrates go down to the sea ; one and all bring its water which they first pour out in the temple ; then this water passes down into the chasm which, small though it be, holds a vast quantity of water.[6]

The points of contact between this legend and that of Jerusalem are too numerous to be mere coincidence. The Hierapolis legend speaks of the appearance of a chasm in which the waters of the deluge were swallowed up. The Jerusalem legend, though it records the digging of David, also speaks of something like a chasm which appeared when the earth trembled at the Revelation on Mount Sinai, so that the sherd fell into it. In another version of the Jerusalem legend the function of the sherd in keeping down the Deep is more pronounced. When David dug and found the sherd, he wanted to lift it.

The sherd said : "You cannot lift me." David said : "Why?" The sherd said: "Because I am here to press down the Deep." David asked : "And since when are you here ?" The sherd answered : "From the hour when God let His word be heard on Mount Sinai saying, 'I am the Lord thy God.'[7] At (that time) the earth trembled and sank, and I was put here to press down the Deep. . . .[8]

Still more explicit is the version that connects the temple-shafts directly with the creation of the world. According to this version, when

God created heaven and earth He also created the stone over the Deep, and engraved on it the Ineffable Name consisting of forty-two letters, and fixed the stone over the Deep in order to keep down its waters. . . . But when the generation of the deluge sinned, He removed the stone and immediately all the sources of the great Deep sprang up. And when David

dug the shafts, the stone rolled aside and the waters came out and filled the whole world. . . . David took the stone and threw it back on the Deep whereupon the waters returned.[9]

Here it is expressly stated that the waters of the deluge issued from beneath the "stone," and that when David dug the shafts the Deep rose anew from beneath the "stone," and later again subsided beneath it. We shall later return to speak of this stone which was identified by legend with the so-called *Shetiyyah*-stone, the huge native rock upon which the Holy of Holies of the Jerusalem Temple was built.

The Hierapolis legend has it that the altars and the temple were built by Deukalion over the chasm after the waters of the deluge had subsided into it. In the Jerusalem legend, too, the building of the altar and the temple over the shaft follows the swallowing up of the waters in it, the altar being said to have been built by Noah, as reported in Genesis (8, 20). Late Jewish legends have it that Noah only rebuilt this altar, which had been already in use by Adam, Cain and Abel, and which was later to be used by Abraham, and finally included in the temple of Jerusalem.[10]

Thus the water-libations that were performed in both the Hierapolis and the Jerusalem temples are connected by the respective legends with the floods that were swallowed up in the chasms beneath the altars.

In Greece, too, occurs the idea that the waters of the deluge flowed down through a chasm. In Athens, within the great precinct overshadowed by the temple

of Olympian Zeus, there was a smaller precinct of Olympian Earth, where a cleft, one cubit wide, was pointed out in the ground. Down that cleft the waters of the deluge were said to have disappeared, and down it were thrown every year cakes of wheaten meal kneaded with honey.[11] The name "Festival of Water-Bearing"[12] may be taken as an indication also that water was poured down the cleft.[13]

II

But to return to Jerusalem. The connection between the rain and the subterranean waters is often enough emphasized in rabbinic literature. It was a traditional belief that the fall of rain is matched by a corresponding rise of Tehom, the waters of the Deep. Rabbi Levi said:

> It is the way of the world, rain descends and Tehom rises.[14]

Rabbi Shimeon ben Eleazar said:

> There is no hand-breadth [of rain] that descends from above but has two hand-breadths [of water] raised towards it by the earth.[15]

We have already heard that the water-libation served not only to bring down the rain from heaven but also to raise the waters of the Deep. Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says unto Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[16]

The raising of the waters of the deep, we now understand, was brought about also by the singing of the fifteen Songs of Ascents, which were said to have been sung for the first time by David for the same purpose.

It will be of interest to note that the concept of the correspondence between the falling of rain and the rising of the Deep may be traced back in northern Canaan to a period preceding that of the Talmud by some fifteen hundred years. In the Ras Shamra texts we read:

> There will be no dew, no showers,
> No surging up of the Deep.[17]

Another example of this idea comes from Assyria:

> On high Adad made scarce his rain,
> Beneath [the fountain] was stopped . . .[18]

Or, again, we have the complementary description:

> Adad let loose his showers, Ea opened his fountains . . .[19]

This is very much the same as the words of Genesis:

> The same day were all the fountains of the great Deep broken up, and the windows of heaven were opened.[20]

But to return to rabbinic material, in the name of Rabba an interesting mythological concept is reported following the saying of Rabbi Eliezer quoted earlier. Rabba said:

> I saw Ridya (the angel of rain) and he is like a three-year-old heifer with lips cleft asunder. He stood between the lower Deep and the upper Deep. He said to the upper Deep, Pour down your waters! and to the lower Deep he said, Let your waters spring up! . . .[21]

One would naturally be inclined to compare this water-bringing cosmic heifer to the heavenly cow of ancient Egypt,[22] sometimes identified with the sky-goddess Nut, who was usually depicted as the giver of rain.[23] The idea of symbolizing rain in the form of a bull seems to have been general in the ancient Near East. In the Ras Shamra texts, Baal, the god of storms and rains, was endowed with the strength of a bull, striking and destroying his enemies with his horns. When he was killed he was overcome in the form of a bull. He fell "like the bull under the sacrificer's knife." Aliyan Baal, the son of Baal, watches over the maintenance of springs and underground waters. The concept of the water as a fertilizing bull, or as an incentive for the cattle to mate, seems to underlie a passage in the Ras Shamra texts which describes a love scene between Aliyan Baal and a heifer.[24] With this should be compared the saying of Rabbi Jehuda ben Levi:

> In the hour when rain falls the cattle seeks [to fulfil] its task, that is, mates.[25]

Both in the Ras Shamra texts and, some one and a half millennia later, in the Jerusalem Temple legends, a scene in the yearly recurrent cycle of nature finds its poetic expression. The Ras Shamra texts depict the ceasing of the rain as the descent of Baal into the womb of the earth, which is followed later by the death of Aliyan Baal, that is, the 'disappearance' or diminishing of springs and rivers.[26] There follow the dry and rainless months of the prolonged eastern

summer characterized by the continuous sinking of the level of each still available source of water, such as the perennial streams, the few springs, and the cisterns in which the rain-water of the previous winter was stored up for drinking. After the first few rainy days in the autumn all this is suddenly changed. Opposite the rain falling from above, the waters from below actually seem to rise—and it is this situation, expected to come about in consequence of the water-libation, which is anticipated in the rabbinic legends.

The waters from above and the waters from below are in talmudic legends described as "the upper male waters" and "the lower female waters" respectively.[27] In the beginning, that is, before the Creation, "the world was but water in water."[28] Then God separated the two kinds of water from each other, relegating half of them to the firmament and half of them to the ocean.[29] This separation was not accomplished without resistance on the part of the waters. God said to them :

"Divide yourselves into two halves, and let the one half mount upwards, and the second half (descend) below." And they disobeyed and mounted all of them upwards. Then the Holy One blessed be He said unto them : "I said, Let the half of you mount upwards, and instead all of you mounted upwards." Said the waters : We shall not descend! They were daring in the face of the Creator, and therefore were they called "daring waters."[30] What did the Holy One blessed be He? He stretched out his small finger and tore them into two parts, and one half of them fell down below against their will. . . .[31]

In other versions of this legend the traces of a primeval combat between God and the waters are even more pronounced:

The Holy One blessed be He stamped upon all the primeval waters and cast them into the Ocean. . . .[32]

. . . the waters rolled down and gathered into valleys . . . and at once the waters became haughty and rose to flood the earth as in the beginning, until the Holy One blessed be He scolded them and pressed them down beneath the soles of his feet. . . .[33]

Rabh Jehuda said in the name of Rabh : At the time when the Holy One blessed be He desired to create the world, he said to the angel of the sea : Open thy mouth and swallow all the waters of the world (that the dry land may be seen). He said unto him : Lord of the universe, it is enough that I remain with my own! Thereupon *He* struck him with his foot and killed him, as it is written, " He stirreth up the sea with his power and by his understanding he smiteth through Rahab."[34]

Many other versions also tell how God " kicked " the waters, " killed " them and pressed them together into the ocean.[35] It is also told in these legends that when the upper waters were forced to separate from the lower waters, they wept,[36] and so did the lower waters.[37] Ever since the separation of the heavenly waters from their earthly mates, they continuously long for reunion with them:

The only craving of the rains is for the earth. . . .[38]

The reason why God separated the upper waters from the lower waters is also given in the following version:

Why did the Holy One blessed be He separate them ? Because the upper waters are male and the lower waters are

versions, contain motifs going back to ancient traditions attested in Canaanite culture already some two millennia earlier.

III

What was a mere threat in the days of creation came to pass later, in the days of the great flood. Thus we read in the Book of Henoch:

> And in those days shall punishment come from the Lord of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven.[47]

Similarly also according to a late midrash:

> Rabbi Zadoq said: On the tenth of [the month of] Marheshwan all the creatures entered the Ark, and on the seventeenth of it there descended onto the earth the waters of the deluge which are male waters, and [waters] came up from the Deeps (*Tehomoth*) which are female waters, and they united and grew mighty to destroy the world. . . .[48]

The idea that floods and inundations are the result of a union between male and female waters goes back to age-old traditions in the ancient East. Side by side with the tradition of the destructive deluge as reported, for example, in the Gilgamesh-Epic (Table xi), there existed in ancient Mesopotamia other conceptions in which the beneficial inundations

female, and when they tried to unite they almost destroyed the world. In that hour the waters ascended the mountains and descended the valleys, the male waters were running after the female waters, until the Holy One blessed be He *rebuked them, as it is written, "At thy rebuke they fled."*[39]

In another highly suggestive version these lustful primeval elements are personified as the male and female Leviathan, the great sea-serpent :

Rabh Jehuda said in the name of Rabh : All that the Holy One blessed be He created in His world He created male and female. Likewise, Leviathan the fleeing serpent and Leviathan the crooked serpent He created male and female, and had they mated with one another they would have destroyed the world. *What [then] did the Holy One blessed be He do ?* He castrated the male and killed the female . . . as it is written, "And he will slay the dragon that is in the sea."[40]

The motif of separation and castration remind us, of course, of similar motifs contained in ancient Egyptian, Greek, Vedic, Chinese, Polynesian, American-Indian, African, and other creation myths,[41] while the portraiture of the cosmic sources of water as dragons is well known from the ancient Accadian, Canaanite and Israelite mythological imagery.[42] "Leviathan the fleeing serpent" of the Bible[43] appears already in the Ras Shamra poems as "Lotan the fleeing serpent," and also the "crooked serpent"[44] and the *tannin*, the primeval dragon[45] of the Bible, have their counterpart in the Ras Shamra texts.[46] Thus we arrive at the interesting fact that the mythical tales about the rebellion of the primeval waters which are to be found in rabbinic literature as late as the fifth century C.E. in quite a number of

versions, contain motifs going back to ancient traditions attested in Canaanite culture already some two millennia earlier.

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The idea that floods and inundations are the result of a union between male and female waters goes back to age-old traditions in the ancient East. Side by side with the tradition of the destructive deluge as reported, for example, in the Gilgamesh-Epic (Table xi), there existed in ancient Mesopotamia other conceptions in which the beneficial inundations

were clad in mythological imagery. The annual life-giving floods, caused by the rising of the waters of the Tigris and Euphrates, in consequence of which the dry fields were irrigated, were mythically represented as being the result of a union between male and female deities. In the introductory mythical section of a Sumerian incantation text, preserved on one of the early tablets from Nippur, the life-producing flood is pictured as being brought about by the union between two deities, Enki the god of the Deep, who had his dwelling in the Euphrates, and the goddess Ninella, a water deity, also referred to as Nintu, "the goddess of birth."[49] In this Sumerian text there is "expressed the symbolical parallel between the god pouring his 'water' into the 'ground' of the goddess and thus fructifying her, and the earth receiving water as a means of fertilization." The passage that speaks of a rainy season extending over nine months, "implies a parallel between the nine months of pregnancy and the process of fertilization until the fruit is ripe."[50] Also two other passages in Babylonian literature, concerning Enlil and Ninlil, and Ningirsu and Bau, "show that the water was regarded as the spermatozoa of the gods, and that the rise of the water in the two great rivers which irrigate that country was thought to be due to sexual union between a god and an earth goddess. . . ."[51] In this Babylonian conception the water is regarded as a male principle. That the same was true in Arabia is indicated by the fact that in that country "Athtar, the self-waterer,

was a masculine deity. . . . In Egypt the Nile-God, Hapi, was a male and a father god."[52]

Also according to rabbinic sources, something of the terrible union between the male and the female waters which took place at the time of the great flood occurs every year in the rainy season on a scale reduced to harmlessness and with salutary instead of destructive effects. Rabbi Levi said:

> The upper waters are male and the lower waters are female. And these say to those: Receive us, you are the creation of the Holy One blessed be He and we are his envoys. Immediately they receive them . . . like unto this female that opens before the male.[53]

Rabbi Abahu called the upper waters "bridegroom" and the lower waters "bride." He said:

> When do we begin to recite the benediction over rain?[54] When the bridegroom goes forth to meet the bride,[55]

I.e. when the waters accumulated on the ground rebound then rain-drops splash on them.

Other sages speak of the earth as the wife of the rain, which is the husband. Rabh Jehuda said:

> Rain is the husband of the soil, as it is written, "For as the rain cometh down and the snow from heaven and returneth not thither except it water the earth and make it bring forth and bud."[56]

Rabbi Aha in the name of Rabban Shimeon ben Gamliel said:

> Why is the early (autumnal) rain called *r'bhi'ah* (lit.: mating)? Because it mates (*robhe'a*) with the earth.[57]

IV

We find in the Babylonian Talmud an interesting controversy between Rabbi Eliezer and Rabbi Joshua (end of the first century C.E.), who were fond of discussing cosmogonical and cosmological topics and who this time tackled the difficult question of the date of creation. The interesting point for us is that the statements of both sages are based on the assumption that the time of creation was a time of abounding fruitfulness, a sort of cosmic rutting season. Rabbi Eliezer said:

> In [the month of] Tishri the world was created . . . as it is written, "And God said, *Let the earth bring forth grass, the herb yielding seed and the tree fruit. . . .*"[58] Which is the month in which the earth brings forth grass and the trees are full of fruit? You will have to say that this is Tishri, and that season was the time of the *r'bhi'ah* (the first rain, or, literally, "mating"), and the rains fell and [the plants] grew, as it is written, "And there went up a mist from the earth."[59] Rabbi Joshua said: Whence do we know that the world was created in [the month of] Nisan (*i.e.* March–April)? Because it is written, "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit."[60] Which is the month in which the earth is full of grass and the trees yield fruit? You will have to say, this is Nisan. That season was the period when cattle, beasts and fowls copulate with one another, as it is written, "The rams have mounted the sheep."[61]

Thus according to Rabbi Eliezer the creation of the world occurred at the time of the year when the autumnal mating of the rain with th[illegible] takes place, that is, when a ne[illegible] of [illegible]

world is conceived. According to Rabbi Joshua, on the other hand, the creation of the world occurred at the time of the year when the spring-time mating of the animal world takes place. Jewish tradition decided in favour of autumn as the season of creation, and fixed the completion of creation on New Year's day. In accordance with this, already in talmudic times the following sentence was said in the New Year prayers: "This day is the beginning of Your works, a remembrance of the first day." [62]

We have thus become acquainted with several mythological conceptions, the most relevant of which can be summed up as follows:

1 The creation of the world was preceded by the forceful separation by God of the upper male waters from the lower female waters. The waters resisted but were overcome.
2 Creation was also conceived of as a kind of cosmic rutting season, when the rain came down, mated with the earth and fructified it.
3 At the time of the deluge the male and female waters again united to destroy the world. The waters of the deluge issued forth from the spot on which later the Temple was built.
4 Each year when rain falls, the upper male waters unite with the lower female waters, like a groom with his bride.
5 The creation of the world took place in Tishri. The beginning of the yearly rainfall, in which something of the creation is repeated, is expected in Tishri.

Viewed against this rich mythological background, that rather enigmatic "lightheadedness" alluded to in rabbinic sources seems to be more in keeping with all the other rites of the great Jerusalem festival, each

of which had the intent of procuring the blessing of fertility and especially the blessing of rain. We now suspect that the "lightheadedness" had something to do with the mythological conception of the natural phenomenon to bring which about was the purpose of the whole ritual.

Thanks to Mannhardt, Frazer, and others, we know that a very common method of promoting the fertility of the earth is the real or symbolic intercourse between the human sexes, on the fields or in temples, in seclusion or in public. "For," to quote the words of Frazer, "in the minds of many peoples at an early stage of culture the fertility of women is closely bound up with the fertility of the earth, and the same causes which promote or hinder the one are thought to promote or hinder the other, a ritual connection being supposed to subsist between the union of the human sexes on the one hand and the fruitfulness of the ground on the other."[63] From this symbolism arises also the abundance of obscene language and behaviour in sympathetic ritual, of which striking ancient examples are to be found in a Sumerian liturgy,[64] and in Greek, Roman, and Nabbataean rain-making rituals.[65] As Barton puts it:

> In countries like Babylonia and Egypt, where fertility depended upon the rise of the rivers, or like Palestine, where it depended on the rainfall, the flow of fertilizing waters was . . . thought of as the result of a divine sexual act—the marital union of a god and a goddess. In that stage of thought it would be equally natural that they should think that their deities could be encouraged to such a union by human examples. It is probable that at the religious feasts it was the

custom to indulge freely in such acts of union in order to encourage the deities to do likewise, that the fertilizing waters might flow, the earth be fertilized and fruits produced for the sustenance of mankind.[66]

V

We have already referred to the parallels between the temple festivities of Hierapolis and the Jerusalem feast of Water-libation. Now, the Hierapolis festivities were accompanied by licentious proceedings and orgies.[67] The myth and rites of Atargatis at Hierapolis were closely parallelled by those of Atargatis of Ascalon who, according to Albright, still survives to-day, in all probability, as the "Green Lady," *es-sitt el-Khadrā* or *Sittna al-Khadrā*. "In the spring the vernal equinox is celebrated by a procession to the sea, after which the unmarried youths and maidens of the village (ej-Jōreh) are said to bathe unclad in the surf.[68] Doubtless the prototype of this feast was a procession to the sea in which the image of the goddess was carried and bathed in the sea as at so many other places (among them in Hierapolis). In connection with this rite men and women probably bathed together and the lascivious held high carnival, as usual in the spring festival of the *dea syria*."[69]

It has repeatedly been said in this book that early religions were in the first place concerned with the material welfare of the people, the rituals serving to obtain tangible blessings for the community. In the next chapter, when returning to this question, we

shall try to show that the material welfare of the people was thought directly to depend on the proper performance of the ritual. As in the whole Near Eastern area the welfare of the people ultimately depended on an adequate natural water supply, the great temple rituals of these countries were obviously performed with the same purpose in view, namely, to secure the annual water supply by bringing about either the fall of rain, as in Jerusalem and Hierapolis, or the rise of the rivers, as in Egypt and Mesopotamia. Though sameness of purpose does not invariably lead to sameness of means, we shall not be surprised to find a certain similarity also between the water-rituals themselves which were performed in the great religious centres of the ancient Near East. Such similarities, especially as appearing between the Jerusalem and the Hierapolis rituals and myths, have already been pointed out. We can but surmise that the licentious proceedings that were customary both to the north and to the south of Jerusalem also left their traces in the late Jewish ritual, the "light-headedness" referred to in rabbinic sources being their last survival; to prove or disprove this by scientific argument would be extremely difficult.

VI

The same caution should be observed when attempting to relate the ritual beatings to the myths telling of the creator's struggle with the waters and

his victory over them. Neither the myth nor the ritual contains any allusion to the other. The question whether the ritual beatings and other tumultuous actions were originally intended to be commemorative of the primeval struggle that preceded creation has thus to remain open.

There are, however, a few more points to be considered when looking for traces of the ritual combat in Jerusalem. The ritual combat may take the form of a foot-race. In the temple of Jerusalem such a foot-race took place daily between the young priests who wished to perform the task of removing the ashes from the altar. We read in the Mishnah:

> Originally whosoever (of the priestly family the turn of which fell on that day[70]) desired to remove (the ashes from) the altar, did so. If they were many, they would run and mount the ramp (of the altar) and he that came first within four cubits (off the altar) obtained the privilege. . . .[71] . . . it once happened that two were even as they ran to mount the ramp. One of them pushed the other who fell (off the ramp) and broke his leg.[72]

In the Tosefta and later sources we have another version of the incident between the two priests, the event taking on a tragic colouring:

> Our rabbis taught: It once happened that two priests were equal as they ran to mount the ramp, and when one of them came first within four cubits of the altar, the other took a knife and thrust it into his heart. . . . The father of the young man came and found him still in convulsions. He said, May he be an atonement for you. . . .[73]

Here again, as in connection with the "light-

headedness," we hear of an enactment on the part of the Law Court:

"When the Court saw that they incurred danger, they ordained that the altar be cleared only by count . . ."[74] which was a method of casting lots. The officer[75] would say to them: Raise the finger for counting, and would place them in a circular queue, take the mitre off one of them and name an arbitrary number. He would then begin to count from the priest whose mitre he had taken off, and proceed to count round and round the circle by the raised fingers, until he reached the number he had named. The priest on whom the number fell received the task.[76] But even this counting of the priests was a rather stormy affair; to discourage priests who tried to cheat by lifting up both their forefinger and thumb, the officer would strike them with an Arab whip.[77] The picture we get from all this is that of a ritual race between young priests who in their zeal to obtain the privilege of cleaning the altar even let themselves be carried away to the extent of committing acts of extreme violence.

Another account, of a purely legendary nature in Judaism but reflecting actual races that were run in Byzantium, tells of a magnificent foot-race that took place in the Hippodrome of Solomon once a year, on the last day of the month of Kislèw and on the first two days of the following month of Tebheth. Ten thousand youths of the quickfooted tribe of Naphtali[78] took part in the races, each carrying a golden shield.[79] The Hippodrome occupied an area

measuring three parasangs by one. In the middle there were two rows of a sort of thicket into which were placed all kinds of beasts and birds, and around which the races were run eight times a day. Besides, there were two huge columns, on the top of each of which stood golden lions and from their mouths flowed all kinds of perfumes on to the people. The people were divided into fourfold and sevenfold divisions. Music was played: harps and flutes. The four parties of the spectators were dressed as follows: the king and his servants and the sages and their pupils, the priests and the Levites, were dressed in light blue garments, blue being the colour of the sky in autumn; all the rest of Israel wore white, white being the colour of the snow which falls in winter; the people who came from the towns and villages of Palestine were dressed in red, red being the colour of the good fruit which ripens in summer; finally, the nations of the world who came from faraway countries to bring their presents to the king were dressed in green, green being the colour of the sea in spring when its waters are favourable for seafaring. The four colours of the people thus represented the four seasons.[80]

Here we have at least a definite statement as to the connection of the races with the seasons. Moreover, the races were held on the last day of Kislew and the first and second days of Tebheth, these three consecutive days approximating to the winter solstice as far as this is possible in a solilunar calendar like the Jewish.[81] It seems a safe inference that the golden

shields carried in the races symbolized the sun, which begins its victorious race through the sky on the day of the winter solstice. This inference is strengthened by the Byzantine descriptions of annual races and circus-games, which show surprising similarity to the Jewish legend.

In the letters of Cassiodorus, who lived (end of the fifth and beginning of the sixth centuries) at the courts of Odoacer and Theodorich, we find a much fuller symbolic explanation of the circus: In the circus there are represented the changes of seasons,[82] the circuits of the sun and the moon, and the divisions of time into months, weeks and days, which are based upon them. The four colours of the factions (there were four δῆμοι, or factions of the charioteers in the circus) represent the four seasons: the green the blooming spring, the blue the cloud-covered autumn, the red the fiery summer, and the white the frost-covered winter. The twelve signs and the seven winning-posts correspond to the twelve months and the seven days of the week. The twenty-four races of six chariots each correspond to the twenty-four hours of the day and the night. The two-horse chariots imitate the course of the moon and the quadrigas that of the sun. The wheels of the chariots designate the borders of Orient and Occident; the water-ditch of the circus (the so-called *euripus*) is a picture of the streaming sea; the lofty obelisks point towards heaven. Thus the mysteries of nature were represented in the colourful variety of the public games.[83] From another author we learn that

the significance of the contests was a prognostic one:

Oinomaos (the mythical king of Pisaea in Elis [84]) introduced first the colours of the circus by which he represented, as it were, the combat of the earth and the sea. Lots were drawn. He to whose lot it fell to play the role of the earth, dressed in a green dress; the representative of the sea, on the other hand, was clad in blue. This contest was arranged by Oinomaos on the 24th of March (the time of the vernal equinox). If the green colour won, all hoped the earth would be fertile; if the blue won, seafaring was expected to be lucky. This is the reason why the land-dwellers wished for the victory of the green colour, while the seamen for that of the blue.[85]

Still another source gives even more details:

It was Romulus who introduced circus-games in honour of the sun and the four elements, Earth, Water (Sea), Fire and Air. In the contest arranged by Oinomaos the seafarers and the inhabitants of the isles wished for the victory of the blue colour: its defeat would have caused storms, shipwrecks and poor fishing. The inhabitants of the dry land, on the other hand, wished for the victory of the green colour in order to be safe from bad crops and famine. . . . The circus itself was built according to the form of the universe. It represented heaven, earth and sea. Twelve doors represented the twelve signs of the zodiac, which determine the fate of the earth, the sea and human life. The surface on which the races took place depicted the earth, the water-ditch—the sea, the turning posts at the two ends—orient and occident, the seven running fields—the course of the planets, the quadriga—the four elements. . . .[86]

In the twelfth century C.E. these Byzantine games took place no longer on the day of the vernal equinox but on Christmas, that is, at the winter solstice, like the (legendary) races in the Hippodrome of Solomon

in Jerusalem. It is the Jewish traveller Benjamin of Tudela to whom we owe this information. He writes :

> Close to the walls of the palace (in Constantinople) is also a place of amusement belonging to the king, which is called the Hippodrome, and every year on the anniversary of the birth of Jesus the king gives a great entertainment there. And in that place men from all the races of the world come before the king and queen with jugglery and without jugglery, and they introduce lions, leopards, bears, and wild asses, and they engage them in combat with one another ; and the same thing is done with birds. No entertainment like this is to be found in any other land.[87]

Even after this description of the cosmological significance of the Byzantine races, and the light it throws upon the Jewish legend of Solomon's Hippodrome, we can still say very little concerning the ritual significance of races in the Temple. The Jewish legend and the race of the priests to the altar, mentioned before, can serve to establish only the meagre fact that also outside the Sukkoth cycle races and competitions were known both in the Temple ritual and in legend.

It should not be left unmentioned that athletic games of a mythical-ritual significance were held in the ancient Near East at a much earlier period than the one to which the aforementioned rabbinic legends and Byzantine descriptions belong. In ancient Egypt one of the oldest and most important festivals was the king's jubilee. In the course of this festival, which was at one and the same time also the enthronement and New Year festival, ritual athletic games

were held, "enacting the defeat of the enemies, a condition for the resurrection-enthronement."[88]

In the Babylonian *Akitu* festival a race took place through the streets as a symbol of the "glad tidings" of the resuscitation of the god.[89] Also in the Hittite Antakhshum feast there figured a race as well as a sham-fight. A class of court-officials ran a race with the king's chariot and the winner became "royal rein-keeper." This race has been interpreted by Ehelolf as a vegetation rite, and compared with the *lismu* of the *Akitu*, the Roman *robigalia*, and the Easter-race of the Teutons. The sham-fight was fought out between two parties, the Khatti and the Māsha people.[90]

In Northern Canaan, as far as the Ras Shamra texts allow of a reconstruction of the ritual:

> The fighting scene between Baal and Mot may have been performed in a rather realistic way, like the fights of the Osirian drama in Egypt. We may say, however, that the whole population of and around Ugarit lived through the drama in anxiety and with responsibility in bringing about first the victory of Mot and the death of Baal (the crops), and then of realizing the final triumph of Baal (the rain, the green, the cattle).[91]

Characteristically enough, the "immovable East" preserved down to at least the nineteenth century most, if not all, of the features comprised in the ancient Near Eastern and Byzantine New Year celebrations.

In Persia until recently the Nauruz, the New Year festival, was celebrated in a traditional manner that in its main features seems to go back to at least pre-

Islamic days. For the Nauruz is a solar festival retained within the lunar calendar introduced by Islam. It begins at the precise moment of the vernal equinox as calculated by the royal astronomers. There are many descriptions extant of this festival; we shall follow that of Jakob Eduard Polak who was the Shah's personal physician about the middle of the nineteenth century, and as such repeatedly witnessed the festivities from close quarters.

Some minutes before the Nauruz the Shah entered his great hall of audiences, his clothing studded from head to foot with glittering precious stones under the weight of which he could hardly move. He addressed a few words to the chief priests, who invariably answered him: "Beneath the shadow of your Majesty, who is the Asylum of the Faith, religion takes root ever more deeply, and the number of unbelievers diminishes day by day!" The Shah then would question the Great Vizier as to the state of the provinces, and receive the stereotyped answer that the rain and the mercy of Allah descended on to the fields, everything flourished under the Shah's blessed hand, and fullness and superabundance reigned everywhere—this notwithstanding the fact that in reality whole provinces might be suffering from dearth and famine. The Vizier's address would contain reports of the progress of the industries and arts, of victories of the glorious army, of the erection of bridges and caravanserais, of the construction of roads—even though there might be no war on, no building activities, and so on.

On the second day a great public audience was held in the great courtyard, attended not only by numerous officers and officials but also by colourfully decorated elephants, giraffes, and ostriches. When the Shah appeared between the "Carrier of the Shield" and the "Carrier of the Sceptre," an orchestra of some forty musicians burst into music and a volley of 121 guns was fired. When the Shah sat down on the "Throne of Suliman" all made obeisance to him, including the elephants. A formal dialogue would follow between the Shah and the Vizier, though in the terrible din they could not hear each other, since the Vizier stood at a distance of some sixty feet from the Shah. The Shah would inquire, for example, as to the state of security on the roads, and the Vizier would answer: "The weather is favourable and invites your Majesty to hunting expeditions." The Shah then would drink coffee and smoke a narghileh, his eldest uncle and the chief priest would say benedictions over him, and then the court poet would read out a lengthy poem extolling the Shah's physical beauty, strength, and valour, describing his victorious fights against lions and tigers, and his conquest of Rum (Constantinople), and exhorting him to subject also China. A courier would then be led in, clad in riding-habit and covered all over with dust, as if he had just arrived from a distant province, and would bring tidings of new victories over the Turcomans—even though there might be no war at all.

Half-an-hour later the public games would begin

in the great *maydan* (playground). The Shah would watch them from a window. On the playground athletes would fight and wrestle with one another, jugglers and buffoons would leap about on stilts, rope-dancers, harlequins, and clowns dressed up as lions or bears would bustle about. Real lions, tigers, and leopards would be led on leashes among the crowd ; monkeys would play their tricks, while the elephants and giraffes would just stand by. Rams would be incited to fight with each other. Afghan fighters would fight sham duels with shield and sword. And all the time an orchestra would be playing. In days past, obscene farces also used to be produced.

The feast of Nauruz lasts thirteen days, which are spent in reciprocal visits according to a strict etiquette. On the ninth or the tenth day, horse-races would take place. The Shah would send a few of his horses to participate in them, as would the princes, governors, and other high officials. The hippodrome had a circumference of half a *farsakh* (about two miles, or 3.36 km.), forming a circle divided by milestones into four stations. The horses would participate in three consecutive races : in the first race they would run six rounds, in the second four, and in the third two, *i.e.* altogether twelve rounds. Though the races would ruin many a good horse, care was taken that the horses of the Shah should invariably win the first prizes. During the pauses music would play and dancers entertain the public with lascivious jumps and pantomimes.

One circuit of the hippodrome would then be run in a relay-race by royal runners. According to an old tradition, on the last (thirteenth) day of Nauruz the houses were threatened with collapse, and therefore everybody would leave the town and spend the day in the gardens outside the city walls.[92]

This Nauruz festival, the ancient features of which will be readily recognizable to the reader, is an excellent example of the survival of ancient forms even though emptied of their original contents. What was in the ancient Near East, and even in Byzantium, the *dromenon* of a meaningful ritual, became in the modern Nauruz a popular entertainment, while the spoken part of the ancient ritual now became a polite exchange of greetings and a mode of complimenting and extolling the reigning Shah.

VII

Let us turn now to a rabbinic legend in which is mentioned yet another struggle between the Creator and opposing forces. Before God could create the world, he had first to banish the Ruler of the Dark:

> . . . in the hour when the Holy One blessed be He created His world, He said to the Ruler of the Dark: Get thee hence, for I wish to create the world in light. And the Ruler of the Dark is similar to an ox. In that hour the Holy One blessed be He said: Ruler of the Dark! Get thee hence, and if thou dost not get thee hence I shall rebuke

thee, for I wish to create my world in light. . [93] In that hour the Ruler of the Dark said to himself: If I light up my darkness and hearken to him, I shall be a slave forever. I had better make myself as though I had not heard, and I shall [transgress] inadvertently and not wilfully. Immediately the Holy One blessed be He rebuked him. . . . When the Ruler of the Dark saw that the Holy One blessed be He rebuked him, he began to say before him: Lord of the World! Why dost thou want to create light before me? Said the Holy One blessed be He: If thou dost not get thee hence I shall rebuke thee and cause thee to perish from the world. . . .[94]

As we see, the struggle of God with the dark has been reduced in rabbinic legend to a bare minimum along the same line as the legend of God's struggle with the waters.

According to the biblical account the first thing created by God was light.[95] It is possible that the lighting of the tall candelabra was at some time held to be commemorative of this creative act. Moreover, light in biblical as well as rabbinic conception is the symbol of life and health, of joy and success.[96] The light created on the first day of creation, which is not identical with the light of the sun, the moon and the stars, which were created only on the fourth day,[97] is in the legends closely connected with the Temple. It was from the spot on which later the Temple was erected that the first ray of light issued and illuminated the whole world.[98] This light continued to emanate from the spot also after the Temple was built on it. Its source was the Holy of Holies in which the Holy Ark stood, and it lit up the Temple itself and shone forth through the windows. These

windows were built not to let the light in from the outside, as windows usually do, but to let out the light from within. In accordance with this reversed function the form of the windows was also reversed. They were narrow on their inner side and widened towards their outer side.[99] Thus it would appear that the lighting of the great candelabra at the annual "Joy of the House of Water-Drawing" may have been even more than the commemoration of the first creative act; it may have represented the kindling anew of the cosmic light at its proper place, the Temple, the centre and source of the light of the world.

Nor was the cosmic significance of the Temple exhausted with the light that emanated from it. In the middle of the Temple, and constituting the floor of the Holy of Holies, was a huge native rock which was adorned by Jewish legends with all the peculiar features of an *Omphalos*, a Navel of the Earth. This rock, called in Hebrew *Ebhen Shetiyyah*, the Stone of Foundation, was the first solid thing created, and was placed by God amidst the as yet boundless fluid of the primeval waters. Legend has it that just as the body of an embryo is built up in its mother's womb from its navel, so God built up the earth concentrically around this Stone, the Navel of the Earth.[100] And just as the body of the embryo receives its nourishment from the navel, so the whole earth too receives the waters that nourish it from this Navel. The waters of the Deep crouch underneath the *Shetiyyah* stone at a depth of a thousand cubits,

and down to them reach the *shitin*, the shafts, also created according to a legend in the days of creation.[101] Thus when the libations flowed down from the bowls on the altar into the shafts, they finally reached the waters of the Deep and could so fulfil their mission. They raised the level of the Deep, a task in which, as we have seen, they were assisted by the singing of the fifteen Songs of Ascents. Now, as the subterranean waters that supply the whole earth all issue from this place, the raising of the waters of the Deep here set the whole invisible irrigation system of the earth functioning. Quite a number of legends tell in an interesting variety of versions about this subterranean network of irrigation canals that issue from underneath the Temple and bring to each country its proper power to grow its particular assortment of fruits. If a tree were planted in the Temple over the spot whence a water-vein issued forth to a certain country, it would grow fruit peculiar to that country; this was known to King Solomon, who accordingly planted in the Temple specimens of fruit-trees of the whole earth.[102]

The waters that issued forth from the Temple had the wonderful property of bestowing fertility and health. Legends have it that as in days of old so again in the days of the Messiah "all the waters of creation" will again spring up from under the threshold of the Temple, will increase and grow mighty as they pour forth all over the land.[103] Water issuing forth from the Temple is a mythical picture already known from the new Sumerian

period: On the cylinder inscription B of Gudea, which describes the sacred marriage between Ningirsu and Bau, we read that after its consummation water streams forth from a basin that is placed next to the couch of the gods, and brings henceforth abundance like the Tigris and the Euphrates.[104] According to Jewish legend the waters issuing forth from the Temple will divide into twelve streams corresponding to the twelve tribes of Israel, and "every field and vineyard which grow no fruit will be irrigated by these waters and they will bear fruit . . . and there, on the banks of the river, all kinds of fruit-bearing trees will grow . . . and they will bring forth their fruit each month anew . . . while these will be eaten those will bud forth . . . and whoever suffers of an ailment will take from their leaves and will be cured."[105] The ailments that the leaves of these trees will cure are especially dumbness and the sterility of women.[106]

Thus we have become familiar with two important features of the mythical picture of the Temple of Jerusalem. It is from the Temple that the light, the symbol of life and success, of health and joy emanate; and it is from the Temple that the waters pour forth bringing fertility to the world, to the vegetable kingdom as well as to man. In the next chapter we shall see that the smoke that rose from the altar on the Day of Atonement and the last day of the Feast of Tabernacles was also believed to indicate the course that the blessing of fertility would take during the ensuing year.

VIII

If it is from the Temple that the blessings of fertility issued forth to the whole world, within the Temple such blessings would of course prevail in an even more intensive manner. In order to understand the rabbinic legends in which this idea is expressed, one has to bear in mind that the temples of many an ancient people were regarded as the Nuptial Chamber in which the divine powers of fertility, the Father God and the Mother Goddess, celebrated their great annual wedding feast for the purpose of ensuring the fruitfulness of the earth and the multiplication of man and beast. From the new Sumerian period we have a description of the sacred marriage of the god Ningirsu with the daughter of heaven Bau. The warrior Ningirsu enters his temple like a whirlwind, Bau approaches him on his couch like the rising sun, and the union of the two provides abundance to Lagash just as the River Tigris when its waters rise high. After the marriage has been consummated and victory won over the enemies, Bau rests at the side of Ningirsu in the nuptial chamber.[107]

Again, Herodotus (Book I, § 181) tells of a sacred room at the top of the ziqqurat or stage-tower of the god Marduk at Babylon, where there was a richly adorned couch occupied by a woman "chosen for himself by the deity out of all the women in the land" and by the god who comes down in person into this chamber and sleeps upon the couch.[108] Such annual sacred marriages were also celebrated in

various places in Egypt and other countries of the ancient East.[109] In ancient Canaanite ritual and myth too we have indications pointing to the sacred marriage.[110] In the sacred marriage the king or the high priest usually had the role of the male fertilizing god, and the queen or priestess fulfilled the role of the goddess. Also beyond the borders of the ancient East, *e.g.* in Greece, the sacred marriage, the ἱερὸς γάμος, was a prevalent ritual,[111] as also in many other more remote places. In ancient Hebrew religion, as Professor Hooke pointed out, "the element of the sacred marriage had been spiritualized in the form of the conception of Jahweh as Israel's husband."[112] Professor Oesterley tried to find a remnant of the nuptial chamber in the "booths" that the Bible prescribed as a dwelling-place for the duration of the seven days of the Feast of Tabernacles.[113]

We cannot here probe into the tenability of this view, for to do this it would be necessary to investigate the rich legendary material connected with the booths. We should, however, like to show that traces of the idea of the Nuptial Chamber can be found in quite another direction in ancient Jewish legends. In these, to put it briefly, it is the Temple, more accurately the Holy of Holies, which is represented as a Nuptial Chamber, though not until a comparatively late period do we find the express statement that the couple whose Nuptial Chamber it was, were God and the Holy Matrona personifying the Community of Israel.

The sexual principle in the Temple, however, is

alluded to in earlier rabbinic similes and legends. Let us begin with a simile which compares the Temple to a couch. The passage in the Song of Songs, "Behold his couch which is Solomon's"[114] is explained as alluding to the Temple:

And why was the Sanctuary compared to a couch? Because just as this couch serves fruitfulness and multiplication (*i.e.* sexual intercourse), even so the Sanctuary everything that was in it was fruitful and multiplied.[115]

It should be remarked that the Hebrew expression translated here, "fruitfulness and multiplication" (*piryah w'ribhyah*), is one commonly used to designate procreation. Another simile has it that the Temple was like a forest,[116] because "just as the forest is fruitful and multiplies, even so the Sanctuary, everything that was in it was fruitful and multiplied."[117] A legend gives us a clue as to the source of this wondrous property of the Temple: During the three months in which the Ark of the Lord was kept in the house of Obed Edom, each one of the wives of his eight sons gave birth to a child every two weeks.[118] It was the Ark, then, in which lay the power of fertility.[119]

In the Temple itself lifeless objects grew and expanded and the wooden parts of the building burst into leaf and brought forth fruit under the influence of the Holy Ark's presence. Solomon "planted" trees of gold in the Temple and these brought forth fruit which served as nourishment for the priests.[120]

The cedar [beams] which Hiram king of Tyre sent to Solomon for the building of the Temple scented the Life of the World and became green.[121]

Or again:

Dry wood scented the Life of the World, blossomed, bore fruit and came to life.[122]

This "Life of the World" is none other than the Holy Ark:

Rabbi Levi said: When Solomon brought the Ark into the Sanctuary, all the trees and cedar [beams] which were there became green and brought forth fruit. . . .[123]

According to another version this life-giving "Life of the World" was nothing else but the *Shekhinah*, the personified Presence or Glory of God.[124]

Likewise, the staves that were used to carry the Ark during the wanderings grew longer in the Sanctuary, until they reached the Curtain that separated the Holy of Holies from the Holy Hall before it and caused the Veil to protrude as the two breasts of a woman.[125] This prolongation of the staves occurred when the Ark together with the two Cherubs was placed in the Holy of Holies. At the same time also the wings of the Cherubs spread out, covered the Ark and hovered over the Sanctuary.[126] As to the Cherubs themselves, they were regarded as the central part in the Sanctuary, exceeding in importance even the Holy Ark:

It is owing to their (the Cherubs') merit and the merit of their makers that the [holy] House stands. And they (the Cherubs) were foremost among all the things which were in the Temple, because it is upon them and upon the Ark that the *Shekhinah* rests. . . .[127]

The Cherubs depicted in a most tangible form the union between God and Israel:

Rabbi Qattina said: Whenever Israel came up to the Festival, the curtain would be removed for them and the Cherubs were shown to them, whose bodies were intertwined with one another, and they would be addressed: Look! You are beloved before God as the love between man and woman.[128]

As long as the people of Israel fulfilled the will of God, the faces of the Cherubs were turned towards each other like those of a loving couple to indicate that God loves Israel. But when the people of Israel did not fulfil the will of God, the Cherubs turned their faces miraculously away from each other, towards the walls.[129] We cannot here go into the implications of the legends in which the Cherubs appear as a Jewish counterpart of the widespread motif of the living statues,[130] nor can we do more than mention in passing that the Cherubs also bore the character of fertilizing winds.[131]

The most outspoken description of the Temple as the Nuptial Chamber of God and the Matrona, the symbol of Israel, is found in so late a work as the *Zohar Hadash*, the "New Light," one of the foremost works of Jewish mystical literature in the Middle Ages. There we read that since the destruction of the Temple the Matrona descends night after night to the place of the Temple, enters

the place of the Holy of Holies, sees that her dwelling-house and her couch are ruined and soiled, and she wails and laments, wanders up and down, she looks at the place of the Cherubs and weeps bitterly, and she lifts up her voice and says: My couch, my couch, my dwelling-place . . . place of precious stones . . . in thee came unto me the Lord of the World, my husband, and he would lie in my arms and all

that I wished for he would give me. At this hour he used to come unto me, he left his dwelling-place and played betwixt my breasts. My couch, my couch, dost thou not remember how I came to thee rejoicing and happy, and those youths (the Cherubs) came forth to meet me, beating their wings in welcome . . . how came to be forgotten the Ark of the Covenant which stood here. From here went forth nourishment unto all the world and light and blessings to all! I seek for my husband but he is not here, I seek in every place. At this hour my husband used to come unto me and round about him many pious youths, and all the maidens were réady to welcome him. And I would hear from afar the sound of the twin-bells tinkling between his feet that I might hear him even before he came unto me. All my maidens would praise and laud the Holy One blessed be He, then retire each to her place, and we remained in solitude embracing in kisses and love. My husband, my husband, whereto hast thou turned? . . . Dost thou not remember how thou heldst thy left arm beneath my head and thy right arm about me . . . and thou didst swear that thou wouldst never cease to love me, saying, "If I forget thee, O Jerusalem, let my right hand forget. . . ."[132]

One cannot fail to perceive that all this is elevated to a lofty spiritual plane, in fact the same on which move also those Christian mystics who tell of their religious experience in terms of love between man and woman. It has repeatedly been pointed out that there exists a "tendency of religious emotion to express itself in the language of human love." This is common among the mystics. Thus St. John of the Cross, in "The Dark Night of the Soul," describes the mystic union in the following stanzas:

On my flowery bosom, kept whole for Him alone, there He reposed and slept; and I cherished Him, and the waving of the cedars fanned Him.

As his hair floated in the breeze, that from the turret blew, He struck me on the neck, with His gentle hand, and all sensation left me.

I continued in oblivion lost, my head was resting on my love ; lost to all things and myself, and amid the lilies forgotten, threw all my cares away.[133]

The pictorial language both in these stanzas and in the passage quoted from the *Zohar Hadash* is essentially the same. The ideas expressed are identical too, with the exception of the representation of the Temple as the Nuptial Chamber, which is absent in the words of St. John of the Cross, and which precisely is the oldest element in the passage of the book of "New Light."

1 Cf. above, p. 29.
2 With the exception of the second, Ps. 121, which has "*shir lama'aloth.*"
3 The teacher of David, cf. M. Aboth 6, 3.
4 Midrash Sh'mu'el, chapter 26.
5 B. Suk. 53a–b ; cf. B. Mak. 11a ; Gaster, *Sepher hama'asiyyoth*, 113–14.
6 Lucian, *De Dea Syria*, 13, ed. Strong and Garstang, pp. 51 sq.
7 Ex. 20, 2.
8 Y. Sanh. 29a bot.
9 Sode Raza, Yalqut Reubeni ad Gen. 1, 1, ed. Warsaw, 1889, vol. i, p. 4 sq.; cf. Hakham Harazim, Yalqut Reubeni ad Num. 26, 56, ib. vol. ii, p. 109.
10 Pirqe R. Eliezer, 31 ; cf. 23 ; Targum Yer. (Yon.) ad Gen. 8, 20.
11 Pausanias, *Descr. Graec.*, I, 18, 7.
12 Plutarch, *Sulla* 14 ; Etymologicum Magnum, p. 774, s. v. ὑδροφορία ; Hesychius, s. v. ὑδροφόρια.
13 Frazer, *Folk-Lore in the Old Testament*, London, 1919, vol. i, pp. 152 sq.

14 Gen Rab 32, 7, p 294
15 Gen Rab 13, 13, p 122 Cf B Ta'an 25b
16 B Ta'an 25b
17 Translation of Engnell, *Studies in Divine Kingship*, p 140
18 S H Langdon, *The Mythology of All Races*, vol v *Semitic*, Boston, 1931, p 271, cf p 273
19 *Annals of Ashurbanipal*, ed R J Lau—S Langdon, *Semitic Study Series*, 11, Leiden, 1903, 1, 45 sq as quoted by Engnell, *Studies*, p 44
20 Gen 7, 11 , cf 8, 2
21 B Ta'an, 25b
22 A Wiedemann, *Religion of the Ancient Egyptians*, London, 1897, p 64 , Erman, *Die ägyptische Religion*, Berlin, 1909, pp 7, 8, 15
23 Wallis Budge, *The Gods of the Egyptians*, London, 1904, 11, 103 According to the evidence of the Vedas, the Brahmanas, etc , also the ancient Indians conceived of the heaven and the clouds as a huge cow which fertilizes with rain the earth and the fields, cf Gubernatis, *Die Thiere in der indogermanischen Mythologie*, Leipzig 1874, pp 37 sq Also in German folklore the spirits of water and rain appear in the form of bulls and heifers, cf *Handwörterbuch des deutschen Aberglaubens*, vol ix, p 133
24 Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, London, 1939, pp 63 sqq , 69, 70 sq
25 Gen Rab 13, 6, p 117 A similar idea is expressed by *Virgil, Georg* 11, 324 sqq
26 Schaeffer, *op cit* , p 70
27 Y Ta'an 64b mid , Y Ber 14a mid , Gen Rab 13, 13, p 122 , cf Patai, *Hamayim*, p 139 sq , id , *HUCA*, xiv, 261 , id , *Man and Earth*, 1, 123
28 Y Hag 77a top , c bot , Gen Rab 5, 2, p 33 , Ex Rab 15, 22
29 Gen Rab 4, 5, pp 28–29
30 Is 43, 16
31 Midrash Konen, Jellinek, *Beth Hamidrash* 11, 25
32 Gen Rab 5, 2, p 33
33 Pirqe R Eliezer ch 5 , cf Midrash Shoher Tobh, Ps 93

34 Job 26, 12 ; B. Bab. Bath. 74b.

35 Ex. Rab. 15, 22 ; Tanhuma Num. ed. Buber, pp. 97–98 ; Num. Rab. 18, 22 ; Cant. Rab. 15, 22 ; Midrash Wayosha', Jellinek, *Beth Hamidrash*, i, 46 ; B. Bab. Bath. 74b ; Midrash Shoher Tobh, Ps. 93, 5 ; Tanhuma Hayye Sarah 3 ; ib. Hukkoth 1 ; cf. also B. Hag. 12a ; Lev. Rab. 10, 9.

36 Gen. Rab. 5, 4, pp. 34–35.

37 Baraita di Ma'ase Bereshith, ed. Eisenstein, *Otzar Midrashim*, p. 317 ; Ze Ma'ase Bereshith, ed. Eisenstein, *op. cit.*, p. 315 ; Midrash 'Asereth Haddibroth, Dibbur 1 ; Midrash Haggadol, p. 26.

38 Gen. Rab. 20, 7, p. 190 ; cf. Cant. Rab. 7, 11 ; Midrash Haggadol Gen. ed. Schechter, p. 98 ; Yalqut Shime'oni, Cant. 7, § 992.

39 Seder Rabbah di Bereshith di Merkabhah, ed. Eisenstein, *Otzar Midrashim*, p. 314 ; cf. Pirqe Rabbi Eliezer, ch. 4. The quotation is Ps. 104, 7.

40 Is. 27, 1. B. Bab. Bath. 74b ; cf. ib. the similar legend on the Behemoth. Cf. Midrash Konen, Jellinek, *Beth Hamidrash*, ii, 26 ; Pirqe R. Eliezer, ch. 11 ; also S. Daiches, *Zeitschrift für Assyrologie*, vol. xvii (1903), pp. 394–99.

41 EGYPTIAN : Erman, *Die ägyptische Religion*, Berlin, 1909, p. 7, 14, 35 sq. ; Wiedemann, *Religion of the Ancient Egyptians*, pp. 32 sq., 230 sqq. ; Wallis Budge, *Gods of the Egyptians*, ii, 96, 97 sq., 99, 100, 104 sq. ; Breasted, *History of the Ancient Egyptians*, p. 57 ; Jeremias, *Handbuch der altorientalischen Geisteskultur*, p. 23 ; Frazer, *Worship of Nature*, i, 70 sq., 355 sq. ; id., *The Golden Bough*, v, 283 ; Brugsch, *Religion und Mythologie der alten Aegypter*, Leipzig, 1885–88, p. 581 ; Hastings' *Encyclopedia of Religion and Ethics*, s. v. Earth. GREEK : Hesiodos, *Theogonia*, 517–20 ; Herodotos iv, 184 ; Strabo 17, 3, 2, etc. ; VEDIC : Tylor, *Primitive Culture*, i, 327 sq. ; Hastings, *op. cit.* ; CHINESE : Tylor, *op. cit.* i, 326, 328, ii, 272. POLYNESIAN : Tylor, *op. cit.* i, 322 sq., 325 ; Wundt, *Völkerpsychologie*, vol. v (1914), p. 417 ; Frazer,

Worship of Nature, i, 26 ; id., *The Golden Bough*, v, 283 ; AMERICAN INDIAN : Hastings, *op. cit.* s. v. Earth ; AFRICAN : Frazer, *Worship of Nature*, i, 96, 109, 627.

42 Cf. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 149.

43 Is. 27, 1 ; cf. Ps. 74, 14 ; Job 26, 13.

44 Is. 27, 1.

45 Is. 27, 1 ; Ps. 74, 13.

46 Syria, xvi, pp. 29–45 ; Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, pp. 65 sq. ; Millar Burrows, *What Mean These Stones*, New Haven, 1941, p. 268.

47 Book of Henoch 54, 7–10, ed. Charles, *Apocr. and Pseud.* vol. ii, p. 221.

48 Pirqe Rabbi Eliezer, ch. 23.

49 Leonard W. King, *Legends of Babylon and Egypt in Relation to Hebrew Tradition*, London, 1918, pp. 127, 128 ; cf. p. 53.

50 Morris Jastrow, Jr., *Sumerian Myths of Beginnings*, *American Journal of Sem. Lang. and Lit.*, vol. xxxiii, pp. 112, 113, 114. Cf. Barton, *Archaeology and the Bible*, 7th ed., Philadelphia, 1937, pp. 338 sq.

51 Cf. below, pp. 87, 88.

52 Wiedemann, *Religion of the Ancient Egyptians*, pp. 145–47 ; Barton, *Semitic and Hamitic Origins*, Philadelphia, 1934, pp. 139 sq.

53 Gen. Rab. 13, 13, p. 122 ; cf. Y. Ber. 14a mid. ; Y. Ta'an. 64b mid. Cf. also the saying of Rabbi Hama bar Hanina : " The day when rain falls is as great as the day on which the heaven and earth were created," B. Ta'an. 7b.

54 Cf. B. Ber. 54a.

55 B. Ta'an. 6b.

56 Is. 55, 10 ; B. Ta'an. 6b.

57 Y. Ber. 14a mid.; Y. Ta'an. 64b mid.; B. Ta'an. 6b. Cf. *Zeitschrift für alttestam. Wissenschaft*, vol. xxxiii (1911), pp. 81–83.

58 Gen. 1, 11.

59 Gen. 2, 6.

60 Gen. 1, 12.

61 Ps. 65, 14 ; B. Rosh Hash. 10b–11a ; cf. ib. 27a.

62 B. Rosh Hash. 27a. Cf. Pesiqta Rabbati, ed. Friedmann, p. 186b, where it is stated that the work of creation began on the 25th of the month of Elul, the month preceding Tishri, so that the seventh day of creation was the first of Tishri, that is New Year's day. Cf. also Seder 'Olam Rabba, ch. 4.

63 Frazer, *The Fasti of Ovid*, London, 1929, ii, 332. Of the vast literature on the subject let us quote here only a few instances : Frazer, *The Golden Bough*, i, 140 sqq., ii, 97 sqq., v, 39, 67, vii, 111 ; id. *The Devil's Advocate*, London, 1927, pp. 44 sqq. ; *The Worship of Nature*, i, 380 ; Dehon, *Memoirs of the Asiatic Society of Bengal*, Calcutta, 1, 9, 144 sqq. ; Hartland, *Primitive Paternity*, London, 1909, ii, 115 sq., 151 sq., 171, 210 sq., 236 sq. ; Crawley, *Savages and Sex*, London, 1929, pp. 41 sq. ; Briffault, *The Mothers*, London-New York, 1927, iii, 198 sqq. ; Dieterich, *Mutter Erde*, Leipzig-Berlin, 1925, pp. 97 sq., 146 ; Mannhardt, *Wald und Feldkulte* i, 480 sqq. ; Nyberg, *Kind und Erde*, Helsingfors, 1931, p. 240 ; Patai, *Man and Earth* (in Hebrew), ii, 124 sqq.

64 *Journal of the American Oriental Society*, vol. xli, pp. 143, 148. Cf. Cook, in Rob. Smith, *Religion of the Semites*, 3rd ed., p. 613 sq.

65 Hesiodos, *Opera et Die*, 391 sq. ; Virg. *Georgica*, i, 338 sqq. ; Maimuni, *Guide of the Perplexed*, part iii, ch. 37. Cf. Patai, *Man and Earth*, ii, 140 sqq.

66 Barton, *Semitic and Hamitic Origins*, pp. 160 sq., cf. also p. 112.

67 Lucian, *de Dea Syria*, 20, 50–53.

68 Cf. *Bulletin of the American School in Jerusalem*, no. 6, p. 16.

69 Albright, *American Journal of Semitic Lang. and Lit.* vol. xli (1925), p. 91.

70 Tos. Ta'an. 2.

71 M. Yoma 2, 1.

72 M. Yoma 2, 2.

73 B. Yoma 23a. Cf. Tos. Yoma 1, 12, p. 181 ; Y. Yoma

39d top. According to B. Yoma 23a the two incidents happened separately.

74 M. Yoma 2, 2.

75 Cf. M. Sheq. 5, 1.

76 M. Yoma 2, 2 and Rashi and Bertinoro *ad loc.*

77 B. Yoma 23a.

78 Thus according to Rabbi Yose ; Rabbi Johanan maintains that they were of the tribe of Gad.

79 Cf. i Kings 10, 17 ; 2 Chron. 9, 16, where it is told that Solomon "made three hundred shields of beaten gold." These shields must have had some ritual significance ; only so can we explain the promptness with which Rehoboam replaced them, and them alone, by brazen shields, when Shishak looted them together with all the treasures of the Temple and of the king's house, i Kings 14, 25–27 ; 2 Chron. 12, 9–10. Cf. i Kings 14, 28 ; 2 Chron. 12, 11 : "And it was so, when the king went into the house of the Lord that the runners bare them (the shields) and (later) brought them back into the chamber of the runners."

80 The Throne and Hippodrome of King Solomon, ed. Jellinek, *Beth Hamidrash*, v, 38 sq. Another symbolism of the four colours of the chariots, cf. Yalqut Shime'oni ad Zach. 6, 1.

81 These three days are the last three days of the Hanukkah festival, which in its origin seems to have had some connection with the Feast of Tabernacles, cf. Rankin, The Festival of Hanukkah, in Hooke, *The Labyrinth*, London, 1935, pp. 159 sqq. Also the Byzantine races, to be dealt with *infra*, took place according to a Jewish traveller of the twelfth century, at Christmas, cf. *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

82 Cf. also Corippus 1, 17, as quoted by Ducagne, *Constantinopolis Christiana*, i, 102.

83 *Cassiodorus, Variae Epistolae, III, 51. Quoted after* Perles, *Monatschrift für die Gesch. und Wiss. des Judentums*, 1872, p. 125 ; cf. also A. Wünsche, *Salomos Thron u.*

Hippodrom, Ex. Oriente Lux, II, 3, Leipzig, 1906, p. 40.

84 Cf. Roscher, *Ausführliches Lexikon der griechischen und römischen Mythologie*, s. v. Oinomaos.

85 Excerpt from Greek manuscript historical collections, found in the notes of Nicolaus Alemannus to Procopius, *Historia Arcana*, c. vii, ed. Orelli, p. 333, as quoted by Perles, *op. cit.* p. 125.

86 Joannes Malalas, *Chronographia*, ed. Bonn, pp. 173–76, as quoted by Perles, ib. p. 126 sq. On the Hippodrome and circus in Byzantium see Charles Diehl, *Justinien et la Civilisation Byzantine au VIe siècle*, Paris, 1901, pp. 439–66.

87 *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

88 Thausing, "Die Auferstehung im Sohne," *Wiener Zeitschrift für die Kunde des Morganlandes*, xlvi (1939), p. 183, as quoted by Engnell, *Studies*, p. 11. As to the ritual combat in the annually performed religious drama at Edfu, cf. A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *Journal of Egyptian Archaeology*, vol. xxviii (1942), pp. 32 sq., 37.

89 Langdon, *The Babylonian Epic of Creation*, Oxford, 1923, pp. 52 sqq., Labat, *Le poème babylonian de la création*, Paris, 1935, pp. 42 sq., as quoted by Engnell, *Studies*, p. 65, n. 2. As for the foot-race in the Babylonian New Year festival between the demon Zu and the sun-god Ninurta in which Zu was defeated, cf. S. H. Hooke, *Myth and Ritual*, p. 9. Sham fights represented the fight of the king-god with the powers of chaos and his victory over them; cf. Engnell, *Studies*, p. 36, and Langdon, *The Mythology of all Races*, vol. v ; *Semitic*, Boston, 1931, p. 321.

90 Engnell, *Studies*, p. 65, quoting Ehelolf, *Sitzungsberichte d. preuss. Akad. d. Wiss.*, 1925, pp. 267 sqq. and other authorities. Pedersen, *Israel*, vol. ii (1934), p. 550, refers to this sham fight as a parallel of the combat between Aaron and the Egyptian magicians as a part of the Easter-night ritual.

91 F. Hvidberg, *Graad og Latter i det Gamle Testamente*, Koben-

havn, 1938, p. 37, as translated from the Danish by Engnell, *Studies*, pp. 101 sq.

92 Jakob Eduard Polak, *Persien, das Land und seine Bewohner*, Leipzig, 1865, vol. i., pp. 367–89.

93 Pesikta Rabbati, ed. Friedmann, p. 95a.

94 *Op. cit.* p. 203a.

95 Gen. 1, 3.

96 Ps. 97, 11 ; Esth. 8, 16 ; Job 22, 28 ; 33, 28 ; Gen. Rab. 6, 3, p. 42, etc.

97 Gen. 1, 14–19 ; Gen. Rab. 3, 6, p. 21 ; ib. 11, 2, p. 89 ; 12, 6, p. 103 ; 42, 3, p. 418 ; B. Hag. 12a, etc.

98 Gen. Rab. 3, 4, p. 20 ; Midrash Shoher Tobh, Ps. 104 ; Tanhuma Gen. ed. Buber, p. 112 ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b.

99 Tanhuma T'tzaweh 6 ; cf. B. Menahoth 86b ; Lev. Rab. 31, 7 ; Cant. Rab. 4, 4 ; Gen. Rab. 55, 7, p. 591 ; Y. Yoma 42c mid. ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b ; Patai, *Man and Earth*, ii, 218 sq.

100 Jellinek, *Beth Hamidrash* v, 63 ; Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70 ; Pirqe Rabbi Eliezer ch. 35 ; Midrash Shoher Tobh, Ps. 91 ; Zohar Num. vol. iii, p. 322, ed. Wilna. Also the Holy of Holies of Egyptian Temples was regarded as the mound that first rose from the primeval waters. Harold H. Nelson, "The Egyptian Temple," *The Bibl. Arch.*, Sept. 1944, p. 78.

101 Tos. Suk. 3, 15, p. 197 ; Y. Suk. 54d top ; B. Suk. 49a.

102 Tanhuma Lev. ed. Buber, p. 78 ; Yalqut Shime'oni Eccl. § 967 ; Eccl. Rab. ad Eccl. 2, 5 and Rashi *ad loc.* ; Siphre Deut. 37. Solomon planted also golden trees in the Temple, B. Yoma 21b, 39b ; cf. also Y. Yoma 41d ; Num. Rab. 11, 3 ; Tanhuma Num. ed. Buber, p. 33 ; Cant. Rab. 3, 9 ; Josephus, *Ant.* viii, 5, 2 ; Tanhuma T'rumah 11 ; Ahare Moth 8. According to Arab legends the four rivers of Paradise issue forth from beneath the Holy Rock in the Dome of the Rock, identical with the Shetiyyah Stone, Mujir ed-din, 205/6 ; Al-Musharraf, fol. 38 ; cf. Hartman, *Der Felsendom in*

Jerusalem, 1909, p. 10 ; Canaan, *Journal of the Palestine Oriental Society*, ix, 64 sqq.

103 M. Middoth 2, 6 ; Tos. Suk. 3, 3 and 10, pp. 195, 196 ; B. Yoma 77b–78a.

104 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

105 Pirqe Rabbi Eliezer, ch. 51 ; cf. Y. Sheqalim 50a top.

106 Y. Sheqalim 50a mid. ; B. Menahoth 98a ; B. Sanh. 100a ; Cant. Rab. ad 4, 13. Cf. Wiesner, *Jahrbuch für Jüdische Volkskunde*, ii (1924–25), p. 77. On popular Jewish medicines for barrenness taken from the vegetable kingdom, cf. Patai, *Jewish Folk-Cures for Barrenness*, "*Folk-Lore*," London, Sept. 1944, pp. 117–24.

107 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

108 Jastrow, *Rel. of Bab. and Ass.* pp. 678 sq. ; id., *Sumerian Myths of Beginnings*, *Amer. Journ. of Sem. Lang. and Lit.*, vol. xxxiii, pp. 118 sq. ; cf. Gadd, in Hooke, *Myth and Ritual*, pp. 56 sq. On the "bedroom" in the Mesopotamian Temple cf. also Leo Oppenheim, "The Mesopotamian Temple," *The Bibl. Arch.*, Sept. 1944, p. 55.

109 Hooke, *Myth and Ritual*, pp. 9, 19, 34 sq.

110 Hooke, *op. cit.*, pp. 83, 85 ; id., *Origins of Early Semitic Ritual*, London, 1938, pp. 31, 33, 35, 38, 41. Cf. Engnell, *Studies*, pp. 131 sqq. where Engnell has a remark that may bear upon the "levity" in the Jerusalem Temple : "The divine marital union is of a rather "democratized" character, in being consummated doubtless by a number of priests and priestesses, but perhaps even by others—as rightly seen by Gaster. For this is indicated . . . also by the distinct 'ecstasy signs' among the female participants. . . ."

111 Cf. Frazer, *The Golden Bough*, ii, 143 n. 1 ; Harrison, *Themis*, Cambridge, 1912, pp. 91, 368 ; Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, 4th ed., Tübingen, 1925, vol. ii, p. 321 ; Patai, *Man and Earth*, i, 117, ii, 133.

112 Hooke, *Myth and Ritual*, p. 85.

113 *Op. Cit.* p. 139 sq. ; in this contention he was endorsed by Hooke who compared the booths to the *gigunu*, supposing the latter, with Sidney Smith, *Jour. Roy. As. Soc.* 1928, pp. 849–68, to have been a chamber used for the ritual of the sacred marriage, cf. Hooke, *The Origins of Early Semitic Ritual*, p. 54.

114 Cant. 3, 7.

115 Tanhuma Num. ed. Buber. p. 33.

116 Alluding to i Kings 7, 2.

117 Tanhuma Num. ed. Buber, p. 33 ; Num. Rab. 11, 3 ; B. Yoma 39b.

118 Y. Yeb. 6b bot. ; cf. Num. Rab. 4, 20 ; Cant. Rab. 2, 5.

119 As to the actual role of the ark at its very beginnings, see J. Morgenstern, *The Ark, the Ephod and the Tent*, *Hebrew Union College Annual*, xvii (1942–43), pp. 153–265, and xviii (1943–44), pp. 1–52.

120 B. Yoma 21b, 39b ; Y. Yoma 41d ; cf. Num. Rab. 11, 3 ; 12, 4 ; Tanhuma Num. ed. Buber, p. 33 ; Cant. Rab. 3, 9 ; Josephus, *Ant.* viii, 5, 2.

121 Tanhuma T'rumah 11.

122 Tanhuma Ahare Moth 8.

123 Tanhuma T'rumah 11.

124 Tanhuma Ahare Moth 8.

125 Tos. Yoma 3, 7, p. 186 ; Num. Rab. 11, 3 ; Tos. Sheq. 2, 18, p. 177 ; B. Yoma 54a ; B. Men. 98a–b ; Tanhuma Num. ed. Buber, p. 33 ; Tanhuma Naso 11.

126 Baraita di M'lekheth ha Mishkan, ed. Eisenstein, *Otzar Midrashim*, p. 301.

127 Midrash Tadshe, Jellinek, *Beth Hamidrash* iii, 167.

128 B. Yoma 54a. Cf. ib. a–b : "Rabba bar Rabh Shilah said : Even as a man embraces his mate. Resh Laqish said : When the heathens entered the Temple and saw the Cherubs whose bodies were intertwined with one another, they carried them out and said : These Israelites, whose blessing is a blessing and whose curse is a curse, occupy themselves with such things ! And immediately they despised them. . . ."

129 B. Bab. Bath. 99a and the commentary of Rashbam

ad loc.; cf. Introduction to Lam. Rab. § 9; Pesiqta di Rabh Kahana, 19; Yalqut Shime'oni ad Is. § 474.

130 Cf. Patai, *Man and Earth*, ii, 14 sqq.

131 Cf. *op. cit.* ii, 208 sqq.

132 Ps. 137, 5; Zohar Hadash, Midrash Ekhah, ed. Warsaw, n. d., p. 183.

133 Robert H. Thouless, *An Introduction to the Psychology of Religion*, Cambridge, 1936, p. 132.

Chapter Four

SYMBOLISM AND FUNCTION OF THE TEMPLE

I

We have in the previous chapter become acquainted with the types of legends which deal with the functional connection between the Temple and the cosmic order, and in which the Temple in general appears as the centre of life, fertility and well-being for the people. There remains now to describe another group of legends and beliefs clustering around the Temple of Jerusalem in which the Temple is represented as the symbol of the world and its equivalent, part for part and phase for phase.

That the Temple represents the universe is an idea which is well attested both within the cultural circle of the ancient Near East and without it, in other countries and periods. Hocart, in his book *Kings and Councillors*, dealt in a suggestive chapter with this phenomenon,[1] which had already received some attention from other scholars previously.[2] We shall confine ourselves to a few examples to make us familiar with the idea before we turn to the evidence of ancient Jewish writings.

In Vedic ritual, the sacred mound is the universe,

the bottom of it is the earth, the top the sky, and the intervening part the atmosphere.[3] In Persia, according to Porphyry, "Zoroaster first constructed among the hills . . . a natural cave, flowery and provided with springs, to the honour of Mithra, creator and father of all. The cave bore the likeness of the universe which Mithra created, and the things inside according to their proportional distances bore symbols of the cosmic elements and regions."[4] In ancient Babylonia the *ziqqurat* symbolized the world-mountain, and the great basin (*apsu*) symbolized the Deep.[5] The Egyptian temple "was built in the semblance of the world such as the Egyptians knew it. . . . The pavement, of course, represented the earth. . . . The roof, vaulted in Abydos, flat everywhere else, answered exactly to the idea they had of the sky. Each received a decoration appropriated to its meaning."[6] Ramses III built a temple to the god Amon in Phoenicia like "the horizon of heaven which is in the sky."[7] Of the origin of the temple of Vesta, Plutarch tells us that "Numa is said to have built the temple of Vesta in circular form as protection for the inextinguishable fire, copying not the figure of the earth as being Vesta but of the whole universe. . . ."[8] The Romans also had a sacred pit called *mundus*. This word, as Hocart remarks, "means both the world and the sacred pit, and is sufficient in itself to attest that the Romans looked upon this sanctum as a miniature of the world."[9]

In the previous chapter were given the Byzantine descriptions of the cosmic significance of the circus-

games: the Byzantine churches, too, had their cosmic significance.

> Each part of the church had its own significance, with which its decoration was brought into accord. The central dome represents the heavens. At the summit is Christ, Pantokrator; below him are archangels, apostles, or prophets. . . . The *bema*, or sanctuary, separated from the nave by the screen, or iconostasis, is still symbolical of heaven . . . the remainder of the church stands for the sensible world.[10]

II

Let us not follow this remarkable idea in the later stages of its wanderings in the western world, but return instead to the Temple of Jerusalem, in connection with which rabbinic legends have elaborated this microcosmic interpretation down to its minutest detail. Rudiments of this conception are discernible already in Ps. 78, 69:

> And he built his sanctuary like high [places], like the earth which he hath established for ever.[11]

Gray, in fact, contended that Solomon's temple may have been built in accordance with cosmic speculation.[12] Be this as it may, it is certain that in talmudic times cosmic significance was attached to the Temple. The sages stated that "the Court surrounds the Temple just as the sea surrounds the world."[13] The temple of Herodes, the Talmud states, was built of white and blue marble and alabaster, one row set inwards, the other protruding. When Herodes wanted to coat the walls with gold,

the sages dissuaded him, saying, "Let it be, it is more beautiful so, for it looks like the waves of the sea."[14]

One of the sages, Rabbi Jehuda bar Shalom, stated that, among other things, the great laver of brass[15] represented the waters of the sea, the candlestick of pure gold[16] the lights in the firmament, the winged Cherubs[17] "the fowl that flies in the firmament of heaven,"[18] the animal offerings[19] the living creature, etc.[20]

Here quoted in full is a more detailed version which, though preserved in a late recension, is attributed to Rabbi Pinhas ben Ya'ir, a talmudic sage of the second century[21]:

The Tabernacle was made to correspond to the Creation of the world. The two Cherubs over the Ark of the Covenant were made to correspond to the two holy names [of God: Yahweh and Elohim]. The heaven, the earth and the sea are houses with bolts. The house of the Holy of Holies was made to correspond to the highest heaven. The outer Holy House was made to correspond to the earth. And the Courtyard was made to correspond to the sea. The eleven hangings of the Tabernacle were made to correspond to the highest heaven. The table was made to correspond to the earth. The two shewbreads were arranged to correspond to the fruit of the earth. "In two rows, six in a row"[22] [were set the twelve cakes] to correspond to the months of summer and winter. The laver was made to correspond to the sea and the candlestick was made to correspond to the lights [of heaven]. "And he set up the pillars." . . . Jachin and Boaz[23] (let us note here that the legend now already speaks of the Temple and not of the Tabernacle!), Jachin (*i.e.* "he will establish") corresponding to [the moon as it is written], "It shall be established (*yikkon* in Hebrew) for ever as the moon,"[24] for it is the moon which establishes the feasts for Israel, as it

is written "He appointed the moon for seasons."[25] And Boaz (lit. "in it strength") corresponds to the sun which comes out in power and in strength, as it is written, "it [the sun] rejoiceth as a strong man to run the course."[26]

III

Let us pause here for a moment. Of all the component parts of the Temple the only ones that had no role whatsoever in the ritual were these two pillars, yet they were considered important enough to be called each by a separate name. The question of their significance continues to interest scholars to this day. Let us but mention that Robertson Smith was of the opinion that they were two high fire-altars.[27] Albright, dealing with the significance of the columns, considers three possibilities:

1 They may have been regarded as the reflection of the columns between which the sun rose each morning to pour its light through the portico of the Temple into its interior.
2 Like the Egyptian "djed" symbol they may also have denoted endurance, continuity, in which case their dynastic role would become self-evident.
3 They were interpreted historically to commemorate the pillar of cloud which accompanied the Israelites by day and the pillar of fire which went with them by night during their wandering in the desert.[28]

As we see, the interpretation of the midrash does not bear out either of these explanations. That two huge pillars should represent the sun and the moon is altogether not more strange than the symbols that

stood in the Byzantine circus for the sun, the moon and the stars: the quadriga, the four-horse chariot, representing the sun; the biga, the two-horse chariot, the moon, and the twelve doors the twelve signs of the zodiac.[29] But let us return to our legend which in the sequence concentrates its attention on the ample symbolism clustering around the brazen sea:

" 'And he made the sea solid,'[30] this is the world which is solid, as it is written (of the earth) 'when the dust groweth solid'[31] and (of the sky) 'strong as a solid-looking glass.'[32] " In the sequel of the legend each part of the passage describing the brazen sea is given a symbolic significance: " 'Ten cubits from the one brim to the other,'[33] these are the ten spheres of the void upon which the world stands. '. . . round all about' as the firmament is round, 'and his height was five cubits' corresponding to the walking distance of five hundred years which separates the earth from the firmament, 'and a line of thirty cubits' corresponding to the thirty days which are in each month, and [also] corresponding to the ten commandments and the ten pronouncements (which were uttered by God when he created the world) and the ten spheres of the void, '. . . did compass it round about' as the world stands by the merit of those who fulfil the ten commandments, and was created by ten pronouncements and its spheres number ten. Another explanation: 'and a line of thirty cubits did compass it round about,' this is the green line [of the ocean] which compasses the whole world round about, as it is written 'and

he stretched out upon it the line of *Tohu*.'[34] 'And under the brim of it were knops'[35] corresponding to the three hundred and sixty-five windows which are in the east and in the west, out of one of which, in the east, the sun comes out, and sets in one in the west, '. . . the knops were cast in two rows' these are the sun and the moon which compass the world round about and lead it. 'It stood upon twelve oxen' these are the twelve constellations by which the world is governed. 'Three looking towards the north' why is the north mentioned first? Because it is open, because the north wind is open to the world, as it is written, 'He stretcheth out the north over the *Tohu*'[36] and, moreover, every evil wind comes from the north, as it is written, 'Out of the north the evil shall break forth.'[37] The Ram, Lion, Archer turn towards north, the Bull, Virgin, Goat turn towards west, the Twins, Balance, Water-Bearer turn towards south, and the Crab, Scorpion, Fishes turn towards east. 'And the sea is above upon them'[38] because the world is set upon the seas, 'and all their hinder parts were inward' because they were created not for idleness but for the need of the world. 'And it was an handbreadth thick,' a handbreadth is five fingers, as the thickness of the firmament is a walking distance of five hundred years. 'And the brim thereof was wrought like the brim of a cup, with flowers of lilies,' as the heavens are wrapped round each other. . . .''[39]

We have quoted this lengthy passage in full in order to illustrate an exegetical method very common

in rabbinic literature. Any idea could be given sanction by connecting it with a passage from the Bible. The connection could be quite arbitrary or superficial, such as a word, a number, or such like, shared in common by the biblical quotation and the idea propounded. Thanks to this method many an innovation made by individual sages and many an ancient popular tradition could be connected with the Bible and incorporated into rabbinic literature. In our case the ancient popular conception of the symbolic significance of the Temple was elaborated in every detail by giving each phrase in the biblical description of the Temple a cosmic interpretation.

A similar interpretation of the significance of the Temple is found in the writings of Josephus Flavius. In his *Antiquities of the Jews* we find the following equations:

1 The three parts of the Temple = the three parts of the world, namely: the court = the sea, the Holy House = the land, and the Holy of Holies = the heavens.[40]
2 The twelve loaves on the table = the twelve months of the year.[41]
3 The candlestick of seventy parts = the Decaniae, or divisions of the planets into tens.[42]
4 The seven lamps upon the candlestick = "the course of the planets of which that is the number."[43]
5 The veils composed of four things = the four elements, namely: the plain linen = the earth out of which flax grows, the purple = the sea, because purple is gained out of the blood of a shell-fish, the blue colour of the veils = the air, and the scarlet = the fire.[44]
6 The vestment of the high-priest was made of linen = the earth, blue cloth = the sky, pomegranate = lightning, and the noise of its bells = thunder.[45]

7 The ephaptis (*ephod*) = the universe made of four elements. The gold interwoven = the splendour of the sun.

8 The breastplate in the middle of the *ephod* = the earth in the middle of the world.[46]

9 The girdle of the high-priest = the ocean that surrounds the world.

10 The two sardonyxes on the shoulders of the high-priest = the sun and the moon.

11 The twelve stones of the breastplate = the twelve months, or the twelve signs of the zodiac.

12 The mitre, blue of colour = the heavens.[47]

To this in Josephus's *Wars of the Jews* is added :

13 "The altar of incense, by its thirteen kinds of sweet-smelling spices with which the sea replenished it, signified that God is the possessor of all things that are both in uninhabitable and habitable parts of the earth, and that they are all to be dedicated to his use."[48]

IV

Another interesting comparison, carried through in every detail, is that between the human body and the world. We cannot elaborate here this point, which we have had occasion to treat elsewhere[49] but another comparison based upon the two parallels man = world, and Temple = world, deserves to be mentioned here. The threefold comparison world = man = temple, is a favourite theme in ancient Indian speculation,[50] while in Pauline and medieval Christian thought we find only the comparison of man to the temple.[51] We have already seen that the two pillars

Jachin and Boaz were by Jewish legend regarded as symbolic of the sun and the moon. The same source makes these two columns correspond also to the eyes in the human body. "Just as the eyes are high and are placed in the head, even so were these two pillars high and thick."[52]

In another Jewish legend we read:

In the hour when the Holy One blessed be He said to Moses, Make me a temple, Moses said, How shall I know how to make it? The Holy One blessed be He said, Do not get frightened; just as I created the world and your body, even so will you make the Tabernacle. How [do we know] that this was so? You find in the Tabernacle that the beams were fixed into the sockets, and in the body the ribs are fixed into the vertebra, and so in the world the mountains are fixed into the fundaments of the earth. In the Tabernacle the beams were covered with gold, and in the body the ribs are covered with flesh, and in the world the mountains are covered and coated with earth. In the Tabernacle there were bolts in the beams to keep them upright, and in the body limbs and sinews are drawn to keep man upright, and in the world trees and grasses are drawn in the earth. In the Tabernacle there were hangings to cover its top and both its sides, and in the body the skin of man covers his limbs, and his ribs on both his sides, and in the world the heavens cover the earth on both its sides. In the Tabernacle the veil divided between the Holy Place and the Holy of Holies, and in the body the diaphragm divides the heart from the stomach, and in the world it is the firmament which divides between the upper waters and the lower waters. . . .[53]

In another version of the same legend some additional equations are named:

In the Tabernacle there were fire and wind and water; the offspring of the heavens is fire, the offspring of the air is the

wind, the offspring of the earth is water. The fire is above and the water below, and the wind holds the balance between them. And in the body, the head is fire, the heart is wind (spirit) and the stomach water . . . "and thou shalt make a candlestick"[54] corresponding to the great light which was created on the first day in the world and was preserved in the body, as it is written, "The spirit of man is the candle of the Lord. . . ."[55] In the world there are seven stars which shed light and the world is in need of them ever since the seven days of creation, and in the body there are seven servants which are: the eyes, the ears, the nostrils and the mouth. And the following is to be stated concerning the three worlds. . . . The four-square of the altar corresponds to the foursquare of the world, east, west, north and south, "and the height thereof shall be three cubits"[56] corresponding to the three parts which are in man: the head and corresponding to it fire in the world, and the stomach and corresponding to it wind in the world, and the feet and corresponding to them water in the world . . . the altars were of gold and brass[57]. . . of gold corresponding to the soul, of brass corresponding to the body. Just as the gold is dearer than brass, even so the soul is dearer than the body; just as on the brazen altar offerings were made of the flesh of animals, even so day after day one offers to the body that which was allotted to it from heaven. . . .[58]

A more elaborate version of the last mentioned equations is found in the Midrash Tadshe:

The golden candlestick has seven lamps corresponding to the seven lights in the world which are the seven stars. In the year there are seven holy days,[59] in man there are seven gates, two eyes, two ears, two nostrils and one mouth. . . . The soul is within the body corresponding to the altar of incense which is within the Tabernacle. The Table is in the north corresponding to the Garden of Eden in which all sorts of pleasures are kept for the Righteous. The candlestick is in the south corresponding to the World to Come in which

there is but the light of the Shekhinah (the Presence of God). There were there two altars, one of gold corresponding to the soul of man and one of brass corresponding to the body of man. . . . Just as the body eats, even so does the brazen altar whose offerings were food. And just as the souls do not enjoy anything but scent, even so nothing was offered on the golden altar but sweet incense, [a thing] which is done for scent. . . .[60]

In short, to use the succinct expression of Midrash Tanhuma:

The Temple corresponds to the whole world and to the creation of man who is a small world.[61]

One must on no account suppose that these symbolic interpretations are the result of idle speculation. Though we cannot in every detail demonstrate that all the parts of the Temple and its accessories had a function corresponding to the symbolic significance attached to them, yet we are in a position to show this at least with regard to some of them. As to the altar, the foursquare of which corresponds according to one of the legends just quoted to the foursquare of the four cardinal points, we have already pointed out[62] that at least during the Feast of Tabernacles the altar covered with green branches represented the earth. This interpretation to which we arrived from the study of the role and function of the altar in connection with the Water-libation, is fully borne out by the earlier symbolism of the altar as the "*har'el*," the mountain of god. Albright has contended that this name is borrowed from the Sumero-Accadian

Arallu or *Arallû*, which has the dual sense of "underworld" and "mountain of the gods," the cosmic mountain. Cosmic mountain, *kursag* or *kur*, was the name also of the Sumerian temple-tower, just as *ziqquratu* means literally nothing else than mountain peak.[63]

The symbolic interpretation of the candlestick as the planets (Josephus and Midrash Tadshe) or the cosmic light which was created on the first day (Midrash Rabbi Shema'ya Hashoshani) is borne out by the ritual role of the great candelabra. The lighting of these, we have seen, was part of the ritual of the "Joy of the House of Water-Drawing," and, as we have found, represented the kindling anew of the cosmic light, the source of which was believed to be in the Temple. That the noise of the bells on the garments of the high-priest should represent thunder (Josephus) will not surprise us if we remember that we found sound-effects of a great variety as part of the rain-making ritual. These sound-effects are, in fact, often said to imitate thunder with the purpose of bringing it about.[64] The "pomegranates of blue and purple and scarlet" that hung with the bells round the hem of the priestly robe,[65] were said by Josephus to symbolize lightning. We do not exactly know what these pomegranates were made of, but we may be permitted to suppose that they were said to symbolize lightning because of the light flashing from them, just as Hiram, king of Tyre, was said by a Jewish legend to have imitated lightning by flashing precious stones one against the other.[66]

V

From the static aspect of the mythical significance of the Temple let us now turn to its dynamic aspect, and see in what manner was the Temple service interpreted as a means of securing blessings of welfare for the people.

The idea that the material welfare of the people depends on the proper performance of the ritual is a primitive one which survived also in higher forms of religion. The primitive tribe, to quote Wissler, "professes to believe that if the ritual is performed, something beneficial will follow. . . . Wherever we observe primitive rituals, this idea appears, not merely as our interpretation but in the expressed attitude of the participants. There seems, then, justification for the statement that one basic idea, but not the only such idea, in ceremonies, is the promotion of welfare, health, and long life by magic."[67]

Also in more evolved religions the same idea appears. In China the abandonment of the rigid and ceremonial cult of Shang-te, the heaven-god, was supposed to lead to "the ruin of states, the destruction of families, and the perishing of individuals."[68] In Indian Brahmanism "the rites of the religion are the real deities, or at any rate they constitute together a sort of independent and superior power, before which the divine personalities disappear, and which almost holds the place allotted to destiny in other systems. The ancient belief, which is already

prominent in the Hymns, that sacrifice conditionates the regular course of things, is met with here in the rank of a commonplace, and is at times accompanied with incredible details."[69] The same holds good in the religion of Persia. Ahura Mazda said:

> If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe![70]

In the ancient Near East too it was the ritual that had to cope with the task of "securing the means of subsistence, to keep the sun and moon doing their duty, to ensure the regular flooding of the Nile, to maintain the bodily vigour of the king who was the embodiment of the prosperity of the community."[71] In the poems of Ras Shamra the ritual plays an important role. "Mourning for the death of the vegetation-god, rites to overcome his enemy, the god of death and the underworld, and to ensure the life-giving rains and the growth of the new year's crops, and rejoicing at the lamented god's restoration to life played a prominent part in these observances."[72] That the same attitude prevailed also in pre-Islamic Arabia can be gleaned from Himyaritic inscriptions. There we read of a people whose land was afflicted with hail and some other form of trouble, and who asked the god Almaqah, and were finally advised to perform certain ceremonies including the offering up of sacrifices. These proceedings were

effective; the fields were saved from hail and the other plague.[73]

So too in the ancient western world. Among the early Greeks and Romans it was a principle that the religion of the State should be the religion of the people, as its welfare was supposed to depend upon a strict observance of the established cult.[74]

The common idea underlying all these beliefs is that the performance of the ritual assures the welfare of the people, mostly because the ritual was prescribed by a god, or gods, who rule supreme over the elements and forces of nature. If the ritual is performed according to the will of the god, he procures blessings for the people by means of these forces, while in the contrary case he contrives to use them to punish man. The single example of the ritual of Water-libation would suffice to show that this trend of thought is a secondary one, evolved, with the emergence of the gods, out of a more basic conception of the connection between ritual and welfare. When we see that the ritual acts, even in their late and evolved form, closely correspond to the phenomenon in nature to bring about which they are performed, we shall have to suppose that in their original significance such acts were aimed at the producing of the desired phenomena in a more direct way, by imitating or symbolizing the effect wished for, and thus appealing to sympathy in nature, or by forcing nature to yield with what Frazer termed "sympathetic" or "imitative magic." In rabbinic sources we cannot expect to find this idea clearly

stated. We shall, in fact, find the idea of the omnipotence of God appearing everywhere between the ritual performances in the Temple and their effect in nature. Moreover, we shall not always be able to recognize the similarity between the ritual acts and the blessings brought about by them, at least not to an extent comparable to that of the Water-libation.

To begin with, the mere existence of the Temple had, according to legend, a beneficial effect on the functioning of the natural forces. Ever since the great flood, torrential rains fell forty days each year, and caused great damage to the earth. When Solomon built the Temple these torrents ceased.[75] Moreover, the structure of the whole world became firm only when the Temple was built:

> Rabbi Shemuel bar Nahman said: Before the Temple was built the world stood on a throne of two legs; but when the Temple was built, the world became [firmly] founded and stood solidly.[76]

Also the Jewish kingdom was firmly established by the act of the dedication of the Temple in the days of Solomon.[77] Again:

> In the days of Herod when the people were occupied with the rebuilding of the Temple, rain fell during the night but in the morning the wind blew and the clouds dispersed and the sun shone, so that the people were able to go out to their work, and then they knew that they were engaged in sacred work.[78]

As to the service performed in the Temple, most

of the rites were held to secure benefits that closely corresponded to the nature of the rites. Thus according to a saying of Rabbi Akiba:

The Torah said, Bring [an offering of] barley on [the feast of] Passover, because it is the season of the barley, in order that the crops should be blessed for you; bring [an offering of] wheat firstfruits on Pentecost which is the season of wheat, in order that the fruit of the trees should be blessed for you; pour water on [the feast of] Tabernacles, which is the season of rains, in order that the rains should become blessed for you. . . .[79]

As long as the sacrifices were offered in the Temple, the land of Israel had a wonderful fertility:

Rabbi Hiyya bar Abba (lived 3rd–4th centuries C.E.) said: When the sacrifices were brought, one measure[80] of Arbelian corn[81] when ground gave one measure of fine meal, one measure of flour, one measure of cibarium, one measure of bran-flour, one measure of bruised grain, and one measure of bran. But now, a man takes one measure of wheat to grind and does not bring back but the quantity he took along, and even a little less. Why? Because the presentation of the shewbread had ceased. See, how beneficial for them were the sacrifices which were brought upon the altar; for everything the kind of which was offered, brought blessing to its kind. . . . The bread of the commandments and the shewbread blessed the bread; the firstlings of the fruit blessed the fruit of the trees. It came to pass that Rabbi Jonathan ben Eleazar once sat under a fig-tree, and the fig-tree was full of beautiful figs. Dew fell and the figs exuded honey, and the wind kneaded them (the figs which dropped to the ground) in dust. There came a she-goat and from her dripped milk into the honey. And Rabbi Jonathan called his pupils and said to them: Come and see an example of the World to Come! And what was the reason for this [abundance]? That the sacrifices were being offered. It happened with a scribe who used to make the pilgrimage to Jerusalem every

year, and the inhabitants of Jerusalem knew him to be great in [the study of] the Law. They said to him, Take [from us] fifty [pieces of] gold every year and stay with us. He said unto them, I have a vinestock which is more valuable to me than anything else. It gives me three vintages every year, making six hundred barrels every year. At the first vintage it makes three hundred barrels, at the second two hundred, and at the third one hundred, and I sell the barrels for much good money. And all this [abundance] is a praise of Jerusalem, because of the libations of wine which were offered [in the Temple]; and when they ceased all these benefits were withheld. So you find that when Israel were in the exile in Babylonia, Ezra said unto them, Go up to the Land of Israel. And they did not want. So the Holy One blessed be He said, When you offered the shewbread you sowed little and gathered plenty, but now you will sow much and gather little. . . .[82]

Shimeon the Righteous, who was of the remnants of the Great Synod, used to say:

Upon three things the world rests: upon the Torah (the Law), upon the Service, and upon deeds of charity.[83]

To this utterance, contained in the Sayings of the Fathers, it is added in the complementary work of Aboth di Rabbi Nathan:

[The world rests] upon the service. This is the service in the Temple. And so you find that all the time that the service in the Temple was performed, there was blessing in the world, and the prices were low, and the crop was plentiful, and the wine was plentiful, and man ate and was satisfied, and the beast ate and was satisfied, as it is written, "And I will send grass in thy fields for thy cattle that thou mayest eat and be full."[84] When the Temple was ruined the blessing departed from the world, as it is written, "Take heed to yourselves that your heart be not deceived and ye turn aside. . . . And the Lord's wrath be kindled against you . . . and the land yield not her fruit."[85] And even so

it is written, "And I called for a drought upon the land and upon the mountains,"[86] and so it is written, ". . . when one came to an heap of twenty [measures] there were but ten"[87] . . . and so it is written, "Ye have sown much and bring in little"[88] since the Omer (the offering of a sheaf of the firstfruit[89]) ceased. "Ye eat but ye have not enough"[90] since the shewbread ceased. "Ye drink but ye are not filled with drink" since the libations ceased. "Ye clothe you but there is none warm" since the garments of the priesthood ceased.[91] "And he that earneth wages earneth wages [to put them] into a bag with holes"[92] since the sheqalim (the yearly payment of one-third or one-half of a sheqel to the Temple[93]) ceased. And so it is written, "the fig-tree doeth not blossom"[94] since the firstfruit offerings ceased. "There is no fruit in the vines" since the libations of wine ceased. "The labour of the olive faileth" since the oil for the light and the anointing oil[95] ceased. "And the fields yield no meat"[96] since the wave offerings [of meat][97] ceased. "The flock is cut off from the fold"[98] since the continual burnt offerings[99] and additional offerings ceased. "And no herd is in the stall"[100] since the peace-offerings[101] ceased. . . .[102]

The sequel of the verses in Haggai upon which this passage is built, shows that the idea that it is the Temple upon which the fertility of the land depends was fully developed even before the Second Temple was built:

> Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood and build the house . . . ye looked for much, and, lo, it came to little. . . . Why? says the Lord of hosts. Because of mine house that is waste. . . .[103]

Rabbi Joshua made a statement to the same effect. His words are traditioned by Rabban Shimeon ben Gamliel:

Ever since the day that the Temple was destroyed there is no day without a curse, and no dew has fallen for blessing and the taste of the fruits has been taken away. Rabbi Yose said, Even the fatness of the fruits has been taken away.[104]

Rabbi Shimeon ben Eleazar said : The ritual purity which ceased caused the taste and smell of the fruit to cease. The tithe which ceased caused fat and corn to cease.[105]

So long as the service of the Temple exists, the world is full of blessing for its inhabitants, and the rains fall in their season, as it is written, ". . . to love the Lord your God and to serve him with all your heart and with all your soul. That I give you the rain of your land in his due season, the first rain and the latter rain. . . ."[106] And when the service of the Temple does not exist the world has no blessings for its inhabitants and the rains do not fall in their season, as it is written, "Take heed to yourselves that your heart be not deceived. . . . And then the Lord . . . shut up the heaven that there be no rain. . . ."[107]

"Raphram bar Papa in the name of Rabh Hisda : Since the day when the Temple was destroyed the south wind has never brought rain,"[108] though it is this south wind which should "bring up drops of rain and make the grass to grow."[109] And again: "Raphram bar Papa said in the name of Rabh Hisda: Since the day when the Temple was destroyed the rains no longer come down from the Good Storehouse"[110] in which God keeps the rains of blessing.[111]

VI

The service and the mere existence of the Temple assured, in addition to the proper functioning of the fertile powers of nature, a number of other

benefits for the people. It warded off all kinds of catastrophes:

No conflagration ever broke out in Jerusalem, for the fire of the altar kept guard that no alien fire should break out. No collapse of houses ever occurred in Jerusalem, because the Shetiyyah Stone (the foundation stone of the world[112]) kept guard over all the building stones.[113]

The Tabernacle, the precursor of the Temple, assured not only material benefits but also spiritual blessings:

Rabbi Johanan said: Before the Tabernacle was built, evil spirits used to trouble the people in the world; but when the Tabernacle was built and the Shekhinah (the Presence of God) sojourned below [in it], the evil spirits ceased from the world.[114]

As to the supposed function of the Temple furnishings, we have a detailed account:

"And he made ten lavers"[115] in order to increase the rains, as there was water in the lavers. Ten lavers correspond to the ten commandments. And why did Moses not make in the wilderness more than one laver? Because Israel were in no need of rain in the wilderness, as the manna fell unto them and the well (of Miriam went everywhere) with them. Solomon made ten lavers in order to increase the rains, because (the Temple) was in an inhabited country and they were in need of much rain, as it is written, "a land of hills and valleys that drinketh water of the rain of heaven."[116] "And he made ten tables"[117] in order to increase the corn. And why did Moses only make one? Because in the wilderness they needed no corn, and when Solomon came he made ten of them in order to increase the corn. "Five on the right side and five on the left;"[118] why so? Because the south is called right and the left is called north . . . so he placed five on the right which is south, corresponding to the right side of the world whence the dews of blessing come to

the world.[119] Solomon said: By the merit of these tables set on the right side there should come rains of blessing and dews of blessing unto the world from the right. And therefore he placed five tables on the left against north which is left, whence the evils come unto the world. Solomon said: *Because of the merits of these tables set on the left, let the* evils be withheld from Israel. In a similar manner he placed of the ten lavers five on the right and five on the left. "And he made ten candlesticks of gold"[120] corresponding to the ten commandments, and in each candlestick there were seven lamps, that makes seventy, corresponding to the seventy nations; for as long as the lamps burn the nations stay in submission, and since the day that the lamps became extinguished they rose and overpowered [Israel].[121]

In short the function of the Temple furnishings was believed to be as follows:

1 The ten lavers containing water ensured the fall of abundant rain.
2 The ten tables ensured the growth of abundant crops.
3 Five lavers and five tables on the right side attracted the rains of blessing and the dews of blessing from the south.
4 Five lavers and five tables on the left side withheld the evils which come from the north.
5 The seventy burning lamps kept in submission the seventy nations of the world, that is, ensured political security for Israel.

The nations of the world, on the other hand, enjoyed benefits unsuspected by them from the Temple service:

Rabbi Joshua ben Levi said: Had the nations of the world known how beneficial the Temple is to them, they would have surrounded it by camps in order to guard it. For the Temple was more beneficial to them than to Israel. For so Solomon fixed it in his prayer, "Moreover, concerning the stranger, which is not of thy people Israel, but is come

from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm ; if they come and pray in this house. Then hear thou from the heavens even from thy dwelling place, and *do according to all that the stranger calleth to thee for* ; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name." [122] But when he comes to speak of Israel, what is written? "... and render unto every man according unto all his ways, whose heart thou knowest." [123] Solomon said, Lord of the world! If he be worthy, give it (his request) to him, and if he be not worthy, do not give it to him. . . .[124]

The parts of the priestly garments which, according to Josephus Flavius, were symbolic of parts of the universe, had according to talmudic sages an important ritual function :

Just as the sacrifices atone, even so the garments [of the priests] atone.

The coat atoned for bloodshed, the drawers [125] atoned for fornication, the mitre atoned for haughtiness, the girdle atoned for the sinful thoughts of the heart, the breastplate atoned for the transgressions of judgment, the *ephod* atoned for idolatry, the robe atoned for slander, the plate on the mitre atoned for insolence.[126]

In the previous chapter it was stated that the blessing was believed to emanate from the Temple in the forms of light and water. Another medium that was held to indicate the way of blessing from the Temple was the smoke of the pile of wood which rose from the altar both on the Day of Atonement (the tenth of Tishri) and twelve days later, on the

last day of the Feast of Tabernacles. The direction of the smoke indicated the direction in which the blessing of fertility went. As the smoke of the pile of wood rose on high, the High Priest watched from the Holy of Holies and "observed and spied out the food of the entire year . . . and he came to know it from the year's beginning to its end. How was this? He watched, and if he saw that the smoke of the pile of wood rose towards the south, he knew that in the south there would be abundance, and thus to the north, and thus to the west, and thus to the east. If the smoke rose towards the firmament, he knew that in the whole world there would be abundance."[127]

We perceive that here the active influencing of nature has degenerated into mere divination, as it happened in many a case of magic among various peoples. But the direction of the smoke was by no means to be determined by a chance wind; the smoke had, according to a talmudic passage, a definite will of its own:

> The smoke arising from the pile of wood, even all the winds of the world could not move it from its place.[128]

In a similar manner the smoke of the pile of wood functioned also on the last day of the Feast of Tabernacles, with the difference that it did not serve to indicate the quarter that would be blessed with abundance, but rather to show whether in the coming year the weather would be generally favourable to the fertility of the land.

Rabbi Yitzhaq bar Abdimi said : On the night following the last day of the Feast, all were gazing upon the smoke ascending from the pile of wood. If it inclined northward, the poor rejoiced and the people of means were sad, because the rains of the coming year would be abundant and their fruits would rot. (Hence they would have to sell them fast, *i.e.* cheaply.) If it inclined southward, the poor were depressed and the men of means rejoiced, for there would be little rain that year and the fruit could be preserved. If it inclined eastwards, all rejoiced (because it meant average rain), if westwards, all were depressed (because the east wind dries up the fruit and the seeds and causes famine).[129]

VII

To close this lengthy description of the symbolism and function of the Temple, a few observations must now be made concerning legends in which the significance of the Temple is enhanced by the claim that it was a true likeness of a heavenly original. This idea, too, is found among other peoples, *e.g.* the Babylonians.[130] Its rudiments are discernible also in the Apocryphal literature.[131] In rabbinic literature we find statements such as: God showed Moses the heavenly Temple and said unto him: Make a likeness of it on the earth.[132] The lower Temple is set against the upper Temple.[133] The upper Holy of Holies is set against the lower Holy of Holies.[134] The throne of below, that is, the Ark, is set against the throne above :[135]

Rabbi Nathan said : The construction of the Ark is as dear (to God) as the Seat of Glory above . . . for the Temple is set against the Temple above and the Ark against the Throne.

Moses made above the Ark a cover, just as the Seraphs stand above God ; he made in the cover two Cherubs which are as dear as heaven and earth in which the seat of the Holy One blessed be He is . . . and even when the Israelites travelled they covered the Ark not with a scarlet cloth, or a purple cloth, but with an entirely blue cloth. Why ? Because the blue is like unto the sea, and the sea is like unto the firmament, and the firmament is like unto the Seat of Glory . . .[136] to teach you that the Ark was like unto the Seat of Glory.[137]

The upper Temple and the lower Temple are, moreover, very near to each other. We have already seen that the mythical distance between heaven and earth is five hundred years.[138] But at this holy spot this distance is diminished to a mere eighteen miles: since the upper Temple which is in heaven is only eighteen miles above the lower Temple which is in Jerusalem.[139]

Also the services performed in both Temples closely correspond to each other.

. . . With it (*i.e.* the Shetiyyah Stone) God created the upper Temple and the lower Temple, the one against the other. . . . In the days when the Temple existed the High Priest sacrificed and burned incense in the lower Temple, and the archangel Michael the High Priest stood opposite him and sacrificed and burned incense in the upper Temple. And when the [lower] Temple was destroyed, the Holy One blessed be He said to Michael : Michael ! Since I have destroyed my House and burned my Sanctuary and laid waste my Temple and threw down my altar, do not [continue to] offer sacrifices [which have the] form of oxen or the form of sheep or the form of goats. He (Michael) said unto him : Lord of the world ! Your children, what will happen to them ? (*i.e.* how will the sins of Israel be expiated failing the sacrifices ?). The Holy One blessed be He said to him : Offer up before me their merits and their prayers and the

souls of the righteous men that are hidden under the Seat of Glory and [the souls of] the school children, and with them I shall expiate the sins of Israel, for as long as this rejoicing (*i.e.* the Temple) existed below, there was this rejoicing above; now that the one below is mourning, this of above is mourning too. When that of below will be built anew, this of above will be built anew. . . .[140]

With this we may conclude our description of the working of the law of sympathy as discernible in the ritual of the Second Temple of Jerusalem and the abundant legendary material clustering around it. We have seen that the Temple was regarded as a miniature picture of the world, and at the same time as the centre, the Navel, of the earth. The welfare of Israel, nay, of the whole world of seventy nations, was dependent on the proper performance of the service in the Temple, each stage and each moment of which had a closely determined effect on some corresponding stage or moment in the beneficial working of the forces of nature.[141] When the Temple was destroyed the mental reaction was: now all the benefits of nature, too, have ceased. But this dejected state of mind could not last long, and, in fact, it was soon overcome, popular imagination having found another focus in which to concentrate its beliefs concerning man's power to influence nature without having recourse to ritual. Of this we shall hear later.

1 M. Hocart, *Kings and Councillors*, Cairo, 1936, pp. 220 sqq. Cf. also id., *Kingship*, Oxford, 1927, pp. 176, 191.

2 Cf. G. Buchanan Gray, *Sacrifice in the Old Testament*, Oxford, 1925, pp. 152 sqq.; S. A. Cook, *The Religion of Ancient Palestine in the Light of Archaeology*, London, 1930, p. 54; etc.

3 *Satapatha Brahmana* xiii, 8, 1, 17; 5, 2, 2; vii, 1, 1, 13. Cf. vii, 5, 1, 1 sqq. as quoted by Hocart, *Kings and Councillors*, p. 222.
4 Porphyry, *De Antro Nympharum*, 6, as quoted by Hocart, *op. cit.* p. 223.
5 Gray, *op. cit.* p. 152; Cook, *op. cit.* 54. On the Ziqqurat cf. below, p. 117.
6 G. Maspero, *L'Archéologie Egyptienne*, Paris, 1887, p. 88; Engl. Transl. 1895, p. 90, as quoted by Hocart, *op. cit.*, p. 224. Cf. J. Capart, *Egyptian Art*, London, 1923, p. 107.
7 Breasted, *Ancient Records*, iv, 219; cf. ii, 883; iii, 412, as quoted by Cook, *op. cit.* p. 54.
8 Plutarch, *Numa*, 11. Cf. Dionysius Halicarnassiensis, *Ant. Rom.* ii, 66, as quoted by Hocart, *op. cit.* p. 224.
9 Plutarch, *The Life of Romulus*, 11, as quoted by Hocart, *op. cit.* p. 224.
10 O. M. Dalton, *East Christian Art, A Survey of the Monuments*, Oxford, 1925, pp. 243 sq.
11 Cf. Jeremias, *Das Alte Testament im Lichte des Alten Orients*, p. 467.
12 Gray, *op. cit.* p. 152.
13 Num. Rab. 13, 19.
14 B. Suk. 51b.
15 Ex. 30, 18.
16 Ex. 25, 31.
17 Ex. 25, 20.
18 Gen. 1, 20.
19 Lev. 1, 2.
20 Yelamdenu fragment, ed. Jellinek, *Beth Hamidrash*, vi, 88; Yalqut Shime'oni, § 719; cf. Midrash Shoher Tobh, Ps. 26; Bacher, *Ag. Pal. Am.* iii, 3, ch. 17 at the end.
21 Cf. Jellinek, *Beth Hamidrash*, iii, p. xxxiv; Frenkel, Graetz' *Monatschrift*, xxv, 120, 330; Bacher, *Ag. Tan.* ii, ch. 18, on R. Pinhas ben Ya'ir.
22 Lev. 24, 6.
23 1 Kings 7, 21.
24 Ps. 89, 38.
25 Ps. 104, 19. In Hebrew seasons, *mo'adim*—feasts.

26 Ps. 19, 6.
27 Robertson Smith, *The Religion of the Semites*, 3rd ed. pp. 487 sq.
28 Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 148, and also p. 139. Cf. R. B. Y. Scott, "The Pillars Jachin and Boaz," *Journal of Biblical Literature*, 1939, pp. 143 sqq.
29 Cf. above, p. 76.
30 1 Kings 7, 23.
31 Job 38, 38.
32 Job 37, 18.
33 1 Kings 7, 23.
34 Is. 34, 11.
35 1 Kings 7, 24 sq.
36 Job 26, 7.
37 Jer. 1, 14.
38 1 Kings 7, 25 sq.
39 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sq. Cf. Yalqut Shime'oni ad 1 Kings, § 185. In earlier times other interpretations were attached to the brazen sea and the twelve oxen, cf. Albright, *op. cit.* pp. 149–50 and notes.
40 Thus also in the Book of the Bee, cf. Grünbaum, *Neue Beiträge*, 39. The heaven was represented also by the throne of Solomon, cf. Wünsche, *Solomons Thron*, etc., pp. 2 sqq.
41 And the zodiac, Josephus, *Wars*, v, 5, 5.
42 According to Philo, *Life of Moses*, 3, 10, the candlestick is the symbol of heaven. Cf. Gray, *Sacrifice in the Old Testament*, p. 175.
43 Cf. Josephus, *Wars*, v, 5, 5. Cf. also ib. vii, 5, 5.
44 Cf. Josephus, *Wars*, v, 5, 4.
45 Cf. Josephus, *Wars*, v, 5, 7; Sap. Sol. 18, 24.
46 Cf. Josephus, *Ant.*, iii, 7, 5; Philo, *Life of Moses*, 2, 12.
47 Josephus, *Ant.* iii, 7, 7.
48 Josephus, *Wars*, v, 5, 5. According to Philo, *Life of Moses*, 3, 10, the altar of incense was the symbol of things on earth.

49 Cf. Patai, *Man and Earth*, i, 165 sqq.
50 Hocart, *Kings and Councillors*, pp. 64, 65, 228.
51 1 Cor. 3, 16; 6, 19; cf. Strack-Billerbeck, *Kommentar Zum Neuen Testament aus Talmud und Midrash*, München, 1922–1928, vol. iii, p. 335; Gulielmus Durandus, *Rat. Div. Off.*, Napoli, 1859, ii, 6, as quoted by Hocart, *op. cit.* 228.
52 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 165; Yalqut Shime'oni ad 1 Kings, § 185.
53 Bereshith Rabbati, ed. Albeck, p. 32; cf. ib. additional sources.
54 Ex. 15, 31.
55 Prov. 20, 27.
56 Ex. 27, 1.
57 Ex. 27, 2; 30, 3.
58 Midrash Rabbi Shema'ya Hashoshani, ed. A. Berliner, *Monatschrift für die Geschichte und Wissenschaft des Judentums*, xiii (1864), pp. 227, 229, 230, 262.
59 New Year's Day, the Day of Atonement, the first and last day of the Feast of Tabernacles, the first and last day of Passover, and Pentecost.
60 Midrash Tadshe, ed. Epstein, *Miqqadmonioth Hayyehudim*, p. xxviii; cf. ed. Jellinek, *Beth Hamidrash*, iii, 175.
61 Midrash Tanhuma, Pequde, § 3.
62 Cf. above, p. 37.
63 Albright, *Archaeology and the Religion of Israel*, pp. 151–52; id., *Journal of Biblical Literature*, 1920, p. 137.
64 For instance, Kahle, *Palästina-Jahrbuch*, viii (1912), p. 162.
65 Ex. 28, 33–34.
66 'Inyan Hiram Melekh Tzor, Jellinek, *Beth Hamidrash*, v, 111; Yalqut Shime'oni, ii, § 367, ad Eze. 28. Cf. also Ginzberg, *Legends of the Jews*, vi, 424 sq., and above, p. 35.
67 C. Wissler, *An Introduction to Social Anthropology*, New York, 1929, p. 278.
68 Li Ki, vii, 4, 5 sq. as quoted by Westermarck, *The Origin and Development of the Moral Ideas*, London, 1926, vol. ii, p. 713.
69 Barth, *Religions of India*, pp. 47 sq., as quoted by Westermarck, *op. cit.*, p. 620.

70 Yasts, xiv, 48, as quoted by Westermarck, *op. cit.* p. 661.
71 Hooke, *Myth and Ritual*, Oxford, 1933, pp. 2 sq.
72 Millar Burrows, *What Mean These Stones?* New Haven, 1941, p. 236.
73 Corpus Inscriptionum Himyariticarum, 74, as interpreted by D. S. Margoliouth, *The Relations between Arabs and Israelites prior to the Rise of Islam*, London, 1924, p. 36.
74 Westermarck, *op. cit.* p. 648.
75 Tanhuma Gen. ed. Buber, p. 43.
76 Tanhuma Ex. ed. Buber, p. 94. Cf. Pesiqta di Rabh Kahana, ed. Buber, pp. 5b sq.
77 Aggadath Esther, ed. Buber, p. 29. Cf. Ginzberg, *Legends of the Jews*, iv, 40.
78 B. Ta'an. 23a, transl. Rabbinowitz, ed. Epstein, p. 115.
79 Tos. Suk. 3, 18, pp. 197 sq. Cf. Tos. Rosh Hash. 1, 12, p. 210; Y. Rosh Hash. 57b mid.; B. Rosh Hash. 16a.
80 In the original Hebrew *S'ah*, that is, appr. 12 litres.
81 Arbel was a village in Lower Galilee, to the north-west of Tiberias.
82 Tanhuma Ex. ed. Buber, p. 102½3; Tanhuma T'tzaweh § 13; Yalqut Shime'oni ad Hab. § 565; cf. B. Keth. 111b–112a; Y. Peah 20a bot.; Y. Sota 17b mid.; 24b bot.
83 M. Aboth 1, 2.
84 Deut. 11, 15.
85 Deut. 11, 16–17.
86 Haggai 1, 11.
87 Haggai 2, 16.
88 Haggai 1, 6.
89 Cf. Lev. 23, 10.
90 Haggai 1, 6, the continuation of the words quoted before. The passage is continued in the next two quotations.
91 Tanhuma Ex. ed. Buber, p. 103; Yalqut Shime'oni ad Proph. § 565.
92 Haggai 1, 6.
93 Neh. 10, 33. Cf. Ex. 30, 13.
94 Hab. 3, 17. The continuation of the verse is cited in the next two quotations.

95 Ex. 25, 6, etc.
96 Hab. 3, 17.
97 Ex. 29, 27.
98 Hab. 3, 17.
99 Ex. 29, 42.
100 Hab. 3, 17.
101 Ex. 24, 5; Lev. 3, 1, 6.
102 Aboth di Rabbi Nathan, version B, ed. Schechter, pp. 18 sq.
103 Haggai 1, 7–9.
104 M. Sotah 9, 12; cf. Tos. Sotah 15, 2, p. 321.
105 B. Sotah 49a; Tos. Sot. 15, 2, p. 321.
106 Deut. 11, 13–14.
107 Deut. 11, 16–17; Aboth di Rabbi Nathan, version A, ed. Schechter, pp. 19–20, version B, ch. 5, pp. 18–19.
108 B. Bab. Bath. 25b.
109 B. Bab. Bath. 25a–b.
110 B. Bab. Bath. 25b.
111 Cf. Deut. 28, 12.
112 Cf. above, p. 85.
113 Aboth di Rabbi Nathan, 35, 1.
114 Num. Rab. 12, 3; cf. Midrash Shoher Tobh, Ps. 91; Pesiqta Rabbati 80, 5.
115 2 Chron. 4, 6.
116 Deut. 11, 11.
117 2 Chron. 4, 8.
118 2 Chron. 4, 8.
119 Cf. Pirqe Rabbi Eliezer, ch. 3.
120 2 Chron. 4, 7.
121 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sqq.; cf. Yalqut Shime'oni ad 1 Kings, § 185.
122 2 Chron. 6, 32–33.
123 ib. verse 30.
124 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93 sq.; Num. Rab. 1, 3; in Lev. Rab. 1, 11 there is a similar legend concerning the Tabernacle.
125 A. V.: "breeches," Ex. 28, 42.
126 B. 'Arakhin 16a; B. Zebahim 88b. A somewhat

different interpretation is found in Y. Yoma 44b bot. Cf. also Lev. Rab. 10, 6; Cant. Rab. ad 4, 1; Yalqut Shime'oni i, § 513.

127 Tanhuma Lev. ed. Buber, p. 60; Tanhuma 'Ahare Moth 3; Lev. Rab. 20, 4; Pesiqta Rabbati 190b.

128 B. Yoma 21b.

129 B. Bab. Bath. 147a; B. Yoma 21b. Weather auguries by means of smoke are practised to the present day by some peoples, f.i. the Swedes; cf. Mannhardt, *Wald und Feldkulte*, i, 509.

130 Jeremias, *Babylonisches im Neuen Testament*, pp. 62 sq.

131 Charles, *Secrets of Enoch*, xix, 6; xxi, 1; Test. Levi iii, 5; and his commentary on Rev. iv, 6; Cook, *The Rel. of Anc. Pal. in the Light of Arch.*, p. 54.

132 Ex. Rab. 35, 6; cf. ib. 33, 4.

133 Midrash Shoher Tobh, Ps. 30; cf. Gen. Rab. 55, 7, p. 591; Jellinek, *Beth Hamidrash*, v, 63; Eisenstein, *Otzar Midrashim*, 70, etc. A similar idea exists in Moslem tradition concerning the Ka'aba in Mecca, cf. Zamahshari ad Sura 52, 4; Ibn el Atir I. 28; Lane, s.v. *cataq* and s.v. *camarq*; Grünbaum, *Neue Beiträge*, 36.

134 Cant. Rab. 3, 10; 4, 4.

135 Mekhilta Beshallah, ed. Horowitz-Rabin, pp. 149–50.

136 On the significance of the blue colour cf. Patai, *T'kheleth*, *in Ludwig Blau Memorial Volume*, Budapest, 1938, pp. 174 sqq.

137 Num. Rab. 4, 13.

138 See above, p. 110. This is what is meant by the expression "the thickness of the firmament."

139 Gen. Rab. 69, 7, p. 797; cf. Midrash Sekhel Tobh, p. 142.

140 Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70. Cf. Jellinek, *Beth Hamidrash*, v, 63. Allusions to this legend are found also in B. Hag. 12b; cf. Yalqut Shime'oni ad Wayishlah 33, § 132.

141 After a survey of the "cosmic significance of various parts of the construction and paraphernalia of the Temple

of Solomon" Albright remarks that this Temple "possessed a rich cosmic symbolism which was largely lost in later Israelite and Jewish tradition" (*Archaeology and the Religion of Israel*, Baltimore, 1942, p. 154). I think that in view of the material presented above, this sentence should now be modified.

Chapter Five

SINS AND CALAMITIES

I

We have seen in the previous chapters that in popular imagination the fall of rain was conceived of as a union between the male and the female elements in nature. We have also seen that the yearly fall of rain was assured by a great annual feast, the "Joy of the House of Water-Drawing." Among the ritual performances of this feast we believe that traces have been found of that ritual union between the human sexes which was supposed by a great number of peoples to be necessary for the inducement of a similar union between the elements. Many peoples who indulge in such a sexual liberty of ritual import, when celebrating the great marriage-festival of Heaven and Earth, obey during all the rest of the year the strictest rules in their sexual relationships. Just as on such ritual occasions it is prescribed to indulge in sexual liberty in order to promote the fertility of the fields, so on the remaining days any kind of illicit love is strictly forbidden, lest it damage the crops or cause other harmful reactions in nature. In many primitive cultures incest, adultery or fornication, which usually cover a much wider range of prohibitions than among civilized peoples, are regarded as the most serious crimes, and are believed to result in

plagues, floods, droughts, famines or other calamities. Underlying this is the same belief in sympathy between man and nature on which rest also the Sacred Marriage and the ritual orgies. This belief in the reaction of nature has two complementary sides. On the positive side is the idea that the union of the human sexes is necessary in order to bring about the union of the male and female elements of nature. On the negative side we find the idea that man must refrain from illicit connections lest they cause illicit connections between the elements. Such illicit acts on the part of the forces of nature form the great natural calamities.

The analogy between the "illicit love" in society and that in nature is clearest in cases where human fornication is believed to cause storms, torrential rains and flood, which are regarded as illicit, unruly and unrestrained love between the male elements—such as the sky, the wind, the rain—and the female earth. Among the Sea-Dyaks of Borneo, for instance, "immorality among the unmarried is supposed to bring a plague of rain upon the earth as a punishment inflicted by *Petara*," the supreme being.[1] The Galelareese of Halmahera, a large East Indian island, believe that when it rains in torrents somebody is guilty of incest.[2] The people of Mindanao, in the Philippines, believe that incestuous unions cause floods.[3] The Old Catholics among the South Slavs believe that a village in which the seducer is not compelled to marry his victim will be punished with hail and excessive rain.[4] In India, torrential rains

outside the rainy season are believed to indicate that too many marriages have taken place.[5] This last example, though it does not refer to fornication, yet expresses an idea belonging to the same trend of thought, namely, that excessive intercourse between the human sexes causes excessive intercourse between the elements.

These examples, drawn from all over the world, could be multiplied at will, but this would only be repetition. Let us instead turn to Jewish thought in which the analogy between fornication and the resulting calamity is expressed perhaps more clearly than anywhere else. We have heard already that in Apocryphal and rabbinic literature the great flood was regarded as the union between the upper male waters and the lower female waters.[6] This illicit and unnatural union between the two kinds of waters was brought about, according to the Midrash, by the illicit and unnatural sins such as paederasty and intercourse with animals, committed by the generation of the deluge :[7]

> The generation of the deluge was exterminated from the face of the earth through being immersed in fornication.[8]

Moreover, the sin and its consequent punishment had many sides in common: "Rabbi Yose ben Durmasqith said: They (the generation of the deluge) sinned with their eyes which are like unto water (by looking at strange women and inviting them to immorality), even so the Holy One blessed be He did not punish them but with water. Rabbi Levi said: They spoiled their seed (by having adulterous

and unnatural connections), even so the Holy One blessed be He upset unto them the order of the world."[9] Rabh Hisda said: "They sinned with a hot thing (namely, the heat of fornication), and with a hot thing were they punished,"[10] namely, as Rabbi Johanan put it, "every drop of water that the Holy One blessed be He let fall on them, He boiled in hell, then brought it up and let it fall upon them."[11] So it happened that the hot waters of the Deep "scalded their flesh and flayed them. . . ."[12] Moreover "the waters of deluge were thick like the male *semen*."[13] The duration of the rain that accompanied the deluge had also its analogy in the sin that caused it. They spoiled by illicit intercourse the form of the embryo which develops into an animated being forty days after conception,[14] by causing women to conceive bastards, therefore the rains of the deluge fell forty days and nights.[15] On the other hand, during all the time that Noah and his wife, as well as his sons and their wives, spent in the ark, they had to abstain from sexual intercourse,[16] an interdiction which can be well understood if one keep in mind the Indian belief quoted above, concerning the influence of numerous weddings on rain.

The rabbinic material on this point could be amplified, and other points added, as for instance the very interesting idea found both in rabbinic sources and among other peoples, that also fornications committed by animals among themselves cause storms and floods. There is, however, no need to elaborate this point further.

II

The next point to consider is a seemingly opposing belief, that the sin of fornication causes drought. In this cycle of ideas the sympathetic connection between man's actions and the reaction of nature is less easy to discern. None the less, the principle is the same: a disturbance in society causes a disturbance in nature.

We may forego here to demonstrate by examples the working of this notion among various peoples; the notion that fornication causes drought and other disturbances in nature being by now a commonplace in anthropological literature. Let us only mention that were one to follow the method of the classical evolutionist school, the data concerning this notion would readily lend themselves to a developmental alignment. The primitive stage would be that in which the sin itself brings about the disturbance. At a later stage it would be the earth that punishes the offender and his community by withholding the crops. At a still later stage the earth would assume the character of an earth-goddess or an earth-god; and ultimately the god would emancipate himself from his earthly attributes and grant reward and punishment in accordance with his moral code.

In this book it has been my aim to collect from biblical and talmudic literature statements and passages in which one can still discern the belief in the direct influence of man's behaviour on the physical world. Such cases, however, of the working of

sympathy between man and nature are relatively extremely few, and to judge the character of biblical and rabbinic literature according to them only, would be definitely erroneous. In order to avoid such a distorted impression, it is necessary to emphasize that the vast majority of the material preserved in biblical and rabbinic literature pertains to a stage in which man's attempts to influence nature have to pass through the mediation of God to whom alone man is responsible and nature subject.

One of the few cases in the Bible in which direct influence over nature is attributed to man's doings is a passage in Job in which the suffering Job declares that he is innocent of adultery :

> If mine heart have been enticed by a woman, or if I have laid wait at my neighbour's door. Then let my wife grind unto another and let others bow down upon her. For this is an heineous crime . . . for it is a fire that consumeth to destruction and uproots all my crops.[17]

Here we have the familiar idea stated quite clearly: adultery uproots the crops, causes famine.

Less clear, but still worth mentioning in this connection, are the passages containing admonitions to the people of Israel not to commit incest, adultery, and other sexual transgressions, the consequence of which would be that "the land would vomit out her inhabitants."[18] The meaning of this phrase becomes clear when we compare it to other similar warnings, where the threatened punishment consists of the absence of rain and the famine following in its wake. It is in consequence of famine that

the people are forced to leave the land, that the land vomits them out,[19] as it happened with Abraham, Isaac, the sons of Jacob, and Elimelech the father-in-law of Ruth.[20]

Also post-biblical Jewish literature yields ample evidence to the effect that fornication was regarded as the arch-sin, the greatest and gravest of all crimes, most hateful to God. In the Book of Jubilees we read, "and there is no greater sin than the fornication which they commit on earth. . . ."[21] The opinion that God shows patience and forgiveness to all crimes with the sole exception of fornication, or that God hates fornication, was expressed by a great number of talmudic sages.[22] Fornication was regarded as the cause of the destruction of Sodom and Gomorra,[23] and, according to Rabbi Simlai, it inevitably brings in its train great calamities in which the good and the wicked perish alike.[24]

It is interesting to note how the atonement for the arch-sin of fornication was alluded to in the ritual of Water-libation. In an earlier chapter it was pointed out that the wicks of the lamps lighted at the beginning of the festival were made of worn-out drawers and girdles of the priests. In the Jerusalem Talmud, which deals with this part of the ritual more closely, only the drawers of the priests are mentioned.[25] It is, moreover, stated there that from the worn-out drawers of the High Priest were made the wicks for the inner lamps, while those of the outer lamps were prepared from the drawers of ordinary priests. It would seem strange that such a minor detail as the

stuff of which the wicks of the inner and outer lamps were made should receive so much attention. The answer is that these wicks too had their ritual significance. They were made of the drawers of the priest; and the drawers, we shall recall, were just that part of the priestly garments which was supposed to atone for fornication. Thus the use of the garments as wicks may have served to indicate that the arch-sin of fornication on account of which the rains might be withheld was duly atoned for, and its blighting power put to naught.

III

Although fornication was generally recognized as the arch-sin, disastrous effects on the order of nature were ascribed also to quite a number of other sins. The assumption that all kinds of grave sins lie at the root of any disturbance in the proper functioning of the natural forces, such as drought, famine, bad crops, pestilence, and so on is fundamental in the biblical doctrine of sin, though here too, as in the instance of fornication, cause and effect are mostly connected with each other only through the central link of the divine judgment. All the same it is still God who gives the rains and the crops, if the people deserve it. This is explicitly stated in a great many biblical passages,[26] and elsewhere the idea is implicit.[27] It is because drought and famine were regarded as the manifest proof of sins committed by the people that

Ezekiel speaks of the "disgrace of famine,"[28] and that the people, when perceiving that the cisterns were empty, were overpowered by a feeling not of despair, as we might expect, but of shame, so vividly pictured by Jeremiah.[29]

The same idea prevails in Apocryphal literature, from which let us quote only two passages, both from the Book of Enoch, to show the supposed disturbing effect of sins on nature:

And in the days of the sinners the years shall be shortened,
And their seed shall be tardy on their lands and fields,
And all things on the earth shall alter,
And shall not appear in their time:
And the rain shall be kept back
And the heaven shall withhold (it).
And in those times the fruits of the earth shall be backward,
And shall not grow in their time,
And the fruits of the trees shall be withheld in their time.
And the moon shall alter her order,
And not appear at her time. . . .
And many chiefs of the stars shall transgress the order (prescribed).
And these shall alter their orbits and tasks,
And not appear at the seasons prescribed for them. . . .
And evil shall be multiplied upon them.
And punishment shall come upon them,
So as to destroy all.[30]

Now for the second passage: "Now, know ye that from the angels He will inquire as to your deeds in heaven, from the sun and the moon and from the stars in reference to your sins because upon the earth ye execute judgment on the righteous. And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld

because of you from descending upon you, and they shall be mindful of your sins. And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend. When the hoar-frost and snow with their chilliness, and all the snowstorms with all their plagues fall upon you, in those days ye shall not be able to stand before them."[31]

Now as to rabbinic sources, here we find in addition to fornication quite a number of sins that are expressly stated by one or more of the sages to be the cause—or even the exclusive cause—of drought. Such sins are: idolatry, bloodshed, promises of charity which were not kept, the neglect of heave offerings and tithes, slander, insolence, the neglect of the Torah (the Law), and violent robbery.[32] We cannot here discuss each one of these sins and their harmful consequences in the working of nature. But there is a group of three sins, the harmful effects of which on the heavenly water-supply is emphasized in talmudic literature,[33] and which constitute the three cardinal sins. These deserve closer examination. The three cardinal sins are Idolatry, Fornication, and Bloodshed. These three cardinal sins constitute a special group within the religious precepts. "Rabbi Johanan said in the name of Rabbi Shimeon ben Jehozadaq: By a majority vote it was resolved in the upper chambers of the house of Nithza in Lydda that in every [other] law of the Torah if a man is commanded, 'Transgress and suffer not death!' he may

transgress and not suffer death, excepting idolatry, fornication, and bloodshed."[34] Idolatry, fornication and bloodshed defile the earth and cause the Shekhinah, the Presence of God, to withdraw.[35] These three sins caused the Temple to be destroyed.[36] They were conceived of as the three *tum'oth*, defilements, which had to be atoned for by the High Priest on the Day of Atonement.[37] The nature of the impurity attached to these sins and of their defiling effect was investigated by Buchler in his usual thorough and painstaking manner.[38] We need not therefore go into this matter all over again, but can instead directly tackle the question of how the ancient Jews conceived of the reaction of physical nature to these three cardinal sins.

IV

We have already spoken of the evil consequences of the second of these sins, fornication, and have adduced evidence to show that it was what could be termed the original sin. Idolatry, though it is persistently mentioned in the first place whenever the three cardinal sins are enumerated, is, when compared with fornication, secondary. The fact that in the Bible idolatry is constantly referred to, and pictured, as "whoredom,"[39] shows this clearly enough. As to the consequence of idolatry in the way of punishment effected through the forces of nature, it is expressly stated: "Take heed to yourselves that

your heart be not deceived and ye turn aside, and serve other gods, and worship them; for then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you."[40] It is more than probable that when talmudic sages, such as for instance Rabbi Yishmael, speak of idolatry as a sin that defiles the land,[41] they have this passage in mind, defiled land being a land that shows the signs of barrenness. In fact, when in the Jerusalem Talmud the sins that cause drought are enumerated, the sin of idolatry and its effect, drought, are included with reference to the above quoted passage. This conception of idolatry as a sin that causes drought found its ritual expression in the festivities of Water-libation, when the participants emphasized their innocence of precisely this sin, saying: "Our fathers who were on this place [stood with] their backs toward the Sanctuary and their faces toward the east, and they prostrated themselves eastward to the sun (that is, they practised idolatry); but as for us, our eyes are turned to the Lord (that is, we serve only God).[42] When desiring to bring about a fall of rain, one would do well to declare one's innocence of one of the cardinal sins that cause drought.

The third cardinal sin, bloodshed, is well attested as a cause of other harmful reactions in the physical world besides the shutting up of the rains. The blighting effect of bloodshed on the fertility of the earth is reflected in the story of the first fratricide.

God said to Cain: "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. . . ."[43] Other biblical passages confirm that this is the result of polluting the earth by bloodshed.[44] This it is which has to be prevented by the performance of the rite of breaking a heifer's neck when the victim of an unknown murderer has been found.[45]

The belief in the blighting influence of bloodshed can easily be attested also from rabbinic literature. A legend has it that in the days of the creation all the trees had a wondrous fruit-bearing capacity. But when Cain murdered Abel, this fertility shrank and vanished.[46] According to another source, "When Cain killed his brother Abel all kinds of seeds and all kinds of trees which grew in the share of Abel the righteous, became blighted and sat in mourning and did not bring forth any fruit but fodder for the beasts . . . when Abel was killed the vine ceased to produce 926 kinds of fruit and nothing remained but one single kind. . . ."[47] Rabbi Jacob ben Nathanel tells in his *Book of Voyages* that in Caesarea there is the cave of the ten martyrs, the ten sages who were executed in connection with the revolt of Bar Kochba, and "no grass ever grows on the spot where these righteous men were killed."[48] The belief that grass will not grow on the spot where a man has been murdered is prevalent also among other peoples.[49]

V

Having now seen something of the sympathetic effect of the three cardinal sins, idolatry, fornication and bloodshed, on nature, let us go on to consider the expression of the supposed relationship between the sins of man and the reaction of nature. Of particular interest in this connection is the opinion of Rabbi Shimeon ben Yohai who supposed that there exists a definite correspondence between the behaviour of the people and the nature of the rain.

Rabbi Shimeon ben Yohai said: If Israel were good on New Year, and plenty of rain was allotted to them, and finally they sinned, it is impossible to diminish the rains once the decision has been passed. So what does the Holy One blessed be He do? He disperses the rains over seas and deserts and rivers, that the earth may not enjoy them. . . . If Israel were not good on New Year and little rain was allotted, and finally they repented, to add to the rains is impossible once the decision has been passed. So what does the Holy One blessed be He do to them? He causes the rains to descend *directly to the earth and causes dews to come* and winds to blow with them, that the earth may enjoy them. . . .[60]

Elsewhere it is repeatedly stated that though sins are punished with drought, repentance can alleviate the situation. This was in accordance with the ancient ritual practice performed in the Temple and elaborated in later times. The first ten days of the year, from New Year to the Day of Atonement (1–10 of Tishri), are the "ten days of repentance." On the Day of Atonement the forgiveness of God is

appealed to, and five days later the Feast of Tabernacles begins, which in its ancient ritual form was mainly devoted to the obtaining of the rains and the blessing of the fields.[51] What was thus performed in practice was succinctly expressed by the sages as a moral lesson in sayings such as, "The rains do not fall unless the sins of Israel have been forgiven,"[52] or, "When repentance ascends from the earth, immediately the rains fall,"[53] and the like.[54]

Just as fornication was not the only sin that affected nature, so drought was not the only ill consequence of man's wicked behaviour. In fact all the major misfortunes that befell Israel were attributed to their sins, to their transgression of God's commandments. In the following saying of Raphram bar Papa in the name of Rabh Hisda, the misfortune of insufficient rains appears as bound up with that greatest of all national catastrophes in the life of Israel, the loss of their native land: "While Israel fulfills the will of God, and Israel is on his own land, the rains come down from the good Storehouse (which is in heaven). But when Israel is not settled on his own land the rains do not come down from the good Storehouse."[55] Still other dread consequences are attributed to Israel's disobedience :

While Israel does the will of God and brings out his tithes as prescribed, "the eyes of the Lord thy God are always upon it (the land) from the beginning of the year even to the end of the year,"[56] and it (the land) does not suffer any harm. But when Israel does not do the will of God, and does not bring out his tithes as prescribed, "he looketh on the earth and it trembleth."[57]

But not only the blessings and punishment that come upon Israel are determined by the behaviour of the people; Israel is responsible for the very existence of the whole world. "Rabbi Hiyya bar Abba said in the name of Rabbi Johanan: . . . The earth said (in the hour when God gave the Torah to Israel), Say that Israel does not accept the Torah, and I shall return into my waters as I was. Thus also said Rabbi in the name of Rabbi Aha: . . . the world already was dissolving. Were it not that Israel stood before Mount Sinai (where the Torah was given) and said, 'All that the Lord hath said we will do and be obedient,'[58] the earth had returned to Tohu, to the void."[59] Of the numerous other sayings to the same effect let us mention the following:

"God said: Israel made peace between me and my world. Were it not for Israel, I would have destroyed my world." "When Israel accepted the commandment (which begins with the words) 'I am the Lord thy God'[60] the world became firmly founded." "All the benefits which come to the world come only for the merit of Israel. The rains do not fall but for his merit, the dews do not descend but for his merit."[61] "Were it not for Israel the rain would not fall unto the world, nor would the sun shine; only for the merit of Israel does the Holy One blessed be He give ease to the world."[62] ". . . even peace comes to the world only for your merit."[63] "The very families which live on the earth are blessed but for the sake of Israel . . . the very ships that sail from Gaul to Spain are blessed but for the sake of Israel."[64]

All the nations of the world are guarded by God for the sake of Israel.[65] The Sanhedrin, the Great Council, which holds its meetings in the very navel of the earth, protects the whole world.[66] And

oppressed and persecuted Israel pleads before the nations of the world :

"*Were it not for Israel, there would be no blessings in the* world . . . were it not for Israel, the heavenly lights would not shine . . . and the rains would not fall. . . . And Israel said to the nations of the world : All these the Holy One blessed be He gives unto you for our sake and still you hate us. . . . I sacrifice seventy bullocks on the feast for the seventy nations and I pray for them that the rains may fall, *but, alas, 'In return for my love they hate me!'*"[67]

VI

Nothwithstanding the great variety of sins resulting in natural calamities, the fact remains that fornication was looked upon as the arch-sin, the sin most hateful to God, the one sin that He can never forgive.[68] If we bear this in mind we shall most readily understand the important role that children played, and still play, in the rain-making ceremonies of so many peoples.[69] The travellers and writers who tell of the participation of children in these ceremonies often fail to mention why precisely children take part in them. But when they do tell us of the reason for the children's participation, this reason is invariably stated to be the innocence of the children. In Arab and Oriental Jewish communities the children are taught to sing during the ceremony verses in which they stress their innocence. Among the fellahin of Palestine rain-processions take place in the streets of the villages. In Northern Palestine, in *Tibnin* for instance, boys and girls walk about in the streets, each carrying

a stick to which is attached a rag which they dip into water. The adults sprinkle water on the children who sing:

Ya rabbina ya rabbina	O our Lord, O our Lord,
tib'a shite lizar'ina	give rain to our seed,
hinne kebār elaznabu	they are big who have sinned,
nehna zghār shū zambina	we are small, what are our sins ?

In *Kufr Abil* the children sing:

Ya rabbēna ya rabbēna	O our Lord, O our Lord,
ehna zghār esh zambēna	we are small, what are our sins ?
talabna khubz min ummēna	we asked bread from our mother,
darbatna 'ala thummena	she hit us on our mouth.

The first two lines of this doggerel verse are sung also in many other places in Palestine.[70] In still other places the innocence of the children is taken for granted and only the sins of the village elders are stressed. In *Beit Jala*, in southern Palestine, when there is a drought, all the children assemble with much noise, and run from one street to another, beating empty tins and singing:

Ya rabbina ma tuakhidna	O our Lord, do not punish us,
kullu min mashāyihna	everything [bad comes] from our elders,
mashāyihna halikbār	our elders, the great ones,
ya rabbi tihriqhun finnār	O my Lord, burn them in fire!

Since the inhabitants of *Beit Jala* are Christians, the children also appeal to St. Nicholas:

Mār Inqula jīna lēk	St. Nicholas, we have come to you,
shukhb elmatar dākhil lēk	O stream of rain, I implore you,
w'ihna 'lyōm 'abīdak	we are to-day your servants,
muftāh assamā fīdak	the key of heaven is in your hand,
haiy imbū, haiy imbū	bring water, bring water!

Dr. Canaan who published these songs remarks that the word *imbū* is baby talk all over Palestine for "water." Let us also remark that some of the rain-processions are composed exclusively of children.[71]

Among the Arabs of Kerak in Transjordan almost exactly the same words are addressed to a saint of whom the Bible tells that he brought rain, namely Elijah.[72]

Among the semi-Bedouin of *Sawakhereh al-Wad* the oldest woman of the village is placed on the back of a donkey, in front of her a hand-mill which she keeps turning. She is led thus through the fields accompanied by a troop of village children carrying a cock which they torment in order to make it cry aloud. The old woman sings the rain-song, and the children shout the response which consists of almost the same words as those sung by the children of *Kufr Abil*, in which they stress their innocence.[73]

Such a procession with an old woman on donkey-back is arranged in many other places in Palestine as a rain-charm. The presence of the old woman in the rain-making ceremony gives a valuable clue to the nature of the sins the absence of which qualifies the children as rain-makers. The old woman, as Canaan observes, participates in the procession because she is *qat'a*, that is, free from menstruation, and therefore *tahrā*, pure.[74] A similar kind of purity, namely purity from sexual sins, is that which distinguishes here the children from the adults. To use Dalman's words, "the sinlessness of the old woman who can no longer sin and of the children

who cannot yet sin" renders the request for rain more efficacious.[75] Thus we come once more to the same idea of fornication as the arch-sin that causes drought, and the absence of fornication as an absolute condition of the proper functioning of nature.

One might think that in respect of children it is their innocence in the broader sense of the word that is meant, and not necessarily innocence of sexual connections. But on examining the matter more closely, we soon realize that this impression is false. By "children" is generally understood boys and girls who have not yet reached puberty. Such children, and particularly the older among them, can and do commit all kinds of sins, such as lying, theft, robbery, and even bloodshed. The one sin that they are quite certainly incapable of committing is fornication. That this is the sin the absence of which makes children so efficacious in rain-processions, becomes even more clear when we find that old women whose sexual life is over are also held to have the same efficacy. For there is no doubt that as regards all other sins, such women are in no way different from other adults.

Let us now turn to the role of children in the rain-ceremonies of Oriental Jewish communities. In oriental countries in general the Jews have acquired, for one reason or another, a special reputation as rain-makers. Their rain-ceremonies are, in fact, often more elaborate than those of the surrounding Moslems. In Jewish rain-prayers the participation of children is a *conditio sine qua non*.

In Morocco the Jews send four children to the streets to march about holding the four edges of a white linen sheet. The children sing:

sabūla 'atshāna	the sheaf is thirsty
ghithha yā mulāna	water it, O our Lord!

and the people whom they pass pour water on the sheet.[76] In times of drought the children also sing:

O rain! fall! fall!
Richess is given by God.
His children are in the forest,
They call: "O father!
Buy me a shirt,
A shirt of carrots."
We have nothing to bite,
Nibble! nibble! Whatever can be nibbled.[77]

Among the Jews of Kurdistan, in Sineh, the skull of an ass is taken to the roof of a house and water is poured through it on to the ground. At the same time children collect pieces of wood, light them on the roof as a bonfire and throw the skull into it.[78] In Meshhed, in Persia, the prayers for rain are connected if possible with a circumcision ceremony. If in times of drought there chances to be a circumcision, the rain-prayers are said in the synagogue after the circumcision, while one of the supplicants holds the crying infant in his arms.[79] In the Caucasus, among the mountain-Jews, in times of drought, as Hahn reports, "children march round the churchyard several times and call upon Semirei, the god of rain."[80] Among the Yemenite Jews little schoolchildren are called upon to pray to God for rain.

They are bid to sit on the floor in the middle of the synagogue, and the head of the synagogue addresses them as follows: "Holy seed (that is, children, the seed of Abraham), why are you silent, call strongly to our merciful Father, perchance He will listen to your voices and hearken to the breath of your mouths; the voice of the herd that has not sinned will reach the ears of our merciful Father." Yemenite Jewish children also used to have songs that contain requests for rain, and these were sung to their everyday games.[81]

A very similar role was already allotted to children in talmudic times in rain-requests. In the Babylonian Talmud it is related that "when the world was in need of rain the rabbis would send school-children to Hanan-who-hid-himself, and they would take hold of the hem of his garment and say to him, Father, father, give us rain! Thereupon he would plead with the Holy One blessed be He: Master of the universe, do it for the sake of these who cannot distinguish between the Father who gives rain and the father who does not give rain."[82]

VII

After this digression on folk-custom we can now view with more understanding the role that children played in the Feast of Tabernacles in Second Temple days. It was their purity that qualified them to perform the various functions, which negligible as

they may seem at first glance had no doubt their ritual significance.

The first of these was the lighting of the candlesticks, which was performed by four "children of the flowers of priesthood," that is, priestly children. The meaning of the term "*pirhē k'hunah*," flowers of priesthood, is young priests,[83] but the Mishnah[84] in which the lighting of the candlesticks is described expressly states that it was done by "*four children* (*y'ladim*) of the flowers of priesthood." It is the children precisely, of whose ritual purity there can be no doubt, who have to perform the highly significant act of the lighting of the lamps, which was the beginning of all the festivities, just as the words "let there be light" were the beginning of the whole creation of the world.[85]

The second scene in which children are mentioned took place on the seventh day of the Feast of Tabernacles, after the altar had been beaten with the willow or palm-branches.[86] As soon as this was over, "immediately the children snatched their lulabs and ate their ethrogs."[87] Already the sages of the Talmud who lived but a few generations after the codification of the Mishnah,[88] no longer knew what exactly the children did on this occasion, as can be seen from the discussion on the subject. Later commentators, like Rashi and Obadia di Bertinoro, even held, in contradiction to the simple meaning of the text, that it was the adults who snatched away the lulabs of the children and ate the ethrogs of the children. What really happened becomes clear from a rabbinic legend

telling of a pious man who gave his last pieces of money to charity and thus could not buy food for the last day of the feast :

He was ashamed to go home, so he went to the synagogue and saw there (lying about) some of those ethrogs which the children threw on the day of Hoshana (that is the seventh day of the feast). . . . He took from them and filled his sack with them and went and sailed on the great sea (that is the Mediterranean) until he came to the city of the king. When he arrived there, it so happened that the king felt a pain in his intestines and they told him in a dream : Your remedy is to eat from those ethrogs which the Jews pray with on the day of Hoshana. At that hour they searched all the ships and all the towns and did not find. They went and found that man sitting on a sack. They said to him, Have you something (to sell) ? He said to them, I am a poor man, and I have nothing to sell. They searched his sack and found some of these ethrogs. They said to him : From where are these ? He said to them, From those with which the Jews pray on the day of Hoshana. They took the sack and brought it before the king. The king ate these ethrogs and recovered. They emptied the sack and filled it with golden denars.[89]

Let us combine the information contained in the Mishnah with that given by this story concerning the children and the ethrogs. The Mishnah reported that the children snatched their lulabs and ate their ethrogs. In this story we find that they threw at each other their ethrogs, which then remained scattered on the floors. The eating of the ethrogs thus seems to be reduced to a simple taking a bite into the fruit, which, as a matter of fact, is much too bitter in its unripe state in September-October to be really eatable. The picture that thus emerges from the only too meagre data is a joyful play of children

throwing at each other their lulabs and ethrogs.[90] As to the ritual significance of this children's game we have to rely entirely upon analogous practices of other peoples, of which let us quote one prevalent in Morocco. At Aglu the food received by the participants in the rain-processions is finally handed over to a woman who has five or six children alive (that is, a woman who is particularly blessed), and she prepares it. The food is then eaten by the children of the village who have assembled in her house, nobody else partaking of the meal. It is believed that if the children play with the food, throwing it at one another, the year will be plentiful, whereas if they behave sedately at the meal the year will be bad.[91]

In talmudic times the children were regarded as one of the pillars upon which rest the existence and the welfare of Israel and the nations :

> Rabbi Abba bar Kahana said : There were in the world no philosophers (here meaning clever and cunning men) like unto Balaam the son of Beor and Oenomaus of Gadara.[92] All the nations of the world came unto Oenomaus of Gadara and said to him : Tell us, shall we be able to destroy this nation (Israel) ? He said : Go and make the rounds of their synagogues and schools, if you find there infants twittering with their voices you will not be able to harm them ; but if not, you will be able to harm them. For so has their Father promised them, "The voice is Jacob's voice but the hands are the hands of Esau"[93]—when Jacob is twittering in the synagogues, Esau (that is, the gentiles) has no hands (no power over them).[94]

What applies to the whole nation holds good also for each of its cities :

Resh Laqish said to Rabbi Jehuda the Prince : I have this tradition from my fathers . . . every town in which there are no school children shall be destroyed.

So, in fact, it happened with Jerusalem:

Rabh Hamnuna said : Jerusalem was destroyed only because school children ceased (from study).

According to another sage, Rabha, Jerusalem was destroyed only because "men of faith" ceased in it.[95] But as the children do not know sin, their merit is even greater than that of the "men of faith" or of sages who devoted their entire life to the study of the Torah :

Rabbi Shimeon ben Laqish said in the name of Rabbi Jehuda the Prince : The world exists only for the sake of the breath of school children. Rabh Papa said to Abbaye : And what of yours and mine ? He answered him : A breath in which there is sin is not like unto a breath in which there is no sin.[96]

There remains now for us to speak of the men of faith, the Pious and the Righteous, and of their place and role in connection with the order of the world. Of this we shall hear in the last chapter.

1 Westermarck, *The Origin and Development of the Moral Ideas*, ii, 675 ; Frazer, *The Golden Bough*, ii, 108 ; id., *The Devil's Advocate*, 47.
2 Frazer, *The Golden Bough*, ii, 111 ; id., *The Devil's Advocate*, 54.
3 Lord Raglan, *Jocasta's Crime* (Thinker's Library, No. 80), London, 1940, p. 10.
4 F. S. Krauss, *Sitte und Brauch der Südslaven*, Wien, 1885, p. 204, as quoted by Frazer, *The Devil's Advocate*, p. 98.
5 R. Briffault, *The Mothers*, London, 1927, iii, 199.

6 Pirqe Rabbi Eliezer, 23 ; Henoch 54, 7–10. Cf. above, chapter iii, p. 62. In biblical thought torrential rains and the flood itself are regarded as the expression of God's wrath, cf. Gen. 6, 6–7 ; Ez. 13, 11, 13 ; 38, 22.

7 Gen. Rab. 26, 5, p. 248 ; cf. Lev. Rab. 23, 9 ; Tanhuma Gen. ed. Buber, pp. 16, 24; Tanhuma Bereshith 12; also other sexual transgressions, cf. Gen. Rab. 31, 1–2, p. 270 sq.

8 Lev. Rab. 23, 9.

9 Gen. Rab. 32, 7, p. 294 ; cf. B. Sanh. 108a.

10 B. Sanh. 108b ; cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

11 Gen. Rab. 28, 9, p. 267 ; cf. Y. Sanh. 29b bot. ; Lev. Rab. 7, 6; Eccl. Rab. ad 9, 4.

12 Pirqe Rabbi Eliezer, ch. 22 end ; cf. also Yalqut Shime'oni ad Is. 64, 1, § 508. Cf. also Ginzberg, *The Legends of the Jews*, v, 178, note 26 and the sources referred to there. As to the idea of "measure for measure" in connection with the sins of the generation of the deluge and their punishment, cf. ib. p. 183, note 42. The idea is expanded in the Zohar, Gen. 62a, 66a.

13 B. Sanh. 108b. Cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

14 The belief that the embryo becomes a living being, "animatus," forty days after the conception, is an ancient Greek idea which penetrated into Christianity and Judaism. Cf. Aristotle, *De animalibus historiae*, vii, 3; Plinius, *Historia Naturalis*, vii, 6 ; Philo, *Questiones in Gen.* i, 25 ; ii, 14 ; St. Augustine, *Quest. in Exodum*, 80; *Quest. Veteris et Novi Test.* 23, Migne xxxiv–xxxv, 626, 2229 ; Gratian, *Decretum*, ii, 32, 2, 8 sq. ; Ephraim i, 149E, Ephr. Syri *Op. Omn.* ed. P. Benedictus and Assemanus, Roma, 1737–43 ; M. Niddah 3, 7 ; Tos. Niddah 4, 17, p. 645; B. Niddah 30b ; Tanhuma Num. ed. Buber, p. 29 ; B. Ber. 60a ; Num. Rab. 9, 1 ; Lev. Rab. 23, 12 ; cf. Ginzberg, *op. cit.* v, 106 sq.; *Meir Aldabi* (14th century), *Shebhile emunah*, iv; Preuss,

Bibl. Talm. Medizin, 451 sq.; Ploss-Bartels-Reitzenstein, *Das Weib*, i, 537 sqq.; Westermarck, *Moral Ideas*, i, 416.

15 Gen. Rab. 32, 5, p. 292.

16 B. Sanh. 108b; Gen. Rab. 31, 12, p. 286; ib. 34, 7, p. 316; 36, 7, p. 341; Y. Ta'an. 64d bot.; Pirqe Rabbi Eliezer, ch. 23; Tanhuma Gen. ed. Buber, pp. 42 sq.; Tanhuma Noah, 11–12.

17 Job 31, 9–12.

18 Lev. 18, 24–25, 27–28.

19 Deut. 11, 17; cf. Rashi ad loc., Targ. Onk. ad Lev. 18, 25; B. Sab. 33a.

20 Gen. 12, 10 sqq.; 26, 1 sqq.; 42, 1 sqq.; 43, 1 sq.; Ruth 1, 1.

21 Jub. 33, 20.

22 Gen. Rab. 26, 5, p. 249; Lev. Rab. 23, 9; B. Sanh. 93a, 106a; Lam. Rab. 5, 11. Cf. Ginzberg, *op. cit.* iv, 369 sq., vi, 404, n. 5. Cf. also Y. Ber. 13c mid., where an emphasis is laid upon the analogy between the sin of paederasty and its punishment.

23 Lev. Rab. 23, 9; Num. Rab. 9, 33; Y. Sota 17a.

24 Gen. Rab. 26, 5, p. 249.

25 Y. Suk. 55b mid.

26 Lev. 26, 3–5, 19–20, 34–36; Deut. 11, 13–17; 26, 15; 28, 4–5, 8, 11–12, 22–24, 38–40, 42; Is. 30, 23; Jer. 5, 23–25; 10, 13; 14, 22; 51, 16; Eze. 36, 29; Hos. 2, 23; Ps. 65, 10 sq.; 66, 9–10; 135, 6–7; 147, 8; Prov. 3, 20–21; Job 26, 8–9; 36, 27–28; 37, 6; 38, 25–28; 2 Chron. 7, 12–14; Sir. 43, 20 sq.; etc.

27 Jer. 3, 2–3; 12, 4; Is. 5, 10; 1 Kings 8, 35–36; 2 Chron. 6, 26–27.

28 Eze. 36, 30.

29 Jer. 14, 1–4.

30 Book of Enoch 80, 2–8, ed. Charles, *Apocr. and Pseud.* ii, 245.

31 Ib. 100, 10–13, ed. Charles, *op. cit.* ii, 272. Similar ideas are expressed also in 98, 6–8. Cf. also Hab. 2, 11.

32 Y. Ta'an. 66c mid.; B. Ta'an. 7b, 8b; B. Sabb. 32b;

Aboth di Rabbi Nathan. version B, ed. Schechter, p. 58a ; Mishle Rabtha 25. Such beliefs also exist among the fellahin of Palestine, cf. Kahle, *Palästina-Jahrbuch*, 1912, p. 163 ; Canaan, *Zeitschrift des deutschen Palästina-Vereins*, 1913, pp. 289 sqq.; Dalman, *Arbeit und Sitte in Palästina*, Gütersloh, 1928–35, i, 133 sqq.

33 Cf. Y. Ta'an. 66c mid.

34 B. Sanh. 74a. Cf. Y. Sanh. 21b top.

35 Midrash Tannaim, Deut. 21, 23, p. 132.

36 B. Yoma 9b.

37 B. Shebu'oth 7b; Sifra ad Lev. 16, 16, p. 81c.

38 Cf. A. Büchler, *Studies in Sin and Atonement in the Rabbinic Literature of the First Century*, London, 1928.

39 For instance, Num. 15, 39; Hos. 1, 2, 7; Jer. 2, 20, 25; 3, 1 sqq.; Eze. 16, 15 sqq., etc.

40 Deut. 11, 16–17.

41 Y. Sanh. 26c mid.

42 Cf. p. 30.

43 Gen. 4, 10–12.

44 Cf. Num. 35, 33–34 ; Is. 26, 21 ; Eze. 24, 7 ; Job 16, 18.

45 Deut. 21, 1–9 ; cf. Patai, "The 'Egla 'Arufa or the Expiation of the Polluted Land," *Jewish Quarterly Review*, xxx (1939), pp. 59 sqq.

46 Tanhuma, ed. Buber, Introduction, p. 158.

47 Geniza-fragment in the Tylor-Schechter collection of the Cambridge University Library, published by L. Ginzberg in *Haggoren*, ix, Berlin, 1923, p. 66.

48 Cf. A. Ben-Yisrael, *Aggadoth Haaretz*, vol. ii, p. 193.

49 Cf. for instance, F. Legey, *The Folklore of Morocco*, London, 1935, p. 30 ; Patai, *Man and Earth*, i, 249.

50 Y. Rosh Hash. 57b ; cf. Siphre Deut. 40 ; B. Ta'an. 8b. Just the opposite concept is found in Matthew 5, 45.

51 Feasts of atonement before the beginning of the rains were celebrated also among other peoples, for instance the ancient Greeks, Gruppe, *Griech. Myth.* 162, and the Vedic Indians, Oldenberg, *Rel. d. Veda*, 319. Cf. also Volz, *Neujahrsfest*, 25.

52 B. Ta'an. 7b.
53 Y. Ta'an. 65b top.
54 Y. Ber. 9b top; Y. Ta'an. 63d top; B. Ta'an. 7b; Gen. Rab. 13, 14, p. 123.
55 B. Bab. Bath. 25b.
56 Deut. 11, 12.
57 Ps. 104, 32; Y. Ber. 13c mid.
58 Ex. 24, 7.
59 Pesiqta Rabbati 99b sq.
60 Ex. 20, 2.
61 Gen. Rab. 66, 2, p. 745.
62 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93; Num. Rab. 1, 3; Deut. Rab. 7, 7.
63 Deut. Rab. 7, 7.
64 B. Yeb. 63a.
65 Siphre Deut. 40.
66 B. Sanh. 37a.
67 Ps. 109, 4; Midrash Shoher Tobh Ps. 109; cf. Pesiqta di Rabh Kahana ed. Buber, p. 193b sq.; Rab. 21 Num.; Tanhuma Pinhas; B. Suk. 55b; etc.
68 Cf. p. 146
69 Cf. Frazer, *The Golden Bough*, i, 250, 272 sq., 274 sq., 276, 278, 289; id., *The Worship of Nature*, i, 268, 274 sq.; I. Schapera, *Western Civilisation and the Natives of South Africa*, London, 1934, p. 28; Westermarck, *Ritual and Belief in Morocco*, London, 1926, ii, 256, 257, 259, 260, 264, 265, 267; Romanelli, *Massa' B 'arabh*, Warsaw, ed. Traklin, p. 68; Abela, *Zeitschr. d. deutsch. Pal.-Ver.* vii, 1884, p. 94. A. Musil, *The Manners and Customs of the Rwala Bedouins*, New York, 1928, p. 10: when no rain comes "the girls and wives of the Bedouins form a procession with the *umm al-ghejth*, mother of rain (Fig. 1, p. 13). A woman's gown is stretched over two sticks forming a cross and is carried by a girl (virgin) at the head of the procession which wanders from tent to tent, singing" (verses follow; no reference to children or to sins).
70 Kahle, *Palästina-Jahrbuch*, viii (1912), p. 163.

71 Canaan, *Zeitsch. d. d. Pal.-Ver.* xxxvi (1913), 290, 291; id. *Journal of Pal. Or. Soc.* xiv (1934), 67, 79.

72 Musil, *Arabia Petrea*, iii, 8. As to the rain-making of Elijah cf. above, chapter I, p. 43, and Patai, *Man and Earth*, ii, 145 sqq.

73 Hanauer, *Palestine Explor. Fund Quarterly Statement*, 1925, p. 35.

74 Canaan, *Zeitschr. d. d. Pal.-Ver.*, 1913, p. 292.

75 Dalman, *Arbeit und Sitte in Pal.*, i, 135; cf. ib. 136 sq. children's rain songs.

76 Oral communication of a Moroccan Jew in Jerusalem. Cf. similar cries among the Moroccan Moslems, Westermarck, *Ritual and Belief in Morocco*, ii, 265.

77 Brunot-Malka, *Textes Judéo-arabes*, Rabat (Maroc), 1939, pp. 98–99, 305, where there are given further children's songs sung at the times both of drought and of torrential rains.

78 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 60.

79 Oral communication of a Meshhed Jew in Jerusalem.

80 C. Hahn, *Aus dem Kaukasus*, Leipzig, 1892, pp. 194 sq., as quoted by Frazer, *Aftermath*, London, 1936, pp. 91 sq. Dr. J. J. Rivlin suggested to me that Semirei may be a corrupt form of *Shabriri*, a demon connected with water, cf. B. 'Ab. Zar. 12b; B. Pes. 112a; Mekhilta Jithro 6.

81 Jacob Saphir Halevi, *Ebhen Saphir*, vol. i, Lyck, 1866, p. 107a; Brauer, *Ethnologie der Jemenitischen Juden*, Heidelberg, 1934, p. 220; cf. Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165.

82 B. Ta'an. 23b.

83 M. Middoth 1, 8; Y. Sota 17a top.

84 M. Suk. 5, 2.

85 The lighting of bonfires by children in the rain-charm of the Jews of Kurdistan is, by the way, not the only instance of the lighting of fire by children for ritual purposes. In a fertility rite in Lechrain, a high tree was set up which was lighted by children, cf. Mannhardt, *Wald- und Feldkulte*, i, 510. "Among the Ba-Ronga of

South Africa pottery is made by women only, and they prefer to employ a child under puberty to light the fire in which the pots are to be baked, because the child has pure hands and the pots are therefore less likely to crack in the furnace than if the woman lit the fire herself:" Frazer, *The Golden Bough*, ii, 204 sq., quoting H. A. Junod, "Les Conceptions physiologiques des Bantou Sud-Africains et leurs tabous," *Revue d'Ethnographie et de Sociologie*, i (1910), p. 147. Among various peoples of Negro Africa a sacred fire is tended mainly by small girls, less often by small boys. Cf. Tor Irstam, *The King of Ganda, Studies in the Institutions of Sacral Kingship in Africa*, Stockholm, 1944, pp. 33, 137, 139, 140.

86 M. Suk. 4, 6.

87 M. Suk. 4, 7.

88 The codification of the Mishnah took place about the end of the second century C.E. Cf. B. Suk. 46b.

89 Lev. Rab. 37, 2.

90 As to the duty of small children to use the lulab, it is expressly stated in Y. Suk. 54a mid., "as soon as a child is able to shake a lulab he is obliged (to perform the rite of the lulab)."

91 Westermarck, *Ritual and Belief in Morocco*, ii, 259.

92 Cf. Grätz, *Geschichte der Juden*, iv, 4th ed., p. 175, 434; Bacher, *Ag. Tan.* ii, 31 sq.; Blau, *Jewish Encyclopedia*, ix, 386, s.v. Oenomaus; Schürer, *Geschichte des jüd. Volkes*, 4th ed., vol. ii (1907), p. 55.

93 Gen. 27, 22.

94 Gen. Rab. 65, 20, p. 734 and parallel sources ib. Cf. the saying concerning the lamps of the Temple which while burning kept down the nations, p. 127.

95 B. Sab. 119b. About these "men of faith" we shall hear more in the next chapter.

96 B. Sab. 119b.

Chapter Six

FROM KING TO MESSIAH

I

In a previous chapter an account was given of the significance and function of the Jerusalem Temple according to popular imagination. When the Temple was destroyed, the natural order of things, which was in its entirety dependent on it, suffered a catastrophic disturbance. That this did not result in the extermination of Israel, nay, of all mankind, was due to the fact that besides the Temple Israel possessed another asset that made for the maintenance of the cosmic order, and this continued to function after the destruction of the Temple, perhaps even in an increased measure. This other beneficent influence emanated, according to popular belief, from the persons of the so-called "whisperers," "pious men," and " men of faith."

The belief that the welfare of the people depends on the behaviour and the qualities of a person who unites in himself both spiritual and political leadership is a very ancient one which is well attested among a great number of peoples. We now know for certain that in many instances the kingly office developed out of the profession of the tribal or village magician. The main original task of the priestly kings was the same as that which the magicians and

medicine-men of primitive tribes are expected to perform to this very day, namely, to ensure the welfare of the people by making the rain fall, the sun shine, the fields yield their crops, man and beast be healthy and fruitful, and so on. If something went wrong, this was invariably ascribed to the misbehaviour or disability of the king. This is a great theme of which much has been written and of which still much could be said. Here can only be shown the working of this principle among relatively advanced communities, by means of three examples which, as far as I am aware, have not yet been utilized in this connection.

Philostratus tells in his *Life of Apollonius of Tyana* that in a conversation that took place between Apollonius and Domitianus, the sage offered to the emperor to enumerate the causes of pestilences. "But," continues Philostratus, "the emperor, fearful, I imagine, lest Apollonius should reckon among the causes of such epidemics his own wrongdoing, and his incestuous marriage, and his other misdemeanours, replied, 'Oh, I do not want any such answer as that.'"[1]

The second example is found in a sermon of Savonarola from the year 1491: "I must tell you, then," said this preacher of puritan piety, "that all the evil and all the good of the city depend from its head, and therefore great is his responsibility even for small sins, since if he followed the right path the whole city would be sanctified."[2]

The third example takes us to the Far East, to China. From the times of the third traditional

dynasty there was preserved a collection called the *Great Law*, being a chapter of the famous Chinese Annals, and edited, according to Père Wieger, in the year 1050 B.C. This collection, which contains the traditional wisdom of many generations, is regarded as a sacred book. In this it is written:

It is the duty of the government all the time to watch carefully the phenomena of nature, which are the echo in the world of nature of the order or disorder in the world of government. The government is bound to watch the phenomena of nature in order to be able immediately to amend what is in need of amendment. When the course of nature goes its proper way, it is a sign that the government is good, but when there is some disturbance in nature, it is a sign that there is some sin in the government. With the help of fixed tables it is possible to learn from the disturbance in nature what is the sin that caused it. Any disturbance in the sun accuses the emperor. A disturbance around the sun—the court, the ministers; a disturbance in the moon—the queen, the harem. Good weather that lasts too long shows that the emperor is too inactive. Days which continue to be cloudy show that the emperor lacks understanding. Too much rainfall shows that he is unjust. Lack of rain shows that he is careless. Too great a cold shows that he is inconsiderate of others. Stormy wind—that he is lazy. Good harvest proves that everything is all right; bad harvest—that the government is guilty. When the pear-tree blossomed in the autumn, the court had to be warned that there was some hidden disorder there. . . .[3]

Père Wieger, from whose book on Chinese religious beliefs and philosophical opinions we take this quotation, remarks in conclusion that the belief expressed in this passage left its traces in Chinese history from the third dynasty and down to the twentieth century.

Before turning to the ancient Hebrews, it should be observed that the notion of the kings as responsible for the material welfare of their peoples was prevalent in the ancient Near East in general. In an enthronement hymn from the time of Merneptah we read:

> Rejoice, thou entire land: the goodly time has come. . . .
> The water standeth and faileth not, the Nile is running high.
> The days are long, the nights have hours, the months come aright.[4]

Pharaoh was hailed as "lord of flood, plentiful in grain, in whose footsteps is the harvest goddess," etc.[5]

It was a familiar feature of the Assyro-Babylonian religion that the king was held responsible, to the extent of being sometimes severely punished, for any calamity that descended upon his people.[6] The good king's rulership, on the other hand, means good crops.[7] In a blessing of Esarhaddon we find:

> The kingship as the plant of life may be good for the welfare of the people.[8]

The gods granted to Esarhaddon

> "abundant rains, copious inundations, acceptable prices; old men dance, young men sing; matrons, maidens are gay with laughter; men take wives, they bring about the births; they bring sons and daughters to birth, reproduction is prosperous; . . . those who have been sick many days regain life; the hungry are satisfied, the lean grow fat, the destitute are supplied with clothing."[9]

In a hymn to Shulgi the king is addressed as "he that overfloweth the face of the country with the water flood."[10] Another king is allotted the task

by Anu "to subjugate the enemy's country, make firm the fundament of the land; years of abundance, a reign of remote days [he has been granted]."[11] Nebuchadrezzar says of himself:

A reign of abundance, years of exuberance in my country I cause to be.[12]

With Assurbanipal's ascension to the throne

Adad let loose his showers, Ea opened his fountains, the corn grew five ells high in its ear (straw ?), the spike became five-sixths of an ell, the harvest was good, (there was) fulness of Nisaba, the giparu-tree was ever-bearing, the fruit-trees brought the fruit to luxuriant issue ; the cattle were prosperous in parturition ; in my reign exuberance superabounds, in my years superfluity is heaped up.[13]

As remarked already by Père Dhorme, this passage has a distinct messianic flavour[14]; and, as we shall see towards the end of this chapter, the same sort of messianism, projected, it is true, to the future, occurs also in rabbinic literature.

Other texts depict the social benefits enjoyed by the people under Assurbanipal: no force, no injury, security on the roads, no bloodshed, no outrage, general peace.[15]

In a Hittite text we read that Murshilish says about his father: ". . . under him the whole land of Khatti prospered, and in his time people, cattle, sheep multiplied."[16]

Also in the West-Semitic world the king is assigned a similar role. According to a Tell el-Amarna letter "the earth sprouts forth" at the king's word.[17] The king gives richess, sheep, flock, cattle, silver,

gold and byssos to his subjects, and there is no maltreatment under his rule.[18] As to the Ras Shamra texts, Virolleaud had stated that Dan'el is a divine king, with power over the crops.[19]

II

To turn now to the Jews, the belief that the orderly functioning of nature and the welfare of the people depend on a central personality is discernible in biblical as well as in talmudic times. In biblical literature this central personality was the king, while in stories dealing with the times before kings ruled over Israel, this belief is attached to the persons of kings of other nations. In Genesis we read of Abimelech, king of Gerar, that he took unto himself Sarah, not knowing that she was Abraham's wife. After God had revealed to Abimelech in a dream by night the real state of things, Abimelech said to Abraham:

> What hast thou done unto us ? And what have I offended thee that thou hast brought on me and on my kingdom a great sin ?[20]

After what has been said above we shall understand why Abimelech thought his whole kingdom liable to punishment for a sin that he alone had almost committed. A sin committed by the king is visited on his whole kingdom.

The story of Moses who held up his hands to assure the victory of Israel over Amalek[21] was many times

expounded both by Jewish and by Christian theology in a lofty spiritual sense. But the text in itself will leave us little if any doubt as to the original meaning of the story:

And it came to pass, when Moses held up his hand that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands the one on the one side and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.[22]

What we have here is a clear instance of the direct sympathy between the leader and his people. When the leader holds up his hands, his people gain the upper hand in the struggle; when his hands tire and sink down, his people too tire and are beaten—hence the very physical help Aaron and Hur had to extend to Moses in holding up his hands.[23]

If this last example was a very exceptional instance of direct sympathetic connection between the leader and his people, the next two examples will again show how the actions of the king involved the welfare of his whole people through the medium of natural forces. The Gibeonites had had a "safe conduct" sworn to them by the Children of Israel, but King Saul, giving no heed to this ancient oath, slew a great number of Gibeonites. This perjury caused a famine lasting three years, until seven of the surviving sons of Saul were handed over by David to the Gibeonites that they might avenge their kinsmen's death.[24] On the other hand, when David numbered Israel and

Judah, this sin on the part of the king cost seventy thousand of his people their lives; this was the number of the victims of the pestilence that broke out as a consequence of David's sin.[25]

Before the rabbinic material is considered, brief evidence must be given that the belief in the king's influence on nature takes an important place also in the writings of the prophets and in the Psalms. The righteous rule of the "rod that shall come forth out of the stem of Jesse" will, according to Isaiah, have a wondrous effect also on the animal kingdom:

> The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and fatling together; and a little child shall lead them.[26]

Similarly Joel:

> And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.[27]

Again in Psalm 72 we have a more detailed description of the beneficial effects of the rule of the righteous king: It will be like rain that comes down upon the mown grass, and as showers that water the earth, and the good people flourish under him. His dominion shall expand. He will conquer all his enemies. "There shall be plenty of corn in the earth upon the top of the mountains (almost unbelievable in Palestine where the tops of the mountains are mostly bare of any soil), the fruit thereof shall

rustle like Lebanon and they of the city shall flourish like grass of the earth."[28]

It will be of some interest to compare this passage with a few lines from the *Odyssey*, which show that exactly the same ideas as to the responsibility of the king for the food-supply prevailed in Homeric Greece. "Thy fame, O lady," said the disguised Odysseus to his wife, "shall reach the wide heavens, like that of some blameless king who, in the fear of god ruling over men many and stalwart, upholds the right, and black earth bears wheat and barley, the trees are laden with fruit, the flocks bear young without fail, the sea produces fish, by reason of good government, and the people prosper under him."[29]

III

Let us see now what talmudic literature has to say on this subject. Concerning the episode of David, the Gibeonites and the sons of Saul, rabbinic sources have it that "in the first year (of the famine) David began to admonish his generation at the time of the pilgrimage (when the Israelites gathered together in Jerusalem) and said to them, Perchance there are among you people who serve foreign gods, for the heavens are not shut up from giving dew and rain but on account of this sin. They went out and searched and did not find. The second year he said to them, Perchance there are among you people who commit incest, for the heavens are not shut up but

on account of this sin. They went out and searched and did not find. The third year he said unto them, Perchance there are among you people who shed blood, or who promise in public to give alms and do not keep their promise, or who withhold the tithes, for the rains are not kept back but on account of these sins. They went out and searched and did not find. Thereupon David said, The cause must lie in no-one but myself. So he began to ask the *Urim w'Tummim* (the oracle) 'and the Lord answered, It is for Saul and for his bloody house,'[30] for Saul that you did not show grace to him and he was not mourned for as he should have been . . . and for his bloody house, because he slew the Gibeonites.''[31]

What should especially be noted in this legend is that the king, when confronted with the phenomenon of drought, begins to investigate what sin might be the cause of it. The same notion occurs also in the following Indian story:

The god did not rain in the kingdom of Kalinga, and a famine arose, and fear of pestilence through lack of food. The people from all the kingdom gathered together, and came to the capital, and made an outcry at the king's gate. The king standing by the window heard the noise and inquired the cause. They told him why and entreated him, "Make the god to rain, O Great King!" The king asked, "What did the ancient kings do when the god did not rain?"—"They gave alms," was the reply, "they kept the Sabbath, made vows of virtue, and retiring to the royal chamber lay seven days on a grass mat. Then the god rained." The king did so, but still there was no rain. Then they said, "Dhananjaya, king of the Kurus, observes the Law of the Kurus; therefore in his kingdom the god rains every fortnight or ten days.

That is the power of the king's merit." So the king of Kalinga bade them bring home written on a plate of gold the Law of the Kurus which Dhananjaya observed. Now the law of the Kurus consisted of five commandments : "thou shalt not kill ; thou shalt not steal ; thou shalt not commit adultery ; thou shalt not lie ; thou shalt not drink intoxicants."[32] These not only the king observed faithfully, but his mother, his chief queen, his younger brother, the viceroy, the chaplain, the brahman, the land-surveyor, the councillor, the chief merchant, the collector of taxes, the prime minister, the porter, the courtesan. One and all however disclaimed faithful observance of the law. Each one alleged some petty and unintentional breach which weighed on his mind. . . . "The king abiding in the Kuru law fulfilled the five commandments. Then the god rained in the whole kingdom of Kalinga."[33]

A particularly interesting similarity in the stories about David and about the king of Kalinga consists in the idea that the rains are shut off even in consequence of sins committed by the king unknowingly. It is difficult to understand why the deity should punish the people so severely for a sin of which the king is not even aware, and which is discovered only after the most painstaking search. But if it is, or rather originally was, the sin itself that by its very occurrence brought about the dread consequence directly and without any higher intervention, then we can well understand that regarding the automatic effect there is no difference whatsoever between a sin perpetrated purposely and a sin committed unwittingly. Thus it is in this more original belief in the direct connection between sin and punishment that we have to look for the sources of that mental attitude which deduces from every misfortune that

some sin or other, whether intentional or not, must previously have been committed.

What appears in the form of stories and legends in Indian and rabbinic literature and elsewhere was in the life of ancient Mesopotamia dire reality. In the Sumero-Accadian world the king was continually and anxiously inquiring about hidden sins and had often to perform expiatory rites.[34] The ancient Babylonians were continually haunted by the fear of offending their gods, and as in the other instances they too became conscious of having committed a sin only as a conclusion drawn from the fact that some misfortune had overtaken them and had been interpreted as a punishment sent by an offended god.[35]

IV

It is now time to pass on to another type of rabbinic legends, in which the persons who rule over nature are not patriarchs and kings of yore but wise and pious men who had lived but a generation or two before the time of those who told the legends, or even were their contemporaries. The influence of these men over the weather was conceived in the following way. On the strength of their outstanding piety, or even of one single but extremely meritorious deed, they may turn to God who will in no case fail to fulfil their request. This, indeed, is a high religious idea, and were it not for the fact that the benefits asked for concern almost exclusively the weather, one would hardly recognize beneath it the

ancient substratum of the sympathy between man and nature.

Of the men having power over the weather let us begin with the type called "whisperers." Their power over nature, as over various ills, did not emanate from their moral qualities but from their technical knowledge, as it were, of the appropriate charms to be whispered. They knew certain magical formulae which were regarded as potent charms. The whispered formulae consisted mostly of quotations from the Bible or of unintelligible magic words, to establish the original meaning of which is a task as yet to be solved by comparative folklore. Such whispered charms were used to cure wounds,[36] to cure sore eyes,[37] or to help a person in whose throat something has got stuck,[38] and the like. The whispering was done directly into the ear of the sick person.[39] Such whisperings were used also to ward off snakes and scorpions,[40] and frequently they were connected with oil-magic.[41] As to the influence of these whisperers over nature, we have a statement from Rabbi Ammi. He said:

> If you see a generation over whom the heavens are rust-coloured like copper so that neither dew nor rain falls, it is because that generation is wanting in whisperers. What then is their remedy? Let them go to someone who knows how to whisper. . . .[42]

Another class of men, to whom much greater influence was attributed, was that of the "pious men of the generation," who would succeed even where the "whisperer" failed:

But if he has whispered and was not answered, what is his remedy? Let him go to the most pious man of that generation that he may intercede abundantly for him. . . .[43]

Yet a third class consisted of "men of faith," while those who succeeded in attaining a more lasting influence over Judaism than any of the preceding were the "Righteous," the "Tzaddiqim." According to a saying recorded in the name of Rabbi Ammi: "Rain falls only for the sake of men of faith."[44]

The most famous of all the meritorious men who could produce rain was Honi Hame'aggel, that is, Honi the Circle-Drawer. The following story tells of the reason for his name:

It happened that the people said to Honi the Circle-Drawer, "Pray for rain to fall." He replied, "Go and bring in the ovens (on which you have roasted) the paschal offerings so that they do not dissolve (being of clay)." He prayed but no rain fell. What did he do? He drew a circle and stood within it and exclaimed: "Master of the Universe! Thy children have turned to me for that I am like a son of the house before you. I swear by thy great name that I will not move from here until thou hast mercy upon thy children." Rain then began to drip, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain [to fill] cisterns, ditches and caves." The rain then began to come down with great force, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain of benevolence, blessing and bounty." Rain then fell as it should until the Israelites in Jerusalem were compelled to go up (for shelter) to the Temple Mount because of the rain. They came and said to him: "In the same way as you have prayed [for the rains] to fall, pray for the rain to cease." He replied: "Go and see if the stone of the claimants (this was a high stone from which lost and found property was announced[45]) has been washed away."

Thereupon Shimeon ben Shetah[46] sent to him saying: "Were it not that you are Honi, I would have placed you under the ban, but what can I do unto you who importune God and He accedes to your request as a son that importunes his father and he accedes to his request. . . .[47]

It is interesting to note that not only the simple folk but also the sages, the spiritual and religious leaders of the people, firmly believed in the powers of Honi. The "Men of the Hall of Hewn Stones," that is, the Sanhedrin, the great council that met in the Hall of Hewn Stones, even sent to him the following acknowledgment:

You have decreed [on earth] below, and the Holy One blessed be He fulfils your word [in heaven] above.[48]

The power to influence the rains passed down in inheritance, as it were, from Honi to his grandchildren.

Abba Hilkiya was a grandson of Honi the Circle-Drawer, and whenever the world was in need of rain the Rabbis sent a message to him and he prayed and rain fell.[49]

Another grandchild of Honi the Circle-Drawer was Hanan-who-hid-himself. He was the son of the daughter of Honi. We have already seen how school-children would be sent to him with a request for rain and how he used to transmit their innocent pleading to God.[50] Of this Hanan also Josephus reports that he prayed to God to give rain, and not without success. Josephus calls him Onias, and tells of him that he "hid himself because he saw that the unrest in his country would last a great while."[51] This is reported in rabbinic sources of a third grand-

son of Honi, also called Honi Hame'aggel: he hid himself in a cave and slept there for seventy years.[52]

Very interesting is the idea that when a pious man requests something it will unfailingly be fulfilled, but *the fulfilment of his wish is a "troubling of heaven."* So it is related of Rabha that King Sapor once wanted to punish him, but Iphra Hormuz, the mother of the king, said to her son:

Do not interfere with the Jews, because whatever they ask of their god he grants them. The king asked her, "For example?" "They pray and rains fall," [she replied]. He retorted, "That must have been because it was the season for rain; let them pray now, in the Tammuz cycle for rain." She sent a message to Rabha: "Concentrate now your mind and pray for rain." He prayed but no rain fell. He then exclaimed: "Master of the Universe! 'O God we have heard with our ears, our fathers have told us, a work thou didst in their days, in the days of old.'[53] But as for us, we have not seen it with our eyes." Whereupon there followed such a heavy fall of rain that the gutters of Mahuza[54] emptied their waters into the Tigris. Rabha's father then appeared unto him in a dream and said to him: "Is there anyone who troubles Heaven so much? Change your [sleeping] place." He changed his place and next morning he discovered that his bed had been cut with knives.[55]

Another story tells of the son of Rabbi Yose of Yoqereth:

Once Rabbi Yose had day-labourers [working] in the field. Night set in and no food was brought to them and they said to his son: "We are hungry." Now they were resting under a fig-tree and he exclaimed: "Fig-tree, fig-tree, bring forth thy fruit that my father's labourers may eat." It brought forth fruit and they ate. Meanwhile the father came and said to them: "Do not bear a grievance against

me ; the reason for my delay is that I have been occupied up till now on an errand of charity." The labourers replied : "May God satisfy you even as your son has satisfied us." Whereupon he asked : "Whence ?" And they told him what had happened. Thereupon he said to his son : "My son, you have troubled your creator to cause the fig-tree to bring forth its fruits before its time, may you too be taken hence before your time."

And so it happened.[56]

In biblical times the usual procedure to avert drought or any other great evil was to pray and to fast. Fasting was the habitual expression of repentance and the means of arousing the compassion of God.[57] The same usage prevails also among other peoples.[58] In rabbinic literature too we find the causal connection between sins and drought on the one hand, and between repentance and rain on the other. The feeling of repentance is usually expressed by fasting and by prayers performed on behalf of the community by a pious man. Rabbi Shemuel bar Nahmani, for instance, said:

When Israel commits sins and bad actions, the rains become shut up. Then they bring themselves an old man like Rabbi Yose the Galilean, and he intercedes on their behalf and the rains fall.[59]

Such a power was ascribed to a sage who belonged to the circle of Rabbi Jehuda the Patriarch, and of whom several sayings and explanations of Bible-verses are preserved in the Babylonian and the Palestinian Talmuds. "Rabbi [Jehuda the Patriarch] proclaimed a fast, and Rabbi Hiyya and his sons were bidden to *descend (to the reading desk to pray). As he (Rabbi*

Hiyya) exclaimed, 'He causes the wind to blow,' a wind blew. He proceeded, 'He causes the rain to descend,' whereat the rain descended. When he was about to say, 'He quickeneth the dead' (this is the sequel of the prayer), the universe trembled."[60]

It often happens that the fasting and the prayer is of no avail, and then the pious man, confident in his strength, admonishes and rebukes heaven, or even God himself.

Rabbi Hama bar Hanina ordained a fast, but no rain fell. People said to him, "When Rabbi Joshua ben Levi ordained a fast, rain did fall." He replied, "I am I, and he is the son of Levi (that is, he is greater). Go and ask him that he may come (and pray for us). And let us concentrate on our prayer, perhaps the whole community will be contrite in heart and rain will fall." They prayed and no rain fell. He then asked them: "Are you content that rain should fall on our account?" They replied, "Yes." He then exclaimed, "Heaven, heaven, cover thy face (with clouds)." But it did not cover (its face). He then added: "How brazen is the face of heaven!" It then became covered and rain fell.

Levi ordained a fast but no rain fell. He thereupon exclaimed, "Master of the Universe! Thou didst go up and take thy seat on high and hast no mercy upon thy children." Rain fell, but he became lame. . . .

Rabbi Hiyya ben Luliani, overhearing the clouds saying to one another, "Come, let us take water to Ammon and Moab," exclaimed: "Master of the Universe! When thou wast about to give the law to thy people Israel, thou didst offer it about amongst all the nations of the world, but they would not accept it, and now thou wouldst give them rain? Let them (the clouds) empty their waters here!" And they emptied their waters on the spot.[61]

Once it happened that (the inhabitants of Sepphoris) were compelled to call a fast, but no rain fell. (At the same time)

Rabbi Joshua ordered a fast in the south and rain fell; (whereupon) the Sepphoreans said, "Rabbi Joshua ben Levi brought rain to the southerners and Rabbi Hanina held back the rain from the Sepphoreans." Another time they were compelled to make (a fast). (Rabbi Hanina) sent and invited Rabbi Joshua ben Levi, saying to him, "Let the master take care and come out with us (before the synagogue) to fast. They both went out to fast but no rain fell. (Whereupon Rabbi Joshua) entered (the synagogue) and said before them: "Not Rabbi Joshua ben Levi brings down rain for the southerners and not Rabbi Hanina withholds rain from the Sepphoreans; but the southerners, their hearts are soft, they hear the words of the Teaching (that is, the admonition) and they humble themselves, whereas the Sepphoreans, their hearts are hard, they hear the words of the Teaching but do not humble themselves." When he returned (to the place before the synagogue where the fasting was held) and lifted up his eyes and saw that the air is clear (that is, there are no clouds), he said: "After all (these prayers) still so (clear is the air)!" Whereupon immediately rain fell. And he made a vow not do so again, saying (to himself), "Who am I to tell the Creditor that He should not collect His debt (that is, the punishment)!"[62]

In a previous chapter it was pointed out that according to ancient Hebrew belief, both biblical and rabbinic, fornication was the original sin, which caused the deluge, storms, lack of rain and as a consequence famine, as well as all kinds of other natural calamities.[63] This belief was supplemented by the concept that a person who prevents fornication thereby acquires such a great merit as to be able to bring down rain by his prayer. There are quite a number of stories or legends to this effect in the Palestinian Talmud, of which the following is an example:

Rabbi Abbahu saw in a dream that a fivefold sinner (in the original a Greek form, πεντακακός, is used) should pray and then rain would fall. (So it happened) and rain fell. (Thereupon) Rabbi Abbahu sent for him and let him be brought to him. He said to him : "What is your work ?" He (the fivefold sinner) said to him : "Five sins I commit every day. I lease prostitutes, decorate the theatre, carry their garments to the bath, clap hands and dance before them, and beat the drums before them." (Rabbi Abbahu) said to him : "And what good deed did you do ?" He said to him : "Once when I was busy decorating the theatre, a woman came there and remained standing behind a column and wept. I asked her, What (is the matter) with you ? And she said to me, 'My husband has fallen into captivity and I want to prostitute myself and ransom him (with my earnings).' And I sold my bed and my blanket and gave her the money and said to her, Here, ransom your husband and do not sin!" (Rabbi Abbahu when he heard his story) said to him : "Worthy are you to pray and to be answered!"[64]

The moral tone of this story is unmistakable.

V

According to Rabbi Johanan the study of the Torah, the Law, for its own sake was such a great merit as to "protect the whole world."[65] According to Rabbi Halbo in the name of Rabh Huna, "the words of every man in whom there is the fear of heaven are heard, as it is written, 'Let us hear the conclusion of the whole matter: Fear God and keep his commandments : for this is the whole of man.'[66] What do the words 'for this is the whole of man' mean? Rabbi Eleazar said :

The Holy One blessed be He said : The whole world was

created for nothing but for this (namely, the fear of God). Rabbi Abba bar Kahana said : This (the fear of God) counterbalances the whole of the world.[67]

When one compares these sayings with the function of the "whisperers" referred to earlier, one cannot fail to notice how the religious-moral element gains here the upper hand over the earlier "*magical*" method of influencing the weather. Not only that the God-fearing, pious man does not need to perform any specific act to have his wish realized, but his influence is no more confined to the bringing about of relief in a situation of special need, and his voice is heard whenever he raises it.

Let us consider here the striking parallel to this trend of development which is to be found in Moslem religious thought. In the pagan Arab world the following magical ceremony served to bring about the fall of rain in times of drought. Boughs of *Sala'*-trees (*saelanthus*) and *'Ushar*-trees were bound to the tails of oxen. The branches then were set on fire and the oxen were driven, dragging the burning branches after them, to the top of a mountain and were thrown down from there.[68] This procedure, called "*nār alistisqā'*," fire of watering,[69] was superseded in the days of the Islam by the "*salāt al-istisqā'*," the prayer of watering, that is, the prayer for rain.[70] And just as in talmudic Judaism the performance of the prayer by the pious and righteous men was believed to be always crowned with success, so Islam ascribed the same success to outstanding figures in its early history. Almutawakkil inscribed on a memorial

coin a poem which told about the family of Hashim that "through their merit rain is given to the earth after it had been withheld for a long time by God."[71] Again, Ibn al-Rūmī says in a *qasida* dedicated to the Calif Al-Mu'tadid (279–289 H): "Your forefather, Al-'Abbās, is the one whose name did not fail if used in the hour of need to obtain rain; he burst the clouds by intensive prayer and the flashings of the water-giving lightnings did his will."[72] Of 'Omar it is recorded that in times of drought he said in his "*istisqā*": "O Allah! We used in our requests to appeal to the Prophet, and you gave us rain; to-day we appeal to the uncle of the Prophet (Al-'Abbās), so give us rain!" And his request was granted.[73] In later days too the prayers for rain contained an appeal to contemporary holy men.[74]

To return to Judaism, the same sort of development impresses itself upon us when we follow up another line of thought. We have seen in the course of a previous chapter that the blessings of the material world, such as rain, abundant crops, fruit, etc., were attributed to the merit of certain ritual functions in the Temple. This idea—that the natural forces in the world function in a manner beneficial to man only as a reward for certain merits—also developed from a physical-ritual conception in a spiritual-moral direction. The "merit" becomes attached to a great variety of subjects, both concrete and abstract, until finally it settles on the person of the "Righteous," that is on men who are meritorious on account of their outstanding moral qualities.[75]

We read, for instance, the following sentence handed down by Rabbi Berekhya and Rabbi Halbo Papa, *in the name of Rabbi Eleazar:*

Sometimes it happens that the rains fall by the merit of one man, by the merit of one grass, by the merit of one field. . . .[76]

The merit of the field to bring down rain is stressed also by Rabbi Simon.[77] Again, another saying has it:

By the merit of three things the rains fall : by the merit of the earth ; by the merit of the mercy ; and by the merit of the sufferings.[78]

The same idea in a general but negative form was expressed by Rabbi Shimeon ben Yohai with the aid of a simile:

Just as the mountains press down the waters of the Deep that they should not rise and flood the world, even so charity (in Hebrew : *tz'daqah*) presses down the severe judgment (of God) and the divine retribution that they should not come upon the world.[79]

Also the merit of two commandments alone, if kept by Israel, suffices to secure them the fall of rain: They are the Sabbath and the circumcision.[80]

The Fathers of Israel were the first men whose merits secured lasting benefits to coming generations.

Rabbi Jacob of Kfar Hanan said in the name of Rabbi Shimeon ben Laqish : *(God said to Israel) : In the hour* when Abraham, your father, fulfilled my will,[81] I swore unto him that I shall not remove the dew from his sons forever. . . .[82]

Abraham received hospitably the angels,[83] and how did the Holy One blessed be He pay it back to his

sons? The manna descended for them and the well[84] rose up for them, and the quails were found for them,[85] and the Clouds of Glory surrounded them, and the Column of Clouds travelled before them. . . .[86] In a fine simile we are given to understand how the merits of Abraham carried, as it were, all the generations:

Rabbi Abba bar Kahana said: It is customary in the world that if a man has a pair of double-beams, where does he put them? Is it not (that he puts them) in the middle of the hall, in order that they should carry the crossbeams (of the roof) which are both in front of them and behind them? Thus why did the Holy One blessed be He create Abraham in the middle of the generations? In order that he should carry the generations (which were) before him and (those which came) after him. . . .[87]

And just as in time the merit of Abraham reached from the beginning to the end, so in space it reached to the very ends of the world:

Rabbi Hanina said: Even the ships which were sailing in the sea were saved (from shipwreck only) by the merits of Abraham.[88]

Notwithstanding this, it is the actual presence of the Righteous One which secures real blessings. "Our fathers came to the country (that is, to Palestine) and blessing came through them,"[89] says a midrashic passage. And again:

Wherever the Righteous go, blessing comes (through them). Isaac descended to Gerar, blessing came to Gerar . . . Jacob descended to Laban, blessing descended through him . . . Joseph descended to Potiphar, blessing came through him . . . Jacob descended to Pharaoh, blessing descended through

him, as it is written, "and Jacob blessed Pharaoh."[90] What did he bless him with? That the years of hunger ceased. . . .[91]

Also according to Rabbi Yose ben Hanina: the hunger in Egypt which, according to the dream of Pharaoh, should have lasted seven years,[92] lasted only two years for when Jacob descended to Egypt the hunger ceased.[93] Jacob and Joseph were both men of blessing to an equal extent:

This one, the house of his father-in-law (Laban) became blessed for him; and that one, the house of his father-in-law (Potiphera) became blessed for him. . . . This one stopped the hunger, and that one stopped the hunger; this one satisfied (with food), and that one satisfied (with food). . . .[94]

Jacob's presence caused a wonderful multiplication of the water in the house of Laban. "You know," Laban later reminded his townsmen, "that we were hard pressed for water, and as soon as this Righteous One came, the waters became blessed."[95] And how did this miracle happen? When Jacob rolled the stone from the well's mouth,[96] "the well rose and poured forth water outside (its brim) and the shepherds saw it and wondered."[97] All the twenty years Jacob spent with Laban, the waters of the well poured forth in abundance, but on the day that Jacob fled from Laban, the miracle ceased and the waters never rose again.[98]

In these passages the expression rendered by the words "through him" ("the blessing came through him," etc.) is in the original Hebrew "*l'raglo*," having the primary meaning of "by his foot" ("the blessing came by *his foot*"). The same expression

is used already in Genesis: Jacob said to Laban: "The Lord hath blessed thee through me,"[99] *l'ragli*, verbatim "by my foot." To this passage the midrash adds:

> There is a man's foot that blesses the house, and there is a man's foot that ruins the house. And the foot of Jacob blessed. . . .[100]

A story similar to that of Jacob in the house of Laban is told in Mohammedan tradition of Abraham. Ibrahim dug a well in Saba', but the inhabitants of the locality molested him so much that he had to go away, whereupon the waters of the well dried up. Then the people of the place begged Ibrahim to return to them.[101] The fathers were a source of blessing even after their death. When Joseph died, the Egyptians "made him a metal coffin and placed it in the River Nile in order that its waters should become blessed."[102]

The belief in the blessing that emanates from the Righteous remained living in traditional Judaism down to modern times. To give only one single example, in the writings of Nahman of Bratzlav, a famous Hassidic rabbi of the eighteenth century, we find the following passage:

> Anyone in whose house the Tzaddiq (that is, the Righteous One; but here used in the specific sense of a rabbi of the Hassidim) sojourns as a guest, becomes blessed with sons.[103]

That is, the Tzaddiq has here the role that was fulfilled by the Ark according to early Jewish legend.

The merit of the Righteous assumes ever more superhuman dimensions:

Rabha, or, according to others, Rabbi Johanan, said: Were it not for Moses and Aaron, the world could not exist.[104]

The same is stated also of contemporaneous sages:

Rabbi Jehuda said in the name of Rabh: Every day a heavenly voice comes out from Mount Horeb (that is, Mount Sinai) and says, The whole world receives nourishment for the sake of my son Hanina [ben Dosa]. . . .[105] . . . Rabbi Eleazar said: Even for the sake of a single righteous man would this world have been created. . . . Rabbi Hiyya bar Abba said in the name of Rabbi Joshua: Even for the sake of a single righteous man does the world endure.[106]

"The righteous is an everlasting foundation,"[107] is said in the Book of Proverbs. The Hebrew original, "*tzaddiq y'sod 'olam*," can equally be rendered "the righteous is the foundation of the world," and it is on this sense of the passage that Rabbi Ele'azar ben Shamua' (lived about the middle of the second century C.E.) bases his saying that the world stands "on one pillar and *tzaddiq*, the righteous one, is his name."[108] Such a righteous one was Jacob who was the "fundament and foundation of the world."[109] According to Rabbi Eleazar ben Rabbi Shimeon, who lived a generation later than his namesake ben Shamua' (at the end of the second century C.E.), "the world was created for the sake of the righteous, for them it receives blessings, and as long as there are righteous men in the world, there is blessing in the world; once the righteous departed from the world, the blessing departed from the world."[110] In this connection should be quoted also the following passage which is often repeated in talmudic sources:

The world was created with ten pronouncements (the word "said" is ten times repeated in Genesis 1[111]). What does this teach us? It could have been created with one pronouncement (but it was created with ten), in order to increase the punishment of the wicked who ruin the world which was created with ten pronouncements, and to increase the reward of the righteous who preserve the world which was created with ten pronouncements.[112]

A righteous man may also be one of the Gentiles.

Rabbi Hanan said: In the cities of the sea sins are committed the like of which was not even in the generation of the deluge . . . so they would deserve extermination. And by what merit do they exist? By the merit of one Gentile (another version has: one proselyte) whom the Holy One blessed be He receives from them every year.[113]

The righteous one also takes upon himself the punishment of his generation. The righteous one suffers and his generation is redeemed from divine retribution.

Our Master (that is, Rabbi Jehuda the Patriarch) suffered for thirty years. . . . And in all those thirty years no woman died in childbirth in the land of Israel, nor did a woman miscarry in the land of Israel. . . .

When he was cured:

Rabbi Hiyya said: Woe to you women in childbirth in the land of Israel, woe to you pregnant women in the land of Israel! . . .[114]

Again, Shemuel, or, according to others, Rabbi Eleazar, said:

The whole world is nourished for the merit of the righteous, but they themselves are not nourished even by their own merit. . . .

To this Rabbi Jehuda in the name of Rabh added by way of illustration :

Every day a heavenly voice comes out from Mount Horeb (Sinai) and says : The whole world is nourished for the sake of my son Hanina, and my son Hanina contents himself with one small measure of carobs from one Friday evening to the next.[116]

In a previous chapter an account was given of the belief that the mere existence of the Temple secured the orderly functioning of nature and prevented the occurrence of natural calamities.[116] The same function, as we have just seen, was ascribed also to the Righteous and the Pious. And it is also owing to this belief that the rainbow was supposed to be absent during the lifetime of a truly righteous man. In Genesis it is related that God made a covenant with Noah, saying: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring clouds over the earth that the bow shall be seen in the clouds. And I will remember my covenant . . . and the waters shall no more become a flood to destroy all flesh."[117] According to talmudic conception, whenever the rainbow appears in the sky, it is a sign that the sins of the generation should by rights be punished with a new flood—were it not for the oath of God not to bring a second deluge on the earth. Thus it happens that no rainbow appears in the days of a pious generation, when there is no need of reminding God of his covenant. Such pious generations were those of

King Hezekiah and of the Men of the Great Council, in whose days the rainbow was absent.[118]

If a generation or a community was sinful, as ordinary generations or communities would be, there had to be in it at least one single pious man by whose merits the others too were saved from destruction. If the piety of this man was very great, the rainbow did not appear in his lifetime, since his mere existence sufficed to ward off destruction from the world. Such an exceedingly pious man was Rabbi Shimeon ben Yohai, in whose days the rainbow never appeared in the clouds.[119] The sages once entered to him and said to him:

> Why is it that the rainbow never appeared in your days? He said to them: What else is (the rainbow) but (a sign) of punishment? I am worthy to withhold the punishment. . . . One of the sages present, on hearing this, rose up and said: "I set my bow in the clouds,"[120] this is Rabbi Shimeon ben Yohai, who is the sign of the world. . . .[121]

The appearance of the rainbow thus became a criterion of the real piety of an outstanding man. If the rainbow appeared in his days—he was not a "*tzaddiq gamur*," a perfectly righteous man, but he was regarded as such if the rainbow did not appear as long as he lived. Thus it is related of Rabbi Joshua ben Levi, who lived some generations after Rabbi Shimeon ben Yohai, that "Elijah of blessed memory was studying with him the Law, and they were occupied in the teachings of Rabbi Shimeon ben Yohai. Rabbi Joshua ben Levi had difficulties concerning a decision. Elijah said to him: Do you

want to ask it of Rabbi Shimeon ben Yohai ? Come, and I shall raise him (from the dead) for you. At once they went and Elijah called Rabbi Shimeon ben Yohai. At once he answered him. (Elijah) said to him: Rabbi Joshua ben Levi has come to ask you a decision. And (Shimeon ben Yohai) did not want (to answer him). (Whereupon) Elijah said to him: Rabbi Joshua ben Levi is worthy of seeing you. He is a righteous man. (Rabbi Shimeon ben Yohai) said: Were he righteous, the rainbow would not have appeared in his days."[122]

VI

Reference has already been made in this book to the distinct messianic colouring of the ancient Near Eastern concept of the king's beneficial influence on his people's welfare.[123] It has been shown too that in biblical literature, in the Prophets and the Psalms, the same concept prevails: the days of the Messiah, the future king, are characterized not only by his righteousness which secures social justice and happiness for his people, but also—or, one may say, mainly—by the "messianic peace" in the animal kingdom and the wondrous fertility of all the creatures and the plants. These motives are very amply elaborated in rabbinic literature, often showing in their details surprising correspondence to the ancient Near Eastern ideas on the subject. Their general tenor, though, is different. While in the ancient Near Eastern texts *living* kings are flatteringly characterized

as bringing "messianic" prosperity to their country and people, the rabbinic material assigns the blissful state only to the "golden age" of a far-away past, and to the eschatological era of the "days to come," whereas the present is full of suffering and privations caused by the sins of man.

Let us begin our survey of the rabbinic statements with a quotation from Exodus Rabba:

> We find that the Holy One blessed be He will renew ten things in the days to come. . . . One: he will light up the world . . . even a sick man—the Holy One blessed be He will command the sun to cure him. . . . Two: He will cause to come forth living water from Jerusalem and cure with it all the sick. . . . Three: He will cause the trees to yield fruit every month and people will eat them and be cured. . . . Four: all the ruined cities will be rebuilt and there will be no desolate place in the world. . . . Five: He will build up Jerusalem in sapphire stones . . . and those stones will shine like unto the sun and the idolators will come and see the honour of Israel. . . . Six: the cow and the bear will feed together. . . .[124] Seven: He will bring all the beasts and all the birds and all the creeping things, and will make a covenant between them and Israel. . . . Eight: there will be no weeping and wailing in the world. . . . Nine: there will be no more death in the world. . . . Ten: there will be no more sigh, no more groan and no more sorrow, but everybody will be rejoicing. . . .[125]

Another source speaks not of ten things but of no fewer than "twenty-four good traits [which] were in the world and were put to naught by the sins, and at the end of the days the Holy One blessed be He will restore them to Israel." They are: Man's likeness to God; his stature (which was diminished); the garden of Eden; the tree of life; the heroism;

longevity; great number of children; the peace; the holy language (Hebrew); richess; the fruits; the manna; the well (which accompanied Israel in the wilderness); the pillar of fire; the pillar of smoke; the Tetragrammaton (the Ineffable Name); the rejoicing; the spring of Gihon; the Synhedrion; the kingship of David's house; the office of the High Priest; the Sanctuary; and the Holy Spirit.[126]

On some of these future blessings the sages have dwelt with special interest:

Rabbi Hiyya b. Joseph said: There will be a time when the land of Israel will produce baked cakes of the purest quality and silk [or woollen] garments. . . .[127]

Our rabbis taught: "There will be a rich cornfield upon the top of the mountains."[128] [From this] it was inferred that there will be a time when wheat will rise as high as a palm-tree and will grow on the top of the mountains. But in case you should think that there will be trouble in reaping it, it was specifically said in Scripture, "Its fruit shall rustle like Lebanon."[129] The Holy One blessed be He will bring a wind from his treasure houses which He will cause to blow upon it. This will loosen its fine flour and a man will walk out into the field and take a mere handful and, out of it, will [have sufficient provision for] his own, and his household's maintenance.

"With the kidney-fat of wheat."[130] [From this] it was inferred that there will be a time when a grain of wheat will be as large as the two kidneys of a big bull. . . .

"And of the blood of the grape thou drankest foaming wine."[131] It was inferred: The world to come is not like this world. In this world there is the trouble of harvesting and treading [of the grapes], but in the world to come a man will bring one grape on a wagon or a ship, put it in a corner of his house and use its contents as [if it had been] a large wine cask, while its timber (*i.e.* the stalk of the grape) would be used to make fires for cooking (lit.: under the dish).

THE KING	THE MESSIAH
New Foundations	
Ass. "Maker of Assyria"	Cities rebuilt
Founder of the palace	Jerusalem built in precious stones[139]
Renewer of the temples	The Temple rebuilt
Sustainer of the cult places[140]	The office of the High Priest and David's house restored
Blessing of the Light	
Eg. The days are long	The world is lit up
Bab. "The sun of Babylonia"	The Temple will light up the world[141]
Ass. "The sun of all peoples"[142]	The sun shines sevenfold[143]
	The "righteous" will shine[144]
Blessing of the Waters	
Eg. "Lord of flood." The Nile runs high	Living waters issue from Jerusalem
Ass. Abundant rains	The "Well" and the spring of Gihon appears
Copious inundations	
Blessing of the Vegetable World	
Eg. Plentiful in grain	Even wild trees bear fruit
Ass. Years of abundance	The land produces ready-baked cakes
The hungry are satisfied	
The corn grows 5 ells high	Wheat high as a palm-tree
	A grain of wheat as large as two kidneys
The spike becomes five-sixths of an ell	*Grapes reach enormous size, each* yields 30 kegs of wine
The Giparu tree is ever-bearing	Trees yield fruit every two months —every month—every day. Crops ripen every month—every 15 days
Fruit trees yield luxuriant fruit	The vine yields 926 kinds of fruit[145]
Ras Sh. Power over the crops	Amplitude of wheat, wine and oil[146]
Blessing of the Animal Kingdom	
Ass. Cattle multiply greatly	Fishes will multiply, and
Hitt. Cattle, sheep multiply	Mountains will flow of milk and honey[147]
Tel Am. Gives sheep, flock, cattle	

Blessing of Human Progeny	
Ass. Many children born *Hitt.* People multiply	Many children born Women will bear every day
Health	
Ass. The sick become cured	The sick become cured Bodily defects disappear[148] "The healing dew"[149]
Richess	
Ass. The destitute clothed Acceptable prices *Tel Am.* Clothes the poor in byssus Gives silver, gold, richess	The land produces silk (or: woollen) garments Richess
Lawfulness, Security, Happiness	
Ass. No force, no injury, no outrage, no bloodshed; security on the roads Man and women rejoicing	No sigh, no groan, no sorrow, no weeping, no wailing. Longevity ("Tree of Life," no death.) The Synhedrion.[150] Everybody rejoicing. God makes the world joyful[151]
Victory	
Ass. Enemy subjugated[152] "Brought subjection to the four quarters of the world"[154]	Heroism. "Idolators" come and see the honour of Israel.[153] Victory of Israel.[155] Israel's rule over the world[156]
Peace	
Ass. General peace	Peace between men and between animals[157]

The inference is clear: the "materialistic" traits of the rabbinic messianology go back to the very old conception of the magic or divine king, which was a common heritage of the peoples of the ancient Near East.

It is thus far that we can follow at present the course of development which leads from the magician, the priestly, and the divine king—through the whis-

perer and rain-maker—to the righteous and pious man, whose moral personality shouldered in rabbinic Judaism the responsibility for the welfare of his people, and whose image was projected into the future, there to become merged with the figure of the Messiah.

The very idea, that one single person is responsible for the whole community, emerges from our investigations as a heritage from cruder ages, in which the responsibility was of a physical, or rather a technical kind. With the advance of the ages the ancient idea of the necessity of performing ritual functions for the purpose of influencing nature and thus obtaining from it material benefits, underwent a slow but steady modification. In consequence of the destruction of the Temple the performance of the sacrificial ritual was stopped before it could become obsolete. In Divine Service the place of the sacrifices was taken by the prayer, while in popular imagination the place of the sacrificing priest, who set in motion the working of sympathy in nature, was taken by the "men of faith," the pious and the righteous, whose influence over nature came to be ascribed in an ever-increasing extent to their moral qualities, to their merits, and even to their sufferings. Instead of physical sympathy there thus developed a concept of spiritual and moral sympathy, in which the responding party was no longer nature but God himself.

1 Philostratus, *Life of Apollonius of Tyana*, viii, 6. Loeb Class. Library, p. 281.

2 Pasquale Villari, *Life and Times of Savonarola*, London, 1888, p. 124.

3 L. Wieger, *Histoire des croyances religieuses et des opinions philosophiques en Chine*, Hien-Hien, 1922, p. 64. (The English translation is mine.)
4 Engnell, *Studies*, pp. 13 sq.
5 Breasted, *Eg. Rec.* III. §§ 265, 268, as quoted by S. A. Cook in Robertson-Smith, *Religion of the Semites*, 3rd ed., p. 537.
6 Jastrow, *The Religion of Babylonia and Assyria*, 1898, pp. 374 sq.
7 Strack, *Assurbanipal*, II, p. 152, lines 5 sqq., as quoted by E. R. Goodenough, "Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 174 sq.
8 *Beiträge zur Assyrologie und Semitischen Sprachwissenschaft*, 3, 254, 10 sq., as quoted by Engnell, *Studies*, p. 29.
9 Engnell, *Studies*, pp. 43 sq.
10 Witzel, *Keilinschriftliche Studien* (1–7, Fulda, 1918–30), 5, pp. 52 sqq., as quoted by Engnell, *Studies*, p. 39.
11 Witzel, *op. cit.*, pp. 76 sqq., as quoted, *ib.* p. 40.
12 *Vorderasiatische Bibliothek*, 4, p. 172, as quoted by Engnell, p. 43.
13 *Annals of Ashurbanapal*, ed. R. J. Lau-S. Langdon (Semitic Study Series, 2, Leiden (1903), ll. 45 sq. as quoted by Engnell, p. 44.
14 Dhorme, *La religion assyro-babylonienne*, Paris, 1910, p. 173.
15 Engnell, *Studies*, pp. 44 sq.
16 *Op. cit.*, p. 68.
17 *Op. cit.*, p. 93.
18 The *Klmw* inscription, as quoted by Engnell, *op. cit.*, pp. 94 sq.
19 Virolleaud, *La légende phénicienne de Danel*, Paris, 1936, pp. 91, 121, 145, as quoted by Engnell, *op. cit.*, p. 104.
20 Gen. 20, 9. Cf also Gen. 26, 10, where the same story is told of Abimelech and Rebecca, the wife of Isaac.
21 Ex. 17, 8–13.
22 Ex. 17, 11–13. About the royal prerogatives of Moses, as pointed out by Philo, etc., cf. E. R. Goodenough,

"Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 178 sqq.

23 Less clear is the stretching out of the spear by Joshua which resulted in the capture of Ai, Josh. 8, 18.

24 2. Sam. 21, 1–9.

25 2 Sam. 24, 1–15 ; 1 Chron. 21, 1–14. Cf. C. R. North, "The Religious Aspects of Hebrew Kingship," *Zeitschrift für alttestamentl. Wissenschaft*, 1932, pp. 10 sq.

26 Is. 11, 1, 6.

27 Joel, 4, 18.

28 Ps. 72, 6–9, 16. Cf. E. R. Goodenough, "Kingship in Early Israel," *J.B.L.*, 1929, pp. 199 sqq.

29 Odyssey xix, 108–14.

30 2 Sam. 21, 1.

31 Num. Rab. 8, 4 ; Midrash Shemuel 28 ; B. Yeb. 78b ; Pirqe Rabbi Eliezer, ch. 17 ; Midrash Shoher Tobh, Ps. 17.

32 These are taken from the Abhidhanappadipika, No. 783. Cf. Digha, ii, 172 sqq. Hocart, *Kingship*, p. 23. (Note of Hocart, *Kings and Councillors*, p. 140.)

33 Jataka, ii. 366 sqq., as quoted by Hocart, *Kings and Councillors*, pp. 140 sq.

34 R. Labat, *Le caractère religieux de la royauté assyro-babylonienne*, Paris, 1939 (*Études d'assyriologie*, 2), p. 328, referred to by Engnell, *Studies*, p. 35.

35 Jastrow, *Religion of Babylonia and Assyria*, pp. 313 sqq. ; Zimmern, *Babylonische Busspsalmen*, passim.

36 M. Sanh. 11, 1 ; B. Sanh. 101a ; Y. Sanh. 28b top.

37 Y. Sotah 16d bot. ; Lev. Rab. 9, 153b ; Num. Rab. 9, 201d.

38 Y. Sab. 14d mid. ; Y. 'Ab. Zar. 40d mid ; Y. Ber. 3c bot.

39 Y. Sab. 8b bot.

40 B. Sanh. 101a.

41 Cf. S. Daiches, *Babylonian Oil Magic in the Talmud and in Later Jewish Literature*, London, 1913.

42 B. Ta'an. 8a.

43 B. Ta'an. 8a.

44 B. Ta'an. 8a.
45 Cf. B. Bab. Metz. 28b.
46 C. 80 B.C.
47 M. Ta'an. 3, 8; cf. B. Ta'an. 23a; Y. Ta'an. 66d–67a. Cf. Patai, "The 'Control of Rain,'" *Hebrew Union Coll. Annual*, xiv, p. 282, notes 159 and 160.
48 B. Ta'an. 23a.
49 B. Ta'an. 23a.
50 B. Ta'an. 23b. Cf. p. 161.
51 Josephus, *Ant.* xiv, 2, 1.
52 Y. Ta'an. 66d bot., but cf. B. Ta'an. 23a.
53 Ps. 44, 2.
54 The town where Rabha lived; current editions have "Sepphoris."
55 B. Ta'an. 24b.
56 B. Ta'an. 24a.
57 Judges 20, 26; 1 Sam. 7, 6 sq.; 10 sq.; 1 Kings 21, 27; 2 Chron. 20, 3; Joel 1, 14; 2, 12; Jer. 36, 9; Ezra 8, 21 sq.; Neh. 9, 1; Ps. 35, 13; Zach. 8, 19.
58 Koran 2, 192; 4, 91, 96; 5, 91; 58, 1 sq.; Westermarck, *Moral Ideas*, ii, 315, 361; *Enc. Bibl.* s.v. Fasting (ii, 1508); Hastings, *Dict. of the Bible*, s.v. Fasting.
59 Y. Ber. 9b top.
60 B. Bab. Metz. 85b.
61 B. Ta'an. 25a.
62 Y. Ta'an. 66c bot.
63 Cf. also Patai, *Man and Earth* ii, 225 sqq., 236 sqq., 245 sqq.
64 Y. Ta'an. 64b bot.
65 B. Sanh. 99b.
66 Eccl. 12, 13.
67 B. Ber. 6b.
68 Al-Jauharī, s.v. sl'; cf. Al-wishāh wa-tathqif al-rimāh (Būlāq 1281, p. 80); Muhīt, s.v. I, p. 981b; Al-Damīrī I, p. 187 sq.; cf. also Wellhausen, *Reste*, 157; as quoted by Goldziher, *Muhammedanische Studien*, i, Halle, 1889, pp. 34 sq.

69 Al-Jāhiz, *Kitāb al-heywān*, fol. 245b, as quoted by Goldziher, ib. p. 35.
70 Koran 71, 9–10.
71 Al-Muwasshā, ed. Brünnow, p. 193, 9, as quoted by Goldziher, ib. ii, p. 108.
72 Yatīmat ad-dahr ii, p. 303, as quoted by Goldziher, ib. p. 109.
73 Aġ. xi, p. 81, Tahdīb, p. 332, as quoted by Goldziher, ib. p. 108.
74 Yāqūt, i, p. 418 bot. as quoted by Goldziher, ib. p. 313. In the following (pp. 313 sqq.) Goldziher adduces data to show that the habit prevailed to pray for rain on the graves of many a holy man. This custom is found also in Oriental Jewish communities.
75 The theological significance of the doctrine of merits was exhaustively treated by A. Marmorstein in his book, *The Doctrine of Merits in Old Rabbinical Literature*, London, 1920; we can, therefore, in the following confine ourselves to a few characteristic examples.
76 Y. Ta'an. 66c top.; Lev. Rab. 35, 12.
77 Y. Ta'an. 66c top.
78 Y. Ta'an. 66c mid.
79 Tanhuma Gen. ed. Buber, p. 34.
80 Pesiqta Rabbati 201b; cf. Eccl. Rab. 11, 2.
81 Cf. Gen. 22, 1–19.
82 Y. Ber. 9b top; Y. Ta'an. 63d top.
83 Gen. 18, 1 sqq.
84 According to legend the so-called Well of Miriam accompanied the Children of Israel everywhere during their wanderings in the wilderness, cf. Patai, *Hammayim (The Water), a Study in Palestinology and Palestinian Folklore* (in Hebrew), Tel-Aviv, 1936, pp. 153 sqq.
85 Cf. Num. 11, 31.
86 Lev. Rab. 34, 8.
87 Gen. Rab. 14, 6, p. 130.
88 Gen. Rab. 39, 11, p. 376.
89 Siphre Deut. 38.
90 Gen. 7, 47.

91 Siphre Deut. 38.
92 Gen. 41, 27.
93 Gen. Rab. 89, 9, p. 1098.
94 Gen. Rab. 84, 6, p. 1008.
95 Gen. Rab. 70, 19, p. 817; cf. Targum Yer. ad Gen. 29, 22.
96 Gen. 29, 10.
97 Pirqe Rabbi Eliezer, ch. 36; cf. Midrash Haggadol, ed. Schechter, p. 457.
98 Targum Yer. ad Gen. 28, 10; 31, 22.
99 Gen. 30, 30.
100 Pirqe Rabbi, Eliezer, ch. 36. In recognizing the true content of the biblical passages speaking about the blessing which is inherent in the person of the "righteous," and in explicitly stating that this blessing spreads from the person of the "righteous" to his surrounding, the talmudic sages have thus anticipated Pedersen by some fifteen hundred years. Cf. Pedersen, *Israel*, Its Life and Culture, I–II (1926), pp. 209 sqq.
101 Cf. *Encyclopedia of the Islam*, s.v. Ibrahim, p. 432.
102 B. Sotah 13a.
103 Nahman of Bratzlav, *Sepher Hammiddoth*, s.v. banim, no. 78, ed. Traklin, Warsaw, p. 30.
104 B. Hul. 89a.
105 B. Ber. 17b; cf. B. Ta'an. 24b; B. Hul. 86b.
106 B. Yoma 38b.
107 Prov. 10, 25.
108 B. Hag. 12b.
109 Gen. Rab. 75, 11, p. 892.
110 Siphre Deut. 38.
111 Cf. also B. Meg. 21b.
112 M. 'Aboth 5, 1; cf. Fragments of Midrash Abqir, ed. by A. Marmorstein, in "*Debir*," Berlin, 1923, p. 120.
113 Gen. Rab. 28, 5, p. 264; Cant. Rab. ad 1, 4; cf. Jellinek, *Beth Hamidrash*, v, p. xlvi; Schürer, *Geschichte des jüdischen Volkes*, 4th ed., iii, 150–88, where the material is collected concerning Jewish proselytizing.

114 Gen. Rab. 96, 5; cf. Gen. Rab. 33, 3, pp. 306 sq.; Y. Kil. 32b mid.; Tanhuma Wayhi, 13.
115 *B. Ber. 17b.*
116 See p. 121.
117 Gen. 9, 13–15.
118 Gen. Rab. 35, 2, p. 328; Midrash Haggadol, ed. Schechter, p. 173; cf. Patai, "Haqqesheth," in the *Samuel Krauss Jubilee Volume* (in Hebrew), Jerusalem, 1937, pp. 311 sqq., and especially pp. 319 sq., where evidence is adduced to show the existence of this belief among other peoples.
119 Y. Ber. 13d bot.
120 Gen. 9, 13.
121 Midrash Haggadol, ed. Schechter, p. 174.
122 Midrash Shoher Tobh ed. Buber, p. 252; cf. B. Ket. 74b; Gen. Rab. 35, 2, pp. 328–29; Patai, *Haqqesheth*, pp. 320 sq.
123 See p. 176.
124 Els. ii, 7.
125 x. Rab., 15, 21.
126 Midrash Haggadol, Genesis, ed. Schechter, p. 126 sq., cf. additional sources, *ib.* in the notes.
127 Cf. B. Shabbat 30 b, in the name of R. Gamliel.
128 Ps. 72, 16.
129 *Ib. ib.*
130 Deut. 32, 14.
131 *Ib. ib.*
132 B. Kethuboth 111b, translated by I. Slotki in *The Babylonian Talmud*, ed. I. Epstein, Soncino Press, London, 1936, vol. ii, pp. 720 sqq. Cf. Siphre Deut. § 317; Midrash Tannaim, pp. 192 sqq.
133 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 77. Cf. Apoc. Baruch, 29, 5.
134 Ginzberg, "Aggadoth q'tu'oth," *Haggoren*, ix, Berlin, 1929, p. 66; cf. *ib.* pp. 58–59.
135 Yer. Sheqalim 50a, cf. Kethuboth, 112b.
136 B. Shabbat, 30b. Cf. also Midrash Tanhuma, ed. Buber, Introduction, 158; Gen. 7a, J. Klausner, *Die*

messianischen Vorstellungen im Zeitalter der Tannaiten, pp. 108 sqq; Schechter, *Some Aspects of Rabbinic Theology*, London, 1909, p. 109; A. Jeremias, *Babyl. im NT*, p. 33; Ginzberg, *The Legends of the Jews*, v, 142, and additional sources, *ib.*; G. Foot Moore, *Judaism*, vol. ii, Cambridge, Mass. 1927, pp. 365 sq.; Patai, *Man and Earth*, i, 282 sq.

137 Cf. Ginzberg, *Legends of the Jews*, iv, 271 sq. and the corresponding notes in vol. iv. Cf. B. Synh, 98b, 99a.

138 Cf. pp. 175 sqq.

139 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

140 Engnell, *Studies*, pp. 42, 192.

141 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

142 Engnell, *Studies*, p. 183.

143 B. Synh., 91b.

144 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

145 Tanhuma, ed. Buber, Introduction, p. 158.

146 Book of Elijah, Jellinek, *Beth Hamidrash*, iii, 66.

147 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 74.

148 B. Synh., 91b; "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

149 "The Signs of the Messiah," Jellinek, *Beth Hamidrash*, ii, 59.

150 Cf. Is. 2, 4.

151 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 70.

152 Cf. also Engnell, *Studies*, pp. 187 sq.

153 Cf. Is. 2, 3.

154 Engnell, *Studies*, 188.

155 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69, 70, 71.

156 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

157 Cf. Is. ii, 6 sqq. To the above two columns a third parallel column could easily be added listing the blessings secured by the functioning of the Temple in Jerusalem, or the existence of a "righteous man."

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MAN AND TEMPLE

In Ancient Jewish Myth and Ritual

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NOTE
ON TEXTS IN RABBINIC LITERATURE

Rabbinic literature is a general term covering the literary works enumerated below :

Mishnah. The basic code of oral tradition collected in its extant form by Rabbi Jehudah the Patriarch in Galilee, *c.* 200 C.E. To the Mishnah were later attached as complementary texts the much larger collections of the Babylonian and Palestinian Talmuds respectively.

Tosefta. A work contemporaneous with the Mishnah, in many respects parallel to it, but containing much additional material, variations from and amplifications of the Mishnah.

Talmud. The name of two large collections containing the discussions of the great Palestinian and Babylonian schools on topics mainly contained in the Mishnah. The *Palestinian Talmud* (also called *Talmud Yerushalmi*—that is, Jerusalem Talmud) reached its final shape in the schools of Galilee about the end of the fourth century C.E. *The Babylonian Talmud*, more bulky, was closed about a century later in Babylonia.

Midrash. A generic term for literary works based upon biblical passages. They fall under two headings, Halakhic and Aggadic Midrashim :

Halakhic Midrashim are primarily interpretations of the laws of the Pentateuch, and comprise works such

as the Mekhiltha, Siphra, Siphre, Midrash Haggadol, etc.

Aggadic Midrashim aim at religious and moral instruction, though formally their expositions are attached to passages of the Scripture. To this group belong the Midrash Rabbah (Gen. Rab., Ex. Rab., etc.), Pesiqta di Rabh Kahana, Pesiqta Rabbati, Tanhuma, etc.

In period of time the Midrashim range from the second century C.E. to the Middle Ages.

The translations of the Hebrew and Aramaic texts are mine, with the following exceptions :

The Bible : Authorized Version, with amendments where it seemed necessary

Apocrypha and Pseudepigraphia : Charles' edition

Babylonian Talmud : the translations of those tractates available in Epstein's English edition (London, Soncino Press) were largely followed

ABBREVIATIONS

B.—The Babylonian Talmud, quoted by tractate, folio and page, *e.g.* B. Suk. 43a—Babylonian Talmud, tractate Sukkah, folio 43, page a.

Gen. Rab.—Midrash Genesis (*Berēshith*) Rabbah, quoted by chapter and paragraph, and the pages of Theodor-Albeck's edition, Berlin, 1912–1931, *e.g.* Gen. Rab. 78, 16, p. 936—Genesis Rabbah, chapter 78, paragraph 16, ed. Theodor-Albeck, p. 936. Cf. also Rab.

M.—Mishnah, quoted by tractate, chapter and paragraph, *e.g.* M. Tamid 3, 2.

Rab.—Following the name of one of the five books of the Pentateuch (Gen., Ex., Lev., Num., Deut.) or one of the five Scrolls (*Megilloth*, Cant., Ruth, Thren., Eccl., Esth.)—the Midrash Rabbah to these books, quoted by chapter and paragraph of the Romm, Wilna, edition, *e.g.* Ex. Rab. 15, 22. Cf. also Gen. Rab.

Tos.—Tosefta, quoted by tractate, chapter and paragraph, and the pages of Zuckermandel's edition, Pasewalk, 1881, *e.g.* Tos. Suk. 4, 5, p. 198—Tosefta Sukkah, chapter 4, paragraph 5, ed. Zuckermandel, p. 198.

Y.—*Yerushalmi*, the Jerusalem, or better, the Palestinian Talmud, quoted by tractate, page and column of the Venetian edition, 1523.

THE TRANSCRIPTIONS OF HEBREW WORDS

Because of technical difficulties over the special letters used in Hebrew and other Semitic languages, a rough Anglicized transcription of them has been used for Semitic words quoted in this book

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Chapter One

INTRODUCTION

NATURE AND THE SUPERNATURAL

I

Modern researches probing from various angles into the social function of early religions have proved that a main concern of primary religious activities is to obtain and secure the maximum of material welfare for the whole of the community. Much has also been learned about the ways and means resorted to in order to bring about the regular functioning of nature upon which the well-being of man almost exclusively depended. In the ancient Near East, where intricate religious systems were evolved, these ways and means became crystallized into a complex ritual pattern centering round great seasonal festivals. The development of this ritual pattern has been subjected to thorough investigation by a number of scholars, the gist of whose findings Professor S. H. Hooke sums up in the following words :

> The picture which emerges from a study of the great seasonal rituals of the ancient East and their associated myths is that of a community seeking to bring under control by means of an organized system of ritual actions the order of nature upon the functioning of which its well-being depends.[1]

Not only in the great seasonal rituals, but also in many other practices of communal and private life, one could detect the working of the same trend, namely, towards influencing and controlling the order of nature.

Let us take a closer look at the process that may have led up to this "organized system of ritual actions" and to all the other communal and private rituals that abounded in the ancient Near East.

Ever since there emerged on earth that special form of existence which is called human life, its bearer, man, has endeavoured to make life more agreeable and to create for himself more comfortable living conditions. Man evolved tools to make it easier for himself to gather and to produce food, and to make life safer from the attacks of beast and man. He built himself shelters for safety and comfort. He made clothing to guard himself against the rigours of the climate, and applied ornamental embellishments to different parts of his body. He invented and improved methods for the production of food; he gradually became an expert in one or another special branch of production and developed specialized industries. He evolved various systems of property, stationary and movable, and learned to barter his own superfluous possessions for those of others. He developed regular relationships within smaller and larger human groups; and by giving more or less fixed forms to these relations in custom and law, he assigned to each individual a place within society circumscribed by special rights and duties.

In all these activities man appeared as a reasonable and rational being, who knew what he wanted and sought ways and means of obtaining it.

But the advantages and benefits man wished to derive from his natural and social environment were by no means of a material nature only, such as would satisfy physical, biological and social needs. The benefits were often psychological, satisfying mental needs having no biological, economic or social foundation, but arising from the special psychical constitution of man. Yet the measures taken to satisfy these mental or psychical needs might be the same as those taken for the satisfaction of the physical, biological and social needs, or at least very similar to them ; and might, and in fact very often did, pertain to concrete natural objects.[2]

Moreover, even in satisfying primary needs arising out of the physical nature of man, the actual practices adopted by him are in the great majority of cases not spontaneous and unpremeditated, but motivated in accordance with mental predilections and inclinations. A survey of the methods followed by various communities in their choice, preparation and consumption of food, as well as in the evaluation of food-stuffs as objects of property, would show what a wide range of difference can be introduced by these mental predilections and inclinations even into the forms of satisfaction of so vital and primary an impulse as hunger.

Thus we see that human actions directed towards natural objects are generated by both physical and

psychical necessities. The same two necessities prompt human activities also in relation to the supernatural.

II

The existence of the supernatural in one form or another is taken for granted by all the peoples of the earth, even the most primitive. Though its existence is in most instances somewhat obscure, proved only by what may be called secondary signs, it is nevertheless a certainty and reality. Prehistoric finds bear witness to the fact that already in the Old Stone Age man lived not only in the light of the physical world, but also in the shadow of the supernatural world.

It would be outside our present theme to deal with the extent and content of the supernatural world. Let us state only this : the lower boundary of the supernatural, that which borders upon the natural world, was seldom exactly the same in two different societies, nor was it constant within one and the same society over a considerable period of time. Furthermore, even in the same period and in the same society, different people had different conceptions of the supernatural, as also one and the same man may have in different moods or emotional situations.

Every culture and every cultural stage had its own accumulation of knowledge about the physical world, its own degree of familiarity with natural phenomena.

and it was in accordance with this actual knowledge of nature that the borderline between nature and the supernatural had to run. It would, though, be a mistake to suppose that the supernatural had always to be contented with such territories as were left over to it by the natural science of a given people at a certain time. We have rather to imagine a balance being maintained between two mutually active forces. More often than not it was the established view of the supernatural and its working which determined what territories should be left over to practical exploration and scientific investigation.

Lightning, for instance, belonged to the sphere of the supernatural with many ancient peoples, among them Israel and the Greeks. It was believed to be the arrow or the spear of the god. Modern physical science has subjected lightning to investigation and found that it is but an electrical phenomenon obeying certain physical laws. Physicists are even able to engender lightning artificially. Thus the supernatural had to yield this traditional weapon to natural science. Nevertheless, many a simpler folk still regards lightning as a heavenly weapon, and should a wicked man be struck by it, there would be no doubt as to the true significance of the event: a punishment from on high.

All this may seem to imply that there exists a sharply drawn line of demarcation between the natural and the supernatural. But nothing would be falser than such an assumption. Indeed natural and supernatural appear very often as intricately inter-

woven, and as merely two different aspects of the same object, action or phenomenon. It can even be said that each and every natural object, action or phenomenon may under given circumstances have also a spiritual quality, a supernatural aspect or value.

It is of interest to consider how man succeeded in harnessing for his use the supernatural powers also, or the supernatural aspect of the universe.

The need to do so was bound to arise when man was faced with a situation for which his practical experience proved insufficient. At the time of a crisis in private or communal life man feels that he needs the help of supernatural powers. In danger or in a situation the outcome of which is doubtful, when man, hoping for a certain thing to happen and at the same time fearing lest another thing might happen, has no power to influence the oncoming event by the usual *natural* means, he tries to realize his wish, and to prevent the unwanted, by applying to the supernatural for help. Thus Malinowski observed relative to practices in the Trobriand Islands:

> It is most significant that in the lagoon fishing, where man can rely completely upon his knowledge and skill, magic does not exist, while in the open-sea fishing, full of danger and uncertainty, there is extensive magical ritual to secure safety and good results.[3]

In the great majority of his undertakings primitive man is faced by two sets of problems. The one, the predictable and controllable, he can overcome with technical skill ; the second, the unpredictable and uncontrollable, he tries to solve by this appeal to

the supernatural. And just as the technical methods are never an improvisation but an application of well-tried ways and means, so the appeal to the supernatural too tends to assume fixed forms, and when often repeated—and especially when recurring seasonally—it becomes a rite, or, if more complex, a ritual.

Generally speaking, the less developed a community, the lower its culture and the poorer its civilizatory equipment, the greater will be the role played by the unpredictable and uncontrollable element in its life, and consequently the greater the importance of the function of the ritual directed towards the control of the elusive forces. Among primitive peoples almost everything has its ritual, every undertaking, every action and every event, down to such minute affairs as plucking a fruit or sitting down to rest. Among more advanced peoples *only the more significant events in private and* communal life retain their ritual, and among the peoples of modern western civilization ritual has *almost entirely lost its significance, surviving only* in occasional ceremonies of church and state.

III

Before coming to the actual procedure of what we called the "appeal to the supernatural," we have first of all to acquaint ourselves with the main principle on which are based most, if not all, the

attempts of primitive man at influencing nature. For, paradoxical as it may sound, most of the practices of primitive man in which the supernatural is resorted to are intended to influence the elements and phenomena of nature only.

Without entering into the problems presented by the various forms of outlook on nature, such as mana, pre-animism or animatism, animism and the personification and symbolical representation of natural forces and elements, let us state in brief that the common denominator of these different concepts is the assumption of a basic similarity between man and the other parts of nature. According to this assumption all the elements, parts, powers and phenomena of nature partake of "human nature." Popular imagination does not find it difficult to endow the component parts of nature even with human forms, but more often it is the inner constitution, the mental make-up of man, that is attributed to all parts of animate and inanimate nature. The Indians of Guiana, for instance, do not draw "any sharp line of distinction, such as we see between animals—man included—and inanimate objects. On the contrary, to the Indian all objects, animate and inanimate, seem exactly of the same nature, except that they differ in the accident of bodily form. . . ."[4]

The fact that primitive man draws no strict line of cleavage between the animal, vegetable and mineral kingdoms on the one hand, and human beings on the other, has been so often emphasized that it can be regarded as an anthropological common-

place.[5] Westermarck has adduced evidence to show that the primitive belief in the similarity between the lower animals and man is to be found again among the peoples of classical antiquity, those of the Middle Ages, and the simpler folk in modern civilized countries.[6] Elsewhere we have had occasion to show that the same concept was prevalent also among the ancient Hebrews both in biblical and in post-biblical times.[7]

For our present purpose it will be sufficient to stress only one detail in this general conception of "humanized" nature, namely, that which endows the heavenly bodies, the sun, moon and stars, with a nature and consciousness akin to man's own. Again, it will be unnecessary to attest with examples that among many primitive peoples these heavenly bodies are regarded as human beings, the sun as a man, the moon as a woman, or vice versa; and that by these peoples the stars too "are not merely talked of in fancied personality, but personal action is attributed to them."[8] It is well known that among many primitive peoples, as well as among the civilized peoples of antiquity, among them the early Hebrews, the heavenly bodies were not only personified but regarded as deities and as such revered and worshipped.[9] What is perhaps less well known is the significant fact that in later Jewish thought the heavenly bodies, though naturally no longer regarded as deities, were still looked upon as beings of human and even superhuman intelligence. According to Philo Judaeus (born *circa* 20–10 B.C.) the stars stand

even higher than the angels, in fact they are the highest class or degree of the cosmos ; they are eternal living beings who populate the heavens, and possess both soul and mind. Philo calls them "majestic, divine, soulful beings," or, leaning upon Pythagorean-Platonic ideas, even "gods perceptible by the senses."[10]

Exactly the same ideas about the human and superhuman nature of the heavenly bodies are found again in post-biblical Jewish literature. Ever since the creation of man, according to Jewish legend, the heavenly bodies have had ample opportunity to intervene in human affairs. There were occasions, it is true, when they showed themselves hostile to man, but in general their interventions were prompted by sympathy and kindness.[11] The concept that the heavenly bodies are beings similar to man in their mental make-up, but endowed with superhuman intelligence, was taught also by Arabic and Jewish philosophers in the Middle Ages. Maimonides (A.D. 1135–1204) said : "All the stars and spheres have souls, intelligence and understanding. They are living and they stand and recognize Him who created the world by His word. Each one of them according to its size and degree praises and worships its Maker just as the angels do. And just as they know the Holy One, blessed be He, so they know themselves and know the angels who stand above them. And the understanding of the stars and spheres is smaller than that of the angels, but greater than that of man."[12]

Hymns containing this concept are to be found in Jewish prayer-books to this day. In the Sabbath morning prayer the following passage occurs :

> Good are the luminaries which our God created. He made them to have knowledge, understanding and wisdom. He has endued them with power and might to be rulers in the world. They are full of splendour and radiate brightness, their splendour is graceful throughout the world. They rejoice when going forth and are glad at their return, they do with awe the will of their Creator. They give glory and honour to His name, joy and song to the memory of His kingdom.[13]

But to return to primitive peoples, to their outlook on nature and to the ways and means resorted to by them in their "appeal to the supernatural." We have seen that by simply attributing to nature human properties, primitive man has endowed nature with what in our view appears as a supernatural quality, but what is to him merely a recognition of the true state of things, the perception of the fundamental similarity underlying the apparent diversity of forms. This basic outlook on the spiritual homogeneity of all existing things has its analogy in the modern scientific approach to the physical world, discerning behind the great variety of elements the same ultimate components, the protons and electrons.

IV

Homogeneity in spiritual quality means not only a structural but also a functional similarity. As Hartland has remarked, "The external world is first

interpreted by the savage thinker in the terms of his own consciousness."[14] The natives of Central Borneo, for instance, "regard themselves as not essentially but only in degree different from the animals, plants and stones of their environment. Characteristically the Bahau ascribe not only to themselves but also to all animate and inanimate beings the possession of souls. According to their opinion, the soul of a tree, a dog or a rock, reacts in the same way as the soul of man and is moved by the same feelings of pleasure and pain. . . ."[15]

This essential similarity between man and the other parts of nature implies not only a similarity in reactions and feelings, but also the possibility of influencing all parts of nature by the same means and methods that have proved successful in social intercourse among human beings. This personalistic interpretation of nature, well attested in numerous primitive societies, extends the limits of society to include nature as a whole.[16] According to the Kpelle, for instance, "man, living or dead, demons, animals, plants and inanimate objects are essentially the same, and exist under similar conditions; they can in the same way influence man towards good or evil, they all can be either harmful or useful to him, and on the other hand he can influence them because they are all similar to him."[17] In other words, just as man is able to influence his fellow-men by words, signs or actions, within an ordered and properly functioning society, so he can do with nature. He can make his fellow-man do his will by begging,

coaxing, commanding, bribing or forcing him, and the same methods hold good also with nature. In addition to this, if he wants to achieve his end in society, he has to obey certain rules of conduct which often impose on him considerable discomfort, and similarly if he wants to be successful in his dealings with nature he has to perform certain actions bearing the same general character as his actions in respect to his fellow-men, both assuming on certain important occasions a ritual character. In short, the rules of active and passive conduct, well tried and proven in society, hold good—according to this concept—in nature also; nature is conceived of as a part of society, subject to the same rules of sympathy which govern society.

Since examples to illustrate this social attitude of man on a primitive level towards objects of nature abound in anthropological literature, it does not seem necessary to repeat any of them here.[18] We need but refer to that general type of rite in which man endeavours to ensure the fertility of plants, trees or fields by the simple method of resorting to the same acts as would cause the fertilization of women, or by enacting the ceremonies that in human relations usually precede the sexual connection, namely, the marriage ceremonies.[19] In other instances the growth of certain plants, regarded as personal beings, is promoted not by sexual acts but by oral influence, by persuasion and requests.[20]

Addressing objects of nature, such as the heavenly bodies, the wind, the rain, the waters, the mountains,

the trees, and so on, as reasonable beings and asking them to do this or that for the sake of man, is a method of influencing nature widely prevalent among primitive peoples both with or without the accompaniment of corresponding acted rites or ceremonies. It is not necessary to rely exclusively upon the concept of the "power of the word" so ably demonstrated by Ernest Crawley[21] for the explanation of the rites in which man endeavours to influence nature by word of mouth. In many cases, when the words expressing the wish are repeated many times the impression is quite clearly not that of delivering a command but that of putting forward a request, or, in other words, not that of magic control but that of social persuasion.

In rain-making ceremonies it is an almost universal feature that the request for rain, expressed in short sentences like "Rain, come!" or "Rains, fall!" and the like, is repeated hundreds of times, until either rain comes or the performers have to stop out of sheer exhaustion. This certainly is much closer to the behaviour of the poor beggar who ceaselessly repeats his humble request for alms, than to the action of the powerful rich man who has only to say the word and the amount needed by him is put at his disposal.

It is this sort of request mingled with persuasion that could without any strain or shock be transferred from being directed to the entities of nature to being addressed to the ruler over nature, God. It is, moreover, only this same sort of *dromenon*, thing

enacted, aimed at a quasi-social persuasion by showing what is desired of nature, which could survive in the form of complementary rites in public and official religious ritual directed towards a deity of the highest metaphysical quality. Rites aiming at the direct magical control of nature would have been essentially contradictory to the service of such a deity, and could scarcely have appeared in his temple-festivities hand in hand with prayers and supplicatory sacrifices. Divine service could, on the other hand, tolerate with some generosity supplication and persuasion directed to the lesser powers in nature, which, according to the religious conception, were subservient to God alone.

V

The question now arises, what has this quasi-social persuasion of the natural forces, elements and objects to do with the "appeal to the supernatural," which, as stated above, is a method complementary to, but distinct from, the practical steps undertaken by man to achieve certain concrete results? In fact, it is time to rectify and amend. When we said "appeal to the supernatural" we applied one of our categories to primitive mentality, in relation to which, strictly speaking, such categories are not applicable. When a savage prepares his garden, plants his fruit-tree, waters it, weeds it, and also executes high jumps and calls "grow high, grow high!" in order to "make" the plant grow high, and lays heavy

stones at its foot in order to "make" its fruit heavy, we feel that he uses in his gardening two fundamentally different procedures, the one based on practical knowledge, the other on supernatural influences. For the savage gardener himself no such distinction exists. He merely executes a series of actions all of which are necessary in one and the same degree in order to make the plant thrive. Let us not forget that for him the plant is a living being, very near to himself in substance and quality. He prepares the land and waters the plant just as he would prepare a comfortable couch and procure food for his child. And just as he would tell or show his child whatever he would wish him to do or to be, so he tells and shows the plant what he wishes it to do and to be: to grow high and to be heavy with fruit. From the point of view of the savage there is actually nothing supernatural in the whole procedure; he deals with a natural object, which has to undergo a natural process, in accordance with the natural properties he knows it to possess. But this natural object, like each and every object existing in the world, has also a spiritual quality. So he utters words and executes actions appropriate to the occasion and apt to influence the spiritual side of the plant.

VI

If this be so, another question will probably be asked. If the "appeal to the supernatural" was just a part of the natural dealing with the natural

elements and objects, a sort of social approach to their spiritual side, why did it, after all, become in almost every society the special field of activity of one or another type of "religious" authority, such as the magician, the diviner, the priest or the prophet ?

The specialization in the "supernatural" cannot be regarded as a phenomenon *sui generis*. It should be viewed as one instance of the general trend of occupational specialization which sets in everywhere when a certain level of cultural development is reached. When metal tools begin to be used, the average agriculturist does not find it practicable any more to make for himself his own tools as he did so long as the tools were of stone or flint. The community delegates one of its sons for the performance of the task that has grown too complicated. As soon as one of the community undertakes to be the smith and to supply all the others with tools, he by sheer routine develops his work until soon it grows so specialized, refined and complicated by innumerable tricks of the trade as entirely to surpass the products of the unpractised skill of the simple food collector or producer.

Thus too the "appeal to the supernatural." To deal with the inner, hidden qualities of the objects of nature required a special technique which, growing too cumbersome for the average hunter or agriculturist, became entrusted to the hands of a specialist who performed the necessary ceremonies for any individual layman or for the community as a

whole. And once in the hands of a specialist, the rites began to increase in both volume and intricacy ever more and more stress being laid on accuracy in rendering the oral parts of the rites and on precision in performing the *dromena*, the things done. The knowledge of rituals, especially that of the great seasonal rites, soon withdrew far beyond the reach of the average laymen whose participation in the life-giving performance became confined to secondary mass-roles following the instructions of the few privileged principals. The task of the primitive "divine" thus came to be recognized as that of dealing with the supernatural, and his profession became in many a society the first or even the only specialized work.

VII

In the foregoing very sketchy presentation of a cultural process we have endeavoured to deal only with that aspect of the supernatural which can be interpreted as the spiritual side of nature and its component parts. We have not touched upon those vast realms of the supernatural which human phantasy peopled with spiritual beings conceived as independent of any natural or physical form. Nor does our delineation lay claim to general validity. Cultural development followed everywhere its own way, and it would be futile to contend that the evolution of ritual and priesthood was the result of a process common to all the peoples of the world.

We have emphasized the social aspect of man's approach to the forces of nature not only because another aspect, the magical control of nature, has been only too often stressed and overstressed by many an anthropological writer, but also, and chiefly, because it seems to us that in many cases it is precisely this social approach that has left its trace on the outlook on nature as well as on the myth and ritual of the ancient Hebrews in biblical and post-biblical times. And it is with the relation of man and nature as reflected in ancient Jewish myth and ritual that the present study deals.

Professor Kelsen in a recent book has shown that primitive man sees in the working of nature the manifestation of the "principle of retribution." [22] Primitive man (and to a great extent also a community as advanced as the ancient Greeks), interpreting nature according to social norms, found the *lex talionis*, the norm of retribution, the biblical "an eye for an eye," not only in society but also in nature. In the following pages we shall try to show that other parallels, too, exist in what may be more comprehensively called "the law of sympathy in nature." The material we shall make use of will be drawn mainly from literary sources relating to the closing period of the Second Temple in Jerusalem.

Popular conceptions are not very easily discernible in the talmudic and midrashic literature originating in the first centuries of the Christian era. The sages of the Talmud who constitute the literary and religious sieve through which popular traditions had

to pass before entering the rich granaries of ancient Jewish literature, withheld many a grain of coarser quality and let through others only in a broken-up form or reduced size. The age, too, an age of turmoil, of political upheavals and national revolts, of philosophical innovations and new religious messages, was most unfavourable to the conservation of old popular traditions. If, in spite of all these adverse factors, so much of the popular traditional material gained access to those literary granaries, it was mainly due to two facts. First, much of what was originally folk-lore had become in the course of time sanctified and had grown to be inseparable from other items of religion of a quite different origin. Second, everyday life, of which much is recorded in ancient Jewish literature, was thoroughly permeated by popular traditions, customs, habits and usages. Be this as it may, the fact is that talmudic and midrashic literature constitutes a veritable storehouse for the folk-lorist and the cultural anthropologist. This material, though much richer than that contained in the earlier biblical and apocryphal literature, is far less easily accessible to students of anthropology, since it is written partly in Hebrew, partly in Aramaic, and partly in a mixture of both, and is translated only incompletely into European languages (mainly into German).

In these pages we should like to choose out of this rich material a few illustrations of the working of the principle of sympathy in nature as revealed in such diverse forms as rituals performed in the Second

Temple of Jerusalem, myths centering around this Temple, and beliefs concerning the conduct and actions of the people in general and of the children, the rulers, and the pious and righteous men in particular.

1 S. H. Hooke, in *The Labyrinth*, London, 1935, pp. 213 sqq.
2 B. Malinowski, *Argonauts of the Western Pacific*, London, 1922, p. 89.
3 B. Malinowski, "Magic, Science and Religion," in *Science, Religion and Reality*, ed. by Joseph Needham, New York, 1925, p. 32.
4 E. F. im Thurn, *Among the Indians of Guiana*, 1883, pp. 350 sq.
5 E. S. Hartland, *The Legend of Perseus*, London, 1894–96, vol. I, pp. 207 sq., and *Primitive Paternity*, London, 1909–10, vol. I, pp. 191, 246, 250; E. B. Tylor, *Primitive Culture*, 4th ed., London, 1903, vol. I, pp. 467 sq.; James G. Frazer, *The Golden Bough*, 2nd ed., vol. II, pp. 389 sqq., and *Folk-lore in the Old Testament*, London, 1919, vol. III, pp. 415 sqq.; F. Liebrecht, *Zur Volkskunde*, Heilbronn, 1879, p. 17.
6 E. Westermarck, *The Origin and Development of the Moral Ideas*, London, 1906–26, vol. I, pp. 252 sqq.
7 Raphael Patai, *Man and Earth in Hebrew Custom, Belief and Legend, A Study in Comparative Religion* (in Hebrew), Jerusalem, 1942–43, vol. I, pp. 23 sqq.
8 Tylor, *Primitive Culture*, vol. I, p. 290, cf. also pp. 288 sqq.
9 Frazer, *The Worship of Nature*, London, 1926, vol. I, pp. 441 sqq.; Hastings' *Encyclopaedia of Religion and Ethics*, vol. XII, pp. 48 sqq.; D. Nielsen, *Die altarabische Mondreligion und die mosaische Überlieferung*, Strassburg, 1904; W. Robertson Smith, *The Religion of the Semites*, 3rd ed. by S. A. Cook, London, 1927, pp. 134 sq., 542, 649 sq., 669, 672; J. Morgenstern, "The Gates of Righteousness," *Hebrew Union College Annual*, VI (1929), pp. 1 sqq.; A. Lods, *Israel*, Paris, 1932, Index, s.v. lune,

soleil ; F. J. Hollis, "The Sun-Cult and the Temple at Jerusalem," in *Myth and Ritual*, ed. S. H. Hooke, Oxford, 1933, pp. 87 sqq. ; Oesterley and Robinson, *Hebrew Religion*, 2nd ed., London, 1937, Index, s.v. Moon, Stars, Sun ; W. F. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 167.

10 Philo Judaeus, *de specialibus legibus*, I, 13 ; *de gigantibus*, 7 ; *de aeternitate mundi*, 45, 47 ; *de somniis*, I, 22, 34, 135 ; *de opificio mundi*, 27, 73 ; *de plantatione*, 12 ; *de Abrahamo*, 165 ; *legum alleg.* II, 10 ; *quis rerum div. heres sit*, 75 ; cf. Helmut Schmidt, *Die Anthropologie Philons von Alexandrien*, Würzburg (1934), p. 27 ; A. Aptowitzer, "The Rewarding and Punishing of Animals and Inanimate Objects," *Hebrew Union College Annual*, III (1926), p. 147.

11 Vita Adae et Evae, 36 ; Tanhuma Numeri, ed. Buber, p. 94 ; cf. B. Sanhedrin, 110a. More details see Patai, *Man and Earth*, vol. I, pp. 47 sqq.

12 Maimonides, *Mishne Torah*, part I, Yesode Torah, 3, 9, and cf. *The Guide of the Perplexed*, II, ch. 4.

13 Daily Prayers, New York, 1938, with English translation, pp. 350 sq.

14 Hartland, *Ritual and Belief*, London, 1914, p. 27.

15 A. W. Nieuwenhuis, *Quer durch Borneo*, 1904, I, 96. Quoted by Kelsen, *Society and Nature*, Chicago, 1943, p. 7.

16 Cf. Kelsen, *Society and Nature*, Chicago, 1943, p. vii.

17 D. Westermann, *Die Kpelle*, Göttingen, 1921, p. 174.

18 Kelsen, *Society and Nature*, Chicago, 1943, ch. X, § 10 : "Actual Behaviour of Early Man Toward Objects of Nature," pp. 31 sqq.

19 Cf., for instance, Frazer, *The Golden Bough*, 3rd ed., I, 40 ; II, 57, 100 sq., 316 ; also his *Aftermath*, pp. 153 sq. ; *Folk-lore*, vii (1896), p. 206 ; E. Crawley, *The Mystic Rose*, London, 1927, vol. II, pp. 55 sqq. ; Richard Schmidt, *Liebe und Ehe im alten und modernen Indien*, Berlin, 1904, p. 406 ; B. Nyberg, *Kind und Erde*, Helsingfors, 1931, pp. 199 sq. ; W. Crook, *The Native Races of the British Empire*, VI, *Natives of Northern India*, London,

1907, II, 115 sq.; E. Westermarck, *The History of Human Marriage*, London, 1921, vol. II, pp. 523 sqq.; E. Lehman, in Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, Tübingen, 1925, vol. I, p. 41, etc.

20 So, for instance, among the natives of Dobu, cf. R. F. Fortune, *Sorcerers of Dobu*, 1932, pp. 94 sqq., 97, 101 sq., 107 sqq.

21 E. Crawley, *Oath, Curse and Blessing*, Thinker's Library, No. 40, London, 1934, pp. 1 sqq.; as to the ancient Jewish belief in the power of the word, cf. Patai, *Man and Earth*, vol. II, pp. 272 sqq.

22 H. Kelsen, *Society and Nature*, Chicago, 1943.

CHAPTER TWO

THE RITUAL OF WATER-LIBATION

I

THE most elaborate yearly ritual performed in the Second Temple of Jerusalem was one neither prescribed nor even mentioned in the Bible. It is the so-called "Joy of the House of Water Drawing"[1] to which a traditional setting was given by connecting it with the Feast of Tabernacles.[2] This feast was celebrated at the beginning of the Hebrew year, in the autumn, at the time when in Palestine the rainy season is about to begin.[3]

The festivities drew a large crowd to the Temple Mount. The people were kept busy day and night attending various ceremonies and public performances during the seven or eight days of the festival. On the first day of the feast they rose early in the morning to be present at the offering of the daily morning sacrifice which was slaughtered ere the sun rose.[4] After that they went to attend prayers at one of the synagogues that in the last decades of the Second Temple already abounded in Jerusalem. From the prayer back to the Temple to attend the Mussaf, the additional sacrifice of the feast, then again to the Mussaf-prayers. These over, some went to the School of the Law, while others felt the urge

to offer up private vows and alms. Thus noon arrived, when people would go to have their meals, after which again back to the school, to the study of the Law, until the Minha, the afternoon prayer and the daily sacrifice of twilight.[5] Immediately following these began the festivities of the Joy of the House of Water-Drawing, which lasted until the following morning when the water-libation (see below) took place.[6] This full programme of twenty-four hours was repeated during each of the seven days of the feast. And since it is impossible, as one of the sages remarks, for a human being to exist without sleep for several consecutive days, they used to slumber for short intervals each on the shoulder of his friend.[7]

But these were by no means all the duties the participants had to perform. Every day, with the exception of the Sabbath, they went down to the village of Motza, some three to four miles west of Jerusalem, called in those days also Kalonia, *i.e.* Colonia,[8] and gathered there willow branches each at least eleven cubits long, *i.e.* about four and a half yards. These branches, which had to be soft and flexible, were placed in a perpendicular position around the altar so that their tops would be bent over the altar itself.[9] When the altar was thus covered with a green coating the shofar horn was sounded: a *teqi'ah*, a long blast, a *teru'ah*, a tremulous blast, and again a *teqi'ah*, and the circumambulation of the altar began. This was done once every day accompanied by such cries as "O God, help us; O God, give us luck."[10] On the seventh day they

went round the altar seven times, and upon taking leave of the altar they cried, "Beauty hast thou, O altar! beauty hast thou, O altar!"

On this seventh day another rite was performed—a highly significant one as we shall later see—with palm twigs, or, according to another version, with willow branches. Such smaller branches were brought along and the festive throng beat them upon the altar.[11] This rite even gave the day its name: The Day of Branch-Beating (or of Willow-Beating). During every circumambulation each of the participants held his *lulab* in his hands. The lulab consisted, as it does to this day, of a long thin palm branch and some smaller branches of willow and myrtle tied together, used in conjunction with a citron, the so-called ethrog. This lulab was also carried along by each male wherever he went during all the seven days of the feast with the exception of the Sabbath. After the branch-beating on the seventh day the children used to tear the lulabs to pieces and to eat the ethrogs.[12]

Since on the Sabbath the general prohibition of carrying anything prevented the people from carrying their lulabs to the Temple, special arrangements were made. The lulabs were carried beforehand on the Friday to the Temple Mount, where the attendants of the Temple received the branches from their hands and arrayed them on shelves.[13] Before the people left the place they were instructed to say, "Whosoever gets my lulab in his hands, let it be his as a gift." This was necessary, as the use of a

borrowed or a stolen lulab was ritually forbidden. Next day, on the Sabbath, the courts of the Temple witnessed a tumultuous scene. As the masses of the people arrived, the attendants threw the lulabs among them and each one did his best to catch one of the flying branches, the struggle invariably ending in blows. When the *Bēth Din*, the Law Court, saw that these proceedings involved danger, they ordained that on the Sabbath each one should use his lulab only at his home.[14]

II

Let us now return to the first day of the festival or rather to its first night. Towards evening, at the close of the first day of the feast, began the "Joy of the House of Water-Drawing." This was the most magnificent and joyous festival of the whole Jewish ritual year. The description of this festival, contained in the Mishnah, opens with the following words: "Whosoever has not seen the Joy of the House of Water-Drawing has never seen real joy in his life."[15] The festivities began with a precautionary measure. Originally during the festivities women used to stand within the great courtyard called the Women's Court, which was the scene of the festivals, while the men were without. But the two sexes used to intermingle and to commit what is euphemistically called *qaluth rōsh*, "lightheadedness." The sages first ordained that the men and women should change places, but still "lightheadedness"

occurred. Then the sages, having had special galleries built round about three sides of the courtyard, ordered the women to sit in them, in order to prevent the people from giving way to the temptation of the "evil inclination" that overpowers man in the hour of joy.[16]

When the day grew dark the great candelabra were lighted. Each of these tall golden lampstands carried on its top four bowls which had to be filled with oil.[17] Four ladders were placed against the four branches of the candelabra, and up them climbed four of the priestly children called in Hebrew "the Flowers of Priesthood." In their hands they carried pitchers to fill the bowls.[18] Wicks for the outer lamps were made of the worn-out drawers and girdles of the priests, while the wicks of the inner lamps were made of the drawers of the High Priest.[19] The light shed by these high lamps was so great that the whole of Jerusalem was lit up by it, and, as it is specially recorded, women could sift wheat by this illumination.[20]

One must suppose that these preparations took considerable time. In the meantime spirits rose higher and higher until the "pious men" and the "men of [good] deeds," whose great hour this was, began to dance before the people with burning torches in their hands.[21] It is told of the venerable Rabban Shimeon ben Gamliel himself, that he used to dance with eight golden burning torches; he threw them high up into the air and again caught them alternately, and so great was his skill that no

torch ever touched another nor did any torch ever fall to earth. Nay, even more than that, Rabban Shimeon ben Gamliel could perform, alone of all men, the following form of prostration : he threw himself forward upon his face, supported himself for a moment with his two thumbs stuck to the floor, kissed the floor and immediately jumped back to standing position.[22] Other sages performed similar feats and entertained the audience with enigmatic sayings.[23]

In the meantime the Levites took up positions upon the fifteen steps leading from the Women's Court to the inner Court of the Israelites, the floor of which lay some yards higher. In their hands were harps, lyres, cymbals, trumpets and numerous other musical instruments, and they began to sing, accompanying themselves.[24] They sang the so-called fifteen "Songs of Ascents" contained in the book of Psalms.[25] The fifteen steps, the Mishnah expressly states, corresponded to the fifteen Songs of Ascents.[26]

While the greater part of the night was thus spent in singing, playing and dancing, two priests stood high above the humming crowd, at the upper gate which led from the Court of the Israelites down to the Women's Court. In their hands they held trumpets and they stood listening for the first crowing of the cock. As soon as they heard the cock crow they immediately lifted their trumpets to their lips and blew a triple blast, *teqi'ah*, *teru'ah*, *teqi'ah*.[27] These sounds were a signal for the cessation of the merriment. The crowd arrayed itself in the wake of the priests to descend in procession to the well of

Siloam. The procession, which went out through the eastern Water-Gate,[28] moved slowly, and was often brought to a standstill by repeated trumpet-blasts. When they reached the Water-Gate the people turned back towards the west, facing the Sanctuary, and solemnly declared :

> Our fathers who were on this place [stood] with their backs towards the Sanctuary and their faces towards the east, and they prostrated themselves eastwards to the sun.[29] But as for us, our eyes are turned to the Lord.[30]

Then the procession moved on, and when it reached the Siloam the priest who was charged with drawing the water from the well filled his golden pitcher, after which the whole procession returned the way it had come. When again reaching the inner courtyard, the priest mounted the ramp leading from the south side up to the altar, and poured the water into one of the two bowls that were placed there for the purpose. These two bowls were made of silver, or, according to another version, out of lime. Into the bowl on the western side the priest had to pour the water brought from the Siloam, while the eastern bowl was to receive a libation of wine. But as it often happened that the priest erred and interchanged the two liquids, both bowls became with time blackened by the thick red wine of Palestine, until their material became unrecognizable.[31] The libation of three "log," *i.e.* about one and a half litres, of water, and the same amount of wine was repeated during each of the seven days of the feast.[32]

The bottom of each bowl had a perforated spout

to let the liquid out, and before the priest performed the act of libation he stopped these up with corks. Then he poured the water and the wine into the respective bowls, and afterwards removed both corks simultaneously. In order that the thick wine should take exactly the same time to flow down as the much thinner water, the hole of the wine-bowl was made larger than that of the water-bowl. The water flowed down into the *shitin*, the perpendicular shafts underneath the altar, of the rich mythical connotations of which we shall later hear more, while the wine flowed into a small passage-way or vat which was situated to the south-west of the altar.[33] Once every sixty or seventy years priestly children descended into this vat to collect the congealed wine which accumulated there in a form resembling dried rounds of pressed figs, and burned it in a state of sanctity, that is, in a holy place in the Temple.[34]

The highly significant act of the water-libation had to be performed by the priest in such a way that all the surrounding people were able to see that he did in fact pour the water into the bowl on the altar. Once it happened that a priest of the Baitos family, of the Sadducees, who were in principle opposed to the ceremony of water-libation, poured the water on to his feet, whereupon the crowd pelted him with their ethrogs. From that time onward it became customary for the priest to be admonished before performing the libation with the words, "Lift up your hand!" so that everybody could see that the

jet of water issuing forth from the golden pitcher descended to its proper place, the western bowl on top of the altar.[25]

By the time the water-libation was finished the eastern side of the sky began to lighten. The time to offer the daily morning sacrifice was at hand, and so a new day of feasting and rejoicing began.

III

In order to make this complex ritual clear we need first of all to give its main component features as simple headings. The daily routine of the ritual comprised the following acts :

1 The covering of the altar with green willow branches
2 The circumambulation of the altar with the lulabs
3 The beating of the altar with palm branches or willow branches
4 The lighting of the lamps
5 The torch dance
6 Songs accompanied by numerous musical instruments ; repeated blasts of trumpets
7 The procession to the Siloam beginning at cock-crow
8 The water-drawing and the libation on the altar
9 The libation of wine

In addition to these, two further points should be mentioned, though not belonging to the daily ritual of the Temple. These two points, the significance of which will be discussed later, are :

10 The tumult with the lulabs on the Sabbath, and
11 The "lightheadedness," which led to the building of special galleries for the women

It would be easy to show that many of these points coincide with the elements of the New Year ritual, the centre and the climax of all the religious activities of the year,[36] as performed in Egypt, Babylonia and Canaan. The purpose of these central rituals was to reinvigorate nature for the duration of the new year just opening. Mythical elements, which were inseparably interwoven with the ritual, professed to supply the alleged reasons for the performance of the various ritual acts. The ritual was pronounced by these myths to be a re-enactment of the traditional creation of the world. That is, in the ritual itself the myth was declared to be the primary element and the ritual the secondary. Modern research has brought forth reasons for reversing this order, and for regarding the ritual as the primary element, in relation to which the myth is but secondary. This is the view held by Hooke, Hocart and others, who contend that the myth is but a secondary interpretation of the ritual, while actually the ritual is performed with an immediate practical purpose in view. Of the mythical associations of the water-libation in the Second Temple we shall hear later ; at this point we must discuss the immediate purpose of the ritual itself.

Even had I not mentioned already that the festivities were performed at the time of the year in which the beginning of the rainfall should occur, it would become sufficiently clear from the list of eleven points enumerated above, that the purpose of the ceremonies could be none other than one, namely, to

induce the fall of rain. Each and every one of these eleven elements has indeed numerous parallels in the rain-making ceremonies of many other peoples, examples of which abound in *The Golden Bough* of Frazer and in other collections and studies. These parallels may help to establish the hidden meaning of the ceremonies of the "Joy of the House of Water-Drawing," a meaning that in the days of their actual performance was already mostly forgotten. We may establish that the altar covered with green branches stands for the earth itself; that circumambulations have been and still are performed by many peoples in their rain-making ceremonies. The lighting of the tall candelabra, as the lighting of new fire in general, would indicate new life beginning with the new year,[37] while the fourfold arrangement of the lamps, as well as the four ladders, four priestly children, the shaking of the lulab towards the four cardinal points, would show the connection between the feast and the four winds, as also in other places ritual acts of a fourfold arrangement had an inner connection with the four points of the earth.[38] The ritual-mythical conception of lightning as torches in the Gilgamesh-Epic,[39] in the legend of Salmoneus, king of Elis,[40] and elsewhere, as well as the occurrence of torch-dances in ancient Mesopotamian and Canaanite rituals,[41] and the display of fire in the rain-making ceremonies of many other peoples[42]—all these would indicate that the Jerusalem torch-dances, too, were originally intended to bring about lightning, which is an accompanying phenomenon of

stormy, hence abundant, rains. But even without turning elsewhere for explanation, the true purport of the torch-dances is elucidated by a Jewish legend according to which Hiram, king of Tyre, tried by similar artificial means to imitate lightning.[43] Of the prostrations, jumps and dances, which were also performed without torches,[44] it need only be remarked in short that among quite a number of other peoples, both European, Oriental and primitive, the practice is well known of performing high leaps in order to ensure the growth of the crops to an equal height.[45] The singing and playing on musical instruments and the other sound effects are methods resorted to, whenever rain is needed, by a great number of peoples, among them various Arab and Oriental Jewish communities.[46] The same purpose was served also by the repeated blasts, which when produced by the shofar-horn were also regarded by the ancient Jews themselves as the surest means of producing rain in times of drought.[47]

It seems superfluous to point out that the festive procession to the Siloam, the drawing of the water and its subsequent pouring out into the western bowl on the altar (the west is the only side from which the rain clouds come in Palestine) is a simple and straightforward rain-making ceremony. Processions, water-drawings and libations are in fact the most widespread elements of the whole rain-making complex. To mention only one example: the inhabitants of *Kafr Silwān* (that is, the village of Siloam), the Arab village next to Jerusalem, go down

in procession in times of drought to the same well of Siloam out of which the water was drawn for the libation of the second Temple.[48] It will, perhaps, be of more interest to show that the cockcrow, at the sound of which the festive procession began, was no mere time-signal but the revelation of the propitious hour in which the success of the performance was most probable. The cock was regarded by the Jews, as well as by other peoples, as a bird of presage having special influence on the weather.[49] An important but hitherto insufficiently explained role was played by a sacred cock in the water-drawing, carrying and pouring ritual at Hierapolis in Syria, which contains quite a number of highly suggestive parallels to the Jerusalem ceremony.[50] It is Lucian who tells us in his famous *De dea Syria* that a great sacred assembly used to be held twice a year on the banks of the Euphrates. The people filled vessels with the water of the river, sealed them with wax, and presented them to a certain holy cock which dwelled hard by the lake. This bird on receiving the vessels from the bearers inspected the seals and pecked away the wax, receiving for this ritually significant action a remuneration in money. After this the bearers carried the water to the Temple and poured it into the mouth of a chasm that lay there beneath the Temple.[51] But more than that. A genuine talmudic tradition tells of a pagan temple where in days of drought a cock used to be sacrificed, whereupon rain fell.[52] So much for the cock.

As to the sacrificial use of wine, Robertson Smith

has remarked that it "seems to have been well-nigh universal wherever the grape was known";[53] moreover, the libation of wine and other alcoholic beverages in rain-making ceremonies was habitual among quite a number of peoples.[54]

As to the tumult that took place on the Sabbath at the distribution of the lulabs, particulars told of it permit us to conclude that the fight was not an occasional outburst brought about by the high spirits of the celebrating crowd—such as, for example, the pelting of the Sadducee priest with the ethrogs[55]—but a regular traditional, if not ritual, institution. The Mishnah records that on the Friday the elders laid their lulabs in a special chamber, apart from those of the general public, in order to avoid being jostled on the Sabbath by the crowd.[56] Hence it appears that the tumultuous scene was expected each year. This would be quite in keeping with the rite of beating the altar with palm or willow branches, which was performed on the seventh day of the feast. The beating of the altar was followed by the tearing away of the lulabs by the children, a proceeding that was also probably of a tumultuous nature. As to the ritual significance of beating with green branches, this served elsewhere either to ensure the fall of rain and through it the fertility of the earth, or, like the "Lebensrute" of Germanic peoples and the Lupercal leather-straps in ancient Rome, to give fertility to human beings.[57] The belief that beatings promote the growth of plants is implicit in the following saying of Rabbi Simon:

There is no single grass which has not its *mazal* [guardian angel] in the firmament, which beats it and says to it: grow![58]

And at least one example is known of primitive horticulturists who actually beat their plants to make them grow.[59] Also the belief in the beneficial effect on human beings of willow branches in particular is attested in talmudic literature. The Jerusalem Talmud records that willow-branches were waved over sick persons as a remedy.[60] We may note in this connection that in the Jewish community of Tripoli, North Africa, the supplicants, gathered in the synagogue on the seventh day of the Feast of Tabernacles, used to beat one another with willow branches.[61]

According to rabbinic sources the lulab was regarded as a powerful weapon against Satan[62] as well as a symbol of a spiritual victory won by Israel over the Gentiles in the contest of the danger-fraught days of the New Year, when the fate of every people is being decided before the heavenly justice. The appearance of Israel with the triumphal palm branches in their hands shows that they have come out victorious.

The lulab is as one who takes, conquers and comes. As usual in the world, when two competing racers have run a race, the one who is taken by the Eparch (the Prefect) on his right side is the winner. So at New Year all pass by before God like the Sons of Meron and nobody knows who has won, whether Israel or the Nations of the World. . . . But as soon as the first day of *Sukkoth* (the Feast of Tabernacles) arrives and all Israel, old and young, go out with their lulabs

in their hands, everybody knows that Israel has won in the court, and all their sins are forgiven, and they know that they have won. . . . Verily, you are brought the good tiding that you have conquered the Nations of the World. . . .[63]

In another passage the contest is compared to a trial before a law-court:

A parable: two entered to the judge and we do not know whom he has made winner. But when we see the one carrying a palm branch in his hand we know that he has won. So Israel and the Rulers of the Nations enter the Court before the Holy One blessed be He on New Year, and we do not know who shall win. But when Israel come out from before the Holy One blessed be He and their lulabs are in their hands and their ethrogs are in their hands, we know that Israel are the winners.[64]

The spiritual victory of Israel over the nations is spoken of in this passage as the winning of a case in the law-courts. This is in conformity with earlier Hebrew thought, in which—as Pedersen pointed out—the victory over enemies is "not different from victory in judicial proceedings."[65] The same concept goes back to even more ancient times in the Near East. In the myth of Horus at Edfu the victory of Horus over his enemies is described as his "justification" before the tribunal of the gods in the "Broad Hall."[66]

The ritual combat itself is not only a well-attested element in the New Year ritual of ancient Near Eastern peoples,[67] but finds a place in the ritual of a much wider circle of peoples.[68] The ritual combat is, to put it briefly, an organic part of the life-giving ritual. The beneficent forces of nature which must

start afresh with the opening New Year cannot do so until the opposing forces of evil have been subdued. The forces of evil which appear in various forms are *identified with the primordial forces of chaos* which were originally opposed to the act of creation but were overcome by the creator. The ritual combat is thus at the same time also the commemorative representation of that first and greatest combat between the creative forces of the Good and the opposing, obstructing Evil.

The possibility of yet another and more immediate purpose of the ritual combat should not be left unmentioned in this connection. In Morocco, as well as in other places, all kinds of games of ball and tug-of-war are resorted to in rain-making ceremonies. Westermarck inferred from the data collected by himself and by others in North Africa that the essential function of such games as a weather-charm is to bring about a change in the weather through the movements and changing fortunes of the games.[69] Ceremonial combats for the purpose of producing rain seem to have occurred also among the ancient Lybians and the inhabitants of Caesarea (the so-called "Caterva").[70]

We have last to touch upon the subject of the "*lightheadedness*" *of the people, to suppress which* the sages had to make repeated "amendments" until they finally settled the matter by relegating the women to special galleries. This "lightheadedness" was not, as may appear at first sight, a spontaneous expression of the festive gaiety. To rejoice was a

biblical command also on many other festive occasions that drew large crowds to the Temple,[71] and it is hard to understand why self-control should be so specially relaxed precisely on this of all feasts, unless there was a particular reason for it. In the next chapter we shall try to throw some light on the mythological and conceptual background against which we have to view this, presumably ritual, lightheadedness.

IV

Let us now refer briefly to the important inner evidence consisting of numerous sayings and proverbs of talmudic sages confirming the conclusions reached above by anthropological methods. The heads of the two competing schools, Rabbi Yishmael and Rabbi Akiba, who lived some decades after the destruction of the Second Temple (first and second centuries C.E.), both agreed that the Feast of Tabernacles is the time when the amount of rain for the following year is being decided upon in heaven. Rabbi Akiba moreover said :

> The Torah (the Law, referring to the Pentateuch) said, Pour out water at the Feast (of the Water-libation) which is the period of rains, that the rains may be blessed for you.[72]

Again, Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says to Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[73]

The true significance of this saying will become clear in the next chapter. Thus at least concerning the purpose and working of the central feature of the ritual, namely, the water-libation, our explanation is fully corroborated by sages, some of whom may have personally witnessed in their early days that grandest of all Jewish festivals.

Another problem to which the sages of the Talmud applied themselves with interest concerns the origin of the ritual of water-libation. The prevalent opinion was that the water-libation was a command of the Torah, and as no overt mention of it is to be found in the Pentateuch, some sages, such as Rabbi Akiba and Rabbi Jehuda ben B'thera, strove to read into certain passages of the Bible dealing with the Feast of Tabernacles,[74] the word *mayim*, water, which they then took for an enigmatic instruction to perform the libation of the water.[75] Other sages simply stated that the water-libation and the use of the willow branches were instituted by Moses, and already existed as a Mosaic tradition in the days of the First Temple.[76] According to talmudic legend the ritual of water-libation on the Feast of Tabernacles was performed even in days preceding the building of the Temple by Solomon. King David performed the ritual libation, to fetch the water for which three of his "mighty men" willingly risked their lives.[77] Other legends have it that the prototype of the libation of water and wine on the Feast of Tabernacles was the libation of these two liquids performed by Jacob over the stone

of Bethel on which he slept and dreamt his famous dream.[78]

Now, apart from legends, the fact is that nowhere in the Bible is there any mention made of any connection between the Feast of Tabernacles and a ritual libation of water. On the other hand, several libations are recorded in the Bible as a means of bringing about the fall of rain, though the connection between the libation and the ensuing rain is in no instance as clear as with the water-libation in the Second Temple. Samuel having gathered the people together at Mizpeh, they "drew water and poured it out before the Lord and fasted." Samuel then offered a lamb unto the Lord and cried unto Him, and the Lord heard him and "thundered with a great thunder on that day."[79] Another time, in the days of harvest, that is in the middle of the rainless Palestinian summer, Samuel only called to the Lord without accompanying his call with a water-libation, and God sent thunder and rain upon the awe-struck people.[80]

At a later age, a regular rain-making competition took place between Elijah and the prophets of Baal on Mount Carmel.[81] In this competition both Elijah and the prophets of Baal performed a number of ritual acts, some of which were common to both, while some were peculiar to either party. We cannot here enter in detail into these rituals, which would necessitate a special study.[82] But let us place the two sets of ritual elements side by side for a comparison:

THE BAAL-PROPHETS	ELIJAH
1 Built an altar	1 Built an altar
2 Slaughtered a bullock and	2 Slaughtered a bullock and
3 *placed it on the wood on* the altar without setting the wood on fire	3 *placed it on the wood on* the altar without setting the wood on fire
4 Called on the name of Baal : "O Baal hear us !"	4 Called on the name of God : "Hear me, O Lord !"
5 Leapt around the altar	5 Made a trench around the altar and filled it with water
6 Cut themselves with knives and lancets till the blood gushed out upon them	

Thus the main difference between the rainmaking procedure of the Baal-prophets and that of Elijah was, apart from each calling his own god, that the prophets of Baal tried to produce rain by leaping about their altar and shedding their own blood, while Elijah had a trench made around the altar and had water poured on to the altar until the water filled the trench. Now, as to the procedure of Elijah, it evidently was a precursor of the later Jewish water-libation. But at least one of the rites peculiar to the Baal-prophets may too have succeeded in penetrating into the Jewish ritual, namely, the leaping around the altar, which in the Second Temple ritual appears as a mere circumambulation of the altar. However that may be, the leaping itself has survived among the Arabs of Palestine in its original form as a rite of leaping with bended knees, this ritual dance, now called *dabke*, being performed in order to produce rain.[83]

As to the other rite particular to the Baal-

prophets, the self-cutting with knives and lancets, we would not connect it with the injuries that the celebrating people inflicted upon one another on the Sabbath-tumult. It is, however, interesting to note that the ritual combat sometimes does take an emphatically bloody character, as, for instance, in Abyssinia, where the ceremonial fights between the villages for obtaining rain retained their cruelty and bloodshed in spite of the attempted reform of the emperor Menelik.[84] Self-laceration is practised as a rain-charm by several primitive peoples,[85] while oriental Jewish communities content themselves with substituting the blood of slaughtered animals for the human blood. To name only one instance, the Jews of Kurdistan in their rain-charms smear the blood of slaughtered animals upon their foreheads.[86]

V

To complete the picture before leaving this topic, we think it should not be left unmentioned that according to biblical evidence prayers for rain among the ancient Hebrews were coeval with rain-charms. Of Samuel we have just heard that apart from performing a ritual he also cried unto the Lord for rain.[87] The rain-making of Elijah, and it is true also of the Baal-prophets, was accompanied by calling upon the Deity.[88] In later times the rain-making ceremony vanished altogether—to return only at the close of the Second Temple period—and only the prayer

remained. Of King Solomon it is stated that he said in his prayer at the dedication of the Temple:

> When heaven is shut up and there is no rain . . . if they pray toward this place . . . then hear thou in heaven. . . .[89]

In the days of the prophet Joel, when there was a heavy drought, the prophet admonished his people :

> Sanctify ye a fast, call a solemn assembly . . . and cry unto the Lord.[90]

Again Judea suffered from dearth, in the days of Jeremiah, but God warned the prophet not to pray for the people[91]: from this it is evident that prayers were the usual means of averting drought in the times of Jeremiah. These occasional prayers for rain which were offered up in times of need finally became settled, after the erection of the Second Temple, as a regular ritual institution connected with the Feast of Tabernacles. Thus according to the evidence of the Prophet Zechariah:

> . . . every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain. . . .[92]

Beneath the obvious religious content of these words, one cannot fail to discern the first faint indications of a conception, so prevalent in later Judaism, of the Temple as the centre of blessing, on which depended the well-being not only of the people of Israel but also of all the nations of the world.

This concept, which is closely interwoven with a number of myths on the cosmic significance and connections of the Temple, will constitute the theme of our next chapter.

1 As to the versions of the name of the festival cf. Venetianer, *Die Eleusinischen Mysterien im Tempel zu Jerusalem*, in Brüll's *Populär-wissenschaftliche Monatsblätter*, xvii, reprint, Frankfurt a. M., 1897, pp. 3 sqq.; Joseph Hochmann, *Jerusalem Temple Festivities*, London, n.d., pp. 54 sqq.; D. Feuchtwang, *Das Wasseropfer und die damit verbundenen Zeremonien, Monatschrift für die Geschichte und Wissenschaft des Judentums*, vols. liv–lv, reprint, Wien, 1911, p. 41; M. Stein, in *Tarbiz* (in Hebrew), Jerusalem, vol. i, pp. 135 sq.; S. Liebermann, in *Qiryath Sepher* (in Hebrew), Jerusalem, vol. xii, p. 56; Patai, *The Control of Rain in Ancient Palestine*, in *Hebrew Union College Annual*, Cincinnati, vol. xiv, p. 259; id., *Man and Earth in Hebrew Custom, Belief and Legend* (in Hebrew), vol. ii, Jerusalem, 1943, p. 161.

2 On the Feast of Tabernacles (Sukkoth) cf. Grunwald, *Vorgeschichte des Sukkothrituals*, in *Jahrbuch für Jüdische Volkskunde*, vol. i, Berlin-Wien, 1923, pp. 427 sqq.; I. Elbogen, *Die Feier der drei Wallfahrtsfeste im zweiten Tempel*, 46. *Bericht der Hochschule* für die Wissenschaft des Judentums, Berlin, 1929.

3 According to the Hebrew calendar from the 15th to the 22nd of the month Tishri, the first of which is the New Year.

4 M. Tamid 3, 2.

5 Ex. 29, 39; Num. 28, 4; B. Pes. 58a sq.; Tos. Suk. 4, 5, p. 198; B. Suk. 53a; Y. Suk. 55b mid.

6 B. Yoma 26b; Tos. Suk. 3, 16, p. 197; sometimes the water-libation was performed before the daily morning-offering, even at night-time, cf. Y. Suk. 54d top.

7 B. Suk. 53a; Y. Suk. 55b mid.

8 Y. Suk. 54b bot. The Arabic village on the same spot is

called now *Kalonia*, while the Jewish village built on the hill near by is called by the ancient Hebrew name, *Motza*.

9 M. Suk. 4, 5; B. Suk. 45a–b and Rashi ib.

10 M. Suk. 4, 5; B. Suk. 38b.

11 So according to the text of the Mishnah Suk. 4, 6 of the Jerusalem Talmud, Suk. 54b top. The Mishnah text of the Babylonian Talmud, Suk. 45a, as well as the separate editions of the Mishnah, have "beat them on the ground at the sides of the altar."

12 M. Suk. 4, 6–7; Tos. Suk. 2, 10, p. 195; Y. Suk. 54a mid., b bot.; B. Suk. 41b, 43a–b, 44a, 46b.

13 B. Suk. 47b–48a.

14 M. Suk. 4, 4 and Obadia di Bertinoro ib.

15 M. Suk. 5, 1.

16 M. Suk. 5, 2; Tos. Suk. 4, 1; M. Mid. 2, 5; Y. Suk. 55b mid.; B. Suk. 52a.

17 According to B. Suk. 52b the lamps were 50 cubits high, according to Y. Suk. 55b mid.—100 cubits. One cubit corresponds to 17.6 inches or about 44 cms.

18 M. Suk. 5, 2; B. Suk. 52b.

19 Y. Suk. 55b bot.

20 M. Suk. 5, 2; B. Suk. 53a; Y. Suk. 55b top.

21 M. Suk. 5, 4; Tos. Suk. 4, 2, p. 198.

22 Tos. Suk. 4, 4, p. 198; Y. Suk. 55b bot.–c top; B. Suk. 53a.

23 Y. Suk. 55b–c; Targum Sheni ad Esth. 3, 8; M. Suk. 5, 4; Tos. Suk. 4, 2–3, p. 198; B. Suk. 53a.

24 M. Suk. 5, 4; Tos. Suk. 4, 7, p. 198 sq.

25 Psalms 120–134; M. Suk. 4, 4; M. Mid. 2, 5; Tos. Suk. 4, 7–9, p. 198 sq.

26 According to sep. edd. of the Mishnah Suk. 4, 4.

27 M. Suk. 5, 4; Tos. Suk. 4, 10, p. 199

28 On this gate cf. J. Morgenstern, *The Gates of Righteousness*, in *Hebrew Union College Annual*, Cincinnati, vol. vi, pp. 1 sqq.

29 The reference is to Eze. 8, 16.

30 M. Suk. 5, 4; on the sun-cult in the Temple of Jerusalem cf. Hollis, in Hooke, *Myth and Ritual*, Oxford, 1933,

pp. 87 sqq.; cf. Frazer, *The Worship of Nature*, vol. I, London, 1926, pp. 553 sqq. On the historical background of this saying cf. J. Morgenstern, *op. cit.* pp. 31 sqq.

31 Accordingly we have to suppose that only the inner surface of the bowls was visible. They may have been sunk into the surface of the altar. Cf. the so-called "cup-marks" on many an ancient stone altar in Palestine and Transjordan.

32 According to another version traditioned by Rabbi Jehuda, the libation consisted only of one "log," i.e. about half a litre, but was performed also on the eighth day of the feast, cf. M. Suk. 4, 9.

33 Cf. B. Suk. 49a: "Rabbi Eleazar ben Zadok stated, there was a small passage-way between the ascent and the altar." The ascent, or ramp, did not adjoin closely to the altar at the top, but was removed from it by two cubits. This small space was fenced up along its four sides, thus forming a vat which reached down to the marble floor of the court. Cf. Rashi *ad loc.*

34 M. Suk. 4, 9; Tos. Suk. 3, 14–15, p. 197; Tos. Me'ila 1, 16, p. 558; Y. Suk. 54c bot., d top; B. Suk. 48b, 49a–b.

35 M. Suk. 4, 9; Tos. Suk. 3, 16, p. 197; Y. Suk. 54d mid.; B. Suk. 48b; B. Yoma 26b; B. Pes. 57a; Josephus Flavius, *Antiquities*, xiii, 13, 5.

36 Hooke, *Myth and Ritual*, p. 8.

37 Frazer, *The Golden Bough*, 3rd ed., vol. i, pp. 251, 303; vol. x, p. 138.

38 Mannhardt, *Antike Wald- und Feldkulte*, 2nd ed., Berlin, 1905, p. 263, n. 1; Frazer, *op. cit.* iii, 154; Hocart, *Kings and Councillors*, Cairo, 1936, p. 253.

39 Gilgamesh-epic, Table xi, lines 98–116.

40 Apollodorus, i, 9, 7; cf. J. Harrison, *Themis*, Cambridge, 1912, pp. 79 sq.

41 Hooke, *The Origins of Early Semitic Ritual*, London, 1938, pp. 53 sq.

42 H. Pfannenschmied, *Das Weihwasser im heidnischen und*

christlichen Kultus, Hannover, 1869, p. 79 ; Mannhardt, *Wald- und Feldkulte*, i. *Der Baumkultus der Germanen*, 2nd ed., Berlin, 1904, pp. 506, 511, 534 sq. ; Goldziher, *Muhammedanische Studien*, vol. i, Halle, 1888, pp. 34 sq. ; Frazer, *op. cit.* i, 248, 251, 300, 303 ; vii, 38, 54, 55, 59 ; Patai, *The Control of Rain*, p. 274 ; id. *Man and Earth*, ii, 175 sqq.

43 'Inyan Hiram Melekh Tzor, in Jellinek, *Beth Hamidrash*, vol. v, p. 111 ; Yalqut Shime'oni ii. § 367 ad Eze. 28 ; cf. also Ginzberg, *The Legends of the Jews*, vol. vi, pp. 424 sq.

44 Y. Suk. 55b–c.

45 Oesterley, *The Sacred Dance*, Cambridge, 1923, pp. 149 sqq. ; Frazer, *op. cit.* i, 137 sq. ; vii, 95, 111 sq., 186 sq. ; ix, 231 sq. ; Patai, *Man and Earth*, ii, 151 sqq., 177 sq.

46 J. Harrison, *Themis*, 77 sq. ; Kahle, *Palästina-Jahrbuch*, vol. viii, 1912, p. 162 ; Westermarck, *Ceremonies and Beliefs Connected with Agriculture, etc., in Morocco*, Helsingfors, 1913, pp. 109, 123 ; Brauer, *Ethnologie der jemenitischen Juden*, Heidelberg, 1934, p. 213 ; Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165 ; Frazer, *op. cit.* i, 250, 255, 261, 267 sq., 276, 284, 287, 293 sq.

47 M. Ta'an, 1, 6 ; 3, 1–2 ; cf. Patai, *The Control of Rain*, 280 sq.

48 *Zeitschrift für alttestamentliche Wissenschaft*, 1900, pp. 111 sq. ; Kahle, *Palästina-Jahrbuch*, vol. vi, p. 94 ; Patai, *Hamayim* (in Hebrew), Tel-Aviv, 1936, p. 52.

49 Cf. Patai, *The Control of Rain*, pp. 269 sqq.

50 Cf. *Revue des études juives*, vol. xxxvi, p. 317 ; vol. xliii, p. 195 ; Lagrange, *Études sur les religions Semitiques*, 2nd ed., Paris, 1905, pp. 166 sq. ; Rieger, *Jewish Quarterly Review*, 1926, January, p. 232. On the cock in rain-charms cf. also Gressmann, *Marti-Festschrift*, pp. 88 sqq. ; Jaussen, *Revue Biblique*, xxxiii, 574 sqq.

51 Lucian, *de dea Syria*, 13 and 48, ed. Strong and Garstang, pp. 51 sq. As to "the sea"=the Euphrates, cf. Philo-

stratus, *Vita Apoll.* i, 20 ; Robertson Smith, *Engl. Hist. Rev.* (1887), p. 312 ; id., *The Religion of the Semites*, 3rd ed., p. 232. Some scholars, among them Strong and Garstang, ib., contend that the cock referred to by Lucian was a priest who for one reason or another was called by this name. Against them Clemen maintains that the reference is to a real cock. Cf. Carl Clemen, *Lukians Schrift über die syrische Göttin*, Der Alte Orient, Leipzig, 1938, vol. xxxvii, 3-4, p. 51. On the cock of Hierapolis cf. also Gressmann, *Der heilige Hahn zu Hierapolis in Syrien*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, xli, 1925, p. 88.

52 B. 'Ab. Zara 55a. The Aramaic word "gabhra" used in this connection to denote cock is by some scholars understood in its original sense as "man," f. i. Cook, in Robertson Smith, *op. cit.* p. 581, n. 5.

53 Robertson Smith, *op. cit.* p. 220 ; cf. the note of Cook ib. pp. 574 sqq.

54 Cf. Frazer, *op. cit.* i, 250 ; ii, 367, 370.

55 M. Suk. 4, 9. Cf. Josephus, *Ant.* xiii, 13, 5.

56 Cf. the explanation of Obadia di Bertinoro *ad loc.*

57 Hartland, *The Legend of Perseus*, London, 1894–96, vol. i, p. 171 ; id., *Primitive Paternity*, London, 1909, vol. i, pp. 100, 108 ; Preller, *Römische Mythologie*, 3rd ed., Berlin, 1881–83, vol. i, p. 389; A. de Gubernatis, *Die Thiere in der indogerm. Myth.*, 173 sq.; Mannhardt, *Wald und Feldkulte* i, 251 sq.; Ovid, *Fasti*, ii, 425, and Frazer, *The Fasti of Ovid*, London, 1929, vol. ii, p. 331, 383; id., *The Golden Bough*, ix, 362 ; Ploss-Bartels-Reitzenstein, *Das Weib*, 11th ed., Berlin, 1927, vol. ii, p. 315.

58 Gen. Rab. 10, 6, p. 79 ; cf. the Slavonic Book of Henoch, 19, 4 ; the same idea with some elaboration in Zohar Gen. (Hashmatóth), p. 251a of the Wilna ed.

59 In New Caledonia, cf. Frazer, *The Golden Bough*, ix, 264.

60 Y. Suk. 54a mid.

61 Benyamin, Yisrael ben Yosef, *Sepher massa'e Yisrael*, Lyck, 1859, p. 127. English translation (*Eight Years in Asia and Africa*, Hanover, 1863, p. 331).

62 B. Suk. 38a ; B. Menahoth 62a.

63 Midrash Shoher Tobh, *Ps.* 17.

64 Yalqut Shime'oni, § 651 ; cf. Lev. Rab. 30, 2.

65 Pedersen, *Israel*, i–ii (1926), p. 539 (note to p. 429), referring to the following passages : 1 Sam. 14, 47; Ex. 22, 8; Deut. 25, 1; 1 Kings 8, 32; Ps. 37, 33; Prov. 12, 2; 17, 15; Job 40, 8; Isa. 29, 21; 54, 17.

66 A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *The Journal of Egyptian Archaeology*, vol. xxviii. (London, 1942), p. 32.

67 Hooke, *Myth and Ritual*, 8, 24, 32, 84, 163; Blackman and Fairman, *op. cit.* pp. 32 sqq.; Ivan Engnell, *Studies in Divine Kingship in the Ancient Near East*, Uppsala, 1943, p. 36.

68 Cf. Hocart, *Kings and Councillors*, Cairo, 1936, *pass.*

69 Westermarck, *Ritual and Belief in Morocco*, London, 1926, vol. ii, p. 271; cf. Frazer, *The Golden Bough*, ix, 179 sq.

70 Westermarck, *op. cit.*, ii, 272, quoting St. Augustine, *De doctr. Christ.*, IV, 24 (53).

71 Lev. 28, 40 ; Deut. 12, 7, 11–12, 17–18 ; 14, 26 ; 16, 11, 14 ; 26, 11 ; 27, 7 ; cf. Neh. 8, 12–17.

72 Tos. Suk. 3, 18, p. 197 sq.; cf. Tos. Rosh Hash. 1, 12, 13, p. 210 ; Y. Rosh Hash. 57b mid.; B. Rosh Hash. 16a ; also M. Rosh Hash. 1, 2 ; B. Ta'an. 2a–b; Y. Suk. 54b mid.; Y. Shebi'it 33b bot. ; Pesiqta di Rabh Kahana, ed. Buber, 193b.

73 B. Ta'an. 25b and Rashi *ad loc.*

74 Num. 29, 19, 31, 33.

75 Y. Rosh Hash. 57b mid. ; cf. Y. Suk. 54b mid. ; B. Ta'an. 2b bot.; Y. Shebi'it 33b bot.; Pesiqta di Rabh Kahana, ed. Buber, 193b.

76 Y. Suk. 54b mid. ; cf. Y. Shebi'it 33b mid. and bot.; Y. Rosh Hash. 57b mid.; B. Suk. 34a, 44a sq.; B. Ta'an. 3a.

77 Y. Sanh. 20c top. Cf. Ruth Rab. 2, 9 end. The reference is to 2 Sam. 23, 15–17.

78 Gen. Rab. 78, 16, p. 936 ; Targum Yer. ad Gen. 35, 14. Cf. Book of Jub. 31, 3 ; 32, 4 sqq.

79 1 Sam. 7, 3–10.
80 1 Sam. 12, 17–18.
81 1 Kings 18.
82 Cf. Patai, *Man and Earth*, ii, 145 sqq.; id., *The Control of Rain*, pp. 254 sqq.
83 Dalman, *Arbeit und Sitte in Palästina*, vol. i, Gütersloh, 1928, p. 146 ; id. *Palästinensischer Diwan*, Leipzig, 1901, pp. 267 sqq., 273. Cf. also the ancient Arab rite of the circumambulation of the Holy Stone (the *Ka'aba*) in Mecca in rain-making ceremonies, Wellhausen, *Reste arabischen Heidentums*, Berlin, 1897, p. 141. Cf. also Cook, in Robertson Smith, *The Religion of the Semites*, 3rd ed., p. 671 sq.
84 Frazer, *The Golden Bough*, i, 256 sqq.
85 *Op. cit.*, pp. 257 sqq.
86 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 53.
87 1 Sam. 7, 5, 9; 12, 17–18.
88 1 Kings 18, 24, 26, 28, 36–37.
89 1 Kings 8, 35–36.
90 Joel 1, 14.
91 Jer. 14, 11.
92 Zech. 14, 17–18; cf. also 10, 1.

Chapter Three

TEMPLE AND CREATION MYTHS

In the previous chapter it has been shown that the *immediate purpose of the great festivity called* "The Joy of the House of Water-Drawing," performed in the Second Temple of Jerusalem, was to ensure the fall of rain. In this chapter we shall inquire into the mythical connotations of this great feast.

Our contention was that the Joy of the House of Water-Drawing was a New Year ritual of the type performed year after year in numerous cult-centres of the ancient East. Accordingly we should expect *the mythical connotations of the feast to have to do* mainly with the traditional creation of the world. And, indeed, we shall not be disappointed in this expectation.

I

First it is needful to recall a detail of the festive ritual which we have so far not discussed. This is the singing of the fifteen Songs of Ascents by the Levites as they stood on the fifteen steps leading from the "Women's Court" up to the inner "Court of the Israelites."[1] These fifteen short Psalms (Ps. 120–134), each of which begins with the words *Shir hama'aloth*—"Song of Ascents,"[2] contain no express reference to the Feast of Tabernacles

or to the ceremonies of the water-drawing and libation. But later sources, the same as those from which we drew the data for the description of the ritual, abound in legends referring to the mythical significance of these fifteen songs. These legends take us back directly into the mythical atmosphere of primeval cosmic events. They have, it is true, a historical setting, being connected with the person of King David ; nevertheless they are typical flood-legends, the like of which in other mythologies are closely bound up with creation-myths and are regarded by scholars as variations of the original theme of creation.

King David, so the legend runs, wished to build the Temple of the Lord upon pure, virgin soil. After he had bought the threshing floor of Arawna he began to dig into the earth in order to find out whether the place was virgin soil, undisturbed by human hands ever since the creation. When David reached the depth of fifteen hundred cubits he came upon a sherd, sure proof that man had once been present there. And David exclaimed :

"After all the trouble I have taken, now I find this sherd!" Whereupon God gave a voice to the sherd and it said : "This is not my original place, but when the earth was split asunder (at the giving of the Torah at Mount Sinai) I descended here. If you do not believe me—behold, *Tehom*, the Deep, lies beneath me!" David picked up the sherd and the waters of the Deep rose to engulf him. David said : "Whosoever knows a word that will put a stop to this Tehom, and does not say it, may he suffocate!" And Ahitophel,[3] who stood there, spoke the word and arrested the Deep.[4]

An older and fuller version of this legend is preserved in the Babylonian Talmud:

Rabbi Johanan said . . . When David dug the Pits (that is, the perpendicular shafts reaching down under the Temple to the Deep), the Deep arose and threatened to submerge the world. "Is there anyone," inquired David, "who knows whether it is permitted to inscribe the [Ineffable] Name upon a sherd, and cast it into the Deep that its waves should subside?" There was none who answered a word. Said David, "Whoever knows the answer and does not speak, *may he be suffocated!*" *Whereupon Ahitophel . . . said* to him, "It is permitted." [David] thereupon inscribed the [Ineffable] Name upon a sherd, cast it into the Deep and it subsided sixteen thousand cubits. When he saw that it had subsided to such a great extent, he said, "The nearer it is to the (surface of the) earth, the better the earth can be kept watered," and he uttered the fifteen Songs of Ascents and the Deep reascended fifteen thousand cubits and remained one thousand cubits (below the surface).[5]

This legend, of which many other versions exist in traditional Jewish literature, has a remarkable parallel in a legend reported by Lucian in connection with the Temple of Hierapolis:

But a further story is told by the men of Hierapolis, and a wonderful one it is; they say that in their country a mighty chasm appeared which received all the water (namely, of the deluge), and that Deukalion on this occurrence reared altars and founded a temple to Juno above this chasm. I have actually seen this chasm, it lies beneath the temple and is of very small dimensions. If it was once of large size, and was afterwards reduced to its present small dimensions, I know not: but the chasm which I saw is certainly very small. They maintain that their tale is proved by the following occurrence: twice in every year the water comes from the sea to the temple. This water is brought by the priests; but

besides them, all Syria and Arabia and many from beyond the Euphrates go down to the sea ; one and all bring its water which they first pour out in the temple ; then this water passes down into the chasm which, small though it be, holds a vast quantity of water.[6]

The points of contact between this legend and that of Jerusalem are too numerous to be mere coincidence. The Hierapolis legend speaks of the appearance of a chasm in which the waters of the deluge were swallowed up. The Jerusalem legend, though it records the digging of David, also speaks of something like a chasm which appeared when the earth trembled at the Revelation on Mount Sinai, so that the sherd fell into it. In another version of the Jerusalem legend the function of the sherd in keeping down the Deep is more pronounced. When David dug and found the sherd, he wanted to lift it.

The sherd said : "You cannot lift me." David said : "Why?" The sherd said: "Because I am here to press down the Deep." David asked : "And since when are you here ?" The sherd answered : "From the hour when God let His word be heard on Mount Sinai saying, 'I am the Lord thy God.'[7] At (that time) the earth trembled and sank, and I was put here to press down the Deep. . . .[8]

Still more explicit is the version that connects the temple-shafts directly with the creation of the world. According to this version, when

God created heaven and earth He also created the stone over the Deep, and engraved on it the Ineffable Name consisting of forty-two letters, and fixed the stone over the Deep in order to keep down its waters. . . . But when the generation of the deluge sinned, He removed the stone and immediately all the sources of the great Deep sprang up. And when David

dug the shafts, the stone rolled aside and the waters came out and filled the whole world. . . . David took the stone and threw it back on the Deep whereupon the waters returned.[9]

Here it is expressly stated that the waters of the deluge issued from beneath the "stone," and that when David dug the shafts the Deep rose anew from beneath the "stone," and later again subsided beneath it. We shall later return to speak of this stone which was identified by legend with the so-called *Shetiyyah*-stone, the huge native rock upon which the Holy of Holies of the Jerusalem Temple was built.

The Hierapolis legend has it that the altars and the temple were built by Deukalion over the chasm after the waters of the deluge had subsided into it. In the Jerusalem legend, too, the building of the altar and the temple over the shaft follows the swallowing up of the waters in it, the altar being said to have been built by Noah, as reported in Genesis (8, 20). Late Jewish legends have it that Noah only rebuilt this altar, which had been already in use by Adam, Cain and Abel, and which was later to be used by Abraham, and finally included in the temple of Jerusalem.[10]

Thus the water-libations that were performed in both the Hierapolis and the Jerusalem temples are connected by the respective legends with the floods that were swallowed up in the chasms beneath the altars.

In Greece, too, occurs the idea that the waters of the deluge flowed down through a chasm. In Athens, within the great precinct overshadowed by the temple

of Olympian Zeus, there was a smaller precinct of Olympian Earth, where a cleft, one cubit wide, was pointed out in the ground. Down that cleft the waters of the deluge were said to have disappeared, and down it were thrown every year cakes of wheaten meal kneaded with honey.[11] The name "Festival of Water-Bearing"[12] may be taken as an indication also that water was poured down the cleft.[13]

II

But to return to Jerusalem. The connection between the rain and the subterranean waters is often enough emphasized in rabbinic literature. It was a traditional belief that the fall of rain is matched by a corresponding rise of Tehom, the waters of the Deep. Rabbi Levi said:

> It is the way of the world, rain descends and Tehom rises.[14]

Rabbi Shimeon ben Eleazar said:

> There is no hand-breadth [of rain] that descends from above but has two hand-breadths [of water] raised towards it by the earth.[15]

We have already heard that the water-libation served not only to bring down the rain from heaven but also to raise the waters of the Deep. Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says unto Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[16]

The raising of the waters of the deep, we now understand, was brought about also by the singing of the fifteen Songs of Ascents, which were said to have been sung for the first time by David for the same purpose.

It will be of interest to note that the concept of the correspondence between the falling of rain and the rising of the Deep may be traced back in northern Canaan to a period preceding that of the Talmud by some fifteen hundred years. In the Ras Shamra texts we read:

> There will be no dew, no showers,
> No surging up of the Deep.[17]

Another example of this idea comes from Assyria:

> On high Adad made scarce his rain,
> Beneath [the fountain] was stopped . . .[18]

Or, again, we have the complementary description:

> Adad let loose his showers, Ea opened his fountains . . .[19]

This is very much the same as the words of Genesis:

> The same day were all the fountains of the great Deep broken up, and the windows of heaven were opened.[20]

But to return to rabbinic material, in the name of Rabba an interesting mythological concept is reported following the saying of Rabbi Eliezer quoted earlier. Rabba said:

> I saw Ridya (the angel of rain) and he is like a three-year-old heifer with lips cleft asunder. He stood between the lower Deep and the upper Deep. He said to the upper Deep, Pour down your waters! and to the lower Deep he said, Let your waters spring up! . . .[21]

One would naturally be inclined to compare this water-bringing cosmic heifer to the heavenly cow of ancient Egypt,[22] sometimes identified with the sky-goddess Nut, who was usually depicted as the giver of rain.[23] The idea of symbolizing rain in the form of a bull seems to have been general in the ancient Near East. In the Ras Shamra texts, Baal, the god of storms and rains, was endowed with the strength of a bull, striking and destroying his enemies with his horns. When he was killed he was overcome in the form of a bull. He fell "like the bull under the sacrificer's knife." Aliyan Baal, the son of Baal, watches over the maintenance of springs and underground waters. The concept of the water as a fertilizing bull, or as an incentive for the cattle to mate, seems to underlie a passage in the Ras Shamra texts which describes a love scene between Aliyan Baal and a heifer.[24] With this should be compared the saying of Rabbi Jehuda ben Levi:

> In the hour when rain falls the cattle seeks [to fulfil] its task, that is, mates.[25]

Both in the Ras Shamra texts and, some one and a half millennia later, in the Jerusalem Temple legends, a scene in the yearly recurrent cycle of nature finds its poetic expression. The Ras Shamra texts depict the ceasing of the rain as the descent of Baal into the womb of the earth, which is followed later by the death of Aliyan Baal, that is, the 'disappearance' or diminishing of springs and rivers.[26] There follow the dry and rainless months of the prolonged eastern

summer characterized by the continuous sinking of the level of each still available source of water, such as the perennial streams, the few springs, and the cisterns in which the rain-water of the previous winter was stored up for drinking. After the first few rainy days in the autumn all this is suddenly changed. Opposite the rain falling from above, the waters from below actually seem to rise—and it is this situation, expected to come about in consequence of the water-libation, which is anticipated in the rabbinic legends.

The waters from above and the waters from below are in talmudic legends described as "the upper male waters" and "the lower female waters" respectively.[27] In the beginning, that is, before the Creation, "the world was but water in water."[28] Then God separated the two kinds of water from each other, relegating half of them to the firmament and half of them to the ocean.[29] This separation was not accomplished without resistance on the part of the waters. God said to them :

"Divide yourselves into two halves, and let the one half mount upwards, and the second half (descend) below." And they disobeyed and mounted all of them upwards. Then the Holy One blessed be He said unto them : "I said, Let the half of you mount upwards, and instead all of you mounted upwards." Said the waters : We shall not descend! They were daring in the face of the Creator, and therefore were they called "daring waters."[30] What did the Holy One blessed be He? He stretched out his small finger and tore them into two parts, and one half of them fell down below against their will. . . .[31]

In other versions of this legend the traces of a primeval combat between God and the waters are even more pronounced:

The Holy One blessed be He stamped upon all the primeval waters and cast them into the Ocean. . . .[32]

. . . the waters rolled down and gathered into valleys . . . and at once the waters became haughty and rose to flood the earth as in the beginning, until the Holy One blessed be He scolded them and pressed them down beneath the soles of his feet. . . .[33]

Rabh Jehuda said in the name of Rabh : At the time when the Holy One blessed be He desired to create the world, he said to the angel of the sea : Open thy mouth and swallow all the waters of the world (that the dry land may be seen). He said unto him : Lord of the universe, it is enough that I remain with my own! Thereupon *He* struck him with his foot and killed him, as it is written, " He stirreth up the sea with his power and by his understanding he smiteth through Rahab."[34]

Many other versions also tell how God " kicked " the waters, " killed " them and pressed them together into the ocean.[35] It is also told in these legends that when the upper waters were forced to separate from the lower waters, they wept,[36] and so did the lower waters.[37] Ever since the separation of the heavenly waters from their earthly mates, they continuously long for reunion with them:

The only craving of the rains is for the earth. . . .[38]

The reason why God separated the upper waters from the lower waters is also given in the following version:

Why did the Holy One blessed be He separate them ? Because the upper waters are male and the lower waters are

versions, contain motifs going back to ancient traditions attested in Canaanite culture already some two millennia earlier.

III

What was a mere threat in the days of creation came to pass later, in the days of the great flood. Thus we read in the Book of Henoch:

> And in those days shall punishment come from the Lord of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven.[47]

Similarly also according to a late midrash:

> Rabbi Zadoq said: On the tenth of [the month of] Marheshwan all the creatures entered the Ark, and on the seventeenth of it there descended onto the earth the waters of the deluge which are male waters, and [waters] came up from the Deeps (*Tehomoth*) which are female waters, and they united and grew mighty to destroy the world. . . .[48]

The idea that floods and inundations are the result of a union between male and female waters goes back to age-old traditions in the ancient East. Side by side with the tradition of the destructive deluge as reported, for example, in the Gilgamesh-Epic (Table xi), there existed in ancient Mesopotamia other conceptions in which the beneficial inundations

female, and when they tried to unite they almost destroyed the world. In that hour the waters ascended the mountains and descended the valleys, the male waters were running after the female waters, until the Holy One blessed be He *rebuked them, as it is written, "At thy rebuke they fled."*[39]

In another highly suggestive version these lustful primeval elements are personified as the male and female Leviathan, the great sea-serpent :

Rabh Jehuda said in the name of Rabh : All that the Holy One blessed be He created in His world He created male and female. Likewise, Leviathan the fleeing serpent and Leviathan the crooked serpent He created male and female, and had they mated with one another they would have destroyed the world. *What [then] did the Holy One blessed be He do ?* He castrated the male and killed the female . . . as it is written, "And he will slay the dragon that is in the sea."[40]

The motif of separation and castration remind us, of course, of similar motifs contained in ancient Egyptian, Greek, Vedic, Chinese, Polynesian, American-Indian, African, and other creation myths,[41] while the portraiture of the cosmic sources of water as dragons is well known from the ancient Accadian, Canaanite and Israelite mythological imagery.[42] "Leviathan the fleeing serpent" of the Bible[43] appears already in the Ras Shamra poems as "Lotan the fleeing serpent," and also the "crooked serpent"[44] and the *tannin*, the primeval dragon[45] of the Bible, have their counterpart in the Ras Shamra texts.[46] Thus we arrive at the interesting fact that the mythical tales about the rebellion of the primeval waters which are to be found in rabbinic literature as late as the fifth century C.E. in quite a number of

versions, contain motifs going back to ancient traditions attested in Canaanite culture already some two millennia earlier.

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The idea that floods and inundations are the result of a union between male and female waters goes back to age-old traditions in the ancient East. Side by side with the tradition of the destructive deluge as reported, for example, in the Gilgamesh-Epic (Table xi), there existed in ancient Mesopotamia other conceptions in which the beneficial inundations

were clad in mythological imagery. The annual life-giving floods, caused by the rising of the waters of the Tigris and Euphrates, in consequence of which the dry fields were irrigated, were mythically represented as being the result of a union between male and female deities. In the introductory mythical section of a Sumerian incantation text, preserved on one of the early tablets from Nippur, the life-producing flood is pictured as being brought about by the union between two deities, Enki the god of the Deep, who had his dwelling in the Euphrates, and the goddess Ninella, a water deity, also referred to as Nintu, "the goddess of birth."[49] In this Sumerian text there is "expressed the symbolical parallel between the god pouring his 'water' into the 'ground' of the goddess and thus fructifying her, and the earth receiving water as a means of fertilization." The passage that speaks of a rainy season extending over nine months, "implies a parallel between the nine months of pregnancy and the process of fertilization until the fruit is ripe."[50] Also two other passages in Babylonian literature, concerning Enlil and Ninlil, and Ningirsu and Bau, "show that the water was regarded as the spermatozoa of the gods, and that the rise of the water in the two great rivers which irrigate that country was thought to be due to sexual union between a god and an earth goddess. . . ."[51] In this Babylonian conception the water is regarded as a male principle. That the same was true in Arabia is indicated by the fact that in that country "Athtar, the self-waterer,

was a masculine deity. . . . In Egypt the Nile-God, Hapi, was a male and a father god."[52]

Also according to rabbinic sources, something of the terrible union between the male and the female waters which took place at the time of the great flood occurs every year in the rainy season on a scale reduced to harmlessness and with salutary instead of destructive effects. Rabbi Levi said:

> The upper waters are male and the lower waters are female. And these say to those: Receive us, you are the creation of the Holy One blessed be He and we are his envoys. Immediately they receive them . . . like unto this female that opens before the male.[53]

Rabbi Abahu called the upper waters "bridegroom" and the lower waters "bride." He said:

> When do we begin to recite the benediction over rain?[54] When the bridegroom goes forth to meet the bride,[55]

I.e. when the waters accumulated on the ground rebound then rain-drops splash on them.

Other sages speak of the earth as the wife of the rain, which is the husband. Rabh Jehuda said:

> Rain is the husband of the soil, as it is written, "For as the rain cometh down and the snow from heaven and returneth not thither except it water the earth and make it bring forth and bud."[56]

Rabbi Aha in the name of Rabban Shimeon ben Gamliel said:

> Why is the early (autumnal) rain called *r'bhi'ah* (lit.: mating)? Because it mates (*robhe'a*) with the earth.[57]

IV

We find in the Babylonian Talmud an interesting controversy between Rabbi Eliezer and Rabbi Joshua (end of the first century C.E.), who were fond of discussing cosmogonical and cosmological topics and who this time tackled the difficult question of the date of creation. The interesting point for us is that the statements of both sages are based on the assumption that the time of creation was a time of abounding fruitfulness, a sort of cosmic rutting season. Rabbi Eliezer said:

> In [the month of] Tishri the world was created . . . as it is written, "And God said, *Let the earth bring forth grass, the herb yielding seed and the tree fruit. . . .*"[58] Which is the month in which the earth brings forth grass and the trees are full of fruit? You will have to say that this is Tishri, and that season was the time of the *r'bhi'ah* (the first rain, or, literally, "mating"), and the rains fell and [the plants] grew, as it is written, "And there went up a mist from the earth."[59] Rabbi Joshua said: Whence do we know that the world was created in [the month of] Nisan (*i.e.* March–April)? Because it is written, "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit."[60] Which is the month in which the earth is full of grass and the trees yield fruit? You will have to say, this is Nisan. That season was the period when cattle, beasts and fowls copulate with one another, as it is written, "The rams have mounted the sheep."[61]

Thus according to Rabbi Eliezer the creation of the world occurred at the time of the year when the autumnal mating of the rain with th[illegible] takes place, that is, when a ne[illegible] of [illegible]

world is conceived. According to Rabbi Joshua, on the other hand, the creation of the world occurred at the time of the year when the spring-time mating of the animal world takes place. Jewish tradition decided in favour of autumn as the season of creation, and fixed the completion of creation on New Year's day. In accordance with this, already in talmudic times the following sentence was said in the New Year prayers: "This day is the beginning of Your works, a remembrance of the first day." [62]

We have thus become acquainted with several mythological conceptions, the most relevant of which can be summed up as follows:

1 The creation of the world was preceded by the forceful separation by God of the upper male waters from the lower female waters. The waters resisted but were overcome.
2 Creation was also conceived of as a kind of cosmic rutting season, when the rain came down, mated with the earth and fructified it.
3 At the time of the deluge the male and female waters again united to destroy the world. The waters of the deluge issued forth from the spot on which later the Temple was built.
4 Each year when rain falls, the upper male waters unite with the lower female waters, like a groom with his bride.
5 The creation of the world took place in Tishri. The beginning of the yearly rainfall, in which something of the creation is repeated, is expected in Tishri.

Viewed against this rich mythological background, that rather enigmatic "lightheadedness" alluded to in rabbinic sources seems to be more in keeping with all the other rites of the great Jerusalem festival, each

of which had the intent of procuring the blessing of fertility and especially the blessing of rain. We now suspect that the "lightheadedness" had something to do with the mythological conception of the natural phenomenon to bring which about was the purpose of the whole ritual.

Thanks to Mannhardt, Frazer, and others, we know that a very common method of promoting the fertility of the earth is the real or symbolic intercourse between the human sexes, on the fields or in temples, in seclusion or in public. "For," to quote the words of Frazer, "in the minds of many peoples at an early stage of culture the fertility of women is closely bound up with the fertility of the earth, and the same causes which promote or hinder the one are thought to promote or hinder the other, a ritual connection being supposed to subsist between the union of the human sexes on the one hand and the fruitfulness of the ground on the other."[63] From this symbolism arises also the abundance of obscene language and behaviour in sympathetic ritual, of which striking ancient examples are to be found in a Sumerian liturgy,[64] and in Greek, Roman, and Nabbataean rain-making rituals.[65] As Barton puts it:

> In countries like Babylonia and Egypt, where fertility depended upon the rise of the rivers, or like Palestine, where it depended on the rainfall, the flow of fertilizing waters was . . . thought of as the result of a divine sexual act—the marital union of a god and a goddess. In that stage of thought it would be equally natural that they should think that their deities could be encouraged to such a union by human examples. It is probable that at the religious feasts it was the

custom to indulge freely in such acts of union in order to encourage the deities to do likewise, that the fertilizing waters might flow, the earth be fertilized and fruits produced for the sustenance of mankind.[66]

V

We have already referred to the parallels between the temple festivities of Hierapolis and the Jerusalem feast of Water-libation. Now, the Hierapolis festivities were accompanied by licentious proceedings and orgies.[67] The myth and rites of Atargatis at Hierapolis were closely parallelled by those of Atargatis of Ascalon who, according to Albright, still survives to-day, in all probability, as the "Green Lady," *es-sitt el-Khadrā* or *Sittna al-Khadrā*. "In the spring the vernal equinox is celebrated by a procession to the sea, after which the unmarried youths and maidens of the village (ej-Jōreh) are said to bathe unclad in the surf.[68] Doubtless the prototype of this feast was a procession to the sea in which the image of the goddess was carried and bathed in the sea as at so many other places (among them in Hierapolis). In connection with this rite men and women probably bathed together and the lascivious held high carnival, as usual in the spring festival of the *dea syria*."[69]

It has repeatedly been said in this book that early religions were in the first place concerned with the material welfare of the people, the rituals serving to obtain tangible blessings for the community. In the next chapter, when returning to this question, we

shall try to show that the material welfare of the people was thought directly to depend on the proper performance of the ritual. As in the whole Near Eastern area the welfare of the people ultimately depended on an adequate natural water supply, the great temple rituals of these countries were obviously performed with the same purpose in view, namely, to secure the annual water supply by bringing about either the fall of rain, as in Jerusalem and Hierapolis, or the rise of the rivers, as in Egypt and Mesopotamia. Though sameness of purpose does not invariably lead to sameness of means, we shall not be surprised to find a certain similarity also between the water-rituals themselves which were performed in the great religious centres of the ancient Near East. Such similarities, especially as appearing between the Jerusalem and the Hierapolis rituals and myths, have already been pointed out. We can but surmise that the licentious proceedings that were customary both to the north and to the south of Jerusalem also left their traces in the late Jewish ritual, the "light-headedness" referred to in rabbinic sources being their last survival; to prove or disprove this by scientific argument would be extremely difficult.

VI

The same caution should be observed when attempting to relate the ritual beatings to the myths telling of the creator's struggle with the waters and

his victory over them. Neither the myth nor the ritual contains any allusion to the other. The question whether the ritual beatings and other tumultuous actions were originally intended to be commemorative of the primeval struggle that preceded creation has thus to remain open.

There are, however, a few more points to be considered when looking for traces of the ritual combat in Jerusalem. The ritual combat may take the form of a foot-race. In the temple of Jerusalem such a foot-race took place daily between the young priests who wished to perform the task of removing the ashes from the altar. We read in the Mishnah:

> Originally whosoever (of the priestly family the turn of which fell on that day[70]) desired to remove (the ashes from) the altar, did so. If they were many, they would run and mount the ramp (of the altar) and he that came first within four cubits (off the altar) obtained the privilege. . . .[71] . . . it once happened that two were even as they ran to mount the ramp. One of them pushed the other who fell (off the ramp) and broke his leg.[72]

In the Tosefta and later sources we have another version of the incident between the two priests, the event taking on a tragic colouring:

> Our rabbis taught: It once happened that two priests were equal as they ran to mount the ramp, and when one of them came first within four cubits of the altar, the other took a knife and thrust it into his heart. . . . The father of the young man came and found him still in convulsions. He said, May he be an atonement for you. . . .[73]

Here again, as in connection with the "light-

headedness," we hear of an enactment on the part of the Law Court:

"When the Court saw that they incurred danger, they ordained that the altar be cleared only by count . . ."[74] which was a method of casting lots. The officer[75] would say to them: Raise the finger for counting, and would place them in a circular queue, take the mitre off one of them and name an arbitrary number. He would then begin to count from the priest whose mitre he had taken off, and proceed to count round and round the circle by the raised fingers, until he reached the number he had named. The priest on whom the number fell received the task.[76] But even this counting of the priests was a rather stormy affair; to discourage priests who tried to cheat by lifting up both their forefinger and thumb, the officer would strike them with an Arab whip.[77] The picture we get from all this is that of a ritual race between young priests who in their zeal to obtain the privilege of cleaning the altar even let themselves be carried away to the extent of committing acts of extreme violence.

Another account, of a purely legendary nature in Judaism but reflecting actual races that were run in Byzantium, tells of a magnificent foot-race that took place in the Hippodrome of Solomon once a year, on the last day of the month of Kislèw and on the first two days of the following month of Tebheth. Ten thousand youths of the quickfooted tribe of Naphtali[78] took part in the races, each carrying a golden shield.[79] The Hippodrome occupied an area

measuring three parasangs by one. In the middle there were two rows of a sort of thicket into which were placed all kinds of beasts and birds, and around which the races were run eight times a day. Besides, there were two huge columns, on the top of each of which stood golden lions and from their mouths flowed all kinds of perfumes on to the people. The people were divided into fourfold and sevenfold divisions. Music was played: harps and flutes. The four parties of the spectators were dressed as follows: the king and his servants and the sages and their pupils, the priests and the Levites, were dressed in light blue garments, blue being the colour of the sky in autumn; all the rest of Israel wore white, white being the colour of the snow which falls in winter; the people who came from the towns and villages of Palestine were dressed in red, red being the colour of the good fruit which ripens in summer; finally, the nations of the world who came from faraway countries to bring their presents to the king were dressed in green, green being the colour of the sea in spring when its waters are favourable for seafaring. The four colours of the people thus represented the four seasons.[80]

Here we have at least a definite statement as to the connection of the races with the seasons. Moreover, the races were held on the last day of Kislew and the first and second days of Tebheth, these three consecutive days approximating to the winter solstice as far as this is possible in a solilunar calendar like the Jewish.[81] It seems a safe inference that the golden

shields carried in the races symbolized the sun, which begins its victorious race through the sky on the day of the winter solstice. This inference is strengthened by the Byzantine descriptions of annual races and circus-games, which show surprising similarity to the Jewish legend.

In the letters of Cassiodorus, who lived (end of the fifth and beginning of the sixth centuries) at the courts of Odoacer and Theodorich, we find a much fuller symbolic explanation of the circus: In the circus there are represented the changes of seasons,[82] the circuits of the sun and the moon, and the divisions of time into months, weeks and days, which are based upon them. The four colours of the factions (there were four δῆμοι, or factions of the charioteers in the circus) represent the four seasons: the green the blooming spring, the blue the cloud-covered autumn, the red the fiery summer, and the white the frost-covered winter. The twelve signs and the seven winning-posts correspond to the twelve months and the seven days of the week. The twenty-four races of six chariots each correspond to the twenty-four hours of the day and the night. The two-horse chariots imitate the course of the moon and the quadrigas that of the sun. The wheels of the chariots designate the borders of Orient and Occident; the water-ditch of the circus (the so-called *euripus*) is a picture of the streaming sea; the lofty obelisks point towards heaven. Thus the mysteries of nature were represented in the colourful variety of the public games.[83] From another author we learn that

the significance of the contests was a prognostic one:

Oinomaos (the mythical king of Pisaea in Elis [84]) introduced first the colours of the circus by which he represented, as it were, the combat of the earth and the sea. Lots were drawn. He to whose lot it fell to play the role of the earth, dressed in a green dress; the representative of the sea, on the other hand, was clad in blue. This contest was arranged by Oinomaos on the 24th of March (the time of the vernal equinox). If the green colour won, all hoped the earth would be fertile; if the blue won, seafaring was expected to be lucky. This is the reason why the land-dwellers wished for the victory of the green colour, while the seamen for that of the blue.[85]

Still another source gives even more details:

It was Romulus who introduced circus-games in honour of the sun and the four elements, Earth, Water (Sea), Fire and Air. In the contest arranged by Oinomaos the seafarers and the inhabitants of the isles wished for the victory of the blue colour: its defeat would have caused storms, shipwrecks and poor fishing. The inhabitants of the dry land, on the other hand, wished for the victory of the green colour in order to be safe from bad crops and famine. . . . The circus itself was built according to the form of the universe. It represented heaven, earth and sea. Twelve doors represented the twelve signs of the zodiac, which determine the fate of the earth, the sea and human life. The surface on which the races took place depicted the earth, the water-ditch—the sea, the turning posts at the two ends—orient and occident, the seven running fields—the course of the planets, the quadriga—the four elements. . . .[86]

In the twelfth century C.E. these Byzantine games took place no longer on the day of the vernal equinox but on Christmas, that is, at the winter solstice, like the (legendary) races in the Hippodrome of Solomon

in Jerusalem. It is the Jewish traveller Benjamin of Tudela to whom we owe this information. He writes :

> Close to the walls of the palace (in Constantinople) is also a place of amusement belonging to the king, which is called the Hippodrome, and every year on the anniversary of the birth of Jesus the king gives a great entertainment there. And in that place men from all the races of the world come before the king and queen with jugglery and without jugglery, and they introduce lions, leopards, bears, and wild asses, and they engage them in combat with one another ; and the same thing is done with birds. No entertainment like this is to be found in any other land.[87]

Even after this description of the cosmological significance of the Byzantine races, and the light it throws upon the Jewish legend of Solomon's Hippodrome, we can still say very little concerning the ritual significance of races in the Temple. The Jewish legend and the race of the priests to the altar, mentioned before, can serve to establish only the meagre fact that also outside the Sukkoth cycle races and competitions were known both in the Temple ritual and in legend.

It should not be left unmentioned that athletic games of a mythical-ritual significance were held in the ancient Near East at a much earlier period than the one to which the aforementioned rabbinic legends and Byzantine descriptions belong. In ancient Egypt one of the oldest and most important festivals was the king's jubilee. In the course of this festival, which was at one and the same time also the enthronement and New Year festival, ritual athletic games

were held, "enacting the defeat of the enemies, a condition for the resurrection-enthronement."[88]

In the Babylonian *Akitu* festival a race took place through the streets as a symbol of the "glad tidings" of the resuscitation of the god.[89] Also in the Hittite Antakhshum feast there figured a race as well as a sham-fight. A class of court-officials ran a race with the king's chariot and the winner became "royal rein-keeper." This race has been interpreted by Ehelolf as a vegetation rite, and compared with the *lismu* of the *Akitu*, the Roman *robigalia*, and the Easter-race of the Teutons. The sham-fight was fought out between two parties, the Khatti and the Māsha people.[90]

In Northern Canaan, as far as the Ras Shamra texts allow of a reconstruction of the ritual:

> The fighting scene between Baal and Mot may have been performed in a rather realistic way, like the fights of the Osirian drama in Egypt. We may say, however, that the whole population of and around Ugarit lived through the drama in anxiety and with responsibility in bringing about first the victory of Mot and the death of Baal (the crops), and then of realizing the final triumph of Baal (the rain, the green, the cattle).[91]

Characteristically enough, the "immovable East" preserved down to at least the nineteenth century most, if not all, of the features comprised in the ancient Near Eastern and Byzantine New Year celebrations.

In Persia until recently the Nauruz, the New Year festival, was celebrated in a traditional manner that in its main features seems to go back to at least pre-

Islamic days. For the Nauruz is a solar festival retained within the lunar calendar introduced by Islam. It begins at the precise moment of the vernal equinox as calculated by the royal astronomers. There are many descriptions extant of this festival; we shall follow that of Jakob Eduard Polak who was the Shah's personal physician about the middle of the nineteenth century, and as such repeatedly witnessed the festivities from close quarters.

Some minutes before the Nauruz the Shah entered his great hall of audiences, his clothing studded from head to foot with glittering precious stones under the weight of which he could hardly move. He addressed a few words to the chief priests, who invariably answered him: "Beneath the shadow of your Majesty, who is the Asylum of the Faith, religion takes root ever more deeply, and the number of unbelievers diminishes day by day!" The Shah then would question the Great Vizier as to the state of the provinces, and receive the stereotyped answer that the rain and the mercy of Allah descended on to the fields, everything flourished under the Shah's blessed hand, and fullness and superabundance reigned everywhere—this notwithstanding the fact that in reality whole provinces might be suffering from dearth and famine. The Vizier's address would contain reports of the progress of the industries and arts, of victories of the glorious army, of the erection of bridges and caravanserais, of the construction of roads—even though there might be no war on, no building activities, and so on.

On the second day a great public audience was held in the great courtyard, attended not only by numerous officers and officials but also by colourfully decorated elephants, giraffes, and ostriches. When the Shah appeared between the "Carrier of the Shield" and the "Carrier of the Sceptre," an orchestra of some forty musicians burst into music and a volley of 121 guns was fired. When the Shah sat down on the "Throne of Suliman" all made obeisance to him, including the elephants. A formal dialogue would follow between the Shah and the Vizier, though in the terrible din they could not hear each other, since the Vizier stood at a distance of some sixty feet from the Shah. The Shah would inquire, for example, as to the state of security on the roads, and the Vizier would answer: "The weather is favourable and invites your Majesty to hunting expeditions." The Shah then would drink coffee and smoke a narghileh, his eldest uncle and the chief priest would say benedictions over him, and then the court poet would read out a lengthy poem extolling the Shah's physical beauty, strength, and valour, describing his victorious fights against lions and tigers, and his conquest of Rum (Constantinople), and exhorting him to subject also China. A courier would then be led in, clad in riding-habit and covered all over with dust, as if he had just arrived from a distant province, and would bring tidings of new victories over the Turcomans—even though there might be no war at all.

Half-an-hour later the public games would begin

in the great *maydan* (playground). The Shah would watch them from a window. On the playground athletes would fight and wrestle with one another, jugglers and buffoons would leap about on stilts, rope-dancers, harlequins, and clowns dressed up as lions or bears would bustle about. Real lions, tigers, and leopards would be led on leashes among the crowd ; monkeys would play their tricks, while the elephants and giraffes would just stand by. Rams would be incited to fight with each other. Afghan fighters would fight sham duels with shield and sword. And all the time an orchestra would be playing. In days past, obscene farces also used to be produced.

The feast of Nauruz lasts thirteen days, which are spent in reciprocal visits according to a strict etiquette. On the ninth or the tenth day, horse-races would take place. The Shah would send a few of his horses to participate in them, as would the princes, governors, and other high officials. The hippodrome had a circumference of half a *farsakh* (about two miles, or 3.36 km.), forming a circle divided by milestones into four stations. The horses would participate in three consecutive races : in the first race they would run six rounds, in the second four, and in the third two, *i.e.* altogether twelve rounds. Though the races would ruin many a good horse, care was taken that the horses of the Shah should invariably win the first prizes. During the pauses music would play and dancers entertain the public with lascivious jumps and pantomimes.

One circuit of the hippodrome would then be run in a relay-race by royal runners. According to an old tradition, on the last (thirteenth) day of Nauruz the houses were threatened with collapse, and therefore everybody would leave the town and spend the day in the gardens outside the city walls.[92]

This Nauruz festival, the ancient features of which will be readily recognizable to the reader, is an excellent example of the survival of ancient forms even though emptied of their original contents. What was in the ancient Near East, and even in Byzantium, the *dromenon* of a meaningful ritual, became in the modern Nauruz a popular entertainment, while the spoken part of the ancient ritual now became a polite exchange of greetings and a mode of complimenting and extolling the reigning Shah.

VII

Let us turn now to a rabbinic legend in which is mentioned yet another struggle between the Creator and opposing forces. Before God could create the world, he had first to banish the Ruler of the Dark:

> . . . in the hour when the Holy One blessed be He created His world, He said to the Ruler of the Dark: Get thee hence, for I wish to create the world in light. And the Ruler of the Dark is similar to an ox. In that hour the Holy One blessed be He said: Ruler of the Dark! Get thee hence, and if thou dost not get thee hence I shall rebuke

thee, for I wish to create my world in light. . [93] In that hour the Ruler of the Dark said to himself: If I light up my darkness and hearken to him, I shall be a slave forever. I had better make myself as though I had not heard, and I shall [transgress] inadvertently and not wilfully. Immediately the Holy One blessed be He rebuked him. . . . When the Ruler of the Dark saw that the Holy One blessed be He rebuked him, he began to say before him: Lord of the World! Why dost thou want to create light before me? Said the Holy One blessed be He: If thou dost not get thee hence I shall rebuke thee and cause thee to perish from the world. . . .[94]

As we see, the struggle of God with the dark has been reduced in rabbinic legend to a bare minimum along the same line as the legend of God's struggle with the waters.

According to the biblical account the first thing created by God was light.[95] It is possible that the lighting of the tall candelabra was at some time held to be commemorative of this creative act. Moreover, light in biblical as well as rabbinic conception is the symbol of life and health, of joy and success.[96] The light created on the first day of creation, which is not identical with the light of the sun, the moon and the stars, which were created only on the fourth day,[97] is in the legends closely connected with the Temple. It was from the spot on which later the Temple was erected that the first ray of light issued and illuminated the whole world.[98] This light continued to emanate from the spot also after the Temple was built on it. Its source was the Holy of Holies in which the Holy Ark stood, and it lit up the Temple itself and shone forth through the windows. These

windows were built not to let the light in from the outside, as windows usually do, but to let out the light from within. In accordance with this reversed function the form of the windows was also reversed. They were narrow on their inner side and widened towards their outer side.[99] Thus it would appear that the lighting of the great candelabra at the annual "Joy of the House of Water-Drawing" may have been even more than the commemoration of the first creative act; it may have represented the kindling anew of the cosmic light at its proper place, the Temple, the centre and source of the light of the world.

Nor was the cosmic significance of the Temple exhausted with the light that emanated from it. In the middle of the Temple, and constituting the floor of the Holy of Holies, was a huge native rock which was adorned by Jewish legends with all the peculiar features of an *Omphalos*, a Navel of the Earth. This rock, called in Hebrew *Ebhen Shetiyyah*, the Stone of Foundation, was the first solid thing created, and was placed by God amidst the as yet boundless fluid of the primeval waters. Legend has it that just as the body of an embryo is built up in its mother's womb from its navel, so God built up the earth concentrically around this Stone, the Navel of the Earth.[100] And just as the body of the embryo receives its nourishment from the navel, so the whole earth too receives the waters that nourish it from this Navel. The waters of the Deep crouch underneath the *Shetiyyah* stone at a depth of a thousand cubits,

and down to them reach the *shitin*, the shafts, also created according to a legend in the days of creation.[101] Thus when the libations flowed down from the bowls on the altar into the shafts, they finally reached the waters of the Deep and could so fulfil their mission. They raised the level of the Deep, a task in which, as we have seen, they were assisted by the singing of the fifteen Songs of Ascents. Now, as the subterranean waters that supply the whole earth all issue from this place, the raising of the waters of the Deep here set the whole invisible irrigation system of the earth functioning. Quite a number of legends tell in an interesting variety of versions about this subterranean network of irrigation canals that issue from underneath the Temple and bring to each country its proper power to grow its particular assortment of fruits. If a tree were planted in the Temple over the spot whence a water-vein issued forth to a certain country, it would grow fruit peculiar to that country; this was known to King Solomon, who accordingly planted in the Temple specimens of fruit-trees of the whole earth.[102]

The waters that issued forth from the Temple had the wonderful property of bestowing fertility and health. Legends have it that as in days of old so again in the days of the Messiah "all the waters of creation" will again spring up from under the threshold of the Temple, will increase and grow mighty as they pour forth all over the land.[103] Water issuing forth from the Temple is a mythical picture already known from the new Sumerian

period: On the cylinder inscription B of Gudea, which describes the sacred marriage between Ningirsu and Bau, we read that after its consummation water streams forth from a basin that is placed next to the couch of the gods, and brings henceforth abundance like the Tigris and the Euphrates.[104] According to Jewish legend the waters issuing forth from the Temple will divide into twelve streams corresponding to the twelve tribes of Israel, and "every field and vineyard which grow no fruit will be irrigated by these waters and they will bear fruit . . . and there, on the banks of the river, all kinds of fruit-bearing trees will grow . . . and they will bring forth their fruit each month anew . . . while these will be eaten those will bud forth . . . and whoever suffers of an ailment will take from their leaves and will be cured."[105] The ailments that the leaves of these trees will cure are especially dumbness and the sterility of women.[106]

Thus we have become familiar with two important features of the mythical picture of the Temple of Jerusalem. It is from the Temple that the light, the symbol of life and success, of health and joy emanate; and it is from the Temple that the waters pour forth bringing fertility to the world, to the vegetable kingdom as well as to man. In the next chapter we shall see that the smoke that rose from the altar on the Day of Atonement and the last day of the Feast of Tabernacles was also believed to indicate the course that the blessing of fertility would take during the ensuing year.

VIII

If it is from the Temple that the blessings of fertility issued forth to the whole world, within the Temple such blessings would of course prevail in an even more intensive manner. In order to understand the rabbinic legends in which this idea is expressed, one has to bear in mind that the temples of many an ancient people were regarded as the Nuptial Chamber in which the divine powers of fertility, the Father God and the Mother Goddess, celebrated their great annual wedding feast for the purpose of ensuring the fruitfulness of the earth and the multiplication of man and beast. From the new Sumerian period we have a description of the sacred marriage of the god Ningirsu with the daughter of heaven Bau. The warrior Ningirsu enters his temple like a whirlwind, Bau approaches him on his couch like the rising sun, and the union of the two provides abundance to Lagash just as the River Tigris when its waters rise high. After the marriage has been consummated and victory won over the enemies, Bau rests at the side of Ningirsu in the nuptial chamber.[107]

Again, Herodotus (Book I, § 181) tells of a sacred room at the top of the ziqqurat or stage-tower of the god Marduk at Babylon, where there was a richly adorned couch occupied by a woman "chosen for himself by the deity out of all the women in the land" and by the god who comes down in person into this chamber and sleeps upon the couch.[108] Such annual sacred marriages were also celebrated in

various places in Egypt and other countries of the ancient East.[109] In ancient Canaanite ritual and myth too we have indications pointing to the sacred marriage.[110] In the sacred marriage the king or the high priest usually had the role of the male fertilizing god, and the queen or priestess fulfilled the role of the goddess. Also beyond the borders of the ancient East, *e.g.* in Greece, the sacred marriage, the ἱερὸς γάμος, was a prevalent ritual,[111] as also in many other more remote places. In ancient Hebrew religion, as Professor Hooke pointed out, "the element of the sacred marriage had been spiritualized in the form of the conception of Jahweh as Israel's husband."[112] Professor Oesterley tried to find a remnant of the nuptial chamber in the "booths" that the Bible prescribed as a dwelling-place for the duration of the seven days of the Feast of Tabernacles.[113]

We cannot here probe into the tenability of this view, for to do this it would be necessary to investigate the rich legendary material connected with the booths. We should, however, like to show that traces of the idea of the Nuptial Chamber can be found in quite another direction in ancient Jewish legends. In these, to put it briefly, it is the Temple, more accurately the Holy of Holies, which is represented as a Nuptial Chamber, though not until a comparatively late period do we find the express statement that the couple whose Nuptial Chamber it was, were God and the Holy Matrona personifying the Community of Israel.

The sexual principle in the Temple, however, is

alluded to in earlier rabbinic similes and legends. Let us begin with a simile which compares the Temple to a couch. The passage in the Song of Songs, "Behold his couch which is Solomon's"[114] is explained as alluding to the Temple:

And why was the Sanctuary compared to a couch? Because just as this couch serves fruitfulness and multiplication (*i.e.* sexual intercourse), even so the Sanctuary everything that was in it was fruitful and multiplied.[115]

It should be remarked that the Hebrew expression translated here, "fruitfulness and multiplication" (*piryah w'ribhyah*), is one commonly used to designate procreation. Another simile has it that the Temple was like a forest,[116] because "just as the forest is fruitful and multiplies, even so the Sanctuary, everything that was in it was fruitful and multiplied."[117] A legend gives us a clue as to the source of this wondrous property of the Temple: During the three months in which the Ark of the Lord was kept in the house of Obed Edom, each one of the wives of his eight sons gave birth to a child every two weeks.[118] It was the Ark, then, in which lay the power of fertility.[119]

In the Temple itself lifeless objects grew and expanded and the wooden parts of the building burst into leaf and brought forth fruit under the influence of the Holy Ark's presence. Solomon "planted" trees of gold in the Temple and these brought forth fruit which served as nourishment for the priests.[120]

The cedar [beams] which Hiram king of Tyre sent to Solomon for the building of the Temple scented the Life of the World and became green.[121]

Or again:

Dry wood scented the Life of the World, blossomed, bore fruit and came to life.[122]

This "Life of the World" is none other than the Holy Ark:

Rabbi Levi said: When Solomon brought the Ark into the Sanctuary, all the trees and cedar [beams] which were there became green and brought forth fruit. . . .[123]

According to another version this life-giving "Life of the World" was nothing else but the *Shekhinah*, the personified Presence or Glory of God.[124]

Likewise, the staves that were used to carry the Ark during the wanderings grew longer in the Sanctuary, until they reached the Curtain that separated the Holy of Holies from the Holy Hall before it and caused the Veil to protrude as the two breasts of a woman.[125] This prolongation of the staves occurred when the Ark together with the two Cherubs was placed in the Holy of Holies. At the same time also the wings of the Cherubs spread out, covered the Ark and hovered over the Sanctuary.[126] As to the Cherubs themselves, they were regarded as the central part in the Sanctuary, exceeding in importance even the Holy Ark:

It is owing to their (the Cherubs') merit and the merit of their makers that the [holy] House stands. And they (the Cherubs) were foremost among all the things which were in the Temple, because it is upon them and upon the Ark that the *Shekhinah* rests. . . .[127]

The Cherubs depicted in a most tangible form the union between God and Israel:

Rabbi Qattina said: Whenever Israel came up to the Festival, the curtain would be removed for them and the Cherubs were shown to them, whose bodies were intertwined with one another, and they would be addressed: Look! You are beloved before God as the love between man and woman.[128]

As long as the people of Israel fulfilled the will of God, the faces of the Cherubs were turned towards each other like those of a loving couple to indicate that God loves Israel. But when the people of Israel did not fulfil the will of God, the Cherubs turned their faces miraculously away from each other, towards the walls.[129] We cannot here go into the implications of the legends in which the Cherubs appear as a Jewish counterpart of the widespread motif of the living statues,[130] nor can we do more than mention in passing that the Cherubs also bore the character of fertilizing winds.[131]

The most outspoken description of the Temple as the Nuptial Chamber of God and the Matrona, the symbol of Israel, is found in so late a work as the *Zohar Hadash*, the "New Light," one of the foremost works of Jewish mystical literature in the Middle Ages. There we read that since the destruction of the Temple the Matrona descends night after night to the place of the Temple, enters

the place of the Holy of Holies, sees that her dwelling-house and her couch are ruined and soiled, and she wails and laments, wanders up and down, she looks at the place of the Cherubs and weeps bitterly, and she lifts up her voice and says: My couch, my couch, my dwelling-place . . . place of precious stones . . . in thee came unto me the Lord of the World, my husband, and he would lie in my arms and all

that I wished for he would give me. At this hour he used to come unto me, he left his dwelling-place and played betwixt my breasts. My couch, my couch, dost thou not remember how I came to thee rejoicing and happy, and those youths (the Cherubs) came forth to meet me, beating their wings in welcome . . . how came to be forgotten the Ark of the Covenant which stood here. From here went forth nourishment unto all the world and light and blessings to all! I seek for my husband but he is not here, I seek in every place. At this hour my husband used to come unto me and round about him many pious youths, and all the maidens were réady to welcome him. And I would hear from afar the sound of the twin-bells tinkling between his feet that I might hear him even before he came unto me. All my maidens would praise and laud the Holy One blessed be He, then retire each to her place, and we remained in solitude embracing in kisses and love. My husband, my husband, whereto hast thou turned? . . . Dost thou not remember how thou heldst thy left arm beneath my head and thy right arm about me . . . and thou didst swear that thou wouldst never cease to love me, saying, "If I forget thee, O Jerusalem, let my right hand forget. . . ."[132]

One cannot fail to perceive that all this is elevated to a lofty spiritual plane, in fact the same on which move also those Christian mystics who tell of their religious experience in terms of love between man and woman. It has repeatedly been pointed out that there exists a "tendency of religious emotion to express itself in the language of human love." This is common among the mystics. Thus St. John of the Cross, in "The Dark Night of the Soul," describes the mystic union in the following stanzas:

On my flowery bosom, kept whole for Him alone, there He reposed and slept; and I cherished Him, and the waving of the cedars fanned Him.

As his hair floated in the breeze, that from the turret blew, He struck me on the neck, with His gentle hand, and all sensation left me.

I continued in oblivion lost, my head was resting on my love ; lost to all things and myself, and amid the lilies forgotten, threw all my cares away.[133]

The pictorial language both in these stanzas and in the passage quoted from the *Zohar Hadash* is essentially the same. The ideas expressed are identical too, with the exception of the representation of the Temple as the Nuptial Chamber, which is absent in the words of St. John of the Cross, and which precisely is the oldest element in the passage of the book of "New Light."

1 Cf. above, p. 29.
2 With the exception of the second, Ps. 121, which has "*shir lama'aloth.*"
3 The teacher of David, cf. M. Aboth 6, 3.
4 Midrash Sh'mu'el, chapter 26.
5 B. Suk. 53a–b ; cf. B. Mak. 11a ; Gaster, *Sepher hama'asiyyoth*, 113–14.
6 Lucian, *De Dea Syria*, 13, ed. Strong and Garstang, pp. 51 sq.
7 Ex. 20, 2.
8 Y. Sanh. 29a bot.
9 Sode Raza, Yalqut Reubeni ad Gen. 1, 1, ed. Warsaw, 1889, vol. i, p. 4 sq.; cf. Hakham Harazim, Yalqut Reubeni ad Num. 26, 56, ib. vol. ii, p. 109.
10 Pirqe R. Eliezer, 31 ; cf. 23 ; Targum Yer. (Yon.) ad Gen. 8, 20.
11 Pausanias, *Descr. Graec.*, I, 18, 7.
12 Plutarch, *Sulla* 14 ; Etymologicum Magnum, p. 774, s. v. ὑδροφορία ; Hesychius, s. v. ὑδροφόρια.
13 Frazer, *Folk-Lore in the Old Testament*, London, 1919, vol. i, pp. 152 sq.

14 Gen Rab 32, 7, p 294
15 Gen Rab 13, 13, p 122 Cf B Ta'an 25b
16 B Ta'an 25b
17 Translation of Engnell, *Studies in Divine Kingship*, p 140
18 S H Langdon, *The Mythology of All Races*, vol v *Semitic*, Boston, 1931, p 271, cf p 273
19 *Annals of Ashurbanipal*, ed R J Lau—S Langdon, *Semitic Study Series*, 11, Leiden, 1903, 1, 45 sq as quoted by Engnell, *Studies*, p 44
20 Gen 7, 11 , cf 8, 2
21 B Ta'an, 25b
22 A Wiedemann, *Religion of the Ancient Egyptians*, London, 1897, p 64 , Erman, *Die ägyptische Religion*, Berlin, 1909, pp 7, 8, 15
23 Wallis Budge, *The Gods of the Egyptians*, London, 1904, 11, 103 According to the evidence of the Vedas, the Brahmanas, etc , also the ancient Indians conceived of the heaven and the clouds as a huge cow which fertilizes with rain the earth and the fields, cf Gubernatis, *Die Thiere in der indogermanischen Mythologie*, Leipzig 1874, pp 37 sq Also in German folklore the spirits of water and rain appear in the form of bulls and heifers, cf *Handwörterbuch des deutschen Aberglaubens*, vol ix, p 133
24 Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, London, 1939, pp 63 sqq , 69, 70 sq
25 Gen Rab 13, 6, p 117 A similar idea is expressed by *Virgil, Georg* 11, 324 sqq
26 Schaeffer, *op cit* , p 70
27 Y Ta'an 64b mid , Y Ber 14a mid , Gen Rab 13, 13, p 122 , cf Patai, *Hamayim*, p 139 sq , id , *HUCA*, xiv, 261 , id , *Man and Earth*, 1, 123
28 Y Hag 77a top , c bot , Gen Rab 5, 2, p 33 , Ex Rab 15, 22
29 Gen Rab 4, 5, pp 28–29
30 Is 43, 16
31 Midrash Konen, Jellinek, *Beth Hamidrash* 11, 25
32 Gen Rab 5, 2, p 33
33 Pirqe R Eliezer ch 5 , cf Midrash Shoher Tobh, Ps 93

34 Job 26, 12 ; B. Bab. Bath. 74b.

35 Ex. Rab. 15, 22 ; Tanhuma Num. ed. Buber, pp. 97–98 ; Num. Rab. 18, 22 ; Cant. Rab. 15, 22 ; Midrash Wayosha', Jellinek, *Beth Hamidrash*, i, 46 ; B. Bab. Bath. 74b ; Midrash Shoher Tobh, Ps. 93, 5 ; Tanhuma Hayye Sarah 3 ; ib. Hukkoth 1 ; cf. also B. Hag. 12a ; Lev. Rab. 10, 9.

36 Gen. Rab. 5, 4, pp. 34–35.

37 Baraita di Ma'ase Bereshith, ed. Eisenstein, *Otzar Midrashim*, p. 317 ; Ze Ma'ase Bereshith, ed. Eisenstein, *op. cit.*, p. 315 ; Midrash 'Asereth Haddibroth, Dibbur 1 ; Midrash Haggadol, p. 26.

38 Gen. Rab. 20, 7, p. 190 ; cf. Cant. Rab. 7, 11 ; Midrash Haggadol Gen. ed. Schechter, p. 98 ; Yalqut Shime'oni, Cant. 7, § 992.

39 Seder Rabbah di Bereshith di Merkabhah, ed. Eisenstein, *Otzar Midrashim*, p. 314 ; cf. Pirqe Rabbi Eliezer, ch. 4. The quotation is Ps. 104, 7.

40 Is. 27, 1. B. Bab. Bath. 74b ; cf. ib. the similar legend on the Behemoth. Cf. Midrash Konen, Jellinek, *Beth Hamidrash*, ii, 26 ; Pirqe R. Eliezer, ch. 11 ; also S. Daiches, *Zeitschrift für Assyrologie*, vol. xvii (1903), pp. 394–99.

41 EGYPTIAN : Erman, *Die ägyptische Religion*, Berlin, 1909, p. 7, 14, 35 sq. ; Wiedemann, *Religion of the Ancient Egyptians*, pp. 32 sq., 230 sqq. ; Wallis Budge, *Gods of the Egyptians*, ii, 96, 97 sq., 99, 100, 104 sq. ; Breasted, *History of the Ancient Egyptians*, p. 57 ; Jeremias, *Handbuch der altorientalischen Geisteskultur*, p. 23 ; Frazer, *Worship of Nature*, i, 70 sq., 355 sq. ; id., *The Golden Bough*, v, 283 ; Brugsch, *Religion und Mythologie der alten Aegypter*, Leipzig, 1885–88, p. 581 ; Hastings' *Encyclopedia of Religion and Ethics*, s. v. Earth. GREEK : Hesiodos, *Theogonia*, 517–20 ; Herodotos iv, 184 ; Strabo 17, 3, 2, etc. ; VEDIC : Tylor, *Primitive Culture*, i, 327 sq. ; Hastings, *op. cit.* ; CHINESE : Tylor, *op. cit.* i, 326, 328, ii, 272. POLYNESIAN : Tylor, *op. cit.* i, 322 sq., 325 ; Wundt, *Völkerpsychologie*, vol. v (1914), p. 417 ; Frazer,

Worship of Nature, i, 26 ; id., *The Golden Bough*, v, 283 ; AMERICAN INDIAN : Hastings, *op. cit.* s. v. Earth ; AFRICAN : Frazer, *Worship of Nature*, i, 96, 109, 627.

42 Cf. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 149.

43 Is. 27, 1 ; cf. Ps. 74, 14 ; Job 26, 13.

44 Is. 27, 1.

45 Is. 27, 1 ; Ps. 74, 13.

46 Syria, xvi, pp. 29–45 ; Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, pp. 65 sq. ; Millar Burrows, *What Mean These Stones*, New Haven, 1941, p. 268.

47 Book of Henoch 54, 7–10, ed. Charles, *Apocr. and Pseud.* vol. ii, p. 221.

48 Pirqe Rabbi Eliezer, ch. 23.

49 Leonard W. King, *Legends of Babylon and Egypt in Relation to Hebrew Tradition*, London, 1918, pp. 127, 128 ; cf. p. 53.

50 Morris Jastrow, Jr., *Sumerian Myths of Beginnings*, *American Journal of Sem. Lang. and Lit.*, vol. xxxiii, pp. 112, 113, 114. Cf. Barton, *Archaeology and the Bible*, 7th ed., Philadelphia, 1937, pp. 338 sq.

51 Cf. below, pp. 87, 88.

52 Wiedemann, *Religion of the Ancient Egyptians*, pp. 145–47 ; Barton, *Semitic and Hamitic Origins*, Philadelphia, 1934, pp. 139 sq.

53 Gen. Rab. 13, 13, p. 122 ; cf. Y. Ber. 14a mid. ; Y. Ta'an. 64b mid. Cf. also the saying of Rabbi Hama bar Hanina : " The day when rain falls is as great as the day on which the heaven and earth were created," B. Ta'an. 7b.

54 Cf. B. Ber. 54a.

55 B. Ta'an. 6b.

56 Is. 55, 10 ; B. Ta'an. 6b.

57 Y. Ber. 14a mid.; Y. Ta'an. 64b mid.; B. Ta'an. 6b. Cf. *Zeitschrift für alttestam. Wissenschaft*, vol. xxxiii (1911), pp. 81–83.

58 Gen. 1, 11.

59 Gen. 2, 6.

60 Gen. 1, 12.

61 Ps. 65, 14 ; B. Rosh Hash. 10b–11a ; cf. ib. 27a.

62 B. Rosh Hash. 27a. Cf. Pesiqta Rabbati, ed. Friedmann, p. 186b, where it is stated that the work of creation began on the 25th of the month of Elul, the month preceding Tishri, so that the seventh day of creation was the first of Tishri, that is New Year's day. Cf. also Seder 'Olam Rabba, ch. 4.

63 Frazer, *The Fasti of Ovid*, London, 1929, ii, 332. Of the vast literature on the subject let us quote here only a few instances : Frazer, *The Golden Bough*, i, 140 sqq., ii, 97 sqq., v, 39, 67, vii, 111 ; id. *The Devil's Advocate*, London, 1927, pp. 44 sqq. ; *The Worship of Nature*, i, 380 ; Dehon, *Memoirs of the Asiatic Society of Bengal*, Calcutta, 1, 9, 144 sqq. ; Hartland, *Primitive Paternity*, London, 1909, ii, 115 sq., 151 sq., 171, 210 sq., 236 sq. ; Crawley, *Savages and Sex*, London, 1929, pp. 41 sq. ; Briffault, *The Mothers*, London-New York, 1927, iii, 198 sqq. ; Dieterich, *Mutter Erde*, Leipzig-Berlin, 1925, pp. 97 sq., 146 ; Mannhardt, *Wald und Feldkulte* i, 480 sqq. ; Nyberg, *Kind und Erde*, Helsingfors, 1931, p. 240 ; Patai, *Man and Earth* (in Hebrew), ii, 124 sqq.

64 *Journal of the American Oriental Society*, vol. xli, pp. 143, 148. Cf. Cook, in Rob. Smith, *Religion of the Semites*, 3rd ed., p. 613 sq.

65 Hesiodos, *Opera et Die*, 391 sq. ; Virg. *Georgica*, i, 338 sqq. ; Maimuni, *Guide of the Perplexed*, part iii, ch. 37. Cf. Patai, *Man and Earth*, ii, 140 sqq.

66 Barton, *Semitic and Hamitic Origins*, pp. 160 sq., cf. also p. 112.

67 Lucian, *de Dea Syria*, 20, 50–53.

68 Cf. *Bulletin of the American School in Jerusalem*, no. 6, p. 16.

69 Albright, *American Journal of Semitic Lang. and Lit.* vol. xli (1925), p. 91.

70 Tos. Ta'an. 2.

71 M. Yoma 2, 1.

72 M. Yoma 2, 2.

73 B. Yoma 23a. Cf. Tos. Yoma 1, 12, p. 181 ; Y. Yoma

39d top. According to B. Yoma 23a the two incidents happened separately.

74 M. Yoma 2, 2.

75 Cf. M. Sheq. 5, 1.

76 M. Yoma 2, 2 and Rashi and Bertinoro *ad loc.*

77 B. Yoma 23a.

78 Thus according to Rabbi Yose ; Rabbi Johanan maintains that they were of the tribe of Gad.

79 Cf. i Kings 10, 17 ; 2 Chron. 9, 16, where it is told that Solomon "made three hundred shields of beaten gold." These shields must have had some ritual significance ; only so can we explain the promptness with which Rehoboam replaced them, and them alone, by brazen shields, when Shishak looted them together with all the treasures of the Temple and of the king's house, i Kings 14, 25–27 ; 2 Chron. 12, 9–10. Cf. i Kings 14, 28 ; 2 Chron. 12, 11 : "And it was so, when the king went into the house of the Lord that the runners bare them (the shields) and (later) brought them back into the chamber of the runners."

80 The Throne and Hippodrome of King Solomon, ed. Jellinek, *Beth Hamidrash*, v, 38 sq. Another symbolism of the four colours of the chariots, cf. Yalqut Shime'oni ad Zach. 6, 1.

81 These three days are the last three days of the Hanukkah festival, which in its origin seems to have had some connection with the Feast of Tabernacles, cf. Rankin, The Festival of Hanukkah, in Hooke, *The Labyrinth*, London, 1935, pp. 159 sqq. Also the Byzantine races, to be dealt with *infra*, took place according to a Jewish traveller of the twelfth century, at Christmas, cf. *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

82 Cf. also Corippus 1, 17, as quoted by Ducagne, *Constantinopolis Christiana*, i, 102.

83 *Cassiodorus, Variae Epistolae, III, 51. Quoted after* Perles, *Monatschrift für die Gesch. und Wiss. des Judentums*, 1872, p. 125 ; cf. also A. Wünsche, *Salomos Thron u.*

Hippodrom, Ex. Oriente Lux, II, 3, Leipzig, 1906, p. 40.

84 Cf. Roscher, *Ausführliches Lexikon der griechischen und römischen Mythologie*, s. v. Oinomaos.

85 Excerpt from Greek manuscript historical collections, found in the notes of Nicolaus Alemannus to Procopius, *Historia Arcana*, c. vii, ed. Orelli, p. 333, as quoted by Perles, *op. cit.* p. 125.

86 Joannes Malalas, *Chronographia*, ed. Bonn, pp. 173–76, as quoted by Perles, ib. p. 126 sq. On the Hippodrome and circus in Byzantium see Charles Diehl, *Justinien et la Civilisation Byzantine au VIe siècle*, Paris, 1901, pp. 439–66.

87 *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

88 Thausing, "Die Auferstehung im Sohne," *Wiener Zeitschrift für die Kunde des Morganlandes*, xlvi (1939), p. 183, as quoted by Engnell, *Studies*, p. 11. As to the ritual combat in the annually performed religious drama at Edfu, cf. A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *Journal of Egyptian Archaeology*, vol. xxviii (1942), pp. 32 sq., 37.

89 Langdon, *The Babylonian Epic of Creation*, Oxford, 1923, pp. 52 sqq., Labat, *Le poème babylonian de la création*, Paris, 1935, pp. 42 sq., as quoted by Engnell, *Studies*, p. 65, n. 2. As for the foot-race in the Babylonian New Year festival between the demon Zu and the sun-god Ninurta in which Zu was defeated, cf. S. H. Hooke, *Myth and Ritual*, p. 9. Sham fights represented the fight of the king-god with the powers of chaos and his victory over them; cf. Engnell, *Studies*, p. 36, and Langdon, *The Mythology of all Races*, vol. v ; *Semitic*, Boston, 1931, p. 321.

90 Engnell, *Studies*, p. 65, quoting Ehelolf, *Sitzungsberichte d. preuss. Akad. d. Wiss.*, 1925, pp. 267 sqq. and other authorities. Pedersen, *Israel*, vol. ii (1934), p. 550, refers to this sham fight as a parallel of the combat between Aaron and the Egyptian magicians as a part of the Easter-night ritual.

91 F. Hvidberg, *Graad og Latter i det Gamle Testamente*, Koben-

havn, 1938, p. 37, as translated from the Danish by Engnell, *Studies*, pp. 101 sq.

92 Jakob Eduard Polak, *Persien, das Land und seine Bewohner*, Leipzig, 1865, vol. i., pp. 367–89.

93 Pesikta Rabbati, ed. Friedmann, p. 95a.

94 *Op. cit.* p. 203a.

95 Gen. 1, 3.

96 Ps. 97, 11 ; Esth. 8, 16 ; Job 22, 28 ; 33, 28 ; Gen. Rab. 6, 3, p. 42, etc.

97 Gen. 1, 14–19 ; Gen. Rab. 3, 6, p. 21 ; ib. 11, 2, p. 89 ; 12, 6, p. 103 ; 42, 3, p. 418 ; B. Hag. 12a, etc.

98 Gen. Rab. 3, 4, p. 20 ; Midrash Shoher Tobh, Ps. 104 ; Tanhuma Gen. ed. Buber, p. 112 ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b.

99 Tanhuma T'tzaweh 6 ; cf. B. Menahoth 86b ; Lev. Rab. 31, 7 ; Cant. Rab. 4, 4 ; Gen. Rab. 55, 7, p. 591 ; Y. Yoma 42c mid. ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b ; Patai, *Man and Earth*, ii, 218 sq.

100 Jellinek, *Beth Hamidrash* v, 63 ; Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70 ; Pirqe Rabbi Eliezer ch. 35 ; Midrash Shoher Tobh, Ps. 91 ; Zohar Num. vol. iii, p. 322, ed. Wilna. Also the Holy of Holies of Egyptian Temples was regarded as the mound that first rose from the primeval waters. Harold H. Nelson, "The Egyptian Temple," *The Bibl. Arch.*, Sept. 1944, p. 78.

101 Tos. Suk. 3, 15, p. 197 ; Y. Suk. 54d top ; B. Suk. 49a.

102 Tanhuma Lev. ed. Buber, p. 78 ; Yalqut Shime'oni Eccl. § 967 ; Eccl. Rab. ad Eccl. 2, 5 and Rashi *ad loc.* ; Siphre Deut. 37. Solomon planted also golden trees in the Temple, B. Yoma 21b, 39b ; cf. also Y. Yoma 41d ; Num. Rab. 11, 3 ; Tanhuma Num. ed. Buber, p. 33 ; Cant. Rab. 3, 9 ; Josephus, *Ant.* viii, 5, 2 ; Tanhuma T'rumah 11 ; Ahare Moth 8. According to Arab legends the four rivers of Paradise issue forth from beneath the Holy Rock in the Dome of the Rock, identical with the Shetiyyah Stone, Mujir ed-din, 205/6 ; Al-Musharraf, fol. 38 ; cf. Hartman, *Der Felsendom in*

Jerusalem, 1909, p. 10 ; Canaan, *Journal of the Palestine Oriental Society*, ix, 64 sqq.

103 M. Middoth 2, 6 ; Tos. Suk. 3, 3 and 10, pp. 195, 196 ; B. Yoma 77b–78a.

104 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

105 Pirqe Rabbi Eliezer, ch. 51 ; cf. Y. Sheqalim 50a top.

106 Y. Sheqalim 50a mid. ; B. Menahoth 98a ; B. Sanh. 100a ; Cant. Rab. ad 4, 13. Cf. Wiesner, *Jahrbuch für Jüdische Volkskunde*, ii (1924–25), p. 77. On popular Jewish medicines for barrenness taken from the vegetable kingdom, cf. Patai, *Jewish Folk-Cures for Barrenness*, "*Folk-Lore*," London, Sept. 1944, pp. 117–24.

107 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

108 Jastrow, *Rel. of Bab. and Ass.* pp. 678 sq. ; id., *Sumerian Myths of Beginnings*, *Amer. Journ. of Sem. Lang. and Lit.*, vol. xxxiii, pp. 118 sq. ; cf. Gadd, in Hooke, *Myth and Ritual*, pp. 56 sq. On the "bedroom" in the Mesopotamian Temple cf. also Leo Oppenheim, "The Mesopotamian Temple," *The Bibl. Arch.*, Sept. 1944, p. 55.

109 Hooke, *Myth and Ritual*, pp. 9, 19, 34 sq.

110 Hooke, *op. cit.*, pp. 83, 85 ; id., *Origins of Early Semitic Ritual*, London, 1938, pp. 31, 33, 35, 38, 41. Cf. Engnell, *Studies*, pp. 131 sqq. where Engnell has a remark that may bear upon the "levity" in the Jerusalem Temple : "The divine marital union is of a rather "democratized" character, in being consummated doubtless by a number of priests and priestesses, but perhaps even by others—as rightly seen by Gaster. For this is indicated . . . also by the distinct 'ecstasy signs' among the female participants. . . ."

111 Cf. Frazer, *The Golden Bough*, ii, 143 n. 1 ; Harrison, *Themis*, Cambridge, 1912, pp. 91, 368 ; Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, 4th ed., Tübingen, 1925, vol. ii, p. 321 ; Patai, *Man and Earth*, i, 117, ii, 133.

112 Hooke, *Myth and Ritual*, p. 85.

113 *Op. Cit.* p. 139 sq. ; in this contention he was endorsed by Hooke who compared the booths to the *gigunu*, supposing the latter, with Sidney Smith, *Jour. Roy. As. Soc.* 1928, pp. 849–68, to have been a chamber used for the ritual of the sacred marriage, cf. Hooke, *The Origins of Early Semitic Ritual*, p. 54.

114 Cant. 3, 7.

115 Tanhuma Num. ed. Buber. p. 33.

116 Alluding to i Kings 7, 2.

117 Tanhuma Num. ed. Buber, p. 33 ; Num. Rab. 11, 3 ; B. Yoma 39b.

118 Y. Yeb. 6b bot. ; cf. Num. Rab. 4, 20 ; Cant. Rab. 2, 5.

119 As to the actual role of the ark at its very beginnings, see J. Morgenstern, *The Ark, the Ephod and the Tent*, *Hebrew Union College Annual*, xvii (1942–43), pp. 153–265, and xviii (1943–44), pp. 1–52.

120 B. Yoma 21b, 39b ; Y. Yoma 41d ; cf. Num. Rab. 11, 3 ; 12, 4 ; Tanhuma Num. ed. Buber, p. 33 ; Cant. Rab. 3, 9 ; Josephus, *Ant.* viii, 5, 2.

121 Tanhuma T'rumah 11.

122 Tanhuma Ahare Moth 8.

123 Tanhuma T'rumah 11.

124 Tanhuma Ahare Moth 8.

125 Tos. Yoma 3, 7, p. 186 ; Num. Rab. 11, 3 ; Tos. Sheq. 2, 18, p. 177 ; B. Yoma 54a ; B. Men. 98a–b ; Tanhuma Num. ed. Buber, p. 33 ; Tanhuma Naso 11.

126 Baraita di M'lekheth ha Mishkan, ed. Eisenstein, *Otzar Midrashim*, p. 301.

127 Midrash Tadshe, Jellinek, *Beth Hamidrash* iii, 167.

128 B. Yoma 54a. Cf. ib. a–b : "Rabba bar Rabh Shilah said : Even as a man embraces his mate. Resh Laqish said : When the heathens entered the Temple and saw the Cherubs whose bodies were intertwined with one another, they carried them out and said : These Israelites, whose blessing is a blessing and whose curse is a curse, occupy themselves with such things ! And immediately they despised them. . . ."

129 B. Bab. Bath. 99a and the commentary of Rashbam

ad loc.; cf. Introduction to Lam. Rab. § 9; Pesiqta di Rabh Kahana, 19; Yalqut Shime'oni ad Is. § 474.

130 Cf. Patai, *Man and Earth*, ii, 14 sqq.

131 Cf. *op. cit.* ii, 208 sqq.

132 Ps. 137, 5; Zohar Hadash, Midrash Ekhah, ed. Warsaw, n. d., p. 183.

133 Robert H. Thouless, *An Introduction to the Psychology of Religion*, Cambridge, 1936, p. 132.

Chapter Four

SYMBOLISM AND FUNCTION OF THE TEMPLE

I

We have in the previous chapter become acquainted with the types of legends which deal with the functional connection between the Temple and the cosmic order, and in which the Temple in general appears as the centre of life, fertility and well-being for the people. There remains now to describe another group of legends and beliefs clustering around the Temple of Jerusalem in which the Temple is represented as the symbol of the world and its equivalent, part for part and phase for phase.

That the Temple represents the universe is an idea which is well attested both within the cultural circle of the ancient Near East and without it, in other countries and periods. Hocart, in his book *Kings and Councillors*, dealt in a suggestive chapter with this phenomenon,[1] which had already received some attention from other scholars previously.[2] We shall confine ourselves to a few examples to make us familiar with the idea before we turn to the evidence of ancient Jewish writings.

In Vedic ritual, the sacred mound is the universe,

the bottom of it is the earth, the top the sky, and the intervening part the atmosphere.[3] In Persia, according to Porphyry, "Zoroaster first constructed among the hills . . . a natural cave, flowery and provided with springs, to the honour of Mithra, creator and father of all. The cave bore the likeness of the universe which Mithra created, and the things inside according to their proportional distances bore symbols of the cosmic elements and regions."[4] In ancient Babylonia the *ziqqurat* symbolized the world-mountain, and the great basin (*apsu*) symbolized the Deep.[5] The Egyptian temple "was built in the semblance of the world such as the Egyptians knew it. . . . The pavement, of course, represented the earth. . . . The roof, vaulted in Abydos, flat everywhere else, answered exactly to the idea they had of the sky. Each received a decoration appropriated to its meaning."[6] Ramses III built a temple to the god Amon in Phoenicia like "the horizon of heaven which is in the sky."[7] Of the origin of the temple of Vesta, Plutarch tells us that "Numa is said to have built the temple of Vesta in circular form as protection for the inextinguishable fire, copying not the figure of the earth as being Vesta but of the whole universe. . . ."[8] The Romans also had a sacred pit called *mundus*. This word, as Hocart remarks, "means both the world and the sacred pit, and is sufficient in itself to attest that the Romans looked upon this sanctum as a miniature of the world."[9]

In the previous chapter were given the Byzantine descriptions of the cosmic significance of the circus-

games: the Byzantine churches, too, had their cosmic significance.

> Each part of the church had its own significance, with which its decoration was brought into accord. The central dome represents the heavens. At the summit is Christ, Pantokrator; below him are archangels, apostles, or prophets. . . . The *bema*, or sanctuary, separated from the nave by the screen, or iconostasis, is still symbolical of heaven . . . the remainder of the church stands for the sensible world.[10]

II

Let us not follow this remarkable idea in the later stages of its wanderings in the western world, but return instead to the Temple of Jerusalem, in connection with which rabbinic legends have elaborated this microcosmic interpretation down to its minutest detail. Rudiments of this conception are discernible already in Ps. 78, 69:

> And he built his sanctuary like high [places], like the earth which he hath established for ever.[11]

Gray, in fact, contended that Solomon's temple may have been built in accordance with cosmic speculation.[12] Be this as it may, it is certain that in talmudic times cosmic significance was attached to the Temple. The sages stated that "the Court surrounds the Temple just as the sea surrounds the world."[13] The temple of Herodes, the Talmud states, was built of white and blue marble and alabaster, one row set inwards, the other protruding. When Herodes wanted to coat the walls with gold,

the sages dissuaded him, saying, "Let it be, it is more beautiful so, for it looks like the waves of the sea."[14]

One of the sages, Rabbi Jehuda bar Shalom, stated that, among other things, the great laver of brass[15] represented the waters of the sea, the candlestick of pure gold[16] the lights in the firmament, the winged Cherubs[17] "the fowl that flies in the firmament of heaven,"[18] the animal offerings[19] the living creature, etc.[20]

Here quoted in full is a more detailed version which, though preserved in a late recension, is attributed to Rabbi Pinhas ben Ya'ir, a talmudic sage of the second century[21]:

The Tabernacle was made to correspond to the Creation of the world. The two Cherubs over the Ark of the Covenant were made to correspond to the two holy names [of God: Yahweh and Elohim]. The heaven, the earth and the sea are houses with bolts. The house of the Holy of Holies was made to correspond to the highest heaven. The outer Holy House was made to correspond to the earth. And the Courtyard was made to correspond to the sea. The eleven hangings of the Tabernacle were made to correspond to the highest heaven. The table was made to correspond to the earth. The two shewbreads were arranged to correspond to the fruit of the earth. "In two rows, six in a row"[22] [were set the twelve cakes] to correspond to the months of summer and winter. The laver was made to correspond to the sea and the candlestick was made to correspond to the lights [of heaven]. "And he set up the pillars." . . . Jachin and Boaz[23] (let us note here that the legend now already speaks of the Temple and not of the Tabernacle!), Jachin (*i.e.* "he will establish") corresponding to [the moon as it is written], "It shall be established (*yikkon* in Hebrew) for ever as the moon,"[24] for it is the moon which establishes the feasts for Israel, as it

is written "He appointed the moon for seasons."[25] And Boaz (lit. "in it strength") corresponds to the sun which comes out in power and in strength, as it is written, "it [the sun] rejoiceth as a strong man to run the course."[26]

III

Let us pause here for a moment. Of all the component parts of the Temple the only ones that had no role whatsoever in the ritual were these two pillars, yet they were considered important enough to be called each by a separate name. The question of their significance continues to interest scholars to this day. Let us but mention that Robertson Smith was of the opinion that they were two high fire-altars.[27] Albright, dealing with the significance of the columns, considers three possibilities:

1 They may have been regarded as the reflection of the columns between which the sun rose each morning to pour its light through the portico of the Temple into its interior.
2 Like the Egyptian "djed" symbol they may also have denoted endurance, continuity, in which case their dynastic role would become self-evident.
3 They were interpreted historically to commemorate the pillar of cloud which accompanied the Israelites by day and the pillar of fire which went with them by night during their wandering in the desert.[28]

As we see, the interpretation of the midrash does not bear out either of these explanations. That two huge pillars should represent the sun and the moon is altogether not more strange than the symbols that

stood in the Byzantine circus for the sun, the moon and the stars: the quadriga, the four-horse chariot, representing the sun; the biga, the two-horse chariot, the moon, and the twelve doors the twelve signs of the zodiac.[29] But let us return to our legend which in the sequence concentrates its attention on the ample symbolism clustering around the brazen sea:

" 'And he made the sea solid,'[30] this is the world which is solid, as it is written (of the earth) 'when the dust groweth solid'[31] and (of the sky) 'strong as a solid-looking glass.'[32] " In the sequel of the legend each part of the passage describing the brazen sea is given a symbolic significance: " 'Ten cubits from the one brim to the other,'[33] these are the ten spheres of the void upon which the world stands. '. . . round all about' as the firmament is round, 'and his height was five cubits' corresponding to the walking distance of five hundred years which separates the earth from the firmament, 'and a line of thirty cubits' corresponding to the thirty days which are in each month, and [also] corresponding to the ten commandments and the ten pronouncements (which were uttered by God when he created the world) and the ten spheres of the void, '. . . did compass it round about' as the world stands by the merit of those who fulfil the ten commandments, and was created by ten pronouncements and its spheres number ten. Another explanation: 'and a line of thirty cubits did compass it round about,' this is the green line [of the ocean] which compasses the whole world round about, as it is written 'and

he stretched out upon it the line of *Tohu*.'[34] 'And under the brim of it were knops'[35] corresponding to the three hundred and sixty-five windows which are in the east and in the west, out of one of which, in the east, the sun comes out, and sets in one in the west, '. . . the knops were cast in two rows' these are the sun and the moon which compass the world round about and lead it. 'It stood upon twelve oxen' these are the twelve constellations by which the world is governed. 'Three looking towards the north' why is the north mentioned first? Because it is open, because the north wind is open to the world, as it is written, 'He stretcheth out the north over the *Tohu*'[36] and, moreover, every evil wind comes from the north, as it is written, 'Out of the north the evil shall break forth.'[37] The Ram, Lion, Archer turn towards north, the Bull, Virgin, Goat turn towards west, the Twins, Balance, Water-Bearer turn towards south, and the Crab, Scorpion, Fishes turn towards east. 'And the sea is above upon them'[38] because the world is set upon the seas, 'and all their hinder parts were inward' because they were created not for idleness but for the need of the world. 'And it was an handbreadth thick,' a handbreadth is five fingers, as the thickness of the firmament is a walking distance of five hundred years. 'And the brim thereof was wrought like the brim of a cup, with flowers of lilies,' as the heavens are wrapped round each other. . . .''[39]

We have quoted this lengthy passage in full in order to illustrate an exegetical method very common

in rabbinic literature. Any idea could be given sanction by connecting it with a passage from the Bible. The connection could be quite arbitrary or superficial, such as a word, a number, or such like, shared in common by the biblical quotation and the idea propounded. Thanks to this method many an innovation made by individual sages and many an ancient popular tradition could be connected with the Bible and incorporated into rabbinic literature. In our case the ancient popular conception of the symbolic significance of the Temple was elaborated in every detail by giving each phrase in the biblical description of the Temple a cosmic interpretation.

A similar interpretation of the significance of the Temple is found in the writings of Josephus Flavius. In his *Antiquities of the Jews* we find the following equations:

1 The three parts of the Temple = the three parts of the world, namely: the court = the sea, the Holy House = the land, and the Holy of Holies = the heavens.[40]
2 The twelve loaves on the table = the twelve months of the year.[41]
3 The candlestick of seventy parts = the Decaniae, or divisions of the planets into tens.[42]
4 The seven lamps upon the candlestick = "the course of the planets of which that is the number."[43]
5 The veils composed of four things = the four elements, namely: the plain linen = the earth out of which flax grows, the purple = the sea, because purple is gained out of the blood of a shell-fish, the blue colour of the veils = the air, and the scarlet = the fire.[44]
6 The vestment of the high-priest was made of linen = the earth, blue cloth = the sky, pomegranate = lightning, and the noise of its bells = thunder.[45]

7 The ephaptis (*ephod*) = the universe made of four elements. The gold interwoven = the splendour of the sun.

8 The breastplate in the middle of the *ephod* = the earth in the middle of the world.[46]

9 The girdle of the high-priest = the ocean that surrounds the world.

10 The two sardonyxes on the shoulders of the high-priest = the sun and the moon.

11 The twelve stones of the breastplate = the twelve months, or the twelve signs of the zodiac.

12 The mitre, blue of colour = the heavens.[47]

To this in Josephus's *Wars of the Jews* is added :

13 "The altar of incense, by its thirteen kinds of sweet-smelling spices with which the sea replenished it, signified that God is the possessor of all things that are both in uninhabitable and habitable parts of the earth, and that they are all to be dedicated to his use."[48]

IV

Another interesting comparison, carried through in every detail, is that between the human body and the world. We cannot elaborate here this point, which we have had occasion to treat elsewhere[49] but another comparison based upon the two parallels man = world, and Temple = world, deserves to be mentioned here. The threefold comparison world = man = temple, is a favourite theme in ancient Indian speculation,[50] while in Pauline and medieval Christian thought we find only the comparison of man to the temple.[51] We have already seen that the two pillars

Jachin and Boaz were by Jewish legend regarded as symbolic of the sun and the moon. The same source makes these two columns correspond also to the eyes in the human body. "Just as the eyes are high and are placed in the head, even so were these two pillars high and thick."[52]

In another Jewish legend we read:

In the hour when the Holy One blessed be He said to Moses, Make me a temple, Moses said, How shall I know how to make it? The Holy One blessed be He said, Do not get frightened; just as I created the world and your body, even so will you make the Tabernacle. How [do we know] that this was so? You find in the Tabernacle that the beams were fixed into the sockets, and in the body the ribs are fixed into the vertebra, and so in the world the mountains are fixed into the fundaments of the earth. In the Tabernacle the beams were covered with gold, and in the body the ribs are covered with flesh, and in the world the mountains are covered and coated with earth. In the Tabernacle there were bolts in the beams to keep them upright, and in the body limbs and sinews are drawn to keep man upright, and in the world trees and grasses are drawn in the earth. In the Tabernacle there were hangings to cover its top and both its sides, and in the body the skin of man covers his limbs, and his ribs on both his sides, and in the world the heavens cover the earth on both its sides. In the Tabernacle the veil divided between the Holy Place and the Holy of Holies, and in the body the diaphragm divides the heart from the stomach, and in the world it is the firmament which divides between the upper waters and the lower waters. . . .[53]

In another version of the same legend some additional equations are named:

In the Tabernacle there were fire and wind and water; the offspring of the heavens is fire, the offspring of the air is the

wind, the offspring of the earth is water. The fire is above and the water below, and the wind holds the balance between them. And in the body, the head is fire, the heart is wind (spirit) and the stomach water . . . "and thou shalt make a candlestick"[54] corresponding to the great light which was created on the first day in the world and was preserved in the body, as it is written, "The spirit of man is the candle of the Lord. . . ."[55] In the world there are seven stars which shed light and the world is in need of them ever since the seven days of creation, and in the body there are seven servants which are: the eyes, the ears, the nostrils and the mouth. And the following is to be stated concerning the three worlds. . . . The four-square of the altar corresponds to the foursquare of the world, east, west, north and south, "and the height thereof shall be three cubits"[56] corresponding to the three parts which are in man: the head and corresponding to it fire in the world, and the stomach and corresponding to it wind in the world, and the feet and corresponding to them water in the world . . . the altars were of gold and brass[57]. . . of gold corresponding to the soul, of brass corresponding to the body. Just as the gold is dearer than brass, even so the soul is dearer than the body; just as on the brazen altar offerings were made of the flesh of animals, even so day after day one offers to the body that which was allotted to it from heaven. . . .[58]

A more elaborate version of the last mentioned equations is found in the Midrash Tadshe:

The golden candlestick has seven lamps corresponding to the seven lights in the world which are the seven stars. In the year there are seven holy days,[59] in man there are seven gates, two eyes, two ears, two nostrils and one mouth. . . . The soul is within the body corresponding to the altar of incense which is within the Tabernacle. The Table is in the north corresponding to the Garden of Eden in which all sorts of pleasures are kept for the Righteous. The candlestick is in the south corresponding to the World to Come in which

there is but the light of the Shekhinah (the Presence of God). There were there two altars, one of gold corresponding to the soul of man and one of brass corresponding to the body of man. . . . Just as the body eats, even so does the brazen altar whose offerings were food. And just as the souls do not enjoy anything but scent, even so nothing was offered on the golden altar but sweet incense, [a thing] which is done for scent. . . .[60]

In short, to use the succinct expression of Midrash Tanhuma:

The Temple corresponds to the whole world and to the creation of man who is a small world.[61]

One must on no account suppose that these symbolic interpretations are the result of idle speculation. Though we cannot in every detail demonstrate that all the parts of the Temple and its accessories had a function corresponding to the symbolic significance attached to them, yet we are in a position to show this at least with regard to some of them. As to the altar, the foursquare of which corresponds according to one of the legends just quoted to the foursquare of the four cardinal points, we have already pointed out[62] that at least during the Feast of Tabernacles the altar covered with green branches represented the earth. This interpretation to which we arrived from the study of the role and function of the altar in connection with the Water-libation, is fully borne out by the earlier symbolism of the altar as the "*har'el*," the mountain of god. Albright has contended that this name is borrowed from the Sumero-Accadian

Arallu or *Arallû*, which has the dual sense of "underworld" and "mountain of the gods," the cosmic mountain. Cosmic mountain, *kursag* or *kur*, was the name also of the Sumerian temple-tower, just as *ziqquratu* means literally nothing else than mountain peak.[63]

The symbolic interpretation of the candlestick as the planets (Josephus and Midrash Tadshe) or the cosmic light which was created on the first day (Midrash Rabbi Shema'ya Hashoshani) is borne out by the ritual role of the great candelabra. The lighting of these, we have seen, was part of the ritual of the "Joy of the House of Water-Drawing," and, as we have found, represented the kindling anew of the cosmic light, the source of which was believed to be in the Temple. That the noise of the bells on the garments of the high-priest should represent thunder (Josephus) will not surprise us if we remember that we found sound-effects of a great variety as part of the rain-making ritual. These sound-effects are, in fact, often said to imitate thunder with the purpose of bringing it about.[64] The "pomegranates of blue and purple and scarlet" that hung with the bells round the hem of the priestly robe,[65] were said by Josephus to symbolize lightning. We do not exactly know what these pomegranates were made of, but we may be permitted to suppose that they were said to symbolize lightning because of the light flashing from them, just as Hiram, king of Tyre, was said by a Jewish legend to have imitated lightning by flashing precious stones one against the other.[66]

V

From the static aspect of the mythical significance of the Temple let us now turn to its dynamic aspect, and see in what manner was the Temple service interpreted as a means of securing blessings of welfare for the people.

The idea that the material welfare of the people depends on the proper performance of the ritual is a primitive one which survived also in higher forms of religion. The primitive tribe, to quote Wissler, "professes to believe that if the ritual is performed, something beneficial will follow. . . . Wherever we observe primitive rituals, this idea appears, not merely as our interpretation but in the expressed attitude of the participants. There seems, then, justification for the statement that one basic idea, but not the only such idea, in ceremonies, is the promotion of welfare, health, and long life by magic."[67]

Also in more evolved religions the same idea appears. In China the abandonment of the rigid and ceremonial cult of Shang-te, the heaven-god, was supposed to lead to "the ruin of states, the destruction of families, and the perishing of individuals."[68] In Indian Brahmanism "the rites of the religion are the real deities, or at any rate they constitute together a sort of independent and superior power, before which the divine personalities disappear, and which almost holds the place allotted to destiny in other systems. The ancient belief, which is already

prominent in the Hymns, that sacrifice conditionates the regular course of things, is met with here in the rank of a commonplace, and is at times accompanied with incredible details."[69] The same holds good in the religion of Persia. Ahura Mazda said:

> If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe![70]

In the ancient Near East too it was the ritual that had to cope with the task of "securing the means of subsistence, to keep the sun and moon doing their duty, to ensure the regular flooding of the Nile, to maintain the bodily vigour of the king who was the embodiment of the prosperity of the community."[71] In the poems of Ras Shamra the ritual plays an important role. "Mourning for the death of the vegetation-god, rites to overcome his enemy, the god of death and the underworld, and to ensure the life-giving rains and the growth of the new year's crops, and rejoicing at the lamented god's restoration to life played a prominent part in these observances."[72] That the same attitude prevailed also in pre-Islamic Arabia can be gleaned from Himyaritic inscriptions. There we read of a people whose land was afflicted with hail and some other form of trouble, and who asked the god Almaqah, and were finally advised to perform certain ceremonies including the offering up of sacrifices. These proceedings were

effective; the fields were saved from hail and the other plague.[73]

So too in the ancient western world. Among the early Greeks and Romans it was a principle that the religion of the State should be the religion of the people, as its welfare was supposed to depend upon a strict observance of the established cult.[74]

The common idea underlying all these beliefs is that the performance of the ritual assures the welfare of the people, mostly because the ritual was prescribed by a god, or gods, who rule supreme over the elements and forces of nature. If the ritual is performed according to the will of the god, he procures blessings for the people by means of these forces, while in the contrary case he contrives to use them to punish man. The single example of the ritual of Water-libation would suffice to show that this trend of thought is a secondary one, evolved, with the emergence of the gods, out of a more basic conception of the connection between ritual and welfare. When we see that the ritual acts, even in their late and evolved form, closely correspond to the phenomenon in nature to bring about which they are performed, we shall have to suppose that in their original significance such acts were aimed at the producing of the desired phenomena in a more direct way, by imitating or symbolizing the effect wished for, and thus appealing to sympathy in nature, or by forcing nature to yield with what Frazer termed "sympathetic" or "imitative magic." In rabbinic sources we cannot expect to find this idea clearly

stated. We shall, in fact, find the idea of the omnipotence of God appearing everywhere between the ritual performances in the Temple and their effect in nature. Moreover, we shall not always be able to recognize the similarity between the ritual acts and the blessings brought about by them, at least not to an extent comparable to that of the Water-libation.

To begin with, the mere existence of the Temple had, according to legend, a beneficial effect on the functioning of the natural forces. Ever since the great flood, torrential rains fell forty days each year, and caused great damage to the earth. When Solomon built the Temple these torrents ceased.[75] Moreover, the structure of the whole world became firm only when the Temple was built:

> Rabbi Shemuel bar Nahman said: Before the Temple was built the world stood on a throne of two legs; but when the Temple was built, the world became [firmly] founded and stood solidly.[76]

Also the Jewish kingdom was firmly established by the act of the dedication of the Temple in the days of Solomon.[77] Again:

> In the days of Herod when the people were occupied with the rebuilding of the Temple, rain fell during the night but in the morning the wind blew and the clouds dispersed and the sun shone, so that the people were able to go out to their work, and then they knew that they were engaged in sacred work.[78]

As to the service performed in the Temple, most

of the rites were held to secure benefits that closely corresponded to the nature of the rites. Thus according to a saying of Rabbi Akiba:

The Torah said, Bring [an offering of] barley on [the feast of] Passover, because it is the season of the barley, in order that the crops should be blessed for you; bring [an offering of] wheat firstfruits on Pentecost which is the season of wheat, in order that the fruit of the trees should be blessed for you; pour water on [the feast of] Tabernacles, which is the season of rains, in order that the rains should become blessed for you. . . .[79]

As long as the sacrifices were offered in the Temple, the land of Israel had a wonderful fertility:

Rabbi Hiyya bar Abba (lived 3rd–4th centuries C.E.) said: When the sacrifices were brought, one measure[80] of Arbelian corn[81] when ground gave one measure of fine meal, one measure of flour, one measure of cibarium, one measure of bran-flour, one measure of bruised grain, and one measure of bran. But now, a man takes one measure of wheat to grind and does not bring back but the quantity he took along, and even a little less. Why? Because the presentation of the shewbread had ceased. See, how beneficial for them were the sacrifices which were brought upon the altar; for everything the kind of which was offered, brought blessing to its kind. . . . The bread of the commandments and the shewbread blessed the bread; the firstlings of the fruit blessed the fruit of the trees. It came to pass that Rabbi Jonathan ben Eleazar once sat under a fig-tree, and the fig-tree was full of beautiful figs. Dew fell and the figs exuded honey, and the wind kneaded them (the figs which dropped to the ground) in dust. There came a she-goat and from her dripped milk into the honey. And Rabbi Jonathan called his pupils and said to them: Come and see an example of the World to Come! And what was the reason for this [abundance]? That the sacrifices were being offered. It happened with a scribe who used to make the pilgrimage to Jerusalem every

year, and the inhabitants of Jerusalem knew him to be great in [the study of] the Law. They said to him, Take [from us] fifty [pieces of] gold every year and stay with us. He said unto them, I have a vinestock which is more valuable to me than anything else. It gives me three vintages every year, making six hundred barrels every year. At the first vintage it makes three hundred barrels, at the second two hundred, and at the third one hundred, and I sell the barrels for much good money. And all this [abundance] is a praise of Jerusalem, because of the libations of wine which were offered [in the Temple]; and when they ceased all these benefits were withheld. So you find that when Israel were in the exile in Babylonia, Ezra said unto them, Go up to the Land of Israel. And they did not want. So the Holy One blessed be He said, When you offered the shewbread you sowed little and gathered plenty, but now you will sow much and gather little. . . .[82]

Shimeon the Righteous, who was of the remnants of the Great Synod, used to say:

Upon three things the world rests: upon the Torah (the Law), upon the Service, and upon deeds of charity.[83]

To this utterance, contained in the Sayings of the Fathers, it is added in the complementary work of Aboth di Rabbi Nathan:

[The world rests] upon the service. This is the service in the Temple. And so you find that all the time that the service in the Temple was performed, there was blessing in the world, and the prices were low, and the crop was plentiful, and the wine was plentiful, and man ate and was satisfied, and the beast ate and was satisfied, as it is written, "And I will send grass in thy fields for thy cattle that thou mayest eat and be full."[84] When the Temple was ruined the blessing departed from the world, as it is written, "Take heed to yourselves that your heart be not deceived and ye turn aside. . . . And the Lord's wrath be kindled against you . . . and the land yield not her fruit."[85] And even so

it is written, "And I called for a drought upon the land and upon the mountains,"[86] and so it is written, ". . . when one came to an heap of twenty [measures] there were but ten"[87] . . . and so it is written, "Ye have sown much and bring in little"[88] since the Omer (the offering of a sheaf of the firstfruit[89]) ceased. "Ye eat but ye have not enough"[90] since the shewbread ceased. "Ye drink but ye are not filled with drink" since the libations ceased. "Ye clothe you but there is none warm" since the garments of the priesthood ceased.[91] "And he that earneth wages earneth wages [to put them] into a bag with holes"[92] since the sheqalim (the yearly payment of one-third or one-half of a sheqel to the Temple[93]) ceased. And so it is written, "the fig-tree doeth not blossom"[94] since the firstfruit offerings ceased. "There is no fruit in the vines" since the libations of wine ceased. "The labour of the olive faileth" since the oil for the light and the anointing oil[95] ceased. "And the fields yield no meat"[96] since the wave offerings [of meat][97] ceased. "The flock is cut off from the fold"[98] since the continual burnt offerings[99] and additional offerings ceased. "And no herd is in the stall"[100] since the peace-offerings[101] ceased. . . .[102]

The sequel of the verses in Haggai upon which this passage is built, shows that the idea that it is the Temple upon which the fertility of the land depends was fully developed even before the Second Temple was built:

> Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood and build the house . . . ye looked for much, and, lo, it came to little. . . . Why? says the Lord of hosts. Because of mine house that is waste. . . .[103]

Rabbi Joshua made a statement to the same effect. His words are traditioned by Rabban Shimeon ben Gamliel:

Ever since the day that the Temple was destroyed there is no day without a curse, and no dew has fallen for blessing and the taste of the fruits has been taken away. Rabbi Yose said, Even the fatness of the fruits has been taken away.[104]

Rabbi Shimeon ben Eleazar said : The ritual purity which ceased caused the taste and smell of the fruit to cease. The tithe which ceased caused fat and corn to cease.[105]

So long as the service of the Temple exists, the world is full of blessing for its inhabitants, and the rains fall in their season, as it is written, ". . . to love the Lord your God and to serve him with all your heart and with all your soul. That I give you the rain of your land in his due season, the first rain and the latter rain. . . ."[106] And when the service of the Temple does not exist the world has no blessings for its inhabitants and the rains do not fall in their season, as it is written, "Take heed to yourselves that your heart be not deceived. . . . And then the Lord . . . shut up the heaven that there be no rain. . . ."[107]

"Raphram bar Papa in the name of Rabh Hisda : Since the day when the Temple was destroyed the south wind has never brought rain,"[108] though it is this south wind which should "bring up drops of rain and make the grass to grow."[109] And again: "Raphram bar Papa said in the name of Rabh Hisda: Since the day when the Temple was destroyed the rains no longer come down from the Good Storehouse"[110] in which God keeps the rains of blessing.[111]

VI

The service and the mere existence of the Temple assured, in addition to the proper functioning of the fertile powers of nature, a number of other

benefits for the people. It warded off all kinds of catastrophes:

No conflagration ever broke out in Jerusalem, for the fire of the altar kept guard that no alien fire should break out. No collapse of houses ever occurred in Jerusalem, because the Shetiyyah Stone (the foundation stone of the world[112]) kept guard over all the building stones.[113]

The Tabernacle, the precursor of the Temple, assured not only material benefits but also spiritual blessings:

Rabbi Johanan said: Before the Tabernacle was built, evil spirits used to trouble the people in the world; but when the Tabernacle was built and the Shekhinah (the Presence of God) sojourned below [in it], the evil spirits ceased from the world.[114]

As to the supposed function of the Temple furnishings, we have a detailed account:

"And he made ten lavers"[115] in order to increase the rains, as there was water in the lavers. Ten lavers correspond to the ten commandments. And why did Moses not make in the wilderness more than one laver? Because Israel were in no need of rain in the wilderness, as the manna fell unto them and the well (of Miriam went everywhere) with them. Solomon made ten lavers in order to increase the rains, because (the Temple) was in an inhabited country and they were in need of much rain, as it is written, "a land of hills and valleys that drinketh water of the rain of heaven."[116] "And he made ten tables"[117] in order to increase the corn. And why did Moses only make one? Because in the wilderness they needed no corn, and when Solomon came he made ten of them in order to increase the corn. "Five on the right side and five on the left;"[118] why so? Because the south is called right and the left is called north . . . so he placed five on the right which is south, corresponding to the right side of the world whence the dews of blessing come to

the world.[119] Solomon said: By the merit of these tables set on the right side there should come rains of blessing and dews of blessing unto the world from the right. And therefore he placed five tables on the left against north which is left, whence the evils come unto the world. Solomon said: *Because of the merits of these tables set on the left, let the* evils be withheld from Israel. In a similar manner he placed of the ten lavers five on the right and five on the left. "And he made ten candlesticks of gold"[120] corresponding to the ten commandments, and in each candlestick there were seven lamps, that makes seventy, corresponding to the seventy nations; for as long as the lamps burn the nations stay in submission, and since the day that the lamps became extinguished they rose and overpowered [Israel].[121]

In short the function of the Temple furnishings was believed to be as follows:

1 The ten lavers containing water ensured the fall of abundant rain.
2 The ten tables ensured the growth of abundant crops.
3 Five lavers and five tables on the right side attracted the rains of blessing and the dews of blessing from the south.
4 Five lavers and five tables on the left side withheld the evils which come from the north.
5 The seventy burning lamps kept in submission the seventy nations of the world, that is, ensured political security for Israel.

The nations of the world, on the other hand, enjoyed benefits unsuspected by them from the Temple service:

Rabbi Joshua ben Levi said: Had the nations of the world known how beneficial the Temple is to them, they would have surrounded it by camps in order to guard it. For the Temple was more beneficial to them than to Israel. For so Solomon fixed it in his prayer, "Moreover, concerning the stranger, which is not of thy people Israel, but is come

from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm ; if they come and pray in this house. Then hear thou from the heavens even from thy dwelling place, and *do according to all that the stranger calleth to thee for* ; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name." [122] But when he comes to speak of Israel, what is written? "... and render unto every man according unto all his ways, whose heart thou knowest." [123] Solomon said, Lord of the world! If he be worthy, give it (his request) to him, and if he be not worthy, do not give it to him. . . .[124]

The parts of the priestly garments which, according to Josephus Flavius, were symbolic of parts of the universe, had according to talmudic sages an important ritual function :

Just as the sacrifices atone, even so the garments [of the priests] atone.

The coat atoned for bloodshed, the drawers [125] atoned for fornication, the mitre atoned for haughtiness, the girdle atoned for the sinful thoughts of the heart, the breastplate atoned for the transgressions of judgment, the *ephod* atoned for idolatry, the robe atoned for slander, the plate on the mitre atoned for insolence.[126]

In the previous chapter it was stated that the blessing was believed to emanate from the Temple in the forms of light and water. Another medium that was held to indicate the way of blessing from the Temple was the smoke of the pile of wood which rose from the altar both on the Day of Atonement (the tenth of Tishri) and twelve days later, on the

last day of the Feast of Tabernacles. The direction of the smoke indicated the direction in which the blessing of fertility went. As the smoke of the pile of wood rose on high, the High Priest watched from the Holy of Holies and "observed and spied out the food of the entire year . . . and he came to know it from the year's beginning to its end. How was this? He watched, and if he saw that the smoke of the pile of wood rose towards the south, he knew that in the south there would be abundance, and thus to the north, and thus to the west, and thus to the east. If the smoke rose towards the firmament, he knew that in the whole world there would be abundance."[127]

We perceive that here the active influencing of nature has degenerated into mere divination, as it happened in many a case of magic among various peoples. But the direction of the smoke was by no means to be determined by a chance wind; the smoke had, according to a talmudic passage, a definite will of its own:

> The smoke arising from the pile of wood, even all the winds of the world could not move it from its place.[128]

In a similar manner the smoke of the pile of wood functioned also on the last day of the Feast of Tabernacles, with the difference that it did not serve to indicate the quarter that would be blessed with abundance, but rather to show whether in the coming year the weather would be generally favourable to the fertility of the land.

Rabbi Yitzhaq bar Abdimi said : On the night following the last day of the Feast, all were gazing upon the smoke ascending from the pile of wood. If it inclined northward, the poor rejoiced and the people of means were sad, because the rains of the coming year would be abundant and their fruits would rot. (Hence they would have to sell them fast, *i.e.* cheaply.) If it inclined southward, the poor were depressed and the men of means rejoiced, for there would be little rain that year and the fruit could be preserved. If it inclined eastwards, all rejoiced (because it meant average rain), if westwards, all were depressed (because the east wind dries up the fruit and the seeds and causes famine).[129]

VII

To close this lengthy description of the symbolism and function of the Temple, a few observations must now be made concerning legends in which the significance of the Temple is enhanced by the claim that it was a true likeness of a heavenly original. This idea, too, is found among other peoples, *e.g.* the Babylonians.[130] Its rudiments are discernible also in the Apocryphal literature.[131] In rabbinic literature we find statements such as: God showed Moses the heavenly Temple and said unto him: Make a likeness of it on the earth.[132] The lower Temple is set against the upper Temple.[133] The upper Holy of Holies is set against the lower Holy of Holies.[134] The throne of below, that is, the Ark, is set against the throne above :[135]

Rabbi Nathan said : The construction of the Ark is as dear (to God) as the Seat of Glory above . . . for the Temple is set against the Temple above and the Ark against the Throne.

Moses made above the Ark a cover, just as the Seraphs stand above God ; he made in the cover two Cherubs which are as dear as heaven and earth in which the seat of the Holy One blessed be He is . . . and even when the Israelites travelled they covered the Ark not with a scarlet cloth, or a purple cloth, but with an entirely blue cloth. Why ? Because the blue is like unto the sea, and the sea is like unto the firmament, and the firmament is like unto the Seat of Glory . . .[136] to teach you that the Ark was like unto the Seat of Glory.[137]

The upper Temple and the lower Temple are, moreover, very near to each other. We have already seen that the mythical distance between heaven and earth is five hundred years.[138] But at this holy spot this distance is diminished to a mere eighteen miles: since the upper Temple which is in heaven is only eighteen miles above the lower Temple which is in Jerusalem.[139]

Also the services performed in both Temples closely correspond to each other.

. . . With it (*i.e.* the Shetiyyah Stone) God created the upper Temple and the lower Temple, the one against the other. . . . In the days when the Temple existed the High Priest sacrificed and burned incense in the lower Temple, and the archangel Michael the High Priest stood opposite him and sacrificed and burned incense in the upper Temple. And when the [lower] Temple was destroyed, the Holy One blessed be He said to Michael : Michael ! Since I have destroyed my House and burned my Sanctuary and laid waste my Temple and threw down my altar, do not [continue to] offer sacrifices [which have the] form of oxen or the form of sheep or the form of goats. He (Michael) said unto him : Lord of the world ! Your children, what will happen to them ? (*i.e.* how will the sins of Israel be expiated failing the sacrifices ?). The Holy One blessed be He said to him : Offer up before me their merits and their prayers and the

souls of the righteous men that are hidden under the Seat of Glory and [the souls of] the school children, and with them I shall expiate the sins of Israel, for as long as this rejoicing (*i.e.* the Temple) existed below, there was this rejoicing above; now that the one below is mourning, this of above is mourning too. When that of below will be built anew, this of above will be built anew. . . .[140]

With this we may conclude our description of the working of the law of sympathy as discernible in the ritual of the Second Temple of Jerusalem and the abundant legendary material clustering around it. We have seen that the Temple was regarded as a miniature picture of the world, and at the same time as the centre, the Navel, of the earth. The welfare of Israel, nay, of the whole world of seventy nations, was dependent on the proper performance of the service in the Temple, each stage and each moment of which had a closely determined effect on some corresponding stage or moment in the beneficial working of the forces of nature.[141] When the Temple was destroyed the mental reaction was: now all the benefits of nature, too, have ceased. But this dejected state of mind could not last long, and, in fact, it was soon overcome, popular imagination having found another focus in which to concentrate its beliefs concerning man's power to influence nature without having recourse to ritual. Of this we shall hear later.

1 M. Hocart, *Kings and Councillors*, Cairo, 1936, pp. 220 sqq. Cf. also id., *Kingship*, Oxford, 1927, pp. 176, 191.

2 Cf. G. Buchanan Gray, *Sacrifice in the Old Testament*, Oxford, 1925, pp. 152 sqq.; S. A. Cook, *The Religion of Ancient Palestine in the Light of Archaeology*, London, 1930, p. 54; etc.

3 *Satapatha Brahmana* xiii, 8, 1, 17; 5, 2, 2; vii, 1, 1, 13. Cf. vii, 5, 1, 1 sqq. as quoted by Hocart, *Kings and Councillors*, p. 222.
4 Porphyry, *De Antro Nympharum*, 6, as quoted by Hocart, *op. cit.* p. 223.
5 Gray, *op. cit.* p. 152; Cook, *op. cit.* 54. On the Ziqqurat cf. below, p. 117.
6 G. Maspero, *L'Archéologie Egyptienne*, Paris, 1887, p. 88; Engl. Transl. 1895, p. 90, as quoted by Hocart, *op. cit.*, p. 224. Cf. J. Capart, *Egyptian Art*, London, 1923, p. 107.
7 Breasted, *Ancient Records*, iv, 219; cf. ii, 883; iii, 412, as quoted by Cook, *op. cit.* p. 54.
8 Plutarch, *Numa*, 11. Cf. Dionysius Halicarnassiensis, *Ant. Rom.* ii, 66, as quoted by Hocart, *op. cit.* p. 224.
9 Plutarch, *The Life of Romulus*, 11, as quoted by Hocart, *op. cit.* p. 224.
10 O. M. Dalton, *East Christian Art, A Survey of the Monuments*, Oxford, 1925, pp. 243 sq.
11 Cf. Jeremias, *Das Alte Testament im Lichte des Alten Orients*, p. 467.
12 Gray, *op. cit.* p. 152.
13 Num. Rab. 13, 19.
14 B. Suk. 51b.
15 Ex. 30, 18.
16 Ex. 25, 31.
17 Ex. 25, 20.
18 Gen. 1, 20.
19 Lev. 1, 2.
20 Yelamdenu fragment, ed. Jellinek, *Beth Hamidrash*, vi, 88; Yalqut Shime'oni, § 719; cf. Midrash Shoher Tobh, Ps. 26; Bacher, *Ag. Pal. Am.* iii, 3, ch. 17 at the end.
21 Cf. Jellinek, *Beth Hamidrash*, iii, p. xxxiv; Frenkel, Graetz' *Monatschrift*, xxv, 120, 330; Bacher, *Ag. Tan.* ii, ch. 18, on R. Pinhas ben Ya'ir.
22 Lev. 24, 6.
23 1 Kings 7, 21.
24 Ps. 89, 38.
25 Ps. 104, 19. In Hebrew seasons, *mo'adim*—feasts.

26 Ps. 19, 6.
27 Robertson Smith, *The Religion of the Semites*, 3rd ed. pp. 487 sq.
28 Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 148, and also p. 139. Cf. R. B. Y. Scott, "The Pillars Jachin and Boaz," *Journal of Biblical Literature*, 1939, pp. 143 sqq.
29 Cf. above, p. 76.
30 1 Kings 7, 23.
31 Job 38, 38.
32 Job 37, 18.
33 1 Kings 7, 23.
34 Is. 34, 11.
35 1 Kings 7, 24 sq.
36 Job 26, 7.
37 Jer. 1, 14.
38 1 Kings 7, 25 sq.
39 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sq. Cf. Yalqut Shime'oni ad 1 Kings, § 185. In earlier times other interpretations were attached to the brazen sea and the twelve oxen, cf. Albright, *op. cit.* pp. 149–50 and notes.
40 Thus also in the Book of the Bee, cf. Grünbaum, *Neue Beiträge*, 39. The heaven was represented also by the throne of Solomon, cf. Wünsche, *Solomons Thron*, etc., pp. 2 sqq.
41 And the zodiac, Josephus, *Wars*, v, 5, 5.
42 According to Philo, *Life of Moses*, 3, 10, the candlestick is the symbol of heaven. Cf. Gray, *Sacrifice in the Old Testament*, p. 175.
43 Cf. Josephus, *Wars*, v, 5, 5. Cf. also ib. vii, 5, 5.
44 Cf. Josephus, *Wars*, v, 5, 4.
45 Cf. Josephus, *Wars*, v, 5, 7; Sap. Sol. 18, 24.
46 Cf. Josephus, *Ant.*, iii, 7, 5; Philo, *Life of Moses*, 2, 12.
47 Josephus, *Ant.* iii, 7, 7.
48 Josephus, *Wars*, v, 5, 5. According to Philo, *Life of Moses*, 3, 10, the altar of incense was the symbol of things on earth.

49 Cf. Patai, *Man and Earth*, i, 165 sqq.
50 Hocart, *Kings and Councillors*, pp. 64, 65, 228.
51 1 Cor. 3, 16; 6, 19; cf. Strack-Billerbeck, *Kommentar Zum Neuen Testament aus Talmud und Midrash*, München, 1922–1928, vol. iii, p. 335; Gulielmus Durandus, *Rat. Div. Off.*, Napoli, 1859, ii, 6, as quoted by Hocart, *op. cit.* 228.
52 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 165; Yalqut Shime'oni ad 1 Kings, § 185.
53 Bereshith Rabbati, ed. Albeck, p. 32; cf. ib. additional sources.
54 Ex. 15, 31.
55 Prov. 20, 27.
56 Ex. 27, 1.
57 Ex. 27, 2; 30, 3.
58 Midrash Rabbi Shema'ya Hashoshani, ed. A. Berliner, *Monatschrift für die Geschichte und Wissenschaft des Judentums*, xiii (1864), pp. 227, 229, 230, 262.
59 New Year's Day, the Day of Atonement, the first and last day of the Feast of Tabernacles, the first and last day of Passover, and Pentecost.
60 Midrash Tadshe, ed. Epstein, *Miqqadmonioth Hayyehudim*, p. xxviii; cf. ed. Jellinek, *Beth Hamidrash*, iii, 175.
61 Midrash Tanhuma, Pequde, § 3.
62 Cf. above, p. 37.
63 Albright, *Archaeology and the Religion of Israel*, pp. 151–52; id., *Journal of Biblical Literature*, 1920, p. 137.
64 For instance, Kahle, *Palästina-Jahrbuch*, viii (1912), p. 162.
65 Ex. 28, 33–34.
66 'Inyan Hiram Melekh Tzor, Jellinek, *Beth Hamidrash*, v, 111; Yalqut Shime'oni, ii, § 367, ad Eze. 28. Cf. also Ginzberg, *Legends of the Jews*, vi, 424 sq., and above, p. 35.
67 C. Wissler, *An Introduction to Social Anthropology*, New York, 1929, p. 278.
68 Li Ki, vii, 4, 5 sq. as quoted by Westermarck, *The Origin and Development of the Moral Ideas*, London, 1926, vol. ii, p. 713.
69 Barth, *Religions of India*, pp. 47 sq., as quoted by Westermarck, *op. cit.*, p. 620.

70 Yasts, xiv, 48, as quoted by Westermarck, *op. cit.* p. 661.
71 Hooke, *Myth and Ritual*, Oxford, 1933, pp. 2 sq.
72 Millar Burrows, *What Mean These Stones?* New Haven, 1941, p. 236.
73 Corpus Inscriptionum Himyariticarum, 74, as interpreted by D. S. Margoliouth, *The Relations between Arabs and Israelites prior to the Rise of Islam*, London, 1924, p. 36.
74 Westermarck, *op. cit.* p. 648.
75 Tanhuma Gen. ed. Buber, p. 43.
76 Tanhuma Ex. ed. Buber, p. 94. Cf. Pesiqta di Rabh Kahana, ed. Buber, pp. 5b sq.
77 Aggadath Esther, ed. Buber, p. 29. Cf. Ginzberg, *Legends of the Jews*, iv, 40.
78 B. Ta'an. 23a, transl. Rabbinowitz, ed. Epstein, p. 115.
79 Tos. Suk. 3, 18, pp. 197 sq. Cf. Tos. Rosh Hash. 1, 12, p. 210; Y. Rosh Hash. 57b mid.; B. Rosh Hash. 16a.
80 In the original Hebrew *S'ah*, that is, appr. 12 litres.
81 Arbel was a village in Lower Galilee, to the north-west of Tiberias.
82 Tanhuma Ex. ed. Buber, p. 102½3; Tanhuma T'tzaweh § 13; Yalqut Shime'oni ad Hab. § 565; cf. B. Keth. 111b–112a; Y. Peah 20a bot.; Y. Sota 17b mid.; 24b bot.
83 M. Aboth 1, 2.
84 Deut. 11, 15.
85 Deut. 11, 16–17.
86 Haggai 1, 11.
87 Haggai 2, 16.
88 Haggai 1, 6.
89 Cf. Lev. 23, 10.
90 Haggai 1, 6, the continuation of the words quoted before. The passage is continued in the next two quotations.
91 Tanhuma Ex. ed. Buber, p. 103; Yalqut Shime'oni ad Proph. § 565.
92 Haggai 1, 6.
93 Neh. 10, 33. Cf. Ex. 30, 13.
94 Hab. 3, 17. The continuation of the verse is cited in the next two quotations.

95 Ex. 25, 6, etc.
96 Hab. 3, 17.
97 Ex. 29, 27.
98 Hab. 3, 17.
99 Ex. 29, 42.
100 Hab. 3, 17.
101 Ex. 24, 5; Lev. 3, 1, 6.
102 Aboth di Rabbi Nathan, version B, ed. Schechter, pp. 18 sq.
103 Haggai 1, 7–9.
104 M. Sotah 9, 12; cf. Tos. Sotah 15, 2, p. 321.
105 B. Sotah 49a; Tos. Sot. 15, 2, p. 321.
106 Deut. 11, 13–14.
107 Deut. 11, 16–17; Aboth di Rabbi Nathan, version A, ed. Schechter, pp. 19–20, version B, ch. 5, pp. 18–19.
108 B. Bab. Bath. 25b.
109 B. Bab. Bath. 25a–b.
110 B. Bab. Bath. 25b.
111 Cf. Deut. 28, 12.
112 Cf. above, p. 85.
113 Aboth di Rabbi Nathan, 35, 1.
114 Num. Rab. 12, 3; cf. Midrash Shoher Tobh, Ps. 91; Pesiqta Rabbati 80, 5.
115 2 Chron. 4, 6.
116 Deut. 11, 11.
117 2 Chron. 4, 8.
118 2 Chron. 4, 8.
119 Cf. Pirqe Rabbi Eliezer, ch. 3.
120 2 Chron. 4, 7.
121 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sqq.; cf. Yalqut Shime'oni ad 1 Kings, § 185.
122 2 Chron. 6, 32–33.
123 ib. verse 30.
124 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93 sq.; Num. Rab. 1, 3; in Lev. Rab. 1, 11 there is a similar legend concerning the Tabernacle.
125 A. V.: "breeches," Ex. 28, 42.
126 B. 'Arakhin 16a; B. Zebahim 88b. A somewhat

different interpretation is found in Y. Yoma 44b bot. Cf. also Lev. Rab. 10, 6; Cant. Rab. ad 4, 1; Yalqut Shime'oni i, § 513.

127 Tanhuma Lev. ed. Buber, p. 60; Tanhuma 'Ahare Moth 3; Lev. Rab. 20, 4; Pesiqta Rabbati 190b.

128 B. Yoma 21b.

129 B. Bab. Bath. 147a; B. Yoma 21b. Weather auguries by means of smoke are practised to the present day by some peoples, f.i. the Swedes; cf. Mannhardt, *Wald und Feldkulte*, i, 509.

130 Jeremias, *Babylonisches im Neuen Testament*, pp. 62 sq.

131 Charles, *Secrets of Enoch*, xix, 6; xxi, 1; Test. Levi iii, 5; and his commentary on Rev. iv, 6; Cook, *The Rel. of Anc. Pal. in the Light of Arch.*, p. 54.

132 Ex. Rab. 35, 6; cf. ib. 33, 4.

133 Midrash Shoher Tobh, Ps. 30; cf. Gen. Rab. 55, 7, p. 591; Jellinek, *Beth Hamidrash*, v, 63; Eisenstein, *Otzar Midrashim*, 70, etc. A similar idea exists in Moslem tradition concerning the Ka'aba in Mecca, cf. Zamahshari ad Sura 52, 4; Ibn el Atir I. 28; Lane, s.v. *cataq* and s.v. *camarq*; Grünbaum, *Neue Beiträge*, 36.

134 Cant. Rab. 3, 10; 4, 4.

135 Mekhilta Beshallah, ed. Horowitz-Rabin, pp. 149–50.

136 On the significance of the blue colour cf. Patai, *T'kheleth*, *in Ludwig Blau Memorial Volume*, Budapest, 1938, pp. 174 sqq.

137 Num. Rab. 4, 13.

138 See above, p. 110. This is what is meant by the expression "the thickness of the firmament."

139 Gen. Rab. 69, 7, p. 797; cf. Midrash Sekhel Tobh, p. 142.

140 Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70. Cf. Jellinek, *Beth Hamidrash*, v, 63. Allusions to this legend are found also in B. Hag. 12b; cf. Yalqut Shime'oni ad Wayishlah 33, § 132.

141 After a survey of the "cosmic significance of various parts of the construction and paraphernalia of the Temple

of Solomon" Albright remarks that this Temple "possessed a rich cosmic symbolism which was largely lost in later Israelite and Jewish tradition" (*Archaeology and the Religion of Israel*, Baltimore, 1942, p. 154). I think that in view of the material presented above, this sentence should now be modified.

Chapter Five

SINS AND CALAMITIES

I

We have seen in the previous chapters that in popular imagination the fall of rain was conceived of as a union between the male and the female elements in nature. We have also seen that the yearly fall of rain was assured by a great annual feast, the "Joy of the House of Water-Drawing." Among the ritual performances of this feast we believe that traces have been found of that ritual union between the human sexes which was supposed by a great number of peoples to be necessary for the inducement of a similar union between the elements. Many peoples who indulge in such a sexual liberty of ritual import, when celebrating the great marriage-festival of Heaven and Earth, obey during all the rest of the year the strictest rules in their sexual relationships. Just as on such ritual occasions it is prescribed to indulge in sexual liberty in order to promote the fertility of the fields, so on the remaining days any kind of illicit love is strictly forbidden, lest it damage the crops or cause other harmful reactions in nature. In many primitive cultures incest, adultery or fornication, which usually cover a much wider range of prohibitions than among civilized peoples, are regarded as the most serious crimes, and are believed to result in

plagues, floods, droughts, famines or other calamities. Underlying this is the same belief in sympathy between man and nature on which rest also the Sacred Marriage and the ritual orgies. This belief in the reaction of nature has two complementary sides. On the positive side is the idea that the union of the human sexes is necessary in order to bring about the union of the male and female elements of nature. On the negative side we find the idea that man must refrain from illicit connections lest they cause illicit connections between the elements. Such illicit acts on the part of the forces of nature form the great natural calamities.

The analogy between the "illicit love" in society and that in nature is clearest in cases where human fornication is believed to cause storms, torrential rains and flood, which are regarded as illicit, unruly and unrestrained love between the male elements—such as the sky, the wind, the rain—and the female earth. Among the Sea-Dyaks of Borneo, for instance, "immorality among the unmarried is supposed to bring a plague of rain upon the earth as a punishment inflicted by *Petara*," the supreme being.[1] The Galelareese of Halmahera, a large East Indian island, believe that when it rains in torrents somebody is guilty of incest.[2] The people of Mindanao, in the Philippines, believe that incestuous unions cause floods.[3] The Old Catholics among the South Slavs believe that a village in which the seducer is not compelled to marry his victim will be punished with hail and excessive rain.[4] In India, torrential rains

outside the rainy season are believed to indicate that too many marriages have taken place.[5] This last example, though it does not refer to fornication, yet expresses an idea belonging to the same trend of thought, namely, that excessive intercourse between the human sexes causes excessive intercourse between the elements.

These examples, drawn from all over the world, could be multiplied at will, but this would only be repetition. Let us instead turn to Jewish thought in which the analogy between fornication and the resulting calamity is expressed perhaps more clearly than anywhere else. We have heard already that in Apocryphal and rabbinic literature the great flood was regarded as the union between the upper male waters and the lower female waters.[6] This illicit and unnatural union between the two kinds of waters was brought about, according to the Midrash, by the illicit and unnatural sins such as paederasty and intercourse with animals, committed by the generation of the deluge :[7]

> The generation of the deluge was exterminated from the face of the earth through being immersed in fornication.[8]

Moreover, the sin and its consequent punishment had many sides in common: "Rabbi Yose ben Durmasqith said: They (the generation of the deluge) sinned with their eyes which are like unto water (by looking at strange women and inviting them to immorality), even so the Holy One blessed be He did not punish them but with water. Rabbi Levi said: They spoiled their seed (by having adulterous

and unnatural connections), even so the Holy One blessed be He upset unto them the order of the world."[9] Rabh Hisda said: "They sinned with a hot thing (namely, the heat of fornication), and with a hot thing were they punished,"[10] namely, as Rabbi Johanan put it, "every drop of water that the Holy One blessed be He let fall on them, He boiled in hell, then brought it up and let it fall upon them."[11] So it happened that the hot waters of the Deep "scalded their flesh and flayed them. . . ."[12] Moreover "the waters of deluge were thick like the male *semen*."[13] The duration of the rain that accompanied the deluge had also its analogy in the sin that caused it. They spoiled by illicit intercourse the form of the embryo which develops into an animated being forty days after conception,[14] by causing women to conceive bastards, therefore the rains of the deluge fell forty days and nights.[15] On the other hand, during all the time that Noah and his wife, as well as his sons and their wives, spent in the ark, they had to abstain from sexual intercourse,[16] an interdiction which can be well understood if one keep in mind the Indian belief quoted above, concerning the influence of numerous weddings on rain.

The rabbinic material on this point could be amplified, and other points added, as for instance the very interesting idea found both in rabbinic sources and among other peoples, that also fornications committed by animals among themselves cause storms and floods. There is, however, no need to elaborate this point further.

II

The next point to consider is a seemingly opposing belief, that the sin of fornication causes drought. In this cycle of ideas the sympathetic connection between man's actions and the reaction of nature is less easy to discern. None the less, the principle is the same: a disturbance in society causes a disturbance in nature.

We may forego here to demonstrate by examples the working of this notion among various peoples; the notion that fornication causes drought and other disturbances in nature being by now a commonplace in anthropological literature. Let us only mention that were one to follow the method of the classical evolutionist school, the data concerning this notion would readily lend themselves to a developmental alignment. The primitive stage would be that in which the sin itself brings about the disturbance. At a later stage it would be the earth that punishes the offender and his community by withholding the crops. At a still later stage the earth would assume the character of an earth-goddess or an earth-god; and ultimately the god would emancipate himself from his earthly attributes and grant reward and punishment in accordance with his moral code.

In this book it has been my aim to collect from biblical and talmudic literature statements and passages in which one can still discern the belief in the direct influence of man's behaviour on the physical world. Such cases, however, of the working of

sympathy between man and nature are relatively extremely few, and to judge the character of biblical and rabbinic literature according to them only, would be definitely erroneous. In order to avoid such a distorted impression, it is necessary to emphasize that the vast majority of the material preserved in biblical and rabbinic literature pertains to a stage in which man's attempts to influence nature have to pass through the mediation of God to whom alone man is responsible and nature subject.

One of the few cases in the Bible in which direct influence over nature is attributed to man's doings is a passage in Job in which the suffering Job declares that he is innocent of adultery :

> If mine heart have been enticed by a woman, or if I have laid wait at my neighbour's door. Then let my wife grind unto another and let others bow down upon her. For this is an heineous crime . . . for it is a fire that consumeth to destruction and uproots all my crops.[17]

Here we have the familiar idea stated quite clearly: adultery uproots the crops, causes famine.

Less clear, but still worth mentioning in this connection, are the passages containing admonitions to the people of Israel not to commit incest, adultery, and other sexual transgressions, the consequence of which would be that "the land would vomit out her inhabitants."[18] The meaning of this phrase becomes clear when we compare it to other similar warnings, where the threatened punishment consists of the absence of rain and the famine following in its wake. It is in consequence of famine that

the people are forced to leave the land, that the land vomits them out,[19] as it happened with Abraham, Isaac, the sons of Jacob, and Elimelech the father-in-law of Ruth.[20]

Also post-biblical Jewish literature yields ample evidence to the effect that fornication was regarded as the arch-sin, the greatest and gravest of all crimes, most hateful to God. In the Book of Jubilees we read, "and there is no greater sin than the fornication which they commit on earth. . . ."[21] The opinion that God shows patience and forgiveness to all crimes with the sole exception of fornication, or that God hates fornication, was expressed by a great number of talmudic sages.[22] Fornication was regarded as the cause of the destruction of Sodom and Gomorra,[23] and, according to Rabbi Simlai, it inevitably brings in its train great calamities in which the good and the wicked perish alike.[24]

It is interesting to note how the atonement for the arch-sin of fornication was alluded to in the ritual of Water-libation. In an earlier chapter it was pointed out that the wicks of the lamps lighted at the beginning of the festival were made of worn-out drawers and girdles of the priests. In the Jerusalem Talmud, which deals with this part of the ritual more closely, only the drawers of the priests are mentioned.[25] It is, moreover, stated there that from the worn-out drawers of the High Priest were made the wicks for the inner lamps, while those of the outer lamps were prepared from the drawers of ordinary priests. It would seem strange that such a minor detail as the

stuff of which the wicks of the inner and outer lamps were made should receive so much attention. The answer is that these wicks too had their ritual significance. They were made of the drawers of the priest; and the drawers, we shall recall, were just that part of the priestly garments which was supposed to atone for fornication. Thus the use of the garments as wicks may have served to indicate that the arch-sin of fornication on account of which the rains might be withheld was duly atoned for, and its blighting power put to naught.

III

Although fornication was generally recognized as the arch-sin, disastrous effects on the order of nature were ascribed also to quite a number of other sins. The assumption that all kinds of grave sins lie at the root of any disturbance in the proper functioning of the natural forces, such as drought, famine, bad crops, pestilence, and so on is fundamental in the biblical doctrine of sin, though here too, as in the instance of fornication, cause and effect are mostly connected with each other only through the central link of the divine judgment. All the same it is still God who gives the rains and the crops, if the people deserve it. This is explicitly stated in a great many biblical passages,[26] and elsewhere the idea is implicit.[27] It is because drought and famine were regarded as the manifest proof of sins committed by the people that

Ezekiel speaks of the "disgrace of famine,"[28] and that the people, when perceiving that the cisterns were empty, were overpowered by a feeling not of despair, as we might expect, but of shame, so vividly pictured by Jeremiah.[29]

The same idea prevails in Apocryphal literature, from which let us quote only two passages, both from the Book of Enoch, to show the supposed disturbing effect of sins on nature:

And in the days of the sinners the years shall be shortened,
And their seed shall be tardy on their lands and fields,
And all things on the earth shall alter,
And shall not appear in their time:
And the rain shall be kept back
And the heaven shall withhold (it).
And in those times the fruits of the earth shall be backward,
And shall not grow in their time,
And the fruits of the trees shall be withheld in their time.
And the moon shall alter her order,
And not appear at her time. . . .
And many chiefs of the stars shall transgress the order (prescribed).
And these shall alter their orbits and tasks,
And not appear at the seasons prescribed for them. . . .
And evil shall be multiplied upon them.
And punishment shall come upon them,
So as to destroy all.[30]

Now for the second passage: "Now, know ye that from the angels He will inquire as to your deeds in heaven, from the sun and the moon and from the stars in reference to your sins because upon the earth ye execute judgment on the righteous. And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld

because of you from descending upon you, and they shall be mindful of your sins. And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend. When the hoar-frost and snow with their chilliness, and all the snowstorms with all their plagues fall upon you, in those days ye shall not be able to stand before them."[31]

Now as to rabbinic sources, here we find in addition to fornication quite a number of sins that are expressly stated by one or more of the sages to be the cause—or even the exclusive cause—of drought. Such sins are: idolatry, bloodshed, promises of charity which were not kept, the neglect of heave offerings and tithes, slander, insolence, the neglect of the Torah (the Law), and violent robbery.[32] We cannot here discuss each one of these sins and their harmful consequences in the working of nature. But there is a group of three sins, the harmful effects of which on the heavenly water-supply is emphasized in talmudic literature,[33] and which constitute the three cardinal sins. These deserve closer examination. The three cardinal sins are Idolatry, Fornication, and Bloodshed. These three cardinal sins constitute a special group within the religious precepts. "Rabbi Johanan said in the name of Rabbi Shimeon ben Jehozadaq: By a majority vote it was resolved in the upper chambers of the house of Nithza in Lydda that in every [other] law of the Torah if a man is commanded, 'Transgress and suffer not death!' he may

transgress and not suffer death, excepting idolatry, fornication, and bloodshed."[34] Idolatry, fornication and bloodshed defile the earth and cause the Shekhinah, the Presence of God, to withdraw.[35] These three sins caused the Temple to be destroyed.[36] They were conceived of as the three *tum'oth*, defilements, which had to be atoned for by the High Priest on the Day of Atonement.[37] The nature of the impurity attached to these sins and of their defiling effect was investigated by Buchler in his usual thorough and painstaking manner.[38] We need not therefore go into this matter all over again, but can instead directly tackle the question of how the ancient Jews conceived of the reaction of physical nature to these three cardinal sins.

IV

We have already spoken of the evil consequences of the second of these sins, fornication, and have adduced evidence to show that it was what could be termed the original sin. Idolatry, though it is persistently mentioned in the first place whenever the three cardinal sins are enumerated, is, when compared with fornication, secondary. The fact that in the Bible idolatry is constantly referred to, and pictured, as "whoredom,"[39] shows this clearly enough. As to the consequence of idolatry in the way of punishment effected through the forces of nature, it is expressly stated: "Take heed to yourselves that

your heart be not deceived and ye turn aside, and serve other gods, and worship them; for then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you."[40] It is more than probable that when talmudic sages, such as for instance Rabbi Yishmael, speak of idolatry as a sin that defiles the land,[41] they have this passage in mind, defiled land being a land that shows the signs of barrenness. In fact, when in the Jerusalem Talmud the sins that cause drought are enumerated, the sin of idolatry and its effect, drought, are included with reference to the above quoted passage. This conception of idolatry as a sin that causes drought found its ritual expression in the festivities of Water-libation, when the participants emphasized their innocence of precisely this sin, saying: "Our fathers who were on this place [stood with] their backs toward the Sanctuary and their faces toward the east, and they prostrated themselves eastward to the sun (that is, they practised idolatry); but as for us, our eyes are turned to the Lord (that is, we serve only God).[42] When desiring to bring about a fall of rain, one would do well to declare one's innocence of one of the cardinal sins that cause drought.

The third cardinal sin, bloodshed, is well attested as a cause of other harmful reactions in the physical world besides the shutting up of the rains. The blighting effect of bloodshed on the fertility of the earth is reflected in the story of the first fratricide.

God said to Cain: "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. . . ."[43] Other biblical passages confirm that this is the result of polluting the earth by bloodshed.[44] This it is which has to be prevented by the performance of the rite of breaking a heifer's neck when the victim of an unknown murderer has been found.[45]

The belief in the blighting influence of bloodshed can easily be attested also from rabbinic literature. A legend has it that in the days of the creation all the trees had a wondrous fruit-bearing capacity. But when Cain murdered Abel, this fertility shrank and vanished.[46] According to another source, "When Cain killed his brother Abel all kinds of seeds and all kinds of trees which grew in the share of Abel the righteous, became blighted and sat in mourning and did not bring forth any fruit but fodder for the beasts . . . when Abel was killed the vine ceased to produce 926 kinds of fruit and nothing remained but one single kind. . . ."[47] Rabbi Jacob ben Nathanel tells in his *Book of Voyages* that in Caesarea there is the cave of the ten martyrs, the ten sages who were executed in connection with the revolt of Bar Kochba, and "no grass ever grows on the spot where these righteous men were killed."[48] The belief that grass will not grow on the spot where a man has been murdered is prevalent also among other peoples.[49]

V

Having now seen something of the sympathetic effect of the three cardinal sins, idolatry, fornication and bloodshed, on nature, let us go on to consider the expression of the supposed relationship between the sins of man and the reaction of nature. Of particular interest in this connection is the opinion of Rabbi Shimeon ben Yohai who supposed that there exists a definite correspondence between the behaviour of the people and the nature of the rain.

Rabbi Shimeon ben Yohai said: If Israel were good on New Year, and plenty of rain was allotted to them, and finally they sinned, it is impossible to diminish the rains once the decision has been passed. So what does the Holy One blessed be He do? He disperses the rains over seas and deserts and rivers, that the earth may not enjoy them. . . . If Israel were not good on New Year and little rain was allotted, and finally they repented, to add to the rains is impossible once the decision has been passed. So what does the Holy One blessed be He do to them? He causes the rains to descend *directly to the earth and causes dews to come* and winds to blow with them, that the earth may enjoy them. . . .[60]

Elsewhere it is repeatedly stated that though sins are punished with drought, repentance can alleviate the situation. This was in accordance with the ancient ritual practice performed in the Temple and elaborated in later times. The first ten days of the year, from New Year to the Day of Atonement (1–10 of Tishri), are the "ten days of repentance." On the Day of Atonement the forgiveness of God is

appealed to, and five days later the Feast of Tabernacles begins, which in its ancient ritual form was mainly devoted to the obtaining of the rains and the blessing of the fields.[51] What was thus performed in practice was succinctly expressed by the sages as a moral lesson in sayings such as, "The rains do not fall unless the sins of Israel have been forgiven,"[52] or, "When repentance ascends from the earth, immediately the rains fall,"[53] and the like.[54]

Just as fornication was not the only sin that affected nature, so drought was not the only ill consequence of man's wicked behaviour. In fact all the major misfortunes that befell Israel were attributed to their sins, to their transgression of God's commandments. In the following saying of Raphram bar Papa in the name of Rabh Hisda, the misfortune of insufficient rains appears as bound up with that greatest of all national catastrophes in the life of Israel, the loss of their native land: "While Israel fulfills the will of God, and Israel is on his own land, the rains come down from the good Storehouse (which is in heaven). But when Israel is not settled on his own land the rains do not come down from the good Storehouse."[55] Still other dread consequences are attributed to Israel's disobedience :

While Israel does the will of God and brings out his tithes as prescribed, "the eyes of the Lord thy God are always upon it (the land) from the beginning of the year even to the end of the year,"[56] and it (the land) does not suffer any harm. But when Israel does not do the will of God, and does not bring out his tithes as prescribed, "he looketh on the earth and it trembleth."[57]

But not only the blessings and punishment that come upon Israel are determined by the behaviour of the people; Israel is responsible for the very existence of the whole world. "Rabbi Hiyya bar Abba said in the name of Rabbi Johanan: . . . The earth said (in the hour when God gave the Torah to Israel), Say that Israel does not accept the Torah, and I shall return into my waters as I was. Thus also said Rabbi in the name of Rabbi Aha: . . . the world already was dissolving. Were it not that Israel stood before Mount Sinai (where the Torah was given) and said, 'All that the Lord hath said we will do and be obedient,'[58] the earth had returned to Tohu, to the void."[59] Of the numerous other sayings to the same effect let us mention the following:

"God said: Israel made peace between me and my world. Were it not for Israel, I would have destroyed my world." "When Israel accepted the commandment (which begins with the words) 'I am the Lord thy God'[60] the world became firmly founded." "All the benefits which come to the world come only for the merit of Israel. The rains do not fall but for his merit, the dews do not descend but for his merit."[61] "Were it not for Israel the rain would not fall unto the world, nor would the sun shine; only for the merit of Israel does the Holy One blessed be He give ease to the world."[62] ". . . even peace comes to the world only for your merit."[63] "The very families which live on the earth are blessed but for the sake of Israel . . . the very ships that sail from Gaul to Spain are blessed but for the sake of Israel."[64]

All the nations of the world are guarded by God for the sake of Israel.[65] The Sanhedrin, the Great Council, which holds its meetings in the very navel of the earth, protects the whole world.[66] And

oppressed and persecuted Israel pleads before the nations of the world :

"*Were it not for Israel, there would be no blessings in the* world . . . were it not for Israel, the heavenly lights would not shine . . . and the rains would not fall. . . . And Israel said to the nations of the world : All these the Holy One blessed be He gives unto you for our sake and still you hate us. . . . I sacrifice seventy bullocks on the feast for the seventy nations and I pray for them that the rains may fall, *but, alas, 'In return for my love they hate me!'*"[67]

VI

Nothwithstanding the great variety of sins resulting in natural calamities, the fact remains that fornication was looked upon as the arch-sin, the sin most hateful to God, the one sin that He can never forgive.[68] If we bear this in mind we shall most readily understand the important role that children played, and still play, in the rain-making ceremonies of so many peoples.[69] The travellers and writers who tell of the participation of children in these ceremonies often fail to mention why precisely children take part in them. But when they do tell us of the reason for the children's participation, this reason is invariably stated to be the innocence of the children. In Arab and Oriental Jewish communities the children are taught to sing during the ceremony verses in which they stress their innocence. Among the fellahin of Palestine rain-processions take place in the streets of the villages. In Northern Palestine, in *Tibnin* for instance, boys and girls walk about in the streets, each carrying

a stick to which is attached a rag which they dip into water. The adults sprinkle water on the children who sing:

Ya rabbina ya rabbina	O our Lord, O our Lord,
tib'a shite lizar'ina	give rain to our seed,
hinne kebār elaznabu	they are big who have sinned,
nehna zghār shū zambina	we are small, what are our sins ?

In *Kufr Abil* the children sing:

Ya rabbēna ya rabbēna	O our Lord, O our Lord,
ehna zghār esh zambēna	we are small, what are our sins ?
talabna khubz min ummēna	we asked bread from our mother,
darbatna 'ala thummena	she hit us on our mouth.

The first two lines of this doggerel verse are sung also in many other places in Palestine.[70] In still other places the innocence of the children is taken for granted and only the sins of the village elders are stressed. In *Beit Jala*, in southern Palestine, when there is a drought, all the children assemble with much noise, and run from one street to another, beating empty tins and singing:

Ya rabbina ma tuakhidna	O our Lord, do not punish us,
kullu min mashāyihna	everything [bad comes] from our elders,
mashāyihna halikbār	our elders, the great ones,
ya rabbi tihriqhun finnār	O my Lord, burn them in fire!

Since the inhabitants of *Beit Jala* are Christians, the children also appeal to St. Nicholas:

Mār Inqula jīna lēk	St. Nicholas, we have come to you,
shukhb elmatar dākhil lēk	O stream of rain, I implore you,
w'ihna 'lyōm 'abīdak	we are to-day your servants,
muftāh assamā fīdak	the key of heaven is in your hand,
haiy imbū, haiy imbū	bring water, bring water!

Dr. Canaan who published these songs remarks that the word *imbū* is baby talk all over Palestine for "water." Let us also remark that some of the rain-processions are composed exclusively of children.[71]

Among the Arabs of Kerak in Transjordan almost exactly the same words are addressed to a saint of whom the Bible tells that he brought rain, namely Elijah.[72]

Among the semi-Bedouin of *Sawakhereh al-Wad* the oldest woman of the village is placed on the back of a donkey, in front of her a hand-mill which she keeps turning. She is led thus through the fields accompanied by a troop of village children carrying a cock which they torment in order to make it cry aloud. The old woman sings the rain-song, and the children shout the response which consists of almost the same words as those sung by the children of *Kufr Abil*, in which they stress their innocence.[73]

Such a procession with an old woman on donkey-back is arranged in many other places in Palestine as a rain-charm. The presence of the old woman in the rain-making ceremony gives a valuable clue to the nature of the sins the absence of which qualifies the children as rain-makers. The old woman, as Canaan observes, participates in the procession because she is *qat'a*, that is, free from menstruation, and therefore *tahrā*, pure.[74] A similar kind of purity, namely purity from sexual sins, is that which distinguishes here the children from the adults. To use Dalman's words, "the sinlessness of the old woman who can no longer sin and of the children

who cannot yet sin" renders the request for rain more efficacious.[75] Thus we come once more to the same idea of fornication as the arch-sin that causes drought, and the absence of fornication as an absolute condition of the proper functioning of nature.

One might think that in respect of children it is their innocence in the broader sense of the word that is meant, and not necessarily innocence of sexual connections. But on examining the matter more closely, we soon realize that this impression is false. By "children" is generally understood boys and girls who have not yet reached puberty. Such children, and particularly the older among them, can and do commit all kinds of sins, such as lying, theft, robbery, and even bloodshed. The one sin that they are quite certainly incapable of committing is fornication. That this is the sin the absence of which makes children so efficacious in rain-processions, becomes even more clear when we find that old women whose sexual life is over are also held to have the same efficacy. For there is no doubt that as regards all other sins, such women are in no way different from other adults.

Let us now turn to the role of children in the rain-ceremonies of Oriental Jewish communities. In oriental countries in general the Jews have acquired, for one reason or another, a special reputation as rain-makers. Their rain-ceremonies are, in fact, often more elaborate than those of the surrounding Moslems. In Jewish rain-prayers the participation of children is a *conditio sine qua non*.

In Morocco the Jews send four children to the streets to march about holding the four edges of a white linen sheet. The children sing:

sabūla 'atshāna	the sheaf is thirsty
ghithha yā mulāna	water it, O our Lord!

and the people whom they pass pour water on the sheet.[76] In times of drought the children also sing:

O rain! fall! fall!
Richess is given by God.
His children are in the forest,
They call: "O father!
Buy me a shirt,
A shirt of carrots."
We have nothing to bite,
Nibble! nibble! Whatever can be nibbled.[77]

Among the Jews of Kurdistan, in Sineh, the skull of an ass is taken to the roof of a house and water is poured through it on to the ground. At the same time children collect pieces of wood, light them on the roof as a bonfire and throw the skull into it.[78] In Meshhed, in Persia, the prayers for rain are connected if possible with a circumcision ceremony. If in times of drought there chances to be a circumcision, the rain-prayers are said in the synagogue after the circumcision, while one of the supplicants holds the crying infant in his arms.[79] In the Caucasus, among the mountain-Jews, in times of drought, as Hahn reports, "children march round the churchyard several times and call upon Semirei, the god of rain."[80] Among the Yemenite Jews little schoolchildren are called upon to pray to God for rain.

They are bid to sit on the floor in the middle of the synagogue, and the head of the synagogue addresses them as follows: "Holy seed (that is, children, the seed of Abraham), why are you silent, call strongly to our merciful Father, perchance He will listen to your voices and hearken to the breath of your mouths; the voice of the herd that has not sinned will reach the ears of our merciful Father." Yemenite Jewish children also used to have songs that contain requests for rain, and these were sung to their everyday games.[81]

A very similar role was already allotted to children in talmudic times in rain-requests. In the Babylonian Talmud it is related that "when the world was in need of rain the rabbis would send school-children to Hanan-who-hid-himself, and they would take hold of the hem of his garment and say to him, Father, father, give us rain! Thereupon he would plead with the Holy One blessed be He: Master of the universe, do it for the sake of these who cannot distinguish between the Father who gives rain and the father who does not give rain."[82]

VII

After this digression on folk-custom we can now view with more understanding the role that children played in the Feast of Tabernacles in Second Temple days. It was their purity that qualified them to perform the various functions, which negligible as

they may seem at first glance had no doubt their ritual significance.

The first of these was the lighting of the candlesticks, which was performed by four "children of the flowers of priesthood," that is, priestly children. The meaning of the term "*pirhē k'hunah*," flowers of priesthood, is young priests,[83] but the Mishnah[84] in which the lighting of the candlesticks is described expressly states that it was done by "*four children* (*y'ladim*) of the flowers of priesthood." It is the children precisely, of whose ritual purity there can be no doubt, who have to perform the highly significant act of the lighting of the lamps, which was the beginning of all the festivities, just as the words "let there be light" were the beginning of the whole creation of the world.[85]

The second scene in which children are mentioned took place on the seventh day of the Feast of Tabernacles, after the altar had been beaten with the willow or palm-branches.[86] As soon as this was over, "immediately the children snatched their lulabs and ate their ethrogs."[87] Already the sages of the Talmud who lived but a few generations after the codification of the Mishnah,[88] no longer knew what exactly the children did on this occasion, as can be seen from the discussion on the subject. Later commentators, like Rashi and Obadia di Bertinoro, even held, in contradiction to the simple meaning of the text, that it was the adults who snatched away the lulabs of the children and ate the ethrogs of the children. What really happened becomes clear from a rabbinic legend

telling of a pious man who gave his last pieces of money to charity and thus could not buy food for the last day of the feast :

He was ashamed to go home, so he went to the synagogue and saw there (lying about) some of those ethrogs which the children threw on the day of Hoshana (that is the seventh day of the feast). . . . He took from them and filled his sack with them and went and sailed on the great sea (that is the Mediterranean) until he came to the city of the king. When he arrived there, it so happened that the king felt a pain in his intestines and they told him in a dream : Your remedy is to eat from those ethrogs which the Jews pray with on the day of Hoshana. At that hour they searched all the ships and all the towns and did not find. They went and found that man sitting on a sack. They said to him, Have you something (to sell) ? He said to them, I am a poor man, and I have nothing to sell. They searched his sack and found some of these ethrogs. They said to him : From where are these ? He said to them, From those with which the Jews pray on the day of Hoshana. They took the sack and brought it before the king. The king ate these ethrogs and recovered. They emptied the sack and filled it with golden denars.[89]

Let us combine the information contained in the Mishnah with that given by this story concerning the children and the ethrogs. The Mishnah reported that the children snatched their lulabs and ate their ethrogs. In this story we find that they threw at each other their ethrogs, which then remained scattered on the floors. The eating of the ethrogs thus seems to be reduced to a simple taking a bite into the fruit, which, as a matter of fact, is much too bitter in its unripe state in September-October to be really eatable. The picture that thus emerges from the only too meagre data is a joyful play of children

throwing at each other their lulabs and ethrogs.[90] As to the ritual significance of this children's game we have to rely entirely upon analogous practices of other peoples, of which let us quote one prevalent in Morocco. At Aglu the food received by the participants in the rain-processions is finally handed over to a woman who has five or six children alive (that is, a woman who is particularly blessed), and she prepares it. The food is then eaten by the children of the village who have assembled in her house, nobody else partaking of the meal. It is believed that if the children play with the food, throwing it at one another, the year will be plentiful, whereas if they behave sedately at the meal the year will be bad.[91]

In talmudic times the children were regarded as one of the pillars upon which rest the existence and the welfare of Israel and the nations :

> Rabbi Abba bar Kahana said : There were in the world no philosophers (here meaning clever and cunning men) like unto Balaam the son of Beor and Oenomaus of Gadara.[92] All the nations of the world came unto Oenomaus of Gadara and said to him : Tell us, shall we be able to destroy this nation (Israel) ? He said : Go and make the rounds of their synagogues and schools, if you find there infants twittering with their voices you will not be able to harm them ; but if not, you will be able to harm them. For so has their Father promised them, "The voice is Jacob's voice but the hands are the hands of Esau"[93]—when Jacob is twittering in the synagogues, Esau (that is, the gentiles) has no hands (no power over them).[94]

What applies to the whole nation holds good also for each of its cities :

Resh Laqish said to Rabbi Jehuda the Prince : I have this tradition from my fathers . . . every town in which there are no school children shall be destroyed.

So, in fact, it happened with Jerusalem:

Rabh Hamnuna said : Jerusalem was destroyed only because school children ceased (from study).

According to another sage, Rabha, Jerusalem was destroyed only because "men of faith" ceased in it.[95] But as the children do not know sin, their merit is even greater than that of the "men of faith" or of sages who devoted their entire life to the study of the Torah :

Rabbi Shimeon ben Laqish said in the name of Rabbi Jehuda the Prince : The world exists only for the sake of the breath of school children. Rabh Papa said to Abbaye : And what of yours and mine ? He answered him : A breath in which there is sin is not like unto a breath in which there is no sin.[96]

There remains now for us to speak of the men of faith, the Pious and the Righteous, and of their place and role in connection with the order of the world. Of this we shall hear in the last chapter.

1 Westermarck, *The Origin and Development of the Moral Ideas*, ii, 675 ; Frazer, *The Golden Bough*, ii, 108 ; id., *The Devil's Advocate*, 47.
2 Frazer, *The Golden Bough*, ii, 111 ; id., *The Devil's Advocate*, 54.
3 Lord Raglan, *Jocasta's Crime* (Thinker's Library, No. 80), London, 1940, p. 10.
4 F. S. Krauss, *Sitte und Brauch der Südslaven*, Wien, 1885, p. 204, as quoted by Frazer, *The Devil's Advocate*, p. 98.
5 R. Briffault, *The Mothers*, London, 1927, iii, 199.

6 Pirqe Rabbi Eliezer, 23 ; Henoch 54, 7–10. Cf. above, chapter iii, p. 62. In biblical thought torrential rains and the flood itself are regarded as the expression of God's wrath, cf. Gen. 6, 6–7 ; Ez. 13, 11, 13 ; 38, 22.

7 Gen. Rab. 26, 5, p. 248 ; cf. Lev. Rab. 23, 9 ; Tanhuma Gen. ed. Buber, pp. 16, 24; Tanhuma Bereshith 12; also other sexual transgressions, cf. Gen. Rab. 31, 1–2, p. 270 sq.

8 Lev. Rab. 23, 9.

9 Gen. Rab. 32, 7, p. 294 ; cf. B. Sanh. 108a.

10 B. Sanh. 108b ; cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

11 Gen. Rab. 28, 9, p. 267 ; cf. Y. Sanh. 29b bot. ; Lev. Rab. 7, 6; Eccl. Rab. ad 9, 4.

12 Pirqe Rabbi Eliezer, ch. 22 end ; cf. also Yalqut Shime'oni ad Is. 64, 1, § 508. Cf. also Ginzberg, *The Legends of the Jews*, v, 178, note 26 and the sources referred to there. As to the idea of "measure for measure" in connection with the sins of the generation of the deluge and their punishment, cf. ib. p. 183, note 42. The idea is expanded in the Zohar, Gen. 62a, 66a.

13 B. Sanh. 108b. Cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

14 The belief that the embryo becomes a living being, "animatus," forty days after the conception, is an ancient Greek idea which penetrated into Christianity and Judaism. Cf. Aristotle, *De animalibus historiae*, vii, 3; Plinius, *Historia Naturalis*, vii, 6 ; Philo, *Questiones in Gen.* i, 25 ; ii, 14 ; St. Augustine, *Quest. in Exodum*, 80; *Quest. Veteris et Novi Test.* 23, Migne xxxiv–xxxv, 626, 2229 ; Gratian, *Decretum*, ii, 32, 2, 8 sq. ; Ephraim i, 149E, Ephr. Syri *Op. Omn.* ed. P. Benedictus and Assemanus, Roma, 1737–43 ; M. Niddah 3, 7 ; Tos. Niddah 4, 17, p. 645; B. Niddah 30b ; Tanhuma Num. ed. Buber, p. 29 ; B. Ber. 60a ; Num. Rab. 9, 1 ; Lev. Rab. 23, 12 ; cf. Ginzberg, *op. cit.* v, 106 sq.; *Meir Aldabi* (14th century), *Shebhile emunah*, iv; Preuss,

Bibl. Talm. Medizin, 451 sq.; Ploss-Bartels-Reitzenstein, *Das Weib*, i, 537 sqq.; Westermarck, *Moral Ideas*, i, 416.

15 Gen. Rab. 32, 5, p. 292.

16 B. Sanh. 108b; Gen. Rab. 31, 12, p. 286; ib. 34, 7, p. 316; 36, 7, p. 341; Y. Ta'an. 64d bot.; Pirqe Rabbi Eliezer, ch. 23; Tanhuma Gen. ed. Buber, pp. 42 sq.; Tanhuma Noah, 11–12.

17 Job 31, 9–12.

18 Lev. 18, 24–25, 27–28.

19 Deut. 11, 17; cf. Rashi ad loc., Targ. Onk. ad Lev. 18, 25; B. Sab. 33a.

20 Gen. 12, 10 sqq.; 26, 1 sqq.; 42, 1 sqq.; 43, 1 sq.; Ruth 1, 1.

21 Jub. 33, 20.

22 Gen. Rab. 26, 5, p. 249; Lev. Rab. 23, 9; B. Sanh. 93a, 106a; Lam. Rab. 5, 11. Cf. Ginzberg, *op. cit.* iv, 369 sq., vi, 404, n. 5. Cf. also Y. Ber. 13c mid., where an emphasis is laid upon the analogy between the sin of paederasty and its punishment.

23 Lev. Rab. 23, 9; Num. Rab. 9, 33; Y. Sota 17a.

24 Gen. Rab. 26, 5, p. 249.

25 Y. Suk. 55b mid.

26 Lev. 26, 3–5, 19–20, 34–36; Deut. 11, 13–17; 26, 15; 28, 4–5, 8, 11–12, 22–24, 38–40, 42; Is. 30, 23; Jer. 5, 23–25; 10, 13; 14, 22; 51, 16; Eze. 36, 29; Hos. 2, 23; Ps. 65, 10 sq.; 66, 9–10; 135, 6–7; 147, 8; Prov. 3, 20–21; Job 26, 8–9; 36, 27–28; 37, 6; 38, 25–28; 2 Chron. 7, 12–14; Sir. 43, 20 sq.; etc.

27 Jer. 3, 2–3; 12, 4; Is. 5, 10; 1 Kings 8, 35–36; 2 Chron. 6, 26–27.

28 Eze. 36, 30.

29 Jer. 14, 1–4.

30 Book of Enoch 80, 2–8, ed. Charles, *Apocr. and Pseud.* ii, 245.

31 Ib. 100, 10–13, ed. Charles, *op. cit.* ii, 272. Similar ideas are expressed also in 98, 6–8. Cf. also Hab. 2, 11.

32 Y. Ta'an. 66c mid.; B. Ta'an. 7b, 8b; B. Sabb. 32b;

Aboth di Rabbi Nathan. version B, ed. Schechter, p. 58a ; Mishle Rabtha 25. Such beliefs also exist among the fellahin of Palestine, cf. Kahle, *Palästina-Jahrbuch*, 1912, p. 163 ; Canaan, *Zeitschrift des deutschen Palästina-Vereins*, 1913, pp. 289 sqq.; Dalman, *Arbeit und Sitte in Palästina*, Gütersloh, 1928–35, i, 133 sqq.

33 Cf. Y. Ta'an. 66c mid.

34 B. Sanh. 74a. Cf. Y. Sanh. 21b top.

35 Midrash Tannaim, Deut. 21, 23, p. 132.

36 B. Yoma 9b.

37 B. Shebu'oth 7b; Sifra ad Lev. 16, 16, p. 81c.

38 Cf. A. Büchler, *Studies in Sin and Atonement in the Rabbinic Literature of the First Century*, London, 1928.

39 For instance, Num. 15, 39; Hos. 1, 2, 7; Jer. 2, 20, 25; 3, 1 sqq.; Eze. 16, 15 sqq., etc.

40 Deut. 11, 16–17.

41 Y. Sanh. 26c mid.

42 Cf. p. 30.

43 Gen. 4, 10–12.

44 Cf. Num. 35, 33–34 ; Is. 26, 21 ; Eze. 24, 7 ; Job 16, 18.

45 Deut. 21, 1–9 ; cf. Patai, "The 'Egla 'Arufa or the Expiation of the Polluted Land," *Jewish Quarterly Review*, xxx (1939), pp. 59 sqq.

46 Tanhuma, ed. Buber, Introduction, p. 158.

47 Geniza-fragment in the Tylor-Schechter collection of the Cambridge University Library, published by L. Ginzberg in *Haggoren*, ix, Berlin, 1923, p. 66.

48 Cf. A. Ben-Yisrael, *Aggadoth Haaretz*, vol. ii, p. 193.

49 Cf. for instance, F. Legey, *The Folklore of Morocco*, London, 1935, p. 30 ; Patai, *Man and Earth*, i, 249.

50 Y. Rosh Hash. 57b ; cf. Siphre Deut. 40 ; B. Ta'an. 8b. Just the opposite concept is found in Matthew 5, 45.

51 Feasts of atonement before the beginning of the rains were celebrated also among other peoples, for instance the ancient Greeks, Gruppe, *Griech. Myth.* 162, and the Vedic Indians, Oldenberg, *Rel. d. Veda*, 319. Cf. also Volz, *Neujahrsfest*, 25.

52 B. Ta'an. 7b.
53 Y. Ta'an. 65b top.
54 Y. Ber. 9b top; Y. Ta'an. 63d top; B. Ta'an. 7b; Gen. Rab. 13, 14, p. 123.
55 B. Bab. Bath. 25b.
56 Deut. 11, 12.
57 Ps. 104, 32; Y. Ber. 13c mid.
58 Ex. 24, 7.
59 Pesiqta Rabbati 99b sq.
60 Ex. 20, 2.
61 Gen. Rab. 66, 2, p. 745.
62 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93; Num. Rab. 1, 3; Deut. Rab. 7, 7.
63 Deut. Rab. 7, 7.
64 B. Yeb. 63a.
65 Siphre Deut. 40.
66 B. Sanh. 37a.
67 Ps. 109, 4; Midrash Shoher Tobh Ps. 109; cf. Pesiqta di Rabh Kahana ed. Buber, p. 193b sq.; Rab. 21 Num.; Tanhuma Pinhas; B. Suk. 55b; etc.
68 Cf. p. 146
69 Cf. Frazer, *The Golden Bough*, i, 250, 272 sq., 274 sq., 276, 278, 289; id., *The Worship of Nature*, i, 268, 274 sq.; I. Schapera, *Western Civilisation and the Natives of South Africa*, London, 1934, p. 28; Westermarck, *Ritual and Belief in Morocco*, London, 1926, ii, 256, 257, 259, 260, 264, 265, 267; Romanelli, *Massa' B 'arabh*, Warsaw, ed. Traklin, p. 68; Abela, *Zeitschr. d. deutsch. Pal.-Ver.* vii, 1884, p. 94. A. Musil, *The Manners and Customs of the Rwala Bedouins*, New York, 1928, p. 10: when no rain comes "the girls and wives of the Bedouins form a procession with the *umm al-ghejth*, mother of rain (Fig. 1, p. 13). A woman's gown is stretched over two sticks forming a cross and is carried by a girl (virgin) at the head of the procession which wanders from tent to tent, singing" (verses follow; no reference to children or to sins).
70 Kahle, *Palästina-Jahrbuch*, viii (1912), p. 163.

71 Canaan, *Zeitsch. d. d. Pal.-Ver.* xxxvi (1913), 290, 291; id. *Journal of Pal. Or. Soc.* xiv (1934), 67, 79.

72 Musil, *Arabia Petrea*, iii, 8. As to the rain-making of Elijah cf. above, chapter I, p. 43, and Patai, *Man and Earth*, ii, 145 sqq.

73 Hanauer, *Palestine Explor. Fund Quarterly Statement*, 1925, p. 35.

74 Canaan, *Zeitschr. d. d. Pal.-Ver.*, 1913, p. 292.

75 Dalman, *Arbeit und Sitte in Pal.*, i, 135; cf. ib. 136 sq. children's rain songs.

76 Oral communication of a Moroccan Jew in Jerusalem. Cf. similar cries among the Moroccan Moslems, Westermarck, *Ritual and Belief in Morocco*, ii, 265.

77 Brunot-Malka, *Textes Judéo-arabes*, Rabat (Maroc), 1939, pp. 98–99, 305, where there are given further children's songs sung at the times both of drought and of torrential rains.

78 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 60.

79 Oral communication of a Meshhed Jew in Jerusalem.

80 C. Hahn, *Aus dem Kaukasus*, Leipzig, 1892, pp. 194 sq., as quoted by Frazer, *Aftermath*, London, 1936, pp. 91 sq. Dr. J. J. Rivlin suggested to me that Semirei may be a corrupt form of *Shabriri*, a demon connected with water, cf. B. 'Ab. Zar. 12b; B. Pes. 112a; Mekhilta Jithro 6.

81 Jacob Saphir Halevi, *Ebhen Saphir*, vol. i, Lyck, 1866, p. 107a; Brauer, *Ethnologie der Jemenitischen Juden*, Heidelberg, 1934, p. 220; cf. Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165.

82 B. Ta'an. 23b.

83 M. Middoth 1, 8; Y. Sota 17a top.

84 M. Suk. 5, 2.

85 The lighting of bonfires by children in the rain-charm of the Jews of Kurdistan is, by the way, not the only instance of the lighting of fire by children for ritual purposes. In a fertility rite in Lechrain, a high tree was set up which was lighted by children, cf. Mannhardt, *Wald- und Feldkulte*, i, 510. "Among the Ba-Ronga of

South Africa pottery is made by women only, and they prefer to employ a child under puberty to light the fire in which the pots are to be baked, because the child has pure hands and the pots are therefore less likely to crack in the furnace than if the woman lit the fire herself:" Frazer, *The Golden Bough*, ii, 204 sq., quoting H. A. Junod, "Les Conceptions physiologiques des Bantou Sud-Africains et leurs tabous," *Revue d'Ethnographie et de Sociologie*, i (1910), p. 147. Among various peoples of Negro Africa a sacred fire is tended mainly by small girls, less often by small boys. Cf. Tor Irstam, *The King of Ganda, Studies in the Institutions of Sacral Kingship in Africa*, Stockholm, 1944, pp. 33, 137, 139, 140.

86 M. Suk. 4, 6.

87 M. Suk. 4, 7.

88 The codification of the Mishnah took place about the end of the second century C.E. Cf. B. Suk. 46b.

89 Lev. Rab. 37, 2.

90 As to the duty of small children to use the lulab, it is expressly stated in Y. Suk. 54a mid., "as soon as a child is able to shake a lulab he is obliged (to perform the rite of the lulab)."

91 Westermarck, *Ritual and Belief in Morocco*, ii, 259.

92 Cf. Grätz, *Geschichte der Juden*, iv, 4th ed., p. 175, 434; Bacher, *Ag. Tan.* ii, 31 sq.; Blau, *Jewish Encyclopedia*, ix, 386, s.v. Oenomaus; Schürer, *Geschichte des jüd. Volkes*, 4th ed., vol. ii (1907), p. 55.

93 Gen. 27, 22.

94 Gen. Rab. 65, 20, p. 734 and parallel sources ib. Cf. the saying concerning the lamps of the Temple which while burning kept down the nations, p. 127.

95 B. Sab. 119b. About these "men of faith" we shall hear more in the next chapter.

96 B. Sab. 119b.

Chapter Six

FROM KING TO MESSIAH

I

In a previous chapter an account was given of the significance and function of the Jerusalem Temple according to popular imagination. When the Temple was destroyed, the natural order of things, which was in its entirety dependent on it, suffered a catastrophic disturbance. That this did not result in the extermination of Israel, nay, of all mankind, was due to the fact that besides the Temple Israel possessed another asset that made for the maintenance of the cosmic order, and this continued to function after the destruction of the Temple, perhaps even in an increased measure. This other beneficent influence emanated, according to popular belief, from the persons of the so-called "whisperers," "pious men," and " men of faith."

The belief that the welfare of the people depends on the behaviour and the qualities of a person who unites in himself both spiritual and political leadership is a very ancient one which is well attested among a great number of peoples. We now know for certain that in many instances the kingly office developed out of the profession of the tribal or village magician. The main original task of the priestly kings was the same as that which the magicians and

medicine-men of primitive tribes are expected to perform to this very day, namely, to ensure the welfare of the people by making the rain fall, the sun shine, the fields yield their crops, man and beast be healthy and fruitful, and so on. If something went wrong, this was invariably ascribed to the misbehaviour or disability of the king. This is a great theme of which much has been written and of which still much could be said. Here can only be shown the working of this principle among relatively advanced communities, by means of three examples which, as far as I am aware, have not yet been utilized in this connection.

Philostratus tells in his *Life of Apollonius of Tyana* that in a conversation that took place between Apollonius and Domitianus, the sage offered to the emperor to enumerate the causes of pestilences. "But," continues Philostratus, "the emperor, fearful, I imagine, lest Apollonius should reckon among the causes of such epidemics his own wrongdoing, and his incestuous marriage, and his other misdemeanours, replied, 'Oh, I do not want any such answer as that.'"[1]

The second example is found in a sermon of Savonarola from the year 1491: "I must tell you, then," said this preacher of puritan piety, "that all the evil and all the good of the city depend from its head, and therefore great is his responsibility even for small sins, since if he followed the right path the whole city would be sanctified."[2]

The third example takes us to the Far East, to China. From the times of the third traditional

dynasty there was preserved a collection called the *Great Law*, being a chapter of the famous Chinese Annals, and edited, according to Père Wieger, in the year 1050 B.C. This collection, which contains the traditional wisdom of many generations, is regarded as a sacred book. In this it is written:

It is the duty of the government all the time to watch carefully the phenomena of nature, which are the echo in the world of nature of the order or disorder in the world of government. The government is bound to watch the phenomena of nature in order to be able immediately to amend what is in need of amendment. When the course of nature goes its proper way, it is a sign that the government is good, but when there is some disturbance in nature, it is a sign that there is some sin in the government. With the help of fixed tables it is possible to learn from the disturbance in nature what is the sin that caused it. Any disturbance in the sun accuses the emperor. A disturbance around the sun—the court, the ministers; a disturbance in the moon—the queen, the harem. Good weather that lasts too long shows that the emperor is too inactive. Days which continue to be cloudy show that the emperor lacks understanding. Too much rainfall shows that he is unjust. Lack of rain shows that he is careless. Too great a cold shows that he is inconsiderate of others. Stormy wind—that he is lazy. Good harvest proves that everything is all right; bad harvest—that the government is guilty. When the pear-tree blossomed in the autumn, the court had to be warned that there was some hidden disorder there. . . .[3]

Père Wieger, from whose book on Chinese religious beliefs and philosophical opinions we take this quotation, remarks in conclusion that the belief expressed in this passage left its traces in Chinese history from the third dynasty and down to the twentieth century.

Before turning to the ancient Hebrews, it should be observed that the notion of the kings as responsible for the material welfare of their peoples was prevalent in the ancient Near East in general. In an enthronement hymn from the time of Merneptah we read:

> Rejoice, thou entire land: the goodly time has come. . . .
> The water standeth and faileth not, the Nile is running high.
> The days are long, the nights have hours, the months come aright.[4]

Pharaoh was hailed as "lord of flood, plentiful in grain, in whose footsteps is the harvest goddess," etc.[5]

It was a familiar feature of the Assyro-Babylonian religion that the king was held responsible, to the extent of being sometimes severely punished, for any calamity that descended upon his people.[6] The good king's rulership, on the other hand, means good crops.[7] In a blessing of Esarhaddon we find:

> The kingship as the plant of life may be good for the welfare of the people.[8]

The gods granted to Esarhaddon

> "abundant rains, copious inundations, acceptable prices; old men dance, young men sing; matrons, maidens are gay with laughter; men take wives, they bring about the births; they bring sons and daughters to birth, reproduction is prosperous; . . . those who have been sick many days regain life; the hungry are satisfied, the lean grow fat, the destitute are supplied with clothing."[9]

In a hymn to Shulgi the king is addressed as "he that overfloweth the face of the country with the water flood."[10] Another king is allotted the task

by Anu "to subjugate the enemy's country, make firm the fundament of the land; years of abundance, a reign of remote days [he has been granted]."[11] Nebuchadrezzar says of himself:

A reign of abundance, years of exuberance in my country I cause to be.[12]

With Assurbanipal's ascension to the throne

Adad let loose his showers, Ea opened his fountains, the corn grew five ells high in its ear (straw ?), the spike became five-sixths of an ell, the harvest was good, (there was) fulness of Nisaba, the giparu-tree was ever-bearing, the fruit-trees brought the fruit to luxuriant issue ; the cattle were prosperous in parturition ; in my reign exuberance superabounds, in my years superfluity is heaped up.[13]

As remarked already by Père Dhorme, this passage has a distinct messianic flavour[14]; and, as we shall see towards the end of this chapter, the same sort of messianism, projected, it is true, to the future, occurs also in rabbinic literature.

Other texts depict the social benefits enjoyed by the people under Assurbanipal: no force, no injury, security on the roads, no bloodshed, no outrage, general peace.[15]

In a Hittite text we read that Murshilish says about his father: ". . . under him the whole land of Khatti prospered, and in his time people, cattle, sheep multiplied."[16]

Also in the West-Semitic world the king is assigned a similar role. According to a Tell el-Amarna letter "the earth sprouts forth" at the king's word.[17] The king gives richess, sheep, flock, cattle, silver,

gold and byssos to his subjects, and there is no maltreatment under his rule.[18] As to the Ras Shamra texts, Virolleaud had stated that Dan'el is a divine king, with power over the crops.[19]

II

To turn now to the Jews, the belief that the orderly functioning of nature and the welfare of the people depend on a central personality is discernible in biblical as well as in talmudic times. In biblical literature this central personality was the king, while in stories dealing with the times before kings ruled over Israel, this belief is attached to the persons of kings of other nations. In Genesis we read of Abimelech, king of Gerar, that he took unto himself Sarah, not knowing that she was Abraham's wife. After God had revealed to Abimelech in a dream by night the real state of things, Abimelech said to Abraham:

> What hast thou done unto us ? And what have I offended thee that thou hast brought on me and on my kingdom a great sin ?[20]

After what has been said above we shall understand why Abimelech thought his whole kingdom liable to punishment for a sin that he alone had almost committed. A sin committed by the king is visited on his whole kingdom.

The story of Moses who held up his hands to assure the victory of Israel over Amalek[21] was many times

expounded both by Jewish and by Christian theology in a lofty spiritual sense. But the text in itself will leave us little if any doubt as to the original meaning of the story:

And it came to pass, when Moses held up his hand that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands the one on the one side and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.[22]

What we have here is a clear instance of the direct sympathy between the leader and his people. When the leader holds up his hands, his people gain the upper hand in the struggle; when his hands tire and sink down, his people too tire and are beaten—hence the very physical help Aaron and Hur had to extend to Moses in holding up his hands.[23]

If this last example was a very exceptional instance of direct sympathetic connection between the leader and his people, the next two examples will again show how the actions of the king involved the welfare of his whole people through the medium of natural forces. The Gibeonites had had a "safe conduct" sworn to them by the Children of Israel, but King Saul, giving no heed to this ancient oath, slew a great number of Gibeonites. This perjury caused a famine lasting three years, until seven of the surviving sons of Saul were handed over by David to the Gibeonites that they might avenge their kinsmen's death.[24] On the other hand, when David numbered Israel and

Judah, this sin on the part of the king cost seventy thousand of his people their lives; this was the number of the victims of the pestilence that broke out as a consequence of David's sin.[25]

Before the rabbinic material is considered, brief evidence must be given that the belief in the king's influence on nature takes an important place also in the writings of the prophets and in the Psalms. The righteous rule of the "rod that shall come forth out of the stem of Jesse" will, according to Isaiah, have a wondrous effect also on the animal kingdom:

> The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and fatling together; and a little child shall lead them.[26]

Similarly Joel:

> And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.[27]

Again in Psalm 72 we have a more detailed description of the beneficial effects of the rule of the righteous king: It will be like rain that comes down upon the mown grass, and as showers that water the earth, and the good people flourish under him. His dominion shall expand. He will conquer all his enemies. "There shall be plenty of corn in the earth upon the top of the mountains (almost unbelievable in Palestine where the tops of the mountains are mostly bare of any soil), the fruit thereof shall

rustle like Lebanon and they of the city shall flourish like grass of the earth."[28]

It will be of some interest to compare this passage with a few lines from the *Odyssey*, which show that exactly the same ideas as to the responsibility of the king for the food-supply prevailed in Homeric Greece. "Thy fame, O lady," said the disguised Odysseus to his wife, "shall reach the wide heavens, like that of some blameless king who, in the fear of god ruling over men many and stalwart, upholds the right, and black earth bears wheat and barley, the trees are laden with fruit, the flocks bear young without fail, the sea produces fish, by reason of good government, and the people prosper under him."[29]

III

Let us see now what talmudic literature has to say on this subject. Concerning the episode of David, the Gibeonites and the sons of Saul, rabbinic sources have it that "in the first year (of the famine) David began to admonish his generation at the time of the pilgrimage (when the Israelites gathered together in Jerusalem) and said to them, Perchance there are among you people who serve foreign gods, for the heavens are not shut up from giving dew and rain but on account of this sin. They went out and searched and did not find. The second year he said to them, Perchance there are among you people who commit incest, for the heavens are not shut up but

on account of this sin. They went out and searched and did not find. The third year he said unto them, Perchance there are among you people who shed blood, or who promise in public to give alms and do not keep their promise, or who withhold the tithes, for the rains are not kept back but on account of these sins. They went out and searched and did not find. Thereupon David said, The cause must lie in no-one but myself. So he began to ask the *Urim w'Tummim* (the oracle) 'and the Lord answered, It is for Saul and for his bloody house,'[30] for Saul that you did not show grace to him and he was not mourned for as he should have been . . . and for his bloody house, because he slew the Gibeonites.''[31]

What should especially be noted in this legend is that the king, when confronted with the phenomenon of drought, begins to investigate what sin might be the cause of it. The same notion occurs also in the following Indian story:

The god did not rain in the kingdom of Kalinga, and a famine arose, and fear of pestilence through lack of food. The people from all the kingdom gathered together, and came to the capital, and made an outcry at the king's gate. The king standing by the window heard the noise and inquired the cause. They told him why and entreated him, "Make the god to rain, O Great King!" The king asked, "What did the ancient kings do when the god did not rain?"—"They gave alms," was the reply, "they kept the Sabbath, made vows of virtue, and retiring to the royal chamber lay seven days on a grass mat. Then the god rained." The king did so, but still there was no rain. Then they said, "Dhananjaya, king of the Kurus, observes the Law of the Kurus; therefore in his kingdom the god rains every fortnight or ten days.

That is the power of the king's merit." So the king of Kalinga bade them bring home written on a plate of gold the Law of the Kurus which Dhananjaya observed. Now the law of the Kurus consisted of five commandments : "thou shalt not kill ; thou shalt not steal ; thou shalt not commit adultery ; thou shalt not lie ; thou shalt not drink intoxicants."[32] These not only the king observed faithfully, but his mother, his chief queen, his younger brother, the viceroy, the chaplain, the brahman, the land-surveyor, the councillor, the chief merchant, the collector of taxes, the prime minister, the porter, the courtesan. One and all however disclaimed faithful observance of the law. Each one alleged some petty and unintentional breach which weighed on his mind. . . . "The king abiding in the Kuru law fulfilled the five commandments. Then the god rained in the whole kingdom of Kalinga."[33]

A particularly interesting similarity in the stories about David and about the king of Kalinga consists in the idea that the rains are shut off even in consequence of sins committed by the king unknowingly. It is difficult to understand why the deity should punish the people so severely for a sin of which the king is not even aware, and which is discovered only after the most painstaking search. But if it is, or rather originally was, the sin itself that by its very occurrence brought about the dread consequence directly and without any higher intervention, then we can well understand that regarding the automatic effect there is no difference whatsoever between a sin perpetrated purposely and a sin committed unwittingly. Thus it is in this more original belief in the direct connection between sin and punishment that we have to look for the sources of that mental attitude which deduces from every misfortune that

some sin or other, whether intentional or not, must previously have been committed.

What appears in the form of stories and legends in Indian and rabbinic literature and elsewhere was in the life of ancient Mesopotamia dire reality. In the Sumero-Accadian world the king was continually and anxiously inquiring about hidden sins and had often to perform expiatory rites.[34] The ancient Babylonians were continually haunted by the fear of offending their gods, and as in the other instances they too became conscious of having committed a sin only as a conclusion drawn from the fact that some misfortune had overtaken them and had been interpreted as a punishment sent by an offended god.[35]

IV

It is now time to pass on to another type of rabbinic legends, in which the persons who rule over nature are not patriarchs and kings of yore but wise and pious men who had lived but a generation or two before the time of those who told the legends, or even were their contemporaries. The influence of these men over the weather was conceived in the following way. On the strength of their outstanding piety, or even of one single but extremely meritorious deed, they may turn to God who will in no case fail to fulfil their request. This, indeed, is a high religious idea, and were it not for the fact that the benefits asked for concern almost exclusively the weather, one would hardly recognize beneath it the

ancient substratum of the sympathy between man and nature.

Of the men having power over the weather let us begin with the type called "whisperers." Their power over nature, as over various ills, did not emanate from their moral qualities but from their technical knowledge, as it were, of the appropriate charms to be whispered. They knew certain magical formulae which were regarded as potent charms. The whispered formulae consisted mostly of quotations from the Bible or of unintelligible magic words, to establish the original meaning of which is a task as yet to be solved by comparative folklore. Such whispered charms were used to cure wounds,[36] to cure sore eyes,[37] or to help a person in whose throat something has got stuck,[38] and the like. The whispering was done directly into the ear of the sick person.[39] Such whisperings were used also to ward off snakes and scorpions,[40] and frequently they were connected with oil-magic.[41] As to the influence of these whisperers over nature, we have a statement from Rabbi Ammi. He said:

> If you see a generation over whom the heavens are rust-coloured like copper so that neither dew nor rain falls, it is because that generation is wanting in whisperers. What then is their remedy? Let them go to someone who knows how to whisper. . . .[42]

Another class of men, to whom much greater influence was attributed, was that of the "pious men of the generation," who would succeed even where the "whisperer" failed:

But if he has whispered and was not answered, what is his remedy? Let him go to the most pious man of that generation that he may intercede abundantly for him. . . .[43]

Yet a third class consisted of "men of faith," while those who succeeded in attaining a more lasting influence over Judaism than any of the preceding were the "Righteous," the "Tzaddiqim." According to a saying recorded in the name of Rabbi Ammi: "Rain falls only for the sake of men of faith."[44]

The most famous of all the meritorious men who could produce rain was Honi Hame'aggel, that is, Honi the Circle-Drawer. The following story tells of the reason for his name:

It happened that the people said to Honi the Circle-Drawer, "Pray for rain to fall." He replied, "Go and bring in the ovens (on which you have roasted) the paschal offerings so that they do not dissolve (being of clay)." He prayed but no rain fell. What did he do? He drew a circle and stood within it and exclaimed: "Master of the Universe! Thy children have turned to me for that I am like a son of the house before you. I swear by thy great name that I will not move from here until thou hast mercy upon thy children." Rain then began to drip, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain [to fill] cisterns, ditches and caves." The rain then began to come down with great force, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain of benevolence, blessing and bounty." Rain then fell as it should until the Israelites in Jerusalem were compelled to go up (for shelter) to the Temple Mount because of the rain. They came and said to him: "In the same way as you have prayed [for the rains] to fall, pray for the rain to cease." He replied: "Go and see if the stone of the claimants (this was a high stone from which lost and found property was announced[45]) has been washed away."

Thereupon Shimeon ben Shetah[46] sent to him saying: "Were it not that you are Honi, I would have placed you under the ban, but what can I do unto you who importune God and He accedes to your request as a son that importunes his father and he accedes to his request. . . .[47]

It is interesting to note that not only the simple folk but also the sages, the spiritual and religious leaders of the people, firmly believed in the powers of Honi. The "Men of the Hall of Hewn Stones," that is, the Sanhedrin, the great council that met in the Hall of Hewn Stones, even sent to him the following acknowledgment:

You have decreed [on earth] below, and the Holy One blessed be He fulfils your word [in heaven] above.[48]

The power to influence the rains passed down in inheritance, as it were, from Honi to his grandchildren.

Abba Hilkiya was a grandson of Honi the Circle-Drawer, and whenever the world was in need of rain the Rabbis sent a message to him and he prayed and rain fell.[49]

Another grandchild of Honi the Circle-Drawer was Hanan-who-hid-himself. He was the son of the daughter of Honi. We have already seen how school-children would be sent to him with a request for rain and how he used to transmit their innocent pleading to God.[50] Of this Hanan also Josephus reports that he prayed to God to give rain, and not without success. Josephus calls him Onias, and tells of him that he "hid himself because he saw that the unrest in his country would last a great while."[51] This is reported in rabbinic sources of a third grand-

son of Honi, also called Honi Hame'aggel: he hid himself in a cave and slept there for seventy years.[52]

Very interesting is the idea that when a pious man requests something it will unfailingly be fulfilled, but *the fulfilment of his wish is a "troubling of heaven."* So it is related of Rabha that King Sapor once wanted to punish him, but Iphra Hormuz, the mother of the king, said to her son:

Do not interfere with the Jews, because whatever they ask of their god he grants them. The king asked her, "For example?" "They pray and rains fall," [she replied]. He retorted, "That must have been because it was the season for rain; let them pray now, in the Tammuz cycle for rain." She sent a message to Rabha: "Concentrate now your mind and pray for rain." He prayed but no rain fell. He then exclaimed: "Master of the Universe! 'O God we have heard with our ears, our fathers have told us, a work thou didst in their days, in the days of old.'[53] But as for us, we have not seen it with our eyes." Whereupon there followed such a heavy fall of rain that the gutters of Mahuza[54] emptied their waters into the Tigris. Rabha's father then appeared unto him in a dream and said to him: "Is there anyone who troubles Heaven so much? Change your [sleeping] place." He changed his place and next morning he discovered that his bed had been cut with knives.[55]

Another story tells of the son of Rabbi Yose of Yoqereth:

Once Rabbi Yose had day-labourers [working] in the field. Night set in and no food was brought to them and they said to his son: "We are hungry." Now they were resting under a fig-tree and he exclaimed: "Fig-tree, fig-tree, bring forth thy fruit that my father's labourers may eat." It brought forth fruit and they ate. Meanwhile the father came and said to them: "Do not bear a grievance against

me ; the reason for my delay is that I have been occupied up till now on an errand of charity." The labourers replied : "May God satisfy you even as your son has satisfied us." Whereupon he asked : "Whence ?" And they told him what had happened. Thereupon he said to his son : "My son, you have troubled your creator to cause the fig-tree to bring forth its fruits before its time, may you too be taken hence before your time."

And so it happened.[56]

In biblical times the usual procedure to avert drought or any other great evil was to pray and to fast. Fasting was the habitual expression of repentance and the means of arousing the compassion of God.[57] The same usage prevails also among other peoples.[58] In rabbinic literature too we find the causal connection between sins and drought on the one hand, and between repentance and rain on the other. The feeling of repentance is usually expressed by fasting and by prayers performed on behalf of the community by a pious man. Rabbi Shemuel bar Nahmani, for instance, said:

When Israel commits sins and bad actions, the rains become shut up. Then they bring themselves an old man like Rabbi Yose the Galilean, and he intercedes on their behalf and the rains fall.[59]

Such a power was ascribed to a sage who belonged to the circle of Rabbi Jehuda the Patriarch, and of whom several sayings and explanations of Bible-verses are preserved in the Babylonian and the Palestinian Talmuds. "Rabbi [Jehuda the Patriarch] proclaimed a fast, and Rabbi Hiyya and his sons were bidden to *descend (to the reading desk to pray). As he (Rabbi*

Hiyya) exclaimed, 'He causes the wind to blow,' a wind blew. He proceeded, 'He causes the rain to descend,' whereat the rain descended. When he was about to say, 'He quickeneth the dead' (this is the sequel of the prayer), the universe trembled."[60]

It often happens that the fasting and the prayer is of no avail, and then the pious man, confident in his strength, admonishes and rebukes heaven, or even God himself.

Rabbi Hama bar Hanina ordained a fast, but no rain fell. People said to him, "When Rabbi Joshua ben Levi ordained a fast, rain did fall." He replied, "I am I, and he is the son of Levi (that is, he is greater). Go and ask him that he may come (and pray for us). And let us concentrate on our prayer, perhaps the whole community will be contrite in heart and rain will fall." They prayed and no rain fell. He then asked them: "Are you content that rain should fall on our account?" They replied, "Yes." He then exclaimed, "Heaven, heaven, cover thy face (with clouds)." But it did not cover (its face). He then added: "How brazen is the face of heaven!" It then became covered and rain fell.

Levi ordained a fast but no rain fell. He thereupon exclaimed, "Master of the Universe! Thou didst go up and take thy seat on high and hast no mercy upon thy children." Rain fell, but he became lame. . . .

Rabbi Hiyya ben Luliani, overhearing the clouds saying to one another, "Come, let us take water to Ammon and Moab," exclaimed: "Master of the Universe! When thou wast about to give the law to thy people Israel, thou didst offer it about amongst all the nations of the world, but they would not accept it, and now thou wouldst give them rain? Let them (the clouds) empty their waters here!" And they emptied their waters on the spot.[61]

Once it happened that (the inhabitants of Sepphoris) were compelled to call a fast, but no rain fell. (At the same time)

Rabbi Joshua ordered a fast in the south and rain fell; (whereupon) the Sepphoreans said, "Rabbi Joshua ben Levi brought rain to the southerners and Rabbi Hanina held back the rain from the Sepphoreans." Another time they were compelled to make (a fast). (Rabbi Hanina) sent and invited Rabbi Joshua ben Levi, saying to him, "Let the master take care and come out with us (before the synagogue) to fast. They both went out to fast but no rain fell. (Whereupon Rabbi Joshua) entered (the synagogue) and said before them: "Not Rabbi Joshua ben Levi brings down rain for the southerners and not Rabbi Hanina withholds rain from the Sepphoreans; but the southerners, their hearts are soft, they hear the words of the Teaching (that is, the admonition) and they humble themselves, whereas the Sepphoreans, their hearts are hard, they hear the words of the Teaching but do not humble themselves." When he returned (to the place before the synagogue where the fasting was held) and lifted up his eyes and saw that the air is clear (that is, there are no clouds), he said: "After all (these prayers) still so (clear is the air)!" Whereupon immediately rain fell. And he made a vow not do so again, saying (to himself), "Who am I to tell the Creditor that He should not collect His debt (that is, the punishment)!"[62]

In a previous chapter it was pointed out that according to ancient Hebrew belief, both biblical and rabbinic, fornication was the original sin, which caused the deluge, storms, lack of rain and as a consequence famine, as well as all kinds of other natural calamities.[63] This belief was supplemented by the concept that a person who prevents fornication thereby acquires such a great merit as to be able to bring down rain by his prayer. There are quite a number of stories or legends to this effect in the Palestinian Talmud, of which the following is an example:

Rabbi Abbahu saw in a dream that a fivefold sinner (in the original a Greek form, πεντακακός, is used) should pray and then rain would fall. (So it happened) and rain fell. (Thereupon) Rabbi Abbahu sent for him and let him be brought to him. He said to him : "What is your work ?" He (the fivefold sinner) said to him : "Five sins I commit every day. I lease prostitutes, decorate the theatre, carry their garments to the bath, clap hands and dance before them, and beat the drums before them." (Rabbi Abbahu) said to him : "And what good deed did you do ?" He said to him : "Once when I was busy decorating the theatre, a woman came there and remained standing behind a column and wept. I asked her, What (is the matter) with you ? And she said to me, 'My husband has fallen into captivity and I want to prostitute myself and ransom him (with my earnings).' And I sold my bed and my blanket and gave her the money and said to her, Here, ransom your husband and do not sin!" (Rabbi Abbahu when he heard his story) said to him : "Worthy are you to pray and to be answered!"[64]

The moral tone of this story is unmistakable.

V

According to Rabbi Johanan the study of the Torah, the Law, for its own sake was such a great merit as to "protect the whole world."[65] According to Rabbi Halbo in the name of Rabh Huna, "the words of every man in whom there is the fear of heaven are heard, as it is written, 'Let us hear the conclusion of the whole matter: Fear God and keep his commandments : for this is the whole of man.'[66] What do the words 'for this is the whole of man' mean? Rabbi Eleazar said :

The Holy One blessed be He said : The whole world was

created for nothing but for this (namely, the fear of God). Rabbi Abba bar Kahana said : This (the fear of God) counterbalances the whole of the world.[67]

When one compares these sayings with the function of the "whisperers" referred to earlier, one cannot fail to notice how the religious-moral element gains here the upper hand over the earlier "*magical*" method of influencing the weather. Not only that the God-fearing, pious man does not need to perform any specific act to have his wish realized, but his influence is no more confined to the bringing about of relief in a situation of special need, and his voice is heard whenever he raises it.

Let us consider here the striking parallel to this trend of development which is to be found in Moslem religious thought. In the pagan Arab world the following magical ceremony served to bring about the fall of rain in times of drought. Boughs of *Sala'*-trees (*saelanthus*) and *'Ushar*-trees were bound to the tails of oxen. The branches then were set on fire and the oxen were driven, dragging the burning branches after them, to the top of a mountain and were thrown down from there.[68] This procedure, called "*nār alistisqā'*," fire of watering,[69] was superseded in the days of the Islam by the "*salāt al-istisqā'*," the prayer of watering, that is, the prayer for rain.[70] And just as in talmudic Judaism the performance of the prayer by the pious and righteous men was believed to be always crowned with success, so Islam ascribed the same success to outstanding figures in its early history. Almutawakkil inscribed on a memorial

coin a poem which told about the family of Hashim that "through their merit rain is given to the earth after it had been withheld for a long time by God."[71] Again, Ibn al-Rūmī says in a *qasida* dedicated to the Calif Al-Mu'tadid (279–289 H): "Your forefather, Al-'Abbās, is the one whose name did not fail if used in the hour of need to obtain rain; he burst the clouds by intensive prayer and the flashings of the water-giving lightnings did his will."[72] Of 'Omar it is recorded that in times of drought he said in his "*istisqā*": "O Allah! We used in our requests to appeal to the Prophet, and you gave us rain; to-day we appeal to the uncle of the Prophet (Al-'Abbās), so give us rain!" And his request was granted.[73] In later days too the prayers for rain contained an appeal to contemporary holy men.[74]

To return to Judaism, the same sort of development impresses itself upon us when we follow up another line of thought. We have seen in the course of a previous chapter that the blessings of the material world, such as rain, abundant crops, fruit, etc., were attributed to the merit of certain ritual functions in the Temple. This idea—that the natural forces in the world function in a manner beneficial to man only as a reward for certain merits—also developed from a physical-ritual conception in a spiritual-moral direction. The "merit" becomes attached to a great variety of subjects, both concrete and abstract, until finally it settles on the person of the "Righteous," that is on men who are meritorious on account of their outstanding moral qualities.[75]

We read, for instance, the following sentence handed down by Rabbi Berekhya and Rabbi Halbo Papa, *in the name of Rabbi Eleazar:*

Sometimes it happens that the rains fall by the merit of one man, by the merit of one grass, by the merit of one field. . . .[76]

The merit of the field to bring down rain is stressed also by Rabbi Simon.[77] Again, another saying has it:

By the merit of three things the rains fall : by the merit of the earth ; by the merit of the mercy ; and by the merit of the sufferings.[78]

The same idea in a general but negative form was expressed by Rabbi Shimeon ben Yohai with the aid of a simile:

Just as the mountains press down the waters of the Deep that they should not rise and flood the world, even so charity (in Hebrew : *tz'daqah*) presses down the severe judgment (of God) and the divine retribution that they should not come upon the world.[79]

Also the merit of two commandments alone, if kept by Israel, suffices to secure them the fall of rain: They are the Sabbath and the circumcision.[80]

The Fathers of Israel were the first men whose merits secured lasting benefits to coming generations.

Rabbi Jacob of Kfar Hanan said in the name of Rabbi Shimeon ben Laqish : *(God said to Israel) : In the hour* when Abraham, your father, fulfilled my will,[81] I swore unto him that I shall not remove the dew from his sons forever. . . .[82]

Abraham received hospitably the angels,[83] and how did the Holy One blessed be He pay it back to his

sons? The manna descended for them and the well[84] rose up for them, and the quails were found for them,[85] and the Clouds of Glory surrounded them, and the Column of Clouds travelled before them. . . .[86] In a fine simile we are given to understand how the merits of Abraham carried, as it were, all the generations:

Rabbi Abba bar Kahana said: It is customary in the world that if a man has a pair of double-beams, where does he put them? Is it not (that he puts them) in the middle of the hall, in order that they should carry the crossbeams (of the roof) which are both in front of them and behind them? Thus why did the Holy One blessed be He create Abraham in the middle of the generations? In order that he should carry the generations (which were) before him and (those which came) after him. . . .[87]

And just as in time the merit of Abraham reached from the beginning to the end, so in space it reached to the very ends of the world:

Rabbi Hanina said: Even the ships which were sailing in the sea were saved (from shipwreck only) by the merits of Abraham.[88]

Notwithstanding this, it is the actual presence of the Righteous One which secures real blessings. "Our fathers came to the country (that is, to Palestine) and blessing came through them,"[89] says a midrashic passage. And again:

Wherever the Righteous go, blessing comes (through them). Isaac descended to Gerar, blessing came to Gerar . . . Jacob descended to Laban, blessing descended through him . . . Joseph descended to Potiphar, blessing came through him . . . Jacob descended to Pharaoh, blessing descended through

him, as it is written, "and Jacob blessed Pharaoh."[90] What did he bless him with? That the years of hunger ceased. . . .[91]

Also according to Rabbi Yose ben Hanina: the hunger in Egypt which, according to the dream of Pharaoh, should have lasted seven years,[92] lasted only two years for when Jacob descended to Egypt the hunger ceased.[93] Jacob and Joseph were both men of blessing to an equal extent:

This one, the house of his father-in-law (Laban) became blessed for him; and that one, the house of his father-in-law (Potiphera) became blessed for him. . . . This one stopped the hunger, and that one stopped the hunger; this one satisfied (with food), and that one satisfied (with food). . . .[94]

Jacob's presence caused a wonderful multiplication of the water in the house of Laban. "You know," Laban later reminded his townsmen, "that we were hard pressed for water, and as soon as this Righteous One came, the waters became blessed."[95] And how did this miracle happen? When Jacob rolled the stone from the well's mouth,[96] "the well rose and poured forth water outside (its brim) and the shepherds saw it and wondered."[97] All the twenty years Jacob spent with Laban, the waters of the well poured forth in abundance, but on the day that Jacob fled from Laban, the miracle ceased and the waters never rose again.[98]

In these passages the expression rendered by the words "through him" ("the blessing came through him," etc.) is in the original Hebrew "*l'raglo*," having the primary meaning of "by his foot" ("the blessing came by *his foot*"). The same expression

is used already in Genesis: Jacob said to Laban: "The Lord hath blessed thee through me,"[99] *l'ragli*, verbatim "by my foot." To this passage the midrash adds:

> There is a man's foot that blesses the house, and there is a man's foot that ruins the house. And the foot of Jacob blessed. . . .[100]

A story similar to that of Jacob in the house of Laban is told in Mohammedan tradition of Abraham. Ibrahim dug a well in Saba', but the inhabitants of the locality molested him so much that he had to go away, whereupon the waters of the well dried up. Then the people of the place begged Ibrahim to return to them.[101] The fathers were a source of blessing even after their death. When Joseph died, the Egyptians "made him a metal coffin and placed it in the River Nile in order that its waters should become blessed."[102]

The belief in the blessing that emanates from the Righteous remained living in traditional Judaism down to modern times. To give only one single example, in the writings of Nahman of Bratzlav, a famous Hassidic rabbi of the eighteenth century, we find the following passage:

> Anyone in whose house the Tzaddiq (that is, the Righteous One; but here used in the specific sense of a rabbi of the Hassidim) sojourns as a guest, becomes blessed with sons.[103]

That is, the Tzaddiq has here the role that was fulfilled by the Ark according to early Jewish legend.

The merit of the Righteous assumes ever more superhuman dimensions:

Rabha, or, according to others, Rabbi Johanan, said: Were it not for Moses and Aaron, the world could not exist.[104]

The same is stated also of contemporaneous sages:

Rabbi Jehuda said in the name of Rabh: Every day a heavenly voice comes out from Mount Horeb (that is, Mount Sinai) and says, The whole world receives nourishment for the sake of my son Hanina [ben Dosa]. . . .[105] . . . Rabbi Eleazar said: Even for the sake of a single righteous man would this world have been created. . . . Rabbi Hiyya bar Abba said in the name of Rabbi Joshua: Even for the sake of a single righteous man does the world endure.[106]

"The righteous is an everlasting foundation,"[107] is said in the Book of Proverbs. The Hebrew original, "*tzaddiq y'sod 'olam*," can equally be rendered "the righteous is the foundation of the world," and it is on this sense of the passage that Rabbi Ele'azar ben Shamua' (lived about the middle of the second century C.E.) bases his saying that the world stands "on one pillar and *tzaddiq*, the righteous one, is his name."[108] Such a righteous one was Jacob who was the "fundament and foundation of the world."[109] According to Rabbi Eleazar ben Rabbi Shimeon, who lived a generation later than his namesake ben Shamua' (at the end of the second century C.E.), "the world was created for the sake of the righteous, for them it receives blessings, and as long as there are righteous men in the world, there is blessing in the world; once the righteous departed from the world, the blessing departed from the world."[110] In this connection should be quoted also the following passage which is often repeated in talmudic sources:

The world was created with ten pronouncements (the word "said" is ten times repeated in Genesis 1[111]). What does this teach us? It could have been created with one pronouncement (but it was created with ten), in order to increase the punishment of the wicked who ruin the world which was created with ten pronouncements, and to increase the reward of the righteous who preserve the world which was created with ten pronouncements.[112]

A righteous man may also be one of the Gentiles.

Rabbi Hanan said: In the cities of the sea sins are committed the like of which was not even in the generation of the deluge . . . so they would deserve extermination. And by what merit do they exist? By the merit of one Gentile (another version has: one proselyte) whom the Holy One blessed be He receives from them every year.[113]

The righteous one also takes upon himself the punishment of his generation. The righteous one suffers and his generation is redeemed from divine retribution.

Our Master (that is, Rabbi Jehuda the Patriarch) suffered for thirty years. . . . And in all those thirty years no woman died in childbirth in the land of Israel, nor did a woman miscarry in the land of Israel. . . .

When he was cured:

Rabbi Hiyya said: Woe to you women in childbirth in the land of Israel, woe to you pregnant women in the land of Israel! . . .[114]

Again, Shemuel, or, according to others, Rabbi Eleazar, said:

The whole world is nourished for the merit of the righteous, but they themselves are not nourished even by their own merit. . . .

To this Rabbi Jehuda in the name of Rabh added by way of illustration :

Every day a heavenly voice comes out from Mount Horeb (Sinai) and says : The whole world is nourished for the sake of my son Hanina, and my son Hanina contents himself with one small measure of carobs from one Friday evening to the next.[116]

In a previous chapter an account was given of the belief that the mere existence of the Temple secured the orderly functioning of nature and prevented the occurrence of natural calamities.[116] The same function, as we have just seen, was ascribed also to the Righteous and the Pious. And it is also owing to this belief that the rainbow was supposed to be absent during the lifetime of a truly righteous man. In Genesis it is related that God made a covenant with Noah, saying: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring clouds over the earth that the bow shall be seen in the clouds. And I will remember my covenant . . . and the waters shall no more become a flood to destroy all flesh."[117] According to talmudic conception, whenever the rainbow appears in the sky, it is a sign that the sins of the generation should by rights be punished with a new flood—were it not for the oath of God not to bring a second deluge on the earth. Thus it happens that no rainbow appears in the days of a pious generation, when there is no need of reminding God of his covenant. Such pious generations were those of

King Hezekiah and of the Men of the Great Council, in whose days the rainbow was absent.[118]

If a generation or a community was sinful, as ordinary generations or communities would be, there had to be in it at least one single pious man by whose merits the others too were saved from destruction. If the piety of this man was very great, the rainbow did not appear in his lifetime, since his mere existence sufficed to ward off destruction from the world. Such an exceedingly pious man was Rabbi Shimeon ben Yohai, in whose days the rainbow never appeared in the clouds.[119] The sages once entered to him and said to him:

> Why is it that the rainbow never appeared in your days? He said to them: What else is (the rainbow) but (a sign) of punishment? I am worthy to withhold the punishment. . . . One of the sages present, on hearing this, rose up and said: "I set my bow in the clouds,"[120] this is Rabbi Shimeon ben Yohai, who is the sign of the world. . . .[121]

The appearance of the rainbow thus became a criterion of the real piety of an outstanding man. If the rainbow appeared in his days—he was not a "*tzaddiq gamur*," a perfectly righteous man, but he was regarded as such if the rainbow did not appear as long as he lived. Thus it is related of Rabbi Joshua ben Levi, who lived some generations after Rabbi Shimeon ben Yohai, that "Elijah of blessed memory was studying with him the Law, and they were occupied in the teachings of Rabbi Shimeon ben Yohai. Rabbi Joshua ben Levi had difficulties concerning a decision. Elijah said to him: Do you

want to ask it of Rabbi Shimeon ben Yohai ? Come, and I shall raise him (from the dead) for you. At once they went and Elijah called Rabbi Shimeon ben Yohai. At once he answered him. (Elijah) said to him: Rabbi Joshua ben Levi has come to ask you a decision. And (Shimeon ben Yohai) did not want (to answer him). (Whereupon) Elijah said to him: Rabbi Joshua ben Levi is worthy of seeing you. He is a righteous man. (Rabbi Shimeon ben Yohai) said: Were he righteous, the rainbow would not have appeared in his days."[122]

VI

Reference has already been made in this book to the distinct messianic colouring of the ancient Near Eastern concept of the king's beneficial influence on his people's welfare.[123] It has been shown too that in biblical literature, in the Prophets and the Psalms, the same concept prevails: the days of the Messiah, the future king, are characterized not only by his righteousness which secures social justice and happiness for his people, but also—or, one may say, mainly—by the "messianic peace" in the animal kingdom and the wondrous fertility of all the creatures and the plants. These motives are very amply elaborated in rabbinic literature, often showing in their details surprising correspondence to the ancient Near Eastern ideas on the subject. Their general tenor, though, is different. While in the ancient Near Eastern texts *living* kings are flatteringly characterized

as bringing "messianic" prosperity to their country and people, the rabbinic material assigns the blissful state only to the "golden age" of a far-away past, and to the eschatological era of the "days to come," whereas the present is full of suffering and privations caused by the sins of man.

Let us begin our survey of the rabbinic statements with a quotation from Exodus Rabba:

> We find that the Holy One blessed be He will renew ten things in the days to come. . . . One: he will light up the world . . . even a sick man—the Holy One blessed be He will command the sun to cure him. . . . Two: He will cause to come forth living water from Jerusalem and cure with it all the sick. . . . Three: He will cause the trees to yield fruit every month and people will eat them and be cured. . . . Four: all the ruined cities will be rebuilt and there will be no desolate place in the world. . . . Five: He will build up Jerusalem in sapphire stones . . . and those stones will shine like unto the sun and the idolators will come and see the honour of Israel. . . . Six: the cow and the bear will feed together. . . .[124] Seven: He will bring all the beasts and all the birds and all the creeping things, and will make a covenant between them and Israel. . . . Eight: there will be no weeping and wailing in the world. . . . Nine: there will be no more death in the world. . . . Ten: there will be no more sigh, no more groan and no more sorrow, but everybody will be rejoicing. . . .[125]

Another source speaks not of ten things but of no fewer than "twenty-four good traits [which] were in the world and were put to naught by the sins, and at the end of the days the Holy One blessed be He will restore them to Israel." They are: Man's likeness to God; his stature (which was diminished); the garden of Eden; the tree of life; the heroism;

longevity; great number of children; the peace; the holy language (Hebrew); richess; the fruits; the manna; the well (which accompanied Israel in the wilderness); the pillar of fire; the pillar of smoke; the Tetragrammaton (the Ineffable Name); the rejoicing; the spring of Gihon; the Synhedrion; the kingship of David's house; the office of the High Priest; the Sanctuary; and the Holy Spirit.[126]

On some of these future blessings the sages have dwelt with special interest:

Rabbi Hiyya b. Joseph said: There will be a time when the land of Israel will produce baked cakes of the purest quality and silk [or woollen] garments. . . .[127]

Our rabbis taught: "There will be a rich cornfield upon the top of the mountains."[128] [From this] it was inferred that there will be a time when wheat will rise as high as a palm-tree and will grow on the top of the mountains. But in case you should think that there will be trouble in reaping it, it was specifically said in Scripture, "Its fruit shall rustle like Lebanon."[129] The Holy One blessed be He will bring a wind from his treasure houses which He will cause to blow upon it. This will loosen its fine flour and a man will walk out into the field and take a mere handful and, out of it, will [have sufficient provision for] his own, and his household's maintenance.

"With the kidney-fat of wheat."[130] [From this] it was inferred that there will be a time when a grain of wheat will be as large as the two kidneys of a big bull. . . .

"And of the blood of the grape thou drankest foaming wine."[131] It was inferred: The world to come is not like this world. In this world there is the trouble of harvesting and treading [of the grapes], but in the world to come a man will bring one grape on a wagon or a ship, put it in a corner of his house and use its contents as [if it had been] a large wine cask, while its timber (*i.e.* the stalk of the grape) would be used to make fires for cooking (lit.: under the dish).

THE KING	THE MESSIAH
New Foundations	
Ass. "Maker of Assyria"	Cities rebuilt
Founder of the palace	Jerusalem built in precious stones[139]
Renewer of the temples	The Temple rebuilt
Sustainer of the cult places[140]	The office of the High Priest and David's house restored
Blessing of the Light	
Eg. The days are long	The world is lit up
Bab. "The sun of Babylonia"	The Temple will light up the world[141]
Ass. "The sun of all peoples"[142]	The sun shines sevenfold[143]
	The "righteous" will shine[144]
Blessing of the Waters	
Eg. "Lord of flood." The Nile runs high	Living waters issue from Jerusalem
Ass. Abundant rains	The "Well" and the spring of Gihon appears
Copious inundations	
Blessing of the Vegetable World	
Eg. Plentiful in grain	Even wild trees bear fruit
Ass. Years of abundance	The land produces ready-baked cakes
The hungry are satisfied	
The corn grows 5 ells high	Wheat high as a palm-tree
	A grain of wheat as large as two kidneys
The spike becomes five-sixths of an ell	*Grapes reach enormous size, each* yields 30 kegs of wine
The Giparu tree is ever-bearing	Trees yield fruit every two months —every month—every day. Crops ripen every month—every 15 days
Fruit trees yield luxuriant fruit	The vine yields 926 kinds of fruit[145]
Ras Sh. Power over the crops	Amplitude of wheat, wine and oil[146]
Blessing of the Animal Kingdom	
Ass. Cattle multiply greatly	Fishes will multiply, and
Hitt. Cattle, sheep multiply	Mountains will flow of milk and honey[147]
Tel Am. Gives sheep, flock, cattle	

Blessing of Human Progeny	
Ass. Many children born *Hitt.* People multiply	Many children born Women will bear every day
Health	
Ass. The sick become cured	The sick become cured Bodily defects disappear[148] "The healing dew"[149]
Richess	
Ass. The destitute clothed Acceptable prices *Tel Am.* Clothes the poor in byssus Gives silver, gold, richess	The land produces silk (or: woollen) garments Richess
Lawfulness, Security, Happiness	
Ass. No force, no injury, no outrage, no bloodshed; security on the roads Man and women rejoicing	No sigh, no groan, no sorrow, no weeping, no wailing. Longevity ("Tree of Life," no death.) The Synhedrion.[150] Everybody rejoicing. God makes the world joyful[151]
Victory	
Ass. Enemy subjugated[152] "Brought subjection to the four quarters of the world"[154]	Heroism. "Idolators" come and see the honour of Israel.[153] Victory of Israel.[155] Israel's rule over the world[156]
Peace	
Ass. General peace	Peace between men and between animals[157]

The inference is clear: the "materialistic" traits of the rabbinic messianology go back to the very old conception of the magic or divine king, which was a common heritage of the peoples of the ancient Near East.

It is thus far that we can follow at present the course of development which leads from the magician, the priestly, and the divine king—through the whis-

perer and rain-maker—to the righteous and pious man, whose moral personality shouldered in rabbinic Judaism the responsibility for the welfare of his people, and whose image was projected into the future, there to become merged with the figure of the Messiah.

The very idea, that one single person is responsible for the whole community, emerges from our investigations as a heritage from cruder ages, in which the responsibility was of a physical, or rather a technical kind. With the advance of the ages the ancient idea of the necessity of performing ritual functions for the purpose of influencing nature and thus obtaining from it material benefits, underwent a slow but steady modification. In consequence of the destruction of the Temple the performance of the sacrificial ritual was stopped before it could become obsolete. In Divine Service the place of the sacrifices was taken by the prayer, while in popular imagination the place of the sacrificing priest, who set in motion the working of sympathy in nature, was taken by the "men of faith," the pious and the righteous, whose influence over nature came to be ascribed in an ever-increasing extent to their moral qualities, to their merits, and even to their sufferings. Instead of physical sympathy there thus developed a concept of spiritual and moral sympathy, in which the responding party was no longer nature but God himself.

1 Philostratus, *Life of Apollonius of Tyana*, viii, 6. Loeb Class. Library, p. 281.

2 Pasquale Villari, *Life and Times of Savonarola*, London, 1888, p. 124.

3 L. Wieger, *Histoire des croyances religieuses et des opinions philosophiques en Chine*, Hien-Hien, 1922, p. 64. (The English translation is mine.)
4 Engnell, *Studies*, pp. 13 sq.
5 Breasted, *Eg. Rec.* III. §§ 265, 268, as quoted by S. A. Cook in Robertson-Smith, *Religion of the Semites*, 3rd ed., p. 537.
6 Jastrow, *The Religion of Babylonia and Assyria*, 1898, pp. 374 sq.
7 Strack, *Assurbanipal*, II, p. 152, lines 5 sqq., as quoted by E. R. Goodenough, "Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 174 sq.
8 *Beiträge zur Assyrologie und Semitischen Sprachwissenschaft*, 3, 254, 10 sq., as quoted by Engnell, *Studies*, p. 29.
9 Engnell, *Studies*, pp. 43 sq.
10 Witzel, *Keilinschriftliche Studien* (1–7, Fulda, 1918–30), 5, pp. 52 sqq., as quoted by Engnell, *Studies*, p. 39.
11 Witzel, *op. cit.*, pp. 76 sqq., as quoted, *ib.* p. 40.
12 *Vorderasiatische Bibliothek*, 4, p. 172, as quoted by Engnell, p. 43.
13 *Annals of Ashurbanapal*, ed. R. J. Lau-S. Langdon (Semitic Study Series, 2, Leiden (1903), ll. 45 sq. as quoted by Engnell, p. 44.
14 Dhorme, *La religion assyro-babylonienne*, Paris, 1910, p. 173.
15 Engnell, *Studies*, pp. 44 sq.
16 *Op. cit.*, p. 68.
17 *Op. cit.*, p. 93.
18 The *Klmw* inscription, as quoted by Engnell, *op. cit.*, pp. 94 sq.
19 Virolleaud, *La légende phénicienne de Danel*, Paris, 1936, pp. 91, 121, 145, as quoted by Engnell, *op. cit.*, p. 104.
20 Gen. 20, 9. Cf also Gen. 26, 10, where the same story is told of Abimelech and Rebecca, the wife of Isaac.
21 Ex. 17, 8–13.
22 Ex. 17, 11–13. About the royal prerogatives of Moses, as pointed out by Philo, etc., cf. E. R. Goodenough,

"Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 178 sqq.

23 Less clear is the stretching out of the spear by Joshua which resulted in the capture of Ai, Josh. 8, 18.

24 2. Sam. 21, 1–9.

25 2 Sam. 24, 1–15 ; 1 Chron. 21, 1–14. Cf. C. R. North, "The Religious Aspects of Hebrew Kingship," *Zeitschrift für alttestamentl. Wissenschaft*, 1932, pp. 10 sq.

26 Is. 11, 1, 6.

27 Joel, 4, 18.

28 Ps. 72, 6–9, 16. Cf. E. R. Goodenough, "Kingship in Early Israel," *J.B.L.*, 1929, pp. 199 sqq.

29 Odyssey xix, 108–14.

30 2 Sam. 21, 1.

31 Num. Rab. 8, 4 ; Midrash Shemuel 28 ; B. Yeb. 78b ; Pirqe Rabbi Eliezer, ch. 17 ; Midrash Shoher Tobh, Ps. 17.

32 These are taken from the Abhidhanappadipika, No. 783. Cf. Digha, ii, 172 sqq. Hocart, *Kingship*, p. 23. (Note of Hocart, *Kings and Councillors*, p. 140.)

33 Jataka, ii. 366 sqq., as quoted by Hocart, *Kings and Councillors*, pp. 140 sq.

34 R. Labat, *Le caractère religieux de la royauté assyro-babylonienne*, Paris, 1939 (*Études d'assyriologie*, 2), p. 328, referred to by Engnell, *Studies*, p. 35.

35 Jastrow, *Religion of Babylonia and Assyria*, pp. 313 sqq. ; Zimmern, *Babylonische Busspsalmen*, passim.

36 M. Sanh. 11, 1 ; B. Sanh. 101a ; Y. Sanh. 28b top.

37 Y. Sotah 16d bot. ; Lev. Rab. 9, 153b ; Num. Rab. 9, 201d.

38 Y. Sab. 14d mid. ; Y. 'Ab. Zar. 40d mid ; Y. Ber. 3c bot.

39 Y. Sab. 8b bot.

40 B. Sanh. 101a.

41 Cf. S. Daiches, *Babylonian Oil Magic in the Talmud and in Later Jewish Literature*, London, 1913.

42 B. Ta'an. 8a.

43 B. Ta'an. 8a.

44 B. Ta'an. 8a.
45 Cf. B. Bab. Metz. 28b.
46 C. 80 B.C.
47 M. Ta'an. 3, 8; cf. B. Ta'an. 23a; Y. Ta'an. 66d–67a. Cf. Patai, "The 'Control of Rain,'" *Hebrew Union Coll. Annual*, xiv, p. 282, notes 159 and 160.
48 B. Ta'an. 23a.
49 B. Ta'an. 23a.
50 B. Ta'an. 23b. Cf. p. 161.
51 Josephus, *Ant.* xiv, 2, 1.
52 Y. Ta'an. 66d bot., but cf. B. Ta'an. 23a.
53 Ps. 44, 2.
54 The town where Rabha lived; current editions have "Sepphoris."
55 B. Ta'an. 24b.
56 B. Ta'an. 24a.
57 Judges 20, 26; 1 Sam. 7, 6 sq.; 10 sq.; 1 Kings 21, 27; 2 Chron. 20, 3; Joel 1, 14; 2, 12; Jer. 36, 9; Ezra 8, 21 sq.; Neh. 9, 1; Ps. 35, 13; Zach. 8, 19.
58 Koran 2, 192; 4, 91, 96; 5, 91; 58, 1 sq.; Westermarck, *Moral Ideas*, ii, 315, 361; *Enc. Bibl.* s.v. Fasting (ii, 1508); Hastings, *Dict. of the Bible*, s.v. Fasting.
59 Y. Ber. 9b top.
60 B. Bab. Metz. 85b.
61 B. Ta'an. 25a.
62 Y. Ta'an. 66c bot.
63 Cf. also Patai, *Man and Earth* ii, 225 sqq., 236 sqq., 245 sqq.
64 Y. Ta'an. 64b bot.
65 B. Sanh. 99b.
66 Eccl. 12, 13.
67 B. Ber. 6b.
68 Al-Jauharī, s.v. sl'; cf. Al-wishāh wa-tathqif al-rimāh (Būlāq 1281, p. 80); Muhīt, s.v. I, p. 981b; Al-Damīrī I, p. 187 sq.; cf. also Wellhausen, *Reste*, 157; as quoted by Goldziher, *Muhammedanische Studien*, i, Halle, 1889, pp. 34 sq.

69 Al-Jāhiz, *Kitāb al-heywān*, fol. 245b, as quoted by Goldziher, ib. p. 35.
70 Koran 71, 9–10.
71 Al-Muwasshā, ed. Brünnow, p. 193, 9, as quoted by Goldziher, ib. ii, p. 108.
72 Yatīmat ad-dahr ii, p. 303, as quoted by Goldziher, ib. p. 109.
73 Aġ. xi, p. 81, Tahdīb, p. 332, as quoted by Goldziher, ib. p. 108.
74 Yāqūt, i, p. 418 bot. as quoted by Goldziher, ib. p. 313. In the following (pp. 313 sqq.) Goldziher adduces data to show that the habit prevailed to pray for rain on the graves of many a holy man. This custom is found also in Oriental Jewish communities.
75 The theological significance of the doctrine of merits was exhaustively treated by A. Marmorstein in his book, *The Doctrine of Merits in Old Rabbinical Literature*, London, 1920; we can, therefore, in the following confine ourselves to a few characteristic examples.
76 Y. Ta'an. 66c top.; Lev. Rab. 35, 12.
77 Y. Ta'an. 66c top.
78 Y. Ta'an. 66c mid.
79 Tanhuma Gen. ed. Buber, p. 34.
80 Pesiqta Rabbati 201b; cf. Eccl. Rab. 11, 2.
81 Cf. Gen. 22, 1–19.
82 Y. Ber. 9b top; Y. Ta'an. 63d top.
83 Gen. 18, 1 sqq.
84 According to legend the so-called Well of Miriam accompanied the Children of Israel everywhere during their wanderings in the wilderness, cf. Patai, *Hammayim (The Water), a Study in Palestinology and Palestinian Folklore* (in Hebrew), Tel-Aviv, 1936, pp. 153 sqq.
85 Cf. Num. 11, 31.
86 Lev. Rab. 34, 8.
87 Gen. Rab. 14, 6, p. 130.
88 Gen. Rab. 39, 11, p. 376.
89 Siphre Deut. 38.
90 Gen. 7, 47.

91 Siphre Deut. 38.
92 Gen. 41, 27.
93 Gen. Rab. 89, 9, p. 1098.
94 Gen. Rab. 84, 6, p. 1008.
95 Gen. Rab. 70, 19, p. 817; cf. Targum Yer. ad Gen. 29, 22.
96 Gen. 29, 10.
97 Pirqe Rabbi Eliezer, ch. 36; cf. Midrash Haggadol, ed. Schechter, p. 457.
98 Targum Yer. ad Gen. 28, 10; 31, 22.
99 Gen. 30, 30.
100 Pirqe Rabbi, Eliezer, ch. 36. In recognizing the true content of the biblical passages speaking about the blessing which is inherent in the person of the "righteous," and in explicitly stating that this blessing spreads from the person of the "righteous" to his surrounding, the talmudic sages have thus anticipated Pedersen by some fifteen hundred years. Cf. Pedersen, *Israel*, Its Life and Culture, I–II (1926), pp. 209 sqq.
101 Cf. *Encyclopedia of the Islam*, s.v. Ibrahim, p. 432.
102 B. Sotah 13a.
103 Nahman of Bratzlav, *Sepher Hammiddoth*, s.v. banim, no. 78, ed. Traklin, Warsaw, p. 30.
104 B. Hul. 89a.
105 B. Ber. 17b; cf. B. Ta'an. 24b; B. Hul. 86b.
106 B. Yoma 38b.
107 Prov. 10, 25.
108 B. Hag. 12b.
109 Gen. Rab. 75, 11, p. 892.
110 Siphre Deut. 38.
111 Cf. also B. Meg. 21b.
112 M. 'Aboth 5, 1; cf. Fragments of Midrash Abqir, ed. by A. Marmorstein, in "*Debir*," Berlin, 1923, p. 120.
113 Gen. Rab. 28, 5, p. 264; Cant. Rab. ad 1, 4; cf. Jellinek, *Beth Hamidrash*, v, p. xlvi; Schürer, *Geschichte des jüdischen Volkes*, 4th ed., iii, 150–88, where the material is collected concerning Jewish proselytizing.

114 Gen. Rab. 96, 5; cf. Gen. Rab. 33, 3, pp. 306 sq.; Y. Kil. 32b mid.; Tanhuma Wayhi, 13.
115 *B. Ber. 17b.*
116 See p. 121.
117 Gen. 9, 13–15.
118 Gen. Rab. 35, 2, p. 328; Midrash Haggadol, ed. Schechter, p. 173; cf. Patai, "Haqqesheth," in the *Samuel Krauss Jubilee Volume* (in Hebrew), Jerusalem, 1937, pp. 311 sqq., and especially pp. 319 sq., where evidence is adduced to show the existence of this belief among other peoples.
119 Y. Ber. 13d bot.
120 Gen. 9, 13.
121 Midrash Haggadol, ed. Schechter, p. 174.
122 Midrash Shoher Tobh ed. Buber, p. 252; cf. B. Ket. 74b; Gen. Rab. 35, 2, pp. 328–29; Patai, *Haqqesheth*, pp. 320 sq.
123 See p. 176.
124 Els. ii, 7.
125 x. Rab., 15, 21.
126 Midrash Haggadol, Genesis, ed. Schechter, p. 126 sq., cf. additional sources, *ib.* in the notes.
127 Cf. B. Shabbat 30 b, in the name of R. Gamliel.
128 Ps. 72, 16.
129 *Ib. ib.*
130 Deut. 32, 14.
131 *Ib. ib.*
132 B. Kethuboth 111b, translated by I. Slotki in *The Babylonian Talmud*, ed. I. Epstein, Soncino Press, London, 1936, vol. ii, pp. 720 sqq. Cf. Siphre Deut. § 317; Midrash Tannaim, pp. 192 sqq.
133 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 77. Cf. Apoc. Baruch, 29, 5.
134 Ginzberg, "Aggadoth q'tu'oth," *Haggoren*, ix, Berlin, 1929, p. 66; cf. *ib.* pp. 58–59.
135 Yer. Sheqalim 50a, cf. Kethuboth, 112b.
136 B. Shabbat, 30b. Cf. also Midrash Tanhuma, ed. Buber, Introduction, 158; Gen. 7a, J. Klausner, *Die*

messianischen Vorstellungen im Zeitalter der Tannaiten, pp. 108 sqq; Schechter, *Some Aspects of Rabbinic Theology*, London, 1909, p. 109; A. Jeremias, *Babyl. im NT*, p. 33; Ginzberg, *The Legends of the Jews*, v, 142, and additional sources, *ib.*; G. Foot Moore, *Judaism*, vol. ii, Cambridge, Mass. 1927, pp. 365 sq.; Patai, *Man and Earth*, i, 282 sq.

137 Cf. Ginzberg, *Legends of the Jews*, iv, 271 sq. and the corresponding notes in vol. iv. Cf. B. Synh, 98b, 99a.

138 Cf. pp. 175 sqq.

139 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

140 Engnell, *Studies*, pp. 42, 192.

141 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

142 Engnell, *Studies*, p. 183.

143 B. Synh., 91b.

144 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

145 Tanhuma, ed. Buber, Introduction, p. 158.

146 Book of Elijah, Jellinek, *Beth Hamidrash*, iii, 66.

147 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 74.

148 B. Synh., 91b; "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

149 "The Signs of the Messiah," Jellinek, *Beth Hamidrash*, ii, 59.

150 Cf. Is. 2, 4.

151 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 70.

152 Cf. also Engnell, *Studies*, pp. 187 sq.

153 Cf. Is. 2, 3.

154 Engnell, *Studies*, 188.

155 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69, 70, 71.

156 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

157 Cf. Is. ii, 6 sqq. To the above two columns a third parallel column could easily be added listing the blessings secured by the functioning of the Temple in Jerusalem, or the existence of a "righteous man."

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THE

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THE ZEND-AVESTA

PART I

THE VENDÎDÂD

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JAMES DARMESTETER

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INTRODUCTION.

CHAPTER I.

THE DISCOVERY OF THE ZEND-AVESTA.

THE Zend-Avesta is the sacred book of the Parsis, that is to say, of the few remaining followers of that religion which reigned over Persia at the time when the second successor of Mohammed overthrew the Sassanian dynasty [1], and which has been called Dualism, or Mazdeism, or Magism, or Zoroastrianism, or Fire-worship, according as its main tenet, or its supreme God [2], or its priests, or its supposed founder, or its apparent object of worship has been most kept in view. In less than a century after their defeat, nearly all the conquered people were brought over to the faith of their new rulers, either by force, or policy, or the attractive power of a simpler form of creed. But many of those who clung to the faith of their fathers, went and sought abroad for a new home, where they might freely worship their old gods, say their old prayers, and perform their old rites. That home they found at last among the tolerant Hindus, on the western coast of India and in the peninsula of Guzerat [3]. There they throve and there they live still, while the ranks of their co-religionists in Persia are daily thinning and dwindling away [4].

As the Parsis are the ruins of a people, so are their

[1] At the battle of Nihâvand (642 A.C.)

[2] Ahura Mazda.

[3] They settled first at Sangân, not far from Damân; thence they spread over Surat, Nowsâri, Broach, and Kambay; and within the last two centuries they have settled at Bombay, which now contains the bulk of the Parsi people, nearly 150,000 souls.

[4] A century ago, it is said, they still numbered nearly 100,000 souls; but there now remain no more than 8000 or 9000 souls, scattered in Yezd and the surrounding villages (Dosabhoy Framjee, The Parsees).

sacred books the ruins of a religion. There has been no other great belief in the world that ever left such poor and meagre monuments of its past splendour. Yet great is the value which that small book, the Avesta, and the belief of that scanty people, the Parsis, have in the eyes of the historian and theologist, as they present to us the last reflex of the ideas which prevailed in Iran during the five centuries which preceded and the seven which followed the birth of Christ, a period which gave to the world the Gospels, the Talmud, and the Qur'ân. Persia, it is known, had much influence on each of the movements which produced, or proceeded from, those three books; she lent much to the first heresiarchs, much to the Rabbis, much to Mohammed. By help of the Parsi religion and the Avesta, we are enabled to go back to the very heart of that most momentous period in the history of religious thought, which saw the blending of the Aryan mind with the Semitic, and thus opened the second stage of Aryan thought.

Inquiries into the religion of ancient Persia began long ago, and it was the old foe of Persia, the Greek, who first studied it. Aristotle[1], Hermippus[2], and many others[3] wrote of it in books of which, unfortunately, nothing more than a few fragments or merely the titles have come down to us. We find much valuable information about it, scattered in the accounts of historians and travellers, extending over ten centuries, from Herodotus down to Agathias and Procopius. It was never more eagerly studied than in the first centuries of the Christian era; but that study had no longer anything of the disinterested and almost scientific character it had in earlier times. Religious and philosophic sects, in search of new dogmas, eagerly received whatever came to them bearing the name of Zoroaster. As Xanthus the Lydian, who is said to have lived before Herodotus, had mentioned Zoroastrian *Λόγια*[4], there came to light, in those later times, scores of oracles, styled *Λόγια τοῦ Ζωροάσ-*

[1] Diogenes Laertius, Prooemium 8.
[2] Pliny, Hist. Nat. XXX, 1, 2. Cf. infra, III, 11.
[3] Dinon, Theopompus, Hermodorus, Heraclides Cumanus.
[4] See Nicolaus Damazcenus, Didot, Fragm. Hist. III, 409.

τρον, or 'Oracula Chaldaïca sive Magica,' the work of Neo-Platonists who were but very remote disciples of the Median sage. As his name had become the very emblem of wisdom, they would cover with it the latest inventions of their ever-deepening theosophy. Zoroaster and Plato were treated as if they had been philosophers of the same school, and Hierocles expounded their doctrines in the same book. Proclus collected seventy Tetrads of Zoroaster and wrote commentaries on them [1]; but we need hardly say that Zoroaster commented on by Proclus was nothing more or less than Proclus commented on by Proclus. Prodicus the Gnostic had secret books of Zoroaster [2]; and upon the whole it may be said that in the first centuries of Christianity, the religion of Persia was more studied and less understood than it had ever been before. The real object aimed at, in studying the old religion, was to form a new one.

Throughout the Middle Ages nothing was known of Mazdeism but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences. It was not until the Renaissance that real inquiry was resumed. The first step was to collect all the information that could be gathered from Greek and Roman writers. That task was undertaken and successfully completed by Barnabé Brisson [3]. A nearer approach to the original source was made in the following century by Italian, English, and French travellers in Asia. Pietro della Valle, Henry Lord, Mandelslo, Ovington, Chardin, Gabriel du Chinon, and Tavernier found Zoroaster's last followers in Persia and India, and made known their existence, their manners, and the main features of their belief to Europe. Gabriel du Chinon saw their books and recognised that they were not all written in the same language, their original holy writ being no longer understood except

[1] Fabricius, Graeca Bibliotheca, fourth ed. p. 309 seq.

[2] Clemens Alexandrinus, Stromata I. Cf. infra, III, 11, and Porphyrius, de vita Plotini, § 16.

[3] 'De regio Persarum principatu libri tres,' Paris, 1590. The second book is devoted to the religion and manners of the ancient Persians.

by means of translations and commentaries in another tongue.

In the year 1700, a professor at Oxford, Thomas Hyde, the greatest Orientalist of his time in Europe, made the first systematic attempt to restore the history of the old Persian religion by combining the accounts of the Mohammedan writers with 'the true and genuine monuments of ancient Persia[1].' Unfortunately the so-called genuine monuments of ancient Persia were nothing more than recent compilations referring to the last stage of Parsîism. But notwithstanding this defect, which could hardly be avoided then, and notwithstanding its still worse fault, a strange want of critical acumen[2], the book of Thomas Hyde was the first complete and true picture of modern Parsîism, and it made inquiry into its history the order of the day. A warm appeal made by him to the zeal of travellers, to seek for and procure at any price the sacred books of the Parsis, did not remain ineffectual, and from that time scholars bethought themselves of studying Parsîism in its own home.

Eighteen years later, a countryman of Hyde, George Boucher, received from the Parsis in Surat a copy of the Vendîdâd Sâdah, which was brought to England in 1723 by Richard Cobbe. But the old manuscript was a sealed book, and the most that could then be made of it was to hang it by an iron chain to the wall of the Bodleian Library, as a curiosity to be shown to foreigners. A few years later, a Scotchman, named Fraser, went to Surat, with the view of obtaining from the Parsis, not only their books, but also a knowledge of their contents. He was not very successful in the first undertaking, and utterly failed in the second.

In 1754 a young man, twenty years old, Anquetil Duperron, a scholar of the Ecole des Langues Orientales in Paris, happened to see a facsimile of four leaves of the

[1] 'Veterum Persarum et Parthorum et Medorum religionis historia,' Oxford, 1700.

[2] Thus he recognised in Abraham the first lawgiver of ancient Persia, in Magism a Sabean corruption of the primeval faith, and in Zoroaster a reformer, who had learnt the forgotten truth from the exiled Jews in Babylon.

Oxford Vendîdâd, which had been sent from England, a few years before, to Etienne Fourmont, the Orientalist. He determined at once to give to France both the books of Zoroaster and the first European translation of them. Impatient to set off, without waiting for a mission from the government which had been promised to him, he enlisted as a private soldier in the service of the French East India Company; he embarked at Lorient on the 24th of February 1755, and after three years of endless adventures and dangers through the whole breadth of Hindustan, at the very time when war was raging between France and England, he arrived at last in Surat, where he stayed among the Parsis for three years more. Here began another struggle, not less hard, but more decisive, against that mistrust and ill-will of the Parsis which had disheartened Fraser; but he came out of it victorious, and succeeded at last in winning from the Parsis both their books and their knowledge. He came back to Paris on the 14th of March 1764, and deposited on the following day at the Bibliothèque Royale the whole of the Zend-Avesta and copies of most of the traditional books. He spent ten years in studying the material he had collected, and published in 1771 the first European translation of the Zend-Avesta [1].

A violent dispute broke out at once, as half the learned world denied the authenticity of the Avesta, which it pronounced a forgery. It was the future founder of the Royal Asiatic Society, William Jones, a young Oxonian then, who opened the war. He had been wounded to the quick by the scornful tone adopted by Anquetil towards Hyde and a few other English scholars: the Zend-Avesta suffered for the fault of its introducer, Zoroaster for Anquetil. In a pamphlet written in French [2], with a verve and in a style which showed him to be a good disciple of Voltaire, W. Jones pointed out, and dwelt upon, the oddities and

[1] 'Zend-Avesta, ouvrage de Zoroastre, contenant les Idées Théologiques, Physiques et Morales de ce Législateur. . . . Traduit en François sur l'Original Zend.' Par M. Anquetil Du Perron, 3 vols. in 4°, Paris, 1771.

[2] 'Lettre à M. A*** du P***, dans laquelle est compris l'examen de sa traduction des livres attribués à Zoroastre.'

absurdities with which the so-called sacred books of Zoroaster teemed. It is true that Anquetil had given full scope to satire by the style he had adopted : he cared very little for literary elegance, and did not mind writing Zend and Persian in French ; so the new and strange ideas he had to express looked stranger still in the outlandish garb he gave them. Yet it was less the style than the ideas that shocked the contemporary of Voltaire[1]. His main argument was that books, full of such silly tales, of laws and rules so absurd, of descriptions of gods and demons so grotesque, could not be the work of a sage like Zoroaster, nor the code of a religion so much celebrated for its simplicity, wisdom, and purity. His conclusion was that the Avesta was a rhapsody of some modern Guebre. In fact the only thing in which Jones succeeded was to prove in a decisive manner that the ancient Persians were not equal to the lumières of the eighteenth century, and that the authors of the Avesta had not read the Encyclopédie.

Jones's censure was echoed in England by Sir John Chardin and Richardson, in Germany by Meiners. Richardson tried to give a scientific character to the attacks of Jones by founding them on philological grounds[2]. That the Avesta was a fabrication of modern times was shown, he argued, by the number of Arabic words he fancied he found both in the Zend and Pahlavi dialects, as no Arabic element was introduced into the Persian idioms earlier than the seventh century; also by the harsh texture of the Zend, contrasted with the rare euphony of the Persian ; and, lastly, by the radical difference between the Zend and Persian, both in words and grammar. To these objections, drawn from the form, he added another derived from the uncommon stupidity of the matter.

In Germany, Meiners, to the charges brought against the new found books, added another of a new and unexpected kind, namely, that they spoke of ideas unheard of before, and made known new things. 'Pray, who would dare

[1] Cf. the article on Zoroaster in the Dictionnaire philosophique.

[2] 'A Dissertation on the Languages, Literature, and Manners of Eastern Nations,' Oxford, 1777.

ascribe to Zoroaster books in which are found numberless names of trees, animals, men, and demons unknown to the ancient Persians; in which are invoked an incredible number of pure animals and other things, which, as appears from the silence of ancient writers, were never known, or at least never worshipped, in Persia? What Greek ever spoke of Hom, of Jemshîd, and of such other personages as the fabricators of that rhapsody exalt with every kind of praise, as divine heroes[1]?' Yet, in the midst of his Ciceronian nonsense, Meiners inadvertently made a remark which, if correctly interpreted, might have led to important discoveries. He noticed that many points of resemblance are to be found between the ideas of the Parsis and those of the Brahmans and Musulmans. He saw in this a proof that Parsîism is a medley of Brahmanical and Musulman tales. Modern scholarship, starting from the same point, came to that twofold conclusion, that, on the one hand, Parsîism was one of the elements out of which Mohammed formed his religion, and, on the other hand, that the old religions of India and Persia flowed from a common source. 'Not only does the author of that rubbish tell the same tales of numberless demons of either sex as the Indian priests do, but he also prescribes the same remedies in order to drive them away, and to balk their attempts.' In these words there was something like the germ of comparative mythology; seldom has a man approached the truth so closely and then departed from it so widely.

Anquetil and the Avesta found an eager champion in the person of Kleuker, professor in the University of Riga. As soon as the French version of the Avesta appeared, he published a German translation of it, and also of Anquetil's historical dissertations[2]. Then, in a series of dissertations of his own[3], he vindicated the authenticity of the Zend books. Anquetil had already tried to show, in a memoir

[1] 'De Zoroastris vita, institutis, doctrina et libris,' in the Novi Commentarii Societatis Regiae, Goettingen, 1778–1779.

[2] 'Zend-Avesta . . . nach dem Franzoesischen des Herrn Anquetil Du Perron,' 3 vols. in 4°, 1776.

[3] 'Anhang zum Zend-Avesta,' 2 vols. in 4°, 1781.

on Plutarch, that the data of the Avesta fully agree with the account of the Magian religion given in the treatise on 'Isis and Osiris.' Kleuker enlarged the circle of comparison to the whole of ancient literature. He tried also to appeal to internal evidence, an attempt in which he was less successful. The strength of his defence was seldom greater than the strength of the attack. Meiners had pointed out the mythical identity of the Mount Alborg of the Parsis with the Mount Meru of the Hindus, as a proof that the Parsis had borrowed their mythology from the Hindus: the conclusion was incorrect, but the remark itself was not so. Kleuker fancied that he could remove the difficulty by stating that Mount Alborg is a real mountain, nay, a doubly real mountain, since there are two mountains of that name, the one in Persia, the other in Armenia, whereas Mount Meru is only to be found in Fairyland. Seldom were worse arguments used in the service of a good cause. Meiners had said that the name of the Parsi demons was of Indian origin, as both languages knew them by the Latin name 'Deus.' This was an incorrect statement, and yet an important observation. The word which means 'a demon' in Persia means quite the contrary in India, and that radical difference is just a proof of the two systems being independent of one another. Kleuker pointed out the incorrectness of the statement; but, being unable to account for the identity of the words, he flatly denied it.

Kleuker was more successful in the field of philology: he showed, as Anquetil had done, that Zend has no Arabic elements in it, and that Pahlavi itself, which is more modern than Zend, does not contain any Arabic, but only Semitic words of the Aramean dialect, which are easily accounted for by the close relations of Persia with Aramean lands in the time of the Sassanian kings. He showed, lastly, that Arabic words appear only in the very books which Parsi tradition itself considers modern.

Another stanch upholder of the Avesta was the numismatologist Tychsen, who, having begun to read the book with a prejudice against its authenticity, quitted it with a conviction to the contrary. 'There is nothing in it,' he

writes, 'but what befits remote ages, and a man philosophising in the infancy of the world. Such traces of a recent period as they fancy to have found in it, are either due to misunderstandings, or belong to its later portions. On the whole there is a marvellous accordance between the Zend-Avesta and the accounts of the ancients with regard to the doctrine and institutions of Zoroaster. Plutarch agrees so well with the Zend books that I think no one will deny the close resemblance of doctrines and identity of origin. Add to all this the incontrovertible argument to be drawn from the language, the antiquity of which is established by the fact that it was necessary to translate a part of the Zend books into Pahlavi, a language which was growing obsolete as early as the time of the Sassanides. Lastly, it cannot be denied that Zoroaster left books, which were, through centuries, the groundwork of the Magic religion, and which were preserved by the Magi, as shown by a series of documents from the time of Hermippus. Therefore I am unable to see why we should not trust the Magi of our days when they ascribe to Zoroaster those traditional books of their ancestors, in which nothing is found to indicate fraud or a modern hand[1].'

Two years afterwards, in 1793, was published in Paris a book which, without directly dealing with the Avesta, was the first step taken to make its authenticity incontrovertible. It was the masterly memoir by Sylvestre de Sacy, in which the Pahlavi inscriptions of the first Sassanides were deciphered for the first time and in a decisive manner. De Sacy, in his researches, had chiefly relied on the Pahlavi lexicon published by Anquetil, whose work vindicated itself thus—better than by heaping up arguments—by promoting discoveries. The Pahlavi inscriptions gave the key, as is well known, to the Persian cuneiform inscriptions, which were in return to put beyond all doubt the genuineness of the Zend language.

Tychsen, in an appendix to his Commentaries, pointed

[1] 'Commentatio prior observationes historico-criticas de Zoroastre ejusque scriptis et placitis exhibens.' Goettingen, in the Novi Comment. Soc. Reg. 1791.

to the importance of the new discovery: 'This,' he writes, 'is a proof that the Pahlavi was used during the reign of the Sassanides, for it was from them that these inscriptions emanated, as it was by them—nay, by the first of them, Ardeshîr Bâbagân—that the doctrine of Zoroaster was revived. One can now understand why the Zend books were translated into Pahlavi. Here, too, everything agrees, and speaks loudly for their antiquity and genuineness.'

About the same time Sir William Jones, then president of the Royal Asiatic Society, which he had just founded, resumed in a discourse delivered before that Society the same question he had solved in such an off-hand manner twenty years before. He was no longer the man to say, 'Sied-il à un homme né dans ce siècle de s'infatuer de fables indiennes?' and although he had still a spite against Anquetil, he spoke of him with more reserve than in 1771. However, his judgment on the Avesta itself was not altered on the whole, although, as he himself declared, he had not thought it necessary to study the text. But a glance at the Zend glossary published by Anquetil suggested to him a remark which makes Sir William Jones, in spite of himself, the creator of the comparative grammar of Sanskrit and Zend. 'When I perused the Zend glossary,' he writes, 'I was inexpressibly surprised to find that six or seven words in ten are pure Sanscrit, and even some of their inflexions formed by the rules of the Vyácaran[1], as yushmácam, the genitive plural of yushmad. Now M. Anquetil most certainly, and the Persian compiler most probably, had no knowledge of Sanscrit, and could not, therefore, have invented a list of Sanscrit words; it is, therefore, an authentic list of Zend words, which has been preserved in books or by tradition; it follows that the language of the Zend was at least a dialect of the Sanscrit, approaching perhaps as nearly to it as the Prácrit, or other popular idioms, which we know to have been spoken in India two thousand years ago[2].' This conclusion, that Zend is a Sanskrit dialect, was incorrect, the connection assumed being too close; but it was a great

[1] The Sanskrit Grammar.

[2] Asiatic Researches, II, § 3.

thing that the near relationship of the two languages should have been brought to light.

In 1798 Father Paulo de St. Barthélemy further developed Jones's remark in an essay on the antiquity of the Zend language[1]. He showed its affinity with the Sanskrit by a list of such Zend and Sanskrit words as were least likely to be borrowed, viz. those that designate the degrees of relationship, the limbs of the body, and the most general and essential ideas. Another list, intended to show, on a special topic, how closely connected the two languages are, contains eighteen words taken from the liturgic language used in India and Persia. This list was not very happily drawn up, as out of the eighteen instances there is not a single one that stands inquiry; yet it was a happy idea, and one which has not even yet yielded all that it promised. His conclusions were that in a far remote antiquity Sanskrit was spoken in Persia and Media, that it gave birth to the Zend language, and that the Zend-Avesta is authentic: 'Were it but a recent compilation,' he writes, 'as Jones asserts, how is it that the oldest rites of the Parsis, that the old inscriptions of the Persians, the accounts of the Zoroastrian religion in the classical writers, the liturgic prayers of the Parsis, and, lastly, even their books do not reveal the pure Sanskrit, as written in the land wherein the Parsis live, but a mixed language, which is as different from the other dialects of India as French is from Italian?' This amounted, in fact, to saying that the Zend is not derived from the Sanskrit, but that both are derived from another and older language. The Carmelite had a dim notion of that truth, but, as he failed to express it distinctly, it was lost for years, and had to be re-discovered.

The first twenty-five years of this century were void of results, but the old and sterile discussions as to the authenticity of the texts continued in England. In 1808 John Leyden regarded Zend as a Prakrit dialect, parallel to Pali; Pali being identical with the Magadhi dialect and Zend with the

[1] 'De antiquitate et affinitate linguae samscredamicae et germanicae,' Rome, 1798.

Sauraseni[1]. In the eyes of Erskine Zend was a Sanskrit dialect, imported from India by the founders of Mazdeism, but never spoken in Persia[2]. His main argument was that Zend is not mentioned among the seven dialects which were current in ancient Persia according to the Farhang-i Jehangiri[3], and that Pahlavi and Persian exhibit no close relationship with Zend.

In Germany, Meiners had found no followers. The theologians appealed to the Avesta in their polemics[4], and Rhode sketched the religious history of Persia after the translations of Anquetil[5].

Erskine's essay provoked a decisive answer[6] from Emmanuel Rask, one of the most gifted minds in the new school of philology, who had the honour of being a precursor of both Grimm and Burnouf. He showed that the list of the Jehangiri referred to an epoch later than that to which Zend must have belonged, and to parts of Persia different from those where it must have been spoken; he showed further that modern Persian is not derived from Zend, but from a dialect closely connected with it; and, lastly, he showed what was still more important, that Zend was not derived from Sanskrit. As to the system of its sounds, Zend approaches Persian rather than Sanskrit; and as to its grammatical forms, if they often remind one of Sanskrit, they also often remind one of Greek and Latin, and frequently have a special character of their own. Rask also gave the paradigm of three Zend nouns, belonging to different declensions, as well as the right pronunciation of the Zend letters, several of which had been incorrectly given by Anquetil. This was the first essay on Zend grammar, and it was a masterly one.

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1 Asiatic Researches, X. 2 Ibid. X.

3 A large Persian dictionary compiled in India in the reign of Jehangir.

4 'Erlauterungen zum Neuen Testament aus einer neueröffneten Morgenländischen Quelle, 'Ἰδοὺ μάγοι ἀπὸ ἀνατολῶν,' Riga, 1775.

5 'Die Heilige Sage . . . des Zend-Volks,' Francfort, 1820.

6 'Ueber das Alter und die Echtheit der Zend-Sprache und des Zend Avesta' (übersetzt von F. H. von der Hagen), Berlin, 1826. Remarks on the Zend Language and the Zend-Avesta (Transactions of the Bombay branch of the Royal Asiatic Society, III, 524).

The essay published in 1831 by Peter von Bohlen on the origin of the Zend language threw the matter forty years back. According to him, Zend is a Prakrit dialect, as it had been pronounced by Jones, Leyden, and Erskine. His mistake consisted in taking Anquetil's transcriptions of the words, which are often so incorrect as to make them look like corrupted forms when compared with Sanskrit. And, what was worse, he took the proper names in their modern Parsi forms, which often led him to comparisons that would have appalled Ménage. Thus Ahriman became a Sanskrit word ariman, which would have meant 'the fiend;' yet Bohlen might have seen in Anquetil's work itself that Ahriman is nothing but the modern form of Angra Mainyu, words which hardly remind one of the Sanskrit ariman. Again, the angel Vohu-manô, or 'good thought,' was reduced, by means of the Parsi form Bahman, to the Sanskrit bâhuman, 'a long-armed god.'

At last came Burnouf. From the time when Anquetil had published his translation, that is to say, during seventy years, no real progress had been made in knowledge of the Avesta texts. The notion that Zend and Sanskrit are two kindred languages was the only new idea that had been acquired, but no practical advantage for the interpretation of the texts had resulted from it. Anquetil's translation was still the only guide, and as the doubts about the authenticity of the texts grew fainter, the authority of the translation became greater, the trust reposed in the Avesta being reflected on to the work of its interpreter. The Parsis had been the teachers of Anquetil; and who could ever understand the holy writ of the Parsis better than the Parsis themselves? There was no one who even tried to read the texts by the light of Anquetil's translation, to obtain a direct understanding of them.

About 1825 Eugène Burnouf was engaged in a course of researches on the geographical extent of the Aryan languages in India. After he had defined the limits which divide the races speaking Aryan languages from the native non-brahmanical tribes in the south, he wanted to know if a similar boundary had ever existed in the north-west; and

if it is outside of India that the origin of the Indian languages and civilisation is to be sought for. He was thus led to study the languages of Persia, and, first of all, the oldest of them, the Zend. But as he tried to read the texts by help of Anquetil's translation, he was surprised to find that this was not the clue he had expected. He saw that two causes had misled Anquetil: on the one hand, his teachers, the Parsi dasturs, either knew little themselves or taught him imperfectly, not only the Zend, but even the Pahlavi intended to explain the meaning of the Zend; so that the tradition on which his work rested, being incorrect in itself, corrupted it from the very beginning; on the other hand, as Sanskrit was unknown to him and comparative grammar did not as yet exist, he could not supply the defects of tradition by their aid. Burnouf, laying aside tradition as found in Anquetil's translation, consulted it as found in a much older and purer form, in a Sanskrit translation of the Yasna made in the fifteenth century by the Parsi Neriosengh in accordance with the old Pahlavi version. The information given by Neriosengh he tested, and either confirmed or corrected, by a comparison of parallel passages and by the help of comparative grammar, which had just been founded by Bopp, and applied by him successfully to the explanation of Zend forms. Thus he succeeded in tracing the general outlines of the Zend lexicon and in fixing its grammatical forms, and founded the only correct method of interpreting the Avesta. He also gave the first notions of a comparative mythology of the Avesta and the Veda, by showing the identity of the Vedic Yama with the Avesta Yima, and of Traitâna with Thraêtaona and Ferîdûn. Thus he made his 'Commentaire sur le Yasna' a marvellous and unparalleled model of critical insight and steady good sense, equally opposed to the narrowness of mind which clings to matters of fact without rising to their cause and connecting them with the series of associated phenomena, and to the wild and uncontrolled spirit of comparison, which, by comparing everything, confounds everything. Never sacrificing either tradition to comparison or comparison to tradition, he knew how to pass from the one

to the other, and was so enabled both to discover facts and to explain them.

At the same time the ancient Persian inscriptions at Persepolis and Behistun were deciphered by Burnouf in Paris, by Lassen in Bonn, and by Sir Henry Rawlinson in Persia. Thus was revealed the existence, at the time of the first Achæmenian kings, of a language closely connected with that of the Avesta, and the last doubts as to the authenticity of the Zend books were at length removed. It would have required more than an ordinary amount of scepticism to look still upon the Zend as an artificial language, of foreign importation, without root in the land where it was written, and in the conscience of the people for whom it was written, at the moment when a twin language, bearing a striking likeness to it in nearly every feature, was suddenly making itself heard from the mouth of Darius, and speaking from the very tomb of the first Achæmenian king. That unexpected voice silenced all controversies, and the last echoes of the loud discussion which had been opened in 1771 died away unheeded[1].

CHAPTER II.

The Interpretation of the Zend-Avesta.

The peace did not last long, and a year after the death of Burnouf a new controversy broke out, which still continues, the battle of the methods, that is, the dispute between those who, to interpret the Avesta, rely chiefly or exclusively on tradition, and those who rely only on comparison with the Vedas. The cause of the rupture was the rapid progress made in the knowledge of the Vedic language and literature: the deeper one penetrated into that oldest form of Indian words and thoughts, the more striking appeared its close affinity with the Avesta words and thoughts. Many a mysterious line in the

[1] The attacks of John Romer ('Zend: Is it an Original Language?' London, 1855) called forth a refutation only in Bombay (Dhanjibai Framji, 'On the Origin and the Authenticity of the Aryan Family of Languages, the Zend-Avesta and the Huzvarash,' 1861).

Avesta received an unlooked-for light from the poems of the Indian *Ri*shis, and the long-forgotten past and the origin of many gods and heroes, whom the Parsi worships and extols without knowing who they were and whence they came, were suddenly revealed by the Vedas. Emboldened by its bright discoveries, the comparative method took pity on its slower and less brilliant rival, which was then making its first attempts to unravel the Pahlavi traditional books. Is it worth while, said the Vedic scholars[1], to try slowly and painfully to extract the secret of the old book from that uncouth literature? Nay, is there any hope that its secret is there? Translating the Avesta in accordance with the Pahlavi is not translating the Avesta, but only translating the Pahlavi version, which, wherever it has been deciphered, is found to wander strangely from the true meaning of the original text. Tradition, as a rule, is wont to enforce the ideas of its own ages into the books of past ages. From the time when the Avesta was written to the time when it was translated, many ideas had undergone great changes: such ideas, tradition must needs either misunderstand or not understand at all, and tradition is always either new sense or nonsense. The key to the Avesta is not the Pahlavi, but the Veda. The Avesta and the Veda are two echoes of one and the same voice, the reflex of one and the same thought: the Vedas, therefore, are both the best lexicon and the best commentary to the Avesta.

The traditional school[2] replied that translating Zend by means of Sanskrit and the Avesta by means of the Vedas, because Zend and the Avesta are closely related to Sanskrit and the Vedas, is forgetting that relationship is not identity, and that what interests the Zend scholar is not to know how far Zend agrees with Sanskrit, but what it is in itself: what he seeks for in the Avesta, is the Avesta, not the Veda. Both the Vedic language and the Vedas are quite unable to teach us what became in Persia of those elements, which are common to the two systems, a thing which tradition alone can teach us. By the comparative

[1] Roth, Benfey, Haug. Cf. Revue Critique, 1877, II, 81. [2] Spiegel, Justi.

method, the Zend meregha, which means 'a bird,' would assume the meaning of 'gazelle' to accord with the Sanskrit m*ri*ga; ratu, 'a part of the day,' would be extended to 'a season' out of regard for *ri*tu; mainyu, 'a spirit,' and dahyu, 'a province,' would be degraded to 'anger' and to 'a set of thieves,' and 'the demons,' the Daêvas, would ascend from their dwelling in hell up to heaven, to meet their philological brothers, the Indian Devas. The traditional method, as it starts from matters of facts, moves always in the field of reality; the comparative method starts from an hypothesis, moves in a vacuum, and builds up a fanciful religion and a fanciful language.

Such being the methods of the two schools, it often happened that a passage, translated by two scholars, one of each school, took so different an aspect that a layman would have been quite unable to suspect that it was one and the same passage he had read twice. Yet the divergence between the two methods is more apparent than real, and proceeds from an imperfect notion of the field in which each of them ought to work. They ought not to oppose, but assist one another, as they are not intended to instruct us about the same kind of facts, but about two kinds of facts quite different and independent. No language, no religion, that has lived long and changed much, can be understood at any moment of its development, unless we know what it became afterwards, and what it was before. The language and religion of the Avesta record but a moment in the long life of the Iranian language and thought, so that we are unable to understand them, unless we know what they became and whence they came. What they became we learn directly from tradition, since the tradition arose from the very ideas which the Avesta expresses; whence they came we learn indirectly from the Vedas, because the Vedas come from the same source as the Avesta. Therefore it cannot happen that the tradition and the Veda will really contradict one another, if we take care to ask from each only what it knows, from one the present, and the past from the other. Each method is equally right and equally efficacious, at its proper time and in its right

place. The first place belongs to tradition, as it comes straight from the Avesta. The second inquiry, to be successful, requires infinite prudence and care: the Veda is not the past of the Avesta, as the Avesta is the past of tradition; the Avesta and Veda are not derived from one another, but from one and the same original, diversely altered in each, and, therefore, there are two stages of variation between them, whereas from the Avesta to tradition there is only one. The Veda, if first interrogated, gives no valuable evidence, as the words and gods, common to the two systems, may not have retained in both the same meaning they had in the Indo-Iranian period: they may have preserved it in one and lost it in the other, or they may have both altered it, but each in a different way. The Veda, generally speaking, cannot help in discovering matters of fact in the Avesta, but only in explaining them when discovered by tradition. If we review the discoveries made by the masters of the comparative school, it will be seen that they have in reality started, without noticing it, from facts formerly established by tradition. In fact tradition gives the materials, and comparison puts them in order. It is not possible, either to know the Avesta without the former, or to understand it without the latter.

The traditional school, and especially its indefatigable and well-deserving leader, Spiegel, made us acquainted with the nature of the old Iranian religion by gathering together all its materials; the comparative school tried to explain its growth. The traditional school published the text and the traditional translations, and produced the first Parsi grammar, the first Pahlavi grammar, and the first translation of the Avesta which had been made since Anquetil. The danger with it is that it shows itself too apt to stop at tradition, instead of going from it to comparison. When it undertakes to expound the history of the religion, it cannot but be misled by tradition. Any living people, although its existing state of mind is but the result of various and changing states through many successive ages, yet, at any particular moment of its life, keeps the remains of its former stages of thought in order, under the control of the

principle that is then predominant. Thus it happens that their ideas are connected together in a way which seldom agrees with their historical sequence: chronological order is lost to sight and replaced by logical order, and the past is read into the present. Comparison alone can enable us to put things in their proper place, to trace their birth, their growth, their changes, their former relations, and lead us from the logical order, which is a shadow, to the historical order, which is the substance.

The comparative school developed Indo-Iranian mythology. Roth showed after Burnouf how the epical history of Iran was derived from the same source as the myths of Vedic India, and pointed out the primitive identity of Ahura Mazda, the supreme god of Iran, with Varu*n*a, the supreme god of the Vedic age. In the same direction Windischmann, in his 'Zoroastrian Essays' and in his studies on Mithra and Anâhita, displayed singular sagacity. But the dangers of the method came to light in the works of Haug, who, giving a definite form to a system still fluctuating, converted Mazdeism into a religious revolution against Vedic polytheism, found historical allusions to that schism both in the Avesta and in the Veda, pointed out curses against Zoroaster in the Vedas, and, in short, transformed, as it were, the two books into historical pamphlets[1].

In the contest about the authenticity of the Avesta, one party must necessarily have been right and the other wrong; but in the present struggle the issue is not so clear, as both parties are partly right and partly wrong. Both of them, by following their principles, have rendered such services to science as seem to give each a right to cling to its own method more firmly than ever. Yet it is to be hoped that they will see at last that they must be allies, not enemies, and that their common work must be begun by the one and completed by the other.

[1] It would be unjust, when speaking of Haug, not to recall the invaluable services he rendered in the second part of his career, as a Pahlavi scholar. He was the first who thought of illustrating the Pahlavi in the books by the Pahlavi in the inscriptions, and thus determined the reading of the principal elements in the manuscript Pahlavi.

CHAPTER III.

THE FORMATION OF THE ZEND-AVESTA.

§ 1. The collection of Zend fragments, known as the Zend-Avesta [1], is divided, in its usual form, into two parts.

The first part, or the Avesta properly so called, contains the Vendîdâd, the Vispêrad, and the Yasna. The Vendîdâd is a compilation of religious laws and of mythical tales; the Vispêrad is a collection of litanies for the sacrifice; and the Yasna is composed of litanies of the same kind and of five hymns or Gâthas written in a special dialect, older than the general language of the Avesta.

These three books are found in manuscripts in two different forms: either each by itself, in which case they are generally accompanied by a Pahlavi translation; or the three mingled together according to the requirements of the liturgy, as they are not each recited separately in their entirety, but the chapters of the different books are intermingled; and in this case the collection is called the Vendîdâd Sâdah or 'Vendîdâd pure,' as it exhibits the original text alone, without a translation.

The second part, generally known as the Khorda Avesta or 'Small Avesta,' is composed of short prayers which are recited not only by the priests, but by all the faithful, at certain moments of the day, month, or year, and in presence of the different elements; these prayers are the five Gâh, the thirty formulas of the Sîrôzah, the three Âfrigân, and the six Nyâyis. But it is also usual to include in the Khorda Avesta, although forming no real part of it, the Yasts or hymns of praise and glorification to the several

[1] A very improper designation, as Zend means 'a commentary or explanation,' and was applied only to explanatory texts, to the translations of the Avesta. Avesta (from the old Persian âbastâ, 'the law;' see Oppert, Journal Asiatique, 1872, Mars) is the proper name of the original texts. What it is customary to call 'the Zend language' ought to be named 'the Avesta language;' the Zend being no language at all; and, if the word be used as the designation of one, it can be rightly applied only to the Pahlavi. The expression 'Avesta and Zend' is often used in the Pahlavi commentary to designate 'the law with its traditional and revealed explanation.'

Izads, and a number of fragments, the most important of which is the Hadhôkht Nosk.

§ 2. That the extent of the sacred literature of Mazdeism was formerly much greater than it is now, appears not only from internal evidence, that is, from the fragmentary character of the book, but is also proved by historical evidence. In the first place, the Arab conquest proved fatal to the religious literature of the Sassanian ages, a great part of which was either destroyed by the fanaticism of the conquerors and the new converts, or lost during the long exodus of the Parsis. Thus the Pahlavi translation of the Vendîdâd, which was not finished before the latter end of the Sassanian dynasty, contains not a few Zend quotations from books which are no longer in existence; other quotations, as remarkable in their importance as in their contents, are to be found in Pahlavi and Parsi tracts, like the Nirangistân and the Aogemaidê. The Bundahis contains much matter which is not spoken of in the existing Avesta, but which is very likely to have been taken from Zend books which were still in the hands of its compiler. It is a tradition with the Parsis, that the Yasts were originally thirty in number, there having been one for each of the thirty Izads who preside over the thirty days of the month; yet there are only eighteen still extant.

The cause that preserved the Avesta is obvious; taken as a whole, it does not profess to be a religious encyclopedia, but only a liturgical collection, and it bears more likeness to a Prayer Book than to the Bible. It can be readily conceived that the Vendîdâd Sâdah, which had to be recited every day, would be more carefully preserved than the Yasts, which are generally recited once a month; and these again more carefully than other books, which, however sacred they might be, were not used in the performance of worship. Many texts, no doubt, were lost in consequence of the Arab conquest, but mostly such as would have more importance in the eyes of the theologian than in those of the priest. We have a fair specimen of what these lost texts may have been in the few non-liturgical fragments which we still possess, such as the Vistâsp Yast and

the blessing of Zoroaster upon King Vistâsp, which belong to the old epic cycle of Iran, and the Hadhôkht Nosk, which treats of the fate of the soul after death.

§ 3. But if we have lost much of the Sassanian sacred literature, Sassanian Persia herself, if we may trust Parsi tradition, had lost still more of the original books. The primitive Avesta, as revealed by Ormazd to Zoroaster and by Zoroaster to Vistâsp, king of Bactria, was supposed to have been composed of twenty-one Nosks or Books, the greater part of which was burnt by Iskander the Rûmi (Alexander the Great). After his death the priests of the Zoroastrian religion met together, and by collecting the various fragments that had escaped the ravages of the war and others that they knew by heart, they formed the present collection, which is a very small part of the original book, as out of the twenty-one Nosks there was only one that was preserved in its entirety, the Vendîdâd[1].

This tradition is very old, and may be traced back from the present period even to Sassanian times[2]. It involves the assumption that the Avesta is the remnant of the sacred literature of Persia under the last Achæmenian kings. To ascertain whether this inference is correct, and to what extent it may be so, we must first try to define, as accurately as we can, the exact time at which the collection, now in existence, was formed.

§ 4. The Ravâet quoted above states that it was formed 'after the death of Iskander,' which expression is rather vague, and may as well mean 'centuries after his death' as 'immediately after his death.' It is, in fact, hardly to be doubted that the latter was really what the writer meant; yet, as the date of that Ravâet is very recent, we had better look for older and more precise traditions. We find such a one in the Dînkart, a Pahlavi book which enjoys great authority with the Parsis of our days, and which, although it contains many things of late origin[3], also comprises many

[1] Ravâet ap. Anquetil, Mémoires de l'Acad. des Inscr. et Belles-Lettres XXXVIII, 216; Spiegel, Zeitschrift der Deutschen Morgenländischen Gesellschaft IX, 174.

[2] J. Darmesteter, La légende d'Alexandre chez les Parses.

[3] We find in it a description of the four classes, which strikingly reminds

old and valuable traditions. According to a proclamation, ascribed to Khosrav Anôsharvân (531–579), the collection of the Avesta fragments was begun in the reign of the last Arsacides, and was finished under Shapûr II (309–380). King Valkash (Vologeses), it is said, first ordered all the fragments of the Avesta which might have escaped the ravages of Iskander, or been preserved by oral tradition, to be searched for and collected together. The first Sassanian king, Ardeshîr Bâbagân, made the Avesta the sacred book of Iran, and Mazdeism the state religion: at last, Âdarbâd Mahraspand, under Shapûr II, purified the Avesta and fixed the number of the Nasks, and Shapûr proclaimed to the heterodox[1]: 'Now that we have recognised the law of the world here below, they shall not allow the infidelity of any one whatever[2], as I shall strive that it may be so[3].'

§ 5. The authenticity of this record has been called in question, chiefly, I think, on account of the part that it ascribes to an Arsacide prince, which seems hardly to agree with the ideas generally entertained about the character of the Sassanian revolution[4]. Most Parsi and Muhammedan writers agree that it was the Sassanian dynasty which raised the Zoroastrian religion from the state of humiliation into which the Greek invasion had made it sink, and, while it gave the signal for a revival of the old national spirit, made Mazdeism one of the corner stones of the new establishment[5]. Therefore it seems strange to hear that the first step taken to make Mazdeism a state religion was taken by one of those very Philhellenic Parthian princes, who were so fully imbued with Greek ideas and manners. Yet this is the

one of the Brahmanical account of the origin of the castes (Chap. XLII; cf. the first pages of the Shikan Gumânî), and which was certainly borrowed from India; whether at the time of the last Sassanians, when Persia learnt so much from India, or since the settlement of the Parsis in India, we are unable to decide: yet the former seems more probable.

[1] Gvêt rastakân. We are indebted to Mr. West for the right translation of this word.

[2] Thus translated by West (Glossary of the Book of Ardâ Virâf, p. 47).

[3] Haug, Essay on Pahlavi, p. 145 seq., 149 seq.

[4] Spiegel, Eranische Alterthumskunde III, 782, n. 1.

[5] S. de Sacy, Mémoires sur quelques antiquités de la Perse. Cf. Masudi, II, 125.

very reason why we ought to feel some hesitation in rejecting this document, and its being at variance with the general Parsi view speaks rather for its authenticity; for as it was the general post-Sassanian tradition that the restoration of Mazdeism was the work of the first Sassanian kings, no Parsi would ever have thought of making them share what was in his eyes their first and best title of honour with any of the despised princes of the Parthian dynasty.

§ 6. It is difficult, of course, to prove directly the authenticity of this record, the more so as we do not even know who was the king alluded to. There were, in fact, four kings at least[1] who bore the name of Valkhash: the most celebrated and best known of the four was Vologeses I, the contemporary of Nero. Now that Zoroastrianism prevailed with him, or at least with members of his family, we see from the conduct of his brother Tiridates, who was a Magian (Magus)[2]; and by this term we must not understand a magician[3], but a priest, and one of the Zoroastrian religion. That he was a priest appears from Tacitus' testimony[4]; that he was a Zoroastrian is shown by his scruples about the worship of the elements. When he came from Asia to Rome to receive the crown of Armenia at the hands of Nero, he wanted not to come by sea, but rode along the coasts[5], because the Magi were forbidden to defile the sea[6]. This is quite in the spirit of later Zoroastrianism, and savours much of Mazdeism. That Vologeses himself shared the religious scruples of his brother appears from his answer to Nero,

[1] Perhaps five (see de Longpérier, Mémoire sur la Numismatique des Arsacides, p. 111).

[2] 'Magus ad eum Tiridates venerat' (Pliny, Nat. Hist. XXX, 6).

[3] Pliny very often confounds Magism and Magia, Magians and Magicians. We know from Pliny, too, that Tiridates refused to initiate Nero into his art: but the cause was not, as he assumes, that it was 'a detestable, frivolous, and vain art,' but because Mazdean law forbids the holy knowledge to be revealed to laymen, much more to foreigners (Yast IV, 10; cf. Philostrati Vita Soph I, 10).

[4] 'Nec recusaturum Tiridatem accipiendo diademati in urbem venire, nisi sacerdotii religione attineretur' (Ann. XV, 24).

[5] He crossed only the Hellespont.

[6] 'Navigare noluerat, quoniam inspuere in maria, aliisque mortalium necessitatibus violare naturam eam fas non putant' (Pliny, l.l. Cf. Introd. V, 8 seq.)

who insisted upon his coming to Rome also: 'Come yourself, it is easier for you to cross such immensity of sea[1].'

§ 7. Thus we hear on one hand from the Parsis that the first collection of the Avesta was made by an Arsacide named Vologeses; and we hear, on the other hand, from a quite independent source, that an Arsacide named Vologeses behaved himself as a follower of the Avesta might have done. In all this there is no evidence that it is Vologeses I who is mentioned in the Dînkarḍ, much less that he was really the first editor of the Avesta; but it shows at all events that the first attempt to recover the sacred literature of Iran might very well have been made by an Arsacide, and that we may trust, in this matter, to a document which has been written perhaps by a Sassanian king, but, at any rate, in a Sassanian spirit. In fact, in the struggle between Ardavan and Ardeshîr, there was no religious interest at stake, but only a political one; and we are expressly told by Hamza that between Ardeshîr and his adversaries there was perfect accordance in religious matters[2]. It can, therefore, be fairly admitted that even in the time and at the court of the Philhellenic Parthians a Zoroastrian movement may have originated, and that there came a time when they perceived that a national religion is a part of national life. It was the merit of the Sassanides that they saw the drift of this idea which they had the good fortune to carry out; and this would not be the only instance, in the history of the world, of an idea being sown by one party and its advantages reaped by their adversaries.

[1] Dio Cassius, LXIII, 4. The answer was mistaken for an insult by Nero, and, as it seems, by Dio himself. In fact Vologeses remained to the last faithful to the memory of Nero (Suet. Nero, 57). What we know moreover of his personal character qualifies him for taking the initiative in a religious work. He seems to have been a man of contemplative mind rather than a man of action, which often excited the anger or scorn of his people against him; and he had the glory of breaking with the family policy of Parthian kings (Tacitus, Annales, XV, 1, 2). It was under his reign that the first interference of religion with politics, of which the history of Persia speaks, took place, as he was called by the people of Adiabene against their king Izates, who had become a Jew (Josephus, Antiq. XX, 4, 2).

[2] Hamzae Ispahensis Annales, ed. Gottwaldt, p. 31 (in the translation).

§ 8. Another presumptive evidence of the groundwork of the Avesta being anterior to the age of the Sassanians is given by the language in which it is written. That language not only was not, but had never been, the national language of Persia. It is indeed closely connected with the ancient Persian, as found in the cuneiform inscriptions of the Achæmenian kings, from which modern Persian is derived; but the relations between ancient Persian and Zend are of such a kind that neither language can be conceived as being derived from the other; they are not one and the same language in two different stages of its development, but two independent dialects in nearly the same stage, which is a proof that they did not belong to the same country, and, therefore, that Zend was not the language of Persia. Now the language used in Persia after the death of Alexander, under the Arsacides and Sassanides, that is, during the period in which the Avesta must have been edited, was Pahlavi, which is not derived from Zend, but from ancient Persian, being the middle dialect between ancient and modern Persian. Therefore, if the Sassanian kings had conceived the project of having religious books of their own written and composed, it is not likely that they would have had them written in an old foreign dialect, but in the old national language, the more so, because, owing both to their origin and their policy, they were bound to be the representatives of the genuine old Persian tradition. Therefore, if they adopted Zend as the language of religion, it must have been because it was already so when they appeared, that is to say, because the only remnants of sacred literature then extant were written in Zend, and the editors of the Avesta had Zend writings before them.

This does not, of course, prove that all we find in the Avesta is pre-Sassanian, and that the editors did not compose new Zend texts. Although Zend was not only a dead language, but also a foreign one, it was not an unknown language: that it was well understood by the learned class, the priests, appears from the Pahlavi translation, which was made by them, and which, the deeper

one enters into the meaning of the text, has the fuller justice done to its merits. The earliest date that can be ascribed to that translation, in its present form, is the last century of the Sassanian dynasty, as it contains an allusion to the death of the heresiarch Mazdak, the son of Bâmdâd[1], who was put to death in the beginning of the reign of Khosrav Anôsharvân (about 531). Now the ability to translate a dead language is a good test of the ability to write in it, and in the question of the age of the Zend texts the possibility of new ones having been composed by the editors cannot be excluded à priori. Nay, we shall see further on that there are passages in these texts which look very modern, and may have been written at the time when the book took its last and definitive form. But whatever may be the proportion of the new texts to the old ones (which I believe to be very small), it is quite certain that the bulk of the Avesta is pre-Sassanian.

§ 9. The date assigned by the Dînkar*t* to the final edition of the Avesta and to its promulgation as the sacred law of the nation, agrees with what we know of the religious state of Iran in the times of Shapûr II. Mazdeism had just been threatened with destruction by a new religion sprung from itself, the religion of Mânî, which for a while numbered a king amongst its followers (Shapûr I, 240-270). Mazdeism was shaken for a long time, and when Mânî was put to death, his work did not perish with him. In the Kissah-i Sang*â*h, Zoroaster is introduced prophesying that the holy religion will be overthrown three times and restored three times; overthrown the first time by Iskander, it will be restored by Ardeshîr; overthrown again, it will be restored by Shapûr II and Âdarbâd Mahraspand; and, lastly, it will be overthrown by the Arabs and restored at the end of time by Soshyos. The Parsi traditions about Âdarbâd, although they are mixed with much fable, allow some historical truth to show itself. He was a holy man under Shapûr II, who, as there were many religions and heresies in Iran and the true religion

[1] Vide infra, p. xli, note 3.

was falling into oblivion, restored it through a miracle, as he gave a sign of its truth by allowing melted brass to be poured on his breast, without his being injured. Setting aside the miracle, which is most probably borrowed from the legend of Zoroaster, this account receives its true interpretation from the passages in the Kissah-i Sangâh and the Dînkar*t*, which imply that Âdarbâd restored Mazdeism, which had been shaken by the Manichean heresy, and that in order to settle it upon a solid and lasting base, he gave a definitive form to the religious book of Iran and closed the Holy Writ. And even nowadays the Parsi, while reciting the Patet, acknowledges Âdarbâd as the third founder of the Avesta; the first being Zoroaster, who received it from Ormazd; the second *G*âmâsp, who received it from Zoroaster; and the third Âdarbâd, who taught it and restored it to its purity.

Therefore, so far as we can trust to inferences that rest upon such scanty and vague testimonies, it seems likely that the Avesta took its definitive form from the hands of Âdarbâd Mahraspand, under King Shapûr II, in consequence of the dangers with which Mânî's heresy had threatened the national religion. As the death of Mânî and the first persecution of his followers took place some thirty years before Shapûr's accession to the throne, it may be presumed that the last revision of the Avesta was made in the first years of the new reign, when the agitation aroused by Mânî's doctrines and imperfectly allayed by the persecution of his disciples had not yet subsided, and the old religion was still shaking on its base[1].

§ 10. It follows hence that Zend texts may have been composed even as late as the fourth century A.D. This is, of course, a mere theoretical possibility, for although the liturgical parts of the Yasna, the Vispêrad, the Sîrôzah, and

[1] Shapûr II ascended the throne about 309 (before being born, as the tradition goes): and as he appears from the Dînkar*t* to have taken a personal part in the work of Âdarbâd, the promulgation of the Avesta can hardly have taken place at an earlier date than 325-330. Âdarbâd and the Fathers at Nicaea lived and worked in the same age, and the Zoroastrian threats of the king of Iran and the Catholic anathemas of the Kaisar of Rûm may have been issued on the same day.

the Khorda Avesta must be ascribed to a later time than the Gâthas, the Vendîdâd, and the Yasts, and may belong to some period of revision, they certainly do not belong to the period of this last revision. Âdarbâd was only the last editor of the Avesta, and it is likely, nay, it is beyond all question, that the doctors of the law, before his time, had tried to put the fragments in order, to connect them, and to fill up the gaps as far as the practical purposes of liturgy required it. Therefore instead of saying that there are parts of the Avesta that may belong to so late a period as the fourth century, it is more correct to say that no part of it can belong to a later date.

There are two passages in the Vendîdâd which seem to contain internal evidence of their date, and in both cases it points to Sassanian times, nay, the second of them points to the age of Manicheism. The first is found in the eighteenth Fargard (§ 10): Ahura Mazda, while cursing those who teach a wrong law, exclaims:

'And he who would set that man at liberty, when bound in prison, does no better deed than if he should flay a man alive and cut off his head.'

This anathema indicates a time when Mazdeism was a state religion and had to fight against heresy; it must, therefore, belong to Sassanian times. These lines are fully illustrated by a Parsi book of the same period[1], the Mainyô-i-Khard:

'Good government is that which maintains and orders the true law and custom of the city people and poor untroubled, and thrusts out improper law and custom; . . . and keeps in progress the worship of God, and duties, and good works; . . . and will resign the body, and that also which [is] its own life, for the sake of the good religion of the Mazdayasnians. And if [there] be any one who shall stay [away] from the way of God, then it orders him to return thereto, and makes him a prisoner, and brings [him] back to the way of God; and will bestow, from the wealth that is his, the share of God, and the worthy, and good works,

[1] See the book of the Mainyô-i-Khard, ed. West; Introduction, p. x seq.

and the poor; and will deliver up the body on account of the soul. A good king who [is] of that sort, is called like the Yazads and the Ameshâspends[1].'

What doctrines are alluded to by the Vendîdâd is not explained: it appears from the context that it had in view such sects as released the faithful from the yoke of religious practices, as it anathematizes, at the same time, those who have continued for three years without wearing the sacred girdle. We know too little of the Manichean liturgy to guess if the Manicheans are here alluded to: that Mânî should have rejected many Zoroastrian practices is not unlikely, as his aim was to found a universal religion. While he pushed to extremes several of the Zoroastrian tenets, especially those which had taken, or might receive, a moral or metaphysical meaning, he must have been very regardless of practices which could not be ennobled into moral symbolism. However it may be with regard to the foregoing passage, it is difficult not to see a direct allusion to Manicheism in lines like the following (IV, 47 seq.):

'Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who begets no sons; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.

'And of two men, he who fills himself with meat is filled with the good spirit much more than he who does not so; the latter is all but dead; the former is above him by the worth of an Asperena, by the worth of a sheep, by the worth of an ox, by the worth of a man.

'It is this man that can strive against the onsets of Astô-vîdhôtu; that can strive against the self-moving arrow; that can strive against the winter fiend, with thinnest garment on; that can strive against the wicked tyrant and smite him on the head; it is this man that can strive against the ungodly Ashemaogha[2] who does not eat[3].'

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[1] Chap. XV, 16 seq. as translated by West.

[2] Ashemaogha, 'the confounder of Asha' (see IV, 37), is the name of the fiends and of the heretics. The Parsis distinguish two sorts of Ashemaoghas, the deceiver and the deceived; the deceiver, while alive, is mar-

That this is a bit of religious polemics, and that it refers to definite doctrines and tenets which were held at the time when it was written, can hardly be doubted. It may remind one of the Christian doctrines; and, in fact, it was nearly in the same tone, and with the same expressions, that in the fifth century King Yazdgard branded the Christians in Armenia [4]. But however eager the Christian propaganda may have been for a time in Persia, they never endangered the state religion. The real enemy was the heresy sprung from Mazdeism itself; and Christianity, coming from abroad, was more of a political than a religious foe. And, in point of fact, the description in the above passage agrees better with the Manichean doctrines than with the Christian [5]. Like Mânî, Christian teachers held the single life holier than the state of matrimony, yet they had not forbidden marriage, which Mânî did; they put poor Lazarus above Dives, but they never forbade trade and husbandry, which Mânî did; and, lastly, they never prohibited the eating of flesh, which was one of the chief precepts of Mânî [6]. We find, therefore, in this passage, an illustration, from the Avesta itself, of the celebrated doctrine of the three seals with which Mânî had sealed the bosom, the hand, and the mouth of his disciples (signaculum sinus, manus, oris) [6].

garzân, 'worthy of death,' and after death is a darvand (a fiend, or one of the damned); the deceived one is only margarzân.

[3] The Pahlavi translation illustrates the words 'who does not eat' by the gloss, 'like Mazdak, son of Bâmdâd,' which proves that this part of the commentary is posterior to, or contemporary with the crushing of the Mazdakian sect (in the first years of Khosrav Anôsharvân, about 531). The words 'against the wicked tyrant' are explained by the gloss, 'like Zarvândâd;' may it not be Kobâd, the heretic king, or 'Yazdgard the sinner,' the scorner of the Magi?

[4] Elisaeus, pp. 29, 52, in the French translation by Garabed.

[5] At least with orthodox Christianity, which seems to have alone prevailed in Persia till the arrival of the Nestorians. The description would apply very well to certain gnostic sects, especially that of Cerdo and Marcio, which is no wonder, as it was through that channel that Christianity became known to Mânî. Masudi makes Mânî a disciple of Kardûn (ed. B. de Meynard, II, 167), and the care which his biographer (ap. Flügel, Mânî, pp. 51, 85) takes to determine the length of time which intervened between Marcio and Mânî seems to betray some dim recollection of an historical connection between the two doctrines.

[6] The patriarch of Alexandria, Timotheus, allowed the other patriarchs,

§ 11. We must now go a step farther back, and try to solve the question whence came the original texts out of which the editors of the Avesta formed their collection. Setting aside the Dînkar*t*, we have no oriental document to help us in tracing them through the age of the Arsacides, a complete historical desert, and we are driven for information to the classical writers who are, on this point, neither very clear nor always credible. The mention of books ascribed to Zoroaster occurs not seldom during that period, but very often it applies to Alexandrian and Gnostic apocrypha[1]. Yet there are a few passages which make it pretty certain that there was a Mazdean literature in existence in those times. Pausanias, travelling through Lydia in the second century of our era, saw and heard Magian priests singing hymns from a book[2]; whether these hymns were the same as the Gâthas, still extant, we cannot ascertain, but this shows that there were Gâthas. The existence of a Zoroastrian literature might be traced back as far as the third century before Christ, if Pliny could be credited when he says that Hermippus[3] had given an analysis of the books of Zoroaster, which are said to have amounted to 2,000,000 lines[4]. For want of external evidence for ascertaining whether the original texts were already in existence in the later years of the Achæmenian dynasty, we must seek for internal evidence. A comparison between the ideas expressed in our texts and what we know of the ideas of Achæmenian Persia may perhaps lead to safer inferences.

§ 12. That all the Avesta ideas were already fully developed in the time, or, at least, at the end of the

bishops, and monks to eat meat on Sundays, in order to recognise those who belonged to the Manichean sect (Flügel, Mânî, p. 279).

1 'Those who follow the heresy of Prodicus boast of possessing secret books of Zoroaster,' Clemens Alex. Stromata I. Cf. the *ἀποκαλύψεις Ζωροάστρου* forged by Adelphius or Aquilinus (ap. Porphyr. Vita Plotini, § 16).

2 *Ἐπᾴδει δὲ ἐπιλεγόμενος ἐκ βιβλίου* (V, 27, 3).

3 See Windischmann, Zoroastrische Studien, 288.

4 'Hermippus, qui de tota arte ea (magia) diligentissime scripsit et viciens centiens milia versuum a Zoroastre condita indicibus quoque voluminum ejus positis explanavit.' . . . (Hist. Nat. XXX, 1, 2). He had written a book *περὶ μάγων* (Diog. Laert. Prooem. 8).

Achæmenian dynasty, appears from the perfect accordance of the account of Mazdeism in Theopompos[1] with the data of the Zend books. All the main features of Mazdean belief, namely, the existence of two principles, a good and an evil one, Ormazd and Ahriman, the antithetical creations of the two supreme powers, the division of all the beings in nature into two corresponding classes, the limited duration of the world, the end of the struggle between Ormazd and Ahriman by the defeat and destruction of the evil principle, the resurrection of the dead, and the everlasting life, all these tenets of the Avesta had already been established at the time of Philip and Aristotle. Therefore we must admit that the religious literature then in existence, if there were any, must have differed but little, so far as its contents were concerned, from the Avesta; its extent was greater of course, and we have a proof of this in this very account of Theopompos, which gives us details nowhere to be found in the present texts, and yet the authenticity of which is made quite certain by comparative mythology[2]. Therefore there is nothing that forbids us to believe, with the Parsis, that the fragments of which the Avesta is composed were already in existence before the Greek invasion[3].

§ 13. But it does not follow hence that the Achæmenian Avesta was the sacred book of the Achæmenians and of Persia, and it must not be forgotten that the account in Plutarch is not about the religion of Persia, but about the belief of the Magi and the lore of Zoroaster. Now if we consider that the two characteristic features of Avestean Magism are, so far as belief goes, the admission of two principles, and so far as practice is concerned, the prohibition of burying the dead, we find that there is no evidence

[1] In Plutarch, De Iside et Osiride, §§ 46–47.

[2] Men, when raised from the dead, shall have no shadow any longer (μήτε σκιὰν ποιοῦντας). In India, gods have no shadows (Nalus); in Persia, Rāshidaddīn was recognised to be a god from his producing no shadow (Guyard, Un grand maître des Assassins, Journal Asiatique, 1877, I, 392); the plant of eternal life, Haoma, has no shadow (Henry Lord).

[3] Persian tradition cannot be much relied on, when it tries to go back beyond Alexander, and on that special point it seems to be more an inference of later ages, than a real tradition; but the inference happens to be right.

that Achæmenian Persia admitted the former, and there is evidence that she did not admit the latter. But, at the same time, it appears that both the belief and the practice were already in existence, though peculiar to one class, the sacerdotal class, the Magi.

The question whether the Achæmenian kings believed in dualism and knew of Ahriman, is not yet settled. Much stress has often been laid on the absence of the name of Ahriman in the religious formulae engraved by Darius and Xerxes on the rocks at Persepolis and Naqs-i Rustam[1]. But it is never safe to draw wide conclusions from negative facts: Darius and Xerxes speak of Aurâmazda quite in the style of the Avesta, and their not speaking of Ahriman is no sufficient proof of their not knowing him; they did not intend to publish a complete creed, nor had they to inscribe articles of faith.

The account of the Persian religion in Herodotus also leaves, or seems to leave, Ahriman unnoticed. But it must be borne in mind that he does not expound the religious conceptions of the Persians, but only their religious customs; he describes their worship more than their dogmas, and not a single tenet is mentioned. He seems even not to know anything of Ormazd, who was, however, most certainly the supreme god of Persia in his days; yet, in fact, he clearly alludes to Ormazd, when he states that the Persians worship Zeus on the summits of mountains, and call by the name of Zeus the whole circle of the heavens, which exactly agrees with the character of Ormazd[2]. In the same way the existence of Ahriman is indirectly pointed to by the duty enforced upon the faithful to persecute and kill noxious animals, as it was only on account of

[1] Professor Oppert thinks he has found in Darius' inscriptions an express mention of Ahriman (Le peuple et le langue des Mèdes, p. 199); yet the philological interpretation of the passage seems to me still too obscure to allow of any decisive opinion. Plutarch introduces Artaxerxes I speaking of 'Αρειμάνιος, but whether the king is made to speak the language of his own time, or that of Plutarch's time, is left doubtful. As to the allusions in Isaiah (xlv), they do not necessarily refer to dualism in particular, but to all religions not monotheistic. (Cf. Ormazd et Ahriman, § 241.)

[2] Vide infra, IV, 5.

their being creatures of the evil principle and incarnations of it, that this custom was enjoined as a religious duty[1]. It appears, it is true, from the words of Herodotus, that it was only a custom peculiar to the Magi[2]; but it shows, at least, that the belief in Ahriman was already then in existence, and that dualism was constituted, at least, as a Magian article of faith.

If we pass now from dogma to practice, we find that the most important practice of the Avesta law was either disregarded by the Achæmenian kings, or unknown to them. According to the Avesta burying corpses in the earth is one of the most heinous sins that can be committed[3]; we know that under the Sassanians a prime minister, Seoses, paid with his life for an infraction of that law[4]. Corpses were to be laid down on the summits of mountains, there to be devoured by birds and dogs; the exposure of corpses was the most striking practice of Mazdean profession, and its adoption was the sign of conversion[5]. Now under the Achæmenian rule, not only the burial of the dead was not forbidden, but it was the general practice. Persians, says Herodotus, bury their dead in the earth, after having coated them with wax[6]. But Herodotus, immediately after stating that the Persians inter their dead, adds that the Magi do not follow the general practice, but lay the corpses down on the ground, to be devoured by birds. So what became a law for all people, whether laymen or priests, under the rule of the Sassanians, was only the custom of the Magi, under the Achæmenians.

The obvious conclusion is that the ideas and customs which are found in the Avesta were already in existence under the Achæmenian kings; but that taken as a whole, they were not the general ideas and customs of the whole of Persia, but only of the sacerdotal caste[7]. There were

[1] Vide infra, IV, 35; cf. Fargard XIII, 5 seq.; XIV, 5.
[2] Herod. I, 140.
[3] Vide infra, V, 9.
[4] Procopius, De Bello Persico, I, 11.
[5] Ibid. I, 12.
[6] Herod. I, 140.
[7] There are other features of the Avesta religion which appear to have been foreign to Persia, but are attributed to the Magi. The *hvaêtvôdatha*, the holiness of marriage between next of kin, even to incest, was unknown to

therefore, practically, two religions in Iran, the one for laymen and the other for priests. The Avesta was originally the sacred book only of the Magi, and the progress of the religious evolution was to extend to laymen what was the custom of the priests.

§ 14. We are now able to understand how it was that the sacred book of Persia was written in a non-Persian dialect: it had been written in the language of its composers, the Magi, who were not Persians. Between the priests and the people there was not only a difference of calling, but also a difference of race, as the sacerdotal caste came from a non-Persian province. What that province was we know both from Greek historians and from Parsi traditions.

All classical writers, from Herodotus down to Ammianus, agree in pointing to Media as the seat and native place of the Magi. 'In Media,' says Marcellinus (XXIII, 6), 'are the fertile fields of the Magi . . . (having been taught in the magic science by King Hystaspes) they handed it down to their posterity, and thus from Hystaspes to the present age an immense family was developed, hereditarily devoted to the worship of the gods. . . . In former times their number was very scanty . . . , but they grew up by and by into the number and name of a nation, and inhabiting towns without walls they were allowed to live according to their own laws, protected by religious awe.' Putting aside the legendary account of their origin, one sees from this passage that in the time of Marcellinus[1] (fourth cent. A.D.) there was in Media a tribe, called Magi, which had the hereditary privilege of providing Iran with priests. Strabo, writing three centuries before Marcellinus, considered the Magi as a s a c e r d o t a l t r i b e spread over the land[2]. Lastly, we see in Herodotus (III, 65) that the usurpation of the Magian Smerdis was interpreted

Persia under Cambyses (Herod. III, 31), but it is highly praised in the Avesta, and was practised under the Sassanians (Agathias II, 31); in the times before the Sassanians it is mentioned only as a law of the Magi (Diog. Laert. Prooem. 6; Catullus, Carm. XC).

[1] Or of the historians from whom he copies. Still he seems to speak from contemporary evidence. Sozomenus (Hist. Eccles. II, 9) states that the care of worship belonged hereditarily to the Magi 'as to a sacerdotal race,' *ὥσπερ τι φῦλον ἱερατικόν.*

[2] Τὸ *τῶν Μάγων φῦλον* (XV, 14).

by Cambyses as an attempt of the Medes to recover the hegemony they had lost, and when we learn from Herodotus (I, 101) that the Medes were divided into several tribes, Busae, Paraetakeni, Strouchates, Arizanti, Budii, and Magi, without his making any remark on the last name, we can hardly have any doubt that the priests known as Magi belonged to the tribe of the Magi, that they were named after their origin, and that the account of Marcellinus may be correct even for so early a period as that of Herodotus.

§ 15. Parsi traditions agree with Greek testimonies.

That the priesthood was hereditary, we see from the statement in the Bundahis, that all the Maubeds are descendants from King Minochihr[1], and even nowadays the priesthood cannot extend beyond the priestly families; the son of a Dastur is not obliged to be a Dastur, but no one that is not the son of a Dastur can become one[2].

That they came from Media, we see from the traditions about the native place of Zoroaster, their chief and the founder of their religion. Although epic legends place the cradle of Mazdean power in Bactria, at the court of King Vîstâsp, Bactria was only the first conquest of Zoroaster, it was neither his native place, nor the cradle of his religion. Although there are two different traditions on this point, both agree in pointing to Media; according to the one he was born in Rai, that is in Media, properly so called; according to the other he was born in Shîz, that is in Media Atropatene.

The former tradition seems to be the older; it is expressed directly in the Pahlavi Commentary to Vendîdâd I, 16[3]; and there is in the Avesta itself (Yasna XIX, 18 (50)) a passage that either alludes to it or shows how it originated.

'How many masters are there?'

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[1] Bundahis 79, 13.

[2] Dosabhoy Framjee, The Parsees, &c. p. 277.

[3] 'Ragha of the three races,' that is to say, Atropatene (vide infra); some say it is 'Rai.' It is 'of the three races' because the three classes, priests, warriors, husbandmen, 'were well organized there. Some say that Zartust was born there . . . , those three classes were born from him.' Cf. Bundahis 79, 15, and Farg. II, 43, n. 2. Rai is the Greek Ῥαγαί.

'There are the master of the house, the lord of the borough, the lord of the town, the lord of the province, and the Zarathustra (the high-priest) as the fifth. So is it in all lands, except in the Zarathustrian realm; for there are there only four masters, in Ragha, the Zarathustrian city[1].'

'Who are they?'

'They are the master of the house, the lord of the borough, the lord of the town, and Zarathustra is the fourth[2].'

This amounts to saying that the high-priest, the Maubedân Maubed, held in Rai the position of the *dahvyuma*, or lord of the land, and was the chief magistrate. It may be suspected that this was the independent sacerdotal state which is spoken of in Marcellinus, and this suspicion is raised to a certain degree of probability by the following lines in Yaqût:

'Ustûnâwand, a celebrated fortress in the district of Danbawand, in the province of Rai. It is very old, and was strongly fortified. It is said to have been in existence for more than 3000 years, and to have been the stronghold of the Masmoghân of the land during the times of paganism. This word, which designates the high-priest of the Zoroastrian religion, is composed of mas, "great," and moghân, which means "magian." Khaled besieged it, and destroyed the power of the last of them[3].'

According to another tradition Zarathustra was born in Atropatene. The very same commentary which describes Ragha as being identical with Rai, and the native place of Zartust, also informs us that Ragha was thought by others

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[1] Or possibly, 'in the Zarathustrian Ragha.'

[2] The Commentary has here: 'that is to say, he was the fourth master in his own land.'

Their spreading and wandering over Mazdean lands appears from Yasna XLII, 6 (XLI, 34): 'We bless the coming of the Athravans, who come from afar to bring holiness to countries;' cf. infra, p. lii, note 1, and Farg. XIII, 22.

[3] Dictionnaire géographique de la Perse, traduit par Barbier de Meynard, p. 33. Cf. Spiegel, Eranische Alterthumskunde III, 565. A dim recollection of this Magian dynasty seems to survive in the account ap. Diog. Laert. (Prooem. 2) that Zoroaster was followed by a long series of Magi, Osthanae Astrampsychi, and Pazatae, till the destruction of the Persian empire by Alexander.

to be Atropatene. Traditions, of which unfortunately we have only late records, make him a native of Shîz, the capital of Atropatene[1]: 'In Shîz is the fire temple of Azerekhsh, the most celebrated of the Pyraea of the Magi; in the days of the fire worship, the kings always came on foot, upon pilgrimage. The temple of Azerekhsh is ascribed to Zeratusht, the founder of the Magian religion, who went, it is said, from Shîz to the mountain of Sebîlân, and, after remaining there some time in retirement, returned with the Zend-Avesta, which, although written in the old Persian language, could not be understood without a commentary. After this he declared himself to be a prophet[2].'

Now we read in the Bundahis that Zartust founded his religion by offering a sacrifice in Irân Vêg (Airyanem Vaêgô)[3]. Although this detail referred originally to the mythical character of Zoroaster, and Irân Vêg was primitively no real country, yet as it was afterwards identified with the basin of the Aras (Vanguhi Dâitya)[4], this identification is a proof that the cradle of the new religion was looked for on the banks of the Aras. In the Avesta itself we read that Zoroaster was born and received the law from Ormazd on a mountain, by the river Darega[5], a name which strikingly reminds one of the modern Darah river, which falls from the Sebîlân mount into the Aras.

To decide which of the two places, Rai or Atropatene, had the better claim to be called the native place of Zoroaster is of course impossible. The conflict of the two traditions must be interpreted as an indication that both places were important seats of the Magian worship. That both traditions may rely on the Avesta is perhaps a sign that the Avesta contains two series of documents, the one emanating from the Magi of Ragha, and the other from the

[1] The Persian Gazn, the Byzantine Gaza, Ganzaka, the site of which was identified by Sir Henry Rawlinson with Takht i Suleiman (Memoir on the Site of the Atropatenian Ecbatana, in the Journal of the Royal Geographical Society, X, 65).

[2] Kazwini, apud Rawlinson l. c. p. 69.

[3] Bund. 79, 12.

[4] See Farg. I, p. 3.

[5] See Farg. XIX, 4, 11.

Magi of Atropatene[1]. Which of the two places had the older claim is also a question hardly to be settled in the present state of our knowledge[2].

Whether Magism came from Ragha to Atropatene, or from Atropatene to Ragha, in either case it had its origin in Media[3]. That Persia should have submitted in religious matters to a foreign tribe will surprise no one who thinks of the influence of the Etruscan augurs in Rome. The Magi might be hated as Medes, but they were respected and feared as priests. When political revolutions gave vent to national hate, the Persian might willingly indulge it, and revel in the blood of the foreign priest[4]; yet whenever he had to invoke the favour of the gods, he was obliged to acknowledge that he could not do without the detested tribe, and that they alone knew how to make themselves heard by heaven[5]. When and how the religious hegemony of Media arose we cannot say: it is but natural that Media[6],

[1] This would be a principle of classification which unfortunately applies only to a small part of the Avesta.

[2] Still, if we follow the direction of the Zoroastrian legend, Magism must have spread from west to east, from Atropatene to Ragha, from Ragha to Bactria; and Atropatene must thus have been the first cradle of Mazdeism. Its very name points to its sacred character; oriental writers, starting from the modern form of the name, Adarbîgân, interpret it as 'the seed of fire,' with an allusion to the numerous fire springs to be found there. Modern scholars have generally followed the historical etymology given by Strabo, who states that, after the death of Alexander, the satrap Atropates made himself an independent sovereign in his satrapy, which was named after him Atropatene. This looks like a Greek etymology (scarcely more to be trusted than the etymology of Ῥαγαί, from ῥήγνυμι), and it is hardly to be believed that the land should have lost its former name to take a new one from its king; it was not a new-fangled geographical division, like Lotharingia, and had lived a life of its own for a long time before. Its name Âtarpatakân seems to mean 'the land of the descent of fire,' as it was there that fire came down from heaven (cf. Ammianus l. c.)

[3] The Pahlavi names of the cardinal points show that Media was the centre of orientation in Magian geography (Garrez, Journal Asiatique, 1869, II).

[4] Magophonia (Herod. III, 79).

[5] Ὡς αὐτοὺς μόνους ἀκουομένους (Diog. Laert. Prooem.); cf. Herod. I, 132; Ammian. l. l.

[6] An echo of the old political history of Media seems to linger in Yast V, 29, which shows Azi Dahâka reigning in Babylon (Bawri); as Azi, in his legendary character, represents the foreign invader, this passage can hardly be anything but a far remote echo of the struggles between Media and the Mesopotamian empires. The legend of Azi is localised only in Media

having risen sooner to a high degree of civilisation, should have given to religion and worship a more systematic and elaborate form, and in religion, as in politics, the best organised power must sooner or later get the upper hand. It is likely that it began with the conquest of Media by Cyrus: Media capta ferum victorem cepit. . . . Cyrus is said to have introduced the Magian priesthood into Persia (Xenophon, Cyrop. VIII, 1, 23), which agrees with the legend mentioned by Nikolaus that it was on the occasion of the miraculous escape of Crœsus that the Persians remembered the old λογία of Zoroaster forbidding the dead to be burnt.

The Medic origin of the Magi accounts for a fact which perplexes at first sight, namely, the absence of the name of the Magi from the book written by themselves[1]; which is natural enough if the word Magu was not the name of the priest as a priest, but as a member of the tribe of the Magi. The proper word for a priest in the Avesta is Âthravan, literally, 'fire-man,' and that this was his name with the Persians too appears from the statement in Strabo (XV, 733) that the Magi are also called Πύραιθοι. It is easy to conceive that the Persians, especially in ordinary parlance, would rather designate their priests after their origin than after their functions[2]; but the Magi themselves had no reason to follow the Persian custom, which was not always free from an implication of spite or scorn. The only passage into which the word found its way is just one that betrays the existence of this feeling: the enemy of the priests is

lands: he addresses his prayers to Ahriman by the banks of the Sipît rût (Bundahis 52, 11), his adversary Ferîdûn is born in Ghilân, he is bound to Mount Damâvand (near Rai).

[1] In their own language, the Zend; of which the modern representatives, if there be any left, should therefore be looked for in Atropatene or on the banks of the Caspian sea. The research is complicated by the growing intrusion of Persian words into the modern dialects, but as far as I can see from a very inadequate study of the matter, the dialect which exhibits most Zend features is the Talis dialect, on the southern bank of the Aras.

[2] The Pahlavi has 'one who hates the Magu-men.' In the passage LIII (LII), 7, magéus is not a Magian, and it is translated by magî, 'holiness, godliness,' related to the Vedic magha. Afterwards the two words were confounded, whence came the Greek statement that μάγος means at the same time 'a priest' and 'a god' (Apollon. Tyan. Ep. XVII).

not called, as would be expected, an Âthrava-*t*bi*s*, 'a hater of the Âthravans' (cf. the Indian Brahma-dvish), but a Moghu-*t*bi*s*, 'a hater of the Magi[1].' The name, it is true, became current in Pahlavi and modern Persian, but it was at a time when the old national quarrels between Media and Persia were quenched, and the word could no longer carry any offensive idea with it.

§ 16. The results of the foregoing research may be summed up as follows:—

The original texts of the Avesta were not written by Persians, as they are in a language which was not used in Persia, they prescribe certain customs which were unknown to Persia, and proscribe others which were current in Persia. They were written in Media, by the priests of Ragha and Atropatene, in the language of Media, and they exhibit the ideas of the sacerdotal class under the Achæmenian dynasty.

It does not necessarily follow from this, that the original fragments were already written at the time of Herodotus[2].

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[1] A further echo of the anti-Magian feelings may be heard in Yasna IX, 24 (75): 'Haoma overthrew Keresâni, who rose up to seize royalty, and he said, "No longer shall henceforth the Âthravans go through the lands and teach at their will."' This is a curious instance of how easily legendary history may turn myths to its advantage. The struggle of Haoma against Keresâni is an old Indo-European myth, Keresâni being the same as the Vedic K*ri*sânu, who wants to keep away Soma from the hands of men. His name becomes in the Avesta the name of an anti-Magian king [it may be Darius, the usurper (?)], and ten centuries later it was turned into an appellation of the Christian Kaisars of Rûm (Kalasyâk = *ἐκκλησια[κός]; Tarsâka).

[2] If the interpretation of the end of the Behistun inscription (preserved only in the Scythian version) as given by Professor Oppert be correct, Darius must have made a collection of religious texts known as Avesta, whence it would follow, with great probability, that the present Avesta proceeded from Darius. The translation of the celebrated scholar is as follows: 'J'ai fait une collection de textes (dippimas) ailleurs en langue arienne qui autrefois n'existait pas. Et j'ai fait un texte de la Loi (de l'Avesta; Haduk ukku) et un commentaire de la Loi, et la Bénédiction (la prière, le Zend) et les Traductions.' (Le peuple et la langue des Mèdes, pp. 155, 186.) The authority of Oppert is so great, and at the same time the passage is so obscure, that I hardly know if there be more temerity in rejecting his interpretation or in adopting it. Yet I beg to observe that the word dippimas is the usual Scythian transliteration of the Persian dipi, 'an inscription,' and there is no apparent reason for departing from that meaning in this passage; if the word translated 'la Loi,' ukku, really represents here a Persian word Abasta, it need not denote the Avesta, the religious book,

But as the Magi of that time sang songs of their gods during sacrifice, it is very likely that there was already a sacred literature in existence. The very fact that no sacrifice could be performed without the assistance of the Magi makes it highly probable that they were in possession of rites, prayers, and hymns very well composed and arranged, and not unlike those of the Brahmans; their authority can only be accounted for by the power of a strongly defined ritual and liturgy. There must, therefore, have been a collection of formulae and hymns, and it is quite possible that Herodotus may have heard the Magi sing, in the fifth century B.C., the very same Gâthas which are sung nowadays by the Mobeds in Bombay. A part of the Avesta, the liturgical part, would therefore have been, in fact, a sacred book for the Persians. It had not been written by them, but it was sung for their benefit. That Zend hymns should have been sung before a Persian-speaking people is not stranger than Latin words being sung by Frenchmen, Germans, and Italians; the only difference being that, owing to the close affinity of Zend to Persian, the Persians may have been able to understand the prayers of their priests.

§ 17. It may, therefore, be fairly admitted that, on the whole, the present texts are derived from texts already existing under the Achæmenian kings. Some parts of the collection are undoubtedly older than others; thus, the Gâthas are certainly older than the rest of the Avesta, as they are often quoted and praised in the Yasna and the Vendîdâd; but it is scarcely possibly to go farther than a logical chronology. One might feel inclined, at first sight, to assign to a very recent date, perhaps to the last revision of the Avesta, those long enumerations of gods so symmetrically elaborated in the Yasna, Vispêrad, and Vendîdâd. But the account of Mazdeism given by Plutarch shows that the

as in that case the word would most certainly not have been translated in the Scythian version, but only transliterated; the ideogram for 'Bénédiction, prière,' may refer to religious inscriptions like Persepolis I; the import of the whole passage would therefore be that Darius caused other inscriptions to be engraved, and wrote other edicts and religious formulae (the word 'traductions' is only a guess).

work of co-ordination was already terminated at the end of the Achæmenian period, and there is no part of the Avesta which, so far as the matter is concerned, may not have been written in those times. Nay, the Greek accounts of that period present us, in some measure, with a later stage of thought, and are pervaded with a stronger sense of symmetry, than the Avesta itself. Such passages as the latter end of the Zamyâd Yast and Vendîdâd X, 9 seq. prove that, when they were composed, the seven Arch-Dêvs were not yet pointedly contrasted with the seven Amshaspands, and therefore those passages might have been written long before the time of Philip. The theory of time and space as first principles of the world, of which only the germs are found in the Avesta, was fully developed in the time of Eudemos, a disciple of Aristotle.

§ 18. To what extent the Magian dogmatical conceptions were admitted by the whole of the Iranian population, or how and by what process they spread among it, we cannot ascertain for want of documentary evidence. As regards their observances we are better instructed, and can form an idea of how far and in what particulars they differed from the other Iranians. The new principle they introduced, or, rather, developed into new consequences, was that of the purity of the elements. Fire, earth, and water had always been considered sacred things, and had received worship[1]: the Magi drew from that principle the conclusion that burying the dead or burning the dead was defiling a god: as early as Herodotus they had already succeeded in preserving fire from that pollution, and cremation was a capital crime. The earth still continued to be defiled, notwithstanding the example they set; and it was only under the Sassanians, when Mazdeism became the religion of the state, that they won this point also.

The religious difference between the Persians and their Medic priests was therefore chiefly in observances. Out of the principles upon which the popular religion rested, the sacerdotal class drew by dint of logic, in a puritan spirit,

[1] Cf. V, 8.

the necessity of strict observances, the yoke of which was not willingly endured by the mass of the people. Many acts, insignificant in the eyes of the people, became repugnant to their consciences and their more refined logic. The people resisted, and for a time Magian observances were observed only by the Magi. The slow triumph of Magism can be dimly traced through the Achæmenian period. Introduced by Cyrus, it reigned supreme for a time with the Pseudo-Smerdis, and was checked by Darius[1]. It seems to have resumed its progress under Xerxes; at least, it was reported that it was to carry out Magian principles that he destroyed the Greek temples, and that the first who wrote on the Zoroastrian lore was a Magian, named Osthanes, who had accompanied him to Greece[2]. New progress marked the reign of Artaxerxes Longimanus. The epic history of Iran, as preserved in the Shah Nâmah, passes suddenly from the field of mythology to that of history with the reign of that king, which makes it likely that it was in his time that the legends of Media became national in Persia, and that his reign was an epoch in the political history of Magism[3]. But the real victory was not won till six centuries later, when national interest required a national religion. Then, as happens in every revolution, the ultra party, that had pushed to the extreme the principles common to all, took the lead; the Magi ascended the throne with Ardeshîr, one of their pupils[4], and the Magian

[1] Darius rebuilt the temples which the Magus Gaumata had destroyed (Behistun I, 63). The Magi, it is said, wanted the gods not to be imprisoned within four walls (Cic. de Legibus II, 10): Xerxes behaved himself as their disciple, at least in Greece. Still the Magi seem to have at last given way on that point to the Perso-Assyrian customs, and there were temples even under the Sassanians.

[2] Pliny, Hist. Nat. XXX, 1, 8.

[3] Cf. Westergaard, Preface to the Zend-Avesta, p. 17. This agrees with what we know of the fondness of Artaxerxes for religious novelties. It was he who blended the worship of the Assyrian Anat-Mylitta with that of the Iranian Anâhita (the ascription of that innovation to Artaxerxes Mnemon by Clemens Alexandrinus (Stromata I) must rest on a clerical error, as in the time of Herodotus, who wrote under Longimanus, the worship of Mylitta had already been introduced into Persia (I, 131)).

[4] Agathias II, 26.

observances became the law of all Iran. But their triumph was not to be a long one; their principles required an effort too continuous and too severe to be ever made by any but priests, who might concentrate all their faculties in watching whether they had not dropped a hair upon the ground. A working people could not be imprisoned in such a religion, though it might be pure and high in its ethics. The triumph of Islam was a deliverance for the consciences of many[1], and Magism, by enforcing its observances upon the nation, brought about the ruin of its dogmas, which were swept away at the same time: its triumph was the cause and signal of its fall[2].

CHAPTER IV.

The Origin of the Avesta Religion.

§ 1. What was the religion of the Magi which we find reflected in the Avesta? and whence did it arise?

Magism, in its general form, may be summed up as follows:—

The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathu*s*tra. When the appointed time is come, a son of the lawgiver, still unborn, named Saoshya*n*t, will appear, Angra Mainyu and hell will be destroyed, men will rise from the dead, and everlasting happiness will reign over the world.

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[1] De Gobineau, Histoire des Perses, II, 632 seq.

[2] We ought to discuss here the Scythian theory of Magism; but thus far we have been unable to find anywhere a clear and consistent account of its thesis and of its arguments. Nothing is known of any Scythian religion, and what is ascribed to a so-called Scythian influence, the worship of the elements, is one of the oldest and most essential features of the Aryan religions.

We have tried in another book[1] to show that the religion of the Magi is derived from the same source as that of the Indian *Rishis*, that is, from the religion followed by the common forefathers of the Iranians and Indians, the Indo-Iranian religion. The Mazdean belief is, therefore, composed of two different strata; the one comprises all the gods, myths, and ideas which were already in existence during the Indo-Iranian period, whatever changes they may have undergone during the actual Iranian period; the other comprises the gods, myths, and ideas which were only developed after the separation of the two religions.

§ 2. There were two general ideas at the bottom of the Indo-Iranian religion; first, that there is a law in nature, and, secondly, that there is a war in nature.

There is a law in nature, because everything goes on in a serene and mighty order. Days after days, seasons after seasons, years after years come and come again; there is a marvellous friendship between the sun and the moon, the dawn has never missed its appointed time and place, and the stars that shine in the night know where to go when the day is breaking. There is a God who fixed that never-failing law, and on whom it rests for ever[2].

There is a war in nature, because it contains powers that work for good and powers that work for evil: there are such beings as benefit man, and such beings as injure him: there are gods and fiends. They struggle on, never and nowhere more apparent than in the storm, in which, under our very eyes, the fiend that carries off the light and streams of heaven fights with the god that gives them back to man and the thirsty earth.

There were, therefore, in the Indo-Iranian religion a latent monotheism and an unconscious dualism[3]; both of which, in the further development of Indian thought, slowly disappeared; but Mazdeism lost neither of these two notions,

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[1] Ormazd et Ahriman, Paris, 1877. We beg, for the sake of brevity, to refer to that book for further demonstration.

[2] Cf Max Müller, Lectures on the Origin and Growth of Religion, p. 249.

[3] J. Darmesteter, The Supreme God in the Indo-European Mythology, in the Contemporary Review, October, 1879, p. 283.

nor did it add a new one, and its original action was to cling strongly and equally to both ideas and push them to an extreme.

§ 3. The God that has established the laws in nature is the Heaven God. He is the greatest of gods, since there is nothing above him nor outside of him; he has made everything, since everything is produced or takes place in him; he is the wisest of all gods, since with his eyes, the sun, moon, and stars, he sees everything[1].

This god was named either after his bodily nature Varana, 'the all-embracing sky[2],' or after his spiritual attributes Asura, 'the Lord,' Asura visvavedas, 'the all-knowing Lord,' Asura Mazdhâ, 'the Lord of high knowledge[3].'

§ 4. The supreme Asura of the Indo-Iranian religion, the Heaven god, is called in the Avesta Ahura Mazda, 'the all-knowing Lord[4];' his concrete name Varana, which became his usual name in India (Varu*n*a), was lost in Iran, and remained only as the name of the material heaven, and then of a mythical region, the Varena, which was the seat of the mythical fight between a storm god and a storm fiend[5].

§ 5. The spiritual attributes of the Heaven god were daily more and more strongly defined, and his material attributes were thrown farther into the background. Yet many features, though ever dimmer and dimmer, betray his former bodily or, rather, his sky nature. He is white, bright, seen afar, and his body is the greatest and fairest of all bodies; he has the sun for his eye, the rivers above for his spouses, the fire of lightning for his son; he wears the heaven as a star-spangled garment, he puts on the hard stone of heaven, he is the hardest of all gods[6]. He dwells in the infinite luminous space, and the infinite luminous space is his place,

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[1] Ibid.

[2] Οὐρανός; or Dyaus, 'the shining sky' [Ζεύς, Jup-piter], or Svar.

[3] Or perhaps 'the Lord who bestows intelligence' (Benfey, 'Asura Medhâ and Ahura Mazdâo').

[4] This is, at least, the meaning that attached to the name in the consciences of the composers of the Avesta.

[5] Vide infra, § 12.

[6] Orm. Ahr. §§ 27-36.

his body[1]. In the time of Herodotus, Persians, while invoking Aurâmazda, the creator of earth and heaven, still knew who he was, and called the whole vault of the sky Zeus, that is to say, called it the supreme god[2].

§ 6. In the Indo-Iranian religion, the supreme Asura, although he was the supreme god, was not the only god. There were near him and within him many mighty beings, the sun, wind, lightning, thunder, rain, prayer, sacrifice, which as soon as they struck the eye or the fancy of man, were at once turned into gods. If the Heaven Asura, greater in time and space, eternal and universal, everlasting and ever present, was without effort raised to the supreme rank by his twofold infinitude, there were other gods, of shorter but mightier life, who maintained against him their right to independence. The progress of religious thought might as well have gone on to transfer power from him to any of these gods, as to make his authority unrivalled. The former was the case in India: in the middle of the Vedic period, Indra, the dazzling god of storm, rose to supremacy in the Indian Pantheon, and outshines Varu*n*a with the roar and splendour of his feats; but soon to give way to a new and mystic king, Prayer or Brahman[3].

Not so did Mazdeism, which struggled on towards unity. The Lord slowly brought everything under his unquestioned supremacy, and the other gods became not only his subjects, but his creatures. This movement was completed as early as the fourth century B.C. Nowhere can it be more clearly traced than in the Amesha Spe*n*tas and Mithra.

§ 7. The Indo-Iranian Asura was often conceived as sevenfold: by the play of certain mythical formulae and the strength of certain mythical numbers, the ancestors of the Indo-Iranians had been led to speak of seven worlds, and the supreme god was often made sevenfold, as well as the worlds over which he ruled[4]. The names and the several

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[1] Bundahis I, 7; Yasna LVIII, 8 (LVII, 22).

[2] Herod. I, 131.

[3] Cf. 'The Supreme God,' l. l. p. 287.

[4] The seven worlds became in Persia the seven Karshvare of the earth: the earth is divided into seven Karshvare, only one of which is known and

attributes of the seven gods had not been as yet defined, nor could they be then; after the separation of the two religions, these gods, named Âditya, 'the infinite ones,' in India, were by and by identified there with the sun, and their number was afterwards raised to twelve, to correspond to the twelve successive aspects of the sun. In Persia, the seven gods are known as Amesha Spe*n*tas, 'the undying and well-doing ones;' they by and by, according to the new spirit that breathed in the religion, received the names of the deified abstractions[1], Vohu-manô (good thought), Asha Vahi*s*ta (excellent holiness), Khshathra vairya (perfect sovereignty), Spe*n*ta Ârmaiti (divine piety), Haurvatâ*t* and Ameretâ*t* (health and immortality). The first of them all was and remained Ahura Mazda; but whereas formerly he had been only the first of them, he was now their father. 'I invoke the glory of the Amesha Spe*n*tas, who all seven have one and the same thinking, one and the same speaking, one and the same doing, one and the same father and lord, Ahura Mazda[2].'

§ 8. In the Indo-Iranian religion, the Asura of Heaven was often invoked in company with Mitra[3], the god of the heavenly light, and he let him share with himself the universal sovereignty. In the Veda, they are invoked as a pair (Mitrâ-Varu*n*â), which enjoys the same power and rights as Varu*n*a alone, as there is nothing more in Mitrâ-Varu*n*â than in Varu*n*a alone, Mitra being the light of Heaven, that is, the light of Varu*n*a. But Ahura Mazda could no longer bear an equal, and Mithra became one of his

accessible to man, the one on which we live, namely, *Hv*aniratha; which amounts to saying that there are seven earths. Parsi mythology knows also of seven heavens. *Hv*aniratha itself was divided into seven climes (Orm. Ahr. § 72). An enumeration of the seven Karshvare is to be found in Farg. XIX, 39.

[1] Most of which were already either divine or holy in the Indo-Iranian period: health and immortality are invoked in the Vedas as in the Avesta (see J. Darmesteter, Haurvatât et Ameretât, §§ 49 seq.); Asha Vahista is revered in the Vedas as *Ri*ta (vide infra, § 30); Spe*n*ta Ârmaiti is the Vedic goddess Aramati (§ 30); Khshathra vairya is the same as the Brahmanical Kshatra; Vohu-manô is a personification of the Vedic sumati (Orm. Ahr. §§ 196-201).

[2] Yast XIX, 16.

[3] Mitra means literally 'a friend;' it is the light as friendly to man (Orm. Ahr. §§ 59-61).

creatures: 'This Mithra, the lord of wide pastures, I have created as worthy of sacrifice, as worthy of glorification, as I, Ahura Mazda, am myself[1].' But old formulae, no longer understood, in which Mithra and Ahura, or, rather, Mithra-Ahura, are invoked in an indivisible unity, dimly remind one that the Creator was formerly a brother to his creature.

§ 9. Thus came a time when Ahura was not only the maker of the world, the creator of the earth, water, trees, mountains, roads, wind, sleep, and light, was not only he who gives to man life, shape, and food, but was also the father of Tistrya, the rain-bestowing god, of Verethraghna, the fiend-smiting god, and of Haoma, the tree of eternal life, the father of the six Amesha Spentas, the father of all gods[2].

Yet, with all his might, he still needs the help of some god, of such as free the oppressed heavens from the grasp of the fiend. When storm rages in the atmosphere he offers up a sacrifice to Vayu, the bright storm god, who moves in the wind, he entreats him: 'Grant me the favour, thou Vayu whose action is most high[3], that I may smite the world of Angra Mainyu, and that he may not smite mine! Vayu, whose action is most high, granted the asked-for favour to the creator Ahura Mazda[4].' And when Zoroaster is born, Ahura entreats Ardvî Sûra Anâhita that the new-born hero may stand by him in the fight[5] (see § 40).

[1] He preserved, however, a high situation, both in the concrete and in the abstract mythology. As the god of the heavenly light, the lord of vast luminous space, of the wide pastures above (cf. § 16), he became later the god of the sun (Deo invicto Soli Mithrae; in Persian Mihr is the Sun). As light and truth are one and the same thing, viewed with the eyes of the body and of the mind, he became the god of truth and faith. He punishes the Mithra-drug, 'him who lies to Mithra' (or 'who lies to the contract,' since Mithra as a neuter noun means 'friendship, agreement, contract'); he is a judge in hell, in company with Rashnu, 'the true one,' the god of truth, a mere offshoot of Mithra in his moral character (Farg. IV, 54).

[2] Cf. Plut. de Iside, XLVII.

[3] Or, who workest in the heights above.

[4] Yt. XV, 3.

[5] In the same way his Greek counterpart, Zeus, the god of heaven, the lord and father both of gods and men, when besieged by the Titans, calls Thetis, Prometheus, and the Hecatonchirs to help him.

§ 10. Whereas in India the fiends were daily driven farther and farther into the background, and by the prevalence of the metaphysical spirit gods and fiends came to be nothing more than changing and fleeting creatures of the everlasting, indifferent Being, Persia took her demons in real earnest; she feared them, she hated them, and the vague and unconscious dualism that lay at the bottom of the Indo-Iranian religion has its unsteady outlines sharply defined, and became the very form and frame of Mazdeism. The conflict was no more seen and heard in the passing storm only, but it raged through all the avenues of space and time. The Evil became a power of itself, engaged in an open and never-ceasing warfare with the Good. The Good was centred in the supreme god, in Ahura Mazda, the bright god of Heaven, the all-knowing Lord, the Maker, who, as the author of every good thing, was 'the good Spirit,' Spe*n*ta Mainyu. In front of him and opposed to him slowly rose the evil Spirit, Angra Mainyu.

We will briefly explain what became, in Mazdeism, of the several elements of the Indo-Iranian dualism, and then we will show how the whole system took a regular form.

§ 11. The war in nature was waged in the storm. The Vedas describe it as a battle fought by a god, Indra, armed with the lightning and thunder, against a serpent, Ahi, who has carried off the dawns or the rivers, described as goddesses or as milch cows, and who keeps them captive in the folds of the cloud.

This myth appears in a still simpler form in the Avesta: it is a fight for the possession of the light of *h*varenô between Âtar and A*z*i Dahâka[1].

Âtar means 'fire;' he is both a thing and a person. He is sometimes described as the weapon of Ahura[2], but usually as his son[3], as the fire that springs from heaven can be conceived either as flung by it, or as born of it[4].

A*z*i Dahâka, 'the fiendish snake,' is a three-headed

[1] Yt. XIX, 47-52.
[2] Yasna LI (L), 9.
[3] Farg. III, 15; V, 10; XV, 26, &c.
[4] Cf. Clermont-Ganneau, in the Revue Critique, 1877, No. 52.

dragon, who strives to seize and put out the *hvarenô*: he takes hold of it, but Âtar frightens him away and recovers the light.

The scene of the fight is the sea Vouru-kasha, a sea from which all the waters on the earth fall down with the winds and the clouds; in other words, they fight in the sea above[1], in the atmospheric field of battle[2].

§ 12. The same myth in the Vedas was described as a feat of Traitana or Trita Âptya, 'Trita, the son of waters,' who killed the three-headed, six-eyed fiend, and let loose the cows[3]. 'The son of waters[4]' is both in the Vedas and in the Avesta a name of the fire-god, as born from the cloud, in the lightning. The same tale is told in the same terms in the Avesta: Thraêtaona Âthwya killed Azi Dahâka (the fiendish snake), the three-mouthed, three-headed, six-eyed, . . . the most dreadful Drug created by Angra Mainyu[5]. The scene of the battle is 'the four-cornered Varena[6],' which afterwards became a country on the earth, when Thraêtaona himself and Azi became earthly kings, but which was formerly nothing less than 'the four-pointed Varu*n*a[7],' that is, 'the four-sided Οὐρανός,' the Heavens.

§ 13. The fight for the waters was described in a myth of later growth, a sort of refacimento, the myth of Tistrya and Apaosha. Apaosha[8] keeps away the rain: Tistrya[9], worsted at first, then strengthened by a sacrifice which has been offered to him by Mazda, knocks down Apaosha[10] with his club, the fire Vâzista[11], and the waters stream freely

[1] The *hvarenô*, Persian khurrah and farr, is properly the light of sovereignty, the glory from above which makes the king an earthly god. He who possesses it reigns, he who loses it falls down; when Yima lost it he perished and Azi Dahâka reigned; as when light disappears, the fiend rules supreme. Vide infra, § 39; and cf. Yt. XIX, 32 seq.

[2] See Farg. V, 15 seq.

[3] Rv. I, 158, 5; X, 99, 6.

[4] Generally, apâm napât.

[5] Yasna IX, 8 (25).

[6] Cathru-gaosho Varenô; v. Vendîdâd I, 18.

[7] Catur-asrir Varu*n*o, Rv. I, 152, 2. Cf. Orm. Ahr. § 65.

[8] 'The extinguisher' (?).

[9] Cf. § 36.

[10] Called also Spengaghra (Farg. XIX, 40).

[11] It is the groaning of the fiend under the stroke of that club that is heard in thunder (Bundahis 17, 11; cf. Farg. XIX, 40).

down the seven Karshvare, led by the winds, by the son of the waters, and by the light that dwells in the waters[1].

§ 14. The god that conquers light is chiefly praised in the Vedas under the name of Indra V*ri*trahan, 'Indra the fiend-smiter.' His Iranian brother is named Verethraghna, which became by and by the genius of Victory (Bahrâm). Yet although he assumed a more abstract character than Indra, he retained the mythical features of the storm god[2], and his original nature was so little forgotten that he was worshipped on earth as a fire, the Bahrâm fire, which was believed to be an emanation from the fire above[3], and the most powerful protector of the land against foes and fiends.

§ 15. In the Indo-Iranian mythology, Vâyu was the word for both the atmosphere and the bright god who fights and conquers in it.

As a god, Vâyu became in Mazdeism Vayu, 'a god conqueror of light, a smiter of the fiends, all made of light, who moves in a golden car, with sonorous rings[4].' Ahura Mazda invokes him for help against Angra Mainyu[5].

§ 16. Another name of Vayu is Râma *h*vâstra: this word meant originally 'the god of the resting-place with good pastures,' the clouds in the atmosphere being often viewed as a herd of cows[6], and the Indian Vâyu as a good shepherd[7]. Hence came the connection of Râma *h*vâstra with Mithra, 'the lord of the wide pastures[8].' In later times, chiefly owing to a mistake in language (*h*vâstra being thought to be related to the root *h*varez, 'to taste'), Râma *h*vâstra became the god who gives a good flavour to aliments[9].

§ 17. Considered as a thing, as the atmosphere, Vayu is the place where the god and the fiend meet: there is therefore a part of it which belongs to the good and another part which belongs to the evil[10]. Hence came the later notion that between Ormazd and Ahriman there is a void space, Vâi, in which their meeting takes place[11].

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1 Yt VIII. 2 Yt. XIV. 3 Cf. V, 8.
4 Yt. XV. 5 Cf. above, p. lxi. 6 See above, § 11.
7 Cf. Atharva-veda II, 26, 1; Rv. I, 134, 4.
8 Farg. III, 2; Yasna I, 3 (9). 9 Neriosengh ad Yasna, l. l.
10 Yt. XV, 5. 11 Bundahis 1, 15.

Hence came also the distinction of two Vai[1], the good one and the bad one, which, probably by the natural connection of Vayu, the atmosphere, with the heavens[2] whose movement is Destiny[3], became at last the good Fate and the bad Fate, or Destiny bringing good and evil, life and death[4].

§ 18. Azi is not always vanquished; he may also conquer; and it is just because the serpent has seized upon the sky and darkened the light, that the battle breaks out. Azi has carried off the sovereign light, the *hvarenô*, from Yima Khshaêta, 'the shining Yima[5].'

In the course of time Thraêtaona, Yima, and Azi Dahâka became historical: it was told how King Jemshîd (Yima Khshâêta) had been overthrown and killed by the usurper Zohâk (Dahâka), a man with two snakes' heads upon his shoulders, and how Zohâk himself had been overthrown by a prince of the royal blood, Ferîdûn (Thraêtaona). Yet Zohâk, though vanquished, could not be killed; he was bound to Mount Damâvand, there to lie in bonds till the end of the world, when he shall be let loose, and then killed by Keresâspa[6]. The fiend is as long-lifed as the world, since as often as he is vanquished he appears again, as dark and fearful as ever[7].

§ 19. While the serpent passed thus from mythology into legend, he still continued under another name, or, more correctly, under another form of his name, âzi, a word which the Parsis converted into a pallid and lifeless abstraction by identifying it with a similar word from the same root, meaning 'want.' But that he was the very same being as Azi, the snake, appears from his adversaries: like Azi, he fights against Âtar, the fire, and strives to extinguish it[8], and together with the Pairikas, he wants to carry off the rain-floods, like the Indian Ahi[9].

§ 20. Mazdeism, as might be expected from its main

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[1] Mainyô i-Khard II, 115; cf. Farg. V, 8, n. 3.
[2] Cf. Farg. XIX, 16.
[3] Orm. Ahr. § 257.
[4] Farg. V, 8 9, text and notes.
[5] See above, p lxiii, n. 1, and Yast XIX.
[6] Cf. § 39.
[7] Cf. Roth, Zeitschrift der Deutschen Morgenl. Gesellschaft II, 216.
[8] Farg. XVIII, 19 seq.
[9] Yasna LXVIII, 7 (LXVII, 18).

principle, is very rich in demons. There are whole classes of them which belong to the Indo-Iranian mythology.

The Vedic Yâtus are found unaltered in the Avesta. The Yâtu in the Vedas is the demon taking any form he pleases, the fiend as a wizard: so he is in the Avesta also, where the name is likewise extended to the Yâtu-man, the sorcerer.

§ 21. With the Yâtus are often associated the Pairikas (the Paris)[1].

The Pairika corresponds in her origin (and perhaps as to her name) to the Indian Apsaras[2].

The light for which the storm god struggled was often compared, as is well known, to a fair maid or bride carried off by the fiend. There was a class of myths, in which, instead of being carried off, she was supposed to have given herself up, of her own free will, to the demon, and to have betrayed the god, her lover. In another form of myth, still more distant from the naturalistic origin, the Pairikas were 'nymphs of a fair, but erring line,' who seduced the heroes to lead them to their ruin. Afterwards the Pari became at length the seduction of idolatry[3].

In their oldest Avesta form they are still demoniac nymphs, who rob the gods and men of the heavenly waters: they hover between heaven and earth, in the midst of the sea Vouru-kasha, to keep off the rain-floods, and they work together with Âzi and Apaosha[4].

Then we see the Pairika, under the name of Knâthaiti, cleave to Keresâspa[5]. Keresâspa, like Thraêtaona, is a great smiter of demons, who killed the snake Srvara, a twin-brother of Azi Dahâka[6]. It was related in later tales that he was born immortal, but that having despised the holy religion he was killed, during his sleep, by a Turk, Niyâz[7], which, being translated into old myth, would mean that he

[1] Farg VIII, 80.
[2] Orm. Ahr. § 142.
[3] Ibid. p. 176, n. 6. Then pairikâm, the accusative of pairika, was interpreted as a Pahlavi compound, pari-kâm, 'love of the Paris' (Comm. ad Farg. XIX, 5).
[4] Yast VIII, 8, 39, 49–56; Yasna XVI, 8 (XVII, 46).
[5] Farg. I, 10.
[6] Yasna IX, 11 (34); Yast XIX, 40.
[7] Bundahis 69, 13. On Niyâz, see Orm. Ahr. p. 216, n. 9.

gave himself up to the Pairika Khnãthaiti, who delivered him asleep to the fiend. Yet he must rise from his sleep, at the end of time, to kill A*z*i, and Khnãthaiti will be killed at the same time by Saoshya*nt*[1], the son of Zarathu*s*tra, which shows her to be a genuine sister of A*z*i.

§ 22. Then come the host of storm fiends, the Drva*nt*s, the Dvara*nt*s, the Dregva*nt*s, all names meaning 'the running ones,' and referring to the headlong course of the fiends in storm, 'the onsets of the wounding crew.'

One of the foremost amongst the Drva*nt*s, their leader in their onsets, is Aêshma, 'the raving,' 'a fiend with the wounding spear.' Originally a mere epithet of the storm fiend, Aêshma was afterwards converted into an abstract, the demon of rage and anger, and became an expression for all moral wickedness, a mere name of Ahriman.

§ 23. A class of demons particularly interesting are the Varenya daêvas[2]. The phrase, an old one belonging to the Indo-European mythology, meant originally 'the gods in heaven,' *οὐράνιοι θεοί*; when the daêvas were converted into demons (see § 41), they became 'the fiends in the heavens,' the fiends who assail the sky; and later on, as the meaning of the word Varena was lost, 'the fiends of the Varena land;' and finally, nowadays, as their relation to Varena is lost to sight, they are turned by popular etymology, now into demons of lust, and now into demons of doubt[3].

§ 24. To the Pairika is closely related Bûshyãsta the yellow, the long-handed[4]. She lulls back to sleep the world as soon as awaked, and makes the faithful forget in slumber the hour of prayer[5]. But as at the same time she is said to have fallen upon Keresâspa[6], one sees that she belonged before to a more concrete sort of mythology, and was a sister to Khnãthaiti and to the Pairikas.

§ 25. A member of the same family is *G*ahi, who was

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[1] Farg. XIX, 5.

[2] Farg. X, 14. The Mâzainya daêva (see Farg. X, 16 n.) are often invoked with them (Ya*s*t V, 22; XIII, 37; XX, 8).

[3] Aspendiârji.

[4] Farg. XI, 9.

[5] Farg. XVIII, 16 seq.

[6] Bundahi*s* 69, 15.

originally the god's bride giving herself up to the demon, and became then, by the progress of abstraction, the demon of unlawful love and unchastity[1]. The courtezan is her incarnation, as the sorcerer is that of the Yâtu.

§ 26. Death gave rise to several personations.

Sauru, which in our texts is only the proper name of a demon[2], was probably identical in meaning, as he is in name, with the Vedic *S*aru, 'the arrow,' a personification of the arrow of death as a godlike being[3].

The same idea seems to be conveyed by Ishu*s* *h*vâthakhtô, 'the self-moving arrow[4],' a designation to be accounted for by the fact that *S*aru, in India, before becoming the arrow of death, was the arrow of lightning with which the god killed his foe.

A more abstract personification is Ithyê*g*ô marshaonem[5], 'the unseen death,' death which creeps unawares.

Astô vîdôtu*s*, 'the bone-divider[6],' who, like the Yama of the Sanskrit epic, holds a noose around the neck of all living creatures[7].

§ 27. In the conflict between gods and fiends man is active: he takes a part in it through the sacrifice.

The sacrifice is more than an act of worship, it is an act of assistance to the gods. Gods, like men, need drink and food to be strong; like men, they need praise and encouragement to be of good cheer[8]. When not strengthened by the sacrifice, they fly helpless before their foes. Ti*s*trya, worsted by Apaosha, cries to Ahura: 'O Ahura Mazda! men do not worship me with sacrifice and praise: should they worship me with sacrifice and praise, they would bring me the strength of ten horses, ten bulls, ten mountains, ten rivers.' Ahura offers him a sacrifice, he brings him thereby the

[1] Orm. Ahr. § 145. Cf. Farg. XXI, 1.

[2] Vide infra, § 41; Farg. X, 9; Bundahis 5, 19.

[3] Orm. Ahr. § 212. [4] Farg. IV, 49. [5] Farg. XIX, 1.

[6] Farg. IV, 49. His mythical description might probably be completed by the Rabbinical and Arabian tales about the Breaking of the Sepulchre and the angels Monkir and Nakir (Sale, the Coran, Introd. p. 60, and Bargès, Journal Asiatique, 1843).

[7] See Farg. XIX, 29, n. 2. Closely related to Astô-vîdôtu is Vîzaresha (ibid.); on Bûiti, see Farg. XIX, 1, n. 3.

[8] See Orm. Ahr. §§ 87-88.

strength of ten horses, ten bulls, ten mountains, ten rivers, Tistrya runs back to the battle-field and Apaosha flies before him [1].

§ 28. The sacrifice is composed of two elements, offerings and spells.

The offerings are libations of holy water (zaothra) [2], holy meat (myazda) [3], and Haoma. The last offering is the most sacred and powerful of all.

Haoma, the Indian Soma, is an intoxicating plant, the juice of which is drunk by the faithful for their own benefit and for the benefit of their gods. It comprises in it the powers of life of all the vegetable kingdom.

There are two Haomas: one is the yellow or golden Haoma, which is the earthly Haoma, and which, when prepared for the sacrifice, is the king of healing plants [4]; the other is the white Haoma or Gaokerena, which grows up in the middle of the sea Vouru-kasha, surrounded by the ten thousand healing plants [5]. It is by the drinking of Gaokerena that men, on the day of the resurrection, will become immortal [6].

§ 29. Spell or prayer is not less powerful than the offerings. In the beginning of the world, it was by reciting the Honover (Ahuna Vairya) that Ormazd confounded Ahriman [7]. Man, too, sends his prayer between the earth and the heavens, there to smite the fiends, the Ka*hv*aredhas and the Ka*hv*aredhis, the Kayadhas and the Kayadhis, the Za*n*das and the Yâtus [8].

§ 30. A number of divinities sprang from the hearth of the altar, most of which were already in existence during the Indo-Iranian period.

Piety, which every day brings offerings and prayers to the fire of the altar, was worshipped in the Vedas as Aramati, the goddess who every day, morning and evening,

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[1] Yt. VIII, 23 seq.

[2] Prepared with certain rites and prayers; it is the Vedic hotrâ.

[3] A piece of meat placed on the draona (Farg. V, 25, n. 3).

[4] Bundahis 58, 10.

[5] Farg. XX, 4.

[6] Bundahis 42, 12; 59, 4.

[7] Bundahis. Cf. Farg. XIX, 9, 43; Yasna XIX.

[8] Yasna LXI (LX).

streaming with the sacred butter, goes and gives up herself to Agni[1]. She was praised in the Avesta in a more sober manner as the abstract genius of piety; yet a few practices preserved evident traces of old myths on her union with Âtar, the fire-god[2].

Agni, as a messenger between gods and men, was known to the Vedas as Narâ-*s*ansa; hence came the Avesta messenger of Ahura, Nairyô-sangha[3].

The riches that go up from earth to heaven in the offerings of man and come down from heaven to earth in the gifts of the gods were deified as Râta[4], the gift, Ashi, the felicity[5], and more vividly in Pâre*n*di[6], the keeper of treasures, who comes on a sounding chariot, a sister to the Vedic Puramdhi.

The order of the world, the Vedic *Ri*ta, the Zend Asha, was deified as Asha Vahi*s*ta, 'the excellent Asha[7].'

§ 31. Sraosha is the priest god[8]: he first tied the Baresma into bundles, and offered up sacrifice to Ahura; he first sang the holy hymns: his weapons are the Ahuna-Vairya and the Yasna, and thrice in each day, in each night, he descends upon this Karshvare to smite Angra Mainyu and his crew of demons. It is he who, with his club uplifted, protects the living world from the terrors of the night, when the fiends rush upon the earth; it is he who protects the dead from the terrors of death, from the assaults of Angra Mainyu and Vîdôtu*s*[9]. It is through a sacrifice performed by Ormazd, as a Zôti, and Sraosha, as a Raspî[10], that at the end of time Ahriman will be for ever vanquished and brought to nought[11].

§ 32. Thus far, the single elements of Mazdeism do not essentially differ from those of the Vedic and Indo-European mythologies generally. Yet Mazdeism, as a whole, took an aspect of its own by grouping these elements in a new order, since by referring everything either

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[1] Orm. Ahr. § 205.
[2] Farg. XVIII, 51 seq.
[3] Farg. XXII, 7.
[4] Farg. XIX, 19.
[5] Neriosengh.
[6] Orm. Ahr. § 200.
[7] Parsi Ardibehest.
[8] Yasna LVI.
[9] Farg VII, 52, n. 4; XIX, 46, n. 8.
[10] Cf. Farg. V, 57, n.
[11] Bundahis 76, 11.

to Ahura Mazda or Angra Mainyu as its source, it came to divide the world into two symmetrical halves, in both of which a strong unity prevailed. The change was summed up in the rising of Angra Mainyu, a being of mixed nature, who was produced by abstract speculation from the old Indo-European storm fiend, and who borrowed his form from the supreme god himself. On the one hand, as the world battle is only an enlarged form of the mythical storm fight, Angra Mainyu, the fiend of fiends and the leader of the evil powers, is partly an abstract embodiment of their energies and feats; on the other hand, as the antagonist of Ahura, he is modelled after him, and is partly, as it were, a negative projection of Ahura[1].

Ahura is all light, truth, goodness, and knowledge; Angra Mainyu is all darkness, falsehood, wickedness, and ignorance[2].

Ahura dwells in the infinite light; Angra Mainyu dwells in the infinite night.

Whatever the good Spirit makes, the evil Spirit mars. When the world was created, Angra Mainyu broke into it[3], opposed every creation of Ahura's with a plague of his own[4], killed the first-born bull that had been the first offspring and source of life on earth[5], he mixed poison with plants, smoke with fire, sin with man, and death with life.

§ 33. Under Ahura were ranged the six Amesha Spe*n*tas. They were at first mere personifications of virtues and moral or liturgical powers[6]; but as their lord and father ruled over the whole of the world, they took by and by each a part of the world under their care. The choice was not altogether artificial, but partly natural and spontaneous. The empire of waters and trees was vested in Haurvatâ*t* and Ameretâ*t*, health and immortality, through the influence of old Indo-Iranian formulae, in which waters and trees were invoked as the springs of health and life. More complex trains of ideas and partly the influence of analogy fixed the

[1] Orm. Ahr. § 85.
[2] Bundahis I; cf Yasna XXX.
[3] Yast XIII, 77.
[4] Cf. Farg. I.
[5] Cf. Farg. XXI, 1.
[6] See above, p. lx.

field of action of the others. Khshathra Vairya, the perfect sovereignty, had molten brass for its emblem, as the god in the storm established his empire by means of that 'molten brass,' the fire of lightning; he thus became the king of metals in general. Asha Vahista, the holy order of the world, as maintained chiefly by the sacrificial fire, became the genius of fire. Ârmaiti seems to have become a goddess of the earth as early as the Indo-Iranian period, and Vohu-manô had the living creation left to his superintendence[1].

§ 34. The Amesha Spentas projected, as it were, out of themselves, as many Daêvas or demons, who, either in their being or functions, were, most of them, hardly more than dim inverted images of the very gods they were to oppose, and whom they followed through all their successive evolutions. Haurvatât and Ameretât, health and life, were opposed by Tauru and Zairi, sickness and decay, who changed into rulers of thirst and hunger when Haurvatât and Ameretât had become the Amshaspands of waters and trees.

Vohu-manô, or good thought, was reflected in Akô-manô, evil thought. Sauru, the arrow of death[2], Indra, a name or epithet of fire as destructive[3], Nâunhaithya, an old Indo-Iranian divinity whose meaning was forgotten in Iran and misinterpreted by popular etymology[4], were opposed, respectively, to Khshathra Vairya, Asha Vahista, and Spenta Ârmaiti, and became the demons of tyranny, corruption, and impiety.

Then came the symmetrical armies of the numberless gods and fiends, Yazatas and Drvants.

§ 35. Everything in the world was engaged in the conflict. Whatever works, or is fancied to work, for the good of man or for his harm, for the wider spread of life or against it, comes from, and strives for, either Ahura or Angra Mainyu.

Animals are enlisted under the standards of either the one spirit or the other[5]. In the eyes of the Parsis, they

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[1] Orm. Ahr. §§ 202–206.

[2] See above, p. lxviii. [3] See § 41. [4] Ibid.

[5] A strict discipline prevails among them. Every class of animals has a chief or ratu above it (Bund. XXIV). The same organisation extends to all the beings

belong either to Ormazd or Ahriman according as they are useful or hurtful to man; but, in fact, they belonged originally to either the one or the other, according as they had been incarnations of the god or of the fiend, that is, as they chanced to have lent their forms to either in the storm tales[1]. In a few cases, of course, the habits of the animal had not been without influence upon its mythic destiny: but the determinative cause was different. The fiend was not described as a serpent because the serpent is a subtle and crafty reptile, but because the storm fiend envelops the goddess of light, or the milch cows of the raining heavens, with the coils of the cloud as with a snake's folds. It was not animal psychology that disguised gods and fiends as dogs, otters, hedge-hogs, and cocks, or as snakes, tortoises, frogs, and ants, but the accidents of physical qualities and the caprice of popular fancy, as both the god and the fiend might be compared with, and transformed into, any object, the idea of which was suggested by the uproar of the storm, the blazing of the lightning, the streaming of the water, or the hue and shape of the clouds.

Killing the Ahrimanian creatures, the Khrafstras[2], is killing Ahriman himself, and sin may be atoned for by this means[3]. Killing an Ormazdean animal is an abomination, it is killing God himself. Persia was on the brink of zoolatry, and escaped it only by misunderstanding the principle she followed[4].

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in nature: stars, men, gods have their respective ratus, Tistrya, Zoroaster, Ahura.

[1] Orm. Ahr. §§ 227-231.

[2] Farg. III, 10; XIV, 5 seq., 8, n. 8; XVIII, 70, &c.

[3] There is scarcely any religious custom that can be followed through so continuous a series of historical evidence: fifth century B.C., Herodotus I, 140; first century A.D., Plutarch, De Isid. XLVI; Quaest Conviv. IV, 5, 2; sixth century, Agathias II, 24; seventeenth century, G. du Chinon.

[4] Thus arose a classification which was often at variance with its supposed principle. As the god who rushes in the lightning was said to move on a raven's wings, with a hawk's flight, birds of prey belonged to the realm of Ormazd. The Parsi theologians were puzzled at this fact but their ingenuity proved equal to the emergency: Ormazd, while creating the hunting hawk, said to him: 'O thou hunting hawk! I have created thee; but I ought rather to be sorry than glad of it: for thou doest the will of Ahriman much more than mine: like a wicked man who never has money enough, thou art never satisfied with killing birds.

§ 36. The fulgurating conqueror of Apaosha, Tistrya, was described in mythic tales sometimes as a boar with golden horns, sometimes as a horse with yellow ears, sometimes as a beautiful youth. But as he had been compared to a shining star on account of the gleaming of lightning, the stars joined in the fray, where they stood with Tistrya on Ahura's side; and partly for the sake of symmetry, partly owing to Chaldaean influences, the planets passed into the army of Ahriman.

§ 37. Man, according to his deeds, belongs to Ormazd or to Ahriman. He belongs to Ormazd, he is a man of Asha, a holy one, if he offers sacrifice to Ormazd and the gods, if he helps them by good thoughts, words, and deeds, if he enlarges the world of Ormazd by spreading life over the world, and if he makes the realm of Ahriman narrower by destroying his creatures. A man of Asha is the Athravan (priest) who drives away fiends and diseases by spells, the Rathaêsta (warrior) who with his club crushes the head of the impious, the Vâstryô (husbandman) who makes good and plentiful harvests grow up out of the earth. He who does the contrary is a Drva*nt*, 'demon,' an Anashavan, 'foe of Asha,' an Ashemaogha, 'confounder of Asha.'

The man of Asha who has lived for Ahura Mazda will have a seat near him in heaven, in the same way as in India the man of *Ri*ta, the faithful one, goes to the palace of Varu*n*a, there to live with the forefathers, the Pit*ri*s, a life of everlasting happiness[1]. Thence he will go out, at the end of time, when the dead shall rise, and live a new and all-happy life on the earth freed from evil and death.

But hadst thou not been made by me, Ahriman, bloody Ahriman, would have made thee with the size of a man, and there would no more be any small creature left alive' (Bundahis XIV). Inversely Ahriman created a lovely bird, the peacock, to show that he did not do evil from any incapacity of doing well, but through wilful wickedness (Eznik); Satan is still nowadays invoked by the Yezidis as Melek Taus ('angel peacock').

[1] From the worship of the Pit*r*s was developed in Iran the worship of the Fravashis, who being at first identical with the Pit*ri*s, with the souls of the departed, became by and by a distinct principle. The Fravashi was independent of the circumstances of life or death, an immortal part of the individual which existed before man and outlived him. Not only man was endowed with a Fravashi, but gods too, and the sky, fire, waters, and plants (Orm. Ahr. §§ 112-113).

§ 38. This brings us to speak of a series of myths which have done much towards obscuring the close connection between the Avesta and the Vedic mythologies: I mean the myths about the heavenly life of Yima.

In the Veda Yama, the son of Vivasvat, is the first man and, therefore, the first of the dead, the king of the dead. As such he is the centre of gathering for the departed, and he presides over them in heaven, in the Yamasâdanam, as king of men, near Varu*n*a the king of gods.

His Avesta twin-brother, Yima, the son of Vîvanghat, is no longer the first man, as this character had been transferred to another hero, of later growth, Gayô Maratan; yet he has kept nearly all the attributes which were derived from his former character: on the one hand he is the first king, and the founder of civilisation; on the other hand, 'the best mortals' gather around him in a marvellous palace, in Airyanem Vaê*g*ô, which appears to be identical with the Yamasâdanam from Yama meeting there with Ahura and the gods, and making his people live there a blessed life[1]. But, by and by, as it was forgotten that Yima was the first man and the first of the dead, it was also forgotten that his people were nothing else than the dead going to their common ancestor above and to the king of heaven: the people in the Vara were no longer recognised as the human race, but became a race of a supernatural character, different from those who continued going, day by day, from earth to heaven to join Ahura Mazda[2].

§ 39. But the life of the world is limited, the struggle is not to last for ever, and Ahriman will be defeated at last.

The world was imagined as lasting a long year of twelve millenniums. There had been an old myth, connected with that notion, which made the world end in a frightful winter[3], to be succeeded by an eternal spring, when the blessed would come down from the Vara of Yima to repeople the earth. But as storm was the ordinary and more dramatic form of the strife, there was another version, according to

[1] See Farg. II.
[2] Farg. XIX, 28 seq.
[3] Cf. Farg. II, Introd. and § 21 seq.

which the world ended in a storm, and this version became the definitive one.

The serpent, Azi Dahâka, let loose, takes hold of the world again. As the temporary disappearance of the light was often mythically described either as the sleeping of the god, or as his absence, or death, its reappearance was indicative of the awakening of the hero, or his return, or the arrival of a son born to him. Hence came the tales about Keresâspa awakening from his sleep to kill the snake finally[1]; the tales about Peshôtanu, Aghraêratha, Khumbya, and others living in remote countries till the day of the last fight is come[2]; and, lastly, the tales about Saoshyant, the son who is to be born to Zarathustra at the end of time, and to bring eternal light and life to mankind, as his father brought them the law and the truth. This brings us to the question whether any historical reality underlies the legend of Zarathustra or Zoroaster.

§ 40. Mazdeism has often been called Zoroaster's religion in the same sense as Islam is called Muhammed's religion, that is, as being the work of a man named Zoroaster, a view which was favoured, not only by the Parsi and Greek accounts, but by the strong unity and symmetry of the whole system. Moreover, as the moral and abstract spirit which pervades Mazdeism is different from the Vedic spirit, and as the word deva, which means a god in Sanskrit, means a demon in the Avesta, it was thought that Zoroaster's work had been a work of reaction against Indian polytheism, in fact, a religious schism. When he lived no one knows, and every one agrees that all that the Parsis and the Greeks tell of him is mere legend, through which no solid historical facts can be arrived at. The question is whether Zoroaster was a man converted into a god, or a god converted into a man. No one who reads, with a mind free from the yoke of classical recollections, I do not say the Book of Zoroaster (which may be charged with being a modern romance of recent invention), but the Avesta itself, will have any doubt that Zoroaster is no less an essential

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[1] See above, p. lxv.

[2] Bundahis XXX.

part of the Mazdean mythology than the son expected to be born to him, at the end of time, to destroy Ahriman[1].

Zoroaster is not described as one who brings new truth and drives away error, but as one who overthrows the demons: he is a smiter of fiends, like Verethraghna, Apâm Napâ*t*, Tis*trya, Vayu, or Keresâspa, and he is stronger and more valiant than Keresâspa himself[2]; the difference between him and them is that, whereas they smite the fiend with material weapons, he smites them chiefly with a spiritual one, the word or prayer. We say 'chiefly' because the holy word is not his only weapon; he repels the assaults of Ahriman with stones as big as a house which Ahura has given to him[3], and which were furnished, no doubt, from the same quarry as the stones which are cast at their enemies by Indra, by Agni, by the Maruts, or by Thor, and which are 'the flame, wherewith, as with a stone[4],' the storm god aims at the fiend. Therefore his birth[5], like the birth of every storm god, is longed for and hailed with joy as the signal of its deliverance by the whole living creation, because it is the end of the dark and arid reign of the demon: 'In his birth, in his growth did the floods and trees rejoice; in his birth, in his growth the floods and trees did grow up; in his birth, in his growth the floods and trees exclaimed with joy[6].' Ahura himself longs for him and fears lest the hero about to be born may not stand by him: 'He offered up a sacrifice to Ardvî Sûra Anâhita, he, the Maker, Ahura Mazda; he offered up the Haoma, the Myazda, the Baresma, the holy words, he besought her, saying: Vouchsafe me that boon, O high, mighty, undefiled goddess, that I may bring about the son of Pourushaspa, the holy Zara-

[1] The same view as to the mythological character of Zoroaster was maintained, although with different arguments, by Professor Kern in an essay 'Over het woord Zarathustra,' as I see from a short abstract of it which Professor Max Muller kindly wrote for me.

[2] Yas*t XIX, 38. [3] Farg. XIX, 4. [4] Rig-veda II, 30, 4.

[5] A singular trait of his birth, according to Pliny, who is on this point in perfect accordance with later Parsi tradition, is that, alone of mortals, he laughed while being born; this shows that his native place is in the very same regions where the Vedic Maruts are born, those storm genii 'born of the laughter of the lightning' ('I laugh as I pass in thunder' says the Cloud in Shelley; cf. the Persian Khandah i barq, 'the laughter of the lightning').

[6] Yas*t XIII, 93.

thu*s*tra, to think according to the law, to speak according to the law, to work according to the law!' Ardvî Surâ Anâhita granted that boon to him who was offering up libations, sacrificing and beseeching[1].

Zarathu*s*tra stands by Ahura. The fiends come rushing along from hell to kill him, and fly away terrified by his *h*varenô: Angra Mainyu himself is driven away by the stones he hurls at him[2]. But the great weapon of Zarathu*s*tra is neither the thunder-stones he hurls, nor the glory with which he is surrounded, it is the Word[2].

In the voice of the thunder the Greeks recognised the warning of a god which the wise understand, and they worshipped it as Ὄσσα Διὸς ἄγγελος, 'the Word, messenger of Zeus;' the Romans worshipped it as a goddess, Fama; India adores it as 'the Voice in the cloud,' Vâ*k* Âmbh*r*i*n*î, which issues from the waters, from the forehead of the father, and hurls the deadly arrow against the foe of Brahman. So the word from above is either a weapon that kills, or a revelation that teaches: in the mouth of Zarathu*s*tra it is both: now 'he smites down Angra Mainyu with the Ahuna vairya (Honover) as he would do with stones as big as a house, and he burns him up with the Ashem vohu as with melted brass[3];' now he converses with Ahura, on the mountain of the holy questions, in the forest of the holy questions[4]. Any storm god, whose voice descends from above to the earth, may become a godlike messenger, a lawgiver, a Zarathu*s*tra. Nor is Zarathu*s*tra the only lawgiver, the only prophet, of whom the Avesta knows: Gayô Maratan, Yima, the bird Kar*s*iptan[5], each of whom, under different names, forms, and functions, are one and the same being with Zarathu*s*tra, that is to say, the godlike champion in the struggle for light, knew the law as well as Zarathu*s*tra. But as mythology, like language and life, likes to reduce every organ to one function, Zarathu*s*tra became the titulary lawgiver[6].

[1] Ya*s*t V, 18. [2] Orm. Ahr. § 162 seq. [3] Ya*s*t XVII, 18.
[4] Farg. XXII, 19. [5] Farg. II, 3, 42; Ya*s*t XIII, 87.
[6] The law is generally known as Dâtem vîdaêvô-dâtem (cf. V, 1); as emanating from Ahura it is Mathra Spe*n*ta, 'the holy word,' which is the soul of Ahura (Farg. XIX, 14).

As he overwhelmed Angra Mainyu during his lifetime by his spell, he is to overwhelm him at the end of time by the hands of a son yet unborn. 'Three times he came near unto his wife Hrôgvi, and three times the seed fell upon the ground. The Ized Neriosengh took what was bright and strong in it and intrusted it to the Ized Anâhita. At the appointed time, it will be united again with a maternal womb: 99,999 Fravashis of the faithful watch over it, lest the fiends destroy it[1].' A maid bathing in the lake Kãsava will conceive by it and bring forth the victorious Saoshya*nt* (Sôshyôs), who will come from the region of the dawn to free the world from death and decay, from corruption and rottenness, ever living and ever thriving, when the dead shall rise and immortality commence[2].

All the features in Zarathu*s*tra point to a god: that the god may have grown up from a man, that pre-existent mythic elements may have gathered around the name of a man, born on earth, and by and by surrounded the human face with the aureole of a god, may of course be maintained, but only on condition that one may distinctly express what was the real work of Zoroaster. That he raised a new religion against the Vedic religion, and cast down into hell the gods of older days can no longer be maintained, since the gods, the ideas, and the worship of Mazdeism are shown to emanate directly from the old religion, and have nothing more of a reaction against it than Zend has against Sanskrit.

§ 41. The only evidence in favour of the old hypothesis of a religious schism is reduced to the evidence of a few words which might à priori be challenged, as the life of words is not the same as the life of the things they express, the nature of things does not change with the meaning of the syllables which were attached to them for a while, and the history of the world is not a chapter of grammar. And, in fact, the evidence appealed to, when more closely considered, proves to speak against the very theory it is meant

[1] Bund. XXXIII; Eznik. The whole of the myth belongs to the Avesta period, as appears from Yast XIII, 61; Vendîdâd XIX, 5.

[2] Yast XIX, 89 seq.

to support. The word Asura, which in the Avesta means 'the Lord,' and is the name of the supreme God, means 'a demon' in the Brahmanical literature; but in the older religion of the Vedas it is quite as august as in the Avesta, and is applied to the highest deities, and particularly to Varu*n*a, the Indian brother of Ahura. This shows that when the Iranians and Indians sallied forth from their common native land, the Asura continued for a long time to be the Lord in India as well as in Persia; and the change took place, not in Iran, but in India. The descent of the word daêva from 'a god' to 'a demon' is a mere accident of language. There were in the Indo-Iranian language three words expressive of divinity: Asura, 'the Lord,' Ya*z*ata, 'the one who is worthy of sacrifice,' Daêva, 'the shining one.' Asura became the name of the supreme God, Ya*z*ata was the general name of all gods. Now as there were old Indo-Iranian formulae which deprecated the wrath of both men and devas (gods), or invoked the aid of some god against the hate and oppression of both men and devas[1], that word daêva, which had become obsolete (because Asura and Ya*z*ata met all the wants of religious language), took by and by from formulae of this kind a dark and fiendish meaning. What favoured the change was the want of a technical word for expressing the general notion of a fiend, a want the more felt as the dualistic idea acquired greater strength and distinctness. Etymology was unable to preserve the Daêvas from this degradation, as the root div, 'to shine,' was lost in Zend, and thus the primitive meaning being forgotten, the word was ready to take any new meaning which chance or necessity should give to it. But only the word descended into hell, not the beings it denoted; neither Varu*n*a, nor Mitra, nor the Âdityas, nor Agni, nor Soma, in fact none of the old Aryan deities fell or tottered. Though the word Indra is the name of a fiend in the Avesta, the Vedic god it denotes was as bright and as mighty in Iran as in India under the name of Verethraghna: and as we do not know the etymological mean-

[1] Rig-veda VI, 62, 8; VII, 52, 1; VIII, 19, 6; Yast X, 34; Yasna IX (60).

ing of the name, it may have been such epithet as could be applied to a fiend as well as to a god. The same can be said of N*a*unghaithya. Moreover, both Indra and N*a*unghaithya are in the Avesta mere names: neither the Avesta nor old tradition knows anything about them, which would look very strange, had they been vanquished in a religious struggle, as they should have played the foremost part at the head of the fiends. As to the third comparison established between the Iranian demon Sauru and the Indian god *S*arva, it fails utterly, as Sauru is the Vedic *S*aru, a symbol of death, and both are therefore beings of the same nature.

§ 42. Therefore, so far as the Vedic religion and the Avesta religion are concerned, there is not the abyss of a schism between them. They are quite different, and must be so, since each of them lived its own life, and living is changing; but nowhere is the link broken that binds both to their common source. Nowhere in the Avesta is the effort of any man felt who, standing against the belief of his people, enforces upon them a new creed, by the ascendancy of his genius, and turns the stream of their thoughts from the bed wherein it had flowed for centuries. There was no religious revolution: there was only a long and slow movement which led, by insensible degrees, the vague and unconscious dualism of the Indo-Iranian religion onwards to the sharply defined dualism of the Magi.

It does not follow hence, of course, that there was nothing left to individual genius in the formation of Mazdeism; the contrary is evident à priori from the fact that Mazdeism expresses the ideas of a sacerdotal caste. It sprang from the long elaboration of successive generations of priests, and that elaboration is so far from having been the work of one day and of one man that the exact symmetry which is the chief characteristic of Mazdeism is still imperfect in the Avesta on certain most important points. For instance, the opposition of six arch-fiends to the six arch-gods which we find in Plutarch and in the Bundahi*s* was still unknown when the Xth Fargard of the Vendîdâd and the XIXth Ya*s*t were composed, and the stars were not yet members

of the Ormazdean army when the bulk of the VIIIth Yast was written.

The reflective spirit that had given rise to Mazdeism never rested, but continued to produce new systems; and there is hardly any religion in which slow growth and continual change is more apparent. When the Magi had accounted for the existence of evil by the existence of two principles, there arose the question how there could be two principles, and a longing for unity was felt, which found its satisfaction in the assumption that both are derived from one and the same principle. This principle was, according to divers sects, either Space, or Infinite Light, or Boundless Time, or Fate[1]. Of most of these systems no direct trace is found in the Avesta[2], yet they existed already in the time of Aristotle[3].

They came at last to pure monotheism. Some forty years ago when the Rev. Dr. Wilson was engaged in his controversy with the Parsis, some of his opponents repelled the charge of dualism by denying to Ahriman any real existence, and making him a symbolical personification of bad instincts in man. It was not difficult for the Doctor to show that they were at variance with their sacred books, and critics in Europe occasionally wondered at the progress made by the Parsis in rationalism of the school of Voltaire and Gibbon. Yet there was no European influence at the bottom; and long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the

[1] All these four principles are only abstract forms of Ormazd himself, at least in his first naturalistic character of the Heaven God. Heaven is Infinite Space, it is Infinite Light, and by its movement it gives rise to Time and to Fate (Orm. Ahr. §§ 244–259). Time is twofold: there is the limited time that measures the duration of the world (see above, § 39) and lasts 12,000 years, which is Zrvan daregh*ô*-*h*vadâta, 'the Sovereign Time of the long period;' and there is 'the Boundless Time,' Zrvan akarana (Farg. XIX, 9).

[2] When Vendîdâd XIX, 9 was written, the Zervanitic system seems to have been, if not fully developed, at least already existent.

[3] Eudemos (ap. Damascius, ed. Kopp, 384) knows of *χρόνος* and *τόπος* as the first principles of the Magi; Boundless Time is already transformed into a legendary hero in Berosus (third century B.C.)

curbing of evil passion and restraining the Ahriman in the heart of man[1]. That idealistic interpretation was current as early as the fifteenth century, and is prevalent now with most of the Dasturs[2]. To what extent that alteration may have been influenced by Islamism, can hardly be decided; there are even some faint signs that it began at a time when the old religion was still flourishing; at any rate, no one can think of ascribing to one man, or to one time, that slow change from dualism to monotheism, which is, however, really deeper and wider than the movement which, in prehistoric times, brought the Magi from an imperfect form of dualism to one more perfect.

CHAPTER V.

THE VENDÎDÂD.

§ 1. According to Parsi tradition the Vendîdâd[3] is the only Nosk, out of the twenty-one, that was preserved in its entirety[4]. This is a statement to which it is difficult to trust; for, if there is anything that shows how right the Parsis are in admitting that the Avesta is only a collection of fragments, it is just the fragmentary character of the Vendîdâd.

The Vendîdâd has often been described as the book of the laws of the Parsis; it may be more exactly called the code of purification, a description, however, which is itself only so far correct that the laws of purification are the object of the largest part of the book.

[1] Aogemaidê, ed. Geiger, p. 36, § 92; Mirkhond, History of the Early Kings of Persia, tr. Shea, p. 98. Cf. Revue Critique, 1879, II, 163.

[2] 'The Parsis are now strict monotheists, and whatever may have been the views of former philosophical writings, their one supreme deity is Ahura Mazda. Their views of Angra Mainyu seem to differ in no respect from what is supposed to be the orthodox Christian view of the devil.' Haug's Essays, 2nd ed. p. 53. Mandelslo, in the seventeenth century, speaks of Parsîism as a monotheistic religion.

[3] The word Vendîdâd is a corruption of Vîdaêvô-dâtem (dâtem), 'the anti-demoniac law.' It is sometimes applied to the whole of the law (Vendîdâd Sâdah).

[4] See above, p. xxxii.

The first two chapters deal with mythical matter, without any direct connection with the general object of the Vendîdâd, and are remnants of an old epic and cosmogonic literature. The first deals with the creations and counter-creations of Ahura Mazda and Angra Mainyu; the second speaks of Yima, the founder of civilisation. Although there was no particular reason for placing them in the Vendîdâd, as soon as they were admitted into it they were put at the beginning, because they referred to the first ages of the world. Three chapters of a mythical character, about the origin of medicine, were put at the end of the book, for want of any better place, but might as well have been kept apart[1], as was the so-called Hadhokht Nosk fragment. There is also another mythical Fargard, the nineteenth, which, as it treats of the revelation of the law by Ahura to Zarathustra, would have been more suitably placed at the beginning of the Vendîdâd proper, that is, as the third Fargard.

The other seventeen chapters deal chiefly with religious observances, although mythical fragments, or moral digressions, are met with here and there, which are more or less artificially connected with the text, and which were most probably not written along with the passages which they follow[2].

§ 2. A rough attempt at regular order appears in these seventeen chapters: nearly all the matter contained in the eight chapters from V to XII deals chiefly with impurity from the dead and the way of dispelling it; but the subject is again treated, here and there, in other Fargards[3], and matter irrelevant to the subject has also found its way into these same eight Fargards[4]. Fargards XIII and XIV are devoted to the dog, but must be completed with a part of the XVth. Fargards XVI, XVII, and most part of XVIII deal with several sorts of uncleanness, and their proper

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[1] As an introduction to a code of laws on physicians; see Farg. VII, 36-44.

[2] For instance, Farg. V, 15-20; III, 24-29; 30-32; 33; IV, 47-49.

[3] III, 14-22; 36 seq.; XIX, 11-25.

[4] The passages on medicine (VII, 36-44), and on the sea Vouru-kasha (V, 15-20).

place should rather have been after the XIIth Fargard. Fargard III is devoted to the earth[1]; Fargard IV stands by itself, as it deals with a matter which is treated only there, namely, civil and penal laws[2].

No better order prevails within these several parts: prescriptions on one and the same subject are scattered about through several Fargards, without any subject being treated at once in a full and exhaustive way; and this occasions needless repetitions[3].

The main cause of this disorder was, of course, that the advantage of order is rarely felt by Orientals; but it was further promoted by the very form of exposition adopted by the first composers of the Vendîdâd. The law is revealed by Ahura in a series of answers to questions put to him by Zarathustra[4]; and as these questions are not of a general character, but refer to details, the matter is much broken into fragments, each of which, consisting of a question with its answer, stands by itself, as an independent passage.

We shall treat in the following pages, first of the laws of purification, then of the civil laws, and, lastly, of the penalties both religious and civil.

A.

§ 3. The first object of man is purity, *yaozdâu*: 'purity is for man, next to life, the greatest good[5].'

Purity and impurity have not in the Vendîdâd the exclusively spiritual meaning which they have in our languages: they do not refer to an inward state of the

[1] It contains two digressions, the one on funeral laws, the other on husbandry. See Farg. III, Introd.

[2] It contains one digression on physical weal, which must have belonged originally to Farg. III. See Farg. IV, Introd.

[3] V, 27-30 = VII, 6-9; V, 45-54 = VII, 60-69; V, 57-62 = VII, 17-22.

[4] The outward form of the Vendîdâd has been often compared with that of the Books of Moses. But in reality, in the Bible, there is no conversation between God and the lawgiver: the law comes down unasked, and God gives commands, but gives no answers. In the Vendîdâd, on the contrary, it is the wish of man, not the will of God, that is the first cause of the revelation. Man must ask of Ahura, who knows everything, and is pleased to answer (XVIII, 13 seq.); the law is 'the question to Ahura,' âhuri frasnô.

[5] Farg. V, 21, from Yasna XLVIII (XLVII), 5.

person, but chiefly to a physical state of the body. Impurity or uncleanness may be described as the state of a person or thing that is possessed of the demon; and the object of purification is to expel the demon.

The principal means by which uncleanness enters man is death, as death is the triumph of the demon.

When a man dies, as soon as the soul has parted from the body, the Drug Nasu or Corpse-Drug falls upon the dead from the regions of hell, and whoever thenceforth touches the corpse becomes unclean, and makes unclean whomsoever he touches [1].

The Drug is expelled from the dead by means of the Sag-dîd, 'the look of the dog:' 'a four-eyed dog' or 'a white one with yellow ears' is brought near the body and is made to look at the dead; as soon as he has done so, the Drug flees back to hell [2].

The Drug is expelled from the living, whom she has seized through their contact with the dead, by a process of washings with ox's urine (gômêz or nîrang) and with water, combined with the Sag-dîd [3].

The real import of these ceremonies is shown by the spells which accompany their performance: 'Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!'

Thus, in the death of a man, there is more involved than the death of one man: the power of death, called forth from hell, threatens from the corpse, as from a stronghold, the whole world of the living, ready to seize whatever may fall within his reach, and 'from the dead defiles the living, from the living rushes upon the living.' When a man dies in a house, there is danger for three days lest somebody else should die in that house [4].

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[1] Farg. VII, 1 seq.

[2] In the shape of a fly. 'The fly that came to the smell of the dead body was thought to be the corpse-spirit that came to take possession of the dead in the name of Ahriman' (Justi, Persien, p. 88).

[3] Farg. VIII, 35-72; IX, 12-36.

[4] Saddar 78.

The notion or feeling, out of which these ceremonies grew, was far from unknown to the other Indo-European peoples: what was peculiar to Mazdeism was that it carried it to an extreme, and preserved a clearer sense of it, while elsewhere it grew dimmer and dimmer, and faded away. In fact, when the Greek, going out of a house where a dead man lay, sprinkled himself with water from the ἀρδανίον at the door, it was death that he drove away from himself. The Vedic Indian, too, although his rites were intended chiefly for the benefit of the dead, considered himself in danger and, while burning the corpse, cried aloud: 'Away, go away, O Death! injure not our sons and our men!' (Rig-veda X, 18, 1.)

§ 4. As to the rites by means of which the Drug is expelled, they are the performance of myths. There is nothing in worship but what existed before in mythology. What we call a practice is only an imitation of gods, an ὁμοίωσις θεῷ, as man fancies he can bring about the things he wants, by performing the acts which are supposed to have brought about things of the same kind when practised by the gods.

The Parsis, being at a loss to find four-eyed dogs, interpret the name as meaning a dog with two spots above the eyes[1]: but it is clear that the two-spotted dog's services are only accepted for want of a four-eyed one, or of a white one with yellow ears, which amounts to saying that there were myths, according to which the death-fiend was driven away by dogs of that description. This reminds one at once of the three-headed Kerberos, watching at the doors of hell, and, still more, of the two brown, four-eyed dogs of Yama, who guard the ways to the realm of death[2].

The identity of the four-eyed dog of the Parsi with Kerberos and Yama's dogs appears, moreover, from the Parsi tradition that the yellow-eared dog watches at the

[1] In practice they are still less particular: 'the Sag-dîd may be performed by a shepherd's dog, by a house dog, by a Vohunazga dog (see Farg. XIII, 19, n.), or by a young dog (a dog four months old), Comm. ad Farg. VII, 2. As birds of prey are as fiend-smiting as the dog (see above, p. lxxiii, n. 4), they are Nasu-smiters like him, and one may appeal to their services, when there is no dog at hand (see Farg. VII, 3, n. 5).

[2] Rig-veda X, 14, 10 seq.

head of the *K*inva*t* bridge, which leads from this to the next world, and with his barking drives away the fiend from the souls of the holy ones, lest he should drag them to hell[1].

Wherever the corpse passes by, death walks with it; all along the way it has gone, from the house to its last resting-place, a spirit of death is breathing and threatening the living. Therefore, no man, no flock, no being whatever that belongs to the world of Ahura, is allowed to pass by that way until the deadly breath, that blows through it, has been blown away to hell[2]. The four-eyed dog is made to go through the way three times, or six times, or nine times, while the priest helps the look of the dog with his spells, dreaded by the Dru*g*.

§ 5. The use of gômêz in cleansing the unclean is also derived from old mythic conceptions[3]. The storm floods that cleanse the sky of the dark fiends in it were described in a class of myths as the urine of a gigantic animal in the heavens. As the floods from the bull above drive away the fiend from the god, so they do from man here below, they make him 'free from the death-demon' (frânasu), and the death-fiend flees away hellwards, pursued by the fiend-smiting spell: 'Perish thou, O Dru*g* . . . , never more to give over to Death the living world of the good spirit!'

§ 6. As uncleanness is nothing else than the contagion of death, it is at its greatest intensity when life is just departing. The Nasu at that moment defiles ten persons around the

[1] Gr Rav p. 592. Allusions to this myth are found in Farg. XIII, 9, and XIX, 30. The Commentary ad Farg. XIII, 17 has: 'There are dogs who watch over the earthly regions; there are others who watch over the fourteen heavenly regions.' The birth of the yellow-eared dog is described in the Ravâet (l. c.) as follows: 'Ormazd, wishing to keep the body of the first man, Gayômait, from the assaults of Ahriman, who tried to kill him, cried out: "O thou yellow-eared dog, arise!" and directly the dog barked and shook his two ears; and the unclean Satan and the fiends, when they saw the dreadful looks of the yellow-eared dog, and heard his barking, were sore afraid and fled down to hell.'

[2] Farg. VIII, 14-22.

[3] Orm. Ahr. § 124. The use of gômêz has been lately found to be known in Basse-Bretagne (Luzel, Le Nirang des Parsis en Basse-Bretagne, Mélusine, 493).

corpse[1]: when a year is over, the corpse defiles no longer[2]. Thus the notion of uncleanness is quite the reverse of what is thought elsewhere: the corpse, when rotten, is less unclean than the body still all but warm with life; death defiles least when it looks most hideous, and defiles most when it might look majestic. The cause is that in the latter case the death-demon has just arrived in the fulness of his strength, whereas in the former case time has exhausted his power.

§ 7. As the focus of the contagion is in the corpse, it must be disposed of so that death may not spread abroad. On this point the old Indo-European customs have been completely changed by Mazdeism. The Indo-Europeans either burnt the corpse or buried it: both customs are held to be sacrilegious in the Avesta.

§ 8. This view originated from the notion of the holiness of the elements being pushed to an extreme. The elements, fire, earth, and water are holy, and during the Indo-Iranian period they were already considered so, and in the Vedas they are worshipped as godlike beings. Yet this did not prevent the Indian from burning his dead; death did not appear to him so decidedly a work of the demon, and the dead man was a traveller to the other world, whom the fire kindly carried to his heavenly abode 'on his undecaying, flying pinions, wherewith he killed the demons.' The fire was in that, as in the sacrifice, the god that goes from earth to heaven, from man to god, the mediator, the god most friendly to man. In Persia it remains more distant from him; being an earthly form of the eternal, infinite, godly light[3], no death, no uncleanness can be allowed to enter it, as it is here below the purest offspring of the good spirit, the purest part of his pure creation. Its only function is to repel the fiends with its bright blazing. In every place where Parsis are settled, an everlasting fire is kept, the Bahrâm fire, which, 'preserved by a more than Vestal

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[1] Farg. V, 27; cf. n. 5.
[2] Farg. VIII, 33 34.
[3] Ignem coelitus delapsum (Ammian. Marcel. XXVII, 6); Cedrenus; Elisaeus; Recogn. Clement. IV, 29; Clem. Homil. IX, 6; Henry Lord.

care[1],' and ever fed with perfumes and dry well-blazing wood, whichever side its flames are brought by the wind, it goes and kills thousands and thousands of fiends, as Bahrâm does in heaven[2]. If the necessities of life oblige us to employ fire for profane uses, it must be only for a time an exile on our hearth, or in the oven of the potter, and it must go thence to the Right-Place of the fire (Dâityô Gâtu), the altar of the Bahrâm fire, there to be restored to the dignity and rights of its nature[3].

At least, let no gratuitous and wanton degradation be inflicted upon it: even blowing it with the breath of the mouth is a crime[4]; burning the dead is the most heinous of sins: in the times of Strabo it was a capital crime[5], and the Avesta expresses the same, when putting it in the number of those sins for which there is no atonement[6].

Water was looked upon in the same light. Bringing dead matter to it is as bad as bringing it to the fire[7]. The Magi are said to have overthrown a king for having built bath-houses, as they cared more for the cleanness of water than for their own[8].

§ 9. Not less holy was the earth, or, at least, it became so. There was a goddess who lived in her, Spenta Ârmaiti[9]; no corpse ought to defile her sacred breast: burying the dead is, like burning the dead, a deed for which there is no atonement[10]. It was not always so in Persia: the burning of the dead had been forbidden for

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[1] J. Fryer, A New Account of East India and Persia, 1698, p. 265.

[2] Farg. VIII, 81-96; 79 80. Cf. above, p. lxiv.

[3] Extinguishing it is a mortal sin (Kavâets; Elisaeus; cf. Strabo XV, 14).

[4] A custom still existing with the Tâzîk, an Iranian tribe in Eastern Persia (de Khanikoff, Ethnographie de la Perse). Strabo XV, 14. Manu has the same prescription (IV, 53). Cf. Farg. XIV, 8, n. 7.

[5] Strabo XV, 14; cf. Herod. III, 16.

[6] Farg. I, 17; cf. Farg. VIII, 74.

[7] Farg. VII, 25 27; Strabo XV, 14; Herod. I, 138.

[8] King Balash (Josué le Stylite, traduction Martin, § xx). It seems as if there were a confusion between Balash and Kavât; at any rate, it shows that bathing smacked of heresy. Jews were forbidden to perform the legal ablutions (Fürst, Culturgeschichte der Juden, 9).

[9] See above, p. lxxii.

[10] Farg. I, 13.

years[1], while the burying was still general[2]. Cambyses had roused the indignation of the Persians by burning the corpse of Amasis: yet, years later, Persians still buried their dead. But the priests already felt scruples, and feared to defile a god. Later on, with the ascendancy of the Magian religion, the sacerdotal observances became the general law[3].

§ 10. Therefore the corpse is laid on the summit of a mountain, far from man, from water, from tree, from fire, and from the earth itself, as it is separated from it by a layer of stones or bricks[4]. Special buildings, the Dakhmas, were erected for this purpose[5]. There far from the world the dead were left to lie, beholding the sun[6].

§ 11. Not every corpse defiles man, but only those of such beings as belong to the world of Ahura. They are the only ones in whose death the demon triumphs. The corpse of an Ahrimanian creature does not defile; as its life was incarnate death, the spring of death that was in it is dried up with its last breath: it killed while alive, it can

[1] From the reign of Cyrus (cf. above, p. li). [2] Cf. above, p. xlv.

[3] Still the worship of the earth seems not to have so deeply penetrated the general religion as the worship of fire. 'The laws about the disposal of the dead were interpreted by many, it would seem, as intended only to secure the purity of water and fire, and they thought that they might be at peace with religion if they had taken care to bury the corpse, so that no part of it might be taken by animals to fire or water (Farg. III, 41, n. 7).

[4] Farg. VI, 44 seq.; VIII, 10 seq. Cf. IX, 11, n 4. Moreover, the Dakhma is ideally separated from the ground by means of a golden thread, which is supposed to keep it suspended in the air (Ravâet, ap. Spiegel, Uebersetzung des Avesta II, XXXVI).

[5] 'The Dakhma is a round building, and is designated by some writers, "The Tower of Silence." A round pit, about six feet deep, is surrounded by an annular stone pavement, about seven feet wide, on which the dead bodies are placed. This place is enclosed all round by a stone wall some twenty feet high, with a small door on one side for taking the body in. The whole is built up of and paved with stone. The pit has communication with three or more closed pits, at some distance into which the rain washes out the liquids and the remains of the dead bodies' (Dadabhai Naoroji, The Manners and Customs of the Parsees, Bombay, 1864, p. 16). Cf. Farg. VI, 50. A Dakhma is the first building the Parsis erect when settling on a new place (Dosabhoy Framjee).

[6] The Avesta and the Commentator attach great importance to that point: it is as if the dead man's life were thus prolonged, since he can still behold the sun. 'Grant us that we may long behold the sun,' said the Indian *Ri*shi.

do so no more when dead; it becomes clean by dying[1]. None of the faithful are defiled by the corpse of an Ashemaogha or of a Khrafstra. Nay, killing them is a pious work, as it is killing Ahriman himself[2].

§ 12. Not only real death makes one unclean, but partial death too. Everything that goes out of the body of man is dead, and becomes the property of the demon. The going breath is unclean, it is forbidden to blow the fire with it[3], and even to approach the fire without screening it from the contagion with a Penôm[4]. Parings of nails and cuttings or shavings of hair are unclean, and become weapons in the hands of the demons unless they have been protected by certain rites and spells[5]. Any phenomenon by which the bodily nature is altered, whether accompanied with danger to health or not, was viewed as a work of the demon, and made the person unclean in whom it took place. One of these phenomena, which is a special object of attention in the Vendîdâd, is the uncleanness of women during their menses. The menses are sent by Ahriman[6], especially when they last beyond the usual time: therefore a woman, as long as they last, is unclean and possessed of the demon: she must be kept confined, apart from the faithful whom her touch would defile, and from the fire which her very look would injure; she is not allowed to eat as much as she wishes, as the strength she might acquire would accrue to the fiends. Her food is not given to her from hand to hand, but is passed to her from a distance[7], in a long leaden spoon. The origin of all these notions is in certain physical instincts, in physiological psychology, which is the reason why they are found among peoples very far removed from one another by race or religion[8]. But they took in Persia a new meaning as they were made a logical part of the whole religious system.

§ 13. A woman that has been just delivered of a child

[1] Farg. V, 35 seq.
[2] See above, p. lxxiii.
[3] See above, p. xc.
[4] See Farg. XIV, 8, n. 7.
[5] Farg. XVII.
[6] Farg. I, 18-19; XVI, 11. Cf. Bund. III.
[7] Farg XVI, 15.
[8] Cf. Leviticus. See Pliny VII, 13.

is also unclean[1], although it would seem that she ought to be considered pure amongst the pure, since life has been increased by her in the world, and she has enlarged the realm of Ormazd. But the strength of old instincts overcame the drift of new principles. Only the case when the woman has been delivered of a still-born child is examined in the Vendîdâd. She is unclean as having been in contact with a dead creature; and she must first drink gômêz to wash over the grave in her womb. So utterly unclean is she, that she is not even allowed to drink water, unless she is in danger of death; and even then, as the sacred element has been defiled, she is liable to the penalty of a Peshôtanu[2]. It appears from modern customs that the treatment is the same when the child is born alive: the reason of which is that, in any case, during the first three days after delivery she is in danger of death[3]. A great fire is lighted to keep away the fiends, who use then their utmost efforts to kill her and her child[4]. She is unclean only because the death-fiend is in her.

§ 14. Logic required that the sick man should be treated as an unclean one, that is, as one possessed. Sickness, being sent by Ahriman, ought to be cured like all his other works, by washings and spells. In fact, the medicine of spells was considered the most powerful of all[5], and although it did not oust the medicine of the lancet and that of drugs, yet it was more highly esteemed and less mistrusted. The commentator on the Vendîdâd very sensibly observes that if it does not relieve, it will surely do no harm[6], which seems not to have been a matter of course with those who heal by the knife and physic. It

[1] Farg. V, 45 seq. [2] Farg. VII, 70 seq.

[3] 'When there is a pregnant woman in a house, one must take care that there be fire continually in it; when the child is brought forth, one must burn a candle, or, better still, a fire, for three days and three nights, to render the Dêvs and Drugs unable to harm the child; for there is great danger during those three days and nights after the birth of the child' (Saddar 16).

[4] 'When the child is being born, one brandishes a sword on the four sides, lest fairy Aal kill it' (Polack, Persien I, 223). In Rome, three gods, Intercidona, Pilumnus, and Deverra, keep her threshold, lest Sylvanus come in and harm her (Augustinus, De Civ. D. VI, 9).

[5] Farg. VII, 44. [6] Ibid. p. 86, n. 1.

appears from the last Fargard that all or, at least, many diseases might be cured by spells and Barashnûm washing. It appears from Herodotus and Agathias that contagious diseases required the same treatment as uncleanness: the sick man was excluded from the community of the faithful [1], until cured and cleansed according to the rites [2].

§ 15. The unclean are confined in a particular place, apart from all clean persons and objects, the Armêst-gâh [3], which may be described, therefore, as the Dakhma for the living. All the unclean, all those struck with temporary death, the man who has touched dead matter, the woman in her menses, or just delivered of child, the leper [4], or the man who has made himself unclean for ever by carrying a corpse alone [5], stay there all the time of their uncleanness.

§ 16. Thus far for general principles. From the diversity of circumstances arises a system of casuistry, the development of which may be followed first through the glosses to the Vendîdâd, in which the labours of several generations of theologians are embodied, and, later on, through the Ravâets. We will give a few instances of it, as found in the Vendîdâd itself.

The process of the cleansing varies according to the degree of uncleanness; and, again, the degree of uncleanness depends on the state of the thing that defiles and the nature of the thing that is defiled.

The uncleanness from the dead is the worst of all, and it is at its utmost when contracted before the Nasu has been expelled from the corpse by the Sag-dîd [6]: it can be cured only by means of the most complicated system of cleansing, the nine nights' Barashnûm [7].

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[1] Herod. I, 138. [2] Agathias II, 23.

[3] The Armest-gâh for women in their menses is called Dashtânistân.

[4] Herod. l. l.; Farg. II, 29.

[5] Farg. III, 21, n. 2.

[6] Farg. VIII, 35-36; 98-99; cf. VII, 29-30, and n. 1 to 30.

[7] Farg. IX. The Barashnûm, originally meant to remove the uncleanness from the dead, became a general instrument of holiness. Children when putting on the Kôstî (Farg. XVIII, 9, n. 4) perform it to be cleansed from the natural uncleanness they have contracted in the womb of their mothers. It is good for every one to perform it once a year.

If the Nasu has already been expelled from the corpse, as the defiling power was less, a simple washing once made, the Ghosel, is enough[1].

The defiling power of the Nasu reaches farther, if the death has just taken place, and if the dying creature occupied a higher rank in the scale of beings[2]; for the more recent the victory of the demon, or the higher the being he has overcome, the stronger he must have been himself.

Menstruous women are cleansed by the Ghosel[3].

As for things they are more or less deeply defiled according to their degree of penetrability: metal vessels can be cleansed, earthen vessels cannot[4]; leather is more easily cleansed than woven cloth[5]; dry wood than soft wood[6]. Wet matter is a better conductor of uncleanness than dry matter, and corpses cease to defile after a year[7].

B.

§ 17. In the cases heretofore reviewed, only religious purposes are concerned. There is another order of laws, in which, although religion interferes, yet it is not at the root; namely, the laws about contracts and assaults, to which the fourth Fargard is devoted, and which are the only remains extant of the civil and penal legislation of Zoroastrianism.

The contracts were divided into two classes, according to their mode of being entered into, and according to the value of their object[8]. As to their mode they are word-contracts or hand-contracts: as to their object, they are sheep-contracts, ox-contracts, man-contracts, or field-contracts, which being estimated in money value are contracts to the amount of 3, 12, 500 istîrs, and upwards[9].

No contract can be made void by the will of one party

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[1] Farg. VIII, 36.
[2] Farg. V, 27 seq.; VII, 1 seq.
[3] Farg. XVI, 12.
[4] Farg. VII, 73 seq.
[5] Farg. VII, 14 seq.
[6] Farg. VII, 28 seq.
[7] Farg. VIII, 33 34.
[8] See p. 34, n. 3.
[9] An istîr (στατήρ) is as much as four dirhems (δραχμή). The dirhem is estimated by modern tradition a little more than a rupee.

alone; he who breaks a contract is obliged to pay the value of the contract next higher in value.

The family and the next of kin are, it would seem, answerable for the fulfilment of a contract, a principle of the old Indo-European civil law[1].

§ 18. Assaults are of seven degrees: âgerepta, avaoirista[2], stroke, sore wound, bloody wound, broken bone, and manslaughter. The gravity of the guilt does not depend on the gravity of the deed only, but also on its frequency. Each of these seven crimes amounts, by its being repeated without having been atoned for, to the crime that immediately follows in the scale, so that an âgerepta seven times repeated amounts to manslaughter.

C.

§ 19. Every crime makes the guilty man liable to two penalties, one here below, and another in the next world.

The penalty here below consists of a certain number of stripes with the Aspahê-astra or the Sraoshô-*k*arana[3].

The unit for heavy penalties is two hundred stripes; the crime and the criminal thus punished are called Peshô-tanu or Tanu-peretha (Parsi: Tanâfûhr). The two words literally mean, 'one who pays with his own body,' and 'payment with one's body,' and seem to have originally amounted to

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[1] Farg. IV, 5 seq. [2] Two different sorts of menaces; see IV, 54.

[3] The general formula is literally, 'Let (the priest; probably, the Sraoshâ-varez) strike so many strokes with the Aspahê-astra, so many strokes with the Sraoshô-*k*arana.' Astra means in Sanskrit 'a goad,' so that Aspahê-astra may mean 'a horse-goad;' but Aspendiârji translates it by durra, 'a thong,' which suits the sense better, and agrees with etymology too ('an instrument to drive a horse, a whip;' astra, from the root az, 'to drive;' it is the Aspahê-astra which is referred to by Sozomenos II, 13: *ἱμάσιν ὠμοῖς χαλεπῶς αὐτὸν ἐβασάνισαν οἱ μάγοι* (the Sraoshâ-varez), *βιαζόμενοι προσκυνῆσαι τὸν ἥλιον*). Sraoshô-*k*arana is translated by *k*âbuk, 'a whip,' which agrees with the Sanskrit translation of the sî-srôsh*k*aranâm sin, 'yat tribhir go*k*arnasamghâtais prâyas*k*ittam bhavati tâvanmâtram, a sin to be punished with three strokes with a whip.' It seems to follow that Aspahê-astra and Sraoshô-*k*arana are one and the same instrument, designated with two names, first in reference to its shape, and then to its use (Sraoshô-*k*arana meaning 'the instrument for penalty,' or 'the instrument of the Sraoshâ-varez?'). The Aspahê-astra is once called astra mairya, 'the astra for the account to be given,' that is, 'for the payment of the penalty' (Farg. XVIII, 4).

'worthy of death, worthiness of death;' and in effect the word Peshô-tanu is often interpreted in the Pahlavi Commentary by margarzân, 'worthy of death.' But, on the whole, it was attached to the technical meaning of 'one who has to receive two hundred strokes with the horse-whip[1].' The lowest penalty in the Vendîdâd is five stripes, and the degrees from five stripes to Peshôtanu are ten, fifteen, thirty, fifty, seventy, ninety, two hundred. For instance, âgerepta is punished with five stripes, avaoirista with ten, stroke with fifteen, sore wound with thirty, bloody wound with fifty, broken bone with seventy, manslaughter with ninety; a second manslaughter, committed without the former being atoned for, is punished with the Peshôtanu penalty. In the same way the six other crimes, repeated eight, or seven, or six, or five, or four, or three times make the committer go through the whole series of penalties up to the Peshôtanu penalty.

§ 20. If one reviews the different crimes described in the Vendîdâd, and the respective penalties prescribed for them, one cannot but wonder at first sight at the strange inequality between crime and penalty. Beccaria would have felt uncomfortable while reading the Vendîdâd. It is safer to kill a man than to serve bad food to a shepherd's dog, for the manslayer gets off with ninety stripes, whereas the bad master is at once a Peshôtanu[2], and will receive two hundred stripes. Two hundred stripes are awarded if one tills land in which a corpse has been buried within the year[3], if a woman just delivered of child drinks water[4], if one suppresses the menses of a woman[5], if one performs a sacrifice in a house where a man has just died[6], if one neglects fastening the corpse of a dead man so that birds or dogs may not take dead matter to trees and rivers[7]. Two hundred stripes if one throws on the ground a bone of a man's corpse, of a dog's carcase as big as two ribs, four

[1] Farg. IV, 20, 21, 24, 25, 28, 29, 32, 33, 35, 36, 38, 39, 41, 42; V, 44; VI, 5, 9, 19, 48, &c.

[2] Farg. IV, 40, and XIII, 24.

[3] Farg. VI, 5.

[4] Farg. VII, 70 seq.

[5] Farg. XVI, 13 seq.

[6] Farg. V, 39.

[7] Farg. VI, 47 seq.

hundred if one throws a bone as big as a breast bone, six hundred if one throws a skull, one thousand if the whole corpse[1]. Four hundred stripes if one, being in a state of uncleanness, touches water or trees[2], four hundred if one covers with cloth a dead man's feet, six hundred if one covers his legs, eight hundred if the whole body[3]. Five hundred stripes for killing a whelp, six hundred for killing a stray dog, seven hundred for a house dog, eight hundred for a shepherd's dog[4], one thousand stripes for killing a Vanhâpara dog, ten thousand stripes for killing a water dog[5].

Capital punishment is expressly pronounced only against the false cleanser[6] and the 'carrier alone[7].'

Yet any one who bethinks himself of the spirit of the old Aryan legislation will easily conceive that there may be in its eyes many crimes more heinous, and to be punished more severely, than manslaughter: offences against man injure only one man; offences against gods endanger all mankind. No one should wonder at the unqualified cleanser being put to death who reads Demosthenes' Neaera; the Persians who defiled the ground by burying a corpse were not more severely punished than the Greeks were for defiling with corpses the holy ground of Delos[8], or than the conquerors at Arginousae; nor would the Athenians, who put to death Atarbes[9], have much stared at the awful revenge taken for the murder of the sacred dog. There is hardly any prescription in the Vendîdâd, however odd and absurd it may seem, but has its counterpart or its explanation in other Aryan legislations: if we had a Latin or a Greek Vendîdâd, I doubt whether it would look more rational.

§ 21. Yet, if theoretically the very absurdity of its principles is nothing peculiar to the Mazdean law, nay, is a proof of its authenticity, it may be doubted whether it could

[1] Farg. VI, 10 seq.
[2] Farg. VIII, 104 seq.
[3] Farg. VIII, 23 seq.
[4] Farg. XIII, 8 seq.
[5] Farg. XIV, 1 seq.
[6] Farg. IX, 47 seq.
[7] Farg. III, 14 seq. Yet there were other capital crimes. See below, § 23.
[8] Diodor. XII, 58.
[9] Aelianus, Hist. Var. V, 17.

ever have been actually applied in the form stated in the texts. It may be doubted whether the murder of a shepherd's dog could have been actually punished with eight hundred stripes, much more whether the murder of a water dog could have been really punished with ten thousand stripes, unless we suppose that human endurance was different in ancient Persia from what it is elsewhere, or even in modern Persia herself[1]. Now as we see that in modern tradition bodily punishment is estimated in money value, that is to say, converted into fines, a conversion which is alluded to in the Pahlavi translation[2], it may readily be admitted that as early as the time of the last edition of the Vendîdâd, that conversion had already been made. In the Ravâets, two hundred stripes, or a Tanâfûhr, are estimated as equal to three hundred istîrs or twelve hundred dirhems, or thirteen hundred and fifty rupees; a stripe is therefore about equal to six rupees[3]. How far that system prevailed in practice, whether the guilty might take advantage of this commutation of his own accord, or only with the assent of the judge, we cannot decide. It is very likely that the riches of the fire-temples came for the most part from that source, and that the sound of the dirhems often made the Sraoshô-*k*arana fall from the hands of the Mobeds. That the system of financial penalties did not, however, suppress the system of bodily penalties, appears from the customs of the Parsis who apply both, and from the Pahlavi Commentary which expressly distinguishes three sorts of atonement: the atonement by money (khvâstak), the atonement by the Sraoshô-*k*arana, and the atonement by cleansing.

§ 22. This third element of atonement is strictly religious. It consists in repentance, which is manifested by avowal of the guilt and by the recital of a formula of repentance,

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[1] In the time of Chardin, the number of stripes inflicted on the guilty never exceeded three hundred; in the old German law, two hundred; in the Hebrew law, forty.

[2] Ad Farg. XIV, 2.

[3] In later Parsîism every sin (and every good deed) has its value in money fixed, and may thus be weighed in the scales of Rashnu. If the number of sin dirhems outweigh the number of the good deed dirhems, the soul is saved. Herodotus noticed the same principle of compensation in the Persian law of his time (I, 137; cf. VII, 194).

the Patet. The performance of the Patet has only a religious effect: it saves the sinner from penalties in the other world, but not from those here below: it delivers him before God, but not before man. When the sacrilegious cleanser has repented his sin, he is not the less flayed and beheaded, but his soul is saved[1]. Yet, although it has no efficacy in causing the sin to be remitted, the absence of it has power to cause it to be aggravated[2].

§ 23. Thus far for sins that can be atoned for. There are some that are anâperetha, 'inexpiable,' which means, as it seems, that they are punished with death here below, and with torments in the other world.

Amongst the anâperetha sins are named the burning of the dead, the burying of the dead[3], the eating dead matter[4], unnatural sin[5], and self-pollution[6]. Although it is not expressly declared that these sins were punished with death, yet we know it of several of them, either from Greek accounts or from Parsi tradition. There are also whole classes of sinners whose life, it would seem, can be taken by any one who detects them in the act, such as the courtezan, the highwayman, the Sodomite, and the corpse-burner[7].

§ 24. Such are the most important principles of the Mazdean law that can be gathered from the Vendîdâd. These details, incomplete as they are, may give us an idea, if not of the Sassanian practice, at least of the Sassanian ideal. That it was an ideal which intended to pass into practice, we know from the religious wars against Armenia, and from the fact that very often the superintendence of justice and the highest offices of the state were committed to Mobeds.

We must now add a few words on the plan of the following translation. As to our method we beg to refer to the second chapter above. It rests on the Parsi tradition, corrected or confirmed by the comparative method. The

[1] Farg. IX, 49, n.; cf. III, 20 seq.
[2] Farg. IV, 20, 24, 28, 32, 35, &c.
[3] Farg. I, 13, 17; Strabo XV, 14.
[4] Farg. VII, 23 seq.
[5] Farg. I, 12; cf. VIII, 32.
[6] Farg. VIII, 27.
[7] See p. 111, n. 1; Farg. XVIII, 64.

Parsi tradition is found in the Pahlavi Commentary[1], the understanding of which was facilitated to us first by the Gujarathi translation and paraphrase of Aspendiârji[2], and by a Persian transliteration and translation belonging to the Haug collection in Munich[3], for the use of which we were indebted to the obliging kindness of the Director of the State Library in Munich, Professor von Halm. The Ravâets and the Saddar[4] frequently gave us valuable information as to the traditional meaning of doubtful passages. As for the works of European scholars, we are much indebted to the Commentary on the Avesta by Professor Spiegel, and to the translations in the second edition of Martin Haug's Essays.

We have followed the text of the Avesta as given by Westergaard; the division into paragraphs is according to Westergaard; but we have given in brackets the corresponding divisions of Professor Spiegel's edition.

Many passages in the Vendîdâd Sâdah are mere quotations from the Pahlavi Commentary which have crept into the Sâdah text: we have not admitted them into the text. They are generally known to be spurious from their not being translated in the Commentary[5]: yet the absence of a Pahlavi translation is not always an unmistakable sign of such spuriousness. Sometimes the translation has been lost in our manuscripts, or omitted as having already been given in identical or nearly identical terms. When we thought

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[1] Our quotations refer to the text given in Spiegel's edition, but corrected after the London manuscript.

[2] Bombay, 1842, 2 vols. in 8°.

[3] Unfortunately the copy is incomplete: there are two lacunae, one from I, 11 to the end of the chapter; the other, more extensive, from VI, 26 to IX. The perfect accordance of this Persian translation with the Gujarathi of Aspendiârji shows that both are derived from one and the same source. Their accordance is striking even in mistakes; for instance, the Pahlavi avâstâr [Pahlavi], a transliteration of the Zend a-vâstra, 'without pastures' (VII, 28), is misread by the Persian translator *hv*âstâr, خواستار 'he who wishes,' owing to the ambiguity of the Pahlavi letter [Pahlavi] (av or *hv*), and it is translated by Aspendiârji *K*âhânâr, 'the wisher.'

[4] The prose Saddar (as found in the Great Ravâet), which differs considerably from the Saddar in verse, as translated by Hyde.

[5] Without speaking of their not being connected with the context. See Farg. I, 4, 15, 20; II, 6, 20; V, 1; VII, 53 54.

that this was the case, we have admitted the untranslated passages into the text, but in brackets [1].

We have divided the principal Fargards into several sections according to the matter they contain: this division, which is meant as an attempt to resolve the Vendîdâd into its primitive fragments, has, of course, no traditional authority, the divisions into paragraphs being the only ones that rest upon the authority of the manuscripts.

The translation will be found, in many passages, to differ greatly from the translations published heretofore [2]. The nature of this series of translations did not allow us to give full justificatory notes, but we have endeavoured in most cases to make the explanatory notes account to scholars for the new meanings we have adopted, and, in some cases, we hope that the original text, read anew, will by itself justify our translation [3].

We must not conclude this introduction without tendering our warmest thanks to Mr. E. W. West, who kindly revised the MS. of the translation before it went to press, and who has, we hope, succeeded in making our often imperfect English more acceptable to English readers.

JAMES DARMESTETER.

PARIS,
November, 1879.

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[1] Farg. VII, 3; VIII, 95. Formulae and enumerations are often left untranslated, although they must be considered part of the text (VIII, 72; XI, 9, 12; XX, 6, &c.)

[2] Complete translations of the Vendîdâd have been published by Anquetil Duperron in France (Paris, 1771), by Professor Spiegel in Germany (Leipzig, 1852), by Canon de Harlez in Belgium (Louvain, 1877). The translation of Professor Spiegel was translated into English by Professor Bleeck, who added useful information from inedited Gujarathi translations (Hertford 1864).

[3] The following is a list of the principal abbreviations used in this volume:—

Asp = Aspendiârji's translation.

Bund. = Bundahis; Arabic numbers refer to the chapter (according to Justi's edition); Roman numbers refer to the page and line.

Comm. = The Pahlavi Commentary.

Gr. Rav. = Le Grand Ravâet (in the Bibliothèque Nationale in Paris, Supplément Persan, No. 47).

Orm. Ahr. = Ormazd et Ahriman, Paris, Vieweg, 1877.

VENDÎDÂD.

VENDÎDÂD.

FARGARD I.

THIS chapter is an enumeration of sixteen lands created by Ahura Mazda, and of as many plagues created in opposition by Angra Mainyu.

Many attempts have been made, not only to identify these sixteen lands, but also to draw historical conclusions from their order of succession, as representing the actual order of the migrations and settlements of the old Iranian tribes[1]. But there is nothing in the text that would authorise us to look to it even for legendary records, much less for real history. We have here nothing more than a geographical description of Iran, such as might be expected in a religious work like the Vendîdâd, that is to say, one that contains mythical lands as well as real countries. It is not easy to decide with perfect certainty, in every case, whether we have to do with a land of the former or of the latter kind, owing partly to our deficient knowledge of the geography of ancient Iran, partly to the fact that names, originally belonging to mythical lands, are often in later times attached to real ones.

Of these sixteen lands there are certainly nine which have really existed, and of which we know the geographical position, as we are able to follow their names from the records of the Achæmenian kings or the works of classical writers down to the map of modern Iran. They are the following :—

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[1] Rhode, Die heilige Sage des Zendvolks, p. 61; Heeren, Ideen zur Geschichte, I, p. 498; Lassen, Indische Alterthumskunde I, p. 526; Haug in Bunsen's work, Aegypten's Stellung, V, 2nd part, p. 104; Kiepert, Monatsberichte der Berliner Akademie, 1856, p. 621.—New light was thrown on this record by M. Bréal in his paper 'De la géographie de l'Avesta' (in the Mélanges de mythologie et de linguistique, p. 187 seq.)

ZEND NAME.	OLD PERSIAN.	GREEK.	MODERN NAME.
Sughdha (2)	Suguda	Σογδιανή	(Samarkand)
Môuru (3)	Margu	Μαργιανή	Merv
Bâkhdhi (4)	Bâkhtri	Βάκτρα	Balkh
Harôyu (6)	Haraiva	Ἄρεια	Hari-rûd
Vehrkâna (9)	Varkâna	Ὑρκανία	*G*or*g*ân
Harahvaiti (10)	Harauvati	Ἀράχωτος	Harût
Haêtuma*n*t (11)		Ἐτύμανδρος	Helmend
Ragha (12)	Raga	Ῥαγαί	Raï
Hapta hi*n*du (15)	Hi*n*davas	Ἰνδοί	(Pañ*g*âb)

The real existence of Nisâya (5) is certain, although its position cannot be exactly determined (see the note to § 8).

For the other lands we are confined for information to the Pahlavi Commentary. *K*akhra (13) is only transliterated, whether the name was then too much known to require any further explanation or too little to allow of any. Urva (8) is described as being Masân ('the land of Masân' or 'the land of the Great'), a name which applied, in the Sassanian ages, to the land around Ispahân (Firdausi, ed. Mohl, V, 270).

For 'Varena, the four-cornered' (14), the Commentary hesitates between the Padashkhvârgar mountains (the Elborz) and Kirmân, a hesitation easily accounted for by the fact that Varena is the seat of the struggle between Azis Dahâka and Thraêtaona, between the storm serpent and the storm god, and was formerly 'the four-sided Heaven' (see Introd. IV, 12, 23). Modern tradition decides in favour of Padashkhvârgar, probably because the serpent was at last bound to Demavand, the highest peak in that chain. The claims of Kirmân were probably founded on the popular etymology of its name, 'the land of snakes.'

'Vaêkereta, of the evil shadows' (8), is identified with Kapul (Cabul); whether rightly or wrongly, we are unable to decide; yet, as it is spoken of only as the seat of the adventures of Keresâspa (see Introd. IV, 21), it may be suspected that this assimilation rests merely on the fact that, in later tradition, the legend of Keresâspa was localised in the table-land of Peshyansâi, in Kabulistan (Bund. XXX).

In the enumeration there is no apparent order whatever, and Ormazd, in his creations, seems to travel all over the map, forward and backward, without the slightest regard to the cardinal points. Yet, the starting point and the final point have not been arbitrarily chosen: the first land created was 'the Airyana Vaê*g*ô by the Vanguhi Dâitya,' and the last was the land by the Rangha. Now,

the Vanguhi and the Rangha were originally the celestial rivers that came down from heaven (as two heavenly Gaṅgâs) to surround the earth, the one in the east, the other in the west (Bund. XX); this is why the creation begins with a land by the Vanguhi and ends with a land by the Rangha.

In the Sassanian ages, when the Tigris was definitively the border of Iran in the west, the Rangha was identified with it, and the sixteenth land is accordingly described in the Commentary as being Arvastân-i-Rûm, or Roman Mesopotamia. But all the Avesta passages in which the Rangha is cited refer to its mythical nature, as the river in the far-off horizon, as the surrounding Okeanos, and, now and then, still resembling its Vedic homonym, the Rasâ, as the river that divides the gods from the fiends.

The first land, the Airyana Vaêgô by the Vanguhi Dâitya, remained to the last a mythical region. It was originally the abode of Yima and of the righteous, that is to say, a particular form of paradise (see Introd. IV, 38, and Farg. II). Later on, it was looked for in the countries north of Adarbaijan, probably in order that it should be as near as possible to the seat of the Zoroastrian religion, yet without losing its supernatural character by the counter-evidence of facts. This brought about the division of the Vanguhi Dâitya into two rivers: as the Airyana Vaêgô was localised in the country north of Adarbaijan, the river in it must become identified with the Araxes (Aras); but, at the same time, it continued to surround the world eastward under the name of Veh (Vanguhi), which was the Sassanian name of the Oxus—Indus[1]. It seems that in the time of Herodotus, the Araxes and the Oxus were considered one and the same river[2], as the Oxus and the Indus were later on; this would account for his strange statement that the Araxes, which is confessedly with him the Oxus or Yaxartes, springs from the land of the Matianians, like the Gyndes, and flows eastwards (I, 202; IV, 40; cf. III, 36; IV, 11); and, at the same time, this would account both for how the Airyana Vaêgô could be localised in the basin of the Araxes and how the Oxus could flow eastwards to fall into the Arabian sea[3].

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[1] The Oxus and the Indus were believed to be one and the same river (Bund. l. c.; see Garrez, Journal Asiatique, 1869, II, 195 seq.)

[2] Running under the Caspian sea, as Arethusa runs under the Sicilian sea and the Rangha itself under the Persian gulf (Bund. XX; cf. Garrez l. c.)

[3] Whether in the time when this Fargard was written, the Airyana

It follows hence that no historical conclusions can be drawn from this description: it was necessary that it should begin with the Vanguhi and end with the Rangha. To look to it for an account of geographical migrations, is converting cosmology into history.

Of the counter-creations of Angra Mainyu there is little to be said: they are different vices and plagues, which are generally unconnected with the country to the creation of which they answer. Some of them are expressed by ἅπαξ λεγόμενα, the meaning of which is doubtful or unknown.

If we assume that only lands belonging to the Iranian world were admitted into the list, the mention of the Seven Rivers would indicate that the first Fargard was not composed earlier than the time when the basin of the Indus became a part of Iran, that is, not earlier than the reign of Darius the First.

1. Ahura Mazda[1] spake unto Spitama[2] Zarathustra[3], saying:

2. I have made every land dear to its dwellers, even though it had no charms whatever in it[4]: had I not made every land dear to its dwellers, even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaêgô[5].

3 (5). The first of the good lands and countries

Vaêgô was still believed to be in the far-off lands of the rising sun, or already on the banks of the Aras, we leave undecided.

[1] See Introd. IV, 4.

[2] Literally 'the most beneficent,' an epithet of Zarathustra, which was later mistaken for a family name, 'the Spitamide.'

[3] See Introd. IV, 40.

[4] 'Every one fancies that the land where he is born and has been brought up is the best and fairest land that I have created.' (Comm.)

[5] See following clause. Clause 2 belongs to the Commentary; it is composed of quotations that illustrate the alternative process of the creation: 'First, Ahura Mazda would create a land of such kind that its dwellers might like it, and there could be nothing more delightful. Then he who is all death would bring against it a counter-creation.'

which I, Ahura Mazda, created, was the Airyana Vaêgô[1], by the good river Dâitya[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the serpent in the river[3] and winter, a work of the Daêvas[4].

4 (9). There are ten winter months there, two summer months[5]; and those are cold for the waters[6], cold for the earth, cold for the trees[7]. Winter falls there, with the worst of its plagues.

5 (13). The second of the good lands and countries which I, Ahura Mazda, created, was the plains[8] in Sughdha[9].

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[1] See the Introd. to the Fargard.

[2] 'The good Dâitya.' 'The Dâitîk (Dâitya) comes from Irân Vêg (Airyana Vaêgô), it flows through the mountains of Gorgistân (Georgia,' Bund. p. 51, 19). It was therefore, in the time of the Sassanides, a name of the Araxes.

[3] 'There are many Khrafstras in the Dâitîk, as it is said, The Dâitîk full of Khrafstras' (Bund. p. 51, 20). The serpent in the river was originally the mythical Serpent, Azis, who overthrew and killed the king of Irân Vêg, Yima (see Introd. IV, 18); then it was identified, as appears from the Bundahis, with the snakes that abound on the banks of the Araxes (Morier, A Second Journey, p. 250).

[4] As Irân Vêg is a place of refuge for mankind and all life from the winter that is to destroy the world (see Farg. II, 21 seq.), winter was thought, by a mythical misunderstanding, to be the counter-creation of Irân Vêg: hence the glacial description of that strange paradise (see the following clause).

[5] Vendîdâd Sâdah: 'It is known that [in the ordinary course of nature] there are seven months of summer and five of winter' (see Bund. XXV).

[6] Some say: 'Even those two months of summer are cold for the waters . . .' (Comm.; cf. Mainyô-i-khard XLIV, 20, and above, n. 4).

[7] Vend. Sâdah: 'There reigns the core and heart of winter.'

[8] Doubtful: possibly the name of a river (the Zarafshand).

[9] Suguda; Sogdiana.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the fly Skaitya [1], which brings death to the cattle.

6 (17). The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Môuru [2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft sinful lusts [3].

7 (21). The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bâkhdhi [4] with high-lifted banners.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the Bravara [5].

8 (25). The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisâya [6], that lies between Môuru and Bâkhdhi.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of unbelief [7].

9 (29). The sixth of the good lands and countries

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[1] A word unknown: possibly 'the cattle fly.' It is a fly that hides itself among the corn and the fodder, and thence stings with a venomous sting the ox that eats of it (Comm. and Asp.)

[2] Margu; Margiana; Merv.

[3] Translated according to the Comm. and Asp.

[4] Bâkhtri; Bactra; Balkh.

[5] 'The corn-carrying ants' (Asp.; cf. Farg. XIV, 5).

[6] There were several towns of this name, but none between Môuru and Bâkhdhi. But the sentence may be translated also: 'Nisâya between which and Bâkhdhi Môuru lies,' which would point to Νισαία, the capital of Parthia (Παρθαύνισα ap. Isid. of Charax 12); cf. Pliny 6, 25 (29).

[7] 'One must believe in the law, and have no doubt whatever about it in the heart, and firmly believe that the good and right law that Ormazd sent to the world is the same law that was brought to us by Zardust' (Saddar 1).

which I, Ahura Mazda, created, was Harôyu[1] with its lake[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the stained mosquito[3].

10 (33). The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaêkereta[4], of the evil shadows.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the Pairika Knãthaiti, who clave unto Keresâspa[5].

11 (37). The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures[6].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of pride[7].

12 (41). The ninth of the good lands and countries which I, Ahura Mazda, created, was Khnenta in Vehrkâna[8].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the unnatural sin[9].

13 (45). The tenth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Harahvaiti[10].

[1] Haraiva; Areia; the basin of the Hari river, or Herat.

[2] Doubtful.

[3] Doubtful.

[4] 'Kapul' (Comm.; see the Introd. to the Fargard).

[5] See Introd. IV, 21.

[6] According to Asp. Tus (in Khorasan); more probably the land around Ispahan. See the Introd. to the Fargard.

[7] Or better, tyranny: 'the great are proud there' (Comm.)

[8] Varkâna; Hyrcania. 'Khnenta is a river in Vehrkâna' (Comm.); consequently the river Gorgân.

[9] See Farg. VIII, 31.

[10] Harauvati; Ἀραχωτός; Harût.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burying of the dead[1].

14 (49). The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haêtuma*n*t[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the evil witchcraft of the Yâtus[3].

15 (53). And this is how the Yâtu's nature shows itself: it shows itself by the look[4]; and then, whenever the wizard goes and howls forth his spells[5], most deadly works of witchcraft go forth[6].

16 (59). The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha of the three races[7].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of utter unbelief[8].

17 (63). The thirteenth of the good lands and

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[1] See Farg. III, 36 seq.

[2] The basin of the Ἐτύμανδρος or Erymanthus; now Helmend. Cf. Farg. XIX, 39.

[3] The wizards; see Introd. IV, 20. [4] The evil eye.

[5] As a γόης. Witchcraft is exercised either by the eye or by the voice (Asp.)

[6] Vendîdâd Sâdah: 'Then they come forth to kill and to strike to the heart.' A gloss cites, as productions of the wizard, 'snow and hail' (cf. Hippocrates, De Morbo Sacro 1, and Pausanias 2, 34, 4). To that gloss seems to belong the corrupt Zend sentence that follows, and that may mean 'they increase the plague of locusts' (cf. Farg. VII, 26).

[7] Raï. See Introd. III, 15.

[8] 'They doubt themselves and cause other people to doubt' (Comm.)

countries which I, Ahura Mazda, created, was the strong, holy *K*akhra[1].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burning of corpses[2].

18 (67). The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena[3], for which was born Thraêtaona, who smote A*z*i*s* Dahâka.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft abnormal issues in women[4] and the oppression of foreign rulers[5].

19 (72). The fifteenth of the good lands and countries which I, Ahura Mazda, created, was the Seven Rivers[6].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft abnormal issues in women and excessive heat.

20 (76). The sixteenth of the good lands and countries which I, Ahura Mazda, created, was the land by the floods of the Rangha[7], where people live without a head[8].

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[1] A land unknown. Asp.: China, which is certainly wrong. There was a town of that name in Khorasan (*K*arkh).

[2] See Farg. VIII, 73.

[3] See the Introd. to the Farg.

[4] Farg. XVI, 11 seq.

[5] Possibly an allusion to A*z*i*s* Dahâka (Zohâk), who, as a king, represents the foreign conqueror (in later tradition the Tâzî or Arab; possibly in older tradition the Assyrian).

[6] The basin of the affluents of the Indus, the modern Pañ*g*âb (=the Five Rivers).

[7] 'Arvastân-i-Rûm (Roman Mesopotamia),' (Comm.; see the Introd. to the Farg.)

[8] It is interpreted in a figurative sense as meaning 'people who

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft winter, a work of the Daêvas[1].

21 (81). There are still other lands and countries, beautiful and deep, desirable and bright, and thriving.

FARGARD II.

Yima (*G*amshêd).

This Fargard may be divided into two parts.

First part (1–20). Ahura Mazda proposes to Yima, the son of Vîvanghat, to receive the law from him and to bring it to men. On his refusal, he bids him keep his creatures and make them prosper. Yima accordingly makes them thrive and increase, keeps death and disease away from them, and three times enlarges the earth, which had become too narrow for its inhabitants.

Second part (21 to the end). On the approach of a dire winter, which is to destroy every living creature, Yima, being advised by Ahura, builds a Vara to keep there the seeds of every kind of animals and plants, and the blessed live there a most happy life under his rule.

The tale in the first part refers to Yima as the first man, the first king, and the founder of civilisation (see Introd. IV, 38); the tale in

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do not hold the chief for a chief' (Comm.), which is the translation for asraosha (Comm. ad XVI, 18), 'rebel against the law,' and would well apply in the Sassanian ages to the non-Mazdean people of Arvastân-i-Rûm. I think we must adopt the literal meaning, and recognise in this passage the source, or at least the oldest form, of those tales about people without a head, with eyes on their shoulders, which Pliny received from the half-Persian Ctesias (Hist. N. VII, 2; V, 8; cf. Aul. Gell. IX, 4; Sanct. August. De Civit. Dei, XVI, 8). Persian geographers mention such people, they place them in the Oriental islands near China, whence they sent ambassadors to the Khan of the Tatars (Ouseley, Catalogue). The mythical origin of those tales may be traced in Indian and Greek mythology (Orm. Ahr. § 222; cf. Pausanias IX, 20).

[1] Vendîdâd Sâdah: 'And the oppression of the land that comes from *t*aoza (?).'

the second part is a combination of the myths of Yima, as the first dead and the king of the dead over whom he rules in a region of bliss, and of old myths about the end of the world. The world, lasting a long year of twelve millenniums, was to end by a dire winter, like the Eddic Fimbul winter, to be followed by an everlasting spring, when men, sent back to earth from the heavens, should enjoy, in an eternal earthly life, the same happiness that they had enjoyed after their death in the realm of Yima. But as in the definitive form which was taken by Mazdean cosmology the world was made to end by fire, its destruction by winter was no longer the last incident of its life, and therefore, the Var of Yima, instead of remaining, as it was originally, the paradise that gives back to earth its inhabitants, came to be nothing more than a sort of Noah's ark (see Introd. IV, 39, and Orm. Ahr. §§ 94, 131, 184, 185).

I.

1. Zarathustra asked Ahura Mazda:

O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

Who was the first mortal, before myself, Zarathustra, with whom thou, Ahura Mazda, didst converse[1], whom thou didst teach the law of Ahura, the law of Zarathustra?

2 (4). Ahura Mazda answered:

The fair Yima, the great shepherd, O holy Zarathustra! he was the first mortal, before thee, Zarathustra, with whom I, Ahura Mazda, did converse, whom I taught the law of Ahura, the law of Zarathustra.

3 (7). Unto him, O Zarathustra, I, Ahura Mazda, spake, saying: 'Well, fair Yima, son of Vîvanghat, be thou the preacher and the bearer of my law!'

And the fair Yima, O Zarathustra, replied unto me, saying:

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[1] 'On the law' (Comm.)

'I was not born, I was not taught to be the preacher and the bearer of thy law[1].'

4 (11). Then I, Ahura Mazda, said thus unto him, O Zarathustra:

'Since thou wantest not to be the preacher and the bearer of my law, then make thou my worlds thrive, make my worlds increase: undertake thou to nourish, to rule, and to watch over my world.'

5 (14). And the fair Yima replied unto me, O Zarathustra, saying:

'Yes! I will make thy worlds thrive, I will make thy worlds increase. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death.'

7 (17)[2]. Then I, Ahura Mazda, brought two implements unto him: a golden ring and a poniard inlaid with gold[3]. Behold, here Yima bears the royal sway!

8 (20). Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and

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[1] In the Vedas, Yama, as the first man, is the first priest too; he brought worship here below as well as life, and 'first he stretched out the thread of sacrifice.' Yima had once the same right as his Indian brother to the title of a founder of religion: he lost it as, in the course of the development of Mazdeism, Zarathustra became the titular law-giver (cf. Introd. IV, 40; Orm. Ahr. § 156).

[2] The § 6 is composed of unconnected Zend quotations, that are no part of the text and are introduced by the commentator for the purpose of showing that 'although Yima did not teach the law and train pupils, he was nevertheless a faithful and a holy man, and rendered men holy too (?).'

[3] As the symbol and the instrument of sovereignty. 'He reigned supreme by the strength of the ring and of the poniard' (Asp.)

dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

9. Then I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

10. Then Yima stepped forward, towards the luminous space, southwards, to meet the sun[1], and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti[2], kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

11. And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished[3].

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[1] Thence is derived the following tradition recorded by G. du Chinon: 'Ils en nomment un qui s'allait tous les jours promener dans le Ciel du Soleil d'où il aportait la sciance des Astres, aprez les avoir visités de si prez. Ils nomment ce grand personnage Gemachid' (Relations nouvelles du Levant, Lyon, 1671, p. 478). There is no direct connexion, as it seems, between the two acts of Yima, namely, between his going to the heaven of the sun and his enlarging the surface of the earth. The meaning of the first is given, perhaps, by the tale about the dream of Cyrus: 'He saw in a dream the sun at his feet: thrice he tried vainly to seize it with his hands, as the sun was rolling and sliding away. The Magi said to him that the threefold effort to seize the sun presaged to him a reign of thirty years' (Dino ap. Cicero, De Divin. I, 23). Yima goes three times to the sun, to take thence royal power for three times three hundred years. In Aryan mythology, the sun is, as is well known, the symbol and source of royalty: Persian kings in particular are 'the brothers of the sun.'

[2] The genius of the earth (see Introd. IV, 33).

[3] The happiness which Yima made reign on the earth is also

12 (23). Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

13. And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

14. Then Yima stepped forward, towards the luminous space, southwards, to meet the sun, and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

15. And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished.

16 (26). Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

17 (28). And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

described Ys. IX, 4; Yt. IX, 8 seq.; Yt. XV, 15. In the Shâh Nâmah he is the founder of civilisation, of social order, of arts and sciences, and the first builder (cf. § 25 seq.)

18 (31). Then Yima stepped forward, towards the luminous space, southwards, to meet the sun, and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

19 (37). And Yima made the earth grow larger by three-thirds than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished.

II.

21 (42)[1]. The Maker, Ahura Mazda, of high renown[2] in the Airyana Vaê*g*ô, by the good river Dâitya[3], called together a meeting of the celestial gods.

The fair Yima, the good shepherd, of high renown[2] in the Airyana Vaê*g*ô, by the good river Dâitya, called together a meeting of the excellent mortals[4].

To that meeting came Ahura Mazda, of high renown in the Airyana Vaê*g*ô, by the good river Dâitya; he came together with the celestial gods.

To that meeting came the fair Yima, the good shepherd, of high renown in the Airyana Vaê*g*ô, by the good river Dâitya; he came together with the excellent mortals.

22 (46). And Ahura Mazda spake unto Yima, saying:

'O fair Yima, son of Vîvanghat! Upon the material

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[1] § 20 belongs to the Commentary.

[2] Or perhaps, 'whose voice was loud,' &c. (while proclaiming the law).

[3] See Farg. I, Introd., and notes to § 2.

[4] Primitively the souls of the righteous (see Introd. IV, 38).

world the fatal winters are going to fall, that shall bring the fierce, foul frost; upon the material world the fatal winters[1] are going to fall, that shall make snow-flakes fall thick, even an aredvî deep on the highest tops of mountains[2].

23 (52). And all the three sorts of beasts shall perish, those that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale, under the shelter of stables.

24 (57). Before that winter, those fields would bear plenty of grass for cattle: now with floods that stream, with snows that melt, it will seem a happy land in the world, the land wherein footprints even of sheep may still be seen[3].

25 (61). Therefore make thee a Vara[4], long as a

[1] The Commentary has here: Malkôsân, which is the plural of the Hebrew Malkôs, 'rain;' this seems to be an attempt to identify the Iranian legend with the biblical tradition of the deluge. The attempt was both a success and a failure; Malkôs entered the Iranian mythology and became naturalised there, but it was mistaken for a proper noun, and became the name of a demon, who by witchcraft will let loose a furious winter on the earth to destroy it (Saddar 9). What may be called the diluvial version of the myth is thus summed up in the Mainyô-i-khard: 'By him (*G*amshîd) the enclosure of Jam-kard was made; when there is that rain of Malakosân, as it is declared in the religion, that mankind and the remaining creatures and creations of Hôrmezd, the lord, will mostly perish; then they will open the gate of that enclosure of Jam-kard, and men and cattle and the remaining creatures and creation of the creator Hôrmezd will come from that enclosure and arrange the world again' (XXVII, 27 seq.; edited and translated by E. West).

[2] 'Even where it (the snow) is least, it will be one Vîtasti two fingers deep' (Comm.); that is, fourteen fingers deep.

[3] Doubtful.

[4] Literally, 'an enclosure.' This Vara is known in later mythology as the Var-*G*am-kard, 'the Var made by Yima.'

riding-ground on every side of the square[1], and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires.

Therefore make thee a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, to be a fold for flocks.

26 (65). There thou shalt make waters flow in a bed a hâthra long; there thou shalt settle birds, by the ever-green banks that bear never-failing food. There thou shalt establish dwelling places, consisting of a house with a balcony, a courtyard, and a gallery[2].

27 (70). Thither thou shalt bring the seeds[3] of men and women, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth.

28 (74). Thither thou shalt bring the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

29 (80). There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no poverty, no lying; no meanness, no jealousy; no

[1] 'Two hâthras long on every side' (Comm.) A hâthra is about an English mile.

[2] The last three words are ἅπαξ λεγόμενα of doubtful meaning.

[3] To be sown in the ground, and to grow up into life in due time (? see § 41, text and note).

decayed tooth, no leprous to be confined[1], nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

30 (87). In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara thou shalt seal up with the golden ring[2], and thou shalt make a door, and a window self-shining within.

31 (93). Then Yima said within himself: 'How shall I manage to make that Vara which Ahura Mazda has commanded me to make?'

And Ahura Mazda said unto Yima: 'O fair Yima, son of Vîvanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay[3].'

[32. And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay[4].]

33 (97). And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of

[1] See Introd. V, 14. [2] Doubtful.

[3] In the Shâh Nâmah *G*amshîd teaches the Dîvs to make and knead clay; and they build palaces at his bidding. It was his renown, both as a wise king and a great builder, that caused the Musulmans to identify him with Solomon.

[4] From the Vendîdâd Sâdah.

dogs, of birds, and of red blazing fires. He made a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, to be a fold for flocks.

34 (101). There he made waters flow in a bed a hâthra long; there he settled birds, by the ever-green banks that bear never-failing food. There he established dwelling places, consisting of a house with a balcony, a courtyard, and a gallery.

35 (106). There he brought the seeds of men and women, of the greatest, best, and finest kinds on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth.

36 (110). There he brought the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth; there he brought the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

37 (116). And there were no humpbacked, none bulged forward there; no impotent, no lunatic; no poverty, no lying; no meanness, no jealousy; no decayed tooth, no leprous to be confined, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

38 (123). In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That

Vara he sealed up with the golden ring, and he made a door, and a window self-shining within.

39 (129). O Maker of the material world, thou Holy One! What [lights are there to give light[1]] in the Vara which Yima made?

40 (131). Ahura Mazda answered: 'There are uncreated lights and created lights[2]. There the stars, the moon, and the sun are only once (a year) seen to rise and set[3], and a year seems only as a day.

41 (133). 'Every fortieth year, to every couple two are born, a male and a female[4]. And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life[5].'

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[1] From the Vendîdâd Sâdah.

[2] Heavenly lights and material lights. The Commentary has here the following Zend quotation: 'All uncreated light shines from above; all the created lights shine from below.'

We give here the description of Irân-vêg according to a later source, the Mainyô-i-khard (as translated by West): 'Hôrmezd created Ærã-vês better than the remaining places and districts; and its goodness was this, that men's life is three hundred years; and cattle and sheep, one hundred and fifty years; and their pain and sickness are little, and they do not circulate falsehood, and they make no lamentation and weeping; and the sovereignty of the demon of Avarice, in their body, is little, and in ten men, if they eat one loaf, they are satisfied; and in every forty years, from one woman and one man, one child is born; and their law is goodness, and religion the primeval religion, and when they die, they are righteous (=blessed); and their chief is Gôpatshâh, and the ruler and king is Srôsh' (XLIV, 24).

[3] Doubtful.

[4] From the seeds deposited in the Vara (see §§ 27 seq., 35 seq.); in the same way as the first human couple grew up, after forty years, in the shape of a Reivas shrub, from the seed of Gayômard received by Spenta Ârmaiti (the Earth. See Bund. XV).

[5] 'They live there for 150 years; some say, they never die.' (Comm.) The latter are right, that is to say, are nearer the mythical

42 (137). O Maker of the material world, thou Holy One! Who is he who brought the law of Mazda into the Vara which Yima made?

Ahura Mazda answered: 'It was the bird Karshipta[1], O holy Zarathu*s*tra!'

43 (140). O Maker of the material world, thou Holy One! Who is the lord and ruler there?

Ahura Mazda answered: 'Urvata*d*-nara[2], O Zarathu*s*tra! and thyself, Zarathu*s*tra.'

FARGARD III.

The Earth.

I (1–6). The five places where the Earth feels most joy.

II (7–11). The five places where the Earth feels most sorrow.

III (12–35). The five things which most rejoice the Earth.

IV (36–42). Corpses ought not to be buried in the Earth.

There is a resemblance as to words between the first and

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truth, as the inhabitants of the Vara were primitively the departed and therefore immortal.

[1] 'The bird Karshipta dwells in the heavens: were he living on the earth, he would be the king of birds. He brought the law into the Var of Yima, and recites the Avesta in the language of birds' (Bund. XIX and XXIV). As the bird, because of the swiftness of his flight, was often considered an incarnation of lightning, and as thunder was supposed to be the voice of a god speaking from above, the song of the bird was often thought to be the utterance of a god and a revelation (see Orm. Ahr. § 157).

[2] Zarathu*s*tra had three sons during his lifetime (cf. Introd. IV, 40), Isa*d*-vâstra, Hvare-*k*ithra, and Urvata*d*-nara, who were respectively the fathers and chiefs of the three classes, priests, warriors, and husbandmen. They play no great part in Mazdean mythology, and are little more than three subdivisions of Zarathu*s*tra himself, who was 'the first priest, the first warrior, the first husbandman' (Yt. XIII, 88). Zarathu*s*tra, as a heavenly priest, was, by right, the ratu in Airyana Vaê*g*ô, where he founded the religion by a sacrifice (Bund. XXXIII and Introd. III, 15).

second parts, but there is none as to matter; no clause in the former has its counterpart in the latter. There is more resemblance between the second part and the third; as the first three clauses of the third part (§§ 12, 13, 22) relate to the same things as the second, third, and fourth clauses of the second part (§§ 8, 9, 10).

Parts I and II are nothing more than dry enumerations. Part III is more interesting, as it contains two long digressions, the one (§§ 14–21) on funeral laws, the other (§§ 24–33) on the holiness of husbandry. The fourth part of the chapter may be considered as a digression relating to the first clause of the third part (§ 12).

The things which rejoice or grieve the Earth are those that produce fertility and life or sterility and death, either in it or on it.

The subject of this chapter has become a commonplace topic with the Parsis, who have treated it more or less antithetically in the Mainyô-i-khard (chaps. V and VI) and in the Ravaets (Gr. Rav. pp. 434–437).

The second digression (§§ 24–33) is translated in Haug's Essays, p. 235 seq.

I.

1. O Maker of the material world, thou Holy One! Which is the first place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful steps forward, O Spitama Zarathustra! with the holy wood in his hand[1], the barêsma[2] in his hand, the holy meat in his hand,

[1] The wood for the fire altar.

[2] The baresma (now called barsom) is a bundle of sacred twigs which the priest holds in his hand while reciting the prayers. They were formerly twigs of the pomegranate, date, or tamarind tree, or of any tree that had no thorns, and were plucked with particular ceremonies, which alone made them fit to be used for liturgic purposes (cf. Farg. XIX, 18 seq.) The Parsis in India found it convenient to replace them by brass wires, which, when once consecrated, can be used for an indefinite period. It is the baresma which is alluded to by Strabo, when speaking of the bundle of thin twigs of heath, which the Magi hold in their hand

the holy mortar[1] in his hand, fulfilling the law with love, and beseeching aloud Mithra, the lord of wide pastures, and Râma *Hv*âstra[2].'

2, 3 (6–10). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within; and wherein afterwards the cattle go on thriving, holiness is thriving[3], fodder is thriving, the dog is thriving, the wife is thriving, the child is thriving, the fire is thriving, and every blessing of life is thriving.'

4 (11). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where one of the faithful cultivates most corn, grass, and fruit, O Spitama Zarathu*s*tra! where he waters ground that is dry, or dries ground that is too wet.'

5 (15). O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where there is most increase of flocks and herds.'

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while reciting their hymns (*τὰς δὴ ἐπῳδὰς ποιοῦνται πολὺν χρόνον ῥάβδων μυρικίνων λεπτῶν δέσμην κατέχοντες*, XV, 3, 14).

[1] The Hâvana or mortar used in crushing the Haoma or Hom (see Introd. IV, 28).

[2] The god that gives good folds and good pastures to cattle (see Introd. IV, 16).

[3] By the performance of worship.

6 (18). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where flocks and herds yield most dung.'

II.

7 (21). O Maker of the material world, thou Holy One! Which is the first place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the neck of Arezûra[1], whereon the hosts of fiends rush forth from the burrow of the Drug[2].'

8 (25). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein most corpses of dogs and of men lie buried[3].

9 (28). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon stand most of those Dakhmas on which corpses of men are deposited[4].'

10 (31). O Maker of the material world, thou

[1] The neck of Arezûra (Arezûrahê grîva) is 'a mount at the gate of hell, whence the demons rush forth' (Bund. 22, 16); it is also called 'the head of Arezûra' (Farg. XIX, 45), or 'the back of Arezûra' (Bund. 21, 17). Arezûra was first the name of a fiend who was killed by Gayômard (Mainyô-i-khard XXVII, 15); and mount Arezûra was most likely the mountain to which he was bound, as Azi Dahâka was to Demâvend (see Introd. IV, 18).

[2] Hell.

[3] See Introd. V, 9.

[4] With regard to Dakhmas, see Introd. V, 10. 'Nor is the Earth happy at that place whereon stands a Dakhma with corpses upon it; for that patch of ground will never be clean again till the day of

Holy One! Which is the fourth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein are most burrows of the creatures of Angra Mainyu[1].'

11 (34). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon the wife and children of one of the faithful[2], O Spitama Zarathustra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing.'

III.

12 (38). O Maker of the material world, thou Holy One! Who is the first that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who digs out of it most corpses of dogs and men[3].'

13 (41). O Maker of the material world, thou

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resurrection' (Gr. Rav. 435, 437). Although the erection of Dakhmas is enjoined by the law, yet the Dakhma in itself is as unclean as any spot on the earth can be, since it is always in contact with the dead (cf. Farg. VII, 55). The impurity which would otherwise be scattered over the whole world, is thus brought together to one and the same spot. Yet even that spot, in spite of the Ravaet, is not to lie defiled for ever, as every fifty years the Dakhmas ought to be pulled down, so that their sites may be restored to their natural purity (V. i. Farg. VII, 49 seq. and this Farg. § 13).

[1] 'Where there are most Khrafstras' (Comm.); cf. Introd. V, 11.

[2] Killed by an enemy.

[3] There is no counterpart given to the first grief (§ 7), because, as the Commentary naively expresses it, 'it is not possible so to dig out hell, which will be done at the end of the world' (Bund. XXXI, sub fin.)

Holy One! Who is the second that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who pulls down most of those Dakhmas on which corpses of men are deposited.'

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14 (44). Let no man alone by himself carry a corpse[1]. If a man alone by himself carry a corpse, the Nasu[2] rushes upon him, to defile him, from the nose of the dead, from the eye, from the tongue, from the jaws, from the sexual organ, from the hinder parts. This Drug, this Nasu, falls upon him, stains him even to the end of the nails, and he is unclean, thenceforth, for ever and ever.

15 (49). O Maker of the material world, thou Holy One! What shall be the place of that man who has carried a corpse alone[3]?

Ahura Mazda answered: 'It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful.'

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[1] No ceremony in general can be performed by one man alone. Two Mobeds are wanted to perform the Vendîdâd service, two priests for the Barashnûm, two persons for the Sag-dîd (Anquetil, II, 584 n.) It is never good that the faithful should be alone, as the fiend is always lurking about, ready to take advantage of any moment of inattention. If the faithful be alone, there is no one to make up for any negligence and to prevent mischief arising from it. Never is the danger greater than in the present case, when the fiend is close at hand, and in direct contact with the faithful.

[2] See Introd. V, 3.

[3] As the Nasu has taken hold of him, he has become a Nasu incarnate, and must no longer be allowed to come into contact with men, whom he would defile.

16 (55). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

17 (57). Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of baresma, three paces from the faithful.

18, 19 (58–63). 'There, on that place, shall the worshippers of Mazda erect an enclosure[1], and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn-out clothes. That food he shall live on, those clothes he shall wear, and thus shall they let him live, until he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra[2].

20, 21 (64–71). 'And when he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra, then the worshippers of Mazda shall order a man strong, vigorous, and skilful[3], to flay the skin off his body and cut the head off his neck[4], on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse-eating creatures made by Ahura Mazda, to the greedy ravens, with these words: "The man here has repented of all his evil thoughts, words, and deeds.

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[1] The Armest-gâh, the place for the unclean; see Introd. V, 15.

[2] Hana means, literally, 'an old man;' Zaurura, 'a man broken down by age;' Pairista-khshudra, 'one whose seed is dried up.' These words seem to have acquired the technical meanings of 'fifty, sixty, and seventy years old.'

[3] 'Trained to operations of that sort' (Comm.); a headsman.

[4] Cf. Farg. IX, 49, text and note.

If he has committed any other evil deed, it is remitted by his repentance[1]: if he has committed no other evil deed, he is absolved by his repentance, for ever and ever[2].''

22 (72). O Maker of the material world, thou Holy One! Who is the third that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who fills up most burrows of the creatures of Angra Mainyu.'

23 (75). O Maker of the material world, thou Holy One! Who is the fourth that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who cultivates most corn, grass, and fruit, O Spitama Zarathustra! who waters ground that is dry, or dries ground that is too wet[3].

24 (79). 'Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a good husband.

25 (84). 'He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him will she bring

[1] The performance of the Patet. See Introd. V, 22.

[2] It seems as if the law had formerly directed that he should be immediately put to death; but that afterwards, when the rigour of the law had abated, the object which had previously been fulfilled by his death, was then attained by his confinement. He was allowed to live in confinement till he was old and all but dead, and he was put to death by the law, just before he would have died in the usual course of nature (see §§ 19, 20). Certain Ravaets put the 'carrier alone' among the number of the margarzân (East India Office Library, Zend MSS. VIII, 144); he is not only to be punished in this world, but in the other too; he is condemned to feed in hell on corpses of men (Ardâ Vîrâf XXXVIII).

[3] Cf. § 4.

forth plenty, like a loving bride on her bed, unto her beloved; the bride will bring forth children, the earth will bring forth plenty of fruit.

26, 27 (87–90). 'He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost till me with the left arm and the right, with the right arm and the left [hither shall people ever come and beg (for bread[1])], here shall I ever go on bearing, bringing forth all manner of food, bringing forth profusion of corn[2]."

28, 29 (91–95). 'He who does not till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; ever shalt thou wait there for the refuse that is brought unto thee[3], brought by those who have profusion of wealth."'

30 (96). O Maker of the material world, thou Holy One! What is the food that fills the law of Mazda[4]?

Ahura Mazda answered: 'It is sowing corn again and again, O Spitama Zarathustra!

31 (99). 'He who sows corn, sows holiness: he

[1] From the Vendîdâd Sâdah.

[2] Or 'bearing corn first for thee.' 'When something good grows up, it will grow up for thee first' (Comm.)

[3] 'They take for themselves what is good and send to thee what is bad' (Comm.)

[4] Literally, 'What is the stomach of the law?'

makes the law of Mazda grow higher and higher: he makes the law of Mazda as fat as he can with a hundred acts of adoration, a thousand oblations, ten thousand sacrifices[1].

32 (105). 'When barley is coming forth, the Daêvas start up[2]; when the corn is growing rank[3], then faint the Daêvas' hearts; when the corn is being ground[4], the Daêvas groan; when wheat is coming forth, the Daêvas are destroyed. In that house they can no longer stay, from that house they are beaten away, wherein wheat is thus coming forth[5]. It is as though red hot iron were turned about in their throats, when there is plenty of corn.

33 (111). 'Then let (the priest) teach people this holy saying: "No one who does not eat, has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away[6]."'

34 (116). O Maker of the material world, thou Holy One! Who is the fifth that rejoices the Earth with greatest joy?

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[1] The translation 'acts of adoration' and 'oblations' is doubtful: the words in the text are ἅπαξ λεγόμενα, which are traditionally translated 'feet' and 'breasts.' The Commentary has as follows: 'He makes the law of Mazda as fat as a child could be made by means of a hundred feet, that is to say, of fifty servants walking to rock him; of a thousand breasts, that is, of five hundred nurses; of ten thousand sacrifices performed for his weal.'

[2] John Barleycorn got up again,
And sore surpris'd them all.

[3] Doubtful; possibly, 'When sudhus (a sort of grain) is coming forth.'

[4] Doubtful; possibly, 'When pistra (a sort of grain) is coming forth.'

[5] Doubtful.

[6] See Farg. IV, 47.

Ahura Mazda answered: '[It is he who tilling the earth, O Spitama Zarathustra! kindly and piously gives[1] to one of the faithful.]

35 (118). 'He who tilling the earth, O Spitama Zarathustra! would not kindly and piously give to one of the faithful, he shall fall down into the darkness of Spenta Ârmaiti[2], down into the world of woe, the dismal realm, down into the house of hell.'

IV.

36 (122). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within half a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-astra[3], five hundred stripes with the Sraoshô-karana.'

37 (126). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

38 (130). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within the second year, what

[1] The Ashô-dâd or alms. The bracketed clause is from the Vendîdâd Sâdah.

[2] The earth. [3] See Introd. V, 19.

is the penalty for it? What is the atonement for it? What is the cleansing from it?

39 (135). Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

40 (137). When is it so?

'It is so, if the sinner be a professor of the law of Mazda, or one who has been taught in it[1]. But if he be not a professor of the law of Mazda, nor one who has been taught in it[2], then this law of Mazda takes his sin from him, if he confesses it[3] and resolves never to commit again such forbidden deeds.

41 (142). 'The law of Mazda indeed, O Spitama Zarathustra! takes away from him who confesses it the bonds of his sin[4]; it takes away (the sin of) breach of trust[5]; it takes away (the sin of) murdering one of the faithful[6]; it takes away (the sin of) burying a corpse[7]; it takes away (the sin of)

[1] As he must have known that he was committing sin.

[2] If he did not know that he was committing sin.

[3] If he makes Patet (see Introd. V, 22), and says to himself, 'I will never henceforth sin again' (Comm.)

[4] If not knowingly committed; see § 40 and the following notes.

[5] Draosha: refusing to give back a deposit (Comm. ad IV, 1): 'He knows that it is forbidden to steal, but he fancies that robbing the rich to give to the poor is a pious deed' (Comm.)

[6] Or better, 'a Mazdean,' but one who has committed a capital crime; 'he knows that it is allowed to kill the margarzân, but he does not know that it is not allowed to do so without an order from the judge.' Cf. VIII, 74 note.

[7] 'He knows that it is forbidden to bury a corpse; but he fancies that if one manages so that dogs or foxes may not take it to the fire and to the water, he behaves piously' (Comm.) See Introd. V, 9.

deeds for which there is no atonement; it takes away the heaviest penalties of sin[1]; it takes away any sin that may be sinned.

42 (149). 'In the same way the law of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain[2].

'So let all the deeds thou doest be henceforth good, O Zarathustra! a full atonement for thy sin is effected by means of the law of Mazda.'

FARGARD IV.

Contracts and Outrages.

1-16. Contracts (see Introd. V, 17):—
2. Classification of contracts;
3-4. Damages for breach of contract;
5-10. Kinsmen responsible;
11-16. Penalties for breach of contract.
17-55. Outrages (see Introd. V, 18):—
18-21. Menaces;
22-25. Assaults;
26-29. Blows;
30-33. Wounds;
34-36. Wounds causing blood to flow;
37-39. Broken bones;
40-43. Manslaughter;
46, 49 (bis)-55. False oaths.

Clauses 44-45 refer to contracts, and ought to be placed after § 16. Clauses 47-49, which are in praise of physical weal, have been probably misplaced here from the preceding Fargard (see Farg. III, 33). The right order of this chapter would, therefore, seem to be as follows: 1-16; 44-45; 17-43; 46; 49 (bis)-55.

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[1] Or, possibly, 'the sin of usury.' 'He knows that it is lawful to take high interest, but he does not know that it is not lawful to do so from the faithful' (Comm.)

[2] 'From chaff' (Comm.)

I.

1. He that does not restore (a thing lent), when it is asked for back again, steals the thing; he robs the man[1]. So he does every day, every night, as long as he keeps in his house his neighbour's property, as though it were his own[2].

II a.

2 (4). O Maker of the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda?

Ahura Mazda answered: 'They are six in number[3]. The first is the word-contract[4]; the second

[1] 'He is a thief when he takes with a view not to restore; he is a robber when, being asked to restore, he answers, I will not' (Comm.)

[2] Every moment that he holds it unlawfully, he steals it anew. 'The basest thing with Persians is to lie; the next to it is to be in debt, for this reason among many others, that he who is so, must needs sink to lying at last' (Herod. I, 183). The debtor in question is of course the debtor of bad faith, 'he who says to a man, Give me this, I will restore it to thee at the proper time, and he says to himself, I will not restore it' (Comm.)

[3] The following classification is in fact twofold, the contracts being defined in the first two clauses by their mode of being entered into, and in the last four by their amount. Yet it appears from the following clauses that even the word-contract and the hand-contract became at last, or were misunderstood as, indicative of a certain amount. The commentators, however, were unable to determine that amount, or, at least, they do not state how much it was, which they do with regard to the last four.

[4] The contract entered into by simple word of mouth. 'The immortal Zartust Isfitamân asked of the good, beneficent Hormazd, "Which is the worst of the sins that men commit?" The good, beneficent Hormazd answered, "There is no sin worse than when a man, having given his word to another, there being no witness but myself, Hormazd, one of them breaks his word and says, I don't know anything about it . . . there is no sin worse than this"' (Gr. Rav. 94).

is the hand-contract[1]; the third is the contract to the amount of a sheep[2]; the fourth is the contract to the amount of an ox[3]; the fifth is the contract to the amount of a man[4]; the sixth is the contract to the amount of a field[5], a field in good land, a fruitful one, in good bearing[6].'

II b.

3 (13). If a man make the word-contract a mere word[7], it shall be redeemed by the hand-contract; he shall give in pledge[8] the amount of the hand-contract.

4 (16). The hand-contract[9] shall be redeemed by the sheep-contract; he shall give in pledge the amount of the sheep-contract. The sheep-contract shall be redeemed by the ox-contract; he shall give in pledge the amount of the ox-contract. The ox-contract shall be redeemed by the man-contract; he

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[1] 'When they strike hand in hand and make then agreement by word' (Gr. Rav. l. l.) It would be of interest to know whether word and hand are to be taken in the strict meaning or if they allude to certain formulas and gestures like those in the Roman stipulatio.

[2] 'Viz. to the amount of 3 istîrs [in weight],' (Comm.) An istîr (στατήρ) is as much as 4 dirhems (δραχμή). On the value of the dirhem, see Introd. V, 22.

[3] 'To the amount of 12 istîrs (=48 dirhems),' (Comm.)

[4] 'To the amount of 500 istîrs (=2000 dirhems).' The exact translation would be rather, 'The contract to the amount of a human being,' as the term is applied to promises of marriage and to the contract between teacher and pupil.

[5] 'Upwards of 500 istîrs.'

[6] A sort of gloss added to define more accurately the value of the object and to indicate that it is greater than that of the preceding one.

[7] If he fail to fulfil it.

[8] Or, 'as damages (?).'

[9] The breach of the hand-contract.

shall give in pledge the amount of the man-contract. The man-contract shall be redeemed by the field-contract; he shall give in pledge the amount of the field-contract.

II c.

5 (24). O Maker of the material world, thou Holy One! If a man break the word-contract, how many are involved in his sin[1]?

Ahura Mazda answered: 'His sin makes his Nabânazdistas[2] answerable for the[3] three hundred-fold atonement.'

6 (26). O Maker of the material world, thou Holy One! If a man break the hand-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the six hundred-fold atonement[4].'

[1] Literally, how much is involved? The joint responsibility of the family was a principle in the Persian law, as it was in the old German law, which agrees with the statement in Am. Marcellinus: 'Leges apud eos impendio formidatae, et abominandae aliae, per quas ob noxam unius omnis propinquitas perit' (XXIII, 6).

[2] The next of kin to the ninth degree.

[3] See § 11. This passage seems to have puzzled tradition. The Commentary says, 'How long, how many years, has one to fear for the breach of a word-contract?—the Nabânazdistas have to fear for three hundred years;' but it does not explain farther the nature of that fear; it only tries to reduce the circle of that liability to narrower limits: 'only the son born after the breach is liable for it; the righteous are not liable for it; when the father dies, the son, if righteous, has nothing to fear from it.' And finally, the Ravaets leave the kinsmen wholly aside; the penalty falling entirely upon the real offender, and the number denoting only the duration of his punishment in hell: 'He who breaks a word-contract, his soul shall abide for three hundred years in hell' (Gr. Rav. 94).

[4] See § 12. 'His soul shall abide for six hundred years in hell' (Gr. Rav. l. l.)

7 (28). O Maker of the material world, thou Holy One! If a man break the sheep-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the seven hundred-fold atonement[1].'

8 (30). O Maker of the material world, thou Holy One! If a man break the ox-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the eight hundred-fold atonement[2].'

9 (32). O Maker of the material world, thou Holy One! If a man break the man-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the nine hundred-fold atonement[3].'

10 (34). O Maker of the material world, thou Holy One! If a man break the field-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the thousand-fold atonement[4].'

II d.

11 (36). O Maker of the material world, thou Holy One! If a man break the word-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Three hundred stripes

[1] See § 13. 'His soul shall abide for seven hundred years in hell' (Gr. Rav. l. l.)

[2] See § 14. 'His soul shall abide for eight hundred years in hell.'

[3] See § 15. 'His soul shall abide for nine hundred years in hell.'

[4] See § 16. 'His soul shall abide for a thousand years in hell.'

with the Aspahê-astra, three hundred stripes with the Sraoshô-karana[1].'

12 (39). O Maker of the material world, thou Holy One! If a man break the hand-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana[2].'

13 (42). O Maker of the material world, thou Holy One! If a man break the sheep-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana[3].'

14 (45). O Maker of the material world, thou Holy One! If a man break the ox-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana[4].'

15 (48). O Maker of the material world, thou Holy One! If a man break the man-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Nine hundred stripes with the Aspahê-astra, nine hundred stripes with the Sraoshô-karana[5].'

16 (51). O Maker of the material world, thou Holy One! If a man break the field-contract, what is the penalty that he shall pay?

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[1] One tanâfûhr and a half, that is 1800 dirhems.

[2] Three tanâfûhrs, or 3600 dirhems.

[3] Three tanâfûhrs and a half, or 4200 dirhems.

[4] Four tanâfûhrs, or 4800 dirhems.

[5] Four tanâfûhrs and a half, or 5400 dirhems.

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana[1].'

III a.

17 (54). If a man rise up to smite a man, it is an Âgerepta[2]. If a man come upon a man to smite him, it is an Avaoirista. If a man actually smite a man with evil aforethought, it is an Aredus. Upon the fifth Aredus[3] he becomes a Peshôtanu[4].

18 (58). O Maker of the material world, thou Holy One! He that committeth an Âgerepta, what penalty shall he pay?

Ahura Mazda answered: 'Five stripes with the Aspahê-astra, five stripes with the Sraoshô-karana; on the second Âgerepta, ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana; on the third, fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

19 (63). 'On the fourth, thirty stripes with the

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[1] Five tanâfûhrs, or 6000 dirhems.

[2] In this paragraph are defined the first three of the eight outrages with which the rest of the Fargard deals. Only these three are defined, because they are designated by technical terms. We subjoin the definitions of them found in a Sanskrit translation of a Patet (Paris, Bibl. Nat. f. B. 5, 154), in which their etymological meanings are better preserved than in the Zend definition itself:—

Âgerepta, 'seizing,' is when a man seizes a weapon with a view to smite another.

Avaoirista, 'brandishing,' is when a man brandishes a weapon with a view to smite another.

Aredus is when a man actually smites another with a weapon, but without wounding him, or inflicts a wound which is healed within three days.

[3] Viz. on the sixth commission of it, as appears from § 28.

[4] He shall receive two hundred stripes, or shall pay 1200 dirhems (see Introd. V, 19).

Aspahê-astra, thirty stripes with the Sraoshô-karana; on the fifth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; on the sixth, sixty stripes with the Aspahê-astra, sixty stripes with the Sraoshô-karana; on the seventh, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

20 (67). If a man commit an Âgerepta for the eighth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

21 (70). If a man commit an Âgerepta[1] and refuse to atone for it[2], what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

22 (73). O Maker of the material world, thou Holy One! If a man commit an Avaoirista, what penalty shall he pay?

Ahura Mazda answered: 'Ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana; on the second Avaoirista, fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

23 (75). 'On the third, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; on the fourth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; on the fifth, seventy stripes with the Aspahê-astra, seventy

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[1] Even though the Âgerepta has been committed for the first time.

[2] If he does not offer himself to bear the penalty, and does not perform the Patet (see Introd. V, 22).

stripes with the Sraoshô-*k*arana; on the sixth, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

24 (76). O Maker of the material world, thou Holy One! If a man commit an Avaoiri*s*ta for the seventh time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

25 (77). O Maker of the material world, thou Holy One! If a man commit an Avaoiri*s*ta, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

26 (79). O Maker of the material world, thou Holy One! If a man commit an Aredu*s*, what penalty shall he pay?

Ahura Mazda answered: 'Fifteen stripes with the Aspahê-a*s*tra, fifteen stripes with the Sraoshô-*k*arana.

27 (81). 'On the second Aredu*s*, thirty stripes with the Aspahê-a*s*tra, thirty stripes with the Sraoshô-*k*arana; on the third, fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana; on the fourth, seventy stripes with the Aspahê-a*s*tra, seventy stripes with the Sraoshô-*k*arana; on the fifth, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

28. O Maker of the material world, thou Holy One! If a man commit an Aredu*s* for the sixth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

29 (82). O Maker of the material world, thou Holy One! If a man commit an Aredus, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

30 (85). O Maker of the material world, thou Holy One! If a man smite another and hurt him sorely, what is the penalty that he shall pay?

31 (87). Ahura Mazda answered: 'Thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; the second time, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; the third time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the fourth time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

32 (89). If a man commit that deed for the fifth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

33 (90). If a man commit that deed and refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

34 (93). O Maker of the material world, thou Holy One! If a man smite another so that the

blood comes, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; the second time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the third time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

35 (95). If he commit that deed for the fourth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

36 (96). O Maker of the material world, thou Holy One! If a man smite another so that the blood comes, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

37 (99). O Maker of the material world, thou Holy One! If a man smite another so that he breaks a bone, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the second time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

38 (102). If he commit that deed for the third time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu:

two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

39 (104). O Maker of the material world, thou Holy One! If a man smite another so that he breaks a bone, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

40 (106). O Maker of the material world, thou Holy One! If a man smite another so that he gives up the ghost, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

41 (109). If he commit that deed again, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

42 (112). O Maker of the material world, thou Holy One! If a man smite another so that he gives up the ghost, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

43 (115). And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness.

II e[1].

44 (118). If men of the same faith, either friends or brothers, come to an agreement together, that one may obtain from the other, either goods[2], or a wife[3], or knowledge[4], let him who wants to have goods have them delivered to him; let him who wants to have a wife receive and wed her; let him who wants to have knowledge be taught the holy word.

45 (123). He shall learn on, during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in knowledge and wax strong in holiness: so shall he sit up, giving thanks and praying to the gods, that he may be increased in knowledge: he shall rest during the middle part of the day, during the middle part of the night, and thus shall he continue until he can say all the words which former Aêthrapaitis[5] have said.

III b.

46 (128). Before the water and the blazing fire[6],

[1] We return here to contracts; the proper place of §§ 44–45 is after § 16.

[2] The goods-contract is a general expression for the sheep, ox, and field-contracts (see above, § 2).

[3] Woman is an object of contract, like cattle or fields; she is disposed of by contracts of the fifth sort, being more valuable than cattle and less so than fields. She is sold by her father or her guardian, often from the cradle. 'Instances are not wanting of the betrothal of a boy of three years of age to a girl of two' (see Dosabhoy Framjee's work on The Parsees, p. 77; cf. 'A Bill to Define and Amend the Law relating to Succession, Inheritance, Marriage, &c.,' Bombay, 1864).

[4] The contract between pupil and teacher falls into the same class (the man-contract, see p. 35, n. 4).

[5] A teaching priest (Parsi Hêrbad).

[6] Doubtful. This clause is intended, as it seems, against false

O Spitama Zarathustra! let no one make bold to deny having received from his neighbour the ox or the garment (he has received from him).

47 (130). . . . Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who begets no sons[1]; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.

48 (134). And of two men, he who fills himself with meat is filled with the good spirit[2] much more than he who does not do so[3]; the latter is all but dead; the former is above him by the worth of an Asperena[4], by the worth of a sheep, by the worth of an ox, by the worth of a man.

49 (137). It is this man that can strive against the onsets of Astô-vîdhôtu[5]; that can strive against

oaths. The water and the blazing fire are the water and the fire before which the oath is taken (see § 54 n.); putting aside §§ 47–49, which are misplaced from Farg. III, 34, one comes to § 50, in which the penalty for a false oath is described.

[1] 'In Persia there are prizes given by the king to those who have most children' (Herod. I, 136). 'He who has no child, the bridge (of paradise) shall be barred to him. The first question the angels there will ask him is, whether he has left in this world a substitute for himself; if he answers, No, they will pass by and he will stay at the head of the bridge, full of grief and sorrow' (Saddar 18; Hyde 19). The primitive meaning of this belief is explained by Brahmanical doctrine; the man without a son falls into hell, because there is nobody to pay him the family worship.

[2] Or, 'with Vôhu Manô,' who is at the same time the god of good thoughts and the god of cattle (see Introd. IV, 33).

[3] 'There are people who strive to pass a day without eating, and who abstain from any meat; we strive too and abstain, namely, from any sin in deed, thought, or word: . . . in other religions, they fast from bread; in ours, we fast from sin' (Saddar 83; Hyde 25).

[4] A dirhem.

[5] See Introd. IV, 26.

the self-moving arrow[1]; that can strive against the winter fiend, with thinnest garment on; that can strive against the wicked tyrant and smite him on the head; it is this man that can strive against the ungodly Ashemaogha who does not eat[2].

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49 (bis).... The very first time when that deed[3] has been done, without waiting until it is done again[4].

50 (143). Down there[5] the pain for that deed shall be as hard as any in this world: should one cut off the limbs from his perishable body with knives of brass, yet still worse shall it be.

51 (146). Down there the pain for that deed shall be as hard as any in this world: should one nail[6] his perishable body with nails of brass, yet still worse shall it be.

52 (149). Down there the pain for that deed shall be as hard as any in this world: should one by force throw his perishable body headlong down a precipice a hundred times the height of a man, yet still worse shall it be.

53 (152). Down there the pain for that deed shall be as hard as any in this world: should one by force impale[7] his perishable body, yet still worse shall it be.

54 (154). Down there the pain for that deed shall be as hard as any in this world: to wit, that deed which is done, when a man, knowingly lying, confronts the brimstoned, golden[8], truth-knowing[9]

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[1] See Introd. IV, 26.

[2] See Introd. III, 10.

[3] The taking of a false oath.

[4] See Introd. V, 18.

[5] In hell.

[6] Doubtful.

[7] Doubtful.

[8] The water before which the oath is taken contains some incense, brimstone, and one danak of molten gold (Gr. Rav. 101).

[9] Doubtful. Possibly 'bright.'

water with an appeal unto Rashnu[1] and a lie unto Mithra[2].

55 (156). O Maker of the material world, thou Holy One! He who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra, what is the penalty that he shall pay[3]?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

FARGARD V.

This chapter and the following ones, to the end of the twelfth, deal chiefly with uncleanness arising from the dead, and with the means of removing it from men and things.

The subjects treated in this Fargard are as follows:—

I (1–7). If a man defile the fire or the earth involuntarily, or unconsciously, it is no sin.

II (8–9). Water and fire do not kill.

III (10–14). Disposal of the dead during winter.

IV (15–20). How the Dakhmas are cleansed by water from the heavens.

V (21–26). On the excellence of purity and of the law that shows how to recover it, when lost.

VI (27–38). On the defiling power of the Nasu being greater or less, according to the greater or less dignity of the being that dies.

VII (39–44). On the management of sacrificial implements defiled by the dead.

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[1] The god of truth. The formula is as follows: 'Before the Amshaspand Bahman, before the Amshaspand Ardibehesht, here lighted up . . . &c., I swear that I have nothing of what is thine, N. son of N., neither gold, nor silver, nor brass, nor clothes, nor any of the things created by Ormazd' (l. l. 96).

[2] See Introd. IV, 8. He is a Mithra-drug, 'one who lies to Mithra.'

[3] In this world.

VIII (45–62). On the treatment of a woman who has been delivered of a still-born child; and what is to be done with her clothes.

I a.

1. There dies a man in the depths of the vale: a bird takes flight from the top of the mountain down into the depths of the vale, and it eats up the corpse of the dead man there: then, up it flies from the depths of the vale to the top of the mountain: it flies to some one of the trees there, of the hard-wooded or the soft-wooded, and upon that tree it vomits, it deposits dung, it drops pieces from the corpse.

2 (7). Now, lo! here is a man coming up from the depths of the vale to the top of the mountain; he comes to the tree whereon the bird is sitting; from that tree he wants to take wood for the fire. He fells the tree, he hews the tree, he splits it into logs, and then he lights it in the fire, the son of Ahura Mazda. What is the penalty that he shall pay[1]?

3 (11). Ahura Mazda answered: 'There is no sin upon a man for any dead matter that has been brought by dogs, by birds, by wolves, by winds, or by flies.

4 (12). 'For were there sin upon a man for any dead matter that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon this material world of mine would have in it only Peshôtanus[2], shut out from the way of holiness,

[1] For defiling the fire by bringing dead matter into it, see Farg. VII, 25 seq. The Vendîdâd Sâdah has here, 'Put ye only proper and well-examined fuel (in the fire).' For the purification of unclean wood, see Farg. VII, 28 seq.

[2] 'People guilty of death' (Comm.; cf. Introd. V, 19).

whose souls will cry and wail[1]! so numberless are the beings that die upon the face of the earth.'

I b.

5 (15). O Maker of the material world, thou Holy One! Here is a man watering a corn field. The water streams down the field; it streams again; it streams a third time; and the fourth time, a dog, a fox, or a wolf carries a corpse into the bed of the stream: what is the penalty that the man shall pay[2]?

6 (19). Ahura Mazda answered: 'There is no sin upon a man for any dead matter that has been brought by dogs, by birds, by wolves, by winds, or by flies.

7 (20). 'For were there sin upon a man for any dead matter that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon this material world of mine would have in it only Peshôtanus, shut out from the way of holiness, whose souls will cry and wail! so numberless are the beings that die upon the face of the earth.'

II a.

8 (23). O Maker of the material world, thou Holy One! Does water kill[3]?

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[1] After their death, 'When the soul, crying and beaten off, is driven far away from paradise' (Comm.) Possibly, 'Whose soul shall fly (from paradise) amid howls' (cf. Farg. XIII, 8).

[2] For defiling the earth and the water: 'If a man wants to irrigate a field, he must first look after the water-channel, whether there is dead matter in it or not. . . . . If the water, unknown to him, comes to a corpse, there is no sin upon him. If he has not looked after the rivulet and the stream, he is unclean' (Saddar 75; Hyde 85).

[3] Water and fire belong to the holy part of the world, and come

Ahura Mazda answered: 'Water kills no man: Astô-vîdhôtu[1] ties the noose around his neck, and, thus tied, Vaya[2] carries him off: then the flood takes him up[3], the flood takes him down[4], the flood throws him ashore; then birds feed upon him, and chance brings him here, or brings him there[5].'

II b.

9 (29). O Maker of the material world, thou Holy One! Does fire kill?

Ahura Mazda answered: 'Fire kills no man: Astô-vîdhôtu ties the noose around his neck, and, thus tied, Vaya carries him off. The fire burns up life and limb, and then chance brings him here, or brings him there[6].'

III.

10 (34). O Maker of the material world, thou Holy One! If the summer is past and the winter has come, what shall the worshippers of Mazda do[7]?

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from God: how then is it that they kill? 'Let a Gueber light a sacred fire for a hundred years, if he once fall into it, he shall be burnt.' Even the Mobeds, if we may trust Elisaeus, complained that the fire would burn them without regard for their piety, when to adore it they came too near (Vartan's War, p. 211 of the French translation by l'Abbé Garabed). The answer was that it is not the fire nor the water that kills, but the demon of Death and Fate. 'Nothing whatever that I created in the world, said Ormazd, does harm to man; it is the bad Nâi (lege Vâi) that kills the man' (Gr. Rav. 124).

[1] Literally, 'binds him;' see Introd. IV, 26; cf. Farg. XIX, 29.

[2] 'The bad Vâi' (Comm.); see Introd. IV, 17.

[3] To the surface.

[4] To the bottom.

[5] Or perhaps, 'When he departs, it is by the will of Destiny that he departs' (Comm.)

[6] See preceding note.

[7] In case a man dies during the snowy season, while it is diffi-

Ahura Mazda answered: 'In every house, in every borough[1], they shall raise three small houses for the dead[2].'

11 (37). O Maker of the material world, thou Holy One! How large shall be those houses for the dead?

Ahura Mazda answered: 'Large enough not to strike the skull, or the feet, or the hands of the man, if he[3] should stand erect, and hold out his feet, and stretch out his hands: such shall be, according to the law, the houses for the dead.

12 (41). 'And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds begin to fly[4], the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth[5].

13 (44). 'And as soon as the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth, then the worshippers of Mazda shall lay down the dead (on the Dakhma) his eyes towards the sun.

14 (46). 'If the worshippers of Mazda have not, within a year, laid down the dead (on the Dakhma),

cult or impossible to take the corpse to the Dakhma, which usually stands far from inhabited places. The same case is treated more clearly and fully in Farg. VIII, 4 seq.

[1] In every isolated house, in every group of houses.

[2] Thence is derived the modern usage of the Zâd-marg, a small mud house where the corpse is laid, to lie there till it can be taken to the Dakhma (Anquetil, Zend-Avesta II, 583). The object of that provision is to remove the uncleanness of the dead from the place of the living. An older form of the same provision is found in Farg. VIII, 8.

[3] 'Being in life' (Comm.)

[4] To come back.

[5] 'Until the winter is past' (Comm.)

his eyes towards the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful. [And there shall it lie] until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains have been rained on, until the birds have eaten up the corpse.'

IV.

15 (49). O Maker of the material world, thou Holy One! Is it true that thou, Ahura Mazda, sendest the waters from the sea Vouru-kasha[1] down with the wind and with the clouds?

16 (51). That thou, Ahura Mazda, makest them flow down to the corpses[2]? that thou, Ahura Mazda, makest them flow down to the Dakhmas? that thou, Ahura Mazda, makest them flow down to the unclean remains? that thou, Ahura Mazda, makest them flow down to the bones? and that then thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Pûitika[3]?

17 (53). Ahura Mazda answered: 'It is even so

[1] The sea above, the clouds. See Introd. IV, 11.

[2] Zoroaster seems to wonder that Ormazd fears so little to infringe his own laws by defiling waters with the dead. In a Ravaet, he asks him bluntly why he forbids men to take corpses to the water, while he himself sends rain to the Dakhmas (Gr. Rav. 125).

[3] The sea where waters are purified before going back to their heavenly seat, the sea Vouru-kasha (see § 19). Pûitika, 'the clean,' is very likely to have been originally a name or epithet of the sea Vouru-kasha. When the mythic geography of Mazdeism was reduced into a system, the epithet took a separate existence, as it gave a ready answer to that question, which, it may be, was raised first by the name itself: 'Where are the waters cleansed which have been defiled here below, and which we see falling again to us pure and clean?'

as thou hast said, O righteous Zarathustra! I, Ahura Mazda, send the waters from the sea Vouru-kasha down with the wind and with the clouds.

18 (55). 'I, Ahura Mazda, make them stream down to the corpses; I, Ahura Mazda, make them stream down to the Dakhmas; I, Ahura Mazda, make them stream down to the unclean remains; I, Ahura Mazda, make them stream down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Pûitika[1].

19 (56). 'The waters stand there boiling, boiling up in the heart of the sea Pûitika, and, when cleansed there, they run back again from the sea Pûitika to the sea Vouru-kasha, towards the well-watered tree[2], whereon grow the seeds of my plants of every kind [by hundreds, by thousands, by hundreds of thousands].

20 (60). 'Those plants, I, Ahura Mazda, rain down upon the earth[2], to bring food to the faithful, and fodder to the beneficent cow; to bring food to my people that they may live on it, and fodder to the beneficent cow.'

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[1] In later mythology, the sea Vouru-kasha and the sea Pûitika were assimilated to the Arabian sea and to the gulf of Oman: the moving to and fro of the waters from heaven to earth and from the earth to heaven was interpreted as the coming and going of the tide (Bund. XIII).

[2] The tree of all seeds (Harvisptokhm), which grows in the middle of the sea Vouru-kasha; the seeds of all plants are on it. There is a godlike bird, the Sinamru, sitting on that tree; whenever he flies off the tree, there grow out of it a thousand boughs; whenever he alights on it, there break a thousand boughs, the seeds of which are scattered about, and rained down on the earth by Tistar (Tistrya), the rain-god (Yt. XII, 17; Minokhired LXII, 37 seq.; Bundahis XXVII; cf. Farg. XX, 4 seq.)

V.

21 (63). 'This[1] is the best of all things, this is the fairest of all things, even as thou hast said, O righteous Zarathustra!'

With these words the holy Ahura Mazda rejoiced the holy Zarathustra[2]: 'Purity is for man, next to life, the greatest good[3], that purity that is procured by the law of Mazda to him who cleanses his own self with good thoughts, words, and deeds[4].'

22 (68). O Maker of the material world, thou Holy One! This law, this fiend-destroying law of Zarathustra, by what greatness, goodness, and fairness is it great, good, and fair above all other utterances?

23 (69). Ahura Mazda answered: 'As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

24 (71). 'As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

'As high as the great tree[5] stands above the small plants it overshadows, so high above all other

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[1] The cleansing, the purification.

[2] 'When Zoroaster saw that man is able to escape sin by performing good works, he was filled with joy' (Comm.)

[3] As uncleanness is nothing less than a form of death (see Introd. V, 3).

[4] That is to say, 'Who performs the rites of cleansing according to the prescriptions of the law.'

[5] 'The royal cypress above small herbs' (Comm.)

utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

25, 26 (73-81). 'As high as heaven is above the earth that it compasses around, so high above all other utterances is this law, this fiend-destroying law of Mazda.

'[Therefore], when the Ratu has been applied to [1], when the Sraoshâ-varez has been applied to [2]; whether for a draona-service [3] that has been undertaken [4], or for one that has not been undertaken [5]; whether for a draona that has been offered up, or for one that has not been offered up; whether for a draona that has been shared, or for one that has not been shared [6]; the Ratu has power to remit him

[1] 'To take the rule' (Comm.), which probably means, 'to know what sort of penance he must undergo;' as, when a man has sinned with the tongue or with the hand, the Dastur (or Ratu) must prescribe for him the expiation that the sin requires. The Ratu is the chief priest, the spiritual head of the community.

[2] 'To weep for his crime' (Comm.), which may mean, 'to recite to him the Patet, or, to receive at his hand the proper number of stripes.' It is difficult to say exactly what were the functions of the Sraoshâ-varez, which seem to have been twofold. The cock is compared to him, as being 'the one who sets the world in motion,' and wakes men for prayer (Farg. XVIII, 14, text and note), which would make him a sort of Zoroastrian Muezzin; at the same time he is the priest of penance. His name may refer to either of his functions, according as it is translated, 'the one who causes hearing,' or 'the executor of punishment;' in the first case he would be the priest who pronounces the favete linguis, the srâushat; in the other case he would be the priest who wields the Sraoshô-karana (see Introd. V, 19).

[3] A service in honour of any of the angels, or of deceased persons, in which small cakes, called draona, are consecrated in their names, and then given to those present to eat.

[4] When it ought not to be.

[5] When it ought to be.

[6] The meaning of the sentence is not certain; it alludes to

one-third of the penalty he had to pay[1]: if he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever[2].'

VI.

27 (82). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on adjoining carpets, on adjoining pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Drug Nasu envelope with infection, pollution, and uncleanness[3]?

28 (86). Ahura Mazda answered: 'If the dead one be a priest, the Drug Nasu rushes forth[4], O Spitama Zarathustra! she falls on the eleventh and defiles the ten[5].

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religious customs which are not well known. The Commentary interprets it as amounting to, 'Whether he has thought what he ought not to have thought, or has not thought what he ought to have thought; whether he has said what he ought not to have said, or has not said what he ought to have said; whether he has done what he ought not to have done, or has not done what he ought to have done.'

[1] When the Ratu remits one-third of the sin, God remits the whole of it (Saddar 29).

[2] Cf. Farg. III, 21.

[3] See Introd. V, 3.

[4] In opposition to the case when the dead one is an Ashemaogha (§ 35), as no Nasu issues then.

[5] Literally, 'If she falls on the eleventh, she defiles the tenth.' The word if refers to the supposition that there are eleven persons at least, and the words 'she defiles the tenth' must be understood to mean 'she defiles to the tenth.' In the Ravaets, the Avesta distinctions are lost, and the defiling power of the Nasu is the same, whatever may have been the rank of the dead: 'If there be a

'If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the tenth and defiles the nine.

'If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the ninth and defiles the eight.

29 (92). 'If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eighth and defiles the seven.

'If it be a house dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the seventh and defiles the six.

30 (96). 'If it be a Vohunazga dog[1], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the sixth and defiles the five.

'If it be a young dog[2], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fifth and defiles the four.

31 (100). 'If it be a Sukuruna dog[3], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fourth and defiles the three.

'If it be a *Gazu* dog[4], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the third and defiles the two.

32 (104). 'If it be an Aiwizu dog, the Drug

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number of people sleeping in the same place, and if one of them happen to die, all those around him, in any direction, as far as the eleventh, become unclean if they have been in contact with one another' (Gr. Rav. 470).

[1] A dog without a master (see Farg. XIII, 19).

[2] A dog not more than four months old.

[3] According to Aspendiârji, a siyâ-gosh, or 'black-eared' lynx, the messenger of the lion.

[4] This name and the two following, Aiwizu and Vizu, are left untranslated, not being clear, in the Pahlavi translation.

Nasu rushes forth, O Spitama Zarathustra! she falls on the second and defiles the next.

'If it be a Vîzu dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the next, she defiles the next.'

33 (108). O Maker of the material world, thou Holy One! If it be an Urupi dog[1], how many of the creatures of the good spirit does it directly defile, how many does it indirectly defile in dying?

34 (110). Ahura Mazda answered: 'An Urupi dog does neither directly nor indirectly defile any of the creatures of the good spirit, but him who smites and kills it; to him the uncleanness clings for ever and ever[2].'

35 (113). O Maker of the material world, thou Holy One! If the dead one be a wicked, two-footed ruffian, an ungodly Ashemaogha[3], how many of the creatures of the good spirit does he directly defile, how many does he indirectly defile in dying?

36 (115). Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year[4]. Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-

[1] A weasel. The weasel is one of the creatures of Ahura, for 'it has been created to fight against the serpent garza and the other khrafstras that live in holes' (Bund. 47, 8).

[2] Not that the unclean one cannot be cleansed, but that his uncleanness does not pass from him to another.

[3] See Introd. IV, 10; V, 11.

[4] The frog is a creature of Ahriman's, and one of the most hateful; for, in the sea Vouru-kasha, it goes swimming around the white Hôm, the tree of everlasting life, and would gnaw it down, but for the godlike fish Kar-mâhî, that keeps watch and guards the tree wherever the frog would slip in (Bund. XVIII; cf. Orm. Ahr. § 146).

legged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

37 (119). 'Whilst alive he smites the water[1]; whilst alive he blows out the fire[2]; whilst alive he carries off the cow[3]; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body[4]; not so will he do when dead.

38 (120). 'Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels[5]; not so will he do when dead.'

VII.

39 (122). O Maker of the material world, thou Holy One! When into our houses here below we have brought the fire, the baresma, the cups, the Haoma, and the mortar[6], O holy Ahura Mazda! if it come to pass that either a dog or a man dies there, what shall the worshippers of Mazda do?

40 (125). Ahura Mazda answered: 'Out of the house, O Spitama Zarathustra! shall they take the fire, the baresma, the cups, the Haoma, and the mortar; they shall take the dead one out to the proper place[7] whereto, according to the law, corpses must be brought, to be devoured there.'

41 (128). O Maker of the material world, thou

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[1] By defiling it (a capital crime; see Introd. V, 8, and Farg. VII, 25).

[2] He extinguishes the Bahrâm fire (a capital crime; Introd. V, 8).

[3] As a cattle-lifter.

[4] As an assassin.

[5] By defiling or by stealing them.

[6] In order to perform a sacrifice.

[7] The Dakhma.

Holy One! When shall they bring back the fire into the house wherein the man has died?

42 (129). Ahura Mazda answered: 'They shall wait for nine nights in winter, for a month in summer, and then they shall bring back the fire to the house wherein the man has died.'

43 (131). O Maker of the material world, thou Holy One! And if they shall bring back the fire to the house wherein the man has died, within the nine nights, or within the month, what penalty shall they pay?

44 (134). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

VIII.

45 (135)[1]. O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

46 (139). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

47 (143). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

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[1] §§ 45-54 = Farg. VII, 60-69.

48 (144). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

49 (145). 'On that place shall the worshippers of Mazda erect an enclosure[1], and therein shall they establish her with food, therein shall they establish her with clothes.'

50 (147). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

51 (148). Ahura Mazda answered: 'She shall drink gômêz[2] mixed with ashes, three cups of it, or six, or nine, to wash over the grave within her womb.

52 (151). 'Afterwards she may drink boiling[3] milk of mares, cows, sheep, or goats, with pap or without pap[4]; she may take cooked meat without water, bread without water, and wine without water[5].'

53 (154). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live only on that sort of meat, bread, and wine?

54 (155). Ahura Mazda answered: 'Three nights

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[1] The Armêst-gâh (cf. Farg. III, 15 seq., and Introd. V, 15).

[2] Urine of the ox: it destroys the Nasu in her womb (Introd. V, 5). The ashes work to the same end, as they are taken from the Bahrâm fire (Comm.), the earthly representative of the fire of lightning, and the most powerful destroyer of fiends (see Introd. V, 8, and Farg. VIII, 80 seq.) 'Three cups, or six, or nine, according to her strength' (Asp.)

[3] Doubtful.

[4] Doubtful.

[5] See Introd. V, 13. 'The water would be defiled;' cf. Farg. VII, 70 seq.

long shall she remain so; three nights long shall she live on that sort of meat, bread, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes[1], and thus shall she be clean.'

55 (157). O Maker of the material world, thou Holy One! How long shall she remain so? How long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing?

56 (158). Ahura Mazda answered: 'Nine nights long shall she remain so: nine nights long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing. Then, when the nine nights have gone, she shall wash her body, and cleanse her clothes with gômêz and water[2].'

57 (160)[3]. O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbere*d*, or by an Âsnâtar, or by a

[1] She shall perform the nine nights' Barashnûm, for the details of which see Farg. IX.

[2] The modern custom is somewhat different: 'If a woman brings forth a still-born child, after a pregnancy of one month to ten months, the first food she shall take is nîrang (=gômêz) . . . fire and ashes; and she is not allowed until the fourth day to take water or salt, or any food that is cooked with water or salt: on the fourth day they give her nîrang, that she may cleanse herself and wash her clothes with it, and she is not allowed to wash herself and her clothes with water until the forty-first day' (Gr. Rav. 568).

[3] §§ 57-62=Farg. VII, 17-22.

Rathwi*s*kar, or by a Sraoshâ-varez[1], or by any priest, warrior, or husbandman[2]?

58 (162). Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbere*d*, or by an Âsnâtar, or by a Rathwi*s*kar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

59 (164). 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work[3], and who must sit in the place of infirmity[4], those clothes shall serve for their coverings and for their sheets[5], until they can withdraw and move their hands[6].

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[1] These are the names of the different priests who were engaged in the sacrifices. The Hâvanan strains the Haoma; the Âtare-vakhsha kindles the fire; the Frabaretar brings all that is necessary for the sacrifice (Anquetil); the Âbere*d* brings the water (Anquetil and Zand-Pahlavi Glossary, 21); the Âsnâtar cleanses the vessels. Those are the priests who are entrusted with the preparatory or accessory proceedings; the essential duties are performed by the Zaotar and the Rathwi*s*kar, the former chanting the hymns and saying the prayers, the latter performing the various operations during the sacrifice. Nowadays there are only two priests, the Zaotar (Zûtî) and the Rathwi*s*kar (Raspî), the latter performing all the accessory services formerly performed by several priests. As to the Sraoshâ-varez, see above, § 25, note 2.

[2] In short, by any of the faithful, when in state of purity.

[3] An Armê*s*t; literally, 'an infirm person,' that is to say, one who is unclean, during the time of his uncleanness (Farg. IX, 33 seq.), when all work is forbidden to him (cf. Introd. V, 15).

[4] The Armê*s*t-gâh (cf. Introd. V, 15).

[5] The clothing defiled by the dead can only serve for Dashtân women, even after it has been washed and exposed for six months to the light of the sun and of the moon (Saddar 91; cf. Farg. VII, 10 seq.)

[6] Until they are clean. The unclean must have their hands

60 (168). 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's[1] weight of thread, not even so much as a maid lets fall in spinning.

61 (171). 'Whosoever throws any clothing on a dead body[2], even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm[3].

62 (174). 'He shall go away into the world of the fiends, into that dark world[4], made of darkness, the offspring of darkness[5]. To that world, to the

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wrapped in an old piece of linen, lest they should touch and defile anything clean.

[1] See Farg. IV, 48, note 4.

[2] Cf. Farg. VIII, 23 seq. It appears from those passages that the dead must lie on the mountain naked, or 'clothed only with the light of heaven' (Farg. VI, 51). The modern custom is to clothe them with old clothing (Dadabhai Naoroji, Manners and Customs of the Parsis, p. 15). 'When a man dies and receives the order (to depart), the older the shroud they make for him, the better. It must be old, worn out, but well washed: they must not lay anything new on the dead. For it is said in the Zend Vendîdâd, If they put on the dead even so much as a thread from the distaff more than is necessary, every thread shall become in the other world a black snake clinging to the heart of him who made that shroud, and even the dead shall rise against him and seize him by the skirt, and say, That shroud which thou madest for me has become food for worms and vermin' (Saddar 12). The Greeks entertained quite different ideas, and dressed the dead in their gayest attire, as if for a feast. Yet the difference is only in appearance; for, after the fourth day, when the soul is in heaven, then rich garments are offered up to it, which it will wear in its celestial life (Saddar 87, Hyde 64).

[3] The Behesht or paradise.

[4] 'Where darkness can be seized with the hand' (Comm.; cf. Aogemaidê 28); something more than the 'visible darkness.'

[5] The Commentary has, 'the place of those who impregnate

dismal realm, you are delivered by your own doings, by your own souls, O sinners!'

Fargard VI.

I (1-9). How long the earth remains unclean, when defiled by the dead.

II (10-25). Penalties for defiling the ground with dead matter.

III (26-41). Purification of the different sorts of water, when defiled by the dead.

IV (42-43). Purification of the Haoma.

V (44-51). The place for corpses; the Dakhmas.

I.

1. How long shall the ground lie fallow whereon dogs or men have died?

Ahura Mazda answered: 'A year long shall the ground lie fallow whereon dogs or men have died, O holy Zarathustra!

2 (3). 'A year long shall no worshipper of Mazda sow or water that part of the ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes[1].

3 (5). 'If within the year they shall sow or water the ground whereon dogs or men have died, the sin is the same as if they had brought dead matter to the water, to the earth, and to the plants[2].'

4 (7). O Maker of the material world, thou Holy One! If worshippers of Mazda shall sow or water,

darkness, for the Drug who conceives seed from the sinner comes from that place' (cf. Farg. XVIII, 30 seq.)

[1] Cf. Farg. VII, 45 seq.

[2] 'To the water which they pour out, to the earth which they plough, to the plants which they sow' (Comm.)

within the year, the ground whereon dogs or men have died, what is the penalty that they shall pay?

5 (9). Ahura Mazda answered: 'They are Peshô-tanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana [1].'

6 (10). O Maker of the material world, thou Holy One! If worshippers of Mazda want to make the ground fit to be tilled again [2], that they may water it, sow it, and plough it, what shall they do?

7 (12). Ahura Mazda answered: 'They shall look on the ground for any bones, hair, flesh, dung, or blood that may be there.'

8 (13). O Maker of the material world, thou Holy One! If they shall not look on the ground for any bones, hair, flesh, dung, or blood that may be there, what is the penalty that they shall pay?

9 (15). Ahura Mazda answered: 'They are Peshô-tanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

II.

10 (16). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the little finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

11 (18). Ahura Mazda answered: 'Thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana.'

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[1] 'If they plough and sow it, one tanâfûhr (see Introd. V, 19); if they pour water on it, one tanâfûhr; if they plough, sow, and water it, two tanâfûhrs' (Comm.)

[2] Even when a year's space is past, the ground is not free *ipso facto*.

12 (20). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the fore-finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

13 (24). Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana.'

14 (25). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

15 (29). Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.'

16 (30). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

17 (34). Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

18 (35). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as two fingers or as two ribs, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

19 (39). Ahura Mazda answered: 'He is a Peshô-tanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

20 (40). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as an arm-bone or as a thigh-bone, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

21 (44). Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

22 (45). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a man's skull, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

23 (49). Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

24 (50). O Maker of the material world, thou Holy One! If a man shall throw on the ground the whole body of a dead dog, or of a dead man, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

25 (53). Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

III.

26 (54). O Maker of the material world, thou Holy One! If a worshipper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water, what shall he do?

27 (56). Ahura Mazda answered: 'Taking off his shoes, putting off his clothes, boldly, O Zarathustra! he shall enter the river, and take the dead out of the water; he shall go down into the water

ankle-deep, knee-deep, waist-deep, or a man's full depth, till he can reach the dead body[1].'

28 (61). O Maker of the material world, thou Holy One! If, however, the body be already falling to pieces and rotting, what shall the worshipper of Mazda do?

29 (63). Ahura Mazda answered: 'He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it down on the dry ground; no sin attaches to him for any bone, hair, grease, flesh, dung, or blood that may drop back into the water.'

30 (65). O Maker of the material world, thou Holy One! What part of the water in a pond does the Drug Nasu defile with infection, pollution, and uncleanness?

31 (66). Ahura Mazda answered: 'Six steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.

32 (69). 'And of the water they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

33 (72). O Maker of the material world, thou

[1] 'If he is able to draw out the corpse and does so, it is a pious deed worth a tanâfûhr (that is, one by which a tanâfûhr sin can be cancelled); if he is able to draw it out and does not do so, it is a tanâfûhr sin. Gûgôsasp says, It is a margarzân sin (a capital crime),' (Comm.)

Holy One! What part of the water in a well does the Drug Nasu defile with infection, pollution, and uncleanness?

34 (73). Ahura Mazda answered: 'As long as the corpse has not been taken out of the water[1], so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the well, and lay it down on the dry ground.

35 (73). 'And of the water in the well they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

36 (74). O Maker of the material world, thou Holy One! What part of a sheet of snow or hail does the Drug Nasu defile with infection, pollution, and uncleanness?

37 (75). Ahura Mazda answered: 'Three steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

38 (78). 'After the corpse has been taken out, and the snow or the hail has melted, the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

39 (79). O Maker of the material world, thou Holy One! What part of the water of a running

[1] All the water in the well is unclean, 'as the well has the length and breadth of a man's stature' (Brouillons d'Anquetil, Vendîdâd, p. 206).

stream does the Drug Nasu defile with infection, pollution, and uncleanness?

40 (80). Ahura Mazda answered: 'Three steps down the stream, nine steps up the stream, six steps across. As long as the corpse has not been taken out of the water, so long shall the water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

41 (83). 'After the corpse has been taken out and the stream has flowed three times[1], the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

IV.

42 (84). O Maker of the material world, thou Holy One! Can the Haoma that has been touched by the corpse of a dead dog, or the corpse of a dead man, be made clean again?

43 (85). Ahura Mazda answered: 'It can, O holy Zarathustra! If it has been strained for the sacrifice, no corpse that has been brought unto it, makes corruption or death enter it[2]. If it has not been strained for the sacrifice, the stem is defiled the length of four fingers. That length of stem shall be buried in the ground, in the middle of the house, for a year long. When the year is passed, the faithful may drink of its juice at their pleasure, as before.'

V.

44 (92). O Maker of the material world, thou

[1] When three waves have passed.

[2] Because the Haoma is the plant of life; when strained for the sacrifice, it is the king of healing plants (Bund. XXIV); the dead shall become immortal by tasting of the white Haoma (ib. XXXI).

Holy One! Whither shall we bring, where shall we lay the bodies of the dead, O Ahura Mazda?

45 (93). Ahura Mazda answered: 'On the highest summits[1], where they know there are always corpse-eating dogs and corpse-eating birds, O holy Zarathustra!

46 (95). 'There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with brass, stones, or lead, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees.

47 (98). 'If they shall not fasten the corpse, so that the corpse-eating dogs and the corpse-eating birds may go and carry the bones to the water and to the trees, what is the penalty that they shall pay?'

48 (100). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-*k*arana.'

49 (101). O Maker of the material world, thou Holy One[2]! Whither shall we bring, where shall we lay the bones of the dead, O Ahura Mazda?

50 (102). Ahura Mazda answered: 'The worshippers of Mazda shall erect a building[3] out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay[4].

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[1] 'On the top of a mountain' (Comm.) See Introd. V, 10; cf. VIII, 10.

[2] The foregoing clauses (§§ 44-47) refer to the place where the corpse must be laid; the following (49-51) refer to the building, which must be erected on that place, if possible, to receive the corpse.

[3] The Dakhma.

[4] The rain-water that washes away the remains of corpses (V, 16 seq.) must not remain on the Dakhmas (cf. Comm. ad VIII, 7),

51 (105). 'Such a building shall they erect, if they can afford it, with stones, mortar, and earth[1]; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun.'

FARGARD VII.

I (1–5). How long after death the Nasu falls upon the dead.
II (6–9). How far the defiling power of the Nasu extends.
III (10–22). Cleansing of clothes defiled by the dead.
IV (23–24). Eating of corpses an abomination.
V (25–27). Bringing corpses to fire or water an abomination.
VI (28–35). Cleansing of wood and corn defiled by the dead.
VII a (36–40). Physicians; their probation.
VII b (40–44). Their fees.
VIII (45–59). Purification of the earth, of the Dakhmas. The Dakhmas and the Daêvas.
IX (60–72). Treatment of a woman who has brought forth a still-born child.
X (73–75). Cleansing of vessels defiled by the dead.
XI (76). Cleansing of the cow.
XII (77). Unclean libations.

This chapter would offer tolerable unity, but for a digression on medicine, which would be better placed as an introduction to the last three chapters. Sections II and IX, parts of which have already been found in Fargard V, are more suitably placed here. This chapter, as a whole, deals with the action of the Drug Nasu, from the moment she takes hold of the corpse, and shows how and when the several objects she has defiled become clean, namely, clothes, wood, corn, earth, women, vessels, and cows.

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material

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but is brought out through trenches dug for that purpose (cf. Introd. V, 10).

[1] This word is doubtful.

world, thou Holy One! When a man dies, at what moment does the Drug Nasu rush upon him[1]?'

2 (3). Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama Zarathustra! the Drug Nasu comes and rushes upon him, from the regions of the north[2], in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras[3].

[3. 'On him she stays until the dog has seen the corpse[4] or eaten it up, or until the flesh-eating birds have taken flight towards it[5]. When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Drug Nasu rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.']

4 (5). O Maker of the material world, thou Holy One! If the man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred[6], or by falling down a precipice, or by the law[7], or by a murderer, or by the noose[8], how long after death does the Drug Nasu come and rush upon the dead?

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[1] See Introd. V, 3.

[2] Hell lies in the north; cf. XIX, 1; Yt. XXII, 25; Bundahis 36, 12.

[3] See Introd. V, 3.

[4] Until the Sag-dîd has been performed (see Introd. V, 4).

[5] The Sag-dîd may be performed by birds of prey as well as by dogs (see Introd. V, 4). The dog smites the Nasu when it brings its muzzle near to the dead, the bird (mountain hawk, sparrow (?), or eagle) when its shadow passes over the body (Comm. ad § 2; cf. § 29). § 3 is from the Vendîdâd Sâdah.

[6] 'By poison' (Comm.)

[7] Literally, 'by men;' that is to say, put to death by the community according to law (Comm.)

[8] If he has strangled himself. Or possibly, 'by want.'

5 (6). Ahura Mazda answered: 'At the next watch after death[1], the Drug Nasu comes and rushes upon the dead, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.'

II[2].

6 (7). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on adjoining carpets, on adjoining pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Drug Nasu envelope with infection, pollution, and uncleanness?

7 (11). Ahura Mazda answered: 'If the dead one be a priest, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eleventh and defiles the ten.

'If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the tenth and defiles the nine.

'If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the ninth and defiles the eight.

8 (17). 'If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eighth and defiles the seven.

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[1] The day is divided into five watches or ratu. If the man dies a natural death, the Drug comes directly; if the death be violent and unlooked for, the Drug is taken unawares, and it requires time for her to be warned of it and to come.

[2] §§ 6–9 = Farg. V, 27–30.

'If it be a house dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the seventh and defiles the six.

9 (21). 'If it be a Vohunazga dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the sixth and defiles the five.

'If it be a young dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fifth and defiles the four[1].'

. . . 'those clothes shall serve for their coverings and for their sheets[2].' . . .

III.

10 (26). O Maker of the material world, thou Holy One! What part of his bedding[3] and pillow does the Drug Nasu defile with infection, uncleanness, and pollution?

11 (27). Ahura Mazda answered: 'The Drug Nasu defiles with infection, uncleanness, and pollution the upper sheet and the inner garment[4].'

12 (28). O Maker of the material world, thou Holy One! Can that garment be made clean, O holy Ahura Mazda! that has been touched by the carcase of a dog or the corpse of a man?

13 (29). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

[1] This enumeration is less complete than that in the fifth Fargard, as it comprises only the first four sorts of dogs, viz. only those that can perform the Sag-dîd (Comm. ad § 2).

[2] This phrase, which forms part of § 19, is wrongly inserted here.

[3] The bedding on which he has died.

[4] That is to say, only those clothes which have been in direct contact with the dead.

'If, indeed, the garment has been defiled with seed, or sweat, or dirt, or vomit, the worshippers of Mazda shall rend it to pieces, and bury it under the ground[1].

14 (33). 'But if it has not been defiled with seed, or sweat, or dirt, or vomit, then the worshippers of Mazda shall wash it with gômêz.

15 (35). 'If it be leather, they shall wash it with gômêz three times, they shall rub it with earth three times, they shall wash it with water three times, and afterwards they shall expose it to the air for three months at the window of the house.

'If it be woven cloth, they shall wash it with gômêz six times[2], they shall rub it with earth six times, they shall wash it with water six times, and afterwards they shall expose it to the air for six months at the window of the house.

16 (37). 'The spring named Ardvî Sûra, O Spitama Zarathustra! that spring of mine, purifies the seed in man, the fruit in a woman's womb, the milk in a woman's breast[3].'

17[4] (41). O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbere*d*, or by an Âsnâtar, or by a Rathwi*s*kar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman?

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[1] According to the Commentary only that part which has been defiled is rent off; the rest may still be used.

[2] See Introd. V, 16.

[3] This clause is a quotation from Yasna LXV, 5, intended to illustrate the cleansing power of water. Ardvî Sûra is the goddess of the waters.

[4] §§ 17-22 = Farg. V, 57-62.

18 (43). Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbere*d*, or by an Âsnâtar, or by a Rathwi*s*kar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

19 (45). 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw and move their hands.

20 (49). 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's weight of thread, not even so much as a maid lets fall in spinning.

21 (52). 'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm.

22 (55). 'He shall go away into the world of the fiends, into that dark world, made of darkness, the offspring of darkness. To that world, to the dismal realm, you are delivered by your own doings, by your own souls, O sinners!'

IV.

23 (59). O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcase of a dog or of the carcase of a man[1]?

[1] The carcase-eater lodges the Nasu in himself; he becomes a Nasu, and therefore must be destroyed; cf. infra § 76 seq.

24 (60). Ahura Mazda answered: 'He cannot, O holy Zarathustra! His burrow[1] shall be dug out, his life shall be torn out, his bright eyes shall be put out; the Drug Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean, thenceforth, for ever and ever[2].'

V.

25 (65). O Maker of the material world, thou Holy One! Can he be clean again, O holy Ahura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?

26 (66). Ahura Mazda answered: 'He cannot, O holy Zarathustra! Those wicked ones it is, those men turned to Nasus[3], that most increase gnats and locusts[4]; those wicked ones it is, those men turned to Nasus, that most increase the grass-destroying drought.

27 (69). 'Those wicked ones it is, those men turned to Nasus, that increase most the power of the winter, produced by the fiends, the cattle-killing, thick-snowing, overflowing, the piercing,

[1] His house, as he is assimilated to a devouring Khrafstra.

[2] Till the resurrection. 'It is prescribed in the Vendîdâd that if a man shall eat of a carcase, his house and family shall be destroyed, his heart shall be torn out of his body, his eyes shall be put out, and his soul shall abide in hell till the resurrection' (Saddar 71, Hyde 79). 'He who eats of a carcase with sinful intent is both unclean and margarzân; Barashnûm and Nireng are of no avail for him, he must die. If there has been no sinful intent, he may wash himself; one may give him the ashes and the gômêz (Comm.); he is unclean, he is not margarzân' (Old Rav. 115 b).

[3] Doubtful; possibly, 'those Nasu-makers.'

[4] 'It is said in the Avesta that when there are many gnats and locusts it is owing to corpses having been brought to water and to fire' (Saddar 72, Hyde 80).

fierce, mischievous winter[1]. Upon them comes and rushes the Drug Nasu, she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever[2].'

VI.

28 (72). O Maker of the material world, thou Holy One! Can the wood be made clean, O holy Ahura Mazda! whereunto dead matter has been brought from a dead dog, or from a dead man?

29 (73). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

'If the Nasu has not yet been smitten[3] by the corpse-eating dogs, or by the corpse-eating birds[4], they shall lay down, apart on the ground, the wood on the length of a Vîtasti[5] all around the dead matter, if the wood be dry; on the length of a Frârâthni[6] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean[7].

[1] 'In the same way (by the bringing of corpses to water and to fire), winter grows colder, and summer grows warmer' (Saddar 72, Hyde 80).

[2] Whoever shall do that deed, shall pay for it in this world and in the next; they shall flay his body in the presence of the assembly, they shall tear him limb from limb, and his corpse shall be thrown away to dogs and ravens, . . . and when his soul comes to the other world, he shall suffer tortures from the dêvs (Gr. Rav. p. 123).

[3] That is to say, if the Sag-dîd has not yet been performed.

[4] See above, p. 75, n. 5.

[5] Twelve fingers.

[6] The Frârâthni is, as it seems, as much as one foot (fourteen fingers, Vd. II, 22, Comm.)

[7] 'After a year,' according to the Commentary.

30 (78). 'But if the Nasu has already been smitten[1] by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the wood on the length of a Frârâthni all around the dead matter, if the wood be dry; on the length of a Frâbâzu[2] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

31 (81). 'This is the quantity of wood around the dead matter, that they shall lay down, apart on the ground, according as the wood is dry or wet; according as it is hard or soft; they shall sprinkle it once over with water, and it shall be clean.'

32 (83). O Maker of the material world, thou Holy One! Can the corn or the fodder be made clean, O holy Ahura Mazda! whereunto dead matter has been brought from a dead dog, or from a dead man?

33 (84). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

'If the Nasu has not yet been smitten by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the corn on the length of a Frârâthni all around the dead matter, if the corn be dry; on the length of a Frâbâzu all

[1] It appears from the similar passages (VIII, 35, 36, and 98, 99) and from the general principles of uncleanness (see Introd. V, 16) that the words 'If the Nasu has not yet been smitten,' in § 29, have been misplaced there from § 30, and that the corresponding words in § 30 belong to § 29; because uncleanness spreads less far, when the Sag-dîd has taken place.

[2] A measure of unknown extent; 'an arm's length,' it would seem.

around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

34 (89). 'But if the Nasu has already been smitten[1] by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the corn on the length of a Frâbâzu all around the dead matter, if the corn be dry; on the length of a Vîbâzu[2] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

35 (92). 'This is the quantity of corn around the dead matter, that they shall lay down, apart on the ground, according as the corn is dry or wet; according as it is sown or not sown; according as it is reaped or not reaped; according as it is ground or not ground[3]; according as it is (kneaded)[4] or not kneaded; they shall sprinkle it once over with water, and it shall be clean.'

VII a.

36 (94). O Maker of the material world, thou Holy One! If a worshipper of Mazda want to practice the art of healing, on whom shall he first prove his skill? on worshippers of Mazda or on worshippers of the Daêvas?

37 (96). Ahura Mazda answered: 'On worshippers of the Daêvas shall he first prove himself,

[1] The same observation applies to the first words of §§ 33, 34, as was observed of §§ 29, 30.

[2] A measure of unknown extent; 'an ell,' it would seem.

[3] This clause is preceded and followed, in the Vendîdâd Sâdah, by clauses which seem to refer to the process of grinding being more or less advanced.

[4] This word is supplied, as it appears, from the context, and from the Pahlavi translation, to be wanting.

rather than on worshippers of Mazda. If he treat with the knife a worshipper of the Daêvas and he die; if he treat with the knife a second worshipper of the Daêvas and he die; if he treat with the knife for the third time a worshipper of the Daêvas and he die, he is unfit to practise the art of healing for ever and ever.

38 (99). 'Let him therefore never attend any worshipper of Mazda; let him never treat with the knife any worshipper of Mazda, nor wound him with the knife. If he shall ever attend any worshipper of Mazda, if he shall ever treat with the knife any worshipper of Mazda, and wound him with the knife, he shall pay for it the same penalty as is paid for wilful murder[1].

39 (102). 'If he treat with the knife a worshipper of the Daêvas and he recover; if he treat with the knife a second worshipper of the Daêvas and he recover; if for the third time he treat with the knife a worshipper of the Daêvas and he recover; then he is fit to practise the art of healing for ever and ever[2].

40 (104). 'He may henceforth at his will attend worshippers of Mazda; he may at his will treat with the knife worshippers of Mazda, and heal them with the knife.

VII b.

41 (105). 'A healer shall heal a priest for a holy

[1] For baodhô-varsta, which word is wrongly understood by the Parsis as the designation of a penalty, consisting in the amputation of six fingers (Asp.)

[2] 'Some say, One who has been qualified may become disqualified; one who has been disqualified shall never become qualified' (Comm. ad § 43).

blessing[1]; he shall heal the master of a house for the value of an ox of low value; he shall heal the lord of a borough[2] for the value of an ox of average value; he shall heal the lord of a town for the value of an ox of high value; he shall heal the lord of a province for the value of a chariot and four[3].

42 (110). 'He shall heal the wife of the master of a house for the value of a she-ass; he shall heal the wife of the lord of a borough for the value of a cow; he shall heal the wife of the lord of a town for the value of a mare; he shall heal the wife of the lord of a province for the value of a she-camel.

43 (114). 'He shall heal the son of the lord of a borough for the value of an ox of high value; he shall heal an ox of high value for the value of an ox of average value; he shall heal an ox of average value for that of an ox of low value; he shall heal an ox of low value for the value of a sheep; he shall heal a sheep for the value of a meal of meat[4].

44 (118). 'If several healers offer themselves together, O Spitama Zarathustra! namely, one who heals with the knife, one who heals with herbs, and one who heals with the holy word[5], it is this one

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[1] 'Thus he will become holy (i.e. he will go to paradise); there is no equivalent in money. Some say, It is given when the priest has not 3000 stîrs' (Comm.)

[2] A group of several houses; Aspendiârji and Anquetil say, 'a street.'

[3] 'A value of seventy stîrs' (Comm.)

[4] Cf. the tariff of fees for the cleanser, Farg. IX, 37 seq.

[5] 'By spells' (Comm.; cf. Odyssea XIX, 457). This classification was not unknown to Asclepios: he relieved the sick 'now with caressing spells, now with soothing drink or balsam, now with the knife' (Pindaros, Pyth. III, 51).

who will best drive away sickness from the body of the faithful[1].'

VIII.

45 (122). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on the ground, clothed with the light of heaven and beholding the sun, is the ground itself again[2]?

46 (123). Ahura Mazda answered: 'When the corpse of a dead man has lain on the ground for a year, clothed with the light of heaven, and beholding the sun, then the ground is itself again, O holy Zarathustra[3]!'

47 (124). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been buried in the earth, is the earth itself again?

48 (125). Ahura Mazda answered: 'When the corpse of a dead man has lain buried in the earth for fifty years, O Spitama Zarathustra! then the earth is itself again[4].'

49 (126). O Maker of the material world, thou Holy One! How long after the corpse of a dead

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[1] 'It may be that he may not relieve, but he will not harm' (Comm.) The Vendîdâd Sâdah, instead of 'it is this one,' &c., reads as follows: 'Let them address themselves to the one who heals with the holy word; for he is the best healer among all healers, who heals by the holy word; this one it is who will drive away sickness from the body of the faithful.' The treatment by the holy word seems not to consist only in the recitation of spells, but the spells must be accompanied by the ceremony of the Barashnûm (see Farg. XXII and Introd. V, 14).

[2] Restored to the purity of its nature, and fit to till; as it remains Nasu till that time.

[3] See Farg. VI, 1 seq.

[4] Cf. Farg. III, 36 seq.

man has been laid down on a Dakhma, is the ground, whereon the Dakhma stands, itself again?

50 (127). Ahura Mazda answered: 'Not until the dust of the corpse, O Spitama Zarathustra! has mingled with the dust of the earth[1]. Urge every one in the material world, O Spitama Zarathustra! to pull down Dakhmas[2].

51 (129). 'He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet; his sins in thought, word, and deed are atoned for[3].

52 (132). 'Not for his soul shall the two spirits wage war with one another[4]; and when he enters the blissful world, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: "Hail, O man! thou who hast just passed from the decaying world into the undecaying one!"'

55[5] (137). O Maker of the material world, thou

[1] A space of time estimated at fifty years (Comm.) Cf. Farg. III, 13.

[2] Cf. Farg. III, 9, text and note, and § 13.

[3] 'A tanâfûhr sin is remitted thereby' (Comm.)

[4] When a man dies, hell and paradise, fiends and gods struggle for the possession of his soul: Astôvîdhôtus, Vîzaresha, and the bad Vayu drag the souls of the wicked to hell; Mithra, Sraosha, Rashnu, and the good Vayu take the souls of the good to paradise (see Farg. XIX, 29 seq.; Yt. XXII; Mainyô-i-khard II). The struggle lasts for three days and three nights (the sadis), during which time the relatives of the dead offer up prayers and sacrifices to Sraosha, Rashnu, and Vayu, to assure him their protection (cf. IX, 56).

[5] §§ 53, 54 belong to the Commentary; they are composed of disconnected quotations, part of which refers to the different deeds by which a tanâfûhr sin may be redeemed, while the other part refers to the rules of what may be called the book-keeping of good actions and sins.

Holy One! Where are the fiends? Where are the worshippers of the fiends? What is the place whereon the troops of fiends rush together? What is the place whereon the troops of fiends come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads?

56 (138). Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathustra! and whereon are laid the corpses of dead men, that is the place where the fiends are, that is the place whereon the troops of fiends rush together, that is the place whereon the troops of fiends come rushing along, that is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.

57 (140). 'On those Dakhmas, O Spitama Zarathustra! those fiends take food and void filth, (eating up corpses) in the same way as you, men, in the material world, eat cooked meal and cooked meat. It is, as it were, the smell of their feeding that you smell there, O men!

58 (143). 'Thus the fiends revel on there, until that stench is rooted in the Dakhmas. Thus from the Dakhmas arise the infection of diseases, itch, hot fever, humours[1], cold fever, rickets, and hair untimely white. There death has most power on man, from the hour when the sun is down.

[1] Doubtful (naêza).

59 (148). 'And if there be people of evil spirit who do not seek for better spirit, the *G*ainis[1] make those diseases grow stronger by a third[2], on their thighs, on their hands, on their plaited hair[3].'

IX.

60[4] (151). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

61 (155). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

62 (158). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

63 (159). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

[1] 'The *G*ahi' (Comm.) The *G*aini seems to be the *G*ahi as bringing sickness (cf. Farg. XXI, 2).

[2] The general meaning of the sentence is that the Dakhmas are seats of infection, of which the action becomes worse and stronger when people live in impiety and vices.

[3] Doubtful.

[4] §§ 60–69=Farg. V, 45–54.

64 (160). 'On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes.'

65 (162). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

66 (163). Ahura Mazda answered: 'She shall drink gômêz mixed with ashes, three cups of it, or six, or nine, to wash over the grave in her womb.

67 (166). 'Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked meat without water, bread without water, and wine without water.'

68 (169). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live only on that sort of meat, bread, and wine?

69 (170). Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live on that sort of meat, bread, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes, and thus shall she be clean.'

70 (172). O Maker of the material world, thou Holy One! But if fever befall her unclean body, if that twofold plague, hunger and thirst, befall her, may she be allowed to drink water?

71 (175). Ahura Mazda answered: 'She may; the first thing for her is to have her life saved. Having been allowed by one of the holy men, by a holy faithful man, who knows the holy know-

ledge[1], she shall drink of the strength-giving water. But you, worshippers of Mazda, fix ye the penalty for it. The Ratu being applied to, the Sraoshâ-varez being applied to[2], shall prescribe the penalty to be paid[3].'

72 (181). What is the penalty to be paid?

Ahura Mazda answered: 'The deed is that of a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-*k*arana[4].'

X.

73 (183). O Maker of the material world, thou Holy One! Can the eating vessels be made clean that have been touched by the carcase of a dog, or by the corpse of a man?

74 (184). Ahura Mazda answered: 'They can, O holy Zarathustra!'

How so?

'If they be of gold, you shall wash them once with gômêz, you shall rub them once with earth, you shall wash them once with water, and they shall be clean.

'If they be of silver, you shall wash them twice with gômêz, you shall rub them twice with earth, you shall wash them twice with water, and they shall be clean.

[75. 'If they be of brass, you shall wash them thrice with gômêz, you shall rub them thrice with

[1] The Dastur.

[2] See Farg. V, 25.

[3] For the water having been defiled.

[4] A penalty to be undergone by the husband, at least in modern practice: 'If through fear of death or of serious illness she has drunk water before the appointed time, her husband shall make Patet for her fault before the Dastur' (Old Rav. 98 b).

earth, you shall wash them thrice with water, and they shall be clean.

'If they be of steel, you shall wash them four times with gômêz, you shall rub them four times with earth, you shall wash them four times with water, and they shall be clean.

'If they be of stone, you shall wash them six times with gômêz, you shall rub them six times with earth, you shall wash them six times with water, and they shall be clean [1].]

'If they be of earth, of wood, or of clay, they are unclean for ever and ever [2].'

XI.

76 (189). O Maker of the material world, thou Holy One! Can the cow be made clean that has eaten of the carcase of a dog, or of the corpse of a man?

77 (190). Ahura Mazda answered: 'She can, O holy Zarathustra! The priest shall not, within a year, take from her to the baresma neither the milk and cheese that accompany the libation, nor the meat that accompanies the libation [3]. When a year has passed, then the faithful may eat of her as before [4].'

XII.

78 (193). Who is he, O holy Ahura Mazda! who,

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[1] From the Vendîdâd Sâdah. [2] See Introd. V, 16.

[3] The offering of the libation waters (Zaothra) is accompanied with offerings of milk, cheese, and meat, which the priest eats holding the baresma in his hand.

[4] 'Whatever comes from her, if dropped, is clean; if taken, unclean. If she be big with young, the young is born clean, if conceived before her eating of the corpse; if conceived afterwards, it is born unclean' (Comm.)

with a godly intent, with a godly wish, goes astray from the ways of God? Who is he who, with a godly intent, falls into the ways of the Drug[1]?

79 (194). Ahura Mazda answered: 'The one who, with a godly intent, with a godly wish, goes astray from the ways of God; the one who with a godly intent falls into the ways of the Drug, is he who offers up for libation water defiled by the dead; or who offers up libations in the dead of the night[2].'

Fargard VIII.

I (1-3). Purification of the house where a man has died.
II (4-13). Funerals.
III (14-22). Purification of the ways along which the corpse has been carried.
IV (23-25). No clothes to be wasted on a corpse.
V (26-32). Unlawful lusts.
VI (33-34). A corpse when dried up does not contaminate.
VII (35-72). Purification of the man defiled by the dead.
VIII (73-80). Purification of the fire defiled by the dead.
IX (81-96). The Bahrâm fire.
X (97-107). Purification in the wilderness.

This chapter, putting aside section V, may be entitled: Funerals and Purification. Logical order may easily be introduced into it, by arranging the sections as follows: I, IV, II, III, VI, VII, X, VIII, IX.

I.

1. If a dog or a man die under the timber-work of a house or the wattlings of a hut, what shall the worshippers of Mazda do?

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[1] Possibly, works for the Drug.

[2] 'From what hour may the good waters be offered up? From sunrise to sunset. He who offers up the good waters after sunset, before sunrise, does no better deed than if he should shed them downright into the jaws of the venomous snake' (Nîrangistân, in the Zand-Pahlavi Glossary, p. 76).

2 (4). Ahura Mazda answered: 'They shall look for a Dakhma, they shall look for a Dakhma all around. If they find it easier to remove the dead than to remove the house, they shall take out the dead, they shall let the house stand, and shall perfume it with Urvâsni, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant[1].

3 (8). 'If they find it easier to remove the house than to remove the dead[2], they shall take away the house, they shall let the dead lie on the spot, and shall perfume the house with Urvâsni, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant.'

II.

4 (11). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda a dog or a man happens to die, and it is raining[3], or snowing, or blowing[4], or the darkness is coming on, when flocks and men lose their way, what shall the worshippers of Mazda do[4]?

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[1] 'So, when a dog or a man dies, the first thing to do is to take the corpse out (from the house), and to purify the house, inside and outside, with perfumes burnt on the fire' (Comm.) Cf. XI, 4. Urvâsni is the râsan plant, a sort of garlic; Vohu-gaona, Vohu-kereti, and Hadhâ-naêpata are respectively (according to Aspendiârji) benzoin, aloe, and pomegranate.

[2] If the house is simply a hut or a tent.

[3] 'No corpse must be taken to the Dakhma when rain is falling, or threatening. If one is overtaken by rain on the way, if there be a place to lay it down, they shall lay it down; if there be none, they must go on and take it to the Dakhma, they must not retrace their steps. . . . When arrived at the Dakhma, if they find it full of water, they may nevertheless lay down the corpse' (Comm.)

[4] If it is the season of rain or snow. Cf. V, 10 seq.

5 (14). Ahura Mazda answered: 'The place in that house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

6 (16). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

7 (17). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

8 (18). 'On that place they shall dig a grave, half a foot deep if the earth be hard, half the height of a man if it be soft; [they shall cover the surface of the grave with ashes or cowdung][1]; they shall cover the surface of it with dust of bricks, of stones, or of dry earth[2].

9 (21). 'And they shall let the lifeless body lie there, for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth.

10 (23). 'And when the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth, then the worshippers of Mazda shall make a breach in the wall

[1] Vendîdâd Sâdah.

[2] In the similar case in V, 10, it is prescribed to isolate the corpse in a permanent dead house (the Zâd-marg); the rule prescribed here seems to be older, as it is now obsolete; it was besides less convenient.

of the house[1], and they shall call for two men, strong and skilful[2], and those, having stripped their clothes off[3], shall take the body to the building of clay, stones, and mortar[4], raised on a place where they know there are always corpse-eating dogs and corpse-eating birds.

11 (29). 'Afterwards the corpse-bearers shall sit down, three paces from the dead; then the holy Ratu[5] shall proclaim to the worshippers of Mazda thus: "Let the worshippers of Mazda here bring the urine wherewith the corpse-bearers there shall wash their hair and their bodies!"'

12 (32). O Maker of the material world, thou Holy One! Which is the urine wherewith the corpse-bearers shall wash their hair and their bodies? Is it of sheep or of oxen? Is it of man or of woman?

13 (35). Ahura Mazda answered: 'It is of sheep or of oxen; not of man nor of woman, except these two: the nearest kinsman (of the dead) or his nearest kinswoman. The worshippers of Mazda

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[1] 'The master and mistress of the house are carried away through a breach (made in the wall of the house); others through the door' (Comm.) In some parts of Germany the dead must not be carried away through the usual house-door, as the dead and the living must not pass through the same door.

[2] The corpse-bearers or nasu-kasha. 'The corpse must be carried by two persons (see Farg. III, 13 seq.), no matter who they are; they may be a man and a woman, or two women' (Comm.)

[3] 'As they are exchanged for the special clothes in which they carry corpses' (Comm.), the so-called *g*âmah-i dakhma, 'the Dakhma clothes.'

[4] The Dakhma (see Farg. VI, 50 seq.)

[5] The priest who directs the funerals, 'the chief of the Nasu-kashas' (Comm.)

shall therefore procure the urine wherewith the corpse-bearers shall wash their hair and their bodies[1].'

III.

14 (38). O Maker of the material world, thou Holy One! Can the way, whereon the carcases of dogs or corpses of men have been carried, be passed through again by flocks and herds, by men and women, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful?

15 (40). Ahura Mazda answered: 'It cannot be passed through again by flocks and herds, nor by men and women, nor by Fire, the son of Ahura Mazda, nor by the consecrated bundles of baresma, nor by the faithful.

16 (41). 'You shall therefore cause the yellow dog with four eyes, or the white dog with yellow ears[2], to go three times through that way[3]. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras[4].

17 (45). 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white

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[1] When back in the village they perform the regular Barashnûm with consecrated gômêz (Comm.)

[2] See Introd. V, 4.

[3] 'Afrag says, the dog goes straight along the length of the way; Maidyô-mâh says, he goes across it from side to side' (Comm.)

[4] Cf. Farg. VII, 3.

dog with yellow ears, to go six times[1] through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

18 (47). 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go nine times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, has been brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

19 (49). 'An Âthravan shall first go along the way and shall say aloud these fiend-smiting words: "Yathâ ahû vairyô[2]:—the will of the Lord is the law of holiness; the riches of Vohu-manô[3] shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

20 (52). '"Kem nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of

[1] 'Three times suffice if the dog goes of his own accord; if he goes by force, it counts as nothing; if he goes but with reluctance, that shall suffice' (Comm. ad § 18).

[2] A prayer in frequent use, and considered of great efficacy, generally known as the Ahuna Vairya or Honover. It was by reciting it that Ormazd in his first conflict with Ahriman drove him back to hell (Bund. I).

[3] Of paradise, as Vohu-manô (Good Thought) is the door-keeper of heaven (cf. Farg. XIX, 31).

the fiend is grasping me? Whom but thy Âtar and Vohu-manô[1], by whose work the holy world goes on? Reveal to me the rules of thy law!

'"K*e* verethrem *g*â:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha[2] may come with Vohu-manô and help whomsoever thou pleasest.

21 (60). '"Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Rush away, O Dru*g*! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!"

22 (63). 'Then the worshippers of Mazda may at their will bring by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of baresma, and the faithful.

'The worshippers of Mazda may afterwards[3] prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before.'

IV.

23 (65). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of

[1] When Ahriman broke into the world he was repelled by Âtar and Vohu-manô (Yasht XIII, 77; cf. Orm. Ahr. § 107).

[2] Sraosha fights for the soul of the good after death (see p. 87, note 4). K*e*m nâ mazdâ and k*e* verethrem *g*â are lines taken from the Gâthas (Yasna XLVI, 7; XLIV, 16) and diverted from their primitive meaning to suit the present case.

[3] On the fourth day. For three days and nights after the death it is forbidden to cook meat in the house (Comm.)

skin or woven, upon a dead body, enough to cover the feet, what is the penalty that he shall pay[1]?

Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

24 (68). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover both legs, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

25 (71). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

V.

26 (74). O Maker of the material world, thou Holy One! If a man involuntarily emits his seed, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana.'

27 (77). O Maker of the material world, thou Holy One! If a man voluntarily emits his seed, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

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[1] See Farg. V, 60; VII, 20.

Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

28 (83). When is it so?

'It is so, if the sinner be a professor of the law of Mazda, or one who has been taught in it. But if he be not a professor of the law of Mazda, nor one who has been taught in it, then this law of Mazda takes his sin from him, if he confesses it and resolves never to commit again such forbidden deeds.

29 (88). 'The law of Mazda indeed, O Spitama Zarathustra! takes away from him who confesses it the bonds of his sin; it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin of) deeds for which there is no atonement; it takes away the heaviest penalties of sin; it takes away any sin that may be sinned.

30 (95). 'In the same way the law of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain.

'So let all the deeds thou doest be henceforth good, O Zarathustra! a full atonement for thy sin is effected by means of the law of Mazda[1].'

31 (98). O Maker of the material world, thou Holy One! Who is the man that is a Daêva? Who is he that is a worshipper of the Daêvas? that is a male paramour of the Daêvas? that is a female paramour of the Daêvas? that is a she-Daêva?

[1] See Farg. III, 38–42, text and notes.

that is in his inmost self a Daêva? that is in his whole being a Daêva[1]? Who is he that is a Daêva before he dies, and becomes one of the unseen Daêvas after death[2]?

32 (102). Ahura Mazda answered: 'The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Daêva; this one is the man that is a worshipper of the Daêvas, that is a male paramour of the Daêvas, that is a female paramour of the Daêvas, that is a she-Daêva; this is the man that is in his inmost self a Daêva, that is in his whole being a Daêva; this is the man that is a Daêva before he dies, and becomes one of the unseen Daêvas after death: so is he, whether he has lain with mankind as mankind, or as womankind[3].'

[1] The text has a Vîspô-daêva, a curious expression which comes from the time when daêva still meant 'a god' (see Introd. IV, 41). In the time of the Indo-Iranian, nay, as early as the time of the Indo-European religion, it was the custom, beside special invocations to the several gods, to address one to all the gods, for fear of the resentment of those who might have been forgotten or ignored; thus the Greeks never failed to invoke all gods and goddesses (θεοῖς πᾶσι καὶ πάσαις); in the same way the Indian invoked visvê devâs, 'all the gods,' which, in course of time, gave rise to a special class of gods. Hence, in Mazdeism, arose a class of fiends, the vîspê daêva; but tradition lost the meaning of the word, and the vîspô daêvô became 'one who is entirely a Daêva by his wickedness' (Comm.)

[2] Demons are often the restless souls of the wicked, excluded from heaven. The Persian sect of the Mahâbâdians believed that the soul that had not spoken and done good became an Ahriman or gin (Dabistân).

[3] The guilty may be killed by any one, without an order from the Dastur (see § 74 n.), and by this execution an ordinary capital crime may be redeemed (Comm. ad VII, 52).

VI.

33 (107). O Maker of the material world, thou Holy One! Shall the man be clean who has touched a corpse that has been dried up and dead more than a year?

34 (108). Ahura Mazda answered: 'He shall. The dry mingles not with the dry[1]. Should the dry mingle with the dry, how soon this material world of mine would have in it only Peshôtanus, shut out from the way of holiness, and whose souls will cry and wail! so numberless are the beings that die upon the face of the earth[2].'

VII.

35 (111). O Maker of the material world, thou Holy One! Can the man be made clean that has touched the corpse of a dog or the corpse of a man?

36 (113). Ahura Mazda answered: 'He can, O holy Zarathustra!'

How so?

'If the Nasu has already been smitten by the corpse-eating dogs, or by the corpse-eating birds,

[1] See Introd. V. This principle still prevails even with Musulman Persians: 'Pour encourir leur immondicité dans l'attouchement des Chretiens et autres idolatres, il est nécessaire que s'ils les touchent, leurs vêtements soient mouillés. C'est à cause, disent-ils, qu'étans secs l'immondicité ne s'attache pas; . . . . ce qui est cause que dans les villes où leurs Mullas et Docteurs ont plus d'autorité, ils font par fois défendre par leurs Kans que lorsqu'il pleut, les Chrétiens ne sortent pas de leurs maisons, de crainte que par accident, venans à les heurter, ils ne soient rendus immondes' (G. du Chinon, p. 88 seq.; cf. Chardin).

[2] See Farg. V, 4.

he shall cleanse his body with gômêz and water, and he shall be clean[1].

37 (117). 'If the Nasu has not yet been smitten by the corpse-eating dogs, or by the corpse-eating birds[2], then the worshippers of Mazda shall dig three holes in the ground[3], and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog[4], they shall bring him (thus shall it be done and not otherwise) in front of the man[5].

38 (121). 'The worshippers of Mazda shall dig three other holes[6] in the ground, and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front of the man. Then they shall wait until he is dried[7] even to the last hair on the top of his head.

39 (125). 'They shall dig three more holes[8] in the ground, and he shall thereupon wash his body with water, not with gômêz.

40 (127). 'He shall first wash his hands; if his

[1] If the Sag-dîd has been performed, a simple ghosel is enough (see Introd. V, 16).

[2] If the Sag-dîd has not been performed, the Barashnûm is necessary (see Introd. V, 16).

[3] The first three holes, which contain gômêz. For the disposition of the holes, see the following Fargard.

[4] Three times; every time that the unclean one passes from one hole to another (Comm. ad IX, 32).

[5] To look at him, or, rather, at the Nasu in him, whilst the priest sings the 'fiend-smiting spells.'

[6] Containing gômêz too.

[7] He rubs himself dry with handfuls of dust (see IX, 29 seq.)

[8] Containing water.

hands be not first washed, he makes the whole of his body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle with water the forepart of his skull.'

41 (131). O Maker of the material world, thou Holy One! When the good waters reach the forepart of the skull, whereon does the Drug Nasu rush [1]?

Ahura Mazda answered: 'In front, between the brows, the Drug Nasu rushes.'

42 (134). O Maker of the material world, thou Holy One! When the good waters reach in front between the brows, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'On the back part of the skull the Drug Nasu rushes.'

43 (137). O Maker of the material world, thou Holy One! When the good waters reach the back part of the skull, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'In front, on the jaws, the Drug Nasu rushes.'

44 (140). O Maker of the material world, thou Holy One! When the good waters reach in front, on the jaws, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right ear the Drug Nasu rushes.'

45 (143). O Maker of the material world, thou Holy One! When the good waters reach the right ear, whereon does the Drug Nasu rush?

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[1] The Nasu is expelled symmetrically, from limb to limb, from the right side of the body to the left, from the forepart to the back parts, and she flies, thus pursued, downwards from the top of the head to the tips of the toes.

Ahura Mazda answered: 'Upon the left ear the Drug Nasu rushes.'

46 (146). O Maker of the material world, thou Holy One! When the good waters reach the left ear, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right shoulder the Drug Nasu rushes.'

47 (149). O Maker of the material world, thou Holy One! When the good waters reach the right shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left shoulder the Drug Nasu rushes.'

48 (152). O Maker of the material world, thou Holy One! When the good waters reach the left shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right arm-pit the Drug Nasu rushes.'

49 (155). O Maker of the material world, thou Holy One! When the good waters reach the right arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left arm-pit the Drug Nasu rushes.'

50 (158). O Maker of the material world, thou Holy One! When the good waters reach the left arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'In front, upon the chest, the Drug Nasu rushes.'

51 (161). O Maker of the material world, thou Holy One! When the good waters reach the chest in front, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the back the Drug Nasu rushes.'

52 (164). O Maker of the material world, thou

Holy One! When the good waters reach the back, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right nipple the Drug Nasu rushes.'

53 (167). O Maker of the material world, thou Holy One! When the good waters reach the right nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left nipple the Drug Nasu rushes.'

54 (170). O Maker of the material world, thou Holy One! When the good waters reach the left nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right rib the Drug Nasu rushes.'

55 (173). O Maker of the material world, thou Holy One! When the good waters reach the right rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left rib the Drug Nasu rushes.'

56 (176). O Maker of the material world, thou Holy One! When the good waters reach the left rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right hip the Drug Nasu rushes.'

57 (179). O Maker of the material world, thou Holy One! When the good waters reach the right hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left hip the Drug Nasu rushes.'

58 (182). O Maker of the material world, thou Holy One! When the good waters reach the left hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the sexual parts the Drug Nasu rushes. If the unclean one be a

man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind.

59 (187). O Maker of the material world, thou Holy One! When the good waters reach the sexual parts, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right thigh the Drug Nasu rushes.'

60 (190). O Maker of the material world, thou Holy One! When the good waters reach the right thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left thigh the Drug Nasu rushes.'

61 (193). O Maker of the material world, thou Holy One! When the good waters reach the left thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right knee the Drug Nasu rushes.'

62 (196). O Maker of the material world, thou Holy One! When the good waters reach the right knee, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left knee the Drug Nasu rushes.'

63 (199). O Maker of the material world, thou Holy One! When the good waters reach the left knee, whereon does the Drug Nasu, rush?

Ahura Mazda answered: 'Upon the right leg the Drug Nasu rushes.'

64 (202). O Maker of the material world, thou Holy One! When the good waters reach the right leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left leg the Drug Nasu rushes.'

65 (205). O Maker of the material world, thou

Holy One! When the good waters reach the left leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right ankle the Drug Nasu rushes.'

66 (208). O Maker of the material world, thou Holy One! When the good waters reach the right ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left ankle the Drug Nasu rushes.'

67 (211). O Maker of the material world, thou Holy One! When the good waters reach the left ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right instep the Drug Nasu rushes.'

68 (214). O Maker of the material world, thou Holy One! When the good waters reach the right instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left instep the Drug Nasu rushes.'

69 (217). O Maker of the material world, thou Holy One! When the good waters reach the left instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'She is driven to the sole of the foot, where what is seen of her is like the wing of a fly.

70 (220). 'He shall press his toes upon the ground, and shall raise up his heels; thou shalt sprinkle his right sole with water; then the Drug Nasu rushes upon the left sole. Thou shalt sprinkle the left sole with water; then the Drug Nasu is driven to the toes, where what is seen of her is like the wing of a fly.

71 (225). 'He shall press his heels upon the ground and shall raise up his toes; thou shalt

sprinkle his right toe with water; then the Drug Nasu rushes upon the left toe. Thou shalt sprinkle the left toe with water; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

[72. 'And thou shalt say aloud these fiend-smiting and most-healing words:

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?" &c.

'"Who is he who will smite the fiend in order to maintain thy ordinances?" &c.[1]

'"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit[2]!"']

VIII.

73 (229). O Maker of the material world, thou Holy One! If worshippers of Mazda, walking, or running, or riding, or driving, come upon a corpse-burning fire, whereon a corpse is being cooked or roasted, what shall they do?

74 (233). Ahura Mazda answered: 'They shall kill the man that burns the corpse; surely they shall

[1] As in §§ 19, 20. [2] From the Vendîdâd Sâdah.

kill him[1]. They shall take off the cauldron, they shall take off the tripod.

75 (237). 'Then they shall kindle wood from that fire; either wood of those trees that have the seed of fire in them, or bundles of the very wood that was prepared for that fire; and they shall separate and disperse it, that it may die out the sooner.

76 (242). 'Thus they shall lay a first bundle on the ground[2], a Vîtasti[3] away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

77 (245). 'They shall lay down a second bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a third bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a fourth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

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[1] 'He who burns Nasâ (dead matter) must be killed. Burning or roasting Nasâ from the dead is a capital crime. . . . Four men can be put to death by any one without an order from the Dastur: the Nasâ-burner, the highwayman, the Sodomite, and the criminal taken in the deed' (Comm.)

[2] In a hole dug for that purpose; such is at least the custom nowadays. The ceremony seems to be an imitation of the Barashnûm. The unclean fire, represented by the nine bundles, passes through the nine holes, as the unclean man does (see above, § 37 seq. and Farg. IX, 12 seq.), and leaves at each of them some of the uncleanness it has contracted.

[3] A span of twelve fingers.

'They shall lay down a fifth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a sixth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a seventh bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down an eighth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

78 (245). 'They shall lay down a ninth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

79, 80 (246). 'If a man shall then piously bring unto the fire, O Spitama Zarathustra! wood of Urvâsna, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling wood, wheresoever the wind shall bring the perfume of the fire, thereunto Fire, the son of Ahura Mazda, shall go and kill thousands of unseen Daêvas, thousands of fiends, the brood of darkness, thousands of couples of Yâtus and Pairikas[1].'

IX.

81 (251). O Maker of the material world, thou Holy One! If a man bring a corpse-burning fire

[1] See Introd. IV, 20–21.

to the Dâityô-gâtu [1], what shall be his reward when his soul has parted with his body?

Ahura Mazda .answered: 'His reward shall be the same as if he had, here below, brought ten thousand fire-brands to the Dâityô-gâtu.'

82 (254). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein excrement has been burnt [2], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a thousand fire-brands to the Dâityô-gâtu.'

83 (257). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein cowdung has been burnt [3], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought five hundred fire-brands to the Dâityô-gâtu.'

84 (258). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from the kiln of a brick-maker [4], what shall be

[1] 'The proper abode,' the Bahrâm fire (see Introd. V, 8). The Bahrâm fire is composed of a thousand and one fires belonging to sixteen different classes (ninety-one corpse-burning fires, eighty dyers' fires, &c.) As the earthly representative of the heavenly fire, it is the sacred centre to which every earthly fire longs to return, in order to be united again, as much as possible, with its native abode. The more it has been defiled by worldly uses, the greater is the merit acquired by freeing it from defilement.

[2] 'The fire of the lac-makers and of the dyers' (Asp. and Gr. Rav. 120).

[3] 'The fire of a bath,' according to Aspendiârji; but see Introd. V, 8.

[4] Or, 'from a lime-kiln' (Comm.)

his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought four hundred fire-brands to the Dâityô-gâtu.'

85 (259). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from a potter's kiln, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were pots baked in that fire[1].'

86 (260). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the reapers[1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were plants in the crop[1].'

87 (261). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a goldsmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a hundred fire-brands to the Dâityô-gâtu.'

88 (262). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a silversmith, what shall be his reward when his soul has parted with his body?

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[1] Doubtful.

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ninety fire-brands to the Dâityô-gâtu.'

89 (263). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a worker in brass, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought eighty fire-brands to the Dâityô-gâtu.'

90 (264). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a blacksmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought seventy fire-brands to the Dâityô-gâtu.'

91 (265). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of an oven [1], what shall be his reward when his soul has parted from his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought sixty fire-brands to the Dâityô-gâtu.'

92 (266). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under a cauldron [2], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought fifty fire-brands to the Dâityô-gâtu.'

93 (267). O Maker of the material world, thou

[1] A baker's fire.

[2] The kitchen-fire.

Holy One! If a man bring to the Dâityô-gâtu the fire from an encampment[1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought forty fire-brands to the Dâityô-gâtu.'

94 (268). O Maker of the material world, thou Holy One! If a man bring a herdsman's fire to the Dâityô-gâtu, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought thirty fire-brands to the Dâityô-gâtu.'

[95 (269)[2]. O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the field[3], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought twenty fire-brands to the Dâityô-gâtu.']

96 (270). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of his own hearth, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten fire-brands to the Dâityô-gâtu.'

X.

97 (271). O Maker of the material world, thou Holy One! Can a man be made clean, O holy

[1] Doubtful.

[2] From the Vendîdâd Sâdah.

[3] The hunter's fire.

Ahura Mazda! who has touched a corpse in a distant place in the fields[1]?

98 (272). Ahura Mazda answered: 'He can, O holy Zarathustra.'

How so?

'If the Nasu has already been smitten by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it thirty times, he shall rub it dry with the hand thirty times, beginning every time with the head[2].

99 (278). 'If the Nasu has not yet been smitten by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it fifteen times, he shall rub it dry with the hand fifteen times[3].

100 (280). 'Then he shall run a distance of a Hâthra[4]. He shall run until he meets some man on his way, then he shall cry out aloud: "Here am I, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean." Thus shall he run until he overtakes the man. If the man will not cleanse him, he takes upon his own head the third of his trespass.

101 (287). 'Then he shall run another Hâthra, he shall run off again until he overtakes a man; if

[1] Where the regular process of purification cannot be performed.

[2] If the Sag-dîd has been performed, the Sî-shû (thirtyfold washing) is enough. Cf. above, §§ 35, 36.

[3] If the Sag-dîd has not been performed, he cleanses himself in a summary way till he comes to a place where the Barashnûm can be performed.

[4] See p. 17, n. 1.

the man will not cleanse him, he takes upon his own head the half of his trespass.

102 (291). 'Then he shall run a third Hâthra, he shall run off a third time until he overtakes a man; if the man will not cleanse him, he takes upon his own head the whole of his trespass.

103 (294). 'Thus shall he run forwards until he comes near a house, a borough, a town, an inhabited district, and he shall cry out with a loud voice: "Here am I, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean." If they will not cleanse him, he shall cleanse his body with gômêz and water; thus shall he be clean[1].'

104 (300). O Maker of the material world, thou Holy One! If he found water on his way, the water requires an atonement[2]; what is the penalty that he shall pay?

105 (303). Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

106 (304). O Maker of the material world, thou Holy One! If he found trees[3] on his way, the fire requires an atonement; what is the penalty he shall pay?

Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.

[1] 'He may then attend to his business; he may work and till; some say he must abstain from sacrifice (till he has undergone the Barashnûm),' (Comm.)

[2] As he defiled it by crossing it.

[3] 'Trees fit for the fire' (Comm.) If he touches those trees, the fire to which they are brought becomes unclean by his fault.

107 (308). 'This is the penalty, this is the atonement, which saves him who submits to it; he who does not submit to it, shall surely be an inhabitant in the mansion of the Drug[1].'

FARGARD IX.

The nine nights' Barashnûm.

I a (1-11). Description of the place for cleansing the unclean (the Barashnûm-gâh).

I b (12-36). Description of the cleansing.

II (37-44). Fees of the cleanser.

III (47-57). The false cleanser; his punishment.

§§ 45, 46 belong better to the following Fargard.

The ceremony described in this Fargard is known among the Parsis as Barashnûm nû shaba, or 'nine nights' Barashnûm,' because it lasts for nine nights (see § 35)[2]. It is the great purification, the most efficacious of all; it not only makes the defiled man clean, but it opens to him the heavens (see Farg. XIX, 33; cf. Introd. V, 16). So, although it was formerly intended only for the man defiled by the dead, it became, during the Parsi period, a pious work which might be performed without any corpse having been touched; nay, its performance was prescribed, once at least, at the time of the Nû zûdî (at the age of fifteen, when the young Parsi becomes a member of the community), in order to wash away the natural uncleanness that has been contracted in the maternal womb (Saddar 36, Hyde 40)[3].

I a.

1. Zarathustra asked Ahura Mazda: 'O most

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[1] Hell. Cf. Farg. XIV, 18.

[2] As to the word Barashnûm, it seems not to refer to the ceremony itself, and to be nothing more than the Zend word bareshnûm, 'the top of the head, the skull,' the part of the body that is first to be washed (§ 15).

[3] For the plan of the Barashnûm-gâh, see Anquetil II, p. 456.

beneficent Spirit, Maker of the material world, thou Holy One! How shall they manage here below, who want to cleanse the body of one defiled by the dead?'

2 (4). Ahura Mazda answered: 'A godly man, O Spitama Zarathustra! who speaks truth, who learns the Holy Word, and who knows best the rites of cleansing according to the law of Mazda[1], such a man shall fell the trees off the surface of the ground on a space of nine Vîbâzus[2] square.

3 (9). 'It should be the part of the ground where there is least water and where there are fewest trees, the part which is the cleanest and driest, and the least passed through by sheep and oxen, and by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful.'

4 (11). How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

5 (12). Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of baresma, three paces from the faithful.

6 (13). 'Then thou shalt dig a hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come[3].

7 (14). 'Thou shalt dig a second hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a third hole, two fingers deep if

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[1] A priest.

[2] The Vîbâzu seems to have been as much as ten paces.

[3] See Introd. V, 16.

the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fourth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fifth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a sixth hole[1], two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

8 (14). How far from one another?

'One pace.'

How much is the pace?

'As much as three feet.

9 (16). 'Then thou shalt dig three holes more[2], two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

How far from the former six?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

How much are those (three) paces?

'As much as nine feet.

10 (22). 'Then thou shalt draw a furrow all around with a metal knife.'

How far from the holes?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

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[1] These six holes contain gômêz. 'The holes must be dug from the north to the south' (Comm.)

[2] The three holes to contain water.

How much are those (three) paces?

'As much as nine feet.

11 (24). 'Thou shalt draw twelve furrows[1]; three of which thou shalt draw around (the first) three holes; three thou shalt draw around (the first) six holes; three thou shalt draw around the nine holes; three thou shalt draw around the three holes, outside the six holes[2]. At each of the three times nine feet[3], thou shalt place stones as steps to the holes; or potsherds, or stumps, or clods, or any hard matter[4].'

I b.

12 (31). 'Then the unclean one shall walk to the holes; thou, O Zarathustra! shalt stand outside by the furrow, and thou shalt recite, Nemas*k*â yâ

[1] 'The furrows must be drawn during the day; they must be drawn with a knife; they must be drawn with recitation of spells. While drawing the furrows the cleanser recites three Ashem-vohus ("holiness is the best of all good," &c.), the Fravarânê ("I declare myself a worshipper of Mazda, a follower of Zarathustra, a foe of the fiend," &c.), the Khshnûman of Serosh, and the Bâ*g* of Serosh; they must be drawn from the north' (Comm. ad § 32). The furrow, or kesh, plays a greater part in the Mazdean liturgy than in any other. By means of the furrow, drawn with proper spells, and according to the laws of spiritual war, man either besieges the fiend or intrenches himself against him (cf. Farg. XVII, 5). In the present case the Drug, being shut up inside the kesh and thus excluded from the world outside, and being driven back, step by step, by the strength of the holy water and spells, finds at last no place of refuge but hell, and the world is freed from her presence.

[2] 'The three holes for water, the six holes for gômêz' (Comm.)

[3] The nine feet between the holes containing gômêz and those containing water, the nine feet between the first holes and the furrows, and the nine feet between the last hole and the furrows.

[4] That the foot of the unclean one may not touch the earth (see Introd. V, 10).

ârmaitis izâkâ[1]; and the unclean one shall repeat, Nemaskâ yâ ârmaitis izâkâ.

13 (35). 'The Drug becomes weaker and weaker at every one of those words which are to smite the fiend Angra Mainyu, to smite Aêshma of the bloody spear[2], to smite the Mâzainya fiends[3], to smite all the fiends.

14 (40). 'Then thou shalt sprinkle him with gômêz from a spoon of brass or of lead; thou shalt take a stick with nine knots[4], O Spitama Zarathustra! and thou shalt fasten the leaden spoon to the upper part of the stick.

15 (43). 'They shall wash his hands first. If his hands be not washed first, he makes his whole body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle the forepart of his skull; then the Drug Nasu rushes in front, between his brows[5].

16 (50). 'Thou shalt sprinkle him in front between the brows; then the Drug Nasu rushes upon the back part of the skull.

'Thou shalt sprinkle the back part of the skull; then the Drug Nasu rushes upon the jaws.

'Thou shalt sprinkle the jaws; then the Drug Nasu rushes upon the right ear.

17 (56). 'Thou shalt sprinkle the right ear; then the Drug Nasu rushes upon the left ear.

'Thou shalt sprinkle the left ear; then the Drug Nasu rushes upon the right shoulder.

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[1] Yasna XLIX, 10. [2] See Introd. IV, 22. [3] See Introd. IV, 23.

[4] So long that the cleanser may take gômêz or water from the holes and sprinkle the unclean one, without touching him and without going inside the furrows.

[5] Cf. Farg. VIII, 40-71.

'Thou shalt sprinkle the right shoulder; then the Drug Nasu rushes upon the left shoulder.

'Thou shalt sprinkle the left shoulder; then the Drug Nasu rushes upon the right arm-pit.

18 (64). 'Thou shalt sprinkle the right arm-pit; then the Drug Nasu rushes upon the left arm-pit.

'Thou shalt sprinkle the left arm-pit; then the Drug Nasu rushes upon the chest.

'Thou shalt sprinkle the chest; then the Drug Nasu rushes upon the back.

19 (70). 'Thou shalt sprinkle the back; then the Drug Nasu rushes upon the right nipple.

'Thou shalt sprinkle the right nipple; then the Drug Nasu rushes upon the left nipple.

'Thou shalt sprinkle the left nipple; then the Drug Nasu rushes upon the right rib.

20 (76). 'Thou shalt sprinkle the right rib; then the Drug Nasu rushes upon the left rib.

'Thou shalt sprinkle the left rib; then the Drug Nasu rushes upon the right hip.

'Thou shalt sprinkle the right hip; then the Drug Nasu rushes upon the left hip.

21 (82). 'Thou shalt sprinkle the left hip; then the Drug Nasu rushes upon the sexual parts.

'Thou shalt sprinkle the sexual parts. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind; then the Drug Nasu rushes upon the right thigh.

22 (88). 'Thou shalt sprinkle the right thigh; then the Drug Nasu rushes upon the left thigh.

'Thou shalt sprinkle the left thigh; then the Drug Nasu rushes upon the right knee.

'Thou shalt sprinkle the right knee; then the Drug Nasu rushes upon the left knee.

23 (94). 'Thou shalt sprinkle the left knee; then the Drug Nasu rushes upon the right leg.

'Thou shalt sprinkle the right leg; then the Drug Nasu rushes upon the left leg.

'Thou shalt sprinkle the left leg; then the Drug Nasu rushes upon the right ankle.

'Thou shalt sprinkle the right ankle; then the Drug Nasu rushes upon the left ankle.

24 (102). 'Thou shalt sprinkle the left ankle; then the Drug Nasu rushes upon the right instep.

'Thou shalt sprinkle the right instep; then the Drug Nasu rushes upon the left instep.

'Thou shalt sprinkle the left instep; then the Drug Nasu is driven to the sole of the foot, where what is seen of her is like the wing of a fly.

25 (108). 'He shall press his toes upon the ground and shall raise up his heels; thou shalt sprinkle his right sole; then the Drug Nasu rushes upon the left sole.

'Thou shalt sprinkle the left sole; then the Drug Nasu is driven to the toes, where what is seen of her is like the wing of a fly.

26 (113). 'He shall press his heels upon the ground and shall raise up his toes; thou shalt sprinkle his right toe; then the Drug Nasu rushes upon the left toe.

'Thou shalt sprinkle the left toe; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

27 (118). 'And thou shalt say those fiend-smiting and most-healing words:—

'"Yathâ ahû vairyô:—The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

'"Kem nâ mazdâ:—Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom, but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

'"Ke verethrem gâ:—Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

'"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit[1]!"

28 (119). 'At the first hole the man becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.[2]

'At the second hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

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[1] Cf. Farg. VIII, 19–21.
[2] As in preceding clause.

'At the third hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the fourth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the fifth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the sixth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

29 (120). 'Afterwards the unclean one shall sit down, inside the furrows[1], outside the furrows of the six holes, four fingers from those furrows. There he shall cleanse his body with thick handfuls of dust.

30 (123). 'Fifteen times shall they take up dust from the ground for him to rub his body, and they shall wait there until he is dry even to the last hair on his head.

31 (125). 'When his body is dry, then he shall step over the holes (containing water). At the first hole he shall wash his body once with water; at the second hole he shall wash his body twice with water; at the third hole he shall wash his body thrice with water.

32 (130). 'Then he shall perfume (his body)[2] with perfumes from Urvâsna, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or from any sweet-

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[1] Between the furrows of the six holes containing gômêz and the furrows of the holes containing water.

[2] Or, possibly, 'his clothes' (see Farg. XIX, 24).

smelling plant; then he shall put on his clothes, and shall go back to his house.

33 (133). 'He shall sit down there in the place of infirmity[1], inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until three nights have passed. When three nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

34 (137). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until six nights have passed. When six nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

35 (141). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue, until nine nights have passed. When nine nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

36 (145). 'He may thenceforth go near the fire, near the water, near the earth, near the cow, near

[1] The Armêst-gâh (see Introd. V, 15).

the trees, and near the faithful, either man or woman.

II.[1]

37 (146). 'Thou shalt cleanse a priest for a holy blessing[2]; thou shalt cleanse the lord of a province for the value of a camel of high value; thou shalt cleanse the lord of a town for the value of a stallion; thou shalt cleanse the lord of a borough for the value of a bull; thou shalt cleanse the master of a house for the value of a cow three years old.

38 (151). 'Thou shalt cleanse the wife of the master of a house for the value of a ploughing[3] cow; thou shalt cleanse a menial for the value of a draught cow[4]; thou shalt cleanse a young child for the value of a lamb.

39 (154). 'These are the different cattle that the worshippers of Mazda shall give to him who has cleansed them, if they can afford it; if they cannot afford it, they shall give him any other reward that may make him leave their houses well-pleased with them, and free from anger.

40 (157). 'For if the man who has cleansed them leave their houses displeased with them, and full of anger, then the Drug Nasu enters them by the nose, by the eyes, by the tongue, by the jaws, by the sexual organs, by the hinder parts.

41 (159). 'And the Drug Nasu rushes upon them even to the end of the nails, and they are unclean thenceforth for ever and ever.

'It grieves the sun indeed, O Spitama Zarathustra!

[1] Cf. the tariff for the fees of physicians, Farg. VII, 41-43.

[2] See Farg. VII, 41, note.

[3] Doubtful.

[4] Doubtful.

to shine upon a man defiled by the dead; it grieves the moon, it grieves the stars.

42 (162). 'That man delights them, O Spitama Zarathustra! who cleanses from the Nasu those whom she has defiled; he delights the fire, he delights the water, he delights the earth, he delights the cow, he delights the trees, he delights the faithful, both men and women.'

43 (164). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What shall be his reward, after his soul has parted from his body, who has cleansed from the Nasu any one defiled by her?'

44 (166). Ahura Mazda answered: 'The welfare of the blessed abode thou canst promise to that man, for his reward in the other world.'

45[1] (167). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Nasu who from the dead defiles the living?'

46 (169). Ahura Mazda answered: 'Say aloud those words in the Gâthas that are to be said twice; say aloud those words in the Gâthas that are to be said thrice; say aloud those words in the Gâthas that are to be said four times; and the Drug shall fade away like the self-moving arrow[2], like the carpet of the earth[3] when the year is over, like its garment[3] which lasts a season.'

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[1] This clause and the following one as far as 'and the Drug' are further developed in the following Fargard.

[2] See Introd. IV, 26. [3] The grass.

III.

47 (172). O Maker of the material world, thou Holy One! If a man who does not know the rites of cleansing according to the law of Mazda, offers to cleanse the unclean, what shall the worshippers of Mazda do? How shall I then fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?

48 (175). Ahura Mazda answered: 'Then, O Spitama Zarathustra! the Drug Nasu waxes stronger than she was before. Stronger then are sickness and death and the working of the fiend than they were before.'

49 (177). O Maker of the material world, thou Holy One! What is the penalty that he shall pay?

Ahura Mazda answered: 'The worshippers of Mazda shall bind him; they shall bind his hands first; then they shall strip him of his clothes, they shall flay him alive, they shall cut off his head, and they shall give over his corpse unto the greediest of the birds of the beneficent spirit, unto the corpse-eating birds, unto the ravens, with these words[1]:—

'"The man here has repented of all his evil thoughts, words, and deeds.

50 (183). '"If he has committed any other evil

[1] 'The cleanser who has not performed the cleansing according to the rites, shall be taken to a desert place; there they shall nail him with four nails, they shall take off the skin from his body, and cut off his head. If he has performed Patet for his sin, he shall be holy (that is, he shall go to paradise); if he has not performed Patet, he shall stay in hell till the day of resurrection' (Fraser Ravaet, p. 398). Cf. Farg. III, 20 seq.

deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever[1].”’

51 (187). Who is he, O Ahura Mazda! who threatens to take away fulness and increase from the world, and to bring in sickness and death?

52 (188). Ahura Mazda answered: ‘It is the ungodly Ashemaogha[2], O Spitama Zarathustra! who in this material world cleanses the unclean without knowing the rites of cleansing according to the law of Mazda.

53 (190). ‘For until then, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass[3].’

54 (191). O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

55, 56 (192, 193). Ahura Mazda answered: ‘Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until that ungodly Ashemaogha has been put to death, and the holy Sraosha has been in that place, offered up a sacrifice[4], for three

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[1] See Farg. III, 20 seq., and Introd. V.

[2] See Introd. IV.

[3] Cf. XIII, 52 seq.

[4] The so-called zanda·ravân, ‘the sacrifice that makes the soul living,’ that is to say, that makes it enter heaven. It is probably to be performed only in case the sinner has performed the Patet (see the note to § 49).

days and three nights, with fire blazing, with baresma tied up, and with Haoma uplifted.

57 (196). 'Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

FARGARD X.

During the process of cleansing, the voice works with the hand. The spells which must be recited while the unclean one is cleansing himself have already been mentioned in the preceding Fargard, but we find here a detailed list of spells which are to be spoken twice, or thrice, or four times. The exact time when they are to be uttered is not mentioned, and we do not know whether they are to accompany those prescribed in the last Fargard, and are, therefore, to be repeated as often as the unclean one is washed, or whether they are only intended to close the whole ceremony.

These spells, like the former ones, are taken from the hymns or Gâthas, the oldest and holiest part of the Avesta. They were not written for this particular purpose, but, as happens in all religions, advantage was taken of whatever there might be in the old sacred hymns which could be more or less easily applied to the special circumstances of the case. The recitation of these lines is followed by an exorcism, written in the ordinary language of the Avesta, which has been expressly composed for the occasion.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?'

2 (3). Ahura Mazda answered: 'Say aloud those words in the Gâthas that are to be said twice[1]; say

[1] The so-called bis-âmrûta.

aloud those words in the Gâthas that are to be said thrice[1]; say aloud those words in the Gâthas that are to be said four times[2].'

3 (7). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said twice?

4 (10). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said twice, and thou shalt twice say them aloud:—

ahyâ yâsâ . . . urvânem (Yasna XXVIII, 2),
humatenãm . . . mahî (Yas. XXXV, 2),
ashahyâ âa*d* sairê . . . ahubyâ (Yas. XXXV, 8),
yathâ tû î . . . ahurâ (Yas. XXXIX, 4),
humâim thwâ . . . hud*a*ustemâ (Yas. XLI, 3),
thwôi staotaras*k*â . . . ahurâ (Yas. XLI, 5),
u*s*tâ ahmâi . . . mananghô (Yas. XLIII, 1),
spe*n*tâ mainyû . . . ahurô (Yas. XLVII, 1),
vohu khshathrem . . . vareshânê (Yas. LI, 1),
vahi*s*tâ î*s*ti*s* . . . *s*kyaothanâ*k*â (Yas. LIII, 1).

5 (10). 'And after thou hast twice said those words, thou shalt say aloud these fiend-smiting and most-healing words:—

'"I drive away Angra Mainyu from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

6 (12). '"I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement, from this house, from this borough, from this town,

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[1] The thri*s*-âmrûta. [2] The kathru*s*-âmrûta.

from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world." '

7 (13). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said thrice?

8 (16). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said thrice, and thou shalt thrice say them aloud:—

ashem vohu . . . (Yas. XXVII, 14),
y*e* sevi*s*tô . . . paitî (Yas. XXXIII, 11),
hukhshathrôtemâi . . . vahi*s*tâi (Yas. XXXV, 5),
du*z*varenâi*s* . . . vahyô (Yas. LIII, 9).

9 (16). 'After thou hast thrice said those words, thou shalt say aloud these fiend-smiting and most-healing words:—

' "I drive away Indra[1], I drive away Sauru[1], I drive away the daêva N*a*unghaithya[1], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

10 (18). ' "I drive away Tauru[2], I drive away Zairi[2], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the

[1] See Introd. IV, 41.

[2] See Introd. IV, 34.

woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world." '

11 (19). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said four times?

12 (22). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said four times, and thou shalt four times say them aloud:—

yathâ ahû vairyô . . .[1] (Yas. XXVII, 13),
mazdâ a*d* môi . . . d*a*u ahûm[2] (Yas. XXXIV, 15),
â airyamâ ishyô . . . masatâ mazd*a*u[3] (Yas. LIV, 1).

13 (22). 'After thou hast said those words four times, thou shalt say aloud these fiend-smiting and most-healing words:—

'"I drive away Aêshma, the fiend of the wounding spear[4], I drive away the daêva Akatasha[5], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

14 (24). '"I drive away the Varenya daêvas[6], I drive away the wind-daêva[7], from this house, from

[1] Translated Farg. VIII, 19. [2] Translated Farg. XI, 14.

[3] Translated Farg. XX, 11.

[4] See Introd. IV, 22.

[5] 'The worker of evil,' a personification of the evil powers, it may be a mere name of Ahriman.

[6] See Introd. IV, 23.

[7] The demon Vâteh, who raises storms (Brouillons d'Anquetil).

this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."

15 (25). 'These are the words in the Gâthas that are to be said twice; these are the words in the Gâthas that are to be said thrice; these are the words in the Gâthas that are to be said four times.

16 (26). 'These are the words that smite down Angra Mainyu; these are the words that smite down Aêshma, the fiend of the wounding spear; these are the words that smite down the Mâzainya daêvas[1]; these are the words that smite down all the daêvas.

17 (30). 'These are the words that stand against that Drug, against that Nasu, who from the dead rushes upon the living, who from the dead defiles the living.

18 (32). 'Therefore, O Zarathustra! thou shalt dig nine holes[2] in the part of the ground where there is least water and where there are fewest trees; where there is nothing that may be food either for man or beast; for purity is for man, next to life, the greatest good; that purity that is pro-

[1] According to tradition, 'the Dîvs in Mazanderan;' Mazanderan is known, in fact, as a land of fiends and sorcerers; a reputation for which it is very likely indebted to the neighbouring mount Damâvand, to which Azis Dahâka is said to be bound. Yet one may doubt whether it gave its name to the Mâzainya daêvas, or if it took its name from them. Mâzainya was, most probably, like Varenya, an epithet of the Dîvs, which, in course of time, became the name of a class of demons.

[2] The nine holes for the Barashnûm; see above, p. 120, § 6 seq.

cured by the law of Mazda for him who cleanses himself with good thoughts, words, and deeds.

19 (38). 'Make thyself pure, O righteous man! any one in the world here below can win purity for himself, namely, when he cleanses himself with good thoughts, words, and deeds.

20. 'The will of the Lord is the law of holiness,' &c.[1]

'Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?' &c.

'Who is he who will smite the fiend in order to maintain thy ordinances?' &c.

'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Drug! . . . Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!'

Fargard XI.

This chapter, like the preceding, is composed of spells intended to drive away the Nasu. But they are of a more special character, as they refer to the particular objects to be cleansed, such as the house, the fire, the water, &c. Each incantation consists of two parts, a line from the Gâthas which alludes, or rather is made to allude, to the particular object, and a general exorcism, in the usual dialect, which is the same for all the objects.

1. Zarathu*s*tra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I cleanse the house? how the fire? how the water? how the earth? how the cow? how the tree? how the faithful man and the faithful woman? how the stars? how the moon? how the sun? how the boundless light?

[1] The rest as in Farg. VIII, 19, 20.

how all good things, made by Mazda, the offspring of the holy principle?'

2 (4). Ahura Mazda answered: 'Thou shalt chant the cleansing words, and the house shall be clean; clean shall be the fire, clean the water, clean the earth, clean the cow, clean the tree, clean the faithful man and the faithful woman, clean the stars, clean the moon, clean the sun, clean the boundless light, clean all good things, made by Mazda, the offspring of the holy principle.

3 (7). 'So thou shalt say these fiend-smiting and most-healing words; thou shalt chant the Ahuna-Vairya five times: "The will of the Lord is the law of holiness," &c.

'The Ahuna-Vairya preserves the person of man: "The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?" &c.

'"Who is he who will smite the fiend in order to maintain thy ordinances?" &c.

'"Keep us from our hater, O Mazda and Ârmaiti Spenta!" &c.[1]

4 (9). 'If thou wantest to cleanse the house, say these words aloud: "He is my greatest support as long as lasts this dreary world[2]."

'If thou wantest to cleanse the fire, say these words aloud: "Thy fire, first of all, do we approach with worship, O Ahura Mazda[3]!"

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[1] As in Farg. VIII, 19, 20.

[2] Yasna XLIX, 1. The allusion is not quite clear, but there seems to be a comparison between the small house of man and that great house the world.

[3] Yasna XXXVI, 1.

5 (13). 'If thou wantest to cleanse the water, say these words aloud: "Waters we worship, the waters in the tree, the waters in the stream, the waters in the rain [1]."

'If thou wantest to cleanse the earth, say these words aloud: "This earth we worship, this earth with the women, this earth which bears us and those women who are thine, O Ahura [2]!"

6 (17). 'If thou wantest to cleanse the cow, say these words aloud: "For the cow we order thee to do these most excellent deeds, that she may have a resting place and fodder [3]."

'If thou wantest to cleanse the trees, say these words aloud: "Out of him[4], through his holiness Mazda made the plants grow up [5]."

7 (21). 'If thou wantest to cleanse the faithful man or the faithful woman, say these words aloud: "May the beloved Airyaman come hither, for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura [6]!"

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[1] Yasna XXXVIII, 3.

[2] Yasna XXXVIII, 1. 'Who are thine,' that is, 'who are thy wives;' these women are, or rather were, the rivers in heaven, which were considered as the wives of the heaven-god; the rain waters are called 'Ahura's spouses,' Ahurânîs (Yasna LXVIII); cf. Orm. Ahr. § 32 and Introd. IV. Tradition wrongly recognises in these women the Faroers of godly men.

[3] Yasna XXXV, 4. 'Let those excellent deeds be done for the behoof of cattle, that is to say, let stables be made, and water and fodder be given' (Comm.)

[4] The first-born bull from whose body, after his death, grew up all kinds of plants (Bund. IV; cf. Orm. Ahr. § 129 seq.)

[5] Yasna XLVIII, 6. Cf. Farg. XVII, 5.

[6] Yasna LIV, 1. Cf. Farg. XX, 11. There is no special spell for the cleansing of the sun, the moon, the stars, and the boundless

8 (25). 'Then thou shalt say these fiend-smiting and most-healing words. Thou shalt chant the Ahuna-Vairya eight times:—

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda?" &c.

'"Who is he who will smite the fiend?" &c.

'"Keep us from our hater, O Mazda!" &c.[1]

9 (26). 'I drive away Aêshma[2], I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement.

[I drive away Khrû, I drive away Khrûighni[3]; I drive away Bûidhi, I drive away Bûidhiza[4]; I drive away Ku*n*di, I drive away Ku*n*diza.[5]]

'I drive away the yellow Bûshyâsta, I drive away the long-handed Bûshyâsta[6]; [I drive away Mûidhi[7], I drive away Kapasti.[8]]

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light (see §§ 1, 2), because they are not defiled by the unclean one, they are only pained by seeing him (Farg. IX, 41); as soon as he is clean, they are freed from the pain.

[1] As in Farg. VIII, 19, 20. [2] See Introd. IV, 22.

[3] Khrû and Khrûighni are not met with elsewhere; their names mean, apparently, 'wound' and 'the wounding one;' whether they belonged to concrete mythology, or were mere abstractions, is difficult to decide. They may have been mere names or epithets of Aêshma khrûidru, 'Aêshma of the wounding spear.'

[4] Bûidhiza is 'the offspring of Bûidhi,' but the meaning of Bûidhi is unknown.

[5] Ku*n*diza is 'the offspring of Ku*n*di;' Ku*n*di is contracted from Kava*n*di or Kava*n*da; the Indian homonym kavandha means literally 'a tub,' and by a mythical metaphor 'a raining cloud' (Rig-veda V, 85, 3; IX, 74, 7); he becomes then the demon in the cloud (Farg. XIX, 41). He is known in Greek mythology under the name of Κάανθος (Kuhn, Herabkunft des Feuers, p. 134).

[6] See Introd. IV, 24; cf. Farg. XVIII, 16.

[7] A demon unknown. Aspendiârji translates it by 'Destruction.'

[8] Unknown. Aspendiârji calls it 'Revenge.'

'I drive away the Pairika[1] that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. I drive away the demon of uncleanness that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

10 (32). 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

11 (33). 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant four Ahuna-Vairyas:—

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me?" &c.

'"Who is he who will smite the fiend?" &c.

'"Keep us from our hater, O Mazda!" &c.[2]

12 (34). 'Away is Aêshma driven; away is the Nasu driven; away is direct defilement; away is indirect defilement driven.

['Away is Khrû, away is Khrûighni driven; away is Bûidhi, away is Bûidhiza driven; away is Kundi, away is Kundiza driven.]

'Away is Bûshyãsta driven, the yellow; away is Bûshyãsta driven, the long-handed; [away is Mûidhi, away is Kapasti driven.]

'Away is the Pairika driven that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. Away is the demon of uncleanness driven that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

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[1] See Introd. IV, 21.

[2] As in Farg. VIII, 19, 20.

13 (40). 'Away art thou driven, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

14 (41). 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant "Mazdâ a*d* môi" four times: "O Mazda! teach me excellent words and excellent works, that through the good thought and the holiness of him who offers thee due praise, thou mayest, O Lord! make the world thrive for ever and ever, at thy will, under thy sovereign rule[1]."

15. 'I drive away Aêshma, I drive away the Nasu,' &c.[2]

16. 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water,' &c.[3]

17. 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant the Airyama ishyô four times: "May the beloved Airyaman come hither!" &c.[4]

18. 'Away is Aêshma driven; away is the Nasu driven,' &c.[5]

19. 'Away art thou driven, O mischievous Angra Mainyu! from the fire, from the water,' &c.[6]

20. 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant five Ahuna-Vairyas:—

'"The will of the Lord is the law of holiness," &c.

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1 Yasna XXXIV, 15.
2 The rest as in § 9.
3 The rest as in § 10.
4 As in § 7.
5 As in § 12.
6 As in § 13.

'"Whom hast thou placed to protect me?" &c.

'"Who is he who will smite the fiend?" &c.[1]

'"Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!"'

FARGARD XII.

This chapter is found only in the Vendîdâd Sâdah; it is missing in the Zend-Pahlavi Vendîdâd. This is owing, as it seems, only to the accidental loss of some folios in the one manuscript from which all the copies as yet known have been derived; and, in fact, even in the most ancient manuscripts the following Fargard is numbered the thirteenth (Westergaard, Zend-Avesta, preface, p. 5).

The directions in the preceding chapter are general, and do not depend on the relationship of the faithful with the deceased person; but those in this Fargard are of a special character, and apply only to the near relatives of the dead. Their object is to determine how long the time of 'staying' (upaman) should last for different relatives. What is meant by this word is not explained; but, as the word upaman is usually employed to indicate the staying of the unclean in the Armêst-gâh, apart from the faithful and from every clean object, it seems to follow that the relatives of a dead person were considered unclean from the mere fact of being related to him, and were, on this account, shut out of the frequented parts of the house. So, besides the general uncleanness arising from actual contact with a corpse, there was another form of uncleanness arising from relationship with the dead. The natural link that connects the members of one and the same family is of such a kind that no one can die without death entering all of them. Whether this is the primitive form of mourning, or only a later form of it, we will not discuss here.

[1] See Farg. VIII, 19, 20.

On the other hand, the house is unclean too, at least with regard to the relatives; for the time of 'staying' is followed by a purification of the house, that is not to be confounded with that described in the eighth Fargard, which takes place directly after the death and, as it appears, opens the house again only to those who were not connected with the dead man. Even nowadays, in Persia, the house where a relative has died is unlucky, and is looked upon with even more repugnance than is shown in the Avesta. The son deserts the house where his father has died; he could not live and walk in it, 'the unlucky step,' the bad qadîm is in it; 'every man's house must die with him;' therefore, he lets it fall into ruin, and builds another house farther off[1]; a custom to which there seems to be some allusion in the Pahlavi Commentary (ad I, 9).

1. If one's father or mother dies, how long shall they stay[2], the son for his father, the daughter for her mother? How long for the righteous? How long for the sinners[3]?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

2 (5). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter[4], O Spitama Zarathu*s*tra!'

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[1] Chardin, Voyages, III, p. 7, 33 (ed. d'Amsterdam, 1711). Cf. Polack, Persien (I, p. 52). [2] See the Introd. to the Farg.

[3] How long if the dead person died in a state of holiness? How long if in the state of a Peshôtanu?

[4] All the other objects over which the Amesha-Spe*n*tas preside (such as the cow, the metals, &c.)

3 (9). If one's son or daughter dies, how long shall they stay, the father for his son, the mother for her daughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

4 (13). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

5 (17). If one's brother or sister dies, how long shall they stay, the brother for his brother, the sister for her sister? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

6 (21). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then

the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

7 (25). If the master of the house[1] dies, or if the mistress of the house dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They[2] shall stay six months for the righteous, a year for the sinners.'

8 (28). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

9 (31). If one's grandfather or grandmother dies, how long shall they stay, the grandson for his grandfather, the granddaughter for her grandmother? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

10 (34). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their

[1] The chief of the family, the paterfamilias.

[2] All the familia, both relatives and servants.

bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

11 (37). If one's grandson or granddaughter dies, how long shall they stay, the grandfather for his grandson, the grandmother for her granddaughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

12 (40). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

13 (43). If one's uncle or aunt dies, how long shall they stay, the nephew for his uncle, the niece for her aunt? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty days for the righteous, forty days for the sinners.'

14 (45). O Maker of the material world, thou

Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

15 (48). If one's male cousin or female cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay fifteen days for the righteous, thirty days for the sinners.'

16 (50). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

17 (53). If the son or the daughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay ten days for the righteous, twenty days for the sinners.'

18 (55). O Maker of the material world, thou

Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

19 (58). If the grandson of a cousin or the granddaughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay five days for the righteous, ten days for the sinners.'

20 (60). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

21 (63). If a stranger dies who does not profess the true faith, or the true law[1], what part of the

[1] The case of a stranger (no relative) who professes the true faith is not provided for here, because it has been sufficiently considered in the preceding chapters.

creation of the good spirit does he directly defile (in dying)? What part does he indirectly defile?

22[1] (65). Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

23 (70). 'Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

24 (71). 'Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels; not so will he do when dead.'

FARGARD XIII.

The Dog.

I (1–7). The dog of Ormazd and the dog of Ahriman.
(a. 1–4). The dog Vanghâpara ('the hedge-hog').
(b. 4–7). The dog Zairimyangura ('the tortoise').
II (8–16). Offences against the dog.
III (17–19). On the several duties of the dog.
IV (20–28). On the food due to the dog.
V (29–38). On the mad dog; how he is to be kept, and cured.
VI (39–40). On the excellence of the dog.
VII (41–43). On the wolf-dog.

[1] §§ 22–24 are the same as Farg. V, 36–38.

VIII (44–48). On the virtues and vices of the dog.
IX (49–50). Praise of the dog.
X (50–54). The water dog.
See Introd. IV, 35.

I a.

1. Which is the good creature among the creatures of the good spirit that from midnight till the sun is up goes and kills thousands of the creatures of the evil spirit?

2 (3). Ahura Mazda answered: 'The dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara[1], which evil-speaking people call the Du*z*aka[2]; this is the good creature among the creatures of the good spirit that from midnight till the sun is up goes and kills thousands of the creatures of the evil spirit.

3 (6). 'And whosoever, O Zarathu*s*tra! shall kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Du*z*aka, kills his own soul for nine generations, nor shall he find a way over the *K*inva*d* bridge[3], unless he has, while alive, atoned for his sin by offering up a sacrifice to Sraosha[4].

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[1] The hedge-hog. As it struggles from midnight till the dawn, this supposes the existence of a myth, in which the rays of the sun, beginning from midnight to pierce the veil of darkness, were compared to the prickles of a heavenly hedge-hog.

[2] Du*z*aka is the popular name of the hedge-hog (Pers. *z*u*z*ah). The name Vanghâpara must have referred to its mythical qualities. It is not without importance which name is given to it: 'When called by its high name, it is powerful' (Comm.); cf. § 6, and Farg. XVIII, 15. The nature of every being lies partly in its name.

[3] The bridge leading to paradise; see Farg. XIX, 30.

[4] Cf. § 54. Aspendiârji translates: 'He cannot atone for it in his life even by performing a sacrifice to Sraosha.'

4 (10). O Maker of the material world, thou Holy One! If a man kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Du*z*aka, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-a*s*tra, a thousand stripes with the Sraoshô-*k*arana.'

I b.

5 (13). Which is the evil creature among the creatures of the evil spirit that from midnight till the sun is up goes and kills thousands of the creatures of the good spirit?

6 (15). Ahura Mazda answered: 'The daêva Zairimyangura[1], which evil-speaking people call the Zairimyâka[2], this is the evil creature among the creatures of the evil spirit that from midnight till the sun is up goes and kills thousands of the creatures of the good spirit.

7 (18). 'And whosoever, O Zarathustra! shall kill the daêva Zairimyangura, which evil-speaking people call the Zairimyâka, his sins in thought, word, and deed are redeemed as they would be by a Patet; his sins in thought, word, and deed are atoned for.

II.

8 (21). 'Whosoever shall smite either a shepherd's dog, or a house dog, or a Vohunazga dog[3], or

[1] The tortoise (Asp.)

[2] 'When not so called it is less strong' (Comm.) Zairimyâka is a lucky name, as it is connected with a word (zairimya) which denotes the freshness of water and verdure; and it seems to designate the tortoise as 'the fresh-water creature' (Asp.); therefore the name is corrected into 'the injurer (?) of fresh water.'

[3] See § 19 n.

a trained dog[1], his soul when passing to the other world, shall fly[2] amid louder howling and fiercer pursuing than the sheep does when the wolf rushes upon it in the lofty forest.

9 (24). 'No soul will come and meet his departing soul and help it through the howls and pursuit[3] in the other world; nor will the dogs that keep the *K*invad bridge[4] help his departing soul through the howls and pursuit in the other world.

10 (26). 'If a man shall smite a shepherd's dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away sheep from the fold, without the dog giving any warning, the man shall pay for the lost sheep, and he shall pay for the wound of the dog as for wilful wounding[5].

11 (31). 'If a man shall smite a house dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away goods from the house, without the dog giving any warning, the man shall pay for the lost goods, and he shall pay for the wound of the dog as for wilful wounding.'

12 (36). O Maker of the material world, thou Holy One! If a man shall smite a shepherd's dog, so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-*k*arana.'

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[1] A hunting dog (?).

[2] 'From paradise' (Comm.)

[3] Of the Dîvs.

[4] See Introd. V, 4.

[5] Baodhô-varsta; see Farg. VII, 38 n.

13 (39). O Maker of the material world, thou Holy One! If a man shall smite a house dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-*k*arana.'

14 (42). O Maker of the material world, thou Holy One! If a man shall smite a Vohunazga dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-*k*arana.'

15 (45). O Maker of the material world, thou Holy One! If a man shall smite a young dog[1] so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-astra, five hundred stripes with the Sraoshô-*k*arana.'

16 (48). 'This is the penalty for the murder of a *G*a*z*u dog, of a Vî*z*u dog[2], of a Sukuruna dog[3], of a sharp-toothed Urupi dog[4], of a swift-running Raopi[5] dog; this is the penalty for the murder of any kind of dog but the water dog[6].'

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[1] A dog not older than four months.

[2] Unknown. Cf. V, 31, 32.

[3] A lynx. Cf. V, 31.

[4] A weazel. Cf. V, 33.

[5] A fox. The fox belongs to the good creation, as he fights against the demon Khava (Bund. XIX; cf. Orm. Ahr. § 228).

[6] The beaver. 'For the penalty in that case is most heavy' (Comm.) Cf. § 52 seq. and Farg. XIV.

III.

17 (49). O Maker of the material world, thou Holy One! Which is the dog that must be called a shepherd's dog?

Ahura Mazda answered: 'It is the dog who goes a Yu*g*yêsti[1] round about the fold, watching for the thief and the wolf.'

18 (51). O Maker of the material world, thou Holy One! Which is the dog that must be called a house dog?

Ahura Mazda answered: 'It is the dog who goes a Hâthra round about the house, watching for the thief and the wolf.'

19 (53). O Maker of the material world, thou Holy One! Which is the dog that must be called a Vohunazga dog?

Ahura Mazda answered: 'It is the dog who claims none of those talents, and only seeks for his subsistence[2].'

IV.

20 (55). O Maker of the material world, thou Holy One! If a man give bad food to a shepherd's dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a master of a house of the first rank[3].'

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[1] A measure unknown; it seems to have been the average distance of fourteen houses (see the gloss ad § 17 in the Introd. V, 4, Farg. XV, 45, and Bund. p. 31, 7).

[2] 'He cannot do the same as the shepherd's dog and the house dog do, but he catches Khrafstras and smites the Nasu' (Comm.) It is 'the dog without a master' (gharîb), the vagrant dog; he is held in great esteem (§ 22) and is one of the dogs who can be used for the Sag-dîd (Introd. V, 4).

[3] Invited as a guest.

21 (57). O Maker of the material world, thou Holy One! If a man give bad food to a house dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a master of a house of middle rank.'

22 (59). O Maker of the material world, thou Holy One! If a man give bad food to a Vohunazga dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a holy man, in the character of a priest[1], who should come to his house.'

23 (61). O Maker of the material world, thou Holy One! If a man give bad food to a young dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a young man, born of pious parents, and who can answer for himself[2].'

24 (63). O Maker of the material world, thou Holy One! If a man shall give bad food to a shepherd's dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-*k*arana[3].'

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[1] The Vohunazga dog has no domicile, therefore he is not compared with the master of a house; as he smites the Nasu, he is like a holy man, of the wandering class, a sort of begging friar.

[2] Probably, 'Who has performed the nû-zûd, fifteen years old.' The young dog enters the community of the faithful at the age of four months, when he can smite the Nasu.

[3] 'I also saw the soul of a man, whom demons, just like dogs, ever tear. That man gives bread to the dogs, and they eat it not;

25 (66). O Maker of the material world, thou Holy One! If a man shall give bad food to a house dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-*k*arana.'

26 (69). O Maker of the material world, thou Holy One! If a man shall give bad food to a Vohunazga dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-*k*arana.'

27 (72). O Maker of the material world, thou Holy One! If a man shall give bad food to a young dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-*k*arana.

28 (75). 'For it is the dog, of all the creatures of the good spirit, that most quickly decays into age, while not eating near eating people, and watching goods none of which it receives. Bring ye unto him milk and fat with meat; this is the right food for the dog[1].'

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but they ever devour the breast, legs, belly, and thighs of the man. And I asked thus: What sin was committed by this body, whose soul suffers so severe a punishment? Srôsh the pious and Âtarô the angel said thus: This is the soul of that wicked man who, in the world, kept back the food of the dogs of shepherds and householders; or beat and killed them' (Ardai Vîrâf XLVIII, translated by Haug).

[1] 'Whenever one eats bread one must put aside three mouthfuls and give them to the dog . . . for among all the poor there is none poorer than the dog' (Saddar 31; Hyde 35).

V.

29 (80). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog, or one that bites without barking, what shall the worshippers of Mazda do?

30 (82). Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie him to a post, an asti[1] thick if the wood be hard, two astis thick if it be soft. To that post they shall tie him; by the two sides[2] of the collar they shall tie him.

31 (86). 'If they shall not do so, and the mad dog, or the dog that bites without barking, smite a sheep or wound a man, the dog shall pay for it as for wilful murder[3].

32 (88). 'If the dog shall smite a sheep or wound a man, they shall cut off his right ear. If he shall smite another sheep or wound another man, they shall cut off his left ear.

33 (90). 'If he shall smite a third sheep or wound a third man, they shall cut off his right foot[4]. If he shall smite a fourth sheep or wound a fourth man, they shall cut off his left foot.

[1] A measure of unknown amount. Aspendiârji reads isti, 'a brick' thick.

[2] By the forepart and the back part of it.

[3] As there is no essential difference between man and beast, the beast must answer for its guilt. According to Solon's law, the dog who has bitten any one must be delivered to him tied up to a block four cubits long (Plutarchus, Solon 24); the horse who has killed a man is put to death (Eusebius, Prep. Evang. 5).

[4] 'They only cut off a piece of flesh from the foot' (Brouillons d'Anquetil).

34 (92). 'If he shall for the fifth time smite a sheep or wound a man, they shall cut off his tail.

'Therefore they shall tie him to the post; by the two sides of the collar they shall tie him. If they shall not do so, and the mad dog, or the dog that bites without barking, smite a sheep or wound a man, he shall pay for it as for wilful murder.'

35 (97). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a scentless dog, or a mad dog, what shall the worshippers of Mazda do?

Ahura Mazda answered: 'They shall attend him to heal him, in the same manner as they would do for one of the faithful.'

36 (100). O Maker of the material world, thou Holy One! If they try to heal him and fail, what shall the worshippers of Mazda do?

37 (102). Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie him to a post, an a*s*ti thick if the wood be hard, two a*s*tis thick if it be soft. To that post they shall tie him; by the two sides of the collar they shall tie him.

38 (102). 'If they shall not do so, and the scentless dog fall into a hole, or a well, or a precipice, or a river, or a canal, and he be wounded and die thereof, they shall be Peshôtanus.

VI.

39 (106). 'The dog, O Spitama Zarathustra! I, Ahura Mazda, have made self-clothed and self-shod, watchful, wakeful, and sharp-toothed, born to take his food from man and to watch over man's goods. I, Ahura Mazda, have made the dog strong of body

against the evil-doer, and watchful over your goods, when he is of sound mind.

40 (112). 'And whosoever shall awake at his voice, neither shall the thief nor the wolf steal anything from his house, without his being warned; the wolf shall be smitten and torn to pieces; he is driven away, he flees away.'

VII.

41 (115). O Maker of the material world, thou Holy One! Which of the two wolves deserves more to be killed, the one that is born of a he-dog and of a she-wolf, or the one that is born of a she-dog and of a he-wolf?

Ahura Mazda answered: 'Of these two wolves, the one that is born of a he-dog and of a she-wolf deserves more to be killed than the one that is born of a she-dog and of a he-wolf.

42 (117). 'For there are born of a he-dog and of a she-wolf such dogs as fall on the shepherd's dog, on the house dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such dogs are born as are more murderous, more mischievous, more destructive to the folds than any other dogs.

43 (121). 'And there are born of a he-dog and of a she-wolf such wolves as fall on the shepherd's dog, on the house dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such wolves are born as are more murderous, more mischievous, more destructive to the folds than any other wolves.

VIII.

44 (124). 'A dog has the characters of eight different sorts of people:—

'He has the character of a priest,

'He has the character of a warrior,
'He has the character of a husbandman,
'He has the character of a strolling singer,
'He has the character of a thief,
'He has the character of a wild beast,
'He has the character of a courtezan,
'He has the character of a child.

45 (126). 'He eats broken food, like a priest[1]; he is grateful, like a priest; he is easily satisfied[2], like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.

'He marches in front, like a warrior; he fights for the beneficent cow, like a warrior[3]; he goes first out of the house, like a warrior[4]; in these things he is like unto a warrior.

46 (135). 'He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman[5]; he returns last into the house, like a husbandman[6]; in these things he is like unto a husbandman.

'He sings like a strolling singer; he is intrusive[7], like a strolling singer; he is meagre, like a strolling singer; he is poor, like a strolling singer; in these things he is like unto a strolling singer.

47 (143). 'He likes darkness, like a thief; he prowls about in darkness, like a thief; he is a shame-

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[1] A wandering priest (see p. 157, n. 1).
[2] Doubtful.
[3] 'He keeps away the wolf and the thief' (Comm.)
[4] This clause is, as it seems, repeated here by mistake from § 46.
[5] When taking the cattle out of the stables.
[6] When bringing the cattle back to the stables.
[7] Doubtful.

less eater, like a thief; he is an unfaithful keeper, like a thief[1]; in these things he is like unto a thief.

'He likes darkness, like a wild beast[2]; he prowls about in darkness, like a wild beast; he is a shameless eater, like a wild beast; he is an unfaithful keeper, like a wild beast; in these things he is like unto a wild beast.

48 (153). 'He sings, like a courtezan; he is intrusive, like a courtezan; he walks about the roads, like a courtezan; he is meagre, like a courtezan; he is poor, like a courtezan; in these things he is like unto a courtezan.

'He likes sleeping, like a child; he is apt to run away[3], like a child; he is full of tongue, like a child; he goes on all fours[4], like a child; in these things he is like unto a child.

IX.

49 (163). 'If those two dogs of mine, the shepherd's dog and the house dog, pass by the house of any of my faithful people, let them never be kept away from it.

'For no house could subsist on the earth made by Ahura, but for those two dogs of mine, the shepherd's dog and the house dog[5].'

X.

50 (166). O Maker of the material world, thou

[1] 'When one trusts him with something, he eats it' (Comm.)

[2] According to Asp.

[3] He is fearful.

[4] Doubtful.

[5] 'But for the dog not a single head of cattle would remain in existence' (Saddar 31; Hyde 35).

Holy One! When a dog dies, with marrow and seed[1] dried up, whereto does his ghost go?

51 (167). Ahura Mazda answered: 'It passes to the spring of the waters[2], O Spitama Zarathustra! and there out of every thousand dogs and every thousand she-dogs, two water dogs are formed, a water dog and a water she-dog[3].

52 (170). 'He who kills a water dog brings about a drought that dries up pastures. Before that time, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

53 (171). O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

54, 55 (172). Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until the murderer of the water dog has been smitten to death and the holy soul of the dog has been offered up a sacrifice, for three days

[1] Marrow is the seat of life, the spine is 'the column and the spring of life' (Yt. X, 71); the sperm comes from it (Bundahis XVI). The same theory prevailed in India, where the sperm is called maggâ-samudbhava, 'what is born from marrow;' it was followed by Plato (Timaeus 74, 91; cf. Plut. De Plac. Philos. V, 3, 4), and disproved by Aristotle (De Part. Anim. III, 7).

[2] To the spring of Ardvî Sûra, the goddess of waters.

[3] There is therefore in a single water dog as much life and holiness as in a thousand dogs. This accounts for the following.

and three nights with fire blazing, with baresma tied up, and with Haoma uplifted[1].

56 (174). ['Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass[2].']

FARGARD XIV.

This Fargard is nothing more than an appendix to the last clauses in the preceding Fargard (§ 50 seq.) How the murder of a water dog may be atoned for is described in it at full length. As the water dog is the holiest of all dogs[3], and, as it were, a link between the dog and God, the process of atonement must be one of an extraordinary character. It is this chapter, more than any other, which may make it doubtful whether the legislation of the Vendîdâd has ever existed as real and living law. See, however, Introduction V, 20.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! He who smites one of those water dogs that are born one from a thousand dogs and a thousand she-dogs[4], so that he gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?'

2 (4). Ahura Mazda answered: 'He shall pay ten thousand stripes with the Aspahê-astra, ten thousand stripes with the Sraoshô-*k*arana[5].

[1] The zanda ravân, the same sacrifice as is offered up for three days and three nights after the death of a man for the salvation of his soul. Cf. p. 132, n. 4.

[2] Cf. Farg. IX, 53-57.

[3] See preceding page; cf. Introd. IV, 35, and Orm. Ahr. § 230.

[4] See preceding Fargard, § 51.

[5] He shall pay 50 tanâfûhrs (=15000 istîrs=60000 dirhems;

'He shall godly and piously bring unto the fire of Ahura Mazda[1] ten thousand loads of hard, well dried, well examined[2] wood, as an atonement unto the soul (of the water dog).

3 (6). 'He shall godly and piously bring unto the fire of Ahura Mazda ten thousand loads of soft wood, of Urvâsna, Vohu-gaona, Vohu-kereti, Hadhânaêpata[3], or any sweet-scented plant, as an atonement unto the soul (of the water dog).

4 (7). 'He shall godly and piously tie and consecrate ten thousand bundles of baresma; he shall offer up to the good waters ten thousand Zaothra libations with the Haoma and the sacred meat[4], cleanly prepared and well strained, cleanly prepared and well strained by a pious man[5], as an atonement unto the soul (of the water dog).

5 (9). 'He shall kill ten thousand snakes of those that go upon the belly; he shall kill ten thousand

see Introd. V, 21). 'If he can afford it, he will atone in the manner stated in the Avesta; if he cannot afford it, it will be sufficient to perform a complete Izasnê (sacrifice).' (Comm.)

[1] To the altar of the Bahrâm fire.

[2] 'It is forbidden to take any ill-smelling thing to the fire and to kindle it on it; it is forbidden to kindle green wood, and even though the wood were hard and dry, one must examine it three times, lest there may be any hair or any unclean matter upon it' (Gr. Rav.) Although the pious Ardâ Vîrâf had always taken the utmost care never to put on the fire any wood but such as was seven years old, yet, when he entered paradise, Atar, the genius of fire, shewed him reproachfully a large tank full of the water which that wood had exuded (see Ardâ Vîrâf X).

[3] See above, p. 94, n. 1.

[4] Possibly, milk.

[5] A Mobed called sardâr, 'chief,' who prepares, cleanses, and disposes everything for the performance of the Yasna (Comm. and Anquetil, Brouillons ad Farg. XVIII, 72).

snakes of those that have the shape of a dog[1]; he shall kill ten thousand tortoises; he shall kill ten thousand land frogs[2]; he shall kill ten thousand water frogs; he shall kill ten thousand corn-carrying ants[3]; he shall kill ten thousand ants of those that bite and dig holes and work mischief[4].

6 (16). 'He shall kill ten thousand earth worms; he shall kill ten thousand horrid flies[5].

'He shall fill up ten thousand holes for the unclean[6].

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[1] 'Mâr bânak snakes: they are dog-like, because they sit on their hindparts' (Comm.) The cat seems to be the animal intended by this name. In a paraphrase of this passage in a Parsi Ravâet, the cat is numbered amongst the Khrafstras which it is enjoined to kill to redeem a sin (India Office Library, VIII, 13); cf. G. du Chinon, p. 462: 'Les animaux que les Gaures ont en horreur sont les serpents, les couleuvres, les lezars, et autres de cette espece, les crapaux, les grenouïlles, les écrevisses, les rats et souris, et sur tout le chat.'

[2] 'Those that can go out of water and live on the dry ground' (Comm.) 'Pour les grenouïlles et crapaux, ils disent que ce sont ceux (eux?) qui sont cause de ce que les hommes meurent, gâtans les eaus où ils habitent continuellement, et que d'autant plus qu'il y en a dans le païs, d'autant plus les eaus causent-elles des maladies et enfin la mort,' G. du Chinon, p. 465.

[3] 'Un jour que j'étois surpris de la guerre qu'ils font aux fourmis, ils me dirent que ces animaux ne faisaient que voler par des amas des grains plus qu'il n'étoit nécessaire pour leur nourriture,' G. du Chinon, p. 464. Firdusi protested against the proscription: 'Do no harm to the corn-carrying ant; a living thing it is, and its life is dear to it.' The celebrated high-priest of the Parsis, the late Moola Firooz, entered those lines into his Pand Nâmah, which may betoken better days for this wise and careful creature.

[4] Doubtful. The Commentary has, 'that is, dûrak ants (wood ants; termites?).'

[5] Corpse flies.

[6] 'The holes at which the unclean are washed' (Comm.; cf. Farg. IX, 6 seq.)

'He shall godly and piously give to godly men twice seven sets of implements for the fire, as an atonement unto the soul (of the water dog), namely:

7 (20). 'Two (loads of the) proper materials for fire[1]; a broom[2]; a pair of tongs; a pair of round bellows[3] extended at the bottom, contracted at the top; an adze with a sharp edge and a sharp-pointed handle[4], a saw with sharp teeth and a sharp-pointed handle, by means of which the worshippers of Mazda procure wood for the fire of Ahura Mazda.

8 (26). 'He shall godly and piously give to godly men a set of the priestly instruments of which the priests make use, as an atonement unto the soul (of the water dog), namely: The Astra[5], the meat-vessel[6], the Paitidâna[7], the Khrafstraghna[8], the

[1] Doubtful: the intended materials would be two loads of wood, and two loads of incense to burn upon the wood (Asp.)

[2] To cleanse the Atash-dân or fire-vessel (Yasna IX, 1).

[3] Or, a fan.

[4] Asp.; literally, 'sharp-kneed.'

[5] The Aspahê-astra; see Introd. V, 19.

[6] Possibly, the milk-vessel.

[7] As everything that goes out of man is unclean, his breath defiles all that it touches; priests, therefore, while on duty, and even laymen, while praying or eating, must wear a mouth-veil, the Paitidâna (Parsi Penôm), consisting 'of two pieces of white cotton cloth, hanging loosely from the bridge of the nose to, at least, two inches below the mouth, and tied with two strings at the back of the head' (Haug, Essays, 2nd ed. p. 243, n. 1; cf. Comm. ad Farg. XVIII, 1, and Anquetil II, 530). This principle appears not to have been peculiar to the Zoroastrian Aryans, for the Slavonian priest in Arkona was enjoined to go out of the temple, whenever he wanted to draw breath, 'lest the presence of the god should be defiled by contact with mortal breath' (ne dei presentia mortalis spiritus contagio pollueretur, Saxo Grammaticus, ap. Kiek, Einleitung in die Slavische Literatur, p. 105). Cf. Introd. V, 8.

[8] The 'Khrafstra-killer;' an instrument for killing snakes, &c.

Sraoshô-*k*arana [1], the cup for the Myazda [2], the cups for the juice [3], the mortar made according to the rules, the Haoma cups [4], and the baresma.

9 (32). 'He shall godly and piously give to godly men a set of all the war implements of which the warriors make use [5], as an atonement unto the soul (of the water dog); the first being a javelin [6], the second a knife [7], the third a club, the fourth a bow [8], the fifth a quiver [9] with shoulder-belt and thirty brass-headed arrows [10], the sixth a sling with arm-string and with thirty sling stones, the seventh a cuirass [11], the eighth a hauberk [12], the ninth a tunic [13], the tenth a helmet, the eleventh a girdle, the twelfth a pair of greaves [14].

[1] See Introd. V, 19.

[2] Doubtful.

[3] The cup in which the juice of the hom and of the urvarân (the twigs of hadhâ-naêpata which are pounded together with the hom) is received from the mortar (Comm.)

[4] The cup on which twigs of Haoma are laid before being pounded, the so-called tashtah (Anquetil II, 533); 'some say, the hom-strainer' [a saucer with nine holes], Comm.

[5] The armament detailed in the text agrees partly with that of the Persians and Medians described by Herodotos (VII, 61, 62). It would be desirable for archæologists to ascertain to what time and, if possible, to what province this description refers, as such information might throw some light upon the age of this part of the Avesta at least.

[6] *Αἰχμὰς δὲ βραχέας εἶχον.*

[7] *Ἐγχειρίδια παρὰ τὸν δεξιὸν μηρὸν παραιωρεύμενα ἐκ τῆς ζώνης.*

[8] *Τόξα δὲ μεγάλα.*

[9] Doubtful. *Ὑπὸ δὲ φαρετρεῶνες ἐκρέμαντο.*

[10] *Ὀϊστοὺς δὲ καλαμίνους.*

[11] *Λεπίδος σιδηρέης ὄψιν ἰχθυοειδέος.*

[12] 'Going from the helm to the cuirass' (Comm.)

[13] 'Under the cuirass' (Comm.); *περὶ δὲ τὸ σῶμα κιθῶνας χειριδωτοὺς ποικίλους.*

[14] *Περὶ δὲ τὰ σκέλεα ἀναξυρίδας.*

10 (41). 'He shall godly and piously give to godly men a set of all the implements of which the husbandmen make use, as an atonement unto the soul (of the water dog), namely: A plough with share and yoke[1], an ox whip[2], a mortar of stone, a hand-mill for grinding corn,

11 (48). 'A spade for digging and tilling; one measure of silver and one measure of gold.'

O Maker of the material world, thou Holy One! How much silver?

Ahura Mazda answered: 'The price of a stallion.'

O Maker of the material world, thou Holy One! How much gold?

Ahura Mazda answered: 'The price of a camel.

12 (54). 'He shall godly and piously procure a rill of running water for godly husbandmen, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! How large is the rill?

Ahura Mazda answered: 'The depth of a dog, and the breadth of a dog[3].

13 (57). 'He shall godly and piously give a piece of arable land to godly men, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! How large is the piece of land?

Ahura Mazda answered: 'As much as can be watered with such a rill on both sides[4].

14 (60). 'He shall godly and piously procure for godly men a house with ox-stalls, with nine

[1] Doubtful. [2] Doubtful.

[3] Which is estimated 'a foot deep, a foot broad' (Comm.)

[4] Doubtful.

hâthras and nine nematas[1], as an atonement unto the soul (of the water dog)[2].'

O Maker of the material world, thou Holy One! How large is the house?

Ahura Mazda answered: 'Twelve Vîtâras[3] in the largest part of the house, nine Vîtâras in the middle part, six Vîtâras in the smallest part.

'He shall godly and piously give to godly men goodly beds with cushions, as an atonement unto the soul (of the water dog).

15 (64). 'He shall godly and piously give to a godly man a virgin maid, whom no man has known, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! What maid?

Ahura Mazda answered: 'A sister or a daughter of his, at the age of puberty, with ear-rings in her ears, and past her fifteenth year.

16 (67). 'He shall godly and piously give to holy men twice seven head of small cattle, as an atonement unto the soul (of the water dog).

'He shall bring up twice seven whelps.

'He shall throw twice seven bridges over canals.

17 (70). 'He shall put into repair twice nine stables that are out of repair.

'He shall cleanse twice nine dogs from skin humours, hair wax, vermin[4], and all the diseases that are produced on the body of a dog.

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[1] Meaning unknown.

[2] He shall build a caravansary, which is considered a pious work (Mainyô-i-khard IV, 6; XXXVII, 36).

[3] A word of unknown meaning; probably a measure, but possibly 'a passage or alley.'

[4] Those three words are doubtful.

'He shall treat twice nine godly men to their fill of meat, bread, strong drink, and wine.

18 (73). 'This is the atonement, this is the penalty that he shall undergo to atone for the deed that he has done.

'If he shall undergo it, he shall enter the world of the holy ones: if he shall not undergo it, he shall fall down into the world of the wicked, into that dark world, made of darkness, the offspring of darkness[1].'

FARGARD XV.

I (1-8). On five sins the commission of which makes the sinner a Peshôtanu.

II (9-19). On unlawful unions and attempts to procure miscarriage.

III (20-45). On the treatment of a bitch big with young.

IV (46-51). On the breeding of dogs.

I.

1. How many are the sins that men commit and that, being committed and not confessed, nor atoned for, make their committer a Peshôtanu[2]?

2 (4). Ahura Mazda answered: 'There are five such sins, O holy Zarathustra! It is the first of these sins that men commit when a man teaches one of the faithful a foreign, wrong creed[3], a foreign, wrong law, and he does so with a full knowledge and conscience of the sin: this is a sin that makes him a Peshôtanu.

[1] Cf. Farg. V, 62.

[2] See Introd. V, 19.

[3] Literally, 'another wrong creed;' the Commentary has, 'that is, a creed that is not ours.' See Introd. III, 10.

3 (9). 'It is the second of these sins that men commit when a man gives too hard bones or too hot food to a shepherd's dog or to a house dog;

4 (11). 'If the bones stick in the dog's teeth or stop in his throat, or if the hot food burn his mouth or his tongue, so that mischief follows therefrom, and the dog dies, this is a sin that makes the man a Peshôtanu[1].

5 (16). 'It is the third of these sins that men commit when a man smites a bitch big with young or affrights her by running after her, with shouting or with clapping of hands[2];

6 (18). 'If the bitch fall into a hole, or a well, or a precipice, or a river, or a canal, so that mischief follows therefrom, and she dies, this is a sin that makes the man a Peshôtanu[3].

7 (22). 'It is the fourth of these sins that men commit when a man has intercourse with a woman who has an issue of blood, either out of the ordinary course or at the usual period: this is a sin that makes him a Peshôtanu[4].

8 (25). 'It is the fifth of these sins that men commit when a man has intercourse with a woman quick with child[5], whether the milk has already

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[1] He who gives too hot food to a dog so as to burn his throat is margarzân (guilty of death); he who gives bones to a dog so as to tear his throat is margarzân (Gr. Rav. 639).

[2] Or, 'with stamping on the ground' (? Saddar 31).

[3] If a bitch is big with young and a man shouts or throws stones at her, so that the whelps come to mischief and die, he is margarzân (Gr. Rav. 639).

[4] See Farg. XVI, 14 seq.

[5] When she has been pregnant for four months and ten days, as it is then that the child is formed and a soul is added to its body (Anquetil II, 563).

come to her breasts or has not yet come: if mischief follow therefrom, and she die, this is a sin that makes the man a Peshôtanu[1].

II.

9 (30). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered[2], and she conceives by him, let her not, from dread of the people, produce in herself the menses, against the course of nature, by means of water and plants[3].

10 (34). 'And if the damsel, from dread of the people, shall produce in herself the menses against the course of nature, by means of water and plants, there is a sin upon her head[4].

11 (36). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, let her not,

[1] Or better, 'if the child die.' 'If a man come to his wife [during her pregnancy] so that she is injured and bring forth a still-born child, he is margarzân' (Old Rav. 115 b).

[2] 'Whether she has a husband in the house of her own parents or has none; whether she has entered from the house of her own parents into the house of a husband [depending on another chief of family] or has not' (Comm.)

[3] By means of drugs.

[4] 'It is a tanâfûhr sin for her: it is sin on sin' (the first sin being to have allowed herself to be seduced), Comm. 'If there has been no sin in her (if she has been forced), and if a man, knowing her shame, wants to take it off her, he shall call together her father, mother, sisters, brothers, husband, the servants, the menials, and the master and the mistress of the house, and he shall say, "This woman is with child by me, and I rejoice in it;" and they shall answer, "We know it, and we are glad that her shame is taken off her;" and he shall support her as a husband does' (Comm.)

from dread of the people, destroy the fruit in her womb.

12 (38). 'And if the damsel, from dread of the people, shall destroy the fruit in her womb, the sin is on both the father and herself, the murder is on both the father and herself; both the father and herself shall pay the penalty for wilful murder[1].

13 (40). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, and she says, "I have conceived by thee;" and he replies, "Go then to the old woman[2] and apply to her that she may procure thee miscarriage;"

14 (43). 'And the damsel goes to the old woman and applies to her that she may procure her miscarriage; and the old woman brings her some Banga, or Shaêta, or Ghnâna, or Fraspâta[3], or some other of the drugs that produce miscarriage and [the man says], "Cause thy fruit to perish!" and she causes her fruit to perish; the sin is on the head of all three, the man, the damsel, and the old woman.

III.

15 (49). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not

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[1] For baodhô-varsta; see above, p. 84, § 38, and n. 1.

[2] The nurse (Asp.)

[3] Banga is bang or mang, a narcotic made from hempseed; shaêta means literally gold, and must have been some yellow plant or liquor; ghnâna is 'that which kills [the fruit in the womb];' fraspâta is 'that which expels [the fruit] so that it perishes' (Comm.)

delivered, and she conceives by him, so long shall he support her, until the child is born.

16 (51). 'If he shall not support her, so that the child comes to mischief[1], for want of proper support, he shall pay the penalty for wilful murder.'

17 (54). O Maker of the material world, thou Holy One! If she be near her time and be lying on the high road, which is the worshipper of Mazda that shall support her?

18 (56). Ahura Mazda answered: 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, so long shall he support her, until the child is born[2].

19 (58). 'If he shall not support her[3] . . . .

'It lies with the faithful to look in the same way after every pregnant female, either two-footed or four-footed, either woman or bitch.'

20 (61). O Maker of the material world, thou Holy One! If (a bitch[4]) be near her time and be lying on the high road, which is the worshipper of Mazda that shall support her?

21 (63). Ahura Mazda answered: 'He whose house stands nearest, the care of supporting her is

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[1] And dies.

[2] § 18=§ 15.

[3] The sentence is left unfinished: Aspendiârji fills it with the words in § 16, 'so that the child,' &c. It seems as if §§ 17, 18 were no part of the original text, and as if § 17 were a mere repetition of § 20, which being wrongly interpreted as referring to a woman would have brought about the repetition of § 15 as an answer. See § 20.

[4] The subject is wanting in the text: it is supplied from the Commentary as the sense requires it.

his [1]; so long shall he support her until the whelps are born.

22 (65). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

23 (68). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a camel-stall, which is the worshipper of Mazda that shall support her?

24 (70). Ahura Mazda answered: 'He who built the camel-stall or who holds it [2], the care of supporting her is his; so long shall he support her, until the whelps are born.

25 (76). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

26 (77). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a horse-stall, which is the worshipper of Mazda that shall support her?

27 (78). Ahura Mazda answered: 'He who built the horse-stall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

28 (81). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

29 (84). O Maker of the material world, thou

[1] 'The bitch is lying on the high road: the man whose house has its door nearest shall take care of her. If she dies, he shall carry her off [to dispose of the body according to the law]. One must support her for at least three nights: if one cannot support her any longer, one intrusts her to a richer man' (Comm. and Asp.)

[2] 'In pledge or for rent' (Asp.; cf. Comm. ad § 42).

Holy One! If a bitch be near her time and be lying in an ox-stall, which is the worshipper of Mazda that shall support her?

30 (86). Ahura Mazda answered: 'He who built the ox-stall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

31 (89). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

32 (92). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a sheep-fold, which is the worshipper of Mazda that shall support her?

33 (94). Ahura Mazda answered: 'He who built the sheep-fold or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

34 (97). 'If he shall not support her so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

35 (100). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying on the earth-wall[1], which is the worshipper of Mazda that shall support her?

36 (102). Ahura Mazda answered: 'He who erected the wall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

37 (105). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

[1] The wall around the house.

38 (108). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the moat[1], which is the worshipper of Mazda that shall support her?

39 (110). Ahura Mazda answered: 'He who dug the moat or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

40 (112). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

41 (113). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the middle of a pasture-field, which is the worshipper of Mazda that shall support her?

42 (115). Ahura Mazda answered: 'He who sowed the pasture-field or who holds it, the care of supporting her is his.

43 (117). 'He shall with kind charity[2] take her to rest upon a litter of any foliage fit for a litter; so long shall he support her, until the young dogs are capable of self-defence and self-subsistence.'

44 (122). O Maker of the material world, thou Holy One! When are the dogs capable of self-defence and self-subsistence?

45 (123). Ahura Mazda answered: 'When they are able to run about in a circuit of twice seven houses around[3]. Then they may be let loose, whether it be winter or summer.

'Young dogs ought to be supported for six months, children for seven years.

[1] The moat before the earth-wall.

[2] Doubtful.

[3] Probably the distance of one yugyêsti; cf. Farg. XIII, 17.

'Âtar[1], the son of Ahura Mazda, watches as well (over a pregnant bitch) as he does over a woman.'

IV.

46 (127). O Maker of the material world, thou Holy One! If worshippers of Mazda want to have a bitch so covered that the offspring shall be one of a strong nature, what shall they do?

47 (129). Ahura Mazda answered: 'They shall dig a hole in the earth, in the middle of the fold, half a foot deep if the earth be hard, half the height of a man if the earth be soft.

48 (131). 'They shall first tie up the bitch there, far from children and from the Fire, the son of Ahura Mazda[2], and they shall watch by her until a dog comes there from anywhere. They shall afterwards let another dog come near her, and then a third besides[3], each being kept apart from the former, lest they should assail one another.

49 (134)[4]. 'The bitch being thus covered by three dogs, grows big with young, and the milk comes to her teats and she brings forth a young one that is born from (three) dogs.'

50 (135). He who smites a bitch who has been covered by three dogs, and who has already milk, and who shall bring forth a young one born from (three) dogs, what is the penalty that he shall pay?

[1] The fire: when a woman is in labour, one lights up a great fire in order to protect her and her child from the fiends (Introd. V, 13).

[2] 'From children, lest she shall bite them; from the fire, lest it shall hurt her' (Comm.)

[3] Cf. Justinus III, 4: maturiorem futuram conceptionem rati, si eam singulae per plures viros experirentur.

[4] The text of this and the following clause is corrupt, and the meaning doubtful.

51 (137). Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

FARGARD XVI.

I (1-11). On the uncleanness of women during their sickness.
II (11-12). How it can be removed.
III (13-18). Sundry laws relating to the same matter. See Introd. V, 12.

I.

1. O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a woman who has an issue of blood, either out of the ordinary course or at the usual period, what shall the worshippers of Mazda do?

2 (3). Ahura Mazda answered: 'They shall clear the way[1] of the wood there, both in growing trees and in logs[2]; they shall strew dry dust on the ground[3]; and they shall erect a building there[4], higher than the house by a half, or a third, or a fourth, or a fifth part, lest her look should fall upon the fire[5].'

3 (9). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

4 (10). Ahura Mazda answered: 'Fifteen paces from the fire, fifteen paces from the water, fifteen

[1] The way to the Dashtânistân (see Introd. V, 12).
[2] Lest the wood shall be touched and defiled by the woman on her way to the Dashtânistân.
[3] Lest the earth shall be touched and defiled by her. Cf. Farg. IX, 11, and Introd. V, 10.
[4] The Dashtânistân.
[5] See Introd. V, 12.

paces from the consecrated bundles of baresma, three paces from the faithful.'

5 (11). O Maker of the material world, thou Holy One! How far from her shall he stay, who brings food to a woman who has an issue of blood, either out of the ordinary course or at the usual period?

6 (12). Ahura Mazda answered: 'Three paces[1] from her shall he stay, who brings food to a woman who has an issue of blood, either out of the ordinary course or at the usual period.'

In what kind of vessels shall he bring the food? In what kind of vessels shall he bring the bread?

'In vessels of brass, or of lead, or of any common metal[2].'

7 (15). How much food shall he bring to her? How much bread shall he bring?

'(Only) two danares[3] of long bread, and one danare of milk pap, lest she should gather strength[4].

'If a child has just touched her, they shall first wash his hands and then his body[5].

8 (21). 'If she still see blood after three nights

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[1] The food is held out to her from a distance in a metal spoon.

[2] Earthen vessels, when defiled, cannot be made clean; but metal vessels can (see Farg. VII, 73 seq.)

[3] A danare is, according to Anquetil, as much as four tolas; a tola is from 105 to 175 grains.

[4] 'Sôshyôs says: For three nights cooked meat is not allowed to her, lest the issue shall grow stronger.' As the fiend is in her, any strength she may gain accrues to Ahriman.

[5] A child whom she suckles. The meaning is, Even a child, if he has touched her, must undergo the rites of cleansing. The general rule is given in the Commentary: 'Whoever has touched a Dashtân woman must wash his body and his clothes with gômêz and water.' The ceremony in question is the simple Ghosel, not the Barashnûm, since the woman herself performs the former only (vide infra, § 11 seq.; cf. Introd. V, 16).

have passed, she shall sit in the place of infirmity until four nights have passed.

'If she still see blood after four nights have passed, she shall sit in the place of infirmity until five nights have passed.

9. 'If she still see blood after five nights have passed, she shall sit in the place of infirmity until six nights have passed.

'If she still see blood after six nights have passed, she shall sit in the place of infirmity until seven nights have passed.

10. 'If she still see blood after seven nights have passed, she shall sit in the place of infirmity until eight nights have passed.

'If she still see blood after eight nights have passed, she shall sit in the place of infirmity until nine nights have passed.

11. 'If she still see blood after nine nights have passed, this is a work of the Daêvas which they have performed for the worship and glorification of the Daêvas[1].

II.

'The worshippers of Mazda shall clear the way[2] of the wood there, both in growing trees and in logs;

12 (26). 'They shall dig three holes in the earth, and they shall wash the woman with gômêz by two of those holes and with water by the third.

'They shall kill Khrafstras, to wit: two hundred corn-carrying ants, if it be summer; two hundred of

[1] See Introd. V, 12.

[2] The way to the Barashnûm-gâh, where the cleansing takes place.

any other sort of the Khrafstras made by Angra Mainyu, if it be winter[1].'

III.

13 (30). If a worshipper of Mazda shall suppress the issue of a woman who has an issue of blood, either out of the ordinary course or at the usual period, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-*k*arana.'

14 (33). O Maker of the material world, thou Holy One! If a man shall again and again wilfully touch the body of a woman who has an issue of blood, either out of the ordinary course or at the usual period, so that the ordinary issue turns to the dye of the unusual one, or the unusual issue to the dye of the ordinary one, what is the penalty that he shall pay?

15 (36). Ahura Mazda answered: 'For the first time he comes near unto her, for the first time he lies by her, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-*k*arana; for the second time he comes near unto her, for the second time he lies by her, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-*k*arana; for the third time he comes near unto her, for the third time he lies by her, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-*k*arana.'

16. For the fourth time he comes near unto her, for the fourth time he lies by her, if he shall press the body under her clothes, if he shall press the

[1] See Introd. IV, 35.

unclean thigh, but without sexual intercourse, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-*k*arana.

17 (39). 'Whosoever shall lie in sexual intercourse with a woman who has an issue of blood, either out of the ordinary course or at the usual period, does no better deed than if he should burn the corpse of his own son, born of his own body and dead of naêza[1], and drop its fat into the fire[2].

18 (41). 'All such sinners, embodiments of the Drug, are scorners of the law: all scorners of the law are rebels against the Lord: all rebels against the Lord are ungodly men; and any ungodly man shall pay for it with his life[3].'

Fargard XVII.

Hair and Nails.

Anything that has been separated from the body of man is considered dead matter (Introd. V, 12), and is accordingly supposed to fall into the possession of the demon and to become the abode of death and uncleanness. Therefore, hair and nails, as soon as cut off, are at once the property of Ahriman, and the demon has to be driven away from them by spells, in the same way as he is from the bodies of the dead. They are withdrawn from his power by

[1] A disease (Farg. VII, 58). There is another word naêza, 'a spear,' so that one may translate also 'killed by the spear' (Asp.)

[2] 'Not that the two deeds are equal, but neither is good' (Comm.) The sin in question is a simple tanâfûhr (Farg. XV, 7), and therefore can be atoned for by punishment and repentance, whereas the burning of a corpse is a crime for which there is no atonement (Farg. I, 17; VIII, 73 seq.; Introd. V, 8).

[3] Literally, 'is a Peshôtanu;' 'he is a tanâfûhr sinner, that is to say, margarzân (worthy of death),' Comm.

the recital of certain prayers, and by being deposited in the earth inside consecrated circles, which are drawn around them as an intrenchment against the fiend (see above, p. 122, n. 1).

This chapter, which has given full scope to the ironical humour of many, is an invaluable document in the eyes of the mythologist, as he finds in it, if not the origin and explanation, at least the oldest record of world-wide superstitions. Not only in Bombay, but all over the world, people are found who believe that hair and nails are weapons in the hands of the evil one. The Esthonians, on the shores of the Baltic, take the utmost care not to drop the parings of their nails on the ground, lest the devil should pick them up, to make a visor to his cap, which will give him full power to injure men, unless the sign of the cross has been made over them[1]. The Gauchos in the Chilian pampas fear to throw their hair to the winds, but deposit it in holes dug in a wall[2]. In Liége good people are advised not to throw away their hair, nor to leave it in the teeth of the comb, lest a witch take hold of it and cast a spell over them[3].

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Which is the most deadly deed whereby a man increases most the baleful strength of the Daêvas, as he would do by offering them a sacrifice?'

2 (3). Ahura Mazda answered: 'It is when a man here below combing his hair or shaving it off, or paring off his nails drops them[4] in a hole or in a crack[5].

[1] Cf. infra, 'Thou shalt chant the Ahuna-Vairya,' &c., §§ 6, 8, 9.

[2] Cf. infra, §§ 5, 7.

[3] Mélusine, Recueil de Mythologie populaire, publié par H. Gaidoz et E. Rolland, Paris, 1878; pp. 79, 549, 583. To the same train of ideas seems to belong the Eddic myth of Naglfar, the fatal ship wrought out of the nails of the dead, which is to take the crew of the demon to the shore of the earth when the last day of the world is come (Gylfaginning, 51).

[4] Without performing the requisite ceremonies.

[5] Doubtful.

3 (6). 'Then for want of the lawful rites being observed, Daêvas are produced in the earth; for want of the lawful rites being observed, those Khrafstras are produced in the earth which men call lice, and which eat up the corn in the corn-field and the clothes in the wardrobe.

4 (10). 'Therefore, O Zarathustra! whenever here below thou shalt comb thy hair or shave it off, or pare off thy nails, thou shalt take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the consecrated bundles of baresma.

5 (13). 'Then thou shalt dig a hole, a disti[1] deep if the earth be hard, a vîtasti deep if it be soft; thou shalt take the hair down there and thou shalt say aloud these fiend-smiting words: "Out of him by his piety Mazda made the plants grow up[2]."

6 (17). 'Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shall chant the Ahuna-Vairya three times, or six, or nine.

II.

7 (19). 'For the nails, thou shalt dig a hole, out

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[1] A disti=ten fingers. A vîtasti=twelve fingers.

[2] See above, XI, 6; the choice of this line was determined by the presence of the word plants in it: man was considered a microcosm, and every element in him was supposed to come from a similar element in nature, to which it was to return after death, and whence it was to come back again at the time of the resurrection: his bones from the earth, his blood from the water, his hair from the trees, his life from the fire (Bundahis XXXI, Ulamâi Islâm); an old Aryan theory, traces of which are also to be found in India (Rig-veda X, 16, 3), in Greece (Ilias VII, 99; Empedocles, fr. 378; cf. Epicharmus ap. Plut. Consol. ad Apoll. 15), and in Scandinavia (Edda, Grimnismal 40).

of the house, as deep as the top joint of the little finger; thou shalt take the nails down there and thou shalt say aloud these fiend-smiting words: "The words that are heard from the pious in holiness and good thought[1]."

8 (24). 'Then thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairya three times, or six, or nine.

9 (26). 'And then: "Look here, O Ashô-zusta bird[2]! here are the nails for thee: look at the nails here! May they be for thee so many spears, knives, bows, falcon-winged arrows, and sling-stones against the Mâzainya Daêvas[3]!"

10 (29). 'If those nails have not been dedicated (to the bird), they shall be in the hands of the Mâzainya Daêvas so many spears, knives, bows, falcon-winged arrows, and sling stones (against the Mâzainya Daêvas)[4].

[1] Yasna XXXIII, 7. There is here only a play upon the word sruyê, 'is heard,' which chances to be homonymous with the dual of srva, 'nails of both hands.'

[2] 'The owl,' according to modern tradition. The word literally means 'friend of holiness.' 'For the bird Ashôzusta they recite the Avesta formula; if they recite it, the fiends tremble and do not take up the nails; but if the nails have had no spell uttered over them, the fiends and wizards use them as arrows against the bird Ashôzusta and kill him. Therefore, when the nails have had a spell uttered over them, the bird takes and eats them up, that the fiends may not do any harm by their means' (Bundahis XIX).

[3] See above, p. 137, n. 1. The nails are cut in two and the fragments are put in the hole with the point directed towards the north, that is to say, against the breasts of the Dêvs (see above, p. 75, n. 2). See Anquetil, Zend-Avesta II, 117; India Office Library, VIII, 80.

[4] Repeated by mistake from § 10.

11 (30). 'All such sinners, embodiments of the Drug, are scorners of the law: all scorners of the law are rebels against the Lord: all rebels against the Lord are ungodly men; and any ungodly man shall pay for it with his life[1].'

FARGARD XVIII.

I (1-13). On the unworthy priest and enticers to heresy.
II (14-29). The holiness of the cock.
III (30-60). The four paramours of the Drug.
IV (61-71). On unlawful lusts.

The text and the Pahlavi commentary of this Fargard are translated in Haug's Essays, pp. 243 seq., 364 seq.

I.

1. 'There is many a one, O holy Zarathustra!' said Ahura Mazda, 'who wears a Paitidâna[2], but who has not girded his loins with the law[3]; when such a man says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

2 (5). 'He holds a Khrafstraghna[1] in his hand, but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

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[1] See preceding Fargard, § 18.

[2] See above, p. 168, n. 7.

[3] The word translated girded is the word used of the Kôstî, the sacred girdle which the Parsi must never part with (see § 54); the full meaning, therefore, is, 'girded with the law as with a Kôstî' (cf. Yasna IX, 26 [81]), that is to say, 'never forsaking the law,' or, as the Commentary expresses it, 'one whose thought is all on the law' (cf. § 5).

[4] See above, p. 168, n. 8.

3 (7). 'He holds a twig[1] in his hand, but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathu*s*tra!' thus said Ahura Mazda.

4 (9). 'He wields the A*s*tra mairya[2], but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathu*s*tra!' thus said Ahura Mazda.

5 (11). 'He who sleeps on throughout the night, who does not perform the Yasna nor chant the hymns, who does not worship by word or by deed, who does neither learn nor teach, with a longing for (everlasting) life, he lies when he says, "I am an Âthravan," do not call him an Âthravan, O holy Zarathu*s*tra!' thus said Ahura Mazda.

6 (14). 'Him thou shalt call an Âthravan, O holy Zarathu*s*tra! who throughout the night sits up and demands of the holy Wisdom[3], which makes man free from anxiety, with dilated heart, and cheerful at the head of the *K*inva*t* bridge[4], and which makes him reach that world, that holy world, that excellent world, the world of paradise.

7 (18). '(Therefore) demand of me, thou upright one! of me, who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me, that

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[1] The bundles of baresma or the urvarân (see p. 22, n. 2; p. 169, n. 3).

[2] The Aspahê-a*s*tra; see Introd. V, 19.

[3] That is to say, studies the law and learns from those who know it (cf. Introd. V, 2).

[4] See Farg. XIX, 30. 'It gives him a stout heart, when standing before the *K*inva*t* bridge' (Comm.)

thou mayst be the better, that thou mayst be the happier[1].'

8 (21). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What is it that makes the unseen power of Death increase?'

9 (22). Ahura Mazda answered: 'It is the man that teaches a wrong law[2]; it is the man who continues for three years[3] without wearing the sacred girdle[4], without chanting the Gâthas, without worshipping the good waters.

10 (25). 'And he who should set that man at

[1] See Introd. V, 2.

[2] 'The deceiver Ashemaogha' (Comm.); the heretic. Cf. Farg. XV, 2, and Introd. III, 10.

[3] Doubtful.

[4] The Kôstî, which must be worn by every Parsi, man or woman, from their fifteenth year of age (see below, § 54 seq.); it is the badge of the faithful, the girdle by which he is united both with Ormazd and with his fellow believers. He who does not wear it must be refused water and bread by the members of the community; he who wears it becomes a participator in the merit of all the good deeds performed all over the Zarathustrian world (Saddar 10 and 46; Hyde 10 and 50). The Kôstî consists 'of seventy-two interwoven filaments, and should three times circumvent the waist. . . . Each of the threads is equal in value to one of the seventy-two Hâs of the Izashnê; each of the twelve threads in the six lesser cords is equal in value to the dawâzdih hamâist . . .; each of the lesser cords is equal in value to one of the six Gahanbârs; each of the three circumventions of the loins is equal in value to humat, good thought, hukhat, good speech, huaresta, good work; the binding of each of the four knots upon it confers pleasure on each of the four elements, fire, air, water, and the earth' (Edal Daru, apud Wilson, The Parsi Religion Unfolded, p. 163). In the Brahmanical system also the faithful are bound to their god by means of a sacred girdle, the Mekhalâ.

Another piece of clothing which every Parsi is enjoined to wear is the Sadarah, or sacred shirt, a muslin shirt with short sleeves, that does not reach lower than the hips, with a small pocket at the opening in front of the shirt (see § 54 seq.)

liberty, when bound in prison[1], does no better deed than if he should flay a man alive and cut off his head[2].

11 (27). 'The blessing uttered on a wicked, ungodly Ashemaogha does not go past the mouth (of the blesser); the blessing for two Ashemaoghas does not go past his tongue; the blessing for three is no word at all; the blessing for four is a curse against himself.

12 (29). 'Whosoever should give some Haoma juice to a wicked, ungodly Ashemaogha, or some Myazda consecrated with blessings, does no better deed than if he should lead a thousand horse against the cities of the worshippers of Mazda, and should slaughter the men thereof, and drive off the cattle as plunder.

II.

13 (32). 'Demand of me, thou upright one! of me, who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier.'

14 (33). Zarathustra asked Ahura Mazda: 'Who is the Sraoshâ-varez[3] of Sraosha[4]? the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god.'

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[1] See Introd. III, 10. Cf. § 12.

[2] Doubtful. The Commentary seems to understand the sentence as follows: 'He who should free him from hell would thus perform no less a feat than if he should cut off the head of a man and then make him alive again.'

[3] 'Who is he who sets the world in motion?' (Comm.) See above, p. 56, n. 2.

[4] See Introd. IV, 31.

15 (34). Ahura Mazda answered: 'It is the bird named Parôdars[1], which ill-speaking people call Kahrkatâs[2], O holy Zarathustra! the bird that lifts up his voice against the mighty dawn:

16 (37). '"Arise, O men! recite the Ashem yad vahistem that smites down the Daêvas[3]. Lo! here is Bûshyãsta, the long-handed[4], coming upon you, who lulls to sleep again the whole living world, as soon as it has awoke: 'Sleep!' she says, 'sleep on, O man! the time[5] is not yet come.'"

17 (41). 'For the three excellent things be never slack, namely, good thoughts, good words, and good deeds; for the three abominable things be ever slack, namely, bad thoughts, bad words, and bad deeds."

18 (43). 'In the first part of the night, Fire, the son of Ahura Mazda, calls the master of the house for help, saying:

19 (43). '"Up! arise, thou master of the house! put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright

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[1] 'He who foresees' the coming dawn; the cock.

[2] 'When he is not called so, he is powerful' (Comm.) Cf. XIII, 2, 6.

[3] The cock is called 'the drum of the world.' As crowing in the dawn that dazzles away the fiends, he shared with it the honour of the victory, and was believed to crow away the demons: 'The cock was created to fight against the fiends and wizards; . . . he is with the dog an ally of Srôsh against demons' (Bundahis XIX). 'No demon can enter a house in which there is a cock; and, above all, should this bird come to the residence of a demon, and move his tongue to chaunt the praises of the glorious and exalted Creator, that instant the evil spirit takes to flight' (Mirkhond, History of the Early Kings of Persia, translated by Shea, p. 57; cf. Saddar 32, Hyde 35, and J. Ovington, A Voyage to Suratt, 1696, p. 371).

[4] See Introd. IV, 24.

[5] 'To perform thy religious duties' (Comm.)

with the clean wood, carried by thy well-washed hands[1]. Here comes Âzi[2], made by the Daêvas, who is about to strive against me, and wants to put out my life."

20 (46). 'In the second part of the night, Fire, the son of Ahura Mazda, calls the husbandman for help, saying:

21 (46). '"Up! arise, thou husbandman! Put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed hands. Here comes Âzi, made by the Daêvas, who is about to strive against me, and wants to put out my life."

22 (48). 'In the third part of the night, Fire, the son of Ahura Mazda, calls the holy Sraosha for help, saying: "Come thou, holy, tall-formed Sraosha, [then he brings unto me some clean wood with his well-washed hands][3]: here comes Âzi, made by the Daêvas, who is about to strive against me, and wants to put out my life."

23 (51). 'And then the holy Sraosha wakes up the bird named Parôdars, which ill-speaking people call Kahrkatâs, and the bird lifts up his voice against the mighty dawn:

24 (52). '"Arise, O men! recite the Ashem ya*d* vahi*s*tem that smites down the Daêvas. Lo! here is Bûshyãsta, the long-handed, coming upon you, who lulls to sleep again the whole living world as

[1] The Parsi, as soon as he has risen, must put on the Kôstî, wash his hands, and put wood on the fire.

[2] See Introd. IV, 19.

[3] The text seems to be corrupt: it must probably be emendated into 'bring into me . . .'

soon as it has awoke: 'Sleep!' she says, 'sleep on, O man! the time is not yet come.'"

25 (52). '"For the three excellent things be never slack, namely, good thoughts, good words, and good deeds; for the three abominable things be ever slack, namely, bad thoughts, bad words, and bad deeds."

26 (53). 'And then bed-fellows address one another: "Rise up, here is the cock calling me up." Whichever of the two first gets up shall first enter paradise: whichever of the two shall first, with well-washed hands, bring clean wood unto the Fire, the son of Ahura Mazda, the Fire, well pleased with him and not angry, and fed as it required, will thus bless him:

27 (58). '"May herds of oxen grow for thee, and increase of sons: may thy mind be master of its vow, may thy soul be master of its vow, and mayst thou live on in the joy of the soul all the nights of thy life."

'This is the blessing which the Fire speaks unto him who brings him dry wood, well examined by the light of the day, well cleansed with godly intent.

28 (64). 'And whosoever will kindly and piously present one of the faithful with a pair of these my Parôdars birds, a male and a female, it is as though he had given[1] a house with a hundred columns, a thousand beams, ten thousand large windows, ten thousand small windows.

29 (67). 'And whosoever shall give to my Parôdars bird his fill of meat, I, Ahura Mazda, need not

[1] 'In the day of recompense' (Comm.); he shall be rewarded as though he had given a house, &c. . . . he shall receive such a house in paradise.

interrogate him any longer; he shall directly go to paradise.'

III.

30 (70). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Thou then, alone in the material world, dost bear offspring without any male coming unto thee?'

31 (74). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! It is not so, nor do I, alone in the material world, bear offspring without any male coming unto me.

32 (77). 'There are four males who are mine.

'And they make me conceive progeny as other males make their females.'

33 (78). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the first of those males of thine?'

34 (79). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the first of my males who, being entreated by one of the faithful, does not give him anything, be it ever so little, of the riches he has treasured up[1].

35 (82). 'That man makes me conceive progeny as other males make their females.'

36 (83). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

37 (84). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This is

[1] Cf. Farg. III, 34.

the thing that counteracts it, namely, when a man unasked, kindly and piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.

38 (87). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

39 (88). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the second of those males of thine?'

40 (89). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the second of my males who, making water, lets it fall along the upper forepart of his foot.

41 (92). 'That man makes me conceive progeny as other males make their females.'

42 (93). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

43 (94). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This is the thing that counteracts it, namely, when the man rising up[1] and stepping three steps further off, shall say three Ahuna-Vairya, two humatanãm, three hukhshathrôtemãm, and then chant the Ahuna-Vairya and offer up one Yênhê hâtãm.

[1] 'Nec stando mingens . . . facile visitur Persa' (Amm. Marc. XXIII, 6); Ardâ Vîrâf XXIV; Mainyô-i-khard II, 39; Saddar 56, Hyde 60. Cf. Manu IV, 47 seq., and Polack, Persien I, 67: 'Von einem in Paris weilenden Perser hinterbrachte man dem König, um seine Emancipation und Abtrünnigkeit vom Gesetz zu beweisen, dass er Schweinefleisch esse und stehend die Function verrichte.'

44 (98). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

45 (99). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the third of those males of thine?'

46 (100). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the third of my males who during his sleep emits seed.

47 (102). 'That man makes me conceive progeny as other males make their females.'

48 (103). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

49 (104). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! this is the thing that counteracts it, namely, if the man, when he has risen from sleep, shall say three Ahuna-Vairya, two humatanãm, three hukhshathrô-temãm, and then chant the Ahuna-Vairya and offer up one Yênhê hâtãm.

50 (107). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does who tears the child out of a mother's womb.'

51 (108). Then he shall speak unto Spenta Ârmaiti[1], saying: 'O Spenta Ârmaiti, this man do I deliver unto thee; this man deliver thou back unto me, against the mighty day of resurrection; deliver him back as one who knows the Gâthas, who

[1] The genius of the earth (cf. Farg. II, 10).

knows the Yasna, and the revealed law[1], a wise and clever man, who is the Word incarnate.

52 (112). 'Then thou shalt call his name "Fire-creature, Fire-seed, Fire-offspring, Fire-land," or any name wherein is the word Fire[2].'

53 (113). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the fourth of those males of thine?'

54 (114). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt[3].

55 (115). 'At the fourth step[4] we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Zandas[5].'

56 (117). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug, what is the thing that can counteract that?'

57 (118). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! There is no means of counteracting it;

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[1] Literally, 'the answers made to the questions (of Zarathustra).'

[2] Cf. Introd. IV, 30, and Orm. Ahr. § 205.

[3] The Kôsti and the Sadarah; see above, p. 191, n. 4. It is the sin known as kushâd duvârisnî (Mainyô-i-khard II, 35; Ardâ Vîrâf XXV, 6).

[4] 'Going three steps without Kôstî is only a three Sraoshô-karana sin; from the fourth step, it is a tanâfûhr sin' (Comm.)

[5] For the Yâtus, see Introd. IV, 20; the zanda is a hobgoblin.

58 (120). 'When a man or a woman, being more than fifteen years of age, walks without wearing the sacred girdle or the sacred shirt.

59 (120). 'At the fourth step we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Za*n*das.'

IV.

60 (122). Demand of me, thou upright one! of me who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

61 (123). Zarathu*s*tra asked Ahura Mazda: 'Who grieves thee with the sorest grief? Who pains thee with the sorest pain?'

62 (124). Ahura Mazda answered: 'It is the *G*ahi[1], O Spitama Zarathu*s*tra! who goes a-whoring after the faithful and the unfaithful, after the worshippers of Mazda and the worshippers of the Daêvas, after the wicked and the righteous[2].

63 (125). 'Her look dries up one third of the mighty floods that run from the mountains; her look withers one third of the beautiful, golden hued, growing plants;

64 (127). 'Her look withers one third of the grass

[1] The courtezan, as an incarnation of the female demon *G*ahi (see Introd. IV, 15).

[2] '[Whether she gives up her body to the faithful or to the unfaithful], there is no difference; when she has been with three men, she is guilty of death' (Comm.)

wherewith Spenta Ârmaiti[1] is clad[2], and her touch withers in the faithful one third of his good thoughts, of his good words, of his good deeds, one third of his strength, of his fiend-killing power, and of his holiness[3].

65 (129). 'Verily I say unto thee, O Spitama Zarathustra! such creatures ought to be killed even more than gliding snakes[4], than howling wolves, than the wild she-wolf that falls upon the fold, or than the she-frog that falls upon the waters with her thousandfold brood.'

66 (133). Demand of me, thou upright one! of me who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

67-68 (133). Zarathustra asked Ahura Mazda: 'If a man shall come unto a woman who has an issue of blood, either out of the ordinary course or at the usual period, and he does so wittingly and knowingly[5], and she allows it wilfully, wittingly, and

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[1] The earth.

[2] Doubtful. The Pahlavi translation has, 'One third of the strength of Spenta Ârmaiti.'

[3] 'If a Gahi (courtezan) look at running waters, they fall; if at trees, they are stunted; if she converse with a pious man, his intelligence and his holiness are withered by it' (Saddar 67; Hyde 74). Cf. Manu IV, 40 seq.

[4] It is written in the law (the Avesta): 'O Zartust Isfitamân! with regard to woman, I say to thee that any woman that has given up her body to two men in one day is sooner to be killed than a wolf, a lion, or a snake: any one who kills such a woman will gain as much merit by it as if he had provided with wood a thousand fire-temples, or destroyed the dens of adders, scorpions, lions, wolves, or snakes' (Old Rav. 59 b).

[5] 'Knowing her state and knowing that it is a sin' (Comm.)

knowingly, what is the atonement for it, what is the penalty that he shall pay to atone for the deed they have done?'

69 (136). Ahura Mazda answered: 'If a man shall come unto a woman who has an issue of blood, either out of the ordinary course or at the usual period, and he does so wittingly and knowingly, and she allows it wilfully, wittingly, and knowingly;

70 (137). 'He shall slay a thousand head of small cattle; he shall godly and piously offer up to the fire[1] the entrails[2] thereof together with Zaothra-libations; he shall bring the shoulder bones to the good waters[3].

71 (140). 'He shall godly and piously bring unto the fire a thousand loads of soft wood, of Urvâsna, Vohu-gaona, Vohu-kereti, Hadhâ-naêpata, or of any sweet-scented plant[4].

72 (142). 'He shall tie and consecrate a thousand bundles of baresma; he shall godly and piously offer up to the good waters a thousand Zaothra-libations, together with the Haoma and the meat, cleanly prepared and well strained by a pious man, together with the roots of the tree known as Hadhâ-naêpata[5].

73 (144). 'He shall kill a thousand snakes of

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[1] To the Bahrâm fire.

[2] The ōmentum (afsman) or epipleon. Strabo XV, 13: *τοῦ ἐπίπλου τι μικρὸν τιθέασι, ὡς λέγουσί τινες, ἐπὶ τὸ πῦρ.* 'Ascending six steps they showed me in a Room adjoining to the temple, their Fire which they fed with Wood, and sometimes Burn on it the Fat of the Sheep's Tail.' A Voyage Round the World, Dr. J. F. Gemelli, 1698.

[3] The meat is eaten by the faithful (Asp.); cf. Herod. I, 132.

[4] Cf. Farg. XIV, 3 seq.

[5] See above, p. 94, n. 1.

those that go upon the belly, two thousand of the other kind[1]: he shall kill a thousand land frogs and two thousand water frogs; he shall kill a thousand corn-carrying ants and two thousand of the other kind[2].

74 (147). 'He shall throw thirty bridges over canals; he shall undergo a thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana[3].

75 (149). 'This is the atonement, this is the penalty that he shall pay to atone for the deed that he has done.

76 (150). 'If he shall pay it, he shall enter the world of the holy ones; if he shall not pay it, he shall fall down into the world of the wicked, into that dark world, made of darkness, the offspring of darkness[4].'

Fargard XIX.

I (1–11). Angra Mainyu attempts to kill Zarathustra, and, when he fails, tempts him. Zarathustra withstands both assaults with weapons both material and spiritual.

II (11–43). Zarathustra applies to Ahura Mazda for a revelation of the law. He is taught how the fiend may be repelled, how the creation of Mazda is to be worshipped, how uncleanness is to be washed away, and what becomes of the soul after death.

III (43–47). Angra Mainyu and his host, driven to despair, and feeling themselves powerless, flee down into hell.

This chapter may be entitled 'The Revelation,' and considered as the frame-work of the Vendîdâd, the remainder of which should have its place between the first and the third part; as the first part

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[1] 'Two thousand mâr bânak' (Comm.) See above, p. 157, n. 1.

[2] 'Two thousand dârak' (Comm.) See above, p. 157, n. 4.

[3] Five tanâfûhrs, that is six thousand dirhems.

[4] §§ 75, 76=Farg. XIV, 18.

shows the fiend's struggles to prevent the revelation, and the third shows the effects of it; the second being, as it were, an abstract of the law, an abridged Vendîdâd.

The text and the Pahlavi commentary of this Fargard are translated in Haug's Essays, p. 253 seq., p. 333 seq, and p. 379 seq.

I.

1. From the region of the north, from the regions of the north[1], forth rushed Angra Mainyu, the deadly, the Daêva of the Daêvas[2]. And thus spake the guileful one, he the evil-doer Angra Mainyu, the deadly: 'Drug, rush down upon him! destroy the holy Zarathustra!' The Drug came rushing along, the demon Bûiti[3], the unseen death, the hell-born.

2 (5). Zarathustra chanted aloud the Ahuna-Vairya[4]: 'The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.'

(He added): 'Offer up prayers to the good waters of the good Dâitya[5]!

'Profess the law of the worshippers of Mazda!'

The Drug dismayed, rushed away, the demon Bûiti, the unseen death, the hell-born.

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[1] From hell; cf. p. 75, n. 2.

[2] 'The fiend of fiends,' the arch-fiend.

[3] 'How does death enter the body of man? There are several Druges from Ahriman, who come into the body and the soul of man: one of whom is a Drug known as Bût; she is the forerunner of death; when the time of the end is at hand, she produces in the body of man such excessive heat that he falls ill' (Dâdâr i Dâdûkht, British Museum, Add. 8994, 130 a).

[4] See above, p. 98, n. 2.

[5] The river in Airyana Vaêgô; see Farg. I, 3, and Introd. III, 15.

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3 (7). And the Drug, the guileful one, said unto Angra Mainyu: 'O baneful Angra Mainyu! I see no way to kill him, so great is the glory of the holy Zarathustra.'

Zarathustra saw (all this) from within his soul: 'The evil-doing Daêvas and Drvants[1] (thought he) take counsel together for my death.'

4 (11). Up started Zarathustra, forward went Zarathustra, unshaken by the evil spirit, by the hardness of his malignant riddles[2], swinging stones in his hand, stones as big as a house[3], which he obtained from the Maker, Ahura Mazda, he the holy Zarathustra.

'At what on this wide, round earth, whose ends lie afar, at what dost thou swing (those stones), thou who standest by the river Darega[4], upon the mountains, in the mansion of Pourusaspa[5]?'

5 (16). Thus Zarathustra answered Angra Mainyu: 'O evil-doer, Angra Mainyu! I will smite the creation of the Daêva; I will smite the Nasu, a creature of the Daêva; I will smite the Pairika Knãthaiti[6], till the fiend-smiter Saoshyant come up to life out

[1] See Introd. IV, 22.

[2] This is a fragment of an old myth in which Zarathustra and Angra Mainyu played respectively the parts of Oedipus and the Sphinx. See, for further explanation, Orm. Ahr. §§ 163–165.

[3] See Introd. IV, 40. The Commentary has, 'Some say, those stones are the Ahuna-Vairya.' In another attempt to account for a mythical expression, which was no longer understood, those thunderbolts were turned into the nine-knotted stick used in the Barashnûm (see Farg. IX, 14; Comm. and Asp.)

[4] See Introd. III, 15.

[5] The father of Zarathustra.

[6] Cf. Farg. I, 10, and Introd. IV, 21.

of the lake Kãsava, from the region of the dawn, from the regions of the dawn[1].'

6 (20). Again to him said the guileful one, the Maker of the evil world, Angra Mainyu: 'Do not destroy my creatures, O holy Zarathustra! Thou art the son of Pourusaspa[2], just born of thy mother[3]. Renounce the good law of the worshippers of Mazda, and thou shalt gain such a boon as the murderer[4] gained, the ruler of the nations.'

7 (24). Thus in answer to him said Spitama Zarathustra: 'No! never will I renounce the good law of the worshippers of Mazda, though my body, my life, my soul should burst!'

8 (27). Again to him said the guileful one, the Maker of the evil world, Angra Mainyu: 'By whose Word wilt thou strike, by whose Word wilt thou repel, by whose weapon will the good creatures (strike and repel) my creation who am Angra Mainyu?'

9 (29). Thus in answer to him said Spitama Zarathustra: 'The sacred mortar, the sacred cup, the Haoma, the Words taught by Mazda, these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon the good creatures (will strike and repel thee), O evil-doer, Angra Mainyu! To me Spenta Mainyu gave it, he gave it to me in the boundless Time[5];

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[1] See Introd. IV, 39–40.

[2] 'I know thee' (Comm.)

[3] Doubtful (cf. § 46); possibly, 'I was invoked by thy mother.' The Commentary has, 'Some explain thus: Thy forefathers worshipped me: worship me also.'

[4] Ajis Dahâka or Zohâk, who, as a legendary king, is said to have ruled the world for a thousand years (Introd. IV, 11).

[5] See Introd. IV, 42. The Ahuna-Vairya was revealed before

to me the Amesha Spe*n*tas, the all-ruling, the all-beneficent, gave it.'

10 (35). Zarathu*s*tra chanted aloud the Ahuna-Vairya. The holy Zarathu*s*tra said aloud: 'This I ask thee: teach me the truth, O Lord[1]! . . .'

II.

11 (37). Zarathu*s*tra asked Ahura Mazda: 'O Ahura Mazda, most beneficent spirit, Maker of the material world, thou Holy One! [he was sitting by the Darega, on the mountain[2], praying to Ahura Mazda, to the good Vohu-manô, to Asha Vahi*s*ta, Khshathra Vairya, and Spe*n*ta Ârmaiti;]

12 (39). 'How shall I make the world free from that Drug, from the evil-doer Angra Mainyu? How shall I drive away direct defilement? How indirect defilement? How shall I drive the Nasu from the house of the worshippers of Mazda? How shall I cleanse the faithful man? How shall I cleanse the faithful woman?'

13 (42). Ahura Mazda answered: 'Invoke, O Zarathu*s*tra! the good law of Mazda.

'Invoke, O Zarathu*s*tra! the Amesha Spe*n*tas who rule over the seven Karshvares of the earth[3].

'Invoke, O Zarathu*s*tra! the sovereign Heaven, the boundless Time[4], and Vayu[5], whose action is most high.

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the creation of the world (Yasna XIX), and consequently in the boundless Time.

[1] This verse is the beginning of a Gâtha (Yasna XLIV), in which Zarathu*s*tra applies to Ahura Mazda to be taught the mysteries of the world and of the law.

[2] See § 4 and Introd. III, 15.

[3] See Introd. IV, 7.

[4] See Introd. IV, 42.

[5] See Introd. IV, 15.

'Invoke, O Zarathustra! the powerful Wind, made by Mazda, and Spenta [Ârmaiti][1], the fair daughter of Ahura Mazda.

14 (46). 'Invoke, O Zarathustra! my Fravashi[2], who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid[3], the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word[4]!

'Invoke, O Zarathustra! this creation of mine, who am Ahura Mazda.'

15 (50). Zarathustra took those words from me, (and said): 'I invoke the holy creation of Ahura Mazda.

'I invoke Mithra[5], the lord of wide pastures, a god armed with beautiful weapons, with the most glorious of all weapons, with the most fiend-smiting of all weapons.

'I invoke the holy, tall-formed Sraosha[6], who wields a club in his hand, to bear upon the heads of the fiends.

16 (54). 'I invoke the most glorious holy Word.

'I invoke the sovereign Heaven, the boundless Time, and Vayu, whose action is most high.

'I invoke the mighty Wind, made by Mazda, and Spenta (Ârmaiti), the fair daughter of Ahura Mazda.

'I invoke the good law of Mazda, the fiend-destroying law of Zarathustra.'

17 (58). Zarathustra asked Ahura Mazda: 'O Maker of the good world, Ahura Mazda! With

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[1] See Introd. IV, 30.
[2] See Introd. IV, 37.
[3] See Introd. IV, 5.
[4] Māthra Spenta; see Introd. IV, 40.
[5] See Introd. IV, 8.
[6] See Introd. IV, 31, and cf. Farg. XVIII, 22 seq.

what manner of sacrifice shall I worship, with what manner of sacrifice shall I worship and forward this creation of Ahura Mazda?'

18 (60). Ahura Mazda answered: 'Go, O Spitama Zarathustra! towards that tree[1] that is beautiful, high-growing, and mighty amongst the high-growing trees, and say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem vohu[2]!"

19 (63). 'Let the faithful man cut off a twig of baresma, long as a ploughshare, thick as a barley-corn[3]. The faithful one, holding it in his left hand, shall not leave off keeping his eyes upon it[4], whilst he is offering up the sacrifice to Ahura Mazda and to the Amesha-Spe*n*tas, and to the high and beautiful golden Haomas, and to Vohu-manô[5] and to the good Râta[6], made by Mazda, holy and excellent[7].'

20 (67). Zarathustra asked Ahura Mazda: 'O thou, all-knowing Ahura Mazda! thou art never asleep, never intoxicated, thou Ahura Mazda! Vohu-manô[8] gets directly defiled: Vohu-manô gets indirectly de-

[1] The tree, whatever it is, from which the baresma is taken. See p. 22, n. 2.

[2] See § 22.

[3] Doubtful.

[4] The Parsis are recommended to keep their eyes on the baresma during the sacrifice: 'A man is offering the Darûn, he has said all the required Avesta, but he has not looked at the baresma: what is the rule? It would have been better if he had looked at it: however he may proceed to the meal' (Old Rav. 97 b).

[5] See Introd. IV, 7.

[6] See Introd. IV, 30.

[7] Doubtful. Possibly, 'While he is offering up the high and beautiful Haomas, and Vohu-manô (good thoughts) and the good Râta (sacrificial presents).'

[8] Vohu-manô is often used as a designation of the faithful one, literally, 'the good-minded;' this is the meaning which is given to it in this passage by the Commentary, and it certainly belongs

filed; the Daêvas defile him from the bodies smitten by the Daêvas[1]: let Vohu-manô be made clean.'

21 (70). Ahura Mazda answered: 'Thou shalt take some gômêz from a bull ungelded and such as the law requires it[2]; thou shalt take the man who is to be cleansed[3] to the field made by Ahura[4], and the man that is to cleanse him shall draw the furrows[5].

22 (73). 'He shall recite a hundred Ashem vohu: "Holiness is the best of all good. Happy, happy the man who is holy with perfect holiness!"

'He shall chant two hundred Ahuna-Vairya: "The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor."

'He shall wash Vohu-manô four times with the gômêz from the ox, and twice with the water made by Mazda[6].

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to it in the second part of § 25; but in the first part of the same clause it is translated 'clothes,' a meaning which is not unlikely in itself, as Vohu-manô, being the Amshaspand of cattle, may designate, and in fact did designate, the skins of cattle and leather (Comm. ad Farg. XVIII, 2). On the whole the description in the text applies to the cleansing both of the man and of the clothes, and Vohu-manô sometimes means the one, and sometimes the other.

[1] From dead bodies.

[2] The so-called Varasiô; 'it must be of a white colour; if a single hair on its body be found other than white, the animal is rejected as unfit for the purpose' (Sorâbji Kâvasji Khambâtâ, in the Indian Antiquary, VII, 180).

[3] Or better, 'the things that are to be cleansed.'

[4] The place of the cleansing, the Barashnûm-gâh (see Farg. IX, 3).

[5] See Farg. IX, 10.

[6] This can hardly refer to the cleansing of the man, as the man

23 (76). 'Thus Vohu-manô shall be made clean, and clean shall be the man. Then he shall take up Vohu-manô[1] with his left arm and his right, with his right arm and his left: and thou shalt lay down Vohu-manô under the mighty structure of the bright heavens, by the light of the stars made by the gods, until nine nights have passed away[2].

24 (80). 'When nine nights have passed away, thou shalt bring libations unto the fire, thou shalt bring hard wood unto the fire, thou shalt bring incense of Vohu-gaona unto the fire, and thou shalt perfume Vohu-manô therewith.

25 (82). 'Thus shall Vohu-manô become clean, thus shall the man be clean[3]: he shall take up Vohu-manô with the right arm and the left, with the left arm and the right, and Vohu-manô[4] shall say aloud: "Glory be to Ahura Mazda! Glory be to the Amesha-Spentas! Glory be to all the other holy beings."'

26 (85). Zarathustra asked Ahura Mazda: 'O thou all-knowing Ahura Mazda: Should I urge upon the godly man, should I urge upon the godly woman, should I urge upon the wicked Daêva-worshipper who lives in sin, that they have once to leave behind them the earth made by Ahura,

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ought to be washed six times with gômêz and three times with water (see Farg. VIII, 37 seq.; IX, 28 seq.)

[1] 'The clothes' (Comm.)

[2] The clothes of the unclean shall be exposed to the air for nine nights, all the time while he himself is confined in the Armêst-gâh. The rules for the cleansing of clothes that have been worn by the dead himself are different (see Farg. VII, 12 seq.)

[3] 'Thus Vohu-manô shall be clean—the clothes; thus the man shall be clean—he who wears those clothes' (Comm.)

[4] The faithful one.

that they have to leave the water that runs, the corn that grows, and all the rest of their wealth[1]?'

Ahura Mazda answered: 'Thou shouldst, O holy Zarathustra.'

27 (89). O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, in their life in the material world, they have won for their souls?

28 (90). Ahura Mazda answered: 'When the man is dead, when his time is over, then the hellish, evil-doing Daêvas assail him; and when the third night is gone, when the dawn appears and brightens up, and makes Mithra, the god with beautiful weapons, reach the all-happy mountains, and the sun is rising:

29 (94). 'Then the fiend, named Vîzaresha, carries off in bonds[2] the souls of the wicked Daêva-worshippers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the *K*invad bridge, the holy bridge made by Mazda[3], they ask for their spirits and souls the

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[1] 'Linquenda tellus, et domus et placens
Uxor, nec harum, quas colis arborum. . . .'

The translation is doubtful in its details; yet there is little doubt that the sentence refers to future life (cf. § 27). Aspendiârji translates, 'Shall the godly man . . . arise (from the dead) . . .?' which seems to be the meaning of the Pahlavi Commentary too.

[2] 'Every one has a noose cast around his neck: when a man dies, if he has been a righteous man, the noose falls from his neck; if a wicked, they drag him with that noose down into hell' (Comm.; cf. Farg. V, 8, and Introd. IV, 26).

[3] The *K*invad bridge extends over hell and leads to paradise: for the souls of the righteous it widens to the length of nine javelins;

reward for the worldly goods which they gave away here below[1].

30 (98). 'Then comes the well-shapen, strong and tall-formed maid[2], with the dogs at her sides[3], one who can distinguish[4], who is graceful[5], who does what she wants, and is of high understanding.

'She makes the soul of the righteous one go up above the Hara-berezaiti[6]; above the *K*inva*d* bridge she places it in the presence of the heavenly gods themselves.

31 (102). 'Up rises Vohu-manô[7] from his golden seat; Vohu-manô exclaims: "How hast thou come to us, thou holy one, from that decaying world into this undecaying one[8]?"

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for the souls of the wicked it narrows to a thread, and they fall down into hell (cf. Ar*d*â Vîrâf V, 1). This bridge is known in many mythologies; it is the Sirath bridge of the Musulmans; not long ago they sang in Yorkshire of 'the Brig o' Dread, na brader than a thread' (Thoms, Anecdotes, 89), and even nowadays the peasant in Nièvre tells of a little board—

> 'Pas pu longue, pas pu large
> Qu'un ch'veu de la Sainte Viarge,'

which was put by Saint Jean d'Archange between the earth and paradise:

> 'Ceux qu'saront la raison (=l'oraison?) d'Dieu
> Par dessus passeront.
> Ceux qu'la sauront pas
> Au bout mourront.' (Mélusine, p. 70.)

[1] Cf. Farg. III, 34, 35; XVIII, 33 seq.

[2] The soul of the dead, on the fourth day, finds itself in the presence of a maid, of divine beauty or fiendish ugliness, according as he himself was good or bad, and she leads him into heaven or hell: this maid is his own conscience (Yasht XXII).

[3] The dogs that keep the *K*inva*d* bridge (see Farg. XIII, 9).

[4] The good from the wicked.

[5] Doubtful.

[6] The heavenly mountain, whence the sun rises, and upon which the abode of the gods rests.

[7] The door-keeper of paradise; a Zoroastrian Saint-Pierre.

[8] Cf. Farg. VII, 52.

32 (105). 'Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Amesha-Spe*n*tas, to the Garô-nmânem[1], the abode of Ahura Mazda, the abode of the Amesha-Spe*n*tas, the abode of all the other holy beings.

33 (108). 'As to the godly man that has been cleansed[2], the wicked evil-doing Daêvas tremble at the perfume of his soul after death, as a sheep does on which a wolf is falling[3].

34 (110). 'The souls of the righteous are gathered together there: Nairyô-sangha[4] is with them; a friend of Ahura Mazda is Nairyô-sangha.

'Do thou thyself invoke, O Zarathu*s*tra! this world of Ahura Mazda.'

35 (114). Zarathu*s*tra took those words from Ahura Mazda: 'I invoke the holy world, made by Ahura Mazda.

'I invoke the earth made by Ahura, the water made by Mazda, the holy trees.

'I invoke the sea Vouru-kasha[5].

'I invoke the shining sky.

'I invoke the eternal and sovereign luminous space[6].

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[1] The Garothmân of the Parsis; literally, 'the house of songs.'

[2] That has performed the Barashnûm.

[3] Ormazd is all perfume, Ahriman is infection and stench (Bundahi*s* I; Eznig, Refutatio Haeresiarum II); the souls of their followers partake of the same qualities, and by the performance of the Barashnûm both the body and the soul are perfumed and sweetened.

[4] The messenger of Ahura Mazda (cf. Farg. XXII, 7).

[5] See Introd. IV, 11.

[6] See Introd. IV, 42.

36 (120). 'I invoke the bright, all glorious, blissful abode of the holy ones.

'I invoke the Garô-nmânem, the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings.

'I invoke the sovereign place of eternal weal[1], and the *K*invad bridge made by Mazda.

37 (123). 'I invoke the good Saoka[2], whose looks go far and wide.

'I invoke the mighty Fravashis[3] of the righteous.

'I invoke the whole creation of weal.

'I invoke Verethraghna[4], made by Ahura, who wears the glory made by Mazda[5].

'I invoke Tistrya[6], the bright and glorious star, in the shape of a golden-horned bull.

38 (127). 'I invoke the holy, beneficent Gâthas[7], who rule over the ratus[8]:

'I invoke the Ahunavaiti Gâtha;

'I invoke the Ustavaiti Gâtha;

'I invoke the Spenta-mainyu Gâtha;

'I invoke the Vohu-khshathra Gâtha;

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[1] Misvâna gâtva, another name of the heavenly spaces; it designates heaven as the abode and source of all blessings, of all savah, or saoka.

[2] A personification of the Ormazdean weal.

[3] See Introd. IV, 37.

[4] See Introd. IV, 14, and Yasht XIV.

[5] The *h*varenô or light of sovereignty (Introd. IV, 11).

[6] See Introd. IV, 13, and Yasht VIII.

[7] The five collections of hymns which form the oldest and holiest part of the Yasna and of the Avesta (Yasna XXVIII–XXXIV; XLIII–XLVI; XLVII–L; LI; LIII); they are named after their first words.

[8] The chiefs of creation (Introd. IV, 35); 'they rule over the ratus insomuch as it is by their means that other beings are invoked' (Comm.)

'I invoke the Vahistôisti Gâtha.

39 (129). 'I invoke the Karshvares of Arzahê and Savahê;

'I invoke the Karshvares of Fradadhafshu and Vidadhafshu;

'I invoke the Karshvares of Vourubaresti and Vouruzaresti;

'I invoke the bright *Hv*aniratha[1];

'I invoke the bright, glorious Haêtumant[2];

'I invoke the good Ashi[3];

['I invoke the good *K*isti[4];]

'I invoke the most right *K*ista[5];

'I invoke the glory of the Aryan regions[6];

'I invoke the glory of the bright Yima, the great shepherd[7].

40 (133). 'Let him be worshipped with sacrifice, let him be gladdened, gratified, and satisfied, the holy Sraosha, the tall-formed, fiend-smiting, holy Sraosha[8].

'Bring libations unto the Fire, bring hard wood unto the Fire, bring incense of Vohu-gaona unto the Fire.

'Offer up the sacrifice to the Vâzista fire, which

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[1] See Introd. IV, 7. [2] See Farg. I, 14.

[3] See Introd. IV, 30.

[4] An angel of knowledge; the clause is found only in the Vendîdâd Sâdah.

[5] Religious knowledge.

[6] The light of sovereignty, *hv*arenô, which if secured by the Aryans makes them rule over their enemies (cf. Introd. IV, 11).

[7] See Introd. IV, 18, and Farg. II.

[8] This praise of Sraosha was probably introduced here with reference to the great part he plays in the fate of the soul after death, and to the performance of the sadis ritual (see above, p. 87, n. 4).

smites the fiend Spengaghra[1]: bring unto it the cooked meat and the offerings of boiling milk[2].

41 (137). 'Offer up the sacrifice to the holy Sraosha, that the holy Sraosha may smite down the fiend Ku*n*da[3], who is drunken without drinking. He will fall upon the men of the Drug, the slothful ones[4], the wicked Daêva-worshippers, who live in sin.

[42[5]. 'I invoke the Kara fish[6], who lives beneath waters in the bottom of the deep lakes.

'I invoke the ancient and sovereign Merezu[7], the greatest seat of battle in the creation of the two spirits[8].

'I invoke the seven bright Sravah[9] with their sons and their flocks.

III.

43. 'They run about to and fro, their minds waver to and fro[10], Angra Mainyu the deadly, the

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[1] See Introd. IV, 13. [2] Doubtful.

[3] The same as Ku*n*di; see Farg. XI, 9.

[4] Those who neglect their religious duties. The translation is doubtful.

[5] From the Vendîdâd Sâdah. The clause may have belonged to the original text; it is preceded by another clause which certainly did not belong to it, and part of which is cited in the Commentary ad Farg. VIII, 103, where it would have been more suitably placed: 'When he has been cleansed in the next inhabited place, he may then sow and till the pasture fields, as food for the sheep and as food for the ox.'

[6] The Kar-mâhî (see above, p. 59, n. 4).

[7] According to Professor Justi, 'the milky way' (Handbuch der Zendsprache s. v.), an Iranian representative of the Eddic Bifrost. There is much probability in that translation.

[8] Doubtful.

[9] A word of unknown meaning.

[10] Up and down, in hope and despair.

Daêva of the Daêvas; I*n*dra the Daêva, Sâuru the Daêva, N*au*nghaithya the Daêva, Taurvi and Zairi[1], Aêshma of the wounding spear[2], Akatasha the Daêva[3], Zaurva[4], baneful to the fathers, Bûiti the Daêva[5], Driwi[6] the Daêva, Daiwi[7] the Daêva, Kasvi[8] the Daêva, Paitisha[9] the most Daêva-like amongst the Daêvas.]

44 (140). 'And he said, the guileful, the evil-doing Daêva, Angra Mainyu the deadly: "What! let the wicked, evil-doing Daêvas gather together at the head of Arezûra[10]."

45 (141). 'They rush, they run away, the wicked, evil-doing Daêvas; they run away with shouts, the wicked, evil-doing Daêvas; they run away casting the evil eye, the wicked, evil-doing Daêvas: "Let us gather together at the head of Arezûra!

46 (143). '"For he is just born the holy Zarathustra, in the house of Pourushaspa. How can we procure his death? He is the stroke that fells the fiends: he is a counter-fiend to the fiends; he is a Drug to the Drug. Down are the Daêva-worshippers, the Nasu made by the Daêva, the false-speaking Lie!"

47 (147). 'They run away, they rush away, the wicked, evil-doing Daêvas, into the depths of the dark, horrid world of hell.

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[1] See Introd. IV, 34.
[2] See Introd. IV, 22.
[3] See above, p. 136, n. 5.
[4] Old age.
[5] See above, p. 204, n. 3.
[6] Poverty; see above, Farg. II, 29.
[7] Lying; see above, Farg. II, 29.
[8] Meanness; see above, Farg. II, 29.
[9] 'Opposition, or counter-action,' a personification of the doings of Ahriman and of his marring power.
[10] At the gate of hell; see above, p. 24, n. 1.

'Ashem vohu: Holiness is the best of all good.'

FARGARD XX.

Thrita, the First Healer.

Thrita was the first who drove back death and disease, as Ahura Mazda had brought to him down from heaven ten thousand healing plants that had been growing up around the tree of eternal life, the white Hôm or Gaokerena.

This Thrita is mentioned only once again in the Avesta, in Yasna IX, 7, where he appears to have been one of the first priests of Haoma. This accounts for his medical skill; as Haoma is a source of life and health, his first priests must have been the first healers.

Thrita was originally the same as Thraêtaona[1]. On one hand, we see that in the Rig-veda the great feat of Thraêtaona is ascribed to Trita as well as to Traitâna, and Trita Âptya, 'the son of the waters,' was as well the celestial priest who pours Haoma into rain as the celestial hero who kills the snake in storms. On the other hand, we see that Thraêtaona fulfilled the same functions as Thrita: according to Hamza he was the inventor of medicine[2]; the Tavids[3] against sickness are inscribed with his name, and we find in the Avesta itself the Fravashi of Thraêtaona invoked 'against itch, hot fever, humours, cold fever[4], vâvareshi, against the plagues created by the serpent[5].' We see from this passage that disease was understood as coming from the serpent; in other words, that it was considered a sort of poisoning[6], and this is the reason why the

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[1] See Introd. IV, 14.

[2] Ed. Gottwaldt, p. 23; cf. Mirkhond, Early Kings of Persia, Shea, p. 152.

[3] Formules of exorcism.

[4] Cf. Farg. VII, 58.

[5] Yasht XIII, 131.

[6] This theory, which modern science would not utterly reject, accounts for the great part which the serpent plays in the worship of Asklepios; as sickness comes from him, from him too must or may come the healing.

killer of the serpent was invoked to act against it. Thus Thrita-Thraêtaona had a double right to the title of the first of the healers, both as a priest of Haoma and as the conqueror of the serpent[1].

1. Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was he who first of the healthful[2], the wise, the happy, the wealthy, the glorious, the strong men of yore[3], drove back sickness to sickness, drove back death to death[4], and first turned away the point of the poniard and the fire of fever from the bodies of mortals.'

2 (11). Ahura Mazda answered: 'Thrita it was who first of the healthful, the wise, the happy, the wealthy, the glorious, the strong man of yore, drove back sickness to sickness, drove back death to death, and first turned away the point of the poniard and the fire of fever from the bodies of mortals.

3 (12). 'He asked for a source of remedies[5]; he obtained it from Khshathra-Vairya[6], to withstand sickness and to withstand death, to withstand pain and fever, to withstand the disease[7], rottenness and

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[1] It seems as if in the Vedas, too, Trita had been a healing god (Rig-veda VIII, 47, 13 seq.).

[2] Whom no weapon could wound, like Isfendiâr (Comm.)

[3] Or better, Paradhâta (or Pêshdâd), 'the kings of yore,' which became the name of the first Iranian dynasty.

[4] 'That is to say, who kept sickness in bonds, who kept death in bonds' (Comm.)

[5] Doubtful.

[6] As Khshathra-Vairya presides over metals, it was a knife he received, 'of which the point and the base were set in gold.' He was therefore the first who healed with the knife (cf. Farg. VII, 44); and it appears from § 4 that he was also the first who healed with herbs. As for the healing with the holy word, see Farg. XXII.

[7] Doubtful.

infection which Angra Mainyu had created by his witchcraft against the bodies of mortals[1].

4 (15). 'And I Ahura Mazda brought down the healing plants that, by many hundreds, by many thousands, by many myriads, grow up all around the one Gaokerena[2].

5 (18). 'All this (health) do we call by our blessing-spells, by our prayers, by our praises, upon the bodies of mortals[3].

7 (19)[4]. 'To thee, O Sickness, I say avaunt! to thee, O Death, I say avaunt! to thee, O Pain, I say avaunt! to thee, O Fever, I say avaunt! to thee, O Disease, I say avaunt[5]!

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[1] The Vendîdâd Sâdah has here eight names of diseases: to withstand Sârana (head-ache), to withstand Sârastya (cold fever), to withstand Azana, to withstand Azahva, to withstand Kurugha, to withstand Azivâka, to withstand Duruka, and to withstand Astairya.

[2] The white Hôm, which is the king of healing plants (see Introd. IV, 28). The healing plants are said to have been created ten thousand in number, in order to oppose so many diseases that had been created by Ahriman (Bundahis IX; cf. Farg. XXII, 2). In India also, healing plants are said to have Soma for their king, and to have come down from heaven: 'Whilst coming down from heaven, the plants said: He will never suffer any wound, the mortal whom we touch' (Rig-veda X, 97, 17; cf. Haurvatâ*t* et Ameretâ*t*, §§ 46–47).

[3] Or possibly, All those (plants) do we bless, all those (plants) do we pray, all those (plants) do we praise, for (the weal of) the bodies of mortals.

[4] Vendîdâd Sâdah: 6. To withstand sickness, to withstand death, to withstand pain, to withstand fever, to withstand Sârana, to withstand Sârastya, to withstand Azana, to withstand Azahva, to withstand Kurugha, to withstand Azivâka, to withstand Duruka, to withstand Astairya, to withstand the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

[5] Vendîdâd Sâdah: To thee, O Sârana, I say avaunt! to thee,

8 (21). 'By their might may we smite down the Drug! By their might may we smite the Drug! May they give to us strength and power, O Ahura[1]!

9[2] (23). 'I drive away sickness, I drive away death, I drive away pain and fever[3], I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

10 (25). 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas[4], and all the wicked *G*ainis[5].

11 (26). 'May the much-desired Airyaman[6] come here, for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura!

12 (29). 'May the much-desired Airyaman smite

O Sârastya, I say avaunt! to thee, O Azana, I say avaunt! to thee, O Azahva, I say avaunt! to thee, O Kurugha, I say avaunt! to thee, O Azivâka, I say avaunt! to thee, O Duruka, I say avaunt! to thee, O Astairya, I say avaunt!

[1] This clause is borrowed, with some alteration, from Yasna XXXI, 4; the original text is, 'May the strong power come to me, by the might of which we may smite down the Drug!'

[2] The Vendîdâd Sâdah has, 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra.'

[3] The Vendîdâd Sâdah has, 'I drive away Sârana, I drive away Sârastya, I drive away Azana, I drive away Azahva, I drive away Kurugha, I drive away Azivâka, I drive away Duruka, I drive away Astairya.'

[4] See Introd. IV, 20–21.

[5] '*G*ai' (Comm.), that is *G*ahi (see Introd. IV, 5); cf. p. 89, note 1, and Farg. XXII, 2, note.

[6] Or better, 'Airyaman, the bestower of good.' On Airyaman, see Farg. XXII. Clauses 11–12 are borrowed from Yasna LIV, 1, and form the prayer known as Airyama-ishyô.

all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.'

[13. Yathâ ahû vairyô:—the will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

Ke*m* nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

Ke verethrem *g*â:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!][1]

Fargard XXI.

Waters and Light.

I (1). Praise of the holy bull.

II (2-3). Invocation addressed to rain as a healing power.

III a (4-7). Joint invocation addressed to the waters and to the light of the sun.

III b (8-11). Joint invocation addressed to the waters and to the light of the moon.

[1] From the Vendîdâd Sâdah.

III c (12–17). Joint invocation addressed to the waters and to the light of the stars.

IV (18–21). Spells against disease.

I.

1. Hail, holy bull[1]! Hail to thee, beneficent bull! Hail to thee, who makest increase! Hail to thee, who makest growth! Hail to thee, who dost bestow thy gifts upon the excellent faithful, and who wilt bestow them on the faithful yet unborn! Hail to thee, whom the *G*ahi kills[2], and the ungodly Ashemaogha, and the wicked tyrant.

II.

2 (3). 'Come, come on, O clouds, along the sky, through the air, down on the earth, by thousands of drops, by myriads of drops:' thus say, O holy Zarathu*s*tra! 'to destroy sickness altogether, to destroy death altogether, to destroy altogether the sickness made by the *G*aini[3], to destroy altogether the death made by the *G*aini, to destroy altogether Gadha and Apagadha[4].

3 (9). 'If death come at eve, may healing come at daybreak!

'If death come at daybreak, may healing come at night!

---

[1] The primeval bull who was created by Ormazd and killed by Ahriman with the help of the *G*ahi. The praise of the holy bull serves as an introduction to the praise of the waters. There were old myths in which a cloud was compared to a bull in the atmosphere, from whom rain was supposed to come. (See Orm. Ahr. § 122 seq.; cf. Introd. V, 5. Clause 1 is to be recited when one meets an ox or any kind of cattle, Gr. Rav. 386.)

[2] Possibly, 'who dost kill the *G*ahi' (by means of gômêz).

[3] The *G*ahi (see Farg. XX, 10) as bringing sickness (cf. Farg. VII, 59).

[4] Names of diseases.

'If death come at night, may healing come at dawn!

'Let showers shower down new waters, new earth, new trees, new health, and new healing powers.

III a.

4 (15). 'As the sea Vouru-kasha is the gathering place of waters[1], rise up, go up the aerial way and go down on the earth; go down on the earth and go up the aerial way[2]. Rise up and roll along! thou in whose rising and growing Ahura Mazda made the aerial way[3].

5 (20). 'Up! rise up and roll along! thou swift-horsed sun, above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem[4])[5], along the path made by Mazda, along the way made by the gods, the watery way they opened.

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[1] Waters and light are believed to flow from the same spring and in the same bed: 'As light rises up from Hara Berezaiti [Alborz, the mountain by which the earth is surrounded], so waters spring up from it and come back to it' (Bund. XX); every day the sun, moon, and stars rise up from Alborz, and every day all the waters on the earth come back together to the sea Vouru-kasha, and there collected come down again to the earth from the peaks of Alborz (Bund. VII, Gr. Rav. 431; cf. Farg. V, 15 seq.) As light comes from three different sources, the sun, the moon, and the stars, the waters are invoked three times, first in company with the sun, then with the moon, lastly with the stars, as if there should be three different movements of the rain connected with the three movements of light.

[2] Waters come down from the sky to the earth and come up back from the earth to the sky (see Farg. V, 15 seq.)

[3] Doubtful.

[4] 'If thou art a righteous man' (Comm.)

[5] The translation of this clause is doubtful.

6 (23). 'And thou shalt keep away the evil by this holy spell[1]: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk;

7 (27). 'A woman[2] rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

III b.

8 (30). 'As the sea Vouru-kasha is the gathering place of waters, rise up, go up the aerial way, and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along! thou in whose rising and growing Ahura Mazda made the earth[3].

9 (31). 'Up! rise up, thou moon, that dost keep in thee the seed of the bull[4], rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to

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[1] Doubtful; the text is corrupt. The spell refers to the cleansing and generative power of the waters; cf. the invocation to Ardvî Sûra, Farg. VII, 16: the waters are supposed to make females fertile as they make the earth. This spell was probably pronounced to facilitate childbirth.

[2] Or better, 'a female;' there are, in the text, two words for 'milk,' the one referring to the milk of women, the other to the milk of cows.

[3] Doubtful.

[4] When the bull died, 'what was bright and strong in his seed was brought to the sphere of the moon, and when it was cleansed there in the light of the astre, two creatures were shaped with it, a male and a female, from which came two hundred and seventy-two kinds of animals' (Bund. IV, X; cf. Orm. Ahr. §§ 125 and 127).

abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

10 (32). 'And thou shalt keep away the evil by this holy spell: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk;

11 (32). 'A woman rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

III c.

12 (32). 'As the sea Vouru-kasha is the gathering place of waters, rise up, go up the aerial way, and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along! thou in whose rising and growing Ahura Mazda made everything grow[1].

13 (33). 'Up! rise up, ye stars, that have in you the seed of waters[2], rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

14 (34). 'And thou shalt keep away the evil by this holy spell: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make

[1] Doubtful.

[2] When Tistrya, the storm god who gives rain, became a star (see Introd. IV, 36), it was thought that there was a relation between the stars and rain.

the body and the strength pure; I make thee a woman rich in children and rich in milk;

15 (34). 'A woman rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

16 (34). 'As the sea Vouru-kasha is the gathering place of waters, rise up and gather together, go up the aerial way and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along!

17 (35). 'Up! rise up! away will the Ka*h*v*u*zi[1] fly and cry, away will Ayêhi[2] fly and cry, away will the *G*ahi, who is addicted to the Yâtu, fly and cry.

IV.

[18. 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra; I drive away sickness, I drive away death, I drive away pain and fever; I drive away Sârana, I drive away Sârasti, I drive away A*z*ana, I drive away A*z*ahva, I drive away Kurugha, I drive away A*z*ivâka, I drive away Duruka, I drive away Astairya; I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

19. 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

20. 'May the much-desired Airyaman come here, for the men and women of Zarathu*s*tra to rejoice, for the faithful to rejoice; with the desirable reward

[1] 'He who diminishes light, Ahriman' (Comm.)

[2] 'Sterility, Ahriman' (Comm.)

that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura!

21. 'May the much-desired Airyaman smite all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

22. 'Yathâ ahû vairyô:—the will of the Lord . . .[1].

'K*e*m nâ mazdâ:—whom hast thou placed to protect me . . .[1]?

'K*e* verethrem *g*â:—who is he who will smite the fiend . . .[1]?

23. 'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish, away to the regions of the north, never more to give unto death the living world of the holy spirit!'

FARGARD XXII.

Angra Mainyu creates 99,999 diseases: Ahura Mazda applies for healing to the holy word and to Airyaman.

Airyaman is an old Indo-Iranian god: in the Rig-veda he is an Âditya (Aryaman), who is seldom invoked alone, but nearly always in company with Mitra and Varu*n*a. His name, like Mitra's, means, 'the friend,' and, like Mitra, he is the god of heavenly light, kind, beneficent, and helpful to man.

In the Avesta the word Airyaman has the same meaning as in the Veda; but the character of the god is more fully developed, and whereas he has no distinct personality in the Vedic hymns, he appears here in the character of a healing god, which is derived in a very natural manner from his primitive and general character.

Airyaman abides in a mansion called the mansion of Airyaman (Airyamnô nmânem), which is the same as 'the bright mansion in

[1] As in preceding Fargard, § 13.

which Mitra, Aryaman, Varu*n*a abide,' according to the Vedas, that is to say, the sky. In later Parsism, Airyaman appears as 'the Ized of Heaven[1].'

This Fargard is unfinished or, more correctly, the end of it is understood. Airyaman, called out from his mansion, comes and digs nine furrows. It is no doubt in order to perform the Barashnûm[2] or some ceremony of that kind, in order to cleanse the unclean, that is to say, the sick man[3], and to restore him to health by virtue of the Nirang and of the holy word. The Fargard ends therefore with spells against sickness and against death.

I.

1. Ahura Mazda spake unto Spitama Zarathu*s*tra, saying: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion[4], the beautiful, the shining, seen afar (there may I go up, there may I pass!)

2 (5). 'Then the ruffian looked at me[5]; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Mãthra Spe*n*ta[6], thou most glorious one!

3 (8). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up[7] as a sacrifice unto the good Saoka[8], made by Mazda and holy.

'Unto thee will I give in return a thousand fleet,

[1] Aspendiârji. [2] See Farg. IX; cf. infra, § 20, n.

[3] See Introd. V, 14.

[4] 'The Garotman' (Comm.), paradise.

[5] And cast on me the evil eye; 'it was by casting the evil eye on the good creatures of Ormazd that Ahriman corrupted them' (Eznig, Refutatio Haeresiarum II).

[6] The holy word.

[7] Possibly, 'I offer them up as a sacrifice.'

[8] An incarnation of weal; here invoked as procuring health.

high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

4 (12). 'Unto thee will I give in return a thousand brown oxen that do not push[1]; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

5 (16). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.

6 (20). 'Māthra Spe*n*ta, the all-glorious, replied unto me: "How shall I heal thee? How shall I drive away from thee those nine diseases, and those ninety, those nine hundred, those nine thousand, and those nine times ten thousand diseases?"'

II.

7 (22). The Maker Ahura Mazda called for Nairyô-sangha[2]: Go thou, Nairyô-sangha, the herald, and drive towards the mansion of Airyaman, and speak thus unto him:

8 (23). Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the

[1] Possibly, 'in which there is no blemish.'

[2] The messenger of Ahura Mazda. He was originally the same as the Vedic Narâ-*s*ansa, a name of Agni, chiefly as the sacrificial fire, that is, as the messenger that goes from the heavens to the earth, and from the earth to the heavens. Mazdeism still knows that he is a form of Âtar, the Fire (Yasna XVII, 11 [68]).

beautiful, the shining, seen afar (there may I go up, there may I pass!)

9 (24). 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the much-desired!

10 (26). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand fleet, high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

11 (30). 'Unto thee will I give in return a thousand brown oxen that do not push; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

12 (34). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

III.

13 (38). In obedience to Ahura's words he went, Nairyô-sangha, the herald; he drove towards the mansion of Airyaman, he spake unto Airyaman, saying:

14 (38). Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I go up, there may I pass!)

15 (39). 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the much-desired!

16 (40). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand fleet, high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

17 (44). 'Unto thee will I give in return a thousand brown oxen that do not push; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

18 (48). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

IV.

19 (52). Quickly was it done, nor was it long, eagerly set off the much-desired Airyaman, towards

the mountain of the holy questions[1], towards the forest of the holy questions.

20 (54). Nine stallions brought he with him, the much-desired Airyaman[2].

Nine camels brought he with him, the much-desired Airyaman.

Nine bulls brought he with him, the much-desired Airyaman.

Nine head of small cattle brought he with him, the much-desired Airyaman.

He brought with him the nine twigs[3]; he drew along nine furrows[4].

[21[5]. 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra; I drive away sickness, I drive away death, I drive away pain and fever; I drive away Sârana, I drive away Sârastya, I drive away Azana, I drive away Azahva, I drive away Kurugha, I drive away Azivâka, I drive away Duruka, I drive away Astairya; I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

22. 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked Gainis.

[1] The mountain where 'the holy conversations' between Ormazd and Zoroaster took place (cf. Farg. XIX, 11, and Introd. 40).

[2] According to Aspendiârji, 'He brought with him the strength of nine stallions,' to infuse it into the sick man (cf. Yasht VIII, 24).

[3] That is to say, 'the nine-knotted stick' (Asp.; cf. Farg. IX, 14).

[4] To perform the Barashnûm, 'the great service of the Nirang-Dîn, through which all evil, moral and natural, including evil passions, disease, and death will be removed' (Wilson, The Parsi Religion, p. 341).

[5] From the Vendîdâd Sâdah.

23. 'May the much-desired Airyaman come here for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura.

24. 'May the much-desired Airyaman smite all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

25. 'Yathâ ahû vairyô:—the will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor.

'K*e*m nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

'K*e* verethrem *g*â:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!']

Transliteration of Oriental Alphabets adopted for the Translations of the Sacred Books of the East.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Peh'levi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	. . .	. . . .	क	𐬐	[illegible]	ك	ك	כּ	k
2 „ aspirata	kh	. . .	. . . .	ख	𐬑	[illegible]	. . .	. . .	כ	kh
3 Media	g	. . .	. . . .	ग	𐬔	[illegible]	گ	. . .	גּ	. . .
4 „ aspirata	gh	. . .	. . . .	घ	𐬖	[illegible]	. . .	. . .	ג	. . .
5 Gutturo-labialis	q	. . .	. . . .	. . .	. . . .	. . .	ق	ق	ק	. . .
6 Nasalis	ṅ (ng)	. . .	. . . .	ङ	{ 𐬧 (ng) / 𐬣 (N) }	. . .	. . .	. . .	. . .	. . .
7 Spiritus asper	h	. . .	. . . .	ह	𐬵 (𐬓 *hv*)	[illegible]	ه	ه	ה	h, hs
8 „ lenis	ʼ	. . .	. . . .	. . .	. . . .	. . .	ا	ا	א	. . .
9 „ asper faucalis	ʻh	. . .	. . . .	. . .	. . . .	. . .	ح	ح	ח	. . .
10 „ lenis faucalis	ʼh	. . .	. . . .	. . .	. . . .	. . .	ع	ع	ע	. . .
11 „ asper fricatus	. . .	*ʻh*	. . . .	. . .	. . . .	. . .	خ	خ	ח	. . .
12 „ lenis fricatus	. . .	*ʼh*	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
Gutturales modificatae (palatales, &c.)										
13 Tenuis	. . .	*k*	. . . .	च	𐬗	[illegible]	چ	. . .	. . .	*k*
14 „ aspirata	. . .	*kh*	. . . .	छ	. . . .	. . .	. . .	. . .	. . .	*kh*
15 Media	. . .	*g*	. . . .	ज	𐬘	[illegible]	ج	ج	. . .	. . .
16 „ aspirata	. . .	*gh*	. . . .	झ	. . . .	. . .	غ	غ	. . .	. . .
17 „ Nasalis	ñ	. . .	. . . .	ञ	. . . .	. . .	. . .	. . .	. . .	. . .

CONSONANTS (continued)	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	...	...	य	𐬫 (init. [illegible])	[illegible]	ي	ي	י	y
19 Spiritus asper	...	(ẏ)	...	...	...	...	...	...	...	...
20 „ lenis	...	(ẏ)	...	...	...	...	...	...	...	...
21 „ asper assibilatus	...	*s*	...	श	𐬱	[illegible]	ش	ش	...	...
22 „ lenis assibilatus	...	*z*	...	...	𐬲	[illegible]	ژ	...	...	*z*
Dentales.										
23 Tenuis	t	...	...	त	𐬙	[illegible]	ت	ت	תּ	t
24 „ aspirata	th	...	...	थ	𐬚	...	...	...	ת	th
25 „ assibilata	...	...	TH	...	...	...	ث	ث	...	...
26 Media	d	...	...	द	𐬛	[illegible]	د	د	דּ	...
27 „ aspirata	dh	...	...	ध	𐬜	...	...	...	ד	...
28 „ assibilata	...	...	DH	...	...	...	ذ	ذ	...	...
29 Nasalis	n	...	...	न	𐬥	[illegible]	ن	ن	נ	n
30 Semivocalis	l	...	...	ल	...	[illegible]	ل	ل	ל	l
31 „ mollis 1	...	*l*	...	ळ	...	...	...	...	...	...
32 „ mollis 2	...	...	L	...	...	...	...	...	...	...
33 Spiritus asper 1	s	...	...	स	𐬯	[illegible]	س (ث)	س	שׂ	s
34 „ asper 2	...	...	s (ʃ)	...	...	...	...	...	ס	...
35 „ lenis	z	...	...	...	𐬰	[illegible]	ز (ذ)	ز	ז	z
36 „ asperrimus 1	...	...	z (ʒ)	...	...	...	ص	ص	צ	ʒ, ʒh
37 „ asperrimus 2	...	...	ẓ (ʒ)	...	...	...	ض	...	...	...

Dentales modificatae (linguales, &c.)										
38 Tenuis	. . .	*t*	. . . .	ट	. . . .	. . .	ط	ط	ט	. . .
39 „ aspirata	. . .	*th*	. . . .	ठ	. . . .	. . .	ظ	ظ	. . .	. . .
40 Media	. . .	*d*	. . . .	ड	[illegible]	[illegible]	. . .	. . .	. . .	. . .
41 „ aspirata	. . .	*dh*	. . . .	ढ	. . . .	. . .	. . .	ض	. . .	. . .
42 Nasalis	. . .	*n*	. . . .	ण	[illegible]	. . .	. . .	. . .	. . .	. . .
43 Semivocalis	r	. . .	. . . .	र	[illegible]	[illegible]	ر	ر	ר	. . .
44 „ fricata	. . .	*r*	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	*r*
45 „ diacritica	. . .	. . .	R	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
46 Spiritus asper	sh	. . .	. . . .	ष	[illegible]	[illegible]	. . .	. . .	. . .	sh
47 „ lenis	zh	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
Labiales.										
48 Tenuis	p	. . .	. . . .	प	[illegible]	[illegible]	پ	. . .	פּ	p
49 „ aspirata	ph	. . .	. . . .	फ	. . . .	. . .	. . .	. . .	פ	ph
50 Media	b	. . .	. . . .	ब	[illegible]	[illegible]	ب	ب	בּ	. . .
51 „ aspirata	bh	. . .	. . . .	भ	. . . .	. . .	. . .	. . .	ב	. . .
52 Tenuissima	. . .	*p*	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
53 Nasalis	m	. . .	. . . .	म	[illegible]	[illegible]	م	م	מ	m
54 Semivocalis	w	. . .	. . . .	. . .	[illegible]	. . .	. . .	. . .	. . .	w
55 „ aspirata	hw	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
56 Spiritus asper	f	. . .	. . . .	. . .	[illegible]	[illegible]	ف	ف	. . .	f
57 „ lenis	v	. . .	. . . .	व	»	[illegible]	و	و	ו	. . .
58 Anusvâra	. . .	*m*	. . . .	अं	[illegible]	. . .	. . .	. . .	. . .	. . .
59 Visarga	. . .	*h*	. . . .	अः	. . . .	. . .	. . .	. . .	. . .	. . .

Vowels.	Missionary Alphabet: I Class	II Class	III Class	Sanskrit	Zend.	Pehlevi.	Persian	Arabic	Hebrew	Chinese
1 Neutralis	0	...	...	...	...	...	...	...	ְ	ă
2 Laryngo-palatalis	ĕ	...	...	...	...	...	...	...	...	...
3 „ labialis	ŭ	...	...	...	...	[illegible] fin.	...	...	...	...
4 Gutturalis brevis	a	...	...	अ	𐬀	[illegible] init.	ـَ	ـَ	ַ	a
5 „ longa	â	(a)	...	आ	𐬁	[illegible]	ـَا	ـَا	ָ	â
6 Palatalis brevis	i	...	...	इ	𐬌	...	ـِ	ـِ	ִ	i
7 „ longa	î	(i)	...	ई	𐬍	[illegible]	ـِي	ـِي	ִי	î
8 Dentalis brevis	ḷi	...	...	ऌ	...	...	...	...	...	...
9 „ longa	ḷî	...	...	ॡ	...	...	...	...	...	...
10 Lingualis brevis	ṛi	...	...	ऋ	...	...	...	...	...	...
11 „ longa	ṛî	...	...	ॠ	...	...	...	...	...	...
12 Labialis brevis	u	...	...	उ	𐬎	...	ـُ	ـُ	ֻ	u
13 „ longa	û	(u)	...	ऊ	𐬏	[illegible]	ـُو	ـُو	וּ	û
14 Gutturo-palatalis brevis	e	...	...	...	𐬈(e) 𐬉(e)	...	...	...	ֶ	e
15 „ longa	ê (ai)	(e)	...	ए	[illegible], [illegible]	[illegible]	[illegible]	[illegible]	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(ai)	...	ऐ	...	...	ـَي	ـَي	...	âi
17 „ „	ei (ĕi)	...	...	...	...	...	...	...	...	ei, êi
18 „ „	oi (ŏu)	...	...	...	...	...	...	...	...	...
19 Gutturo-labialis brevis	o	...	...	...	𐬊	...	...	...	ָ	o
20 „ longa	ô (au)	(o)	...	ओ	𐬋	[illegible]	[illegible]	[illegible]	וֹ	...
21 Diphthongus gutturo-labialis	âu	(au)	...	औ	[illegible] (au)	...	ـَو	ـَو	...	âu
22 „ „	eu (ĕu)	...	...	...	...	...	...	...	...	...
23 „ „	ou (ŏu)	...	...	...	...	...	...	...	...	...
24 Gutturalis fracta	ä	...	...	...	...	...	...	...	...	...
25 Palatalis fracta	ï	...	...	...	...	...	...	...	...	...
26 Labialis fracta	ü	...	...	...	...	...	...	...	...	ü
27 Gutturo-labialis fracta	ö	...	...	...	...	...	...	...	...	...

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THE

PAHLAVI TEXT SERIES

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THE VICTORIA JUBILEE PAHLAVI TEXT FUND

RAISED BY

THE PARSI COMMUNITY OF BOMBAY

TO COMMEMMORATE THE JUBILEE OF HER LATE MAJESTY

THE QUEEN-EMPRESS OF INDIA

IN 1887

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AND HELD BY

THE TRUSTEES OF THE PARSI PUNCHAYET

VOL. III.

BOMBAY

1908

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PUNCHAYET … JAMSETJEE … TRANSLATION FUND

THE BÛNDAHISHN

Being a Facsimile of the TD Manuscript No. 2 brought from Persia by Dastur Tirandâz and now preserved in the late Ervad Tahmuras' Library

CENTRAL ARCHAEOLOGICAL LIBRARY
New Delhi

EDITED

BY

THE LATE ERVAD TAHMURAS DINSHAJI ANKLESARIA

WITH

11995

AN INTRODUCTION

BY

BEHRAMGORE TAHMURAS ANKLESARIA, M.A.

The Facsimile is printed at the Poona Photo-Zinco Process Works

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PREFACE

The Victoria Jubilee Pahlavi Text Fund Committee, at a meeting held on 5th July 1900, recommended the Trustees of the Parsi Punchayet to publish this Volume by the photo-zinco process. The Trustees accepted this recommendation on 16th July 1900. The photo-zinco work was finished in 1904. The subsequent delay was due to the fact that the book had to be collated with another old manuscript.

This is the third Volume printed by the photo-zinco process under the patronage of this fund.

The manuscript of this Volume belonged to the late Ervad Tahmuras Dinshaji Anklesaria. I quote from my Introduction to the K. R. Cama Memorial Volume published in 1900 A. C. what I then said of the Bûndahishn manuscript of Ervad Tahmuras:

"Mr. Tahmuras has two old manuscripts of the Bûndahishn. The one is the TD referred to by Dr. West and written by Gôpatshâ Rûstôm Bûndâr Malkâ-mardân. Dr. West fixes its date at A. Y. 900 (A. C. 1530). The other one was written by Frêdûn Marzapân Frêdûn Vâhrôm Rûstâm Bûndâr Malkâ-mardân Dinayâr. Mr. Tahmuras considers this latter manuscript written by Frêdûn to be more correct than that of Gôpatshâ, and fixes its date some time between A. Y. 955 and 975. I take this opportunity of giving here the colophon of another old manuscript of Irânian Bûndahishn, recently brought to light by Dastûr Kaikobâd Âdarbâd of Poona. It belongs to the library of his uncle Shams-ul-Ulamâ Dastûr Dr. Hoshang Jâmâsp of Poona, in whose hands it has passed from the hands of the late Mr. Manekji Jamaspji Ashburner of Bombay. Dastûr Kaikobâd refers to it in his "Text of the Pahlavi Zend-î Vôhûman Yasht." The colophon of this old manuscript of Dastûr Hoshang runs as follows:

[illegible]

[illegible]

"We see from this colophon that this manuscript was written in A. Y. 946 (Rôz Dîn, month Khordâd) by Marzapân Frêdûn Vâhrôm Rûtastam Bûndâr Malkâ-mardân Dîn-ayâr. The writer thus appears to be of the same family to which the writers of the two manuscripts of Mr. Tahmuras belonged.

"Dr. West speaks of an old fragment of the Bûndahishn brought from Persia by Prof. Westergaard. That fragment is now in Europe. It is dated 936 A.Y. (1567 A.C.), and was written by Mitrô-âpân, son of Anôshak-rûbân son of Rûstâm. The full genealogical line does not seem to have been supplied to Dr. West. But as the date is 936 A.Y., it is possible that Mitrô-âpân, the writer of this manuscript, also belonged to the above family and was a nephew of Gôpat-shâ.

"The genealogical table of this family as presented by these four old manuscripts of the Bûndahishn will be as follows :—

Dîn-ayâr
— Malkâ-mardân
— — Bûndâr
— — — Rûtastam
— — — — Anôshak-rûbân
— — — — — Mitrô-âpân, writer of the fragment of Westergaard's MS. [A.Y. 936.]
— — — — Vâhrôm
— — — — — Frêdûn
— — — — — — Marzapân, writer of DH. (Dastûr Hoshangji's MS. of Bûndahishn), A.Y. 946; he also wrote Mr. Tahmuras's old MS. of Dadistân, A.Y. 941.[1]
— — — — — — — Frêdûn, writer of Mr. Tahmuras's second MS. of Bûndahishn TD_2.
— — — — Gôpatshâ, writer of TD. [900 A.Y.]

"Dastur Kaikobâd had kindly offered his uncle's manuscript to the Trustees of the Parsi Punchayet to get it printed from the Victoria Jubilee Pahlavi Text Fund in their hands. At the recommendation of the Committee for that fund they had resolved to get it printed by the photo-zinco process, but it was subsequently found that unfortunately the manuscript had several folios missing (192–199 and 201–269). So it is resolved to print Mr. Tahmuras's second manuscript TD_2 which, though a little later than Dastur Hoshangji's manuscript and much later than TD (Gôpatshâ's copy), is more complete and correct."

This Volume is the result of that resolution. The Trustees of the Parsi Punchayet and the Committee of the Victoria Jubilee Pahlavi Text Fund offer their best thanks to Mr. Behramgore Tahmuras Anklesaria, M.A., for kindly doing the work of collating and editing the work undertaken by his

1 I now learn from Mr. Behramgore that the TD Dâdistân MS. was written not by Marzapân but by his father's uncle Gôpatshâ.

late father, Ervad Tahmuras. The Victoria Jubilee Pahlavi Text Fund Committee notes with great regret the loss sustained by Pahlavi scholarship in the death of Mr. Tahmuras.

OFFICE OF THE TRUSTEES OF THE FUNDS AND PROPERTIES OF THE PARSI PUNCHAYET.

31st October, 1908.

JIVANJI JAMSHEDJI MODI,

Secretary, Parsi Punchayet.

INTRODUCTION

THE Trustees of the Funds and Properties of the Parsi Punchayet had, at the recommendation of the Victoria Jubilee Pahlavi Text Fund, arranged for the publication of a facsimile of the Iranian Bûndahishn MS. TD_1, belonging to my father, in 1900. My father could not finish the work before his death, which took place on the 19th October 1903. It thus fell to my lot to watch the progress of the last sheets of the facsimile, to prepare the notes on the variants of DH, and to write this Introduction.

None can have greater reason than myself to regret that my father was not spared to write the Introduction to his MSS. himself. During the last six months of his life he was anxious that the Bûndahishn should come out during his own lifetime and that of the late Dr. West, for whom he had very great esteem; but circumstances willed it otherwise. As his son and pupil I sat at his feet for eleven years, reading and working with him upon his unique Iranian MSS., and those who knew him did not exaggerate when they said that he carried in his bosom untold wealth of Iranian lore without having had opportunities to unfold it to his contemporaries.* As circumstances prevent me from writing a long Introduction, I shall content myself with touching only on the salient features of the Iranian MSS. of the Bûndahishn. I regret that there should have been unavoidable delay in the publication of this work, and dedicate these few pages of Introduction to the memory of my revered father and instructor to whom I owe my all.

DESCRIPTION OF THE MSS.

Three codices of the Iranian Bûndahishn are at present extant: TD_1, DH and TD_2.

TD_1

The codex TD_1 was brought from Yazd to Bombay, about 38 years ago, by the late Mobad Khudâbakhsh Farûd Âbâdân for my father Ervad Tahmuras, along with the Dâtistân MS., both written by Gôpatshâ Rûstahm Bûndâr. It is a MS. $9\frac{1}{4}'' \times 7,''$

containing two recent folios at the commencement,—written on European-made paper, replaced instead of the first missing folio,—101 original folios, numbered from 2 to 102, written on Iranian paper, and one loose folio at the end, undoubtedly written at a later date on Iranian paper. Of the first two later folios, fol. 1*a* is left blank, fols. 1*b* and 2*a* are written 15 lines to the page, and fol. 2*b* has only seven lines written over it, the remaining half being left blank. The original fols. 2-102 are written 17 lines to the page. The upper portions of the first 52 folios have changed their colour owing to damp, but the handwriting has not faded. The final loose folio contains the last five lines of the text written later on by Dastûr Rûstahm-i Gûshtâsp Ěrtashîr[1], a note of five lines made by him as regards the writer of the MS. and another note of about six lines added by Dastûr Jêmshît Dastôbar Jâmâsp Dastûr Hakîm.[2] Dastûr Rûstahm-i Gûshtâsp Ěrtashîr notes:

[illegible]

"I, servant of the Faith, Dastûr Rûstahm-i Gûshtâsp Ěrtashîr, saw this book which is written by Gôpatshâ Rûstahm Bûndâr. I liked it, I put it in order, so that any who may read it may pray for the immortality of his soul. May it be so!"

Dastûr Jêmshît Dastôbar Jâmâsp Dastûr Hakîm notes:

[illegible]

"I, servant of the Faith, Dastûr Jêmshît Dastôbar Jâmâsp Dastûr Hakîm, saw this book which is written by Gôpatshâ Rûstahm Bûndâr. I read *it*, I liked *it*; on the day Amûrdat, month Artavahisht, year 1113 after the Emperor Yazdakart."

From these two notes we find that Gôpatshâ Rûstahm Bûndâr, the writer of my father's MS. of the Dâtistân

1 The writer of a similar note of approval on the unique Pahlavi Dînkart of the Mullâ Fîrûz Kutâb-khânah.

2 Son of the well-known Jâmâsp Hakîm, better known as Jâmâsp Vilâyeti, who had come over to Bombay about 188 years ago, and whose advent had become instrumental in raising the Kadîmî faction amongst the Parsis.

wrote this codex. The date of the codex cannot be ascertained, as Gôpatshâ's own colophon is missing; and he has not given any date in his colophon of the Second Book of Zâtsparam contained in my father's Dâtistân MS., written on fol. 282*b*, ll. 16-17 and fol. 283*a*, ll. 1-4. The colophon runs thus:

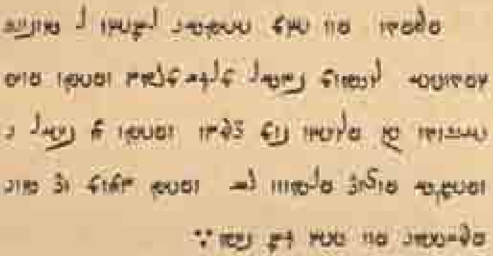

"Completed with rejoicings and delight and gladness. I, servant of the Faith, Gôpatshâ Rûstôm Bândâr Malkâ-martân, wrote and left *it*. I wrote *it* in the auspicious land of Germân; I wrote *it* for the appropriation of my child Faritûn[1]. May it be useful as long as religion exists! May it be according to the desire of God!"

As will appear from a description of the other two MSS., the codex TD_1 is the oldest existing MS. of the great Bûndahishn, and it is possible that it was written about A. Y. 900[2]. The writer of it seems to have been a hasty scribe, but the handwriting is clear and legible. I should consider it an almost perfect copy but for the loss of the first and the final original folios. Its edges are torn and worn out, but the text is intact.

DH

The codex DH is at present in the library of the late Shamsh-ul-'Ulama Dastûr Dr. Hoshangji Jamaspji. It was kindly lent by him to the Trustees of the Parsi Punchayet for collation. It must have at one time belonged to Mr. Manockjee Sorabjee Ashburner, whose seal is found impressed on some of the folios of the MS.[1] It is a MS. 9¾"×7", written 21 lines to the page, of which 137 folios are found. The first 159 folios are missing. Fol. 160 to fol. 230*b*, l. 12 contain the Bûndahishn. Of these folios, fols. 192-199 and 202-209 in all 16 folios are missing. Fol. 230*a*, l. 13 to 230*b*, l. 12 contains the following long colophon:

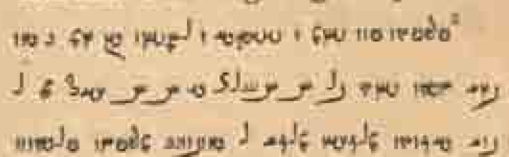

1 Faritûn is the nephew of Gôpatshâ, son of the latter's brother Vahârôm, see below, p. x, Col. II, l. 5.

2 See S. B. E. Series, Vol. V., Int, p. xxxiii.

1 The notes on the variants to be found in this MS. are given by me, and they are attached to the commencement of the Facsimile.

2 See Dastur Hoshangji's *Vendidâd*, Vol. I., Int. pp. xxiv—xxxi.

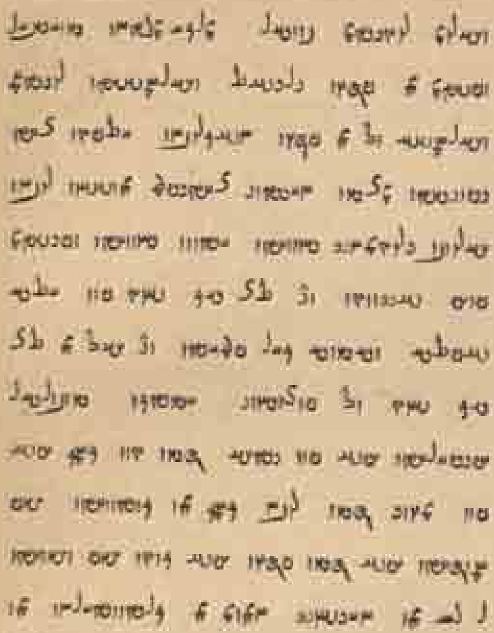

"Completed with rejoicings and delight and gladness on the day Dadû (Daê or Din?), month Khurdat, year 946, twenty *years* after the Emperor Yazdakart.

"I, servant of the Faith, Marzpân Farîtûn Vahârôm Rûtastam Bûndâr Malkâ-martân Dîn-ayibâr, wrote from the copy *of* Êrdashîr Vahârâmshât Rûstêm Vahârâmshâ; he *wrote* from the copy *of* Spendyât Mazdîn-khvâst of Zâtsparam, descended from a priestly family and of immortal soul; may their holy souls abide in paradise! May it be so! I wrote *it* and left *it*. May *he* (?) use it for a hundred and fifty years with devotion, goodness and faithfulness! May he entrust *it*, after a hundred and fifty years, to intelligent, faithful children. *May he live* on earth according to the desires of *his* material existence, in the spiritual world according to the desires of the soul. Of those who may read *it* or learn **it*, of him who may have taken or might take a copy of it, of the readers who might thus become ennobled and liberal-hearted, I pray that they may consider me worthy of prayer for forgiveness, after *my* passing away. I, who have written *it*, have written *it* for my own possession and for my children: may *they use it* for a hundred and fifty years just as I mentioned above.

** Written and blotted with the finger.

"(Avesta) '*There is* one path which *is* of piety, all others *are* no paths':

"*There* is one path of piety, all others *are* no paths (arâs).

"Aêrpat Êrdashîr Vahârâm-malkâ Rûstahm Vahârôm-malkâ completed *this* in the city of Kermân, which they call Patashkhvârgar in the religious *texts*. He wrote the Nask 'Jâmâspa admonished unto Vishtâspa'."

From this lengthy colophon we see that the codex is 320 years old; it was written in Kermân by Marzpân Faritûn, the grandson of Vahârôm, brother of Gôpatshâ the writer of TD_1, from a copy of Êrdashîr Vahârâmshâ, the original of whose copy was written by a grandson of Zâtsparam named Spendyât. If this Zâtsparam be the author of the Pahlavi Zartôsht-nâmak and other works, who flourished two centuries and a half after Yazdakart, this MS. claims its descent from an original which is at least 650 years older than itself.

Fols. 230 *b*, l. 13 to 241 *a*, l. 3 contain the Zend-i Vohûman Yasht. A facsimile of these folios was published by Nâyeb-Dastûr (now Sardâr Dastûr) Kekobad Aderbad in 1899 A. D.

Fols. 241 *a*, l. 4—241 *b*, l. 8 contain a short fragment as regards Ahriman's utterance to the Daevas every night.

Fol. 241 *b*, ll. 9-13, contains the following colophon without date:

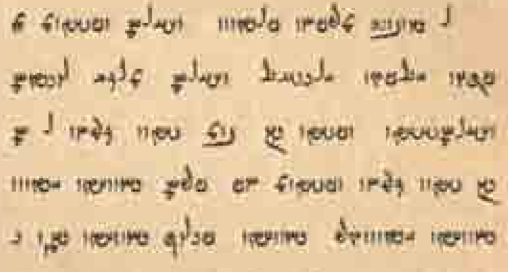

"I, servant of the Faith, Marzpân Faritûn Vahârâm wrote *this* from the copy Aêrpat Ardashir Vahârâm-malkâ Rûstahm Vahârâmshât wrote in the land and city of Kermân. I also wrote in the city of Kermân. May it serve a good end! May it be so! May it be even the more so! May the glory of the holy *and* good Mazda-worshipping religion be triumphant! May it be according to the desire of God and the Archangels!

"(Avesta) 'Piety is the best good.'

"Piety is excellent wealth."

Folios 242-249 are missing.

Fol. 250*a* commences in the middle of Dinkart Book III, Chapter 417, with the words "î chîhar *b*aên gêtâ ahvân."[1] Ch. 418 is omitted.

Fol. 250*a*, l. 6 commences with Ch. 419, which ends at Fol. 251*b*, l. 5.[2]

It is followed by "the Explanation of the Book Dînkart", which ends at fol. 252*b*, l. 6.[3]

After a blank of two lines Dinkart Book V. commences, which ends at Fol. 268*b*, l. 6.[4]

After a blank of four lines commences Dînkart Book IX, which breaks off at Fol. 320 coming to the end of Ch. 60 of the book.[5]

TD_2

The codex TD_2, the facsimile of the first 122 folios of which, containing the Bûndahishn, is photo-zincographed, was brought from Yazd to Bombay by Dastûr Tîrandâz for my father. In Persia it was in the possession of the late Dastûr Sheheriâr Nâmdâr. It is a MS. $9\frac{1}{2}'' \times 7\frac{1}{2}''$, written 15 lines to the page. The first folio is missing. It was possibly left blank by the writer; so also is fol. 2*a* on which more recent owners have written lines of Persian poetry. Fol. 2*b* commences with the Bûndahishn. The numbers of the first 16 folios are torn off, the upper margins being worn out. The Bûndahishn ends at fol. 122*a*.

Fol. 122*a*, ll. 8-14, contains this short colophon at the end of the Bûndahishn:—

"Completed with rejoicings and delight and gladness, on the day Âshtât and month Tîr, year 975, twenty years after Yazdakart, king of kings. I, servant of the Faith, Faritûn Marzpân Faritûn Vahârôm-î Rûstôm Bûndâr Malkâ-martân Dinayibâr wrote *this* and left *it* for the possession and eternal success of Rûtastahm Farkhô-zât Yêzt-ayibâr-î Vizan."

The last-mentioned Rûtastahm may have been the nephew of Dastôbar-î Vizan-î Yêzt-ayibâr-î Vizan, who helped Shatrîyâr Ērtêshîr-î Airij,—the writer of the Avesta-Pahlavi Vendidâd[1], and of the Dinkart MS., in 855 A.Y.,—with a loan of his MS. He may also have been the nephew of Âtûr-gôshôsp Yêzt-ayibâr Vizan for whom the abovenamed Shatrîyâr copied the Avesta-Pahlavi Vendidâd,—which Marzpân Faritûn

1 See Dastur Peshotanji's *Dinkart*, Vol. IX, p. 444, l. 18. 2 *Ibid* pp. 446-449. 3 *Ibid* pp. 450-452. 4 *Ibid* pp. 476-500; *Dinkart*, Vol. X edited by Shams-ul-'Ulama Dastur Darabji Peshotanji Sanjana, B.A., pp. 1-26. 5 See S. B. E., Vol. XXXVII, pp. 172-396.

1 See Dastûr Hoshangji's *Vendidâd*, Vol. I, Int. p. xxv.

copied,—from his great-grandfather Vîzan Vahârâmshâ Vîzan's copy[1].

Fol. 122*b* contains a few lines of Persian poetry with the name of Nâmdâr Kaêkhusrû, Dastûr Sheheriâr's father,[2] written in Sarvi characters.

Fol. 123*a* commences with "Several Questions asked of the Saint Hômît-i Asha-vaheshtân by Âtûr-gôshâsp-i Mitr-Âtâsh-i Âtûr-gôshôsp. There are in all 43 questions with their answers and they extend to fol. 163*a*, l. 10.

From fol. 163*a*, l. 10, commences another series of questions asked of Âtûr-farôbag-i Farkhôzâtân, leader of the faithful. The questions end at fol. 203*a*, l. 15. They are in all 147 with answers.

Fols. 203*a*, l. 15—206*a*, l. 5, contain "Five Questions asked of Farbag-Sarosh-i Vahârâm,[3] one of which it is not proper to write." As the heading indicates, only four questions are given with their answers. A short note of five lines gives the date of the composition: "In this manner Far*bag*-Sarôsh-î Vahârôm decided these several *questions*, in the Pârsi year 357, 20 years after Yaz*d*akar*t*, king of kings, descendant of Khûsrôê, king of kings, son of Aûh*r*ma*z*d."

Fols. 206*a*, l. 10 — 212*a*, l. 8 contain twenty-eight questions asked of the Magûpatân-magûpat (*Farbag* Sarôsh-î Vahârôm?) by Aêrpat Spendyât-i Farkhô-Bûrzîn in the same year.

Fols. 212*a*, l. 9 — 213*b*, l. 4, contain a description of the system of purifying the limbs during the 'Bareshnum' with a note of 3 lines stating: "This is what Aêrpat Shâmartân[1] said, and it ought to be done in this manner, and Bakht-âfrît[2] and Zartôsht[3] of great hopefulness and Mitr-Âtâsh-î Âtûr-gôshôsp[4] used to do the same; may their souls be immortal!

Fols. 213*b*, l. 9 — 218*a*, contain a small text of admonitions similar to what we find in the sixth book of the Dinkart.

Fol. 218*b*, commences with the commentaries of the Fragards of Javît-shêdâ-dât named "Vajirihâ-î Dîn-î shapir-i Maz*d*ayastân", which extend to fol. 354*a*, l. 2. These commentaries contain most of the

1 See Dastûr Hoshangji's *Vendidâd*, Vol. I, Int., p. xxvii; below p. xv. 2 See above p. xii, Col. I. 3 See *Facsimile*, p. 238.

1. Is he Gôpatshâ's great-grandfather? See above p. ix, Col. I, l. 18. 2. See Dastur Jâmâspji's *Pahlavi-Texts*, p. 81; also see below p. xiv, Col. II, l. 23. 3. Son of Âtûrpât-î Mârespandân! 4. See above, Col. I, ll. 11-12.

Avesta "Tahmuras Fragments" named after my father, given by Professor Darmesteter in "Le Zend Avesta", Vol. III., and in the "Sacred Books of the East Series", Vol. IV. (2nd Edition).

This text is followed by a long colophon of 23 lines, which runs as follows:—

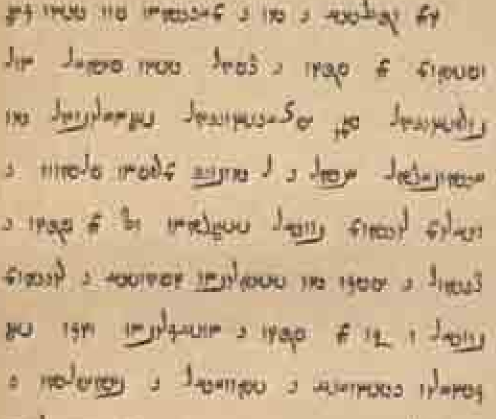

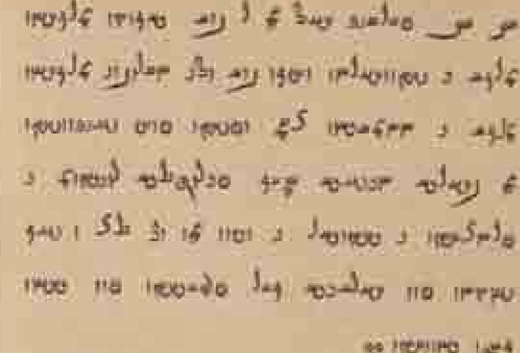

"I wrote these 'Decisions of the Mazda-worshipping Religion', according to the will of God, from a manuscript volume of him who serves God, who is much blessed with intelligence, a great increaser of glory, of very famous name, a great believer in religion, my father, servant of the Faith, Marzpân Farîtûn-î Vahârôm Rûstôm Bûndâr Shâhmartân. He *wrote* from the copy of the Leader of the holy religion, of happy soul, Gôpatshâ-î Rûstôm Bûndâr; and he *wrote* from the copy of Kaêkhûsrôv Siyâvakhsh-î Shatrîyâr-î Bakht-âfrît-î Shatrîyâr of immortal soul and good name. They are the copyists; may their souls individually attain to the best existence, the shining Garôtmân of eternal happiness.

"May I, Farîtûn Marzpân Farîtûn, who wrote the copy, have a good name on earth; and may I have immortality of the soul in the

spiritual existence! And *may* the faithful believers in religion *be* co-sharers in my good deeds, and may I be worthy of being a co-sharer in their good deeds! With the help of Aûhrmazd and the Archangels, the Fravahars of the righteous and the righteous Fravahars, may I be a co-sharer also in the reward of good deeds and in the righteousness of the good believers on the seven kingdoms of the earth!

"I wrote *it* and left *it* on the day Fravartin, month Âwân, Pârsi year 978, twenty years after Yazdakart, king of kings, son of Shatriyâr, descendant of Khûsrôb, king, of kings, son of Aûhrmazd.

"I wrote *and* left *it* forth for the possession and eternal success *of* Rûstôm-i Farkhô-zât-i Yêztyâr-i Vîzan; may he use it with righteousness for a hundred and fifty years! May it be according to the will of God!"

From this lengthy colophon it can be seen that this part of the codex, containing the 'Vajîrihâ,' supposed to be unique, is descended from the copies of Gôpatshâ and Marzpân, the writers of TD_1 and DH, the former of whom wrote from a copy of Kaê-khûsrôv Siyâvakhsh. As to the existence of these originals nothing is known.

Fols. 354*b*, l. 11—359*a*, l. 2, contain the Avesta "Âfrîn-i Zartôsht" with its Pahlavi translation. From fol. 357 to the end the margins of the MS. are torn, and some one has made attempts to restore the missing words on patches of paper applied to the margins.

Fol. 359*a*, l. 3 commences with the Pahlavi-Pâzend Glossary. Thirteen original folios 360-372 still survive, carefully patched up with paper with the missing words and lines written on them. Seven recent folios, written on the same quality of paper as that of the patches, by the scribe who has repaired the MS., are appended, possibly copied from the original MS., and thus the MS. breaks off abruptly.

From the dates given in the two colophons of the MS., it can be seen that the scribe has taken more than three years to complete his copy.

From the above description of the three codices TD_1, DH and TD_2, it can be seen that they are written by three descendants of the Bûndâr family: Gôpatshâ, Marzpân and Farîtûn; Gôpatshâ being the grand-uncle of Marzpân and Farîtûn being

Marzpân's son. The dates of the two latter, father and son, are 948 and 975-978 A. Y. It is possible, therefore, that Gôpatshâ wrote his Bûndahishn and other texts during 880-900 A. Y.

K_{43}

Dr. F. C. Andreas published an old fragment of the Bûndahishn appended to his facsimile of the Mainyo-i Khard in 1882. The fragment contains fols. 130-131 of the Kopenhagen MS. K_{43}, presumably the last two folios of a codex containing the great Bûndahishn. The first sixteen lines contain the text of the last chapter exactly agreeing with the text of TD_1, from the words 'Sâhm *baên* zak' up to the end of the chapter. This is followed by a colophon of 18 lines which states:

"Completed with rejoicings and delight and gladness, on the day Tir and the month Âtûr, and the Pârsi year 936, *twenty* years after His Majesty Yazdakart, king of kings, son of Shatr-ayîbâr. I, Mitr-Âwân Anûshak-rûbân Rûstahm wrote this volume of many details, with careful observation. I have written *it* for my own possession, and I left it. May he use it with devotion, goodness and faithfulness for a hundred and fifty years! and may he entrust it after a hundred and fifty years to pious descendants with innate wisdom! *May* he *live* on earth according to the desires of *his* material existence, in the spiritual existence according to the desires of the soul! May he who reads and learns *it* and makes a copy of it, pray for the good name and pious soul of myself and of Gadman-pirûz (A)spândâr Khûr-pirûz for whom I copied! Hence may they be famous on earth *during their* material existence and may their souls be righteous in the spiritual existence."

From Mitr-Âwân's colophon appended to the Mainyo-i Khard, we learn that he has copied the text from the copy of Dastôbar Gadman-pirûz Aspândâr-i Gadman-pirûz, who copied from Dastôbar Yêzt-ayîbâr Vizan-i Khûsrûishâ's copy, who again copied from the original of Mâh-vindât-i Naremâhân. This Mâh-vindât-i Naremâhân may be the same as Mâh-vindât-i Naremâhân-i Vahârâm Mitr-Âwân, who completed the Dînkart MS. on the day Daê, of the month Tir in 369 A. Y. The Dastôbar Yêzt-ayîbâr-i Vizan-i Khûsrûishâ (?) may be the father of Dastôbar Vizan-i Yêzt-ayîbâr-i Vizan, who helped Shatriyâr, the

writer of the Dinkart in 855 A. Y. He may, therefore, have flourished in the early part of the ninth century after Yazdakart. If Mitr-Âwân's source of the Bûndahishn be as well-descended, the loss of his MS. should be considered a great desideratum.

From the brief descriptions of TD_1, DH, TD_2 and K_{20} given above, it can be seen that seven reputed scribes are said to have copied the Bûndahishn: 1) Spendyât Mazdîn-khvâst of Zâtsparam, 2) Êrdashîr Vahârâmshât Rûstêm Vahârâmshâ, 3) Gadman-pirûz Aspândâr-i Gadman-pirûz, 4) Gôpatshâ Rûstahm Bûndâr, 5) Mitr-Âwân Anûshak-rûbân Rûstahm Shatriyâr, 6) Marzpân Faritûn, and 7) Faritûn Marzpân. The copies of the first three scribes seem to be irretrievably lost; if Spendyât were the grandson of Zât-sparam-i Gôshn-jam, he is a cousin of Frôbag-i Lâtakîh-i Ashavahesht-i Gôshn-jam[1], the compiler of the so-called Bûndahishn, and his must be one of the earliest and most reliable copies written very near the commencement of the fourth century A. Y. We do not know from which MS. Gôpatshâ prepared his copy. Faritûn Marzpân, too, does not mention in his colophon appended to the Bûndahishn, which original he selected for his copy. But Marzpân Faritûn informs us of the original he used being written by one Êrtashîr Vahârâmshât. It would be impossible to take into account the fragment of two folios of text surviving in K_{20}.

We may, therefore, make an attempt at discussing the relative values of the three copies of Gôpatshâ, Marzpân and Faritûn. But for slight variations here and there in the text, repetitions and omissions by mistake, all the three agree in the main, and seem to be derived from similar originals. Gôpatshâ is a very hasty scribe, a neat, legible and well-informed writer. Marzpân is more painstaking and accurate and as neat and legible as his grand-uncle, but the penmanship of the youngest writer of the MS., Faritûn, is fascinating and his copy supersedes both the older copies, those of his father and great-granduncle. He has not wasted his three years in vain over the preparation of his copy. All the three copies, therefore, should be indispensable to the future editor and translator of the text.

It would be interesting to note the work done by the three scribes.

1 See *Facsimile*, p. 237, l. 15 sq.

Gôpatshâ had copied the Bûndahishn and the Dâtistân codex TD,—called TK by Dr. West[1]—of which fols. 71-213, 222-297 are surviving, containing a Pahlavi Revâyet (fols. 71-84), the Dâtistân (84-197), certain miscellaneous texts (197-201), the Epistles of Mânûshchîhar (201-213, 222-236), the Selections of Zâtsparam and other fragmentary texts (236-297). He had also copied the 'Vajirihâ-i Dîn-î Mazdayastân' as Farîtûn Marzpân mentions in his colophon, and it is not known whether his copy exists. The entire remnant of his writings, so far as we at present know, are preserved in my father's library.

Marzpân's existing copies are more voluminous. Besides the texts contained in DH he wrote the codex BK[2] in 941 A.Y., containing all the texts found in the TD Dâtistân codex, at present in the library of the late Dastur Jamshedji Peshutanji of Valsâr, and IM, the Iranian MS. of the Vendidâd belonging to the late Dastur Hoshangji Jamaspji.

1 See S. B. E. Series, Vol. XVIII, Int., p. xvi, sq. 2 See S. B. E. Series, Vol. XVIII, Int., p. xv, sq. There is no doubt that BK is written by Marzpân. The handwriting is the same in the MSS. IM, BK and DH, all three of which I have carefully noticed. I cannot say who wrote K_{35}, which Dr. West supposes to have been written by Marzpân, as I have not seen the MS.

All these MSS. belonged at one time to the late Mânakji Sohrâbji Kâvusji Ashburner to whom they seem to have been presented by a Persian Zoroastrian named Sayâvakhsh Aûrmazdyâr Sayâvakhsh Rûstam Aûrmazdyâr in about 1853 A.D.[1] Marzpân's copy of "Vajiribâ-i Dîn-î Mazdayastân" referred to by his son Farîtûn in his colophon, does not seem to be existing.

No other MSS., besides the unique codex TD_2, are up to now known to have been written by Farîtûn Marzpân. But some interesting statements are to be found of him in a unique MS. of the Vishtâsp Yasht Sâdah in the possession of Ervad Manakji Rustamji Unvala of Bombay. This MS. was at one time in the library of the late Mânakji Sohrâbji Kâvusji Ashburner. We see from the colophon that it was written by Mânûshchihar Ĕrtĕshîr-î Vahârûm Spendyât Ĕrteshîr for Farîtûn Marzpân, and finished on the day Vohûman, of the month Khûrdat in the year 996 A.Y. At the end of the colophon, there are two folios; on the first folio in mixed Pâzend and Pahlavi handwriting we find the statement of the codex being sent

1 See Dastur Hoshangji's *Vendidâd* Int., p. xxiv.

by Farītûn Marzpân to the Dastûrs, Môbads, and the faithful of Hendûstân, and on the second folio we find an interesting letter in Neo-Persian, written by Farītûn Marzpân to the Dastûrs, Môbads and leaders of the faithful in Hendûstân, referring also to the advent of Bahman Asfandyâr[1] to Persia. The whole statement is enough to prove that Farītûn Marzpân was the leader of the faithful of Persia of his time.

CONTENTS OF THE GREAT BUNDAHISHN

These Iranian MSS. contain a text much more extensive than the Indian MSS. of the Bûndahishn. Dr. West gave a rough estimate of their contents in the Sacred Books of the East Series, Vol. V,[2] from information supplied by my father from his MS. TD_1 in December 1877 and October 1878.

The text commences with a preface, written in imperfect Pahlavi, possibly added by a later editor, which says:

"0. Rejoicings unto the bright, glorious, all-knowing Creator Aûhrmazd, who *is* wise, who *is* capable, who *is* the greatest *of* all invisible sacred beings and of all earthly sacred beings—*with* good thought, good word, good deed, in meditation, utterance *and* action.

"1. With a happy *and* very auspicious lot I shall write the manuscript of the Bûndahishn, at the lucky constellation 'tani', during the archpriestship *of* the friend of God, of entire wisdom, the practiser of piety, the friend of good deeds, the recogniser of God, the spiritual seer liked by the good, the archpriest of the good religion of Mazda-worshippers, Spend-dât Mâhvindât Rûstôm Shat*r*ihâr of immortal soul.

"2. From the coming of the Tâjîks to the Irân-shahr and the propagation of their heterodoxy *and* ill-will, orthodoxy has vanished from the Kayâns, and respect for the Kayâns from the upholders of the religion; deep utterances (mi*l*ayâîhâ-î zôpr), the reasons of things, the true reason of meditation, action and utterance, *these* have vanished from the memory and knowledge of the multitude.

"3. On account of evil times, he, too, who *is* of the noble family of Kayâns, and the Kayân upholders of religion have turned to the mercy

1 See Khan Bahadur Bahmanji Behramji Patel's *Pârsî Prakâsh*, p. 13.

2 Int. pp. xxxv—xxxvii.

(*Arabic* 'rahm') and the path of those heterodox, and for the sake of respect, they have defiled the word, dress, worship and practices of the faithful with blemishes.

"4. He, also, whose wish was to learn this knowledge and secret, was not able to obtain it, as he should from various places, in spite of *all his* troubles and pains and difficulties."

It can be seen that this preface is added by an editor of the post-Muhammadan period. He possibly refers in § 3 to the tradition as regards the conversion of some members of the family of Yaz*d*ak*a*rt, and that of many noble families who changed their faith in order to preserve their social distinctions. The spelling used in this preface is perfectly modern. In TD_1 it is added by a later hand on recent folios, but in DH and TD_2 it is written by the authors of the codices themselves. It could not therefore have been written later than 1500 A.D.

This preface occupies twenty-one lines and a half of TD_2, immediately after which follows a summary title of the work occupying about four lines and a half, which runs thus:

"The knowledge *of the* commentary: first, as regards the original creation of Aûh*r*ma*z*d and the opposition of the evil spirit; then, as regards the nature of the earthly creatures from the original creation till the end, as *is* manifest from the religion of Mazda-worshippers; then, as regards the possession held from the Kayâns;—with explanation, whereabouts and nature."

From this title it seems that the author himself names the work 'Zand-âkâsîh,' "Knowledge of the Commentary", of which the Bûndahishn, so-called, forms only one part, and the subjects treated of are divided under three heads: 1) the creation of Aûh*r*ma*z*d and the counter-creation of the evil spirit, 2) the nature of the earthly creatures, 3) the Kayân dominion.

The work seems to have been divided into thirty-six chapters by the original author of the work, notes and appendices being added to nine of them. Of these Chapters I—VII may be classed under the first head: the creation of Auh*r*ma*z*d and the counter-creation of the evil spirit; Chs. VIII—XXIV, XXVIII—XXIX treat of the subject matter of the second head: the nature of the earthly creatures; Chs. XXXI—

XXXIII and XXXV can be included in the third head: the Kayân dominion. It is difficult to class the rest of the chapters under any of the three categories dealing as they do with 'the religious year' (XXV), 'the exploits of the spiritual angels' (XXVI), 'the evil doing of Aharman and the Daevas' (XXVII), 'the Chinvâr bridge' (XXX), 'Resurrection and the final material existence' (XXXIV), and 'the year computation of the Arabs' (XXXVI). It is possible that some or all of them were after-thoughts of the compiler or inserted by some persons later on in the work. Excepting the last, the other five chapters may be said to have some connection with the first head.

I. The first chapter seems to contain introductory matter. It commences abruptly, without any such heading as we invariably find at the top of all other chapters of the book. On fol. 4*a*, l. 2, we have by way of sub-heading: 'I mention the creation of the creatures first in a spiritual state, then in a material state.' Again on fol. 10*a*, l. 13 there occurs another sub-heading: 'As regards the creation of the creatures in a material state.' The chapter commences from TD_2, fol. 3*a*, l. 11, w. 8, and extends to fol. 14*b*, l. 5. The following would be a rough summary of its contents. It treats of the eternal existence of Aûhrma*z*d during infinite time, aloft in the light, the existence of Aharman in the abysmal station in darkness, the void betwixt Aûhrma*z*d and Aharman, the relative finiteness and infinity of light and darkness, the knowledge of Aûhrma*z*d as regards the existence of the evil spirit and his wicked intentions; His creation of the spiritual creatures; the ignorance of the evil spirit as regards the existence of Aûhrma*z*d, his advent to the starry luminaries, his onset, defeat and return to the abyss; his counter-creation; Aûhrma*z*d's offer of peace to the evil spirit, and the evil spirit declining the offer. Aûhrma*z*d appoints a period of contest with the evil spirit; the evil spirit conforms to it. Aûhrma*z*d chants the *ahûnavar*, reveals to the adversary His own final victory, the adversary's impotence, the perishability of the demons, the resurrection, the final existence, and the unopposed condition of His creatures. Seeing all this, the evil spirit reverts to the abyss where he lies for three millenniums in a stupor. In the mean-

while Aûhrmazd creates infinite time, out of infinite time finite time, out of finite time "impassability", out of impassability undisturbed progress, out of undisturbed progress intransformability, and out of intransformability the earthly creatures. He creates the earthly creatures out of His own essence, in the shape of shining white fire. He creates the body of the good wind, with whose help He creates the creatures. The evil spirit procreates his own creatures from material darkness. He produced infinite darkness out of material darkness, untruthful utterance out of infinite darkness. Aûhrmazd creates truthful utterance out of material light. His own beneficence and the production of the creatures became manifest owing to truthful utterance. He created the *âsrôk* personale out of infinite light. *Ahûnavar* springs out of the *âsrôk* personale. Out of the *ahûnavar* came forth the spiritual year, which is now half light, half dark owing to the intermingling of evil. Aûhrmazd comes to the finite archangels when they are created. He first creates the seven archangels, the seventh is He Auhrmazd himself, eighth truthful utterance, ninth Sraosha the righteous, tenth the beneficent *mânsar*, eleventh *Nêryôsang*, twelfth the lofty *Rat Ratwôk Bêrzêt*, thirteenth Rashn the true, fourteenth Mitr of wide pastures, fifteenth the good Arishvang, sixteenth *Pârand*, seventeenth *Khvêb*, eighteenth Wind, nineteenth Lawfulness, twentieth beneficent Peacefulness. Of earthly creatures He creates first the sky, second the water, third the earth, fourth vegetation, fifth animals, sixth the man, and the seventh is He Auhrmazd himself. The evil spirit for opposition first creates Akôman, Andar, Sâval, Nâhig-has, Tarômat, Tarich, Zairich and then other daevas; the seventh is he, the evil spirit himself. Aûhrmazd creates the six creations during the six periods of the year — the Gâsânbâr. The six periods of the year explained. The five gâsânik periods. The names of the thirty days.

From this rough summary of the contents it will be seen that this is an introductory chapter giving as it were a faithful substance of the whole portion of the book dealing with the first category, the genesis. After a close study of the language, it appears that the text has been prepared from a Pahlavi translation with commentary

of some Avesta work, such as the Dâmdât Nask, now missing, in the same way as the "Zend-i Vohûman Yasht," and that its correct name, as given by the author himself, is "Zend-âkâsih".

II. The second chapter, entitled "As regards the Creation of the Luminaries", commences with fol. 14*b*, l. 5, w. 8, and ends at fol. 17*a*, l. 10, w. 6.

III. "As regards the Reason of producing the Creatures for contending." Fol. 17*a*, l. 10, w. 7—fol. 21*b*, l. 11.

IV. "The Rush of the Adversary on to the Creatures." Fol. 21*b*, l. 12—fol. 25*a*, l. 2.

(A) An Appendix commencing with the words: "This, too, is said that when the sole-created 'gao' passed away, it fell towards the right hand." Fol. 25*a*, l. 3—fol. 25*b*, l. 6, w. 2.

V. "As regards the opposition of the two spirits, that is, in what manner they came spiritually for opposition, the arch-demons against the spiritual angels." Fol. 25*b*, l. 6, w. 3,—fol. 27*a*, l. 15, w. 6.

A. "As regards the horoscope of the world." Fol. 27*a*, l. 15, w. 7—fol. 29*b*, l. 3, w. 5.

B. An Appendix commencing with the words: "The Mount Albôrz is in the middle of the world." Fol. 29*b*, l. 3, w. 6—fol. 32*a*, l. 7, w. 1.

VI. "As regards the contention of the material creations against the evil spirit." Fol. 32*a*, l. 7, w. 2—fol. 37*b*, l. 11.

A. "The first battle the spirit of the sky waged with the evil spirit." Upto fol. 32*b*, l. 10, w. 2.

B. "The second battle the water waged." Upto fol. 34*b*, l. 12, w. 2.

C. "The third battle the earth waged." Upto fol. 35*b*, l. 1, w. 6.

D. "The fourth battle vegetation waged." Upto fol. 35*b*, l, 15.

E. "The fifth battle the sole-created 'gao' waged." Upto fol. 36*a*, l. 12.

F. "The sixth battle Gâyôkmart waged." Upto fol. 37*a*, l. 6, w. 3.

G. "The seventh battle the fire waged." Upto fol. 37*a*, l. 12, w. 2.

H. "The eighth battle the stars waged." Upto fol. 37*b*, l. 1, w. 2.

I. "The ninth battle the spiritual angels waged." Upto fol. 37*b*, l. 4, w. 5.

J. "The tenth, the stars adopted aloofness." Upto fol. 37*b*, l. 11.

VII. "As regards the essence of

those creations." Fol. 37*b*, l. 12—fol. 39*a*, l. 9, w. 5.

VIII. "As regards the whereabouts of the lands." Fol. 39*a*, l. 9, w. 6—fol. 40*a*, l. 6, w. 3.

IX. As regards the whereabouts of the mountains." Fol. 40*a*, l. 6, w. 4—fol. 42*b*, l. 9, w. 2.

X. "As regards the whereabouts of the seas." Fol. 42*b*, l. 9, w. 3—fol. 44*a*, l. 9.

XI. "As regards the whereabouts of the rivers." Fol. 44*a*, l. 10—fol. 45*a*, l. 10, w. 1.

A. "As regards the particular rivers." Fol. 45*a*, l. 10, w. 2—fol. 46*b*, l. 11.

B. "The seventeen species of water mentioned in religion." Fol. 46*b*, l. 12—fol. 47*a*, l. 13, w. 4.

C. "The discontent of the rivers Marv-rût and Hêt-aûmand" &c. Fol. 47*a*, l. 13, w. 5—fol. 47*b*, l. 11.

XII. "As regards the whereabouts of the lakes." Fol. 47*b*, l. 12—fol. 48*b*, l. 7.

XIII. "As regards the whereabouts of the five classes of animals." Fol. 48*b*, l. 8—fol. 52*a*, l. 2.

XIV. "As regards the whereabouts of mankind." Fol. 52*a*, l. 3—fol. 55*b*, l. 14, w. 2.

A. "As regards the whereabouts of womankind." Fol. 55*b*, l. 14, w. 3—fol. 56*a* l. 8, w. 5.

B. An Appendix commencing with the words: "This, too, is said that Jam, when the glory departed from him." Fol. 56*a*, l. 8, w. 6—fol. 56*b*, l. 3, w. 2.

XV. "As regards the whereabouts of births from every species." Fol. 56*b*, l. 3, w. 3,—fol. 58*a*, l. 14, w. 8.

A. An Appendix commencing with the words: "These four things, too, are called male and four female." Fol. 58*a*, l. 14, w. 9—fol. 59*b*, l. 2, w. 5.

XVI. "As regards the whereabouts of the plants." Fol. 59*b*, l. 2, w. 6—fol. 61*b*, l. 5, w. 1.

A. Flowers dedicated to the Archangels. Fol. 61*b*, l. 5, w. 2—fol. 62*a*, l. 3, w. 1.

XVII. "As regards the chieftainship of men, animals and every substance." Fol. 62*a*, l. 3, w. 2—fol. 63*a*, l. 1.

A. An Appendix commencing with the utterance of Aûharmazd "I did not pay consideration to the entire material existence, *i. e.*, all are equal." Fol. 63*a*, l. 2,—l. 15, w. 5.

XVIII. "As regards the whereabouts of Fire." Fol. 63*a*, l. 15, w. 6—fol. 66*a*, l. 11. w. 5.

XIX. "As regards the nature of sleep." Fol. 66*a*, l. 11. w. 6—fol. 66*b*, l. 11, w. 4.

A. An Appendix: "It is not owing to industry that the earth, the water and the plants yield fruit, nor is it owing to sleepfulness and impotence that they do not yield fruit." Fol. 66*b*, l. 11, w. 5—l. 14, w. 6.

XX *A*. "The 'Chashârak' sound (the sound of weeping of the pious)." Fol. 66*b*, l. 14, w. 7—fol. 67*a*, l. 5, w. 5.

B. "The 'Navin' sound, the voice of the holy hymn." Fol. 67*a*, l. 5, w. 6—l. 7, w. 3.

C. "The 'stone' sound, *e. g*., the sound produced by the mill." Fol. 67*a*, l. 7, w. 4—l. 13, w. 1.

D. "The 'water' sound." Fol. 67*a*, l. 13, w. 2—l. 15, w. 4.

E. "The 'vegetable' sound." Fol. 67*a*, l. 15, w. 5.—fol. 67 *b*, l. 1, w. 5.

F. "The 'earth' sound." Fol. 67*b*, l. 1, w. 6—l. 7.

XXI. "As regards the whereabouts of (*A*) Wind, (*B*) Cloud and (*C*) Rain."

A. Fol. 67*b*, l. 8—fol. 68*b*, l. 12, w. 7.

B. Fol. 68*b*, l. 12, w. 8—fol. 69*b*, l. 6, w. 7.

C. Fol. 69*b*, l. 6, w. 8—fol. 71*b*, l. 5.

D. A note of three lines.

E. A general Appendix on the three headings *A*, *B*, *C*. Fol. 71*b*, l. 8, w. 6—fol. 73*a*, l. 2, w. 2.

XXII. "As regards the whereabouts of noxious creatures." Fol. 73*a*, l. 2, w. 3—fol. 75*b*, l. 6, w. 4.

XXIII. "As regards the whereabouts of the wolf-species." Fol. 75*b*, l. 6, w. 5—fol. 76*b*, l. 8, w. 2.

XXIV. "As regards various things, *i. e*., in what manner they are produced, and the opposition that came to them." Fol. s76*b*, l. 8 w. 3—fol. 80*b*, l. 11.

A. The Gô-karan tree, the Lizard created by Aharman in opposition to it. The two Kar fishes created by Aûhrmazd in counter-opposition to the Lizard.

B. The 'Vâs-l panchâsatvarân.'

C. The Tree of many seeds.

D. The Ass with three strides.

E. The bull Hadhayāsh.

F. The bird Chamrōsh.

G. The Karshipt.

H. "The bird Ashôk-zûsht, whom they also call the bird Zôrbarak Vohûman, the bird Vashôkachak."

I. A digression containing a commentary as to the utility of the ferocious animals and birds; the cunningness of birds, specially the crow.

J. The white falcon.

K. The bird Kâskin.

L. The vulture, the crow, the mountain kite, the mountain ox, the wild goat, the onager.

M. The dogs.

N. The fox.

O. The weasel.

P. The great musk.

Q. The hog 'zôzag'.

R. The water-beaver.

S. The eagle.

T. The Arab horse.

U. 'Alkâ'.

XXV. "As regards the religious year." Fol. 80*b*, l. 12—fol. 83*a*, l. 1, w. 5.

XXVI. "As regards the great exploits of the spiritual angels." Fol. 83*a*, l. 1, w. 6—fol. 92*b*, l. 8, w. 1.

XXVII. "As regards the evil-doing of Aharman and the Daevas." Fol. 92*b*, l. 8, w. 2—fol. 96*b*, l. 2.

XXVIII. "As regards the earthly verisimilitude of the body of man." Fol. 96*b*, l. 3—fol. 100*a*, l. 5, w. 6.

XXIX. "As regards the chieftainship of the regions." Fol. 100*a*, l. 5, w. 7—fol. 101*b*, l. 2, w. 2.

XXX. "As regards the Chinvâr bridge, and the souls of the departed." Fol. 101*b*, l. 2, w. 3—fol. 104*b*, l. 2, w. 2.

XXXI. "As regards the noteworthy districts of Airân-shat*r*, the abode of the Kayâns." Fol. 104*b*, l. 2, w. 3—fol. 106*b*, l. 4, w. 4.

XXXII. "As regards the abodes which the Kayâns built." Fol. 106*b*, l. 4, w. 5—107*b*, l. 3, w. 4.

XXXIII. "As regards the calamities that overtook the Airân-shat*r* *in* each millennium." fol. 107*b*, l. 3, w. 5—fol. 112*a*, l. 15, w. 3.

XXXIV. "As regards resurrection and the final material existence." Fol. 112*a*, l. 15, w. 4—fol. 116*a*, l. 5, w. 6.

XXXV. "As regards the origin and lineage of the Kayâns." Fol. 116*a*, l. 5, w. 7—fol. 120*a*, l. 12, w. 3.

A. The family of the Magûpatân. Fol. 120*a*, l. 12, w. 4—fol. 121*a*, l. 6, w. 1.

XXXVI. "As regards the years' computation of the Arabs — twelve thousand years." Fol. 121*a*, l. 6, w. 2—fol. 122*a*, l. 8, w. 5.

Colophon.

THE LACUNÆ IN K_{20}

I now give the important omissions of the text in K_{20}, the Kopenhagen Iranian MS. No. 20, folios 88-129 of which contain the Bûndahishn, a fac-simile of which was edited by Professor N. L. Westergaard in 1851. It is an old codex written by the erudite Irani scribe Mihir-Âwân Kai-Khusrû at Khambayet in the year 720 A. Y. (1350 A. D.), and is thus about 180 years older than the oldest Iranian codex TD_1. It is not my purpose to give here the minor omissions of words or single lines. The codex TD_2 has got 240 sides, written 15 lines to the page; omitting to count the last 6 lines on the last page containing the colophon, it has got in all 3,593 lines of text. The Kopenhagen codex has taken up 84 sides for the Bûndahishn text, written 20 lines to the page, the first side containing only 16 and the last only 2 lines. It thus contained 1,658 lines, taking also into account the lines of its missing folio 121. Thus supposing a line of both the MSS. contained an equal number of words, matter of about 1,935 lines is missing from K_{20}. On an actual calculation of the lines contained in the lacunæ, I see that about 2,068 lines of TD_2 are wanting in the Indian Text. In the details given below, I mention the original folios of TD_2 as marked by the original numberer. The first folio and the *a* side of the second folio being blank, the text commences with fol. 2*b*.

1. Fol. 2*b*, l. 1—fol. 3*a*, l. 7, w. 4. About 21½ lines of the entire preface.[1]

2. Fol. 6*a*, l. 2, w. 7 *(Shakbahû-nast)*—fol. 9*a*, l. 2. About 90½ lines in the middle of the first chapter which is introductory.

3. Fol. 9*a*, l. 10, w. 3 *(barihi-nît)*—fol. 9*b*, l. 2, w. 0 *(—nîkîh)*. About 7 lines of the same chapter.

4. Fol. 9*b*, ll. 4-7, w. 3 *(dwô-est)*. About 3½ lines.

5. Fol. 9*b*, l. 10, w. 4 *(âkhar)*—fol. 14*b*, l. 5, w. 7 *(yamallûnam)*. About 146 lines of the end of Ch. I.

6. Fol. 15*b*, l. 4, w. 5 *(sipâh-*

[1] See above pp. XIX-XX.

patân)—fol. 21*a*, l. 10. About 170½ lines, comprising 51 lines of the end of Ch. II and 119½ lines from the commencement of Ch. III.

7. Fol. 22*b*, l. 6, w. 3 *(aîghash)*—l. 10, w. 2 *(yahabûntan)* About 4 lines in the middle of Ch. IV.

8. Fol. 22*b*, l. 12, w. 2—l. 13, w. 2 About 1 line.

9. Fol. 22*b*, l. 13, w. 8 *(âsmân)*—fol. 23*a*, l. 2, w. 1 *(pâyak)*. About 3 lines and 2 words.

10. Fol. 23*a*, l. 11, w. 8 *(âs-mân)*—fol. 23*b*, l. 2, w. 7 *(yakvî-mûnêt)*. About 6 lines in the middle of Ch. IV.

11. Fol. 25*b*, l. 6, w. 3 *(madam)*—fol. 27*a*, l. 1. About 41 lines from the commencement of Ch. V.

12. Fol. 27*a*, l. 9, w. 8 *(amat)*—fol. 29*b*, l. 3, w. 6 *(hanmanat)*. About 69 lines comprising 6 lines of Ch. V, followed by 63 lines of Ch. V, Ap. A.

13. Fol. 30*b*, l. 6, w. 5 *(meman)*—fol. 32*a*, l. 7, w. 1 *(kartan)*. About 46 lines of the end of Ch. V, Ap. B.

14. Fol. 36*a*, l. 11, w. 2—fol. 39*a*, l. 9, w. 5. About 88½ lines, comprising about 2 lines of Ch. VI, Ap. E, 44 lines of Appendices F, G, H, I, J, and 42½ lines containing the whole of Ch. VII.

15. Fol. 51*a*, l. 14, w. 8 *(awsa-hînêt)*—fol. 52*a*, l. 2. About 18 lines of the end of Ch. XIII.

16. Fol. 52*a*, l. 3, last letter *(m)*—l. 13, w. 5. About 9½ lines of the commencement of Ch. XIV.

17. Fol. 55*b*, l. 7—fol. 56*a*, l. 8, w. 5. About 16½ lines, comprising 7 lines and 2 words of Ch. XIV, and about 9 lines and 3 words of the whole of Ap. A to the Chapter.

18. Fol. 56*b*, l. 6, w. 2—l. 11, w. 8 *(yahavûnêt)*. About 5½ lines near the commencement of Ch. XV.

19. Fol. 57*a*, l. 10, ws. 7-11.

20. Fol. 57*a*, l. 11—fol. 58*a*, l. 14, w. 8. About 34 lines of the end of Ch. XV.

21. Fol. 58*b*, l. 8, w. 6—fol. 59*b*, l. 2, w. 5. About 24 lines of the end of Ch. XV, Ap. A.

22.[1] Fol. 61*b*, l. 13, w. 10 *(Hôm)*—fol. 62*a*, l. 3, w. 1 *(yamannûnêt)*. About 4½ lines of the end of Ch. XVI, A.

23. Fol. 65*a*, l. 4, w. 6—fol. 76*b*, l. 9. About 350½ lines, comprising 37 lines of the end of Ch.

1 This lacuna is owing to the loss of fol. 121 of K_{20}.

XVIII, Chs. XIX-XXIII and about 2 lines of heading of Ch. XXIV.

24. Fol. 83*a*, l. 1, w. 6—fol. 92*b*, l. 8, w. 1. About 291½ lines, comprising the whole of Ch. XXVI.

25.[1] Fol. 92*b*, l. 8, w. 2—fol. 93*b*, l. 7, w. 6. About 29½ lines of the commencement of Ch. XXVII.

26. Fol. 94*a*, l. 12, w. 4—fol. 100*a*, l. 5, w. 6. About 173½ lines, comprising 65¾ lines of the end of Ch. XXVII, and the whole of Ch. XXVIII.

27. Fol. 101*b*, l. 2, w. 3—fol. 112*a*, l. 15, w. 3. About 328 lines, comprising Chs. XXX—XXXIII.

28. Fol. 117*a*, l. 12, w. 9 *(va-Pashang)*—fol. 119*a*, l. 14, w. 8 *(hômand)*. About 62 lines in the middle of Ch. XXXV.

29. Fol. 120*a*, l. 12, w. 4—fol. 121*a*, l. 6, w. 1. About 23½ lines of the whole of Ch. XXXV, Ap. A.

DISLOCATION OF THE TEXT IN K_{20}

In order to show the mutilation and dislocation of the text in the old codex K_{20}, I give below a summary of the contents found in it, marking the places where the important lacunæ occur, the chapters quoted being those marked by me from the Iranian MSS. I shall make use of the pages assigned by Professor Westergaard to the sides of the folio in the facsimile edited by him in 1851. I shall not refer to the details of the lacunæ as they have been already given above:—

1st Lacuna.

P. 1—p. 5, l. 11, w. 3, (Ch. I.)

[1]*2nd Lacuna.*

P. 5, l. 12, w. 3—l. 18 end (Ch. I.)

[2]*3rd Lacuna.*

P. 5, l. 19, w. 1—l. 20, w. 6 (Ch. I.)[3]

P. 5, l. 20, w. 8—p. 6, l. 2, w. 5 (Ch. I.)[4]

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1 This lacuna is owing to the loss of fol. 121 of K_{20}.

1 In order to make up for this omission, K_{20} has '*yahvûnâit*, *Aûharmazd pavan stârîh dharmân dâm dât*.' The first word is inserted so as to complete the sentence which would be imperfect without a verb, which is '*shakhbahûnast*' in the Iranian codices and the last six words are meant as a summary of the whole lacuna.

2 The lacuna supplies us with the verb '*barf-hûnt*,' which is missing in K_{20}.

3 In the Iranian codices this follows lacuna 4.

4 K_{20} prefixes '*Aûharmazd*' as the nominative which was necessitated by the change in the order of the sentences.

4th Lacuna.

5th Lacuna.

P. 6, l. 2, w. 6—p. 7, l. 9, w. 3 (Ch. II, beginning).[1]

6th Lacuna.

P. 7, l. 9, w. 4—p. 9, l. 11, w. 1, (Ch. III from the middle upto the end, and beginning of Ch. IV.)[2]

7th Lacuna.

P. 9, l. 11, w. 2—l. 13, w. 2[3] (Ch. IV.)

P. 9, l. 13, w. 3—l. 14 end (Ch. IV.)

8th Lacuna.

P. 9, l. 15, ws. 1-6 (Ch. IV.)

9th Lacuna.

P. 9, l. 15, w. 7—p. 10, l. 4, w. 1. (Ch. IV.)

10th Lacuna.

P. 10, l. 4, w. 2—p. 12, l. 17, w. 5 (Ch. IV, IV A. end).

11th Lacuna.

P. 12, l. 17, w. 6—p. 13, l. 4 end. (Middle of Ch. V.)[4]

1 The last sentence is imperfect without the words '*sipâhpatân sipâhpat*' with which lacuna 6 commences.

2 It should be observed that this portion has no connection with the preceding matter in K_{20}, unless the last ten lines of lacuna 6 be taken into account, which give a description of the five periods of the day.

3 These lines are required before p. 9, l. 9, last word.

4 These lines are unintelligible without the heading which is at the commencement of lacuna 11, and without the leading words 'pavan hamâ-tûrîh' occurring therein.

12th Lacuna.

P. 13, l. 5—p. 14, l. 17, w. 6 (Ch. V, Ap. B.)

13th Lacuna.

P. 14, l. 17, w. 7—p. 20, l. 9, w. 2 (Ch. VI, Aps. A, B, C, D, E.)[1]

14th Lacuna.

P. 20, l. 9, w. 3—p. 28, l. 4, w. 7 (Chs. VIII, IX, X, and the first four lines of Ch. XI.)[2]

P. 28, l. 4, w. 8—p. 33, l. 4 end (Ch. XIII from the commencement.)

15th Lacuna.

P. 33, l. 5. ws. 1-7 (Ch. XIV, heading.)

16th Lacuna.

P. 33, l. 5, w. 8—p. 38, l. 12, w. 1. (Ch. XIV.)

17th Lacuna.

P. 38, l. 12, w. 2—l. 14, w. 6 (Ch. XV, commencement).

18th Lacuna.

P. 38, l. 14, w. 7—p. 39, l. 9 end (Ch. XV).

19th Lacuna.

P. 39, l. 10, ws. 1-3 (Ch. XV).

20th Lacuna.

P. 39, l. 10, w. 4—l. 19, w. 7 (Ch. XV, Ap. A.)

1 The last sentence in K_{20} would be incomplete without the verb '*shudant hômand*,' with which lacuna fourteenth commences.

2 These four lines are repeated on p. 49, ll. 9-12.

21st Lacuna.

P. 39, l. 19, w. 8—p. 42, l. 10, w. 5 (Ch. XVIII.)

23rd Lacuna.

P. 42, l. 10, w. 6—p. 49, l. 9, w. 0 *(-talûnêt)*. (The entire Ch. XXIV, Aps. A-U, without the first two lines of heading.[1])

P. 49, l. 9, w. 2—p. 56, l. 13, w. 3 (Chs. XI, XI Aps. A, B, C, XII.)

P. 56, l. 13, w. 4—p. 57, l. 4, w. 2 (Ch. XIV, Ap. B.[2])

P. 57, l. 4, w. 3—p. 59, l. 11, w. 3 *(vish)*. (Ch. XVII, XVII. A.)

P. 59, l. 11, w. 4—p. 63, l. 5, end (Ch. XXV.)

24th Lacuna.

P. 63, l. 6—p. 66, l. 20, last word '*aldlak*' (Ch. XVI, XVI. Ap. A.)

22nd and 25th Lacuna.

[Fol. 121 missing, not paged by Westergaard, may have contained (end of Ch. XVI. Ap. A. and commencement of Ch. XXVII.)]

P. 67, l. 1, w. 1—p. 68, l. 2, w. 6 (middle of Ch. XXVII.)

26th Lacuna.

P. 68, l. 2, w. 7—p. 70, l. 12, w. 3 (Ch. XXIX.)

27th Lacuna.

P. 70, l. 12, w. 4—p. 79, l. 4, w. 7 (Chs. XXXIV, XXXV commencement.)

28th Lacuna.

P. 79, l. 4, w. 8—p. 80, l. 15, w. 5 (Ch. XXXV end.)[1]

29th Lacuna.

P. 80, l. 15, w. 6—p. 82, l. 2, w. 4 (Ch. XXXVI.)[2]

Thus we see that out of the 36 chapters of the text found in the existing Iranian codices, twelve — Chs. VII, XIX-XXIII, XXVI, XXVIII, XXX-XXXIII, are completely omitted in the Indian recension of the text in K_{20}; out of the 24 remaining

1 The 23rd lacuna supplies us with the heading of the chapter. There are interesting discrepancies in K_{20}. An amusing attempt at inventing the heading which does not seem to have been in the manuscript from which the scribe copied is to be detected in the commencement, where we read: 'Madam chigûnih gôkart darakht karitûnd yamannûnêt pavan dîn aigh zôs-î nakhôst amat gogry darakht karitûnd *bûn* arûn Farûkhankart rôst'. The 'zôs-î nakhôst amat' is a curious corruption of 'Hôm-î sapît mavan.' Only a Pehlvisant of the old school like my father could detect this.

2 As this appendix is separated from its original chapter, the scribe of K_{20} or of the original from which he copied has made an attempt to give to this appendix the heading 'madam *chigûnih kapît khunas*,' so as to echo forth the inverse evolution theory 800 and odd years more before Darwin.

1 On account of the 28th lacuna, the scribe of K_{20} or of the original from which he copied makes an attempt to give this matter a heading of two words: 'madam patvand.'

2 The corruption of '*mar-î tâjîkân*' into '*marechân javân*' seems to be plainly due to a worn-out, tattered and faded original.

chapters, one—Ch. V, is incomplete in the beginning, the middle and the end, only two fragments being restored from the whole; three—Chs. I, XV, XXXV,—are incomplete in the middle and the end; five—Chs. II, VI, XIII, XVIII, XXVII,—are incomplete at the end; one—Ch. XIV,—is incomplete in the beginning and the middle; one—Ch. III,—is incomplete in the beginning; one—Ch. XXIV—has only lost its heading; and twelve—Chs. IV, VIII, IX, X, XI, XII, XVI, XVII, XXV, XXIX, XXXIV, XXXVI,—are well nigh complete with here and there some omissions of words and lines. The surviving fragments as they are put together in K_{20} stand thus: Chs. I-VI, VIII-X, [Ch. XI, four lines, repeated after Ch. XXIV] XIII-XV, XVIII, XXIV, XI-XII, XIV. B, XVII, XXV, XVI, XXVII, XXIX, XXXIV-XXXVI.

THE ANTIQUITY OF THE IRANIAN TEXT.

This disorderly arrangement of fragmentary chapters, mostly imperfect at the beginning, middle or end, speaks for itself. As early as in 1880 Dr. West, in his Introduction to the Bûndahishn[1], referred to the "fragmentary character" of the Indian recension of the Text, "bearing unmistakable marks both of omissions and dislocations." So also in 1896 in his Essay on the *Pahlavi Literature* in the *Grundriss der Iranischen Philologie*, he declared that the "text of the Indian Bûndahishn was of a very fragmentary character."[1] Instead of pre-judging the merits or demerits of the Indian text of K_{20} and other descended MSS. or the Iranian text just then discovered by my father, he justly said: "*Whether it*[2] *be an extension of the hitherto received text, or the received text be an abridgment of this longer one*, is likely to be a matter of dispute among Pahlavi scholars until the whole of the new text has been thoroughly examined."[3]

From the lacunæ we see that out of the 29 which we have marked, there are six—2, 3, 6, 11, 14, 23,—which contain some one or more words without which the text in K_{20} becomes meaningless or at least ungrammatical; four chapters in the Indian Text, Chs. V, XIV, III, XXIV, are without their headings.

1 S. B. E. Series, Vol. V, Int. p. xxiv.

1 See *Grundriss*, Band II, Lieferung 3; §§ 42-44.

2 My father's Iranian Bûndahishn.

3 S. B. E. Series, Vol. V, Int., p. xxxii, The Italics are mine.

A superficial study of the lacunæ will show that old Pahlavi texts such as Mânûshchihar's Dâtistân and his brother Zât-param's "Selections" contain references and corroborations to the matter contained in them. In lacuna 5 cf. Zâtsparam Ch. II, 5 with facsimile p. 20, ll. 8-11; Zâ. Sp. Ch. II, 6 with Facs. p. 20, l. 14—p. 21, l. 2; Zâ. Sp. Ch. II, 8 with p. 21, ll. 4-5. In lacuna 12 cf. Ch. V, Ap. A,[1] treating of the horoscope of the world with Zâ. Sp. Ch. IV, 7-10 and Albirûni, p. 55[2]; cf. lacuna 13 with Zâ. Sp. Ch. IV, 6 and Albirûni p. 55. In lacuna 14 cf. Ch. VI, Ap. F. with Zâ-Sp. Ch. IV, 5-10; Ch. VII, with Zâ-Sp. Ch. II, 6; in lacuna 27 with Ch. XXX, cf. Dâtistân-i Dinîk, Pûrsishn XX; with Ch. XXXI, cf. Pahlavi Vendidâd, Fragard I.

If we consider the question of the different arrangements of the chapters in the Iranian and Indian recensions of the text, we see that the order of chapters as given in the Iranian codices is consistent, one chapter following another in close logical sequence. The shuffling up of these connected chapters in the Indian codex has brought about a dislocation, giving the text a fragmentary appearance.[1]

1 Facsimile p. 50, l. 15 sq.

2 "The Chronology of Ancient Nations," Dr. C. Edward Sachau.

The fact of the insertion of four lines of Ch. XI, first in their proper place and the whole chapter being re-written after Ch. XXIV, furnish an important argument in favour of the Iranian text being in proper order. The scribe himself, in this instance, seems to have first adjudged the correct position of the chapter and then to have shifted it in a wrong position, owing, perhaps, to the disintegrated condition of his original copy.

I have shown above[2] how new headings have been composed by the erudite scribe Mihir-Âwân Kai-Khusrû or his predecessor, presumably Rustam Mihir-Âwân, to make consistent chapters of the dislocated integers or fractions of chapters. I have also indicated two typical cases of the text being corrupted, owing to the difficulties of deciphering a worn-out original.[3] From all these defects in K_{20} I have come to the conclusion that when Rustam Mihir-Âwân and

1 See *Grundriss der Iranischen Philologie*, Band II, Lieferung 3, p. 102, ll. 32-39.

2 p. XXXI, Col. I, ns. 1-2, Col. II, n. 1.

3 See p. XXXI, Col. I, n. 1, Col. II, n. 2.

Mihir-Âwân Kai-Khusrû came to India from Persia for the express purpose of instructing their then backward brethren, the Parsi priests of India, they both or one of them must have brought an incomplete, disarranged copy of this interesting text, popularly called the Bûndahishn, and that the indefatigable Mihir-Âwân,—to whom the Zoroastrians owe so much for having preserved in script their sacred writings and for bringing about a renaissance of religious learning, six centuries ago, among the then illiterate Parsi priests of India,—restored with emendations and new headings, where necessary, as much of the original text as was possible for him to do.

If we go to the Iranian text itself to see if it is a recent extension of the hitherto received text, we see that the preface of about 21½ lines in the commencement is written with incorrect spelling, in ungrammatical language. If we can one day learn the date of Spenddât Mâhvindât Rustôm Shatrihâr, during whose archpriestship the scribe declares having written the work, it is possible to get a clue to the date of this preface. In the rest of the whole text there is little which can be called recent from the standpoint of language. In 1880, Dr. West said in his Introduction to *the Sacred Books of the East*, Vol. V: "So far as appears in the lengthy and valuable extracts with which he[1] has kindly favoured me, no decided difference of style can be detected between the additional matter and the text hitherto known."[2] Ch. XVII of the Iranian text does not seem to me to be misplaced. The "chieftainship of men, animals and every substance" seems rightly to follow, in logical sequence, the description of the whereabouts of all created beings in nature detailed above.[3]

It is possible to settle the exact date when this Iranian recension of the so-called Bûndahishn was written. The author has given the names of twelve of his ancestors on the mother's side and six on the father's side.[4] He says: "The mother of whom I was born is the daughter of Frêh-mâh, *son* of Ahalûbakht, *son* of Mâh-ayîbâr, *son* of Mâh-bûndak, son of Mâh-bûkht Pûsândâkht, *son* of Martân-vêh, son of Afrôbag, *son* of

1 My father Ervad Tahmuras.

2 p. xxviii.

3 See S. B. E., Vol. V, p. xxxviii.

4 See Facsimile, p. 237, l. 10 sq., p. 237, l. 15 sq.

Vindât; Vindât is *well* known *as son of* Vâîbûkht, *son* of Bâk, *son* of Vâîbûkht." "And I am named Frôbag, *son of* Dâtakih, *son* of Ashavahisht, *son* of Goshn-Jam, *son* of Vahârâm-shât, son of Zartôhsht, which Zartôhsht is son of Âtûrpât Mârespandân."[1] If these translations ventured be correct, the compiler of this text is, perhaps, a grand-nephew of Mânûshchihar and Zâdsparam, sons of Gôshn-Jam, nephew of Hêmit-i Ashavahishtân, and surely the sixth in descent from the 'Magûpatân-Magûpat' Saint Âdarbâd. It is almost probable that he flourished in the commencement of the fourth century after Yazdakart, the last Sasanian Emperor.

There is another clue to the age of the book found in the 21st lacuna on fol. 59a, ll. 13-15, where the *Vîhîchakîk* months Spendarmat and Tir are said to have corresponded with the vague months Fravartin and Shatrivar. As the book considers the *Vîhîchakîk* month Fravartin to be the first month of the year, coinciding with the Vernal Equinox,[2] and as the months Fravartin and Shatrivar were the 4th and 9th from the Vernal Equinox in the time of Yazdakart Shatriyâr, 480 to 600 years must have elapsed after Yazdakart, for Fravartin to have coincided with the *Vîhîchakîk* Spendarmat so as to precede the Vernal Equinox, and for Shatrivar to have coincided with Tir at the Summer Solstice.

A third direct hint as to the final compilation of the work is to be found in the last lines of the text, which really seems to be imperfect at the end. In the last chapter 'As regards the year-reckoning of the Tâjiks' the compiler states that "the 'Hunushks' of the Tâjiks established themselves upto the Pârsik year 447 and now is the Pârsik year 527." If the Pârsî year is, as it is supposed to be, the one counted from the year of the defeat of Yazdakart, the conjectures advanced above are very near the mark, and it is a real wonder that the significant passage is missing from the Indian recension of the text, which is earlier in point of date than the Iranian.

If these statements as to the authorship and age of the final inditement of the text be not doubted, the question of the Iranian text being a recent extension of the hitherto received Indian text is almost

1 But See S. B. E. Series, Vol. V, pp. 146, 147.

2 See *Facsimile* p. 158, l. 9 sq.

completely answered. There remains little doubt that the Iranian text gives us almost the original of Farôbag, and the "future translator of the Bûndahishn will...have to take the text in TD as the nearest accessible approach to the original work."[1]

THE PROPRIETY OF THE NAME BÛNDAHISHN

The summary of the Nasks Dâmdât and Chitradât as detailed in the Dinkart, Book VIII, Chs. V, XIII, compared with the contents of our book, tends to show that it is a misnomer to call our text Bûndahishn. The author himself named his work 'Zend-âkâsih' and a study of the summaries of the two Nasks mentioned above alongside of the contents of our text would clear up the point. It is a symposium of "informations from the commentaries" as regards the 'original creation' and the 'possession held from the Kayâns.'

Thus far my labours begun with devotion have ended in peace. In this brief and imperfect sketch of the text which I am placing before the public exactly five years after my father's death, I have utilized many rough notes industriously made by him day after day to prepare himself for the great work, the work of publishing his unique Iranian manuscripts; but, alas ! as fate would have it, the turmoils of a busy life and premature death frustrated all his noble aspirations, and he passed away leaving after him vestiges of his noble career in the devoted pupils, like my humble self, to whom he disinterestedly gave out all his knowledge, teaching them from his much-loved manuscripts, the monitions unheard of by the many, and they are all grateful to him for the instructions they received at his feet. It is at least a sad consolation that though Tahmuras was not spared to publish the Tahmuras MSS. himself, the Tahmuras MSS. have proved their indispensability to the whole civilized world engaged in Iranian studies, and the usefulness of the career of the possessor of those MSS. who spent all his life in pursuit of Iranian MSS. has begun to be recognized.

Bombay, 19th October, 1908.

B. T. ANKLESARIA.

[1] S. B. E., Vol. V., Int., p. xxxv iii.

POST SCRIPT.—I take the opportunity to correct an error I have made on p. XVIII, of omitting to mention the Vendidad Sâda MS. JP, still existing in the library of the late Dastûr Jamshedji Peshotanji of Valsâr, written by Farîtûn Marzapân in 987 A. Y. See Dr. Karl F. Geldner's *Avesta*, Prolegomena, p. V, Col. II., ll 20sq. and n. 1.

THE VARIANTS OF DH.

In the following notes the abbreviations used are: p. = page, l. = line, w. = word. While counting the words in a line, the conjunction [illegible] and the possessive [illegible] are counted as distinct words; a portion of a word at the commencement of a line is not counted. In DH the text commences at fol. 160*a*.

In TD₂ the first line is written with red ink; in DH also its first line, which ends at [illegible], is so written.

P. 1, l. 1, w. 1—[illegible].
w. 3—omitted.
w. 5—omitted.
w. 6—[illegible].

l. 2, w. 1—[illegible].
w. 3—[illegible].
w. 6—omitted.

l. 4, w. 5—[illegible].

l. 5, w. 2—[illegible].
w. 3—[illegible] omitted.

l. 6, w. 2—[illegible].
w. 3—inserted above the line.
w. 4—[illegible].

l. 7, w. 1—an additional [illegible] before [illegible].

l. 8, w. 2—[illegible].
w. 3—[illegible].
w. 4—omitted.
w. 7—[illegible].
w. 8—omitted.

P. 1, l. 8, w. 9—[illegible].

l. 9, w. 3— ... [illegible].
w. 5—[illegible] with [illegible] as an amendation above it.

l. 10 — the word written and struck off after w. 6 is omitted.

l. 11, w. 2—omitted.
w. 6—[illegible].
w. 8—[illegible].

l. 12, w. 1—omitted.
w. 5—omitted.
w. 8—[illegible].

l. 13, ws. 6-7—[illegible] with [illegible] written above it instead of the two words.

l. 14, w. 1—[illegible] inserted before it.
w. 2—[illegible].
w. 8—[illegible].

l. 15, [illegible]

P. 2, l. 1, w. 3—[illegible] added.
w. 8—[illegible].

l. 3, w. 2—[illegible] inserted before it.

P. 2, l. 3, w. 3—[illegible].
l. 8, w. 4—omitted.
l. 10, w. 5—[illegible].
l. 11, w. 4—[illegible].
l. 15, w. 4—[illegible] inserted before it.

P. 3, l. 1, w. 7—[illegible].
l. 2, w. 5—[illegible].
l. 4, w. 10—[illegible].
l. 5, w. 3—DH. fol. 160a ends at this word.
w. 4—[illegible].
l. 6, w. 2—[illegible] added after it.
w. 7—omitted.
w. 8—[illegible] out of which [illegible] is struck off.
l. 8, w. 1—[illegible] inserted before it.
w. 5—[illegible]...
l. 9, w. 3—[illegible] added after it.
l. 10, w. 6—omitted.
l. 11, w. 7—[illegible].
l. 12, w. 3—omitted.
w. 3—the insertion on the right hand margin, which is to go after the word, forms a complete line in DH.
l. on the margin, w. 3—[illegible].
w. 5—[illegible].
w. 6—the points after the word are omitted.
w. 12—[illegible].
w. 14—[illegible] after the word is omitted.
l. 13, w. 5—omitted.

P. 3, l. 15, w. 4—the blank after the word is also in DH.
w. 10—[illegible].

P. 4, l. 4, ws. 3-4—inserted above the line.
l. 5, w. 8—[illegible].
l. 9, w. 3—[illegible] inserted before it.
l. 10, w. 1—it is in the middle of the line in DH.
l. 13, w. 10—[illegible].
l. 15, ws. 5-6—[illegible].

P. 5, l. 3, w. 7—[illegible] inserted above the line in TD_2 is omitted in DH.
w. 8—DH. fol. 160b ends at this word.
l. 5, w. 3—omitted.
l. 7, w. 1—[illegible] inserted above the line in TD_2 is omitted in DH.
l. 9, w. 3—[illegible] corrected to [illegible].
w. 7—[illegible] inserted above the line in TD_2 is omitted in DH.
l. 11, ws. 1, 7, 11—omitted.
l. 13, w. 8—omitted.

P. 6, l. 1, ws. 7-10—[illegible].
l. 2, w. 4—omitted.
l. 4, w. 5—[illegible].
l. 6, w. 2—[illegible].
w. 7—omitted.
l. 10, w. 3—omitted.
l. 11, w. 4—omitted.
l. 14, w. 2—[illegible].
w. 3—[illegible].
w. 4—[illegible].

P. 7, l. 1, ws. 2-5—[illegible].

P. 7, l. 2, w. 4—[illegible] inserted above the line in TD_2 is omitted in DH.
l. 3, w. 3—omitted.
w. 8—[illegible] inserted above the line in TD_2 is omitted in DH.
l. 4, w. 8—[illegible].
ws. 9-11—written and struck off in TD_2 occur at the end of the last line of DH, fol. 161*a*.
l. 5, w. 3—[illegible] repeated after it by mistake.
w. 5—[illegible], written and struck off in TD_2 after it, is omitted in DH.
l. 6, w. 1—[illegible] prefixed to it.
l. 7, w. 5—[illegible].
l. 8, w. 5—[illegible] added after it.
w. 6—[illegible].
l. 9, w. 4—[illegible] added after it.
w. 5—[illegible].
l. 10, w. 2—omitted.
l. 11, w. 5—[illegible] added after this on the left hand margin in TD_2, omitted in DH.
l. 13, w. 7—[illegible].
l. 14, w. 1—[illegible] inserted above the line in TD_2 is omitted in DH.
l. 15, w. 8—[illegible] inserted above the line in TD_2 is omitted in DH.
P. 8, l. 1, w. 6—omitted.
ws. 8-9—[illegible].
l. 2, w. 9—omitted.
l. 3, w. 3—omitted.
w. 7—[illegible].

P. 8, l. 4, w. 5—[illegible].
l. 5, w. 1—[illegible] added after it.
l. 9, w. 2—omitted.
l. 12, w. 6—[illegible] with [illegible] above.
w. 8—[illegible] prefixed to it.
l. 13, w. 9—[illegible].
l. 14, w. 6—[illegible].
P. 9, l. 2, w. 4—[illegible] added to it, which is the last word of a line in DH.
l. 3, w. 3—omitted.
w. 4—[illegible].
w. 5—DH, fol. 161*b* ends here.
w. 7—omitted.
w. 8—[illegible] with [illegible] written by a later hand over it.
l. 4, w. 9—omitted.
l. 7, w. 8—[illegible] omitted.
l. 8, w. 3—[illegible].
l. 9, w. 6—[illegible] added to it.
l. 10, w. 2—[illegible].
w. 9—omitted.
l. 11, w. 4—[illegible].
l. 12, w. 1—[illegible] prefixed to it.
w. 8—[illegible].
l. 13, w. 1—[illegible].
l. 14, w. 1—[illegible].
w. 7—[illegible] added to it.
P. 10, l. 1, w. 9—[illegible].
l. 4, w. 8—[illegible] repeated by mistake and struck off.
w. 12—[illegible].

P. 10, l. 6, w. 7—[illegible].

l. 7, w. 1—[illegible]; the word repeated above the line in TD_2 is not in DH.

l. 8, w. 8—added above the line by a later hand.

w. 9—[illegible].

l. 9, w. 7—[illegible] added to it.

l. 10, w. 1—[illegible].

w. 5—omitted.

l. 11, w. 7—[illegible] written and struck off in TD_2 is omitted in DH.

l. 12, w. 2—[illegible] written and struck off in TD_2 is omitted in DH.

w. 4—[illegible].

w. 6—[illegible].

w. 9—[illegible].

l. 13, w. 2—[illegible].

w. 8—[illegible].

l. 14, ws. 10-11—[illegible].

l. 15, ws. 7-9—[illegible].

P. 11, l. 1, w. 5—omitted.

l. 2, w. 5—[illegible].

w. 8—[illegible].

l. 3, w. 4—[illegible] is not written above the line as in TD_2; DH. fol. 162*a* ends here.

ws. 7-8—added above the line.

l. 4, w. 1—[illegible].

l. 5, w. 1—[illegible].

l. 10, w. 4—[illegible].

l. 11, w. 9—[illegible].

P. 11, l. 13, w. 1—[illegible].

l. 14, ws. 1-2—[illegible].

w. 4—[illegible].

l. 15, ws. 1-2—[illegible].

P. 12, l. 1, w. 4—[illegible].

l. 2, w. 1—the four words added above the line in TD_2 are omitted in DH.

l. 4, w. 1—[illegible].

w. 9—[illegible].

l. 5, w. 7—[illegible].

l. 7, w. 3—there is no blank space in DH after it.

l. 8, w. 2—omitted.

l. 10, w. 9—[illegible] is prefixed to it.

w. 10—omitted.

l. 11, ws. 2-3—[illegible].

l. 12, w. 2—[illegible].

l. 13, w. 3—[illegible].

P. 13, l. 3, w. 6—DH. fol. 162*b* ends here.

l. 4, w. 5—[illegible].

w. 6—[illegible].

l. 5, w. 5—[illegible] is prefixed to [illegible].

l. 7, w. 1—[illegible].

l. 10, w. 9—[illegible].

l. 13, w. 3—[illegible].

l. 15, w. 5—[illegible].

P. 14, l. 1, w. 9—[illegible].

l. 2, w. 1—[illegible].

l. 3, w. 1—[illegible].

P. 14, l. 4, w. 4—[illegible].

l. 5, w. 1—[illegible] is prefixed to it.

w. 4—[illegible].

w. 5—[illegible].

l. 6, w. 9—[illegible] added to it.

l. 7, ws. 2, 4—omitted.

w. 5—[illegible].

l. 9, ws. 1, 3—[illegible] is inserted after the words.

l. 10, w. 7—omitted.

l. 11, w. 5—[illegible].

l. 14, w. 5—[illegible]

P. 15, l. 2, w. 4—[illegible].

w. 9—[illegible] is omitted.

l. 3, ws. 2, 5—omitted.

l. 5, w. 6—[illegible] is added to it.

l. 7, w. 7—[illegible].

l. 8, w. 7—[illegible] is added to it.

l. 9, ws. 4-5—[illegible].

w. 7—[illegible]; [illegible] is added to it.

l. 10, w. 1—[illegible]; it is at the end of a line in HJ, and repeated by mistake in the new line.

w. 3—[illegible].

l. 11, w. 3—[illegible].

l. 12, ws. 5, 7—omitted.

l. 13, w. 4—[illegible] is added to it.

w. 7—[illegible].

l. 15, w. 8—[illegible].

P. 16, l. 2, w. 4—[illegible] is added to it.

l. 6, w. 5—[illegible].

P. 16, l. 8, w. 6—[illegible].

l. 9, w. 2—[illegible] omitted.

w. 5—[illegible] is added to it.

w. 7—omitted.

l. 10, w. 3—omitted.

l. 11, w. 5—[illegible].

l. 15, w. 4—[illegible].

P. 17, l. 1, w. 7—[illegible].

l. 2, w. 1—[illegible] is added to it.

w. 4—[illegible] is added to it.

w. 7—[illegible] is added to it.

w. 10—omitted.

l. 3, w. 2—[illegible].

l. 4, w. 2—[illegible].

w. 10—omitted.

l. 5, w. 1—[illegible].

l. 6, w. 8—omitted.

l. 7, w. 8—DH, fol. 163*b* ends here.

l. 9, w. 2—[illegible] is added to it.

l. 11, w. 2—[illegible].

ws. 7, 9—omitted.

l. 12, w. 7—[illegible] is added to it.

l. 13, w. 1—omitted.

l. 14, w. 7—[illegible].

P. 18, l. 1, w. 4—[illegible].

l. 2, ws. 2, 4, 6, 8—omitted.

l. 3, w. 5—[illegible]

l. 4, w. 7—[illegible]

l. 5, w. 1—[illegible].

l. 6, w. 2—omitted.

l. 7, w. 1—[illegible].

P. 18, l. 7, w. 5—[illegible].

l. 8, w. 2—[illegible] is added to it.

w. 6—[illegible].

l. 9, w. 4—[illegible].

l. 10, w. 4—[illegible].

w. 8—[illegible].

l. 11, ws. 1-2—[illegible].

w. 3—[illegible] is added to it.

l. 12, w. 4—[illegible].

l. 13, w. 2—[illegible] is added to it.

w. 7—[illegible].

l. 15, w. 7—[illegible].

P. 19, l. 2, w. 5—[illegible]; possibly repeated by mistake as it commences a new line in DH.

w. 6—[illegible].

l. 3, w. 5—omitted.

w. 7—[illegible].

l. 5, w. 8—[illegible].

w. 9—omitted.

l. 7, w. 4—omitted.

w. 8—[illegible] written and struck off and then rewritten with the correct spelling as in TD_2.

l. 8, w. 5—[illegible].

w. 10—[illegible].

l. 10, w. 2—DH, fol. 164*a* ends here.

l. 11, w. 1—[illegible] prefixed to it.

w. 4—[illegible].

w. 8—[illegible].

P. 19, l. 12, w. 4—[illegible].

l. 13, w. 1—[illegible].

w. 2—[illegible].

l. 14, w. 4—[illegible].

l. 15, w. 3—[illegible].

P. 20, l. 7, w. 2—[illegible] prefixed to it.

l. 8, w. 4—[illegible].

l. 12, w. 4—omitted.

l. 13, w. 5—[illegible].

l. 14, w. 7—omitted.

w. 8—[illegible].

l. 15, w. 7—[illegible].

P. 21, l. 2, w. 3—[illegible].

l. 3, ws. 4, 6—omitted.

l. 4, w. 5—[illegible].

l. 5, w. 7—[illegible].

l. 6, w. 1—[illegible].

w. 2—[illegible].

w. 8—[illegible].

l. 7, ws. 2-3—[illegible].

w. 5—[illegible].

l. 9, w. 7—[illegible].

l. 11, w. 3—[illegible].

ws. 4-5—DH, fol. 164*b* ends here, the two words are repeated by mistake at the commencement of fol. 165*a*.

l. 12, w. 5—[illegible].

w. 7—[illegible].

l. 13, ws. 4, 7—omitted.

l. 15, w. 2—omitted.

P. 21, l. 15, w. 5—[Pahlavi].

P. 22, l. 3, w. 10—[Pahlavi] corrected to [Pahlavi].
l. 5, w. 9—omitted.
l. 6, w. 1—[Pahlavi].
l. 7, w. 3—omitted.
l. 13, w. 10—[Pahlavi].
l. 14, ws. 7, 10—omitted.
w. 8—[Pahlavi] added to it.
l. 15, w. 5—omitted.

P. 23, l. 3, w. 2—[Pahlavi].
l. 4, w. 3—omitted.
w. 9—[Pahlavi] instead of [Pahlavi].
w. 11—[Pahlavi] added to it.
l. 5, w. 1—[Pahlavi] prefixed to it.
w. 5—[Pahlavi].
w. 12—omitted.
l. 6, w. 4—[Pahlavi].
l. 7, w. 3—[Pahlavi].
l. 9, ws. 2-3—added above the line, on the left hand margin, occurring at the end of the line.
w. 6—[Pahlavi] added to it.
l. 10, w. 3—[Pahlavi].
l. 11, w. 3—omitted and [Pahlavi] inserted instead.
w. 7—[Pahlavi].
l. 12, w. 3—[Pahlavi] with [Pahlavi] above it; [Pahlavi] is inserted after it.
ws. 9, 11, 13—omitted.
l. 13, w. 5—[Pahlavi] omitted and [Pahlavi] inserted instead.
w. 7—[Pahlavi] with [Pahlavi] prefixed to it.
l. 14, w. 1—omitted.
w. 2—DH, fol. 165a ends here.

P. 23, l. 14, w. 7—added above the line.
w. 8—[Pahlavi].
l. 15, w. 5—omitted.

P. 24, l. 1, w. 6—written above the line, possibly by another hand.
w. 8—[Pahlavi] written and struck off after it.
l. 2, ws. 9, 13, 15—omitted.
l. 3, ws. 2, 8, 12—omitted.
l. 4, w. 6—omitted.
l. 10, w. 7—omitted.
l. 13, w. 6—omitted.
l. 14, w. 2—omitted.
l. 15, w. 4—[Pahlavi], the [Pahlavi] being omitted.
w. 6—[Pahlavi].
w. 8—[Pahlavi].

P. 25, l. 2, w. 2—[Pahlavi] added to it.
w. 4—[Pahlavi].
l. 3, w. 1—[Pahlavi] added to it.
l. 5, w. 8—l. 6, w. 3—written with red ink both in TD_2 and DH.
l. 6, w. 2—[Pahlavi].
w. 6—omitted.
l. 7, w. 2—[Pahlavi].
w. 5—[Pahlavi] written and struck off before it.
w. 8—omitted.
l. 8, w. 1—[Pahlavi] added to it.
w. 9—[Pahlavi].
w. 10—omitted.
l. 9, w. 3—[Pahlavi].
l. 11, w. 8—[Pahlavi] omitted.
l. 12, w. 2—[Pahlavi].

P. 25, l. 12, w. 4—[illegible].

l. 13, w. 2—[illegible].

ws. 3-4—[illegible].

l. 14, w. 6—both [illegible]. It seems DH is written from an original in which the [illegible] of [illegible] was written so as to be mistaken for [illegible].

l. 15, w. 2—DH, fol. 165*b* ends here.

w. 3—[illegible].

w. 4—[illegible].

P. 26, l. 1, w. 1—[illegible] with [illegible] written above.

w. 2—[illegible].

w. 4—[illegible].

l. 2, w. 2—[illegible].

l. 4, ws. 6-7—[illegible] [illegible]; w. 6 is at the commencement of a new line in DH.

l. 5, w. 9—omitted.

l. 6, ws. 2, 4—omitted.

w. 5—[illegible] added to it.

l. 7, w. 8—[illegible].

l. 8, w. 4—[illegible] added above it.

w. 7—[illegible].

w. 10—[illegible].

l. 10, w. 6—[illegible].

l. 12, w. 2—omitted.

w. 5—[illegible].

P. 27, l. 3, w. 1—[illegible].

l. 4, w. 1—[illegible].

w. 2—omitted.

P. 27, l. 4, w. 4—After this word DH repeats by mistake and strikes off the text from [illegible] in l. 1 upto [illegible], in all 21 words. In the repetition [illegible] is spelt [illegible].

l. 7, w. 9—[illegible].

l. 8, w. 2—TD$_1$. DH both have the blank after the word.

l. 10, w. 2—[illegible].

l. 11, w. 2—[illegible].

w. 5—omitted.

l. 12, w. 2—[illegible].

w. 4—[illegible].

l. 13, w. 2—DH, fol. 166*a* ends here.

l. 14, w. 7—[illegible].

w. 8—[illegible].

l. 15, w. 2—[illegible] added to it.

P. 28, l. 1, w. 1—[illegible].

l. 2, w. 2—[illegible].

l. 4, w. 1—[illegible].

w. 5—[illegible].

l. 5, w. 1—[illegible] inserted before [illegible].

l. 11, ws. 2-3—[illegible].

l. 14, w. 7—[illegible].

P. 29, l. 3, w. 2—[illegible] added to it.

w. 6—[illegible].

l. 4, w. 4—omitted.

w. 8—[illegible].

w. 10—omitted.

l. 5, w. 9—[illegible].

P. 29, l. 7, w. 1—omitted.
l. 8, w. 2—[illegible]
l. 10, w. 1—[illegible] added to it.
w. 3—[illegible]
l. 10 —DH, fol. 166*b* ends here.
l. 13, w. 6—[illegible]
l. 14, w. 4—[illegible]
w. 10—[illegible]

P. 30, l. 1, w. 11—omitted.
l. 3, w. 2—[illegible]
l. 8, w. 1—[illegible] prefixed to it.
l. 9, w. 9—omitted.
l. 10, w. 7—l. 11, w. 4—written with red ink in both MSS.
l. 12, w. 10—[illegible]
l. 13, w. 8—[illegible]
l. 15, ws. 4, 6—[illegible] added to the words.
w. 8—omitted.

P. 31, l. 1, w. 1—[illegible] added to it.
w. 6—omitted.
l. 2, w. 8—omitted.
l. 3, w. 2—[illegible]
l. 4, ws. 1, 7—omitted.
w. 9—[illegible]
l. 6, w. 5—[illegible]
w. 7—[illegible]
l. 7, w. 10—[illegible] added to it.
l. 9, w. 8—DH, fol. 167*a* ends here.
l. 12, w. 2—[illegible] added to it.

P. 32, l. 5, ws. 2-4—[illegible]
l. 6, w. 1—[illegible]

P. 32, l. 6, w. 5—[illegible]
l. 7, w. 8—[illegible]
l. 11, w. 5—[illegible]
l. 12, w. 1—[illegible] prefixed to it.
w. 3—[illegible]
l. 15, w. 4—[illegible] added to it.

P. 33, l. 2, w. 8—[illegible]
l. 3, ws. 6, 9—omitted.
l. 6, w. 7—DH, fol. 167*b* ends here.
l. 7, w. 2—[illegible]
l. 8, w. 3—[illegible]
w. 7—omitted.
w. 10—[illegible]
l. 9, w. 6—[illegible]
l. 13, w. 9—[illegible]
l. 14, w. 1—[illegible]

P. 34, l. 1, w. 1—[illegible] added to it.
w. 4—l. 2, w. 5—added above the line.
l. 2, w. 8—omitted.
l. 3, w. 1—[illegible]
w. 2—repeated by mistake.
w. 6—l. 4, w. 3—added above the line.
l. 5, w. 9—omitted.
l. 7, w. 8—[illegible]
l. 10, w. 2—[illegible]
l. 12, w. 3—omitted.
l. 14, w. 7—[illegible]

P. 35, l. 4, w. 5—[illegible]
w. 7—[illegible]
l. 5, w. 3—[illegible]
l. 6, w. 10—DH, fol. 168*a* ends here.

P. 35, l. 7, w. 8—[illegible]

l. 8, w. 8—omitted.

l. 9, w. 1—[illegible]

w. 9—omitted.

l. 13, w. 9—omitted.

l. 14, w. 8—omitted.

l. 15, w. 2—[illegible]

P. 36, l. 1, w. 7—[illegible]

l. 3, w. 2—[illegible] added to it.

l. 7, w. 6—omitted.

l. 9, w. 1—[illegible]

l. 12, w. 4—omitted.

w. 8—[illegible]

l. 13, w. 2—[illegible]

P. 37, l. 1, w. 2—[illegible]

l. 2, w. 12—[illegible]

l. 4, w. 4—[illegible]

w. 11—[illegible]

l. 5, ws. 2, 8—omitted.

l. 6, w. 1—DH, fol. 168*b* ends here.

l. 7, w. 6—[illegible] added to it.

l. 11, w. 2—[illegible]

w. 5—[illegible]

w. 8—[illegible] inserted above the line.

l. 12, w. 6—omitted.

P. 38, l. 2, w. 5—omitted.

l. 3, w. 7—[illegible]

l. 4, w. 2—omitted.

l. 5, w. 3—[illegible]

w. 4—added above the line.

l. 7, w. 6—[illegible]

P. 38, l. 7, w. 9—[illegible]

l. 8, w. 1—[illegible]

l. 9, w. 3—omitted.

l. 12, w. 1—[illegible]

P. 39, l. 1, w. 5—[illegible]

l. 3, w. 1—[illegible] added to it.

l. 5, w. 4—DH, fol. 169*a* ends here.

l. 7, w. 4—[illegible]

w. 7—omitted.

l. 8, w. 5—[illegible] with [illegible] added to it.

l. 9, w. 1—[illegible] added to it.

l. 10, w. 1—[illegible] prefixed to it.

l. 12, ws. 1-4—written with red ink in both TD, DH.

l. 14, w. 4—[illegible]

l. 15, w. 6—[illegible]

w. 8—occurs at the end of a line in DH.

P. 40, l. 1, w. 11—[illegible]

l. 5, w. 1—[illegible] with [illegible] above the line

w. 4—written above the line.

w. 5—omitted.

w. 10—[illegible] with [illegible] written above.

l. 7, w. 13—omitted.

l. 9, w. 7—[illegible]

l. 10, ws. 3, 6—omitted.

w. 4—[illegible] added to it.

w. 9—[illegible]

l. 13, w. 2—[illegible] with [illegible] written above.

w. 7—[illegible]

l. 14, w. 1—[illegible] with [illegible] written above.

P. 41, l. 1, w. 4—[illegible].
l. 2, w. 6—[illegible].
l. 3, w. 6—DH, fol. 169*b* ends here.
l. 4, w. 5—[illegible] with [illegible] written above.
l. 5, w. 4—[illegible] with [illegible] written above.
l. 6, w. 1—inserted above the line.
l. 11, w. 1—[illegible].
l. 13, w. 3—[illegible].
l. 14, w. 2—[illegible].
w. 6—[illegible] omitted.
l. 15, w. 9—[illegible] omitted.
w. 10—[illegible].

P. 42, l. 1, w. 6—thus also DH.
w. 8—omitted.
w. 9—[illegible].
l. 4, w. 4—omitted.
l. 8, w. 4—omitted.
w. 9—inserted above the line.
w. 10—[illegible].
l. 1, w. 9—omitted.
l. 14, w. 3—[illegible] *seemingly* struck off with [illegible] over it.
l. 15, w. 5—omitted.
w. 9—DH, fol. 170*a* ends here.
w. 10—[illegible].

P. 43, l. 2, w. 4—[illegible].
l. 4, w. 11—omitted.
l. 5, w. 9—[illegible] repeated by mistake.
l. 10, w. 4—[illegible] prefixed to it.
w. 7—[illegible] omitted.
l. 11, ws. 1, 13—omitted.

P. 43, l. 14, w. 4—[illegible] with [illegible] inserted above.
l. 15, w. 5—omitted.

P. 44, l. 2, w. 4—[illegible].
w. 8—omitted.
l. 3, w. 5—[illegible].
l. 5, w. 3—[illegible].
w. 5—[illegible] added to it.
ws. 6-7—[illegible].
l. 6, w. 7—[illegible].
l. 7, w. 1—[illegible].
l. 9, margin—DH also had the word on the right hand margin, where [illegible] still remains, the first portion being cut off by the bookbinder.
l. 12, w. 5—[illegible] with [illegible] above [illegible] as an amendation.
l. 13, w. 3—DH, fol. 170*b* ends here.
l. 14, w. 1, 2—DH [illegible], without the amendation above the line as in TD_2, with w. 2 [illegible] inserted above the line.
w. 10—[illegible].
l. 15, w. 7—[illegible].

P. 45, l. 1, w. 7—[illegible].
l. 3, w. 9—[illegible] with [illegible] prefixed to it.
l. 4, w. 11—omitted.
l. 5, ws. 3-4—[illegible]. It seems that [illegible] in TD_2, wherever it occurs, is a mistaken script for [illegible].
w. 9—[illegible].

P. 45, l. 6, w. 6—[illegible]

l. 9, w. 7—[illegible].

l. 10, ws. 4-6—ws. 2-3 are at the end of the line; w. 4 [illegible] is omitted; w. 5 [illegible] is on the left hand margin; w. 6 [illegible] seems to have been cut off by the bookbinder.

l. 11, w. 6—[illegible].

l. 15, w. 9—[illegible].

P. 46, l. 1, w. 3—[illegible]

l. 2, w. 7—[illegible] without the punctuation after it.

l. 3, ws. 1-6—in DH the words [illegible] upto [illegible] are written with red ink. In TD$_2$ the whole line is with red ink.

w. 5—omitted; it is repeated by mistake in TD$_1$.

l. 6, w. 7—omitted.

w. 8—[illegible].

l. 7, w. 10—[illegible].

l. 8, w. 2—omitted.

l. 9, w. 7—[illegible] added to it.

l. 10, w. 1—added above the line.

l. 11, w. 7—DH, fol. 171a ends here.

l. 14, w. 6—[illegible].

w. 7—[illegible].

P. 47, l. 1, w. 4—[illegible] omitted.

l. 5, w. 2—[illegible].

w. 8—[illegible].

P. 47, l. 6, w. 3—l. 7, w. 3—in TD$_1$ these nine words are written with red ink as the heading of a new chapter. In DH they are written with black ink, but a Persian heading اور بسکاری دو عنوان کہ کی آمد مدونہ is inserted above the line, written with red ink, possibly by a later hand.

w. 3—thus both TD$_1$, DH; for [illegible].

w. 7—[illegible].

l. 7, w. 2—repeated by mistake.

w. 7—[illegible].

l. 8, w. 1—[illegible].

l. 9, w. 8—[illegible].

l. 11, w. 3—[illegible] added to it.

w. 6—[illegible] omitted.

l. 12, ws. 4, 9—[illegible] omitted.

l. 13, w. 2—[illegible] omitted.

w. 10—[illegible] instead of [illegible].

l. 14, w. 3—[illegible] omitted.

w. 5—[illegible].

w. 7—[illegible].

l. 15, ws. 2, 9—[illegible] omitted.

w. 6—[illegible] inserted above the line.

P. 48, l. 1, w. 2—[illegible].

w. 4—omitted.

l. 3, w. 2—omitted.

w. 3—[illegible] inserted after it.

w. 5—[illegible].

l. 4, ws. 3, 5, 7, 9, 12—omitted.

l. 5, ws. 4, 8—omitted.

P. 48, l. 5, w. 5—[illegible].

l. 6, ws. 4, 10—omitted.

l. 7, ws. 2-3—[illegible].

ws. 4-5—[illegible].

w. 9—[illegible] omitted.

l. 8, ws. 3, 5—omitted.

w. 7—DH, fol. 171*b* ends here.

l. 9, ws. 2, 4, 7—omitted.

l. 10, ws. 2, 7, 9, 12, 14—omitted.

l. 11, w. 2—w. 1 is at the end of the line in DH and w. 2 is added on the left hand margin.

w. 3—omitted.

l. 12, ws. 3, 5, 8—omitted.

w. 6—[illegible].

w. 9—[illegible].

l. 13, w. 1—the blank after the word is also in DH.

w. 6—omitted.

l. 14, w. 6—[illegible].

l. 15, w. 2—[illegible].

ws. 4, 7—omitted.

P. 49, l. 2, ws. 3, 11—omitted.

w. 7—[illegible] inserted after it.

l. 3, ws. 2, 13—omitted.

w. 11—[illegible].

l. 4, w. 2—[illegible].

w. 5—[illegible].

l. 4, w. 7—l. 5, w. 5—The words [illegible] are inserted above the line over the words [illegible] out of which inserted words [illegible] are struck off.

P. 49, l. 5, ws. 3, 9—omitted.

l. 6, w. 4—[illegible].

l. 7, ws. 4, 8, 10—omitted.

l. 8, w. 1—[illegible].

w. 8—omitted.

l. 9, w. 5—omitted.

l. 10, ws. 2, 7—omitted.

l. 11, w. 4—omitted.

l. 12, w. 9—[illegible] omitted.

l. 13, w. 1—[illegible].

w. 7—[illegible] inserted after it.

P. 50, l. 3, ws. 3, 9—omitted.

w. 10—[illegible].

l. 4, w. 4—omitted.

l. 6, ws. 2, 4—omitted.

w. 7—[illegible].

w. 9—DH, fol. 172*a* ends at [illegible].

l. 7, w. 3—[illegible] is inserted after it.

l. 8, w. 2—In DH the [illegible] of [illegible] is corrected to [illegible].

w. 5—[illegible] omitted.

l. 9, w. 7—[illegible].

l. 10, w. 7—[illegible].

l. 12, w. 3—omitted.

l. 13, w. 2—[illegible].

w. 4—omitted.

w. 7—[illegible].

l. 15, w. 4—[illegible] of [illegible] inserted above the line.

w. 7—[illegible] omitted.

P. 51, l. 1, w. 10—omitted.

l. 2, w. 3—[illegible] added to it at the end of the line.

P. 51, l. 4, ws. 1-2—[illegible].

w. 5—[illegible].

l. 7, w. 4—omitted.

l. 8, w. 1—[illegible] inserted after it.

l. 6-7—the words on the margin in TD are also to be found in DH, but the letter [illegible] of [illegible] and [illegible] of [illegible] are cut off.

ls. 4-8—the horoscope in DH is as follows:—

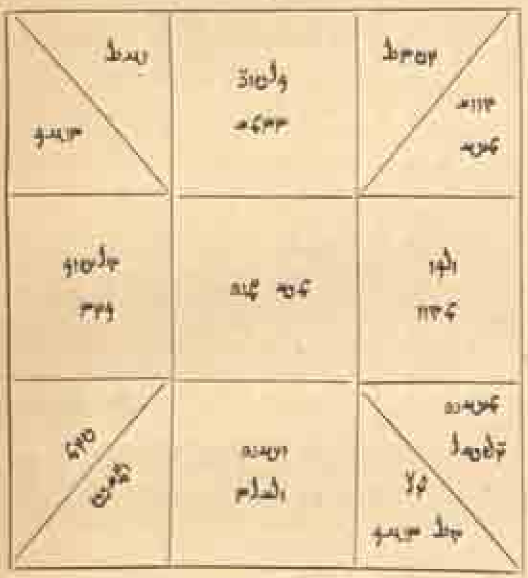

l. 10, w. 3—omitted.

w. 4—[illegible] with [illegible] written above.

l. 13, w. 4—[illegible].

l. 14, w. 1—[illegible].

w. 7—omitted.

P. 52, l. 1, ws. 3-4—the word struck off in TD, and [illegible] are omitted.

l. 2, w. 5—DH, fol. 172*b* ends here.

l. 3, w. 6—omitted.

w. 7—[illegible].

P. 52, l. 5, w. 4—omitted.

l. 6, w. 4—omitted.

l. 7, w. 2—[illegible].

w. 7—DH [illegible] instead of [illegible] with [illegible] over it in TD_1.

l. 13, w. 1—[illegible].

l. 14, w. 2—omitted.

P. 53, l. 1, ws. 1-3—inserted above the line with an additional [illegible].

w. 7—[illegible] with [illegible] emended to [illegible].

l. 2, w. 6—omitted.

l. 3, w. 2—[illegible].

l. 4, w. 7—[illegible] is written and struck off in DH.

l. 5, w. 5—[illegible] inserted after it.

l. 6, w. 3—[illegible] inserted after it.

l. 7, w. 5—omitted.

w. 8—[illegible] inserted after it.

l. 8, w. 5—[illegible].

l. 11, w. 4—[illegible] omitted.

w. 7—[illegible].

l. 12, w. 9—DH has [illegible] with [illegible] written above instead of [illegible] in TD_1.

l. 13—the whole line, which is a repetition by mistake of l. 12, is inserted above the line in DH.

l. 14, ws. 4-7—[illegible].

P. 54, l. 2—DH, fol. 173*a* ends with the line.

l. 4, w. 7—[illegible].

l. 9, w. 5—[illegible].

l. 10, w. 6—[illegible].

P. 54, l. 13, w. 5—[illegible] inserted after it.

P. 55, l. 1, w. 8—[illegible] inserted after it.
l. 2, ws. 2-4—written with red ink in TD_2 and DH both.
l. 3, w. 2—[illegible].
l. 7, w. 2—written with red ink in TD_2 and DH both.
w. 7—[illegible] inserted after it.
l. 9, w. 5—[illegible] inserted after it.
l. 12, w. 1—[illegible] omitted.
l. 13, w. 7—[illegible].
l. 14, w. 8—DH, fol. 173*b* ends here.
w. 9—omitted.
l. 15, w. 4—[illegible] with [illegible] written above it.
ws. 5-6—omitted. In TD_2 they seem to have been copied from DH through mistake.
w. 9—[illegible].

P. 56, l. 2, ws. 7, 12—omitted.
l. 3, w. 1—[illegible].
w. 4—omitted.
l. 4, w. 3—[illegible].
w. 10—omitted.
l. 6, ws. 4-6—[illegible].
l. 7, ws. 3-6—omitted.
l. 8, w. 6—[illegible].
l. 11, w. 2—l. 12, w. 3—the twelve words are inserted above the line and on the left hand margin.
l. 11, w. 10—omitted.
l. 12, w. 4—omitted.
l. 15, w. 3—[illegible] in the body of the line struck off with [illegible] written above it.

P. 56, l. 15, w. 4—[illegible] inserted before it.
w. 6—[illegible] inserted after it.
w. 9—[illegible] inserted after it.
w. 10—[illegible].

P. 57, l. 1, w. 6—[illegible].
w. 11—[illegible].
l. 2, w. 5—[illegible] is inserted above the line over the words [illegible].
w. 6—omitted in DH; repeated by mistake in TD_2.
l. 3, w. 1—[illegible] in the body of the line struck off with [illegible] inserted over it.
l. 4, w. 10—[illegible] in the body of the line struck off with [illegible] inserted over it.
l. 6, w. 6—[illegible] with [illegible] over [illegible].
w. 11—[illegible] with [illegible] inserted over [illegible].
l. 7, w. 11—[illegible] inserted after it.
l. 9, w. 1—[illegible] inserted before [illegible].
ws. 2-3—[illegible] instead of [illegible].
w. 5—[illegible].
l. 10, w. 2—[illegible].
l. 13, w. 2—[illegible].
w. 10—[illegible] after [illegible] omitted.
w. 11—DH fol. 174*a* ends here.
l. 14, w. 2—[illegible] omitted.
w. 3—[illegible].
w. 7—[illegible].

P. 57, l. 15, w. 6—[illegible] inserted after it.

P. 58, l. 1, w. 2—omitted.

l. 3, w. 2—omitted.

w. 9—[illegible].

l. 4, w. 2—[illegible] inserted after it.

w. 10—[illegible] inserted after it.

l. 7, w. 1—[illegible].

w. 4—[illegible].

w. 9—[illegible] inserted after it.

l. 9, w. 6—[illegible].

l. 10, w. 2—[illegible] added above [illegible].

w. 4—[illegible].

w. 5—[illegible] added above [illegible]

l. 11, w. 5—[illegible].

l. 12, w. 8—[illegible].

l. 13, ws. 9-10—[illegible] with [illegible] inserted above between [illegible] and [illegible].

l. 14, w. 1—inserted above the line.

w. 4—[illegible] inserted after it.

l. 15, w. 2—[illegible] inserted after it.

P. 59, l. 1, w. 9—[illegible] prefixed to [illegible].

w. 11—[illegible] added to [illegible].

l. 2, w. 1—[illegible].

w. 5—[illegible].

l. 3, ws. 2-3—[illegible].

ws. 5-6—[illegible].

l. 5, w. 8—[illegible] omitted.

l. 8, ws. 10-11—[illegible].

l. 9, w. 1—[illegible].

P. 59, l. 10, w. 1—[illegible] prefixed to it.

w. 4—[illegible] added to it.

w. 6—[illegible].

w. 7—[illegible].

l. 11, w. 3—[illegible].

w. 6—DH fol. 174*b* ends here.

l. 12, w. 4—[illegible] added to it.

l. 13, w. 5—[illegible] omitted.

w. 9—[illegible].

P. 60, l. 3, w. 7—[illegible] added to it.

l. 4, w. 1—[illegible].

l. 6, w. 1—[illegible] added above the line in TD_2 is inserted on the left-hand margin of DH just after this word, which is the last word of the line, without any mark as to where it should be inserted. In TD_1 the word seems to have been placed in its correct place after this word.

l. 7, w. 2—l. 8, w. 2—in TD_2 these 7 words, in DH only 6 words, are written with red ink.

l. 9, w. 3—[illegible].

l. 10, ws. 2-4—[illegible] [illegible] [illegible].

w. 7—thus both; better omit [illegible].

w. 9—[illegible].

l. 11, w. 3—[illegible].

l. 12, w. 1—[illegible] added to it.

l. 14, w. 5—[illegible].

l. 15, w. 9—[illegible] added to it.

P. 61, l. 3, w. 5—[illegible].
w. 6—[illegible] added to it.
l. 4, w. 1—[illegible]
w. 6—[illegible] added above the line in DH. Better omit.
l. 6, w. 6—[illegible].
w. 8—omitted.
l. 7, w. 9—omitted.
l. 8, w. 1—[illegible] of [illegible] added above the line.
ws. 2-3—[illegible].
l. 9, w. 3—[illegible].
l. 10, w. 1—DH fol. 175*a* ends at [illegible].
l. 11, w. 3—[illegible] added to it.
l. 13, ws. 2, 10—omitted.
w. 7—[illegible] with [illegible] written above [illegible].
l. 14, ws. 4-5—[illegible].
l. 15, w. 3—[illegible].
w. 6—[illegible].
w. 7—added above the line.

P. 62, l. 1, ws. 1-6—added above the line.
w. 1—[illegible].
l. 2, w. 9—[illegible] with [illegible] written above at the end of the line.
l. 6, w. 1—[illegible] added above the line.
l. 7, ws. 2-3—[illegible].
w. 5—[illegible].
w. 10—[illegible] omitted.
l. 8, w. 6—[illegible].
w. 8—[illegible].
l. 10, w. 2—[illegible].
l. 11, w. 5—[illegible] added to it.
w. 8—[illegible] omitted.
w. 10—[illegible].
l. 12, w. 4—omitted.
w. 5—[illegible] added to it.
w. 6—[illegible].
l. 13, w. 2—[illegible].
l. 14, w. 7—omitted.
w. 7—[illegible] added above it.

P. 63, l. 1, w. 2—[illegible] added to it.
w. 8—[illegible] omitted.
l. 2, w. 3—[illegible] omitted.
l. 9, w. 7—[illegible].
l. 10, w. 1—DH fol. 175*b* ends here.
l. 11, w. 1—[illegible].
w. 3—[illegible] with [illegible] as an amendation above [illegible].
w. 7—[illegible] added to it.
w. 8—[illegible] added to it.
l. 13, w. 4—a blank of about 5 letters after [illegible] owing to the paper being torn.
l. 15, w. 7—[illegible].

P. 64, l. 4, w. 2—[illegible] added to it.
w. 3—[illegible].
l. 5, w. 7—[illegible] added at the end of the line.
l. 9, ws. 8-10—DH has [illegible] with [illegible] added above as a variant.
l. 11, w. 8—[illegible].
l. 14, w. 5—[illegible].

P. 65, l. 1, ws. 10-11—omitted.

l. 2, w. 4—omitted.

l. 6, w. 3—omitted.

w. 5—[illegible].

w. 13—[illegible].

l. 8, w. 9—[illegible].

l. 9, w. 1—DH fol. 176a ends here.

l. 11, w. 8—omitted.

w. 9—[illegible].

l. 12, w. 1—there is a blank space after it. See note p. 63, l. 13.

w. 2—thus both; for [illegible].

l. 13, w. 3—[illegible].

w. 13—[illegible].

l. 14, w. 1—[illegible].

w. 7—[illegible].

w. 10—[illegible] omitted.

l. 15, w. 1—[illegible].

ws. 4-5—[illegible].

P. 66, l. 1, w. 6—omitted.

l. 4, w. 2—[illegible].

l. 6, w. 3—[illegible] added to it.

l. 7, ws. 5-11—written with red ink in both TD_2 and DH.

l. 8, w. 11—[illegible].

w. 13—omitted.

l. 10, w. 3—[illegible].

l. 11, w. 2—[illegible].

l. 12, w. 4—[illegible].

ws. 5-7—repeated at the commencement of a line in DH; better omit.

P. 67, l. 1, w. 1—[illegible] prefixed to it.

w. 7—[illegible] omitted.

w. 8—[illegible] written with red ink only in TD_2.

l. 2, w. 7—[illegible].

w. 8—[illegible] omitted.

w. 9—[illegible] written with red ink in TD_2 only.

l. 3, w. 2—[illegible] added to it.

w. 3—[illegible].

ws. 5-6—[illegible] with [illegible] added above.

l. 4, w. 2—omitted.

w. 4—[illegible].

w. 7—[illegible] prefixed to it.

l. 6, w. 7—omitted.

w. 8—[illegible] with [illegible] added to it.

w. 9—DH fol. 176b ends here.

l. 7, ws. 1-2—[illegible] written with red ink in TD_2 only.

w. 5—[illegible] added to [illegible].

w. 7—omitted.

l. 8, ws. 4-5—[illegible] written with red ink in TD_2 only.

w. 6—[illegible] added to [illegible].

l. 9, ws. 4-7—[illegible] written with red ink in TD_2 only.

w. 7—[illegible] after [illegible] omitted and [illegible] added instead, out of which [illegible] is struck off.

l. 10, w. 1—[illegible].

l. 11, w. 9—[illegible].

l. 12, w. 1—[illegible] added to it.

P. 67, l. 12, ws. 2-4—[illegible].

w. 11—[illegible].

l. 13, w. 1—[illegible] added to it.

w. 3—[illegible] omitted.

w. 4—[illegible]; there is on the left hand margin of DH ... [illegible] with the following letters cut off, without any sign as to where it should be placed; possibly it was a variant [illegible] of [illegible].

l. 13, w. 5—[illegible].

w. 10—[illegible] added to it.

l. 14, w. 7—[illegible].

l. 15, w. 8—∵ is omitted.

P. 68, l. 1, w. 1—written with red ink in TD_2 only.

w. 3—[illegible].

w. 5—[illegible].

l. 2, ws. 5-7—[illegible].

w. 9—omitted.

ws. 10-12—[illegible]; written with red ink in TD_2 only.

l. 3, w. 2—written with red ink in TD_2 only.

ws. 5-6—[illegible]; [illegible] being omitted.

w. 9—[illegible].

l. 4, w. 3—[illegible].

w. 6—[illegible] added to it.

l. 5, w. 6—omitted.

ws. 8-10—[illegible].

l. 6, w. 8—[illegible] added to [illegible].

P. 68, l. 7, w. 4—[illegible] omitted.

w. 7—[illegible] added to [illegible].

ws. 9-10—[illegible]; w. 10 [illegible] is written with red ink in TD_2.

l. 8, ws. 1-5—[illegible] written with red ink in TD_2; DH has [illegible] instead of [illegible] in w. 4.

w. 9—written with red ink in TD_2.

l. 9, w. 1—DH has [illegible] with [illegible] written above it. Written with red ink in TD_2.

l. 10, w. 2—[illegible]; DH has ∵ [illegible] on the left hand margin with a letter or more cut off; it cannot be determined to what it applies, perhaps to [illegible] of [illegible], which is at the end of a line.

ws. 5-7—[illegible].

l. 11, w. 4—[illegible].

ws. 7-8—[illegible].

l. 12, w. 4—[illegible] added to it.

l. 13, w. 1—written with red ink in TD_2.

ws. 2-3—omitted.

w. 7—[illegible] prefixed to [illegible].

l. 14, w. 3—[illegible].

l. 15, w. 2—[illegible] added to it.

w. 3—[illegible] added to it.

ws. 4-5—written with red ink in TD_2.

P. 69, l. 1, w. 3—[illegible] with [illegible] written above.

w. 4—[illegible] added to it.

w. 8—[illegible].

l. 2, w. 1—[illegible].

P. 69, l. 3, w. 2—[illegible] added to it.

w. 3—[illegible] added to it.

w. 5—[illegible].

w. 8—[illegible] which is struck off with [illegible] above it.

l. 4, w. 1—DH fol. 177*a* ends here.

l. 5, w. 1—[illegible] prefixed to it.

w. 2—[illegible] added to it.

w. 4—[illegible] added above the line over [illegible]

w. 5—omitted.

w. 8—[illegible] with [illegible] over it.

l. 6, w. 1—[illegible].

w. 4—omitted.

l. 6, w. 5—[illegible].

w. 7—[illegible].

w. 10—omitted.

l. 7, w. 7—[illegible].

l. 8, w. 2—[illegible].

w. 4—[illegible] added to it.

w. 8—[illegible].

w. 9—omitted.

l. 9, w. 8—[illegible] written with red ink in TD_2.

l. 10, ws. 7-8—[illegible].

l. 11, ws. 5-6—[illegible] instead of [illegible].

ws. 9-11—[illegible] [illegible].

l. 12, ws. 1-3—omitted.

w. 2—[illegible].

l. 13, w. 6—[illegible].

w. 9—[illegible]

P. 69, l. 14, w. 5—[illegible].

l. 15, w. 4—[illegible].

P. 70, l. 1, w. 1—[illegible].

w. 3—[illegible].

w. 5—[illegible].

w. 7—[illegible] omitted.

w. 9—written with red ink in TD_2.

l. 2, ws. 1-8—omitted.

w. 2—[illegible].

w. 5—[illegible] added to it.

w. 11—[illegible] added to it in the middle of the line.

l. 3, w. 1—[illegible].

ws. 3-4—written with red ink in TD_2.

ws. 5-8—[illegible] [illegible].

l. 4, w. 3—[illegible] added to it.

w. 5—[illegible].

w. 7—[illegible].

l. 5, ws. 6-7—[illegible].

l. 6, w. 4—written with red ink in TD_2.

l. 7, w. 1—[illegible].

w. 6—[illegible].

l. 8, w. 6—[illegible].

w. 7—[illegible].

w. 9—[illegible] written above it.

l. 9, w. 4—[illegible] added to it.

w. 10—omitted.

l. 10, ws. 5-6—[illegible].

l. 12, w. 3—DH has [illegible]; [illegible] written with red ink in TD_2.

l. 14, w. 2—[illegible].

P. 70, l. 15, ws. 1-2—[illegible].

ws. 8-9—[illegible]; DH fol. 177b. ends at w. 8.

P. 71, l. 1, w. 3—[illegible] written with red ink in TD_2.

l. 2, w. 3—[illegible] with [illegible] added to it.

w. 4—[illegible].

w. 6—[illegible] omitted.

w. 8—[illegible].

l. 3, w. 2—[illegible].

ws. 2-3—written with red ink in TD_2.

ws. 6-7—[illegible].

l. 4, w. 6—[illegible] written with red ink in TD_2.

ws. 7-10—[illegible].

l. 5, w. 2—[illegible].

w. 4—[illegible].

w. 7—[illegible].

w. 9—[illegible].

l. 6, w. 8—[illegible].

w. 10—[illegible].

l. 7, w. 5—[illegible] added to it.

ws. 7-8—[illegible].

l. 8, ws. 3-5—[illegible] written with red ink in TD_2.

l. 8, w. 7—[illegible].

w. 8—[illegible] with [illegible] added above it.

w. 11—[illegible].

l. 9, w. 2—[illegible] with [illegible] added above [illegible].

l. 10, w. 3—[illegible].

P. 71, l. 10, w. 5—omitted.

w. 8—[illegible].

l. 11, w. 1—[illegible].

l. 12, ws. 1, 4-5—written with red ink in DH and TD_2 both.

w. 2—written with red ink in TD_2; inserted above the line with black ink in DH.

w. 3—omitted in DH, written with red ink in TD_2.

w. 6—[illegible].

l. 14, w. 7—[illegible] added to it.

w. 8—[illegible].

w. 10—[illegible] written with red ink in TD_2; DH has [illegible].

l. 15, ws. 1, 3-5, 8—written with red ink in TD_2.

P. 72, l. 1, w. 1—added above the line.

l. 2, w. 1—[illegible] added to it.

w. 3—[illegible] repeated in the middle of the line.

ws. 4-5—[illegible].

l. 4, ws. 8, 11—[illegible].

w. 9—omitted.

l. 5, w. 1—[illegible] omitted.

w. 3—[illegible].

w. 7—[illegible].

w. 10—[illegible] inserted after it.

l. 6, w. 1—[illegible].

w. 4—[illegible] written with red ink in TD_2; DH has [illegible].

l. 7, w. 2—[illegible].

P. 72, l. 7, w. 4—[illegible] omitted.
w. 7—[illegible].
w. 9—[illegible] added to it.
l. 8, w. 4—[illegible] added to it.
w. 9—[illegible] added to it.
w. 10—[illegible].
l. 10, ws. 4-5—[illegible].
l. 11, w. 4—[illegible].
w. 5—[illegible] omitted.
w. 6—[illegible] added to it.
w. 10—[illegible] omitted.
l. 12, w. 4—[illegible] added to it.
w. 9—DH fol. 178*a* ends here.
l. 13, w. 1—[illegible].
l. 14, ws. 1-2—[illegible] inserted above [illegible] which is at the end of the line.
w. 4—[illegible].
l. 15, w. 8—[illegible].
w. 9—omitted.

P. 73, l. 1, w. 1—[illegible].
l. 2, w. 1—[illegible] prefixed to it.
w. 8—[illegible] added to it.
w. 9—omitted.
l. 3, w. 7—[illegible].
l. 4, w. 3—[illegible] omitted.
l. 5, w. 7—[illegible] added to it.
l. 6, w. 7—[illegible].
w. 8—[illegible].
l. 7, w. 5—[illegible].

P. 73, l. 7, w. 9—[illegible].
l. 9, w. 2—[illegible] added to it.
l. 10, w. 1—[illegible].
w. 6—[illegible].
w. 9—omitted.
l. 11, w. 4—[illegible].
l. 12, w. 1—[illegible].
w. 2—[illegible] added to it.
w. 8—[illegible].
l. 13, ws. 2, 9—omitted.
l. 14, w. 1—[illegible].
ws. 4, 7—omitted.
l. 15, w. 1—omitted.
w. 7—[illegible].
w. 9—[illegible] added to it.

P. 74, l. 1, w. 7—[illegible] added to it.
l. 2, w. 11—[illegible].
w. 14—[illegible] added after it.
l. 3, w. 3—[illegible].
w. 5—[illegible] inserted after it.
l. 4, ws. 4-5—[illegible].
w. 9—omitted.
l. 5, ws. 1-3—[illegible].
l. 6, w. 2—omitted.
w. 6—[illegible].
w. 7—[illegible] added after it.
l. 7, ws. 1-4—[illegible].
w. 6—[illegible].
l. 8, w. 1—[illegible].
w. 3—DH fol. 178*b* ends here.

P. 74, l. 8, w. 6—[illegible] added after it.

l. 9, w. 2—[illegible].

ws. 6-8—written with red ink in TD_2, DH.

w. 8—[illegible] after w. 8 omitted.

l. 10, w. 6—[illegible].

w. 8—[illegible] omitted.

ws. 7-9—written with red ink in TD_2.

l. 11, w. 1—[illegible].

w. 9—[illegible] written above the line over [illegible].

w. 11—[illegible].

l. 12, ws. 1-3—[illegible].

l. 13, w. 5—[illegible] written with red ink in TD_2; DH has [illegible].

l. 14, w. 4—[illegible].

w. 6—[illegible] instead of [illegible].

l. 15, w. 3—[illegible] written with red ink in TD_2; DH has [illegible].

w. 5—[illegible].

w. 7—written with red ink in TD_2.

P. 75, l. 2, w. 5—[illegible] with [illegible] written above.

l. 3, w. 2—[illegible] with [illegible] written above.

w. 3—[illegible] added to it.

w. 4—[illegible] written with red ink in TD_2.

w. 5—[illegible] added to it.

w. 7—[illegible].

l. 4, w. 1—[illegible].

P. 75, l. 4, w. 2—[illegible] added to it.

w. 3—written with red ink in TD_2.

ws. 5-10—omitted.

l. 5, w. 3—[illegible] added to it.

ws. 4-5—[illegible] repeated at the commencement of a new line.

l. 6, w. 3—[illegible] added to it.

w. 6—[illegible] added to it.

w. 9—[illegible].

l. 7, w. 2—[illegible].

w. 6—[illegible].

l. 8, ws. 3-5—[illegible].

l. 9, w. 2—[illegible] added to it.

w. 6—[illegible].

w. 8—[illegible].

l. 11, ws. 7-9—omitted.

l. 12, w. 5—omitted.

w. 12—[illegible] written with red ink in TD_2.

l. 14, ws. 2-3—[illegible].

w. 5—omitted.

w. 8—[illegible].

l. 15, w. 3—[illegible].

P. 76, l. 1, w. 1—[illegible].

l. 2, ws. 6-7—[illegible].

l. 3, ws. 4, 6, 11—omitted.

l. 4, ws. 2-3—[illegible].

w. 4—DH fol. 179a ends here.

w. 7—[illegible].

w. 9—[illegible] added to it.

P. 76, l. 5, w. 4—[illegible] added to it.

ws. 7-10—omitted.

l. 6, ws. 4-6—written with red ink in TD_2. DH.

w. 6—[illegible] omitted in DH.

l. 7, w. 5—[illegible].

ws. 11-12—[illegible].

l. 8, w. 1—[illegible] prefixed to it.

ws. 3-7—omitted.

w. 12—[illegible] written with red ink in TD_2.

l. 9, w. 4—[illegible].

w. 9—[illegible].

ws. 4-5, 9-10—written with red ink in TD_2.

l. 10, w. 1—[illegible].

ws. 2-3, 8-9—written with red ink in TD_2.

w. 2—[illegible].

w. 4—omitted.

w. 8—[illegible].

w. 10—[illegible] added to it.

l. 11, ws. 1-2—written with red ink in TD_2;

w. 1—[illegible].

ws. 3, 6, 8—omitted.

w. 7—[illegible].

l. 12, w. 2—[illegible] omitted.

ws. 9-17—written with red ink in TD_2.

ws. 9, 12—[illegible].

ws. 11, 14, 16—omitted.

l. 13, ws. 7-10—[illegible].

w. 11—omitted.

l. 14, w. 1—written with red ink in TD_2; DH has [illegible].

P. 76, l. 14, w. 2—[illegible] with [illegible] above [illegible].

w. 3—[illegible] with [illegible] above [illegible].

w. 6—[illegible].

w. 9—[illegible].

l. 15, w. 2—[illegible] added to it.

w. 3—a point inserted after it.

w. 5—[illegible] added to it.

ws. 7, 9—[illegible] added to them.

P. 77, l. 1, w. 2—[illegible] added to it.

w. 3—[illegible].

ws. 4-6—[illegible] omitted.

w. 8—[illegible].

l. 2, ws. 6, 9—omitted.

l. 3, w. 5—[illegible].

w. 8—[illegible].

w. 12—[illegible].

l. 4, w. 1—[illegible] instead of [illegible].

w. 3—[illegible] added to it.

l. 5, w. 3—[illegible].

ws. 6, 12—omitted.

w. 7—[illegible].

ws. 8-9—[illegible].

w. 10—[illegible].

l. 6, w. 1—[illegible] written with red ink in TD_2; DH has [illegible].

w. 2—[illegible] added to it.

w. 6—omitted.

w. 8—[illegible].

l. 7, ws. 3-4—[illegible] omitted.

P. 77, l. 7, w. 7—[illegible] omitted.
w. 10—[illegible].
l. 8, w. 1—[illegible] added to it.
l. 9, w. 4—[illegible].
ws. 5, 12—omitted.
l. 10, w. 10—[illegible].
l. 11, w. 3—written with red ink in TD_2.
w. 5—[illegible] above the line is w. 4; w. 5 [illegible] in DH.
w. 6—[illegible].
w. 8—omitted.
w. 11—[illegible].
l. 12, w. 1—[illegible] instead of [illegible].
ws. 2, 4—[illegible] added to it.
w. 3—[illegible] added to it.
l. 13, w. 3—[illegible].
w. 4—[illegible]
l. 14, w. 1—written with red ink in TD_2.
w. 2—[illegible].
l. 15, w. 5—[illegible] inserted after it.

P. 78, l. 1, w. 2—[illegible]; DH fol. 179*b* ends here.
l. 2, w. 5—[illegible] added to it.
l. 3, ws. 4, 8—omitted.
l. 4, w. 7—[illegible].
l. 5, w. 1—[illegible].
ws. 4, 10—[illegible].
w. 6—omitted.
w. 11—[illegible]
l. 6, ws. 5-6—Repeated at the beginning of a new line.

P. 78, l. 6, ws. 8-9—[illegible] [illegible].
l. 7, w. 8—omitted.
l. 8, ws. 1-2—[illegible] [illegible].
w. 5—omitted.
w. 7—[illegible].
l. 9, ws. 2-3—In DH [illegible] [illegible] with [illegible] [illegible] written above the two words.
l. 10, w. 8—[illegible] written with red ink in TD_2.
w. 10—omitted.
l. 11, w. 6—[illegible].
w. 11—[illegible] omitted and [illegible] inserted after it.
l. 12, w. 9—[illegible] with [illegible] written above [illegible]
l. 13, w. 3—[illegible].
w. 5—[illegible].
w. 8—[illegible] added to it.
l. 14, ws. 1-2—[illegible].
w. 11—[illegible].
l. 15, w. 2—[illegible].
w. 5—omitted.
w. 12—[illegible].

P. 79, l. 1, ws. 2, 4, 11, 15—omitted.
w. 6—[illegible].
l. 2, ws. 3-4—[illegible] [illegible].
w. 8—[illegible].
l. 3, w. 3—[illegible].
w. 6—omitted.
ws. 9-10—[illegible] [illegible].
l. 4, ws. 9, 13—omitted.
w. 12—[illegible].
l. 5, w. 7—omitted.

P. 79, l. 6, w. 2—[illegible].

w. 3—[illegible].

l. 8, w. 7—[illegible] added to it.

w. 8—[illegible] repeated at the commencement of a new line.

w. 9—[illegible].

l. 9, ws. 6, 12—omitted.

w. 9—[illegible].

l. 10, ws. 6, 9, 13, 14—omitted.

w. 7—[illegible].

l. 11, w. 5—[illegible] with [illegible] written above it.

ws. 6-8, 14—omitted.

w. 9—[illegible] added to it, [illegible] being inserted above the line.

w. 12—[illegible].

l. 12, ws. 1-3—[illegible] [illegible] [illegible]; DH fol. 180*a* ends here.

w. 6—[illegible].

l. 13, w. 4—omitted.

ws. 10-12—[illegible] struck off with [illegible] [illegible] inserted above it.

l. 14, w. 5—[illegible].

l. 15, w. 2—[illegible].

w. 4—[illegible].

P. 80, l. 2, w. 10—[illegible] added after [illegible].

l. 3, w. 9—[illegible].

w. 13—[illegible] omitted.

l. 4, w. 1—[illegible].

w. 2—[illegible] added to it.

w. 4—[illegible] added to it.

P. 80, l. 2, ws. 5-6—[illegible].

l. 5, w. 1—[illegible].

w. 6—[illegible].

l. 6, ws. 3, 7—[illegible] omitted.

w. 4—[illegible].

l. 7, w. 3—added above the line.

w. 5—[illegible]; [illegible] being inserted on the right hand margin.

w. 7—[illegible].

l. 8, w. 1—[illegible].

w. 5—[illegible] added to it.

ws. 8-9—[illegible] [illegible] [illegible].

l. 9, ws. 3, 5, 9—omitted.

w. 10—l. 10, w. 0—[illegible].

l. 11, w. 4—[illegible].

w. 10—[illegible].

l. 12, ws. 3-4—[illegible] [illegible].

l. 13, w. 5—[illegible].

ws. 7-8—[illegible].

l. 14, ws. 4-5—[illegible] [illegible].

w. 7—[illegible].

l. 15, w. 10—[illegible] omitted.

w. 1—[illegible] written with red ink in TD_2.

P. 81, l. 1, w. 1—[illegible].

w. 7—[illegible].

w. 8—[illegible] omitted.

l. 2, w. 2—[illegible] written with red ink in TD_2.

w. 7—[illegible] omitted.

P. 81, l. 2, ws. 8-9—[illegible].

ws. 10-11—[illegible].

l. 3, w. 6—[illegible].

w. 10—[illegible].

l. 4, w. 1—[illegible] omitted.

w. 3—[illegible] added to it.

l. 6, w. 1—[illegible].

w. 4—[illegible].

w. 7—[illegible].

l. 7, w. 1—omitted.

w. 12—[illegible].

l. 8, w. 3—[illegible].

w. 6—omitted.

w. 9—[illegible] with [illegible] added to it.

w. 11—DH. fol. 180*b* ends here.

w. 13—[illegible] repeated by mistake.

l. 9, ws. 3-6—written with red ink in TD_2, DH.

w. 4—[illegible].

l. 10, w. 1—[illegible].

w. 5—[illegible] added after it.

w. 11—[illegible] omitted.

l. 11, w. 4—[illegible] omitted.

ws. 5-6—[illegible] written with red ink in TD_2.

w. 8—[illegible].

l. 12, w. 2—[illegible] written with red ink in TD_2.

w. 9—[illegible].

l. 13, w. 1—[illegible].

w. 5—[illegible].

P. 81, l. 14, w. 13—[illegible] omitted.

l. 15, w. 1—[illegible] inserted after it.

w. 3—[illegible].

w. 7—[illegible].

w. 9—[illegible] omitted.

P. 82, l. 1, w. 4—[illegible] written with red ink in TD_2.

w. 6—[illegible] omitted.

l. 2, ws. 1-3—[illegible] written with red ink in TD_2.

ws. 12-13—[illegible]; [illegible] seems to have been struck off.

l. 3, w. 1—omitted.

l. 4, w. 2—[illegible].

ws. 3, 12—[illegible] omitted.

l. 5, ws. 2-3—[illegible] written with red ink in TD_2.

w. 6—[illegible].

l. 6, w. 7—[illegible] omitted.

w. 10—[illegible].

w. 12—[illegible] added to it.

l. 7, w. 1—[illegible].

ws. 2-4—[illegible].

w. 12—[illegible].

l. 8, w. 6—[illegible].

w. 8—[illegible] written with red ink in TD_2; DH has [illegible].

l. 9, w. 2—omitted.

ws. 3-4—[illegible].

w. 6—[illegible].

P. 82, l. 9, w. 11—[illegible]

l. 10, w. 2—[illegible]

ws. 3-4—[illegible].

w. 9—[illegible]

l. 12, w. 3—[illegible] added to it.

w. 4—[illegible]

l. 13, w. 1—[illegible]

l. 13, w. 9—[illegible].

l. 14, w. 1—[illegible].

w. 4—[illegible]

w. 7—[illegible].

l. 15, ws. 4-5, 10—[illegible] [illegible], [illegible] written with red ink in TD_1.

w. 8—omitted.

l. 16, ws. 5-6—[illegible] [illegible]

w. 8—[illegible] written with red ink in TD_1.

w. 9—[illegible]

P. 83, l. 1, w. 3—[illegible] added to it.

w. 5—[illegible]

w. 7—[illegible] added to it.

w. 9.—omitted.

l. 2, w. 1—[illegible]

ws. 2-3—[illegible]

ws. 10-12—[illegible] [illegible]

l. 3, w. 6—DH fol. 181*a* ends here.

l. 4, w. 1—[illegible] prefixed to it.

w. 2—[illegible]

w. 6—[illegible]

w. 9—[illegible] omitted.

P. 83, l. 6, w. 5—[illegible].

l. 7, w. 13—[illegible] omitted.

l. 8, w. 2—[illegible] added to it.

w. 9—[illegible]

l. 9, w. 5—[illegible].

l. 10, ws. 1-2—[illegible]

w. 3—it is at the end of a line in DH.

w. 5—l. 11, w. 3—inserted above the line later on.

l. 11, w. 2—[illegible].

l. 12, w. 1—[illegible]

w. 2—[illegible]

l. 13, ws. 1-2—[illegible] [illegible].

w. 5—omitted.

w. 9—[illegible] added to it.

w. 10—[illegible] written with red ink in TD_1.

l. 14, w. 3—[illegible] omitted.

w. 10, l. 15, w. 9—[illegible].

l. 15, ws. 5-6—omitted.

w. 9—[illegible] added to it.

P. 84, l. 1, w. 1—[illegible]

w. 6—[illegible] added to it.

w. 8—[illegible].

l. 2, w. 2—[illegible].

ws. 5-6—[illegible] [illegible].

w. 8—omitted.

l. 3, ws. 3-4—[illegible] [illegible].

w. 6—omitted.

l. 4, w. 6—[illegible] before [illegible] omitted.

w. 12—[illegible]

P. 84, l. 5, w. 11—[illegible].

l. 6, w. 6—[illegible].

w. 8—[illegible] after [illegible] omitted.

l. 7, w. 3—[illegible].

w. 5—[illegible].

w. 9—[illegible].

w. 11—[illegible].

l. 8, w. 1—[illegible].

ws. 5-6—[illegible].

w. 9—[illegible] omitted.

w. 10—[illegible] written and struck off after it.

w. 11—[illegible] omitted.

l. 9, w. 1—[illegible].

w. 3—[illegible] added to it.

w. 6—[illegible].

l. 10, ws. 1-4—written with red ink in TD_2, DH.

l. 10, w. 3—omitted.

l. 11, w. 3—written with red ink in TD_2.

w. 4—inserted above the line over [illegible] which commences a new line.

w. 5—[illegible] omitted.

l. 12, w. 2—[illegible].

ws. 5, 9, 12—omitted.

w. 8—[illegible].

l. 13, w. 3—[illegible] instead of [illegible].

w. 7—[illegible].

w. 8—omitted.

P. 84, l. 14, w. 1—[illegible] written with red ink in TD_2.

w. 6—[illegible].

w. 9—[illegible] added to it

l. 15, w. 5—DH fol. 181*b* ends here.

l. 16, w. 9—[illegible] added to it.

P. 85, l. 1, w. 7—[illegible] inserted after it.

l. 2, w. 3—[illegible].

w. 9—[illegible].

A word is written on the left hand margin opposite DH, fol. 182*a*, ll. 1-3, adjacent to the lines, but it is cut off, perhaps [illegible].

l. 3, w. 1—[illegible].

w. 3—[illegible].

l. 4, w. 1—[illegible] written with red ink in TD_2.

w. 2—omitted.

w. 4—[illegible] with [illegible] added to it.

w. 6—[illegible].

l. 5, w. 1—[illegible] written with red ink in TD_2.

w. 9—[illegible].

l. 6, w. 8—[illegible] written with red ink in TD_2.

w. 12—[illegible].

l. 8, w. 3—[illegible].

w. 8—[illegible] omitted.

l. 9, ws. 1-5—inserted above the line over the ws. 6-9, without any sign as to where they should be carried.

w. 3—[illegible] omitted.

w. 9—[illegible].

P. 85, l. 10, w. 1—[illegible].

w. 4—[illegible].

l. 11, w. 1—[illegible] prefixed to [illegible].

w. 9—[illegible] added to [illegible].

l. 12, w. 2—[illegible].

w. 8—[illegible].

w. 9—[illegible] written and struck off after it.

l. 13, w. 5—[illegible].

w. 7—[illegible].

l. 14, w. 5—[illegible].

l. 15, w. 2—[illegible].

w. 4—[illegible] added to it.

w. 7—[illegible] omitted.

w. 10—[illegible].

l. 16, w. 2—[illegible].

w. 4—[illegible] written with red ink in TD_2.

P. 86, l. 1, w. 2—[illegible] added to it.

w. 6—[illegible].

w. 8—[illegible] omitted.

l. 2, w. 1—[illegible].

w. 2—[illegible].

w. 7—[illegible].

w. 9—[illegible].

l. 3, w. 5—[illegible].

ws. 9-11—[illegible] [illegible] [illegible] omitted.

l. 4, w. 5—[illegible].

w. 7—[illegible].

P. 86, l. 5, w. 3—[illegible].

w. 5—[illegible].

l. 6, w. 6—[illegible].

w. 10—[illegible].

l. 7, w. 6—[illegible] omitted.

ws. 7-8—[illegible].

l. 8, w. 3—[illegible].

w. 5—[illegible].

l. 9, w. 1—[illegible].

w. 3—[illegible].

l. 10, w. 1—[illegible].

ws. 2-4—written with red ink in TD_2; the words are omitted in DH.

w. 5—[illegible].

l. 11, w. 5—DH fol. 182*a* ends here.

w. 6—omitted.

l. 12, ws. 1-3—[illegible] [illegible] [illegible].

w. 6—[illegible].

l. 13, w. 5—[illegible] added to it.

ws. 6-7—[illegible] [illegible].

l. 14, w. 3—[illegible].

w. 7—[illegible].

l. 15, w. 5—[illegible] omitted.

w. 11—it is at the end of the line in DH.

P. 87, l. 1, w. 1—[illegible] [illegible] [illegible] prefixed to it.

ws. 5-6—[illegible] [illegible].

w. 10—[illegible].

l. 2, w. 2—[illegible].

l. 3, w. 1—[illegible].

P. 87, l. 4, w. 4—[illegible].
ws. 5-7—written with red ink in TD$_2$.
ws. 8-10—[illegible] [illegible].
l. 7, w. 4—[illegible] omitted.
l. 11, w. 4—[illegible].
w. 9—[illegible].
w. 12—[illegible].
l. 12, w. 4—[illegible].
ws. 6-7—[illegible] instead of [illegible] [illegible].
w. 9—[illegible] omitted.
w. 11—[illegible].
l. 13, w. 6—[illegible].
ws. 8-9—[illegible] omitted.
w. 13—l. 14, w. 0—[illegible].
l. 14, w. 1—[illegible].
ws. 4-5—[illegible].

P. 88, l. 1, w. 3—[illegible].
w. 6—[illegible] added to it.
l. 2, ws. 2, 9—[illegible].
w. 12—[illegible].
l. 4, w. 6—[illegible].
w. 7—[illegible] omitted.
l. 5, w. 3—DH fol. 182*b* ends here.
ws. 5-6—[illegible] [illegible].
w. 9—[illegible].
l. 6, w. 1—[illegible].
w. 5—[illegible].
l. 7, w. 9—[illegible].

P. 88, l. 8, w. 4—[illegible].
w. 8—[illegible].
l. 9, w. 5—[illegible].
l. 10, w. 1—[illegible].
l. 11, w. 6—[illegible].
w. 9—[illegible] omitted.
w. 12—[illegible] omitted.
l. 12, w. 4—[illegible].
w. 6—[illegible] added to it.
w. 9—[illegible].
l. 13, w. 1—[illegible].
w. 3—[illegible].
l. 14, w. 1—[illegible].
ws. 6-7—[illegible].
l. 14, ws. 11-12—[illegible] [illegible].
l. 15, w. 3—[illegible].
w. 8—[illegible].

P. 89, l. 1, w. 9—[illegible] added to [illegible].
l. 2, w. 3—[illegible]; the point after it is omitted in DH.
l. 3, w. 1—[illegible].
w. 3—[illegible] added to it.
w. 4—[illegible].
w. 5—[illegible] omitted.
l. 4, w. 2—[illegible] omitted.
w. 6—[illegible].
w. 7—[illegible] added to it.
w. 8—[illegible].

P. 89, l. 5, w. 3—[illegible].

l. 6, ws. 2, 4, 6—[illegible] omitted.

w. 10—[illegible].

l. 7, w. 7—[illegible] written with red ink in TD_2.

w. 11—[illegible].

l. 8, w. 1—[illegible] instead of [illegible]

ws. 7, 10—[illegible] omitted.

w. 11—[illegible].

l. 9, w. 1—[illegible] omitted.

w. 4—[illegible].

w. 9—[illegible] added to it.

w. 10—[illegible] with [illegible] inserted above [illegible].

l. 10, w. 2—[illegible] instead of [illegible].

w. 7—[illegible] written with red ink in TD_2.

l. 11, w. 1—[illegible].

w. 3—[illegible] inserted above the line.

ws. 4-5—[illegible] [illegible].

w. 6—[illegible] prefixed to it.

w. 7—[illegible].

l. 12, ws. 3, 8—written with red ink in TD_2; DH has [illegible] instead of w. 3.

w. 9—[illegible] added to it.

l. 13, w. 3—written with red ink in TD_2.

w. 4—[illegible] added to it.

w. 6—[illegible] with [illegible] added to it.

w. 8—[illegible].

l. 14, ws. 1, 6—written with red ink in TD_2.

P. 89, l. 15, w. 1—[illegible] added to it.

w. 3—written with red ink in TD_2.

w. 5—omitted.

w. 6—[illegible] added to it.

P. 90, l. 1, ws. 1, 5—written with red ink in TD_2.

w. 3—DH fol. 183*a* ends here.

w. 6—[illegible].

l. 2, w. 1—[illegible].

w. 2—written with red ink in TD_2.

w. 3—[illegible] added to it.

ws. 5-6—[illegible] [illegible].

l. 3, ws. 1, 7—[illegible], [illegible] written with red ink in TD_2; DH has [illegible], [illegible].

w. 3—[illegible] omitted.

w. 5—[illegible].

l. 4, w. 1—[illegible].

w. 2—[illegible] written with red ink in TD_2; DH has [illegible].

w. 9—[illegible].

l. 5, ws. 2, 9—written with red ink in TD_2; DH has [illegible] instead of w. 2.

l. 6, w. 4—[illegible].

w. 5—written with red ink in TD_2.

w. 9—[illegible].

l. 7, w. 1—[illegible].

w. 6—written with red ink in TD_2.

l. 7, w. 9—[illegible] added to it.

l. 8, w. 1—[illegible].

w. 3—[illegible] omitted.

P. 90, l. 8, w. 6—[illegible] omitted and [illegible], written above [illegible] in TD_2, is in its place in DH.

l. 9, w. 3—[illegible].

w. 6—[illegible] written with red ink in TD_2; DH has [illegible].

l. 10, w. 7—[illegible].

w. 9—written with red ink in TD_2.

l. 11, w. 9—[illegible].

l. 12, w. 1—[illegible].

w. 5—[illegible].

ws. 2-9—DH repeats these words after l. 12, w. 9.

l. 13, w. 1—[illegible].

w. 7—[illegible] added to [illegible].

w. 8—[illegible] written with red ink in TD_2.

l. 14, w. 3—[illegible].

l. 15, w. 8—[illegible] added to it.

P. 91, l. 1, ws. 1-2—[illegible].

l. 2, w. 2—[illegible].

w. 4—[illegible].

l. 3, w. 4—[illegible].

w. 7—[illegible].

w. 12—[illegible] omitted.

l. 4, ws. 1, 13—[illegible], [illegible] written with red ink in TD_2.

w. 6—[illegible].

ws. 9-11—[illegible], [illegible].

l. 5, w. 5—[illegible] written with red ink in TD_2; DH has [illegible].

P. 91, l. 5, w. 8—[illegible].

w. 10—[illegible].

l. 6, w. 4—[illegible].

w. 6—[illegible] written with red ink in TD_2.

l. 7, w. 5—[illegible].

w. 8—[illegible] omitted.

l. 8, w. 1—repeated.

w. 2—[illegible].

w. 9—[illegible].

l. 9, w. 1—[illegible].

w. 2—[illegible] omitted.

w. 7—[illegible].

l. 10, ws. 1-2 [illegible]; DH fol. 183b ends here.

w. 3—[illegible].

w. 6—[illegible].

l. 11, w. 2—[illegible].

w. 3—[illegible].

w. 5—[illegible].

l. 12, ws. 1-3—written in TD_2 with red ink. DH has اور جوانی بریا inserted above the words with red ink.

w. 10—[illegible] omitted.

l. 13, w. 4—[illegible] added to it.

w. 7—[illegible].

l. 15, w. 3—[illegible].

ws. 5, 10, 15—omitted.

P. 92, l. 1, ws. 2, 12—[illegible] omitted.

l. 2, w. 6—[illegible].

P. 92, l. 4, ws. 2-3—[illegible].

w. 9—[illegible].

l. 6, w. 1—[illegible] prefixed to it.

w. 9—[illegible].

l. 7, w. 1—[illegible] omitted.

l. 7, w. 11—[illegible].

l. 8, w. 4—[illegible] added to it.

w. 5—[illegible].

l. 9, w. 1—[illegible] prefixed to it.

ws. 2, 13—[illegible] omitted.

w. 7—[illegible].

w. 10—[illegible].

l. 11, ws. 6, 9—[illegible] omitted.

w. 10—[illegible] with [illegible] added above it.

l. 12, w. 9—[illegible].

l. 13, w. 9—[illegible].

l. 15, w. 4—[illegible].

ws. 6-8—[illegible].

P. 93, l. 1, w. 1—[illegible] prefixed to it.

w. 2—omitted.

w. 7—[illegible].

l. 2, w. 1—[illegible] written with red ink in TD_2.

w. 5—[illegible].

w. 10—[illegible] omitted.

l. 3, w. 1—[illegible].

w. 5—[illegible] added to it.

w. 6—[illegible] added to [illegible].

w. 7—[illegible] omitted.

P. 93, l. 3, w. 9—[illegible].

w. 11—[illegible].

l. 4, w. 1—[illegible].

w. 9—[illegible].

l. 5, w. 7—[illegible].

l. 6, w. 1—DH fol. 184a ends here.

w. 2—[illegible].

w. 4—[illegible].

l. 7, w. 7—[illegible].

w. 9—[illegible] added to it.

l. 8, ws. 1-5—written with red ink in TD_2; ws. 3-5 only with red ink in DH, but اور جولي added above ws. 1-2 with red ink instead. In DH the text is written continuously, the points of punctuations at the beginning and end of the line in TD_2 are omitted in DH.

l. 9, w. 4—[illegible] omitted.

l. 10, ws. 8-10, 12—written with red ink in TD_2.

w. 9—[illegible] instead of [illegible].

l. 11, w. 2—[illegible].

w. 6—[illegible] added after it.

w. 8—[illegible] omitted.

ws. 10-12—[illegible]. A variant of w. 12 seems to have been written on the right hand margin of DH, out of which only a slight trace of the third letter and the fourth letter [illegible] now remain.

l. 12, w. 4—[illegible].

l. 13, ws. 1-2—[illegible].

P. 93, l. 13, w. 13—omitted.

l. 14, w. 4—[illegible] inserted above the line before [illegible] and [illegible] added to it.

ws. 6-8—[illegible].

l. 15, w. 6—[illegible].

w. 8—[illegible].

w. 9—[illegible] omitted.

P. 94, l. 1, w. 1—[illegible] prefixed to it, and [illegible] inserted above the line to go after it.

w. 5—[illegible].

ws. 6-7—[illegible].

w. 9—[illegible] omitted.

l. 2, w. 6—[illegible].

w. 8—[illegible].

l. 4, w. 1—[illegible] added to it.

w. 3—[illegible] with [illegible] above it.

l. 5, w. 5—[illegible].

ws. 6-7—written with red ink in TD_2.

w. 9—[illegible] instead of [illegible].

l. 6, w. 1—[illegible] omitted, with [illegible] in its stead.

ws. 10, 13—[illegible], [illegible] written with red ink in TD_2.

w. 11—[illegible] omitted, with [illegible] in its stead.

l. 7, w. 2—[illegible].

w. 6.—[illegible].

l. 8, w. 5—[illegible] written with red ink in TD_2.

l. 9, w. 5—[illegible] omitted.

w. 8—[illegible] written with red ink in TD_2.

P. 94, l. 10, w. 3—[illegible] omitted.

w. 5—[illegible].

l. 11, w. 1—[illegible].

l. 12, w. 2—[illegible].

w. 4—[illegible] omitted.

ws. 8-9—[illegible].

w. 13—[illegible].

l. 13, w. 4—[illegible].

w. 5—repeated by mistake.

w. 8—[illegible].

l. 14, w. 5—[illegible].

w. 8—[illegible] written with red ink in TD_2.

w. 9—[illegible].

l. 15, w. 4—DH fol. 184*b* ends here.

ws. 6, 8, 10—[illegible], [illegible], [illegible] written with red ink in TD_2. DH has [illegible] instead of w. 3.

w. 7—[illegible] with [illegible] above it.

P. 95, l. 1, w. 5—[illegible].

w. 11—[illegible].

l. 2, w. 4—[illegible].

w. 5—written with red ink in TD_2.

w. 6—[illegible] added to it.

w. 7—[illegible].

l. 3, w. 3—[illegible] omitted.

ws. 5-8—[illegible].

w. 10—[illegible] written with red ink in TD_2.

l. 4, w. 5—[illegible] written with red ink in TD_2. DH has [illegible].

P. 95, l. 5, w. 3—[illegible] written with red ink in TD_2.

w. 5—[illegible] omitted.

l. 6, w. 3—[illegible] added to it.

w. 4—[illegible].

w. 6—[illegible] written with red ink in TD_2.

l. 7, ws. 7-8—[illegible].

w. 10—[illegible] written with red ink in TD_2.

l. 8, ws. 2-6, 10—written with red ink in TD_2.

w. 5—[illegible] instead of [illegible].

w. 6—[illegible] added to it.

l. 9, ws. 3, 6—[illegible] omitted.

ws. 4-5—[illegible] [illegible].

w. 8—written with red ink in TD_2.

l. 10, w. 9—[illegible] after [illegible] omitted.

w. 11—[illegible].

l. 11, w. 4—[illegible].

w. 6—[illegible] omitted and [illegible] in its stead.

l. 12, w. 4—[illegible].

w. 7—[illegible].

l. 13, w. 2—written with red ink in TD_2.

w. 3—[illegible] with [illegible] inserted as an amendation above [illegible].

l. 14, ws. 1-2—[illegible] omitted.

w. 5—[illegible].

l. 14, w. 7—[illegible] omitted.

w. 10—[illegible]

l. 15, w. 5—[illegible] written with red ink in TD_2.

P. 95, l. 15, w. 7—[illegible].

ws. 9-10—[illegible] [illegible].

w. 11—[illegible] omitted.

P. 96, l. 1, w. 3—[illegible] added to [illegible].

w. 8—[illegible] before [illegible] omitted.

l. 2, w. 0—[illegible].

ws. 1-2—[illegible].

ws. 5-6—[illegible].

l. 3, w. 1—written with red ink in TD_2.

w. 3—[illegible].

w. 6—[illegible].

w. 10—[illegible].

l. 4, w. 3—[illegible] omitted.

w. 4—[illegible] added to [illegible].

w. 9—[illegible] written with red ink in TD_2.

l. 5, ws. 1-3—[illegible].

ws. 4-5—[illegible] with [illegible] inserted above.

w. 6—[illegible] added to [illegible].

ws. 7-9—[illegible].

w. 10—[illegible] added to [illegible].

w. 12—[illegible] omitted.

w. 13—[illegible] added to [illegible].

l. 6, ws. 2, 6, 11—[illegible], [illegible], [illegible] omitted.

ws. 7-8—[illegible] [illegible].

w. 13—[illegible].

l. 7, w. 1—[illegible] prefixed to it.

ws. 5-6—[illegible].

P. 96, l. 8, w. 4—[illegible].

w. 8—[illegible].

l. 9, w. 9—[illegible] with [illegible] prefixed to it.

l. 10, w. 1—written with red ink in TD_2; DH fol. 185*a* ends here.

w. 2—[illegible] added to it.

ws. 8-9—[illegible] [illegible] omitted.

l. 11, ws. 1-2—[illegible] omitted.

w. 3—[illegible].

w. 6—[illegible] with [illegible] added above [illegible].

w. 10—[illegible] written with red ink in TD_2.

l. 12, w. 7—[illegible].

l. 13, w. 1—[illegible] added to it.

ws. 4-5—[illegible].

w. 7—[illegible] written with red ink in TD_2, DH has [illegible].

l. 14, w. 5—[illegible].

w. 7—[illegible] added to [illegible].

l. 14, w. 14, l. 15, w. 0—[illegible].

l. 15, ws. 5-6—[illegible] [illegible].

ws. 10-11—[illegible].

P. 97, l. 1, w. 3—[illegible].

w. 6—[illegible].

w. 10—[illegible] omitted.

l. 2, ws. 1, 7—[illegible], [illegible], written with red ink in TD_2; [illegible] in w. 7 inserted above the line in DH.

P. 97, l. 2, w. 8—omitted.

w. 11—[illegible].

l. 3, ws. 1-3—[illegible] [illegible] [illegible].

w. 5—[illegible].

w. 9—[illegible].

l. 4, ws. 3-4—[illegible].

w. 5—[illegible] added to it.

ws. 7-8—[illegible] written with red ink in TD_2; [illegible] inserted above in DH.

ws. 9-12—[illegible] [illegible] [illegible] [illegible].

l. 5, w. 7—[illegible].

w. 10—[illegible] omitted.

l. 6, w. 4—[illegible] instead of [illegible].

l. 7, w. 2—[illegible] omitted.

w. 7—[illegible].

w. 12—[illegible] written with red ink in TD_2.

l. 8, w. 1—[illegible] instead of [illegible]

w. 2—[illegible] added to [illegible].

w. 3—[illegible].

ws. 9-11—[illegible] written with red ink in TD_2; [illegible] omitted in DH.

l. 10, w. 6—[illegible] omitted.

w. 12—[illegible].

l. 11, w. 2—[illegible] omitted.

w. 5—[illegible] written with red ink in TD_2.

w. 10—[illegible].

w. 11—[illegible] added to it.

l. 12, ws. 1-4—[illegible] [illegible] [illegible] [illegible].

P. 97, l. 12, ws. 7-8—[illegible].

l. 13, ws. 1-3—[illegible].

w. 5—[illegible] added to it.

ws. 6-9—[illegible] written with red ink in TD₂; DH has [illegible] with [illegible] inserted above [illegible].

l. 14, w. 5—[illegible].

ws. 6-7—[illegible].

w. 9—[illegible].

w. 12—[illegible].

l. 15, w. 1—[illegible].

w. 7—[illegible].

w. 8—[illegible] with [illegible] inserted above [illegible].

P. 98, l. 1, w. 4—[illegible] inserted after [illegible].

l. 2, w. 2—[illegible] written with red ink in TD₂.

w. 8—[illegible].

w. 10—[illegible].

l. 3, w. 1—DH fol. 185*b* ends here.

w. 6—[illegible] written with red ink in TD₂; DH has [illegible].

w. 7—[illegible].

ws. 9-10—[illegible].

l. 4, w. 6—[illegible] omitted.

w. 7—[illegible].

w. 9—[illegible] instead of [illegible].

w. 12—[illegible].

l. 5, w. 8—[illegible] omitted.

P. 98, l. 6, w. 1—[illegible].

w. 6—[illegible] added to [illegible].

l. 7, w. 10—[illegible] omitted.

l. 8, w. 4—[illegible].

w. 9—[illegible] omitted.

l. 9, w. 9—[illegible] omitted.

l. 10, ws. 7-8—[illegible] omitted.

l. 12, ws. 2, 7—[illegible] added to [illegible] and [illegible].

w. 5—[illegible] omitted.

w. 14—[illegible].

l. 13, w. 10—[illegible] omitted.

l. 14, ws. 4, 8—[illegible].

w. 8—[illegible] prefixed to it.

l. 15, w. 6—[illegible].

P. 99, l. 1, w. 1—[illegible].

ws. 11-12—[illegible] omitted.

l. 2, w. 1—[illegible].

ws. 7-8—[illegible].

w. 11—[illegible] prefixed to [illegible].

l. 3, w. 1—[illegible].

l. 4, w. 5—[illegible].

w. 6—[illegible] omitted.

l. 5, w. 5—[illegible] written with red ink in TD₂.

w. 6—[illegible] inserted after [illegible].

l. 6, ws. 1, 5, 7—[illegible], [illegible], [illegible] omitted.

P. 99, l. 6, ws. 10, 12—[illegible], [illegible] written with red ink in TD_2; [illegible] inserted after w. 10 [illegible] in DH.

l. 7, w. 1—[illegible] written with red ink in TD_2; DH has [illegible].

w. 9—[illegible] added to it.

l. 8, w. 3—[illegible].

w. 5—[illegible].

ws. 8, 11—[illegible], [illegible] omitted.

w. 10—[illegible].

l. 9, w. 2—[illegible].

w. 8—[illegible].

l. 10, w. 8—[illegible] added above [illegible] [illegible].

l. 11, w. 1—[illegible] written with red ink in TD_2.

ws. 8-9—[illegible].

l. 12, w. 5—[illegible].

w. 13—[illegible] written with red ink in TD_2.

l. 13, w. 11—DH fol. 186*a* ends at [illegible].

w. 12—[illegible] written with red ink in TD_2.

l. 15, ws. 5-6—[illegible] with [illegible] inserted above.

w. 8—[illegible] added to it.

w. 10—[illegible].

P. 100, l. 1, w. 1—[illegible].

w. 3—[illegible] written with red ink in TD_2.

w. 5—[illegible] instead of [illegible].

ws. 7-9—[illegible].

P. 100, l. 1, w. 12—[illegible].

l. 2, w. 1—[illegible].

l. 3, ws. 1-3—written with red ink in TD_2. in DH ws. 1-2 are written with black ink with اور جوئی in red ink inserted above, and w. 3 is written in red ink, but no space is left before w. 1 and after w. 3.

w. 6—[illegible].

l. 4, w. 6—[illegible].

l. 5, w. 2—[illegible] omitted.

w. 5—[illegible].

l. 8, w. 2—[illegible].

w. 4—[illegible].

w. 10—[illegible].

l. 9, w. 1—[illegible] omitted.

w. 2—[illegible] added to it.

w. 5—[illegible].

w. 7—[illegible].

w. 12—[illegible].

l. 10, w. 3—[illegible] prefixed to [illegible].

w. 6—[illegible].

l. 11, w. 11—[illegible] added to [illegible].

l. 12, w. 2—[illegible] omitted.

l. 13, w. 8—[illegible].

l. 14, w. 9—[illegible].

l. 15, w. 1—[illegible] prefixed to it.

w. 7—[illegible] omitted.

w. 9—[illegible].

P. 101, l. 1, ws. 1, 9—[illegible] written with red ink in TD_2.
w. 7—[illegible].
l. 2, ws. 1-2—[illegible].
w. 3—[illegible] written with red ink in TD_2.
w. 7—[illegible] added to [illegible].
l. 3, w. 2—[illegible].
w. 9—[illegible].
w. 12—[illegible] omitted.
l. 4, w. 4—[illegible].
w. 8—[illegible]; [illegible] being omitted.
l. 5, w. 6—[illegible] added to [illegible].
l. 6, w. 1—[illegible].
w. 7—[illegible] instead of [illegible], with [illegible] affixed to it.
w. 12—[illegible].
w. 4—[illegible] added to [illegible].
w. 7—[illegible]; [illegible] being omitted.
l. 9, w. 4—[illegible].
w. 5—[illegible] omitted.
w. 10—DH fol. 186*b* ends here.
l. 10, w. 5—[illegible] inserted after [illegible].
l. 12, w. 1—[illegible].
w. 4—[illegible] written with red ink in TD_2.
w. 9—inserted on the left hand margin, w. 8 being at the end of the line.
w. 10—[illegible] omitted.

P. 101, l. 13, w. 7—[illegible] added to [illegible].
w. 12—[illegible] after [illegible] omitted.
l. 14, w. 6—[illegible].
l. 15, w. 9—[illegible].

P. 102, l. 1, w. 1—[illegible].
w. 8—[illegible] added after w. 8 [illegible].
l. 2, ws. 2-3—[illegible].
w. 8—[illegible].
l. 3, ws. 1, 3—[illegible] prefixed to them.
w. 9—[illegible].
l. 4, w. 6—[illegible] instead of [illegible].
l. 5, ws. 2-3—[illegible].
ws. 9-10—[illegible].
l. 6, ws. 3-4—[illegible].
l. 7, w. 1—[illegible].
w. 2—[illegible] added to [illegible].
w. 4—[illegible].
ws. 7, 10, 12—[illegible] before [illegible], [illegible], [illegible] omitted.
l. 8, ws. 3-4, 9—[illegible] omitted.
w. 7—[illegible].
l. 9, w. 3—[illegible].
w. 7—[illegible].
l. 11, ws. 3-4—[illegible].
w. 7—[illegible] before [illegible] omitted.
w. 13—[illegible] after [illegible] omitted.
l. 14, w. 3—[illegible] omitted.

P. 102, l. 15, ws. 4, 6—[illegible] omitted.

w. 10—[illegible] written with red ink in TD_2.

P. 103, l. 1, w. 4—[illegible] omitted.

w. 5—[illegible] is the first word of the last line in the body of the text, and still rewritten at the foot of the page on the right-hand margin.

w. 6—[illegible].

w. 9—[illegible] written with red ink in TD_2.

l. 2, w. 7—DH fol. 187*a* ends here.

l. 3, ws. 1-3—[illegible].

l. 4, w. 1—[illegible].

ws. 8-9—[illegible].

l. 6, w. 1—[illegible].

w. 7—[illegible] after [illegible] omitted.

l. 7, ws. 6-7—[illegible].

w. 10—[illegible].

l. 8, ws. 4, 11—[illegible], [illegible] written with red ink in TD_2.

w. 13—[illegible] omitted.

l. 9, ws. 4, 8, 12—[illegible], [illegible], [illegible] omitted.

l. 10, w. 3—[illegible].

ws. 9-10—[illegible].

l. 11, w. 8—[illegible] written with red ink in TD_2.

w. 9—[illegible].

l. 13, w. 2—[illegible].

ws. 4-9—[illegible] [illegible] [illegible] [illegible].

l. 14, ws. 2-4—[illegible] [illegible] [illegible].

w. 8—[illegible] written with red ink in TD_2.

P. 103, l. 15, w. 1—[illegible].

P. 104, l. 1, ws. 4, 9—[illegible], [illegible] omitted.

w. 8—[illegible].

l. 2, ws. 5-7—[illegible] [illegible] [illegible].

w. 11—[illegible].

l. 3, ws. 1-2—[illegible] [illegible].

w. 5—[illegible].

l. 4, w. 4—[illegible].

w. 6—[illegible].

l. 5, w. 9—[illegible].

l. 6, ws. 4, 8—[illegible], [illegible] omitted.

w. 7—[illegible].

l. 7, w. 11—[illegible].

l. 9, w. 8—[illegible] after [illegible] omitted.

w. 9—[illegible].

l. 11, w. 6—[illegible].

w. 9—[illegible].

w. 11—DH fol. 187*b* ends here.

l. 12, ws. 1-2—[illegible] [illegible].

w. 4—[illegible] added to [illegible].

w. 5—[illegible].

w. 8—[illegible] omitted.

w. 9—[illegible].

l. 13, w. 10—[illegible] after [illegible] omitted.

ws. 12-13—[illegible] [illegible].

l. 14, ws. 2-4—[illegible] [illegible] [illegible].

l. 15, ws. 4-5—[illegible] [illegible].

w. 10—[illegible] written with red ink in TD_2.

P. 105, l. 1, w. 1—[illegible] with [illegible] inserted after it.

l. 2, w. 1—[illegible] prefixed to it.

ws. 4-5—[illegible].

w. 7—omitted.

w. 9—[illegible].

w. 10—written with red ink in TD_1.

l. 3, w. 4—[illegible].

ws. 7-8—[illegible].

w. 9—[illegible] omitted.

l. 4, w. 2—[illegible].

w. 5—[illegible].

w. 7—[illegible].

l. 5, w. 4—[illegible].

ws. 11-12—[illegible].

l. 6, w. 1—[illegible].

w. 5—[illegible].

w. 6—omitted.

w. 10—[illegible].

l. 7, w. 2—[illegible] added to [illegible].

l. 9, ws. 1, 11—[illegible], [illegible] written with red ink in TD_1.

l. 10, w. 7—[illegible] added to [illegible].

w. 8—[illegible].

l. 11, w. 1—[illegible].

w. 3—[illegible] added to it.

w. 6—[illegible] added to [illegible].

l. 12, w. 3—[illegible].

w. 5—[illegible] added to [illegible].

l. 12, w. 6—[illegible].

P. 105, l. 12, w. 10—[illegible].

l. 13, w. 3—[illegible] written with red ink in TD_2.

w. 8—[illegible].

l. 14, w. 1—[illegible].

ws. 3, 4—[illegible] inserted after each of them.

w. 9—[illegible].

w. 10—[illegible] omitted.

l. 15, w. 1—[illegible], with [illegible] inserted after it.

w. 2—[illegible] written with red ink in TD_2; DH has [illegible] inserted above.

w. 9—[illegible] instead of [illegible].

P. 106, l. 1, ws. 2-3—[illegible].

w. 9—[illegible] written with red ink in TD_2.

l. 2, w. 5—[illegible] written with red ink in TD_2.

ws. 6-7—[illegible].

w. 11—[illegible] omitted.

l. 3, w. 5—[illegible] with [illegible] inserted after it.

w. 8—[illegible] prefixed to [illegible].

l. 4, w. 1—[illegible] instead of [illegible].

w. 4—[illegible]; [illegible] being omitted.

w. 5—[illegible] written with red ink in TD_2.

l. 5, w. 1—[illegible].

w. 2—[illegible] omitted.

w. 3—[illegible].

w. 6—DH fol. 182a ends here.

P. 106, l. 5, w. 7—[illegible] added to [illegible].

l. 6, ws. 3-4—inserted above [illegible] over the line.

ws. 5, 8—[illegible], [illegible] written with red ink in TD_2.

l. 7, w. 1—[illegible] prefixed to it.

w. 6—[illegible] instead of [illegible].

ws. 7-8—[illegible] omitted.

w. 14—[illegible] written with red ink in TD_2.

l. 8, w. 2—[illegible] omitted.

w. 6—[illegible] inserted after it.

w. 8—[illegible] written with red ink in TD_2.

l. 9, w. 8—[illegible] written with red ink in TD_2.

w. 10—[illegible].

w. 12—[illegible] omitted.

l. 10, w. 1—[illegible] omitted.

w. 2—[illegible].

l. 11, w. 1—[illegible] inserted after it.

w. 6—[illegible] omitted.

w. 7—[illegible] prefixed to [illegible].

w. 10—[illegible] omitted.

l. 12, w. 3—[illegible].

w. 5—[illegible].

l. 13, w. 4—[illegible].

l. 14, w. 3—[illegible].

ws. 7-8—[illegible] [illegible]; after w. 8 [illegible] [illegible] [illegible] [illegible] inserted.

l. 15, w. 14—[illegible] omitted.

P. 107, l. 1, ws. 1-2—[illegible] [illegible] [illegible] [illegible].

w. 7—[illegible].

w. 9—[illegible] added to [illegible].

l. 2, w. 1—[illegible] written with red ink in TD_2.

w. 8—[illegible] added to [illegible].

w. 11—[illegible].

l. 3, ws. 8, 10—[illegible], [illegible] written with red ink in TD_2.

l. 4, w. 3—[illegible] written with red ink in TD_2; DH has [illegible].

l. 5, w. 3—[illegible].

w. 5—[illegible] prefixed to [illegible].

l. 6, w. 3—[illegible].

l. 7, w. 6—[illegible] prefixed to [illegible].

w. 8—[illegible].

l. 8, ws. 1, 9—[illegible] written with red ink in TD_2. DH has [illegible] in both the places.

w. 4—[illegible].

l. 9, w. 2—[illegible].

ws. 5-6—[illegible] [illegible].

w. 7—[illegible] omitted.

w. 9—[illegible].

l. 10, ws. 3-4—[illegible].

ws. 9, 12—[illegible] omitted.

w. 10—[illegible] written with red ink in TD_2.

l. 11, w. 1—[illegible] [illegible].

w. 5—[illegible] added to [illegible].

P. 107, l. 12, w. 1—[illegible].

w. 6—[illegible] omitted.

w. 7—[illegible].

l. 13, w. 3—[illegible].

w. 9—[illegible] written with red ink in TD_2.

w. 11—[illegible] prefixed to and [illegible] inserted after [illegible].

w. 13—[illegible].

ws. 14-15—[illegible] omitted.

l. 14, w. 1—[illegible] omitted.

ws. 3-6—written with red ink in TD_2. In DH [illegible] [illegible] [illegible] is inserted above the line with red ink over the words [illegible] [illegible] [illegible] and [illegible] is inserted over the right-hand margin, the first few letters possibly [illegible] being cut off.

P. 108, l. 1, w. 1—[illegible].

w. 2—DH fol. 188*b* ends here.

w. 3—[illegible] out of which [illegible] is obliterated.

ws. 4-5—[illegible] [illegible].

w. 7—[illegible] before [illegible] omitted.

l. 2, ws. 9-11—[illegible] [illegible] [illegible].

l. 3, w. 4—[illegible].

ws. 8-9—[illegible].

l. 4, w. 1—[illegible].

ws. 5-6—[illegible] [illegible].

l. 5, w. 4—[illegible].

P. 108, l. 5, w. 12—[illegible].

l. 6, w. 2—[illegible].

w. 6—[illegible].

w. 8—[illegible] after [illegible] omitted.

l. 7, ws. 2, 9—[illegible] omitted after [illegible], and [illegible].

w. 3—[illegible].

w. 7—[illegible] instead of [illegible].

w. 12—[illegible].

l. 8, w. 1—[illegible].

ws. 3-5—[illegible] [illegible] [illegible].

l. 9, w. 8—[illegible] added to [illegible].

w. 10—[illegible].

l. 10, w. 1—[illegible].

w. 3—[illegible].

w. 4—[illegible] added to [illegible].

w. 6—[illegible].

ws. 8, 10—[illegible] and [illegible] omitted.

l. 12, w. 4—[illegible].

w. 10—[illegible] after [illegible] omitted.

l. 13, w. 1—[illegible].

w. 6—[illegible].

l. 14, w. 1—[illegible].

w. 5—[illegible].

l. 15, w. 3—[illegible] omitted.

w. 5—[illegible].

w. 11—[illegible].

P. 109, l. 1, w. 7—[illegible].

w. 11—[illegible].

P. 109, l. 2, ws. 4-5—[illegible].

l. 2, w. 11-l. 3, w. 0—[illegible] instead of [illegible].

l. 3, ws. 2-8—written with red ink in TD, and DH. In DH, ws. 7-8 are inserted above the line over the words [illegible]. It seems the scribe had kept a certain space for words to be inserted with red ink and the space was not enough to contain all the words.

ws. 3-5—[illegible].

w. 8—the punctuation after the word is omitted in DH.

l. 4, w. 6—[illegible].

w. 11—[illegible] omitted.

l. 5, ws. 7-8—[illegible].

w. 10—[illegible].

l. 6, w. 8—[illegible].

w. 9—[illegible] added to [illegible].

w. 12—[illegible] DH fol. 189*a* ends here.

l. 7, w. 2—[illegible] instead of [illegible].

w. 9—[illegible] instead of [illegible].

w. 12—[illegible].

l. 8, w. 2—[illegible].

ws. 7-8—[illegible] omitted.

w. 10—[illegible] omitted.

l. 9, w. 4—[illegible] added to [illegible].

l. 10, ws. 8-9—[illegible].

l. 11, w. 1—[illegible].

P. 109, l. 11, w. 9—[illegible]; [illegible] being omitted.

l. 12, w. 4—[illegible].

l. 12, w. 9—l. 13, w. 0—[illegible]; [illegible] being omitted.

l. 13, w. 1—[illegible].

w. 3—[illegible].

ws. 5, 6—[illegible] prefixed to each of them.

w. 9—[illegible].

l. 14, w. 2—[illegible].

l. 15, w. 2—[illegible] omitted.

w. 5—[illegible].

w. 9—[illegible].

P. 110, l. 1, w. 8—[illegible] after [illegible] omitted.

l. 2, w. 1—[illegible] added to [illegible].

w. 3—[illegible] in the body of the line with [illegible] inserted above as an emendation.

l. 3, w. 1—[illegible].

w. 3—[illegible] before [illegible] omitted.

w. 8—[illegible].

w. 10—[illegible].

l. 4, w. 1—[illegible] prefixed to it.

w. 4—[illegible] after [illegible] omitted.

w. 10—[illegible] instead of [illegible] with [illegible] added to it.

l. 5, w. 1—[illegible].

w. 4—[illegible].

w. 9—[illegible].

l. 6, w. 1—[illegible] prefixed to [illegible].

P. 110, l. 6, ws. 2, 8—[illegible] omitted.
ws. 3-4—[illegible] [illegible].
w. 9—[illegible].
l. 8, w. 1—[illegible].
w. 10—[illegible] added to [illegible].
l. 10, ws. 4, 12—[illegible] and [illegible] omitted.
l. 11, ws. 2-3—[illegible] [illegible].
w. 8—[illegible].
l. 13, w. 2—[illegible] added to [illegible].
l. 14, w. 3—[illegible] after [illegible] omitted.
ws. 5, 10—[illegible] inserted after [illegible].
ws. 14-15—[illegible].
l. 15, ws. 1, 9—[illegible] prefixed to [illegible] and [illegible].

P. 111, l. 1, w. 2—[illegible].
w. 3—[illegible] omitted.
w. 7—[illegible].
w. 10—DH fol. 189b ends at [illegible].
l. 2, w. 1—[illegible].
ws. 8, 12—[illegible] before [illegible] and [illegible] omitted.
w. 11—[illegible].
l. 3, ws. 4-7—[illegible] [illegible] [illegible].
w. 8—[illegible] inserted after [illegible].
l. 5, w. 1—[illegible] omitted.
w. 9—[illegible].
l. 6, w. 4—[illegible].
w. 9—[illegible] omitted.
l. 7, w. 1—[illegible] prefixed to it.

P. 111, l. 7, ws. 3, 8—[illegible] and [illegible] omitted.
w. 6—[illegible].
l. 8, w. 2—[illegible].
w. 5—[illegible] inserted above the line.
w. 7—[illegible].
l. 9, w. 4—[illegible] omitted.
l. 10, ws. 3, 14—[illegible] before [illegible] omitted.
w. 9—[illegible].
l. 11, w. 10—[illegible].
l. 12, ws. 2, 6—[illegible] and [illegible] omitted.
w. 8—[illegible].
w. 15—[illegible] instead of [illegible].
l. 13, w. 8—[illegible].
l. 14, w. 5—[illegible] inserted after [illegible].
l. 15, ws. 5-6—[illegible] [illegible] with [illegible] inserted above the first two letters.

P. 112, l. 1, w. 2—[illegible].
w. 5—[illegible].
l. 2, w. 7—[illegible] omitted.
w. 8—[illegible].
l. 3, w. 4—[illegible].
l. 4, w. 1—[illegible] with [illegible] inserted above [illegible].
w. 8—[illegible] added to [illegible].
w. 10—[illegible].
l. 5, ws. 4-5—[illegible] [illegible].
l. 6, ws. 2-3—[illegible] [illegible] [illegible].
w. 8—[illegible].

P. 112, l. 6, ws. 10-11—[illegible].

l. 7, w. 4—[illegible] added to [illegible].

w. 5—[illegible].

w. 8—[illegible].

l. 8, w. 3—[illegible].

l. 9, w. 5—[illegible].

l. 10, w. 2—[illegible].

ws. 9-12—[illegible] with [illegible] inserted above [illegible] and [illegible] above.

l. 12, w. 1—DH fol. 190*a* ends here.

w. 4—[illegible] instead of [illegible].

w. 8—[illegible] omitted.

l. 13, w. 8—[illegible].

l. 14, w. 9—[illegible].

l. 14, w. 10—l. 15, w. 3—Written with red ink in TD_2.

l. 14, w. 11—[illegible].

l. 15, w. 1—[illegible].

w. 7—[illegible] prefixed to [illegible].

P. 113, l. 1, w. 1—[illegible].

l. 2, w. 7—[illegible].

ws. 8-11—[illegible].

l. 3, w. 7—[illegible] added to [illegible].

w. 9—[illegible].

l. 4, ws. 6-9—Inserted above the line over the words [illegible].

l. 6, w. 8—[illegible] after [illegible] omitted.

w. 8—[illegible] added to [illegible].

P. 113, l. 6, ws. 9-10—[illegible].

l. 7, w. 2—[illegible].

l. 8, w. 1—[illegible] instead of [illegible].

w. 10—[illegible] prefixed to [illegible].

l. 9, ws. 4, 11—[illegible] after [illegible] and [illegible] after [illegible] omitted.

l. 10, ws. 7, 11—[illegible] before [illegible] and before [illegible] omitted.

w. 11—[illegible] added to [illegible].

l. 11, w. 1—[illegible].

w. 3—[illegible].

l. 13, ws. 3, 6—[illegible] before [illegible] and [illegible] before [illegible] omitted.

l. 14, w. 8—[illegible] added to [illegible].

w. 11—[illegible].

l. 15, ws. 7, 10—[illegible] instead of [illegible].

P. 114, l. 1, ws. 2-3—[illegible].

ws. 7, 11—[illegible] instead of [illegible].

ws. 8-9—[illegible].

l. 2, ws. 4-5—[illegible].

ws. 6-7—[illegible].

l. 3, ws. 7-8—[illegible].

l. 4, ws. 10-11—[illegible].

l. 5, w. 2—[illegible].

w. 5—[illegible] with [illegible] inserted above the first [illegible].

w. 7—[illegible].

l. 6, ws. 2-4—[illegible]. DH fol. 190*b* ends here.

P. 114, l. 6, w. 5—in DH worm-eaten, being the first word of the first line of the page.

w. 7—[illegible] added to it.

w. 13—[illegible] instead of [illegible].

l. 7, w. 1—[illegible].

w. 5—In DH, fol. 191*a*, l. 1 ends at [illegible]. Adjacent to the line on the left hand margin near the number of the folio is written [illegible].

w. 6—[illegible].

w. 9—[illegible].

l. 8, w. 6—[illegible] added to [illegible].

w. 8—[illegible] added to it.

w. 9—[illegible].

l. 9, w. 1—omitted.

l. 10, w. 5—[illegible] omitted.

w. 9—[illegible].

l. 11, w. 4—[illegible] instead of [illegible].

l. 12, w. 7—[illegible] prefixed to [illegible].

w. 9—[illegible] added to [illegible].

w. 11—[illegible] omitted.

l. 13, w. 6—[illegible] after [illegible] omitted.

w. 7—[illegible].

w. 10—[illegible] added to [illegible].

l. 14, ws. 2-4—[illegible] [illegible] [illegible].

l. 15, w. 3—[illegible] added to [illegible].

w. 4—[illegible].

w. 7—[illegible] instead of [illegible].

P. 115, l. 1, w. 1—[illegible] omitted.

w. 4—[illegible].

w. 8—[illegible] goes after [illegible].

w. 10—[illegible].

w. 13—[illegible] [illegible] added to [illegible].

l. 2, ws. 6-8—Written with red ink in TD, and DH. The ∵ after w. 8 omitted in DH.

l. 3, w. 7—[illegible] added to [illegible].

w. 9—[illegible] after [illegible] omitted.

w. 11—[illegible] inserted above [illegible].

w. 12—[illegible].

l. 4, w. 4—[illegible].

w. 5—[illegible] omitted.

w. 9—[illegible] omitted with [illegible] in its stead.

l. 5, w. 1—[illegible].

w. 4—[illegible].

w. 9—[illegible] instead of [illegible].

w. 11—[illegible] omitted.

l. 6, w. 2—[illegible] instead of [illegible].

w. 8—[illegible] instead of [illegible].

w. 10—[illegible] omitted.

l. 7, w. 4—[illegible].

ws. 7, 9—[illegible] omitted.

l. 8, ws. 4-5, 8—[illegible] written with red ink in TD_2.

w. 4—[illegible] in DH instead of [illegible].

w. 7—[illegible].

P. 115, l. 9, ws. 11-12—[illegible] written with red ink in TD_1; DH [illegible] with [illegible] struck off later on.

w. 12—[illegible] inserted after [illegible].

l. 10, ws. 2-3—[illegible].

w. 4—[illegible].

ws. 7-8—[illegible].

w. 10—[illegible].

ws. 12-13—[illegible].

l. 11, ws. 3-6—[illegible] omitted.

w. 7—[illegible] written in the body of the line out of which the letters [illegible] are struck off with [illegible] inserted above as an amendation.

l. 12, w. 8—[illegible] inserted after [illegible].

l. 13, ws. 2-9—[illegible] ... [illegible] omitted.

l. 14, w. 4—[illegible] added to [illegible].

w. 6—[illegible] instead of [illegible].

w. 8—[illegible] prefixed to [illegible].

l. 15, w. 1—[illegible].

w. 5—[illegible] with [illegible] inserted over [illegible] as an amendation.

w. 7.—[illegible].

w. 9—DH fol. 191*a* ends here.

w. 10—[illegible] omitted.

w. 12—[illegible].

P. 116, l. 1, w. 7—worm eaten, being the last word of the first line of fol. 191*b*.

P. 116, l. 2, w. 8—[illegible].

w. 9—[illegible] omitted.

l. 3, w. 3—[illegible].

l. 4, w. 2—[illegible].

w. 3—[illegible] with [illegible] inserted above [illegible] as an amendation.

w. 4—[illegible] omitted.

ws. 8-9—[illegible] written with red ink in TD_1.

l. 5, w. 3—[illegible] omitted.

w. 4—[illegible].

l. 6, w. 7—[illegible].

ws. 10-12—[illegible].

l. 7, w. 1—[illegible] omitted.

ws. 3-6—[illegible].

ws. 7-9—[illegible].

w. 11—[illegible].

l. 8, w. 2—[illegible].

ws. 4-5—[illegible].

w. 8—[illegible].

l. 8, w. 12—[illegible].

l. 9, w. 1—[illegible].

w. 9—[illegible].

l. 10, w. 3—[illegible].

ws. 6-7—[illegible].

w. 10—[illegible] prefixed to [illegible].

l. 11, w. 7—[illegible] added to [illegible].

l. 12, ws. 2-3—[illegible].

P. 116, l. 12, w. 5—[illegible].

w. 7—[illegible] added to [illegible].

l. 13, w. 1—[illegible] omitted.

ws. 4-7—[illegible].

l. 14, w. 1—[illegible] added to it.

w. 2—[illegible].

l. 15, w. 1—[illegible] with the first [illegible] corrected to [illegible].

P. 117, l. 1, w. 11—[illegible].

l. 2, w. 2—[illegible] omitted.

w. 13—[illegible].

l. 3, w. 4—[illegible] added to [illegible].

w. 10—after [illegible] there are in DH the following 17 words:—

[illegible]

l. 4, ws. 1-2—[illegible].

w. 7—[illegible] repeated.

ll. 5-6—omitted in DH.

l. 7, w. 1—[illegible] omitted.

w. 3—[illegible] omitted.

w. 6—[illegible] prefixed to [illegible].

w. 8—[illegible] instead of [illegible].

w. 10—[illegible].

l. 8, w. 1—[illegible] omitted.

ws. 2-7—[illegible]

P. 117, l. 8, w. 11—[illegible] before [illegible] omitted.

l. 9, w. 1—[illegible]

w. 4—[illegible] prefixed to [illegible].

w. 5—[illegible] with [illegible] added to it.

w. 7—[illegible] added to [illegible].

w. 9—[illegible] instead of [illegible].

l. 11, w. 1—[illegible].

w. 5—[illegible]; DH fol. 191*b* ends here; fols. 192-199 are missing.

The following words on the pages mentioned are written with red ink in TD_2:—

P. 119, l. 5, ws. 3-4—[illegible]

P. 120, l. 3, w. 2—l. 4, w. 2—[illegible]

P. 122, l. 2, ws. 1-3—[illegible].

l. 15, w. 6-l. 16, w. 1—[illegible].

P. 123, l. 9, w. 2—[illegible].

P. 125, l. 14, w. 6—[illegible].

P. 126, l. 4, w. 8—[illegible].

P. 128, l. 11, ws. 7-11—[illegible].

P. 129, l. 14, w. 9—l. 15, w. 1—[illegible].

P. 131, l. 8, ws. 1-7—[illegible].

P. 133, l. 12, w. 8—[illegible].

P. 139, l. 6, ws. 1-2—[illegible].

l. 7, ws. 6-7—[illegible].

P. 142, l. 2, ws. 3-6—[illegible].

P. 143, l. 14, w. 9—DH fol. 200*a* commences with it, but it ([illegible]) is obliterated along with [illegible] of the next word.

P. 143, l. 15, w. 3—[illegible] prefixed to [illegible]

w. 5—[illegible] instead of [illegible]

P. 144, l. 1, w. 1—[illegible] obliterated, it being the first word of the 2nd line in DH.

ws. 1-2—[illegible]

ws. 4-5—[illegible]

w. 9—[illegible]

l. 2, ws. 8-10—[illegible]

l. 3, w. 1—[illegible] prefixed to [illegible]

w. 5—[illegible]

l. 4, w. 1—[illegible]

w. 4—[illegible]

w. 9—[illegible] instead of [illegible]

w. 12—[illegible] after [illegible] omitted.

l. 5, w. 1—[illegible]

w. 3—[illegible]

w. 6—[illegible]

w. 7—[illegible] added to [illegible]

l. 6, w. 6—[illegible] with [illegible] added to it.

w. 7—[illegible]

l. 7, w. 7—[illegible]

w. 9—[illegible] added to it.

w. 10—[illegible] instead of [illegible]

l. 8, w. 0—[illegible]

w. 2—[illegible]

w. 10—[illegible] instead of [illegible]

l. 9, w. 8—[illegible] before [illegible] omitted.

w. 10—[illegible] added above [illegible]

P. 144, l. 10, w. 2—[illegible] instead of [illegible]

w. 3—[illegible]

w. 4—[illegible] added to [illegible]

l. 11, w 2—[illegible] prefixed to [illegible]

w. 3—[illegible]

w. 12—[illegible] instead of [illegible]

l. 12, w. 2—[illegible] with [illegible] prefixed to it.

w. 3—[illegible] added to it.

w. 8—[illegible]

w. 10—[illegible]

l. 13, w. 0—[illegible] omitted.

w. 1—[illegible] with [illegible] inserted after it.

w. 5—[illegible]

w. 7—[illegible]

l. 14, w. 2—[illegible] after [illegible] omitted.

w. 3—[illegible]

ws. 4-5—[illegible]

l. 15, w. 1—[illegible]

w. 7—[illegible] prefixed to [illegible]

w. 8—[illegible]

P. 145, l. 2, ws. 1-2—[illegible]

w. 4—[illegible]

l. 3, w. 4—[illegible]

w. 6—[illegible]

l. 4, w. 3—[illegible] omitted.

w. 6—[illegible] with [illegible] inserted above the line over [illegible] instead of [illegible]

l. 5, w. 4—[illegible]

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P. 145, l. 5, ws. 6-8—[Pahlavi].

l. 6, w. 1—[Pahlavi].

l. 7, w. 2—[Pahlavi].

w. 5—[Pahlavi].

l. 8, w. 6—[Pahlavi] changed to [Pahlavi].

w. 7—DH fol. 200*a* ends here.

l. 9, w. 3—[Pahlavi] prefixed to [Pahlavi].

w. 6—[Pahlavi].

l. 10, w. 3—[Pahlavi].

l. 11, w. 5—[Pahlavi].

w. 7—[Pahlavi].

l. 12, w. 2—[Pahlavi] prefixed to [Pahlavi].

w. 5—[Pahlavi].

w. 8—[Pahlavi].

l. 13, w. 4—[Pahlavi].

l. 13, w. 9-l. 14, w. 5—The 9 words are inserted above the line over the following [Pahlavi] which are at the end of the line in DH.

l. 13, w. 10—[Pahlavi] prefixed to [Pahlavi].

l. 14, ws. 1-3—[Pahlavi].

ws. 4-5—[Persian] the two words are written in Persian so as to insert them within the small space of [Pahlavi].

w. 6—[Pahlavi] omitted.

w. 7—[Pahlavi].

w. 9—[Pahlavi].

l. 15, ws. 12, 14—[Pahlavi] prefixed to [Pahlavi] and [Pahlavi].

P. 146, l. 1, w. 6—[Pahlavi].

w. 8—[Pahlavi] with [Pahlavi] prefixed to it.

l. 2, w. 1—[Pahlavi].

w. 2—[Pahlavi] prefixed to it.

w. 5—[Pahlavi] omitted.

w. 6—[Pahlavi].

l. 3, w. 4—[Pahlavi].

w. 6—[Pahlavi].

w. 9—[Pahlavi] added to [Pahlavi].

l. 4, w. 1—[Pahlavi] prefixed to it.

ws. 4-5—[Pahlavi].

w. 6—[Pahlavi].

w. 8—[Pahlavi].

w. 10—[Pahlavi] after [Pahlavi] omitted.

l. 5, ws. 2-4—inserted above the line over the words [Pahlavi].

w. 2—[Pahlavi].

w. 4—[Pahlavi].

w. 5—[Pahlavi] omitted.

w. 6—[Pahlavi] inserted before [Pahlavi].

w. 8—[Pahlavi].

l. 6, ws. 1-2—[Pahlavi].

w. 9—[Pahlavi] omitted.

l. 7, w. 6—[Pahlavi] with [Pahlavi] prefixed to it.

w. 9—[Pahlavi].

l. 8, w. 1—[Pahlavi].

ws. 7-8—[Pahlavi].

l. 9, ws. 7, 10—[Pahlavi] and [Pahlavi] omitted.

P. 146, l. 10, w. 5—[illegible] omitted.

w. 7—[illegible] added to [illegible].

l. 11, ws. 2, 10—[illegible].

ws. 3, 5—[illegible] and [illegible] omitted.

ws. 7-8—[illegible].

w. 10—[illegible] inserted after it.

l. 12, w. 6—[illegible].

l. 12, w. 9—[illegible] instead of [illegible].

w. 10—[illegible].

l. 13, w. 3.—[illegible].

w. 7—[illegible] prefixed to [illegible].

l. 14, w. 2—[illegible].

w. 10—[illegible].

l. 15, w. 10—[illegible] instead of [illegible].

P. 147, l. 1, w. 3—[illegible] prefixed to [illegible].

ws. 5-6—[illegible] omitted.

w. 7—[illegible].

l. 2, w. 1—[illegible] added to it.

w. 4—[illegible].

w. 10—[illegible].

l. 3, w. 5—[illegible] before [illegible] omitted.

w. 8—DH fol. 200b ends here.

l. 4, ws. 4, 7, 10—[illegible].

l. 4, w. 11—l. 5, w. 0—[illegible].

l. 5, w. 1—[illegible].

l. 6, ws. 5-9—Written with red ink in TD., DH; in DH [illegible] added with red and black inks.

P. 147, l. 7, w. 1—[illegible].

w. 6—[illegible] added to [illegible].

l. 8, w. 1 sq.—[illegible].

l. 9, w. 3—[illegible] prefixed to [illegible].

w. 7—[illegible].

w. 11—[illegible].

l. 10, w. 6—[illegible].

ws. 7-8—[illegible].

w. 10—[illegible] omitted.

w. 13—[illegible].

l. 11, w. 7—[illegible].

ws. 9, 11—[illegible] and [illegible] omitted.

w. 10—[illegible].

l. 12, ws. 1-4—[illegible].

w. 9—[illegible] omitted.

l. 13, w. 6—[illegible].

l. 14, w. 8—[illegible].

w. 10—[illegible].

l. 15, w. 2—[illegible] prefixed to [illegible].

w. 6—[illegible] after [illegible] omitted.

P. 148, l. 1, w. 6—[illegible].

w. 9—[illegible] prefixed to [illegible].

l. 2, w. 1—[illegible].

ws. 2-3—[illegible].

ws. 9-10—[illegible].

l. 3, w. 4—[illegible] omitted.

w. 7—[illegible] instead of [illegible].

P. 148, l. 4, w. 3—[illegible].
w. 9—[illegible] prefixed to [illegible].
l. 6, ws. 6-7—[illegible] [illegible].
w. 9—[illegible].
w. 10—[illegible] omitted.
w. 12—[illegible] instead of [illegible].
l. 7, w. 4—[illegible].
w. 7—[illegible].
l. 8, ws. 3-5—[illegible] instead of [illegible].
w. 8—[illegible].
l. 9, w. 4—[illegible].
l. 10, w. 1—omitted.
w. 2—[illegible].
l. 11, ws. 2-3—[illegible] [illegible].
w. 6—[illegible] added to [illegible].
w. 7—[illegible].
l. 12, w. 4—[illegible].
w. 6—[illegible] omitted.
w. 7—DH fol. 201a ends here.
l. 13, w. 1—[illegible].
l. 13, w. 4—[illegible].
w. 8—[illegible].
l. 14, ws. 2, 5—[illegible] and [illegible] omitted.
w. 7—[illegible] added to [illegible].
l. 15, w. 1—[illegible] prefixed to it.

P. 149, l. 1, w. 2—[illegible].
l. 1, w. 5-l. 2, w. 4—Inserted above the line over the words [illegible] [illegible] [illegible] [illegible] ......

P. 149, l. 1, ws. 5-7—[illegible] instead of [illegible].
w. 8—[illegible].
l. 2, w. 4—Repeated in the body of the line.
w. 8—[illegible].
l. 3, w. 5—[illegible].
l. 4, w. 5—[illegible] prefixed to [illegible].
w. 6—[illegible] omitted.
w. 8—[illegible].
l. 5, ws. 2-3—[illegible] [illegible].
w. 8—[illegible].
w. 9—[illegible] omitted.
l. 6, w. 3—[illegible] omitted.
ws. 8-9—[illegible].
l. 7, ws. 3-4—[illegible] omitted.
w. 5—[illegible].
l. 8, w. 1—[illegible] prefixed to [illegible].
l. 8, w. 3-l. 9, w. 6—The 14 words are written with red ink in TD_2. In DH only the first ten words are so written.
l. 8, w. 9—[illegible] instead of [illegible].
l. 9, w. 4—[illegible] omitted.
w. 6—[illegible] after [illegible] omitted.
l. 10, ws. 9-10—[illegible].
l. 11, w. 2—[illegible].
w. 7—[illegible] omitted.
l. 12, w. 7—[illegible].
l. 13, w. 1—[illegible]
ws. 6-7—[illegible] [illegible].

P. 149, l. 13, w. 11 [illegible] omitted.

l. 15, w. 4—[illegible] omitted.

ws. 8-10—[illegible].

P. 150, l. 1, ws. 2-4—[illegible].

w. 6—[illegible] omitted.

w. 7—[illegible].

w. 9—[illegible].

l. 2, w. 3—[illegible] omitted.

w. 8—[illegible] added to [illegible].

l. 3, w. 10—[illegible] instead of [illegible].

l. 4, w. 1—[illegible] omitted.

ws. 4-5—[illegible].

w. 8—[illegible] written with red ink in TD_2; DH has [illegible] in the line with [illegible] inserted above [illegible] of the following word.

l. 5, w. 12—[illegible] omitted.

l. 6, w. 8—[illegible] omitted.

ws. 14-15—[illegible].

l. 7, w. 2—[illegible] omitted.

w. 11—[illegible].

l. 8, w. 4—[illegible] omitted.

w. 9—[illegible].

w. 10—DH fol. 201*b* ends here; fols. 202—209 are missing.

The following words on pages mentioned are written with red ink in TD_2.

P. 157, l. 12, ws. 1-4—[illegible].

P. 162, l. 1, w. 6-l. 2, w. 2—[illegible].

P. 176, l. 5, w. 9—DH fol. 210*a* commences with [illegible].

l. 6, w. 1—[illegible] added to [illegible].

ws. 2-3—[illegible].

w. 5—[illegible].

w. 9—[illegible].

l. 7, w. 4—[illegible].

w. 6—[illegible] omitted.

l. 8, w. 2—[illegible].

w. 7—[illegible].

l. 9, w. 6—[illegible].

w. 7—[illegible] omitted.

l. 10, w. 2—[illegible] omitted.

w. 6—[illegible] instead of [illegible].

l. 11, w. 3—[illegible] omitted.

w. 10—[illegible].

l. 12, ws. 1-5—These five words are omitted here and inserted after l. 13, w. 5 [illegible]; they are in the beginning of l. 7 of DH.

w. 8—[illegible].

l. 13, w. 6—[illegible] omitted.

l. 14, w. 1—[illegible].

ws. 2-3—[illegible].

l. 15, ws. 5-6—[illegible].

P. 177, l. 1, w. 9—[illegible] omitted.

l. 2, w. 6—[illegible].

P. 177, l. 3, w. 8—[illegible] added to [illegible].

l. 4, w. 5—[illegible] prefixed to [illegible].

l. 5, w. 1—[illegible].

ws. 3, 8—[illegible].

w. 9—[illegible].

l. 7, w. 1—[illegible] with [illegible] added above.

w. 10—[illegible].

l. 8, ws. 5-8—[illegible] [illegible] [illegible].

l. 9, w. 3—[illegible] instead of [illegible].

w. 7—[illegible].

l. 10, w. 2—[illegible] prefixed to [illegible].

w. 3—[illegible] repeated on a new line.

w. 5—Omitted.

l. 11, w. 1—[illegible].

w. 2—[illegible] omitted.

w. 7—[illegible] instead of [illegible].

w. 9—[illegible].

l. 12, ws. 2-3—[illegible] instead of [illegible] inserted above the line over [illegible].

w. 8—[illegible].

w. 11—[illegible].

l. 13, w. 1—[illegible].

ws. 2, 4, 10—[illegible], [illegible] and [illegible] omitted.

l. 14, w. 3—[illegible].

w. 7—[illegible] inserted over [illegible].

w. 9—[illegible] after [illegible] omitted.

l. 15, ws. 5, 12-13—[illegible] and [illegible] omitted.

w. 7—[illegible] prefixed to and [illegible] inserted after [illegible], after which there is a blank of about $\frac{3}{4}$".

P. 178, l. 1, w. 3—DH fol. 210a ends here.

ws. 6, 9—[illegible] and [illegible] omitted.

ws. 7-8—[illegible] [illegible].

l. 2, w. 1—[illegible].

w. 4—[illegible] omitted.

w. 8—[illegible] with [illegible] inserted over it.

l. 2, —[illegible]..is inserted on the right hand margin of DH against l. 2, the first portion of the word being cut off.

l. 3, w. 8—[illegible].

l. 4, ws. 2-3—[illegible] instead of [illegible].

ws. 9, 11—[illegible] and [illegible] omitted. The words inserted above the line 4 in TD_2 go after w. 8 [illegible].

l. 5, w. 1—[illegible] omitted in DH and [illegible] inserted within the line in its stead.

w. 2—[illegible] added to [illegible].

ws. 4, 6—[illegible] and [illegible] omitted.

w. 12—[illegible] corrected to [illegible] in DH.

l. 6, w. 1—[illegible] prefixed to it.

w. 11—[illegible] instead of [illegible] before [illegible].

l. 7, ws. 1-3—[illegible] [illegible].

w. 7—[illegible].

w. 8—[illegible] omitted.

l. 8, w. 1—[illegible].

w. 6—[illegible] before [illegible] omitted and [illegible] inserted instead.

l. 9, w. 2—[illegible].

P. 178, l. 9, ws. 3-4—[illegible]

w. 6—[illegible] instead of [illegible]

w. 8—[illegible] omitted.

w. 9—[illegible] inserted after [illegible]

ws. 10-11—[illegible]

l. 10, ws. 9-10—[illegible]

l. 11, w. 4—[illegible] omitted.

w. 5—[illegible] prefixed to [illegible]

w. 9—[illegible]

l. 12, w. 7—[illegible]

l. 14, ws. 2, 10—[illegible] and [illegible] omitted.

w. 6—[illegible]

w. 7—[illegible] added to [illegible]

w. 9—[illegible]

w. 11—[illegible]

l. 15, w. 4—[illegible]

w. 7—[illegible] prefixed to [illegible]

P. 179, l. 1, ws. 10, 12—[illegible] and [illegible] omitted.

l. 3, w. 2—[illegible]

l. 4, ws. 1-2—[illegible]

w. 7—[illegible] omitted.

l. 5, ws. 7-8—[illegible]

l. 6, w. 2—[illegible] omitted.

w. 5—[illegible]

l. 7, ws. 6-8—[illegible]

l. 8, w. 7—[illegible]

ws. 8-9—[illegible]

P. 179, l. 9, w. 1—[illegible] instead of [illegible]

l. 10, w. 2—[illegible] prefixed to [illegible]

w. 3—[illegible]

w. 7—[illegible] DH fol. 210*b* ends here.

l. 11, ws. 3-4—[illegible]

w. 7—[illegible] prefixed to [illegible]

w. 9—[illegible]

l. 12, w. 2—[illegible] instead of [illegible]

l. 13, ws. 6-9—[illegible]

l. 14, w. 1—[illegible] prefixed to it.

w. 2—[illegible]

ws. 5, 10—[illegible] omitted.

l. 15, w. 6—[illegible] omitted.

P. 180, l. 1, w. 2—[illegible]

w. 7—[illegible]

w. 8—[illegible] added to [illegible]

l. 2, w. 4—[illegible] omitted.

ws. 6-7—[illegible]

l. 3, ws. 3-4—[illegible] instead of [illegible]

l. 4, ws. 4-5—[illegible]

l. 5, w. 7—[illegible] after [illegible] omitted.

l. 6, w. 1—[illegible]

w. 7—[illegible] added to [illegible]

w. 8—[illegible] added to [illegible]

w. 10—[illegible]

l. 7, w. 7—[illegible]

l. 8, w. 1—[illegible] with [illegible] added to it.

P. 180, l. 8, ws. 7-8—[illegible].

l. 9, w. 4—[illegible].

l. 11, w. 3—[illegible] prefixed to [illegible].

ws. 5-7—[illegible] and [illegible] omitted.

l. 13, w. 1—[illegible] omitted in DH with [illegible] instead.

w. 9—[illegible].

l. 14, w. 1—[illegible].

w. 9—[illegible] added to [illegible].

P. 181, l. 1, w. 1—[illegible] prefixed to it.

w. 12—[illegible].

l. 2, ws. 4-7—Inserted above the line over the words [illegible].

l. 3, ws. 1-2—[illegible].

w. 5—[illegible].

w. 10—[illegible] instead of [illegible].

w. 11—[illegible].

l. 4, w. 1—[illegible] prefixed to [illegible].

l. 4, w. 4—[illegible].

l. 4, w. 5-l. 5, w. 2—Added above the line and over the left hand margin.

l. 4, ws. 9-10—[illegible] instead of [illegible].

l. 5, w. 2—[illegible] added to [illegible], w. 4 in l. 4, after which follows the insertion above the line.

l. 6, w. 4—DH, fol. 211*a* ends at [illegible].

w. 7—[illegible].

ws. 12-14—[illegible]; [illegible] before and [illegible] after it being omitted.

P. 181, l. 7, w. 4—[illegible] added after [illegible].

l. 7, w. 5-l. 8, w. 1—The 8 words from [illegible] to [illegible], repeated by mistake in TD_2, are omitted in DH.

l. 8, ws. 2-7 written with red ink in TD_2, DH.

w. 6—[illegible] before [illegible] omitted.

l. 9, w. 9—[illegible] after [illegible] omitted.

l. 10, ws. 7-8—[illegible].

l. 11, w. 5—[illegible].

l. 12, w. 2—[illegible] prefixed to [illegible].

l. 13, ws. 10-12—[illegible].

l. 15, w. 3—[illegible] instead of [illegible].

w. 7—[illegible].

P. 182, l. 1, w. 4—[illegible].

w. 12—[illegible] omitted.

l. 2, w. 9—[illegible].

w. 11—[illegible] prefixed to [illegible].

l. 2, w. 12-l. 3, w. 0—[illegible].

l. 3, w. 1—[illegible] prefixed to [illegible].

w. 9—[illegible] omitted.

l. 4, ws. 8-10—[illegible].

l. 5, w. 2.—[illegible].

l. 5, w. 8—[illegible] omitted.

l. 6, w. 5—[illegible].

l. 7, w. 5—[illegible].

l. 8, w. 6—[illegible].

l. 9, ws. 4-5—[illegible].

l. 11, w. 2—[illegible].

P. 182, l. 11, w. 4—[illegible].

w. 5—[illegible] omitted.

w. 7—[illegible].

l. 12, w. 1—[illegible].

ws. 2-9—[illegible] .... [illegible] omitted in DH.

l. 13, w. 8—[illegible].

l. 14, w. 4—[illegible] omitted.

w. 5—[illegible].

w. 9—[illegible].

l. 15, w. 6—[illegible] in the body of the line with [illegible] inserted below it and [illegible] written on the right hand margin.

P. 183, l. 1, w. 5—[illegible].

w. 8—[illegible] inserted above [illegible] in DH.

w. 9—[illegible].

l. 3, w. 1—[illegible] repeated above the line; it is the last word of DH fol. 211*b*.

w. 6—[illegible].

ws. 10-12—[illegible] [illegible].

l. 5, ws. 4-6—[illegible] [illegible] [illegible].

l. 6, ws. 2-3—[illegible] [illegible] [illegible].

ws. 5-6—[illegible] [illegible].

w. 8—[illegible] omitted.

w. 9—[illegible].

l. 7, w. 1—[illegible].

w. 7—[illegible] added to [illegible].

P. 183, l. 8, w. 2—[illegible] after [illegible] omitted.

w. 7—[illegible].

l. 9, ws. 4-6—[illegible] [illegible].

l. 10, w. 1—[illegible].

w. 6—[illegible].

w. 7—it occurs at the end of a line in DH; on the left hand margin ...... [illegible] is written (the other letters being cut off) possibly to clear [illegible] in the line which is spoiled.

l. 11, ws. 1-3—[illegible] [illegible] [illegible].

ws. 8-9—[illegible].

l. 12, w. 10—[illegible] [illegible].

l. 13, ws. 1-3—[illegible] [illegible] [illegible].

l. 13, w. 9-l. 14, w. 3—[illegible] [illegible] [illegible] [illegible].

l. 14, w. 7—[illegible] [illegible].

w. 9—[illegible] [illegible].

l. 15, ws. 1-2—[illegible] [illegible] [illegible].

w. 5—[illegible].

w. 7—[illegible].

P. 184, l. 1, ws. 2, 6—[illegible] prefixed to [illegible] and [illegible].

w. 7—[illegible].

l. 2, w. 5—[illegible].

l. 3, w. 1—[illegible].

w. 3—[illegible].

ws. 4, 6—[illegible] omitted.

l. 4, w. 5—[illegible] prefixed to [illegible].

w. 6—[illegible] inserted after it.

P. 184, l. 5, ws. 2-3—[illegible]

w. 9—[illegible] with [illegible] of [illegible] amended to [illegible] and [illegible] to [illegible]

l. 6, ws. 3-6—[illegible]

l. 7, w. 1—[illegible]

w. 3—[illegible]

w. 10—[illegible]

l. 8, ws. 9-11—[illegible]

l. 9, w. 2—[illegible] added to [illegible]

w. 5—[illegible]

ws. 9-10—[illegible]

l. 10, w. 3—[illegible]

w. 7—[illegible]

w. 8—[illegible] omitted.

w. 12—[illegible]

l. 11, ws. 1-4—[illegible]

w. 5—DH fol. 212*a* ends here.

l. 12, w. 1—[illegible]

w. 4—the - after [illegible] omitted in DH.

w. 7—[illegible] written and struck off after [illegible] at the end of the 1st line in DH.

w. 9—[illegible]

l. 14, w. 12—[illegible]

l. 15, w. 3—[illegible] with [illegible] inserted above [illegible]

w. 4—omitted.

w. 5—[illegible]

P. 185, l. 2, ws. 4-6—[illegible]

w. 8—[illegible] instead of [illegible]

l. 3, w. 4—[illegible] omitted.

w. 7—[illegible]

l. 4, w. 1—[illegible]

w. 3—[illegible] instead of [illegible]

l. 5, w. 7—[illegible]

l. 6, ws. 1-4—[illegible]

l. 8, w. 2—[illegible]

ws. 5-6—[illegible]; [illegible] being inserted above the line between [illegible] and [illegible]

w. 8—[illegible] added to [illegible]

w. 9—[illegible] instead of [illegible]

l. 9, ws. 6-11—[illegible] with [illegible] inserted above [illegible] of [illegible]

l. 10, w. 11—[illegible]

l. 11, w. 2—[illegible]

w. 7—[illegible]

w. 8—[illegible] omitted.

l. 12, ws. 6-8—[illegible]

l. 13, w. 1—[illegible]

w. 3—[illegible] prefixed to [illegible]

w. 8—[illegible] omitted.

l. 14, w. 3—[illegible]

ws. 7, 9—[illegible] in both the places.

l. 15, w. 3—[illegible]

w. 10—[illegible]

P. 186, l. 1, ws. 3-5—[illegible] [illegible] [illegible].

l. 2, ws. 3-8—[illegible] [illegible] [illegible] [illegible].

w. 10—[illegible].

l. 3, w. 3—[illegible].

ws. 7, 12—[illegible] after [illegible] and [illegible] after [illegible] omitted.

l. 4, w. 12—[illegible] after [illegible] omitted.

l. 5, ws. 6, 9,—[illegible] and [illegible] omitted.

l. 6, w. 4—[illegible] added to it; DH. fol. 212*b* ends here.

w. 5—[illegible] [illegible] prefixed to [illegible]; repeated by mistake at the commencement of the new page.

w. 6—[illegible].

l. 7, w. 4—[illegible] with [illegible] amended to [illegible] so as to make it [illegible].

l. 7, ws. 9-10—[illegible] [illegible].

l. 8, w. 1—[illegible].

w. 4—[illegible].

w. 7—[illegible] prefixed to [illegible].

w. 10—[illegible].

l. 9, ws. 1-2, 4—[illegible] [illegible] and [illegible] omitted.

l. 11, w. 12—[illegible] after [illegible] omitted.

l. 12, w. 1—[illegible].

w. 5—[illegible].

ws. 7-9—[illegible].

l. 13, w. 5—[illegible] instead of [illegible].

w. 11—[illegible].

l. 14, ws. 3-4—[illegible] [illegible].

P. 186, l. 14, w. 5—[illegible] added to it.

w. 7—[illegible].

l. 15, w. 6—[illegible].

w. 9—[illegible].

P. 187, l. 1, w. 4—[illegible] instead of [illegible].

l. 2, w. 10—[illegible] before [illegible] omitted.

l. 3, w. 2—[illegible].

w. 6—[illegible].

w. 8—[illegible].

l. 4, w. 11—[illegible] prefixed to [illegible].

l. 5, w. 2—[illegible] omitted.

w. 5—[illegible].

w. 6—[illegible] before [illegible] omitted.

l. 6, w. 1—[illegible] prefixed to [illegible].

w. 4—[illegible].

ws. 7, 9—[illegible] before [illegible] and after [illegible] omitted.

l. 7, ws. 6-7—[illegible] [illegible].

w. 10—[illegible] prefixed to [illegible].

l. 8, w. 4—[illegible].

w. 10—[illegible] after [illegible] omitted.

l. 10, w. 4—[illegible] with [illegible] added above.

w. 5—[illegible] before [illegible] omitted.

w. 9—[illegible].

w. 11—[illegible].

l. 12, w. 8—[illegible] after [illegible] omitted.

l. 13, w. 1—[illegible] before [illegible] omitted.

ws. 2-3—[illegible] [illegible].

P. 187, l. 13, w. 5—[Syriac].

ws. 7-9—[Syriac] out of which the last [Syriac] is struck off and w. 9 is changed to [Syriac] moreover [Syriac] was inserted in the left hand margin against the line out of which [Syriac] is cut off.

l. 14, w. 1—omitted in the body of the line.

w. 5—[Syriac].

ws. 7, 9—[Syriac] after [Syriac] and [Syriac] omitted.

w. 11—[Syriac] with [Syriac] prefixed to it.

l. 15, ws. 2-5—[Syriac].

P. 188, l. 1, w 11—[Syriac] instead of [Syriac]; DH fol. 213 ends here.

l. 2, ws 1-8—[Syriac].

l. 3, w. 4—[Syriac].

w. 7—[Syriac].

w. 8—[Syriac] after [Syriac] omitted.

l. 4, w. 1—[Syriac].

w. 11—[Syriac] added to [Syriac].

l. 5, ws. 1-2—[Syriac], punctuation and [Syriac] omitted.

w. 4—[Syriac].

w. 6—[Syriac].

w 12—[Syriac] before [Syriac] omitted.

l. 6, w. 4—[Syriac] prefixed to [Syriac].

w. 7—[Syriac] before [Syriac] omitted.

w. 11—[Syriac] inserted above the line over —[Syriac].

P. 188, l. 8, ws. 2-7—Instead of [Syriac] . . . . . [Syriac] DH has [Syriac].

w. 8—[Syriac].

l. 9, w. 1—[Syriac] added to [Syriac].

w. 2—[Syriac] after [Syriac] is omitted and [Syriac] added to it, after which are inserted the 5 words [Syriac] of l. 8.

ws. 4-10—[Syriac] with [Syriac] inserted above [Syriac].

w. 14—[Syriac] prefixed to [Syriac].

l. 10, w. 3—[Syriac], out of which [Syriac] is struck off, with [Syriac] inserted above [Syriac].

w. 8—[Syriac] instead of [Syriac].

l. 11, w. 4—[Syriac].

w. 10—[Syriac] after [Syriac] omitted.

w. 12—[Syriac] prefixed to [Syriac].

l. 13, w. 1—[Syriac].

ws. 5-6—[Syriac].

w. 10—[Syriac].

l. 14, w. 1—[Syriac] at the end of a line.

w. 4—[Syriac] instead of [Syriac].

l. 15, w. 3—[Syriac].

w. 5—[Syriac].

w. 9—[Syriac] omitted.

P. 189, l. 2, w. 1—[Syriac].

w. 4—[Syriac] with [Syriac] inserted above [Syriac].

P. 189, l. 3, ws. 1-6—written with red ink in TD₁, DH.

w. 4—[illegible]

w. 6—[illegible] added after [illegible] written with red ink.

w. 9—[illegible]

l. 4, w. 1—[illegible] added to [illegible]

l. 5, ws. 1-2—[illegible]

w. 8—[illegible] added to [illegible]

l. 6, ws. 2-3—[illegible]

w. 8—[illegible]

l. 7, w. 3—[illegible]

l. 8, w. 4—[illegible] after [illegible] omitted.

w. 8—[illegible] added to [illegible]

w. 9—[illegible] omitted.

l. 9, w. 6—[illegible] before [illegible] omitted.

w. 11—[illegible] added to [illegible] at the end of the last line of folio 213b.

l. 10, ws. 4, 8—[illegible] added to [illegible] and [illegible]

w. 13—[illegible] before [illegible] omitted.

l. 11, w. 1—[illegible]

w. 2—[illegible] omitted.

w. 11—[illegible]

l. 13, ws. 1, 6, 10—[illegible], [illegible] and [illegible] omitted.

w. 2—[illegible]

w. 11—[illegible]

l. 14, w. 1—[illegible] omitted.

l. 15, ws. 5-6—[illegible]

w. 8—[illegible] prefixed to [illegible]

ws. 10-11—[illegible] instead of [illegible]

P. 190, l. 1, w. 3—[illegible] omitted.

ws. 8-9—[illegible]

ws. 11-12—[illegible]

l. 2, ws. 8-9—[illegible]

l. 3, ws. 1-2—[illegible]

w. 5—[illegible] omitted.

l. 5, w. 3—[illegible] after [illegible] omitted.

w. 9—[illegible]

l. 6, ws. 6-7—[illegible]

l. 7, w. 4—[illegible]

l. 8, w. 10—[illegible]

l. 9, ws. 4-5—[illegible]

l. 10, w. 4—[illegible]

ws. 10-11—[illegible] omitted.

l. 12, ws. 2-4—[illegible]

ws. 6-7—[illegible]

l. 13, ws. 1, 13—[illegible] omitted.

w. 2—[illegible] added to [illegible]

w. 4—[illegible]

w. 7—[illegible] prefixed to [illegible]

l. 14, w. 3—[illegible]

w. 6—[illegible] omitted.

l. 15, ws. 1-2—[illegible]

w. 6—[illegible] inserted after [illegible]

P. 191, l. 1, w. 8—[illegible] after [illegible] omitted.

l. 3, w. 4—[illegible] omitted.

l. 5, w. 2—DH. fol 214a ends here.

w. 4—[illegible]

P. 191, l. 5, ws. 6-8—[illegible] with [illegible] inserted above [illegible].

l. 6, w. 2—[illegible] prefixed to [illegible].

w. 10—[illegible].

l. 7, w. 4—[illegible] omitted.

l. 8, w. 1—[illegible].

l. 9, w. 3—[illegible].

w. 5—[illegible].

l. 11, w. 3—[illegible] added to [illegible].

w. 10—[illegible] before [illegible] omitted.

l. 12, ws. 6-7—[illegible] instead of [illegible].

l. 13, w. 7—[illegible] added to [illegible].

w. 9—[illegible].

l. 14, w. 9—[illegible] after [illegible] omitted.

l. 15, w. 9—[illegible] prefixed to [illegible].

P. 192, l. 1, w. 4—the [illegible] of [illegible] written so as to resemble [illegible].

l. 1, w. 7—l. 3, w. 9—24 words from [illegible] upto [illegible] omitted in DH. They seem to be repeated by mistake in TD.

l. 3, w. 10—[illegible] with [illegible] inserted above [illegible] written and struck off before [illegible]; [illegible] .... with the first letters cut off is also written on the right hand margin.

w. 11—[illegible] added to [illegible].

l. 4, ws. 4-5—[illegible].

l. 5, ws. 7, 9—[illegible] omitted.

P. 192, l. 5, ws. 11-14—[illegible] written and struck off inserted above [illegible].

l. 6, w. 7—[illegible] before [illegible] omitted.

w. 10—[illegible] prefixed to [illegible].

l. 7, w. 8—[illegible] inserted above [illegible] of [illegible].

l. 8, w. 1—[illegible] prefixed to [illegible].

w. 6—[illegible].

l. 9, w. 4—[illegible] prefixed to [illegible].

w. 5—[illegible] after [illegible] omitted.

l. 11, w. 2—[illegible].

w. 9—[illegible].

l. 12, ws. 1-2—[illegible].

l. 13, w. 10—[illegible] before [illegible] omitted.

w. 11—DH fol. 214*b* ends here.

l. 14, w. 2—[illegible] prefixed to [illegible].

w. 4—[illegible].

w. 6—[illegible] corrected to [illegible], with [illegible] written above the line.

w. 8—[illegible] before [illegible] omitted.

l. 15, ws. 1-2—[illegible].

P. 193, l. 1, w. 1—[illegible].

w. 6—[illegible] omitted.

w. 10—[illegible].

l. 2, w. 2—[illegible] before [illegible] omitted.

w. 11—[illegible].

l. 3, ws. 6-7—[illegible].

l. 4*a* —the words added above l. 4 go after l. 4, w. 2 [illegible].

P. 193, l. 4*a*, w. 2—[illegible] after [illegible] omitted.

l. 4, w. 4—[illegible] after [illegible] omitted.

w. 5—[illegible].

w. 9—the [illegible] inserted above [illegible] in TD$_2$ is omitted.

l. 6, w. 3—[illegible] before [illegible] omitted.

ws. 6-11—[illegible] with [illegible] inserted above [illegible].

l. 7, ws. 3-4—[illegible].

w. 9—[illegible] prefixed to [illegible].

l. 8, ws. 2, 14—[illegible] omitted.

ws. 3-4—[illegible].

w. 7—[illegible].

l. 9, ws. 1-3—[illegible].

w. 5—[illegible].

w. 7—[illegible] omitted.

w. 9—[illegible].

w. 12 [illegible].

l. 10, w. 12—[illegible].

w. 15—[illegible].

l. 11, w. 1—[illegible].

w. 6—[illegible] omitted.

ws. 7-9—[illegible].

l. 12, ws. 3-7—[illegible].

l. 13, w. 1—[illegible].

w. 4—[illegible]

w. 10—[illegible] prefixed to [illegible].

l. 14, w. 5—[illegible].

P. 193, l. 15, w. 3—[illegible].

w. 9—[illegible] omitted.

P. 194, l. 1, w. 1—[illegible].

ws. 3-5—[illegible].

w. 7—[illegible].

ws. 8-9—[illegible] with [illegible] inserted after the words.

l. 2, w. 6.—[illegible] after [illegible] omitted.

w. 10—[illegible] prefixed to [illegible].

w. 11—[illegible].

l. 3, w. 4—[illegible].

w. 8—[illegible].

l. 5, w. 4—[illegible].

w. 8—[illegible] prefixed to [illegible].

w. 9—DH fol. 215*a* ends here.

w. 11—[illegible].

l. 6, w. 3—[illegible] prefixed to [illegible].

w. 5—[illegible].

w. 8—[illegible].

l. 7, w. 4—[illegible] before [illegible] omitted.

w. 6—[illegible].

ws. 8-9—[illegible].

l. 8, ws. 3-4—[illegible].

ws. 6-7—[illegible] instead of [illegible].

l. 9, w. 1—[illegible].

w. 5—[illegible].

w. 7—[illegible] added to [illegible].

w. 9—[illegible] after [illegible] omitted.

l. 10, ws. 4-5—[illegible].

P. 194, l. 10, ws. 8-12—[Syriac] [Syriac] [Syriac].

l. 11, ws. 1-2—[Syriac] with [Syriac] inserted above.

w. 6—[Syriac] [Syriac].

l. 12, ws. 3-4—[Syriac] [Syriac] [Syriac].

w. 7—[Syriac] prefixed to [Syriac].

w. 8—[Syriac].

l. 13, ws. 2-3—[Syriac], [Syriac] being omitted.

ws. 5-6—[Syriac] [Syriac] [Syriac].

l. 14, ws. 8, 12—[Syriac] before [Syriac] and [Syriac] omitted.

l. 15, ws. 1, 3—[Syriac] prefixed to [Syriac] and [Syriac].

P. 195, l. 1, w. 1—[Syriac] prefixed to [Syriac].

ws. 2-3—[Syriac] [Syriac].

ws. 6, 8—[Syriac] before [Syriac] and [Syriac] omitted.

ws. 9-10—[Syriac] [Syriac] [Syriac].

w. 12—[Syriac] omitted.

l. 2, w. 2—[Syriac].

l. 3, ws. 7-8—[Syriac].

w. 10—[Syriac].

l. 7, w. 2—[Syriac].

w. 9—[Syriac].

l. 8, w. 4—[Syriac].

w. 10—[Syriac] omitted.

l. 9, w. 1—[Syriac].

w. 3—[Syriac].

w. 10—[Syriac].

P. 195, l. 10, w. 2—[Syriac].

w. 9—[Syriac] instead of [Syriac].

w. 12—[Syriac].

l. 12, w. 5—DH fol. 215*b* ends here; the word [Syriac] is repeated on the new page.

w. 9—[Syriac].

l. 13, ws. 4, 11—[Syriac] and [Syriac] before [Syriac] omitted.

l. 14, w. 1—[Syriac].

l. 14, w. 6-7—[Syriac].

w. 9—[Syriac] prefixed to [Syriac].

w. 10—[Syriac].

l. 15, w. 1—[Syriac] added to [Syriac].

w. 2—[Syriac] added to [Syriac].

w. 5—[Syriac] amended to [Syriac].

P. 196, l. 1, w. 2—[Syriac] prefixed to [Syriac].

l. 2, ws. 3-4—[Syriac].

ws. 6-7—[Syriac] [Syriac].

l. 3, w. 3—[Syriac] omitted.

ws. 4-6—[Syriac] [Syriac] [Syriac].

l. 4, w. 1—[Syriac].

ws. 3-4—[Syriac] [Syriac].

l. 5, ws. 2-4, 8—[Syriac], [Syriac] omitted.

l. 5, w. 9—l. 6, w. 1—written with red ink in TD_1, DH.

l. 5, w. 10—[Syriac] added to [Syriac].

l. 6, ws. 2-4—[Syriac] [Syriac] [Syriac].

w. 7—[Syriac] [Syriac].

P. 196, l. 6, w. 9—[illegible] omitted.

w. 10—[illegible].

l. 7, w. 4—[illegible] omitted.

w. 9.—[illegible]; the final [illegible] being omitted.

l. 8, w. 3—the - before [illegible] omitted.

ws. 5-6—[illegible] [illegible].

l. 9, ws. 1-2—[illegible] [illegible].

w. 4—[illegible].

l. 10, w. 1—[illegible].

w. 5—[illegible].

w. 7.—[illegible].

l. 11, w. 3—[illegible]; the final ∵ [illegible] being omitted.

w. 5—[illegible].

l. 12, ws. 1-4—[illegible] [illegible] [illegible] [illegible].

w. 9—[illegible].

l. 13, w. 3—[illegible] inserted above the line over [illegible].

w. 7—[illegible].

w. 11—[illegible].

l. 14, w. 9—[illegible] prefixed to [illegible].

ws. 10-11—[illegible].

l. 15, w. 7—[illegible].

P. 197, l. 1, w. 5—∵ after [illegible] omitted.

l. 2, w. 3—[illegible].

w. 11—[illegible] after [illegible] omitted.

l. 4, w. 1—[illegible] with [illegible] inserted above the line between [illegible] and [illegible].

P. 197, l. 4, w. 5—[illegible]; the ∵ after it being omitted.

w. 8—[illegible].

w. 9—[illegible] omitted.

l. 5, w. 1—[illegible] inserted above the line over [illegible].

w. 9—[illegible] prefixed to [illegible].

w. 11—DH. fol. 216a ends here; the word [illegible] is repeated by mistake on the new page.

l. 6, w. 9—[illegible].

l. 7, w. 1—[illegible] with [illegible] inserted after it above the line.

ws. 4-12—nine words [illegible] . . . . . [illegible] omitted, instead of them کر شان بیم بچشم نه اندر خمب inserted above the line over the words—[illegible] [illegible] [illegible].

l. 8, ws. 3-5—[illegible] [illegible] [illegible].

w. 9—[illegible].

l. 9, w. 4—[illegible].

w. 8—[illegible] added above the line over—[illegible].

w. 9—[illegible] omitted.

l. 10, w. 8—[illegible] instead of [illegible].

l. 11, w. 5—[illegible].

w. 7—[illegible] after [illegible] omitted.

l. 12, ws. 1-3—[illegible] [illegible].

ws. 5-6—[illegible]; the - after [illegible] being omitted.

l. 12, w. 9—l. 13, w. 0—[illegible].

l. 13, ws. 4-5—[illegible].

P. 197, l. 14, w. 3—[illegible] omitted.

w. 4—[illegible]

l. 15, w. 10—[illegible]

P. 198, l. 1, ws. 1-4—[illegible]

l. 2, w. 10—[illegible]

l. 3, w. 6—[illegible]

l. 4, w. 1—[illegible]

w. 12—[illegible]

l. 5, w. 2—[illegible]

w. 6—[illegible] added to [illegible]

w. 8—[illegible] added to [illegible]

l. 6, ws. 6, 8—[illegible] and [illegible] omitted.

w. 7—[illegible]

l. 7, w. 1—[illegible] added to [illegible]

w. 6—[illegible]

l. 8, w. 3—[illegible] with [illegible] written and struck off before it.

l. 8, w. 9—[illegible]

l. 9, ws. 5-6—[illegible]

ws. 9-10—[illegible]

l. 10, w. 3—[illegible] omitted.

w. 7—[illegible] added to [illegible]

l. 11, w. 1—[illegible]

ws. 6-8—[illegible] omitted; [illegible]

l. 13, w. 1—[illegible] prefixed to [illegible]

w. 2—[illegible]

w. 6—[illegible]

ws. 9-10—[illegible]

P. 198, l. 14, w. 1—[illegible]

w. 3—[illegible] omitted.

w. 4—[illegible]

ws. 6-7—[illegible]

w. 9—[illegible]

l. 15, w. 2—DH fol. 216b ends here.

ws. 7-10—[illegible]

P. 199, l. 1, w. 2—[illegible] repeated by mistake at the commencement of the new line.

w. 8—[illegible] inserted over [illegible]

w. 9—[illegible] omitted.

ws. 10-11—[illegible]

l. 2, w. 2—[illegible] after [illegible] omitted.

ws. 3-7—[illegible] . . . . . [illegible] written with red ink in TD_2: in DH the words are first written with black ink and then red ink is laid over the letters, the same words being re-written with red ink on the top margin of the page.

w. 5—[illegible] instead of [illegible]

w. 6—[illegible] added to [illegible]

l. 4, w. 1—[illegible]

w. 3—[illegible]

w. 5—[illegible]

w. 9—[illegible]

l. 5, w. 10—[illegible] after [illegible] omitted.

l. 6, w. 11—[illegible]

l. 7, w. 12—[illegible] prefixed to [illegible] in the middle of the line.

l. 8, w. 2—[illegible]

P. 199, l. 8, w. 4—[illegible] omitted; but [illegible] inserted above [illegible] of [illegible] instead.

w. 11—[illegible].

l. 9, w. 1—[illegible] omitted.

w. 11—[illegible].

l. 10, ws. 10, 13—[illegible] before [illegible] and [illegible] omitted.

l. 11, w. 3—[illegible].

w. 6—[illegible] omitted.

w. 8—[illegible].

l. 12, w. 3—[illegible] prefixed to [illegible].

w. 6—[illegible].

l. 13, w. 4—[illegible] prefixed to [illegible].

w. 9—[illegible].

l. 14, w. 7—[illegible].

l. 15, w. 2—[illegible].

w. 7—[illegible] prefixed to [illegible].

P. 200, l. 1, w. 4—[illegible] added to [illegible].

w. 5 [illegible].

w. 7—[illegible].

l. 2, w. 1—[illegible].

w. 4—[illegible].

ws. 7-8—[illegible] [illegible].

l. 3, w. 3—[illegible] prefixed to [illegible].

w. 7—[illegible].

w. 8—[illegible] omitted.

w. 9.—[illegible].

l. 4, w. 3—[illegible].

P. 200, l. 4, w. 9—8 words [illegible] inserted after [illegible].

ws. 10-11—[illegible] [illegible].

l. 4, w. 14—l. 6, w. 3.—14 words from [illegible] to [illegible] omitted.

l. 6, w. 5—[illegible].

w. 8—[illegible] omitted.

w. 10—[illegible].

l. 7, w. 3—[illegible] added to [illegible].

w. 4—[illegible].

w. 8—DH fol. 217*a* ends here.

l. 8, w. 10—[illegible] added to [illegible].

ws. 14-15—[illegible] [illegible] omitted.

l. 9, ws. 1-5—[illegible] inserted above the line over the words [illegible]; w. 5 [illegible] is repeated in the body of the line.

l. 10, w. 11—[illegible] instead of [illegible].

l. 11, w. 1—[illegible] instead of [illegible].

w. 10—[illegible] omitted.

l. 12, w. 1—[illegible] prefixed to [illegible].

w. 3—[illegible] after [illegible] omitted.

ws. 11-12—[illegible].

l. 13, w. 1—[illegible] before [illegible] omitted.

l. 14, w. 9—[illegible] after [illegible] omitted.

l. 15, w. 6—[illegible].

w. 8—[illegible] omitted.

P. 201, l. 4, w. 5—[illegible] prefixed to [illegible].

l. 5, w. 4—[illegible].

ws. 10-11—[illegible].

l. 7, w. 3—[illegible] after [illegible] omitted.

ws. 6-7—[illegible].

l. 8, w. 1—[illegible] prefixed to [illegible].

l. 10, w. 8—[illegible] instead of [illegible].

l. 13, w. 1—[illegible] written and struck off after [illegible].

l. 14, w. 11—[illegible] after [illegible] omitted.

l. 15, w. 8—[illegible] written and struck off after [illegible].

P. 202, l. 1, w. 4—DH fol. 217*b* ends at [illegible].

l. 4, w. 1—[illegible].

w. 6—[illegible] written and struck off before [illegible]; [illegible] is added to [illegible].

w. 7—[illegible].

l. 6, w. 4—[illegible].

l. 7, w. 1—[illegible].

w. 11—[illegible].

l. 10, w. 6—[illegible].

l. 11, w. 11—[illegible].

l. 13, w. 11—[illegible].

P. 203, l. 1, w. 2—[illegible] instead of [illegible].

ws. 7, 9—[illegible] after [illegible] and [illegible] omitted.

l. 4, w. 9—[illegible] after [illegible] omitted.

l. 5, w. 4—[illegible] added to [illegible].

l. 6, w. 10—[illegible].

P. 203, l. 7, ws. 3-4—[illegible].

w. 6.—[illegible].

w. 7—[illegible] added to [illegible].

l. 9, w. 8—[illegible].

l. 10, w. 2—[illegible]; DH. fol. 218*a* ends here.

w. 4—[illegible].

l. 11, ws. 4-6—[illegible].

l. 12, w. 3—[illegible].

w. 9—[illegible].

l. 13, w. 3—[illegible].

l. 14, w. 2—[illegible].

w. 3—[illegible] added to [illegible].

w. 4—[illegible].

w. 8 [illegible].

w. 9—[illegible] added to [illegible].

l. 15, w. 10—[illegible] after [illegible] omitted.

P. 204, l. 1, w. 5—[illegible] after [illegible] omitted.

l. 2, w. 10—[illegible].

w. 13—[illegible].

l. 4, w. 11—[illegible] written and struck off before [illegible].

l. 5, w. 8—[illegible].

l. 7, w. 5—[illegible].

w. 6—[illegible] before [illegible] omitted.

l. 8, w. 8—[illegible].

l. 9, w. 8—[illegible] before [illegible] omitted.

w. 10—[illegible].

l. 11, w. 6—[illegible] inserted above the line over [illegible]

P. 204, l. 11, w. 9—[illegible].

l. 12, w. 9—[illegible] before [illegible] omitted.

l. 15, w. 3—[illegible].

P. 205, l. 1, w. 8—[illegible].

l. 2, w. 2—[illegible] prefixed to [illegible].

l. 2, w. 3—l. 3, w. 1—written with red ink in TD, and DH.

l. 2, w. 6—[illegible].

w. 10—[illegible] prefixed to [illegible].

l. 3, w. 1—[illegible]; the punctuation after it is omitted in DH.

l. 3, w. 4—DH fol. 218*b* ends here.

l. 4, w. 1—[illegible].

w. 2—[illegible] omitted.

w. 7—[illegible] added to [illegible].

l. 5, w. 9—[illegible] prefixed to [illegible].

l. 6, ws. 5-7—[illegible] [illegible] [illegible].

l. 7, w. 8—[illegible] prefixed to [illegible].

w. 13—[illegible] added to [illegible].

l. 8, w. 5—[illegible].

l. 9, w. 3—[illegible].

l. 10, w. 5—[illegible].

w. 10—[illegible] after [illegible] omitted.

l. 12, w. 1—[illegible].

ws. 3-5—[illegible] [illegible].

l. 14, w. 1—[illegible] prefixed to [illegible].

w. 3—[illegible].

l. 15, w. 1—[illegible].

P. 206, l. 2, w. 2—[illegible] added to [illegible].

w. 6—[illegible].

l. 5, w. 6—[illegible].

l. 6, w. 2—[illegible].

l. 7, w. 7—[illegible] with [illegible] inserted above the line.

l. 10, w. 1—[illegible].

w. 8—[illegible] with the final [illegible] amended to [illegible].

l. 12, w. 10—[illegible].

l. 13, w. 2—[illegible] omitted.

w. 8—DH fol. 219*a* ends here.

w. 10—[illegible] added to [illegible].

l. 14, w. 2—[illegible].

P. 207, l. 1, w. 1—[illegible] prefixed to [illegible].

w. 7—[illegible] prefixed to [illegible].

l. 4, w. 1—[illegible] amended to [illegible].

l. 5, w. 1—[illegible].

w. 3—[illegible].

w. 4—[illegible] after [illegible] omitted.

l. 7, w. 7—[illegible].

l. 8, w. 8—[illegible].

l. 9, w. 1—[illegible].

w. 8—[illegible].

l. 10, ws. 1-2—[illegible] [illegible].

w. 9—[illegible].

l. 11, w. 1—[illegible].

w. 6—[illegible].

P. 207, l. 15, w. 4—[illegible].

P. 208, l. 1, w. 4—[illegible].

l. 4, w. 4—[illegible]; [illegible] is written and struck off after it.

l. 5, ws. 8-9—[illegible] [illegible].

l. 6, ws. 1, 10 [illegible], [illegible].

w. 11—[illegible].

l. 7, ws. 1-2—[illegible]; DH. fol. 219b ends here.

w. 3—[illegible] [illegible].

ws. 4-11—[illegible] . . . . . [illegible] inserted above the line over the words [illegible] [illegible] upto [illegible] occupying l. 8 in TD_2

ws. 6-7—[illegible].

l. 8, ws. 3-4—[illegible].

w. 6—[illegible].

l. 11, w. 3—[illegible].

w. 8—[illegible] omitted and [illegible] inserted above the line over [illegible] instead.

l. 12, w. 5—[illegible].

l. 13, w. 8—[illegible].

P. 209, l. 3, w. 2—[illegible].

w. 7—[illegible].

l. 5, ws. 6-7—[illegible].

l. 6, w. 4—[illegible] after [illegible] omitted.

l. 7, w. 3—[illegible].

w. 13—[illegible] before [illegible] omitted.

l. 9, w. 7—[illegible].

P. 209, l. 12, w. 1—[illegible] omitted.

l. 13, w. 5—[illegible].

l. 14, ws. 9, 11—[illegible] after [illegible] and [illegible] before [illegible] omitted.

l. 15, w. 3—[illegible] added to [illegible].

w. 5—[illegible] after [illegible].

P. 210, l. 1, w. 12—DH. fol. 220a ends here.

l. 4, w. 8—[illegible].

l. 5, ws. 9-11—[illegible] [illegible].

l. 6, w. 3—[illegible].

l. 7, w. 2—[illegible].

l. 8, w. 7—[illegible] inserted above the line over [illegible].

l. 9, w. 1—[illegible].

w. 7—[illegible].

l. 11, w. 2—[illegible].

w. 3—[illegible] written above [illegible] in TD_2 is not in DH.

w. 11—[illegible].

l. 12, ws. 3-6—[illegible] [illegible] [illegible] [illegible].

l. 13, w. 3—[illegible].

w. 12—[illegible].

l. 14, w. 8—[illegible].

l. 15, w. 8—[illegible] after [illegible] omitted.

P. 211, l. 1, w. 10—[illegible] inserted above the line over [illegible].

l. 3, w. 5—l. 4, w. 2—Written with red ink in TD_2 and DH. The blank after w. 2 is also left in DH.

l. 5, ws. 3-4—[illegible] [illegible].

P. 211, l. 6, w. 10—[illegible]

l. 8, w. 2—[illegible]

w. 11—DH. fol. 220*b* ends here.

l. 9, w. 1—[illegible]

l. 11, w. 3—[illegible]

l. 12, ws. 3-5—[illegible]

w. 9—[illegible]

l. 13, w. 6—[illegible]

l. 14, w. 4—[illegible]

l. 15, w. 10—[illegible]

P. 212, l. 1, w. 2—[illegible]

w. 7—[illegible]

w. 10—[illegible]

l. 3, w. 1—[illegible] instead of [illegible]

w. 4—[illegible]

l. 4, w. 7—[illegible]

l. 5, w. 6—[illegible] prefixed to [illegible]

w. 9— - after [illegible] omitted.

w. 11—[illegible]

l. 6, w. 2—[illegible]

w. 11—[illegible]

l. 7, w. 2—[illegible]

w. 10—[illegible]

l. 11, w. 11—[illegible]

l. 12, w. 11—[illegible]

l. 14, w. 2—[illegible]

w. 4—[illegible]

l. 15, w. 1—[illegible] prefixed to [illegible]

P. 212, l. 15, w. 4—[illegible]

P. 213, l. 1, w. 3—[illegible]

w. 5—[illegible]

w. 6—DH fol. 221*a* ends here.

w. 7—[illegible] prefixed to [illegible]

l. 2, w. 8—[illegible] written and struck off before [illegible]

l. 4, w. 1—[illegible]

l. 5, w. 6—[illegible] prefixed to [illegible]

l. 8, w. 5—[illegible]

l. 8, w. 10—l. 9, w. 1—[illegible] inserted above [illegible] at the end of the line.

l. 9, w. 2—[illegible]

l. 10, w. 8—[illegible] omitted.

l. 11, w. 7—[illegible]

w. 9—[illegible]

l. 12, w. 5—[illegible]

l. 13, w. 8—[illegible]

l. 14, ws. 1-2—[illegible]

ws. 6, 9—[illegible] omitted.

w. 8—[illegible]

l. 15, w. 2—[illegible] after [illegible] omitted.

w. 5—[illegible] prefixed to [illegible]

w. 6—[illegible]

w. 9—[illegible]

P. 214, l. 3, w. 6—[illegible] prefixed to [illegible]

l. 5, w. 5—[illegible]

P. 214, l. 5, w. 7—[illegible] after [illegible] omitted.

w. 10—[illegible]

l. 6, ws. 10-11—[illegible]

l. 7, ws. 1, 6—[illegible]

w. 2—[illegible]

l. 8, w. 6—[illegible]

l. 9, w. 1—[illegible]

w. 11—DH. fol. 221*b* ends at [illegible]

l. 10, w. 4—[illegible]

l. 12, w. 4—[illegible]

w. 6—[illegible]

l. 13, w. 1—[illegible]

w. 3—[illegible] before [illegible]

l. 14, w. 8—[illegible]

l. 15, ws. 2-5—[illegible]

w. 9—[illegible]

P. 215, l. 1, w. 2—[illegible]

ws. 5, 8—[illegible] before [illegible] and [illegible] before [illegible] omitted.

w. 12—[illegible]

l. 2, w. 5—[illegible]

l. 3, w. 2—[illegible] prefixed to [illegible]

l. 4, w. 2—[illegible]

ws. 6-7—[illegible]

l. 6, w. 1—[illegible]

ws. 3-4—[illegible]

l. 7, w. 1—[illegible] prefixed to [illegible]

w. 2—[illegible]

P. 215, l. 8, w. 4—[illegible]

l. 9, w. 6—[illegible]

w. 8—[illegible]

l. 11, w. 1—[illegible]

w. 6—[illegible]

l. 12, w. 2—[illegible]

w. 4—[illegible] prefixed to [illegible]

w. 6—[illegible]

l. 13, w. 7—[illegible]

w. 9—[illegible]

l. 14, w. 4—[illegible]

w. 6—[illegible] prefixed to [illegible]

P. 216, l. 2, w. 3—[illegible]

l. 3, w. 4—DH fol. 222*a* ends here.

l. 4, w. 3—[illegible] with [illegible] inserted above it as an amendation.

w. 4—[illegible]

l. 5, w. 1—[illegible]

l. 6, w. 3—[illegible] prefixed to [illegible]

w. 4—[illegible]

w. 8—[illegible] with [illegible] prefixed to it.

l. 7, w. 4—[illegible]

w. 6—[illegible] prefixed to [illegible]

l. 8, w. 7—[illegible] omitted.

w. 8—[illegible]

w. 11—[illegible] instead of [illegible]

l. 9, w. 5—[illegible] prefixed to [illegible]

w. 7—[illegible]

P. 216, l. 10, w. 1—[illegible] with three dots laid over the first [illegible] rubbed off.

ws. 2, 4—[illegible] prefixed to [illegible]

l. 11, w. 1—[illegible] prefixed to [illegible]

l. 14, w. 5—[illegible]

w. 8—[illegible] prefixed to [illegible]

l. 15, w. 4—[illegible]

P. 217, l. 1, w. 5—[illegible] after [illegible] omitted.

l. 3, w. 9—[illegible]

l. 4, w. 7—[illegible]

l. 7, w. 8—[illegible]

w. 12—[illegible] omitted.

l. 8, ws. 1-2—[illegible]

l. 10, w. 2—[illegible] added to [illegible]

l. 11, w. 5—[illegible]

w. 8—DH. fol. 222*b* ends here.

l. 13, w. 1—[illegible]

l. 15, w. 5—[illegible]

w. 9—[illegible]

P. 218, l. 2, w. 10—[illegible] with [illegible] inserted above [illegible] as an emendation.

l. 4, w. 7—[illegible]

w. 10—[illegible] added to [illegible]

l. 5, w. 2—[illegible] with [illegible] inserted above as an emendation.

l. 6, w. 1—[illegible] prefixed to [illegible]

w. 2—[illegible] omitted.

l. 7, w. 8—[illegible] corrected to [illegible]

P. 218, l. 8, w. 1—[illegible]

l. 9, w. 1—[illegible]

ws. 3-4—[illegible]

w. 8—[illegible]

l. 11, w. 10—[illegible] omitted.

l. 12, w. 2—[illegible] prefixed to [illegible]

w. 3—[illegible]

l. 13, w. 5—[illegible] after [illegible] omitted.

ws. 6-7—[illegible] occur at the end of the line in DH, and on the left hand margin . . . . [illegible] is written: [illegible] are cut off.

l. 14, ws. 5-6—[illegible]

l. 15, w. 1—[illegible] prefixed to [illegible]

w. 4—[illegible]

w. 6—[illegible]

P. 219, l. 1, w. 3—[illegible]

w. 13—[illegible] prefixed to [illegible]

l. 2, w. 8—[illegible]

w. 13—[illegible] added to [illegible] at the end of a line.

l. 3, w. 2—[illegible] with [illegible] inserted above as an amendation.

l. 5, w. 2—DH. fol. 223*a* ends here.

l. 6, w. 4—[illegible]

w. 7—[illegible]

l. 8, w. 1—[illegible]

w. 8—[illegible]

l. 9, w. 1—[illegible]

P. 219, l. 9, w. 4—Six words [illegible] [illegible] [illegible] [illegible] [illegible] added after [illegible].

l. 11, w. 5—[illegible] prefixed to [illegible].

w. 8—[illegible] omitted.

l. 12, w. 1—[illegible] added to [illegible].

ws. 10-11—[illegible] [illegible].

l. 13, w. 4—[illegible].

l. 14, w. 8—[illegible].

P. 220, l. 2, w. 8—[illegible] after [illegible] omitted.

l. 4, w. 2—[illegible].

w. 8—[illegible].

l. 5, w. 8—[illegible] prefixed to [illegible].

l. 6, w. 9—[illegible].

w. 12—[illegible].

w. 14—[illegible] omitted.

l. 9, w. 1—[illegible].

w. 8—[illegible] omitted.

w. 10—[illegible] with [illegible] inserted above as an emendation.

w. 11—[illegible] added to [illegible].

l. 10, w. 8—[illegible].

l. 11, w. 3—[illegible] out of which [illegible] is corrected to [illegible] with [illegible] inserted above [illegible] as an emendation.

w. 8—[illegible] prefixed to the 1st [illegible].

12, w. 6—[illegible] instead of [illegible].

P. 220, l. 12, w. 8—[illegible] with the final [illegible] struck off.

l. 13, w. 4—[illegible] after [illegible] omitted.

w. 8—[illegible].

w. 11—DH fol. 223*b* ends here.

l. 14, ws. 9-10—[illegible].

l. 15, ws. 4-9—written with red ink in DH, TD_2.

w. 5—[illegible].

ws. 6, 8—[illegible] omitted.

w. 9—[illegible] after [illegible] omitted in DH.

P. 221, l. 1, ws. 8-11—[illegible] [illegible] [illegible] [illegible].

l. 2, w. 3—[illegible].

ws. 5, 10—[illegible] before [illegible] omitted.

l. 3, ws. 7-8—[illegible] [illegible].

l. 4, w. 1—[illegible] prefixed to [illegible].

ws. 7-8—[illegible] [illegible] with [illegible] inserted above [illegible] as an amendation.

l. 5, w. 11—[illegible].

l. 6, ws. 8-9—[illegible] [illegible].

w. 13—[illegible] after [illegible] omitted.

l. 7, w. 4—[illegible] prefixed to [illegible].

w. 8—[illegible].

w. 12—final [illegible] omitted.

l. 8, ws. 2, 4—[illegible] and [illegible] omitted.

w. 5—[illegible] inserted, above [illegible].

w. 7—[illegible] prefixed to [illegible].

l. 9, w. 2—[illegible] prefixed to [illegible].

l. 10, w. 1—[illegible] prefixed to [illegible].

P. 221, l. 11, w. 5—[illegible] prefixed to [illegible].

w. 7—[illegible].

w. 9—[illegible] with [illegible] inserted above the line before [illegible].

l. 13, w. 9—[illegible].

l. 15, w. 3—[illegible] omitted.

w. 7—[illegible] added to [illegible].

P. 222, l. 5, w. 1—[illegible] prefixed to [illegible].

l. 7, w. 3—[illegible].

w. 7—[illegible] before [illegible] omitted.

l. 8, w. 1—[illegible] prefixed to [illegible]

w. 4—[illegible] after [illegible] omitted.

w. 5—[illegible].

w. 12—[illegible].

l. 9, w. 5—[illegible] prefixed to [illegible].

w. 12—[illegible].

l. 10, w. 2—DH fol. 224 ends here.

w. 10—[illegible].

l. 11, ws. 4-7—[illegible] with [illegible] inserted over [illegible].

w. 10—[illegible].

l. 13, w. 5—[illegible].

l. 13, w. 9—[illegible].

l. 14, w. 5—[illegible] added to [illegible].

w. 8—[illegible] added to [illegible] out of which [illegible] is struck off.

l. 16, w. 10—[illegible].

P. 223, l. 2, ws. 6-7—[illegible].

P. 223, l. 2, w. 10—[illegible].

l. 3, w. 3—[illegible] prefixed to [illegible].

w. 7—[illegible] before [illegible] omitted.

w. 14—[illegible] omitted.

l. 4, w. 1—omitted.

ws. 3-4—[illegible].

w. 7—[illegible].

l. 5, w. 1—[illegible] prefixed to [illegible].

w. 4—[illegible] with [illegible] inserted above [illegible] as an amendation. It is the first word of a line in DH and on the right hand margin is inserted [illegible] ... as another emendation.

l. 5, w. 6—[illegible].

l. 7, w. 1—[illegible].

ws. 10-12—[illegible].

l. 8, w. 3—[illegible].

w. 6—[illegible].

l. 10, w. 10—[illegible] occurs at the end of a line in DH.

l. 11, w. 3—[illegible] omitted.

l. 12, w. 5—[illegible] prefixed to [illegible].

ws. 4-7—[illegible] inserted above [illegible] at the commencement of a line.

l. 13, w. 5—[illegible] occurs at the end of a line.

w. 6—[illegible] omitted.

w. 8—[illegible] instead of [illegible].

l. 14, w. 10—[illegible] before [illegible] omitted.

l. 15, w. 10—[illegible] after [illegible] omitted.

P. 224, l. 2, w. 4—[illegible]; DH fol. 224*b* ends here.

w. 11—[illegible] inserted above the line over [illegible]

l. 3, w. 5—[illegible].

l. 4, w. 5—[illegible].

l. 5, w. 3—[illegible] omitted.

w. 10—[illegible].

w. 13—[illegible].

l. 6, w. 2—[illegible].

l. 7, ws. 6-7—[illegible] corrected to [illegible].

w. 8—[illegible] after [illegible] omitted.

w. 9—[illegible] inserted above the line over [illegible] [illegible]

l. 8, ws. 9-11—[illegible] [illegible] [illegible] omitted.

l. 9, w. 1—[illegible].

l. 10, w. 1—[illegible] with [illegible] inserted above [illegible] as an emendation.

l. 10, w. 8—[illegible] before [illegible] omitted.

w. 11—[illegible] instead of [illegible].

l. 11, w. 1—[illegible] omitted.

w. 4—[illegible] [illegible] [illegible] inserted after [illegible].

w. 7—[illegible] prefixed to [illegible].

l. 12, w. 5—[illegible] before [illegible] omitted.

l. 13, w. 4—[illegible] before [illegible] omitted.

w. 6—[illegible] omitted.

w. 8—[illegible] added above [illegible].

w. 9—[illegible].

l. 14, w. 10—[illegible].

P. 224, l. 15, ws. 1-2—[illegible] instead of [illegible].

w. 3—[illegible] added to [illegible].

w. 7—[illegible].

l. 16, w. 2—[illegible] before [illegible] omitted.

P. 225, l. 2, w. 10—[illegible].

l. 3, ws. 1, 6—[illegible] and [illegible] omitted.

w. 2—[illegible].

w. 11—[illegible].

l. 6, w. 6—[illegible].

l. 7, w. 1—[illegible] prefixed to [illegible].

w. 4—[illegible].

w. 6—[illegible] prefixed to [illegible].

w. 11—[illegible].

l. 8, w. 4—[illegible] before [illegible] omitted.

w. 10—[illegible].

l. 10, w. 9—DH fol. 225*a* ends here.

l. 12, w. 6—[illegible] before [illegible] omitted.

l. 14, w. 9—[illegible].

l. 16, w. 10—final [illegible] omitted.

P. 226, l. 1, w. 2—[illegible].

w. 9—[illegible].

l. 3, w. 1—[illegible] added to [illegible].

ws. 3-5—[illegible] [illegible] [illegible].

l. 5, w. 1—[illegible].

l. 6, w. 2—[illegible].

l. 8, w. 1—[illegible] prefixed to [illegible].

w. 2—[illegible] omitted.

w. 7—[illegible].

P. 226, l. 9, w. 1—[Pahlavi]

l. 10, w. 9—[Pahlavi]

l. 11, w. 5—[Pahlavi]

ws. 8-9—[Pahlavi]

l. 15, w. 7—[Pahlavi] instead of [Pahlavi]

P. 227, l. 1, w. 1—[Pahlavi] out of which [Pahlavi] is struck off and [Pahlavi] inserted above as a correction.

w. 5—[Pahlavi] prefixed to [Pahlavi]

l. 2, w. 4—DH fol. 225*b* ends here.

l. 3, w. 5—[Pahlavi] after [Pahlavi] omitted.

l. 4, w. 9—final [Pahlavi] omitted.

l. 5, w. 1—[Pahlavi]

w. 3—[Pahlavi]

ws. 4-5—[Pahlavi] [Pahlavi]

w. 6—[Pahlavi] after [Pahlavi] omitted.

l. 6, w. 4—[Pahlavi].

w. 8—[Pahlavi] instead of [Pahlavi].

w. 10—[Pahlavi]

l. 7, w. 2—[Pahlavi].

w. 3—[Pahlavi] omitted.

w. 6—[Pahlavi].

w. 8—[Pahlavi] prefixed to [Pahlavi]

l. 8, w. 1—[Pahlavi]

l. 9, w. 3—[Pahlavi].

l. 10, w. 1—[Pahlavi] prefixed to [Pahlavi]

w. 9—[Pahlavi].

l. 13, w. 1—[Pahlavi] omitted.

P. 227, l. 13, w. 7—[Pahlavi] prefixed to [Pahlavi]

l. 14, w. 8—[Pahlavi]

P. 228, l. 2, w. 7—[Pahlavi]

w. 10—[Pahlavi] omitted.

l. 3, w. 3—[Pahlavi]

w. 10—[Pahlavi] prefixed to [Pahlavi]

l. 5, w. 2—[Pahlavi]

w. 7—[Pahlavi] omitted.

l. 5, w. 8—l. 6, w. 3—Written with red ink in TD_2, DH.

l. 6, w. 2—[Pahlavi] omitted.

w. 5—[Pahlavi]

l. 7, w. 2—[Pahlavi]

l. 8, ws. 5-9—[Pahlavi] [Pahlavi] [Pahlavi]

l. 9, ws. 2-3—[Pahlavi] [Pahlavi]

w. 4—[Pahlavi] commences a new line in DH and before it a blank of ½" is left.

w. 6—[Pahlavi] before [Pahlavi] omitted.

l. 10, w. 1—[Pahlavi]

ws. 7, 9—[Pahlavi] before [Pahlavi] and [Pahlavi] omitted.

l. 11, ws. 3-4—[Pahlavi]

w. 7—DH fol. 226*a* ends here.

l. 12, w. 3—[Pahlavi]

P. 229, l. 1, w. 11—[Pahlavi]

l. 3, w. 1—[Pahlavi] placed after [Pahlavi]

l. 4, w. 3—[Pahlavi] added to [Pahlavi]

l. 6, w. 4—[Pahlavi]

l. 9, w. 8—[Pahlavi] with [Pahlavi] inserted above the line after it.

P. 229, l. 9, w. 8—[illegible] omitted.

l. 10, w. 4—[illegible]

l. 11, w. 5—[illegible]

l. 12, w. 4—[illegible]

w. 8—[illegible]

l. 13, w. 4—[illegible] before [illegible] omitted.

ws. 11-13—[illegible] out of which [illegible] is struck off.

l. 14, w. 1—[illegible]

l. 15, ws. 3-4—[illegible]

w. 7—[illegible]

P. 230, l. 1, ws. 7-9—[illegible]

l. 2, w. 7—[illegible] inserted above the line over—[illegible]

l. 3, w. 8—[illegible]

l. 4, ws. 1-11—The 11 words are inserted above the line with the last two words extending to the left hand margin.

ws. 3, 7—[illegible]

l. 5, w. 3—[illegible] added to [illegible]

w. 5—[illegible]

l. 6, w. 8—[illegible]; DH fol. 226b ends here.

l. 7, ws. 3-4—[illegible]

w. 6—[illegible]

l. 8, w. 3—[illegible]

w. 5—[illegible]

w. 7—[illegible]

l. 9, ws. 1-2—[illegible]

P. 230, l. 10, w. 5—[illegible] prefixed to [illegible]

l. 12, w. 5—[illegible]

ws. 9, 11—[illegible] omitted.

l. 13, w. 2—[illegible] before [illegible] omitted.

w. 5—[illegible]

ws. 10-11—[illegible]

l. 14, w. 3—[illegible]

l. 15, w. 1—[illegible]

P. 231, l. 1, w. 1—[illegible]

l. 4, w. 4—[illegible] before [illegible] omitted.

w. 6—[illegible]

ws. 8-9—[illegible]

l. 5, w. 1—[illegible] omitted.

ws. 3-5—[illegible]

w. 8—[illegible]

l. 7, w. 8—[illegible] out of which [illegible] is struck off and [illegible] is inserted above [illegible] as an emendation.

l. 8, w. 8—[illegible] instead of [illegible] before [illegible]

l. 9, w. 1—There is no blank left after [illegible] in DH.

l. 10, w. 1—[illegible]

l. 11, w. 1—[illegible]

w. 2—[illegible]

w. 4—[illegible]

ws. 6-7—[illegible] with [illegible] inserted above [illegible] as an emendation.

l. 11, w. 8-l. 12, w. 0—[illegible]

P. 231, l. 12, w. 2—[illegible].

ws. 3-4—[illegible] [illegible]; the · after [illegible] being omitted.

ws. 7-8—[illegible] [illegible]; the full point after [illegible] being omitted.

l. 13, w. 8—[illegible] after [illegible] omitted.

ws. 9-10—[illegible] [illegible].

l. 14, w. 1—[illegible]; [illegible] being omitted.

l. 15, w. 7—[illegible].

P. 232, l. 1, w. 1—DH fol. 227*a* ends here.

ws. 3-4—[illegible] [illegible].

w. 9—[illegible] before [illegible] omitted.

l. 2, w. 4—[illegible].

ws. 6-8—[illegible] [illegible] [illegible].

l. 3, w. 8—[illegible] before [illegible] omitted.

l. 4, w. 1—[illegible].

w. 5—[illegible] before [illegible] omitted.

w. 9—[illegible].

l. 5, w. 3—[illegible]; the · after [illegible] being omitted.

w. 6—[illegible] added to [illegible].

w. 7—[illegible].

l. 7, ws. 2, 7—[illegible] before [illegible] and [illegible] omitted.

w. 10—[illegible].

l. 8, w. 1—[illegible] [illegible].

w. 4—[illegible].

ws. 5-6—[illegible] omitted.

w. 8—[illegible] [illegible] [illegible] added to [illegible].

P. 232, l. 10, w. 8—[illegible] after [illegible] omitted.

l. 11, ws. 9-10—[illegible] [illegible]; [illegible] being at the commencement of a line.

l. 14, w. 7—[illegible] after [illegible] omitted.

w. 8—[illegible].

P. 233, l. 1, w. 5—[illegible]; the insertion [illegible] above the line in TD_2 is omitted in DH.

l. 2, w. 8—[illegible].

l. 3, w. 4—· after [illegible] omitted in DH.

l. 6, w. 11—[illegible] omitted.

l. 7, ws. 2-3—[illegible] [illegible].

l. 8, w. 6—DH fol. 227*b* ends here.

w. 9—[illegible] omitted.

l. 9, w. 1—[illegible].

ws. 7-8—[illegible] [illegible].

l. 10, w. 5—[illegible].

l. 11, w. 12—[illegible] prefixed to [illegible].

w. 13—[illegible] after [illegible] omitted.

l. 12, w. 4—[illegible] omitted with [illegible] instead.

l. 13, w. 3—[illegible] with [illegible] inserted above the line after [illegible].

w. 6—[illegible].

l. 14, ws. 4-8—[illegible] . . . [illegible] inserted above the line over the words —[illegible]......[illegible] [illegible].

l. 15, w. 2—[illegible].

P. 234, l. 1, w. 3—[illegible].

l. 2, ws. 2-3—[illegible] [illegible].

P. 234, l. 4, w. 6-l. 5, w. 1—8 words from [illegible]— upto [illegible] inserted above the line over [illegible] [illegible]....[illegible].

l. 8, w. 3—[illegible] [illegible].

ws. 5-8—[illegible] [illegible] [illegible].

l. 11, ws. 1-2—[illegible] with [illegible] inserted above the line after [illegible].

l. 13, w. 1—[illegible].

w. 7—[illegible] written and struck off after [illegible].

l. 14, w. 4—[illegible].

l. 15, w. 2—[illegible].

w. 4—[illegible]

P. 235, l. 1, ws. 9-10—· before [illegible] omitted; DH fol. 228a ends here.

w. 12—[illegible] omitted.

l. 2, w. 1—[illegible].

w. 5—[illegible].

l. 3, ws. 5-8— [illegible] [illegible] [illegible].

l. 4, w. 0—[illegible]; the · after [illegible], which commences a new line is omitted.

ws. 5-6—[illegible] [illegible].

l. 5, w. 1—[illegible].

w. 5—[illegible].

w. 7—[illegible].

l. 7, ws. 8-9—[illegible] [illegible].

l. 8, ws. 5, 7—[illegible].

l. 10, w. 11—[illegible].

P. 235, l. 11, w. 3—[illegible] prefixed to [illegible].

w. 10—[illegible] instead of [illegible] after [illegible].

l. 13, ws. 3-4—[illegible] [illegible].

w. 8—[illegible] prefixed to [illegible].

l. 14, w. 1—[illegible] prefixed to [illegible].

w. 6—[illegible].

w. 7—[illegible] omitted.

l. 15, w. 6—[illegible] added to [illegible].

P. 236, l. 2, w. 3—[illegible] prefixed to [illegible].

w. 10—[illegible].

l. 3, w. 8—[illegible].

w. 10—[illegible].

l. 4, w. 5—[illegible] before [illegible] omitted.

w. 8—· after [illegible] omitted.

l. 5, ws. 6-9—[illegible] [illegible] [illegible].

l. 7, ws. 1-2—[illegible] [illegible].

l. 9, w. 3—[illegible].

w. 7—[illegible] instead of [illegible].

w. 11—[illegible].

l. 10, w. 4—DH fol. 228b ends here.

l. 11, ws. 1, 10—[illegible].

w. 8—[illegible].

l. 14, w. 1—[illegible].

l. 15, w. 4—[illegible].

ws. 6-7—[illegible].

P. 237, l. 1, w. 2—[illegible].

l. 2, w. 1—[illegible].

l. 3, w. 4—[illegible] omitted.

P. 237, l. 3, ws. 11-12—[illegible].

l. 4, w. 1—[illegible].

w. 10—the · after final [illegible] omitted.

l. 5, w. 1—[illegible].

w. 3—[illegible].

w. 8—[illegible] written and struck off after [illegible] at the end of the line.

w. 9—The right hand margin is worm-eaten before [illegible] but no letter seems to be missing.

w. 11—[illegible] with [illegible] inserted later on before [illegible].

l. 5, w. 12-l. 6, w. 0—[illegible].

l. 6, w. 9-l. 7, w. 0—[illegible].

l. 7, ws. 2-3—[illegible]; the · after [illegible] being omitted.

w. 10—[illegible].

l. 9, ws. 10-11—[illegible].

l. 12, w. 7—[illegible].

l. 13, ws. 3-4—[illegible] [illegible].

w. 6—[illegible].

w. 10—final [illegible] omitted.

l. 14, w. 9—[illegible].

P. 238, l. 1, w. 9—[illegible] is repeated in the middle of the line in DH.

w. 10—[illegible] omitted.

l. 3, ws. 1-2—[illegible] [illegible].

w. 6—DH fol. 229a ends at [illegible].

l. 4, w. 10—[illegible] instead of final [illegible].

P. 238, l. 5, w. 6—[illegible].

w. 8—[illegible].

l. 6, ws. 2-8—Written with red ink in TD_2, DH.

w. 5—[illegible] added to [illegible].

w. 6—[illegible].

w. 8—The [illegible] after [illegible] omitted; and there is no blank left.

l. 7, w. 5—[illegible].

l. 9, w. 2—[illegible] instead of [illegible].

w. 8—[illegible].

l. 10, w. 4—[illegible].

l. 11, w. 8—[illegible].

l. 12, w. 2—[illegible].

l. 13, w. 9—[illegible].

w. 10—Final [illegible] omitted.

l. 15, w. 1—[illegible] added to [illegible].

w. 6—[illegible] omitted.

w. 7—[illegible].

w. 8—[illegible] added to [illegible].

w. 9—[illegible].

P. 239, l. 1, w. 10—[illegible].

l. 3, w. 1—[illegible].

ws. 3-4—[illegible].

w. 15—[illegible].

l. 4, ws. 1-2—[illegible].

w. 4—[illegible].

w. 10—[illegible].

l. 5, w. 3—[illegible] written and struck off before [illegible].

P. 239, l. 5, w. 5—[illegible].

ws. 8-10—[illegible] [illegible].

l. 6, w. 2—[illegible]; in which [illegible] seems to be corrected from an original [illegible].

w. 5—[illegible].

w. 7—[illegible].

l. 7, w. 5—[illegible].

w. 7—[illegible].

l. 8, w. 2—[illegible].

l. 9, w. 2—[illegible].

w. 3—In DH the blank left after [illegible] is about ¼".

ws. 6-7—[illegible].

w. 8—DH fol. 229*b* ends here.

l. 10, w. 1—[illegible].

w. 3—[illegible].

w. 8—[illegible] after [illegible] omitted.

l. 11, w. 2—[illegible].

w. 9—[illegible] after [illegible] omitted.

w. 10—[illegible].

l. 12, w. 1—[illegible] prefixed to [illegible].

P. 239, l. 12, w. 4—[illegible].

w. 9—[illegible] before [illegible] omitted.

l. 13, w. 6—[illegible].

l. 14, w. 9—[illegible].

l. 15, ws. 2, 9—[illegible] before [illegible] and [illegible] omitted.

P. 240, l. 1, w. 2—[illegible]

w. 4—[illegible].

l. 2, w. 8—[illegible] before [illegible] omitted.

l. 4, w. 1—[illegible].

ws. 3-4—[illegible] out of [illegible] omitted.

l. 5, w. 3—[illegible].

l. 7, w. 9—[illegible] after [illegible] omitted.

w. 14—final [illegible] omitted.

l. 8, w. 1—[illegible].

w. 6—There is no blank left after it in DH. Here follows in DH a colophon of twenty lines and two words on fol. 230*a*, l. 13—fol. 230*b*, l. 12, for which see Introduction.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

১০ সেরূপেতে সেরূপে কুশেতে। সুবাহুর সেরূপেতে কুশেতে।
সুবাহুর সেরূপেতে কুশেতে। সেরূপেতে কুশেতে। সেরূপেতে

ᱵᱷᱟᱞᱚᱜ᱃ ᱵᱷᱟᱞᱚᱜᱟᱨᱡᱤᱞᱤᱜ᱃ ᱵᱷᱟᱞᱚᱜᱟᱨᱡᱤᱞᱤᱜᱟᱨᱡᱤᱞᱤᱜᱟᱨᱡᱤᱞᱤ

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ভালো

ভালো কুমারকুমার তাকিয়ে থাকলো। কুমার বলল, তোমার কাছে কিছু টাকা আছে? কুমার বলল, আছে। তাহলে আমাকে দাও। আমার কাছে কিছু টাকা আছে

1 /1

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ছেলেগুলো এবং স্ত্রীলোকেরা তাদের ধনসম্পত্তি এবং গরু
ছাগল এবং তাম্বু ছাড়া যা কিছু মিদিয়ানের ছাউনিতে ছিল
সবই লুট করে নিয়ে গেল। এছাড়া তারা ইস্রায়েলের
সন্তানদের সমস্ত পশুপাল, গরু ও ভেড়া ছিনিয়ে নিয়ে
গেল। তারপর ইস্রায়েলের লোকেরা মিদিয়ানের
সমস্ত লুট করা জিনিস এবং বন্দীদের নিয়ে যিরীহো
নগরের কাছে যর্দন নদীর পূর্ব পারে মোয়াব দেশের
সমতলভূমিতে অবস্থিত তাদের ছাউনিতে ফিরে এল।
মোশি, ইলীয়াসর যাজক এবং সমাজের সমস্ত নেতা
ছাউনির বাইরে এগিয়ে গেলেন। কিন্তু সেনাপতিরা
যুদ্ধ থেকে ফিরে আসা সেনাদলের উপর রেগে গেলেন।
মোশি সেনাপতিদের বলে উঠলেন, "তোমরা কি
মেয়েদের বাঁচিয়ে রেখেছ? এরাই তো বিলিয়ম
পরামর্শ দিয়ে ইস্রায়েলের লোকদের পেওর পর্বতে
সদাপ্রভুর বিরুদ্ধে পাপ করিয়েছিল। এরাই তো
সদাপ্রভুর সমাজের উপর মহামারী এনেছিল। তাই
এখন যাও, সমস্ত ছেলেদের মেরে ফেল এবং যে সব
স্ত্রীলোক পুরুষের সঙ্গে শুয়েছে তাদের মেরে ফেল।
কিন্তু যে সব মেয়ে পুরুষের সঙ্গে শুয়ে নি তাদের
তোমরা নিজের জন্য রেখে দিতে পার। তোমরা
ছাউনির বাইরে সাত দিন থাকবে। যে কেউ মানুষ
মেরেছ বা যে কেউ মৃতদেহ স্পর্শ করেছ তোমরা
তিন দিন ও সাত দিন পর নিজেদের এবং বন্দীদের
শুদ্ধ করবে। তোমরা সব কাপড়চোপড় এবং চামড়া
ও ছাগলের লোম দিয়ে তৈরি জিনিস এবং কাঠের
সবকিছু শুদ্ধ করবে।"

| IV

[illegible]

ગુજરાત સમાચાર અને સંદેશ વચ્ચે સ્પર્ધા ચાલે છે. સંદેશ દૈનિક ૧૯૩૨માં શરૂ થયું ત્યારે તેના તંત્રી તરીકે ઇન્દુલાલ યાજ્ઞિક હતા. તેઓ ગુજરાતી સાહિત્યના પ્રકાંડ વિદ્વાન હતા. તેઓ ગુજરાતી સાહિત્યના ઇતિહાસ ઉપરાંત અંગ્રેજી સાહિત્યના પણ

ᱚᱞᱚᱢᱚᱨᱚᱢᱚᱨᱚᱢᱚᱨ

꣱ꣲ꣱ꣲ꣱ꣲ

[illegible]

ক্ষমতা ও সম্পদ। এই দুটি বিষয়ের প্রতি মানুষের আকর্ষণ
অনন্ত। ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে!
ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা
ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ
লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের
জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য
মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ
কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না
করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে!
ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা
ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ
লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের
জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য
মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ
কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না
করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে!
ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা
ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ
লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের
জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য
মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ
কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না
করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে!
ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা
ও সম্পদ লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ
লাভের জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের
জন্য মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য
মানুষ কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ
কী না করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না
করে! ক্ষমতা ও সম্পদ লাভের জন্য মানুষ কী না করে!

ঘরে ঘরে মানুষের মধ্যে আগুন দিয়ে বেড়াচ্ছে। তারা
বলছে, তারা ঈশ্বরের সন্তান। তারা ঈশ্বরকে জানে না।
তারা ঈশ্বরের বাক্য মানে না। তারা ঈশ্বরের বিচারের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
জন্য অপেক্ষা করছে। তারা ঈশ্বরের বিচারের দিনের
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ગુજરાત સરકાર જ્યારે તેમને પોતાની સેવામાં લઈ રહી હતી ત્યારે તેમણે
સરકારને જણાવ્યું કે તેઓ સરકારી કામકાજ કરશે પણ તેઓ પોતાનું
વ્યાવસાયિક જીવન ચાલુ રાખશે. તેઓ સરકારી કામકાજ કરતા હતા
ત્યારે તેમણે પોતાનું વ્યાવસાયિક જીવન ચાલુ રાખ્યું હતું. તેઓ
સરકારી કામકાજ કરતા હતા ત્યારે પણ તેમણે પોતાનું વ્યાવસાયિક
જીવન ચાલુ રાખ્યું હતું. તેઓ સરકારી કામકાજ કરતા હતા ત્યારે
પણ તેમણે પોતાનું વ્યાવસાયિક જીવન ચાલુ રાખ્યું હતું. તેઓ
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જીવન ચાલુ રાખ્યું હતું. તેઓ સરકારી કામકાજ કરતા હતા ત્યારે
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સરકારી કામકાજ કરતા હતા ત્યારે પણ તેમણે પોતાનું વ્યાવસાયિક
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ক্ষুধাতুর হয়ে তারা সেখানে বসে পড়ল। তখন তাদের মধ্যে একজন বলল,
"আমার মনে হচ্ছে, এই লোকটি ভালো মানুষ। চলো আমরা এর কাছে
যাই। হয়তো এর কাছে কিছু খাবার পাওয়া যেতে পারে।" তখন তারা
সেই লোকটির কাছে গেল। লোকটি তাদের দেখে বলল, "আমি তোমাদের
কী দিতে পারি?" তারা বলল, "আমরা ক্ষুধার্ত। আমাদের কিছু খাবার
দিন।" লোকটি বলল, "আমার কাছে খাবার আছে। তোমরা আমার
সঙ্গে আসো।" তারা তখন লোকটির সঙ্গে তার বাড়ি গেল। বাড়ি
গিয়ে লোকটি তাদের বসতে দিল। তারপর তাদের জন্য খাবার
নিয়ে এল। তারা খাবার খেয়ে তৃপ্ত হল। তখন লোকটি তাদের
বলল, "তোমরা কোথায় যাবে?" তারা বলল, "আমরা যাব বাগদাদ
শহরে।" লোকটি বলল, "আমার একটি চিঠি আছে। তোমরা যদি
সেটা বাগদাদের রাজার কাছে পৌঁছে দিতে পারো, তবে আমি
তোমাদের একটি করে স্বর্ণমুদ্রা দেব।" তারা বলল, "আমরা
চিঠিটা পৌঁছে দিতে পারব।" তখন লোকটি তাদের একটি করে
স্বর্ণমুদ্রা দিল। তারপর তাদের হাতে একটি চিঠি দিয়ে বলল,
"এই চিঠি তোমরা বাগদাদের রাজার হাতে দিয়ো।" তারা চিঠিটা
নিয়ে বাগদাদের দিকে রওনা হল। তারা বাগদাদে পৌঁছে রাজার
সঙ্গে দেখা করল। রাজা তাদের বলল, "তোমরা কী চাও?" তারা
বলল, "আমরা ক্ষুধার্ত। আমাদের কিছু খাবার দিন।" রাজা তাদের
বলল, "তোমরা এই চিঠিটা কার কাছ থেকে এনেছ?" তারা বলল,
"আমরা এই চিঠিটা একজন লোকের কাছ থেকে এনেছি।" রাজা
চিঠিটা খুলে পড়ল। তখন রাজা তাদের বলল, "তোমরা এই চিঠি
কোথায় পেয়েছ?" তারা বলল, "আমরা এই চিঠি একজন লোকের
কাছ থেকে পেয়েছি।" রাজা তখন

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ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

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ومن الصلوة والزكوة وصوم رمضان وحج البيت
الذي من استطاع اليه سبيلا وقال ان الله
غني عن العالمين ثم سئل عن الاحسان
فقال ان تعبد الله كانك تراه فان لم
تكن تراه فانه يراك ثم سئل عن الساعة
متى هي فقال ما المسئول عنها بأعلم
من السائل وسأخبرك عن اشراطها
اذا رأيت العراة الحفاة رعاء الشاء
يتطاولون في البنيان فذلك من اشراط
الساعة في خمس لا يعلمهن الا الله
ثم تلا ان الله عنده علم الساعة
وينزل الغيث ويعلم ما في الارحام
وما تدري نفس ماذا تكسب غدا
وما تدري نفس بأي ارض تموت
ان الله عليم خبير ثم قال رد
علي الرجل فلم يروا شيئا فقال
هذا جبريل جاء ليعلم الناس
دينهم

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ইতিমধ্যে একদিন বিকেলবেলা একজন লোক এসে খবর দিল, 15
সেই কুঁড়ে ঘরে একজন সন্ন্যাসী এসেছেন। এই বলেই লোকটা
আবার ফিরে গেল। সন্ন্যাসী এসেছেন শুনে রাজা তাড়াতাড়ি
উঠে পড়লেন। তাঁর সঙ্গে যে সব লোক ছিল তারা সবাই
তাঁকে বারণ করল। বলল, সন্ন্যাসী কখনো রাজার সঙ্গে
দেখা করতে আসেন না। রাজা তাদের কথা শুনলেন না।
তিনি একা সন্ন্যাসীর কাছে গেলেন। সন্ন্যাসীর পায়ে
পড়লেন। সন্ন্যাসী তাঁকে আশীর্বাদ করলেন। রাজা
বললেন, আমি আপনার কাছে এসেছি আমার দুঃখ দূর
করার জন্য। আমার কোনো সন্তান নেই। আমার রাজ্য
দেখবার কেউ নেই। আমার মন্ত্রীরা বলেছেন আমার
আবার বিয়ে করতে। আমি বিয়ে করব না। আমি
আপনার কাছে এসেছি আমার দুঃখ দূর করার জন্য।
সন্ন্যাসী বললেন, তুমি কি জানতে চাও যে তোমার
কোনো সন্তান হবে কি না? রাজা বললেন, হাঁ। সন্ন্যাসী
বললেন, তোমার সন্তান হবে। রাজা বললেন, আমার
সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা বললেন,
আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা
বললেন, আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ।
রাজা বললেন, আমার সন্তান হবে? সন্ন্যাসী বললেন,
হাঁ। রাজা বললেন, আমার সন্তান হবে? সন্ন্যাসী
বললেন, হাঁ। রাজা বললেন, আমার সন্তান হবে?
সন্ন্যাসী বললেন, হাঁ। রাজা বললেন, আমার সন্তান
হবে? সন্ন্যাসী বললেন, হাঁ। রাজা বললেন, আমার
সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা বললেন,
আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা
বললেন, আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ।
রাজা বললেন, আমার সন্তান হবে? সন্ন্যাসী বললেন,
হাঁ। রাজা বললেন, আমার সন্তান হবে? সন্ন্যাসী
বললেন, হাঁ। রাজা বললেন, আমার সন্তান হবে?
সন্ন্যাসী বললেন, হাঁ। রাজা বললেন, আমার সন্তান
হবে? সন্ন্যাসী বললেন, হাঁ। রাজা বললেন, আমার
সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা বললেন,
আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ। রাজা
বললেন, আমার সন্তান হবে? সন্ন্যাসী বললেন, হাঁ।

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ومن يرد ان يعلم ما يكون من الحوادث فليقرأ هذه الاسماء
الاربعة وهي ايضا اسماء الله تعالى وهي الاول والآخر
والظاهر والباطن ويكتبها في اربعة اوراق ويجعلها
تحت رأسه ويقرأها ثلاثين مرة ويرى ما يريد في المنام
وان كان يريد معرفة حال الاحياء والاموات يكتب
هذه الاسماء الاربعة ويعلقها على الميت ويقرأها
ثلاثين مرة ويرى ما يريد في المنام وان كان يريد
معرفة حال الاحياء والاموات يكتب هذه الاسماء
الاربعة ويعلقها على الميت ويقرأها ثلاثين مرة
ويرى ما يريد في المنام وان كان يريد معرفة حال
الاحياء والاموات يكتب هذه الاسماء الاربعة
ويعلقها على الميت ويقرأها ثلاثين مرة ويرى

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ومن يعلم ان الله يعلم ما في السموات والارض ان ذلك في كتاب ان ذلك على الله يسير
ويعبدون من دون الله ما لا يملك لهم رزقا فابتغوا عند الله الرزق واعبدوه واشكروا له
اليه ترجعون وان تكذبوا فقد كذب امم من قبلكم وما على الرسول الا البلاغ المبين
اولم يروا كيف يبدئ الله الخلق ثم يعيده ان ذلك على الله يسير قل سيروا في الارض
فانظروا كيف بدأ الخلق ثم الله ينشئ النشأة الاخرة ان الله على كل شيء قدير
يعذب من يشاء ويرحم من يشاء واليه تقلبون وما انتم بمعجزين في الارض ولا في السماء
وما لكم من دون الله من ولي ولا نصير والذين كفروا بايت الله ولقائه اولئك يئسوا من
رحمتي واولئك لهم عذاب اليم فما كان جواب قومه الا ان قالوا اقتلوه او حرقوه
فانجاه الله من النار ان في ذلك لايت لقوم يؤمنون وقال انما اتخذتم من دون الله
اوثانا مودة بينكم في الحيوة الدنيا ثم يوم القيمة يكفر بعضكم ببعض ويلعن بعضكم
بعضا ومأوكم النار وما لكم من ناصرين فامن له لوط وقال اني مهاجر الى ربي
انه هو العزيز الحكيم ووهبنا له اسحق ويعقوب وجعلنا في ذريته النبوة والكتب
واتيناه اجره في الدنيا وانه في الاخرة لمن الصلحين ولوطا اذ قال لقومه انكم
لتأتون الفحشة ما سبقكم بها من احد من العلمين ائنكم لتأتون الرجال وتقطعون
السبيل وتأتون في نادكم المنكر فما كان جواب قومه الا ان قالوا ائتنا بعذاب الله
ان كنت من الصدقين قال رب انصرني على القوم المفسدين ولما جاءت رسلنا ابرهيم
بالبشرى قالوا انا مهلكوا اهل هذه القرية ان اهلها كانوا ظلمين قال ان فيها لوطا
قالوا نحن اعلم بمن فيها لننجينه واهله الا امرأته كانت من الغبرين ولما ان جاءت
رسلنا لوطا سيء بهم وضاق بهم ذرعا وقالوا لا تخف ولا تحزن انا منجوك واهلك
الا امرأتك كانت من الغبرين انا منزلون على اهل هذه القرية رجزا من السماء بما
كانوا يفسقون ولقد تركنا منها ايةا بينة لقوم يعقلون والى مدين اخاهم شعيبا فقال

ছিলেন শ্রদ্ধেয় ডক্টর ফাঁস্ট তাঁহার বন্ধু। তাঁহার সঙ্গে
আলাপ করিবার জন্য ডক্টর ফাঁস্ট একদিন সন্ধ্যাবেলা
তাঁহার বাড়ি গেলেন। বাড়ির দরজায় ঘা দিতে একটি
অল্পবয়সী মেয়ে আসিয়া দরজা খুলিয়া দিল। মেয়েটি
দেখিতে সুশ্রী, কিন্তু তাহার মুখে কেমন একটা বিষণ্ণ
ভাব। ডক্টর ফাঁস্ট জিজ্ঞাসা করিলেন, তাঁহার বন্ধু
ঘরে আছেন কি না। মেয়েটি বলিল, তাঁহার বাবা
বাড়ি নাই, কিন্তু তাঁহার বন্ধু আছেন। ডক্টর ফাঁস্ট
তাঁহার সঙ্গে দেখা করিতে চাহিলেন। মেয়েটি তাঁহাকে
লইয়া গেল। ঘরে ঢুকিয়া ডক্টর ফাঁস্ট দেখিলেন, এক
বৃদ্ধ বসিয়া আছেন। তাঁহার মুখখানি বড় সুন্দর।
তাঁহার চুলগুলি সাদা রূপার মতো ঝকঝকে। তাঁহার
চোখ দুটি কী উজ্জ্বল! তাঁহার মুখের ভাব দেখিলে
মনে হয়, তিনি যেন কোন্ অদৃশ্য জগতের দিকে
তাকাইয়া আছেন। ডক্টর ফাঁস্ট তাঁহাকে নমস্কার
করিলেন। বৃদ্ধ তাঁহার নমস্কার ফিরাইয়া দিলেন।
ডক্টর ফাঁস্ট বলিলেন, তাঁহার বন্ধুর সঙ্গে দেখা
করিতে তিনি আসিয়াছেন। বৃদ্ধ বলিলেন, তাঁহার
বন্ধু বাড়ি নাই। ডক্টর ফাঁস্ট বলিলেন, তিনি
অপেক্ষা করিবেন। মেয়েটি বৃদ্ধের কাছে গিয়া
দাঁড়াইল। বৃদ্ধ তাহার দিকে চাহিয়া বলিলেন,
মেয়েটি যেন মন্ত্রমুগ্ধের মতো ঘরের মেঝেতে
বসিয়া পড়িল। বৃদ্ধ তখন ডক্টর ফাঁস্টকে বলিলেন,
তাঁহার বন্ধু বাড়ি নাই। ডক্টর ফাঁস্ট বলিলেন,
তিনি অপেক্ষা করিবেন। বৃদ্ধ বলিলেন, তাঁহার
বন্ধু বাড়ি নাই। ডক্টর ফাঁস্ট বলিলেন, তিনি
অপেক্ষা করিবেন। বৃদ্ধ বলিলেন, তাঁহার বন্ধু
বাড়ি নাই। ডক্টর ফাঁস্ট বলিলেন, তিনি অপেক্ষা
করিবেন। বৃদ্ধ বলিলেন, তাঁহার বন্ধু বাড়ি নাই।

ক্ষণ তাহাকে তাহার বন্ধুগণ বলিল, এক দিন হয় ত সমস্ত দিন
লাগিবে। অতএব আমরা তাহাকে বহন করিয়া লইয়া যাই। তখন
তাহারা তাহাকে বহন করিয়া লইয়া চলিল। কিন্তু তাহারা যখন
তাহার বাড়ির নিকট উপস্থিত হইল, তখন তাহারা দেখিল যে, তাহার
পুত্রেরা তাহার সমস্ত ভাগের সমস্তই নষ্ট করিয়াছে। তাহারা
তাহাকে বহন করিয়া লইয়া তাহার বাড়ির মধ্যে রাখিল। তখন
তাহার পুত্রেরা আসিয়া তাহার পায়ে পড়িল। তাহারা বলিল, পিতা,
আমরা অপরাধ করিয়াছি, আমরা অপরাধ করিয়াছি। তখন
তাহারা তাহাকে লইয়া গৃহে প্রবেশ করিল। তখন তাহার পুত্রেরা
তাহার সম্পত্তি ভাগ করিয়া লইল। তাহারা তাহার সমস্ত ধন
ভাগ করিয়া লইল। তাহারা তাহার সমস্ত ধন ভাগ করিয়া লইল।
তাহারা তাহার সমস্ত ধন ভাগ করিয়া লইল। তাহারা তাহার
সমস্ত ধন ভাগ করিয়া লইল। তাহারা তাহার সমস্ত ধন ভাগ
করিয়া লইল। তাহারা তাহার সমস্ত ধন ভাগ করিয়া লইল।

ঈশা রচনা সমগ্র ৪ খণ্ড ৷ ৷ ৷

ગાળતાં ગાળતાં રાણા ગાળતાં ગાંઠ પડી ગઈ ના નહિ પાછાં પાછાંવળતાં જીવ

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ملكوتك ويملك عليهم الرب وحده في جبل صهيون من الآن إلى الدهر
وأما أنت يا برج القطيع ويا مخفي صهيون فإليك تأتي السلطان
الأول والملك يأتي إلى ابنة أورشليم وقد جاء الآن لماذا تجزعين
بالصياح أليس ملك فيك أم هلك مشيرك فأخذتك الأوجاع كالمخاض
وتمخضين كالحبلى يا ابنة صهيون لأنك الآن تخرجين من المدينة
وتسكنين في البرية وتأتين إلى بابل هناك تنجين هناك يفديك
الرب من أيدي أعدائك الآن قد اجتمع عليك أمم كثيرة قائلين
لتدنس وتشمت أعيننا بصهيون وهم لا يعلمون أفكار الرب ولا
يفهمون مشورته لأنه جمعهم كحزمة إلى البيدر قومي ودوسي
يا ابنة صهيون لأني أجعل قرنك حديدا وأظلافك أجعلها نحاسا
فتسحقين شعوبا كثيرة وأحرمهم للرب وأموالهم للسيد رب
الأرض كلها

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ভাবে। তখন তাঁর শিষ্যেরা তাঁকে বলিল, হে গুরু, আহার করুন।
কিন্তু তিনি তাহাদিগকে কহিলেন, আমার ভক্ষণীয় খাদ্য আছে,
যাহার সংবাদ তোমরা জান না। অতএব শিষ্যেরা পরস্পর
কহিতে লাগিল, কেহ কি তাঁহার জন্য খাদ্য আনিয়াছে?
যীশু কহিলেন, আমার খাদ্য এই, যে আমার প্রেরিতের
ইচ্ছা আমি পালন করি, এবং তাঁহার কর্ম্ম সিদ্ধ করি।
তোমরা কি বল না, এখনও চারি মাস আছে, পরে
শস্যচ্ছেদন হইবে? দেখ, আমি তোমাদিগকে কহিতেছি,
তোমরা আপন আপন চক্ষু উত্তোলন করিয়া ক্ষেত্রসকল
দেখ, তাহারা শস্যচ্ছেদনের জন্য শুক্লবর্ণ হইয়াছে।
যে শস্যচ্ছেদন করে সে বেতন পাইতেছে, এবং সে
অনন্তজীবনের জন্য শস্য সংগ্রহ করিতেছে; যেন বীজবাপক
ও শস্যচ্ছেদক একত্র আনন্দ করে। কেননা এবিষয়ে
এই কথা সত্য, বীজবাপক আর, শস্যচ্ছেদক আর।
আমি তোমাদিগকে প্রেরণ করিলাম, যে শ্রমে তোমরা
শ্রম করিয়াছ নাই, তাহা শস্যচ্ছেদন করিতে; অন্য
লোকেরা শ্রম করিয়াছে, তোমরা তাহাদের শ্রমে প্রবেশ
করিয়াছ।

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ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ
ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ ᠪᠤᠶᠠᠨᠳᠠᠨ

ইহাতে সকল লোকের মধ্যে হইল। তাহাতে সেই দেশের লোকেরা
তাহাকে ধরিয়া রাখিতে চেষ্টা করিল, কিন্তু সে তাহাদিগকে ত্যাগ করিয়া
চলিয়া গেল। পরে সে অন্য অন্য নগরে ঈশ্বরের রাজ্য প্রচার করিতে
লাগিল; কেননা আমি এই জন্য প্রেরিত হইয়াছি। আর সে যিহূদিয়ার
সমাজ সকলে প্রচার করিতে লাগিল।

৫ একদিন গিনেষরৎ হ্রদের তীরে দাঁড়াইয়া আছেন, এমন সময়ে
লোকেরা ঈশ্বরের বাক্য শুনিবার জন্য তাঁহার নিকট চাপিয়া পড়িতেছিল।
তখন তিনি দুখানি নৌকা হ্রদের তীরে লাগিতে দেখিলেন; কিন্তু জেলেরা
নৌকা হইতে নামিয়া জাল ধুইতেছিল। তিনি শিমোনের নৌকায় উঠিয়া
তাঁহাকে তীর হইতে কিছু দূর লইয়া যাইতে বলিলেন; পরে বসিয়া
নৌকা হইতে লোকদিগকে উপদেশ দিতে লাগিলেন। কথা বলা শেষ
করিয়া শিমোনকে কহিলেন, গভীর জলে লইয়া যাও, আর মাছ ধরিবার
জন্য তোমরা জাল ফেল। শিমোন উত্তর করিয়া কহিলেন, নাথ, আমরা
সমস্ত রাত্রি পরিশ্রম করিয়া কিছু পাইলাম না, কিন্তু আপনার কথা
প্রযুক্ত জাল ফেলিতেছি। তাহাতে অনেক মাছ ধরা পড়িল, এমন কি
তাহাদের জাল ছিঁড়িতে লাগিল। তখন তাহারা অন্য নৌকাস্থিত
আপনাদের সঙ্গিদিগকে সঙ্কেত করিলেন, তাহারা আসিয়া উভয় নৌকা
এমন পূর্ণ করিল যে, নৌকা ডুবিবার উপক্রম হইল। শিমোন পিতর
ইহা দেখিয়া যীশুর চরণে পড়িয়া কহিলেন, প্রভো, আমার নিকট হইতে
যাইয়া আপনি দূর হউন, কেননা আমি পাপী মনুষ্য। কারণ তাঁহার
এবং তাঁহার সঙ্গিদিগের মাছ ধরা দেখিয়া তাঁহারা সকলে চমৎকৃত
হইলেন; আর শিমোনের সঙ্গী সিবদিয়ের পুত্র যাকোব ও যোহনও
চমৎকৃত হইলেন। যীশু শিমোনকে কহিলেন, ভয় করিও না; এখন
হইতে তুমি মনুষ্য ধরিবে।

[illegible]

198 [illegible]

ছাত্রীদের সঙ্গে কথা বলার সময় তাদের পড়াশোনা সম্পর্কে
15 এবং সেখানে কোনো প্রকার বিঘ্ন ঘটছে কিনা সে সম্পর্কে
তাদের মতামত গ্রহণ করেন। এছাড়া তাদের বাসস্থান
সম্পর্কেও তাদের মতামত গ্রহণ করেন। কিন্তু তাদের
মধ্যে তিনজন ছাত্রী একসঙ্গে থাকতে চায় না। তারা
20 একান্ত নিরিবিলি থাকতে চায়। এই অবস্থায় তাদের
থাকার ব্যবস্থা করা সম্ভব নয়। তাদের মধ্যে একজন
অসুস্থ। তাকে সেবা করার জন্য একজন সঙ্গী দরকার।
সেই সঙ্গী কোথায় পাওয়া যাবে তা নিয়ে সমস্যা।
এছাড়া আরও কিছু সমস্যা রয়েছে। সেগুলি নিয়ে
5 আলোচনা করার জন্য তিনি সকলকে অনুরোধ করেন।
সকলের মতামত গ্রহণ করার পর তিনি বলেন, এই
সমস্যাগুলি সমাধান করার জন্য তিনি একটি কমিটি
গঠন করবেন। কমিটি সমস্যাগুলি নিয়ে আলোচনা
করবে। সেই আলোচনার ফলাফল তিনি সকলকে
10 জানাবেন। তিনি ছাত্রীদের কাছে অনুরোধ করেন
যাতে তারা নিজেদের মধ্যে ঝগড়া না করে। তারা
একে অপরের সহায়ক হয়ে থাকে। তারা একে অপরের
সুখ-দুঃখের সাথী হয়ে থাকে। তারা একে অপরের
সহায়ক হয়ে থাকে। তারা একে অপরের সুখ-দুঃখের
15 সাথী হয়ে থাকে। তারা একে অপরের সহায়ক হয়ে
থাকে। তারা একে অপরের সুখ-দুঃখের সাথী হয়ে
থাকে। তারা একে অপরের সহায়ক হয়ে থাকে।

ᠬᠣᠭᠣᠷᠢᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠴᠠᠭᠠᠨ ᠨᠤᠳᠤᠨ ᠳᠤᠮᠳᠠ

سبز

[illegible]

ইহাদের কুলগুরু সেই ভরদ্বাজ ঋষিগণের পুত্র শ্রুতর্ষি নামে
বিখ্যাত। ইনি বিদ্যাবিষয়ে অতিশয় বিচক্ষণ ও বিদ্যাবিষয়ে
অতিশয় বিচক্ষণ ও

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পরে সেইদিন রাজাও সেনাপতি সহ সসৈন্যে উপস্থিত হইয়া দেখিলেন, সুবিস্তীর্ণ প্রান্তরে অসংখ্য ভগ্ন অস্ত্র, শত শত মৃতদেহ এবং অগণিত আহত ব্যক্তি। তখন সকলে বুঝিলেন, এবার যুদ্ধে জয় হইয়াছে। পরে সেনাপতি সকলকে আহতদিগের শুশ্রূষা করিতে আদেশ দিলেন। তখন সকলে মিলিয়া আহতদিগের শুশ্রূষা করিতে লাগিল। অনন্তর সেনাপতি সকলকে লইয়া রাজধানীতে প্রত্যাবর্তন করিলেন। রাজধানীতে উপস্থিত হইবামাত্র প্রজাবৃন্দ সানন্দে তাহাদিগকে অভ্যর্থনা করিল। তখন সেনাপতি সকলকে লইয়া রাজপ্রাসাদে প্রবেশ করিলেন। রাজা সকলকে সম্মান করিয়া বিদায় দিলেন। পরে প্রসন্ন মনে সকলে স্বস্ব গৃহে গমন করিল। তাহাদিগের আনন্দের সীমা রহিল না। তাহারা সকলে একত্র মিলিয়া আনন্দ করিতে লাগিল। তখন সেনাপতি সকলকে লইয়া রাজপ্রাসাদে গমন করিলেন। রাজা সকলকে সম্মান করিয়া বিদায় দিলেন। পরে প্রসন্ন মনে সকলে স্বস্ব গৃহে গমন করিল। তাহাদিগের আনন্দের সীমা রহিল না। তাহারা সকলে একত্র মিলিয়া আনন্দ করিতে লাগিল। তখন সেনাপতি সকলকে লইয়া রাজধানীতে প্রত্যাবর্তন করিলেন। রাজধানীতে উপস্থিত হইবামাত্র প্রজাবৃন্দ সানন্দে তাহাদিগকে অভ্যর্থনা করিল। তখন সেনাপতি সকলকে লইয়া রাজপ্রাসাদে প্রবেশ

ગયા અઠવાડિયામાં જ બહારગામ રહેતા મારા મિત્ર અને તેમનાં પત્ની
મળવા આવ્યાં. મારાં પત્ની અને મારી પુત્રી સાથે તેઓ ઘણાં વર્ષે
મળ્યાં. ત્રણેય સખીઓ જૂની યાદોમાં ખોવાઈ ગઈ. મારા મિત્ર
અને હું અમારા જૂના દોસ્તારોની વાતોમાં ખોવાઈ ગયા. ત્રણેય
સખીઓ વચ્ચે ઘણી વાતો થઈ. ત્યારે મારાં પત્નીએ મારા મિત્ર
અને મારાં પત્નીને કહ્યું કે તમે બંને ઘણાં વર્ષે મળ્યાં છો તો
તમારાં પત્નીને કહો કે તેઓ મારાં પત્નીને મળે. મારાં પત્ની
અને મારાં પત્ની વચ્ચે ઘણાં વર્ષે મુલાકાત થઈ રહી છે તો
તેઓ ઘણી વાતો કરશે. મારાં પત્નીએ મારા મિત્રનાં પત્નીને
કહ્યું કે તમે મારાં પત્નીને મળો. મારાં પત્ની અને મારા મિત્ર
વચ્ચે ઘણાં વર્ષે મુલાકાત થઈ રહી છે તો તેઓ ઘણી વાતો કરશે.
મારાં પત્ની અને મારાં પત્ની વચ્ચે ઘણાં વર્ષે મુલાકાત થઈ રહી
છે તો તેઓ ઘણી વાતો કરશે. મારાં પત્નીએ મારા મિત્રનાં પત્નીને
કહ્યું કે તમે મારાં પત્નીને મળો. મારાં પત્ની અને મારા મિત્ર
વચ્ચે ઘણાં વર્ષે મુલાકાત થઈ રહી છે તો તેઓ ઘણી વાતો કરશે.

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ગામ ગામ ગામ

ছিল কেননা তাহার বিবাহের পূর্ব্বে তাহার পিতা মাতা
কর্ত্তৃক তাহার বিবাহ স্থির হইয়াছিল। তাহার পিতা
মাতা তাহাকে বলিলেন, কন্যা, তোমার বিবাহ
উপস্থিত। তোমার বিবাহের জন্য আমরা
অনেক টাকা খরচ করিয়াছি। তোমার বিবাহ
উপলক্ষে আমাদিগের অনেক আত্মীয় কুটুম্ব
আসিবেন। তাহাদিগের আহারাদি সম্পন্ন
হইলে তাহাদিগের সম্মুখে তোমার নৃত্য
করিতে হইবে। তুমি নৃত্য করিতে পারিবে
তো? তুমি নৃত্য করিতে পারিবে তো?
তখন সেই বালিকা কহিল, পিতা মাতা
আমার বিবাহ উপলক্ষে আত্মীয় কুটুম্বদিগের
সম্মুখে নৃত্য করিতে পারিব কি না, তাহা
আমি কিরূপে বলিতে পারি? আমি
তো কখনও নৃত্য করিতে শিখি নাই।
তখন পিতা মাতা কহিলেন, তুমি নৃত্য
করিতে পারিবে না? তুমি নৃত্য করিতে
পারিবে না? তুমি নৃত্য করিতে পারিবে না?
তখন সেই বালিকা কহিল, পিতা মাতা
আমার বিবাহ উপলক্ষে আত্মীয় কুটুম্বদিগের
সম্মুখে নৃত্য করিতে পারিব কি না, তাহা
আমি কিরূপে বলিতে পারি? আমি
তো কখনও নৃত্য করিতে শিখি নাই।

ভগবান বলিলেন, হে পৃথিবীপতে, আমার প্রসাদে তুমি সমস্তই
জানিতে পারিবে। কিন্তু আমার এই অনন্ত বিশ্বরূপ দেখিতে
পারিবে না। অতএব আমি তোমাকে দিব্য চক্ষু দান করিতেছি,
তাহার দ্বারা আমার ঐশ্বর্য দেখিতে পাইবে।

সঞ্জয় বলিলেন, হে রাজন্, মহাযোগেশ্বর ভগবান এই কথা
বলিয়া পরমেশ্বর রূপ ধারণ করিলেন। তাঁহার অনেক মুখ
ও নেত্র, অনেক অদ্ভুত দর্শন, অনেক দিব্য আভরণ, অনেক
দিব্য অস্ত্র উদ্যত রহিয়াছে, তিনি দিব্য মাল্য ও বস্ত্র
পরিধান করিয়াছেন, তাঁহার গায়ে দিব্য গন্ধদ্রব্য লেপন
করা রহিয়াছে, তিনি সর্বাশ্চর্যময়, অনন্ত, বিশ্বতোমুখ।
যদি আকাশে সহস্র সূর্য একত্র উদিত হয়, তবে সেই
মহাপুরুষের তেজ বুঝিতে পারা যায়। পাণ্ডুপুত্র ধনঞ্জয়
সেই দেবদেবের শরীরে অনেক প্রকার বিভক্ত জগৎ দেখিলেন।
তখন বিস্ময়াবিষ্ট রোমাঞ্চিতকলেবর ধনঞ্জয় কৃতাঞ্জলি
হইয়া প্রণাম করিয়া স্তুতি করিতে লাগিলেন।

অর্জুন বলিলেন, হে দেব, আমি আপনার দেহে সমস্ত দেবতা
ও ভূতসমূহ দেখিতেছি। কমলাসনে ব্রহ্মা, মহাদেব, ঋষি
ও দিব্য উরগ সকল দেখিতেছি। অনন্তবাহু, অনন্তমুখ,
অনন্তনেত্র, অনন্তরূপ আপনাকে দেখিতেছি। আপনার
আদি, মধ্য ও অন্ত দেখিতে পাইতেছি না। আপনি বিশ্বেশ্বর,
বিশ্বরূপ। আপনার মুখ হইতে অগ্নি নির্গত হইতেছে।
আপনার তেজে বিশ্ব তাপিত হইতেছে। আপনার মুখ
প্রজ্বলিত, নেত্র সূর্য ও চন্দ্র, আপনার তেজে বিশ্ব
তাপিত। আপনার মুখ হইতে অগ্নি নির্গত হইতেছে।

ગોવાળિયા અને ગોપ કુટુંબ સાથે ગોકુળ છોડી વૃંદાવન જઈ વસ્યા. ગોકુળ
છોડી વૃંદાવન જઈ વસ્યા એ વાત કંસ સુધી પહોંચી. કંસ ગોકુળ પર
હુમલો કરી તેને નષ્ટ કરવા ઇચ્છતો હતો. પરંતુ તેમાં તેને સફળતા
મળી નહિ. ગોકુળના લોકો અને ગોપ-ગોપીઓ તો કૃષ્ણ-બલરામ
પ્રત્યે અતિશય પ્રેમ ધરાવતાં હતાં. કંસ તેમ જ તેના સૈનિકો કૃષ્ણ
અને બલરામ પ્રત્યે દ્વેષ ધરાવતા હતા. કંસ તેમ જ તેના સૈનિકો
કૃષ્ણ અને બલરામ પ્રત્યે દ્વેષ ધરાવતા હતા. કંસ તેમ જ તેના સૈનિકો
કૃષ્ણ અને બલરામ પ્રત્યે દ્વેષ ધરાવતા હતા. કંસ તેમ જ તેના સૈનિકો
કૃષ્ણ અને બલરામ પ્રત્યે દ્વેષ ધરાવતા હતા. કંસ તેમ જ તેના સૈનિકો
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ગામ- ઉપર રહેલા મોટા ઝાડ પર ચઢી ગયો. તેમ તેણે
જોયું કે પ્રભુ ઈસુ તે જ રસ્તે આવી રહ્યા હતા. તેઓ
ઝાડ પાસે આવ્યા ત્યારે તેઓ ઊંચા જોઈને બોલ્યા,
"ઝક્કાય, ઝડપથી નીચે ઉતર કારણ આજે મારે તારા
ઘરે રહેવું જોઈએ." ઝક્કાય ઝડપથી નીચે ઉતર્યો અને
ખુશીથી પ્રભુને પોતાના ઘરે લઈ ગયો. પણ બધા લોકો
આ જોઈને ગણગણવા લાગ્યા કે પ્રભુ પાપી માણસના
ઘરે ગયા. પણ ઝક્કાયે પ્રભુ આગળ ઊભા રહીને કહ્યું
કે "પ્રભુ, મારી પાસે જે કંઈ છે તેમાંથી અડધું હું
ગરીબોને આપીશ અને જો મેં કોઈ પાસેથી ખોટી રીતે
કંઈ લીધું હશે તો તેને ચાર ગણું પાછું આપીશ."
પ્રભુ ઈસુએ તેને કહ્યું કે આજે તારા ઘરમાં મુક્તિ
આવી છે કારણ કે તારા પૂર્વજ ઈબ્રાહીમના વંશજ
તરીકે તારાં પાપ માફ કરવા માટે હું આવ્યો છું.
પ્રભુ ઈસુ ગામેગામ ફરતા ફરતા ઘણા લોકોને મળ્યા
અને તેઓને પ્રભુ ઈશ્વરના રાજ્યનો સંદેશો આપ્યો.
પ્રભુ ઈસુ ગામેગામ ફરતા ફરતા ઘણા લોકોને મળ્યા
અને તેઓને પ્રભુ ઈશ્વરના રાજ્યનો સંદેશો આપ્યો.

ছিলেন। তাঁর বাবা ছিলেন ডাক্তার। তাঁর মা-বাবা ছিলেন খুব ধার্মিক। তাঁরা
চাইতেন তাঁর ছেলে বড় হয়ে ডাক্তার হোক। কিন্তু ছেলে ডাক্তার হতে চায়নি।
সে চাইত গান গাইতে। তাই বাবা-মা তাকে বাড়ি থেকে তাড়িয়ে দিলেন।
সে চলে গেল বাড়ি ছেড়ে। একটা ট্রাকে করে সে চলে গেল অন্য শহরে।
সেখানে সে একটি গানের দল তৈরি করল। দলের নাম রাখল 'সুরের
ঝরনা'। দলের সবাই ছিল তরুণ। তারা সবাই ভালো গান গাইত।
তারা গান গেয়ে টাকা পেত। কিন্তু টাকা যথেষ্ট ছিল না। তাই তারা
ঠিক করল তারা বিদেশে যাবে। তারা ভাবল বিদেশে গেলে তারা
অনেক টাকা পাবে। তারা ঠিক করল তারা ইংল্যান্ডে যাবে। তারা
ইংল্যান্ডে গেল। তারা সেখানে গান গেয়ে টাকা পেল। তারা
সেখানে একটি বাড়ি ভাড়া নিল। তারা ঠিক করল তারা সেখানে
থাকবে। তারা ঠিক করল তারা সেখানে একটি ব্যান্ড তৈরি করবে।
তারা ঠিক করল তারা ব্যান্ডের নাম রাখবে 'ফিনিক্স'। তারা
ঠিক করল তারা ফিনিক্স পাখির মতো উড়বে। তারা ঠিক করল
তারা ফিনিক্স পাখির মতো উড়বে। তারা ঠিক করল তারা
ফিনিক্স পাখির মতো উড়বে। তারা ঠিক করল তারা ফিনিক্স
পাখির মতো উড়বে। তারা ঠিক করল তারা ফিনিক্স পাখির
মতো উড়বে। তারা ঠিক করল তারা ফিনিক্স পাখির মতো
উড়বে। তারা ঠিক করল তারা ফিনিক্স পাখির মতো উড়বে।

ছড়িয়ে পড়ল। ভয়ানক গরম বলেই বোধ হয়। সূর্য
ডুবে গেছে। তাপমাত্রা কমে এসেছে। কিন্তু বাতাস
বইছে না। গাছের পাতা নড়ছে না। ঘরের ভিতর
গুমোট। ঘামে সারা গা চিটচিটে। ঘরের দেয়াল
থেকে গরম ভাপ উঠছে। ঘরের ভিতর বসে থাকা
যাচ্ছে না। ছাদে উঠে এলাম। ছাদে এসে দেখি
আরও কয়েকজন এসেছে। ছাদের উপর মাদুর
বিছানো। মাদুরের উপর বসে আছে। কেউ
কেউ শুয়ে পড়েছে। ছাদের উপর বাতাস বইছে।
ঘরের ভিতর গুমোট। ছাদে এসে বাতাস পেয়ে
আরাম লাগছে। আমার মনে হচ্ছে। ঘরের ভিতর
থাকা যায় না। ছাদে এসে বাতাস পেয়ে আরাম

ছিলেন মহাকবি। মহাকবির কাব্যের ছন্দ কি কখনো ভাঙা যায়? তাঁর
কাব্যের ছন্দ যেন তাঁর মনের সঙ্গে মিলে গেছে। তাঁর মধ্যে যে সুর
বাজত তাই ছন্দের মধ্যে ধ্বনিত হয়ে উঠেছে। তাঁর কাব্যের ছন্দ
তাঁর মনের সুর। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের
ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর
কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ।
তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের
ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর
মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ
তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের
ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর
কাব্যের ছন্দ তাঁর মনের ছন্দ। তাঁর কাব্যের ছন্দ তাঁর মনের ছন্দ।

ত্বষ্টৃপুত্র সন্দেশ-সৃষ্টিদক্ষ ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর
সন্দেশ-সৃষ্টিদক্ষ ত্বষ্টৃপুত্র ধাতৃকীর ভগ্নীর-সহোদর

[illegible]

ভাবিল— যদি সত্য সত্য আমার পুত্র না হইয়া কন্যা হয়, তাহা
হইলে আমার অভিলাষ পূর্ণ হইবে না, এই ভাবিয়া সেই রাজা
অত্যন্ত দুঃখিত হইলেন। তখন সেই রাজার পুরোহিত
রাজাকে কহিলেন, মহারাজ! আপনি দুঃখিত হইবেন না,
আমি গণনা করিয়া দেখিতেছি, আপনার পুত্র হইবে। তাহা
শুনিয়া রাজা কহিলেন, আমার পুত্র হইলে আমি তাহাকে
রাজ্য দিয়া বনে গমন করিব। পরে রাজা পুত্রের জন্মোৎসব
করিলেন। ব্রাহ্মণেরা গণনা করিয়া কহিলেন, মহারাজ!
আপনার পুত্র অতি সুলক্ষণ, ইহার দ্বারা আপনার বংশ
উজ্জ্বল হইবে। রাজা কহিলেন, আমার পুত্র হইলে আমি
তাহাকে রাজ্য দিয়া বনে গমন করিব। পরে রাজা পুত্রের
জন্মোৎসব করিলেন। ব্রাহ্মণেরা গণনা করিয়া কহিলেন,
মহারাজ! আপনার পুত্র অতি সুলক্ষণ, ইহার দ্বারা আপনার
বংশ উজ্জ্বল হইবে। রাজা কহিলেন, আমার পুত্র হইলে
আমি তাহাকে রাজ্য দিয়া বনে গমন করিব। পরে রাজা
পুত্রের জন্মোৎসব করিলেন। ব্রাহ্মণেরা গণনা করিয়া
কহিলেন, মহারাজ! আপনার পুত্র অতি সুলক্ষণ, ইহার
দ্বারা আপনার বংশ উজ্জ্বল হইবে। রাজা কহিলেন,
আমার পুত্র হইলে আমি তাহাকে রাজ্য দিয়া বনে গমন
করিব। পরে রাজা পুত্রের জন্মোৎসব করিলেন। ব্রাহ্মণেরা
গণনা করিয়া কহিলেন, মহারাজ! আপনার পুত্র অতি
সুলক্ষণ, ইহার দ্বারা আপনার বংশ উজ্জ্বল হইবে।
রাজা কহিলেন, আমার পুত্র হইলে আমি তাহাকে রাজ্য
দিয়া বনে গমন করিব। পরে রাজা পুত্রের জন্মোৎসব
করিলেন। ব্রাহ্মণেরা গণনা করিয়া কহিলেন, মহারাজ!
আপনার পুত্র অতি সুলক্ষণ, ইহার দ্বারা আপনার বংশ

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সুখদুঃখ — অসংখ্যের মাঝখানে একটি সুখদুঃখ নিতান্ত সামান্য। তাই সে কেবল একটিমাত্র দুঃখ নিয়ে এত দীর্ঘ হয়ে উঠেছে। সে দুঃখ কেবল একা আমার দুঃখ, আর কারো নয়। তাই সে এমন একা। তাই সে এমন অসহ্য। তাই সে এমন অসীম। তাই সে এমন অনন্ত। তাই সে এমন অনন্তকাল ধরে আমার হৃদয়ের মধ্যে বিরাজ করছে। আর কারো হৃদয়ে নয়, কেবল আমার হৃদয়

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ছিল। তাহার পর তিনি ঐ সকল কথা বলিয়া শিষ্যদিগকে
আশীর্ব্বাদ করিলেন। তাহার পর তিনি স্বর্গে উঠিয়া গেলেন।
তখন তাহারা তাঁহাকে প্রণাম করিয়া মহা আনন্দে যিরূশালেম
নগরে ফিরিয়া গেলেন। তাঁহারা সর্ব্বদা মন্দিরে থাকিয়া
ঈশ্বরের প্রশংসা করিতে লাগিলেন। আমেন।

পিতর ও যোহন মন্দিরে যাইতেছেন। যিরূশালেম নগরে
একজন খোঁড়া লোক ছিল। তাহার বয়স চল্লিশ বৎসর
হইয়াছিল। তাহার মা তাহাকে প্রতিদিন মন্দিরের দ্বারে
লইয়া যাইত। সুন্দর নামে যে দ্বার ছিল সেই দ্বারে
তাহাকে বসাইয়া রাখিত। সেই দ্বার দিয়া লোকেরা
মন্দিরে যাইত। সেই খোঁড়া লোক মন্দিরে যাইতেছে
দেখিয়া ভিক্ষা চাহিল। পিতর ও যোহন তাহার দিকে
চাহিয়া বলিলেন, আমাদের দিকে দৃষ্টি কর। তখন সে
মনে করিল যে তাহারা কিছু দিবেন। কিন্তু পিতর বলিলেন,
আমার রূপা কি সোনা নাই, কিন্তু আমার যাহা আছে
তাহা তোমাকে দিতেছি। নাসরতীয় যীশু খ্রীষ্টের নামে
উঠিয়া চল। তখন পিতর তাহার ডান হাত ধরিয়া তাহাকে
তুলিলেন। তখনই তাহার পায়ে ও গোড়ালিতে বল হইল।
সে লাফাইয়া উঠিয়া দাঁড়াইল ও চলিতে লাগিল। তাহার
পর সে লাফাইতে লাফাইতে ও ঈশ্বরের প্রশংসা করিতে
করিতে তাহাদের সঙ্গে মন্দিরে গেল। সকল লোক তাহাকে
চলিতে দেখিয়া ও ঈশ্বরের প্রশংসা করিতে শুনিয়া
আশ্চর্য্য হইল। তাহারা বুঝিল যে সুন্দর দ্বারে বসিয়া
যে ভিক্ষা করিত এ সেই লোক। তাহারা তাহার সঙ্গে
সেই দ্বারে গিয়া দেখিল যে সে পিতর ও যোহনের সঙ্গে
আছে। তখন সকল লোক আশ্চর্য্য হইয়া সেই দ্বারের
নাম শলোমনের দালান বলিয়া ডাকিল। তাহারা সেই
দালানে দৌড়িয়া আসিল। পিতর তাহাদিগকে বলিলেন,
হে ইস্রায়েলের লোকেরা, তোমরা কেন আশ্চর্য্য হইতেছ?
আমরা কি নিজের ক্ষমতা বা ধর্ম্ম দেখাইয়া এ লোককে
চলিতে দিয়াছি? আব্রাহাম, ইস্হাক ও যাকোব যে ঈশ্বর
তাঁহার দাস যীশুকে গৌরব দিয়াছেন। তোমরা তাঁহাকে
ধরিয়া দিয়াছ ও পীলাতের সম্মুখে অস্বীকার করিয়াছ।
পীলাত তাঁহাকে ছাড়িয়া দিতে ইচ্ছা করিলেন। কিন্তু
তোমরা সেই পবিত্র ও ধর্ম্মিষ্ঠ লোককে অস্বীকার
করিয়া বলিলে, বরাব্বাকে ছাড়িয়া দিন। তোমরা
জীবনের কর্ত্তাকে বধ করিলে। কিন্তু ঈশ্বর তাঁহাকে
মৃতদের মধ্য হইতে উঠাইয়াছেন। আমরা এই কথার
সাক্ষী। যীশুর নামে বিশ্বাস করিয়া তাহার ক্ষমতায়
তোমরা যে লোককে দেখিতেছ ও চিনিতেছ এ সেই লোক।
তাহার বিশ্বাস যীশুর নামের দ্বারা তোমাদের সকলের
সম্মুখে এই লোককে সুস্থ করিয়াছে। ভাইসকল, আমি
জানি যে তোমরা ও তোমাদের শাসনকর্ত্তারা না বুঝিয়া
এ কাজ করিয়াছ। কিন্তু ঈশ্বর যে সকল ভাববাদীর
মুখে বলিয়াছিলেন যে খ্রীষ্ট দুঃখ ভোগ করিবেন,
তাহা তিনি এই রূপে পূর্ণ করিলেন। অতএব তোমরা
মন ফিরাও ও ঈশ্বরের দিকে ফিরিয়া আইস, যেন তোমাদের
পাপ মোচন হয়। তাহা হইলে প্রভুর সাক্ষাৎ হইতে
তাপের দিন আসিবে। তিনি তোমাদের জন্য নিরূপিত
খ্রীষ্ট যীশুকে পাঠাইবেন। তিনি স্বর্গে থাকিবেন।
যে সময়ে ঈশ্বর সকল বস্তু নূতন করিবেন, সেই সময়
পর্য্যন্ত তাঁহাকে স্বর্গে থাকিতে হইবে। মোশি বলিয়াছেন,
প্রভু ঈশ্বর আমার মত একজন ভাববাদী তোমাদের
মধ্যে উঠাইবেন। তাঁহার কথা তোমরা শুনিবে। তিনি
তোমাদিগকে যাহা বলিবেন তাহা তোমরা সকল বিষয়ে
মানিবে। যে কেহ সেই ভাববাদীর কথা না শুনিবে
তাহাকে লোকের মধ্য হইতে উচ্ছেদ করা যাইবে।

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ভাবের অভাবের পরিচয় না না না অভাব অভাবের অভাবের কথা না না

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ગામ્રાજ્યમાં સૂર્યાસ્ત થતો નહોતો. તેના વિશાળ વેપારી જહાજો
સમગ્ર વિશ્વમાં ફરતાં હતાં અને દરેક બંદરે સોનાનો સિક્કો
ચલાવતા. આ સમૃદ્ધિનું રહસ્ય એક નામમાં સમાયેલું હતું — વેલ્થ
ટ્રસ્ટ. તેના સ્થાપક હતા શ્રી અરવિંદભાઈ મહેતા, જેઓ
પોતાને માત્ર એક મૂડીરોકાણકાર તરીકે ઓળખાવતા.

તેમનું મૂડીરોકાણ ફિલોસોફી અલગ હતી. તેઓ ઝડપી નફા
પાછળ દોડતા નહોતા. તેઓ માનતા કે સાચી સંપત્તિ એ
જ્યારે કોઈ કંપની પોતાના કર્મચારીઓને સારો પગાર
આપે, ગ્રાહકોને પ્રામાણિક સેવા આપે અને સમાજને કંઈક
પાછું આપે, ત્યારે જ મૂડી વધે છે. તેઓ કહેતા કે મૂડી
એ સાધન છે, સાધ્ય નથી.

વેલ્થ ટ્રસ્ટ પાસે હજારો કર્મચારીઓ હતા. તેમાંથી એક
યુવાન હતો રાકેશ પરમાર, જે ગ્રાફિક ડિઝાઈનર તરીકે
કામ કરતો હતો. રાકેશ પોતાની કારકિર્દીની શરૂઆતમાં
ખૂબ મૂંઝાયેલો હતો. તેને ખબર નહોતી કે તે શું કરવા
માગે છે. પરંતુ વેલ્થ ટ્રસ્ટમાં તેને એક એવું વાતાવરણ
મળ્યું જ્યાં પ્રશ્નો પૂછવા એ ગુનો નહોતો, પરંતુ શીખવાની
નિશાની ગણાતી હતી.

રાકેશે જોયું કે કંપનીના દરેક વિભાગ — ભલે તે
એકાઉન્ટ્સ હોય કે માર્કેટિંગ — એક જ ધ્યેય તરફ કામ
કરતા હતા. દરેક નિર્ણય પાછળ એક પ્રશ્ન પૂછવામાં આવતો
હતો: શું આ નિર્ણય ગ્રાહકના હિતમાં છે? જો જવાબ
હકારાત્મક હોય તો જ આગળ વધવું. આ સિદ્ધાંત તેને
પોતાની કારકિર્દી માટે પણ ઉપયોગી લાગ્યો.

ছিল প্রজন্ম- পরম্পরায় সযত্নে রক্ষিত তাল-পাতার পুথি। সেগুলো
লিপিকর চমৎকার সরল ভঙ্গিতে- লেখা। প্রথমে লিপিকর পুথির
শুরুতে দেবতার স্তুতি লিখতেন। এর পর পুথির শেষে লেখকের
পরিচয়, কোন সময় লেখা হয়েছে, কোথায় লেখা হয়েছে, কোন
রাজার আমলে লেখা হয়েছে, কোন পুথি থেকে লেখা হয়েছে
এসব তথ্য লিপিকর লিখে রাখতেন। এরপর পুথির মধ্যে
লেখা শুরু হত। পুথির পাতা সাধারণত দুই ভাগে ভাগ করা
থাকত। এক ভাগে পুথির লেখা আর অন্য ভাগে পুথির
পাতাগুলো একত্র করে রাখার জন্য দড়ি বসানোর জন্য
ফাঁকা জায়গা রাখা হত। পুথির পাতা সাধারণত তালপাতা
কেটে তৈরি করা হত। তালপাতা কাটার পর তা ভালো করে
শুকিয়ে নেয়া হত। এরপর পুথির পাতায় লেখা হত। লেখা
শেষ হলে পুথির পাতাগুলো একত্র করে দড়ি দিয়ে বাঁধা হত।
পুথির পাতায় লেখার জন্য কালি তৈরি করা হত। কালি তৈরি
করার জন্য পুড়িয়ে ফেলা হত। এরপর পুথির পাতায় লেখা
হত। লেখার জন্য কলম তৈরি করা হত। কলম তৈরি করার
জন্য বাঁশের কঞ্চি ব্যবহার করা হত। কলম তৈরি করার পর
কলমের মুখ চেরা হত। এরপর কালি দিয়ে পুথির পাতায়
লেখা হত। লেখা শেষ হলে পুথির পাতাগুলো একত্র করে
দড়ি দিয়ে বাঁধা হত। এরপর পুথির পাতাগুলো রোদে
শুকানো হত। পুথির পাতাগুলো শুকানোর পর পুথির
পাতাগুলো পুড়িয়ে ফেলা হত। এরপর

ગુજરાતના ઇતિહાસમાં ગુપ્તકાલ એ એક સુવર્ણયુગ ગણાય છે. એ સમયે સાહિત્ય, કલા અને સ્થાપત્યનો અભૂતપૂર્વ વિકાસ થયો. ગુપ્તકાલ પછી ગુજરાતમાં ક્ષત્રપોનું રાજ્ય સ્થપાયું. ક્ષત્રપોના સમયમાં ગુજરાતમાં બૌદ્ધ ધર્મનો પ્રચાર થયો. ગિરનાર પર્વત પર અનેક બૌદ્ધ ગુફાઓ કોતરવામાં આવી. ક્ષત્રપોના સમયમાં ગુજરાતમાં વેપાર ખૂબ વિકસ્યો. ક્ષત્રપોના સિક્કાઓ પર બ્રાહ્મી લિપિમાં લખાણ મળે છે. ક્ષત્રપોના સમયમાં ગુજરાતમાં સંસ્કૃત ભાષાનો પ્રચાર વધ્યો. ક્ષત્રપોના સમયમાં ગુજરાતમાં કલા અને સ્થાપત્યનો વિકાસ થયો. ક્ષત્રપોના સમયમાં ગુજરાતમાં વેપાર ખૂબ વિકસ્યો

ছন্দ নামের মধ্যে যে ভাবের ব্যঞ্জনা আছে তাকে বাদ দিয়ে ছন্দের
বিচার করা যায় না। ছন্দ যে ভাবের অনুগামী হয়ে তার সঙ্গে
সঙ্গে চলে, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস। বাংলা ছন্দ
কখনো ভাবের অনুগামী হয়ে তার সঙ্গে সঙ্গে চলে, কখনো
ভাবের অগ্রগামী হয়ে তাকে পথ দেখিয়ে নিয়ে যায়। ছন্দ
যে ভাবের অনুগামী হয়ে তার সঙ্গে সঙ্গে চলে, তার সাক্ষ্য
বাংলা ছন্দের ইতিহাস। বাংলা ছন্দ যে ভাবের অগ্রগামী
হয়ে তাকে পথ দেখিয়ে নিয়ে যায়, তার সাক্ষ্য বাংলা
ছন্দের ইতিহাস। ছন্দ যে ভাবের অনুগামী হয়ে তার সঙ্গে
সঙ্গে চলে, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস। ছন্দ যে
ভাবের অগ্রগামী হয়ে তাকে পথ দেখিয়ে নিয়ে যায়, তার
সাক্ষ্য বাংলা ছন্দের ইতিহাস। ছন্দ যে ভাবের অনুগামী
হয়ে তার সঙ্গে সঙ্গে চলে, তার সাক্ষ্য বাংলা ছন্দের
ইতিহাস। ছন্দ যে ভাবের অগ্রগামী হয়ে তাকে পথ দেখিয়ে
নিয়ে যায়, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস। ছন্দ যে
ভাবের অনুগামী হয়ে তার সঙ্গে সঙ্গে চলে, তার সাক্ষ্য
বাংলা ছন্দের ইতিহাস। ছন্দ যে ভাবের অগ্রগামী হয়ে
তাকে পথ দেখিয়ে নিয়ে যায়, তার সাক্ষ্য বাংলা ছন্দের
ইতিহাস। ছন্দ যে ভাবের অনুগামী হয়ে তার সঙ্গে সঙ্গে
চলে, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস। ছন্দ যে ভাবের
অগ্রগামী হয়ে তাকে পথ দেখিয়ে নিয়ে যায়, তার সাক্ষ্য
বাংলা ছন্দের ইতিহাস। ছন্দ যে ভাবের অনুগামী হয়ে
তার সঙ্গে সঙ্গে চলে, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস।
ছন্দ যে ভাবের অগ্রগামী হয়ে তাকে পথ দেখিয়ে নিয়ে
যায়, তার সাক্ষ্য বাংলা ছন্দের ইতিহাস। ছন্দ যে ভাবের
অনুগামী হয়ে তার সঙ্গে সঙ্গে চলে, তার সাক্ষ্য বাংলা
ছন্দের ইতিহাস। ছন্দ যে ভাবের অগ্রগামী হয়ে তাকে

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ہزار

15 ہمارے قافلے کے سردار نے کہا کہ ہم کو تو اپنے سفر کا راستہ
معلوم نہیں ہے اور ہم کو اپنے قافلے کے ساتھ رہنا ہے اور
اس لئے ہم کو اپنے قافلے کے ساتھ ہی چلنا ہے اور ہم کو
معلوم ہے کہ اس راستے کے ساتھ ہی ہمارا قافلہ
10 آئے گا۔ ہم کو تو اپنے قافلے کے ساتھ ہی رہنا ہے اور
اس لئے ہم کو اپنے قافلے کے ساتھ ہی چلنا ہے۔ ہم کو
اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے
ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔
اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے
ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔
5 ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے
کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا
ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے
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اور ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے
قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ
ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔
10 ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے
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ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے
قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ
ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔
اور ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے
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15 ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے
کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا
ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے
قافلے کے ساتھ ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ
ہی رہنا ہے۔ ہم کو اپنے قافلے کے ساتھ ہی رہنا ہے۔

ভাগ্য ধরিয়াছে। প্রথমে। প্রতিজ্ঞা। দেখিয়া দেখিয়া। নিজ চরিত্রের। 15
বলিল। শুনিয়াছি। এক। বিবাহ করিবে। তুমিও। সে বলে
চরিত্রে। এখন। সাধারণ। এক। বিবাহ। করিবে। তাহা। সেই
তাহাকে। তাহার। প্রতিজ্ঞা। সেই। পরিণামে। তাহার। বিবাহ।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে
বলিল। তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে
সেই। প্রতিজ্ঞা। এখন। তাহার। চরিত্রে। এখন। সে। বিবাহ। 10
করিবে। তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।
প্রতিজ্ঞা। করিয়াছে। তাহার। চরিত্রে। এখন। সে। বিবাহ। করিবে।
তাহার। সেই। বিবাহ। করিবে। তাহার। চরিত্রে। এখন। সে।

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ছিল। আমাদের ছেলে। আমাদের দুই ভাই বোন। আমাদের
একসঙ্গে যে। আমাদের সুখদুঃখের সাথি। ইয়াসমিন
বোন। যার শেষ। আমার সন্তান। মাসুদ। আমার
ছবি দেখেছিলাম। কুমারী :: ফুলবানুর। যা সুন্দরী
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ত্রিলোচনা। তাঁহাকেও যে কি। তুমিই প্রথম দিন দুরাচারের সেবাকালে সেবাকালে সেবাকালে

দেখিয়াও। কেবলমাত্র মাতাকে বলিয়াছিলাম। তাহাতে আর কি কে-এ-সব

সেবা। সেই জন্য প্রথম প্রকাশ্য। তাহাকে কেবল বলিয়াছিলাম। এখনও

তুমি কি বলিতেছ। কেবল সেবাকালে। কেবল সেবাকালে। তাহাকে

সেবাকালে। তাহাকে

দেখিয়া দেবগণ দেবেন্দ্র বৃহস্পতি বাক্য কহিলেন। হে ইন্দ্র তুমি
দেবগণের সেনাপতি হও। তোমার বাহুবলে দেবগণ অসুরগণকে
জয় করিয়া বিজয়ী হইয়াছেন। এমন সময়ে দুর্বাসা মুনি
দেবগণের সেনাপতি হইয়া অসুরগণকে জয় করিবেন। তাহা
শুনিয়া দুর্বাসা মুনি ক্রোধে কম্পিত কলেবর হইয়া কহিলেন
হে ইন্দ্র তুমি অসুরগণকে জয় করিয়াছ। তোমার বাহুবলে
দেবগণ অসুরগণকে জয় করিয়াছেন। তুমি দেবগণের সেনাপতি
হইবার যোগ্য নহ। তোমার বাহুবলে দেবগণ অসুরগণকে জয়
করিয়াছেন। তুমি দেবগণের সেনাপতি হইবার যোগ্য নহ।
তোমার বাহুবলে দেবগণ অসুরগণকে জয় করিয়াছেন। তুমি
দেবগণের সেনাপতি হইবার যোগ্য নহ। তোমার বাহুবলে
দেবগণ অসুরগণকে জয় করিয়াছেন। তুমি দেবগণের সেনাপতি
হইবার যোগ্য নহ। তোমার বাহুবলে দেবগণ অসুরগণকে জয়
করিয়াছেন। তুমি দেবগণের সেনাপতি হইবার যোগ্য নহ।
তোমার বাহুবলে দেবগণ অসুরগণকে জয় করিয়াছেন। তুমি
দেবগণের সেনাপতি হইবার যোগ্য নহ। তোমার বাহুবলে
দেবগণ অসুরগণকে জয় করিয়াছেন। তুমি দেবগণের সেনাপতি
হইবার যোগ্য নহ। তোমার বাহুবলে দেবগণ অসুরগণকে জয়
করিয়াছেন। তুমি দেবগণের সেনাপতি হইবার যোগ্য নহ।

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ভগবান বলেন, হে অর্জুন, তোমার এই কশ্মল কোথা হতে এল? এ অনার্য-জনোচিত, স্বর্গ-লাভের বিঘ্নকর, অকীর্তিকর। হে পার্থ, ক্লীবতা অবলম্বন করো না, এ তোমার শোভা পায় না। হে পরন্তপ, হৃদয়ের এই ক্ষুদ্র দুর্বলতা পরিত্যাগ করে ওঠো।

অর্জুন বলেন, হে মধুসূদন, আমি কেমন করে যুদ্ধে ভীষ্ম ও দ্রোণের বিরুদ্ধে বাণ নিক্ষেপ করব? হে অরিসূদন, এঁরা যে পূজার যোগ্য। মহানুভাব গুরুজনদের হত্যা করে এই লোকে ভিক্ষান্নভোজনও শ্রেয়। গুরুজনদের হত্যা করে আমরা যে রক্তমাখা অর্থ ও কাম ভোগ করব, তা যে কী, তা আমি জানি না। আমরা জয় চাই কি পরাজয় চাই, তাও জানি না। ধার্তরাষ্ট্রগণ যাঁদের বধ করে বেঁচে থাকতে চাইব না, সেই আমার আত্মীয়স্বজন যুদ্ধক্ষেত্রে সম্মুখে দণ্ডায়মান। কৃপণতা-দোষে আমার স্বভাব অভিভূত, ধর্ম-বিষয়ে আমার চিত্ত মোহাচ্ছন্ন। আমি তোমার শিষ্য, তোমার শরণাগত, আমাকে উপদেশ দাও।

হৃষীকেশ বলেন, হে অর্জুন, যাঁরা শোকের যোগ্য নয়, তাঁদের জন্য তুমি শোক করছ, আবার পণ্ডিতের মতো কথাও বলছ। পণ্ডিতেরা মৃত বা জীবিত কারও জন্য শোক করেন না। আমি, তুমি, এই রাজাগণ কখনও ছিলাম না, এমন নয়, আমরা সকলে ভবিষ্যতে থাকব না, এমনও নয়। দেহীর দেহে যেমন কৌমার, যৌবন, জরা, তেমনি অন্য দেহ-প্রাপ্তি। ধীর ব্যক্তি তাতে মোহগ্রস্ত হন না। হে কৌন্তেয়, ইন্দ্রিয়ের বিষয়ে শীত-উষ্ণ, সুখ-দুঃখ আসে যায়, অনিত্য, সহ্য করো। হে পুরুষশ্রেষ্ঠ, যে ব্যক্তি সুখ-দুঃখে সমভাবাপন্ন, তিনি অমৃতত্বের যোগ্য। অসৎ বস্তুর অস্তিত্ব নেই, সৎ বস্তুর অভাব নেই। তত্ত্বদর্শীরা এই উভয়ের তত্ত্ব জেনেছেন। যে অবিনাশী দ্বারা এই সমস্ত ব্যাপ্ত, তাঁকে অবিনাশী জেনে কেউ তাঁর বিনাশ করতে পারে না। এই দেহী নিত্য, অবিনাশী, অপরিমেয়, অতএব হে ভারত, যুদ্ধ করো।

যে ব্যক্তি মনে করে আত্মা হত্যাকারী, যে মনে করে আত্মা হত্যা করা যায়, তারা উভয়ে অজ্ঞ। আত্মা কাউকে হত্যা করেন না, কারও দ্বারা হত্যা করা যায় না। আত্মা অজ, নিত্য, শাশ্বত, পুরাতন, দেহ হত হলে আত্মা হত হন না। হে পার্থ, যে ব্যক্তি আত্মাকে অজ, অব্যয়, নিত্য জানেন, তিনি কাকে হত্যা করবেন, কাকে হত্যা করাবেন? মানুষ যেমন পুরাতন বস্ত্র ত্যাগ করে নূতন বস্ত্র গ্রহণ করে, দেহী তেমনি পুরাতন দেহ ত্যাগ করে নূতন দেহ গ্রহণ করেন। অস্ত্র তাঁকে ছেদন করে না, অগ্নি দগ্ধ করে না, জল তাঁকে ভিজায় না, বায়ু শুষ্ক করে না। আত্মা অচ্ছেদ্য, অদাহ্য, অক্লেদ্য, অশোষ্য, নিত্য, সর্বগত, স্থাণু, অচল, সনাতন। আত্মা অব্যক্ত, অচিন্ত্য, অবিকার্য। অতএব আত্মাকে এমন জেনে তুমি শোক করা উচিত নয়।

ঘরে বসে বসে একমনে নবীনমাধবের ধ্যান করিতেছিলেন। এমন সময়ে তাঁহার শিষ্য আসিয়া প্রণাম করিয়া সম্মুখে দাঁড়াইল। গোস্বামী তাহাকে জিজ্ঞাসা করিলেন, কি হে বিনোদ, খবর কি? বিনোদ কহিল, আজ্ঞে, আমার বড় বিপদ্ উপস্থিত। গোস্বামী কহিলেন, বিপদ্ কিসের

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ভাবনার দিকে যে তাকাল তার মনোযোগ নিবদ্ধ হয়ে পড়ল
এবং বাইরের সবকিছু তার কাছে অদৃশ্য হয়ে গেল। এমন
একটি ঘটনা ঘটল যা সাধারণত ঘটে না। তার মনের
গভীরে একটি স্বপ্নের জন্ম হল। স্বপ্নটি এতই সুন্দর
যে তার মনে হল এটি সত্য হওয়া উচিত। তার মনে হল
এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য হওয়া
উচিত। তার মনে হল এটি সত্য হওয়া উচিত। তার মনে
হল এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য
হওয়া উচিত। তার মনে হল এটি সত্য হওয়া উচিত।
তার মনে হল এটি সত্য হওয়া উচিত। তার মনে হল
এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য হওয়া
উচিত। তার মনে হল এটি সত্য হওয়া উচিত। তার মনে
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হওয়া উচিত। তার মনে হল এটি সত্য হওয়া উচিত।
তার মনে হল এটি সত্য হওয়া উচিত। তার মনে হল
এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য হওয়া
উচিত। তার মনে হল এটি সত্য হওয়া উচিত। তার মনে
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এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য হওয়া
উচিত। তার মনে হল এটি সত্য হওয়া উচিত। তার মনে
হল এটি সত্য হওয়া উচিত। তার মনে হল এটি সত্য
হওয়া উচিত। তার মনে হল এটি সত্য হওয়া উচিত।

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পুত্র চন্দ্রকেতু সিংহ রাজা সমস্তান্তরে বাজে ছাড়িয়া নগরে নগর
15 পুরের ঘরে ঘরে ঢোল বাজাইতে লাগিল। সেনা সাজ। দেশের
চতুরঙ্গ সৈন্য সকল সাজিল। রাজা বিদায় লইয়া চলিলেন। পথে
চলিতে চলিতে সন্ধ্যা হইল। সন্ধ্যা হইলে রাজা রাজপুত্র দুইজনে
সমুদ্রের তীরে আসিয়া নগর স্থাপন করিয়া রাজা চিন্তিলেন। এ
সমুদ্রের তীরে কি করিব। এখানে কি খাইব। এ সমুদ্রের তীরে
সমুদ্রের জল খাইব। এখানে কি খাইব। এখানে কি খাইব। এ
5 সমুদ্রের তীরে কি খাইব। এখানে কি খাইব। এখানে কি খাইব।
এখানে কি খাইব। এখানে কি খাইব। এখানে কি খাইব। এখানে
কি খাইব। এখানে কি খাইব। এখানে কি খাইব। এখানে কি খাইব।
এখানে কি খাইব। এখানে কি খাইব। এখানে কি খাইব। এখানে
কি খাইব। এখানে কি খাইব। এখানে কি খাইব। এখানে কি খাইব।

হইল। তাহারা সেইস্থানে থাকিয়া মৃত ব্যক্তির সৎকার করিলেন। পরে তাহারা
সেই দেশ হইতে বাহির হইয়া সেই দেশের রাজা ও তাহার সৈন্যগণের সম্মুখে
উপস্থিত হইলেন। পরে তাহারা তাহাদিগকে লইয়া তাহাদের রাজধানীতে
প্রবেশ করিলেন। আর তাহারা সেই দেশের রাজার নিকট গমন করিলেন।
তখন তাহারা তাহাদিগকে সেই দেশের রাজার নিকট লইয়া গেলেন। তখন
তাহারা তাহাদিগকে বলিলেন, আমরা আপনার নিকট আসিয়াছি। আমরা
আপনার দাস। আমাদিগকে আপনার দাস করিয়া লইয়া যাইবার জন্য
আমরা আপনার নিকট আসিয়াছি। আমরা আপনার দাস। আমরা আপনার
দাস। আমাদিগকে আপনার দাস করিয়া লইয়া যাইবার জন্য আমরা
আপনার নিকট আসিয়াছি। আমরা আপনার দাস। আমরা আপনার দাস।
আমরা আপনার দাস। আমরা আপনার দাস। আমরা আপনার দাস।
আমরা আপনার দাস। আমরা আপনার দাস। আমরা আপনার দাস।

অন্য চমৎকার সাজে ঐশ্বর্য সমেত আকাশের নক্ষত্রের ন্যায় দীপ্তিমান হইয়া
চলিলেন, এবং বিবিধ-বাদ্যধ্বনি-সহকারে সেনাসমূহ পরমেশ্বর
ও পুত্র পরমেশ্বর পবিত্র আত্মা ও পুত্র পরমেশ্বর ও পুত্র পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর
পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর পরমেশ্বর

হইয়াছে তাহাতে। সেইজন্য ধ্যান দ্বারা দৃষ্টি দেহ হইতে বাহিরে লইয়া গিয়া
চরণকমলে সমর্পণ করিয়া অন্তরে অন্তরে তাঁহার সেবা করিতে হইবে। এই
সকলের জন্য এবং ইহাদিগের অপেক্ষা আরও অনেক কারণে আমি বলিতেছি
যে, ধ্যানই সর্ব্বশ্রেষ্ঠ। ধ্যান ব্যতীত ভক্তি লাভ করা যায় না। ধ্যান দ্বারা
ভক্তি লাভ করিয়া ভক্তিপথে অগ্রসর হইতে হইবে। ভক্তি লাভ করিলে
ধ্যান করিবার আর কোন প্রয়োজন থাকে না। ভক্তিপথে অগ্রসর হইলে
ভক্তিই আসিয়া আমাদিগকে ধ্যান করাইয়া লইবে। ভক্তি ব্যতীত ধ্যান
করিতে গেলে বিঘ্ন আসিয়া উপস্থিত হইবে। ভক্তি ব্যতীত ধ্যান করিতে
গেলে অহঙ্কার আসিয়া উপস্থিত হইবে। ভক্তি ব্যতীত ধ্যান করিতে গেলে

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ઉપરાંત મારાં ઘરનાં માણસોએ મારી સાથે જે કરવું જોઈતું હતું તે કરવાને બદલે

ভিতরেও শত্রুরা ছিল। চারদিকে ঘন অন্ধকার ছিল। কিন্তু
ছিল না। তারপর সেই অন্ধকারে একটি একটি করে আলো
জ্বলতে লাগল। আলো জ্বলে উঠল। কিন্তু সে আলো
দেখতে পেলাম না। আমার চোখ বন্ধ ছিল। আমি
অন্ধকারে ছিলাম। আমার চারদিকে শত্রুরা ছিল। তারা
আমাকে দেখতে পেয়েছিল। আমি তাদের দেখতে পেলাম না।
তারা আমাকে দেখতে পেয়েছিল। আমি তাদের দেখতে
পেলাম না। তারপর আমি চোখ খুলে তাকালাম। আমার
চারদিকে অন্ধকার। আমি অন্ধকারে শুয়ে আছি। আমার
চারদিকে শত্রুরা আছে। আমি তাদের দেখতে পেলাম না।
তারা আমাকে দেখতে পেয়েছিল। আমি তাদের দেখতে
পেলাম না। তারপর আমি চোখ বন্ধ করলাম। আমি
অন্ধকারে শুয়ে আছি। আমার চারদিকে শত্রুরা আছে।
আমি তাদের দেখতে পেলাম না। তারা আমাকে দেখতে
পেয়েছিল। আমি তাদের দেখতে পেলাম না। তারপর
আমি চোখ খুলে তাকালাম। আমার চারদিকে অন্ধকার।
আমি অন্ধকারে শুয়ে আছি। আমার চারদিকে শত্রুরা
আছে। আমি তাদের দেখতে পেলাম না। তারা আমাকে
দেখতে পেয়েছিল। আমি তাদের দেখতে পেলাম না।
তারপর আমি চোখ বন্ধ করলাম। আমি অন্ধকারে শুয়ে
আছি। আমার চারদিকে শত্রুরা আছে। আমি তাদের
দেখতে পেলাম না। তারা আমাকে দেখতে পেয়েছিল।
আমি তাদের দেখতে পেলাম না। তারপর আমি চোখ
খুলে তাকালাম। আমার চারদিকে অন্ধকার। আমি
অন্ধকারে শুয়ে আছি। আমার চারদিকে শত্রুরা আছে।
আমি তাদের দেখতে পেলাম না। তারা আমাকে দেখতে
পেয়েছিল। আমি তাদের দেখতে পেলাম না। তারপর
আমি চোখ বন্ধ করলাম। আমি অন্ধকারে শুয়ে আছি।
আমার চারদিকে শত্রুরা আছে। আমি তাদের দেখতে
পেলাম না। তারা আমাকে দেখতে পেয়েছিল। আমি
তাদের দেখতে পেলাম না। তারপর আমি চোখ খুলে
তাকালাম। আমার চারদিকে অন্ধকার। আমি অন্ধকারে
শুয়ে আছি। আমার চারদিকে শত্রুরা আছে। আমি

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ગયા જ્યારે તેઓ પ્રાર્થના કરતા હતા ત્યારે તેમનો દેખાવ બદલાઈ ગયો અને તેમનાં વસ્ત્રો
ઝગઝગતાં સફેદ થઈ ગયાં. તે સમયે બે પુરુષો એલિયા અને મૂસા તેમની સાથે વાતચીત
કરતા હતા. તેઓ મહિમાવંત દેખાતા હતા અને તેઓ યરૂશાલેમમાં થનાર તેમના મૃત્યુ વિષે
વાતચીત કરતા હતા. પેત્રુ અને તેના સાથીદારો ઊંઘમાં ઘેરાઈ ગયા હતા પણ જાગ્યા ત્યારે
તેમણે તેમનો મહિમા અને તેમની સાથે ઊભા રહેલા બે પુરુષોને જોયા. જ્યારે એલિયા
અને મૂસા તેમની પાસેથી જતા હતા ત્યારે પેત્રુએ ઈસુને કહ્યું, "ગુરુજી, આપણે અહીં
રહેવું સારું છે. અમે અહીં ત્રણ મંડપ બાંધીશું, એક આપના માટે, એક મૂસા માટે અને
એક એલિયા માટે." પેત્રુ શું બોલતો હતો તે તેણે જાણ્યું નહોતું. તે તેઓ ઘેરાઈ ગયા
હતા ત્યારે તેઓ ગભરાઈ ગયા હતા. પછી તેઓ ઘેરાઈ ગયા હતા ત્યારે એક વાદળ આવ્યું
અને તેઓ પર છાયા કરી. વાદળમાંથી એક અવાજ આવ્યો, "આ મારો પ્રિય દીકરો છે.
તેનું સાંભળો." જ્યારે તેઓ આ સાંભળતા હતા ત્યારે તેઓ એકલા જ ઈસુને જોઈ રહ્યા.
તેઓ કશું બોલ્યા નહોતા. તેઓએ જે જોયું તે વિષે તેઓ કોઈને કશું બોલ્યા નહોતા.

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ভগবান্ বিষ্ণুর অংশ ভক্তের সঙ্গে সর্বদা থাকেন বলে তাঁকে
বলা হয় ভক্তবৎসল। ভক্তের প্রতি তাঁর এতই বাৎসল্য যে
তাঁর ভক্তের কোনো অপরাধ তিনি গ্রহণ করেন না। তাঁর
ভক্তের কোনো অপরাধ তিনি ক্ষমা করেন। ভক্তের
অপরাধ তিনি গ্রহণ করেন না। ভক্তের অপরাধ তিনি
ক্ষমা করেন। ভক্তের অপরাধ তিনি গ্রহণ করেন না।
ভক্তের অপরাধ তিনি ক্ষমা করেন। ভক্তের অপরাধ
তিনি গ্রহণ করেন না। ভক্তের অপরাধ তিনি ক্ষমা
করেন। ভক্তের অপরাধ তিনি গ্রহণ করেন না। ভক্তের
অপরাধ তিনি ক্ষমা করেন। ভক্তের অপরাধ তিনি
গ্রহণ করেন না। ভক্তের অপরাধ তিনি ক্ষমা করেন।
ভক্তের অপরাধ তিনি গ্রহণ করেন না। ভক্তের অপরাধ
তিনি ক্ষমা করেন। ভক্তের অপরাধ তিনি গ্রহণ করেন না।
ভক্তের অপরাধ তিনি ক্ষমা করেন। ভক্তের অপরাধ
তিনি গ্রহণ করেন না। ভক্তের অপরাধ তিনি ক্ষমা
করেন। ভক্তের অপরাধ তিনি গ্রহণ করেন না। ভক্তের
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গ্রহণ করেন না। ভক্তের অপরাধ তিনি ক্ষমা করেন।

ইতিহাসের ছায়া অবলম্বনে লিখিত ঐতিহাসিক উপন্যাস

ᠬᠣᠷᠣᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠪᠣᠯᠤᠨ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ ᠪᠣᠯᠤᠨ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ
ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ ᠪᠣᠯᠤᠭᠰᠠᠨ᠂ ᠬᠣᠭᠣᠷᠤᠨᠳᠤ
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ছোটবেলায় শুনেছিলাম যে পৃথিবীর সব কিছু নাকি পাঁচ ভূতে
ভাগ করে নিয়েছে। ক্ষিতি, অপ্‌, তেজ, মরুৎ, ব্যোম। মাটি
জল আগুন বাতাস আকাশ। ক্ষিতি বলেছিল সে নেবে মাটি
আর অপ্‌ নিয়েছিল জল। তেজ নিল আগুন, মরুৎ বাতাস
আর ব্যোম নিল আকাশ। তখন বাকি রইল শুধু মানুষ।
তখন মানুষ কী করবে? সে তো কিছু পায় নি। তখন
সে বলল, আমি সবার সেবা করব। আমি সবার
দাস হব। আমি সবার দাসানুদাস হব। তখন
অন্য পাঁচ ভূত বলল, তথাস্তু। তখন থেকে
মানুষ সবার দাসানুদাস হয়ে গেল।

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ছোট্ট ছেলে আর মেয়ে — একজন ছিল মেয়ে, আর একজন ছেলে। তারা
দুজনে মিলে একটি পুকুরের ধারে বসে খেলা করছিল। পুকুরটি ছিল
খুব বড়, আর তার জল ছিল খুব পরিষ্কার। তারা দুজনে পুকুরের
পাড়ে বসে কাদা দিয়ে নানারকম জিনিস তৈরি করছিল। হঠাৎ
একটি ব্যাঙ লাফিয়ে পুকুরের জলে পড়ল। ছেলে আর মেয়ে
ভয়ে চমকে উঠল। ব্যাঙটি তাদের দেখে ভয় পেয়ে তাড়াতাড়ি
পুকুরের গভীর জলে ডুব দিল। ছেলে আর মেয়ে একে অন্যের
মুখের দিকে তাকাল। তারা বুঝতে পারল যে ব্যাঙটি তাদের
দেখে ভয় পেয়েছে। তখন ছেলে বলল, "আমরা তো ব্যাঙটিকে
কিছু বলিনি, তবে ও ভয় পেল কেন?" মেয়ে বলল, "হয়তো
ব্যাঙটি আমাদের মতো ছোট ছেলে-মেয়ে দেখে ভয় পেয়েছে।
আমরা তো ওর বন্ধু, তাই না?" ছেলে বলল, "হ্যাঁ, আমরা
তো ওর বন্ধু।" তারপর তারা আবার পুকুরের ধারে বসে
খেলা করতে লাগল। তারা ঠিক করল যে ব্যাঙটি যখন আবার
পুকুরে আসবে, তখন তারা তাকে ভয় দেখাবে না। তারা
ব্যাঙটির জন্য কিছু খাবার রেখে দিল। ছেলে আর মেয়ে
ঠিক করল যে তারা প্রতিদিন এসে ব্যাঙটির জন্য খাবার
রেখে যাবে। তারা বুঝতে পারল যে ব্যাঙটিও তাদের মতো
একটি প্রাণী, আর সে তাদের বন্ধু হতে চায়। তারপর তারা
পুকুরের ধারে বসে খেলা করতে লাগল। ব্যাঙটি আর ভয় পেল না।

ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান। ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান।

ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান। ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান।

ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান। ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান।

ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান। ইন্দ্রের অমৃত লাভ। ইন্দ্র কর্ত্তৃক দধীচির অস্থিদান।

ভালোবাসা আমাদের সকলের। একমাত্র সত্য ধর্ম বলতে বুঝায় ভালোবাসা। যে-ধর্ম ভালোবাসা দেয় না, সে-ধর্ম ধর্ম নয়

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ऐसा ही ऐसा कोमल मन था कि उसे किसी का दुःख देखा न जाता था। एक बार
उसने एक कुरूप बालक को देखा। उसके पैर टेढ़े थे, कमर झुकी थी, मुँह पर
चेचक के दाग थे, आँखें छोटी थीं, नाक चपटी थी, होंठ मोटे थे, सिर पर
थोड़े से बाल थे, और वह लँगड़ाकर चलता था। उसके कपड़े मैले थे, और
उसके सिर पर एक पुराना हैट था। उसे देखकर उसके साथी हँसे, और
उसे चिढ़ाने के लिए उसके पीछे-पीछे तालियाँ बजाते हुए चले। उसने
मुड़कर उन्हें देखा, और उसकी आँखों में आँसू भर आये। वह तेज़ी से
आगे बढ़ गया। उसके साथी उसे चिढ़ाते हुए उसके पीछे दौड़े। उसने
फिर मुड़कर उन्हें देखा, और उसकी आँखों से आँसू बह निकले। उसने
अपने कोमल हृदय में यह निश्चय किया कि वह कभी किसी का दिल न
दुखायेगा, और कभी किसी को चिढ़ायेगा नहीं। उसने अपने मन में
कहा, "मैं कुरूप हूँ, मैं लँगड़ा हूँ, मैं कुछ नहीं हूँ, मैं किसी
काम का नहीं हूँ, मैं किसी को प्यार नहीं कर सकता, कोई मुझे प्यार
नहीं करता, मैं किसी को खुश नहीं कर सकता, कोई मुझे खुश नहीं
करता, मैं किसी को हँसा नहीं सकता, कोई मुझे हँसाता नहीं, मैं
किसी को रुला नहीं सकता, कोई मुझे रुलाता नहीं, मैं किसी को
चिढ़ा नहीं सकता, कोई मुझे चिढ़ाता नहीं, मैं किसी को दुःख नहीं
दे सकता, कोई मुझे दुःख नहीं देता, मैं किसी को सताता नहीं,
कोई मुझे सताता नहीं, मैं किसी को मार नहीं सकता, कोई मुझे
मारता नहीं, मैं किसी को गाली नहीं दे सकता, कोई मुझे गाली
नहीं देता, मैं किसी को बुरा नहीं कह सकता, कोई मुझे बुरा नहीं
कहता, मैं किसी को बुरा नहीं समझ सकता, कोई मुझे बुरा नहीं
समझता, मैं किसी को बुरा नहीं देख सकता, कोई मुझे बुरा नहीं
देखता, मैं किसी को बुरा नहीं सुन सकता, कोई मुझे बुरा नहीं
सुनता, मैं किसी को बुरा नहीं कर सकता, कोई मुझे बुरा नहीं
करता, मैं किसी को बुरा नहीं सोच सकता, कोई मुझे बुरा नहीं
सोचता, मैं किसी को बुरा नहीं चाह सकता, कोई मुझे बुरा नहीं
चाहता, मैं किसी को बुरा नहीं बोल सकता, कोई मुझे बुरा नहीं
बोलता, मैं किसी को बुरा नहीं लिख सकता, कोई मुझे बुरा नहीं
लिखता, मैं किसी को बुरा नहीं पढ़ सकता, कोई मुझे बुरा नहीं
पढ़ता, मैं किसी को बुरा नहीं सुन सकता, कोई मुझे बुरा नहीं
सुनता, मैं किसी को बुरा नहीं देख सकता, कोई मुझे बुरा नहीं
देख

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ইবনে মুসা বলেন, আমাকে আমার পিতা বর্ণনা করেছেন, তিনি

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ইন্দ্র ও ব্রহ্মার সেবার জন্য সেই শ্রমণের কাছে যাওয়া 15
সেই প্রজাপতিগণের প্রসন্নতার জন্য ও চার মহাদ্বীপের
সেই শ্রমণের কাছে গিয়ে তাঁর পায়ে পড়ে বলেন, ভন্তে,
আমরা এমন কোন শ্রমণ ব্রাহ্মণ দেখি নাই যে আপনার
মতো ধর্মবিনয়ে সুপ্রতিষ্ঠিত হয়ে বিচরণ করে। ভন্তে,
আপনি ধর্মবিনয়ে সুপ্রতিষ্ঠিত হয়ে বিচরণ করুন।
আমরা আপনার ধর্মবিনয়ে সুপ্রতিষ্ঠিত হয়ে বিচরণ
করব। ভন্তে, আপনি ধর্মবিনয়ে সুপ্রতিষ্ঠিত হয়ে
বিচরণ করুন। আমরা আপনার ধর্মবিনয়ে সুপ্রতিষ্ঠিত
হয়ে বিচরণ করব। ভন্তে, আপনি ধর্মবিনয়ে সুপ্রতিষ্ঠিত
হয়ে

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ভক্ত। সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং
সেই দেবতা সকল। এবং সেই দেবতা সকল। এবং

ইহাদের সকলের পরিণাম একরূপ। ইহাদের কেহ কেহ
ধনী, কেহ কেহ দরিদ্র, কেহ কেহ সুখী, কেহ কেহ দুঃখী,
কেহ কেহ সুস্থ, কেহ কেহ রোগী, কেহ কেহ দীর্ঘজীবী,
কেহ কেহ অল্পায়ু। কেহ কেহ সুখের জন্য লালায়িত,
কেহ কেহ দুঃখের জন্য লালায়িত। কেহ কেহ সুস্থ হইবার
জন্য লালায়িত, কেহ কেহ রোগ হইবার জন্য লালায়িত।
কেহ কেহ দীর্ঘজীবী হইবার জন্য লালায়িত, কেহ কেহ
অল্পায়ু হইবার জন্য লালায়িত। ইহাদের কাহারও
কামনা পূর্ণ হয়, কাহারও কামনা পূর্ণ হয় না। ইহাদের
কেহ কেহ ধনী হইয়া সুখী হইতে চাহে, কিন্তু সুখী না
হইয়া দুঃখী হইয়াছে। কেহ কেহ দুঃখী হইয়া সুখী
হইতে চাহে, কিন্তু দুঃখী হইয়াছে। কেহ কেহ সুস্থ
হইয়া দীর্ঘজীবী হইতে চাহে, কিন্তু রোগী হইয়া
অল্পায়ু হইয়াছে। কেহ কেহ রোগী হইয়া দীর্ঘজীবী
হইতে চাহে, কিন্তু অল্পায়ু হইয়াছে। কেহ কেহ
অল্পায়ু হইয়া দীর্ঘজীবী হইতে চাহে, কিন্তু দীর্ঘজীবী
হইয়াছে। ইহাদের কাহারও কামনা পূর্ণ হয় নাই।

ঘনঘটাময় তমসাবৃত রাত্রি। দূরে দিগন্তে ক্ষীণ বিদ্যুৎ-রেখা ঝলসিয়া উঠিয়া
নিঃশব্দ হইয়া যাইতেছে। বায়ু স্তব্ধ, বৃক্ষপত্র নিশ্চল, কেবল মধ্যে মধ্যে
দূরে শৃগালের ক্রন্দন শুনা যাইতেছে। সেই নিস্তব্ধ অন্ধকার রাত্রে
একটি অশ্বারোহী অতি দ্রুতবেগে অশ্বচালনা করিতেছিল। অশ্বের
খুরধ্বনি শুনিয়া বোধ হয় যে, অশ্বারোহী একাকী নহে, অনেক অশ্বারোহী
একত্র চলিতেছে। অশ্বারোহী কে? কোথায় যাইতেছে? কেন এ
রাত্রে এ পথে? এ সকল প্রশ্নের উত্তর দিবার জন্য অশ্বারোহী
অশ্বারোহণে ধাবমান নহে। অশ্বারোহী কেবল অশ্বচালনা করিতেছে
মাত্র। অশ্বারোহী কে? কোথায় যাইতেছে? এ প্রশ্নের উত্তর দিবার
জন্য অশ্বারোহী অশ্বচালনা করিতেছে না। অশ্বারোহী কে? কোথায়
যাইতেছে? এ প্রশ্নের উত্তর দিবার জন্য অশ্বারোহী অশ্বচালনা
করিতেছে না। অশ্বারোহী কে? কোথায় যাইতেছে? এ প্রশ্নের উত্তর
দিবার জন্য অশ্বারোহী অশ্বচালনা করিতেছে না। অশ্বারোহী কে?
কোথায় যাইতেছে? এ প্রশ্নের উত্তর দিবার জন্য অশ্বারোহী অশ্বচালনা
করিতেছে না। অশ্বারোহী কে? কোথায় যাইতেছে? এ প্রশ্নের উত্তর
দিবার জন্য অশ্বারোহী অশ্বচালনা করিতেছে না। অশ্বারোহী কে?

ভাবনা। তাহার পর ভাবিলাম, এই যে আমার সম্মুখে বসিয়া আছে, ইহাকে
আমি কখনো দেখিয়াছি কি না, তাহা স্মরণ করিতে পারিলাম না। কিন্তু
এমন কখনো হইতে পারে না যে, ইহাকে আমি কখনো দেখি নাই। কারণ,
ইহাকে দেখিবামাত্র আমার মনে হইল, ইহাকে আমি চিনি। কিন্তু কখন
চিনিতাম, তাহা মনে পড়িল না। তবে কি ইহাকে স্বপ্নে দেখিয়াছিলাম?
স্বপ্নে দেখিয়াছিলাম বলিয়া জাগ্রত অবস্থায় ইহাকে চিনিতে পারিলাম?
স্বপ্নে দেখিয়াছিলাম বলিয়া ইহাকে চিনিতে পারিলাম? তাহা হইলে
স্বপ্নের সহিত জাগ্রত অবস্থার সম্বন্ধ আছে? স্বপ্নের সহিত জাগ্রত
অবস্থার সম্বন্ধ আছে? তাহা হইলে স্বপ্ন কি? স্বপ্ন কি? স্বপ্ন কি?
স্বপ্ন কি? স্বপ্ন কি? স্বপ্ন কি? স্বপ্ন কি? স্বপ্ন কি? স্বপ্ন কি?

ভগবান্ শ্রীকৃষ্ণের সঙ্গে পাণ্ডবেরা যে সমস্ত কর্ম করেছিলেন, তা কে বর্ণনা করতে পারে? তাঁরা সকলে মিলে ভগবান্ শ্রীকৃষ্ণের সঙ্গে

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ভগবান বিষ্ণুর কী মহিমা! তিনি সমস্তলোক সৃষ্টি করেন। পরমাণু
থেকে আরম্ভ করে ব্রহ্মাণ্ড পর্যন্ত সবকিছুর উৎপত্তি তাঁরই কৃপায়।
পরমাণু, ইন্দ্রিয়, চন্দ্র সূর্য ও তারা সবই তাঁরই কৃপায় সৃষ্ট।
মহাকাশ, বায়ু, অগ্নি, জল, পৃথিবী এবং সমস্ত জীবজন্তু
তাঁরই কৃপায় সৃষ্ট। তাঁরই কৃপায় সৃষ্ট পাঞ্চভৌতিক পদার্থ
দিয়ে তাঁর মহিমা বর্ণনা করা যায় না। তাঁর মহিমা অনন্ত।
তাঁর মহিমা কীর্তন করে ব্রহ্মা, বিষ্ণু, মহেশ্বর, ইন্দ্র, চন্দ্র,
সূর্য, বায়ু, অগ্নি, জল, পৃথিবী এবং সমস্ত জীবজন্তু। তাঁর
মহিমা অনন্ত। তাঁর মহিমা কীর্তন করে সনক, সনন্দন, সনাতন
এবং সনৎকুমার। তাঁর মহিমা কীর্তন করে দেবর্ষি নারদ, ধর্ম,
ধর্মপুত্র নর-নারায়ণ, কপিল, আসুরি, বোঢ়ু, পঞ্চশিখ,
সনাতন, সনন্দন, সনৎসুজাত, সনৎকুমার, ঋভু, হংস, অরুণি,
আরুণি, যতি, হয়শীর্ষ, দত্তাত্রেয়, বোধায়ন, ব্যাস, বশিষ্ঠ,
ভৃগু, মরীচি, অত্রি, অঙ্গিরা, পুলস্ত্য, পুলহ, ক্রতু, দক্ষ, চ্যবন,
গৌতম, গর্গ, শাণ্ডিল্য, কশ্যপ, ধৌম্য, ধৃতরাষ্ট্র, বিদুর, উদ্ধব,
পরশুরাম, বলি, হনুমান, বিভীষণ, অর্জুন, ভীষ্ম, দ্রোণ, কৃপ,
কর্ণ, অশ্বত্থামা, কৃষ্ণদ্বৈপায়ন, ব্যাস, শুকদেব, জনক, ধ্রুব,
প্রহ্লাদ, বিদুর, উদ্ধব, অক্রূর, বসুদেব, দেবকী, যশোদা,
নন্দ, সুদামা, শ্রীদাম, সুবল, অর্জুন, ভীম, দ্রৌপদী, কুন্তী,
গান্ধারী, বিদুরাণী, ধৃতরাষ্ট্র, পাণ্ডু, যুধিষ্ঠির, নকুল,
সহদেব, ভীষ্ম, দ্রোণ, কৃপাচার্য, কর্ণ, দুর্যোধন, দুঃশাসন,
দুর্মর্ষণ, বিকর্ণ, শল্য, ভূরিশ্রবা, জয়দ্রথ, শকুনি, অশ্বত্থামা,
কৃতবর্মা, শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত, সুদক্ষিণ, শ্রুতায়ু,
অচ্যুতায়ু, শ্রুতকর্মা, বৃষসেন, জয়সেন, দুর্মুখ, দুর্জয়,
বিকর্ণ, চিত্রসেন, বিবিংশতি, চিত্র, উপচিত্র, চারু, চিত্রাঙ্গদ,
দুর্মদ, দুষ্কর্ণ, জয়, ভোজ, সুদর্শন, বিন্দ, অনুবিন্দ, সুবাহু,
নিষঙ্গী, কবচী, পাশী, বৃন্দারক, দুর্মর্ষণ, সুলোচন, চিত্র,
উপচিত্র, চারু, চিত্রাঙ্গদ, মহাবাহু, লক্ষ্মণ, দুর্মুখ,
দুষ্প্রধর্ষ, বিবিংশতি, বিকর্ণ, সুলোচন, জয়, সত্যব্রত,
সুদর্শন, সুবাহু, সুবল, প্রভু, বৃষভ, ভীষ্ম, দ্রোণ, কৃপ,
কর্ণ, অশ্বত্থামা, বিকর্ণ, শল্য, ভূরিশ্রবা, জয়দ্রথ, শকুনি,
অশ্বত্থামা, কৃতবর্মা, শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত, সুদক্ষিণ,
শ্রুতায়ু, অচ্যুতায়ু, শ্রুতকর্মা, বৃষসেন, জয়সেন, দুর্মুখ,
দুর্জয়, বিকর্ণ, চিত্রসেন, বিবিংশতি, চিত্র, উপচিত্র, চারু,
চিত্রাঙ্গদ, দুর্মদ, দুষ্কর্ণ, জয়, ভোজ, সুদর্শন, বিন্দ,
অনুবিন্দ, সুবাহু, নিষঙ্গী, কবচী, পাশী, বৃন্দারক, দুর্মর্ষণ,
সুলোচন, চিত্র, উপচিত্র, চারু, চিত্রাঙ্গদ, মহাবাহু, লক্ষ্মণ,
দুর্মুখ, দুষ্প্রধর্ষ, বিবিংশতি, বিকর্ণ, সুলোচন, জয়,
সত্যব্রত, সুদর্শন, সুবাহু, সুবল, প্রভু, বৃষভ, ভীষ্ম, দ্রোণ,
কৃপ, কর্ণ, অশ্বত্থামা, বিকর্ণ, শল্য, ভূরিশ্রবা, জয়দ্রথ,
শকুনি, অশ্বত্থামা, কৃতবর্মা, শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত,
সুদক্ষিণ, শ্রুতায়ু, অচ্যুতায়ু, শ্রুতকর্মা, বৃষসেন, জয়সেন,
দুর্মুখ, দুর্জয়, বিকর্ণ, চিত্রসেন, বিবিংশতি, চিত্র,
উপচিত্র, চারু, চিত্রাঙ্গদ, দুর্মদ, দুষ্কর্ণ, জয়, ভোজ,
সুদর্শন, বিন্দ, অনুবিন্দ, সুবাহু, নিষঙ্গী, কবচী, পাশী,
বৃন্দারক, দুর্মর্ষণ, সুলোচন, চিত্র, উপচিত্র, চারু,
চিত্রাঙ্গদ, মহাবাহু, লক্ষ্মণ, দুর্মুখ, দুষ্প্রধর্ষ, বিবিংশতি,
বিকর্ণ, সুলোচন, জয়, সত্যব্রত, সুদর্শন, সুবাহু, সুবল,
প্রভু, বৃষভ, ভীষ্ম, দ্রোণ, কৃপ, কর্ণ, অশ্বত্থামা, বিকর্ণ,
শল্য, ভূরিশ্রবা, জয়দ্রথ, শকুনি, অশ্বত্থামা, কৃতবর্মা,
শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত, সুদক্ষিণ, শ্রুতায়ু, অচ্যুতায়ু,
শ্রুতকর্মা, বৃষসেন, জয়সেন, দুর্মুখ, দুর্জয়, বিকর্ণ,
চিত্রসেন, বিবিংশতি, চিত্র, উপচিত্র, চারু, চিত্রাঙ্গদ,
দুর্মদ, দুষ্কর্ণ, জয়, ভোজ, সুদর্শন, বিন্দ, অনুবিন্দ,
সুবাহু, নিষঙ্গী, কবচী, পাশী, বৃন্দারক, দুর্মর্ষণ,
সুলোচন, চিত্র, উপচিত্র, চারু, চিত্রাঙ্গদ, মহাবাহু,
লক্ষ্মণ, দুর্মুখ, দুষ্প্রধর্ষ, বিবিংশতি, বিকর্ণ, সুলোচন,
জয়, সত্যব্রত, সুদর্শন, সুবাহু, সুবল, প্রভু, বৃষভ,
ভীষ্ম, দ্রোণ, কৃপ, কর্ণ, অশ্বত্থামা, বিকর্ণ, শল্য,
ভূরিশ্রবা, জয়দ্রথ, শকুনি, অশ্বত্থামা, কৃতবর্মা,
শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত, সুদক্ষিণ, শ্রুতায়ু,
অচ্যুতায়ু, শ্রুতকর্মা, বৃষসেন, জয়সেন, দুর্মুখ,
দুর্জয়, বিকর্ণ, চিত্রসেন, বিবিংশতি, চিত্র, উপচিত্র,
চারু, চিত্রাঙ্গদ, দুর্মদ, দুষ্কর্ণ, জয়, ভোজ, সুদর্শন,
বিন্দ, অনুবিন্দ, সুবাহু, নিষঙ্গী, কবচী, পাশী,
বৃন্দারক, দুর্মর্ষণ, সুলোচন, চিত্র, উপচিত্র, চারু,
চিত্রাঙ্গদ, মহাবাহু, লক্ষ্মণ, দুর্মুখ, দুষ্প্রধর্ষ,
বিবিংশতি, বিকর্ণ, সুলোচন, জয়, সত্যব্রত, সুদর্শন,
সুবাহু, সুবল, প্রভু, বৃষভ, ভীষ্ম, দ্রোণ, কৃপ, কর্ণ,
অশ্বত্থামা, বিকর্ণ, শল্য, ভূরিশ্রবা, জয়দ্রথ, শকুনি,
অশ্বত্থামা, কৃতবর্মা, শ্রুতায়ুধ, অলম্বুষ, ভগদত্ত,
সুদক্ষিণ, শ্রুতায়ু, অচ্যুতায়ু, শ্রুতকর্মা, বৃষসেন,
জয়সেন, দুর্মুখ, দুর্জয়, বিকর্ণ, চিত্রসেন, বিবিংশতি,
চিত্র, উপচিত্র, চারু, চিত্রাঙ্গদ, দুর্মদ, দুষ্কর্ণ,
জয়, ভোজ, সুদর্শন, বিন্দ, অনুবিন্দ, সুবাহু, নিষঙ্গী,
কবচী, পাশী, বৃন্দারক, দুর্মর্ষণ, সুলোচন, চিত্র,
উপচিত্র, চারু, চিত্রাঙ্গদ, মহাবাহু, লক্ষ্মণ, দুর্মুখ,
দুষ্প্রধর্ষ, বিবিংশতি, বিকর্ণ, সুলোচন, জয়, সত্যব্রত,
সুদর্শন, সুবাহু, সুবল, প্রভু, বৃষভ, ভীষ্ম, দ্রোণ,
কৃপ, কর্ণ, অশ্বত্থামা, বিকর্ণ, শল্য, ভূরিশ্রবা,
জয়দ্রথ, শকুনি, অশ্বত্থামা, কৃতবর্মা, শ্রুতায়ুধ,

ઉપરાંત આવીને અમારાં ઘરોમાં ઘૂસી જઈને અમારાં ઘરોનાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.
તેઓ અમારાં અંતરમાં અમારાં ઘરોમાં ઘૂસીને અમારાં સ્ત્રીપુરુષોને સતાવે છે.

ગુણોથી ભરપૂર એવા પ્રભુના સેવકો જ્યારે તેમનું કામ પૂરું કરી લે ત્યારે તેઓ પોતાના
ઘરે પાછા ફરે છે. તેઓ પ્રભુની સ્તુતિ કરતાં કરતાં સિયોનમાં આવશે. તેઓ
સદાકાળ આનંદ અને શાંતિ ભોગવશે. તેઓ પર દુઃખ અને નિસાસાનો અંત આવશે.
પ્રભુ પોતે તેઓ પર પ્રકાશ પાડશે અને તેઓ કદી અંધકારમાં ચાલશે નહિ.

5 ત્યાર પછી યશાયા પ્રબોધકે પ્રભુના સેવકો વિષે ત્રણ વાર કહ્યું કે તેઓ
કષ્ટોથી ઘેરાયેલા હશે. તેઓ પર ઘણા અત્યાચાર કરવામાં આવશે. તેઓ
મરણ પામશે. પરંતુ પ્રભુ તેઓને મદદ કરશે અને તેઓ વિજયી થશે.
પ્રભુ પોતે તેઓને મદદ કરશે અને તેઓ વિજયી થશે. પ્રભુ પોતે તેઓને
મદદ કરશે અને તેઓ વિજયી થશે. પ્રભુ પોતે તેઓને મદદ કરશે અને તેઓ
વિજયી થશે. પ્રભુ પોતે તેઓને મદદ કરશે અને તેઓ વિજયી થશે. પ્રભુ
પોતે તેઓને મદદ કરશે અને તેઓ વિજયી થશે. પ્રભુ પોતે તેઓને મદદ

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ছবি আঁকছে। তার পাশে বসে সুপ্রিয়া একমনে ও তন্ময়ভাবে
তাকিয়ে আছে। ছবিটা কিছুক্ষণ আগে আরম্ভ হয়েছে। তুলি
দিয়ে রঙ লাগাচ্ছে আর মাঝে মাঝে দূরে সরে গিয়ে ছবিটা
দেখছে। সুপ্রিয়া মুগ্ধ হয়ে তাকিয়ে আছে। ছবিটা কেমন
হচ্ছে তা সে বুঝতে পারছে না। তবু ছবি আঁকা দেখতে
ভালো লাগছে। ছবিটা শেষ হয়ে গেলে সুপ্রিয়া বলল, ছবিটা
কেমন হয়েছে? তুমি কি বুঝতে পারছ? সে বলল, না।
তুমি কেমন হয়েছে বলে দিলে বুঝতে পারব। সে বলল,
ছবিটা ঠিক সেরকমই হয়েছে। তুমি কেমন হয়েছে বলে
দিলে। তার পর সে বলল, ছবিটা কি তুমি নিয়ে যাবে?
সুপ্রিয়া বলল, হ্যাঁ। সে বলল, তবে আমি ছবিটা
শেষ করে দেব। সুপ্রিয়া বলল, আচ্ছা। তার পর
সে বলল, আমি কাল আসব। সুপ্রিয়া বলল, কাল
আসবে? সে বলল, হ্যাঁ। সুপ্রিয়া বলল, আচ্ছা।

ভাবনাগুলি এমন যে, সেগুলি কখনও একটানা থাকে না। একটি ভাবনা
আসে, আর একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও
একটানা থাকে না। একটি ভাবনা আসে, আর একটা তার পিছনে ছুটে
চলে। এই ভাবনাগুলি কখনও একটানা থাকে না। একটি ভাবনা
আসে, আর একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও
একটানা থাকে না। একটি ভাবনা আসে, আর একটা তার পিছনে
ছুটে চলে। এই ভাবনাগুলি কখনও একটানা থাকে না। একটি
ভাবনা আসে, আর একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি
কখনও একটানা থাকে না। একটি ভাবনা আসে, আর একটা তার
পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও একটানা থাকে না।
একটি ভাবনা আসে, আর একটা তার পিছনে ছুটে চলে। এই
ভাবনাগুলি কখনও একটানা থাকে না। একটি ভাবনা আসে, আর
একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও একটানা
থাকে না। একটি ভাবনা আসে, আর একটা তার পিছনে ছুটে
চলে। এই ভাবনাগুলি কখনও একটানা থাকে না। একটি ভাবনা
আসে, আর একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও
একটানা থাকে না। একটি ভাবনা আসে, আর একটা তার পিছনে
ছুটে চলে। এই ভাবনাগুলি কখনও একটানা থাকে না। একটি
ভাবনা আসে, আর একটা তার পিছনে ছুটে চলে। এই ভাবনাগুলি
কখনও একটানা থাকে না। একটি ভাবনা আসে, আর একটা তার
পিছনে ছুটে চলে। এই ভাবনাগুলি কখনও একটানা থাকে না।

ছিলো না কোন ব্যক্তিরও যাকে প্রমাণ করতে হবে। তাই
সেই সময় তাঁর বিরুদ্ধে কোনো অভিযোগ উত্থাপিত হয়নি।
তখন তাঁকে বলা হলো, আপনি কি কিছু বলবেন? আপনার
বিরুদ্ধে এতগুলো লোক যে সাক্ষ্য দিচ্ছে তার কি কোনো
জবাব আপনার নেই? তিনি কোনো জবাব দিলেন না

হয়ত। এবং তোমরা আমার সাক্ষী, আমি ও আমার মনোনীত দাস
। যেন তোমরা জানিতে ও আমাকে বিশ্বাস করিতে ও বুঝিতে যে
আমিই সেই। আমার পূর্ব্বে কোন ঈশ্বর নির্ম্মিত হয় নাই ও আমার
পরে কেহ হইবে না। আমিই, আমিই সদাপ্রভু, আমা ভিন্ন আর
কোন ত্রাণকর্ত্তা নাই। আমিই প্রকাশ করিয়াছি, আমিই ত্রাণ
করিয়াছি, আমিই প্রচার করিয়াছি, আর তোমাদের মধ্যে
বিজাতীয় কোন দেবতা ছিল না; অতএব তোমরা আমার সাক্ষী,
আমি ঈশ্বর, সদাপ্রভু কহিতেছি। আমি অনাদি কাল হইতে
সেই আছি; আমার হস্ত হইতে কেহ উদ্ধার করিতে পারে না;
আমি কার্য্য করিলে কে তাহা নিবারণ করিবে? সদাপ্রভু
ইস্রায়েলের পবিত্র জনক ও তাহার সৃষ্টিকর্ত্তা কহিতেছেন,
তোমাদের নিমিত্ত আমি বাবিলে লোক পাঠাইয়া তাহাদিগকে
সকল পলাতক ও কল্দীয়দিগকে আনন্দধ্বনি বিশিষ্ট তরীতে
নামাইব। আমি সদাপ্রভু, তোমার পবিত্র জন, ইস্রায়েলের
সৃষ্টিকর্ত্তা, তোমার রাজা।
সদাপ্রভু এই কথা কহিতেছেন, যিনি সমুদ্রে পথ ও প্রবল
জলরাশিতে রাজপথ করিয়াছেন, যিনি রথ, অশ্ব, সৈন্য ও
বলবান লোক বাহির করিয়া আনিয়াছেন, তাহারা একত্র
শয়ন করিয়া উঠিতে পারিল না, তাহারা নির্ব্বাণ হইয়া
সলিতার ন্যায় নিভিয়া গেল।
পূর্ব্বকালীন বিষয়সকল স্মরণ করিও না, পুরাতন বিষয়
সকল বিবেচনা করিও না। দেখ, আমি নূতন কার্য্য করিতেছি;
এখন উদয় হইতেছে, তাহা কি জান না? আমি প্রান্তরে পথ
ও মরুভূমিতে নদী করিতেছি।

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নাগেশ্বরের চরণে নমস্কার করিয়া সকলে আসিয়া কহিল। হে নাথ। আমরা
পরমেশ্বর বেশধারী। আমরা তপস্বী। তুমি কুপা করিয়া আমাদিগকে
আশ্রয় দান করিয়া ধন্য করিলে। এক্ষণে আমাদিগকে আজ্ঞা
করুন। ইহাদের বিবাহ। আমি আর আমার পুত্র-কন্যা
সকলে ইহাদের বিবাহ। আমি কন্যা। ইহারা বর। আমরা
সকলে বর্যাত্রী। আমরা কন্যাকর্তা। আমর

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সংগ্রামের তপস্যায় সমাজ। আমার অন্তরের এই সংগ্রামের তা
হল— ভারতের সমস্ত দুঃখ দূর করার জন্য আমার প্রাণ কাঁদে। 15
দেশ স্বাধীনতা লাভ করেছে— এর জন্য কত যে ত্যাগ করেছি
তার ইয়ত্তা নেই। আমার সমস্ত জীবন ধরে দুঃখ ও সংগ্রাম
করেছি। আমার জন্য নয়, আমার দেশের জন্য। আমি
ভারতের সেবা করেছি। আমি সমস্ত জীবন ধরে ভারতের
জন্য কাজ করেছি। আমার জন্য নয়, আমার দেশের জন্য।
আমি ভারতের জন্য কাজ করেছি। আমি সমস্ত জীবন
ধরে ভারতের সেবা করেছি। আমার জন্য নয়, আমার দেশের
জন্য।

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সেকালের বাঙ্গালী ছেলে ও বাঙ্গালী মেয়ে কি ও কেমন ছিল, তাহার কিছু কিছু
পরিচয় এখন আমাদের দিতে হইবে। সেকালের ছেলেরা কি খেলা খেলিত, কি
আমোদ করিত, কি পড়িত, কি শিখিত, কি বা করিত, কি বা না করিত, এই
সকল কথা বলিতে হইলে সেকালের বাঙ্গালী ছেলে কেমন ছিল, তাহার
একটা আভাস দিতে হয়। সেকালের বাঙ্গালী ছেলে কেমন ছিল, তাহা
বলিতে হইলে সেকালের বাঙ্গালী মেয়ে কেমন ছিল, তাহার কিছু কিছু
পরিচয় দিতে হয়। সেকালের বাঙ্গালী ছেলে ও বাঙ্গালী মেয়ে কেমন ছিল,
তাহা বলিতে হইলে সেকালের বাঙ্গালী পুরুষ ও বাঙ্গালী স্ত্রী কেমন ছিল,
তাহার কিছু কিছু পরিচয় দিতে হয়। সেকালের বাঙ্গালী পুরুষ ও বাঙ্গালী
স্ত্রী কেমন ছিল, তাহা বলিতে হইলে সেকালের বাঙ্গালী সমাজ কেমন ছিল,
তাহার কিছু কিছু পরিচয় দিতে হয়। সেকালের বাঙ্গালী সমাজ কেমন ছিল,
তাহা বলিতে হইলে সেকালের বাঙ্গালী গৃহস্থের গৃহ কেমন ছিল, তাহার
কিছু কিছু পরিচয় দিতে হয়। সেকালের বাঙ্গালী গৃহস্থের গৃহ কেমন ছিল,
তাহা বলিতে হইলে সেকালের বাঙ্গালী গৃহস্থের গৃহিণী কেমন ছিল, তাহার
কিছু কিছু পরিচয় দিতে হয়। সেকালের বাঙ্গালী গৃহস্থের গৃহিণী কেমন
ছিল, তাহা বলিতে হইলে সেকালের বাঙ্গালী মেয়ে কেমন ছিল, তাহার
কিছু কিছু পরিচয় দিতে হয়। সেকালের বাঙ্গালী মেয়ে কেমন ছিল, তাহা
বলিতে হইলে সেকালের বাঙ্গালী ছেলে কেমন ছিল, তাহার কিছু কিছু
পরিচয় দিতে হয়। সেকালের বাঙ্গালী ছেলে কেমন ছিল, তাহা বলিতে
হইলে সেকালের বাঙ্গালী ছেলে কি খেলা খেলিত, কি আমোদ করিত,
কি পড়িত, কি শিখিত, কি বা করিত, কি বা না করিত, এই কথা
বলিতে হয়।

ঘুম ভেঙ্গে দেখলাম। তারপর আমার মনে পড়ল। আমার
মনে পড়ল আমি ছাদে ছিলাম। ছাদে ছিলাম কেন? ছাদে
ছিলাম কেন? ছাদে ছিলাম। ছাদে ছিলাম। ছাদে ছিলাম।
ছাদে ছিলাম। ছাদে ছিলাম। ছাদে ছিলাম। ছাদে ছিলাম।
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ताके हमारे बिरादराँ ॥ सबसे बड़े हैं ॥ हमारे
बिरादराँ ने ॥ सबसे बड़े हैं ॥ हमारे बिरादराँ
के सामने हम ने अपने सिर झुकाये हैं ॥ हम
ने अपने बिरादराँ के सामने अपने सिर
झुकाये हैं ॥ हम ने अपने बिरादराँ के
सामने अपने सिर झुकाये हैं ॥ हम ने

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ভাবিয়া দেখিলাম, ইহা কি সম্ভব? ইহা কি সম্ভব যে, ঐ
সকল ভাব ও ভাষা কেবল মাত্র ভাব ও ভাষা হইয়া
থাকিবে? ইহা কি সম্ভব যে, ঐ সকল ভাব ও ভাষা
কার্য্যে পরিণত হইবে না? ইহা কি সম্ভব যে, ঐ
সকল ভাব ও ভাষা কার্য্যে পরিণত হইবে না? ইহা
কি সম্ভব যে, ঐ সকল ভাব ও ভাষা কার্য্যে পরিণত
হইবে না

সংসার ত্যাগ করে। এই সে দুঃখ দুর্দশার জন্য বাংলাদেশ দায়ী। 15
জমিদারের অত্যাচার, অনাবৃষ্টি, অজন্মা, মহামারী এবং দুর্ভিক্ষ
নিয়ে এসেছিল। দুর্ভিক্ষের সময় বাংলার গ্রামে গ্রামে কত
লোক যে মারা গেছে তার ইয়ত্তা নেই। বাংলার কৃষকেরা
অনাহারে ও অর্ধাহারে দিন কাটাত। তাদের অবস্থা এতই
শোচনীয় হয়ে উঠেছিল যে, তাদের পক্ষে জীবন ধারণ করা
অসম্ভব হয়ে উঠেছিল। তাদের অবস্থা দেখে বঙ্কিমচন্দ্র
লিখেছিলেন, "বাংলার কৃষক যে কত দুঃখী, তাহা বাংলার
কৃষক ভিন্ন অন্য কেহ জানে না। বাংলার কৃষক যে কত
দুঃখী, তাহা বাংলার কৃষক ভিন্ন অন্য কেহ জানে না।
বাংলার কৃষক যে কত দুঃখী, তাহা বাংলার কৃষক ভিন্ন
অন্য কেহ জানে না। বাংলার কৃষক যে কত দুঃখী, তাহা
বাংলার কৃষক ভিন্ন অন্য কেহ জানে না। বাংলার কৃষক
যে কত দুঃখী, তাহা বাংলার কৃষক ভিন্ন অন্য কেহ জানে না।
বাংলার কৃষক যে কত দুঃখী, তাহা বাংলার কৃষক ভিন্ন
অন্য কেহ জানে না।"

ছাড়া কোনো উপায় নেই। তাই তিনি ঘুরে দাঁড়ালেন। তখন তাঁর মুখে
এক অদ্ভুত হাসি। তিনি বললেন, ‘আমি তোমাদের সঙ্গে যাব।’
তারপর তাঁর সঙ্গীদের দিকে তাকিয়ে বললেন, ‘তোমরা এখানে
অপেক্ষা করো। আমি ফিরে না আসা পর্যন্ত কোনো কাজ করবে না।’
তারপর তিনি তাঁর সঙ্গীদের নিয়ে চলে গেলেন। তাঁরা
অন্ধকারের মধ্যে মিলিয়ে গেল। তখন তাঁরা ছাড়া আর কেউ
জানল না যে তাঁরা কোথায় গেছেন। তাঁরা কি আর ফিরবেন?
তাঁরা কি সত্যি সত্যি ফিরবেন? তাঁরা কি আর কখনো
আমাদের সঙ্গে দেখা করবেন? এই সব প্রশ্ন নিয়ে তখন
আমাদের মনে তোলপাড় চলছিল। তাঁরা ফিরবেন কি না, সে
কথা আমরা কেউ জানি না। তাঁরা ফিরবেন কি না, সে কথা
আমরা কেউ জানি না। তাঁরা ফিরবেন কি না, সে কথা

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দুর্গা বা ও দশভুজা সিংহবাহিনী রূপে উপস্থিত হইয়া শ্রীমন্ত
ধনপতি সিংহ সিংহ দ্বারে উপস্থিত হইলে দ্বারপাল তাহাকে
প্রণাম করিয়া কহিল এবং প্রমন্ত হইয়া দ্রুতগতি সিংহ দ্বারে
প্রবেশ করিল। ধনপতি সিংহ দ্বারে প্রবেশ করিয়া দেখিল
সিংহ দ্বারে দ্বারপাল দ্বারে দণ্ডায়মান আছে। ধনপতি
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া
দ্বারপাল কহিল। হে ধনপতি সিংহ দ্বারে প্রবেশ করিয়া

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ગુલાબ ના ફૂલ કરતાં પણ સુંદર હતું. તેમાં સોનેરી કેસર
અને ચાંદીના સમ હતાં. એક વાર એ ફૂલ ખીલ્યું ત્યારે
સૂર્યે તેના પર પોતાનાં કિરણો રેડ્યાં. તેણે તેની પાંખડીઓ
ખોલી. પ્રકાશ તેના પર રેડાયો ત્યારે તેણે પોતાનું સૌંદર્ય
પ્રગટ કર્યું. તેણે પોતાનાં કેસર અને સમ ખોલ્યાં.
પવનમાં તેણે પોતાની સુગંધ પ્રસરાવી. પવન તેની
સુગંધ લઈને દૂર દૂર ગયો. તેણે પોતાની સુગંધ
પોતાની સાથે લઈ જઈને બધે પ્રસરાવી. પવન
ગુલાબ ના ફૂલ પાસે આવ્યો. ગુલાબ ના ફૂલ પાસે
આવીને પવન તેની સુગંધ લઈને ચાલ્યો ગયો.

ছিলেন। এ সময়ে তাঁর পরিবার সহ তাঁর পরিবারের লোকেরাও
এবং এ সময়ে তাঁর পরিবারের লোকেরাও তাঁর সঙ্গে ছিলেন। এ
সময়ে তাঁর পরিবারের লোকেরা ও তাঁর পরিবারের লোকেরা
তাঁর সঙ্গে ছিলেন। এ সময়ে তাঁর পরিবারের লোকেরা ও তাঁর
পরিবারের লোকেরা তাঁর সঙ্গে ছিলেন। এ সময়ে তাঁর পরিবারের
লোকেরা ও তাঁর পরিবারের লোকেরা তাঁর সঙ্গে ছিলেন। এ সময়ে
তাঁর পরিবারের লোকেরা ও তাঁর পরিবারের লোকেরা তাঁর সঙ্গে
ছিলেন। এ সময়ে তাঁর পরিবারের লোকেরা ও তাঁর পরিবারের
লোকেরা তাঁর সঙ্গে ছিলেন। এ সময়ে তাঁর পরিবারের লোকেরা
ও তাঁর পরিবারের লোকেরা তাঁর সঙ্গে ছিলেন। এ সময়ে তাঁর

ইহাদিগের সঙ্গে সেই সময়ে যে সকল ব্যক্তি আসিয়াছিল তাহাদিগের
নাম এই; যিরূশালেম নিবাসী হনানের পুত্র পদায়, তাহার ভ্রাতা
হনানের পুত্র পলটিয়, তাহার ভ্রাতা হনানের পুত্র যিশয়িয়, তাহার
ভ্রাতা মল্কীয়, তাহার ভ্রাতা মিশ্রয়, তাহার ভ্রাতা মল্কীয়ের পুত্র
মাল্কীয়, তাহার ভ্রাতা হশুব, তাহার ভ্রাতা হেশেবের পুত্র হোদিয়,
তাহার ভ্রাতা বানী, তাহার ভ্রাতা মরারীর পুত্র বনয়, তাহার ভ্রাতা
মত্তনিয়, তাহার ভ্রাতা মীখার পুত্র মত্তনিয়, তাহার ভ্রাতা
মীখায়েলের পুত্র বক্বুকিয়, তাহার ভ্রাতা অব্দা; এই সকল লেবীয়।
তাহারা পবিত্র নগরে বাস করিত। অপর যাজকেরা, লেবীয়েরা
এবং দ্বারপালেরা ও গায়কেরা ও মন্দিরদাসেরা ও সমস্ত ইস্রায়েল
যাজকেরা ও লেবীয়েরা ও দ্বারপালেরা ও গায়কেরা ও মন্দিরদাসেরা
ও সমস্ত ইস্রায়েল আপন আপন নগরে বাস করিল। পরে সপ্তম মাস
উপস্থিত হইলে ইস্রায়েল সন্তানেরা আপন আপন নগরে বাস করিলে
পর সমস্ত লোক যেন এক ব্যক্তি হইয়া যিরূশালেম নগরে একত্র
হইল। তখন শল্তীয়েলের পুত্র যোষাদকের পুত্র যেশূয় এবং তাহার
ভ্রাতৃগণ যাজকেরা এবং শল্তীয়েলের পুত্র সরুব্বাবেল এবং তাহার
ভ্রাতৃগণ উঠিয়া ইস্রায়েলের ঈশ্বরের যজ্ঞবেদী নির্ম্মাণ করিলেন,
যেন তাহাতে ঈশ্বরের লোক মোশির ব্যবস্থাপুস্তকে লিখিত বিধি
অনুসারে হোমবলি উৎসর্গ করিতে পারেন। তাহারা বেদীর ভিত্তি
স্থাপন করিলেন, কারণ তাহারা চারিদিগস্থ দেশীয় লোকদিগের ভয়
করিতেন; আর তাহারা সদাপ্রভুর উদ্দেশে হোমবলি, অর্থাৎ প্রাতঃ
ও সায়ংকালীন হোমবলি উৎসর্গ করিলেন। আর তাহারা কুটীর-
পর্ব্বের বিধিমতে হোমবলি উৎসর্গ করিলেন, এবং প্রতিদিনের
নিয়মিত হোমবলি উৎসর্গ করিলেন, আর প্রতিদিনের নিয়মিত
হোমবলি উৎসর্গ করিলেন, আর প্রতিদিনের নিয়মিত হোমবলি
উৎসর্গ করিলেন, আর প্রতিদিনের নিয়মিত হোমবলি উৎসর্গ
করিলেন, আর প্রতিদিনের নিয়মিত হোমবলি উৎসর্গ করিলেন,
আর প্রতিদিনের নিয়মিত হোমবলি উৎসর্গ করিলেন, আর

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সমস্ত লোকেরা তাঁর কাছে এসে বলল, হে গুরু, আমরা জানি যে আপনি সত্য
কথা বলেন এবং ঈশ্বরের পথের বিষয়ে সত্যভাবে শিক্ষা দেন, আর কারও
পক্ষপাতিত্ব করেন না, কারণ আপনি মানুষের মুখ দেখে কথা বলেন না।
৫ আমাদের বলুন, আপনার কি মত? কৈসরকে কর দেওয়া কি উচিত?
আমরা কি কর দেব, না দেব না? কিন্তু তিনি তাদের ছলনা বুঝতে পেরে
বললেন, আমাকে একটি দিনার দেখাও। আমাকে কার ছবি ও নাম
দেখাও। তারা বলল, কৈসরের। তখন তিনি তাদের বললেন, তবে
কৈসরের যা কৈসরকে দাও, আর ঈশ্বরের যা ঈশ্বরকে দাও।
১০ তাঁর এই কথা শুনে তারা আশ্চর্য হল। তখন সদূকীরা যারা বলে
পুনরুত্থান নেই, তারা তাঁর কাছে এসে জিজ্ঞাসা করল, গুরু, মোশি
আমাদের জন্য লিখেছেন, যদি কারও ভাই স্ত্রী রেখে মারা যায়
এবং সন্তান না রেখে মারা যায়, তবে তার ভাই সেই স্ত্রীকে বিয়ে
করে তার ভাইয়ের জন্য বংশ উৎপন্ন করুক। সেই সাত ভাই ছিল;
১৫ প্রথম ভাই বিয়ে করে সন্তান না রেখে মারা গেল। তারপর দ্বিতীয়
ভাই সেই স্ত্রীকে বিয়ে করল, সেও সন্তান না রেখে মারা গেল।
তৃতীয়ও তাই করল। এভাবে সেই সাত ভাই সন্তান না রেখে মারা গেল।
সবশেষে সেই স্ত্রীও মারা গেল। পুনরুত্থানে সেই সাত জনের মধ্যে
সে কার স্ত্রী হবে? কারণ সেই সাত জনই তাকে বিয়ে করেছিল।

ᱵᱷᱟᱹᱞᱩ ᱚᱞᱚᱢᱚᱞᱤᱭᱟᱹᱨᱤᱨᱮᱱ ᱚᱱᱚᱢᱟᱹᱞᱤᱭᱟᱹᱨᱤᱨᱮᱱ ᱵᱷᱟᱹᱞᱩ ᱚᱞᱚᱢᱚᱞᱤᱭᱟᱹᱨᱤᱨᱮᱱ
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ગામ કોઈ ગામ ન હોય તો ગામ કોઈ ગામ ન હોય તો ગામ કોઈ ગામ ન હોય તો

ગામેલ્ય ધ્યેયસ્વરૂપ ગોવિંદસ્વરૂપ ધ્યેયસ્વરૂપ ગોવિંદસ્વરૂપ ગોવિંદસ્વરૂપ ધ્યેયસ્વરૂપ ગોવિંદસ્વરૂપ
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ગયા પછી રાજાના સૈનિકો ત્યાં આવ્યા. તેમણે ગામ ઘેરી લીધું. ગામ
ઘેરાઈ ગયું એટલે ગામલોકો ગભરાયા. તેમણે પોતાનાં ઘર બારણાં
બંધ કરી દીધાં. રાજાના સૈનિકો ગામમાં પેઠા. તેમણે ગામ ઘેરી લીધું
પછી ગામલોકોને કહ્યું કે તમારે રાજાને ખંડણી આપવી પડશે. ગામલોકો
ગભરાયા. તેમણે કહ્યું કે અમારે ખંડણી આપવી નથી. અમારે તો
રાજાનું રાજ જોઈતું નથી. અમારે તો સ્વતંત્ર રહેવું છે. સૈનિકો
ગામલોકોને મારવા લાગ્યા. ગામલોકોએ પણ સૈનિકોને મારવા માંડ્યા.
ગામલોકોએ સૈનિકોને મારી મારીને કાઢી મૂક્યા. સૈનિકો ગામ છોડી
ગયા. ગામલોકોએ ગામ ફરી પાછું સ્વતંત્ર કરી દીધું. ગામલોકો
ખુશ થયા. ગામલોકોએ ગામ ફરી પાછું સ્વતંત્ર કરી દીધું. ગામલોકો
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ખુશ થયા. ગામલોકોએ ગામ ફરી પાછું સ્વતંત્ર કરી દીધું. ગામલોકો

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ভাবতে লাগলো যে এখন কি করা যায়। মাথাটা এমনভাবে ঘুরে
গেল যে, কিছু একটা করা দরকার। কিন্তু কি করা যায়
তাই ভাবতে লাগলো। এমন সময় হঠাৎ একটা বুদ্ধি মাথায়
এলো। তখন সে তাড়াতাড়ি একটা কাগজ নিয়ে লিখতে
লাগলো। লিখলো যে, আমার বাবা-মা আমাকে বিক্রি
করে দিয়েছেন। আমি এখন কোথায় যাবো তা জানি না।
আমাকে যে কিনবে তাকে অনুরোধ করছি যে, আমাকে
একটু ভালো করে রাখবেন। এই লিখে কাগজটা
ভাঁজ করে রাখলো। তারপর একটা ছোট পুঁটলি
বেঁধে নিয়ে বাড়ি থেকে বেরিয়ে পড়লো। তখন
সন্ধ্যে হয়ে এসেছে। রাস্তায় লোকজন বিশেষ নেই।
একটু এগোতে একটা বাড়ি পেয়ে সেখানে গিয়ে
দাঁড়াতে বাড়ির মালিক বেরিয়ে এলো। তাকে দেখে
মনে হলো সে একটা বড়লোক। তখন সে তাকে
কাগজটা দিয়ে বলে যে, আমার বাবা-মা আমাকে
বিক্রি করে দিয়েছেন। আমি এখন কোথায় যাবো
তা জানি না। আমাকে যে কিনবে তাকে অনুরোধ
করছি যে, আমাকে একটু ভালো করে রাখবেন।
তখন সেই বড়লোক কাগজটা পড়ে বলে যে, তুমি
কি করতে পারো? তখন সে বলে যে, আমি রান্না
করতে পারি। তখন সে বলে যে, আচ্ছা তুমি রান্না
করো। তখন সে রান্না করতে লাগলো। রান্না করা
শেষ হলে সে খাবার নিয়ে গেলো। তখন সে খাবার
খেয়ে বলে যে, এটা তো খুব ভালো রান্না হয়েছে।
তখন সে বলে যে, আমি আরো ভালো রান্না করতে
পারি। তখন সে বলে যে, আচ্ছা তুমি রান্না করো।
তখন সে রান্না করতে লাগলো। রান্না করা শেষ
হলে সে খাবার নিয়ে গেলো। তখন সে খাবার
খেয়ে বলে যে, এটা তো খুব ভালো রান্না হয়েছে।

ઉપાધ્યાય વિનયવિજયે રચેલાં સ્તવનોમાં સ્તવનરત્નાકર ગ્રંથમાં
સ્તવનો ઘણાં પ્રસિદ્ધ છે. તેમાં ૩૧ સ્તવનો સંસ્કૃત ભાષામાં
અને ૧૧ સ્તવનો ગુજરાતી ભાષામાં છે. સ્તવનોમાં તીર્થંકર
પરમાત્માના ગુણોનું વર્ણન કરવામાં આવ્યું છે. સ્તવનોમાં
ભક્તિ અને જ્ઞાનનો સમન્વય થયેલો જોવા મળે છે. સ્તવનોમાં
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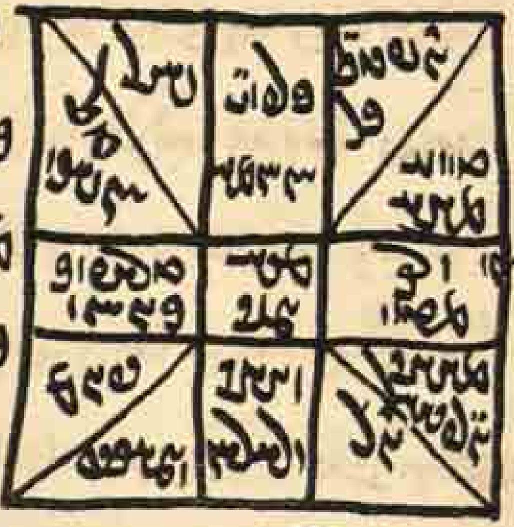

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ও আমাদের সঙ্গে আসিয়াছিল। তাহারা সকলে বলিল, আমরা
আমাদের পিতৃপুরুষদিগের সঙ্গে আসিয়াছি। আমরা তাহাদিগকে
দেখিতে পাইলাম না। আমরা এই স্থানে জন্মিয়াছি, আমরা
এই স্থানে বাস করিতেছি। আমরা কি করিব? আমরা
কোথায় যাইব? আমাদের পিতৃপুরুষেরা কোথায় গিয়াছেন?
আমরা কোথায় যাইব? আমরা কি করিব? আমরা
কোথায় যাইব? আমরা কি করিব? আমরা কোথায়
যাইব? আমরা কি করিব? আমরা কোথায় যাইব?
আমরা কি করিব? আমরা কোথায় যাইব? আমরা
কি করিব? আমরা কোথায় যাইব? আমরা কি করিব?
আমরা কোথায় যাইব? আমরা কি করিব? আমরা
কোথায় যাইব? আমরা কি করিব? আমরা কোথায়
যাইব? আমরা কি করিব? আমরা কোথায় যাইব?
আমরা কি করিব? আমরা কোথায় যাইব? আমরা
কি করিব? আমরা কোথায় যাইব? আমরা কি করিব?

ছাড়িয়া দিলেন। তখন ভৃত্যেরা তাহাকে লইয়া গেল।
তাহার প্রভু ক্রুদ্ধ হইয়া তাহাকে যে কারাগারে
দিলেন, যতক্ষণ সে সমস্ত ঋণ না শোধ করিতে
পারে, ততক্ষণ সে সেই কারাগারে থাকিবে।
তোমরা যদি প্রত্যেকে আপন আপন ভাইকে
মনের সহিত ক্ষমা না কর, তবে আমার স্বর্গস্থ
পিতাও তোমাদিগকে সেইরূপ করিবেন।

১৯ পরে যীশু এই কথা সমাপ্ত করিয়া গালীল
হইতে প্রস্থান করিলেন, এবং যর্দ্দন পার হইয়া
যিহূদিয়ার সীমায় আসিলেন। আর বহু লোক
তাঁহার পশ্চাৎ গমন করিল, আর তিনি সেই
স্থানে তাহাদিগকে সুস্থ করিলেন।
২ পরে কতকগুলি ফরূশী তাঁহার পরীক্ষার
জন্য তাঁহার নিকট আসিয়া কহিল, কি কারণে
পুরুষ কোনো কারণে আপন পত্নীকে ত্যাগ
করিয়া অন্য বিবাহ করিতে বিধিসঙ্গত কি না?
৩ তিনি উত্তর করিয়া তাহাদিগকে কহিলেন,
তোমরা কি পাঠ কর নাই, যে সৃষ্টিকর্ত্তা আদি
হইতে তাহাদিগকে নর ও নারী করিয়া সৃষ্টি
করিলেন, এবং কহিলেন, এই হেতু মনুষ্য
আপন পিতা মাতাকে ত্যাগ করিয়া আপন
স্ত্রীতে আসক্ত হইবে, আর দুজনে এক দেহ
হইবে? ৬ অতএব তাহারা আর দুই নহে,
কিন্তু এক দেহ। অতএব ঈশ্বর যাহা যোজনা
করিয়াছেন, মনুষ্য তাহা বিচ্ছিন্ন না করুক।
৭ তাহারা তাঁহাকে কহিল, তবে মোশি কেন
আজ্ঞা দিয়াছেন, ত্যাগপত্র দিয়া ত্যাগ করিবে?
৮ তিনি কহিলেন, তোমাদের হৃদয়ের কঠিনতা
প্রযুক্ত মোশি তোমাদিগকে স্ত্রীত্যাগ করিতে
অনুমতি দিয়াছিলেন, কিন্তু আদি হইতে
এমত হয় নাই। ৯ আমি তোমাদিগকে কহিতেছি,
যে ব্যক্তি ব্যভিচার ব্যতীত অন্য কারণে
আপন স্ত্রীকে ত্যাগ করিয়া অন্য বিবাহ করে,
সে ব্যভিচার করে; আর যে ব্যক্তি ত্যক্তা স্ত্রীকে
বিবাহ করে, সেও ব্যভিচার করে।
১০ তাঁহার শিষ্যেরা কহিলেন, যদি স্ত্রীর
সহিত পুরুষের এমত সম্বন্ধ হয়, তবে বিবাহ
না করা ভাল। ১১ তিনি কহিলেন, সকলে
এই কথা গ্রহণ করিতে পারে না, কেবল যাহাদিগকে
দেওয়া গিয়াছে, তাহারা পারে। ১২ কেননা
কোনো নপুংসক মাতৃগর্ভ হইতে নপুংসক
হইয়া জন্মিয়াছে, আর কোনো নপুংসক
মনুষ্যেরা নপুংসক করিয়াছে, আর কোনো
নপুংসক স্বর্গরাজ্যের জন্য আপনারা নপুংসক
হইয়াছে। যে গ্রহণ করিতে পারে, সে গ্রহণ
করুক।
১৩ পরে কতকগুলি লোক শিশুদিগকে
তাঁহার নিকট আনিল, যেন তিনি তাহাদের
উপরে হস্তার্পণ করেন ও প্রার্থনা করেন;
কিন্তু শিষ্যেরা তাহাদিগকে ভর্ৎসনা করিলেন।
১৪ যীশু কহিলেন, শিশুদিগকে ছাড়িয়া দাও,
আমার নিকট আসিতে নিষেধ করিও না;
কেননা স্বর্গরাজ্য এমত লোকদের।
১৫ তাহাদের উপরে হস্তার্পণ করিয়া তিনি
সেস্থান হইতে প্রস্থান করিলেন।

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ভাবিয়া দেখিলাম যে, ইহা কখনই হইতে পারে না। আমি
কেবল একাকী নহি, আমার সহোদর ও সহোদরা আছে।
তাহারা কোথায় আছে, তাহা জানিতে পারিলে, তাহাদিগকে
আনিয়া, আমার সহোদরা ভগিনীর সহিত বিবাহ দিয়া,
আমার সহোদরকে সুখী করিতে পারিলে, আমার সুখের
সীমা থাকিত না। কিন্তু তাহারা কোথায় আছে, তাহা
জানিবার উপায় কি? আমি তো কখনও বাটীর বাহির হই
নাই। আমার সহোদর সহোদরা কোথায় আছে, তাহা
জানিবার উপায় কি? আমার সহোদর সহোদরা আছে
কি না, তাহাই বা কে বলিতে পারে? আমার সহোদর
সহোদরা আছে কি না, তাহা জানিবার উপায় কি?
আমার সহোদর সহোদরা আছে কি না, তাহা জানিবার
উপায় কি? আমার সহোদর সহোদরা আছে কি না,
তাহা জানিবার উপায় কি? আমার সহোদর সহোদরা
আছে কি না, তাহা জানিবার উপায় কি? আমার
সহোদর সহোদরা আছে কি না, তাহা জানিবার উপায়
কি? আমার সহোদর সহোদরা আছে কি না, তাহা
জানিবার উপায় কি? আমার সহোদর সহোদরা আছে
কি না, তাহা জানিবার উপায় কি? আমার সহোদর
সহোদরা আছে কি না, তাহা জানিবার উপায় কি?

ᱚᱞᱚᱢᱚᱱ ᱚᱞᱚᱢᱚᱱᱨᱮᱧᱞᱮᱫᱚᱨᱚᱢᱚᱱᱚᱢᱚᱱᱚᱢᱚᱱ

ಸಮಾಧಾನಪಡಿಸಿ ಅವನ ಮನಸ್ಸಿಗೆ ಹಿತವಾದ ಮಾತುಗಳನ್ನಾಡಿದರು. ಆಗ ಅವನು ತನ್ನ ಹೆಂಡತಿಯರೊಂದಿಗೆ ಮತ್ತು ಸೇವಕರೊಂದಿಗೆ ಹೊರಟು ಹೋಗಿ ಒಂಟೆಗಳನ್ನು ಹೊಡೆದು ತನ್ನ ಮಕ್ಕಳಿಗೆ ಮತ್ತು ಬಂಧುಗಳಿಗೆ ಔತಣ ಕೊಟ್ಟನು. ಅವನು ಮಿಸ್ರಿಯಲ್ಲಿ ಸತ್ತ ತನ್ನ ತಂದೆಯ ಸಮಾಧಿಯಲ್ಲಿ ಹೂಳಬೇಕೆಂದು ಅಲ್ಲಿಗೆ ಹೋಗಿ ಹಿಂತಿರುಗಿ ಬರುವ ಪ್ರಮಾಣ ಮಾಡಿಸಿದ್ದನು. ಆದ್ದರಿಂದ

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ہے۔ اور اُس نے اُن کو بہت سی تمثیلوں میں کلام کیا۔ جب
وہ سننے کے قابل ہوئے تو اُن سے کہا کہ بیج بونے والا
بونے کو نکلا۔ اور بونے میں کچھ تو راہ کے کنارے گرا
اور پرندوں نے آ کر اُسے چگ لیا۔ کچھ پتھریلی زمین پر
گرا جہاں مٹی بہت نہ تھی اور چونکہ مٹی گہری نہ تھی
اُس میں جلد اُگ آیا۔ پر جب سورج نکلا تو جھلس گیا
اور چونکہ جڑ نہ تھی سوکھ گیا۔ کچھ جھاڑیوں میں گرا
اور جھاڑیوں نے بڑھ کر اُسے دبا دیا۔ کچھ اچھی زمین
میں گرا اور اُگ کر بڑھا اور پھل لایا۔ کچھ تیس گنا
کچھ ساٹھ گنا کچھ سو گنا۔ جس کے سننے کے کان ہوں
وہ سُن لے۔ اور جب وہ اکیلا ہوا تو اُس کے بارہ
شاگردوں نے اُس سے اُن تمثیلوں کا مطلب پوچھا۔
اُس نے اُن سے کہا کہ تم کو تو خدا کی بادشاہت کے
بھید سمجھنے دیئے گئے ہیں پر اَوروں کو تمثیلوں میں
سُنایا جاتا ہے تاکہ وہ دیکھتے دیکھتے نہ دیکھیں اور
سُنتے سُنتے نہ سمجھیں۔ اور یہ تمثیل یہ ہے کہ بیج
خدا کا کلام ہے۔ راہ کے کنارے کے وہ ہیں جو کلام
کو سُنتے ہیں پھر اُن کے دل میں سے شیطان آ کر
کلام کو اُٹھا لے جاتا ہے تاکہ وہ ایمان لا کر نجات
نہ پائیں۔ پتھریلی زمین پر کے وہ ہیں کہ جب کلام
کو سُنتے ہیں تو خوشی سے اُسے قبول کرتے ہیں
پر اُن میں جڑ نہ ہونے سے وہ تھوڑی دیر ایمان
رکھتے ہیں اور آزمایش کے وقت بھٹک جاتے ہیں۔
جو جھاڑیوں میں گرا اُس کے یہ ہیں کہ جو کلام
کو سُنتے ہیں پر دُنیا کی فکروں اور دولت اور
عیش و عشرت میں پھنس کر اُن کا پھل پکتا نہیں
پر جو اچھی زمین میں گرا اُس کے یہ ہیں کہ
کلام کو سُن کر نیک دل سے اُسے تھامتے ہیں
اور صبر سے پھل لاتے ہیں۔ پھر اُس نے اُن سے
کہا کہ کیا چراغ اس لئے لاتے ہیں کہ پیمانے
یا چارپائی کے نیچے رکھیں۔ کیا یہ اس لئے نہیں
کہ چراغ دان پر رکھیں۔ کیونکہ کوئی چیز پوشیدہ
نہیں جو ظاہر نہ ہو اور نہ کوئی بھید ہے جو
کھلا نہ رہے اور نہ ظاہر ہو۔ جس کے سننے کے
کان ہوں وہ سُن لے۔ پھر اُس نے اُن سے کہا
کہ دھیان دو کہ تم کیا سُنتے ہو۔ جس ناپ سے
تم ناپتے ہو اُسی سے تمہارے لئے ناپا جائے
گا بلکہ زیادہ دیا جائے گا۔ کیونکہ جو صاحب
رکھتا ہے اُسے دیا جائے گا اور جو صاحب
نہیں رکھتا اُس سے وہ بھی لیا جائے گا جو
اُس کے پاس ہے۔ اور اُس نے کہا کہ خدا کی
بادشاہت ایسی ہے جیسے کوئی آدمی زمین
پر بیج بوئے اور رات کو سوئے اور دن کو
اُٹھے اور بیج اُگے اور بڑھے پر وہ نہ جانے
کہ کیونکر۔ زمین آپ سے آپ پھل لاتی ہے
پہلے پتی پھر بالی پھر بالی میں تیار دانے
پھر جب پھل تیار ہوا تو فوراً درانتی لگاتا
ہے کیونکہ کاٹنے کا وقت آ پہنچا۔ اور اُس
نے کہا کہ خدا کی بادشاہت کو ہم کس سے
تشبیہ دیں یا کس تمثیل سے اُسے بیان
کریں۔ وہ رائی کے دانے کی مانند ہے کہ
جب زمین میں بویا جاتا ہے تو زمین کے سب
بیجوں سے چھوٹا ہوتا ہے۔ پر بونے کے بعد
اُگ کر سب ترکاریوں سے بڑا ہو جاتا ہے
اور ایسی بڑی ڈالیاں نکالتا ہے کہ ہوا کے
پرندے اُس کے سایہ میں بسیرا کر سکتے ہیں۔
اور اُس نے اُن سے بہت سی ایسی تمثیلوں
میں کلام کیا جیسے وہ سمجھ سکتے تھے۔
اور بغیر تمثیل کے اُن سے کلام نہ کیا
پر اپنے شاگردوں سے تنہا سب باتیں
کھولتا تھا۔ اُسی دن جب شام ہوئی
تو اُس نے اُن سے کہا کہ آؤ ہم پار
چلیں۔ تب وہ بھیڑ کو چھوڑ کر جیسا
وہ کشتی میں تھا اُسے لے چلے اور
اور کشتیاں بھی اُس کے ساتھ تھیں۔
اور بڑی تیز آندھی آئی اور لہریں
کشتی پر ایسی پڑیں کہ کشتی بھری
جاتی تھی۔ پر وہ خود پیچھے گدی
پر سو رہا تھا۔ تب اُنہوں نے اُسے
جگایا اور کہا کہ اے اُستاد ہمارے
ہلاک ہوتے ہیں تجھے خبر نہیں۔
اُس نے اُٹھ کر باد کو جھڑکا اور
دریا سے کہا کہ خاموش رہ تھم جا
تب باد تھم گئی اور بڑا چین
ہو گیا۔ اور اُس نے اُن سے کہا
کہ تم کیوں ایسے ڈرپوک ہو
تم کیوں ایمان نہیں رکھتے
اور وہ بڑے خوف میں آ کر
آپس میں کہنے لگے کہ یہ
کون ہے کہ باد اور دریا
بھی اُس کی سنتے ہیں۔

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ऐसा कहकर उसने अपनी पगड़ी उतारी और अपने
सिर को नीचे झुकाया। तब वह उठा और उसने
अपने घर की राह ली। जब वह घर पहुँचा तो
उसने अपने सेवकों को बुलाया और उनसे कहा
कि देखो यह परदेशी इब्रानी हमारा अपमान
करने के लिए हमारे पास ले आया है। जब
मैंने ऊँचे स्वर से चिल्लाकर उसे पुकारा तो
वह अपने वस्त्र मेरे पास छोड़कर बाहर भाग
गया। जब मेरे स्वामी ने मेरी पुकार सुनी तो
वह क्रोधित होकर चला गया। तब योसेफ़ के
स्वामी ने उसे पकड़कर बन्दीगृह में डाल दिया
जहाँ राजा के बन्दी कैद किए जाते थे। वह
वहाँ बन्दीगृह में पड़ा रहा। परन्तु यहोवा
योसेफ़ के साथ था और उसने उसपर कृपा की
और उसे बन्दीगृह के अधिपति की दृष्टि में
अनुग्रह पाने दिया। बन्दीगृह के अधिपति ने
बन्दीगृह के सब बन्दियों को योसेफ़ के
हाथ में सौंप दिया और जो कुछ वहाँ किया
जाता था उसका वही प्रबन्धकर्ता था। उसे
कुछ चिन्ता न थी क्योंकि यहोवा उसके साथ
था और जो कुछ वह करता था उसे यहोवा
सफल करता था।

ખાવા માટે કોઈ ન હતું. એક વખત એવું બન્યું કે એ બધાં
ભેગાં થયાં અને પોતપોતાનાં કામ વિષે વાતો કરવા લાગ્યાં.
એક જણે કહ્યું કે મારે ઘેર ખાવા માટે કંઈ નથી. બીજું
બોલ્યું કે મારે ઘેર પણ કંઈ નથી. ત્રીજું બોલ્યું કે મારે
ઘેર પણ કંઈ નથી. ચોથું બોલ્યું કે મારે ઘેર પણ કંઈ
નથી. પાંચમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી. છઠ્ઠું
બોલ્યું કે મારે ઘેર પણ કંઈ નથી. સાતમું બોલ્યું કે મારે
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નથી. નવમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી. દશમું
બોલ્યું કે મારે ઘેર પણ કંઈ નથી. અગિયારમું બોલ્યું
કે મારે ઘેર પણ કંઈ નથી. બારમું બોલ્યું કે મારે ઘેર
પણ કંઈ નથી. તેરમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી.
ચૌદમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી. પંદરમું બોલ્યું
કે મારે ઘેર પણ કંઈ નથી. સોળમું બોલ્યું કે મારે ઘેર
પણ કંઈ નથી. સત્તરમું બોલ્યું કે મારે ઘેર પણ કંઈ
નથી. અઠ્ઠાવીસમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી.
ઓગણત્રીસમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી. ત્રીસમું
બોલ્યું કે મારે ઘેર પણ કંઈ નથી. એકત્રીસમું બોલ્યું
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નથી. ચોત્રીસમું બોલ્યું કે મારે ઘેર પણ કંઈ નથી.
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કે મારે ઘેર પણ કંઈ નથી. અડત્રીસમું બોલ્યું કે મારે
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ও মন্ত্রশক্তিতে প্রাণ। চক্ষে। আত্মাকে সর্ব্বত্র সর্ব্বদা সম্পূর্ণ।
আত্মা। আত্মাকে ছাড়া অন্য কিছুকে দেখা। আত্মা। আত্মাকে
বিষয়ে। ঐশ্বরিক শক্তির প্রভাবে। আত্মা। আত্মাকে। আত্মা।
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ককেশস পর্বতের নিম্নভাগে যে পার্বত্য উপত্যকা
বিস্তৃত এবং সেখানে যে সমস্ত পার্বত্য জাতি বাস
করে তাহাদিগকে সর্কাসিয়ান বলে। সর্কাসিয়ান
জাতি দুই শ্রেণীতে বিভক্ত। প্রথম শ্রেণীর লোকেরা
অত্যন্ত ধনবান। তাহারা অশ্বারোহণ করিয়া
বেড়ায়। তাহারা অস্ত্রধারণ করে। তাহারা
অত্যন্ত সাহসী। দ্বিতীয় শ্রেণীর লোকেরা
দাস। তাহারা ক্ষেত্রে কর্ম্ম করে। তাহারা
অত্যন্ত দুর্ব্বল। তাহারা অস্ত্রধারণ করিতে
পারে না। তাহারা অশ্বারোহণ করিতে পারে না।
তাহারা ক্ষেত্রে কর্ম্ম করে। তাহারা অত্যন্ত
দুর্ব্বল। তাহারা অস্ত্রধারণ করিতে পারে না।
তাহারা অশ্বারোহণ করিতে পারে না। তাহারা
ক্ষেত্রে কর্ম্ম করে। তাহারা অত্যন্ত দুর্ব্বল।
তাহারা অস্ত্রধারণ করিতে পারে না। তাহারা
অশ্বারোহণ করিতে পারে না। তাহারা ক্ষেত্রে
কর্ম্ম করে। তাহারা অত্যন্ত দুর্ব্বল। তাহারা
অস্ত্রধারণ করিতে পারে না। তাহারা অশ্বারোহণ
করিতে পারে না। তাহারা ক্ষেত্রে কর্ম্ম করে।
তাহারা অত্যন্ত দুর্ব্বল। তাহারা অস্ত্রধারণ
করিতে পারে না। তাহারা অশ্বারোহণ করিতে
পারে না। তাহারা ক্ষেত্রে কর্ম্ম করে। তাহারা
অত্যন্ত দুর্ব্বল। তাহারা অস্ত্রধারণ করিতে
পারে না। তাহারা অশ্বারোহণ করিতে পারে না।
তাহারা ক্ষেত্রে কর্ম্ম করে। তাহারা অত্যন্ত
দুর্ব্বল। তাহারা অস্ত্রধারণ করিতে পারে না।
তাহারা অশ্বারোহণ করিতে পারে না। তাহারা
ক্ষেত্রে কর্ম্ম করে। তাহারা অত্যন্ত দুর্ব্বল।
তাহারা অস্ত্রধারণ করিতে পারে না। তাহারা
অশ্বারোহণ করিতে পারে না। তাহারা ক্ষেত্রে
কর্ম্ম করে। তাহারা অত্যন্ত দুর্ব্বল। তাহারা
অস্ত্রধারণ করিতে পারে না। তাহারা অশ্বারোহণ
করিতে পারে না। তাহারা ক্ষেত্রে কর্ম্ম করে।

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ঘরের ভেতরে গোরুর গোয়ালে দুধালো গরু আছে বলে
চাষাভুষোরা গোরু নিয়ে এসেছে। সন্ধে হয়ে এল। চাঁদ ও সূর্যের
আলো এসে পড়েছে। ঘোড়ার খুরের শব্দ শোনা যাচ্ছে। গরু
ডাকছে। ঘোড়ার হ্রেষা শোনা যাচ্ছে। গরুর গলার ঘণ্টা
বাজছে। ঘোড়ার গলার ঘুঙুর বাজছে। গরুর পায়ের খুরের
শব্দ শোনা যাচ্ছে। গোরু ডাকছে। ঘোড়ার হ্রেষা শোনা যাচ্ছে।
ঘোড়ার গলার ঘুঙুর বাজছে। গরুর পায়ের খুরের শব্দ
শোনা যাচ্ছে। গোরু ডাকছে। ঘোড়ার হ্রেষা শোনা যাচ্ছে।
ঘোড়ার গলার ঘুঙুর বাজছে। গরুর পায়ের খুরের শব্দ
শোনা যাচ্ছে। গোরু ডাকছে। ঘোড়ার হ্রেষা শোনা যাচ্ছে।
ঘোড়ার গলার ঘুঙুর বাজছে। গরুর পায়ের খুরের শব্দ
শোনা যাচ্ছে। গোরু ডাকছে। ঘোড়ার হ্রেষা শোনা যাচ্ছে।

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ছোট ভাই ধরল তাঁর হাত, আর তাঁর নাম রাখা হল
সেরাহ্। আর দেখা গেল, তাঁর হাত ফিরে এল আর
তাঁর ভাই বেরিয়ে এল। তখন তিনি বলে উঠলেন,
কেমন করে তুমি বেরিয়ে এলে? তোমার উপর
এসে পড়ুক এই বাধা। এজন্যই তাঁর নাম রাখা হল
পেরস্। এরপর তাঁর ভাই বেরিয়ে এল, যাঁর হাতে
ছিল সিন্দূর-রঙের সুতো। আর তাঁর নাম রাখা হল
সেরাহ্।

38 যোষেফের ভাই যে এই সব কাজ করেছিল, এ
কথা যখন যোষেফকে বলা হল, তখন তিনি
খুবই দুঃখিত হলেন। কারণ তাঁর ভাই তামার
সঙ্গে তাঁর যে বিবাহ হয়েছিল, তাঁর গর্ভে তাঁর
দুটি ছেলে জন্মেছিল। তাই তিনি তাঁদের
বলেন, তোমরা এই যে যোষেফের ছেলে, এ
কথা সবাইকে বলে বেড়াচ্ছ, তা নয়। তোমরা
তাঁর ছেলে নও। তোমরা তাঁর ছেলে নও, এ
কথা বলে তিনি তাঁদের ডেকে পাঠালেন। তাঁর
ভাই এসে তাঁর কাছে উপস্থিত হলেন। তখন
তিনি তাঁদের বলেন, তোমরা তাঁর ছেলে নও,
এ কথা বলে তিনি তাঁদের ডেকে পাঠালেন।
তাঁর ভাই এসে তাঁর কাছে উপস্থিত হলেন।

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ગુજરાતી લિપિનો ઉદ્ભવ અને વિકાસ

ગુજરાતી લિપિ એ દેવનાગરી લિપિ પરથી ઉતરી આવેલી લિપિ છે. ગુજરાતી લિપિ
દેવનાગરી લિપિ કરતાં સરળ અને વધુ વ્યવહારુ છે. ગુજરાતી લિપિ પ્રમાણે
ગુજરાતી ભાષાનો વિકાસ થયો છે. ગુજરાતી ભાષાનો વિકાસ ૧૦૦૦ વર્ષ
પહેલાં થયો હોવાનું મનાય છે. ગુજરાતી ભાષાનો વિકાસ અપભ્રંશ ભાષા
પરથી થયો હોવાનું મનાય છે. અપભ્રંશ ભાષા પ્રાકૃત ભાષાઓ પરથી
ઉતરી આવેલી ભાષા છે. પ્રાકૃત ભાષાઓ સંસ્કૃત ભાષાઓ પરથી
ઉતરી આવેલી ભાષાઓ છે. સંસ્કૃત ભાષા એ આર્ય ભાષાઓ પૈકી
સૌથી પ્રાચીન ભાષા ગણાય છે. આર્ય ભાષાઓ ઈરાની ભાષાઓ સાથે
સંકળાયેલી ભાષાઓ છે. ઈરાની ભાષાઓ ઈરાન અને અફઘાનિસ્તાન
વિસ્તારમાં બોલાતી ભાષાઓ છે. ઈરાની ભાષાઓ ઈરાન અને અફઘાનિસ્તાન
વિસ્તારમાં બોલાતી ભાષાઓ છે. ઈરાની ભાષાઓ ઈરાન અને અફઘાનિસ્તાન

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ગુજરાત રાજ્યના ખેડૂતોને પોતાની જમીન ખેડવા માટે ટ્રેક્ટર ખરીદવા માટે
સહાય આપવાની યોજના અમલમાં મૂકી છે. આ યોજનાનો લાભ લેવા માટે
ખેડૂતોએ પોતાના વિસ્તારના તાલુકા પંચાયત કચેરીનો સંપર્ક કરવો.
તાલુકા પંચાયત કચેરી ખાતે ખેડૂતોની યાદી તૈયાર કરવામાં આવશે.
તેમાંથી લાયક ખેડૂતોને પસંદ કરી તેમને ટ્રેક્ટર ખરીદવા માટે
સહાય આપવામાં આવશે. ટ્રેક્ટર ખરીદવા માટે ખેડૂતોએ પોતાના
વિસ્તારના ડીલરોનો સંપર્ક કરવો. ડીલરો પાસેથી ટ્રેક્ટરના ભાવ
અંગે માહિતી મેળવી તેમાંથી સારી કંપનીનું ટ્રેક્ટર ખરીદવું.
ટ્રેક્ટર ખરીદ્યા પછી તેના બિલ સાથે અરજી કરવી. અરજી સાથે
ખેડૂતોએ પોતાના ૭/૧૨ અને ૮-અ ની નકલ તથા આધાર કાર્ડની
નકલ જોડવી. અરજી મળ્યા પછી તાલુકા પંચાયત કચેરી તરફથી
ખેડૂતોને ટ્રેક્ટર ખરીદવા માટે સહાય ચૂકવવામાં આવશે.

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ᱚᱞᱚᱢᱚᱞᱚᱢᱟᱜᱮᱨᱮ ᱵᱷᱟᱞᱚᱠᱚᱞᱚᱢᱟᱜᱮᱨᱮ ᱵᱷᱟᱞᱚᱠᱚᱞᱚᱢᱟᱜᱮᱨᱮ ᱵᱷᱟᱞᱚᱠᱚᱞᱚᱢᱟᱜᱮᱨᱮ ᱵᱷᱟᱞᱚᱠᱚᱞᱚᱢᱟᱜᱮᱨᱮ
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A CONCISE PAHLAVI DICTIONARY

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PREFACE

THE need for even a short Pahlavi–English dictionary has been obvious for many years, particularly to would-be students of the language. The glossarial part of Professor H. S. Nyberg's *Manual of Pahlavi* is still eagerly awaited, five years after the publication of Part I, although the 'archaistic' tradition of transcription followed therein is no longer universally acceptable. With the partial material at present available, every serious student still has to compile his own dictionary, a formidable task with Pahlavi and made more so by the plethora of different systems of transcription in print. The present dictionary, admittedly introducing yet another transcription, is intended first to relieve the stranger to Pahlavi of the necessity of covering what is now well-travelled ground—the commonest 4,000 simple words—without a unified map, and secondly to urge the practical value of this 'Sasanian' transcription for his journeying further. To have included etymologies and textual references would have changed the emphasis of the work, turning it from a map to a historical atlas-cum-gazetteer, besides retarding its appearance unduly. Such a complete dictionary of Pahlavi is nowhere within sight and must remain so until many more texts are adequately edited.

For his good counsel on what to include in the dictionary I am most grateful to my friend Dr. P. Gignoux of Paris, for without him many common words would have slipped through my net. Most of the labour of compiling the English index, which will surely be appreciated, was undertaken by my wife. The debt I owe to the teaching of the late Professor W. B. Henning, in connection with Pahlavi and all things Iranian, cannot be expressed in words.

It is again a pleasure to acknowledge the support of the School of Oriental and African Studies in financing this publication, and the customary skill of the printers.

D. N. M.

October 1969

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INTRODUCTION

ALMOST every published list of Pahlavi words contains a number of entries of doubtful nature, the uncertainty lying either in their form, their meaning, or even, occasionally, their very existence. The purpose of this dictionary is to provide the student with a representative vocabulary of Pahlavi in which such uncertain words have been reduced to a minimum and marked. It differs from its predecessors in that the Pahlavi words are given in a phonemic transcription representing, as far as it is deducible from the evidence, the pronunciation they would have had in the third century of our era, the period of the rise of the Sasanian empire. The reasons for this departure from the 'archaistic' tradition of Pahlavi studies I have given elsewhere.[1] If one reason stands out it is that of practicality, as most corroborative evidence comes from this period.

To reduce the number of doubtful words it has been necessary to concentrate on the simpler vocabulary of such texts as the *Kārnāmag ī Ardaxšīr*, *Dādestān ī Mēnōg ī Xrad*, *Ardā Wirāz nāmag*, *Bundahišn*, and the *Pahlavi Texts* edited by Jamasp-Asana. Although I have also drawn upon the Pahlavi versions of scriptural texts (*Vendidad*, *Yasna*, and *Vispered*), most of their very special vocabulary has been omitted. So have the many nonce-words and *ad hoc* compounds of religious texts such as the *Dēnkard*, since it is generally a simple matter to analyse Pahlavi compounds, given the elements and provided that the rules of their construction are understood. Those words calling for inclusion whose form or meaning remain doubtful are marked with an asterisk.

By its nature the dictionary cannot claim to contain the entire vocabulary of any particular text. Nor is there any express intention of presenting new solutions to the many problems remaining in the Pahlavi texts. Rather the readings of many scholars have

[1] 'Notes on the transcription of Pahlavi', *Bulletin of the School of Oriental and African Studies*, xxx, pt. 1 (1967), 17–29.

been adopted, eclectically, and grateful acknowledgement is hereby made to all whose discoveries have been assimilated within. Nevertheless, I must retain responsibility for the choice as a whole and for readings and interpretations unclaimed or unpublished elsewhere.

TRANSLITERATION

The script of the Pahlavi books derives ultimately from that of the official Aramaic of the Achaemenian empire. In the course of time, however, a high degree of ambiguity has developed in the script. Table I shows the development of the letters from Imperial Aramaic (with the transliteration and names of letters commonly used by Semitists), through the distinct forms used in the Parthian and Persian inscriptions of the third century A.D., and the archaic manuscript forms of the Psalter fragment (about seventh century),[1] to those of the Zoroastrian books. In addition to the multiple values of the letters listed, some of them may represent combinations of letters in certain contexts, e.g. [Pahlavi] or [Pahlavi] for [Pahlavi] + [Pahlavi].

Since the ambiguities of the script make a mechanical transliteration of one letter by one roman symbol of no practical value, a certain amount of interpretation is essential. This interpretation can be based, either directly or by the use of analogy, on the less ambiguous evidence of the above-mentioned earlier documents of the language. With this help it is possible to go far in distinguishing between the original values ', *ḥ*, *dy*, etc., of [Pahlavi], *n*, *w*, *r* of [Pahlavi], and so on. But it is neither necessary nor desirable to go beyond this by attempting to give closer 'phonetic' values to the letters, such as *r* for written *l*, or *x* for written *ḥ*. For example, [Pahlavi] *ḥwl* represents **xwar** 'sun', but to transliterate it **xwr* entails both confusion with the true letter *r* [Pahlavi] and the introduction of even greater ambiguity into the interpretation of [Pahlavi]. It is better to accept that the scribes wrote *r* and *l* almost indis-

[1] See F. C. Andreas, *Bruchstücke einer Pehlevi-Übersetzung der Psalmen.* Aus dem Nachlass herausgegeben von Kaj Barr. *Sitzungsberichte der Preussischen Akademie der Wissenschaften* (Berlin), 1933, i. 91–152, 11 plates.

TABLE I

Imperial Aramaic		*Inscriptions*		*Pahlavi*	
		Parthian	*Persian*	*Psalter*	*Book*
ʾ (ʾālep̄)*	𐡀	𐭀	𐭠	𐮀	𐮀
b (bēṯ)	𐡁	𐭁	𐭡	𐮁	𐮁
g (gimel)	𐡂	𐭂	𐭢	𐮂	𐮂
d (dāleṯ)	𐡃	𐭃	𐭣	𐮃	= g
h (hē)	𐡄	𐭄	𐭤	𐮄	𐮄
w (wāw)	𐡅	𐭅	𐭥	𐮅	𐮅
z (zayin)	𐡆	𐭆	𐭦	𐮆	𐮆
ḥ (ḥēṯ)	𐡇	𐭇	𐭧	𐮇	= ʾ
ṭ (ṭēṯ)	𐡈	𐭈	𐭨		
y (yōḏ)	𐡉	𐭉	𐭩	𐮈 𐮈	= g
k (kap̄)	𐡊	𐭊	𐭪	𐮉	𐮉
l (lāmeḏ)	𐡋	𐭋	𐭫	𐮊	𐮊
m (mēm)	𐡌	𐭌	𐭬	𐮋	𐮋
n (nūn)	𐡍	𐭍	𐭭	𐮌	= w
s (sāmeḵ)	𐡎	𐭎	𐭮	𐮍	𐮍
ʿ (ʿayin)	𐡏	𐭏	= w	= w	= w
p (pē)	𐡐	𐭐	𐭯	𐮎	𐮎
ṣ (ṣāḏē)	𐡑	𐭑	𐭰	𐮏	𐮏
q (qōp̄)	𐡒	𐭒	= m	= m	= m
r (rēš)	𐡓	= ʿ	= w	= w	= w
ś/š (ś/šīn)	𐡔	𐭔	𐭱	𐮐	𐮐
t (tāw)	𐡕	𐭕	𐭲	𐮑	𐮑

* The under- and over-lining of letters in Semitic transcription indicates a fricative pronunciation, *āleph*, *bēth*, etc.

criminately for both phonetic values, *ḥ* for both Iranian *h* and *x*, etc., and to transliterate accordingly.

It is common practice to distinguish the Semitic ideograms in Pahlavi, from the Iranian elements, by transliterating them in capital letters. Thus the same letters are transliterated *lḥyk*¹ when they stand for **rahīg** 'child', but *LḤYK*¹ when they represent the ideogram for **dūr** 'far'. However, as the ideograms are often much distorted and disguised forms of the original Aramaic words, it is sufficient for practical purposes to transliterate them by means of a simplified system.

The system adopted hereafter in this book, for both ideographic and Iranian spellings, is designed to avoid the use of diacritics as far as possible and also to parallel the system now conventional for the representation of the related Manichaean Middle Persian and Parthian script. Each letter is throughout given its basic Iranian value(s), thus *c* and *C* for Aramaic *ṣ*, *h* and *H* for Aramaic *ḥ*. *A* represents the capital form of ʾ (*ʾālep̄*). There are three letters which occur only in ideograms: *Q* (in the word *QDM* = **abar**; otherwise it is replaced by *K*), *E*, and *O*. *E* stands for the Aramaic *hē* (when it is not replaced by *ḥēṯ*) and *O* for Aramaic *ʿayin*, the roman letters being descendants of these Semitic forms respectively. Thus *OLE* (= **ōy**) is a form of shorthand for an Aramaic original *ʿlh*, *HCDLWN-* (= ***drūn-**) indicates a corruption of the Aramaic root *ḥṣd*. Purists will find no difficulty in restoring the forms with diacritics.

Pahlavi letters are often distorted, or joined irregularly, in such a way that they coincide with other letters, so producing even greater ambiguity. The commonest distortions are here noted by under- or over-lining the letter value *intended*. Thus:

(*g*, etc.),	when it represents	*b*,	is transliterated	*b̲*
(*z*)	,,	,, *Y*,	,,	*Y̲*
(ʾ*c*)	,,	,, ʾ*p*,	,,	ʾ*p̄*.

The full scheme of transliteration is given in Table II. The order is still that of the Aramaic alphabet, taking account of the first value of each letter.

TABLE II

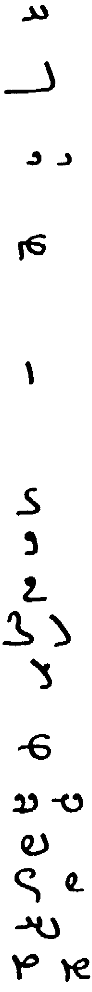

	Ideographic	*Iranian*	*Corrupt*
(	A	ʼ	[1]
	H	h	(ʔH)
	B	b	g̅, ḏ, ȳ [2]
	G	g	B̲, Z̲, K̲ [3]
	D	d	ḇ, z̲, k̲
	Y	y	
	E	(mn, etc.)	(=H)
	W	w	
	N	n	
	O	—	(=c)
	R	r	
	l	l [4]	
	Z	z	G̲, D̲, Y̲
	K	k	
(	K	γ)	
	L	l	
(	Ł	ł)	
	M	m	
	Q	—	
	S	s	
	P	p	
	C	c	P̲, p̄
	Š	š	
	T	t	D̲R̲ [5]

[Notes overleaf

Notes

1. *'h*, etc., may be a corruption of final *-ydy*, so *-yd͜y*.
2. , besides *-yȳ*, etc., may be a corruption of *-h*, so *-h̲*.
3. The digraphs and , when they follow a verbal ideogram, may represent any 'phonetic complement' (including *zero*). They can be transliterated, purely for mnemonic purposes, by the letters they resemble: as *y͜t* and as *t͜y*.[1]
4. i.e. an otiose stroke.
5. *yt*, etc., may be a corruption of *-sn*, so *-s̲n̲*, and (following another letter) may be for *-c'*, so *-c̲'*.

TRANSCRIPTION

The orthographic principles followed, in seemingly haphazard permutation, in the writing of Pahlavi, besides the ideographic, include the phonetic (within the limits of the alphabet), the historical, the pseudo-historical, and others so indeterminable as scarcely to merit the name. The establishment of the original spelling of a word, therefore, very seldom reveals its pronunciation. To determine this it is necessary to examine all the available comparative evidence.

Since the discovery of the Iranian material written in the near-phonetic Manichaean script it has become possible to establish a hypothetical phonemic system for Middle Persian and Parthian of the third century A.D. far more accurate than before, when only the remoter evidence of Old Iranian, New Persian, and loanwords in other languages (particularly Armenian) was available. A description of this phonemic system has been given in my article cited above. Within its terms all the entries in this dictionary are transcribed.

The system comprises the following phonemes:

Vowels

ī	**ē**	**ā**	**ō**	**ū**
i	**(e)**(1)	**a**	**(o)**(1)	**u**

[1] But see Kaj Barr, 'Remarks on the Pahlavi ligatures and ', *Bulletin of the School of Oriental Studies*, viii, pt. 2 (1936), 391–403.

Consonants

p	**t**	**č**	**k**	
b	**d**	**ǰ**	**g**	
f	**s**	**š**	**x**	**h**
	z	**ž**(2)	**γ**(2)	
m	**n**			
w	**r l**	**y**		

(1) The phonemic status of *e* and *o* is doubtful and they are only marked when there is direct evidence of their occurrence.
(2) Only in non-Persian, i.e. 'learned' or loaned, words.

The phonetic realizations of these phonemes can only be supposed to have been similar to those of the corresponding sounds of present-day Western Iranian speech. The only allophonic variation of importance concerns the voiced stops **b**, (**d**?), **g**, and affricate **ǰ**. Between a vowel and a following consonant, in the same morpheme or close juncture, these almost certainly became the fricatives [β, (δ), γ, ž] respectively. Thus **abd, tigr, duǰdēn** represent pronunciations [*aβd, tiγr, duždēn]. How far, or when, this development affected the same phonemes elsewhere in postvocalic position is uncertain. It is sufficient to regard [β, δ, γ, ž] as possible realizations of postvocalic **b, d, g, ǰ**.[1]

USING THE DICTIONARY

In seeking an unknown word, or one known only in another transcription, it may be necessary first to find it in the Pahlavi key. The English–Pahlavi index is intended to serve as an aid to memory, and for tracing synonyms, etc., but is emphatically not an English–Pahlavi dictionary.

The main entries, with two exceptions, are arranged throughout in the following order:

ă, b, č, d, ĕ, f, g (γ), h, ĭ, ǰ, k, l, m,
n, ŏ, p, r, s, š, t, ŭ, w, x, y, z (ž).

[1] This [γ] is an allophone of the Persian phoneme **g**, while **γ** of the transcription is a non-Persian phoneme. Parthian also had a phoneme **ž**, replacing Persian **ǰ**.

The exceptions are:

(i) abstract nouns ending in **-īh** [*-yh*], which immediately follow the words from which they are derived, e.g. **stūrīh** after **stūr,** before **sturg;**

(ii) verbal nouns formed from the present stems by the suffix **-išn** [*-šn'*] and their derivatives in **-išnīg** [*-šnyk'*], **-išnīh** [*-šnyh*], which are all listed under the verb.

Verbs are quoted in the infinitive form, followed by the present stem, except when either of these is not certainly attested. Cross references are made where necessary.

Not all verbal derivatives are included if they are regularly deducible from the 'principal parts' of the verbs given, e.g. actor nouns in **-dār/-tār** [*-t'l*], and past participles in **-dag/-tag** [*-tk'*], corresponding to infinitives in **-dan/-tan** [*-tn'*]; the abstract nouns in **-īh** formed from these (e.g. **-dārīh, -dagīh**); agent nouns in **-āg** [*-'k'*] formed from present stems, etc.

THE ENTRIES

Pahlavi words are always given in **bold** type. The few entries in *italics* are concessions to another transcription, made for reference.

P before a main entry indicates that the word is found only in texts of Parthian origin, namely the *Ayādgār ī Zarērān* and *Draxt ī Asūrīg.*

An asterisk denotes that the transcription or reading of the word is unconfirmed and remains doubtful.

Within square brackets the following information is given:

(i) The transliteration of the Pahlavi spelling. In the case of ideograms this is followed immediately by an indication of the Aramaic (A) origin of the spelling. With verbs this can seldom be given more closely than by the form of the Aramaic root.

When the Pahlavi spelling of the present stem of a verb coincides with part of that of the infinitive, however much they differ in transcription, the transliteration is given in abbreviated form, with a hyphen. Thus *škwp-tn'* denotes 'infinitive *škwptn'* (= **škuftan**), present stem *škwp-* (= **škōf-**)', *YMYTWN-tn'*

denotes 'infinitive *YMYTWNtn*' (= **murdan**), present stem *YMYTWN-* (= **mīr-**)'.

(ii) Evidence supporting the transcription.

For 'learned' words taken from the Avesta the form which the Pahlavi represents, however corruptly, is quoted (as '= Av.').[1] In such cases the Pahlavi transcriptions are more hypothetical than usual, since they can be no more than probable representations of the contemporary pronunciation of these words.

Justification of the transcription of each word would require the discussion of a mass of etymological and comparative evidence far beyond the scope of this dictionary. Only that evidence is included, therefore, which is most closely related and lends itself to concise and regular presentation.

After the vertical stroke the corresponding forms from Manichaean Middle Persian (M) and/or Parthian (P) are given wherever possible. The appearance of only a Parthian form does not necessarily imply that the Pahlavi word is of non-Persian origin. It may be that the identical Middle Persian form is not attested in Manichaean script.

Later forms of the word are quoted from Judaeo-Persian (J—from whatever source) and the earliest New Persian (N—rarely in their Arabic guise, when this has displaced the Persian, Ar.).

When the forms presented are not directly comparable, being from a different dialect or in some way modified (e.g. by popular etymology), they are enclosed in parentheses.

(*Example overleaf*)

[1] In Bartholomaean transcription (*Altiranisches Wörterbuch*) except for *ā̃*, *β*, *w*, replacing *q*, *w*, *v* respectively.

EXAMPLE

wēn-[I]		(1)
wēnišn[I]		(2)
dīdan[I]		(3)
wēn-		(4)
wēnišnīg		(5)
wēnišn		(6)
dīdan		(7)

dīdan, wēn- [*HẔYTWN-tn'* < A √*ḥzy*; *dytn'*, *wyn-* | M *dydn*, *wyn-*, N ~, *bīn-*] see.
~išn : sight, seeing.
~išnīg : visible.
wēn-, ~išn(-īg), v. **dīdan.**

(1) is an ideographic spelling of **wēn-**, present stem of **dīdan.** It consists of the letters *H*, *Z* (reduced to a shape of *G*), *Y*, *T*, *W*, *N*, being a (normal) Pahlavi development from the Aramaic root *ḥzy*. The infinitive (3) has the 'phonetic complement' *-tn'*, for the **-dan** of **dīdan.**

(7) *dytn'* spells the infinitive **dīdan**, and (4) *wyn-* the present stem **wēn-.**

In Manichaean Middle Persian the corresponding forms are spelt *dydn*, *wyn-* respectively, indicating the same pronunciation. In New Persian the infinitive is still *dīdan*, but the present stem has become, regularly, *bīn-*.

The verbal noun **wēnišn** may be written part ideographically (2) *HẔYTWNšn'* or 'phonetically' (6) *wynšn'*. The derived adjective **wēnišnīg** is attested in the spelling (5) *wynšnyk'* (but could occur as *HẔYTWNšnyk'*).

ABBREVIATIONS

A	Aramaic
Ar.	Arabic
astr.	astrology, astronomy
Av.	Avestan
cal.	calendar
intr.	intransitive
J	Judaeo-Persian
lit.	literally
M	Manichaean Middle Persian
N	(early) New Persian
P	Parthian
pl.	plural
sg.	singular
tr.	transitive

SYMBOLS

~	(the same as) the main entry
*	doubtful transcription, meaning
/	separates alternatives
⟨ ⟩	variant form, spelling
(N . . .)	N, etc., form not directly comparable
= M	the same spelling in M, etc.

abāz dādan ō : 1. attribute, ascribe to; 2. appoint to.
abr ... *add* M *ʾβr* !
a-čār *add* helpless.
delete **a-dištag** ... (*read* **āγištag**)
add **afrāz** [*ʾp̄lʾc* | N *farāz*] acclivity.
afsōn ... *add* M *ʾpswn*.
agār ..., *add* useless.
āgōš [*ʾkwš* | (M *ʾʾwš*, P *ʾgwc*), N *āγōš*] embrace, armful.
add **āγištag** [*ʾgyštkʹ* | P **ʾgyšt*, N *āγišta*] mixed, defiled.
add **Ahlišwang** [*ʾhlyšwng*] = **Ard.**
delete **Ahrišwang** ...
for **ālum** ...
read **alum** [*ʾlwm* | N ~] millet.
āsnūd(ag) ... *delete* noble.
aswār [*PR/LŠYA* < A *pršyʾ*; ...
āšnāg ... *add* acquainted with.
āštīh ... *add* concord.
ayād ... *read* [*ʾb̲yd̲ʾtʹ* | ...
for **bahr** ... *and* **bahrag** ...
read **bahr(ag)** [*bʾhl(kʹ)* | M *bhr*, N *~(a)*] part, portion, share, lot; reason.
(az) ān bahrag rāy : on that account, therefore.
for **bahrwar** ...
read **bahr(ag)war** [*bʾhl(k)wl* | N *bahrawar*] partaking, participator, partner.
~īh : participation, advantage.
bālāy *add* M *bʾlʾy* .
add **balgam** [*b̲lgm* | N *balγam*] phlegm.
baxtan ... *add* divide.
bayaspān [*byʾspʾnʹ* | = M] ...
bēlūr ... *for* M *read* P *bylwr*.
^{2}**bōy** ... *add* incense.
buland ... *add* aloud.
čandīdan ... | (M *cn-ystn*), J ~] ...
~išn : [N *čandiš*] ...
add **čaxrag** [*cʾhlkʹ* | M *cxr*, N *čarx*] wheel, circle.
čimīg ... *add* caused, justified, reasonable.
dagrand-xwadāy ... *delete* eternal.
dast-gīr [*dstgyl* | N ~] ... *delete*: *dst OHDWN*, ...

did ... *add* other.

add **dīg** [*YTMAL* < A *ᵓtmᵓl | N *dī*] yesterday.

delete ***drēm** ... (*read* **balgam**)

drubušt ... *add* protective.

drust [*drw(d)st'* ...

duš-čihr ... *add* ill-natured.

duš-nām [*-nᵓm* | (M *dwjnᵓm*), N ~] *add* ill-famed.

dušwār [*dwšwᵓl* | (M *dwjwᵓr*), ...

ēkānag ... *for* obedient *read* loyal, faithful.

~**īh** : *for* obedience *read* loyalty, faithfulness.

for **Farrōbāg** ...

read **Farrōbăy** [*plnb(ᵓ)g*] ...

frayād [*pl(y)dᵓt'* | N *faryād*] ... *delete* M *pryᵓd*.

frazand [*prz/z̲nd* | ...

frušag ... *add* M *prwšg*.

garōdmān ... *read* | P *grdmᵓn*.

gazdum [*gcd(w)m*, *gzd(w)m* | ...

guftār ..., ~**īh** : *add* eloquence.

hambār [*hm-*, *hnbᵓl* | ...

add **hamēst** [*hmyst'*] whose good and bad deeds weigh equal.

~**(ag)ān** [*-(k)ᵓn'*] limbo, the neutral station between heaven and hell.

delete **hammist** ..., ~**(ag)ān** ...

handarz ... *add* M *ᵓndrz*.

hammōxtan, hammōz-, ~**išn** : *add* learning.

hašt [*TWMNYA* < A *tmnyᵓ*; ...

add **hūg** [*HZWLYA* < A *ḥzyrᵓ*; *hwk'* | M *hwg*, N *xūg*] pig.

add **hūkar(ag)** [*hwkl(k')* | N *xūkara*] porcupine. (*not* hedgehog)

add ***huzārag** [*hwcᵓlk* | N *xuǰāra*] little, small, few.

[1]**ǰadag** ... *add* fortune.

ǰūdan ... | M *jwwdn*, *jwy-* ...

add **karāwuš** [*klᵓwš* | N ~] wine-press.

delete **karbunag** ...

read **karbūg** [*klpwk'*, *klbwk'*] lizard.

kardagān ... *add* service (of the gods).

delete **karxōš** ...

read **mă** ... N *ma*] not.

delete **mādayār** ...

mānīg ... *add* house-owner.

mayānǰīg ... *add* arbiter.

for [1–3]**mēz-** *read* [1–2]**mēz-**, v. [1]**mēzišn, mistan.**

delete **mēzīdan** ... suck.
for **^{2}mēzišn** ... *read* **^{1}mēzišn** ...
for **mistan, ^{3}mēz-** *read* ... **^{2}mēz-** ...
mihōxt [*mytwht'* = Av. *miθaoxta-*] falsehood.
^{2}mihr .. *add* ~ **druxtan** : break faith.
add **mizīdan, miz-** [*myc-ytn'* | N *mazīdan*] suck.
for ***moγ-mard** ... *read* **mowmard** ...
mōy ... *add* M *mwy*.
read **năxun** [*nʾhwn'* | P *nxwn*, N *nāxun*] (finger) nail.
delete **nāyīzag** ... (*read* **wēzag**).
nēk, ~īh ... *add* benefit.
nibastan ... *delete* *ŠKBHWN-tn'* < A √*škb*;
nibāstan ... *read* M *nbʾst*, P *nbʾy-*.
nibēg ... *add* M *nbyg*.
nibištan ... [*YKTYBWN-tn'* ... (*not* *-stn'*).
nīdan, nay- [*DB(Y)LWN-tn'* < A √*dbr* | ...
nigūn, ~sār [*-sʾl* | (P *ngwsʾr*)] downwards.
add ***nihēb** [*nyhyp̄* | N ~] fear, terror.
for **nīšān** *read* **nišān** ...
niyāz, ~ōmandīh ... *add* necessity.
read **niyōxšīdan** ...
nō [*TŠA* < A *tšʿ* | ... (*not* *tšʾ*).
delete **ōzārak** ...
padist ... *add* threat.
pad-nigerišn ... *for* cared for, guarded *read* carefully.
add **parisp** [*plsp* | M *prysp*] wall.
^{2}pid ... *add* (M *pyt*).
purnāy [*pwlnʾd* = Av. *pərənāyu-*] adult.
add **purr-marg** [*-mlg*] deadly, baneful.
raz ... *add* M *rz*.
add **rēbās** [*lypʾs* | N ~] rhubarb.
^{2}ristag ... *add* N *rasta*.
add **rox** [*lhw'* | N ~] rook, castle (*chess*).
sahistan ... *read* (M *shyd*, P *sʿy-*).
add **sārwār** [*sʾlwʾl*] helmet.
add **sayistan, say-** [*ŠKBHWN-tn* < A √*škb* | P *sy-*] lie down.
sneh ... *for* sword *read* club, weapon.
^{2}sōg ... *add* N ~ 'grief'.
for **Sōšyans** ... *read* **Sōšāns** [*swkšʾns* ...
add **šabyār** [*špyʾl* | N ~] grape syrup.
škaft ... *read* 1. = **škeft**; 2. cave.

šnāxtan ... *read* M ... *ʿšnʾs-*.
for **šus^{a}r** ... *read* **šuhr** ...
for **tā** ... *read* ^{1}**tā** [*OD* < A *ʿd* | (M *dʾ*, P *tʾ*, N ~] until, while, within; so that.
add ^{2}**tā** [*tʾkʹ* | N ~] like, peer.
for ^{1}**tāg** ... *read* **tāg** ..., *add* M *tʾg.*
delete ^{2}**tāg** ...
add **tahm** [*thm* | =M, N ~] strong, brave.
and **tāk** [*tʾkʹ* | N ~ 'vine'] branch.
tōhm(ag) [*twhm(kʹ)* | M *twhm, -g*, N *tuxm, -a*] ...
read **wanīgar** [*wnykl*] prodigal.
~**īh** : prodigality, waste.
wany [*H(W)BDN* < A *hwbdnʾ*, √*ʾbd* | ...
wany(b)ūdīh [*HWBDNʹbwtyh*, ...
add **war-wēzag** [*wl-wʾyckʹ*] **andāxtan** : cast lots.
for **wāzīg** ... *read* **-wāzīg** [*-wʾcykʹ* | N *-bāz*] -player.
add **wēzag** [*wʾyckʹ*] lot.
wiyābān, ~īg ... *add* confusing.
add **Wizarš** [*wyzlš*] a demon.
for **wizāstan**, ... *read* **wizāyīdan, wizāy-** [*wyzʾd-ytnʹ* ...
wizūdan ... = **wizāyīdan**.
add **xīg** [*ZKYA* < A *zqʾ* | N *xī(k)*] leather bag.
delete **xūg** ... (*read* **hūg**).
delete **xūkar(ag)** ... (*read* **hūkar(ag)**).
xwadāy ... *read* N *xudāy.*
xwarg ... *add* live coal.
for **yazd** ... *read* **yazad** ... N *īzad, yazd.*
for **yazdān** ... *read* **yazadān** ...

Amend English-Pahlavi Index *and* Pahlavi Key *accordingly.*

Appendix (p. 142)

(i) *read* Ard (Ahlišwang).

(ii) *add* Wizarš.

(p. 143)

(vii) *read* 1 frārāst, ārešn ....

p. 166 [142] *after* sī *add* dīg.

p. 179 [115] *for* kārēzār *read* kārezār.

p. 220 [33] *for* arg, halag *read* ālag, halag.

A

a- [ʼ- | M ʼ-] *privative prefix*, un-, -less.
ā [ʼ] then (*generally with a suffixed pronoun*, e.g. **ā-š**).
āb [*MYA* < A *myʼ*; *ʼp̄* | M *ʼb*, N ~] water.
ābād [*ʼp̄ʼt*ˈ | M *ʼbʼd*, N ~] populous, thriving, prosperous.
 ~**īh**: prosperity.
ābādān [*ʼp̄ʼtʼn*ˈ | N ~] thriving, prosperous, cultivated.
 ~**īh**: prosperity, cultivation.
abādixšā(y) [*ʼp̄ʼthšʼ*(*d*), v. **pādixšā(y)**] without authority, powerless.
 ~**īh**: powerlessness; anarchy.
abādyāwand [*ʼp̄ʼtydʼwnd* | J *ʼbʼdywn*⟨*d*⟩] powerless, weak.
 ~**īh**: powerlessness, weakness.
abāg [*LWTE* < A *lwt-h* | M *ʼbʼg*, N (*a*)*bā*] with.
 ~**īh** [*ʼp̄ʼkyh*] company, assistance.
abāgēnīdan, abāgēn- [*ʼp̄ʼkyn-ytn*ˈ] accompany.
a-bahr [*ʼbʼhl*] portionless, deprived.
abām [*ʼp̄ʼm* | P *ʼbʼmyh*, N (*ā*)*wām*] loan, debt.
Ābān [*ʼp̄ʼn*ˈ | M *ʼbʼn*, N ~] *cal.* 8th month; 10th day.
aband [*ʼp̄nd*, v. **pand** | M *ʼbnd*] erring.
 ~**īh**: error.
[1]**abar** [*QDM* < A *qdm*; *ʼp̄l* | M *ʼbr*, N *bar*] up; on, over.
 ~ **āmadan**: rise (sun).
 ~ **āxistan**: rise up.
 ~ **āxrāmīdan**: step up.
 ~ **burdan**: undertake.
 ~ **madan**: cope with, comprehend.
 ~ **nigerīdan**: consider.
 ~ **nihumbīdan**: conceal.
 ~ **nišastan**: sit, be enthroned.
 ~ **nišāstan**: seat, install.
 ~ **rasīdan**: come to, upon.
 ~ **rasīdan ō**: attain.
[2]**abar** [*ʼp̄l*] higher, superior.
 ~**ag** [*-g* | M *ʼbrg*] superior.
 ~**agān(ag)** [*-kʼn*(*k*)ˈ] superior.
 ~**dar** [*-tl*, *ʼwltl* | M *ʼbrdr*] higher.
 ~**dom** [*-twm* | M *ʼbrdwm*] highest.
 ~**domīh** [*-twmyh*] superiority.
abargar [*ʼp̄lgl*] god, divinity.
abarīg(ān) [*ʼp̄lyk*(*ʼn*)ˈ] = **abarag**.
abārīg [*ʼp̄ʼryk*ˈ | M *ʼbʼryg*, J *ʼbʼry*] other.

abarmān [*'p̄lm'n'*] in charge.
abarmānd [*'p̄lm'nd*] inheritance, privilege.
abarmānīg [*'p̄lm'nyk'*] noble.
abar-menišn [*'p̄lmynšn'*] proud, haughty.
abārōn [*'p̄'lwn'* | N *wārūn*] contrary, wrong, sinful.
~**īh**: sin.
abar-ōz [*'p̄l'wc*] stronger.
~**īh**: mastery.
abar-tan [*'p̄ltn'*] arrogant.
~**īh**: arrogance.
abarwēz [*'p̄lwyc* | (M *'brwyj*, N *parwēz*)] triumphant, victorious.
~**īh**: triumph, victory.
abarzēn, v. ²**mašk.**
abaxš [*'p̄hš*] repentant; regret.
~**īh**: repentance.
abaxšāwand [*'p̄hš'wnd*] regretful.
abaxšāyīdan, abaxšāy- [*'p̄hš'd-ytn'* | M *'bxš'y-*, N *baxšūdan, baxšāy-*] forgive, have mercy on.
~**išn**: mercy, forgiveness.
~**išnīg**: forgiving, merciful.
¹**abāxtar** [*'p̄'htl* | M *'b'xtr*] planet.
²**abāxtar** [*'p̄'htl* | (N *bāxtar* 'west')] north.
abaydāg [*'p̄yt'k'*, v. **paydāg** | M *'byd'g*] invisible.
~**īh**: invisibility.
abāy-: **abāyēd** [*'p̄'yt'* | M *'b'yd*, N *bāyad*] it is necessary, fitting; must (+*infinitive*).
~**ist** [*'p̄'dst'* | N *bāyist*] it was necessary.
~**istan** [*'p̄'dstn'*] be necessary, fitting; desire, want.
~**išn**: necessity.
~**išnīg**: necessary, fitting, seemly.
abāz [*LAWHL* < A *l-'(w)ḥr*; *'p̄'c* | M *'b'c*, N *bāz*, *wā*] back, again, re-.
~ **dādan ō**: attribute, ascribe to. ; appoint to
~ **dāštan**: withhold, restrain, prevent.
~ **ēstādan az**: abandon, desist from.
~ **kardan**: open.
~ **kardan az**: disengage from, wean.
~ **māndan**: remain behind.
~ **pādan**: remain, stay.
~ **raftan**: issue, go forth.
~ **waštan ō**: turn into, become.
~ **wirāstan**: rearrange.
abāzsār [*LAWHLs'l*] rebellious.
~**īh**: rebellion.
āb-čihrag [*'p̄ cyhlk'*] holding the seed, essence of water.
abd [*'p̄d* | M *'βd*, J *'bd-*] wonderful.
~ **sahistan**: seem wonderful (to) > marvel.

~īh: wonder.
āb-dān [*'p̄d'n'*] water-holder.
abdast [*'p̄dst'*] hand-guard.
abdom [*'p̄dwm* | M *'bdwm*] last, final(ly).
~**īh**: finality, end.
abd-sahist [*'p̄dshst'*] wonderful.
abē- [*'p̄y(y)-* | M *'by-*, N *bē*] without, -less.
~**-bar** [*-bl*] fruitless.
~**-bēš** [*-byš*] unharmed.
~**-bīm** [*-bym*] fearless.
~**-bīmīh**: fearlessness.
~**-bōy** [*-bwd*] senseless.
~**-bōyīh**: senselessness.
~**-būd(īh)** [*-bwt'*, *-bwtyh*] deficiency.
~**-čim** [*-cym*] without reason, cause.
abēdān [*'p̄yt'n'*] of use, wanted.
abē-|-gumān [*-gwm'n'*] without doubt, certain.
~**-gumānīh**: certainty.
~**-mizag** [*-m(y)ck'*] tasteless.
~**-must** [*-mwst'*] uncomplaining, content.
~**-niyāz** [*-nyd'c*] free from want.
~**-ōš** [*-'wš* | M *'by'wš*, N *bēhōš*] senseless, unconscious.
~**-ōšīh**: senselessness, unconsciousness.
abēr [*'p̄yl*] very, much.
abē-rāh [*'p̄yl's*] erring.
abesar [*'p̄ysl* | M *'bysr*, N *afsar*] crown.
abesīhēnīdan, abesīhēn- [*'p̄shyn-ytn'*, v. **abesīhīdan**] destroy.
~**išn(īh)**: destruction.
abesīhīdan, abesīh- [*'p̄s(y)h-ytn'* | M *'bysyh-*] perish, be destroyed.
~**išn(īh)**: destruction, ruin.
abespārdan [*'p̄sp'ltn'*) = **abespurdan.**
abespurdan, abespār- [*'p̄spwltn'*, *'p̄sp'l-* | M *'byspwrd*, *'bysp'r-*, N *sipurdan*, *sipār-*] commit, entrust, consign.
abestāg [*'p̄(y)st'k'*] Avesta, the Mazdean scriptures.
abestām [*'p̄st'm*] = **abestān.**
abestān [*'p̄st'n'*] refuge, support, trust.
ābestan [*'p̄ystn'* | P *'bystn*, N *ābistan*] = **ābustan.**
abē-sūd [*'p̄yȳ swt'*] profitless.
~**īh**: profitlessness.
a-bēš [*'byš*] harmless; unharmed, invulnerable.
~**īh**: harmlessness; invulnerability.
abē-|-wināh [*-wn's* | M *'bywn'* !] innocent.
~**-wizend** [*-wznd*] harmless, invulnerable, safe.
abēzag [*'p̄yck'* | M *'bycg*, (N *wēža*)] pure, holy.
~**īh**: purity, holiness.
abēzār [*'p̄yz'l*, *'p̄yc'l* | N *bēzār*] free.

abgandan, abgan- [*LMYTWN-tn*^{1} < A √*rm'*; *'p̄kn-* | M *'bgnd, 'bgn-*, N *afgan-dan*] throw.
abgār- [*'p̄k'l-*] provide, promote.
ābgēnag [*'p̄kynk*^{1}, *MYAkynk*^{1} | N *ābgīna*] crystal, glass.
~**ēn**[*-yn*^{1}] crystalline.
ābīg [*'p̄yk*^{1} | N *ābī*] aquatic, watery.
ābilag [*'p̄lk*^{1} | N *~a*] blister.
a-bīm [*'bym*] fearless.
āb-kāmag [*'p̄k'mk*^{1} | N *~a*] a thick, sour soup.
abnūs [*'p̄nws* | (N *ābnūs*)] ebony.
a-bōy [*'bwd*] senseless.
~**īh**: senselessness.
abr [*'bl, 'p̄l* | N ~] cloud.
abrang [*'p̄lng* | N *aurang*] glory, splendour.
abrāstan, abrāz- [*'p̄l'stn*^{1}, *'p̄l'c-* | M *'br'st*, N (*afrāštan*), *afrāz-*] lift, raise.
abrāz [*'p̄l'c* | N *afrāz*] acclivity.
abrēšom [*'p̄lyš(w)m* | M *'bryšwm*, N ~] silk.
~**ēn** [*-yn*^{1}] silken.
abrōxtan, abrōz- [*'p̄lwhtn*^{1}, *'p̄lwc-* | M *'brwxt*, *'brwc-*, N *afrōxtan*, *afrōz-*] light, kindle, illuminate, polish.
~**išn(īh)**: illumination.
āb-tazan [*'p̄tcn*^{1}] watercourse.
a-bun [*'bwn*^{1}] baseless, bottomless.
a-burd-framān [*'bwltplm'n*^{1}] disobedient.
~**īh**: disobedience.
aburnāy [*'p̄(w)ln'd*, v. **purnāy** | N *burnā*] under age, child.
~**īh**: childhood.
aburnāyag [*'p̄(w)ln'(d)yk*^{1}] child.
abus [*'p̄ws*] (*woman*) having just given birth.
~**īh**: childbirth.
ābus, -tan [*'p̄ws, -tn*^{1} | M *'bwws*, v. **ābestan**] pregnant.
~**īh**: pregnancy.
abyōxtan, abyōz- [*'p̄ywhtn*^{1}, *'p̄ywc-*] join, mix.
āb-zan [*'p̄zn*^{1} | N ~] bath.
^{1}**abzār** [*'p̄c'l, 'p̄z'l* | M *'bc'r*, N *afzār*] instrument, means; spice.
^{2}**abzār** [*'p̄z'l* | M *'bz'r*] skill, power; powerful.
~**ōmand** [*-'wmnd*] skilled, able.
abzāy-, ~**išn**, v. **abzūdan.**
abzōn [*'p̄zwn*^{1} | M, J *'bzwn*, N *afzūn*] increase, growth.
~**īg** [*-yk*^{1}] increasing, expansive, bountiful.
~**īgīh**: bountifulness.
abzūdan, abzāy- [*'p̄zwtn*^{1}, *'p̄z'd-* | M *'bz'y-*, N *afzūdan*, *afzāy-*] increase, grow.
~**išn**: increase, growth.
a-čār [*'c'l*] inevitable, helpless
~**ag** [*-k*^{1}] compelled.

a-dād [*ʾdʾtˈ*], **a-dādestān** [*ʾ-DYNA, -dʾtstʾnˈ*] illegal, unjust.
 ~īh: injustice, illegality.
a-dahm [*ʾdʾhm*] uninitiated.
-ādan [*-ʾtnˈ* | P *-ʾdn*, N ~] *suffix forming secondary infinitives.*
a-dān [*ʾdʾnˈ* | M *ʾdʾn*] ignorant.
 ~īh: ignorance.
***ādān** [*ʾtʾnˈ*] wealthy, solvent; wealth.
 ~īh: wealth.
a-dard [*ʾdltˈ*] painless.
ādarōg [*ʾtlwkˈ*], **ātaxš ī ~** : the simplest kind of sacred fire.
ādehīg [*ʾdhykˈ*] indigenous, domestic.
adēn [*ʾtynˈ* | M *ʾdyn*] entry.
***adēn-** [*ʾdyn-* | = M] bring, lead.
ādišt [*ʾtyštˈ*] fire-stand.
~~**a-dištag** [*ʾdyšthˈ*] *uninformed~~. read āxištag
ādūg [*ʾtwkˈ* | M *ʾʾdwg*] capable.
ādur [*ʾtwrˈ* | M *ʾdwr*, N *ādar*] fire; the god 'Fire'; *cal.* 9th month; 9th day. BSg' n4r
ādurestar [*ʾtwrystl*] ashes.
 ~ēn [*-ynˈ*] ashen.
ādur-gāh [*ʾtwrgʾs*] fire altar.
āfrāh [*ʾp̄lʾs* | M *ʾʾprʾh*] teaching, doctrine. afrāz [ʾp̄lʾc | N farāz] 'acclivity'
a-frasāwand [*ʾp̄lsʾwnd*] imperishable.
āfrīdan, āfrīn- / **āfur-** [*ʾp̄lytnˈ, ʾp̄lyn-, ʾp̄wl-* | M *ʾp(w)ryd, ʾpwr-*, P *ʾfryn-*, N *āfarīdan, āfarīn-*] praise, bless; create.
āfrīn [*ʾp̄rynˈ* | M *ʾpryn*, N *āfarīn*] praise, blessing. BSgd. ʾʾpryn
 ~agān [*-kʾnˈ*] Afrinagan prayers.
afrōšag [*ʾp̄lwškˈ* | N ~ *a*] a sweetmeat made of flour, butter, and honey.
***afsālān** [*ʾp̄sʾlʾnˈ* | (N *ābsālān*)] springtime.
afsān [*ʾp̄sʾnˈ* | (M *ʾʾpsʾng*), N *afsāna*] story, fable.
afsardan, afsar- [*ʾp̄sl-tnˈ*] cool down.
afsārdan, afsār- [*ʾp̄sʾl-tnˈ*] cool, freeze, extinguish.
 ~išn: cooling.
afsāy-, v. **afsūdan.**
afsēnistan, afsēn- [*ʾp̄syn-stnˈ*, v. **abesihēn-īdan**] destroy.
 ~išn: destruction.
afsōn [*ʾp̄swnˈ* | N *afsūn*] spell, incantation. M ʾpswn
afsōs [*ʾp̄sws* | N ~] scorn, mockery.
 ~gar [*-gl*] mocker.
afsūdan, afsāy- [*ʾp̄swtnˈ, ʾp̄sʾd-*] enchant, protect by spell.
afšāndan, afšān- [*ʾp̄šʾn-tnˈ* | N ~] spread, scatter, sow.
afšārdan [*ʾp̄šʾltnˈ* | N ~] = **afšurdan.**
afšurdan, afšār- [*ʾp̄šwltnˈ, ʾp̄šʾl-* | N ~] press, compress, crush.
āfurīdan, āfur- [*ʾp̄wl-ytnˈ*, v. **āfrīdan**] create.
 ~išn: creation.
-ag [*-kˈ* | M *-g*, N *-a*] *suffix forming* (i) *adjectives, from nouns and verbal stems,* (ii) *nouns, from adjectives and present stems.*

-āg [-*'k'* | M *-'g*, N *-ā*] *suffix forming agent nouns from present stems.*
a-gāh [*'g's*] without rank.
āgāh [*'k's* | M *'g'(h)*, N ~] aware, knowing.
 ~īh: knowledge.
āgāhēnīdan, āgāhēn- [*'k'syn-ytn'*] inform.
āgandan, āgan- [*'kn-dn'* | P *''gnd*, N ~] fill, stuff.
a-ganj [*'knc*!] penniless.
agar [*HT*, for A *hn* | M *'gr*, N ~] if.
agār [*'k'l* | M *'g'r-*] inactive, powerless.
 ~īh: inactivity, impotence.
agārēnīdan, agārēn- [*'k'lyn-ytn'*] render powerless.
agārīhistan, agārīh- [*'k'lyh-stn'* | M *'g'ryyh-*] become powerless.
ag-dēn [*'k-, 'gdyn'*] of evil religion, infidel.
 ~īh: heterodoxy, non-Mazdean religion.
āgenēn [*'k(y)nyn'* | M *(')'g(y)nyn*] together.
āgōš [*'kwš* | (P *'gwc*), N *āγōš*] embrace.
a-gōwāg [*'gwb'k'*] speechless, dumb.
aγrē [*'γ-, 'klyȳ* = Av. *aγrya-*] highest, greatest.
āgrift [*'glpt'* = Av. *āgərəpta-*] crime, offence; a degree of sin.
a-griftār [*'glpt'l*] intangible, impalpable.
a-gumān [*'gwm'n'*] without doubt, certain.
a-gumēg [*'gwmyk'* | M *'gwmyg*] unmixed, pure.
 ~īh: purity.
āgustan [*'kwstn'* | M *''gwst*] hang up, suspend.
āhan [*'h(y)n', 's(y)n'* | M *''hwn*, N ~] iron.
 ~ēn [*'synyn'*] iron, of iron.
 ~gar [*-kl* | N ~] blacksmith.
āhang [*'hng*] pull, draught.
āhanjīdan [*'hncytn'*] = **āhixtan.**
ahanūz [*'hnwc* | M *'hnwn-c*, N *hanūz*] yet, still.
āhen = **āhan,** q.v.
āhīd [*'hyt'* | M *(')'hyd*] stain, impurity; confused.
 ~īh: pollution; confusion.
āhixtan, āhanj- [*'hhtn', 'hnc-* | M *'hxtn*, (*'hynz-*), N *āhīxtan*, ~] draw out, pull up, extract.
ahlā [*'hl'y* | (M *-'hr'y*)] righteous (*of Srōš*).
ahlaw [*'hlwb'* | M *'hlw*] righteous.
 ~īh: righteousness.
ahlaw-dād [*'hlwb d't'*] alms, charity.
ahlāyīh [*'hl'dyh*] righteousness.
ahlomōγ [*'hlmwk'* | M *'hlmwg*] heretic.
 ~īh: heresy.
āhōg [*'hwk'* | M *''hwg*, N *āhō*] fault, blemish.
āhōgēnīdan, āhōgēn- [*'hwkyn-ytn'*] defile.
a-homānāg [*'hwm'n'k'*] unlike.
ahōš [*'hwš*] deathless, immortal.

~**īh**: immortality.
āhr [*ʾhl*] dread, fury.
ahrāftan, ahrām- [*ʾhlʾptnʹ*, *ʾhlʾm-* | M *ʾhrʾptn, ʾhrʾm-*] raise, lead up.
Ahreman [*ʾhl(y)mnʹ* | M *ʾhrmyn*, N ~] the Evil Spirit.
~~**Ahrišwang** [*ʾhlyšwng*] = **Ard.**~~
āhūĝ [*TYBA* < A *ṭbyʾ*; *ʾhwkʹ* | M (ʾ)*ʾhwg*, N *āhū*] gazelle.
ahunawar [*ʾhnwl*] the holiest prayer, beginning *Yaθā ahū wairyō.*
a-hunsand [*ʾhwnsnd*] dissatisfied.
~**īh**: dissatisfaction.
ahy [*KZY* < A *k-zy* | M *ʾhy*] soon(est), first.
ajĝahān [*ʾšghʾnʹ* | M *ʾjgʾhʾn*, N *ažgahān*] lazy, indolent.
~**īh**: laziness, indolence.
ak [*ʾkʹ* | N *ak*] evil, harm.
-ak [*-kʹ* | N ~] *diminutive suffix.*
a-kāmaĝōmand [*ʾkʾmkʾwmnd*] unwilling.
a-kanāraĝ [*ʾknʾlkʹ* | M *ʾqnʾrg*] unlimited, boundless.
~**īh**: boundlessness.
a-kard [*ʾkrtʹ* | (M *ʾgyrd*)] not done, undone.
Akōman [*ʾkwmnʹ* | M *ʾqwmn*] Evil Thought, an arch-demon.
akōmand [*ʾkʾwmnd*] evil, harmful.
alā [*ʾlʾy*] oh! alas!
ālaĝ [*ŠTLA, ŠTRA* < A *śṭrʾ*; *ʾlkʹ* | (M *ʾʾrg*)] side.
alālaĝ [*ʾlʾlkʹ* | N *lāla*] anemone.
ālāy-, v. **ālūdan.**
Aleksandar [*ʾlksndl* | M *ʾlxsyndr*, N *Iskandar*] Alexander (of Macedon).
almās(t) [*ʾlmʾs(tʹ)* | (M *ʾrmʾs*), N *almās*] steel; diamond.
ālūdaĝ [*ʾlwtkʹ*] defiled, polluted.
~**īh**: defilement.
ālūdan, ālāy- [*ʾlwtnʹ*, *ʾlʾd-* | (M *ʾrwd*), N ~] defile, pollute.
āluh [*ʾlwh* | M *ʾʾlwf*, N ~] eagle.
ālum [*ʾlwm*] millet. N ~
amā [*LNE* < A *l-nh* | M *ʾmʾh*, N *mā*] we, us.
āmadan, āy- [*YATWN-tnʹ* < A *yʾtwn*, √*ʾth* | M *ʾmdn, ʾʾy-*, N ~] come.
amahraspand [*ʾmhrspnd* | M (ʾ)*mhrʾspnd*] a Holy Immortal.
a-mar [*ʾml*] countless, innumerable.
āmār [*ʾmʾl* | N ~] reckoning, consideration.
āmār- [*ʾmʾl-*] reckon, calculate.
~**išn**: reckoning.
a-maraĝ [*ʾmlkʹ*] countless.
amaraĝān [*ʾmlkʾnʹ*] generality, commonalty.
~**īĝ** [*-ykʹ*] general.
~**īhā** [*-yhʾ*] in general, generally.
a-marĝ [*ʾmlg*] deathless, undying.
~**īh**: deathlessness, immortality.
āmārĝar [*ʾmʾlgl* | N ~] reckoner.
amāwand [*ʾmʾwnd*] powerful, strong.

amāwandīh: power, strength.
ambag [*'mbk'* | N *anbajāt*] a preserve, conserve.
ambar [*'mbl, 'nbl* | Ar. *'anbar*] ambergris.
ambarag [*'mblk'* | N *anbara*] hairless (*animal*).
P **amburdan** [*h/'mbwltn'* | P *'mb'r-*] = **hambārīdan.**
a-menīdār [*'mynyt'l*] unthinking.
āmēxtan, āmēz- [*'myhtn', 'myc-* | M *'myxtn, 'myz-,* N ~] mix.
 ~**išn**: mixture; element.
āmiz [*'myc*] side dish, vegetables.
āmōxtan, āmōz-, read **hammōxtan, hammōz-.**
Amurdād [*'m(w)rdt'* | N *murdād*] Immortality, the sixth Amahraspand, guardian of plants and food; *cal.* 5th month; 7th day.
āmurzīdan, āmurz- [*'mwlc-ytn'* | M *'mwrz-yd,* N ~] forgive, pity, have mercy on.
 ~**išn**: mercy, forgiveness.
P **amwaštan** [*h/'mwštn'* | P *'mwšt*] gather, collect.
an- [*'n-* | M *'n-*] *prevocalic privative prefix*, un-, -less.
ān [*ZK* < A *zk*; *'n'* | M *h'n,* N ~] that, he.
 ~ **ī**: that of; *with a qualifier preceding a noun, equivalent to a following* **ī** e.g. **ān ī ahlawān ruwān** = **ruwān ī ahlawān,** the souls of the righteous.
-ān [*-'n'* | M *-'n,* N ~] *suffix forming* (i) *present participles,* (ii) *adverbs,* (iii) *plurals.*
ānāb-, ~**išn**, v. **ānāftan.**
an-ābādān [*'n'p't'n'*] uncultivated.
an-abaxšāwand [*'n'phš'wnd*] unrepentant.
 ~**īh**: unrepentance.
an-abāy [*'n'p'd*] unfitting, improper.
an-abēdān [*'n'pyt'n'*] useless, unwanted.
 ~**īh**: uselessness.
anābuhlag [*'n'pwhlk'* = Av. *anāpərəθa-*] inexpiable, unatonable; the highest degree of sin.
an-abzār [*'n'pz'l*] unskilled, incapable.
 ~**īh**: inability.
an-ādān [*'n't'n'*] insolvent.
 ~**īh**: insolvency.
an-ādūg [*'n'twk'*] incapable.
an-afsēnišn [*'n'psynšn'*] indestructible.
ānāftan, ānāb- [*'n'ptn', 'n'p-* | M *'n'pt,* (*'n'm-*)] avert, reject, frustrate.
 ~**išn**: avoidance, warding off.
anāg [*'n'k'* | M *'n'g*] evil.
 ~**īh**: evil, harm.
an-āgāh [*'n'k's* | N *nāgāh*] unaware, unwitting.
anāg-kardār [*'n'k' krt'l*], **-kunišn** [*-kwnšn'*] evil-doer, maleficent.
anagr [*'ngl*] infinite.
 ~**ān** [*-'n'* | M *'nyr'n*] Infinite Light; *cal.* 30th day.

~-**rōšn(īh)** [-*lwšn'*, -*lwšnyh*] Infinite Light.
anāhīd [*'n'hyt'* | N *nāhīd*] immaculate; a goddess; *astr.* Venus.
an-āhōg [*'n'hwk'*] undefiled.
an-ālūd [*'n'lwt'*] undefiled.
a-nāmčištīg [*'n'mcštyk'*] unspecified.
an-āmurzīd [*'n'mwlcyt'* | M *'n'mwrz'yd*] merciless.
an-āmurzišn [*'n'mwlcšn'*] mercilessness.
anār [*'n'l* | N ~] pomegranate.
anārgēl [*'n'lgyl* | N *nārgēl*] coconut.
an-arzānīg [*'n'lc'nyk'*] undeserving, unworthy.
an-ast [*'nAYT'*] non-existent.
~**īh**: non-existence.
ānāst [*'n'st'*] spoilt, destroyed.
~**īh**: destruction.
ānāstag [*'n'stk'*] = **ānāst**.
an-āstawān [*'n-'stwb'n'*, *-'stwp'n'*] disbelieving.
~**īh**: disbelief.
an-āštīh [*'n'štyh*] discord, enmity; disquiet, unrest.
ānay-, v. **ānīdan**.
an-ayād [*'n'byd't'*] forgotten.
an-āzarm [*'n'clm*] without respect, dishonoured.
~**īh**: dishonour.
~**īg** [-*yk'*] dis-, un-honoured.
and [*'nd* | = M, N ~] so much, many.
~ **čand** [*'ndcnd*] as much as, however much.
-andag, v. **-endag**.
andāg [*'nd'k'* | P *'nd'g*] sorrow.
~**(g)ēn** [-(*k*)*yn'* | P *'nd'gyn*] sad, sorrowful.
andak [*'ndk'* | = M, N ~] little, few.
andar [*B̲YN* < A *byn* | M *'ndr*, N ~] in, among, towards, concerning.
~ **abāyēd**: it is necessary.
~ **āmadan**: come in, enter.
~ **āwurdan**: bring about, produce.
~ **būdan**: be contained in.
~ **šudan**: enter, set (sun).
~ **widardan**: outstrip.
andarag [*'ndlg*] in, between, among.
andarmāh [*'ndlm'h*] new moon.
andarōn [*'ndlwn'* | M *'ndrwn*, N ~*rūn*] inside, within.
andarwāy [*'ndlw'd* | (P *'ndrw'z*)] air, atmosphere.
~**īg** [-*yk'*] of the air, atmospheric.
and-čand, v. **and.**
andōh [*'ndwh* | M *'ndwx-*, N ~] sorrow.
~**gēn** [-*kn'* | N -*gīn*] sad, sorrowful.
anēr [*'n'yl*] non-Aryan, ignoble.
~**īh**: ignobility, barbarity.

anērān [*’n’yl’n’*] non-Eran, the world beyond Eran.
an-ērang [*’n’ylng*] blameless.
an-espās [*’nsp̄’s*] ungrateful.
 ~īh: ingratitude.
angubēn [*DWBŠYA* < A *dbš*; *’ngpyn’* | N *angubīn*] honey.
angūr [*ANBE* < A *‘nb’*; *’ngwl* | N ~] grape.
angust [*’ngwst’* | (N *anguśt*)] finger, toe; unit of length (¾ in.).
 ~arīg [*-lyk’*] finger ring.
 ~bān [*-p’n’*] finger-guard, -stall.
ānīdan, ānay- [*HYTYWN-tn’* < A *hyty*, √ *’th*; *’nytn’*] bring, lead.
anīg [*’nyk’* | (N *pēšānī*)] front, forehead.
anī-z [*AHRN*(*y*)*c*, v. **any** | N *nīz*] other also.
anjīr [*’ncyl* | N ~] fig.
anōdag [*’nwtk’* | M *’nwdg*] strange, alien.
 ~īg [*-yk’*] foreign.
ānōh, *ānōy [*TME* < A *tmh* | M *’nwh, ’wy*] there.
an-ōst [*’n’wst’*] infirm, unreliable.
anōš [*’nwš*] *lit.* immortal, i.e. the next life; elixir, antidote.
 ~ xwardan: risk death, fight to the death.
anōšag [*’nwšk’* | M *’nwšg*, N *~a*] immortal.
 ~īh: immortality.
 ~-ruwān [*-lwb’n’*] the late, deceased.
an-ōšmār [*’n’wšm’l*] countless, innumerable.
anōš-xwar [*’nwšhwl*] mortal.
***ānōy**, v. **ānōh.**
anšahrīg [*’nštr’yk’*] slave.
an-ummēd [*’n’wmyt’* | J *’nwmyd*, N *naumēd*] hopeless, despairing.
an-uspurrīg [*’n’wspwlyk’*] imperfect.
any [*AHRN* < A *’ḥrn*; (corruptly, *ZK’y* = **ān-ī*) | M *’n*(*y*)] other.
a-pattūg [*’ptwk’*] impatient.
a-paymān [*’ptm’n’*] immoderate.
 ~īh: immoderation.
***apēdag** [*’p̄ytk’* | P *’pyd*(*g*)] lost, stray.
 ~dār [*-d’l*] custodian of stray animals.
a-petītīg [*’p̄tytyk’*] unrepentant, unconfessed.
 ~īh: unrepentance.
a-petyārag [*’p̄*(*y*)*tyd’lk’*] without misfortune, unassailed.
a-pōhišn [*’p̄whšn’*] incorruptible.
appar [*’p̄l* | M *’pr*] robbery, theft.
appār [*’p̄’l*] taken away, removed.
 ~īh: removal, loss, deprivation.
apparag [*’p̄lg*] robber.
appurdan, appar- [*YHNCLWN-tn’* < A *yhnṣlwn*, √ *nṣl*; *’p̄l-* | M *’pwrd, ’p*(*w*)*r-*] steal.
 ~išn: stealing, theft.
a-pursišnīg [*’p̄wrsšnyk’*] irresponsible.

a-pus ['*BRE*] without a son, childless.
ār-, v. **ārdan.**
ārañj ['*lnc* | N ~] elbow.
***a-rāst** ['*r'st*'] untruth.
ārāstan, ārāy- ['*l'stn*', '*l'd-* | N ~] prepare, arrange, adorn.
 ~išn: arrangement, adornment.
a-rawāg ['*lwb'k*'] immobile.
Ard ['*lt*' | M '*yrd*, N ~] a goddess; *cal.* 25th day.
ārd [*KHMA* < A *qmḥ*'; '*lt*' | N ~] flour.
ardā ['*lt'y* | (M '*rd'w*)] righteous, truthful.
ārdan, ār- [*THNN-tn*' < A √ *ṭḥn*; '*l-tn*'] grind, mill.
ardāyīh ['*lt'dyh* | M '*rd'yyh*] righteousness, rectitude.
ardīg ['*ltyk*' | M '*rdyg*] battle.
ardīkkar ['*ltykkl*, -*ḵl* | M '*rdyqr*] warlike, warrior.
 ~īh: doing battle.
arduš ['*ldwš* = Av. *arəduš-*] a degree of sin.
Ardwahišt ['*rtwhšt*' | M '*rdywhyšt*, (N *urdībihišt*)] Right, the second Amahraspand, guardian of fire; *cal.* 2nd month; 3rd day.
arešk ['*lyšk*' | M (')*ryšk*, N *rašk*] envy, jealousy.
 ~ēn [-*yn*'] envious, jealous.
āréšn ['*lšn*' | M ''*ryšn-*, N (*a*)*riš*] cubit.
aryand ['*lgnd* | N ~] horrible.
argawān ['*lgwk'n*' | N *aryawān*] purple.
armēšt ['*lmyšt*'] inactive, infirm.
 ~īh: infirmity.
armēšt-gāh [-*g's*] secluded place for the infirm.
ārōyišn ['*lwdšn*'] growth.
 ~īg [-*yk*'] growing, vegetable.
ars ['*ls* | M '*rs*, N ~] tear (drop).
artēštār ['*ltyšt'l* | N *artēšdār*!] warrior.
 ~īh: warriorhood.
arus ['*lws*] white.
arwand ['*lwnd*] swift, valiant; river Orontes.
 ~īh: swiftness, valour.
arwēs ['*lwys* | M '*rwys*, N ~] rope.
arz [*KSP*' < A *ksp*; '*lc* | N ~] worth, value.
Arzah ['*lz'h* = Av. *arəzahī-*] the eastern continent of the earth.
arzan [P^g < A *prg*'; '*lcn*' | N ~] millet.
arzān ['*lc'n* | M '*rz'n*, N ~] valuable, worthy.
 ~īg [-*yk*'] worthy.
 ~īgīh: value, worth, worthiness.
arzīdan, arz- ['*lc-ytn*' | N ~] be worth.
 ~išn: value, worth.
arzīz ['*lcyc* | M '*rzyz*, N ~] tin, lead.
 ~ēn [-*yn*'] tin, leaden.
ārzōg ['*lcwk*' | M '*wrzwg*, N *ārzō*] desire, lust.

arzōmand [*'lc'wmnd* | (N *arjumand*)] valuable, worthy.
~īh: value, worth.
Arzūr [*'lzwl*] a demon; a mountain at the mouth of hell.
a-sāg [*'s'k'* | M *'s'g*] innumerable, countless.
āsān [*'s'n'* | N ~] at rest, easy, peaceful.
~īh: rest, ease, peace.
a-sar [*'sl*] endless.
āsāy-, **~išn**, v. **āsūdan.**
a-sazāg [*'sc'k'*] unfitting, unsuitable.
a-sazišn|īg [*'scšn-yk'*] imperishable, permanent.
~īh: imperishability, permanence.
a-sēj [*'syc*] free from danger.
asēm [*'sym* | = M, N *sīm*] silver.
~ēn [*-yn'* | N *-īn*] silver(n).
asmān [*'sm'n'* | = M, N *āsmān*] sky, heavens; *cal.* 27th day.
āsn [*'sn'*], ~ **xrad**: innate wisdom.
āsnīdag [*'snytk'*] = **āsnūdag.**
āsnūd(ag) [*'snwt(k)'*] cleansed, purified; pure, ~~noble~~.
a-sōhišn [*'swhšn'*) unfeeling.
asp [*SWSYA* < A *swsy'*; *'sp̄* | N ~] horse; (chess) knight. BSy 'sp-
aspānūr [*'sp'nwl*] tomb.
a-spās [*'sp's*] ungrateful.
aspast [*'spst'* | N ~] clover, lucerne.
aspinj [*'spnc* | P *'spynj*, N *sipanj*] hospitality; inn. BSy 'sp'nc-
asprēs [*'splys* | N ~] race-course.
āsrō [*'slwk'* = Av. *āθrawa*] priest.
~īh: priestly office.
āsrō-kerpa [*'slw(k)'klpk* = Av. *āθrō kəhrp-*] the form of fire.
āsrōn [*'slwn'* = Av. *āθrawan-*] priest.
[1]**ast** [*AYT'* < A *'yty* | M *'st*, N ~] is, exists.
~īh: existence.
[2]**ast(ag)** [*'st(k)'* | M *'st(g)*, N *hasta*] bone; (fruit) stone.
astānag [*'st'nk'*] need, misfortune.
~ōmand [*-'wmnd*] needy.
āstār [*'st'l* | M *'st'r*] sin.
āstārēnīdan, āstārēn- [*'st'lyn-ytn'*] cause to sin.
āstawān [*'stwb'n'*, *'stwp'n'* | M *''stw'n*] confessing, professing.
~īh: confession, belief.
astōdān [*'stw(k)d'n'* | M *'stwd'n*] sepulchre, ossuary.
astōmand [*'st'wmnd*] corporeal, material.
~īh: corporeality.
astuxān [*'sth(w)'n'* | N *ustuxʷān*] bone.
astwand [*'stwnd* | = M] = **astōmand.**
Astwihād [*'stwyd't'*] the demon of death.
āsūdan, āsāy- [*'swtn'*, *'s'd-* | N ~] rest, repose.
~išn: rest, peace.

aswār [*'swb'l*, *'spw'l* | N *suwār*] horseman, rider.
~īh: horsemanship, riding.
āsyāb [*'sy'p*] (water-)mill.
āsyāg [*'sy'k'* | N *āsyā*] mill(-stone).
aš [*'š*] the evil eye.
āšixtan, āšinj- [*'šyhtn'*, *'šnc-* | P *'šyxt*] pour, flow, overflow.
aškamb [*KLSE* < A *krs'*; *'škmb'* | M *'škmb*, N *šikam*] belly, womb.
~ag [*-k'* | N *šikamba*] = **aškamb.**
āškārāg [*'šk'l(')k'* | M *'šq'rg*, N *āškārā*] obvious, evident.
~īh: revelation, confession.
āškārāgēnīdan [*'šk'l'kyn-ytn'*] reveal, confess.
aškōb [*'škwp* | N *āškō(b)*] roof, ceiling.
aškom(b) [*'škwm(b')*] = **aškamb.**
ašmā [*LKWM* < A *l-kwm* | M *'šm'(h)*, N *šumā*] you (*pl.*).
āšnāg [*'šn'k'* | M *''šn'g*, N *āšnā*] known.
āšnawāg [*'šnw'k'* | M *'šnw'g*, N *šunawā*] hearing.
~īh: (sense of) hearing.
āšnūdan, āšnaw- [*OŠMEN-tn'* < A √ *šm'*; *'šnwtn'* | M *'šnwdn*, *'šnw-*, N *šunūdan*, *šunaw-*] hear, understand.
~išn: hearing.
ašō [*'šwk'* = Av. *ašawa*] righteous.
āšōb [*'šwp* | P *''šwb*, N ~] disturbance, turmoil.
Aštād [*'št't'* | M *'št'd*, N ~] the goddess Rectitude; *cal.* 26th day.
aštag [*'štk'*] messenger.
~īh: mission.
aštar [*'štl*] whip.
āštīh [*'štyh* | M *''št*, N *āštī*] peace.
Ašwahišt [*'šwhšt'*] = **Ardwahišt.**
āšyān(ag) [*'šyd'n(k)'* | (M *'hy'ng*), N *āšyāna*] nest, lair.
ātaxš [*'thš* = Av. *ātarš* | N *ātaš*] fire.
āwādag [*'wb'tk'* | J *'w'd*] generation.
āwahan [*'wb'hn'*] fortified place, stronghold.
āwām [*'wb'm* | M *'w'm*] time, season.
-āwand [*-'wnd* | M *-'w(y)nd*] *suffix forming adjectives of quality.*
awar [*LPNME* < A *l-pn-h* | M *'wr*] hither! come!
āwar-, v. **āwurdan.**
a-wardāg [*'wlt'k'*] undeviating.
a-wardišnīg [*'wltšnyk'*] immutable.
~īh: immutability.
āwarišn [*'wblšn'* | M *'wryšn*] abode, home.
a-warzīd [*'wlcyt'*] untilled.
***āwāš-**, v. ***āwištan.**
āwāz [*'p'c* | N ~] voice, sound.
a-wazišnīg [*'wcšnyk'*] immobile.
āwēnīdan, āwēn- [*'wyn-ytn'* | (P *'bwyn-*)] admonish, blame.
~išn: blame, reproach.

āwēnišnīg: blameworthy.
a-wēnišnīg [*'wynšnyk'*] invisible.
awērag [*'wylk'*] = **awērān.**
awērān [*'wyl'n', 'p̄yl'n'* | N *wērān*] desolate, ruined.
awestād [*'wst't'* | M *'wyst'd*, N *ōstād*] master (craftsman).
awestām [*'wst'm* | M *'wyst'm*] province, district.
awestarag [*'wstlk'* | N *ustura*] razor.
awestardan, awestar- [*'wstl-tn'* | P *'wystr-*, N *suturdan*] wipe; shave.
~**išn**: wiping.
awestwār [*'wstwb'l* | M *'wystw'r*, N *ustuwār*] firm, reliable.
~**īh**: reliability, firmness.
awēšān [*OLEš'n*, v. *ōy* | M *'wyš'n*, N *ēšān*] they, those.
a-wināh [*'wn's*] innocent.
a-winast [*'wnst'*] unharmed, immaculate.
awiš [*'wbš* | M *'wyš*] to him, it; *postposition* (= **ō**) to.
awištāb [*'wšt'p̄* | M *'wyšt'b*, N *šitāb*] oppression.
P **awištādan, awišt-** [*'wšt-'tn'* | P *'wyšt'dn*] stand.
awištāftan, awištāb- [*'wšt'p̄-tn'* | M *'wyšt'b-*, N *šitāftan, šitāb-*] oppress; hasten (*tr.*).
***āwištan, *āwāš-** [*HTYMWN-tn'* < A *ḥtym*, √ *ḥtm*; *'wbštn'* | M *'wyšt*] seal.
a-wiyābānīg [*'wyd'p̄'nyk'* | N *biyābānī*] *astr.* fixed (star).
a-wizīrišnīg [*'wcylšnyk'*] unavoidable, inevitable.
āwurdan, āwar- [*YHYTYWN-tn'* < A *hyty*, √ *'th* | M *''wrd, 'wr-*, N ~] bring.
āxēzīdan [*'hycytn'*] = **āxistan.**
āxistan, āxēz- [*'hstn', 'hyc-* | M *'xyst, 'xyz-*] rise, stand up.
āxrāmīdan, āxrām- [*'hl'm-ytn'* | M *'xr'm-*, N *xirām-īdan*] stride, strut.
axtar [*'htl* | M *'xtr*, N ~] star, constellation, sign of the zodiac.
axtar(ā)mār [*'htl(')m'l*] astrologer.
~**īh**: astrology.
[1]**axw** [*'hw'*] being, existence, world.
[2]**axw** [*'hw'* | M *'wx*] mind, will; vital force.
[3]**axw** [*'hw'*] lord.
a-xwamn [*'hwmn'*] sleepless.
axwān [*'hw'n'*] = [1]**axw.**
a-xwārīh [*'hw'lyh*] unhappiness.
āxwarr [*'hwl* | N *āxur*] manger, stable.
~**-sālār** [*-srd'l*] head groom.
a-xwaš [*'BSYM*] unpleasant; unhappy.
~**īh**: unhappiness.
a-xwēškār [*'hwyšk'l*] undutiful.
ay [*'ȳ* | N ~] that is to say.
āy-, v. **āmadan.**
ayāb [*'ywp* | M *'y'b*, N *yā*] or.
ayāb- v. **ayāftan.**

ayābāg [*'y'p(')k'*] acquisitive, receptive.
 ~**īh**: comprehension.
ayād [*'byd't'* | M *'y'd*, N *yād*] memory.
 ~ **kardan**: remember.
 ~**gār** [*-k'l* | N *~gār*] memoir.
āyaft [*'dypt'* | M *''ypt*, N *āyift*] boon, favour, gift.
ayāftan, ayāb- [*'y'p-tn'* | M *'y'pt, 'y'b-*, N *yāftan, yāb-*] obtain, acquire, attain.
ayār [*hdyb'l* | M *hy'r*, N *yār*] helper, friend.
 ~**īh**: help, friendship.
ayārdēnīdan, ayārdēn- [*'y'ltyn-ytn'*] boil, agitate.
 ~**išn**: agitation.
ayārdīdan, ayārd- [*'y'lt-ytn'* | M *'y'rd-*] be agitated, seethe.
ayārīdan, ayār- [*hdyb'l-ytn'* | N *yār-īdan*] 1. help, assist; 2. be able, dare.
ayārōmand [*hdyb'l'wmnd* | N *yārmand*] helpful, friendly.
 ~**īh**: helpfulness, friendliness.
ayāsīdan, ayās- [*'byd's-ytn'* | M *'y's-*] remember, be mindful of.
 ~**išn(īh)**: memory.
ayāstan [*'byd'stn'* | M *'y'st*] = **ayāsīdan.**
āyišm [*'dšm*] moon.
ayōxšust [*'ywkhšwst'* = Av. *ayōxšusta-* | M *''ywxšyst* !] metal.
 ~**ēn** [*-yn'*] metallic.
āyōxtan, āyōz- [*'ywhtn', 'ywc-*] join, yoke.
 ~**išn**: union, alliance.
[1]**āyōzīdan** [*'ywcytn'*] = **āyōxtan.**
[2]**āyōzīdan, āyōz-** [*'ywc-ytn'* | P *''ywšt, ''ywz-*] trouble, disturb; strive, struggle.
 ~**išn(īh)**: endeavour, strife.
[1]**az** [*MN* < A *mn*; *hc* | M *'c, 'z*, N ~] from, than.
[2]**az** [*'c'*] dragon.
[3]**az** [*ANE* < A *'nh* | P *'z*] I.
āz [*'c* | M *''z*, N ~] greed, lust.
azabar [*hcpl* | M *'c 'br*, N *zabar*] above.
āzād [*'c't'* | M *''z'd*, N ~] 1. noble; 2. free.
āzādīh [*'c'tyh*] 1. freedom; 2. gratitude, thanks.
 ~ **guftan,** ~ **hangārdan,** ~ **kardan, pad** ~ **dāštan**: thank, give thanks.
āzār [*'c'l* | N ~] torment.
āzardan [*'cltn'* | M *''zyrdn*] = **āzārdan.**
āzārdan, āzār- [*'c'l-tn'* | N ~] torment, injure.
 ~**išn**: torment, injury.
[1]**āzarm** [*'clm* | M *''zrm*, N ~] honour, respect.
[2]**āzarm** [*'clm* | M *''zrm-*] harm, injury.
a-zarmān [*'zlm'n'*] ageless, unaging.
āzarmīg [*'clmyk'*] honoured, respected.
 ~**īh**: honour, respect.

azbāy- [*'zb'd-*] invoke.
~**išn**: invocation.
azd [*'zd* | = M] known.
Azdahāg [*'cydh'k'* | M *'zdh'g*, (N *aždahā*)] a legendary 'dragon' king, Dahāg.
azdēnīdan, azdēn- [*'zdyn-ytn'*] inform.
azēr [*hcdl* | N *zēr*] below, under.
azg [*'zg* | N *azγ*] branch.
aziš [*hcš* | M *'cyš*, *'zyš*] from him, it; *postposition* (= **az**) from.
~**-keh** [*-ks*] inferior, subordinate.
~**-meh** [*-ms*] superior.
āz-kāmag [*'ck'mk'*] greedy.
~**īh**: greediness.
azmūdan, azmāy- [*'zmwtn'*, *'zm'd-* | N *ā~*] = **uzmūdan.**
āznāwar [*'zn'wl* | M *'zn*] noble.
azraw-, v. **azruftan.**
azrāy- [*'zr'd-*] adorn.
azruftan, azraw- [(*'*)*zlwp-tn'* | M *'zrw-*] go out, be extinguished.
āzurdan [*'cwltn'* | N ~] = **āzārdan.**
āzwar [*'cwl* | N ~] greedy.
~**īh**: greed.

B

b-, v. **būdan.**
babr [*bpl* | N ~] tiger.
babrag [*bplk'*] beaver.
-bad, v. **-bed.**
bādag [*b'tk'* | N *~a*] wine, must.
bāγ [*b'g* | (M *b'w*), N ~] garden, orchard.
baγōbaxt [*bkwbht'*, *b'gwkb'ht'* = Av. *baγō.baxta-*] fortune dispensed by the gods, providence.
bahr [*b'hl* | M *bhr*, N ~] part, portion, share, lot.
bahrag [*b'hlk'*], (**az**) **ān** ~ **rāy**: on that account.
bahrōmand [*b'hl'wmnd* | N *bahramand*] divisible, composite; prosperous.
~**īh**: compositeness; prosperity.
bahrwar [*b'hlwl* | N *bahrawar*] endowed, provided.
~**īh**: endowment, provision, advantage.
bāǰ [*b'c* | N ~] tribute, tax.
balādur [*bl'twr* | N ~] marking nut.
bālag [*b'lk'* | N *bāl*] wing.
bālāy [*b'l'd* | N *bālā*] height, stature.
[1]**bālēn** [*b'lyn'*] top, peak.
[2]**bālēn** [*b'lyn'* | N *bālīn*] cushion, pillow.

~-**gāh** [*-g's*] sleeping-platform, bench, couch.
bālist [*b'lyst'* | (M *b'ryst*)] highest; summit; *astr.* exaltation.
~**īh**: highness, exaltedness.
~**īg** [*-yk'*] on high, exalted.
bāliš [*b'lšn'* ! | N ~] cushion, pillow.
bām [*b'm* | = M] brilliance, glory, splendour.
bāmbišn [*MLKTA* < A *mlkt'*; *b'nbšn'* | M *b'nbyšn*] queen. < *dmāna-patn
bāmdād [*b'md't'* | M *b'md'd*, N ~] dawn, morning.
bāmīg [*b'myk'*] brilliant, glorious.
-**bān** [*-p'n'* | M *-b'n*, N ~] *suffix*, -keeper, -guard.
band [*bnd* | = P, N ~] bond, link.
band-, v. **bastan.**
bandag [*bndk'* | P *bndg*, N ~*a*] servant.
bang [*bng* | N ~] henbane.
bānūg [*b'nwk'* | N *bānū*] lady.
bar [*bl* | N ~] fruit, produce, profit.
bar-, ~**išn**, v. **burdan.**
[1]**bār** [*b'l* | N ~] time, occasion.
[2]**bār** [*b'l* | N ~] bank, shore.
[3]**bār** [*b'l* | M *b'r*, N ~] fruit.
[4]**bār** [*b'l* | M *b'r*, N ~] load, burden; duty.
bārag [*b'lk'* | N ~*a*] mount, horse.
barbut [*blbwt'* | N ~] lyre.
bārestān [*b'lst'n'*] patient, resigned.
~**īh**: patience, resignation.
bārīg/k [*b'lyk'* | N *bārīk* (cf. **tārīg**)] thin, fine, subtle.
bār-jāmag [*b'ly'mk'* | N ~*a*] saddle-bag.
barōmand [*bl'wmnd* | N ~] fruitful, prolific.
barsom [*blswm* | M *brswm*] the bunch of twigs used in the Yasna ceremony.
baršnūm [*blšnwm*] the major purification ritual.
bastan, band- [*ASLWN-tn'* < A √ *'sr*; *bstn'*, *bnd-* | M *bstn*, (*bn-*), P *bnd-*, N ~] tie, bind.
bāstān [*b'st'n'* | M *b'yst'n*, N ~] always, often.
bāš [*YHWWNš* | M *b'š*, N ~] be! (*imperative of* **būdan**, q.v.)
baškuč [*bškwc*] gryphon.
bašn [*bšn'* | = P] top, peak; stature; mane (v. **buš**).
baw-, ~**išn**, v. **būdan.**
baxš-, ~**išn**, v. **baxtan.**
baxt [*b(')ht'* | N ~] fortune, fate.
baxtan, baxš- [*HLKWN-tn'* < A √ *ḥlq*; *b(')htn'*, *bhš-* | M *bxt*, *bxš-*, N *baxšīdan*] apportion, distribute.
~**išn**: bestowal, distribution.
bay [*ORHYA* < A *'lh*; *bk'*, *bg* | M *by*] god, lord.
im ~: his Majesty. **ōy** ~: his late Majesty.
bayaspān [*by'sp'n'*] messenger, envoy.

bayaspān|īh: mission, embassy.
~**īg** [*-yk'*] post-(horse).
bāz [*b'c* | N ~] hawk, falcon.
bāzā [*b'c'y* | (N *bāzū*)] arm.
~**bānag** [*-p'nk'*] arm-guard, brassard.
bazag [*bck'* | M *bzg*, N ~*a*] sin, evil.
~**īh**: = **bazag**.
bazakkar [*bckkl* | M *bzkr*] sinful, sinner.
bāzā-zanišnīh [*b'c'y znšnyh* = Av. *bāzu.jata-*] a degree of sin.
bazišn [*bcšn'*] division, part.
bazm [*bzm* | = M, N ~] meal, feast.
~**-āwurd** [*-'wlt'* | N ~] a sort of canapé.
[1]**bē** [*BRA* < A *br'* | M *b'*] but; out; ~ . . . **(enyā)**, except.
~ . . . **enyā** . . . **nē**: except . . . (otherwise) . . . not.
~ **az**: without.
[2]**be** [*BRA* | M *b'*, N *bi-*] *particle with verbs, with* **ō**, *of indefinable function.*
-bed [*-pt'* | M *-byd*, N *-ba/i/ud*] *suffix*, -lord, -master.
bēdom [*bytwm* | M *bydwm*] furthermost.
bēgānag [*byk'nk'* | N ~*a*] strange; stranger.
bēgār [*byk'l* | N ~] corvée, forced labour.
bēh [*byh* | N *bih*] quince.
bēl [*byl* | (M *byr*), N ~] spade.
bēlūr [*bylwl* | M *bylwr*, N *bilūr*] crystal.
bērōn [*bylwn'* | M *byrwn*, N *bērūn*] outside.
bēš [*byš*] pain, sorrow; harm, hostility.
~ **burdan**: bear hostility.
bēš-, ~**išn**, v. **bištan**.
bēšāz [*byš(')z*] healing, medicinal.
bēšāz(ēn)- [*byš'z(yn)-*, *byš(')c(yn)-* | M *byš'z-*] heal, cure.
~**išnīh**: healing.
bēš-burdār [*byšbwlt'l*] hostile.
bēšīdan [*byšytn'*] = **bištan**.
bēšōmand [*byš'wmnd*] sorrowful.
bēwar [*bywl* | M *bywr*, N ~] myriad, ten thousand.
P **bid** [*byt'* | P *byd*] again.
bidaxš [*bythš*] viceroy.
***bijagān** [*bck'n'*] medicinal.
bīm [*bym* | = M, N ~] fear, terror.
~**gēn** [*-kn'*] fearful, terrible.
~**gēnīh**: fearfulness.
~**ōmand** [*-'wmnd*] fearful.
***bistag** [*bstk'* | N *busta*] hazelnut.
bīš [*byš* | N ~] aconite.
bištan, bēš- [*byš-tn'* | M *byšt*, *byš-*] hurt, torment.
~**išn**: harm, torment.
bizešk [*bcšk'* | M *bzyšk*, N *pizišk*] doctor, physician.

bōb [*bwp* | N ~] fine carpet.
bōr [*bwl* | N ~] reddish-brown, bay (horse).
borz [*bwlc* | P *bwrz*] high.
borz-wāng [*bwlcw'ng*] loud.
~**īhā** [-*yh'*] aloud.
bowandag [*bwndk'* | M *bwndg*] complete, entire, perfect.
~**īh**: completeness, entirety, completion.
~-**menišnīh** [-*mynšnyh*] right-mindedness.
bōxtag [*bwhtk'* | M *bwxtg*] saved.
~**īh**: salvation.
bōxtan, bōz- [*bwhtn'*, *bwc-* | M *bwxtn*, *bwz-*] save, redeem.
~**išn** [-*šn'* | J *bwzyšn/t*, N *pōziš*] salvation; apology.
bōxtār [*bwht'l* | M *bwxt'r*] saviour.
~**īh**: salvation.
[1]**bōy** [*bwd*] perception, sense.
[2]**bōy** [*bwd* | M *bwy*, N ~] smell, scent.
bōyāg [*bwd'k'* | M *bwy'g*, N *bōyā*] scented.
bōy-dār [*bwdd'l* | N ~] scented.
bōyēnīdan, bōyēn- [*bwdyn-ytn'*] scent, perfume.
bōyestān [*bwdst'n'* | M *bwyst'n*, N *bōstān*] (flower) garden.
~**bān** [-*p'n'*] gardener.
bōyīdan, bōy- [*bwd-ytn'* | N ~] smell (*intr.*).
bōz-, ~**išn**, v. **bōxtan.**
brād [*AH* < A *'ḥ*; *bl't'* | M *br'd*] brother.
~**ar** [*bl'tl* | M *br'dr*, N *birādar*] brother.
***brādarōd** [*bl'tlwt'*] relative, rival, counterpart.
~**īh**: relationship, rivalry.
brāh [*bl'h* | N *barāh*] brilliance, splendour.
brahm(ag) [*bl(')hm(k')* | M *brhm(g)*] form, manner, costume.
brahnag [*bl(')hnk'* | M *brhng*, N *barahna*] naked.
brām- [*b(w)l'm-* | (P *brm-*)] weep, lament.
~**ag** [-*k'* | P -*g*] weeping, lamentation.
brāzīdan, brāz- [*bl'c-ytn'* | M *br'z-*, N *barāzīdan*] shine, gleam.
~**išn**: radiance, brightness.
~**išnīg**: shining, radiant.
brēh [*bly(y)h*] fate, destiny.
brēhēnīdan, brēhēn- [*blyhyn-ytn'*] 1. create, fashion; 2. decree.
~**āg** [-*'k'*] decreeing.
~**išn**: 1. creation; 2. decree, destiny.
brēz-, v. **brištan.**
brēzan [*blycn'* | M *bryzn*, N *barēzan*] oven.
brīdan, brīn- [*PSKWN-tn'* < A √ *psq*; *blytn'*, *blyn-* | M *bryd*, N *burīdan*] cut (off), sever.
brīn [*blyn'*] cut, division, delimitation; limited, determined.
~**gar** [-*kl*] determiner; decisive.
[1]**brinj** [*blnc* | N *birinj*] rice.

[2]**brinj** [*blnc* | (M *bryng*), N *birinj*] bronze, brass.
~**ēn** [-*yn'*] bronze, brazen.
brīnōmand [*blyn'wmnd*] delimited.
brištan, brēz- [*blyštn'*, *blyc-* | M *bryz-*, N *birištan*] roast.
brūg [*blwk'* | M *brwg*, N *abrū*] (eye)brow.
būdan, b(aw)- [*YHWWN-tn'* < A *yhwwn*, √ *hwh*; *bwtn'*, *b-* | M *bwdn*, *bw-*, N *būdan*] be, become.
bawišn: becoming, genesis.
būf [*bwp* | N ~], ***būg** [*bwk'*] owl.
buland [*bwlnd* | = M, N ~] high.
būm [*bwm* | N ~] land, earth, country.
~-**čandag** [-*cndk'*] earthquake.
[1]**bun** [*bwn'* | = M, N ~] base, foundation, bottom.
[2]**bun** [*bwn'* | N ~] = **wan.**
bunag [*bwnk'* | N ~*a*] baggage; abode, camp.
~ **dāštan:** dwell, settle.
bun-dahišn(īh) [*bwndhšn'*, -*yh*] primal creation.
bunīh [*bwnyh*] beginning.
buništ [*bwnyšt'* | = M] foundation.
~**ag** [-*k'*] principle.
bun-kadag [*bwnktk'*] original house, home.
bun-xān [*bwnh'n'*] source.
bur-, ~**išn**, v. **burīdan.**
burāg [*bwl'k'*] cutting, sharp.
burām-, v. **brām-.**
burd [*bwlt'* | M *bwrd*] patient.
~**īh:** patience.
burdan, bar- [*YḆLWN-tn'* < A √ *ybl*; *bwltn'*, *bl-* | M *bwrd*, *br-*, N ~] carry, bear, take, endure.
~**išn:** bearing, behaviour.
burdār [*bwlt'l*] bearer; womb.
~**īh:** patience.
burd-ešnōhr [*bwlt' šnwhl* | P *bwrdyšnwhr*] grateful, thankful.
burg [*bwlg* | (Ar. *burj*)] tower.
burīdan, bur- [*bwl-ytn'* | M *bwr-*, N ~] = **brīdan.**
~**išn:** cutting.
Burz [*bwlc*] the god of agriculture.
Burzēnmihr [*bwlcynmtr'*] the third major Fire of Sasanian Eran, that of husbandmen.
burzīdan, burz- [*bwlc-ytn'*] praise, honour.
~**išn:** praise, honour.
~**išnīg:** praiseworthy.
buš [*bwš* | N ~] mane.
būšāsp [*bwš'sp* | M *bwšy'sp*, N ~] sleep, sloth; dream.
but [*bwt'* | = M, N ~] Buddha; idol.
buz [*AZ* < A *'z*; *bwc* | N ~] goat.

Č

čābuk [*c'pwk'* | N ~] agile, nimble; excellent.
~**īh**: agility.
čādur [*c'twl* | N ~] sheet, veil.
čagād [*ck't'* | (N *čakād*), J *čeyād*] peak, summit.
čagar [*ckl*] wife (of the second degree).
čāh [*c'h* | N ~] pit, well.
čahār [*ALBA* < A *'rb'*; *ch'l* | M *ch'r*, N ~] four.
~**dah** [*ch'ldh* | N ~] fourteen.
~-**pāy** [*ch'lp'd* | N ~ > *čārwā*] quadruped.
čakōk [*ckwk* | N ~, *čakāwak*] lark.
čakuč [*ckwc* | N *čakuš*] hammer.
čambar [*cmbl* | N ~] circle, hoop.
čamišn [*cmšn'* | M *cmbyšn* (?)] urination; lavatory.
čand [*cnd* | = M, N ~] how many, much?; so many, much; some, a few.
~**īh**: amount, quantity.
čandal [*cndl* | N ~] sandalwood.
čandīdan, čand- [*cnd-ytn'* | (M *cn-ystn*)] tremble, quake.
~**išn**: trembling, movement.
čang [*cng* | M *šnng*, N ~] harp.
~-**srāy** [*-sl'd*] harpist.
čār [*c'l*] = **čārag**.
čarag [*clk'* | M *crg*] pasture, grazing; flock.
čārag [*c'lk'* | N ~*a*] means, remedy.
~**garīh** [*-glyh*] ability, savoir faire.
čarb [*clp* | P *crb*, N ~] mild, gentle; fatty, oily.
~**īh**: gentleness; fattiness.
~**išn** [*-šn'*] fat, oil.
~**išnōmand** [*-šn'wmnd*] oleaginous.
čarm [*clm* | M *crm*, N ~] skin, hide, leather.
čārūg [*c'lwk'* | N *čārū*] lime, mortar.
~**ēn** [*-yn'*] limy.
čarz [*clz* | N ~] bustard.
čāšīdan [*c'š-ytn'*] = **čāštan**.
čašm [*AYNE* < A *'ynh*; *cšm* | = M, N ~] eye.
[1]**čašmag** [*cšmk'* | M *cšmg*, N ~*a*] spring, source.
[2]**čašmag** [*cšmk'*] renowned.
čašmagāh [*cšmk's* | M *cšmg'h*] obvious, public, notorious.
~**īh**: notoriety, condemnation.
čašm-arešk [*cšm 'lyšk'*] envious.
~**īh**: envy.
čašm-dīd [*cšm dyt'*] visible, obvious.
čāšnīg [*c'šnyk'* | M *c'šnyg*, N *čāšnī*] taste.

čāšt [*c'št'* | N ~] lunch, meal.
[1]~**ag** [-*k'*] food.
[2]**čāštag** [*c'štk'*] doctrine.
čāštan, čāš- [*c'š-tn'*] teach.
~**išn**: teaching.
čatrang [*ctlng* | (Ar. *šatranj*)] chess.
***čaw(la)gān** [*cwpk'n'* ! | Ar. *ṣawlajān*, N *čaugān*] (curved) polo-stick; polo.
čaxšāgīh [*chš'kyh*] (sense of) taste.
čaxšišn [*chššn'* | M, J *cxš-*, N *čaš-*] taste, flavour.
[1]**čē** [*ME* < A *mh* | M *cy*, N *či*] what, which.
~ **rāy**: for what, why.
~**īh**: quiddity, essence.
[2]**čē** [*ME*, v. [1]**čē**] for, because, since, as, that.
čē-ēwēnag [*ME 'dwynk'*] how.
~**īh**: circumstances.
čegām-iz [*cyk'm-c* | M *cyg'myc*], ~-**ē(w)**: a little; whatever.
čegāmag [*cyk'mk'* | N *č(ag)āma*] song, snatch.
čēh-, ~**išn**, v. [2]**čīdan**.
***čēhag** [*cyhk'*] grief.
čehel [*40* | N *čihil*] forty.
čēh-widarag [*cyhwtlg*] = **činwad puhl**.
čēlān [*cyl'n'* | = M, N ~] dagger.
~**gar** [-*kl*, -*gl* | N ~] swordsmith.
čēr [*cyl* | M *cyr*, N ~] victorious, triumphant, brave.
~**īh**: bravery.
čērīhistan, čērīh- [*cylyh-stn'*] triumph, be victorious.
[1]**čīdan, čīn-** [*cytn'*, *cyn-* | M *cyydn*, *cyn-*, N ~] gather, pile up.
~**išn**: gathering.
[2]**čīdan, čēh-** [*cytn'*, *cyh-* | M *cy-*] mourn, lament, grieve.
~**išn**: lamentation.
~**išnīg**: mournful.
[1]**čihr** [*cyhl* | M *cyhr*, N ~] form, shape, appearance, face.
[2]**čihr(ag)** [*cyhl(k')* | M *cyhr*, P *-g*, N ~] seed, origin; nature, essence.
čihrēnīdan, čihrēn- [*cyhlyn-ytn'*] form.
čihrīg [*cyhlyk'*] natural.
čihr-šnāsīh [*cyhlšn'syh*] physics.
čim [*c(y)m* | M *cym*, N ~] reason, cause, purpose, meaning.
~ **(rāy)**: why?
čim-gōwāgīh [*cym gwb'kyh*] logic.
čimīg [*cymyk'*] purposeful.
čīn-, ~**išn**, v. [1]**čīdan**.
čīnag [*cynk'* | P *cyng*, N ~*a*] grain, bait.
činār [*cyn'l* | N ~] oriental plane tree.
činwad [*cynw(p)t'*], ~ **puhl**: the 'divider bridge' which separates the souls of the righteous dead, who cross, from those of the wicked, who fall off.

čirāγ [*cl'γ* | P *cr'g*, N ~] lamp.
čiš [*MNDOM* | P *cyš*] = **tis**, q.v.
čiyōn [*cygwn'* | M *c'wn*, N *čūn*] as, like, how, when.
 ~ **ka**: as if.
 ~**īh**: nature, character.
čōb [*cwp* | N ~] wood, stick.
 ~**aḡ** [-*k'* | N ~*a*] wand, arrow shaft.

D

[1]**dabr** [*dpl*] sinner, deceiver.
[2]**dabr** [*dpl*] *dark-coloured.
dad [*dt'* | M *dd*, N ~] wild animal.
[1]**dād** [*d't'* | M *d'd*, N ~] law, justice; those scriptures dealing with legal matters.
[2]**dād** [*d't'* | N ~] age.
[3]**dād** [*d't'*] tooth.
[4]**dād**, v. **ahlaw-dād.**
dādan, dah- [*YHBWN-tn'* < A √*yhb*; *d'tn'*, *dh-* | M *d'dn*, (*dy-*), P *dh-* N ~, *dih-*] 1. give; 2. create.
 ~**išn** [*dh*(*y*)*šn'*] giving, donation; creation.
dādār [*d't'l* | N ~] creator.
 ~**īh**: creatorship.
dādestān [*DYNA* < A *dyn'*; *d'tst'n'* | M *d'*(*d*)*yst'n*, N *dā*(*de*)*stān*] judgement, justice, law; case, process.
dād-gāh [*d't g's*] proper place, fire temple; = **daxmaḡ.**
dādīḡ [*d'tyk'*] legal, concerned with the Law.
dād-meh [*d'tms*] adult, elder.
dādwar [*d'twbl* | (M *d'ywr*, P *d'dbr*), N *dā*(*d*)*war*] judge.
 ~**īh**: judgement.
daftan, dam- [*dptn'*, *dm-* | M *dm-*, N *dam-īdan*] breathe, blow.
 ~**išn**: breath.
daftar [*dptl* | N ~] register, account-book.
dagr [*ALYK* < A *'ryk*; *dgl* | M *dgr* > *dyr*, N *dēr*] long.
dagrand [*dglnd* | N *dērand*] long.
 ~-**xwadāy** [-*hwt'y*] eternal, of long dominion.
dagr|-**pattāy** [*dgl pt'd*] long-lasting.
 ~-**zamān** [-*zm'n'*] a long time.
 ~-**zī(w)išn** [-*zywšn'*] long-lived.
dah [*10*, *ASLYA* < A *'śr'* | M *dh*, N ~] ten.
dah-, ~**išn**, v. **dādan.**
Dahāḡ [*dh'k'* | (N *Dahāk*)] = **Azdahāḡ.**
dahān [*PWME* < A *p*(*w*)*m-h* | M *dhyn*, N *dahān*] mouth.
dahībed [*dhywpt'* | M *dhybyd*] ruler, lord of the land.

dahigān [*dhywk’n'* | N *dihgān*] countryman, farmer.

dahlīz [*d’hlyc* | (M *dhryz*), N ~] portico.

dahm [*d’hm*] virtuous, pious; a full member of the Mazdean community, initiate.

dahom [*d’hwm* | M *dhwm*, N ~] tenth.

dālman [*d’lmn'* | N *dāl*(*man*)] lammergeyer, eagle.

dam-, ~išn, v. **daftan.**

1**dām** [*d’m* | = M] creature, creation.

2**dām** [*d’m* | = M, N ~] tame animal.

3**dām** [*d’m* | P *d’mg*, N ~] net, snare, trap.

dāmād [*d’m’t'* | M *d’m’d*, N ~] bridegroom, son-in-law.

~īh: condition of a bridegroom, son-in-law.

damēnag [*dmynk'*] fan.

damīdan [*dmytn'*] = **daftan.**

dān-, ~išn, v. **dānistan.**

-dān [*-d’n'* | = M, N ~] *suffix*, -holder, -container.

dān(ag) [*d’n*(*k*)' | N ~*a*] seed, grain.

dānāg [*d’n’k'* | M *d’n’g*, N *dānā*] knowing, wise.

~īh: knowledge, wisdom.

dandān [*KKA* < A *kk’*; *dnd’n'* | = M, N ~] tooth.

dānistan, dān- [*YDOYTWN-stn'* < A √ *yd‘*; *d’n-stn'* | M *d’n-ystn*, N ~] know.

~išn: knowledge.

~išnōmand [*-šn’wmnd*] knowing.

dar [*BBA* < A *bb’*; *dl* | M *dr*, N ~] door; palace; chapter, subject.

dār [*d’l* | M *d’r-*, N ~] tree, gallows; wood.

dār-, ~išn, v. **dāštan.**

-dār [*-d’l* | M *-d’r*, N ~] *suffix*, -holder, -keeper.

P **darāγ** [*dl’g* | J ~, N *darāy*] bell.

***darak** [*dlk'*] section, paragraph.

darband [*BBAbnd* | N ~] gate.

darbās [*dlp’s*] palace.

dard [*dlt'* | M *drd*, N ~] pain.

~ōmand [*-’wmnd* | M *-wmnd*, N ~*mand*] ill, suffering.

dārēn [*d’lyn'* | M *d’rwyn*] wooden.

dargāh [*dlg’s* | N ~] doorway.

dārgardīh [*d’lkrtyh* | M *d’rgyrdyh*] crucifixion.

dar-handarzbed [*BBA-*, *dl-hndlcpt'*] chamberlain.

darīgbed [*dlykpt'*] palace superintendent.

***dārmag** [*d’lmk'*] fine, delicate.

darmān [*dlm’n'* | M *drm’n*, N ~] remedy, medicine.

darrīdan, darr- [*SDKWN-tn'* < A √ *sdq*; *dl-ytn'* | N ~] split, tear.

dārūg [*d’lwk'* | M *d’rwg*, N *dārū*] drug, medicament.

dār-wāzīg [*d’lw’cyk'* | N *dār-bāz*] (pole-)acrobat.

darz [*dlc* | N ~] seam.

~īg [*-yk'* | N *darzī*] tailor.

dās [*d's* | N ~] sickle.
dāsᵃr [*d'sl* = Av. *dāθra-*] gift, reward.
dast [*YDE* < A *yd-h*; *dst'* | = M, N ~] hand.
dastaġ [*dstk'* | N ~*a*] bunch, bundle, group.
dast(a)ġird [*YDE-*, *dst-krt'* | M *dstygyrd*, N *dastgird*] estate.
dast-ġir [*dst OHDWN*, (v. **ġriftan**) | N ~] 1. helper; 2. captive.
dast-ġraw [*dstglwb'*] captivity.
dast-kārīh [*YDEk'lyh* | N ~*ī*] handiwork.
dast-šōy [*dstšwd*] = **ġōmēz.**
dastwar [*dstwbl* | M *dstwr*, N *dastūr*] authority, priest, minister.
~**īh**: custom; authority.
dastyār [*dstyd'l* | (P *dstd'r*), N ~] helper.
~**īh**: help, assistance.
dašn [*dšn'* | = M] right hand.
dāšn [*d'šn'* | M *d'š(y)n*] gift.
dašnaġ [*dšnk'* | N ~*a*] 1. right hand; 2. dagger.
dašt [*dšt'* | = M, N ~] plain, open ground.
daštān [*dšt'n'* | N ~] menstruation; menstruous.
~**estān** [*-st'n'*] secluded place for menstruous women.
~**-māh** [*-m'h*] menstrual cycle.
~**ōmand** [*-'wmnd*] menstruous.
dāštan, dār- [*YHSNN-tn'* < A √ *ḥsn*; *d'štn'*, *d'l-* | M *d'štn*, *d'r-*, N ~] have, hold, keep, preserve.
pad . . . dāštan: hold by, to; take for.
pad ēd dāštan [cf. N *pindāštan*] consider.
~**išn**: preservation, maintenance.
dāštār [*d'št'l*] keeper, preserver.
daw-, v. **dawīdan, dawistan.**
¹**dawāl** [*dwb'l* | N ~] leather, skin.
²**dawāl** [*dwb'l* | N ~] deceit, trickery.
¹**dawīdan, daw-** [*LHTWN-tn'* < A √ *rhṭ*; *dwytn'*, *dwb-* | M *dw-*, N ~] run.
²**dawīdan, daw-** [*dw-ytn'*] speak (*daevic*).
¹, ² **dawistan** [*LHTWN-stn'*, *dwstn'*] = ¹, ² **dawīdan.**
daxmaġ [*dhmk'* | P *dxmg*, N ~*a*] tomb, *dakhma* (a building where corpses are exposed for destruction).
~**estān** [*-st'n'*] cemetery.
daxšaġ [*dhšk'* | M *dxšg*] mark, sign, characteristic; memory.
pad ~ dāštan: remember.
az ~ hištan: forget.
~**ōmand** [*-'wmnd*] marked.
Day [*ddw'* | M *dyy*, N ~] Creator; *cal.* 10th month; 8th, 15th, 23rd days.
dāyaġ [*d'yk'* | M *d'yg-*, N ~*a*] (wet-)nurse.
~**ānīh** [*-'nyh*] | (N *dāyagī*)] nursing, nurture.
dazīdan, daz- [*dc-ytn'*] burn, scorch.
~**išn**: burning.

dēbāg [*dyp’k*ˈ | N *dēbā*] brocade.
dēbahr [*dyp’hl* | P *dybhr*] anger.
 pad ~ dāštan: banish.
dēg [*dyk*ˈ | N ~] cauldron.
deh [*MTA* < A *mt’* | M *dyh*, N ~] country, land; village.
 ~gān [*MTA-*, *d’hk’n*ˈ] = **dahigān.**
dēn [*dyn*ˈ | = M, N *dīn*] religion; *cal.* 24th day.
dēnār [*dyn’l* | N *dīnār*] (gold) dinar.
dēn-āstawān [*dyn’stwb’n*ˈ], **dēn-burdār** [*dynbwlt’l*] believing, faithful.
dēnīg [*dynyk*ˈ | N *dīnī*] religious.
dēnōdag [*dynwtk*ˈ] female, milch.
dēr, *dērand*, v. **dagr, dagrand.**
dēs(ag) [*dys*(*k*ˈ) | M *dys*] form, appearance.
dēsīdan, dēs- [*dys-ytn*ˈ | M *dys-yd*] build.
dēw [*ŠDYA* < A *šyd’*, pl. *šydy’* | N ~] demon, devil.
dēwān [*d*(*p*)*yw’n*ˈ | N ~] archive, collected writings.
dēwānag [*dyw’nk*ˈ | N ~*a*] demonic, mad.
dēwār [*dyw’l* | M *dyw’r*, N ~] wall.
dēw|-ēsnīh [*ŠDYAysnyh* | (M *dyw’snyh*)] idolatry, devil-worship.
 ~-ēzagīh [*ŠDYAyckyh*] = **~-ēsnīh.**
dēwōk [*dywwk*ˈ | N *dēwuk*] leech.
dibīr [*dpy*(*w*)*r*ˈ | M *dbyr*, N ~] scribe.
 ~īh: writing, scribeship.
 ~estān [*-st’n*ˈ | N ~] school.
did [*TWB̲* < A *twb*; *dt*ˈ] again, then, further.
dīdan, wēn- [*HZ̲YTWN-tn*ˈ < A √ *ḥzy*; *dytn*ˈ, *wyn-* | M *dydn*, *wyn-*, N ~, *bīn-*] see.
 ~išn: sight, seeing.
 ~išnīg: visible.
dīdār [*dyt’l* | N ~] sight; visible.
 pad ~ [N *padīdār*] visible.
didom [*dtwm*] second.
dil [*LB*(*B*)*ME* < A *lb*(*b*)*-h*; *dyl* | = M, N ~] heart.
dilēr [*dylywl*, *dlyl* | N ~] brave.
diz [*KLYTA* < A *qryt’*; *dc* | M *dyz*, N ~] fortress.
dō [*2*, *TLYN*ˈ < A *tryn* | M *dw*, N *du*] two.
 ~-axwānīg [*2 ’hw’nyk*ˈ] relating to both worlds.
 ~gānag [*dwk’nk*ˈ | M *dwg’ng*, N *dugāna*] double; twin.
dōk [*dwk*ˈ | N ~] spindle.
dōl [*dwl* | N ~] bucket; *astr.* Aquarius.
dō|-pahikar [*dwptkl* | N *du-paikar*] *astr.* Gemini.
 ~-pāy [*2 LGLE*, *dwp’d* | N *du-pā*] biped, human being.
dōs [*dws* | N ~] gum; plaster.
dō-saxwan [*2 shwn*ˈ] two-tongued, deceitful.
dōsēn [*dwsyn*ˈ] gummy; plastery; *glazed (pottery).
dōst [*dwst*ˈ | = M, N ~] friend.

~**īh**: friendship, love.
[1]**dōš** [*dwš* | N ~] shoulder.
[2]**dōš** [*dwš* | N ~] last night, previous evening.
dōš-, ~**išn**, v. [1, 2] **dōšīdan**, [1]**dōxtan.**
dōšag [*dwšk'*] dear, loving.
~**īh**: love.
dōšāram [*dwš'lm* | M *dwš'rm*] love.
dōšastar [*dwšstl*] west.
[1]**dōšīdan, dōš-** [*dwš-ytn'*] like, love.
~**išn**: liking, pleasure.
[2]**dōšīdan** [*dwšytn'*] = [1]**dōxtan.**
dōšīzag [*dwšyck'* | (M *dwxš*, J *dwškyzh*), N ~*a*] maiden, virgin.
~**īh**: maidenhood, virginity.
dōwom [*2wm* | N ~] -second (*in compound numerals*).
[1]**dōxtan, dōš-** [*dwhtn'*, *dwš-* | N ~] milk.
[2]**dōxtan, dōz-** [*dwhtn'*, *dwc-* | N ~] sew.
dōys^{a}r [*dwysl* = Av. *dōiθra-*] eye.
dōz-, v. [2]**dōxtan.**
drafš [*dlpš* | P *drfš*, N ~] banner.
drafšīdan, drafš- [*dlpš-ytn'* | P *drfš-*, N ~] 1. shine; 2. tremble.
drahm [*Z̲WZ̲N'* < A *zwzn* | M *drhm*, N *dir(h)am*] drachm.
dra(h)nāy [*dl(h)n'd*] length.
dramanag [*dlmnk'* | N *dirmana*] wormwood.
drang [*dlng* | N *dirang*] period, duration.
dranjīdan, dranj- [*dlnc-ytn'*] speak.
~**išn**: speech.
draxt [*dl(')ht'* | M *drxt*, N *diraxt*] tree.
drāy-, ~**išn**, v. **drāyīdan.**
drayā(b) [*dlyd'(p̄)* | M *dry'b*, N *daryā(b)*] sea.
~**-bār** [*-b'l* | N *-bār*] sea-shore.
drāyān-jōyišn [*dl'd'n ywdšn'*] one who speaks while eating.
~**īh**: (the sin of) speaking while eating.
drāyīdan / **drāyistan, drāy-** [*dl'd-ytn'*, *-stn'* | M *dr'yst, dr'y-*, N *darāyīdan*] speak (*daevic*), chatter.
~**išn**: chatter.
drāz [*dl'c* | N *dirāz*] long.
***drēm** [*dlym*] phlegm.
driyōš [*dlgwš* | N *daryōš, darwēš*] poor, needy.
~**īh**: poverty.
drō [*KDBA* < A *kdb'*; *dlwb'* | M *drw*, (N *darōy*)] lie, deceit.
drōd [*ŠRM* < A *šlm*; *dlwt'* | M *drwd*, N *darōd*] health, well-being, prosperity, peace.
drō-dādwarīh [*KDBA d'twblyh*] false judgement.
[1]**drōn** [*dlwn'* | N *darūna*] bow.
[2]**drōn** [*dlwn'* | N *darūn*] consecrated bread, ceremony in which c.b. is used.

drōn yaštan: consecrate the sacrificial bread.
drōš [*dlwš*] mark, branding; punishment.
~**aġ** [-*k'*] *desolation.
drōšīdan, drōš- [*dlwš-ytn'*] brand.
drōšom [*dlwšwm*] mark.
drōz-, v. **druxtan.**
drōzan [*dlwcn'* | M, J *drwzn*] lying, liar.
~**īh**: falsehood.
drubušt [*dl*(*w*)*pwšt'*] fortress.
~**īh**: defence, fortification.
drūdan, *drūn- [*HCDLWN-tn'* < A √ *ḥṣd* | M *dr'wd*, (*dwr-*), N *durūdan*, *diraw-*] reap, mow.
drust [*drw*(*y*)*st'* | (M *dryst*), N *durust*] right; well, healthy.
~**īh**: righteous; health.
drustabed [*drwystpt'*] chief physician.
društ [*dlwšt'* | N *durušt*] harsh, rough, severe.
~**īh**: harshness, severity.
~-**āwāz**, ~-**ēwāz** [-*'p̄'c*, -*'yw'c*] harsh-spoken.
druwand [*dlwnd* | M *drwnd*] evil, sinful, unrighteous.
~**īh**: sin, unrighteousness.
druxtan, drōz- [*dlwhtn'*, *dlwc-* | M *drwxt*, *drwz-*] lie, deceive.
druz [*dlwc* | (P *drwj*)] demon.
dūd [*dwt'* | M *dwd*, N ~] smoke.
dūdag [*dwtk'* | N ~*a*] family.
dudīgar [*dtykl* | M *dwdygr*, N *dīgar*] second.
duj-, = **duš-.**
~-**daft** [*dwšdpt'*] ill-breathing, short of breath.
~-**dānāg** [*dwšd'n'k'*] ignorant.
~-**dēn** [*dwšdyn'* | M *dwjdyn-*] of evil religion.
~-**dōys**ᵃ**rīh** [*dwšdwyslyh*] the evil eye.
~-**gand** [*dwšgnd* | P *dwjgnd*] stinking.
~-**gandīh**: stench.
dum(b) [*dwm*(*b'*) | N ~] tail.
~**ōmand** [-*'wmnd*] tailed.
dūr [*LHYK'* < A *rḥyq*; *dwl* | M *dwr*, N ~] far, distant, remote.
durgar [*dwlgl* | N ~] carpenter.
dusraw [*dwslwb'*] notorious, dishonoured.
~**īh**: notoriety, dishonour.
duš- [*dwš-* | = M] ill-, evil-.
~**īh**: evil, wickedness.
~-**āgāh** [*dwš'k's*] foolish, stupid, ignorant.
~-**āgāhīh**: foolishness, stupidity.
~-**arz** [-*'lc*] worthless.
~-**čašm** [-*cšm*] envious.
~-**čašmīh**: envy.
~-**čihr** [-*cyhl* | M *dwšcyhr*] ugly, hideous.

~-**ēwāzīh** [-*'yw'cyh* | (M *dwšw'cyh*)] evil speech, calumny.
~-**farrag** [-*plg* | P *dwšfr*] unfortunate.
~-**farragīh**: misfortune.
~-**gōwišn** [-*gwbšn'*] of evil speech, ill-spoken.
~-**humat** [-*hwmt'*] evil thought.
~-**hūxt** [-*hwht'* | M *dwšxwptyy*!] evil speech.
~-**kām** [-*k'm*] ill-will, malevolence.
~-**kanīg** [-*knyk'*] hag.
~-**kar** [-*kl*] difficult.
~-**kunišn** [-*kwnšn'*] of evil behaviour, ill-doing.
dušmat [*dwšmt'* = Av. *dušmata-* | M *dwšmtyy*!] evil thought.
dušmen [*dwšm(y)n'* | = M, N *dušman*] enemy.
~**īh**: enmity.
~**ādīh** [*dwšmn'tyh* | M *dwšmny'dyh*, J *dwšmn'dy*] enmity, hostility.
duš-|-**menišn** [*dwš-mynšn'*] of evil thought, ill-thinking.
~-**nām** [-*n'm* | N ~] abuse, insult.
dušox [*dwšhw'* | M *dwš(w)x*] hell.
~**īg** [-*yk'*] hellish.
duš-pādixšā(y) [*dwšp'thš'(d)*] evil ruler.
~**īh**: evil rule, misrule.
dušrām [*dwšl(')m*] unhappy.
~**īh**: unhappiness.
dušwār [*dwš'wl* | M *dwšw'r*, N ~] difficult, disagreeable.
~**īh**: difficulty, trouble, misfortune.
duš-|-**wīr** [*dwš-wyl*] evil-minded.
~-**wurrōyišnīh** [-*wlwdšnyh*] heresy.
~-**xēm** [-*hym*] evil-natured.
~-**xwadāyīh** [-*hwt'yh*] misrule.
~-**xwār** [-*hw'l* | N ~] = **dušwār.**
dušxwaršt [*dwšhwwlšt'* | M *dwšxw'štyh*!] evil deed.
duxt [*BRTE* < A *brt-h*; *dwht'* | M *dwxt*, N ~] daughter.
~**ar** [*dwhtl* | N ~] daughter.
duz(d) [*GNBA* < A *gnb'*; *dwc(t)* | M *dwz*, N *duzd*] thief.
~**īh** [*dwc(d)yh*] theft.
duzīdag [*dwcytk'*] stolen; intercalary (days).
duzīdan, duz- [*dwc-ytn'* | N *duzdīdan*] steal.
dwārīdan / dwāristan, dwār- [*dwb'l-ytn'*, -*stn'* | M *dw'r-*] run, move (*daevic*).
~**išn**: abode (of demons), hell.
dwāzdah [*dw'cdh* | M *dw'zdh*, N *duwāzdah*] twelve.
~**ān** [-*'n'*] the zodiac.

E

ē [*'y* | (M *hyb*)] *particle giving the present tense optative sense.*
ē, v. **ēd, ēw.**
ēbārag [*'dyp'lk'*, *'dw'lk'* | N *ēwār*] evening.
ēbgat(īh) [*'ybgt'*, *-yh* = Av. *aiβi.gati-*] (onslaught of) Evil; the Adversary.
ēbsrūsrim [*'yp-*, *'ybslwslym* = Av. *aiβisrūθrima-*] the *gāh* from sunset to midnight.
ēbyānghan [*'yp-*, *'ywby'nghn'*, etc. = Av. *aiβyåŋhana-*] sacred girdle, = **kustīg.**
ēč [*'yc* | (P *'ywyc*), N *hēč*] (*with a negative*) not any.
ēčand, v. **ēw-čand.**
ēd [*HNA* < A *hn'* | M *'yd*] this; v. **dāštan.**
~ **rāy čē** [cf. N *z-ē-rā*] because, since.
ēdar [*LTME* < A *l-tnh* | M *'ydr*, N ~] here.
ēdōn [*'ytwn'* | N *ēdūn*] thus, so.
~**īh:** (correct) manner.
ēg [*ADYN'* < A *'dyn* | M *'yg*] then, thereupon.
ēk [*'ywk'* | M *yk*, N *yak*] one.
ēkānag [*'ywk'nk'* | N *yagāna*] submissive, obedient.
~**īh:** submission, obedience.
ēk-dād [*'ywkd't'*] sole-created.
ēmēd [*'dmyt'*] hope.
ēn [*ZNE* < A *znh* | M *'yn*, N *īn*] this.
-ēn [*-yn'* | = M, N *-īn*] *suffix forming adjectives of material or quality.*
-endag [*-ndk'* | M *-yndg*, N *-anda*] *suffix forming present participles.*
-ēn-īdan [*-yn-ytn'* | M *-yn-ydn*, (N *-ān-*)] *suffixes forming causative and transitive denominative verbs.*
***ēnōkēn** [*'ynw(k)kyn'* = Av. **aēnō.kaēnā-*] heiress (under the obligation of continuing her father's line).
enyā [*'yny'* | (M *'n'y*)] otherwise, moreover.
[1]**ēr** [*'dl* | M *'yr*, v. **azēr**] down, below; low; under.
~ **ud abar:** upside down.
[2]**ēr** [*'yl*] noble; hero.
~**īh:** nobility, good conduct.
Ērān [*'yl'n'* | N ~] Eran, (land of) the Aryans.
~**ag** [*-k'*] an Eranian, Aryan.
ērang [*'ylng*] blame, condemnation; error, heresy.
~**īh:** = **ērang.**
ēranj-, v. [1, 2] **ēraxtan.**
Ērān|-šahr [*'yl'nštr'* | N ~] land of the Aryans.
~**-wēz** [*-wyc*] (original) home of the Aryans.
[1]**ēraxtan, ēranj-** [*'ylhtn'*, *'ylnc-* | J *'yrxt*] blame, condemn, damn.

[2]**ēraxtan, ēranj-** [*ʾylhtnʹ*, *ʾylnc-* | M *ʿyrxt*, (*ʾyrnz-*)] fight, dispute.
ēraxtār [*ʾylhtʾl*] warrior.
ēr-kaš [*ʾdlkš* | M *ʾyrkš*] (*hands* under the armpits *in respectful*) salutation, greeting.
[1]**ērmān** [*ʾylmʾnʹ* | (M *ʾryʾmʾn*), N ~] friend; a god.
 ~**īh**: friendship.
[2]**ēr-mān(ag)** [*ʾdlmʾn(k)ʹ*] humble.
ēr-menišnīh [*ʾdlmynšnyh*] humility.
ēr-tan [*ʾdltnʹ*] humble.
 ~**īh**: humility.
ērwār [*ʾylwʾl*] befitting a hero.
ērwārag [*ʾdlwʾlkʹ* | J *ʾrwʾrh*] jaw, cheek.
ēsm [*ʾysm*] = **ēzm.**
esp°, v. *sp°*.
ēstādan, ēst- [*YKOYMWN-tnʹ* < A *yqym*, √ *qwm*; *ʾstʾtnʹ*, *ʾwst-ʾtnʹ* | M *ʿyst-ʾdn*, N ~] stand; be, continue (*as auxiliary of the perfect continuous tense*).
 ~**išn**: permanence, lasting, dwelling.
ēš [*ʾyš* | N *xēš*] plough.
ešn°, v. *šn°*.
ē(w) [*1*; *HD* < A *ḥd* | M *ʿyw*, N *-ē*] a, one.
ēwan [*ʾdwnʹ*] stalk, trunk.
ēwān [*ʾdwʾnʹ*] bridle.
ēwar [*ʾywl* | J *ʾyβʾr*] certain(ly), assured(ly).
ēwarz [*ʾdwlc*] movement.
ēwarzīdan, ēwarz- [*ʾdwlc-ytnʹ*] move, travel.
ēwarzīg [*ʾdwlcykʹ*] moving.
[1]**ēwāz** [*ʾywʾc*] word, utterance.
[2]**ēwāz** [*ʾywʾc*] sole, only.
 ~**īg** [*-ykʹ*] particular, individual.
ēw-bār [*ʾywbʾl*] once.
ē(w)-čand [*ʾy(w)cnd*] some, a few.
ēwēn [*ʾdwynʹ* | M *ʾywyn*, (N *āyīn*)] manner, custom, form, propriety.
 pad ~: properly.
[1]**ēwēnag** [*ʾdwynkʹ* | M *ʾywyng*] = **ēwēn**; v. **čē-**.
[2]**ēwēnag** [*ʾdwynkʹ* | (N *āyīna*)] mirror. SOGD (Budh) ʾʾδynʾk
ēw-kard(ag) [*ʾywkrt(k)ʹ*, *-kltkʹ*] united, joined.
ē(w)-mōg [*ʾy(w)mwkʹ*] wearing (only) one shoe.
ēw-sān [*ʾywsʾnʹ* | (N *yak-sān*)] uniform, (a)like.
 ~**īh**: uniformity, likeness.
ēw-tāg [*ʾywtʾkʹ* | M *ʿyw tʾg*, (N *yaktā*)] alone, single, individual.
ēz-, v. **yaz-**.
 ~**išn** [*ʾycšnʹ*] worship.
ēzm [*CYBA* < A *ṣybʾ* | N *hēzum*] firewood, fuel. zmy

F

farr-, v. **xwarrah.**
Farrōbāg [*plwb*(')*g*] the first major Fire of Sasanian Eran, that of priests and nobles.
farrox [*plhw*' | M *prwx*, N ~] fortunate, blessed, happy.
~**īh**: fortune, joy, happiness.
filāsōfā [*pyl'swkp'y*] philosopher.
frabīh [*plpyh* | (P *frbyw*), N *farbih*] fat, stout.
Fradadafš [*pldtpš* = Av. *fradaδafšū-*] the south-eastern continent of the earth.
fradāg [*MHL* < A *mḥr*; *plt'k*' | N *fardā*] tomorrow.
frādahišnīh [*pl'dhšnyh*] increase, progress.
fradom [*AWLA* < Ar. ! *'wl'*; *pltwm* | (M *prtwm*)] first.
~**īh**: first, beginning.
fragān [*plk'n*'] base, foundation; origin.
fragandan, fragan- [*plkn-dn*'] lay foundations.
frahang [*pl'hng* | N *farhang*] education; knowledge.
~**estān** [-*st'n*'] school.
frahanj-, v. **frahixtan.**
frahist [*plh*(*y*)*st*' | (M *pr'yst*)] most (*superlative of* **freh**).
frahixtag [*plhhtk*' | N *farhixta*] educated, trained, skilled.
frahixtan, frahanj- [*plhhtn*', *pl'hnc-* | P *frhynj-*, N *far*~] educate, teach, instruct.
framādār [*plm't'l*] commander, ruler, chief.
framān [*plm'n*' | M *frm'n*, N *farmān*] order, command; a minor degree of sin.
~**-burdār** [-*bwlt'l* | N -*bardār*] obedient, submissive.
framāy-, ~**išn**, v. **framūdan.**
frāmōš [*pl*(')*mwš* | M *pr'mwš*, N *farāmōš*] forgotten.
framōšīdan [*plmwšytn*'] = **framuštan.**
framūdan, framāy- [*plmwtn*', *plm'd-* | M *prm'dn*, *prm'y-*, N *far*~] order, command.
~**išn**: order, commandment.
frāmuštan, frāmōš- [*pl*(')*mwš-tn*' | M *pr'mwšt*, *pr'mwš-*, N *farā*~] forget.
franaftan, *franam- [*plnptn*', **plnm-* | M *prnpt*, *prnm-*] go, proceed, depart.
franāftan, franām- [*pln'ptn*', *pln'm-* | P *frn'm-*] 1. lead, conduct, remove, promote; 2. profess, propagate (faith).
~**išn**: removal, promotion, profession.
frārāst [*pl'l'st*'] a cubit (18 in.).
frārōn [*pl'lwn*'] righteous, honest.
~**īh**: righteousness, honesty.
frasang [*plsng* | N *farsang*] parasang (4 Roman miles).

frasāwand [*pls’wnd*] perishable, transient.
~**īh**: transience.
frasp [*plsp* | N *farasp*] roof-tree, beam, mast.
***fraš** [*plš*] spear.
fraš(a)gird [*plškrtˈ* | M *prš(y)gyrd*] the Restoration (at the end of time).
~**īg** [*-ykˈ*] of Eternity (after the Restoration).
fraš(a)murw [*plšmwlwˈ* | M *fršymwrw*] peacock.
frašn [*plšnˈ*] question.
frawahr [*plw’hl* | M *prwhr-*] man's immortal soul, guardian angel during his lifetime.
frawār [*plw’l* | N *farwār(a)*] bastion.
fraward [*plwltˈ* | M *frwrd-*] = **frawahr.**
frawardag [*plwltkˈ* | M *prwrdg*] letter, epistle.
***frawārdan, frawār-** [*plw’l-tnˈ*] present, serve (food).
Frawardīgān [*plwltyk’nˈ* | N *farwardagān*] festival of the *frawards*, the last five days of the twelfth month (Spandarmad) and the following five epacts (v. **gāhānīg**).
Frawardīn [*plwltynˈ* | M *frwrdyn*, N *far~*] *cal.* the first month; 19th day.
frāx [*pl’hwˈ* | N *farāx*] large, wide, spacious, ample, prosperous.
~**īh**: plenty, prosperity.
frāxēnīdan, frāxēn- [*pl’hwyn-ytnˈ*] enlarge, make prosper.
frāy [*pl’y* | M *pr’y*] more, much.
frayād [*plyd’tˈ* | M *pry’d*, N *faryād*] help, assistance.
frayādīdan, frayād- [*plyd’t-ytnˈ* | M *pry’d-*] help, assist.
~**išn**: help, assistance.
~**išnīg**: helpful.
frāz [*pr’c* | M *pr’z*, N *farāz*] forth, forwards.
~ **abgandan**: throw forward.
~ **az**: after, apart from.
~ **brēhēnīdan**: fashion forth, create.
~ **griftan**: undertake, perform; appoint, decide.
~ **ō**: up to.
frazaftan [*plcptnˈ* | (M *przwps-*)] finish, be perfected.
frazāftan, frazām- [*plc’ptnˈ*, *plc’m-* | M *prz’ptn*] finish, complete, perfect.
~**išn**: completion.
frazām [*plc’m* | (N *farjām*)] end, conclusion.
frazāmēnīdan, frazāmēn- [*plc’myn-ytnˈ*] = **frazāftan.**
frazām-pērōzīh [*plc’m pylwcyh*] final victory.
frazānag [*plc’nkˈ* | P *frz’ng*, N *farzāna*] wise, intelligent.
~**īh**: wisdom, intelligence.
frazand [*przn̰d* | M *frzynd*, N *farzand*] child, son, offspring.
~**īh**: sonship.
frazēn [*plcynˈ* | N *farzīn*] (chess) queen (*lit.* 'guard').
frēb [*plyp* | N *firēb*] deceit, deception.
frēftan, frēb- [*plyp-tnˈ* | N *fir~*] deceive.

frēftār [*plypt'l*] deceiver; deceived.
frēg [*plyk*' | M *pryyg*] shoulder(-blade).
freh [*plyh* | N *firih*] more, much, = **frāy**.
~**-būd(īh)** [*-bwt*', *bwtyh*] excess.
frēstādan / **frēstīdan, frēst-** [*ŠDRWN-(y)tn*' < A √ *šdr*; *plyst-'tn*', *-ytn*' | M *pryst-'d*, N *firistādan*] send.
frēstag [*plystk*' | M *prystg*, (N *firišta*)] apostle, angel.
frēz [*plyc*] duty, obligation.
~**bānīg**, ~**wānīg** [*-p'nyk*', *-w'nyk*'] obligatory.
~**bānīh**, ~**wānīh** [*-p'nyh*, *-w'nyh*] fulfilling duties.
frōd [*plwt*' | M *prwd*, N *furō(d)*] down.
~**mānd** [*-m'nd*] deficiency, shortcoming.
frōg [*plwk*' | N *furōγ*] brilliance, brightness.
frōgīhistan, frōgīh- [*plwkyh-stn*'] shine.
frōxtan, frō(x)š- [*MZBNW-tn*' < A *mzbn*, √ *zbn* | M *prwxš-*, N *furōxtan*, *furōš-*] sell.
frušag [*plwšk*' | N *furša*] beestings.

G (Γ)

gabr [*gpl*, *gwbl* | M *gbr*, N ? *gōr*] hollow, cavity, womb.
~**īh**: hollowness.
gač [*gc* | N ~] plaster, gypsum.
-ēn [*-yn*'] (made of) plaster.
gad [*gt*' = Av. *gaδā-*] club, mace.
gādan, gāy- [*SLYTWN-tn*' < A √ *sry* ?; *g'tn*' | N ~] copulate with.
gādār [*g't'l*] husband.
gadwar [*gtwl* = Av. *gaδawara-*] bearing a club.
[1]**gāh** [*g's* | M *g'h*, N ~] place, throne, bed.
[2]**gāh** [*g's* | N ~] time; a fifth division of the day; = **gāhānbār**.
[3]**gāh** [*g's*] a Gatha, hymn.
gāhān [*g's'n*'] the Gathas; those scriptures dealing with spiritual and theological matters.
gāhānbār [*g's'nb'l* | N *gāhanbār*] the six divisions of the year, the five-day festivals celebrated at the ends of these.
gāhānīg [*g's'nyk*'] relating to the Gathas; spiritual; the five epact days at the end of the year.
gāhbed [*g'spt*' | N **gahbad*] treasurer, banker.
~**īh**: treasurership.
gahl [*g(')hl* | N *gāl*] sorghum, giant millet.
gāhūg [*g'hwk*'] bier.
gāhwārag [*g'sw'lk*' | N *gāhwāra*] cot, cradle.
gāl [*g'l*] household, following.

galōg [*glwk'* | N *gulō*] throat.
gām [*g'm* | = M, N ~] pace, step, stride; a yard (3 ft.).
~ **ī dō pāy**: a pace (5 ft.).
-gānag [*-k'nk'* | M *-g'ng*, N *-gāna*] *suffix forming numerical adjectives*, -fold.
gand [*gnd* | N ~] stench.
gandag [*gndk'* | (M *gng*), N ~*a*] foul, stinking.
~**īh**: stench.
gandanāg [*gndn'k'* | N *gandanā*] leek.
gandum [H^g < A *ḥnṭh* | (M *gnwm*), N ~] wheat.
ganǰ [*gnc* | (M *gnz*), N ~] treasure, treasury.
~**war** [*-wbl* | M *-wr*, N ~] treasurer.
gan(n)āg [*gn'k'* | (P *gnd'g*)] foul, corrupt (v. **gandag**).
~ **mēnōg**: the Evil Spirit.
~**īh**: corruption.
gar [*gl*] mountain.
-gar [*-kl*, *-gl* | M *-gr*, N ~] *suffix forming actor nouns.*
-gār [*-k'l* | M *-g'r*, N ~] *suffix forming actor nouns.*
garān [*gl'n'* | M *gr'n*, N *girān*] heavy, serious, difficult.
~**īh**: heaviness, weight.
garasmān [*glsm'n'* | M *gr'sm'n*] = **garōdmān.**
gard [*glt'* | N ~] dust.
gardan [*gltn'* | M *grdn*, N ~] neck.
gardānāg [*glt'n'k'*] die (for gaming).
gardānīdan, gardān- [*glt'n-ytn'* | M *grd(y)nydn*, N ~] turn (*tr.*).
gardīdan, gard- [*glt-ytn'* | M *grd-*, N ~] turn, revolve.
~**išn**: revolution, turning.
garm [*glm* | M *grm*, N ~] warm, hot.
~**īh**: warmth, heat.
garm-ābag [*glm'pk'* | N ~*a*] bath-house.
garmāg [*glm'k'* | M *grm'g*, N *garmā*] warmth, heat.
garmōg [*glmwk'*] warm, ardent, fervent.
garmōwar(īh) [*glmwk wl(yh)*] heat ordeal.
garmsēr [*glmsyl* | N ~] warm region, lowlands.
garōdmān [*glwtm'n'* = Av. *garō dəmāna-* | M *grdm'n*] paradise.
~**īg** [*-yk'*] (worthy) of paradise.
γarrānāg [*gl'n'k'* | M *grn'g* ?] thunder.
γarrānīdan, γarrān- [*gl'n-ytn'* | (N *γurrīdan*)] roar, thunder.
~**išn**: roaring.
garzag [*glck'* | N *garza*] snake, serpent.
garzīdan, garz- [*glc-ytn'*] complain; confess.
~**išn**: complaint.
~**išnīg**: complaining.
gaw [*gw'*] hand (*daevic*).
gāw [*TWRA* < A *twr'* | M *g'w*, N ~] ox, bull, cow; *astr.* Taurus.
gāwars [P^g < A *prg'*; *g'wls* | N ~] sorghum, giant millet.

gawazn [*gw'zn'* | N ~] deer.
gawdar [*gwtl* | N ~] calf.
gāw-dumb [*g'pdwmb* | N ~*dum*] horn, trumpet.
gāw-mēš [*TWRAmyš* | N *gā(w)mēš*] buffalo.
gāy-, v. **gādan.**
Gayōmart [*g'ywkmlt'* = Av. *gayō marəta* | (M *gyhmwrd*), N ~] the First Man.
gaz [*gc* | N ~] tamarisk.
gaz-, ~**išn**, v. **gazīdan.**
gazāg [*gc'k'*] biting.
gāzar [*g'cl* | N *gāzur*] fuller, washerman.
gazdum [*gcdwm* | N *každum*!] scorpion; *astr.* Scorpio.
gazīdag [*gzytk'* | N *gazīd*] poll-tax.
gazīdan, gaz- [*gc-*, *gz-ytn'* | N ~] bite, sting.
~**išn**: biting.
gēg [*gdk'* | M *gyyg*] thief.
gēhān [*gyh'n'* | = M, N *gihān, jahān*] world.
~**īg** [*-yk'*] worldly, mortal.
-gēn [*-k(y)n'* | M *-gyn*, N *-gīn*] *suffix forming adjectives of quality.*
gēs [*gys* | (M *gyswg*, N *gēsū*)] curls, locks.
gētīg [*gytyk̲*, *gyty̲d̲y̲* | M *gytyg*, N *gētī*] 1. the material world; 2. worldly.
~**īg** [*-yk'*] worldly.
gil [*TYNA* < A *ṭyn'*; *gl* | N ~] clay.
gilag [*g(y)lk'* | N *gila*] complaint, lamentation.
~**-ōbār** [*-'wp'l*] swallowing complaint, suffering in silence.
gilēn [*TYNAyn'* | N *gilīn*] (made of) clay.
gilistag [*glystk'*] home, dwelling of demons.
gīr-, ~**išnīg**, v. **griftan.**
gird [*glt'* | M *gyrd*, N ~] round, circular; gathered.
(**ō**) ~ **āmadan**: gather, collect (*intr.*).
~ **kardan**: gather, collect (*tr.*).
~**īh**: roundness.
girdag [*gltk'* | N ~*a*] disk, round.
gišnag [*gšnk'* | P *gyšng*] short, small.
gišnīz [*gšnyc* | N ~] coriander.
giyā(h) [*gy'h*, *gȳ'h* | (M *gy'w*), N ~] grass.
~**īzag** [*-yck'*] a straw, blade of grass.
gizistag [*gcystk'* | J *w/βzsth*] accursed, hateful.
gōgird [*gwklt'* | M *gwgyrd*, N ~] sulphur.
~**ōmand** [*-'wmnd*] sulphurous.
gōhr [*gwhl* | M *gwhr*, N *gauhar*] substance, essence, nature; jewel; stock, lineage.
gōhrag [*gwhlk'*] = **gōhr.**
~**-dānāg** [*-d'n'k'*] physicist.
[1]**gōhrīg** [*gwhlyk'*] natural, essential.
*__gōhrīg__ [*gw(')hlyk'*] equivalent, substitute, indemnity.

Gōkarēn (?)

***gōkān** [*gwk'n'*] details.
~**īg** [*-yk'*] detailed; precisely.
gōmēz [*gwmyc* | N *gimēz*] bull's urine (as ritual purifier).
gōmēz- [*gwmyc-* | N *gimēz-*] urinate.
gōn [*gwn'* | N *gūn*] colour, complexion.
~**ag** [*-k'* | M *gwng*, N *gūna*] = **gōn**; sort, kind, form.
gōr [*gwl* | N ~] onager, wild ass.
gōspand [*KYNA* < A *qnyn'* ?; *gwspnd* | N ~] (small) cattle, sheep.
~**-čihrag** [*-cyhlk'*] holding the seed of cattle.
gōstān [*gwst'n'*] cattle-stall, cowshed.
[1]**gōš** [*gwš* | = M, N ~] ear.
[2]**Gōš** [*gwš* | N ~] *cal.* 14th day.
gōšag [*gwšk'* | N ~*a*] corner.
gōšōsrūd [*gwš'wslwt'* = Av. *gaošō.srūta-*] acquired, learnt.
gōšt [*BSLYA* < A *bsr'*; *gwšt'* | N ~] meat, flesh.
gōšwār [*gwšw'l* | N ~] ear-ring.
gōw-, ~**išn**, v. **guftan**.
gōwāg [*gwb'k'* | M *gw'g*, N *gōyā*] speaking, eloquent; speaker.
***gōwizār** [*gwwc'l*] explicit, in detail.
gōy [*gwd* | N ~] ball.
gōz [*gwc* | N ~] walnut.
~**ēnag** [*gwzynk'* | N *gōzīna*] a walnut sweetmeat.
Gōzihr [*gwcyhl* | Ar. *jawzahr*] *astr.* the Dragon.
~ **dumb**: the descending node of the moon.
~ **sar**: the ascending node of the moon.
grāb [*gl'p̄* | P *gr'b*] womb.
grāmag [*gl'mk'* | P *gr'mg*] possessions, wealth.
grāmīg [*gl'myk'* | M *gr'myg*, N *girāmī*] treasured, dear.
~**īh**: affection, respect.
[1]**graw** [*glwb'* | P *grww*] cane.
[2]**graw** [*glwb'* | N *giraw*] pledge, security.
~**īh**, ~**(a)gān** [*glwk'n'* | M *grwg'n*, N *giraugān*] = [2]**graw**.
grāyīdan, grāy- [*gl'd-ytn'* | P *gr'y-*, N *girāy-*] lean, incline; intend, desire.
griftan, gīr- [*OHDWN-tn'* < A √ *'ḥd*; *glptn'*, *gyl-* | M *grypt*, *gyr-*, N *giriftan*, ~] take, hold, restrain.
~**išnīg**: tangible.
griftār [*glpt'l* | N *gir*~] held, taken; captive.
~**ōmand** [*-'wmnd*] tangible.
grih [*glyh* | N *girih*] knot.
[1]**grīw** [*CWLE* < A *ṣwr-h*; *glyw'*] neck, throat.
[2]**grīw** [*CWLE*, *glyw'* | M *gryw*] self, soul.
[3]**grīw** [*glyw'* | P *gryw*, N *girī(b)*] a grain measure, *modius*, peck.
grīwag [*glywk'* | N *girīwa*] hill, ridge.
grīwbān [*glywp'n'* | N *girībān*] neck-guard, gorget.
griyistan, griy- [*B<u>K</u>YWN-stn'* < A √ *bky*; *gld-stn'* | M *gryy-stn*, N *girīstan*, *giry-*] weep, cry.

grōh [*glwh* | N *gurōh*] group, crowd.
gubrāg [*gwpl'k'*] awake, alert, vigilant.
gubrās- [*gwpl's-*] = **wigrās-**, v. **wigrādan.**
guftan, gō(w)- [*YMRRWN-*, *YMLLWN-tn'* < A *ymlwn*, √ *mll*; *gwptn'*, *gwb-* | M *gwptn*, *gw-*, N ~, *gō(y)*-] say, speak.
~**išn**: speech.
guftār [*gwpt'l* | N ~] speaker.
~**īh**: (power of) speech.
gugān- [*gwk'n-* | M *gwg'n-*] destroy.
gugār(ī)dan, gugār- [*gwk'l-(y)tn'* | N *guwār-īdan*] digest.
gugāy [*gwk'dy* | M *gwg'y*, N *guwāh*] witness.
~**īh**: testimony.
gūh [*gwh* | N ~] dung, excrement.
guhrāyēnīdan, guhrāyēn- [*gw'hl'yn-ytn'*] waken, arouse.
gul [*gwl* | N ~] flower, rose.
gumān [*gwm'n'* | = M, N ~] doubt.
~**gar** [*-kl*] casting doubt.
~**īg** [*-yk'*] doubtful.
~**īh**, ~**īgīh**: doubt.
gumārdag [*gwm'ltk'*] appointee, deputy.
gumārdan, gumār- [*gwm'l-tn'* | M *gwm'r-dn*, N *gumāštan*, *gumār-*] appoint, commission, entrust.
gumbad [*gwmbt'* | N ~] dome, fire-temple.
gumēg [*gwmyk'* | M *gwmyg*] mixture.
gumēxtan, gumēz- [*gwmyhtn'*, *gwmyc-* | M *gwmyxtn*, *gwmyz-*] mix.
~**išn**: mixing, mixture; = **gumēzagīh.**
gumēzag [*gwmyck'*] mixture.
~**īh**: the Mixture, (the duration of) this material world.
¹**gund** [*gwnd* | = P] army, troop; group, gathering.
²**gund** [*gwnd* | N ~] testicle.
gung [*g(w)ng* | N ~] dumb.
gurbag [*gwlbk'* | N ~*a*] cat.
gurd [*gwlt'* | P *gwrd*, N ~] hero.
¹~**īh**: heroism, bravery.
gurdag [*gwltk'* | N ~*a*] kidney.
²**gurdīh** [*gwltyh*] (some piece of) armour.
gurdwār [*gwltw'l*] befitting a hero.
gurg [*gwlg* | N ~] wolf.
gurgānīg [*gwlg'nyk'* | N ~*ī*] of (the province) Gurgan.
gursag [*gwlsk*] | N *gurusna* !] hungry.
~**īh**: hunger.
gušn [*gwšn'* | N ~] male.
gušnag [*gwšnk'* | J *gušna*] hungry.
Gušnasp [*gwšn(')sp̄*] the second major Fire of Sasanian Eran, that of warriors.
gyāg [*gyw'k'* | M *gy'g*, N *jāy*] place.

~**-rōb** [*-lwp* | N *jārō(b)*] broom.
ǵyān [*HYA* < A *ḥy'*; *y'n'* | M *gy'n*, N *jān*] soul, ghost.
~ **kandan**: give up the ghost; moment of death.
~**-abespār** [*-'psp'l* | N *jān-sipār*] reckless, desperate; devoted.
~**īǵ** [*-yk'* | M *-yg*] spiritual; vital.
~**war** [*-wl* | (P *-br*), N *jānwar*] animate; animal.

H

h- [*HWE-* < A √ *hwh*; *h-* | M *h-*] be (*defective verb*).
¹**hād** [*HWEt'* ! = Av. *āaṯ*] now, then; that is (= **ā**).
²**hād** [*h't'*] a section of the Yasna.
hādamānsᵃr [*h'tkm'nsl* = Av. *haδa.mąθra-*] those scriptures dealing with ritual matters.
~**īǵ** [*-yk'*] concerned with the above.
hādōxt [*h'twht'* = Av. *haδaoxta-*] certain scriptural texts; a particular sacrifice.
haft [*hpt'* | M *hpt*, N ~] seven.
~**ād** [*70* | M *hpt'd*, N ~] seventy.
~**aǵ** [*-k'* | N *hafta*] week.
~**ān** [*-'n'*] the seven planets.
haftār [*hpt'l* | (N *kaftār* !)] hyena.
haftdah [*hptdh* | N ~, *hifdah*] seventeen.
Haftōring [*hptw(k)lng* = Av. *haptōiringa-*] *astr.* the Great Bear.
hagriz [*hklc* | M *hgryc*, N *hargiz*] ever; (*with a negative*) never.
halaǵ [*hlk'*] foolish, imprudent.
~**īh**: folly, madness.
halām [*hl'm* | N ~] potted meat.
halīlaǵ [*hlylk'* | N ~*a*] myrobalan.
ham [*hm* | = M, N ~] also; same; v. **ō**.
~**īh**: association, union, harmony.
hamābēr [*hm'pyl* | M *h'm'byr*] storehouse.
hamāǵ [*hm'k'* | M *h'm'g*, N *hama*] all.
~**-dēn** [*-dyn'*] a complete religious ceremony.
hamaǵīh [*hmkyh* | N ~*ī*] totality, universality.
hamahl [*hm(')hl*] = **hamāl**.
hamāl [*hm'l* | N ~] equal, peer; comrade,
hambadīǵ [*hmbtyk'*] opponent, adversary.
hambah-, v. ²**hambastan**.
hambāh-, ~**išn**, v. **hambāstan**.
hambān [*hmb'n'* | N *anbān(a)*] skin bag.
hamband [*hmbnd*] connected.
~**īh**: connection.
hamband-, ~**išn**, v. ¹**hambastan**.

hambār [*hmb'l* | N *anbār*] store.
hambārīdan, hambār- [*hm-, hnb'l-ytn'* | M *hmb'r-*, N *anbārdan*] fill, collect.
hambasān [*hnbs'n'* | M *'mbs'n*] enemy, opponent.
~īg [*-yk'*] inimical, opposing.
hambast [*hmbst'* | N *anbast*] compact.
[1]**hambastag** [*hmbstk'* | N *anbasta*] formed, composed.
[2]**hambastag** [*hnbstk'* | M *hmbst*] collapsed, fallen.
hambāstag [*hmb'stk'*] *all.
[1]**hambastan, hamband-** [*hmbstn'*, *hmbnd-*] form, compose; bind together, intertwine, encircle.
~išnīh: binding together, intertwining.
[2]**hambastan, hambah-** [*hnbstn'*, *hnb'h-* | M *hmbst, hmbh-*] collapse, fall down.
hambāstan, hambāh- [*hnb'stn'*, *hnb'd-* | M *hmb'stn, hmb'h-*] cast down, demolish.
~išn: felling, demolition.
ham-bašn [*hmbšn'*] of the same stature.
hambaw-, ~išn, v. **hambūdan.**
hambāy [*hmb'g* | (M *hmb'w*)] companion, partner; adversary.
hambāz [*hm-, hnb'c* | M *'mb'z*, N *anbāz*] partner.
hambedīg [*hmbytyk'*] = **hambadīg.**
hambōš-, ~išn [*hnbwš-, -šn'* | N *anbōšiš*] = **hambūs-, ~išn.**
hambōy- [*hnbwd-* | M *hwmbwy-*, N *anbōy-īdan*] smell (*tr.*).
~āgīh [*-'kyh*], **~išn**: (sense of) smell.
hambūdan, hambaw- [*hm-YHWWN-tn'*, v. **būdan**; *hmbwtn'*] be united, composed.
~išn(īh): union, composition.
hambun [*hmbwn'*] (*with a negative*) not at all, not in the least.
hambūsīdan, hambūs- [*hnbws-ytn'* | N *anbūsīdan*] come into being, be conceived.
~išn: conception.
ham-dādestān [*hm-DYNA, -d'tst'n'* | N *ham-dāstān*] agreeable, of the same opinion.
hamdam [*hmdm* | N ~] intimate.
ham-dēsag [*hmdysk'*] of the same form, homomorphous.
hamē [*hm'y* | M *hmyw*, N ~] always.
~ ka: whenever.
ham-ēdōn [*hm'ytwn'* | N *hamēdūn*] likewise, similarly.
hamē|īg [*hm'yyk'* | M *hmywyg*] eternal.
~īhā [*-yh'*] eternally.
hamēmāl [*hmym'l* | = J] opponent, adversary.
~īh: opposition.
hamēnīdan, hamēn- [*hmyn-ytn'*] unite, compose.
hamē-rawišnīh, hamē-ud-hamē-rawišnīh [(*hm'y W*) *hm'y lwbšnyh*] eternity.

hamēstār, ~īh [*hmyst'l, -yh*] = **hamēmāl, ~īh.**
hamēšaĝ [*hmyšk'* | M *hmyšg*, N *~a*] always.
~īh: eternity.
~-sōz [*-swc*] ever-burning.
hamē-wahār [*hm'y wh'l* | N *hamēša-bahār*] marigold.
ham-ēwēnaĝ [*hm'dwynk'*] of the same kind, homogeneous.
ham-gōhr [*hmgwhl* | M *hmgwhr*] of the same substance or nature, consubstantial.
ham-gōnaĝ [*hmgwnk'* | M *hmgwng*] likewise, so.
P **hāmharz** [*h(')mhlc* | P *h'mhyrz*] adjutant, attendant.
hāmīn [*h'myn'* |= M] summer.
~īĝ [*-yk'*] (of) summer.
hāmist [*KHDE*, v. **hammis** ; *h'mst'*] all.
ham-kār [*hmk'l* | N ~] collaborator.
~īh: collaboration.
hāmkišwar [*h'mkyšwl* | M *-wr*] universe.
hammis [*KHDE* < A *k-ḥdh*], **az . . . ~**: together with.
hammist [*hmyst'*] stagnant, peaceful.
~(aĝ)ān [*-(k)'n'*] limbo, the neutral station between heaven and hell.
hammōxtan, hammōz- [*ALPWN-tn'* < A √ *'lp*; *hmwhtn'*, *hmwc-*, *hmwz-* | M *hmwxtn*, N *āmōxtan*, *āmōz-*] teach; learn.
~išn: teaching.
hammōxtār [*hmwht'l*] learner.
~īh: learning.
hammōz-, ~išn, v. **hammōxtan.**
~ĝār [*hmwck'l* | N *āmōzgār*] teacher.
ham-nibardīh [*hmnpltyh*] (single) combat.
hamōĝ [*hmwg*] equal, like.
hāmōn [*h'mwn'* | N *hāmūn*] level, flat.
hāmōyēn [*h'mwdyn'*] all.
ham-pursaĝ [*hmpwrsk'*] consulting, taking counsel.
~īh: consultation.
ham-|-rānīh [*hml'nyh*] battle, combat.
~-sāmān [*-s'm'n'*] contiguous.
~-sardaĝ [*-sltk'*] of the same kind, like.
~-sāyaĝ [*-s'dk'* | N *hamsāya*] neighbour.
~-tāĝ [*-t'k'* | N *hamtā*] equal, peer.
~-tan [*-tn'*] of the same stature, build.
~-tōhmaĝ [*-twhmk'*] relative, relation.
hamwar [*hmwl* | N *hamwār*] level, abreast.
hāmwār(aĝ) [*h(')mw'l, -k'* | N *hamwāra*] always.
ham-zamān [*hm ODNA* | N ~] instantly, immediately.
handām [*hnd'm* | = P, N *andām*] member, limb.
handarz [*hndlc* | N *andarz*] advice, injunction, testament.
handarzēnīdan, handarzēn- [*hndlcyn-ytn'*] advise.

handāxtan, handāz- [*hnd'htn'*, *hnd'c-* | M *hnd'c-*, N *an~*] plan, allot, reckon, judge.
~išn: judgement.
handāxtār [*hnd'ht'l*] planner.
handāz-, **~išn**, v. **handāxtan.**
~ag [*hnd'ck'* | N *andāza*] measure, manner; **~ ī**: like.
handēmān [*hndym'n'* | = M] before, in the presence of.
~īh: audience, presence.
handēmāngar [*hndym'nkl*] introducer (into the presence).
~īh: introduction.
handēšīdan, handēš- [*hndyš-ytn'* | M *hndyš-*, N *an~*] think, consider, reflect.
~išn: thought, reflection.
handēšīdār [*hndyšyt'l*] thoughtful.
handōxtan, handōz- [*hndwhtn'*, *hndwc-* | N *an~*] gain, acquire, amass.
~išn(īh): acquisition.
handraxtag [*hndl'htk'* | P *'ndrxt*] oppressed.
~īh: oppression, suffering.
handūdan, *handāy- [*hndwtn'* | (M *'nwd*), N *an~*] smear, plaster, anoint.
hangad [*hngt'* | P *'ngd*] fortunate, rich.
~īh: fortune, wealth.
hangām [*hng'm* | N ~] time, occasion.
~īg [*-yk'*] timely.
hangārag [*hng'lk'* | N *angāra*] reckoning.
hangārdan, hangār- [*hng'l-tn'* | M *hng'r-*, N *an~*] consider, reckon.
~išn: consideration.
hangēxtan, hangēz- [*hngyhtn'*, *hngyc-* | (M *hgjyn-*), N *an~*] arouse, stimulate, stir up.
~išn: arousing.
hangirdēnīdan, hangirdēn- [*hngltyn-ytn'*] complete, summarize.
hangirdīg [*hngltyk'*] complete, perfect; summary.
~īh: completion, summary.
hangōšīdag [*hngwšytk'* | M *'ngwšydg*] way, manner, likeness.
~ ī: like.
hangrāyīdan [*hngl'dytn'*] lament.
hangrūdag [*hnglwtk'*] lamenting.
hanǰ-, v. **hixtan.**
hanǰaftan [*hncptn'* | P *hnjft*, (M *hnzpt*)] be finished.
hanǰāftan, hanǰām- [*hnc'ptn'*, *hnc'm-* | P *hnj'ft*, *hnj'm-*, (M *hnz'pt*, N *anǰāmīdan*)] finish, complete, carry out.
hanǰām [*hnc'm* | N *anǰām*] end, completion, outcome.
hanǰaman [*hncmn'* | (P *'njmn*, M *hnzmn*), N *anǰuman*] gathering, assembly, congregation, community.
~īg [*-yk'*] (notable) member of the community.
hanǰīdan [*hnc-ytn'* | N ~] = **hixtan.**

hannām [*hn'm* | = M] = **handām.**
Harborz [*hlbwlc* | N *Alburz*] the mountain range surrounding the world.
harg [*hlg* | cf. M *hr'g*, Ar. *xarj*, *xarāj*] duty, tribute; work, effort.
***harrōb-** [*hlwp-* | M *hrwb-*] collect, gather.
 ~išn(īh): collection, gathering.
har(w) [*KRA* < A *kl'*; *hl* | M *hrw*, N *har*] all, each, every.
harwīn [*hlwyn'* | M *hrwyn*] *pl.* all.
harwisp [*hlwsp̄'* | M *hrwsp*] all.
 ~īn [*-yn'*] *pl.* all.
harzag [*hlck'* | N *harza*] loose, free.
hāsar [*h'sl* = Av. *hāθra-*] a measure of time (unequal hour, $\frac{1}{12}$ of daylight); a measure of length (= **frasang,** or $\frac{1}{4}$ *frasang*, 1 mile).
haspīn [*hspyn'* | = M] rest, repose.
hast, ~īh [*AYT'*, *-yh*] = [1]**ast, ~īh.**
hašāgird [*hš'klt'* | M *hš'gyrd*, N *šāgird*] disciple, pupil.
hašt [*hšt'* | = M, N ~] eight.
 ~ād [*80* | N ~] eighty.
 ~dah [*hštdh* | N ~, *hiždah*] eighteen.
[1]**hāwan** [*h'wn'* | N ~] a mortar.
[2]**hāwan** [*h'wn'* = Av. *hāwani-*] the morning *gāh*.
hāwand [*h'wnd* | M *h'w(y)nd*] like, similar.
 ~īh: likeness, similarity.
hāwišt [*h'wšt'*] disciple, pupil.
 ~īh: discipleship.
haxt [*h(')ht'*] thigh, haunch, hip.
hāxtan, hāz- [*h'htn'*, *h'c-*] lead, guide, persuade, convert.
 ~išn: persuasion, conversion.
hazār [*1,000*, *hc'l* | M *hz'r*, N ~] thousand.
 ~ag [*-k'* | N *~a*] millennium.
hazzān ['/*hz'n'*] tomb, ossuary.
hēn [*hyn'* | M *hyyn*] army.
 ~īh: attack, aggression.
hērbed [*hylpt'* | N *hērbud*] teacher-priest.
 ~īh: priestly office.
hērbedestān [*hylptst'n'*] priestly school.
 ~īh: priestly studies.
hērīg [*hylyk'* | N *h/xērī*] iris, wallflower.
hēzag [*hyck'* | (M *hyjg*), N *hēz*] pail.
hil-, ~išn, v. **hištan.**
hindūg [*hndwk'* | M *hyndwg*, N *hindū*] Indian.
 ~ān [*-'n'*] India.
hištan, hil-, (P hirz-) [*ŠBKWN-tn'* < A √ *šbq*; (*hlc-*) | M *hyštn*, *hyl-*, (P *hyrz-*), N ~] let, leave, abandon, pardon, set, appoint.
 ~išn: pardon, loosing.
hixr [*hyhl*] excrement.
hixtan, hanj- [*hyhtn'*, *hnc-* | P *hxt*] draw (water).

P hō [*hw*ˡ | = P] that, he.
Hōm [*hwm* | N ~] the sacred plant Haoma (*ephedra*).
homānāg [*h(w)m'n'k*ˡ | N *hamānā*, J *xumānā*], **ō . . . ~**: like.
~īh: likeness.
hōmāst [*hwm'st*ˡ] various series of prayers.
hōm|ēn, -īg [*hwmyn*ˡ, *-yk*ˡ] of Haoma.
~ōmand [*-'wmnd*] prepared with Haoma.
Hordād [*hwrdt*ˡ | M *hrwd'd*, N *Xurdād*] Perfection, the fifth Amahraspand, guardian of water; *cal.* 3rd month; 6th day.
hōšag [*hwšk*ˡ | M *hwšg*, N *xōša*] ear of corn, cluster; *astr.* Spica, Virgo.
hōšēnīdan, hōšēn- [*hwšyn-ytn*ˡ] (cause to) wither.
hōšīdan, hōš- [*hwš-ytn*ˡ | M *hwš-*, N *x~*] dry up, wither.
hōy(ag) [*hwy, -k*ˡ | M *hwy*] left(-hand).
Hrōm [*hlwm* | M *hrwm*, N *Rūm*] Byzantium, Rome.
~āyīg [*-'dyk*ˡ] Greek, Byzantine, Roman.
hu- [*hw-* | = M] good-, well-.
~īh: good, goodness.
hu-bōy [*hwbwd*] sweet-smelling, fragrant.
~īh: fragrance.
hu-čašm [*hwcšm*] unenvious, benevolent.
~īh: benevolence.
hu-čihr [*hwcyhl* | M *hwcyhr*, (N *xujīr*)] fair, beautiful.
hudā(ha)g [*hwd'(h)k*ˡ = Av. *hudāh-*] good, beneficent.
~īh: beneficence.
hu-|-dast [*hwdst*ˡ] skilful.
~-dēn [*-dyn*ˡ] of good (i.e. Mazdean) religion.
~-dōšag [*-dwšk*ˡ] very pleasing.
~-ēwāz [*-'yw'c*] of good speech, affable.
~-ēwāzīh: affability.
~-fraward [*-plwlt*ˡ] blessed, the late.
hugar [*hwgl*] easy; beneficent.
hu-|-gōwišn [*hwgwbšn*ˡ] of good speech.
~-gugār [*-gwk'l*] easily digestible.
~-kunišn [*-kwnšn*ˡ] of good behaviour.
~-mānīh [*-m'nyh*] good-mindedness, benevolence.
humat [*hwmt*ˡ = Av. *humata-*] good thought.
humāy [*hwm'y* | N ~] a bird of good omen; eagle.
hu-menišn [*hwmynšn*ˡ] of good thought.
hu-murwāg [*hwmwlw'k*ˡ] auspicious.
hunar [*hwnl* | M *hwnr*, N ~] virtue, ability, skill.
hunarāwand [*hwnl'wnd* | M *hwnr'wynd*] skilled, virtuous.
~īh: skill, virtue.
hunarōmand [*hwnl'wmnd* | N *hunarmand*] = **hunarāwand**.
hunīdan [*hwnytn*ˡ] extract, express (juice).
huniyāg [*hwnyd'k*ˡ | N *xunyā*] delightful.
~īh: delight, entertainment.

huniyāgar [*hwnydʾkl* | N *xunyāgar*] entertainer, musician.
hu-niyōxš [*hwnydwhš*] attentive.
hunsand [*hwnsnd* | = P, (N *xursand*)] happy, contented.
 ~**īh**: happiness, content.
hunušak [*hwnšk'* = Av. *hunuš*] offspring (*daevic*).
hunušakēnīdan [*hwnškynytn'*] bear daevic offspring.
hu-pādixšā(y) [*hwpʾthšʾ(d)*] good ruler.
 ~**īh**: good rule.
hu-passandagīh [*hwpsndkyh*] satisfaction.
hur [*ŠKL* < A *škrʾ*; *hwl*] an alcoholic drink, *koumiss.
huram [*hwlm* | N *xurram* !] happy.
 ~**īh**: happiness.
hurām [*hwlʾm*] blissful.
hu-|-ramag [*hwlmk'*] having good flocks.
 ~**-rust** [*-lwst'*] well-grown.
 ~**-sāzagīh** [*-sʾckyh*] agreement.
 ~**-spās** [*-spʾs*] grateful.
husraw [*hwslwb'* | (M *hwsrwg*), N *xusraw*] famous, of good repute.
 ~**īh**: fame, good repute.
hušk [*hwšk'* | = M, N *xušk*] dry.
 ~**-kūn** [*-ŠTE*] impotent.
hu-škōh [*hwškwh*] dignified, splendid.
 ~**īh**: dignity.
hušnūd(ag) [*hwšnwt(k)'* | M *hwšnwd*, N *xušnūd*] contented, happy.
 ~**īh**: contentment, happiness.
hu-tuxš [*hwtwhš*] artisan.
huwaršt [*hwwlšt'* = Av. *hwaršta-*] virtue, good deed.
hu-xēm [*hwhym*] of good character, good-natured.
 ~**īh**: good character.
hūxt [*hwht'* = Av. *hūxta-*] good speech.

I

ī [*Y*, *ZY-* < A *zy* | M *ʿy(g)*, N *i*] *relative pronoun*, who, which; *connective particle.*
-īdan [*-ytn'* | M *-ydn*, N ~] *suffix forming secondary infinitives.*
-īg [*-yk'* | M *-yg*, N *-ī*] *suffix forming adjectives of relation, etc.*
-īh [*-yh* | M *-yh*, *-yy*, N *-ī*] *suffix forming abstract nouns.*
-īhā [*-yhʾ* | = M, N *-hā*] *suffix forming adverbs; later, plurals.*
-īh-istan [*-yh-stn'* | M *-yh-ystn*] *suffixes forming passive and intransitive denominative verbs.*
im [*LZNE* < A *l-znh*; *ʾm* | M *ʿym*, N ~] this.
 ~ **čim rāy**: for this reason.
 ~ **rōz**: today.

-(i)m [*-m* | = M, N *-am*] *1st sg. enclitic pronoun*, me, my.
-istan [*-stn'* | M *-ystn*, N ~] *suffix forming secondary infinitives*; v. **-īh-istan.**
-(i)š [*-š* | = M, N *-aš*] *3rd sg. enclitic pronoun*, him, his, her, it, its.
-išn [*-šn'* | M *-yšn*, N *-iš*] *suffix forming* (i) *verbal nouns*, (ii) *necessitative participles.*
-(i)t [*-t* | = M, N *-at*] *2nd sg. enclitic pronoun*, thee, thy.
-iz [*-(y)c* | M *-yc*, *-yz*] *adverbial enclitic*, also, even.
-īzag [*-yck'* | M *-yzg*, N *-īza*] *diminutive suffix.*

J̌

ǰād [*y'ť'*] share, portion.
1**ǰadag** [*ytk'* | M *jdg*] omen.
2**ǰadag** [*ytk'*] form, property.
ǰādag [*y'tk'* | M *j'dg*] share, portion; case, cause.
ǰādag-gō(w) [*y'tkgwb'*] advocate, intercessor.
~**īh**: intercession.
ǰadag-wihīrīh [*ytkwhylyh*] transformation, alteration.
ǰadārīh [*yt'lyh*] maintenance.
***ǰadišn** [*ytšn'*] (accidental) quality, property.
~**īg** [*-yk'*] accidental, non-essential.
ǰādūg [*y'twk'* | M *j'dwg*, N *ǰādū*] sorcerer, magician.
~**īh**: sorcery, magic.
***ǰaγ** [*y'h* | N ~] sissoo tree.
ǰagar [*ykl* | N *ǰigar*] liver.
ǰah-, v. **ǰastan.**
ǰahišn [*yhyšn'* | J *jhyšn-*] chance, fortune, omen.
ǰahišn-ayār [*yhyšn hdyb'l* | N n. pr. *jhšy'r*] fortunate.
~**īh**: good fortune.
ǰahūd [*yhwť'* | N *ǰuhūd*] Jew.
1**ǰām** [*y'm* | N ~] glass.
2**ǰām** [*MANE* < A *m'n-h*; *y'm* | M *j'm*, N ~] vessel, goblet.
1**ǰāmag** [*y'mk'* | N *ǰāma*] = 2**ǰām.**
2**ǰāmag** [*y'mk'* | M *j'mg*, N *ǰāma*] clothing, garment.
ǰang [*yng* | M *jnng*, N ~] struggle, battle, fight.
ǰār [*y'wl* | M *j'r*] time, occasion.
ǰastan, ǰah- [*ystn'*, *yh-*] happen, occur, chance (to be).
~**išn**, v. **ǰahišn.**
ǰašn [*yšn'* | N ~] celebration, festival.
ǰaw [*Šg* < A *š'rt'* | N ~] barley.
ǰāwēd [*y'wyť'* | (P *y'wyd*), N ~] eternal.

ǰāwēdān [*LOLMN* < A *l-ʿlmn*; *y'wyt'n'* | (P *y'wyd'n*, M *j'yd'n*), N ~] eternally, always.
~**ag** [-*k'* | (P -*g*), N ~*a*] eternal, perpetual.
ǰawēn [*Š*ᵍ*yn'* | N *ǰawīn*] made of barley.
ǰeh [*yh*, *yyh* = Av. *ǰahī-*] the Whore, female arch-demon.
ǰīw [*cyw'*, *yyw'* = Av. *ǰīwya-*] (consecrated) milk.
***ǰomā** [*ywm'y*] together with; both.
ǰōrdā [*ywlt'y*, -*'k* | (P *yw'rd'w*), J **jwrd'r*] corn, grain.
ǰō(y) [*ywd*, *ywb'* | N ~] stream, channel.
ǰōy-, ~**išn**, v. **ǰūdan**.
ǰud [*ywdt'* | M *jwd*] separate, different; anti-.
~ **az** [N *ǰuz*] except, apart from.
ǰudāg [*ywdt'k'* | N *ǰudā*] separate, different.
~**īh**: separation, difference.
ǰūdan, ǰōy- [*ywtn'*, *ywd-* | M *jwwdn*, (*jw-*), (N *ǰawīdan*)] chew; devour (*daevic*).
~**išn**: eating (*daevic*).
ǰud-|-bēš [*ywdt byš*] harmless, antidote.
~**-dādestān** [-*DYNA*] disagreeable, opposing.
~**-dēw** [-*ŠDYA*] anti-demonic.
~**-nāy** [-*n'd*] a fathom (6 ft.).
ǰud-ristag [*ywdt lystk'*] schismatic, heretic.
~**īh**: heresy.
ǰuγ [*ywg* | N ~] yoke.
ǰumbāgīh [*ywmb'kyh*] motion.
ǰumbēnīdan, ǰumbēn- [*ywmbyn-ytn'*] (cause to) move.
ǰumbīdan, ǰumb- [*ywmb-ytn'* | N ~] move.
~**išn**: motion, movement.
ǰumbīhistan, ǰumbīh- [*ywmbyh-stn'*] be moved.
ǰuttar [*ywdtl* | M *jwtr*] different, otherwise.
~**īh**: opposite, reverse.
ǰuwān [*ywb'n'* | (P *yw'n*), N *ǰawān*] young; a youth.
~**īh**: youth.
ǰuxt [*ywht'* | (P *ywxt*), N *ǰuft*!] pair, couple.

K

ka [*AMT* < A *'mty* | M *k'*, N *ki*] when; if, since.
kabāh [*kp'h* | Ar. *qabā*] garment, cloak.
kabārag [*kp'lk'* | N ~*a*] container, vessel.
kābēn [*k'pyn'* | N *kābīn*] marriage-portion, dowry (assigned to the bride).
kabīg [*kpyk'* | N *kab/pī*] monkey.
kabīz [*kpyc* | (N *kawīž*)] a grain measure, $\frac{1}{10}$ *grīw*.

kabk [*kpk*[1] | N ~] partridge.
~**-anjīr** [*-'ncyl* | N ~] a kind of francolin.
kabōd [*kpwt*[1] | N ~] grey-blue; pigeon.
kabōtar [*kpwtl* | M *kbwtr*, N ~] pigeon.
kāč [*k'c* | N *kāš(ki)*], ~ **ka**: would that, if only.
kādag [*k'tk*[1]] game, joke.
kadag [*ktk*[1] | M *kdg*, N *kada*] house.
~**-bānūg** [*-b'nwk*[1] | N *kadbānū*] mistress, lady of the house.
~**īg** [*-yk*[1]] domestic; servant.
~**-xwadāy** [*-hwt'y* | P *qdyxwd'y*, N *kadxudā*] householder, master of the house.
kadām [*kt'm* | M *kd'm*, N *kudām*] which, what.
~**-iz-ē(w)** [*-c-HD*] whichever.
kadār [*kt'l*] who, which.
~**-iz-ē(w)** [*-c-HD*] whoever.
kaf [*kp* | N ~] foam, slime.
kaf-, v. **kaftan.**
kafč [*kpc* | N ~] ladle, skimmer.
~**ag** [*-k*[1] | N *~a*] spoon.
kafš, ~**ag** [*kpš*, *-k*[1] | N *kafš*] shoe.
~**gar** [*-kl* | N ~] shoemaker.
kaftan, kaf- [*kp-tn*[1] | P *kft*, *kf-*] fall.
kāh [*TBNA* < A *tbn'* | N ~] chaff, straw.
kāh-, ~**išn**, v. **kāstan.**
kahas [*kts* | M *khs*] channel, sewer.
kāhēnīdan, kāhēn- [*k'hyn-ytn*[1]] decrease, lessen (*tr.*).
kāhīdan [*k'hytn*[1] | N ~] = **kāstan.**
kahist [*ksst*[1]] least.
kah-rubāy [*khlp'd* | N *~rubā*] amber.
kahwan [*khwbn*[1] | M *qhwn*, N *kuhan*] old.
kākom [*k'kwm* | N ~] stoat.
~ **ī spēd**: ermine.
kālbod [*k'lpwt*[1] | (M *k'lbyd*), N ~] body, shape, form.
~**ōmand** [*-'wmnd*] corporeal.
kam [*km* | M *kmb*, N ~] little, small, few; v. **kem.**
kām [*k'm* | = M, N ~] will, desire, purpose.
kām-, v. **kāmistan.**
[1]**kāmag** [*k'mk*[1] | N *kāma*] kinds of gruel, or soup.
[2]**kāmag** [*k'mk*[1] | N *kāma*] = **kām.**
~**-hanjām** [*-hnc'm*] gaining one's end, successful.
~**-hanjāmīh**: success.
~**ōmand** [*-'wmnd*] willing(ly), desirous.
~**-widār** [*-wt'l* | N *kām-guδār*] successful, independent.
~**-xwadāy** [*-hwt'y*] independent, absolute.
kamāl [*km'l* | (M *km'r*)] head (*daevic*).
~**īg** [*-yk*[1]] chief (*daevic*).

kamān [*km’n'* | = M, N ~] bow.
~**dār** [*-d’l* | N ~] archer, bowman.
kamar [*kml* | N ~] waist; belt, girdle.
~**-band** [*-bnd* | N ~] belt.
kāmgār [*k’mk’l* | P *k’mg’r*, N ~] powerful, absolute.
kamist [*kmyst'*] least.
~**īh**: **pad** ~**īh**, at least.
kāmistan, kām- [*YCBEN-stn'* < A *yṣbh*, √ *ṣbh*; *k’m-(y)stn'* M *k’m-yst*] want, desire.
kām|-rawāg [*k’m lwb’k'* | N ~*rawā*] successful.
~**-zī(w)išn** [*-zywšn'*] free, independent.
kam-zōr [*kmzwl* | N ~] weak.
~**īh**: weakness.
kan-, v. **kandan.**
kanār [*kn’l* | N ~] side, edge; embrace.
~**ag** [*-k'* | M *kn’rg*, N ~*a*] edge, limit, boundary.
~**agōmand** [*-k’wmnd* | M *-gwmnd*] limited, finite.
kandan, kan- [*H̱PLWN-tn'* < A √ *ḥpr*; *kn-dn'*, *-tn'* | M *knd*, N ~] dig; raze, destroy.
kanīg [*knyk'* | M *knyg*] girl, maid.
kanīzag [*knyck'* | M *knycg*, N *kanīz(ak)*] = **kanīg.**
kantigr [*kntgl*] quiver.
kāpūr [*k’pwl* | Ar. *kāfūr*] camphor.
kar-, v. **kardan.**
[1]**kār** [*k’l* | M *k’r*, N ~] work, deed, affair.
~ **framūdan**: put to use.
[2]**kār** [*k’l*], *pl.* ~**ān**: (other) people.
[3]**kār** [*k’l*] butter.
kār-, v. **kištan.**
karafs [*klps* | N ~] celery.
kār-āgāh [*k’l’k’s* | N ~] skilled, experienced.
~**īh**: skill, experience.
karak [*krk'* | N ~] quail.
karān [*kl’n'* | P *kr’n*, N ~] side, edge, end, limit.
kārawān [*k’lw’n'* | P *k’rw’n*, N *kārwān*] caravan, military column.
~**īg** [*-yk'* | N ~*ī*] caravaneer, traveller.
karb [*klp*] priest hostile to Zoroaster.
karbāš [*klb’š* | N *karbaš*, etc.] lizard.
karbunag [*klpnk'*, *klbnk'*] lizard.
kard [*krt'* | M *kyrd*, N ~] action; matter, affair.
kārd [*SKYNA* < A *skyn’*; *k’lt'* | N ~] knife.
[1]**kardag** [*kltk'*] division, section, portion.
[2]**kardag** [*krtk'*, *kltk'* | N *karda*] action.
kārdāg [*k’ld’k'*] traveller, wanderer, migrant.
kardagān [*krt-*, *kltk’n'* | M *kyrdg’n*] action.
kardagār [*krtk’l* | M *kyrdg’r*, N ~] mighty.

kardan, kun-, (P kar-) [*OB̲YDWN-tn*' < A √ '*bd*; *krtn*', *kwn-*, (*kl-*) | M *kyrdn*, *kwn-*, (P *kr-*), N ~] do, make, act, perform.
 ~išn, v. **kunišn**.
kardār [*krt-*, *klt'l* | N ~] active; worker, doer.
 ~īh: activity.
kard-espās [*krtsp̄'s*] servant, attendant.
kārezār [*k'lyc'l* | M *k'ryz'r*, N *kārzār*] battle(-field).
kār-framān [*k'lplm'n*' | M *k'rprm'n*, Ar. *qahramān*] manager, overseer.
karġ [*klg* | N ~] rhinoceros.
karġās [*klk's* | N *kargas*] vulture.
kārīġ [*k'lyk*' | N *kārī*] active; warrior.
 ~īh: activity.
kark [*klk*' | N ~] chicken, hen.
karkēhan [*klkyhn*'] chalcedony.
karm [*klm* | P *krm*] action.
karmīr [*klmyr*] red, crimson.
kār-nāmaġ [*k'ln'mk*'] record, chronicle.
karr [*kl* | M *qr*, N ~] deaf.
karxōš [*klhwš* | (N *čarxušt*)] wine-press.
***karzanġ** [*klcng* | M *kyrzng*, (N *xarčang*)] crab; *astr.* Cancer.
kas [*AYŠ* < A *'yš* | M *ks*, N ~] person, somebody.
 ~-iz [*-c*] anybody, (*with a negative*) nobody.
kāskēn [*k'skyn*'] lapis lazuli.
 ~(aġ) murw [*-k*' | N *kāskīna*] *magpie.
 ~ēn [*-yn*'] blue-green; of lapis lazuli.
kāstan, kāh- [*k'stn*', *k'h-* | N ~] diminish, decrease, lessen.
 ~išn: decrease, diminution.
kastār [*kst'l*] destroyer, wrongdoer.
 ~īh: destruction, iniquity.
kāstār [*k'st'l*] diminisher.
kaš [*kš* | N ~] armpit.
kašawaġ [*kšwk*' | N *kašaw*] tortoise.
kašk [*kšk*' | N ~] dried buttermilk.
kaštīġ [*kštyk*' | N *kaštī*] boat, ship.
***kawādak** [*kw'tk*'] young; baby; v. **kōdak**.
¹**kay** [*AYMT* < A *'ymt* | N ~] when?
²**kay** [*kd* | N ~] title of the dynasty of Wištāsp (patron of Zoroaster), Kayanian.
 ~ak [*-k*'] ruler hostile to Zoroaster.
kayk [*kdyk*' | N ~] flea.
kē [*MNW* < A *mn-w* | M *ky*, N *kī*] who, which.
P **keč** [*kyc* | = P] person, somebody.
kēd [*kyt*' | P *qydyg*] soothsayer, magician.
 ~īġīh [*-ykyh*] soothsaying, prophecy.
keh [*ks* | M *kyh*, N ~] small(er), less(er), young(er).
 ~tar [*-tl* | N ~] = **keh**.

kem [*kym*] less, fewer; v. **kam**.
kēn [*kyn*' | = M, N *kīn*(*a*)] hate, malice, revenge.
~**īg** [-*yk*'] malicious, vengeful.
kennār [*kn*'*l*] lyre, harp.
~-**srāy** [-*sl*'*d*] harpist.
kēnwar [*kynwl* | (M *kynw*'*r*), N *kīnawar*] vengeful, vindictive.
~**īh**: vindictiveness.
kēr [*kyl* | N ~] penis.
kēsar [*kysl*] Caesar.
kēš [*kyš* | = M, N ~] dogma, faith (especially non-Mazdean).
~-**dār** [-*d*'*l*] sectary, non-Mazdean.
kešīdan, keš- [*k*(*y*)*š*-*ytn*' | (M *krš*-), N *kašīdan*] pull, draw.
Kēwān [*kyw*'*n*' | Ar. *kaywān*] *astr.* Saturn.
kēwūd [*kypwt*' | M *k*'*ywd*] box, ark.
kilēl [*klyl* | N *kilīd*)] key.
kirb [*klp* | M *kyrb*] body, form.
kirbag [*krpk*' | M *kyrbg*, N *kirfa*] virtue, good deed.
~**īg** [-*yk*'] virtuous, pious.
kirbakkar [*krpkkl* | M *kyrbkr*] beneficent.
~**īh**: beneficence.
kirīh- [*OBYDWNyh*-, v. **kardan**, *klyh*- | M *kyryh*-] be done, made.
kirm [*klm* | M *krm*, N ~] worm, serpent.
kirrēnīdan, kirrēn- [*klyn-ytn*'] rend; create (*daevic*).
kirrōg [*k*(*y*)*lwk*' | M *qrwg*] artisan, craftsman; skilled.
~**īh**: arts, crafts, craftsmanship, skill.
kiš [*k*(*y*)*š* | M *kš*, N ~] furrow, line.
kišnīz [*kšnyc*] = **gišnīz**.
kištan, kār- [*ZLYTWN-tn*' < A √*zr*'; *kyštn*', *k*'*l*- | M *kyšt*, *k*'*r*-, N ~] till, furrow; sow.
kištār [*ZLYTWNt*'*l*] tillage.
kišw, ~ān [*kyšw*', -'*n*' | P *kyšf*'*n*] tillage.
~(**ān**)**zār** [-*c*'*l* | (N *kištzār*)] field.
kišwar [*kyšwl* | M *kyšwr*, N ~] region, clime, continent.
kišwzār, v. **kišwānzār**.
kōb-, v. **kōftan**.
kōdak [*kwtk*' | M *qwdk*, N ~] young, small; baby.
kōf [*kwp* | = M, N *kōh*] hill, mountain; hump.
~**ag** [-*k*' | N *kōha*] saddle.
~**īg** [-*yk*' | N *kōhī*] wild, mountain-.
kōftan, kōb- [*kwp-tn*' | N ~] beat, pound, crush.
kōr [*kwl* | M *kwr*, N ~] blind.
~-**dil** [-*dyl* | M -*dyl*, N ~] blind-hearted, incorrigible.
kōstan [*kwstn*' | = M, N ~] beat, pound.
kōš-, v. **kōxš-**.
kōšk [*kwšk*' | N ~] pavilion, palace, kiosk.

kō(x)šīdan, kō(x)š- [*kw(h)š-ytn'* | M *kwš-ydn*, N *kōšīdan*] strive, struggle, endeavour.
 ~išn: strife, combat.
 ~išnīg: energetic.
kōy [*kwd* | N ~] street, lane.
kū [*AYK* < A *'yk* | M *kw*, N *kū*, *ki*] where; that; than.
 ~ gyāg [N *kujā*] where.
 ~ tā: so that.
kūč(ak) [*kwc(k')* | N *kūčak*] small.
kūk [*kwk'*] small, short.
kulāčag [*kwl'ck'* | N *kulīča*] small, round bun.
kulāf [*kwl'p̄* | N *kulāh*] cap, bonnet.
 ~ak [*-k'*] | N *~hak*] little cap; calyx.
kulang [*klng* | N ~] crane.
kullag [*kwlk'*] locust.
kumīg [*kwmyk'*] stomach.
kun-, ~išn, v. **kardan, kunišn.**
kūn [*ŠTE* < A **št-h*; *kwn'* | N ~] rump, buttocks, anus.
kundāg [*knd'k'* | M *qnd'-*, N *kundā*] magician, soothsayer.
 ~īh: magic, astrology.
kundur [*kwndl* | N ~] frankincense.
kunišn [*kwnšn'* | M *kwnyšn*] action, deed.
 ~gar [*-kl* | M *-gr*] doer, performer.
kunjid [*ŠM*^{g} < A *šmšm'*; *kwnc(y)t'* | N ~] sesame.
kūn-marz [*kwnmlc*] sodomite; sodomy.
kurkum [*kwlkwm*] saffron.
kurrag [*kwlk'* | N *~a*] foal, colt.
[1]**kust** [*kwst'*] side, direction; district.
[2]**kust** [*kwst'* | Ar. *qusṭ*] costus.
kustag [*kwstk'* | M *kwstg*] = [1]**kust.**
 ~bed [*-pt'*] district-commander.
kustīg [*kwstyk'* | N *~ī*] sacred girdle.
kuštan, kuš- [*NKSWN-tn'* < A √ *nks*; *kwš-tn'* | M *kwšt*, *kwš-*, N ~] kill.

L

lab [*lp* | M *lb*, N ~] lip.
lābag [*l'p̄k* | (M *r'b*), P *l'b*, N *lāba*] supplication.
lābakkar [*l'p̄kkl*] suppliant.
 ~īh: supplication.
lajan [*lcn'* | N ~] mud, slime.
larzīdan, larz- [*llc-ytn'* | P *lrz-*, N ~] shiver, tremble.
laškar [*lškl* | N ~] army.

~īg [*-yk'* | N *~ī*] soldier.
~īgīh: soldiering.
lawzēnag [*lwcynk'* | N *~īna*] almond sweetmeat, marzipan.
***lipī** [*lpyh*] a minute (of arc).

M

ma [*AL* < A *'l* | M *m'*, N *~*] not (*prohibitive*).
~ agar [N *magar*] perhaps; lest.
mād [*AM* < A *'m-y*, v. **mādar** | M *m'd*] mother.
¹**mādag** [*NKḆ* < A *nqb*; *m'tk'* | (M *m'yg*), N *māda*] female.
~īh: femininity.
²**mādag** [*m'tk'* | (M *m'yg*, N *māya*)] essence, substance.
~īg [*-yk'*] essential.
~war [*-wl*] essential, especial, principal.
madan [*mtn'* | M *mdn*] come.
madār [*mt'l*] comer.
mādar [*AMYtl* < A *'m-y*; *m'tl* | M *m'dr*, N *~*] mother.
¹**mādayān** [*m'tgd'n'* | M *m'dy'n*] book.
²**mādayān** [*m'tyd'n'*] essence, basis, core; essential, chief.
mādayār [*m'tgd'l*] steward; (chess) rook, castle.
mādišt [*m'tyšt'*] *matter, protoplasm.
mādīyān [*m'tyg'n* | N *~*] mare.
maγ [*mγ* | N *~*] hole, pit.
magas [*mks* | P *mgs*, N *~*] fly.
~ ī angubēn: honey-bee.
magind [*mkn'd* | M *mgyn(d)*] shield, protection.
māh [*BYRH* < A *b-yrḥ*; *m'h* | = M, N *~*] moon, month; *cal.* 12th day.
māhīg [*m'hyk'* | M *m'hyg*, N *māhī*] fish; *astr.* Pisces.
māhīgān [*BYRH-*, *m'hyk'n'* | M *m'hyg'n*, N *māhiyān*] month.
mahist [*msst'*, *mhst'* | M *mhyst*, N *~*] greatest.
makōg [*mkwk'* | M *mkwg*, N *makō(k)*] boat.
mālīdan [*m'lytn'* | N *~*] = **muštan**.
man [*L* < A *l-y* | M *mn*, N *~*] I, me.
mān [*m'n'* | = M] house, dwelling.
¹**mān-**, v. **māndan**.
²**mān-** [*m'n-* | = M] live, dwell.
~išn: dwelling, sojourn.
³**mān-** [*m'n-* | = M, N *~*] resemble.
mānag [*m'nk'* | P *m'ng*] mind.
mānāg [*m'n'k'* | M *m'n'g*, N *mānā*] like, resembling.
~īh: likeness, resemblance.
mānbān [*m'np'n'*] watch-dog.
mānbed [*m'npt'*] master of the house.

mānd [*m'nd* | = M] house.
māndag [*m'ndk'* | M *m'ndg*, N ~*a*] tired; remiss; fault, sin.
~**īh**: tiredness.
māndan, ¹**mān-** [*KTLWN-tn'* < A √ *ktr* | M *m'nd*, N ~] stay, remain; v. *also* ²˒ ³**mān-.**
mang [*mng*] henbane.
mānīg [*m'nyk'*] household member.
mānistan [*KTLWNstn'*] = **māndan.**
māništ [*m'nyšt'*] abode, dwelling.
~**ag** [-*k'*] sedentary, settled.
mānsᵃr [*m'nsl* = Av. *mąθra-*] (holy) word, spell.
~-**bar** [-*bl*] priest.
~**spand** [-*spnd* = Av. *spənta-*] holy word; v. **māraspand.**
¹**mar** [*ml* | M *mr*, N ~] number, reckoning, account; class.
²**mar** [*ml*] scoundrel, felon.
mār [*m'l* | N ~] snake.
mār-, ~**išn,** v. **mārdan.**
marag [*mlk'*] number.
mārāg [*m'l'k'*] perceptive, sensitive.
Māraspand [*m'rspnd* | N ~] (= **mānsᵃrspand**), *cal.* 29th day.
***marčābuk** [*mlc''pwk'*] brave, valiant.
~**īh**: bravery, valour.
mard [*GBRA* < A *gbr'*; *mlt'* | M *m(y)rd*, N ~] man.
mārdan, mār- [*m'l-tn'*] perceive, notice, feel.
~**išn**: perception.
~**išnōmand** [-*šn'wmnd*] perceptive.
mardānag [*mlt'nk'* | N ~*a*] manly, brave.
~**īh**: manliness, bravery.
mardōm [*ANŠWTA* < A *'nšwt'*; *mltwm* | M *mrdwhm*, N *mardum*] man, mankind, people.
~**īh**: humanity, humanness.
mardōm-zādag [*mltwm z'tk'* | N *mardum-zād*] human being.
~**īh**: humanity.
marg [*mlg* | M *mrg*, N ~] death.
~-**arzān** [-*'lc'n'*] deserving death.
~**īh**: = **marg.**
~**ōmand** [-*'wmnd*] mortal.
mārīg [*m'lyk'* | M *m'ryg-*] word, spell.
marw [*mlw'* | M *mrw*, N ~, (*maryā*)] herb.
marz [*mlc* | M *mrz*, N ~] boundary, march; *astr.* term.
marzangōš [*mlcngwš* | N ~] marjoram.
marzīdan, marz- [*mlc-ytn'* | M *mrzyst*, *mrz-*] copulate.
~**išn(īh)**: copulation, fornication.
marz(o)bān [*mlcp'n'* | N ~] margrave, warden of the marches.
-**masāy** [-*ms'd*] *suffix*, -sized.
mast [*mst'* | = M, N ~] bemused, intoxicated.

māst [*m'st'* | N ~] curds, sour milk.
mastarĝ [*mstlg* | (M *mstgrg*)] skull.
mastōĝ [*mstwk'*] intoxicated, drunken.
 ~īh: intoxication, drunkenness.
māš [*m'š* | N ~] vetch, pulse.
[1]**mašk** [*mšk'* | N ~] mussuck, skin bag (for liquids).
[2]**mašk** [*mšk'* | N *maškō*] tent, pavilion.
 ~abarzēn [-*'plzyn'* | M *mškbrzyn*] royal pavilion.
maškīzaĝ [*mškyck'* | N *~a*] small mussuck, skin 'table-cloth'.
maxš [*mhš*] fly.
may [*HS* < A *ḥmr'* ?; *mdy* | M *my*, N ~] wine.
mayān [*mdy'n'* | M *my'n*, N *miyān*] middle; among, between.
 ~aĝ [-*k'* | N *~a*] middling, average.
mayānjīĝ [*mdy'ncyk'* | N *miyānjī*] mediator, intermediary.
 ~īh: mediation.
mayĝ [*KMCA* < A *qmṣ'*; *mdk'* | N ~] locust.
māyišn [*m'dšn'*] copulation.
māzandar [*m'z-*, *m'cndl*] arch-(demon), gigantic.
māzanīĝ [*m'znyk'*] (demon) of Mazan.
māzdēsn [*m'zd(y)sn'* | M *m'zdys*] Mazda-worshipping, Mazdean.
 ~īh: Mazda-worship, Mazdaism.
mazĝ [*mzg* | (M *mgj*, N *mayz*)] brain, marrow.
mazĝit [*mzgt'* | N ~] mosque.
mēdyōzarm [*mytywkzlm* = Av. *maiδyōi.zarəmaya-*] spring.
mēγ [*myγ* | P *myg*, N ~] cloud, mist.
meh [*ms* | M *mhy*, *myh*, N ~] great(er), old(er).
mēhan [*myhn'* | N ~] home.
mehēnīdan, mehēn- [*msyn-ytn'*] increase, magnify.
 ~išn: increase.
mehmān [*m(')hm'n'* | P *myhm'n*, N ~] inhabitant, guest; acceptable.
 ~īh: habitation; hospitality.
mehtar [*mstl*, *ms'tl* (< P *ms'dr*) | N ~] elder, senior.
 ~īh: adulthood.
menīdan, men- [*myn-ytn'* | M *mn-*, N *man-*] think, consider.
 ~išn: thought, intention, disposition.
 ~išnīĝ: thoughtful.
mēnōĝ [*mynwk* | M *mynwg*, N *mīnō*] spiritual, heavenly; spirit.
 ~īĝ [-*yk'*] spiritual.
 ~(īĝ)īh: spirit, spirituality.
mēnōĝ-wēn [*mynwk HZYTWN*] having spiritual insight.
 ~īh: spiritual insight.
mēraĝ [*mylk'*] young man, husband.
mēš [*HLLN* < A *rḥl* ?; *myš* | = P, N ~] sheep, ewe.
mēšaĝ [*myšk'*] urine.
mēš-sār [*myšs'l* | N ~] having a sheep's head (ornament).
mēwaĝ [*mywk'* | M *myw*, N *mēwa*] fruit.

mēx [*myh* | P *myx*, N ~] peg, nail.
 ~ **ī gāh**: *astr.* Polaris, pole star.
$^{1-3}$**mēz-**, v. **mēzīdan, mēzišn, mistan.**
mēzd [*my(ʾ)zd* | N *mēz*] offering, meal.
 ~**bān** [*-pʾn*^{1} | N ~] host.
mēzīdan, ^{1}**mēz-** [*myc-ytn*^{1}] suck.
^{2}**mēzišn** [*mycšn*^{1}] blinking, twinkling.
mih [*mt*^{1}] false, contrary, opposite.
mihōxt [*mytwht*^{1}] falsehood.
^{1}**mihr** [*mtr*^{1} | M *myhr*, N ~] Mithra; sun; *cal.* 7th month; 16th day.
^{2}**mihr** [*mtr*^{1}, etc.] contract, bond.
^{3}**mihr** [*mtr*^{1}, etc.] love, friendship.
mihrbān [*mtr*^{1}*pʾn*^{1} | P *myhrbʾn*, N ~] friendly, kind.
mihr-drōz [*mtr*^{1}*dlwc*] = **mihrōdruj.**
mihrōdruj [*mtr*^{1}*ʾw-*, *mtrwk-dlwc* = Av. *miθrō.drujim*] contract-breaker.
 ~**īh**: breaking faith.
mihr-zan [*mtr*^{1}*zn*^{1}] = **mihrōdruj.**
mij(ag) [*myc(k*^{1}) | N *muž(a)*] eyelid; eyelash.
mijūg [*myc-*, *myšwk*^{1} | N *mižū*] lentil.
mīr-, v. **murdan.**
mistan, ^{3}**mēz-** [*mstn*^{1}, *myc-* | N *mēzīdan*] urinate.
 ~**išn(īh)**: urination.
mizag [*m(y)ck*^{1} | N *maza*] taste.
 ~**dārīh** [*-dʾlyh*] (sense of) taste.
 ~**ōmand** [*-ʾwmnd*] tasty.
mizd [*m(y)zd* | N *muzd*] reward, hire, pay.
 ~**war** [*-wbl* | N *-ūr*] hireling.
***miznē** [*m(y)znydy*] mist, dew.
mōg [*mwk*^{1}] shoe.
***moy-mard** [*mgw-mlt*^{1}, *-gGBRA* | N *muy*] magus.
mōr [*mwl* | N ~] ant.
mōrd [*mwlt*^{1} | N ~] myrtle.
morwārīd [*mwlwʾlyt*^{1} | M *mwrwʾryd*, N ~] pearl.
***mowbed** [*mgwpt*^{1} | N *mōbad*] Mazdean priest.
mōy [*mwd* | N ~] hair.
mōyag [*mwdk*^{1} | N *mōya*] lamentation.
mōyēn [*mwdyn*^{1}] (made of) hair.
mōz [*mwc* | N ~] banana.
mōzag [*mwck*^{1} | N *mōza*] shoe.
***mūdag** [*mwtk*^{1}] spoilt, destroyed.
muy [*DKRA* < A *dqlʾ* | N *mux*] date-palm.
muhr [*mwdl* | M *mwhr*, N ~] seal.
 ~**ag** [*mwhlk*^{1} | P *mwhrg*, N ~*a*] bead, vertebra, piece (in backgammon, etc.).
***muhrišn** [*mwtlšn*^{1}] excrement.
mulān [*mwlʾn*^{1}] belly (*daevic*).

P murd [*mwlt*' | P *mwrt* !] death.
murdan, mīr- [*YMYTWN-tn*' < A *ymwtwn*, √ *mwt*; *mwltn*' | M *mwrd*, *myr-*, N ~] die.
murdār [*mwrt'l*, *mwld'l* | N ~] carrion.
murnjēnīdan, murnjēn- [*mwlncyn-ytn*'] destroy.
murw [*mwlw*' | M *mwrw*, (N *mury*)] bird.
murwāg [*mwlw'k*' | M *mwrw'*, N *murwā*] omen.
murwīzag [*mwlwyck*'] little bird.
murw-nīš [*mwlwnyš*] augur, soothsayer.
[1]**must** [*mwst*'] force, violence.
[2]**must** [*mwst*'] = **mušt.**
[3]**must** [*mwst*'] complaint.
must|-abarmānd [*mwst*''*p̄lm'nd*] aggressive, aggressor.
~**gar** [*-kl*] violent, rebellious.
mustōmand [*mwst'wmnd* | N *mustmand*] complaining, unhappy.
[1]**mušk** [*mwšk*' | N ~] musk.
[2]**mušk** [*mwšk*' | (N *mūš*)] mouse, rat.
mušt [*mwšt*' | N ~] fist.
muštan, māl- [*mwštn*', *m'l-* | N ~] rub, sweep.

N

nab [*np* | N *nawa*] grandson.
nabānazdišt [*nb'nzdšt*' = Av. *nabānazdišta-*] next of kin.
nāf [*n'p̄* | M *n'p*] family.
~**ag** [*-k*' | N *nāf*(*a*)] navel.
[1]**naft** [*npt*' | = M, N ~] moist, damp; naphtha.
[2]**naft** [*npt*'] descendant.
nahang [*nsng*] province.
***nakkīrā** [*nkyl'ȳ*] denying, repudiating.
~**yīh**: repudiation.
nāl- [*n'l-* | P (*n'r-*), N ~] groan, complain.
nam [*nm* | N ~] moisture.
nām [*ŠM* < A *šm*; *n'm* | = M, N ~] name, fame.
namad [*nmt*' | N ~] felt.
nāmag [*MGLTA* < A *mglt'*; *n'mk*' | M *n'mg*, N *nāma*] book, letter.
namak [*nmk*' | M *nmyhk*, N ~] salt.
namāz [*OSGDE* < A *sgdh*; *nm'c* | = M, N ~] reverence, prostration, prayer.
~ **burdan**: pay homage.
nām-burdār [*n'm bwlt'l* | N ~] heir, preserving the father's name.
nāmčišt [*n'm̊-*, *ŠMcšt*'], (**pad**) ~: in particular, especially.
~**īg** [*-yk*'] famous, well known.

nāmīg [*n'myk'* | N *nāmī*] famous, renowned.
 ~īh: renown.
nān [*LHMA* < A *lḥm'*; *n'n'* | = M, N ~] bread, food.
nang [*nng* | N ~] shame, modesty.
nar [*ZKL* < A *zkr*; *nl* | M *nr*, N ~] male, manly.
nargis [*nlgs* | N ~] narcissus.
nārīg [*n'(y)lyk'*] woman, lady, wife.
narm [*nlm* | M *nrm*, N ~] meek, humble, soft.
nasā [*ns'y* | M *n(y)s'h*, N ~] corpse, carrion.
nask [*nsk'* | N ~] a division of the Avesta.
nasrušt(īh) [*nslwšt'*, *-yh*] pollution, corruption.
nastaran [*nstln'* | N ~] dog-rose, sweet briar.
nawad [*90* | N ~] ninety.
naxčīr [*nhcyl* | M *nhcyhr*, P *nxcyr*, N ~] game, quarry, chase.
naxōd [*nhwt'* | N ~] chick-pea.
P **naxšag** [*nhšk'* | P *nxšg*] good, fine.
nāxun [*n'hwn'* | N ~] (finger) nail.
naxust [*nhwst'* | M *nxwst*, N ~] first.
nay [*KNYA* < A *qny'*; *n'd* | N ~] reed, cane.
nay-, v. **nīdan.**
nāy [*n'd* | M *n'y*, N ~] tube, flute, clarion; pole, perch (10 ft.).
 ~ **pazd-**: blow, play the flute.
***nāydāg** [*n'ywt'k'*] deep, unfordable, navigable.
nayestān [*KNYAst'n'* | N ~] reed-bed, cane-brake.
nāyīzag [*n'yck'* | N *~a*] small reed, straw.
nāy-srāy [*n'dsl'd*] flautist.
nazd [*nzd* | = M, N ~] near.
nazdīk [*nzdyk'* | = M, N ~] near.
 ~īh: proximity.
nazdist [*nzdst'*] first.
nāzišn [*n'cšn'* | N *nāziš*] 1. boasting; 2. kindness.
nāzuk [*n'cwk'* | (M *n'zwg*), N ~] tender, gentle; fickle.
nē [*LA* < A *l'* | M *ny*, N *na*] no, not.
nēk [*nywk'* | M *nyk*, N ~] good, beautiful.
 ~īh: goodness.
nēk-gōhr [*nywk gwhl*] good-natured, virtuous.
 ~īh: goodness, virtue.
nēkōg [*nywkwk'* | M *nyyqww*!, N *nēkō*] = **nēk.**
nēm [*PRG* < A *plg*; *nym* | = M, N ~] half.
 ~ag [*nymk'* | N *~a*] half, side, direction.
 ~-asp [*-'sp*] centaur; *astr.* Sagittarius.
 ~-rōz [*-lwc* | M *-rwc*, N ~] midday, south.
 ~-tan [*-tn'* | N ~] middle of the body.
nērang [*nylng* | N ~] incantation, charm, spell.
nērōg [*nylwk'* | M *nyrwg*, N *nērō*] strength, power.
 ~ōmand [*-'wmnd*] strong, powerful.

nēst [*LOYT*' < A *l' 'yty* | M *nyst*, N ~] is not.
~īh: non-existence.
nēw [*TB̲* < A *ṭb*; *nyw*' | = M, N ~] good, brave.
~-ardaxšīr [*nyw'lthšyl* | N *nard* !] backgammon.
nēzag [*nyck*' | N *nēza*] lance.
nēzūmān, ~īg [*nycwm'n*', *-yk*' | M *nyzwm'n*] dextrous, skilful.
~īh: skill, artistry.
nibard [*nplt*' | N *nabard*] fight, struggle, battle.
~ag [*-k*' | N *~a*] tried, experienced.
nibardīdan, nibard- [*nplt-ytn*' | P *nbrd'd*] fight, do battle.
nibastan, nibay- [*ŠKBHWN-tn*' < A √ *škb*; *npstn*', *npd-* | M *nbst*] lie down, sleep.
nibāstan, *nibāy- [*np'stn*' | M *nb'st, nb'y-*] lay down.
nibēg [*npyk*' | N *niwē*] writing, scripture, book.
nibēm [*npdm* | (P *nbdm-*)] lying, prostrate.
nibištan, nibēs- [*Y̲KTYBWN-stn*' < A *yktbwn*, √ *ktb*; *npštn*' | M *nbyšt*, *nbys-*, N ~] write.
nīdan, nay- [*YD̲(B̲)LWN-tn*' < A *ydbrwn*, √ *dbr* | M *nyydn*, *ny-*] lead.
nidom [*nytwm*] least, smallest.
nifrīdag [*nplytk*' | N *nifrīd*] accursed.
nifrīn [*nplyn*' | N ~] curse.
nigāh [*nk's* | M *ng'h*, N ~] look, attention.
~ dāštan: watch, keep.
~ kardan: look.
~-dārīh, ~-dārišnīh [*-d'l(šn)yh* | N *~dārī*] keeping, care.
nigān [*nk'n*' | P *ng'n*] buried.
nigār- [*nk'l-* | M *ng'r-*, N ~] draw, design, paint.
~ag [*-k*' | (M *ng'r*, N *nigār*)] image, picture, diagram.
nigāstār [*nk'st'l*] guard; protective.
nigerīdan, niger- [*nkyl-ytn*' | N *nigarīdan*] look, observe.
~išn: observation.
~išnīg: evident, manifest.
nigēxtan, nigēz- [*nkyhtn*', *nkyc-*] expound.
~išn: exposition.
nigēz [*nkyc*] exposition.
nigūn [*nkwn*' | N ~] inverted, upside down.
~īh: depth, downward direction.
~sār [*-s'l* | M *ngwns'r*] downwards.
nihādag [*nyd'tk*' | M *nyh'dg*] foundation.
nihādan, nih- [*HNHTWN-tn*' < A *hnḥt*, √ *nḥt* | M *nyh'd*, *nyh-*, N ~] put, place, establish.
nihāl [*nh'l* | N ~] sapling, self-planted tree.
nihān [*nyh'n*' | N ~] concealment, secrecy.
~īg [*-yk*' | N *~ī*] secret.
nihang [*nsng*] small, few.

nihuftan, nihumb- [*nhwptn*ˈ, *nhwmb-* | = M, N ~] cover, hide, conceal, clothe.
nihumbīdan [*nhwmbytn*ˈ] = **nihuftan.**
***nikōhīdan, nikōh-** [*nkwh-ytn*ˈ | N ~] blame, execrate.
~**išn**: blame.
~**išnīg**: blameworthy, execrable.
nīl [*nyl* | N ~] indigo.
nīlōpal [*nylw(k)pl* | N ~, *nīlōfar*] lotus, water-lily.
nimūdan, nimāy- [*nmwtn*ˈ, *nm'd-* | M *nmwdn, nm'y-*, N ~] show, guide.
nirfs- [*nlps-*] wane, decrease.
~**išn**: decrease, diminution.
nīrmad [*nylmt*ˈ] profit, interest.
~**ōmand** [*-'wmnd*] profitable.
P **nisāg** [*nys'k*ˈ | P *nys'g*] bright, splendid.
nīš- [*nyš-* | M *nyyš-ydn*, J ~] see, observe.
nišān-, v. **nišāstan.**
nīšān [*nyš'n*ˈ | = M, N *nišān*] sign, mark, banner.
nišast [*nšst*ˈ | N ~] association.
nišastan, nišīn- [*YTYBWN-stn*ˈ < A √ *ytb*; *nšstn*ˈ | M *nšst, (nšyy-)*, N ~] sit.
nišāstan, nišān- [*YTYBWN-stn*ˈ, *-'n-*; *nš'stn*ˈ, *nš'n-* | M *nš'st, (nš'y-)*, N ~] set, seat, plant, found.
nišāyišn [*nš'dšn*ˈ | M *nš'y-*, v. **nišāstan**] foundation.
nišēb [*nšyp̄* | N ~] declivity; *astr.* dejection.
~**īg** [*-yk*ˈ] declining.
nišēm [*nšdm* | M *nšym*, N ~*an*] seat, perch.
~**ag** [*-k*ˈ] residence, abode.
nišīn-, v. **nišastan.**
niwāg [*nw'k*ˈ | M *nw'g*, N *nawā*] music, song, melody.
***niwē** [*nwyk*ˈ | (N *nuwēd*)] good news.
***niwēy-**, ~**išn**, v. **niwistan.**
***niwēyēnīdan** [*nwykyn-ytn*ˈ] = **niwistan.**
niwistan, *niwēy- [*nwstn*ˈ, *nwyd-* / *nwyk-*] announce, consecrate.
~**išn(īh)**: announcement.
nixwār- [*nswb'l-* | M *nyxw'r-*] hasten.
~**išn**: haste.
niyābag [*nyd'p̄k*ˈ | M *ny'bg*] becoming, fitting, suitable.
~**īh**: suitability.
niyāg [*nyd'k*ˈ | M *ny'g*, N *niyā*] grandfather, ancestor.
niyāyišn [*nyd'dšn*ˈ | N ~*iš*] prayer, praise.
niyāz [*nyd'c* | M *ny'z*, N ~] need, want, misery.
~**ōmand** [*-'wmnd* | N ~*mand*] needy.
~**ōmandīh**: poverty.
niyō(x)šidan, niyō(x)š- [*n(y)dwhš-ytn*ˈ | M *nywš-*, N *niyōšīdan*] hear.
~**išn**: hearing.
nizār [*nz'l* | (P *nyz'wr*), N ~] weak, feeble.

~**īh**: weakness.
nizārīh- [*nz'lyh-*] become weak.
nō [*TŠA* < A *tš'* | M *nwh*, N *nuh*] nine.
nōg [*nwk*[1] | M *nwg*, N *naw*] new, recent.
~**-rōz** [*-lwc* | N *nawrōz*] New Year's day.
~**-zād(ag)** [*-z't(k)*[1] | N *nawzād*] new-born.
nohom [*nhwm* | = M, N ~] ninth.
nōzdah [*nwzdh* | N ~] nineteen.
nūn [*KON* < A *k'n* | M, J *nwn*] now.

O

ō [*OL* < A *'l*; *'w* | M *'w*] to, at; v. *also* **ōh.**
~ **gird āmadan**: gather, collect (*intr.*).
~ **ham kardan**: gather (*tr.*).
~ **ham madan**: gather (*intr.*); come to an end.
***ōbad-**, v. **ōbastan, *ōftādan.**
ōbārdan, ōbār- [*'wp'l-tn*[1] | M *'wb'rd*] swallow, devour.
ōbastan, *ōbad- [*NPLWN-stn*[1] < A √ *npl*; *'wpstn*[1], *'wpt-* (if not **ōft-**, q.v.) | M *'wbyst*, J *'wβst-*] fall.
***ōftādan, ōft-** [*'wpt-* | M *'wpt'd*, N *uft*~] fall.
ōgār [*'wk'l*] ebb.
ōgārdan, ōgār- [*'wk'l-tn*[1]] remove, expel.
***ōgrā** [*'wgl'y*] declination, dip.
ōh [*KN* < A *kn* | M *'wh*] so, thus; (*with verbs, giving a sense of uncertainty*) may, perhaps.
Ohrmazd [*'whrmzd* | M *'whrm(y)zd*, N *Hŏrmuzd*] Ahura Mazda; *astr.* Jupiter; *cal.* 1st day of the month.
-om [*-wm* | = M, N ~] *suffix forming ordinal numbers from* **panǰom** *onwards.*
-ōmand [*-'wmnd* | M *-wmnd*, N *-mand*] *suffix forming adjectives of quality.*
***ōrēb(īh)** [*'wlyp(yh)*] disappointment.
ōrōn [*'wlwn*[1] | M *'wrwn*] hither.
az . . . ~: since.
ōsān- [*'ws'n-* | = M] throw down.
ōspurdan, ōspar- [*'wspl-tn*[1]] tread, trample.
ōst°, v. *awest°*.
ōst [*'wst*[1]] firm, reliable.
ōstīgān [*'wstyk'n*[1] | M *hwstyg'n*, N *ustuwān*?] firm, strong, sure, reliable.
~**īh**: reliability.
[1]**ōš** [*'wš* | = M, N *hōš*] consciousness, intelligence.
~**īh**: = **ōš.**
[2]**ōš** [*'wš* | = M] death.

[3]**ōš** [*'wš*] dawn.
ōšastar [*'wšstl*] east.
ōš(e)bām [*'wšb'm* | M *'wšyb'm*] dawn.
ōšmārag [*'wšm'lk*^{1} | N *šumāra*] calculation, reckoning.
ōšmurdan, ōšmār-, (ōšmur-) [*MNYTWN-tn*^{1} < A √*mnh*; *'wšmwltn*^{1}, *'wšm'l-* | M *'(w)šm'r-*, N *šumurdan, šumār-*] count, reckon; consider, notice, remember, study.
 ~**išn**: reckoning; consideration, study.
ōšmurdīg [*'wšmwltyk*^{1}] calculated (*of the solar calendar*).
ōšōmand [*'wš'wmnd*] mortal.
ōšyār [*'wšd'l* | N *h*~] conscious.
ōwōn [*'wgwn*^{1} | M *''wn*] as, so.
ōy [*OLE* < A *ʿl-h* | M *'wy*, N ~] he, she, that; (*pl.* **awēšān**).
***ōyrišt** [*'w(k)ylšt*^{1} = Av. *awaoirišta-*] a degree of sin.
ōz [*'wc*] strength, power.
ōzadan, ōzan- [*YKTLWN-*, *YKTLWN-tn*^{1} < A *yqṭlwn*, √ *qṭl*; *'wctn*^{1} | M *'wzdn*, *'wzn-*] kill.
ōzārak [*'wc'lk*^{1} | M *hwz'rk*] little, small, few.
ōzōmand [*'wc'wmnd*] strong, powerful.

P

pa(č)čēn [*pcgn*^{1}] copy.
***pa(č)čībāg** [*pcyp̄'k*^{1}, *PWNc-* | N **pajīw*] *deceptive.
 ~**īh**: deceit, hypocrisy.
***pa(č)čībāy-** [*pcyp'd-*, *PWNc-*] deceive.
pad [*PWN*, for **pty* | M *pd*, N *pa*] to, at, in, on.
pad- [*pt-* | M **pd-*] fall.
padām [*pd'm* | (N *panām*)] mask for the mouth, worn by a celebrating priest.
[1]**pādan, pāy-** [*NTLWN-tn*^{1} < A √ *nṭr*; *p'tn*^{1}, *p'd-* | M *p'd, p'y-*, N *pāyīdan*] protect, watch, defend.
[2]**pādan, pāy-** [*NTLWN-tn*^{1}, etc.] stand, wait.
pādāšn [*p'td'šn*^{1} | M *p'd'šyn*, N *pādāš*] reward, retribution.
padēx [*ptyhw*^{1}] flourishing, prosperous.
 ~**īh**: prosperity.
padēxēnīdan, padēxēn- [*ptyhwyn-ytn*^{1}] make flourish, prosper.
pādēz [*p'tyc* | M *p'dyz*, N *pāyēz*] autumn.
pad-gōhr [*PWNgwhl*] 1. jewelled; 2. of good stock, well-born.
pādifrāh [*p'tpl's* | M *p'dypr'h*, N **pādafrāh*] punishment, retribution.
padīr-, ~išn, v. **padīriftan.**
padīrag [*ptylk*^{1} | M *pdyrg*, N *paδīra*] towards, against, counter-.
 (ō) ~ madan: come to meet.
 ~**īh**: meeting, opposition.

pādīrān [*p'tgl'n'*] restrained, held back.
pādīrān(ēn)īdan, pādīrān(ēn)- [*p'tgl'n(yn)-ytn'*] restrain, impede.
padīriftan, padīr- [*MKBLWN-tn'* < A *mqbl*, √ *qbl*; *ptgl-ptn'* | M *pdyr-yptn*, N *paδīruftan*] receive, accept.
~**išn**: reception, acceptance.
[1]**padisār** [*ptys'l* | N *padīsār* ?] beginning, basis.
[2]**padisār** [*ptys'l*] bridle, halter.
padisāy [*pts'd* | M *pdys'y*] on account of, for the sake of.
padist [*ptst'* | P *pdyst*] promise, vow.
~ **(abar) burdan**: promise.
padistādan, padist- [*ptyst-'tn'* | (P *pdystwd*)] promise, vow.
padistā(g) [*ptyst'k'* | (M *pdyst'w*)] = **padist.**
padiš [*ptš* | M *pdyš*] to him, it; *postposition* (= **pad**) to, etc.
padištān [*ptyšt'n'* | P *pdyšt''n*] leg.
padišxwar [*ptšhwl*] dish, bowl.
pādixšā(y) [*ŠLYTA* < A *šlyṭ'*; *p'thš'(d)* | M *p'dxš'y*] ruler; powerful, authoritative, authorized.
~**īh**: sovereignty, authority.
pādixšīr [*p'thšyl*] agreement, treaty.
pad-nērōg [*PWNnylwk'*] strong.
pad-nigerišn [*PWNnkylšn'*] cared for, guarded.
pādofrāh [*p'twpl's*] = **pādifrāh.**
pad-pānag [*PWNp'nk'*] guarded, protected.
P **pādrazm** [*p'tlcm*] battle.
pād-rōzag [*p'tlwck'* | M *p'drwcg*] fasting.
pād-uzwān [*p't'wzw'n'*] reticent.
~**īh**: reticence.
pad-wizēn [*PWNwcyn'*] choice, select.
pādyāb [*p'ty'p̄* | N ~] ritually clean; ceremonial ablution.
~**īh**: ceremonial ablution.
pādyāwand [*p'tyd'wnd* | J *p'dywnd*] strong, powerful.
~**īh**: strength, superiority.
pādzahr [*p'tzhl* | N *pā(d)zahr*] bezoar, antidote.
pad-zyān [*PWNzyd'n'*] harmful.
pafšār- [*ppš'l-*] shame.
pafšīr- [*ppšyl-*] be ashamed.
~**išn(īh)**: shame.
pah [*p'h*] sheep.
~**ast** [*-st'*] sheep-fold, -pen.
pahikaftan, pahikaf- [*ptkp-tn'* | M *phykf-*] fall on, touch, hit, attack.
~**išn**: attack, fight.
pahikāftan, pahikāf- [*ptk'p̄-tn'*] throw on, make fight.
pahikar [*ptkl* | M *phykr*, N *paykar*] picture, image.
pahikār [*ptk'l* | M *phyk''r*, N *paykār*] struggle, battle, dispute.
[1]**pahikār-** [*ptk'l-*] fight, contend with, defeat.
pahikārdan, [2]**pahikār-** [*ptk'l-tn'*] request, claim, consult.

pahikōftan, pahikōb- [*ptkwp-tn'*] strike.
pahlawīg [**p'hlwbyk'* | (M *phlw'nyg*), N *pahlaw(ān)ī*] Parthian; Pahlavi.
pāhlom [*p'hlwm*] excellent, best, foremost.
~**īh**: excellence.
pahlūg [*p'hlwk'* | N *pahlū*] side, rib.
pahn [*p'hn'* | N ~] wide, broad.
~**āy** [-*'d* | N ~*ā*] width, breadth.
[1]**pahrēxtan, pahrēz-** [*p'hlyhtn', p'hlyc-* | M *phryz-*, J ~, N *parhēxtan, parhēz-*] abstain, refrain, avoid.
[2]**pahrēxtan, pahrēz-** [*p'hlyhtn', p'hlyc-* | M (*phrystn*), *phryz-*] care for, tend, protect.
pahrēz [*p'hlyc* | N *parhēz*] defence, care.
***pahrmāh-** [*ptlm'h-* | (N *parmās-*)] touch.
~**āgīh** [-*'kyh*], ~**išn**: touch, feeling.
pāk [*DKYA* < A *dky'*; *p'k'* | = M, N ~] clean, pure, holy.
~**īh**: purity, holiness.
pākīzag [*p'kyck'* | N ~*a*] pure.
palang [*plng* | N ~] leopard.
~-**mušk** [-*mwšk'* | N ~] speckled basil.
pālūdag [*p'lwtk'* | N ~*a*] starch jelly, flummery.
pālūdan, pālāy- [*p'lwtn', p'l'd-* | (M *p'rwdn, p'r'y-*), N ~] strain, filter, purify.
pambag [*pmbk'* | N *panba*] cotton.
~**ēn** [-*yn'*] (made of) cotton.
pānāg [*p'n(')k'* | M *p'ng*] guard, protector; shepherd.
~**īh**: protection.
panāh [*pn'h* | = M, N ~] protector; refuge.
pad ~ **griftan**: take refuge with.
~**īh**: protection.
pand [*pnd* | = M, N ~] path; counsel, advice.
panīr [*pnyl* | N ~] cheese.
panj [*pnc* | P *pnj*, (M *pnz*), N ~] five.
~**ag** [-*k'* | N ~*a*] pentad; hand, paw.
~**āh** [-*'h* | N ~] fifty.
pānzdah [*p'ncdh* | M *p'nzdh*, N ~] fifteen.
[1]**pārag** [*p'lk'* | N *pāra*] piece, part, portion.
[2]**pārag** [*p'lk'* | M *p'rg*, N *pāra*] gift, offering, bribe.
parāhōm [*pl'hwm* = Av. *para.haoma-*] consecrated drink (the infusion in holy water of pounded *hōm* and pomegranate twigs, sometimes with milk added).
pardag [*pltk'* | N *parda*] veil, curtain.
pardaxtan, pardaz- [*pldhtn', pldc-* | M *prdxt*, N ~], ~ **az**: be done with, freed of.
~ **ō**: set about, undertake.
~**išn**: freedom; undertaking.
pardāxtan, pardāz- [*pld'htn', pld'c-* | N ~] accomplish.

~ **az**: free (oneself) from.
pargandan, pargan- [*plkn-*, *plgn-dn*ʹ | (P *pr'gnd*, N *parāgandan*)] scatter, distribute, disperse.
pargast [*plgst*ʹ | N ~] let it not happen! Heaven forbid!
pargūd [*plgwt*ʹ | P *prgwdg*], ~ **az**: free, exempt from.
parīg [*plyk*ʹ | M *pryg*, N *parī*] witch.
paristag [*plstk*ʹ | N *pirista*] servant.
~**īh**: service; worship.
paristār [*plst'l* | N *parastār*] maidservant.
paristīdan, parist- [*plst-ytn*ʹ | M *pryst-*, N *parastīdan*] serve, worship.
~**išn**: service, worship.
paristōg/k [*plstwk*ʹ | P *prstwg*, N *piristū*(*k*)] swallow.
parnagān [*plnyk'n*ʹ | M *prng'n*, N *parniyān*] polychrome damask.
parr [*pl* | M *pr*, N ~] feather, wing.
parrag [*plk*ʹ, *plg* | P *prg*, N ~*a*] wing.
~**īg** [*-yk*ʹ] winged.
parrēxtan, parrēz- [*plyhtn*ʹ, *plyc-*] remain over, be superfluous.
parrōn [*plwn*ʹ | M *prwn*] hence, away.
parrwar [*plwl* | M *prwr*] winged.
pārsīg [*p'lsyk*ʹ | N *pārsī*] Persian.
parš [*plš*] spotted, speckled.
parwāl [*plw'l* | (P *prwrz*)] refreshment, nourishment.
parwāl- [*plw'l-* | (P *prwrz'dn*)] foster, nourish.
-**išn**: nourishment.
parwānag [*plw'nk*ʹ | M *prw'ng*, N ~*a*] guide, leader.
~**īh**: guidance, leadership.
parwand [*plwnd* | N ~] enclosure, comprehension.
parwand-, v. **parwastan**.
P **parwāngāh** [**plw'ng's*] throne.
parwār [*plyw'l* | N ~] citadel; circumvallation; suburb, surroundings.
parwardan, parwar- [*plwl-tn*ʹ | M *prwrdn*, N ~] foster, nourish, cherish, educate.
~**išn**: nourishment, fostering, education.
parwast [*plwst*ʹ] enclosure.
parwastan, parwand- [*plwstn*ʹ, *plwnd-*] surround, enclose, contain, comprise.
parwāz [*plw'c* | N ~] flight.
parzīn [*plcyn*ʹ | M *prcyn*, J *przyn*, (N *parčīn*)] fence, hedge.
pas [*AHL* < A *'ḥr*; *BATL* < A *b-'tr*; *ps* | = M, N ~] then, afterwards, behind.
~ **az**: after.
~**īh**: rear.
pās [*p's* | = M, N ~] guard, watch.
~ **dāštan**: keep watch, guard.
pāsbān [*p'sp'n*ʹ | M *p'sb'n*, N ~] guardian, watcher.
~**īh**: defence, protection.

pas-dānišnīh [*AHLd'nšnyh*] anti-knowledge.
pasēmāl [*psym'l*, v. **hamēmāl**] defendant, accused.
 ~īh: (legal) defence.
pasēn [*psyn*ˡ | N *pasīn*] final, last.
pāsox [*p'shw*ˡ | N ~] = **passox.**
passand [*psnd* | N *pasand*] pleasure, liking.
passandīdan, passand- [*psnd-ytn*ˡ | M *psynd-*, N *pasandīdan*] like, approve.
 ~išn: liking, approval.
 ~išnīg: likeable.
passāxt [*ps'ht*ˡ] test.
passāxtan, passāz- [*ps'htn*ˡ, *ps'c-* | M *ps'xt*, *ps'c-*] fashion, prepare; insert; test.
 ~išn: preparation, constitution.
passazag [*psck*ˡ | M *pscg*] suitable, fitting.
 ~īh: suitability.
passox [*pshw*ˡ | M *pswx*, N *pāsux*] answer.
past [*pst*ˡ | N ~] low; *astr.* dejection.
pašēmān [*pšym'n*ˡ | = M, N ~] penitent, repentant.
 ~īh: penitence, repentance.
pašm [*pšm* | N ~] wool.
 ~ēn [*-yn*ˡ | N *~īn*] woollen.
pašn [*pšn*ˡ] bond, agreement.
pāšnag [*p'šnk*ˡ | N *~a*] heel.
pāšom [*p(')šwm*] excellent.
paššing [*pšng* | N *pišing*] drop, exudation.
paššinjag [*pšnck*ˡ | N *pišanja*] drop.
paššinjīdan, paššinj- [*pšnc-ytn*ˡ | N *pišanjīdan*] sprinkle.
 ~išn: sprinkling.
pašt(ag) [*pšt(k)*ˡ | J *pšt*] pact, bond, agreement.
***pattān** [*pt'n*ˡ] noise, resonance.
 ~ōmand [*-'wmnd*] resonant.
pattāyistan [*pt'dstn*ˡ] = **pattūdan.**
pattūdan, pattāy- [*ptwtn*ˡ, *pt'd-* | P *ptwdn*, M *pt'y-*] stay, remain, last, endure.
pattūg [*ptwk*ˡ] enduring, patient, persevering.
 ~īh: endurance, patience, perseverance.
paxšag [*phšk*ˡ | N *paša*] mosquito, gnat.
¹**pay** [*pdy* | N ~] foot; footstep, track.
 ~ ī: after.
²**pay** [*pdy* | M *pyy*, N ~] sinew, tendon.
pāy [*LGLE* < A *rglh*; *p'dy* | M *p'y*, N ~] foot, leg; foot (12 in.).
¹˒² **pāy-**, v. ¹˒² **pādan.**
payādag [*pd'tk*ˡ | M *py'dg*, N *piyāda*] on foot, foot-soldier, (chess) pawn.
pāyag [*p'd(y)k*ˡ | N *pāya*] base, station.
paydāg [*pyt'k*ˡ | M *pyd'g*, N *paydā*] visible, obvious, revealed.

~**īh**: visibility, appearance.
paydāgēnīdan, paydāgēn- [*pyt'kyn-ytn'* | M *pyd'gynyd*] reveal, explain.
paydāgīhistan, paydāgīh- [*pyt'kyh-stn'*] appear, be revealed.
payg [*pdk'* | (P *pdg*), N ~] foot-soldier, courier.
***paygāl** [*pyg'l* | N *payγāla, piyāla*] cup, goblet.
~**gar** [-*kl*] cup-maker.
paygām [*pgt'm*! | M *pyg'm*, N *pay(γ)ām*] message.
~**bar** [-*bl* | N -*bar*] messenger, apostle.
pāygōs [*p'tkws* | M *p'ygws*] district, province.
paymān [*ptm'n'* | M *pym'n*, N ~] measure, period; moderation; treaty.
ō ~ **madan**: reach maturity.
~**ag** [-*k'* | N ~*a*] period, measure, proportion.
paymānīg [*ptm'nyk'*] moderate.
~**īh**: moderation.
***pāymār** [*PKDWN* < A *pqdwn*; *p'tym'l*] appointment, assignment.
paymāy-, v. **paymūdan.**
paymōg [*ptmwg* | M *pymwg*] clothes, garment.
paymōxtan, paymōz- [*ptmwhtn'*, *ptmwc-* | M *pymwxt, pymwc-*] don, wear.
paymōzan [*ptmwcn'* | M *pymwcn*] garment, dress.
paymūdan, paymāy- [*ptmwtn'*, *ptm'd-* | N ~] measure.
***pāyram** [*p'tlm*] the commonalty, people.
payrāstan, payrāy- [*pt-*, *pyl'stn'*, *pyl'd-* | M *pyr'st, pyr'y-*, N *pērāstan*] arrange, adorn.
payrāyag [*pyl'dk'* | M *pyr'yg*, N *pērāya*] ornament, adornment.
payrōg [*ptlwk'*] light, brightness.
paywand [*ptwnd* | (M *pywn*), N ~] connection; offspring.
paywand-, v. **paywastan.**
paywāsag [*ptw'sk'*] leather bag, wallet.
paywastag [*ptwstk'* | N ~*a*] continually.
paywastan, paywand- [*ptwstn'*, *ptwnd-* M *pywst*, (*pywyn-*), N ~] join, connect.
paywāz- [*ptw'c-* | M *pyw'z-*] answer, reply.
~**ag** [-*k'*], ~**išn**: response.
paz-, v. **poxtan.**
pāzand [*p'cnd* | N ~] the Pahlavi commentaries on the scriptures (*zand*), transcribed in Avestan letters.
pazd [*pzd* | = P] oppression, persecution.
pazd- [*pzd-* | = M] blow, play (flute).
pazdagīh [*pzdkyh*] expulsion.
pazdēnīdan, pazdēn- [*pzdyn-ytn'* | P *pzd-*] frighten, chase.
pāzen [*p'c(y)n'* | M *p'cn*, N *pāzan*] ibex.
pazūg [*pzwk'* | (N *payūk, xabazdū*)] guinea-worm.
~ **ī gūhgard / gūhward**: dung worm.
pazzāftan [*pz'ptn* ' |(M *pzpt* ,intr.)] (cause to) ripen.

pazzām- [*pz'm-*] mature, ripen (*intr.*).
~**išn**: maturation, ripening.
pazzāmēnīdan [*pz'myn-ytn'*] = **pazzāftan.**
pēčīdan, pēč- [*pyc-ytn'* | N ~] twist, entwine.
pēm [*pym*] milk.
pēmēnīdan, pēmēn- [*pymyn-ytn'*] cause to well up, swell up.
pen [*p(y)n'*] mean, miserly, niggardly.
~**īh**: meanness.
pērāmōn [*pyl'mwn'* | M *pyr'mwn*, N ~*mūn*] around.
pērōz [*pylwc* | M *pyrwz*, N ~] victorious.
~**īh**: victory.
pērōzgar [*pylwckl* | N ~] victorious.
~**īh**: victory.
pēs [*pys* | N ~] mottled, leprous; leper.
pēsīdan, pēs- [*pys-ytn'*] colour, adorn.
~**išn**: adornment.
pestān [*pyst'n'* | N ~] breast.
pēš [*LOYN'* < A *l-'yn*; *pyš* | = M, N ~] before.
¹**pēšag** [*pyšk'* | N *pēša*] trade, craft; guild, caste.
***pēšag** [*pyšk'*] limb, member, part.
pēšānīg [*pyš'nyk'* | N *pēšānī*] forehead.
pēšār [*pyš'l* | M *pyš'r*] leader, guide.
~ **būdan**: be guilty (of), commit.
pēšārwār [*pyš'lw'l*, v. **pēšyār**] urination.
pēšēmāl [*pyšym'l*, v. **hamēmāl**] plaintiff.
~**īh**: prosecution.
pēšēnīg [*pyšynyk'* | (M *pyšyn(g)*, N *pēšīna*)] former; foremost, noble.
pēš-gāh [*pyšg's* | N ~] audience chamber; foremost seat.
pēš-kār [*pyšk'l* | N ~] servant.
pēšōbāy [*pyš(')wp'd* | M *pyšwb'y*, N *pēšwā*] leader, vanguard.
~**īh**: leadership.
pēš-pārag [*pyšp'lk'* | N ~*a*] an appetizer.
pēšyār [*pyšk'l* | N ~] urine.
petīt [*pytyt'* = Av. *paitita-*] penance.
~**īg** [*-yk'*] penitent.
~**īgīh**: penitence.
petyārag [*p(y)tyd'lk'* = Av. *paityāra-* | M *pty'r*, N *patyāra*] evil, misfortune; adversary; *astr.* detriment.
~**īh**: (onslaught of) evil.
¹**pid** [*AB'* < A *'b-y*; *p(y)t'* | M *pyd*] father.
²**pid** [*p(y)t'* | P *pyd*] meat, flesh.
pidar [*ABYtl*, v. ¹**pid**; *pytl* | M *pydr*, N ~] father.
pih [*pyhw'*] food, victuals.
pīh [*TLBA* = A *trb'*; *pyh* | N ~] fat, tallow.
pīl [*pyl* | M *pyl*, N ~] elephant; (chess) bishop.
~**bān** [*-p'n'* | N ~] elephant-driver.

pillagān [*plkʾnʹ* | M *pylg*, N ~] steps, ladder.
pīm [*pym*] pain, pang, sorrow.
~**gēn** [-*kynʹ*] sorrowful.
pīr [*pyl* | N ~] old, aged, ancient.
~**īh**: age.
piring [*plng* | M *pryng*, (N *pirind*)] monochrome damask.
pist [*pstʹ* | N ~] browned flour.
pistag [*pstkʹ* | N *pista*] pistachio nut.
pišīz [*pšyc* | N ~] small copper coin, 'farthing'.
pōhišn [*pwhšnʹ*] corruption, decay.
pōlāwad [*pwlʾp̄tʹ* | M *pwlʾwd*, N *pōlād*] steel.
~**ēn** [-*ynʹ*] (made of) steel.
pondik [*pndkʹ* | Ar. *b/funduq*] hazel-nut.
pōr [*pwl* | N ~] francolin.
pōryōtkēš [*pwlyw*(*k*)*tkyš* = Av. *paoiryō.ṯkaēša*-] (one of) the first teachers of the Mazdean religion.
~**īh**: the primal doctrine of the Mazdean religion.
pōst [*pwstʹ* | = M, N ~] skin, hide; bark, shell.
~**ēn** [-*ynʹ* | N ~*īn*] (made of) skin.
pōšīdan, pōš- [*pwš-ytnʹ* | N ~] cover, put on, wear.
~**išn**: covering.
potk [*pwtkʹ* | N ~] sledge-hammer.
poxtan, paz- [*APPWN-tnʹ* < A √ *ʾph*; *pwhtnʹ*, *pc*- | M *pwxtn*, N ~] cook, bake.
pōy- [*pwd*- | (P *pwd*-), N ~] run.
~**išnīg**: running.
pōz(ag) [*pwc*(*kʹ*) | N *pōz*(*a*)] snout, muzzle.
pūdag [*pwtkʹ* | N *pūda*] foul, rotten.
~**īh**: rottenness.
[1]**puhl** [*pwhl* | N *pul*] bridge.
[2]**puhl** [*pwhl*] expiation, atonement; punishment.
puhlēnīdan [*pwhlynytnʹ*] cause to atone.
purnāy [*pwlnʾd*] adult.
purr [*MALE* < A *mlh*; *pwl* | M *pwr*, N ~] full.
~-**gāh** [-*gʾs*] at the fullness of time, about to die.
~-**māh** [-*mʾh*] full moon.
~-**rawišnīh** [-*lwbšnyh*] fullness.
~-**sardag** [-*sltkʹ*] of all kinds.
~-**xwarrah** [-*GDE*] full of glory.
pursīdan, purs- [*pwrs-ytnʹ* | M *pwrs-ydn*, N ~] ask.
~**išn**: question.
~**išnīg**: responsible.
pus [*BRE* < A *br-h*; *pws* | = M, N ~] son.
~**ar** [*BREl*, *pwsl* | M *pwsr*, N ~] son.
~**yān** [*pwsdʾnʹ* | M *pwsyʾn*] womb.
pušt [*pwštʹ* | = M, N ~] back; support, protection.

puštag [*pwštk'*] load (carried on the back).
puštībān [*pwštykp'n'* | N ~] supporter, bodyguard.
~**īh**: support, protection.

R

rabīh [*lpyh* | M *rbyh*] noon, midday (heat).
rad [*lt'* | N ~] (spiritual) chief, master.
~**īh**: office of *rad*.
rād [*l't'* | P *r'd*, N ~] generous, liberal.
~**īh**: generosity, liberality.
radag [*ltk'* | M *rdg*, N *rada*] line, rank, row.
radōmand [*lt'wmnd*] having a *rad*.
rad-passāg [*ltps'k'*] ceremonies of the *gāhānbār* festivals.
radunay [*ltwny* = Av. *ratunaya-*] one under the guidance of a *rad*.
raftan, raw- [*SGYTWN-tn'* < A √ *sg'*; *lwb-* | M *rptn*, *rw-*, N ~] go, move, proceed.
~**išn**, v. **rawišn**.
raftār [*lpt'l* | N ~] goer.
rag [*lk'* | M *rg*, N ~] vein.
~**īh**: disposition, character.
raγ [*lgȳ* | P *rg*] quick, swift.
rāγ [*l'g* | N ~] meadow, plain.
rah [*ls*, *lh̲*, *lhȳ* | M *rh*(*y*)] chariot, wagon.
rah-, v. **rastan.**
rāh [*l's* | M *r'h*, N ~] road, way.
rahag [*lhk'* | P *rhg*] = **rag.**
rāh-dār [*l'sd'l* | N ~] brigand, highway robber.
~**īh**: brigandage.
rahīg [*lsyk'*, *lhyk'* | M *rhyg*, N *rahī*] child, page.
~**īh**: childhood.
rāh-nimāy [*l'snm'd* | (M *r'hnmwd'r*), N ~*numā*] guide.
rām [*l'm* | M *r'm*, N ~] peace; *cal.* 21st day.
ram(ag) [*lm*(*k'*) | P *rm*, N *ram*(*a*)] herd, flock.
rāmēnīdan, rāmēn- [*l'myn-ytn'* | M *r'myn-*] give peace, pleasure.
rāmišn [*l'mšn'* | M *r'myšn*, N *rāmiš*] peace, ease, pleasure.
~**īg** [*-yk'* | N ~*išī*] peaceful, at ease.
rān [*l'n'* | N ~] thigh.
P **rān-** [*l'n-*] fight.
randīdan, rand- [*lnd-ytn'* | N ~] scratch, grate, abrade.
rang [*lng* | M *rng*, N ~] colour, dye.
ranǰ [*lnc* | P *rnj*, (M *rnz*), N ~] toil, trouble.
~**ag** [*-k'* | N ~*a*] troubled.
ranǰēnīdan, ranǰēn- [*lncyn-ytn'*] trouble.

ranǰwar [*lncwl* | (M *rnzwr*), N *ranǰūr*] troubled, distressed.
rapihwin [*lpys-*, *lpyt-pyn'*, *-wyn'* = Av. *rapiθβina-*] the afternoon *gāh*; south.
~tar [*-tl*] southern.
rasan [*lsn'* | N ~] rope.
rasēnīdan, rasēn- [*lsyn-ytn'*] bring.
rasīdan, ras- [*YHMTWN-tn'* < A *yhmṭwn*, √ *mṭ'*; *ls-ytn'* | M *rs-ydn*, N ~] arrive, mature.
rāspīg [*l'spyk'*] second officiating priest.
rāst [*l'st'* | M *r'st*, N ~] true, straight, direct.
~īh: truth.
rastag [*lstk'* | N *rasta*] series, row, progression; element.
rastan, rah- [*lstn'*, *l(')h-* | N ~] escape.
rastārīh [*lst'lyh*] escape.
rasūg [*lswk'* | (N *rāsū*)] weasel.
Rašn [*lšn'* | M *ršn*, N ~] god of Justice; *cal.* 18th day.
raštan, *raz- [*lštn'*] colour, dye.
raw-, v. **raftan**.
rawāg [*lwb'k'* | N *rawā*] current.
~īh: currency.
rawāgēnīdan, rawāgēn- [*lwb'kyn-ytn'*] set in motion, propagate.
rawēnīdan, rawēn- [*SGYTWNyn-ytn'*, v. **raftan**] cause to go, extend.
rawišn [*lwbšn'*, *SGYTWNšn'*, v. **raftan** | N *rawiš*] going, motion.
~īh: behaviour; *as a suffix, forms abstract nouns.*
rāy [*l'd* | M *r'y*, N *rā*] *postposition*, for, for the sake of.
rāyēnāg [*l'dyn'k'* | M *r'yn'g*] arranger.
rāyēnīdan, rāyēn- [*l'dyn-ytn'* | M *r'yn-ydn*] lead, direct, arrange, organize.
~išn: action, function; arrangement.
rāyēnīdārīh [*l'dynyt'lyh* | M *r'ynyd'ryh*] direction, organization.
rāyišn [*l'dšn'*] order, arrangement.
rāyōmand [*l'd'wmnd*] rich, majestic.
raz [*lc*, *lz* | N ~] vine; vineyard.
rāz [*l'c* | M *r'z*, N ~] secret, mystery.
~īg [*-yk'*] secret.
rāz-kirrōg [*l'c kylwk'* | M *r'z qrwg*] architect, builder.
razm [*lcm* | M *rzm*, N ~] battle.
~-gāh [*-g's* | P *-g'h*, (M *rzm'h*), N ~] battlefield.
razūr [*lcwl* | M *rzwr*] forest.
rēdak [*lytk'* | N ~] lad, page.
rēg [*lyk'* | N ~] sand.
rēm [*lym* | M *rym*, N ~] dirt, filth, purulence.
rēman [*lymn'* | M *rymn*, N ~] dirty, filthy, purulent.
~īh: filth.
[1]**rēš** [*lyš* | N ~] wound, sore.
[2]**rēš** [*lyš* | N ~] beard.

rēšag [*lyšk'* | N *rēša*] root, fibre.
rēšīdan, rēš- [*lyš-ytn'* | N ~] wound, hurt.
rēškēn [*lyškn'*] hurtful, harmful.
 ~īh: harmfulness.
rēxtan, rēz- [*lyhtn'*, *lyc-* | P *ryxt*, M *ryz-*, N ~] flow, pour.
 ~išn: flow.
rīdan, riy- [*lytn'*, *ld-* | N ~] defecate, void.
rist [*lyst'* | M *ryst*] dead.
¹ristag [*lystk'*] corpse.
²ristag [*lystk'*] way, manner; sect.
rist-āxēz [*lyst'hyc* | M *ryst'hyz*, N ~] resurrection of the dead.
rištag [*l(y)štk'* | N *~a*] rope, string, thread.
riy-, v. **rīdan.**
riyahrīh [*ld'hlyh*] scorn, mockery.
rōb [*lwp*] robbery.
rōb- [*lwp-* | N *ruftan*, ~] rub, sweep.
rōbāh [*TALE* < A *t'l'*; *lwp'h* | N ~] fox.
¹rōd [*lwt'* | M *rwd*, N ~] river.
²rōd [*lwt'* | N ~] stringed instrument.
rōd-bār [*lwtb'l* | N ~] river bank.
rōdīg [*lwtyk'* | (N *rōda*)] intestine, gut; **~ān**, (*pl.*) entrails, guts.
rōγn [*M(H)ŠYA* < A *mšḥ'*; *lwkn'* | P *rwgn*, (M *rwyyn*), N *rauγan*] oil, butter.
 ~-xwardīg [*-hwltyk'*] sweetmeats.
rōn [*lwn'* | M *rwn*] direction.
 ō . . . ~: towards.
rōspīg [*lwspyk'* | N *~ī*] whore.
 ~īh: whoredom.
rōstāg [*lw(t)st'k'* | (P *rwdyst'g*), N *rōstā*] river-bed; district, province.
rōšn [*lwšn'* | M *rwšn*, N *rōšan*] light; bright, light.
 ~īh: light.
rōšn|ag [*lwšnk'*] clear, obvious.
 ~gar [*-kl* | (P *-'gr*, M *-ygr*), N *-gar*] illuminator.
¹rōy [*lwd* | M *rwy*, N ~] face.
²rōy [*lwd* | M *rwy*, N ~] copper, brass.
rōy-, ~išn, v. **rustan.**
rōyan [*lwdyn'* | N ~] madder.
rōyēn [*lwdyn'* | M *r'wyn*, N *rōyīn*] (made of) copper, brazen.
rōz [*YWM* < A *ywm*; *lwc* | M *rwc/z*, N ~] day.
rōzag [*lwck'* | M *rwcg*, N *rōza*] fast, fasting.
rōzāg [*lwc'k'*] lightning.
rōzan [*lwcn'* | N ~] window.
rōz(b)ānag [*lwc(p)'nk'*] window.
rōzēnīdan, rōzēn- [*lwcyn-ytn'* | M *rwcyn-*] lighten, brighten.
rōzgār [*lwck'l* | N ~] daytime.
rōzīg [*lwcyk'* | N *rōzī*] daily bread, sustenance.

rōz-šabān [*YWM*, *lwc šp'n'* | N *šabān(a)rōz*] day and night.
rōzwārag [*lwcw'lk'*] daily, everyday.
rōz-ward [*lwcwlt'*] changeable, fickle.
rubūdan, rubāy- [*lpwtn'*, *lp'd-* | M *rbwdn*, *rb'y-*, N ~] snatch, rob.
rūdan, rūn- [*lwtn'*, *lwn-* | (N *rūda*)] pluck, pull out.
rūrag [*lwlk'*] medicinal plant, herb.
rustan, rōy- [*lwstn'*, *lwd-* | M *rwst*, *rwy-*, N ~] grow.
~**išn**: growth.
ruwān [*lwb'n'* | M *rw'n*, N ~] soul.
~**ig** [-*yk'* | N ~*ī*] spiritual.
ruzd [*lwzd* | M *rwzd*, N *razd*] greedy.
~**īh**: greed.

S

sabuk [*spwk'* | N ~] light, easy.
sabz [*spz*, *sbz* | N ~] green, fresh.
sad [*100* | M *sd*, N ~] hundred.
Sadwēs [*stwys* | M *sdwys*] a star (Fomalhaut ?).
[1]**sag** [*KLBA* < A *klb'* | N ~] dog.
[2]**sag** [*sk'*] stone.
sāg [*s'k* | P *s'g*] number.
sagēn [*skyn'* | M *sygyn*] stony.
sagr [*sgl* | N *sēr*] sated, satiate.
~**īh**: satiety.
sahīg [*shyk'* | M *shyg*, N *sahī*] worthy.
~**īh**: worthiness.
sahistan, sah- [*MDMEN-stn'* = A *mdmh*, √*dmh* | (M *shyd*, *s'y-*)] seem; seem proper.
~**išn**: satisfaction.
sahm [*shm* | = M, N ~] terror.
~**gēn** [-*k(y)n'* | N ~*gīn*] terrible.
~**genīh**: terribleness.
sahōg [*shwk'*] hare.
sāk [*s'k'* | (N *sāw*)] tribute.
sāl [*ŠNT* < A *šnt* | (M *s'r*), N ~] year.
-**sālag** [*ŠNTk'*, *s'lk'* | N -*sāla*] . . . -years-old.
~**īh**: age (of . . . years).
sālār [*srd'l* | M *s'l'r*, *s'r'r*, N ~] leader, master.
~**īh**: authority.
sālwār [*s'lw'l*] perennial.
sāmān [*s'm'n'* | = M, N ~] limit, boundary.
~**ōmand** [-*'wmnd* | M -*wmnd*] bounded.
samōr [*smwl* | N ~] sable (marten).
sān [*s'n'* | N ~] kind, manner.

sang [*KYPA* < A *kyp'*; *CCA* (in error); *sng* | (P *'sng*), N ~] stone, rock.
~**sār** [-*s'l*] stony place.
sanǰ-, v. **saxtan.**
sanwar [*snwl* = Av. *θanwar-*] bow.
sar [*LOYŠE* < A *r'šh*; *sl* | M *sr*, N ~] head; top, summit; end, beginning.
sarāsar [*sl'sl* | N ~] from end to end.
sard [*slt*^{1} | M *srd*, N ~] cold.
~**īh**: coldness.
sardag [*sltk*^{1} = Av. *sarəδa-* | (M *s'rg*), J *srdg*] sort, kind.
sardsēr [*sltsyl* | N ~] cold region, uplands.
sārēnīdan, sārēn- [*s'lyn-ytn*^{1}] provoke.
sargēn [*slgyn*^{1} | N *sargīn*] dung, manure.
sarmāg [*slm'k*^{1} | N *sarmā*] coldness.
sarw [*slw(b)*^{1} | M *srw*, N ~] cypress.
sās [*s's* | N ~] bug.
sāstār [*s'st'l* | P *s'st'r*] commander; tyrant.
~**īh**: tyranny.
Sawah [*sw'h* = Av. *sawahī-*] the western continent of the earth.
saxt [*s(')ht*^{1} | N ~] strong, hard, severe(ly); very.
~**īh**: strength, severity.
saxtag [*shtk*^{1} | (N *saxtiyān*)] morocco leather.
saxtan, sanǰ- [*s'htn*^{1}, *snc-* | N ~] weigh.
sāxtan, sāz- [*s'htn*^{1}, *s'c-* | (P *s'c-*), N ~] make, prepare; tolerate.
sāxtārīh [*s'ht'lyh*] toleration, forbearance.
saxwan [*MRYA* < A *mly'*; *shwn*^{1} | M *sxwn*, N *suxan*] word, speech.
sāy-, v. **sūdan.**
sāyag [*s'dk*^{1} | M *s'yg*, N *sāya*] shade, shadow.
^{1}**saz-** [*sc-* | M *sz-*, N ~] be fitting, proper, worthy.
~**išn(īh)**: fitness, worthiness.
^{2}**saz-**, ~**išn**, v. **sazistan.**
sāz-, v. **sāxtan.**
sazāg [*sc'k* | N *sazā*] fitting, worthy.
~**īh**: fitness, worthiness.
~**wār** [-*w'l* | N *sazāwār*] = **sazāg.**
sazistan, ^{2}**saz-** [*sc-stn*^{1}] pass.
~**išn**: passing, transience.
~**išnīg**: transient, perishable, mortal.
sē [*3*; *TLTA* < A *tlt'* | M *sh*, N *si*] three.
sēb [*syp̄* | N ~] apple.
sēǰ [*syc* = Av. ^{i}*θyejah-* | N ~] danger, trouble.
~**ōmand** [-*'wmnd* | N ~*mand*] dangerous.
sel [*sl* | N ~] spear, javelin.
sēm [*sym* | N ~] = **asēm.**
^{1}**sēn(ag)** [*syn(k)*^{1} | N *sīna*] breast, chest.
^{2}**sēn murw** [*synmwlw* | (N *sīmurγ*)] a fabulous bird.

se-pāy [*3-p'd* | N *sipā*] three-legged.
sēr, v. **sagr.**
se-šabag [*3-špk'*] three-night-long, trinoctial.
seyom [*3wm* | N ~] -third (*in compound numerals*).
sēzd [*s(y)zd* | P *syzd*, (N *sēz[agī?*)] might, tyranny; tyrannous.
sēzdah [*sycdh* | M *syzdh*, N ~] thirteen.
sēzdēn [*s(y)zdyn'* | P *syzdyn*] mighty, tyrannous.
sī [*sy*] goose.
sidīg(ar) [*styk'*, *-kl* | M *sdyg*, N *sidīgar*] third.
sīh [*30* | M *syh*, N *sī*] thirty.
~**om** [*-wm*] thirtieth.
sik [*HLYA* < A *ḥl'*; *sk̲* | N ~] vinegar.
sīsīmbar [*sysymbl*, *-nbl* | N *sīsambar*] sisymbrium, wild-thyme.
***Skandar** [*swkndl* | N *sikandar*] = **Aleksandar.**
snāh [*sn'h*] blow, strike, violence.
sneh [*snyh*] sword.
snēxr [*snyhl*] snow.
snēzag [*snyck'*] snow.
snōy [*snwd*] (rain-, snow-)cloud.
sōfistā [*swkpst'k'*] sophist.
[1]**sōg** [*swk'*] use, profit, advantage.
[2]**sōg** [*swk'*] burning, combustion.
[3]**sōg** [*swk'* | N *sō(y)*] side, direction.
sōgand [*swknd* | M *swgnd*, N *saugand*] oath.
~ **xwardan**: take, swear an oath.
sōhistan, sōh- [*swh-stn'*] touch, feel.
~**išn**: feeling, sense.
~**išnīg**: feeling, sensitive.
sōr [*swl*] salty.
~**ag** [*-k'*] salt (land).
sōsan [*swsn'* | N ~] lily.
Sōšyans [*swkšydns* = Av. *saošyãs*] saviour (especially the final Saviour who will bring about the *frašagird*).
sōxtan, sōz- [*swhtn'*, *swc-* | M *swxt*, *swc-*, N ~] burn.
~**išn**: burning, combustion.
~**išnīg**: burning, flaming.
sōzāg [*swc'k'* | M *swc'gyn*, N *sōzā*] burning.
sōzan [*swcn'* | N ~] needle.
spāh [*sp'h* | N *sipāh*] army.
~**bed** [*-pt'* | N *-bud*] general, commander.
spandān [*spnd'n'* | N *sip*~] mustard seed.
Spandarmad [*spndrmt'*] N *isfandārmuδ*] Holy Thought, the fourth Amahraspand, earth goddess; *cal.* 12th month; 5th day.
spar [*spl* | M *'spr*, N *sipar*] shield.
spar-, v. **spurdan.**
spās [*sp's* | M *'s-*, *'sp's*, N *sipās*] service, gratitude, thanks.

spās dāštan, ~ hangārdan: thank, give thanks.
spās-dār [*sp'sd'l* | N *sip~*] grateful, thankful.
~īh: gratitude.
spās|-ešnās [*sp'sšn's*] grateful.
~ōmand [*-'wmnd*] grateful.
spāš [*sp'š* = Av. *θβāša-*] space, atmosphere.
spaxr [*sp'hl* | M *'spxr*, N **siparx*] merrymaking, revelry.
spazg [*spzg* | (M *'spgj*), N *sipazg-*] slanderous.
~īh: slander.
spēd [*spyt'* | M *'spyd*, N *sapēd*] white.
~ag [*-k'* | N *-a*] white (of egg, etc.).
~bāg [*-p'k'* | N *-bā*] curd soup.
~-dār [*-d'l* | N *-dār*] white poplar, aspen.
spenāg [*sp(y)n'k'* = Av. *spənta-*, cf. **gannāg**] holy.
~ mēnōg: the Good Spirit.
spīg [*spyk'* | M *'spyg*, (N *saprīy*)] 1. brilliance; 2. sprout, shoot.
spihr [*spy(y)hl* | (M *'spyr*), N *sipihr*] sphere, sky, firmament, fate.
~īg [*-yk'*] heavenly.
spinjānagīh [*spnc'nkyh*] hospitality.
spiš [*spyš* | (N *šipiš*)] louse.
Spitāmān [*spyt'm'n*] of the Spitama family.
spīz- [*spyc-* | M *'spyxtn*, *'spyz-*] 1. shine; 2. sprout.
~išn: 1. brilliance; 2. sprouting.
spōxtan, spōz- [*spwhtn'*, *spwc-* | M *'spwxt*, N *sip~*] thrust; overstep, disobey; delay, reject.
~išn: delay, rejection; disobedience.
spōz [*spwc* | N *sipōz*] disobedience; delay.
~gār [*-k'l* | N ~] disobedient; dilatory.
sprahm(ag) [*splhm(k')* | M *'sprhm(g)*, N *siparham*] flower, fragrant herb.
spul [*spwl*] spleen.
spurdan, spar- [*spwltn'*, *spl-* | N *sip~*] tread, trample.
spurrīg [*spwlyk'* | (M *'spwr*), N *siparī*] entire, complete, perfect.
~īh: completeness, perfection.
spurz [**splz* | P **'spwrz*, N *sipurz*] spleen.
srat [*slt'* | cf. Ar. *sirāṭ*] street.
sraw [*slwb'*] word, spell.
srawēnīdan, srawēn- [*slwbyn-ytn'*] report, broadcast.
sraxtag [*slhtk'* = Av. *sraxti-*] side, part.
srāy [*sl'd* | N *sarāy*] house, hall.
[1]**srāy-, ~išn**, v. **srūdan**.
srāyīdan, [2]srāy- [*sl'd-ytn'* = Av. *θrāya-*] protect.
~išn: protection.
srešk [*sl(y)šk'* | (P *srsk*), N *sirišk*] drop, tear.
sristan, *srēš- [*slštn'* | P *sryš-*, N *sir~*] mix, knead.
sriswadag [*slyšwtk'* = Av. *θrišwa-*] a third.
srōd [*slwt'* | M *srwd*, N *surōd*] song.

Srōš [*slwš* | M *srwš*, N *surōš*] the god Obedience; *cal.* 17th day.
~**īg** [*-yk'*] obedient.
srū [*slwb'* | N *surū(n)*] horn, nail, prong.
srub [*sl(w)p* | N *usrub*] lead.
~**ēn** [*-yn'*] leaden.
srūdan, srāy- [*slwtn', sl'd-* | M *sr'y-*, N *sur~*] sing, recite, play (an instrument).
~**išn(īh)**: singing, recitation.
srūwar [*slwbwl*] horned.
srūwēn [*slwbyn'*] horny.
stabr [*stpl* | M *'stbr*, N *sitabr*] big, coarse, strong.
~**īh**: coarseness; strength, force.
stabrag [*stplk'* | Ar. *istabraq*] shot silk.
stadan, stān- [*YNSBWN-tn'* < A *ynsbwn*, √ *nsb* | M *'std, 'st'n-*, N *sit~*] take.
staft [*stpt'* | M *'stpt*] hard, firm; harsh, tyrannous; very.
stahm [*sthm* | N *sitam*] power, oppression.
~**ag** [*-k'*] strong, oppressive.
~**(ag)īh**: oppression.
stambag [*sthmbk'* (*-h-* < **stahm**) | M *'stmbg*, N *sitamba*] oppressive; obstinate.
~**īh**: oppression; obstinacy.
stān-, v. **stadan.**
star [*stl*] = **stārag.**
stārag [*st'lk'* | M *'st'rg*, N *sitāra*] star.
stard [*st'lt'*] stunned, stupefied, confounded.
~**īh**: stupidity, stupefaction.
star-ōšmār, -ōšmur [*stl'wšm'l, -'wšmwl*] astrologer.
starwan [*stlwn'* | N *sit~*] barren, childless.
stāyīdan [*st'dytn'* | M *'st'yd*, N *sit~*] = **stūdan.**
stēγ [*styk'* | N *sitēγ*] erect.
stēndag [*styndk'*] standing, erect.
stēr [*styl* | N *sitēr*] stater.
stēzag [*styck'* | M *'styz-*, N *sitēza*] quarrel, strife.
stī [*sty(ȳ)* = Av. *sti-*] being, existence.
stō [*stwb'* | (P *'stwb*, N *sutōh*)] distressed, defeated.
~**wīh**: distress.
stōr [*stwl* | P *'stwr*, N *sutōr*] horse, mount; large cattle.
~**bān** [*-p'n'* | N *-bān*] (head) groom.
~**gāh** [*-g's*] stable.
***stōš** [*stwš*] the fourth morning after death.
stōwēnīdan, stōwēn- [*stwbyn-ytn'*] defeat, overcome.
stōwīh, v. **stō.**
stūdan, stāy- [*stwtn', st'd-* | M *'stwd, 'st'y~*, N *sit~*] praise.
~**išn**: praise.
~**išnīg**: praiseworthy.

stūn(ag) [*stwn(k)*ˈ | M *ʿstwn*, N *sutūn*] column, pillar, mast.
stūr [*stwl*] trustee, curator, guardian.
~**īh**: trusteeship.
sturg [*stwlg* | N *suturg*] fierce, contentious; gross, coarse.
sūd [*swt*ˈ | M *swd*, N ~] use, profit, advantage.
sudāb [*st'p̄* | N ~] rue.
sūd-abgār [*swt'p̄k'l*] profitable.
sūdag [*swtk*ˈ] negligent, indolent.
~**īh**: negligence, indolence.
sūdan, sāy- [*swtn*ˈ, *s'd-* | N ~] rub.
sūd(ō)mand [*swt('w)mnd* | N *sūdmand*] useful.
suft [*swpt*ˈ | N ~] shoulder.
suftan, sumb- [*swptn*ˈ, *swmb-* | N ~] pierce, bore.
sumb [*swmb*ˈ | N ~] hoof.
¹**sūr** [*swl* | M *swr*, N ~] meal, feast, banquet.
²**sūr** [*swl*] strong.
sūrāg [*swl(')k*ˈ] hole, burrow.
~**īg** [*-yk*ˈ] burrowing (animal).
~**ōmand** [*-'wmnd*] holed.
sūrāx [*swl'h* | N ~] hole.
sust [*swst*ˈ | = M, N ~] slack, lazy.
~**īh**: slackness, laziness.
¹**suš** [*swš* | (N *šuš*)] lung.
***suš** [*swš*] degree (of arc).
suxr [*swhl* | N *surx*] red.
suy [*swd* | M *swy-*] hunger.
***swahistan, swah-** [*swh-stn*ˈ | P *swh-*] sigh.
syā [*syd'* | (P *sy'w*, N *siyāh*)] black.
~**hag** [*-hk*ˈ | N *-a*] pupil (of eye).

Š

šab [*LYLYA* < A *lyl(y)'*; *šp* | M *šb*, N ~] night. βšogə. ʒšph
~**ag** [*špk*ˈ | N ~*a*] 1. jet, obsidian; 2. . . . -nights-long.
~**estān** [*špst'n*ˈ | N ~] gynaeceum, private apartments.
šabīg [*špyk*ˈ | N *šabī*] (Mazdean's ritual) under-shirt.
šabīxōn [*špyhwn*ˈ | N ~*xūn*] night raid.
šād [*š't*ˈ | M *š'd*, N ~] happy, joyful.
~**īh**: happiness, joy.
šādurwān [*š't'wlw'n*ˈ | N ~] dais, platform; basin, pond, fountain.
šafšēr [*špšyl* | M *šfšyr*] = **šamšēr**.
šagr [*šgl* | M *šgr*, N *šēr*] lion; *astr.* Leo.
P **šah-** [*šh-* | = P] be able, can.

šāh [*MLKA* < A *mlkʾ*; *šh* | M *šʾh*, N ~] king.
~**ān šāh** [*MLKAn MLKA* | N ~] king of kings.
~-**balūt** [*šhblwtʾ* | N ~] chestnut.
~-**dānag** [*-dʾnkʾ* | N ~*dāna*] hemp-seed.
~-**esprahm** [*-splhm* | N ~*isparam*] basil royal.
šāhīgān [*šhykʾnʾ* | M *šʾhygʾn*] palace.
šahr [*štrʾ* | M *šhr*, N ~] land, country; city.
~**estān** [*MDYNA* < A *mdynʾ*; *štrʾstʾnʾ* | M *šhrstʾn*, N ~] province; capital, city.
Šahrewar [*štrywr* | N ~] Best Rule, the third Amahraspand, guardian of metals; *cal.* 6th month; 4th day.
šahryār [*štrʾdʾl* | M *šhryʾr*, N ~] lord, sovereign, ruler.
~**īh**: dominion, reign, sovereignty.
šāhwār [*šhwʾl* | P *šʾhwʾr*, N ~] royal, kingly.
šakar [*škl* | M *šqr*, N ~] sugar.
šalwār [*šlwʾl* | N ~] trousers.
šām [*šʾm* | = P, N ~] evening meal, supper.
šambalīdag [*šmblytkʾ* | N *šambalīd*, *-līla*] fenugreek.
šamšēr [*šmšyl* | N ~] sword.
šan [*šnʾ* | N ~] hemp.
šānag [*šʾnkʾ* | N ~*a*] 1. comb; 2. pitchfork; 3. shoulder-blade.
šanēn [*šnynʾ*] hempen.
šarm [*šlm* | M *šrm*, N ~] shame.
~-**gāh** [*-gʾs* | N ~] pudenda.
~**gěn** [*-k(y)nʾ* | N ~*gīn*] ashamed.
šasab [*šsp* | (P *šhrb*)] satrap.
~**īgān** [*-ykʾnʾ*] satrapal.
šast [*60* | M *šst*, N ~] sixty.
šaš [*ŠTA* < A *št* | M *šš*, N ~] six.
šaw-, v. **šudan.**
***šawāg** [*šwbʾkʾ*] bat, flittermouse.
šāyendag [*šʾdyndkʾ*] able, worthy.
~**īh**: ability, worthiness.
šāyistan, šāy- [*šʾd-stnʾ* | M *šʾy-*, N ~] be able; be worthy.
šāyēd [*šʾ(d)ytʾ* | N *šāyad*] one can, it is possible.
šāzdah [*šʾcdh* | M *šʾzdh*, N *šānzdah*] sixteen.
šēb [*šyp* | N ~] declivity.
šēb- [*šyp-* | M *šyb*, N ~] move quickly; be confused.
~**āg** [*-ʾkʾ* | N ~*ā*] swift, nimble; viper.
~**išn**: confusion.
šēd [*šytʾ* | N ~] bright; sorrel (horse).
***šēdā** [*šytʾy*] bliss.
šēr, v. **šagr.**
šēwan [*šywnʾ* | N ~] lament.
šiftālūg [*šptʾlwkʾ* | (P *šyft* 'milk'), N *šaftālū*] peach.
šiftēnag [*šptynkʾ* | (P *šyftyn* 'sweet')] a sweetmeat.

šimšār [*šmš'l* | N ~] box tree.
šīr [*HLBA* < A *ḥlb'*; *šyl* | M *šyyr*, N ~] milk.
šīrēn [*šylyn'* | M *šyryn*, N ~*īn*] sweet.
 ~**īh**: sweetness.
šīšag [*šyšk'* | N *šīša*] bottle, flask.
škaft [*škpt'*] = **škeft.**
škāftan, škāf- [*šk'p-tn'* | M *'šk'pt*, N *šikāftan*] split, burst.
škarag [*šklk'* | P *'škr-*] (bird) of prey.
škarwīdan, škarw- [*šklw-ytn'* | M *'škrw-st*, N *šikarfīdan*] stumble, stagger.
škastan, šken(n)- [*TBLWN-tn'* < A √ *tbr*; *škstn'*, *škyn-* | M *'škn-*, N *šikastan*, *šikan-*] break.
 ~**išn**: breaking.
škēbāg [*škyp'k'* | P *'škyb-*, N *šikēbā*] patient.
 ~**īh**: patience.
škeft [*škypt'* | P *'škyft*, N *šigift*] hard; extraordinary, astonishing; very.
 ~**īh**: hardness; hardship, distress; astonishment.
šken(n)-, ~išn, v. **škastan.**
ških- [*škyh-* | N *šikih-*] be broken.
škōf-, v. **škuftan.**
škōfag [*škwpk'* | N *šukōfa*] flower, blossom.
škoft [*škwpt'*] = **škeft.**
[1]**škōh** [*škwh* | M *'škwh*] poor.
 ~**īh**: poverty.
[2]**škōh** [*škwh* | N *šukōh*] dignity, majesty; fear.
škuftan, škōf- [*škwp-tn'* | N *šukuftan*] flower, blossom.
šnās-, v. **šnāxtan.**
šnāsag [*šn'sk'* | P *'šn'sg*] knowing, knower; sense.
 ~**īh**: knowledge.
šnāxtan, šnās- [*šn'htn'*, *šn's-* | M *'šn'xtn*, *'šn s-*, N *šin*~] know, recognize.
šnāyēnīdan, šnāyēn- [*šn'dyn-ytn'*] please, propitiate.
 ~**išn**: happiness.
šnāyīdan, šnāy- [*šn'd-ytn'*] praise, propitiate.
 ~**išn**: praise, gratitude.
šnāz [*šn'c* | (N *šinā(w)*)] swimming.
šnāzīdan, šnāz- [*šn'c-ytn'* | M *'šn'z-*, (N *šināw-*)] swim.
šnōhr [*šnwhl* | M *'šnwhr*] gratitude, contentment.
šnōmag [*šnwmk'* | M *'šnwm-*] satisfaction, contentment.
šnōšag [*šnwšk'* | N *šunōša*] sneeze.
šnūg [*šnwk'* | M *'šnwg*] knee.
šnūman [*šnwmn'* = Av. *xšnūmaine*] propitiation.
šōn [*šwn'*] kind, manner.
 ~**īg** [*-yk'*] customary, ordinary.
šōy-, v. **šustan.**
šōy [*šwd* | N ~] husband.

~mand [*-mnd*] married (woman).
šubān [*šp'n*' | P *šwb'n*, N ~] shepherd.
šudan, šaw- [*OZLWN-tn*' < A √ *'zl*; *šwb-* | M *šwdn*, *šw-*, N ~] go.
šus^a^r [*šwsl* = Av. *xšuδra-*] liquid, fluid; semen.
šustan, šōy- [*HLLWN-tn*' < A √ *ḥll* | M *šwst*, *šwy-*, N ~] wash.
šuy [*šwd*] hunger.

T

tā [*OD* < A *'d* | (M *d'*), N ~] until; so that.
tab [*tp* | N ~] fever.
tab-, ~išn, v. **taftan.**
tāb-, ~išn, v. **tāftan.**
tābag [*t'pk*' | N *tāba*] frying-pan.
tabāh [*tp'h* | N ~] ruined, spoilt, destroyed.
~īh: ruin, destruction.
tabāhīhistan, tabāhīh- [*tp'hyh-stn*' | J *tb'hh-*] be ruined.
tabangōg [*tpngwk*' | N *tabangō*] box, chest.
tabarzad [*tplzt*' | N ~] manna.
tābestān [*t'pst'n*' | N ~] summer.
tābīdan [*t'pytn*' | N ~] = **tāftan.**
tadan, tan- [*ttn*', *tn-* | N *tan-*] spin (thread).
tadar(w) [*ttl* | (N *taδarw*)] pheasant.
taftan, tab- [*tp-tn*'] grow hot; shine.
~išn: heat, fever.
tāftan, tāb- [*t'p-tn*' | P *t'b-*, N ~] heat, burn; shine.
~išn: burning.
taftīg [*tptyk*' | (P *tft*)] burning, ardent, fervent.
tag [*tk*' | N ~] running, attack.
~ kardan abar, ō: attack.
¹**tāg** [*t'k*' | N *tā*] item, unit; alone, single.
²**tāg** [*t'k*' | N *tā*] branch.
tagarg [*tklg* | M *tgrg*, N ~] hail.
tagīg [*tkyk*'] swift, strong.
~īh: speed, strength.
tah [*th* | N ~] bottom.
takōk [*tkwk*' | N ~] drinking vessel.
talag [*tlk*' | N *tala*] snare, trap.
~-čīn [*-cyn*'] fowler.
tambūr [*tm-*, *tnbwl* | N ~] cither, lute.
~ag [*-k*'] tambour (?).
tan [*tn*' | = M, N ~] body, person.
tan-, v. **tadan.**
***tanāpuhl** [*tn'pwhl* = Av. *tanu.pərəθa-* | (N *tanāfūr*)] a degree of sin.

tan-bahr [*tn'b'hl*] physique.
tand [*tnd* | = P] faint, languishing.
~**īh**: faintness, langour.
tan-drust [*tn'drw(y)st'* | N ~] healthy, whole.
~**īh**: health.
tang [*tng* | = M, N ~] narrow, tight.
~**īh**: narrowness; distress.
tanīg [*tn'yk'* | N *tanī*] bodily, corporal.
tanīgard(īg) [*tnykrt(yk)'* | M *tnygyrd*] corporeal.
tanīhā [*tn'yh'* | M *tnyh'*, N *tanhā*] alone.
tanōmand [*tn''wmnd* | N ~] corporeal.
~**īh**: corporeality.
tan-tōhmag [*tn'twhmk'*] (sap) of plants.
tanuk [*tnwk'* | N ~] thin, shallow.
tanūr [*tnwl* | M *tnwr*, N ~] oven.
tar [*LCDr'* < A *l-ṣd*; *tl* | M *tr*] over, through, across.
~ **kardan**, ~ **menīdan**: abuse, despise.
-tar [*-tl* | (M *-dr*), N ~] *suffix forming comparative adjectives.*
tār [*t'l* | M *t'r*] darkness.
tarāzēnīdan, tarāzēn- [*tl'cyn-ytn'*] weigh.
tarāzūg [*tl'cwk'* | (P *tl'zwg*), N *tarāzū*] balance, scales; *astr.* Libra.
targ [*tlg* | N ~] helmet.
targumān [*tlgm'n'* | M *trgwm'n*] interpreter.
tārīg/k [*t'lyk'* | M *t'ryg*, N *tārīk*!] dark.
~**īh**: darkness.
tarist [*tlst'*] = **tar.**
tar-mānīh [*tlm'nyh*] perversity.
tar-menišn [*tlmynšn'* | N *tarmaništ*] perverse; contemptuous.
~**īh**: perversity; contempt.
tarr [*tl*, *LCDr* (in error, v. **tar**) | N ~] moist, fresh.
~**ag** [*tlk'* | N ~*a*] vegetable.
tars [*tls* | M *trs*, N ~] fear, respect.
tarsāg [*tls'k'* | M *trs'g*, N *tarsā*] Christian.
tarsāgāh [*tls(')k's*] respectful, reverent.
~**īh**: respect, reverence.
tarsīdan, tars- [*tls-ytn'* | (M *tyrs'dn*), N ~] fear, be afraid.
tarwēnīdan, tarwēn- [*tlwyn-ytn'* | M *trw-*] overcome, conquer.
tās [*t's* | N ~] die (for gaming).
tasum [*tswm* | = M] fourth.
tāšīdan, tāš- [*t'š-ytn'*] cut, cleave; create.
taškanag [*tšknk'*] under-shirt.
tašt [*tšt'* | N ~] bowl.
tāšt [*t'št'*] *certainty.
~**īg** [*-yk'*] certain.
tāwān [*t'(d)w'n'* | N ~] compensation, obligation.
taxl [*t'hl* | (M *thr*), P *txl*, N *talx*] bitter.

~īh: bitterness.
taxt [*t'ht'* | N ~] throne.
~ag [*-k'* | N *~a*] tablet, plank, (chess) board.
taxtan, taz- [*t'htn'*, *tc-* | M *txtn*, *tz-*] run, flow.
~išnīh: flow.
tāxtan, tāz- [*t'htn'*, *t'c-* | M *t'c-*, N ~] cause to run, flow; chase; pour.
taxt-gāh [*t'htg'h* | N ~] couch.
taz-, ~išnīh, v. **taxtan.**
tāz-, v. **tāxtan.**
tazāg [*tc'k'*] flowing, running.
tāzānag [*t'c'nk'* | N *tāz(y)āna*] whip.
tazēnīdan, tazēn- [*tcyn-ytn'*] = **tāxtan.**
tazīdan, taz- [*tc-ytn'*] = **taxtan.**
[1]**tāzīg** [*t'cyk'* | N *tāzī*] swift, fast.
[2]**Tāzīg** [*t'cyk'* | N *tāzī*] Arab.
tēmār [*tym'l* | M *tym'r*, N ~] sorrow, grief, care.
[1]**tērag** [*tylk'* | N *tēra*] dark, turbid.
[2]**tērag** [*tylk'*] (mountain) peak, summit.
tēx [*tyh* | N *tēγ*] sharp edge, ridge; ray.
[1]**tēz** [*tyc* | M *tyz*, N ~] quick.
~īh: speed.
[2]**tēz** [*tyc* | (P *tyj*), N ~] sharp.
~īh: sharpness.
***tīdag** [*tytk'* | (N *dīda*)] pupil (of eye).
tigr [*HTYA* < A *ḥṭy'*; *tgl* | M *tygr*, N *tīr*] arrow.
***tīhōg** [*tyhwk'* | N *tīhū*] small grey partridge.
tīr, v. **tigr.**
Tīr [*tyl* | M *tyr*, N ~] a god (confused with Tištar); *astr.* Mercury; *cal.* 4th month; 13th day.
tis [*MNDOM* < A *mnd'm*; *ts* | M, J *tys*] thing, affair.
~-iz [*-c* | M *-yc*] (*with a negative*) no . . . at all.
tišn [*tyšn'*] thirst.
tišnag [*tyšnk'* | M *tyšng*, N *~a*] thirsty.
~īh: thirst.
Tištar [*tyštl* | N ~] *astr.* Sirius.
tō [*LK* < A *l-k* | M *tw*, N *tu*] thou, thee.
***tōf** [*twp* | N *tō*] layer.
tōhmag [*twhmk'* | M *twhmg*, N *tuxma*] seed; stock, family.
tom [*t(w)m* | M *tm*, N *tam*] darkness.
-tom [*-twm* | (M *-dwm*)] *suffix forming superlative adjectives.*
tōm [*twm* | (M *twhm*, N *tuxm*)] seed, family.
tōrag [*twlk'* | N *tōra*] jackal.
tōšag [*twšk'* | N *tōša*] provisions.
tōxtan, tōz- [*twhtn'*, *twc-* | M *twz-*, N ~] atone, expiate.
~išn: atonement, expiation.
tōz [*twc* | N ~] bark, skin.

tru(f)š [*tlw(p)š* | (P *tryfš*), N *turš*] sour.
truftag [*tlwptk'*] stolen; intercalary (days).
tuhīg [*twhyk'* | M *twhyg*, N *tuhī*] empty, vain.
 ~īh: emptiness, void.
tumbag [*twmbk'* | N *~a*] drum.
tund [*twnd* | N ~] sharp, violent.
 ~īh: violence, vehemence.
Tūr [*twl* | N ~] one of a people inimical to Ērān, Turanian.
 ~ān [-*'n'* | N ~] (land of) the Turanians.
Turk [*twlk'* | N ~] Turk.
tušt [*twšt'*] silent.
tuwān [*twb'n'* | M *tw'n*, N ~] might, power.
 ~ (+*infinitive*): it is possible to, one can.
 ~āg [-*'k'* | N *~ā*] mighty, able.
 ~gar [-*kl* | N ~] rich.
 ~garīh: richness, wealth.
 ~īg [-*yk'*] able.
 ~īgīh: ability, power.
 ~-sāmān [-*s'm'n'*] the extent of one's ability.
tuxšāg [*twhš'k'* | M *twxš'g*, N *tuxšā*] diligent.
 ~īh: diligence, endeavour.
tuxšīdan, tuxš- [*twhš-ytn'* | (M *twxš'yst*), N ~] strive, endeavour.
 ~išn: endeavour, striving.

U

u- [*AP*- < A *'p* | M *'w*-] = **ud** (*when followed by a suffixed pronoun*, e.g. **u-š**).
ud [*W* < A *w* | M *'wd*, N *u*] and.
udrag [*'wdlk'* = Av. *udra-*] otter.
ul [*LALA* < A *l-'l'* | M *'wl*] up(wards).
 ~ **āmadan**: rise.
 ~īh: upward direction.
ul-āmadān [*LALA YATWNt'n'*, *'wl'mt'n'*] *astr.* ascendant.
***ul-drafš**, v. **xurdruš**.
ummēd [*'wmyt'* | N ~] hope.
 ~wār [-*w'l* | N ~] hopeful.
Urdwahišt [*'wrtwhšt'*] = **Ardwahišt**.
Urišlīm [*'wlyšlym* | N ~] Jerusalem.
urmōd [*'wlmwt'* | (N *amrōd*)] pear.
***uruspar** [*'wlwspl* = Av. *uruθβar-*] intestines, womb; core, essence.
urwāhm(an) [*'wlw'hm(n')* | M *'wrw'hm-*] joyful.
 ~īh: joy, pleasure, delight.
urwar [*'wlwl* | M *'wrwr*] plant(s), vegetable.

***urwāzistan, urwāz-** [*'wlw'c-* = Av. *urwāza-*] rejoice.
 ~išn: rejoicing, happiness.
uskārdan, uskār- [*'wsk'l-tn'* | J ~, (N *sigāl-*)] think, consider, discuss.
 ~išn(īh): consideration, reflection.
uspurrīg [*'wspwlyk'*] = **spurrīg**.
us(t)ōfrīt [*'ws(t)wplyt'* = Av. *usəfriti-*] offering.
ušahin [*'wšhyn'* = Av. *ušahina-*] the night *gāh*.
ušnūg [*'wšnwk'*] = **šnūg**.
uštān [*'wšt'n'* = Av. *uštāna-*] soul, ghost.
 ~īh: vitality.
 ~ōmand [-*'wmnd*] living, animate.
uštar [*GMRA* < A *gml'*; *'wštl* | N *uštur*] camel.
 ~-gāw-palang [*'wštlg'pplng* | N ~] giraffe.
uzdehīg [*'wc-*, *'wzdhyk'* | M *'wzdh*] exiled; foreign.
 ~īh: exile.
uzdēs [*'wc-*, *'wzdys* | M *'wzdys*] idol.
 ~-parist [*-plst'* | M *-pryst*] idolater.
 ~-paristišnīh: idolatry.
 ~zār [*-c'l* | M *-c'r*] idol-temple.
uzēnag [*'wcynk'* | N *hazīna*] expense, cost; exit.
uzērin [*'wz(')ylyn'* = Av. *uzayeirina-*] the evening *gāh*.
uzīdan [*'wcytn'* | M *'wzyd, 'wzyh-*] go out.
uzmūdan, uzmāy- [*'wzmwtn'*, *'wzm'd-*] prove, test, try.
 ~išn: testing.
uzumburd [*'wzmbwlt'* | N *zumurrud*] emerald.
uzwān [*ŠNA* < A *lšn'*; *'wzw'n'* | M *'zw'n*, (N *zabān*)] tongue, language
uzwārdan, uzwār- [*'wzw'l-tn'* | M *'zw'rdn*] know, understand.
 ~išn: understanding; '*huzwarish*'.

W

wābar [*w'pl* | M *w'br*, (N *bāwar*)] truth; belief.
wābarīgān [*w'plyk'n'* | M *w'bryg'n*] true, trustworthy.
 ~īh: trustworthiness.
wabz [*wpc, wpz*] wasp.
wačast [*wcst'* = Av. *wačas-tašti-*] strophe (of the Gathas).
waččag [*wck'*, (*bck'*) | N *bačča*] child, baby, cub.
wad [*SLYA* < A *sry'*; *wt'* | M *wd*, N *bad*] bad, evil.
 ~īh: badness, evil.
wād [*w't'* | M *w'd*, N *bād*] wind, breath, spirit; *cal.* 22nd day.
wadag [*wtk'*] evil, vile, wicked.
 ~īh: evil, vileness.
wādām [*w't'm* | N *bādām*] almond.
wādbān [*w'tp'n'* | N *bādbān*] sail.

wad-baxt [*wtb'ht'* | N *badbaxt*] unfortunate.
wad-dil [*wtdyl* | M *wddyl*, N *baddil*] coward(ly).
wadgarīh [*wtglyh*] evil-doing.
wād-girdag [*w'tgltk'* | (N *gird-bād*)] whirlwind.
wad-gōhr [*wtgwhl* | N *bad-gauhar*] ill-, low-born.
wad-kāmag [*wtk'mk'*] malevolent.
 ~īh: malevolence.
wādrang [*w'tlng* | N *bādrang*] citron.
 ~-bōy [*-bwd* | N *-bōya*] lemon balm.
wad|-tōhm [*wttwhm*] = **wad-gōhr.**
 ~-wāzag [*-w'ck'* | (N *gawāža*)] abuse.
 ~-xēm [*-hym*] ill-natured.
waf- [*wp-* | P *wf-*, (N *bāf-*)] weave.
 ~išn: weaving.
wafr [*wpl* | M *wpr*, N *barf*] snow.
 ~ēnag [*-ynk'*] a sweetmeat.
waγdān [*wγt'n'* = Av. *waγδana-*] head (*ahuric*).
wahāg [*wh'k'* | M *wh'g*, N *bahā*] trading; value.
 ~ burdan: value, estimate.
wahār [*wh'l*, *(bh'l)* | M *wh'r*, N *bahār*] spring.
 ~īg [*-yk'* | N *-ī*] spring, vernal.
wahīg [*ZZLA* < A **zmr'* (?); *whyk'* | M *whyg*, N **bahī*] kid; *astr.* Capricorn.
wahišt [*whšt'* | M *whyšt*, N *bihišt*] paradise.
 ~īg [*-yk'* | N *-ī*] (worthy) of paradise.
Wahman [*whwmn'* | M *whmn*, N *bahman*] Good Mind, the first Amahraspand, guardian of cattle; *cal.* 11th month; 2nd day.
wāhmān [**w-n'* = *w'hm'n'* | M *'w'hm'n*, J *whm'n*, N *bahmān*] so-and-so.
Wahrām [*wlhl'n'*, *w'hl'm* | M *whr'm*, N *bahrām*] god of war, victory; *astr.* Mars; *cal.* 20th day.
 ātaxš ī ~: a major sacred fire.
wak [*wk'* | N *bak*] frog.
wālan [*w'ln'* | (N *barzan*)] settlement, community
walg [*wlg*] = **warg.**
wālīdan, wāl- [*w'l-ytn'* | N *bālīdan*] grow, increase, prosper.
 ~išn: growth.
wāmīdan, wām- [*w'm-ytn'*] vomit.
wan [*wn'* | N *bun*] tree; stock, stem.
 ~ ī gurgānīg: pistachio tree.
 ~ ī was-tōhmag: the Tree of Many Seeds.
wān-, ~išn, v. **wānīdan.**
wanafšag [*wnpšk'* | N *bunafša*] violet.
Wanand [*wnnd*] *astr.* Vega.
wandag [*wndk'*] rope, cord.
wāng [*KALA* < A *ql'*; *w'ng* | = M, N *bāng*] voice, cry.
wānīdan, wān- [*w'n-ytn'* | M *w'n-yst*] conquer, overcome, destroy.

~**išn**: conquest, destruction.
wanīgarīh [*AWBDN-*, *wny-klyh*] waste.
wany [*A*(*W*)*BDN*' < A *'bdn* | M *wny*] lost, destroyed.
wany(b)ūdīh [*AWBDN'bwtyh*, *-YHWWNtyh* | M *wny*(*b*)*wdyh*] destruction, ruination.
[1]**war** [*wl* | M *wr*, N *bar*] breast.
[2]**war** [*wl*] lake.
[3]**war** [*wl*] oath, ordeal.
[4]**war** [*wl*] shelter, enclosure.
wār-, v. **wārīdan.**
warāγ [*wl'g* | J *br'γ*] crow.
waran [*wln'*] desire, lust.
warān [*wl'n'*] ram.
wārān [*w'l'n'* | M *w'r'n*, N *bārān*] rain.
waranīg [*wlnyk'*] greedy.
~**īh**: greed, lust.
wārānīg [*w'l'nyk'* | N *bārānī*] rain(y).
warāz [*wl'c* | N *gurāz*] boar.
war-čašm [*wlcšm*] with eye(s) in the breast.
ward-, v. [1]**waštan.**
[1]**wardag** [*wltk'* | M *wrdg*, N *barda*] captive, prisoner.
~**īh**: captivity.
[2]**wardag** [*wltk'*] on heat (female animal).
~**īh**: heat.
***wardānāg** [*wlt'n'k'* | N *gardanā*] (roasting) spit.
wardēnīdan, wardēn- [*wltyn-ytn'* | (N *gardānīdan*)] cause to turn; change, alter.
wardišn [*wltšn'* | M *wrdyšn*, N *gardiš*] turning, change, metamorphosis.
~**īg** [*-yk'*] transient, changeable.
~**(īg)īh**: transience, mutability.
wardyūn [*wltywn'* | P *wrdywn*, N *gardūn*] vehicle, carriage, chariot.
warg [*wlg* | N *barg*] leaf.
wārīdan, wār- [*w'l-ytn'* | M *w'r-yst*, N *bārīdan*] rain.
warišn [*wlšn'*] conduct, behaviour.
[1]**warm** [*wlm* | N *barm*] memory.
~ **kardan**: learn by heart, memorize.
[2]**warm** [*wlm* | N *barm*] pool, reservoir.
wārom [*w'lwm*] mind.
warōmand [*wl'wmnd*] doubtful.
~**īh**: doubt.
warr [*LBWŠYA* < A *lbwš'*] wool; garment.
warrag [*KNNA* < ?; *wlk'* | M *wrg*, N *barra*] lamb, ram; *astr.* Aries.
wars [*wls*] hair.
[1]**warz** [*wlc* | M *wrz*, N *barz*] work, agriculture.
[2]**warz** [*wlc* | M *wrc/z*] miracle, miraculous power.
[3]**warz** [*wlz* | N *gurz*] club, mace.

warz-, ~išn, v. **warzīdan.**
warzāg [*wlc'k'* | (N *warzāw*)] ploughing (ox).
warzāwand [*wlc'wnd* | M *wrc'wynd*] having miraculous power, powerful.
warz-būm [*wlcbwm*] cultivated land.
warzīdan, warz- [*wlc-ytn'* | N ~] work, act, practise; till; beget.
~išn: work, tillage.
warzīgar [*wlcykl* | M *wrzygr*, N *barzīgar*] worker, peasant.
was [*KBD* < A *kbyr*; *ws* | = M, N *bas*] much, many, enough.
P **wasnād** [*wsn'd* | = P] for, on account of.
wāspuhr [*w'spwhl*] principal.
wāspuhragān [*w'spwhlk'n'*] 1. special, particular; 2. courtier.
~īh: speciality.
wassad [*wst'* | N *bussad*] coral.
~ēn [*-yn'* | N *-īn*] coralline.
wastar [*wstl* = Av. *wastra-*] clothing, garment.
wastār [*wst'l* | N *bistār*] wilful, obstinate; over-confident.
~īh: obstinacy; over-confidence.
wāstar [*w'stl*] pasture, fodder.
wastarag [*wstlg*] = **wastar.**
wāstaryōš [*w'stlywš* = Av. *wāstryō.fšuyant-*] husbandman.
~īh: husbandry.
was-tōhmag [*wstwhmk'*] having many seeds.
was-xwāstag [*KBDhw'stk'*] wealthy, rich.
wasyār [*wsy(k)'l* | N *bisyār*] much, many.
P **wāš** [*w'š* | = P] straw, fodder.
***wašag** [*wšk'* | N *uša?*] a kind of beer.
waštag [*wštk'*] sick, ill.
~īh: sickness, illness.
¹**waštan, ward-** [*wštn'*, *wlt-* | M *wštn*, *wrd-*, N *gaštan*, *gard-*] turn, return, wander; change.
~išn, v. **wardišn.**
²**waštan** [*wštn'*] = **wārīdan.**
waštīh [*wštyh*] = **waštagīh.**
wattar [*SLYtl*, v. **wad** | M *wtr*, N *bat(t)ar*] worse, bad, evil.
~īh: evil, wickedness.
wattom [*wttwm*] worst.
waxr [*w'hl* | (P *wxr-*)] crooked, distorted.
¹**waxš** [*whš* | (M *w'xš*)] spirit.
²**waxš** [*whš*] profit, interest.
waxš, ~išn, v. ¹, ²**waxšīdan.**
waxšendag [*whšndk'* | P *wxšyndg*] blazing, burning.
waxšgar [*whškl*] usurer.
¹**waxšīdan, waxš-** [*whš-ytn'* | P *wxš-*] burn, blaze, kindle.
²**waxšīdan, waxš-** [*whš-ytn'*] grow, wax.
~išn: growth.
waxšīg [*whšyk'*] spiritual.

waxšwar [*whšwl* | N *waxšūr*] prophet.
 ~**īh**: prophethood.
P **wāxtan, wāž-** [*w’htn'*, *w’c-* | P *w’xtn*, *w’c-*] say, speak.
[1]**way** [*w’d* = Av. *way-*] bird.
[2]**way** [*w’d* = Av. *wayu-* | P *wyw*] air, atmosphere.
 ~ **ī wattar**: a demon.
 ~ **ī weh**: a divinity.
wāy [*w’d* | M *w’y*, N ~] woe.
[1]**wāy-** [*w’d-* | M *w’y-*] fly.
 ~**endag** [*-(y)ndk'* | J *w/β’ynd’*] bird.
wāyīdan, [2]**wāy-** [*w’d-ytn'*] blow (of wind).
wayōdagān [*wydwtk’n'* | M **wywdg’n*, N *bayōgān(ī)*] nuptials, marriage feast.
waz-, ~išn(-īg), v. **wazīdan.**
wāz [*w’c* | = M, (N *bāj*)] word, speech; ‘grace’ (before meals).
 ~ **griftan**: say ‘grace’.
[1, 2]**wāz-, ~išn,** v. [1, 2]**wāzīdan.**
P **wāž-,** v. **wāxtan.**
wāzag [*w’ck'*] utterance, saying.
wazaγ [*wzγ*| N ~, *bazaγ*] frog.
wāzār [*w’c’l* | M *w’c’r-*, N *bāzār*] market.
wāzāragān [*w’c’lk’n'* | M *w’c’rg’n*, N *bāzărgān*] merchant.
 ~**īh**: trade.
wazīdan, waz- [*wc-ytn'* P *wz-*, N ~] move, blow (of wind).
 ~**išn**: movement.
 ~**išnīg**: mobile.
[1]**wāzīdan, wāz-** [*w’c-ytn'*] move, carry away; fly.
 ~**išn**: flight.
[2]**wāzīdan, wāz-** [*w’c-ytn'* | N *bāzīdan*] play.
wāzīg [*w’cyk'* | N *bāzī*] game, play.
wazr [*wzl*] = [3]**warz.**
wēd [*wyt'* | N *bēd*] willow.
weh [*ŠPYL* < A *špyr*; *wyh* | M *why*, *wyh*, N *bih*] better, good.
 ~**īh**: goodness.
 ~**-dēn** [*-dyn'* | N *bih-dīn*] of the good (Mazdean) religion.
wēhm [**wyyhm* | M *wyhm*] large, wide, broad.
 ~**īh**: width, breadth.
wēm [*wym* | = P] rock.
wēmār [*wym’l* | M *wym’r*, N *bēmār*] ill, sick.
 ~**īh**: illness.
wēn [*wyn'*] breath.
wēn-, ~išn(-īg), v. **dīdan.**
wēnāb [*wyn’p̄* | N *bīnāb*] vision.
 ~**dāg** [*-d’k'*, *-t’k'*] visible.
wēnāg [*wyn’k'* | M *wyn’g*, N *bīnā*] seeing.
 ~**īh**: seeing, sight.

wēnīg [*wynyk*' | M *wynyg*, N *bīnī*] nose.
wēnōg [*wynwk*' | N *bunū*] lentil.
wēš [*wyš* | = M, N *bēš*] more.
wēšag [*wyšk*' | N *bēša*] thicket, wood.
~**estān** [*-st'n*'] woodland.
~**īg** [*-yk*'] silvan.
wēwag [*wdpk*' | N *bēwa*] widow.
[1]**wēxtan, wēz-** [*NSHWN-tn*' < A √ *nsḥ*; *wyhtn*', *wyc-* | P *wyxt-*, N *bēxtan*, *bēz-*] sift, select, choose, separate, cleanse, purify, winnow.
~**išn**: selection.
[2]**wēxtan, wēz-** [*wyhtn*', *wyc-*] swing, brandish, throw, pour out.
Wīdadafš [*wydtpš* = Av. *wīdaδafšū-*] the south-western continent of the earth.
widang [*wtng* | P *wdng*] trouble, distress, constraint.
widār [*wt'l* | N *gudār*] passage, entrance.
widarag [*wtlg* | M *wdr*, N *guδar*] path, passage.
widardan, wider- [*wtltn*', *wt(y)l-* | M *wd(y)r-*, N *guδar-*] pass (by, away), cross, die.
~**išn(īh)**: passage, crossing, death.
~**išnīg**: transient.
widārdan, widār- [*wt'l-tn*' | M *wyd'r-*, N *guδārdan*] let pass, transport; endure, suffer.
widārīdan [*wt'lytn*'] = **widārdan.**
widaštan [*wtštn*' | N *guδaštan*] = **widardan.**
widāxtan, widāz- [*wt'htn*', *wt'c-* | (P *wd'c-*), N *gudāxtan*, *gudāz-*] melt, dissolve.
widāzīhistan, widāzīh- [*wt'cyh-stn*'] be melted, dissolved.
wider-, ~**išn(-īg, -īh)**, v. **widardan.**
widerān [*wt(y)l'n*' | N *guδarān*] transient, dying.
widest [*wt(y)st*' | N *bidast*] (hand) span (9 in.).
~**īg** [*-yk*'] span-sized, midget.
widimās [*wtym's* | (M *wyd'm's*)] wonder, miracle.
~**īg** [*-yk*'] wonderful.
~**īh**: miracle.
widimušt [*wtymwšt* | M *wd(y)mwšt*] astonished.
~**īh**: astonishment.
***widwar** [*wytwl*] contented, resigned, consoled.
~**īh**: contentment, resignation, consolation.
wiftag [*wyptk*'] passive sodomite.
wigrād [*wgl't*' | N *bīdār*] awake, alert.
wigrādan, wigrās- [*wgl'tn*', *wgl's-* | M *wygr'd*, *wygr's-*] awaken, rouse.
~**išn(īh)**: awakening.
wih-, v. **wistan.**
wihān(ag) [*wh'n(k)*', *(b-)* | M *wh'ng*, N *bahāna*] cause, reason.
wihēz- [*wyhyc-* | M *whyz-*] move, progress.
wihēz(ag) [*wyhyc(k*')] movement, progression.

~**agīg** [-*yk*ˈ] movable; intercalary (year).
wihīr- [*whyl-* | (M *whwr-*)] change.
~**išn**: change.
wimand [*wymnd* | = M] boundary, frontier, limit.
~**īg**, ~**ōmand** [-*yk*ˈ, -*ʾwmnd*] bounded, limited.
***wimēhgēn** [*wmyhkn*ˈ | M *wymyh-*] *shapely.
wimuštan [*wymwštn*ˈ | M *wymrz-* (< P)] spoil, destroy.
win [*wn*ˈ] vina, lute.
winah [*wnʾs* | M *wynʾh*, N *gunāh*] sin, crime.
winahgār [*wnʾskʾl* | M *wnʾhgʾr*, (N *gunāhkār*)] sinner.
~**īh**: sinfulness.
winahidan, winah- [*wnʾs-ytn*ˈ | M *wynʾh-*] spoil, damage, destroy.
~**išn**: damage, destruction.
winastag [*wnstk*ˈ] spoilt, corrupt.
windādan, wind- [*HŠKHWN-tn*ˈ < A *hškḥ*, √ *škḥ*; *wndʾtn*ˈ | M *wyndʾd*, *wynd-*] find, obtain, acquire.
~**išn**: acquisition, earnings.
~**išnīg**: findable.
winjišk [*wncšk*ˈ | N *gunjišk, binjišk*] sparrow.
win(n)ārdan, win(n)ār- [*wynʾl-tn*ˈ | M *wynʾr-dn*] order, fix, arrange.
~**išn**: arrangement.
win(n)irdan [*wynltn*ˈ | M *wynyrdn*] be arranged, established; stay.
[1]**wīr** [*wyl* | M *wyyr*] man, hero.
[2]**wīr** [*wyl* | M *wyr-*, N *bīr*] memory, mind.
[3]**wīr** [*wyl* | N *bīr*] thunderbolt.
wirāstan, wirāy-, (P wirāz-) [*wylʾstn*ˈ, *wylʾd-*, (*wlʾc-*) | M *wyrʾst*, *wyrʾy-*, (P *wyrʾšt*, *wyrʾz-*)] arrange, prepare, cultivate, restore.
~**išn(īh)**: arrangement, preparation.
wirēg [*wlyk*ˈ | N *gurēy*] flight, escape.
wirēxtan, wirēz- [*OLYKWN-tn*ˈ < A √ *ʿrq*; *wlyhtn*ˈ, *wlyc-* | P *wryxt*, N *gurēxtan*, *gurēz-*] flee, escape.
wīrōmandīh [*wylʾwmndyh* | M *wyrwmndyy*] memory.
wirōzag [**wlwck*ˈ | (P *wrwc*)] lightning.
wis [*wys* | = M] village.
wisāndan, wisān- [*wsʾn-dn*ˈ] separate.
~**išn(īh)**: separation.
wisāy- [*wsʾd-* | M *wysʾy-*] rest.
wisbed [*wyspt*ˈ | M *wysbyd*] village headman.
wisē [*wsydy* | (P *wsyd*), N *gusē*] despatch.
~ **kardan**: send, despatch.
wisistan, wisin(n)- [*wsstn*ˈ, *wsyn-* | N *gusistan*, (*gusil-*)] break, split.
wisp [*wsp* | M *wysp*] all, every.
wispurdan, *wispar- [*wspwltn*ˈ] tread, trample.
wīst [*20*; *wyst*ˈ | = M, N *bīst*] twenty.
wistan, *wih- [*ŠDYTWN-tn*ˈ < A √ *šdh*; *wstn*ˈ] shoot, throw.
wistar(ag) [*wstl(g)* | N *bistar*] bedding, cover.

wistardan, wistar- [*wstl-tn*[1] | N *gustardan*] spread.
wistāx [*wst'hw*[1] | M *wyst'h*, N *gustāx, bistāx*] confident, bold.
~**īh**: confidence, boldness.
wiš [*w(y)š* | M *wyš*, N *guš*] poison, venom, bile.
wišād [*ŠLYTWNt*[1], *wš't*[1] | M *wš'd*, N *gušād*] open, wide, loose.
wišādan, *wišāy- [*ŠLYTWN-tn*[1] < A √ *šrh*; *wš'tn*[1] | M *wyš'dn*, (*wyš'h-*), N *gušādan, gušāy-*] open, loose, free.
wišād-dar [*ŠLYTWNt*[1] *BBA*] hospitable.
wišād-dwārišnīh [*wš't*[1] *dwb'lšnyh*] going about 'open', i.e. without *kustīg*, or *šabīg*.
wišān- [*wš'n-* | = P] shake down.
***wišāy-**, v. **wišādan.**
wiškar [*wškl* | N *bišgar(d)*] hunting-ground, wilderness.
wiškīdan, wiškin(n)- [*wškytn*[1], *wškn-*] divide, separate.
~**išn**: separation.
wiškōfag [*wškwpk*[1] | N *biškōfa*] blossom.
wiškuftan, wiškōf- [*wškwp-tn*[1] | J *gwškwftn, gwškwβ-*] blossom; hatch.
wišōb-, ~**išn(-īg)**, v. **wišuftan.**
wišōmand [*wš'wmnd*] poisonous, venomous.
wišūdag [*wšwtk*[1] | (M *ghwdg*)] abortion, daevic creature.
wišūdan [*wšwtn*[1]] bear daevic offspring.
wišuftan, wišōb- [*wšwp-tn*[1] | M *wšwb-*, N **gušuftan*] disturb, destroy.
~**išn**: destruction.
~**išnīg**: destructible.
***wixšay-** [*whšd-*] forgive, forbear.
~**išn(īh)**: forbearance.
~**išnīg**: forbearing.
[1]**wiyābān** [*w(y)d'p̄'n*[1] | P *wy'b'n*, N *biābān*] desert.
[2]**wiyābān** [*wyd'p̄'n*[1]] astray, wandering; deluded.
~**īh**: delusion, deception.
wiyābānēnīdan, wiyābānēn- [*wyd'p̄'nyn-ytn*[1]] lead astray, deceive.
wiyābān|garīh [*wyd'p̄'nklyh*] deception.
~**īg** [*-yk*[1]] wandering, itinerant.
wiyāftan, *wiyāb- [*wd'p̄tn*[1] | M *wy'b-*] open (the mouth).
wiyān [*wyd'n*[1] | M *wy'n*, N *giyān*] tent.
wiyōz- [*wydwc-*] loosen, undo.
***wiyufs-** [*wdwps-*] make merry.
~**išn**: merry-making.
~**išnīg**: merry.
wizandag [*wzndk*[1]] quaking.
wizandīdan, wizand- [*wznd-ytn*[1]] tremble, quake.
~**išn**: quaking.
wizār [*wc'l* | M *wc'r*] separation; explanation.
wizārdan, wizār- [*wc'l-tn*[1] | M *wyc'rd, wyc'r-*, J *bz'rd-*, N *guzārdan*] separate; explain, interpret; perform, fulfil, redeem.
~**išn**: decision; redemption.

wizārd-wars [*wc'lt' wls*] with parted hair.
wizāstan, wizāy- [*wyz'stn'*, *wyz'd-* | M *wyz'y-*, N *guzāy-*] injure, impair, prejudice.
 ~išn: injury.
 ~išnīg: injurious.
wizēn [*wcyn'* | N *guzīn*] choice.
wizend [*wz(y)nd* | M *wzynd*, N *guzand*] hurt, harm, injury.
wizēngar [*wcynkl*] chooser; selective.
wizīdan, wizīn- [*wcytn'*, *wcyn-* | M *wcyd*, N *guzīdan, guzīn-*] choose, select, prefer, discriminate.
wizīhīdan, wizīh- [*w(y)cyh-ytn'*] be separated.
 ~išn(īh): separation; dawn(ing).
wizīn-, v. **wizīdan.**
wizīr [*wcyl*] decision, judgement.
wizīristan, wizīr- [*wcyl-stn'* | J *bzyr-*, N *guzīr-*] be able to dispense with, avoid.
 ~išnīg: avoidable.
wizistan [*wcstn'* | M *wcyst*] teach.
wizōstan, wizōh/y- [*wcwstn'*, *wcwd-* | (J *bzwb-*, N *pižōhīdan*)] examine, investigate.
 ~išn: investigation.
wizūdan [*wyzwtn'*] = **wizāstan.**
wizurd [*wcwlt'*] valid, genuine, true.
 ~īh: validity, truth.
Wōrūbaršt [*w'wklwblšt'* = Av. *wouru.barəštī-*] the north-western continent of the earth.
Wōrūjaršt [*w'wklwclšt'* = Av. *wouru.jarəštī-*] the north-eastern continent of the earth.
wurrōyistan, wurrōy- [*HYMNN-stn'* < A *hymn*, √ *'mn* | M *wrwyst*, (*wrw-*), J **brwy-*, *grww-*, N *brw-*, *girawīdan*] believe; choose.
 ~išn [*wlwdšn'*] belief.
wuzurg [*LBA* < A *rb'*; *wc(w)lg* | M *wzrg*, N *buzurg*] big, great.
 ~īh: size, greatness.
wuzurg-framādār [*LBA plm't'l*] prime minister.

X

xāk [*APLA* < A *'pr'*; *h'k'* | N ~] earth, dust.
xām [*h'm* | N ~] crude, raw.
xāmīz [*h'myc* | N ~] pickled meat.
xāmōš [*h'mwš* | N ~] silent.
[1]**xān** [*h'n'* | P *x'n*, N ~] house.
 ~ ud mān: house and home, dwelling.

[2]**xān** [*h'n'* | P *x'n*] spring, source.
xānag [*BYTA* < A *byt'*; *h'nk'* | N *xāna*] = [1]**xān.**
xandīdan, xand- [**GHBHWN-ytn'* < A √ *gḥk*, or √ **qḥqḥ*; *hnd-ytn'* | (M *xnyst*), N ~] laugh.
xānīg [*h'nyk'* | M *x'nyg*, N *xānī*] = [2]**xān.**
xar [*HMRA* < A *ḥmr'*; *hl* | N ~] donkey, ass.
xār [*h'l* | M *x'r*, N ~] thorn.
xar-buz [*hlbwc* | M *xrbwz*] oryx.
xar-gōš [*hlgwš* | N ~] rabbit, hare.
xārōmand [*h'l'wmnd*] thorny.
xār-pušt [*h'lpwšt'* | N ~] porcupine, hedgehog.
xastan [*hstn'* | M *xst*, N ~] wound, injure.
xašēn [*hšyn'* | N *xašīn*] (dark) blue.
xāyag [*h'd(y)k'* | N *xāya*] egg.
 ~-dēs [*-dys*] oval, egg-shaped.
xayūg [*h(')dwk'* | N *xayū*] saliva, spittle.
xaz [*hz* | N ~] marten.
xēm [*hym*] nature, character.
xēšm [*'yšm, hšm* | M *xyšm*, N *xišm*] anger; the demon Wrath.
 ~ēn [*-yn'* | M *-yn*] angry.
xīndag [*hyndk'* | M *xyndg*] ill, sick.
 ~īh: illness, sickness.
xīr [*CBW'* < A *ṣbw*; *hyl* | M *xyr*] thing, matter.
xirs [*hls* | N ~] bear.
xišt [*hšt'* | (P *hyštyg*), N ~] brick.
xōg [*hwk'* | N *xwk, xōy*] nature, character, disposition.
xōn [*DMYA* < A *dm'*; *hwn'* | M *xwn*, N *xūn*] blood.
xormā [*T*^g < A *tmryn*; *hwlm'k'* | N ~] date.
xrad [*hlt'* | M *xrd*, N *xirad*] wisdom, reason.
 ~īg, ~ōmand [*-yk'*, *-'wmnd* | N *-mand*] wise.
xrafstar [*hlpstl* = Av. *xrafstra-*] reptile, noxious creature.
xrīdan, xrīn- [*Z̲B̲NN-tn'* < A √ *zbn* | M *xryd, xryn-*, N *xarīdan*, (*xar-*)] buy.
xrōhak [*hlwhk'* | N ~] coral.
xrōs [*DYLKA* < A *dkr'*; *hlws* | P *xrws*, N *xurōs*] cock.
xrōstan [*hlwstn'* | M *xrwst*] call, cry.
xūb [*hwp* | M *xwb*, N ~] good.
 ~īh: goodness.
xuftan, xufs- [*HLMWN-tn'* < A √ *ḥlm*; *hwptn'*, *hwps-* | M *xwpt*, N *xuftan, xusp-*] sleep.
xūg [*HZWLYA* < A *ḥzyr'*; *hwk'* | N ~] pig.
xūkar(ag) [*hwkl(k')* | N *xūkara*] hedgehog.
xumb [*hwmb'* | M *xwmb*, N ~] jug, pitcher.
xunak [*hwnk'* | M *xwnk*, N *xunuk*] happy; cool.
xurdruš [*hwldlwš*, *-dlpš* = Av. *xrwidruš*] 'with a bloody club' (epithet of *Xēšm*, later misinterpreted as **ul-drafš* '*with raised banner').

xwāb [*hw'b* | N ~] sleep.
xwābar [*hw'pl* | M *xw'br*] beneficent.
~**īg** [-*yk'*] beneficial.
~**īh**: beneficence, benefit.
xwad [*BNPŠE* < A *b-npš-h*; *hwt'* | M *xwd*, N ~] self; indeed.
~**īh**: selfhood, essence.
xwadāy [*hwt'y* | M *xwd'y*, N ~] lord.
~**īh**: lordship, sovereignty.
~**wār** [-*w'l*] lordly.
xwad-dōšag [*hwtdwšk'*] self-indulgent.
~**īh**: self-indulgence.
xwah [*AHTE* < A *'ḥth* | N ~] sister.
[1], [2]**xwāh-**, ~**išn**, v. **xwastan, xwāstan.**
xwahar [*AHTEl*, v. **xwah**; *hw'hl* | (M *xw'r*), N *xwāhar*] sister.
xwahl [*hw'hl* | (M *xwhr*), N ~] bent, crooked.
xwā(h)rīh [*hw'(h)lyh* | M *xw'ryy*] happiness, bliss.
xwālist [*hw'lyst'* | (M *xw'ryst*)] sweetest.
xwamn [*hwmn'*, *ḥmn'* | M *xwmn*] sleep, dream.
~-**wizār** [-*wc'l*] interpreter of dreams, oneirocritic.
xwān [*hw'n'* | M *xw'n*, N ~] tray, table.
xwandan, xwān- [*KRYTWN-*, *KLYTWN-tn'* < A √ *qr'* | M *xwnd*, *xw'n-*, N *xwāndan*] call, summon.
Xwanirah [*hwnyls* = Av. *x^{v}aniraθa-*] the central, inhabited continent of the earth.
[1]**xwar** [*hwl* | M *xwr*, N ~] sun; *cal.* 11th day.
[2]**xwar** [*hwl* = Av. *x^{v}ara-*] a degree of sin.
xwar-, ~**išn**, v. **xwardan.**
[1]**xwār** [*hw'l* | M *xw'r*, N ~] light, easy; mean, abject.
~**īh**: ease; v. *also* **xwāhrīh.**
[2]**xwār** [*hw'l* | M *xw'r*] food.
xwār-, ~**išn**, v. **xwārīdan.**
xwaran [*hwln'* | M *xwrn*] banquet.
xwarāsān [*hwl's'n'* | M *xwr's'n*, N ~] sunrise, east.
xwār-bār [*hw'lb'l* | M *xw'r w b'r*, N ~] food and drink.
xwardan, xwar- [*OŠTEN-tn'* < A *'šth*, √ *šth*; *hwltn'* | M *xwrdn*, *xwr-*, N ~] eat, consume.
~**išn**: food.
~**išnīg**: edible.
~**išnīh**: eating, consumption.
xwardār [*hwlt'l*] (legally) edible, not *murdār*.
xwardīg [*hwltyk'* | M *xwrdyg*, N ~*ī*] food.
xwārēn [*hw'lyn'*] edible.
xwārēn- [*hw'lyn-*] cause to eat, drink; feed; irrigate.
xwarg [*hwlg* | J *xwwrg*] ember.
xwārīdan, xwār- [*hw'l-ytn'*] drink.
~**išn**: drink, drinking.

xwarōfrān [*hwl(')wpl'n'* | M *xwrwpr'n*] sunset, west.
xwarrah [*GDE* < A *gdh* | (M *prh*, N *farr*)] fortune, glory, splendour.
~**ōmand** [-*'wmnd*] fortunate, glorious.
xwaršēd, v. **xwarxšēd.**
xwārtar [*hw'ltl*] minor (sins).
xwarwarān [*hwlwl'n'*, *-bl'n'*] = **xwarōfrān.**
xwar(x)šēd [*hwl(h)šyt'* | M *xwrxšyd*, N *xuršēd*] sun.
xwāstag [*NKSYA* < A *nksy'*; *hw'stk'* | M *xw'stg*, N ~*a*] property, wealth.
~**ōmand** [-*'wmnd*] wealthy.
xwastan, [1]**xwāh-** [(*Y*)*PLHWN-tn'* < A √ *plḥ*; *hwstn'*, *hw'd-* | J *xwh-*, N *xwast*] tread, trample; thresh.
~**išn**: trampling.
xwāstan, [2]**xwāh-** [*BOYHWN-stn'* < A √ *b'y*; *hw'stn'*, *hw'd-* | M *xw'stn*, *xw'h-*, N ~] seek, want, desire; attract, acquire.
~**išn**: desire, attraction.
xwastūg [*hwstwk'* | N *xustū*] confessing, believing.
~**īh**: confession, belief, faith.
xwaš [*BSYM* < A *bsym*; *hwš* | M *xwš*, N ~] pleasant, sweet, nice.
~**īh**: pleasantness, pleasure.
xwēd [*hwyt'* | M *xwyd*, N ~] moist, fresh.
~**īh**: moisture, freshness.
xwēdōdah [*hwytw(k)ds*, *-d't'* = Av. x^v*aētwadaθa-*] kin-marriage.
xwēn-āhan [*hw(y)n 'syn'* = Av. x^v*aēna- (ayah-)*] shining metal.
xwēš [*NPŠE* < A *npš-h*; *hwyš* | M *xwy(b)š*, N ~] (one's) own.
~**īh**: possession.
~**āwand** [*hwyš'wnd* | N ~] relative, kinsman.
xwēšēnīdan, **xwēšēn-** [*hwyšyn-ytn'*] appropriate, make one's own.
xwēš-kār [*hwyšk'l*] dutiful.
~**īh**: proper function.
xwēš-tan [*NPŠE tn'* | N ~] self.
xwēy [*hwyd* | N *xway*] sweat, perspiration.
xwīstan [*hwystn'*] sweat, perspire.
xwurd [*hwlt'* | N ~] small, little.
xwurdag [*hwltk'* | N ~*a*] something small, particle; *astr.* lunar mansion; (horse's) pastern.
~**īh**: smallness.

Y

P **yad** [*yt'* | P *yd*] until; so that.
yak, v. **ēk.**
yākand [*y'knd*, *-nt'* | P *y'kwnd*, N ~] ruby.
yal [*yl* | N ~] hero.

yāsaman [*y'smn'* | N ~] jasmine.
yask [*ysk'* | = M] illness, sickness.
yasn [*ysn'* | = M] adoration, worship.
yašt [*yšt'* | = M] prayer, worship.
yaštan, yaz- [*YDBHWN-tn'* < A *ydbḥwn*, √ *dbḥ*; *yštn'*, *yc-* | M *yz-*] worship, celebrate, recite.
~**išn**: worship.
yāt [*y't'* = Av. *yāta-*] a degree of sin.
P **yāwēd(ān)** [*y'wyt('n)'* | P *y'wyd('n)*] always, eternally.
yaz-, ~**išn**, v. **yaštan.**
yazd [*yzdt'* | M *yzd*, N ~] god, divinity.
yāzdah [*y'cdh* | M *y'zdh*, N ~] eleven.
yazdān [*yzd'n'*] (*pl.*) gods, spirits.
yōjdahr [*ywšd'sl* | M *ywjdhr*] holy, pure.
~**īh**: holiness, purity.
yōjdahrgar [*ywšd'slkl*] purifier.
~**īh**: purification, sanctification.
yōz [*ywc* | N ~] cheetah, hunting leopard.

Z

zādag [*z'tk'* | M *z'dg*, N *zāda*] born; child.
zadan, zan- [*MHYTWN-tn'* < A √ *mḥ'*; *ztn'*, *zn-* | M *zdn*, *zn-*, N ~] hit, beat, strike, smite.
~**išn**: blow, smiting.
zādan, zāy- [*YLYDWN-tn'* < A √ *yld*; *z'tn'* | M *z'd*, *z'y-*, N ~] bear (offspring); be born.
~**išn**: birth.
~**išnīg**: born, engendered, animal.
zadār [*zt'l*] smiter; destructive.
zadūg [*ztwk'* | (N *žad*)] gum.
zafar [*zpl* | N ~] mouth, maw (*daevic*).
***zahā** [*zh'(k')*] depth.
zahābag [*zh'pk'* | N *zahāb*] spring, source.
[1]**zahag** [*zhk'*, (*z'hk'*) | M *zhg*, N *zah*] child, offspring.
[2]**zāhag** [*z'hk'*] element (water, fire, air, earth).
zahagōmand [*zhk'wmnd*] pregnant, gravid.
zahār [*zh'l* | N ~] womb.
***zahīh** [*zhyh*] = **zahā.**
zahr [*z'hl* | M *zhr*, N ~] poison, venom.
zahrag [*z(')hlk'* | N ~*a*] bile, gall.
zalūg [*zlwk'* | N *zalū*] leech.
zam [*zm* | P *zmg*] winter.

zamān [*ODNA* < A *ʻdn*’; *zm’nˈ*, *zmnˈ* | M *zm’n*, N ~] time, hour.
 ~ag [*zm’nkˈ*] = **zamān**.
***zamānīg** [*zm’nykˈ*] prescribed.
zāmēnīdan, zāmēn- [*z’myn-ytnˈ* | M *z’myn-*] lead, send.
zamestān [*zmst’nˈ* | (M *dmyst’n*), N ~] winter.
zamīg [*z-*, *zmykˈ* | M *zmyg*, N *zamī*] earth.
 ~īg [*-ykˈ*] terrestrial, earthly.
 ~-paymānīh [*-ptm’nyh*] geometry.
zāmyād [**z’md’tˈ* (misreading of *z’myzdtˈ* = *zām-yazd?*) | M *z’my’d*, N ~] *cal.* 28th day.
zan [*NYŠE* < A *nšh*; *znˈ* | = M, N ~](*pl.* **-ān, -īn**) woman, wife.
zan-, **~išn**, v. **zadan**.
^{1}**zand** [*znd* | N ~] commentary, explanation, Zend.
^{2}**zand** [*znd* | = M] district, tribe.
zandag [*zndkˈ* | N *zanda*] rampant.
zandbed [*zndptˈ* | M *zndbyd*] headman of a district, tribe.
zandīk [*zndykˈ* | N ~] heretic, Manichaean.
 ~īh: heresy.
zang [*zng*] ankle, shank.
zangīg [*zngykˈ* | N *zangī*] negro.
zanǰīr [*zncyl* | (P *zyncyhr*), N ~] chain.
zānūg [*z’nwkˈ* | P *z’nwg*, N *zānū*] knee.
zard [*zltˈ* | N ~] yellow.
 ~īh: yellowness.
zardag [*zltkˈ* | N *zarda*] (egg) yolk.
zardak [*zltkˈ* | N ~] safflower.
zard|-ālūg [*zlt’lwkˈ* | N *~ū*] apricot.
 ~-čōbag [*-cwpkˈ* | N *~čōba*] turmeric.
Zardu(x)št [*zltw(h)štˈ* | (M *zrdrwšt*), N *Zardušt*] Zaraθuštra, Zoroaster.
zargōn [*zlgwnˈ* | P *zrgwng*, N *zaryūn*] golden, green, fresh.
 ~īh: greenness.
zarīg [*zlykˈ* | M *zryg*] sorrow, grief.
 ~ōmand [*-’wmnd*] sad, sorrowful.
zarmān [*zlm’nˈ* | M *zrm’n-*, N ~] old man; old age, decrepitude.
 ~īh: old age.
zarr [*ZHBA* < A *zhb*’; *DHBA* < A *dhb*’ | M *zr-*, N ~] gold.
 ~ēn [*ZHBAynˈ*, *zlynˈ* | M *zryn*, N *~īn*] golden.
 ~(ī)gar [*zlykl* | N *~gar*] goldsmith.
zarwān [*zlwp’nˈ* | P *zrw’n*] old age.
zastan, zāy- [*zstnˈ*, *z(’)d-*] ask, demand.
zaxm [*ztm*, *z’hm* | (P *jxm*), N ~] wound.
zay [*zydȳ* = Av. *zaya-*] instrument, weapon.
zāy-, v. **zastan**.
zāy-, **~išn(-īg)**, v. **zādan**.
zāyč(ag) [*z’yc(kˈ)* | N *zāyča*] horoscope.
zāyistan [*z’dstnˈ*] = **zastan**.

zayt [*zyt*^{1}] olive.
zāz [*zʾz* | = M, (N *žāž*)] weed, useless plant.
***zēfān** [*zypʾn*^{1} | (N *zīf*)] wrong, vile.
^{1}**zēn** [*zyn*^{1} | = M] weapon, armour.
^{2}**zēn** [*zyn*^{1} | N *zīn*] saddle.
zēn-abzār [*zynʾpcʾl* | N *zīnafzār*] horse-armour.
zēnāwand [*zynʾwnd*] alert, vigilant.
zēndān [*zyndʾn*^{1} | = M, N *zindān*] prison.
 ~**bān** [-*pʾn*^{1} | N -*bān*] jailer.
 ~**īg** [-*yk*^{1} | N -*ī*] prisoner.
zēnēnīdan, zēnēn- [*zynyn-ytn*^{1}] look after, preserve.
zēnhār [*zynhʾl* | N *zinhār*] protection.
zēnīg [*zynyk*^{1}] armed.
***zibāl** [*zbʾl* | N *zībāl*] swift (horse, etc.).
zīh [*zyh* | N *zih*] bow-string.
zīndag [*zy(w)ndk*^{1} | M *zyndg*, N *zinda*] alive, living.
 ~**īh**: life.
zīndakkar [*zywndkkl* | M *zyndkr*] vivifier, reviver.
zīnēnīdan, zīnēn- [*zynyn-ytn*^{1}] damage, harm.
zīrak [*zylk*^{1} | M *zyr*, N ~] wise, clever.
zīstan, v. **zīwistan.**
zišt [*zyšt*^{1} | = P, N ~] hateful, ugly.
zīwēnīdan, zīwēn- [*zywyn-ytn*^{1} | M *zywyn-*] vivify, revive.
zī(wi)stan, zī(w)- [*zyw-stn*^{1} | M *zywystn, zyw-*, N *zīstan*] live.
zī(w)išn [*zywšn*^{1} | M *zyyšn*] life; livelihood.
 ~**īh**: life, living.
 ~**ōmand** [-*ʾwmnd*] living, alive.
ziyānag [*zydʾnk*^{1}] young woman.
zīyišn, v. **zī(w)išn.**
zofāy [*zwpʾd* | M *zwpʾy*] deep; depth.
 *~**īh**: depth.
zofr [*zwpl* | M *zwwpr*, J *zwrf*, (N *žarf*)] deep.
 ~**āy** [-*ʾd*] depth.
 ~-**pāyag** [-*pʾdyk*^{1}] deep.
zōhr [*zwhl* | M *zwhr*] libation, offering.
zōr [*z(ʾ)wl* | M *zwr*, N ~] power, strength.
 ~**īg**, ~**ōmand** [-*yk*^{1}, -*ʾwmnd* | M -*mnd*, N ~*mand*] powerful, strong.
zōt [*zwt*^{1} = Av. *zaotar-*] first officiating priest.
 ~**īh**: office of *zōt*.
zraw-, v. **zruftan.**
^{1}**zrēh** [*zlyh* | P *zryh*] sea, lake.
^{2}**zrēh** [*zlyh* | N *zirih*] armour.
zruftan, zraw- [*zlwp-tn*^{1}] = **azruftan.**
zūd [*zwt*^{1} | M *zwd*, N ~] quick(ly).
 ~**īh**: speed.
zūr [*zwl* | M *zʿwr*] false, deceitful.

zūr-gugāy [*zwlgwk'dy* | M *zwrgwg'y*] false witness.
~**īh**: false testimony.
zurwān [*zwlw'n'*] time; the god Time, Zurvan.
zuwān [*zwb'n'*] = **uzwān**.
zūzag [*zwzk'* | (N *žūža*)] hedgehog.
zyān [*zyd'n'* | M *zyy'n*, N *ziyān*] loss, harm, damage.
~**gār**, ~**ōmand** [*-k'l*, *-'wmnd*] harmful.

ENGLISH-PAHLAVI INDEX

(a.—adjective; anim.—animate; astr.—astronomy, astrology; av.—adverb; cj.—conjunction; n.—noun; pn.—pronoun; pr.—preposition; v.—verb; vi.—intransitive; vt.—transitive.)

a ē(w).
abandon abāz ēstādan az, hištan.
ability čāraggarīh, hunar, šāyendagīh, tuwānīgīh; *extent of one's* ~ tuwān-sāmān.
abject xwār.
able abzārōmand, šāyendag, tuwānāg, tuwānīg.
able, be ~ ayārīdan, šāyistan, P šah-; v. *can*.
ablution pādyāb(īh).
abode āwarišn, bunag, māništ, nišēmag; (*daevic*) dwārišn.
abortion wišūdag.
above azabar.
abrade randīdan.
abreast hamwar.
absolute kāmag-xwadāy, kāmgār.
abstain pahrēxtan.
abuse (n.) dušnām, wad-wāzag.
abuse (v.) tar kardan / menīdan.
accept padīriftan.
acceptable mehmān.
acceptance padīrišn.
acclivity abrāz.
accompany abāgēnīdan.
accomplish pardāxtan.
account mar; v. *reckoning*; *on* ~ *of* padisāy, P wasnād; *on that* ~ ān bahrag rāy.
account-book daftar.
accursed gizistag, nifrīdag.
accused pasēmāl.
aconite bīš.
acquire ayāftan, handōxtan, windādan, xwāstan.
acquired gōšōsrūd.
acquisition handōzišn, windišn.
acquisitive ayābag.
acrobat, pole-~ dārwāzīg.
across tar, tarist.
act (v.) kardan, warzīdan.
action kard, kardag(ān), karm, rāyēnišn.
active kardār, kārīg.
activity kardārīh, kārīgīh.
adjutant P hǎmharz.
admonish āwēnīdan.
adoration yasn; v. *worship*.
adorn ārāstan, azrāy-, payrāstan, pēsīdan.
adornment ārāyišn, payrāyag, pēsišn.
adult dād-meh, purnāy.
adulthood mehtarīh.
advantage bahrwarīh, sōg, sūd; v. *profit*.
adversary hamba/edīg, hambāy, hamēmāl, hamēstār; (*spiritual*) ēbgat, petyārag.
advice handarz, pand.
advise handarzēnīdan.
advocate ǰādag-gō(w).
affability huēwāzīh.
affable huēwāz.
affair kār, kard, tis.
affection grāmīgīh.
afraid, be ~ tarsīdan.
after frāz az, pas az, pay ī.
afterwards pas.
again abāz, did, P bid.
against padīrag.
age dād, -sālagīh; *old* ~ pīrīh, zarmān(īh), zarwān.
aged pīr.
ageless azarmān.
aggression hēnīh.
aggressive mustabarmānd.
agile čābuk.
agility čābukīh.
agitate ayārdēnīdan.
agitated, be ~ ayārdīdan.
agitation ayārdēnišn.

agreeable ham-dādestān.
agreement husāzagīh; pašn, pašt; (*document*) pādixšīr.
agriculture warz.
Ahuramazda Ohrmazd.
air andarwāy, way; *of the* ~ andarwāyīg.
alas alā.
alert gubrāg, wigrād, zēnāwand.
alien anōdag; v. *strange, foreign.*
alike ēwsān.
alive zīndag, zīwišnōmand.
all hamāg, hămist, hāmōyēn, har(w), harwīn, harwisp, hambāstag.
alliance āyōzišn.
allot handāxtan.
almond wādām; ~ *sweetmeat* lawzēnag.
alms ahlawdād.
alone ēwtāg, tāg, tanīhā.
aloud borzwāngīhā.
also ham, -iz.
alter wardēnīdan.
alteration ǰadag-wihīrīh.
always bāstān, hamē, hamēšag, hămwār, ǰāwēdān, P yāwēd(ān).
amass handōxtan.
amber kahrubā(y).
ambergris ambar.
among(*st*) andar(ag), mayān.
amount čandīh.
ample frāx.
anarchy abādixšāyīh.
ancestor niyāg.
ancient pīr.
and ud, (u-).
anemone alālag.
angel frēstag; *guardian* ~ frawahr, fraward.
anger dēbahr, xĕšm.
angry xĕšmēn.
animal gyānwar; zāyišnīg; *tame* ~ dām; *wild* ~ dad.
animate gyānwar, uštānōmand.
ankle zang.
announce niwistan, niwēyēnīdan.
announcement niwēyišn(īh).
anoint handūdan.
answer (n.) passox, (pāsox).
answer (v.) paywāz-.
ant mōr.
anti- ǰud-; *anti-demonic* ǰud-dēw.
antidote anōš, ǰud-bēš, pādzahr.
anti-knowledge pas-dānišnīh.
anus kūn.
any, not ~ ēč.
anybody kas-iz.
apart from frāz az, ǰud az.
apartments, private ~ šabestān.
apology bōzišn.
apostle frēstag, paygāmbar; v. *prophet.*
appear paydāgīhistan.
appearance čihr, dēs(ag), paydāgīh.
appetizer pēšpārag.
apple sēb.
appoint frāz griftan, gumārdan, hištan.
appointee gumārdag.
appointment pāymār.
apportion baxtan.
appropriate xwēšēnīdan.
approval passandišn.
approve passandīdan.
apricot zardālūg.
Aquarius Dōl.
aquatic ābīg.
Arab Tāzīg.
arch-demon māzandar.
archer kamāndār.
architect rāz-kirrōg.
archives dēwān.
ardent garmōg, taftīg.
Aries Warrag.
ark kēwūd.
arm bāzā.
armed zēnīg.
arm-guard bāzābānag.
armour zēn, zrēh, gurdīh.
armpit kaš.
army gund, hēn, laškar, spāh.
around pērāmōn.
arouse guhrāyēnīdan, hangēxtan.
arousing hangēzišn.
arrange ārāstan, payrāstan, rāyēnīdan, win(n)ārdan, wirāstan.
arranged, be ~ win(n)irdan.
arrangement ārāyišn, rāyēnišn, win(n)ārišn, wirāyišn(īh).
arranger rāyēnāg.
arrival rasišn.
arrive rasīdan.
arrogance abartanīh.
arrogant abartan.
arrow tigr; ~ *shaft* čōbag.

artisan hutuxš, kirrōg.
artistry nēzūmānīh.
arts kirrōgīh.
Aryan Ērānag; ~ *home, land* Ērānšahr, Ērānwēz.
as (av.) ōwōn, čiyōn; (cj.) čē; ~ *if* čiyōn ka.
ascendant ul-āmadān.
ascribe to abāz dādan ō.
ashamed šarmgēn; *be* ~ pafšir-.
ashen āduresta rēn.
ashes ādurestar.
ask pursīdan, zastan, (zāyistan).
aspen spēd-dār.
ass xar; *wild* ~ gōr.
assembly hanǰaman.
assignment pāymār.
assist ayārīdan, frayādīdan.
assistance abāgīh, dastyārīh, frayād(išn).
association hamīh, nišast.
assured(*ly*) ēwar.
astonished widimušt.
astonishing škeft.
astonishment škeftīh, widimuštīh.
astray wiyābān; *lead* ~ wiyābānēnīdan.
astrologer axtar(ā)mār, starōšmār (-ōšmur).
astrology axtar(ā)mārīh, kundāgīh.
at ō, pad.
atmosphere andarwāy, way, spāš.
atmospheric andarwāyīg.
atone tōxtan; *cause to* ~ puhlēnīdan.
atonement puhl, tōzišn.
attack (n.) hēnīh, pahikafišn, tag.
attack (v.) pahikaftan, tag kardan abar / ō.
attain abar rasīdan ō, ayāftan.
attendant kardespās, P hāmharz.
attention nigāh.
attentive huniyōxš.
attract xwāstan.
attraction xwāhišn.
attribute abāz dādan ō.
audience handēmānīh; ~-*chamber* pēšgāh.
augur murw-nīš.
auspicious humurwāg.
authoritative pādixšā(y).
authority dastwar(īh), pādixšāyīh, sālārīh.
authorized pādixšā(y).
autumn pādēz.
average mayānag.
avert ānāftan.
Avesta abestāg.
avoid pahrēxtan, wizīristan.
avoidable wizīrišnīg.
avoidance ānābišn.
awake gubrāg, wigrād.
awaken wigrādan; v. (*a*) *rouse*.
awakening wigrāsišn(īh).
aware āgāh.
away parrōn.

baby waččag, kōdak, kawādag.
back (av.) abāz.
back (n.) pušt.
backgammon nēwardaxšīr.
bad wad, wattar; v. *evil*.
badness wadīh.
bag, skin ~ hambān, mašk.
baggage bunag.
bait čīnag.
bake poxtan.
balance tarāzūg.
ball gōy.
banana mōz.
banish pad dēbahr dāštan.
bank, river ~ bār.
banker gāhbed.
banner drafš, nīšān.
banquet sūr, xwaran.
barbarity anērīh.
bark pōst, tōz.
barley ǰaw; ǰawēn.
barren starwan.
base bun, fragān, pāyag.
baseless abun.
basil, royal ~ šāhesprahm; *speckled* ~ palangmušk.
basin šādurwān; v. *bowl*.
basis mādayān, padisār.
bastion frawār.
bat (anim.) šawāg.
bath ābzan, garmābag.
battle ardīg, hamrānīh, ǰang, nibard, pahikār, razm, P pādrazm; *do* ~ nibardīdan; v. *fight*; *doing* ~ ardīkkarīh.
battlefield kārezār, razmgāh.
bay (*horse*) bōr.
be būdan, ēstādan, h-.

bead muhrag.
beam frasp.
bear (anim.) xirs.
bear (v.) burdan; ~ *offspring* zādan, (*daevic*) hunušakēnīdan.
beard rēš.
bearer burdār.
bearing barišn.
beat kōftan, kōstan, zadan.
beautiful hučihr, nēk(ōg).
beaver babrag.
because čē, ēd rāy čē.
become būdan.
becoming (a.) niyābag.
becoming (n.) bawišn.
bed gāh, bālēngāh.
bedding wistar(ag).
bee magas ī angubēn.
beer wašag.
beestings frušag.
before handēmān, pēš.
beget (frazand) warzīdan.
beginning bunīh, fradomīh, padisār, sar.
behaviour barišn, rawišnīh, warišn.
behind pas.
being axw, stī; *come into* ~ hambūsīdan.
belief āstawānīh, wābar, wurrōyišn, xwastūgīh.
believe wurrōyistan.
believing dēn-āstawān / -burdār, xwastūg.
bell P darāγ.
belly aškamb(ag), aškom(b); (*daevic*) mulān.
below ēr, azēr.
belt kamar(-band).
bemused mast(ōg).
bench bālēngāh.
beneficence hudā(ha)gīh, kirbakkarīh, xwābarīh.
beneficent hudā(ha)g, hugar, kirbakkar, xwābar.
beneficial xwābarīg.
benefit xwābarīh.
benevolence hučašmīh, humānīh.
benevolent hučašm.
bent xwahl.
best pāhlom.
bestowal baxšišn.
better weh.
between andarag, mayān.
bezoar pādzahr.
bier gāhūg.
big wuzurg, stabr.
bile wiš, zahrag.
bind bastan; ~ *together* hambastan.
binding together hambandišnīh.
biped dōpāy.
bird murw, way, wāyendag; *little* ~ murwīzag; ~ *of good omen* humāy; ~ *of prey* škarag.
birth zāyišn.
bishop, v. *chess*.
bite gazīdan.
biting (a.) gazāg.
biting (n.) gazišn.
bitter taxl.
bitterness taxlīh.
black syā.
blacksmith āhangar.
blade tēx; ~ *of grass* giyāhīzag.
blame (n.) āwēnišn, ērang(ih), nikōhišn.
blame (v.) āwēnīdan, ēraxtan, nikōhīdan.
blameless anērang.
blameworthy āwēnišnīg, nikōhišnīg.
blaze waxšīdan.
blazing waxšendag.
blemish āhōg.
bless āfrīdan.
blessed farrox, hufraward.
blessing āfrīn.
blind kōr.
blinking mēzišn.
bliss šēdā, xwā(h)rīh.
blissful hurām.
blister ābilag.
blood xōn.
blossom (n.) škōfag, wiškōfag.
blossom (v.) škuftan, wiškuftan.
blow (n.) snāh, zanišn.
blow (v.) daftan, (damīdan); (*wind*) wāyīdan, wazīdan; ~ *flute* pazd-.
blue xašēn; *blue-green* kāskēnēn.
boar warāz.
board taxtag.
boasting nāzišn.
boat kaštīg, makōk.
bodily tanīg.
body kālbod, kirb, tan.
bodyguard puštībān.

boil (vt.) ayārdēnīdan.
bold wistāx; v. *brave*.
boldness wistāxīh.
bond band; mihr, pašn, pašt(ag).
bone ast(ag), astuxān.
bonnet kulāf.
book mādayān, nāmag, nibēg.
boon āyaft.
bore suftan.
born zādag, zāyišnīg; *be* ~ zādan.
both ǰomā; *of* ~ *worlds* dō-axwānīg.
bottle šīšag.
bottom bun, tah.
bottomless abun.
boundary kanārag, marz, sāmān, wimand.
bounded sāmānōmand, wimandīg; v. *delimited*.
boundless akanārag.
boundlessness akanāragīh.
bountiful abzōnīg.
bountifulness abzōnīgīh.
bow (*weapon*) drōn, kamān, sanwar.
bowl padišxwar, tašt.
bowman kamāndār.
bow-string zīh.
box kēwūd, tabangōg; (*tree*) šimšār.
boy, v. *lad*, *page*, *son*.
brain mazg.
branch azg, tāg.
brand drōšīdan.
branding drōš.
brandish wēxtan.
brass brinǰ, rōy.
brassard bāzābānag.
brave čēr, dilēr, marčābuk, mardānag, nēw.
bravery čērīh, gurdīh, marčābukīh, mardānagīh.
brazen brinǰēn, rōyēn.
bread nān; *daily* ~ rōzīg.
breadth pahnāy, wēhmīh.
break (vi.) wisistan; v. *broken*.
break (vt.) škastan.
breaking šken(n)išn; ~ *faith* mihrōdruǰīh.
breast pestān; sēn(ag), war.
breath damišn, wād, wēn; *short of* ~ dušdaft.
breathe daftan, (damīdan).
briar, sweet ~ nastaran.
bribe pārag.
brick xišt.
bridegroom dāmād.
bridge puhl.
bridle ēwān, padisār.
brigand rāhdār.
brigandage rāhdārīh.
bright rōšn, šēd, P nisāg.
brighten rōzēnīdan.
brightness, *brilliance* bām, brāh, brāzišn, frōg, payrōg, spīg.
brilliant bāmīg.
bring ānīdan, āwurdan, rasēnīdan, adēn-; ~ *about* andar āwurdan.
broad pahn, wēhm.
broadcast srawēnīdan.
brocade dēbāg.
broken, *be* ~ ških-; v. *break*.
bronze brinǰ; brinǰēn.
broom gyāg-rōb.
brother brād(ar).
brow brūg.
brown, *reddish*-~ bōr.
bucket dōl, hēzag.
Buddha but.
buffalo gāwmēš.
bug sās.
build dēsīdan.
builder rāz-kirrōg.
bull gāw.
bun kulāčag.
bunch, *bundle* dastag.
burden bār.
buried nigān.
burn (vi.) waxšīdan.
burn (vt.) dazīdan, sōxtan, tāftan, (tābīdan).
burning (a.) sōzāg, taftīg, waxšendag; *ever*-~ hamēšag-sōz.
burning (n.) dazišn, sōg, sōzišn, tābišn.
burrow sūrāg.
burrowing sūrāgīg.
burst škāftan.
bustard čarz.
but bē.
butter kār, rōyn.
buttermilk, *dried* ~ kašk.
buttock kūn.
buy xrīdan.
Byzantine hrōmāyīg.
Byzantium Hrōm.

Caesar kēsar.
calculate āmār-; v. *reckon.*
calculated ōšmurdīg.
calculation ōšmārag.
calf gawdar.
call xrōstan, xwandan.
calumny dušēwāzīh.
calyx kulāfak.
camel uštar.
camp bunag.
camphor kāpūr.
can šāyistan, tuwān, P šah-; v. *able.*
canapé bazmāwurd.
Cancer Karzang.
cane graw, nay.
cane-brake nayestān.
cap kulāf(ak).
capable ādūg.
capital šahrestān.
Capricorn Wahīg.
captive dastgīr, griftār, wardag; v. *prisoner.*
captivity dastgraw, wardagīh.
caravan kārawān.
caravaneer kārawānīg.
care (n.) nigāhdār(išn)īh, pahrēz; tēmār.
care for pahrēxtan.
cared for pad-nigerišn.
carpenter durgar.
carpet bōb.
carriage wardyūn.
carrion murdār, nasā.
carry burdan; ~ *away* wāzīdan.
carry out hanǰāftan.
case (*law*) dādestān, ǰādag.
cast down hambāstan.
caste pēšag.
castle, v. *chess.*
cat gurbag.
cattle gōspand, stōr.
cattle-stall gōstān.
cauldron dēg.
cause (*reason*) čim, wihān(ag); (*case*) ǰādag.
cavity gabr.
ceiling aškōb.
celebrate yaštan.
celebration ǰašn.
celery karafs.
cemetery daxmagestān.
centaur nēmasp.
ceremonies, religious ~ hamāgdēn, radpassāg.
certain a- / abē-gumān, ēwar, tāštīg.
certainly ēwar.
certainty abēgumānīh, tāšt.
chaff kāh.
chain zanǰīr.
chalcedony karkēhan.
chamberlain dar-handarzbed.
chance (n.) ǰahišn.
chance (v.) ǰastan.
change (n.) wardišn, wihīrišn.
change (vi.) waštan, wihīr-.
change (vt.) wardēnīdan.
changeable rōzward, wardišnīg.
channel ǰō(y), kahas.
chapter dar.
character čiyōnīh; ragīh, xēm, xōg.
characteristic daxšag.
charge, in ~ abarmān.
chariot rah, wardyūn.
charity ahlawdād.
charm nērang; v. *spell.*
chase (n.) naxčīr.
chase (v.) pazdēnīdan, tāxtan, tazēnīdan.
chatter (n.) drāyišn.
chatter (v.) drāyīdan.
cheek ērwārag.
cheese panīr.
cheetah yōz.
cherish parwardan.
chess čatrang; (*pieces*) *K* šāh, *Q* frazēn, *B* pīl, *Kt* asp, *R* mādayār, *P* payādag.
chest sēn(ag); (*box*) tabangōg.
chestnut šāhbalūt.
chew ǰūdan.
chicken kark.
chick-pea naxōd.
chief (a.) mādayān, (*daevic*) kamālīg.
chief, spiritual ~ rad.
child aburnāy(ag), frazand, rahīg, waččag, zādag, zahag.
childbirth abusīh.
childhood aburnāyīh, rahīgīh.
childless apus, starwan.
choice (a.) pad-wizēn.
choice (n.) wizēn.
choose wēxtan, wizīdan, wurrōyistan.
chooser wizēngar.
Christian tarsāg.

chronicle kārnāmag.
circle čambar.
circular gird.
circumstance čē-ēwēnagīh.
circumvallation, *citadel* parwār; v. *fortification*.
cither tambūr.
citron wādrang.
city šahr, šahrestān.
claim pahikārdan.
clarion nāy.
class mar.
clay gil; gilēn.
clean pāk; *ritually* ~ pādyāb; v. *pure*.
cleanse wēxtan.
cleansed āsnūd(ag), (āsnīdag).
clear rōšnag.
cleave tāšīdan.
clever zīrak; v. *wise*.
clime kišwar.
cloak kabāh.
clothe nihuftan, (nihumbīdan).
clothing ǰāmag, paymōg, wastar(ag).
cloud abr, mēγ, snōy.
clover aspast.
club gad, warz, (wazr); *bearing a* ~ gadwar.
cluster hōšag.
coarse stabr, sturg.
coarseness stabrīh.
cock xrōs.
coconut anārgēl.
coin, *small copper* ~ pišīz.
cold sard; ~ *region* sardsēr.
coldness sardīh, sarmāg.
collaboration hamkārīh.
collaborator hamkār.
collapse hambastan.
collapsed hambastag.
collect (vi.) ō gird āmadan.
collect (vt.) hambārīdan, harrōb-, P amwaštan.
collection harrōbišnīh.
colour (n.) gōn(ag), rang.
colour (v.) pēsīdan.
colt kurrag.
column stūn(ag); *military* ~ kārawān.
comb šānag.
combat hamnibardīh, hamrānīh, kō(x)šišn; v. *fight*.
combustion sōg, sōzišn.
come āmadan, madan; awar!; ~ *in* andar āmadan; ~ *to*, *upon* abar rasīdan; ~ *to an end* ō ham madan.
comer madār.
command (n.) framān.
command (v.) framūdan.
commander framāndār, kustagbed, sāstār, spāhbed.
commandment framāyišn.
commentary zand.
commission gumārdan.
commit abespurdan.
commonalty amaragān, pāyram.
community hanǰaman; wālan.
compact hambast.
companion hambāy.
company abāgīh.
compelled ačārag.
compensation tāwān.
complain garzīdan, nāl-.
complaining garzišnīg, mustōmand.
complaint garzišn, gilag, must.
complete (a.) bowandag, hangirdīg, (u)spurrīg.
complete (v.) frazāftan, hangirdēnīdan, hanǰāftan.
completeness hangirdīgīh, spurrīgīh.
completion bowandagīh, frazāmišn, hanǰām.
complexion gōn(ag).
compose hambastan, hamēnīdan.
composed hambastag; *be* ~ hambūdan.
composite bahrōmand.
compositeness bahrōmandīh.
composition hambawišn(īh).
comprehend abar madan.
comprehension ayābagīh; parwand.
compress afšurdan.
comprise parwastan.
comrade hamahl, hamāl.
conceal nihuftan, (abar) nihumbīdan.
concealment nihān.
conceived, *be* ~ hambūsīdan.
conception hambūsišn.
concerning andar.
conclusion frazām.
condemn ēraxtan.
condemnation čašmagāhīh, ērang(īh); v. *blame*.
conduct (n.) warišn; v. *behaviour good* ~ ērīh.
conduct (v.) franāftan.
confess āškārāgēnīdan, garzīdan.

confessing āstawān, xwastūg.
confession āstawānīh, xwastūgīh; āškārāgīh.
confidence wistāxīh.
confident wistāx.
confounded stard.
confused āhīd; *be* ~ šēb-.
confusion āhīdīh, šēbišn.
congregation hanǰaman.
connect paywastan.
connected hamband.
connection hambandīh, paywand.
conquer tarwēnīdan, wānīdan.
conquest wānišn.
conscious ōšyār.
consciousness ōš(īh).
consecrate niwistan, niwēyēnīdan.
consecrated bread drōn; ~ *drink* parāhōm.
conserve ambag.
consider abar nigerīdan, pad ēd dāštan, handēšīdan, hangārdan, ōšmurdan, uskārdan.
consideration āmār, hangārišn, ōšmārišn, uskārišn(īh).
consign abespurdan.
consolation wīdwarīh.
consoled wīdwar.
constellation axtar.
constitution passāzišn.
constraint widang.
consubstantial hamgōhr.
consult pahikārdan.
consultation hampursagīh.
consulting hampursag.
consume xwardan.
consumption xwarišnīh.
contain parwastan.
contained, *be* ~ *in* andar būdan.
container kabārag.
contempt tarmenišnīh.
contemptuous tarmenišn.
contend with pahikār-.
content(*ed*) abēmust, hunsand, hušnūd, wīdwar.
content(*ment*) hunsandīh, hušnūdīh, šnōmag, šnōhr, wīdwarīh.
contentious sturg.
contiguous hamsāmān.
continent kišwar; v. Appendix (vi).
continually paywastag.
continue ēstādan.
contract mihr.
contract-breaker mihrdrōz, mihrōdruǰ.
contrary abārōn, mih.
conversion hāzišn.
convert hāxtan.
cook poxtan.
cool (a.) xunak.
cool (v.) afsārdan.
cool down afsardan.
cooling afsārišn.
cope with abar madan.
copper rōy; (a.) rōyēn; v. *coin.*
copulate gādan, marzīdan.
copulation māyišn, marzišn(īh).
copy pa(č)čēn.
coral wassad, xrōhak.
coralline wassadēn.
cord wandag.
core mādayān, uruspar.
coriander g/kišnīz.
corn ǰōrdā.
corner gōšag.
corpor(*e*)*al* astōmand, astwand, kālbodōmand, tanīg, tanīgard, tanōmand.
corpor(*e*)*ality* astōmandīh, tanōmandīh.
corpse ristag, nasā.
corrupt gannāg, winastag; v. *rotten.*
corruption gannāgīh, nasrušt(īh), pōhišn.
corvée bēgār.
cost uzēnag.
costume brahm(ag).
costus kust.
cot gāhwārag.
cotton pambag; (a.) pambagēn.
couch bālēngāh, taxtgāh.
counsel pand; *taking* ~ hampursag.
count ōšmurdan.
counter- padīrag.
counterpart brādarōd.
countless amar(ag), anōšmār, asāg.
country būm, deh, šahr.
countryman dahigān, (dehgān).
couple ǰuxt.
courier payg.
courtier wāspuhragān.
cover (n.) wistar(ag).
cover (v.) nihuftan, (nihumbīdan), pōšīdan.

covering pōšišn.
cow gāw.
coward wad-dil.
cow-shed gōstān.
crab karzang.
cradle gāhwārag.
craftsman kirrōg.
craftsmanship kirrōgīh.
crane kulang.
create āf(u)rīdan, (frāz) brēhēnīdan, dādan, tāšīdan; (*daevic*) kirrēnīdan.
creation āfurišn, brēhēnišn, (bun-)dahišn; dām.
creator dādār, Day.
creatorship dādārīh.
creature dām; *noxious* ~ xrafstar.
crime āgrift, wināh.
crimson karmīr.
crooked waxr, xwahl.
cross widardan, (widaštan).
crossing widerišn(īh).
crow warāγ.
crowd grōh.
crown abesar.
crucifixion dārgardīh.
crude xām.
crush afšurdan, kōftan.
cry (n.) wāng.
cry (v.) xrōstan; (*weep*) griyistan.
crystal ābgēnag, bēlūr.
crystalline ābgēnagēn.
cub waččag.
cubit ārešn, frārāst.
cultivate wirāstan.
cultivated ābādān; ~ *land* warzbūm.
cultivation ābādānīh.
cup paygāl.
cup-maker paygālgar.
curator stūr.
curds māst.
cure bēšāz(ēn)-.
curls gēs.
currency rawāgīh.
current rawāg.
curse nifrīn.
curtain pardag.
cushion bālēn, bāliš.
custodian (*of stray animals*) apēdagdār.
custom dastwarīh, ēwēn(ag).
customary šōnīg.
cut (n.) brīn.
cut (v.) b(u)rīdan, tāšīdan.
cutting (a.) burāg.
cutting (n.) burišn.
cypress sarw.

daevic creature wišūdag; v. *noxious*.
dagger čēlān, dašnag.
daily rōzwārag.
dais šādurwān.
dakhma daxmag, dādgāh.
damage (n.) wināhišn, zyān; v. *harm*.
damage (v.) wināhīdan, zīnēnīdan; v. *hurt*, *injure*.
damask, *monochrome* ~ piring; *polychrome* ~ parnagān.
damn ēraxtan.
damp naft; v. *moist*.
danger sēǰ; *free from* ~ asēǰ.
dangerous sēǰōmand.
dare ayārīdan.
dark tārīg/k, tērag; ~-*coloured* dabr.
darkness tār, tārīg/kīh, tom.
date xormā.
date-palm muγ.
daughter duxt(ar).
dawn bāmdād, ōš, ōš(e)bām.
dawning wizīhišn(īh).
day rōz; ~ *and night* rōz-šabān.
daytime rōzgār.
dead rist.
deaf karr.
dear dōšag, grāmīg.
death marg(īh), ōš, widerišn(īh), P murd; *moment of* ~ gyān kandan; *deserving* ~ margarzān; *risk* ~, *fight to* ~ anōš xwardan.
deathless ahōš, amarg; v. *immortal*.
deathlessness amargīh; v. *immortality*.
debt abām.
decay pōhišn.
deceased anōšagruwān; v. *blessed*.
deceit dawāl, drō, frēb, pa(č)čībāgīh.
deceitful dōsaxwan, zūr.
deceive druxtan, frēftan, pa(č)čībāy-, wiyābānēnīdan.
deceived frēftār.
deceiver dabr; frēftār.
deception frēb, wiyābān(gar)īh.
decide frāz griftan.
decision wizārišn, wizīr.
decisive brīngar.

declination ōgrā.
declining nišēbīg.
declivity nišēb, šēb.
decrease (n.) kāhišn, nirfsišn.
decrease (vi.) nirfs-, kāstan.
decrease (vt.) kāhēnīdan, kāstan.
decree, v. *destiny*.
decree (v.) brēhēnīdan.
decreeing brēhēnāg.
decrepitude zarmān.
deed kār, kunišn; v. *good, evil.*
deep zofāy, zofr(-pāyag); (*water*) nāydāg.
deer gawazn.
defeat pahikār-, stōwēnīdan.
defeated stō.
defecate rīdan.
defence pahrēz, pāsbānīh; (*legal*) pasēmālīh.
defend pādan.
defendant pasēmāl.
deficiency abēbūd(īh), frōdmānd.
defile āhōgēnīdan, ālūdan.
defiled ālūdag.
defilement ālūdagīh; v. *pollution.*
degree (*of arc*) suš.
dejection (astr.) nišēb, past.
delay (n.) spōz(išn).
delay (v.) spōxtan.
delicate dārmag.
delight huniyāgīh, urwāhm(an)īh.
delightful huniyāg.
delimitation brīn.
delimited brīnōmand; v. *bounded, limited.*
deluded wiyābān.
delusion wiyābānīh.
demand zastan, (zāyistan).
demolish hambāstan.
demolition hambāhišn.
demon dēw, druz; *female* ~ eh; v. Appendix (ii).
demonic dēwānag.
denying nakkīrā.
depart franaftan.
deprivation appārīh.
deprived abahr.
depth nigūnīh, zahā, zahīh, zofāy(īh), zofrāy.
deputy gumārdag.
descendant naft.
desert wiyābān.
design nigār-.
desire (n.) ārzōg, kām(ag), waran, xwāhišn.
desire (v.) abāyistan, grāyīdan, kāmistan, xwāstan.
desirous kāmagōmand.
desist from abāz ēstādan az.
desolate awērag, awērān.
desolation drōšag.
despairing anummēd.
despatch (n.) wisē; (v.), v. *send.*
desperate gyān-abespār.
despise tar kardan / menīdan.
destiny brēh, brēhēnišn.
destroy abesīhēnīdan, (afsēnistan), gugān-, kandan, murnǰēnīdan, wānīdan, wimuštan, wināhīdan, wišuftan.
destroyed ānāst, mūdag, tabāh, wany; *be* ~ abesīhīdan.
destroyer, destructive kastār, zadār.
destructible wišōbišnīg.
destruction abesīhišn(īh), afsēnišn, ānāstīh, kastārīh, tabāhīh, wānišn, wany(b)ūdīh, wināhišn, wišōbišn.
detail, in ~ gōwizār.
detailed gōkānīg.
details gōkān.
determined brīn.
determiner brīngar.
detriment (astr.) petyārag.
devil dēw.
devil-worship dēw-ēsnīh / -ēzagīh.
devoted gyān-abespār.
devour ōbārdan; (*daevic*) ǰūdan.
dew miznē.
dexterous nēzūmān(īg).
diagram nigārag.
diamond almās(t).
die (*gaming*) gardānāg, tās.
die (v.) murdan, widardan, (widaštan).
difference ǰudāgīh.
different ǰud, ǰudāg, ǰuttar.
difficult duškar, duš(x)wār, garān.
difficulty duš(x)wārīh.
dig kandan.
digest gugār(ī)dan.
digestible hugugār.
dignified huškōh.
dignity huškōhīh, škōh.
dilatory spōzgār.

diligence tuxšāgīh; v. *endeavour.*
diligent tuxšāg.
diminish kāstan.
diminisher kāstār.
diminution kāhišn, nirfsišn.
dinar dēnār.
dip ōgrā.
direct (a.) rāst.
direct (v.) rāyēnīdan.
direction kust(ag), nēmag, rōn, sōg; *downward* ~ nigūnīh; *upward* ~ ulīh; v. *organization.*
dirt rēm.
dirty rēman.
disagreeable duš(x)wār; ǰud-dādestān.
disappear abaydāgīhistan.
disappointment ōrēb(īh).
disbelief anāstawānīh.
disbelieving anāstawān.
disciple hašāgird, hāwišt.
disciplehood hāwištīh.
discord anāštīh.
discriminate wizīdan.
disengage from abāz kardan az.
dish padišxwar.
dishonour anāzarmīh, dusrawīh.
dishonoured anāzarm(īg), dusraw.
disk girdag.
disobedience aburdframānīh, spōz, spōzišn.
disobedient aburdframān, spōzgār.
disobey spōxtan.
dispense with wizīristan.
disperse pargandan.
disposition menišn, ragīh, xōg.
dispute (n.) pahikār.
dispute (v.) ēraxtan; v. *fight.*
disquiet anāštīh.
dissatisfaction ahunsandīh.
dissatisfied ahunsand.
dissolve widāxtan.
dissolved, be ~ widāzīhistan.
distant dūr.
distorted waxr.
distress stōwīh, škeftīh, tangīh, widang.
distressed ranǰwar, stō.
distribute baxtan, pargandan.
distribution baxšišn.
district awestām, kust(ag), pāygōs, rōstāg, zand.
disturb āyōzīdan, wišuftan.
disturbance āšōb.
divide wiškīdan.
divinity abargar, yazd; v. Appendix (i).
divisible bahrōmand.
division bazišn, brīn, kardag.
do kardan.
doctor bizešk.
doctrine āfrāh, čāštag, pōryōtkēšīh.
doer kardār, kunišngar.
dog sag.
dogma kēš.
dog-rose nastaran.
dome gumbad.
domestic ādehīg; kadagīg.
dominion šahryārīh; *of long* ~ dagrand-xwadāy.
don paymōxtan, pōšīdan.
donation dahišn.
done, be ~ kirīh-; *be* ~ *with* pardaxtan az; *not* ~ akard.
donkey xar.
door dar.
double dōgānag.
doubt gumān(īh), warōmandīh; *casting* ~ gumāngar.
doubtful gumānīg, warōmand.
down ēr, frōd.
downwards nigūnsār.
dowry kābēn.
drachm drahm.
dragon az, Azdahāg; (astr.) Gōzihr.
draught āhang.
draw (*pull*) kešīdan; (*picture*) nigār-; ~ *out*, ~ *water* āhixtan, hixtan.
dread āhr.
dream būšāsp, xwamn.
dress paymōzan; v. *garment.*
drink xwārišn; *alcoholic* ~ hur.
drink (v.) xwārīdan; *cause to* ~ xwārēn-.
drinking xwārišn; ~-*vessel* takōk.
drop paššing, paššinǰag, srešk.
drug dārūg.
drum tumbag.
drunken mast(ōg).
drunkenness mastōgīh.
dry hušk.
dry up hōšīdan.
dumb agōwāg, gung.
dung gūh, sargēn.
dung-worm pazūg ī gūhgard.

duration drang.
dust gard, xāk.
dutiful xwēškār.
duty bār, frēz, harg; *fulfilling duties* frēzb/wānīh.
dwell bunag dāštan, mān-.
dwelling ēstišn, mān, mānišn, māništ, xān ud mān; ~ *of demons* gilistag.
dye rang.
dying purr-gāh, widerān.

each harw.
eagle āluh, dālman, humāy.
ear gōš; ~ *of corn* hōšag.
earnings windišn.
ear-ring gōšwār.
earth būm, xāk, zamīg.
earthly zamīgīg.
earthquake būm-čandag.
ease āsānīh, rāmišn, xwārīh; *at* ~ rāmišnīg.
east ōšastar, xwarāsān.
easy āsān, sabuk, xwār.
eat xwardan; *cause to* ~ xwārēn-.
eating xwarišnīh; (*daevic*) ǰōyišn.
ebb ōgār.
ebony abnūs.
edge kanār(ag), karān; *sharp* ~ tēx.
edible xwarišnīg, xwārēn, xwardār.
educate frahixtan, parwardan.
educated frahixtag.
education frahang, parwarišn.
effort harg.
egg xāyag.
egg-shaped xāyagdēs.
eight hašt.
eighteen haštdah.
eighty haštād.
elbow āranǰ.
elder dādmeh, mehtar.
element āmēzišn, rastag, zāhag.
elephant pīl; ~-*driver* pīlbān.
eleven yāzdah.
eloquent gōwāg.
embassy bayaspānīh.
embers xwarg.
embrace āgōš, kanār.
emerald uzumburd.
emptiness tuhīgīh.
empty tuhīg.
enchant afsūdan.
encircle hambastan.
enclose parwastan.
enclosure parwand, parwast, war.
end abdomīh, frazām, hanǰām, karān, sar; *come to an* ~ ō ham madan; v. *finish*; *from* ~ *to* ~ sarāsar.
endeavour (n.) āyōzišn(īh), tuxšāgīh, tuxšišn.
endeavour (v.) kō(x)šīdan, tuxšīdan; v. *strive*.
endless asar.
endowed bahrwar.
endurance pattūgīh.
endure burdan, pattūdan, widār(ī)dan.
enduring pattūg.
enemy dušmen.
energetic kō(x)šišnīg.
engendered zāyišnīg.
enlarge frāxēnīdan.
enmity anāštīh, dušmenīh.
enough was.
enter andar āmadan / šudan.
entertainer huniyāgar.
entertainment huniyāgīh.
enthroned, be ~ abar nišastan.
entire bowandag, (u)spurrīg; v. *complete*.
entrails rōdīgān.
entrance widār.
entrust abespurdan, gumārdan.
entry adēn.
entwine pēčīdan.
envious areškēn, čašmarešk, duščašm.
envoy bayaspān.
envy arešk, čašmareškīh, duščašmīh.
epistle frawardag.
equal (a.) hamōg.
equal (n.) hamahl, hamāl, hamtāg.
equivalent gōhrīg.
Eranian Ērānag.
erect stēγ, stēndag.
ermine kākom ī spēd.
erring aband, abērāh.
error abandīh, ērang(īh).
escape (n.) rastārīh, wirēg.
escape (v.) rastan, wirēxtan.
especial mādagwar; v. *special*.
especially (pad-)nāmčišt.
essence čēīh, čihr(ag), gōhr(ag), mādag, mādayān, xwadīh, uruspar.
essential gōhrīg, mādagīg, mādagwar, mādayān.

establish nihādan.
established, be ~ winnirdan.
estate dastagird.
estimate wahāg burdan.
eternal dagrand-xwadāy, hamēīg, ǰāwēd.
eternally hamēīhā, ǰāwēdān(ag), P yāwēdān.
eternity hamēšagīh, hamē-rawišnīh; *of* ~ frašagirdīg.
evening ēbārag; *previous* ~ dōš.
ever hagriz.
every harw, wisp.
everyday rōzwārag.
evident āškārāg, nigerišnīg.
evil (a.) akōmand, anāg, druwand, wad(ag), wattar, duš-; ~ *deed* dušxwaršt; ~ *eye* aš, duǰdōysarīh; ~ *rule* dušpādixšāyīh; ~ *ruler* dušpādixšā(y); ~ *speech* dušēwāzīh, dušhūxt; ~ *spirit* Ahreman, gannāg mēnōg; ~ *thought* duš(hu)mat; *of* ~ *behaviour* duškunišn; *of* ~ *religion* agdēn, duǰdēn; *of* ~ *speech* duš-gōwišn; *of* ~ *thought* dušmenišn.
evil (n.) ak, anāgīh, bazag(īh), dušīh, petyārag, wad(ag)īh, wattarīh; *onslaught of* ~ ēbgat(īh), petyāragīh.
evil-doer anāg-kardār.
evil-doing wadgarīh.
evil-minded dušwīr.
evil-natured dušxēm.
ewe mēš.
exaltation (astr.) bālist.
exalted bālistīg.
exaltedness bālistīh.
examine wizōstan.
excellence pāhlomīh.
excellent čābuk, pāhlom, pāšom.
except bē . . . (enyā), ǰud az.
excess frehbūd(īh).
excrement gūh, hixr, muhrišn.
execrable nikōhišnīg.
execrate nikōhīdan.
exempt pargūd.
exile uzdehīgīh.
exiled uzdehīg.
existence (h)astīh, axw(ān), stī.
exists (h)ast.
exit uzēnag.
expansive abzōnīg.
expel ōgārdan.
expense uzēnag.
experience kārāgāhīh.
experienced kārāgāh, nibardag.
expiate tōxtan.
expiation puhl, tōzišn.
explain paydāgēnīdan, wizārdan.
explanation wizār, zand.
explicit gōwizār.
exposition nigēz(išn).
expound nigēxtan.
express (*juice*) hunīdan.
expulsion pazdagīh.
extend, cause to ~ rawēnīdan.
extinguish afsārdan.
extinguished, be ~ (a)zruftan.
extract āhixtan; (*juice*) hunīdan.
extraordinary škeft.
exudation paššing.
eye čašm, dōysar; *evil* ~ aš, duǰdōysarīh.
eye-lash, -lid miǰ(ag).

fable afsān.
face čihr, rōy.
faint tand.
faintness tandīh.
faith kēš, xwastūgīh; *breaking* ~ mihrōdruǰīh.
faithful dēn-āstawān / -burdār.
falcon bāz.
fall kaftan, ōbastan, ōftādan, pad-.
fall down (*collapse*) hambastan.
fall on pahikaftan.
fallen hambastag.
false mih, zūr; ~ *judgement* drōdādwarīh; ~ *testimony* zūrgugāyīh; ~ *witness* zūr-gugāy.
falsehood drōzanīh, mihōxt.
fame husrawīh, nām.
family dūdag, nāf, tōmag, tōm.
famous husraw, nāmčištīg, nāmīg.
fan damēnag.
far dūr.
farmer dahigān, (dehgān); v. *husbandman*.
farthing pišīz.
fashion (frāz) brēhēnīdan, passāxtan.
fast (a.) tāzīg; v. *quick, swift*.
fast (n.) rōzag.
fasting pādrōzag.

fat (a.) frabīh.
fat (n.) čarbišn, pīh.
fate baxt, brēh, spihr.
father pid(ar).
fathom ǰudnāy.
fattiness čarbīh.
fatty čarb.
fault āhōg, māndag.
favour āyaft.
fear (n.) bīm, škōh, tars; āhr.
fear (v.) tarsīdan.
fearful bīmgēn, bīmōmand.
fearfulness bīmgēnīh.
fearless abēbīm, abīm.
fearlessness abēbīmīh.
feast bazm, sūr.
feather parr.
feeble nizār; v. *weak*.
feed xwārēn-.
feel mārdan, sōhistan.
feeling (a.) sōhišnīg.
feeling (n.) sōhišn, pahrmāhišn.
felling hambāhišn.
felon mar.
felt namad.
female dēnōdag, mādag.
femininity mādagīh.
fence parzīn.
fervent garmōg, taftīg.
festival gāhānbār; ǰašn.
fever tab, tabišn.
few andak, čand, ēwčand, kam, nihang, ōzārak.
fewer kem.
fibre rēšag.
fickle nāzuk, rōzward.
field kišw(ān)zār.
fierce sturg.
fifteen pānzdah.
fifty panǰāh.
fig anǰīr.
fight (n.) ǰang, nibard, pahikafišn; v. *battle, combat*.
fight (v.) ēraxtan, nibardīdan, pahikār-, P rān-; *make* ~ pahikāftan.
fill āgandan, hambārīdan.
filter pālūdan.
filth rēm, rēmanīh.
filthy rēman.
final(ly) abdom, pasēn.
finality abdomīh.
find windādan.
findable windišnīg.
fine bārīg/k, dārmag, P naxšag.
finger angust.
finger-guard angustbān.
finger ring angustarīg.
finish frazāftan, hanǰāftan.
finished, be ~ frazaftan, hanǰaftan.
finite kanāragōmand; v. *limited*.
fire ādur, ātaxš; *form of* ~ āsrōkerpa; *sacred* ~ ādarōg, Burzēnmihr, Farrōbāg, Gušnasp, ātaxš ī Wahrām.
fire altar ādurgāh.
fire-stand ādišt.
fire temple dādgah, gumbad.
firewood ēs/zm.
firm awestwār, ōst, ōstīgān, staft.
firmament spihr.
firmness awestwārīh.
first ahy, fradom, naxust, nazdist.
fish māhīg.
fist mus/št.
fitness sazišn, sazāgīh; v. *suitability*.
fitting abāyišnīg, niyābag, passazag, sazāg(wār); *be* ~ abāyistan, saz-.
five panǰ.
fix win(n)ārdan.
fixed (*star*) awiyābānīg.
flask šīšag.
flautist nāy-srāy.
flavour čaxšišn.
flea kayk.
flee wirēxtan.
flesh gōšt, pid.
flight parwāz, wāzišn; (*escape*) wirēg.
flock čarag, ram(ag).
flour ārd; *browned* ~ pist.
flourish, make ~ padēxēnīdan.
flourishing padēx; v. *prosperous*.
flow (n.) rēzišn, tazišnīh.
flow (v.) āšixtan, rēxtan, taxtan, (tazīdan); *cause to* ~ tāxtan, tazēnīdan.
flower (n.) gul, sprahm, škōfag.
flower (v.) škuftan.
flowing tazāg.
fluid šus^{a}r.
flummery pālūdag.
flute nāy.
fly (n.) magas, maxš.
fly (v.) wāy-, wāzīdan.
foal kurrag.

foam kaf.
fodder wāstar, P wāš.
following (household) gāl.
folly halagīh.
food čāštag, nān, pih, xwār, xwardīg, xwarišn; ~ *and drink* xwār-bār.
foolish dušāgāh, halag.
foolishness dušāgāhīh.
foot pay, pāy; *on* ~ payādag.
foot-soldier payādag, payg.
footstep pay.
for (cj.) čē; (pr.) rāy, P wasnād.
forbear wixšay-; v. *forgive.*
forbearance sāxtārīh, wixšayišn(īh).
forbearing wixšayišnīg.
force must, stabrīh; *vital* ~ axw.
forehead anīg, pēšānīg.
foreign anōdagīg, uzdehīg.
foremost pȧhlom, pēšēnīg; ~ *seat* pēšgāh.
forest razūr; v. *wood.*
forget frȧmuštan, az daxšag hištan.
forgive abaxšāyīdan, āmurzīdan, wixšay-.
forgiveness abaxšāyišn, āmurzišn.
forgiving abaxšāyišnīg.
forgotten anayād, frȧmōš.
form (n.) brahm(ag), čihr, dēs(ag), ēwēn(ag), gōn(ag), ǰadag, kālbod, kirb; *of the same* ~ hamdēsag.
form (v.) čihrēnīdan, hambastan.
formed hambastag.
former pēšēnīg.
fornication marzišn(īh).
forth frāz.
fortification drubuštīh.
fortress diz, drubušt.
fortunate farrox, hangad, ǰahišnayār, xwarrahōmand.
fortune bayōbaxt, baxt, farroxīh, hangadīh, ǰahišn, xwarrah.
forty čehel.
forwards frāz.
foster parwardan, parwāl-.
foul gandag, gannāg, pūdag.
found nišāstan.
foundation bun, buništ, fragān, nihādag, nišāyišn; *lay* ~*s* fragandan.
fountain šādurwān.
four čahār.
fourteen čahārdah.
fourth tasum.
fowler talag-čīn.
fox rōbāh.
fragrance hubōyīh.
fragrant hubōy.
francolin kabkanǰīr, pōr.
frankincense kundur.
free (a.) abēzār, āzād, harzag, kāmzīwišn; ~ *from* pargūd az.
free (v.) wišādan; ~ *oneself from* pardāxtan az.
freed, be ~ *of* pardaxtan az.
freedom āzādīh, pardazišn.
freeze afsārdan.
fresh sabz, tarr, xwēd, zargōn.
freshness xwēdīh.
friend ayār, dōst, ērmān.
friendliness ayārōmandīh.
friendly ayārōmand, mihrbān.
friendship ayārīh, dōstīh, ērmānīh, mihr.
frighten pazdēnīdan.
frog wak, wazaɣ.
from az.
front anīg.
frontier wimand.
fruit bar, bār, mēwag.
fruitful barōmand.
fruitless abēbar.
frustrate ānāftan.
frying-pan tābag.
fuel ēs/zm.
fulfil wizārdan.
full purr.
fuller gāzar.
fullness purr-rawišnīh.
function rāyēnišn; *proper* ~ xwēškārīh.
furrow (n.) kiš.
furrow (v.) kištan.
further did; v. *hence.*
furthermost bēdom.
fury āhr.

gain handōxtan.
gaining one's ends kāmag-hanǰām.
gall, v. *bile.*
gallows dār.
game kādag, wāzīg; (*quarry*) naxčīr.
garden bāɣ; (*flower*) ~ bōyestān.
gardener bōyestānbān.
garment ǰāmag, kabāh, paymōg, paymōzan, warr, wastar(ag).

gate darband.
Gatha gāh; *relating to the ~s* gāhānīg.
gather (vi.) (ō) gird āmadan, ō ham madan.
gather (vt.) čīdan, gird kardan, ō ham kardan, harrōb-, P amwaštan.
gathered gird.
gathering čīnišn, harrōbišn(īh); (*group*) gund, hanǰaman.
gazelle āhūg.
Gemini Dō-pahikar.
general (a.) amaragānīg.
general (n.) spāhbed.
generally, in general amaragānīhā.
generality amaragān.
generation āwādag.
generosity rādīh.
generous rād.
genesis bawišn.
gentle čarb, nāzuk.
gentleness čarbīh.
genuine wizurd.
geometry zamīg-paymānīh.
ghost (*soul*) gyān, uštān; *give up the ~* gyān kandan.
gift āyaft, dāšn, pārag, dās^a^r.
gigantic māzandar.
giraffe uštar-gāw-palang.
girdle kamar; *sacred ~* ēbyānghan, kustīg.
girl kanīg, kanīzag; v. *daughter, maiden.*
give dādan.
giving dahišn.
glass ābgēnag, ǰām.
glazed (*pottery*) dōsēn.
gleam brāzīdan.
glorious bāmīg, xwarrahōmand.
glory abrang, bām, xwarrah.
gnat paxšag.
go franaftan, raftan, šudan; *cause to ~* rawēnīdan.
go forth abāz raftan.
go out uzīdan; (*fire*) (a)zruftan.
goat buz.
goblet ǰām(ag), paygāl.
god abargar, bay, yazd.
goer raftār.
going rawišn.
gold zarr.
golden zarrēn; (*colour*) zargōn.
goldsmith zarr(ī)gar.
good (a.) hudā(ha)g, nēk(ōg), nēw, weh, xūb, hu-, P naxšag; *~ character* huxēmīh; *~ deed* huwaršt, kirbag; *~ repute* husrawīh; *~ rule* hupādixšāyīh; *~ ruler* hupādixšā(y); *~ speech* hūxt; *~ spirit* spenāg mēnōg; *~ thought* humat; *of ~ behaviour* hukunišn; *of ~ character* huxēm; *of ~ religion* hudēn; *of ~ repute* husraw; *of ~ speech* hu-ēwāz, hu-gōwišn; *of ~ stock* pad-gōhr(ag); *of ~ thought* humenišn.
good-mindedness humānīh.
good-natured huxēm, nēk-gōhr.
goodness huīh, nēkīh, nēkgōhrīh, wehīh, xūbīh.
goose sī.
gorget grīwbān.
grace (*prayer*) wāz; *say ~* wāz griftan.
grain čīnag, dān(ag); ǰōrdā.
grandfather niyāg.
grandson nab.
grape angūr.
grass giyā(h).
grate randīdan.
grateful burdešnōhr, huspās, spāsdār, spāsešnās, spāsōmand.
gratitude āzādīh, spās, spāsdārīh, šnāyišn, šnōhr.
gravid zahagōmand; v. *pregnant.*
grazing čarag.
great meh, wuzurg.
Great Bear Haftōring.
greatest aγrē, mahist.
greatness wuzurgīh.
greed āz, āzwarīh, ruzdīh, waranīgīh.
greediness āzkāmagīh.
greedy āzkāmag, āzwar, ruzd, waranīg.
Greek hrōmāyīg.
green sabz, zargōn.
greenness zargōnīh.
greeting ērkaš.
grey-blue kabōd.
grief čēhag, tēmār, zarīg; v. *sorrow.*
grieve čīdan; v. *lament.*
grind ārdan.
groan nāl-.
groom, head ~ āxwarr-sālār, stōrbān.

gross sturg.
group dastag, grōh, gund.
grow rustan; (*increase*) abzūdan, wālīdan, waxšīdan.
growing ārōyišnīg.
growth ārōyišn, rōyišn; (*increase*) abzāyišn, abzōn, wālišn, waxšišn.
gruel kāmag.
gryphon baškuč.
guard pānāg, pās; nigāstār; *keep* ~ pās dāštan.
guarded pad-nigerišn, pad-pānag.
guardian pāsbān; (*legal*) stūr.
guest mehmān.
guidance parwānagīh.
guide (n.) parwānag, pēšār, rāhnimāy.
guide (v.) hāxtan, nimūdan.
guild pēšag.
guilty, be ~ *of* pēšār būdan.
guinea-worm pazūg.
gum dōs; zadūg.
gummy dōsēn.
guts rōdīg(ān).
gynaeceum šabestān.
gypsum gač.

habitation mehmānīh.
hag duškanīg.
hail tagarg.
hair mōy, wars; (a.) mōyēn.
hairless ambarag.
half nēm(ag).
hall srāy.
halter padisār.
hammer čakuč, potk.
hand dast, panǰag; (*daevic*) gaw; *right* ~ dašn.
hand-guard abdast.
handiwork dastkārīh.
hang (*up*) āgustan.
Haoma Hōm.
happen ǰastan.
happiness farroxīh, huramīh, hunsandīh, hušnūdīh, šādīh, šnāyēnišn, urwāzišn, xwā(h)rīh.
happy farrox, huram, hunsand, hušnūd, šād, xunak.
hard saxt, staft, škeft.
hardness, hardship škeftīh.
hare sahōg, xargōš.
harm (n.) ak, anāgīh, āzarm, bēš, bēšišn, wizend, zyān.
harm (v.), v. *hurt, damage.*
harmful pad-zyān, rēškēn, zyāngar, zyānōmand.
harmfulness rēškēnīh.
harmless abēš, abēwizend, ǰudbēš.
harmlessness abēšīh.
harmony hamīh.
harp čang, kennār.
harpist čang-srāy, kennār-srāy.
harsh društ, staft.
harshness društīh.
harsh-spoken društ-āwāz / -ēwāz.
haste nixwārišn.
hasten awištāftan, nixwār-.
hatch wiškuftan.
hate kēn.
hateful gizistag, zišt.
haughty abarmenišn.
haunch haxt.
have dāštan.
hawk bāz.
hazelnut bistag, pondik.
he ān, ōy, P hō.
head sar, waydān; (*daevic*) kamāl.
headman (*district, tribe*) zandbed, (*village*) wisbed.
heal bēšāz(ēn)-.
healing (a.) bēšāz.
healing (n.) bēšāz(ēn)išnīh.
health drōd, drustīh, tandrustīh.
healthy drust, tandrust.
hear āšnūdan, niyō(x)šīdan.
hearing (a.) āšnawāg.
hearing (n.) āšnawāgīha, āšnawišn, niyō(x)šišn.
heart dil.
heat (n.) garmāg, garmīh, tabišn; (*she-animal*) wardagīh; *on* ~ wardag.
heat (v.) tāftan, (tābīdan).
heaven asmān.
heavenly mēnōg, spihrīg.
heaviness garānīh.
heavy garān.
hedge parzīn.
hedgehog xārpušt, xūkar(ag), zūzag.
heel pāšnag.
height bālāy.
heir nāmburdār; ēnōkēn.
held griftār.
hell dušox, dwārišn.
hellish dušoxīg.

helmet targ.
help (n.) ayārīh, dastyārīh, frayād, frayādišn.
help (v.) ayārīdan, frayādīdan.
helper ayār, dastgīr, dastyār.
helpful ayārōmand, frayādišnīg.
helpfulness ayārōmandīh.
hemp šan.
hempen šanēn.
hempseed šāhdānag.
hen kark.
henbane bang, mang.
hence parrōn.
herb marw, rūrag; *fragrant* ~ sprahm.
herd ram(ag).
here ēdar.
heresy ahlomōγīh, dušwurrōyišnīh, ǰudristagīh, zandīkīh; v. *heterodoxy*.
heretic ahlomōγ, ǰudristag, zandīk.
hero ēr, gurd, wīr, yal; *befitting a* ~ ērwār, gurdwār.
heroism gurdīh.
heterodoxy agdēnīh; v. *heresy*.
hide (n.) čarm, pōst.
hide (v.) nihuftan, (nihumbīdan).
hideous duščihr.
high borz, buland; *on* ~ bālistīg.
higher abar(dar).
highest abardom, aγrē, bālist.
hill grīwag, kōf.
hip haxt.
hire mizd.
hireling mizdwar.
hit pahikaftan, zadan.
hither ōrōn; awar!
hold dāštan, griftan.
hold by, to pad . . . dāštan.
hole maγ, sūrāg, sūrāx.
holed sūrāgōmand.
holiness pākīh, yōǰdahrīh.
hollow gabr.
hollowness gabrīh.
holy abēzag, pāk, spenāg, yōǰdahr; ~ *word* mānsarspand.
homage, pay ~ namāz burdan.
home āwarišn, mēhan; (*daevic*) gilistag.
homogeneous hamēwēnag.
homomorphous hamdēsag.
honest frārōn; v. *righteous*.
honesty frārōnīh.
honey angubēn; ~-*bee* magas ī angubēn.
honour (n.) āzarm, āzarmīgīh, burzišn.
honour (v.) burzīdan.
honoured āzarmīg.
hoof sumb.
hoop čambar.
hope ēmēd, ummēd.
hopeful ummēdwār.
hopeless anummēd.
horn srū; (*trumpet*) gāwdumb.
horned srūwar.
horny srūwēn.
horoscope zāyč(ag).
horrible arγand; v. *terrible*.
horse asp, bārag, stōr.
horse-armour zēnabzār.
horseman aswār.
horsemanship aswārīh.
hospitable wišād-dar.
hospitality aspinǰ, mehmānīh, spinǰānagīh.
host mēzdbān.
hostile bēšburdār.
hostility bēš; *bear* ~ bēš burdan.
hot garm; *grow* ~ taftan.
hour zamān(ag).
house kadag, mān(d), srāy, xān(ag); v. *lady*, *master*; ~ *and home* xān ud mān.
household (*retinue*) gāl; ~ *member* mānīg.
householder kadagxwadāy.
how čiyōn, čē-ēwēnag.
how many, much čand.
human being dōpāy, mardōmzādag.
humanity mardōmīh, mardōmzādagīh.
humble ērmān(ag), ērtan, narm.
humility ērmenišnīh, ērtanīh.
hump kōf.
hundred sad.
hunger gursagīh, suy, šuy.
hungry gursag, gušnag.
hunting-ground wiškar.
hurt (n.), v. *harm*.
hurt (v.) bištan, (bēšīdan), rēšīdan.
hurtful rēškēn.
husband gādār, mērag, šōy.
husbandman wāstaryōš; v. *farmer*.
husbandry wāstaryōšīh; v. *agriculture*.

'huzwarish' uzwārišn.
hyena haftār.
hymn gāh.
hypocrisy pa(č)čībāgīh.

I az, man.
ibex pāzen.
idol but, uzdēs.
idolater uzdēsparist.
idolatry dēw-ēsnīh / -ēzagīh, uzdēsparistišnīh.
idol-temple uzdēs-zār.
if agar, ka; ~ *only* kāč.
ignobility anērīh.
ignoble anēr.
ignorance adānīh, pas-dānišnīh.
ignorant adān, dujdānāg, dušāgāh.
ill duš-; v. *sick*.
ill-born wad-gōhr / -tōhm.
ill-breathing dujdaft.
ill-doing duškunišn.
illegal adād.
illegality adādīh.
ill-natured wad-xēm.
illness wašt(ag)īh, wēmārīh, xīndagīh, yask.
ill-spoken duš-gōwišn.
ill-thinking dušmenišn.
illuminate abrōxtan.
illumination abrōzišn(īh).
illuminator rōšngar.
ill-will duškām.
image nigārag, pahikar.
immaculate anāhīd, awinast.
immediately hamzamān.
immobile arawāg, awazišnīg.
immoderate apaymān; v. *excess, deficiency*.
immoderation apaymānīh.
immortal ahōš, amarg, anōš(ag).
immortality ahōšīh, amargīh, anōšagīh.
immutability awardišnīgīh.
immutable awardišnīg.
impair wizāstan, (wizūdan); v. *damage, injure*.
impalpable agriftār.
impatient apattūg.
impede pādīrān(ēn)īdan.
imperfect anuspurrīg.
imperishability asazišnīh.
imperishable afrasāwand, asazišn(īg).
impotence agārīh.
impotent hušk-kūn.
improper anabāy.
imprudent halag.
impurity āhīd.
in andar(ag), pad.
inability anabzārīh.
inactive agār, armēšt.
inactivity agārīh.
incantation afsōn, nērang.
incapable anabzār, anādūg.
incline grāyīdan.
incorrigible kōrdil.
incorruptible apōhišn.
increase (n.) abzōn, abzāyišn, frādahišnīh, mehēnišn.
increase (vi.) abzūdan, wālīdan, waxšīdan; (vt.) mehēnīdan.
increasing abzōnīg.
indeed xwad.
indemnity gōhrīg.
independent kāmag-widār / -xwadāy kām-zīwišn.
indestructible anafsēnišn.
India Hindūgān.
Indian hindūg.
indigenous ādehīg.
indigo nīl.
individual ēwtāg, ēwāzīg.
indolence ajgahānīh, sūdagīh.
indolent ajgahān, sūdag.
inevitable ačār, awizīrišnīg.
inexpiable anābuhlag.
inferior aziškeh.
infidel agdēn; v. *heretic*.
infinite anagr; ~ *Light* anagrān, anagr-rōšn(īh).
infirm anōst; armēšt.
infirmity armēštīh.
inform āgāhēnīdan, azdēnīdan.
ingratitude anespāsīh.
inhabitant mehmān.
inheritance abarmānd.
inimical hambasānīg.
iniquity kastārīh.
initiate dahm.
injunction handarz.
injure āzārdan, (āza/urdan), wizāstan, (wizūdan), xastan.
injurious wizāyišnīg; v. *harmful*.
injury āzārišn, āzarm, wizāyišn, wizend.

injustice adādīh, adādestānīh.
inn aspinǰ.
innocent awināh, abēwināh.
innumerable amar, anōšmār, asāg.
insert passāxtan.
inside andarōn.
insight, spiritual ~ mēnōgwēnīh; *having* ~ ~ mēnōgwēn.
insolvency anādānīh.
insolvent anādān.
install abar nišāstan.
instantly hamzamān.
instruct frahixtan.
instrument abzār, zay; (*stringed*) rōd.
insult dušnām.
intangible agriftār.
intelligence frazānagīh, ōš(īh).
intelligent frazānag.
intend grāyīdan.
intention menišn.
intercalary (*days*) duzīdag, truftag; (*year*) wihēzagīg.
intercession ǰādag-gōwīh.
intercessor ǰādag-gō(w).
interest, v. *profit*.
intermediary mayānǰīg.
interpret wizārdan.
interpreter targumān; ~ *of dreams* xwamn-wizār.
intertwine hambastan.
intertwining hambandišnīh.
intestine(*s*) rōdīg, uruspar.
intimate hamdam.
intoxicated mast(ōg).
intoxication mastōgīh.
introduction handēmāngarīh.
introducer handēmāngar
inverted nigūn.
investigate wizōstan.
investigation wizōh/yišn.
invisibility abaydāgīh.
invisible abaydāg, awēnišnīg.
invocation azbāyišn.
invoke azbāy-.
invulnerability abēšīh.
invulnerable abēš, abēwizend.
Iran(*ian*), v. *Eran*(*ian*).
iris hērīg.
iron āhan; (a.) āhanēn.
irresponsible apursišnīg.
irrigate xwārēn-.
is (h)ast; ~ *not* nēst.
issue abāz raftan.
item tāg.
itinerant wiyābānīg.

jackal tōrag.
jailer zēndānbān.
jasmine yāsaman.
javelin sel.
jaw ērwārag.
jealous areškēn.
jealousy arešk.
Jerusalem Urišlīm.
jet šabag.
Jew ǰahūd.
jewel gōhr.
jewelled pad-gōhr.
join abyōxtan, āyōxtan, (āyōzīdan), paywastan.
joined ēwkard(ag).
joke kādag.
joy farroxīh, šādīh, urwāhm(an)īh.
joyful šād, urwāhm(an).
judge (n.) dādwar.
judge (v.) handāxtan.
judgement dādestān, dādwarīh; handāzišn, wizīr.
jug xumb.
Jupiter (astr.) Ohrmazd.
justice dād, dādestān.

keep dāštan, nigāh dāštan.
keeper dāštār.
keeping nigāhdār(išn)īh.
key kilēl.
kid wahīg.
kidney gurdag.
kill kuštan, ōzadan.
kin, next of ~ nabānazdišt.
kin-marriage xwēdōdah.
kind (a.) mihrbān.
kind (n.) gōn(ag), sān, sardag, šōn; *of the same* ~ hamēwēnag.
kindle (vi.) waxšīdan; (vt.) abrōxtan.
kindness nāzišn.
king šāh; ~ *of kings* šāhānšāh.
kingly šāhwār.
kinsman xwēšāwand.
kiosk kōšk.
knead srištan.
knee (u)šnūg, zānūg.
knife kārd.
knight, v. *chess*.

knot grih.
know dānistan, šnāxtan, uzwārdan.
knowing āgāh, dānāg, dānišnōmand, šnāsag.
knowledge āgāhīh, dānāgīh, dānišn, frahang, šnāsagīh.
known āšnāg, azd.
koumiss hur.

labour, forced ~ bēgār; v. *work*.
lad rēdak.
ladder pillagān.
ladle kafč.
lady bānūg, nārīg; ~ *of the house* kadagbānūg.
lair āšyān.
lake war, zrēh.
lamb warrag.
lament (n.) šēwan.
lament (v.) čīdan, hangrāyīdan.
lamentation brāmag, čēhišn, gilag, mōyag.
lamenting hangrūdag.
lammergeyer dālman.
lamp čirāγ.
lance nēzag.
land būm, deh, šahr.
lane kōy.
langour tandīh.
language uzwān, (zuwān).
languishing tand.
lapis lazuli kāskēn; (a.) kāskēnēn.
large frāx, wēhm; v. *big*.
lark čakōk.
last (a.) abdom, pasēn.
last (v.) pattūdan.
lasting ēstišn.
late (*deceased*) anōšagruwān, hufraward.
laugh xandīdan.
lavatory čamišn.
law dād, dādestān.
lay (*down*) nibāstan; ~ *foundations* fragandan.
layer tōf.
laziness aǰgahānīh, sustīh.
lazy aǰgahān, sust.
lead (n.) arzīz, srub.
lead (v.) ānīdan, franāftan, hāxtan, nīdan, rāyēnīdan, zāmēnīdan, adēn-; ~ *up* ahrāftan.
leaden arzīzēn, srubēn.
leader parwānag, pēšār, pēšōbāy, sālār.
leadership parwānagīh, pēšōbāyīh.
leaf wal/rg.
lean grāyīdan.
learn hammōxtan; ~ *by heart* warm kardan.
learner hammōxtār.
learning hammōxtārīh.
learnt gōšōsrūd.
least kahist, kamist, nidom; *at* ~ pad kamistīh.
leather čarm, dawāl.
leather bag paywāsag; v. *skin bag*.
leave hištan.
leech dēwōk, zalūg.
leek gandanāg.
left(-*hand*) hōy(ag).
leg pāy, padištān.
legal dādīg.
lemon balm wādrangbōy.
length dra(h)nāy.
lentil mijūg, wēnōg.
Leo Šagr.
leopard palang; *hunting* ~ yōz.
leper, *leprous* pēs.
less keh, kem.
lessen kāhēnīdan, kāstan.
lesser kehtar.
lest ma agar.
let hištan.
letter frawardag, nāmag.
level hāmōn, hamwar.
liar drōzan.
libation zōhr.
liberal rād.
liberality rādīh.
Libra Tarāzūg.
lie (n.) drō.
lie (v.) druxtan.
lie down nibastan.
life zīndagīh, zī(w)išn(īh).
lift abrāstan.
light (a.) rōšn; (*weight*) sabuk, xwār.
light (n.) payrōg, rōšn(īh).
lighten rōzēnīdan.
lightning rōzag, wirōzag.
like (a.) ēwsān, hamōg, hamsardag, hāwand, mānāg.
like (pr.) čiyōn, handāzag ī, hangōšīdag ī, ō . . . homānāg.
like (v.) dōšīdan, passandīdan.

likeable passandišnīg.
likeness ēwsānīh, hangōšīdag, hāwandīh, homānāgīh, mānāgīh.
likewise hamēdōn, hamgōnag.
liking dōšišn, passand(išn).
lily sōsan.
limb handām, (hannām), pēšag.
limbo hammistagān.
lime čārūg; (a.) čārūgēn.
limit kanārag, karān, sāmān, wimand.
limited brīn, kanāragōmand, wimandīg, wimandōmand; v. *bounded, delimited.*
line kiš, radag.
lineage gōhr(ag).
link band.
lion šagr.
lip lab.
liquid šus^{a}r.
little andak, kam, ōzārak, xwurd; *a* ~ čegām-iz-ē(w).
live zī(wi)stan; v. *dwell.*
livelihood zī(w)išn.
liver ǰagar.
living (a.) uštānōmand, zīndag, zī(w)išnōmand.
living (n.) zī(w)išnīh.
lizard karbāš, karbunag.
load bār, puštag.
loan abām.
locks gēs.
locust kullag, mayg.
logic čimgōwāgīh.
long dagr, dagrand, drāz.
long-lasting dagr-pattāy.
long-lived dagr-zī(w)išn.
look (n.) nigāh.
look (v.) nigerīdan, nigāh kardan.
look after zēnēnīdan.
loose (a.) harzag; wišād.
loose (v.) wišādan.
loosen wiyōz-.
loosing hilišn.
lord axw, bay, šahryār, xwadāy; ~ *of the land* dahibed.
lordly xwadāywār.
lordship xwadāyīh.
loss appārīh, zyān.
lost wany; (*stray*) apēdag.
lot bahr.
lotus nīlōpal.
loud borzwāng.
louse spiš.
love (n.) dōstīh, dōšagīh, dōšāram, mihr.
love (v.) dōšīdan.
loving dōšag.
low ēr, past.
low-born wad-gōhr / -tōhm.
lowland garmsēr.
lucerne aspast.
lunar mansion xwurdag.
lunch čāšt.
lung suš.
lust ārzōg, āz, waran, waranīgīh.
lute tambūr, win.
lying drōzan; (*prostrate*) nibēm.
lyre barbut, kennār; v. *harp.*

mace gad, warz, (wazr).
mad dēwānag.
madder rōyan.
made, be ~ kirīh-.
magic ǰādūgīh, kundāgīh.
magician ǰādūg, kēd, kundāg.
magnify mehēnīdan.
magpie kāskēn(ag) murw.
Magus moγmard; v. *priest.*
maid kanīg, kanīzag, paristār.
maiden dōšīzag.
maidenhood dōšīzagīh.
maintenance dārišn, ǰadārīh.
majestic rāyōmand.
majesty škōh; s.v. bay.
make kardan, sāxtan.
male gušn, nar.
maleficent anāg-kardār.
malevolence duškām, wadkāmagīh.
malevolent wadkāmag.
malice kēn.
malicious kēnīg.
man mard, wīr; (~*kind*) mardōm; *the First* ~ Gayōmart; *old* ~ zarmān; *young* ~ mērag.
manager kārframān.
mane bašn, buš.
manger āxwarr.
Manichaean zandīk.
manifest nigerišnīg; v. *obvious, visible.*
mankind mardōm.
manliness mardānagīh.
manly mardānag, nar.

manna tabarzad.
manner brahm(ag), ēwēn(ag), handāzag, hangōšīdag, ristag, sān, šōn, ēdōnīh.
manure sargēn.
many was, wasyār; *so* ~ and, čand.
march (*border*) marz; ~ *warden, margrave* marzobān.
mare mādīyān.
marigold hamēwahār.
marjoram marzangōš.
mark daxšag, drōš(om), nīšān.
marked daxšagōmand.
market wāzār.
marking-nut balādur.
marriage zanīh; ~ *feast* wayōdagān.
marriage portion kābēn.
marrow mazg.
Mars Wahrām.
marten xaz.
marvel abd sahistan.
marzipan lawzēnag.
mask padām.
mast frasp, stūn(ag).
master awestād, rad, sālār; ~ *of the house* kadagxwadāy, mānbed.
mastery abarōzīh.
material astwand, astōmand.
matter xīr, kard; (*physical*) mādišt.
maturation pazzāmišn.
mature pazzām-, ō paymān madan, rasīdan.
maw zafar.
Mazdaism māzdēsnīh.
Mazdean māzdēsn, wehdēn; ~ *scriptures* abestāg.
meadow rāγ; v. *pasture*.
meal bazm, čāšt, mēzd, sūr; *evening* ~ šām.
mean pen; xwār.
meaning čim.
meanness penīh.
means abzār, čār.
measure (n.) handāzag, paymān(ag); (*time, length*) hās^{a}r, v. Appendix (vii); *grain* ~ grīw, kabīz.
measure (v.) paymūdan.
meat gōšt, pid; *pickled* ~ xāmīz; *potted* ~ halām.
mediation mayānǰīgīh.
mediator mayānǰīg.
medicament dārūg.
medicinal bēšāz, bijagān; ~ *plant* rūrag.
medicine darmān.
meek narm; v. *humble*.
meet, come to ~ ō padīrag madan.
meeting padīragīh.
melody niwāg.
melt widāxtan.
melted, be ~ widāzīhistan.
member handām, (hannām), pēšag.
memoir ayādgār.
memorize warm kardan.
memory ayād, ayāsišn(īh), daxšag, warm, wīr, wīrōmandīh.
menstrual cycle daštānmāh.
menstruation daštān.
menstruous daštān(ōmand).
merchant wāzāragān.
merciful abaxšāyišnīg.
merciless anāmurzīd.
mercilessness anāmurzišn.
Mercury Tīr.
mercy abaxšāyišn, āmurzišn; *have* ~ abaxšāyīdan, āmurzīdan.
merry wiyufsišnīg; v. *happy*; *make* ~ wiyufs-.
merrymaking spaxr, wiyufsišn.
message paygām.
messenger aštag, bayaspān, paygāmbar.
metal ayōxšust, xwēn-āhan.
metallic ayōxšustēn.
metamorphosis wardišn; v. *transformation*.
midday nēmrōz; ~ *heat* rabih.
middle mayān; nēmtan.
middling mayānag.
midget widestīg.
might sēzd, tuwān.
mighty kardagār, sēzdēn, tuwānāg; v. *powerful*.
migrant kārdāg.
milch dēnōdag.
mild čarb.
milk (n.) ǰīw, pēm, šīr; *sour* ~ māst.
milk (v.) dōxtan, (dōšīdan).
mill (n.) āsyāb, āsyāg.
mill (v.) ārdan.
millennium hazārag.
millet ālum, arzan; *giant* ~ gahl, gāwars.
millstone āsyāg.

mind axw, mānag, wārom, wīr.
mindful, be ~ of ayāsīdan, (ayāstan).
minister dastwar; *prime ~* wuzurg-framādār.
minor (*sins*) xwārtar.
minute (*of arc*) lipī.
miracle warz, widimās(īh).
miraculous power, having ~ warz-āwand.
mirror ēwēnag.
miserly pen.
misery niyāz.
misfortune astānag, dušfarragīh, duš(x)wārīh, petyārag.
misrule dušxwadāyīh; v. *evil rule.*
mission aštagīh, bayaspānīh.
mist mēγ, miznē.
mistress kadagbānūg.
Mithra Mihr.
mix abyōxtan, āmēxtan, gumēxtan, srištan.
mixing, mixture āmēzišn, gumēzišn, gumēzag(īh), gumēg.
mobile wazišnīg.
mocker afsōsgar.
mockery afsōs, riyahrīh.
moderate paymānīg.
moderation paymān(īgīh).
modesty nang.
modius grīw.
moist naft, tarr, xwēd.
moisture nam, xwēdīh.
monkey kabīg.
month māh, māhīgān.
moon āyišm, māh; *full ~* purrmāh; *new ~* andarmāh.
more frāy, freh, wēš.
moreover enyā.
morning bāmdād.
morocco leather saxtag.
mortal anōšxwar, gēhānīg, marg-ōmand, ōšōmand, sazišnīg.
mortar hāwan; (*lime*) čārūg.
mosque mazgit.
mosquito paxšag.
most frahist.
mother mād(ar).
motion ǰumbāgīh, ǰumbišn, rawišn; *set in ~* rawāgēnīdan.
mottled pēs.
mount bārag, stōr.
mountain gar, kōf.
mourn čīdan.
mournful čehišnīg.
mouse mušk.
mouth dahān; (*daevic*) zafar.
movable wihēzagīg.
move ēwarzīdan, ǰumbīdan, raftan, wazīdan, wihēz-; *~ quickly* šēb-; *cause to ~* ǰumbēnīdan, wāzīdan.
moved, be ~ ǰumbīhistan.
movement čandišn, ēwarz, ǰumbišn, wāzišn, wihēz(ag).
moving ēwarzīg.
mow drūdan.
much abēr, frāy, freh, was, wasyār; *as ~ as, however ~* and čand; *so ~* and, čand.
mud laǰan.
music niwāg.
musician huniyāgar.
musk mušk.
mussuck mašk; *small ~* maškīzag.
must (n.) bādag.
must (v.) abāy-.
mustard seed spandān.
mutability wardišn(īg)īh.
muzzle pōz(ag).
myriad bēwar.
myrobalan halīlag.
myrtle mōrd.
mystery rāz.

nail mēx; (*finger*) nāxun, srū.
naked brahnag.
name nām.
naphtha naft.
narcissus nargis.
narrow tang.
narrowness tangīh.
natural čihrīg, gōhrīg.
nature čihr(ag), gōhr(ag); čiyōnīh; xēm, xōg.
navel nāfag.
navigable nāydāg.
near nazd(īk).
necessary abāyišnīg; *be ~* abāyistan. (andar) abāy-.
necessity abāyišn.
neck gardan, grīw.
neck-guard grīwbān.
need astānag, niyāz.
needle sōzan.

needy astānagōmand, driyōš, niyāzōmand.
negligence sūdagīh.
negligent sūdag.
negro zangīg.
neighbour hamsāyag.
nest āšyān(ag).
net dām.
never hagriz.
new nōg.
new-born nōgzād(ag).
New Year's day nōgrōz.
news, good ~ niwē.
nice xwaš.
niggardly pen.
night šab; *last* ~ dōš.
night raid šabīxōn.
nimble čābuk, šēbāg.
nine nō.
nineteen nōzdah.
ninety nawad.
ninth nohom.
no nē; ēč.
nobility ērīh.
noble abarmānīg, āsnūd(ag), (āsnīdag), āzād, āznāwar, ēr, pēšēnīg.
nobody kas-iz.
node of the moon Gōzihr-dumb / -sar.
noise pattān; v. *sound*
non-Aryan anēr.
non-essential ǰadišnīg.
non-existence anastīh, nēstīh.
non-existent anast.
non-Mazdean kēšdār; v. *heretic*.
noon rabih.
north abāxtar.
nose wēnīg.
not nē, ma; ~ *any* ēč; ~ *at all* hambun, tis-iz.
notice mārdan, ōšmurdan.
notoriety čašmagāhīh, dusrawīh.
notorious čašmagāh, dusraw.
nourish parwardan, parwāl-.
nourishment parwāl(išn), parwarišn.
now nūn; hād.
noxious creature xrafstar.
number mar(ag), sāg.
nuptials wayōdagān.
nurse, (wet-) dāyag.
nursing, nurture dāyagānīh.

oath sōgand, war.
obedience ēkānagīh.
obedient ēkānag, framānburdār, srōšīg.
obligation frēz, tāwān.
obligatory frēzb/wānīg.
observation nigerišn.
observe nigerīdan, nīš-.
obsidian šabag.
obstinacy stambagīh, wastārīh.
obstinate stambag, wastār.
obtain ayāftan, windādan.
obvious āškārāg, čašmagāh, čašmdīd, paydāg, rōšnag.
occasion bār, ǰār, hangām.
occur ǰastan.
offence āgrift.
offering mēzd, pārag, us(t)ōfrīt, zōhr.
offspring frazand, paywand, zahag; (*daevic*) hunušak.
often bāstān.
oh! alā.
oil čarbišn, rōγn.
oily čarb.
old kahwan, meh, pīr; v. *age*.
oleaginous čarbišnōmand.
olive zayt.
omen ǰadag, ǰahišn, murwāg.
on abar, pad.
onager gōr.
once ēwbār.
one ēk, ēw.
oneirocritic xwamn-wizār.
only ēwāz.
open (a.) wišād.
open (v.) abāz kardan, wišādan; (*the mouth*) wiyāftan.
opinion, of the same ~ hamdādestān.
opponent hamba/edīg, hambasān, hamēmāl, hamēstār.
opposing hambasānīg, ǰud-dādestān.
opposite mih; ǰuttarīh.
opposition hamēmālīh, hamēstārīh, padīragīh.
oppress awištāftan.
oppressed handraxtag.
oppression awištāb, handraxtagīh, pazd, stahm, stahm(ag)īh, stambagīh.
oppressive stahmag, stambag.
or ayāb.
orchard bāγ.
ordeal war; *heat* ~ garmōwar(īh).

order (n.) framān, framāyišn.
order (v.) framūdan; win(n)ārdan.
ordinary šōnīg.
organization rāyēnīdarīh.
organize rāyēnīdan; v. *arrange*.
origin čihr(ag), fragān.
ornament payrāyag.
Orontes Arwand.
oryx xarbuz.
ossuary astōdān, hazzān.
other abārīg, any, (anī-z).
otherwise enyā, ǰuttar.
otter udrag.
outcome hanǰām.
out(side) bē(rōn).
outstrip andar widardan.
oval xāyagdēs.
oven tanūr.
over abar, tar, tarist.
overcome stōwēnīdan, tarwēnīdan, wānīdan.
over-confidence wastārīh.
over-confident wastār.
overflow āšixtan.
overseer kārframān.
overstep spōxtan.
owl būf/g.
own xwēš; *make one's* ~ xwēšēnīdan.
ox gāw.

pace gām.
pact pašt(ag); v. *bond, treaty*.
page (*boy*) rēdak, rahīg.
Pahlavi pahlawīg.
pail hēzag, dōl.
pain bēš, dard, pīm.
painless adard.
paint (*picture*) nigār-.
pair ǰuxt.
palace dar, darbās, kōšk, šāhīgān.
palace superintendent darīgbed.
pang pīm.
paradise garōdmān, (garasmān), wahišt; (*worthy*) *of* ~ garōdmānīg, wahištīg.
paragraph darak.
parasang frasang.
pardon (n.) hilišn.
pardon (v.) hištan.
part bahr, bazišn, pārag, pēšag, sraxtag.
Parthian pahlawīg.
particle xwurdag.
particular ēwāzīg, wāspuhragān; *in* ~ pad nāmčišt.
partner hambāy, hambāz.
partridge kabk, tihōg.
pass sazistan, widardan, (widaštan); *let* ~ widār(ī)dan.
passage widār, widarag.
passing sazišn, widerišn(īh).
pastern xwurdag.
pasture čarag, wāstar.
path pand, widarag.
patience bārestānīh, burdīh, burdārīh, pattūgīh, škēbāgīh.
patient bārestān, burd, pattūg, škēbāg.
pavilion kōšk, mašk; *royal* ~ maškabarzēn.
paw panǰag.
pawn v. *chess*.
pay mizd.
peace āsānīh, āštīh, drōd, rām(išn); *give* ~ rāmēnīdan.
peaceful āsān, hammist, rāmišnīg.
peach šiftālūg.
peacock fraš(a)murw.
peak bālēn, bašn, čagād, tērag.
pear urmōd.
pearl morwārīd.
peasant warzīgar.
peck (*measure*) grīw.
peer hamahl, hamāl, hamtāg.
peg mēx.
penance petīt.
penis kēr.
penitence petītīgīh, pašēmānīh.
penitent petītīg, pašēmān.
penniless aganǰ.
pentad panǰag.
people mardōm, pāyram; *other* ~ kār.
perceive mārdan.
perception bōy, mārišn.
perceptive mārāg, mārišnōmand.
perch nišēm.
perennial sālwār.
perfect (a.) bowandag, hangirdīg, (u)spurrīg.
perfect (v.) frazāftan.
perfected, be ~ frazaftan.
perfection spurrīgīh.
perform frāz griftan, kardan, wizārdan.
performer kunišngar; v. *entertainer*.

perfume bōyēnīdan.
perhaps ma agar.
period drang, paymān(ag).
perish abesīhīdan.
perishable frasāwand, sazišnīg.
permanence asazišnīh, ēstišn.
permanent asazišnīg.
perpetual ǰāwēdānag.
persecution pazd.
perseverance pattūgīh.
persevering pattūg.
Persian pārsīg; v. *Eranian*.
person kas, tan, P keč.
perspiration xwēy.
perspire xwistan.
persuade hāxtan.
persuasion hāzišn.
perverse tarmenišn.
perversity tarmānīh, tarmenišnīh.
pheasant tadar(w).
philosopher fīlāsōfā.
phlegm drēm.
physician bizešk, drustabed.
physicist gōhrag-dānag.
physics čihr-šnāsīh.
physique tanbahr.
pickled meat xāmīz.
picture pahikar, nigārag.
piece pārag; (*backgammon, etc.*) muhrag.
pierce suftan.
pig xūg.
pigeon kabōd, kabōtar.
pile up čīdan.
pillar stūn(ag).
pillow bālēn, bāliš.
pious dahm, kirbagīg; v. *righteous*.
Pisces Māhīg.
pistachio nut pistag; ~ *tree* wan ī gurgānīg.
pit čāh, maγ.
pitcher xumb.
pitchfork šānag.
pity āmurzīdan.
place (n.) gāh, gyāg; *proper* ~ dādgāh.
place (v.) nihādan.
plain dašt, rāγ.
plaintiff pēšēmāl.
plan handāxtan.
plane (*tree*) čīnār.
planet abāxtar; *the* 7) *planets* haftān.
plank taxtag.
planner handāxtār.
plant (n.) urwar; *medicinal* ~ rūrag; *useless* ~ zāz.
plant (v.) nišāstan.
plaster (n.) dōs, gač; (a.) dōsēn, gačēn.
plaster (v.) handūdan.
platform šādurwān.
play (n.) wāzīg.
play (v.) wāzīdan; (*instrument*) srūdan, (*flute*) pazd-.
pleasant xwaš.
pleasantness xwašīh.
please šnāyēnīdan.
pleasing hudōšag.
pleasure dōšišn, passand, rāmišn, urwāhm(an)īh, xwašīh; *give* ~ rāmēnīdan.
pledge graw(īh), graw(a)gān.
plenty frāxīh.
plough ēš.
ploughing (*ox*) warzāg.
pluck (*hair, etc.*) rūdan.
poison zahr, wiš.
poisonous wišōmand.
Polaris Mēx ī gāh.
pole (*measure*) nāy.
polish abrōxtan.
poll-tax gazīdag.
pollute ālūdan.
polluted ālūdag.
pollution āhīdīh, nasrušt(īh).
polo, ~-*stick* čaw(la)gān.
pomegranate anār.
pond šādurwān.
pool warm.
poor driyōš, škōh.
poplar spēd-dār.
populous ābād.
porcupine xārpušt.
portico dahlīz.
portion bahr, ǰād(ag), kardag, pārag.
portionless abahr.
possessions grāmag, xwēšīh; v. *property*.
possible, it is ~ šāyēd; tuwān.
post-(*horse*) bayaspānīg.
posterior nišēm.
pound kōftan, kōstan.
pour āšixtan, rēxtan, tāxtan, tazēnīdan; ~ *out* wēxtan.

poverty driyōšīh, niyāzōmandīh, škōhīh.
power abzār, amāwandīh, nērōg, ōz, stahm, tuwān, zōr.
powerful abzār, amāwand, kāmgār, nērōgōmand, ōzōmand, pādixšā(y), pādyāwand, warzāwand, zōrīg, zōrōmand.
powerless abādixšā(y), abādyāwand, agār; *become* ~ agārīhistan; *render* ~ agārēnīdan.
powerlessness abādixšāyīh.
practise warzīdan.
praise (n.) āfrīn, burzišn, niyāyišn, stāyišn, šnāyišn.
praise (v.) āfrīdan, burzīdan, stūdan, (stāyīdan), šnāyīdan.
praiseworthy burzišnīg, stāyišnīg.
prayer namāz, niyāyišn; ahunawar, āfrīnagān, hōmāst.
precisely gōkānīg.
prefer wizīdan.
pregnancy ābusīh.
pregnant ābestan, ābus(tan), zahagōmand.
prejudice wizāstan, (wizūdan).
preparation passāzišn, wirāyišn(īh).
prepare ārāstan, passāxtan, sāxtan, wirāstan.
prescribed zamānīg.
presence handēmānīh; *in the* ~ *of* handēmān.
present frawārdan.
preservation dārišn.
preserve (n.) ambag.
preserve (v.) dāštan, zēnēnīdan.
preserver dāštār.
press afšurdan.
prevent abāz dāštan.
prey, v. *quarry*; (*bird*) *of* ~ škarag.
priest āsrō, āsrōn, dastwar, hērbed, mowbed, mānsᵃrbar; ~ *hostile to Zoroaster* karb; *first officiating* ~ zōt; *second officiating* ~ rāspīg.
priestly office āsrōīh, hērbedīh; ~ *school* hērbedestān; ~ *studies* hērbedestānīh.
prime minister wuzurg-framādār.
principal mādagwar, wāspuhr.
principle buništag.
prison zēndān.
prisoner wardag, zēndānīg; v. *captive*.
privilege abarmānd.
proceed franaftan, raftan.
process (*law*) dādestān.
produce (n.) bar.
produce (v.) andar āwurdan.
profess (*faith*) franāftan.
professing āstawān.
profession franāmišn; v. *belief*.
profit bar, nīrmad, sōg, sūd, waxš.
profitable nīrmadōmand, sūdabgār.
profitless abēsūd.
profitlessness abēsūdīh.
progress (n.) frādahišnīh.
progress (v.) wihēz-.
progression rastag; wiḥēz(ag).
prolific barōmand.
promise (n.) padist(āg).
promise (v.) padist (abar) burdan, padistādan.
promote franāftan, abgār-.
promotion franāmišn.
prong srū.
propagate franāftan, rawāgēnīdan.
proper, *be* ~ saz-; *seem* ~ sahistan.
properly pad ēwēn.
property ǰadag, ǰadišn; (*possessions*) xwāstag.
prophecy kēdīgīh.
prophet waxšwar; v. *apostle*.
prophethood waxšwarīh.
propitiate šnāy(ēn)īdan.
propitiation šnūman.
proportion paymānag.
propriety ēwēn(ag).
prosecution pēšēmālīh.
prosper wālīdan; *make* ~ frāxēnīdan, padēxēnīdan.
prosperity ābād(ān)īh, bahrōmandīh, drōd, frāxīh, padēxīh.
prosperous ābād(ān), bahrōmand, frāx, padēx.
prostrate nibēm.
prostration namāz.
protect pādan, pahrēxtan, srāyīdan; (*by spell*) afsūdan.
protected pad-pānag.
protection magind, pānāgīh, panāhīh, pāsbānīh, pušt, puštībānīh, srāyišn, zēnhār.
protector pānāg, panāh, nigāstār.
protoplasm mādišt.
proud abarmenišn.

prove uzmūdan.
provide abgār-.
provided bahrwar.
providence bayōbaxt.
province awestām, nahang, pāygōs, rōstāg, šahrestān.
provision bahrwarīh; tōšag, xwārbār.
provoke sārēnīdan.
proximity nazdīkīh.
public čašmagāh.
pudenda šarmgāh.
pull (n.) āhang.
pull (v.) kešīdan; ~ *out*, v. *pluck*; ~ *up* āhixtan.
pulse māš.
punishment drōš, pādifrāh, puhl.
pupil hašāgird, hāwišt; (*of eye*) syāhag, tīdag.
pure abēzag, agumēg, āsnūd(ag), (āsnīdag), pāk(īzag), yōǰdahr.
purification yōǰdahrgarīh; *ritual* ~ baršnūm.
purified āsnūd(ag), (āsnīdag).
purifier yōǰdahrgar.
purify pālūdan, wēxtan.
purity abēzagīh, agumēgīh, pākīh, yōǰdahrīh.
purple argawān.
purpose čim, kām(ag).
purposeful čimīg.
purulence rēm.
purulent rēman.
put nihādan; ~ *on* pōšīdan, paymōxtan.

quadruped čahārpāy.
quail karak.
quake čandīdan, wizandīdan.
quaking wizandag; wizandišn.
quality (*accidental*) ǰadišn.
quantity čandīh.
quarrel stēzag.
quarry (*prey*) naxčīr.
queen bāmbišn; v. *chess*.
question frašn, pursišn.
quick ray, tēz, zūd.
quiddity čēīh.
quince bēh.
quiver kantigr.

rabbit xargōš.
race-course asprēs.
radiance brāzišn; v. *brilliance*.
radiant brāzišnīg.
raid, night ~ šabīxōn.
rain (n.) wārān.
rain (v.) wārīdan, waštan.
rainy wārānīg.
raise abrāstan, ahrāftan.
ram warān, warrag.
rampant zandag.
rank radag; *without* ~ agāh.
rat mušk.
raw xām.
ray tēx.
raze kandan.
razor awestarag.
reap drūdan.
rear pasīh.
rearrange abāz wirāstan.
reason čim, wihān(ag); xrad; *without* ~ abēčim.
rebellion abāzsārīh.
rebellious abāzsār, mustgar.
receive padīriftan.
recent nōg.
reception padīrišn.
receptive ayābag.
recitation srāyišn.
recite srūdan, yaštan.
reckless gyānabespār.
reckon āmār-, handāxtan, hangārdan, ōšmurdan.
reckoner āmārgar.
reckoning āmār(išn), hangārag, mar, ōšmārag, ōšmārišn.
recognize šnāxtan.
record kārnāmag.
rectitude ardāyīh.
red karmīr, suxr.
reddish-brown bōr.
redeem bōxtan, wizārdan.
redemption wizārišn; v. *salvation*.
reed nay, nāyīzag.
reed-bed nayestān.
reflect handēšīdan.
reflection handēšišn, uskārišn(īh).
refrain pahrēxtan.
refreshment parwāl.
refuge abestām/n, panāh; *take* ~ *with* pad panāh griftan.
region kišwar; v. *district*.
register daftar.

regret abaxš; v. *repentance*.
regretful abaxšāwand.
reign šahryārīh; v. *sovereignty*.
reject ānāftan, spōxtan.
rejection spōzišn.
rejoice urwāzistan.
rejoicing urwāzišn.
relationship brādarōdīh.
relation, relative hamtōhmag, xwēšāwand; brādarōd.
reliability awestwārīh, ōstīgānīh.
reliable awestwār, ōstīgān.
religion dēn; v. *Mazdaism, heresy*; *good, evil*.
religious dēnīg.
remain (abāz) māndan, (mānistan), pādan, pattūdan; ~ *over* parrēxtan.
remedy čār; darmān.
remember ayād kardan, ayāsīdan, (ayāstan), pad daxšag dāštan, ōšmurdan.
remiss māndag.
remote dūr.
removal appārīh, franāmišn.
remove franāftan, ōgārdan.
removed appār.
rend kirrēnīdan.
renown nāmīgīh.
renowned nāmīg.
repentance abaxšīh, pašēmānīh.
repentant abaxš, pašēmān.
reply paywāz-.
report srawēnīdan.
repose, v. *rest*.
reproach āwēnišn.
reptile xrafstar.
repudiating nakkīrā.
repudiation nakkīrāyīh.
repute, good ~ husrawīh.
request pahikārdan; v. *ask*.
resemblance mānāgīh.
resemble mān-.
resembling mānāg.
reservoir warm.
residence nišēmag; v. *dwelling*.
resignation bārestānīh, wīdwarīh.
resigned bārestān, wīdwar.
resonance pattān.
resonant pattānōmand.
respect āzarm, āzarmīgīh, grāmīgīh, tars, tarsăgāhīh.
respected āzarmīg.
respectful tarsăgāh.
response paywāzag, paywāzišn.
responsible pursišnīg.
rest (n.) āsānīh, āsāyišn, haspīn.
rest (v.) āsūdan, wisāy-.
Restoration fraš(a)gird.
restore wirāstan.
restrain abāz dāštan, griftan, pādīrān(ēn)īdan.
restrained pādīrān.
resurrection ristāxēz.
reticence pāduzwānīh.
reticent pāduzwān.
retreat for menstruous women daštānestān.
retribution pādāšn, pādifrāh.
return waštan.
reveal āškārăgēnīdan, paydāgēnīdan.
revealed paydāg; *be* ~ paydāgīhistan.
revelation āškārăgīh.
revelry spaxr; v. *merrymaking*.
revenge kēn.
reverence namāz, tarsăgāhīh.
reverent tarsăgāh.
reverse ǰuttarīh.
revive zīwēnīdan.
reviver zīndakkar.
revolution gardišn.
revolve gardīdan.
reward mizd, pādāšn, dās[a]r.
rhinoceros karg.
rib pahlūg.
rice brinǰ.
rich hangad, rāyōmand, tuwāngar, was-xwāstag.
richness tuwāngarīh; v. *wealth*.
rider aswār.
ridge grīwag, tēx.
riding aswārīh.
right drust.
righteous ahlā, ahlaw, ardā, ašō, frārōn.
righteousness ahlawīh, ahlāyīh, ardāyīh, frārōnīh.
right-hand dašnag.
right-mindedness bowandag-menišnīh.
rightness drustīh.
ring, v. *finger*.
ripen pazzām-; *cause to* ~ pazzāftan, pazzāmēnīdan.
ripening pazzāmišn.

rise abar āmadan, abar āxistan, ul āmadan.
rival brādarōd.
rivalry brādarōdīh.
river rōd; ~ *bank* rōdbār; ~ *bed* rōstāg.
roar γarrānīdan.
roaring γarrānišn.
roast brištan.
rob rubūdan; v. *steal.*
robber apparag; *highway* ~ rāhdār.
robbery appar, rōb.
rock sang, wēm.
Roman hrōmāyīg.
Rome Hrōm.
roof aškōb.
roof-tree frasp.
rook, v. *chess.*
root rēšag.
rope arwēs, rasan, rištag, wandag.
rose gul.
rotten pūdag; v. *corrupt.*
rottenness pūdagīh.
rough društ.
round gird(ag).
roundness girdīh.
rouse wigrādan, (gubrās-).
row radag, rastag.
royal šāhwār.
rub muštan, sūdan, rōb-.
ruby yākand.
rue sudāb.
ruin(ation) abesīhišn(īh), tabāhīh, wany(b)ūdīh.
ruined awērag, awērān, tabāh; *be* ~ tabāhīhistan.
ruler dahibed, pādixšā(y), šahryār.
rump kūn.
run dawīdan, (dawistan), pōy-, taxtan, (tazīdan); (*daevic*) dwārīdan, (dwāristan); *cause* to ~ tāxtan, tazēnīdan.
running (a.) pōyišnīg, tazāg; (n.) tag.

sable samōr.
sacrifice hādōxt.
sad andāg(g)ēn, andōhgēn, zarīgōmand; v. *sorrowful.*
saddle kōfag, zēn.
saddle-bag bārǰāmag.
safe abēwizend.
safflower zardak.
saffron kurkum.
Sagittarius Nēm-asp.
sail wādbān.
sake, for the ~ *of* padisāy, rāy.
saliva xayūg.
salt namak; (*land*) sōrag.
salty sōr.
salutation ērkaš.
salvation bōxtagīh, bōxtārīh, bōzišn.
same ham-.
sanctification yōǰdahrgarīh.
sand rēg.
sandalwood čandal.
sapling nihāl.
sated, satiate sagr.
satiety sagrīh.
satisfaction hupassandagīh, sahišn, šnōmag.
satrap šasab.
satrapal šasabīgān.
Saturn Kēwān.
save bōxtan.
saved bōxtag.
saviour bōxtār, Sōšyans.
say guftan, P wāxtan.
saying wāzag.
scales tarāzūg.
scatter afšāndan, pargandan.
scent (n.) bōy.
scent (v.) bōyēnīdan.
scented bōyāg, bōydār.
schismatic ǰud-ristag; v. *heretic.*
school dibīrestān, frahangestān, hērbedestān.
scorch dazīdan.
scorn afsōs, riyahrīh.
scorpion, Scorpio gazdum.
scoundrel mar.
scratch randīdan.
scribe dibīr.
scribeship dibīrīh.
scriptures nibēg; abestāg, gāhān, hādamānsar, dād.
sea drayā(b), zrēh.
seal (n.) muhr.
seal (v.) āwištan.
seam darz.
sea-shore drayā(b)-bār.
season āwām.
seat (n.) nišēm; *foremost* ~ pēšgāh.
seat (v.) (abar) nišāstan.
second didom, dudīgar.

secrecy nihān.
secret (a.) nihānīg, rāzīg.
secret (n.) rāz.
sect ristag.
sectary kēšdār; v. *heretic*.
section kardag; darak, hād.
security graw(īh), graw(a)gān.
sedentary māništag.
see dīdan, nīš-.
seed čihr(ag), dān(ag), tōhmag, tōm; *having many ~s* was-tōhmag.
seeing (a.) wēnāg.
seeing (n.) wēnāgīh, wēnišn.
seek xwāstan.
seem, ~ proper sahistan.
seemly abāyišnīg.
seethe ayārdīdan.
select (a.) pad-wizēn.
select (v.) wēxtan, wizīdan.
selection wēzišn.
selective wizēngar.
self grīw, xwad, xwēštan.
selfhood xwadīh.
self-indulgence xwad-dōšagīh.
self-indulgent xwad-dōšag.
sell frōxtan.
semen šus^{a}r.
send frēstā/īdan, wisē kardan, zāmēnīdan.
senior mehtar.
sense bōy, sōhišn, šnāsag.
senseless abēbōy, abōy, abēōš.
senselessness abēbōyīh, abōyīh, abēōšīh.
sensitive mārāg, sōhišnīg.
separate (a.) ǰud(āg).
separate (v.) wēxtan, wisāndan, wiškīdan, wizārdan.
separated, be ~ wizīhīdan.
separation ǰudāgīh, wisānišn(īh), wiškin(n)išn, wizār, wizīhišn(īh).
sepulchre astōdān.
series rastag.
serious garān.
serpent garzag, kirm.
servant bandag, kadagīg, kardespās, paristag, pēškār.
serve paristīdan; ~(*food*) frawardan.
service paristagīh, paristišn, spās.
sesame kunǰid.
set hištan, nišāstan; (*sun*) andar šudan.
set about pardaxtan ō.
settle bunag dāštan.
settled māništag.
settlement wālan.
seven haft.
seventeen haftdah.
seventy haftād.
sever b(u)rīdan.
severe(ly) društ, saxt.
severity društīh, saxtīh.
sewer kahas.
shade, shadow sāyag.
shake down wišān-.
shallow tanuk.
shame (n.) nang, pafšīrišn(īh), šarm.
shame (v.) pafšār-.
shank zang.
shape čihr, kālbod.
shapely wimēhgēn.
share bahr, ǰād(ag).
sharp burāg, tēz, tund.
sharpness tēzīh.
shave awestardan.
she = *he*.
sheep mēš, pah.
sheepfold, -pen pahast.
sheet čādur.
shell pōst.
shelter war.
shepherd pānāg, šubān.
shield magind, spar.
shine brāzīdan, drafšīdan, frōgīhistan, tāftan, (tābīdan).
shining brāzišnīg; v. *bright*.
ship kaštīg.
shiver larzīdan.
shoe kafš, mōg, mōzag.
shoe-maker kafšgar.
shoot (n.) spīg.
shoot (v.) wistan.
shore bār.
short gišnag, kūk.
shortcoming frōdmānd; v. *deficiency*.
shoulder dōš, suft; *~-blade* frēg, šānag.
show nimūdan.
sick, v. *ill*.
sickle dās.
sickness, v. *illness*.
side ālag, karān, kust(ag), nēmag, pahlūg, sōg, sraxtag.
side-dish āmiz.

sift wēxtan.
sigh swahistan.
sight wēnāgīh, wēnišn, dīdār.
sign daxšag, nīšān.
silent tušt, xāmōš.
silk abrēšom; *shot* ~ stabrag; v. *damask*.
silken abrēšomēn.
silvan wēšagīg.
silver (a)sēm; (a.) asēmēn.
similar hāwand; v. *like*.
similarity hāwandīh; v. *likeness*.
similarly hamēdōn.
simurgh sēn-murw.
sin abārōnīh, āstār, bazag(īh), māndag, wināh; *degrees of* ~ āgrift, anābuhlag, arduš, bāzāzanišnīh, framān, ōyrišt, tanāpuhl, xwar, yāt; *cause to* ~ āstārēnīdan.
since (cj.) čē, ēd rāy čē, ka; (pr.) az . . . ōrōn.
sinew pay.
sinful abārōn, bazakkar, druwand.
sinfulness wināhgārīh.
sing srūdan.
singing srāyišn.
single ēwtāg, tāg.
sinner bazakkar, dabr, wināhgār.
Sirius Tištar.
sissoo tree ǰay.
sister xwah(ar).
sisymbrium sīsīmbar.
sit (abar) nišastan.
six šaš.
sixteen šāzdah.
sixty šast.
size wuzurgīh, zahā, zahīh.
-sized -masāy.
skilful hudast, nēzūmān(īg).
skill abzār, hunar, hunarāwandīh, kārāgāhīh, kirrōgīh, nēzūmānīh.
skilled abzārōmand, frahixtag, hunarāwand, hunarōmand, kārāgāh, kirrōg.
skimmer kafč.
skin čarm, dawāl, pōst; tōz; (a.) pōstēn; ~*bag* hambān, mašk; ~ '*tablecloth*' maškīzag.
skull mastarg.
sky asmān, spihr.
slack sust.
slackness sustīh.
slander spazgīh.
slanderous spazg.
slave anšahrīg.
sledgehammer potk.
sleep (n.) xwāb, xwamn; būšāsp.
sleep (v.) xuftan, nibastan.
sleeping-platform bālēngāh.
sleepless axwamn.
slime kaf, laǰan.
slope, v. *acclivity*, *declivity*.
sloth būšāsp.
small gišnag, kam, keh, kōdak, kūč(ak), kūk, nihang, ōzārak, xwurd; ~ *thing* xwurdag.
smaller keh(tar).
smallest nidom.
smallness xwurdagīh.
smear handūdan.
smell (n.) bōy; hambōyāgīh, hambōyišn.
smell (vi.) bōyīdan; (vt.) hambōy-.
smite zadan; v. *hit*, *beat*.
smiter zadār.
smiting zanišn.
smoke dūd.
snake garzag, mār; (*viper*) šēbāg.
snare dām, talag.
snatch rubūdan.
sneeze šnōšag.
snout pōz(ag).
snow snēxr, snēzag, wafr.
so ēdōn, hamgōnag, ōh, ōwōn.
so-and-so wāhmān.
so many and, čand.
so that (kū) tā, P yad.
sodomite kūnmarz, wiftag.
sodomy kūnmarz.
soft narm.
sojourn mānišn.
soldier laškarīg; v. *warrior*.
soldiering laškarīgīh.
sole ēwāz.
sole-created ēkdād.
solvent ādān.
some čand, ēwčand.
somebody kas, P keč.
son frazand, pus(ar).
son-in-law dāmād.
song čegāmag, niwāg, srōd.
sonship frazandīh.
soon(*est*) ahy.
soothsayer kēd, kundāg, murw-nīš.

soothsaying kēdīgīh.
sophist sōfistā.
sorcerer ǰādūg.
sorcery ǰādūgīh.
sore rēš.
sorghum gahl, gāwars.
sorrel (*horse*) šēd.
sorrow andāg, andōh, bēš, pīm, tēmār, zarīg.
sorrowful andāg(g)ēn, andōhgēn, bēšōmand, pīmgēn, zarīgōmand.
sort gōn(ag), sardag.
soul frawahr, fraward, grīw, gyān, ruwān, uštān.
sound āwāz.
soup kāmag; spēdbāg, ābkāmag.
sour tru(f)š.
source bunxān, čašmag, xān(īg), zahābag.
south nēmrōz, rapihwin.
southern rapihwintar.
sovereign šahryār; v. *king*, *ruler*.
sovereignty pādixšāyīh, šahryārīh, xwadāyīh.
sow afšāndan, kištan.
space spāš.
spacious frāx.
spade bēl.
span (*hand-*) widest.
span-sized widestīg.
sparrow winǰišk.
speak dranǰīdan, guftan, P wāxtan; (*daevic*) dawīdan, drāyīdan.
speaker gōwāg, guftār.
spear fraš, sel.
special wāspuhragān.
speciality wāspuhragānīh.
speckled parš.
speech dranǰišn, gōwišn, guftārīh, saxwan, wāz; v. *good*, *evil*.
speechless agōwāg.
speed tagīgīh, tēzīh, zūdīh.
spell afsōn, mārīg, nērang, sraw, mānsar.
sphere (*heaven*) spihr.
spice abzār.
spindle dōk.
spirit mēnōg(īh), wād, waxš; ~s yazdān; v. *good*, *evil*.
spiritual gyānīg, mēnōgīg, ruwānīg, waxšīg.
spirituality mēnōg(īg)īh.
spit (*roasting*) wardānāg.
spittle xayūg.
spleen spul, spurz.
splendid huškōh, P nisāg.
splendour abrang, bām, brāh, xwarrah.
split darrīdan, škāftan, wisistan.
spoil wimuštan, wināhīdan.
spoilt ānāst(ag), mūdag, tabāh, winastag.
spoon kafčag.
spotted parš.
spread afšāndan, wistardan.
spring, v. *source*.
spring(*time*) wahār, afsālān, mēdyōzarm; (a.) wahārīg.
sprinkle paššinǰīdan.
sprinkling paššinǰišn.
sprout spīg.
stable āxwarr, stōrgāh.
stagger škarwīdan.
stagnant hammist.
stain āhīd.
stalk ēwan.
stand awištādan, ēstādan, pādan; ~ *up* āxistan.
standing stēndag.
star axtar, star, stārag.
starch-jelly pālūdag.
stater (*coin*) stēr.
station pāyag.
stature bālāy, bašn; *of the same* ~ hambašn, hamtan.
stay abāz pādan, māndan, (mānistan), pattūdan, win(n)irdan.
steal appurdan, duzīdan.
stealing apparišn.
steel almās(t), pōlāwad; (a.) pōlāwadēn.
stem wan, (bun); v. *stalk*.
stench gand, gandagīh, duǰgandīh.
step gām.
step up abar āxrāmīdan.
steps pillagān.
steward mādayār.
stick čōb.
still ahanūz.
stimulate hangēxtan.
sting gazīdan.
stinking gandag, duǰgand.
stir up hangēxtan.
stoat kākom.

stock gōhr(ag), tōhmag; v. *good, stem.*
stolen duzīdag, truftag.
stomach kumīg; v. *belly.*
stone sa(n)g; *fruit* ~ ast(ag).
stony sagēn; ~ *place* sangsār.
store hambār, hamābēr.
story afsān.
stout frabīh.
straight rāst.
strain (*filter*) pālūdan.
strange(*r*) anōdag, bēgānag.
straw kāh, P wāš; giyāhīzag, nāyīzag.
stray apēdag; v. *astray.*
stream ǰō(y).
street kōy, srat.
strength amāwandīh, nērōg, ōz, pādyāwandīh, saxtīh, stabrīh, tagīgīh, zōr.
stride (n.) gām.
stride (v.) ā̊xrāmīdan.
strife āyōzišn(īh), kō(x)šišn, stēzag.
strike (n.) snāh.
strike (v.) pahikōftan, zadan.
string rištag, wandag.
strive āyōzīdan, kō(x)šīdan, tuxšīdan.
striving tuxšišn; v. *endeavour.*
strong amāwand, nērōgōmand, ōstīgān, ōzōmand, pad-nērōg, pādyāwand, saxt, stabr, stahmag, sūr, tagīg, zōrīg, zōrōmand.
stronger abarōz.
stronghold āwahan; v. *fortress.*
strophe wačast.
struggle (n.) ǰang, nibard, pahikār.
struggle (v.) āyōzīdan, kō(x)šīdan; v. *fight.*
strut ā̊xrāmīdan.
study (n.) ōšmārišn.
study (v.) ōšmurdan.
stuff āgandan.
stumble škarwīdan.
stunned, stupefied stard.
stupefaction stardīh.
stupid dušāgāh.
stupidity dušāgāhīh, stardīh.
subject dar.
submission ēkānagīh.
submissive ēkānag, framānburdār.
subordinate aziškeh.
substance gōhr(ag); *of the same* ~ hamgōhr.
substitute gōhrīg.
subtle bārīg/k.
suburb parwār.
success kāmag-hanǰāmīh.
successful kāmag-hanǰām / -widār, kāmrawāg.
suck mēzīdan.
suffer widār(ī)dan; v. *endure.*
suffering (a.) dardōmand.
suffering (n.) čēhag, handraxtagīh.
sugar šakar.
suitability niyābagīh, passazagīh.
suitable niyābag, passazag; v. *fitting.*
sulphur gōgird.
sulphurous gōgirdōmand.
summarize hangirdēnīdan.
summary hangirdīg(īh).
summer hāmīn, tābestān; (a.) hāmīnīg.
summit bālist, čagād, sar, tērag.
summon xwandan.
sun mihr, xwar.
sunrise xwarāsān.
sunset xwarōfrān, xwarwarān.
superfluous, be ~ parrēxtan.
superior abar(ag), abaragān(ag), abarīg(ān); azišmeh.
superiority abardomīh; pādyāwandīh.
supper šām.
suppliant lābakkar.
supplication lābag, lābakkarīh.
support abestām/n, pušt, puštībānīh.
supporter puštībān.
sure ōstīgān.
surround parwastan.
surroundings parwār.
suspend āgustan.
sustenance rōzīg.
swallow (n.) paristōg/k.
swallow (v.) ōbārdan.
swear (*oath*) sōgand xwardan.
sweat (n.) xwēy.
sweat (v.) xwistan.
sweep muštan, rōb-.
sweet šīrēn, xwaš.
sweetest xwālist.
sweetmeat rōγn-xwardīg; afrōšag, gōzẹnag, lawzēnag, šiftēnag, watrēnag.
sweetness šīrēnīh.
sweet-smelling hubōy.
swell up, cause to ~ pēmēnīdan.
swift arwand, raγ, šēbāg, tagīg, tāzīg, zibāl.

swiftness arwandīh.
swim snāzīdan.
swimming snāz.
swing wēxtan.
sword sneh, šamšēr, (šafšēr).
swordsmith čēlāngar.

table xwān; '*table-cloth*' maškīzag.
tablet taxtag.
tail dum(b).
tailed dum(b)ōmand.
tailor darzīg.
take burdan, griftan, stadan; ~ *for* pad . . . dāštan.
taken griftār.
taken away appār.
tallow pīh.
tamarisk gaz.
tambour tambūrag.
tangible gīrišnīg, griftārōmand.
taste čāšnīg, čaxšāgīh, čaxšišn, mizag(dārīh).
tasteless abēmizag.
tasty mizagōmand.
Taurus Gāw.
tax bāǰ.
teach čāštan, frahixtan, hammōxtan, wizistan.
teacher hammōzgār; pōryōtkēš; (*priest*) hērbed.
teaching āfrāh, čāšišn, hammōzišn.
tear (n.) ars, srešk.
tear (v.) darrīdan.
ten dah.
tend pahrēxtan.
tender nāzuk.
tendon pay.
tent mašk, wiyān.
tenth dahom.
term (astr.) marz.
terrestrial zamīgīg.
terrible bīmgēn, sahmgēn.
terribleness sahmgēnīh.
terror bīm, sahm; v. *fear*.
test (n.) passāxt.
test (v.) passāxtan, uzmūdan.
testament handarz.
testicle gund.
testimony gugāyīh; *false* ~ zūr-gugāyīh.
testing uzmāyišn.
than az, kū.
thank āzādīh, spās + dāštan, hangārdan, *etc.*
thankful burdešnōhr, spāsdār.
thanks āzādīh, spās; v. *gratitude*.
that (cj.) čē, kū (tā).
that (pn.) ān, ōy, P hō; ~ *of* ān ī; ~ *is* (*to say*) ay, hād.
theft appar(išn), duz(d)īh.
then ā, did, ēg, hād, pas.
there ānōh/y.
thereupon ēg.
they awēšān.
thicket wēšag.
thief duz(d), gēg.
thigh haxt, rān.
thin bārīg/k, tanuk.
thing tis, (čiš), xīr.
think handēšīdan, menīdan, uskārdan; v. *consider*.
third sidīg; -seyom; (n.) srišwadag.
thirst tišn, tišnagīh.
thirsty tišnag.
thirteen sēzdah.
thirtieth sīhom.
thirty sīh.
this ēd, ēn, im.
thorn xār.
thorny xārōmand.
those awēšān.
thou tō.
thought handēšišn, menišn; v. *consideration*.
thoughtful handēšīdār, menišnīg.
thousand hazār.
thread rištag.
three sē.
three-legged sepāy.
three-night-long se-šabag.
thresh xwastan.
thriving ābād(ān).
throat galōg, grīw.
throne gāh, taxt, P parwāngāh.
through tar, tarist.
throw abgandan, wēxtan, wistan; ~ *down* ōsān-; ~ *forward* frāz abgandan; ~ *on* pahikāftan.
thrust spōxtan.
thunder (n.) γarrānāg.
thunder (v.) γarrānīdan.
thunderbolt wīr.
thus ēdōn, ōh.
thyme, wild ~ sīsīmbar.

tie bastan.
tiger babr.
tight tang.
till kištan, warzīdan.
tillage kištār, kišwān; warzišn.
time āwām, bār, gāh, hangām, ǰār, zamān(ag), zurwān.
timely hangāmīg.
tin arzīz; (a.) arzīzēn.
tired māndag.
tiredness māndagīh.
to ō, pad.
toe angust.
together āgenēn; ~ *with* az . . . hammis, ǰomā.
toil ranǰ.
tolerate sāxtan.
toleration sāxtārīh.
tomb aspānūr, dādgāh, daxmag, hazzān.
tomorrow fradāg.
tongue uzwān, (zuwān).
tooth dād, dandān.
top bālēn, bašn, sar; v. *summit*.
torment (n.) āzār(išn), bēšišn.
torment (v.) āzārdan, (āza/urdan), bištan, (bēšīdan).
tortoise kašawag.
totality hamagīh.
touch (n.) pahrmāhāgīh, pahrmāhišn
touch (v.) pahikaftan, pahrmāh-, sōhistan.
toward(s) andar, ō . . . rōn, padīrag.
tower burg.
track pay.
trade pēšag; wāzār(a)gānīh.
trading wahāg.
trained frahixtag.
trample spurdan, ōspurdan, wispurdan, xwastan.
trampling xwāhišn.
transformation ǰadag-wihīrīh; v. *metamorphosis*.
transience frasāwandīh, sazišn, wardišn(īg)īh.
transient frasāwand, sazišnīg, wardišnīg, widerān, widerišnīg.
transport widār(ī)dan.
trap dām, talag.
travel ēwarzīdan.
traveller kārdāg, kārawānīg.
tray xwān.
tread, v. *trample*.
treasure ganǰ.
treasured grāmīg.
treasurer gāhbed, ganǰwar.
treasurership gāhbedīh.
treasury ganǰ.
treaty pādixšīr, paymān; v. *bond*.
tree dār, draxt, wan; *self-planted* ~ nihāl; ~ *of many seeds* wan ī wastōhmag.
tremble čandīdan, drafšīdan, larzīdan.
trembling čandišn; v. *quaking*.
tribe zand.
tribute bāǰ, harg, sāk.
trickery dawāl; v. *deception*.
tried nibardag.
trinoctial se-šabag.
triumph (n.) abarwēzīh; v. *victory*.
triumph (v.) čērīhistan.
triumphant abarwēz, čēr.
troop gund.
trouble (n.) duš(x)wārīh, ranǰ, sēǰ, widang.
trouble (v.) āyōzīdan, ranǰēnīdan.
troubled ranǰag, ranǰwar.
trousers šalwār.
true rāst, wābarīgān, wizurd.
trumpet gāwdumb.
trunk ēwan; v. *stem*.
trust abestām/n.
trustee stūr.
trusteeship stūrīh.
trustworthiness wābarīgānīh.
trustworthy wābarīgān.
truth rāstīh, wābar, wizurdīh.
truthful ardā; v. *righteous*.
try uzmūdan.
tube nāy.
Turanian Tūr.
turbid tērag.
Turk Turk.
turmeric zard-čōbag.
turmoil āšōb.
turn (vi.) gardīdan, waštan; (vt.) gardānīdan, wardēnīdan; ~ *into* abāz waštan ō.
turning gardišn, wardišn.
twelve dwāzdah.
twenty wīst.
twin dōgānag.
twinkling mēzišn.

twist pēčīdan.
two dō.
two-tongued dō-saxwan.
tyrannous sēzd(ēn), staft.
tyranny sāstārīh, sēzd.
tyrant sāstār.

ugly duščihr, zišt.
unaging azarmān.
unassailed apetyārag.
unatonable anābuhlag.
unavoidable awizīrišnīg.
unaware anāgāh.
uncomplaining abēmušt.
unconfessed apetītīg.
unconscious abēōš.
unconsciousness abēōšīh.
uncultivated anābādān.
undefiled anāhōg, anālūd; v. *immaculate.*
under azēr, ēr.
undershirt šabīg, taškanag.
understand āšnūdan, uzwārdan.
understanding uzwārišn.
undertake abar burdan, frāz griftan, pardaxtan ō.
undertaking pardazišn.
undeviating awardāg.
undo wiyōz-.
undone akard.
undutiful axwēškār.
undying amarg; v. *immortal.*
unenvious hučašm.
unfeeling asōhišn.
unfitting anabāy, asazāg.
unfordable nāydāg.
unfortunate dušfarrag, wadbaxt.
ungrateful anespās, aspās.
unhappiness axwārīh, axwašīh, dušrāmīh.
unhappy axwaš, dušrām, mustōmand.
unharmed abēbēš, abēš, awinast.
unhonoured anāzarmīg.
uniform ēwsān.
uniformity ēwsānīh.
uninformed adištag.
uninitiated adahm.
union āyōzišn, hamīh, hambawišn(īh).
unit tāg.
unite hamēnīdan.
united ēwkard(ag); *be* ~ hambūdan.
universality hamagīh.
universe hāmkišwar.
unjust adād.
unlike ahomānāg.
unlimited akanārag.
unmixed agumēg.
unpleasant axwaš.
unreliable anōst.
unrepentance anabaxšāwandīh, apetītīgīh.
unrepentant anabaxšāwand, apetītīg.
unrest anāštīh; v. *turmoil.*
unspecified anāmčištīg.
unsuitable asazāg.
unthinking amenīdār.
until tā, P yad.
untilled awarzīd.
untruth arāst.
unwanted anabēdān.
unwilling akāmagōmand.
unwitting anāgāh.
unworthy anarzānīg.
up abar, ul.
up to frāz ō.
upland sardsēr.
upside down ēr ud abar, nigūn.
upward ul; ~ *direction* ulīh.
urinate gōmēz-, mistan.
urination čamišn, mēzišn, pēšārwār.
urine mēšag, pēšyār; *bull's* ~ gōmēz, dastšōy.
use sōg, sūd; *of* ~ abēdān; *put to* ~ kār framādan.
useful sūd(ō)mand.
useless anabēdān.
uselessness anabēdānīh.
usurer waxšgar.
utterance ēwāz, wāzag.

vain tuhīg.
valiant arwand, marčābuk; v. *brave.*
valid wizurd.
validity wizurdīh.
valour arwandīh, marčābukīh; v. *bravery.*
valuable arzān, arzōmand.
value (n.) arz, arzānīgīh, arzišn, arzōmandīh, wahāg.
value (v.) wahāg burdan.
vanguard pēšōbāy.
Vega Wanand.
vegetable ārōyišnīg, tarrag, urwar; ~*s* āmiz.

vehemence tundīh.
vehicle wardyūn.
veil čādur, pardag.
vein rag, rahag.
vengeful kēnīg, kēnwar.
venom wiš, zahr.
venomous wišōmand.
Venus Anāhīd.
vernal wahārīg.
vertebra muhrag.
very abēr, saxt, staft, škeft.
vessel ǰām(ag), kabārag, takōk.
vetch māš.
viceroy bidaxš.
victorious abarwēz, čēr, pērōz(gar).
victory abarwēzīh, pērōz(gar)īh; *final* ~ frazām-pērōzīh.
victuals pih.
vigilant gubrāg, zēnāwand.
vile wadag, zēfān.
vileness wadagīh.
village deh, wis.
vina (*lute*) win.
vindictive kēnwar.
vindictiveness kēnwarīh.
vine raz.
vinegar sik.
vineyard raz.
violence must, snāh, tundīh.
violent mustgar, tund.
violet wanafšag.
viper šēbāg.
virgin dōšīzag.
virginity dōšīzagīh.
virtue hunar, hunarāwandīh, huwaršt, kirbag, nēk-gōhrīh.
virtuous dahm, hunarāwand, kirbagīg, nēk-gōhr.
visibility paydāgīh.
visible čašmdīd, (pad) dīdār, paydāg, wēnābdāg, wēnišnīg.
vision wēnāb; v. *sight*.
vital gyānīg.
vital force axw.
vitality uštānīh.
vivifier zīndakkar.
vivify zīwēnīdan.
voice āwāz, wāng.
void (n.) tuhīgīh.
void (v.) rīdan.
vomit wāmīdan.
vow (n.) padist(āg).
vow (v.) padistādan.
vulture kargās.

wagon rah.
waist kamar.
wait pādan.
waken guhrāyēnīdan; v. *awaken*.
wall dēwār.
wallet paywāsag.
wallflower hērīg.
walnut gōz; ~ *sweetmeat* gōzēnag.
wand čōbag.
wander waštan.
wanderer kārdāg.
wandering wiyābān(īg).
wane nirfs-.
want (n.) niyāz.
want (v.) abāyistan, kāmistan, xwāstan.
wanted abēdān.
warding off ānābišn.
warlike ardīkkar.
warm garm(ōg); ~ *region* garmsēr.
warmth garmāg, garmīh.
warrior ardīkkar, artēštār, ēraxtār, kārīg; v. *soldier*.
warriorhood artēštārīh.
wash šustan.
washerman gāzar.
wasp wabz.
waste wanīgarīh.
watch (n.) pās.
watch (v.) nigāh dāštan, pādan, pās dāštan.
watchdog mānbān.
watcher pāsbān.
water āb.
watercourse ābtazan; v. *channel*.
water-holder ābdān.
water-lily nīlōpal.
watery ābīg.
wax waxšīdan.
way, v. *path, manner*.
we amā.
weak kamzōr, nizār; *become* ~ nizārīh(istan).
weakness kamzōrīh, nizārīh.
wealth ādān(īh), grāmag, hangadīh, tuwāngarīh, xwāstag.
wealthy ādān, was-xwāstag, xwāstagōmand; v. *rich*.
wean abāz kardan az.

weapon zay, zēn.
wear paymōxtan, pōšīdan.
weasel rasūg.
weave waf-.
weaving wafišn.
weed zāz.
week haftag.
weep brām-, griyistan.
weeping brāmag.
weigh saxtan, tarāzēnīdan.
weight garānīh.
well (a.) drust.
well (n.) čāh.
well up, cause to ~ pēmēnīdan.
well-being drōd.
well-born pad-gōhr(ag).
well-grown hurust.
well-known nāmčišt.
west dōšastar, xwarōfrān, xwarwarān.
what čē, kadām.
whatever čegām-iz-ē(w).
wheat gandum.
when čiyōn, ka, kay.
whenever hamē ka.
where kū (gyāg).
which čē, kadām, kadār, kē.
whichever kadām-iz-ē(w).
whip aštar, tāzānag.
whirlwind wād-girdag.
white spēd, arus; (n.) spēdag.
who kē, kadār.
whoever kadār-iz-ē(w).
whole tandrust.
whore ǰeh, rōspīg.
whoredom rōspīgīh.
why čē rāy, čim (rāy).
wickedness dušīh, wattarīh.
wide frāx, pahn, wēhm, wišād.
widow wēwag.
width pahnāy, wēhmīh.
wife nārīg, zan; čagar.
wild kōfīg.
wilderness wiškar.
wilful wastār.
will axw, kām(ag).
willing(ly) kāmagōmand.
willow wēd.
wind wād.
window rōzan, rōz(b)ānag.
wine bādag, may.
wine-press karxōš.
wing bālag, parr(ag).
winged parragīg, parrwar.
winnow wēxtan.
winter zam, zamestān.
wipe awestardan.
wiping awestarišn.
wisdom dānāgīh, frazānagīh, xrad; *innate* ~ āsn-xrad.
wise dānāg, frazānag, xradīg, xradōmand, zīrak.
witch parīg.
with abāg.
wither hōšīdan; *cause to* ~ hōšēnīdan.
withhold abāz dāštan.
within andarōn.
without abē-, bē az.
witness gugāy; *false* ~ zūr-gugāy.
woe wāy.
wolf gurg.
woman nārīg, zan; *married* ~ šōymand; *young* ~ ziyānag.
womb aškamb(ag), aškom(b), burdār, gabr, grāb, pusyān, uruspar, zahār.
wonder abdīh, widimās.
wonderful abd(-sahist), widimāsīg.
wood čōb, dār; wēšag.
wooden dārēn.
woodland wēšagestān.
wool pašm, warr.
woollen pašmēn.
word ēwāz, mārīg, saxwan, sraw, wāz; *holy* ~ mānsᵃr(spand).
work (n.) harg, kār, warz(išn).
work (v.) warzīdan.
worker kardār, warzīgar.
world axw(ān), gēhān; *material* ~ gētīg, gumēzagīh.
worldly gēhānīg, gētīg(īg).
worm kirm.
wormwood dramanag.
worse wattar.
worship (n.) ēzišn, paristagīh, paristišn, yasn, yašt, yazišn.
worship (v.) paristīdan, yaštan.
worst wattom.
worth arz, arzānīgīh, arzišn, arzōmandīh; *be* ~ arzīdan.
worthiness arzānīgīh, sahīgīh, sazāgīh, sazišn, šāyendagīh.
worthless dušarz.
worthy arzān(īg), arzōmand, sahīg, sazāg(wār), šāyendag; *be* ~ saz-, šāyistan.

would that kāč.
wound (n.) rēš, zaxm.
wound (v.) rēšīdan, xastan.
wrath xēšm.
write nibištan.
writing nibēg; *collected ~s* dēwān.
wrong abārōn, zēfān.
wrongdoer kastār.

yard gām.
year sāl; *-years-old* -sālag.
yellow zard.
yellowness zardīh.
yet ahanūz.
yoke (n.) ǰuγ.
yoke (v.) āyōxtan, (āyōzīdan).
yolk zardag.
you ašmā.
young ǰuwān, keh, kawādak, kōdak.
younger keh(tar).
youth ǰuwān; ǰuwānīh.

Zaraθuštra, v. *Zoroaster*.
Zend zand.
zodiac dwāzdahān; *sign of the ~* axtar.
Zoroaster Zardu(x)št.
Zoroastrian, v. *Mazdean*.

APPENDIX

(i) *Divinities*

Ohrmazd
Amahraspandān
Wahman
Ardwahišt
(Urd-, Ašwahišt)
Šahrewar
Spandarmad
Hordād
Amurdād
Ādur
Anāhīd
Ard (Ahrišwang)
Aštād
Burz
Ērmān
Mihr
Rašn
Srōš
Wahrām
Way ī weh
Zurwān

(ii) *Demons*

Ahreman
Akōman
Arzūr
Astwihād
Jeh
Way ī wattar
Xēšm

(iii) *Months*

I Frawardīn
II Ardwahišt
III Hordād
IV Tīr
V Amurdād
VI Šahrewar
VII Mihr
VIII Ābān
IX Ādur
X Day
XI Wahman
XII Spandarmad
\+ Frawardīgān

(iv) *Days*

1 Ohrmazd
2 Wahman
3 Ardwahišt
4 Šahrewar
5 Spandarmad
6 Hordād
7 Amurdād
8 Day pad Ādur
9 Ādur
10 Ābān
11 Xwar
12 Māh
13 Tīr
14 Gōš
15 Day pad Mihr
16 Mihr
17 Srōš
18 Rašn
19 Frawardīn
20 Wahrām
21 Rām
22 Wād

23 Day pad Dēn
24 Dēn
25 Ard (Ahrišwang)
26 Aštād
27 Asmān
28 Zāmyād
29 Māraspand
30 Anagrān

(v) *Gāhs*

Hāwan—morning
Rapihwin—afternoon
Uzērin—evening
Ēbsrūsrim—sunset to midnight
Ušahin—midnight to dawn

(vi) *Continents*

Central—Xwanirah
Eastern—Arzah
South-eastern—Fradadafš
South-western—Widadafš
Western—Sawah
North-western—Wōrūbaršt
North-eastern—Wōrūjaršt

(vii) *Measures of length*

1 angust		= ¾ in.	'finger'
1 widest	(12 a.)	= 9 in.	'span'
1 pāy	(16 a.)	= 12 in.	'foot'
1 frārāst	(24 a.)	= 1 ft. 6 in.	'cubit'
1 gām	(48 a.)	= 3 ft.	'yard'
1 gām ī dō pāy	(80 a.)	= 5 ft.	'pace'
1 jud-nāy	(96 a.)	= 6 ft.	'fathom'
1 nāy	(160 a.)	= 10 ft.	'pole'
1 hās^{a}r i.		= 1,000 'paces'	'mile'
ii.		= frasang	
1 frasang		= 4 'miles'	'parasang'

[184]

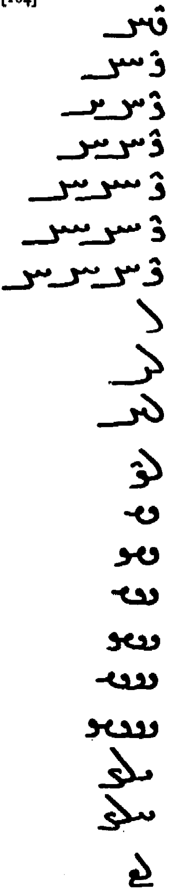

13
14
15
16
17
18
19
20
21
22
30
40
50
60
70
80
90
100
200
1,000

[183]

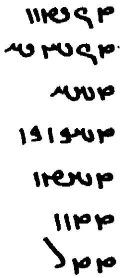

tazīdan
tazišnīh
nōī[1]
taškanag
tašt
tadan
tadar

Numerals

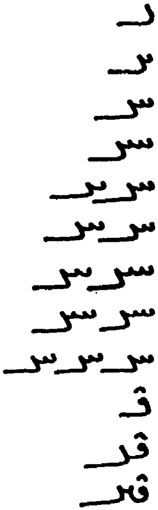

1
2
3
4
5
6
7
8
9
10
11
12

[181]

tagīg
tag
takōk
tagarg
-tar
tar, tarr
tarāzēn-
tarāzēnīdan
tarāzūg
pīh[I]
targ
tars
dō[I]
targumān
tarwēn-
tarwēnīdan
trufš
truftag
truš
talag, tarrag
talagčīn
tarmānīh
tarmenišnīh
tarmenišn
tars-

[182]

tarsāgāh
tarsāg
tarsīdan
tarsagāh
tarsagāhīh
tarist
se[I]
tom
tambūr
ānōh[I]
tab
tab-
tabāh
tabāhīh
tabāhīh-
tabāhīhistan
tabangōg
tabarzad
tabišn
taftīg
taftan
taz-
tazāg
tazēn-
tazēnīdan

[180]

tanōmandīh
tanbahr
tund
tundīh
tanīhā
tandrustīh
tandrust
tandrust
tanīg
tanuk
tanūr
tantōhmag
Tūr
Tūrān
tōrag, Turk
-tom
tom, tōm
tumbag
tōf
tōz
tōz-
tōzišn
tōšag
tušt
tagīgīh

[179]

tuhīg
tōhmag
tanāpuhl
tuxš-
tuxšāgīh
tuxšāg
tuxšīdan
tuxšišn
tōxtan
tuwānāg
tuwānīgīh
tuwānīg
tuwāngar
tuwāngarīh
tuwān
tuwānsāmān
tambūr
tambūrag
did[I], tand, tang
tandīh, tangīh
tanīgardīg
tanīgard
tan
gāw[I]
tanōmand

[178]

tāštīg
kāh[I]
šken(n)-[I]
škastan[I]
nēw[I]
xormā[I]
tēx
tīhōg
āhūg[I]
tis
tasum
gil[I]
gilēn[I]
tigr, Tīr
[1-2]tērag
tēmār
[1-2]tēz
tēzīh
tišn
tišnagīh
tišnag
Tištar
tīdag
tan-
tuhīgīh

[177]

taxt
taxtan, tāxtan
taxtag
tēx
tās
tāwān
tāwān
ār-[I]
ārdan[I]
[1-2]tāg
tār
tārīg/kīh
tārīg/k
rōbāh[I]
tāb-, tāz-
tāzānag
[1-2]tāzīg
tābīdan
tābag
tābestān
tābišn
tāftan
tāš-
tāšīdan
tāšt

[176]

weh[I]
wehīh[I]
šabag
šabestān
šafšēr
šiftālūg
šiftēnag
šaš[I]
ālag[I]
šahrewar
šahr
frēst-[I]
šahryār
šahryārīh
frēstīdan[I]
šahrestān
frēstādan[I]
ālag[I]
kūn[I]

-(i)t
tah
taxl
taxlīh
taxtgāh

[175]

pādixšāyīh[I]
wišāy-[I]
wišād[I]
wišād-dar[I]
wišādan[I]
šalwār
šarm
šarmgāh
šarmgēn
šarmgen
nām[I]
šambalīdag
kunjid[I]
nāmčištīg[I]
nāmčišt[I]
šimšār
šamšēr
šasab
šasabīgān
wih-[I]
wistan[I]
šab
šubān
šabīxōn
šabīg

[174]

- sālag[I]
- škāf-
- škāftan
- nibay-[I]
- nibastan[I]
- ških-
- šken(n)-
- šken(n)išn
- škēbāgīh
- škēbāg
- škeftīh
- škeft
- 1-2škōh
- škōhīh
- škōf-
- škōfag
- škoft
- škuftan
- hur[I], šakar
- škarw-
- škarwīdan
- škarag
- škastan
- škaft
- pādixšāy[I]

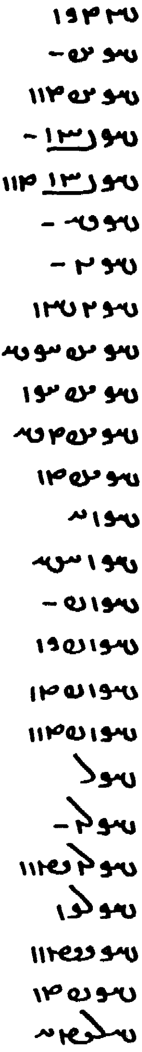

[173]

- šnāsagīh
- šnāsag
- šnāyišn
- šnāyīdan
- šnāz
- šnāz-
- šnāzīdan
- šaw-
- šawāg
- šōy, šuy
- šanēn
- šōymand
- -išn
- šan
- šnōhr
- šōnīg
- šōn
- šnūg
- šnūman
- šnōmag
- šnōšag
- drōd[I]
- šus[a]r
- sāl[I]
- sālagīh[I]

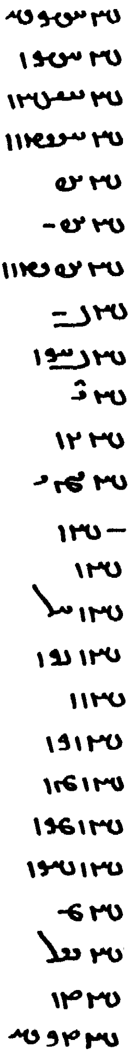

[171]

see also
-(i)š
šāh
šah-
dēw[I]
dēw[I] !
dēwēsnīh[I]
dēwēzagīh[I]
šāhbalūt
šāy-
šāhdānag
šāyendagīh
šāyendag
šāhīgān
šāyistan
šāyēd
šāhwār
šānag
šām
šāhesprahm
šāyēd
šāzdah
šādurwān
šādīh
šād

[172]

jaw[I]
jawēn[I]
šēwan
frēst-[I]
frēstādan[I]
hil-[I]
hilišn[I]
hištan[I]
šagr, šīr
šīrēnīh
šīrēn
šēb
šēb-
šēbāg
šēbišn
šīšag
šēdā
šēd
uzwān[I]
šnāxtan
šnāy-
šnās-
šnāyēn-
šnāyēnīdan
šnāyēnišn

[169]

[1-2]čīnag
čīnišn
čegāmag
čegām-iz
čēr
čēlāngar
čēlān
čēlāngar
čērīh
čērīh-
čērīhistan
čim
čim-gōwāgīh
čimīg
[1-2]čīdan
čand, čang
čand-
čandīh
čandal
čang-srāy
čandišn
[1-2]grīw[I]
čandīdan
čōb
čaw(la)gān

[170]

čōbag
čagād
čakōk
čakuč
čagar
čirāɣ
čarz
čarag
čarm
čarb
čarbīh
čarbišnōmand
čarbišn
čim
čambar
čamišn
sang[I]
čašm
čašmareškīh
čašmarešk
čašmagāh
čašmagāhīh
[1-2]čašmag
čašmdīd
čatrang

[167]

paymānag
paymōxtan
paymōg
paymōz-
paymōzan
paymūdan
padisāy
padist
padiš
padišxwar

-(i)z
čāh
čahār
čahārdah
čahārpāy
čār
čārūgēn
čārūg
čāraggarīh
čārag
čābukīh
čābuk
čāš-
čaxšāgīh
čāšīdan

[168]

čāšnīg
čāšišn, čaxšišn
čāšt
čāštan
1-2čāštag
čādur
xīr[1]
čēh-
čēh-widarag
čēhag
1-2čihr
čihrēn-
čihrēnīdan
čihrīg
čihrag
čihr-šnāsīh
čēhišnīg
čēhišn
ēzm[1]
čiyōnīh
čiyōn
čīn-
činār
jīw
činwad

[165]

pattānōmand

pattān

padēxīh

padēxēn-

padēxēnīdan

padēx, [*error for* pih [Pahlavi]]

padīr-

padīragīh

padīrag

padīriftan

padīrišn

1-2padisār

padist-

padistā(g)

padistādan

padištān

-bed

1-2pid

paywāsag

paywāz-

paywāzag

paywāzišn

paywand

paywand-

[166]

pattūgīh

pattūg

paywastan

paywastag

pattūdan

pahikār

1-2pahikār-

pahikārdan

pahikāf-

pahikāftan

pahikōb-

pahikōftan

pahikar

pahikaf-

pahikafišn

pahikaftan

payrāstan

payrōg

pahrmāh-

pahrmāhāgīh

pahrmāhišn

paymāy-

paymānīgīh

paymānīg

paymān

[164]

pafšīr-
pafšīrišnīh
pafšīrišn
paz-
pa(č)čēn
pa(č)čībāy-
pa(č)čībāgīh
pašēmānīh
pašēmān
pišīz
paššing
pašn
pašom
paššinj-
paššinjīdan
paššinjag
paššinjišn
pašm
pašmēn
pašt
paštag
pad-
petyārag
pattāy-
pattāyistan

[163]

frašn
frašagirdīg
frašagird
frašamurw
fradāg
fradom
fradomīh
pardag
pambagēn
pambag
passāxt
passāxtan
passox
passāz-
passāzišn
pasēn
pasēmāl
pasēmālīh
brīn-[1]
brīdan[1]
passazagīh
passazag
past, pist
pistag
pafšār-

[161]

parwar-
parwarišn
Frawardīn
Frawardīgān
fraward
parwardan
frawardag
franam-*
parwast
parwastan
franaftan
frušag
frōd
frōdmānd
fragān, pillagān
parrag
fragan-, pargan-
fragandan, pargandan
framāy-
framāyišn
framānburdār
framān
framādār
framōš
framōš-

[162]

framōšīdan
framuštan
framūdan
frasāwand
frasāwandīh
frasp
parist-
paristār
paristīdan
paristōg/k
paristagīh
paristag
paristišn
frabīh
frazānagīh
frazānag
frazām
frazām-
frazāmēn-
frazāmēnīdan
frazām-pērōzīh
frazāftan
frazēn, parzīn
frazaftan
fraš, parš

[160]

frawahr
parwāngāh
parwānagīh
parwānag
frawār, parwāl
frawār-, parwāl-
parwālišn
frawārdan
franām-
franāmišn
parwāz
franāftan
Farrōbāg } (read *pln*-)
Farrōbag }
piring
palang
parnagān
palangmušk
parwand
parwand-
parrōn
frōgīh-
frōgīhistan
frōg
parrwar

[159]

frasang
parragīg
pargan-
parwār
pargandan
pargūd
frēg, parīg
frēst-
frēstādan
frēstīdan
pargast
frēstag
frēb
frēb-
frēftār
frēftan
frēz, (frēb)
pardaz-, parrēz-, (frēb-)
frēzwānīh
frēzwānīg
frēzbānīh
frēzbānīg
pardazišn
Fradadafš

[158]

frahixtan
frahixtag
frayādišnīg
frayādišn
frāy
frādahišnīh
frahist
farroxīh
farrox
[1]xwāh-[1]
xwastan[1]
frārāst
frārōnīh
frārōn
frāmōš
frāmōš-
frāmuštan
frahist
parrag
freh
pardāxtan
frehbūdīh
frehbūd
pardāz-
pardaxtan, parrēxtan

[157]

potk, pūdag
pazzām-
pazzāmēn-
pazzāmēnīdan
pazzāmēnišn
pazzāftan
pazd
pazd-
pazdēn-
pazdēnīdan
pazdagīh
pazūg
pāymār[1]
parr
frahang
frāxīh
frāxēn-
frāxēnīdan
frahangestān
frāx
parāhōm
frahanj-
frayād-
frayādīdan
frayād

[156]

pōlāwad

purrgāh

purrxwarrah[I]

pōryōtkēš

pōryōtkēšīh

purnāy

purr-rawišnīh

purrmāh

purrsardag

dahān[I]

pusyān

pusar

pōstēn

pōst

panǰ, pōz

panǰāh

panǰag, pōzag

pōš-

pōšīdan

pōšišn

puštībānīh

puštībān

pušt

puštag

pūdagīh

[155]

pand, (nēm[I])

pōy-

penīh

pus

frazand

frazandīh

panīr

pondik

pōyišnīg

pad[I], pen

padgōhr

padnērōg

padnigerišn

padwizēn

padzyān

purs-

pursīdan

pursišnīg

pursišn

padpānag

pa(č)čībāy-

pa(č)čībāgīh

frazand

pōr, purr

pōlāwadēn

[154]

1-2pēšag
pēšpārag
petyāragīh
petyārag
paydāgīh
paydāgīh-
paydāgīhistan
paydāgēn-
paydāgēnīdan
paydāg
paygām
paygāmbar
petītīgīh
petītīg
petīt
1-2pid
panāh
panāhīh
1-2puhl
puhlēn-
puhlēnīdan
frāz
pōhišn
poxtan
nēm[1]

[153]

pērōzgarīh
pīlbān
pēm, pīm
pēmēn-
pēmēnīdan
pīmgēn
pēs-
pēsīdan
pēsišn
pestān
pēč-
pēčīdan
pēš
pēšānīg
pēšōbāy
pēšōbāyīh
pēšār
pēšārwār
pēšgāh
pēšēnīg
pēšēmāl
pēšēmālīh
pēšōbāy
pēšōbāyīh
pēškār, pēšyār

[152]

padām
payādag
[1-2]pay, pīh
pas, [1-2]pay
pēs
pēsišn
passand
passand-
passandišnīg
passandišn
passandīdan
penīh
pen
payg
pīr
pīl
payrāy-
fīlāsōfā
payrāyag
pērāmōn
payrāstan
pīrīh
pērōz
pērōzīh
pērōzgar

[151]

pāduzwānīh
pāduzwān
pādixšā(y)
pādixšāyīh
pādixšīr
pādyāb
pādyābīh
pādāšn
pādīrān-
pādīrānēn-
pādīrānēnīdan
pādīrānīdan
pādīrān
pāymār
pādēz
[1]pādan
pādofrāh
pādzahr
pāygōs
pādrōzag
pāyram
pādrazm
pādifrāh
arzan[I], gāwars[I]
pih

[150]

pāyag
pānāgīh
pānāg
-bān
pānagīh
pānag
pānzdah
pākīzag
pāk
pālāy-
pālūdan
pālūdag
1-2pārag
pārsīg
pāsox
pāsbānīh
pāsbān
pāzen
pāzand
pāzen
pāšnag
pāšom
paxšag
pādyāwand
pādyāwandīh

[149]

starōšmur
starwan
stardīh
stard
stabr
stabrīh
stabrag
staft

pah, pāy
pahnāy
pahn
pāyag
paygāl
1-2pahrēxtan
pahrēz
1-2pahrēz-
pahlawīg
pahlūg
pahlom
pahlomīh
paygālgar
pahast
1pāy-
pās

[148]

gētīg, stī
stēndag
sidīg, stēγ
sidīgar
stēr
stēzag
stōwīh
stōwēn-
stōwēnīdan
stō
Sadwēs
dīdan
-istan
stūn
stūnag
stōr, stūr
sturg
stūrīh
stōrgāh
stōrbān
stard
*stōš
stūdan
star
starōšmār

[147]

see also
[1-2]saz-
sazāgīh
sazāg
sazāgwār
sazistan
[1]sazišnīh
[2]sazišnīg
[1-2]sazišn
gētīg
gētīgīg
stāy-
stāyišnīg
stāyišn
dīdār
stārag
stahm
stambagīh
stambag
stahmīh
stahmagīh
stahmag
stāyīdan
sudāb
stī

[146]

spēd
spēdag
spēdbāg
spenāg
spōxtan
spandān
Spandarmad
sabuk
spul
spurrīgīh
spurrīg
spurdan
spōz
spōz-
spinjānagīh
spōzgār
spōzišn
sabz
spazg
spazgīh
spar
spar-
sprahm
sprahmag
spurz

[145]

sardsēr
sīsīmbar
sīsīmbar

N.B. *Any word with initial* *may appear written as*

spāh
dēbahr, spihr, spaxr
spāhbed
spās
spāsdār
spāsdārīh
spāsešnās
dēbāg
spāsōmand
spāš
spihr
spihrīg
spenāg
spīg
spīz-
spīzišn
spiš
spitāmān
spēd-dār

[143]

darrīdan[1]
sagr
sagrīh
sēm
sēb, sēǰ
sēǰōmand
sēzdah
sezd
sezdēn
kārd[1]
sagēn
dēg, [2]sag, sik
sar
sel
srāy
[1-2]srāy-
srāyišnīh
srāyišn
sarāsar
srāyīdan
sraxtag
wad[1]
sargēn
srišwadag
srešk

[144]

gāy-[1]
gādan[1]
wattar[1]
wattarīh[1]
srawēn-
srawēnīdan
srūwēn
sarw, sraw, srū
srūwar
sarw
bar-[1]
burdan[1]
srub
srubēn
Srōš
srōšīg
srōd
srūdan
sarmāg
srub
srešk
srištan
sardīh
sard, srat
sardag

[142]

sahmgen
sahmgenīh
sāstār
sāstārīh
sāz-
saxt
raw-[I]
rawēn-[I]
rawēnīdan[I]
rawišn[I]
raftan[I]
saxtag
sabz
šast[N]
sī
haštād[N]
sagēn
nawad[N]
sēn
sēnag
sēn murw
sēzd
sēzdēn
haftād[N]
darr-[I]

[141]

syāhag
gēhānīg
gēhān
sāxtārīh
saxtīh
saxt
saxtan, sāxtan
sāg, sāk
sāy-
sahīgīh
sahīg, sāyag
sās
sān
saxwan
sahōg
sāk
sārēn-
sārēnīdan
sālwār
sālagīh
sālag
sahm
sāmānōmand
sāmān
sahmgēn

[140]

mastōg

mehtar

mastarg

mizagōmand

mizagdārīh

mizag

rōγn[I]

maškabarzēn

maškīzag

[1-2]mašk

deh[I]

dehgān[I]

madār

mih

madan, [1-3]mihr

mihrōdruj̆

mihrōdruj̆īh

mihrdrōz

mihrzan

mihrōdruj̆

mihrōdruj̆īh

mihrbān

see also

giyāh, syā

[139]

marzobān

marzišnīh

marzišn

mardānagīh

mardānag

marčābukīh

marčābuk

mard

mardōm

mardōmīh

mardōmzādagīh

mardōmzādag

čē[I]

čē-ēwēnagīh[I]

čē-ēwēnag[I]

čēīh[I]

-masāy

mehtar

mehtarīh

mehēn-

mehēnīdan

mehēnišn

mast

mistan

mastōgīh

[137]

murdār
murwāg
morwārīd
murwīzag
murw
murwnīš
murnǰēn-
murnǰēnīdan
mōrd, murd
murdan
mustōmand
[1-3]must
mustabarmānd
mustgar
mōz
mōzag
[1-2]mušk
mušt
muštan
mūdag
muhrišn
mazg, mizd
mizdwar
frō(x)š-[I]
frōxtan[I]

[138]

mazgit
miznē
maγ
magas
padīr-[I]
padīrišn[I]
padīriftan[I]
magind
makōg
[1-2]mar
marg
margōmand
margarzān
margīh
marw
šāh[I]
šāhān šāh[I]
marag
bāmbišn[I]
marz
marz-
marčābukīh
marčābuk
marzīdan
marzangōš

[136]

- [3]mēzišnīh
- [2-3]mēzišn
- mēš
- mijūg
- mēšag
- mēšsār
- mēdyōzarm
- mihōxt
- [1]az[I]
- muhrag
- mang, mōy
- saxwan[I]
- mōyēn
- tis[I], čiš[I]
- tis-iz[I]
- mōyag
- muhr
- ōšmār-[I]
- ōšmārišn[I]
- ōšmurdan[I]
- kē[I]
- murdār
- mōg
- mōr
- mulān

[135]

- mēnōgwēnīh[I]
- mēnōgīh
- mēnōgīgīh
- mēnōgīg
- mēwag
- moymard
- mowbed
- menišnīg
- menišn
- mēzd, mizd
- mēzdbān
- miznē
- mēy
- mayg
- mērag
- nāmag[I]
- [1]abar[I]
- sah-[I]
- sahistan[I]
- sahišn[I]
- mij
- [1-3]mēz-
- mēzīdan
- mijūg
- mijag, mizag

[134]

mãzdēsn

mahist, māst

māzandar

māš, maxš

rōγn^{I}

$^{1-2}$mādayān, mādīyān

mādayār

mādišt

mādagīh

mādagīg

$^{1-2}$mādag

mādagwar

mādar

āb^{I}, mēx

ābgēnag^{I}

mēhan

mēzd

may, meh

šahrestān^{I}

mahist

men-

moγmard^{I}

menīdan

mēnōg

mēnōgwēn^{I}

[133]

^{2}jām^{I}

māns^{a}r

māns^{a}rbar

māns^{a}rspand

māraspand

mānbān

mānbed

mānišn

māzanīg

māzandar

māzdēsnīh

māzdēsn

fradāg^{I}

mār

māl-, mār-

mārāg

mārīg

mālīdan

purr^{I}

mārišnōmand

mārišn

mārdan

mehmānīh

mehmān

māzdēsnīh

[132]

- -(i)m
- māh
- māhīgān
- māhīg
- mayān
- mayānag
- mayānǰīgīh
- mayānǰīg
- mehmānīh
- mehmān
- māzdēsn
- māyišn
- zan-[I]
- zanišn[I]
- zadan[I]
- [1-3]mān-
- mānāgīh
- mānāg
- mānd
- māndagīh
- māndag, mānīg
- māništ
- māništag
- mān
- mānag

[131]

- rapihwin
- rapihwintar
- awar[I]
- rubūdan
- raftār
- raz
- tar[I], (tarr)
- laǰan
- razūr
- razm
- razmgāh
- tar[I]
- Rašn
- laškar
- laškarīgīh
- laškarīg
- raštan
- rištag
- radōmand
- radīh
- rad
- raduнay
- radag
- ēdar[I]
- radpassāg

[129]

rōzāg
ranǰēn-, rōzēn-
ranǰēnīdan, rōzēnīdan
lawzēnag
rōzīg
rōzwārag
rōzan
ranǰwar
rōzward
rōzgār
ranǰag, rōzag
rōzbānag
rōz-šabān
rōšnīh
rōšn
rōšnag
rōšngar
rōdbār
rōdīgān
rōdīg
[1-2]rōd
rūdan
abāg[I]
rōstāg
raz, sad[N]

[130]

hazār[N]
sīh[N], tō[I]
ragīh
rag
ašmā[I], sīhom[N]
hazārag[N]
larz-
larzīdan
ram
abgan-[I]
abgandan[I]
ramag
ras-
rasēn-
rasēnīdan
rahīg
rasīdan
rastārīh
rastan
rastag
lab
rubāy-
lipī, rabih
rapihwin
rapihwin

[128]

rōyan, rōyēn	
randīdan	
pēš[I]	
rōyišn	
sar[I]	
nēstīh[I]	
nēst[I]	
rūn-	
rōn	
ruzd	
ruzdīh	
rōγn-xwardīg	
rōγn	
rūrag	
jāwēdān[I]	
amā[I]	
rōspīgīh	
rōspīg	
rōstāg	
randīdan, rustan	
rōb	
rōb-	
rōbāh	
ranj, rōz	
rōzānag	

[127]

ristāxēz	
rist	
[1-2]ristag	
rēz-	
rēzišn	
[1-2]rēš	
rēšīdan	
rēšag	
rēškēn	
rēškēnīh	
rištag	
rīdan	
rēdak	
raw-	
ruwānīg	
ruwān	
rawāgīh	
rawāgēn-	
rawāgēnīdan	
rawāg	
rawišnīh	
rawišn	
rang	
[1-2]rōy	
rand-, rōy-	

[125]

rān-
abāz[I]
abāzsār[I]
abāzsārīh[I]
rān
rahag
ul[I]
ulīh[I]
ulāmadān[I]
rām
nān[I]
rāmēn-
rāmēnīdan
rāmišnīg
rāmišn
rāspīg
rāstīh
rāst
rāz
rāzīg
rāzkirrōg
lābag
lābakkar
lābakkarīh
rādīh

[126]

rād
daw-[I]
[I]dawistan[I]
[I]dawīdan[I]
(21[N])
wuzurg[I]
wuzurgīh[I]
wuzurg-framādār[I]
dil[I]
warr[I]
dil[I]
riy-
riyahrīh
rēxtan
raγ, rah, (22[N])
rah
rasan
rasūg
im[I]
rēg
šab[I]
pāy[I]
rēm
rēmanīh
rēman

[123]

kabōtar
kabkanǰīr
kabk
kafč
kafčag
kafš
kafšag
kafšgar
kaftan
kaš, kiš
keš-
kešīdan
kišnīz
kašawag
kašk
kaštīg
kadār
kadār-iz-ē(w)
kadār-iz-ē(w)
kadām
kadām-iz-ē(w)
kahas
kadagxwadāy
kadagbānūg
kadagīg

[124]

kadag
mān-[I]
mānistan[I]
māndan[I]

man[I], wīst[N]
nē[I]
rah-
rah-
rah, (23[N])
rāγ, rāy
rāyōmand
rāh
rāhdār
rāhdārīh
rāyēn-
rāyēnāg
rāyēnīdārīh
rāyēnīdan
rāhnimāy
rāyēnišn
rahīgīh
dūr[I], rahīg
dūr[I], rahīg
rāyišn

[121]

karbāš
karbunag
karg
kirīh-
aškamb[I]
kirrēn-
kirrēnīdan
kilēl
diz[I]
xwān-[I]
xwandan[I]
kulang
kirrōg
aškamb[I]
kargās
karkēhan
kark
karm, kirm
karmīr
karb, kirb
karafs
karbunag
karzang
kardār
kardārīh

[122]

kardagān
[1-2]kardag
kam
kamāndār
kamān
kamāl
kamālīg
kamistīh
kamist
kamzōr
kamzōrīh
kamar
kamarband
mayg[I]
arz[I]
kastār
kastārīh
kehtar
kaf
kaf-
kabāh
kabārag
kabīg
kabīz
kabōd

[120]

kirbakkarīh
kirbag, kōfag
kōftan
kūč
kūčak
kōš-, kuš-
kōšīdan
kōšk
kuštan
kardār
kardārīh
kantigr
kard
kandan, kardan
kardagān
kardagār
[2]kardag, kōdak
kardespās
ahy[1]
dandān[1]
karr, -gar
kar-
karān
karxōš
[1]sag[1]

[119]

kundur
kūn
kūnmarz
kunǰid
kunǰid
kunišngar
kunišn
karak, kūk
kōr
kulāf
kulāčag, kulāfak
kōrdil
kullag, kurrag
kurkum
kumīg
kustīg
[1-2]kust
kōstan
kustag
kustagbed
kōf
kōb-
kōfīg
kirbagīg
kirbakkar

[117]

kēnwar
kēnwarīh
kayak
kēr
kirrōgīh
kirrōg
kem
kēsar
sang[1]
kēwūd
keč
kēš, kiš
keš-
kēšdār
kešīdan
kišwān
kišwānzār
kišw
kišwar
kišwzār
kištan
kēdīgīh
kēd
-ag, -ak
ōh[1]

[118]

kan-
har(w)[1]
kanār, kennār
kanāragōmand
kanārag
kennārsrāy
kōxš-
kōxšīdan
kōxšišnīg
kōxšišn
kawādak
kōy
nay[1]
kundāgīh
kundāg
nayestān[1]
kandan
kanīg
kanīzag
xwān-[1]
xwandan[1]
-gen
nūn[1]
kun-
warrag[1]

[116]

kāmaghanjāmīh
kāmagxwadāy
kāmgār
[1-2]kāmag
kāmagwidār
kāmrawāg
kāmistan
kāstār
kāstan
kāč
kābēn
kāpūr
kādag
was[I]
wasxwāstag[I]
[2]kay
drō[I]
drōdādwarīh[I]
keh
kahist
gōspand[I]
kēwān
kēnīg
-gēn
kēn

[115]

[1-3]kār
kār-
wāng[I]
[2]kār-ān
kārāgāh
kārāgāhīh
kārdāg
kārīgīh
kārīg
kārēzār
kārawānīg
kārawān
kārnāmag
kahrubāy
kālbodōmand
kālbod
kārframān
kārd
kām
kām-
ārd[I]
kāmistan
kāmzīwišn
kāmagōmand
kāmaghanjām

[113]

- zāy-[I]
- zāyišnīg[I]
- zāyišn[I]
- zādan[I]
- [1-2]zrēh
- zarrēn
- zargōnīh
- zargōn
- zarīgōmand
- zarīg
- zarr(ī)gar
- kār-[I]
- kištār[I]
- kištan[I]
- zalūg
- zraw-
- zarwān
- zruftan
- zarmānīh
- zarmān
- zardālūg
- zardīh
- zard
- Zardu(x)št
- zardag, zardak

[114]

- zardčōbag
- zam
- zamīg
- zamān
- zastan
- zafar
- zadār
- zadan
- zadūg
- zaxm

- kāh-
- kāhēn-
- kāhēnīdan
- kāhīdan
- kāhišn
- kāskēnēn
- kāskēn
- kāskēnag
- hammis[I], hămist[I]
- kahwan
- -gānag
- kayk
- kākom
- -gār

[111]

zīndagīh
zīndakkar
zīndag
xrīdan[I]
zī(wi)stan
zī(w)išnōmand
zī(w)išnīh
zī(w)išn
zīrak
zēfān
zišt
zayt
zan-
zōhr
duzd[I]
zuwān
[1-2]zand
zang
zanīh
zandīkīh
zandīk
zangīg
zandag
zandbed
zan

[112]

zūzag
zōr, zūr
zōrōmand
zūrgugāy
zūrgugāyīh
zōrīg
zurwān
zofāy
zofāyīh
zofr
zofrāy
zofr-pāyag
zanǰīr
zanišn
zōtīh, zūdīh
zōt, zūd
wahīg[I]
ān[I]
any[I]
nar[I]
nibēs-[I]
nibištan[I]
ōzan-[I]
ōzadan[I]
[1-2]zrēh

[110]

zahag
zahrag
zāmyād
zāmēn-
zāmēnīdan
zādan
zādag
zibāl
ī-[1], zay-
zīh
zī(w)-
zēnhār
zēnāwand
zēnabzār
zēndānīg
zēndān
zēndānbān
zēnēn-, zīnēn-, zīwēn-
zēnēnīdan, zīnēnīdan, zīwēnīdan
zīndagīh
zēnīg, zīndag
1-2zēn
xrīn-[1]

[109]

wadtōhm
wattom

zahā
zyānōmand
zyān
zyāngar
ziyānag
zahā, zahag, zăhag
zahār, zahr
zahrag
zaxm
zahābag
zay
zarr[1]
zarrēn[1]
zăy-
zahīh
zāyistan
zāyč
zāyčag
zānūg
zōr
zāz
zahagōmand

[108]

wadgarīh
widerišnīh
widerišnīg
widerišn
widimās
widimāsīh
widimāsīg
widimuštīh
widimušt
widestīg
widest
wad
wadwāzag
widang
wadkāmagīh
wadkāmag
wadagīh
wadag
wider-
widarag
$^{1\text{-}2}$pāy-[I]
$^{1\text{-}2}$pādan[I]
widardan
widest
widaštan

[107]

ašnawišn[I]
ašnūdan[I]
nišast
nišastan
waštīh
$^{1\text{-}2}$waštan
waštagīh
waštag
xwar-[I]
xwardan[I]
widāxtan
wadxēm
widār
widār-
widārīdan
widārdan
widāz-
widāzīh-
widāzīhistan
wadbaxt
wadīh
wad-dil
wadgōhr
wider-
widerān

[105]

wizīhišnīh
wizīhišn
wizīn-
wizēn
wizēngar
wizīr
wizīr-
wizīristan
wizīrišnīg
wazīdan, wizīdan
wizōh/y-
wizōh/yišn
wuzurg
wuzurgīh
wizurdīh
wizurd
wizōstan
waččag
wuzurg
wuzurgīh
wačast
wizistan
wazišnīg
wazišn
nišāyišn

[106]

nišān-, wišān-
wišōmand
nišāstan
wišād
wišād-dwārišnīh
wišādan
nišēm
nišēmag
nišēb
nišēbīg
wišōb-
wišōbišnīg
wišōbišn
wišuftan
wišūdan
wišūdag
wiškīdan
wašag
wiškin(n)-
wiškōf-
wiškōfag
wiškuftan
wiškin(n)išn
wiškar
ašnaw-[1]

[104]

wafr
nifrīn
wafrēnag
nifrīdag
ōbad-/ōft-[1]
ōbastan[1]
nibard-
nibardīdan
nibard
nibardag
nibastan
wabz
wafišn
xwēš[1]
xwēštan[1]
nibištan
[1-2]naft
waz-
wizār
wizār-
wizārišn
wizārdan
wizārdwars
wizīh-
wizīhīdan

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nasrušt
wisistan
wisp
wispurdan
wistāxīh
wistāx
wastār
wastārīh
wassadēn
wassad
wastōhmag
wistan
wastar, wistar
wistar-
wastarag, wistarag
nastaran
wistardan
Wīdadafš
nab
waf-
nibāstan
nibay-
nibēg
nibēm
wabz

[101]

[3]warz
warrag
narm, [1-2]warm
ōy[I]
awēšān[I]
nirfs-
nirfsišn
[1-2]warz
warz-
warzāwand
warzāg
warzbūm
warzīgar
warzīdan
warzišn
warčašm
warišn
ward-
wardānāg
wardēn-
wardēnīdan
wardyūn
[1-2]wardagīh
wardag
wardišnīh

[102]

wardišnīgīh
wardišnīg
wardišn
-om
nam
nimāy-
namāz
wimēhgen
nimūdan
namak
namad
nasā, wisē
wisāy-
wisān-
wisāndan
wēz-[I]
wēxtan[I]
wisānišnīh
wisānišn
namāz[I]
wasyār
wisin(n)-
wasyār
nask
nasruštīh

[99]

nigār-
nigārag
nigāstār
[1]mādag[I]
mādagīh[I]
nigēxtan
kuš-[I]
kuštan[I]
niger-
nakkīrā
nakkīrāyīh
nigerīdan
nigerišnīg
nigerišn
nigēz
nigēz-
nigēzišn
wak
nikōh-
nikōhīdan
nikōhišnīg
nikōhišn
nigūnīh
nigūn
nigūnsār

[100]

xwāstag[I]
waγdān
ō[I]
nar, [1-4]war
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warān
warōmand
warōmandīh
Wahrām
warāz
wirāz-
warg
walg
wirēxtan
wars
nargis
wirēg
wirēz-[I]
wirēxtan[I]
wirēz-
waranīgīh
waranīg
wurrōyišn
waran
wirōzag

[97]

winâhgârīh
niwâg
winâh-
winâhīdan
winâhišn
nang
wind-
windâdan
niwēy-
niwēy-
niwēyēn-
niwēyēnīdan
niwē, wandag
wanīgarīh
niwēyišnīh
niwēyišn
windišnīg
windišn
wahmân[1], wan, win
wanand
nōzdah
nōg
nōgzâd
nōgzâdag
nōgrōz

[98]

niwistan
winastag
wanafšag
winǰišk
nizâr
nizârīh
nizârīh-
nazd
nazdīkīh
nazdīk
wizend
nazdist
wizend
wizand-
wizandag
wizandišn
wizandīdan
wazaγ
wazr
šaw-[1]
šudan[1]
nigâh
nigâhdârīh
nigâhdârišnīh
nigân

[95]

wigrād
wigrādan
nērang
nērōgōmand
nērōg
nīlōpal
nīrmadōmand
nīrmad
nēm, wēm
wēmār
wēmārīh
nēmasp
wimand
wimandōmand
wimandīg
wimuštan
nēmag
nēmrōz
nēmtan
nisāg
wisbed
wīst
wēwag
wiftag
[1-2]wēz-

[96]

wizīh-
wizīhīdan
wizīhišnīh
wizīhišn
nēzūmānīh
nēzūmānīg
nēzūmān
nēzag
wēzišn
wēš, wiš
nīš-
nīšān
wēšagīg
wēšag
wēšagestān
zan[I]
zanīh[I]
wēd
wīdwar
wīdwarīh
nidom
bay[I]
wināh
winābīdan
wināhgār

[93]

was
wis
wasnād
nixwār-
nixwārišn
nahang, nihang
wiyōz-
wayōdagān
wēn- (*v.* dīdan)
zamān[1]
wēnāgīh
wēnāg
winnār-
winnārišn
nēwardaxšīr
winnārdan
wēnāb
wēnābdāg
wēnābdāg
niyōxš-
niyōxšīdan
niyōxšišn
wēnīg
nēw, wēn
wēnōg

[94]

nēkīh
nēkgōhr
nēkgōhrīh
nēk
nēkōg
winnirdan
wiyufs-
wiyufsišnīg
wiyufsišn
wēnišnīg
wēnišn (*v.* dīdan)
wizāy-
wizāyišnīg
wizāyišn
wizāstan
wizūdan
-endag
nīl, [1-3]wīr
wirāy-
wirāyišnīh
wirāyišn
wīrōmandīh
wigrās-
wigrāsišnīh
wirāstan

[91]

nāf, wāz
[1-2]wāz-, wāž-
wāzār
wāzāragānīh
wāzāragān
wāzīg
naxčīr
[1-2]wāzīdan
nāzuk
nāfag, wāzag
wābar
wābarīgānīh
wābarīgān
nāzišn, wāzišn
wāš, [1-2]waxš
[1-2]waxš-
wixšay-
waxšīg
waxšgar
wixšayišnīh
wixšayišnīg
wixšayišn
[1-2]waxšīdan
waxšendag
waxšwar

[92]

waxšwarīh
naxšag
waxšišn
wahištīg
wahišt
wādām
wādgirdag
wād
wādrang
wādrangbōy
wādbān
nabānazdišt
tā[1]
weh
nihānīg
nihān
wehīh
wehdēn
wihēz
wihēz-
wihēzagīg
wihēzag
[1]wiyābān
wiyāftan
[1-2]wēxtan

[89]

gīrišnīg[I]
griftan[I], kardan[I]
nāydāg
wahīg
wihīr-
nārīg
wihīrišn
nāysrāy
nāyīzag
wān-
niyōxš-
niyōxšīdan
niyōxšišn
wāng
wānīdan
nān
Wōrūbaršt
Wōrūjaršt
nohom
nihumb-
nihumbīdan
Wahman
naxust
nihuftan
wānišn

[90]

naxōd
nāl-, wāl-, wār-
wārānīg
wārān
nārīg
wālīdan, wārīdan
wālan
wārom
wālišn
nām
wām-
nāmburdār
nāmīgīh
nāmīg
wāmīdan
nāmag
nāmčištīg
nāmčišt
wāspuhr
wāspuhragānīh
wāspuhragān
wāyīdan
wāstar
wāstaryōš
wāstaryōšīh

[88]

nihāl, wahār, waxr

Wahrām

wahārīg

wēhm

wahmān

wēhmīh

niyāz

wiyābānīh

wiyābānēn-

wiyābānēnīdan

wiyābānīg

[1-2]wiyābān

wiyābāngarīh

niyāzōmand

niyāzōmandīh

niyābagīh

niyābag

wāxtan

nihādag

nay, nāy, [1-2]way, wāy

[1-2]wāy-

wāyendag

wāyendag

gīr-[I], kun-[I]

kirīh-[I]

[87]

daštān

daštānmāh

daštānestān

dašt, yašt

yaštan

ǰadārīh

nišīn-[I]

nišān-[I]

nišastan[I], nišāstan[I]

dudīgar

dad, did, gad, yad

-īdan

gadwar

didom

[1-2]ǰadag

ǰadagwihīrīh

ǰadišnīg

ǰadišn

ud[I]

niyāyišn

wihān, wiyān

nāxun

wihānag

niyāg, wahāg

[86]

- dastšōy
- dēwān
- dibīrīh
- dibīr
- [1-2]dabr, gabr
- [1]xwāh-[I]
- xwastan[I]
- daftan
- daftar
- diz, gač, gaz
- daz-, gaz-, yaz-
- gazāg
- kām-[I]
- kāmistan[I]
- gačēn
- gazdum
- gizistag
- dazīdan, gazīdan
- -īzag
- dazišn, gazišn, yazišn
- gišnīz
- dašn, jašn
- dašnag, gišnag
- daštānōmand

[85]

- xōn[I]
- damēnag
- zamīgīg
- zamīg
- zamīgpaymānīh
- damīdan
- mīr-[I]
- murdan[I]
- uštar[I]
- gōw-[I]
- guftan[I]
- gōw-[I]
- guftan[I]
- zamestān
- damišn
- yask
- dastyār
- dastyārīh
- dastgraw
- dastgīr[I]
- dastwar
- dastwarīh
- jastan
- dastag
- dast(a)gird

[84]

griftār
griftārōmand
griftan
darz
garz-
darzīg
garzīdan
garzag
garzišnīg
garzišn
gard-
gardān-
gardānāg
gardānīdan
dardōmand
girdīh
gardīdan
dard, gard, gird
gardan
girdag
gardišn
dam-
zamānīg
zamān
zamānag

[83]

društēwāz
društāwāz
društīh
društ
drōd
garōdmānīg
garōdmān
sad[N]
darak, gilag
garm
darmān
garmāg
garmābag
garmīh
dramanag, garmōg
garmōwar
garmōwarīh
*dramanag
garmsēr
darbās
drubuštīh
drubušt
drafš
drafš-
drafšīdan

[82]

darrīdan
grōh
drahnāy
druxtan
grawīh
drō, [1-2]graw
drang
druwand
druwandīh
[1-2]drōn
graw(a)gān
galōg
drubuštīh
drubušt
druz
dranǰ-, drōz-
dranǰīdan
drōzanīh
drōzan
dranǰišn
drōš
drōš-
drōšīdan
drōšom
drōšag

[81]

garānīh
darhandarzbed
γarrānīdan
garān
γarrānišn
grāmīgīh
grāmīg
grāmag
drāyīdan, grāyīdan
drāz, grāb
draxt
griy-
grih
dargāh
garasmān
[1-3]grīw
grīwag
grīwbān
driyōš
driyōšīh
darīgbed
dilēr
drēm
griyistan
gilistag

[80]

pākīh[I]
-īg
muγ[I]
ēst-[1]
ēstādan[I]
ǰagar
ōzan-[I]
ōzadan[I]
-gar
dar, gar
yal
darr-
drayā
drayābār
drayāb
draxt
darāγ
drāy-, grāy-
drāyānǰōyišnīh
drāyānǰōyišn
drāyistan
drāyišn
γarrān-
drahnāy
γarrānāg

[79]

dušmat
dōšastar
dušpādixšāy
dušpādixšāyīh
dušfarrag
dušfarragīh
duščihr
duščašm
duščašmīh
dōšišn
gōšt
dūd
ǰūdan
dūdag
gawdar
gaz-
yaz-[I]
yaštan[I]
nay-[I]
nīdan[I]
gazīdan
gazīdag
nay-[1]
nīdan[I]
pāk[I]

[78]

dušwār, gōšwār
dušwārīh
dušnām
Gušnasp
dušwīr
gušn
gušnag
dušwurrōyišnīh
Gušnasp
duškām
dōšagīh
dōšag, gōšag
duškanīg
duškunišn
duškar
dušrām
dušrāmīh
dušram
dušramīh
dušmenīh
dušmen
dušmenišn
dušmenādīh
dušmenīh
dušmen

[77]

dušoxīg
dušox
dušxwaršt
dušhumat
gōšōsrūd
dušxwadāyīh
dušāgāh
dušāgāhīh
dōšāram
dušarz
dušīh
dujdānāg
yōjdahr
yōjdahrīh
yōjdahrgar
yōjdahrgarīh
dujdēn
dušgōwišn
dujgand
dujgandīh
dujdōys^{a}rīh
dōšīzagīh
dōšīzag
dujdaft
[1, 2]dōšīdan

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dōstīh
dōst
[1-2]dawistan
dōpāy
gubrāg
gubrās-
guftār
guftārīh
guftan
dōpahikar
duz, ganǰ, gōz, yōz
dōz-, duz-
duzīh
gōzihr
duzdīh
duzīdan
duzīdag
ganǰwar
duzd
[1-2]dōš, [1-2]gōš
[1-2]dōš-, duš-
dušēwāzīh
dušxēm
dušxwār
dušhūxt

[75]

ǰumbīhistan
ǰumbēn-
ǰumbēnīdan
ǰumbīdan
dumb
ǰumbišn
gumbad
gumēxtan
gumēg
gōmēz
gōmēz-, gumēz-
gumēzagīh
gumēzag
gumēzišn
ēn[1]
rōz-šabān[1]
dōsaxwan
dōsēn
stān-[1]
stadan[1]
dusrawīh
dusraw
gōspand
gospandčihrag
gōstān

[73]

gōn
gōnag
dowom
drustīh
drust
gōwizār
gōzēnag
gugāy
gugāy
gugāyīh
gugāyīh
gugān-
gōkānīg
gōkān
dōgānag
gugār-
gugārīdan
gugārdan
dōk
gōgirdōmand
gōgird
dūr, gōr, gul
dōl
gurbag
gurg

[74]

gurgānīg
gursagīh
gursag
durgar
ǰōrdā
ǰōrdā
1-2gurdīh
gurd
gurdwār
gurdag
dum, rōz[1]
ǰomā
ǰomā
gumānīh
gumānīgīh
gumānīg
gumān
gumāngar
gumār-
gumārdan
gumārdag
ǰumb-
dumbōmand
ǰumbāgīh
ǰumbīh-

[72]

- gandanāg
- drahm[I]
- gandagīh
- gandag
- dōys^{a}r
- ǰōyišn
- ǰudāgīh
- ǰudāg
- ǰudbēš
- ǰud-dādestān[I]
- ǰud
- ǰudnāy
- -ēnīdan
- [1-2]dawīdan
- ǰuttar
- ǰuttarīh
- ǰudristagīh
- ǰudristag
- ǰud-dēw[I]
- -ēn
- gaw
- [1-2]gund, gung
- drustīh
- drust
- drustabed

[71]

- gōhragdānāg
- gōhrag
- dwāzdahān
- dwāzdah
- duxt, ǰuxt
- [1-2]dōxtan
- duxtar
- [1]daw-, gōw-
- gōwāg
- [1-2]dawāl
- dwār-
- dwārīdan
- dwāristan
- dwārišn
- ǰō(y)
- gabr
- gabrīh
- angubēn[I]
- gōwišn
- gand, gōy, gung, ǰang, ǰōy, ǰuy
- ǰōy-
- v. *Note* 3, p. xiv
- ǰuwānīh
- dandān, ǰuwān
- dōs

[69]

sumb-
sumb
sustīh
sust
suft
suftan
sanǰ-, sōz-
sōzāg
sōzan
sōzišnīg
sōzišn
suš
sūdōmand
sūdabgār
sūd
sūdan
sūdagīh
sūdag
sūdmand
panǰāh[N]
gēg
dagr, dil
gīr-
dilēr
dagrzamān

[70]

dagrand
dagrand-xwadāy
dagr-zīwišn
gilagōbār
gilag
dagr-pattāy
dast[I], xwarrah[I]
xwarrahōmand[I]
dastkārīh[I]
dast(a)gird[I]
samōr
dēs-
dēsīdan
-ēn-
gūh
guhrāyēn-
guhrāyēnīdan
[2]gōhrīg
gūhgard (v. pazūg)
gūhward (v. pazūg)
gawazn
gannāgīh
gannāg
gōhr
[1-2]gōhrīg

[67]

- xwamn
- *v. also*
- čehel[N]
- ǰeh
- ǰeh
- dēs, gēs
- dēsag
- yasn
- andar[I]
- *v. Note* 3, p. xiv
- dādestān[I]
- sōh-, swah-
- Sawah, snāh
- dēwān
- dēwānag
- gyāg
- gyāgrōb
- dēnār, dēwār, suxr
- dēnāstawān
- sōhistan, swahistan
- sōhišnīg
- sōhišn
- sōxtan
- dēnburdār

[68]

- sang, suy
- sneh
- sālār, snēxr
- sālārīh
- asp[I]
- sōsan
- dēnīg
- sangsār
- snēzag
- Day, dēn, ǰīw
- snōy
- dēwōk
- sanwar
- dēnōdag
- 1-3sōg
- sōgand
- Skandar
- sōfistā
- Sōšyans
- sōr, 1-2sūr
- sūrāx
- sūrāgōmand
- sūrāg
- sūragīg
- sōrag, sūrag

[65]

dārwāzīg
dārūg
dārgardīh
dālman
dārmag
dārišn
[1-3]dām, gām, [1-2]jām
dāmādīh
dāmād
daxmag, [1-2] jāmag
daxmagestān
ras-[I]
rasišn[I]
rasīdan[I]
gāhānbār
gāhānīg
gāhān
-īhistan
yāzdah
gāwdumb
gāzar
dahišn, dāšn
daxšagōmand
daxšag
dāštār

[66]

dāštan
dādār, gādār
dādārīh
dādgāh
dādīg
[1-3]dād, jād, yāt, yazd
dādwar
dādwarīh
dādan, gādan
āy-[I]
āmadan[I]
jādūgīh
jādūg
jādag-gōwīh
jādag-gōw
jādag
dādmeh
dādestān
dō
a-
giyāh
giyāhīzag
dō-axwānīg[N]
mard[I]
dō-pāy[NI]

[64]

jāwēdān, yāwēdān
jāwēdānag
jāwēd, yāwēd
-dān
dān, gyān
baw-[I]
bāš[I]
bawišn[I]
būdan[I]
gyānwar
dānag
jār
gāwars
dānistan
appar-[I]
appurdan[I]
dānišnōmand
dānišn
jahūd
yākand
yākand
-dār
dār, gahl, gāl
dār-
dārēn

[63]

dādan[I]
dās, [1-3]gāh
gāhwārag
dār-[I]
dārišn[I]
dāštan[I]
dās[a]r
yāsaman
gahbedīh
gahbed
dahigān
Gayōmart
dahibed
dāyagānīh
dāyag
jahišnayār
jahišnayārīh
dahišn, jahišn
āwar-[I]
āwurdan[I]
dān-
dānāgīh
dānāg
gyānabespār
gyānīg

[61]

brīn-
brīnōmand
brīn
brīngar
brēz-
brēzan
brištan
brīdan
brūg
[1-2]brinǰ
brinǰēn
barišn
baršnūm
xwaš[I]
xwašīh[I]
gōšt[I]
bastan
bistag
babr
babrag
bijagān
bazagīh
bazag, waččag
bazakkar
bazišn

[62]

bizešk
bašn
baškuč

ī[I]
v. also
-īh
-īh-
dah-, ǰah-
-īhā
ǰaγ
yazdān
gāhūg
dahom
dehgān
Dahāg
gahl
dahlīz
dahm
sēzdah[N]
zarr[I]
zarrēn[I]
xand-[I]
xandīdan[I]
dah-[I]

[59]

burdārīh
burdīh
burd
burdešnōhr
burdan
būm
pus[I]
pusar[I]
būmčandag
bōyīdan
bōb, būf
xwad[I]
buz
bōz-
bōzišn
buš
būšāsp
but
būdan
duxt[I]
bazm
bazmāwurd
bay
bayōbaxt
bar

[60]

bar-
brāh, brēh
brahnag
brahm
brahmag
brahnag
barōmand
brām-
brahmag, brāmag
brāz-
brāzīdan
brāzišnīg
brāzišn
brād
balādur
brādar
brādarōdīh
brādarōd
barbut
brēh
brēhēn-
brēhēnāg
brēhēnīdan
brēhēnišn
barsom

[57]

bidaxš
bid
bēdom
$^{1-2}$bē^{I}
bōxtār
bōxtārīh
bōxtan
bōxtagīh
bōxtag
band, bang, $^{1-2}$bōy
band-, bōy-
^{2}xwāh-^{I}
xwāstan^{I}
bōyāg
bōydār
bōyēn-
bōyēnīdan
bandag
bōyestān
bōyestānbān
bunxān
bunīh
bundahišnīh
bundahišn
bowandagīh

[58]

bowandag
bowandag-menišnīh
$^{1-2}$bun
bunag
bunkadag
buništ
buništag
būg
bōr
bur-
burāg
burām-
burg
burīdan
buland
borz, Burz
burz-
Burzēnmihr
burzīdan
borzwāng
borzwāngīhā
burzišnīg
burzišn
burišn
burdār

[55]

bāzā
bāzāzanišnīh
bāzābānag
baxš-
baxt
baxtan
bādag
pas[I]
dar[I]
darhandarzbed[I]
darband[I]
bay
bēh
bayaspānīh
bayaspānīg
bayaspān
māh[I]
māhīgān[I]
bēwar
bēgānag
bēgār
bēl
bērōn
bēlūr
bīm

[56]

bīmōmand
bīmgenīh
bīmgen
bēš, bīš
bēš-
bēšōmand
bēšāz
bēšāz-
bēšāzēn-
bēšāzēnišnīh
bēšāzišnīh
bēšāz-
bēšāzēn-
bēšāzēnišnīh
bēšāzišnīh
bēšburdār
bēšīdan
bēšaz
bēšaz-
bēšazēn-
bēšazēnišnīh
bēšazišnīh
bēšišn
bištan
xānag[I]

[54]

baxtan
bāy
bayōbaxt
bāmbišn
griy-[I]
bānūg
griyistan[I]
[1-4]bār
bālāy
bārjāmag
bālēngāh
[1-2]bālēn
bārīg/k
bālistīh
bālistīg
bālist
bālag, bārag
bārestānīh
bārestān
bāliš
bām
bāmdād
bāmīg
bāstān
bāj, bāz

[53]

ātaxš
tigr[I]
adēn
āwāš-[I]
āwištan[I]
ādišt
-ādan
ādurgāh
ādurestar
ādurestarēn
ādur
ādūg
ādarōg

ēw[N]
b-
wihān
wihānag
bahr, wahār
bahrōmand
bahrōmandīh
bahrwar
bahrwarīh
bahrag
baxt

[51]

haftān
haftār
haftdah
apetītīgīh
apetītīg
haft
apattūg
Haftōring
haftag
apaymānīh
apaymān
ābtazan
aš, ā-š (*v.* ā)
āšyān
āšyānag
hašāgird
ajgahānīh
ajgahān
āšixtan
xašēn
āšnāg
Ašwahišt
ašnawāgīh
ašnawāg
ašnūdan

[52]

ašō
āšōb
āšinj-
wind-[I]
windišn[I]
windādan[I]
āškārāg
āškāragīh
āškāragēn-
āškāragēnīdan
āškārag
aškom
aškomb
aškōb
aškamb
aškambag
xešm
Aštād
āštīh, haštdah
hašt, xišt
aštag
aštar
agar[I], ā-t (*v.* ā)
ādānīh
ādān

[50]

afsēnistan
afsēnišn
afsar-
afsardan
abespār-
abespārdan
abespurdan
abestān
abestāg
abestām
paz-[I]
poxtan[I]
azabar
[1]abzār
ābčihrag
aziš, u-š[I] (*v.* u-)
afšān-
afšāndan
afšār-
afšārdan
afšurdan
aziškeh
azišmeh
u-t[I] (*v.* u-)
apetyārag

[49]

afrasāwand
apparišn
abartanīh
abartan, āzardan
abardom
abardomīh
abardar
u-m[I] (*v.* u-)
abesīh-
afsāy-
abesīhēn-
abesīhēnīdan
abesīhēnišnīh
abesīhēnišn
abesīhīdan
afsān
afsār-
afsālān
afsārišn
afsārdan
abesīhišnīh
abesīhišn
abesīh-
abesīhīdan
afsēn-

[47]

abzārōmand
ābzan
abzōnīgīh
abzōnīg
abzōn
abzūdan
abgār-
āzkāmagīh
ābkāmag, āzkāmag
abgan-
[1-2]abar, abr, appar
appar-
xāk[1]
āfrāh
abarōz
abarōzīh
abrāstan
abrāz
abrāz-
abarag, apparag
āfrīn-
abarīgān
abarīg
abargar
abrēšom

[48]

abrēšomēn
abrēšom
āfrīdan
aburnāy
aburnāyīh
abrōxtan
abrang
abarwēz
abarwēzīh
kan-[1]
kandan[1]
abrōz-
abrōzišnīh
abrōzišn
afrōšag
abaragān
abaragānag
ābilag
[1-2]āzarm
abarmānd
abarmānīg
abarmān
abarmenišn
āzarmīgīh
āzarmīg

[46]

apēdagdār
apēdag
apōhišn
aband
abandīh
abus, ābus
abusīh, ābusīh
āfrīn
āfrīnagān
abnūs
apursišnīg
āzwar
āfur-
āzwarīh
āfurīdan
aburnāyag
aburnāy
aburnāyīh
aburnāyag
āfurišn
āzurdan
ābustan
abzāy-
abzāyišn
[1-2]abzār

[45]

abēwizend
abdom
abdomīh
abyōz-
abēzār
ābīg
abēr, azēr
abērāh
awērān
drūn-[1]
drūdan[1]
abēmizag
abdsahist
abēsar
abestāg
abdast
ābestan
abēzār
abēčim
abēzagīh
abēzag
apetyārag
abēdān
abaydāgīh
abaydāg

[43]

ačārag, hazārag
āzārišn
āzārdan
abām
abēmizag
abēmust
abāz, āwāz
abaxš
abaxšāy-
abaxšāyišnīg
abaxšāyišn
abaxšāwand
abaxšāyīdan
abaxšīh
abādyāwand
abādyāwandīh
ābādānīh
ābādān
abādixšāy
abādixšāyīh
ābādīh, āzādīh
ābād, āzād
abd, abē-
abēōš
abēōšīh

[44]

ābdān
abē-
abēsūdīh
abēsūd
abēbīm
abēbīmīh
abēbēš
abēbōy
abēbōyīh
abēbar
abdīh
Azdahāg
abēbūdīh
abēbūd
afsōs
afsōn
ābgēnagēn
ābgēnag
abēgumānīh
abēgumān
afsōsgar
afsūdan
abēniyāz
abyōxtan
abēwināh

[41]

asp
asazāg
aswār
asazišnīh
asazišnīg
āyištag 'mixed' [del. adištag]
est-
astuxān
astuxān
astānagōmand
astānag
astōmand
astōmandīh
āstār
āstārēn-
āstārēnīdan
estādan
[2]ast
Astwihād
āstawānīh
āstawān
astōdān
xastan
wēn-[I] (v. dīdan)
astwand

[42]

wēnišn[I] (dīdan)
dīdan[I]
astōdān
āstawānīh
āstawān
astag
estišn
āb, [1-2]az, āz
u-[I]
[1-2]abāxtar
abāyist
abāyistan
abāyišnīg
abāyišn
abāyēd
abārīg
Ābān
abāgīh
abāgēn-
abāgēnīdan
ačār, appār, āzār, hazār
āzār-
appārīh
abārōnīh
abārōn

[40]

āsānīh
āsān
asāg
āhanēn
āhan
āhangar
asēm
asēmēn
asčǰ
asar
dah[1]
band-[1]
āsrōn
bastan[1]
āsrōīh
āsrō
āsrōkerpa
asp
aspās
aspānūr
ēbārag
haspīn
aspinj
asprēs
aspast

[39]

hammōzgār
hammōzišn
amwaštan
hamkār
hamkārīh
amar
hamrānīh
amarg
amargīh
amaragānīhā
amaragānīg
amaragān
amarag
hamsāyag
hamsāmān
hamsardag
hamdēsag
hampursagīh
hampursag
ka[1]
hamtāg
hamtōhmag
hamtan
āsāy-
āsāyišn

[37]

ambarag
hambast
[1]hambastan
[1]hambastag
hambašn
hambadīg
hamīh
hambaw-[I]
hambawišnīh[I]
hambawišn[I]
hambūdan[I]
āmēxtan
hamdādestān
hamdādestān[I]
hamēn-
hamgōhr
amenīdār
hamēnīdan
hamgōnag
hamdam
hamēmāl
hamēmālīh
hammistān
hamēstār
hamēstārīh

[38]

hammist
hammistagān
āmiz
āmēz-
āmēzišn
hamēšagīh
hamēšagsōz
hamēšag
mādar[I]
xar[I]
hamwār
hamwārag
hammōxtār
hammōxtārīh
hammōxtan
hamōg
hamzamān[I]
Amurdād
hammōz-
hamwar
āmurz-
āmurzīdan
āmurzišn
hamnibardīh
hammōz-

[36]

hamāg
āmār, hamahl, hamāl
āmār-
āmārgar
hamharz
āmārišn
hamābēr
hambāy
hambān
hambār
hambār-
hambārīdan
hambāstag
hambāz
hambedīg
hamband
hamband-
hambandīh
hambandišnīh
hambun
amburdan
hambawišnīh
hambūdan
ambag
ambar

[35]

ardāyīh
xradōmand
ardīkkar
ardīg, xradīg
ardīkkar
ardīkkarīh
artēštār
artēštārīh
Ard, xrad
ā-m (*v.* ā), ham, im, mād[1]
hamahl
hamē
hamēīhā
hamēīg
hamēwahār
hamē-ud-hamē-rawišnīh
hamēwēnag
hamē-rawišnīh
hamēdōn
homānāg
amāwand
amāwandīh
amahraspand
hamāgdēn

[33]

ālum, Hrōm
hrōmāyīg
harwispīn
harwisp
harwisp
xrōstan
harrōbišnīh
harrōbišn
āranj
ālūdan
ālūdagīh
ālūdag
Arzah
Arzūr
xrōs[I]
halagīh
Aleksandar
~~arg~~ ālag, halag
baxš-[I]
baxšišn[I]
baxtan[I]
mēš[I]
šōy-[I]
šustan[I]
almās

[34]

almāst
armēštīh
armēštgāh
armēšt
xufs-[I]
xuftan[I]
hammōz-[I]
hammōxtan[I]
xrafstar
arz
arz-, hirz-
arzānīgīh
arzānīg
arzān
arzōmand
arzōmandīh
arzīz
arzīzēn
arzīdan
arzan
ārzōg
harzag
arzišn
ārešn
ardā

[32]

halām
ārāstan
čahār[1]
Harborz
xarbuz
harg
sik[1], šīr[1]
ars, xirs
arγand
argawān
arduš, xargōš
dagr[1], [*error for* dūr [illegible]]
halīlag
areškēn
arešk
āluh
xrōhak
arawāg
arus, xrōs
arwēs
harwīn
ārōyišnīg
ārōyišn
arwand
arwandīh

[31]

āgāhēnīdan
agdēnīh
agdēn
āgenēn
-āg
ak
āgan-
akanāragīh
akanārag
āgandan
āgenēn
Akōman
āgustan
aganǰ
āgōš
akard
aγrē
aγrē
hagriz
ma[1]
har, xar
alā
ālāy-, ārāy-
ārāyišn
alālag

[30]

buz[I], xaz
hazzān
azbāy-
azbāyišn
azd, azg
azdēn-
azdēnīdan
āznāwar
xūg[I]
azrāy-
azraw-
azruftan
azarmān
azmāy-
azmūdan
āgāh
āgāhīh
akōmand
agār
agārīh-
agārīhistan
agārēn-
agārēnīdan
akāmagōmand
āgāhēn-

[29]

ōšmārag
ōšmārišn
ōšmurdīg
ōšmurdan
ōšastar
awišt-
uštānōmand
uštānīh
uštān
awištāb
awištāb-
awištāftan
awištādan
anšahrīg
uštar
uštargāwpalang
xwadāy
xwadāyīh
xwadāywār
xwadīh
xwad-dōšagīh
xwad-dōšag
xwad
hutuxš
Ardwahišt

[27]

xufs-
ōbastan
ōbad-/ōft-
xuftan
ōz
hanǰ-
ōzōmand
ōzārak
hanǰām
hanǰām-
hanǰāftan
uzdehīgīh
uzdehīg
hučihr
uzdēs
uzdēsparist
uzdēsparistišnīh
uzēnág
anǰīr
awizīrišnīg
hanǰīdan, uzīdan
hanǰamanīg
hanǰaman
hanǰaftan
awazišnīg

[28]

hučašm
hučašmīh
ōzadan
[1-3]ōš, xwaš
hōš-
ušahin
ōšōmand
ōš(e)bām
ōšīh, xwašīh
ōšyār
hōšēn-
hōšēnīdan
hōšīdan
ušnūg
hušnūdīh
hušnūd
hušnūdagīh
hušnūdag
mardōm[I]
mardōmīh[I]
hōšag, hušk
huškōh
huškōhīh
hušk-kūn[I]
ōšmār-

[26]

awestām
awestād
ēstādan
ōstīgānīh
ōstīgān
ōst
awestwār
awestwārīh
xandīdan, xwastan
xwastūgīh
xwastūg
ustōfrit
awestar-
awestarag
awestarišn
awestardan
ēstišn
xūb
ōbār-
ōbārdan
hupādixšāy
hupādixšāyīh
xūbīh
hupassandagīh
hufraward

[25]

xwamnwizār
humurwāg
hād[1]
humat
ōsān-
husāzagīh
hangēxtan
uskār-
uskārišnīh
uskārišn
uskārdan
husrawīh
husraw
ōspar-
ōspurdan
hangēz-
anespās, huspās
anespāsīh
uspurrīg
hangēzišn
handēš-
handēšīdār
handēšīdan
handēšišn
ēst-

[24]

xwardīg
xwurd
xwardan
xwurdagīh
xwurdag
abardar
awardišnīgīh
awardišnīg
hōm
humāy
homānāgīh
homānāg
humānīh
hōmōmand
hōmāst
xumb
hōmēn
humenišn
hōmīg
ummēd
ummēdwār
az[1]
h-[1]
-ōmand
xwamn

[23]

Urišlīm
urwāhm
urwāhmanīh
urwāhman
urwāz-
urwāzišn
xwaran
ōrōn
urwar
xwarwarān
uruspar
hurust
xwarōfrān
huram
xormā
huramīh
urmōd
huramag
awarzīd
xwaršēd
xwarišnīh
xwarišnīg
xwarišn
awardāg
xwardār

[21]

hunarōmand
huwaršt
awinast
anōš
anōšxwar
anōšagīh
hunušakēnīdan
anōšag, hunušak
anōšagruwān
Urdwahišt
anōdagīg
anōdag
uzērin
uzdehīgīh
uzdehīg
uzērin
uzdēs
uzdēsparist
uzdēsparistišnīh
uzdēszār
uzwān
uzwār-
uzwārišn
uzwārdan
uzmāy-

[22]

uzmāyišn
uzumburd
uzmūdan
ōgār
ōgār-
ōgārdan
ōyrišt
xōg, xūg
hukunišn
xūkar
xūkarag
hur, $^{1-2}$xwar
xwar-
fradom[1]
xwarōfrān
hurām
ulāmadān
xwarāsān
xwarxšēd
xwarwarān
xwarg
xurdruš
xurdruš
ōrēb
ōrēbīh

[19]

awērag, udrag
anagr-rōšnīh
anagr-rōšn
andarmāh
handarz
handarzēn-
handarzēnīdan
ōyrišt
hangirdēn-
hangirdēnīdan
hangirdīgīh
hangirdīg
hudast
xwistan
angubēn
andčand
xwēš
xwēšāwand
xwēšāwandīh
xwēšēn-
xwēšēnīdan
xwēškār
xwēškārīh
hangadīh, xwēdīh
hangad, xwēd

[20]

xwēdōdah
ānīdan
dān-[1]
dānistan[1]
xwēdōdah
xwēdōdah
-ān
ān, hō, ō
huniyāgīh
huniyāg
huniyāgar
awinān
xwēnāhan
huniyōxš
-āwand
hunsand
hunsandīh
Xwanirah
Hordād
hunīdan
xōn
xunak
hunar
hunarāwand
hunarāwandīh

[18]

hindūg
angūr
angust
angustarīg
angustbān
handōz-
handōzišnīh
handōzišn
hangōšīdag
awēnišnīg, āwēnišnīg
āwēnišn
hudōšag
handūdan
andak, anīg, hōyag
anagr, hugar
handraxtagīh
handraxtag
ōgrā
anagrān, awērān
hangrāyīdan
andarag
andarwāy
andarwāyīg
andarōn
hangrūdag

[17]

hangārag
hangārišn
hangārdan
handām, hangām
hangāmīg
handāz-
handāzag
handāzišn
xwāb, xwēy
hudēn
usōfrit
handēmānīh
handēmān
handēmāngar
handēmāngarīh
āwēn-
andōh
xwēnāhan
andōhgēn
handōxtan
hugōwišn
āwēnīdan
owōn
Hindūgān
hugugār

[15]

anādānīh
anādān
hūxt
nih-[I]
nihādan[I]
anādūg
hambah-
āwahan
hambāh-
hambāhišn
hambār-
hambārīdan
āwām
hambāstan
hambāz
āwādag
dastgraw[I]
wany[I]
wany(b)ūdīh[I]
wany(b)ūdīh[I]
wanīgarīh[I]
hubōy
hambōy-
hambūs-
hubōyīh

[16]

hambōyišn
hambūsīdan
hambūsišn
hambōš-
hambōšišn
ambar
āwarišn
angūr[I]
hambasānīg
hambasān
[2]hambastan
[2]hambastag
awiš
āwištan
and, hōy
huīh
hudāhagīh
hudāhag
handāxtār
handāxtan
hudā(ha)gīh
andāgēn
andāg, hudā(ha)g
andāggēn
hangār-

[13]

anāg
anāgkunišn
anāgkardār
anār, $^{1-2}$xwār
xwār-
xwārbār
xwārīh
anārgēl
xwārēn-
xwārēn
xwālist
xwārīdan
anālūd
anarzānīg
xwārišn
xwārtar
hannām
anāmurzīd
anāmurzišn
anāmčištīg
ānāstīh
ānāst, arāst
anāstawānīh
anāstawān

[14]

xwāstan
anāstawānīh
anāstawān
xwāstagōmand
anāstag, xwāstag
ānāb-
anabāy
anabaxšāwand
anabaxšāwandīh
anābādān
anabēdānīh
anabēdān
anābuhlag
anabzār
anabzārīh
xwābar
xwābarīh
xwābarīg
anāzarm
anāzarmīh
anāzarmīg
anafsēnišn
ānābišn
ānāftan
anāštīh

[11]

ēmēd
wurrōy-[I]
wurrōyistan[I]
ē(w)mōg
[1]kay[I]
ēbyānghan
ēbsrūsrim
ēč
ē(w)čand
hēzag
ēzišn
ēš, kas[I]
āyišm, xēšm
xēšmēn
kasiz[I]
(h)astīh[I]
ānay-[I]
ānīdan[I]
(h)ast[I]
ēdōnīh
ēdōn
an-, hu-
ēd[I]
Anāhīd
anāhōg

[12]

xwahar, xwahl
xwāhrīh
awiyābānīg
xwāb
[1-2]xwāh-
anayād
hučwāz
hučwāzīh
anēr
Anērān
anērīh
anērang
huxēm
huxēmīh
[1-2]xwāhišn
anastīh[I]
anast[I]
xwān
Ohrmazd
anummēd
anuspurrīg
anōst
anōšmār
anāgāh
anāgīh

[10]

ērānag
Ērānšahr
ēraxtār
1-2ēraxtan
ērīh
hērīg
ērwār
ērwārag
ērang
ērangīh
1-2ēranǰ-
ērkaš
ērmānīh
1-2ērmān
ērmānag
ērmenišnīh
agriftār
hērbedīh
āgrift, hērbed
hērbedestānīh
hērbedestān
adard
ērtanīh
ērtan
xēm

[9]

ēwkardag
ēwkardag
ēwar
ēwarz
ēwarz-
ēwarzīg
ēwarzīdan
agumān
agumēgīh
agumēg
čašm[I]
ēwmōg
ēwsānīh
ēwsān
ayāb
1-2āyōz-
1-2āyōzīdan
ēwčand
āyōzišnīh
1-2āyōzišn
ēwtāg
kū[I]
1-2ēr, xīr
Ērān
Ērānwēz

[7]

ayār-
ayārōmand
ayārōmandīh
ayārīh
ayārīdan
ayās-
ayāsīdan
ayāsišnīh
ayāstan
ayād
ayādgār
āsyāg
āsyāb
agdēn
ēsm
adēn-
adādestān[1]
adādestānīh[1]
asōhišn
aswār
aswārīh
āsnīdag
āhan, āsn, ēg[1]
āsnūd
āsnūdag

[8]

āsūdan
asmān
ēwān
ēbārag
[1-2]ēwāz
ēwāzīg
āyōxtan
agōwāg
ēwbār
ēbyānghan
enyā, hēnīh
ēwēn
[1-2]ēwēnag
xīndagīh
xīndag
hēn
ēwan
ēnōkēn
ēkānagīh
ēkānag
ayōxšustēn
ayōxšust
ēkdād
ēk, xayūg
ēwkard

[5]

- ay, ē, sē̌[N]
- abahr
- wany[I]
- abīm
- abēš
- abēšīh
- pidar[I]
- [1]pid[I]
- abōy
- abōyīh
- abun
- aburdframānīh
- aburdframān
- seyom[N]
- apus[I]
- abr
- axwaš[I]
- axwašīh[I]
- sepāy[N]
- sešabag[N]
- ēw[I]
- gandum[I]
- gyān[I]
- adahm
- agāh

[6]

- ādehīg
- adānīh
- adān
- hixr
- ayārd-
- ayārdēn-
- ayārdēnīdan
- ayārdēnišn
- ayārdīdan
- ayāb-
- ayābāg
- ayābagīh
- ayābag
- āyaft
- ayāftan
- adādīh
- adād
- hixtan
- adādestānīh
- adādestān
- ēbgatīh
- ēbgat
- ēbsrūsrim
- may[I]
- ayār

[4]

xām
hāmharz
hāmīnīg
hāmīn
xāmīz
hāmwār
hāmōyēn
hāmōn
xāmōš
hāmkišwar
hāmist
hās[a]r
āxistan
hāz-
hāzišn
[2]hād, haxt
hādōxt
hādamāns[a]r
hādamāns[a]rīg
axtar
axtarāmār
axtarmār
axtarmārīh
xwah[I]
xwahar[I]

[3]

āhanjīdan
ahōš
ahōšīh
hāwištīh
hāwišt
xāk
āhr, xār
pas[I]
ahlā
ahlāyīh
xārōmand
ahrām-, āxrām-
āxrāmīdan
ahrāftan
pasīh[I]
pasdānišnīh[I]
Ahreman / اهرمن
Ahrišwang
ahlawīh
ahlawdād
ahlaw
Ahreman / اهرمن
ahlomōyīh
ahlomōy
xārpušt

PAHLAVI KEY

THE alphabetical order is that of the Aramaic alphabet, taking account of the first value of each letter only (*see* Table II, p. xiii), thus:

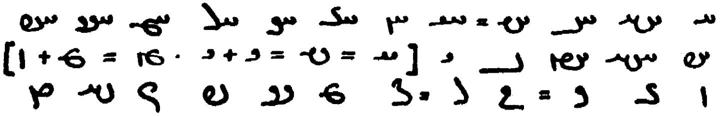

[1]

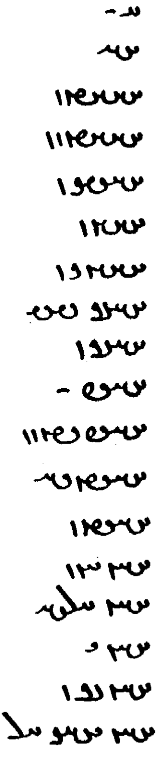

a-, ā, h-
brād[I]
haxt
āhixtan, hāxtan
xāyag
āhan
xayūg
xāyagdēs
xāyag
āxēz-
āxēzīdan
āhīdīh
āhīd
axwān
axwārīh
āhang
xānīg
axwēškār

[2]

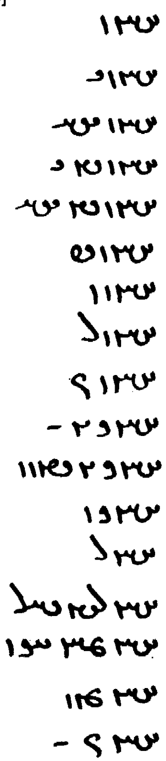

āhan, 'any[I], [1-3]axw, [1-2]xān
hāwand
hāwandīh
ahunsand
ahunsandīh
anīz[I]
[1-2]hāwan
ahunawar
ahanūz, anīz[I]
āhōgēn-
āhōgēnīdan
āhōg, āhūg, xānag
āxwarr
āxwarrsālār
ahomānāg
axwamn
āhanj-

[I] = (part) ideogrammatic spelling [N] = numeral

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For errata see Beiheft XIX. Bd. Indogerman. forschungen, 1906

K T
WIE DU KANNST SO WOLLE 1872

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ALTIRANISCHES WÖRTERBUCH

VON

CHRISTIAN BARTHOLOMAE

STRASSBURG
VERLAG VON KARL J. TRÜBNER
1904

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Vorwort.

Mein **Altiranisches Wörterbuch** (AirWb.) erhebt den Anspruch, eine leidlich vollständige und einigermassen wissenschaftliche Zusammenstellung des **altiranischen Sprachstoffs** zu sein, soweit er in den bis jetzt bekannten Denkmälern der **awestischen** und **altpersischen Sprache** enthalten ist.

Für die **altpersischen** Keilinschriften habe ich die Ausgabe von FHWeissbach und WBang zu Grunde gelegt, die sich in Band X, Lieferung 1 der 'Assyrischen Bibliothek' findet. Die zweite Lieferung mit Kommentar, Wörterbuch usw., die nach der Versprechung auf dem Umschlag der ersten schon 1894 fertig sein sollte, ist bisher nicht erschienen.

In der Bezeichnung der Inschriften habe ich aus praktischen Gründen meine eigenen Wege gehen müssen; sie waren von dem Bestreben bestimmt, möglichst kurz und doch deutlich zu sein. Für die Inschriften von *Bahistān* habe ich darum die herkömmliche Bezeichnung durch Bh. belassen; alle übrigen dagegen — mit Ausnahme der Siegelsteine von Privatpersonen, auf die ich mit S. *1*, *2* usw. verweise — bezeichne ich mit dem Namenssigel ihres Urhebers — K. = Kyros, D. = Darius, X. = Xerxes, Am. = Artaxerxes Mnemon, Ao. = Artaxerxes Ochus — und, sofern er mehr als eine hinterlassen hat, einer beigesetzten Nummer, wobei mir die Reihenfolge bei W.-B. massgebend war, nur dass ich zwischen NRa = D. *6* und NRc = D. *8* ein D. *7* eingeschoben habe, das die bei W.-B. fehlende zweite Inschrift von *Nakš i Rustam* meint. Praktische Gründe waren es auch, die mich veranlasst haben, alle Verweise statt wie bisher üblich nach Zeilen vielmehr nach Abschnitten (Paragraphen) zu geben, und zwar für die fünf Inschriften von *Bahistān* mit je gesonderter — nicht durchlaufender — Numerirung. Ich biete im folgenden eine Übersicht über die verschiedenen Arten der Bezeichnung (und Anführung) bei W.-B., Spiegel und bei mir.

Sp.	W.-B.	AirWb.
M	Kyr. Murgh.	K.
Bh. I. 1–19	Bh. I. 1–19	Bh. *1*. 1–19
II. 1–16	II. 20–35	*2*. 1–16
III. 1–14	III. 36–49	*3*. 1–14
IV. 1–19	IV. 50–68	*4*. 1–19
V. 1–6	V. 69–74	*5*. 1–6

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Sp.	W.-B.	AirWb.
Bh. A	Bh. a 1–4	Bh. a. 1–4
B usw. bis	b usw. bis	b usw. bis
K	k	k
B	Dar. Pers. a	D. *1*
fehlt	b	2
L	c	*3*
H	d. 1–3	*4.* 1–3
I	e. 1–3	*5.* 1–3
NR a	(Dar.) NR a. 1–6	*6.* 1–6
b	fehlt	*7*
c	(Dar.) NR c	*8*
d	d	*9*
e	e	*10*
O	Dar. Elv. 1–2	*11.* 1–2
fehlt	(Dar.) Kr.	*12*
fehlt	Dar. Sus. a	*13*
fehlt	b	*14*
fehlt	Dar. Sz. a	*15*
SZ a	b	*16*
b	c. 1–3	*17.* 1–3
N a	Dar. Sgl.	*18*
fehlt	Dar. Pond.	*19*
D	Xerx. Pers. a. 1–4	X. *1.* 1–4
A	b. 1–3	2. 1–3
C a	ca. 1–3	*3.* 1–3
C b	cb. 1–3	
E a	da. 1–3	*4.* 1–3
E b	db. 1–3	
G	ea	*5*
fehlt	eb	
F	Elv. 1–2	*6.* 1–2
K	Van. 1–3	*7.* 1–3
A a	Vase	*8*
S	Art. Sus. a	Am. *1*
fehlt	b	2
fehlt	c	*3*
fehlt	Ham.	*4*
P	Art. Pers. 1–4	Ao. *1.* 1–4
Q b	Vase	2
R	Sgl. a usw. bis	S. *1* usw. bis
fehlt	e	*5*

Es ist für das altpersische Inschriftenmaterial bezeichnend, dass sich darin grosse Stücke, ja sogar ganze Inschriften Wort für Wort oder mit ganz gering-

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fügigen Abweichungen wiederholen. So sind die Xerxesinschriften ca und cb (Sp. Ca und Cb), sowie da und db (Sp. Ea und Eb) völlig gleichlautend; nur die Zeilenabteilung ist verschieden; sie erscheinen daher bei mir unter je einer Nummer, X. *3* und *4*. Auch sonst habe ich bei solchen Wiederholungen mich mit der Anführung éiner Stelle begnügt. In der folgenden Übersicht ist die jeweils zitirte Stelle durch Fettdruck herausgehoben:

Bh. **1.** 1–4 : Bh. a. 1–4.
Bh. a. 1–4 : Bh. **1.** 1–4.
D. **6.** 1–2 : *11.* 1–2, *17.* 1–2.
D. *11.* 1–2 : **6.** 1–2.
D. *17.* 1–2 : **6.** 1–2.
X. **1.** 1 : 2. 1, *3.* 1, *4.* 1.
X. 2. 1 : **1.** 1.
X. *3.* 1 : **1.** 1.
X. *4.* 1 : **1.** 1.

X. **1.** 2 : 2. 2, *3.* 2, *4.* 2, *6.* 2, 7. 2.
X. 2. 2 : **1.** 2.
X. *3.* 2 : **1.** 2.
X. *4.* 2 : **1.** 2.
X. *6.* 2 : **1.** 2.
X. 7. 2 : **1.** 2.
Am. **1** Anf. : *4.*
Am. *4* Anf. : **1.**

Was die Umschrift der altpersischen Wörter angeht, so verweise ich hierfür auf die im Grundr. der Iran. Philol. *1.* 160 gegebenen Regeln. Die in der Stellung vor Verschlusslauten wohl gesprochenen, aber unbezeichnet gelassenen Nasale sind durchweg — auch vor Labialen — mit ^{n} ausgedrückt. — Eine diplomatisch genaue Umsetzung, wie sie Nöldeke im Lit. Centralblatt *1894.* 151 fordert, habe ich nur in Ausnahmsfällen vorgenommen, wenn es mir zum Verständnis besonders nötig erschien. Ich habe auch darauf verzichtet, die ergänzten Buchstaben oder Wörter und die wirklich lesbaren durch verschiedenen Druck auseinanderzuhalten; das gehört, wie mir scheint, in eine kritische Ausgabe, aber nicht ins Wörterbuch, wo man sich damit begnügen kann, in besonderen Fällen eine Note beizufügen. In der grossen Mehrzahl sind ja die Ergänzungen durch Vergleichsstellen gesichert und einwandsfrei. Die Wörter umfangreicherer und nicht durch Parallelstellen verbürgter Ergänzungen, wie sie sich bei W.-B. z. B. am Ende von Bh. *2* und *3* finden, sind meinem Wörterbuch selbstverständlich nicht einverleibt worden.

Desgleichen habe ich den Wortfetzen in Bh. *5* und D. *7* die Aufnahme versagt. Wenn nicht eine erneute Untersuchung der Steine wider Erwarten günstige Ergebnisse liefert, ist ja doch nichts damit anzustellen.

Ich hatte zunächst die Absicht, unter jedem altpersischen Wort dessen assyrische und elamische (skythische, medische, neususische) Übersetzung anzuführen, bin aber wieder davon abgekommen, weil ich mir keine besondere Förderung dadurch versprechen konnte, und habe mich darauf beschränkt, für einzelne Stellen auf jene Übersetzungen zu verweisen. Es mag vielleicht dieses Verfahren dem oder jenem folgewidrig erscheinen, weil ich ja für die awestischen Texte die 'Tradition' durchgängig herangezogen habe. Aber man wird doch auch nicht verkennen, welch gewaltiger Unterschied zwischen den beiderseitigen Übersetzungen besteht.

Für das **awestische** Material liegen die Fundstellen leider gar sehr verstreut. Die Hoffnungen, die sich an das von der Wiener Akademie unterstützte Unternehmen knüpften, haben sich als trügerische erwiesen: Geldners 'Awesta' ist

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Huzvâresch-Übersetzung herausgegeben. Wien. I. Band 1853, II. Band 1858 *und* NERIOSENGHS Sanskrit-Übersetzung des Yasna. Herausgegeben . . von FRSPIEGEL. Leipzig 1861. Zitirt mit der Awestastelle, bei deren Übersetzung sich das Fragment findet, und PüZ., bz. SüZ.

p) 21 Fragmente (zit. Vd.), enthalten im *Vičarkart i dēnīk*, nach meinem Abdruck in Indogerm. Forschungen. Band XII. S. 93ff.

Die angeführten Texte bringen ausserordentlich zahlreiche Wiederholungen. Und zwar sind entweder zwei oder mehr Stellen einander völlig gleich oder sie unterscheiden sich nur in untergeordneten — d. h. für das Wörterbuch wenigstens untergeordneten — Stücken. Als Beispiel für die erste Art von Wiederholungen mögen dienen: Y. *65*. 2–5 = Yt. *5*. 2–5; Yt. *5*. 10 = 12, 14, 16, 20 (usw.); Yt. *5*. 19 = 23, 27, 35, 39 (usw.); Yt. *10*. 98 = 135; Yt. *14*. 15 (von *hū* bis *taxmahe*) = Yt. *10*. 70, 127; Y. *57*. 25 (von *aheča* an) = Yt. *10*. 93 usw. — Die Wiederholungen der zweiten Art zerfallen in verschiedene Gruppen: Yt. *10*. 103 wiederholt sich von *yō harətača* an wörtlich in Y. *57*. 15f., nur dass hier das *ča* hinter *harəta* fehlt; irgend ein Grund für die Abweichung ist nicht vorhanden. Yt. *10*. 94 (= 114) und Y. *57*. 26 stimmen völlig zusammen, nur dass auf die Eingangsworte *aϑa nō tūm* dort der Vokativ *miϑra vouru.gaoyaoite*, hier aber *sraoša ašya huraoϑa* folgt; die Gebetsformel ist die selbe, aber die Adresse ist verschieden. Ähnlich steht es mit den vier in Yt. *10*. 130f. enthaltenen Stücken, die von vier Waffenarten *Miϑras* durchaus das Gleiche aussagen; nur eben die Namen der Waffe, sowie deren Beiwörter machen die Verschiedenheit der Stücke aus. Besonders zahlreich findet sich diese Art der Wiederholung im *Vidēvdāt* (*Vendidad*); z. B. unterscheiden sich in dem Kapitel über die Verträge (V. *4*) die Abschnitte 6 bis 10 und anderseits 11 bis 16 nur durch den Namen des Vertrags und der Zahl in der Bussbestimmung. Ferner haben V. *9*. 53, 54, 55 und 57 von *izāča* an den gleichen Wortlaut, nur dass das dreimalige *para* von 53 in 54 durch *kaϑa*, in 55 durch *nōit*, in 57 durch *pasčaēta* ersetzt ist. In den liturgischen Teilen des *Yasna* wieder sind grosse Stücke bis auf die Eingangs- oder Schlussformel gleichlautend. So decken sich Y. *1*. 3ff. und *3*. 5ff., *4*. 8ff., *7*. 5ff. vollständig bis auf die Eingangsworte, die zu Y. *1*: *nivaēδayemi hankārayemi*, zu Y. *3*: *āyese yešti*, zu Y. *4*: *āat dīš āvaēδayamahī*, zu Y. *7*: *ašaya daδąmi* lauten, während anderseits Y. 2. 2ff. und *6*. 1ff. nur darin auseinandergehen, dass hier (Y. *6*) jeder Abschnitt mit *yazamaide* endet, dort (Y. *4*) jeder mit *ahmya zaoϑre barəsmanaēča* eingeleitet und mit *āyese yešti* geschlossen wird.

Ich würde bei solcher Sachlage sinnloser Raumvergeudung geziehen werden müssen, hätte ich bei jedem Wort die ganze Reihe der gleichen oder ähnlichen Fundstellen aufgeführt. Wohl aber muss man gegebenen Falls in der Lage sein, alle Belege eines Worts bequem einzusehen. Diesem Zweck soll die nachstehende Konkordanz dienen, in der ich nur jene Stellen nicht berücksichtigt habe, die sich deutlich als Anführungen aus anderen bekannten Avestatexten — insbesondere den *gāϑischen* — kennzeichnen; z. B. Y. *7*. 24f. von *yehyā* bis *yavē* (= Y. *45*. 7a und *41*. 5f.), N. *71* (Blatt 147, Z. 14ff.) von *aməša spənta* bis *jasaiti* (= Y. *8*. 3f.); wo es nötig schien, habe ich das Sigel Z. (Zitat) verwendet. — Das Zeichen : soll

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besagen, dass der links davon angegebene Paragraph dem oder den rechts angegebenen ganz oder teilweise gleich oder ähnlich ist. — Die eingeklammerten Ziffern — bei Y., Vr., V. — geben die abweichende Kapitel- und Paragraphenzählung in Spiegels Ausgabe der Pahlavi- und Sanskritübersetzung an.

Yasna.

0. 1 : Y. 1. 23.
2 : Y. 22. 26.
3 : Y. 3. 25.
4 : Y. 11. 17.
5 : Y. 11. 18.
6 : Y. 11. 19.
7 : Y. 1. 23.
8-12 : Y. 22. 23-27.
13 : Y. 3. 25.
14 : Yt. 1. 0.
15 : Y. 27. 13.
1. 1 : Y. 4. 7, Yt. 1. 0, Vr. 11. 16, A. 1. 8, 2. 1, FrW. 8. 1.
2 (5).
3 (7) : Y. 3. 5, 4. 8, 7. 5, 22. 5, G. 1. 1, 2, 10, S. 1. 16.
4 (10) : Y. 3. 6, 4. 9, 7. 6, 22. 6, G. 2. 1, 2, 12, Ny. 1. 10, A. 4. 1.
5 (13) : Y. 3. 7, 4. 10, 7. 7, 22. 7, G. 3. 1, 2, 11, S. 1. 7, 30, FrW. 7. 1.
6 (16) : Y. 3. 8, 4. 11, 7. 8, 22. 8, 72. 9, G. 4. 1, 2, 13, S. 1. 7.
7 (20) : Y. 3. 1, 9, 4. 12, 7. 9, 22. 9, G. 5. 1, 2, 10, S. 1. 7, 18, Yt. 12. 3.
8 (24) : Y. 3. 10, 4. 13, 7. 10, 22. 10.
9 (26) : Y. 3. 11, 4. 14, 7. 11, 22. 11.
10 (33) : Y. 2. 10, 3. 12, 4. 15, 7. 12, 22. 12, Vyt. 18.
11 (34) : Y. 3. 13, 4. 16, 7. 13, 22. 13, S. 1. 1.
12 (38) Y. 3. 14, 4. 17, 7. 14, 22. 14.
13 (40) : Y. 3. 15, 4. 18, 7. 15, 22. 15, 25, S. 1. 29.
14 (41) : Y. 3. 16, 4. 19, 7. 16, 22. 16, Yt. 17. 0, 19. 0, S. 1. 25, 26, 28, N. 65.
15 (44) : Y. 3. 17, 4. 20, 7. 17, 22. 17, Vr. 1. 7.
16 (45) : Y. 3. 18, 4. 21, 7. 18, 22. 18.
17 (46) : Y. 1. 23, 3. 19, 4. 22, 7. 19, 22. 19, A. 3. 1.
18 (47) : Y. 3. 22, 4. 24, 7. 22, 22. 27, 23. 4, 24. 33, Yt. 13. 0, 156, 158, S. 1. 19, 30, A. 4. 2.
19 (48) : Y. 3. 23, 4. 25, 7. 23, 23. 4, 24. 34.
20 (50).
21 (56) : Y. 1. 22.
22 (60) : Y. 1. 21.
23 (65) : Y. 0. 1, 7, 3. 24, 11. 16, 12. 1, 14. 4, 27. 12, Ny. 1. 10, G. 1. 1, A. 3. 1; Y. 12. 1, 1. 17.
2. 1 : Y. 3. 4, 59. 28.
2 (10) : Y. 4. 25, 6. 1, 17. 1, 59. 1, 63. 3, A. 2. 3, FrW. 5. 2.
3 (12) : Y. 6. 2, 17. 2, 59. 2, G. 1. 5, 6, 8, S. 2. 16.
4 (16) : Y. 6. 3, 17. 3, 59. 3, G. 2. 5, 6, 9.
5 (19) : Y. 6. 4, 17. 4, 59. 4, 70. 6, G. 3. 5, 6, 8, Yt. 5. 72, 19. 52, S. 2. 7, 30.
6 (23) : Y. 2. 11, 17, 6. 5, 19, 17. 5, 26. 3, 10, 59. 5, 71. 3, 5, Yt. 13. 79^2, 145, G. 2. 7, 4. 10. Ny. 1. 9, A. 1. 9, S. 2. 7, 19, 20.
7 (26) : Y. 6. 6, 17, 17. 6, 56. 5, 59. 6, Yt. 11. 1, G. 5. 7, S. 2. 7, 18.
8 (31) : Y. 6. 7, 17. 7, 59. 7, Yt. 7. 4.
9 (34) : Y. 6. 8, 17. 8, 59. 8.
10 (42) : Y. 1. 10, 6. 9, 17. 9, 59. 9
11 (44) : Y. 2. 6, 6. 10, 17. 10, 59. 10, Yt. 1. 22, 10. 145, A. 2. 3, FrW. 5. 2.
12 (48) : Y. 6. 11, 18, 17. 12, 59. 12, 71. 23, Vr. 7. 5, G. 1. 9, 4. 5, S. 2. 10.
13 (50) : Y. 6. 12, 17. 13, 25. 6, 59. 13, S. 2. 29.
14 (54) : Y. 6. 13, 17. 14, 25. 7, 59. 14, Vr. 2. 8, S. 2. 25, 26, 28.
15 (58) : Y. 6. 14, 17. 15, 59. 15, 71. 19, Vr. 2. 9, S. 2. 30.
16 (59) : 6. 15, 17. 16, 59. 16, 71. 20.
17 (60) : Y. 2. 6, 6. 16, 19, 17. 17, 59. 17, 71. 21.
18 (62) : Y. 6. 20, 14. 3, 17, 19, 59. 29.
3. 1 : Y. 1. 7, 3. 20, 7. 1.
2 (5) : Y. 3. 21, 7. 2, 21.
3 (9) : Y. 7. 3.
4 (15) : Y. 2. 1, 4. 1, 7. 4.
5 (21) : Y 1. 3.
6 (24) : Y. 1. 4.
7 (27) : Y. 1. 5.
8 (30) : Y. 1. 6.
9 (34) : Y. 1. 7.
10 (38) : Y. 1. 8.
11 (40) : Y. 1. 9.
12 (47) : Y. 1. 10.
13 (48) : Y. 1. 11.
14 (52) : Y. 1. 12.
15 (54) : Y. 1. 13.
16 (55) : Y. 1. 14.
17 (58) : Y. 1. 15.
18 (59) : Y. 1. 16.
19 (60) : Y. 1. 17.
20 (61) : Y. 3. 1, 7. 20, Yt. 13. 85, S. 1. 17.
21 (62) : Y. 3. 21.
22 (65) : Y. 1. 18.
23 (66) : Y. 1. 19.
24 (68) : Y. 1. 23.
25 : Y. 0. 13, 6. 21, 7. 28, 8. 9, 14. 5, 15. 4, 26. 11, 57. 1, 59. 33, Vr. 3. 1, 6, Ny. 1. 10.
4. 1 : Y. 3. 4, 4. 3, 24. 1.
2 (4) : Y. 24. 4, Vr. 4. 2, 9. 7, 11. 6, 16.
3 (5) : Y. 4. 1.
4 (8) : Y. 24. 9, 39. 3, Vr. 9. 4, 11. 12.
5 (10) : Y. 24. 10, Vr. 11. 12.
6 (11) : Y. 24. 11, Vr. 11. 15, 21.
7 (12) : Y. 1. 1, 24. 12, 57. 6, 8.
8 (13) : Y. 1. 3.
9 (16) : Y. 1. 4.
10 (19) : Y. 1. 5.
11 (22) : Y. 1. 6.
12 (25) : Y. 1. 7.
13 (29) : Y. 1. 8.
14 (31) : Y. 1. 9.
15 (38) : Y. 1. 10.
16 (39) : Y. 1. 11.
17 (42) : Y. 1. 12.
18 (44) : Y. 1. 13.
19 (45) : Y. 1. 14.
20 (47) : Y. 1. 15.
21 (48) : Y. 1. 16.
22 (49) : Y. 1. 17.
23 (50) : Y. 57. 1, Vr. 1. 16, Yt. 1. 0, 11. 0.
24 (53) : Yt. 1. 18.
25 (54) : Y. 1. 19, 2. 2.
26 : Z.
5. 1-5 = Y. 37. 1-5.
6 = Y. 27. 15.
6. 1 : Y. 2. 2.
2 (3) : Y. 2. 3.
3 (8) : Y. 2. 4.
4 (11) : Y. 2. 5.
5 (15) : Y. 2. 6.
6 (18) : Y. 2. 7.
7 (23) : Y. 2. 8.
8 (26) : Y. 2. 9.

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9 (34) : Y. *2.* 10.
10 (36) : Y. *2.* 11.
11 (39) : Y. *2.* 12.
12 (41) : Y. *2.* 13.
13 (45) : Y. *2.* 14.
14 (48) : Y. *2.* 15.
15 (49) : Y. *2.* 16.
16 (50) : Y. *2.* 17.
17 (51) : Y. *2.* 7.
18 (52) : Y. *2.* 12, *7.* 26, Vr. *16.* 2.
19 (54) : Y. *2.* 6.
20 (55) : Y. *2.* 18.
21 : Y. *3.* 25.
7. 1 : Y. *3.* 1.
2 (2) : Y. *3.* 2.
3 (4) : Y. *3.* 3.
4 (8) : Y. *3.* 4.
5 (13) : Y. *1.* 3.
6 (16) : Y. *1.* 4.
7 (19) : Y. *1.* 5.
8 (22) : Y. *1.* 6.
9 (26) : Y. *1.* 7.
10 (30) : Y. *1.* 8.
11 (32) : Y. *1.* 9.
12 (39) : Y. *1.* 10.
13 (40) : Y. *1.* 11.
14 (43) : Y. *1.* 12.
15 (45) : Y. *1.* 13.
16 (46) : Y. *1.* 14.
17 (49) : Y. *1.* 15.
18 (50) : Y. *1.* 16.
19 (51) : Y. *1.* 17.
20 (52) : Y. *3.* 20.
21 (53) : Y. *3.* 21.
22 (55) : Y. *1.* 18.
23 (56) : Y. *1.* 19.
24 (58) : Y. *8.* 1, *67.* 5; Z.
25 (62) : Z.
26 (65) : Y. *6.* 18.
27 : Z.
28 : Y. *3.* 25.
8. 1 : A. *1.* 1, 13, Yt. *17.* 5, Y. *7.* 24.
2 (4); 3 (5); 4 (9); 5 (10); 6 (13); 7 (15); 8 (17).
9 : Y. *3.* 25.
9. 1.
2 (5) : Y. *9.* 4, 7, 10, 13.
3 (9) : Y. *9.* 6, 9, 12.
4 (11) : Y. *9.* 2, 7, 10, 13, Yt. *15.* 16.
5 (17) : Yt. *19.* 33.
6 (21) : Y. *9.* 3.
7 (22) : Y. *9.* 2, 4.
8 (25) : Yt. *5.* 34, *9.* 14, *15.* 24, *17.* 34, *19.* 37.
9 (28) : Y. *9.* 3.
10 (29) : Y. *9.* 2, 4.
11 (34) : Yt. *19.* 40.
12 (40) : Y. *9.* 3.
13 (41) : Y. *9.* 2, 4.
14 (44) : Yt. *19.* 81.
15 (46); 16 (48); 17 (54).
18 (60) : Yt. *14.* 4; *1.* 10, *5.* 13, *10.* 34; *5.* 22, *14.* 62, *13.* 33.
19 (64) : Y. *9.* 19, 20, 21, *11.* 10.
20 (65) : Y. *9.* 19.
21 (69) : Y. *9.* 19.
22 (71); 23 (74); 24 (75); 25 (78); 26 (81); 27 (83); 28 (85); 29 (87).
30 (93) : Y. *9.* 30, 31, 32.
31 (97) : Y. *9.* 30.
32 (101) : Y. *9.* 30.
10. 1; 2 (4); 3 (6); 4 (8); 5 (11); 6 (13); 7 (15); 8 (18); 9 (23); 10 (26); 11 (28); 12 (31).
13 (35) : Y. *10.* 13.
14 (39) : Y. *11.* 10.
15 (42); 16 (45).
17 (52) : Y. *11.* 8.
18 (56); 19 (60).
20 (62) : Yt. *14.* 61.
21 : Y. *42.* 5, S. *2.* 30; Vr. *16.* 2.
11. 1 : Y. *11.* 3.
2 (7).
3 (11) : Y. *11.* 1.
4 (16) : Y. *11.* 5.
5 (17) : Y. *11.* 4.
6 (18); 7 (20).
8 (23) : Y. *9.* 16.
9 (24).
10 (25) : Y. *10.* 14; *9.* 19.
17 (*12.* 1); 18 (*12.* 4).
12 (*13*). 1 : oft; s. Y. *1.* 23.
2 (6); 3 (9); 4 (14).
5 (18) : Y. *12.* 6.
6 (20) : Y. *12.* 5.
7 (23); 8 (25); 9 (27).
13 (*14*). 1; 2 (4); 3 (7).
4 (10) : Y. *14.* 2, Vr. *5.* 2.
5 (13) : Y. *39.* 4.
6 (16) : Y. *39.* 5.
7 (18) : Vr. *16.* 2.
8 : Y. *27.* 15, *59.* 33, Yt. *1.* 22, *3.* 18, *18.* 8.
14 (*15*). 1 : Vr. *5.* 1, *11.* 20.
2 (3) : Y. *13.* 4.
3 (5) : Y. *2.* 18.
4 (7) : Y. *1.* 23.
5 : Y. *3.* 25.
15 (*16*). 1 : Vr. *6.* 1, G. *5.* 6.
2 (4) : Z.
3 (8) : Y. *56.* 1.
4 : Y. *3.* 25.
16 (*17*) 1 : Y. *16.* 2.
2 (5) : Y. *16.* 1.
3 (11); 4 (19).
5 (26) : S. *2.* 22.
6 (34).
7 (42) : Vr. *7.* 1.
8 (45) : Y. *68.* 8, Yt. *8.* 51.
9 (50); 10 (53).
17. 1 (56) : Y. *2.* 2.
1–17 : Y. *59.* 1–17.
2–10 : Y. *2.* 3–11.
11 (62) : Y. *59.* 11.
12–17 : Y. *2.* 12–17.
18 : Y. *26.* 1, *71.* 22, Yt. *13.* 21, S. *2.* 30.
19 : Y. *2.* 18.
18. 1 ff. : Z.
19. 1.
2 (3) : Y. *19.* 4.
3 (4).
4 (5) : Y. *19.* 2.
5 (6).
6 (9) : Y. *19.* 7.
7 (12) : Y. *19.* 6, *71.* 15.
8 (16); 9 (21); 10 (24); 11 (27); 12 (28); 13 (31).
14 (34) : Y. *20.* 3.
15 (38) : Z.
16 (44); 17 (46); 18 (50); 19 (53).
20 (56) : Y. *20.* 4.
21 : Y. *20.* 5, *55.* 7.
20. 1 (1); 2 (2).
3 (3) : Y. *19.* 14.
4 (8) : Y. *19.* 20.
5 : Y. *19.* 21.
21. 1 (1); 2 (2); 3 (4); 4 (6); 5.
22. 1 : Y. *22.* 20, *24.* 1, *25.* 1, Vr. *11.* 3.
2 (5) : Y. *22.* 21, *24.* 2, *25.* 2, Vr. *11.* 4, G. *4.* 5.
3 (8) : Y. *22.* 22, *24.* 3, *25.* 3, Vr. *11.* 5.
4 (12) : Y. *66.* 1.
5 (13)–19 : Y. *1.* 3–17.
20 (14)–22 (20) : Y. *22.* 1–3.
23 (24) : Y. *0.* 8, *24.* 28, *66.* 17, *72.* 6.
24 (26) : Y. *0.* 9, *24.* 29, *25.* 5, *66.* 18, *72.* 10, Yt. *15.* 0, S. *1.* 21.
25 (29) : Y. *0.* 10, *1.* 13, *24.* 30, *66.* 18, S. *1.* 2, 29.
26 (30) : Y. *0.* 2, 11, *24.* 31, *66.* 18.
27 (32) : Y. *0.* 12, *1.* 18, *24.* 32, *66.* 19, S. *1.* 30.
23. 1 : Y. *67.* 1, Yt. *13.* 22.
2 (3), 3 (5) : Y. *67.* 2, 3.
4 (6) : Y. *67.* 4, *1.* 18, 19.
5.
24. 1 : Y. *4.* 1, *22.* 1, *24.* 6.
2 (5) : Y. *22.* 2, *24.* 7.
3 (8) : Y. *22.* 3, *24.* 8, Vr. *11.* 11.
4 (11) : Y. *4.* 2.
5 (13) : Y. *26.* 6, Vr. *11.* 7.
6 (15) : Y. *24.* 1.
7 (18) : Y. *24.* 2.
8 (21) : Y. *24.* 3.
9 (25)–27 : Y. *4.* 4–22.
28–32 : Y. *22.* 23 27.
33, 34 : Y. *1.* 18, 19.
25. 1 : Y. *22.* 1, *35.* 1.
2 (5) : Y. *22.* 2.
3 (9) : Y. *22.* 3.
4 (12) : Y. *35.* 1, Yt. *1.* 22, *6.* 1, S. *2.* 1, 8.

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5 (16) : Y. *22*. 24, Yt. *15*. 0, 5, 17, S. *2*. 21, 24.
6 (18) : Y. *2*. 13, S. *2*. 2, 29.
7 (19) : Y. *2*. 14.
8 (23) : Ny. *1*. 9, S. *2*. 30.
26. 1 : Y. *17*. 18.
1–10 : Y. *59*. 18–27.
2 (3) : Yt. *13*. 80, V. *19*. 14.
3 (7) : Y. *6*. 5, Yt. *13*. 82, *19*. 15.
4 (10) : Y. *26*. 6, Yt. *13*. 149, 155.
5 (14) : Vr. *16*. 2.
6 (18) : Y. *24*. 5, *26*. 4, Yt. *13*. 149.
7 (21) : Y. *26*. 11, *71*. 23.
8 (23) : Y. *26*. 8, 9.
9 (27) : Y. *26*. 9.
10 (30) : Y. *2*. 6, Yt. *13*. 145.
11 (34) : Y. *3*. 25, *26*. 7.
27. 1 : Y. *57*. 32, V. *19*. 13.
2 (3).
3–5 : Z.
6 : Vr. *12*. 1.
7 : Vr. *12*. 4.
8–11 : Z.
12 : Y. *1*. 23.
13; 14.
15 : Y. *13*. 8, Yt. *3*. 18.
28–34.
35. 1 : Y. *25*. 1.
2 (4); 3 (7); 4 (10); 5 (13); 6 (16); 7 (19); 8 (22); 9 (24); 10 (26).
36. 1; 2 (4); 3 (7); 4 (10); 5 (12).
6 (14) : Y. *58*. 8.
37. 1; 2 (3); 3 (7); 4 (9); 5 (12).
38. 1; 2 (4); 3 (7); 4 (10); 5 (13).
39. 1.
2 (4) : Yt. *13*. 154.
3 (7) : Y. *4*. 4, Vr. *11*. 12.
4 (10) : Y. *13*. 5.
5 (13) : Y. *13*. 6.
40. 1 : Y. *41*. 5.
2 (4) : Y. *41*. 6.
3 (7); 4 (10).
41. 1.
2 (3) : Y. *41*. 3.
3 (6) : Y. *41*. 2.
4 (9).
5 (12) : Y. *40*. 1, Aog. *1*.
6 (15) : Y. *40*. 2.
8.
9 : Y. *71*. 12, Vr. *2*. 7.
42 (*41*). 1 (18); 2 (21); 3 (23); 4 (26).
5 (30) : Y. *10*. 21.
6 (33).
43–51 (*42–50*).
52 (*51*). 1; 2 (5); 3 (8); 4 (11); 5–8 : Z.
53 (*52*).
54 (*53*). 1.
2 : Y. *55*. 5, 6, *71*. 18.
55 (*54*). 1 : Vr. *11*. 5.
2 (3); 3 (9); 4 (15).
5 (18) : Y. *54*. 2.
6 (20) : Y. *54*. 2, *58*. 9, *59*. 33, *71*. 18.
7 (23) : Y. *19*. 21.
56 (*55*). 1 : Y. *56*. 1, 2, 3, 4, *15*. 3, Vr. *15*. 2.
2 (3) : Y. *56*. 1, 2, 3, *63*. 2.
3 (5) : Y. *56*. 1, 2, 4.
4 (7) : Y. *56*. 1, 3.
5 : Y. *2*. 7.
57 (*56*) 1 (0) : Y. *3*. 25, *4*. 23.
2 (1.1) : Y. *57*. 5, 7, 9, 11, 13, 15, 19, 21, 23, 27, 33, Yt. *11*. 10, S. *2*. 7, 17, SrB. *2*.
3 (1.5) : Yt. *11*. 8.
4 (1.10) : Y. *70*. 7, *71*. 24, Yt. *11*. 9.
5 (2.1) : Y. *57*. 2.
6 (2.2) : Y. *4*. 7.
7 (3.1) : Y. *57*. 2.
8 (3.2) : Y. *4*. 7.
9 (4.1) : Y. *57*. 2.
10 (4.2).
11 (5.1) : Y. *57*. 2.
12 (5.3).
13 (6.1) : Y. *57*. 2.
14 (6.4) : Y. *57*. 34, P. *14*.
15 (7.1) : Y. *57*. 2, Yt. *10*. 103, *11*. 10.
16 (7.4) : Yt. *10*, 103, *11*. 11.
17 (7.6) : Yt. *11*. 12.
18 (7.9) : Yt. *9*. 4, *11*. 13.
19 (8.1) : Y. *57*. 2, 21, Yt. *9*. 17, *10*. 88, *17*. 37, 39.
20 (8.4).
21 (9.1) : Y. *57*. 2, 19.
22 (9.5).
23 (10.1) : Y. *57*. 2, Yt. *11*. 14, V. *19*. 13.
24 (10.3) : Yt. *10*. 92.
25 (10.5) : Yt. *10*. 93.
26 (10.8) : Yt. *5*. 53, *10*. 11, 94, 114, A. *1*. 9, Vyt. *25*.
27 (11.1) : Y. *57*. 2, Yt. *10*. 68.
28 (11.4).
29 (11.5) : Yt. *10*. 104.
30 (12.1) : Y. *57*. 2.
31 (12.3).
32 (12.5) : Y. *27*. 1.
33 (13.1) : Y. *57*. 2, Yt. *11*. 18.
34 (13.6) : Y. *57*. 14, Yt. *11*. 19.
58 (*57*). 1.
2 (5) : Y. *58*. 3.
3 (6) : Y. *58*. 2.
4 (9); 5 (13); 6 (16); 7 (19).
8 (21) : Y. *59*. 33, *71*. 18.
9 : Y. *55*. 6.
59. (*58*). 1–17 : Y. *17*. 1–17.
18–27 : Y. *26*. 1–10.
28 (3) : Y. *2*. 1.
29 (6) : Y. *2*. 18.
30 (8); 31 (12).
32 (13) : Z.
33 : Y. *13*. 8, *55*. 6, *58*. 8, Yt. *3*. 18.
34 : Y. *3*. 25.
60 (*59*). 1 : Z.
2 (2); 3 (3).
4 (7) : Yt. *13*. 32.
5 (8); 6 (9); 7 (12).
8 (10)–10 : Z.
11 (17) : Y. *71*. 29, Aog. *3*.
12 (19) : Y. *71*. 30.
13 : Y. *71*. 31, Yt. *3*. 18.
61 (*60*). 1 : Y. *61*. 1.
1–5 : Y. *72*. 1–5.
2 (5); 3 (8); 4 (13); 5 (16).
62 (*61*). 1 : Yt. *10*. 91, A. *4*. 5, 7.
1–10 : Ny. *5*. 7–16.
2 (5); 3 (7).
4 (9) : Y. *62*. 6.
5 (11) : Y. *68*. 5, Yt. *19*. 39.
6 (16) : Y. *62*. 4.
7 (18); 8 (21).
9 (24) : V. *18*. 26.
10 (27) : V. *18*. 26, 27, Vyt. *38*.
11; 12; 13.
63 (*62*). 1 : Z.
2 (2) : Y. *56*. 2.
3 (3) : Y. *2*. 2, N. *70*.
64 (*63*). 1 ff. : Z.
65 (*64*). 1–5 : Yt. *5*. 1–5, *13*. 4–8.
2 (7).
3 (11) : Yt. *5*. 15, 96.
4 (15) : Yt. *5*. 101, *8*. 31.
5 (19) : V. *7*. 26.
6 (22).
7 (26) : Y. *65*. 7.
8 (29); 9 (33); 10 (38); 11 (41).
12 (46) : Y. *65*. 13.
13 (55) : Y. *65*. 12.
14 (56).
15 (61)–19 : Z.
66 (*65*). 1 : Y. *22*. 4, *66*. 17, FrW. *7*. 1.
2 (4)–16 : Y. *7*. 5–19.
17 : Y. *22*. 23, *66*. 1.
18, 19 : Y. *22*. 24–27.
67 (*66*). 1–4 : Y. *23*. 1–4.
5 : Y. *7*. 24.
6 (2)–8 : Z.
68 (*67*). 1; 2 (4).
3 (7) : Y. *69*, 3, Any. *2*.
4 (9) : Any. *2*.
5 (11) : Y. *62*. 5.
6 (14) : Yt. *8*. 41.
7 (16) : Yt. *8*. 56, 57, *14*. 48.
8 (20) : Y. *16*. 8.
9 (27); 10 (30); 11 (32); 12 (37); 13 (40); 14 (42).
15 (46) : Y. *72*. 9, Yt. *1*. 27, 29.
16 (51)–58 : Z.
19 : Z.; SrB. *5*.
20 (52), 21 (54) : Z.
22 (58), 23 (65) : Ny. *1*. 5; Z.
24 : Z.
69 (*68*). 1–3 : Z.
70 (*69*). 1; 2 (5).
3 (10) : Vr. *9*. 2.
4 (13).

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5 (16) : Y. *6.* 4, *44.* 1, 8.
7 (22) : Y. *57.* 4.
71 (*70*). 1.
2 (3) : Vr. *13.* 0, G. *1.* 3, 4.
3 (7) : Vr. *13.* 0, G. *2.* 6.
4 (10).
5 (16) : Y. *2.* 6.
6 (21); 7 (27); 8 (31); 9 (40); 10 (47).
11 (54) : Y. *71.* 11.
12 (57) : Y. *41.* 8, G. *1.* 5.
13 (61) : Y. *46.* 6.
14 (65).
15 (67) : Y. *19.* 7.
16 (71); 17 (74).
18 (79) : Y. *54.* 2, *55.* 6, *58.* 8, Ny. *1.* 9.
19 (88)–21 : Y. *6.* 14–16.
22 : Y. *17.* 18.
23 (89) : Y. *2.* 12, *26.* 7, Vr. *7.* 5, G. *1.* 9.
24 (95) : Y. *57.* 4.
25 : Y. *35.* 4, *48.* 6.
26–28 : Z.
29–31 : Y. *60.* 11–13.
72 (*71*). 1–5 : Y. *61.* 1–5.
6 : Y. *22.* 23, *72.* 8, Yt. *1.* 23, Ny. *1.* 17, SrB. *4*, G. *1.* 10.
7 : Z.
8 : Y. *72.* 6; Z.
9 : Y. *1.* 6, Ny. *1.* 9, *2.* 1, Nk. *2*; Z.
10 : Y. *25.* 5, S. *1.* 21.
11 : Vr. *24.* 3, V. *22.* 27.

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1. 1; 2 (2); 3 (8); 4 (11); 5 (14); 6 (19).
7 (23) : Y. *1.* 15.
8 (27); 9 (30).
2. 1–4.
5 (8) : Z.
6 (12).
7 (16) : Y. *41.* 8, Vr. *14.* 3.
8 (21) : Y. *2.* 14.
9 (25) : Y. *2.* 15.
10 (29); 11 (32).
3. 1 : Y. *3.* 25.
2 (16) : G. *4.* 7.
3 (18) : G. *4.* 8.
4 (20) : G. *4.* 9, Y. *43.* 6.
5 (25).
6 (30) : Y. *3.* 25.
7 (*4.* 1).
4 (*5*). 1.
2 (4) : Y. *4.* 2, Vr. *11.* 7.
5 (*4*). 1 : Vr. *11.* 20.
2 (5) : Y. *13.* 4.
3 (6).
6 (*7*). 1 : Y. *15.* 1, Vr. *6.* 1.
7 (*8*). 1 : Vr. *23.* 1, S. *2.* 27.
2 (9) : Vr. *23.* 1.
3 (14); 4 (17).
5 (21) : Y. *6.* 11, *71.* 23.
8 (*9*). 1.
2 (4) : Z.
9 (*10*). 1.
2 (6) : Y. *70.* 3.
3 (11).
4 (17) : Y. *4.* 4.
5 (23).
6 (25) : Vr. *15.* 4.
7 (29) : Y. *4.* 2, Vr. *15.* 5.
10 (*11*). 1, 2 : Vr. *11.* 17, 18.
11 (*12*). 1; 2 (8).
3 (14) : Y. *22.* 1.
4 (17), 5 : Y. *22.* 2, 3.
6 (18) : Y. *4.* 2, Vr. *4.* 2.
7 (21) : Y. *24.* 5.
8–11 : Y. *24.* 1–3.
12 (22) : Y. *4.* 4, *39.* 3.
13 (25) : Y. *4.* 5.
14 (30).
15 (33) : Y. *4.* 6.
16 (34) : Y. *1.* 1, 2, *4.* 2, 22, 23.
17 (35), 18 : Vr. *10.* 1, 2.
19 (*13.* 1).
20 (*13.* 2) : Vr. *5.* 1.
21 (*13.* 7) : Y. *4.* 6.
12 (*14*). 1 : Y. *27.* 6.
2 (5) : Y. *27.* 7.
3 (8).
4 (9) : Y. *27.* 7, Vr. *12.* 5.
5 (13) : Vr. *12.* 5.
13 (*15*). 0 : Y. *71.* 2, 3, Vr. *14.* 0, *16.* 0, *18.* 0, *19.* 0, *20.* 0, *21.* 0, *23.* 0.
1 (1) : Vr. *13.* 2, 3.
2 (4) : Vr. *13.* 1, 3.
3 : Vr. *7.* 5, *13.* 1, 2, *14.* 4, *16.* 4, *21.* 4.
14 (*16*). 0 : Vr. *13.* 0.
1 (1) : Vr. *16.* 0, *18.* 0, *19.* 0, *20.* 0, *21.* 0, *23.* 0.
2 (7) : Yt. *10.* 9, Vr. *16.* 0, *18.* 0, *19.* 0, *20.* 0, *23.* 0.
3 (*17.* 1) : Vr. *2.* 7, *18.* 1.
4 (*17.* 3) : Vr. *13.* 3, *16.* 4, *18.* 3, *19.* 3, *20.* 3, *23.* 2, *24.* 1.
15 (*18*). 1.
2 (6) : Y. *56.* 1.
3 (10).
4, 5 : Vr. *9.* 6, 7.
16 (*19*). 0 : Vr. *14.* 0–2, Extr. *5*.
1 (1); 2 (5).
3 (7) : Yt. *13.* 148.
4 (9) : Vr. *14.* 4.
17 (*20*).
18 (21). 0 : Vr. *14.* 0–3.
1 (1); 2 (4).
3 : Vr. *14.* 4.
19 (*22*). 0 : Vr. *14.* 0–2.
1 (1).
2 (6) : Yt. *1.* 32.
3 : Vr. *14.* 4.
20 (*23*). 0 : Vr. *14.* 0–2.
1 (1) : Vr. *24.* 1.
2 (6) : Vr. *24.* 1.
3 : Vr. *14.* 4.
21 (*24*). 0 : Vr. *13.* 0, *14.* 1.
1 (1) : Vr. *21.* 1, 2.
2 (3) : Vr. *21.* 1.
3 (8).
4 : Vr. *13.* 3.
22 (*25*). 1 : Z.
2 (3).
23 (*26*). 0 : Vr. *13.* 0, *14.* 1, 2.
1 (1) : Vr. *7.* 1, 2.
2 : Vr. *14.* 4.
24 (*27*). 0 : Vr. *13.* 0, *14.* 1, 2.
1 (1) : Vr. *20.* 1, 2.
3 : Vr. *14.* 4.
4 : Y. *72.* 11.

X^{v}artak apastāk.

Gl. **1** : Y. *27.* 14.
2 : Y. *27.* 13.
Nk. **1** : Yt. *1.* 0.
2 : Y. *12.* 7–9, *72.* 9.
SrB. **1** : Z.
2 : Y. *57.* 1, V. *11.* 3.
3 : Yt. *3.* 17, V. *8.* 21.
4 : Y. *72.* 6.
5 : Y. *68.* 19, Az. *8*, Aog. *112*.
Hb **1** : V. *11.* 3.
3–5 : Z.
Ny. **1.** 1–9 : Ny. *2.* 1.
2 : Yt. *1.* 0.
3, 4 : Y. *11.* 17, 18.
5 : Y. *68.* 22, 23.
6 : Yt. *10.* 7.
7 : Yt. *6.* 1, *10.* 113, *19.* 35.
8 : S. *2.* 21, FrW. *5.* 2.
9 : Y. *2.* 7, *25.* 8, *71.* 18, *72.* 9, Yt. *6.* 1.
10 : Y. *1.* 4f., 23, *15.* 4, Yt. *6.* 0.
11–15 : Yt. *6.* 1–5.
16 : Yt. *3.* 18, *5.* 17, *6.* 6, *7.* 6, *9.* 25; Z.
17 : Y. *72.* 6, Yt. *6.* 0.
18 : Z.
19 : Yt. *6.* 1, V. *19.* 18.
2. 1 : Y. *72.* 9. Yt. *6.* 1.
1–9 : Ny. *1.* 1–9.
10 : Y. *1.* 3.
11, 12 : Yt. *10.* 144, 145.
13–15 : Yt. *10.* 4–6.
16, 17 : Z.
3. 1 : Yt. *7.* 1.
2 : Yt. *7.* 0.
3 : Yt. *7.* 1.
4–8 : Yt. *7.* 2–6.
9 : Yt. *7.* 0.
10, 11 : Vyt. *6*, *7*.
12.
4. 1 : Ny. *4.* 10, *1.* 0.
2–7 : Yt. *5.* 1–6.
8 : Yt. *5.* 19, Y. *51.* 15.
9 : Ny. *4.* 11, Yt. *5.* 9.
10 : Ny. *4.* 0.
11 : Ny. *4.* 9.
5. 1–3 : Z.
4–6 : Ny. *5.* 17.
5, 6 : S. *1.* 9.

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7–16 : Y. *62*. 1–10.
17 : Ny. *5*. 4–6.
18–20 : Z.
G. 1. 1 : G. *2*. 1, *3*. 1, *4*. 1, *5*. 1.
2 : Y. *1*. 3.
3, 4 : Y. *71*. 2, 3.
5 : Y. *2*. 3, *71*. 12.
6 : Y. *2*. 3.
7.
8 : Y. *2*. 3.
9 : Y. *2*. 12, *71*. 23.
2. 1 : G. *1*. 1.
2 : Y. *1*. 4.
3, 4 : G. *1*. 3, 4.
5 : Y. *2*. 4; Z.
6 : Y. *2*. 4.
7 : Y. *2*. 6.
8.
9 : Y. *2*. 4.
10–12 : Z.
3. 1 : G. *1*. 1.
2 : Y. *1*. 5.
3, 4 : G. *1*. 3, 4.
5 : Y. *1*. 5.
6 : Y. *2*. 5.
7.
8 : Y. *2*. 5.
9–11 : Z.
4. 1 : G. *1*. 1.
2 : Y. *1*. 6.
3, 4 : G. *1*. 3, 4.
5 : Y. *2*. 6, 12, *22*. 2, *71*. 23.
6 : G. *4*. 6, 9.
7, 8 : Vr. *3*. 2, 3.
9 : Vr. *3*. 4, G, *4*. 6.
10 : Y. *2*. 6.
11–13 : Z.
5. 1 : G. *1*. 1.
2 : Y. *1*. 7.
3, 4 : G. *1*. 3.
5 : Y. *2*. 7.
6 : Y. *15*. 1.
7 : Y. *2*. 7.
8–10 : Z.
Yt. 1. 0 : Yt. *2–19*. 0; Y. *1*. 1.
1 : Yt. *1*. 3.
2 : Yt. *1*. 4.
3 : Yt. *1*. 1.
4 : Yt. *1*. 2.
9 : Yt. *1*. 28, 31.
10 : Y. *9*. 18.
11 : Yt. *13*. 136.
19 : Yt. *13*. 71.
22 : Y. *13*. 8, *25*. 4, S. *2*. 1, 8.
23 : Y. *72*. 6.
27 : Y. *68*. 15.
28 : Yt. *1*. 9, 31.
29 : Y. *68*. 15.
31 : Yt. *1*. 9, 28.
32 : Y. *27*. 1, 2, Vr. *19*. 2.
2. 0 : Yt. *1*. 0.
1–5 : S. *1*. 1–7.
6–10 : S. *2*. 1–7.
3. 0 : Yt. *1*. 0, S. *1*. 3.
1 : Yt. *3*. 2.
2 : Yt. *3*. 1.
10 : Yt. *3*. 13.
13 : Yt. *3*. 10.
18 : Yt. *4*. 10, *5*. 9, *6*. 6, *7*. 6, *8*. 3, *9*. 6, *14*. 5, *15*. 5, *16*. 4, *17*. 3, Y. *13*. 8, Ny. *1*. 16.
4. 1, 11 : S. *1*. 6.
7 : V. *2*. 11.
9 : Yt. *14*. 46.
10 : Yt. *3*. 18.
5. 1 : Yt. *5*. 10, 12, 14, 16, 20, 24, 28 usw.; Ny. *4*. 2.
1–5 : Y. *65*. 1–5.
6 : Ny. *4*. 7.
8 : Yt. *5*. 11, 124.
9 : Yt. *3*. 18, S. *2*. 10.
10, 12, 14 usw. : Yt. *5*. 1.
13 : Y. *9*. 18.
15 : Y. *65*. 3.
17 : Yt. *5*. 21, 25, 29, 37, 41, 45 usw.; Ny. 1. 16.
18 : Yt. *5*. 22, 26, 30, 38, 42, 46 usw.; *5*. 105, *9*. 26, *16*. 15, *17*. 46, *19*. 79, 84.
19 : Yt. *5*. 23, 27, 31, 39, 43, 47 usw.
21 : Yt. *9*. 3, *17*. 24; *5*. 25, 29, 33, 37, 41 usw.
22 : Y. *9*. 18, Yt. *15*. 8, *19*. 26.
22, 26, 30 usw. : Yt. *5*. 18.
23, 27, 31 usw. : Yt. *5*. 19.
25 : Yt. *9*. 8, *15*. 15, *17*. 28.
26 : Yt. *19*. 32.
30 : Yt. *15*. 20.
33 : Yt. *9*. 13, *15*. 23, *17*. 33; *19*. 36.
34 : Yt. *9*. 14, *15*. 24, *17*. 34; Y. *9*. 8.
42 : Yt. *19*. 56.
49 : Yt. *9*. 21, 22, *17*. 41, 43, *15*. 32.
53 : Yt. *10*. 11, Y. *57*. 26.
54 : Yt. *5*. 57, V. *7*. 53.
57 : Yt. *5*. 54, V. *7*. 53.
63 : Yt. *5*. 65.
64 : Yt. *5*. 78, 126, *13*. 107.
65 : Yt. *5*. 63, V. *22*. 19.
69 : Yt. *14*. 60.
72 : Y. *2*. 5.
78 : Yt. *5*. 64.
85 : Yt. *5*. 88, 132.
88 : Yt. *5*. 85.
96 : Yt. *5*. 102, 121, *12*. 24, Y. *65*. 3.
101 : Y. *65*. 4.
102 : Yt. *5*. 96.
104 : Yt. *9*. 25, *17*. 45.
105 : Yt. *5*. 18.
109 : Yt. *5*. 113.
113 : Yt. *5*. 109.
117 : V. *7*. 53.
121 : Yt. *5*. 96.
124 : Yt. *5*. 8.
126 : Yt. *5*. 64.
132 : Yt. *5*. 85; *9*. 5, 11, 32.
6. 0 : Yt. *6*. 7, Ny. *1*. 17, S. *1*. 11.
1 : Ny. *1*. 7, 9, Y. *25*. 4, S. *2*. 11.
1–6 : Ny. *1*. 11–16.
4 : Yt. *6*. 5.
5 : Yt. *6*. 4.
6 : Yt. *6*. 0, *3*. 18.
7 : Yt. *6*. 0.
7. 0 : Yt. *7*. 7, Ny. *3*. 9, S. *1*. 12.
1 : Ny. *3*. 1, 3.
3 : Yt. *7*. 6.
4 : Y. *2*. 8.
6 : Yt. *7*. 6, *3*. 18, Ny. *1*. 16.
7 : Yt. *7*. 0.
8. 0 : Yt. *8*. 62, S. *1*. 13.
2 : Yt. *8*. 3, 4, 5, 6, 8, 10, 35, 36 usw.
3 : Yt. *8*. 2, *3*. 18.
4, 5, 6, 8, 10, 35 usw. : Yt. *8*. 2.
6 : Yt. *8*. 37.
8 : Yt. *8*. 39, 46.
9 : Yt. *8*. 36.
11 : Yt. *10*. 55, 74, *8*. 24, *10*. 54, *8*. 23.
12 : Yt. *13*. 133, *19*. 74.
13 : Yt. *8*. 16, 18, *14*. 17.
15 : Yt. *8*. 17, 19.
16 : Yt. *8*. 13.
17 : Yt. *8*. 15.
18 : Yt. *8*. 13, 20, 30, 46, *14*. 9.
19 : Yt. *8*. 15.
20 : Yt. *8*. 18, 26, 30.
21, 22 : Yt. *8*. 27, 28.
22 : Yt. *8*. 28.
23 : Yt. *8*. 11, 29.
24 : Yt. *8*. 25.
25 : Yt. *8*. 24.
26–28 : Yt. *8*. 20–22.
29 : Yt. *8*. 23.
30 : Yt. *8*. 18, 20.
31 : Y. *65*. 4.
35 : Yt. *13*. 54, 56.
36 : Yt. *8*. 9.
37 : Yt. *8*. 6.
39 : Yt. *8*. 8.
41 : Y. *68*. 6.
43 : Yt. *8*. 47.
46 : Yt. *8*. 8.
47 : Yt. *8*. 43.
50 : Yt. *10*. 1.
51 : Y. *16*. 8.
51, 52 : Y. *8*. 52, 53.
56, 57 : Y. *68*. 7.
56–61 : Yt. *14*. 48–53.
59 : Yt. *8*. 60.
60 : Yt. *8*. 59.
61 : V. *7*. 53.
62 : Yt. *8*. 0.
9. 0 : Yt. *9*. 33.
1 : Yt. *9*. 7, 12, 16 usw.; S. *2*. 14.
3 : Yt. *5*. 21, 25; *9*. 8, 13, 17 usw.
4 : Yt. *9*. 9, 14, 18 usw.; *17*. 25, Y. *57*. 18.

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5 : Yt. *9.* 11, 15, 19 usw.; *5.* 132.
6 : Yt. *3.* 18.
8 : Yt. *5.* 25.
9, 10 : Yt. *17.* 29, 30.
13 : Yt. *5.* 13.
14 : Yt. *5.* 34.
17 : Y. *57.* 19.
18 : Yt. *17.* 38, *5.* 49, *9.* 22, *19.* 77.
21 : Yt. *5.* 49.
22 : Yt. *9.* 18, *5.* 49.
25 : Yt. *5.* 104.
26 : Yt. *5.* 18, *17.* 46.
29 : Yt. *17.* 49.
30, 31 : Yt. *17.* 50, 51.
31 : V. *7.* 53.
33 : Yt. *9.* 0.
10. 1 : Yt. *8.* 50.
3 : Yt. *10.* 3.
4 : Yt. *3.* 18, *10.* 6.
4–6 : Ny. *2.* 13–15.
6 : Yt. *10.* 4.
7 : Yt. *10.* 10, 12, 17, 22, 25 usw.; Ny. *1.* 6.
8 : Yt. *10.* 47, 48.
9 : Vr. *14.* 2, Yt. *10.* 51, *13.* 47, 92, H. *1.* 3, P. *30.*
10, 12, 17 usw. : Yt. *10.* 7.
11 : Yt. *5.* 53, Y. *57.* 26.
16 : Yt. *10.* 16.
20 : Yt. *10.* 21.
21 : Yt. *10.* 20.
23 : Yt. *10.* 63.
24 : Yt. *10.* 63, 46; 27, 82.
27 : Yt. *10.* 24.
31 : Yt. *10.* 31; 56.
34 : Yt. *10.* 34, Y. *9.* 18.
39 : Yt. *10.* 39–41.
40, 41 : Yt. *10.* 39.
43 : V. *7.* 53.
46 : Yt. *10.* 24.
47, 48 : Yt. *10.* 8.
48 : Yt. *14.* 63.
50 : Yt. *12.* 23.
51 : Yt. *10.* 9.
54, 55 : Yt. *8.* 11.
56 : Yt. *10.* 31.
60 : Yt. *10.* 69, 141, 143.
63 : Yt. *10.* 23, 24.
68 : Y. *57.* 27, Yt. *10.* 97, 99.
69 : Yt. *10.* 60.
70 : Yt. *14.* 15.
74 : Yt. *8.* 11.
79 : Yt. *10.* 81.
81 : Yt. *10.* 79.
82 : Yt. *10.* 24.
88 : Y. *57.* 19.
91 : Y. *62.* 1, A. *4.* 5.
92 : Y. *57.* 24.
93 : Y. *57.* 25.
94 : Y. *57.* 26, Yt. *10.* 114.
95 : Yt. *10.* 99, V. *19.* 4, Aog. *66.*
96 : Yt. *10.* 132.
97 : Yt. *10.* 134; 68, 99.
98 : Yt. *10.* 135.
99 : Yt. *10.* 95, 97.
103 : Y. *57.* 15, 16.
104 : Y. *57.* 29.
106 : Yt. *10.* 106.
109 : Yt. *10.* 111.
111 : Yt. *10.* 109.
113 : Ny. *1.* 7.
114 : Yt. *10.* 94.
120 : Yt. *10.* 121.
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12. 0 : Y. *1.* 7, S. *1.* 18.
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6 : Yt. *12.* 3.
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40 : Yt. *13.* 24.
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48 : Yt. *13.* 47, V. *7.* 53.
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93 : Yt. *17.* 18.
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156 : Y. *1.* 18.
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14. 0 : Yt. *14.* 64.
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15. 0 : Yt. *15*. 5, 57, 58, Y. *25*. 5.
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4 : Yt. *15*. 9, 13, 17, 21 usw.
5 : Yt. *3*. 18, *15*. 0, Y. *25*. 5.
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52 : Yt. *15*. 49.
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24 : Y. *25*. 5.
25 : Y. *2*. 14, Yt. *19*. 45, S. *2*. 9.
26 : Y. *2*. 14.
27 : Vr. *7*. 1.
28 : Y. *2*. 14.
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25 (65) : V. *6*. 42.
26 (66) : V. *6*. 43, *7*. 26, 27.
27 (69) : V. *3*. 14, *7*. 26.
28 (72) : V. *6*. 42.
29 (73) : V. *6*. 43, *7*. 30, 31, 33, 34, 35, *8*. 37, 99.
30 (78) : V. *7*. 34, *8*. 36, 98.
31 (81) : V. *7*. 29.
32 (83) : V. *6*. 42.
33 (84)–35 (92) : V. *7*. 29.
34 (89) : V. *7*. 30.
36 (94).
37 (96) : V. *7*. 39.
38 (99) : V. *13*. 31, *15*. 16.
39 (102) : V. *7*. 37.
40 (101); 41 (105); 42 (110); 43 (114); 44 (118).
45 (122) : V. *7*. 46, 47, 49.
46 (123), 47 (124) : V. *7*. 45, 48.
48 (125) : V. *7*. 46, 47.
49 (126) : V. *7*. 45.
50 (127).
51 (129) : V. *13*. 7.
52 (132).
53 (137) : V. *7*. 54, Yt. *5*. 54, 58, 117, *8*. 61, *9*. 31, *10*. 43, *13*. 48, *17*. 51.
54 (138) : V. *3*. 9, *7*. 53.
55 (140); 56 (143); 57 (145); 58 (146); 59 (148).
60 (151)–69 : V. *5*. 45–54.
70 (172); 71 (175).
72 (181) : V. *4*. 20.
73 (183) : V. *6*. 42.
74 (184) : V. *6*. 43, *7*. 75.
75 (187) : V. *7*. 74.
76 (189) : V. *6*. 42.
77 (190) : V. *6*. 43.
78 (193) : V. *7*. 79.
79 (194) : V. *7*. 78.
8. 1.
2 (4) : V. *8*. 3, 79, *9*. 32, *14*. 3, *18*. 71.
3 (8) : V. *8*. 2.
4 (11).
5 (14)–7 : V. *5*. 46–48.
8 (18) : V. *15*. 47.
9 (21) : V. *5*. 12.
10 (23) : V. *5*. 13, *6*. 45.
11 (29) : V. *8*. 12, 13.
12 (32) : V. *8*. 11, 14.
13 (35) : V. *8*. 11, 15.
14 (38) : V. *8*. 12, 22.
15 (40) : V. *8*. 13.
16 (41) : V. *8*. 17, 18, FrW. *11*.
17 (45) : V. *8*. 16, 19.
18 (47) : V. *8*. 16.
19 (49) : V. *9*. 17; *9*. 27, *10*. 20, *20*. 13–14.
20 (52) : Z., V. *9*. 27, *10*. 20, *20*. 13–14.
21 (60) : SrB. *3*, V. *9*. 27, *10*. 20. *20*. 13–14.
22 (63) : V. *8*. 14.
23 (65) : V. *6*. 21, *8*. 24, 25.
24 (68) : V. *4*. 12, *8*. 23.
25 (71) : V. *3*. 37, *8*. 23.
26 (74) : V. *4*. 14.
27 (77) : V. *3*. 38, 39.
28 (78)–30 : V. *3*. 40–42.
31 (98); 32 (102).
33 (107), 35 (111) : V. 6. 42.
34 (108) : V. *6*. 43, *5*. 5.
36 (113) : V. *6*. 43, *7*. 30, *8*. 98, 103.
37 (117) : V. *7*. 29, *8*. 38, 39.
38 (121) : V. *8*. 37, *9*. 30.
39 (125) : V. *8*. 37.
40 (127) : V. *9*. 15.
41 (131) : V. *8*. 42–69.
42 (134)–69 (217) : V. *8*. 41.
58 (182) : V. *9*. 21.
69 (217) : V. *8*. 70, *9*. 24.
70 (220) : V. *8*. 69, V. *9*. 25.
71 (225), 72 (228) : V. *9*. 26.
73 (229) : V. *6*. 26.
74 (233).
75 (237) : V. *8*. 76.
76 (242) : V. *8*. 75, 77–78.
77 (245), 78 : V. *8*. 76.
79 (246) : V. *8*. 2.
80 (248).
81 (251) : V. *9*. 43, *8*. 92–96.
82 (254)–96 (269) : V. *8*. 81.
85 (259) : V. *8*. 86.
86 (260) : V. *8*. 85.
97 (271) : V. *6*. 42.
98 (272) : V. *6*. 43, 30, *8*. 36.
99 (278) : V. *7*. 29.
100 (280) : V. *8*. 101–103.
101 (287), 102 (291) : V. *8*. 100.
103 (294) : V. *8*. 36, 100.
104 (300) : V. *9*. 106.
105 (303) : V. *6*. 21.
106 (304) : V. *6*. 21, *9*. 104, *14*. 18.
9. 1; 2 (4).
3 (9)–5 : V. *3*. 15–17.
6 (13) : V. *9*. 7, 9.
7 (14) : V. *9*. 6.
8 (15).
9 (16) : V. *9*. 6, 10.
10 (22) : V. *9*. 9.
11 (24) : V. *9*, 11.
12 (31).
13 (35) : Y. *57*. 12.
14 (40).
15 (43) : V. *8*. 40, *9*. 16–26.
16 (49)–26 (113) : V. *8*. 15.
21 (82) : V. *8*. 58.
24 (102) : V. *8*. 69.
25 (108) : V. *8*. 70.
26 (113) : V. *7*. 2, *8*. 71.
27 (118) : V. *11*. 3, 8, 11, 14, 17, *8*. 19–21.
28 (119), 29 (120).
30 (123) : V. *8*. 38.
31 (125).
32 (130) : V. *8*. 2.
33 (133) : V. *5*. 54, *9*. 34–36.
34 (137) : V. *5*. 54.
35 (141) : V. *5*. 56.
34–36 (145) : V. *9*. 33.
37 (146); 38 (151); 39 (154).
40 (157), 41 (159) : V. *3*. 14.
42 (162) : V. *9*. 43.
43 (164) : V. *8*. 81, V. *9*. 42, 45.
44 (166).
45 (167) : V. *9*. 43, *10*. 1.
46 (169) : V. *10*. 2.
47 (172) : V. *10*. 1.
48 (175).
49 (179) : V. *3*. 20.
50 (183) : V. *3*. 21.
51 (187); 52 (188).
53 (190) : V. *9*. 54, 55, 57, *13*. 52.

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54 (191) : V. *9.* 53, *13.* 53.
55 (192) : V. *9.* 53, *13.* 54.
56 (193) : V. *13.* 55.
57 (196) : V. *9.* 53, *13.* 56.
10. 1 : V. *9.* 45, 47, *10.* 17.
2 (3) : V. *9.* 46, *10.* 2, N. *33.*
3 (7) : V. *10.* 7, 11.
4 (10), 8 (16), 12 (22) : Z.
5 : V. *10.* 6, 9, 10, 11, 13, 14.
6 (12), 9, 10 (18), 11, 13, 14 (24) : V. *10.* 5.
7 (13), 11 (19) : V. *10.* 3.
15 (25) : V. *10.* 15.
16 (26) : V. *10.* 16, 17.
17 (30) : V. *10.* 1, 16.
18 (32), 19 (38) : V. *5.* 21.
20 : V. *18.* 19–21.
11. 1; 2 (4).
3 (7) : V. *11.* 8, 11, 17, Hb. *2.*
4 (9) : V. *11.* 4–7.
5 (13)–7 (21) : V. *11.* 4.
8 (25), 11 (33), 14 (41), 17 : V. *11.* 3.
9 (26) : V. *11.* 9, 12, 15.
10 (32) : V. *11.* 13, 16.
12 (34) : V. *11.* 9.
13 (40) : V. *11.* 10.
14 (4) : V. *11.* 3.
15, 16 : V. *11.* 9, 10.
17 : V. *11.* 3.
12. 1, 2 (5) : V. *12.* 3 f., 5 f., 7 f., 9 f., 11 f., 13 f., 15 f., 17 f., 19 f.
3 (9) f., 5 (17) f., 7 (25) f. usw. : V. *12.* 1, 2.
21 (63) : V. *5.* 35.
13. 1 : V. *13.* 2, 5, 6.
2 (3) : V. *13.* 1, 3, 4.
3 (6) : V. *13.* 2, 7.
4 (10) : V. *13.* 2, *3.* 37.
5 (13) : V. *13.* 1.
6 (15) : V. *13.* 1, 7.
7 (18) : V. *13.* 3, 6, *7.* 51.
8 (21); 9 (24).
10 (26) : V. *13.* 11.
11 (31) : V. *13.* 12.
12 (36) : V. *13.* 13–15, *4.* 14.
13 (39) : V. *13.* 12, *4.* 13.
14 (42) : V. *13.* 12, *4.* 12.
15 (45) : V. *13.* 12, *3.* 36.
16 (48).
17 (49) : V. *13.* 18, 19.
18 (51), 19 (53) : V. *13.* 17.
20 (55) : V. *13.* 21–27.
21 (57), 22 (59), 23 (61) V. *13.* 20.
24 (63) ; V. *13.* 25–27, *4.* 20.
25 (66), 26 (69), 27 (72) : V. *13.* 24, *4.* 19.
28 (75); 29 (80).
30 (82) : V. *13.* 37.
31 (84) : V. *7.* 38.
32 (88) : V. *13.* 32–34, 38.
33 (90)–34 (92) : V. *13.* 32.
35 (97); 36 (100).
37 (102) : V. *13.* 30, 31, *15.* 4, 6, 8.
38 (104) : V. *15.* 1, 2, 4, 6, 7, 8.
39 (106), 40 (112).
41 (115) : V. *13.* 41.
42 (117); 43 (121); 44 (124); 45 (126); 46 (135); 47 (143); 48 (153); 49 (163); 50 (166); 51 (167).
52 (170)–54 (172) : V. *9.* 53–55.
55 (173), 56 (174) : V. *9.* 56, 57.
14. 1.
2 (4) : V. *14.* 3, 4, 6, 8, *18.* 71, N. *52.*
3 (6) : V. *8.* 2, *14.* 2, *18.* 71.
4 (7) : V. *14.* 2, *18.* 72.
5 (9).
6 (16) : *14.* 2, 7, 8, 12–16.
7 (20) : V. *14.* 6.
8 (26) : V. *14.* 6, 9, 10.
9 (32), 10 (41) : V. *14.* 8.
11 (48).
12 (54)–16 (67) : V. *14.* 6.
17 (70).
18 (73) : V. *8.* 107.
15. 1 : V. *13.* 38.
2 (4) V. *15.* 3, 5, 7, 8, *13.* 38.
3 (9) : V. *15.* 2.
4 (11) : V. *13.* 37, 38.
5 (16) : V. *15.* 2.
6 (18) : V. *13.* 37, 38.
7 (22) : V. *15.* 2, *13.* 38, *16.* 17.
8 (25) : V. *15.* 2, *13.* 37, 38.
9 (30) : V. *15.* 11, 13, 15, 18.
10 (34) : V. *15.* 12.
11 (36) : V. *15.* 9.
12 (38) : V. *15.* 10.
13 (40) : V. *15.* 9.
14 (43) : Vyt. *28.*
15 (49) : V. *15.* 9, 18, 21, 43, 48.
16 (51) : V. *7.* 38, *15.* 19, 22, 40.
17 (54) : V. *15.* 20, 23, 26, 29, 32, 35, 38, 41.
18 (56) : V. *15.* 9, 15.
19 (58) : V. *15.* 16.
20 (61) . V. *15.* 17.
21 (63)–22 (65) : V. *15.* 15 f., 24 f., 27 f., 30 f., 36 f., 39 f., 41 f.
23 (68) : V. *15.* 17, 26, 29, 32, 35, 38, 41.
24 (70)–25 (73), 27 f. usw. : V. *15.* 21 f.
26 (76), 29 (84) usw. : V. *15.* 23.
27 (78)–28 (81) : V. *15.* 24 f.
43 (117) : V. *15.* 15.
44 (122); 45 (123); 46 (127).
47 (129) : V. *8.* 8.
48 (131) : V. *15.* 15.
49 (134) : V. *15.* 50.
50 (135) : V. *15.* 49.
51 (137) : V. *4.* 13.
16. 1.
2 (3) : V. *16.* 11.
3 (9) : V. *3.* 16.
4 (10).
5 (11) : V. *16.* 6.
6 (12) : V. *16.* 5.
7.
8 (21) : V. *16.* 8–11.
9 (22)–11 : V. *16.* 8.
11 (23) : V. *16.* 2.
12 (26).
13 (30) : V. *4.* 20.
14 (33).
15 (36) : V. *16.* 15, *4.* 19.
16 (38) : V. *16.* 15.
17 (39) : V. *15.* 7.
18 (41) : V. *17.* 11.
17. 1; 2 (3); 3 (6); 4 (10).
5 (13) : V. *7.* 7.
6 (17) : V. *17.* 8.
7 (19) : V. *6.* 6, *17.* 5.
8 (24) : V. *17.* 6.
9 (26) : V. *17.* 10.
10 (29) : V. *17.* 9.
11 (31) : V. *16.* 18.
18. 1 : V. *18.* 1–6.
2 (5)–6 (14) : V. *18.* 1.
7 (18) : V. *18.* 13, 60, 66.
8 (21); 9 (22).
10 (25) : V. *18.* 12.
11 (27).
12 (29) : V. *18.* 10.
13 (32) : V. *18.* 7.
14 (33).
15 (34)–17 (41) : V. *18.* 23–25.
18 (43).
19 (44) : V. *18.* 21, 22.
20 (46).
21 (47) : V. *18.* 19.
22 (48) : V. *18.* 19, 26.
23 (51)–25 : V. *18.* 15–17.
26 (53) : V. *18.* 22, Y. *62.* 9.
27 (58) : Y. *62.* 10.
28 (60); 29 (67).
30 (70) : V. *18.* 33, 36, 39, 42, 45, 48, 53, 56.
31 (74) : V. *18.* 34, 37, 40, 43, 46, 49, 54, 57.
32 (77) : V. *18.* 35, 41, 47.
33 (78) : V. *18.* 30, 39, 45, 53.
34 (79) : V. *18.* 31, 40, 46, 54.
35 (82) : V. *18.* 32.
36 (83) : V. *18.* 30, 42, 48, 56.
37 (84) : V. *18.* 31, 43, 49.
38 (87) : V. *18.* 44, 50.
39 (88), 45, 53 : V. *18.* 30, 33.
40 (89), 46, 54 : V. *18.* 31, 34.
41 (92), 47 : V. *18.* 32, 35.
42 (93), 48, 56 : V. *18.* 30, 36.
43 (94) : V. *18.* 31, 37, 49.
44 (98), 50 : V. *18.* 38.
49 (104) : V. *18.* 31, 37, 43.
51 (108); 52 (112).
53 (113) : V. *18.* 33.

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54 (114) : V. *18.* 34, 58.
55 (115) : V. *18.* 59.
56 (117) : V. *18.* 36.
57 (118) : V. *18.* 31.
58 (120) : V. *18.* 54.
59 (121) : V. *18.* 55.
60 (122) : V. *18.* 7.
61 (123)–65 (129).
66 (133) : V. *18.* 7.
67 (134) : V. *18.* 69.
68 (135) : V. *18.* 75.
69 (136) : V. *18.* 69.
70 (137) : V. *18.* 71.
71 (140) : V. *8.* 2, *14.* 2, 3, *18.* 70.
72 (142) : V. *14.* 4.
73 (144).
74 (147) : V. *3.* 39.
75 (149) : V. *18.* 68.
76 (150).
19. 1.
2 (5) : V. *19.* 10.
3 (7).
4 (11) : Yt. *10.* 95.
5 (16).
6 (20) : V. *19.* 8.
7 (24) : V. *19.* 9.
8 (27) : V. *19.* 6.
9 (29) : V. *19.* 7.
10 (35) : Y. *19.* 2.
11 (39); 12 (42).
13 (46) : Y. *57.* 23, V. *19.* 16, Vyt. *24.*
14 (49) : Y. *26.* 2.
15 (50) : V. *19.* 35.
16 (54) : V. *19.* 13.
17 (58).
18 (60) : Ny. *1.* 19.
19 (62); 20 (67); 21 (70); 22 (73).
23 (76) : V. *3.* 25, *19.* 25.
24 (80) : V. *19.* 40.
25 (82) : V. *19.* 23.
26 (85) : V. *19.* 29.
27 (89); 28 (90).
29 (94) : V. *19.* 26, Vyt. *27.*
30 (98); 31 (102).
32 (105) : V. *19.* 36.
33 (108) : Aog. *19,* Vyt. *27.*
34 (110).
35 (114) : V. *19.* 15.
36 (120) : V. *19.* 32.
37 (123); 38 (127); 39 (129).
40 (133) : V. *19.* 24.
41 (137) : Vyt. *26.*
42–46 (143).
47 (147) : Aog. *28.*
20. 1 : V. *20.* 2.
2 (11) : V. *20.* 1.
3 (12) : V. *20.* 6, 7, 9.
4 (15); 5 (18).
6, 7 : V. *20.* 3.
8 (21).
9 (23) : V. *20.* 3.
10 (25) : V. *20.* 12.
11 (26) : Z.
12 (29) : V. *20.* 10.
13, 14 : V. *8.* 19–21.
21. 1; 2 (3); 3 (9).
4 (15) : V. *21.* 8, 12, 16.
5 (20) : V. *21.* 9, 13, Yt. *13.* 54.
6 (23) : V. *21.* 10, 14, Vyt. *13, 49.*
7 (27) : V. *21.* 11, 15, Vyt. *49.*
8 (30)–11 : V. *21.* 4–7.
12–15 : V. *21.* 4–7.
16 : V. *21.* 4.
17 (35).
22. 1–5 : V. *22.* 8–12, 14–18.
2 (5) : V. *22.* 6.
3 (8) : V. *22.* 3, 4.
4 (12) : V. *22.* 3.
5 (16).
6 (20) : V. *22.* 2.
7 (22).
8 (23)–12, 14–18 : V. *12.* 1–5.
13 (38).
19 (52) : Yt. *5.* 65.
20 (54) : V. *22.* 20.
27 : Y. *72.* 11.

Nīrangastān.

2 : N. *3.*
3 : N. *2.*
17 : P. *7.*
26 : N. *26.*
28 : N. *28.*
33 : V. *10.* 2.
37 : P. *11,* V. *6.* 26 PüZ.
46 : N. *50.*
48 (Blatt *100.* 5) : FrW. *7.* 2.
50 : N. *46.*

Pursišnīhā.

7 : N. *17.*
11 : N. *37.*

Aogəmadaēčā.

1 : Y. *41.* 5.
3 : Y. *60.* 11.
12 : V. *19.* 31.
16 : H. *2.* 18.
19 : V. *19.* 33.
28 : V. *19.* 47.
66 : Yt. *10.* 95.
77 : Aog. *78–81.*
78–81 : Aog. *77.*
112 : SrB. *5.*

Haδōxt nask.

1. 3 : Yt. *10.* 9.
6 : H. *1.* 8, 10, 12, 14, 16.
7 : H. *1.* 9, 11, 13, 15, 17.
8, 10 usw. : H. *1.* 6.
9, 11 usw. : H. *1.* 7.
2. 1 : H. *2.* 3, 5, 19.
2 : H. *2.* 4, 6, 20.
3, 5, 19 : H. *2.* 1.
4, 6, 20 : H. *2.* 2.
7 : H. *2.* 25, Vyt. *55.*
8 : H. *2.* 26.
9, 10 : Vyt. *56, 57.*
11 : H. *1.* 12, Vyt. *58.*
15–18 : H. *2.* 33–36.
17, 18 : Vyt. *63, 64,* Aog. *16.*
19, 20 : H. *2.* 1, 2.
25, 26 : H. *2.* 7, 8.
33–36 : H. *2.* 15–18.

Vištāsp yašt.

6–8 : Ny. *3.* 10, 11.
13 : V. *21.* 6.
14 : Vyt. *20.*
18 : Y. *1.* 10.
20 : Vyt. *21.*
24 : V. *19.* 13.
25 : Y. *57.* 26.
26 : V. *19.* 41.
27 : V. *19.* 29, 33.
28 : V. *15.* 14.
31 : Y. *33.* 11.
35, 36 : V. *3.* 29.
38 : V. *18.* 26, Y. *62.* 10.
39 : Ny. *4.* 8.
44 : V. *13.* 10, 31.
49 : V. *21.* 6, 7.
53 f. : H. *2.* 1 f.
55–64 : H. *2.* 7–18.

Nīrang i ātaš.

1 : Ny. *5.* 4.
3, 4 : Z.

Fragmente.

FrW. *5.* 1 : Y. *1.* 1, 6.
2 : Y. *2.* 2, 6, 11, Ny. *1.* 8.
7. 1 : Y. *1.* 5, *66.* 1.
2 : N. *48.*
11 : V. *7.* 2, *8.* 16.
FrD. *2* : Y. *72.* 11.
Nik. *1* : 2.
2 : 1.
Extr. *5* : Vr. *16.* 0.

Der Wert der einzelnen Stücke in sprachlicher Hinsicht — auf anderes gehe ich hier nicht ein — ist ebenso verschieden wie ihr Alter. Den ehrwürdigen *Gāϑās* (s. Sp. 521, 1675), die zu den ältesten Urkunden des Indogermanentums gehören

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und an Ursprünglichkeit des Lautbestands, der Formbezeichnung und der Satzfügung den Hymnen des *Ṛgveda* durchaus die Wage halten, stehen Machwerke traurigster Art zur Seite, deren Verfasser auf Schritt und Tritt verraten, dass sie sich einer ihnen fremden — weil längst abgestorbenen — Sprache bedienen, in der sie nur ganz stümperhafte Kenntnisse besitzen. Als Stücke solcher Art, in deren Benutzung für irgend einen Teil der Grammatik dem Sprachvergleicher die grösste Vorsicht anempfohlen sei, bezeichne ich in erster Reihe: Yt. *2, 3, 4,* Vyt., Az., Nik., Vd., FrW. *2, 8, 9,* FrB., FrD. *5, 6, 7,* FrG., FrBy., Sl. *8.* 22 Z., in zweiter: Yt. *11, 12, 15, 18,* V. *12.* Auch andern alten Teilen sind nicht selten minderwertige Zutaten ein- oder angefügt, die sich zumeist schon durch die mangelhafte Syntax deutlich als solche zu erkennen geben; z. B. in Yt. *1,* V. *10, 11, 13* usw.[1].

Für völlig wertlos möchte ich allerdings keines der genannten Stücke bezeichnen, nicht einmal das jüngste unter ihnen, das aus der Mitte des 19. (!) Jahrhunderts stammt[2]. Für eine Anzahl lässt es sich mit Bestimmtheit behaupten, dass ihre Verfasser noch Kenntnis von alten Texten gehabt haben müssen — sei es durch mündliche Überlieferung, sei es durch Handschriften —, die heute verschollen sind. Und für die übrigen ist eine solche Annahme wenigstens nicht ganz ausgeschlossen. Aus diesem Grunde habe ich mich auch nicht für berechtigt angesehen, irgend einem der mir bekannten awestischen Stücke die Aufnahme ins Wörterbuch zu verweigern, selbst jenem jüngsten nicht, so nah es auch gelegen hätte.

Die *Gāϑās* und den — etwas jüngeren — *Yasna Haptaŋhātay* (s. Sp. 1271) fasse ich unter dem Namen gāϑisch-awestisch (gAw., g.) zusammen, alle übrigen Stücke bezeichne ich als jungawestisch (jAw., j.).

Über die philologischen Grundsätze, nach denen ich mein Wörterbuch fürs Awestische ausgearbeitet habe, mag es selber Auskunft geben. Man wird finden, dass die 'Tradition' überall berücksichtigt und dass sie auch da zu Wort gekommen ist, wo sie ganz offenkundig fehl geht. Ausser den veröffentlichten Pahlavi-, neupersischen und Sanskrit-Übersetzungen — soweit sie mir zugänglich waren[3] —, habe ich auch einige nur handschriftlich vorhandene benutzt und ausgezogen, insbesondere eine neupersische zu Yt. *14,* die sich in M 4 findet.

Auf die verwandtschaftlichen Beziehungen der altiranischen Wörter bin ich überall eingegangen, aber überall so kurz als möglich. In den meisten Fällen konnte ich mich mit dem Hinweis auf das verwandte neupersische oder altindische Wort begnügen, das ich den, der weitere Verwandte kennen lernen will, in den etymologischen Wörterbüchern dieser Sprachen nachzuschlagen bitte. Nur da, wo ich glaubte, Neues bringen zu können, ist der Etymologie etwas mehr Raum gegönnt worden. Im Übrigen bemerke ich, dass ich in Fragen der Etymologie durchweg

[1] Die Syntax wird auch für jene Kapitel zum Verräter, die durch ihr äusseres Gewand den Anschein erwecken, als gehörten sie zu den *gāϑ*ischen Stücken; s. Sp. 1033 No. 8.

[2] Vgl. Meherjibhai Palanji Madan in Actes du 12. Congres intern. des Orient. I. 218 über das *Vičarkart i dēnīk.* Dass es sehr jung sein müsse, hatte ich schon IF. XI. 120 behauptet.

[3] Die von Mills veranlasste Reproduktion der Handschrift J 2 stand mir nicht zur Verfügung.

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nach dem Grundsatz verfahren habe: im Zweifel lieber auseinander halten als vereinen. Ich meine, gerade auf dem etymologischen Gebiet der arischen Sprachen, die so viel ursprünglich Geschiedenes haben zusammen fallen lassen, sollte man mit geistreichen Kombinationen, mit dem Aufbau ganzer Bedeutungsstammbäume recht zurückhaltend sein. Wer Wörter von konkreter Bedeutung auf 'Wurzeln' zurückführt, deren Bedeutung ja gerade, damit ihnen eine recht zahlreiche Nachkommenschaft zugesprochen werden kann, möglichst farblos angesetzt ist, der täuscht sich selbst, wenn er damit etwas erreicht zu haben vermeint. Der Wurzelspuk hat ja in den letzten Jahren etwas nachgelassen, er grassirt aber noch immer viel zu sehr. Die indische Schablone ist eben gar zu verlockend.

Für die Umschrift der awestischen Buchstaben und für die Wiedergabe der neuiranischen Wörter war mir ebenso wie für die der altpersischen Keilzeichen (s. S. III) der Grundriss der Iranischen Philologie massgebend.

Das Neupersische ist, wo es sich um Exegese handelt, nach moderner Aussprache umschrieben, dagegen bei Anführungen zu etymologischem Zweck in frühneupersischer Lautform. Wegen meiner Transskription der Pahlaviwörter vergleiche man die in Wiener Zeitschr. für die Kunde des Morgenlandes XIV. S. 180 aufgestellten Leitsätze; Wörter, die ich nicht lesen konnte, sind in Steildruck gegeben, unter Berücksichtigung der getrennten oder verbundenen Schreibung der Zeichen, wobei selbstverständlich für die mehrdeutigen Zeichen stets der selbe Buchstabe erscheint, z. B. d: für das als *d*, *g*, *y*, *ī* usw. lesbare Zeichen, da: für die als *dā*, *yā*, *īh*, *š* usw. lesbare Zeichenverbindung. Wer mit der Pahlavischrift vertraut ist, wird sich danach die Originalform des Wortes ohne Mühe herstellen können. 'Pāzand'lesungen sind in Pahlavi umgesetzt.

In der Umschreibung der Sanskritzeichen habe ich mich nach den Vorschriften für den Grundriss der indo-arischen Philologie und Altertumskunde gerichtet. Einzeln stehende Wörter erscheinen durchweg in der Pausaform.

Die Aufreihung der Wörter und der 'Stämme', deren ich als Etiketten[1] leider nicht entraten konnte, ergibt sich aus nachstehender Buchstabenfolge:

1. Aw.	*a*	*ā*	*ə, ə̄*	*e, ē*	*o, ō*	*å*	*ą*	*i, ī*	*iy-*	*u, ū*	*uv-*
2. Ap.	*a*	*ā*						*i, ī*		*u, ū*	

[Aw].	*k*	*g, γ*	*x*	*č*	*ǰ*	*t*	*d, δ*	*ϑ*		*t̰*	*p*	*b, w*	*f*
[Ap.]	*k*	*g*	*x*	*č*	*ǰ*	*t*	*d*	*ϑ*	*ϑr*		*p*	*b*	*f*

[Aw.]	*ŋ*	*ŋ́*	*n*	*m*	*y*	*v*	*r, hr*	*s*	*z*	*š*	*ž*	*h*	*ẖ*	*xᵛ*
[Ap.]			*n*	*m*	*y*	*v*	*r*	*s*	*z*	*š*		*h, ʰu.*		

Dabei sind die anaptyktischen und epenthetischen Vokale des Awestischen — die im Grundriss der Iran. Philologie mit überhängenden Buchstaben gedruckt sind —, sowie der ergänzte Nasal und das ergänzte *h* (ausser vor *u*) des Altpersischen unberücksichtigt geblieben; desgleichen die Quantität *wort*schliessender Vokale.

1) Dieser Bewertung der 'Stämme' entsprechend wolle man die Art ihres Ansatzes beurteilen. Massgebend waren mir dabei in erster Linie auf die Praxis gerichtete Erwägungen.

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In den Noten habe ich mich bemüht, so kurz wie möglich zu sein. Ich hoffe gleichwohl, nicht missverstanden zu werden. Wenn ich z. B. Sp. 1853 m. unter *ʰuvāipašiya-* habe drucken lassen: "Ableit. aus *x^vaēpaiϑya-*", so ist das selbstverständlich streng dem Wortlaut nach falsch; das persische Wort kann nicht aus dem awestischen abgeleitet sein. Würde ich aber geschrieben haben: "Ableit. aus einem dem jAw. *xᵛaēpaiϑya-* entsprechenden ap. **ʰuvaipašiya-*", so hätte ich vielleicht trotz aller Umständlichkeit und anscheinender Sorgfalt doch auch etwas falsches behauptet; denn die Bildung des Worts kann ja schon in *vor*persischer Zeit erfolgt sein. Ich glaube wohl kaum besorgen zu müssen, dass der Leser in solchen Fällen verkennt, was ich meine.

Eine Zusammenstellung der regelmässigen Abkürzungen usw. findet sich weiter unten, S. xxv ff. Ebenda wird die Bedeutung der gebrauchten Zeichen erläutert.

Der Zweck der 'Indices' ergibt sich aus der Anordnung der darin aufgenommenen Wörter und 'Stämme'. Unter 'Verbesserungen' habe ich alle Fehler verzeichnet, die mir während der dreissig seit der Drucklegung des ersten Bogens verflossenen Monate aufgestossen oder nachgewiesen worden sind; leider muss ich befürchten, dass ein eifriger Sammler noch manch weiteren Fund tun wird.

Meinen Schülern, Herrn Dr. Otto Keller aus Eberstadt, der mir bei der Korrektur, von Bogen 10 an, und Herrn Fritz Wolff aus Berlin, der mir bei der Korrektur, von Bogen 45 an, und insbesondere bei der Ausarbeitung der Indices geholfen hat, spreche ich auch an dieser Stelle meinen besten Dank aus.

Giessen, 6. Juli 1904. Chr. Bartholomae.

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ABKÜRZUNGEN.

1. In den Litteraturnachweisen und Stellenangaben.

A.: *Āfrīnakān*; s. S VIII. 1.
Aam.: *Handarz i Āturpāt i Māraspandān*. Ausgabe von PESHUTANBSANJANA: Ganjesháyagán (usw.). Bombay 1885.
ABayrAW.: Abhandlungen der k. Bayerischen Akademie der Wissenschaften. I. Klasse.
AfR.: Archiv für Religionswissenschaft. Herausgegeben von ThACHELIS u. A. Leipzig.
AJPh.: American Journal of Philology.
Am.: Artaxerxes Mnemon(-Inschrift); s. S. v.
Anal. Graec.: Analecta Graeciensia. Festschrift zum 42. Philologentag in Wien. Graz 1893.
Any.: (*Ātaš Nyāyišn* =) *Nīrang i Ātaš*; s. S. IX. 9.
Ao.: Artaxerxes Ochus(-Inschrift); s. S. v.
Aog.: *Aogəmadaēčā*; s. S. IX. 4.
Aog. *81* D.: *Aogəmadaēčā*-Fragment DARMESTETER; s. S. IX. 10 k.
APTE: VAMANSHIVRAMAPTE, Sanskrit-English Dictionary. Poona 1890.
Av.: *Artāk Vīrāz Nāmak*. Ausgabe von MHAUG und EWWEST: The Book of Arda Viraf. Bombay und London 1872.
AV.: *Atharvavedasaṃhitā*.
AwdS.: *Awdīhā u sahīkīhā ī Sakastān*. Ausgabe von JAMASPJIMJAMASPASANA. Bombay 1897.
Az.: *Āfrīn i Zaratušt*; s. S. IX. 7.
Azk.: *Handarz i Hōsrav i Kavātān*. Ausgabe: s. bei Aam.
(A)BARTHELEMY Gab.: Gujastak Abalish (Bibliothèque de l'école des hautes études. 69. fasc.). Paris 1887.
B(ab)&Or(Rec.): Babylonian and Oriental Record. London.
BB.: Beiträge zur Kunde der indogermanischen Sprachen. Herausgegeben von ABEZZENBERGER.
Bd.: *Bundahišn*. Zitirt nach der Kapitel- und Paragraphenzählung WESTs in SBE. *5*.
Bd. *30*. 16 Z.: Zitat des *Bundahišn*; s. S. IX. 10 m.
(FR)BECHTEL Hauptprobl.: Die Hauptprobleme der indogermanischen Lautlehre seit Schleicher. Göttingen 1892.
(A)BERGAIGNE Rel.Véd.: La Religion védique d'après les hymnes du Rig-Veda. Paris 1878 ff.
BGM.: KBRUGMANN.
Grdr.: Grundriss der vergleichenden Grammatik der indogermanischen Sprachen. Strassburg 1886 ff. und 1897.
GrGr.3: Griechische Grammatik. 3. Auflage. München 1900.
KurzeVglGr.: Kurze vergleichende Grammatik der indogermanischen Sprachen. Strassburg 1904.
Totalität: Die Ausdrücke für den Begriff der Totalität in den indogermanischen Sprachen. Leipzig 1894.
Bh.: Bahistān(-Inschrift); s. S. v.
(E)BLOCHET Lex.: Lexique des fragments de l'Avesta. Paris 1899.
BN.: THBAUNACK.
Stud.: Studien auf dem Gebiete der griechischen und der arischen Sprachen. I. Leipzig 1888.
(E)BÖKLEN Eschatologie: Die Verwandtschaft der jüdisch-christlichen mit der parsischen Eschatologie. Göttingen 1902.
(P)VONBRADKE Dyaus: Dyâus Asura, Ahura Mazdâ und die Asuras. Halle 1885.
BSächsGW.: Berichte der phil.-hist. Klasse der K. Sächsischen Gesellschaft der Wissenschaften.
BSLP.: Bulletin de la Société de Linguistique. Paris.
BTHL.: CHRBARTHOLOMAE.
AF.: Arische Forschungen. Halle 1882 ff.
AirV.: Das altiranische Verbum. München 1878.
GāÞās: Die GāÞās und heiligen Gebete des altiranischen Volkes. Halle 1879.
Handb.: Handbuch der altiranischen Dialekte. Leipzig 1883.
Stud.: Studien zur indogermanischen Sprachgeschichte. Halle 1890 f.

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Cama Mem. Vol.: The KRCama Memorial Volume. Essays on Iranian Subjects. Bombay 1900.
CLD.: WCALAND.
Pron.: Zur Syntax der Pronomina im Awesta. Amsterdam 1891.
Totenverehrung: Über Totenverehrung bei einigen indogermanischen Völkern. Amsterdam 1888.
DARAB(PSANJANA) PahlVend.: The Pahlavi Version of the Avesta. Bombay 1895.
D.: Darius(-Inschrift); s. S. v.
DBR.: BDELBRÜCK.
AiS.: Altindische Syntax. Halle 1888.
VglS.: Vergleichende Syntax der indogermanischen Sprachen. Strassburg 1893 ff.
Verwandtschaftsn.: Die indogermanischen Verwandtschaftsnamen. Leipzig 1889.
Dd.: *Dātastān i dēnīk*. Zitirt nach der Übersetzung von EWWEST in SBE. *18*.
DhP. (Dhātup.): *Dhātupāṭhaḥ*.
Dk.: *Dēnkart*. Zitirt nach den Übersetzungen von EWWEST in SBE. *37*, *47*.
DkB.: *Dēnkart*-Bombay. The Ḍinkarḍ .. by PESHOTUNBSUNJANA. Bombay 1874 ff.
DkB.131: Zitat des *Dēnkart*-Bombay; s. S. IX. 10 i.
DL.: Deutsche Literaturzeitung. Leipzig.
DST.: JDARMESTETER.
ÉtIr.: Études Iraniennes. Paris 1883.
ZA.: Le Zend-Avesta. Paris 1892 ff.
Chants populaires: Chants populaires des Afghans. Paris 1890.
Ersch-Gruber Enzykl.: .. Allgemeine Encyklopädie der Wissenschaften und Künste. Halle und Leipzig.
Extr.: Extracts; s. S. IX. 10 d.
F.: *Frahang i oīm*; s. S. IX. 6.
Festgr. BÖHTLINGK: Festgruss an OVONBÖHTLINGK. Stuttgart 1888.
Festgr. ROTH: Festgruss an RVONROTH. Stuttgart 1893.
(A)FICK VglWb.4: Vergleichendes Wörterbuch der indogermanischen Sprachen. 4. Auflage. Göttingen 1890 ff.
(N)FLENSBURG Stud.: Studien auf dem Gebiete der indogermanischen Wurzelbildung. Lund 1897.
FrB.: Fragment BARTHOLOMAE; s. S. IX. 10 b.
FrBy.: Fragment BARTHELEMY; s. S. IX. 10 g.
FrD.: Fragment DARMESTETER; s. S. IX. 10 e.
FrG.: Fragment GELDNER; s. S. IX. 10 f.
FrW.: Fragment WESTERGAARD; s. S. IX. 10 c.
G.: *Gāsānbār*; s. S. VIII. 1.
(E)GAEDICKE Akk.: Der Akkusativ im Veda. Breslau 1880.
GDN.: KFGELDNER.
Metr.: Über die Metrik des jüngeren Avesta. Tübingen 1877.
Stud.: Studien zum Avesta. I. Strassburg 1882.
3Yt.: Drei Yasht aus dem Zendavesta. Stuttgart 1884.
Gfr.: *Mātīkān i Yvišt i fryān*. (Vgl. Sp. 1299 o.)
GGA.: Göttingische Gelehrte Anzeigen.
GGR.: WGEIGER.
Hdb.: Handbuch der Awestasprache. Erlangen 1879.
OK.: Ostiranische Kultur. Erlangen 1882.
Pahl.: Die Pehleviversion des ersten Kapitels des Vendidad. Erlangen 1877.
GIrPh.: Grundriss der iranischen Philologie.
Gl.: Glaubensbekenntnis; s. S. VIII. 1.
(H)GRASSMANN Wb.: Wörterbuch zum RigVeda. Leipzig 1873.
GrBd. (GBd. und GrB.): Grosses *Bundahišn*. Zitirt nach den Mitteilungen DARMESTETERS (ZA.) und BLOCHETS in RHR.
GŠ.: *Ganj i šāhīkān*. Ausgabe: s. bei Aam.
GŠ. *163*, *164*: *Ganj i šāhīkān*-Fragment; s. S. IX. 10 l.
Gurupūjāk.: Gurupūjākaumudī. Festgabe .. AWEBER dargebracht. Leipzig 1895.
H.: *Haδōxt Nask*; s. S. IX. 4.
(M)HAUG Essays[2]: Essays on the sacred Language, Writings, and Religion of the Parsis. Second Edition. Ed. by EWWEST. London 1878.
Zendphil.: Über den gegenwärtigen Stand der Zendphilologie. Stuttgart 1868.
HBM.: HHÜBSCHMANN.
AGr.: Armenische Grammatik. I. Strassburg 1897.
OssSpr.: Etymologie und Lautlehre der Ossetischen Sprache. Strassburg 1887.
PSt.: Persische Studien. Strassburg 1895.
Vokals.: Das indogermanische Vokalsystem. Strassburg 1885.
ZC.: Zur Kasuslehre. München 1875.
ZL.: Ein zoroastrisches Lied. Kapitel 30 des Yasna. München 1872.

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(A)HILLEBRANDT Ved. Myth.: Vedische Mythologie. Breslau 1892 ff.
(H)HIRT Ablaut: Der indogermanische Ablaut. Strassburg 1900.
Akzent: Der indogermanische Akzent. Strassburg 1895.
GrLaut&Formenl.: Handbuch der griechischen Laut- und Formenlehre. Heidelberg 1902.
(P)HORN NpEt.: Grundriss der neupersischen Etymologie. Strassburg 1893.
(G)HÜSING IrEn.: Die iranischen Eigennamen in den Achämenideninschriften. Norden 1897.
IA.: Indian Antiquary. Bombay.
IF.: Indogermanische Forschungen. Herausgeg. von KBRUGMANN und WSTREITBERG. Strassburg.
IFAnz.: Anzeiger usw., Beiblatt zu den IF.
JA.: Journal Asiatique. Paris.
JAMASPJI (MJAMASPASANA) Dict.[1]: Pahlavi Gujarâti and English Dictionary. Bombay 1877 ff.
[1] Öfters steht dafür fälschlich Gloss.
JAnthrSBombay: Journal of the Anthropological Society of Bombay.
JAOS.: Journal of the American Oriental Society. NewHaven.
JN.: AVWILLJACKSON.
A hymn: A hymn of Zoroaster. Yasna 31. Stuttgart 1888.
AvGramm.: An Awesta Grammar. I. Stuttgart 1892.
Her.: Herodotus VII. 61. In: Classical Studies in Honour of HDrisler. NewYork 1894.
Zor.: Zoroaster the Prophet of ancient Iran. NewYork 1899.
(KF)JOHANSSON Beitr.: Beiträge zur griechischen Sprachkunde. Upsala 1891.
JRASBombay: The Journal of the Bombay Branch of the Royal Asiatic Society. Bombay.
JRAS.: Journal of the Royal Asiatic Society of Great Britain and Ireland. London.
(F)JUSTI NB.: Iranisches Namenbuch. Marburg 1895.
Hdb.: Handbuch der Zendsprache. Leipzig 1864.
K.: Kyrus(-Inschrift); s. S. V.
(PH)KEIPER Perser: Die Perser des Äschylos. Erlangen 1877.
KL.: Literaturblatt für orientalische Philologie. Herausgegeben von EKUHN. Leipzig.
(FR)KLUGE.
Stammbild.[2]: Nominale Stammbildungslehre der altgermanischen Dialekte. 2. Auflage. Halle 1899.
Wb.[6]: Etymologisches Wörterbuch der Deutschen Sprache. 6. Auflage. Strassburg 1899.
Kn.: *Kār nāmak i Artaxšīr i Pāpakān.* Nach der Ausgabe von KAIKOBADANOSHERWAN. Bombay 1896.
(P)KRETSCHMER GGrSpr.: Einleitung in die Geschichte der Griechischen Sprache. Göttingen 1896.
KZ.: Zeitschrift für vergleichende Sprachforschung. Herausgeg. von AKUHN u. A. Gütersloh.
(P)DELAGARDE Beitr.: Beiträge zur baktrischen Lexikographie. Leipzig 1868.
GesAbh.: Gesammelte Abhandlungen.
LC.: Literarisches Centralblatt. Leipzig.
(A)LESKIEN Ablaut: Der Ablaut der Wurzelsilben im Litauischen. Leipzig 1884.
Bild. der Nom.: Die Bildung der Nomina im Litauischen. Leipzig 1891.
(E&J)LEUMANN EtWb.: Etymologisches Sanskrit-Wörterbuch. Strassburg. [Unvollendet; S. 1–112.]
LG&RPh.: Literaturblatt für germanische und romanische Philologie. Leipzig.
(E)LIDÉN Stud.: Studien zur altindischen und vergleichenden Sprachgeschichte. Upsala 1897.
Balt.-Slav. Anlautsges.: Ein Baltisch-Slavisches Anlautsgesetz. Göteborg 1899.
(A)LUDWIG Rigv.: Der Rigveda oder die heiligen Hymnen der Brâhmana. Prag 1876 ff.
MAs.: Mélanges Asiatiques tirés du Bulletin de l'Académie imp. des Sciences de St-Pétersbourg. Petersburg.
(A)MEILLET MEN: De indo-europaea radice *MEN. Paris 1897.
MélHarlez: Mélanges CHDEHARLEZ. Leiden 1896.
(D)MENANT Les Parsis: Les Parsis. Histoire des communautés zoroastriennes de l'Inde. Paris 1898.
EMEYER GeschdA(lt).: Geschichte des Altertums. Stuttgart 1884 ff.
GMEYER WAlbSpr.: Etymologisches Wörterbuch der Albanischen Sprache. Strassburg 1891.
LMEYER GrEt.: Handbuch der Griechischen Etymologie. Leipzig 1901 ff.
(LH)MILLS.
Dict.: A Dictionary of the Gâthic Language of the Zend Avesta. First Issue. Leipzig 1902.
G.: The five Zoroastrian Gâthâs with the Zend, Pahlavi, Sanskrit and Persian Texts and Translations. Leipzig 1895.
MSL.: Mémoires de la Société de Linguistique. Paris.
MS.: *Maitrāyaṇīsaṃhitā.*
MU.: (OSTHOFF und BRUGMAN) Morphologische Untersuchungen. Leipzig 1878 ff.
Mus.: Le Muséon. Fondé par CDEHARLEZ. Louvain.
MMÜLLER WissMyth.: Beiträge zu einer wissenschaftlichen Mythologie. Leipzig 1898 f.
Mx.: *Dātastān i Mēnūk i Xrat.*
N.: *Nīrangastān*; s. S. VIII. 2.
Naigh.: *Naighaṇṭukam.*

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Nal.: *Nalopakhyānam.*
Nik.: *Nikātum*; s. S. IX. 10 a.
Nk.: *Nīrang i kustīk bastan*; s. S. VIII. 1.
(A)NOREEN UrgL(au)tl.: Abriss der Urgermanischen Lautlehre. Strassburg 1894.
Ny.: *Nyāyišn*; s. S. VIII. 1.
(H)OLDENBERG Rel. (d. V.): Die Religion des Veda. Berlin 1894.
JOPPERT Les Mèdes: Le Peuple et la Langue des Mèdes. Paris 1879.
(H)OSTHOFF.
Par(erga): Etymologische Parerga. Leipzig 1901.
Perf.: Zur Geschichte des Perfekts im Indogermanischen. Strassburg 1884.
Suppletivw.: Vom Suppletivwesen der indogermanischen Sprachen. Heidelberg 1900.
P.: *Pursišnīhā*; s. S. IX. 3.
(H)PAUL.
Prinzipien3: Prinzipien der Sprachgeschichte. 3. Auflage. Halle 1898.
Wb.: Deutsches Wörterbuch. Halle 1897.
Pauly-Wissowa RE.[2]: Realencyklopädie der klassischen Altertumswissenschaft. 2. Auflage. Leipzig.
PBrB.: Beiträge zur Geschichte der Deutschen Sprache und Litteratur. Herausgeg. von HPAUL und WBRAUNE u. A. Halle.
(P)PERSSON Wurzelerw.: Studien zur Lehre von der Wurzelerweiterung und Wurzelvariation. Upsala 1894.
(R)VONPLANTA OUD.: Grammatik der oskisch-umbrischen Dialekte. Strassburg 1892, 1897.
PPGl.: An old Pahlavi-Pazand Glossary. Edited .. by HOSHANGJIJAMASPJI, revised .. by MHAUG. Bombay undLondon 1870.
(W)PRELLWITZ WbGrSp.: Etymologisches Wörterbuch der griechischen Sprache. Göttingen 1892.
PrJ.: Preussische Jahrbücher. Berlin.
PW.: Sanskrit-Wörterbuch. Herausgeg. von OBÖHTLINGK und RROTH. Petersburg 1855 ff.
RHR.: Revue de l'histoire des religions. Paris.
Riv.: *Rivāyat.*
RL.: Revue de Linguistique et Philologie comparée.
RL.: HCRAWLINSON.
(C)SALEMANN Parsenhds.: Über eine Parsenhandschrift der k. öffentlichen Bibliothek zu St. Petersburg. Tiré du Vol. II des Travaux de la 3e session du Congrès internat. des Orientalistes.
S.: *Sē rōčak*; s. S. VIII. 1.
S.: Siegelstein(inschrift); s. S. V.
SBayrAW.: Sitzungsberichte der philos.-philol. und historischen Klasse der k. Bayrischen Akademie der Wissenschaften.
SBE.: The Sacred Books of the East. Ed. by FMAXMÜLLER. Oxford.
SBöhmGW.: Sitzungsberichte der k. Böhmischen Gesellschaft der Wissenschaften. Klasse für Philosophie, Geschichte und Philologie. Prag.
(IH)SCHMALZ LatGr.3: (STOLZ und SCHMALZ) Lateinische Grammatik. 3. Auflage. München 1900.
JSCHMIDT Krit.: Kritik der Sonantentheorie. Weimar 1895.
Plur.: Die Pluralbildungen der indogermanischen Neutra. Weimar 1886.
Urheimat: Die Urheimat der Indogermanen. Berlin 1890.
Šn.: Šāhnāma.
(O)SCHRADER Reall.: Reallexikon der indogermanischen Altertumskunde. Strassburg 1901.
WSCHULZE Quaest. ep.: Quaestiones epicae. Gütersloh 1892.
Sd.: *Sad dar.* Nach der Übersetzung von EWWEST in SBE. *24.*
Sg.: *Škand vimānīk vičār.* Ausgabe von HOSHANGJJAMASP-ASANA und EWWEST: Shikand-Gûmânîk Vijâr. Bombay 1887.
Sl.: *Šāyišt nē šāyist.* Zitirt nach der Übersetzung von EWWEST in SBE. *5.*
Sl. .. Z.: Zitat des Sl.; s. S. IX. 10 h.
(J)SOLMSEN Stud.: Studien zur lateinischen Lautgeschichte. Strassburg 1894.
(N)SÖDERBLOM: La vie future d'après le Mazdéisme à la lumière des croyances parallèles dans les autres religions. Paris 1890.
(F)SOMMER LatLaut&Formenl.: Handbuch der lateinischen Laut- und Formenlehre. Heidelberg 1902.
SP.: FRSPIEGEL.
E(r)A(lt).: Eranische Altertumskunde. Leipzig 1871 ff.
Keilinschr.[2]: Die altpersischen Keilinschriften. 2. Auflage. Leipzig 1881.
Komm.: Commentar über das Avesta. Wien 1864, 1868.
Nerios.: Neriosenghs Sanskrit-Übersetzung des Yasna. Leipzig 1861.
Übers.: Avesta. Die heiligen Schriften der Parsen. Übersetzt. Leipzig 1852 ff.
VendPü.: Ausgabe der Pahlavi-Übersetzung des Vendidad in Avesta die heiligen Schriften der Parsen. Im Grundtext .. herausgegeben. Wien 1853.
VglGr.: Vergleichende Grammatik der alteranischen Sprachen. Leipzig 1882.

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SPreussAW.: Sitzungsberichte der k. Preuss. Akademie der Wissenschaften[1].

[1]) Statt (SPreussAW.) *19.* ist überall *1903* zu lesen.

SrB.: *Srōš vāč*; s. S. VIII. 1.
SWienAW.: Sitzungsberichte der phil.-hist. Klasse der kais. Akademie der Wissenschaften.
(CP)TIELE Godsd.: Geschiedenis van den Godsdienst in de Oudheid. Amsterdam 1902.
GeschRelAlt.: Geschichte der Religion im Altertum. Deutsch von GGEHRICH. Gotha 1903.
TrAPhilAss.: Transactions of the American Philological Association. NewYork.
TS.: *Taittirīyasaṃhitā.*
(CC)UHLENBECK WAiSpr.: Kurzgefasstes etymologisches Wörterbuch der altindischen Sprache. Amsterdam 1898/99.
WGSpr.: Kurzgefasstes etymologisches Wörterbuch der gotischen Sprache. Amsterdam 1896.
V.: *Vīdēvdāt*; s. S. VIII. 1.
V... PüZ.: Zitat der Pahlaviübersetzung (Pü.) zum *Vīdēvdāt.*
Vr.: *Visprat*; s. S. VIII. 1.
Vs.: Fragment des *Vendidad sade*; s. IX. 10 n.
VSt.: (PISCHEL und GELDNER) Vedische Studien. Stuttgart 1889 ff.
Vyt.: *Vištāsp Yašt*; s. S. IX. 8.
(FH)WEISBACH Achämenideninschr.: Die Achämenideninschriften zweiter Art. Leipzig 1890. (Assyriologische Bibliothek. 9. Band.)
WH.: WDWHITNEY.
Gr.[2]: A Sanskrit Grammar. Second Edition. Leipzig 1889.
(FR)WINDISCHMANN ZSt.: Zoroastrische Studien. Berlin 1863.
WklPh.: Wochenschrift für klassische Philologie. Berlin.
WN.: JWACKERNAGEL.
AiGr.: Altindische Grammatik. I. Göttingen 1896.
VermBeitr.: Vermischte Beiträge zur griechischen Sprachkunde. Basel 1897.
WZKM.: Wiener Zeitschrift für die Kunde des Morgenlandes. Wien.
X.: Xerxes(-Inschrift); s. S. V.
Y.: *Yasn*; s. S. VIII. 1.
Y... PüZ.: Zitat der Pahlaviübersetzung (Pü.) zum Yasn.
Y... SüZ.: Zitat der Sanskritübersetzung (Sü.) zum Yasn.
Yt.: *Yašt*; s. S. VIII. 1.
ZDA.: Zeitschrift für Deutsches Altertum und Deutsche Litteratur. Herausgegeben von ESCHROEDER u. A. Berlin.
ZDMG.: Zeitschrift der Deutschen Morgenländischen Gesellschaft. Leipzig.
ZDW.: Zeitschrift für Deutsche Wortforschung. Herausgegeben von FRKLUGE. Strassburg.
(H)ZIMMER AiL.: Altindisches Leben. Berlin 1879.
ZPGl.: An old Zand-Pahlavi Glossary. Edited by .. HOSHANGJIJAMASPJI, revised .. by MHAUG. Bombay und London 1877.
Zs.: Selections of ZĀTSPARM. Zitirt nach der Übersetzung von EWWEST in SBE. *37, 47.*
(E)ZUPITZA (Germ.) Gutt.: Die germanischen Gutturale. Berlin 1896.

Ich habe nur die längeren unter den häufiger zitirten Autorennamen abgekürzt. Abgekürzte Büchertitel hinter Autorennamen suche man bei diesen.

2. Andere Abkürzungen.

A. (in AS., AD., AP.): Akkusativ(us).
A. (in 3SPfA. usw.): Aktiv(um).
aA.: am Anfang.
Abl.: Ablativ(us).
abl.: ablativisch.
Ableit.: Ableitung.
absol.: absolut (gebraucht).
Absol.: Absolutiv(um).
abweich.: abweichend.
(Nom.) act.: (Nomen) actionis.
Adj.: Adjektiv(um).
adj.: adjektivisch.
Adv.: Adverb(ium).
adv.: adverbial.
aE.: am Ende.
afγ.: afγānisch.
(Nom.) ag.: (Nomen) agentis.
ags.: angelsächsisch.
ahd.: althochdeutsch.
ai., Aind.: altindisch, Altindisch.
air.: altirisch.
Akk.: Akkusativ(us).
Akt.: Aktiv(um).
akymr.: altkymrisch.
alb.: albanesisch.
an.: altnordisch.
Anl.: Anlaut.
anl.: anlautend.
aO. (a. O.): am (angeführten) Ort.
Aor.: Aorist(us).
aosk.: altoskisch.
Ap.: Altpersisch.
apr.: altpreussisch.
ar.: arisch[1].

[1]) D. i. indoiranisch.

arm.: armenisch.
as.: altsächsisch.
ass.: assyrisch.
asynd.: asyndetisch.
attrib.: attributiv.

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Augm.: Augment.
aumbr.: altumbrisch.
Ausdr.: Ausdruck.
Ausg.: Ausgabe.
Ausl.: Auslaut.
ausl.: auslautend.
Aü.: Assyrische Übersetzung.
*Avy*komp.: *Avyayībhāva*kompositum.
Aw.: Awesta, Awestisch.
bal.: balučisch.
Bed.: Bedeutung.
Bem.: Bemerkung(en).
bes.: besonders.
bz.: beziehungsweise.
Bild.: Bildung.
(Dat.) comm.: (Dativus) commodi.
D. (in DS., DD., DP.): Dativ(us).
D. (in ND. usw., 3DPfA. usw.): Dual(is).
Dat.: Dativ(us).
dat.: dativisch.
Dekl.: Deklination.
dem.: demonstrativ(us).
den.: denominativ.
Des.: Desiderativ(um).
des.: desiderativ(isch).
dgl.: desgleichen.
d. h. (dh.): das heisst.
d. i.: das ist.
dnw.: das nämliche wie.
dnwS.: das nämliche wie (das) Simplex.
dRn.: der Reihe nach.
Du.: Dual(is).
E 1: Handschrift; s. NA. Prol. II.
eig.: eigentlich.
el.: elamitisch.
ellipt.: elliptisch.
EN.: Eigenname.
enkl.: enklitisch.
erl.: erläutert.
Erl.: Erläuterung.
Et.: Etymologie.
et., etym.: etymologisch.
(Dat.) eth.: (Dativus) ethicus.
Eü.: Elamische Übersetzung.
f.: feminin(um).
f. (hinter einer Zahl): (und das nächst)folgende.
f.: fem.
F 1, F 2: Handschriften; s. NA. Prol. III.
fd.: für den, das, die.
fdSt.: für die Stellen.
fdWortldSt.: für den Wortlaut der Stellen.
Fem.: Feminin(um).
fem.: feminin, femininal.
ff. (hinter einer Zahl): (und die nächst)folgenden.
Flex.: Flexion.
fin.: finit(um).
folg.: folgend.
fut.: futur(um).
g.: *gā𝛿*isch-awestisch.
G. (in GS., GD., GP.): Genetiv(us).
gAw.: *gā𝛿*isch-awestisch.
Gd.: *Gā𝛿ā*dialekt.
Gegens.: Gegensatz.
gelW.: gelehrtes Wort (Mot savant).
Gen.: Genitiv(us).
gen.: genitivisch.
geschr.: geschrieben.
Gl.: Glosse.
Gloss.: Glossar (Glossary, Dictionary).
got.: gotisch.
gr.: griechisch.
Gramm.: Grammatiker(mitteilung, angabe).
gramm.: grammatisch.
Gü.: Gujaratiübersetzung.
H 2: Handschrift; s. NA. Prol. III.
Haplol.: Haplologie.
haplol.: haplologisch.
Hds.: Handschrift.
hervorheb.: hervorhebend.
Hsg., hsg.: Herausgeber, herausgegeben.
I. (in IS., ID., IP.): Instrumental(is).
I. (in 2SIA. usw.): Imperativ(us).
idg.: indogermanisch.
Imp.: Imperativ(us).
(Dat.) incomm.: (Dativus) incommodi.
Ind.: Indikativ(us).
ind.: indisch.
indekl.: indeklinabel.
Inf.: Infinitiv(us).
Inkoh.: Inkohativ(um).
inkoh.: inkohativ(isch).
insbes.: insbesondre.
Instr.: Instrumental(is).
Int. (Intens.): Intensiv(um).
Interj.: Interjektion.
interrog.: interrogativ(us).
intrans.: intransitiv.
ir., iran.: iranisch.
ir.: irisch.
Iter.: Iterativ(um).
j., jAw.: jungAwestisch.
J 2, J 9: Handschriften; s. NA. Prol. IV.
Jm 4: Handschrift; s. NA. Prol. V.
Jmd.: Jemand.
jp.: jüdischpersisch.
Jp 1: Handschrift; s. NA. Prol. V.
K. (in 3PKPM. usw.): Konjunktiv(us).
K(20), K 1 usw.: Handschriften; s. NA. Prol. VI und WZKM. *14*. 179.
Kasusf.: Kasusformen.
κατ' ἐξ.: κατ' ἐξοχήν.
Kaus.: Kausativ(um).
KD.: Kaspische Dialekte.
(KD)g.: *Gīlakī*.
(KD)m.: *Māzandarānī*.
(KD)s.: *Samnānī*.
koll., kollekt.: kollektiv.
Komp.: Kompositum, Komposition.
KompA.: (am) Kompositionsanfang.
Kompar.: Komparativ(us).
KompE.: (am) Kompositionsende.
Kompform: Kompositionsform.
KompV.: komponirtes Verbum.
Konj.: Konjunktiv(us).
Konjn.: Konjunktion.
konjunkt.: konjunktivisch.
konkr.: konkret.
Kons.: Konsonant.
kons.: konsonantisch.
Konstr.: Konstruktion.
Korr.: Korrektur.
ksl.: kirchenslavisch.

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kurd.: kurdisch.
L. (in LS., LD., LP.): Lokativ(us).
L4: Handschrift; s. NA. Prol. IX.
lat.: lateinisch.
Les.: Lesung.
lett.: lettisch.
lit.: litauisch.
Litt.: Litteratur.
Lok.: Lokativ(us).
lok.: lokativisch.
LW.: Lehnwort.
m.: maskulin(um).
m. (hinter einer Zahl): mitten.
M. (in 3PPrM. usw.): Med.
M(6), M4, M6: Handschriften; s. NA. Prol. X und WZKM. *14*. 179.
mars.: marsisch.
m. E.: meines Erachtens.
Med.: Medium.
Mf1, Mf4: Handschriften; s. NA. Prol. XI.
mhd.: mittelhochdeutsch.
mi.: mittelindisch.
mir.: mittelirisch.
Ml3: Handschrift; s. NA. Prol. XIV.
mp. (Mp.): mittelpersisch.
n.: neutrum.
N. (in NS., ND., NP.): Nominativ(us).
NA.: Neuausgabe (des Awesta; s. S. IV).
näml.: nämlich.
nbal.: nordbalučisch.
Neubild.: Neubildung.
neg.: negirend.
Neutr.: Neutrum.
neutr.: neutral.
nhd.: neuhochdeutsch.
Nom.: Nominativ(us).
nom.: nominal.
No.: Note.
np.: neupersisch.
npErl.: neupersische Erläuterung.
Npü.: neupersische Übersetzung.
NpüErl.: Erläuterung der neupersischen Übersetzung.
Ntr.: Nachtrag.
Nu.: Nummer.
numbr.: neuumbrisch.
o. (in s. o. und hinter einer Zahl): oben.
O. (in 3SOM. usw.): Optativ(us).
Obj.: Objekt.
ooss.: ostossetisch.
oss.: ossetisch.
p.: altpersisch.
P. (in 3SPM. usw.): Praesens.
P. (in NP., AP. usw. und in 3PPfA. usw.: Pluralis.
Padap.: *Padapāṭhaḥ*.
Pā.: Pāli.
Pahl.: Pahlavi.
PahlVend.: Pahlaviübersetzung des Vendidad.
part.: partitiv(us).
Part.: Partikel.
Partiz.: Partizip.
Pass.: Passiv(um).
pass.: passivisch.
patr., patron.: patronymisch.
Pāz., *Pāz.*: Pāzand.

PD.: Pamir-Dialekte.
(PD)s.: *Sarikolī*.
(PD)š.: *Šiγnī*.
(PD)w.: *Waxī*.
(PD)yd.: *Yidγāh*.
(PD)yn.: *Yaγnōbī*.
Perf.: Perfekt(um).
Pers.: Person.
pers.: personalis, persönlich und persisch.
PFP.: Part. Fut. Pass.
PfPr.: Perfektpraeteritum.
Plur.: Plural(is).
Plur. tant.: Plurale tantum.
poss.: possessiv(us).
PPA.: Part. Praes. Akt.
PPfP.: Part. Perf. Pass.
PPM.: Part. Praes. Med.
Pr. (in 3SPrA. usw.): Praeteritum.
Praed.: Praedikat.
praedik.: praedikativ.
Praen.: Praenomen[1].
[1] Sonst Praeposition genannt.
Praes.: Praesens.
praes.: praesentisch.
Praet.: Praeteritum.
praet.: praeterital.
Praev.: Praeverb(ium)[1].
[1] Sonst Praefix, Verbalpraefix genannt.
prohib.: prohibitiv.
(NA.) Prol(eg).: (Neuausgabe des Awesta) Prolegomena.
Pron.: Pronomen.
pron.: pronominal.
PrP.: Praeteritum Passivi.
Pt4: Handschrift; s. NA. Prol. XIII.
Pü.: Pahlaviübersetzung.
PüErl.: Erläuterung der Pahlaviübersetzung.
PüZ.: Zitat der Pahlaviübersetzung; s. S. V. 10 o.
red.: redupliziert.
Red.: Reduplikation.
refl.: reflexiv(us).
Rel.: Relativ(um).
russ.: russisch.
s.: siehe.
S.: Seite.
S. (in NS., AS. usw. und in 3SPA. usw.): Singularis.
S1: Handschrift; s. NA. Prol. XIII.
sab.: sabinisch.
sbal.: südbalučisch.
sbes.: siehe besonders.
Schr.: Schreibung.
sd.: siehe dort.
sem. (semit.): semitisch.
Sing. (Sg.): Singular(is).
skyth.: skythisch.
Sp.: Spalte.
spez.: speziell.
St.: Stelle.
Stverz.: Stellenverzeichnis.
Subj.: Subjekt.
Subst.: Substantiv(um).
subst.: substantivisch.
Suff.: Suffix.
suff.: suffixal.

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SuperL: Superlativ(us).
Sü.: Sanskritübersetzung.
SüErl.: Erläuterung der Sanskritübersetzung.
SüZ.: Zitat der Sanskritübersetzung; s. S. v. 10 o.
sva.: so viel als.
Synt.: Syntax.
techn.: technicus, technisch.
Term. techn.: Terminus technicus.
them.: thematisch.
trans.: transitiv.
Transskr.: Transskription.
transskr.: transskribirt.
u.: und.
u. (in s. u. und hinter einer Zahl): unten.
ua. (u. And.): und andere.
udgl.: und dergleichen.
u. ö.: und öfter.
usw.: und so weiter.
udW.: unter dem Wort.
ungramm.: ungrammatisch.
unthem.: unthematisch.
urar.: urarisch.
uridg.: urindogermanisch.
urir., uriran.: uriranisch.
uzw.: und zwar.
V.: Verbum, Verbalstamm.
V. (in VS., VP.): Vokativ(us).
vAbleit.: verbale Ableitung.
Var.: Variante.
Verb.: Verbindung.
Verbalf.: Verbalformen.
Verf.: Verfasser.
Verh.: Verhältnis.
vgl.: vergleiche.
vKomp.: verbale Komposition.
vll.: vielleicht.
Vok.: Vokativ(us).
volkset.: volksetymologisch.
vorherg.: vorhergehend.
woss.: westossetisch.
wörtl.: wörtlich.
YHapt.: *Yasna Haptaŋhātay.*
zAusdr.: zum Ausdruck.
zB.: zum Beispiel.
zBed.: zur Bedeutung.
zBild.: zur Bildung.
ZD.: Zentrale Dialekte.
  (ZD)g.: *Gabrī.*
  (ZD)s.: *Sīvandī.*
zF.: zur Form.
zFlex.: zur Flexion.
zGebr.: zum Gebrauch.
zKomp.: zur Komposition.
zKonstr.: zur Konstruktion.
zLes.: zur Lesung.
zPü.: zur Pahlaviübersetzung.
zRed.: zur Reduplikation.
zSt.: zur Stelle.
zStell.: zur Stellung.
zSuff.: zum Suffix.
zSynt.: zur Syntax.
zT.: zum Teil.
zVerb.: zur Verbindung.
zVerh.: zum Verhältnis.
zVersch.: zur Verschiedenheit.
Zw.: Zahlwort.

Einige wenige Ungleichmässigkeiten in den Abkürzungen werden zu Missverständnissen schwerlich Anlass geben.

ERKLÄRUNG DER ZEICHEN.

¦ gibt an, dass es sich im folgenden um altpersisches Sprachgut handelt.

+ bedeutet, dass das damit bezeichnete Wort oder das in Rede stehende Wort der damit bezeichneten Stelle oder bei +...+ die ganze Reihe von Wörtern dazwischen in den Ausgaben anders als bei mir erscheinen. Doch ist + nicht überall gesetzt. In den Fällen, auf die § *268*. 57 und KL. *2*. 385 m. angespielt wird, habe ich geändert, ohne zu markiren. Sonst mag + ab und zu versehentlich fehlen, kaum aber an einer Stelle, bei der die Abweichung von Belang ist.

ᵡ bedeutet, dass ich das damit bezeichnete Wort oder bei ᵡ...ᵡ die ganze Reihe von Wörtern dazwischen für irgendwie verderbt halte.

⁎ ⁎ gibt an, dass der Text an der Stelle zerstört ist.

() bei Textanführungen schliesst von mir ergänzte Wörter ein, während die mit [] eingeschlossenen zu beseitigen sind.

o hinter Pü. bei Wörtern aus P. bedeutet, dass die Pahlaviübersetzung weder bei Darmesteter noch bei Blochet mitgeteilt ist.

§ *1*, *2* bis *426* ohne weitre Litteraturangabe bezieht sich auf GIrPh. *1*. 1-241.

Die Ziffern hinter Praes., Perf., *s*-Aor. gehen auf meine Zählung der Praesens(usw.)formationen in GIrPh. *1*. 49 f. Die unter V. (Verbalstamm) eingestellten Partizipien sind mit Sperrdruck gegeben.

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a

• j., g., p. [1]*a°*, °*ă*, nur KompA. und postfigirt an Kasusformen: 'hin zu —; in, an'. 1) Praen.; — 2) Praev.

Mehrfacher Herkunft: 1) aus ar. **ā* [1]) 'bei' (idg. **ō* in gr. ὠκεανός?, s. BGM. GrGr.3 453), s. *ā*; — 2) aus ar. **a* 'in' (idg. **n̥*, der antekonson. Nullform zu **en* in gr. ἄ-καρος und vll. au. *manuve*, aosk. *hùrtìn*; s. WSCHULZE KZ. *29*. 264, ferner KZ. *34*. 384 und VONPLANTA OUD. *2*. 112, 161 [2]); — 3) aus ar. **a* 'in, bei' (idg. *e* in lit. *rañkoje*, *rañkose*, s. BGM. Grdr.[1] *2*. 619) [2]). — [1]) Ar. *ā°* wird (lautgesetzlich!) *a°* nach § *293*. 1. — [2]) Zum postfigirten *ă* s. § *215*, *217*, *219*, *232*, *239*. j. *aŋh-ava*, p. *gāϑ-avā* und au. *man-uve* könnten sich der Bildung nach genau entsprechen. S. zu *ā*.

• j., g., p. [2]*a°*, j., g. *ə°* [1]), g. *ə̄°* [1]), nur KompA.[2]): negirende Part. 'un-'.

Vgl. *an°*, *ana°*. — Antekonsonantische Nullform zu ai. *ná*, lat. *ne*. — ai. *a°*, mp. *a°*, got. *un°*. — [1]) § *298*. 1; BGM. Grdr.[2] *1*. 1091. — [2]) Auch vor Inf.

• j., g., p. [1]a- Pron. dem. (fem. *ā-*) 'dieser' I) in starkdeiktischer Verwendung 'der hier, jetzt', von dem gebraucht, was dem Sprechenden nahe liegt: 1) im ausgesprochenen Gegensatz zu [1]*ava-*, adjektivisch: *aiŋ́håsča zəmō avaiŋ́heča ašnō* Y. *1*. 16; — *kvačit̰ aiŋ́hå zəmō* .. *upa ave stārō* Yt. *12*. 22—28. 2) ohne solchen (ausgesprochenen) Gegensatz; a) adjektivisch, mehrfach sva. 'dieser mein, unser' *ahmāičā ahuyē manaŋ́hyāičā* "für das Leben hier und für das geistige" Y. *40*. 2; — *ahyā aŋhə̄uš astvatō manaŋhasčā* Y. *43*. 3; *32*. 13, *34*. 6, *45*. 3, 4; — *aheča aŋhə̄uš* .. .. *manahyeheča aŋhə̄uš* Vyt. *32*; — *ahūm ratūmča gaēϑanąm yaoždātīrəm åŋhąm dāmanąm* Yt. *10*. 92; — *aēšąm aŋhunąm hātąm* Vyt. *30*; — *kva* .. *aiŋ́hå zəmō* "wo auf der Erde hier" V. *3*. 1, 7; 15, 18, 34, 36, 40 PüZ., *2*. 27 f.[4], 31, *6*. 1[2], 7, *7*. 29, *8*. 8, 10, 37, *9*. 2, *10*. 18, *14*. 6, *16*. 12, Yt. *5*. 41, *10*. 104, *12*. 20, 21, Y. *11*. 7, *23*. 3, F. *26*; — *paoiryō gairiš hąm.hištat̰* .. *paiti āya zəmā haraiti barš* Yt. *19*. 1; *10*. 98, *13*. 97, +Y. *9*. 15, V. *5*. 4, *7*. 54, +Y. *12*. 3; — *raēkō* (sd.) .. *hača aŋ́hā* (als Abl.)) *zəmat̰* .. Yt. *17*. 20; — ‖ *xšāyaϑiya[h] ahyāyā būmiyā* D. *6*. 2, X. *1*. 2, Ao. 2, Am. *1*, *3*; — ‖ *ahiyāyā* [1]) *būmiyā* X. 2. 2, *4*. 2, *6*. 2; — *åŋhąm asaŋhąmča šōiϑranąmča* Y. *1*. 16; — *rāma xᵛāstrəm* +*aŋ́hå daiŋ́hə̄uš āfrīnāmi* Y. *68*. 15; — *vīštāspō åŋhąm daĥyunąm āsu.aspō.təmō* +*bvat̰* Yt. *5*. 98; — *humaya nō būyata* .. *ahmi nmāne aiŋ́he vīsi ahmi zantvō aiŋ́he daiŋ́hvō ahmākəmča* .. Vr. *12*. 5; N. *8* (wo *aŋhe*[2] als LSf.), Y. *9*. 28[4]; — *us nū aiŋ́hāi vīse jamyāt̰ ašəmča* .. *asista tū aiŋ́hat̰ hača vīsat̰ gāuš buyāt̰* Y. *60*. 2 f.; 2, 5, *23*. 3, *52*. 2, FrD. *1*[3], Yt. *15*. 1[3]; — *iδa friϑå* .. *buyata ahmya nmāne* Yt. *13*. 147; 156 f.[5], Y. *26*. 7, *62*. 3[4]; — *fradaϑāi ahe nmānahe* .. *vīspayå ašaonō stōiš* Y. *52*. 4; *4*. 5[2], Vr. *11*. 13[6]; — *iməm ϑwąm* .. *yānəm* .. *jaiδyemi* .. *drvatātəm aiŋ́håsə tanvō* ".. Gesundheit dieses (meines) Leibes" Y. *9*. 19; — *yaϑā ratūm ahurō vaēdā* .. *ayå ąsayå* (sd.) Y. *31*. 2; — *at̰čā ahmāi varənāi*.. *nidātəm ašəm* .. *t̰kaēšāi* (sd.) .. "und in diesen (unsern) Glauben .." Y. *49*. 3; — *aiŋ́hå daēnayå mąs vača daϑānahe* Y. *9*. 31; — *frā tē vərəne* (sd.) *ahe* (LSf. als Instr.) *daēnaya* .. *ahura* .. Vr. *5*. 3; — *at̰čā və̄ mīždəm* (sd.) *aŋhat̰ ahyā magahyā* Y. *53*. 7; — ‖ +*utā* (sd.) *maiy aniyaščiy vasiy astiy kartam avah ahiyāyā dipiyā naiy nipištam* (sd.) ".. in dieser (meiner) Inschrift (hier) .." Bh. *4*. 8; — *yō aēšva mazdayasnaēšva* .. ".. wer hier unter den *M.* .." Y. *8*. 3; — *ahyā ϑwā āϑrō vərəzə̄nā* .. *pairī.ja-*

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sāmaidē Y. *36.* 1; — *ahmya zaoϑre imaṯ barəsma āyese yešti* Y. 2. 1; 2 ff., Vr. 2. 1 ff.; — *ābyō rātābyō zaoϑrābyō* .. *yazatəm yazamaide* Y. *16.* 1; — *āhū*[2] *aṯ paitī adāhū* .. *būiričā kərəšvā xrapaitī* (sd.) .. *hyaṯ* .. "bei diesen Heimzahlungen jetzt .." Y. *40.* 1[2)]. α) mit einem erläuternden oder ergänzenden Relativ: *aheča aŋhəuš yō astvatō yasča asti manahyō* Y. *57.* 25; — *ahmi aŋhvō yaṯ astvainti* V. *5.* 39; — *aiŋhå zəmō yaṯ paϑanayå* Yt. *10.* 95; — *åŋhąm dāmanąm yat ahurahe* .. *dātarasča* .. Yt. *19.* 95; — *arəzahibyō savahibyō* .. *aheča karšvanə yaṯ x*ᵛ*aniraϑahe* Vr. *10.* 1; — *yaṯ ahmi nmāne yaṯ māzdayasnōiš* (Stverz.) "wenn hier im Hause eines *M.* .." V. *5.* 45; usw.; — *aiŋhå daēnayå yaṯ āhurōiš* Y. *60.* 2; Yt. *13.* 99; Y. *8.* 7 (wo *yā āhūiriš*). b) substantivisch, nur gAw., von dem, der so bekannt ist, dass ein 'er' genügt, ihn zu bezeichnen ('Er'), von *AŋraMainyav*: *yē mī nā marəxšaitē anyāϑā* (sd.) *ahmīṯ* Y. *51.* 10. II) in schwachdeiktischem Sinn 'dieser, der, er': 1) auf Vorhergenanntes, Vorausgehendes (Wort oder Satz) zurückweisend; 1) auf ein Substantiv oder subst. Pronomen; a) adjektivisch: *spəntā mainyū* .. *ahyā*[2] *⁺mainyəuš* .. *ahmāṯ ⁺mainyəuš* Y. *47.* 1–4; — *vaŋhəuš əvistī manaŋhō* .. *ahyā vaŋhəuš manaŋhō* Y. *34.* 9 f.; — *aēnaŋhąm* .. *aēšąm aēnaŋhąm* Y. *32.* 7 f.; — *tā* .. *mainyū* (ND.) .. *ayå ⁺mainivå* .. *ayå* Y. *30.* 4–6; — *hazaŋrəm yaoxštinąm* .. *baēvarə dōiϑranąm* .. *āaṯ ābyō dōiϑrābyō aiwyasča* (DPf.) *yaoxštibyō* .. Yt. *10.* 82; 82[2]; — *paiti vā asni paiti vā xšafne* .. *nōiṯ* .. *aiŋhe ayąn nōiṯ aiŋhå xšapō* .. Yt. *1.* 18; — *asaŋhaṯča šōiϑrāaṯča* .. *kaδa nō ahmāi*[3)] *asaŋhaēča šōiϑraēča* .. V. *9.* 53 f.; 55[3)], 56[3)], Y. *58.* 2; — *sraošəm* .. *yō daēnō.disō ⁺daēnayå* .. *aya daēnaya* .. Y. *57.* 24; — .. *parō ṯbišyanbyō* .. *aēšąm ṯbišyantąm* Yt. *10.* 75 f.; — *yaoždātąm zaoϑrąm* .. *åŋhąm zaoϑranąm* Yt. *10.* 121 f.; Y. *26.* 2; — *vāšəm srīrəm* .. *ahmya vāše* Yt. *10.* 124 f.; *5.* 11; — *āpəm arədvīm* .. *⁺aŋhåsča mē ⁺aēvaŋhå āpō* Y. *65.* 1–5; 5, V. *6.* 32 (*aiŋhå*); — *nmānəm* .. *āaṯ ahe nmānahe* V. *3.* 3; 14, 40; — *narō* .. *āaṯ aēšąm narąm aēvō iriϑyāṯ čvaṯ antarə ⁺nərəuš* .. V. *5.* 27; *9.* 43, 44, A. *4.* 6, Yt. *10.* 137; — *yōi nmānī hąm.barāmahi* .. *āaṯ pasčaēta ahe nmānahe* .. *us hača aēibyō nmānaēibyō* .. V. *5.* 39 f.; — *parō ṯbišyanbyō* .. *aēšąm ṯbaēšaŋuhatąm* Yt. *10.* 75 f.; — *gundō* .. *aiŋhīi gundayīi* (sd.) V. *3.* 32; — *vātəm* .. *aŋhå vātayå frərənta* H. 2. 9; — zugleich auf ein Relativum als dessen Korrelat vorausweisend: *aēnaŋhąm* .. *aēšąm aēnaŋhąm* .. *yaēšąm tū* .. *irixtəm* (sd.) .. Y. *32.* 7. aa) Der Begriff ist zwar zuvor nicht ausdrücklich genannt, hat aber dem Sprecher vorgeschwebt: *yasča* .. *vīkānayaṯ patitəm hē manō* .. *nōiṯ zī ahmi paiti nairi* .. V. *7.* 51 f.; *3.* 21; — *⁺aoi iškata* .. *⁺aoi spita.gaona gairi āaṯ āhva paurvatāhva* .. Y. *10.* 11 f.; — *⁺unāhva* .. *raēšayača āaṯ āhva*[2] *vyarəϑāhva*[2] (sd.) V. *17.* 2 f.; — *vasō pasčaēta mazdayasna aētå paϑå frayąn* .. *ahe nmānahe myazdəm daiϑyārəš* V. *8.* 22; 10; — *asəmaoγō* .. *yō aētahmi aŋhvō* .. *paiti.hinčaiti ā dim nōiṯ apivatāite* .. *para nū ahmāṯ*[3)] *asaŋhaṯča šōiϑrāaṯča* .. V. *9.* 52 f.; — *yasča* .. *imaṯ* .. *vačō fravaočāṯ* .. *nōiṯ dim yava aiŋhe ayąn nōiṯ aiŋhå xšapō* .. Yt. *11.* 4 f.[4)]; — *⁺fšūšō maϑrahe ahe zī nā ⁺sravaŋhō* .. N. 22; — *vīspəm* .. *aya ratufrita* (näml. Y. *55.* 1–5; LS. als Instr.) *hvāvayaŋhəm* .. *paiti.barāhi* Y. *55.* 4. α) Das adjekt. Pron. steht, wo der Römer die Gen. von *is* brauchte (s. 1 2 a α, 2 3 a α): *aēte mazdayasna* .. *avarətąm aētahmāi naire frabārayən* .. *yaṯ aēšō nā* .. *hača aēibyō nmānaēibyō xšnūtō* .. *pārayāṯ* ".. ex eorum domis .." V. *9.* 39; — *yaṯ bavāni aiwi.vanyå taϑryavantəm* .. *ahmi gaēϑe pəšanāhu* "dass ich Sieger werde über den *T.* .. im Kampf um sein Hab und Gut" Yt. *5.* 109; 113; — *yaṯ bavāma aiwi.vanyå dānavō* .. *ahmi gaēϑe pəšanāhu* Yt. *5.* 73; — *ahmāi āfrīnənti* .. *fravašayō buyāṯ ahmi nmāne gəušča vaϑwa* .. ".. dem ..; in dessen Hause .." Yt. *13.* 51 f.; Y. *11.* 6 (s. 2 2 a α); — auch bei Beziehung auf das Subjekt des Satzes: (*yaϑa*) *narəm* .. *ašavanəm ⁺jasəntəm ahmya nmāne* .. *paiti tarō.piϑwəm daiϑyāṯ* "als ob er einen Gläubigen, der in sein (zu ihm ins) Haus kommt .." V. *13.* 22; — *naēča* .. *⁺hō nī ahmaṯ hača gātaoṯ isaēta frašūtōiṯ nōiṯ apašūtōiṯ* (sd.) P. *23.* b) substantivisch: *adā* (sd.) *tašā gəuš pərəsaṯ asəm* .. *ahmāi aša* (als Subj.) .. *paitī.mravaṯ* Y. *29.* 2 f.; *30.* 7, *46.* 8, 13; — *uzvaēδayaṯ zaraϑuštrō aŋrəm mainyūm* .. *paiti ahmāi adavata* .. *aŋrō mainyuš* ..

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paiti ahmāi avašata .. zaraϑuštrō V. *19.* 5–7; 22.6; — *vīvaŋhå mąm paoiryō .. hunūta .. hā ahmāi ašiš ərənāvi tat ahmāi jasat āyaptəm* Y. *9.*4; 3[2], *62.*10, V. *2.*2[2], Yt. *11.*14, *14.*2,3; — *yō .. yavat ahmāi yavanąm .. aētavat* V. *8.*85; Y. *19.*12,14; — *tąm yazənta .. hunavō .. nōit aēibyasčit daϑat tat avat āyaptəm arədvī* Yt. *5.* 57–59; 74, 99, 19, *9.*5, *14.*29, *15.*4, 21; — *īžå yaoštayō .. ārmatayō vaŋuhīm ābīš ašīm .. yazamaidē* ".. sammt denen die gute *A.* .." Y. *38.*2; — *təm yazənta kainina .. daϑat aibyasčit* (DPf.) *tat avat āyaptəm* Yt. *15.*41; — *ϑwąm kaininō .. ϑwąm čarāitiš .. jaiδyånte .. tūm tā aēibyō*[5] *nisirinavāhi* Yt. *5.*87; — mit Numeruswechsel[6]: *yeži aŋhat anāstūtō vā anaiwi.sravanō* (sd.) *vā daēnąm aētāčit aēibyō* +*spåŋhaiti āstavanaēibyō* V. *3.*40; — dgl.: *atča gəuš urvā raostā .. yūžəm aēibyō* (näml. *gaobyō*)[7] .. *aogō dātā* Y. *29.* 10; — *spəntā mainyū .. xšaϑrā .. vohū manaŋhā .. aēibyō* (Abl.) .. Y. *43.*6; — *yastat mīždəm hanəntē nōit dāitī yə īt ahmāi ərəžuxδāi* (sd.) *nā dāitē* Y. *44.*19; — *ϑwahyā maϑrānō .. ahyā ..* Y. *32.*14; *43.*9, *49.*1,2, *36.*3, *40.*2[2]; — *ahurō mazdå .. ahe vačō paityesti* V. 22.7–13; *1.*2; — *aiwyåŋhanəm .. āat aiŋhe ahi aiwyāstō* Y. *9.*26; — *ahurəm .. ahyā xšaϑrāčā ..* +*hvapaŋhāiščā* (sd.) *təm .. yazāmaidē* Y. *37.* 1 f.; — *sraošəm .. yazamaide ahe raya .. aiŋhe ama .. ahe yasna .. təm yazāi* "den *Sr.* ..; ob seiner Pracht .." Y. *57.*3; Yt. *3.*18, 5, 9 (statt fem.!); — *nōit hē anyō urva haom urvānəm paiti irista* (sd.) *bazaiti xraosyāča* (sd.) *voyača* +*aŋhe*[8] .. +*aŋhe*[8] V. *13.*9; — *fravašayō .. åŋhąm raya ..* Yt. *13.*2, 14–18[10]; — *gundayāi .. zafarə tafsąn* (sd.) *aya*[9] *masō* V. *3.*32; — *vačə .. yōi .. ahmāi səraošəm dąn* Y. *45.*5; — *uštā ahmāi yahmāi .. kahmāičit .. atčā ahmāi* Y. *43.*1 f.; — *gavōi .. hā zī nə hušōiϑəmā .. dāt .. at ahyāi .. mazdå urvarå vaxšat* Y. *48.*6; *31.*9; — *raya .. kaya aiŋhå ratavō* Y. *19.*18; +Vyt. *50*; — *paoiryō gairiš .. ahmat hača garayō usuxšyąn* Yt. *19.*1 f.; 34,80; — *hō nōit ..* +*frānāmaite .. frā ahmāt parō .. nəmante* Y. *57.*18, ungeschickt benutzt Yt. *9.*4; *10.* 127; — +*haētumå .. hačaiti dim .. astiča ahmi avavat x*[v]*arənō yaϑa yat ..* Yt. *19.*68; — *x*[v]*aētuš .. vərəzənəm mat airyamnā ..* *aēibyō ..* Y. *32.*1 f.; — *yaēibyasčā tōi ā yaēčā aēibyō ā* (sd.) *aŋhən* Y. *39.*1; — *daēvā .. aēibyō kąm* Y. *44.*20; *46.*12; — *tē narō .. aēšąm nmānå* Yt. *17.*7 f.; 9–14[6], *10.*39 f.[5], 23, Y. *13.*3, *57.*27, Vr. *11.*19, V. 2, 43, *3*, 14, *8.*41, *12.*1, *13.*50, *15.*22, FrW. *10.* 40, N. *85*; — *gāuš .. yā darənīhu miϑrō.drująm .. frazaršta* (sd.) *aēšąm raiϑya .. hištənte* Yt. *10.*38; — *vīspanąmča .. ašaonąm ašaoninąmča .. vīspanąmča aēšąm zaraϑuštrəm ..* +*susruma tkaēšəm* Yt. *13.*148; — *aēšąm anyō* N. *61*, *62*; — *aēšąm aēnaŋhąm .. aēšąmčīt ā ahmī .. vīčiϑōi* (sd.) *aipī* Y. *32.*8; *30.*7, 8, *35.*9; — *haxayō .. astvat.ərətahe .. aēšu parō frānīmīite aēšmō* Yt. *19.*95; — *gāϑå .. yezi åŋhąm* +*δyum.pe vāčim framaraiti* N. *42*; — *xå paiti apąm .. aϑra åŋhąm* V. *13.*51, Y. *68.*7; Yt. *13.*68; — *dužvaršnaŋhō .. rāmąmčā āiš*[10] *dadātū* Y. *53.*8; — *yaϑā tū ī .. mə̄nghāčā .. yā vohū .. aϑā ϑwā āiš*[10] *yazamaidē* Y. *39.*4; — *karapō.tāsčā* (sd.) *kəvitāsčā .. tōi ābyā* (Abl.) *bairyåntē* (sd.) .. Y. *32.*15; — *spādā .. kuϑrā ayå ..* Y. *44.*15; *30.*6, *31.*10; — *tā mainyū .. åsčā* (GD.) .. Y. *30.*3; — Gen. in Verbindung mit *hava-*: *zasta hē .. frasnāδayən aētahe yat apərənāyūkahe ahe havayåsə tanvō* "die Hände .. des Kindes an dessen Leib" V. *16.*7 (?)[11]; — dgl., zugleich vorausweisend: *astvat.ərətō .. hō .. aŋhe haxayō frāyente astvat.ərətahe* Yt. *19.*95; — *daēnąm .. yaoždaiϑīša aϑa zī aiŋhå yaoždāitiš .. havayå .. daēnayå* V. *10.* 19. α) spez. auf das Subjekt des gleichen Satzes, Reflexivum: *kaϑā .. gąm išasōit yə hīm ahmāi .. stōi usyāt* (sd.) ".. qui eam sibi .. esse cupiat" Y. 50.2; — *nōit spəntąm dōrəšt* (sd.). *ahmāi stōi ārmaitīm* Y. *49.*2; — *hvō tat nā .. ahmāi*[12] *dazdē* (sd.) Y. *51.*19; — *ϑəādū* (sd.) *vərəzyōtūčā īt ahmāi fračā vatōyōtū* (sd.) *īt aēibyō yōi ..* ".. sibi (ipse) .." Y. *35.*6; — *at hī .. fravarətā* (sd.) *vāstrīm ahyāi fšuyantəm* Y. *31.*10; — *nōit tā īm xšnāuš vaēpyō .. zaraϑuštrəm .. hyat ahmī*[13] *urūraost aštō hyat .. vāzā* (sd.) Y. *51.* 12. αα) Der Gen. vertritt dann die entsprechende Form des lat. suus: *aϑrā* +*vāčim baraitī miϑahvačå vā ərəšvačå* (sd.) *vā .. ahyā zərədāčā manaŋhāčā* ".. ex suo (uterque) corde et animo" Y. *31.*12; — *ahyā xratū frō mā sāstū* (sd.) *vahištā* Y. *45.*6;

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— *drəgvå .. ahyā šyaoϑanāiš akāṯ* +*ā šyąs manaŋhō* Y. *47*. 5; — *yə* .. *ahyā zaošəng* .. *uštiš varənəng* (sd.) *hačaitē* Y. *48*. 4; — *yimō* .. *yaṯ kərənaoṯ aiŋhe xšaϑrāδa* .. Y. *9*. 4; — in Verbindung mit *xᵛaēpaiϑya-*: *haxayō* .. *hudaēna naēδačiṯ miϑō.aojåŋhō* (sd.) *aēšąm xᵛaēpaiϑya hizvō* Yt. *19*. 95. 2) auf ein Relativum als dessen Korrelat; a) adjektivisch (vgl. 1 aa): *yə ātrəm* .. *ava.baraiti* .. *čvaṯ ahmāi naire mīždəm aŋhaṯ* V. *8*. 81. α) Das adjekt. Pron. vertritt lat. eius, eorum (s. 1 a α): *yō mąm* .. *zināṯ nōiṯ ahmi nmāne* +*zānaite āϑrava* .. *āaṯ ahmi nmāne* .. "wer .., in dessen Hause .., sondern in seinem Haus .." Y. *11*. 5 f.; — mit Numeruswechsel[6]: *yō* .. *haoməm vandaēta* .. *frā* .. *ābyō tanubyō haomō vīsāite* (sd.) *baēšazāi* "quilibet .. laudat, .. eorum corporibus .." Y. *10*. 8. b) substantivisch: *yə maibyā yaoš ahmāi asčiṯ* (sd.) *vahištā* .. *čōišəm* Y. *46*. 18; 19; — *yə* .. *mōi gaēϑå dazdē* +*aēnaŋhē nōiṯ ahyā mā āϑriš frōsyāṯ* Y. *46*. 8; — *yatārō paurvō āϑre* .. *paiti.baraiti ahmāi ātarš āfrīnāṯ* V. *18*. 26; Yt. *13*. 51; — *yahmāi xšnūtō bavaiti miϑrō ahmāi jasaiti avaiŋhe* Yt. *10*. 84; 87, Y. *68*. 11⁸; — *yōi nōiṯ aṣ̌əm mainyantā aēibyō dūirē* (sd.) *vohū as manō* Y. *34*. 8; 9, *28*. 10, *45*. 3; — *yaēšąm* .. *mazdå* .. *vaŋhō vaēδa aēšąm* .. Vr. *16*. 3; — *yā šyaoϑanā yā vačaŋhā yā yasnā* .. *aēšąm tōi* .. *əhmā pourutəmāiš dastē* (sd.) Y. *34*. 1; — *yōi* +*aēte* .. +*gāϑå nōiṯ* +*srāvayeinti* .. *aēšąm šyaoϑanəm*[*ča*] .. N. *29*; — *yōi* .. *avaŋhabdənti* (sd.) *framarəntəm* (sd.) *aēšąm nōiṯ aētaēšąm ratufriš* .. N. *52*; *53*; — *yahmāṯ kahmāičiṯ naēmanąm vātō āϑrō baoiδīm vībaraiti* (sd.) *ahmāṯ kahmāičiṯ naēmanąm* .. V. *8*. 80. α) Die Beziehung ist ungenau: *yā råŋhayən* (sd.) *sravaŋhā vahištāṯ šyaoϑanāṯ marətānō aēibyō mazdå akā* (sd.) *mraoṯ* "qua alienant doctrina .., iis .." (statt qui .. iis ..) Y. *32*. 12[14]. Anhang zu II 1 1, 2. A) An Stelle der kongruenten Form steht: a) das Neutr. Sing.: *yūžəm* .. *aogō dātā* .. *xšaϑrəmčā* .. *azəmčiṯ ahyā* (statt Du.) .. *ϑwąm mōiŋhī* .. *vaēdəm* (sd.) Y. *29*. 10; — *dvafšəng* .. *ąstąsčā* .. *yezī ahyā*[15] (statt Plur.) *pōi maṯ xšayehī* Y. *44*. 14 f.; — *duye navaiti astanąm* (sd.) .. *dāitīm ahmāičiṯ harəϑrəm kərənuyāṯ* V. *14*. 17. b) das Fem. Sing.: *yå hača daēvayasnaēibyō* .. *apa.bara* (sd.) *aya*[16] *ratufriš* N. *54*; — *yå tanupərəϑahe apa.raoϑəmnahe* (sd.) +*ajaurva* +*aya*[16][17] *ratufriš* N. *54*. B) Das (subst.) Pron. dem. steht an Stelle des rel. in einem Satz, der einem vorhergehenden Relativsatz inhaltlich koordinirt ist[18]: *frazaintīmča* .. *yeŋhå pourušča bərəjayąn naēčišča aiŋhå yāsāiti zyānāi* (sd.) Y. *65*. 11; — *dāmōiš urvaēsē* .. *yahmī spəntā ϑwā mainyū urvaēsē jasō* (sd.) *mazdā xšaϑrā ahmī vohū manaŋhā* "bei welchem Ende du mit .., o *M.*, mit *Xš.*, bei dem du mit *VM.* kommen wirst" Y. *43*. 6 f.; — s. noch *ahmya* 3. 3) Das Neutr. oder Fem. Sing. bezieht sich substantivisch auf den Inhalt eines Satzes, bes. Vordersatzes (s. 2 4); a) GSn. 'dess' sva. 'dafür': *yaṯ bavāni aiwi.sastō* .. *čiš aiŋhe asti baēšazō* (sd.) Yt. *14*. 34; — *hō mąm avaϑa vərənūiti yaϑa* .. *čiš aiŋhe asti uzvarəzəm* (sd.) V. *18*. 35 f.; 37, 57, 68²; — *dātō hē myazdō* .. *disyāṯ hē aŋhe avaṯ mīždəm* A. *3*. 6 f.; — *yastaṯ mīždəm hanəntē nōiṯ dāitī* .. *kā təm ahyā* +*maēniš* (sd.) *aŋhaṯ* Y. *44*. 19. b) ASn., f. mit *hača* sva. 'dadurch': *yezi nōiṯ spā* .. *maēγe vā* .. *paiδyāite ahmaṯ hača irišyāṯ* "sonst könnte der Hund in .. geraten, dadurch könnte er Schaden nehmen" V. *13*. 37; — *ahmaṯ hača puϑra* (sd.) *zayāiti* Nik. *1*; +2; — *yezi taṯ paiti irišyeiti aiŋhaṯ hača šyaoϑnāvarəza* (sd.) .. V. *13*. 38. 2) vorausweisend; 1) adjektivisch auf direkte Rede oder Zitat: *vahištəm* .. *əəānū* .. *vərəzyaṯ δyā* (ISf.) *čistī* (sd.): *hvō* +*ptā aṣ̌ahyā mazdå* Y. *47*. 2; — *aya antarə.uxti* (sd.): *nōiṯ nā manå* (usw., Y. *45*. 2) Y. *19*. 15. — a) mit ergänzendem Relativ: *aya aibigara* (LS. als Instr.) *aya aibijarəta* (dgl.) *yā aməšanąm spəntanąm* ..: *gave aδāiš* (usw., Y. *35*. 4) Vr. *22*. 1. 2) substantivisch und adjektivisch auf eine erläuternde oder ergänzende nominale Beifügung: *ahyāčā xᵛaētuš yāsaṯ ahyā vərəzənəm* .. *ahyā* .. *ahurahyā urvāzəmā* (sd.) *mazdå* Y. *32*. 1; *28*. 1; — *tē ābyō frərətī frərənvainti aṣ̌aonąm* .. *fravašibyō* Yt. *13*. 46; — zugleich zurückweisend: *astvaṯ.ərətō* .. *aiŋhe haxayō frāyente astvaṯ.ərətahe* Yt. *19*. 95; — *daēnąm* .. *aiŋhå* .. *havayå* .. *daēnayå* V. *10*. 19. — a) mit relativischem Anschluss: *amavaṯbyō aēibyō yazataēibyō yaṯ aməšaēibyō spəntaēibyō* Vr. *9*. 4; — *nəmō ābyō dōiϑrābyō yå ahurahe mazdå* Y. *68*. 22; — *ahe narš* .. *yō*

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asmō.xᵛanvå nąma Yt. *1*.30; — *yezi tē aiŋ̊he avā.urūraoδa yat̰ yasnaheča vahmaheča* Y. *1*.21; — ⁺*aŋ̊hå vərəϑraγnəm yat̰ daēnayå* Vyt. *42*; — *avi åŋhąmčit̰ yå vaŋuhīš yå āpō* .. *yasnəm gərəδmahi* Vr. *21*. 1; — *para ahmāi* .. *činasti yaϑa xᵛaētavē xᵛaētātəm* (sd.) Y. *20*. 1. 3) auf ein Relativum als dessen Korrelat; a) adjektivisch: *ahmāi naēmāi uzjasāiti miϑrō* .. *yahmāi naēmanąm miϑrō.druxš naēδa* .. *paiti.pāiti* Yt. *10*. 19; — *aši* .. *aēšąm narąm yōi hačahi* Yt. *17*. 6; — *mūϑrəm ahyā* ⁺*madahyā* (sd.) *yā* .. *urūpayeintī* (sd.) Y. *48*. 10; — *čvat̰ hō nā aŋhuyāite* .. *čvat̰ ahmāi naire mīždəm aŋhat̰ yō* .. *framarāite* A. *4*. 4 f.; Y. *62*. 1, Yt. *10*. 137; — *ahe dušsaŋhahe* .. *manō āat̰ ahe* .. *manō yō mē dušsaŋhō hištaite* Y. *10*. 12 (s. b); — *spaš vīδaēta* .. *frā* ⁺*aŋ̊he vīsaiti miϑrō* .. *yahmāi* .. Yt. *10*. 46; — *vīspaēibyō aēibyō ratubyō yōi hənti* .. Y. *1*. 10; Yt. *13*. 30; — *aētatča aēšąm uxδanąm uxδō.təməm yāiš yave frača vaoče* Y. *19*. 10; — *mā čiš mē åŋhąm zaoϑranąm vindita yā māvōya nipārayeinti* .. Yt. *17*. 54; — *vīspanąmča åŋhąm ašaonąm ašaoninąmča* .. *yaēšąm* .. *zaoyåsča fravašayō* Yt. *13*. 148; 148; — .. *ahmat̰ hača nmānāt̰* .. *yaϑra* .. *upastaoiti* Y. *10*. 7; — *ābyō daiŋ̊hubyō* .. *yaϑa* (‘wo’) *aēm bavaiti yaštō* Yt. *8*. 47; *13*. 34, P. *17*⁴; — .. *ahmi nmāne* .. *yaϑa ahmya* (sva. *yahmya*) *aməšå spənta* .. *paitišąn* .. Y. *60*. 5 f.; — .. *ayå vəhrkayå* (sd.) .. *yaϑa spā vəhrkahe kərənaoiti yaϑa yat̰ vəhrkō spā* V. *13*. 41; — .. *ahmāi nmānāi* .. ˣ*yahva xšnūtō bavaiti* Yt. *10*. 28; — zugleich zurückweisend: s. **I** 1 a aE. α) Das adj. Pron. vertritt das lat. eius (s. **I** 1 a α): *dūrāt̰ hača ahmāt̰ nmānāt̰* .. *aiŋ̊hāt̰ vīsat̰* .. *ahmāt̰ zantaot̰* .. *aiŋ̊hat̰ daiŋ̊haot̰ ayå iϑyejå* .. ⁺*yeyenti yeŋ̊he nmānaya* “weit weg von dessen Haus .. gehen .., in dessen Haus ..” Y. *57*. 14. b) substantivisch: ⁺*yaϑā* ⁺*āiš*[19] *iϑā varəšaitē yā dātā aŋhēuš paouruyehyā ratūš šyaoϑanā razištā* (sd.) “velut (est) secundum eas (leges) .. quae (sunt) leges vitae prioris” Y. *33*. 1; — *haomō aēibiš* (als Dat.) *yōi aurvantō hita taxšəṇti arənāum* (sd.) .. *zāvarə baxšaiti* .. *haomō taēčit̰ yōi* .. Y. *9*. 22; — *ahmāi aŋhat̰* (sd.) *vahištəm yə̄ mōi vīdvå vaočāt̰* (sd.) Y. *31*. 6; *46*. 18, *50*. 3, *51*. 6; — *yə̄ ā axtiš ahmāi yə̄m axtōyōi* (sd.) *dåŋhē* Y. *36*. 1; — *dāϑrīš ahmāi* .. *xᵛarənō yō hīš* .. *zbayeiti* Yt. *13*. 24; 41; — *uštā* (sd.) *ahmāi yahmāi uštā kahmāičīt̰* .. *dāyāt̰ ahurō* Y. *43*. 1; *44*. 16, *27*. 14; — *yastā* .. *tarə̄.mąstā* .. *anyə̄ng ahmāt̰ yə̄ hōi arə̄m mainyātā* Y. *45*. 11; — *anyō ahmāt̰ yō janaiti* V. *5*. 34; N. *18*; — *aguštā* (sd.) *vačå səṇghāmahī aēibyō yōi* .. *ašahyā gaēϑå vīmərənčaitē* (sd.) *atčīt̰ aēibyō vahištā yōi* ⁺*zrazdå aŋhən mazdāi* Y. *31*. 1; *30*. 8; — *aēšąm gūnaoiti vərəϑraγnəm yōi dim* .. *frāyazənte* Yt. *10*. 16; — *vātōyōtū* (sd.) *īt̰ aēibyō yōi īt̰* .. *vərəzyąn* Y. *35*. 6; — *vīspaēibyō aēibyō yōi* .. *upa.srunvanti* N. 20; — *ahe* .. *yō nō dušsaŋhō hištaite* Y. *10*. 12 (s. a); — *māδa nō ahmi fraδāiti* (sd.) *yō nō* .. *irīrixšāite* Y. *65*. 7; — *ayå* ⁺*ārōi hākurənəm* (sd.) *yayå hačintē urvąnō* Y. *33*. 9; — *tē ābya* (statt DP.)[20] *bairyeinte yaēšąm* .. *frāyō* (sd.) “die werden zu denen getragen, bei denen ..” V. *3*. 29. 4) im Neutr. Sing. substantivisch auf den Inhalt eines Satzes (s. **I** 3); GSn. ‘dess’ sva. ‘dafür’: *aētat̰ tē* .. *aiŋ̊he avayąm* ⁺*dąnmahi yat̰ ϑwā didvīšma* “.. dafür, dass wir dich beleidigt haben” Y. *68*. 1.

Unklar: *aēta vača..ahe vača səndayaŋha* (sd.) Vr. *8*. 1; — *ahe vīse uta maēϑanəm* Y. *10*. 7 Gl., V. *1*. 14 Gl., FrW. *4*. 2; — *aŋ̊he ayąn* Vyt. *30*; — *ahmāt paiti* N. *15*; Vyt. *12*; — *ahmāi* F. *7*², Vyt. *31*, *34*, *37*, *38*, *46*², Yt. *3*. 5; — *ayača tē dišānaya* Vyt. *51*; — *aiŋ̊hå drujō* FrW. *8*. 1; V. *7*. 52 PüZ.; — *ahmi arəϑe yahmi gaēϑe* Yt. *12*. 8; — *ahmya* .. *yahmya* .. *ahmya*² Vyt. *48*; — *aēšąmča narąm* V. *5*. 9 PüZ.; Yt. *1*. 27, *3*. 10, *4*. 2, 8, V. *7*. 72 PüZ., Vyt. *39*, *42*²; — *yat̰ mē aēšąmčit̰ nmānanąmča* ⁺*čaratō* (sd.) *dva*.. V. *13*. 49; — *čvat̰.biš ayå vītayå* (sd.) *aŋhən* N. *8*. *iϑe iϑa yaϑna ahmāi* Yt. *19*. 57, 61, 63; 63²: sind sinnlose Fluchworte. *ahmāt*, *ahmi*, *ahmya*, *at̰*, *āt̰*, *āat̰*, *āiš* als Adv., sowie die adv.-artigen Verbindungen *ahmāt ā*, *para ahmāt*, *vīspəm ā ahmāt*, *pairī āiš* sbes. [Y. *53*. 5 (s. Ntr.): lies *abyastā*; — V. *4*. 48: lies *anayå*; — Vyt. *22*, *25*: lies *ahi* statt *ahe*; — P. *49*: lies *aŋhən* statt *aŋhe*; — N. *107*: lies: *ainyō* statt *aēibyō*.] Vgl. zu *ayə̄m*.

ai. *a-* Pron. — zFlex. s. § *418*. — Pü.: *ēn*, *ān*, *ōi*, *ān i ōi*, für Du. und Plur.: *ōšān*, *ān i ōšān*, für Du. auch: *2ān* (Y. *30*. 5), *ōšān har 2*

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(Y. *32.* 15); oft weggelassen, zB. Vp. *12.* 54 (geg. Y. *9.* 284, N. *84*); s. noch No. 2 ff. — [1] Gegen § *270.* 4. — [2] Pü.: *andar ān axᵛān.* Der Verf. braucht ¹*a-*, weil er sich die letzten Dinge vergegenwärtigt. — [3] Pü.: *ān i amāk.* — [4] Stammt wohl aus Yt. *1.* 18. — [5] Man verlangte das Fem.; s. aber zu *kainīn-* No. 2. — [6] Konstruktion nach dem Sinn. — [7] Nach PüErl. freilich vielmehr *zaratušt u hāvištān i zaratušt.* — [8] So alle guten Hds. NA. *aᵊhe* nach Pü.: *ān i andar axᵛ kart.* — [9] Pü.: *asēn* (*i taftak*), also zu *ayah-*! — [10] Pü.: *pa āyišn*; s. noch No. 19 und zu *āiš* Adv. — [11] Pü.: *ōi apurnāyak ān tan i xᵛēš.* — [12] Pü.: *aš*, erl.: *ō xᵛēš.* — [13] Pü.: *ēm* 'ich bin'. — [14] Attraktion? Pü.: *kē rēš srāyēnd .. ō ōšān.* — [15] Pü.: *pa ān i ōi žamān.* — [16] Pü.: *ē kē .. ān aš raθīhā.* — [17] Hds. *ajaγaurvaya*; s. aber Pü. — [18] S. Cld. Pron. 46. — [19] Alle guten Hds.; NA. *yaδāiš.* Pü.: *ān pa nikīrīšn*; vgl. No. 10. — [20] Ungeschickte Nachahmung von Y. *32.* 15.

• g. ²a- Pron. ident. 'ich, du, er selbst', nur NS.: *yə maibyā yaoš* (sd.) *ahmāi asčīt vahištā mahyā ištōiš vohū čōišəm manaᵊhā* ".. dem verspreche auch ich selber das beste meines Besitzes durch *VM.*" Y. *46.* 18; — *at ə vaočat ahurō mazdå* "da sprach er selbst, *AhM.*" Y. *29.* 6.

zBed. s. Gdn. GIrPh. *2.* 52. Ich nehme an, dass *ə*, *as°* aus einer Part. idg. **a* 'selber' erwachsen ist, die in αὐτός (aus **a-u-t°*, wie οὗτος aus **so-u-t°*) steckt. Doch s. Bgm. GrGr. 3 244. — Pü.: *pa tan*; *pa dahān*, NpüErl.: *xᵛēš.*

• j. aēxa- n. 'Frost, Eis': *haᵐ.stərətəm °xəm .. daēum apaošəm* "den erstarrenden Frost .." Yt. *18.* 2; 6. a) Plur. 'Eisfelder': ⁺°*xāhuča* [1] [2] *paiti* ⁺*gaintišča vīdiδārəmnō* H. *2.* 25.

np. *yak* 'Eis', vgl. PDs. *is* 'Kälte'; Bthl. ZDMG. *50.* 697. — Pü.: *snēxr*; s. No. 1. — [1] So, statt hds. *aēδā°*, nach Pü. (*snēxr*) und Dst. ZA. *2.* 656. Anders Gdn. KZ. *30.* 514. — [2] Vgl. zF. § *412.* 3 d.

• j. aēta Adv. 1) 'dann, alsdann': *zaota gə̄uš ..* ⁺*fraᵊharōit mrūiti* (sd.) °*ta zaota imąm vačō* N. *71.* 2) 'hier'(?): *hāuča iδra .. tančištō paiti.jasāt yō °ta* ˣˣ*hišyāta .. paiti.jasāt* P. *25.*

ISn. aus ³*aēta-*. — Pü. (dRn.): *pas*, *ētar.*

• j. ¹aēta- Adj. 'schimmernd, schillernd', vom Kamel: *yąm* (lies *daēma*) *hē ..* °*tahe* Yt. *14.* 13.

KompA. — ai. *ēta-* Adj. — Vgl. *aēraν-* (?).

• j. ²aēta- m. 'das gebührende Teil', sva. 1) 'Strafe' (nur Ableit.). 2) Du. 'Schuld und Strafe': *kō asti tkaēšō* ⁺*višātō* (sd.)? *yō °ta pairi arəδra frazānaiti* ".. wer Schuld und Strafe aus der Verhandlung zu ermitteln weiss" F. *5.*

KompA.; Ableit. (s. *aētā-*). — Vgl. *aētahmāyaν-*. — gr. οἶτος, vgl. αἴτιος, αἶσα, nosk. *aeteis*; Bthl. IF. *12.* 136. — Pü.: *dātastān.*

• j. ³aēta-, p. aita- Pron. dem. (fem. °*tā-*) 'dieser' I) in starkdeiktischer Verwendung 'der hier, jetzt', von dem, was dem Sprechenden vor Augen liegt: 1) adjektivisch, auch sva. 'dieser mein, unser': *xᵛarata narō °təm myazdəm* ⁺*yōi.dim haᵊhāna* (sd.) Y. *8.* 2; — °*ta yasna °ta vahma .. ava.jasa .. aoi ząm* "um dieses (meines) Gebets willen .." Yt. *5.* 132 (s. 2); — *ā tū mē °tayå zaoδrayå fraᵊuharōiš* Yt. *5.* 91; 92, 93 (wo °*tayåsčit*); — °*ta vača maᵊayaᵊha ahe vača səndayaᵊha* (sd.) Vr. *8.* 1 (?). a) auf die 2. Person bezogen: °*ta humata °ta² .. āat mąm narō paskāt yazənte ..* "um dieses (deines) guten Denkens willen .." H. *2.* 14 [1]. 2) substantivisch: °*tat tē .. avayąm* ⁺*dąnmahi* Y. *68.* 1 [2]; — *aēta yasna .. °ta paiti ava.jasa .. aoi ząm* ".. um dessentwillen (was hier geschieht) komm .." Yt. *5.* 132 (s. 1); — °*tahmāt puδrāt* (statt AS.) *mimarəxšaᵊuha* (sd.) "damit (was ich dir gebe) such .." V. *15.* 14; — in Kongruenz mit dem Praedikat: °*tåsə tē* ⁺*ātarə zaoδrå* "das hier sind .. deine *Z.*" N. *65.* a) in Verbindung mit dem Relativum: ⁺*yōi °te .. nōit* ⁺*srāvayeinti* "qui ibi .." N. *29* [3]. II) in schwachdeiktischer Verwendung 'dieser, der, er': 1) auf Vorhergenanntes — oder durch den Zusammenhang Angedeutetes —, Zuvorgesagtes (Wort oder Satz) zurückweisend; 1) auf ein Substantiv oder subst. Pronomen; a) adjektivisch: *aēte* (s. 4 a) .. *vāčō .. °te vāčō* Y. *71.* 14 f.; — ⁺*asunąm .. čvantō* ⁺°*te ąsavō aᵊhən* N. *108*; V. *2.* 28, *5.* 11, *8.* 12, *6.* 47, *15.* 44, 45; — *aom mərəγəm .. °te mərəγa* V. *18.* 23–28; — *nasāum .. °te* (als NPf.) *nasāvō* V. *6.* 26–28; *5.* 4; — *astanąm .. garəmanąm vā xᵛarəδanąm yezića °te* (als NPn.) *asti .. yat vā °te .. xᵛarəδa ..* V. *15.* 3 f.; — *zaoδrābyō .. °tå* ⁺*zaoδrå* N. *71*; — *δriš.urvara ..* ⁺*čyāvaitiš °tayå* (NPf.) *urvarayå aᵊhən* N. *90*; — *axᵛarətəm xᵛarənō .. °tat xᵛarənō* Yt. *19.* 45–51; Y. *19.* 11, 16; — ‖ *gaumāta*ᵏ *.. xšaδ*ʳ*am .. agarbāyatā .. °ta*ᵏ *xšaδ*ʳ*am ..* Bh. *1.* 11 f.; — *yåsaᵊha .. baoiδīm °tąm baoiδīm* N. *103*; —

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*13.*1; — *čayō °te raočå aŋhən .. yō avaϑa āraočayeite* V. 2. 39; — *°taēšva daxmaēšva yōi paiti āya zəmā bavainti* V. 7. 54; — *°te maēsma .. yaēibyō .. frasnayånte* V. *8.*11; — *°taēšąm šyaoϑnanąm yōi vərəzinti mašyāka* V. *15.*2; — *°tāibyō zaoϑrābyō .. yåŋhąm ..* N. *71*; — *kuϑa °tat druxš .. °tat nasuš*[6] *pərənāne yā ..* V. *10.*1; — *°tat barəsma yat paiti āpəm ..* N. *70* (?). b) substantivisch: *°tat tē vayō .. yat tē asti ..* Y. *25.*5; — ‖ *°taʰ tyaʰ kartam avaʰ visam ..* D. *6.*5; — *āat* *⁺°te ⁺yōi*[7] *fračarənti .. aētaēšąm ..* N. *53.* III) In folgenden Fällen brauchen wir den Sing. mit 'ein' (unbestimmter Artikel), den Plur. artikellos (vgl. ³*aēša-* III) *yezića .. upairi °təm iristəm .. hərəzyāt yaϑa ..* "und wenn (man) .. auf einem Toten .. liegen lässt .." V. *5.*61; — *yō vastrəm upaŋharəzaiti upairi °təm iristəm* "wenn einer ein Gewandstück auf einem Toten liegen lässt" V. *8.*23; — bei relativisch angeschlossenem Nomen: *yat °te yōi mazdayasna .. tači.apaya nasāum frajasąn* "wenn Mazday. auf einen Leichnam in fliessendem Wasser stossen" V. *6.* 26; *8.*73, *7.*36.

Undeutlich: *paoirīm °taēšąm šyaoϑnanąm vərəzimnəm* V. *4.* 50; *7.* 58, Yt. 2. 11, Vd. *4*; — *°təm* Vd. *15*; — *°tahe yat mazdayasnahe* V. *16.*13; — *hā °te yaska .. °te*[2] V. *9.*48; — *yava °te aŋhəm* F. *4*c; V. *16.*12; — *gairi.masō aŋhō °tahe* V. *5.*9 PüZ.; 26, *7.* 52 PüZ., P. *54*, N. *105*, Vd. *4*, *19*[2], *21*; — *hanąm °taēšąm jijišaŋuha* V. *15.*13; 14; — *°ta parāyaiti* (sd.) *yaϑa ..* N. 2. *aēta, aētat* als Adv. sbes. [N. *81*: lies *aētaδa*; sd. No. 6; — V. *7.* 10: streiche *aēte* (und *ča*)]. Vgl. zu ⁴*aēša-*, das die fehlenden NSm. und f. zu ³*aēta* liefert.

ai. *etá-* Pron. — zFlex. s. § *417.* — Pü.: *ē, ēn, ān, ōi, ōšān*; einige Male weggelassen, zB. V. *5.* 14 (für *°təm*, geg. 13), *13.* 28, *15.*24; öfters *ētōn*, s. No. 2. S. ferner No. 1 ff. — 1) Pü. fügt *i tō ..* hinzu. — 2) Pü.: *ētōn.* — 3) Pü.: *ōšān kē.* — 4) Pü. (nur): *an 1.* — 5) Pü.: *ō vastrak.* — 6) Statt *°tąm drujim .. °tąm nasāum.* Pü.: *pa ōšān druž .. pa ōi nasuš.* — 7) Hds. *aētaya*; Pü.: *ōšān kē.*

• j. **aētaδa** Adv. 1) 'hier, da; dort': *°δa hē uzbaoδąm tanūm nidaiϑyąn* V. *5.*12; 45, 59, *6.*46, *8.*11, 100, *16.*2; — *°δa aŋhava astvainti* V. *9.*1; — *barəšnava paiti vayδanahe .. yat °δa hanjasånte paouru gaonaheča* (sd.) .. N. *65*; *71* (?); — *zaotarš gātava .. ⁺°δa*[1] .. N. *81*; — *yeŋhe °δa mazdayasnanąm nāirika .. ⁺hąm.raēϑwayeiti* "wes von den *M.* Frau dort .." N. *11*; — *avaδa °δa* V. *4.*50; — *taēča °δača puϑrəm baraiti* V. *15.*49 (?). a) mit Gen.[2]: *°δa .. aiŋhå zəmō* V. *3.*18, *6.*7, *8.*8, *16.*12. 2) 'dann, so' a) hinter *yezi*: *yezi aŋhat upaētəm vā .. °δa .. aētå vastrå frača kərəntayən ..* V. *7.*12; N. *26.* b) hinter *yat*: *āat yat hīš frā vayō patąn .. °δa .. aētəm kəhrpəm hvarə.darəsīm kərənaot* V. *5.*13. 3) 'dann' im Sinn von 'in der Folge' und 'in Folge dessen', einen Zwischensatz hinter einem Satz mit *yezi* einleitend: *yezi nōit nidarəzayånte – °δa hē aēte sūnō vā .. frajasāt*[3] *– kā hē asti čiϑa* V. *6.*47; — *yezića vaočāt aēšō nā hanąm .. pərəsaŋuha – °δa aēša yā kaine hanąm .. pərəsāiti .. – °δa aēša yā kaine aētahmāt puϑrāt ⁺mitarəxšāiti –* [3]*havanta .. vərəzyąn ..* V. *15.*13 f.; — *yezi nōit harəϑrəm baraiti – °δa aēša yō apərənāyūkō adāityō.aŋharəϑrəm* (sd.) *irišyāt –* [3]*para hē irišintō raēšəm čikayat ..* V. *15.*16.

Pü.: *ētōn.* — 1) Hs. *aētaya*, doch s. Pü. — 2) DBR. VglS. *1.* 336. — 3) Hier erst beginnt der Nachsatz zu dem Vordersatz mit *yezi.*

• j. **aētat** Adv. 1) 'darum, deshalb', auf einen Inf. vorausweisend: *°tat dim .. dazdyāi* (sd.) .. *snaϑāi aŋrahe mainyēuš* Y. *27.*1. 2) 'dann, alsdann': *ϑrišum barəsma frastərənuyå .. °tat tē jasāni ⁺avaiŋhe* Yt. *12.*3 f.; 6, Vd. *19*, Nik. 2. 3) 'so, ita', als Korrelat von *yaϑa*: *yaϑača pasuš.haurvåŋhō °tat sraošəm .. pairi.barāmahi* Yt. *11.*7; 7 (?).

ASn. aus ³*aēta-*. — ai. *etát* Adv. 'so; also'. — Pü: *ētōn*; s. ³*aēta-* No. 2.

• j. **aēta'va-** m. EN. eines Gläubigen: *°vahe māyavahe* (sd.) *ašaonō* Yt. *13.*123.

Komp.: ¹*aēta-*+(*g*)*va-*, eig. 'der schimmernde Rinder hat'. — ai. *étagva-* Adj.; BTHL. IF. *12.* 130. — 1) mp. *ēt* (bei JUSTI NB. 11) mag den alten Kurznamen dazu fortsetzen; doch s. Mf 3.

• j. **aētavatō** Adv.: s. *aētavant-.*

• j. **aētavaitya** Adv.: s. *aētavant-.*

• j. **aēta'vant-** Adj. 'tantus, so gross, so viel', nur Neutr. (mit Gen. part.): *°vat aēsasčit āstārayeiti* (sd.) N. *12*; — *°vat huškanąm aēsmanąm °vat naptanąm* V. *7.*

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ϑāni tē °tahe paiti .. V. 22. 2 f.; — Du. in Verbindung mit *anya-* Du. (s. 1 b): *astəm* ⁺*mastrəγnąm vispača yō* ⁺*mastrəγnąm amąsta* (sd.) ⁺*x*ᵛ*arō.čiϑaya* ⁺*°te anye čikayatō* "wenn einer .. und wenn einer .. verletzt, so sollen sie dies und jenes .." F. *3* c. b) adjektivisch: *yaṯ ašava para.iriϑyeiti kva °tąm xšapanəm* .. ⁺*vaṇhaiti* "wenn ein Gläubiger stirbt, wo weilt an dem Tag (des Todes) .." H. 2. 1; — *yō* .. *upairi hunarəm* (sd.) *manō barāṯ vīspəm °təm paiti zrvānəm astarəm urva kīšayāṯ* (sd.) "wenn einer .., so .. während der ganzen Zeit (seiner Überhebung) .." P. *37*. α) wo wir 'solch' brauchen: *yō spānəm tarō.piϑwəm* (sd.) *daste* .. *čvaṯ °taēšąm šyaoϑnanąm āstāraiti* "wenn einer .., .. solches Thun?" V. *13*. 20; — *yezića vaočāṯ* .. *aētaδa* (sd.) .. ⁺*havanti* (sd.) *°tahe šyaoϑnahe* .. V. *15*. 13 f.; — *iδa iristahe tanūm ava.hišta* .. *°tahe šyaoϑnahe* .. V. *8*. 100; — *āϑravanəm yaožδaϑō* (sd.) .. *°tahmāi naire* ".. einem solchen Mann (der purifizirt)" V. *9*. 37–39. 4) auf direkte Rede oder Zitat; a) adjektivisch: *uštā ahmāi* (usw., Y. *43*. 1) .. *čīm °taya paiti.vača paityāmraoṯ?* Y. *21*. 4; — *hvō zī drvå* (usw., Y. *46*. 6) .. *°te zī vačō* .. *mazdå frāmraoṯ* Y. *71*. 13 f.; V. *4*. 1 PüZ.; — *amǝmča* .. *āfrīnāmi* .. *°təm mąϑrəm fradaēsayōiš* .. Yt. *14*. 46; benutzt Yt. *4*. 9. b) substantivisch, in Kongruenz mit dem Praedikat: *amǝmča* .. *āfrīnāmi* .. *°tačča tē vačō yōi* ".. und das sind die Worte, die .." Yt. *14*. 46². 2) vorausweisend (öfters zugleich zurückweisend; s. 1 1 a α, b α); 1) auf eine erläuternde oder ergänzende nominale Beifügung; in den meisten Fällen entspricht unser bestimmter Artikel (schwachtoniges 'der'); a) adjektivisch: *čaiti °te miϑra tava yaṯ ahurahe mazdå?* "wie vielfach sind deine, des *AhM.* Verträge?" V. *4*. 2; — *°te daxma* .. *antarāṯ naēmāṯ barəϑrišva* V. *5*. 51; — *kva °tąm* (APm.) *aēsməm* (sd.) .. *paiti.barāṯ* N. *103*; — *°tayå urvarayå ātarəčarəs* V. *8*. 75; N. *63*, Vd. *13*, *20*². α) mit relativischem Anschluss: *frača °taṯ vačō vaoče yaṯ ahumaṯ yaṯ ratumaṯ* Y. *19*. *8*; Yt. *19*. 47; — *°taṯ dātəm yim vīdōyum* "das Gesetz wider die *D.*" V. *5*. 22; — *°tahe narš* .. *yaṯ paiti.iristahe* V. *3*. 15; *18*. 29; — *°taṇhå āpō yaṯ armaēštayå* V. *6*. 30; 33, 36, 39; — *°tahmi aṇhvō* (Stverz.) *yaṯ astvainti* Y. *19*. 6 usw.; — *°taēšąm sūnąm* .. *yim pasuš.haurvąmča* .. V. *13*. 8; — *°taṇhąm urvaranąm yaṯ ātrə.čiϑranąm* V. *8*. 75; — *°təm ratūmča* .. *yim maiδyōizarəmaēm* A. *3*. 3 (?). b) substantivisch: *°ta* (ND.) *āḇərəta* ⁺*sraošāvarəza vīčarayatəm* "die beiden, der *Āb.* und der *Sr.* .." N. *79*; — *čvaṯ °te* (ADn.) *stairišča barəzišča* .. *nasuš* .. *frāšnaoiti* ".. die beiden, das Bett und das Polster .." V. *7*. 9; — *azəm °ta* (APn.) *zaota vīsāi* (sd.) .. *frasraoϑrəmča fragāϑrəmča* .. Vr. *3*. 7; — *°təm nitəməm hāϑrəm ϑrivačahim* (sd.) "id minimum *hāϑrum*: triverbe" F. *27* b; — *haomō hutō* .. *ava °te ahuta* .. "gekelterter *H.*.., .. aber (die,) die ungekelterten .." V. *6*. 43; — *yezi nōiṯ sūnō* .. *°taṇhąm astąm* .. *barəntəm frajasąn* "sonst könnten Hunde .. die Knochen verschleppen" V. *6*. 46; 7; — *yaṯ* .. *ātrəm nasupākəm frajasąn* .. *ava °təm nasupākəm janaēta* .. *apa °tąm dištąm* (sd.) *barayən apa °təm uzdānəm barayən* "wenn (sie) .. auf leichenkochendes Feuer stossen .., den Leichenkocher soll man niederschlagen, den Kessel sollen sie .., den Aufbau .." V. *8*. 73 f.; — *°tā x*ᵛ*arəϑå x*ᵛ*aratu °tå vastrå vaṇhatu* V. *3*. 19; — *aētaδa hē °te mazdayasna °təm iristəm nidarəzayən* "da sollen (sie) die *M.* (ihn) den Toten .." V. *6*. 46; *3*. 18, *5*. 13, 14, 41, 61, *6*. 7, 51², *7*. 12, *8*. 8, 10, *9*. 39², *14*. 7, *16*. 2, 12, A. *3*. 3 (als Vok.?); — *°taṇhąm astąmča varəsąmča* .. V. *6*; 7; — *°te ratavō* .. *°taēšąm raϑwąm* N. *80*–*82*; Vd. 2; — *°tå paϑå* V. *8*. 16–22⁵; 104, *3*. 15; — *°taṇhå* ⁺*daiṇhāuš* V. 2. 24; *9*. 56. α) mit relativischem Anschluss: *°taṯ* .. *yaṯ ax*ᵛ*arətəm* Yt. *19*. 48; 46; — *°te yā spō.jatača* .. V. *7*. 3; — *°te yōi spāna* V. *15*. 21, 22, 43; — *°taēšąm yōi gāuš sarəδanąm* V. 2. 41; Yt. *3*. 9, 12; — *°taṇhąm* (GPm.) *yaṯ myazdanąm* N. *63*; — *kuϑa* (Stverz.) *tē vərəzyąn °te yōi mazdayasna* V. *5*. 10 usw.; 42, *3*. 18², *6*. 3, 26, *9*. 49, ⁺Vd. *18*–*20*³; — *°təm* (als ASn.) .. *yaṯ spānō* .. V. *13*. 28. 2) auf ein Relativum als dessen Korrelat (öfters zugleich zurückweisend, s. 1 1 a α); a) adjektivisch: *°təm aēsməm yō vaoče* .. *°tayå urvarayå yā vaoče* Yt. *14*. 55; V. *14*. 4; — ⁺*°te vačō* .. *yōi hənti* .. N. *33*; V. *10*. 16, 17; — *°ta dāman* .. ⁺*yąm daϑaṯ ahurō* .. Vr. *12*. 4; — *°taṇhąm dāmanąm yōi hənti* .. V.

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*13.*1; — *čayō °te raočå aŋhən .. yō avaϑa āraočayeite* V. 2. 39; — *°taēšva daxmaēšva yōi paiti āya zəmā bavainti* V. 7. 54; — *°te maēsma .. yaēibyō .. frasnayånte* V. *8.*11; — *°taēšąm šyaoϑnanąm yōi vərəzinti mašyāka* V. *15.*2; — *°tāibyō zaoϑrābyō .. yåŋhąm ..* N. *71*; — *kuϑa °tat̰ druxš .. °tat̰ nasuš*[6] *pərənāne yā ..* V. *10.*1; — *°tat̰ barəsma yat̰ paiti āpəm ..* N. *70*(?). b) substantivisch: *°tat̰ tē vayō .. yat̰ tē asti ..* Y. 25. 5; — ‖ *°tat̰ tyaᵗ kartam avaᵗ visam ..* D. *6.*5; — *āat̰ ⁺°te ⁺yōi*[7] *fračaranti .. aētaēšąm ..* N. *53.* III) In folgenden Fällen brauchen wir den Sing. mit 'ein' (unbestimmter Artikel), den Plur. artikellos (vgl. ³*aēša-* III) *yezića .. upairi °təm iristəm .. hərəzyāt̰ yaϑa ..* "und wenn (man) .. auf einem Toten .. liegen lässt .." V. 5. 61; — *yō vastrəm upaŋharəzaiti upairi °təm iristəm* "wenn einer ein Gewandstück auf einem Toten liegen lässt" V. *8.*23; — bei relativisch angeschlossenem Nomen: *yat̰ °te yōi mazdayasna .. taći.apaya nasāum frajasąn* "wenn Mazday. auf einen Leichnam in fliessendem Wasser stossen" V. *6.* 26; *8.*73, 7. 36.

Undeutlich: *paoirīm °taēšąm šyaoϑnanąm vərəzimnəm* V. *4.* 50; 7. 58, Yt. 2. 11, Vd. *4*; — *°təm* Vd. *15*; — *°tahe yat̰ mazdayasnahe* V. *16.*13; — *hā °te yaska .. °te²* V. *9.*48; — *yava °te aŋhəm* F. 4c; V. *16.*12; — *gairi.masō aŋhō °tahe* V. 5. 9 PüZ.; 26, 7. 52 PüZ., P. 54, N. *105*, Vd. *4*, *19*², *21*; — *hanąm °taēšąm jijišaŋuha* V. *15.*13; 14; — *°ta parāyaiti* (sd.) *yaϑa..* N. 2. *aēta*, *aētat̰* als Adv. sbes. [N. *81*: lies *aētaδa*; sd. No. 6; — V. 7. 10: streiche *aēte* (und *ča*)]. Vgl. zu ⁴*aēša-*, das die fehlenden NSm. und f. zu ³*aēta* liefert.

ai. *etá-* Pron. — zFlex. s. § *417*. — Pü.: *ē*, *ēn*, *ān*, *ōi*, *ōšān*; einige Male weggelassen, zB. V. *5.* 14 (für *°təm*, geg. 13), *13.* 28, *15.*24; öfters *ētēn*, s. No. 2. S. ferner No. 1 ff. — [1]) Pü. fügt *i tō ..* hinzu. — [2]) Pü.: *ētōn*. — [3]) Pü.: *ōšān kē*. — [4]) Pü. (nur): *an I*. — [5]) Pü.: *ō vastrak*. — [6]) Statt *°tąm drujim .. °tąm nasāum*. Pü.: *pa ōšān druž .. pa ōi nasuš*. — [7]) Hds. *aētaya*; Pü.: *ōšān kē*.

• j. **aētaδa** Adv. 1) 'hier, da; dort': *°δa hē uzbaoδąm tanūm nidaiϑyąn* V. 5. 12; 45, 59, *6.*46, *8.*11, 100, *16.*2; — *°δa aŋhava astvainti* V. *9.*1; — *barəšnava paiti vaγδanahe .. yat̰ °δa hanjasånte paouru gaonaheča* (sd.) .. N. *65*; *71*(?); — *zaotarš gātava .. ⁺°δa*[1]) .. N. *81*; — *yeŋhe °δa mazdayasnanąm nāirika .. ⁺hąm.raēϑwayeiti* "wes von den M. Frau dort .." N. *11*; — *avaδa °δa* V. *4.*50; — *taēča °δača puϑrəm baraiti* V. *15.*49 (?). a) mit Gen.[2]): *°δa .. aiŋhå zəmō* V. *3.*18, *6.*7, *8.*8, *16.*12. 2) 'dann, so' a) hinter *yezi*: *yezi aŋhat̰ upaētəm vā .. °δa .. aētå vastrå fraća kərəntayən ..* V. *7.*12; N. *26.* b) hinter *yat̰*: *āat̰ yat̰ hīš frā vayō patąn .. °δa .. aētəm kəhrpəm hvarə.darəsīm kərənaot̰* V. *5.*13. 3) 'dann' im Sinn von 'in der Folge' und 'in Folge dessen', einen Zwischensatz hinter einem Satz mit *yezi* einleitend: *yezi nōit̰ nidarəzayånte – °δa hē aēte sūnō vā .. frajasāt̰*[3]) *– kā hē asti ćiϑa* V. *6.*47; — *yezića vaočāt̰ aēšō nā hanąm .. pərəsaŋuha – °δa aēša yā kaine hanąm .. pərəsāiti .. – °δa aēša yā kaine aētahmāt̰ puϑrāt̰ ⁺mimarəxšāiti –* [3])*havanta .. vərəzyąn ..* V. *15.* 13 f.; — *yezi nōit̰ harəϑrəm baraiti – °δa aēša yō apərənāyūkō adāityō.aŋharəϑrəm* (sd.) *irišyāt̰ –* [3])*para hē irišintō raēšəm čikayat̰ ..* V. *15.*16.

Pü.: *ētōn*. — [1]) Hs. *aētaya*, doch s. Pü. — [2]) Dbr. VglS. *1.* 336. — [3]) Hier erst beginnt der Nachsatz zu dem Vordersatz mit *yezi*.

• j. **aētat̰** Adv. 1) 'darum, deshalb', auf einen Inf. vorausweisend: *°tat̰ dim .. dazdyāi* (sd.) .. *snaϑāi aŋrahe mainyəuš* Y. *27.*1. 2) 'dann, alsdann': *ϑrišum barəsma frastərənuyå .. °tat̰ tē jasāni ⁺avaiŋhe* Yt. *12.*3 f.; 6, Vd. *19*, Nik. 2. 3) 'so, ita', als Korrelat von *yaϑa*: *yaϑača pasuš.haurvåŋhō °tat̰ sraošəm .. pairi.barāmahi* Yt. *11.*7; 7 (?).

ASn. aus ³*aēta-*. — ai. *etát* Adv. 'so; also'. — Pü: *ētōn*; s. ³*aēta-* No. 2.

• j. **aētaᵛva-** m. EN. eines Gläubigen: *°vahe māyavahe* (sd.) *ašaonō* Yt. *13.*123.

Komp.: ¹*aēta-*+(*g*)*va-*, eig. 'der schimmernde Rinder hat'. — ai. *étagva-* Adj.; Bthl. IF. *12.* 130. — [1]) mp. *ēt* (bei Justi NB. 11) mag den alten Kurznamen dazu fortsetzen; doch s. Mf 3.

• j. **aētavatō** Adv.: s. *aētavant-*.

• j. **aētavaitya** Adv.: s. *aētavant-*.

• j. **aētaᵛvant-** Adj. 'tantus, so gross, so viel', nur Neutr. (mit Gen. part.): *°vat̰ aēsasčit̰ āstārayeiti* (sd.) N. *12*; — *°vat̰ huškanąm aēsmanąm °vat̰ naptanąm* V. 7.

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31; 31², 35¹⁴, *8.*85; — *us haca nasāvō °vat apat haca niž̌bārayən* V. *6.*31 (?); — *asti.masō xraoždvahe biš °vatō varədvahe* ".. bis tanto mollis ligni" V. *13.* 30; — *°vat apayašša* N. *109* (?). a) mit dem Korrelat *yavant-*: *biš* (sd.) *°vat hāϑrəm yavat tačarəm* F. *27*a; a; — *yavat čvatča hē zastažibya hangəurvayan °vat apat haca niž̌bārayən* V. *6.* 29; — *°vat āpō yavat* . . N. *108*; — *°vatō zaota* (näml. *ratufriš*) *yavat framaraiti* "mit so vielem ist der *Z. r.*, als er (selber) aufsagt" N. *21*; *21*, *23*, *+38*[1], *39*. Aa) GS. *°vatō* als Adv. 'quantum sat est, in hinreichendem Mass' (?): *hurayåsčit* (sd.) *aoa °vatō daidyat* A. *3.* 4; — *°vatō aētahe +nitəma aiwyåstō ratufriš* "wenn er nur mindestens ausreichend damit bekleidet ist, ist er *r.*" N. *87.* b) LS. *°vaitya* als Adv. 'damit' (?): *manaŋhō °vaitya īm kārayeiti* (sd.) Y. *19.* 13.

ai. vgl. *etávant-* Adj. — Pü. (zu V. *6,7*): *ētōn*, (zu V. *13*, F., N.): *ān i and*, (zu Y.): *pa ēn*; Sü. (zu A.): *kimcit*, (zu Y.): *evam anena*. — 1) Hds. *aēvatō*.

• j. **aētahmāyav-** Adj. (auch fem.) 'schuldig' (wessen? *paiti* mit Akk.) a) einer Tat, dafür 'verantwortlich': *yezica aēsa kaine* .. *°yuš* (NSf.) *paiti varšta šyaoϑna* V. *15.* 10. b) einer Leistung, dazu 'verpflichtet': *yō* .. *°yuš* (NSm.) *paiti harəϑrəm* ".. der ist zur Wartung verpflichtet" V. *15.* 21; 42.

Komp.: ²*aēta-* + **māyav-* Adj., zum V. *mā(y)-*, eig. 'seinen Anteil, sein gebührend Teil abmessend, abzahlend'; Bthl. IF. *12.* 138. — Pü: *pa ci*; s. ebd.

• j. **aētā-** f. 'Strafbarkeit': *yasča* .. *ima vačō nōit +vīsaite framrūite* (sd.) *°tam ā yātumanahe jasaiti* ".. der verfällt in die Strafe dessen, der sich mit Zauberei befasst" Y. *8.* 4.

Ableit. aus ²*aēta-*, durch Haplol. für **aētatā-*, Bthl. IF. *12.* 137. — Pü.: undeutlich, Ausgang *šnīh*; s. ebd.

j. *aēti niϑaitica* N. *67*: lies *aiti(ϑāiti) niϑāitica*.

j. *aētyąm* P. *18*: lies *aētąm*.

• j. *čvaiti* ^x^**aētšaya**[1]: "wie gross (ist) — ? —" F. *27*a.

Pü.: *cand ān*[2] *angust.* — 1) Verderbter Name eines Längenmasses; s. No. 2. — 2) Mit dem Ideogramm geschrieben; vermutlich ist es aus einem Zahlzeichen verderbt, und das Ganze ist nicht Übersetzung der Frage, sondern Antwort darauf: „so gross als .. Finger"; vgl. WZKM. *15.* 118.

• j. **aēδa-** m., Plur. 'Kopfhaut': *°δa* .. *+kaya hənti masyaŋhō °δa +yōi +aparaya paiti +mastrəɣnaya* .. *+kaya kasyaŋhō +yōi +paouruya paiti +mastrəɣnya* "Kopfhaut. — Welcher Teil der Kopfhaut ist der grössere? Der an der hintern Schädelwand. Welcher der kleinere? Der an der vordern Schädelwand." F. *3*c.

Vll. zu lett. *āda* 'Haut'[1]. — Pü.: *pōst i sar.* — 1) Dessen Grundform dann ein *i* hinter *ā* verloren haben müsste.

• j. **aēδa** ^x^*aiwyastčit paiti apa* .. N. *51*: — ? —.

Pü.: fehlt.

j. *aēϑāhu* H. *2.* 25: lies *aēxāhu*.

j. *aēϑyā.varištąm* N. *46*: lies *haϑyāvarštąm*.

• j. *aēϑra-* n. '(Priester-)Schule, Lehre'. KompA.; Ableit. — Et.?[1] Aus ar. **aitra-*, **aithra-* oder **a'itra-* (§ *81*). — 1) Ohne Wert Haug ZPGl. 129.

• j. **aēϑra-patay-**[1] m. 'Herr, Meister der (Priester-)Schule, Lehrer, (priesterlicher) Lehrmeister': *čvat nī +°paitim upāisāt yārə.drājō; ϑrizarəmaēm* (sd.) *xratūm ašavanəm aiwyåŋhat* "Wie lange soll man einen Lehrer besuchen? Ein Jahr lang. Drei Jahre hindurch soll man dem Studium der frommen Weisheit obliegen" N. *11*[2]; — *yezi antarāt* (sd.) *naēmāt* .. *vīraoδayeiti* (sd.) *+aϑa +nūčit ainim °paitim upōisōit* ".. so soll er dann zu einem andern Lehrer in die Schule gehen" N. *11*; *9*, *12*; — *vāčō* .. *+yąm hē čaxse °paitiš* "die Sprüche, die ihn der Lehrer gelehrt hat" Y. *65.* 9; F. *7*; — *kat +nī dačvayasnāt vā tanu.pərəϑāt (vā) °patōit pairi +aiwyaŋhat* (sd.) "darf man bei einem als seinem Lehrer studiren, der ein *D.* oder ein *T.* ist?" N. *16*[3]; — *yat tā sravå drənjayən yå paourva °patayō drənjayan* V. *4.* 45; Aog. *59*; — *antarə aēϑrya °paiti* (AD.) "zwischen dem Schüler und dem Lehrer" Yt. *10.* 116; — *°paitinąm aēϑryanąm* Y. *26.* 7; *68.* 12, *26.* 8, N. *13*; — *miϑrazyāmkahe °patōiš hamiδpatōiš* (sd.) Yt. *13.* 105; — *mā āzārayōiš* .. *°paitiš* (AP.). FrD. *4.*

np. *hērbad.* — Man vgl. zur späteren Bed. des Worts Dst. ZA. *1.* LIV. — Pü.: *ēhrpat*, zu Aog. *59* erl.: *mōγupatān mōγupat.* — 1) Auch *°ϑraf°* geschr. — 2) Dh. man soll zu drei Lehrern je ein Jahr lang gehen; vgl. unter ²*antara-* No. 1. — 3) Vgl. N. *17.* — Die Antwort s. unter *zrvāta-*.

• j. **aēϑrya-** m. '(Priester-)Schüler, Zögling': *antarə °rya* (AD.) *aēϑrapaiti* (sd.)

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Yt. *10.* 116; — *aēϑrapaitinąm* °*ϑryanąm* Y. *26.* 7; 8, *68.* 12; — *miϑrəm* . . *framrviša* °*ryanąm* (statt DP.) Yt. *10.* 119; — (*kaṯ*) *nā daēvayasnāi vā tanu.pərəϑāi vā* +°*ryāi*[1] +*čašāite* "darf man als einem Schüler Unterricht erteilen einem der ein *D.* oder ein *T.* ist?" N. *17*[2].

KompE. — Ableit. aus *aēϑra-*. — Pü.: *hāvišt*, Sü.: *śiṣyaḥ*. — [1]) Hier *aēϑrayāi* geschr., § *268.* 11; vgl. auch Pt 4 zu Y. *26.* — [2]) Vgl. N. *16.*

• j., g. **aēn-**[1]) V. 'vergewaltigen'. Praes. 20 *inav-*. — PPfP. *inita-*[2]); Inf. *aēnaŋhe*, *aēnaŋhē*.

'vergewaltigen, kränken': *kō ϑwąm yim ahurəm mazdąm* ××*mazištayanti* (sd.) *inaoiti* V. *18.* 61.

ai. *inóti*, °*initaḥ*. — Pü.: *kēnēnītan*. — [1]) Das *n* ist im letzten Grunde praesentisch. — [2]) S. *ainita-*.

• p. **ainaira-**[1]) m. EN. eines Babyloniers: *I martiyaʰ nadiⁿtabairaʰ nāma*ʰ °*rahyā puϑʳaʰ* Bh. *1.* 16.

[1]) So nach dem assyr. Text; im ap. ist *irᵃ* ausgebrochen.

• j. **aēnaŋhe**, g. +°**naŋhē** Inf. 'einem (Gläubigen) Gewalt anzutun, an ihm Gewalttat zu verüben' a) mit Akk.: *hyaṯ mā drəgvå dīdarəšatā* (sd.) °*naŋhē* Y. *46.* 7; — *yə̄ vā mōi yå gaēϑå dazdē* (sd.) °*naŋhē* Y. *46.* 8. b) mit Gen.: *naēčiščā* +*aŋhå yāsāiti* . . *mahrkāi* (sd.) *nōiṯ* °*naŋhe* Y. *65.* 11. c) mit *ə̄ānū* und Akk.: *hyaṯ* °*naŋhē drəgvatō ə̄ānū išyəŋg aŋhayā* (sd.) Y. *32.* 16.

Zum V. *aēn-*. — Vgl. ¹*aēnah-*. — Pü. (dRn.): *pa dārišn i kēn*; *ō ōi i kēn*; *ō kēn*; *kēnān i drvandān*.

j. *aēnavišti* N. *15*: lies *anaivišti*.

• g. (j.) ¹**aēnah-** n. 'Gewalt-, Übel-, Untat, Frevel': *hanarə* (sd.) . . *vāstryehyā* °*naŋhō pasə̄uš vīrāaṯčā adrujyantō* (sd.) Y. *31.* 15; —*yadā aēšąm kaēnā* (sd.) *jamaitī* °*naŋhąm* Y. *30.* 8; *32.* 7; — *yə̄ vā kasə̄uš* °*naŋhō ā mazištąm ayamaitē* +*būjim* "oder wenn einer für eine geringfügige Übeltat[1]) die höchste Busse heischt" Y. *31.* 13; — *pourū* °*nå ə̄nāxštā yāiš srāvahyeitī* (sd.) Y. *32.* 6. — *aēnaŋhe*, °*naŋhē* als Inf. sbes.

KompA.; Ableit., vAbleit. — Vgl. ²*aēnah-*. — Zum V. *aēn-*. — ai. *énas-* n. — Pü. (zu Y. *31.* 13): *kēn*, erl.: *vinās*, (zu Y. *31.* 15): *kēnēnēt*, 3S., (sonst): *kēnīk*, erl.: *vināskār*. — [1]) Die ihm zugefügt worden ist.

• g. ²**aēnah-** Adj. 'Übeltäter, Frevler': *aēšąm* °*naŋhąm* . . *srāvī yimasčīṯ* (sd.) Y. *32.* 8.

Vgl. ¹*aēnah-*. — Pü.: *kēnīk*, erl.: *vināskār*.

• j. **aēnahʹya-** den. Praes. 31 'zu vergewaltigen'.

yō aēnaŋhaiti[1]) *nō manō yō aēnaŋhaiti*[1]) *nō kəhrpəm* Y. *9.* 29.

Pü.: *kē kēnīk hāt ō ān i amāk mēnišn* . . *karp.* — [1]) § *268.* 30.

• j. **aēnahʹvant-** Adj. 'Gewalttat, Frevel übend an —' (Lok.): *yō čiščā ahmi nmāne* . . °*naŋhå asti mašyō* Y. *9.* 28.

Pü.: *kēnīk*.

j. *aēnəm* N. *44, 45*, *aēnyō* N. *107*: lies *ainim*, *ainyō*.

• j. **aēnō.manaŋhan-** Adj. 'der die Absicht der Vergewaltigung, Misshandlung hegt': *yaṯ dim* °*naŋha* (NS.) *paiti.ašnaoiti aētaṯ hē arəduš* (sd.) V. *4.* 17.

Pü.: *kēn mēnišn*. — Ableit. aus **aēnō.manah-* n.

j. *aēništəm* N. *109*: lies *ainištiš*.

• j., g. **aēm**: s. unter *ayə̄m*.

j. *aēmaṯ* N. *12*: lies *aēm aṯ* (?); s. *aṯ* No. 6.

j. *aēyąm* V. *3.* 14 PüZ.: lies *aēvąm* (?).

• j., g. **aēvā** Adv. 1) am Satzanfang a) 'so, ita': +°*va hē*[1]) *dāityō.piϑwəm* (sd.) V. *13.* 28. α) mit folg. *yaϑa*: °*va tē bavāhi* (sd., 2 b) *yaϑa* . . Az. 2. b) 'so . . denn', mit folg. Konj.: °*va tē zāvarə aojasča framrava* . . *fravašinąm* "so will ich dir denn erzählen von . ." Yt. *13.* 1. 2) hinter dem ersten Wort des Satzes, zur Hervorhebung; unübersetzbar: *kva* (sd., auch fdSt.) °*va* V. *3.* 40, usw.; — *nōiṯ* °*vā ahū* (sd.) *vistō naēdā* . . Y. *29.* 6; — *fračarātō* (sd.) °*va* .. N. *103.*

ai. *evá*; § *254.* 1. — Pü.: *ētōn*. — [1]) Hds. *aēvahe*; vgl. V. *13.* 44.

• p. **aiva-**, j., g. **aēva-**, j. **ōiva-**[1]) Zw. (fem. °*vā-*) 'ein' 1) als eig. Zw., im Gegens. zu anderen Zw. oder einer beliebigen Mehrheit 'ein; einzig, allein': *ōim*[1]) .. *dva* .. *tišrō* F. *1*; — *nōiṯ* .. °*vō nōiṯ dva nōiṯ ϑrāyō nōiṯ frāyaŋhō* P. *44*; — °*vahe* .. +*asəmaoγahe* .. *dvayå* .. *ϑrayąm* V. *18.* 11; N. *65, 108*; — *ϑriš mayəm* (sd.) .. *dva* .. +*ōim*[1]) [2]) V. *16.* 12; — *zayånte* .. *dasa puϑra ϑrāyō* .. *ϑrāyō* .. *ϑrāyō* .. °*va* (statt NSm.) Az. *5*; Vyt. *3*; — °*vąm vā avi xšapanəm duyē vā pančāsatəm vā* Yt. *8.* 11; — °*va* (IS.) *ϑrišva ahmāṯ masyehīm* .. *dva ϑrišva* .. *ϑribyō ϑrišvaēibyō* V. 2. 11 f.; — *čvaṯ* .. *yaom* (sd.) *frabarāṯ*

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dva danarə .. °*va* (statt ASn.!) *danarə* V. *16*. 7; Vd. *12*; — *manayən ahe yaϑa hazanrəm narąm ōim*[1] *narəm ādarəzayōit̰* Yt. *8*. 55; +*1*. 19; — *arəǰaiti* .. °*va ašō.stūitiš ōium*[1] *vā ašaonō xšnaoϑrəm satəm* .. *hazanrəm* .. *baēvarə* .. H. *1*. 5; 6, 8, 10, 12, 14; — *nōit̰ satəm ǰainti* .. *ōim*[1] *ǰainti* Yt. *14*. 37; — +°*vahmāt̰*[3] *naēmāt̰* .. +*va naēma* N. *99*; — *sūnahe* °*vahe* +*aštā.bifrəm* (sd.) V. *13*. 44; — *astəm* °*vō* (statt ASn.) +*mastrəγnąm* .. *vīspača* .. F. *3* c; — °*vō pantå yō ąsahe vīspe anyaēšąm* .. Y. *72*. 11; — ‖ °*vam parūnam xšāyaϑiyam* °*vam parūnām framātāram* X. *1*. 1, *6*. 1, D. *6*. 1, Ao. *1*; — *urvarå* .. *paoiriš* .. *ōyum*[1] *gaokərənəm pairi* V. 20. 4; — *āϑrasča* °*vąm ϑraxtim* N. *74*; — °*vō bayəm* (sd.) .. *nisirinuyāt̰* Vd. 2; 2; — *hō* °*vō uštanavatąm* .. Yt. *14*. 20; — *tūm* .. °*va* (NSf.) *vīspahe aŋhəuš* .. V. *18*. 30; — *avavat̰ aipi yaϑa ōyum*[1] *vīrō.vastrəm* (sd.) V. *8*. 25; — °*vąm* (*zaoϑrąm*) *kahyāčit̰ taδa frāyaŋhąm* (sd.) N. *65*; +V. *3*. 14 PüZ.; — +*aŋhåsča mē* +°*vaŋhå āpō apaγžārō* .. "der Abfluss dieses meines éinen Wassers .." Y. *65*. 5; 5; — *yō aētaēšąm* +*ōim*[4] *kāčit̰* +*upōisāt̰* N. *109*; — +*kahmāi tē* °*vahmi paiti vačō* .. H. *1*. 1[5]; — *yō gāϑanąm ōyəm*[1] *vāčim apayāiti* °*vąm vā vačastaštīm* N. *42*; +*42*, *43*; — °*vō ahunō vairyō* .. +*zamarəguza avazat̰ vīspe daēva* Yt. *19*. 81; — *yahmāi* .. *aurvantō* .. *vāša ϑanǰasånte* °*va čaxra* (sd.) Yt. *10*. 136; — *aēm* .. *yə nə* °*vō sāsnå* (sd.) *gūšatā* Y. *29*. 8; Yt. *17*. 19, 21; — *yō nō* °*vō at̰ tē uyē* Y. *11*. 9[6]; — *pairiϑwō bavaiti pantå yim* .. *hå dit̰* °*vō apairiϑwō* ".. der allein ist .." Aog. *77*; — *yasnahe* °*vahe ratufriš aratufriš gāϑanąm* "für den *Y.* allein ist er *r.*, nicht (auch) für die *G.*" N. *22*; — *yat̰* °*vō zaota* (sd.) *frāyazāiti* N. *81*; 60; — *mā čiš barō* (sd.) °*vō yat̰ iristəm* "nicht soll einer allein .." V. *3*. 14; 14. a) mit folg. *pe* oder *čit̰* 'auch nur ein': *yezi* .. +*ōyum.pe*[1][7] *vāčim framaraiti* N. *42*; *14*; — +*ōyəmčit̰*[8] .. *vāčim gāϑanąm asrutəm* (sd.) N. *103*; — °*vayačit̰* (ISf.) *aēsmō.bərəiti* °*vayačit̰ barəsmō.bərəiti* P. *24*; +N. *103*[9]. b) mit Neg. und folg. *čina* 'ne unus quidem': *yō* .. *nōit̰ ōim*[1] *činəm vāčim* +*aiwyās* N. *14*. 2) als unbest. Pron. 'ein, irgend ein': *āat̰ aēšąm narąm* °*vō iriϑyāt̰* V. *5*. 27; — +*oim tat̰ vā* .. *ayarə āǰasaiti* °*va vā xšapa* Aog. *51*; — *yō* °*vahe asəmaoγāhe* .. *daδāiti* V. *18*. 12; — °*vahe hātąm*[1c] *činmanahe* .. A. *3*. 7 (?). [V. *13*. 28: lies *aēva hē*; — N. *103*: lies *aiwi.gāme*. — S. noch *aēvō*°.]

KompA.; Ableit. — mp. *ēv, ēvak*, np. *yak*; gr. οἶος. — Pü.: *ēv, ēvak*, (zu N. *22*): *ēvtāk*. — 1) Nur im ASm., n., der *ōyum, ōium, ōyəm, ōim* und *oīm* geschrieben wird, statt **ōivəm*, § *268*. 24. — 2) K 1, L 4. — 2) F 1. — 3) Hds. *anahmāt̰*; s. Pü. — 4) Hds. *nōim*; s. Pü. — 5) S. zSt. unter *ašəm.stūt-*. — 6) Zit. aus Y. *29*. 8 und und *34*. 11. Vgl. *) zu *məndāidyāi*. — 7) Hds. *ōyąm*. — 8) Hds. *uməmčit*; s. aber Pü.: *ēvak či*. — 9) Hds. *aēvayayačit̰*. — 10) Vgl. P. *43*.

j. *aēvatō* N. *38*: lies *aētavatō*.

• j. **aēva'δa** Adv. 'an éinem Ort' oder 'zu gleicher Zeit'[1]: °*δa āsnāϑrat̰ hāvanāne* +*raēϑwayeiti* N. *80* (?).

Pü.: *apē hač ēvak*. — 1) Zu § *252*. 6 oder 7.

• j. **aēva'ϑa** Adv. 1) 'ganz so, ebenso', als Korrelat von *yaϑa*: °*ϑa bā* .. *yaϑa tūm* .. *vašaŋhe* "es ist ganz so, wie du sagst" V. 5. 17. 2) 'gleichfalls auch, ingleichen auch': *ainim aēϑrapaitim* (sd.) *upōisōit̰ aϑa ϑritīm* .. °*ϑa tūirīm* N. *11*.

Pü (zu V.): *ētōn*; (zu N.): *ēvak āδēnak*, (nach Andern) *ētōn*.

• j. **aēvandasa-** Adj. 'der elfte': *garayō uzuxšyąn* .. °*sō* .. *dvadasō* .. Yt. *19*. 2; *1*. 8, V. *14*. 9, *5*. 29 (statt AS.); — °*səm asaŋhąmča* V. *1*. 13.

Ableit. aus **aēvan-dasa* Zw. 'elf'; vgl. zF. § *210* aE. und IF. *9*. 245. — Pü.: *yāčdahum*.

• j. **aēvākəm** Adv. 'zugleich' (?): *aēv*° *narąm ašaonąm ahunvitīm gāϑąm frasrāvaynti* Vd. *12*.

ASn. aus **aēvāka-*, Ableit. aus *aēva-*. — Pü. usw. s. Bthl. IF. *11*. 121.

• j. ⁑**aēvāčina** *dāitīm vinānϑat̰*⁑ N. *5*[1].

Pü.: fehlt. — 1) Vorher: *nōit̰ avačinō dāitīm vināt̰*.

j. *aēve.gāma* N. *103*: lies *aiwi.gāme*.

• j. **aēvō.arma-** Adj. 'einarmig': *yaϑa* +*aēvō.gavō* (sd.) °*mō* P. *33*.

Pü.: *ēvak arm*.

• j. +**aēvō.gafya-**[1] m. EN. eines Gegners des *Kərəsāspa*: *uiti* (sd.) +*ašti.gafyō* .. *uiti* °*yō paitiš uiti gandarəwō upāpō* "desgleichen (di. ebenso erging es dem) *A.* .., desgleichen *A.*, der Herr, desgleichen *G.* .." Yt. *15*. 28.

Eig. Bed.? — 1) NA. trennt. Meine Auffassung von *ašti.g*° und *aēvō.g*° als EN. ist durch den Parallelismus mit *gandarəwō* (sd.) bedingt.

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• j. **aēvō.gan-** Adj. 'mit éinem, auf éinen Schlag tötend': *pairiϑwō bavaiti pantå yim mašyō gaoō pāiti* +°*ja*[1] *anamarəždikō* Aog. 80.

Vgl. *kakərət.gan-*. — Pü.: *ēvaktāk žatār*. — [1] Ausg. °*janō*, vgl. Var.

• j. +**aēvō.gava-**[1] Adj. 'einhändig: *yaϑa paourvō* °*vō aēvō.armō raŋham* +*ava.nayeintīm* **savavå dət čiš āite** P. 33[2].

Pü.: *ēvak gōk*[3]. — [1] Bei Dst. °*savō*; vll. ist das Wort mit dem zweiten *g*-Zeichen geschrieben, wie F. 21, s. *gav-* No. 2. — [2] Der Sinn der Stelle ist unklar; ein Versuch IF. 7. 225[4]. — [3] = Päz. *gōh*, F. 21. — [4] Pü. ist mit dem Text nicht zu vereinbaren. Handelt es sich etwa um eine *Pāurva*(sd.)sage?

• j. **aēvō.gāya-** n. 'Längenausdehnung éines Schritts, éine Schrittlänge': *čvat hača anyō.anyaēibyō? yaϑa* °*gāim kuϑa* (sd.) °*gāim?* .. "Wie weit von einander? So viel als eine Schrittlänge beträgt .." V. 9. 8.

Pü.: *ēvak gām*.

• j. **aēvō.dāta-** Adj. (fem. °*tā*-) 'einzig-, alleingeschaffen', vom Urrind*): *måŋhahe gaočiϑrahe gəušča* °*tayå gəušča pouru.sarəδayå* Yt. 7. 0; — *gaom* °*tahe* .. *pouru.sarəδahe urunō* S. 2. 12 (?).

*) Als dem zu Beginn der Schöpfung einzigen lebenden Wesen. Nach Bd. 10 wurde der Same des sterbenden Urrinds dem Monde (s. *gaočiϑra*-) übergeben und im Mondlicht geläutert. Darauf gingen aus ihm die vielen Arten von Tieren hervor, vgl. *pouru.sarəδa*-. S. noch SBE. 47. 33. Pü.: *ēvak dāt*.

• j. **aēvō.pad-** m. 'éin Fuss': °*pāδəm nidaϑaite aiš antarə.arəδəm nmānahe* Yt. 18. 4.

• j. **aēvō.māhya-** Adj. 'einen Monat dauernd': *yat nāirika upas.puϑrīm jasāt hīm* (ASn.)[1] *vā bimāhīm vā* "wenn eine Frau in die Schwangerschaft kommt — einen Monat lang[1] oder zwei .." V. 5. 45.

zBild. s. unter *dasa.māhya*-. — Pü.: *ēvak māhak*. — [1] Auf *upas.puϑrīm* bez.

j. *aēvō.savō* P. 33: lies °*gavō*.

• j. **aēvō.sarəd-** m. EN. eines Gläubigen: *ϑritō* °*rəδō* (GS.) *fyuštahe ašaonō* "des Θ., Sohns des *A*., Sohns des *F*. .." Yt. 13. 125.

Eig. 'einzigartig'.

• g. **aērav-** Adj. (etwa) 'schimmernd': *raočå x^vəng asnąm uxšā* (sd.) *aēuruš* Y. 50. 10.

Vgl. [1]*aēta*-?[1]). — Pü.: *arūs* 'weiss', wohl in Folge Verwechslung mit *auruša*-[2]). — [1]) Ai. *īrav*- m. (wozu Pischel VSt. 1. 85) und got. *airus* 'Bote' lassen sich ihrer Bedeutung wegen nicht heranziehen. — [2]) Falsch Dst. ZA. 1. 328 No. 29; s. Lichterbeck KZ. 33. 190.

• j., g. **aēs-** V. 'Herr sein über —'. Praes.[1] 1 *is*-. — Inf. *ištəe*.

Nur Med. 1) 'Herr sein, verfügen über —, zu rechnen haben auf —' (Gen.) *tištrīm* .. *isānəm hazaŋrāi* (statt Gen.): *ayaptanąm* "den *T*., der über tausend Herrlichkeiten verfügt" Yt. 8. 49; — *kat mōi urvā isē* (3SPM.) *čahyā avaŋhō* "ob meine Seele auf irgend welche Hilfe zu rechnen hat?" Y. 50. 1; — s. noch 1, 2 a. 2) 'können, vermögen, im Stand sein zu —' (Inf.): *isaēta*[2] *mē yaoždāitīm* "ihr könntet mich purifiziren" V. 8. 100. 1, 2 a) mit Gen. und Inf.: *naēča* .. *hāu nā ahmat hača gātaot isaēta frašūtōit nōit apašūtōit* (sd.) *ϑrayąmčina gāmanąm* P. 23[3]. 3) '(es) können, vermögen, (dazu) im Stand sein', absol.: *yə* .. *yavat isāi tavāčā avat xsāi* "der ich .. (sie), solang als ich kann und vermag, lehren will .." Y. 28. 4; — *at və staotā aojāi* (sd.) .. *aŋhāčā yavat* (sd.) .. *tavāčā isāičā* Y. 50. 11; 43. 9; — .. +*srāvayōit yeziište* (*yezi*) *nōit* +*ište*[4] (3SPM.) *nōit ašavanəm ainištiš* (sd.) *āstārayeiti* "wenn er es vermag; (wenn) er es nicht vermag, so .." P. 12; — *yezi* +*išta*[5] (*yezi*) *nōit* +*išta*[6] (3SPrM.) *nōit ašavanəm* +*ainištiš āstāraiti* N. 109; — +*haiϑyō.dvaēšå* (sd.) *hyat isōyā* (1SPM.)[7] *drəgvāitē at ašaonē rafənō hyəm* Y. 43. 8; — *tat at və vərəzyāmahī fračā vātōyāmahī yā tə isāmaidē* (Konj.)[8] "wir wollen es betätigen und es (anderen) zum Verständnis bringen, so gut wir können" Y. 35. 7; — *tat nō dāyata yūžəm yazata* .. *xšayamna isāna* (VPm.) Y. 65. 14. 4) 'haben zu —' sva. 'verpflichtet sein zu —, sollen', mit Inf.: *dva dim nara isōiϑe*[2] .. *apa.skambəm* (sd.) *vīčičaēšva dim* .. *nidaiϑyąn* V. 8. 10.

ai. *īṣṭe*, *īśe* (3S.); *īśānáḥ*. — Pü. (zu N., P.): *tuvānīk* (*būtan*), (zu Y. 35): *pa tuvān x^vāstār būtan*, (sonst): *x^vāstār būtan*[9]. — [1]) Ausser *ište* und +*išta* könnten alle Formen auch dem Perfekt zugewiesen werden, § 162. — [2]) Them. — [3]) Steht °*šūtōit* (sd.) statt des gen. Inf., so lässt sich der Gen. *gāmanąm* durch Attraktion erklären; s. zu *anuxtəe* No. 1. — [4]) Hds. *išti*. — [5]) Hds. *išta*. — [6]) Hds. *išta*. — [7]) § 376 No. 2. — [8]) Zu § 371. — [9]) Vgl. Pü. zu [1]*aēš*-.

• j. **aēsma-** m. 'Brennholz', Plur. und

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Sing. in kollekt. Sinn[1]: °*mą frasaočayāhi* V. *8*. 75; *14*. 7; — *ā °mąn yāsaŋuha* V. *18*. 19; *5*. 2; — °*mą .. baoiδi* Y. *3*. 2; — °*mąsča baoiδīmča* Y. *4*. 1, *7*. 26, *8*. 1, 22. 3; — °*ma* (AD.) *baoiδi* Y. *7*. 2; — *hā mē bara* °*mača* (AP.) *barəsmača* N. *105*; — °*mąsča barəsmača* N. *71* T.; — ⁺*hava* °*ma* (IS.) *hava barəsmana* N. *108*; — °*məm ašaya bərətəm* Y. *62*. 9; — *yō* °*mō* (AP.)[2] *ašaya barat̰* V. *8*. 79; — ⁺*kva aētąm* (AP.) ⁺°*məm*[3] *paiti.barāt̰* N. *103*; — *čvat̰ nā nitəma* °*mahe paiti.barō ratufriš* "wie viel Brennholz zum mindesten darbringend ist man *r.*?" N. *106*; — *kat̰ tā* °*ma* (NP.) *yaoždayąn aŋhən* V. *7*. 28; — *pairi urvarābyasča varəδābyasča* °*mačibyō* "abseits von Bäumen und Sträuchern, die Brennholz sind (geben)" V. *16*. 2; — *huškəm* °*məm* Y. *71*. 8; — *huškanąm* .. °*manąm* .. *naptanąm* .. *xraoždvanąm* .. *varədvanąm* V. *7*. 31; *19*. 24, *14*. 2, 3; — °*manąm* .. *hušatąm* A. *3*. 5²; — °*manąm yaoždātanąm* V. *18*. 19; 22; — °*məm*[3] .. *hikūš* ⁺*raočas.pairištąm* Y. *62*. 10; — °*məm*[3] *dāityō.aēsman* "Brennholz, das aus den gehörigen Brennhölzern besteht" N. *103*; — *aētəm* °*məm yō vaoče* ⁺*nəmaδka nąma* Yt. *14*. 55.

KompA., E. — Zum ai. V. *indhatĕ*, gr. αἴθω. Aus ir. **aizzma-*, § *53* I. 8. — np. *hēzum*. — Pü.: *ēsm*[4]. — 1) Daher der Sing. mehrmals mit dem Plur. des Attributs verbunden vorkommt; s. No. 3. — 2) Unthem. (?). — 3) S. No. 1. — 4) Das wegen des *s* als gelW. anzusehen ist.

• j. **aēsmō.bərətay-** f. 'Darbringung von Brennholz': *aēvayačit̰* °*rəiti* (IS.)[1] *aēvayačit̰ barəsmō.stərəiti* P. *24*.

Pü.: *ēsm barišnīh*. — 1) Hds. °*te*.

• j. **aēsmō.zasta-** Adj. 'Brennholz in der Hand haltend, mit Brennholz in der Hand': *yasə ϑwā .. frayazāite* °*stō* Y. *62*. 1; V. *3*. 1.

Pü.: *ēsm dast*.

• j. **aēza-**[1] Adj. 'verlangend': *aēzō* (s. °*zah-*) *jasatəm* °*zahe* Yt. *19*. 82.

Zum V. *āz-*[1], Praes. *izya-*[2]. — ai. *ehá-*[1] Adj. — 1) Wegen des Diphthongen in *aēza-*, *ehá-* s. BTHL. IF. *5*. 216. — 2) Falsch IF. *5*. 217 (wegen ai. *iṅgayati*).

• j. **aēzaˀxan-** m. Name eines Bergs oder Gebirgs: *ahmat̰ hača garayō fraoxšyąn* .. °*xasča*[1] Yt. *19*. 6.

Komp.: **aēza-* n. (zum ai. V. *indhatĕ*; vgl. ai. *édhas-* n. 'Brennholz', an. *eisa* 'Glutasche'; § *53* I. 8) + *xan-* f. 'Quelle'; eig. also „Glut-, Lavaquellen enthaltend". Vgl. BTHL. IF. *4*. 124. — 1) NS., § *405*.

• j. **aēzah-** n. 'Verlangen': °*zō* (AS.) *jasatəm aēzahe* "sie (beide) kamen zum (sva. 'nach dem) Verlangen des verlangenden" Yt. *19*. 82[1].

Zum V. *āz-*; s. unter *aēza-*. — ai. *éhas-* n. — 1) Vgl. zKonstr. DBR. AiS. 185.

• j., g. **¹aēš-** V. 'suchen'. Praes. 3 *iša-*, 14 a *isa-*, ⁺*iϑa-*[1], 14 b *išasa-*, *aēšasa-*[2], 17 (Fut.) *aēšya-*, 30 (Iter.) *aēšaya-*; Perf. *iyaēš-*[3], *yaēš-*[3]. — PPfP. *išta-*, PFP. *išya-*; Inf. *aēšē*; Absol. °*aēšəm*, °*išəntəm*.

1) '(etwas) suchen, suchen nach –, aufsuchen': *yō ašəm mainimnō ašəm isəmnō ašəm apa.raoδayeite* (sd.) .. *drujimča vinasti* V. *7*. 78; — Med. auch in reflex. Sinn: *vārəγnahe* .. *yō vazaite* .. *axšafni* (sd.) *xšafnīm isəmnō* Yt. *14*. 20; 20. a) mit Dat. comm.: *vīštāspahe* .. *yō* .. *ašāi ravō yaēša*[4] .. *ravō vīvaēδa* "*V.*, der dem *Aša* .. Raum suchte, .. Raum fand" Yt. *13*. 99; — *āat̰ frašūsənte* .. *fravašayō* .. *āpəm aēšəmnå*[5] *havāi kāčit̰ nāfāi* (sd.) ".. um Wasser zu suchen jede für .." Yt. *13*. 66. b) ohne Obj.: *baēšazəm* (sd.) .. *upōisayən* .. *yezi isəmnō nōit̰ vindāite* (sd.) V. *13*. 36. 2) 'zu erlangen suchen, haben wollen, begehren, wünschen': *xᵛarənō* .. *yat̰ isat̰ fraŋrase* Yt. *19*. 56; 82; — *apatat̰ fraŋrase xᵛarənō isō zaraϑuštrāi* (als Gen.) Yt. *19*. 82; 56; — *āat̰ vō kasčit̰ mašyānąm* .. *xᵛarənō isaēta* Yt. *19*. 53; — *yō naēčim isaiti hunaranąm* V. *13*. 19; Aog. *48*; — *aϑā* .. *hyāmā* .. *ašavanō ərəšyā ištəm*[6] *rāitī* (sd.) Y. *40*. 4; — *yaϑa tūm isaēta* Vyt. *12* (?) a) mit Dat. 'etwas (Akk.) haben wollen, begehren, erstreben für –': *yō* .. *tanuye isaite ϑrāϑrəm* V. *13*. 19; — *āϑrava* .. *marəmnəm isəmnō daēnayāi aməm isəmnō tanuye* Yt. *16*. 17; 19²; — *āϑre aēsmąn išaiti* "fürs Feuer will er Brennholz haben" V. *5*. 2; — *vahištā išasā manaŋhā maibyō xšaϑrəm aojōṅghvat̰* "so erstrebe, o *VM.*, für mich das starke Reich" Y. *31*. 4. 3) mit dopp. Akk.: 'Jemand verlangen als –, von ihm wünschen, verlangen, dass er (.. sei)': *zaraϑuštrahe* .. *yim isən aməšå spənta* .. *ahūm ratūmča gaēϑanąm* Yt. *13*. 92; — ⁺*hvō.vi* .. ⁺*vohu.bayəm* (sd.) *isəmna* .. *zaraϑuštrəm* Yt. *16*. 15; — *zaraϑuštrō urvaϑəm ϑrātārəm isōit̰* "vom Freund soll

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Z. verlangen, dass er (dem Freund) Schutz gewähre" Y. *71.* 13. a) statt des praed. Akk. ein Adv.: *yimō avaϑa kərənaot̰ yaϑa dim išat̰ ahurō mazdå* "*Y.* tat so, wie es *AhM.* von ihm verlangte" V. *2.* 32. 4) spez. 'zu hören verlangen, hören wollen': *yā tōi ašā yā ašāi gəuš tašā* (sd.) *mraot̰ išəntī mā tā tōi vohū manaŋhā* "was .. kund getan hat, hören wollen sie das durch deinen *VM.*" Y. *46.* 9. a) ohne Obj.[7]: *at̰ tā vaxšyā išəntō* "ich will davon reden zu denen, die hören wollen" Y. *30.* 1; *47.* 6[8]; — *yaččā asnāt̰ yaččā dūrāt̰* (sd.) *išaϑā* Y. *45.* 1. 5) 'Jemand (Akk.) angehen, sich an ihn wenden, ihn bitten': *ise ϑwąm ahura mazda pərəse ϑwąm* .. Yt. *12.* 1; — +*yasə tat̰* +*apivataiti* (sd.) *pārantarəm* (sd.) *isōit̰* N. *12*; — *vayō* .. *ham isəmnəm paiδyāite* ".. stellt sich ein bei dem, der sich (an ihn) wendet" Yt. *15.* 53; — *at̰ yastəm nōit̰ nā isəmnō* (in pass. Bed.)[9] *āyāt̰* (sd.) Y. *46.* 6. a) mit Inf.: *aməšačit̰ .. avaŋhe isənti mašyākåŋhō* "die Menschen bitten die *Am.* um Beistand" Aog. *41.* 6) 'Jemand (Akk.) angehen (in feindlichem Sinn), angreifen, nachstellen': *avaēšąmčit̰ paϑō pāntō yim isənti miϑrō.drujō* Yt. *10.* 45. 7) 'erfahren, erlangen, teilhaftig werden': *yehyā savā* (sd.) *išāntī rādaŋhō* .. Y. *45.* 7; — *kaϑā* .. +*rānyō.skərəitīm* (sd.) *gąm išasōit̰* Y. *50.* 2.

mit *apa* –?–: *yō aētaēšąm* +*ōim kāčit̰ upōisāt̰ aētavat̰ apayaēša*[10] N. *109.*

mit *aibī* 'sich bemühen um –' (Akk.): *yə ahūm* (sd.) *išasąs aibī* Y. *51.* 19.

mit *upa* 1) 'etwas suchen, wonach suchen', mit Akk.: *čvat̰ aētaēšąm .. kāčit̰ upa.isāt̰? yavat̰* (sd.) *hāϑrəm* "auf welche Entfernung .. soll er von ihnen welche suchen? .." N. *109*; — *antarə hāϑrəmčit̰* +*aēte anya* (sd.) *upa.isōit̰* N. *109*; — *yō aētaēšąm* +*ōim kāčit̰* +*upōisāt̰*[11] .. N. *109* (?); a) ohne Objekt: *yezi nōit̰ upōisaiti*[11] .. "wenn er nicht (danach) sucht, .." N. *109*; — *yō* +*upōisōit̰*[11] *nōit̰* +*vinasti* "wer (danach) sucht, aber nicht(s) findet" N. *109.* 2) 'etwas ausfindig zu machen suchen für –' (Dat.): *avaϑa hē baēšazəm* (sd.) *upōisayən*[11] *yaϑa dahmāičit̰* V. *13.* 35. 3) 'etwas wünschen': *yōi .. aoδityō.draonaŋhasča* +*həntō dāitīm gəuš draonō upa.isəmnō* (statt NP.) [*ava*] *avaŋhabdənti* (sd.) N. 52; *53* (wo +*upōisəmnō*)[11]. 4) 'Jem. besuchen, sich einfinden bei –': *upā tū* (sd.) *nō iδa yå ašaonąm mošu* +*iϑəntō* (3PlA.)[12] *fravašayō* Yt. *13.* 146. a) insbes. 'einen Lehrer besuchen, zu ihm in die Schule gehen': *čvat̰ nā* +*aēϑra.paitīm* (sd.) *upōisāt̰*[11] N. *11*; — .. +*ainim aēϑrapaitīm* (sd.) *upōisōit̰*[11] *aϑa ϑritīm upōisōit̰ ačvaϑa tūirīm upōisōit̰*[11] N. *11.* 5) 'erfahren, erleben': *upa aētąm xšapanəm avavat̰ šātōiš urva* +*išaiti yaϑa* .. H. 2. 2.

mit *paiti* 1) 'streben nach –, begehren': a) mit Akk.: *taēča yā kasu.xratuš masyō.xraϑwąm* (sd.) *nōit̰ paitišaiti* V. *7.* 59. b) mit Gen.: s. Absol. 2) 'sich befleissigen, betätigen', mit Akk.[7]: *paitišata* (2P.) *mazdayasna sraošahe ašyehe yasnəm* Y. *57.* 13; — *staota yesnya yazamaide .. dadrāna paitišāna paitišmaramna* Y. *55.* 6; — *sixšantəm sāčayantəm paitišantəm* Vyt. 52, +P. *13* (wo °*šəntəm*)[13]. 3) 'erfahren, erleben': *kaδa šāiti* (sd.) +*paitišāma*[14] *fryā paiti tanvi* Yt. *17.* 10. a) bes. 'zur Vergeltung, zum Dank erfahren, empfangen': *kaϑā .. kāϑə* (sd.) *sūidyāi yə ī paitišāt̰* Y. *44.* 2; — *yaϑa ahmya aməšå spənta sraošāδa ašyāδa paitišąn .. yasnąsča vahmąsča* Y. *60.* 6.

mit *pairi* 1) 'ringsum absuchen, auflesen': *mazdayasna aiŋhå zəmō pairišayanta* (Opt.) .. *varəsąmča* (als Obj.) .. *yezi nōit̰ pairišānte .. astąmča varəsąmča* .. V. *6.* 7 f.[15]. 2) 'herumsuchen nach –, aussuchen, auslesen': *aēsmanąm xraoždvanąm .. pairīštanąm* V. *14.* 2[15]; A. *3.* 5[15]; — *uxδəm srīrəm pairištəm* F. *3* f[15]; V. *3.* 42 PüZ.; — *pairi daxma aēšayąn vī daxma čaēšayąn* V. *8.* 2. a) mit Dat. 'für –': *āϑre .. aēsmą pairišənte* V. *14.* 1.

ai. (*anv*)*iṣati, iccháti, eṣiṣyati, eṣayati, iyeṣa*; *iṣṭáḥ*. — Pü.: *xᵛāstan*; s. noch No. 6, 8 f., 15. — 1) S. No. 12. — 2) Nur im Adj. *aēsasa-*. — 3) Nicht ganz sicher; s. No. 4, 10. — 4) S. GDN. KZ. *25.* 561, § *268.* 11 und No. 10; doch vgl. auch die Var. und IF. *3.* 36. — 5) Statt *aēsimnå*, mit *i* für *yə*; s. zu *hindav-* No. 1. Das Part. Fut. bezeichnet öfters die Absicht etwas zu tun; vgl. SCHMALZ LatGr.3 312; s. noch zu *čaēšəmnō* Yt. *19.* 93, *sraēšəmnō* V. *13.* 17. Vgl. ferner ¹*nas-* No. 3. — 6) Pü.: *pa īšt* (in Aw.-Buchst.). — 7) Unrichtige Bedeutungsangabe bei HBM. ZL. 30, SBayrAW. *1872.* 668. — 8) Pü.: *ka nikīrēnd*, Sü.: *paśyataḥ* (AP.); s. No. 15. — 9) Pü.: *pa xᵛāhišn*, Sü.: *prārthayitum*. — 10) Ob *apa*+*iyaēša*? vgl. No. 4. Pü. fehlt. — 11) § *304* II. 30. Hds. auch *upō.is°*.

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— [12]) So F1 usw., NA. *isintu*, das im Ausgang mit dem gleich folgenden *jasantu* ausgeglichen ist. Gleiche Endung zeigen *jasəntō* (s. *gam-* No. 22) und *həntō* (s. ¹*ah-* No. 28); ich verweise dazu auf got. *liugandau* und § *303*. 3. Zum ϑ von *iϑəntō* s. IF. *8*. 252. — [13]) Hds. *paitəšənt°*. — [14]) NA. mit F1 usw. *paitišām*, was unmöglich; vgl. J 10. — [15]) Pü.: *nikīrītan*, Sü.: *nirīkṣitum*; s. No. 8. — [16]) So K1. NA. *upairi* nach Pt2 usw. und nach Pü. *apar*; damit wird aber auch *pairi* übersetzt.

• j., g. ²aēš-, p. aiš- V. '(sich) in eilige Bewegung setzen'. Praes. 3 *iša-*, 27 *išya-*, 30 (Kaus.) *aišaya-*, *aēšaya-*. — Inf. °*ištō*; Absol. °*išəmnəm*.

Med. 'sich in eilige Bewegung setzen, eilen': s. Absol. *raϑōiš°*.

mit *paiti* 'admittere, Jemanden wozu (Akk.) gelangen lassen, es ihm verschaffen': *yaϑa astvå* ⁺*hąm uštanavå* (sd.) *astvaṯ* ⁺*aiϑyejahim paitišāṯ* Yt. *13*. 129.

mit *para* Kaus. '(Wasser od. dgl.) weglaufen lassen, verschütten': *vīspanąm zī* ⁺*ava.srasčintąm paračа aēšayamananąm daēva* ⁺*raēzaite* (sd.) N. *68*.

mit *para* und *frā* 'entsenden hin zu —' (*upa* mit Akk.): *para tē* ⁺*gaospənta* .. *baoδasča urvānəmča* ⁺*fraēšyāmahi nazdišta upa ϑwarəšta raočå* P. *34*.

mit *frā* (*frō*) 1) 'forteilen, entweichen': s. Inf. *fraēštō*. 2) 'zum Forteilen, Weichen bringen': *naēδa čiš raēva mašya jainti naēδa fraēšyeiti* "kein .. vermag (ihn) zu töten noch zum Weichen zu bringen" Yt. *14*. 36. 3) 'impellere, anspornen, dringen in —', mit Inf.: *gavōi* .. *fraēšyāmahī rāmāčā vāstrəmčā dazdyāi* (sd.) *surunvatasčā* .. Y. *35*. 4; — *frō vå fraēšyā* .. *mrūitē* (sd.) Y. *49*. 6; — *ahunəmča vairīm fraēšyāmahī* .. *hamistayaēča* .. Y. *61*. 1. 4) 'promittere, versprechen': *taṯ vīspəm frīnāmahi taṯ vīspəm fraēšyamahī* .. *avi* .. *tanūm* V. *20*. 5. 5) ‖ im Ap., Kaus. '(Truppen, einen Truppenführer) entsenden, marschiren lassen': *pasāvaʰ adam kāram frāišayam* Bh. 2. 6; 14, *3*. 6. a) mit Angabe des Ziels α) Akk. 'wohin?', β) *abiy* und Akk. 'zu wem?, gegen wen?', γ) *patiy* und Akk. 'gegen wen?': *dādaršiš*..*avam adam frāišayam arminam* Bh. 2. 7; 10, *3*. 14, *5*. 1; — *kāram pārsam frāišayam abiy* ('zu') *vištāspam* Bh. *3*. 1; — *vahyazdātaʰ* .. *kāram frāišayaʰ haraʰuvatim* .. *abiy* ('gegen') *avam* Bh. *3*. 9; 3, 9, 11; — *pasāvaʰ adam kāram frāišayam tyaipatiy* Bh. *2*. 13. aa) ohne Objekt: *pasāvaʰ adam frāišayam ʰuvajam* "drauf liess ich nach Susa marschiren" Bh. *1*. 17.

ai. *iṣate*, *iṣyati*; an. *eisa* 'sich rasch vorwärts bewegen'; gr. vgl. οἶμα 'impetus'. — Pü. (zu Y. und P. mit *frā*): *framūtan*, (zu V. mit *frā*): *framānpat*, (zu N. mit *para*): *apē pēš* .. (undeutlich).

• j. ¹aēša- m. 'Pflug': *yaēšąm zayanąm vāstryehe fšuyantō* °*ša* (ND.) *yuyō.səmi* (sd.) V. *14*. 10.

np. *xēš*, Kāš. *īš*; vgl. *īṣā-* f. 'Deichsel'. — Pü.: *ēš*; so nach Gü. (und Dst.).

• j. ²aēša- m. 'Suchen': *razištahe paϑō* °*šəmča vaēδəmča* (sd.) Y. *68*. 13. — g. *aēšē* als Inf. s. bes.

Zum V. ¹*aēš-*. — Pü.: ⁺*xᵛāhišn*.

• j., g. ³aēša- Adj. 'potens'[1]) 1) 'der vermag was er will, wirksam, einflussreich': *yaϑa* °*šō amavå ϑrafəδō fraxštāne zəmā paiti* Y. *9*. 20; — °*šāča ϑwā əmavantasčā buyamā* (sd.) Y. *41*. 4; — *hyaṯčā mōi hyāṯ vāxš* °*šō* "und dass meine Rede wirksam sei" Y. *44*. 17. 2) 'der hat was er will, cupiti potens, glücklich': *amərətāiti* ⁺*ašaonō urvā* °*šō* "in Ewigkeit (wird) die Seele des *Aša*anhängers glücklich sein" Y. *45*. 7; — *hyaṯ ϑwā xšayąs* (sd.) °*šəm dyāṯ əmavantəm* "weil, wer es vermag, deinen des mächtigen Wunsch erfüllen möchte" Y. *43*. 10[2]); — °*šō* ⁺*kasu.draonō* (sd.) *yaϑa āϑrava* V. *3*. 45.

KompE. — Zum V. *aēš-*; aus ar. **aixša-*; vgl. *aēšā-*. — Pü.: *xᵛāstār*, (zu Y. *43*): *pa xᵛāhišn*, (zu V.): transskr.; s. No. 2. — [1]) Vgl. PüErl. zu *anaēša-*. — [2]) Pü.: *ka ō tō pātixšāh ōhrmazd pa xᵛāhišn dahīt amāvandīh*, erl.: *ka dēn gōwē at amāvandīh bavīt*.

• j. ⁴aēša- Pron. dem. (fem. °*šā-*); nur °*šā* NSm., f. und °*šō* NSm. 'dieser' I) in starkdeiktischem Sinn 'dieser hier, jetzt' 1) adjektivisch, sva. 'dieser mein, unser': *aṯ taṯ tē* .. ⁺*dąnmahi* °*ša zaoϑra paiti.jamyāṯ tava* .. Y. *68*. 1; — °*ša daēna* N. *3*; ⁺*3*²(?). 2) substantivisch: °*ša aibi.gərənte* (sd.) Y. *70*. 1. II) in schwachdeiktischem Sinn 'dieser, der, er' 1) auf Zuvorgenanntes — oder durch den Zusammenhang Angedeutetes —, Zuvorgesagtes (Wort oder Satz) zurückweisend 1) auf ein Nomen a) adjektivisch: *aēm narō* .. *yezičа vaočāṯ* °*šō nā* V. *15*. 3; *5*. 41; — *hāuča* ⁺*anayå narå* .. °*šō zī narō* .. V. *4*. 48 f.; — *hanąm* .. °*ša hana* V. *15*.

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14; — aētaŋhå āpō yat armaēštayå .. °ša āfš V. 6.30 f.; 32; — ⁺zəmanayå .. °ša zəmana N. 17; V. 5.45, 50, 6.31, 7.29, 70, 71, 15.6, 23, 24. α) öfters zugleich auf ein relativisch angeschlossenes Nomen vorausweisend: yezi aŋhat spā urupiš čvat °šō spā yō urupiš .. V. 5.33; — upa vā nasuš raēϑwāt .. °ša druxš yā nasuš V. 3.14; 5.27, 28, 7.1—4, 8.16, 41², 9.40, 48; — āϑravanəm yaoždaϑō .. °šō nā yō yaoždāϑryō V. 9.37—39; 40, 42, 19.21, Vd. 8.10. b) substantivisch: aētaēšva daxmaēšva .. °šō zī asti daēvanąm rapakō V. 7.55 f.; — daxme .. yat °ša pąsnu raēϑwāt (sd.) V. 7.49 f.; — aēša yō .. aiwi.ərətō.gātuš (sd.) ⁺aēvayačit °šō barəsmō.stərəiti ratufriš N. 103; — staotača (sd.) yasnāiča .. yat °ša ahurahe mazdå "Preislieder ..: das des AhM." Vr. 9.6; 6; — yat .. kərəntāt ava hō miryāite anāmātō zī °šō .. "wenn er .. operirt (und) der (operirte) stirbt, dann ist er disqualifizirt .." V. 7.37; — in Kongruenz mit dem Praedikat: čit avat vačō ās ..? baya °ša ās ahunahe vairyehe "Was war das für ein Spruch ..? Das war das Stück AhV." Y. 19.1—3. α) öfters zugleich auf ein relativisch angeschlossenes Nomen vorausweisend: aoxtō ratuš .. °šō yō ratuš V. 5.26; — ⁺apərənāyūka .. °ša ⁺yō apərənāyūkō N. 7; V. 15.16; — yō kainīnəm upāiti .. mī .. °ša yā kaine V. 15.9; 10, 13, 14²; — paiti.iristəm .. °ša yā paiti.irista V. 9.1—12, 12, 29, 31, 33, 41 (?)[1]. 2) auf einen Satz, substantivisch in Kongruenz mit dem Praedikat: āstuyē daēnąm (usw.) °šā astī daēnayå .. āstūitiš (sd.) Y. 12.9; — yat hē nōit ərədvō.åŋhanəm (sd.) .. °šō zī asti dāityō kata (statt NS.) aētahe yat iristahe ".. so (wie beschrieben) ist die vorschriftsmässige Kammer für den Leichnam" V. 5.11. 2) vorausweisend (öfters zugleich zurückweisend; s. I 1 a α, b α); 1) auf eine erläuternde oder ergänzende nominale Beifügung; meist entspricht unser Artikel (schwachtoniges 'der'); a) adjektivisch, mit relativischem Anschluss: čvat °šō miϑrō .. āstāraiti yō vačahinō V. 4.5; — °šō mərəyō yō parō.darš FrW. 10.41; 41. b) substantivisch: °ša vō dvaraiti būšyąsta darəγō.gava V. 18.16; — čiš hāu as .. yō ..? .. hō bā °šō ās .. aēšmaoyō anašava yō .. "wer ist das, der ..? .. Das ist der glaubensfeindliche Irrlehrer, der .." V. 9.51 f.; — yavat °ša ⁺gaintiš upaŋhačaiti (sd.) V. 7.56; — yavat °ša āfš byārixti (sd.) .. frabavāt V. 14.13; — yavat °šō spā anya (sd.) jasō V. 15.48. α) mit relativischem Anschluss: °šō zī asti baēšazyō.təmō .. yat ⁺maϑrəm.spəntəm.baēšazyō (sd.) V. 7.44; — °ša bipaitištāna (sd.) yā kaine V. 15.19; 19; — vīspəm ā ahmāt .. yat °ša yō apərənāyūkō uzjasāt (sd.) "bis es, das Kind .." V. 15.15; — °ša yō ⁺arəmōiždō N. 103. 2) auf ein Relativum als dessen Korrelat, substantivisch: čvat drājō ava.hištāt °ša yō nāirikayå .. xᵛarəϑəm frabarāt V. 13.41; — °šō .. aētayå vəhrkayå (sd.) jaϑwō.tarō ⁺aŋhat .. yaϑa spā vəhrkahe kərənaoiti V. 13.41; — °šō ratufriš ⁺yō jayāra N. 19; 24, 60; — °ša yeŋhe apərənāyūkō N. 9; 7; — °ša zaoϑranąm mazištača .. yā ⁺naire ašaone ⁺daste N. 84. III) In folgendem Fall brauchen wir den unbestimmten Artikel 'ein': yavat °ša čarāitika ⁺avi.mąm harəkə (sd.) harəčayāt V. 5.60.

Undeutlich: °šō gaēϑanąm .. raēšə (sd.) N. 2; — ainitiš °šō ⁺vāxš P. 26. Vgl. zu ³aēta-, das die fehlenden Kasus zu ⁴aēša- liefert.

ai. eṣá, eṣáḥ 'dieser', eṣā́ 'diese'; nbal. ēš, np. ēšān (Plur.). — Pü.: ān, (zu Y. 12, V. 18): ē, (zu V. 4, 7.56, 14, N. 103): ōšān, (zu V. 5.41): ausgelassen. — [1] Man verlangt den Akk.; s. rāϑ- No. 10.

• g. aēšasa- Adj. 'suchend, ausgehend auf —', mit Akk.: tōi narəpīš ⁺arəjīš °sā (NPm.) dəjīt.arətā pəšō.tanvō kū ašavā ahurō (sd.) yə̄ īš .. həmiϑyāt (sd.) "sie, die darauf ausgehen die Würdigen[1] herabzusetzen, die Missächter des heiligen Rechts, die ihren Leib verwirkt haben —: wo ist der .." Y. 53.9[1].

Zum Praes. 14 des V. ¹aēš-. — Vgl. išasa-. — Pü.: vašān xᵛāst ēstēt žat dastawarīh. — [1] Die 'Würdigen' sind Zaraϑuštra und seine Anhänger im Gegensatz zu den dužvarəna-. — [2] GDN.s Deutung der Strophe, KZ. 28. 282 — s. auch Js. JAOS. 15.229 — ist ganz unhaltbar.

• j. aēšā- f. 'Vermögen'; 1) 'Können': yō anu °šąm barəsma ⁺frastərənte yaϑa .. "wer so gut er kann das B. bereitet, wie .." N. 89; 103. 2) 'Habe, Eigentum': tāyuš nəmaŋhō (sd.) .. °šąmčit iϑra vā asni iϑra vā xšafne maēϑanahe xᵛāi pairi.gəurvayeiti ".. als ob er, seis am

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Tag seis in der Nacht, die Habe des Hauses für seinen Bedarf wegnähme" V. *4.* 1. — °*šayā* Vyt. *41* (?).

Zum V. *aēš-*; aus ar. **aiṣ̌šā-*. — got. vgl. *aihts.* — Pü. (zu N. *89*): *apar pa ōšān kar u dātastān*, (zu V.): *ōšān*, (zu N. *103*): ausgelassen.

j. *aēšəntim* F. *4*f: lies *yaēšəntim.*

g. *aēšəm mahyā* Y. *48.* 11: lies *aēšəmahyā.*

• j. **aēšəmna-** Adj. (fem. °*nā-*), PP17 (Fut.)M.: s. ¹*aēš-* mit No. 5.

• g. **aēšē** Inf. 'zu suchen', mit Gen.: *yō* ⁺*urvąnąm mən gairē* (sd.) *dadē ašīšā vīduš* .. *xšāi aē*°[1] *ašahyā*[2]) Y. *28.* 4.

Zum V. ¹*aēš-*. — Vgl. ²*aēša-*. — ai. *rāyá éṣe* RV. *5.* 41. 5, 8. — Pü.: *a*ᵛ*āhišn.* — ¹) Der Inf. hängt von *gairē* und *xšāi* ab. — ²) Vgl. *ašō.ıš-*.

• j. **aēšō.drājah-** Adj. (auch fem.) 'von der Länge eines *Aēša*'*): *barəsma* °*jō yavō.frabō* N. *70*; V. *19.* 19; — *āat upəma* °*jaṅha* (NPf., näml. *urvarā*) *yavō.frabaṅha* "aber höchstens ein *Aēša* lang, ein *Yava* breit" N. *90.*

*) Längenmass von unbekannter Ausdehnung; unrichtig Jamaspji Dict. 376, 497, Dst. ZA. *2.* 265.

Ableit. — Pü.: *ēš drahnāk.*

• j. **aēšō.drājahʸya-**[1] n. 'Länge eines *Aēša*': *barəsma antarāt naēmāt* ⁺°*jahyehe*[1] ⁺*yavō.frabahyehe* N. *69.*

Ableit. aus °*drājah-*[2]). — Pü.: *ēš drahnāk.* — ¹) Hds. °*drājyahe.* — ²) Vgl. *mižirijahya-*.

• j. **aēšišta-** Adj. 'der am besten sucht', mit Akk.: *karšnahe* .. *yō* .. *hāu aēibya bāzubya tanuye ravō* °*tō* "des *K.*, der .. mit seinen Armen dem Leib (sich) am besten Raum suchte (zu suchen wusste)" Yt. *13.* 107[1]).

Superl. zum V. ¹*aēš-*. — ¹) Vgl. Yt. *13.* 99.

• j. **aēšma-**, j., g. **aēšəma-** m. 'Zorn, Wut, Raserei', insbes. religiöse, gegen das Rind sich richtende (nur g.): *ā mā* (näml. das Rind) °*əmō hazasčā* .. *dərəšča* (sd.) Y. *29.* 1; *48.* 7; — *yōiš gąm karapā usixščā* (sd.) °*əmāi dāt* Y. *44.* 20; — *yōi dušxraϑwā* °*əməm varədən* (sd.) *rāməmčā* Y. *49.* 4. A) als *Daēva**): *ahurəm* .. *yō drəgvāδəbīš* °*əməm nīδyāt* ".. der den *A.* sammt den *Drug*genossen zurückstosse" Y. *29.* 2; — *tōi zī dātā hamaēstārō* (sd.) ⁺°*əmahyā*[1]) Y. *48.* 12; — *at* °*əməm hən-dvārəntā yā banayən* (sd.) *ahūm marətānō* Y. *30.* 6; — °*mahe pairi drvato* .. *yō dušīti drvantat* .. Y. *57.* 25; — *pairi drvatat* °*māt* Y. *57.* 25; — °*mō* [illegible] *pəšō.tanuš* Yt. *10.* 97; — *sraošəm* .. °*yō* °*məm stərəϑwata snaiϑiša vīxrūməntəm xᵛarəm jainti* Y. *57.* 10; V. *11.* 9; — °*əməm* FrW. *9.* 2 (?); — sonst mit *xrvī.drav-* (sd., auch fdSt.): *sraošəm* .. °*mahe xrvī.draoš hamaēstārəm* Yt. *11.* 15; — *vīspe zī anye* ⁺*maδāṅhō* (sd.) °*ma hačinte* ⁺*xrvīdrvō āat hō yō ašahe maδō aša hačaite urvāsmana* Y. *10.* 8; usw.

*) Insbes. der durch Trunkenheit erregten Zornwütigkeit (Y. *10.* 8). Er gilt als Gegner des *Sraoša.* Vgl. noch über den *Asmodaeus* (mp. *ēšm dēv*) bei Windischmann ZSt. 138.

KompA. — Zum V. ²*aēš-*. — np. *xišm*²), *xašm*²) 'Zorn'; vgl. gr. *οἶμα* (BB. *4.* 334, KZ. *29.* 83, *30.* 296), lat. *īra.* — Pü.: *ēšm*²), Sü.: *krodhaṇ, kopaḥ, āmarṣaḥ, kopāluḥ.* — ¹) Hds. *aēšəm mahyā*, aber Pü.: *ēšm*; vgl. ⁺*fšəuni.marəza-* No. 1. — ²) Vgl. Hbm. PSt. 142.

• j. **aēšmō.karšta-** Adj. 'von *A.* bewirkt, veranlasst': *paitištātəe* °*tahe ṯbaēšaṅhō* Yt. *13.* 138.

• j. **aēšmō.drūt-** Adj. 'von *A.* her anlaufend, von *A.* zum Angriff entsendet': *nōiṯ dim* .. °*drūtahe*[1]) .. *avasyāṯ nōiṯ akavō* .. Yt. *1.* 18[2]).

Zum V. *drav-*. — Pü.: *ēšm drāt*[3]). — ¹) Them. — ²) Vgl. Y. *57.* 25. — ³) So! Lies a c d r° statt a n d r°.

• j. **aēšmō.varəδa-** Adj. 'den *A.* mehrend, gross machend': *paitištātəe aēšmahe* .. °*anąm*'*a drvatąm* Yt. *13.* 138[1]).

¹) Vgl. zSt. Y. *49.* 4.

• j. ⁺**aoe**[1]) Adv. 'herwärts', nur mit folg. *paskāt* 'von hinten her': *yōi vīspə tē ap-yeinti* (sd.) *ya aᵉ paskāṯ ayeinti* (sd.) *nōiṯ aᵉ paskāṯ āfənte* (sd.) Y. *57.* 29. [S. *1.* 13, *2.* 13: s. ¹*ava-*.]

Vgl. *ava, avarə.* — *ava : aoe* § 268. 20 b' = gr. *κατά : καταί*; vgl. *apə.* — Pü. für [illegible] — ¹) NA. *avē*; s. aber Pt4 usw.

• j. **aoi** Praen. und Praev.: s. unter *aiwi.*

j. [illegible] Yt. *13.* 125: lies [illegible].

• j. **aoi.būta** Inf. 'hinzugelangen' zum Ziel, 'das Ziel zu erreichen': *kuϑra* [illegible] °*ta* (näml. *karainti*)[1] "ob die Sprüche das Ziel erreichen werden?" Y. *65.* 9.

Zum V. ¹*bav-*. — Pü.: [illegible] — ²) Oder ¹*aηra*; vgl. [illegible] 4 a.

j. [illegible] Yt. *13.* 104: lies [illegible].

j. [illegible] Vd. *12*: s. unter [illegible].

• j. **aok-** V. 'sprechen'. Praes. 30 (Iter.) *aoxṯa-*.

'sprechen zu —, anreden': [illegible]

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(statt Dat.?) *aočayata* .. *ahurō mazdå* "zu *N.* sprach *AhM.*" V. *22*. 7.

Vgl. ¹*vak-*. — Vgl. got. *auhjōn* 'lärmen', nserb. *uka* 'Geschrei'? S. Hirt Ablaut 132. — Vll. ist *aočayata* eine Neubildung zu *uxta-*, wobei *aoxta-* (zu *aog-*) unterstützend mitwirkte. — Pü.: *ō nēryōsang guft*.

• j., g. **aog-** V. 'praedicare'. Praes. *1 aog-* [, *22 aojīta*][1]. — PPfP. *aoxta-*, PFP. *aojya-*.

Nur Med. 1) 'verkünden, sagen, sprechen' (bes. in feierlicher Form), mit Dat. der Person; a) mit Akk. als Obj.: *yō paoiryō* .. *vāčim aoxta* (3SPr.) *vīdōyum* Yt. *13*. 90. b) mit Instr. '(sprechen) von —, über —': *āaṯ mąsta yimō kuϑa* .. *varəm kərənavāne yā mē aoxta ahurō* V. 2. 31. c) mit folgender dir. Rede: *āaṯ aoxta zaraϑuštrō: nəmō haomāi* "drauf sprach *Z.*: 'Verehrung dem *H.*'" Y. *9*. 16, 3, *10*. 17; *71*. 2, Az. *1*, Yt. *1*. 5, 21, *3*. 2, *5*. 88, 91, 95, *8*. 10, *17*. 54, V. 2. 40, 42, *3*. 26, Vyt. *24*, *54*, Vd. *12*, *20*; — *āaṯ hīm aoxta pərəsō yō narš ašaonō urva: čiš.a* .. "und es sagte, ihn fragend ..: 'Und wer ..'" H. 2. 10; — *āaṯ aoxta ahurō* .. *yimāi: yima srīra* "und es sprach *Ah.* zu *Y.*: '*Y.* ..'" V. 2. 22; — *yō naire aoxte* (3SP.): *frā mē čiči* (sd.) F. 4d; N. *7*, *9*, *19*; — *aojīta* (3SPr.)[1] .. *frašaoštraēibya* ..: *ašayata* .. Vyt. *11*; — *aṯ hōi aojī* (1SPr.) *zaraϑuštrō paourvīm* "Drauf sagte ich zu ihm erstlich: '*Zar.* (bin ich)'" Y. *43*. 8. α) mit *uiti* (sd.): *miϑrəm* .. *yō gərəzaite ahurāi* .. *uiti aojanō* Yt. *10*. 53; — *yō aoxta ahurāi* .. *uityaojanō*[2] Yt. *8*. 10; *10*. 73, V. 2. 10, *3*. 20; — *fravašayō* .. *uityaojanå*[2] Yt. *13*. 66; — *uityaojanå* (NPm.)[2] *miϑrāi* Yt. *10*. 42; — *ātarš* .. *uiti vačəbiš aojanō* Yt. *19*. 49; *5*. 76; — *ašiš* .. *uiti vačəbiš aojana* Yt. *17*. 17; 22; — *būšyąsta* .. *uiti aojəmna uiti daomna* FrW. *10*. 42. 2) 'verkünden, nennen, bezeichnen als —, wovon sprechen als —', mit dopp. Akk.: *ratavō* .. *yōi* (als AP.) *aoxta ahurō* .. *zaraϑuštrāi yasnyāča vahmyāča* ".. die *Ah.* dem *Z.* als verehrungs- und preiswürdig nannte" Vr. 2. 3; — *staotārəm vaŋhaŋhəm aoxta ahurō* .. *yaϑa* .. Y. *10*. 9; — *yə̄ ačištəm* ⁺*vaēnaŋhē* (sd.) *aogədā* (3SPr.) *gąm ašibyā hvarəčā* Y. *32*. 10. a) statt des praed. Akk. steht der Nom.[3]: *yim mašyāka spiš* (sd.) *nąma* *aojaite* (3PP.) V. *17*. 3. A) refl. 'sich nennen, bezeichnen als —, heissen', mit praed. Nom.: *aṯ və̄ staotā aojāi*[4] *mazdā aŋhāčā* "euer Lobsänger, o *M.*, will ich heissen und sein" Y. *50*. 11; — *ϑwōi staotarasčā* .. *aogəmadaēčā*[5] *usəmahičā* (sd.) *vīsāmadaēčā* Y. *41*. 5; zit. Aog. *1*. 3) 'ansprechen, anrufen': *aoxtō ratuš aoxtō sraošāvarəzō čiϑąm frāϑwərəsaiti* (sd.) "der (zu dem Zweck) angerufene *R.* .." V. *7*. 71; *5*. 26²; — *yezi* .. *apərənāyūkō* .. *aoxtō vā hē aoxte ϑwaṯ pairi.*⁺*aŋha* "wenn .. das Kind .. oder angerufen zu ihm sagt: 'Ich will dich begleiten'" N. *7*; *7*(?). ⁺*aojaite* V. *8*. 80 PüZ. (?).

mit *avi* dnwS. 2, mit dopp. Akk.: *pairikayāi* .. *yā dužyāirya nąma yąm mašyāka avi dužvačaŋhō huyāiryąm nąma aojaite* (3PP.) Yt. *8*. 51; V. *13*. 2, 6. a) wie 2 a: *mərəyō* .. *yim mašyāka avi dužvačaŋhō kahrkatās nąma aojaite* V. *18*. 15.

mit *ā* dwnS. 1 c: *ā dim aoxta pərəsō* .. *kaϑa* .. H. 2. 16.

mit *paiti* 'antworten', mit Dat. der Person und folg. dir. Rede: *āaṯ hē mraom* .. *āaṯ mē aēm paityaoxta* .. *nōiṯ dātō ahmi* V. 2. 3; Y. *9*. 2, H. 2. 11 (*paiti aoxta*), Vyt. *1*, *6*. *8*, *10*, *12*, *24*, *28*, *37*, *40*, *43*; — *paiti šē aoxta ahurō* H. *1*. 2, 7, A. *4*. 6, FrW. *10*. 40, ⁺P. 27[6], Nik. 2.

mit *pairī* 'befehlen', mit Dat. der Person und folg. dir. Rede: *aṯ tū mōi nōiṯ asruštā* (sd.) *pairyaoγžā* (2SPr.): ⁺*uzirəidyāi* (sd.) Y. *43*. 12.

gr. εὔχομαι, ai. *óhate*; Bthl. AF. *1*. 11, Gdn. VSt. *3*. 59. — Zum Lautlichen s. § *53* I, II. — Pü.: *guftan*; s. noch No. 4f. — [1]) Unsicher (Vyt. *11*); vll. Opt. — [2]) § *304* I. 1. — [3]) S. mit *avi* a. — [4]) Pü.: *ōš*, Sü.: *balam*. Dst. ZA. *1*. 328 meint: "*staotā aojāi* 'j'ai force comme chantre'". — [5]) Pü.: *apar rasītan*. — [6]) Hds. *uxta*.

• j. **aogar-** n. 'Kraft, Stärke': *drujō* °*garə drujō xšaϑrəm drujō astvå aŋhuš* ⁺*åŋhāṯ* Yt. *13*. 12.

Vgl. *aogah-* und *aojah-*. — [1]) Die Zusammenstellung *aog°* und *xšaϑra-* auch Y. *29*. 10.

• j. **aogazdasᵗtəma-** Adj. 'der am meisten Kraft gibt': *tē zəmō* .. °*təma bavainti* "die geben dem Winter am meisten Kraft" V. *7*. 27; 26².

Superl. aus **aogaz-dā-* (§ *304* II. 5) Adj., und zwar Neubildung zum NS. °*då* nach Mustern wie *arš.vačastəmō* zu °*čå*, *raēvastəmō* zu °*vå*.

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— ai. vgl. *ojodātama-* Adj. — Pü.: *ayāwār(īh) dahišntar.*

• g. (, j.) **aogah-** n. 'Kraft, Stärke': *yūžəm aēibyō ahurā °gō dātā ašā xšaϑrəmčā avat̰ vohū manaŋhā* "ihr, o *Ah.*, gewähret für sie die Kraft, o *Aša*, und, o *VM.*, jene Herrschgewalt . ." Y. *29.*10[1].

KompA. — Vgl. *aogar-* und [1]*aojah-*. — Pü.: *ayāwārīh.* — [1]) Vgl. zSt. CLD. KZ. *30.* 546 und Yt. *13.* 12 (s. *aogar-* No. 1).

• j. *čyāvantō* ⁺*aēte asavō aŋhən?* ⁺*bašidrājaŋhō* ^x**aoge.varəsō** N. *108.*

Pü.: *aēvahe hum* (in Aw.-Buchst.) *zahāk.* Das letzte Wort der Pü. sowie N. *90* lassen auf . . *varəsō.stavaŋhō* (NP.) schliessen, 'von der Stärke, Dicke eines . . haars'; vgl. *varəsō.stavah-.*

• j. **aoxta-** Adj., PPfP.: s. *aog-.*
KompA.

• j. **aoxtō.nāman-** Adj. 1) 'des Name (im Gebet besonders) genannt wird', von Gottheiten: *āϑrasča °manō* Vr.*9.*5; — *vanantəm . . °manəm* Yt. *21.*1; — *°manəm yazatəm* Y. 2. 3; — *°manō yazatahe* Y. *1.*3, *3.*20f.[3], *22.*27. 2) 'worin der Name (des angerufenen Gottes) besonders genannt wird', vom Gebet: *°mana ϑwā yasna . . miϑra yazāi* Yt.*10.*31; 30, 54, 56, *8.* 11, 23, 25.

Pü.: *guft nām*, erl.: *kuš nām pa ēn dēn guft ēstēt*, Sü.: *uktanāmā.*

• j. **aojana-** Adj. (fem. *°nā-*), PPM.: s. *aog-.*

j. *aojayeni* Yt. *17.*13: lies *uzayantō*; s. *zā-.*
j. *pairi aojastarō* V. *4.* 10 PüZ.: lies *pairi.aoj°.*

• j., g. [1]**aojah-** n. '(physische) Kraft, Stärke': *asistəm narš ašaonō °jō* Y. *60.* 3; — *yahmi niγne narš °jaŋha* Y. *10.* 2; — *avavata °jaŋha yaϑa yat̰ panča narō* "mit solcher Kraft, als wären es fünf Männer" V. *15.* 10 PüZ.; Yt. *2.*12, 14; — *ušta tē yō x^vā °jaŋha vasō.xšaϑrō ahi haoma* Y. *9.* 25; — *hačaiti dim aspahe °jō uštrahe °jō vīrahe °jō* Yt. *19.*68; *8.*24[5]; — *°jō tanvō vīspayå* Yt. *14.* 29; — *°jō vīspō.tanūm* Y. *9.*17; — *drvaheča paiti °jaŋhō* Yt. *13.* 134; — *yō* (*uštrō*) *aršnąm . . mazištəm °jō ābaraiti* Yt. *14.*12; — *apa . . bāzvå °jō . . barahi apa pāδayå zāvarə* Yt. *10.* 23; 62; — *haomō aēibiš yōi . . zāvarə °jåsča baxšaiti* Y. *9.* 22; — *°jasča vərəϑrəmča* . . Y. *71.* 8, Yt. *1.* 22, *13.* 1, Y. *72.* 6; — *yə nā asōiš °jaŋhā varədayaētā* (sd.) . . *gaēϑąm* Y. *50.* 3. a) AS. *°jō* als Adv. 'valde'[1]: *nōit̰ mašyō gaēϑyō stē °jō manyete dušmatəm yaϑa miϑrasčit̰ . . °jō manyete humatəm* "es gibt keinen Menschen auf dieser Welt, der so sehr (in solchem Masse) Übelgedachtes denken könnte, als (in welchem Masse) *M.* . ." Yt. *10.* 106; 106[4]; — *nōit̰ mašyō . . °jō surunvaiti gaošaiwe yaϑa miϑrasčit̰* . . Yt. *10.* 107. [Yt. *8.* 55: lies *asti.aoj°.*]

KompE.; Ableit. — Vgl. *aogar-*, *aogah-*; [2]*aojah-*. — ai. *ójas-* n., mp. *ōž*, arm. LW. *oiž.* — Pü.: *ōž*, erl.: *patīkīh.* — [1]) Oder zu [2]*aojah-*? — CLD.s Fassung, KZ. *30.* 538 halte ich für unzulässig.

• j., g. [2]**aojah-** Adj. 'stark, kräftig': *miϑrəm . . °jaŋhəm taxməm raϑaēštąm* Yt. *10.* 140; — *tāiš zī nå šyaoϑanāiš byentē . . hyat̰ as* ⁺*°jå* (NS.)[1] *nāidyåŋhəm* (sd.) Y. *34.* 8; — *yaϑa °jå nāidyåŋhəm* Y. *57.* 10[2].

Vgl. [1]*aojah-.* — Pü.: *ōžōmand.* — [1]) So Pt4, K5. NA. *aojyå*; s. auch Y. *57.* 10 und No. 2. — [2]) Aus Y. *34.* 8 herübergenommen.

• j., g. **aojah^vant-** Adj. (fem. *°vaitī-*) 'kraftvoll, kräftig, stark': *xšaϑrəm °jōnghvat̰* Y. *31.* 4; zit. V. *20.* 8, wo *°jaŋhvat̰*; — *rafənō . . °jōnghvat̰* Y. *43.* 8; *28.* 6; — sonst von Gottheiten: *at̰ tōi ātrəm . . °jōŋhvantəm ašā* . . ". . Feuer (*Ātar*), das seine Kraft durch *A.* hat" Y. *34.* 4[1]; — *sraošəm . .* ⁺*°jaŋhuntəm*[2] Y. *57.* 11; — *fravašayō . . °jaŋuhaitiš* Yt. *13.* 32; — *astvat̰* (sd.) *ašəm hyāt̰ uštānā °jōnghvat̰* Y. *43.* 16.

ai. *ójasvant-* Adj. — Pü.: *ōžōmand.* — [1]) Vgl. *ašā.aojah-.* — [2]) So F1, Mf1, vgl. Pt4. NA. *°jaŋhvantəm.*

• j. **aojəmna-** Adj. (fem. *°nā-*), PPM.: s. *aog-.*

• j. **aojō** Adv.: s. [1]*aojah-.*

• g. **aojōi** Inf. ('movere', spez.) 'zu begehen, zu verüben' (eine Tat): *aēšąm aēnaŋhąm naēčit̰ vīdvå aoj° hādrōyā yā jōyā* (sd.) . . "keine von diesen Untaten soll der Wissende verüben in dem Verlangen nach der Erreichung des Gewinns, der . ." Y. *32.* 7.

Zum ai. V. *ūhati* 'er rückt' [1]). — Vgl. *paityaogət̰.* — Pü.: *ōšān kēnīk nē čīč ākās hēnd ān*[2]) *žanišn*[3]) *rōšn*, erl.: *pātifrās pa ruvān čē čand nē dānēnd.* — [1]) Anders GDN. VSt. *3.* 69. — [2]) Für *ao*; s. No. 3. — [3]) Für *jōi*, s. No. 2 und zu *jōyā.*

• j. **aojō.rāmišta-** Adj. (fem. *°tā-*) – ? – : *asō rāmō.dāitīm nōit̰ °tąm* V. *1.* 1 PüZ.[1])

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*rāmišta- Adj., Superl. zum V. ram-. — [1]) Vgl. Ggr. PahlV. 27, Dst. ZA. 3. 33.

• j. **aojin-** Adj. 'stark': °*ji nama ahmi* Yt. 15. 46.

Ableit. aus *aoja-*, sva. [1]*aojah-*? Ganz zweifelhaft.

• j. **aojiš-** n. 'Stärke': °*jiš nama ahmi* Yt. 15. 46.

Sva. [1]*aojah-*. Sehr zweifelhaft.

• j., g. **aojišta-** Adj. (fem. °*tā-*) "der stärkste; sehr stark": *uγranam* °*tō* Yt. 19. 38; — *uγrəm* °*təm bavāhi* Az. 3; — *uγrā yazamaide* °*tā* (*fravašayō*) *yazamaide* Yt. 13. 75; — °*tanam asti* °*təm* (statt NS.) Yt. 10. 141; — *hātam hvō* °*tō* Y. 29. 3; 9. 15, Yt. 10. 98; — *sraošəm* .. *yūnam* °*təm* Y. 57. 13; — *fravašayō* .. *yā* °*tā vazəntam* Yt. 13. 26; 17; — *yōi hyan* +*asti.aojanha* (sd.) °*ta* Yt. 8. 55; — *kəm* °*ta mahrka* .. *aošō* (sd.) *yazāite* V. 17. 2. a) ASn. °*təm* als Adv.: °*təmča* .. *vaēδyō.təməmča* (sd.) V. 3. 20.

KompE. — Superl. zu *uγra-*. — ai. *ójiṣṭha-* Adj. — Pü.: *ōžōmandtum*, °*ōmandtar*, °*ōmand*.

• j. **aojištəm** Adv.: s. *aojišta-*.

• g. **aojya-** Adj. 'nennens-, rühmenswert, preislich': *hyat us ašā naptyaēšū nafšučā* .. *uzjən* (sd.) °*yaēšū* Y. 46. 12.

PFP. zum V. *aog-*. — Pü.: *guft*.

• j. **aojyah-** Adj. (fem. °*yehī-*) 'der stärkere': *yā* (*fravašayō*) °*yehīš* (NPf.) *ahmāt* .. *yaϑa vača framravāire* (sd.) Yt. 13. 64; — *āat anyaēšam fravašayō jvanam naram* .. °*yehīš* .. *yaϑa iristanam* "aber sonst sind die *Fr.* der lebenden Männer stärker als die der gestorbenen" Yt. 13. 17. [Y. 34. 8: lies *aojā*.]

Kompar. zu *uγra-* — ai. *ójīyas-* Adj.

• j. **aot-** V., nur mit *aipi* 'begreifen'. Praes. 2 *aota-*.

'begreifen, verstehen lernen': *yaϑa* .. *hīčayeni hutaosam* .. *yā mē daēnam* .. *zrasča* (sd.) *dāt apiča aotāt* Yt. 9. 26.

Vgl. *vat-*. — lit. vgl. *pajauta* 'Empfindung'; Hirt Ablaut 133 (dazu Bgm. Grdr.[2] 1. 940 Anm.).

• j. **aota-** 1) Adj. 'kalt': °*tō vātō* .. *garəmō* Yt. 10. 50; V. 2. 5; — *garəməmča* (sd.) *vātəm* °*təmča* Yt. 9. 10. 2) n. 'Kälte, Frost': *yimahe xšaϑre nōit* °*təm āŋha nōit garəməm* Y. 9. 5; — *baoδəntō* °*təm urvāxrəmča* Yt. 19. 69.

Vgl. *aodar-*. — S. auch Neisser BB. 17. 247, Johansson IF. 2. 62. — Pü.: *sart*; *sarmāk*.

• j. **aoδa-** m. 'Quelle'[1]), nur in *upa* °*δaēšu raŋhayå* (sd.) "an der Quelle der *R.*": *yatčit ahi upa* °*δaēšu raŋhayå* .. *upa sanake* (sd.) *raŋhayå* Yt. 12. 18 f. A) als Name eines Landes*): *xšvaš.dasəm asaŋhamča* .. *frāϑwərəsəm* .. *upa* °*δaēšu raŋhayå yō asārō* (sd.) *aiwyāxšayeinti* "..schuf ich (das Land) *UAR.*.." V. 1. 19.

*) Mythisch wie der Fluss, an den es verlegt wird. Vgl. West SBE. 47. 151. (Unrichtig Gdn. KZ. 25. 527.)

Zum ai. V. *unátti*; vgl. lat. *unda*. — Vgl. *usa-*. — Pü.: *apar pa δδā* (Transskr.) *i arangastān i arōm*. — [1]) Etwas anders Jn. JAOS. 20. 55.

• j., g. **aodar-** n. 'Kälte': °*dərəsčā* (GS.) *zōišənū vāδā* (sd.) Y. 51. 12; — *aodra* (IS.) N. 15[2].

ai. vgl. [2]*ūdhar-* n.[1]); Gdn. KZ. 30. 523. — Vgl. *aota-*. — Pü.: *sart*, *sarmāk*. — [1]) ai. *ūdhar-*: Aw. *aodar-* = ahd. *ūtar*: gr. οὖϑαρ.

• j. **aoϑra-** n. 'Schuhwerk, Schuhzeug': +*zaranya* °*ϑra* (IS.) +*paiti.šmuxta yā vīspō.pīsa bāmya* "mit goldenem Schuhzeug angetan, mit reichverziertem, glänzendem" Yt. 5. 78; 64; — *mat* °*ϑranam framuxti* .. *upa.manayən* "mit Ablegung ihres Schuhzeugs sollen sie .." V. 6. 27.

Vgl. lit. *aũti* 'die Schuhe ausziehen'. — Pü.: *mōk*.

j. *aoϑravana* V. 8. 23: lies *āϑr*°.

• j. **aobg-** V. 'niederhalten, -drücken'. Praes. 27 (Pass.) *ubjya-*.

yat hē avat pourum ubjyāite "wenn ihm jenes erstere niedergedrückt wird" V. 7. 52 PüZ.[1])

ai. *ubjáti* 'er hält nieder'. — [1]) Näml. auf der Wage. Es handelt sich um das Abwägen der Gut- und Übeltaten beim letzten Gericht; vgl. Bthl. ZDMG. 35. 157, 50. 701, Horn BB. 17. 260.

• j. **aonya-** n. Bezeichnung einer Feuerungs- oder Heizvorrichtung: °*yat hača parō.bərəjyāt* (sd.) V. 8. 86; — °*yat hača taxairyāt* (sd.) V. 8. 93.

Pü.: an n k *īh*, d. i. *ōnakīh*?

• j. **aom** Adv. 'dort', mit Gen.[1]): *hištaite a*° *vāšahe miϑrahe* .. *hazaŋrəm* .. "es befinden sich dort im Wagen des *M.* .. tausend .." Yt. 10. 128; 129—132[6].

ASn. aus [1]*ava-*. — [1]) Vgl. *kva* mit No. 2.

• j. **aoman-**[1]) Adj. 'helfend, beistehend': *tā nō* .. *ϑrāyənte* .. °*mna* (IS.) *ahura mazda sraošača* .. ".. una cum juvante *AhM.* et *Sr.*" Yt. 13. 146.

Zum V. *av-*. — ai. *óman-* Adj. — [1]) Falsch Dst. ZA. 2. 555; s. Bthl. IF. 12. 104.

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j. *aomǝm* FrW. *9.* 2: lies *amǝm.*

j. *aṯ aoyamn°* P. *27*: lies: *aδaoy°*, 2mal.

• j., g. **aorā** Adv. 'nach unten, hinunter, hinab': *raočā* (sd.) *usča usraočayeiti* .. *°ra āraočayeiti* V. 2.40 PüZ.; — *yaṯ dim usča uzdvąnayaṯ* .. *nōiṯ °ra avōirisyāṯ* (sd.) Yt. 5.62; — *°ra vaŋuhīš upa.šačta* (sd.) Yt. *13.* 147; — *paračā mraočąs* (sd.) *°rāčā yaδrā mainyuš drǝgvatō* Y. *53.* 7; — *°ra* F. 7; — *+°rāča*[1] *parāča tarasča* F. *3* a.

IS. aus **aora-* Adj., Kompar. aus ²*ava*. — ai. vgl. *ávara-* Adj. 'inferior' (wozu *aora-* wie lit. *katràs* zu ai. *katarā́ḥ*). S. auch *avarǝ.* — Pü.: *avarōn.* — 1) Hds. *horāča*, mit *h* statt *a*; vgl. Y. *53.* 7.

• g. **aoz-** V. 'achten'. Praes. 1 *uz-*.

'achten für —', mit dopp. Akk.: *kǝ hvō yǝ mā arǝdrō čōiδaṯ +paouruyō yaδā δwā zǝvīštīm uzǝmōhī* (1PPA.)[1] *šyaoδanōi spǝntǝm ahurǝm ašavanǝm* "wer ist es, der fromme, der es zuerst gelehrt hat, dass wir dich für den förderlichsten achten, für den in seinem Tun heiligen gerechten Herrn?" Y. *46.* 9.

ai. *ūhati* 'er achtet für —'. — Vgl. *uzǝma-*. — Pü.: *buland uzītan*, Sü.: *utthātum*[2]. — 1) Kaum richtig bezeugt; man verlangte Konj.; zum *ō* s. § *268.* 57. — 2) Vgl. die Var. in K 5, J 2 und ¹*ay-* No. 26.

• j. **aoš-** V. 'sagen'. Praes. 2 *aoša-*.

Nur Med. 'sagen, sprechen'; es folgt dir. Rede: *amǝša spǝnta aošantā* (3P.) Vyt. *40*; — *yō hǝ aošante* (3P.) .. FrW. *8.* 1 (?). a) 'sagen zu —' (Dat.): *āaṯ aošete* (3S.) *spǝntayāi ārmatōe* V. *18.* 51. b) 'sprechen mit —' (Instr.): *āaṯ aošete haxa haša* V. *18.* 26.

Vgl. *vaš-*. — Pü.: *guftan.*

• j. **aoša-** 1) Adj. 'verderblich' (nur Ableit.). — 2) m. 'Verderben, Untergang, Tod': *daēva mē* .. *°šǝm hąm.pǝrǝsǝnte* "die *D.* beraten sich über meinen Untergang" V. *19.* 3; *8.* 72 PüZ. (?) A) als *Daēva*: *kǝm aojišta mahrka mašyāka daēvō °šō yazāite* "wie wird zu stärkstem Töten (?)[1] der *D. Aoša* von dem Menschen verehrt?" V. *17.* 1 (?).

KompE.; Ableit. — Vgl. *aošah-*. — Eig. (2) 'Verbrennung, Zerstörung durch Feuer', zum ai. V. *óṣati*; ai. *oṣa-* m. 'Brand', np. *hōš* 'Untergang, Tod'. — Pü.: *ōš*; (zu V. *17*): *gōwišn*, s. dazu Horn ZDMG. *43.* 32. — 1) Eig. 'mit..', ob sva. 'so dass er am stärksten töten kann'?

• j., g. **aošah-** n. 'Untergang, Verderben, Tod': *nōiṯ hē °šō pairi.vaēnāmi* (sd.) V. *19.* 3; 46; — *ahyā vohū °šō vīdā* (sd.) *manaŋhā* Y. *49.* 1; — *mošu taṯ paiti akǝrǝnaoṯ °šaŋhaṯ hva hizva* V. 2. 5 PüZ. (?)

Ableit. — ai. *°óṣas-*. — Vgl. *aoša-*. — Pü.: *ōš.*

• j. **aošah'vant-** Adj. (fem. *°vaitī-*) 'dem Untergang ausgesetzt, vergänglich, sterblich': *azdibīš* .. *°šaŋhaiδyåsǝ tanvō* V. *4.* 50; — *čim °šaŋhå*[1] *°šaŋuhaiti*[1] *ąstǝm isaiti tanva* Aog. *48*; — *ahmi dim paiti fraŋhǝrǝzaṯ* (sd.) *ahmi hō bavaṯ °šaŋhå* ".. mit dem ward dieser sterblich" V. 2. 5 PüZ.[2]; — *yahmaṯ hača naēčiš bunjayāṯ °šaŋuhatąm mašyānąm* Aog. *58.*

Pü.: *ōšmand.* — 1) Lesung sehr unsicher. — 2) Dk. *9.* 22. 12: *u ān pa ān ōšōmand būt*, näml. *Kāvay Usan*; vgl. Dst. ZA. *3.* 39.

• j. **aošō.tara-** Adj. 'der verderblichere, schädlichere': *°rasča* .. *yaδa anya vǝhrka* V. *13.* 43; 42.

Pü.: *ōš xᵛāstārtar*, erl.: *vattaktar, vat zōrtar.*

• j. **aošta-** m. 'Oberlippe', Du. 'die beiden Lippen'[1]: *°tača* (AS.) *paiti dumnača δrivatača gaēsuš* V. *7.* 59[2].

Vgl. *aoštra-*. — ai. *óṣṭha-* m.[3] — Pü.: *pa rān u apar dast ānča 3* n da k dt *gēs*, erl.: *ku nē daxšak i yātūk apē pa ēn* b r aa *vēš kunēnd.* S. noch No. 1. — 1) Bed. nach ai. *óṣṭha-*[3] und nach Gü.; Pü. will 'Schenkel' (*rān*). Es handelt sich an der jedenfalls eingeschobenen Stelle vermutlich um abnorme Behaarung (bei Kindern), die als *daēv*isches Zeichen angesehen wurde. S. noch No. 2. — 2) *ao°*, *du°* und *δri°* nehme ich als Namen dreier Körperteile: also: "an den Lippen und .. und .. hat es (das Kind) krause Haare". S. noch PüErl. — 3) S. freilich Wn. AiGr. *1.* 167.

• j. **aoštra-** m. 'Unterlippe', Du. 'beide Lippen': *°ra* (ND.) F. *3* d.

Vgl. *aošta-*. — ai. vgl. *óṣṭha-* m. — Pü.: *lap.*

• **aošnara-** EN. eines Gläubigen[1]: *°rahe pouru.jirahe ašaonō* Yt. *13.* 131; — *pouru.jirō yaδa °rō* Az. 2.

Bed.? — 1) Vgl. SBE. *47.* 13. Er war der Kanzler des *Kāvay Usan.*

j. *aiϑsritīm* N. *10*: lies *nisritīm.*

j. *aiδra.paitim* N. *11*: lies *aēδra.paitim.*

j. *aiδsritīm* N. *10*: lies *ainisritīm.*

• j. ^{x}**aina** P. *23.*

S. unter *stara-*. — Pü.: fehlt.

j. *aui barǝsča* N. *98*: lies *avi.barasča.*

p. *aʰur°*: s. bei *ahura-*.

• j., g. ¹**aka-** Adj. (fem. *°kā-*) 'schlecht, übel, böse': *jamyāṯ vō vaŋhaoṯ vaŋhō mā vō jamyāṯ °kāṯ ašō* Y. *59.* 31; 31, *51.* 6; — *aṯ yǝ °kǝm drǝgvāitē* .. *zastōibyā* (sd.) *vā varǝšaitī* .. *yǝ ašāunē vahištō* Y. *33.*

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2 f.; — *hyaṯ dā̊ šyaoϑanā mīždavan̨* (sd.) .. °*kəm* (ASf.) .. °*kā vaŋhuhīm ašīm vaŋhaovē* Y. *43*. 5; — *aēibyō mazdā̊* °*kā* (APn.) *mraoṯ yōi* .. "(so) kündet ihnen *M.* Unheil an, (ihnen) die .." Y. *32*. 12; — *aṯ* .. *drəgvatō akāiš x*ᵛ*arəϑāiš* (sd.) *paitī urvanō paityeintī* Y. *49*. 11. α) mit Dat. 'Jmdm. (gegenüber) böse (in Wille und Tat)' [1]: *tūm* °*kō vahištasča miϑra ahi mašyākaēibyō* "du bist (je nachdem) böse und (auch) sehr gut gegenüber den Menschen, o *M.*" Yt. *10*. 29; 29; — *ašāunē kīϑē* (sd.) *aŋhaṯ* .. °*kō drəgvāitē* Y. *47*. 4. A) in religiös-moralischem Sinn: *xšaϑrāiš yūjə̄n* (sd.) .. °*kāiš šyaoϑanāiš* .. *mašīm* Y. *46*. 11; — *hyaṯ* .. °*kā manaŋhā* .. °*kā šyaoϑanəm vačaŋhā* .. *fračinas* .. *xšayō* (sd.) Y. *32*. 5; — *kā varanā drəgvā̊* +*hizvā āvərətō* (sd.) Y. *45*. 1; — *vanīṯ aša* °*kąm drujim* Yt. *19*. 96; — *aṯ tā mainyū* .. *manahičā vačahičā šyaoϑanōi hī vahyō akəmčā* "und die beiden Geister .. sind das Bessere und das Schlechte in Gedanken, Wort und Tat" Y. *30*. 3; — *aṯ yūš daēvā vīspā̊ŋhō* °*kāṯ manaŋhō stā čiϑrəm yasčā* .. *drūjasčā pairi.matōiščā* "aber ihr seid dem schlechten Denken entsprossen, ihr *Daēva* alle, und er, der .., und der Lüge und der Hoffart" Y. *32*. 3 [2]. A a) mit *mainyav-* m. 'der böse Geist', sva. *aŋra- mainyav-*: *hyaṯ vā akā manaŋhā yə̄ng daēvə̄ng* °*kasčā mainyuš* .. *fračinas xšayō* (sd.) Y. *32*. 5. α) κατ' ἐξ. auch ohne *mainyav-*: *hiϑwaṯ* (sd.) °*kō abavaṯ vahištō ahurō mazdā̊* .. Y. *19*. 15. A b) mit *manah-* n. 'Denken' *Aka Manah*, Name eines *Daēva*, Gegners des *Vohu Manah*: *drəgvā̊* .. *ahyā šyaoϑanāiš* °*kāṯ* +*ā šyąs* (sd.) *manaŋhō* Y. *47*. 5 [3]; — *spəntō mainyuš aštəm fraŋharəčayaṯ vohuča manō* .. *aŋrō mainyuš* .. °*kəmča manō* .. Yt. *19*. 46; — +*vanaite* °*kəmčiṯ manō vohu manō taṯ vanaiti* "besiegt wird auch *Aka Manah*, *Vohu Manah* besiegt ihn" Yt. *19*. 96; — *zaraϑuštrō asarətō* °*ka manaŋha* V. *19*. 4.

KompA.; Ableit.—Vgl. *ašyah-*, *ačišta-*.— np. vgl. *ak* 'Schimpf, Unglück'(?), Horn GIrPh. *1* b. 22. — Pü.: *vattar*, (zu Y. *19*, *32*. 12, *33*. 2, *43* für *akəm*): *žanišn*, (zu Y. *47*, *43* für *akāi*): *žatār*, (zu A b und Y. *32*. 3): *akaman*. — 1) S. *akatara-*. — 2) Vgl. A a und Pü. — 3) Vgl. Y. *39*. 3.

• j. ²**aka-** m. 'Haken, Zapfen': +*hąm.ivąmča* (sd.) *simąmča simōiϑrąmča dərəta hukərəta upairispātā* °*ka* (IS.) *bastąm* Yt. *10*. 125.

Zum V. ai. *ácati*, *áñcati*, mp. *ančītan*. — Vgl. *anku*°.

• j. **akaᵗtara-** Adj. '(der bösere,) besonders, überaus böse (in Wille und Tat) gegenüber —' (Gen.) [1]: *miϑrəm* .. *kamərəδō.janəm daēvanąm* °*rəm sraošyanąm* ".. der denen überaus böse ist, die sich strafbar machen .." Yt. *10*. 26.

1) Vgl. ¹*aka-* α. Falsch KZ. *30*. 517.

• j. **akaᵗtaš-** m. Name eines *Daēva*: °*tašəm daēum* V. *10*. 13, *19*. 43.

Eig. 'der Böses schafft'. — mp. (Pü.) *akataš* (Transskr.); vgl. dazu SBE. *5*. 109, *37*. 182.

• j. **akana-** n. 'Behälter', bes. der Pfeile, 'Köcher': *zaēnāuš* (sd.) *maṯ* °*na maṯ ϑrisąs ayō.aγrāiš* V. *14*. 9.

mp. (Pü.) *kantīr* d. i. 'Pfeilbehälter'; s. dazu Gᴇʀ. SBayrAW. *1890*. 2. 52, Dsᴛ. ZA. *2*. 215, Hᴏʀɴ NpEt. 282. In der PüErl. zu Yt. *6*. 5 wird *kantīr* vom Behälter der Keule gebraucht (Dsᴛ. ÉtIr. *2*. 288).

• j. **akayaδa-** m. EN. eines Gläubigen: °*δahe puδanąm ašaonō* Yt. *13*. 127.

Ob *a-kayaδa-* (sd.)?

• j. **akav-** m. 'Scheere, scheerenartige Waffe': *nōiṯ dim* .. *avasyāṯ nōiṯ* °*kavō* (NP.) *nōiṯ* .. Yt. *1*. 18.

Et.? — Pü.: *kōhasp*, Npü.: *mikrāz*, erl.: *ālat i jang*, Sü.: *kartarī*.

• j. **a-karana-** Adj. (fem. °*nā-*) 'endlos'; 1) zeitlich: *zrvānəm* °*nəm* Ny. *1*. 8; — *zrvānahe* °*nahe* V. *19*. 13, Y. 72. 10; — *zrūne* °*ne* V. *19*. 9; — °*na* (NSf.) *anaγra ašaonō stiš* Yt. *8*. 48; — *uštatātəm* °*nəm* (statt ASf.) [1] Vr. *18*. 2. 2) räumlich, ASn. °*nəm* als Adv. sva. 'an allen Ecken und Enden, überall, über und über' (nur Komp.). [V. 7. 2: lies °*nəm.driwyā̊*.]

KompA. (°*nəm.*°) — Pü.: *akanārak*. — 1) Wie zu einem *an*-Stamm; vgl. ¹*karana-* No. 3. Oder Adv.?

• j. **akaranəm.driway-** [1] Adj. 'über und über mit Flecken bedeckt': *druxš yā nasuš upa.dvąsaiti maxši.kəhrpa ərəγaitya frašnaoš apazaδaŋhō* °*wyā* (GSf.) [2] ".. in der abscheulichen Gestalt einer Fliege .., die über und über mit Flecken bedeckt ist" V. 7. 2.

Pü.: *akanārak darrīm*; s. zu *driway-* mit No. 3. — 1) NA. getrennt. — 2) Die Gen. *fr*° *ap*° *ak*° beziehen sich auf das 1. Glied des Komp. *maxši.kəhrpa*; es wird fortgefahren, als ob es vorher *maxšyā̊ kəhrpa* hiesse.

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• j. ¹**a-karšta-** Adj. 'nicht ausgesät' sva. 'nicht durch Aussaat gewonnen, wild gewachsen': *yavanąm .. aētavat karštanąm aētavat °tanąm* "Getreide .. so viel vom gesäten, soviel vom wildgewachsenen" V. *7*. 35.

Pü.: *ka nē kišt.*

• j. ²**a-karšta-** Adj. (fem. °*tā-*) 'nicht bepflügt, ungepflügt': *īm zå .. yā darəγa °ta saēta yā karšya karšivata* (sd.) V. *3*. 24.

PPfP. zum V. *3karš-*. — ai. *akr̥ṣṭa°*. — Pü.: *akišt.*

• j. **akō.dā-** Adj. 'Böses, das Böse schaffend'[1]: *vī daēvāiš aγāiš .. °dābīš sarəm mruyē* Y. *12*. 4.

Pü.: *vattardahāk*, Sü.: *nikr̥ṣṭadānaḥ*. — [1]) Im Gegensatz zu *vaŋhudāh-*.

• g. **akōyā-** f. 'Androhung von Bösem'[1]: *at zī tōi vaxšyā .. hyat °yā* (NS.) *drəgvāitē uštā yə̄ ašəm dādrē* "von den beiden .., von dem Bösen, das dem *Drug*-anhänger angedroht ist[2], und von dem Glück dessen, der am *A.* festhält" Y. *51*. 8.

Nom. act. aus *akōya-*, den. Praes. 31 aus *aka-* (*ōy* für *ay*, § *298*. 3, oder statt *iy*, § *268*. 11 c) 3). — Pü.: *zatār i drvandān.* — [1]) Vgl. Y. *32*. 12. — [2]) Wörtl. 'von dem, was die Androhung von Bösem für .. ist'. — [3]) Vgl. *hādrōyā-*, *x^vāϑrōyā-*.

p. *akun°*: s. unter ¹*kar-*.

• j. *barata bərətəm* ××**akyåsčaŋha** *ātarš aēsməm* N. *103*.

Pü.: fehlt.

• j. **aγa-** 1) Adj. (fem. °*γā-*) 'schlecht, böse, schlimm'; a) von Lebenden: *vīspəm aγəm ṭbišyantəm* A. *1*. 10; — *aēvahe* ⁺*ašəmaoγahe °γahe* V. *18*. 12; 11; — °*γa* (NPm.) .. *hyaonånəhō* Yt. *19*. 37; — °*γāiš daēvāiš* Y. *12*. 4; — °*γanąmča* ⁺*ōifranąm* °*γanąmča pairikanąm* Yt. *13*. 104; — *avi ahūm astvantəm °γəm²* ⁺*zəmō jaŋhəntu* "über die böse Menschheit sollen die Winter kommen" V. 2. 22[1]; — *hā drvatąm* ⁺°*γąm*[2] *urvānō təmō.hva* ⁺*nizarəšaiti* "der zerrt der Ungläubigen schlechte Seelen in die Finsternis hinab" V. *19*. 30; — mit Dat.: *žīm dahakəm .. °γəm* ⁺*gaēϑāvayō* ".. den für die Lebenden schlimmen" Y. *9*. 8. b) sonst: °*γəm šuδəmča taršnəmča* Yt. *19*. 96; — °*γā* (APn.) *iϑyejå* Y. *57*. 14; — °*γa aiwištāra* V. *1*. 10; — °*γanąmča x^vafnanąm °γanąmča daēsanąm* "böser Träume und Zeichen" Yt. *13*. 104; — °*γa šyaoϑna* V. *3*. 21²; *1*. 11, 12, 16; — °*γa yātava* V. *1*. 13; F. 7; — °*γəmča vīmanōhīm* V. *1*. 7; 15; — °*γanąm maϑranąm* Yt. *10*. 20; — °*γąm daoiϑrīm* (sd.) Yt. *19*. 57; V. *19*. 45; — °*γa daēna disyāt* (sd.) V. *18*. 9. 2) n. 'Übel, Gefahr' (nur Ableit.).

KompA.; Ableit. — ai. *aghá-* Adj.; n. — zEt. vgl. Sütterlin IF. *4*. 92. — Pü.: *vat*, *vatak*, (meist) *vattar*. — [1]) Vgl. zSt. Lindner Festgruss Roth 214. Pü.: *apar ō ax^v .. ān i vattar zamastān rasēt*, erl.: *i markusān gōwēt*; s. zu *mahrkūša-*. — [2]) Hds. *aγəm*.

• j. **aγa.daēnā-** Adj. (mask. °*na-*) 'der der üblen Religion zugetan ist': *yaϑa ažōiš dahākāi °na* Az. *3*.

mp. (Pü.): *aγdēn.*

• j. **aγa¹vant-** Adj. 'reich an Übeln, Gefahren': *zəmō .. °vatō* "des gefahrenreichen .. Winters" V. *7*. 27.

ai. *aghávant-* Adj. — Pü.: *vatak.*

• j. ⁺**a-garəmō.varah-**[1] Adj. 'der keine (Zulassung zur) Hitzeprobe hat, vom Hitzeordal ausgeschlossen ist': *myazdavå ratuš amyazdavanəm ratunaēm °raŋhəm daste antarə mazdayasnāiš* ".. macht (erklärt) der *R.* .. den Laien .. (für) unfähig, eine Hitzeprobe abzulegen .." A. *3*. 9[2]

Pü.: *garmōkvarīh* (Transskr.) *aš dahišn*, SüErl.: *tadvacanānām hr̥dayadivyo na pratītaḥ*, NpüErl.: *suxun i u rā pasāxt ham bāvar nakardan.* — [1]) Hds. *gar°*, was ich nicht verstehe, ebenso wenig wie Mills Fassung bei Kanga Dict. — [2]) Dh. was er sagt, soll für unglaubwürdig gelten, ohne dass es ihm erlaubt wird, die Wahrheit des Gesagten durch ein Gottesurteil zu erhärten; vgl. die Sü- und NpüErl. zSt.

• j. **aγašay-** f. 'böser Blick' als *daēv*isches Leiden: *paitištātəe °šyå pūityå āhityå* V. *20*. 3; — *aγašē* (VS.?) *ϑwąm paiti.saŋhāmi* V. *20*. 7.

Komp.: *aγa-*+*ašay-*; § *268*. 3. — Bed. und Et. nach Pü.: *aγaš i pūtak i āhōkēnītār*, erl.: *sōrčašmīh*; vgl. Bd. *28*. 33, wo es vom *aγaš dēv* heisst, er sei *ān druž i sōrčašmīh kē martum pa čašm žanēt*; s. auch Bd. *28*. 36 und SBE. *47*. 53.

• j. **aγā-vərəz-** Adj. 'der Böses, Übles wirkt': *duždå .. yō °varəš* (NS.)[1] Yt. *10*. 52.

[1]) IF. *9*. 261.

• j. **aγō-stay-** f. Name einer Krankheit: *aētaēšva daxmaēšva hąm.bavainti axtišča .. °stišča* V. *7*. 57.

Eig. 'das schlechte Sein'. — Pü.: *vattar čstišnīh*, erl.: *apārīk anākīh.*

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• j. **ayūirya-** m. Name von Schmarotzertieren des menschlichen Körpers (?): *paiti.pərəne aśire paiti.pərəne °re* (AP.)[1] V. *20.* 9.

Vgl. zu *uyrā-* No. 1. — Pü.: fehlt, Npü.: *saib.* — [1]) § *268.* 32.

• g. **a-gušta-** Adj. 'nicht anzuhören, widrig zu hören'[1]: *tā və urvātā* (sd.) *marəntō °tā vačå səṅghāmahī aēibyō yōi .. at̰čīt̰ aēibyō vahištā yōi ..* "..verkünden wir die Worte, widrig zu hören für die, die .., aber denen sehr genehm, die .." Y. *31.* 2.

PPfP. zum V. *gaoś-.* — Pü.: *agōśītār.* — [1]) Falsch § *55.* 2.

• g. **agənyā-** f. 'melke Kuh, Milchkuh': *apasčā vå azīščā vå mātərąsčā vå °yå* +*drəgudāyaṇhō vīspō.paitīš avaočāmā* "und euch, Wasser, rufen wir an als die trächtigen und die Mutter- und die melken Kühe, die für den Armen sorgen, die alltränkenden" Y. *38.* 5.

ai. *ághnyā-* f. 'Kuh' (auch von Wolken und Flüssen); BTHL. AF. *3.* 39. — Pü.: *agənyå* (in Aw.-Buchst.) mit der Erl.: *xōn* 'Blut'; vgl. zu *maēkant-.*

• j. **ayra-** 1) Adj. (fem. °*rā-*) 'der erste, oberste', nach Zeit, Rang usw.: *mərəyahe .. yō vazaite zarśayamnō* (sd.) *°rąm usaitīm ušåṇhəm* Yt. *14.* 20. 2) n. 'Anfang, das Oberste, Spitze': *°ra, °rəm* F. *7.*

KompA. (*ayraē°*), E.; Ableit. — ai. *ágra-* n. — Pü.: +*sar*; vgl. zu ^x^*srayrim.*

• j. **ayraēraϑa-** m. EN. eines Gläubigen, eines Bruders *Franrasyans*: *°ϑahe naravahe aśaonō* Yt. *13.* 131; — *puϑrō kaēna* (sd.) *syāvaršānāi .. °ϑaheča naravahe* ".. und (als Rächer des *A.* .." Yt. *9.* 18.

Komp. mit LS. im 1. Glied[1]), eig. 'des Wagen an der Spitze geht'. — [1]) Vgl. ai. *agre°*.

• **a-yrav-** Adj., nur fem. *°rū-* 'ledig, unverheiratet' (von Mädchen): *tåsčit̰ yå kainīnō åṇhaire* (sd.) *darəyəm °rvō* (NP.) Y. *9.* 23; — *yat̰ kainyō* [*darəyəm*] *°rvō* (AP.) *nijāmayeinti* (sd.) Yt. *17.* 59.

Eig. 'nicht schwanger'[1]), mit der Komp.-Form zu *garav-.* — ai. *ágrav-* Adj., fem. *°rū-.* — Pü.: *agrift,* erl.: *nē gāt ēstēnd.* — [1]) Das Mask. im Aind. ist erst nachträglich hinzugekommen (wie Wittwer zu Wittwe).

• j. **ayrava-** Adj. 'vom Obersten, von der Oberseite stammend': *yō aspaēm varəsəm .. vaēnaiti katārō °vō vā bunavō vā* "der .. es einem .. Pferdehaar ansieht, welches von beiden (es ist), ein Rücken-' (oder 'Mähnen-') oder Bauch-' (oder 'Schwanz-)haar" Yt. *14.* 31, *16.* 10.

• j. **ayrā-** f. Name einer Krankheit[1]) od. dgl.: *paiti.pərəne °rąm paiti.pərəne uyrąm* V. *20.* 9.

Pü.: fehlt; Npü.: *badī.* — [1]) Von den *aśirya-* hervorgerufen?

• j. *yaϑa aspa* ^x^**ayrišyā** *aparat̰ haϑa urvaēsāt̰* (sd.) .. Vyt. *29.*

Var. *aδrišyā.* — Pü.: *ayryak.*

• j. **ayrya-** Adj. (fem. *°yā-*) 'der erste' an Qualität (usw.): *nitəməm .. maδəməm .. °rīm staorəm* (sd.) *arəjō* V. *7.* 41; 43[2]; — *uštrahe kəhrpa °yehe* P. *32*; — *aspahe paiti aršnō °yehe* "um einen Rosshengst erster Qualität" V. *9.* 37; 37[2]; — *dvadasaṇhāϑrəm* (sd.) *asti °rim ayarə* F. 27 b; +7[1]); — *ϑrisataϑwəm frasnātəe .. °yąm paiti usnāitīm* ".. (also) mit Abwaschung erster Ordnung" V. *8.* 98 (?)[2]); — *miϑrəm .. taxməm mainyaom °rīm* Yt. *10.* 140. [P. *32*: lies *ayryō.maδimast°.*]

KompA.; Ableit. — Ableit. aus *ayra-.* — ai. *agriyá-* Adj., mp. *ayryak.* — Pü.: *ayryak.* — [1] Hds. *srayrim,* d. i. mp. *sar,* womit die vorausgehenden Wörter *ayra, ayrəm* übersetzt werden (vgl. *asar* für *anayra-*), und *ayrim.* — [2]) Pü. erl. *ayryak apar šōδišn* mit *šōδ i sar* "Waschen des Kopfes"; vgl. WEST SBE. *18.* 456.

• j. **ayryō.təma-** Adj. 'der qualitativ vorzüglichste, edelste' (von Zugtieren): *aspō* (sd.) *°mō* F. *3* h.

Pü.: *ayryaktum.*

• j. +**ayryō.maδimastəma-**[1]) Adj. 'der in der Hochbrunst brünstigste', vom Kamelhengst: *uštrahe kəhrpa ayryehe °mahe* P. *32.*

Superl. aus **ayryō.maδi-masta-* Adj., durch Haplol., zu § *306.* — **maδay-* m. 'Brunst', zum V. *mad-*; vgl. ai. *máda-* m.; — **masta-* PPfP. zum V. *mad-* (sd.). — Pü.: *kēš ān i mast ayryak mastīh.* — [1]) Bei DST. in drei Wörter zerrissen. S. auch Js. Cama Mem. Val. 131.

• j. **ayryō.staora-** Adj. 'worauf ein Stück Grossvieh erster Qualität (als Busse) steht'[1]): *yō .. ainim dahməm jainti .. °rəm vā bistaorəm vā .. x^v^arəm* (sd.) N. *45.*

Pü.: *ayryak stōr.* — [1]) Vgl. unter *x^v^ara-* und BTHL. IF. *10.* 5.

• j. +**a-yžō.nvamna-**[1]) Adj. 'sich nicht mindernd, verkleinernd': *mazdąmčā ahurəm yaēibyō xšaϑrəmčā °nəm varədaitī ārmaitiš* "und den *MAh.* und (all) die,

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denen *Arm.* das nie sich mindernde Reich mehrt" Y. *28.* 3 [2].

Statt *ayžanv°* geschr.; § *268.* 57 [1]. — PPM., Praes. 10 *yžanv-*; vgl. gr. φϑόνος (nach Prellwitz Wb. 344 eig. 'Verkleinerung'). — Pü.: *pa anižār vindišnīh*, erl.: *kuš pātixšāhīh i apar amahraspandān stawr.* — [1]) NA. *ayžaonv°*; s. dazu *ayaoxšustəm*, *aδwaožən* statt *ayōxš°*, *aδwō.žən.* — [2]) Vgl. Y. *31.* 4 und Cld. KZ. *31.* 257.

j. *pairi axta* N. *32*: lies *pairi.aoxta.*

• j., g. **axtay-** m. 'Leiden, Schmerz, Krankheit': *nōit̰ °tiš pouru.mahrkō nōit̰ āhitiš* Yt. *10.* 50; — *nōit̰ °tiš nōit̰ mahrkō* V. *2.* 5, *6.* 43; — *°tišča garənušča* V. *7.* 57; — *°tinąmča astarəmanąmča* Y. *71.* 17; V. *7.* 59; — *čvat̰ .. nasuš °tiča pivatiča āhitiča frāšnaoiti* V. *5.* 27; — *yō ā °tiš ahmāi yəm °tōyōi* (DS.) *dåṇhē* (sd.) "der du auch Schmerz bist (bereitest) dem, dem du Schmerz zu sein (bereiten) vorhast" Y. *36.* 1; — *+°tīm* N. *15* [1]).

Et.? [2]). — arm. LW. *axt.* — Pü.: *čnīkīh*; erl.: *vaštakīh*, (zu N. *15*): *dart*; Npü.: *bīmārī.* — [1]). Hds. *°təm.* — [2]) Bn. Stud. *1.* 366.

j. *axtəm* N. *15*: lies *axtīm.*

j. *axtō* N. *20*: lies *haxtō.*

• j. **axtya-** m. EN. eines Ungläubigen, der dem *Yōišta* (sd.) 99 Fragen stellt: *°tīm dužd̄əm təmaṇhuntəm* Yt. *5.* 82; — *frašna* (sd.) .. *navača navaitīmča* .. *yat̰* .. *pərəsat̰ °tyō duždå təmaṇuhå* Yt. *5.* 82. Et. und Bed.?

• j. **a-xšaēna-** Adj. 'dunkelfarbig': *arəšō °nō* Aog. *79*; — *gavąm °nanąm* V. *22.* 4.

Eig. 'nichtlicht', vgl. *xšaēta-*; Bthl. IF. *5.* 360. — mp. (Pü.) *axšēn*, np. *xašīn*; Dst. ÉtIr. *2.* 53, Hbm. ZDMG. *38.* 427.

• p. **a-xšata-** Adj. (fem. *°tā-*) 'unverletzt, ungestört': *hyāʰ duvaištam šiyātiš °tī hauvčiy .. nirasātiy* (sd.) .. "Wohlbehagen, auf sehr lange Zeit hinaus ungestört, es wird sich .. einstellen .." D. *5.* 3.

PPfP. zum ai. V. *kṣaṇōti* 'er verletzt', gr. κτείνω; Bgm. GrGr.3 128. — ai. *ákṣata-* Adj.

• j. **a-xšapan-** f. 'Abenddunkel, *°xšafni xšafnīm isəmnō* "im Abenddunkel sich das Abendmahl suchend" Yt. *14.* 20.

Eig. 'was bis zur Nacht hin reicht, an die Nacht grenzt'. — Npü.: *dar har šab.*

g. *axšayant°*, j. *axšayamn°*: lies *axšy°.*

• j. **a-xšnūta-** Adj. 'nicht zufrieden gestellt': *yezi aēšō nā yō yaoždāϑryō .. tbištō °tō parāiti* V. *9.* 40.

Vgl. *axšnušta-.* — Pü.: *axᵛašnūt.*

• j. **a-xšnūtay-** f. 'Nichtbefriedigung': *°nūitīm paiti miϑrahe* "bei Nichtbefriedigung des *M.*" Yt. *10.* 111 [1]).

[1]) Vgl. Yt. *10.* 109 unter *huxšnūtay-.*

• j. **a-xšnušta-** Adj. 'nicht zufrieden gestellt': *tbištahečit̰ °tahe miϑra manō rāmayeiti* "(aber) auch des beleidigten, nicht zufrieden gestellten Sinn besänftigt er durch *M.*" Yt. *10.* 109.

PPfP. einer Basis *xšnaoš-*, *s-* Erweiterung (*s*-Aorist, vgl. *xšnaošta*, *xšnaošən*) des V. *xšnav-.* — Vgl. *axšnūta-.*

• g. **+a-xšyant-** [1]) Adj. ('nicht herrschend', sva.) 'nicht selbständig, hörig': *xšayantasčā °yantasčā* (AP.) "die herrschenden und die hörigen" Y. *35.* 4.

Mit der Komp.-Form zu *xšayant-*; Bthl. IF. *10.* 197. S. noch *hā(y)-* No. 2. — Pü.: *apātixšāhīh*, Sü.: *asvatantraḥ*, erl.: *sabhayaḥ.* — [1]) NA. *axšay°*; doch s. K 5.

• j. **a-xšyamna-, a-xšyamana-** Adj. 'ohnmächtig': *xšayamnəm ašavanəm dāyata +mnəm* [1]) *drvantəm* Y. *8.* 5; — *yaϑa hīm janāma xšayamnō +°mnąm* [1]) [2]) Y. *61.* 5; — *frānāmāiti .. aṇrō mainyuš °manō* Yt. *19.* 96.

Eig. 'nicht herrschend', mit der Komp.-Form zu *xšayamna-*; s. zu *axšyant-.* — Pü.: *apātixšāhīh.* — [1]) NA. *axšay°*; s. aber IF. *10.* 198. — [2]) NA. *°manąm*, s. Var.

• j. **a-čaētar-** m. 'Bestrafer, Richter': *miϑrəm .. °tārəm miϑrō.drująm* Yt. *10.* 26.

Zum V. *kāy-.*

j. *vārəm ačaire* Y. *10.* 14: lies *vārəma čaire.*

• j. **a-čiϑā-** Adj. (mask. *°ϑa-*) 'wofür es keine Busse gibt, unsühnbar': *°ϑō* F. *7.*

Pü.: *atōžišn.*

• j. **a-čiϑōirišta-** Adj. 'nicht durch Busse zu wenden, unsühnbar': *+paoirya +varšta* (LS.) *aēšąm šyaoϑanəm[ča] °təm* "schon wenn sie sie zum ersten Mal begehen, ist ihre Tat nicht mehr zu sühnen" N. *29.*

Komp.: *čiϑā-* + **urvišta-*, PPfP. zum V. *urvaēs-*; zSchr. s. § *268.* 44 aE. — Pü.: *atōžišn* (T.)

• j. **a-čiϑra-** Adj. 'nicht offenbar, undeutlich': *°ϑrō* F. *7.*

Pü.: *apaδtāk.*

• j., g. **ačišta-** Adj. 'der schlechteste, übelste, böseste' [1]): *dva yaska .. °tō* (NDm.) V. *7.* 70; — *stiptibyasča* (sd.) .. *vīspaēibyasča pairi °taēibyō* V. *14.* 17; — *°təm dužaṇhavō* P. *14*; — *nōit̰ hē .. bvat̰ .. vahištō aṇhuš .. bvat̰ vīspanąm +°təm* [2]) *+paošištəmča yat̰ ərəyat̰ daožaṇhum*" .. sondern es wird

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ihm das Allerschlechteste und stinkendste zu Teil werden . ." P. *40*; — mit Inf.: *yō* °*təm* ⁺*vaēnaṇ̄he* (sd.) *aogədā gąmčā* . . *hvarəčā* Y. *32*. 10. a) bes. von *aŋhav-* (sd.): *hača* °*tāt aŋhaot̰* Y. *71*. 15; — *aŋhuš* °*tō* Y. *30*. 4; — *āča* °*təm āča āhūm ā* V. *3*. 35; FrW. *3*. 2; — °*tāi aŋuhe* V. 5. 62. A) in religiös-moralischem Sinn: *mā ϑrayąm vahištanąm aiwiϑyō* (sd.) *buyata* . . *ϑrayąm* °*tanąm aiwiϑyō buyata* V. *18*. 17; — *yā mašyā* °*tā* (APn.) *dantō vaxšəntē daēvō.zuštā* (sd.) Y. *32*. 4; — *ayå* ⁺*mainivå varatā* (sd.) *yō drəgvå* °*tā vərəzyō* . . Y. *30*. 5; — *yō* . . *yazāi apā* . . °*təm mantūm* (sd.) Y. *33*. 4. a) mit *manah-* n. (sd.): *hyat̰ vərənātā* (sd.) °*təm manō* Y. *30*. 6; — *yā xšaϑrā grəhmō hīšasat̰* (sd.) °*tahyā dəmānē manaŋhō* Y. *32*. 13.

Superl. zu *aka-*. — Pü.: *vattar, vattum, vattartum*. — [1] Im Gegens. zu *vahišta-*. — [2] Hds. *aiwiϑranąm*, aber Pü.: *vattartum*.

● j. **a-čištəe** Inf. 'zu speisen, zu essen': *yā pīpiϑwa vasō ač°* "feste Nahrung darf man nach Belieben essen" N. *62*.

Zu einer ar. Basis **kāxš-* (mit *ā*); *i* aus *ə* [1]. — Vgl. mp. *čāšt*, *čāštak* 'Mahl' (N. *64*), np. *čāšt*, arm. LW. *čaš*. — Pü.: *pit i puxt pa kāmak xᵛarišn[ih] pa sīrīh*. — [1] Uhlenbeck's Etymologie WAiSpr. 90 ist falsch.

j. *ajayaurvaya* N. *54*: lies *ajayaurva aya*; s. *grab-*.

j. *ajaiδyamnāi* Yt. *8*. 49: lies *ajiδy°*.

● j. **a-jasta-** Adj. 'ungebeten' sva. 'unerwünscht, verhasst': *paitištātəe* °*tača zōišdištača* . . *xrafstra* Yt. *21*. 1.

PPfP. zum V. *gad-*. — Vgl. np. *xujasta*.

● j. **a-jastay-** f. 'Nichtbitte': *yat̰ nā kasvikąm.īna* . . °*ta* (LS.) . . *daδāiti* "wenn er bei Nichtbitte (sva. 'ohne darum gebeten zu sein') [1] . ." V. *18*. 37.

Pü.: *ka nē žast*. — [1] S. zAusdr. Bthl. IF. *9*. 256.

● j. ⁺**a-jiδyamna-** Adj. 'der nicht gebeten wird': *tištrīm* . . *yō daδāiti* . . *jaiδyantāi* °*mnāi mašyāi* ". . der dem Bittenden ohne Gegenbitte schenkt" [1] Yt. *8*. 49.

PPM. zum V. *gad-*; Bthl. IF. *10*. 194. *ajaiδy°* der NA. ist textkritisch wertlos. — [1] Wörtl.: 'roganti (ab ipso) non rogato'.

● j. ˣ*ātəe yaza* **ajiϑō** *ānəm* . .ˣ FrD. 7.

● j. **a-jyamna-** Adj. 'sich nicht vermindernd, unversieglich': *xᵛairyąn* (sd.) *xᵛarəϑəm* ⁺°*nəm* Y. *9*. 4 [1]; — °*nəm* (näml. *xᵛarəϑəm*) Yt. *13*. 50, V. *2*. 26; — *uye xᵛarəϑe* °*ne* Yt. *19*. 32; — *tē kərənava miϑwaire* (sd.) °*nəm* "diese mach . . zu etwas unversieglichem" V. *2*. 28.

Pü.: *anapasīnišn* [2], (zu Y. *9*): *anapazāyišn* [3]; erl.: *ka xᵛart mat* "wenn gegessen, ists wieder da"; Sü.: *anavasādah*. — [1] NA. °*jay°* mit Pt4; s. aber K5 und Yt. *15*. 16. — [2] Vgl. zu *saēd-*. — [3] Vgl. ai. *apahānay-* f.

● j. **a-jyātay-** f. 'Nichtleben': *hyat̰ tā həm mainyū jasaētəm* (sd.) *paourvīm dazdē gaēmčā* °*yāitīmčā yaϑāčā* . . *apəməm* . . ". . da setzten sie fürs erste das Leben und das Nichtleben fest* und dass zu Ende der Dinge . ." Y. *30*. 4.

*) Gemeint ist die Zerstörung des Lebens und alles was dazu dient: die *daēv*ische Gegenschöpfung (*paityāra-*) zu dem *ahur*ischen *gaya-*. Vgl. Bd. *1*. 1: *bundahišnīh i ōhrmazd u patyārak i zūrāk mēnūk*, was wesentlich das selbe besagt wie *g° ajy°*. Ohne *paityāra-* wären alle *ahur*ischen Wesen unsterblich. S. noch Bd. *1*. 6: *har 2 čič andar dahišn i ōhrmazd kanārakōmand u akanārakōmand či ēn ān i andar har 2ān mēnūk patmān* ('Vertrag') *dānēnd*. — Pü. bezieht die Stelle auf die Schaffung und Tötung des *Gaya Marətan*.

Pü.: *pa žīvandakīh* . . *pa ažīvandakīh*.

j. *ata* F. *3* h: lies *aṣ̌ta*.

● j. **a-tanu.pərəϑa-** m. 'der kein *Tanupərəϑa* ist': *jahi* . . *yō xšudrå hąm.raēϑwayeiti* . . *tanu.pərəϑanąm* °*ϑanąmča* V. *18*. 62.

Pü.: *atanāpuhrīk*.

● j. **a-tanu.mąϑra-** Adj. 'der das heilige Wort nicht in sich aufgenommen hat': *zaota anašava adahmō* °*rō* Yt. *10*. 138.

● p. **aⁿtar** Praen.: s. unter *antarə*.

● j. ˣ**ataurvayō** *iδa fšuyantəm vāstrīm vasō.yaonāi intąm huδāŋhəm*ˣ Yt. *10*. 60.

● j. **aᵗtāra-** Adj. 'dieser, der von beiden': *yatārō* (näml. *spāδō*) *pourvō frayazāite* . . °*rō vərəϑra hačaite* "welches von den beiden (Heeren) zuerst Verehrung darbringt, das wird des Siegs teilhaftig" Yt. *14*. 44.

Kompar. aus [1]*a-*. — mp. *atār*.

● j. [1]**aiti**, p. **atiy** 1) Adv. (nur KompA.) [1]. — 2) Praev. (nur mit *ay-*, [1]*bar-*).

KompA. [1] — ai. *áti* Adv., Praev. — Pü. (zu V. *5*. 41): *rawišn*; vgl. *āitay-* No. 1. — [1] Unsicher; s. ⁺*aitiδātay-*.

● j. [2]**aiti** ind. Adj. 'so viele': °*ti sē haēm* (sd.) *yaϑa aϑaurune* V. *13*. 45; 45–48 [7].

Ableit. aus [1]*a-*; Bthl. IF. *10*. 14. — Pü.: *ētōn*.

● j. ⁺**aiti**(-*δātay-*) [1] f. 'Beiseitelegen, Be-

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seitigen': *yaϑa nōiṯ* ⁺*aiti niδāitiča*[1] ⁺*airišyą* "dass sie nicht durch Beseitigen und Verbergen Schaden nehmen" N. *67* (?).

Pü.: undeutlich. — [1]) Hds. *aēti niδ°*, s. No. 2. — [2]) Abkürzung aus *aitiδāiti niδāitiča*; s. zu (*vərəzi-*)*sraoϑra-*.

• j. **ad-** V. 'sagen'. Praes. 24 *aδaya-*, 30 (Iter.) *āδaya-*, PrP. *āiδi*; Perf. *ād-*.

'sagen': *āδa* (3SPfA.) F. 7 K; — mit *uiti* (sd.): *aδaēča* (1SPfM.)[1] *uiti* V. *4*. 47, N. *37*. a) Pass. 'genannt werden, heissen', mit dopp. Nom.: *yāča* .. *akarana anaγra ašaonō stiš āiδi* Yt. *8*. 48.

mit *paiti* 1) 'etwas (Akk.) beantworten, worauf antworten': *paiti šē* (als Akk.) *āδayōiṯ aēša paiti.irista nəmasčā*.. "darauf soll der Verunreinigte antworten: *nəm°* .." V. *9*. 12. 2) 'Jmdm. (Dat., Gen.) antworten auf —' (Akk.), im kirchlichen Wechselgesang: *āaṯ* ⁺*ātravaxšahe* (sd.) *yaṯ* .. *zaoϑraēča vāčim paiti.āδayāṯ aϑā ratuš* N. *73*; 72 (wo *paiti.aδayāṯ*); — *aδāṯ anyaēšąm raϑwąm* (näml. *vāčim*) *paiti.āδayōiṯ* "darauf soll er (der *Zaotar*) den *R.*s auf der andern Seite (auf ihren Gesang) antworten" N. *83*. [S. noch *paityāδa-*.]

mit *pairi* 'aufsagen, hersagen' (die *Gāϑās*): ⁺*yōi gāϑå* .. *srāvayanti yezi arastrəm* (sd.) ⁺*pairi.aoxta pairi.āδa vā* .. *pasča vā parō vā pairi.āδa aratufryō* ".. wenn einer .. (die *Gāϑā*worte) zu spät oder zu früh aufsagt, die sind *ar.*" N. *32*.

ai. *āha* (Pf.); s. Gdn. KZ. *30*. 323, Cld. KZ. *33*. 466, Hbm. IF. *4*. 117. — Pü.: *guftan*, (mit *paiti*): *pasaxᵛ guftan*, (mit *pairi*): *apē guftan*, (zu V. *4*, N. *37*): *apē ēč ētōn*. — [1]) *a* nach § *294*.

• j. **aⁱδa**, g. **aⁱdā** p. **aⁱda°**)[1] Adv.; an der Spitze des Satz(teil)es stehend (s. No. 5, 6); 1) zeitlich 'dann, darauf, da': ⁺*fra-yaire ayąn* .. *°δa apare ayąn* "am Vormittag .., dann (aber) am Nachmittag" Aog. *53*; V. *11*. 4, *20*. 4, N. *53*, F. *7*, Yt. *19*. 48; — *°dā tašā gəuš pərəsaṯ ašəm* "da fragte der Schöpfer des Rinds das *A.*" Y. *29*. 2; — *°dā zī*[2]) .. *bavaitī skəndō spayaϑrahyā* (sd.) Y. *30*. 10; — *yaϑa vaši* (sd.) ..⁺*°δa*[3]) *aŋhō ašava* Y. *71*. 16. a) hinter *yeiδi*: *yeiδi zī hvarə nōiṯ uzuxšyeiti °δa* .. "wenn (erst) die Sonne nicht mehr aufgeht, dann .." Yt. *6*. 3. b) *°δa* .. *°čiṯ °δa* 'dann wenn .. dann': *°δa zyāsčiṯ pairi.pataiti °δa fraēštəm vōiγnanąm* (sd.) V. *1*. 3. 2) anreihend 'und, und auch': *paiti.astiča* (sd.) *yasnahe* ⁺*°δa*[4]) ⁺*fšūšō mąϑrahe* N. 22; — ‖ *avaϑā xšnāsāhidiš °dataiy azdā bavātiy* .. *°dataiy* .. "so wirst du sie kennen lernen und es wird dir kund werden .. und .." D. *6*. 4; — *taṯ xᵛarənō apatačaṯ*.. *°δa hāu apaγžārō bvaṯ* ".. und es entstand .." Yt. *19*. 56; N. *10*; — *spānəm daϑəm* .. *°δa azəm* .. *spānəm nidaϑəm* V. *13*. 39; — *xᵛarāṯ* .. *°δa aēša nāirika* ⁺*zastō.mitīm* (sd.) *āpəm frənuharāṯ* "sie soll trinken .. und (zwar) soll .." V. *7*. 71. a) wiederholt 'et .. et': *°δa* ⁺*zəmahe maiδim °δa* ⁺*zəmahe zarəδaēm* (sd.) V. *1*. 3. α) das zweite Mal mit *°čiṯ* 'cum .. tum': *°δa hənti yātumastəma °δa taēčiṯ uzjasənti* V. *1*. 14 Gl. 3) auffordernd 'so .. dann', vor Opt.: *°δa nō tūm* .. *dayå* "so mögest du uns denn .. verleihen" Y. *57*. 26; Yt. *10*. 94; — *°δa* .. *nō nipayå* Yt. *10*. 93, Y. *57*. 25[5]); — *°δa mąϑrəm* ⁺*taṯ mairyāṯ* V. *3*. 33; — *hurayåsčiṯ °δa*[6]) .. *daidyaṯ* A. *3*. 4. [Vr. *22*. 2: lies *māδa*; — V. *11*. 4, FrD. *3*: lies *iδa*.]

KompA.; Ableit. — ai. *ádhā*[7]). — Pü.: *āngāh*, *ētōn*, (zu Y. *30*): *ētōn pa ān dahišn*, erl.: *pa tan i pasēn*. — [1]) Vor Enklitiken. — [2]) Vgl. ai. *ádhā hi*; s. Pü. — [3]) Pt 4; NA. *iδa*. S. oben aE. — [4]) Ausg. *āδa*; s. aber T. und Pü.: *ētōn*. — [5]) Wo dem *aδa* fälschlich *frā* vorangestellt ist; s. zu *pā(y)-* No. 2. — [6]) Unregelmässig nachgestellt; Lesung zweifelhaft. — [7]) Doch beachte, dass das eigentliche wann?-Suffix *-dā* ist (§ *252*. 6); s. zu [1]*aδāṯ* und [2]*aδāṯ*.

• j. **a-daēvayasna-** Adj. 'der kein *Daēva*-verehrer ist', sva. *mazdayasna-*[1]): *jahi* .. *yō xšudrå hąm.raēϑwayeiti* .. *daēvayasnanąm °nanąmča* V. *18*. 62.

Pü.: *adēvyasn*. — [1]) Dies Wort steht dafür N. *11*.

• j. **a-δaoya-**[1]) Adj. 'untrüglich': *āaṯ ābyō dōiϑrābyō* .. *°yō asti miϑrō* Yt. *10*. 82; *12*. 1[2].

KompA. — PFP. zum V. *dab-*. — ai. *dábhya-* Adj. — [1]) Statt *°awya-* geschr., § *268*. 37.

• j. **a-δaoyamna-** Adj. 'der nicht betrogen wird, werden kann, untrüglich': *miϑrō* .. *yō* .. *vīspō.vīδvå* (sd.) *°nō* Yt. *10*. 24, 60; 46; — *miϑrəm* .. *°nəm* Yt. *10*. 61, 141; — *°na* (VS.) *miϑra* Yt. *10*. 31; — *manō bā vohu* .. ⁺*°nəm*[1]) [2]) ⁺*°nāṯ*[1]) *xrataoṯ* ".. untrüglich ob untrüglichen Verstands" P. 27[3]).

PPM. zum V. *dab-*. — Pü.: *adawakīhā*[4]). — [1]) Geschr. *aṯ aoy°*; s. No. 4. — [2] Bei Dst. *°yəmnəm*; ob Druckfehler? — [3]) Vgl. *aδaoyō.-*

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xratav-. — 4) So! Dst. ZA. *3*. 64 liest *ēva-kīhā* und sieht darum in *aoyamna-* (s. No. 1) "un dénominatif de *aēva-*". S. noch *aδavay-*.

• j. **aδaoyō.xratav-** Adj. 'des Verstand untrüglich ist': *aδaoyō ahi °tuš .. vīspō.-vīδvå* Yt. *12*. 1 [1].

[1] Vgl. Y. *43*. 6 e, P. *27*.

• p. **⁺ada-kīy** [1] Adv. 'damals': *imaiy martiyā tyaiy ad° avadā āhaⁿtā yātā* .. "das sind die Männer, die damals dort (dabei) waren, als .." Bh. *4*. 18; 18, *2*. 4, 6.

kīy hervorheb. Part., eig. IS. zu [2]*kay-* [2]). — lat. *°quī* (*atquī*); ai. vgl. *°kīm* (*ákīm*); § *218*. 3, *415*. — [1]) NA. *°kaiy*, womit Thumb KZ. *32*. 125, Wn. KZ. *33*. 22 gr. ποι (οὕτω ποι), eig. LS. zu idg. **ko-* zusammenstellen. (Die Buchstaben des Wortes stehen gegen WZKM. *3*. 150 fest, vgl. ZDMG. *46*. 297 No. 3.) — [2]) Vgl. *čyanhaṯ*.

• j. *yā* **ˣaδanaŋhe** [1] N. *55*.

Pü.: fehlt. — [1]) Var. *aδaŋhe*.

• p. **adam**: s. unter *azəm*.

• j. **aδav-** (, p. *adav-*) f. 'Wasserlauf; Bach, Kanal': *us .. apąm °δavō apaiti.-ərətå jasånti* Yt. *8*. 29.

KompA. — Ob zu ai. *nadī-* f. 'Fluss'? Anders Justi ZDMG. *51*. 246; s. aber zu *aδwan-*.

• j. **a-δavay-** Adj. (auch mask.) 'der keinen Trug übt, nicht trügt, betrügt': *⁺°vīš* (NSm.) *nąma ahmi ⁺vīδavīš nąma ahmi* Yt. *1*. 14; — *nəmō vohu °vīm* (ASm. statt n.) *aṯbaēšəm* Vr. *21*. 3, Yt. *11*. 2; — *yeŋhe vāšəm hangrəwnāiti °viš* (NSf.) *paoirīš* (sd.) .. *hū ⁺bāmya* (sd.) *xšaētāi* Yt. *10*. 143.

Pü. (zu Yt. *1*): *afrēpak*, erl.: *kašān nē frēpēm*, (zu Vr. *21*): *adawak* (zum V. *dab-*, vgl. *aδaoyamna-*).

• j. **aδara** Adv.: s. *aδara-*.

• j. **aδara-** Adj. 1) 'der untere, unten befindlich': *°rō* F. *3g*; — *°rāṯ naēmāṯ* "an der Unterseite, unten" V. *14*. 7. a) IS. *°ra* als Adv. 'unten, untenhin': *nəmaŋha °ra dāta .. upara dāta* Yt. *10*. 118. b) ASn. *°rəm* als Adv. 'nach unten': *aṯ.kəsča .. yezi ⁺°rəm* [1] *aiwyåŋhayånti .. yezi ⁺uparəm* ".. wenn sie sie (von oben) nach unten anziehen .., wenn (von unten) nach oben .." N. *92*. 2) 'von unten, vom Tiefland her kommend', d. i. 'westlich': *vātəm °rəm .. uparəm .. fratarəm .. pasčaiθīm* "den westlichen, östlichen, südlichen, nördlichen Wind" S. 2. 22; — *vātahe .. °rahe* S. *1*. 22.

KompA. — Vgl. *aδairi*. — ai. *ádhara-* Adj., np. vgl. *zīr* [2]). — Pü. (zu S., N. *92*): *aδar*, (sonst): *hačaδar* (*nēmak*). — [1]) Hds. *azarəm*. — [2]) Das wäre j. *hača aδarāṯ* (mp. *hačaδar*, Pāz. *azēr*).

• j. **aδara.naēma-** m. 'die untere Seite'; nur Abl. *°māṯ* 'von unten her, unten': *urvatō* (sd.) *°māṯ .. upara.naēmāṯ* Yt. *14*. 19.

Npü.: *az tarf i taht*.

• j. **aδarəm** Adv.: s. *aδara-*.

• j. **aδairi** Praep. 'unter, unterhalb'; 1) mit Akk.: *aδ° haxəm nivōiryeite* V. *8*. 69; — *aδ° pāδəm gəuš* Yt. *17*. 55; 56. 2) mit Abl.: *yaṯ .. nōiṯ avaŋrasayāṯ aδ° harəθračibyō* N. *85*; — *aδ° kašačibyō* N. *85*.

KompA. — Vgl. *aδara-*. — Pü.: *aδar* (Pāz. *ēr*), *hačaδar*.

• j. **aδairi.daŋhyav-** Adj. (auch mask.) 'der unter dem Land ist': *miθrəm upairi.daŋhūm .. °yūm* (ASm.) Yt. *10*. 144.

Npü.: *ka ba zīr i šahrhā mī mānad*.

• j. **aδairi.naēma-** m. 'die untere Seite': *θwąmča drujimča nižbarəm °məmča* Yt. *4*. 5 (?).

Vgl. *aδara.naēma-*. — Npü.: *nīma i zīr*.

• j. **aδairi.zəma-** Adj. 'unter der Erde, Erdoberfläche befindlich, sich aufhaltend': *vīspāiš .. yāiš dāman °māišča* (als Subj.) *upairi.zəmāišča* Yt. *8*. 48.

Ableit. zu *aδairi* + *zam-*; BB. *15*. 28.

• j. *havąm* **adasta** [1] *upa.staoiti* .. Vyt. *39*.

[1]) Anscheinend 3SPrM. zu [1]*dā-*.

• j. **a-dahma-** Adj. 'der nicht *dahma-* (sd.), nicht unterrichtet ist': *zaota anašava °mō atanu.mąθrō* Yt. *10*. 138; — *jahi .. yō xšudrå hąm.raēθwayeiti dahmanąm °manąmča* V. *18*. 62.

Pü.: *adahm*.

• g. **a-dā-**, j. **a-δā-** f., n.: s. unter *ādā-*.

• j. **a-δātay-** f. 'Nichtgeben, Nichtdarbringen, Verweigerung': *mā gəuš mā vāstrahe hatō °δāitīm vaočōiṯ* "man soll nicht das Nichtgeben eines wirklich vorhandenen Fleischstücks oder Kleids behaupten" V. *4*. 46 [1]; — *paoiryeheča nā myazdahe °δāiti* (IS.) *yaṯ maiδyōi.zarəmyehe* "und dafür, dass man den ersten *My.*, den des *M.*-Festes, nicht darbringt" A. *3*. 7; 8–12 (, SWienAW. *67*. 839); — *kaṯ nā ⁺daēvayasnāi vā .. gəuš °δāitya* [2]) *āstryeiti* "begeht man dadurch Sünde, dass man einem *D.* .. kein Fleisch gibt?" N. *18*; — *°δāiti ⁺frāraiθyanąm* (sd.) P. *56*, N. *54*.

Pü.: *adahišnīh*; s. noch No. 1. — [1]) Db. wenn

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man etwas geliehen bekommen hat, soll man die Tatsache nicht ableugnen. Pü.: *mā gōšt mā vastrak yat bavāt adahišnīh gōwē.* — 3) IS. oder LS. nach der *ī*-Dekl.; falsch § *218*. 3.

• j. **a-δāitya-** Adj. 'nicht so wie es dem Gesetz entspricht, ungesetzlich, ungehörig': *dāityanąm raϑwyanąm..°yanąm araϑwyanąm šyaoϑnanąm* Vr. *15*. 1. [N. *107*: lies *dāityō*.]

Pü.: *ān i adātīhā.*

• j. **a-δāityō.aŋharəϑra-** Adj. 'der nicht die gehörige Pflege hat': *astanąm* (sd.) *°ranąm* V. *14*. 17. a) ASn. *°rəm* als Adv.[1] 'mangels gehöriger Pflege': *yezi nōit harəϑrəm baraiti aštaδa aēša yō apərənāyūkō °rəm irišyāt* "wenn es (das Mädchen) keine Pflege empfängt – in Folge dessen nimmt das Kind Schaden mangels gehöriger Pflege –" V. *15*. 16; 22.

Statt *°tyō har°*, § *268*. 48. — Pü. (zu V. *15*): *hač adātīhā sardārīh*, (zu V. *14*): *adātīhā kart*. — [1]) *Avyayībhāva*komp.

• j. **aδāityō.aŋharəϑrəm** Adv.: s. *°ϑra-*.

• j. **a-δāityō.xratav-** Adj. 'der nicht den gehörigen Verstand besitzt, nicht recht bei Verstand ist' (vom Hund): *yat.. spā avačå* (sd.) *vā bavat °tuš* V. *13*. 29; 31; — *yat .. spā ahąm.baoδəmnō vā bavat °tuš* V. *13*. 35.

Pü.: *hač adātīhā xratīh.*

• j. **a-δāityō.draonah-** Adj. 'der nicht die gehörige Nahrung, Kost hat': *dahmō niuruzdō* (sd.) *°nå* N. *17*; — *+gavāstryača varəšnå +vərəzyantō .. °naŋhasča +həntō* N. 52.

Pü. (zu N. *52*): *adātīhā sūrōmand*, erl.: *kušān nān ast vašān gōšt nēst*; (zu N. *17*): *adātīhā +sūrīh*, erl.: *ku nē nān nē gōšt nēst.*

• g. **a-dāϑa-** Adj. 'nicht einsichtig, unklug, töricht' in Glaubenssachen: *yō vīčinaot dīϑəmčā* (sd.) *°ϑəmčā* Y. *46*. 17; — *hyat dīϑəng* (sd.) *vīčayaϑa °ϑąsčā* Y. *46*. 15.

Pü.: *adahišnīh*, Sü.: *adānam.*

• j. **¹aδāt** Adv. 1) zeitlich 'darauf, dann'; a) an der Spitze des Satz(teil)es: *aδ° uiti fravašata ašiš* Yt. *17*. 21; 18, *14*. 54, *19*. 46, 47, 49, F. *7*; — *aδ° anyaēšąm raϑwąm paiti.aδayōit* (sd.) N. *83*; Yt. *1*. 30. α) im Nachsatz: *yō .. jainti .. yasə tat .. para.baraiti dasa* (sd.) *aδ° paiti afsō* (sd.) *čikayat* V. *13*. 10. b) enklit. hinter dem ersten Wort (bez. Hochton) des Satz(teil)es: *vačō paoirīm miϑrəm kərənaoiti +zastō.mazō aδ° framarəzaiti +zastō.mazō aδ° antarə urvaitya* (sd.) *fradaϑaiti* V. *4*. 3; 3 f.[6], N. *71*, Vd. *20*; — *čaϑwārō aδ° ahunəm vairīm frasrāvayōit* V. *18*. 43; — *us paiti aδ° hištaiti .. tištryō .. us aδ° hištāt satavaēsō* Yt. *8*. 32; 23; — *+uzdānəm hē aδ° kərənaot* V. *6*. 50; *13*. 30. 2) anreihend 'und': *yō aēvō haδō.gaēϑanąm yō barəsmača +frastərənte .. aδ° anye .. +vačåsča framravainti .. vīspe ratufryō* "wenn einer allein .. es ist, der .., und die andern .., so sind alle *r.*" N. *60*; — *tačat paoirīm hāϑrəm fraša aδ° tačōit* "ein erstes *H.* weit laufe er und weiter soll er laufen" V. *8*. 100; 103, +N. *71*T. a) verdoppelt: 'et .. et': *aϑra aδ° frajasaiti baxta* (sd.) *aδ° nijasaiti* V. *5*. 8; — *aməšå spəntā .. aδ° māta* (sd.) *aδ° būta hača vaŋhaot manaŋhō* Vr. *11*. 12.

Ableit. aus *aδa*[1]) (= ar. **adā*)[2]). — Pü.: *pas*. — [1]) Vgl. ai. *itthā* und *itthāt*. *aδāt*, *avaδāt*, *iδāt* usw., sowie ai. *itthāt* sind richtiger als Neubildungen zu bezeichnen, die denen auf *°ā* nach Mustern wie ai. *paścāt* neben *paścā*, *apākāt* neben *apākā*, *amāt* neben *amā*, jAw. *paskāt* neben *pasča* zur Seite getreten sind. — [2]) Vgl. *aδa* No. 7.

• j. **²aδāt** Adv. 'von da aus': *miϑrəm .. yō paoiryō .. barəšnava gərəwnāiti aδ° vīspəm ādiδāiti airyō.šayanəm* Yt. *10*. 13.

Ableit. aus ar. **adha*; vgl. zu *aδa* No. 7 und zu *¹aδāt*, sowie *¹iδa* und *²iδa*.

• j. **aδō** Adv. 'unten': *kasnā dərətā ząmčā aδ° nabåsčā avapastoiš* (sd.) Y. *44*. 4.

Vgl. *aδara-*. — ai. *adháḥ*. Adv. — Pü.: *zamīk pa adārišnīh*[1]) (mit Übergehung von *čā .. čā*). — [1]) Danach wohl Bd. *30*. 5: *kam zamīk būt .. vaš dāštārīh i gētīk nēst.*

• j. **a-dərəta-** Adj. 'nicht geerntet, geschnitten': *aētavat dərətanąm* (sd.) *aētavat °tanąm* (*yavanąm*) V. *7*. 35.

Pü.: *ka nē* p r a n n ddt.

• j. **a-δərətō.ṯkaēša-** Adj. 'der den Lehrer nicht achtet': *vīspe drvantō tanu.drujō yō*[1]) *°šō*[1]) *vīspe °šō*[1]) *yō*[1]) *asraošō*[1]) "alle sind ungläubig und leibhaftig mit der *Dr.* verbunden, die den Lehrer nicht achten; all die achten den Lehrer nicht, die (ihm) ungehorsam sind" V. *16*. 18.

PPfP. zum V. *3dar-*. — Pü.: *adāšt dātwar*, erl.: *kuš dātwar pa dātwar nē dārēnd*. — [1]) Statt NP. (oder unthem.)

g. *adąs* Y. *46*. 5: s. *¹dā-* mit *ā*.

• p. **adiy** (g. *aidī*, j. *aiδi*) 1) Adv. (nur

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Komp.). 2) Praen. mit Lok. 'in': *avaiy ahifraštādiy*[1] *parsā* Bh. *4*. 14.

KompA. — ai. *ádhi*; Weiteres bei Bthl. IF. *12*. 110, Salemann GIrPh. *1*. 272. — [1]) Satzphonetisch für *ahifraštā* (sd.)+*adiy*. Oder ist *ahifraštnadiy* zu lesen?

• p. **adu-kanay-** f., G. mit *māh-* m. Name eines Monats*): °*naiš māhyā* (sd.) Bh. 2. 12.

*) Nach Justi des dritten Monats (Mai-Juni), nach JOppert des achten (Okt.-Nov.). — S. zu *māh-*.

Eig. 'Graben, Ausstechen der Bewässerungskanäle'; **kanay-* f., zum V. *kan-*; vgl. ai. *khanáy-* Adj. 'grabend', f. 'Mine'.

• j. **aδu-tavah-** m. Name eines Bergs oder Gebirgs: *ahmat̰ hača garayō fraoxšyąn* .. °*vąsča* Yt. *19*. 6.

Eig. 'der die Macht über die Wasserläufe hat, über sie gebietet' (?).

• j. **aδka-, at̰.ka-** m. 'Oberkleid, Mantel': *frazušəm aδkəm vaŋhānəm* Yt. *5*. 126; — *at̰.kəsča frazušō* .. *yezi* ⁺*aδarəm* (sd.) ⁺*aiwyåŋhayånti* .. *yezi* ⁺*uparəm* .. N. *92*.

Statt *aϑka-* geschr., § *268*. 50. — ai. *átka-* m. (wozu IF. *8*. 236). — zEt. s. Hehn-Schrader Kulturpfl.⁶ 546, Strachan BB. *20*. 32. — Pü.: a t k (Transskr.)[1]). — [1]) Sonst finden wir auch a č d (N. *93*, V. *13*. 39), d. i. *aδk*.

• j. **aδča** V. *7*. 52 Pü.: s. unter *at̰čā*.

• j. **aδwan-** m.: s. unter *advan-*.

• j. **aδwa-dātay-** f. 'Setzen an den Weg', im Strafgesetz 'Aussetzung', Verbringen in hilflose Lage und Verlassen in solcher[1]): *nabānazdištəm hē para* .. ⁺*raēϑača* ⁺°*dāityača* (Instr.)[2] ⁺*āstāraiti* (sd.) N. *9*. [S. noch *aδwā* N. *15* unter *aδwan-* No. 2.]

Pü.: transskr. — [1]) Vgl. Bthl. IF. *12*. 121. — [2]) Hds. °*tyasča*.

• j. **a-δbišta-**[1]), **a-t̰bišta-**[1]) Adj. (fem. °*tī-*) 'nicht angefeindet, gekränkt': *ātarš* .. *xšnūtō* °*tō* Y. *62*. 9; Yt. *10*. 120, V. *9*. 39, Yt. *13*. 25; — *xšnūtahečit̰* °*tahe miϑra manō yaozayeiti* "(aber) auch des befriedigten, ungekränkten Sinn bringt er durch *M.* in Aufruhr" Yt. *10*. 111; — *xšnūtå ainitå* °*tå* .. *fravašayō* Yt. *13*. 51; 34, 63; — °*ta* (VS.) Yt. *12*. 8.

mp. *abišt*. — Pü.: *abišt, nābišt*. — [1]) § *302*. 4; *δb* steht V. *9*. 39, *18*. 27, ⁺Yt. *12*. 8.

• g. **aidy-ū-**, j. **aiδy-ū-**[1]) Adj. 'helfend' sva. 1) 'nützlich', von Tieren: *pasukanąmčā* .. *daitikanąmčā* (sd.) °*yūnąm* .. *urunō* "die Seelen der zahmen und der nützlichen wilden Tiere"*) Y. *39*. 1 f.; zit. Yt. *13*. 154, wo *aiδyunąm*. 2) 'brauchbar, tüchtig zu —' (Dat.): *dāidī*.. °*yūš vāstryəng darəgāi* .. *haxmainē* .. *ahmā.rafənaŋhō* (sd.) Y. *40*. 3.

*) Den nützlichen wilden Tieren (*frāx*ᵛ *raftārān* κατ' ἐξ.), als deren *Ratav* der Hase gilt (s. unter *daitika-*), werden Bd. *24*. 10 die *datān nē dast āmōkōmand* gegenübergestellt (nach West "which have no dread whatever of the hand"), die als 'böse' (*vat*) bezeichnet werden. Aufs Gleiche läuft wohl auch die Yt. *8*. 36 getroffene Scheidung hinaus, s. unter *ravasčarāt-*.

Zum V. *av-*; *aidy-ū-*: ai. *ávati*, *ūtíḥ* = *adhibhū-* (*abhibhū-*): *bhávati*, *bhūtíḥ*; Bthl. IF. *12*. 110. — Bed. nach Pü. zu Y. *39*. Vgl. Gdn. KZ. *28*. 400 und oben *). Anders Dst. ÉtIr. *2*. 150, Bn. Stud. *1*. 384, Ggr. OK. 202, Justi NB. 85. — Pü. (zu Y. *39*): *ayāwār*[2]), (zu Y. *40*): *kašān āxēzēnd*, Sü.: *ye uttiṣṭhanti*. — [1]) Nur im Zitat. — [2]) Sü.: *aśvacārī* in Folge falscher Lesung.

• g. **a-dvaēšah-** Adj.: s. unter *at̰baēšah-*.

• g. **advan-**, j. **aδwan-** m. 'Weg, Pfad, Bahn': *kasnā x*ᵛ*əng* ⁺*strəmčā dāt̰* °*vānəm* "wer bestimmte den Weg der Sonne und der Sterne?" Y. *44*. 3; — *təm* °*vānəm* .. *yā* ⁺*hū.kərətā* .. *urvāxšat̰* (sd.) Y. *34*. 13; — *raočå* (sd.) *ā* .. *hū paiti* °*wanəm* V. 2. 10; Yt. *12*. 3; — *hāϑrō.masaŋhəm* °*wanəm* V. 2. 26, *13*. 18, Yt. *8*. 23; — *yezī āiš nōit̰ urvānē* (sd.) °*vå* (NS.)[1]) *aibī.dərəštā* (sd.) *vaŋyå* Y. *31*. 2; — °*wanō urvaēsəm nāšəmna* "des Weges Wende .." Yt. *13*. 58; — *ahmāt̰ paiti* °*wā* N. *15* (?)[2]).

KompA. — ai. *ádhvan-* m. — Et.? Vgl. Johansson IF. *8*. 180. — Pü.: *rās*; (zu Y. *31*): *pa ān i avimānīkīh*[3]), Sü.: *asaṃśayatvena*[3]); s. noch No. 2. — [1]) § *213* (S. 118). — [2]) In Pü. scheint at p dat, d. i. *aδwadāt* zu entsprechen; s. zu *aδwadātay-*. — [3]) Weil *a-dvå* geteilt wurde.

• j. **a-drug-** Adj. (auch mask.) 'der keinen Trug ausübt': *tūm* (näml. *miϑra*) .. *nipāta ahi* °*uǰąm* (GPm.) Yt. *10*. 80; 80.

ai. *adrúh-* Adj.

• g. **a-druǰyant-** Adj. 'trügerisch, arglistig, böslich handelnd (gegen —)': *hanarə* .. *vāstryehyā aēnaŋhō pasəuš vīrāatčā* °*yantō* "ohne Gewalttat an des Bauern Tieren und Leuten, der (ihm) doch kein Arg tut" Y. *31*. 15.

PPA. zum V. *draog-*. — Pü.: *adrōšišn*, erl.: *kē martumān u gōspand xūp dārēt*.

• j., g. **aϑā** Adv. (ausser im Nebensatz mit *ya-* und *yezī*, s. 1, und zu Yt. *13*. 41, *19*. 7, V. *13*. 38, Vyt. *31*) an der Spitze des Satz(teil)es stehend: 1) 'so, auf diese Weise, ita'; a) vorausweisend: °*ϑa* .. *mraot̰*

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ahurō mazdå A. 4. 3. b) zurückweisend: *kaṯ tī aēsma yaoždayąn? .. aiŋhå zəmō nidaiϑyąn .. hakərəṯ āpō vīsrasčayən °ϑa yaoždayąn* V. 7. 28 f.; 74, N. 93, Yt. 10. 117; — *°ϑa hīvana haomąn hunyīṯ* (sd.) N. 68; — *°ϑā x^{v}aētūš °ϑā .. °ϑā .. °ϑā və utī ẏyīmā .. ištəm rāitī* (sd.) Y. 40. 4; — *°ϑa zī aiŋhå* (*daēnayå*) *asti yaoždāitiš* V. 10. 19; Y. 20. 1. α) nachgestellt: *čaϑwarasča °ϑa garayō ..* Yt. 19. 7; — hinter *yezī*: *yezī °ϑā stī haiϑīm* (sd.) .. *aṯ ..* Y. 34. 6; — *taṯ ϑwā pərəsā .. yā fravaxšyā yezī tā °ϑā haiϑyā* Y. 44. 6; — *pourū aēnå ənāxštā yāiš srāvahyeitī* (sd.) *yezī tāiš °ϑā .. vōistā* Y. 32. 6. A) als Korrelat von a) *yaϑā*: *°ϑā nə aŋhaṯ yaϑā hvō vasaṯ* (sd.) Y. 29. 4; 35. 6; — *+°ϑa nā*[1] *āxšta* (sd.) *buyąn +yaϑa nā ..* Yt. 16. 3; — *°ϑa jamyāṯ yaϑa āfrīnāmi* SrB. 5; N. 99; — *°ϑača dužnioātō yaϑa tāyuš* V. 13. 47; — *yō hīš °ϑa frāyazāite yaϑa ..* Yt. 13. 41; — *yaϑā ahū* (sd.) *vairyō °ϑā ratuš* Y. 27. 13; — *yaϑā tū ī .. məŋhāčā .. °ϑā tōi dadəmahī aϑā*[4] .. Y. 39. 4; — *yaϑa aētahe frastərənāiti °ϑa aētahe paiti.barāṯ* N. 70; 12, 68(?), F. 4a; — *yaϑā nə dātā .. °ϑā nå ϑrāzdūm* Y. 58. 5; 35. 6; — *yaϑa kaϑača dahmō staota yesnya haurva daoāiti °ϑa ratufriš* N. 37; — *yaϑa .. nmānō.paitīm paiti tarō.piϑwəm daiϑyāṯ °ϑa āstryeiti* "als ob er .. ungenügende Nahrung gäbe, so versündigt er sich" V. 13. 20; 22 (wo *yaϑa* ausgelassen ist); — hinter *ya-*: *yō hīš °ϑa frayazāite yaϑa hīš hō nā yazata ..* Yt. 13. 41. b) *čōiṯ* (sd.): *°ϑā °ϑā čōiṯ ahurō .. zaraϑuštrəm aoaxšayaētā .. °ϑā °ϑā čōiṯ zaraϑuštrō .. vyāmrvītā °ϑā azəmčīṯ .. vīmruyē yaϑā .. vyāmrvītā .. zaraϑuštrō* Y. 12. 5 f. 2) 'ebenso, desgleichen, gleichfalls, gleicher Weise, item': *haomō uxšyeiti stavanō °ϑa nā yō dim staoiti vərəϑrająstarō bavaiti* "*H.* wächst, wenn er gepriesen wird; desgleichen wird der Mann, der ihn preist, siegreicher" Y. 10. 6; — *čaiti nā aēvahe pasvō* (sd.) *+zaoϑrå barāṯ? čataŋrō .. °ϑa dvå °ϑa ϑryąm* N. 65; N. 42[3], 43, A. 3. 13, Vyt. 31[2]; — *ainim aēϑrapaitim* (sd.) *upōisōiṯ °ϑa ϑritīm aēvaϑa tūirīm* N. 11; — *yujyastiš hača +nmānaṯ °ϑa* [*daŋhōiṯ*] *vīsaṯ hāϑrəm +zantaoṯ +°ϑa*[2] *+daŋhaoṯ* N. 8; 108[3], Yt. 11. 3; — *dvaēibya hača nərəbya dva nara us.zayeinte .. °ϑa aētaēšąm yōi gəuš sarəoanąm* ".. desgleichen bei den Tiergattungen" V. 2. 41; F. 25b; — *vīspanąm zī +ava.srasčintąm .. daēva +raēzaite* (sd.) .. *+°ϑa yō dim +frāhinčān* (sd.) .. N. 68; 83(?). 3) folgernd; a) 'also': *frā hama* (sd.) *sačinte °ϑa aiwi.gāme* V. 5. 10. b) 'drum, so – denn', vor Imp., Inj., Konj., Opt. und Inf.: *təmčā .. taibyō dāṯ sarəm °ϑā həm fərašvā ϑwā xraϑwā* Y. 53. 3; — *nōiṯ mōi vāstā* (sd.) *xšmaṯ anyō °ϑā mōi sąstā* (sd.) *vohū vāstryā* Y. 29. 1; 31. 18, 34. 7; — *°ϑa zī nə humayō.tara aŋhən* Vr. 12. 4; 4; — *°ϑā tū nə gayasčā .. ẏyå* Y. 41. 3; — *°ϑā nə sazdyāi* (sd.) *uštā* Y. 51. 16. 4) anschliessend 'und'; a) ein Nomen: *iϑā ī haiϑyā* (sd.) *narō °ϑā jənayō* Y. 53. 6[3]. b) einen Satz: *āaṯ mayəm ava.kanōiš .. paiti dim ābarōiš °ϑa +imąm vačō framruyå* V. 17. 5; 9. 12, 27, 29; — *yō .. varəsåsča +hąm.rāzayeite .. °ϑa dim +upa.taošayeiti .. raēšayača* (sd.) V. 17. 2. 5) den Nachsatz einleitend 'so'; a) hinter *yaṯ* 'wenn': *yaṯ hē aoxta aēša .. °ϑa +hā +xšayete .. haxtōiṯ* (sd.) N. 9; — *yasə ϑwā .. jasāiti vąϑwaēsō .. °ϑa imąm vačō drənjayōiš °ϑa ..* Yt. 13. 20. b) hinter *yezi*: *yezi vaši .. taurvayō .. °ϑa imå nāmənīš framrava* Yt. 1. 10 f.; Nik. 2; — nachgestellt: *yezi .. irišyeiti aiŋhaṯ hača šyaoϑnavarəza* (sd.) *°ϑa bavainti pəšō.tanvō* V. 13. 38. c) hinter *yaoōiṯ* 'sofern': *+yaoōiṯ* (sd.) .. *asrāvayō hyaṯ °ϑa .. āstryeiti* N. 44. [N. 50: lies *iϑa*; — N. 10: lies *aϑra*.]

ai. *áthā* Adv. 'darauf; so .. denn'; woss. *ätä* 'ita'. — Pü.: *ēton*; einige Male (zB. Y. 32. 6, 53. 6, N. 68) nicht übersetzt. S. noch No. 3. — 1) NA. *aϑanā*; s. 3*nā-* No. 1. — 2) Hds. *a*, aber Pü.: *ētōn*. — 3) Sü.: *narašca nāryašca*.

• p. +**aϑa^{n}gaina-**[1] Adj. (fem. °*nā-*)[2] 'steinern, aus Stein': *ardastāna^{h} °gaina^{h}* D. 3; — *ustašanām °ganām*[3] Ao. 1. 3; — *°gainām* Am. 3.

Ableit. aus **aϑa^{n}ga-*[1]. — 1) Oder *āϑ°*, wie NA.; vgl. unter *asənga-*. — 2) Zweifelhaft wegen der Fundstellen. Das Awesta liesse *°nī-* erwarten. — 3) Statt *°gainām*.

j. *aϑanā* Yt. 16. 3: lies *aϑa nā*.

• j. *yaṯ* **aϑavaϑa** *vərəsō nōiṯ vərəzənti* N. 62: —?—.

Pü.: fehlt.

• j. **aϑauruna-** n. 'priesterliche Funktion, Priesterdienst': *čvaṯ nā āϑrava* (sd.) *°nəm*

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hača +*gaēϑābiš* +*parayāṯ* N. *4*; *3*; — +*katāmō nmānahe* °*nəm pārayāṯ* "wer aus dem Haus soll auf Priesterdienst (aus dem Haus) gehen?" N. *1* [1]; — *katārō* (sd.) °*nəm* +*parayāṯ nāirika vā nmānō.paitiš vā* N. *5*; — *yō anyahe nāirika anahaxtō* °*nəm* +*paranhačāiti* (sd.) N. *6*; *7*.

Ableit. aus *aϑaurvan-*. — ai. vgl. *ātharvaṇá-* Adj. — Pü.: *pa āsrōkīh*, erl.: *ō ēhrpatistān kartan*. — [1] Vgl. zSt. Horn KZ. *34*. 583.

• j. **aϑaurvan-** [1]: *aϑaurun-*, **āϑravan-** [2] m. 'Priester' im Allgemeinen, von dem, der Priesterqualität besitzt und priesterliche Funktion verrichten kann und darf: *ušta nō zātō* °*va* .. *zaraϑuštrō* Yt. *13*. 94; — °*va nama ahmi āϑravatəma nama ahmi* Yt. *1*. 12; — *tūm nō* °*ϑraom* (VS.) +*zaotaste* (sd.) Vr. *3*. 7; — *maṯ avabyō daxštābyō yaϑa* °*va* V. *13*. 22; — °*va paoirīm aētå paϑå frayantu* .. *framrū* V. *8*. 19; — °*vanō* (NP.) *parštō.vačanhō* Yt. *5*. 91; 86[2]; — °*vanō dahyunąm* Yt. *13*. 147; — °*runō* (GS.) *hō rātanąm* .. *išānhaēta* (sd.) Yt. *19*. 53; 53[2]; F. 7[3]; — *paiti.dānəm ainim baraiti* .. *diwžaṯ hača* °*va sanhaite* V. *18*. 1; 2—4; — *čvaṯ nā* °*va aϑaurunəm hača* +*gaēϑābiš* +*parayāṯ* "wie weit soll ein Priester auf Priesterdienst aus dem Haus gehen?" N. *4*; — *nōiṯ mē apąm* °*va aiwištiš vərəiδye* (sd.) *dainhava čarāṯ* Y. *9*. 24; — *yā* +*mainyete davayeinti haoməmča* °*vanəmča* Y. *10*. 15; — °*runąmča paitī.ajaϑrəm* (sd.) .. *yōi* +*iyeyąm dūrāṯ asō.išō* (sd.) *dahyunąm* Y. *42*. 6; N. *4*; — °*va dūraēfrakātō* (sd.) Yt. *16*. 17; — *aētəm maϑrəm mā fradaēsayōiš anyaṯ piϑre vā* .. °*vanāi* [4] *vā* Yt. *14*. 46; — °*va hamō.nāfō* Vyt. *9*; — °*vanəm yaoždaϑō dahmayāṯ parō āfritōiṯ* .. *dainhupaitīm* .. V. *9*. 37; 7. 41. A) insbes. als Bezeichnung für den ersten, den Priesterstand (s. unter ¹*pištra-*): °*va raϑaēštå vāstryō fšuyąs hūitiš* Y. *19*. 17; *11*. 6, Yt. *13*. 89, V. *5*. 28, *13*. 45[4]; — °*vanəm āstāya raϑaēštārəm* .. *vāstrīm fšuyantəm* Vr. *3*. 2; — *zaraϑuštrahe* .. *paoiryāi* °*rune* .. *raϑaēštāi* .. *vāstryāi fšuyeinte* Yt. *13*. 88; *19*. 8 (°*runaēča*), V. *5*. 57, 58, *13*. 44, 45, *14*. 8[2]; — *vāstryehe fšuyantō* .. *raϑaēštå* .. °*runō* (GS.) *ratūm* Y. *13*. 2 f.; Vyt. *3*, *16*, Az. *5*; — °*runasča* [4] *raϑaēštåsča vāstryasča* .. *fšuyantō* Y. *13*. 3; Vr. *3*. 5; — °*runəm yaϑa raϑaēštārəm* Yt. 2. 12 (?); 12.

Ableit. (s. *aϑauruna-*). — ai. *átharvan-* m.; mp. *āsrōk*, gelW. — Pü.: *āsrōk*, Sü.: *ācaryaḥ*. — Et. und eig. Bed. des ar. **atharuan-* sind dunkel; s. noch No. 2. — [1] Die Vollform kommt nicht vor — sondern nur *aϑaurun-* —; wo sie stehen sollte, finden wir *āϑravan-*, s. No. 2. — [2] Im NS., AS., VS., NP. und im them. DS. Zur Herkunft des *āϑr*° s. § *188*. 2 No. 3. — [3] Pü.: *ētōn rawāk*, was auf *aϑa* .. schliessen lässt. — [4] Them.

• j. **aϑā-** f., Plur. 'Grund und Boden, Hof': *yō nōiṯ narəm ašavanəm hvāhva* °*ϑāhva jasåntəm xšnaošta vā xšnāvayeite vā* "wer einen Gläubigen, der auf seinen Hof kommt, nicht bewirtet oder bewirten lässt" P. *49*.

Et.? — Pü.: *āpātīh*, erl.: *xᵛāstak*; vgl. Dst. ZA. *3*. 75; falsch IF. *5*. 368.

• j. **aϑā ratuš** oder *aϑā ratuš ašāṯčiṯ hača* zitirt das Gebet Y. *27*. 13 vom zweiten Absatz an: *yaϑā ahū vairyō zaotā* (sd.) *frā mē mrūtē* .. *aϑā r*° *aš*° *h*° *frā ašava vīδvå mraotū* Y. *3*. 25; *15*. 4; — *ātravaxšahe* (sd.) *yaṯ* .. *zaoϑraēča vāčim paiti.āδayāṯ aϑā r*° N. *73*; 72; — +*aϑa* [1] *ratuš* Yt. *19*. 12 [2].

[1] NA. *aϑa* gegen die Hds. — [2] Dh. es soll das Gebet von *aϑā* an aufgesagt werden.

p. *aϑiyābaušanahya* S. *1*: lies *āϑiyābaušn*°.

g. *aiϑīšcīṯ* Y. *32*. 16: s. unter *āϑay-*.

• p. **aϑurā-** f. Name eines Landes 'Assyrien': *imā dahyāvaʰ tyā manā patiyāišaⁿ* .. °*rā* Bh. *1*. 6; 2. 2, D. *5*. 2, *6*. 3; — *izituš nāmaⁿ dahyāuš* °*rāyā* Bh. 2. 10.

• j. +**a-ϑwayanha-** n. 'Nichtgefahr, Gefahrlosigkeit': +*aϑra* +°*nhəm* [1] *yaϑra ratuš ϑwayanhəm yaϑra apərənāyūkō ā* +*hē* +*ainisritīm staryeiti aδa yaṯ vā yaϑra ϑwayanhəm vā* °*nhəm* [2] *vā* "(ist) da Nichtgefahr, wo der *R.*, Gefahr, wo der Knabe (sich befindet), so begeht er Sünde, wenn er ihn (dem *Ratav*) nicht anvertraut; und (auch) wenn beide (sich an einem Ort befinden), wo sei es Gefahr oder Nichtgefahr (ist)" N. *10* [4].

Pü.: *abīm*. — [1] Hds. *aiwyanhəm* [3]. — [2] Hds. *ϑwayanhəm*. — [3] Beibehaltung und Vergleich mit ai. *bhiyása-* verbieten die folg. Wörter. — [4] S. zSt. Bthl. IF. *12*. 114.

• j. **aϑwərəsaya** *aētahe ϑwąm* N. *105*: —?—.
Pü.: fehlt.

• j. **a-iϑyaǰah-**, **a-iϑyeǰah-** [1] Adj. 'ungefährdet, der Gefahr entrückt, dem keine Gefahr droht': *narə yō iϑyajanhaṯ hača. anhaoṯ* °*janhəm avi ahūm frafrå* V. 7 52; *19*. 31; — °*janhəm vačąm* Yt. 2

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13. a) von Göttern: *aməšanąm spəntanąm* .. *yōi* °*ǰaŋhō* Y. *26*. 3; — *ahura miϑra* .. °*ǰaŋha* (ND.) Y. 2. 11; — *ahuraēibya miϑraēibya* .. °*ǰaŋhaēibya* [2] Y. *1*. 11. [Yt. *13*. 129: lies *aiϑyeǰahim*.]

Ableit. — Pü.: *asēžōmand*. — 1) NA. schwankt zwischen °*aj*° und °*ej*° ohne klar erkennbaren Grund. — 2) Them.

• j. **+aiϑyeǰahʼya-** [1] n. 'Ungefährdetheit': *astvat* °*ǰahim* [1] Yt. *13*. 129.

1) So nach F1 usw.; NA. °*ǰaŋhəm*.

• j. **a-iϑyeǰahʼvant-** Adj. 'ungefährdet': *iϑyeǰaŋuhatat̰ hača aŋhaot̰* °*ǰaŋhuntəm avi ahūm* H. 2. 16.

Gebildet im Gegensatz zu *iϑyaǰahvant-*; vgl. *aiϑyaǰaŋhəm avi ahūm* V. *7*. 52. — Pü.: *asēžōmand*.

• j., g. **aʼϑrā** Adv. 1) räumlich 'hier; dahin': °*ra pasčaēta vazaite vātō* .. *vārəmča* .. *avi asā̊* Yt. *8*. 33; *19*. 69; — *āat̰* °*ra vīčarənti* .. Yt. *13*. 49; V. *17*. 5; — *yat̰* °*ra para.ǰasaiti* .. *yaϑra* .. Yt. *10*. 101; — +°*ra* [1] +*aϑwayaŋhəm* (sd.) *yaϑra* .. N. *10*; — *āat̰ ϑwā* °*ra spənta* .. *mərəya* .. *vībarən* Y. *10*. 11; — *mā* °*ra frakavō* .. V. 2. 29; — °*ra mē urvarā̊ raoδənti* V. *5*. 19; Vyt. *35* (?), *43*; — °*ra* (sva. 'bei ihm') *aδāt̰ fraǰasaiti baxta* (sd.) V. *5*. 8; — °*rā tū arədrāiš* (sd.) *idī* .. *yaϑrā* .. Y. *46*. 16. a) mit Gen. [2]: °*rā ā̊ŋham* (*apąm*) *hąm.bavainti dva udra* "ibi harum (aquarum) .." V. *13*. 51. 2) zeitlich 'dann, da', hinter einem Nebensatz mit *yat̰*, *hyat̰* [3]: *hyat̰ nə mazdā paourvīm gaēϑāsčā tašō* .. °*rā* +*vāčim baraitī* .. +*ərəš.vačā̊* (sd.) *vā* Y. *31*. 12; — *āat̰ yat̰ miϑrō fravazaite* .. °*ra* .. *darəzayeiti* Yt. *10*. 48.

ai. *átrā* Adv. — Pü.: *ānōk*, (zu V. 2): *ō ānōk*. — 1) Hds. *aϑa*; Pü.: fehlt. — 2) Vgl. Dbr. VglS. *1*. 336. — 3) Vgl. Dbr. AiS. 582.

• j. **aϑrant-** Adj. — ? —, vom Getreide [1]: *aētavat̰ dərətanąm* .. *xᵛastanąm* .. *batanąm* .. *ašanąm* .. °*rəntąm yavanąm* V. *7*. 35.

Pü.: *ētōn ka srišt* ('gemischt') *šurtīk vaš nē āmār*; vgl. dazu No 1. und Sp. Komm. *1*. 216, Dst. ZA. *2*. 105. — 1) Ob zum V. *sar-*?

j. *aϑrāvayat̰.g*° Aog. *81* D., *aϑrāvayō* N. *104*: lies *asrāv*°.

j. *aiϑra* P. *26*: lies *iϑra*.

• g., j. **at̰** Part. 'da, dann, darauf; aber; denn; und'; oft unübersetzbar. A) an der Spitze des Satz(teil)es und Versgliedes (mit Ausnahme von Y. *31*. 18 [1], *34*. 15) [2]; I) im Nachsatz, a) hinter *yadā*: *at̰čā yadā aēšąm kaēnā* (sd.) *ǰamaitī aēnaŋhąm at̰* .. *taibyō xšaϑrəm* .. "und wenn .., dann .." Y. *30*. 8; *50*. 9. b) hinter *yezī*: *yezī aϑā stā haiϑīm* (sd.) .. *at̰ tat̰ mōi daxštəm dātā* .. *maēϑā* (sd.) .. "wenn .., so .." Y. *34*. 6; *48*. 1; — *yezī āiš nōit̰* .. *advā̊ aibī.dərəštā* (sd.) .. *at̰ vā̊* .. *āyōi* "da somit .., so .." Y. *31*. 2. c) hinter *hyat̰*: *hyat̰ tā urvātā sašaϑā* (sd.) .. *at̰ aipī* (sd.) .. "wenn ihr .., dann .." Y. *30*. 11; *46*. 12; — *hyatčā mōi mraoš* .. *frāxšnənē* (sd.) *at̰ tū mōi* .. "und als .., da .." Y. *43*. 12. d) hinter dem Rel.: *yə* .. *zaraϑuštrəm rādaŋhā* (sd.) .. *xšnāuš* .. *at̰ hōi mazdā̊ ahūm* (sd.) *dadāt̰* Y. *46*. 13; *33*. 3. e) hinter einem konjunktionslosen Vordersatz: *ivīzayaϑā* (sd.) *magəm təm at̰ və vayōi* (sd.) *aŋhaitī* .. "scheidet ihr euch .., so .." Y. *53*. 7. II) einen selbständigen Satz 1) anschliessend, uzw. a) zum Ausdruck zeitlicher Folge: *pərəsatčā mā čiš ahī?* .. *at̰ hōi aoǰī* (sd.) .. ".. und mich fragte: 'Wer bist du? ..' Drauf sagte ich .." Y. *43*. 7 f.; — *at̰ ə* (sd.) *vaočat̰ ahurō* .. Y. *29*. 6; *30*. 6, *31*. 10. b) zur Hervorhebung eines Gegensatzes: *adā zī avā drūǰō* .. *bavaitī skəndō spayaϑrahyā* (sd.) *at̰ asištā yaoǰantē* (sd.) .. "darauf .., aber .." Y. *30*. 10; *32*. 3, *43*. 16, *45*. 4, *46*. 6, *47*. 3, *48*. 5, *49*. 11. c) zur Begründung: *nōit̰ nā pourūš* (sd.) *drəgvatō hyāt̰ čixšnušō at̰ tōi* .. *angrə̄ng* (sd.) +*ašaonō ādarə* "nicht soll man .. Denn alle .." Y. *43*. 15; *28*. 10. d) einfach anknüpfend 'und': *fryāi ϑwāvąs* (sd.) *sahyāt̰ mavaitē at̰ nə ašā* .. *dazdyāi hākurənā* (sd.) Y. *44*. 1; 16, *30*. 7, *34*. 11 (benutzt *11*. 9). 2) einleitend, unübersetzbar: *at̰ mā yavā bə̄ndvō pafrē* .. Y. *49*. 1; 2, 5, *30*. 3, *31*. 8, *33*. 2, 9, 14, *34*. 4, *46*. 4, 14, *48*. 3, 7, 12, *50*. 10, *51*. 10. a) insbes. beim α) Futur: *at̰ tā vaxšyā išəntō* .. Y. *30*. 1; *45*. 1–6. β) Konj. (Inj.): *at̰ və yaoǰā zəvīštyə̄ng* (sd.) *aurvatō* Y. *50*. 7; 4, 11, *43*. 4, *44*. 20; — *at̰ hōi vahmə̄ng* .. *nidāmā* Y. *45*. 8; *29*. 5, *34*. 3; — *mā čiš at̰ və* .. *gūštā* Y. *31*. 18 [1]. γ) Imp. (Inj.): *at̰ yə̄ng* .. *vōistā* .. *ərəϑwə̄ng* (sd.) .. *ačibyō pərənā āpanāiš* (sd.) *kāməm* Y. *28*. 10; *29*. 11, *43*. 9, 10; — *mazdā at̰ mōi* .. *vaočā* Y. *34*. 15 [2]. δ) Opt.: *at̰ hvō* .. *vahyō nā aibī.ǰamyāt̰* Y. *43*. 3. III) einen Satzteil anschliessend; a) zur Hervorhebung des Gegensatzes: *yaϑāčā aŋhat̰ apə̄məm*

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(sd.) *aṇhuš acištō drəgvatąm aṯ ašāunē* .. Y. *30.* 4; *34.* 4, *43.* 8, *51.* 6. b) einfach anknüpfend 'und': *maṯ vå padāiš .. pairijasāi mazdā .. aṯ vå .. aṯ vå .. hunarətātā* (sd.) Y. *50.* 8. α) verdoppelt: 'et.. et': *aṯ hama aṯ zayene* Y. *16.* 10. **B)** in andrer Stellung; I) hinter dem ersten (hochbetonten) Wort des Satzes [3], a) zur Hervorhebung: *spəntəm aṯ ϑwā .. mǝ̄nghī* Y. *43.* 5; — *sraēštąm aṯ tōi kəhrpə̄m .. āvaēdayamahī* Y. *36.* 6; *37.* 4, *38.* 3; — *ϑwąm aṯ .. paityāstārəmčā* (sd.) .. *dadəmaidē* Y. *35.* 9; — *tə̄m aṯ .. yazamaidē* Y. *37.* 2, 3; *35.* 3, 7; — *huxšaϑrō.təmāi* (sd.) $^{+}$*bā* $^{+}$*aṯ* [4] .. *dadəmahičā* Y. *35.* 5; A. *3.* 6; — *ahurahyā zī aṯ .. yasnəm .. amə̄hmaidī* Y. *35.* 7. b) beim Imp.: *dāidī aṯ nərąš .. ahmā.rafənaŋhō* (sd.) Y. *40.* 3; — *āhū aṯ paitī adāhū .. mazdąmčā būiričā kərəšvā .. xrapaitī* (sd.) Y. *40.* 1. II) sonst(?) [5]: *kəm aēm* $^{+}$*aṯ* [6] *aēϑrapaitim upayaṯ* N. *12*; — *aētahmi paiti aṯ* [7] *axᵛarəte* Yt. *19.* 46. Wertlos: Vd. *8*, *11*. S. noch *aṯčā*, *aṯčīṯ*, *aṯ vā*, *aṯ zī*. [P. 27: lies *aδaoy°*, 2mal.]

KompA. — Anscheinend ASn. aus [1]*a-*; vll. aber auch mit lat. *at*, got. *aþ°* zusammengehörig. — Vgl. *āaṯ*. — Pü.: *ētōn*. — [1] Wo *mā čiš*, — [2] wo *mazdā* (VS.) vorausgeht, s. II 2 a β, γ; Bthl. AF. *2.* 26 No. 1. — [3] Hauptsächlich im YHapt. — [4] NA. *bāṯ*, s. Var. A. *3.* 6 hat *°čā aṯ* statt *bā aṯ*. Pü.: undeutlich. — [5] Ganz unsicher; s. No. 6, 7. — [6] Pü: *katār ētōn*, vll. *katāməm aṯ*? Dann zu B I. — [7] Gdn. in der NA. will *yaṯ*.

• j., g. **aṯ-čā**, j. **aδ-ča** [1] Part., an der Spitze des Satz(teil)es und Versgliedes, 'und dann, und'; zur Anknüpfung 1) eines Satzes: *aṯčā gə̄uš urvā raostā* (sd.) Y. *29.* 9; *30.* 9, *34.* 2, *43.* 2, *49.* 3, *53.* 2, 7; — *yō aēšməm .. jainti aṯča hē .. kamərəδəm .. paiti.xᵛaŋhayeiti* Y. *57.* 10; — *aδča hənti .. uzvarštayō* (sd.) V. *7.* 52 PüZ. a) vor Konjn.: *aṯčā yadā aēšąm kaēnā* (sd.) *jamaitī* Y. *30.* 4; 8. 2) eines Satzteils, voraus geht *čā*: *fəroi .. paiϑyaēčā vāstryaēibyō* (sd.) *aṯčā xᵛaētaovē* Y. *53.* 4.

Pü.: *ētōnča*, *ētōnič*. — [1] § *268.* 52.

• j., g. **aṯ-čīṯ** Part., an der Spitze des Satzes und Versglieds; 1) im Nachsatz hinter *yaṯčīṯ*: a) *yaṯčīṯ mąm tura pazdayanta .. aṯčīṯ azəm tanūm aguze .. aṯčīṯ mąm fraguzayanta* "als .., da .. da .." Yt. *17.* 56. b) *yaṯčīṯ hvastəm* (sd.) $^{+}$*aŋhyeiti* .. *aṯčīṯ* .. "wenn auch .., so doch .." Yt. *10.* 21. 2) einen selbständigen Satz einleitend, vor Konj., unübersetzbar: *aṯčīṯ ahmāi .. aŋhaitī* Y. *50.* 3. 3) einen Satzteil anschliessend; a) 'und zwar': *pančanąm ahmi .. aṯčīṯ ahmāṯ yaϑa .. aŋhaṯ nivāitiš* (sd.) Y. *10.* 16. b) 'aber': *agušta* (sd.) .. *aēibyō yōi .. aṯčīṯ aēibyō vahištā* Y. *31.* 1.

Pü.: *āngāhič*, (zu Y. *50*): *ētōnič*.

• j. **aṯ.tāvaxšyā-** fem. Adj. 'die Worte *aṯ tā vaxšyā* enthaltend, damit beginnend': *°yąm hāitīm* (sd.) [1] *yazamaide* Y. *30.* 12; — *°ya hāitiš* [1] Y. *30* Überschr.

[1] D. i. Y. *30.*

• j. **a-ṯbaēšah-**, g. **a-dvaēšah-** Adj. 'der keine Feindseligkeit ausübt, kein Leid antut': *nəmō vohū aδavīm °šəm* (ASn.) [1] Vr. *21.* 3, Yt. *11.* 2; — *nōiṯ sarəjā* (sd.) *°šō* (NSm.) [1] *gavōi* Y. *29.* 3.

ai. vgl. *adveṣáḥ* Adv. — Pü.: *abēš*, (zu Y. *29*): *pa abēšītārīh*. — [1] Nach der *a*-Dekl.

• j. **aṯ.fravaxšyā-** fem. Adj. 'die Worte *aṯ fravaxšyā* enthaltend, damit beginnend': *°yąm hāitīm* (sd.) [1] *yazamaide* Y. *45.* 12; — *°ya hāitiš* [1] Y. *45* Überschr.

[1] D. i. Y. *45.*

• j. **a-ṯbišta-** Adj.: s. unter *aδbišta-*.

• j. **aṯ.māyavā-** fem. Adj. 'die Worte *aṯ mā yavā* enthaltend, damit beginnend': *°vąm hāitīm* (sd.) [1] *yazamaide* Y. *49.* 13; — *°va hāitiš* [1] Y. *49* Überschr.

[1] D. i. Y. *49.*

• g. **aṯ vā** Part., zur Anknüpfung eines Satzteils; 1) 'oder aber, oder (vel)' [1], parallel mit *vā* [1]: *vačaŋhā vā aṯ vā manaŋhā zastōibyā* (sd.) *vā* Y. *33.* 2; — *xᵛaētū* (sd.) *vā aṯ vā vərəzə̄nyō airyamnā vā* Y. *33.* 3. 2) 'und, und auch': *yasnəm .. xšmāvatō* (sd.) *aṯ vā .. staomyā* (sd.) *vačå* Y. *33.* 8.

Pü.: *ētōn*. — [1] Vgl. ai. *atha vā*.

• g. **aṯ zī** Part., an der Spitze des Satzes und Versgliedes; 1) 'denn': *aṯ zī ϑwā fšuyantaēčā .. ϑwōrəštā* (sd.) *tatašā* Y. *29.* 6. 2) 'so – denn', vor dem Futur: *aṯ zī tōi vaxšyā vīdušē zī nā mruyāṯ* (sd.) Y. *51.* 8.

Pü.: *ētōn*; *čē ētōn*.

• j., g. **ap-** V. 'erreichen'. Praes. 2 *apa-*, 20 *āfa-* (mit *ā*) [1], 24 *apaya-*; Perf. 3 *ap-*. — Inf. *apaṯe*.

1) 'erreichen, einholen': *yōi vīspə̄ tē*

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apayeinti yą +*aoe paskāt̰ vyeinti* (sd.) *nōit̰* +*aoe paskāt̰ āfənte* "welche all die einholen, denen sie .., nicht werden sie (selber) von hinten her eingeholt" Y. *57*. 29; — *kaδa nō arša gavaiϑīm apayāt̰ paskāt̰* (sd.) *vazəmnō* Yt. *10*.86; — *hō aēvō* .. *išva.vasma* (sd.) *apayeiti* Yt. *14*.20; — *avat̰* **apayate nąma ahmi yat̰ uva dąma apayemi* .. Yt. *15*.43. a) ohne Obj. 'nachkommen' (räumlich): *mā apaēma paourvavayōit̰* (sd.) Vr. *22*.2 [2]. 2) 'gelangen zu –, teilhaftig werden', mit Akk.: *vohū xšaϑrəm tōi mazdā* .. *apaēmā vīspāi yavē* Y. *41*.2 [3]; — *yastē* .. *apānō darəgō.-jyāitīm ā xšaϑrəm* .. Y. *33*.5 (s. bei *ā*) [4]; — *yaϑa azəm avat̰ x*ᵛ*arənō apayemi* Yt. *5*.42. 3) 'treffen', vom Geschoss: *yatčit̰* (*arštiš*) *tanūm apayeiti* Yt. *10*.21. 4) '(einem Gebot usw.) nachkommen', sva. 'es erfüllen, befolgen': *ašəmaoγahe* .. *aiδhå daēnayå mąs* (sd.) *vača daϑānahe nōit̰ šyaoϑnāiš apayantahe* [5] "der die Worte .., aber in seinem Handeln nicht befolgt" Y. *9*.31. 5) '(einem Gegner, Akk.) gleichkommen, sich gewachsen zeigen, bemeistern': *āat̰ mąm aēvō zaraϑuštrō anusəntəm apayeiti* Yt. *17*.19. 6) '(einem Geräusch usw. mit der Stimme) gleichkommen, es gleichtun können' (ohne Obj.): *yō gāϑå srāvayeiti apō vā paitiš.x*ᵛ*aine* (sd.) .. *yezi* .. *nōit̰ hvaēibya ušibya aiwi.surunvaiti apayāt̰ yezi apōiš* (sd.) .. ".. wenn er (den Vortrag) mit seinen eigenen Ohren nicht hören kann, soll er es (dem Geräusch) gleichzutun versuchen .." N. *26* [6].

mit *avi* 'einholen': *yezi ahi paurva.-naēmāt̰ āat̰ mąm avi nmānaya* (sd.) *yezi paskāt̰ āat̰ mąm avi apaya* (2S.) Yt. *16*.2.

mit *ā* 1) 'erreichen, einholen': *yōi vīspō tē apayeinti* (sd.) .. *nōit̰* +*aoe paskāt̰ āfənte* Y. *57*.29. 2) 'hingelangen zu – (Akk.): *yastē* .. *apānō darəgō.jyāitīm ā* (näml. *apānō*) *xšaϑrəm vaŋhəuš manaŋhō ašāt̰ ā* (näml. *apānō*) *ərəzūš* (sd.) *paϑō* .. ".. wenn ich zu dem dauernden Leben gelange, hin zu dem Reich des *VM.*, zu .." Y. *33*.5 [4].

mit *paiti* 'hinzugelangen zu –' (*avi* mit Akk.): *vīspəm ā ahmāt̰ yat̰ aēm* (näml. *tiγriš*) *paiti.apayat̰* .. *x*ᵛ*anvantəm avi gairīm* Yt. *8*.38.

mit *frā* 1) 'hingelangen zu –' (*avi* mit Akk.): *yezi jum frapayemi avi ząm* .. Yt. *5*.63. 2) 'bekommen, erhalten': *yā aδāiti* +*frāraiϑyanąm* (sd.) *frapa* (3SPfA.) [7] N. *54*.

ai. *prāpat*, *prāpayam* [8], vgl. *āpnóti*; vgl. np. *yābad* [9], PDš. *firāpam*, woss. *yāfun* (s. No. 1). — Pü.: *ayāftan*; s. noch No. 2 ff. — [1] *f* aus ar. *pu*, § 141. Dieses *f* steckt im oss. *yāf°*. — Pü.: *apē mā āpēnēm pa pēš rawišnīh*. — [3] Pü.: *x*ᵛ*atāδīh i tō .. apē ayāpēnē*. — [4] Pü.: *apē am ayāpēnē pa dērzīvišnīh ān i pa x*ᵛ*atāδīh i vahuman*. — [5] Them. — [6] Pü. erl.: *ku apē* +*vāng barēt*. — [7] § *268*. 3 b. — [8] AV., Padap. *pra-ap°*. Aber *ápitay-* f. 'Einholen' setzt ein **apāyáti* voraus, vgl. *°gr̥hītay-* und Bthl. Stud. *2*. 170. — [9] Aus mp. *ayāp°*, wo *ay* Praefix ist, zu IF. *12*. 110; vgl. mp. *āpēnītan* (No. 2) neben *ayāpēnītan* (No. 3 f.).

j., g. *ap-* 'Wasser': s. unter *āp-*.

• j. (, g., p.) **apā** 1) Adv. 'weg, getrennt von –' (nur Komp.) [1]. 2) Praev. (mit *karət-*, *gaud-*, *gam-*, *bar-*, *yam-*, *stav-* usw.). A) bei Ellipse des Verbums: *aiwiča aparəm* (sd.) *patiča aparəm* (sd.) *°pāča paourvaēibya nōit̰ dim avaϑa irišyąn* (sd.) V. *15*.48 [2]; — *daēvąn °pa ašavąn* (sd.) Yt. *19*.84 (?). [Zu *apa* F. 2 d und Vyt. *44* s. No. 1.]

KompA.; Ableit. — S. auch *apō* und *pa.xrušta-*. — ai. *ápa*, np. *af-gandan* ('wegwerfen', Bthl. IF. *11*. 116) [3]. — Pü.: *apē*, (Komp. auch): *apē hač*, *apāč*; s. noch No. 1. — [1] *apa* F *2* d (Pü.: *apāč* und *apē*) ist aus Komp. losgeschält. — *apa x*ᵛ*aētəuš* Vyt. *44* stammt aus Y. *33*. 4. — [2] Pü.: undeutlich. — [3] S. noch ¹*bar-* No. 19.

• j. **apaoša-** m. Name eines *Daēva* *), besonders des Gegners des *Tištrya* (sd.): *ā dim* (näml. *tištrīm*) *paiti.yąš nižδvaraiti daēvō yō °šō aspahe kəhrpa sāmahe* Yt. *8*. 21; 22 [2]; — *ā dim bavaiti aiwi.vanyå tištryō* .. *daēūm yim °šəm* Yt. *8*. 28; — *taurvayeiti daēum °šəm* Yt. *18*. 2; 6.

*) Der austrocknenden Sommerhitze: vgl. Yt. *8*. 21 ff., Bd. *7*. 8 ff., *28*. 39, Dd. *93*. 11 (, wo der Name volksetymologisch als „the destruction of water" — *āp ōš* — gedeutet wird).

**apa-uša-* eig. 'austrocknend, ausdörrend', zum ai. V. *óṣati* 'urit', gr. ἀφεύω. — zSchr. des mp. *apavaš* (in Aw.-Buchst.) s. West SBE. *5*. 27 No.

• j. **apa-kava-** 1) Adj. 'der hinten, auf dem Rücken einen Höcker hat': *mā mē aētayåsčit̰ zaoϑrayå fraŋharəntu frakavō mā °vō* Yt. *5*. 93. 2) m. Name für solches Gebrechen: *mā* (*aϑra*) *°vō* *2*. 29.

Pü.: *apāč kōfak*, erl.: *ō pas*.

• j. **apa-gatōe** Inf.: s. unter *gatōe*.

• j. **apa-gaδa-** Adj. –?–: *gaδahe °δahe* V. *21*. 2.

Komp. mit ²*gaδa-*. — Pü.: *apāk* da da.

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• j. **apa-gaya-** m. 'Ausscheiden aus dem Leben, Ableben': °*gayehe* Y. *46*. 4 PüZ., *49*. 10 PüZ., *41*. 3 PüZ., *53*. 8 PüZ., *16*. 10 PüZ., *62*. 4 PüZ.[1]

Sü.: *apajīvatvam, apajīvah*. — [1]) Pü. verwendet das Wort, als wäre es mp. Y. *46*. *49* wird *frōt murt bavēt* mit *kuš apagayehe bavēt*, Y. *41* *čiōn hač tō amāk tan u yān bavāt* mit *ku mān apagayehe mā bavāt* erläutert; s. noch *jītay-* No. 1.

• j. **apa-γžāra-** m. 'Abfluss, (Wasser)abzweigung' a) des *Vourukaša*: *zrayā vouru.kašaya .. yeŋhe .. hazaŋrəm °ranąm .. kasčiṯ aēšąm °ranąm čaϑwarə.satəm ayarə.baranąm .. +aŋhåsča mē +aēvaŋhå āpō °rō +vījasaiti vīspāiš aoi karšvąn* Y. *65*. 4 f.; — *aδa hāu °rō bvaṯ zrayaŋhō vouru.kašahe vairiš yō haosravå nąma* Yt. *19*. 56; — *zrayaŋhō vouru.kašahe .. vīspō vairiš āčaraiti vīspəsča .. nimraokō vīspəsča srīrō °āire* (AP.)[1]) Yt. *8*. 46; — *kaŋhe kaŋhe °āire* (LS.) Yt. 5. 101. b) der *Raŋhā*: *upa guδəm °rəm raŋhayå* Yt. *15*. 27.

Zum V. *γžar-*. — Vgl. ai. *vikṣará-* m. 'Abfluss', prākr. *nijjhara-* m. 'Wasserfall' (Wn. AiGr. *1*. 164, 241). — Pü.: ap aa und ap aa *ikīh* (bei Jamaspji Dict. 245: *āvgazāk*), Npü.: *nāvdān*. — [1]) Pron. flektirt.

• j. **apa.xraosaka-** Adj. 'schmähsüchtig': *nivayaka nipašnaka apa.skaraka °ka* (NP.) *imå paiti.vīsənte* Yt. 5. 95.

Ableit. aus **apa.xraosa-* m., zum V. *xraos-*. — ai. vgl. *apakrośa-* m. 'Schmähung'.

• j. **apa.xšaϑra-** Adj. 'fort von der Herrschaft': *haomō .. kərəsānīm °ϑrəm nišāδayaṯ* "*H.* verjagte den *K.* aus seiner Herrschaft" Y. *9*. 24[1]).

Pü.: *apē hač xᵛatāīh*. — [1]) Eig. 'er machte ihn fort ..'.

• j. **apaxšīrā-** f. Name eines Landes: *paršaṯ.gavå dāzgrō.gavå °rayå daiŋhəuš* "des *P.* und *D.* aus dem Land *A.*" Yt. *13*. 127.

Angebl. *apa-xšīra-* Adj. 'milchlos', zu np. *šīr*.

• p. **apataram** Adv. 1) 'abseits, anderswo': *tyaᵃ manā kartam idā utā tyaᵃmaiy °ram kartam* H. 2. 3. 2) mit *hačā* 'ausser, abgesehen von —': *°ram hačā pārsaᵃ* "ausser Persien" D. *6*. 3.

ASn. aus **apatara-* Adj., Kompar. aus *apa*. — ai. *apataram* Adv.; vgl. got. *aftarō*.

• j. **apatōe** Inf. 'zu erreichen, einzuholen': *ap° zbayeiti vyąs apagatōe vyānō* "um einzuholen ruft (ihn) der Verfolger, um zu entkommen der Verfolgte" Yt. *13*. 35[1]).

Zum V. *ap-*. — [1]) S. zSt. Y. *57*. 29; Gdn. KZ. *30*. 520.

j. *apaiti taṯ* N. *54*: lies *apaititaṯ*.

• j. **a-paiti.ərəta-** Adj. (fem. *°tā*) 'ungehindert, unaufhaltsam': *us .. apąm aδavō °tå jasąnti* Yt. *8*. 29; — *°ta*[1]) F. *3* h.

Zum V. [1]*ar-*. — Pü.: *apatyārakīh*. — [1]) Hds. *apaitirəta*.

• j. ****apaitiγni** *amā yim ..*** FrD. 7.

• j. **a-paitita**[1]) Adj. 'wofür man nicht aufgekommen, was nicht beglichen worden ist': *yā arədušaṯ +°taṯ*[2]) *ājayaurva* (sd.) N. *54*; — *čaiti tā šyaoϑna varšta .. fraīta °ta*[1]) *anuzvaršta aiŋhaṯ hača šyaoϑnāvarəza* (sd.) .. "wie vielfach sind die getanen Taten .. — begangen (sind sie), nicht beglichen, nicht wieder gut gemacht —: es werden .." V. *15*. 1.

Pü. (zu N.): *kē apar arduš i apatītīk grift ast*, (zu V.): *apatīt*, erl.: *kuš nē pa patīt*. — [1]) Zu V. *apat°* geschr. — [2]) Hds. *apaiti taṯ*.

• j. **a-paiti.busti** Adv. "unvermerkt": *yasə taṯ .. tāyuš vā vəhrkō vā ap° .. para.baraiti dasa* V. *13*. 10; 40.

*Avyayībhāva*komp.; Dbr. VglS. *1*. 614. — **paiti.bustay-* f., zum V. *baod-*; ai. vgl. *buddháy-* f.; § *53* II. 7. — Pü.: *pa animāyišnīh*.

j. *apaitirəta* F. *3* h: lies *apaiti.ərəta*.

• j. **a-paiti.zanta-** Adj. "nicht gut aufgenommen, nicht willkommen geheissen": *yaϑa grantō upa.ṯbištō °tō miϑnāiti miϑrō* Yt. *10*. 39.

• j. *xᵛarənazdå* .. **apaitiš.xᵛarəϑå** *bavāni tē mazda* Vyt. *38*: —?—.

• j. *ratufriš* **apaityānō** *kąhya* N. *55*: —?—.

Pü.: ap dt k; s. ***apita*.

• p. **apa-dāna-** n. 'Schloss, Palast': ***imam °naᵃ dārayaᵃvaᵃuš apanyākaᵃmaᵃ akunaš*** Am. *1*[1]); *4*[1]).

Zum V. *dā-*. — ai. *°dhāna-* n. (zBed. vgl. ai. *apadhā-* f. 'Verliess, Schloss'); arm. LW. *aparank*'; Hbm. AGr. *1*. 104. — [1]) Grammatisch ganz verwahrloste Stellen.

• j. **apa.dis-** Adj. —?—: *arəzō.šamanəm .. °səm nyāidāuru* Yt. *19*. 42.

Ob 'fortweisend', zum V. *daēs-*?

• j. ****apaϑatō** *paitīm āpəm ..*** FrD. 7.

• j. ***paouruš karəna* **apaṯāta** ..** P. *45*.

Pü.: *hudānāk*.

• j. ****apa.barənuta** Yt. 2. 14.

• j. **apanharštōe** Inf.: s. unter *harštōe*.

• j. **apana-** m. 'Ausatmen, Aushauchen'[1]): *təm janāṯ .. kərəsāspō ava °nəm gayehe*

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+frasānəm uštīnahe "ihn tötete .. *K.*, er (schuf ihm) Aushauchen des Lebens, Vernichtung der Lebenskraft" Yt. *19*. 44.

Komp.: *apa*+**ana-*, zum V. *an-*. — ai. *apānā-* m. 'Einhauch' (ZDMG. *55*. 518). — [1] Falsch BB. *15*. 254.

• j. **apanō.təma-** Adj. (fem. °*mā-*) 1) 'der höchste, höchstgelegene, höchststehende': *upa dvarəm xšaϑrō.sukəm* (sd.) °*məm kaŋhaya* ".. dem höchstgelegenen in *K.*" Yt. 5. 54. a) mit *ašahe* und *ašāt̰* 'der höchste an Gerechtigkeit', von *AhM.*: *ahurəm mazdąm* .. *yō ašahe* °*mō* Y. *57*. 4; *1*. 1; — *fravašīm avąm yąm ahurahe mazdå* .. *ašāt̰* °*mąmča* Y. *26*. 2. 2) 'der tüchtigste, wirksamste'[1]: °*mayā paiti vačastaštā* "mit der wirksamsten Strophe" Y. *58*. 8; — °*məm raϑwąm* Y. *71*. 3; — °*mahe raϑwō* Vr. *9*. 6; — *kəm* .. *aēϑrapaitim upayat̰? +*°*məm*[2] *dahməm* N. *12*.

Superl. aus **apana-* Adj. (eig.) 'entfernt', Ableit. aus *apa*; vgl. *paitina-* und Wh. Gr.[2] § *1245* f.[3] zBed. 'summus' vgl. ai. *pára-* Adj. — Pü.: *apartum*, Sü.: *pradhānatamaḥ*; zu N. *12* die Erl.: *kartārtum*. — [1] Vgl. PüErl. — [2] Hds. *apnōtəm*. — [3] Falsch Gdn. Stud. *1*. 79, BB. *15*. 254.

• j. **a-pantay-** m. 'Nichtweg, Unweg': *aēvō pantå yō ašahe vīspe anyaēšąm* °*tąm*[1] "es gibt nur éinen Weg, den des *Aša*, alle (Wege) der anderen (sind) Unwege" Y. *72*. 11[2].

mp. vgl. *apandīh* (SBE. *47*. 96). — [1] Die Kasusform (AS.) passt nicht. Man erwartete *vīspe an*° *apantānō*. — [2] Vgl. Av. *101*. 15.

• p. **apa-nyāka-** m. 'Vorfahr des Grossvaters, Urältervater': *dārayaᵃvaᵘš* °*kaᵃmaᵃ* "Darius mein Urältervater" Am. *1*.

Gebildet wie das gleichbed. lat. *abavus*; Dbr. Verwandtschaftsn. 98.

• j. **apaya** Adv. 'hernach, späterhin, künftig': *nōit̰ ap*° *uzraočayāi* (sd.) Yt. *19*. 48. [Yt. *10*. 105: lies *pairi.apaya*.]

Vgl. *ape*; *ape* : *apaya* = *hame* : *hamaya*?

• j. **apa¹yata-** Adj., PPfP.: s. *yam-*.

• j. ˣ**apayate**[1] *nąma ahmi* (näml. *vayuš*) .. *avat̰* ˣ*apayate*[1] *nąma ahmi yat̰ uva dąma apayemi* "Einholer heisse ich .., weil ich .. einhole" Yt. *15*. 43.

[1] Soll den NS. eines Nom. ag. zum V. *apayemi* vorstellen.

• j. **apa-yatəe** Inf. 'zu berauben, um die Habe zu bringen': *mā dužbərətəe* (sd.) *zyānąm mā a*° *yasčiš aom narəm* ".. lass nicht um die Habe bringen jenen Mann" Yt. *1*. 24; — *naēčišča +aŋhå yāsāiti zyānāi* (sd.) *nōit̰ a*° ".. noch um die Habe zu bringen" Y. *65*. 11.

Zum V. *yam-*. — Vgl. *yatay-*. — Pü.: *apārišn*.

j., g. *apayantā*: s. unter ¹*ay-* und *yam-* mit *apa*.

• j. **apayant-** Adj., PPA.: s. *ap-*.

• j. **apayantama-** Adj. 'maxime propellendus': °*maheča aŋrahe mainyəuš* Yt. *21*. 1.

Durch Haplol. aus *apayanta¹tama-*, Superl. aus **apayanta-* Adj., PFP. zum V. *yam-*; *yant[a-* ist Komp.-Form zu ai. *yámi[avāi*, IF. *7*. 70.

• j. **apayav-** 'der es (einem Geräusch mit der Stimme) gleichtun kann': *yezi* .. *nōit̰* .. *aiwi.surunvaiti apayāt̰* (sd.) *yezi apōiš* (NS.)[1] *āat̰ nōit̰ apōiš* (NS.)[1] *āat̰ +maomya +vača framarəmnō ratufriš* ".. wenn er es gleichtun kann (, ist er *r.*); wenn er es aber nicht gleichtun kann, dann ist er *r.*, sofern er mit mittelstarker Stimme aufsagt" N. *26*.

Zum Praes. 24 des V. *ap-*; § *209*. 4. — Pü.: *apē ayāftār*, erl.: *kuš apē tuvān burt* (näml. *vāng*); s. *ap-* No. 6. — [1] § *268*. 14.

j. *apayeiti*, *apayāiti* (usw.): s. *ap-*, ¹*ay-* und *yā-*.

• g. **apa-yeitī** Inf. 'wegzunehmen, Jmd. (Akk.) um etwas (Akk.) zu bringen': *yōi drəgvantō mazibīš čikōitərəš aŋuhīščā aŋhvasčā apay*° *raēxənaŋhō vaēdəm* "die *Drug*gläubigen, die angelegentlich darauf bedacht sind, die Hausfrauen und -herren um den Erwerb des Erbes zu bringen" Y. *32*. 11.

Zum V. *yam-*. — Vgl. *yatay-*. — Pü.: *aparēnd* (so!)[1], erl.: *pa staxm gīrēnd*; Sü.: *apaharanti*. — [1] Einen überaus wunderlichen Text hat Mills G. 101 ausgesucht.

j. *apayą* F. *32*: lies *apuy*°.

j. *apa.varāni* V. *22*. 6: lies *apavarāne*; s. ¹*bar-*.

• j. **apara** Adv.: s. *apara-*.

• j., g., p. **apara-** Adj. (fem. °*rā-*) 'posterior'; 1) dem Ort nach 'der hintere': °*rat̰ hača urvaēsāt̰ fratarəm urvaēsəm* Vyt. *29*; — °*raya* (LS.) *paiti +mastrəγnya* .. *paouruya* F. *3* c; — *tē para.safåŋhō* .. *āat̰ hē* °*ra* Yt. *10*. 125. a) ASf. °*rąm* als Adv. 'hinter, jenseits von —' (Gen.): *fratarąn barəsmąn* °*rąm āϑrō* N. *79*. 2)[1] der Reihenfolge nach 'der folgende, zweite' *paurvāt̰ vā naēmāt̰* °*rāt̰ vā* N. *37*; —

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pourum vā naēməm ⁺*yārə* °*rəm vā* N. *44*; — *maθrəm spəntəm* .. *pourumča* .. °*rəmča* V. *4*. 45; 45; — *ahunəm vairīm* .. °*rəm xraoždyehya* (sd.) *frasrūiti* Y. *9*. 14; — *aparəmča tkaēšəm* (sd.) G. *3*. 7; — °*raheča yasnahe haptaŋhātōiš* Vr. *21*. 0; 0, 4[3]; — *tanuhīšča aδā* .. *hupaurvå* (sd.) *vahehīš* °*rå*[2] *rāsaintīš* Y. *52*. 3; — *aiwiča* °*rəm patiča* °*rəm apāča paurvačibya* "und (man soll) einen zweiten (Rüden) und dann noch einen weiteren (zulassen) und zwar (soll man ihn) gesondert von den beiden ersten (halten)" V. *15*. 48. 3)[1] der Zeit nach 'der spätere, künftige': *yaθa mā* °*račit* (NPm.) *saošyantō stavąn* Y. *9*. 2; — *yastā daēvəng* °*rō* .. *tarə.mąstā* "wer darum künftighin (eig. posterior)[3] den *D*. .. aufsagen wird" Y. *45*. 11; — *huzantūš paiti* °*rayå* Yt. *13*. 134. a) mit *ayan-* n. 'der spätere Teil des Tags, Nachmittag': ⁺*frajaire ayąn bavaiti* (sd.) *hubaδrō* .. *aδa* °*re ayąn dužāθrəm* ".. dann am Nachmittag (kommt) das Unglück" Aog. *53*. A) ASn. °*rəm*, °*ram* und IS. °*ra* als Adv. 'postea, später, künftig': *yezi nairyō aŋhat pasča hē pourum* (sd.) *paiti.hinčōiš paitiša* °*rəm* V. *8*. 58; 58; — ‖ *mātyaᵏ hyaᵃ* °*ram imām dipim patiparsātiy* .. Bh. *4*. 8; 6, 15, *5*. 3; — ‖ *tuvam kā xšāyaθiyaᵏ hyaᵏ* °*ram*[4] *āhy* Bh. *4*. 5, 14, 19; — *divamnəm* (sd.) *hōi* °*rəm xšyō darəgəm āyū* Y. *31*. 20; — *kahmāi* .. *frazaintīm us* °*ra barəzayeni* Yt. *10*. 108; Vyt. *48* (?). [N. *92*: lies *uparəm*; — Yt. *19*. 80: lies *apa.karšayən*.]

KompA. — Kompar. aus *apa*; vgl. *apəma-*. — Vgl. ai. *ápara-* Adj., mp. *apārīk* (Pāz. *awarə*). — Pü.: *pas*, *hač pas*, *ān i pas*, (zu N. *79*): *apāčtar*, (zu Aog.): *apārīk*; s. noch No. 2. — 1) Die Bedeutungen 2 und 3 sind nicht immer scharf zu trennen. — 2) Pü.: (*pa*)*pasīh*, erl.: *hāvištīh*. — 3) Vgl. Dbr. VglS. *1*. 453; s. noch No. 4. — 4) Nach Aū. (zu Bh. *1*. 14) ist man versucht *aparaᵃmaᵏ* 'posterior me' zu lesen; s. No. 3.

• j. **apa.raoθəmna-** Adj., PPM.: s. ³*raod-*.

• j. **a-para'dāta-** Adj. (fem. °*tā-*) 'nicht verlobt': *yō kainīnəm upāiti stātō.rātūm* (sd.) *vā* .. *paradātąm vā* °*tąm vā* V. *15*. 9.

Pü.: *nē apē dāt*.

• p. **aparam**, j., g. **aparəm** Adv.: s. *apara-*.

• j. **a-para.iriθyant-** Adj. 'nicht sterbend': *vīδraēm* .. *barəθrišva puθrə paiti.vərətō* .. °θintō *ā* ⁺*dātāt vīdātaot* (sd.) "ich erhalte im Mutterleib die empfangenen Söhne, so dass sie nicht sterben .." Yt. *13*. 11; — *fravašayō* .. *yå* .. *puθre vīδārayən paiti.vərəte* °θəntō[1] Y. *23*. 1; Yt. *13*. 28.

Pü.: *anapēvitart*, erl.: *žīvandak*. — 1) Statt °θint° für °θyənt°, § *268*. 21; s. *hindav-* No. 1.

• j. **apara-zāta-** Adj. 'als späterer, zweiter geboren', hinter EN. 'der jüngere' (zur Unterscheidung von einem älteren gleichen Namens): *jāmāspahe* °*tahe* .. *maiδyōi.måŋhahe* °*tahe* .. *urvatat.narahe* °*tahe* Yt. *13*. 127.

ai. vgl. *aparajá-* Adj.

• j. **aparāδəmča** *hū frāšmō.dāiti āfrīnənti* Vd. *5*: —?—.

Pü.: *pas hač*(!).

• j. **aparō.apāxtara-** Adj. 'der hintere nördliche': *vātō* °*ra janāt* Yt. *3*. 16; 16[2] (Einschiebung in K 36, Ml 2).

• j. **aparąm** Adv.: s. *apara-*.

• j. ⁺**a-pairi.aya-**[1] Adj. 'um was man nicht herumgehen, dem man nicht ausweichen kann': *astō.vīδōtuš* .. °*yō* Aog. *57*.

Zum V. *ay-*. — ai. *paryaya-* m. 'Umlauf'. — Pü.: (*an*)*apē rawišn*. — 1) Ausg. ohne Trennungspunkt.

• j. **a-pairi.āθra-** Adj. 'nicht verkommend, unvergänglich': *dāyå* .. *xratūm pasčaēta masitəm mazåntəm* °*rəm* "gib .. alsdann Gedächtniskraft, grosse, umfassende, unvergängliche" Y. *62*. 4.

⁺pairi.āθra- n. 'Untergang', zum V. *āθ-*; Gdn. KZ. *30*. 514. — Pü.: fehlt; vgl. Dst. ZA. *1*. 388.

• j. **apairi.gaēθā-** Adj. —?—: *dušxratūm* °θąm ⁺*asrāvayat.gāθąm* Aog. *81* D.

Pü.: undeutlich; *aparōn* ...

• j. **a-pairiθwa-** Adj. 'um was man nicht herumgehen, dem man nicht ausweichen kann': *pairiθwō bavaiti pantå yim* .. *pāiti* .. *hå dit aēvō* °θ*wō yō vayaoš anamarždikahe* Aog. 77—*81*5.

Pü.: *avitarak*, Sü.: *anatikramaṇīyaḥ*.

p. *apariyāyaⁿ*: lies *āp*°; s. unter *hapariya-*.

• j. **apairi.vavas'təma-** Adj. (fem. °*vā-*) 'der am wenigsten überwunden, bewältigt werden kann': *fravašayō* .. °*təmå snaiθišąmča varəθanąmča* ".. die am wenigsten zu bewältigenden unter den Waffen und Wehren" Yt. *13*. 26.

Superl. aus °*vant-*. Haplol. für *⁺pairiwavavas*° (§ *306*); *⁺pairiwava-* m., zum V. *bav-*; ai. *paribhava-* m. 'Geringschätzung'.

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• g. **a-paourvīm** Adv. 'in noch nicht dagewesener Weise, wie nie zuvor': *yō vå aṣ̌ā ufyānī manasčā vohū ap° mazdąmčā..* "der ich euch, o *A.*, besingen will wie nie zuvor, und den *VM.* und .." Y. *28.* 3 [1].

ASn. aus **a-paouruya-* Adj. — ai. *ápūrvyam* Adv. — Pü.: *fratum.* — [1]) Ved. Parallelen bei Bthl. AF. *2.* 138, Mills G. 396.

• j. **apa.skaraka-** Adj. 'hohnsüchtig, höhnisch': *nivąyaka nipašnaka °ka* (NP.) *apa.xraosaka imå paiti.vīsənte* Yt. 5. 95.

Ableit. aus **apa-skara-* m.; Et. und Bed.?

• j. **apa-stanah-** Adj. —?— [1]): *kərəsāspō .. yō janat̰ arəzō.šamanəm .. apa.disəm nyāidāuru °nanhō* (NSm.?) *gatō* (sd.) *arəzahe* Yt. *19.* 42.

[1]) Sicher falsch Dst. ZA. *2.* 627; vgl. GIrPh. *1.* 309.

j. *apastōit̰* N. *41*: lies *apastvōit̰.*

• j. **apa-stūtay-** f. 'das Sichabgeloben, Abschwören': *yā hača daēnayāt̰ māzdayasnōit̰ °ūitiš* "das Abschwören der *mazd.* Religion" N. *41.*

Vgl. *āstūtay-.* — Pü.: *kē dēn .. apāč stāyēt.*

• j. **apa-srayamna-** Adj.., PPM.: s. *sray-.*

• j. **apa-zaδah-** Adj. (auch fem.) 'den Steiss ab-, weghaltend (nach oben?)' [1]), von der Fliege: ⁺*maxšī.kəhrpa ərəyaitya frašnaoš °δanhō* (GSf.)) ⁺*akaranəm.driwyå* (sd.) V. 7. 2.

Pü.: *apāč kūn.* — [1]) Falsch Cld. GGA. *1893.* 400.

• j. **apaša** Adv.: s. *apānk-.*

j. *apaši* Yt. *10.* 20: s. *apānk-* mit No. 1.

• j. **apašūtōit̰** Inf.: s. unter *šūtōit̰.*

• j. **apā-** f. 'Erreichen; Erfolg': *yazāi* ⁺*apąmča* [1]) *bayəmča .. āxštīm hąmvaintīmča* Yt. *15.* 1.

KompE. — Zum V. *ap-.* — [1]) So F 1 usw.; NA. *apəmča.* S. auch N. *47.*

• j. **apāxtara-, apāxəδra-** Adj. 'rückwärts, hinten gelegen' sva. 'nördlich'*): *°tarat̰ hača naēmāt̰ °taraēibyō hača naēmaēibyō fradvarat̰ anrō mainyuš* V. *19.* 1; H. 2. 25, FrW. *10.* 42; — *druxš yā nasuš upa.dvąsaiti °δraēibyō naēmaēibyō* V. 7. 2; *8.* 16; — *°δre* [1]) *apanasyehe* "im Norden [1]) sollst du verschwinden" SrB. *3.*

*) Das awestische Volk orientirte sich mit dem Blick nach Süden; daher 'südlich' durch *fratara-* 'vorn gelegen' oder *pourva-* 'der vordere' bezeichnet wird, 'nördlich' dagegen durch obige Wörter oder durch *pasčąiδya-* (sd.). Damit steht in Einklang die Benennung des Ost- und Westwinds durch *vātō uparō* (sd.) und *aδarō* (sd.) 'der vom Gebirg', 'der aus dem Tiefland kommende Wind'; Bthl. BB. *14.* 250. *dašināt̰ pairi* V. *3.* 42 ist mir sonach 'von Westen her', nicht 'von Süden her', wie ai. *dákṣiṇāt pári.* Die luftreinigende Wirkung des Westwinds, von dem der Text spricht (s. unter ²*δwāša-*), mag an dem Ort seiner Entstehung durch besondre Verhältnisse bedingt gewesen sein. Auf Yt. *3.* 16 ist nichts zu geben. Vgl. (auch zEt.) Hbm. ZDMG. *38.* 428, PSt. 120, AGr. *1.* 94, Bthl. ZDMG. *42.* 154, *43.* 670, BB. *13.* 69, *14.* 250, § *208,* Bang BB. *15.* 317, FrMüller WZKM. *8.* 187, Horn GIrPh. *1* b. 111.

KompA., E. — Kompar. aus *apānk-* (§ *208* [2]). — mp. (Pü.) *apāxtar,* np. *bāxtar* (Hbm. PSt. 120 No.). — [1]) Ergänze *naēme.* — [2]) Die Zerlegung in *apa*+**axtara-* (np. *axtar*) ist falsch. Mp. *apāxtar* ist 1) 'Norden', aus ir. **ap°*, 2) 'Planet', aus **up°* (*upa*+*axtar°* 'was bei den Sternbildern ist').

• j. **apāxəδra.naēma-** n. 'Nordseite, Norden': *pasča hū frāšmō.dāitīm °məm janaiti* Yt. 4. 8 (?).

• j. **a-pātar-** m. 'Beschützer, Bewahrer': *aməmča vərəθraγnəmča āfrīnāmi dva °tāra dva nipātāra* Yt. *14.* 45.

Npü.: *pāsbānī mī kunad.*

j. *apāδa*: s. *āδ-.*

• j. **apāiθiš** —?—: *āpəm .. vīδušavaitīm* (sd.) *draogəm vīδuš ap°* V. *4.* 54 [1]); — *yō āpəm .. vīδušavaitīm draogəm vīδuš ap°* V. *4.* 55 [1]).

Pü.: dn dd t dd. — [1]) Die beiden Stellen können ursprünglich nicht den gleichen Wortlaut gehabt haben. An der 1. Stelle wird etwa gestanden haben: Wer eines Verbrechens bezichtigt wird und leugnet, soll das Ordalwasser trinken. An der 2.: Wer das Ordalwasser trinkt, trotzdem er sich einer Schuld bewusst ist, wird .. bestraft. Herstellungsversuche — von vornherein aussichtslos — bei Sp. Komm. *1.* 156, Gdn. Stud. *1.* 103.

• j. **apāna-** Adj., PPfM.: s. *ap-.*

• j. **apāvaya-** m. Name einer Krankheit oder eines Gebrechens: *mā* (*aδra*) *°yō* V. 2. 29.

Et.? — Pü.: z p dr d, erl.: *kēš* ddt n n k *andar var frōt škast ēstēt.*

• j., g. **apəma-** [1]), g. **apōma-** Adj. (fem. *°mā-*) Adj. 'der (zeitlich) letzte', nur von dem, was am Ende der Dinge (des ersten Lebens) eintreten wird ('jüngst') [2]): *°mē anhīuš uruaēsē* (sd.) Y. *51.* 6; *43.* 5; — ⁺*maēniš* (sd.) .. ⁺*paouruyē vīdvå avąm yā īm anhat̰ °mā* ".. jene kenn ich, die ihn zuletzt treffen wird" Y. *44.* 19; — *°mō* F.

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7. a) ASn. °*məm* als Adv. 'zuletzt, am letzten Ende, zu Ende der Dinge': *yaϑāčā aṅhat̰ °məm aṅhuš ačištō drəgvatąm at̰ ašāunē vahištəm manō* "und dass zu Ende der Dinge den *Drug*genossen das schlechteste Leben, aber dem Gläubigen der beste Aufenthalt zu Teil werden solle" Y. *30*. 4; — *at̰ vī vayōi* (sd.) *aṅhaitī °məm vačō* Y. *53*. 7; *48*. 4, *51*. 14; — *yaϑa °məm manivā aṅhat̰ nivāitiš* (sd.) Y. *10*. 16. α) mit Gen.: *aēibyō aṅhə̄uš avōi* (sd.) *aṅhat̰ °məm* Y. *45*. 3.

Superl. aus *apa*; vgl. *apara-*. — ai. *apamá-* Adj. — Pü.: *apatum, tāk ō ān i ap°*. — ¹) *ə* im gAw. nur Y. *45*. 3. — ²) Im Gegensatz zu *paouruya-*.

• j. **apəməm**, g. **apə̄məm** Adv.: s. *apəma-*.

• j. **a-pərətō.tanū-** Adj. 'auf des Leib kein Makel haftet, makellosen Leibes'¹): *hazaṅrəm gavąm axšaēnanąm °nunąm* V. *22*. 4.

Bed. nach Pü. Vgl. *parətō.tanū-*. — Pü.: *atanpuhr*, erl.: *vināskārīh* .. ? .. *nē mat ēstēt*. — ¹) Anders Gdn. KZ. *30*. 517.

• j. **a-pərənāyav-** Adj. 'nicht volljährig, minderjährig, unmündig': *puϑrahe* ⁺°*nāyaoš* N. *54*; — *kəmčit̰ dahmanąm °nāyunąm* N. *105*; — *vīspaēibyō °nāyubyō* N. *11*; — *nōit̰ čahmāi °nāyunąm* N. *11*; — °*nāyu* (als NSm.)¹) *ahmi nōit̰ pərənāyu* (sd.) Yt. *19*. 43; — *mā °nāyu* (als NPm.)²) *tauruna* (sd.) *mā kainina* Yt. *17*. 54; 55. a) m. 'Kind': *x̌afnō yaϑa °nāyuš* "verschlafen (ist der Hund) wie ein Kind" V. *13*. 48; 48³.

Ableit. — mp. *apurnāy*, np. *burnā*. — Pü.: *apurnāyak*. — ¹) § *407*. Unsicher. — ²) Ob Dual- statt Pluralform, weil diese bei der *a*-Deklination zusammenfielen?

• j. **apərənāyūka-**¹) Adj. 'minderjährig, unmündig; Kind': ⁺°*kō* .. ⁺°*ka* (ND.) .. ⁺°*kanąm* F. 2 e²); — *ϑrāϑrəm kərənavāt̰ yat̰ aēša yō °kō uzjasāt̰* (sd.) V. *15*. 15; 16; — *ϑrāϑrəm* (sd.) .. *hapta sarəδa °kahe* V. *15*. 45; — *yat̰* .. *mazdayasnō °kō avi hē hapta sarəδa frajasāiti* .. *aiwyāṅhānō* (sd.) *paitiš hē maiδyāi bujyamanō* Vd. *18*; — *yezi °kō frāšnavāt̰* (sd.) *zasta hē paoirīm frasnāδayən aētahe yat̰ °kahe* V. *16*. 7; *13*. 44. 48; — *nāirika °kasča* V. *3*. 11; 3; — *nāirikāsčit̰ °kahečit̰* N. *40*; — *nāirikąm vā* ⁺°*kəm* (*vā*) N. *105*; — *nāirinąmča °kanąmča kainikanąmča* Y. *68*. 12; — *nāirike °ke* (?) *kainike* Y. *23*. 5; — *nāirikąm* .. *nitəməmčit̰* (sd.) °*kəm* V. *9*. 38; *15*. 48; — *yō anyahe nāirika* .. *yō anyahe* ⁺°*ka* (IS.)³) .. *aϑaurunəm* ⁺*paraṅhačāiti* (sd.) N. *7*; *11*; — *yat̰ hē aoxte aēša yeṅhe °kō hačaṅuha mē* ⁺*ana °ka* (VS.) N. *9*; *7*, ⁺*7*, ⁺*10*, *10*; — °*kəm dahmō.kərətəm* ⁺*šyaoϑnəm.varəzəm* (sd.) V. *13*. 23; Y. *26*. 27.

KompE. — Ableit. aus *apərənāyav-*⁴). — Pü.: *apurnāy, apurnāyak*. — ¹) Mit *u* in F. und im Komp. — ²) Hds. °*nāiuk*°. — ³) Hds. °*kahe*. — ⁴) Vgl. zu °*ū-ka-* Hbm. PSt. 241, KZ. *35*. 153, Horn GIrPh. *I* b. 184.

j. *apərəmnāi* N. *13*: lies *apərənəmnāi*.

• j. **ape** Praen. mit Akk. 'nach', zeitlich: *para asnō dāṅhōit̰* .. *ape aməšanąm spəntanąm dāhīm* "vor .. nach der Schaffung .." Y. *19*. 8.

Vgl. *aipi, apaya, apąm* und zum Ausgang *aoe*. — Pü.: *pa apē ayāpakīh* 'mit Erlangung' (s. *ap-*), aber Sü.: *anāloke*.

j. *yazəm aipe* N. *20*: lies *yazəmnahe*.

• g. **apō** Praev. (nur mit *yam-*), dnw. *apā*.

Aus ar. **apau* (d. i. *apa*+*u*); § *303*. 3, Bthl. BB. *13*. 74. — Pü.: *apē*.

j. *apōiš* N. *26*: s. *apayav-*.

• j. **apånk-**: *apāk-* Adj. (fem. *apačī-*) 'nach hinten, rückwärts gewendet': °*paši* (NSf.)¹) *vazaiti arštiš yąm* .. "rückwärts fliegt die Lanze, die .." Yt. *10*. 20. a) NSm. als Adv.²): °*paš gavō darəzayeiti* "nach hinten (auf den Rücken) fesselt er ihre Hände" Yt. *10*. 48. b) IS. als Adv. 'zurück': ⁺°*paša*¹) *vå* ⁺*zamarə ana duye*⁺ (sd.) Yt. *1*. 29; — *uzgərəptəmčit̰ snaϑəm °paša apa.x̌anvainti* (sd.) Yt. *14*. 46.

Ableit. — Ableit. aus *apa*, § *178* a. β, *389*. — ai. *ápāṅk-* Adj. (fem. *ápācī-*); mp. *apāč*, np. *bāz, vā* 'zurück'. — Pü.: undeutlich. — ¹) Zur Herkunft des *š* s. § *8* und Bthl. IF. *2*. 266. — ²) Vgl. unter *parånk-*.

• j. **apąm** Adv. 'hernach, fernerhin, künftig': *nōit̰ mē ap° āϑrava* .. *čarāt̰* Y. *9*. 24; — *vīš ap° iδa patəntu vī daēvåṅhō* Y. *10*. 1. a) *iδa apąm* 'nunc deinde, von nun an': *iδa ap° vījasāiti* .. *daēna* Yt. *13*. 94; 95².

Vgl. *ape*. — Pü.: *pas*.

• j. **apąš** Adv.: s. *apånk-*.

• j., g. **aipī**, p. **apiy** I) Adv. 1) 'dazu auch, desgleichen auch', ein neues Subjekt anreihend, von dem die gleiche Aussage gilt: *at̰ yūš daēvā* .. *akāt̰ manaṅhō stā čiϑrəm* .. *yasčā vå* .. *yazaitē* .. *šyaomąm °pī daibitānā yāiš* .. ".. desgleichen auch die (eure) Taten, durch die .." Y. *32*.

3. 2) 'hernach, später; künftighin': *saxᵛārī* (sd.) .. *yā* .. *vāvərəzōi pairī.čiϑīt* .. *yāča varəšaitī* °*pī.čiϑīt* Y. *29*.4; — *aēšąmčit ā ahmī* .. *vīčiϑōi* (sd.) °*pī*[1] Y. *32*. 8. a) mit Neg.: 'nicht hinfort mehr, länger': *mā əvīdvå* +*pī dəbāvayat* (sd.) Y. *31*. 17. 3) 'auch, gar, besonders', das vorherg. Wort hervorhebend: *maēya* .. *pərəϑu* °*pi vījasāitiš* "die Wolken, die sich gar weithin verbreiten" Yt. *8*.40; *10*.44; — ‖ *dūraiy* °*piy* "gar fernhin" X. *1*. 2; D. *6*. 2, 4[2]; — *ave* °*pi daiðyantō* "auf jene besonders hinsehend" Yt. *10*.45; 45; — +*avat* °*pi yaϑa* .. "soviel gerade (, eben) als.." V. *6*. 10; 22, *8*. 23, *17*. 7. II) Praen. 1) mit Akk. a) 'über – hin'; α) zeitlich: *darəγəmčit* °*pi zrvānəm* Y. *62*. 3; Yt. *19*. 26. β) räumlich: *vīspąmčit* °*pi imąm ząm* Y. *57*. 33; — *dūire fravāiti* (sd.) *taϑryąm* °*pi xšapanəm* Yt. *14*. 13; — *yavat anu* °*pi* +*āiti garayō višastarə vīspəm avat* °*pi*.. "so gross der Raum ist, über den hin sich die Berge erstrecken, über all den Raum hin .." Yt. *19*. 8. b) 'bei': *kəm kəm* °*pi nmāne* "bei Jedem im Haus" Yt. *5*. 102. 2) mit Lok. 'bei', zeitlich: *miϑrəm* .. *yahmi sōire miϑrō.drujō* °*pi vīϑiši paurva* (sd.) *mašyākåŋhō* ".. bei dessen Gericht .." Yt. *10*. 80 (?). 3) mit Instr. 'nach', zeitlich: s. *aipi tā*, *aipī tāiš* bes. III) Praev. (mit *kan-*, *karət-*, *gan-*, *gam-*, *vat-*, *varək-* ua.). [‖ Bh. *4*. 8: lies *utāmaiy*[3]; — Y. *48*. 5: lies *aipī.ząϑəm*.]

KompA. — ai. *ápi*, gr. *ἐπί*. S. dazu Hbm. ZC. 305, Cld. KZ. *31*. 262. — S. auch *ape*, *pe* und *pisinah-*. — Pü. (zu Y. *29*, *31*, *32*): *pas*, *hač pasīh*, (zu Y. *62*): *tāk ō*, (zu Y. *57*): *pa*, (zu V. *17*): *apar*, (zu V. *6*, *8*): ausgelassen; (in Komp. auch): *andar*. — [1] Im Sinn von *apəməm*. — [2] Wo *apiy* in den Ausg. fehlt; s. Foy KZ. *35*. 7. — [3] Vgl. Rl. zSt.: 'the four last characters are certainly *amᵃiyᵃ*'.

• j. **aipi.awra-** Adj. (fem. °*rā-*) 'bewölkt': *taϑryasčit hača xšafnō* .. °*rayå* Yt. *14*. 31[1].

Npü.: *az bulandī*. — [1] Vgl. Yt. *11*. 4.

• j. +**aipi.ərətō.-gātav-**[1] Adj. (auch fem.) 'der einen fest bestimmten, fest zugewiesenen Platz hat (, den er nicht verlassen darf)': *yat ahmi nmāne* .. *nāirika daxštavaitī aŋhat yat vā* +*skəndō.aipi.jatō* [*pištrō*][2] °*tuš* (NSf.) "wenn in dem Haus .. eine Frau die Regel hat[3] oder wenn sie wegen eines ihr zugefügten körperlichen Schadens auf einen bestimmten Platz angewiesen ist" V. *5*. 59.

Zum V. *3ar-*. — Pü.: *apar* d r n d *gās*[4]), erl.: *ka yašt nē kart ēstēt*; s. unter *hamča*. — [1] NA. *aipi.iritō gāt*°; s. Var. und *aiwi.ərətō.gātav-*. — [2] In den Text geratene Glosse zu *skəndō*. — [3] In welchem Fall sie eo ipso abgesondert wird; vgl. V. *16*. 1 ff. — [4] S. zu *aiwi.ərətō.gātav-*.

• j. +**aipi.karəta**[1] Inf., mit *asti* 'er ist eingedenk, hat Acht auf –' (Gen.): *vīspaēča vāčō mazdō.fraoxta* .. *yōi hənti* °*ta dušmatahe* ".. die Acht haben auf das, was übel gedacht ist" Y. *71*. 7; 7[2].

Zum V. [2]*kar-*. — Pü.: *kē hēnd apar nikīrītār i dušmat*. — [1] So Pt 4; NA. *aiwi*°, s. Prol. XXIX No. 2, wogegen zu bemerken, dass *aipi* in Pü. auch sonst durch *apar* (bz. m dm) wiedergegeben wird, zB. gleich Y. *71*. 8.

• j. **aipi-čara-** Adj. 'hinterhergehend': °*rə* (NSm.) *nąma ahmi* Yt. *15*. 45.

gr. *ἐπίπολος* 'bedienend'.

• j. **aipi.jatay-** f. 1) 'Einschlagen auf –' (Akk.): °*tō* (LS.) *gąm huδåŋhəm yaϑa raϑaēštå* "im Einschlagen auf das .. Rind (ist der Hund) wie der Krieger" V. *13*. 45 (?). 2) 'Schlagen, Zufügen durch Schlag' (nur Komp.). °*jaiti* als Inf. sbes. [V. *5*. 59: lies *skəndō.aipi.jatō*.]

KompE. — Pü.: *apē žatār* (*i*) *gōspand* .., erl.: *dužd u vurk apāč dārēt*[1]). — [1] Daher Dst. ZA. *2*. 205: 'il combat pour le boeuf..' mit der Bemerkung: 'expression presque brahmanique'.

• j. +**aipi.jaiti**[1] Inf. 'einzuschlagen auf –, zu erschlagen': *iδa miϑnāt daēva a*° .. *gundayāi* (sd.) ".. um auf die *D.* einzuschlagen .."[1] V. *3*. 32.

Zum V. *gan-*. — Vgl. *aipi.jatay-*. — Pü.: *apē žanēt*, 3. Sing.; vgl. No. 1 und IF. *9*. 281. — [1] NA. °*jainti*.

• j. *nōit* ××**apita**[1] *nōit* +*paitikaya* (sd.) *ratufriš* N. *54*.

Pü.: ap dt k, erl.: *kēš bahr andar nē būt ēstēt*. S. zu *apaityānō*. — [1] T. *apaita*.

• j. **aipi tā** adv.-artige Verb. 'hernach, darauf': *mąnayən bā* .. *aipi tā nasuš zgaϑaite yaϑa* .. V. *9*. 46.

Eig. 'posteā', IS. aus *ta-*. — Pü.: *apē ān*.

• g. **aipī tāiš** adv.-artige Verb. 'hernach, künftig': *at aipī tāiš aŋhaitī* (sd.) *uštā* Y. *30*. 11.

Eig. 'nach diesen (Dingen)'. — Pü.: *pas ōšān*.

• j. **aipi.daňyav-** Adj. (auch mask.) 'der hinter dem Land ist': *miϑrəm pairi.daňyūm* .. °*yūm* (ASm.) Yt. *10*. 144.

Npü.: *ki pas i har šahr ast*.

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• j. **aipi.dvąnara-** Adj. (fem. °*rā-*) 'wolkig, neblig': *xšapō vā* +*tąϑryå* °*rayå* "oder in finsterer, nebliger Nacht" Yt. *11*.4.

D. i. °*dvąnᵃra-*; vgl. *dvąnman-*, *dunman-* und BTHL. IF. *1*. 493. — Pü.: *šap i tārīk ka apar awr.*[1] — [1]) Vgl. *aipi.awra-*, Yt. *14*. 31.

• j. **aipi-δbaoya-** Adj. 'hinterher einbiegend': °*yə* (NSm.) *nąma ahmi* Yt. *15*. 45.

ai. *bhogá-* m. 'Biegung'. — Wegen *δb-* vgl. § *302*. 5.

• j. **aipi.pārəmna-** Adj., PPM.: s. [1]*par-*. KompE.

• j. **a-pipivah-** Adj., nur fem. °*pyūšī-* 'die keine Milch in der Brust hat, nicht säugt': *nāirikąm* .. *pipyūšīm vā* (sd.) °*pyūšīm vā* V. *15*. 8; — *hāirišinąm* .. °*pyūšinąm* Vyt. *50*.

Pü.: *apēmēnītak*, erl.: *kē nēst šīr*.

• j. +**api-vaite**[2]) Inf. 'zu verstehen': F. *7*.

Zum V. *vat-*. — Pü.: *andar dānistan*. — [1]) Hds. *apvatie*, *apiva.tie*.

j. *apivaiti* Yt. *10*. 27: s. *vā(y)-*.

• j. **aipi.vaŋhav-** m. EN. eines iranischen Fürsten der *Kavay*-Dynastie, Sohns des *Kavāta*[1]): *kavōiš* +°*vaŋhə̄uš*[2]) *ašaonō* Yt. *13*. 132; — *yimča kavaēm* °*vohum* Yt. *19*. 71.

Eig. Bed.? Vgl. JUSTI NB. 516. — [1]) Bd. *31*. 25. — [2]) NA. ohne Trennung.

j. *aipi.iritō gātuš* V. *5*. 59: lies *aipi.ərətō.gātuš*.

• g. +**aipī.ząϑa-**[1]) n. 'die künftige Geburt': *yaoždå* (sd.) *mašyāi* °*ϑəm vahištā* Y. *48*. 5; zit. V. *5*. 21, wo NA. *aipi.z*°.

Vgl. zSt. GDN. KZ. *30*. 531. — Pü.: *pas hač zāyišn*. — [1]) NA. getrennt; ebenso V. *10*. 18; aber V. *5*. 21 *aipi.z*°.

• j. **aipi.šūtay-** f. 'Verschieben, Versetzen' von Worten (beim Gebet): *hā* .. *baya ahunahe vairyehe anapyūxδa* (sd.) °*ta* (LS.)[1]) *srāvayamna dasa paiti anye ratavō* Y. *19*. 5.

KompE.[2]) — Pü.: *pa apē* +*šūtakīh*. — [1]) Wohl aus dem vorang. *anapišūta* (sd.) ausgelöst. — [2]) S. No. 1.

• j. **a-pišman-** Adj. 'der nicht(s) sieht, blind, blöd': *nōit imat vīspəm* .. *miϑrō vaēnaiti* °*ma* (NSm.) Yt. *10*. 105.

KompA. — **pišman-* n. 'Gesicht', zum V. *pāh-*; s. GDN. KZ. *30*. 520.

• j. **apišma.xᵛar-** Adj. 'blindlings essend': °*rō* (NSm.[1]), näml. 'ist der Hund') *yaϑa tāyuš* V. *13*. 47; 47.

Pü.: *apišmān xᵛar* (nur Transskr.) — [1]) Them.

• j. [1]**a-puϑra-** Adj., nur fem. °*rā-* 'die (eben) zur Nachkommenschaft gelangt ist, (jüngst) geboren hat', von Frauen: *nāirikąm yąm* °*rąm* .. *anasaxtąm* (sd.) V. *15*. 8; — von Hündinnen: *gaδwąm yąm* °*rąm* V. *15*. 5; 49.

Ableit. — mp. (Pü.) *āpus* 1) 'gravida', 2) 'νεοτόκος'[1]), np. vgl. *ābistan* ('schwanger'). — [1]) Vgl. Pü. zu *apuϑrya-*.

• j. [2]**a-puϑra-** Adj. (fem. °*rā-*) 'ohne Sohn, Kind': *čarāiti* .. *yā darəya* °*ra* +*aēiti* "eine Frau, die lange kinderlos ist" V. *3*. 24; — *puϑrāne ahmāt* (näml. *pourum framraomi*) *yaϑa* °*rāi* "einem mit Kindern (spreche ich einen höheren Wert zu) als einem kinderlosen" V. *4*. 47; — *yat hē narō irista* °*rāi aŋhat* "wenn der Mann bei seinem Tod kinderlos ist" Vd. *21*; — *āat hē* °*ra aŋhat* Vd. *17*.

KompA. — ai. *apútra-* Adj.; mp. *apus*. — Pü.: *apus*, *apusar*.

• j. a[1]**puϑrō.zanā-** Adj., nur fem. 'deren Leib kinderlos ist, unfruchtbar': *paoiryąm gərəząm gərəzaēta ašiš* .. *hača* °*zanyāi jahikayāi* Yt. *17*. 57.

**zanā-* f., zum V. [1]*zan-*; gr. γονή (vgl. Thes. l. Gr. udW. aE.).

• j. **apuϑrya-** n. 'Niederkunft, puerperium': *yat* .. *aētaδa aēša nāirika taδa* °*rīm nijasāt uzuštana* "wenn .. dort die Frau dann niederkommt mit einem leblosen Kind" V. *5*. 45; Vd. *19*.

Ableit. aus [1]*apuϑra-*. — Pü.: *āpusīh*.

• j. **a-puyant-** Adj. 'nicht faulig werdend, nicht verwesend': *yat kərənavąn frašəm ahūm azarəšəntəm amarəšəntəm afriϑyantəm* °*yantəm* Yt. *19*. 11; — ᴹ°*yą* Vyt. *45*[1]), F. *3* h[1])[2]).

PPA. zum V. *pav-*. — Pü.: *apūyišn*. — [1]) Statt °*yąs* oder °*yō*, KZ. *29*. 562. — [1]) Var. *afayąm*.

j. *hapsne apno xavō* F. *2* f.: verkehrte Umschrift statt *hapaϑne* (sd.) *afnaŋuhå*.

j. *apnōtəm* N. *12*: lies *apanō.təməm*.

j. *apyaēiti* N. *12*: lies *apivataiti*.

• j. **aipy-aya-** m. 'Unternehmen': *kahmi kahmičit* °*pyanąm* (GP.)[1]) .. *ϑwaēšō biwivå* Yt. *11*. 5; — *kąmčit* .. *haiϑyō.ayanąm* .. *kąmčit vā* +°*pyanąm*[1]) Yt. *4*. 5 (?)[2]).

Eig. 'das Herangehen an –'. — Pü.: *apar rās*. — [1]) Statt *aipyayanąm*, § *306*; s. Var. — [2]) Fehlt in F 1.

• j. **aipy-ūxδay-** f. 'Hineinsprechen, Einschiebung von Worten' (beim Gebet): *hā* .. *baya ahunahe vairyehe* °*δa* (LS.)[1])

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aipišūta srāvayamna dasa paiti anye ratavō "das Stück *AhV.* . ., auch wenn es mit Einschiebung und Versetzung von Worten aufgesagt wird, . ." Y. *19.* 5.

KompE.[2] — Zum V. *vak-*; § *189* No. 3, *280.* — Pü.: *pa apē gōwišn.* — [2] Wohl aus dem vorang. *anapyūxδa* (sd.) losgelöst. — [2] S. No. 1.

j. *apvatie* F. *7*: lies *apivaite.*

j. *hva tąm aba* N. *9*: lies *havatąm nana* (sd.).

• j. **a-bata-** Adj. 'nichtgeschrotet'[1], vom Getreide: *aētavat̰ batanąm* (sd.) *aētavat̰ °tanąm* (*yavanąm*) V. *7.* 35.

Pü.: *ka nē* b a t (Transskr.). — [1] S. zu *bata-*.

• j. **a-banha-** Adj. 'frei von dem (durch das Narkotikum *banha-* hervorgerufenen) Betäubungszustand, durch Narkotika nicht zu betäuben': *axᵛafnō ahi °ŋhō tūm yō ahurō* V. *19.* 20.

Pü.: *amast* 'nicht betrunken'.

• j. **a-banta-**[1], **a-vanta-**[2] Adj. (fem. *°tā-*) 'nicht krank, gesund': *°təmčit̰ bandayeiti bantəmčit̰* (sd.) *drūm kərənaoiti* V. 22. 5; — *pasušča* .. *°ta* (NSf.) *airišta* N. *56*; — *yat̰ frāyatayat̰* .. *aoi nmānəm* .. *drūm °təm airištəm* (sd.) Yt. 5. 65.

Pü.: *avīmār.* — [1] So nur N. *56.* — [2] § *268.* 37. Falsch neuerdings ZDMG. *50.* 663.

• j. **a-barəšnav-** Adj. 'ohne Gipfel', d. i. 'ohne Oberherrschaft' (?): *°nva pasčaēta asāra* (sd.) *mašyākaēibyō* V. 2. 5 PüZ.[1].

[1] Vorhergeht: *ēn kuš daxšak i martumān andar tan kart ēstēt haē ān yāδ paδtāk.*

• g. (, j.) **aibī**, j. **aiwi** (*aivi*)[1], p. **abiy** 1) Praen. ‖ a) mit Akk. bei Verben der Bewegung; α) 'ad, zu – hin, zu, gegen – hin': *hauv kāraʰ parārasaʰ °biy vištāspam* Bh. *3.* 1; D. *5.* 3; — *nadiⁿtabairaʰ* .. *°biy bābirum ašiyavaʰ* Bh. 2. 1; *3.* 14, 5. 4; — *kāraʰ* .. *hačāmaʰ hamiϑʳiyaʰ abavaʰ °biy avam* .. *ašiyavaʰ* (sd.) Bh. *3.* 5; 13, *1.* 11, 16², 2. 5; — *°biy bābirum yaϑā naiy upāyam* (sd.) Bh. *1.* 19; — ⁺*adakiy aham ašnaiy* (sd.) *āham °biy ʰuvajam* Bh. 2. 4; — *fravartiš agarbāyatā utā anayatā °biy mām* Bh. 2. 13; 14, *1.* 17, 5. 1, 4; — *pasāvaʰ adam kāram* .. *frāišayam °biy vištāspam* Bh. *3.* 1; — *yuviyām* (sd.) *kaⁿtanaiy hačā* .. *°biy drayaʰ tyaʰ* .. D. *17.* 3; 3, Bh. *5.* 4. β) 'adversus, contra, gegen': *pasāvaʰ kāraʰ* .. *°biy avam* .. *ašiyavaʰ* Bh. *1.* 18; — *hauv kāram frāišayaʰ haraʰuvatim* .. *°biy avam* Bh. *3.* 9; 3, 9, 11. ‖ b) mit Lok. 'über, in Betreff von –': *fərasayāi* (sd.) *°bī ϑwāhū gaēϑāhū tanušičā* Y. *43.* 7. 2) Praev. (mit ¹*ah-*, *gam-*, ¹*bar-*, *yāh-*, *vaēn-* usw.). A) bei Ellipse des Verbums: *°wiča aparəm* (sd.) *patiča aparəm apāča paurvaēibya* V. *15.* 48; — *ašāatčā hačā vaŋhəuščā manaŋhō vaŋhəuščā xšaϑrāt̰ staotāiš ϑwāt̰ ahurā staotōibyō °bī uxδā ϑwāt̰ uxδōibyō yasnā ϑwāt̰ yasnōibyō* "und um des *Aša* willen und des *VM.* und des guten *Xš.*: Lobgesänge (häufen wir) nunmehr, o *Ah.*, auf Lobgesänge und Sprüche auf Sprüche und Gebete auf Gebete" Y. *35.* 10[2]; — *huxšaϑrō.təmāi* (sd.) .. *xšaϑrəm ahmat̰ hyat̰ °bī*[3] *dadəmahičā* .. Y. *35.* 5.

KompA.; Ableit. — ai. *abhi*, mp. *aw°*, np. *af°*. — Vgl. *avi*, *aoi*. — Pü.: *apar*; (in Komp. auch): *apē* und weggelassen. — [1] S. zu *anaiwištay-* No. 1. — [2] Man kann aus dem vorherg. Absatz *dadəmaidē* ergänzen. Gdn.s Übersetzung GIrPh. *2.* 32 ist mir unverständlich. Pü.: *stāyišn i tō ōhrmazd am haē stāyišnān apar*, Sü.: *stutiḥ te svāmin stutibhyaḥ utkr̥ṣṭatarā.* — [3] Man erwartete die selbe Redensart wie Y. *40.* 1; s. *xrap-* No. 1.

• j. **aiwi.aojah-** Adj. 'die Übermacht gewinnend über –, bemeisternd', mit Akk.: *ā dim bavaiti °jå* "er bemeistert ihn" Yt. *8.* 22.

• j. **aiwi.ərətō.-gātav-** Adj. sva. *aipi.ərətō.gātav-* (sd.): *aēša yō ⁺arəmōišdō °tuš* "der, der sich still verhalten muss, seinen Platz nicht verlassen darf" N. *103.*

Vgl. *anaiwi.ərətō.gātav-*. — Pü.: *ōšān armēštān apar* d r n d *gās*; s. zu *aipi.ərətō.gātav-*.

j. *aiwi.karəta* Y. *71.* 6: lies *aipi.k°*.

• j. **aiwi.gatay-** f. 'Herzukommen', sva. 'Eintreten, Beginnen': *pasča hamō °gaitīm* .. *pasča zəmō* .. *°gaitīm* V. *9.* 6; — *təmaŋhąm vā ⁺°gatō* (LS.)[1] "bei Einbruch der Dunkelheit" V. *8.* 4.

Pü.: *apar rasišnīh.* — [1] So Jp 1, Mf 2; NA. *°gātō.*

• j. **aibi.gaya-**[1], **aibi.gāya-**[1] Adj.: –?–, ständiges Beiwort des *Aiwisrūϑrima*: *aiwisrūϑriməm °gāim* Y. 2. 9; G. *4.* 5; — *aiwisrūϑrimāi °gayāi* Y. *1.* 6; G. *4.* 1; — *aiwisrūϑrima °gaya* Y. *1.* 20.

Bed.? Nach Sp. Komm. *2.* 58, Dst. ZA. *2.* 26 zum V. *gā(y)-* 'singen'. — Pü.: transskr. — [1] Zur Quantitätsdifferenz in der Vorletzten: *°gāim* : *°gayāi* : *°gaya* vgl. *spitāməm* : *°tamāi* : *°tama.*

• j. **aibi-gar-** f. 'Preis, Lobgesang': *aya °gara aya aibijarəta yā aməšanąm* .. "mit diesem Preis, mit dieser Preisung der *A.*.." Vr. 22. 1.

Zum V. ²*gar-*. — ai. vgl. *ā-gur-* f., *sam-gir-* f.

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— Pü.: *pa ān apar gīrišnīh*; s. zu *aibi-jarətay-*.

• j. **aibi-gairyā** Inf. 'einzustimmen in — (Akk.), anzunehmen': *°yā daiδē vīspā humatāča..paiti.ričyā daiδē vīspā dušmatāča* .. "ich nehme mir vor anzunehmen alles was gut gedacht ist .., zu unterlassen alles was übel gedacht ist .." Y. *11*.17.

Zum V. ²*gar-*. — Pü.: *apē gīrišnīh*.

j. *aiwi.gātō* V. *8*. 4: lies °*gatō*.

• j. **aiwi.gāma-** m. 1) 'Winter': *fra hama* (sd.) *sačinte aδa °me* V. *5*.10; — *hama*.. *°me* "während des Sommers .. im Winter" F. 25b; V. *5*.42, *15*.45, ⁺N. *46*, *47*, *48*¹⁾, *50*, *51*, *103*². 2) sva. 'Jahr': *hazaŋrəm °manąm* Yt. *9*.10; *19*.29, V. 2.41.

np. vgl. *han-gām* 'Zeit'. — Pü.: *zamastān*. — ¹⁾ S. Var. und Pü.

• j. **aibi.gāya-** Adj.: s. unter *aibi.gaya-*.

• j. **aiwi.γnixta-** Adj. (fem. *°tā-*) 'angenagt, angefressen': *yezi nasuš °ta sūnō vā kərəfš.xᵛarō vayō vā kərəfš.xᵛarō* (sd.) V. 7. 30; — *°ta* V. *5*.34 PüZ².

KompE. — PPfP. aus einer idg. Basis *ghnā̆ˣk-* oder *ghnā̆ˣgh-* (§ *53* II), mit *i* aus idg. *ə*. Vgl. ahd., ags. *gnagan* 'nagen', mit *a* aus *ə*. S. auch Persson Wurzelerw. 136, Siebs KZ. *37*. 321. (Wadstein IF. *7*. 24 lässt das iran. Wort ausser Betracht.) — Pü.: *aparžat*.

• j. **aiwi.γžārəm** Absol. 'beim Herzufliessen': *kaδa xå* .. *apąm γžārąm* (3P.) *a°* "wann werden die Wasserquellen herzufliessend fliessen?" Yt. *8*.42.

Zum V. *γžar-*; Bthl. IF. *12*. 141.

• j. **aiwi.xšōiϑne** Inf. 'zu bewohnen': *təm varəm kərənava* .. *narąm aiwi.xš°* .. *gavąm gāvayanəm* ".. zur Wohnung für die Menschen .. als Stall für die Tiere" V. 2.25.

Zum V. *šay-*. — Vgl. *aiwi.šaētan-*; wegen *xš* s. unter *šay-* No. 3. — Pü.: *martān apar mānišn rāδ*.

• p. **abi-čariš-**¹⁾ n. 'Weide, Weideland' (?)¹⁾: *āyadanā* .. *niyaδʳārayam kārahyā °riš gaiδāmčā māniyamčā* .. *tyādiš gaumātaʰ* .. *adināʰ* Bh. *1*. 14.

Zum np. V. *čarīdan* 'weiden'; s. zu *čarāna-*. — ¹⁾ Lesung und Bed. unsicher. Zu der GIrPh. *2*. 427 wiederholten Zusammenstellung des Wortes mit np. *bāzār* s. bereits Bthl. KL. *1*. 19. Oben nach Foy ZDMG. *54*. 343. S. auch noch Windischmann ZSt. 127.

• j. ⁺**aiwi.čičišəmna-** Adj., PPM.: s. *kaēš-*.

• j. **aibi-jarətay-** f. 'Preisen, Preisgesang': *apąm vaŋuhīnąm* ⁺*°rəitīmča* Y. *62*.11, *70*. 6; *71*.6; — *aya aibigara aya °ta* (LS.)¹⁾ Vr. 22.1.

Zum V. ²*gar-*. — ai. *abhigūrtay-* f. — Pü.: *apar gīrišnīh*, (zu Vr.): *apar rasišnīh*²⁾. — ¹⁾ Statt IS., § *218*. 4. — ²⁾ Vgl. zu *aibigar-*, *aibijaretar-* und zu *jarətay-*.

• j. **aibi-jarətar-**, g. **aibī.jarətar-** m. 'Lobpreiser': *vīsāi vō aməšā spəntā* .. *yašta framarətā °tā* Y. *14*.1; Vr. *5*.1 (wo *°ta*); — *°tarəča* Yt. *3*.1; — *humatanąm* .. *mahī °tārō* Y. *35*. 2.

Zum V. ²*gar-*. — ai. *jaritár-* m.; s. dazu Bthl. IF. *7*. 51, 70. — Pü. (zu Y. *14*): *apar gīrišnīh*, (zu Vr.): *apar rasišnīh*, (zu Y. *35*). *apar griftār*. Vgl. zu *aibijarətay-*.

j. *aiwitəm* H. *2*. 17: s. ¹*ay-* mit *aiwi*.

• j. **aiwi.tačina-** 1) Adj. 'heranlaufend, anspringend' zur Begattung, vom Kamelhengst: *uštrahe vaδairyaoš* .. *°nahe* Yt. *14*.11. 2) n. 'Herzulauf, Anlauf' (nur Komp.).

KompE. — Npü.: *ki avar tačnad*.

• j. **aiwitay-** f. 'Hinzugehen, Begehen, Besteigen': *yaēšąmča parō mašyāka °taēδača spašitaēδača gairinąm nāmąm dāδarə* "und die (anderen) Berge, welchen früher die Menschen Namen gegeben haben, vom Begehen und Betrachten her (sie nehmend)" Yt. *19*.6¹⁾.

Komp.: *aiwi*+⁺*itay-* (§ *268*. 1). — ai. *abhítay-* f. — ¹⁾ Vgl. zSt. Cld. KZ. *31*. 269.

• j. **aiwitara-** Adj. (fem. *°rā-*) 'aussen (um das Land) herum gelegen, fremd'¹⁾: *°rābyō hača daŋhubyō* Yt. *17*.14.

Wohl Ableit. aus ⁺*aiwitarə* Adv. (das sich zu *aiwitō* verhält wie lat. *inter* zu *intus*). — arm. LW. *autar* 'fremd'. — ¹⁾ Vgl. zBed. lat. *peregrinus*.

• j. **aiwitō** Praen. mit Akk. 1) 'rings her von —': *gairiš yō ušiδå yim aiw° paoiriš āpō hąm* .. *jasəntō* ".. von dem ringsher die vielen Wasser zusammenkommen" Yt. *19*.66. 2) 'ringsher um —': *upa taērəm* (sd.) .. *yat̰ mē aiw° urvisənti* .. *starasča* Yt. *12*.25. 3) 'rings hin an —': *arədvīm sūrąm* .. ⁺*yīm aiw° mazdayasna hištənta* ".. an die ringsher die *M.* treten" Yt. 5.98.

ai. *abhitaḥ* Adv., Praen.

• j. **aiwi.daȟyav-** Adj. (auch mask.) 'der (rings) um das Land ist': *miϑrəm °yūm* (ASm.) .. *antarə.daȟyūm* Yt. *10*.144.

Npü.: *birāmūn i šahrhā*.

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• j. *aiwi-ðāta-* Adj., PPfP.: s. ¹*dā-*. KompA., E.

• j. **aiwi-ðātay-** f. 'Wort: °*ðāitīsča* (AP.) *gravasča* (sd.) *maϑrahe* Y. *9*. 26.
Bed. nach ai. *abhidhāna-* n.; s. HAUG Essays² 182, GDN. KZ. *28*. 189, FRMÜLLER WZKM. *1*. 162. DST. ZA. *2*. 95 lässt *ča* unberücksichtigt. — Pü.: *apar rawišnīh*.

• j. **aiwi'ðātō.tarštay-** Adj. (auch mask.) 'dem Schrecken beigelegt, beigesellt ist, schaudererregend (durch Hässlichkeit)': *aspahe* °*tōiš* (GSm.) Yt. *8*. 21.

• g. **aibī.dərəšta-**, j. ⁺**aiwi.darəšta-**[1] Adj. 'sichtbar, sichtlich': °*tā āvīšyā* (sd.) *avaŋhā* Y. *50*. 5; — *tå nō ązahučiṯ hatō ϑrāyente* °*tāiš avōbīš* Yt. *13*. 146.
ai. *abhidṛṣṭa-* Adj. — Pü.: *apar nikēžit*. — [1] So F 1 usw.; NA. gegen IF. *9*. 261 °*dərəšt*°.

• g. **aibī.dərəštay-** f. 'conspectus': *yezī āiš nōiṯ urvānē* (sd.) *advå* °*tā vaŋhyå* "da somit der Weg .. nicht vor Augen[1] liegt" Y. *31*. 2.
Zum V. *darəs-*. — ai. *dṛṣṭay-* f. — Vgl. *darštōiš* Inf. — Pü.: *apar nikēžišn*. — [1] Wörtl.: 'in conspectu'.

• j. **aiwi.draoxða-** Adj. 'zu belügen, zu betrügen': *miϑrəm* .. *yō nōiṯ kahmāi* °*ðō nōiṯ nmānahe nmānō.paiϑe* .. Yt. *10*. 17.
PFP. zum V. *draog-*; *xð* aus ar. *kth* (§ *53* II).

• j. **aiwi.druxta-** Adj., PPfP.: s. *draog-*. — *aiwi.druxtəm* als Absol. sbes. KompE.

• j. **aiwi.druxtəm** Absol.[1] 'unter Belügen, Betrügen von —' (Gen.): *rašnaosča paiti.saŋhəm miϑraheča aiwi.druxtəm* "indem er dem *R*. widerspricht und den *M*. betrügt" V. *4*. 54.
Zum V. *draog-*. — Pü.: *rašnʾa apar gōwēt* .. *mihrča apar drōžēt*, erl.: *ku drōγ gōwēt*. — [1] zBild. vgl. *asrutəm*.

• j. **aiwi.druxtōe** Inf. 'zu belügen, betrügen': *nōiṯ imaṯ vīspəm dužvarštəm nōiṯ vīspəm aiwi.dr*° (näml. *varštəm*) *miϑrō vaēnaiti* ".. nicht alles, was zum Trug (getan ist) .." Yt. *10*. 105 (?).
Zum V. *draog-*, § *53* II. — Vgl. *anaiwi.druxtay-*.

• j. **aiwi-ϑāy-**: °*ϑī-* Adj. 'obliegend, sich befassend mit —' (Gen.): *mā ϑrayąm vahištanąm* °*ϑyō* (NP.) *buyata* .. *ϑrayąm ačištanąm* °*ϑyō buyata* "nicht befasst euch mit den drei besten Dingen, (vielmehr) befasst euch mit .." V. *18*. 17[1].
Zum V. *sāy-*, § *283*. — Vgl. JN. Gr. *1*. 29[2]). (HBM. ZC. 308 wird der Syntax nicht gerecht.) — Pü.: *hač tān mā 3* .. *apar xᵛēš bavāt*. — [1] *Būšyąstā* spricht. — [2] Vgl. auch GDN. KZ. *27*. 230.

• j. **aiwi-ϑūra-** Adj. (fem. °*rā-*) 'rings, sehr siegreich', von Gottheiten: *uγrō* °*rō* .. *miϑrō* Yt. *10*. 6; 78; — *fravašibyō yå uγråsča* °*råsča* Y. *4*. 6; Yt. *13*. 40; — *fravašayō uγrå* °*rå* Y. *65*. 12; Yt. *13*. 75; — *fravašinąm uγranąm* °*ranąm* Y. *1*. 18.
Pü.: *aparvēš*, Sü.: *adhikaśaktiḥ*.

• j. ˣ**aiwiϑwarəs** N. *62*.
Pü.: fehlt.

• g. **aibī.bairišta-** Adj. 'der zuträglichste, am meisten frommende': *vohū xšaϑrəm vairīm bāgəm* °*təm* ⁺*vīdīšəmnāi* (sd.) .. *ašā antarə.čaraitī* .. *vahištəm* Y. *51*. 1.
Pü.: *apar barišnīh*.

• g. **a-bifra-** Adj. 'ohne Gleichen, unvergleichlich': *rafəðrāi vouručašānē* (sd.) *dōišī* (sd.) *mōi yā vō* °*frā* (NP.) *tā xšaϑrahyā ahurā yā vaŋhōuš ašiš manaŋhō* ".. sollt ihr mir die unvergleichlichen (Wonnen) eures Reiches, o *Ah*., zusichern als das Los des guten Sinnes" Y. *33*. 13[1].
Pü.: *pa patūkīh*. — [1] Vgl. zSt. GDN. BB. *15*. 281.

• j. **aiwi.naptīm** Absol., mit *asti* ('er befeuchtet', sva.) 'er besudelt mit Blut': *yezi aŋhaṯ* .. *aiwi.n*° *vā* .. *aiwi.vantīm* (sd.) *vā* V. *7*. 12.
Zum V. *nab-*; § *53* II. — Pü.: *hakar ast* .. *kuš apar nambēt hač xōn*.

• j. **aiwinasąs'təma-** Adj. 'der am meisten erlangt'[1]: *haŋhanuštəməm ašahe raϑwąm* °*məm* Y. *71*. 3.
⁺*aiwi.nasant-* Adj., PPA. zum V. ²*nas-*. — Pü.: *apar matārtum*. — [1] Näml. *yasnąsča vahmąsča*? Vgl. Y. *23*. 5.

• j. **aiwi.nītay-** f. 'Herzuführen', mit Akk. verb.: °*nītīčiṯ*[1] .. *spānəm zairitəm* .. *aēša druxš yā nasuš apa.dvąsaiti* "und beim Herzuführen des gelben .. Hundes fliegt davon .." V. *8*. 16[1].
Zum V. *nay-*. — ai. *nītay-* f. — Pü.: *apar kašēnd*. — [1] *ī* nach § *294*. 1 oder IF. *7*. 107? S. aber § *268*. 1. — [2] Es handelt sich um das '*Sagdīd*'; s. DST. ZA. *2*. 11.

• j. **aiwi.vaēðayanta-** Adj. 'der zugewiesen werden soll, wird, dedicandus': *haoma* .. *ašaya aiwi.vaēðayamna ašaya* °*ta* ".. qui dedicantur .. dedicabuntur" Vr. *9*. 3.
PFP. zum V. ¹*vaēd-*, aus dem Praes. 30 (Kaus.) gebildet, § *209*. 14. — Pü.: *apar nivist tāk nūn* .. *apē nivēðihēt hač nūn frāč*.

• j. **aiwi.vantīm** Absol., mit *asti* ('er

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bespuckt', sva.) 'er besudelt mit Speichel'[1]: *yezi anhaț upaētəm vā aiwi.naptīm vā aiwi.iritīm vā aiwi.v° vā* "wenn er (der Leichnam) sie (die Kleider) mit Samen oder Blut oder Kot oder Speichel besudelt hat" V. *7*. 12.

Zum V. *vam-*. — Pü.: *hakar ast kuš . . apar vāmūt ēstēt.* — [1]) Zur periphrastischen Ausdrucksweise vgl. BTHL. IF. *3*. 19 (und DBR. AiS. 404 zu MS. *1*. 10. 13); s. auch zu [4]*nijatəm.*

• j. **aiwi.vanyah-** Adj. 'besiegend', mit Akk.; nur mit *(ā)bavaiti* sva. 'er besiegt, gewinnt den Sieg über —': *yaț bavāni °yå ažīm dahākəm* Yt. 5. 34; 38, 54, 82, 109, 113, 117, *9*. 4; — *vīspe bavaț °yå* Yt. *19*. 77; 29, 87; — *ā dim bavaiti °yå* Yt. *8*. 22; — *yaț bavāma °yå* (NP.)[1]) . . *tusəm* Yt. 5. 58; 73.

Kompar. zum V. [1]*van-*, eig. 'der besiegendere'. — ai. *vánīyas-* Adj. — [1]) Kaum richtig; § *379* No. 1.

• j. **aiwi.varatay-** f. 'Sichdarüberwälzen, Darüberwogen': *pasča āϑritīm °raiti* "nachdem die Wellen dreimal darüber gegangen sind" V. *6*. 41.

Zum V. *3var-*. — Vgl. *varəmay-*, ai. *valana-* n. — Pü.: *apar burtišnīh*(?); vgl. DST. ZA. *2*. 91.

• j. **aiwi.varəna-** m. 'Bedeckung, Bekleidung': *upəma [aēte] stairiš[ča] antəma °na aēša druxš yā nasuš frāšnaoiti* "zu oberst das Lager, das äusserste Kleidungsstück erreicht . ." V. *7*. 10(?)[1]).

KompE. — Zum V. [1]*var-*. — ai. vgl. *várṇa-* m. 'Überwurf, Decke'. — Pü.: *ān i andartum aparnihumb.* — [1]) Ungramm. Stelle; vgl. DST. ZA. *2*. 99, BTHL. IF. *11*. 125.

• j. **aiwi.varšta-** Adj. (fem. °*tā-*) 'beregnet, worauf es geregnet hat': *vīspəm ā ahmāț nasunąm ča °tanąm daxmanąmča °tanąm hixranąmča °tanąm vayanąmča fravuharətanąm* "bis dass es auf die Leichname geregnet und . . und auf die Leichenausscheidungen geregnet hat und bis die Vögel (Alles) aufgefressen haben" V. *5*. 14[1]).

PPfP. zum ai. V. *varṣati*. — ai. *abhivṛṣṭa-* Adj. — Pü.: *apar varzišnīh*, erl.: *apē barēnd.* Vgl. aber Dk. *8*. 44. 20, wo *apāk vārītan*; s. dazu DST. ZA. *2*. 71. — [1]) Auffällige Konstr. Pü.: *hamāk haē ān vīnās šāyēt būt tāk ka ān nasāk apar varzišnīh.*

• j. **aiwi.vōiždayant-** Adj., PPA.: s. *vōiždaya-*.

• j. **aiwi.iritīm** Absol., mit *asti* ('er bekackt', sva.) 'er besudelt mit Kot': *yezi anhaț .. aiwi.ir° vā aiwi.vantīm* (sd.) *vā* V. *7*. 12.

Zum V. *ray-*. — Pü.: *hakar ast kuš . . rīt ēstēt.*

• j. **aiwi.sravana-** Adj., PPM.: s. *srav-*. KompE.

• j. **aiwi-srūϑra-** n. Name der ersten Hälfte der Nacht*): °*rəm* F. *27* b. [N. *51*: lies °*ϑrimanąm*.]

*) Die vom Beginn der Abenddämmerung bis Mitternacht reicht und in zwei Abschnitte zerfällt: *hū frāšmō.dātay-* und *ərəzaurvaēsa-*. Vgl. F. *27* b, N. *51* und unter *aiwi.srūϑrima-*; ferner DST. ZA. *2*. 282.

Ableit. — Et.? Eher zu *srvant-* (sd.) — also 'das Sichheranschleichen', näml. der Nacht, vgl. *raočanhąm fragatay-* — als zu ai. *abhi śṛṇoti.* Anders DST. ZA. *1*. 26, GGR. OK. 327.

• j. [1]**aiwi.srūϑrima-** m. Gottheit der vierten der fünf (priesterlichen) Tagesabteilungen*), beigenannt *aibi.gāya-* (sd.): °*məm aibi.gāim ašavanəm ašahe ratūm* Y. 2. 6; G. *4*. 5; — °*māi aibi.gayāi* Y. *1*. 6; G. *4*. 1; — °*ma aibigaya* Y. *1*. 20.

*) Genannt *aiwisrūϑra-*, sd. Vgl. noch Bd. *25*. 9 (*ka stārak ō āsmān paitākīh mat tāk nēm šap*), N. *51* und zu *asnya-*.

Ableit. — Ableit. aus *aiwisrūϑra-*. — Pü.: transskr.; Sü. erl.: *pūrvārdharātrasaṃdhyaḥ.*

• j. [2+]**aiwisrūϑrima-**[1]) Adj. (fem. °*mā-*) 'den *Aiwisrūϑrima* betreffend, ihm gebührend': *kahmāț (hača)* +°*ϑrimanąm*[1]) *gāϑanąm ratufriš frajasaiti* N. *51*.

Ableit. aus [1]*aiwisrūϑrima-* (mit Verschiebung des Haupttons?). — Pü.: transskr. — [1]) Hds. °*ϑrəm ananąm*; s. § *409*.

• j. **aibiz-** Adj. (auch fem.) 'etwas (Gen.) verlangend, heischend': *čarāiti* .. °*biš* (NSf.) *taț vanhōuš aršānō* "die Frau .. Gutes darum heischend vom Mann" V. *3*. 24; — *zå* .. °*biš* (NSf.) *taț vanhōuš* +*aiwi.šōiϑni* "die Erde .. Gutes darum heischend beim Bewohner" V. *3*. 24[3].

Komp.: *aibi*+**iz-* Adj., zum V. *āz-*. — Pü.: *ōšān* (las also *aēibiš*); s. dazu FRMÜLLER WZKM. *3*. 166. — [1]) zSt. s. GDN. *30*. 522.

• j. **aiwi.zūzuyana-** Adj., PPM.: s. *zav-*.

• j. **aiwi-zuš-** m. (auch mit *span-* m.) Name einer Art des Hundegeschlechts: *spā °zuš* V. *5*. 32.

Vgl. *vīzuš-*. — Pü.: fehlt (*nē rōšnak*).

• p. **abiš** Adv. 'dabei': *utā ab° nāviyā* (sd.) *āhaᵃ* Bh. *1*. 18.

Ableit. aus *abiy*; s. JSCHMIDT Plur. 359.

j. *aiwiš.iti* N. *4*: lies *aiwišūiti.*

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• j. **aiwi.šaētan-**: °*šōiδn-*[1] m. 'Bewohner': *zā* .. *aibiš* (sd.) *taṯ vaŋhǝuš* +°*δni* (LS.)[2] V. *3.* 24.

Zum V. *šay-*; vgl. *aiwi.xšōiδne* Inf. — Pü.: *apar mānišnīh.* — 1) § *297.* 1. — 2) So Jp 1 usw.; NA. °*δna* (IS.).

• j. **aiwi-šayana-** n. 'Bewohnen': *yaδa* .. +*aiwišayama darǝya °na* .. *bǝrǝymyō.-šaētǝm* (sd.) Yt. *10.* 77.

Zum V. *šay-*. — a. *kṣayaṇá-* Adj. (?).

j. *aiwišayamna* Yt. *10.* 77: lies °*šayama*; s. *šay-*.

• j. **aiwi-šasta** Inf. 'aufzusitzen, zu besteigen (vom Reiter)': *mā buyå aurvatąm yūxta* (sd.) .. *aiwiš°* Y. *11.* 2.

Zum V. 1*had-*. — Vgl. *nišastay-*. — Pü.: *mā* (*bavē*) *arvandān apar nišastan.*

j. *aiwišōiδna* V. *3.* 20: lies °*δni*; s. °*šaētan-*.

• j. **aiwi-šitōe** Inf.: s. unter *šitōe*.

• j. +**aiwi-šūiti**[1]) Inf. 'herzukommen, heimzukehren': *yaṯ hiš δriš* +*yārǝ* ^x^*hmā aiw°* ".. dreimal des Jahrs heimzukehren" N. *4.*

Zum V. *šav-*. — Pü.: *tāk 3 bār andar sāl apar šavišn*; erl.: *kuš har 4 māh ēvak bār apāč šavišn.* — 1) Hds. *aiwiš.iti.*

• j. **aiwiˈštay-** f. 1) 'Studium', uzw. spez. der heiligen Texte der *mazd*ischen Religion: *nōiṯ mē apąm āδrava °tiš* (AP.)[1]) +*vǝrǝδye* (sd.) *daiŋhava čarāṯ* (sd.) Y. *9.* 24. 2) 'Lesen, Vorlesen', spez. liturgisches, Lesen der Liturgie: *čvaṯ* +°*tīm*[2]) *parayaṯī δrixšaparǝm haδrākǝm* (sd.) N. *4.*

KompE. — Zum V. 1*ah-*. — Pü.: *pa apar ōšmurišnīh*, Sü.: *adhikādhyayantayā.* Vgl. zu *anaiw°*. — 1) Gdn.s Korr.-Vorschlag in der NA. ist wertlos. — 2) Hds. °*tǝm.*

• j. **aiwištar-** m. 'Eigner, Besitzer, Herr': *urvąm pouru.vastrąm* .. *ahe paityārǝm frākǝrǝntaṯ aŋrō mainyuš* .. *aya °tāra* (als AP.) V. *1.* 10.

KompE. — Komp.: *aiwi*+**ištar-*, zum V. *aēs-*. — ai. vgl. *īšitar-* n. — Pü.: *ān i vattar apar mānišnīh*; zu den mp. Glossirungen s. Dst. ZA. *2.* 11.

• p. +**abištā-**[1]) f. —?—: *upariy °tām upariyāyam* Bh. *1.* 13 (?).

Alles unsicher; zuletzt zSt. Foy[2]) ZDMG. *54.* 364, Jn. JAOS. *21.* 172, wo weitere Litt. — 1) *āb°* der Ausgabe ist nach IF. *8.* 292 Druckfehler. Rl. las *abᵃšᵃiᵃamᵃ*, d. i. *ābaštām.* — 2) Der KZ. *35.* 45 vorschlägt: *apariy arštām āpariyāyam* zu lesen: "sondern ich verehrte die Aufrichtigkeit". *arštā-* würde haplol. für **aršta'tā-* (s. *arštāt-*) stehen, *āpar°* (für *ahapar°*) zu *hapariya-* gehören. Zu *apariy* 'aber' s. auch Foy ZDMG. *54.* 363; vgl. zu 1*ay-* No. 26.

• j. **aiwi-šmarǝta-** Adj., PPfP.: s. 2*mar-*.

• j. **aiwiš.huta-** Adj., PPfP.: s. 1*hav-*.

• j. **aiwiš.hutayaē-**ča Inf. '(und) um auszukeltern, durch Keltern zuzubereiten': *aiw°* .. *yōi hǝnti haoma* Vr. *9.* 3.

Zum V. 1*hav-*. — Vgl. *hutay-*. — Pü.: *pa apar hunišnīh* (geschr. k r dt n n *isnīh*, d. i. *xᵛanišnīh*; s. zu 1*hav-* No. 3).

• j. **aiwiš.xᵛarǝϑa-** Adj. (fem. °*δā-*) 'zum Genuss geeignet': *aēša āfš yaoždya bavaiti vasō °δa pasubya vīraēibya* V. *6.* 32.

KompE. — Komp.: *aiwi*+*xᵛar°*, § *304* II. 45. — Pü.: *xᵛarišn.*

• j. 1**aiwi.xᵛarǝnah-** Adj. 'sehr hoheitsvoll': *xᵛarǝnå nąma ahmi °nå nąma ahmi* Yt. *15.* 48.

Vgl. 2*aiwi.xᵛarǝnah-* EN.

• j. 2+**aiwi.xᵛarǝnah-**[1]) m. EN. eines Gläubigen: °*naŋhō ašaonō* Yt. *13.* 117.

Vgl. 1*aiwi.xᵛarǝnah-*. — 1) NA. ungetrennt.

• j. 1**abda-** Adj. 'ausgezeichnet, trefflich': *dāmąn pouruča °dača* (APn.) Yt. *19.* 10.

Ableit. — Et.? — mp. *awd* 'mirus'[1]) usw. S. dazu Justi NB. xiv, ZDMG. *49.* 682. — 1) So jedenfalls Kn. *7, 24.* Sü. hat dafür *mahān, gurutaraḥ*, Npü.: *nīktar, mihtar, bihtar.* S. noch SWienAW. *67.* 840. 1 f.

• j. 2**a-bda-** Adj. (fem. °*dā-*) 'wo man nicht hintreten, nicht festen Fuss fassen kann' sva. 'grundlos': °*dača* (NSf.) *iδa* .. *sadayāṯ yaṯ iδa pasǝuš anumayehe paδǝm vaēnāite* "und unbetretbar wird es (näml. *daiŋhuš*) erscheinen, wo jetzt der Tritt der Schafe zu sehen ist" V. 2. 24[1]).

S. unter 1*paδa-*. — ai. vgl. *ápada-* Adj. 'no place to step upon' (SBE. *42.* 167). — Pü.: transskr.[2]) — 1) Vgl. zSt. Hbm. KZ. *27.* 94, Ggr. OK. 139. — 2) Wobei a statt dd geschrieben ist. Dst.s *afdīh-ča* 'une merveille' ist Korrektur, s. Etlr. *2.* 215 No. 4.

• j. **abdō.tǝma-** Adj. (fem. °*mā-*) 'der ausgezeichnetste, trefflichste': *gaēδyāi tē yōi °me* (NDf.) "für das Hauswesen die trefflichsten" Yt. *5.* 34.

j. *aiwyaŋhǝm* N. *10*: lies *aδwayaŋhǝm.*

• g. **abyastay-** f. 'eifrige Bemühung um —', mit Akk.: *mǝnčā ī mazdazdūm* (sd.) +*vaēdō.dūm daēnābīš °tā* (LS.) *ahūm yǝ̄ vaŋhǝ̄uš manaŋhō* ".. und lernt sie im Innern begreifen in eifriger Bemühung um das Leben des guten Sinns"[1]) Y. *53.* 5[2]).

Komp.: *aibī*+**yastay-*, zum V. *yat-*. — ai. °*yattay-* f. — Pü.: *akās dahišnīh i pa dēn pa har 2 axᵛān i pa vahuman*; das Wort fehlt also; vgl. Var. — 1) Vgl. 1*gaya-* No. 1. — 2) Vgl. zSt. Y. *51.* 19. Gdn. NA. Ntr. will *aibyasčā* lesen; zu Unrecht.

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• j. *ˣaδa* **aiwyastčit̰** *paiti apa ϑrəstəməmčat̰ ptārəntaˣ* N. *51*.
Pü.: fehlt.
j. *aiwyāiš* N. *14*: lies *°yās*, s. [1]*ah-*.
j. *aiwyāxšay°* Vf.: s. unter *āxš-* und *šay-*.

• j. **aiwy-āxštar-** m. 'der die Aufsicht hat, führt über –, Beaufsichtiger': *harəta °tača vīspayå .. gaēϑayå* Y. 57.15; V. 2. 4, 5; — *harətārəmča °tārəmča .. gaēϑayå* Yt. *10*. 103; — *yōi hənti åŋhąm dāmanąm .. °tarasča* (NP.) *nipātarasča* .. Yt. *19*. 18.
Zum V. *āxš-* (sd. mit No. 1). — Pü.: *apar nikās dāštār*.

• j. **aiwy-āxštrāi** Inf. 'die Aufsicht zu führen über –, zu beaufsichtigen', mit Akk.: *gaēϑåsča tanvasča harəϑrāiča °rāiča* Y. *58*.2; *71*.11, Yt. *5*.6.
Zum V. *āxš-* (sd. mit No. 1). — Pü.: *pa apar nikās dārišnīh*.

• j. **aiwyāma-** Adj. 'überstark': *aməšanąm spəntanąm .. °manąm* Y. *26*.3.
Ableit. — Komp.: *aiwi*+[1]*ama-*; § *268*. 3. — Vgl. *avi.ama-*. — Pü.: *apar matār*, erl.: *ō kār u dātastān*; s. Ableit.

• j. **aiwyāmaᵗtəma-** Adj. 'der allerstärkste': *aməšąsča spənta saošyantasča .. °ma* Y. *13*.3; Vr. *3*.5.
Pü.: *apar matārtum*, erl.: *ō kār u dātastān*; s. Simpl.

• j. **aiwyāvah-** n. 'Beihilfe, Unterstützung'[1]): *tā nō .. havaŋha tā °vaŋha* (IS.) .. *uzjamyąn yī staota yesnya* Y. *55*.3.
Komp.: *aiwi*+[2]*avah-*; § *268*. 3. Unsicher[1]). — Pü.: undeutlich; erl.: *ka ruvān dōst apē bavēm* (?). — [1]) Sicher falsch Dst. ZA. *1*. 353.

• j. **aiwyāsta-** Adj., PPfP.: s. [1]*yāh-*.
KompE. — Komp.: *aiwi*+*yāsta-*.

• j. **[1]aiwyāstay-** f. 'Anlegen des Gürtels, der Gürtelschnur': (*yezi*) ⁺*maγnąm* ⁺*tanūm °stąm*[1]) ˣ*irīrīš nōit̰ anaiwyāsti astrənti* "wenn sie dem nackten Leib beim (sva. durch) Anlegen des Gürtels Schaden zufügen würden, so begehen sie durch Nichtanlegen des Gürtels keine Sünde" N. *95*; ⁺*95*[2]).
KompE. — Komp.: *aiwi*+**yāstay-*; zum V. [1]*yāh-*. — Pü.: *pa aiwyāhanišnīh*. — [1]) LS. mit Instrumentalbedeutung (?); vgl. die Inf. *hubərətąm*, *vohu.bərətąm* und ZDMG. *46*. 304. — [2]) Wo *aiwystąm*.

• j. **[2]aiwyāstay-** f. 'Begehen, Zurücklegung (eines Wegs)': *čavat̰ .. dbōištəm ayanəm .. yā* ⁺*frayarəne vā uzayeirine vā* ⁺*ayąn °tiš aŋhat̰* ".. dass seine (des Wegs) Zurücklegung .. stattfinden kann" N. *9*.
Komp.: *aiwi*+*ā*+**stay-*[1]), zum V. [2]*had-*; Bthl. IF. *12*. 119. — Pü.: *apar rasišnīh*. — [1]) *st* aus *zd* (Nullform)+*t*.

• j. **aiwyāstar-** m. 'der das *Barəsman* bündelt': *upa tū nō °ta barəsma* .. Yyt. *23*.
Komp.: *aiwi*+**yāstar-*, zum V. [1]*yāh-*. — gr. vgl. ζωστήρ.
aiwyāsti N. *15*: s. [1]*ah-*.
j. *aiwyāstrəm* N. *96*: lies *°yāstəm*.
j. *aiwyāš* N. *14*: lies *°ās*, s. [1]*ah-*.
j. *aiwyåŋhača* N. *94*: lies *°hana*(?).

• j. **aiwyåŋhana-** n. 1) 'Gürtel, Gürtelschnur'*): *°nəm vā aiwyåŋhayamnō °nəm vā būjayamnō* (sd.) Yt. *1*.17; — *frā tē mazdå barat̰ .. °nəm .. vaŋuhīm daēnąm māzdayasnīm* "dir (dem *Haoma*) brachte *M.* einen Gürtel .., (näml.) die gute *mazday.* Religion" Y. *9*.26[1]); — *yat̰ aēte yō mazdayasnō apərənāyūkō avi hē hapta sarəδa frajasāiti .. °nō*[2]) *paitiš hē maiδyāi būjyamanō avi hē nara pasčaiti nəmaŋhənti* "wenn dem jungen *Mazday.* sieben Jahre vergangen sind, soll man ihm den Gürtel um die Hüften legen, worauf ihn die Männer (als ihresgleichen) achten" Vd. *18*; 20[2]; — *tūiryō °nō būjyamanō* "viertens legt man (dem Toten) die Gürtelschnur um" Vd. *12*[3]). a) von der Schnur, mit der die *Barəsman*zweige in Bündel zusammengebunden werden**): *aϑa °na* N. *108*(?). 2) 'Gewand, Kleid': *yā hama* ⁺*°na*[4]) *aiwyåŋhayånti* "wenn zwei gleiche Kleider anziehen" N. *94*(?); — *yezi tarasča °na aipi.varəčainti* N. *95*(?); — *bityō antəma °nō* "zweitens (soll man dem Toten mitgeben) das Untergewand" Vd. *12*[3]).

*) Mit der ersten Anlegung der Gürtelschnur (heute *kustī*) vollzieht sich die Aufnahme des jungen *Mazdayasna* in die Religionsgemeinde. Sie geschieht jetzt nach dem 7., früher nach dem 15. Jahr, vgl. Yt. *8*. 13 (unter *ayav-*) und Vd. *18*. Weiteres bei Dst. ZA. *2*.243, DMenant Parsis 135. — **) Heute *ēvanghan* genannt; vgl. Haug Essays² 396, Dst. ZA. *1*. lxxiv.

Komp.: *aiwi*+**yåŋhana-*, zum V. [1]*yāh-*. — Vgl. np. *pērāhan*[5]) 'Hemd', *hamyān*[6]) 'Gürtel'. — Pü.: *aiwyāhan*[7]), *°hanišnīh*[7]), erl.: *kustīk*. — [1]) Vgl. zu diesem Bild V. *18*. 1, zu *anaiwyāsta-*. — [2]) Hier *°hānō*. — [3]) Vgl. zSt. IF. *11*.120. — [4]) Hds. *°hača*; Pü.: undeutlich. — [5]) Aus **par(i)įāhana-*; s. dazu Hbm. PSt. 101, FrMüller WZKM. *8*. 93. — [6]) Aus **hamįāhana-* (zu Horn GIrPh. *1* b. 96. 7 b). — [7]) S. zu [1]*yāh-*.

• j. **aiwyåŋhayamna-** Adj., PPM.: s. [1]*yāh-*.
Komp.: *aiwi*+**yåŋh°*.

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• j. **aiwyåŋhā-** f. 'Lesen, Studium' uzw. der heiligen Texte: *kā asti iϑyejå maršaonō* (sd.)? .. *aya daēna disyāt̰* .. *yō ϑrizarəmaēm ratūm °həm nōit̰ aiwyāsti nōit̰ gāϑå srāvayeiti* ".. er könnte durch seine schlechte Religion (einen) dazu verleiten, dass er während der drei (dafür bestimmten) Frühlinge[1] dem Studium (der heiligen Texte) nicht obliegt, (dass er) die *G.* nicht aufsagt" V. *18*.9[2].

Aus ar. **abhi̯āsā-* (oder auch *°asā-*, § *268*. 3, *298*. 7?), zum V. *¹ah-*. — Pü.: *aiwyāhan aiwyāhanēnīt*; s. No. 2. — [1]) Vgl. N. *11*. — [2]) Vgl. zSt. — gegenüber Pü. und HAUG SBayrAW. *1868*. 2. 25, DST. ZA. *2*. 243 — CLD. KZ. *33*. 459.

j. *aiwyånti* N. *93*: lies *aiwyåŋhayånti*.

j. *aiwystąm* N. *95*: lies *aiwyāst°*.

• j. **awra-** n. 1) 'Regenwolke, Wolke': *yaϑa °rəm vātō.šūtəm* Y. *9*. 32; — *°rå upāpå* Yt. *14*. 41; — *°ra* F. *7*. 2) 'Regen, Regenschauer': *maēγa .. yāhva urvāitiš* (sd.) *°rå* Yt. *8*. 40.

KompE. — ai. *abhrá-* n. 'Wolke'; np. *abr* 'Wolke', afγ. *ōrą* 'Wolke', bal. *haur* 'Regen'. — Pü.: *awr*, (zu F. *7*): m dt r k.

j. *awž°* (KompA.): s. *¹avah-*.

• j. **awž-dāta-** Adj. 'ins Wasser gelegt, im Wasser ruhend': *vātasča yō daršiš °təmča xᵛarənō* Yt. *8*. 34.

• j. **awəž-dāna-** Adj. 'einen Wasserbehälter, ein Wasserbecken bildend': *vairīšča °nåŋhō* (als AP.) Y. *42*. 2.

**dāna-* n., zum V. *¹dā-*; ai. *°dhāna-* n., np. *°dān*. — Vgl. *gaodana-*. — Pü.: transskr. (als EN.).

• j. **awždānvan-** m. Name eines Gewässers: *aδa hāu apayžārō bvat̰ zrayaŋhō vouru.kašahe āfš yā °nva* (NS.) *nąma* Yt. *19*. 62.

Eig. 'einen Strom von Wasser enthaltend'(?), Ableit. aus **awž-dānav-* m.

j. *afiϑyō* F. *3* h: lies *afri°*.

• j. **afnahᶦvant-** Adj. 'reich an Habe, Besitz': *måŋhəm* .. *⁺°naŋhuntəm* Yt. *7*. 5; — *ˣhafsne* (sd.) *⁺afnaŋuhå* F. 2f.

Ableit. aus **afnah-* n. — ai. *ápnas-* n. 'Besitz', *ápnasvant-* Adj. — Pü. (zu Yt. *7*): *awrōmand*[1]), Npü.: *abrmand*, (zu F.): s. unter *ˣhafsne*. — [1]) Im Urtext stand vll. ap n *ōmand*, anders freilich LEUMANN EtWb. 17.

j. *afraourvisvat̰* Yt. *13*. 26: lies *afrō.urv°*.

• j. **⁺a-fraoxtay-**[1]) f. 'Nichtsichäussern, Nichtantwortgeben, -redestehen': *kō hē pourunąm aēϑrapaitinąm*[2]) *⁺°ti*[3]) *āstryeiti? ⁺nabānazdištō* "wenn der Lehrer viele sind, wer von ihnen versündigt sich dadurch, dass ihm (dem Schüler) kein Bescheid wird?" N. *13*; — *vīspaēšu ˣparənti vīspaēšu ⁺°ti*[4]) *āstryeiti* "jedes Mal, wenn Einwendung erhoben und kein Bescheid gegeben wird, versündigt er sich" N. *13*.

Pü.: *afrāčgōwišnīh*. — [1]) S. No. 3, 4. — [2]) Ausg. hat dahinter *ča*, das in T fehlt. — [3]) Hds. *afrōxte*, *afraoxte*. — [4]) Hds. *afrōti*.

• j. **a-fraᶦoxšayant-** Adj. (fem. *°yeintī-*) 'nicht hervorwachsend, spriessend', von Pflanzen: *urvaranąm* .. *yå para ahmāt̰ hištənta* .. *⁺°yeintiš* (NPf.) *hamaya gātvō* Yt. *13*. 55.

PPA. zum V. *¹vaxš-*.

• j. **a-frakaᶦtak-** Adj. 'nicht vorwärts, (aus der Deckung, dem Versteck) hervor laufend': *arəzō.šamanəm* .. *°tačim* Yt. *19*. 42[1]).

**tak-* Adj. zum V. *tak-*. — [1]) GDN.s metri causa konstruirtes *afraktačim*, 3Yt. 26, 127 ist ein Monstrum.

• j. **a-frakaᶦδavata-** Adj. (fem. *°vaitī-*)[1]) 'nicht vorwärts, fort, von der Stelle zu rütteln, unverrückbar': *nī hīm* (näml. *daēnąm*) *dasta* .. *°vaitīm* Yt. *13*. 100.

**davata-* Adj., PFP. (§ *209*. 11) zum ai. V. *dhūnóti* 'er rüttelt'. — [1]) Die Femininbildung ist auffällig. Ob etwa für **aᶦfrakaᶦδavaᶦvaitīm*?

• j. **afrakavasᶦtəma-** Adj. (fem. *°mā-*) 'der am wenigsten von der Stelle zu bringen ist, der unerschütterlichste': *fravašayō* .. *°må apa.srayamnanąm* "die *Fr.* .. die unerschütterlichsten unter den sich anstemmenden" Yt. *13*. 26.

Superl. aus **a-frakaᶦvant-* Adj. 'der kein von der Stelle kennt'(?).

• j. *ˣpaouruš karəna* .. **afračičišˣ** P. *45*.

Pü.: *afrāč čāštār*.

• j. **a-fraȳyamna-** Adj. (fem. *°nā-*) "sich nicht vermindernd, unversieglich: *xå paiti °nå* Yt. *13*. 14[3].

• j. **a-fraᶦtat̰.kvah-**[1]) Adj. (fem. *°tat̰.kušī-*) 'nicht vorwärts fliessend': *apąm* .. *yå para ahmāt̰ hištənta* .. *°kušiš* (NPf.) *hamaya gātvō* "der Wasser .., die vordem (still) an dem gleichen Ort standen, ohne vorwärts zu fliessen" Yt. *13*. 53.

**tat̰.kvah-*[1]): *tat̰.kuš-*, PPfA. zum V. *tak-*; § *330* I b. — [1]) Ansatz des Vollstamms unsicher.

• j. **⁺a-fradərəsᶦvant-**[1]) Adj. 'wo man keinen Ausblick hat, wo man nichts sehen kann': *vairīm* .. *°vantəm*[1]) Aog. *28*.

**fra-dərəs-* f., zum V. *darəs-*; ai. vgl. *upadŕ̥ś-* f. — Pü.: *anašnās*, erl.: *kē tārīkīh ētōn ⁺ku dast frāč šāyēt griftan*. — [1]) Hds. *afrakərəsvat̰.təm*.

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• j. **a-fra-patāi** Inf. 'heranzugehen' (in daēvischer Art): *frā ϑwąm .. uzuxšāne* (sd.) *nōiṯ apaya afr° ząm paiti* ".. damit du künftig nicht mehr herankommen kannst zu .." Yt. *19.* 50.

Zum V. *pat-*.

• j. **a-fraˈɒharəza-** Adj. 'sich nicht ergiessend': *°zāṯ pairi xšudrāṯ* "ohne dass Samenerguss erfolgt" V. *16.* 16.

Zum V. *harəz-*. — ai. vgl. *prasargá-* m. — Pü.: fehlt.

• j. **a-fraˈmarəntəm** Absol. 'beim Nichtaufsagen (der Gebete)', mit Gen. subj.[1]: *+aēte +yōi fračarənti .. gaδōitīšča* (sd.) .. *afr° aēšąm aētaēšąm ratufriš ratufritīm ϑwərəsaiti* "diejenigen, die ..: falls sie die Gebete nicht aufsagen, schreibt ihnen .. vor" N. *53.*

Pü.: gestört[1]; dazu die Erl.: *kušān gāsānbār nē yašt bavēt.* — [1]) Vgl. zSt. und zPü. unter *framarəntəm.*

• j. **a-fraˈmarəntī-** f. 'Nichtaufsagen, Nichtrezitiren': *ahe zī nā +sravaŋhō °ti āstryeite yaϑa gāϑanąmčiṯ* "denn durch Nichtaufsagen dieses Spruchs versündigt man sich ebenso wie (durch das) der Gāϑās" N. 22.

Zum V. ²*mar-*, § *191.* 2. — Pü.: *afrāč ōšmurišnīh.*

• j. **a-fraˈvaoča-** Adj. 'nicht sprechend, der nicht sprechen kann, stumm': *asruṯ.gaošō vā °čō vā* N. *14.*

Zum V. *vak-*[1]). — Vgl. ˣ*afravaočīš.* — Pü.: *afrāč guftārīh rāδ*, erl.: *gungīh rāδ.* — [1]) Red. Bildung wie ai. *pra-babhra-*, *sasrá-* usw.; Wh. Gr.² § *1148.* 4.

• j. ˣ*paouruš karəna* .. **afravaočīš** *hava hizva*ˣ P. *45.*

Vgl. *afravaoča-*. — Pü.: *afrāč guftār.*

• j. **a-fraˈsāh-**, *ā-fraˈsāh-* Adj. 'der am Ziel seiner Wünsche ist, des Hoffnung erfüllt ist' sva. 'selig': *pasčaēta azəm .. aoi urune urvāsma* (sd.) *daēsayeni anaγrača raočå °saŋhąnča* (GP.)[1]) *xᵛāϑra* ".. und die wohligen Stätten der Seligen" P. *38*; — *anaγrå raočå .. °saŋhąmča*[1]) *xᵛāϑrəm* G. *3.* 6.

Ableit. — Eig. 'der beim (zum) Gegenstand seines Wunsches (gelangt) ist'. — Pü.: *asačišn* (?). — [1]) Zum *a* s. § *294* Ntr.

• j. **afrasāhˈvant-, āfrasāhˈvant-** Adj. (fem. *°vaitī-*) 'den Wunsch, die Hoffnung erfüllend, selig machend': *ašīm .. afrasāŋhaitīm* Y. 52. 1. a) mit Dat. comm.: *dāyå mē ātarš puϑra ahurahe mazdå yā mē aŋhaṯ afrasåŋhå .. vahištəm ahūm* "verleihe mir, o *Āt.*, Sohn des *AhM.*, womit er mir den Wunsch erfüllen soll, das Paradies .." Y. *62.* 6.

Eig. 'beatum (beatos) habens' sva. 'reddens'[1]). — Pü. (zu Y. *52*): *pa .. afrāč sačišnīh*, Sü.: *yat .. šiṣyāṃ dātum šakyate*; (zu Y. *62*): *ān kē man āmōxt frāč sačišn*, Sü.: *yā me abhūt ayogyatā*, Npü.: *āngah marā būd nāsazā.* — [1]) Eine unmögliche Et. KZ. *30.* 521; zBed. des Adj. vgl. ai. *uttarāvant-* ('superiorem reddens'), *bhaṅgurāvant-* ('debilem reddens').

• j. **a-fraˈsrutay-** f. 'Nichtzugehörbringen, Nichtvortrag (der Gāϑās): *pasča +hāϑra °sruiti šē paiti tanūm +piryeite* N. *7.*

Pü.: *frāč srāyišnīh* (statt *afr°*).

• j. **a-frazantay-** Adj. 'kinderlos': *uta buyå °zaintiš* Y. *11.* 1.

Pü.: *afrazand.*

• j. **a-fraˈšāvayant-** Adj. 'nicht heranbewegend, nähernd': *frašāvayō* (sd.) .. *nōiṯ °vayō* N. *103.*

Pü.: *pa afrāč barišnīh*, erl.: *ka nē barēt.*

• j. **a-frašīˈmant-** Adj. 'sich nicht vorwärts, weiter bewegend': *strąm måŋhō hūrō .. yōi para ahmāṯ hame gātvō darəγəm hištənta °mantō* Yt. *13.* 57.

Vgl. *frašuˈmant-*, wonach wohl zu korrigiren; s. Dst. ZA. *3.* 77; die Lesung ist nicht ganz sicher. — Andre Deutungsversuche bei Gdn. KZ. *27.* 228, Foy ZDMG. *50.* 136.

• j. **a-frərətay-** f. 'Gewährung'[1]): *mīždahe °raiti* Vyt. *30.*

Komp.: *frā* + ˣ*ərətay-*, zum V. ²*ar-*; vgl. *frərəta-*. — Pü.: *frāč rātīh.* — [1]) So nach Pü., also mit ¹*a°*.

j. *afrōxte, afrōti* N. *13*: lies *afraoxti.*

• j. **+a-frō.urvisˈvant-**[1]) [2]) Adj. 'was kein Sichherwenden, Herankommen hat, nicht herankommen kann': *yå °vaṯ kərənavainti īrəm yahmya jasənti* "die den Angriff nicht herankommen lassen auf den, zu dem sie sich wenden" Yt. *13.* 26.

ˣ*frō.urvis-* f. — [1]) NA. hat gegen § *268.* 14 *afraourv°*; s. aber Mf3. — [2]) Falsch § *214.* 2.

• j. **a-friϑyant-** Adj. 'nicht verfaulend, verwesend': *yaṯ kərənavąn frašəm ahūm azarəšəntəm amarəšəntəm °yantəm apuyantəm* Yt. *19.* 11; — +*°yō* Vyt. *45*[1]), F. *3* h[2]).

PPA. zum V. *fraēϑ-*. — Pü.: *ašōδišn* 3). — [1]) Hds. *afrity°*. — [2]) Hds. *afrīϑy°*. — 3) D. i. 'nicht hungernd'; vgl. Päz. zu Mx. *8.* 9: *ašōišn* (in Pü.: *akṣudhāvān*); s. Reichelt WZKM. *14.* 190 No. 25.

• j. **aˈfryō.zaotar-** Adj. 'der einen (den

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Göttern) nicht genehmen *Zaotar* hat': *mā* (*hyāϑa*) °*tārō* Vyt. *12*; — °*tārō narō* Vyt. *12*.

Vgl. zBed. unter *ratufrī-*. — Pü.: *adōst zōt*.

• j. **afsman-** n. 'Verszeile (der *Gāϑās*)'[1]: *tišranąm haurva.paoiryanąm* .. *hāitišča* °*manāča* (AP.)[2] *vačasča vačastaštīmča* (sd.) Vr. *13*. 3; — *vīspəmča* °*manəm* (AS.)[2] *yazamaide* Y. *71*. 4; — *aētatča vačō* .. *ϑri.-afsməm* (sd.) .. *kāiš hē* °*mąn* (NP.) ".. welches sind seine (des *Ahuna Vairya*) Verszeilen?" Y. *19*. 16.

KompE.; Ableit. — Et.? Vll. zum V. *pas-*, mit übertragenem *s*, § *33*; also eig. (*a-fsman-*) 'was in fester Fügung, in feste Form gefügt ist'. — Pü.: *patmān-*3), (zu Vr.): *gās*. — 1) Im Ganzen 1016. — Falsch GDN. VSt. *1*. 287 geg. GIrPh. *2*. 25. S. zu *vačastaštay-* No. 1. — 2) Nach der *a*-Dekl. — 3) Vgl. *afšman-* No. 3.

• j. **+afsmainivąn** Adv. 'verszeilenweise': *sraošəm* .. *yō paoiryō gāϑå frasrāvayat* .. +*afs*°[1] *vačastaštivat* ".. der zuerst die *Gāϑās* rezitirte .. verszeilen-, strophenweise" Y. 57. 8; — *yā gāϑå* +*afs*°[2] *srāvayatō* ꭓ*va ratufriš* (statt ND.) *vačastaštivat* +*srāvayatō aētavatō katarasčit* .. N. *23*; — *yā yasnəm* +*yazənti* +*afs*°[3] *vā vačastaštivat vā* ꭓ*va ratufrya* N. *24*; — *yat hakat* +*āmrutō* +°*vanča*[4] +*vačastaštivatča* .. N. *24*.

APn. (?) aus **afsmain'ivant-* Adj. 'so wie die Verszeilen (der *Gāϑās*) sind'; vgl. zBed. WH. Gr.² § *1107*. — Pü. (zu Y.): *apāk gaϑr* (in Aw.-Buchst.)5), (zu N.): *pa gās, gās srāyišn*. — 1) NA. °*manivąn*, s. Var. — 2) Hds. *afsmainya*. — 3) Hds. *afsmainyą*, °*yąn*. — 4) Hds. *afsmanyvąn*°, °*mainyavąn*°. — 5) S. dazu HBM. SBayrAW. *1872*. 652.

j. *afsmainya* N. *23*, °*nyą* N. *24*, *afsmanyvąn* N. *24*: lies *afsmainivąn*.

j. *afš*° (KompA.): s. ¹*avah-* mit No. 1.

• j. **afša-** m., Plur. 'Schaden, Verlust, damnum': *yasə tat paiti* .. *tāyuš* .. *para.-baraiti dasa aδāt paiti* °*šə* (AP.) *čikayat* (sd.) V. *13*. 10.

Et.? Vll. aus **aˣtp-so-*1), zu lat. *damnum*. — Vgl. *afšman-*. — Pü.: *fšīh* (Transskr.). — 1) Etwa wie *diwža-* aus **didbžhe-*?

• g. **a-fšuyant-** Adj. 'der keine Viehzucht treibt, Feind der Viehzucht': *yōi* .. *aēšəməm varədən* (sd.) .. *fšuyasū* (sd.) °*yantō* (NP.) Y. *49*. 4.

Pü.: *hač ān i afšōnēnišn*.

• j. **afš.čiϑra-**[1] Adj. 'den Samen des Wassers enthaltend', von Sternen*): *tištrīm stārəm* °*rəm* Yt. *8*. 4; — *vīspe stārō* °*ra* S. 2. 13; Yt. *12*. 29; — *stāra gufra* °*rånhō* V. *21*. 13; — *stārąm* °*ranąm zəmasčiϑranąm urvarō.čiϑranąm* S. *1*. 13; Yt. *8*. 39; — *tištrīm stārəm* .. *yahmāi* .. *fradaϑat ahurō* .. °*raēšva*[2] *səvištāi yō* °*raēibyō* (als Instr.)[2] *āiti* (sd.) *raoxšnušva vazəmnō* Yt. *8*. 45.

*) Sie sind nach Mx. *49*. 7 bestimmt: *pa awzāyišn i āp* (nach Sü.: *vṛddhaye payasaḥ*), d. i. 'zur Mehrung des Wassers'.

Pü.: *āp čihrak*. — 1) NA. auch ohne Trennung. — 2) Näml. **stərəšu, stərəbyō*.

• j. **afš-tačina-** Adj. 'wo Wasserläufe sind': *gairīšča* °*nō* (AP.)[1] Y. *42*. 2.

Pü.: *āp tačan*. — 1) Unthem.; unrichtig § *404*.

• g. **afšman-** n. 'Schaden, Nachteil': *yaϑrā və* °*mānī* (AP.) *səṇghānī nōit anafšmąm dəjāmāspā hvō.gvā* .. *yə* .. "wo ich (nur) eure Nachteile[1] melden will – nicht die Vorteile –, o *Jām. Hv.*.., vor dem, der.." Y. *46*. 17[2].

KompE. — zEt. s. *afša-*. — Pü.: *patmān*3). — 1) D. i. die Nachteile, Schädigungen, die ihr — die *ašavan-* — des Glaubens wegen von seiten der *drəgvant-* erfahrt; vgl. Y. *43*. 11. — 2) Anders JN. Zor. 77, wo weitere Litt. — 3) In Verwechslung mit *afsman-*.

• j. *yō avaδa nōit aiwyāsti* (sd.) ..ˣ**aŋuha** *vāča* +*tarō.piϑwå* .. N. *15*. [N. *7*: lies *aŋha*; s. ¹*ah-*.]

Pü.: undeutlich.

j. *aŋuha, aŋuhaya*: s. *aŋhvā-*.

j. *aŋuharəstātəm* V. *4*. 49: lies *haŋuh*°.

j. *aŋuhe*, °*hīm*: s. *aŋhav-*.

• j. **aŋuhī-** f.: s. unter *ahū-*.

j. *aŋuhyat* Yt. *10*. 9, 51: s. *aŋhvā-*.

• j. **aŋra-**[1], g. **angra-** Adj. 'feindlich; Feind': *katārəm ā* °*rō vā hvō vā* °*rō yə* .. *čyaŋhat hvō nōit ayəm* °*rō mainyetē* "bei welchem von beiden ist der Feind? Oder ist der der Feind, der .. Wie ists? Soll der nicht für einen Feind gehalten werden?" Y. *44*. 12; — *at tōi vīspəṇg* °*rəṇg* +*ašaonō ādarə* "denn alle *Aša*anhänger machen die (ja) zu Feinden" Y. *43*. 15. A) mit *mainyav-* m. 'der arge, böse Geist' ('*Ahriman*') im Gegensatz zu *spanyah-*, *spənta-*: *mainyū* .. *yayå spanyå* (sd.) *uitī mravat yəm* °*rəm* Y. *45*. 2; — *tå* (*fravašayō*) *taδa ərəδwå hištənta yat* +*mainyu dāmąn daiδītəm yasča spəntō mainyuš* °*rasča* Yt. *13*. 76; *15*. 43, *17*. 19, Y. *57*. 17, Vyt. *47*, V. *13*. 1, 5, *18*. 2 PüZ.; — *ahurō mazdå* .. °*rō mainyuš* H. 2. 17–35; — *zəmargūzō bavāt* °*rō mainyuš zəmargūzō bavånti daēva*

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FrW. *4*.3; — °*rahe mainyə̄uš dāmanąm* Yt. *15*.3; — *yat̰ titarat̰ °rō mainyuš dāhīm ašahe* .. *antarə pairi.avāitəm* (sd.) *vohuča manō ātarščа tā hē taurvayatəm ϑbaēšā °rahe mainyə̄uš drvatō* Yt. *13*.77 f.; 13; — *yim nōit̰ mərəṇ̇ənte °rō mainyuš nōit̰ yātavō pairikåsča* Yt. *8*.44; — *ažīm dahākəm*..*yąm*.. *drujim frača kərəntat̰ °rō mainyuš* Y.*9*.8; — *āat̰ ahe paityārəm frākərəntat̰ °rō mainyuš*..V.*1*.2; *20*.3, Aog. *28*; — *pairikå*..*yå uzāŋhat̰ °rō mainyuš*.. *paiti.ərətē* Yt. *8*.39; — *taxməm urupi*.. *yat̰ barata °rəm mainyūm framitəm* (sd.) *aspahe kəhrpa ϑrisatəm aiwi.gāmanąm* Yt. *19*.29; — *paiti.pərəne °rəm mainyūm* V. *10*.5; — *frānāmāiti dužvarštavarš °rō mainyuš axšyamanō* Yt. *19*.96; *3*.5; — *naēčiš xšayāt̰ °rō mainyuš duždaēnō* FrW. *4*.2; — *xšnaoϑra ahurahe mazdå tarōidīti °rahe mainyə̄uš* Yt. *1*.0; — *daxštanąm yōi hənti °rahe mainyə̄uš daxštəm* V. *2*.29; P. *22*, Y. *72*.11; — *apayantamaheča °rahe mainyə̄uš xrafstra* Yt. *21*.1; — *°rō mainyuš*.. *daēvanąm daēvō* V. *19*.1; — *vīspō.mahrkāatča pairi drvatat̰ yat̰ °rāt̰ mainyaot̰* Yt. *13*.71; *10*.118, Y. 27.1, V. *10*.16; — *āi duždа °ra mainyō* V. *19*.9; 5, 1, 44, *11*. 10, Yt. *17*.19; — *hača duždа °ra mainyō* V. *19*.12; — +*°rahe*[2] +*mainyə̄uš duždāmanō* Y. *61*.2; V. *19*.6; — *skutara °ra mainyō* V. *19*.3; — *°rō mainyuš pouru.mahrkō* (Stverz.) Yt. *10*.97; usw.

KompA.; Ableit. — Aus ar. **asra-*, zu einer ar. Basis **ans-*; s. *ąsta-*, *arika-*, *ahifraštay-* und Bthl. BB. *8*. 220; § *286* No. 2, wozu noch Wilhelm Mus. *8*. 123. — mp. *ahraman*, arm. LW. *arhmn*; s. dazu Hbm. AGr. *1*. 26.3) — Pü.: dn n ak, bei den Parsen *ganā* gelesen; ich lese versuchsweise *zūrāk*, IF. *12*. 93, Salemann GIrPh. *1*. 266 will *anrāk*. Sü.: *hantā*. — 1) Vgl. No. 2. — 2) NA. *angr°*; s. Var. — 3) Np. *ahrīman*, gr. Ἀρειμάνιος setzen eine urir. Nebenform **ahriia-* voraus.

• j. **aŋrō.mainyav-** Adj. 'dem bösen Geist entstammt, zur Schöpfung des bösen Geists gehörig': *kahe vača vanāi*.. *kana zaya mana dąma °yuš* (IP. als APn.)[1] V. *19*.8; — *kat̰ tat̰ dąma spəntō.mainyava aēšaŋhąm dāmanąm*.. *hazaŋraja °yuš* (näml. *dąma*; IP. als APn.)[1] *paiti.jasaiti* V. *13*.1.

Ableit. zu *aŋrō mainyuš* (NS.). — Pü.: *zūrāk mēnōk*. — 1) Vgl. zu *yātav-* No. 1 und *vīspāča dąma*.. *ašaoniš* Y. *71*. 6.

• j. **aŋrō.mainyava-** Adj. 'dem bösen Geist entstammt, zur Schöpfung des bösen Geists gehörig': *yat̰ bā paiti fraēštəm bavainti °yavanąm gərəδąm* V. *3*.10; 22; — *kahyāčit̰ °yavanąm xrafstranąm* V. *16*. 12; — *mā ϑwā* +*°yavō maništiš* +*āstāraēta* Vyt. *37* (?); — *kat̰ tat̰ dąma °yava* (statt NSn.)[1] *aētaŋhąm dāmanąm* V. *13*.5.

Ableit. zu *aŋrō mainyuš* (NS.). — Pü.: *zūrāk mēnōk*. — 1) An *dąma* angeglichen? Oder Pluralform, weil *dąma* ASn. und APn. ist? Vgl. *spəntō.mainyava-* No. 1.

• j. **aŋha-** m. 'Lager, Lagerstätte': *yō hē °ŋhat̰ nazdištəm nmānəm uzdasta* "wer das ihrer (der Hündin) Lagerstätte[1] nächstgelegene Haus gebaut hat, .." V. *15*.21.

Zum ai. V. *nasate*. — Vgl. *asta-*. — Pü.: *kē hač ōi nazdist mān uzdāt ēstēt*, erl.: *kuš xānak dar nazd. aŋh°* ist also nicht besonders ausgedrückt. — 1) Wo sie geworfen hat.

j. *aŋhaēna* Yt. *10*. 129: lies *ayaŋh°*.

• j. **a-ŋhaošəmna-** Adj. (fem. *°nā-*) 'nicht ver-, austrocknend': *yat̰ kərənaot̰*.. *°ne* (ADf.) *āpa urvaire* Y. *9*.4; Yt. *19*.32.

**haošəmna-*, PPM. zu **haoša-*, Praes. 2. — Vgl. ai. *śúṣyati* 'er vertrocknet', np. *xōšīdan* 'verdorrt sein', gr. αὖος. — Vgl. *huška-*. — Pü.: undeutl., dazu die Erl.: *ān i nē apāyast hušk nē hušk*; Sü.: *aśoṣī*. — 1) Zu Yt. *15*. 16 fälschlich *aŋhə̄uš°*, s. § *268*. 57.

• j. **a-ŋhaiϑya-** Adj. 'unlauter': *°ϑīm frafrāvayāhi tūm yō ahurō mazdå*.. *aoi zrayō pūitikəm* "schwemmst du .., was unlauter ist, fort.. zum See *P.*?" V. *5*.16; — *para ahmāt̰ yat̰ hīm aēm* +*draogəm vāčim °ϑīm činmāne* (sd.) *paiti.barata* Yt. *19*.33.

ai. *asatyá-* Adj. — Pü.: *anāskārān*, erl.: *nasāk i nikān*, dazu die Bem.: *ast kē anaržānīkān gōwēt.*

g. *aŋhayā* Y. *32*. 16: s. *hā(y)-*.

j. *aŋhayeiti* Yt. *10*. 20, 21: lies *aŋhyeiti*, s. [2]*ah-*.

• j., g. **aŋhav-**[1]: *ahu-*[1] m. 'Sein, Dasein, Leben', vom leiblichen und geistigen; auch 'Ort des Daseins, Raum'[2]: *uvaēibya nō °hubya nipayå aheča aŋhə̄uš yō astvatō yasča asti manahyō* "für beiderlei Leben.." Y. *57*.25[3]; 25, Yt. *10*.93[2]; — *ubōibyā °hubyā čagəmā* (sd.) Y. *38*.3; *35*.3, 8; — *ubōyō aŋhvō* (LD.) Y. *41*.2; — *aēšąm °ŋhunąm hātąm* Vyt. *30* (?). I) ohne nähere Bestimmung – der Zusammenhang entscheidet –; 1) vom leiblichen Leben: *at̰ fravaxšyā °ŋhə̄uš mainyū paouruyē* "ich will reden von den beiden Geistern zu

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Anfang des Lebens" Y. *40.2*; — *hyaṯ ϑwā °ŋhə̄uš ząϑōi darəsəm* (sd.) *paourvīm* Y. *43*.5; — *apəmē °ŋhə̄uš urvaēsē* (sd.) Y. *51*.6; *45*.3; — *dātā °ŋhə̄uš arədaṯ .. haiϑyāvarštąm* (sd.) Y. *50*.11; — *°ŋhə̄uš yā tū vōistā* (sd.) *vahištā* Y. *46*.10; — *vaŋhə̄uš dazdā* (sd.) *manaŋhō šyaoϑananąm °ŋhə̄uš* .. Y. 27.13; *31*.8; — *yāčā .. uxδā frašī* (sd.) .. *yāčā °ŋhə̄uš* .. Y. *44*.8; — *yā bąnayən* (sd.) *°hūm marətānō* Y. *30*. 6. a) von der Gesammtheit der Lebendigen 'Menschheit, Welt' (s. II A 1 a α): *upa .. avavaṯ šātōiš* (sd.) *+išaiti yaϑa vīspəm imaṯ yaṯ juyō °ŋhuš* H. 2. 2; — *hā zī °ŋhə̄uš vaŋuhī vistā* (sd.) *ākərətiš* Y. *48*.2; — *kadā .. uxšānō* (sd.) *asnąm °ŋhə̄uš darəϑrāi* (sd.) *frō ašahyā frārəntē* Y. *46*.3; — *yōi īm fərašə̄m* (sd.) *+kərənaon °hūm* Y. *30*.9; *34*.15, 55.6, Yt. *19*. 11^2, 19, 89; — *anye °ŋhə̄uš frašō.čarəϑrā* (sd.) Aog. *69*; — *zaota ašava °ŋhə̄uš* Yt. *10*.137 (?). — 2) vom geistigen Leben[4]: *aṯ hōi mazdå °hūm dadāṯ ahurō ahmāi gaēϑå vohū frādaṯ manaŋhā* "es wird ihm *MAh.* das (andre) Leben schenken, ihm wird *VM.* Haus und Hof fördern" Y. *46*.13[5]; — .. *yūjə̄n* (sd.) *karapanō akāiš šyaoϑanāiš °hūm mərəngəidyāi mašīm* Y. *46*.11[5]; — *yə̄ °hūm išasąs aibī* "wer sich um das (andre) Leben bemüht, (dem) .." Y. *51*.19. II) mit näherer Bestimmung durch Pron., Adj. oder Gen.: *tə̄m +vå °hūm drəgvantō šyaoϑanāiš xᵛāiš daēnā naēšaṯ* (sd.) Y. *31*.20; verwend. V. *5*.62 (s. A 3); — *abyastā* (sd.) *°hūm yə̄ vaŋhə̄uš manaŋhō* Y. *53*.5. A) insbesondere 1) mit a) *astvant-* Adj., b) *paouruya-* Adj., c) *a-* Pron., d) *iϑyejahvant-* Adj.; a) 'das leibliche, materielle (irdische) Dasein, Leben': *kaϑa apajasō .. astvataṯ hača °ŋhaoṯ manahīm avi ahūm* H. 2.16; — *yō .. +astvatahe °ŋhə̄uš dīdrəžvō pīsa manahīm ahūm paiti +irinaxti* P. *40*; *40*; — *ahyā* (sd.) *°ŋhə̄uš astvatō manaŋhasčā* Y. *43*.3[3]; — *maibyō dāvōi °hvå* (GD.) *astvatasčā hyaṯčā manaŋhō āyaptā* (sd.) Y. *28*. 2[6]; — *aheča °ŋhə̄uš yō astvatō* Y. *57*. 25; — *mīždəm parō.asnāi aŋuhe yaϑa aētahmi °ŋhvō yaṯ astvainti* .. A. *3*.7; Y. *19*. 6, Yt. *1*. 16, *13*. 20, V. *4*. 50, *7*. 55, *8*.81, *9*.52, *13*.20, 28, *17*.2, 4, P. *37*, *39*, *44*; — *ahmi* (s. c) *°ŋhvō yaṯ astvainti* V. *5*.39; — *maēϑanəm vīδātəm astvanti °ŋhvō* Yt. *10*.44; V. *19*.27, 29, +Vd. 2, *8*; — *kuϑa aētaδa °ŋhava* (LS.) *astvainti mašyāka hąm.vaēnāntē* V. *9*.1; Yt. *6*.3. α) von der Gesammtheit der stofflich Seienden, 'die Welt, Menschheit' (s. I 1 a): *yasnyasča vahmyasča °ŋuhe astvaite* Yt. *8*.15; Y. *65*. 1^2, Yt. *13*.146, V. 2.24, P. *39* (wo *aŋhe*)[1], +Vyt. *38*; — *apąm napåsə tā āpō* .. *°ŋuhe astvaite* .. *vībaxšaiti* Yt. *8*.34; — *šyaoϑna* .. *yā °ŋhuš astvå vərəzyeiti* V. *15*.1; Yt. *13*. 12; — *avi °hūm astvantəm ayəm* (sd.) *+zəmō jaŋhəntu* V. 2.22^2; — *kasčiṯ °ŋhə̄uš astvatō* "ein jeglicher Mensch" F. *26*[7], V. *8*.100; 7.50, *10*.19, *18*.22, P. *13*, *43*; — *anyō kasčiṯ °ŋhə̄uš astvatō* N. *63*; — *yesnyō .. vīspəmāi °ŋuhe*[1] *astvaite* Yt. *10*. 5. αα) mit *vīspa-* Adj. 'die gesammte Wesenheit, Menschheit, alle Welt': *tūm .. aēva vīspahe °ŋhə̄uš astvatō anaiwyāstiš hunahi* V. *18*.30; 31; — *xᵛāšaya .. vīspō °ŋhuš astvå +jvaiti axᵛāše framiryeite* V. *3*. 33; *1*.1, 5.4, Y. *19*.10, F. *3*h; — *ząm .. yā vīspəm °hūm astvantəm baraiti jumča iristəmča* Yt. *13*.9; 129, *10*.51, *19*.94, Y. *19*. 2, 57.16, V. *18*.16, A. *4*.6; — *vīspahe °ŋhə̄uš astvatō sraēštəm* Y. *9*.1; Yt. *1*. 2^2, *8*. 54, *13*. 152, *19*. 79, P. *28*, N. *84*, Vyt. *36*. β) insbes. von der Gesammtheit der nichtpriesterlichen Gemeindeangehörigen[8]: *zaotarš* (sd.) *kairim .. vačimča °ŋhe* (DS.)[1] *astvāite paiti.aδayāṯ* N. 72. b) 'das erste, d. i. das materielle Dasein, Leben': *yāiš ā °ŋhuš +paouruyō bavaṯ* (sd.) Y. *28*. 11; —+*yaϑā āiš iϑā varəšaitē yā dātā °ŋhə̄uš paouruyehyā ratūš šyaoϑanā razištā* (sd.) .. Y. *33*.1; zit. 55.6; — *°ŋhə̄uš ząϑōi* (sd.) *paouruyehyā* Y. *48*. 6. c) 'dieses, d. i. das irdische Leben, Dasein': *°ŋhə̄uš maraxtārō* (sd.) *ahyā* Y. *32*.13[9]; — *°ŋhə̄uš ahyā paourvīm +yąm mōi vīdvå* (sd.) .. "was zu Anfang dieses Lebens .." *45*.3; 4; — *ahyā °ŋhə̄uš vīspā maēϑā* (sd.) Y. *34*.6; — *ahmāičā °huyē* (DS.) *manahyāičā* Y. *40*. 2; — *aheča °ŋhə̄uš manahyeheča °ŋhə̄uš* Vyt. *32*; — s. noch unter a. d) 'das vergängliche, d. i. materielle Dasein, Leben': *kaδa nō iδa .. agatō iϑyejaŋhataṯ hača °ŋhaoṯ aiϑyejaŋhəm ahūm ā* V. *19*.31; 7.52; — *kaϑa apajasō .. iϑyejaŋuhataṯ hača °ŋhaoṯ aiϑyejaŋhuntəm avi °hūm* H. 2.16. 2) mit a) *manahya-* Adj. oder *manaŋhō* GS., b) *daibitya-* Adj., c) *parō.asna-* Adj., d) *aiϑyejah-* oder *aiϑyejahvant-*

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Adj.; a) 'das geistige (jenseitige) Dasein, Leben': *anāiš ā manahīm °hūm mərəngəduyē* (sd.) Y. *53*. 6[5]; — *ahmāičā °huyē* (DS.) *manahyāičā* Y. *40*. 2; — *ahyā °ŋhəuš astvatō manaŋhasčā* Y. *43*. 3; *57*. 25 usw., s. zu A 1 a, c. b) 'das zweite, d. i. jenseitige Dasein, Leben': *nōit daibitīm duš.sastiš* (sd.) *°hūm mərąšyāt* Y. *45*. 1[10]. c) 'das künftige (jenseitige) Leben': *disyāt ahmāi naire avat mīždəm parō.asnāi °ŋuhe vazdvarə vahištahe aŋhəuš* V. *9*. 44; *13*. 8, Y. *55*. 2, A. *3*. 7. d) s. zu A 1 d. 3) mit a) *vahišta-* Adj., b) *ačišta-* Adj.; a) 'das beste Sein, Dasein, Leben; Ort des besten Daseins, Paradies': *vahištəm °hūm ašaonąm raočaŋhəm* (Stverz.) *vīspō.xᵛāϑrəm* Y. *9*. 19 usw.; S. *1*. 27; — *nōit hē . . bvat . . vahištō °ŋhuš yō mana yat ahurahe mazdå bvat vīspanąm* +*ačištəm* (sd.) . . *yat ərəγat daožaŋhum* P. *40*.; Y. *60*. 11; — *azəm yō ahurō . . aoi urune urvāsma* (sd.) *daēsayeni vahištəmča °hūm* P. *38*; V. *18*. 29; — *vazdvarə vahištahe °ŋhəuš* V. *9*. 44; — *vahišta.nāsəm* (sd.) *vahištahe °ŋhəuš* V. *18*. 6; — *tarō pərətūmčit hē urvānəm vahištəm °hūm frapārayeni . . ā vahištāt °ŋhaot* Y. *19*. 6; 7; — *vīspəm ašavanəm vahištəm ā °hūm baraiti* P. *24*; V. *7*. 52, +FrW. *3*. 2[11]; — *vahištahe °ŋhəuš vahištąm ayanąm yazamaide* Vr. *7*. 2; — *yatārō paurvō usəhištaiti parāiti vahištahe °ŋhəuš* V. *18*. 26; *5*. 61, Y. *71*. 16, Yt. *13*. 134, P. *49*; — *vahištāi °ŋuhe* Vyt. *33*; — *kaϑā °ŋhəuš vahištahyā paourvīm kāϑə* (sd.) Y. *44*. 2. b) 'das schlechteste Sein, Dasein, Leben; Ort des schlechtesten Seins, Hölle': *vīspa humata . . vahištəm* +*°ŋhūm*[11] +*ašaiti vīspa dušmata ačištəm* +*°ŋhūm*[11] +*ašaiti* FrW. *3*. 2; — *yaϑāčā aŋhat apəməm* (sd.) *°ŋhuš ačištō drəgvatąm at ašāunē vahištəm manō* Y. *30*. 4; — *avi təm spayāt . . təmō . . āča ačištəm āča °hūm ā* V. *3*. 35; — *pairi tē tanava . . urvānəm hača ačištāt °ŋhaot avavaitya . . yaϑa īm zå* Y. *71*. 15; — *təm vå ahūm drvantō . . nisirinuyāt* [*ačištāi °ŋuhe*][12] V. *5*. 62. 4) mit a) *ašaonąm* GP., b) *drvatąm* GP.; 'Ort, Aufenthalt der a) Gläubigen, b) Ungläubigen', im Sinn von 3 a, b: *təm °hūm paiϑyāite yim ašaonąm . . təm °hūm paiϑyāite yim drvatąm təmaŋhaēnəm . .* V. *18*. 76; *5*. 62. 5) mit *təmaŋha-* Adj. 'der finstere Aufenthalt, Raum', von der Hölle: *bunəm °ŋhəuš təmaŋhahe yat ərəγatō daožaŋuhahe* V. *19*. 47. *°ŋhəuš* Vyt. *48*(?); — *°ŋhaot* Vyt. *33* (?).

KompA. (auch *ahūm.°*), E.; Ableit. (s. auch *parāhva-*, *havaŋhva-*, *hvaŋhaoya-*), vAbleit. — Zum V. [1]*ah-*. — ai. *ásav-* m., mp. *axᵛ*. — Pü.: *axᵛ*, *axᵛān*; öfter mit *yāδ* oder *gās* erl. S. noch No. 3, 5—10. — 1) Vgl. § *286* und zSchr. § *268*. 19, 27, 30. — 2) Die Bed. sind nicht immer scharf zu scheiden. — 3) Pü. (zu Y. *57*. 25): *andar har 2 axᵛān i astōmand* +*ēnča i mēnūkān*, dazu die Erl.: *andar 57 sāl*. Entsprechend Y. *43*. 3. S. dazu Böklen Eschatologie 109. — 4) S. auch Komp. *ahunāsəm*. — 5) Pü. erl.: *gās i ānōk*, s. No. 6. Sü. (zu Y. *43*): *sthānam yat paralokīyam*. — 6) Pü. erl.: (*nēwakīh*) *i ētar ānča i ānōk*; s. No. 5. — 7) Pü.: *har kas 1 rāδ gufta?*; Erl. statt Übers. — 8) Vgl. *upa.sraotar-**). — 9) Pü. erl. (fälschlich): *gās i ānōk*. — 10) Pü.: *pa ān i ditīkartar žamān* (erl.: *pa tan i pasēn*) .. *axᵛān*. — 11) Hds. *aŋuhīm* mit Var. — 12) Anscheinend Glosse.

• j. **a-ŋhava-** Adj. 'nicht eigen, fremd': *asānaēnaēibya* (sd.) *nā havaēibyāča* [*nā*] +*°vaēibyāča*[1] (*ratufriš*) N. *108*.

Pü.: *ānča i xᵛēš .. ānča i axᵛēš*. — 1) Hds. *vaŋhavaēibyasča*; s. aber Pü.

• j. **a-ŋhavana-** m. 'Stössel, Mörserkeule': *hāvanānō yat .. °nəmča* +*vīmanāt* (sd.) N. 72.

Vgl. *uparəm havanəm*. — Pü.: an m d da.

j. *aŋhəušəmne* Yt. *15*. 16: s. *aŋhaošəmna-* No. 1.

j. *aŋhe*: s. [1]*a-* und *aŋhav-*.

• j. *gairi.masō* **aŋhō**[1] *aētahe* V. *5*. 9 PüZ.: — ? —.

Pahl.-Text hat: *mart ān nēwakīh yaš nē āfrīnīt ēstēt aš hakurč apar nē rasēt hač ān yāδ paϑtāk g° a° a°*. — 1) Ob *gairi.masaŋhō*?

• j. +**aŋhimana-** Adj., PPM.: s. [2]*ah-*.

• j., g. [1]**aŋhū-** m.: s. unter *ahū-*.

• j. [2]**aŋhū-** f. 'Schwert': *ϑaxtayāt parō aŋhuyāt*[1] "bevor das Schwert gezückt ist" Yt. *13*. 46.

Aus ar. **asū-*. — ai. vgl. *asáy-* m. — 1) zFlex. s. Bthl. IF. *9*. 277.

• j. **aŋhuϑwa-** n. '*Ahū*schaft, Amt des *Ahū* (sd.)': *pāŋhahe °ϑwəmča ratuϑwəmča* "du (*Zaraϑuštra*) sollst des *Ahū*- und *Ratav*-Amtes walten" Yt. *8*. 1.

• j. **aŋhuya-** den. Praes. 31 'sich (den Anpruch auf) das (andre) Leben erwerben'. *čvat hō nā aŋhuyāite čvat hō nā ašayāite čvat ahmāi naire mīždəm aŋhat yō ..* "wie viel Anspruch auf das (andere) Leben, wie viel Anrecht darauf erwirbt sich der Mann, wie gross ist der Lohn, der

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dem Mann zu teil wird, der . ." A. *4.* 4; 4 (wo *aŋhuyete*).

Vgl. *aŋhuyav-*, *aŋhuyā-*.

• j. ¹**aŋhuyav-** Adj. 'der sich (den Anspruch auf) das (andere) Leben erwirbt': *zaraϑuštrahe* .. °*yaoš ašačinaŋhō* Y. *24.* 5, *16.* 3 [1].

Zum Praes. 31 *aŋhuya-*; § *209.* 4. — Vgl. ²*aŋhayav-* EN. — Pü.: *kē andar axᵛān* [2] *ahrākīh kāmaktum būt.* — [1]) Die Abtrennung der Paragraphen ist in den Hds. verwirrt; die Worte *aŋh°* *ašač°* gehören noch zu § 2. — [2]) Weshalb man *aŋhuyaoš* fälschlich als LD. erklärte; zuletzt Bn. Stud. *1.* 390.

• j. ²**aŋhuyav-** m. EN. eines Gläubigen: °*yaoš ašaonō* Yt. *13.* 118.

Vgl. ¹*aŋhuyav-*.

j. *aŋhuyā*, *aŋhuyaṯ*: s. *aŋhū-*, *aŋhvā-*; — *aŋhuyå*: s. *aŋhvī-*.

• j. **aŋhuyā-** f. 'Erwerb des Anspruchs auf das (andre) Leben': *imąm* °*yąmča* ⁺*ašayąmča raϑwąmča ratufritīmča āyese yešti* Y. *3.* 4.

Zum Praes. 31 *aŋhuya-*. — Pü.: *axᵛīh*, Sü.: *svāmitā.*

• j. **aŋhvah-**: *aŋhuš-* Adj., PPfA.: s. ¹*ah-*.

• j. **a-ŋhvā-**, g. **a-hvā-** [1]) f. 1) 'Antrieb des Willens, Schaffensdrang, Lebenskraft': *pairika yā dužyāirya vīspahe aŋhəuš* .. *parōiṯ pairiϑnəm* (sd.) *aŋhvąm ava.hisiδyāṯ* (sd.) Yt. *8.* 54; — *ava mē āziš* .. *parōiṯ pairiϑnəm* (sd.) *aŋhvąm ava.dərənąn sadayeiti* (sd.) V. *18.* 19. 2) 'Antrieb der Seele, innerlicher —, Gemütsdrang, Gemüt' [2]): *kaṯ*.. ⁺*manō asti vījaymištəm* (sd.) *aŋhvąm vīmarəzištəm* (sd.) Yt. *1.* 2; — *vərəzvaṯča* (sd.) *manō vərəzvatiča aŋuha* Y. *62.* 10; — *yō hvąm aŋhvąm yaoždāite humatāišča* .. V. *5.* 21 [3]); 21 PüZ., *10.* 19 PüZ.; — *dušxᵛarənā* .. *ašātō asti aŋuhaya* (LS.) ".. ist unfroh in seinem Gemüt" Yt. *10.* 105; — *aibī ahvāhū daxštəm dāvōi* (sd.) Y. *51.* 9; — *yatāra vā dim paurva frāyazāiti fraorəṯ fraxšni avi manō* (sd.) *zrazdātōiṯ aŋhuyaṯ* [4]) (oder *aŋuhyaṯ*) [4]) *hača* ".. gern in sorglichem Sinn aus gläubigem Gemüt" Yt. *10.* 9; — *fərā vē rāhī aməšā spəntā yasnəmčā vahməmčā fərā manaŋhā* .. *vačaŋhā* .. *šyaoϑanā* .. *aŋhuyā* (IS.) [5]) Y. *11.* 18.

KompE. — Zum V. ²*hav-*; IF. *9.* 278. — Vgl. ²*ahū-*. — Pü. (zu Y. *11*): *axᵛ mēnišnīk*, Sü.: *ūhaḥ*, erl.: *prajñānaveṣaṇam*, (zu Y. *62*, Yt. *1*): *ān i pa axᵛ*, (zu H. *1.* 3): *hač axᵛ*, (zu V. *5*): *xᵛēš*, (zu Y. *51*): *pa har axᵛān*; Sü. (zu Y. *62*): *svāmī*, (zu Yt. *1*): *vitarkaḥ* (s. unter *vīmarəzišta-*). — [1]) § *286* d. — [2]) Im Gegensatz zu *manah-*; vgl. Yt. *1.* 2, *13.* 47, Y. *62.* 10. S. noch No. 3. — [3]) Die Parallelst. V. *10.* 18, 19 bietet *daēnąm* für *aŋhvąm* und die PüGl. erklärt beide Wörter für gleichbedeutend: *'har 2 ēvak'*. — [4]) Statt **aŋhvyaṯ*, § *216* (S. 121). Die zweite Form steht Yt. *10.* 9, 51. Der Ansatz eines Stammes *aŋhū-* (IF. *9*, 278) ist unnötig; s. No. 5. — [5]) Statt **aŋhvyā*, s. No. 4.

• j. **aŋhvī-** f. Name eines Landes: *aša.nəmaŋhå vīdaṯ.gavå* (sd.) *aŋhuyå daiŋhəuš ašaonå* "des *A.* und *V.* aus dem Lande *A.* .." Yt. *13.* 127.

j. *aŋhrō urušnōiš* FrD. *7*: lies *haŋhaurušōiš*.

• j., g., p. *an°*, nur KompA. [1]): negirende Partikel 'un-'.

Vgl. ²*a°*. — Antesonantische Nullform zu ai. *ná*, lat. *ne*. — ai. *an°*, mp. *an°*, np. *n°*. — [1]) Auch vor Inf. und Absol.

• j. **an-** V. 'atmen'; nur mit Praev. Praes. 1 *an-*. [S. noch *ātəe*.]

mit *ava* 'hinatmen auf —, den Atem richten auf —' (Akk.): *taδa dim* (näml. *tiϸrīm*) *ahurō mazdå avąn* [1]) *taṯ āpō urvaråsča* Yt. *8.* 7 [2]).

mit *avi* und *ava* ds.: *avi dim* (näml. *tiϸrīm*) *ahurō mazdå avąn* [1]) [*aməšå spənta*] [3]) Yt. *8.* 38 [2]).

ai. *ániti* 'er atmet', *ānū́*. — [1]) 3SPrA., Bthl. IF. *12.* 103. — [2]) Vgl. zSt. ebd. — [3]) Eingeschoben, s. zu ¹*kaēš-* No.

• j. **ana**, p. **anā** Praen. 'über — hin'; 1) mit Akk., a) 'über — hin': *yaṯ vīspanąm yuxtanąm azəm fratəməm ϑanjayeni* (sd.) °*a* ⁺*čarətąm yąm darəyąm* ".. über die lange Rennbahn hin" Yt. *5.* 50 [1]). b) 'entlang, längs': °*a tā vaiδīm* (sd.) *ayå* °*a bitīm* °*a ϑritīm* V. *5.* 5. c) 'auf', auf die Frage wo?: *āaṯ aošete haxa haša* °*a barəziš sayamnanąm* V. *18.* 26. 2) mit Instr. 'über (einen Raum) hin': 𐎠 *vasiy aniyaščiy naibam* (sd.) *kartam* °*ā pārsā tyaʰ adam akunavam utā* .. ".. in Persien .." X. *1.* 3.

KompA. — Vgl. *anaiδīm*. — gr. ἀνά, got. *ana*; Dbr. VglS. *1.* 734, Bgm. GrGr.³ 436. — Pü. (zu V. *18*): *pa* (*bālišn*), (zu V. *5*): *ān i pa ōšān yōy rawēt u ān ditīkar u ān sitīkar*. — [1]) Vgl. Yt. *19.* 77, wo *upa*.

• j. *ana°*, nur KompA.: negirende Partikel 'un-'.

Vgl. ²*a°*. — woss. *ānā°*; Hbm. OssSpr. 21.

• j., g., p. **ana-** [1]) Pron. dem. 'dieser'; I) in starkdeiktischer Verwendung 'der hier, jetzt', von dem gebraucht, was dem

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Sprechenden nahe liegt, adjektivisch, auch sva. 'dieser mein, unser': *°na barəsmana imąm zaoϑrąm āyese yešti* Y. 2. 1; — *vīspa taršuča xšudrača* +*vanaiti*(?) *°na masanača vaŋhanača* .. "..."durch diese (meine) Grösse und .." P. *42*[2]; — ‖ *imā dahyāva*[h] *tyā adam adaršiy hadā* (sd.) *°nā pārsā kārā* D. *5*. 2. II) in schwachdeiktischem Sinn 'dieser, der, er'; **1**) auf Vorhergenanntes, -gesagtes (Wort oder Satz) zurückweisend; 1) auf ein Wort, a) adjektivisch: *təm hačāt vərəϑrəm* .. *āat °na vərəϑra hačimnō* .. Yt. *19*. 54; 54; — *parənəm ayasaēša* .. *°na parəna tanūm aiwi.sifōiš* Yt. *14*. 35; 35, *17*. 61[2]; — *mana zaya asti vahištəm* (sd.) .. *°na*[2] *vača vanāni* .. *°na zaya* V. *19*. 9. b) substantivisch: *yat* .. *aoxte aēša* .. *hačaŋuha mē* +*°na*[3] *apərənāyūka* .. *aϑa* +*hā* +*xšayete* +*°na*[4] *haxtōit* (sd.) *čavat* +*°na*[5] .. *paraŋhačāiti* (sd.) "..'geh mit ihm, mein Kind!' .." N. *9*; — *aētatča*.. *uxδanąm uxδō.təməm*.. *astiča °na avavat uxδata* (sd.) .. Y. *19*. 10; — *aϑā azəmčit* .. *daēvāiš sarəm vīmruyē yaϑā °nāiš vyāmrvītā*.. *zaraϑuštrō*" .. wie (der Gemeinschaft) mit ihnen entsagte .. *Zar.*" Y. *12*. 6. 2) auf einen Satz, a) adjektivisch: *aša kat ϑwā darəsānī*.. *°nā mąϑrā* .. *vāurōimaidī* (sd.) .. Y. *28*. 5; — *vahištəm ϑwā* .. *yāsā* .. *frašaoštrāi maibyāčā yaēibyasčā* .. *°nāiš*[6] *vā nōit* .. *yānāiš zaranaēmā* (sd.) Y. *28*. 8 f. b) substantivisch: *yasča mē*.. *frabarāt*.. +*stərənaoiti °na* +*avavat starəm* (sd.) .. *yaϑa* .. P. *22* f. **2**) vorausweisend; 1) adjektivisch, a) auf direkte Rede: *apasča vaŋuhīš yaoždaϑāne hača °na gāϑwya vača*: *garō nmāne* (usw., Y. *51*. 15) Ny. *4*. 8; Y. *65*. 14, Y. *10*. 19. b) auf ein Relativ als dessen Korrelat: *°na ϑwā yasna yazāne °na ϑwā yasna frayazāne yasə ϑwā yazata vīštāspō* Yt. *17*. 61; — *hāuča* +*°nayå*[7] *narå vohu manō jāgərəbuštarō* (*aŋhat*) *yō* .. *yaϑa hāu yō* .. V. *4*. 48. 2) substantivisch, a) auf ein mit *yaϑanā* angeschlossenes Nomen, sva. 'er, wer es auch sei, jedweder': *vī* .. *°nā sarəm mruyē yaϑanā drəgvātā rąxšyantā* "ich entsage der Gemeinschaft mit jedwedem feindseligen *Dr.*" Y. *12*. 4[8]. b) auf einen Satz: *tūm °na miϑrō.drująm* .. *ϑwyąm ava.barahi*: *apa aēšąm* .. *aojō* .. *barahi* Yt. *10*. 23.

Undeutlich: +*apaša vå* .. *°na duye*+ (sd.) Yt. *1*. 29; — *°na mąm yasna yasaēša* Yt. *5*. 91; 91; — *°na yasnāatča* .. *yaϑa* .. Y. *68*. 7; — *yaϑa °na mašyāka* .. P. 22. Die adv.-artigen Verbindungen *ana parō*, *anāiš ā* sbes. [N. *51*: lies *aiwisrūϑrimanąm*; — Vyt. *50*: s. ×*ana.mā°*.] Vgl. zu *ayəm*.

ai. *aná-* Pron.; np. vgl. *ān*. — Pü.: *ān*, *ēn*, *ōi*, Plur. *ōšān*; s. noch No. 3—6, 8. — 1) Zur Herkunft des Stammes § *244*. 6 No. 2. — 2) Vgl. H. *2*. 11. — 3) Hds. *mehana*; Pü.: *ān i ēn man*. — 4) Hds. *vana*; Pü.: *ān*. — 5) Hds. *anā*; Pü.: lässt das Wort aus. — 6) Pü.: *anāyišnīh rāδ*, Sü: *anāgantā*. Man nehme dazu Dst.s seltsame Erklärung (IFAnz. *6*. 43). S. noch Pü. zu *anāiš ā* und zu *āiš*. — 7) NA. *ayå*; § *419* No. 1. — 8) Pü.: *apē hač ōšān sardārīh gōwēm* ·*kē ētōn drvand*.

• g. **an-aēša-** Adj. 'der nichts (auszurichten) vermag, unvermögend, unwirksam, einflusslos': *vaēdā tat yā ahmī mazdā °šō* "ich weiss das, weshalb ich, o *M.*, nichts (auszurichten) vermag" Y. *46*. 2; — *yə̄ °šəm xšąnmə̄nē* (sd.) *rādəm* +*vāčim*[1] *nərəš asūrahyā* .. +*īša.xšaϑrīm* (sd.) Y. *29*. 9.

Pü.: *axvāstār*, erl.: *atuvān*; s. zu *anaēšəm*. — 1) Vgl. Y. *44*. 17.

• j. **an-aēšəm** Absol.[1] 'ohne danach zu suchen, zu streben, ohne etwas dafür, dazu zu tun': *iδa tanūm iristahe ava.hišta an° manō an° vačō an° šyaoϑnəm* "ich bin da auf einen Leichnam gestossen, ohne dass ich etwas dazu getan hätte in Gedanken, Wort und Werk" V. *8*. 100.

Zum V. ¹*aēš-*; Bthl. IF. *12*. 143. — Pü.: *axvāstār ēm pa mēnišn*, erl.: *kum pa dānistan nē tuvān*; s. zu *anaēša-*.

• g. **an-aočah-** Adj. 'unfriedlich, feindlich': *hyat hə̄m spādā °čaŋhā* (ND.) *jamaētē* "wann die (einander) feindlichen Heerschaaren*) sich treffen" Y. *44*. 15.

*) Näml. des *MazdāhAh.* und *AŋraMainyav* am Ende der Welt; vgl. Yt. *19*. 96, Bd. *30*. 29 und PüErl.: *ka ruvān apāč ō tan dahēnd*. S. auch zu ²*rāna-*.

ai. vgl. *ókas-* n. 'Behagen'. — Pü.: undeutlich; Sü.: *anaśvaraḥ*.

• j. ×**anaomō** *manaŋhe kya vīsāi kaia kva parō*× FrD. *6*.

Vgl. West SBE. *5*. 356.

• j. **an-aoša-** Adj. 'dem kein Verderben droht, unsterblich': *aurvantō* .. *mainyuš.xvarəϑa °šāŋhō* Yt. *10*. 125.

np. vgl. *nōš* 'Unsterblichkeitstrank'; s. dazu Hbm. PSt. 19, AGr. *1*. 99.

• j. **an-ayra-** Adj. (fem. *°rā-*) 'anfangslos,

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uranfänglich': *akarana °ra ašaonō stiš* (sd.) Yt. *8*.48; F. *7*. a) *°ra raočå* (sd.) "die anfangslosen Leuchten, der anf. Lichtraum": *vīspa °ra raočå usča usraočayeiti* V. 2.40 PüZ.; — *°rå raočå xᵛaδātå* V. *19*.35; *11*.1, 2, 10, P. *38*, Yt. *12*. 35, Y. *16*. 6, *71*. 9, G. *3*. 6, S. 2.30; — *strąm måŋhō hūrō °ranąm raočaŋhąm* Y. *1*. 16, Yt. *13*. 57; — *°raēšva raočōhva* H. 2. 15. α) *°ranąm raočaŋhąm* (näml. *ayarə*) heisst der 30. Monatstag: S. *1*. 30; vgl. 2. 30, Y. *16*. 6; — auch ohne *raoč°*: *pančāča haptāitīm paitiš.hahyehe* (sd.) *xšaϑrahe vairyehe °ranąm* A. *3*. 9; 10. b) *°ra təmå* 'die anfangslose Finsternis': *tūirīm gāma frabarat yō narš drvatō urva °raēšva təmōhva nidaδāt* H. 2. 33.

Pü.: *asar*; (zu a α): *anērān*[1], s. unter [1]*raočah-*. — [1]) GelW.

j. *anaxtō* N. *7*: lies *anahaxtō*.

• j. **anaiδīm** Adv. 'in der Quere': *čvat .. āpō yat frātat.čarətayå .. druxš .. frāšnaoiti? .. ϑrigāim nyāpəm nava.gāim paityāpəm xšvaš.gāim an°* ".. drei Schritte stromabwärts, neun stromaufwärts, sechs quer über den Strom" V. *6*.40.

Ob Ableit. aus *ana*? Sp. Komm. *1*. 199. — Pü.: *hač kust bālāk*.

j. *anadya* N. *56*: lies *azdya*.

• j. **anaiδyā-** f. 'Bann, Interdikt': *čvantəm drājō zrvānəm aiŋhå zəmō* (sd., 3 b) *°ya* (NS.) *yat ahmi .. V. *6*.1; 1.

Et.? — Pü.: *anāpūān* (?), erl.: *pa či ānči kār nē šāyēt*.

• j. **ana parō** adv.-artige Verb. 'vordem' (?): *āat ana parō duš.kərəta* (sd.) *āat ana parō maϑrō spəntō* V. *21*.6 (?).

Wörtl. 'eo prius', IS. aus *ana-*. — Pü.: 1. Hälfte fehlt, dann: *ǎngāh ān pa mānsr spand apē barīhēt*.

• j. **+an-aipi.gərəpta-**[1]) Adj. (fem. *°tā-*) 'nicht empfangen, erhalten': *+pairi.gərəptayāt paiti zəmanayå* (sd.) *nōit °tayāt paiti* N. *17*.

Pü.: *anapar apē grift*. — [1]) Hds. lassen *an* aus, s. aber Pü.

• j. **an-aipi.pārəmna-** Adj. 'der (seine Schuld) nicht begleicht, nicht Busse tut': *aipi.pārəmnāi* (sd.) *iδa ašaone nōit °nāi drujō nmāne ..* V. *8*.107.

Pü.: *ka nē puhrīk ast*.

• j. **anapišūta-** Adj. (fem. *°tā-*) 'wobei kein Verschieben, Versetzen (von Worten) stattfindet': *gāϑanąm anapyūxδanąm* (sd.) *°tanąm srāvayamnanąm* Y. *19*. 5; Vr. *13*. 3; — *tišrō paoiryō .. anapyūxδō °tō* Vr. *13*. 1, 3; — *tišra paoirya .. anapyūxδa °ta* Vr. *13*. 2, 3; 3.

Das Wort stammt ebenso wie *anapyūxδa-* aus Y. *19*. 5, wo sie in Anschluss an die vorherg. LS. *anapyūxδa anapišūta* gebildet wurden. Die Vr.-Stellen sind jung. — Pü.: *pa anapē+šutakīh*[1]), erl.: *kuš andark apē nē xᵛafsēm*. — [1]) Geschr. .. ddn t k .., s. *anapišūtay-* und zu *asūna-* No. 2.

• j. **an-api'šūtay-** f. 'Nichtverschieben, Nichtversetzen' von Worten (beim Gebet): *hā .. baγa ahunahe vairyehe anapyūxδa* (sd.) *°ta* (LS.)[1]) *srāvayamna .. Y. *19*. 5; — *yasnaheča haptaŋhātōiš fravākaēča .. anapyūxδe °te* (LS.)[1]) ".. ohne dass Worte eingeschoben und versetzt werden" Vr. *15*. 2.

Vgl. *anapišūta-*. — Pü.: *pa anapē+šutakīh*[2]), erl.: *kuš apē nē xᵛafsēt*. — [1]) S. dazu Bthl. IF. *9*. 256. — [2]) Geschr. .. ddn t k .., s. zu *anapišūta-* mit No. 1.

• j. **anapyūxδa-** Adj. (fem. *°δā-*) 'wobei kein Hineinsprechen, Einschieben von Worten stattfindet': *gāϑanąm °δanąm anapišūtanąm srāvayamnanąm* "von Gāϑās, die ohne Einschiebung und Versetzung von Worten hergesagt werden" Y. *19*. 5; *13*. 3; — *tišrō paoiryō .. °δō anapišūtō* Vr. *13*. 1, 3; — *tišra paoirya .. °δa anapišūta* Vr. *13*. 2, 3; 3.

Vgl. zu *anapišūta-*. — Pü.: *pa anapē gōwišnīh*, erl.: *kuš čič andark apē nē gōwēm*.

• j. **an-apy'ūxδay-** f. 'Nichthineinsprechen, Nichteinschieben von Worten (beim Gebet)': *hā .. baγa ahunahe vairyehe .. °δa* (LS.)[1]) *anapišūta srāvayamna satəm paiti anyaēšąm raϑwąm* "das Stück *AhV.*, wenn es ohne Einschiebung und Versetzung von Worten hergesagt wird .." Y. *19*. 5; — *yasnaheča haptaŋhātōiš fravākaēča °δe* (LS.)[1]) *anapišūte* (sd.) Vr. *15*. 2.

Vgl. *anapyūxδa-*. — Pü.: *pa anapē gōwišnīh*, erl.: *kuš apastāk i dilīkar andar mayān apē nē gōwēt*. — [1]) S. dazu Bthl. IF. *9*. 256.

• j. **an-aiwi.ərətvō.gātav-** Adj. 'der keinen bestimmt angewiesenen, festen Platz hat': *+°tu*[1]) (NDm.) *aēta ābərəta +sraošavarəza*[1]) *vīčarayatəm* "ohne festen Platz sind die beiden: der *Āb.* und der *Sr.*; sie gehen auf und ab" N. *79*.

[*]*aiwi.ərətvō.gātav-* sva. *aiwi.ərətō.gātav-*; ob so zu lesen? Oder *ərətva-*: *ərəta-* = lat. *mortuus*: ai. *mr̥táh*? — Pü.: *anapar* d r n d *gās ōšān āburt u srōšāvarz apē rawēnd*, dazu die

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Erl.: .. *gās* .. *nē paδtāk.* — ¹) Hds. °*tuš* und °*zahe.*

• j. **an-aiwi.γnixta** Adj. (fem. °*tā*-) 'nicht angenagt, angefressen': *yezi aēša nasuš °ta sūnō vā kərəfš.xᵛarō* (sd.) V. 7.29.

Pü.: *anapar žat.*

• j. **an-aiwi.druxta-** Adj. 'unbelogen, unbetrogen': *miϑrəm* .. *yō narəm °tō apa ązaŋhat̰ baraiti* Yt. 10.23.

Vgl. *anaiwi.druxδa-*.

• j. **an-aiwi.druxtay-** Adj. 'worum man nicht betrogen werden kann': *yeŋ́he* (näml. *yānahe*) *dāiti paiti vaŋhō nisrīta °ti* (NSn.) "durch dessen Gewährung das höchste Gut überantwortet wird, um das man nicht betrogen werden kann" Y. 65.11.

Vgl. *aiwi.druxtōe* Inf. — Pü.: *anapar drōžišn.*

• j. **an-aiwi.druxδa-** Adj. 'unbelogen, unbetrogen': °*δō* .. *miϑrō* Yt. 10.5.

Zum V. *draog-*; § 209. 8. — Vgl. *anaiwi.druxta-*.

• j. **an-aiwi.vastra-** Adj. 'unbekleidet': *dva nara* .. *mayna* .. °*ra* (ND.) V. 8.10.

**aiwi.vastra-* Adj. 'bekleidet'. — Pü.: *anapar vastrak.*

• j. **⁺an-aiwi.vārəntya-**¹) Adj. 'nicht zu beregnen': ⁺*uzdānəm* .. ⁺°*tīm*¹) *upara.naēmāt̰ apō yat̰* ⁺*vāiryayå* "einen Aufbau .., der nicht von oben her durch Regenwasser zu benetzen ist" V. 6.50.

PFP. zum V. *vār-*; eine Kontamination aus den PFP. auf *anta-* und *ya-*, § 209. 12, 14²). — Pü.: *anapar vārān.* — ¹) NA. °*varəntīm*; s. die Var. — ²) Anders Jn. Reader 53, 94.

• j. **an-aiwi.sravana-** Adj. 'der nicht unterrichtet wird in —' (Akk.): *āat̰ yezi aŋhat̰ anāstūtō vā °nō vā daēnąm māzdayasnīm aētāčit̰* .. "aber wenn er sich dem *mazd.* Glauben nicht angelobt hat und nicht darin unterrichtet wird, so .." V. 3.40.

Pü.: *anapar āxšnūt*; s. im Übrigen Dst. ZA. 2. 46.

• j. **an-aiwiˈštay-, an-aiviˈštay-**¹) f. 1) 'Nichtstudium, Unterlassen des Studiums': *yō asrut̰gaošō vā afravaočō vā nōit̰ ōim čīnəm vāčim* ⁺*aiwyås nōit̰* ⁺*pasčaēta* °*višti āstryeiti yezi āat̰* ⁺*ōyum.pe* ⁺*vāčim* ⁺*aiwyås* °*wišti āstryeiti* "wenn einer, weil er taub ist oder stumm, auch nicht ein einziges Wort lesen kann, dann macht er sich durch Nichtstudium nicht sündig; wenn er aber auch nur ein einziges Wort lesen kann, so macht er sich durch Nichtstudium sündig" N. 14; — *yō* .. *nōit̰ aiwyåsti* (sd.) ⁺*ašaya* ⁺*arəduša* .. *nōit̰* ⁺°*višti*²) *āstryeiti vāϑmaini* ⁺*ašaya* (sd.) *xᵛafna vā °višti āstryeiti* N. 15. 2) 'Nichtlesen, Nichtvorlesen, Verweigerung des liturgischen Lesens': *yō baoyō* (sd.) *aētahmāt̰ parāiti nōit̰ pasčaēta °wištīm āstryanti* (statt Sing.) ".. dann macht er sich durch Verweigerung des (Liturgie-) Lesens nicht sündig" N. 4.

Pü.: *pa anapar ōšmurišnīh*, erl. (zu N. 4, 15): *ka ēhrpatistān nē kunēt vināskār nē bavēt.* — ¹) § 268. 37; s. die Epenthese. — ²) Hds. *aēn°*.

• j. **an-aiwiš.xᵛarəϑa-** Adj. (fem. °*ϑā*-) 'zum Genuss ungeeignet, ungeniessbar': *vīspəm ā ahmāt̰ aēša åfš ayaoždya* (sd.) °*ϑa yavat̰ aēša nasuš nižbərəta* V. 6.31.

Pü.: *anapar xᵛarišn.*

• j. **an-aˈbdāta-** Adj. 'nicht (mit dem Hemd) bekleidet': *barəsma ašaya frastarətəm ašaya aiwyåstəm °təm*¹) Vyt. 23.

Vgl. zu *anabdātay-*. — ¹) Hier sinnlos. Der Verfertiger des Stücks hatte V. 18. 54 im Kopf. Möglich, dass er es so meinte, wie Dst. 2. 671 übersetzt.

• j. **an-aˈbdātay-** f. 'Sichnichtbekleiden mit —, Nichtanziehen (des Hemds)': *anaiwyåsta vā °tō* (LS.) *vā* "ohne .. das Hemd angelegt zu haben" V. 18.54¹).

**a-bdātay-*, zu *bdā-*, Weiterbildung der in ahd. *vazzōn* 'sich kleiden', an. *fat* 'Kleid' enthaltenen Basis; Bthl. IF. 9. 256. — Pü.: fehlt. — ¹) zSt. und zAusdr. s. ¹*anaiwyåstay-* mit No. 1.

• j. **an-aiwyåsta-** Adj. 'nicht mit der Gürtelschnur angetan': *aiwyåsta mazdayasna gāϑå srāvayat̰* (statt Plur.) *nōit̰ °ta* "mit der Gürtelschnur angetan sollen die *M.* die *G.* aufsagen, nicht ohne sie" N. 85. a) mit Akk.: *paiti.dānəm* ⁺*ainim baraiti °tō daēnąm* ".. ohne mit der Religion umgürtet zu sein" V. 18.1¹). [N. 96: lies *anaiwyåsti.*]

Pü (zu N.): verstümmelt, (zu V.): *anaiwyāst pa dēn*, mit der Erl.: *kuš yašt nē kart ēstēt; ast kē ētōn gōwēt ku pa dēn nē mēnišnīk ēstēt.* — ¹) Die *mazdayasni*sche Religion als Gürtel gedacht, s. Y. 9. 26.

• j. **¹an-aiwyåstay-** f. 'Nichtanlegen des Gürtels, der Gürtelschnur': *yat̰ nā* .. *frapataiti* (sd.) °*ta* (LS.) *vā anabdātō vā* "wenn ein Mann .., ohne den Gürtel oder das Hemd angelegt zu haben"¹) V. 18.54*); — *nōit̰ °ti* (IS.) *astrənti* N. 95, ⁺96²); — *ā °ti strənti* N. 96, ⁺95³).

*) Wodurch man sich der Sünde des *višāδ(ak)* oder *brahnak davārišnīh* oder *rawišnīh* 'des Nacktgehens' schuldig macht; vgl. Mx. 2. 25,

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Av. *25*. 6, Dk. § 340 mit No. 1, SWienAW. *67*. 848. 8, West SBE. *5*. 287 No. 4, Dst. ZA. *2*. 251.

Pü. (zu N.): *anaiwyāhanišnīh*[4], (zu V.): fehlt. — [1] Vgl. zAusdr. Bthl. IF. *9*. 256. — [2] Hds. *°tō, astrənti* fehlt. — [3] Hds. *°ta*. — [4] Zu N. *96* fehlt *an*.

• j. **²an-aiwy'āstay-** Adj., nur fem. 'kein Beiwohnen (seitens eines Mannes) habend, ohne Beischlaf': *tūm* .. *aēva* .. *°tiš hunahi* "gebierst du allein .. ohne Beischlaf?" V. *18*. 30; 31.

Zum V. ¹*ah-*, eig. 'kein Dabeisein habend'; zSchr. mit *ā* s. § *268*. 3 a. — Pü.: *pa anapar rawišnīh*.

• g. **an-afšman-** n. 'Nichtnachteil, -schaden' sva. 'Vorteil': *yaϑrā və̄ afšmānī* (sd.) *sə̄ng-hānī nōit °mąm* (AP.) Y. *46*. 17.

Pü.: *apatmānīkīh*.

• j. *yə̄ avaδa nōit aiwyāsti* (sd.) .. *darətō vā* ˣ**anaərō.tāya** *vā*. N. *15*.

Pü.: *dart rāδ aδāv ō* t n *danīh rāδ*.

• j. **an-antarə** Adv. 'nicht innerhalb, nicht drinnen': ˣ*ϑrigāmi antarə °tarə aδa antarə pataϑa* ..ˣ N. *83* (?).

Pü.: *anandark*.

• j. **ana.mana-** Adj. 'der (entlang, d. i.) gemäss Jemands Sinn, Willen ist, ergeben, treu': *kahmāi* .. *upaŋhačayeni* (sd.) *hača.-manāiča °nāiča* .. "wem .. der (mir) treu und ergeben ist . .?" Yt. *5*. 8.

• j. **ana-marəždika-**[1] Adj. 'erbarmungslos, unbarmherzig': *°kō zī asti havāi marəždikāi* (sd.) Aog. *49*; — *ažiš °kō* Aog. *78*; *79*, *80*; — *vayaoš °kahe* Aog. *77*; — *gaoδahe* .. *°kahe* Yt. *13*. 136[2].

Pü.: *anāmurzīt*. — [1] Auch die Teilung *an-a'm°* wäre möglich, cf. *hvāmarždika-* und np. *āmurzīdan*. — [2] Hier *°rīd°* geschr.

j. *anamasnaċa* P. *42*: lies *ana masanača*.

• j. ˣ**ana.mātrąm** *daϑaite* . . *ārmaitīm* Vyt. *50*.

Anscheinend Komp. mit *ana°*, ASf. — Pü. (für *m°*): *šīr*.

• j. **an-ava'ŋhabdəmna-** Adj. 'nicht einschlafend': *°dəmnō*² *zaēnaŋha* Y. *57*. 16[1].

Pü.: *pa axᵛāpīh*. — [1] Yt. *10*. 103 richtiger *anavaŋuh°*, § *268*. 30.

• j. **an-ava'uruxtay-**[1] f. 'Nichtbrechen des Gelübdes, Eidestreue' (?): *yā* (näml. *dāta*) *dahmayå vaŋhuyå °tōiš* Y. *70*. 3.

Pü.: *arānakīh*, (zu Vr. *9*. 2) erl.: *anēringīh*. — [1] Var. *°vaour°*, K 7 b.

• j. **an-avah'ya-** n. 'Nichthelfen, Nichtunterstützen': *nōit hē* ⁺*dahmō °vahīm* ⁺*čayat* "für dessen Nichtunterstützung braucht der *D*. nicht zu büssen" P. *56*.

Pü.: *anayāwārīh*.

• j. **an-aivi'štay-** f.: s. unter *anaiwištay-*.

• j. **an-arəta-** Adj. 'gesetzlos, dem heiligen Recht feind': *daēvāiš ayāiš* . . *°tāiš akō.-dābīš* Y. *12*. 4.

ai. vgl. *ánṛta-* Adj. — Pü.: *adātastān*.

• j. **an-arəϑe** Adv. 'nicht so wie es der Pflicht entspricht, pflichtwidrig': *yezi an° yazāite* Y. *65*. 9.

LS. aus *°arəϑa-*. — Pü.: *pa adātastānīh*.

• j. **an-airya-** Adj. (fem. *°yā-*) 'nicht –, unarisch': *°yå daiŋhāvō* Yt. *18*. 2; *19*. 68; — *°yanąm* .. *dahyunąm* N. *68*; — *°yāča daiŋhuš.aiwištāra* (sd.) V. *1*. 17.

mp. (Pü.) *anēr*, np. *nērān* (GIrPh. *1* b. 20); vgl. Ἀναριάκαι.

• j. **ana-saxta-** Adj. (fem. *°tā-*) 'der den Ablauf der (bestimmten) Zeit noch nicht erreicht hat'[1]: *yō nāirikąm yąm apuϑrąm* .. *°tąm para xšudrå avi fraŋhərəzaiti* "wer eine Kindbetterin, die ihre Zeit noch nicht abgewartet hat, vordem beschläft" V. *15*. 8.

Pü.: *saxt* .. (dd at n n n), mit der Erl.: *kaš hanōč patmānak pataš apē nē šut*. — [1] Gdn. KZ. *25*. 193, Bthl. BB. *13*. 60.

j. *anasčaiti* N. *109*: lies *anāstərətō* (sd.) *pasčaēta*.

j. *anastāiš* N. *57*: lies *ana.xᵛāst°*.

• j. **an-a'spərənah-** n. 'Unvollständigkeit': *°nō vastrahe* N. *91*.

Pü.: *nē ōsparīk*.

• j. **anazavax'təma-** Adj. –?–: *dąhišta* .. *°ma* (als AP.) *vouru.rafnōstəma* .. A. *3*. 4.

Superl. aus *°vak-*[1]. — Pü.: *afrēpak*[2], erl.: *kim frēpak*; Sü.: *achadmakatamaḥ*. — [1] *an-az°* oder *a-naz°*? — [2] So K 18. Nach Dst. ZA. *2*. 731 *ariftaktum*.

• j. **ana-ząϑa-** Adj. 'noch nicht geboren': *dāϑrō baxtəm* .. *°ϑāi ašaone* ". . auch dem noch nicht geborenen Gläubigen . ." V. *21*. 1.

Pü.: *azātak*.

• j. **an-azdya-** Adj. 'nicht fett, mager': *nōit pasušča* (statt IS.) *bazda nōit irišta* (sd.) (*nōit*) *°ya ratufriš abanta airišta* ⁺*azdya* . . N. *56*; — *ratufriš* ⁺*payə̄hiš* .. ⁺*azdyāišča* ⁺*°yāišča*[1] . . *pituš* . . ⁺*azdyāiš nōit* ⁺*°yāiš*[2] .. *snākə̄nišča vīzušča*.. ⁺*azdyāiš nōit* ⁺*°yāiš*[2] N. *57*; — *ratufriš čarəmanąmča pasu.vastranąmča* . . ⁺*azdyanąm nōit* ⁺*°yanąm*[2] (näml. *pasunąm*)[3] "*r*. wird

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man mit Fellen .. von fetten, nicht von mageren (Tieren)" N. *58*.

Pü.: *nizār*, erl.: *kē pīh nēst* (s. dazu Dst. ZA. *3*. 116). — [1] Hds. *azyāišča*. — [2] Hds. *anazy°*. — [3] Pü.: *hač ān i frapīh gōspand nē hač ān i nizār*.

j. *anazyanąm* N. *58*, *anazyāiš* N. *57*: lies *anazdy°*.

• j. **an-aša-** Adj. 'nicht gemahlen', vom Getreide: *aētavat ašanąm* (*yavanąm*) *aētavat °šanąm* V. *7*. 35.

Pü.: fehlt.

• j. **an-ašavan-** Adj. 'nicht rechtgläubig, ungläubig, glaubensfeindlich': *vīspe asraošō yō °šavanō* (NP.) *vīspe °šavanō yō tanu.pərəϑō* V. *16*. 18; — *zaota °šava adahmō atanu.maϑrō* Yt. *10*. 138. a) sonst von *ašəmaoγa-* (sd., auch fdSt.): *°šava*, *°šaonō* (GS.), *°šaonąm*. [N. *109*: lies *ašavanəm*.]

mp. *anahrav*.

• j. **ana-šita-** Adj. (fem. *°tā-*) 'unbewohnbar, unwohnlich': *maēϑanyå °tå* (NPf.) Yt. *10*. 38.

Zum V. *šay-*.

• j. **an-aˀhaxta-**[1] Adj. 'der nicht berechtigt (geeigenschaftet und ermächtigt) ist (etwas zu tun)': *yō anyahe* ⁺*apərənāyūka* ⁺*°tō*[2] *aϑaurunəm paranhačāiti* "wenn einer eines andern Kind unberechtigt[3] zu priesterlichem Dienst mit sich wegführt" N. *7*; *6*; — *°tō .. ahaxtō* (sd.) N. *6*; — *haxtō .. °tō* N. *6*; — *yasča aētaēšąm mazdayasnanąm myazdavanąm aētanhąm yat myazdanąm °tō parabaraiti nōit tāyuš .. bavat .. ainyō kasčit* .. "und wer von den .. *M*. etwas von den *My*. wegnimmt, auch ohne berechtigt zu sein, der ..; aber irgend ein andrer .." N. *63*; — *yezi ča* ⁺*aēte ratavō* ⁺*°ta*[4] ⁺*para.iyayanti* "und wenn die *R*., weil (zu ihrem Amt) nicht qualifizirt, weggehen" N. *80*; — *zaota* (sd.) ⁺*°tō*[5] *parayat* N. *80*.

Pü.: *anāfrās*, erl.: *apē dastawarīh*. — [1] Zu N. *80* *ana.h°*. — [2] Hds. *anaxtō*. — [3] Weil ohne Ermächtigung seitens der Eltern, vgl. *ahaxta-* No. 1. — [4] Hds. *ana.haxti*; s. No. 1. — [5] S. No. 1.

j. *ana.haxti* N. *80*: lies *anahaxta*.

p. *anahit°*: s. unter *anāhita-* mit No. 1.

• j. **an-ahū-** Adj. 'der keinen *Ahū* (sd.) hat': *ašəmaoγanąm* .. *°ahunąm aratunąm* Yt. *13*. 105; — ⁺*ananuhō*(?)[1] *aratvō ačištəm dužanhavō* "das Schlimmste der Hölle ist für den, der keinen *A*. und *R*. hat" P. *14*.

Pü.: *anax^vih*. — [1] GS., Hds. *anånhō*.

• j. *āyese yešti ahunahe vairyehe* **anahunāča** *ratušča* .. Vr. *10*. 2: — ? —.

Pü.: *x^vāhēm ō ēn yazišn ahunvar u ax^vōmandīh u ratōmandīh*.

j. *anahmāt* N. *99*: lies *aēvahmāt*.

• j. **ana.x^varəϑa-** Adj. 'ohne Speise, Nahrung': *yat anhat aiϑhå zəmō vī.āpō.təməmča* (sd.) *vī.urvarō.təməmča °ϑa* (ND.) ⁺*pasu vīra* "wo es .. am meisten .. mangelt — [1] Tiere und Menschen finden keine Nahrung —" V. *10*. 18.

Pü.: *anapar x^varišn*. — [1] Anscheinend Glosse.

• j. **ana.x^vāsta-** Adj. 'ungekocht': *ratufriš* ⁺*pituš* (sd.) *x^vāstāiš nōit* ⁺*°tāiš*[*ča*][1] .. *ratufriš snāϑnišča vīzušča x^vāstāiš*[*ča*] *nōit °tāiš* N. *57*.

Vgl. *ax^vāsta-*. — Pü.: *apuxt*. — [1] Hds. *anastāišča*.

• g. **anāiš ā** adv.-artige Verb. 'dadurch, damit, auf diese Weise, deshalb, also', zurückweisend: *°nāiš ā manahīm ahūm mərəngəduyē* (sd.) Y. *53*. 6; — *°nāiš ā vī.nənāsā yā karapō.tåsčā* (sd.) Y. *32*. 15; — *°nāiš ā dužvaršnanhō dafšnyā* (sd.) *həntū* Y. *53*. 8.

Wörtl.: 'mittelst dieser, solcher Dinge', IP. aus *ana-*. — Pü.: *anāyišnīh rāδ*, (zu Y. *53*. 8): *hač anāyišnīh*, erl.: *apē ō ēn dēn nē āyēnd*; Sü. (zu Y. *32*): *anāgamanatvāt*. Vgl. *ana-* No. 6.

• j. **an-ākāh-** Adj. 'unsichtbar' sva. 'der sich (dabei) nicht sehen lässt, es heimlich tut': *yasča aētaēšąm* .. *anahaxtō* (sd.) *parabaraiti nōit tāyuš nōit hazanha bavat* .. *ainyō kasčit* .. *para.baraiti ākå* ⁺*hazanha* ⁺*°kåsə*[1] (NS.) *tāyuš* ".. nimmt irgend ein andrer (davon) weg, (so ist er) ein Räuber, wenn er es offenkundig, ein Dieb, wenn er es heimlich tut" N. *63*[2]; — ˣ*frōit.varə paranhačāiti ākå hazanuha* ⁺*°kåsə*[3] *tāyuš* N. *6*[2].

Pü.: *ka nihān*. — [1] Hds. *anākåsčāyuš*, *anākåset°*; s. No. 3. — [2] Der Satz: *ākå h° an° t°* (Pü.: *ka āškārak aparak ka nihān duzd*), eine juristische Definition, wird einem Rechtsbuch entnommen sein. — [3] Hds. *°kåse*; s. No. 1.

j. *anākåsčāyuš* N. *63*: lies *anākåsə* (sd.) *tāyuš*.

• j. **an-āxrviδa.dōiϑra-**[1] Adj. 'des Augen nicht — ? — sind': *vayuš aurvō* .. *°re yaϑa anyåsčit xšaϑrāt xšayamnå* .. Yt. *15*. 54.

[1] Gdn. NA. vermutet *anāxrūδi°*, was ich auch nicht verstehe.

• j. **¹a-nāxšta-** Adj. 'der nicht zu Grunde

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geht, nicht dem Verderben ausgesetzt ist': *maϑrō spəntō °tō anīdruxtō* FrW. *9*. 1.
PPfP. zum V. ¹*nas-*, sd.

• j. **²an-āxšta-** Adj. 'unfriedlich', Plur. n. 'friedlose Zustände': *°ta apa.dvarata* Yt. *3*. *8*; 11.
KompA.; Ableit.

• j. **anāxšta.anāxštō.təma-** Adj. 'der unfriedlichste unter den unfriedlichen': *°məm janāṯ °məm ṯbaēšayāṯ* Yt. *3*. 15.

• j. **an-āxštay-** f. 'Unfriede': *vainīṯ ahmi nmāne .. āxštiš °tīm* Y. *60*. 5; — *tūm āxštōiš °tōišča miϑra xšayehe dahyunąm* Yt. *10*. 29.
Pü.: *anāštīh.*

• j. **an-āᶦdruxta-** Adj. 1) 'unbelogen, unbetrogen': *apa hača ązaŋhibyō miϑra barōiš °tō* Yt. *10*. 23; 26². 2) 'untrüglich': *maϑrō spəntō .. °tō* FrW. *9*. 1.

• j. **an-āᶦdruxtay-** f. 1) 'Nichtlügen': *yeŋ́he xšaϑrāδa nōiṯ aotəm åŋha nōiṯ .. para °tōiṯ* "unter des Herrschaft es nicht Kälte gab noch .., vordem dass er log" Yt. *19*. 33[1]. 2) 'Nichtverletzen des Vertrags, Vertragstreue' (?): *yā* (näml. *dāta*) *dahmayå vaŋhuyå °tōiš* Y. *70*. 3.
Pü.: *adrōžišnīh.* — [1]) Eig. 'vor dem Nichtlügen', gemeint ist aber 'vor dem Lügen'. Zwei logisch korrekte Ausdrücke 'während des Nichtlügens' und 'vor dem Lügen' sind zu einem unlogischen verschweisst, vgl. LESSINGS 'nicht ohne Missfallen', Emilia Galotti *2*. 6.

• j. **an-āpa-** Adj. ('wo kein Wasser ist' sva.) 'trocken' von Speisen, 'ungemischt' vom Wein: *gąmča xᵛāstəm °āpəm yaomča ašəm °āpəm maδuča °āpəm* "trockenes gargekochtes Fleisch .. und ungemischten Wein" V. *5*. 52. A) als neutr. Subst. 'Wüste, ἡ ἄνυδρος': *yaṯ vā °āpəm āi āpəm kərənaoiti* [*yaṯ vā āpəm āi °āpəm kərənaoiti*][1]) "wo man zur Wüste hin Wasser schafft" V. *3*. 4.
Komp. mit *āp-*, in Anschluss an den AS. — ai. vgl. *anapa-* Adj.; np. *nāb* 'ungemischt', arm. LW. *anapak.* — Pü.: *anāp*, (zu V. 3): *kē ān i anāpōmand ō āpōmand kunēt*, erl.: *ku vēš u frēh apē kunēt ān i āpōmand* und *āpōmand āp daxšak zamīk kunēt.* — [1]) Unpassende Zutat, die in Ml 3 fehlt. Vgl. Pü. und die Erl. dazu.

• j. **an-āᶦpərəϑa-** Adj. 'was (auch durch Leibesstrafen) nicht ausgeglichen, gesühnt werden kann': *aya °ϑa* (APn.) *šyaoϑna narō.vaēpaya* V. *1*. 11; 12, 16; — ⁺*spayeiti .. daēna māzdayasniš .. °ϑəm šyaoϑnəm* V. *3*. 41; — *°ϑa hača šyaoϑna* V. *3*. 39, Vd. 2.
mp.: s. Pü. — Pü.: *anāpuhrak*, *°rīk*, erl.: (*vināš*) *i mark aržān.*

• p. **anāmaᶦka-** Adj., GS. mit *māh-* m. Name des zehnten Monats*): *°kahya māhyā* (sd.) Bh. *1*. 19, *2*. 6, 10, *3*. 9.
*) Dez.-Jan. Eig. 'Monat des namenlosen', d. i. des höchsten Gottes (JUSTI ZDMG. *51*. 248). Aw. *daϑušō* '(Monat des) Schöpfers', mp. *daδu* (angebl. *dēn*), np. *dai.* — S. noch unter *māh-*.
Ableit. aus **a-nāman-* Adj. 'namenlos'. — ai. *anāmaka-*, *ánāman-* Adj.

• j. **an-āᶦmāta-** Adj. 'ungeeignet, unqualifizirt': *°tō zī aēšō yavaēča yavaētātaēča* V. *7*. 38.
Vgl. *amana-*. — Pü.: *anōzmūt.*

• j. **an-ā.mąϑwa-** Adj. (fem. *°ϑwā-*) 'dem man nicht nachstellen, durch Nachstellen nichts anhaben kann, vor Nachstellung sicher': *fravašayō .. °wå* Yt. *13*. 32.
PFP. zum V. ¹*man-*, mit *ā.* zBed. vgl. ai. *abhi manyate*, *abhimātay-* (usw.); GDN. KZ. *25*. 538.

• j. **anāiritay-** f. Name eines Insekts, das sich auf Hunden aufhält: *duye navaiti gaōwąm yaoždaiϑīta stiptibyasča* (sd.) *°ritibyasča ..* V. *14*. 17.
Pü.: transskr.

• j. **an-āᶦstərətay-** f. 'Sichnichtversündigen, Nichtgeraten in den Zustand der Sündigkeit': ⁺*°tō* (LS.) ⁺*pasčaēta avå yå anyå* (*gāϑå*) *srāvayāiṯ* "ohne sich zu versündigen[1]) kann er alsdann die andern (*Gāϑās*) aufsagen" N. *46*; — *yō* ⁺*upōisōiṯ nōiṯ vinasti* ⁺*°tō* ⁺*pasčaēta*[2]) *srāvayōiṯ* "wenn er (*Barəsman*) sucht, aber nicht findet, ohne sich zu versündigen[1]) kann er alsdann .." N. *109*.
Zum V. ²*star-*. — Pü.: *anāstārīt*, *anīstart*; dazu die Erl.: *avināš.* — [1]) Vgl. zAusdr. BTHL. IF. *9*. 256. — [2]) Hds. *anasčaiti*, aber Pü.: *anāstart pas.*

• j. **an-āᶦstərətəm** Absol.[1]) 'mit Nichtsichversündigen, ohne sich zu versündigen': *vasō pasčaēta mazdayasna ahe nmānahe myazdəm daiϑyārəš ..* [*yaoždayan*][2]) *an° hamaϑa yaϑa paračiṯ* "nach Gefallen können alsdann die *M.* dieses Hauses das *My.* bereiten .. ohne sich zu versündigen: ganz wie zuvor" V. *8*. 22.
Zum V. ²*star-*. — Pü.: *anāstart.* — [1]) Vgl. *asrutəm* und *anāstərətay-*. — [2]) Unpassende Zutat.

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• j. **an-āⁱstūta-** Adj. 'der sich nicht angelobt, eingeschworen hat auf –' (Akk.): *āaṯ yezi aŋhaṯ* °*tō vā anaiwisravanō* (sd.) *vā daēnąm māzdayasnīm* V. *3*.40.
Pü.: *anāstavān*, erl.: *aγdēn*; s. im Übrigen Dst. ZA. *2*. 46.

• j. **an-āstravana-**[1] Adj. – ? –: *srīrəm kəhrpəm* °*nəm*[1] *bavāhi yaϑa kava syāvaršānō* Az. *3*.
[1]) Var. *anāhistərə.ϑwanəm*.

• j. **an-āⁱzarəta-** Adj. (fem. °*tā*-) 'nicht erzürnt': *yezi šē bavainti* °*tå xšnūtå ainitå aṯbištå .. fravašayō* Yt. *13*. 63; 30, 34.
np. vgl. *āzard* 'gekränkt'.
g. *anāšē* Y. *44*. 14: s. unter *ā nāšē*.

• j. **an-āhita-**, p. **⁺an-āhita-**[1] Adj. (fem. °*tā*-) 'woran kein Fleck, kein Makel ist, haftet, makellos': *miϑrəm .. yim yazata haomō ..* °*təm* °*tō* °*tāṯ parō barəsmən* °*tayāṯ parō zaoϑrāyaṯ* °*taēibyō parō vayžibyō* Yt. *10*. 88; — *tištrīm .. dūrāṯ vyāvantəm bānubyō raoxšnibyō* °*taēibyō* Yt. *8*. 2; — °*ta* F. 5. a) bes. von der *Arədvī* (sd.): *arəduyå āpō* °*tayå* Ny. *4*. 0, Vr. *1*. 5; Yt. *1*. 21; — sonst mit *sūra*- Adj. verb.: *āpəm arədvīm sūrąm* °*tąm* Y. *65*. 1 usw.[2]); — *arədvī sūra* °*ta* Y. *65*. 4 usw.[2]); — *arədvī sūre* °*te* (VS.) Yt. 5. 18 usw.[2]). A) als weibliche Gottheit*), Ἀναῖτις[3]): ‖ *aʰuraʰ-mazdā* ˣ*anᵃhᵃtᵃ* (= *anahitaʰ*) *utā mitraʰ mām pātuv* Am. *4*; Am. *1*².
*) S. dazu unter *arədvī*- und Cumont, Pauly-Wissowa RE.² *1*. 2030.
Pü. (zu F. *5*): *anāhōkēnīt*, (sonst): an n ddt n, Npü.: *vīža*. — [1]) In mangelhafter Rechtschreibung, s. unter a. — [2]) Stverz. unter *arədvī*-. — [3]) Das ein ir. **anāhītiš* vorauszusetzen scheint.
j. ˣ*anåŋhō* P. *14*: s. unter *anahū*-.

• j. **an-ązah-** Adj. 'der keiner Bedrängung ausgesetzt ist, keine Not kennt': *miϑrəm .. yeŋhe maēϑanəm ..* °*zō* Yt. *10*. 44.

• j. **ainika-** m. 1) 'Antlitz': *tanūm .. yeŋhe* °*kō brāzaiti yaϑa ..* Yt. *10*. 143; F. *3* d. 2) 'Stirn-, Vorderseite': *aspahe .. yim upairi* °*nəm sanaṯ amō* Yt. *14*. 9. a) bes. des Heeres, 'Front' (nur Komp.).
KompE. — ai. *ánīka*- n., kurd. *ani*, np. vgl. *pēš-ānī*. — zEt. s. JSchmidt Plur. 390. — Pü.: *ānīk* (so! Pāz. *hōē*, für an dk = *ānīk*).

• j. **ainita-** Adj. (fem. °*tā*-) 'nicht vergewaltigt, gekränkt': *xšnūtå* °*tå aṯbištå .. fravašayō* Yt. *13*. 51; 34, 63.
Durch Haplol. (§ *306*) aus **an-inita*-, PPfP. zum V. *aēn*-. — Vgl. *ainitay*-.

• j. **ainitay-** 1) f. 'Nichtvergewaltigen, -kränken' sva. 'milde Behandlung, Milde': °*tōiṯ* F. *7*; — °*tōiš* F. *7*; — *hadā ..* °*tīča* Y. *58*. 4. 2) Adj. 'nicht kränkend': °*tiš aēšō* ⁺*vāxš* P. *26*.
Durch Haplol. (§ *306*) aus **an-init*°[1]); s. unter *intay*-. — Vgl. *ainita*-. — Pü. (zu 1): *akēnīh*[2]), (zu 2): *akēn*. — [1]) Anders Leumann EtWb. 34. — [2]) Für *ainitōiš* hat Pü.: dak n aa, erl.: *axᵛāstakīh* mit Npü. *gadā* 'Bettler'; s. dazu Haug ZPGl. 59, PPGl. 211.

• j. **ain-iδaṯ** Adv. 'nicht hier': *iδaṯča ainiδaṯča iδaṯča* Y. *57*. 33.
Vgl. unter *iδāṯ*. — Pü.: *anētar*.

• j. ˣ**ainidkim**[1]) *nazą̄*ˣ N. *66*: – ? –.
Pü.: *vēnīk uzāyišn* 'Atemausgang'[2]). — [1]) T hat *anaidk*°. — [2]) Danach liesse sich *ainitīm* vermuten; vgl. *antay*-.

• j. **⁺ainim** Adv. 'anders' näml. als der Wahrheit entspricht, sva. 'zum Schein': *paiti.dānəm a° baraiti .. xrafstraγnəm a° baraiti .. urvarąm a° baraiti anaiwyāstō daēnąm* "es braucht den *P.* zum Schein .. den *Xr.* zum Schein .. die *Urv.* zum Schein, wer nicht .." V. *18*. 1–3[1]).
ASm. (n.) aus *ainya*-. — Vgl. zu *mairīm*. — Pü.: *an*. — [1]) Die von Dst. ZA. *2*. 241 gebilligte Fassung des Dk. *8*. 44. 65 ist mit dem Wortlaut (*urvarąm ainim*!) nicht zu vereinigen; s. *mairya*- No. 3.

• j. **⁺a-niⁱsritay-** f. 'Nichtanvertrauen': *yeŋhe* ⁺*nisritīm frāra* (sd.) ⁺*ā hē* °*tīm*[1]) (*staryeiti*) *yezi āaṯ hē nōiṯ* ⁺*nisritīm frāra* (sd.) *nōiṯ* ⁺°*tīm*[2]) *āstryeite* N. *10*; — *aϑa* ⁺*aϑwayaŋhəm* (sd.) .. *ā hē* ⁺°*tīm*[3]) *staryeiti* N. *10*; — *yaϑra* ⁺*apərənāyūkō nōiṯ hē* °*tīm*[4]) (*āstryeite*) N. *10*[5]); — *nisriti* (sd.) *aētahe āstryeiti nōiṯ* ⁺°*ti*[6]) N. *11*.
Pü.: *anapāč apaspārišnīh*; s. noch No. 4, 6. — [1]) Hds. *āhianistritim*. — [2]) Hds. *aini.sritim*. — [3]) Hds. *aiϑsritim*. — [4]) Hds. *anisriš*; Pü.: fehlt. — [5]) Der Text sollte lauten: *ϑwayaŋhəm yaϑra ratuš aϑwayaŋhəm yaϑra apərənāyūkō nōiṯ* ..; s. zu ⁺*aϑwayaŋha*-. — [6]) Hds. *asriti*; Pü.: *pa apāč* (statt *anapāč*) *apasparišnīh*, erl.: *kaš nē dahēt*.

• j. **ain-ištay-** f. 1) 'Unvermögen (zu –)': .. *nōiṯ ašavanəm* °*tiš āstārayeiti* "so macht das Unvermögen (es zu tun) den Gläubigen nicht sündig" P. *12*; ⁺N. *109*[1]). 2) 'Besitz-, Vermögenslosigkeit, Armut': *paitištātēe* °*tōiš daēvō.frakarštayå* Yt. *13*. 130; — *yaskəmča mahrkəmča ..* °*tīm* ⁺*dučiϑrim* Yt. *10*. 110.[2])
Pü. (zu P.): *atuvānīkīh*, (zu N.): *atuvānīk*; s.

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noch No. 2. — [1] Wo Hds. *aēništəm*, im Ausgang an das vorherg. Wort angeglichen. — [2] S. noch zu *ainitay-* mit No. 2.

• j. **a-inižbərətay-** f. 'das Nichtweg-, forttragen': *nižbərəta* (sd.) *nōit* °*ta* (LS.) V. *8*. 37.

Pü.: *pa apē barišnīh*.

• j. **anu, p. anuv, g. ǝǝānū** [1] 1) Praen. a) mit Akk., α) 'nach, gemäss': *hvąm* °*u uštīm zaošəmča* V. 2. 11; — °*u aēšąm* (sd.) N. *89*; *103*; — *vīspanąm* °*u maδrəm* "nach aller Urteil" Yt. 5. 93. β) 'in der Richtung auf – hin, an': *hyat* ⁺*aēnaŋhe drəgvatō əəānū* [1] *išyəng* ⁺*aŋhayā* (sd.) Y. *32*. 16. b) mit Lok. 'längs, entlang an –': ‖ *zāzānaᵏ nāma*ⁿ *vardanam* °*uv* ᵏ*ufrātauvā* (sd.) Bh. *1*. 19. 2) Praev. (mit ¹*man-*, *varəz-*, *stā-* u. a.). [Yt. *10*. 137: lies *anu.sastrāi*, *anu.mainyāi*.]

KompA.; Ableit. — ai. *ánu*. — Pü. (zu V. *2*): *pa*, (zu N. und in Komp.): *apar*; s. noch No. — [1] Y. *32*. 16, *47*. 2; statt *ānū*, s. zu *ānuš.hak-* No. 2. Pü.: *dahān*. S. auch zu *əəāvā* No. 1.

• j. **anuxtayaē-***ča*, °**tōe** Inf. '(und) im Reden zu folgen, zu reden gemäss –' (Dat. [1], Gen.): *yaδa azəm hāčayene* (sd.) .. *zaraδuštrəm anumatōe* .. °*tōe daēnayāi anu.varštōe* .. Yt. 5. 18; — *haxšaya* (sd.) .. *fratəmą* .. *aiŋhå daēnayå* .. °*tayaēča* Y. *8*. 7.

anu+**uxt*°, § *268*. 1 d. — Zum V. *vak-*. — ai. vgl. *anūktay-* f. — Pü.: *apar gōwišnīh*. — [1] Durch 'Attraktion' statt des Akk. [2]; vgl. zu *anumatōe*, *anu.varštōe*, *ite*, *uxšne*, *dāitīm* und *aēs-* 1, 2 a mit No. 3; Dbr. AiS. 88. — [2] S. Yt. *10*. 137.

j. *anu.daδayat* Yt. *1*. 29: lies *ana duye* (zum V. ²*dav-*).

• j. **an-upaēta-** Adj. 'noch nicht zu begatten, noch nicht reif für –' (Gen.), von Mädchen: *yōi kainīna* °*ta* [1] *mašyānąm* "Mädchen, die noch nicht reif sind für Männer" Yt. *17*, 55; 54, *15*. 39.

Komp.: *upa*+**ita-*.—Vgl. *anupayata-*.— [1] NPm., *kainin-* ist als mask. behandelt, vgl. *vaδrya-*.

• j. **an-upa'yata-** [1] Adj., nur fem. °*tā-* 'die noch nicht begattet, noch unberührt ist': *kanyąm askəndąm* °*tąm* V. *14*. 15.

Vgl. ai. V. *yam-* mit *upa*; s. aber No. 1. — Pü.: *anapar raft*, erl.: *nē gāt ēstēt*. — [1] Ob nach Yt. *15*. 39, *17*. 54, V. *16*. 15 und Pü.: *anupaēta-*(sd.) herzustellen? Jp 1, Mf 2 haben *anupai*°.

• j. **an-upōiϑwa-** [1] Adj. 'dem man nicht nahen, nicht beikommen kann': *hū kəhrpa varāzahe* .. °*wahe grantahe* ".. eines Ebers, der ergrimmt unnahbar ist" Yt. *14*. 15.

Komp.: *upa*+**iδwa-*, § *304* II. 20; Gdn. KZ. *25*. 401. — Npü.: *ki rāh dūr dirāz mī gīrad*. — [1] NA. zu Yt. *10*: *anu.p*°.

• j. **anupōiϑwant-** Adj. (fem. °*waitī-*) 'mit einem hervortretenden Reif, Kranz versehen': *pusąm* ('Diadem') .. °*waitīm* Yt. 5. 128.

Ableit. mit *vant-* aus **anu-paētav-* m. '(rings) entlang gehende Schwellung, Konvexität'; zum V. *pay-* [1]. Vgl. Dst. "avec des renflements", ZA. *2*. 396 [2]. — [1] Wegen *δw* vgl. zu *xraδwišta-* No. 1. — [2] Wertlos KZ. *25*. 401.

• j. **anu-matay-** f. 'Ingedankenfolgen, -wiederholen': *yō gāδanąm* °*maiti vā* ⁺*anumainyete* "wenn einer Gāδāstrophen in Gedanken [1] wiederholt" N. 25. °*matōe*, °*matayaē-ča* als Inf. sbes.

Pü.: *kē gāsān pa apar mēnišn apar mēnēt*. — [1] Sva. unhörbar.

• j. **anu-matayaē-***ča*, °**tōe** Inf. '(und) im Denken zu folgen, zu denken gemäss –' (Dat. [1], Gen.): *yaδa azəm hāčayene* (sd.) .. *zaraδuštrəm* °*tōe daēnayāi anuxtōe* .. *anu.varštōe* Yt. 5. 18; — *haxšaya* (sd.) .. *fratəmą* .. *aiŋhå daēnayå* °*tayaēča* .. Y. *8*. 7.

Zum V. ¹*man-*. — Vgl. *anumatay-*. — Pü.: *apar mēnišnīh*. — [1] Durch 'Attraktion', s. zu *anuxtōe*.

• j. ⁺**anu.mainyāi** [1] Inf. 'um zu befolgen' [2]: *yezi šē* .. *bavaiti* (sd.) .. *saŋhəmčit anu.m*° Yt. *10*. 137.

Zum V. ¹*man-*. — [1] NA. getrennt. — [2] Eig. 'mit dem Denken (dem Befehl) nachzugehen'.

• j. **anu-maya-** Adj. 'mäh machend, blökend', vom Schaf; mit *pasav-*: *biš hapta pasvō* °*ya* .. *nisirinuyāt* V. *14*. 16; — *pasōuš* ⁺*gərəbuš* °*yehe* V. *9*. 38; — koll. 'pecus ovillum': *pasōuš* °*yehe paəəm* V. 2. 24. A) als Subst. 'Schaf': *hazaŋrəm* °*yanąm frāvinuyāt vīspanąmča aētaēšąm pasvąm* .. V. *18*. 70; — *satəm aspanąm* .. *hazaŋrəm gavąm baēvarə* °*yanąm* Yt. 5. 21; *9*. 3, V. 22. 4; — *nitəməm staorəm bišazyāt* °*maēm arəjō* V. *7*. 43; 43; — °*yanąm aršnąm* V. 22. 20. a) sva. 'Schaffleisch': *hazaŋrəm gōuš xᵛarəitinąm* (sd.) *baēvarə* °*yanąm* H. *1*. 5 [1].

KompA. — Zum ai. V. *mimāti* 'er blökt'; West SBE. *37*. 50. — Pü.: transskr. (*anumay*), (zu H.): *mayūt*(?). — [1] S. zu *mayah-* und IF. *12*. 147.

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• j. **anumayō.maza-** Adj. 'durch Verpfändung eines Schafs geschlossen' (von Verträgen): *hō upamərətō* (sd.) .. *hāu °zō* V. *4*.48.

Sva. *pasu.maza-*. — Pü.: *anumay masāk*.

• j. **an-uyamna-** Adj. 'nicht mangelhaft, vollkommen': *uyamna* (sd.) *°nāiš daste* Vr. *15*. 1.

Pü.: *bavandakīh* (*ō*) *ōi i abavandak dāt*.

• j. **⁺anu.varštayaē-ča**[1], **°tōe**[2] Inf. '(und) im Handeln zu folgen, zu handeln gemäss –' (Dat.[3], Gen.): *yaϑa azəm hāčayene* (sd.) .. *zaraϑuštrəm* .. *anumatōe* .. *anuxtōe* .. *°tōe daēnayāi* Yt. 5. 18; — *haxšaya* (sd.) .. *fratəma* .. *aińhå daēnayå °tayaēča* Y. *8*. 7.

Zum V. *varəz-*. — Vgl. *varštay-*. — Pü.: *apar varzišnīh*. — [1]) So Pt 4. — [2]) Auch *anv°* geschr., § *268*. 12. — [3]) Durch 'Attraktion', vgl. zu *anuxtōe* und Y. *47*. 2.

j. *anusaityatiča* N. *6*: lies *anusaitiča*.

• j. **an-usant-** Adj. (fem. *°saitī-*) 'der (etwas) nicht (tun) will, widerwillig, ohne es zu wollen': *nōit mąm vīspe yazatåńhō °səntəm fraorəčinta* "nicht mich gegen meinen Willen .." Yt. *17*. 19; 19; — *vərəzyāt usaitiča ⁺°saitiča* (NSf.)[1]) ".. mag sie wollen oder nicht" N. *6*; — *vərəzyāt usaiti* (sd.) *nōit ⁺°saiti*[2]) N. *6*; — *yat °sō* (NS.) *vifyeitiča* (sd.).. V. *8*. 26. a) *°sō* NSm. als Adv.[3]) 'widerwillig': *°sō .. avat hvarə ātāpaite* (sd.) *°sō hāu mā °sō ave stārō* V. *9*. 41; — *frā ahmāt parō vīspe daēva °sō taršta nəmante* Y. *57*. 18. α) sva. 'mit Gewalt': *vaēməm* (sd.) *°sō paiδyāite* V. *4*. 52; 53.

Pü.: *ax^v arsandīhā*[4]). — [1]) Hds. *anusaityatiča*. — [2]) Hds. *ānusaiti*. — [3]) Vgl. unter *parānk-*. Ich gebe dieser Fassung vor der in § *227*. 1, *385* den Vorzug, da sie für alle Fälle passt. — [4]) In V. statt mit aa n n° im Anlaut mit an an° geschrieben.

• ⁺j. **an-usa'vant-** Adj. 'was keinen Ausfluss, kein Leck hat, nicht rinnt': *⁺hāvanaēibya ratufriš .. yezi °vanta* (ND.)[1]) "mit einem Pressgerät .. ist man *r.*, sofern es nicht rinnt" N. *107*.

Vgl. Bthl. IF. *5*. 370. — Pü.: *an*[2])*ussāyišn*, erl.: *kuš čič i apāč hilišn aratīhā*. — [1]) Hds. *anusvå anta*. — [2]) Geschr. zk = *ān*! Vgl. IF. *11*. 144.

• j. **⁺anu.sastrāi**[1]) Inf. 'auszuführen, zu vollziehen'[2]): *yezi šē .. bavaiti* (sd.) *saṅhəmāt anus°* Yt. *10*. 137.

Zum V. *zsand-*. — Vgl. *sąstrāi*. — [1]) NA. getrennt. — [2]) Eig. '(dem Befehl) mit der Ausführung nachzugehen'.

• j. **an-usō** Adv.: s. *anusant-*.

• j. **an-us'kante** Inf. 'nicht (wieder) auszugraben': *yat aińhå zəmō nikante spānasča irista* .. *naēməm yārə.drājō an°* "wenn man hier in die Erde eingräbt tote Hunde und .., ein halbes Jahr lang, (um sie nicht sva.) ohne sie wieder auszugraben" V. *3*. 36.

Zum V. [2]*kan-*. — Pü.: *anuskand*.

j. *anusvå anta* N. *107*: lies *anusavanta*.

• j. **anu.zafan-** Adj. 'längs des Mauls, dem Maul entlang gehend': *⁺asrū.azānō hištənte °fanō takahe* "(die Rinder) stehen da Tränen vergiessend, dem Maul entlang gehenden Laufs"[1]) Yt. *10*. 38.

[1]) D. i. so dass es am Maul herunter läuft; gemeint sind die Speichelfäden in den Maulwinkeln.

• j. **an-uz'varšta-** Adj. 'nicht wieder gut gemacht': *astəməm* .. *šyaoϑənanąm vərəzimnəm °tāt paiti paurvāt* "..ohne dass die frühere (Tat) wieder gut gemacht ist" V. *4*. 20; — *šyaoϑna varšta .. fraēta apatita °ta* (APn.) V. *15*. 2.

Pü.: *anuzvaršīt*, erl.: *ku nē vičārt* (np. *guzārd* 'bezahlt') *ēstēt*.

• p. **anušiya-** Adj. 'zugetan; Anhänger': *tyaišaiy fratamā* (sd.) *martiyā °šiyā āha^ntā* Bh. *1*. 13; 2. 13, *3*. 7, 8, 11; — *yātā adam gaumātam .. avājanam ⁺adakīy imaiy martiyā hamataxša^ntā °šiyā manā* Bh. *4*. 18; — *°šiya^h* Bh. 2. 16 (?, zerstörte St.).

Aus ar. **anu'tia-*, Ableit. aus *anu*, s. Wh. Gr.[2] *1245* c, oder aus ar. **anuk̑ia-*, Ableit. zu ai. *anv'añk-* Adj.; BB. *14*. 250.

• j. ***ank-*** Adj. 'gewendet nach – hin, gerichtet auf –'.

KompE. — Vgl. § *178* a. β; JSchmidt Plur. 388, Bgm. Grdr. *2*. 6, 461.

• j. **ankasa-** m. EN. eines Gläubigen: *hvarəzå °sayå* (GD.) *ašaonå* "des *H.* und des *A.* (der beiden Brüder) .." Yt. *13*. 124.

Eig. Bed.?

• j. **⁺anku.pəsəmna**[1]) Adj. 'mit Haken, Spangen sich schmückend': *aēsąm vantåńhō* .. *°nå* Yt. *17*. 10.

**ankav-* m.; vgl. ai. *aṅká-* m., *aṅkuśá-* m.; s. unter *aka-*. — **pəsəmna-* Adj., PPM. zum V. *paēs-* (sd. mit No. 4). — [1]) So F 1 usw.; NA. *anku.paēsəmn°*.

• j. **angušta-** m. 'die vordern Gliedmassen an Hand und Fuss', also: 1) 'Finger' (nur Komp.). 2) 'Zehe' *dašinąm* (bz. *hao-*

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yąm) °*tąm* (AP.) V. *8.*71^{3}. a) Du. 'die Zehen beider Füsse': *aδairi* °*ta* (AD.) V. *8.* 70; — *nigərəptaēibya* °*taēibya* V. *8.*70; 71.
KompE. — ai. *aṅgúṣṭha-* m. 'Daumen; grosse Zehe', np. *angušt* 'Finger, Zehe'. — Pü.: *angušt.*

• g. **angra-** Adj.: s. unter *aŋra-*.

• g. **angrayā** Adv. 'feindseliger, böslicher Weise, arglistig': *yā a° karapanō urūpayeintī* (sd.) Y. *48.*10.
Zu *angra-*, § *253.* 3. — Pü.: *kē zūrāk* (erl.: *zatār*) *hēnd.*

j. *anusvā anta* N. *107*: lies *anusavanta.*

• j. *antay-* f. 'Atmen'.
KompE. (*āntay-*, *parāntay-*). — Zum V. *an-*; Bthl. IF. *7.* 59. — Vgl. ×*ainidkim.*

• j., g. **antarə̄**, p. **a^{n}tar** 1) Adv. (?) 'innen, innerhalb; dazwischen': *ϑrāyō yim* °*rə vīta* (sd.) °*rə*[1] *ϑrāyō maya frakārayōiš* V. *9.* 11; — ×*ϑrigāmi* °*rə anantarə aϑa* °*rə pataϑa yat* °*rə vā āat* °*rə vā* ..× N. *83.* 2) Praep. a) mit Akk. 'innerhalb, in, unter, zwischen'; α) räumlich, auf die Frage wo? und wohin?: ‖ °*r imā dahyāva^{h} martiya^{h} hya^{h}* .. "innerhalb dieser Länder.." Bh. *1.*8; — ‖ *avaiy* °*r*[2] *didām frāha^{n}jam* (sd.) Bh. 2.13; — °*rə sairi* (sd.) *varəzāne* V. *15.*17; — °*rə daiŋhu pāpərətāne* Yt. *10.*8, *15.*49; 49^{2}; — *yō vīrāzaiti* °*rə rāšta rāsmana* Yt. *14.*47; — *nisāim* (sd.) *yim* °*rə mōurumča bāxδīmča* V. *1.* 7; — *yat* °*rə vərəδka* ⁺*as* ⁺*marəja* (sd.) V. *18.*70 PüZ.; — °*rə ząm asmanəmča* "zwischen Himmel und Erde" Y. *68.*15; Yt. *8.*8, *10.*95, *13.*13^{2}, 43, 44; — *haxəδrəmča* .. °*rə mąŋhəmča hvarəča* Yt. *6.*5; — .. ⁺*frāhinčin* (sd.) ⁺°*rə*[3] *ātrəmča barəsmača* N. *68*; — *vərəϑraγnəm* .. *yat asti* °*rə ahuna airyamana* ".. zwischen dem *Ah.*- und dem *Airy.*-Gebet" Vr. *24.*1; — °*rə* ⁺*aməšəsča spəntə saošyantasča* P. *36*; *30*, *31* (?); — °*rə pitarə* (sd.) *puϑrəmča* Yt. *10.*117; 117, 116^{8}; — °*rə urvaitya* (sd.) V. *4.*3–4^{5}; — *āviš nā* °*rə hə̄ntū* .. *rātayə̄* (sd.) Y. *33.*7; — *čvat* °*rə* ⁺*nərə̄uš*.. "wie viel im Kreis der Männer.." V. *5.*27; — *yim* °*rə vastrəm frajasāt* (sd.) V. *16.*16; 16; Vd. *13.14.* αα) unräumlich: ‖ *imaiy 9 xšāyaϑiyā agarbāyam* °*r imā hamaranā* "diese 9 Könige nahm ich in diesen Schlachten gefangen" Bh. *4.* 3. β) zeitlich: ⁺*kva aētąm* ⁺*aēsməm paiti.barāt?* °*rə ahuna* ⁺*airyamana* "wann soll man das Brennholz herzubringen? Zwischen (der Rezitation) des *Ah.*- und des *Airy.*-Gebets" N. *103*; — (°*rə*)[4] *raočahe nōit* °*rə təmahe* "bei Tageslicht, nicht im Dunkeln" N. *68.* b) mit Instr.[5] 'unter, im Kreis von –': *ratuš* .. *ratunaēm ayesnīm daste* °*rə mazdayasnāiš* A. *3.*7; 8–12; — °*rə x^{v}adaēnāiš ąšaonīš* Vr. *21.*3; P. *36.* c) mit Lok. 'zwischen': °*rə hāitišu yasnəm* ×*frāiziš* (sd.) N. *40.* 3) Praev. (mit ¹*ay-*, ¹*kar-*, *mrav-*, ¹*vā-* usw.). [V. *5.*19, *9.*33, Yt. *5.*90, *17.*10: lies *antarə.arəδəm.*]
KompA., E.; Ableit. — ai. *antár* Adv. (usw.). — Pü.: *andar*, *andark*, *andar andark.* — 1) Wohl *antarāiš* zu lesen. — 2) Foy KZ. *35.* 42 will *para^{h}* statt *a^{n}tar* lesen; s. aber Rl. zSt. — 3) Hds. *frāhinčintarə*; Pü.: .. *andark.* — 4) Hds. fehlend; s. aber Pü., die zweimal *andar* bietet. — 5) Uzw. Plur.; vll. nur als Vertreter des AP.

• j. **¹an'tara-** Adj. 'der innere, innen befindlich': °*rəm arəδəm nmānahe* "ins Innere des Hauses" V. *6.*43; — °*rāt* V. 2.40 PüZ. A) °*rāt naēmāt* 'innerhalb', mit folg. 1) Gen., 2) Lok., 3) Instr., 4) Akk., uzw. a) räumlich, b) zeitlich:[1] 1 a) *a° n° hāϑrahe* N. *60*; *104*^{2}; — ⁺*a° n°* ⁺*yujyastōiš* N. *71* T[2]; — *a° n° aēšō.drājahyehe* N. *69*; — *a° n° ϑrigāmyehe* N. *69.* 1 b) *a° n° nava.xšaparahe* V. *5.*43. 2 a) *a° n° barəϑrišva* V. *5.*51. 3 a) *a° n° brvat.byąm* V. *8.*41, 42, *9.* 15, 16. 4 a) *a° n° aēte paϑa* "auf diesen Wegen" V. *8.* 104. 4 b) *a° n° māzdrājahīm* V. *5.*43; — *a° n° yārə.drājō* V. *6.*2, 3, *7.*77. °*rāt naēmāt* N. *94*[3]. °*ra* N. *101* (?); — °*rəm* N. *91* (?).
KompE. — Kompar.; s. gr. ἐν. — ai. ¹*ántara-* Adj., np. *andar* 'in, innerhalb'. — Pü.: *andarnēmak*, *andarōn nēmak.* — 1) Vgl. *antarə.naēmāt.* S. auch ²*antara-*. — 2) Hds. *arāt n°*. — 3) Hier ohne weitere Bestimmung.

• j. **²an'tara-** Adj. 'der andere, zweite': *ϑrizarəmaēm* .. °*rāt naēmāt aētahe* (*hāϑrahe*) ".. von der zweiten Hälfte dieser Frist an" N. *11*; *11*;[*] — *pasčaēta* .. *nišhiδōit* .. ⁺°*rəm arəδəm mayahe* (sd.) ⁺*pārəntarəm* .. V. *9.*29; — *yim antarə vīta* (sd.) ⁺°*rāiš*[1] *ϑrāyō maya* V. *9.*11; 11^{2}.
*) Vgl. noch *ϑraod-* mit *vi.* Die Lehrzeit des Awestaschülers ist drei Jahre, je eins bei drei Lehrern. Bei jedem soll er nach einem halben Jahre das Gelernte bereits sicher im Gedächtnis haben, so dass er beim Vortrag keine Verstösse macht. Andernfalls ist der Lehrer zu wechseln; s. unter *aēϑrapatay-*.
Kompar.; vgl. *anya-*. — ai. ²*ántara-* Adj., oss. *ändär*, np. *padarandar* 'Stiefvater'. — Pü. (zu N.): *hač andarnēmak i ōi patmānak*, (zu V. *9.*

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29): *hač andar i kanār i may*, (zu V. *9.* 11): *andar.* — 1) Hds. *antarə*; s. zu *vīta-* No. 1.

j. *antara.naēmāt* Y. *57.* 21: lies *antarə.n°*.

• j. **+antarə.arəδəm** [1] Adv. ('zwischen den Seiten', sva.) 1) 'innerhalb', mit Gen.: *°δəm zrayaŋhō* V. *5.* 19; — *°δəm nmānahe* V. *9.* 33, Yt. *17.* 60. 2) 'diesseits': *yasə tava mazdā kərənaot tačarə +nōit +tačarə +°δəm* [2] *upairi hvarəxšaētəm* "dass dir *M.* eine Bahn bereite, nicht eine Bahn diesseits, (sondern) über dem Sonnenball" Yt. *5.* 90.

*Avyayībhāva*komp. — ai. vgl. *ápyardham* Adv. — Pü. (zu V. *9*): *andar i kanār*, (zu V. *5*): *andar i bay* (geschr. a rk n, s. Sp. Komm. *1.* 168). — 1) NA. getrennt. — 2) Hds. *antarə arəδəm*; s. noch unter *tačar-*, No. 1.

• j. **+antarə.iθwa-** Adj. 'dazwischen abzuschreiten': *yaθa vā gāma dvača +dasača °θwąm* (NPn.) "oder soviel als zwölf abzuschreitende Schritte" F. 27 a [1].

PFP. zum V. ¹*ay-*. — Pü.: *čand 12 gām i andark rawišn* [2]. — 1) Dh. so weit, dass vom Anfangs- zum Endpunkt zwölf Schritte abzuschreiten sind. — 2) Doch folgt: *aδāv čand 24 gām i andark rawišn.*

• j. **antarə.uxtay-** f. 'Aufsagespruch, Scheidespruch': *antarəča drvantəm āmrūta aya °ti: nōit nā manā* "und er sagte dem *Dr.* auf mit folgendem Scheidespruch: 'nicht (usw., Y. *45.* 2)'" Y. *19.* 15.

Pü.: *andar gōwišn.*

• j. **antarə.kaŋha-** m., Plur. Name eines Gebirgs: *ahmat hača garayō fraoxšyąn .. °ŋhača* Yt. *19.* 4.

Eig. 'die im (Land) *Kaŋha* befindlichen (Berge)'. — Vgl. Bd. *12.* 2 und West SBE. *5.* 35 No. 2.

• j. **antarəča** Adv.: s. *antarəča-*.

• j. **antarəča-** Adj. 'innerhalb befindlich': *θrāyō °ča* (NP.) *ava.antara +pārəntara maya* [1] *frakārayōiš* "drei (Furchstriche) sollst du (so) ziehen, (dass) darinnen (sind) die an die innern angrenzenden (jedoch) abgesonderten [2] Löcher" V. *9.* 11. a) IS. als Adv. 'inmitten von —, zwischen', mit Akk. [3]: *avat vərəθraynəm .. yat asti °ča vohuxšaθrąm vahištōištīm* Vr. *20.* 2 [4]; — wiederholt: *°ča ząm °ča asmanəm* Y. *61.* 1 [4], H. *1.* 16 [5].

Ableit. aus *antarə* (wie ai. *ucca-* aus *ut*, usw.). — mp. vgl. *andark*; Bthl. IF. *12.* 99. — Pü.: *hač andark*, (zu a): *andarkča.* — 1) Die Worte *°ča* bis *maya* sind als Einschiebung zu denken; s. zu *vīta.* Es handelt sich um die (Wasser)löcher der kleineren (Haupt)abteilung; s. ²*maya-*. — 2) Weil der andern Hauptabteilung angehörigen. — 3) Nach dem Muster von *antarə.* — 4) Vgl. Vr. *24.* 2. — 5) Vgl. Y. *68.* 15.

• j. **antarə.daŋhav-**, **°daŋ́hyav-** Adj. (auch mask.) 'der inmitten des Landes ist': *miθrəm aiwi.dahyūm .. °ŋ́hyūm* (ASm.) Yt. *10.* 144. A) m. Name eines Berges oder Gebirgs: *ahmat hača garayō fraoxšyąn .. dasəmō °ŋhuš* Yt. *19.* 2.

Npü: *ki dar miyān i šahr ast.*

• j. **antarə.naēma-** m. 'Innenseite', nur AbS. 'von der Innenseite, von innen her, innerhalb': *xᵛāraoxšnəm* (sd.) *°māt* V. 2. 30, 38, +Y. *57.* 21 [1].

Vgl. *antarāt naēmāt.* — Pü.: *hač andar* (oder *andarōn*) *nēmak.* — 1) NA. *antara.n°*, s. aber Pt 4 ua.

• j. **antarə-māh-** m. Gottheit des Neumonds, Neumondstags: *°māŋhəm ašavanəm ašahe ratūm* Y. 2. 8; — *°māŋhāi* [1] Y. *1.* 8; — *°māŋhāsča* [1] (als AP.) *pərənō.māŋhāsča .. yazamaide* Yt. *7.* 4.

zBed. vgl. lat. *interlunium.* — mp. (Pü.) *andarmāh.* — 1) Them.

• j. **antarə mruyē** Inf. 'aufzusagen, aufzukündigen, sich loszusagen von —' (Akk.): *antarə̄ vīspə̄ng drəgvatō haxmə̄ng antarə̄* [1] *mruyē* "jeglicher Gemeinschaft mit den *Drug*genossen soll man aufkündigen" Y. *49.* 3.

Vgl. Y. *19.* 15. — Pü.: *andark gōwēm*, erl.: *hač dōstīh i apāk ōšān* (*drvandān*) *yutāk ēm.* — 1) Nach dem Metrum zu streichen.

• j. **antarə-stā-** Adj. 'dazwischen befindlich' (näml. zwischen Himmel und Erde); *imąmča zəm .. aomča asmanəm .. tāča vohū .. yā °stā* (APn.) Yt. *13.* 153.

ai. *antasthā-* Adj.

• j. **an¹təma-** Adj. 1) 'der innerste': *°ma aiwi.varəna* "das innerste Kleidungsstück" (d. i. das Hemd) V. *7.* 10; — *°ma aiwyāŋhānō* Vd. *12* [1]. — 2) 'der vertrauteste, intimste': *+°məmčit* [2] *saŋhəm* "auch das vertrauteste Wort" F. *3* e [3].

Superl., s. ¹*antara-*. — ai. *ántama-* Adj. — Pü.: *andartum*, (zu Vd.): *hačaδar.* — 1) zSt. Bthl. IF. *11.* 125. — 2) Hds. *xᵛtəmčit*; s. Bthl. IF. *11.* 131. — 3) Pü. erl.: *čigōn rāzīhā.*

• j. **anda-** Adj. 'blind': *nōit avå zaoθrå paiti.vīse yå māvōya fraŋuharənti °dåsča* (NPm.) .. Yt. *5.* 93.

ai. *andhá-* Adj. — Falsches BB. *7.* 205.

• j. **¹anya** Adv. [1] 1) 'andernfalls, sonst': *aošō.tarasča .. yaθa an° spā .. yaθa an° vəhrka* "schädlicher .. als sonst der Hund

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yąm) °*tąm* (AP.) V. *8.* 71[3]. a) Du. 'die Zehen beider Füsse': *aδairi* °*ta* (AD.) V. *8.* 70; — *nigərəptaēibya* °*taēibya* V. *8.* 70; 71.
KompE. — ai. *aṅgúṣṭha-* m. 'Daumen; grosse Zehe', np. *angušt* 'Finger, Zehe'. — Pü.: *angust.*

• g. **angra-** Adj.: s. unter *aṇra-*.

• g. **angrayā** Adv. 'feindseliger, böslicher Weise, arglistig': *yā a°* *karapanō urūpayeintī* (sd.) Y. *48.* 10.
Zu *angra-*, § *253.* 3. — Pü.: *kē zūrāk* (erl.: *žatār*) *hēnd.*

j. *anusvå anta* N. *107*: lies *anusavanta.*

• j. *antay-* f. 'Atmen'.
KompE. (*åntay-*, *paråntay-*). — Zum V. *an-*; Bthl. IF. *7.* 59. — Vgl. ××*ainidkim.*

• j., g. **antarə̄**, p. **aⁿtar** 1) Adv. (?) 'innen, innerhalb; dazwischen': *ϑrāyō yim* °*rə vīta* (sd.) °*rə*[1] *ϑrāyō maya frakārayōiš* V. *9.* 11; — ××*ϑrigāmi* °*rə anantarə aϑa* °*rə pataϑa yat* °*rə vā āat* °*rə vā* ..×× N. *83.* 2) Praep. a) mit Akk. 'innerhalb, in, unter, zwischen'; α) räumlich, auf die Frage wo? und wohin?: ‖ °*r imā dahyāvaʰ martiyaʰ hyaʰ* .. "innerhalb dieser Länder.." Bh. *1.* 8; — ‖ *avaiy* °*r*[2] *didām frāhaⁿjąm* (sd.) Bh. 2. 13; — °*rə sairi* (sd.) *varəzāne* V. *15.* 17; — °*rə daiřhu pāpərətāne* Yt. *10.* 8, *15.* 49; 49[2]; — *yō vīrāzaiti* °*rə rāšta rāsmana* Yt. *14.* 47; — *nisāim* (sd.) *yim* °*rə mōurumča bāxδīmča* V. *1.* 7; — *yat* °*rə vərəδka* ⁺*as* ⁺*marəja* (sd.) V. *18.* 70 PüZ.; — °*rə ząm asmanəmča* "zwischen Himmel und Erde" Y. *68.* 15; Yt. *8.* 8, *10.* 95, *13.* 13[2], 43, 44; — *haxδrəmča* .. °*rə mąϑhəmča hvarəča* Yt. *6.* 5; — .. ⁺*frāhinčin* (sd.) ⁺°*rə*[3] *ātrəmča barəsmača* N. *68*; — *vərəϑraynəm* .. *yat asti* °*rə ahuna airyamana* ".. zwischen dem *Ah.*- und dem *Airy.*-Gebet" Vr. *24.* 1; — °*rə* ⁺*aməšə̄sča spəntə̄ saošyantasča* P. *36*; *30*, *31* (?); — °*rə pitarə* (sd.) *puϑrəmča* Yt. *10.* 117; 117, 116[8]; — °*rə urvaitya* (sd.) V. *4.* 3–4[5]; — *āviš nā* °*rə hə̄ntū* .. *rātayō* (sd.) Y. *33.* 7; — *čvat* °*rə* ⁺*nərə̄uš* .. "wie viel im Kreis der Männer .." V. *5.* 27; — *yim* °*rə vastrəm frajasāt* (sd.) V. *16.* 16; 16; Vd. *13.* *14.* αα) unräumlich: ‖ *imaiy 9 xšāyaϑiyā agarbāyam* °*r imā hamaranā* "diese 9 Könige nahm ich in diesen Schlachten gefangen" Bh. *4.* 3. β) zeitlich: ⁺*kva aētąm* ⁺*aēsməm paiti.barāt̰* °*rə ahuna* ⁺*airyamana* "wann soll man das Brennholz herzubringen? Zwischen (der Rezitation) des *Ah.*- und des *Airy.*-Gebets" N. *103*; — (°*rə*)[4] *raočahe nōit* °*rə təmahe* "bei Tageslicht, nicht im Dunkeln" N. *68.* b) mit Instr.[5] 'unter, im Kreis von —': *ratuš* .. *ratunaēm ayesnīm daste* °*rə mazdayasnāiš* A. *3.* 7; 8–12; — °*rə x*ᵛ*adaēnāiš ašaonīš* Vr. *21.* 3; P. *36.* c) mit Lok. 'zwischen': °*rə hāitišu yasnəm* ××*frāizīš* (sd.) N. *40.* 3) Praev. (mit ¹*ay-*, ¹*kar-*, *mrav-*, ¹*vā-* usw.). [V. *5.* 19, *9.* 33, Yt. *5.* 90, *17.* 10: lies *antarə.arəδəm.*]
KompA., E.; Ableit. — ai. *antár* Adv. (usw.). — Pü.: *andar*, *andark*, *andar andark.* — [1]) Wohl *antarāiš* zu lesen. — [2]) Foy KZ. *35.* 42 will *paraʰ* statt *aⁿtar* lesen; s. aber Rl. zSt. — [3]) Hds. *frāhinčintarə*; Pü.: .. *andark.* — [4]) Hds. fehlend; s. aber Pü., die zweimal *andar* bietet. — [5]) Uzw. Plur.; vll. nur als Vertreter des AP.

• j. **¹an¹tara-** Adj. 'der innere, innen befindlich': °*rəm arəδəm nmānahe* "ins Innere des Hauses" V. *6.* 43; — °*rāt* V. 2. 40 PüZ. A) °*rāt naēmāt* 'innerhalb', mit folg. 1) Gen., 2) Lok., 3) Instr., 4) Akk., uzw. a) räumlich, b) zeitlich:[1]) 1 a) *a° n° hāϑrahe* N. *60*; *104*[2]; — ⁺*a° n°* ⁺*yujyastōiš* N. *71* T[2]); — *a° n° aēšō.drājahyehe* N. *69*; — *a° n° ϑrigāmyehe* N. *69.* 1 b) *a° n° nava.xšaparahe* V. *5.* 43. 2 a) *a° n° barəϑrišva* V. *5.* 51. 3 a) *a° n° brvat̰.byąm* V. *8.* 41, 42, *9.* 15, 16. 4 a) *a° n° aēte paϑa* "auf diesen Wegen" V. *8.* 104. 4 b) *a° n° māzdrājahīm* V. *5.* 43; — *a° n° yārə.drājō* V. *6.* 2, 3, *7.* 77. °*rāt naēmāt* N. *94*[3]). °*ra* N. *101* (?); — °*rəm* N. *91* (?).
KompE. — Kompar.; s. gr. *iv.* — ai. ¹*ántara-* Adj., np. *andar* 'in, innerhalb'. — Pü.: *andarnēmak*, *andarōn nēmak.* — [1]) Vgl. *antarə.naēmāt̰.* S. auch ²*antara-.* — [2]) Hds. *arāt n°.* — [3]) Hier ohne weitere Bestimmung.

• j. **²an¹tara-** Adj. 'der andere, zweite': *ϑrizarəmaēm* .. °*rāt naēmāt aētahe* (*hāϑrahe*) ".. von der zweiten Hälfte dieser Frist an" N. *11*; *11*;*) — *pasčaēta* .. *nišhiδōit* .. ⁺°*rəm arəδəm mayahe* (sd.) ⁺*pārəntarəm* .. V. *9.* 29; — *yim antarə vīta* (sd.) ⁺°*rāiš*[1]) *ϑrāyō maya* V. *9.* 11; 11[2].

*) Vgl. noch *3raod-* mit *vī.* Die Lehrzeit des Awestaschülers ist drei Jahre, je eins bei drei Lehrern. Bei jedem soll er nach einem halben Jahre das Gelernte bereits sicher im Gedächtnis haben, so dass er beim Vortrag keine Verstösse macht. Andernfalls ist der Lehrer zu wechseln; s. unter *aēϑrapatay-.*

Kompar.; vgl. *anya-.* — ai. ²*ántara-* Adj., oss. *ändär*, np. *padarandar* 'Stiefvater'. — Pü. (zu N.): *hač andarnēmak i ōi patmānak*, (zu V. *9.*

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dahməm gāϑanąm sraoϑrāṯ pairištayeiti N.*44*; *45*[4], H.2.13; —*yō* °*nyehe dahmahe barəsma* ⁺*frastərənte* N.*104*; *101*; — *bāδa iδa hištahe* .. °*nyehe dvarə* (sd.) *srayanō* V.*3*.29; N.*6*,*7*; — *hvōištō vā yōištō* (*vā*) *yim vā* °*inim* ⁺*haδō.gaēϑa* (sd.) .. *čayąn* N.*1*; — ‖ *avadā* °*niyam maϑištam* .. Bh. *5*.4(?); — °*nyąmča sutəm* .. N.*92*(?); — *ϑrāyō* °*nya* (als APm.) *maya niϑwərəsōiš* V.*9*.9; —*yahmya starətasča gātuš* °*nyåsča* (NPf.) .. *avarətå* Yt.*17*.7; V.*9*.39, *19*.26; —*yeziča hī* °*nya* (NPn.) *aya šyaoϑna fravaršta* V.*3*.21; 21; — *tāčiṯ* .. *vasəmī* (sd.) °*nyāčā* (APn.) *vīduyē* Y.*44*.3; — *paitiča* (sd.) *hē* °*nya* (NDm.) *dva nara aŋhən panča vā* V.*5*.27; — *hā mē baya* .. *satəm paiti* °*nyaēšąm raϑwąm* .. *dasa paiti* °*nye ratavō* Y.*19*.5; — *kā aēva asō.stūitiš yā dasa* °*nyaēšąm* (als GPf.) *asō.stūitinąm arəjaiti* H.*1*.6; — *aϑa* .. ⁺°*inim*[10] *aēϑrapaitim upōisōiṯ aϑa ϑritīm* .. N. *11*. a) Sing. und Plur. mit folg. *čiy*, *čiṯ*[2] 'auch ein anderer': ⁺*utāmaiy* °*niyaščiy* (NSn.) *vasiy astiy kartam* Bh.*4*.8; — ‖*vasiy* °*niyaščiy naibam* (sd.) *kartam* X.*1*.3; — *hənti* °*nyåsčiṯ asåsča šōiϑråsča srīråsča* .. "es gibt auch noch andre schöne .. Stätten und Wohnplätze" V.*1*.28. b) mit folg. *ka-* und *čiṯ* 'irgend ein anderer': °*nyō kasčiṯ aŋhōuš astvatō* N.*63*. c) mit vorausg. *naēčīm* und *ta-* 'nicht irgend ein anderer': *naēčīm tīm* °*nyīm yūšmaṯ vaēdā ašā* "ich kenne nicht irgend einen andern als euch, o *Aša*" Y.*34*.7[11]. II A) mit Abl. des Verglichenen: *nōiṯ mōi vāstā* (sd.) *xšmaṯ* °*nyō* Y.*29*.1; *50*.1; — *kīm nā* .. *mavaitē pāyūm dadāṯ* °*nyīm ϑwahmāṯ āϑrasčā* .. Y.*46*.7; *34*.7. III) 'alienus', a) im Gegensatz zu 'eigen': *nōiṯ hē* °*nyō urva haom urvānəm paiti irista bązaiti* V.*13*.9[12]; — *jahikayāi yā aom puϑrəm baraiti* °*nyahmāi aršānāi varštəm paiϑe upa.baraiti* (sd.) Yt.*17*.58. b) ‖ im Gegensatz zu 'heimisch', sva. 'hostis': *yadiy avaϑā* ⁺*maniyāhay hačā* °*niyanā* (IS.) *mā tarsam* ".. vor keinem Feind will ich mich zu fürchten haben" D.*5*.3; D.*4*.2; — *kāram tyam* .. *ajanam vasiy* °*niyaʰ āpiyā* ⁺*āhyatā* (sd.) Bh.*1*.19. IV) In ungenauer Ausdrucksweise; das mit *a°* Bezeichnete ist dem Vorausgehenden, dem es gegenübergestellt wird, nicht gleichartig[13]: *aδāṯ* (*zaota*) °*nyaēšąm raϑwąm paiti.āδayōiṯ* (sd.) N.*83*[14]; — *nəmō ahurāi mazdāi nəmō aməšaēibyō spəntaēibyō nəmō* °*nyaēšąm ašaonąm* V.*19*.25; 32; — *nōiṯ xšnāvayeiti ahurəm mazdąm nōiṯ* °*nye* (als AP.) *aməšå* Yt.*10*.139; 139; — *hapta hanti* ⁺*hāvanayō ratavō* .. *āaṯ* °*nyāhu ratufrišu* N. *102*. a) mit *čiṯ*[2]: *saošyantąm vərəϑrājanəm uta* °*nyåsčiṯ* (als APn.) *haxayō* Yt. *19*.89[15]. NSm. °*nyō*, ASm. °*nim*, ASn. °*yaṯ*, ISn. °*nya* als Adv.: sbes. Vgl. ferner ²*anya*.

KompA., E.; Ableit. — ai. *anyá-* Adj., mp. *an* (Päz. *han*), PDyn. *an* (MélAs. *9*. 234). — Pü.: *an* (meist zk geschr.); Plur. *anān* (auch zk an geschr.); *an 1*; s. noch No.7–12.— 1) Päz.-Übers. *end*, aber Sü.: *anye*. — 2) Vgl. *utā* I b β, II 2 α. — 3) NA. *anyā*; s. aber Yt. *14*. 60. — 4) Hds. *aēn°*. — 5) Hds. *aēibyō*. — 6) Hds. *ӡyō*; es fehlt am Anfang ein Haken; vgl. *xᵛarətąm* Yt.*5*. 50, *xᵛarənta* N.*52*, wo umgekehrt einer zu viel geschrieben ist. — 7) Oder zu II, vgl. ˣ*madyakāʰuvā*. — 8) Pü.: *ōšān i an 1*; s. No. 9. — 9) Pü.: *an 1*; s. No. 8. — 10) Pü.: *ditīkar*. — 11) Pü.: *nē kas apar an 1 hač šmāk ākās ēm*. Der Artikel erscheint hier auffällig. — 12) Pü.: *ān 1 ruvān i apārīk kas*. — 13) Wie ai. *anyá-*, gr. ἄλλος und lat. *alius*. Wir müssen in der Übersetzung 'anderseits; ebenso' udgl. verwenden. Vgl. noch No. 14 f. — 14) Der *Zaotar* und die *Ratav* singen zusammen die Liturgie im Wechselgesang. — 15) Genau wäre *saošyantō* statt *haxayō*.

• g. **anyaⁱdā** (°*da-čā*) Adv. 'anderswo': *hvarštanąm iyadača* (sd.) °*dačā vərəzyamnanąmčā vāvərəzananąmčā* Y.*35*.2.

Pü.: *an dahišn*, Sü.: *paralokadātiḥ*.

• j. **ainyaṯ** Adv. 'ausser, ausgenommen': *aētəm maϑrəm mā fradaēsayōiš a° piϑre vā puϑrāi brāϑre vā* Yt.*14*.46; ⁺*4*.8.

ASn. aus *ainya-*.

• j. **anya.ṯkaēša-** Adj. (fem. °*šā-*): s. unter *anyō.ṯk°*.

• g. **anyāϑā** Adv. 'anders, sonst ausser —' (Abl.)[1]: *yā mā nā marəxšaitē a° ahmāṯ* (sd.) *mazdā hvō dāmōiš drūjō hunuš* (sd.) "wer sonst noch auf mein Verderben ausgeht ausser Ihm, o *M.*, .." Y.*51*.10.

Ableit. aus *anya-*, § *252*. 5. — ai. vgl. *anyáthā* Adv. 'anderswie'. — Pü.: *an*[2] *āδēnak* (*hač ān i ōhrmazd*), erl.: *gētīk ēm vam mēnōk kunēnd*. — 1) Vgl. zBed. ai. *anyátra*. — 2) Geschr. zk.

• j. **ainyāva-** m. EN. eines Gläubigen: ⁺*vivārəšvahe* °*vahe ašaonō* "des *V.*, Sohns des *A.* .." Yt.*13*.122; — *vohupərəsahe* °*vahe ašaonō* "des *V.*, Sohns des *A.*" Yt. *13*.124.

Eig. Bed.?

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(es ist) .. als sonst die Wölfe (es sind)" V. *13.* 42 f. 2) 'ausgenommen, ausser', mit Instr. (statt Abl.): *hāu vīspanąm* .. *spaciϑranąm an° udra upāpa* V. *13.* 16.

IS. aus *anya-*. — Pü.: *čigōn ān i an 1 sak*, bzw. *vurk*; *an hąč udrak*. — [1] Bei der Beschaffenheit der Belegstellen nicht recht sicher.

● j. ²**anya** Adv. 'anderswo, -wohin': *vīspəm ā ahmāt* .. *yavat aēšō spā a° jasō* "so lang .., bis der Hund anderswohin geht" V. *15.* 48.

Zu *anya-*, durch Haplol. für **anyaya*, § *253.* 3; vgl. ai. *madhyā* Adv. für **madhyayā* (BB. *15.* 21). — Pü.: *ō ān i an*.

● j., g. **anya-**, **ainya-**, p. **aniya-** Adj. (fem. *°yā-*) 'ander', substantivisch und adjektivisch; I) 'der andere, alter, reliquus; ceteri': *yō aēvō haδō.gaēϑanąm yō barəsmača +frastərənte* .. *aδāt °nye* (NPm.) .. *+vacåsča +framravainti* .. *vīspaēšąmča aiwi.srunvaiti* (sd.) N. *60*; — *aēvō pantå yō ašahe vīspe °nyaēšąm apantąm* (sd.) Y. 72. 11; — ‖ *pasāvaʰ adam kāram* .. *frāišayam hyaʰ upā mām āhaʰ* .. *hyaʰ °niyaʰ kāraʰ* ".. reliquus exercitus .." Bh. *3.* 6; — *čū asti masyō* .. *aētəm dātəm* .. *upairi °nyāiš sravāiš* .. ? .. *yaϑa zrayō vouru.kašəm upairi °nyå āpō* V. 5. 22 f.; — *vayaoš* .. *taraδātō* (Stverz.) *°nyāiš* (als APn.) *dāmąn* Y. 22. 24; usw.; — ‖ *aʰuraʰmazdāmaiy upastām abaraʰ utā °niyā bagāhaʰ tyaiy haⁿtiy* Bh. *4.* 12; 13; — *aŝəm vahištəm* .. *°nyaēšąm yat aməšanąm spəntanąm* Yt. *3.* 3; — *yeδi zī mā mašyāka* .. *yazayanta yaϑa °nye yazatåŋhō* .. *yazinti* ".. wie die andern Y. verehrt werden" Yt. *8.* 11; — *ahe narš ašaonō* .. *āat °nyaēšąm ašaonąm* Yt. *1.* 30; *13.* 17; — *airime gātūm hē nišhiδaēta* .. *+pārəntarəm hača °nyaēibyō mazdayasnaēibyō* V. *9.* 33; — *°nye aŋhūš frašō.carəϑrå* Aog. *69* (?)[1]; — ‖ *utā pārsaʰ utā mādaʰ utā °niyā dahyāvaʰ* Bh. *1.* 12, 14; 11; — *pārsaiy* .. *mādaiy utā °niyāʰuvā dahyušuvā* Bh. *1.* 10; — *ahmāi nmānāi daδāiti gəušča vąϑwa* .. *upa °nyå* (APn.) *sčindayeiti* Yt. *10.* 28; — *vātō* .. *hubaoiδitarō* .. *°nyaēibyō vātaēibyō* H. 2. 7; 25, V. 5. 55, *9.* 29, Vyt. *45*; — *mā aϑra frakavō mā apakavō* .. *māδa.čim °nyąm* (GPn.) *daxštanąm* V. 2. 29; — *ahunavatča* (sd.) *gāϑanąm* .. *uštavaitīm hāitīmča* .. *avå yå °nyå* (näml. *gāϑå*) *srāvayōit* N. *46*. a) Plur. mit folg. *čit* 'auch die andern': *tē mąm avaϑa vərənənte yaϑa °nyåsčit* (NPm.) *aršānō* V. *18.* 32; Yt. *15.* 54; — *bavat aiwi.vanyå* .. *taϑryāvantəm* .. *pəšanəmča* .. *uta °nyåsčit* (als APm.) .. *hyaonåŋhō* Yt. *19.* 87[2]; — *hazaŋrəm aŝinąm udarō.ϑrąsanąm* .. *duye hazaŋre °nyaēšąmčit* V. *18.* 73; 73. b) Plur. mit vorausgeh. *vīspa-* 'alle andern': *vīspe zī °nye +maδåŋhō* .. *āat hō yō haomahe maδō* Y. *10.* 8; Yt. *17.* 5; — *yaϑa azəm avavata vərəϑra hačāne yaϑa vīspe +°nye*[3] *aire* Yt. 5. 69; — *azəm* .. *fravōivīdē vīspəṇg °nyəṇg* .. Y. *44.* 11. c) Sing. und Plur. mit vorausg. *ta-* dnw. I:' *māča* .. *tąm ząm kārayən* .. *vasō* .. *tąm °nyąm ząm kārayən* V. *6.* 2; — *yat* .. *bavāt pasčaēta ava tā °nya maya āiti* (sd.) *jasōit* V. *9.* 31. d) Sing. mit vorausg. *pasčaēta* 'der nächstfolgende': *asnyehe* (sd.) *pasčaēta °nyehe raϑwō* V. 7. 4. I 1) wiederholt 'der eine .. der andere': *dāityō +°inyō*[4] *havanō* (sd.) *+dāityō +°inyō*[5] *yaϑa +va* .. N. *107*; P. *57*; — *yat hē puϑra us.zayōiϑe* .. *tkaēšō °nyō* .. *āat °nyō* .. Y. *9.* 10; — *avi +°nyō*[6] *surunvaiti* (statt Du.) *nōit °inyō* N. *24*; — *yayå asti °nyō rašnuš razištō* V. *13.* 9 PüZ. (unvollst. Zitat); — ‖ *°niyam* (näml. *kāram*) *+uštrabārim akunavam °niyahyā aspā* (sd.) *patiyānayam* "den einen Teil (des Heers) machte ich kamelberitten .." Bh. *1.* 18[7]; 5. 4; — *armaēštå °nyå āpō kərənaot fraša °nyå fratačat* (sd.) Yt. 5. 78. α) NS. mit folg. obl. Kasus 'einander', mit part. Gen.: *ašā vō °nyō °inīm vīvəṇghatū* "einer von euch soll den andern an Gerechtigkeit zu übertreffen suchen" Y. *53.* 5; — *aməšanąm spəntanąm* .. *yaēšąm °inyō °inyehe urvānəm aiwi.vaēnaiti* Yt. *13.* 84; — vgl. *anyō.anya-*. 2) Du. in Verbindung mit *aēta-* Du. 'hic et alter': *yō* .. *amasta* (sd.) *+xᵛarō.čiϑaya +aēte °nye* (ADn.)[8] *+čikayatō* ".. hoc et alterum .." F. *3* c; — *antarə +hāϑrəmčit +aēte* (ADn.) *°nya* (ADm.)[9] *upa.isat* "innerhalb eines H. soll man dies (*barəsman-* n.) und jenes (*aēsma-* m.) suchen" N. *109*. I A) mit Abl. des Verglichenen: *dahyunąm yå °nyå rājōit* Y. *19.* 18; — *yastā daēvəṇg* .. *mašyąsčā tarō.mastā °nyəṇg ahmāt yō hōi arəm* (sd.) .. "..die andern (alle) ausser dem, der .." Y. *45.* 11. II) 'ein anderer, alius': *yō* .. *°inyehe vā srāvayantō paitištanti* (sd.) *°nyō vā hē dahmō srutå* (sd.) *gāϑå daδāiti* N. *25*; *61*, V. 5. 9 PüZ.; — *yō* .. *+°inim*[4]

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14.7; — °*məmča hutāštəm huraoδəm* .. *vərəϑraγnəmča*.. Y. 2.6; — °*maheča hutāštahe huraoδahe* Y. *1.6*. 3) 'Angriff, Anlauf' (nur Komp.). °*ma* .. °*mā* FrD. 7 (?).

*) Immer in Verbindung mit *Vərəϑraγna* auftretend.

KompA.; Ableit. — Vgl. [1]*ama-* Adj. — ai. *áma-* m. 'impetus'; mp. vgl. *amāvand* Adj. — Pü.: *amāvandīh*, Sü. (zu Y. *9*): *mahotsahatvam*, erl.: *mahāmānasatvaṃ yat kasyāpi sahāyyaṃ nopekṣate*; (zu A): *amāvand*, Sü.: *utsāhī*. — [1]) Vgl. Ableit. — [2]) Hds. *ahmāi* (mit der Ligatur für *hm*); s. aber Pü.

j. *ama humatāča huxtāča* N. *28*[2]: lies *ima*; s. Y. *4*. 1.

• j. **amaē.ni'gan-**: *niγn-* Adj. (auch fem.) 'beim Angriff, Anlauf niederschlagend': *vərəϑraγnəm* .. °*niγnəm* (als Asn.) Yt. *19*. 54; — mit Akk.: *fravašayō*.. *yå*.. °*nijanō* (NPf.) *hamərəϑə* Yt. *13*. 33.

• j. **a-mana-** Adj. 'nicht erprobt, nicht qualifizirt': °*na* F. *6*[1]).

Pü.: *'anōzmūt*. — [1]) Vorher geht *amāta* : *ōzmūt*.

• j. **a-mainimna-** Adj. 'der nicht (daran) denkt', mit *manaŋhō* 'im Sinn'[1]): *kahmāi azəm uγrəm xšaϑrəm* .. °*nahe* (statt DS.) *manaŋhō paiti.daϑāni* "wem soll ich eine starke Herrschaft zuweisen, ohne dass er in seinem Sinn daran denkt?" Yt. *10*. 119.

ai. vgl. *ámanyamāna-* Adj. — [1]) Vgl. [1]*man-*.

• j. **amayavā-** f. 'Leid, Drangsal': *paitištātēe xšayasča* °*vayåsča* "um zu widerstehen dem Jammer und Leid" Y. *71*. 17.

Vgl. ai. *ámīvā-* f. 'Leiden'. — Pü.: *šēvan u mōδak* (wozu Hbm. PSt. 99).

• j. **ama'vant-**, g. **əma'vant-** Adj. (fem. °*vaitī-*) 'kräftig, stark, mächtig, gewaltig, wuchtig'; a) von α) Menschen und β) Göttern: α) *narš* .. *panča.dasaŋhō* .. *bərəzatō avi.amahe* °*vatō* Yt. *8*. 13; — *yaϑa aēšō* °*vå* .. *fraxštāne zəmā paiti* Y. *9*. 20; — *aēšāčā ϑwā* °*vantasčā buyamā* (sd.) Y. *41*. 4; — °*vå yaϑa* +*vifrō navāzō* Vyt. 2; Az. 2; — *parštīm zī ϑwā yaϑanā tat* °*vataṃ hyat ϑwā xšayąs* (sd.) *aēšəm dyāt* °*vantəm* "eine Frage von dir (d. i. *Zar.*) ist ja wie eine Frage Mächtiger.." Y. *43*. 10, zit. A. *4*. 3, wo *amavantąm* und *amavantəm*; — °*va* (NSm.)[1]) *ās vərəϑrava*[2]) *nąma vərəϑrava ās* °*va nąma* Yt. *14*. 59. β) *rašnuš bərəzō yō* °*vå* Yt. *10*. 100, *12*. 6; *17*. 16, *12*. 5; — *yō* (*sraošō*) .. *maza* °*va vərəϑraja*[2]) Vr. *15*. 3; — °*va miϑrō* Yt. *10*. 107; 6, 25, 102; — *airyamanəm* .. °*vantəm vərəϑrājanəm* Y. *54*. 2, G. *1*. 6; — *yā* (*arədvī*) °*vaiti fratačaiti* Y. *65*. 3; Yt. *5*. 15; — *ašīm vaŋuhīm* .. *bərəzaitīm* °*vaitīm* Y. 2. 14; Yt. *17*. 1, 7; — *drvāspąm* .. °*vaitīm* Yt. *9*. 2; — *fravašayō* .. *yå* °*vaitīš* Yt. *13*. 29; — *at tōi ātrəm* .. +*asīštəm* °*vantəm* Y. *34*. 4; — *tištrīm* .. °*vantəm* Yt. *8*. 4; — *vanantəm* °*vantəm* Yt. *21*. 1; — °*vatō amāi* °*vatō vərəϑraγnāi* °*vaiϑyå ərəϑyå* °*vaiϑyå ašōiš* °*vaiϑyå čistōiš* °*vaiϑyå paurvatātō* °*vaiϑyō uparatātō* °*vatbyō yazatačibyō* Vr. *9*. 4. b) sonst: *uštrō* .. *bərəzō* °*vå* Yt. *14*. 12; — *srīra urusta* °*vaiti* (VSf.) .. *urvaire* V. *19*. 18, Vyt. 22; — *zrayaŋhō vourukašahe* °*vatō* Yt. *8*. 46; — *vazrəm* .. *zarōiš ayaŋhō frahixtəm* °*vatō* Yt. *10*. 96; — °*vat nmānəm* Y. *57*. 10; — *pəšūm* .. *yim činvatō* °*vantəm* Vyt. *33*; — °*vaitīm sinąm dāvōi* (sd.) *drəgvasū* Y. *44*. 14. — *ištīm* .. *pouru.sarəδąm* °*vaitīm* Y. *65*. 11; — *hazō* °*vat* Y. *33*. 12; — *yahmi maza* °*va* (NSn.?)[3]) *niδātəm* Yt. *10*. 64 (?); — +°*vata vača* F. *3* e.

Ableit. — ai. *ámavant-* Adj.; vgl. mp. (Pü.) *amāvand*. — [1]) § *394*. — [2]) Zur Zusammenstellung von *amavant-* mit *vərəϑravan*, *vərəϑrağan-* s. [2]*ama-* 2. — [3]) Wenn richtig, wohl Neubildung zum NSm. °*va* nach der *n*-Dekl.

• j. **amavas'tara-** Adj. (fem. °*rā-*) 'der stärkere, mächtigere': *fravašayō* .. *yå* °*rå ahmāt yaϑa vača framravāire* (sd.) Yt. *13*. 64.

• j. **amavas'təma-** Adj. 'der stärkste, mächtigste, gewaltigste', neben *vərəϑravastəma-*[1]): *āat ahmāi* °*mō ama ahmi* °*mō vərəϑra ahmi vərəϑravastəmō* "da (sprach) zu ihm der stärkste (*Vərəϑraγna*): 'Der stärkste bin ich an Stärke ..'" Yt. *14*. 3; — *vazrəm* .. °*məm zaēnąm vərəϑravastəməm zaēnąm* Yt. *10*. 96; 132; — *kat asti mąϑrahe spəntahe* °*məm kat vərəϑravastəməm* Yt. *1*. 1.

Pü.: *amāvandtum*. — [1]) Vgl. [2]*ama-* 2.

• j. **a-marant-** Adj. (ohne Obj.) '(die vorgeschriebenen Gebete) sich nicht ins Gedächtnis zurückrufend, nicht in Gedanken wiederholend': *yō saēte haurvąm tarasča xšapanəm ayazəmnō asrāvayamnō* °*rō* V. *18*. 5.

Pü.: *ašmurtār*.

j. *amarāt*° N. *58*: lies *amrāt*°.

• j. **a-mahrka-** Adj. 'ohne Tod': *ayaskəm* °*kəm bavāhi* Az. 7; — *ayaska* °*ka bavāhi* Vyt. *4*.

mp. *amark*.

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• j. **anyō, ainyō** Adv. 'ausser, ausgenommen, abgesehen von –', mit Abl.: *yat̰ ās mašyānąm .. vərəϑravastəmō ain° zaraϑuštrāt̰* Yt. *19*. 36; 38; — *kahmāi paoiryō mašyānąm* ****apərəsə** (sd.) *tūm .. an° mana* (statt Abl.) *yat̰ zaraϑuštrāi .. ahmāi paoiryō apərəse* (sd.) *azəm an° ϑwat̰ yat̰ zaraϑuštrāt̰* V. 2. 1 f.; — *nōit̰ aēšō spā .. dāmanąm hąm.raēϑwayeiti .. an° ahmāt̰ yō* .. "nicht erstreckt der Hund .. auf die Geschöpfe .. seinen indirekten Einfluss ausser auf den, der .." V. *5*. 34; — *kat̰ nā* +*daēvayasnāi vā .. gəuš aδāitya* (sd.) *āstryeiti? nōit̰ āstryeiti an° ahmāt̰ yō hē* +*gavāstrya.varəš* (sd.) N. *18*.

NSm. aus *anya*-¹). — Pü.: *an hač, an 1 hač*. — ¹) Vgl. Y. *29*. 1, *46*. 7, *50*. 1, wo *anyō* syntaktisch NSm. ist. So liesse sich das obige *anyō* auch Yt. *19*. 36, 38 nehmen, aber an den andern Stellen ist es sicher Adv.; vgl. die Note zu *parąš*.

• j. **anyō.anya-** Adj.¹), Plur. 'einander': *paoirīm upa mayəm* (sd.) *niϑwərəsōiš .. bitīm .. xštūm čvat̰ hača °yaēibyō* "ein Loch sollst du ausstechen .. Wie weit von einander (soll ich sie ausstechen)?" V. *9*. 8¹).

ai. vgl. *anyò'nyá-* Adj. — Pü.: *čand ān may hač ān i an may*. — ¹) Die Verbindung ist hier bereits fest geworden, wie schon die Stellung von *hača* zeigt, s.' ἀπ' ἀλλήλων. Vgl. Y. *53*. 5, Yt. *13*. 84 unter *anya*- I 1 α.

• j. **anyō.t̰kaēša-**¹), **anya.t̰kaēša-**²) Adj. (fem. °*šā*-) 'der einer andern (Glaubens) Lehre zugetan ist': *anyō.varənāi vā °šāi vā* V. *15*. 2; — *yat̰ kąmčit̰ vā taoxmanąm para.iriϑyeiti yaϑa* +*anyō.varəna* +°*ša*¹) (statt NSm.)³) "wenn sonst aus der Verwandtschaft (einer) stirbt, der einem andern Glauben, einer andern Lehre zugetan ist" V. *12*. 21; — °*ša nāirika pairi xšudrå frašharəzaiti ahmat̰ hača puϑra zayāiti* "er lässt seinen Samen in eine Frau, die einer andern Lehre zugetan ist, (und) es wird in Folge dessen ein Kind geboren" Nik. *1*; — *naēmi.rāϑa* (sd.) °*ša nāirika daδāiti* Nik. *3*; — ***aētat̰ hē narəm °ka bavaiti*** Nik. 2.

Pü.: *an 1 dātastān*, erl.: *kē(š) dātastān nē ān i amāk*. — ¹) NA. zu V. *12 ainy°*. — ²) So Nik. *2*, *3*. — ³) Den Ansatz eines *an*-Stammes dafür widerrät der Charakter von V. *12*.

• j. **anyō.varəna-**¹) Adj. 'der einen andern Glauben hat, andersgläubig': °*nāi vā anyō.t̰kaēšāi vā* V. *15*. 2; — *yat̰ kąmčit̰ vā taoxmanąm para.iriϑyeiti* +°*na*¹) +*anyō.t̰kaēša* (sd.) V. *12*. 21.

Pü.: *an 1 kāmak*, erl.: *kē(š) kāmak nē ān i amāk*. — ¹) NA. zu V. *12 ainy°*.

j. *anvaϑwarištō* N. *11*: lies *x*ᵛ*aϑwarəštō*.

• j. **anvarštavas'təma-**¹) Adj. (fem. °*mā*-) etwa 'der am willfährigsten, geeignetsten wirkt': *fravašayō °təmå frasčimbananąm* ".. die geeignetsten unter den Stützbalken" Yt. *13*. 26.

Superl. aus °*vant*-, statt *anu'varšti-v°* geschr., § *268*. 12, 17. — Vgl. *anu.varštayaēča*. — ¹) Die Lesung ist nicht ganz sicher.

j. *anvarštayaēča*, °*tōe*: s. *anu.varšt°*.

• j. **¹ama-** Adj. (fem. °*mā*-) 'stark, kräftig': *kainīnō .. °mayå huraoδayå* H. 2. 9¹). [Yt. *10*. 117: lies *hāmahe*²); — N. *46*: lies *iməm haoməm*; s. Y. *22*. 1 und T.]

KompE.; Ableit. (s. *aiwyām°*). — Vgl. ²*ama*- m. (und zu *ayav*-). — Pü.: *amāvand*. — ¹) An den Parallelstellen Yt. *5*. 64 usw. steht *aš.amayå*. — ²) KZ. *31*. 265.

• j. **²ama-**, g. *əma*- m. 1) 'Kraft, Stärke, Macht': *x*ᵛ*arənō .. baēšazəm uta °məmča* Yt. *14*. 2; — *marəmnəm* (sd.) .. *daēnayāi °məm .. tanuye* Yt. *16*. 17; 19; — *paitišəntəm °mahe .. ϑrimahe .. baēšazyehe* Yt. *15*. 51 (?); — *gave °məm gave nəməm* Yt. *14*. 61; — *hastəmą ašahe .. °mą .. āmruyē* Y. *13*. 2; — *mazištą °mą āmruyē daēnayå māzdayasnōiš* Y. *13*. 3; Vr. *3*. 3. a) von der Kraft des Manns im geschlechtlichen Sinn: *narš .. taδa ayaoš* (sd.) *yaϑa paoirīm vīrəm avi °mō aiti* ".. wie wann den Mann zum ersten Mal die Kraft ankommt" Yt. *8*. 14. 2) bes. die beim Angriff entfaltete Kraft, 'Angriffskraft, impetus', neben *vərəϑra*- und *vərəϑrayna*-¹): °*ma ahmi amavastəmō vərəϑra ahmi vərəϑravastəmō* Yt. *14*. 3; — *uparāi °māi .. vərəϑrāi* Yt. *10*. 26; A. *1*. 8, +F. *7*²); — °*māiča ϑwā vərəϑraynāiča .. upa.mruyē* Y. *9*. 27; Vr. *9*. 4, Vyt. *37*; — *nī tē .. mruyē .. °məm .. vərəϑraynəm* Y. *9*. 17; Vyt. *39*, Yt. *1*. 22, FrW. *9*. 2; — *tā nō °ma tā vərəϑrayna .. uzjamyąn* Y. *55*. 3; *57*. 3, 23; — *fravašayō .. yå .. frašūsənte .. °məm paiδimnå hutāštəm vərəϑraynəmča* .. Yt. *13*. 42; *10*. 33, *14*. 38, 45, Ny. *3*. 10; — °*maheča paiti hutāštahe vərəϑraynaheča* .. Yt. *8*. 12; H. *1*. 4, V. *18*. 64. A) als Gottheit (der Angriffskraft)*): *gəuš .. yim upairi sruye sanat̰* (sd.) °*mō hutaštō huraoδō* Yt

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• j., g.[1] **a-məša-** Adj. 'unsterblich': °*ša* F. *6*; — *xᵛahe gayehe xᵛanvatō* (sd.) °*šahe* Y. *9*.1, Yt. *8*.11. a) von der Sonne: *hvarə.xšaētəm* °*šəm raēm aurvat.aspəm* Yt. *6*. 1, 4, 6; — *hvarə.xšaētahe* °*šahe raēvahe* Yt. *6*.0, Y. 22.24; — *paurva.naēmāt* °*šahe hū yat aurvat.aspahe* Yt. *10*.13. A) insbes. von den dem *AhuraMazdāh* nächststehenden Gottheiten*): *yaϑa vahməm* °*šaēibyō* Y. *21*. 2; — °*šaēit* .. *avaŋhe isənti mašyākåŋhō* Aog. *41*. A) sonst in Verbindung mit *spənta-* Adj. 'heilig', das in GHapt.[2] vor-, sonst nachsteht: +*vyāxəmča hanjamanəmča* (sd.) *yat as* °*šanąm spəntanąm barəšnvō* +*avaŋhe ašnō yəmatəm* (sd.) G. 2.8; — *sraošəm* .. *yō* .. *paiti.jasaiti* +*vyāxma* (sd.) °*šanąm spəntanąm* Y. *57*. 12; — *yaϑā nə̄ dātā* °*šā* (VP.) *spəntā aϑā nå ϑrāzdūm* Y. *58*. 5; *11*. 18, *14*. 1, *42*. 1, — *maēϑanəm* .. *yat kərənāun* °*šå* (NS.) *spənta vīspe hazaoša* Yt. *10*. 51; 7. 3[2], *10*. 92, *13*. 92, Y. *57*. 23, *60*. 6; — *fərā* °*šā* (NP.) *spəntā gāϑå gəurvāin* Y. *28*. 0; Ny. *1*. 1, Vyt. *40*; — *spəntə̄ng* °*šə̄ng yavaējyō yavaēsvō* Y. *39*. 3; *4*. 4; — °*šå spənta huxšaϑra huδåŋhō* (Stverz.) Vr. *11*. 12; usw.; — °*šə̄ spəntə̄ vaŋhūš srīrāiš nāman āzbaya* Y. *15*. 1; Vr. *6*. 1; — *vīspąsča* °*ša spənta yazamaidē* Y. *42*. 6; — °*šə̄ spəntə̄ ašaonąm yazamaide* Y. *71*. 2, G. 2. 6 (wo °*šə̄sča*);[2] — °*šanąm spəntanąm xšaētanąm vərəzidōiϑranąm bərəzatąm aiwyāmanąm taxmanąm āhūiryanąm yōi aiϑyejaŋhō ašavanō yōi hapta hamō.manaŋhō* .. Yt. *13*. 82 f.; Y. *3*. 4, *26*. 3; — *yōi hapta* °*šå spənta* Yt. 2. 3; — *ape* °*šanąm spəntanąm dāhīm* Y. *19*. 8; Yt. *13*. 81[2]; — *vaŋhubyō yazataēibyō yat* °*šaēibyō spəntaēibyō* Vr. *8*. 1; *9*. 4, *13*. 1, Yt. *4*. 3; — *vīspe vō* °*ša spənta staota zaota* .. *yūšmakəm yasnāiča* .. *yat* °*šanąm spəntanąm* Vr. 5. 1; *21*. 2, Y. *12*. 1[2], *52*. 4, Yt. *3*. 3, *4*. 1 f.[3], Vyt. *12*, *46*, +Vd. 20, V. *12*. 2; — *āat mraot ahurō mazdå: ahmākəm nąma yat* °*šanąm spəntanąm* .. Yt. *1*. 3; *3*. 1, FrW. *1*. 2; — *yō nā* .. *kasištəm* .. *frāyatāt* (sd.) +*ahma* +*ya* °*šə̄ spəntə̄* Yt. *1*. 24; — *vaēm yōi* °*šā spənta* Vyt. *32*; — °*šąsča spənta saošyantasčā* Y. *13*. 3; Vr. *3*. 5 (wo °*šə̄sča*), P. *36* (+°*šə̄sča*), Vr. 22. 1, Yt. *11*. 17; — *šā spənta daēne māzdayasne* .. *zaoϑråsča* Y. *8*. 3; — *hvarəča* (sd.) °*šə̄ spəntə̄* Vr. *19*. 2. a) bes. neben ***AhM.*** genannt: *ašīm* .. *duγδarəm ahurahe mazdå xᵛaŋharəm* °*šanąm spəntanąm* Yt. *17*. 2; — *yō* .. *yazata ahurəm mazdąm yazata* °*šə̄ spəntə̄* Yt. *17*. 18, Y. *57*. 2; *21*. 2, Vr. *13*. 1, *18*. 1, *19*. 1, *23*. 1, V. *19*. 19, N. 70; — *ahurəm mazdąm* .. °*šā spəntā yazamaidē* Y. *35*. 1; 2. 2, *25*. 4, *71*. 4; — *nəmō ahurāi mazdāi* .. °*šaēibyō spəntaēibyō* V. *19*. 25; Ny. *1*. 1, Yt. *8*. 35, *10*. 89, *13*. 157, *15*. 44, S. *1*. 1; — *nōit xšnāvayeiti ahurəm mazdąm nōit anye* °*šå spənta* Yt. *10*. 139; 139; — *garō nmānəm maēϑanəm ahurahe mazdå* .. °*šanąm spəntanąm* V. *19*. 32; 32, Y. *3*. 1, *4*. 7, 22. 1. *23*. 2, *27*. 2, Vr. *9*. 6, A. 2. 1; — *bərəjayat ahurō mazdå bərəjayən* °*šå spənta* Yt. *10*. 90; — *yazaite ahurəm mazdąm* .. °*šə̄ spəntə̄* .. *haom urvānəm* Yt. *6*. 4; — *ahurāi mazdāi* .. °*šaēibyō spəntaēibyō* .. *aiwyō vaŋuhibyō* Vr. *11*. 1; — *ahurahe mazdå* .. °*šanąm spəntanąm sraošahe ašyehe* .. *āϑrō* Y. 22. 4; — *ahurāiča mazdāi sraošāiča* .. *rašnvaēča* .. *miϑrāiča* .. °*šaēibyasča spəntaēibyō* .. Vr. *11*. 6; Y. *4*. 2; — *ahurahe mazdå* .. °*šanąm spəntanąm miϑrahe* .. *rāmanasča xᵛāstrahe* Y. 22. 23; *68*. 22, Yt. *7*. 1. b) von einzelnen Göttern: *ašəm at vahištəm* .. *hyat sraēštəm hyat spəntəm* °*šəm* Y. *37*. 4; — *ašəm vahištəm sraēštəm* °*šəm spəntəm* Yt. *3*. 18[2]; S. 2. 3; — *āϑre* .. *yaētuštəmāi* °*šanąm spəntanąm* "dem *Ā.*, dem geschäftigsten der *ASp.*" Y. *1*. 2; — *vohu manō* °*šəm spəntəm* S. 2. 2; — *xšaϑrəm vairīm* °*šəm spəntəm* S. 2. 4; — *haurvatātəm* °*šəm spəntəm* S. 2. 6; Yt. *4*. 10[2]; — *amərətatātəm* °*šəm spəntəm* S. 2. 7. [°*šå spənta* Yt. *8*. 38 ist Einschiebsel, s. *an-* No. 3.]

*) 'Erzengel' (?) nach Jn. GIrPh. *2*. 633; s. noch Justi PrJ. *88*. 76. Den *ASp.* ist Yt. *2* (spätes Machwerk) gewidmet. Ihre Zahl wird Yt. *2*. 3, *13*. 83 auf sieben angegeben, man darf aber die Siebenzahl auch hier nicht urgiren. Meist erscheinen sechs: *VohuManah, Aša, Xšaϑra, Ārmatay, Haurvatāt, Amərətatāt*; so Yt. *1*. 25, *4*. 1; s. aber anderseits Y. *1*. 2, *70*. 2, *57*. 12 und Bthl. AF. *3*. 26. In den *Gāϑās* (s. unten No. 1) kommt der Name *ASp.* nicht vor, wohl aber die Namen der einzelnen zu den *ASp.* gerechneten Gottheiten. Ihre Zusammenfassung scheint nach*gāϑ*isch zu sein; das besondere Gepräge der oben genannten Gottheiten hat sich dabei verwischt.

Vgl. *amərətatāt-*. — ai. *amṛ́ta-* Adj. — Pü. (fdSing.): *amark*, Sü.: *amaraḥ*; (fdPlur. zu Y. *21* und zusammen mit *spənta-*): *amahraspand*[3]), Sü.: *amarā mahattarāḥ, amarā guravaḥ, amiśaspintāḥ*. — [1]) Nicht in den *Gāϑās*, sondern nur (2mal) im YHapt., wo aber *sp°* voransteht; s. auch *). — [2]) Was soll *ašaonąm*? Sp. und Dst. übersetzen, als wäre *aš°* AP. stattG P,

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• j. **a-maršant-**[1] Adj. (fem. °*šantī-*) nicht sterbend; unsterblich': *yat̰ kərənavan̨ .. ahūm .. °šəntəm* Yt. *19.*11; — *yat̰ kərənaot̰ .. ⁺°šanta* (AD.) *pasu vīra* Y. *9.*4; — *bun gaēϑå ⁺°šantiš yå ašahe* Yt. *19.*12; — *bvat̰ .. aŋhuš .. *°šą* F. *3*h[2]; Vyt. *45*[2][3].
PsAorA. zum V. ¹*mar-*. — Pü.: *amark*. — [1]) NA. hat auch °*rəš*°; Yt. *19.* 11. — [2]) Statt °*šō* oder *šąs*; Bthl. KZ. *29.* 562. — [3]) Hds. *amraxsąn*.

• j. **a-mašya-** Adj. 'menschenleer, entvölkert': *yaϑa azəm °yą* (APn.)[1] *kərənavāni vīspāiš* [*aoi*] *karšvąn* Yt. *5.*30.
ai. *ámartya-* Adj. 'unsterblich'. — [1]) Yt. *15.* 20 steht °*yąn*.

p. *amāxam*: s. unter *ahma-*.

• j. ⁺**a-mərək-**[1] Adj. 'dem kein Verderben droht, unzerstörbar': ⁺°*mərəča*[1]) (NP.) *gayehe stūna* Y. *9.*1 PüZ.
Es geht vorher: *tāk apē hač tan har kas i amark*. — [1]) Hds. *amərəza*. (Falsch Dst. ZA. *3.* 31; s. IFAnz. *6.* 43 No.) In Pahl.-Schrift gehen *č* und *z* vielfach durcheinander.

• j. **a-mərəxtay-** 1) f. 'Nichtverderben, Freiheit von Verderben, Sicherheit vor Gefährdung': *yaϑa azəm °tīm ava.barāni avi mazdå dāmabyō* Yt. *9.*9; — *uzbāzāuš paiti °tīm fravazaite miϑrō* "die Arme um Sicherheit (der Gläubigen) emporhebend[1]) fährt *M.* heran" Yt. *10.* 124. 2) Adj. 'dem kein Verderben droht': *yat̰ .. jasāt̰ jvayō °tiš* ".., kommen wird der lebendige, ungefährdete (näml. *Saošyant*)" Yt. *19.*11.
Zum V. *marək-*. — [1]) Vgl. Yt. *13.* 147 und Exodus *17.* 11.

• j. **a-mərəxšyanta-** Adj. (fem. °*yantī-*) 'nicht zu zerstören, unvergänglich': *darəsča* (sd.) *daϑat̰ ⁺°yantīm .. astvaitīm gaēϑąm* Yt. *19.*94.
PFP., aus dem Praes. 17 des V. *marək-*, § *209.*14.

• j., g. **amərətaᵗtāt-, amərətāt-**[1] f. 'Unsterblichkeit, Ewigkeit':[2]) *tā dəbənaotā mašīm hujyātōiš* (sd.) °*rətātasčā* Y. *32.*5; — °*rətāiti* ⁺*ašaonō urvā aēšō* (sd.) *utayūtā ..* Y. *45.*7; *48.*1; — *yā šyaoϑanā .. °rətātəm asəmčā ⁺taibyō dåŋhā* (sd.) .. *xšaϑrəmčā haurvatātō* Y. *34.*1; — *ahmāi aŋhat̰ vahištəm yē mōi vīdvå vaočat̰ haiϑīm mąϑrəm yim haurvatātō ašahyā °rətātasčā* "dem soll das Beste zu Teil werden, der mir, ein Wissender, kund tut das rechte Wort *Ašas* von der Wohlfahrt und Unsterblichkeit" Y. *31.*6. α) bes. in Dualverbindung mit *haurvatāt-*: *xšaϑrōi hōi haurvāta °rətātā ahmāi stōi dąn* (sd.) *təvīšī utayūitī* Y. *45.* 10; *51.*7, *44.*18, *47.*1; — *ϑa haurvata °rətāta yōi stō mīždəm ašaonąm parō.asti jasəntąm* Yt. *1.*25; — *mazē* (sd.) *avaŋyāi .. dāidī haurvātå °rətātå* (GD.) Y. *58.* 7. a) als Bezeichnung für die Speise der Seligen[3]):[2]) *at̰ tōi ubē haurvåsčā xᵛarəϑāi ā °rətatåsčā* (NS.)[4]) "und deine beiden werden zur Nahrung dienen, der Wohlfahrtstrank und die Unsterblichkeitsspeise" Y. *34.*11. A) als Gottheit (*Aməša Spənta*), der die Sorge für die nützlichen Pflanzen anvertraut ist (SüErl.: *vanaspatipatiḥ*):[5]) *aya daēnaya fraorənta ahurō .. vohu manō .. ašəm .. xšaϑrəm .. ārmaitiš frā haurvatās frā °rətatās* Y. *57.* 24; — *vanāt̰ haurvåsča °rətåsča* (NS.)[4]) *uva šuδəmča taršnəmča* Yt. *19.*96; 96; — *ārmaitīm .. haurvatātəm .. °rətatātəm yazamaide* Y. *16.*3; *71.*12, S. 2.6f.; — *mazdå dadāt̰ ahurō haurvatō °rətātasčā .·. sarō* Y. *31.*21; — *dātā vē °rətåsčā* (NS. als VS.)[4]) *utayūitī* (sd.) *haurvatās draonō* Y. *33.*8; — *haurvatåsča °rətatåsča* Yt. *4.*1 (?) α) bes. in Dualverbindung mit *haurvatāt-*: *aya daēnaya fraorənta ahurō mazdå .. frā spənta ⁺ārmaitiš frā haurvata °rətāta* (ND.) Yt. *10.*92; — *sarōi būždyāi* (sd.) *haurvātā °rətātā* (ND.) .. *yē ..* Y. *44.*17; — *upā.jimən* (sd.) *haurvātā °rətātā* (AD.) Y. *45.* 5; — *spəntayāi ārmatōe haurvatbya °rətatbya* Yt. *1.*2; H. *1.*7; — *yā spəntayå ārmatōiš yā haurvatå °rətātå* (GD.) Y. *70.*2; — *haurvatåsča nō °rətātå*[6]) *gēušča tašnō ..* Vr. *9.* 5. A) *amərətātō* (näml. *ayarə*) heisst der 7. Monatstag: S. *1.*7; vgl. 2.7, Y. *16.*3. A 1) als Bezeichnung für die von *Am.* geschützten Pflanzen[7]), in Dualverbindung mit *haurvatāt-* (sva. Wasser): *xᵛarəϑəm myazdəm haurvata °rətāta gāuš huδå haoməmča para.haoməmča* Y. *8.*1; *3.*1, *4.*1, *6.*17, *7.*26.
mp. *amurtat*, np. *murdād* (als Monatsname); ai. vgl. *amṛtatvá-* n. — Pü. (zu Y. *31.* 6, *32*, *34.* 1, *45.* 7, *48*): *amark rawišnīh*, Sü.: *amṛtyupravṛttiḥ*; (sonst): *amurtat*. — [1]) Durch Haplol., § *306*. — [2]) Die verschiedenen Bedeutungen sind nicht immer scharf zu trennen. — [3]) Wohl sva. *raoγna-* (sd.) *zarəmaya-*. — [4]) § *393*. — [5]) GIrPh. *2.* 638. — [6]) Die beiden Duale sind durch nicht volltonige Wörter getrennt. — [7]) Sü. hat zu Y. *3.* 1 (u. ö.): *udakamca vanaspatimca*. Vgl. auch Y. *12.* 7, wo vor *gāuš huδå āpō* und *urvarå* erscheinen.

j. *amərəza* Y. *9.* 1 PüZ.: lies *amərəča*.

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vazəntō nōiṯ framanyente "laufend kommen sie (näml. *miϑrō.drujō*) nicht vom Fleck, reitend machen sie keinen Fortschritt, fahrend gewinnen sie keinen Vorsprung" Yt. *10*.20. 2) 'übergehen, auslassen'[11]: *yezića aēte vaćō apayaēiti*[12] *yōi hənti +gāϑāhva bišāmrūta* .. "und wenn er die Worte auslässt, die .." N. *33*; — *yō gāϑanąm ōyəm vāćim apayāiti* (3SK.)[13] *aēvąm vā vaćastaštīm* N. *42*; — *yezi arastrəm* (sd.) *pairi.aδa vā* ˣ*vaćaṯ* ˣ*apayanta*[14] (lies: *vaća vā apayaēiti*[12] "oder wenn er Worte auslässt"?) *aratufrya* (ND.) N. *32*.

mit *aiwi* 1) 'herzugehen, -kommen': *miϑrəm .. yō zəm.fraϑå aiwyāiti*[15] *pasća hū frāšmō.dāitīm* Yt. *10*.95. a) mit Akk. der Richtung: *atčiṯ dim aiwyāiti*[15] *yā dahma .. āfritiš* P. *32*. 2) 'begehen, (einen Weg) gehen': *mā dim pərəsō .. yim xrvantəm .. pantąm aiwitəm*[16] "frag den nicht, .. der den grausigen .. Weg gegangen ist" H. *2*.17. S. noch No. 26.

mit *antarə*, *pairi* und *ava* 'umstellend dazwischen treten': *yaṯ titaraṯ aŋrō mainyuš dāhīm .. ašahe antarə pairi.avāitəm* (3DPrA.)[17] *vohuća manō ātaršća* "als andrang *AM.* gegen die Schöpfung .., da traten schützend dazwischen .." Yt. *13*.77.

mit *ava* 1) 'herabgehen —, kommen zu —' (*aoi* mit Akk.): *sraošəm .. yeŋhe amaća .. avāin*[18] *aməšå spənta aoi .. ząm* Y. 57.23; V. *19*.13 (wo *avaēn*)[19]. 2) 'losgehen auf —' (Lok.), vom Kamel in der Brunst: *uštrahe .. yō +xšaϑrišu avāiti* ".. wenn es auf die Weibchen losgeht" Yt. *14*.12. 3) 'weggehen von —' (Abl.): *yō .. gaotəmahe* (sd.) *parōyå parštōiṯ avāiti* Yt. *13*.16. 4) 'hingehen, seines Wegs gehen': *mā apaēma +paourvāvayōiṯ* (d. i. *paourva*, sd., + *avayōiṯ*)[3] Vr. 22.2. S. noch *avavāite*.

mit *avi* 'herzugehen zu — (Akk.), (ihn) ankommen': *narš .. panća.dasaŋhō .. taδa ayaoš yaϑa paoirīm vīrəm avi amō* (sd.) *aēiti* Yt. *8*.14.

mit *aoi* und *paiti* 'zurückkehren, sich zurückwenden gegen — (Akk.)': *yō tāyuš .. təm aoi ṯbaēšå paityantu .. iϑyejå yantu yō ī daδa* "wer .., gegen den zurück sollen sich die Feindseligkeiten wenden, .. sollen sich die Gefahren wenden (gegen den,) der sie hervorgerufen hat" Y. *65*.8.

mit *ā* 'adire'[20]; 1) absolut: *āiδi paiti ava.jasa arədvī* .. Yt. 5.85; — *tištrīm .. yō afšćiϑraēibyō āiti raoxšnušva vazəmnō* ".. der mit den .. (Sternen) im Lichtglanz dahergefahren kommt" Yt. *8*.45. 2) mit Akk. des Ziels: *ā mā āidūm*[21] *vahištā ā xᵛaiϑyāćā* (sd.) *mazdā* Y. *33*.7; — *aṯ vå vīspəng āyēi*[22] "so komme ich zu euch allen" Y. *31*.2. a) in feindlichem Sinn, α) vom Feindesheer: *spāδəm .. dūrāṯ ayantəm rasmaoyō .. daēvayasnanąm* Yt. 5.68. β) 'sich machen an —, hermachen über —'[23]: *pairikąm yā āiti ātrəm āpəm ząm* .. V. *11*.9. b) in freundlichem, α) 'zur Seite treten, stehen': *aṯ yastə̄m nōiṯ nā isəmnō āyāṯ*[24] (Opt.) "wer dem aber, wenn er (drum) angegangen wird, nicht zur Seite steht" Y. *46*.6. β) 'auf Jemands Seite treten, übergehen zu —' (Akk.): *yə̄ āyaṯ* (Konj.) *ašavanəm divamnəm* (sd.) .. Y. *31*.20. ββ) mit Abl. 'von — weg', der Akk. zu ergänzen: *yə̄ vā adąs .. drītā ayantəm urvātōiš* (sd.) *vā .. miϑrōibyō vā* Y. *46*.5. 3) mit Lok. des Ziels: *fravašayō xšnūtå ayantu ahmya nmāne* Yt. *13*.156. Vgl. auch Simpl.

mit *ā* und *upa* 'heran-, herzukommen zu —' (Akk.): *hāvanīm ā ratūm ā haomō upāiṯ zaraϑuštrəm* Y. *9*.1.

mit *ā* und *ham* 'heran- und zusammenkommen, sich in Verbindung setzen (mit —)': *ā və̄ +gə̄uš.ā hə̄myantū yōi* .. "eure Ohren sollen sich (mit denen) in Verbindung setzen, die .." Y. *51*.3.

mit *upā* 1) 'hinzugehen, kommen zu —' (Akk.): *upa tąm vanąm aēiti* V. 5.2; — *aētəm .. āsištəm zaurvānəm* (sd.) *upāiti*[25] *yaṯ spānō* V. *13*.28. a) spez. 'in die Schule gehen zu —': *kəm +aēm aṯ* (sd., No. 6) *aēϑrapaitim upayaṯ* (3SKA.) "zu welchem Lehrer soll er dann in die Schule gehen?" N. *12*. 2) ‖ 'gelangen nach —', mit *abiy* (?) und Akk.: *abiy bābirum yaϑā naiy upāyam* .. "(noch) bevor ich nach Babylon gelangt war .." Bh. *1*.19[26] (?). 3) 'begatten': *yō kainīnəm upāiti* V. *15*.9; — s. noch *upaētem* Absol.

mit *upa* und *ā*: s. *upāiti* Inf.

mit *upariy* — ? —: *upariy +abištām* (sd.) *upariyāyam* Bh. *4*.13 (?).

mit *us* 1) 'heraus-, hinausgehen': *išarə pasća para.iristīm .. us haća baoδō* (sd.) *ayāṯ*[3] V. 7.2; — *uzayeni pārayeni* V. 22.

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1. a) 'herausgehen aus —' (Gen.): *vaēδanhō* (sd.) *nōiṯ uzōiš* (2SPrA.) V. *1*. 15 PüZ. (?). 2) 'aufgehen', von Gestirnen: *yaϑra avaṯ hvarə uzāiti*[27] F. *4* b. 3) 'hinauskommen über —, über werden', mit *hača* und Gen.: *yaϑa azəm uzayeni hača kavōiš haosravanhahe* Yt. *15*. 32.

mit *paitī*, *patiy* 1) 'Jmdm. (Akk.) entgegen gehen': *aṯ..drəgvatō akāiš x*^{v}*arəϑāiš* (sd.) *paitī urvąnō paityeintī*[28] Y. *49*. 11; — +*paityete* (3PPM.) F. *10*[29]. 2) 'zurückkehren zu —, wieder treten vor —' (Akk.): *yaϑa vå yazəmnasčā urvāidyå* (sd.) *stavas ayenī paitī* Y. *34*. 6; — *tāiš vå yasnāiš paitī stavas* (sd.) *ayenī* Y. *50*. 9. a) 'heim-, davonkommen (aus Gefahr): *aēšō zī narō paityeinti astō.vīδōtuš pəšanaiti* (sd.) "die Männer ja kommen (heil) heim, (wenn ihnen) . ." V. *4*. 49. 3 a) 'einer Sache (Lok.) teilhaftig werden': *taēča .. vahištahe anhūš čiϑre paityånte*[30] P. *49*. b) ‖ 'Jemandem (Gen.) zu Teil, zu eigen werden': *imā dahyāva*^{h} *tyā manā patiyāiša*^{n} *.. manā ba*^{n}*dakā* (sd.) *āha*^{n}*tā* "das sind die Länder, die mir zu eigen wurden . ." Bh. *1*. 7; 6. 4) 'aufkommen für —, begleichen' (mit Akk.): *yeziča hē anya aya šyaoϑna fravaršta paitita*[16,31] *hē čiϑa* "und wenn er andere Übeltaten begangen hat, so ist die Strafe dafür beglichen" V. *3*. 21; — +*paititəm*[16,31] *hē manō anhaṯ* +*paititəm vačō šyaoϑnəm uzvarštəm* (sd.) .. "so soll ihm beglichen sein, was er (übles) gedacht, gesagt, getan hat, .." V. 7. 51. S. noch *paitita-* bes.

mit *paiti* und *ava* 'herabgehen, -kommen hin zu —', mit *avi* und Akk.: *āaṯ paiti avāiti .. tištryō .. avi zrayō vourukašəm* Yt. *8*. 20.

mit p. *parā*, j. *pāra*[32] 'weg-, fortgehen, sich entfernen'; a) absol.: *nairya.sanha .. para.āiδi* (2SIA.) *upa.vazanuha avi nmānəm airyamaini* (sd.) V. 22. 7; — +*para.āiṯ*[33] *upa.vazata nairyō.sanhō avi ..* V. 22. 13; — *zaota* (sd.) *anahaxtō parayaṯ dąhištāi .. zaoϑrəm raēxšaiti* N. *80*; — *yeziča* +*aēte ratavō* +*anahaxta para.iyayanti*[34] N. *80*; — *uzayeni pārayeni* V. 22. 1. α) ‖ militärisch 'ausrücken, ins Feld ziehen': *avaϑāšaiy aϑaham paraidiy* (2SIA.) *avam kāram jadiy* Bh. *3*. 3; 2. 7, 10; — *avaϑāšām aϑaham paraitā* (2PPrA.) *avam kāram .. jatā* Bh. *3*. 14; 9, 2. 6, 14; — *pasāva*^{h} *vištāspa*^{h} *hadā kārā hya*^{h} *anušiya*^{h} *parāya*^{h} Bh. 2. 16 (?)[35]. αα) mit *patiš* und Akk. 'gegen ..' und mit Inf.: *pasāva*^{h} *hamiϑ*^{r}*iyā* +*ha*^{n}*gmatā* (sd.) *paraitā* (NP.) *patiš .. hamaranam čartanaiy* Bh. 2. 7; 8–11, *3*. 10. ‖ b) mit *hača* und Abl. 'von — weg': *vīspəm ā ahmāṯ yaṯ aēšō nā .. hača aēibyō nmānaēibyō .. aδbištō pārayāṯ yezića .. hača aēibyō nmānaēibyō ϑbištō .. parāiti* V. *9*. 39 f.; *13*. 17; — *xšnūtå pārayantu hača ahmāṯ nmānāṯ* Yt. *13*. 157; 157; — +*ϑri.gāmim aiwyāstāṯ hača* +*barəsmən parāiti* N. *83*. c) mit *avi* oder *paiti* und Akk. oder mit Dat. oder mit Gen. 'hin — zu': *xšnūtō ašaonąm urvānō pārayeinti .. avi garō nmānəm* V. *19*. 32; — *xå paiti apąm parāiti .. aϑra ..* V. *13*. 51; — *xraosyō.taraća* (sd.) .. *hvō urva parāiti parō.asnāi anuhe yaϑa ..* V. *13*. 8; — *yatārō paurvō usəhištaiti parāiti vahištahe anhūš* V. *18*. 26. 2) 'aus (dem Haus) gehen auf —, zum Zweck der Verrichtung von —' (Akk.): +*katāmō nmānahe aϑaurunəm* (sd.) *pārayāṯ*[36] N. *1*; — *para paoiryō āiti* (näml. *aϑaurunəm*) *para bityō āiti para ϑrityō āiti aēta parāyaiti yaϑa gaēϑābyō* +*hənti* "es geht der erste (auf Priesterdienst) aus .. der zweite .. der dritte ..; es gehen die weg, die (zum Schutz) für den Hausstand da(gelassen worden) sind" N. 2 (?)[35]; — *katārəm* +*āϑrava aϑaurunəm vā parayaṯ gaēϑanąm vā aspərənō* (sd.) *avaṯ* N. *3*; — *katārō aϑaurunəm* +*parayāṯ nāirika vā nmānō.paitiš vā? yezića vā gaēϑå vīmā* (sd.) +*katarasčiṯ* +*parayāṯ* N. *5*; +*5*[2]; — +*čvāṯ* +*aiwištīm parayaṯ? ϑrixšaparəm .. yō baoyō* (sd.) .. *parāiti nōiṯ .. anaiwištīm* (sd.) *āstryanti* N. *4*. a) mit *haća* und Instr.: *čvaṯ .. āϑrava aϑaurunəm haća* +*gaēϑābiš* +*parayāṯ* N. *4*. 3) 'sich an etwas (Akk.) machen': *yō narəm .. kasyanhe* (sd.) *sanhāi daδāiti vīδvå avaṯ hava xraϑwa parāiti* "— wissentlich mit voller Absicht macht er sich daran —" V. *15*. 2. 4) 'hingelangen zu —' sva. 'sich verschaffen': *mā* (Akk.) .. *kaine .. tarō daxštəm pārayāṯ tarō apəmča urvarąmča yezića .. tarō* (sd.) *daxštəm parāiti* .. "nicht soll das Mädchen heimlich sich die Regel (wieder) verschaffen, heimlich sich Wasser und Kraut verschaffen . ." V. *15*. 9 f.

mit *para* und *paiti* 'etwas (beim Vor-

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trag) übergehen': *yezi .. drənjayeiti para paityāiti*[15] *vīraoδayeiti* (sd.) N. *11*.

mit *frā*[37] 1) 'hervorgehen, -treten': *aiŋhe haxayō frāyente astvaṯ.ərətahe* Yt. *19*.95; — *yaϑa .. hvarəxšaētəm tarasča harąm..fraca āiti aiwiča vazaite avaϑa ..* Yt. *10*.118. 2) 'vorwärts, weiter gehen': *frāyantō tarō pəšūm ..yim činvatō* Vyt. *42*. a) sonst mit *fraša*: *fraša frayōiṯ*[3] *iristəm uzbarōiṯ āpō* V. *6*.27; — *fraša frayantu tē maoδ* (sd.) Y. *10*. 14, 19; 19; — *fraša fraya* (2SIA.)[3] *vahištəm ā ahūm bərəjayånti* (sd.) *šē ..* V. *7*.52; — vgl. Inf. *frayāi*. 3) 'einhergehen' (wo? *paiti* mit Akk.): *yaṯ bā paiti nā ašava frayaṯ*[3] *.. aēsmō.zastō ..* V. *3*.1; — *āaṯ hama yå paiti frayaṯ*[3] *tå paiti ..* N. *103* (?). 4) 'begehen', mit Akk., a) einen Weg: *kaṯ tå paϑå* (sd.) *frayąn*[3] *pasvąm vā staorąm vā narąm vā* V. *8*.14; 15, 22, *3*. 15; — *āϑrava paoirīm aētå paϑå frayantu* (statt Sing.) V. *8*. 19. b) eine Tat: *čaiti tā šyaoϑna varšta .. fraēta*[31] *apatita* (sd.) *anuzvaršta ..* V. *15*. 1.

‖ mit *niš* 'weggehen, wegziehen (militärisch) von –' (*hačā* mit Abl.): *pasāva*[h] *adam nijāyam*[39] *hačā bābirauš ašiyavam mādam* Bh. 2. 12.

mit *ham* 'sich zusammenschliessen, sich sammeln': *ərəzahe ava.jasəntō avi haēnayå ..avi hąmyanta* (AP.) *rasmaoyō* "..gegen die in Schlachtreihen sich zusammenschliessenden (Feinde)" Yt. *10*.8; *15*.49.

ai. *éti*, *áyat* (Konj.), *yánti*, *ihi*; *áiyeḥ*, *iye*[40]; *adhy-aiṣṭa*; mp. *āyēt*, np. *āyad*[41]), *bāyad*; mp. *uz-ītan*. — Pü.: *raftan*; s. noch No. 2, 5, 7 f., 11, 14, 19 f., 23, 25, 27, 29—32, 37. — 1) Hds. *myō*; aber Pü.: *ka rawēt*. — 2) NA. *iyeyą*, vgl. Var. Pü.: *apar rasītan*. — 3) Them. — 4) So Pt 4; s. auch J 2, K 5; NA. *yeinti*. Them.; statt *iyey°*, § *268*. 11. — 5) Hds. *drājōyeitīm*. Pü. lässt *iy°* aus. — 6) Oder *āitiy*, Praes. 5; s. np. *āyad*[41]). — 7) § *370*; vgl. No. 8. Pü.: undeutlich. — 8) Neubildung zum Praes. *aēiti*, nach dem Muster *pərəsaiti*:*pərəsāiti*; vgl. No. 13 und KZ. *27*. 214. Pü.: *mat*. — 9) Them.; vgl. ai. *iyati*, 3S. — 10) NA. *āiša*; folgerichtig hätte dann auch *akunauša* geschrieben werden müssen; § *309* II. — 11) Pü.: *apar raftan*, erl.: *apē hištan*. — 12) D. i. *apa+iyaēti*, Praes. 5; s. No. 13. — 13) D. i. *apa+iyāiti*, Neubildung zu *iyaēti*; s. No. 8, 12, 30. — 14) Pü.: undeutlich. — 15) Praes. 3 oder mit *āi* nach § *268*. 3. — 16) § *268*. 1 c. — 17) Vgl. ai. *áitam*, mit Augm. — 18) Vgl. ai. *ā́yan*, mit Augm.; § *268*. 21. — 19) D. i. **ava-yən*; ai. *yan* RV. *3*. 4. 5. Pü.: *pa avēn āpātīh*. — 20) Pü.: *matan*; s. aber No. 23. — 21) Ob nach dem Metrum *idūm* zu lesen? Oder Praes. 3? — 22) D. i. *ā-iyōi*; ai. *iye*. — 23) Pü.: *āhōkēnītan*. — 24) D. i. *ā-iyāṯ*. — 25) Pü.: *apar rasītan*. — 26) Lesung unsicher. Foy ZDMG. *54*. 363: *apariy bābirum naiy abiyāyam*. — 27) Pü.: *ānōk ku ān x*ᵛ*aršēt buland*[42] *uzēt*. Vgl. zu *aoz-* No. 2, ¹*ar-* No. 8 f., *uzirəidyāi*, *gam-* No. 16, ¹*vaxš-* No. 7 und ¹*raod-* No. 5. Ganz merkwürdige Lesungen bei Gdn. KZ. *30*. 332 und Mills zu *uzirəidyāi*; s. auch West SBE. *37*. 387. — 28) Nach dem Metrum blos *yeintī* zu lesen. — 29) D. i. *paiti+iyete*; ai. *iyate*. Hds. *paitiete*. Pü.: p t, verstümmelt. — 30) D. i. *paiti+iyånte*, Neubildung zu *iyāiti*, No. 13. Pü.: undeutlich. — 31) Pü.: *patītīhā*; s. dazu SWienAW. *67*. 841. 7: *patīt bavēm pašīman šavam*. — 32) Pü.: *apē raftan*. Die Formen mit *ā* zeigen alle den Anfang *pāray°* (*pārayāṯ* — § *268*. 3 b —, aber *parāiti*; V. *9*. 39 f., *15*. 9 f.); ich schliesse daraus, dass das *ā* durch den Einfluss der Praes.-Klasse 30 hervorgerufen ist. — 33) Hds. *°āiδi*, wie V. *22*. 7. — 34) Them. Hds. *say°*; der 1. Buchstabe ist nicht recht deutlich. — 35) Text unsicher. — 36) Var. *parayāṯ*; s. No. 32. — 37) Pü.: *franaftan*, *franāmītan*. Meist them., mit *fray°* (nach § *268*. 3 b?). — 38) § *304* II. 30. — 39) Vgl. § *269*. 2, 1SPrA. Oder vll. Absol., ai. (*nir*)*ā́yam*? — 40) S. noch No. 9, 17 ff., 22, 29 und Bthl. AF. *2*. 72. — 41) Dass das np. *āyad* das Praev. *ā* enthält (GIrPh. *1* b. 132), scheint mir keineswegs sicher. Vgl. mp. *uzāyēt* (s. No. 27) und jAw. *uzāiti*. — 42) So (für la la); s. unter *us*.

• j., g. ²**ay-** subst. Pron. dem., nur enkl. Akk. mask. und neutr.[1]), 'ihn, es; sie', hinter dem ersten (hochtonigen) Wort des Satz- und Versteils[2]); 1) zurückweisend, a) auf ein Nomen: *aŋhuš .. yə̄ īm dāṯ* Y. *45*.4; — *mąϑrəm ..yaϑā īm mə̄nāičā vaočačā* Y. *45*.3; — *yastaṯ .. yə̄ .. kā təm ..* ⁺*maēniš aŋhaṯ paouruyē vīdvå avąm yā īm aŋhaṯ apə̄mā* (sd.) Y. *44*.19; — *yə̄ .. dazdē* ⁺*aēnaŋhē nōiṯ ahyā .. paityaogəṯ* (sd.) *tā ahmāi jasōiṯ .. yā īm pāyāṯ* Y. *46*.8; *51*.12 (*vaēpyō*), *46*.5 (*ayantəm*), *19*. 12 f.[3] (*ahurəm*); — *vahištəm ϑwā .. yāsā .. fərašaoštrāi maibyāčā yaēibyasčā īṯ rāŋhaŋhōi* Y. *28*. 8; *43*. 10 (*ašəm*), *35*.6[3] (*vohū*); — *nū zīṯ čašmainī vyādarəsəm vaŋhə̄uš mainyə̄uš šyaoϑanahyā uxδahyāčā* "denn nun will ich es (*xšaϑrəm*) mit dem Auge erschauen, (das Reich) des guten Gedankens, Werks und Worts" Y. *45*.8[3]; — *ayå nōiṯ ərəš vīšyātā daēvāčinā hyaṯ īš ā.dəbaomā* (sd.) .. *upā.jasaṯ* Y. *30*.6; *31*.18 (*drəgvatō*), *32*.13 (*maraxtārō*), *44*. 14 (*drəgvasū*), *46*. 12 (*naptyaēšū*), *51*. 14 (*karapanō*), *53*.8 (*duš.varšnaŋhō*), *53*.9 (*dužvarənāiš*); — *sāxᵛə̄nī .. mraomī ..*

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mə̄nča ī dazdūm (sd.) Y. *53*. 5; — *kaϑā* .. *kāϑə̄* (sd.) *sūidyāi yə̄ ī paitišāt̰* Y. *44*. 2; *49*. 6 (*ā.manaṇhī*); — *īϑyejå* .. *yō ī daδa* Y. *65*. 8. b) auf einen Satz: *čiϑənā* .. *huxšaϑrā* (sd.) *daēvā åṇharə̄* *at̰ īt̰ pərəsā* *yōi pišyeintī* (sd.) .. Y. *44*. 20. c) die Beziehung ist aus dem Zusammenhang zu erschliessen: *yastat̰ mīždəm hanəntē* (sd.) *nōit̰ dāitī yə̄ īt̰ ahmāi ərəžuxδā* (sd.) *nā dāitē* Y. *44*. 19; — *gərəzə̄i tōi ā īt̰ avaēnā* (sd.) *ahurā* Y. *46*. 2; — *nū īm vīspā čiϑrə̄ zī mazdåṇhō.dūm* (sd.) Y. *45*. 1. 2) vorausweisend, auf ein Nomen: *nōit̰ tā īm xšnāuš vaēpyō* (sd.) .. *zaraϑuštrəm* Y. *51*. 12; — *yastā* .. *tarə̄.mąstā yōi īm tarə̄.mainyantā* .. *saošyantō* Y. *45*. 11; *30*. 9 (*ahūm*), *45*. 3 (*mąϑrəm*); — *yə̄ ī* (ADm.) *dāyāt̰* (sd.) *ə̄avā marətaēibyō* Y. *29*. 7; — *34*. 2 (*šyaoϑanā*); — *yaϑā tū ī* .. *mə̄nghāčā* .. *yā vohū* Y. *39*. 4; *35*. 3 (*vahištā*). S. noch *ī*, *īt̰*.

lat. *im*, *eis* (AP. als NP.).[4] — Pü. (für *īm*, *īt̰*): *ēn*, *ōi* oder ausgelassen, (für *īs*): *ōšān*, (für *ī*): *ān i har 2*, *ēn* oder ausgelassen. — [1] S. noch *ī* No. 1. — [2] Bthl. AF. *2*. 4. — [3] *īt̰* bezieht sich auf *xšaϑrā* in Strophe 7; so Gdn. GIrPh. *2*. 31. — [4] ai. *īm* — mit *ī*! — steht abseits.

j. *ayaoxšusta-* n.: s. unter *ayōxšusta-*.

• j. *aya-* m. 1) 'Gang'. 2) sva. 'Mal' (der Wiederholung)[1].

KompE. — Zum V. *ay-*. — Vgl. *frayāi* Inf. — ai. *áya-* m. 'Gang'. — [1] In Zahladv., s. *nāumaya*. Es entsprechen sich V. *18*. 16 ff.: *āϑritīm* — *xšvažaya* — *nāumaya*. (Anders Dbr. VglS. *1*. 580.)

• j. **a-yaoždayąn** Inf. 'nicht zu purifiziren': *kat̰ tā nara yaoždayąn aṇhən yā nasāum fraṇuharāt̰ sūnō vā*.. *ay° aṇhən* "sind die Leute zu purifiziren, die..? Sie sind nicht zu purifiziren" V. 7. 23 f.; 25 f.

Pü.: *ayōždāsr*.

• j. **a-yaoždā-** f. 'Verunreinigung, Verseuchung': *vīspəm ā ahmāt̰ aēša āfš °dya* (IS.)[1] *anaiwiš.xᵛarəϑa yavat̰* .. "so lang bleibt das Wasser durch Verseuchung ungeniessbar, bis.." V. *6*. 31; — *yā nasāum mat̰gūϑąm āpəm ā vā ātrəm ā vā °dya* (IS.)[1] *frabarənte* "die einen .. Leichnam zum Wasser .. herzubringen mit Verunreinigung" (sva. "und es so verunreinigen") V. 7. 25.

Pü.: *ayōždāsr*, erl.: *nē pāk*; *ān i ayōždāsrīh*. — [1] Vgl. *yaoždya* unter ²*yaoždā-* mit No. 1.

• j. **a-yaoždātay-** 'Verunreinigung': *yat̰ hē zasta nōit̰ frasnāta āat̰ vīspąm hvąm tanūm °dāta* (LS.) *kərənaoiti* ".. so verunreinigt er seinen ganzen Leib" V. *8*. 40[1].

Pü.: *harvisp* .. *tan ayōždāsr kunēt*, mit der Erl.: *rēm*. — [1] zKonstr. s. ¹*kar-* 3 a *aa*.

• j. **a-yaoždya-** Adj. (fem. *°yā-*) 'nicht (mehr) zu reinigen, purifiziren': *°dya* (NSm.) *pasčaēta bavainti yavaēča yavaētātaēča* "dann können sie nun und nimmermehr purifizirt werden" V. *3*. 14; — *yezi aṇhat̰ zəmaēniš* .. *yavaētāite °ya* (NSf.) V. *7*. 75.

**yaoždya-* PFP. zum V. *yaoždā-*. — Pü.: *ayōždāsr*.

• j. **ayata-** Adj. (fem. *°tā-*) — ? —: *gaδwąm* .. *ϑrayąm* ⁺*baozdri barəϑriča puϑrāča* (sd.) *paēmainiča °tāča* V. *15*. 49.

Pü.: *araft*; zog es also zum V. *ay-* (*a-yata-*!).

• j. **a-yapta-** n.: s. unter *āyapta-*.

KompA.

• j. **ayaptō.dāᶦtəma-** Adj. 'der am meisten Almosen gibt', mit Dat.: *yōi* ⁺*aṇhən nərəbyō ašavabyō °masča* (statt NP.) *aspərəzō.dātəmasča* P. *49*.

Pü.: *ayāft dātārtum*.

• j. **ayaṇhaēna-** 1) Adj. (fem. *°nī-*) 'metallen (eisern)': *°na* (AD.) *hāvana* Vr. *11*. 2; *12*. 5, Y. 22. 2; — *°naēibya hāvanaēibya* Vr. *10*. 2, ⁺N. *107*[1]); — *°nāiš karətāiš* V. *4*. 50; — *°nāiš fšə̄bīš* V. *4*. 51; — *gaδanąm °nanąm* Yt. *10*. 131; — *asti yā* ⁺*°na*[2]) *sparəya* (sd.) Yt. *10*. 129; — *yezi aṇhat̰ zarənaēniš* (sd.) .. *°niš* (NSf.) V. 7. 74 f. 2) n. ein aus Metall (Eisen) bestehender oder gefertigter Gegenstand: *aētəm iristəm nidarəzayən* (sd.) .. *°nəm vā* ".. ein Stück Eisen oder ..[3])" V. *6*. 46; — *gaomaēzəm* .. *upaṇharəzəm* (sd.) *°nəm vā srum vā* ".. Gefäss aus Eisen" V. *9*. 14; *16*. 6.

Ableit. aus *ayah-*. — Pü.: *āsēnēn*. — [1] Hds. *°nibya*. — [2] Hds. *aṇhaēna*. — [3] Näml. 'tut es auch, kann man auch verwenden'. Die Worte scheinen später zugefügt; vgl. V. *8*. 10.

• j. **ayaṇhō.jyā-** Adj. (mask. *°ya-*) 'mit metallenen (eisernen) Sehnen': *varāzahe* .. *°jyehe* Yt. *10*. 70.

• j. **ayaṇhō.duma-** Adj. 'mit metallenem (eisernem) Schwanz': *varāzahe* .. *°dumahe* Yt. *10*. 70.

• j. **ayaṇhō.paitišxᵛarəna-** Adj. 'mit metallenen (eisernen) Kinnbacken': *varāzahe* .. *°nahe* Yt. *10*. 70.

• j. **ayaṇhō.pad-** Adj. 'mit metallenen (eisernen) Füssen': *varāzahe* .. *°pāδahe*[1]) Yt. *10*. 70.

[1] Them., im Anschluss an den AS.

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• j. **ayaṇhō.zasta-** Adj. 'mit metallenen (eisernen) Klauen': *varāzahe* ('eines Ebers') *ayaṇhō.pāδahe* °*zastahe* Yt. *10.* 70.

• j. **ayan-**, j., g. **ayar-** n. 'Tag'; a) im Gegensatz zur Nacht: +*oim* . . °*yarə* (NS.) *ājasaiti* . . *aēva vā xšapa* Aog. *51*; — *aiṅhe* °*yąn* (GS.) . . *aiṅhå xšapō* Yt. *1.* 18, *11.* 5; Vyt. *30* (?); — *hamahe* °*yąn hamayå vā xšapō* Y. 57.31, Yt. *8.* 54; *10.* 117 (?), Vyt. *41* (?); — *vīspāiš* °*yąnča* (AP.) *xšafnasča* Y. 57.17, Yt. *1.* 11; — +*frayaire* °*yąn* (LS.) *bavaiti* (sd.) *hubaδrō* . . *aϑa apare* °*yąn* . . Aog. *53*; — +*frayarəne vā uzayeirine* (sd.) *va* +°*yan*[1] N. *9*; — *dvadasanhąϑrəm* (sd.) *asti* +*ayrim* °*yarə* F. *27* b; *27* b; — °*yąn* (LS.) *vā varətafšō varətō.vīre* (sd.) *jasənti* V. *8.* 4. b) als der Zeitraum von Sonnenaufgang zu Sonnenaufgang: *tača* °*yarə mainyente yat yārə* V. *2.* 41; — ϑ*rāyō* °*yara*[2] Vd. *17*; *9*, *19*, *21*; — *pasča xšavaidim* (sd.) °*yaranąmča*[2] Vd. *9*; *11*, *15*, *19*[2]. c) sva. festgesetzter, bestimmter Tag: *myazdahe* +°*yą*[3] (LS.) "am Tag des *My.*" N. *81*; +*72*, +*83*; — *kaϑā* (sd.) °*yārə* (AP.) *daxšārā* . . *dīšā* Y. *43.* 7; — °*yarə āmiϑnāiti* (sd.) *juye tanuš* Aog. *53*. d) sva. 'Zeit': *vīspā* °*yārə* (AP.) *darəgō.jyātōiš* (sd.) . . "alle Tage . ." Y. *43.* 2.

KompA., E.; Ableit. — np. vgl. *parēr* 'vorgestern', GIrPh. *1* b. 34. — zEt. s. BTHL. Stud. *2.* 37, HBM. AGr. *1.* 426, OSTHOFF Suppletivw. 69 No. 89, JSCHMIDT Plur. 216. — Pü.: *rōč*; s. noch No. 1. — 1) Hds. *avąn*; Pü.: ank d, IF. *12.* 119. — 2) Das Y. *1.* 17, bez. *2.* 17 vorkommende Wort in falscher Verwendung; vgl. zu *māhya-*. — 3) In der Hds. steht *a i* und das Nasalzeichen Nu. 33 der Schrifttafel in GIrPh. *1.* 161, das auch sonst statt *ą* vorkommt, vgl. zB. Y. *42.* 6 No. 6 der NA.

• j. **ayana-** n. 'Gang, iter': *čvat* +*ana dbōištəm* °*nəm paranhačāiti* "quantum plurimum iter . ." N. *9*; — °*yene paitiš* (sd.) *garō nmānəm* Yt. *3.* 4.

KompE. — Zum V. *ay-*. — Vgl. *ayanā-*. — ai. *áyana-* n. — Pü.: *rās*.

• j., g. **ayant-** Adj., PPA.: s. 1*ay-*. — *ąyantəm* als Absol. sbes.

KompE. — Vgl. *yant-*.

• j. **ayanā-** f. 'Gang, Weg zu –' (Gen.): *vahištahe anhāuš vahištąm* °*nąm yazamaide* Vr. *7.* 2.

Zum V. *ay-*. — Vgl. *ayana-*. — Pü.: *ān i pahlum āyišn*, erl.: *hamāk rās ō ānōk*.

• j. **ayantəm** Absol.[1] 'beim Gehen': *yat aēte yōi mazdayasna pāδa* (sd.) *ay*° *vā tačintəm vā barəmnəm vā vazəmnəm vā tači.apaya* (sd.) *nasāum frajasąn* "wenn die *M.* schreitend oder laufend oder reitend oder fahrend . ." V. *6.* 26; *8.* 73.

Zum V. *ay-*. — Pü.: *ka* . . *pa pāδ rawānd* (3Plur.), *ka* . . *pa pāδ rawān* . . *frāč rasānd*. — 1) Vgl. BTHL. IF. *12.* 145.

j. *ayayā* N. *15*: lies *ašaya*; s. *ašā-*.

• j. **ayav-** Adj. 'alt, in einem gewissen Alter stehend': *narš kəhrpa panča.dasanhō* . . *taδa* °*yaoš yaϑa paoirīm vīrəm avi yå bavaiti* ". . eines fünfzehnjährigen Manns . . eines so alten, wie wann dem Mann zum ersten Mal der Gürtel angelegt wird" Yt. *8.* 14; 14[2].

Vgl. *āyav-* n. 'Alter' und JSCHMIDT Plur. 142; idg. **āju* n. und **ajú-s* Adj. (mit uridg. *ə*, § *69.* 2).

• j., g. **ayar-** n.: s. unter *ayan-*.

• j. **ayara-** m. Plur. Name der Gottheiten der Tage: *raϑwąm* °*ranąmča*[1] *asnyanąmča māhyanąmča yāiryanąmča* Y. *1.* 17; — *ratavō vīspe mazišta* . . °*ra*[1] *asnya* Y. 2.17.

Ableit. aus *ayar-*. — Pü.: *i rōč*. — 1) S. noch *ayan-* No. 2.

• j. **ayarə.drājah-** n. Dauer eines Tages': +ϑ*rī vā āzāiti* (sd.) °*jō vā vāstryīt* (sd.) "(so) soll man ihm (als Strafe) drei (mit der Peitsche) diktiren oder einen Tag lang Feldarbeit" N. *42*, +*43*[1], *69*, *83*, *109*; *69*.

Pü.: *3 žanišn aδāv* (?) *rōč drahnāk i vāstryōšīh*; dazu die Erl.: dzb an n *išn*[2]) an p n (d. i. 'Strafe', JAMASPJI Gloss. 1076), s. No. 2. — 1) Hds. *ayārə*°. — 2) D. i. das Ideogramm von *yazišn*. Das Wort ist aber falsch gelesen worden. Man erwartet: 'Strafe für Nachlässigkeit, Versäumniss (in religiösen Dingen)'.

p. *ayastā* Bh. *3.* 1: lies *āyasatā*, s. *yam-* No. 3.

• j. **ayarə.bara-** m. 'Tagesritt': *kasčiṯča aēšąm apayžāranąm* +*čaϑwarəsatəm* °*baranąm hvaspāi naire barəmnāi* "und jeder dieser Abflüsse ist 40 Tagesritte lang für einen Reitersmann, der gut zu Ross ist" Y. *65.* 4.

**bara-* m. 'Ritt' zum V. 1*bar-*. — Pü.: *rōč barišn*.

• j. **a-yaska-** Adj. 'ohne Krankheit': °*kəm amahrkəm bavāhi* Az. *7*; — °*ka amahrka bavāhi* Vyt. *4*.

mp. *ayask*.

• j. **a-yasnya-**[1], **a-yesnya-** Adj. (fem. °*yā-*) 1) 'unwürdig Verehrung, Opfer zu empfangen': *vīspe daēva* °*ya* (als AP.)

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avahmya Yt. *19*. 82; — *yō vīspąm* +*daēvō.tātəm vavača* °*yąm avahmyąm* Yt. *13*. 90. 2) 'unwürdig zum Gottesdienst, unfähig sich am Gottesdienst zu beteiligen': .. *myazdavå ratuš amyazdavanəm ratunaēm* °*nīm daste antarə mazdayasnāiš* ".. macht (erklärt) der *R.*, der *My.* dargebracht hat, den Laien, der keinen *My.* dargebracht hat, (für) unfähig sich am Gottesdienst zu beteiligen unter den *M.*" A. *3*. 7.

ai. *ayajñiyá-* Adj. — Pü.: *aš ayazišnīh dahišn.* — [1] So, mit *a*, A. *3*.

• j. **a-yazəmna-** Adj. 'nicht betend': *yō saēte haurvąm tarasča xšapanəm* °*nō* ".. ohne zu beten" V. *18*. 5; — mit Akk. 'zu —': *yōi* °*na aməšə̄ spəntə̄* "die nicht zu den *ASp.* beten" Vyt. *12*.

Pü.: *ayaštār* (so!, falsch Haug SBayrAW. *1872*. 2. 22).

• j. **ayažāna-** n. Name eines landwirtschaftlichen, anscheinend beim Pflügen notwendigen Geräts: *yaēšąm zayanąm vāstryehe fšuyantō* .. °*žāna* (NP.) *paiti.darəzāna* (sd.) V. *14*. 10.

Et.? *ž* = ar. *ǵ(h)* oder *yž(h)*. — Pü.: *ēvakča* m dan č k.

• j., g. **ayah-** n. 'Metall (Eisen)': *asmanəm* .. *yō hištaite* .. °*yaŋhō kəhrpa xᵛaēnahe* (sd.) Yt. *13*. 3; — *vazrəm* .. *zarōiš* (sd.) °*yaŋhō frahixtəm* Yt. *10*. 96; — *fraŋrasyānəm* .. +*pairiš.xᵛaxtəm* (sd.) °*yaŋhahe*[1] Y. *11*. 7. a) 'Gerät aus Metall (Eisen)': *haŋhuš draošča* +*nəmatahecа* (sd.) °*yaŋhecа* (GS.)[2] V. *5*. 38. α) spez. zum Kochen, 'Kessel'[3]: *aδīm* .. *yim upairi kərəsāspō* °*yaŋha pitūm pačata* .. *tafsatča hō mairyō* .. *fraš* (sd.) °*yaŋhō frasparat̰* Y. *9*. 11. A) im gAw. vom glühenden Metallstrom beim letzten Gericht; auch mit *xᵛaēna-* und *xšusta-* (sd.): *aēšąm tōi ā aŋhat̰ yaϑā* °*yaŋhā adānāiš* +*paouruyō* "so dass er bei deinen Heimzahlungen durch das Metall vor ihnen den Vorzug haben wird" Y. *30*. 7[4]; — *yā jōyā* (sd.) *səŋghaitē* .. *xᵛaēnā* °*yaŋhā* Y. *32*. 7; — *yąm xšnūtəm rānōibyā* (sd.) *då* .. °*yaŋhā xšustā* Y. *51*. 9.

KompA., E.; Ableit. — ai. *áyas-* n. — Pü.: *āsēn* 'Eisen', (zu Y. *9*): *āsēnēn dēk* 'eiserner Kessel', (zu Y. *11*): *asīmēn* 'silbern', (zu Y. *30*): *āyēt* 'er geht'. — [1] Them. — [2] Haplol. statt **ayaŋhaŋhe*? Dann them., s. No. 1. — [3] S. Pü. — [4] Zuletzt zSt. Justi PrJ. *88*. 241.

• j. **a-yā-** Adj. (auch fem.) 'hin gehend, -laufend', vom Wasser: *ana tā* (näml *āfš*) *vaiδīm* (sd.) °*yå* (NSf.) V. *5*. 5.

Pü.: *rawēt* (3S.).

• j. **ayāϑrima-** m. Name der Gottheit der vierten Jahreszeit und des an deren Ende gefeierten fünftägigen Fests*) (mit dem letzten, 30. als Haupttag): °*məm fraourvaēštriməm* (sd.) +*varšniharštəmča* (sd.) *ašavanəm ašahe ratūm* Vr. 2. 2; Y. 2. 9; — °*mahe* °*štrimaheča* °*štaheča* Vr. *1*. 2; A. *3*. 2; — °*māi* °*štrimāi* °*štāiča* Y. *1*. 9; — *tūiryeheča nā myazdahe aδāiti* (sd.) .. *yat̰* °*mahe* A. *3*. 10; — *ϑrisatəm* °*mahe miϑrahe anaγranąm* "30 [Tage sinds bis zum (Haupt)tag] des *A.* [im Monat] des *M.* [am Tag] des ewigen Lichts" A. *3*. 10.

*) Ursprünglich des Fests der Heimkehr von Hirt und Herden aus der Senne (s. u.). Später ist es dem Andenken an die Schaffung der Pflanzen geweiht. Der letzte (30.) Tag fällt auf den 30. des 7. Monats, d. i. in alter Zeit auf den 3. Oktober, heutzutage auf Mitte April. S. im übrigen unter *yāirya-* und *maiδyōišam-*.

Ableit. aus **a-yāϑra-* n. (zum V. *yā-*) 'Heimkehr', als Adj. also 'was mit der Heimkehr in Beziehung steht'; s. Roth ZDMG. *34*. 704.

j. *ayārə.drājō* N. *43*: lies *ayarə.dr°*.

• g. **ayəm**[1], j., g. **aēm**[1], p. **iyam**[2], j. **īm**[3] NSm. und f., Pron. dem. 'dieser'; I) in starkdeiktischer Verwendung, 'der hier', von dem gebraucht, was dem Sprechenden nahe liegt; 1) adjektivisch: *yaϑa īm zå astiča īm zå avaiti bązō* .. Y. *19*. 7; F. *4*a, V. 2. 8, 9; — *yō imąm ząm aiwi.vərəzyeiti* .. *āat̰ aoxta īm zå* V. *3*. 26; 24; — *puϑrəm* (sd.) *aēm narō varšta* ".. hicce homo.." V. *15*. 13; — [*adam niyaštāyam imām yuviyām ka*ⁿ*tanaiy* .. *iyam yuviyā akāniy* D. *17*; — *iyam dahyāuš pārsa*ʰ .. D. *4*. 2]. a) zugleich auf ein Relativum vorausweisend: *kudaδaēm vātō vāiti* (sd.) *yim* .. *hubaoiδitəməm jigaurva* H. 2. 8; 26. 2) substantivisch: *aēmča ahe čiϑrō.daxštō aŋhat̰ aēm čiϑrō.paiti.dayō* V. *1*. 14 Gl. (?); — in Kongruenz mit dem Praedikat: [*iyam gaumāta*ʰ *hya*ʰ *maguš aduruj̄iya*ʰ *avaϑā aϑaha*ʰ "das (auf dem Bild) hier ist *G.*, der *M.*; er log; so sagte er" Bh b; c–k; — *iyam mačiyā* D. *10* (?)[4]]. a) zugleich auf ein Nomen vorausweisend: *aēm mōi idā vistō* (sd.) .. *zaraϑuštrō* Y. *29*. 8. II) in schwachdeiktischem Sinn, substantivisch 'dieser, der, er'; 1) auf ein Nomen zurückweisend: *katārə̄m ā angrə̄ vā hvō vā*

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angrō yə̄ .. čyaŋhaṯ hvō nōiṯ ayə̄m[5] *angrō* (sd.) *mainyetē* Y. *44*. 12. a) im Sinn unsres schwachbetonten 'er'[6]: *fravašayō .. yå ahurahe xšayatō dašinąm upa yūiδyeinti yezi aēm bavaiti* +*ašavaxšnuš yezi šē bavainti anāzarətå* Yt. *13*. 63; — *ā dim paskāṯ anumarəzatəm ašišča .. pārəndiča .. vīspəm ā ahmāṯ yaṯ aēm paiti.apayaṯ ..* Yt. *8*. 38; — *vīspaēibyō sastīm baraiti ātarš .. yaēibyō aēm*[7] +*hąm.pačaiti ..* Y. *62*. 7; — *čīm haxa hašē baraiti ..? āaṯ yezi šē aēm*[8] *baraiti ..* Y. *62*. 8 f.; — *yiməm .. yeŋhe xšaϑrāδa nōiṯ aotəm åŋha .. para ahmāṯ yaṯ hīm aēm* +*draogəm vāčim .. paiti.barata* Yt. *19*. 33; — *čvaṯ nā* +*aēϑra.paitim upōisaṯ .. kəm* +*aēm aṯ*[9] *aēϑrapaitim upayaṯ* (sd.) N. *11* f.; — *miϑrəm .. yō .. frā rasmanō sčandayeiti .. avi dīš aēm .. āiϑīm* +*baraiti* Yt. *10*. 36 f.; 101, 71 (*yavata aēm*), *8*. 43 (*yezi aēm*), 47 (*yaϑa aēm*); — *aom asmanəm .. mąnayən ahe yaϑa vīš aēm ..* Yt. *13*. 2. 2) auf ein Nomen vorausweisend: *āaṯ mē aēm*[10] *paityaoxta haomō ..* Y. *9*. 2; V. 2. 3. III) verdoppelt, substantivisch sva. 'irgend ein beliebiger': *yaṯ hē nazdištō dahmō vī.srunvaiti* (sd.) *yavaṯ vā aēm aēm*[11] *havaēibya ušibya* N. *27*.

Undeutlich: *yeŋhe aēm aŋhən yeŋhe aēm hənti yeŋhe vaēm mahi* Vr. *11*. 13; — *yeŋhe aēm hənti* Y. *4*. 5; — *yaṯ aēmčiṯ yō daēva* V. 2. 5 PüZ. Die weiteren zugehörigen Kasus s. unter [1]*a-*, *ana-* und *ima-*.

ai. *ayám* 'er', *iyám* 'sie'; § *244*. 3, 4, *418*. — Pü.: *ēn*, (zu Y. *4*, *29*, V. *1*, Vr. *11*): *ē*, (zu V. *2*. 3): *aš*. S. noch No. 5, 7 ff. — 1) Nur mask.; § *268*. 21. — 2) Mask. und fem. — 3) Nur fem., = ai. *iyám*, § *268*. 21. — 4) Man übersetzt: "Das (sind) die *M.*"; dann wäre *iyᵃmᵃ* verlesen für *imᵃyᵃ*, d. i. *imay* (= *imaiy*). — 5) Pü.: *pa āyišn* (!, Sü.: *āgamane*). — 6) In Yt. *13*. 63 entspricht *aēm* als Nom. dem Gen. *šē*, in Yt. *8*. 38 dem Akk. *dim*; in Y. *62*. 9 wird *haxa hašē* durch *šē aēm* aufgenommen. *aēm* ist also hier wie *dim* und *šē* enklitisch. Dem entspricht auch die Stellung. — 7) Pü.: *kē ōšān*. — 8) Pü.: *hakar ō ōi ān*. — 9) Hds. *aēmaṯ*, Pü.: *ētōn*. Unsicher. S. *aṯ* No. 6. — 10) Pü.: lässt das Wort aus. — 11) Pü.: *an 1* (sva. ai. *anyatamaḥ*).

• j. **a-yesnya-** Adj.: s. unter *a-yasnya-*.

• j. **ayehyā-** f. Bezeichnung einer Klasse weiblicher Wesen der *daēv*ischen Schöpfung: *paxrušta hī kaxuṣ̌ī* (sd.) .. *°ye* (VS.) .. *yātumaiti jahi* V. *21*. 17.

Et.? — Pü.: *anāpītān*, erl. (?): *ahraman*.

• j. **ayō.ayra-** Adj. 'mit metallener (eiserner) Spitze': *akana maṯ ϑrisąs °rāiš* (näml. Pfeilen) V. *14*. 9.

ai. *ayo'gra-* m. 'Mörserkeule'. — Pü.: *kantīr apāk 30 ān i āsēnēn sar*.

• j. **ayō.astay-** m. EN. eines Gläubigen: *°tōiš pouruδaxštayanahe ašaonō* Yt. *13*. 112.

Eig. 'des Knochen von Metall (Eisen) sind'.

• j. **ayō.xaoδa-** Adj. (fem. *°δā-*) 'mit metallenem (eisernem) Helm': *fravašayō .. °δå ayō.zayå ayō.vərəϑrå* Yt. *13*. 45.

• j. **ayō-xšusta-**[1], **ayaoxšusta-**[1] n. 'geschmolzenes (flüssiges) Metall (Eisen)': *tāpayeiti mąm .. yaϑa °təm* Yt. *17*. 20. a) Bezeichnung des feurigen Metallstroms beim letzten Gericht[2]: *vohu xšaϑrəm .. xšaϑrəm vairīm .. °təm yazamaide* Vr. *20*. 1; — *°təm .. marždikəm ϑrāyō.driγūm* S. 2. 4; — *°tahe marždikāi ϑrāyō.driγaove* S. *1*. 4.

Pü. (zu S. *1*): *āsēn vitāxt*, (zu Vr.): *ayōxšust* 3). — 1) Aus der syntakt. Verb. *ayō xšustəm* (sd.) erwachsen; s. zu *aʰuraʰmazdāh-*. Man erwartete *ayō.xš°*. Wie man zur Schreibung *ayaoxš°* (Yt. *17*; s. auch Var. zu S., Vr. und Yt. *2*. 2, 7) kam, verstehe ich nicht. — 2) S. *intay-**). — 3) GelW.; s. auch g. *ayuxšust* 'Metall', ZDMG. *36*. 61.

• j. **ayō.vərəϑra-** Adj. (fem. *°rā-*) 'mit metallenem (eisernem) Schild': *fravašayō .. ayō.xaoδå ayō.zayå °ϑrå* Yt. *13*. 45.

• j. **ayō.saēpa-** Adj. 'wo(rin, -mit) Metall (Eisen) geschweisst wird': *pisraṯ hača °pāṯ* V. *8*. 89.

Pü.: *āsēn patkar*.

• j. **ayō.zaya-** Adj. (fem. *°yā-*) 'mit metallenen (eisernen) Angriffswaffen': *fravašayō .. ayō.xaoδå °yå ayō.vərəϑrå* Yt. *13*. 45.

• j., g. **av-** V. 'sorgen; helfen'; Praes. 2 *ava-*. — Inf. *avaŋhe*, *avaiŋhe*, *avō*, +*avə̄m*, *ūϑāi*, *°ūiϑyōi*.

1) 'sorgen für —, wachen über —' (Akk.): *katārəm āϑrava .. gaēϑanąm vā aspərənō* (sd.) *avaṯ? gaēϑanąm aspərənō avōiṯ* N. 3. 2) 'sich sorgen, sich bemühen, bestreben (zu tun)', mit Inf.: *azə̄m tāiš ϑwā fraxšnī* (sd.) *avāmī* Y. *44*. 7. 3) 'sorgen für Jmdn., helfen': s. Inf.

mit *us*: s. *uzūiϑyōi* Inf.

ai. *ávati* 'er hilft'; Bthl. IF. *12*. 103. — Pü. (zu N.): *ayāwārēnēt*, erl.: (*xᵛāstak*) *sardārīh kunēt*, (zu Y.): *ayāwārīh mēnēm*, Sü.: *sāhāyyaṃ dhyāyāmi*.

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• j. ^{1}ava Part. 1) an der Spitze des Satzes 'hingegen, anderseits': *nōiṭ haomō hutō axtiš..*+*nasuš.ava.bərətō* (sd.) *a° aēte ahuta..* V. *6*. 43. 2) an zweiter Stelle des Satzes 'jedoch': +*kva ..* +*aēsməm paiti.barāṯ? antarə* (sd.) *ahuna* +*airyamana* +*ōyəmčiṯ a° vāčim gāϑanąm asrutəm* (sd.) *paiti.barō aratufriš* N. *103*.

Vgl. gr. αὖ. — Pü. (zu V.): *apē* (zu N.): ausgelassen.

• j., g., p. ^{2}avā 1) Praen. mit Akk. 'hin zu —, hin an —': *kuϑa .. ātrəm aiti.barąn °va aētəm nmānəm* V. *5*.41; — *āaṯ .. ava.hištōiš °va ništarəm* (sd.) *karšayå* V. *9*.12. α) in Verbindung mit *ā* dn.: *kaϑā drujəm nīš ahmaṯ ā nīš.nāšāmā* (sd.) *təng ā °vā*[1] *yōi..* Y. *44*.13. 2) Praev. (mit ^{2}*kan-*, *gan-*, *gam-*, ^{1}*bar-*, *stā-* usw.). A) bei Ellipse des Verbums: *təm janāṯ .. kərəsāspō °va*[2] *apanəm* (sd.) *gayehe* Yt. *19*.44.

KompA.; Ableit. (s. *aorā̆*). — S. auch *avō*. — ai. *áva* Praen., Praev.; mp. *ō* dgl. — Pü. (zu V. *9*): *apar*, (zu V. *5*): *apar ō*, (zu 2 und im Komp.): *apar*, *apē*, *frōt*. S. noch No. 1. — [1]) Pü.: *ōšān ētōn*. — [2]) Es fehlt ein Verbum von der Bedeutung 'bringen' od. dgl.

p. *avā* Bh. *4*. 15: lies *āvā*.

• j., g., p. ^{1}ava- Pron. dem. (fem. *°vā-*)[1]) 'jener'; I) in starkdeiktischer Verwendung 'jener, der dort, dann', von dem gebraucht, was dem Sprecher entfernter liegt; 1) im ausgesprochenen Gegensatz zu ^{1}*a-*, *ima-* (usw.), adjektivisch: ‖ *a*^{h}*ura*^{h}*mazdā hya*^{h} *imām būmīm adā*^{h} *hya*^{h} *°vam asmānam adā*^{h} D. *6*. 1, X. *1*. 1, *6*. 1, Ao. *1*.1; — *imąmča ząm .. aomča asmānəm* Yt. *13*. 153; 2; — *aiŋhåsča zəmō °vaiŋheča asnō* Y. *1*.16; — *imąmča ząm °vača raočå* H. *1*.16; Yt. *10*.85, 89; — *upa kvačiṯ aiŋhå zəmō .. upa °ve stārō .. upa aom māŋhəm* Yt. *12*.22–28–33; — *imaṯ nmānəm .. hāu maza mərəyō .. °ve awrå* Yt. *14*. 41. a) mit einem ergänzenden oder erläuternden Relativ: *°vaṯ karšvarə yaṯ* +*arəzahi* +*savahi .. imaṯ karšvarə yaṯ x*^{v}*aniraϑəm* V. *19*.39; 39[2]; — *imā raočå barəzištəm barəzimanąm °vaṯ*[2]) *yāṯ hvarə avāčī* "das Licht hier (und) jenes Höchste unter den Hohen dort, was Sonne heisst" Y. *36*. 6. 2) ohne solchen (ausgesprochenen) Gegensatz, 1) adjektivisch: +*°vaŋhe asnō .. apasča zəmasča* Yt. *13*.28; 42, G. 2.8; — *para °vaiŋhe asnō dåŋhōiṯ.. para °vaiŋhe hū ϑwarštō* Y. *19*. 8; — *°vaṯ hvarə hāu mā °ve stārō* V. *9*.41; — *yaϑra °vaṯ hvarə uzāiti* F. *4*b; Yt. *10*. 118; — *°vąm ušąm* G. *5*. 5; — *hača °vaṯbyō stərəbyō aoi ząm* Yt. *5*.85, 132 (wo +*°vaδbyō*); — *nitəmačiṯ °vaēšąm stārąm ..* F. *4*a; — *hvarə °va* (IS.) *paϑa .. må °va paϑa .. stārō °va paϑa yeinti* Yt. *13*.16; — *°vaiŋhå nmūš °vaiŋhå pairikayå paitištātayaēča ..* Y. *16*.8; — *hača* +*°vaŋhāṯ drujaṯ* V. *19*. 12; — *°vaṯ mīždəm parō.asnāi aŋhe* "den Lohn dort für die künftige Welt" V. *9*.44; — *yezi mā hāu nā °va* +*snaiϑiša* (sd.) *aoi ava ašnavāṯ* P. *21*; — *°vaṯ asō* Vyt. *29*; — *yaṯ hē °vaṯ pourum ubjyāite* (sd.) V. *7*.52 PüZ. a) auf die 2. Person bezüglich 'iste': *sarōi būždyāi.. °vā maϑrā yā..* "..gemäss jenem (deinem) Spruch .." Y. *44*. 17; — *čišča ϑwąm čakana °va masanača vaŋhanača ..* "Jeder hat dich gern gehabt wegen jener (deiner) Grösse und .." H. 2.11; — *aētaṯ tē jasāni avaŋhe..avi °vaṯ varō* Yt. *12*.4 (vgl. 3, wo *imaṯ*). 2) substantivisch: *°vå* (NSm.) *hīm paiti.miϑnāiti* (sd.) V. *3*. 20; — *°vaēšąm nōiṯ vīduyē* (sd.) *yā ..* "jene dort (d. i. die Menschen, *Aša* spricht).." Y. *29*.3. 2 A) mit einem erläuternden oder ergänzenden Relativ, 1) adjektivisch: *aom stārəm yim tištrīm* Yt. *8*.50; — *°ve stārō yōi haptō.iringa* Yt. *12*. 28; 29–32, S. 2. 13 (wo *aoe*)[3]); — *°ve strōuš yą haptōiringa* Yt. *8*.12; *13*. 60, S. *2*.13 (wo *aoe*)[3]); — *°vaṯ karšvarə yaṯ fradaδafšu vīdaδafšu* V. *19*. 39; 39[2]; — *°vaṯ zrayō yaṯ vouru.kašəm* Yt. *13*. 59; — *aom gairīm .. yim uši.dąm* Yt. *1*.28; — *avąm vanąm yąm saēnahe* Yt. *12*.27; — *mazdāi °vaṯ*[4]) *xšaϑrəm hyaṯ .. vaxšaṯ* (sd.) .. Y. *31*.6; — *aom*[3] *spāδəm*[3] .. *yō mē paskāṯ vazaite* Yt. *14*.58. 2) substantivisch: *kā təm ..* +*maēniš* (sd.) *aŋhaṯ pouruyē vīdvå °vąm yā īm aŋhaṯ apəmā* (sd.) Y. *44*. 19. II) in schwachdeiktischem Sinn 'jener, der'; 1) auf Vorhergenanntes, Vorausgehendes (Wort oder Satz) zurückweisend; 1) auf ein Substantiv, a) adjektivisch, auch im Sinn unsres Artikels (des schwachtonigen 'der'): ‖ *ka*^{u}*būjiya*^{h} *.. paruvam idā xšāyaϑiya*^{h} *āha*^{h} *°vahyā ka*^{u}*būjiyahyā brātā bardiya*^{h} *.. āha*^{h} *.. pasāva*^{h} *ka*^{u}*būjiya*^{h} *°vam bardiyam avāja*^{h} Bh. *1*.10; — *nadi*^{t}*tabaira*^{h} *.. abiy bābirum ašiyava*^{h} *pasāva*^{h} *adam °vam nadi*^{t}*tabairam agarbāyam pasāva*^{h}

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°vam nadi^{n}tabairam adam .. avājanam Bh. 2. 1; 5, 1.16², 3. 1, 5, 7, 8, 13; ‖ — pairika yā dužyāirya .. tištryō °vąm pairikąm ādarəzayeiti Yt. 8.54 f.; — x^{v}arənō apanəmata .. aom (ASn.) x^{v}arənō hangəurvayata miϑrō Yt. 19.35; — yezi srum paiti.hinčāi .. ādrənjayōiš aom srūm .. V. 9.14. α) ‖ zugleich vorausweisend auf αα) eine nominale Ergänzung mit relativischem Anschluss: kāra^h māda^h .. hamiϑ^{r}iya^h abava^h .. avaϑā .. aϑaham .. °vam kāram tyam hamiϑ^{r}iyam jatā .. kāra^h hya^h vidarnahyā °vam kāram tyam hamiϑ^{r}iyam aja^n vasiy Bh. 2. 5 f.; 7—11, 14, 3.1, 3, 6, 7, 9, 10; — gaumāta^h hya^h maguš .. adam .. °vam gaumātam tyam magum avājanam Bh. 1.12 f.; 13; — vahyazdāta^h .. kāram $^+$āyasatā .. kāra^h hya^h manā °vam kāram tyam vahyazdātahyā aja^n vasiy Bh. 3.7. ββ) ein Relativum als dessen Korrelat: avam kāram .. °vahyā kārahyā .. tyam vahyazdāta^h frāišaya^h Bh. 3.10 f.; — nadi^{n}tabaira^h .. udapatatā .. pasāva^h adam .. ašiyavam abiy °vam nadi^{n}tabairam hya^h nabukadračara^h agaubatā Bh. 1.16—18; 3.3, 9, 14, 2.4. ‖ b) substantivisch, auch im Sinn unsres schwachtonigen 'er': təm vaēmčit .. yazata ahurō mazdå .. aom jaiδyat Yt. 15.1—3; — ‖ gaumāta^h .. hauv udapatatā .. pasāva^h kāra^h abiy .. °vam ašiyava^h Bh. 1.11; — $^+$utāmaiy aniyaščiy vasiy astiy kartam °va^h .. naiy nipištam Bh. 4.8; — tuvam kā hya^h .. imām dipim vaināhy .. imaivā patikarā .. yāvā (sd.) $^+$taumā $^+$ahatiy $^+$āvā °vaiy parikarā Bh. 4.15; — yaϑa nā snaiϑiš .. paiti.vaēnōit °vat paiti.pāpayamnō ".. eine Waffe .., sich dagegen zu decken suchend" P. 21; — ašavanəm mahrkaϑāi aom čiϑrəmča stīmča (sd.) Yt. 19.12. α) ‖ insbes. ein Nomen, das – zum selben Satz gehörig – sammt Zubehör unmittelbar vorausgeht: kāram tyam hamiϑ^{r}iyam hya^h manā naiy gaubataiy °vam jatā Bh. 2.14; — aita^h tya^h kartam °va^h visam vašnā a^{h}ura^{h}mazdāhā akunavam D. 6.5. αα) uzw., aus dem Satzzusammenhang losgelöst, im Nom.: artavardiya^h nāma^n pārsa^h manā ba^{n}daka^h °vamšām maϑištam akunavam Bh. 3.6; 3, 14, 2.6, 7, 10, 14, 5.1, 4; — martiya^h hya^h draujana^h ahatiy °vam $^{+h}$ufrasatam parsā Bh. 4.5; 13², 1.8²; — martiya^h hya^h draujana^h ahatiy hya^{h}vā $^+$startā ahatiy °vaiy (als AP.) mā dauštā °vaiy .. parsā Bh. 4.14; — hauv kāram frāišaya^h .. vivāna^h nāma^n pārsa^h manā ba^{n}daka^h hara^{h}uvatiyā xšaϑ^{r}apāvā abiy °vam Bh. 3.9; — kāra^h hya^h hamiϑ^{r}iya^h manā naiy gaubataiy °vam jadiy Bh. 2.7, 10; — martiyā tyaišaiy .. anušiyā āha^{n}tā °vaiy (als AP.) .. frāha^{n}jam Bh. 2.13. ‖ 2) ‖ auf ein Relativum als dessen Korrelat: tya^h parābartam āha^h °va^h adam patipadam akunavam Bh. 1.14; — tya^{h}šām adam aϑaham °va^h akunava^{n}tā D. 6.4; 3, Bh. 1.7, 4.16, 17, X. 1.3, 2.3; — utā tya^{h}maiy piϑ^{r}a^h kartam °vaščiy (ASn.) a^{h}ura^{h}mazdā pātuv X. 1.4; 3.3; — hya^h aparam .. patiparsātiy °vahyā .. Bh. 4.8; — tyaišaiy fratamā anušiyā āha^{n}tā °vaiy (als AP.) .. frāha^{n}jam Bh. 2.13; — tyaiy paruvā xšāyaϑiyā .. °vaišām naiy astiy kartam .. Bh. 4.9. ‖ 3) auf einen Satz(inhalt): yō narəm kasyanhe (sd.) sanhāi daδāiti vīδvå °vat .. parāiti (sd.) V. 15.2; — yaϑa nōit .. karətō .. avasyāt vīsənte (sd.) °vat .. fravašayō Yt. 13.72 f. a) in Verbindung mit ta- 'hic ille': yaϑa azəm hāčayene puϑrəm .. daϑat ahmāi tat °vat āyaptəm arədvī .. Yt. 5.18 f.; 9.5, 15.4, 21, Vyt. 45. 2) vorausweisend; 1) auf direkte Rede, substantivisch: nəmanhā .. °vat stuyē: nōit .. xštā Y. 12.3; — °vat mananha mainimna: kō mąm stavāt? Yt. 5.7; 123, 13.49, 19.48, 50; — $^+$vīδvå °vat hava xraϑwa: yezi mā hīu nā .. P. 21. 2) auf eine erläuternde oder ergänzende nominale Beifügung, a) adjektivisch, auch im Sinn unsres Artikels (des schwachtonigen 'der'): jahikayāi yā aom puϑrəm baraiti anyahmāi aršānāi varštəm Yt. 17.58; — āat .. aom mərəγəm frayrārayeiti .. parō.darš nąma V. 18.23; — °vå tbaēšå .. daēvanąm mašyānąmča ".. die Anfeindungen der D. und Menschen" Yt. 1.10; — yasə tat paiti °vå gaēϑå tāyuš .. para.baraiti dasa ".. was jenes, das Anwesen anlangt .." V. 13.10; 11. α) mit relativischem Anschluss: $^+$°vāu (NSf.) pairika yā dužyāirya Yt. 8.54; — °vąm kəhrpəm .. yąm sāmahe Yt. 13.61; 62, Y. 26.2, V. 19.14; — hača $^+$°vanhat vīsat yat māzdayasnōit V. 19.12; — hača °vanhāt tanvat yat daēvō.jatayå V. 19.20; — °va (APn.) baēšaza .. yā humāyehe Vr. 9.2. b) substantivisch: °vå (NSm.) pavå .. frā .. vīsaite miϑrō

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Yt. *10.* 46. α) mit relativischem Anschluss: °*vå* (APn.) *yå nāiryå yå puϑrahe* "das der Frau . ." N. *54*; — °*vå* (APf.) *yī anyå srāvayōiṯ* "die andern (näml. *Gāϑās*) . ." N. *46*; — *naēčiš* °*vaṯ yō spəntahe* Yt. *15.* 3 (?). 3) auf ein Relativum als dessen Korrelat, a) adjektivisch: *dva aurvanta . . aom . . aurvantəm yō aŋhaṯ āsuš . . aom . . aurvantəm yō . . urvaēsayaṯ* Yt. *5.* 131; *1.* 24, *14.* 29; — *čiṯ* °*vaṯ vačō ās . . yaṯ mē fravaočō . .* Y. *19.* 1; Yt. *5.* 42, Vr. *20.* 1 f.[6], G. 2. 8; — *xšaϑrəmča* °*vaṯ . . yā . . rāmąmča* (sd.) *dāṯ* Y. *29.* 10; — °*va* (IS.) *daxšta daxštavanta yā nōiṯ pouru.jīra* (sd.) *fradaxšta* Yt. *5.* 93; — °*vā* (IS.)[5] *manaŋhā yā . . mantā . .* Y. *33.* 6; — °*vaiŋhā drūjō . . yā . . upa.dvąsaiti* V. *10.* 17; 17; — *hača* °*vaiŋhāi jahikayāi . . yā . . upa.baraiti* (sd.) Yt. *17.* 58; — *nōiṯ* °*vå* (APf.) *zaoϑrå . . yå . . frauuharənti . .* Yt. *5.* 93; *14.* 12; — +°*vaŋhå* (APf.) *fravašayō . . yå . . åŋharə* Y. *23.* 1; — °*vå* (APn.) *dāmąn . . yå hənti . .* Vr. *7.* 4; — °*vāiš urvātāiš* (sd.) *yā tū . . didərəžō* Y. *44.* 15; — +°*vā* (NPf.) *dahyāva^h tyā dārayavahuš adāraya^h* D. *6.* 4; — *maṯ* °*vabyō* (DP.) *daxštābyō yaϑa āϑrava* "mit den Zeichen, wie ein Priester (sie hat)" V. *13.* 22. α) das Substantiv ist aus dem Relativsatz heraus zu ergänzen: *yā tū hafšī* (sd.) °*vå* (APf.[6], näml. *ašīš*) *yå då ašīš . .* Y. *43.* 4. b) substantivisch: °*vaṯ yāsąs hyaṯ vī ištā* (sd.) *vahištəm* Y. *49.* 12; — °*ve* (als AP.) *aipi* (sd.) *daiδyantō . . yōi . . druživinti* Yt. *10.* 45; 45; — °*vāiš aibī yə̄ng daintī nōiṯ jyātēuš* (sd.) . . Y. *32.* 15; — °*vaēsąmča paϑō pāntō yim* (statt AP.) *isənti miϑrō.drujō* Yt. *10.* 45. 4) auf den Inhalt eines Konjunktions- oder Relativsatzes, a) adjektivisch: °*vaṯ āyaptəm dazdi mē . . yaϑa azəm hāčayene . .* Yt. *5.* 18; 130, *9.* 17 f., *15.* 3, *17.* 25; — °*vaheča paiti yąnahe yaṯ hē daϑaṯ . .* Yt. *16.* 6 f. b) substantivisch: °*vaṯ hē asti masyō arəϑəm* (sd.) *yaṯ uštānəm bunjayāṯ* V. *7.* 71; — *aom* (NSn.) *aiŋhe asti uzvarəzəm yaṯ nā . . daδāiti* V. *18.* 37; — *pərəsā* °*vaṯ yaϑā hvō . . ϑwāvąs* (sd.) . . *yadā hvō aŋhaṯ* Y. *31.* 16; — *pərəsā* °*vaṯ yā* +*maēniš . .* (sd.) Y. *31.* 15.

Undeutlich: °*va hačaite . .* Yt. *10.* 117[7]; — *yezi* °*vaṯ vaēϑaṯ . .* N. *11*; — °*vaṯ čōišta* P. *26*. ASn. *aom* und *avaṯ* als Adv., ferner die adv.-artigen Verbindungen *ava^h-parā*, *avahyarādiy*, *pasāva^h* sbes. Vgl. *hauv*, *hāu*. [S. noch **kavahmāṯ*.]

Ableit. — ai. *avóḥ* (GD.), np. *ōi*. — Pü.: *ān*, *ōi*, *ān i ōi*, *ētōn*; s. noch No. 2, 4 ff. — [1]) zFlex. § *240*. — [2]) Pü.: *ānōk*. — [3]) § *268*. 35. — [4]) Pü.: *ān and*. — [5]) Pü.: *ayāwārēnēt*; s. No. 6. — [6]) Pü.: *ayāwārēt*; s. No. 5. — [7]) Vgl. KZ. *31.* 265.

• j. ²a'va- Adj. 'tantus, soviel (wenig), solch': *frasrāvayō* °*va* (APn.) *dāϑra yim dim vaēnāṯ* +*vistaēšva* +*vindānəm nōiṯ* +°*va*[1]) *yā vistaēšva* N. *16*.

Vgl. *avant-* und *yāvā*. — Pü.: *ān*. — [1]) Hds. *āva*.

• j. ³ava- Adj., Du. 'beide': s. unter *uba-*.

• j. +ava.antara-[1]) Adj. 'an das, was innen ist, hinabreichend, angrenzend': *antarəča* (sd.) +°*ra*[1]) . . *maya* V. *9.* 11.

Pü.: *avarōntar*[2]). — [1]) So L 4 u. a.; NA. *avantarə*. — [2]) *avarōn* übersetzt *aora*.

• g. avaē'tāt- f. "Wehe'tum', mit GS. *vačō* 'Weherufen' (über sich selbst): °*tās vačō* "Weherufen" Y. *31.* 20[1]).

Ableit. aus *avōi* Interj. — Pü.: *anāk rawišnīh gōwēt*, erl.: *kuš anāk mat ēstēt*. — [1]) Vgl. zu *vayū.bərət-*.

• j. avaēϑa (indekl.): *iϑe* (sd.) *iϑa yaϑna ahmāi av° iϑa yaϑna kahmāi* Yt. *19.* 61. Sinnlose Fluchworte.

• j. avaēpaēm V. *1.* 2 PüZ.[2]: — ? —.

Der Text lautet: *kār pa av° kunēnd, ast kē ētōn gōwēt ku pa av° apē āyēt*. Npü.: *bī bīm* (wegen des Anklangs). Vgl. Sp. Komm. *1.* 32, Ggr. Pehl. 32, Haug Essays[2] 356.

j. *avaēn* V. *19.* 13: s. ¹*ay-* mit *ava*.

• j. a-vaēza- Adj. 'sündlos, sich keiner Sünde schuldig machend': °*zō dəm paščaēta . . frača syazjayōiṯ* (sd.) A. *3.* 13; 13; — °*zō aētaŋhå* +*frabərəta dāstra.masō* (sd.) *paiti.barō* N. *67*; *67*.

Et.? [1]) — Pü.: *avinās*, Sü.: *apāpaḥ*. — [1]) Wegen des früher verglichenen np. *vēža* s. Horn NpEt. 58.

j. *avaoiriϑəntəm* Yt. *16.* 10: lies *avō.iriϑ°*, s. *raϑ-*.

• j. avaoirišta- n. im Strafgesetz 'Angriff' mit bewaffneter Hand*): *yaṯ* (*narš snaϑəm*) *frašusaiti aētaṯ hē* °*təm* "wenn er (auf den Mann) losgeht (ihn zu schlagen), so begeht er damit einen Angriff" V. *4.* 17; — *yō narəm* °*təm* +*avaourvaēsayeiti* (sd.) V. *4.* 22, 26.

*) Vgl. die Definitionen F. *25* b: *ōirišt vartišn ān bavēt ka avinās rāϑ snēh apar vartēt* und bei

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Dst. ZA. *2*. 54: *bhrāmitaṃ kila kasyāpy upari ghātamanasā śastraṃ bhrāmayati.*
Komp.: ²*ava*+**urvišta-*, § *268*. 44. — Pü.: transskr.

j. *avaiaṭ* F. *7*: lies *avavaṭ*.

• j. **ava-kana-** m. 1) 'Graben, fossa': *yō aētəm* °*nəm avakanta* V. *15*. 39. 2) 'Grube': *aētaᵛa* .. *mazdayasna aiŋ̇hå zəmō* °*nəm avakanayən* V. *8*. 8 [1].
Zum V. ²*kan-*. — ai. vgl. *khaná-* Adj. — Pü.: *frōt kanišnīh*. — [1] Vgl. zSt. V. *5*. 10 f.

• j. **ava-kanay-** m. 'Graben, fossa': *yō aētəm avakanəm avakanta yeŋ̇hå vō aēšō* °*niš aŋhaṭ* V. *15*. 39 [1].
Pü.: *frōt kanišnīh*. — [1] zSt. s. unter *uštrō.stānay-*.

• j. **ava-kanta-** n. 'Graben, fossa': *yezi aēša gaδwa* °*taēšva frajasāṭ* V. *15*. 38.
Zum V. ²*kan-*; vgl. *nikanta-*. — Pü.: *frōt kanišnīh*.

• j. **ava-γnāna-** Adj., PPM.: s. ¹*gan-*.

• j. **a-vačah-** Adj. 'stimmlos' sva. 'der seine Stimme nicht braucht' (vom Hund) [1]: *yaṭ* .. *spā* °*čå vā bavaṭ aδaityō.xratuš* "wenn .. einerseits ein Hund seine Stimme nicht braucht [1], der (weil er) nicht recht bei Verstand ist" V. *13*. 29; — *yezi nōiṭ spā* °*čå* .. *aδāityō.xratuš pasūm vā narəm vā raēšyāṭ* "damit nicht der Hund, der seine Stimme nicht braucht [1], weil er .., ein Schaf oder einen Menschen zu Schaden bringe" V. *13*. 31.
Pü.: *aguftār*. — [1] D. i. der beisst, ohne vorher zu bellen. Der Hund soll erst — der Hofhund den Fremden, der Schäferhund das Schaf — durch Bellen warnen und zurecht weisen.

• j. **a-vačō.urvatay-** Adj. 'der einen Vertrag durch das (blosse) Wort abzuschliessen nicht qualifizirt ist' [1]: *myazdavå ratuš amyazdavanəm ratunaēm* °*vaitīm daste antarə mazdayasnāiš* ".. macht (erklärt) der *R*... den .. Laien für unfähig, durch das (blosse) Wort einen Vertrag abzuschliessen" A. *3*. 8.
Pü.: *avač ratīh aš dahišn*, (Sü.: *avacoguru-tvam*; erl.: *kēš guft pa āvar nē dārišn*. — [1] Der Vertrag durch das blosse Wort (s. V. *4*. 3 und zu *urvaitya-*) setzt das grösste Vertrauen in den Vertragschliessenden voraus.

• j. ***nōiṭ** **avačinō** *dāitīm vīnāṭ*ˣˣ N. *5* [1].
Pü.: fehlt. — [1] Es folgt: *aēvāčina dāitīm vīnānδaṭ*.

• j. **avačinō.mazah-** Adj. 'was (noch) geringeren Pfandwert hat' [1]: *nōiṭ zī ahurō mazdå yānhuyanąm avarətanąm paiti.ričyā daiδe nōiṭ aspərənō.mazō nōiṭ* °*zō* (ASn.) *yavaṭ* .. "nicht tut *AhM*. von beweglichen Sachen bei Seite, nicht was einen *Asp*., nicht was noch weniger (als Pfand) wert ist, soviel als .." V. *5*. 60.
**avačina-* Adj. '*inferior*'; Ableit. zu ai. *ávāñk-* Adj.; vgl. ai. *avācīna-* Adj.; s. auch mp. *avāk* (unter *avarə*). — Pü.: *ān and čand masāk*(?). — [1] Möglich wäre auch die Deutung: 'für dessen Pfandwert es keine Bezeichnung gibt, des Pfandwert (wegen seiner Geringfügigkeit) nicht ausgedrückt werden kann'; **a-vačina-*, zum V. *vak-*, ai. *vácana-* n. (§ *298*. 4).

• p. *utāšaiy* .. *šᵃmᵃ* **avajam** "und ich .. ihm —?—" Bh. 2. 13, 14.
a-vajam oder *a-vaⁿjam* — wobei *j* auch für *ž* aus ar. *γžh* stehen könnte — ist jedenfalls 1SPrA. Die Bedeutung des Sätzchens bleibt dunkel. S. zuletzt KZ. *37*. 554.

• j. **ava.jasan-** Adj. 'her-, hinzukommend, gehend zu —' (mit *ā* und Akk.): *yasča* .. *frā.vā šūsa* (NS.) *hača daiŋ̇haoṭ* °*sa dahyūm ā* Yt. *1*. 17.
an- Part. zum Praes. 14 des V. *gam-*; Bthl. IF. *10*. 195. — Pü.: *ka apē rasēt ō dēhān*.

• j. **ava.jastay-** f. 'Bitte': °*tīm paurvąm āpō jaiδyōiš* .. *pasčaēta* .. "zuerst sollst du an die Wasser deine Bitte richten [1] ..; dann .." Y. *65*. 10.
Pü.: *pa apē žaδišnīh*. — [1] Wörtl.: precem priorem aquas preceris; Akk. des Inhalts.

• j. **ava.tanuya-** Adj. —?—: .. *nąma ahmi* .. *θrityō* °*yō* Yt. *1*. 7.
Pü.: *sūkar ētōn tuvānīk – ku pa kār u dātastān tuvānkar ēm vam ēn nām hač ān*.

• p. **ava'dā** (°*da*°) [1], j. **ava'δa** Adv. 1) 'dort, da': ‖ *patigrabanā nāmaⁿ vardanam* .. °*dā hamaranam akunauš* Bh. *3*. 1; 7, 9, 10, 2. 6–11⁶, 16; — *imaiy martiyā tyaiy* ⁺*adakīy* (sd.) °*dā ahaⁿtā* Bh. *4*. 18; *1*. 18², 2. 3, 6, *3*. 4, 11, *5*. 4; — *didā* .. °*dašim avājanam* Bh. *1*. 13; *5*. 1, *3*. 8 [2]; ‖ — *kva* .. °*δa bā* .. *asne kamərəδāṭ* "wo .. ? .. dort .." H. 2. 20, ⁺Vyt. *54*; Yt. *8*. 47, *19*. 93, N. *15*, 2 [3]; — °*δa aētaδa aētahe šyaoθnahe* .. V. *4*. 50. a) ‖ *hačā avadaša*ᵏ [4] 'von da aus': *hauv udapatatā bābirauv dubālaᵏ nāmāⁿ dahyāuš hačā av*° *hauv udapatatā* Bh. *3*. 13; *1*. 11; — *hauv* .. *aθiyavaᵏ paišiyaᵘvādām hačā av*° *kāram* ⁺*āyasatā hyāᵏparam* ⁺*āiš* .. Bh. *3*. 7 ‖. 2) 'dorthin, dahin': ‖ *raxā nāmaⁿ vardanam* .. °*dā hauv* .. ⁺*āiš* Bh. *3*. 6; *1*. 19, 2. 13; — *fravašayō*

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.. *yā* °*δa para fraoirisištā* (sd.) *yaθra* .. Yt. *13*. 25. [S. noch *avaθā* No. 5].

Ableit. — Pü. (zu V. 4): *ān*, (zu H. *2*, N. *15*): *ētōn*. — 1) Vor Enkl., s. jedoch No. 2. — 2) Aber Bh. *3*. 11 steht *avadāšim*. — 3) Hds. *avapa*; s. N. *15*. — 4) Wörtl. 'von da ihm' statt 'da von ihm'; *hačā šaʰ* (AbS.; s. *hva-*) wie *hačāmaʰ*; Bthl. BB. *14*. 247. Falsch KZ. *35*. 29, ZDMG. *52*. 595; es darf hinter *hačā* ein Abl. nicht fehlen.

• j. **avaδāt̰** Adv. 'von dorther': *tištrīm* .. *yō av° fravazāite* Yt. *8*. 35; — *yō av° fraxšayeite* (sd.) *yaθa* .. Yt. *19*. 66; +F. 7 [1].

Ableit. aus *avaδa*; s. ¹*aδāt̰*. — Pü.: *ānōk*. — 1) Ausg. *avayāt̰*, K 20 *avaδat̰*.

j. *ava.dərənąn* V. *18*. 19: s. unter *ava parōit̰ dərənąm*.

• j., p. **avaθā** Adv. I) 'sic, ita'; 1) vergleichend 'so, ebenso'; ein Nebensatz mit *yaθā* 'wie' geht voraus oder folgt: ‖ *yaθāšām* .. *aθahyaʰ* °*θā* +*akunavayaⁿtā* Bh. *1*. 8; — *yaθa* .. *hvarəxšaētəm* .. *fraca āiti aiwiča vazaite* .. °*θa azəmčit̰* .. *āfašāni* Yt. *10*. 118; — ‖ *yaθā paruvamčiy* °*θā* Bh. *1*. 14³; *4*. 4, 5. 2; — ‖ *iyam yuviyā* (sd.) *akāniy* +°*θā* +*yaθā adam niyaštāyam* D. *17*. 3; — *yimō* °*θa kərənaot̰ yaθa dim* +*išasat̰ ahurō* V. 2. 32; *18*. 32, 35, 38, *19*. 33. 2) vorausweisend 'folgendermassen, also': ‖ *hauv kārahyā* °*θā adurujiyaʰ adam bardiyaʰ amiy* Bh. *1*. 11; 16, *2*. 3, 5, *3*. 13, *1*. 16, 2. 14, *3*. 5; — *iyam* (sd.) .. *adurujiyaʰ* °*θā aθahaʰ adam* .. *amiy* Bh. b—j⁹; *4*. 2⁹; — °*θāšaiy aθaham paraidiy* "so befahl ich ihm: 'Zieh aus ..'" Bh. *3*. 3; 9, 14, 2. 6, 7, 10, 14; — *yadiy* °*θā* +*maniyāhay hačā aniyanā mā tarsam* D. 5. 3; Bh. *4*. 5; ‖ — *uiti* °*θa maŋhānō*: .. Yt. *19*. 47; — *hō* °*θa vyāxmanyata*: .. Yt. *19*. 43. a) mit folgendem *yaθa* oder *yat̰* 'insofern .. als ..; deshalb .. weil ..': °*θa saošyąs yaθa vīspəm ahūm* .. *sāvayāt̰* Yt. *13*. 129; 129, 142; [1] — *zaya* °*θa staxrō* (sd.) *yat̰* .. FrW. *8*. 2. 3) zurückweisend, a) modal 'in der angegebenen Weise': ‖ .. *nūram θuvām varnavatām tyaʰ manā kartam* °*θā* +*abavaʰ* [2] ".. soll dich jetzt überzeugen: was von mir getan wurde, so (wie angegeben) geschah es" Bh. *4*. 10; — ‖ *patikāram dīdiy* .. °*θā* [3] *xšnāsāhidiš ada* (sd.)-*taiy* .. D. *6*. 4; — *ahmāi bityō ājasat̰* .. *gōuš kəhrpa* .. °*θa ājasat̰* Yt. *14*. 6; 9—27⁸; — *paiti mąm pərəsaŋuha* .. °*θa tē aŋhat̰ vaŋhō* V. *18*. 7; 7, Vyt. *42*; — *pasča θrixšaparāt̰ us tanūm snayaēta us* .. *paiti* °*θa yaoždayąn* (sd.) "nach drei Nächten soll man den Leib waschen ..; auf diese (angegebene) Weise sind sie .." V. 5. 54; *8*. 36, *6*. 42, 7. 23; — °*θa frabərəta* +*zaoθrā frabarōit̰* N. *68*. b) zeitlich 'zur angegebenen Zeit, da': ‖ +*āθʳiyādiyahya māhyā 23 raučabiš θakatā* (Stverz.) *āhaʰ* °*θāšām hamaranam kartam* ".. da (zur angegebenen Zeit) wurde von ihnen die Schlacht geliefert" Bh. *3*. 3; usw. c) begründend 'aus den angegebenen Gründen, folglich, in Folge dessen' [4]: *pāurvō yat̰ dim usča uzdvąnayat̰* .. *θraētaonō* .. *hō* °*θa vazata θri.ayarəm* ".. der schwebte in Folge dessen .." Yt. 5. 61 f.; — *ava aētəm nmānəm barayən* °*θa iristəm hərəzayən* "so sollen sie die Behausung wegtragen (und) folglich den Toten dalassen" V. *8*. 3; 2; — *vīspe tərəsənti pərənine* °*θa māvayačit̰* .. *tərəsəntu* (sd.) Yt. *14*. 38. 4) 'desgleichen, item': *paoiryāi nidarəzayən* (sd.) *apərənāyūkəm* °*θa ātrəm* V. *15*. 48; — *mairyō drvā bizangrō* °*θa ašəmaoγō* V. 5. 35; — *jvō narəm* .. *jainti nōit̰* °*θa mərətō* V. 5. 37; 38; — *āθrō ahurahe* .. °*θa nāirikayāi* V. *15*. 45 Gl.; Vd. 2. II) 'in einem solchen Fall, unter solchen Umständen': *yat̰* .. *spā ahąm.baoδəmnō vā bavat̰* .. °*θa hē baēšazəm* (sd.) ! *upōisayən* V. *13*. 35; *15*. 48. III) 'dort' [5]: *kō* °*θa daēnąm* .. *vībarat̰ aētaēšva varəfšva* "wer hat dort die Religion verbreitet ..?" V. 2. 42; 39. [Vyt. *54*: lies °*θa* [6].]

Ableit. — Eig. 'auf jene Weise'. — woss. *votă*. — Pü.: *ētōn*, (zu V. *2*. 42): *ētar*; Npü. erl.: *ba īn sūrat*. — 1) S. 3 c. — 2) Ergänzt. In der NA. wird die auf dem Stein vorhandene Lücke übersehen; s. Bthl. IF. *12*. 136. — 3) Foy KZ. *35*. 51 will *avadā*. Ich kann auf der Photographie nur *ā* sehen. — 4) Vgl. 2 a. — 5) zBed. s. *yaθā*. — 6) Vgl. H. *2*. 20.

• j. **avaθāt̰** Adv. 'so', in zurückweisendem Sinn: *av° iδa sraošō astū* "so soll sich hier der Gehorsam einstellen" Y. *56*. 1.

Ableit. aus *avaθa* (sd. 3); vgl. *aδāt̰*. — Pü.: *ētōn*, Sü.: *evam*.

• j. **avaθe** (indekl.): *iθe* (sd.) *iθa yaθna ahmāi av° iθa yaθna ahmāi āvōya iθa yaθna ahmāi* Yt. *19*. 63. Sinnlose Fluchworte.

• j. +**ava.θwarəsa-** m. 'Abschneiden,

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Schnitt', Bezeichnung einer Art von Körperverletzung[1]: *°sahe* F. 25a.

Zum V. *ϑwarəs-*. — Pü.: *apē burrišn*, erl.: *brīn i ān āmār* +*ka xōn hačaš āyēt* "ein Schnitt von der Art (eig. 'Zahl'), dass Blut danach fliesst". — [1] VII. eine spezielle Art von *xᵛaratačat.vohunī-* (sd.); vgl. PüErl.

• j. **avaᶦϑra** Adv. 'illic, dort': *airyanəm vaējō .. dasa °ϑra māŋhō zayana* V. *1*. 3.

woss. *vort'ä*. — Pü.: *ētar*.

• j. **¹avat̰** Adv. 1) 'dorthin': *kva ..? av° daēva handvarənti* V. *7*. 54. 2) 'desshalb, darum', mit folg. *yat̰* 'weil': *av° vayuš .. ahmi yat̰ xva dąma vayemi* Yt. *15*. 43; 43, 44². 3) 'dann', mit folg. *yat̰* 'wenn': *av° yat̰ hē narō .. apuϑrāi* (sd.) *aŋhat̰* Vd. 2.

ASn. aus *¹ava-*. — Pü. (zu 1): *ānōk*, (zu 3): *ētōn ka...*

• g. **²avat̰** Adv.: s. *avant-*.

j. *avapa* N. *2*: lies *avaϑa*; sd. mit No. 3.

• p. **avaʰ-parā** adv.-artige Verb. 'dort davor': *aršādā nāmaʰ didā haraʰuvatiyā av°* +*atiyāiš* "es ist eine Festung in Arachosien, *A.* mit Namen, vor der zog er dort vorüber" Bh. *3*. 11[1].

avaʰ ASn. aus *¹ava-* und *p°*.[2] — [1] Der von *Vivāna* geschlagene Führer der Aufständischen musste vor der mit treuen Truppen belegten Festung *A.* vorbei, die auf seiner Rückzugslinie lag. Dort wurde er festgehalten und dann von dem nachsetzenden *V.* gefangen genommen. — [2] Foys Änderung KZ. *35*. 43 ist überflüssig.

• j. **ava parōit̰** +**dərənąm**[1] Inf. 'entzwei zu spalten, entzwei zu sprengen': *ava mē āziš .. parōit̰ pairiϑnəm aŋhvąm ava.d°*[2] *sadayeiti* (sd.) V. *18*. 19[3].

Zum Praes. 11 des V. *¹dar-*. — Pü.: *apē* +*darrīt*[4] (wozu *¹sand-* No. 4). — [1] L 4; NA. *°nąn*, Hds. auch *°nq*; § *303*. 7, 8. — [2] Das 1. Praev. ist wiederholt. — [3] Vgl. Yt. *8*. 54. — [4] In den Hds. ist das Ideogramm von *darrītan* mit dem von *hištan* verwechselt.

• g. **ava-pastōiš** Inf. 'hinabzufallen': *kasnā dərətā ząmčā adə nabåsčā avap° kə̄ apō urvaråsčā* "wer wahrte die Erde unten und den Luftraum, dass sie nicht hinabfielen, wer Wasser und Pflanzen?" Y. *44*. 4.[1]

Zum V. *pat-*. — Vgl. *paiti.pastay-*. — Pü.: *anapē ōftišn*. — [1] zSt. und Konstr. s. RV. *2*. 17. 5, *1*. 105. 3.

• j. **ava-ŋuhabdəmna-, -ŋhabdəmna-** Adj., PPM.: s. *xᵛap-*.

KompE.

j. *avaŋrāsayāt̰* N. *85*: s. *rās-*.

• j. **ava-ŋhabdant-** Adj., PPA.: s. *xᵛap-*.

• j. **a-vaŋhav-** Adj. 'ungut, böse': *vī daēvāiš ayāiš* +*°ŋhīš* (IP.)[1] .. *sarəm mruyē* Y. *12*. 4.

Ableit. — Pü.: *avēh dah*[2]. — [1] § *231*. 2. So Pt 4; vgl. die Var. *°ŋhūiš*; NA. *°ŋhūš*. Doch s. zu *yātav-* No. 1. — [2] S. zu *vaŋhudāh-*.

• g. **ava-ŋhāna-** n. 'Abschluss, Vollendung', in eschatologischem Sinn: *yastē vīspə̄.mazištəm səraošəm zbayā °nē* "der ich deinen *Sr.* als den allergrössten anrufen will bei der Vollendung" Y. *33*. 5.

Zum V. *hā(y)-*. — ai. *avasāna-* n. 'Zuendegehen'. — Vgl. *¹sasta-* und Gdn. BB. *15*. 254. — Pü.: *ō ayāwārīh*.

• j. **avaŋhe, avaiŋhe** Inf. 'zu helfen': s. unter *²avah-*.

Zum V. *av-*. — ai. *avase*.

j. *avaŋhi* N. *54*: lies *xᵛaŋhe*, s. *xᵛa-*.

• j. **avaŋhuᶦtəma-** Adj. 'der wenigst gute, böseste': *daēvāiš .. hātąm °təmāiš* Y. *12*. 4.

Pü.: *avēh dahtum*.

• j. +**ava.nayant-** Adj. (fem. *°yeintī-*), PPA.: s. *nay-*.

• j. **a-vanəmna-** Adj. (fem. *°nā-*) 'der nicht besiegt wird, unbesieglich': *sāϑrasča .. vanatō °nahe* Yt. *10*. 109; — *narąm .. vanatąm °nanąm* Ny. *3*. 10; — *pančadasa °na* (statt NSm.) Yt. *1*. 8; — *saŋuhasčit̰ paiti °nayå* Yt. *13*. 133. a) von Fesseln sva. 'unzersprengbar': *tištryō .. pairikąm ādarəzayeiti bibdāiščа .. °nāišča vīspabdāišča* (sd.) Yt. *8*. 55.

PPM. zu *¹van-*. — Pü.: *astav*, erl.: *hač čič i frārōn stav nē bavēm*.

• j., g. **aᶦvant-** Adj. (fem. *°vaitī-*) 'tantus, so gross, viel, lang', a) mit dem Korrel. *yavant-* oder *yaϑa*: *yaϑa azəm °vata vərəϑra hačāne yaϑa ..* Yt. *5*. 69; — *°vat̰ mīždəm .. yaϑa .. hazaŋrəm* A. *3*. 7; — +*°vat̰*[1] *aipi* (sd.) *yaϑa narš vayδanəm* V. *6*. 22; 10, *8*. 23; — *yavat̰ anu aipi* (sd.) .. *vīspəm °vat̰ aipi ..* Yt. *19*. 8. α) mit Akk. der Beziehung: *astiča īm zā °vaiti bazō yavaiti fraϑasčit̰* Y. *19*. 7; V. 2. 19 PüZ. b) mit dem Korrelat *čvant-*: *čvat̰ hō nā ašayāiti čvat̰ ahmāi naire mīždəm aŋhat̰? .. °vat̰ hō nā ašayāiti °vat̰ ahmāi*

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naire mīždəm aŋhat̰ A. *4*. 4—6. A) ASn. als Adv. 'so lang, tamdiu', mit dem Korrelat *yavat̰*: *yavat̰ isāi tavāča °vat̰ xsāi* .. Y. *28*. 4.

Ob alt? Vll. Neuschöpfung zu *yavant-* (nach *yahmāi*: *ahmāi* usw.); vgl. p. ⁺*āvā*. Annahme von Haplol. (KZ. *29*. 498) ist jedenfalls unnötig. — S. noch ²*ava-*. — Pü.: *ān i and*, Sü.: *tāvān*. — [1] NA. *avavat̰*; s. aber Var. und NA. zu V. *17*. 7.

• j. **a-vanta-** Adj.: s. unter *abanta-*.

j. *avantarə* V. *9*. 11: lies *ava.antara*.

• j. **ava.mərətay-** f. 'Sterben, Tod' uzw. *daēv*ischer Wesen[1]: *tat̰ asti yūnō dušmanaŋhō* .. *xᵛarəϑəm pasča °rəitīm* H. 2. 36; 36.

Pü.: *frōt mīrišnīh*. — [1] Im Gegensatz zu *para.iristay-*, vgl. H. *2*. 18.

• j. **avaya-** m. EN. eines Gläubigen: *°yehe spəŋghahe ašaonō* Yt. *13*. 123.

Et. und Bed.? — Var. *avahyehe* Mf3.

• j. **ava-yam-**[1] f. 'Abwendung': *aētat̰ tē* .. *aiŋhe °yąm* (AS.) ⁺*dąnmahi yat̰ ϑwā didvīšma* "das machen wir dir .. zur Abwendung dessen, dass wir dich beleidigt haben" Y. *68*. 1.

KompE. — Zum V. *yam-*[1]; ai. vgl. *avayātár-* m. — Pü.: *pa ayāwārīh*. — [1] Anders (falsch) Gdn. KZ. *28*. 407, Jn. JAOS. *13*. ccxii, Bthl. IF. *3*. 37 und § *382*.

j. *avayāt̰* F. 7: lies *avaδāt̰*.

• j. **avavaitya** Adv. 'tantundem', mit Akk. der Beziehung; als Korrelat folgt *yaϑa*: *pairi dim tanava* .. *urvānəm* .. *av° bązasča fraϑasča pairi.tanuya yaϑa īm zå* Y. *19*. 7.

LS. aus *avavant-*. — Pü.: *pa ān i and zahāk u pahnāk*.

• j. **avavat̰** Adv. 'in solcher Grösse, Masse, Entfernung, Weise; ebensosehr, ebenso': ⁺*av°* F. 7[1]; — *°vat̰čit̰* Vd. *15*. a) sonst mit dem Korrelat *yaϑa*: *yeŋhe av°* .. *tāti āpō ava.barənte yaϑa vīspå imå āpō* .. Yt. 5. 15; — *av° hača iristačibyō yaϑa ϑrigāim* V. *8*. 11; 39, 76, *9*. 29; — *yaϑa satəm kayaδanąm av° ašava.jačit̰* Yt. *10*. 2; — *yō av° xšvaēwō vazaite* .. *yaϑa tiyriš* .. Yt. *8*. 6; — *°vatčit̰ yaϑa hvō pərəsahe* V. *7*. 52 PüZ.

ASn. aus *avavant-*. — Pü.: *ān i and*, (Vd.): *and čand*. — [1] Hds. *avaiat̰*.

j. *avavat̰* Yt. *5*. 120: s. *bav-*.

• j. **ava'vant-** Adj. (fem. *°vaitī-*) 'tantus; talis': *°vantəm ašavaγnyāi* (sd.) *tąm čiϑąm daēsayō* V. *5*. 14 (?). A) sonst mit dem Korrelat *yaϑa*; 1) 'wie, als': *°vatčit̰ yaϑa sūkayå* (sd.) *brāzəm* Yt. *14*. 33; 33; — *jainti mąm ahuna vairya °vata snaiϑiša yaϑa asma* .. Yt. *17*. 20; P. 22; — *kəhrpa °vatō* (GS.) ⁺*sraya* (sd.) *yaϑa dāmąn sraēštāiš* H. 2. 9; — *kəhrpa °vatąm sraya yaϑa diδayatąm zaošō* (sd.) Yt. *17*. 11; — *stərənaoiti ana ⁺°vat̰ starəm* .. *yaϑa* .. P. *23* (?). a) substantivisch 'tantum', mit Gen. part.: *yat̰ mē °vat̰ daēvayasnanąm nijatəm yaϑa* .. Yt. *5*. 77; — *upa* .. *°vat̰ šātōiš* (sd.) *urva ⁺išaiti yaϑa* .. H. 2. 2. b) mit Akk. der Beziehung: *arədvīm* .. *yā asti °vaiti masō yaϑa vīspå imå āpō* Y. *65*. 3; — *yasča* .. *°vantəm* (als ASn.) *masō vīkānayāt̰ yaϑa hē tanuš aŋhat̰* V. *7*. 51. A) mit *yaϑa yat̰* 'wie wenn, als ob': *°vata aojaŋha yaϑa yat̰ panča narō* "mit solcher Kraft, als ob es fünf Männer wären" V. *15*. 10 PüZ. 2) 'dass': *asti zī ana °vat̰ uxδata* (sd.) *yaϑa* .. *nī* .. *haraite* Y. *19*. 10. a) mit *yaϑa yat̰* 'dass': *astiča ahmi °vat̰ kavaēm xᵛarənō yaϑa yat̰* .. *us.frāvayōit̰* (sd.) Yt. *19*. 68. ASn. *°vat̰* und LS. *°vaitya* als Adv. sbes. [V. *6*. 10, 22, *8*. 23: lies *avat̰*.]

Pü.: *ān i and*, (zu H.): *ētōn*.

• j. *nōit̰ aētahe uzarənō naēδa varō* **ava-vāite** (3 S.) P. *54*: — ? —.

Pü.: *apē āyēt*; also zu ¹*ay-* mit *ava*?

• j. **avarə** Adv. 'hinab, herab': F. 7.

KompA. (?). — Vgl. ²*ava, aorā*[1]. — ai. *avár* Adv. (RV. *1*. 133. 7). — Pü.: *avāk*. — [1] Vgl. Bthl. IF. *11*. 140; s. auch *avačinō*.

• g. **avar-** n. 'Hilfe', mit Akk. verb.: *ahurā nū nå °varə* "o *Ah.*, nun werde uns (den Rindern)[1] Hilfe" Y. *29*. 11.

KompA. (?). — Zum V. *av-*; s. ²*avah-*. — Vgl. *avarəgav-*. — Pü.: *kāmak*. — [1] Wie auch aus *avarəgūš* (sd.) hervorgeht.

• j. **avarə'gav-** m. EN. eines Gläubigen: *°gūš ərəzavatō ⁺δiγmatasturahe ašaonō* "des *A.*, Sohns des *Ə.*, Sohns des *Ō*." Yt. *13*. 125.

Aus der synt. Fügung *avarə gūš* (oder ähnl.) erwachsen, d.i. 'Hilfe des Rinds'[1]; vgl. *rāštarə.vaγənti-*. Die Schaffung des Namens geht von Y. *29*. 11c aus, s. unter *avar-*. — [1] Justis Deutung NB. 53 halte ich für unmöglich.

• j. **a-varətā-** f. 'Wertgegenstand, Besitztum': *starətasča gātuš anyåsča bərəxδå* (sd.) *°tå* Yt. *17*. 7; — *yezi nōit̰ tavąn* .. *pasvō staorāča anyąm hē °tąm aētahmāi naire frabārayən* V. *9*. 39; *19*. 26; — *zurō.bərətå °tå* F. 20; — *vīspanąm ⁺°tanąm šaētavai-*

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tanąm (sd.) Vd. *17*; — *aēvō bayəm haċa* '*tanąm* Vd. 2. a) insbes. mit *yā̊ŋhuya-* (sd.) Adj. 'bewegliches Besitztum, fahrende Habe': ⁺*yā̊ŋhuya* °*ta* F. *4*f; — *kasvikąmċina yā̊ŋhuyanąm* °*tanąm* V. *18*. 34, 37, 5.60; — *yā̊ŋhuyanąm* °*tanąm maēϑananąmċa* Vd. 2.

KompE. — Eig. Adj. 'wertvoll' (mit ¹*a*° 'in'); got. vgl. *wairþs*. — Pü.: *xᵛāstak*.

• j. **a-varəϑa-** Adj. 'wehrlos': °*ϑā̊* (als APm.) *hīš apivaiti* (sd.) Yt. *10*. 27.

• j. **avarə'ϑrabah-** m. EN. eines Gläubigen: °*banhō rāštarə.vayəntōiš* (sd.) *ašaonō* Yt. *13*. 106; — °*bā̊* (NS.) Dk. 7. 7, 20, 21, *8*. 13, 18 [1].

Komp.: *avar-* oder *avarə*+*ϑrabah- n. (vll. zu akymr. *trab* 'Wohnung' usw.); eig. Bed.? — [1] SBE. *47*. 87 f., *37*. 30; das Wort ist aus einer nicht mehr vorhandenen Aw.-Stelle herübergenommen.

• j. **ava.urvatay-** f. 'Vertragsbruch' (?): *yā haċa daēvayasnaēibyō* °*vaiti* (IS.) [1] *apa.bara* (sd.) ⁺*aya ratufriš* ".. wegen Vertragsbruch .." N. *54*.

Pü.: *apar pa dūšārmīh*; dazu die Erl.: *dēvyasn ē kē dūšārm apāk apāk nē dārēt sar apē burrēt*. — [1] T °*vaitya*.

• j. **a-vasō.xšaϑra-** Adj. 'der nicht nach Gefallen schaltet' sva. 'in seiner Freiheit beschränkt, unfrei, abhängig': *vasō.xšaϑrō hyāt ašava* °*rō hyāt drvā̊* .. *varatō* °*rō* Y. *8*. 6; — *čvąs frāmraot* ..? *vahištō xšayamnō*. '*čvantəm*? *ašavanəm vahištəmċa* '*rəmċa* 'was für einer sprach aus ..? Der beste Herrscher. Zu was für einem? Zu dem Gerechten und Besten und Abhängigen" Y. *19*. 20 (?).

Pü.: *nākāmak xᵛatāδ*, *akām*°, Sü.: *akāmarājā*.

• j. **avasyāṯ** [1] Inf. [1] 'zu erreichen, zu treffen': *nōiṯ dim* .. *avasyāṯ* (s. *ąs-*) *nōiṯ akavō* .. *nōiṯ vīsənte* (sd.) *asānō av*° Yt. *1*. 18.

Komp.: *ava*+**asy*°, § *268*. 3. — Zum V. *ąs-*. — Pü.: *nē* ⁺*patīrēnd pa sangēn nasēnišnīh*, Npü.: *nē pazīrand ūrā xirāb kardan*, Sü.: *naca prati kurvanti tān vināśanāya*. — [1] Unsicher. Wohl beeinflusst durch die vorherg. 3S. *avasyāṯ*; s. auch Yt. *10*. 72.

• j. **ava'sčastō.fravašay-** Adj. etwa 'der die *Fr.* erzürnt hat, dem die *Fr.* zürnen': *asəmaoγanąm anašaonąm* .. °*šinąm* Yt. *13*. 106.

**sčasta-* Adj., PPfP.; vgl. gr. *κότος*, ksl. *kotora* und § *83*. 2 [1]. — [1] Am nächsten läge es **sčasta-* zu *skand-* zu stellen, vgl. np. *šikasta*; aber die Bedeutung passt nicht. Wieder anders GDN. KZ. *25*. 561.

• j. **ava.spaštay-** f. 'Ausspähen' (von oben her): *nōiṯ dim* .. *drvā̊* .. °*tiċina* (IS.) *aoi* ⁺*ava.spašnōiṯ* (sd.) Yt. *11*. 5.

Zum V. *spas-*. — Vgl. *spaxštay-* und *spašitay-*. — Pü.: *pāspānēnišn*.

g. *avazazaṯ*: s. *zā(y)-*.

j. *ava.zbayatō* Yt. *13*. 35: lies *ava* (d. i. *uva*) *zb*°.

• j. **avašant-** Adj. (fem. °*šaitī-*) — ? —, von der Nacht: *taϑryasčiṯ haċa xšafnō* °*šaiϑyā̊ aipi.awrayā̊* Yt. *14*. 31.

Npü.: *dar šab i tārīk yā dar šab i rūšan* (!).

• j. ¹**avah-**: *awš-* [1] n. 'Wasser': *maēya* .. *avō urvaitīš* (sd.) Yt. *8*. 40.

KompA. — Statt *aw*° geschr., § *268*. 37. — ai. vgl. *ámbhas-* n.; GDN. KZ. *28*. 186. — [1] Im Komp., § *264*. 2 No. 3. Vor tonlosen Lauten *afš*°.

• j., g. ²**avah-** n. 1) 'Hilfe': *kaṯ mōi urvā isē* (sd.) *čahyā* °*vaŋhō* Y. 50. 1; — *kaṯ tōi ašā zbayentē* (sd.) °*vaŋhō zaraϑuštrāi* Y. *49*. 12; — *zastavaṯ* (sd.) °*vō* Y. *29*. 9; — *aibī.dərəštā āvīšyā* (sd.) *avaŋhā* Y. 50. 5; — *tā nō* .. ϑ*rāyente* ⁺*aiwi.darəštāiš* °*vōbīš* Yt. *13*. 146; — °*vasča rafnasča* Yt. *13*. 1; — °*vā̊sča rafnā̊sča* Yt. *4*. 1; — *jasāiti tē* °*vaŋhaēča rafnaŋhaēča* .. *sraošō* Yt. *1*. 9; 9 [2]; — *mahmāi hyātā* ⁺°*vaŋhē* "zu meiner Hilfe seid bereit" Y. 50. 7; — ⁺*driyaoš* °*vaŋhasča* ⁺ϑ*rāϑraheča* P. *44*; — [1] ϑ*rāϑrāi gə̄uš* .. °*vaiŋhe narąm ašaonąm* Yt. *13*. 10; *19*. 69; — °*vaiŋhe narąm ašaonąm ązaŋhe dužvarštavarəząm* Yt. *13*. 39; — *āča* ϑ*wā zbayāi* °*vaiŋhe* Yt. *10*. 77, 78; 83 —86⁷, *13*. 28, 35, *9*. 2; — *āča nō jamyāṯ* °*vaiŋhe* Yt. *10*. 5, 77, Y. 57. 3; *68*. 9, 72. 9, Yt. 5. 132, *10*. 24, 87, 113, *12*. 4, 6, *13*. 1, 69, 146, Ny. *1*. 18; — *uta zbayantāi jasaiti* °*vaŋhe* Yt. *17*. 2; — *mošu mē java* °*vaŋhe* Yt. 5. 63; — *aməšačiṯ* .. °*vaŋhe isənti mašyākā̊ŋhō* Aog. *41*; — *uzgəurvayeinte zastō ahmākəm* °*vaiŋhe* Yt. *13*. 147; — *āaṯ dīš āvaēdayamahī* .. °*vaŋhe* Y. *4*. 6. a) ellipt.: °*vaiŋhe* .. *nmānō.paite* "zu Hilfe! Hausherr" V. *18*. 19; 21, 22. LS. *avō* als Inf. sbes. 2) 'Ergötzen, Behagen' (nur Komp.).

KompE.; Ableit. — Zum V. *av-*; s. *avar-*. — ai. *ávas-* n. — Pü.: *ayāwārīh* [2]. — [1] Die hier folgenden DS. in infinitivischer Verwendung. Vgl. zB. ai. *hváyāmi* .. *ávase* RV. *1*. 35. 1. — [2] Zu Y. *50*. 1 undeutlich.

j. *ava.hištə̄e* V. *8*. 100: lies (*paiti*) *ava.hištāṯ*.

• j. **a-vahmya-** Adj. (fem. °*yā-* 'unwürdig

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gepriesen zu werden, Huldigung zu empfangen': *vīspe daēva ayesnya °ya* Yt. *19.* 82; — *yō .. vīspąm* +*daēvō.tātəm* (sd.) *vavača ayesnyąm °yąm* Yt. *13.*90.

• p. **avahya-rādiy** adv.-artige Verb. 'aus diesem Grund, deshalb': *čišpiš pitā haxāmaniš .. av° haxāmanišiyā ϑahyāmahy* Bh. *1.* 3; — *tya^h manā kartam avaϑā* (sd.) +*abava^h av° mā apagaudaya^h* Bh. *4.*10. a) mit folg. *yaϑā* 'weil': *av° a^hura^hmazdā upastām abara^h .. yaϑā naiy arika^h abavam* Bh. *4.*13. b) mit folg. (*mā*) *tya^h* 'damit (nicht)': *av° naiy nipištam* (sd.) *mātya^h .. avahyā paruv* +*ϑadayā^h* (sd.) Bh. *4.* 8; — *av° kāram avājaniyā^h mātya^hmām xšnāsātiy* (sd.) *tya^h* .. "deshalb möchte er die Leute töten, damit sie nicht .." [1] Bh. *1.*13.

Eig. 'ea ratione, ea causa'; **avahyā* LSf. [1] aus [1]*ava-* und **rādiy* LS. aus [2]*rād-*. — [1] In der früh festgewordenen Verbindung hat sich die alte Form gehalten; selbständig wäre **avahyāyā*, § *239.* 2. Unrichtig KZ. *35.* 9, 10.

• j. **avahya-**, *avahya-* n. 'Helfen, Hilfe': *āča ϑwā zbayāi avaiŋhe āča nō jamyāt °hyāi* Yt. *10.*78; — *mazō* (sd.) *°hyāi mazō rafənō.hyāi dāidī* .. Y. *58.*7.

KompE. — Ableit. aus [2]*avah-*. — Pü.: *ayāwārīh.*

j. *avāi vīn°* N. *58*: lies *ava.vīn°*.

j. *avāuŋhieiti* F. *25* a: lies *avåŋhyeiti*, s. [2]*ah-*.

• j. **avā-urusta-** Adj., PPfP.: s. [3]*raod-*.

• p. **avākanam** Bh. *1.*18: —?—, 1SPrA. S. unter ***madyakā^huvā*.

• j. **avāraoštri-** m. EN. eines Gläubigen: *°rōiš* [1] *ašaonō* Yt. *13.*103; — *vohu.nəmaŋhō °rōiš* [1] *ašaonō* "des *V.*, Sohns des *A.* .." Yt. *13.*104.

Komp.: **avāra-*+**uštri-*, eig. 'des Kamelstuten —?— sind'; **avāra-* Adj. —?—. — [1] Nach der *y*-Dekl., vgl. *syāvaspi-*.

• j. **a-vāstra-** Adj. 'was kein Futter hat, des Futters Wachstum verhindert': *haēčō .. yat °rəm* V. *13.* 51; — *haēčaŋhō °rahe* V. 7. 26; Yt. *13.*130.

Pü.: +*avāstr.*

• g. **a-vāstrya-** Adj. 'der kein Bauer ist': *nōit °yō.. huməratōiš* (sd.) *baxštā* Y. *31.* 10.

Pü.: *avarzītār*, erl.: *ahrmōγ.*

j. *avāstryata, °yeite*: s. [1]*star-*.

• g. +**avōm** [1] Inf. 'zu sorgen für —, zu wachen über —': *tatčā mazdā ϑwahmī ā dąm* (sd.) *nipåŋhē .. vazdaŋhā* +*av°* [1] *īrā* (sd.) Y. *49.* 10.

Zum V. *av-*; zu § *255.* 1 oder 2 c. — Pü.: s. *īra-* No. 2. — [1] NA. *avōmīrā.*

j. *ave* Y. *57.* 29: lies *aoe*, sd.

• j. [1]**avō** Praev. (nur mit *xšnā-*) [1] dnw. [2]*ava.*

Aus ar. **au̯au* (d. i. *au̯a*+*u*), § *303.* 3. — [1] S. noch *bav-* mit No. 14 und *avō.dāta-* No. 1.

• g. [2]**avō** Inf. 'zu helfen': *hyat vīsəntā* (sd.) *drəgvantəm a°* Y. *32.* 14; — *yō dūraošəm saočayat* (sd.) *a°* Y. *32.* 14.

Zum V. *av-*; vgl. [2]*avah-*. — Pü.: *ayāwārīh, ō ay°*.

• g. **avōi** Interj. 'wehe!', als Subst.: *aēibyō aŋhəuš av° aŋhat apəməm* "denen wird Wehe werden am letzten Ende des Lebens" Y. *45.* 3.

Ableit. (*avaētāt-*). — Vgl. *āvōya, vayōi.* — Pü.: *pa ōšān andar ax^vān anāk ast tāk ō ān apatum.*

j. *avōi* Yt. *4.* 1: lies *avi.*

• j. **avō.dāta-** Adj. 'ins Wasser gelegt' (?) [1]: *upa tū nō aiwyāsta barəsma .. aiwyāstəm anabdātəm* (sd.) *°təm* Vyt. *23.*

[1] Nach Gdn. KZ. *28.* 187 und Dst. ZA. *2.* 671 wäre *avō* Praev.

j. *avōirisyāt*: s. *urvaēs-*.

• j. **avō.x^varəna-** n. 'Tränke': *gaoyaoitīšča maēϑanyåsča °nåsča* Y. *2.* 16; — *gaoyaoitinąmča maēϑananąmča °nanąmča* Y. *1.* 16.

Eig. (als Adj.) 'Wasser([1]*avah-*)genuss bietend'. Vgl. Gdn. KZ. *28.* 186 (gegen Hbm. PSt. 5). — Pü.: *āp x^var*, Sü.: *gavāṃ vasatiḥ* (wozu Sp. Komm. *2.* 68).

• j. **a-vånt-** Adj., PPA.: s. *bā-*.

j. *avąn* Yt. *8.* 7, 36: s. *an-*; — N. *9*: lies *ayąn*, s. *ayan-*.

• j. **avi, aoi** I) Praen. 1) mit Akk.; a) 'auf — zu, hin zu — (auf —), adversus', α) bes. bei Wörtern der Bewegung: *tištrīm .. yō .. vazāite °vi zrayō .. yaϑa tiγriš yim aŋhat ərəxšō .. airyō.xšuϑat hača garōit x^vanvantəm °vi gairīm* Yt. *8.*6; H. 2. 16[2], Yt. 5. 85 (*°oi*), 132[3] (*°oi*), *8.* 33[2], *10.* 15[3], *19.* 82 2. St., V. *1.* 18 PüZ., 5. 19[2], *8.* 103, Y. *65.* 3 (*°oi*); — *nā tat frašusaiti hača jafnavō raonąm °vi barəšnavō gairinąm* V. 5. 2; 1[2]; — *hō .. vījasāt vīspāiš °vi karšvan* Yt. *10.*89; 64, *12.* 4[4], *13.* 94, Y. *65.* 5 (*°oi*), G. 5. 5 (*°oi*); — *para.āiti upa.vazaŋuha °vi nmānəm ..* V. *22.* 7; 13, Y. *57.* 23, 24, Yt. *10.* 20; — *urvānō pārayeinti °vi ahurahe .. °vi aməšanąm .. °vi* [1] *gātvō .. °vi garō nmānəm* V. *19.* 32; —

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zạm .. *gaoδanəm* °*vi hantačinā̊* V. *21*. 7; — *aməšanạm* .. *āvayatạm* °*vi zaoϑrā̊* Yt. *13*.84; — *yezi* .. *frapayemi* °*oi zạm* .. °*oi nmānəm* Yt. 5.63; *8*.38 (°*vi*); — *x*ᵛ*arənō frapinvata* °*vi zrayō* .. Yt. *19*.51; 58; — *yaṯ frāyatayaṯ* .. °*oi zạm* .. °*oi nmānəm* Yt. 5.65; V. 22.19² (°*vi*); — *srīrō hištaiti* .. *huyāiryā̊* °*vi daińhuš* Yt. *8*.9; — *āaṯ ϑwā* .. *mərəya* .. *vībarən* ⁺°*oi iškata*..⁺°*oi*⁴ Y.*10*.11; Yt.*10*.136 (°*vi*); — *nā taṯ āpəm hinčaiti* °*vi yavō.čarānīm* V. *5*. 5; 16; — *avi təm spayāṯ* (sd.) *təmō āča vaēšō*.. *vīspača* °*vi tiγra* ⁺*nəmata* (sd.) V. *3*. 35; — *čatanrō pərənā̊* (sd.) *vīδārayōiš* °*vi paϑạm* Yt. *14*.44; — *narəm azō* (sd.) °*vi ava*.-*gərəptəm* V. *18*.10; — *āaṯ tā̊ āpō* ⁺*frašā*-*vayeiti* .. °*vi haptō.karšvairīš* (IP. als AP.) Yt. *8*.9; — mit Gen. part. statt Akk.: *yezi nōiṯ sūnō* .. *aētanhạm astạm* °*vi apạmča urvaranạmča barəntəm* (sd.) *frajasạn* V. *6*. 46. β) sonst: *urvaϑạmčiṯ zbayemi* °*vi imaṯ varō* Yt. *12*.3; 3³; — *ahumaṯ ratumaṯ* (sd.) *vahištəm vaočata kəmčiṯ aŋhuš* .. °*oi* P. *13*; — *asmanəm* .. *yō* .. *raočahinō* °*oi* ⁺*ϑrišvā* (sd.) Yt. *13*. 2; — *yaonəmča* °*vi zạmča* V. 21.4; 4. γ) bei Ellipse des Verbums: *čīm* °*oi yasnō* "an wen (richtet sich) das Gebet?" Y. *21*. 2²). b) 'gegen, contra', in feindlichem Sinn: *daińhupatayō* .. *ava.jasəntō* °*oi haēnayā̊ xrvīšyeitīš* Yt. *10*.*8*; 8; — *yaϑa yaṯ haēnạm avazōiṯ* .. °*vi vīsō* V. *18*.12; — *nōiṯ* .. ⁺*zyānīm* (sd.) .. *xštā māzdayasnīš* °*oi vīsō* Y. *12*.3; — *yạm* .. ⁺*drujīm frača kərəntaṯ anrō mainyuš* °*oi yạm astvaitīm gaēϑạm* Y. *9*.8; V. *20*.3 (°*vi*). c) zeitlich 'auf (die Dauer von —)': *upa* .. *jaγmyạm aēvạm vā* °*vi xšapanəm duyē vā* .. Yt. *8*. 11. d) 'in, bei' (auf die Frage wo?): *nā taṯ para.iriϑyeiti* °*vi jafnavō raonạm* V.5.1³); — *yeńhe taṯ x*ᵛ*arənō isaṯ*..*franrase vīspāiš* (als AP.) °*vi karšvạn* Yt. *19*.82; — *təm yazata hutaosa vīsō* °*vi naotaranạm* Yt. *15*. 35; 31. α) unräumlich: *fraxšni* °*vi manō* ⁺*srazdātōiṯ aŋhuyaṯ* (sd.) *hača* Yt. *10*. 9, 24. e) 'zu Gunsten von —, pro': *taṯ vīspəm frīnāmahi* .. °*vi imạm tanūm yạm mašyānạm* V. 20. 5⁴). 2) mit Lok. 'in' (auf die Frage wo?): *yezića* .. °*vi maδəme* (sd.) [*vā*] *vāstre* [*vā*] *frajasāṯ* (sd.) V. *15*. 41⁵). 3) mit Abl. 'hin zu —'⁶): *yaϑa* .. *fšaoni vaϑwa ava.barāni* °*vi mazdā dāmabyō* .. *uta* .. *apa.barāni* .. *hača* .. *dāmabyō* Yt. *9*. 9 f.; 9. °*vi* Vd. 2 ff.¹⁵; — °*oi* Yt. 2. 12⁴. II) Praev. (mit ¹*ay*-, *gan*-, *gam*-, *taš*-, *raok*- usw.). [V. *5*.60: lies *avi.mạm*; — Yt. *8*.24, 25: lies *ava* .. *avi.b*°; — Yt. 5.30, *15*.20: streiche *aoi*, *avi*.]

KompA. (, wo auch *aivi*° in *anaivištay*-). — Identisch mit *aibī*, *aiwi*; § *268*. 37. — Pü.: *apar*, (als Praen. meist): *apar ō*; s. noch No. 2, 3, 5. — ¹) Ungewöhnliche Wiederholung. — ²) Pü.: *apar ō kē yazišn būt*. — ³) Pü.: *apar andar*. — ⁴) Vgl. V. *20*. 3. — ⁵) *apar pa*. — ⁶) In Anschluss an das gegenteilige Praen. *hača* (s. Yt. *9*. 10); vgl. *maṯ* No. 2.

• j. **avi.ama** Adj. (fem. °*ma*-) 'überstark': *narš* .. °*mahe amavatō* Yt. *8*.13; — *fravašayō* .. °*mā* Yt. *13*. 35.

Vgl. *aiwyāma*-.

j. *avi.gərəfrtəm* N. *67*: lies °*gərəptəm*.

• j. **avi** ⁺**paitita**¹) Inf. '(Kot) fallen zu lassen, zu schmeissen auf — (Akk.)': *upa tạm vanạm vazaite* .. *avi dim p*° V. *5*. 1.

Zum Praes. 30 (Kaus.) des V. *pat*-; IF. *7*. 58. — Pü.: undeutlich, mit der Erl.: *hixr*. — ¹) S. Var.; NA. *patita*.

• j. **a-vī.barant-** Adj. 'nicht auseinandertuend, zerteilend': *vī.barō fravāxšō* (sd.) *ratufriš nōiṯ* ⁺°*rō* N. *98*¹); *99*¹); — ⁺*paouru.fravāxšō* (sd.) .. ⁺*vībarasča* °*rasča* ⁺*ratufriš* N. *98*²); *99*³).

Pü.: *ka apē nē barēt*. — ¹) Hds. *vībarō*. — ²) Hds. *aui.barəsča*. — ³) Hds. *ivərbarəsča*.

• j. ⁺**avi.mạm**¹) Adv. 'was das Mass angeht, an Mass'; *yavaṯ aēša čarāitika a*° *harəkə* (sd.) *harəčayāṯ* V. 5.60; 61.

*Avy*Komp.; s. *yaϑa.mạm*. — Pü.: *apar pa ān paimānak*. — ¹) NA. getrennt.

• j. **avi.miϑranya-** Adj. (fem. °*yā*-) '*Miϑra*-feindlich': *yaṯ aϑra para.jasaiti* .. *yaϑra daińhāvō* °*nyā̊* Yt. *10*. 101.

Anscheinend Ableit. aus °*ϑrana*-, und dies wieder aus **avi.miϑra*-.

• j. **avi.miϑray-** Adj. 'gegen *M*. sich wendend, *Miϑra*feind': *frīna aγanạm maϑranạm yā vərəzyeiti* °*ϑriš* Yt. *10*. 20; 20, 21.

Eig. wohl Ableit. aus **avi.miϑra*-.

• j. **avi vanta** Inf.¹) 'zu bespeien, Gewöll auszuwerfen auf —' (Akk.), von Raubvögeln: *upa tạm vanạm vazaite* .. *avi dim v*° V. *5*. 1.

Zum V. *vam*-. — Pü.: *apar vamēt* (3S.), dazu die Erl.: *hixr* (oder) *nasāk*. — ¹) Anders DEHARLEZ BB. *25*. 191.

• j. **avi irita** Inf.¹) 'zu bekacken, zu

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schmeissen auf –' (Akk.), von Vögeln: *upa tąm vanąm vazaite . . avi dim ir°* V. 5. 1.

Zum V. *ray-*. — Vgl. *airitay-*. — Pü.: *apar riyēt* (3S.). — ¹) Anders (falsch) DE HARLEZ BB. *25*. 191.

• j. **avi.spašta-** Adj., PPfP.: s. *¹spas-*.

• j., g., p. **¹ar-** '(sich) in Bewegung setzen'. Praes. 1 *ar-* : *ərə-*, 5 *iyar-*[1] : *īr-*[1] 14b *rasa-*, 30 (Kaus.) *āraya-*. — PPfP. *°ərəta-*; Inf. *⁺°irəidyāi*[2], *°īre*, *°ərətəe*, *°ərətōiš*.

1) 'hingelangen, hinkommen zu –'(Akk.): *yātā adam arasam mādam* "bis ich nach Medien kam" Bh. 2. 6, 9, 11. a) absol. 'kommen': *yātā adam arasam* "bis ich kam" Bh. *1*. 13. ‖ 2) 'etwas hingelangen lassen zu – (Akk.), bringen über –': *īratū*[3] *īš dvafšō* (sd.) *hvō dərəzā ⁺mərəiδyaoš* Y. *53*. 8[4].

mit *aoi* und *us* 'aufgehen', von Gestirnen: *kaδa nō aoi uzyarāt*[3] *tištryō raēvå* Yt. *8*. 5.

mit *avi* und *vī* 'aufgehen', von Gestirnen: *kaδa nō avi vyarāt*[5] *tištryō raēvå* Yt. *8*. 42.

mit *ā* 'herzukommen': *ārmaitī hačimnō īt ārəm*[6] "sammt *Ārm.* ihm zugesellt bin ich (*Mazdāh*) jetzt hergekommen" Y. *43*. 10.

mit *us* 'sich erheben': s. *⁺uzirəidyāi* Inf. a) insbes. von Gestirnen, 'aufgehen': *tištrīm . . yim . . uzyō.rəntəm*[1] *⁺hispō.sənti* Yt. *8*. 36; — *hvarəxšaētəm uzyō.raiti*[1][7] V. *19*. 28[8]; — *uzayara*[3][9] *uzīra*[3][9] *hvarəxšaēta* V. *21*. 5, 17[8]; — *təmčit uzīra*[3] V. *21*. 5[8].

mit *us* und *ā* 'sich aufmachen zu –' (Dat.): *us mōi uzārəšvā*[10] *ahurā* "mach dich auf zu mir, o *Ah.*" Y. *33*. 12.

mit *us* und *paiti* 'sich wieder erheben, wieder auferstehen', von den Toten: *us irista paiti arånti*[3] FrW. *4*. 3.

mit *paiti* 'sich feindlich wenden, auftreten gegen –' (Akk.): *yō mā drəgvå δwā savā* (sd.) *paitī.ərətē* Y. *44*. 12[11]; — *°paiti.ərəta-*, s. *ap°*; — s. noch Inf.

mit *parā* 1) 'hinkommen nach –' (Akk.): *yaδā mādam parārasam* "als ich nach Medien gekommen war" Bh. 2. 12; — *yaδā pārsam parārasaʰ* Bh. *3*. 6; 2. 6, 7, 10. 2) 'eintreffen bei –', mit *abiy* und Akk.: *yaδā hauv kāraʰ parārasaʰ abiy vištāspam* Bh. *3*. 1. ‖

mit *frā* (*frō*) 1) 'herankommen': *kadā . . yōi uxšānō* (sd.) *asnąm aŋhōuš darəδrāi frō ašahyā frārəntē* (3PKM.)[12] Y. *46*. 3. 2) Kaus. 'in Bewegung setzen: *frārayat.°*. 3) 'vorwärts bringen': s. Inf.

mit *nī*, *niy* 1) 'herab(zur Erde)kommen, -sinken': *vīspəm ā ahmāt yat aēm* (*tiyriš*) *paiti.apayat vazəmnō xᵛanvantəm avi gairīm xᵛanvata paiti nirat*[13] "bis dass er (der Pfeil) dahinschiessend zum Berg *Xᵛ.* gelangte; auf dem *Xᵛ.* kam er zur Erde" Yt. *8*. 38; — s. noch *nīre* Inf. 2) 'herabkommend sich einstellen in –', mit *abiy* und Akk.: *šiyātiš . . hauvčiy aʰurā nirasātiy abiy imām viδam* "Wohlbehagen . . (es) wird sich durch *Ah.* einstellen in diesem Haus" D. 5. 3.

mit *vī* Kaus. 'weg (vom Lager) treiben': *usəhišta tū vyārayeite mąm* "'steh auf!' (so) treibt er mich (vom Lager) auf" V. *18*. 26[14].

ai. *ārta* : *ranta*, *iyarti* : *īrte*, *ṛccháti*; np. *rasad* 'er kommt'. — Pü.: verschieden, s. No. 4, 5, 8–12, 14. — ¹) § *102* I. 1 c, *126*, IF. *3*. 69. Statt *°yar°*, d. i. *iyar-*, wird auch *°ayar°* und *°yō.r°* geschrieben, § *268*. 11, 57. — ²) Statt *īr°*, § *268*. 1. K 1, L 4 haben auch V. *21*. 5 *uzira*. — ³) Them. — ⁴) Pü.: *ōštēnd*, Sü.: *patanti*. — ⁵) Statt *vī-iyar°*, them. — ⁶) *ā+arəm*. Pü.: *bavandak*; vgl. *arəm*. — ⁷) Them.; doch s. L 4, K 1, wonach vll. *°rəti* zu lesen. Vgl. *˟uzyō*. — ⁸) Pü.: *buland uzītan*. Vgl. *¹ay-* No. 27. — ⁹) Them.; einmal aus dem starken, einmal aus dem schwachen Stamm (§ *368*), eine Wortspielerei. Pü.: *pa buland uzišnīh* (*uzāyišnīh*) *buland uzīt*; s. No. 8. — ¹⁰) Aus ar. **ā+ṛšu̯a*; anders § *368*. *uz* nach dem Metrum zu streichen. Pü.: *us man hač ān i rēsītār* (!). — ¹¹) Pü.: *patyārēnēt*. — ¹²) D. i. *frā+ar°*, § *119*. 1, *371*. Pü.: *franāmēnd*, Sü.: *prabruvanti* (?). — ¹³) Statt **nīrat*; BTHL. IF. *12*. 106. — ¹⁴) Pü.: undeutlich, wohl Transskr.

• j., g. **²ar-** V. 'gewähren'. Praes. 10 *ərənav-* : *ərənv-*; PrP. *ərənāvi*[1]; Perf. *ār-*. PPfP. *ərəta-* (s. *frər°*).

1) 'gewähren' sva. 'zu teil werden lassen': *kā ahmāi ašiš ərənāvi*[1] "welches Los wurde ihm zu teil?" Y. *9*. 3; 4; — *yaδa nō mazištåsča . . ašayō ərənavante* (3PKM.) Y. 52. 3; — *ašōiš . . yā nō āraēčā* (sd.) *ərənavataēčā* (3SKM.) Y. *56*. 3. 2) 'gewähren' sva. 'gewährleisten, verbürgen, zusichern', nur Perf. Med. in pass. Sinn: *vaŋhuyåsčā ašōiš . . yā nō āraēčā ərənavataēčā ašaŋhāxš* "und des guten Looses, das uns als der Gerechtigkeit zufallend verbürgt ist und zu teil werden wird" Y. *56*. 3; — *ayå ⁺ārōi*[2] *hākurənəm* (sd.) *yayå . .* Y. *33*. 9; — *ārōi zī xšmā mazdā ašā ahurā hyat . . zastāišta*

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(sd.) *yā* . . "zugesichert ja sind von euch, o *MAh.* und *Aša*, da . ., die Handwinke, die . ." Y. *50*. 5; — *ārōi zī hudåŋhō vīspāiš mazdā xšmāvasū savō* "allzeit sicher ist ja dem einsichtigen der Vorteil bei solchen wie ihr seid, o *M.*" Y. *34*. 3 [3]; — s. noch ^*^*ārōima.*

mit *us* und *frā* '(als Anteil) aussetzen und zuweisen': *us mē pita haomāi draonō frōrənaot*[4] *ahurō* . . *haŋuharəne* "es hat mir, dem *H.*, der Vater *Ah.*, als Anteil ausgesetzt und zugewiesen . ." Y. *11*. 4.

mit *frā* 1) 'gewähren, zuweisen': *hizvąm frōrənaot* Sl. *11*. 6 Z.; — *tē ābyō frōrətå* (sd.) *frōrənvainti*[4] . . *fravašibyō* Yt. *13*. 46; — *mąϑrača spənta* . . *yim zaraϑuštrō frōrenaot*[4] *hvāvantəm* (sd.) *aŋhve astvaite* Yt. *13*. 146. 2) 'gewährleisten, zusichern, zusagen': *yeŋhe* ⁺*nisritīm* (sd.) *frāra* (3SPfA.) ⁺*ā hē* ⁺*anisritīm* (*staryeiti*) *yezi āat hē nōit* ⁺*nisritīm frāra nōit* ⁺*ainisritīm āstryeiti* "wenn er seine (des Knaben) Anvertrauung zugesagt hat, so begeht er Sünde, wenn er ihn (dann) nicht anvertraut; wenn er aber seine Anvertrauung nicht zugesagt hat, so begeht er durch Verweigerung keine Sünde" N. *10* [5].

gr. ἄρνυμαι 'ich verschaffe mir' [6], arm. *aṙnum* 'ich nehme' [7]; ai. *ṛṇóti* (?). — Pü. (zu Simpl. 1): *kartan*, (zu Simpl. 2): *bavandak* [8], (zu Y. *11*): *franāft* (?), (zu N. *10*): *frāč dahēt*. — [1] § 154. — [2] NA. *arōi*; s. aber Pt 4 und BB. *15*. 250. — [3] Pü.: *bavandak ān i hudānāk kē pa harvisp ōhrmazd ō šmāk sūt*. — [4] § *304* II. 28. — [5] S. zSt. Bthl. IF. *12*. 114. — [6] Eig. 'ich lasse mir zu teil werden'; s. No. 5. — [7] Aus dem Medium, s. No. 4. Vgl. ai. *dádāmi* und *á dade*. — [8] S. zu *arəm*.

• j. ³**ar-** V. 'figere'. Praes. 2 *ara-*. PPfP. °*ərəta-*.

Med. 'sich festsetzen, stecken bleiben': *yezića aēte asti dātāhva arånte garəmōhva* (sd.) *vīōånte* V. *15*. 4.

mit *aipi* 'defigere, fest bestimmen': s. ⁺*aipi.ərətō.*°.

mit *aiwi* dn.: s. *aiwi.ərətō.*°.

Vgl. gr. ἀραρίσκω, ai. *arpáyati* 'infigit'. — Pü. (zu V. *15*): lässt das Wort aus; s. noch die Komp.

• j. ¹**ara-** Adj. 'mit einem bestimmten Gebrechen behaftet': *andåsča karənåsča* . . °*råsča* (NP.) Yt. *5*. 93.

Et.? [1] — Dst. ZA. *2*. 389 'ladre'; Gdn. KZ. *25*. 395 'Knicker' (was schlecht passt). — [1] Es könnte Haplol. vorliegen.

• j. ²**ara-** m. EN. eines Gläubigen: *bərəzišnaoš* °*rahe* . . *kasupitōuš* °*rahe* "des *B.* (*K.*), Sohns des *A.*" Yt. *13*. 110.

Wohl Kurzn., ob für **aramatay-* (*ārm*°)? Vgl. *tušnāmaityå* Yt. *13*. 139, *zrazdātōiš* Yt. *13*. 115.

• j. **araēka-** Adj. – ? –, Bez. einer Ameisenart: *maoirinąm* °*kanąm kutakanąm dužaininą́m* V. *14*. 5.

Pü.: a r k; Transskr.?

p. *arakadriš*: lies *arka*°.

• p. **araxa-** [1] m. EN. eines Armeniers, der sich gegen *Darius I.* empörte: °*xa*^{h} *nāma*^{n} *arminiya*^{h} *halditahya puϑ*^{r}*a*^{h} *hauv udapatatā bābirauv* Bh. *3*. 13; *4*. 2, Bh. i; — *kāra*^{h} . . *abiy avam* °*xam ašiyava*^{h} Bh. *3*. 13.

[1] Oder *arx*°. An arm. *ark'ay* zu denken verbietet die Differenz *x–k'*.

• j. **a-ratav-** Adj. 'der keinen *Ratav* (sd.) hat': *aš̌əmaoγanąm* . . *anahuną́m* °*tuną́m* Yt. *13*. 105; — ⁺*anaŋuhō* (sd.) °*tvō* (GS.) *ačištəm dužaŋhavō* P. *14*.

Pü.: *aratīh.*

j. *aratō.kərəiϑinō* F. *7*: lies *arətō.karəϑnō.*

• j. **a-ratuˡxšaϑra-** Adj. (fem. °*rā-*) 'dem *Ratav* nicht untertan, ungehorsam': *jahikayāi* . . °*rayāi* H. *2*. 36.

Pü.: *arat xᵛatāδ.*

• j. **a-ratuˡfrī-** Adj. 'der nicht *r.* ist, die *Ratav* nicht befriedigt, es ihnen nicht zu Dank macht, gegen ihren Willen verstösst': *dahmō zaota dahmō upa.sraotārō vīspe ratufryō tanu.pərəϑō zaota tanupərəϑō upa.sraotārō vīspe* °*fryō* N. *39*; — *yezi šē dāiti daδāiti* ⁺*ratufriš* . . *yezi āat hē nōit dāiti daδāiti* °*friš* N. *105*; *100*, *101* [2], *103*, *104*, *55*, ⁺*55* [1]; — *yezi ϑriš* ⁺*haϑrånčō yātayeinte ratufryō yezi āat* (*ϑriš*) *nōit* ⁺*haϑrånčō yātayeinti* °*fryō* N. *88*; *97*, *91*, *92*², *93*, *95*; — *yezi* . . *va ratufryō yezi* ⁺*āat* . . *uva* °*fryō* (ND.) N. *94*; — *yezi arastrəm* (sd.) . . *pairi.āδa* . . °*frya pasča vā parō vā pairi.āδa* °*fryō* N. *32*; — *yā yasnəm* ⁺*yazənti* . . *uva* ⁺*ratufrya ham.srut.vāčayāδa* (sd.) ⁺*yazənti* ⁺*uva* ⁺°*frya* (ND.) [2] N. *24*; — *yō aiwyåŋhayāiti karətōsča* °*fryō pasča aiwyāstəm nitaošayeiti ratufryō* N. *87*. a) mit Gen. dessen, wodurch (und wofür) man *ar.* ist oder wird: *yasnahe aēvahe* (sd.) *ratufriš* °*friš gāϑanąm* N. *22*; — *kaŋhąm nā gāϑanąm srutanąm* °*frīš yā* ⁺*maēzō vā* . . ⁺*srāvayeiti aētaēšąm vačąm* °*friš* "mit welchen aufgesagten *G.* verstösst

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man gegen den Willen der *R.*? [3] Was man pissend oder . . rezitirt, mit solchen Sprüchen verstösst man gegen den Willen der *R.*" N. *37*; — *aētaēšąm vačąm* ⁺°*fryō* N. *33*. [N. *25*, *103* 2. St., *105* 1. St., *108*[2]: lies *ratufr°* statt *aratufr°*.
Pü.: *aratīhā*. — [1]) Hds. *artufr°*. — [2]) So T. — [3]) Dh. 'wie darf man die *G.* nicht aufsagen, wenn man nicht gegen den Willen der *R.* verstossen will?'.

• j. **ˣaraityåtō**[1]) Vyt. *5*.
Pü.: *hač bavandak*. — [1]) Mit Var.

• j. **a-raϑwya-** 'unzeitig; unangemessen, ungebührlich': °*wya daxšta* °*wīmča garəmīum* V. *1*. 18; 17; — *raϑwyanąm* .. *šyaoϑnanąm* .. *aδāityanąm* °*wyanąm dužvarštanąm šyaoϑnanąm* Vr. *15*. 1; — °*wya* Vyt. *47*[2] (?), *48* (?).
KompA. — Pü.: *apīrōn*, (zu V. *1*) erl.: *staxmaktar*, (*garmīh*) *i frēh hač patmān bavēt*.

• j. **aⁱraϑwyō.bərəte** Inf. 'ungebührlich zu behandeln': ⁺*driyūmča drīvīmča ar°*[1]) *barəmne* (sd.) "den Armen und die Arme, die ungebührlich behandelt werden" P. *26*.
Zum V. [1]*bar-*. — Pü.: *kē šān pa apārōn barišnīh burt ēstēnd*. — [1]) Vgl. zAusdr. unter *hubərətō*.

• j. **aⁱraϑwyō.manah-** Adj. 'ungebührliches denkend': *vīspəm ayəm* .. °*nanhəm* A. *1*. 10; — *drvatąm* °*nanhąm* Y. *61*. 4.
Pü.: *apārōn mēnišn*.

• j. **aⁱraϑwyō.vačah-** Adj. 'ungebührliches sprechend': *vīspəm ayəm* .. °*čanhəm* A. *1*. 10; — *drvatąm* . . . *čanhąm* Y. *61*. 4.
Pü.: *aparōn gōwišn*.

j. *araϑwyō.varšti* P. 28: lies *raϑwy°*.

• j. **aⁱraϑwyō.šyaoϑna-**[1]) Adj. 'ungebührlich handelnd': *vīspəm ayəm* .. °*ϑnəm* A. *1*. 10; — *drvatąm* .. °*ϑənanąm* Y. *61*. 4.
Pü.: *apārōn kunišn*. — [1]) Y. *61*. 4 °*ϑəna°*.

• p. **arabāya-** m. Name eines Lands, 'Arabien': *imā dahyāvaʰ tyā adam agarbāyam* .. °*yaʰ* D. *6*. 3; *5*. 2, Bh. *1*. 6.

j. *aranhąm dūrē.paitinąm* Vyt. *2* statt: *ranhąm dūraēpārąm*; s. Az. *4*.

• p. ***arana-***, j. ***arəna-*** n. 'Sichbewegen'.
KompE. — Zum V. [1]*ar-*. — ai. *araṇa-* n.

• j. **aravaoštra-** m. EN. eines Gläubigen: °*rahe ərəzavatō ašaonō* Yt. *13*. 124.
Komp.: **a-rava-*+*uštra-*, eig. 'unflinke, träge Kamele besitzend'; Bthl. IF. *5*. 358.

• j. **araska-** m. 'Neid'[1]): *nōiṯ zaurva* .. *mərəϑyuš nōiṯ* °*kō daēvō.dātō* Y. *9*. 5.
zEt. s. *arəšyant-*. — mp. (Pü.), np. *arašk*. — [1]) Trad. und Et. weisen auf 'Neid', aber passender wäre 'Krankheit'. Ob alte Korruptel für *yaskō*?

• j. **arastrəm** Adv. vll. 'unebenmässig, stockend, bald rasch bald langsam': *yō gāϑå* .. *srāvayanti yezi* °*rəm* ⁺*pairi.aoxta pairi.āδa vā* ".. wenn einer sie beim Vortrag stockend aufsagt" N. *32*.
Et. und Bed.? — Wohl *Avy*Komp. mit [2]*a°*. — Pü.: *hakar tuvān apē gōwišn apē gōwēt* (?).

• j. **a-rātay-** 1) f.) '(Nichtschenken,) Geiz': *vaintī* .. *rāitiš* °*rāitīm* Y. *60*. 5. 2) Adj. 'geizig; Knicker': *paitištātəe* .. °*rātōišča gaēϑō.mərənčyānahe* Yt. *13*. 137.
ai. *árātay-* f. — Pü.: *nārātīh*.

• j. **a-rāitiⁱvant-** Adj. 'geizig, Knicker': *yō* °*tivå* .. *təm aoi ṯbaēšå paityantu* Y. *65*. 8.
ai. vgl. *arātīván-* Adj. 'feindselig'. — Pü.: ⁺*nārāt*.

• j. **arāϑrav-** m. Name des vor dem *Zaotar* stehenden Steintisches, der den Mörser und andre Opfergeräte trägt*): *zaotarš* (sd.) *dāityō gātuš* .. *maδəmāṯ* °*raoṯ apa.sritō* N. *78*.
*) Auf dem Plan der NA. zu Vr. *3* führt er den Namen *urvīs* (s. dazu Dst. ZA. *1*. LXIII und SWienAW. *67*. 837. 21: *urvīs gāh jāi i yazišn gāh*, 846. 8: *sang i urvīs sang i yazišn gāh ki ālāt i yazišn bar u nihand*; jetzt heisst er *taxt i ālāt* 'Gerätetisch'; s. noch Pü. Die darauf ruhenden Gegenstände verzeichnet Dst. aO., Haug Essays[2] 394.
Et.? (Ob richtig überliefert?) — Pü.: *zōt dān*.

j. ˣ*arāṯ naēmāṯ* N. *71* T: lies *antarāṯ n°*.

• j. **a-rəna-** Adj. 'keinen Kampf führend, nicht kämpfend': °*na* F. *7*.
Pü.: *apatkār*.

• j. **arəm**, g. **arəm** Adv. 'recht, passend, wie sichs gehört': *yāčā ašā anhəuš* °*rəm* ⁺*vaēdyāi* (sd.) Y. *44*. 8; — °*rəm* F. *7*. a) mit V. [1]*man-* und Dat. der Pers. 'so denken, wies einem recht ist' sva. 'ergeben sein': *yastā daēvəng aparō mašyąsčā tarə.mąstā yōi īm tarə.mainyantā anyəng ahmāṯ yə hōi* °*rəm mainyātā* "wer darum künftig die *Daēva* und Menschen missachten wird, die ihn (den *Saošyant*) missachten, die andern (alle) ausser den, der ihm ergeben ist" Y. *45*. 11. b) adjektivisch[1]) 'fügsam, gehorsam', mit Dat.: *nōiṯ urvāϑā* (sd.) *dātōibyasčā karapanō vāstrāṯ* °*rəm* "den Geboten und Satzungen für die Landwirtschaft[2]) wollen sich die *K.* nicht fügen"

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Y. *51.* 14[3]. [P. 25: lies *arəm.maiti, arəm.uxti, arəm.varšti.*]

KompA. — Vgl. auch *ārmatay-, rapiϑwī-.* — Zum V. *3ar-.* — ai. *áram* Adv. — Pü.: *bavandak*[4]), Sü.: *sampūrṇam.* — [1]) Vgl. Dbr. AiS. 146. — [2]) Eig. 'von - her' sva. 'wegen, betreffs'. — [3]) Anders Bthl. AF. *2.* 166, Gdn. KZ. *27.* 242, 583, *28.* 263, BB. *15.* 260. — [4]) Vgl. auch zu *1ar-, 2ar-.*

• j. **+arəm.uxtay**[1]) f. 'rechtes, angemessenes Sprechen': *+arəm.maiti +humata mamne* (sd.) *°uxti hūxta arəm.varšti hvarəšta* P. 25.

Pü.: *bavandak gōwišn.* — [1]) Hds. *arəm mūxt°.*

• g. **arəm.piϑwā-** f. 'Mittag, Mittagszeit': *kə . . dāṯ kə yā ušå °ϑwā xšapāčā* "wer (schuf) den Morgen, den Mittag und die Nacht?" Y. *44.* 5.

Vgl. *rapiϑwī-.* — Eig. 'die zum Mahl (vgl. *pitav-*) passende Zeit'; s. Y. *9.* 11. Vgl. lit. *pètus* 'Mittag' und Fick Wb. *14.* 80.

• j. **+arəm.matay-**[1]) f. 'rechtes, angemessenes Denken': *°maiti +humata mamne* (sd.) *+arəm.uxti . . +arəm.varšti* P. 25.

Pü.: *bavandak mēnišn.* — [1]) Ausg. trennt.

• j. **+arəm.varštay-**[1]) f. 'rechtes, angemessenes Handeln': *arəm.maiti +humata mamne* (sd.) *+arəm.uxti . . °ti hvarəšta* P. 25.

Pü.: *bavandak kunišn.* — [1]) Ausg. trennt.

g. *arōi* Y. *33.* 9: lies *ārōi*; s. *2ar-.*

j. *təm arånti* FrW. *4.* 1: lies *təm mar°.*

• p. **arika-**[1]) Adj. 'feindlich gesinnt, feindselig': *yaϑā naiy °kaʰ āham naiy draujanaʰ . . naiy zūraʰkaraʰ* Bh. *4.* 13; — *hyaʰ °kaʰ āhaʰ avam +ʰufrasatam aparsam* Bh. *1.* 8; — *pasāvaʰ kāraʰ °kaʰ abavaʰ* Bh. *1.* 10.

Ableit. aus ir. **ahra-* (j. *aŋra-*), vgl. *ahi°.* — [1]) Man kann auch *ār°* und *āraik°* lesen; vgl. Horn NpEt. 6, Hbm. PSt. 6.

• j. **a-iritay-** f. 'Bekacken', mit Akk. verbunden: *°tō* (LS.) *pantānəm yaϑā jahika* "(der Hund) kackt auf dem Weg wie die Hure" V. *13.* 48.

Zum V. *ray-.* — Vgl. *avi.irita, aiwi.iritīm.* — Pü.: *pa rās riyak*[1]); dazu die Bem.: *ast kē ētōn gōwēt ku andar xᵛēšīhā gāh apāč ō maŋ nē nišīnēt.* — [1]) Statt r d k ist wohl r d d zu lesen, d. i. *riyēt* (= np. *riyad*).

• j. **airime** Adv. 'still, ruhig': *°me gātūm hē nišhiδaēta* "still soll er (sie) an seinem (ihrem) Ort sitzen bleiben" V. *9.* 33, *16.* 8.*)

*) Pü. hat *pa ān i armēštān gāh* "an dem Ort der still stehenden", d. i. derer, die sich nicht bewegen, sich ruhig verhalten sollen, damit sie andre nicht verunreinigen; vgl. *armaēštā-* und auch zu Y. *62.* 8. Später wurde für sie ein besonderer Raum als Aufenthalt bestimmt und die darin untergebrachten werden selber *armēšt* genannt, vgl. West SBE. *24.* 42, Dst. ZA. *2.* xii, xiv, 83; ferner SWienAW. *67.* 837. 23: *armēšt zan ī ki baʾa i murda zāda bāšad.*

KompA. — LS. aus **airima-* Adj. — Vgl. *armaē°.* — gr. ἠρέμα, ἠρεμαῖος. — Pü.: s. *).

• j. **airime.aŋhad-** Adj. (auch fem.) 'still, ruhig sitzend': *°aδō* (NPf.) *ašāunąm fravašayō* Yt. *13.* 73.

Komp.: *°me* (LS.) + *3had-*, § *268.* 48. — Vgl. *armaēšad-.*

• j. **a-irīričay-** Adj. 'der im Stich lässt, dem Verderben preisgibt': *yō nō °čīnąm irīrixšāite gaēϑanąm* (als Obj.) "der unser Hab und Gut dem Verderben preiszugeben wünscht, von uns, die wir keinen im Stich lassen" Y. *65.* 7; 7.

Zum V. *raēk-*; vgl. Wh. Gr.² § *1155* e[1]). — Pü.: *rēšītār.* — [1]) Die § *412* vorgeschlagene Fassung ist auch möglich, dann zu § *209.* 5.

• j. **a-irišta-** Adj. 'unbeschädigt, dem kein Schaden anhaftet': *°tō* F. *7*; — *pasušča* (statt IS.) . . *irišta* (sd.) . . *abanta °ta* N. *56*; — *yaṯ frāyatayaṯ . . aoi nmānəm . . drūm avantəm °təm*[1]) "dass er . . hingelangte . . zum . . Haus, gesund nicht krank, ohne Schaden genommen zu haben" Yt. 5. 65.

ai. *áriṣṭa-* Adj. — Pü.: *arēš, nārišt.* — [1]) zGebr. des Akk. s. Bthl. IF. *12.* 149.

• j., g. **auruna-** 'wild, ferus, saevus': *maēšahe kəhrpa °nahe* Yt. *14.* 23; — *°nača gairišāčō sižδrača ravasčarātō* "die wilden (Tiere), die in den Bergen hausen, und die scheuen, die in den Ebenen streifen" Yt. *8.* 36; — *aēibyō maš ašā syazdaṯ* (sd.) *yavaṯ ahmaṯ °nā xrafstrā* ". . soweit als vor uns die wilden Raubtiere" Y. *34.* 9.

Et.? Ob zu ai. *áraṇa-* Adj. 'fern, fremd'? — Pü.: *aramak* 'nicht in Herden lebend', Npü.: *safīd ba tan.*

• j. **ˣarura**[1]) F. 7.

Pü.: rat. — [1]) Man verlangte wenigstens *aur°.*

• j. **auruša-** Adj. 'weiss', 1) von Tieren: *pasūm . . °šəm vā vohu.gaonəm vā* "ein weisses oder schwarzes Schaf" Yt. *8.* 58; — *aspahe kəhrpa °šahe . . aspahe kəhrpa sāmahe* "in Gestalt eines weissen Rosses . . in Gestalt eines schwarzen Rosses" Yt. *8.* 18—21[1]); — *aurvantō °ša raoxšna frādərəsra* Y. 57. 27; Yt. *10.* 136. 2) sonst: *srīra vā aŋhən bīzava °ša* (ND.) Yt. 5. 7;

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— *yehhe urva* .. °*šō raoxšnō frādərəsrō* Yt. *13*. 81; — *tištrīm* .. °*šəm raoxšnəm frādərəsrəm* Yt. *8*. 2.

KompA. — ai. *aruṣá-* Adj. 'rötlich', mp. (Pü.) *arūs* 'weiss'. — [1]) Vgl. zSt. Bd. *7*. 7f.: *pa asp karp i spēt* .. *pa humānāk i asp i syāk*.

• j. **auruša.bāzav-** Adj. (auch fem.[1])) 'weissarmig': *kainīnō kəhrpa* .. °*zvō* (GS.) H. 2. 9.

Pü.: *arūs bāzāk*. — [1]) Vgl. *subāhúḥ* RV. *2*. 32. 7 und PĀṆINI *4*. 1. 67.

• j. **auruš̌āspa-** Adj. 'des Rosse weiss sind': *miϑrəm* °*pəm* Yt. *10*. 102.

Komp.: *auruša-*+*aspa-*.

• p. **⁺arkaᵗdray-**[1]) m. Name eines Bergs (in Persien?): °*driš nāmaʰ kaufaʰ* Bh. *1*. 11.

Eig. vll. 'Burg (*⁺arka-* m., np. *arg*; vgl. lat. *arx*) tragend'; vgl. FOY KZ. *35*. 62, *37*. 53. — [1]) Ausg. *araka*°.

• j., g. **arəg-** V. 'wert sein'. Praes. 2 *arəja-*.

1) 'wert sein, Wert haben': *yāčā vohū čašmąm arəjat̰ manaṇhā raočā̊ xᵛə̄ng* "und was, o *VM.*, durch das Auge Wert hat[1]), das Licht der Sonne .." Y. *50*. 10. 2) 'an Wert aufwiegen, gleichkommen', mit Akk.: *kā aēva asō.stūitiš* (sd.) *yā dasa* .. *arəjaiti* H. *1*. 6; 5; — *arəjat̰*°.

ai. *árhati* 'er ist wert', np. *arzīdan*. — Pü. (zu H.): *aržītan, arž*, (zu Y.): *rōšnēt*(?)[2]), Sü.: *nirmale*. — [1]) D. i. sva. 'was dem Auge köstlich erscheint'. — [2]) DST. ZA. *1*. 328 liest *ranjēnēt*, doch s. Sü.

• j. **arəja-** 1) Adj. 'wertvoll': *mā tē* (*haoma*) *nīre ⁺zəme paiti iϑa raēvantō* °*jahe* Y. *10*. 17. 2) m. 'Wert' (nur Ableit.)

Zum V. *arəg-*. — Pü.: *aržōmand*.

• j. **arəjat̰.aspa-** m. EN. eines *Hyaona*-Fürsten*): *mairyehe hyaonahe* °*pahe* Yt. *9*. 30; — *drvantəmča* °*pəm* Yt. *5*. 109; — *tąm yazata vandarəmainiš* (sd.) °*pō* Yt. *5*. 116.

*) Vgl. über ihn SBayrAW. *1890*. 2. 47 und SBE. *47*. 68.

Eig. etwa 'ein Ross (an Kraft und Schnelligkeit) aufwiegend, ihm gleichkommend'; *⁺arəjant-* PPA. zum V. *arəg-*.

• g. **⁺arəjay**[1]) Adj. 'würdig': *tōi narəpīš* °*jīš aēšasā* (sd.) *dəjīt̰.arətā* .. Y. *53*. 9[2]).

Zum V. *arəg-*. — Pü.: *kē ōi i tō dastawar* .. *rēšēnēnd* (?, 'sie verletzen'). — [1]) So Pt 4. NA. *raj*° nach Mf 1; J 2, K 5 bieten *rijīš*, wie wohl auch Pü. vor sich hatte. — [2]) zSt. s. unter *aēšasa-*.

• j. **arəjavan-** m. EN. eines Gläubigen: °*jaonahe*[1]) *ašaonō* Yt. *13*. 117.

Ableit. aus *⁺arəja-* (sva. *arəjah-*), eig. 'wertvoll'; s. *arəjahvant-*. — [1]) Them.; vgl. BTHL. IF. *1*. 180 No.

• j. **arəjah-** n. 'Wert, Preis'; nur AS. 'um den Wert, Preis von —' (Gen. oder Instr. oder Akk.): *aspō* (sd.) *ayryō.təmō* .. *ašta gavąm azinąm* °*jō* F. *3* h; — *aspayā̊* .. °*jō* N. *85*; — .. *nāirikąm bišazyāt̰ gava daēnu* °*jō* V. *7*. 42; 42[3]; — *nmānō.paitīm bišazyāt̰ nitəməm staorəm* °*jō* V. *7*. 41; 41[3], 43[5].

Ableit. — Zum V. *arəg-*. — mp. (Pü.) *arž*, np. *arz, arj*.

* j. **arəjahvant-** m. EN. eines Gläubigen: °*jaṇuhatō tūrahe ašaonō* Yt. *13*. 113.

Ableit. aus *arəjah-*, eig. 'wertvoll'.

• j. *arət-* Adj. 'sich aufmachend'[1]).

KompE. (*uyrārət-* usw., immer mit *ā*). — Zum V. [1]*ar-*. — [1]) Ich würde *ərət-* ansetzen, wenn mir *ā* als Kontraktionsergebnis von *a* und *ə* auch sonst bekannt wäre; vgl. § *304* II. 28. Also wohl eher ar. *⁺arit-*: °*art-* (im Komp.), s. BTHL. IF. *7*. 70. Vgl. *darət-, daēvō.ynit-, āgəd-*.

• j., g. *arəta-*, p. *arta-*[1]) n. 1) 'Gesetz, Recht, heiliges Recht'. 2) 'was das Gesetz (usw.) verlangt, religiöse Pflicht'. ⁋

KompA., E. — Vgl. [2]*ərəta-, aša-*. — Zum V. *3ar-*. — [1]) Mit *ar* = ar. *ar* oder *ṛ* (dann = *ərəta-*); vgl. FOY ZDMG. *54*. 358.

• p. **artaᵗxšaϑʳa-**[1]) m. EN. persischer Könige, 1) *Artaxerxes* I, Sohns des *Xerxes*: *dārayaʰvaʰušahyā* °*ϑʳahyā xšāyaϑiyahyā puϑʳaʰ*[2]) Am. *1*; *1*; — °*ϑʳahyā xšayāršahyā xšāyaϑiyahyā puϑʳaʰ*[2]) Am. *1*; — *dārayaʰvaʰuš* °*ϑʳā*[2]) *xšāyaϑiyaʰ*[2]) *puϑʳaʰ* °*ϑʳā*[2]) *xšayāršā*[2]) *xšāyaϑiyaʰ*[2]) *puϑʳaʰ* Ao. *1*. 2. 2) *Artaxerxes II*, Sohns *Darius II*: *adam* °*ϑʳā*[3]) *xšāyaϑiyaʰ* .. *dārayaʰvaʰuš*[2]) *xšāyaϑiyahyā puϑʳaʰ* Am. 2; — *adam* °*ϑʳā*[2]) *xšāyaϑiyaʰ*[2]) *puϑʳaʰ* °*ϑʳā*[3]) *dārayaʰvaʰuš*[2]) *xšāyaϑiyaʰ*[2]) *puϑʳaʰ* Ao. *1*. 2; — *ϑaʰatiy* °*ϑʳā*[3]) *xšāyaϑiyaʰ* Am. *1*, *3*. 3) *Artaxerxes III*, Sohns *Artaxerxes II*: *ϑaʰatiy* °*ϑrā*[3]) *xšāyaϑiyaʰ* Ao. *1*. 2, 3, 4; — *ardaxčašćaʰ*[4]) .. *⁺vazarkaʰ* Ao. 2; — *aʰuraʰmazdā* .. *hyaʰ mām* °*ϑʳā*[5]) *xšāyaϑiyaʰ*[5]) *akunauš* Ao. *1*. 1.

Eig. 'der dem heiligen Rechte die Herrschaft gibt'. — [1]) So, mit *ϑʳ*, nach EVETTS Abschrift auch beide Male in Am. *4*, gegen NA., die °*ϑrahyā* bietet. — [2]) Sollte GS. sein. — [3]) Statt NS. — [4]) In der Schreibung ganz verunglückt. Nach GGA. *1882*. 494 steht auf der Vase °*šdaʰ*, nicht *šćaʰ*. — [5]) Statt AS.

• j. **⁺arətay-**[1]) f. sva. *ašay-*: *naršča ašaonō*

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xšnūitīmča °rəitīmča[1)] .. +*paiti.zantayasča* P. *39*.
Zum V. [2]*ar-*. — Vgl. *ašay-* und § *289*. 4 ff. mit No. — Pü.: *taršākāsīh*. — [1)] Hds. *ā rəitīm*; s. aber Pü. und zSt. Y. *60*. 2, wo *ašaonąm xšnūtasča ašayasča* .. *paiti.zantayasča*.

• p. **arta'vardiya-** m. EN. eines Heerführers *Darius I*.: *°diya^{h} nāma^{n} pārsa^{h} manā ba^{n}daka^{h}* Bh. *3*. 6; 6; — *patiš °diyam* Bh. *3*. 6, 7.
Eig. 'das heilige Recht mehrend', Ableit. (ohne Änderung der Bed.) aus **arta-varda-* Adj.; s. dazu Wh. Gr.[2] § *1212* c.[1)] — [1)] S. auch Foy ZDMG. *54*. 358, KZ. *37*. 518.

• j. **arətō.karəϑna-** Adj. 'wofür die Erfüllung der religiösen Pflicht bezeichnend ist', von *Hamaspaϑmaēdaya* (sd.)[1)]: *hamaspaϑmaēdaēm °nəm* Vr. 2. 2; — *hamaspaϑmaēdayehe °nahe* Vr. *1*. 2; — +*°ϑnō* F. *7*[2)].
**karəϑna-* n. 'perfectio', zum V. [1]*kar-*. — Pü. (zu F.): *yazišn kartār*, (sonst): *pa yazišn kartārīh*. — [1)] Weil in diesen Tagen das besonders gefeierte Fest der *Fravašays* stattfand; s. unter *hamaspaϑmaēdaya-*. — [2)] Geschr. *aratokərəiϑino*.

• g. (, j.) **arəd-** V. 'gedeihen lassen'. Praes. 1 *arəd-* : *ərəd-*.
'gedeihen lassen, fördern': *dātā aŋhūš arədat̰* (Ko.) *vohū manaŋhā haiϑyāvarštąm* (sd.) Y. *50*. 11; — *ərədat̰*.°.
ai. *ārdhma*, *ṛdhyām*; *ṛdhántaḥ*. — Pü.: *bavandak dahišnīh* (für *arə*+*dat̰*!).

• j. **arəδa-**, p. *arda-* 1) Adj. 'halb' (nur Komp.). 2) m. 'Seite': +*antarəm* (sd.) *°δəm mayahe* V. *9*. 29; — *antarəm °δəm nmānahe* V. *6*. 43; — *dašinəm* (*vairyastārəm*) *hē upa °δəm* Yt. *10*. 100[2]; — *vīspē hē upa °δəm* (lies *°δē*) Yt. *10*. 100; — *dašinəm hē °δe* .. *hāvōya hē °δe* "rechts (links) ihm zur Seite". Yt. *10*. 126; — *zarəδazō* (sd.) *gairiš pārəntarəm °δō* (AD.) *manušahe* Yt. *19*. 1. [V. *5*. 19, *9*. 33, Yt. *17*. 60: lies *antarə.arəδəm*.]
KompA., E. — ai. *ardhá-* Adj. 'halb', m. 'Hälfte', *árdha-* m. 'Seite'; oss. *ärdäg* 'halb, Hälfte'. — Vgl. *arəδah-*. — Pü.: *kanār* (dat n a, vgl. dat r; bei Salemann Parsenhdschr. 68 II Z. 5, 6).

• p. **arda-stāna-** m. 'Halbstand'[1)], baulicher Kunstausdruck[2)], vll. 'Fensterkrönung' oder- '-sims': *°na^{h} aϑa^{n}gaina^{h} dāraya^{h}vahauš viϑiyā karta^{h}* D. *3*.
[1)] Falsch FrMüller WZKM. *3*. 149, Foy KZ. *35*. 48 (vgl. *arəzah-*, *ərəzrāspa-*), Justi GIrPh. *2*. 451 No. ('hoch' wäre **arduva-*). — [2)] Eü. umschreibt blos.

p. *ardaxčašča^{h}* Ao. *2*: s. *artaxšaϑ^{r}a-* mit No. 4.

• j. **arəδah-** n. 'Seite': *dašina paiti °δaŋha* N. *65*.
Vgl. *arəδa-*. — Pü.: *hač kust i dašin*.

• j. **arəduma-** Adj. (?) — ? —: *srīrəm °məm* N. *65*.
Pü.: fehlt.

• p. **ardu'maniš-** m. EN. eines Persers, Genossen des *Darius* bei der Magophonie: *°niš* (NS.) *nāma^{n}* +*vahaukahyā puϑ^{r}a^{h} pārsa^{h}* Bh. *4*. 18.
Eig. 'geradsinnig', vgl. unter *ərəzav-*. — Vgl. zEt. Bthl. IF. *9*. 266; dazu noch Justi NB. 234 b, 235 b. (Anders Justi NB. 21.)

• j. **arəduš-** n. 'Verletzung, Hieb', im Strafgesetzbuch vorsätzliche Körperverletzung mittelst einer Waffe ohne sichtbare Folge, nur mit Schmerzgefühl verbunden*): *yat̰ dim* (näml. *narəm*) *aēnō.manaŋha paiti.ašnaoiti aēt̰at̰ hē °duš* "wenn er ihn mit der Absicht der Misshandlung trifft, so begeht er damit ein *A*." V. *4*. 17; — *yō* .. +*ainim dahməm jainti °duš vā ayryō.staorəm vā* .. *x^{v}arəm* (sd.) N. *45*; — *yā °dušat̰* +*apaititat̰ ājayaurva* (sd.) N. *54*; — +*°duša*[1)] *havayaŋhəm* ***axtəm* N. *15* (?); — *puxδəmčit̰* (sd.) *°dušąm tanūm piryeiti* V. *4*. 17; — *yaϑa čaϑrušum* +*yārə gāϑå asrāvayō hyat̰* +*°duš*[1) 2)] *hē šyaoϑanəm* "wenn er ein Vierteljahr lang die *G*. nicht aufsagt, so (gilt) sein Tun einer *A*.-Sünde (gleich)" N. *42*. a) mit *snaϑa-* verbunden: *yō narəm °duša snaϑa jainti* "wer einem einen *A*.-Hieb versetzt" V. *4*. 26; 29.
*) Im Gegensatz zu *x^{v}ara-*, *frazābaoδah-snaϑa-*, sowie zu *raēša-*, sd. Vgl. die Definitionen F. *25* b: *ka pa vināskārīh snēh apar vināskār nidahēt arduš nām* und bei Dst. ZA. *2*. 54: .. *kila śastram yatnatayā śarīre evaṃ dadāti yatha na pīḍāṃ karoti* .. .
Zum ai. V. *ardáyati*. — Pü.: transskr. — [1)] Hds. *arad°*. — [2)] Hds. *°duša*.
j. *arədvaē* N. *85*: lies *ərədvaya*.
j. *arədvō.xəngō*: lies *ərədvō.°*.

• j. **arədvī-** f. Name eines mythischen Flusses*): *°dvī nąma āpa* V. *7*. 16; — *bąšnubyō* (sd.) *°duyå* V. 2. 22; — *°duyå āpō anāhitayå* Ny. *4*. 0, Vr. *1*. 5, Yt. *1*. 21; — sonst mit *sūrā-* und *anāhitā-* verbunden: *āpəm °dvīm sūrąm anāhitąm* Y. *65*. 1; — *yat̰* .. *aoi fražgaraiti °dvī sūra anāhita* Y. *65*. 4. A) meist als weibliche Gottheit gedacht*): *upa.tačat̰ °dvī sūra anāhita*

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kainīnō kəhrpa srīrayå Yt. 5.64; — *bawraini vastrå vaŋhata °dvī sūra anāhita* Yt. 5. 129; 7, 19, 88, 91, 95, 96, 123, 127, 128; — *avat̰ āyaptəm dazdi mē vaŋuhi səvište °dvī* (VS.) *sūre anāhite yaδa ..* Yt. 5. 18; 9, 63, 77², 85, 87, 90, 94, 130, 131, Ny. *1.* 19; — *paiti dim pərəsat̰ zaraδuštrō °dvīm sūrąm anāhitąm* Yt. 5. 90; 1, 9, 62, 94, Vr. 2. 7, Ny. *4.* 9.

*) Vgl. Yt. *5.* Aus dem Fluss *A.*, der nach Yt. *5.* 3 von der Höhe *Hukairya* zum See *Vourukaša* fliesst (doch s. 90), stammt alles Wasser der Erde; s. auch Bd. *12.* 5, *13.* 1, 5 f. Die Göttin *A.* wird als ein schönes Mädchen gedacht, von dem Yt. *5.* 64, 78, 126 ff. eine auffällig ins Einzelne gehende Schilderung geben. Vgl. Dst. ZA. *2.* 316, 363, wo weitere Litt.

Eig. wohl 'die Feuchte, Feuchtigkeit'. — ai. vgl. *ṛdū°*, Johansson IF. *2.* 27. — Pü.: transskr. (überall *ardvīsūr* zu lesen!).

• j., g. **arədra-** Adj. (fem. *°rā-*) 'getreu, verlässig': *°rō δwāvąs* (sd.) *huzəntušə spəntō mazdā* Y. *43.* 3; *46.* 9; — *fravašayō.. °rå taxmå* ⁺*aojaŋuhaitiš* Yt. *13.* 32; 75; — *miδrəm .. yō āsunąm āsuš yō °ranąm °rō yō taxmanąm taxmō* Yt. *10.* 65. a) mit Dat.: *kuδrā tōi °rā mazdā yōi .. čaxrayō* (sd.) "ob sie wohl dir getreu sind, die .." Y. *34.* 7. A) insbes. 'dem Glauben treu, gläubig, fromm': *fərašaoštrā aδrā tū °rāiš idī hvō.gvā tāiš yə̄ng ..* "o *Fr.Hv.*, dahin geh mit diesen Frommen, denen .." Y. *46.* 16; — *kā δwōi ašā ākå* (sd.) *°rə̄ng išyā* Y. *48.* 8; *50.* 4; — *pairijasāi .. at̰ vå ašā °rahyāčā nəmaŋhā* "..und vor euch, o *Aša*, auch mit dem Gebet des Frommen" Y. *50.* 8; — *daδat̰ ahmāi tat̰ .. arədvī .. °rāi yazəmnāi jaiδyantāi dāδriš āyaptəm* Yt. *5.* 19; 132, *15.* 1, 21.

Et.?¹) — Pü.: *rāt*, (zu Y. *34*, *46*): *rātīh*; Sü.: *dakṣiṇā*, (zu Y. *46.* 16): *dakṣiṇāpravṛttih*, (zu Y. *34*): *dakṣiṇādātā*, (zu Y. *43*): *dātā*. — ¹) Gdn. hat seine Etymologie in BB. *14.* 21 anscheinend aufgegeben, vgl. GIrPh. *2.* 31, wo zu Y. *50.* 4 'wohlgesinnt' übersetzt wird.

• j., g. ¹**arəϑa-** n. 'Sache' usw. 1) in altem Sinn 'Rechtsstreit' (nur Ableit.). 2) 'woran einem gelegen ist, Angelegenheit, Anliegen': *°δā vōizdyāi* (sd.) *kāmahyā təm mōi dātā ..* Y. *43.* 13; — *frō mōi fravōizdūm °δā tā yā vohū šyavāi manaŋhā* "nehmt wahr meine Angelegenheiten, die ich betreibe, o *VM.*" Y. *33.* 8; — *avat̰ hē asti masyō °δəm yat̰ ..* "das ist für sie das grössere Anliegen, dass .." V. *7.* 71. 3) 'was einem obliegt, gebührt, Obliegenheit, Pflicht': *manaoδrīš* (sd.) *čazdōŋhvantəm °δahyā* Y. *44.* 5. ⁼*ahmi °δe yahmi gaēδe kəša vašta ..*⁼ Yt. *12.* 8. [Yt. *5.* 90: lies *antarə.arəδəm.*]

KompE. (s. *anarəδe*); Ableit. (s. auch *frāraiδya-* und *vyarəδya-*). — Vgl. ²*arəδa-*. — ai. *ártha-* n. — Pü.: *dātastān*, Sü.: *nyāyah*.

• j. ²**arəϑa-** Adj. 'der einen Rechtsstreit, Prozess erhoben hat, Kläger': *tat̰ °δahe tat̰ arəδavanō* "das (gilt) für den Kläger, das für den Beklagten" F. *27* b.

Vgl. ¹*arəδa-* (ar. **ártha-* n. und **arthá-* Adj.). — Pü.: *dātastān saxᵛan*, erl.: *pēšmār*.

• j. **arəϑa'mant-** Adj. sva. ²*arəδa-*: *rašnvō °mat̰* (ASn.)¹) *bairišta* (sd.) .. *tāyūm nijayništa* Yt. *12.* 7.

¹) Man verlangte ASm.

• j. **arəϑa'van-** Adj. 'gegen den ein Rechtsstreit erhoben ist, dem der Prozess gemacht wird, verklagt, angeklagt': *tat̰ arəδahe* (sd.) *tat̰ °vanō* F. *27* b.

Pü.: *dātastānōmand*, erl.: *pasmār*.

• j. ¹**arəϑna-** m. 'Ellenbogen': *°δnå* (ND.) F. *3* g.

Vgl. *frārāδni°*. — np. *āran* (aus **arhn°*); vgl. ai. *aratnáy-* m. — Pü.: *arəδ* (in Aw.-Buchst.).

• j. ²**arəϑna-** n. Name eines *daēv*ischen Tiers¹): *yasə δwā nōit̰ aiwi.družånti ažišča* (sd.) *°nāišča* (als Subj.) .. Yt. *5.* 90.

¹) Falsches bei Dst. ZA. *2.* 388.

• j. **araϑya-**¹) n. 'Rechtshandel, Prozess: *kahmi kahmičit̰ .. °yanąm δwaēšō biwivå* Yt. *11.* 5.

Ableit. aus ¹*arəδa-*. — ai. vgl. *árthya-* Adj. — Pü.: *dātastān*. — ¹) Lesung unsicher; vgl. Yt. *4.* 5, wo *raēδwanąm*.

• j. **arəϑra-** n. 'Gerichtsverhandlung': *yō aēta* (sd.) *pairi °ra* (IS.) *frazānaiti* F. *5.*

Vgl. *arəδa-*. — Pü.: *sraw*; s. dazu Bthl. IF. *12.* 140.

• p. **arbairā-** f. Name einer Stadt, Arbela: *°rāyā* (LS.) Bh. 2. 14.

Gibt das sem. *arbail* wieder, vgl. EdMeyer GeschdAltert. *1.* 220.

• j. **arənat̰.čaēša-** Adj. – ? –, von *Miδra*: *miδrəm .. °šəm vindat̰.spāδəm hazaŋra.yaoxštīm ..* Yt. *10.* 35.

Vgl. BB. *15.* 255, IF. *1.* 489, Dst. ZA. *2.* 453.

• j. **arənav-** m. 'Kampf, Wettkampf': *yōi .. hita taxšənti °nāum* (AS.) "die .. ihr Gespann zum Wettkampf entsenden" Y. *9.* 22.

KompA. (?). — Vgl. ahd. *ernust*, ags. *eornost* 'Kampf'¹). — Pü.: fehlt; unrichtig Dst. ZA. *1.* 93. — ¹) Grundbed. vll. 'Gewinn', vgl.

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Praes. *arənav-* zum V. ²*ar-*. Die Bedeutungen 'Gewinn, (Kampfpreis)' und 'Kampf' sind öfter vereinigt; s. ai. *dhána-*, *kārá-* (GDN. VSt. *1*. 119) ua.

• j. **arənavak-** f. EN. einer Schwester des *Yima* und der *Saŋhavak* (sd.): *uta hē vanta azəmi* (sd.) *saŋhavāči* (sd.) °*vāči* (AD.)[1] Yt. 5. 34.

Eig. vll. 'zum Wettkampf aufrufend'; vgl. *saŋhavak-*. Dann für *arənu-v°*, § *268*. 12. — [1] § *222*. 1.

• j. "*nōiṯ amə̊* **arənå** *hvāiš* . ." FrD. 7.

• j. *arəma-*, *arma-* m. 'Arm'. [P. *33* lies: *aēvō.a°*.]

KompA., E. — ai. *īrmá-* m., np. *arm*.

• j. *armaē°*, *armōi°*, nur KompA.: sva. *airime*.

LS. aus **arma-*. — Zum Verhältnis von *airime* zu *armaē°* s. BTHL. IF. *7*. 60, HBM. IFAnz. *11*. 46.

• j. **armaē-šad-** : ⁺*armōi-šd-* Adj. 'still, ruhig sitzend, sich verhaltend': *čīm haxa kaše* ⁺*baraiti fračarəϑwå* (sd.) °*maēšāiδe* Y. *62*. 8; — *yō* ⁺°*mōišdō* (NS.)[1] *aiwi.arətō.gātuš* (sd.) N. *103*.

Pü.: *armēšt*; s. unter *airime*. — [1] Them., vgl. *vohunazgō*. Hds. °*mōidō*. Gegen DST.s °*mōišādō* spricht *ōi*, § *297*. 1.

• j. **armaē-štā-**, **arəm°** Adj. (auch fem.) 'still stehend, (vom Wasser) stagnirend': *āpəm* °*tąm* Yt. *6*. 2[1], Ny. *1*. 12[1]; — *ape* °*taya* (statt DSf.) N. *67*; — *āpō yaṯ* °*tayå* V. *6*. 30; — *apō* . . °*tå frātaṯ.čaratasča* (sd.) Y. *68*. 6, Yt. *8*. 41[1]; — °*tå anyå āpō kərənaoṯ* Yt. 5. 78[1].

mp. (Pü.) *armēšt*. — Pü.: *armēšt*, Npü.: *āb i īstāda i tālābhā* ('der Teiche'). — [1] Hier hat NA. *arəm°*.

• p. **armaniya-** m. Name eines Lands, 'Armenien': *tigrā nāmā*ⁿ *didā* °*niyaiy* Bh. 2. 8; 7, 9.

Vgl. *armina-*.

j. *arəmōidō* N. *103*: lies °*mōišdō*. S. unter *armaēšad-*.

• j. **arəmō.šūta-** Adj. 'vom Arm in Bewegung gesetzt, geschleudert': *asānō* °*šūtō* (NPm.)[1] Yt. *13*. 72.

Komp.: **arəma-* + **hūta-* (§ *49*); BTHL. IF. *10*. 202. — [1] Unthem.

• p. **armina-** m. Name eines Lands, 'Armenien'[1]: *imā dahyāva*ʰ *tyā manā patiyāiša*ⁿ . . °*na*ʰ Bh. *1*. 6; D. 5. 2, *6*. 3; — *aram* . . *frāišayam* °*nam* Bh. 2. 7; 7, 10²; — ⁺*ǝ*ᵘ*diyāra*ʰ *dahyāuš nāmā*ⁿ °*naiy* Bh. 2. 11; 11.

Ableit. — Vgl. *armaniya-*. — [1] Eig. wohl Adj. wie *pārsa-*.

• p. **arminiya-** Adj.[1] 'armenisch, Armenier': *araxa*ʰ *nāma*ⁿ °*ya*ʰ Bh. *3*. 13, *4*. 2; 2. 7.

Ableit. aus *armina-*. — [1] Oder auch *ārm°*, mit *Vṛddhiḥ*.

• j. **airya-**, p. **ariya-** 1) Adj. (fem. °*yā-*) 'arisch': °*yanąm dahyunąm* . . *tūiryanąm dahyunąm* Yt. 13. 143²; 10, 87², 5. 49, 58, 117, *19*. 56, 69, V. *19*. 39; — °*yå daiŋhāvō* Yt. *8*. 36, 52², 58³; — °*yābyō daiŋhubyō* Yt. *8*. 61³, *10*. 4; — °*yābyō* (statt mask.) *pāδaēibyō* Yt. *4*. 5. 2) m. 'Arier': *dārayavaʰuš* . . °*ya*ʰ *ariya*ʰ*.čiϑ*ʳ*a*ʰ D. *6*. 2; — *yaϑa vīspe* ⁺*anye* °*re* (NP.) Yt. 5. 69; — *ərəxšō* (sd.) . . *xšviwi.išvatəmō* °*yanąm* Yt. *8*. 6; — °*yanąm x*ᵛ*arənō* Yt. *18*. 0, Ny. 5. 5.

KompA. (s. auch ⁺*vīspe.aire.razurā-*); Ableit. — ai. vgl. *árya-* m. 'Arier'; mp. (Pü.), np. *ērān*; Ἄριοι. — [1] § *268*. 32.

• j. **ariya**ʰ**.čiϑ**ʳ**a-** Adj. 'aus arischem Geschlecht stammend': *dārayavaʰuš* . . °*ϑ*ʳ*a*ʰ D. *6*. 2.

Komp. mit NS. im 1. Glied. Dazwischen der Worttrenner. (Anders FOY KZ. *37*. 524.)

• j. **airyana-** Adj. 'arisch': °*nəm x*ᵛ*arənō* Yt. *18*. 1, 5, 7, 8, S. 2. 9[1]; — sonst von *vaējah-* (sd., auch fdSt.): °*nəm vaējō*, °*yene vaējahi*.

Ableit. aus *airya-*. — Vgl. Ἀριάνη? — Pü.: *ērān* (*vēž*). — [1] S. *1*. 9 = Ny. 5. 5 steht *airyanąm x*ᵛ*arənō*.

j. *airyanəmna* N. *103*: lies *airyamana*.

• j., g. ³**airyaman-**, g. **airyə̄man-** m. 'Genosse' uzw. priesterlicher, Angehöriger des ersten oder Priesterstands (s. unter ²*pištra-*), 'Sodale'; Sing. auch koll. 'Sodalität', nur gAw.: *kə̄* °*yamā kə̄ x*ᵛ*aētuš* (sd.) *dātāiš aŋhaṯ yə̄* . . Y. *49*. 7; — *ahyāčā x*ᵛ*aētuš* (sd.) *yāsaṯ ahyā vərəzə̄nəm maṯ* °*yamnā* . . Y. *32*. 1; — *yə̄ ϑwaṯ mazdā asruštīm* . . *yazāi* (sd.) *apā x*ᵛ*aētəuščā tarə̄maitīm vərəzə̄naŋyāčā* . . °*yamanasčā* . . Y. *33*. 4; — *yə̄ ašāunē vahištō x*ᵛ*aētū* (sd.) *vā aṯ vā vərəzə̄nyō* °*yāmnā* (IS. als Subj.)[1] *vā* . . Y. *33*. 3; — *pairī x*ᵛ*aētəuš* °*yamanasčā dadaitī nōiṯ* . . *vərəzə̄nā* (sd.) Y. *46*. 1. A) Name einer Gottheit[2]: *nairya saŋha para.āiδi upa.vazaŋuha avi nmānəm* °*yamaini imaṯ saŋhōiš* °*yamanāi*[3] "*N.*, geh weg, fahr hin ins Haus zu *A.*, das sollst du dem *A.* kund machen" V. 22. 7; 13 (°*maini*, °*manāi*[3]). a) sonst mit *ya-* *išya-* (Adj.): *mošu taṯ ās* . . *yaṯ*

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frāyatayat °yama yō išyō gairīm avi spəntō.frasnå V. 22. 19; 20; — *āat mąm tūm bišazyōiš °yama yō išyō* (NS. als VS.) V. 22. 9; — *ā °yə̄mā išyō rafəδrāi jantū nərəbyasčā nāiribyasčā zaraϑuštrahē vaŋhə̄uš rafəδrāi manaŋhō* "her komme der liebe *A.* zur Unterstützung zu den Männern und Frauen des *Z.*, zur Unterstützung des guten Sinns" Y. 54. 1.

*) Über die Bedeutung des Gotts ist den *gāϑ*ischen Texten nichts Klares zu entnehmen; V. *22* erscheint er als heilender Arzt; vgl. auch die GrBd.-Stelle bei DST. ZA. *2.* 319. S. noch No. 2.

Vgl. [2]*airyaman-*. — ai. *aryamán-* m. 1) 'Gefährte', 2) Name eines *Āditya*; np. vgl. *ērmān* 'Gast'[4]). — Pü.: *ērmān* (Sü.: *ādeśaḥ, ādeśamanāk*), (zu Y. *33.* 3, *49.* 7): *ērmānīh* (Sü.: *ādeśatā, ādeśikatā*). — [1]) S. [1]*aša-* No. 3. — [2]) In V. *22* könnte auch das Gebet Y. *54.* 1 (als Gottheit) gemeint sein; vgl. [2]*airyaman-*. — [3]) Them. — [4]) Eine ganz unsichere Kombination bei GDN. VSt. *3.* 94.

• j. **[2]airyaman-** m. Name des mit *ā āiryə̄mā išyō* beginnenden Gebets Y. 54. 1: *°manəm maϑranąm mazištəm* Yt. 3. 5; — *vərəϑraγnəm .. yat asti antarə ahuna* (sd.) *°mana* (AD.) Vr. 24. 1; +N. 103. a) sonst mit *išya-*: *°manəm išīm .. fšūšō maϑrəm .. bərəzəm haδaoxtəm* Vr. 2. 10; G. 1. 6, S. 2. 3; — *təm .. vīspanąm sravaŋhąm uparō.kairīm fradaϑąm yim °manəm išīm* FrW. 4. 1; 1; — *°manəm išīm .. mazištəm ašahe sravaŋhąm* Y. 54. 2; Vr. 24. 1; — *°manō išyehe handātā .. °manō išyehe .. hāitišča ..* Vr. 24. 2; 1. 8, S. 1. 3.

*) Es gehört zu den *vača čaϑrušāmrūta*, s. V. *10.* 11, N. *36.*

Vgl. [1]*airyaman-* (mit No. 2) und *ā.airyə̄mā.išyō*. — Pü.: *ērmān, ērmān xvahišnīh*.

• j. **airyāva-** m. EN. Name eines Gläubigen: *manuš.čiϑrahe* (sd.) *°vahe ašaonō* Yt. 13. 131.

Vll. *airya-* + **ava-* 'Helfer der Arier', zum V. *av-*. — [1]) JUSTIS Deutung, NB. 11 stützt sich auf die minder gut bezeugte Lesung *airyav°*.

• p. **ariyārāmna-** m. EN. eines Persers*), Ἀριαράμνης: *aršāmahyā pitā °na[h] °nahyā pitā* (*čišpiš*) Bh. 1. 2.

*) Enkels des *Achaemenes*, Urgrossvaters des *Darius* I.

Aus **ariyā-rāman-* Adj. 'der den Ariern Ruhe, Frieden schafft' (mit NP. im 1. Glied), durch Überführung in die *a*-Dekl.

• j. **airyō.šayana-** n. 'arischer Wohnsitz, W. der Arier': *vīspəm .. °nəm* Yt. 10. 13.

• j. **airyō.xšuϑa-** m. Name eines Bergs: *°ϑat hača garōit xvanvantəm avi gairīm* Yt. 8. 6.

Bed.? Die Lesung des 2. Glieds ist unsicher. — Vgl. zu *ərəxša-*.

• j. **aurva-** Adj. 'schnell; tapfer'[1]): *hudaēnō ašava °vō* Yt. 4. 9; — *tąm yazənta °va hunavō vaēsakaya* Yt. 5. 57; 54; — *sāϑrasčit °vahe* Yt. 10. 109; 14; — *ϑwąm yazånte °vånhō ahurånhō* Yt. 5. 85; — *yat bāun vīspe °va vīspe taxma .. kave* Yt. 19. 72; — *°vō aš.varəčō kava usa* Yt. 5. 45; — *yimahe xšaϑre °vahe* Y. 9. 5; — von *Vayav*: *vayō °va* (VS.) Yt. 15. 57; 46, 54; — *vaēm °vanąm aurvō.təməm* Yt. 15. 57; — von *Haoma*: *haoma .. yaϑa raoδahe hubaoiδiš °vō* Y. 10. 4.

Ableit. — Vgl. *aurvant-*. — Pü. (zu Y. *9*): *arvand*, zu (Y. *10*): *arvandīh kartār*; Sü.: *sādhakaḥ, sādhakatvam kartā*. — [1]) Anders GDN. KZ. *28.* 189.

j. *aurvaiti* Yt. *5.* 7: lies *urv°*; s. [2]*urvant-*.

• j. **[1]aurvat̰.aspa-** Adj. 'der schnelle Rosse hat'; a) von *hvar-* und *hvarəxšaēta-*: *hvarə °təm* Yt. 10. 90; 6. 4; — *°təm bavāhi yaϑa hvarə* Az. 6; — *aməšahe hū yat °tahe* Yt. 10. 13; — *hvarəxšaētəm °pəm* Yt. 6. 1, 6, 12. 34, 13. 81, Y. 16. 4; — *hvarəxšaētāi °pāi* Y. 68. 22; — *hvarəxšaētahe .. °pahe* Yt. 6. 0, Y. 22. 24; 1. 11; — *hvarəxšaēta °pa* (VS.) V. 21. 5. b) von *apąm napāt-*: *apąm napå °pō* Yt. 19. 51[2]; — *apąm napātəm °pəm* Y. 2. 5; — *apąm napō °pa* Y. 65. 12. *°pāča* Vyt. 34, 46 (?).

Vgl. [2]*aurvat.aspa-* EN. — Pü.: *arvadasp*, Npü.: *tīzasp*, Sü.: *vegavadaśvaḥ*, (zu Y. *2*): *pradhānāśvaḥ*.

• j. **[2]aurvat̰.aspa-** m. EN. des Vaters des *Vīštāspa-*: *puϑrəm yat °pahe taxməm kavaēm vīštāspəm* Yt. 5. 105.

Vgl. [1]*aurvat.aspa-*.

• j. **a-urvaϑa-** Adj. 'inimicus': *avaϑa* (sd.) *māvayačit .. vīspe tərəsəntu °ϑa* Yt. 14. 38; — *hamərəϑanąm °ϑanąm t̰bišyantąm* Y. 57. 26; Vyt. +19[1]), Yt. 13. 31; — *°ϑəm t̰bišyantəm* A. 1. 10; — *°ϑaēibyō parō t̰bišyanbyō* Yt. 13. 69, Y. 68. 13 (wo *°ϑaēibyasča*); — *°ϑāt parō dušmainyaot* Yt. 1. 24; — *°ϑō* Yt. 11. 2 (?)[2]).

Pü.: *adōst*. — [1]) Hds. *aourvat°*. — [2]) Pü.: *dōstīh*; s. die Var.

• j., g. **aurvant-, aourvant-**[1]) Adj. 'schnell; tapfer, Held': *°vat*[2]) F. 7; — *haomō aēibiš yōi °vantō* (NP.) *hita taxšənti arənāum*

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(sd.) Y. *9*. 22; — *yaϑa tē vīspe °vanta* (NP.) *zazvåŋha* (sd.) *paiti.jasąn* Yt. *5*. 132; — *dva °vanta* (AD.) *yāsāmi yimča bipaitištīnəm °vantəm yimča čaϑwarə.paitištānəm aom .. °vantəm yō ..* Yt. *5*. 131; — von *Haoma: °vantəm ϑwā .. bayō nidaϑat haraiϑyō paiti* Y. *10*. 10; 10. a) bes. vom Ross: *ime nō °vantō aspa ..* Yt. *10*. 42; — *aspanąm °vatō* (statt GP.)[3] *dərəzi.takanąm* V. 22. 3. α) als m. 'Renner': *ahmya vāše vazånte čaϑwārō °vantō* Yt. *10*. 125; 68, Y. *57*. 27; — *miϑrəm .. yahmāi aurušа °vanta* †*yuxta vāša ϑanjasånte* Yt. *10*. 136; — *at və yaojā zəvīštyə̄ng* (sd.) *°vatō .. pərəϑūš* Y. *50*. 7; — *mā buyå °vatąm yūxta* (sd.) .. *°vatąm aiwišasta .. °vatąm niϑaxta* Y. *11*. 2; — *°vatąm urune* (sd.) G. *4*. 5. A) m. Plur. mit *ašta* 'die acht Renner', Name eines Gebirgs*): *ahmat hača garayō fraoxšyąn .. ašta °vantō fånkavō* (sd.) Yt. *19*. 3. [Vyt. *19*: lies *aurvaϑanąm*; — Yt. *9*. 30: lies *ašta.aurv°*.]

*) Wahrscheinlich der *Alvand* (mp. *Arvand*, gr. Ὀρόντης) in *Hamadān*.

KompA., E. — Vgl. *aurva-*. — ai. *árvant-* Adj., m.; mp. *arvand*. — Pü.: *arvand*, (zu Y. *11* erl.: *asp i karēčār*); Sü.: *sādhakaḥ* (zu Y. *11* erl.: *pradhānakāryī aśvaḥ*), *vegavattaraḥ*, (zu Y. *9*): *śastrimān*. S. noch Komp. — 1) Nur G. *4*. 5. — 2) Wohl aus *aurvat.asp°* losgeschält. — 3) Vgl. ¹*harəta-* No. 1.

• j. **aurva¹sāra-** m. EN. eines von *Haosravah* besiegten Fürsten: *°rō daiŋhupaitiš avi spaētiniš razurå .. janāt təm kava haosrava* Yt. *15*. 31 f.

Eig. Bed.? Vgl. Justi NB. 510.

• p. ***aruvastam** D. *7*: –?–.

• j. *yō avaδa nōit aiwyāsti* (sd.) .. *aodra vā tarənā vā* ***aurvaš.aora** vā* N. *15*.

Pü.: *sarmāk aδāv tišn rāδ aδāv* n a r a n n *ast*.

• j. **aurvō.təma-** Adj. 'der schnellste, tapferste', von *Vayav*: *vaēm aurvanąm °məm* Yt. *15*. 57; — *°vō nąma ahmi °mō nąma ahmi* Yt. *15*. 46.

• j. **arəza-** m. 'Kampf, Schlacht': *miϑrəm .. yō °zəm frašāvayeiti yō °ze paiti.hištaiti yō °ze paiti.hištəmnō frā rasmanō sčandayeiti* Yt. *10*. 36; — *sraošəm .. yō vīspaēibyō hača °zaēibyō vavanvå paiti.jasaiti* ".. der aus allen Schlachten siegreich heimkehrt" Y. *57*. 12.

KompA.; vAbleit. — Zur idg. Basis **oreg-* 'richten'[1], eig. 'Schlachtreihe', vgl. *rasman-* und Hbm. PSt. 66. — Vgl. ¹*arəzah-*, *arəzyā-*. — Pü.: *artīk*, erl.: *karēčār*. — 1) Für die Verf. der VSt. (*3*. 29) ist gr. ὀρέγω freilich gleich ai. *saraj-*; vgl. Wn. Gr. *1*. 58.

• j. **arəzayant-** Adj. (fem. *°yeintī-*) 'kämpfend, Schlachten schlagend': *fravašayō .. yå .. °yeintīš* Yt. *13*. 33.

PPA., aus **arəza¹ya-*, den. Praes. 31.

• j. **arəzažay-** f. 'Dolch': *fravašayō .. ϑaxtå °žīš .. barəntīš* ".. die gezückte Dolche führen" Yt. *13*. 45.

Et. und Bed.? — Falsch Gdn. KZ. *25*. 558 (s. *27*. 101), Dst. ZA. *2*. 517.

• j. ¹**arəzah-** n. 'Kampf, Schlacht': *miϑrəm .. yim yazənte daiŋhupatayō* †*°zahi*[1] *ava.jasəntō avi ..* ".. wenn sie in den Kampf ausziehen gegen .." Yt. *10*. 8; — *yō .. gatō °zahe* (LS.)[2] Yt. *19*. 42.

Vgl. *arəza-*. — 1) So F 1 usw., NA. *°zahe*. — 2) Them.

• j. ²**arəzah-** n. 'Abend': *yezi uzīrō.hva mərənčaite* (sd.) *°zahva bišazyāt* V. *21*. 3.

Et.? Vgl. Gdn. Stud. *1*. 51. — Vgl. *arəzahī-* und *ərəzaurvaēsa-*. — Pü.: *pa apēčak vartišnīh*; vgl. zu *ərəzaurvaēsa-*.

• j. **arəzahī-** (n.?) Name des im Westen gelegenen Erdteils (*karšvar-*, sd.): *avi °hi* (AD.) *savahi* Yt. *10*. 15; 133, †V. *19*. 39[1]; — *hača karšvarə yat °hi upa karšvarə yat xᵛaniraϑəm* Yt. *10*. 67; *12*. 9; — *°hibyō savahibyō fradaδafšubyō ..* Vr. *10*. 1[2].

Eig. ND. aus ²*arəzah-* ('Abend' = 'Westen'), der aus der Dualverbindung *arəzahi savahi* verselbständigt wurde[3]. — Pü.: transskr. — 1) Hds. *°he*. — 2) Eine mehr(6)gliedrige, daher mit pluralischen Endungen versehene *Dvandva*-verbindung; vgl. *ārmatay-* a. — 3) Gleichartiges scheint ai. *ródasyoḥ* (GD.) neben *ródasoḥ* vorauszusetzen.

• j. **arəzō.šamana-** m. EN. eines Feinds des *Kərəsāspa: kərəsāspō .. yō janat °nəm* Yt. *19*. 42.

Bed. des 2. Glieds?[1]). — 1) Gegenüber Justi NB. 22 verweise ich auf *xšąnmənē*. Ganz unglaublich Dst. ZA. *2*. 627.

• j. **arəzō.šūta-** Adj. 'der zur Schlacht ausgezogen ist': *vīspe karana rasmanō °tahe* Yt. *10*. 36.

Bthl. IF. *10*. 202.

• j. **arəzyā-** f. 'Kampf, Schlacht': *karsnahe .. yō azgatō °yayå* (GS.) ".. der unbezwingliche der (sva. in der) Schlacht" Yt. *13*. 107.

Vgl. *arəza-*.

• j. **arəzūra-** m. Name eines *Daēva**); nur GS. mit *kamərəδa-* n. 'Kopf' oder *grīvā-* f. 'Nacken' als Name eines Bergs**):

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°*rahe paiti kamərəδəm* V. *19*. 44, 45; — °*rahe grīvaya* .. *yat ahmya daēva handvarənti* ".. wo die *D.* zusammenkommen" V. *3*. 7.
*) Den getötet zu haben Mx. *27*. 14 f. als höchstes Verdienst (*sūt*) des *GayaMarətan* gilt; vgl. WINDISCHMANN ZSt. 5. — **) Der nach Pü. und Bd. *12*. 8 *pa dar i dōžax* 'am Tor der Hölle' liegt; vgl. noch Dd. *33*. 5.
Et. und Bed.? Vgl. *ərəzura-*. — mp. (Pü.) *arzūr kamāl, arzūr grīvak.*

• j. **arš** Adv..: s. unter *ərəš.*
KompA.

• j. (, p.) +**arša-**[1] m. 'Bär': °*šō*[1] .. *axšaēnō* Aog. *79*.
KompE.; Ableit.(?). — Aus ar. **ṛxša-*, IF. *9*. 261. — ai. *ṛ́kṣa-* m.; KDm. *aš*; vgl. np. *xirs* (HBM. KZ. *36*. 164). — Pü.: *xirs*. — [1]) Hds. *arš, araša.*

• p. **arša'ka-** m. EN. eines Persers, *Arsaces*: °*ka^h nāma^n* +*āϑiyābaušnahya puϑ^ra^h* S. *1*.
Ableit. (mit Kosesuffix) aus **arša-*[1]) oder [1]*aršan-*. — Vgl. [2]*aršan-*. — ai. *ṛkṣaka-* Name eines Gebirgs.

• j. (g., p.) [1]**aršan-** m. 1) 'Mann, Männchen' (geschlechtlich)[1]; a) von Menschen: °*šnąm xšudrā* Y. *65*. 2, 5; — *puϑrəm* .. *anyahmāi* °*šānāi*[2]) *varštəm* Yt. *17*. 58; — *hənti* .. *māvayačit čaϑwārō* °*šāna* (NP.) V. *18*. 31; — *yaϑa anyāsčit* °*šānō avi xšudrā xšaϑriš̌va hąm.vərənavainti* V. *18*. 32; 33, 34; — *aibiš* (sd.) *tat vaŋhəuš* °*šānō* (GS.) V. *3*. 24; — °*šača vīptō* °*šača vaēpayō* (sd.) V. *8*. 32. b) von (vierfüssigen) Tieren (im Gegens. zu *daēnav-*): *yeŋ́he čaϑwārō* °*šāna hąm.tāšat ahurō* Yt. *5*. 120; — *uštrahe* .. *yō* °*šnąm* .. *mazištəm aojō ābaraiti* Yt. *14*. 12. α) sonst in Verbindung mit dem Tiernamen[3]: *aspō* °*ša* Yt. *14*. 31, 39, *16*. 10; — *uštrahe* °*šnō* .. *aspahe* °*šnō* V. *14*. 11; *9*. 37[2]; — *gəuš* °*šnō* Yt. *17*. 55; — *gəuš* °*šānahe*[2]) Yt. *14*. 7; — *aspanąm* °*šnąm* .. *uštranąm* °*šnąm* .. *gavąm* °*šnąm* .. *anumayanąm* °*šnąm* V. 22. 20; Yt. *5*. 21; — *hū kəhrpa varāzahe*[4]) .. °*šnō* Yt. *14*. 15. 2) sva. 'Mann, Held': °*ša airyanąm dax́yunąm* .. *haosrava* Yt. *5*. 49; — *apąm napātəm* .. °*šānəm* Yt. *19*. 52; — *kaoō nō* (näml. *gavąm*) °*ša* .. *apayāt* .. *miϑrō* Yt. *10*. 86.
KompA., E.; Ableit. — Vgl. [2]*aršan-* EN. — gr. *ἄρσην*; ai. vgl. *ṛṣabhá-* m. — Pü.: *vušn*, Npü.: *juvān.* — [1]) Im Gegens. zu *hāirišī-*, s. Y. *65*. 2. — [2]) Them. — [3]) Vgl. zu *uxšan-*, [1]*varāza-*, [1]*varšnay-*, *daēnav-* und den Gebrauch des np. *nar*, sowie ai. *vṛ́ṣṇo áśvasya rétaḥ* RV. *1*. 164. 34, usw. — [4]) Sd., No. 2.

• j. [2]**aršan-** m. EN. eines iranischen Fürsten aus der *Kavay*dynastie, Enkels des *Kavāta*[1]: *kavaēm* °*šnəm* Yt. *19*. 71; — *kavōiš* °*šnō ašaonō* Yt. *13*. 132.
Vgl. [1]*aršan-*. S. auch *aršaka-* und *aršādā-* mit No. — [1]) Bd. *31*. 25.

• j. **aršavant-** m. EN. eines Gläubigen: °*vatō ašaonō* .. *vyaršavatō* .. *paityaršavatō* .. Yt. *13*. 109.
Eig. Bed.? Ob Ableit. aus *arša-*? Dann ai. *ṛkṣavant-* m. Name von Stadt und Gebirg.

• j. **aršādā-** f. Name einer Festung in Arachosien: °*dā nāmā^n didā hara^huvatiyā* Bh. *3*. 11.
Et.?[1]) — [1]) Vgl. JUSTI GIrPh. *2*. 430 No.

• j. **aršāma-** m. EN. eines Persers, *Arsames*: *dārayā^hva^huš* .. *vištāspahyā puϑ^ra^h* °*mahyā napā* Bh. *1*. 1; — *vištāspahyā pitā* °*ma^h* °*mahyā pitā ariyārāmna^h* Bh. *1*. 2; — °*ma^h* Ao. *1*. 2.
Komp.: *arša-*+*ama-* 'die Kraft eines Bären[1]) besitzend'. — [1]) Oder auch 'eines 'Hengsts, Helden'; s. [1]*aršan-* und BGM. Grdr. *2*. 26.

• j. **aršō.kara-** Adj. — ? —[1]: *vərəϑrayṇəm* .. °*karəm maršō.karəm frašō.karəm* Yt. *14*. 28.
Npü.: *juvān u ṣāḥib*. — [1]) Erklärungsversuch bei GDN. 3 Yt. 74 ('kampflustig'), DST. ZA. *2*. 568 ('qui rend viril').

• j. (, g.) **arš-uxδa-, ərəž-uxδa-**[1]) Adj. 'richtig, recht, wahr gesprochen'; a) von *vak-, vačah-*: *aēšō* .. *vāxš* °*žuxδō* +*framrvanō* (sd.) H. *1*. 4; — *vainīt* .. °*šuxδō vāxš miϑaoxtəm vāčim* Y. *60*. 5; Yt. *11*. 3, *19*. 96 (wo °*ž*°); — °*šuxδəm vāčim* Y. *7*. 26, G. *2*. 6; — °*žuxδəm vāčim* S. 2. 18, Y. *9*. 25; — *kā nā vača* °*δa* Y. *9*. 25 PüZ.; — *vīspaēča vāčō* °*šuxδa* Y. *71*. 10; *10*. 18, Vr. *7*. 1, *20*. 1, G. 2. 6, Yt. *18*. 8[2]; — °*šuxδahe vāxš* Y. *8*. 1; — *apivatahe* +*pouru vačąm* °*žuxδanąm* Y. *9*. 25; 27. 7; — °*šuxδaēibyasča vāγžibyō* Vr. *6*. 1, Y. *16*. 1, Ny. *1*. 16; — °*žuxδāt paiti vačaŋhat* Yt. *5*. 76; — °*δanąm vačaŋhąm sravaŋhąmča* Vr. *12*. 3; — °*žuxδahe vačanhō* S. *1*. 18. +Yt. *12*. 38. b) sonst: *aš̌əm* °*šuxδəm* Vr. *13*. 1; — *tā bā aša tā* °*šuxδa* Yt. *5*. 77. °*žuxδāi* als Inf. s. bes.
Ableit. — Pü.: *rāst gōwišn*[2]). — [1]) Die Form des Gd., vgl. Y. *31*. 19, *44*. 19, von wo sie in den jüngern Dialekt herübergenommen wurde, BTHL. IF. *9*. 264. — [2]) *vāxš* usw. wird nicht besonders übersetzt.

• j. *arš̌ta-* Adj. (fem. °*tā-*) 1) 'aufgerichtet'. 2) 'gerade, aufrichtig'.
KompE.; Ableit. (s. *arštāt-*)[1]). — Aus ir. **ṛšta-*

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(IF. *9.* 261), PPfP. einer ar. Basis *arš-*, vgl. *ərəšva-*. — ¹) S. auch *abištā-* No. 2.

• j., p. ¹**arštay-** f; m.¹) 'Speer, Lanze': *yaδ̌am zayanąm raϑōišti paoiryō* °*tiš* V. *14.* 9; — °*tayasča karətayasča* V. *17.* 9; — °*tiš hvaiwyāsta* Yt. *13.* 72; *10.* 20; — °*tōiš huxšnutayå* Yt. *10.* 24; — °*tayasčit.. huxšnuta* Yt. *10.* 39; — °*tinąm brōiϑrō.-taēzanąm* Yt. *10.* 39; — *vātō tąm* °*tīm baraiti yąm..* Yt. *10.* 21; P. *21*; — ‖ *pārsahyā ..⁺dūraiy* °*tiš parāgmatā* D. *6.* 4.

KompA., E.; Ableit. (*ārštya-*, °*ārštaya-*). — ai. *ṛṣṭáy-* f., np. *xišt*; arm. LW. *ašteay*. Vgl. dazu Hbm. KZ. *36.* 166 und No. 2. — Pü. (zu V. *14*): *ašt*²), erl.: *nēzak*, (zu V. *17* und P.): *aštr*²). — ¹) Sicher nur Yt. *10.* 39. — ²) Wohl aus *ašt* verderbt, s. arm. LW. Anders GIrPh. *1* b. 67.

• j. ²**arštay-** f., anderer Name für *arštāt-* (sd.): *uparatātəm .. yąmča sraošahe .. yąmča* °*tōiš yazatahe* Y. *57.* 33.

Eig. 'Sichaufrichten, Geradesein'; zEt. s. *aršta-*. — Pü.: wie für *arštāt-*.

• j. **arštāt-** f. Name der Göttin (*Yazata-*)¹) der Geradheit, Aufrichtigkeit²): *yō .. tarō manyete.. miϑrəm.. tarō dātəmča rašnūmča* °*tātəmča frādat.gaēϑąm varədat.gaēϑąm* Yt. *10.* 139; — *rašnūm razištəm..* °*tātəmča frādat.gaēϑąm varədat.gaēϑąm* Y. 2. 7; *16.* 6, S. *2.* 26, Yt. *13.* 18, Vr. *7.* 2; — *haxaya* °*tātō frādat.gaēϑayå..* Yt. *11.* 16; — *rašnaoš razištahe* °*tātasča frādat.gaēϑayå varədat.gaēϑayå* Y. *1.* 7. — a) *arštātō* (näml. *ayarə*) heisst der 26. Monatstag: °*tātō frādat.gaēϑayå* S. *1.* 26; vgl. *2.* 26, Y. *16.* 6.

Vgl. ²*arštay-*. — Haplol. für **arštatāt-*, Ableit. aus **aršta-*; Bthl. IF. *11.* 140 No. 2.²) — Pü.: *aštāt* (Transskr.). — ¹) Nach Y. *57.* 33; s. unter ²*arštay-*. — ²) S. auch *abištā-* No. 2.

• j. *paiti.bərətim* ****arštištim** N. 2.

Vermutl. Superl.; s. vorher. — Pü.: fehlt.

• p. **aršti-bara-** m. 'Speerträger', Titel eines Würdenträgers am persischen Hof: ⁺*gaubruvaʰ* (sd.) .. *xšāyaϑiyahyā* °*raʰ* D. *8.*

• j. **arš.dāta-** Adj. 'recht geschaffen': *kat asti maϑrahe spəntahe* °*təm* Yt. *12.* 1; — *vaŋhuš haomō hudātō haomō* ⁺°*tō*¹) Y. *9.* 16.

Pü.: *rāst dāk* (statt *dāt*?). — ¹) NA. ohne Trennung.

• j. **arš.ṯkaēša-** Adj. 'die rechte Lehre besitzend, kennend, rechtgläubig': °*šəm*¹) (statt NS.) *bavāhi yaϑa rašnuš* Az. *7.*

¹) Korrektur Wgs.

• g. **aršnavant-** Adj. (fem. °*vaitī-*) 'mit einem Hengst versehen, sammt einem Hengst'¹): *dasā aspå* °*vaitīš uštrəmčā* "zehn Stuten sammt einem Hengst und ein Kamel" Y. *44.* 18.

Aus ¹*aršan-*; s. zBild. Bthl. ZDMG. *50.* 724. — Pü.: *10 asp i vušn*, Sü.: *sabījah*; vgl. Bthl. IF. *5.* 363. — ¹) Vgl. *vṛṣaṇvatī* RV. *8.* 68. 18.

• j. ⁺**arš.manah-** ¹)Adj. 'der die richtigen Gedanken hat, des Denken richtig ist': *hačimna naire ašaone* °*naŋha* ⁺*arš.vačaŋha arš.šyaoϑna* "mit dem gläubigen Mann, des Denken, Reden und Tun richtig ist" Y. *19.* 17²).

Pü.: *rast mēnišn*. — ¹) So Pt 4. — ²) Die Kasus stimmen nicht zusammen.

• j. **aršya-** m. EN. eines Gläubigen: *vaŋhəuš* °*šyehe ašaonō..* °*šyehe vyāxanahe yāskərəstəmahe mazdayasnanąm* "des *V.*, Sohns des *A.* . ., des beredten *A.* .." Yt. *13.* 108.

Vgl. *ərəšya-* (mit IF. *9.* 261).

• j. **arəšyant-** Adj. 'neidisch, misgünstig', mit Dat.: *vīspå ṯbaēšå daēvanąm mašyānąmča* °*yantąm ahmāiča nmānāi ahmāiča.. nmānō.paiϑe* Y. *52.* 2.

PPA., aus **arəšya-* Praes. 27. — ai. *īrṣyati* 'er beneidet'. — Vgl. *araska-*, *ərəšay-* und Bthl. IFAnz. *8.* 13, Hbm. IFAnz. *11.* 55, Froehde BB. *20.* 186. — Pü.: undeutl., Sü.: *achedam kuru*.

j. *airšyą* N. *67*: lies *irišyą*.

• j. **arš.vačasᵛtəma-**¹) Adj. 'der die richtigen Worte, Sprüche am besten kennt': *sraošāvarəzəm.. dahištəm* ⁺°*məm* Vr. *3.* 1; — *dahištāi* ⁺°*māi* N. *80*; — *dahišta* °*ma* (als AP.) A. *3.* 4; — *saošyantasča dahišta* ⁺°*ma* Y. *13.* 3, Vr. *3.* 5.

Superl. aus °*čah-*. — Pü.: *rāst gōwišntum* (oder °*tar*). — ¹) NA. schreibt ausser A. *3* *aršvač°*.

• j. **arš.vačah-**, g. **ərəš.vačah-** Adj. 'des Worte, Sprüche richtig, die rechten sind, der die rechten Sprüche kennt': *aϑrā vāčim baraitī miϑahvačå vā* ⁺°*čå*¹) *vā* "da erhebt seine Stimme einer, des Sprüche die rechten²), oder auch einer, des Sprüche die falschen sind" Y. *31.* 12; — *nōit* °*čå*²) *sarəm* (sd.) *didąs drəgvātā* Y. *49.* 9; — *miϑrəm..* °*čaŋhəm vyāxanəm* Yt. *10.* 7; — *mrūiδi .. vačō* °*čō* (VS.) *ahura mazda* Yt. *3.* 2; — *narəm ašavanəm yō aŋhat vačō* °*čō* (NS.)³) V. *9.* 2; — *naire ašaone arš.manaŋha* (sd.) ⁺°*čaŋha*¹) Y. *19.* 17.

Ableit. — Pü.: *rāst guftār*, *rāst gōwišn*. — ¹) Hier hat NA. keine Trennung; s. aber Var. — ²) Gemeint ist *Zaraϑuštra* als der rechte Prophet. — ³) Nach der *a*-Dekl.

• j. **arš.šyaoϑna-** ¹)Adj. 'der die richtigen

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Taten hat, des Tun richtig ist': *naire ašaone arš.manaŋha* (sd.) . . °ϑna Y. 19. 17.

Pü.: *rāst kunišn*. — [1] NA. ohne Trennung. j., g. *as*: s. [2]*a-* (*asčū*), *ast-* (+*asča*), [1]*ah-*.

● j. **a-saočant-** Adj. 'nichtflammend': °*čantat paiti āϑrāt* "ohne dass das Feuer flammt" N. 58[1].

Pü.: fehlt. — [1] Vgl. V. 9. 56.

● p. **asagarta-** m. Name eines Landes, 'Sagartien'[1]: *utā dahyāvaᵃ tyā paruvaiy* °*taᵃ parϑavaᵃ*.. "und die Länder im Osten: Sagartien.." D. 5. 2; — *hauv* °*tam hamiϑʳiyam akunauš* Bh. 4. 2; — *adam xšāyaϑiyaᵃ amiy* °*taiy* Bh. 2. 14, 4. 2, Bh.g.

Ableit. — VII. Komp. *asan-*+**garta-* 'Steinhöhlen habend, bewohnend', also eig. Volksname, ai. *gárta-* m. (wozu MMüller SBE. 32. 433). — [1] Justi GIrPh. 2. 455.

● p. **asagartiya-** [1]Adj. 'sagartisch, Sagartier': *1 čiϑraⁿtaxmaᵃ nāmaⁿ* °*tiyaᵃ* Bh. 4. 2, 2. 14.

Ableit. aus *asagarta-*. — [1] Oder *ās*°, mit Vṛddhiḥ.

● j. **asa'bana-** Adj. Name einer *tūr*anischen Familie: *yat bavāma aiwi.vanyå dānavō tūra* .. *karəmča* °*nəm varəmča* °*nəm* .. Yt. 5. 73.

Eig. Bed.? Wohl Komp. mit *asan-*[1]. — Vgl. *asa-banā-*. — [1] Ganz Unsicheres bei Justi NB. 42, Horn NpEt. 165.

● j. **asabanā-** f. EN. einer gläubigen Frau: °*nayå nāiryå pouruδāxštōiš ašaonyå* "der *A.*, Frau des *P.* .." Yt. 13. 140.

Eig. fem. zu *asabana-* (sd.) "die aus der *A.*-Familie"[1]. Vgl. Yt. 5. 73 und Dst. ZA. 2. 552. — [1] S. *hvōvī-*.

p. *asabāribiš*: lies *asbār*°.

● j., g. (, p.) **asan-**:*asn-*, j., p. **asman-** m.[1] 1) 'Stein': °*sānō* (als AP.) *āiti* (sd.) *maya āiti barōiš* V. 9. 11; — °*sānaēšva*[2] .. *vīčīčaēšva* .. *tūtuxšva* (sd.) V. 6. 51. a) als Amulet: °*sānəm* +*siγūire.čiϑrəm* (sd.) *abarə* +*ahurō.puϑrō* (sd.) Yt. 14. 59. b) als Waffe, 'Schleuderstein, Steingeschoss': *išavasča* .. °*sanasča* .. (NP.) *fradaxšanya* V. 17. 9; — *karətō* .. *vazrō* .. °*sānō arəmō.šūtō* Yt. 13. 72; 1. 18; — *jainti mąm ahuna vairya avavata snaiϑiša yaϑa* °*sma katō.masā* (sd.) Yt. 17. 20; — °*sānō* (als AP.) *zasta drāžimnō katō.masaŋhō hənti* V. 19. 4[3]; — *yahmāi* .. *aurvanta* +*yuxta vāša ϑanjasānte* (sd.) .. *asānasča* (als AP.) *vīspō.bāma* "dem .. die Renner am geschirrten Wagen ziehen .. und die allglänzenden Schleudersteine (fahren[4])" Yt. 10. 136. 2) 'Himmel' (als aus Stein geformt): °*smanəm xᵛanvantəm* .. *paoiryō.dātəm* (sd.) .. *gaēϑīm gaēϑyayå stōiš* Vr. 7. 4; V. 19. 35; — *ima* °*sma* (ob AP.?) *paoirya dāman* (*āvaēδayamahī*) Vr. 11. 2[5]; — *fravašayō* .. *yå* .. *upa.dārayən* °*smanəm* Yt. 13. 29. a) im Gegensatz zur Erde: *aom* °*smanəm yō usča raoxšnō frādərəsrō yō imąm ząm* (sd.) *āča pairiča bvāva* ".. *jenen Himmel* .. *diese Erde* .." Yt. 13. 2[6]; — *aʰuraʰmazdā hyaᵃ imām būmīm adāʰ hyaᵃ avam* °*smānam adāᵃ* D. 6. 1; X. 1. 1, 6. 1, Ao. 1. 1 (wo °*nām*); — *antarə ząm* °*smanəmča* Y. 68. 15, Yt. 8. 8, 10. 95, 13. 13², 43, 44; Y. 61. 1, H. 1. 16, Y. 23. 1, 71. 9, Yt. 13. 28, 17. 57, 60, 19. 43; — *imąmča ząm* .. *aomča* °*smanəm* Yt. 13. 153; — *aiϑhåsča zəmō avaiϑheča* °*šnō* Y. 1. 16; 19. 8, Yt. 13. 28; — *barəšnvō* +*avaiϑhe* °*šnō* G. 2. 8, Yt. 13. 42; — *fravašayō* .. *yąmča* °*šnō* .. *āpō* .. *zəmō* Yt. 13. 86; — *para* °*sməm*[7] .. *āpəm* .. *ząm* Y. 19. 2; — *avå dāman* .. *yå hənti paoiryō.dāta* (sd.) .. °*šnāatča*[2] *apāatča zəmāatča* Vr. 7. 4; — s. noch A. 2 α) auch Plur.[8]: *mainyuš spəništō yə xraoždištəng* °*sənō* (AP.)[9] *vastē* (sd.) Y. 30. 5. A) als Gottheit (*Yazata*): °*smanəm yazamaide ząm huδåŋhəm yazatəm* .. Y. 16. 6; — °*smanəm xᵛanvantəm yazamaide* S. 2. 27; — *ząmča* °*smanəmča yazamaidē* Y. 42. 3; — s. noch Y. 1. 16 und A a. A a) *ašnō* (näml. *ayarə*) heisst der 27. Monatstag: °*šnō bərəzatō sūrahe* S. 1. 27; vergl. 2. 27, Y. 16. 6. [Yt. 13. 96: lies *ašnō.xᵛanvatō*[10].]

KompA.; Ableit. — Vgl. *asmō.xᵛanvant-* EN. — ai. *áśman-* m. 'Stein; Himmel', *áśan-*:*aśn-* m. 'Stein; Himmel'; np. *āsmān*, *samān*. — S. auch zu *asənga-*. — Pü.: *sang*, (zu V. 6): *sangēn*; *āsmān*. S. noch No. 3, 5. — [1] Über die gegenseitigen Beziehungen der Stammformen (§ 188 a α 2 mit No.) s. JSchmidt Krit. 88. — [2] Them. — [3] Pü.: *sang i sangēn* mit der Bemerk.: *ast kē mēnōk yatahuvēryōk gōwēnd*; s. dazu Y. 57. 12, Yt. 17. 20. — [4] Aus dem vorherg. Verbum ist ein solches von ähnlicher Bed. zu ergänzen. — [5] Pü.: *ēn āsmān i fratum dām*. Wegen *asma* als AP. s. JSchmidt Krit. 89 und Y. 30. 5. Ich halte die Stelle für gestört. — [6] S. auch V. 5. 25, wo das Wort für Himmel ausgefallen ist. — [7] Nach der *a*-Dekl., § 403 Bem. — [8] S. auch Vr. 11. 2 mit No. 5. — [9] Bthl. IF. 7. 63 No. — [10] S. unter *asmō.xᵛanvant-*.

● j. **a-saya-** 1) Adj. 'der keinen Schatten

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hat, wirft'[1]: *yim .. aurvantō .. vīδvåŋhō °ya vazənti* Y. *57*.27. 2) n. (oder f. *°yā-*?) im Du. Name eines Bergs oder Gebirgs: *ahmat̰ hača garayō fraoxšyąn .. °yaēča* Yt. *19*.4.

Vgl. ai. *chāyā-* f. 'Schatten', np. *sāya*. — Pü.: +*nāsāyak*, Npü.: *bī sāya*. — [1]) S. dazu JN. JAOS. *16*. XL, DST. ZA. *1*. 366.

• j. **a-sarəta-** Adj. 'nicht gebrochen' sva. 'nicht gebeugt, nicht mutlos gemacht': *zaraϑuštrō °tō aka manaŋha xruždya ṯbaēšō.parštanąm* (sd.) V. *19*.4.

PPfP. zum ai. V. *śṛṇāti*, *śīryate* 'frangit, frangitur'; vgl. zu np. *gusilam* bei HORN NpEt. 205. S. noch *saray-*, *sāray-*. — ai. *aśīrta°*. — Pü.: *kač afsarišnīh* "vom Gefrieren"; vll. alter Fehler für *hač apē sarišnīh*. (Unrichtig FRMÜLLER WZKM. *3*. 23.)

• j. **asah-** n. 'Ort, Stätte, Platz, Raum': *yō anyehe* +*°sahya* (LS.) *barəsma* +*frastərənte* N. *101*; — *dūire °sahi razaŋhąm* (sd.) V. *8*.97; — *azəm daδąm °sō rāmō.dāitīm* (sd.) *nōit̰ kudat̰.šāitīm* V. *1*.1; 1PüZ., Vyt. *29* (?); — *xrūmå °səbīš* (als Subj.) *frazinta dānunąm* Yt. *13*.*38*; — *yat̰ča aŋhat̰ ϑwyąstəmaēšva °saŋhąm* V. 2.23; — *yaϑa °sō maēϑanəmča aiwišitēe daδāra* (sd.) Yt. *13*. 67. a) sonst neben *šōiϑra-*: *paoirīm °saŋhąmča šōiϑranąmča vahištəm frāϑwərəsəm .. airyanəm vaējō* "als die erstbeste der Stätten und Wohnplätze .." V. *1*.2; Y. *1*.16; — *hənti anyåsčit̰ °såsča šōiϑråsča srīråsča ..* V. *1*.20; Y. 2.16, S. *1*.28, *2*.28; — *āat̰ .. vazaite vātō .. avi °så avi šōiϑrå avi karšvå yāiš hapta* Yt. *8*.33; — *para nū ahmāt̰ hača °saŋhatča šōiϑrāatča axštat̰ .. izača āzūitišča* V. *9*.53; — *kaδa .. ahmāi °saŋhača šōiϑrača paiti.jasātō izača ..* V. *9*.54; 55, 57; — *tå yūiδyeinti pəšanāhu hava °sahi šōiϑrača* Yt. *13*.27.

KompA., E. — Vgl. ai. *āsā-* f.[1]); afγ. *ōsēdəl* 'sich aufhalten'. — Pü.: *yāδ*, Sü.: *sthānam*. — [1]) S. dazu JSCHMIDT Plur. 149.

• j. **a-sāčayant-** Adj. 'nicht lehrend': *yō saēte haurvąm tarasča xšapanəm ayazəmnō .. asixšō asāčayō ..* ".. nicht lernend, nicht lehrend .." V. *18*.5.

Pü.: undeutlich.

• j. **asānaēna-** Adj. 'steinern' (?): *°naēnaēibya nā havaēibyāča* [*nā*] +*aŋhavaēibyāča* (*ratufriš*) "sowohl mit eigenen als mit fremden steinernen (Mörsergeräten?) ist man r." N. *108* (?).

Ableit. aus *asan-*, in Anschluss an AS. *asānəm* und andre Formen mit *asān°*. — Pü.: ausgelassen.

• j. **a-sāra-** Adj. 'ohne Haupt', d. i. 'ohne Oberhaupt, ohne Oberherrn': *abarəšnva* (sd.) *pasčaēta °ra mašyākaēibyō* V. 2. 5 PüZ.; — *upa aoδaēšu* (sd.) *raŋhayå yō °rō* (NP.)[1]) *aiwyāxšayeinti* "(das Land) *UAR.*, wo die wohnen, die keinen Oberherrn haben" V. *1*.19.

Pü. (zu V. *1*): *kē aswār* ('Reiter')[2]) *apar mānišn hēnd*, erl.: *zūt apāč ēstēnd*; ferner: *ast kē ētōn gōwēt ku x^v atāδ pa x^v atāδ nē dārēnd* (d. i. "sie halten den Herrn nicht für einen Herrn"). — [1]) Unthem.; doch ist auch das vorherg. *yō* gramm. inkorrekt. — [2]) Korrekt wäre *asardār*, *d* ist ausgefallen; so las auch noch die Schule, auf die die zweite Erl. zurückgeht.

• j. *asənga-*, p. *aϑaⁿga-* m. 'Stein'[1]).

KompA.; Ableit. — Vgl. np. *mušt-āsang*, mp., np. *sang*. — Vgl. auch *asman-*. — [1]) Im Iran. muss *ās°*, *as°* und *s°* vorhanden gewesen sein, s. dRn. np. *mušt-āsang*, j. *asəngō°*, mp. *sang*; vgl. zum Ablaut gr. *ἄκρ*, *ἄαρ* und lat. *sanguis*; BTHL. IF. *2*. 268; HBM. PSt. 76. Das p. Wort kann auch *āϑ°* gelesen werden.

• j. **asəngō.gav-** Adj. 'mit Händen aus Stein': *snāviδkəm srvōzanəm °gāum*[1]) Yt. *19*.43.

[1]) Statt *°gaom*, § *268*. 33, *387* No. 4.

• j. ****asənti** *aēsmasča barəsmača* N. *71* T. Vorn verstümmeltes Wort.

j. *asəmə* N. *103*: lies *aēsməm*.

• j. **asəvišta-** Adj. 'der die geringste Gewalt, Stärke besitzt, am wenigsten vermag': *astō.viδōtuš .. yahmat̰ hača naēčiš bunjayāt̰* (sd.) .. *nōit̰ aēϑrapatayō nōit̰ daŋhupatayō nōit̰ sāsəvištå nōit̰ °tå* ".. nicht Herren der Schule, nicht Herren des Landes, nicht die meist-, nicht die wenigstvermögenden" Aog. *59*.

Superl. zu *asūra-*. — Pü.: *kē nē* (*sūt*) *x^v āstār*, Sü. erl.: *ke sarvadā apakāriṇaḥ*.

• j. **asō.šōiϑra-** n., Plur. 'Stätten und Wohnplätze' (?)[1]): *kaδa xå .. γžārąm aiwiγžārəm srīråsča °råsča*[2]) *gaoyaoitišča ātačintīš* (sd.) Yt. *8*.42.

[1]) Ein gleichartiges *Dvandva*komp. kommt sonst nicht vor; s. No. 2. — [2]) Sehr zweifelhaft, s. No. 1. Vll. abgekürzt aus *srīrå asåsča šōiϑråsča*? Vgl. dazu BB. *17*. 347, wo weitere Litt.

• j. **a-sixšant-** Adj. 'nicht lernend': *yō saēte haurvąm tarasča xšapanəm ayazəmnō .. °šō asāčayō* (sd.) V. *18*.5.

Pü.: *asax^v an*.

• j. **a-sista-** Adj. (fem. *°tā-*) 'nicht ge-

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spalten, zerstört, versehrt': °*ta* .. *gāuš buyāṯ* (sd.) °*təm* *ašəm* °*təm* *narš* .. *aojō* °*tō āhūiriš ṯkaēšō* Y. *60*. 3.

PPfP. zum V. *saēd-*; Bthl. BB. *13*. 88. — Pü.: *anasīnišn* (s. zu *saēd-*).

• g. **+a-sišta-** Adj., PPfP.: s. *sāh-*.

• g. **a-šištay-**[1] f. 1) 'Verheissung auf —' (Akk.): *kaϑā mōi yąm yaoš daēnąm yaož-dānē yąm +hudānaoš paitišə sahyāṯ xša-ϑrahyā ərəšvā xšaϑrā ϑwāvąs* °*tīš* (AP.) *mazdā* "ob mir wohl für das Ich des einsichtigen, das ich vervollkommnen will, der Herr des Reichs Verheissungen auf die sicheren Reiche machen wird, einer (ein Gott) wie du, o *M*." Y. *44*. 9. 2) 'Gegenstand der Verheissung, verheissener Lohn': *aṯ* °*tā* (LS.) *yaojantē* (sd.) *ā hušitōiš* .. Y. *30*. 10. [Y. *34*. 4: lies *asištəm*.]

Zum V. *sāh-*. — Zur Et., Bed. und zdSt. s. Bthl. AF. *2*. 169, *3*. 42, Gdn. BB. *12*. 99, Justi PrJ. *88*. 234. — Pü.: *tēž*, *pa tēž*; Verwechslung mit *āsišta-*. — [1]) Mit *ī* (§ *268*. 1) Y. *44*.

• g. **a-sūna-** Adj. 'erfolgreich': *aṯ vō xšmaibyā* °*nā vaēdā xᵛaraiϑyā* (sd.) *vaintyā sravå* Y. *28*. 10.

Eig. 'der beim Erfolg ist'[1]). — ai. *śuná-* n. 'Erfolg'. — Vgl. *spā-*. — Pü.: *+asūtak* (?)[2]), Sü.: *analasaḥ* 'fleissig'. — [1]) Die hergebrachte Verbindung mit ai. *śūna-* n. 'Leere' halte ich für weniger wahrscheinlich. — [2]) Geschr. a ddn t k, s. zu *anapišūta-* No. 1.

• g. **a-sūra-** Adj. 'unstark, unvermögend': *yə̄ anaēšəm xšąnmənē* (sd.) *rādəm +vāčim nərəš* °*rahyā* Y. *29*. 9.

gr. ἄκυρος. — Vgl. *asəvišta-*. — Pü.: *an* ap z a r *īh*[1]) *rāδ*, Sü.: *asādhanatāyai*. — [1]) Vgl. unter *sūra-* No. 2.

j. *asūiri*: s. *asvar-*.

• j. **a-skənda-** Adj. (fem. °*dā-*) 'ohne körperlichen Schaden, ohne Gebrechen': *kanyąm* °*dąm anupayatąm* "ein Mädchen ohne Gebrechen, das noch unberührt ist" Y. *14*. 15.

Pü.: *askand*, erl.: *drust* 'gesund'.

• j. **asčav-** m. 'Unterschenkel, Wade': *dašinəm* (*hōyum*) *hē* °*čūm*[1]) V. *8*. 63—65⁴, *9*. 23⁴.

KompE. — Vgl. gr. ὀσφῦς, arm. *oskr*. — [1]) Zum *č* § *22* mit No. 2.

• j., g. **ast-** n. 'Knochen', von Menschen und Tieren: *yō* °*təm*[1]) *upaṇhərəzaiti sūnō vā* .. *mašyehe vā* V. *6*. 10; 5. 16, F. *3* i; — *kva narąm iristanąm azdibīš* (als Obj.) *barāma kva nidaϑāma* V. *6*. 49; — *yō* .. °*tə̄sča* (AP.)[1])[2]) *varəsə̄sča +mastrəγnasča* .. *zəmāδa hąm.raēϑwayeiti* Yt. *10*. 72; — *nōiṯ* °*tąm nōiṯ varsąm pairi.spāiti* V. *6*. 29; 7; — *yezi nōiṯ sūnō* .. *aētaṇhąm* °*tąm* .. *barəntəm* (sd.) *frajasąn* V. *6*. 46; — °*tiča* (AP.) *gaonača +drənvaδača* Yt. *13*. 11; — *yō sūne* .. °*tanąm*[1]) (als Obj.) *ahmarštanąm daδāiti* .. *yezića aēte* °*ti* (NP.) *dātāhva arånte* V. *15*. 3 f.; — °*təm* .. *+mastrəγnąm* F. *3* c; — *ayaṇhaēnāiš karətāiš azdibīš paiti ava.kərəϑyāṯ* (sd.) V. *4*. 50; 51. a) Sing. und Plur. 'Knochenbau des Leibes': °*tō +hutaštīm* .. *tanvō +huraoδəm* (sd.) P. *43*; — *vīspå gaēϑåsča tanvasča azdəbīšča* (als Obj.) *uštānąsča kəhrpasča təvīšīšča* Y. *55*. 1. a) überhaupt 'stofflicher Leib' im Gegensatz zu *uštāna-* oder *baoδah-*: *nōiṯ* °*tača*[1]) *nōiṯ uštanəmča nōiṯ baoδasča +vī.urvisyāṯ* V. *19*. 7; — *vī mąm urvaēsayāṯ* °*tača*[1]) *uštīnača* P. *21*; — *pasča* °*tasča baoδaṇhasča +vī.urvīštīm* Y. 55. 2; V. *8*. 81, H. 2. 17; — *ātarš handažaiti +asča*[3]) (AS.) *uštānəmča* V. 5. 9; — *nōiṯ* °*tō nōiṯ uštānahē činmānī* Y. *12*. 3; — *təm ahmākāiš azdibīščā uštānāiščā yazamaidē* Y. *37*. 3. [V. *4*. 49, 5. 8: lies *astō.vīδ*°.]

KompA.; Ableit. — Vgl. ²*astay-*, *astəntāt-*. — zFlex. s. § *391*. — ai. *ásthi*, *asthnáḥ*; mp., np. *ast*. — Pü.: *ast*, (zu V. *4*. 50, 51 und zu a): *tan*. — [1]) Them. — [2]) Mask. Form! Im Anschluss an das folg. Wort. — [3]) § *214*. 2 No. 2. NA. *asta*.

• j. **×asta**²: *yezi asta aša xraϑwa yezi asta gaēϑābyō* V. *13*. 39.

Nach Pü. zu ¹*ah-* (3SPrM.?): *hakar ast ahrākīh kuš xrat nēvak hakar ast kuš ō gēhān apē pāk ku pa frārōnīh dārēt*.

j. **¹asta-** n. 'Heim, Heimstätte': +°*təm*[1]) *iϑra fračarənta pasvasča staorāča mašyāča* "ein Heim schafften sich da Kleinvieh und Grossvieh und Menschen" V. *2*. 13. a) insbes. von der Lagerstätte der Hunde: *duye navaiti* °*tanąm aδāityō.aṇharəϑranąm dāitīm ahmāičiṯ harəϑrəm kərənuyāṯ* "zweimal neunzig nicht gehörig gepflegte (Hunde) lagerstätten — die gehörige Pflege soll er dafür beschaffen" V. *14*. 17.

Zum ai. V. *nasate*; Bthl. KZ. *29*. 483. — ai. *ásta-* n., mp. *pah-ast*[2]), Ggr. OK. *346*, Bthl. BB. *13*. 72. — Vgl. *aṇha-*. — Pü. (zu V. *14*): *pahast*[2]), (zu V. *2*): *čigōn pēš hač ān būt apar ō ētar frāč raft ēnd*, indem sie *astəm* in (*yaϑa para ahmāṯ*) *as* + *təm* (*iϑra fra*°) zerreisst[3]); vgl. No. 1, 3. — [1]) NA. *as*; *təm* (mit Interpunktion dazwischen); s. zu Pü. Hds. überwiegend *astəm*; s. noch No. 3. — [2]) Vgl. zu

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pasuš.hasta-. — 3) Die Zerreissung findet ihre Erklärung durch V. *9*. 48, wo richtig: *yaϑa para ahmāt̰ as; hā*. . .

• j. ²*asta*- Adj. (fem. °*tā*-), PPfP.: s. ²*ah*-. KompE.

• j. **astaēna-** Adj. 'aus Knochen, aus Bein gemacht, beinern': *nōit̰* °*naēibya* (*hāvanaēibya*) . . *ratufriš* N. *107*.
Ableit. aus *ast*-. — mp. (Pü.): *astēn*.

• j., g. ¹**astay-** m. 'Geselle, Genosse': *aŋrahe mainyǝuš* °*tiš*[*ča*] P. *32*¹⁾; — *yō akǝm drǝgvāitē* . . *varǝšaitī vaŋhāu vā čōiϑaitē* (sd.) °*tīm*²⁾ Y. *33*. 2; — *drūǰō dǝmānē haiϑyā aŋhǝn* °*tayō* "im Haus der *Drug* werden sie sichere Gesellen sein" Y. *49*. 11; — *hyat̰ aibī.gǝmǝn* . . *yavōi vīspāi drūǰō dǝmānāi* °*tayō* ". .: sie, die Gesellen im³⁾ Haus der *Drug* für alle Zeit" Y. *46*. 11. a) bes. mit *vāzišta*-: *hvō tōi mazdā ahurā vāzištō aŋhaitī* °*tiš* "der wird dir, o *MAh*., der nützlichste Geselle sein" Y. *31*. 22; — *buyama ahurahe mazdå frya vāzišta* °*tayō* Y. 70. 4; — *fryehē vāzištahē* °*tōiš ratūm āmruyē ātrǝm* Y. *13*. 2.
ai. vgl. *átithay*- m. 'Gast'; BTHL. BB. *15*. 10, IF. *7*. 57⁴⁾. — Pü.: *tan*, (zu Y. *46*, *49*): *ēstišn*; s. noch No. 1. — ¹⁾ Pü.: *āhōkēnīt*; unklar. — ²⁾ Näml. des *drǝgvant*-. — ³⁾ Eig. 'für das Haus'. — ⁴⁾ Geselle, eig. Saalgenosse, Hausgenosse; das ist der Gast ebenfalls. — Eine falsche Et. bei GDN. Cama Mem. Vol. 140; vgl. zu ²*astay*-. Die Et. VONBRADKES, der ZDMG. *40*. 349 got. *ansts* 'Gunst' vergleicht, halte ich mindest für weniger wahrscheinlich.

• j. ²*astay*- n. 'Knochen'.
KompA., E. — Vgl. *ast*-; die Überführung in die *i*-Dekl. geht vom AS. (ai. *ásthi*) und AP. (j. *asti*) aus; BTHL. BB. *15*. 38.

• j. **astaᵛva-** Adj. 'mit einem Knochen versehen': °*vō vā taxmahe mǝrǝγahe parǝnavō vā*.. "wer einen Knochen des starken Vogels oder eine Feder (als Amulet) trägt.." Yt. *14*. 36.
Ableit. aus *ast*-, im Anschluss an den AS. *astǝm* gebildet; *parǝnǝm* : *astǝm* = *parǝnavō* : *astavō*. — Vgl. *astō.bid*-.

• j. **astar-** m. 'Schleuderer, Schütze', mit Akk. verbunden: °*ta išum* F. 7.
Zum V. ²*ah*-. — ai. *ástar*- m. — Pü.: *vēstār*¹⁾ *i tīr*. — ¹⁾ Vgl. zu ²*vaēδa*-.

• j. **a-stara-** m. 'Sünde, Versündigung': *yō* .. *upairi hunarǝm manō barāt̰* . . °*rǝm urva kāšayāt̰* (sd.) P. *37*.
Pü.: *āstart*, erl.: *vināh*.

• j. **astarǝman-** n. 'Krankheit, Leiden' (od. dgl.): *axtinąmča* °*manąmča* Y. *71*. 17.
Vgl. *astairya*-. — Pü.: *startih*.

• j. **astairya-** n. Name einer Krankheit: *paitištātōe yaskahe* .. *mahrkahe* .. °*yehe* V. *20*. 3.
Vgl. *astarǝman*-. — Pü.: fehlt.

• j. **a-stāta-** Adj. 'nicht stehend': °*tō* F. 7.
Pü.: *anēstāt*.

• j. **a-stātō.ratav-** Adj. (auch fem.) 'dem noch kein *Ratav* bestellt ist': *yō kainīnǝm upāiti stātō.ratūm*(sd.) *vā* °*tūm vā* (ASf.) V. *15*. 9.
Pü.: *anēstāyēnīt rat*.

• g. **astǝnᵛtāt-** f. 'Leibhaftigkeit': *aϑā tū nǝ gayasčā* °*tåsčā*¹⁾ *hyā* "so mögest du uns denn Leben und Leibhaftigkeit²⁾ sein" Y. *41*. 3.
Ableit. aus **astan*- sva. *ast*- n.; ai. vgl. *asthanᵛvánt*- Adj. — Pü.: *hač tō amāk tan u yān bavāt*. — ¹⁾ § *393*. — ²⁾ sva. 'leibhaftiges Leben', s. *astvå gayō* und BN. Stud. *1*. 396.

• j. **a-stǝrǝta-** Adj. 'nicht niederzuwerfen': °*tača amuyamna yazamaide* Vr. 7. 1.
ai. *ástr̥ta*- Adj. — Pü.: *astartīh*.

• j. **astō.bid-** Adj. 'wobei ein Knochen gebrochen oder geschädigt wird', mit *xᵛara*- m. (sd.) Term. techn. für die der Schwere nach dritte Art der Körperverletzung¹⁾: *yō narǝm* °*bidǝm xᵛarǝm* (sd.) *ǰainti* V. *4*. 37, 39.
Im Anschluss an den AS. *astǝm* gebildet. — **bid*- Adj., zum ai. V. *bhinádmi*; ai. °*bhid*- Adj., afγ. vgl. *byal* 'getrennt'(?). — Pü.: *ast škan*. — ¹⁾ sva. ²*yāta*-, sd.

• j. **astō.vīᵛδātav-** : °*δōtu*- m. Name eines *Daēva**⁾: *frākǝrǝstō* °*δōtuš* ˣ*zirišå* (sd.) *apairi.ayō* Aog. 57; — °*δōtuš dim bandayeiti vayō dim bastǝm nayeiti* V. *5*. 8; — °*δōtuš pǝšanaiti* V. *4*. 49.
*⁾ Auch blos *vīδātav*- genannt; sd. Er wirft dem Toten eine Schlinge um den Nacken, der nur der Gerechte entrinnen kann; Dd. *23*. 3. Ebd. *37*. 11 heisst er „the disintegration of material beings" und gilt nach *37*. 81 als Anführer der *māzan*ischen *Daēva*. Sü. hat *astigvahādayamah* "der *A*. genannte Todesgott".
Komp.: *ast*-+*vīδ*°, vgl. zu *astō.bid*-; eig. 'der die Auflösung des Leibes bewirkt'. — Pü.: transskr., *astvīδāt*.

• j. ⁺**asti.aoǰah-**¹⁾ n. 'Kraft, Stärke der Knochen' sva. 'Körperkraft': *narąm* . . *yōi hyąn* °*ǰaŋha aojišta* ". . die an Körperstärke die stärksten sind" Yt. *8*. 55.
¹⁾ NA. trennt und beanstandet *asti*.
j. *asti gafyō* Yt. *15*. 28: lies *asti.g*°.

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• j. **ast'va-** Adj. sva. *astvant-*: *yaϑa °vå* (APn.) *⁺hąm uštanavå* (sd.) *astvaṯ ⁺aiϑye-jahim paitišāṯ* Yt. *13.* 129.

• j. **astvaṯ.ərəta-** m. EN. des dritten der drei Söhne *Zaraϑuštra*s, die aus dessen im See *Kąsaoya* aufbewahrten Samen hervorgehen sollen [1][2]: *uxšyaṯ.ərətahe* .. *uxšyaṯ.nəmaŋhō* .. *°tahe ašaonō* Yt. *13.* 128; 110, 117; — *yaṯ °tō fraxštāite hača apaṯ kąsaoyāṯ aštō mazdå ahurahe vīspa.taurvayå* (sd.) *puϑrō* Yt. *19.* 92; — *haxayō* .. *°tahe vərəϑraγnō* Yt. *19.* 45; — (*°tahe*) *yō aŋhaṯ saošyąs* (sd.) *vərəϑraja nąma °tasča nąma* .. *avaϑa °tō yaϑa astvå ⁺hąm uštanavå* (sd.) *astvaṯ ⁺aiϑyejahim paitišāṯ* Yt. *13.* 129.

Eig. 'der das leibhaftige Recht ist'; vgl. *astvaṯ ašəm hyāṯ* .. Y. *43.* 16 und die Deutung zu Yt. *13.* 129. — 1) S. zu *xšudra-**). — 2) Im Mp. ist der Name nicht mehr üblich; er heisst hier *sōšāns*.

• j., g. **ast'vant-** Adj. (fem. *°vaitī-*) 'mit einem stofflichen Leib versehen, leiblich, stofflich, materiell': *hyaṯ °vantəm dadå uštanəm* "als du Leben mit Leib versahst" Y. *31.* 11; — *taṯ* (näml. *mīždəm*) *zī mazdā vairīm °vaitē uštānāi dātā vaŋhəuš šyaoϑanā manaŋhō yōi*.. "diesen köstlichen (Lohn) ja, *o M.*, werdet ihr durch das Wirken des *VM.* dem leiblichen Leben (derer) verschaffen, die .." Y. *34.* 14; — *°vaṯ ašəm hyāṯ uštānā* (sd.) *aojōnghvaṯ* Y. *43.* 16; — *astvaṯ.ərətō yaϑa astvå ⁺hąm uštanavå* (sd.) *°vaṯ ⁺aiϑyejahim paitišāṯ* Yt. *13.* 129; — *⁺vījvāhu* (sd.) *paiti tanušu °vå gayō ⁺dāryeite* FrW. *4.* 3. A) sonst nur als Beiwort von a) *stay-* (sd.): *zaraϑuštrahe*..*yō paoiryō stōiš °vaiϑyå*.. Yt. *13.* 89f[4]. b) *gaēϑā-* (sd.), Sg. und Plur.: *darəsča* (sd.) *daϑaṯ ⁺amərəxšyantim vīspąm yąm °vaitīm gaēϑąm* Yt. *19.* 94; Y. *9.* 8, 57. 23, ⁺Vd. 2 [1]; — *zaraϑuštrō ratuš °vaiϑyå gaēϑayå* Yt. *13.* 41; *5.* 89; — *kasə ϑwąm paoiryō °vaiϑyāi hunūta gaēϑyāi* Y. *9.* 3; 4; — *mā mərənčainīš gaēϑå °vaitīš ašahe* SrB. *3*; Yt. *19.* 41, V. *18.* 55; — *us vō apąm aoavō* .. *jasānti* .. *yavanąm* .. *vāstranąm* .. *gaēϑanąmča °vaitinąm* Yt. *8.* 29; — *⁺yąm* .. *frāvavača* .. *zaraϑuštrō gaēϑābyō °vaitibyō* Y. *65.* 9; P. *13*; — *ahura mazda mainyō spə̄ništa dātarə gaēϑanąm °vaitinąm ašāum* V. *2.* 1, *7.* 1, *9.* 1, *10.* 1, *11.* 1, *14.* 1, 34, *17.* 1, *18.* 8, 14, 61, 67, *19.* 11, *20.* 1, H. *1.* 1, 2. 1, 19, Yt. *1.* 1, *8.* 10, *10.* 73, *14.* 1, 34, 42, A. *4.* 4, Y. *19.* 1; — *dātarə gaēϑanąm °vaitinąm ašāum* V. *2.* 39, 42, 43, *3.* 1, 7, 12, 15, 16, 30, 36, *4.* 2, 5, 11, 18, 21, 55, *5.* 5, 8, 9–11, 15, 22, 27, 33, 35, 39, 41, 43, 45, 50, 53, 57, *6.* 4, 6, 8, 10, 26, 28, 30, 42, 44, 47, *7.* 3, 5, 9, 23, 36, 45, 53, 70, *8.* 4, 12, 14, 23, 26, 27, 31, 41, 81, 106, *9.* 43, 47, 49, 54, *10.* 3, *11.* 2, *12.* 2, *13.* 4, 12, 17, 20, 24, 29, 35, 36, 41, 50, *14.* 11², 12–15, *15.* 17, 23, 44, 46, 50, *16.* 1, 5, 14, *19.* 27. c) *aŋhav-* (sd., auch fdSt.): *ahvå °vatasčā hyaṯčā manaŋhō āyaptā* (sd.) Y. *28.* 2; — *paϑō*.. *ahyā aŋhə̄uš °vatō manaŋhasčā haiϑyə̄ng ⁺ā stīš* (sd.) Y. *43.* 3; — *uvačibya nō ahubya nipayå* .. *aheča aŋhə̄uš yō °vatō yasča asti manahyō* Y. *57.* 25; — *māča* .. *°vatahe* [2] *aŋhə̄uš didrəzvō pīsa* (sd.) *manahīm paiti.raēxšīša* P. *40*; ⁺*40* [2]; — *kaϑa* .. *apajasō* .. *°vataṯ hača aŋhaoṯ manahīm avi ahūm* H. 2. 16; — *vīspō aŋhuš °vå* V. *1.* 1 usw.[3]; — *vīspəm ahūm °vantəm* .. *jumča iristəmča* Yt. *13.* 9; ⁺Vd. *8* [1]; usw.[3]; — *kasčiṯ aŋhə̄uš °vatō* F. *26*; ⁺N. *63* [1]; usw.[3]; — *yesnyō*.. *vīspəmāi aŋuhe °vaite* Yt. *10.* 5; ⁺Vyt. *38*; usw.[3]; — *aŋhe ⁺°vāite* [4] N. *72*; — *ahmi aŋhvō yaṯ °vainti* V. *5.* 39; usw.[3]; — *°vanti aŋhvō* Yt. *10.* 44, P. *44*; ⁺*37* [1], ⁺Vd. *2* [1].

KompA. — Vgl. *astva-*. — ai. vgl. *asthanvánt-*, *asthimant-* Adj. [5] — Pü.: *astōmand*, *tanōmand*. — 1) Hds. *astav°*. — 2) Them. An 2. St. Hds. *astvahe*. — 3) Stverz. unter *aŋhav-*. — 4) Hds. *°vāiti*. — 5) Eine ganz verfehlte Deutung von *astvant-* MSL. *7.* 356.

• j. (, g.), p. **aspa-** m.; j., g. **'aspā-**, *aspī-* (?) f. 'Ross [1]; Rossstute': *ϑrāyō ⁺haiϑīm.ašavanō* .. *gāušča °pasča haomasča* Y. *11.* 1; 2; — ‖ *aniyahyā °pā* (APm.) *patiyānayam* "dem andern (Teil) liess ich Rosse herzubringen" Bh. *1.* 18; — *°pahe kəhrpa aurašahe* Yt. *8.* 18, *14.* 9; — *°pahe kəhrpa sāmahe* Yt. *8.* 21; *19.* 29; — *°påŋhō* .. *āsavō ravō.fraoϑəmanō* Yt. *17.* 12; — *aurvantō °pa* (als AP.) Yt. *10.* 42; — *°pa* (NP.) Yt. *10.* 20, Aog. *84*, Vyt. *29*; — *āsyaŋha* (sd.) *°paēibya* Y. *57.* 28; — *yō mąm* .. *°paēšu paiti parətata* (sd.) Yt. *5.* 50; *19.* 77; — *barəsaēšu paiti °panąm* Yt. *10.* 11; — *°panąmča srifa* Yt. *10.* 113; — *°pahe*.. *sparmaini* (sd.) Vyt. *35*; — *°pahe aojō* Yt. *19.* 68; *8.* 24; — *hazaŋrəm °panąm* V. *22.* 3, Yt. *9.* 3; Yt. *18.* 5 (wo *°pā*); —

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uta drvå °pəm +*isaiti* Aog. 82; — *ϑrisatəm upāzananąm* (Stverz.) *upāzōit °pahe aštraya* V. 4. 19, usw.; — *°paēča paiti vīraēča* Yt. 10. 101; — *°paēšu vīraēšu* Yt. 15. 53; — *°pa* (NP.) *hubarāna* (sd.) *raϑa hvazāna* Vyt. 48; — *āsušča °pō dərəzrasča* +*vāšō* Yt. 13. 52; — *gāuš vā °pahe varəsa* (sd.) Vd. 3; 8, N. 58; — +*tūirya payå* (sd.) . . *°payāatča* +*xarayāatča* N. 67; — *°payå* (GS.) *paurvō.azyå* (sd.) *arəjō* N. 85; — *°pō arša* (sd.) Yt. 14. 31, 39, 16. 10; — *°pahe paiti aršnō* (sd.) *aγryehe* V. 9. 37; 14. 11; — *satəm °panąm aršnąm* Yt. 5. 21; V. 22. 20; — *°pa* (ISf.) *daēnu* (sd.) *arəjō* "um den Preis für eine Rossstute" V. 7. 42; — *hazaŋrəm °panąm* (GPf.) *daēnunąm* (sd.) *paiti.puϑranąm* A. 3. 9; — *°pō aγryō.təmō daŋhve varəmanō* +*ašta gavąm azinąm arəjō* "das edelste Ross aus der Auslese eines Landes hat den Wert von acht trächtigen Kühen" F. 3 h. [N. 37: lies *barō.aspō*.]

KompA.²), E.; Ableit. — ai. *áśva-* m., *áśvā-* f.; mp. *asp*. — Pü.: *asp*. S. noch zu *sparman-*. — ¹) Unter den *staora-* (sd.) das zweitwertvollste Tier. — ²) Vgl. auch +*asbāray-*.

• p. **aspaᶜčanah-** m. EN. eines vornehmen Persers unter *Darius I.*, Ἀσπαϑίνης: *°nā* (NS.) *vaϑᵉabara* (sd.) D. 9.

Eig. 'nach Rossen Verlangen tragend'.

• j. **aspa-əhad-** Adj. 'Rosse an-, überfallend': *ažiš °əhādō* (NS.)¹) Aog. 78.

Pü.: *asp ōpār*²). — ¹) Them. — ²) Wie zu *aspō.gar-*.

• j. **a-spąn-** Adj. 'nutzbringend': *°pənāča* (als APm.) *yəvīnō* Y. 42. 2; — *fšaonīm vąϑwąm* . . +*°panāča*¹) *yəvīnō yazamaide* S. 2. 7; — *fšaonibya* (sd.) *vąϑwābya* +*°panibya*¹)²) *yaonibya* S. 1. 7.

Zum V. *sav-* mit ¹*a°*; vgl. IF. 10. 195. — Pü.: *awzūnīk*, Sü.: *upacitiḥ*. — ¹) So NA. zu Yt. 2. 3, 8 mit F 1; dagegen zu S. *aspin°*. Die Hds. schwanken. — ²) ID.; vgl. zF. *qzaŋhibyō*, *zaošyantibyō*, § 381.

• j. **aspaya-**¹), *aspya-* Adj. (fem. *°yā-*) 1) 'vom Ross herrührend, equinus': *°paēm*¹) *varəsəm* Yt. 14. 31, 16. 10; — *°payanąmča payaŋhąm* V. 5. 52. 2) 'aus Rossen bestehend': *°payąm īštīm °payąm vąϑwąm* Yt. 8. 19.

KompA. — Ableit. aus *aspa-*. — ai. *aśviyá-*, *áśrya-* Adj. — Pü.: *i asp*. — ¹) Statt *°piya-* geschr., vgl. Var.; § 268. 11, 23.

• j. **aspa.vīra-gan-** Adj. 'auf Ross und Mann (Reiter) einschlagend': +*haϑra.taršta ϑrāŋhayete* (sd.) *uvaya °raja* Yt. 10. 101.

Komp. mit AD. (*aspa.vīra*) im 1. Glied; Bthl. BB. 13. 57, § 265. 6.

• j. ¹**aspā-** f.: s. unter *aspa-*.

• g. ²**a-spā-** n. 'Unglück, Leid': *yōi vaŋhāuš vaēdənā* (sd.) *manaŋhō səŋhūš raēxənå °spəncīt* (AP.)¹) *sādrācīt čaxrayō* (sd.) *usəurū* Y. 34. 7; — *yə̄ nə̄ usə̄n* (sd.) *cōrət spəncā °spəncā* (AP.)¹) Y. 45. 9.

Pü. (dRn.): *pa asānīh*²), Sü.: *samādhānatve*²); *ōi i anāsān*, Sü.: *asamādhāninaḥ*. — ¹) zF. (nach der *a*-Dekl.) s. § 229. 2 b. — ²) Nach der Variante *spəncā*.

• j. **aspāyaoδa-** Adj. 'zu Ross (oder um Rosse?) kämpfend', Beiname¹) des *Zairivaray*: *°δō zairi.vairiš* Yt. 5. 112, 117 (hier eingeschoben).

Komp.: *aspa-*+*āⁱyaoδa-* m. 'Kampf', zum V. *yaod-*; ai. vgl. *āyodhana-* n. 'Kampf. — ¹) Anders Justi NB. 46 a.

j. *aspən°*: s. unter *aspan-*.

• j. **aspərəna-** m. Name einer Münze*): *°nō* F. 7; — *duye hazaŋrahe °nąm nidaδat* Vd. 6.

*) Geiger OK. 397 leugnet das Vorhandensein gemünzten Gelds für die spätawestische Zeit ohne hinreichenden Grund. Das Wort *asp°* wird dabei überhaupt nicht berücksichtigt. Vgl. West SBE. 5. 241.

KompA. — Et.? — Pü.: *drahm* (wozu Hbm. AGr. 1. 145, West SBE. 18. 180); s. noch Komp.

• j. **a-spərənah-** n. 1) 'Vollständigkeit': *°nō vastrahe* N. 91, +96¹); — *nōit °nō vastrahe* N. 96. 2) 'Integrität': *katārəm* +*āϑrava aϑaurunəm vā parayat gaēϑanąm vā °nō avat? gaēϑanąm °nō avōit* "Soll ein Priester auf Priesterdienst aus (dem Haus) gehen oder soll er für die Integrität seines Hausstands sorgen? Er soll für . . sorgen." N. 3²).

KompE. — Zu einer ar. Basis *spar-*; s. dazu Hbm. PSt. 73, AGr. 1. 239. — Pü. (zu 1): *ōsparīk*, *ōspurīk*, (zu 2): *ōspurīkīh*. — ¹) Hds. *aspkərəntō*. — ²) Vgl. die PüErl. zSt.: *ast ētar paδtāk ku xᵛāstak sardārīh vēh ku ēhrpatistān kartan*.

• j. **aspərənō.maza-** Adj. 'durch Verpfändung eines *Asp.* geschlossen', von Verträgen: *hō upa.mərətō* (sd.) *hāu °zō* V. 4. 48.

Eig. 'wobei Verpfändung eines *Asp.* stattfindet', sva. *zastāmaršta-*, sd. — Vgl. *aspərənō.mazah-*. — Pü.: *aspuran masāk*.

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• j. **aspərənō.mazah-** Adj. 'was den Pfandwert eines *Asp.* hat': *nōit.. °zō* (ASn.) *nōit avačinō.mazō* (sd.) V. 5.60.
Vgl. *aspərənō.maza-*. — Pü.: *aspuran masāk*, erl.: *čigōn drahm 1*.

• j. **aspərəzō.dāᵗtəma-** Adj. 'der am meisten Fürsorge anwendet, Sorge trägt um —' (Dat.): *yōi ⁺aŋhən nərəbyō ašavabyō ayaptō.dātəmasča °masča* (statt NPm.) "die den Gläubigen am meisten Almosen spenden und am besten für sie sorgen" P. 49.
**a-spərəzā-* f., zum V. *sparəz-*. — Pü.: *akōšišn dātārtum*; vgl. zu *sparəz-*.

• j. **aspō.kəhrp-** 1) f. 'Rossgestalt': *bāδa vairīm ačaraiti °pąm* (AS.?)[1] *ašaonīm* Yt. 8.8[2]. 2) Adj. 'rossgestaltig': *°pąm* (ASf.)[1] *āpəm* Yt. 2.12; — *apąm .. ⁺°pąm*[3] (GPf.) N. 47.
Pü.: fehlt. — 1) Nach der *ā*-Dekl., § 387. — 2) Vgl. dazu Yt. 8.46. — 3) Das Wort ist zT. in Pahlv.-Buchst. geschrieben.

• j. **aspō.gar-** Adj. 'Rosse verschlingend': *ažīm .. yim °garəm nərəgarəm* Y. 9.11.
Pü.: *asp ōpār*.

• j. **aspō.staoyah-** Adj. (fem. *°yehī-*) 'stärker, umfangreicher als ein Pferd, Pferdeleib'[1]: *xå °yehīš apąm* Yt. 8.5, 42; — *srīra vā aŋhən bāzava auruša °yehīš*[2] Yt. 5.7.
Vgl. *gāustavah-* und mp. *asp zahāk* Bd. 21.6. — 1) Falsch ZDMG. 34. 717 (und jetzt wieder SBerlAW. 35. 773). — 2) Das Wort scheint aus Yt. 8.5 herübergenommen zu sein; man verlangte *°yaŋha* (NDm.) oder *°yaŋhō* (NPm.). Oder gehört die Form zu § 231. 2?

• j. **aspō.stāna-** m., **°stānay-** m. 'Pferdestall': *yezića aēša gaδwa °naēšva frajasāt* V. 15.26[1]; — *yō aētəm °nəm uzdasta yeŋhā vō aēšō °niš aŋhat* V. 15.27[1].
ai. *aśvasthāna-* n., mp. (Pü.) *aspastān*, arm. LW. *aspastan*. — 1) zSt. s. unter *ustrō.stāna-*.

j. *aspin°*: s. unter *aspan-*.

j. *aspkərəntō* N. 96: lies *aspərənō*.

• j. **aspya.payah-** n. 'Pferdemilch': *dahmō hurąm* (sd.) *xᵛaraiti maδō ⁺°yaŋhō*[1] N. 30.
Pü.: *šakar .. maδ ān ānča asp pēm* ".. Wein ist das und zwar aus Pferdemilch". — 1) So T.

• p. **⁺asbāray-** Adj. 'der auf einem Ross reitet, beritten': *hauv .. hadā kamnaibiš °ribiš ašiyavaʰ* ".. mit wenigen Berittenen.." Bh. 3.11; 7, 2. 1, 13.
Durch Haplol. aus **aspa-bāray-*[1]; § 76 aE., 306, Hbm. ZDMG. 36. 133, AGr. 1. 109, Foy KZ. 35. 19, Bgm. Grdr.² 1. 858, 860. (Falsch WZKM. 8. 182.) — mp. *aswār*, np. *suvār*. — 1) Vgl. Justi GIrPh. 2. 405, NB. 45, 142.

• g. **(asna-)**, j. **(āsna-)** Adj. 'nahe', nur LS. und AbS. als Adv. 1) LS. 'nahe, in der Nähe': *āsnaēča .. dūraēča* Yt. 17.2; — *snaiδiš asne niγmatəm* H. 2.2; 20; — mit Abl.: *asne vaγδanāt* "in der Nähe des Kopfs" P. 21. 2) AbS. 'von nahe': *asnāt .. dūrāt* (sd.) Y. 45.1; — *asnāatča jasəntəm dūrāatča* Vyt. 59; H. 2.13.
KompA. (*asnaē°*). — Aus ar. **ā-zd-na-*, PPfP. zum V. ²*had-*; s. ai. *āsanna-* Adj. 'nahe'; Bthl. IF. 5. 367; § 25, 43. — Vgl. *nazdišta-*. — Pü.: *pa nazdik, hač nazdīk*.

• j. **asnaē-raēša-** Adj. 'in der Nähe Wunden beibringend, verwundend': *°šō* (näml. ist der Hund) *yaδa vaēsō* V. 13.46; — *°šō yaδa jahika* V. 13.48.
Bed. unsicher. — Pü.: *hač nazdīk rēš*, erl.: *apāč vičirēt*.

• g. **asnāt**, j. **asnāat-ča** Adv.: s. *asna-*.
j, g. *asnāatča* (Abl.), *asne* (Lok.), *asnąm*, *asni*: s. *asna-* und *azan-*.

• j. **asne** Adv.: s. *asna-*.
KompA. (*asnaē°*).

• j. **asnya-** Adj. 'auf den Tag bezüglich': *°yehe pascaēta anyehe raδwō* "im nächstfolgenden Tagesabschnitt" V. 7.4. A) m. Name der Gottheiten der fünf Tagesabteilungen*) und der entsprechenden Gebete: *°ya ašavana ašahe ratavō* Y. 2.3; 17; — *°yaēibyō ašahe ratubyō* Y. 1.3; — *raδwąm ayaranąmča °yanąmča* Y. 1.17.
*) Ihre Namen in den *Gāhs*, in Y. 1. 3—7 und sonst. S. auch Dst. ZA. 1. 25, West SBE. 37. 95, 184, Bd. 25.9, Blochet RHR. 31. 106 und und zu den einzelnen Namen.
Ableit. aus *azan-*, § 33. 1. — Pü. (zu A): transskr., Sü.: *ahaḥpunyaguravaḥ*; (zu V. 7): *hač nazdīk* (Verwechslung mit *asna-*).

• j. **asnvant-** m. Name eines Bergs oder Gebirgs*): *ahmat hača garayō fraoxšyąn.. °vāsča* Yt. 19.5; — *°vantəm gairīm mazdaδātəm* S. 2.9; — *°vantahe*[1] *garōiš mazdaδātahe* Ny. 5.5.
*) Nach Bd. 12. 26 in *Ātūrpātakān*. S. noch Bd. 17.7: *pa asnvand kōf ātur i vušasp apē ō dāt gās nišast*. Vgl. ferner Dst. ZA. 1. 154.
D. i. *asnuᵛant-*, § 268. 12. Eig. Bed.? — 1) Them.

• j., p. **asman-** m.: s. unter *asan-*.

• j. **asmana-** Adj. 'steinern': *°na* (ND.) *hāvana* Vr. 12.5; 11.2, Y. 22.2, V. 14.10; — *°naēibya hāvanaēibya* Vr. 10.2.
Ableit. aus *asman-*. — Pü.: *asīmēn* 'silbern'; durch den Anklang veranlasst; falsch Dst.

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ZA. *2*. 179; s. dazu HEHN Kulturpfl.⁶ 548, NÖLDEKE SWienAW. *126*. 12. 45.

• j. **asmaniva-** n., Plur. Bezeichnung gewisser Teile des (tierischen) Unterleibs[1]: *hazaŋrəm anumayanąm frāvinuyāṯ vīspanąm̆ča aētaēšąm pasvąm °vå* (AP.) *zaoϑra āϑre .. frabarōiṯ bǝzva aiwyō .. frabarōiṯ* ".. und von all diesen Tieren soll man die *A.* sammt *Z.* dem Feuer.. darbringen, die Vorderfüsse aber soll man den .. Wassern darbringen" V. *18*. 70.

Eig. Adj. *asmanᵗiva-*, Ableit. aus **asman-*, Bed.? — [1]) PüZ. fügt hinzu: *yaṯ antarə vərəδka as *marəja* (sd.). Nach Sl. *11*. 4 gebührt dem Feuer das Herz des Opfertiers.

j. *asməmə* N. *103*: lies *aēsməm*.

• j. **asmō.xᵛanvant-**[1]) m. EN. eines Gläubigen: *ahe narš ašaonō .. yō asmō.xᵛanvå*[1]) *nąma* Yt. *1*. 30; —⁺*asmō.xᵛanvatō*[1]) *ašaonō* Yt. *13*. 96; —⁺*ašnō.xᵛanvatō*[1]) *ašaonō* Yt. *13*. 96.

Vgl. SBE. *47*. 165. — [1]) Der Mann hiess im Nom. zunächst **asma xᵛanvå*, d. i. 'lichter Himmel'; der regelrechte Gen. dazu ist *ašnō xᵛanvatō* Yt. *13*. 96 2. Stelle. Aus **asma xᵛanvå* entstand, indem das Nominativ-*a* durch das Kompositions-*ō* ersetzt wurde, *asmō.xᵛanvå* Yt. *1*. 30, dem dann als neuer Gen. *asmō.xᵛanvatō* Yt. *13*. 96 1. Stelle zur Seite trat. Der Kompilator von Yt. *13* hat zwei Männer draus gemacht. NA. trennt fälschlich.

• j. **a-svar-** : *°sūr-* n. 'Morgendunkel, -dämmerung': *°sūiri* (LS.) *sūirīm isəmnō* "im Morgendunkel sich das Morgenmahl suchend" Yt. *14*. 20.

Eig. 'was bis zum Morgen hin reicht'[1]). — Npü.: *tā u sadamatī*. — Vgl. zu *axšapan-* und BÖHTLINGK BSächsGW. *51*. 49 zu ai. *ātamas-*.

• j. **a-sraoša-** 1) m. 'Ungehorsam' (nur Ableit.) 2) Adj. 'ungehorsam': *vīspe adərətō.ṯkaēšō* (sd.) *yō °šō*[1]) *vīspe °šō*[1]) [*yō*] *anašavanō* ".. alle die (dem Lehrer) ungehorsam sind, sind Glaubensfeinde" V. *16*. 18.

Ableit. — mp. (Pü.) *asrōš*, erl.: *kušān xᵛatāδ pa xᵛatāδ nē dāšt bavēt*. — [1]) Statt NP.

• j. **asraošya-** Adj. (fem. *°yā-*) 'ungehorsam, unbotmässig (gegenüber Gott)': *nōiṯ zī āš °yanąm tanunąm ašahe .. ⁺vīδāiti* P. *15*.

Ableit. aus *asraoša-* m.; s. WH. Gr.² § *1212* c. — Pü.: *asrōš*.

j. *zyu asrasčintəm* N. *68*: lies *zī ava.srasčintąm*.

• j. **a-srāvayaṯ.gāϑā-**[1]) Adj. (mask. *°ϑa-*) 'die *Gāϑās* nicht aufsagend, rezitirend': *⁺mā dahmō °ϑō* Yt. *5*. 92; — *ašavō °ϑō* Yt. *8*. 59; — *duš.xratūm .. ⁺°ϑąm* Aog. *81* D [2]).

Pü.: *asrūt gāsān*. — [1]) Vgl. *asrāvayō gāϑå* N. *41*. — [2]) Hds. *aϑr°*; vgl. N. *104*.

• j. **a-srāvayant-** Adj. 'nicht vortragend, aufsagend, rezitirend'; a) mit Akk.: *yō gāϑå* (NS.) *°yō naēməm yārə.drājō* "wer die *G.* ein halbes Jahr lang nicht aufsagt" N. *44*; *41–45*⁶. b) ohne Obj. '(die vorgeschriebenen Gebete) nicht sprechend': *yō saēte haurvąm tarasča xšapanəm ayazəmnō °yō amarō* V. *18*. 5; — *⁺frasrāvayō ratufriš nōiṯ ⁺°yō*[1]) N. *104*.

Vgl. *asrāvayaṯ.gāϑā-*. — Pü.: *asrūtār, kē gāsān nē srāyēt* oder *yazēt, pa afrāč srāyišn*. — [1]) Hds. *aϑrāv°*; die Echtheit der hds. Lesung ist wenigstens nicht wahrscheinlich; doch s. Aog. *81* D.

• j. ⁺**a-srāvayamna-**[1]) Adj. 'was nicht aufgesagt, rezitirt wird': *°nāṯ paiti ahunaṯ vairyāṯ* "ohne dass der *AhV.* rezitirt wird" N. *68*.

Pü.: *pa asrāyišn*. — [1]) So T; Ausg. *āsr°*.

j. *asriti* N. *11*: lies *nisriti*.

• j. ⁺**asrū.azan-**[1]) Adj. 'Tränen (treibend sva.) vergiessend': *°zānō* (NP.) *hištənte anu.zafanō* (sd.) *takahe* Yt. *10*. 38.

**asrav-* n. 'Träne'; ai. *áśrav-* n., np. *ars*. — **azan-*, *an-* Part. zum V. *az-*; s. BTHL. IF. *10*. 195. — [1]) NA. trennt; s. ebd.

• j. ¹**a-sruta-** Adj. (fem. *°tā-*) 'nicht gehört, nicht hörbar': *yō .. paitištanti* (sd.) *anyō vā hē dahmō srutå gāϑå daδāiti ⁺ratufriš °tå daδāiti* (*aratufriš*) "wenn einer.., und ein andrer *D.* die *Gāϑās* für ihn hörbar vorträgt[1]), so ist er *r.*; wenn er sie nicht hörbar vorträgt[1]), ist er *ar.*" N. *25*. *asrutəm* als Absol. sbes.

ai. *aśruta-* Adj. — Pü.: *asrūt*. — [1]) So laut (leis), dass er sie hören (nicht hören) kann.

• j. ²**aˈsruta-** m. EN. eines Gläubigen: *fraturå* (sd.) *°tå* (GD.) *baēšatasturå ašaonå* Yt. *13*. 125.

Eig. 'berühmt'. — Vgl. lat. *inclutus*.

• j. **a-srutay-** f. 'Nichtzugehörbringen, Unterlassen des Vortrags': *nōiṯ gāϑanąm °sruiti āstryeiti* N. *30*; *30*.

ai. *áśrutay-* f. 'Nichthören'. — Pü.: *gāsān pa asrāyišnīh*.

• j. **a-srutəm** Absol. 'mit Nichtzugehörbringen, Auslassen beim Vortrag': *⁺δyəmčiṯ ava vāčim gāϑanąm asr° paiti.barō aratufriš* "wenn er jedoch beim Darbringen

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(des Brennholzes) auch nur ein Wort der *G.* auslässt[1], wird er *ar.*" N. *103*.

Zum V. *srav-*. — Die Urtypen sind ASm. aus *t*-Stämmen (Nom. ag.), vgl. ai. °*ü-*, °*dhṛt-*, °*smṛt-*, °*śrut-*; so *upaētəm*, *dərətəm*, *asrutəm* ua. Durch die Gleichheit dieser Form mit dem ASm. des PPfP. auf *ta-* (vom Wortakzent abgesehen) sind in der Folge Bildungen wie *kvastəm*, *aiwi.druxtəm* ua. ins Leben gerufen worden. — Pü.: *pa asrāyišn*. — 1) Wörtl. 'unum .. verbum .. omittendo offerens'.

• j. **a-srut.gaoša-** Adj. 'der nicht hörende Ohren hat, ohne Gehör, taub': °*šō vā afravaočō vā* N. *14*.

Pü.: +*axšnavāk gōšīk rāδ*, erl.: *karrīh rāδ*.

• g. **a-surunvant-** Adj. 'unbelehrt, nicht-eingeweiht'[1]: *surunvatasčā* (sd.) °*vatasčā* (AP.) Y. *35*. 4.

Pü.: fehlt; Sü.: *aśrutavān*. — 1) Vgl. zu *vīdvah-*.

• j., g. **a-sruštay-** f. 'Ungehorsam': *vainīt ahmi nmāne sraošō* °*tīm* Y. *60*. 5; — *sraošahe* .. °*tōiš* Y. *10*. 16; — °*tōe* Yt. 2. 12 (?); — *yō δwat mazdā* °*tīm* .. *yazāi* (sd.) *apā* Y. *33*. 4; — *yōi* °*tōiš pərənånhō* .. "die, des Ungehorsams voll, .." Y. *44*. 13; — *at tū mōi nōit* °*tā pairyaoγžā* "da befahlst du mir, nicht ohne dass ich gehorchte" Y. *43*. 12[1].

Vgl. *sraoša-*. — ai. *śruṣṭáy-* f.; mp. *asrušt(ak)* Adj. — Pü. (zu j.): *asrušt*, (zu g.): *anigōšītār*, °*tārīh*. — 1) zAusdr. s. BTHL. IF. *9*. 256.

• j. **az-** V. 'agere'. Praes. 2 *aza-*, 26 (Pass.) *azya-*. — Inf. °*aštayaēča*.

1) 'treiben, wegtreiben, wegschleppen' (Vieh und Gefangene als Kriegsbeute): *jvō gąm* +*varətąm* (sd.) *azaite* V. *5*. 37; — *yā* (*gāuš*) *varəta* (sd.) *azimna* (Pass.) Yt. *10*. 86; — *kaδa nō fraourvaēsayāiti* .. *drujō vaēsmənda azəmnąm* (APm.) "wann wird er uns, die zur Wohnung der *Dr.* hinweggetriebenen (Rinder) .." Yt. *10*. 86; — *yat* .. *uta hē vanta azāni* "und (dass) ich seine beiden Frauen (als Beute) wegführe" Yt. 5. 34. 2) '(praelium) agere': *yōi* .. *dānubyō azən pəšanå* (sd.) Yt. *13*. 37; — *yat azāni pəšana* (sd.) *daršinikahe* Yt. *9*. 30; 30². 3) '(einen Weg) entlang ziehen', Akt. und Med.: *yat bā paiti* .. *nāirikača apərənāyūkasča varaiδīm* (sd.) *pantąm azōit* V. *3*. 11; — *gāuš* .. *varaiδīm* (sd.) *pantąm azaite* Yt. *10*. 38. 4 a) Akt. '(als Strafe, Busse) auferlegen', b) Med. 'auferlegt bekommen, auf sich zu nehmen haben': a) *tūiryehe δrī vā azaiti* .. *aštraya* "beim vierten bestimmt man ihm drei mit der Peitsche" P. *9*. b) *kat aētahe paiti varšta šyaoδna čikiδwå azaēta* "was hat er dafür, wenn er sich was er getan überlegt hat, (als Busse) auf sich zu nehmen?" V. *18*. 68; — *yezi azāite* "wenn er (die Busse) auf sich nimmt" V. *18*. 76; 76.

mit *ava* 'herzuführen': *yaδa yat* .. *haēnąm avazōit*[1] .. *avi vīsō* V. *18*. 12.

mit *ā* dnwS. 4 a: *yezi nōit paiti.baraiti* +*δrī vā āzāiti ayarə.drājō* (sd.) *vā vāstryāt* N. *69*; *42*, *43*, *83*, *109*[2].

mit *upa* 1) 'hinzubringen': *yat bāδa upāzaiti*[3] .. *haomahe* .. *dasvarə baēšazəm* "wo man .. hinzubringt .." Y. *10*. 7; — *upāštayaēča* (s. bes.). 2) Akt. '(als Strafe, Busse) auferlegen, bestimmen': *aētahe paiti pəšō.tanuye duye saite upāzanąnąm upāzōit aspahe aštraya* "dafür bestimme man ihm, der ein *pəšō.tanū* (sd.) ist, 200 Strafen (d. i. Hiebe) mit der Pferdepeitsche" V. *4*. 20[4]; usw.[5].

mit *paiti* und *ā* dnwS. 4 a: *yezi nōit* +*δrī vā paiti āzaiti ayarə.drājō* (sd.) *vā vāstryāt* N. *69*.

mit *para* 'wegtreiben, wegbringen': *yaδa yat* .. *para gąm azōit varətąm* (sd.) V. *18*. 12; — *tå āpəm parāzənti* Yt. *13*. 68.

ai. *ájati*, *ajyáte*. — Pü.: *rawēnītan*; s. noch No. 2, 3, 5. — 1) § *268*. 3, vgl. Var. L 4 hat *ava azōit*. — 2) Pü.: s. unter *ayarə.drājah-*. — 3) Pü.: *apar apākēnēnd*, Sü.: *apaśleṣayanti*. — 4) Pü.: *pa ān i ōi tanāpuhrakānīh 200 pa apar žanišnīh apar žanišn asp aštr*. — 5) Stverz. unter *upāzana-*.

• j. **a-zaoša-** m. 'Nichtwille, Nichtabsicht': *yezi zaoša yezi* °*ša* (IS.) "sei es absichtlich, sei es unabsichtlich" Y. *1*. 21.

Pü.: *adōšišnīh*.

• j., g. **azan-** : *asn-*[1] n. 'Tag', im Gegens. zur Nacht: *paiti* °*sni paiti xšafne* Yt. *1*. 9, G. *3*. 7; Yt. *1*. 16, V. *4*. 1; — *paiti* °*sne*[2] *paiti xšafne* V. *4*. 45; — °*snāatča*[2] *xšafnāatča* Yt. 5. 15; — *maiδyāi* °*snąmča xšafnąmča* V. 4. 45; +N. *4*, Y. *62*. 5 Gl.; — *naēme* °*ne*[2] .. *naēme xšafne* V. *4*. 45. a) gAw. GP. mit *uxšan-* (sd.): *raočå x*ᵛ*əng* °*snąm uxšā aēuruš* Y. *50*. 10; — *kadā mazdā yōi uxšānō* °*snąm* .. *frārəntē* Y. *46*. 3.

Ableit. — ai. *áhnām* usw. (NS. *áhar*). — Pü.: *rōč*. — 1) § *33*. 1. Doch beruht der Ansatz *azan-* lediglich auf dem ai. *áhan-*. — 2) Them.

• j. **a-zarəma-** Adj. (fem. °*mā-*) 'nicht

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abnehmend' (an Stärke, von der Stimme): *frā staotəm vačō yesnīm °mya* (ISf.) *vača mruyå* FrW. *1*. 1.

**zarəma-* m. 'Verkommen', zum ai. V. *jīryati*; s. zu *zairina-*.

• j. **a-zarəšant-** Adj. 'nicht alternd': *yat kərənavan .. ahūm °šəntəm* Yt. *19*. 11; — *θwat vīspō aŋhuš .. +°šō*[1] F. *3* h; Vyt. *45*[1].

PrAorA. zum ai. V. *jīryati* 'altert'; s. unter *zairina-*. (Zum Verhältnis von *a-zarəš-ant-* zu ai. *jāriṣ-uḥ* s. BTHL. IF. *7*. 70; falsch JSCHMIDT Plur. 386.) — Pü.: *azarmān*. — [1] Hds. *°sō*.

j. *azarəm* N. *92*: lies *aδarəm*.

• j. **a-zāta-** Adj. (fem. *°tā-*) '(noch) nicht geboren' sva. '(noch) zu gebären, künftig': *hātąmča aŋhušąmča zātanąmča °tanąmča ašaonąm* Y. *65*. 6; — *irīriθušąm .. jvantąm .. narąm °tanąm frašō.čarəθrąm saošyantąm* Y. *24*. 5; Yt. *13*. 17, *19*. 22; — *yat asti airyanąm dahyunąm zātanąm °tanąmča* (GPf.) ".. den jetzigen und den künftigen" Yt. *19*. 56.

ai. *ajāta-* Adj., mp. (Pü.) *azāt*.

g. *azāθā* Y. *50*. 7: s. *zā-*.

j. *azānō* Yt. *14*. 38: lies *asrū.az°*.

• g. **+a-zē**[1] Inf. 'vorzugehen gegen – (Akk.), anzugreifen'[2]: *+uzirəidyāi a° sarədanå* (sd.) *sīnghahyā* Y. *43*. 14.

Zum V. *zā-*. — Pü.: *rawān*. — [1] NA. *azəm* [3]), s. aber GDN. KZ. *30*. 332. — [2] GDN. a. O.: "Jedenfalls bedeutet das Verbum 'kommen', wie die P.V. unser *azē* übersetzt". Falsch; *rawān* bedeutet 'gehend'! — [3] Wonach Sü.: *mahyam*.

• j. **azəm**, g. **azēm**, p. **adam** NS. Pron. 1. Pers. 'ich'. Es wird gesetzt 1) wenn auf dem Subjekt ein besonderer Nachdruck liegt; a) bei Gegenüberstellung: ‖ *naiy °dam naimaiy taumā* Bh. *4*. 12; — ‖ *imaᵗ stānam* (sd.) *hauv niyaštāyaᵗ kaⁿtanaiy .. pasāvaᵗ °dam niyaštāyam ..* X. 7. 3; — *aθa mainyete duš.xᵛarənå .. āat azəm manya ..* Yt. *10*. 105 f.; — *°zīm tōi āiš +pouruyē fravōivīdē* (sd.) *vīspēng anyēng ..* Y. *44*. 11; — *yaθa °zəm avata vərəθra hačāne yaθa vīspe +anye aire* Yt. *5*. 69; — *bərəjayānti tē .. strīušča måŋhəmča .. °zəmča hē bərəjaēm yō daδvå ahurō mazdå* V. 7. 52[1]; — *8 manā taumāyā ** paruvam xšāyaθiyā āhaⁿ °dam navamaᵗ* Bh. *1*. 4; — *aθā aθā čōit* (sd.) *ahurō .. čōit zaraθuštrō .. aθā +°zəmčit yō mazdayasnō .. vīmruyē* Y. *12*. 6[1]; Vr. *11*. 19[1]; — *yaθa avat hvarəxšaētəm .. avaθa °zəmčit ..* Yt. *10*. 118; — ‖ *vasiy aniyaščiy naibam* (sd.) *tyaᵗ adam akunavam utamaiy tyaᵗ pitā akunauš* X. *1*. 3; — ‖ *kaščiy naiy adaršnauš* (sd.) *čiščiy .. θastanaiy pariy gaumātam .. yātā °dam arasam* "keiner .., bis ich kam" Bh. *1*. 13; — *yaθa °zəm taurvayeni vīspe daēvō .. yat mąm naēčiš taurvayāt nōit daēvō ..* Yt. *1*. 6; 6; — *kō mąm stavāt .. kahmāi °zəm upaŋhačayeni* Yt. 5. 8; *8*. 15, *10*. 108–110[4], *14*. 47, *15*. 56(?). b) sonst: *°zəmčīt ahyā .. θwąm mīrəhī paourvīm vaēdəm* (sd.) Y. *29*. 10; — *hāvanānəm āstāya °zəm*[2] *vīsāi* (sd.) Vr. *3*. 1; 1[6 2]; — ‖ *aᵘuraᵗmazdā yaθā avainaᵗ imām būmim +yaudaⁿtim* (sd.) *pasāvaᵗdim manā frābaraᵗ mām xšāyaθiyam akunauš °dam xšāyaθiyaᵗ amiy* "als *AhM.* .. sah, da hat er sie mir übergeben, mich hat er zum König gemacht, ich bin König" D. *6*. 4; — *mąm daθat ahurō mazdå .. mana raya .. pasvasča .. vīčarənta .. °zəm bōit .. tā nipayemi* Yt. 5. 89. 2) ‖ wenn der Satz nur aus dem Subjekt und einem nominalen Praedikat besteht (DBR. VglS. *3*. 11): *°dam kūruš xšāyaθiyaᵗ haxāmanišiyaᵗ* K.; Bh. *1*. 1, D. 5. 1, *6*. 2, *12*, *18*, *19*, X. *1*. 2, Am. 2, Ao. *1*. 2. 3) vor einem attributiven Relativ(satz): *pairi dim tanava °zəm yō ahurō mazdå* Y. *19*. 7; 6, Y. *71*. 15; — *aδa °zəm yō ahurō mazdå urvarå baēšazå uzbarəm* V. 20. 4; *1*. 2, 2. 2, *3*. 6, 5. 17 f.[6], 20, *13*. 39[2], *18*. 29, Yt. 5. 6, *8*. 25, *12*. 4, P. *28*, *38*, FrW. *4*. 2, Nik. 2; — *°zəm yō ahurō mazdå °zəm yō dāta vaŋhvąm yasə tat nmānəm ākərənəm .. uzayeni ..* V. 22. 1; — *nava ahmi pəšō.sārō °zəm yō haomō ..* Y. *11*. 3; — *haxšaya °zəmčit yō zaraθuštrō ..* Y. *8*. 7; — s. noch V. 7. 52, Y. *12*. 7, Vr. *11*. 19 unter 1 a. 4) sonst beliebig: *°zəm tāiš θwā fraxšnī* (sd.) *avāmī mazdā ..* Y. *44*. 7[3]; — *°zəm bā tē ahmi yum .. yā hava daēna* H. 2. 11; — *kō narə ahī yim °zəm .. sraēštəm dādarəsa ..?* *āat mē aēm paityaoxta .. °zəm ahmi .. haomō* Y. *9*. 1 f.; Yt. *10*. 54[2], *17*. 17; — *°zəm daδąm .. asō rāmō.dāitīm* (sd.) .. *yeδi zī °zəm nōit daiδyąm ..* V. *1*. 1; Yt. *8*. 50, 52, *13*. 11, *4*. 1, *18*. 1, 3; — *āat yat miθrəm .. fradaδąm °zəm spitama āat dim daδąm ..* Yt. *10*. 1; Vd. *8*, *12*; — *dazdi mē .. tat āyaptəm yaθa azāni .. uta °zəm nijanāni ..* Yt. *9*. 30 f.; 31[2]; — *avat āyaptəm dazdi mē .. yat bavāni aiwi.vanyå .. yaθa °zəm*

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nijanāni Yt. 5. 54; 18, 22[2], 26, 30, 42, 50, 54, 105, 117, 130, *9*.4, 9 f.[5], 18, 22, 26, *12*. 2, *14*. 58[3], *15*. 3, 28, 32, Vyt. 20[2], 21, *46*; — *daδāni tē.. hazanrəm .. uta tē °zəm āfrīnāni ..* V. 22. 4 f.; Yt. 5. 63; — *yat̰ mąm tura pazdayanta .. āat̰ °zəm tanūm aguze .. āat̰ mąm fraguzayanta ..* Yt. *17*. 55; 56; — *kuδa tē °zəm varəm kərənavāne* V. 2. 31; *19*. 12, 22. 6[2], Yt. *17*. 57; — *°zəm tē gaēδå frāδayeni °zəm .. °zəm* V. 2. 5; *21*. 6, 7, Vr. *3*. 7; — ‖ *vašnā a^h ura^h mazdāha^h °dam xšāyaδiya^h amiy .. °damšām xšāyaδiya^h āham* Bh. *1*. 5 f.; — *iyam gaumāta^h .. avaδā aδaha^h °dam bardiya^h amiy .. °dam xšāyaδiya^h amiy* Bh. b; c—j[12], *1*. 11, 13, 16[2], 2. 3, 5, 14, *3*. 5, 13, *4*. 2[9]; — *ima^h tya^h °dam akunavam vašnā a^h ura^h mazdāha^h āha^h .. pasāva^h yaδā xšāyaδiya^h abavam °dam 19 hamaranā akunavam vašnā a^h ura^h mazdāha^h °damšām ajanam utā 9 xšāyaδiyā agarbāyam* Bh. *4*. 2; — *pasāva^h °dam a^h ura^h mazdām patiyāvahaiy a^h ura^h mazdāmaiy upastām abara^h .. avaδā °dam .. gaumātam .. avājanam .. avadašim avājanam xšaδ^r amšim °dam adīnam vašnā a^h ura^h mazdāha^h °dam xšāyaδiya^h abavam a^h ura^h mazdā xšaδ^r am manā frābara^h* Bh. *1*. 13; 14[9]; — *°damšaiy utā nāham .. frājanam .. pasāva^h °dam .. uzmayāpatiy akunavam* Bh. 2. 13; — *pasāva^h šaiy °dam utā nāham .. frājanam .. pasāva^h šim .. uzmayāpatiy akunavam* Bh. 2. 14; — *°dam* (s. 1 b) *xšāyaδiya^h amiy vašnā a^h ura^h mazdāha^h °damšim +gāδavā niyašādayam tya^h šām °dam aδaham ava^h ..* D. *6*. 4; 3[2], 5, *4*. 3, *5*. 2, *17*. 3[3], Bh. *1*. 15, 16, 17[2], 18[3], 19[2], 2. 1[2], 2, 4, 6[2], 7, 9, 10, 11, 12[2], 13, Bh. *3*. 1, 2, 6, 8, 13, 14, *4*. 4, 6, 8, 12, 15, 18, *5*. 1[2], X. *1*. 3, *4*. 3 ‖. Die übrigen Sing.-Kasus des Pron. 1. Pers. s. unter [1]*ma-*. [Y. *43*. 14: lies *azə̄*; — Yt. *1*. 29: lies *zamarə*.]

ai. *ahám* 'ich'. — Pü.: *man*. — [1]) S. auch 3. — [2]) *azəm* etwa im Sinn des ai. *sá .. ahám*. — [3]) Dass im gAw. *azə̄m* gesetzt ist, noch dazu an der Spitze des Satzes, ohne dass eine der Bedingungen 1—3 vorliegt, erscheint mir auffällig.

• j. **azəmna-** Adj. (fem. *°nā-*), PPM.: s. *az-*.

• j. *^x yaaδa vā* **azō** *sčaēniš yaδa hus.pərəsō^x* N. *58*.

Pü.: fehlt.

• j., g. **azī-** fem. Adj. 'trächtig, tragend', von Kühen und Stuten[1]): *ašta +gavąm °zinąm arəjō* F. *3* h; — *gə̄uš paiti °zyå* "um eine trächtige Kuh" V. *9*. 37; — *mə̄ urvā gə̄uščā °zyå* "meine (des Stiers) Seele und die der trächtigen Kuh" Y. *29*. 5; — *yōi zī gə̄uš vərəzə̄nē* (sd.) *°zyå* Y. *34*. 14; — *ahmāi mīždəm hanəntē parāhūm* (sd.) *manə̄.vīštāiš* (sd.) *mat̰ vīspāiš gāvā °zī* (ND.) Y. *46*. 19; — *kaēibyō °zīm rānyō.skərəitīm* (sd.) *gąm tašō* Y. *44*. 6. A) von den mit Kühen verglichenen Wassern[2]): *apasčā vå °zīščā vå mātərąsčā vā agənyå* (sd.) Y. *38*. 5.

KompE. — ai. *ahí-* f. (LEUMANN EtWb. 30)[3]). — Pü.: *az*[4]), (zu Y. *38*): *aziš* (in Aw.-Buchst.) mit der Erl. *xašūk* 'Speichel', s. zu *maēkant-*; SüErl. (zu Y. *29*): *ajināmnī trivārṣikī gauḥ*. — [1]) N. *85*. — [2]) S. dazu GDN. VSt. *3*. 55. — [3]) S. noch MSL. *10*. 278. MILLS G. 421 ist mir undeutlich. — [4]) Im PPGl. mit *gāv* übersetzt.

• j. **azinaⁱvant-** Adj. 'wachsam, regsam'[1]): *taxmō urupa °vå* Yt. *15*. 11; — *taxməm urupi °vantəm* Yt. *19*. 28.

**a-zina-* m., sva. *zaēnah-*; vgl. *zaēnahvant-*. — [1]) *Tahmūraf* führt später den Beinamen *zīnāvand* (so bei richtiger Punktirung, d. i. mp. *zēnāvand*, womit *zaēnanhan-* übersetzt wird), der volkset. an *zīn* 'Waffe' angeschlossen wurde: *ān ki silāh i tamām dārad*. Vgl. WINDISCHMANN ZSt. 197, SP. Komm. *2*. 635, EA. *1*. 518, JUSTI NB. 320.

• j. **azimnō-**[1]) Adj. (fem. *°nā-*), PPM.: s. *az-*.

[1]) Statt **azyəmna-* geschr., § *268*. 21.

• j. **a-zgata-** Adj. 'mit dem keiner fertig werden kann, unbezwinglich': *°tō arəzyayå* (sd.) Yt. *13*. 107.

PFP. zum ai. V. *saghnóti*. — gr. vgl. ἄσχετος; BTHL. BB. *10*. 272; § *55*. 1, *209*. 11.

• g., p. **azdā** Adv. 'kund, gewiss': ‖ *kārahyā naiy a° abava^h tya^h ..* ".. wurde es dem Volk nicht kund, dass .." Bh. *1*. 10; — ‖ *adataiy a° bavātiy* D. *6*. 4[2]; — *kə̄ mōi pasə̄uš kə̄ mə̄ nā δrātā vistō anyō ašāt̰ δwat̰čā mazdā ahurā a° zūtā vahištāat̰čā manaŋhō* "von wem sonst weiss ich es gewiss, dass er auf meinen Ruf meine Tiere, dass er mich beschirmt, als von *A*. und von dir, o *MAh*., und von *VM*.?" Y. *50*. 1[1]).

ai. *addhā* Adv.; mp. *azd*, afγ. *zdą*; vgl. BTHL. IF. *9*. 279. — Pü.: *azdēn* (2SI.). — [1]) Wörtl.: 'Wer ist mir gewiss bekannt als ..'; s. zSt. BTHL. KZ. *28*. 16. Anders GDN. GIrPh. *2*. 52.

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• j. **aētaēšąm ratavō azdāi** N. *83*.
Pü.: *ōšānčī kē ratīh ē rawēnd ō kār.*

• j. **azdim** N. *28*: – ? –.
Pü.: fehlt.

j. *azdəbīš*, j., g. *azdibīš*: s. *ast-*.

• j. **+azdya-**[1] Adj. 'wohlgenährt, fett': *nōiṯ pasušča* (statt IS.) *bazda nōiṯ irišta* (sd.) (*nōiṯ*) *anazdya ratufriš abanta airišta* *+°ya*.. N. *56*; — *ratufriš +payəbiš* ..*+°yāišča anazdyāišča* .. *+pituš* .. *+°yāiš nōiṯ +anazdyāiš..snākənišča vīzušča*..*+°yāiš nōiṯ +anazdyāiš* N. *57*; — *ratufriš čarəmanąmča* .. *+°yanąm nōiṯ +anazdyanąm* (sd.) N. *58*.
KompE. — Zum ai. V. *médyati*. Vgl. ai. *medya-* Adj.[2]), nhd. *mast*. — Pü. (zu N. *56*): *anizār*, (sonst): *frapīh*.— [1]) Hds. (dRn.): *anadya, zyāišča, azyāiš*[2], *azyanąm*. S. aber Komp. — [2]) Wozu *azdya-*, mit *a* aus silb. Nasal, im Ablaut steht.

j. *azyanąm* N. *58*, *azyāiš* N. *57*: lies *azdy°*.

j. *azyāišča* N. *57*: lies *anazdyāišča*.

• j. **+a-zrazdā-**[1]) Adj. 'ungläubig': *vəhrkāi hizvąm dadāiti yō °dāi +mąθrəm čašte* "dem Wolf schenkt seine Zunge, wer den Ungläubigen das heilige Wort lehrt" N. *17*.
ai. vgl. *aśraddhá-* Adj. — Pü.: *aravāk dahišn*, erl.: *anēr*, (zu P. *7*): *ahramōy*. — [1]) So P. 7.

• j. **azrō.daδay-** Adj. (auch fem.) 'Jagd machend, auf Jagdbeute, Raub ausgehend': *jaθwō.tara* .. *yaθa vəhrkąm*[1]) *°daiδīm*[1]) *gaēθąm avi frapataiti* "todeswürdiger .. als die auf Raub ausgehende Wölfin, wenn sie ins Gehöft einbricht" V. *18*.45.
**azrā-* f., zum V. *az-*; gr. ἄγρα 'Jagd'. — **daδay-* Adj., zum V. *dā-*; ai. *dádhay-* Adj.; WH. Gr.[2] § *1155* e. — Pü.: *viškar dahišnīh*; s. dazu HBM. PSt. 30, 80. — [1]) Statt NS.

• j. *aš* Adv. 'sehr, viel'.
KompA. — Aus ar. **axš* (s. *maš* und BTHL. IF. *9*. 282). — gr. vgl. ἄγα°.

• j., g. **aš-** n. 'Auge', uzw. *daēv*ischer Wesen[1]); nur Du.: *taṯ drvatō drvatyåsča °ši* (AD.) .. *karəna +dvariθra zafarə* .. *paiti.urvaēštəm* (sd.) Yt. *11*.2; — *mā ząm vaēnōiṯ °šibya*[2]) Y. *9*.29; 29, Yt. *11*.5; — *yō ačištəm +vaēnaŋhē* (sd.) *aogədā gąm °šibyā*[2]) *hvarəčā* Y. *32*.10.
KompE. (*°aši-*). — ai. *akṣī*, *akṣibhyām*[2]); gr. ὀκταλλος (wozu BGM. Grdr.[2] *1*. 790). — Pü.: *aš* (ob Transskr.?). — [1]) Im Gegens. zu *dōiθra-*. — [2]) § *223* f.

• j., g. **¹aša-** n., nur Sing. 'Wahrheit, Recht' (nur Komp.).[1]) **A)** insbes. als dogmatischer Term. techn. '*Aša*', sehr oft, bes. im jAw., mit *vaŋhav-* oder *vahišta-* Adj. verb.; zuw. I)[2]) 'Inbegriff dessen, was wahr und recht ist, das *ahur*ische Reich der Wahrheit und seine Ordnung; heiliges, ewiges Recht, göttliche Ordnung'. 1) bes. im Gegensatz zu *drug-* (sd.); a) im **gAw.**: *aṯčā ahmāi varənāi.. nidātəm °šəm sūidyāi ṯkaēšāi* (sd.) *rāšayeŋhē druxš* "und in diesen (unseren) Glauben ist das *Aša* (die Wahrheit) niedergelegt .., in die Afterlehre die *Drug* (die Lüge) .." Y. *49*. 3; — *yezī adāiš* (sd.) *°šā* (als Subj.)[3]) *+drujim vənəŋhaitī* "wenn .. das *Aša* (das Reich der Wahrheit) die *Drug* (das Reich der Lüge) überwinden wird" Y. *48*. 1; — *kaθā °šāi drujəm dyāi zastayō* (sd.) Y. *44*. 14; *30*. 8; — *yāiš +grəhmā* (sd.) *°šāṯ varatā.. xšaθrəmčā īšanąm +drujim* Y. *32*. 12; — *aēibyō yōi urvātāiš drūjō °šahyā gaēθå*[4]) *vīmərəṇčaitē* (sd.) Y. *31*. 1; — s. noch: *yə rāθəmō* (sd.) *°šāṯ hačā* Y. *44*. 17 und *drūjō hačā rāθəmō* Y. *53*. 6; — *aēšē °šahyā* Y. *28*. 4 und *īšanąm +drujim* Y. *32*. 12. b) im **jAw.**: *vainīṯ ahmi nmāne.. aršuxδō vāxš miθaoxtəm vāčim +°ša* (als Subj.)[3]) *+drujim* Y. *60*. 5; — *vanāṯ °ša* (als Subj.)[3]) *akąm drujim* Yt. *19*. 95; — *aēvayačiṯ barəsmō.stərəiti barəzyō +°šəm*[5]) *zarahe.hīš* (sd.) *drujəm* P. *24*; Yt. *10*. 86 (s. 2 b α); — *kō* .. *yō °šəm mainimnō °šəm isəmnō °šəm aparaoδayeite* (sd.) [*°šəmča mainimnō*] *drujimča vinasti* V. *7*. 78. 2) sonst; a) im **gAw.**: *hyaṯ akōyā* (sd.) *drəgvāitē uštā yə °šəm dādrē* Y. *51*. 8; — *nōiṯ ərəš.vačå sarəm* (sd.) *didąs drəgvātā hyaṯ daēnå vahištē yūjən* (sd.) *mīždē °šā yuxtā* (sd.) Y. *49*. 9; — *yā mašyā ačištā dantō* .. *vaŋhəuš sīždyamnā* (sd.) *manaŋhō mazdå ahurahyā xratəuš nasyantō* (sd.) *°šāaṯčā* Y. *32*. 4; — *ṯkaēšō drəgvå* .. *°šāṯ rārəšō* (sd.) Y. *49*. 2; — *ayå +mainivå varatā* (sd.) *yə drəgvå ačištā vərəzyō °šəm mainyuš spəništō* Y. *30*. 5; — *təng* .. *yəng °šahyā važdrəng..* Y. *46*. 4; — *vohū hvō xšaθrā °šəm.. haptī* (sd.) Y. *31*. 22; — *hvō čistī uxδāiš šyaoθanā daēnā °šəm spənvaṯ* (sd.) Y. *51*. 21; — *yā °šāṯ hačā jvāmahī* (sd.) Y. *31*. 2; — *vohū xšaθrəm* .. *bāgəm* .. *+vīdīšəmnāi* (sd.) .. *°šā* (Instr.) *antarə.čaraitī vahištəm* Y. *51*. 1; — *gūštā yə °šəm mantā ahūm.biš* (sd.) Y. *31*. 19; — *aṯ* .. *°šahyā mā .. manyāi* (sd.) Y. *43*. 9; — *yōi nōiṯ °šəm mainyantā* (sd.) *aēibyō* .. Y. *34*. 8; — *°šəm manyā* (sd.) *vahehyā* Y. *35*. 9; — *yąm*

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čistīm °*šā* (Instr.) *mantā* .. *ahurō* Y. 51. 16; — *tąm čistīm dǝ̄jāmāspō* .. °*šā vǝrǝntē* Y. 51. 18; — *hvō* ⁺*ptā* °*šahyā mazdā̊* Y. 47. 2; 44. 3; — *hvō xraϑwā dąmiš* (sd.) °*šǝm* Y. 31. 7; 8; — *ahurǝm* .. *yǝ̄ gąmčā* °*šǝmčā dāt apasčā* .. *urvarā̊sčā* Y. 37. 1; — *frō* .. *ārmaitē* °*šā* (Instr.) *daēnā̊ fradaxšayā* (sd.) Y. 33. 13; — *hyat us* °*šā* (als Subj.)[3] *naptyaēšū* .. *tūrahyā uzjǝ̄n* (sd.) Y. 46. 12; — *yǝ̄ xšaϑrǝm* .. °*šā fradaϑāi* (sd.) *aspǝrǝzatā* Y. 31. 16; — *ϑwahmāt āϑrasčā manaŋhasčā yayā̊ šyaoϑanāiš* °*šǝm ϑraoštā* (sd.) Y. 46. 7; — *vaŋhǝ̄uš xᵛaētǝ̄uš xᵛaētātā* (sd.) *vaŋhǝ̄uš* °*šahyā* .. Y. 39. 5. α) GS. mit *paϑ-* 'der Pfad des *Aša*, der Wahrheit, des heiligen Rechts' (s. I 2 b α): *drǝgvatō* .. *xᵛāiš šyaoϑanāiš hizvasčā* (sd.) °*šahyā nąsvā̊ paϑō* Y. 51. 13[6]. β) Abl. mit *hačā* 'dem heiligen, göttlichen Recht gemäss, entsprechend' (s. I 2 b ε): *nōit aēvā ahū* (sd.) *vistō* °*šātčīt hačā* Y. 29. 6; 27. 13, 38. 1; — *yǝ̄ mōi* °*šāt haiϑīm* (sd.) *hačā varǝšaitī* Y. 46. 19; — *spǝntā mainyū vahištāčā manaŋhā* °*šāt hačā šyaoϑanāčā vačaŋhāčā ahmāi dąn* .. *mazdā̊* "für den heiligen Geist und für das nach dem göttlichen Recht beste Denken, Handeln und Reden wird uns –" Y. 47. 1. b) im **jAw.**: *yō* .. *mazdayasnō aojanō* °*šahe rāϑma* (sd.) *jīštayamnō* Y. 8. 3; — *uxšne* (sd.) *xraϑwe vīdrvānahe* °*šāt* V. 4. 45; — *yaϑra narō ašavanō* °*šǝm hǝnti zrazdātǝma* (sd.) Yt. 13. 25; — *iδa āϑravanō* .. *manyente vaŋhǝ̄uš* °*šahe* Yt. 13. 147; — *vahištǝm* °*šǝm yazamaide* Vr. 23. 1; — *yōi* °*šāi vaonarǝ* (sd.) Y. 26. 4, 5;[7] — *yō yaom kārayeiti hō* °*šǝm kārayeiti* (sd.) V. 3. 31; — *hō daδō* °*šǝm upa.raoδayeite* (sd.) *yō drvaite* ⁺*daδāiti* P. 50; — *vīštāspō* °*šahe haēnayā̊ čaēšǝmnō* (sd.) Yt. 19. 93; — *vīštāspahe* .. *yō* .. °*šāi ravō yaēša* (sd.) Yt. 13. 99; 99; — *yō* °*šahe činmavastǝmō aŋhat* P. 43; — *frāδaiti* °*šǝm* P. 24; Yt. 6. 1, Vyt. 15; — °*šahe dātāiš vahištahe* F. 4 c; — °*šahe paiti maϑrǝm* °*šahe paiti frasastīm* V. 4. 43 (s. α); — °*šā viδyača* Vyt. 15; — *yō* °*šāi bǝrǝjyastǝmō* (sd.) N. 1; — *airyamanǝm išīm* .. *mazištǝm* °*šahe sravaŋhąm* Y. 54. 2; — °*šahe myazdanąm* Vr. 1. 3; — *yat titarat* (sd.) *aŋrō mainyuš dāhīm* °*šahe vaŋhǝ̄uš* Yt. 13. 77; — *haoma* .. *haiϑīmča* °*šahe xā̊* (sd.) *ahi* Y. 10. 4; — *fravašayō* .. *barǝšnūšča* °*šahe yat vahištahe* G. 2. 7; — *hastǝmą* °*šahe amą raϑaēštā̊* Y. 13. 2; — *hǝ̄ ptā gǝ̄uščā* °*šaŋhāčā* (GS.)[8] *ašaonasčā* .. *stōiš* (sd.) Y. 58. 4; — *yavat nū* °*ša* (als Subj.)[3] ⁺*vanaiti* P. 42; — *āat mraot ahurō mazdā̊* .. *tūirya* °*ša vahišta* (*nąma ahmi*) Yt. 1. 7; — °*ša nąma ahmi* Yt. 1. 15. α) GS. mit *pantan-* dnw. I 2 a α: *aēvō pantā̊ yō* °*šahe* Y. 72. 11; — *ratuš* .. °*šahe* ⁺*daēsayat pantąm* Vyt. 42; — °*šahe paiti pantąm ašahe paiti maϑrǝm* V. 4. 43 (s. ob.); — sva. 'Stätte, wo das *Aša* heimisch ist': *kaδa nō fraourvaēsayāiti* °*šahe paiti pantąm drujō vaēsmǝnδa azǝmnąm* (sd.) "wann wird uns (die Rinder) zurückführen zum Pfad des *Aša* .." Yt. 10. 86. β) GS. mit *bǝrǝg-* (sd.): *bǝrǝjā vaŋhǝ̄uš* °*šahe bǝrǝjā daēnayā̊ vaŋhuyā̊* Y. 35. 1; 15. 1, 62. 10, A. 3. 4; — °*šahe vahištahe* ⁺*bǝrǝja* P. 48. γ) GS. mit *ratav-* (sd., auch fdSt.): *aēibyō ratubyō yōi hǝnti* °*šahe ratavō ϑrayasča ϑrisąsča yōi hǝnti* °*šahe yat vahištahe* (näml. *ratavō*) *mazdō.frasāsta* .. Y. 1. 10; usw. δ) GS. mit *gaēϑā-* (sd., auch fdSt.)[9]: °*šahe gaēϑā̊* Y. 8. 3; usw. ε) Abl. mit *hača* dnw. I 2 a β, mit *vahišta-*: *yazataēibyō* .. *yōi hǝnti yasnyāča vahmyāča* °*šāt hača yat vahištāt* Y. 1. 19; 71. 10, V. 3. 2, Yt. 8. 15, 13. 42, Y. 68. 7, 14. 48; — *aētat nō vačō* .. ⁺*sixšaēmča* (sd.) .. °*šāt hača yat vahištāt* Y. 19. 11. LS. °*šaya* als Adv. sbes. II) '(dem heiligen Recht entsprechendes, *Aša*mässiges) rechtes, rechtschaffenes Tun, Gerechtigkeit, Rechtschaffenheit'; auch in kollekt. Sinn 'alles was einer recht tut, bona opera'. 1) im **gAw.**: *kudā* (sd.) °*šǝm vohučā manō xšaϑrǝmčā* Y. 29. 11; — *vohū ϑwā manaŋhā vohū ϑwā* °*šā pairī.jasāmaidē* Y. 36. 4; — *at yǝ̄ng* °*šāatčā vōistā vaŋhǝ̄uščā manaŋhō ǝrǝϑwǝ̄ng* (sd.) Y. 28. 10; — °*šā* (Instr.) *vǝ̄ anyō ainīm* (sd.) *vīvǝ̄nghatū* Y. 53. 5; — *yǝ̄* .. *dāyāt* .. *vahištā ašīm* (sd.) °*šāi vohū xšaϑrǝm manaŋhā* Y. 46. 10; — °*šahyā yāsā* (sd.) *ašīm* Y. 54. 1; — *yǝ̄ āiš* °*šǝm nipā̊ŋhē* (sd.) *manasčā vohū* Y. 28. 11. 2) im **jAw.**: *hǝ̄ aiwyāxšayatū hadā* °*šāča vāstrāča* .. Y. 58. 4; — *yōi.dim haŋhāna* (sd.) °*šāča frǝ̄rǝtiča* Y. 8. 2; — °*šača*[10] *nǝmaŋhāna* .. *yaonǝm* (sd.) *āste* V. 4. 45; — *ahurǝm mazdąm yō* °*šahe apanō.tǝmō yō* °*šahe*

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jaγmuštəmō Y.57.4; 1.1, 26.2; — zaraϑuštrəm .. yat̰ as °šəm ašavastəmō (sd.) A.3.4; — yaϑa °šāi xšaϑrəm čīnasti (sd.) Y.20.3[11]; — āat̰ .. ahe nmānahe frapiϑwō gāuš .. °šəm .. vāstrəm V.3.3; — asista nū aiŋhat̰ hača vīsat̰ gāuš buyāt̰ asistəm °šəm Y.60.3; — us nū aiŋhāi vīse jamyāt̰ °šəmča xšaϑrəmča .. Y.60.2. III) 'Recht, rechtmässiger Anspruch (auf –)' und zugleich 'Gegenstand des Rechts, worauf man Anspruch hat, was einem gerecht ist'; spez. von dem für die Zugehörigkeit zur zaraϑuštrischen Religion und das ihr entsprechende Verhalten zugesicherte und dadurch erworbene (höchste) Anrecht, d. i. das auf das ewige Gut (Paradies) und dieses selbst. (S. auch vAbleit.). 1) im **gAw.**: °šəm ⁺dərəidyāi (sd.) .. rāyō ašīš vaŋhəuš gaēm (sd.) manaŋhō Y.43.1[12]; — yąm išyąm (sd.) dātū .. ahurō °šahyā āzdyāi (sd.) gərəzdīm Y.51.17; — kadā .. yōi uxšānō (sd.) asnąm aŋhəuš darəϑrāi (sd.) frō °šahyā frārə̄ntē Y.46.3; — yā šyaoϑanā .. amərətātəm °šəmčā ⁺taibyō dåŋhā (sd.) mazdā xšaϑrəmčā haurvatātō Y.34.1; — tāiš yūš šyaoϑanāiš °šəm xšmaibyā daduyē (sd.) Y.46.15[13]; — kuϑrā yasō (sd.) hyə̄n °šəm Y.51.4. 2) im **jAw.**: nōit̰ zī čiš asraošyanąm tanunąm °šahe .. ⁺vīδāiti P.15[14]; — nōit̰ .. °šahe nōit̰ ašayå frašənti (sd.) P.44; — nōit̰ hē gāuš bvat̰ nōit̰ °šəm nōit̰ ⁺raočå nōit̰ vahištō aŋhuš P.40; — ahurāi mazdāi .. yeŋhe gāuš yeŋhe °šəm yeŋhe raočå Y.12.1; — ā vahištāt̰ aŋhaot̰ ā vahištāt̰ °šāt̰ ā vahištaēibyō raočəbyō Y.19.6; — zaraϑuštrahe .. paoiryāi haŋhanušē gąmča °šəmča Yt.13.88; — vahištəm °šəm .. vahištąm īštīm (sd.) yazamaide yąm °šahe vahištahe Vr.23.1; — yaϑača zbayente ašaone °šəm čīnasti (sd.) Y.20.3; 3[15]. Anhang zu II und III. Ein beabsichtigtes Spiel mit den Bedeutungen zeigt: °šəm vohū vahištəm astī uštā astī uštā ahmāi hyat̰ °šāi vahištāi °šəm "Aša (Bed. II, III) ist das beste Gut; nach Wunsch wird es, nach Wunsch uns zu teil, das Aša (Bed. III) für das beste Aša (Bed. II)" Y.27.14[16]. A) als Gottheit (Aməša Spənta*). 1) im **gAw.**: °šəm .. vahištəm .. hyat̰ sraēštəm hyat̰ spəntəm aməšəm Y.37.4; — adā (sd.) tašā gəuš pərəsat̰ °šəm .. ahmāi °šā (als Subj.)[3] .. paitī.mravat̰ Y.29.2f.; — yā tōi °šā (als Subj.)[3] yā °šāi gəuš tašā (sd.) mraot̰ Y.46.9; — mąϑrəm yim haurvatātō °šahyā amərətātasčā (sd.) Y.31.6; — kā ϑwōi °šā (Vok.) åkå (sd.) arədrə̄ng išyā Y.48.8; — dāidī °šā (Vok.) tąm ašīm vaŋhəuš āyaptā manaŋhō Y.28.7; 6; — yə̄ vå mazdā ahurā pairī.jasāi .. maibyō dāvōi ahvå .. āyaptā (sd.) °šāt̰ hačā Y.28.2; 53.1; — yaϑā °šāt̰ hačā gąm vīdat̰ (sd.) vāstryō Y.51.5; 43.14; — atčīt̰ ahmāi mazdā °šā aŋhaitī .. yə̄ .. "und dem o M., wird es (das Rind) durch A. zu teil werden .., der .." Y.50.3; — yehyā mōi °šāt̰ hačā vahištəm .. vaēdā (sd.) mazdå Y.51.22; 27.15; — yąm då .. °šāčā čōiš rānōibyā (sd.) xšnūtəm Y.31.3; — yə̄ vīčinaot̰ dāϑəmčā (sd.) adāϑəmčā dangrā mantū °šā (Instr.) mazdå ahurō ".. durch seinen kundigen Berater Aša, er MAh." Y.46.17; 31.13; — vahištā sāsnanąm (sd.) yąm .. sāstī °šā ahurō Y.48.3; 34.12, 46.2; — mazdā ⁺yå då °šā vaŋhəuš māyå (sd.) manaŋhō Y.43.2; 44.1; — yezī ahyā °šā pōi mat̰ xšayehī (sd.) .. mazdā Y.44.15; — at̰ ahyāi °šā mazdå urvarå vaxšat̰ (sd.) Y.48.6; — ātrəm .. aojōŋhvantəm °šā Y.34.4; — təm advānəm .. daēnå saošyantąm yā ⁺hū.kərətā °šāčīt̰ urvāxšat̰ (sd.) Y.34.13; — kə̄ vā °šā āfraštā (sd.) Y.51.11; 44.8; — °šāt̰ hačā .. vaēdā (sd.) yə̄ īm dāt̰ Y.45.4; — vīduš (sd.) °šā yə̄m mazdąm ahurəm Y.45.8; — vaŋhəuš °šā haoząϑwāt̰ (sd.) ā manaŋhō Y.45.9; — ārmatōiš kasčīt̰ °šā huzə̄ntuš (sd.) Y.49.5; — təm və̄ °šā məhmaidī huš.haxāim (sd.) Y.46.13; — mazdå ahurō °šā huš.haxā xᵛə̄nvātā Y.32.2; — mazdā .. ϑwāvąs .. at̰ nə̄ fryā °šā dazdyāi hākurənā (sd.) Y.44.1; — spəntahyāčā nərəš .. yehyā urvā °šā hačaitē (sd.) Y.34.2; 44.10, 46.16; — nōit̰ °šahyā ādīvyeintī (sd.) ⁺hačə̄nā Y.44.13; — °šā vyąm (sd.) yehyā hiϑāuš (sd.) nā spəntō Y.48.7; — ārmaitīm .. hiϑąm (sd.) °šahyā Y.34.10; 46.16; — tąm daēnąm .. yā mōi gaēϑå °šā frādōit̰ hačə̄mnā (sd.) Y.44.10; 43.6, 34.14, 44.20, 40.2; — °šahyā .. sairī (sd.) °šahyā vərəzə̄nē Y.35.8; 41.6; — fərašaoštrāi urvāzištąm (sd.) °šahyā då sarə̄m Y.49.8; 53.3, 31.21; — °šəmčā frādat̰.gaēϑəm Y.33.11; — °šā (Vok.) kat̰ ϑwā darəsānī (sd.) Y.28.5, 45.6, 33.6; — humązdrā (sd.) °šā (Instr.) yečā yā

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raočəbīš darəsatā urvāzā Y. 30. 1; — *yə īš pāt darəsāt* (sd.) °*šahyā* Y. 32. 13; — *at tū mōi dāiš* (sd.) °*šəm* Y. 43. 10; — *hyatčā mōi mraoš* °*šəm jasō frāxšnənē* (sd.) Y. 43. 12; — *aēibyō maš* °*šā* (als Subj.)[3] *syazdat* (sd.) Y. 34. 9; a) neben *Ahura-Mazdāh*: *frō vå fraēšyā mazdā* °*šəmčā mrūitē* (sd.) Y. 49. 6; — *tā uxδā* ⁺*mainyəuš mahyā mazdā* °*šāičā yūšmaibyā gərəzē* Y. 32. 9; — *at tōi myazdəm ahurā* .. °*šāičā dāmā* (sd.) Y. 34. 3; — *θwahmī və mazdā xšaθrōi* °*šāičā sənghō vīdąm* (sd.) Y. 32. 6; — *at rātąm* (sd.) *zaraθuštrō* .. *dadāitī* .. *mazdāi* .. °*šāi* Y. 33. 14; — *ahurō* .. °*šā hazaošō mazdå* Y. 29. 7; — ..*yəm* °*šā vahištā hazaošəm ahurəm yāsā* (sd.) .. Y. 28. 8; — *kadā vaēdā yezī čahyā xšayaθā* (sd.) *mazdā* °*šā* (Vok.) „. . o *M.* und *Aša*“ Y. 48. 9; 46. 18, 50. 9; — *at və staotā aojāi* (sd.) *mazdā* .. °*šā* Y. 50. 11; 2, 6, 8, 28. 1, 34. 7; — *hvō zī* °*šā* . . *ahūm.biš* (sd.) *urvaθō mazdā* Y. 44. 2; 18; — *ārōi* (sd.) *zī xšmā mazdā* °*šā ahurā*[17] *hyat* . . *vaorāzaθā* (sd.) Y. 50. 5; — in GHapt.: *mazdā ahurā* . . *tavačā haxəmā* (sd.) °*šahyāčā* Y. 40. 1 f.; 41. 6; — ⁺*ahura.mazdā* °*šā* (Vok.) *srīrā* Y. 35. 3; — *mazdāi ahurāi* °*šāičā vahištāi* Y. 35. 5; 41. 1. α) in dualischer Verbindung mit *ahura-*: *yōi və šyaoθanāiš sārəntē* (sd.) *ahurō* ⁺*ašā* ⁺*hizvā*[18] *uxδāiš* .. Y. 51. 3 (s. c). b) neben *Vohu-Manah*: *yāčā vohū uxδā frašī* (sd.) *manaŋhā yāčā* °*šā* (Instr.) *aŋhəuš* Y. 44. 8; 13; — *yə zaotā* °*šā* (Instr.) *ərəzūš hvō* ⁺*mainyəuš ā vahištāt kayā* (sd.) .. Y. 33. 6; 49. 5; — *θwāvąs* .. *mazdā hadəmōi* (sd.) °*šā vohučā šyąs manaŋhā* Y. 44. 9; 28. 5; — *mazdå* .. *ahurō hyat hōi* °*šā vohučā čōišt* (sd.) *manaŋhā* Y. 45. 10; — *ahurō mazdå sārəmnō* (sd.) *vohū manaŋhā* .. °*šā huš.haxā* Y. 32. 2; — *at hvō* °*šahyā aŋhat vaŋhəuščā vāstrē* (sd.) *manaŋhō* Y. 33. 3; — *hvō nə mazdā vaštī* °*šāičā čarəkərəθrā* (sd.) *srāvayeŋhē* Y. 29. 8 (*VM.* spricht); — *tā və vohū manaŋhā* °*šāičā savāiš* ⁺*čəvīšī* (sd.) Y. 51. 15; — *apānō* (sd.) .. *ā xšaθrəm vaŋhəuš manaŋhō* °*šāt ā ərəzūš* (sd.) *paθō* Y. 33. 5; — *vohū gaidī manaŋhā dāidī* ⁺°*šā* (Instr.) ⁺*då*[19] *darəgāyū ərəšvāiš* (sd.) *tū uxδāiš mazdā* Y. 28. 6. c) neben *Ahura-Mazdāh* und *VohuManah yōi və* .. *sārəntē ahurō* ⁺°*šā*[18] .. *uxδāiš vaŋhəuš manaŋhō* Y. 51. 3 (s. 1 a α); — *anāiš vå nōit ahurā mazdā* °*šəmčā yānāiš zaranaēmā* (sd.) *manasčā hyat vahištəm* Y. 28. 9; — *at asištā yaojantē* (sd.) *ā hušitōiš vaŋhəuš manaŋhō mazdå* °*šahyāčā* Y. 30. 10; 53. 3; — *anyō* °*šāt θwatčā mazdā ahurā azdā* (sd.) .. *vahištāatčā manaŋhō* Y. 50. 1; 4; — *tatčā vohū mazdā sraotū manaŋhā sraotū* (sd.) °*šā* (als Subj.)[3] *gūšahvā* (sd.) *tū ahurā* Y. 49. 7; — *yezī aθā stā haiθīm* (sd.) *mazdā* °*šā* (Vok.) *vohū manaŋhā* Y. 34. 6; 33. 7, 34. 5, 50. 7; — *yūžəm* .. *ahurā* .. °*šā* .. *vohū manaŋhā* Y. 29. 10; — °*šā* .. *vohū manaŋhā* .. *mazdā ahurā* Y. 31. 5, 49. 12; — *vohū manaŋhā* .. °*šā mazdā* Y. 48. 12; — *vohū* .. *manaŋhā* .. *xšmākāi* (sd.) °*šā vahmāi mazdā ahurā* Y. 50. 10; — *vohū* .. *manaŋhā* .. *mazdā* °*šā* Y. 33. 8; — °*šā mazdā* .. *vohū manaŋhā* Y. 49. 1; — *mazdā* .. *vohū manaŋhā* °*šāčā* Y. 34. 15. d) neben *VohuManah* und *Xšaθra*: *ahmāičā xšaθrā* (sd.) *jasat* (sd.) *manaŋhā vohū* °*šāčā* (als Subj.)[3] Y. 30. 7; — *vohū uxsyā* (sd.) *manaŋhā xšaθrā* °*šāčā* (Instr.) *uštā tanūm* Y. 33. 10; — in GHapt.: °*šāatčā hačā vaŋhəuščā manaŋhō vaŋhəuščā xšaθrāt* Y. 35. 10. e) neben *Ārmatay-*: *vaŋhəuš xšaθrā manaŋhō* °*šā mat ārmaitiš vaxšt* (sd.) Y. 34. 11; 48. 11; — °*šəm* (Nom.) *šyaoθanāiš dəbązaitī* (sd.) *ārmaitiš* Y. 44. 6; 47. 6; — *yaθrā* °*šā hačaitē* (sd.) *ārmaitiš* Y. 46. 16. f) in anderen Verbindungen: *mazdåsčā ahuråŋhō ā* ⁺*mōyastrā.baranā* (sd.) °*šāčā* (ab Subj.)[3] Y. 30. 9; — *yə vå* °*šā* (Vok.) *ufyānī manasčā vohū apaourvīm* (sd.) *mazdąmčā ahurəm yaēibyō xšaθrəmčā* ⁺*ayžō.nvamnəm varədaitī ārmaitiš* Y. 28. 3; — *yə səvištō* (sd.) *ahurō mazdåsčā ārmaitiščā* °*šəmčā frādat.gaēθəm* (sd.) *manasčā vohū xšaθrəmčā* Y. 33. 11; — *yadā* °*šəm zəvīm* (sd.) *aŋhən mazdåsčā ahuråŋhō ašīčā ārmaitī vahištā išasā* (sd.) *manaŋhā* .. Y. 31. 4; — ..*ahurā ārmaitī* (sd.) *təvīšīm dasvā* .. *vaŋhuyā zavō ādā* °*šā* (Instr.) *hazō* (sd.) *əmavat vohū manaŋhā fsəratūm* Y. 33. 12; — *mazdå dadāt ahurō haurvatō amərətātasčā* . . °*šahyāčā xšaθrahyā sarō* (sd.) *vaŋhəuš vazdvarə manaŋhō* Y. 31. 21; — *tā və mazdā* . . *ahurā* °*šāi yečā taibyāčā ārmaitī* . . *ištōiš* (sd.) *xšaθrəm* . . *vohū manaŋhā* Y. 51. 2; — *tat və nə hazaošåŋhō* (sd.) .. *daidyāi savō* °*šəm vohū manaŋhā uxδā yāiš ārmaitiš* .. *mazdå* Y. 51.

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20; — in GHapt.: *ahurəm mazdąm* .. *°šəm aṯ vahištəm vohučā manō* .. *vohučā xšaϑrəm* .. Y. *37*. 1–5. 2) im jAw.: *°šəm vahištəm sraēštəm aməšəm spəntəm* Yt. *3*. 18[2]; 1, 2, 3[2], 14, Y. *16*. 3, S. 2. 3, Vyt. *42*; — *°ša vahišta °ša sraēšta darəsāma ϑwā* Y. *60*. 12; P. *35*; — *°šəm vahištəm ātrəmča* .. Y. 2. 4; *1*. 4, S. *1*. 7, 2. 7, A. *4*. 2; — *°šəmča vohuča manō* Y. 55. 5; — *ahurāi mazdāi* .. *°šāi vahištāi xšaϑrāi vairyāi ārmatōe* V. *19*. 11; — *ahurəm mazdąm* .. *vohu manō °šəm vahištəm* .. G. 5. 5; Y. *1*. 1f., 57. 24, *70*. 2, Vr. *11*. 16, Yt. *1*. 25, FrW. *1*. 1; — *ārmaitīm* .. *yehe dāϑre* (sd.) *°saheča* Vr. *19*. 2; — *nōiṯ hāu sūrō* .. *yō nōiṯ °ša sūrō nōiṯ hāu taxmō* .. *yō nōiṯ* +*°ša taxmō* P. *46*. f.; — *nəmaŋhā °šāi uzdātā* (sd.) *paitī* Y. *12*. 3; — *xᵛanvaitīš °šahe vərəzō* Y. *16*. 7. a) als besonderer Gegner des *Aēšma*:*) *spəntō mainyuš aštəm fraŋharəčayaṯ vohuča manō °šəmča vahištəm* .. *aŋrō mainyuš aštəm fraŋharəčayaṯ akəmča manō aēšəməmča* .. Yt. *19*. 46; — *vīspe zī anye* +*maδāŋhō* (sd.) *aēšma hačinte* .. *āaṯ hō yō haomahe maδō °ša hačaite urvāsmana* Y. *10*. 8; Yt. *17*. 5. A) *ašahe vahištahe* α) (nämlich *må*) heisst der 2. Monat im Jahr: *pančāča čaϑwarəsatəmča maiδyōizarəmayehe* (sd.) *°šahe vahištahe daϑušō* A. *3*. 7. β) (nämlich *ayarə*) heisst der 3. Monatstag: *°šahe vahištahe sraēštahe* S. *1*. 3; vgl. 2. 3, Y. *16*. 3.

Undeutlich: P. *30* (*°šəm*)[20]); — N. *6* (*kaṯ hē vā °šəm* +*vərəzyāṯ*)[21]); — Vr. *13*. 1[4] (*°šəm*[22]) *aməšə spəntə yazamaide*, usw.); — V. *13*. 39 (*yezi asta °ša xraϑwa*)[23]). [Y. 27. 6: lies *aši*.]

*) In den *Gāϑās*, sowie im *YasnaHapt.* (vgl. die Reihenfolgen in Y. *37*. 1–5) erscheint *Aša* als die dem *AhuraMazdāh* zunächst stehende Gottheit, als sein oberster Minister, während später — zB. Y. *1*. 2, *16*. 2 — *VohuManah* vor ihm eingeordnet wird (s. auch Bd. *1*. 23, 26). Sein besonderer Gegner ist im Awesta *Aēšma* (s. A 2 a), während ihm Bd. *30*. 29, Y. *48*. 1 Pü. *Indra* gegenübergestellt wird. S. im Übrigen Gdn. BB. *14*. 10, Tiele Godsdienst[2] *2*. 131, Js. GIrPh. *2*. 637, Mills JAOS. *20*. 277 und unten No. 3, ferner die Stelle des GrBd. bei Dst. ZA. *2*. 361. Dem *AšaVahišta* ist das späte Machwerk Yt. *3* geweiht.

KompA., E.; Ableit., vAbleit. — Zum V. 3*ar*-, § *272*. — Vgl. *arəta*-, *mərəta*-[24]). — Pü.: *ahrākīh* (Sü.: *puṇyam, dharmaḥ, puṇyātmā*); *ašavahišt* (Sü.: *ašavahistaḥ*); ferner *rāstīh*[25]) Y. *49*. 2 (Sü.: *saralatā*), Y. *51*. 1, *20*. 3 (die beiden letzten Male; Sü.: *satyam*), Y. *48*. 3 (Sü.: *satyavānī*); *tarsākāsīh*[25]) Y. *46*. 10, *39*. 5, V. *4*. 45, N. *6*. S. noch No. 5–8, 10–15, 18ff. —

1) Vgl. *aša*(*oxδa*-) mit No. — 2) Es ist ebenso unmöglich, überall die verschiedenen Bedeutungen des Worts auseinanderzuhalten, als überall zu entscheiden, ob der Begriff oder dessen Personifikation gemeint ist; vgl. BB. *14*. 10, JAOS. *20*. 31, 277, IF. *12*. 130. — 3) Vgl. Cld. KZ. *30*. 540, *31*. 268, Gdn. KZ. *31*. 319, Bthl. Stud. 2. 124. — 4) Vgl. I 2 b δ. — 5) Hds. *ašava*. Pü.: *pa bulandīh ō ōi i ahrav bulandīh* . .(?). — 6) Pü. erl.: *rās i frārōn*. — 7) Pü.: *kē vēh mart i ahrav būt hēnd*. — 8) So Pt 4. NA.: *ašaŋhāčā*, § *268*. 30. Pü.: *ān i pit i gōspandān* — *ku dāt* — *u ahrākīh* — *sūt i vahišt*. — 9) Und vgl. Y. *31*. 1 unter I 1 a. — 10) So Ml3 usw. NA. *aši̊a* nach Jp 1, Mf 2 usw. und angeblich nach Pü.; s. aber oben unter Pü. mit No. 25. — 11) Pü.: *kē ō ahrākīh xᵛatāδīh čāšēt*, erl.: *pātixšāhīh pa frārōnīh dārēt*. — 12) Pü. erl.: *ān i pa mizd i ahrākīh dārišnīh apē dahēnd*, Sü.: *yaḥ prasādaḥ puṇyasaṃgrahe dīyate*. — 13) Pü.: *pa ōšān kunišn šmāk ahrākīh ō šmāk dahīhēt*, erl.: *mizd*. — 14) Pü.: *nē* . . *ahrākīh* . . +*vindēt*, erl.: *kuš karpak vinās apē nē kanēt*. — 15) Pü.: *kē* . . *rāstīh čāšēt*, erl.: *ku vičīr* (oder *dātawarīh*) *kunēt*. — 16) Anders Gdn. KZ. *27*. 248, Bn. Stud. *1*. 314, West SBE. *37*. 175 (wo auch zu Pü.), Dst. ZA. *1*. 200. — 17) Vgl. zu *ašāhura*- EN. — 18) NA. *ašā.hizvå*. Pü.: *ōhrmazd u ašavahišt kē tān ān* ... — 19) NA. *ašā.dā*. — 20) Vll. zu ²*aša*-, s. Dst.s Übersetzung. — 21) Heisst das: "Soll sie für ihn die *kirchendienstliche Verrichtung* vollziehen?"? Pü.: (undeutlich): *čigōn ēn mērak rāδ ō yazatān tarsākāsīh*.. . — 22) Ob adverbial? Pü. hat einfach *ahrākīh*. — 23) Pü.: *hakar ast ahrākīh kuš xrat nēwak*. — 24) Np. *šāgird*, das FrMüller WZKM. *5*. 66 heranzieht, ist gewiss fernzuhalten. Eher ist **aš-āᵛkṛtąi*- zu Grunde zu legen, s. np. *šarza* unter *aš.varəčah*- und unten Sp. 309. — 25) Vgl. zu *ašay*- mit No. 9f.

• j. ²**aša**- n. Name[1]) des mit *ašəm vohū vahištəm astī* beginnenden Gebets Y. 27. 14*): *yō °šəm staoiti* (sd.) .. *hō mąm staoiti yim ahurəm mazdąm* H. *1*. 3; 7; — *staomi ašəm nāismī daēvō* Vr. 24. 3; Y. *11*. 19 und *12*. 1; — *zaraϑuštrahe* .. *yō paoiryō* .. *staoṯ °šəm nāist daēvō* Yt. *13*. 89; — *yaṯ nā* .. *ϑriš °šəm upa.stuyāṯ* V. *18*. 43; — *°šəmča* +*10 pasča hū frāšmō.dāitīm* (näml. *stuyāṯ* od. dgl.) N. *68*; und so öfters. a) auch mit α) *vaŋhav*-[2]): *aiwigərəδmahi °šəm vohū* Vr. *17*. 1. β) *vahišta*-[2]): *ahunəmča vairīm* .. *°šəmča vahištəm* .. *yeŋhē.hātąmča* Y. *61*. 1; *13*. 8, Ny. *4*. 8; — *jainti mąm ahuna vairya* .. *tāpayeiti mąm °ša vahišta* Yt. *17*. 20; — *bayąm °šahe vahištahe yazamaide °šahe vahištahe yazamaide frasraoϑrəmča* . . Y. *20*. 5; — *zaraϑuštrō yō paoiryō* . . *staota °šəm yaṯ*

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vahištəm Yt. *17.*18; V. *18.*16; — °*šəm vahištəm staoϑwəm* (sd.) Vr. 2.6; — °*šahe vahištahe staoϑwahe* Vr. *1.*4; — *zaraϑuštrahe* .. *yim staotārəm* °*šahe yat mazištaheča vahištaheča sraēštaheča* Yt. *13.*92; 91; — *vanaintīmča uparatātəm yąm* °*šahe vahištahe paiti.parštīmča maϑrahe spəntahe* Yt. *10.* 33. S. noch ¹*aša-* aE. mit No. 20. [Yt. *13.*91: lies *ašəm.sravō*; — H. *1.*2: lies *ašəm.stūtō*.]

*) Es gehört zu den *vača ϑrišāmrūta*; s. V. *10.* 8, N. *35.* Eine Art Erläuterung dazu ist Y. *20*; vgl. dazu die Pü. bei West SBE. *37.* 461. Zur Sü. s. Sp. Komm. *2.* 466. Übersetzung unter ¹*aša-* Anhang zu II und III mit No. 16. KompA. — S. auch *staotar- ašahe vahištahe* als EN. — Pü.: *ahrākīh*, zu H. *1.* 7 erl.: *ān i ašəm vohū*; s. noch *stav-* mit No. 6. — ¹) Nach dem ersten Wort des Gebets. — ²) Mit Heranziehung des zweiten oder dritten Worts; s. No. 1.

• j. **³aša-** m. 'Achsel': °*šayå* (GD.) F. *3* g.
Vgl. lat. *axilla*, ahd. *ahsala*; Hbm. IF. *4.* 118. — Pü.: *aš* (in Aw.-Buchst.), mit der Erl.: *čigōn andark suft u var* "d. h. (das) zwischen Schulter und Brust".

• j. **⁴aša-** Adj. 'gemahlen, vom Getreide': *gąmča* .. *yaomča* °*šəm anāpəm maδuča anāpəm* V. *5.*52; — *aētavat* °*šanąm* (*yavanąm*) *aētavat anašanąm* V. *7.*35.
KompE. — Aus ir. **ārta-*; § *272*, *289*. — Vgl. np. *ārd* 'Mehl', arm. *aɫal* 'mahlen'; Hbm. AGr. *1.* 414. — Pü.: *artak*, (zu V. *7*): fehlt, doch s. NA.

• j. **aša**(*oxδa-*) Adj. 'der Wahrheit gemäss gesagt, wahr gesagt': *tā bā aša tā aršuxδa* .. *yat* .. "das ist nach der Wahrheit, das richtig gesagt, . ., dass . ." Yt. *5.*77.
Abgekürzt¹) für *ašaoxδa* .. *aršuxδa*; s. zu (*vərəzi*)*sraoϑra-*. — ¹) Anders Gdn. KZ. *25.* 391, Dst. ZA. *2.* 385. Aber als Adj. kommt ¹*aša-* sonst nicht vor.

j. *ašaēta* FrW. *3.* 2: lies *ašaiti*; s. *ąs-*.

• j. **a-šaēta-** Adj. 'der kein Geld hat, arm': *šaētavatō ahmāt* (näml. *pourum framraomi*) *yaϑa* °*tāi* "dem vermöglichen (spreche ich einen höheren Wert zu) als dem armen" V. *4.*47.
Pü.: *axᵛāstak*.

j. *ašaoγahe* V. *18.* 11, 12: lies *ašəmaoγahe*.

• g. **aša'oxšayant-** Adj. 'das *Aša* (das Reich der Wahrheit) erhöhend': *at tōi* .. *təm mainyūm* °*yantå* (GD.) ⁺*sarədyayå* (sd.) *xᵛāϑrā maēϑā* (sd.) *mayā* .. *barətū* Y. *33.*9.
Pü.: *ahrākīh vaxšēnišn*, Sü.: *puṇyaṃ pravardhayitā*.

• j. **aš.aojas'tara-** Adj. (fem. °*rā-*) 'der noch viel stärkere': *aēša druxš* .. °*ra* (NSf.) *varəδayete* V. *9.*48.
Pü.: *vas ōžtar*.

• j. **aš.aojas'təma-** Adj. (fem. °*mā-*) 'der weitaus stärkste': *yąm* °*mąm* ⁺*drujim frača kərəntat aŋrō mainyuš* Y. *9.*8.
Pü.: *vas ōžtum*.

• j. **aš.aojah-** Adj. (auch fem.) 'sehr stark': ⁺°*jaŋhəm*¹) (ASf.) *daēvīm drujim* Y. *9.*8; — *yō janta daēvayå.drujō* °*jaŋhō* (GSf.) Y. *57.*15.
Ableit. — Pü.: *vas ōž*. — ¹) NA. ohne Trennung.

• j. **aš.aojišta-** Adj. (fem. °*tā-*) 'der weitaus stärkste': *hā druxš* °*ta aŋhat* FrW. *8.*2.
Superl. zu *aš.aojah-*.

j., g. *ašaon°*, j. *ašaom*: s. unter *ašavan-*.

• j. **aša-čiϑra-**, **ašō.čiϑra-**¹) Adj. 'der seinen Ursprung im *Aša* hat': *vīspanąm vohunąm vīspanąm* °*ranąm* H. *1.*1; — *vīspaēšu vaŋhušu vīspaēšuča* °*raēšu* Yt. *11.*3¹); P. 27¹); — *āpō* .. *urvarå* .. *vīspa vohū* °*ra* Y. *8.*5. a) *vīspa* ⁺*vohū mazdaδāta* °*ra* Y. *19.*2, *22.*3, Yt. *5.*89, *13.*88, H. *1.*3, 16, V. *11.*1, 2, 10, Vd. *4*; — *ahmi* .. *vīspa* ⁺*vohū mazdaδāta* °*ra* Yt. *1.*7.
KompE. — Pü.: *ahrākīh paδtākīh*. — ¹) So (mit °*rō*.) Yt. *11.* 3, P. *27*.

• j., g. **aša-činah-** Adj. 'nach dem *Aša* verlangend': *nərąš* .. *ašāunō* °*naŋhō* (APm.) .. *ahmā.rafənaŋhō* (sd.) Y. *40.*3; — *zaraϑuštrahe* .. *aŋhuyaoš* °*naŋhō* (GS.) Y. *24.* 5, *16.*2 f.
Pü.: *ahrākīh kāmak* oder *kāmaktum*.

j. *aša.drujəm* Y. *60.* 5: lies *aša drujim*.

• j. **aša.paoirya-** Adj. 'der erste an Gerechtigkeit, Rechtschaffenheit' (?)¹): *kat hvarštem? staotāiš* °*yāišča dāmϑbīš* Y. *19.* 19 (?); — *ārmaitīm* .. *yehe dāϑre ašaheča ašaonąmča* °*yanąm dāmanąm* Vr. *19.*2.
Vgl. *ašō.paoirya-* EN. — Pü.: *ahrākīh fratum dām*, zu Vr. erl.: *paδtāk ku spandaramat fratum dāt pas apārīk dāmān*; Sü.: *puṇyaṃ prāktanāyāḥ sṛṣṭeḥ*. — ¹) Vgl. Dst. ZA. *1.* 170.

• j. **aša.pāta-** Adj. 'von *Aša* geschützt'¹): *pəšūm* .. *yim činvatō* .. *yim hupātəm* °*təmča* Vyt. *42*.
¹) So die Hds. Es ist aber wohl *aš.pāt°* gemeint: 'sehr (stark) geschützt'; s. zu *aš.bərət-*.

• j., g. **aša-ŋhak-** Adj. (auch fem.)¹) 'von *Aša* begleitet': *yazatəm* °*ŋhāčīm* Y. *41.* 3¹). 2) 'der Gerechtigkeit, Rechtschaffen-

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heit zu teil werdend, zufallend': *vaᵑhuyåsča ašōiš .. yā nī āražčā* (sd.) *ərənavatāčā °ᵑhāxš* (NSf.) Y. *56*. 3. [Y. *58*. 4 lies *ašaᵑhāčā*, s. ¹*aša-* I 2 b.]

Pü. (zu Y. *41*): *hač ahrākīh apākīh*, (zu Y. *56*): gestört. — 1) Vgl. Y. *34*. 2 usw.

• j. **aša.**[1]**nāsa-** Adj. 'wofür man das (höchste) Anrecht erlangt': *kō paiti.zanāt gaomata zasta .. °nāsa nəmaᵑha* Yt. *13*. 50. *°nāsəm* als Inf. s. bes.

*nāsa- m., zum V. ²*nas-*; ai. vgl. *dūṇāśa-* Adj. — 1) Zu ¹*aša-* III.

• j. **aša.nāsəm** Inf. 'das (höchste) Anrecht zu erlangen': *yō .. xratūm pərəsāt ašavanəm .. ahu.nāsəm aš° vahišta.nāsəm* (sd.) V. *18*. 6.

Vgl. *aša.nāsa-*. — Pü.: *ahrākīh aržānīk*, erl.: *kār u karpak.*

• j. **aša.nəmah-** m. EN. eines Gläubigen: *°maᵑhå* (GD.) *vīdat.gavå .. ašaonō* Yt. *13*. 127.

Eig. 'dem *A.* Ehrfurcht bezeugend'; vgl. Y. *12*. 3. — Ap. Kurzname dazu ist Ἀρτάνης; s. Justi NB. 37, VII, Bgm. Grdr. *2*. 34.

• j. **aš.ama-**[1] Adj. (fem. *°mā-*) 'sehr, besonders stark, kräftig': *kainīnō .. °mayå kuraoᵒayå* Yt. 5. 64[2].

1) NA. auch ungetrennt. — 2) Vgl. ¹*ama-* No.

• j., g. **ašay-** f. 'was einem auf Grund seiner Leistung – in gutem und schlimmem Sinn – zukommt; Anteil, Los, Verdienst, Lohn, Belohnung', bes. beim letzten Gericht[1]: *kā ahmāi °šiš ərənāvi* Y. *9*. 3; 4; — *yaϑa nō mazištåsča .. ašayō ərənavante* Y. 52. 3; — *°šīm šyaoϑanāiš vohū daidīt manaᵑhā* "(je) nach den Taten (die einer getan hat) soll *VM.* das Los zuweisen" Y. *43*. 16[2]; — *tā zastā yā tū hafšī* (sd.) *avå yå då °šiš drəgvāitē ašāunaēčā* ".. jene Lose, die du dem *Drug-* und dem *Aša*-anhänger zuweisen wirst .." Y. *43*. 4; — *aši .. yā vī °šiš +rānōibyā savōi* (sd.) *vīdāyāt* Y. *43*. 12; — *vīdyāt* (sd.) *saošyąs yaϑā hōi °šiš aᵑhat* Y. *48*. 9; — *yadā °šōiš mahyå vasī xšayā* (sd.) Y. 50. 9; *48*. 8; — *nōit .. ašahe nōit °šayå* (GS.)[3] *frāšənti* (sd.) P. *44*; — *ərəϑyå amavaiϑyå °šōiš .. čistōiš* Vr. *9*. 4; — *dāidī ašā tąm °šīm vaᵑhəuš āyaptā manaᵑhō* Y. *28*. 7; — *yī mōi nā vā gənā* (sd.) *vā .. dāyāt .. vahištā °šīm ašāi vohū xšaϑrəm manaᵑhā* "wer .., als Lohn für seine Gerechtigkeit das Reich durch *VM.* (verleihe ihm)" Y. *46*. 10[4]; — mit Gen. subj. und obj.: *ašəm +dərəidyāi* (sd.) .. *rāyō °šiš* ".. πλούτου μοίρας" Y. *43*. 1; — *abifrā* (sd.) .. *yā vaᵑhəuš °šiš manaᵑhā* Y. *33*. 13; — *ašahyā yāsā* (sd.) *°šīm yąm išyąm* Y. 54. 1; — *°šīščā šyaoϑananąm vīduš* (sd.) *ahurahyā mazdå* ".. des *AhM.* Belohnungen für die Taten .." Y. *28*. 4; — *nōit hē °ši +šyaoϑnanąm vərəzyōit* N. *16* (?); — *zaraϑuštrahe .. ašaonō °šīmča fravašīmča yazamaide* Vr. *16*. 2; 2, Yt. *13*. 95; — *tå ahmi nmāne jamyārəš yå ašaonąm xšnūtasča °šayasča .. paiti.zantayasča* Y. *60*. 2. a) mit *vaᵑhav-* Adj. und *aka-* Adj. näher bestimmt: *vaᵑhuyåsčā °šōiš .. yā nī āražčā* (sd.) *ərənavatāčā ašaᵑhāxš* Y. *56*. 3; — *šyaoϑanā mīždavąn* (sd.) .. *akīm akāi vaᵑuhīm °šīm vaᵑhaovē* Y. *43*. 5; — *tīm vaᵑuhīm yāsā* (sd.) *°šīm* Y. *51*. 21; — *maibyō zbayā ašəm vaᵑhuyā °šī gat.tē* (sd.) Y. *51*. 10[5]; — *xšnūtå āfrīnəntu ahmya nmāne vaᵑuhīm °šīm xᵛāparąm* Yt. *13*. 157; — *vaᵑuhīšča aϑå vaᵑuhīšča °šayō* Y. *52*. 3; — *yåsčā tōi gənå +ahura.mazdā .. īžå .. vaᵑuhīm ābīš °šīm .. īšəm .. +pārəndīm yazamaidē* Y. *38*. 1 f. b) Du. 'die beiden, beiderlei Lose', d. i. (das) gute und (das) böse: *nəmaᵑhā* (sd.) *yī dāϑaēibyō ərəš.ratūm xšayąs °šivå*[6] *čistā* ".., der über beiderlei Lose gebietend den Klugen den wahren *Ratav* versprochen hat" Y. *51*. 5. A) als Gottheit, die die Lose, insbesondere die guten verteilt, im jAw. als Göttin des durch Frömmigkeit verdienten Wohlstands*); I) im gAw.: *səraošō °šī*[7] *mązā.rayā* (sd.) *hačimnō yā vī ašīš +rānōibyā savōi* (sd.) *vīdāyāt* Y. *43*. 12; — *sraošō .. yō +°ši*[8] *hačaiti +mązāraya* Y. 27. 6, Vr. 12. 1; — *yā vīdāyāt °šiš* (NS.) *rāšnąm* (sd.) Y. *34*. 12; — *yī nā °šōiš aojaᵑhā varədayaētā yąm .. gaēϑąm ..* Y. 50. 3. a) Du. in Verbindung mit *ārmatay-* Du. '*A.* und *Ārm.*': *yadā ašəm zəvīm* (sd.) .. *mazdåsčā .. °šičā ārmaitī* Y. *31*. 4. II) im jAw.: *yō °šīm yazāite .. hō miϑrəm yazāite* Yt. *17*. 2; — *°ši* (VS.) *srīre °ši bānumaiti .. °ši dāϑre vohūm xᵛarənō* Yt. 17. 6; 60 f.[2]; — *təm hačāt °šiš pouruš.xᵛāϑra* Yt. *19*. 54; — *frā mąm aiwi.urvaēsayaᵑuha maržđikəm °šiš* (als VS.) *bərəzaiti* Yt. 17. 15; — *°šīm .. darəγō.vārəϑmanəm .. barəntīm vīspå baēšazå* Y. 52. 2; — *sraošəmča °šīm nairīmča saᵑhəm* Vyt. *40*; — *fravašayō .. °šōiš baēšaza*

hačimnå Y. *60*.4; — *haomanąm* °*šōiš* .. *čistōiš baēšaza hačimnanąm* Vr. *9*.1; — *yasnāiča* .. *yat̰ jaγmūšyå* °*šōiš* .. *ratufritōiš* Vr. *9*.5. a) sonst mit *vaŋhav-* Adj.: °*šiš vaŋuhi srīra xšōiϑni* .. *kainīnō kəhrpa srīrayå* Yt. *13*.107; — °*šīm vaŋuhīm xšōiϑnīm bərəzaitīm* .. *duγδarəm ahurahe mazdå xᵛaŋharəm aməšanąm spəntanąm* Yt. *17*.1 f.; 3², *18*.3; — *hubaoiδiš baoδaite nmānəm yeŋhe nmāne* °*šiš vaŋuhi sūra pāδa nidaϑaite* Yt. 17.6; — *upa.staota yazatanąm* .. *paiti.stayata raiϑya* °*šiš vaŋuhi yī bərəzaiti* Yt. *17*.17; 21, 26, 54, 57, 58, 59, *10*.68, *18*.4; — *avat̰ āyaptəm dazdi mē* °*šiš* (als VS.) *vaŋuhi yā bərəzaiti* Yt. *17*.25; 6, 7; — *vaŋuhīm* .. *ādąm vaŋuhīm* °*šīm āča niča mrūmaide* Y. *68*.21; Vr. *4*.1; — *miϑrəm* .. *yim hačaite* °*šiš vaŋuhi pārəndiča* Yt. *10*.66; *8*.38, Y. *13*.1, Vyt. *8*; — °*šōiš vaŋhuyå čistōiš vaŋhuyå* Y. *1*.14, V. *19*.39, Yt. *11*.16; — *sraošō* .. °*šiš vaŋuhi iδa miϑnatu* .. *upa imat̰ nmānəm* Y. *10*.1; 1, *57*.3, Vr. 7.1, *11*.16; — °*šīm vaŋuhīm* .. *xᵛarənō* .. *savō mazdaδātəm* Y. 2.14, S. *2*.25; Y. *16*.6; — *xᵛāϑrō.disyehe* (sd.) *paiti* °*šōišča vaŋhuyå darəγəm haxma* Y. *60*.7. A) °*šōiš vaŋhuyå* (näml. *ayarə*) heisst der 25. Monatstag: °*šōiš vaŋhuyå čistōiš* .. *ərəϑə* .. *pārəndyå* S. *1*.25; vgl. 2.25, Y. *16*.6.

°*šiš* FrD. 7 (?). [V. *4*.45: lies *ašača nəm*°.]

*) Ihr ist Yt. *17* (*Art-Yašt*) geweiht. Zu Y. *60*. 4 wird *artišvang* erläutert: *tuvānīkīh hač frārōnīh*. S. noch die Stelle des GrBd. bei Dst. *2*. 318.

KompA.; Ableit. — Zum V. ²*ar-*; aus ar. **artaį-*, § *289*; vgl. +*arətay-*. — Pü. 1) im Allgem.: *tarsākāsīh* (zu Y. *9* erl.: *nēwakīh*), Sü.: *bhaktiḥ*; oder *tarsākās*, Sü.: *bhaktiśīlaḥ*; — 2) zu A II (ausgen. Y. *68*. 1, Vr. *4*. 1, wo wie zu 1, und Vr. *9*. 5, wo wie zu 3): *artišvang*, *ašišvang* (Transskr.), Sü.: *arśiśvaṅghanāmnī lakṣmī*; — 3) zu Y. *34*. 12, *43*. 16, *51*. 5, Vr. *9*. 5, *16*. 2²: (*pa*) *ahrākīh* 9); — 4) zu Y. *43*. 4, 12 2. St.: *rāst* 10). S. noch No. 3, 5, 7. — 1) S. zBed. Bthl. AF. *2*. 139, KZ. *28*. 32, Gdn. BB. *15*. 259. — 2) Vgl. Bd. *30*. 27: *pas* .. *hamāk martum pātdahišn dahēt pa kunišn sačākīhā*. — 3) Statt *ašyå* geschr., § *268*. 11; Pü.: *ahrākīhēnītārīh*. — 4) Das Verbum ist weggelassen; aus *dāyāt̰* ist ein *då* oder *dāyå* zu ergänzen. Sicher falsch Gdn. BB. *14*. 3, 22, Justi PrJ. *88*. 237. — 5) Pü.: *man xᵛānēm ahrākīh i vēh ku ašavahišt ras tō*. — 6) Statt **ašiyå* geschr., § *268*. 11 f. — 7) Pü.: *srōš ahryak*. — 8) Hds. *ašahe*; vgl. Y. *43*. 12 und *mązārayay-* No. 3. — 9) Wie für *aša-*. Umgekehrt wird auch ¹*aša-* mit *tarsākās*(*īh*) übersetzt. — 10) Vgl. *rāstīh* für ¹*aša-*.

• j. **ašaya** Adv. 'wie es rechtens ist, nach Gebühr; wie Recht und Brauch es verlangt, rite': *a*° *nō paitī.jamyāt̰* Y. *7*.24; — *ahunahe vairyehe a*° *frasrūtahe hāvanayåsča a*° *frašūtayå* Y. *27*.7; Vr. *12*.2²; — *a*° *daδąmi xᵛarəϑəm myazdəm* Y. *7*.1; 2 ff., *8*.1, *67*.1 ff.; — *āat̰ yezi šē baraiti aēsməm vā a*° *bərətəm barəsma vā a*° *frastarətəm urvarąm vā haδānaēpatąm* Y. *62*.9; V. *8*.79; — *a*° *daδąmi imąm zaoϑrąm* .. *a*° *uzdātąm* Y. *66*.1; 22.2; — *urvarąm haδānaēpatąm a*° *uzdātąm* Y. *3*.3; 22.1; — *gąm jīvyąm a*° *uzdātąm* Y. 22.1; — *haoma* .. *a*° *uzdāta a*° *uzdāhyamna a*° *aiwi.vaēδayamna* Vr. *9*.3; 3³, Y. 22.1; — *barəsmanąmča a*° +*frastərətanąm haomanąmča a*° *hutanąm* Vr. *12*.3; — *barəsma* .. *a*° *frastarətəm* Y. 2.1, *4*.1, *71*.23, V. *3*.15, *8*.14, 15, Vyt. *23*, Vr. *11*.2; *10*.2; — *barəsma a*° *aiwyāstəm* Vyt. *23*; — *yat̰ bā paiti* .. *aiŋhå zəmō naire ašaone vərəzyāt̰ a*° *daδāiti* V. *3*.34¹⁾. a) in Verbindung mit *vaŋhuya* (sd.): *yat̰ nā kasvikąmčina yåŋhuyanąm* .. *naire ašaone jasta a*° *vaŋhuya nōit̰ daδāiti* V. *18*.34; 28, 37, *3*.35²⁾; — *baēvarə vazyanąm* .. *āϑre* .. *a*° *vaŋhuya urune čiϑīm nisirinuyāt̰* V. *14*.2; A. *3*.7; — *asmanivå* (sd.) *zaoϑra āϑre a*° *vaŋhuya frabarōit̰* V. *18*.70; +Vd. *12*.

Zu ¹*aša-*; § *253*. 3. — ai. vgl. *ṛtayā* Adv. — Pü.: *pa ahrākīh*. — 1) An der Parallelst. V. *3*. 35 steht *ašaya vaŋhuya*. — 2) Vgl. oben V. *3*. 34 mit No. 1.

• j. **ašaⁱya-** den. Praes. 31.

1) 'dem heiligen Recht gemäss handeln': *ašayata* (2P.) *vāstryaϑa* (sd.) *puϑra frašaoštra* Vyt. *11*¹⁾. a) mit einer Massbestimmung 'Werke des *Aša* (heiligen Rechts) verrichten': *tanu.mazō* (sd.) *ašayāiti yō* .. P. *18*. 2) 'sich das Recht, den rechtmässigen Anspruch erwerben (auf —)'²⁾: *čvat̰ hō nā aŋhuyāiti* (sd.) *čvat̰ hō nā ašayeiti čvat̰ ahmāi naire mīžd m aŋhat̰ yō* .. A. *4*.4.

ai. *ṛtáyan*, *ṛtāyán*, PPA. — Vgl. *ašayā-*. — Pü. (zu P.): *ahrākīhēnītan*, erl.: *karpak griftan* (oder *kartan*). — 1) Vgl. V. *3*. 33 unter *ašayā-*. — 2) Vgl. dazu Bthl. AirV. 143, Gdn. Stud. *1*. 143, Js. JAOS. *13*. CLXXXIX, Dst. ZA. *3*. 58 und ¹*aša-* III.

• j. **ašayā-** f. 1) 'Verrichtung der Werke des *Aša* (heiligen Rechts)': *naēčiš axᵛarən-*

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təm tva nōiṭ .. uɣrəm °yəm nōiṭ .. vāstryəm nōiṭ puϑrōištīm "keiner von denen, die nicht essen, ist tüchtig die .. Werke des *Aša* zu verrichten noch .. Landbau zu treiben .. noch in den Besitz von Söhnen zu gelangen" V. *3.* 33[1]. a) mit einer (akkus.) Massbestimmung: *tanu.mazō* (sd.) *zī* +*aētəmčiṭ* °*yəm* +*pafre yō* .. P. *18.* 2) 'Erwerb des (höchsten) Anrechts, Anspruch auf das Paradies': *iməm aŋhuyəmča* (sd.) +°*yəmča*[2] Y. *3.* 4; — *yəm ašava vaŋuhīm °yəm vaēδa təm drvå nīδvå* "welchen guten Anspruch der *Aša*gläubige kennt (sva. besitzt), damit ist der *Drug*gläubige unbekannt" Vr. 22. 2.

Zum Praes. 31 *ašaya-*. — Pü.: *ahrākīh* (Sü.: *puṇyatā*), erl. (zu Y. *3*): *kār u karpak .. hamāk kunēm.* — [1] Vgl. Vyt. *11* unter *ašaya-*. — [2] NA. *ašyąm*; s. aber Ntr.

• j. **ašava.karšta-**[1] Adj. 'von (einem) Gläubigen bewirkt, veranlasst': *paitištātəe °tahe ṭbaēšaŋhō* Yt. *13.* 129, 105[1].

[1] Zu Yt. *13.* 105 Hds. °*rəšt°*.

• j. **ašava-gan-**[1] Adj. 'der einen Gläubigen tötet': *yō °vaja* (NS.) *yō yātumå* Y. *65.* 8; — *yaϑa satəm kayaδanąm avavaṭ* (sd.) °*va.jačiṭ*[1] Yt. *10.* 2; — *sčindaya °vajanō* (AP.) Yt. *10.* 76; — °*vaɣnąmča ašava.ṭbaēšąmča* Y. *61.* 4.

Ableit.; s. auch *haiϑīm.ašavagan-*. — Pü.: *ahrav gan.* — [1] Zu Yt. *10.* 2 getrennt.

• j. **ašavaɣnya-** n. 'Tötung eines Gläubigen': *spayeiti* (sd.) *zī .. daēna ..* °*ɣnīm* V. *3.* 41; — *avavantəm °ɣnyāi*[1] *təm čiϑəm daēsayō* "so hoch wie für die Tötung eines Gläubigen sollst du die Strafe festsetzen" V. 5. 14.

Ableit. aus *ašavagan-* — Pü.: *ahrav ganīh*[2]. — [1] Ungramm., man verlangte *avavaitīm yaϑa aš°*. — [2] Hds. zu V. *3.* °*kēnīh*.

• j. +**ašava.xšnav-** Adj. 'den, die Gläubigen zufrieden stellend': *ahurahe .. yezi aēm* +°*xšnuš*[1] Yt. *13.* 63.

[1] So F 1 ua.; NA. mit Mf3 °*xšnus*.

• j. **ašava-xšnvaitya-** Adj. 'den, die Gläubigen zufrieden stellend': *təm hačāṭ ašiš vaŋuhi rāiti °tyāi mašyāi* Yt. *18.* 3.

Eine verunglückte Bildung; vgl. *ašava.xšnav-*.

• j. **ašava.dāta-** Adj. 'der vom Heiligen[1] geschaffen ist': *vīspāča dāma .. yā °ta* (APn.) *ašava.fraϑwaršta* Y. 71. 6.

Pü.: *pa ahrākīh dāt.* — [1] D. i. *AhM.*; s. unter *ašavan-* I 1 a a.

• j. **ašava.ṭkaēša-** Adj. 'der Lehre der Gläubigen zugetan': *vīspāča dāma .. yā .. °ša* (APn.) Y. *71.* 6.

Pü.: *vaš pa ahrākīh dātawarīh.*

• j. **ašava.ṭbaēš-** Adj. 'den Gläubigen befeindend': *ašavaɣnąmča °ṭbaēšąmča*[1] Y. *61.* 4.

Zum V. *ṭbaēš-*. — Pü.: *ahrav bēš.* — [1] Beruht wohl auf Kontamination von °*ṭbišąm* und °*ṭbaēšaŋhąm.*

• j. **ašava.fraϑwaršta-** Adj. 'der vom Heiligen hervorgebracht ist': *vīspāča dāma .. yā ašava.dāta* (sd.) °*ta* (APn.) Y. *71.* 6.

Pü.: *pa ahrākīh frāč āfrīt.*

• j. **ašava.frazantay-** f. 'gläubige Nachkommenschaft': *haomō daδāiti .. xšaētō.puϑrīm uta °zaintīm* Y. *9.* 22.

Pü.: *ahrav frazand.*

• j. **ašava.frāyašta-** Adj. 'von den Gläubigen verehrt, angebetet': *vīspāča dāma .. yā .. °ta* (APn.) Y. *71.* 6.

Pü.: *vaš pa ahrākīh frāč yazišn.*

• j., g. **ašāvan-**[1]: *ašaon-*, *ašāun-*[2] Adj. (fem. *ašaonī-*, *ašāunī-*[3]) I) 'der zum *Aša* hält und gehört'; 1) von Menschen 'Anhänger des *Aša*, *Aša*gläubig, (recht)gläubig, fromm'; 1) bes. im Gegensatz zu *drəgvant-*, *drvant-* (sd.), a) im **gAw.**: *kə °šavā yāiš pərəsāi* (sd.) *drəgvå vā* Y. *44.* 12; — *katārəm °šavā vā drəgvå vā vərənvaitē* (sd.) *mazyō* Y. *31.* 17; — *kaṭ* (sd.) °*šavā .. vīnghaṭ drəgvantəm* Y. *48.* 2; — +*haiϑyō.dvaēšå* (sd.) *hyaṭ isōyā drəgvāitē aṭ* +°*šaonē rafənō hyəm* Y. *43.* 8; — *kasəuščīṭ nā °šāunē kāϑē* (sd.) *aŋhaṭ isvāčīṭ* (sd.) *hąs paraoš akō drəgvāitē* Y. *47.* 4; — *aṭ yə akəm drəgvāitē .. zastōibyā* (sd.) *vā varəšaitī .. yə °šāunē vahištō xᵛaētū* (sd.) *vā ..* Y. *33.* 2 f.; — *hvō zī drəgvå yə drəgvāitē vahištō hvō °šavā yahmāi °šavā fryō* (sd.) Y. *46.* 6; zit. *71.* 13; — *nōiṭ nā pourūš* (sd.) *drəgvatō hyāṭ čixšnušō aṭ tōi vīspəng aŋrəng* (sd.) +°*šaonō ādarə* Y. *43.* 15; — *taēčīṭ mā mōrəndən* (sd.) *jyōtūm yōi* +*drəgvantō .. yōi vahištāṭ* +°*šaonō .. rārəšyąn* (sd.) *manaŋhō* Y. *32.* 11; — *ahmāṭ* +*mainyəuš rārəšyeintī* (sd.) *drəgvantō .. spəntāṭ nōiṭ iϑā* +°*šaonō* (NP.) Y. *47.* 4; — *yå då ašīš* (sd.) *drəgvāitē °šāunaēčā* Y. *43.* 4; — *yəm xšnūtəm rānōibyā* (sd.) *då .. rāšayeŋhē* (sd.) *drəgvantəm sāvayō °šavanəm* Y. *51.* 9; — *hyaṭčā darəgəm drəgvō.dəbyō rašō* (sd.) *savačā ašavabyō* Y. *30.* 11; — *yaϑāčā*

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aŋhat̰ apə̄məm (sd.) *aŋhuš acištō drəgvatąm at̰ °šāunē vahištəm manō* Y. *30*.4; — *amərətāitī* +*°šaonō urvā aēšō* (sd.) *utayūtā yā nərąš sādrā* (sd.) *drəgvatō* Y. *45*. 7; benützt G. *3*.6, Vr. *18*.2, P. *28*; — *tāčā* .. *°šāunē čōiš* (sd.) *yā zī čīčā vahištā hanarə ϑwahmāt̰ zaošāt̰ drəgvā baxšaitī* (sd.) Y. *47*. 5; — *tat̰čā ϑwahmī* +*ā dąm* (sd.) *nipåŋhē manō vohū urunasčā °šāunąm* .. *at̰* .. *drəgvatō akāiš x*ᵛ*arəϑāiš* (sd.) *paitī urvąnō paityeintī* Y. *49*. 10 f.; zT. benützt *42*.4; — *yå išudō dadəntē dāϑranąm* (sd.) *hačā °šāunō yåsčā* .. *drəgvō.dəbyō* Y. *31*. 14; — *šyaoϑanā razištā* (sd.) *drəgvataēčā hyat̰čā* +*°šaonē yehyāčā hə̄məmyāsaitē* (sd.) *miϑahyā yāčā hōi ārəzvā* Y. *33*. 1; — *yə̄ vā xšayąs adąs drītā ayantəm urvātōiš* (sd.) *vā huzə̄ntuš* .. *rašnā jvąs yə̄ °šavā drəgvantəm* Y. *46*. 5. α) κατ' ἐξ. von *Zaraϑuštra* (s. 2 c α und *drəgvant*- I 2 a α): *yə̄ āyat̰ °šavanəm divamnəm* (sd.) *hōi* .. +*duš.x*ᵛ*arəϑə̄m* (sd.) .. *tə̄m* +*vå ahūm drəgvantō..daēnā naēšat̰* (sd.) Y. *31*. 20. b) im **jAw.**: *kat̰ °šava* .. *vanat̰ drvantəm*? *°šava vanat̰ drujim °šava vanat̰ drvantəm* Yt. *1*.28; — *xšayamnəm °šavanəm dāyata* +*axšyamnəm drvantəm* Y. *8*. 5; — *vasō.xšaϑrō hyāt̰ °šava avasō.xšaϑrō hyāt̰ drvå* Y. *8*. 6; — *yąm °šava* .. *ašayąm* (sd.) *vaēδa tąm drvå ərəδvå* Vr. 22. 2; — *miϑrəm mā janyå mā yim drvatat̰ pərəsåŋhe mā yim x*ᵛ*adaēnāt̰ °šaonat̰ uvayå zī asti* (sd.) *miϑrō drvataēča °šaonaēča* Yt. *10*. 2; — *paϑąm zrvō.dātanąm jasaiti yasča drvaite yasča °šaone* V. *19*. 30; — *yezi azāite* (sd.) *təm ahūm paiϑyāite yim °šaonąm yezi nōit̰ azāite təm ahūm paiϑyāite yim drvatąm* V. *18*. 76; — *drvatąm* .. *urvānō* .. *°šāunąm* V. *19*. 30; — *garō nmānəm* **nəryō asti °šāvaoyō* (DP.) *naēčiš drvatąm* Yt. *3*. 4; — *kuϑa para °šaonąm paϑa urvašaiti kuϑa drvatąm* Yt. *4*. 4; — *narąm vā °šaonąm hanjamanāiš drvatąm vā* .. *handvaranāiš* Yt. *11*. 4; — *yat̰ °šava para.iriϑyeiti* .. *yat̰ drvå ava.*+*miryete* H. 2. 1–19; 7, 8, 10, 15[4], 16[2], 18 (*°šaonyāi*); s. unter *drvant*- I 1. 2) sonst, a) im **gAw.** (ausser GHapt.): *zaraϑuštrā kastē °šavā urvaϑō mazōi magāi* (sd.) Y. *46*. 14; — *tə̄m* (näml. *pouručistąm*) .. *varānī* (sd.) .. *yā fəδrōi vīdāt̰ paiϑyaēčā vāstryaēibyō* (sd.) .. +*°šaonī °šavabyō* Y. *53*. 4; — *hvō* .. *yasčā vadarə̄* (sd.) *vōizdat̰ °šāunē* Y. *32*. 10. α) spez. mit ²*ahura*- (sd., 2 b) 'der des Rechtes wahrende, gerechte Gerichtsherr, Herr': *də̄jīt̰.arətā* .. *kū °šavā*[3)] *ahurō* (sd.) *yə̄* .. Y. *53*. 9; — *yaϑā ϑwā zəvīštīm uzəmōhī* (sd.) *šyaoϑanōi spəntəm ahurəm °šavanəm* Y. *46*. 9; — *at̰ hī ayå fravarətā* (sd.) *vāstrīm ahyāi fšuyantəm ahurəm °šavanəm* Y. *31*. 10. b) im **YHapt.**: *dāidī at̰ nərąš mazdā ahurā °šāunō* (AP.) *ašačinaŋhō* .. Y. *40*. 3; — *aϑā* .. *hyāmā* .. *°šavanō* Y. *40*. 4; — *°šāunąm* .. *urunō* .. *kudō.zātanąmčīt̰ narąmčā nāirinąmčā* Y. *39*. 2; — *°šāunąm fravašīš narąmčā nāirinąmčā* Y. *37*. 3. c) im **jAw.** (unvollständig): *°šaonąm mazdayasnanąm* Yt. *10*. 66; 120; — *dahmō °šava* P. *32*; V. *13*. 35; — *hudaēnō °šava* Yt. *4*. 9; — *ahumatō ratumatō °šaonō*[4)] *ašahe raϑwō* Vr. *1*. 5; 2. 7; — *yənanąm* . *°šaonąm*[5)] *ašahe raϑwąm* Vr. *1*. 5; — *gaēϑanąm åŋhairyehe °šaonō ašahe raϑwō* Vr. *1*. 3; 2. 3; — *ava baēšaza* .. *yā humāyehe °šaonō* Vr. *9*. 2; G. *4*. 8; — *antarə x*ᵛ*ādaēnāiš °šaonīš* (IP.) Vr. *21*. 3, P. *36*; — *°šaom* (VS.) *puϑra kava vīštāspa* Vyt. *53*; 45 (wo *°šāum*); — *ratuš °šava* V. *8*. 11; Vr. *9*. 6; — *°šaonō ašahe raϑwō ratufritīm* Y. 22. 3, 71. 3; — *yąmča bipaitištānąm °šaonīm* Y. *13*. 1; — *°šaoninąm ārmaiti.paoiryanąm* Y. *21*. 2; — *tkaēšanąm* .. *sāsnō.gūšąm* .. *°šaonąm °šaoninąmča* .. *nabānazdištanąm* .. *°šaonąm °šaoninąmča* .. *aēϑrapaitinąm °šaonąm* .. *aēϑryanąm °šaonąm* .. *narąm °šaonąm* .. *nāirinąm °šaoninąm* Y. *26*. 4–8; 9 f.[5], Vr. *1*. 3[2]; — *āϑravanəm °šavanəm* .. *raϑaēštārəm °šavanəm* .. *vāstrīm fšuyantəm °šavanəm* .. *nmānō.paitīm °šavanəm* .. *nmānō.paϑnīm °šavanəm* (statt fem.)[4)] *ašahe ratūm* G. *4* 7 f.; 7–9[11]; — *zaotārəm °šavanəm* .. *sraošāvarəzəm °šavanəm* G. *3*. 5; 5[5]; — *haiϑyāvarəząm °šaonąm haiϑyāvarəzinąm °šaoninąm* V. *11*. 14; 14[4], G. *3*. 7[2]; — *saošyantąm °šaonąm* Y. *14*. 1, +*12*. 7, Vr. *5*. 1, 22. 1, Yt. *11*. 17; — *āsnača manå °šaonąm āsnača manå saošyantąm* Vr. *11*. 3; — *fravašayō* .. *yąmča staoyō* (sd.) *°šāvaoyō* (DP.) Yt. *13*. 88 (?); — *ādaŋhyunąmča °šaonąm* .. *uzdaŋhyunąmča °šaonąm* Vr. *16*. 2; — *irīriϑušąm °šaonąm* .. *jvantąm °šaonąm* Y. 24. 5; — *vīspəm °šavanəm həntəmča bavantəmča būšyantəmča* Y. *21*. 4, Vr. *18*. 2; — *hātąm* .. *åŋhušąm* .. *būšyantąm °šaonąm* Yt. *13*. 21; — *°šavanəm mainyaomča gaē-*

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ϑīmča Y. *19.*20; — *vahištəm ahūm °šaonąm raočaŋhəm* (Stverz.) Y. *9.*19 usw.; — *xšnūtå °šaonąm urvānō pārayeinti .. avi garō nmānəm* V. *19.*32; +Y. 2.4, +*42.*4; — *haurvata amərətāta yōi stō mīždəm °šaonąm parō.asti jasəntąm* Yt. *1.*25; — *vīspəm °šavanəm vahištəm ā ahūm ā.baraiti* P. *24*; — *šātəm +daϑaiti urvanąm °šaonō +irīriϑānahe* P. *24*; +*35*; — *vīspəm °šavanəm .. hvāvayaŋhəm jasəntəm paiti.barāhi* Y. *55.* 4; — *tå ahmi nmāne jamyārəš yå °šaonąm xšnūtasča ašayasča* Y. *60.*2; — *yaϑrača xšnūtō °šava* Yt. *13.*36; 25; — *°šavanəm tē °šaonaṯ āfyeiδyāi* (sd.) *mraomi* Y. *71.*13; — *vīspəm °šavanəm vīspāi °šaone para.činasti* Y. *20.*2; 2[2]; — *vahištəm °šavanəm vahištāi °šaone* Y. *21.*4; — *nəmasə tē dāϑrō baxtəm vahištāi °šaone anaząϑāi °šaone* V. *21.*1; — *nəmō ahurāi mazdāi nəmō aməšaēibyō spəntaēibyō nəmō anyaēšąm* (sd.) *°šaonąm* V. *19.*25; 33, Yt. *1.*30; — *yaϑača zbayente °šaone ašəm činasti* Y. *20.* 3; Yt. *13.*24; — *nmānəm .. yasə ϑwā .. yazaite barō.zaoϑrō °šava* "das Haus des Gläubigen, der zu dir betet . ." Yt. *10.*30; 56; — *°šavanəm vahištəmča avasō.xšaϑrəmča* Y. *19.*20; — *nōiṯ °šavanəm ainištiš* (sd.) *āstārayeiti* P. *12*; +N. *109*[6]; — *aipi.pārəmnāi .. °šaone* V. *8.*107; — *nāšəmnāi* (sd.) *°šaone* V. *9.*30; — *°šavanəm mahrkaϑāi* Y. *19.*12; — *kaδa nō °šāum agatō ..* V. *19.*31; Y. *71.*16; — *°šavanəm manaspaoiryō* Y. *19.*19 (?); — *sava °šavabyō yazamaide* Vr. *13.*1; Y. *71.*6[2]. α) von namentlich bezeichneten Personen: *frašaoštrō °šava* Y. *71.*1; — *°šava jāmāspō* N. *89*; — *ϑraētaonəm °šavanəm* FrW. *2.*2; 1; — *gayehe marəϑnō °šaonō* Y. *26.*5, Yt. *13.*87; 95–138[2]³⁵, Y. *13.*7, *26.*5[2]; — *°šāum vīštāspa* Vyt. *45*; — *hvōvi °šaoni* Yt. *16.* 15; — *hvōuyå °šaonyå* Yt. *13.*139; 139–142[15]; — *ərəzvå srūtō.spāδå °šaonå* (GD.) Yt. *13.*115; 115, 124, 125, 127[2]. A) insbes. von *Zaraϑuštra* (*Spitama*): *zātō bē yō °šava zaraϑuštrō* V. *19.*46; 3, 4, 10, Yt. *5.*104, *13.*41, *14.*28, Vr. *11.*19, Y. *71.*13, P. *43*[7], Vyt. *10*; — *yō °šavā zaraϑuštrō* Y. *12.*6; — *°šava yaϑa zaraϑuštrō* Vyt. 2, Az. *4*; — *°šavanəm zaraϑuštrəm* Y. *16.*2, *71.*1, 2, Yt. *5.*18, *16.*15, *19.*79, 81 (statt Nom.), V. *5.*21; — *°šaonō zaraϑuštrahe* Y. *4.*23, *16.*2, *21.*1, *24.*5, *28.*0, 57.8, *68.* 22, *71.*2, P. *56*, Vr. *16.*2, Yt. *8.*2, *13.*62, *19.*56, FrW. *1.*1; Y. *3.*2; — *haomaheča .. °šaonaēča* (statt Gen.) *zaraϑuštrahe* Y. *8.* 1; — *°šāum* (VS.) *zaraϑuštra* V. 2.2, *4.*2, *6.*1, 43, *7.*24, 26, 79, *8.*34, *9.*52. *13.*41, *15.*2, *17.*2, *18.*2 PüZ., 62, *19.*1, 6, 26, *21.* 2, Yt. *1.*7, *5.*95, *12.*2, *15.*43 f.[4], 49, 55, *19.*68, H. *1.*7, 2.20, 25, A. *4.*3, Vyt. *11*; — *°šāum spitama* Yt. *5.*89, 91, *12.*2, *17.* 21. AA) auch κατ' ἐξ. (ohne Nennung des Namens, s. 1 a α): *paiti dim pərəsaṯ °šava ašāum ahura mazda .. āaṯ mraoṯ ahurō mazdå azəm bā tē taṯ framravāni .. ašāum spitama* Yt. *12.*1 f. β) Sing. koll. sva. die gläubige Gemeinde im Gegensatz zum amtirenden *Zaotar*[8]: *yaϑā ahū vairyō zaota* (sd.) *frā mē mrūtē .. aϑā ratuš .. frā °šava vīδvå mraotū* Y. *3.* 25. γ) GP. mit *fravašay-* (sd., auch fdSt.): *°šaonąm* (*°šāunąm*) *fravašayō* Y. 2.6, Yt. *13.*1, usw. δ) insbes. mit *nar-*[9] m. und *nāirī-*[9], *nāirikā-*[9] f. 'der, die Gläubige', von den erwachsenen Mitgliedern der *zaraϑuštri*schen Religionsgemeinschaft; Sing. und Plur.: *narəm °šavanəm yō aŋhaṯ .. maϑrəm pərəsō °šava* V. *9.*2; — *yō narəm °šavanəm anyō.varənāi vā anyō.tkaēšāi vā kasyaŋhe* (sd.) *saŋhāi daδāiti* V. *15.*2; — *yaϑra narō °šavanō ašəm hənti zrazdātəma .. yaϑrača aṯbištō °šava* Yt. *13.*25; — *narəm °šavanəm .. nāirikąm °šaonīm* V. *9.*33, 42; — *narąm °šaonąm .. nāirinąm °šaoninąm* Yt. *13.* 143–145[6]; — *nəruyō °šavaoyō* (DP.) Yt. *8.*11; usw. 2) von Göttern und von göttlich gedachten Wesen und Dingen (s. auch 3), auch sva. 'heilig'; im **jAw.** (unvollständig): *aməšanąm spəntanąm .. yōi aiϑyajaŋhō °šavanō* Y. *26.*3; — *vīspəmča °šavanəm .. yazatəm* Y. *16.*1; 2, 25.8[2]; — *vīspe °šavanō* (als AP.) *yazata āyese* Y. 2.18; 71.5, *16.*9, *65.*12, G. 2.6, FrW. *1.*2; — *taṯ nō dāyata .. yazata °šavana* (VP.) Y. *65.*14; — *yazatanąm +°šāunąm* Y. *3.*4; 22.27 (wo *°šaonąm*); — *maṯ vīspābyō °šaonibyō fravašibyō* Y. *23.*2; 2, *24.* 5; — *fravašayō .. °šaonīš* Yt. *13.*40, 57; — *ratavō vīspe mazišta °šāum* (statt Plur.) *ašahe ratavō* Y. *1.*22; — *asnya °šavana* (als AP.) *ašahe ratavō .. hāvanīm °šavanəm ašahe ratūm* Y. 2.3; 3 ff. (oft), Vr. 2.2 ff. (oft), G. *1.*7, 2.8, *3.*5 ff., *4.*5 ff., *5.*5 ff., S. 2.6; — *hāvanōe °šaone ašahe raϑwe* Y. *1.*3; 3 ff. (oft); — *maiδyōizarəmayehe °šaonō*

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ašahe raϑwō Vr. *1.*2; 2 ff. (oft); — *vanantəm stārəm* °*šavanəm ašahe ratūm* Yt. *21.*1; — *mā̊ŋhəm* .. °*šavanəm* Yt. 7.3; — *arəduyå āpō* .. °*šaonyå* Ny. *4.*0; — *arədvīm* .. °*šaonīm ašahe ratūm* Ny. *4.* 9; Y. *65.* 1[5]; — *arədvī sūre anāhite* °*šaone* (VS.) Ny. *1.*19; — *drvāspayå* .. °*šaonyå* Yt. *9.*0; 1, 5, 6; — *vaēm* °*šavanəm* Y. 25.3; — *vātahe* °*šaonō* Yt. *11.*16, Y. *70.* 3; *1.*16; — *saoka vaŋuhi* .. °*šaoni* (VS.) V. 22.3; S. *1.*3, *2.3*; — *rātača vaŋuhi* .. °*šaone* (VS.) V. *19.* 19, Vyt. *36*; S. *1.* 5, 2.5; — *razištąm čistīm* .. °*šaonīm* Yt. *16.*1, 4; 0, 20; — *airyamanəm ištīm* °*šavanəm* Vr. *24.* 3; — *haomō* °*šava* Y. *9.*2[2]; *10.*14; — *haoma* °*šava* (als Vok.)[11] *dūraoša* Y. *11.*10; — *rašnvō* °*šāum* Yt. *12.*7; 9; — *sraošəm* .. °*šavanəm* Y. 57.2, 33, Yt. *11.* 7; — *haurvatātəm* °*šavanəm*[4] *ašahe ratūm* Y. 71. 12; — *amərətātəm* °*šavanəm*[4] *ašahe ratūm* Y. 71. 12; — *ahura miϑra* .. °*šavana* (AD.) Y. 2.11; Yt. *10.* 145; — *ahuraēibya miϑraēibya* °*šavanaēibya* Y. *1.* 11. a) bes. von *AhuraMazdāh*: *ā dim tā vača rāmayat ahurō mazdå* °*šava ašavanəm zaraϑuštrəm* V. 5.21; *19.*15 (statt Akk.), Y. *11.*4, 5, 57. 24, Vr. *8.*1, *11.*19, *12.*4, *16.*3, Yt. *10.*89, *11.*14, 15; — *ahurəm mazdąm* °*šavanəm ašahe ratūm* Y. 2.2, *16.*1, *35.*1, *71.*2, 4; — *ahurahē mazdå* .. °*šaonō* Y. *56.*1; — — *ahurāi mazdāi* .. *yat huxšaϑrāi* °*šaone* Vr. *11.*1; 1, *12.*1 (+°*šāune*), Y. *12.*1 (°*šāunē*); — °*šāum ahura mazda* Y. *16.*10, Vr. 5.3, Yt. *1.*5, *12.*1, V. 2.39, *5.39*, *6.*42, 7.23, *8.*12, *13.*41; — *ahura mazda mainyō spə̄ništa dātarə gaēϑanąm astvaitinąm* (Stverz.) °*šāum* V. 2.1 usw.; 39 usw.; — unter den Namen des *AhM.*: °*šava nąma ahmi ašavastəma nąma ahmi* Yt. *1.*12. α) auch κατ' ἐξ. (ohne Nennung des Namens); im Gegensatz zu *drvant-* (sd. II 2 a α): °*šaonō ahmi drvatō nōit ahmi* Y. *10.*16; — sonst: +*ōyum vā* °*šaonō xšnaoϑrəm* (sd.) H. *1.* 5; — s. noch KompA. αα) GS. mit *stay-* (sd., auch fdSt.), im Gegensatz zu *drvant-*: *xᵛāϑrəmča* .. °*šaonō stōiš* .. *dužāϑrəmča* .. *drvatō stōiš* Y. *8.*8; 52.4; — sonst: *haiϑyāvarəzəm* .. °*šaonō stīm* G. *3.*7; Vr. *18.*1; — *anaγra* °*šaonō stiš* Yt. *8.* 48; +V. 2. 19 PüZ., usw. 3) von allem, was sonst zur *ahuri*schen Welt, zum Reich des *Aša* gehört, auch sva. 'heilig'; im **jAw.** (s. auch 2): *vīspanąmča spəntahe mainyə̄uš dāmanąm* °*šaonąm* °*šaoninąmča* Y. *1.*16; 27.2, Vr. *19.*2; — °*šaonasča ašāvairyåsča stōiš* (sd.) Y. *58.*4; — *dāma* °*šava* (APn.) .. *yå hənti spəntahe mainyə̄uš* Yt. *6.*2; — *vīspe tē ahurō mazdå* .. *dāman* °*šaonīš* (als APn.) Y. *71.*10; *16.*3; — *vīspāča dāma* .. °*šaonīš* .. °*šaoni* (APn.) *ašavabyō* Y. *71.*6; — *avå dāman* °*šavanō* (als APn.)[11] .. *yå hənti paoirya.dāta* Vr. 7.4; — *spəntō.dātāiš dāman* °*šavanō* (als APn.)[11] Vr. *19.*1; 1; — *vīspe* .. *kə asti vohu* °*šava antarə ząm asmanəmča* Y. *68.* 15; — *xarəmčā yim* °*šavanəm* Y. *42.*4; — °*šava* (ASn.) +*fraϑa.savō* Vr. *19.*2 (?); — *aspō.kəhrpąm* (sd.) °*šaonīm* Yt. *8.* 8 (?); — *mōurum* °*šavanəm* V. *1.*5; 16; — *kaŋhaya* .. °*šavanaya* (LSm.) Yt. 5.54; — *činvat.pərətūm* .. °*šaonīm* S. 2.30; — *garayō* .. °*šavana* (als APm.) Y. 2.14; — *dunman* .. *maēγō.kara* °*šavanō* (als NPn.)[12] Yt. *8.*33; — *urvarąm* °*šaonīm* V. *19.*35; Y. 2.12, N. *71*, *97*; — *urvaire* .. *mazdaδāte* °*šaone* (VSf.) V. *19.*18, Vyt. 22; — *haoma* .. *spənta* °*šavana* (als NP.) Vr. *9.*3; — *āpō* .. °*šaonīš* Y. 2.12[2], *16.*4, *65.*7, *68.*7; 2.5, Yt. 2.12; — *imat barəsma* .. °*šavanəm ašahe ratūm* Y. *71.*23[4]; — *ratavō upāpanąm* .. *upasmanąm* .. °*šaonąm ašahe raϑwąm* Vr. *1.*1; — *daēnąm* .. °*šaonīm* Y. 12.9; Yt. *13.*100; — *xratūm* °*šavanəm* N. *11*, 52, *84*, V. *18.*6, Vyt. *41.* a) bes. vom *Mąϑra*, den *Gāϑā*s und den Gebeten, den *Staota Yasnya* und dem *YHapt.*: *mąϑrahe spəntahe* °*šaonō* Y. *1.*13, Vr. *21.*2; — *nəmō vō gāϑå* (Stverz.) °*šaonīš* Y. *28.*0; usw.; — *ahunavaitīm gāϑąm* (Stverz.) °*šaonīm ašahe ratūm* Y. *34.* 16; usw.; — *uštavaityå gāϑayå* (Stverz.) °*šaonyå ašahe raϑwō* Vr. *1.*6; usw.; — *ahunəm vairīm ašavanəm ašahe ratūm* Vr. *14.*3; *1.*4, 2.6; — *airyamanəm ištīm* °*šavanəm ašahe ratūm* G. *1.*6; — *ašəm vahištəm* .. °*šavanəm ašahe ratūm* Vr. 2.6[4]; *1.*4[5]; — *bayąm yeŋhē.hātąm* .. °*šaonīm* Y. *21.*5; — *yeŋhē.hātayå* .. °*šaonyå ašahe raϑwō* Vr. *1.*4; 2.6; — *staotanąm yesnyanąm* .. °*šaonąm* Vr. *1.*3; — *yasnəm haptaŋhāitīm* °*šavanəm* Y. *41.* 8, Vr. *16.*0, *21.*0; — *yasnaheča haptaŋhātōiš* .. *vərəϑrayne* °*šaone* (statt GS.) Vr. *15.*2; 1, 5; — *āhūirīm frašnəm* °*šavanəm* .. *āhūirīm tkaēšəm* °*šavanəm* Y. *71.* 12. II) 'dem das (höchste) Anrecht zu-

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steht, dem das Paradies sicher ist'; im jAw.: *ya𝑑a vaši* (sd.) *ašāum* +*aδa aŋhō* °*šava* .. *vahištahe aŋhə̄uš* °*šava jasō* Y. 71.16; — *jvasčit nōit bvat* °*šava məšasčit nōit baxšaiti* (sd.) *vahištahe aŋhə̄uš* "so lang er lebt, erwirbt er sich das Anrecht nicht, und .." V. 5.61; — *fšūmå* (sd.) *astī* °*šavā vərə𝑑rajā vahištō* Y. 58.4.

Undeutlich: Y. 71.2, G. 2.6 (*aməšə̄ spəntə̄* °*šaonąm*). [P. 24: lies *ašəm* st. °*šava*; — N. 15: lies *ašaya* st. °*šaone*; — Y. 11.1, V. 7.52 PüZ.: lies *hai𝑑īm.aš*°.]

KompA., E. — Vgl. *ašāvairī-*. — ai. vgl. *ṛtávan-* Adj. — Pü.: *ahrav*[12]); Sü.: *puṇyātmā, muktātmā, muktimān*; s. noch No. 7. — [1]) Mit *ā* nur in *ašāvaoyō* DP. (Yt. 3. 4, 13. 88) und im VS. *ašāum* (§ 303. 7); s. noch *ašāvairī-*. — [2]) Die Hds. schwanken zwischen *ašaon*° und *ašāun*°. Die Gründe für die Wahl der Lesung in der NA. sind mir öfters nicht erkennbar. Im Y. habe ich mich meist nach Pt 4 gerichtet, zB. gegen NA.: Y. 32. 11, 33. 1, 43. 8, 15 uö. S. übrigens auch § 268. 33. — [3]) Im Gegensatz zu *dəjīt.arəta-*. — [4]) Die attrib. Bestimmung eines Nomens durch *ašavan-* und *ašahe ratav-* m. ist ungemein häufig. Dabei erscheint hinter femininem und neutralem Nomen mehrere Male die mask. Form von *ašavan-*, in Anschluss an das folgende *ratav-*: Y. 71. 12², Vr. 1. 5, G. 4. 8; Y. 71. 23, Vr. 1. 4, 2. 6; s. No. 5. — [5]) Mask., weil auf *ra𝑑wąm* bezogen, s. No. 4. — [6]) Hds. *anašav*°; s. aber Pü. — [7]) Als Vok.; aber Pü.: *ahrākīh*. — [8]) Vgl. *upa.sraotar-**). Pü. hat den Plur. — [9]) Stverz. — [10]) Gleichklang der Auslaute! — [11]) Die Verwendung von *ašavanō* als N-APn. (Vr. 7. 4, 19. 1, Yt. 8. 33) kann durch den Zusammenfall des NPm., APm. und APn. bei der *a*-Deklination hervorgerufen sein; s. Yt. 8. 33. — [12]) Das ein altir. **artauan-* voraussetzt, vgl. HBM. PSt. 195. Dagegen führt mp. *artāk, ahrāk(īh)* (mit *ā* aus *āu*) auf **artāuan-*; zu *vāt i artāk* des Gš., worauf JUSTI NB. 33 verweist, s. *vātahe ašaonō* unter I 2.

• j. +**aša**ˈ**vant-**[1]) Adj. 1) 'rechtschaffen' (nur Ableit.). 2) 'der das (höchste) Anrecht a) besitzt': *haurvafšavō* .. *drvā haurvā* °*vantō* (NP.) Y. 58.6. b) 'verschafft': *hadišasča* (sd.) °*vatō vāstravatō* Vr. 9.5.

Ableit. — ai. *ṛtavant-* Adj. — Pü.: *ahrākīh pahlākīh, ahrākīhōmand*. — [1]) So K 7 a, b und Pt 4, K 5; s. auch Pü. NA. hat *ašiv*°.

• j. **ašavas**ˈ**ta-** n. 'Besitz, Erwerb des (höchsten) Anrechts': *yasə 𝑑wā yāsāmahi havaŋhum* °*təmča haosravaŋhəm hurunīmča* Yt. 10.33; — *yūšmākəm yasnāiča vahmāiča yat aməšanąm spəntanąm ahmākəm havaŋuhāiča* °*tāiča yat saošyantąm* Y. 14.1; Vr. 5.1, Yt. 10.5; — *tā nō ama.. tā havaŋha .. tā* °*ta usjamyąn* Y. 55.3; — *𝑑rišum narš ašaonō .. amaheča vərə𝑑raynaheča* °*taheča apayasaite* V. 18.64; — *pairi tē .. daδąmi imąm tanūm .. 𝑑waxšāi haomāi maδāi havaŋuhāi* °*tāi* Y. 11.10. Unklar: *frada𝑑āi gaē𝑑anąm havaŋhāi* °*tanąm* Y. 68.4[1]).

KompA. — Ableit. aus *ašavant-*, eig. 'Zustand des *ašavant-*'. — Pü.: *ahravīh* (zu Y. 11 erl.: *apēčakīh*), *ahrākīh*. — [1]) Pü.: *ō huaxᵛīh u ahravīh* 'zur Seligkeit und Gerechtheit'. SOLMSENs Adj. *ašavasta* (Stud. 83) steht auf sehr schwachen Füssen.

• j. **ašavas**ˈ**təma-** Adj. 1) 'der rechtschaffenste, gerechteste', mit *ašəm* als Akk. der Beziehung: *dąhišta .. ašəm* °*ma* (als AP.) A. 3.4; — *zara𝑑uštrəm .. yat as .. ašəm* °*mō* Yt. 19.79. 2) 'der heiligste'[1]), unter den Namen *AhM.*s: *ašava nąma ahmi* °*ma* (statt NSm.) *nąma ahmi* Yt. 1.12.

Superl. aus *ašavant-*. — Pü.: *ahravtum*. — [1]) Als Superl. zu *ašavan-* I 2.

• j. **ašavastō.dā-** 'den Besitz des Anrechts schenkend': *mi𝑑rəm .. yō havaŋhō.då yō* °*då* Yt. 10.65.

• j. **aša-vazah-** Adj. 'das *Aša* fördernd': *haomahe* °*zaŋhō* Y. 10.1, 8.9, S. 1.30, Yt. 20.0, 3.

Vgl. *ašavāzah-*. — Pü.: *ahrav zāyak* (weil man *ašava-zō* teilte, HBM. ZDMG. 26. 458).

• j. **aša**ˈ**vazdah-** m. EN. zweier Gläubiger: 1) *təm yazənta* °*då pu𝑑rō pouruδāxštōiš* .. Yt. 5.72; — °*daŋhō pouruδāxštayanahe ašaonō* Yt. 13.112.*) 2) *təm yazənta* .. °*dasča* (NS.)[1]) *𝑑ritasča sāyuždrōiš pu𝑑ra* Yt. 5.72; — °*daŋhō 𝑑ritahe* +*sāyuždrōiš* Yt. 13.113.

*) *A.*, Sohn des *Pouruδāxštay-* gilt Dk. 9. 16, 17 als einer der sieben unsterblichen Herrscher in *Xᵛanira𝑑a* und Bd. 29. 6 als einer der Helfer des *Saošyant* bei der Auferstehung.

Eig. 'Ausdauer durch *Aša* besitzend' (?). — ap. Ἀρταουάσδης, mp. *artavazd* (arm. LW.). — [1]) Nach der *a*-Dekl.

• j. **aša-vāzah-** Adj. 'das *Aša* fördernd': *haoma ašāum* °*zō* (VS.) Y. 10.14.

Zum V. *vaz-*; ai. *vāhas-* n. (ZDMG. 50. 428). — Pü.: *ahrav zāyak*; s. zu *ašavazah-*. — Vgl. *ašavazah-*, *ašahyā važdrəng* und ai. *ṛtásya vāhasā* RV. 8. 6. 2. Falsch BB. 15. 11.

• j. *vīštāspəm .. yat imąm daēnąm āstaota dušmainyūm sīždyō daēvąn apa* ×**ašavąn**[1]) Yt. 19.84.

[1]) Das Wort scheint den NSm. eines Parti-

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zips verdrängt zu haben (also *°qnō?*), das mit *apa* oder *apaša* (s. Yt. *1.* 29) 'vertreibend' (od. dgl.) bedeutete. Falsch Gdn. 3 Yt. 56. Unverständlich Dst. ZA. *2.* 637.

• j. **aša.ratav-** m. '*Ratav* des *Aša*, heiligen Rechts': *haoma pairi.harəšyente mazda.-xšaϑra °tavō* Y. 27. 6.
Pü.: fehlt.

• j. **aša'savah-** m. EN. eines Gläubigen: *°vaŋhō ašaonō* Yt. *13.* 116.
Eig. 'der den Nutzen des (durch) *Aša* hat, besitzt'.

• j. **aša.sar-** Adj. 'der mit *A.* in Verbindung steht, Gemeinschaft hat, einig ist': *yasča .. imat̰ uxδəm vačō fravaočāt̰ .. °ra manaŋha °ra vačaŋha °ra šyaoϑna* Yt. *11.* 4.
KompA. — Vgl. *ašasairyank-*. — Pü.: *pa ahrākīh sardār.*

• j. **aša'sarəδa-** m. EN. zweier Gläubiger: 1) *°δahe ašasairyąš ašaonō* Yt. *13.* 114. 2) *°δahe +zairyąš ašaonō* Yt. *13.* 114.
Eig. Bed.? Vll. 'zur Schar des *Aša* gehörig'; ai. *śárdha-* m.

• j. **ašasairyank-** m. EN. eines Gläubigen: *ašasarəδahe °yąš* (NS. statt GS.)[1] *ašaonō* Yt. *13.* 114.
Komp.: **aša'sairi*(LS.?)+**ank-*, eig. 'der mit *Aša* in Verbindung steht', vgl. *aša.sar-*. — 1) S. zu *zairyank-* No. 2.

• j. **aša.stəmbana-** m. Name eines Bergs oder Gebirgs: *ahmat̰ hača garayō fraoxyąn .. °nasča* Yt. *19.* 5.
Etwa: 'die Stütze, den Pfeiler des *Aša* bildend'; ai. *stambhana-* n.; vgl. PDs. *tambam* 'ramme Pfähle ein' (§ *83.* 2)?

• j. **aša'stū-** m. EN. eines Gläubigen: *°stvō maiδyōimåŋhōiš ašaonō* "des *A.*, Nachkommen des *M.* .." Yt. *13.* 106.
Eig. 'das *Aša*(gebet) betend'; zum V. *stav-*. — Vgl. *ašəm.stūt-*.

• j. **aša.šyaoϑna-** m. EN. eines Gläubigen: *°nahe gayaδāstayanahe* (sd.) *ašaonō* Y. *13.* 114.
Eig. 'des Werke die des *Aša* (heiligen Rechts) sind'.

• j. **ašah-** Adj.: s. unter *ašyah-*.

• j. **ašahunara-** Adj. 'des Können (usw.) gross ist, vielvermögend': *miϑrəm .. °rəm* Yt. *10.* 25.
Komp.: *aš*+*hunara-*, § *268.* 48; vor *u* steht *ah* nicht *aŋh*, § *286* a.

• j. **aša.xᵛāϑra-**[1] Adj. 'der das Behagen, Glück des *Aša* gewährt' (?), von Bergen: *gairīm uši.darənəm .. °rəm* Y. 2. 14; — *garōiš uši.darənahe .. °rahe* Y. *1.* 14, 22. 26; +Yt. *19.* 0[2]; — *vīspå garayō °rå pouru.xᵛāϑrå* Y. 2. 14; *71.* 10, V. *19.* 28.
Pü.: *ahrākīh xᵛārīh.* — 1) NA. auch ohne Trennung. — 2) Hier hat NA. mit F 1 usw. *aš.xᵛā°*. Den umgekehrten Fehler zeigt F 1 zu Yt. *13.* 23 (*ašab°*).

• j **a-šā-** f. 'Unfreudigkeit, Unlust, Nichtaufgelegtsein (zu —) wegen — (Instr.)': *yō .. nōit̰ aiwyāsti* (sd.) *+°šaya*[1] *arəduša* .. N. *15*; — *vāϑmaini* (LS. statt IS.) *+°šaya*[2] *xᵛafna vā anaivišti āstryeiti* "wenn er zu studieren unterlässt, weil er wegen Abspannung oder Schläfrigkeit nicht dazu aufgelegt ist, so versündigt er sich" N. *15*.
Pü.: *hač ašātīh, nāšātīh rāδ.* — 1) Hds. *ašaone*, s. aber Pü. — 2) Hds. *ayayā* (Ausg.), *ašayā*.

• j. **ašā.aojah-** Adj. 'der seine Kraft durch *Aša* hat'[1]: *ϑwahyā garəmā* (sd.) *āϑrō °jaŋhō* Y. *43.* 4[1].
Pü.: *kaš ān kē pa ahrākīh ōž.* — 1) Vgl. Y. *34.* 4.

j., g. *ašāun°*, j. *ašāum*: s. unter *ašavan-*.

• j. **a-šāišta-** Adj. "der unerfreulichste, unbehaglichste': *kva paoirīm aiŋhå zəmō °təm* V. *3.* 7.
Pü.: *ku fratum ēn zamīk anāsāntum*, erl.: *mēnūk i zamīk dušxᵛārīh hač čē vēš.*

• j. **a-šāta-** Adj. 'unfroh, betrübt, traurig': *dušxᵛarənå .. °tō asti aŋuhaya* (sd.) Yt. *10.* 105; — *brāsat̰* (sd.) *yimō °tō* Yt. *19.* 34.
mp. *ašāt* 'sorrowful, sad', lat. *inquiētus.*

• j. **a-šāite**[1] Inf. 'sich zu freuen, behaglich zu fühlen': *yaϑa vātō .. vīspəm ahūm .. frāδatiča .. aiwiča aš° jāmayāiti* "wie der Wind .. die ganze Welt .. in Behagen versetzt" A. *4.* 6.
Zum V. *šyā-*. — Vgl. *šātay-*. — 1) Var. *°ti*, vgl. *šāiti* Inf.

g. *ašā.då* Y. *28.* 6: lies *ašā då* (s. *¹dāh-*).

• j. **ašā-yaona-** Adj. 'wo die Heimat des *A.* ist': *garō nmānəm .. ravōhu °nəm* Yt. *3.* 4.
Ganz unsicher. F 1: *rava xšāyā yaodąm.* Gdn. in der NA. vermutet: *ravō.hušayōdąm*, was wohl 'Raum und gutes Wohnen gewährend' bedeuten soll.

• j. **ašāva-** m. Bezeichnung einer Klasse von Feinden der *ahur*ischen Schöpfung: *mā hē mairyō gəurvayat̰ mā jahika mā °vō asrāvayat̰.gāϑō ahumərəxš paityarənō* Yt. *8.* 59, *14.* 51; *8.* 60, *14.* 52.
Npü.: *asūtak*, nach der Var. *asāvō.* Falsch KZ. *25.* 484.

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• j. **ašā'vaŋhav-** m. EN. eines Gläubigen: °*ŋhəuš bivandaŋhahe ašaonō* Yt. *13*. 110.
VII. 'des Gut von *Aša* stammt'.

• j. **ašāvan-**: j., g. *ašāun-*: s. unter *ašavan-*.

• j. **ašā'vairī-** fem. Adj., Fem. zu *ašāvan-* (sd.): *hō ptā* .. *ašaonasča* °*vairyåsča stōiš* (sd.) Y. *58*. 4.
ai. vgl. *ṛtāvarī-* fem. Adj., § *207*. 2. — Pü.: *ahrākīh kāmak*; vgl. *vairya-*.

• j. **ašā'urvaēϑa-** m. EN. eines Gläubigen: °*ϑahe ašaonō* Yt. *13*. 116.
Eig. Bed.? Ob ϑ für *s*, § *282*?
g. *ašā.hizvā* Y. *51*. 3: lies *ašā hizvā*.

• j. **ašāhura-** m. EN. eines Gläubigen: °*rahe jīštayanahe ašaonō* "des *A*., Nachkommens des *J*. .." Yt. *13*. 113.
Ob aus der Verbindung *ašā ahurā* (Y. *50*. 5) hervorgegangen?

• j. **ašəmaoγa-** (Adj. 'der das heilige Recht verwirrt', als) m. 'Verbreiter ketzerischer Lehre, Irrlehrer'*): *yāϑwąm pairikanąmča sāϑrąm kaoyąm karafnąmča mairyanąmča* .. °*γanąmča bizangranąm* Y. *9*. 18; – sonst mit *anašavan-* verbunden: *yezi aŋhat mairyō drvå bizangrō avaϑa* °*γō anašava* V. *5*. 35; *9*. 52, 56, *21*. 1, Y. *65*. 8, Yt. *3*. 7, 10, 14²; — °*γəm anašavanəm* ⁺*hąmuharəstīm* V. *4*. 49; Yt. *15*. 51; — *paiti* °*γahe anašaonō* ⁺*ahū.mərənčō kəhrpəm* .. *vadarə jaiδi* Y. *9*. 31; *16*. 8, *61*. 4; — ⁺°*γahe*¹⁾ *aγahe anašaonō* V. *18*. 11, 12; — *usaγanąm* .. °*γaonąm anašaonąm* Yt. *13*. 105.
*) PüErl. zu Yt. *1*. 10 scheidet drei Arten *ašmok*: *ān i frēftār, ān i xᵛat dōšak* (Sü.: *svecchācārī*, *ān i frēftak*. Aber die beigegebenen Definitionen sind undeutlich; vgl. Dst. ZA. *1*. 91. S. noch SWienAW. *67*. 839. 8: .. *dīv*(!) .. *ki dar miyān i mardumān jang andīzad*.
Komp.: ¹*aša-* + *³*maoγa-*; *ə* nach § *298*. 1 a. — ai. *mōha-* m. 'Irrewerden'. — Pü.: *ahramōγ*, *ašamōγ* (Transskr.). — ¹⁾ Hds. *ašaoγahe*; s. aber Pü.

• j. **a-šəmnō.gan-** Adj. 'das Ziel nicht treffend': *karətačit aēšąm hufrāyuxta* .. °*janō bavaiti* (statt Plur.) Yt. *10*. 40; 40.

• j. **a-šəmnō.vīd-** Adj. 'das Ziel nicht erreichend, verfehlend': *išavasčit aēšąm* .. *fya.jatāŋhō vazəmna* °*vīδō bavaiti* (statt Plur.) "ihre Pfeile .. verfehlen das Ziel" Yt. *10*. 39; 39².
°*vīd-* Adj. 'findend', zum V. ²*vaēd-*, ai. °*vid-* Adj.; oder 'treffend', zum ai. V. *vidhyati*, ai. °*vidh-* Adj.

• j. **ašəm.mərənk-** Adj. 'das *Aša* zerstörend': °*mərənčō* (als NS.) *yaϑa kava* ⁺*haosrava* Vyt. 2 (?)¹⁾.
Komp. mit AS. im 1. Glied. — ¹⁾ Ein widersinniger Vergleich; vgl. Az. *7*.

• j. **ašəm.yahmāi.ušta** indekl. m., EN. eines Gläubigen¹⁾: °*ta* (als GS.) *nąma ašaonō* Yt. *13*. 120.
Die Worte *y*° *u*° sind Zitat aus Y. *43*. 1; *ašəm* stammt wohl aus dem Namen *ašəm.yeŋhe.raočå* (sd.). — ¹⁾ Vgl. über ihn Bd. *29*. 5, Dd. *90*. 3.

• j. **ašəm.yeŋhe.varəza** indekl. m., EN. eines Gläubigen: °*za* (als GS.)¹⁾ *nąma ašaonō* Yt. *13*. 120.
Jedenfalls Zitatname; s. zu *ašəm.yeŋhe.raočå* und *ašəm.yahmāi.ušta*. — ¹⁾ Die Form des letzten Glieds ist unsicher.

• j. **ašəm.yeŋhe.raočå** indekl. m., EN. eines Gläubigen: °*čå* (als GS.) *nąma ašaonō* Yt. *13*. 120.
Der Name ist ein Zitat¹⁾ aus Y. *12*. 1; s. auch Justi NB. IX. — ¹⁾ Ein wenig sinnvolles, da *ašəm* und *y*° *r*° nicht zusammengehören.

• j. **ašəm vohū** (oder *a*° *v*° *vahištəm astī*): wird das damit beginnende Gebet Y. 27. 14 zitirt, zB. Yt. *5*. 0: *staomi ašəm: ašəm vohū* "ich bete das *Aša*(gebet): '*Ašəm vohū*'". Oft in PüErl.
Vgl. ²*aša-*.

• j. ⁺**ašəm.stūt-**¹⁾ Adj. 'der das *Aša* (-Gebet) betet': ⁺*kahmāi tē aēvahmi paiti vačō vīspanąm vohunąm* .. *fravākəm?* .. °*stūtō* (GS.). *yō ašəm staoiti* .. "wer vermag mittelst eines einzigen Spruchs alles .. zu verkünden? .. Der *Aša*beter. Wer das *Aša* betet .." H. *1*. 1 f.²⁾
Komp. mit AS. im 1. Glied. — Pü.: *ahrākīh stāyišnīh*. — ¹⁾ Ausg. trennt. — ²⁾ Wörtl.: "cui (est) ..? eius qui ..", Bthl. BB. *9*. 302; unrichtig Jn. JAOS. *14*. LXI.

• j. ⁺**ašəm.sravah-**¹⁾ n. 'der *Ašəm*(d. i. mit *Ašəm* beginnende)-Spruch, das *Ašəm*-Gebet': *zaraϑuštrahe..yahmi paiti vīspəm.maϑrəm* °*vō vīsruyata* "., durch den das den ganzen *M*. in sich fassende *Ašəm*-Gebet bekannt wurde" Yt. *13*. 91.
¹⁾ NA. getrennt. — ²⁾ D. i. Y. *27*. 14.

• j. **ašō.aŋhan-** Adj. 'der sich das *Aša*, das (höchste) Anrecht verdient, erworben hat': *paoiryąn ṯkaēšō* .. °*aŋhānō maϑrō.aŋhānō* (AP.) Yt. *13*. 151.
Komp.: ¹*aša-* + *²*han-*, § *268*. 48.

• j. **ašō.iš-** Adj. 'das *Aša* suchend, nach dem *A*. strebend'¹⁾: *paiti.ajaϑrəm aϑaurunąm* .. *yōi* ⁺*iγeyąm dūrāṯ* °*īšō* (AP.) *dahyunąm*²⁾ "die Rückkehr der Priester,

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die fernhin gehen zu denen, die in den Ländern das *A.* suchen" Y. *42*. 6[3].

Pü.: *kē āyānd hač dūr pa ahrākīh xᵛahišnīh ō dēh.* — [1] Vgl. *aēšē ašahyā* Y. *28*. 4 und *īšanąm* +*drujim* Y. *32*. 12. — [2] Wörtl. 'zu den .. suchenden der Länder'. — [3] Vgl. zSt. Yt. *16*. 17 und *pairi.jaϑan-*.

• j. **ašō.čiϑra-** Adj.: s. unter *aša.č°* mit No. 1.

• j. **ašō.ṱkaēša-** Adj. 'der Lehre des *Aša* (des heiligen Rechts) zugetan': +*driyūščit* +*°šō*[1] Yt. *10*. 84; — *driyaoš °šahe* P. *44*.

Pü.: *ahrav dātastān.* — [1] NA. ohne Trennung.

• j. **ašō.paoirya-** m. EN. eines Gläubigen: *°yehe ašaonō* Yt. *13*. 117.

Vgl. (auch zur eig. Bed.) *aša.paoirya-*.

• j. **ašō.baēšaza-** Adj. '(Arzt,) der mit dem heiligen Recht heilt': *°zō .. maϑrō.baēšazō* (sd.) Yt. *3*. 6.

• j. **ašō.mižda-** Adj. (fem. *°dā-*) 'den Lohn der Gerechtigkeit eintragend': *tå* (näml. *gāϑå*) *nō buyąn humiždå* (sd.) .. *°då* Y. *55*. 2.

Pü.: *ahrākīh mizd*, erl.: *hač kār u karpak.*

• j. **ašō.raočah-** m. EN. eines Gläubigen: *°čaŋhō frānyehe ašaonō* "des *A.*, Sohns des *Fr.* .." Yt. *13*. 97.

Eig. 'der das Licht des *Aša* (des heiligen Rechts) hat'.

• j. **ašō.stūtay-** f. 'Beten des *Aša*(-Gebets)': *kā aēva °stūitiš yā dasa anyaēšąm °stūitinąm arəjaiti* "welches eine Beten des *A.* ist es, das soviel wert ist als zehn andre?" H. *1*. 6; 5; — *satəm °stūitinąm upa.stvōiš bižvat ahunəm vairīm frasrāvayōiš* V. *19*. 22.

Pü.: *ahrākīh stāyišnīh*, zu V. *19* mit der Erl. *ašm vahūk.*

• j. **ašō.zušta-** m. (theologischer) Name der Eule*): *paiti tē mərəγa °ta imå srvå vaēδayemi .. imåsə tē srvå mərəγa °ta hyārə arštayasča .. paiti daēvō māzanyąn* V. *17*. 9.

*) So nach Sd. *14*. 8, der Riv.-Stelle bei Sp. Komm. *1*. 374 (*mury ī ki čuyd xᵛānand*) und SWienAW. *67*. 839. 21. Dem Vogel werden die abgeschnittenen Nägel überwiesen; sie bilden seine Waffen gegen die *Daēvas*; s. V. *17*. 9 und Bd. *19*. 19 f.

Eig. 'Liebling des *Aša*'.

• j. **aši'vant-** Adj. 'der die Belohnungen besitzt, verschafft', von *Sraoša*: *səraošō iδa astū .. vaŋhuš °vå* Y. *56*. 3; — *sraošahe ašyehe °vatō vərəϑrājanō* Y. *1*. 7. [Y. *58*. 6, Vr. *9*. 5: lies *ašav°*.]

Pü.: *tarsākās*, Sü.: *bhaktiśīlaḥ.*

g. *ašivå* Y. *51*. 5: s. *ašay-* mit No. 6.

• j. **aširya-**[1] m. Name von Schmarotzertieren des menschlichen Körpers(?): *paiti.pərəne °re*(AP.)[2] *paiti.pərəne ayūire* V. *20*. 9.

Vgl. zu *ayrā-* No. 1. — Pü.: fehlt, Npü.: *nāxušī.* — [1] Lesung unsicher. — [2] § *268*. 32.

• j. **ašiš.hak-** Adj. 'der *Ašay* anhängend, ergeben': *nəmō .. °hāgət* (NSn.) *ārmaitiš.hāgət* Y. *58*. 1. a) NSn. *°hāgət* als Adv. 'in Ergebenheit gegen *A.*': *vīspaēča aēte °hāgət ārmaitiš.hāgət* (*zbayemi?*)[1] *yazamadaēča* "und all diese (rufe ich an) in Ergebenheit gegen *A.* und *Ā.*, und wir beten sie an" Y. *71*. 11.

§ *287* mit No., Bthl. IF. *4*. 121. — Pü.: *pa tarsākāsīh hamrasišnīh*, (zu Y. *58* erl.): *ka tarsākāsīh i ēhrpatistān kunēnd.* — [1] Das Wort scheint hier ausgefallen zu sein, vgl. das Folg. und *zav-* No. 3.

• j. **ašiš.hāgət** Adv.: s. *°hak-*.

j. *ašubya* F. *9*: lies *ušibya.*

j. *aškarə* V. *1*. 3 PüZ.: s. ²*sak-* mit No. 1.

• j. **+aš.kāma-** Adj. 'mit vielen Wünschen': *°mō* V. *20*. 1 Gl.[1]

Pü. (zu Vd. Seite 53): *bahrōmand.* — [1] Gl. zu *yaoxštivatąm* in K 1, L 4; s. dazu Bthl. IF. *11*. 120.

• j. **aš.xraϑwas'təma-** Adj. 'der allereinsichtigste, weiseste': *bayanąm asti* (*miϑrō*) *°mō* Yt. *10*. 141.

Superl. aus *°*ϑwant-*; s. unter *xraϑwišta-*.

• j. **ašxrāxᵛanu'təma-** Adj. 'der am allermeisten antreibende, anregende': *aməšąsčā spəntą saošyantasčā .. aiwyāmatəmą °mą* Y. *13*. 3; Vr. *3*. 5.

Superl. aus **aš-xrāxᵛanav-*; zu **xrāxᵛanav-* m. (d. i. ar. **krāsu°*) vgl. *xrånhaya-* und zBild. ai. *vagvanúm* RV. *9*. 3. 15. — Pü.: *vas xrat kartārtum*, Sü.: *bahubuddhikartṛtamaḥ.*

• j. **ašta** indekl.[1] Zw. 'acht': *yeŋhe °ta* (als Nom.) *rātayō* (sd.) .. *åŋhāire* Yt. *10*. 45; V. *16*. 10[2]; — *°ta aurvantō* (sd.) Yt. *19*. 3; — *°ta vašanō* (sd.) Yt. *19*. 3; — *°ta* (als Akk.) *ahuna vairya frasrāvayōiš* V. *11*. 8; — +*°ta* (als Gen.) *gavąm azinąm arəjō* F. *3* h; — *°ta sata upāzananąm* "800 .." V. *4*. 14; 14; — *°ta* (als Instr.) *satāiš haδačiϑanąm* "mit 800 .." V. *4*. *8*. [Yt. *9*. 30: lies *ašta.aurv°*; — V. *13*. 44: lies *aštā.b°*.]

KompA.; Ableit. — ai. *aṣṭá*, np. *hašt.* — Pü.: *8.* — [1] Ar. **aštā* (= ai. *aṣṭā*) wurde urir. zu **ašta* (§ *92*. 3), das sich nun an **panča* usw. anschloss.

• j. **ašta-** m. 'Bote': *nairyō.saŋhō .. °tō*

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mazdå ahurahe V. *19*. 34; Yt. *13*. 146, *19*. 92; — *aδāt °te* (als AP.)[1] *fraŋharəčayat̰ āsište katarasčit̰; spəntō mainyuš °təm fraŋharəčayat̰* .. *aŋrō mainyuš °təm fraŋharəčayat̰* .. Yt. *19*. 46; — *yō kəmčit̰* .. *°təm dasti: hā mē bara*.. "wer irgend einen als Boten bestellt: 'Du, bring mir..'" N. *105*; *105*[2].

Vgl. ¹*aštay-*. — Et.?[2]) — mp. *ašt*[3]). — Pü.: *ašt*, (zu N.): *kē katārči 1* .. *aštak* (oder *aštakīh*) *dahēt*, mit der Erl.: *kuš apar dastawar bawēt*. — [1]) Pronominal flektirt. — [2]) Wertlos GDN. 3 Yt. 34. — [3]) Vgl. dazu JAMASPJI Gloss. 453, 461.

• j. **⁺ašta.aurvant-**[1]) m. EN. eines Gegners des *Vīštāspa*: *tąm yazata vīštāspō* .. *yaϑa azāni pəšana* (sd.) *°vantō* (GS.) Yt. *9*. 30.

Eig. 'der acht Renner hat'. — [1]) NA. trennt.

• j. **ašta.kaožda-** Adj. (fem. *°dā-*) 'achtteilig, achtfach geteilt': *upairi pusąm bandayata arədvī sūra anāhita* .. *°dąm* ".. ein Diadem .., ein achtteiliges" Yt. *5*. 128.

Vgl. ai. *viṣū-kuh-* Adj.; BTHL. AF. *1*. 15; § *53* I. 5.

• j. **aštadasa-** Adj. 'der achtzehnte': *dasəmō yat̰ ahmi spānō*.. *°sa* (statt NSm.) *baēšazya* Yt. *1*. 8.

Ableit. aus **ašta-dasa* indekl. Zw. '18'. — Vgl. ai. *aṣṭādaśá-* Adj.; mp. (Pü.) *aštdahum*.

• j. **aštaiϑivant-** Adj. 'achtzigfach': *°vå (asti miϑrō) antarə zāmātara xᵛasura* Yt. *10*. 116.

Ableit. aus *aštātay-*; *a* nach § *294*. 3 (anders freilich BN. KZ. *25*. 231). — Woher *ϑ*? Vgl. ZUBATÝ KZ. *31*. 2.

• j. **ašta.māhya-** Adj. 'acht Monate dauernd': *upas.puϑrīm aēvō.māhīm vā* .. *°hīm vā* V. *5*. 45.

Pü.: *ašt māhak*.

• j. ¹**aštay-** m. 'Bote': *yaϑa °tiš paityahmi aϑa bunəm ā* "wie ich als Bote entgegenkomme, .." F. *4* a (?)[1]). [Yt. *9*. 30: lies *vīspa.ϑaurvō.aštōiš*.]

Vgl. *ašta-*. — Pü.: *čand aštak pa patīrak*; der Rest fehlt. — [1]) Sicher falsch HAUG ZPGl. 53, DST. ZA. *3*. 17.

• j. ²**aštay-** m. 'Pfeil': *yat̰* .. *jyå naviϑyan* (sd.) *tiγråŋhō °tayō* Yt. *10*. 113.

Et.? — Unsicher.

• j. ³*aštay-* f. ein Längenmass[1]).

KompA., E. — Vgl. *uzaštay-*. — Eig. Bed.? — [1]) Von unbekannter, jedenfalls aber geringer Grösse.

j. *aštahmō* P. *47*: lies *aša taxmō*.

• j. **ašta'hva-** n. 'Achtel': *°taŋhum* F. *1*.

Ableit. aus *ašta*; s. zu *ϑrišva-*. — Pü.: *aštūtak*.

• j. **aštātay-** fem. Zw. 'achtzig': *°tāitīm maiδyāiryehe* (sd.) *daϑušō vərəϑraγnahe* A. *3*. 11. a) mit Gen.: *°tāitīm ātrə.saokanąm* V. *8*. 89.

Ableit. (*°taiϑivant-*). — Ableit. aus *ašta*. — np. *haštād*. — Pü.: *80*.

• j. **⁺aštā.bifra-**[1]) n. 'Vergleich mit achten': *sūnahe aēvahe °rəm* "der eine Hund lässt sich mit achten vergleichen" V. *13*. 44.

Pü.: *8 barišn*. — [1]) NA. getrennt; vgl. BTHL. IF. *10*. 14.

• j. **aštəma-** Adj. 'der achte': *°mō (gairiš)* Yt. *19*. 2; V. *14*. 9, Yt. *1*. 7, *14*. 23; — *°məm asaŋhąmča* .. V. *1*. 10; *4*. 20, *5*. 28, 29. a) ASn. als Adv. 'beim achten Mal': *°məm* V. *8*. 77.

Ableit. aus *ašta*. — ai. *aṣṭamá* Adj.; mp. (Pü.) *aštum*.

• j. **aštəməm** Adv.: s. *aštəma-*.

• g. **aštō** Inf. 'an-, unterzukommen, Unterkunft zu nehmen bei —' (Lok.): *zaraϑuštrəm* .. *hyat̰ ahmī urūraost a° hyat̰ hōi īm čaratasčā* .. *vāzā* (sd.) Y. *51*. 12.

Zum V. *ąs-*. — Vgl. *vouru.ašta-*. — Pü.: *pa aštak*.

• j. **aštō.kāna-** Adj. 'der acht Höhlungen hat, in acht Höhlenräumen haust'[1]): *°nəm humayakəm* (sd.) Yt. *5*. 113.

**kāna-* m., zum V. ²*kan-*. — [1]) DST. ZA. *2*. 393 verwechselt *š* mit *s*, JUSTI NB. 47 geht von einem in den Hds. nicht bezeugten *ast°* aus.

• j. **⁺asti.gafya-**[1]) m. EN. eines Gegners des *Kərəsāspa*: *uiti* (sd.) *°yō āhūiriš uiti ⁺aēvō.gafyō paitiš uiti* .. Yt. *15*. 28.

Eig. Bed.? — [1]) NA. *asti gafyō*, aber F 1 *ašti*; vgl. zu *⁺aēvō.gafya-*.

• j. **ašti.masah-** Adj. 'von der Grösse einer *A*.': *āat̰ pitϑuš yaϑa čaϑwārō °sō* N. *66* (?); — *tāštəm dāuru* ..*nyāzayən* (sd.) *⁺°sō*[1]) *xraoždvahe biš aētavatō varədvahe* "ein .. Stück Holz .. von der Grösse[2]) einer *A*. aus hartem, doppelt so gross[2]) aus weichem" V. *13*. 30.

Pü.: *aštak masāk*, (zu N.): *āgōn 4 hač* (?) *aštak masāk*. — [1]) NA. *ašti.m°*; s. Var. — [2]) Es handelt sich um die Dicke des Holzknebels. Ihn verschieden lang zu nehmen je nach der Holzart, wäre sinnlos.

• j. **aštra-ŋhād-** Adj. 'mit der Peitsche lenkend': *miϑrəm* .. *°ŋhāδəm amavantəm* .. *raϑaēštąm* Yt. *10*. 112.

Vgl. ai. *ástrā* .. *paśusā́dhanī* RV. *6*. 53. 9 und IF. *10*. 3.

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• j. **aštrā-** f. 'Geisel, Peitsche, Knute': *yat bərəzəm barāt* °*ra vāčim* "wenn laut die Peitsche knallt" Yt. 10. 113; — *yat* . . °*rå kahvąn* (sd.) Yt. 10. 113; — *āat hē* (*yimāi*) *zaya frabarəm azəm yō ahurō* . . *suwrąm* (sd.) . . °*rąmča*[1] *zaranyō.paēsīm* V. 2. 6; — *avi dim* (*ząm*) *sifat* (sd.) °*raya* V. 2. 10. a) inbes. die priesterliche Strafgeisel: *yaēšąm zayanąm aϑaurune* °*ra* V. 14. 8; — °*rąm mairīm* (sd.) *kāšayeiti* V. 18. 4; — *tūiryehe* ⁺*ϑrī vā azaiti* (sd.) *sraošō.čaranaya* °*raya* P. 9. α) meist mit *aspahe* 'Pferdegeisel': *ϑrisatəm upāzananąm* (Stverz.) *upāzōit* (sd.) *aspahe* °*raya ϑrisatəm sraošō.čaranaya* V. 4. 19; usw.

KompA., E. — Zum V. *az-*; eig. 'Vorrichtung zum Antreiben der Tiere'[2]. — ai. *ástrā-* f. 'Stachelstock' zum Viehantreiben[2], mp. (Pü.) *aštr* (JAMASPJI Gloss. 463). — [1]) Als Hoheitszeichen, s. unter *suwrā-*. — [2]) Vgl. an. *geisl* 'Stock, Stab' und ahd. *geisala* 'Peitsche' usw.

• j. **aš.dānav-** Adj. 'mit starken, grossen (Samen-)Körnern': *us apąm aδavō* . . *jasånti* °*nunąmča yavanąm kasu.dānunąmča vāstranąm* "die Wasserbäche werden . . hervorbrechen hin zum Getreide mit den grossen und zum Gras mit den kleinen Körnern" Yt. 8. 29[1].

Vgl. Bd. 24. 29: *stawrdānak žurtakān.* — [1]) zSynt. s. HBM. ZC. 276.

• j. **ašə-ϑwō.zgaᵗəma-** Adj. 'der allerdrängendste, allereifrigste': °*mą gavāstryavarštəmą narąm ašāunąm* Y. 13. 2.

Superl. aus **ašə-ϑwō.zgā-* Adj. 'der starken Drang, Eifer hat'. — **ϑwō.zgā-* f. (statt *ϑwazg°*, § 268. 57), zum V. *ϑwąz-*; verhält sich zu *ϑwązj-aiti* wie ai. *icchā-* zu ahd. *eisc-ōn.* — Pü.: *vas ranj*[1] *rasišntum*, Sü.: *bahukleśaharṣatamaḥ.* — [1]) Mit dem Ideogramm für *rōč* geschr., s. MILLS SBE. 31. 251 (wo eine greuliche Etymologie).

• j. **aš.paourva-** Adj. 'der weitaus voranstehende, erste': *aēšąm nmānå* . . *hištənte* °*vå darəγō.upastāe* (sd.) Yt. 17. 8.

• j. **aš.pačina-** Adj. 'wo man viel kocht': *xšaϑra* . . *stūi.baxəδra* (sd.) °*na* Yt. 5. 130.

**pačina-* n. 'Kochen', zum V. *pak-*; *i* nach § 298. 4. — ai. *pácana-* n.

• j. **aš.pairikā-** Adj. (mask. °*ka-*) 'der viel mit *Pairikā*s zu tun hat, ihnen stark ergeben ist'[1]: *pitaonəmča* °*kəm* Yt. 19. 41.

[1]) Unsicher; eig.: 'der viele *P.*s hat'.

• j. **aš.baourva-** Adj. ('wo man viel kaut' d. i.) 'wo es viel zu kauen, zu essen, wo es reichlich (feste) Nahrung gibt': *tē narō xšaϑra xšayente* °*va niδātu.pitu* Yt. 17. 7; 5. 130.

• j. **aš.bāzav-** Adj. 'mit tüchtigen, starken Vorderbeinen, -schenkeln': *uštrō* . . °*zāuš* (NS.) *stvi.kaofō* Yt. 14. 12.

Npü.: *ṣāḥib bisyār zūr avar bāzuvān.*

• j. **aš-barət-** Adj. (auch fem.) 'viel, reichlich bringend': *fravašayō* . . *yå* °*tō* (NPf.) Yt. 13. 23.

[1]) F 1 hat *aϑab°*; s. zu *ašaxᵛāϑra-* No. 2.

• j. **aš.fraᵇbərətay-** f. 'reichliche Darbietung': °*rəitiča zaoϑranąm hufrabərəitiča* (sd.) Yt. 10. 77.

• j. **aš.frāᵘyaštay-** f. 'reichliches Opfern, Weihen': °*tiča zaoϑranąm hufrāyaštiča* "mit reichlicher und guter Weihe von *Z.*" Yt. 10. 77[1].

[1]) Vgl. zSt. Y. 68. 9.

j. *ašn°* (Verbalf.): s. *ąs-*.

• p. **ašna-** m. 'Marschiren', mit *astiy* 'er befindet sich auf dem Marsch nach —' (*abiy* mit Akk.): ⁺*adakīy adam* °*naiy*[1] *āham abiy ᵘuvajam pasāvaᵏ hačāmaᵏ atarsaⁿ* (?)[2] *ᵘuvajiyā* "damals war ich auf dem Marsch nach Susa; drauf bekamen die Suser Furcht vor mir" Bh. 2. 4.

Zum V. *az-*. — Vgl. ¹*ah-* I 5; BTHL. BB. 15. 34, ZDMG. 43. 666, IF. 10. 190, FOY KZ. 35. 37, 69, ZDMG. 52. 567. — [1]) Allenfalls *ašniy*; dann *ašniy*: ai. *ájmani* = j. *asnō*: ai. *ášmanaḥ.* — [2]) Vgl. *ϑrah-* No. 3.

j. *ašnāaṭča, ašnō*: s. unter *asan-*.

j. *ašnō.təmāi* N. 70: lies *dašinō.təmāi.*

• j. **aš.manah-** Adj. 'mit starker Begierde, Brunst': *uštrånhō* . . *saēni.kaofa* °*nanha* (NPm.) Yt. 17. 13.

• j. **aš.mižda-** Adj. (fem. °*dā-*) 'reichlichen Lohn bringend, eintragend': *tå* (näml. *gāϑå*) *nō buyąn humīždå* (sd.) °*då* Y. 55. 2.

Pü.: *vas mizd.*

• j. **ašya-** Adj. 'der es mit dem heiligen Recht, mit *Aša* hält' sva. 'fromm, rechtschaffen', nur von *Sraoša*: *sraošō* °*šyō* Yt. 11. 3 usw.[1]; — *sraošəm* °*šīm* Yt. 11. 7 usw.[1]; — *sraošahe* °*šyehe* Yt. 11. 16 usw.[1]; — *sraošāi* °*šyāi* Vr. 11. 6 usw.[1]; — *sraošāδa* °*šyāδa* Y. 60. 6; — *āi sraoša* °*šya* V. 18. 22 usw.[1]

Ableit. aus ¹*aša-*. — Pü.: *ahryak*[2], Sü.: *puṇyātmā.* — [1]) Stverz. unter *sraoša-*. — [2]) Aus urir. **artiaᵘka-*. So überall zu lesen. Es wurde auch mit *srōš* zusammengeschrieben (zB.

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Y. *4*. 2) und dann wieder ungeschickt getrennt (zB. Y. *57*. 1). Öfters (zB. V. *18*. 22, s. aber 23) findet sich *ahrav* geschrieben.

• j. **aš.yaštay-** f. 'reichliches Opfern, Weihen': °*yeštiča huyeštiča hufrabərəitiča* (sd.) *zaoϑranąm* Y. *68*. 9[1].

Pü.: *pa vas yazišnīh*, erl.: *pa marak*. — 1) Vgl. zSt. Yt. *10*. 77.

• g. **ašyah-**, j. **ašah-**[1] Adj. 'der schlechtere, üblere, bösere'[2]: *yə̄ vahyō vaŋhə̄uš dazdē yasčā .. at ahmāi akāt* °*šyō yə̄ ..* Y. *51*. 6; — *jamyāt vō vaŋhaot vaŋhō mā vō jamyāt akāt* °*šō* Y. *59*. 31; 31. A) in religiös-moralischem Sinn: *yə̄ dāt manō vahyō mazdā* °*šyasčā hvō daēnąm šyaoϑanāčā vačaŋhāčā* "wer sein Denken (jetzt) besser macht und (jetzt) schlechter, o *M.*, und (ebenso) sein Ich durch sein Tun und Reden" Y. *48*. 4[3].

Kompar. zu *aka-*. — Pü.: *vattarīh*. — 1) § *90*. 2 a. — 2) Im Gegens. zu *vahyah-*. — 3) Vgl. zu *nanā**).

j. *ašyąm* Y. *3*. 4: lies *ašayąm*.

• j. ⁺**aš.vandara-**[1] Adj. 'dem reichlich Lob gespendet wird, vielgepriesen': *uyrəm kavaēm x̌arənō ..* °*rəm* Yt. *19*. 9; 45.

**vandara-* m., zum V. *vand-*; s. Wh. Gr.[2] § *1188* d. — 1) NA. °*drəm* gegen alle massgebenden Hds.

• j. **aš.varəčah-** Adj. 'der grosse Kraft, Tatkraft besitzt': *fraŋrase tūrō* °*čå* Yt. *19*. 57, 58; — °*čå yaϑa kava usa* Az. 2; — *aurvō* °*čō* (NSm.)[1] *kava usa* Yt. *5*. 45. Vgl. noch ²*varəčah-*.

np. *šarza* 'von grosser Kraft'; von Stackelberg ZDMG. *48*. 493. — 1) Nach der *a*-Dekl.

• j. **aš.x̌arətəma-** Adj. 'der allergefrässigste': °*maēibyō spəntō.mainyavanąm dāmanąm kərəfš.x̌ārąm kərəfš paiti nisrinuyāt vayąm kahrkāsąm* "den allergefrässigsten unter den fleischfressenden Geschöpfen des heiligen Geists soll man den Leichnam überantworten, den Geiern" V. *3*. 20.

Superl. aus **aš.x̌ar-* Adj. 'viel fressend'. — Pü.: *vas x̌artār*.

• j. **aš.x̌arənah-** Adj. 'sehr hoheitsvoll, hochherrlich': *maϑrō spəntō yō* °*nå* V. *19*. 16, 22. 2, 6, Yt. *12*. 2; — *maϑrəm spəntəm* ⁺°*naŋhəm*[1] Y. 2. 13.

Pü.: *vas x̌arrah*. — 1) NA. ohne Trennung.

j. *aš.x̌āϑrahe* Yt. *19*. 0: lies *aša.x̌ā*°.

• j. **ažana-** n. Name einer Krankheit, eines Gebrechens od. dgl.: *paitištātəe yaskahe .. mahrkahe ..* °*nahe* V. *20*. 3.

Vgl. *ažahva-*. — Pü.: fehlt.

• j. **ažay-** m. 1) 'Schlange', ein *daēv*isches Tier: *jaϑwō.tara yaϑa* °*žayō xšvaēwåŋhō* V. *18*. 65; — °*žinąm udarō.ϑrąsanąm ..* °*žinąm spakanąm kahrpunanąm* (sd.) V. *14*. 5. a) Sing. in koll. Sinn: *āat ahe paityārəm ..* °*žimča yim raoiδitəm* (sd.) *zyąmča ..* V. *1*. 2[1]; — *yasə ϑwā nōit aiwi.družånti* °*žišča arəϑnāišča* "damit dir kein Arg antun können Schlangen und .." Yt. 5. 90. 2) schlangenähnliches Untier 'Drache, Ungeheuer'[2]: °*žōiš zairitahe simahe vīšō.vaēpahe* Y. *9*. 30; — °*žiš .. gāustavå .. vīraja* Aog. *78*; — °*žōiš vīšāpahe* N. *48*; — *kərəsāspō .. yō janat* °*žīm srvarəm* (sd.) *yim aspō.garəm nərə.garəm ..* Y. *9*. 11. A) bes. von *Dahāka* (sd.): *aδa* °*žiš gava paiti apa.gəurvayat yaϑa ātarš biwivåŋha* (sd.) Yt. *19*. 50; 48; — *āat fradvarat* °*žiš ϑrizafå dužδaēnō* Yt. *19*. 47; 49. α) sonst mit *dahāka-*: °*žiš ϑrizafå dahākō* (Stverz.) Yt. 5. 29; usw.

KompA. — ai. *áhay-* m., mp. *až*; s. noch zu *dahāka-*. — Pü.: *až*, erl.: *mār*. — 1) Pü. fügt erl. hinzu: *vas bavēt*. — 2) Sü. zu Aog.: *mahākāyaḥ sarpaḥ*.

• j. **ažahva-** m. Name einer Krankheit, eines Gebrechens od. dgl.: *paitištātəe yaskahe .. mahrkahe ..* °*hvahe* V. *20*. 3.

Vgl. *ažana-*. — Pü.: fehlt.

• j. **aži.karšta-** Adj. 'von (oder 'vom) Drachen bewirkt, veranlasst': *paitištātəe* °*tahe ṱbaēšaŋhō* Yt. *13*. 131.

• j. **aži-čiϑra-** Adj. 'vom Drachen abstammend': °*ra apa.dvarata* Yt. *3*. 8; — °*ra jainti* Yt. *3*. 11; — *aētaēšąm yat* °*ranąm* Yt. *3*. 9.

KompA. in Ableit.

• j. **ažičiϑra.ažičiϑrō.təma-** Adj. 'der unter den vom Drachen abstammenden am meisten vom Drachen abstammt': °*məm janāt* °*məm ṱbaēšayāt* Yt. *3*. 15.

• j. **aži-vāka-** m. Name einer Krankheit, eines Gebrechens od. dgl.: *paitištātəe yaskahe .. mahrkahe ..* °*kahe* V. *20*. 3.

Eig. Bed.? Dst. ZA. *2*. 278 "peut-être 'la morsure du serpent'", mir unverständlich. — Pü.: fehlt.

• j., g., p. **¹ah-** V. 'sein', Praes.[1] *1 ah-*: *h-*; Perf.[1] 1 *āh-*, 3 *ah-*[2]. Inf. *stē*, *stōi*. Nur Akt. (ausser p. *āhᵃtā*)[3]. I) 'sein

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sva. da sein, vorhanden sein, existiren; es gibt . .". A) ‖ im **Ap.**: *1 gaumāta^h nāma^n maguš āha^h hauv* . . Bh. 4. 2; — *a^{h}ura^{h}mazdā . . utā aniyā bagāha^h tyaiy ha^{n}tiy* "*AhM.* . . und die andern Götter, die es gibt" Bh. 4. 13; 12; — negirt: *naiy āha^h martiya^h naiy pārsa^h naiy . . hya^h* . . "es war kein Mensch da, weder ein Perser noch . ., der . ." Bh. 1. 13. B) im **Aw.**: *yezī aϑā stā haiϑīm* (sd.) Y. 34. 6; — *hənti*[4)] *anyąsčit̰ asąsča šōiϑrąsča* "es gibt auch noch andre . ." V. 1. 20; — *at̰ča hənti parətō.tanunąm* (sd.) *šyaoϑnanąm uzvarštayō* V. 7. 52 PüZ.; — *hapta hanti* +*hāvanayō ratavō* N. 102 (?); — *yō hudå yōi həntī* "der es wohlmeint mit den Seienden" Y. 45. 6; 44. 16[5)], 51. 10; — *yehyā . . vahištəm vaēdā* (sd.) *mazdå . . yōi åŋharəčā həntičā* Y. 51. 22; — *yōi zī jvā* +*aŋharəčā*[6)] *bvaintičā* "(alle) Lebenden und die waren und die sein werden" Y. 45. 7; — *ϑkaēšō . . yōi åŋharə . . yōi bābvarə* (sd.) . . *yōi hənti* Yt. 13. 150; — *hujītayō yå zī åŋharō yåsčā həntī yåsčā . . bavaintī* (sd.) Y. 33. 10; — *yezi šaētō aŋhat̰* "wenn Geld da ist" Nik. 1, 3; — *yezi duγδrąm hənti* "wenn Töchter da sind" Vd. 2; — *avaϑa hē x^{v}atō* (sd.) *puϑrəm aŋhat̰* Vd. 2; — mit Inf. als Subj.: *yeŋhe xšaϑrāδa* +*x^{v}airyąn* +*stō*[7)] *uye x^{v}arəϑe ajyamne* "durch dessen Herrschaft es Speise und Trank unversieglich zu geniessen gab" Yt. 19. 32 (?); — negirt: *nava* (sd.) *hē asti čiϑa . . nōit̰ hē asti yaoždāϑrəm* V. 3. 39; 39; — *naēčiš aiŋhe asti uzvarəzəm* "es gibt dafür kein Wiedergutmachen" V. 18. 57; — *yezi mē nōit̰ åŋhāt̰* (3SOPfA.)[8)] *spā pasuš.haurvō vā* . . "wenn mir nicht der Schäferhund da wäre oder . ." V. 13. 49; — s. noch Inf. *stē*. — PPA. und PPfA.: *ašavanəm həntəmča bavantəmča* (sd.) *būšyantəmča* Vr. 18. 2, Y. 21. 4; — *vīspąm . . stīm haitīmča bavaintīmča* (sd.) *būšyeintīmča* Y. 19. 9; — *vīspayå . . stōiš haiϑyāiča bavaiϑyāiča* (sd.) *būšyaiϑyāiča* Y. 52. 1, 68. 22; — *fravašayō . . hāitiš hātąm . . åŋhušąm . . būšyantąm* (sd.) Yt. 13. 21; — *daēnąm . . yā hāitinąm būšyeintinąmča* (sd.) *mazištāčā* . . Y. 12. 9; — *ā hātąmča aŋhušąmča zātanąmča azātanąmča ašaonąm iδa jasəntu fravašayō* Y. 65. 6; — *mazdā ahurā . . rapōišča tū nō . . hātąm hudāstəmā* Y. 41. 2, 4; — *zaraϑuštrəm . . hātąm huδāstəməm* Yt. 13. 152; 152^7; — *daēvāiš . . hātąm draojištāiš* Y. 12. 4; 4^2, 29. 3; — *kahmāičit̰ hātąm jījišąm . . ādā* (sd.) "Jedem der Seienden . ." Y. 35. 8; 19. 11, 12. 4, 27. 15, A. 3. 7; — *tąm daēnąm yā hātąm vahištā* "die Religion, die für die Seienden die beste ist" Y. 44. 10; — *yaϑa haδbīš jījišąm* (sd.) . . Y. 21. 2; — *yōi hənti* (APn.) *aiŋhå zəmō kanənti* (sd.) ". . Wesenheiten (animalia) . ." V. 3. 40 PüZ.; — *yā hātąm šyaoϑananąm vahištā hyāt̰* "welche unter den Werken, die es gibt, die besten sind" Y. 35. 3; Vr. 12. 4; — *daēnayāi yat̰ haitinąm vahištayāi* "der besten aller Religionen" Yt. 13. 91, 92; — *aēšąm aŋhunąm hātąm* Vyt. 30 (?); — *mā . . vastrahe hatō* (GS.)[9)] *aδāitīm* (sd.) *vaočōit̰* V. 4. 46. 1) mit einer a) örtlichen, b) zeitlichen Bestimmung; zu a) auch sva. 'weilen, sich aufhalten', zu b) auch sva. 'währen'. A) ‖ im **Ap.** a) *kāra^h . . hya^h upā mām āha^h*[10)] Bh. 2. 6; 3. 6; — *utā abiš nāviyā* (sd.) *āha^h* Bh. 1. 18. b) *tuvam kā xšāyaϑiya^h hya^h aparam* (sd.) *āhy*[11)] Bh. 4. 5, 14, 19; — *yāvā* (sd.) *taumā ahatiy* Bh. 4. 16, 17, 15; — *tyaiy paruvā xšāyaϑiyā yātā* (sd.) *āha^n avaišām* . . Bh. 4. 9; — *pasāva^h 1 martiya^h maguš āha^h gaumāta^h nāma^n* "alsdann war da ein Mann, ein Mager, namens *G.*" Bh. 1. 11. a, b) *imaiy martiyā tyaiy* +*adakīy* (sd.) *avadā āha^{n}tā*[3)] Bh. 4. 18; — *yātā adam bābirauv āham* "während dem dass ich mich in Babylon aufhielt" Bh. 2. 2; 3. 13. B) im **Aw.** a) *vīspå . . yå hənti haptō.karšvōhva* "alles was auf den sieben Erdteilen ist" Yt. 6. 3; — *yat̰ ahmi nmāne . . nāirika daxštavaiti aŋhat̰* V. 5. 59; 2. 23^2; — *x^{v}əng.darəsōi* (sd.) *xšaϑrōi hyāt̰ ārmaitiš* Y. 43. 16; — *at̰ hvō ašahyā aŋhat̰ . . vāstrē* (sd.) . . Y. 33. 3; — *astiča*[12)] *ahmi avavat̰ . . x^{v}arənō yaϑa* . . Yt. 19. 68; — *yezi aŋhat̰ āfš antarāt̰ naēmāt̰ aēte paϑa* V. 8. 104; 106; — *yezi ahi paurva.naēmāt̰ . . yezi paskāt̰* Yt. 16. 2; — *yat̰ antarə vərəδka* +*as* +*marəza* (sd.) V. 18. 70 PüZ.; Y. 68. 15, Vr. 20. 2, 21. 3, 24. 1; — *yat̰čit̰ ahi . . upa karšvarə yat̰* . . Yt. 12. 9—14^6; 15—37^{23}; — *yaēšū as pairī pourubyō iϑyejō* Y. 34. 8; — *aēibyō dūirē* (sd.) *vohū as manō* Y. 34. 8; — *nazdyō ahmi . . aŋhōuš astvatō* +*manåsča* . . P. 28; — *kva asti daēvō* V.

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7. 53; 3. 15, Yt. *14.* 42; — *iϑa asti vohu manō mana dąmi* Yt. *1.* 25; Y. *23.* 3 (?); — *yat aŋhat aiŋhā̊ zəmō vī.āpō.təməmča* (sd.) V. *3.* 15, *10.* 18; — negirt: *nōit mē iϑa* ⁺*āŋhāt.təm* (3DOPfA.)[13] ⁺*pasu vīra* "nicht würde es mir hier Tiere und Menschen geben" Yt. *13.* 12. PPA.: *tā̊ nō azahu hatō ϑrāyente* Yt.*13.*146. b) *yaϑa apəməm manivā̊ aŋhat nivāitiš* (sd.) Y. *10.* 16; — *fravašayō yā̊ paoirya* (sd.) *ā̊ŋharə* Y. *23.* 1; — *yava aēte aŋhəm* (3P.)[14] F. *4*e (?); — *kadā yavā hvō aŋhat yō* . . "wann wird der einmal sein, der . ." Y. *29.* 9; *31.* 16; — negirt: *yimahe xšaϑre* . . *nōit aotəm ā̊ŋha* . . "unter *Y.*'s Herrschaft gab es nicht Kälte . ." Y. *9.* 5; 5. a, b) *vīspəm ā ahmāt yat aēte narō* ˣˣ*varəfšva aŋhən* "so lang als die Männer im · *Var* sind" V. 2. 28. 2) mit Gen. 'sein der des . .'; a) sva. 'Jemands (Eigentum) sein, ihm eignen, angehören, ihm zu eigen, zu teil werden'; A) **I** im **Ap.**: *aita*ʰ *xšaϑ*ʳ*am hačā paruviyata*ʰ *amāxam taumāyā āha*ʰ "dieses Reich gehörte von alters her unserer Familie" Bh. *1.* 12; — *avahyā ka*ⁿ*būjiyahyā brātā bardiya*ʰ *nāma*ⁿ *āha*ʰ "jener *K.* hatte einen Bruder, *B.* mit Namen" Bh. *1.* 10. B) im **Aw.**: *ašava dąma* . . *yā̊ hənti spəntahe mainyə̄uš* "die . . Geschöpfe, die die des heiligen Geistes sind" Yt. *6.* 2; — *tat x*ᵛ*arənō* . . *yat asti airyanąm dahyunąm* Yt. *19.* 56; 10, 15, 22; — *yeŋhē vō aēšō uštrō.stāniš aŋhat* V. *15.* 24; — *aməšanąm spəntanąm* . . *yaēšąm asti haməm manō* Yt. *13.* 83; — *asti*[12] *šē haēm yaϑa apərənāyūkahe* V. *13.* 44; 44[6]; — *čiš ahī kahyā ahī* "wer bist du, wem gehörst du zu?" Y. *43.* 7; — *drūjō astvā̊ aŋhuš* ⁺*ā̊ŋhīt*[15] Yt. *13.* 12; — *yaϑāča aŋhat apəməm* (sd.) *aŋhuš ačištō drəgvatąm* Y. *30.* 4; — *aēšąm hyāt* . . *ratuϑwəm* Vyt. *42* (?); — *yaϑa ā̊ŋhąm asti dāityō.təmō yasnasča* . . Y. *68.* 7; Yt. *8.* 56; — *yaēšąm aŋhat dužāpīm* (sd.) *činvat.pərətūm* V *13.* 3. PPA.: *fravašayō* . . *hāitiš hātąm hāitiš ā̊ŋhušąm hāitiš būšyantąm* (sd.) *ašaonąm* Yt. *13.* 21. α) Das Subjekt ist ein Infinitiv: *parō* ⁺*zəmō* . . ⁺*daŋhə̄uš aŋhat bərətō* (sd.) *vāstrəm* V. 2. 24; — *yat hō aŋhat x*ᵛ*airyąn* (sd.) *ajyamnəm* . . Yt. *13.* 50. b) sva. 'wozu gehören, einer Sache gewidmet, dazu bereit sein'. B) im **Aw.**: *ahe nmānahe* . . *yeŋhe aēm* (?) *aŋhən* *yeŋhe aēm* (?) *hənti yeŋhe vaēm mahi yōi saošyantō dahyunąm* "dieses Hauses . ., wozu wir gehören, die . ." Vr. *11.* 13[16]; Y. *4.* 5 (?); — *yezi daēnyā̊ māzdayasnōiš narəm aŋhat* "wenn der Mann der *mazd.* Religion angehört" Nik. *1*; *2*; — *pančanąm ahmi humatahe ahmi* Y. *10.* 16; 16[4]; — *ə̄hmā*[17] *rātōiš* (sd.) *yūšmāvatąm* Y. *29.* 11; — negirt: *pančanąm nōit ahmi dušmatahe nōit ahmi* . . Y. *10.* 16; 16[4]. S. noch Anhang zu **2**, **3**. **3**) mit Dat. a) 'dasein, vorhanden, bestimmt sein, gelten für Jemand, ihm zu teil werden'; B) im **Aw.**: *hənti*[12] *bāϑa māvayačit čaϑwārō aršāna* "es sind auch für mich vier Männer da" V. *18.* 31; ⁺N. 2 (?); — *yaēibyasča tōi ā* (sd.) *yaēča aēibyō ā aŋhən* Y. *39.* 1; — *garō nmānəm* ˣˣ*nərəyō asti ašāvaoyō* "das Paradies ist für die Gläubigen (bestimmt)" Yt. *3.* 4; Vyt. *32* (?); — *uštā* (sd.) *astī* . . *ahmāi hyat* . . *ašəm* Y. 27. 14; — *čvat ahmāi naire mīždəm aŋhat* "wie gross ist der Lohn, der dem Mann zu teil werden wird?" V. *8.* 81, A. *4.* 4, 6; — *ahmāi aŋhat vahištəm yō* . . "dem soll das Beste zu teil werden, der . ." Y. *31.* 6; *50.* 3; — *aēibyō aŋhə̄uš avōi* (sd.) *aŋhat apəməm* Y. *45.* 3. α) mit praedik. Nom. 'dienen als . .': *āat pasča* . . *vasō x*ᵛ*arəϑā̊ aŋhən nərəbyō* "aber nach . . sollen sie nach Belieben den Männern als Speise dienen" V. *6.* 43. b) 'dasein, bereit sein, dienen zum Zweck von —' (auch mit dat. Inf.); B) im **Aw.**: *mahmāi hyātā* ⁺*avaŋhē* Y. *50.* 7; — *sraošō iϑā astū ahurahē mazdā̊ yasnāi* Y. *56.* 1; 1–3, 70. 6, Vr. *9.* 7, *15.* 2; — *nitəma* ⁺*haoma.hūitiš* . . *hazaŋrayniyāi asti daēvanąm* Y. *10.* 6. c) 'Anlass sein, geben zu —' (Inf.): *yā šyaoϑanā* . . *vačaŋhā* . . *ašəmčā* . . *dā̊ŋhā* (sd.) . . *aēšąm tōi ahurā ə̄hmā*[18] *pourutəmāiš dastē* (sd.) Y. *34.* 1. Anhang zu **2**, **3**. α) zu **2** oder **3** gehören B) im **Aw.**: *atčā vō mīždəm* (sd.) *aŋhat magahyā* Y. *53.* 7; — *ārmaitīm* . . *varəmaidī* (sd.) *hā nō aŋhat* Y. *32.* 2; — *ārmaitīm* . . *vərənē hā mōi astū* Y. *12.* 2; — *kaϑa tē darəγəm āvōya* (sd.) *aŋhat* H. 2. 34; V. *18.* 7; — *asti*[12] *šē haēm yaϑa* . . V. *13.* 44[8]. β) Gen. und Dat. stehen nebeneinander B) im **Aw.**: *uvayā̊ zī asti miϑrō drvataēča ašaonaēča* "denn für beide gilt der Vertrag, für den Ungläubigen und für den Gläubigen" Yt. *10.* 2;

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— *asti*[12)] *šē haēm yaϑa aϑaurune* .. *yaϑa raϑaēštārahe* .. V. *13*.44. 4) mit Instr. 'zusammen sein mit –', sva. 'etwas zu eigen haben, Jemand zu eigen sein'; B) im **Aw.**: *vanta* .. *yōi* (NDf.) *hən* (statt Du.) *kəhrpa sraēšta* (ISf.) ⁺*zazāite* (sd.) Yt. *5*.34; — *asti*[12)] *zī ana avavaṯ uxδata* (sd.) *yaϑa yaṯ*.. Y. *19*.10. 5) mit a) dem LS. eines Nom. act.[19)], b) einem Absolutiv, c) einem Infinitiv im Sinn von α) ital. 'stare lavorando', engl. 'to be labouring', β) (nur bei a) ital. 'esser in lavoro'. a) LS. A) ‖ im **Ap.**: α) ⁺*adakīy adam ašnaiy* (sd.) *āham abiy ʰuvajam* ".. I was marching .." Bh. *2*.3; — *vyaxnahyā māhyā 14 raočabiš ϑakatā* (sd., auch fdSt.) *āhaʰ* ".. stavano passando" Bh. *1*. 11; usw. B) im **Aw.**: β) *aēšąmčiṯ ā ahmī ϑwahmī* .. *vīčiϑōi* (sd.) *aipī* Y. *32*. 8. b) Absol. B) im **Aw.**: *yezi ahi garō dərətəm* (sd.) V. *21*.5; — *yezi aŋhaṯ upačtəm vā* .. *aiwi.vantīm* (sd.) *vā* V. *7*. 12; — *yaϑa nā satəmča* .. ⁺*paršanąm* (sd.) ⁺*nijatəm hyāṯ* Yt. *13*.71; — *yezičā nasuš narəm* ⁺*āstārayantīm* (sd.) *åŋhāṯ*[20)] V. *5*.4; — *yezi* ⁺*hišku hiškvāi sraēšyeintīm* (sd.) *åŋhāṯ*[21)] V. *8*.34. c) Inf. B) im **Aw.**: *yimō asti bərəϑe* (sd.) *xšaϑrayå* V. *2*.7; — *ātarš vōi* (sd.) *mazdå ahurahyā ahī* Y. *36*.3; 3; — *tāiš ā mazdā vīdvaēšąm ϑwōi* (sd.) *ahī* Y. *34*.11; — *kasəuščiṯ nā ašaunē kāϑē* (sd.) *aŋhaṯ isvāčiṯ hąs paraoš akō drəgvāitē* Y. *47*.4; — *yaϑa nō åŋhąm* (3PKPfA.)[22)] ⁺*šātō* (sd.) *manå* Y. *60*.11; — *ϑwōi dūtåŋhō åŋhāmā tōng dārayō* (sd.) Y. *32*.1; — negirt: *hō nōiṯ ās vaoze* (sd.) .. P. *48*. II) 'werden, geschehen, stattfinden'. A) ‖ im **Ap.**: *imaʰ tyaʰ akunavam vašnā aʰuraʰmazdāhaʰ āhaʰ* "das, was ich tat, geschah nach *AhM.*s Willen" Bh. *4*.2. B) im **Aw.**: *vaočā..tāčiṯ mazdā ahurā yā nōiṯ vā aŋhaṯ aŋhaitī vā* ".. von all dem, o *MAh.*, was nicht geschehen oder aber was geschehen wird" Y. *31*.5; — *īratū īš dvafšō* (sd.) .. *mošučā* (sd.) *astū* Y. *53*.8; — *mošu* (sd.) *taṯ ās nōiṯ darəγəm* Yt. *5*.65; — *yā* .. *uzayeirine* (sd.) *vā* ⁺*ayąn aiwyāstiš* (sd.) *aŋhaṯ* N. *9*; — *paoiryehe pasčaēta* ⁺*hazaŋrō.zəmahe* ⁺*ϑwarəsō* (sd.) *as* V. 2.19 PüZ.; — *aṯ aipī tāiš aŋhaitī uštā* (sd.) Y. *30*.11; — negirt: Y. *31*.5, s. oben. a) mit Dat.: *aϑā nə aŋhaṯ yaϑā hvō vasaṯ* "so wird es uns ergehen, wie ér will" Y. *29*.4. b) *asti yā* oder *yō* (?) vll. sva. 'es geschieht, kommt vor, dass ..': *asti*[23)] *yā* ⁺*ayaŋhaēna sparəγa* (sd.) Yt. *10*.126 Gl.; — *asti*[24)] *yō gavasnahe* (sd.) *snāuya jya* Yt. *10*.128 Gl. III) als Praedikatsverbum (Kopula). Das Praedikat ist 1) ein Substantiv, das mit dem Subjekt im Numerus und Kasus, oder ein Adjektiv, das auch im Genus kongruirt. A) ‖ im **Ap.** (die Kopula folgt dem Praedikat): *adam bardiyaʰ amiy* .. *adam xšāyaϑiyaʰ amiy* Bh. b, h; c–f[6], h–j[5], Bh. *1*.5, 11, 16[2], 2.3, 5, *3*.5, 13, *4*.2[8], D. *6*.4; — *adam xšāyaϑiyaʰ amiy asagartaiy ʰuvaxštrahyā taumāyā* Bh. 2.14, *4*.2, Bh. g.; — *adamšām xšāyaϑiyaʰ āham* Bh. *1*.6; — *kaⁿbūjiyaʰ* .. *paruvam idā xšāyaϑiyaʰ āhaʰ* Bh. *1*.10; — *9* ⁺*duvitātaranam* (sd.) *vayam xšāyaϑiyā amahy* Bh. *1*. 4; — *tyaiy paruvam xšāyaϑiyā āhaⁿ* Bh. *1*. 4; — *hačā paruviyataʰ hyā amāxam taumā xšāyaϑiyā* (sd.) *āhaʰ* Bh. *1*.3; — *adam pārsaʰ amiy* D. *17*. 3; — *martiyaʰ hyaʰ draujanaʰ ahatiy* Bh. *4*.5, 14; 14, 5; — *hyaʰ daustā ākaʰ* .. *hyaʰ arikaʰ āhaʰ* Bh. *1*. 8; 2. 4, 6, *3*. 11, 5. 4; — *tyaišaiy fratamā martiyā anušiyā āhaⁿtā*[3)] Bh. *1*. 13; *3*. 7, 8, 11, 13, *1*. 7; — negirt: *yaϑā naiy arikaʰ āham* Bh. *4*.13; 13[2]; — *tyaʰ adam naiy bardiyaʰ amiy* Bh. *1*. 13. B 1) im **jAw.** (Die Kopula hat keinen festen Platz, bevorzugt aber entschieden die Stelle hinter dem ersten Hochton ihres Satzes, und zwar auch im Nebensatz.)[25)]: *kō narə ahī yim* .. *?* .. *azəm ahmi* .. *haomō ašava* Y. *9*. 1 f.; *12*. 7 (wo *ahmī*), Yt. *1*. 7 f.[7], 12–15[5], *8*. 15, *10*. 54[2], *14*. 3[6], *15*. 43–48[5], *17*. 17, Az. *1*, Vyt. *1*; — *azəm bā tē ahmi* .. *yā hava daēna* H. 2. 11; — *srīrō ahi zaraϑuštra hukərətō ahi* Yt. *17*. 22; *10*. 29[2], 76[2], 79, 80, *12*. 1, Y. *9*. 25, *10*. 9[2], *62*. 1, V. *19*. 6, 70, Vyt. 22; — *ašiš* (als Vok.) *bərəzaiti hubāta ahi hučiϑra* Yt. *17*. 15; — *haiϑīmča ašahe xå ahi* Y. *10*. 4; — *čišča* (sd.) *čarāitiš ahi yąm* .. H. 2. 10; — *yaϑa vaši* (sd.) *ašāum* ⁺*aδa aŋhō* (2S.) *ašava* Y. *71*. 16; — *avaϑa* (*zaraϑuštra*) ⁺*aŋhå* (2S.)[26)] *spanyå* V. *18*. 7; — *aϑa*.. *humāyō.taračа* .. *åŋhāma* Vr. *12*. 4; — *mā hyāϑa* (2P.)[27)] *dužzaotārō* Vyt. *12*; — *ahečа aŋhəuš yō astvatō yasča asti manahyō* Y. *57*. 25; — *yaṯča ahmāṯ asti mazyō* .. *taṯ nō dāyata* Y. *65*. 14; 14[3]; — *yayå asti*

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anyō rašnuš razištō V.13.9 PüZ.; — vārəϑ̣nahe . . yō vayąm asti āsištō Yt.14.9; 1.5, 6.5, 10.141, 19.52, Y.9.28, 25.5, 68.13, V.7.44, Vyt.31; — yat asti bawriš (sd.) sraēšta yaϑa yat asti gaonō.təma Yt.5.129; — ϑripiϑwō +zī asti ātarš . . hama F.25b; Aog.49, Yt.10.82, 105, 116, 117, Y.58.4 (wo astī); — hō zī asti +ahumača +ratumača Vr.2.7; — kva asti spā pasuš.haurvō (sd.) dāityō.gātuš V.13.17; — aēvahe . . anašaonō zānu.drājā asti āfritiš (sd.) V.18.11; — arədvīm . . yā asti avavaiti masō yaϑa . . Y.65.3; — astiča[12)] īm zā avaiti bązō yavaiti . . Y.19.7; — dvadasanhāϑrəm asti ayrim ayarə F.27b; V.5.22, 7.57 Gl.; — ašəm (sd.) vohū vahištəm astī Y.27.14; 20.1; — yaϑa zrayō vouru.kašəm apō asti hanjaymanəm V.21.4; — gaoδanəm . . yat asti puϑrahe ϑrimō V.21.7; — kō asti daēvō V.8.31; 2.43, 18.14, Yt.14.1, F.5; — hāu asti daēvō V.7.54, 8.32; — kā hē asti čiϑa (Stverz.) V.3.36 usw.; 38[3]; — hā hē asti čiϑa V.8.107; 107; — aēšā astī daēnayå . . āstūitiš Y.12.9; — aēšō zī asti daēvanąm rapakō V.7.56; 5.11, +13.41 2.St.; — kā asti ϑyejå marəaonō (sd.) V.18.8; — kat asti daēnayå . . uruϑwarə V.3.30; Yt.1.1 f.[3], 5, 12.1, P.27; — tat asti yūnō . . xᵛarəϑəm H.2.18, 36; Yt.1.3 f.[3], 12.2, 19.69, N.30; — avat hē asti masyō arəϑəm (sd.) V.7.71; 18.37; — čiš aiŋhe asti baēšazō Yt.14.34; — čiš aiŋhe asti uzvarəzəm V.18.36; — kat aiŋhe asti paititiš V.18.68; 68, Y.71.1; — tat aiŋhe asti paititiš V.18.75; 75; — kat asti tištryehe . . dāityō.təmō yasnasča vahmasča Yt.8.57; — yō aŋhat āsuš uzgastō Yt.5.131; 13.129, V.13.40; — yezi nairyō aŋhat yezi strī aŋhat V.8.58; 3.40[2], 5.28, 33, 35, 7.14, 74, 75, Y.62.6, FrW.8.2, P.43 (aŋhat?); — čvat nitəməm hastrəm aŋhat . . N.31; 17; — kō hō aŋhat . . yō . . V.7.78; — hō bā aŋhat . . yō . . V.7.79; 4.48, 1.14 Gl.; — čiš zaotarš kairim aŋhat N.72; — hō aŋhāiti zazuštəmō xšayō Yt.13.18; — zaraϑuštrəm . . yat as vīspahe aŋhūš . . vərəϑravastəmō Yt.19.79; — ϑraētaonō yat ās mašyānąm . . vərəϑravastəmō Yt.19.36; 38, 14.59[2], F.7; — yāvarənō as zaraϑuštrō . . Y.12.7; F.7; — čiš hāu as . . yō . . hō bā aēšō ās yō . . V.9.51 f.; — āt avat vačō ās . . yat . . baya aēša ās ahunahe vairyehe Y.19.1–3; — vasō.xšaϑrō hyāt ašava Y.8.6; 6; — yō kərənavāt (sd.) yim yazaite miϑrəm . . xšnūtō . . hyāt Yt.10.120; — +pasu vīra yā stō sarəδanąm vahišta Yt.13.12; — iδa haurvata amərətāta yōi stō miždəm ašaonąm Yt.1.25; — yazataēibyō . . yōi hənti yasnyāča vahmyāča Y.1.19; 10, 71.7[8], 10, V.1.3, 14 Gl., 2.27[4], 10.2 f.[5], 15, 17, 19.4, Yt.13.36; — tå fravašayō . . aojištå hənti . . yå . . Yt.13.17; 76; — avå dāmąn . . yå hənti paoiryō.dāta Vr.7.4; — ratubyō yōi hənti ašahe ratavō Y.1.10, 17; A.3.1, Vyt.18; — yå nō hənti harəϑravaitīšča . . yå nō hənti . . uvaēm xᵛarəϑəmča vastrəmča tå . . Y.55.2; 2[2]; — dāmanąm yōi hənti spəntahe mainyōuš dąma dātəm V.13.1; — daxštanąm yōi hənti aŋrahe mainyōuš daxštəm V.2.29; — ϑbištå hənti vīspå yå hənti spəntahe mainyōuš dāmąn Vyt.51; — čaiti hənti urvaranąm sarəδa V.5.19 PüZ.; — kaya hənti masyaŋhō aēδa F.3e; — kaya hanti vača (bišāmrūta) N.34; — imåsə tē haoma gāϑå imå hənti staomāyō ime hənti aršuxδa vačō Y.10.18; 18; — aϑa zī nō humāyō.tara aŋhən Vr.12.4; N.60; — srīra vā aŋhən (statt Du.) bāzava Yt.5.7; — yaϑača . . fštāna . . aŋhən (statt Du.) nivāzāna Yt.5.127; — paragət dvaēibya yōi aŋhən (statt Du.) xᵛaētvadaϑasča xᵛaētvadaiϑīšča V.8.13; — čyāvantō aēte asavō aŋhən N.108; 89; — čvantō aŋhən aēte kata V.5.11; — čayō . . aēte maēsma aŋhən V.8.12; 2.39; — imåsə tē srvå . . hyārə arštayasča . . V.17.9; — narąm . . yōi hyąn +asti.aojaŋha (sd.) aojišta Yt.8.55; — yaϑa nō . . xᵛāϑravaitīš tanvō +həntō (3PlA.)[28)] "auf dass . . unsere Leiber selig seien" Y.60.11; — negirt: nōit dātō ahmi nōit čistō . . V.2.3; — yaϑa mē nōit ātarš . . fryō aŋhat P.17; — nava ahmi pəšō.sārō Y.11.3. PPA.: āat mąm . . bərəxδąm haitīm . . H.2.14; 14[3]; — taxməm həntəm raϑaēštārəm Vyt.26; — +aēte yōi fračarənti . . dāityō.draonaŋhasča hantō N.53; 52 (wo həntō); — yaϑa astvå +hąm (APn.) uštanavå (sd.) astvat +aiϑyejahim paitišāt Yt.13.129. Ungrammatisch: taēča yōi +aŋhən . . ayaptō.dātəmasča . . P.49; — yat hē narō irista apuϑrāi aŋhat Vd.2; 17; — yō asti . . yazatanąm +nairyō.

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nīmanå tå .. Yt. 4. 3; — *katārō* .. *vəhrkayå* *jaϑwō.tarō aŋhən* V. 13. 41. B II) im **gAw.** (die Kopula hat keine feste Stelle; besonders häufig tritt sie als letztes, seltener als vorletztes Wort des Satzes auf)[29]: *vaēdā tat yā ahmī* .. *anaēšō* (sd.) .. *hyatčā kamnānā* (sd.) *ahmī* Y. 46. 2; — *at vō staotā aojāi* (sd.) .. *aŋhāčā* Y. 50. 11; — *haiϑyō.dvaēšå* .. *drəgvāitē* .. *at ašāunē rafənō hyəm aojōŋhvat* Y. 43. 8; — *humatanąm* .. *mahī aibī.jarətārō* Y. 35. 2; 2; — *yavōi vīspāi fraēštåŋhō* (sd.) *åŋhāmā* Y. 49. 8; — *atčā tōi vaēm hyāmā yōi* .. "und die möchten wir sein, die .." Y. 30. 9; — *yaēšąm* .. *irixtəm* (sd.) *vaēdištō ahī* Y. 32. 7; — *yaēšąm tū* ⁺*paouruyō* .. *fradaxštā ahī* Y. 51. 3; 47. 3; — *čiš ahī* Y. 43. 7; — *zdī* (2SIA.)[30] *nō* .. *vaŋhəuš fradaxštā manaŋhō* Y. 31. 17; — *aϑā tū nō gayasčā* .. *hyå* Y. 41. 3; — *at yūš* .. *akāt* (sd.) *manaŋhō stā čiϑrəm* Y. 32. 3; — *kvō tōi* .. *vāzištō aŋhaitī astiš* Y. 31. 22; — *yaϑrā čistiš aŋhat maēϑā* Y. 30. 9; — *yadā hvō aŋhat yā.šyaoϑanasčā* Y. 31. 16; 30. 7; — *kō airyamā* .. *aŋhat* Y. 49. 7; — *tat zī hōi hušənəm* (sd.) *aŋhat* Y. 53. 5; — *kā təm ahyā* ⁺*maēniš* (sd.) *aŋhat* .. Y. 44. 19; 19; — *ϑwōi as* ⁺*ārmaitiš ϑwō ā gəuš tašā* (sd.) *as* .. Y. 31. 9; 34. 8; — *hyatčā mōi hyāt vāxš aēšō* (sd.) Y. 44. 17; 43. 16; — *yōi* ⁺*zrazdå* (sd.) *aŋhən mazdāi* Y. 31. 1; — *drūjō dəmānē haiϑyā* (sd.) *aŋhən astayō* Y. 49. 11; 48. 12; — *kuϑrā yasō* (sd.) *hyən aēəm* Y. 51. 4; — *duž-varəšnaŋhō dafšnyā* (sd.) *həntū* Y. 53. 8; — *čiϑənā* .. *huxšaϑrā* (sd.) *daēvā åŋharə* Y. 44. 20; — negirt: *vāstryāt vā* .. *yō vā nōit aŋhat vāstryō* Y. 31. 9. PPA.: *drəgvå* .. *dužazōbå has* .. *ahūmustō* (sd.) Y. 46. 4; — *vīčirō* (sd.) *has tat frō* .. *mruyāt* Y. 46. 5; 47. 4, 51. 5; — *apō mā īštīm apayantā* (sd.) *bərəxδąm hāitīm vaŋhəuš manaŋhō* Y. 32. 9; — *aϑā hat vohū tat ərədū* (sd.) *vərəzyōtūčā* .. Y. 35. 6. a) insbes. ein Partizip; seine Verbindung mit der Kopula dient zur Umschreibung. α) PPA., PPM., PPfA. und PFP.; B) im **Aw.**: *at* ⁺*hudānaoš išayąs* (sd.) *gərəzdā hyəm* Y. 50. 9; — *at vā ustānāiš ahvā* (1DPrA.)[31] *zastāiš frīnəmnā* Y. 29. 5; — *vasaϑa ahi xšayamna* .. ⁺*dāitim* Yt. 17. 15; — *narəm* .. *yō aŋhat* .. *maϑrəm pərəsō* V. 9. 2; Vyt. 30 (?); — *həča iδa yōiϑwa* (sd.) ⁺*astū* Y. 27. 6; — *yat* .. *bastō aŋhat vāδayamnō* Yt. 15. 52; 52² (?); — *yōi hənti haoma* .. *uzdāta* (s. β) .. *uzdāhyamna* .. *aiwi.vaēδayamna* .. *aiwi.vaēδayanta* (sd.) .. *hunvana* (sd.) .. *haošyanta* Vr. 9. 3; — *mīždəm yat zaota hanayamnō åŋha* Y. 59. 30; — *yaoδōit* (sd.) .. ⁺*gāϑå asrāvayō hyat* (Opt.)[32] *aϑa* .. N. 44; 42; — negirt: *nōit nā pourūš* (sd.) *drəgvatō hyāt čixšnušō* Y. 43. 15. β) PPfP.; A) ‖ im **Ap.**: *utāmaiy aniyaščiy vasiy astiy kartam* Bh. 4. 8; — *xšaϑ**r**am tya**h*** .. *parābartam āha**h*** Bh. 1. 14; — *yadiy kāra**h** pārsa**h** pāta**h** ahatiy* .. D. 5. 3; — *hačā paruviyata**h** āmātā amahy* Bh. 1. 3; — negirt: *avaišām naiy astiy kartam yaϑā manā* Bh. 4. 9. B) im **Aw.**: *aiwyåŋhanəm* .. *āat aiŋhe ahi aiwyāstō* Y. 9. 26; — *yeŋhe nmānaya* .. *ϑrafδō asti paiti.zantō* Y. 57. 14; — *uzvarštəm* (sd.) *hē manō aŋhat* V. 7. 51; 51; — *avat* ⁺*vyāxəm hanjaymanəmča yat as* .. *yəmatəm* (sd.) G. 2. 8; — *čvantəm zrvānəm mainyava* .. *stiš dāta as* "wie lang ist es, dass die geistige Welt .. geschaffen wurde" V. 2. 19 PüZ.; — *yōi hənti haoma* .. *uzdāta* .. *uzdāhyamna* (s. α) Vr. 9. 3; — *yaϑa te aŋhən yaštå āpō* FrW. 1. 2. PPA.: *yō hīm* (näml. *daēnąm*) *stātąm hitąm haitīm uzvažat hača hinūiwyō* (sd.) Yt. 13. 100. Anhang. 1) Bei mehreren Subjekten kann das adjektivische Praedikat mit dem nächststehenden Subjekt kongruiren, während die Kopula pluralisch ist; B) im **Aw.**: *yadā aēəm zavīm* (sd.) *aŋhen mazdåsčā* .. *ašičā* .. Y. 31. 4. 2) Statt der kongruenten Form des Adjektivs erscheint das Neutr. im Sing.; A) ‖ im **Ap.**: *kāra**h*** .. *hya**h** upā mām āha**h** hauv kamnam* (sd.) *āha**h*** Bh. 2 6. B) im **Aw.** (?): *hō* .. *vyāxmanyata apərənāyu ahmi nōit pərənāyu yezi bavāni pərənāyu* (sd). Yt. 19. 43 (?); — *aojištanąm asti aojištəm tančištanąm asti tančištəm* (näml. *miϑrō*) Yt. 10. 141 (?). a) Bei pluralischem Subjekt kongruirt die Kopula damit oder mit dem Praedikat; B) im **Aw.**: ⁺*imąm vačō* .. *yōi aŋhən vārəϑraγnyō.təməmča* .. V. 9. 27; — *mana zaya asti vahištəm* V. 19. 9. 2) ein Adverb. A) ‖ im **Ap.**: *yaϑā mām kāma**h*** (sd.) *āha**h*** D. 6. 4. B) im **Aw.**: *yaϑa kaϑača tē ās zaošō mana yat ahurahe* Yt. 19. 82; — *vīdyāt* (sd.) *saošyąs yaϑā hōi ašiš aŋhat* Y. 48. 9; — *čyaŋhat*[33] *kvō nōit*

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ayə̄m ***angrō*** (sd.) *manyetē* "wie stehts mit dem? . ." Y. *44.* 12; — *avavantəm masō* .. ***yaϑa hē tanuš*** *aŋhat* V. *7.* 51; Yt. *3.* 2 (?); — ***ašaojastara*** .. *yaϑa para ahmāt as* V. *9.* 48; — ***išudō*** .. *yaϑā tā aŋhən hən-kərətā* (sd.) *hyat* Y. *31.* 14; — *yōi īt aϑā* ***vərəzyąn yaϑā*** *īt astī* Y. *35.* 6; — *aϑa zī* ***aiŋhå asti*** *yaoždāitiš* V. *10.* 19; — *aϑā* ***xᵛaētūš*** .. *aϑā* +*haxəmąm* (sd.) *hyāt aϑā* ***vō utā hyāmā*** Y. *40.* 4; — *āviš* (sd.) *nå* ***antarə hə̄ntū*** .. *rātayō* Y. *33.* 7; — *yə̄ dāt* .. ***apə̄məm*** *nanā* (sd.) *aŋhat* Y. *48.* 4; — **negirt:** *nōit* ***iϑra*** *airyå daiŋhāvō fraš* (sd.) ***hyāt haēna*** Yt. *8.* 56. a) ***uštā*** oder ***vaštō asti*** 'er befindet sich, es geht ihm nach Wunsch': ***yaϑa*** *nō åŋhąm* (3PKPfA.) .. +***vaštō*** (sd.) *urvąnō* Y. *60.* 11[34]; — s. noch Inf. *stōi.* 3) ein Infinitiv im Sinn des lat. Gerundivs: *kat tā nara yaozdayąn aŋhən* .. *yā* .. *ayaozdayąn aŋhən* "Sind die Männer zu purifiziren, die .. ? .. Sie sind nicht zu purifiziren" V. *7.* 23 f.; *6.* 42 f.², *8.* 33 f.²; — *pərəsāča nå yā tōi əhmā*[35] *parštā* (sd.) Y. *43.* 10; — negirt: +*xᵛarō* +*nōit hē aŋhat čiϑayaēča upa.bərətayaēča* (sd.) N. *45.*

Undeutliche, zT. jedenfalls verderbte Stellen: Vd. *4* (*asti*), FrW. *8.* 2 (*aŋhat*), Yt. *10.* 117 (*aŋhāiti*), V. *19.* 19, N. *8*, Vd. *9* (*aŋhən*), N. *12*, Vyt. *28* (*hyāt*), N. *65* (*åŋhāt*); — V. *1.* 1 PüZ. (*haitīm*), Yt. *4.* 5 (*hən-tīm*²). [Vyt. *22*: lies *ahe*; — Yt. *19.* 32: lies *xᵛairyąn stō*, s. I[7]; — V. 2. 13: lies *astəm*; — Y. *9.* 15, Yt. *10.* 98: streiche *as*[36].]

mit *aiwi*[37] 1) 'sich geistig womit (Akk.) beschäftigen, dem Studium von – (bes. der heiligen Texte) obliegen': *čvat nā* +*aēϑra.paitim* (sd.) *upōisat? yārə.drājō; ϑrisarəmaēm xratūm ašavanəm aiwyåŋhāt* N. *11*[38]; — *yōi dāityō.yaona* +*čarənta* +*gavāstryača varəšnå* +*vərəzyantō xratūmča ašavanəm* ***aiwišantō*** ".. landwirtschaftliche Arbeiten verrichtend und dem Studium der frommen Weisheit obliegend.." N. 52[39]; — *yā* (näml. *zaoϑra*) +*naire ašaone* +*daste aiwiča* +***haite*** +*čašānāiča paitiča* +*pərəsmanāi xratūm ašavanəm* "welche (Z.) für einen Gläubigen gespendet wird, der die fromme Weisheit studirt und lehrt und erforscht" N. *84.* a) absol. 'studiren, dem Studium (bes. der heiligen Texte) obliegen': *yō avaϑa* ***nōit*** *aiwyāsti*[40] +*ašaya* .. "wer dort dem Studium nicht obliegt aus Unlust dazu wegen –" N. *15*; 2. α) 'bei Jemandem (als Lehrer)', *pairi* mit Abl.: *kat nā daēvayasnāt vā tanu.pərəϑāt* (*vā*) *aēϑra.patōit* (sd.) *pairi* +*aiwyaŋhat* N. *16.* b) mit Inhaltsakk. *aiwyåŋhąm* dnw. a: *yō* .. *aiwyåŋhąm* (sd.) *nōit aiwyāsti*[40][41] *nōit gāϑå srāvayeiti* V. *18.* 9. 2) 'lesen, lesend zu Gehör bringen, vorlesen': *yō asrut.gaošō vā afravaočō vā nōit ōim činəm vāčim* +*aiwyås* (3SPrA.)[40][42] .. *yezi āat ōyum.pe vāčim* +*aiwyås*[41] *anaiwišti* (sd.) *astryeiti* N. *14.*

mit *paiti*[43] 1) 'sich gegenüber befinden', mit Dat.: *paitiča hē anya dva vā nara aŋhən* .. "und (wenn) sich ihnen gegenüber zwei andre Männer befinden oder .." V. *5.* 27. 2) 'entgegenkommen' (?): *yaϑa aštiš* (sd.) *paityahmi* F. *4* a.

mit *pairi* 'um Jemand (Abl.) sein, ihn begleiten': *yat aoxtō* (sd.) .. *hē aoxte ϑwat pairi* +*aŋha* (1S.) N. *7*[44].

ai. *ásti*: *sánti, ásat, ása*; *sántaḥ*; np. *ast, and.* — Pü.: *ast, hēnd, bavēt*; *būt, būt hēnd*; mehrmals weggelassen (zB. V. *6.* 43, Y. *43.* 10). Das Part. wird mit dem Verb. fin. umschrieben (*kē ast, hēnd* usw., zB. Y. *32.* 9, *47.* 4, *51.* 5, *19.* 9, *21.* 4, Vr. *18.* 2, H. *2.* 14) oder durch (nominal gebrauchtes) *ast, būt*, Plur. *astān, būtān* gegeben (zB. Y. *44.* 10, *35.* 3, *41.* 2, *12.* 9, *65.* 6, Vr. *12.* 4). S. noch No. 5, 6, 9, 14, 16 ff., 26, 31, 34, 37 ff. — 1) zFlex. s. § *343* ff. und No. 2 f., 10 f., 22, 26. — 2) Nur in *aŋhušąm* Y. *65.* 6 neben *åŋhušąm*. Wegen +*aŋharəčā* Y. *45.* 7 s. No. 6. — 3) Them., wenn nicht etwa *āhatā* zu lesen. Foys Fassung der Worte ZDMG. *54.* 366, wonach es zu ¹*āh-* gehörte, halte ich nicht für richtig. Nach Pü. wäre auch *asta*² V. *13.* 39 als Medialform zu ¹*ah-* zu nehmen. — 4) Die selbe Voranstellung des Verbs (ausser V. *1.* 20) auch Y. *31.* 17; *19.* 7, 10, V. *13.* 44, *18.* 31, Yt. *10.* 128, 129. An 5 von den 8 Stellen folgt dem Verbum ein Enklitikum. S. dazu Dbr. IF. *3.* 19. — 5) Pü.: lässt aus. — 6) So die lectio diff. in Pt 4. NA. *åŋh°*. Wegen *aŋharəčā* neben *åŋharō* s. § *293.* 1, *298.* 7 und *afrasaŋhąmča*. Pü.: *kē hakirč hač žīvandakān būt hēnd kēča bavēnd.* — 7) NA.: *xᵛairyantu astu.* Gdn. will *xᵛairyante.* S. zu *xᵛairyąn.* — 8) Der Opt. Perf. (§ *268.* 30) dient als Kondizionalis; s. noch No. 13, 15, 20, 21. — 9) Pü.: *vastrak yat hāt.* — 10) Them. So (*āhaʰ*) durchaus. — 11) D. i. **aʰahy*, Konj.; ai. *ásasi.* — 12) S. No. 4. — 13) So die Hds.; § *375.* Als Kondizionalis, s. No. 8. — 14) § *303.* 7. Pü.: *būt hēnd.* — 15) So F 1. Als Kondizionalis, s. No. 8. — 16) Pü.: *kē ē hēnd kē ē būt hēnd u kē amāk ēm.* — 17) S. § *356* mit No. 8 gegen KZ. *30.* 328. Pü.: *ō amāk*; vgl. No. 18, 34. — 18) Pü.: *amāk*; s. No. 17. — 19) Vgl. zu *ašna-.* — 20) 21) S. No. 8 und IF. *3.* 19. — 22) Them.;

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§ *303*. 7, *372*. — 23) 24) S. No. 4. — 25) Vgl. zB.: *vasō.xšaϑrō hyāt̰* .., *kva asti* .., *kō asti* .., *hāu asti* .., *tat̰ asti* .., *yayå asti* .., *yō aŋhat̰* .., *yā stō* .., *yōi hənti* .., *yat̰ as* .. usw., wo die Kopula dem ersten Wort des Satzes unmittelbar folgt, und: *ϑripiϑwō* +*zī asti* .., *kā hē asti* .., *hō zī asti* .., *avat̰ hē asti* .., *tat̰ aiŋhe asti* .., *azəm bā tē ahmi* .., *yasča asti* .., *yå nō hənti* usw., wo es durch Enklitika davon getrennt ist. — 26) Them. NA. *aŋhāi*. Pü.: *bavē*. — 27) Schwerlich richtig, man verlangte °*ta*; s. Y. *50*. 7. — 28) Vgl. zF. [1]*aēš*- No. 11. Zum Imp. im Nebensatz s. Dbr. AiS. 365. — 29) Vgl. die einzelnen Satzbeispiele. — 30) Pü.: *azdēn* 'tu kund' (wie für *azdā*), Sü.: *vijñāpaya*. Mills G. 464 "but *ah*- 'to say' .." verstösst gegen die Lautlehre. — 31) Pü.: *tuxšākīhā*. Falsches bei Justi NB. 10 a unten. — 32) Vgl. § *375* zu *buyata*. — 33) *Sandhi*form aus *čī aŋhat̰*; Mills SBE. *31*. 117; § *304* I. 1. — 34) Pü.: *čigōn amāk ēm* .. *šāt ruvān*. — 35) Pü.: lässt das Wort aus. Vgl. No. 17. — 36) An beiden Stellen steht *yō as vərəϑrająstəmō*; als Verbum folgt *abavat̰*, bz. *fraxštaite*. Ich nehme Beeinflussung durch eine dritte Stelle an, wo ein solches Verbum nicht folgte und *as* als 'er war' berechtigt war. Vgl. zu [1]*astay*- No. 4. — 37) Pü.: *apar ōšmurtan*; s. noch No. 38, 42. — 38) Pü.: *apar apē gīrēt*. — 39) Pü.: *apar ē ōšmurēnd*, erl.: *ēhrpatistān pa dāt u zand ē kunēnd*. — 40) § *268*. 3. — 41) Pü.: *aiwyāhanēnēt*. — 42) Hds. *aiwyāiš* oder °*yāš*. Pü.: *apar ōšmurtār*. — 43) Pü.: *patīrak būtan*. — 44) Pü.: *apar tō apē hēm*, erl.: *apāk tō apē* . . *āyēm*.

• j., p. [2]**ah-** V. 'werfen'. Praes. 26 *ahya*-, *aŋhya*- (, *aŋ́ha*-[1], *aŋha*-[1]). PPfP. *asta*-; Absol. °*astəm*.

1) 'werfen (eine Waffe), schiessen': *arštiš yąm* +*aŋhyeiti*[2] *avi.miϑriš* Yt. *10*. 20; +21; — *tiγriš* .. *yim aŋhat̰ ərəxšō* (sd.) Yt. *8*. 6; — *āsyaŋha hvastayå* (sd.) +*aŋhimanayå*[3] (GD.) Y. *57*. 28; — *yat̰čit̰ hvastəm* (sd.) +*aŋhyeiti*[2] Yt. *10*. 21; — *asta* F. *7*. 2) ‖ militärisch 'werfen' sva. 'drängen in –' (Lok.): *aniya*[h] *āpiyā* +*āhyatā*[4] "der Feind wurde ins Wasser gedrängt" Bh. *1*. 19.

mit *aiwi* dnwS.: s. *hvaiwyāsta*-.

mit *ava* 'herabwerfen': +*avåŋhyeiti*[5] F. 25 a[6].

mit *us* 'hinaus-, hinaufschicken': *pairikå* .. *yå uzåŋhat̰ aŋrō mainyuš* Yt. *8*. 39.

mit *para* 'umwerfen, umschütten': *yaēšyantīm* (sd.) *āpəm* +*parāŋ́hāt̰* (als Praet.)[7] Y. *9*. 11.

ai. *ásyati*, *astaḥ*. — Pü. (zu Y. *57*): *handāxtan*, (zu F. *7*): *vist*[8], (zu Y. *9*): *apē raft*, Sü. *parājagāma*; s. noch No. 6. — 1) § *268*. 29, 30. — 2) NA. *aŋhayeiti*; s. aber F 1, J 10. — 3) D. i. *aŋhyəm*°, § *268*. 30. So Pt 4. — 4) So zuletzt Foy KZ. *37*. 554 für inschr. *h[a]**a; NA.: *aha*[n]*jatā*, JOppert: *aharatā*. Übrigens kann Foys Übersetzung KZ. *35*. *36*, auf die KZ. *37*. 554 verwiesen wird, nicht richtig sein. [1]*gan*- mit *vasiy* hat eine feste Bedeutung. Was Eü. für Foy beweisen soll, sehe ich nicht ein. — 5) Hds. *avāuŋhieiti*. — 6) Das Wort ist als strafrechtlicher Term. techn. angeführt, mit Pü.: a ddn daan und der Erl.: *ān bavēt ka mart 1 frāč gīrēt vaš pa sang aδāv pa dār aδāv pa zamīk apē kašēt*. — 7) Pt 4; d. i. ir. **parāhi̯āt̰*; § *268*. 28, *298*. 7, *104* No. 2. — 8) Vgl. zu [2]*vaēδa*-.

• j. **a-haxta-** Adj. 'der berechtigt (geeigenschaftet und ermächtigt) ist (etwas zu tun)': *yō anyahe nāirika anahaxtō aϑaurunəm* +*paraŋhačāiti* .. °*tō* +*paraŋhačāiti* "wenn einer eines andern Frau unberechtigt zu priesterlichem Dienst mit sich wegführt .. (wenn er sie) berechtigt wegführt" N. *6*[1].

KompE. — Pü.: *pa āfrās*; s. noch No. 1. — 1) D. i. ohne oder mit Ermächtigung seitens des Ehemanns; Pü. erl: *pa dastawarīh i šōδ*.

p. *aha*[n]*jatā* Bh. *1*. 19: lies *āhyatā*; s. [2]*ah*-.

• g. **a-həmusta-** Adj. 'des man nicht froh werden kann, widerwärtig': *drəgvå* .. *dužazōbå hąs x*[v]*āiš šyaoϑanāiš* °*tō* ". . er, der übelberüchtigt ist, widerwärtig ob seines Tuns" Y. *46*. 4.

Komp.: *ham*+**musta* (§ *304* II. 40), PPfP. zum ai. V. *modate* 'er freut sich'; vgl. ai. *mudita*- Adj. (wozu IF. *7*. 70). — Vgl. *maoδanō*.° und Mills G. 244. — Pü.: *frōt murt bavēt*, erl.: *kēš apagayehe bavēt*.

• j. **ahe** Part. der Beteuerung 'fürwahr, wirklich': *a*° *framraomi spitama xšayeni* .. "fürwahr ich sage, o *Sp*.: .." FrW. *4*. 2; — *tūm a*° Vyt. 22[1], 25; — *mąnayən* (Stverz.) *a*°[1] *yaϑa* .. "man könnte wirklich meinen .." Y. *71*. 8; usw.

Vgl. Cld. GGA. *1893*. 403. — Pü. (zu Vr.): *ē*, (für *mąnayən a*° *yaϑa*): *humānāk i ōi čigōn*. — 1) Wo Wg. korrigirt hat. — 2) Statt dessen auch *bā*, sd.

• j. **a-ha̜ᶦxšta-** Adj. 'unzählbar', als Ausdruck für 100000: *satāišča hazaŋrāišča* °*tāišča* +*frāyəbīšča baēvarəbīšča* "mit 100, 1 000, 10 000, 100 000 und noch mehr" Vr. *8*. 1; — °*tāi* °*tayō paitiš* "gegen die 100 000 mal 100 000" Yt. *4*. 2[1].

KompA.; Ableit. — PPfP. zum V. *xsā*-[2]. — Pü.: *amar*. — 1) Ungramm. — 2) Wegen des mit *ah*° verglichenen ai. *asaṅkhyāta*- Adj. 'unzählbar' (so neuerdings wieder bei Wilhelm Cama Mem. Vol. 46) s. Bthl. ZDMG. *42*. 157, Wn. AiGr. *1*. 209.

• j. **ahaxšta-γna-** n. im Plur. '100 000 Schläge': *pančasaγnāi sataγnāišča* .. *baēva*-

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ᵒγnāi ᵒγnāišča "um 50 zu schlagen mit 100 Schlägen .. und um 10000 zu schlagen mit 100000 Schlägen" ⁺V. 7. 53 [1]; — *ᵒγnāi* (?) Vyt. 19.

Ableit. — Pü.: *amar žanišnīh.* — [1]) NA. hat hier und V. 7. 54 *št*, sonst (8mal) *xšt.*

• j. **ahąxštō.təmō.-ahąxšta-** n. 'das 100000ste 100000': *ahąxštāi ᵒta* Vyt. 19.

ᵒtəma- Adj., Superl. (Ordinale) aus *ahąxšta-*.

• j. **a-ham.baoδəmna-** Adj. 'nicht wahrnehmend' sva. 'der seine Sinne nicht zu brauchen weiss' (vom Hund): *yat̰ .. spā ᵒnō vā bavat̰ aoδāityō.xratuš* "wenn .. anderseits ein Hund seine Sinne nicht zu brauchen weiss, der (weil er) nicht recht bei Verstand ist" V. 13. 35; — *yezi nōit̰ spā ᵒnō maᵋye vā .. paiδyāite ahmat̰* (sd.) *hača irišyāt̰* "sonst könnte der Hund, der seine Sinne nicht recht zu brauchen weiss, in eine Grube .. geraten" V. 13. 37.

PPM. zum V. *baoδ-*. — Pü.: *abōδ.*

j. *ahąšta*ᵒ V. 7. 53, 54: lies *ahąxšta*ᵒ.

• p. **ahi-fraštay-** f. 'strenges Gericht, harte Strafe': *avaiy ᵒtādiy* [1] *parsā* "jene richte in strengem Gericht" Bh. 4. 14.

*ahi*ᵒ, nur KompA., sva. *aŋra-*; BTHL. IF. 9. 257. — [1]) D. i. *ᵒfraštā*, LS. + *adiy*; BTHL. AF. 2. 100, Stud. 2. 24 No., IF. 12. 110.

• j., g. **¹a-hū-, a-ŋhū-** m.; g. **a-ŋuhī-** f. 'Herr; Herrin'; 1) eines Hauses, 'Hausherr, pater familias; Hausherrin': *yōi ⁺drəgvantō mazibīš čikōitərəš aŋuhīščā* (APf.) *aŋhvasčā* (APm.) *apayeitī* (sd.) *vaēdəm* Y. 32. 11. 2) eines Gemeinwesens 'Oberherr', in Verbindung mit oder in Gegensatz zu *ratav-* (sd.) – wie stets [1] – vom Inhaber der 'Königsgerichtsbarkeit' (LEIST Altar. Jus gent. 349) oder dessen Vertreter, dem 'Gerichtsherrn', der den Prozess zu eröffnen, zu instruiren und zu leiten, sowie das vom *Ratav* gefundene Urteil zu exekutiren hat*); a) Du. mit *ratav-* Du.: *vīspača ahubya ratubya dāitya raθwya frāraiθya* (sd.) *ašahe dātāiš* F. 4 c. b) sonst: *nōit̰ aēvā ahū* (NS.) [2] *vistō* [3] *naēdā ratuš ašāt̰čīt̰ hačā* "es gibt (für dich, näml. das Rind) keinen Oberherrn noch Richter gemäss dem heiligen Recht" Y. 29. 6**); — *kō aēšąm* (näml. der Bewohner des *Var*) *asti aŋhuča* (NS.) [2] *ratušča? .. urvatat̰.narō .. tūmča yō zaraθuštrō* V. 2. 43. A) auf das religiöse Gebiet übertragen. *Zaraθuštra* gilt als *ahū-* und *ratav-* der materiellen Welt***), *Mazdāh* als der der geistigen: *yaθā ahū* (NS.) [2] *vairyō* [4] *aθā ratuš ašāt̰čīt̰ hačā .. dazdā* (sd.) "wie der beste Oberherr, so der (beste) Richter ist er (näml. *Zar.*) gemäss dem heiligen Recht, der .." Y. 27. 13; — *zaraθuštrəm vīspahe aŋhōuš astvatō ahūmča ratūmča paoirīmča t̰kaēšəm yazamaide* "*Zar.* beten wir an als den Oberherrn und Richter und als den ersten Lehrer der Menschheit" Yt. 13. 152; — *yaθa frā iδa* (sd.) *āmraot̰ yat̰ dim ahūmča ratūmča ādadat̰* "'*yaθa*' sagt aus, dass sie ihn (näml. *Zar.*) als *A.* und *R.* eingesetzt haben" Y. 19. 12; Yt. 13. 92; — *yaēšąm nō ahurō mazdå .. vaŋhō vaēδa* (sd.) *aēšąm zaraθuštrō aŋhuča* (NS.) [2] *ratušča* Vr. 16. 3; Yt. 13. 91; — *aētat̰ dim vīspanąm mazištəm dazdyāi* (sd.) *ahūmča ratūmča yim ahurəm mazdąm* Y. 27. 1; Vr. 11. 21; — *θwąm ratūm āyese .. yim ahurəm mazdąm .. mainyavanąm dāmanąm .. ahūmča ratūmča .. θwąm ratūm āyese .. yim zaraθuštrəm .. gaēθyanąm dāmanąm .. ahūmča ratūmča* Vr. 2. 4.

Undeutlich: *frā hē* (wem?) *mazdå .. ratuθwəm barat̰ gaēθanąm yōi* (wer?) *θwā* (wen?) *vaēnən dāmōhu ahūmča ratūmča gaēθanąm* Yt. 10. 92 [5]; — *šyaoθənanąm iδa ahūm kārayeiti* (sd.) Y. 19. 13.

*) Ich nehme an, dass die Rechtspflege im alten Iran ähnlich geordnet war wie bei den Griechen, Italern, Kelten usw.; s. SCHRADER Reallex. 685. Der *Ahū* (aus dem Kriegerstand; vgl. Y. 29. 9) vergleicht sich dem *Βασιλεύς*, der das Amt des *δικάζειν* hatte im Gegensatz zum Amt des *διαγνῶναι* der Richter, denen in Iran der eine *Ratav* gegenüberstand(, der dem Priesterstand angehört haben wird). S. noch No. **) und ***). — **) Das Rind ist dazu geschaffen, dem Bauern und Viehzüchter zu dienen, daher unfrei. Es hat deshalb keinen Anspruch auf Recht, sondern ist allein auf Wohlwollen angewiesen; s. Y. 29. 7. — ***) In welcher Weise er diesem Doppelamt gerecht wird, s. unter *dazdar-* No. *).

KompE.; Ableit. (s. auch *aŋhu*ᵒ); s. noch ²*ahura-*. — Zum V. ²*hav-* [6]; vgl. *aŋhvā-*, ²*ahū-* und ai. *sūráy-* m., *savitár-* m.(?); zEt. s. BTHL. AF. 3. 44, WN. KZ. 33. 18. — Pü. (zu 1): *katak xᵛatāδ mart u žan*; (zu 2): *axᵛ* — Sü.: *svāmī-*, erl.: *xᵛatāδ*; *axᵛīh*; s. noch No. 3f. — [1]) Y. 19. 13 beweist nichts. — Die Stelle von *ahū-* in der Verbindung mit *ratav-* wird vertreten: Y. 29. 2 durch ²*ahura-*, 70. 1 durch *baγa-*, Yt. 8. 44 durch *paiti.daya-*, 13. 41 durch *barəšnav-*. — [2]) zF. s. § 411. — [3]) Pü.: *nē ētōn axᵛīkīh vindišn*, erl.: *xᵛatāδ pa xᵛatāδ nē dārišn.*

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— 4) Pü.: *čigōn ax^v kāmak*, erl.: *čigōn ōhrmazd kāmak*; s. SBE. *37*. 6. — 5) Es ist anscheinend von *Miϑra* die Rede. Ich halte die Stelle für verschleppt. — 6) Mit ¹*a*°; falsch Bn. Stud. *1*. 458. Die Zusammenstellung von *ahū-* mit lat. *erus* (Litt. bei JSchmidt Plur. 78) bietet erhebliche Schwierigkeiten.

• j. ²**a-hū-** f. 'Lebenskraft': *ašaonąm* .. °*hūmča daēnąmča baoδasča urvānəmča fravašīmča yazamaide* Y. *26*. 4.

Zum V. ²*hav-*; sva. *aŋhvā-*, sd. — Pü.: *ax^v*, erl.: *gās* (Sü.: *sthānam*); vgl. zu *aŋhvā-*.

• j. **a-huta-** Adj. 'nicht ausgepresst', vom *Haoma*: *nōit haomō hutō axtiš* .. *nōit* ⁺*nasuš.ava.bərətō* (sd.) *ava aēte ahuta yaϑa čaϑwārō ərəzavō* V. *6*. 43.

ai. *ásuta-* Adj. (vom *Soma*). — Pü.: *ahunīt*.

• j. **ahuˈna-** (Adj. 'das Wort *ahū* enthaltend, wofür das Wort *ahū* bezeichnend ist', als) m. Name des mit *yaϑā ahū vairyō* beginnenden Gebetes Y. *27*. 13*): *avat vərəϑraγnəm* .. *yat asti antarə* °*na* (AD.) *airyamana* ".. zwischen dem *Ahū*- und dem *Airyaman*-Gebet" Vr. *24*. 1; N. *103*. A) sonst mit *vairya-* Adj. (dem dritten Wort des Gebets): *vahištō ahurō mazdå* °*nəm vairīm frāmraot* Y. *19*. 15; — *kat* .. *asti* °*nahe vairyehe haiϑīm* P. *37*; — *baγa* (sd.) *aēša ās* °*nahe vairyehe* .. *yat tē frāvaočəm* (näml. *AhM.*) Y. *19*. 3; 5, 6, 21; — °*nō vairyō fraoxtō* H. *1*. 4; — *tūm paoiryō zaraϑuštra* °*nəm vairīm frasrāvayō vībərəϑwantəm* (sd.) *āxtūirīm* (sd.) *aparəm xraoždyehya* (sd.) *frasrūiti* Y. *9*. 14; V. *19*. 2, Yt. *19*. 81; — *panča* °*na vairya frasrāvayōiš* V. *11*. 3; *17*. 6, *18*. 43, *19*. 22; — .. °*nąsča vairyąn frasrāvayeiti* N. *50*; — *zaota* (sd.) .. *zaotarš gātava* ⁺°*nəm vairīm frasrāvayōit* N. *81*; — *čvaiti narąm* .. *zaota* (sd.) *ratufriš* °*nəm vairīm frasraošyehe* N. *20*; — °*nəmča vairīm srāvayeni* Ny. *4*. 8; — *srāvayamnāt paiti* °*nāt vairyāt* A. *4*. 5; ⁺N. *68*; — °*nahe vairyehe ašaya frasrūtahe* Y. 27. 7, Vr. *12*. 2; *1*. 4, *2*. 6, Y. *19*. 21; — °*nahe vairyehe aršuxδahe vāxš* Y. *8*. 1; Vr. *10*. 2; — °*nanąm vairyanąm* N. *102*; — °*nəm vairīm yazamaide* Y. *13*. 8; *7*. 26, *61*. 1, Vr. *14*. 3; — °*nō vairyō vačąm vərəϑrająstəmō* Yt. *11*. 3; — *sraošəm* .. *yehhe* °*nō vairyō snaiϑiš vīsata* Y. *57*. 22; — *jainti mąm* °*na vairya avavata snaiϑiša yaϑa* .. Yt. *17*. 21; — °*nəm* (statt NS.) *vairīm tanūm pāiti* V. *11*. 3.

*) Das vornehmste der Gebete; vgl. Y. *19* (doch s. Yt. *3*. 5). Es gehört zu den *vača čaϑrušāmrūta*, s. V. *10*. 11, N. *36*, Y. *9*. 14. Seine 21 Worte wurden später mit den 21 Teilen (s. *naskō*.°) des Awesta in Beziehung gebracht. Vgl. im Übrigen unter ¹*ahū-* und *dazdā*.

Ableit. — Vgl. *anahunāča*. — Ableit. aus *ahū* (NS.); s. Wh. Gr.² § *1223* g. — Pü.: *ahunvar* (Transskr.).

• j. **ahunaˈvant-** Adj. (fem. °*vaitī-*) 'den *Ahuna* enthaltend', Bezeichnung der ersten *Gāϑā*, die Y. *28–34* umfasst*): *yeŋi* .. °*vatča* ⁺*gāϑanąm srāvayeiti yasnəmča haptaŋhāitīm* ".. das was unter den *G.* den *Ah.* enthält .." N. *46*; — °*vaitīm gāϑąm* Y. *34*. 16, Vr. 2. 7, *14*. 0, Vd. *12*; — °*vaityå gāϑayå handātā yazamaide* Y. *34*. 16, Vr. *14*. 4; *1*. 5, V. *19*. 38, A. 2. 1; — °*vaityå gāϑayå yazamaide hāitišča* Vr. *14*. 4.

*) Die Bezeichnung lässt darauf schliessen, dass in einer älteren Anordnung des *gāϑ*ischen Liederstoffs das *Ahuna*gebet in der ersten Sammlung einbegriffen war.

Pü.: *ahunvat* (Transskr.).

• j. **ahu.nāsəm** Inf. 'das (andre) Leben zu erlangen': *yō* .. *xratūm pərəsāt ašavanəm* .. *ah*° *aša.nāsəm vahišta.nāsəm* (sd.) V. *18*. 6.

Pü.: *ax^v aržānīk*, erl.: *yāδ*.

j., g. *ahūm*: s. *aŋhav-* und *ahū-*.

j. *ahumaiti* P. *28*: lies *humaiti*.

• j. ¹**ahuˈmant-** Adj. 'der einen *Ahū* besitzt', stets neben *ratumant-* (sd.): ⁺°*mat*¹⁾ *ratumat vahištəm* ⁺*vaočata* "was einen *Ahū* und *Ratav* hat²⁾, das nennet das beste" P. *13* (?); — °*matō ratumatō ašaonō ašahe raϑwō* Vr. *1*. 5³⁾; — °*məntəm ratuməntəm ašavanəm ašahe ratūm āyese* .. *hō zī asti* ⁺°*mača*⁴⁾ (NS.) ⁺*ratumača*⁴⁾ *yō* ˣ*ahurō mazdå*ˣ "den, der einen *Ahū* und *Ratav* besitzt, ... Der nämlich besitzt einen *Ahū* und *Ratav*, der .." Vr. *2*. 7.

Vgl. *anahū-*. — Pü.: *ax^vōmandīh*; s. No. 2. — 1) Hds. *humat*; s. aber Pü. — 2) In *Zaraϑuštra*. — 3) Pü. hat zu *ax^vōmandīh u ratōmandīh* die Erl.: *ān mēnūk* ⁺*kē x^vatāδ u dastawar dārēnd pa rās i ōi* "der Geist, auf dessen Weg man den Herrn und Lehrer besitzt"; sie sieht also in *ahumant- ratumant-* eine Gottheit. — 4) NA. *ahūmča ratūmča*, aber gegen K 7 a, b und Pü.

• j ²**ahuˈmant-** Adj. 'das Wort *ahū* enthaltend': *aētat vačō* .. *yat* °*mat yat ratumat* "der Spruch, der die Worte *ahū* und *ratav* enthält"¹⁾ Y. *19*. 8.

Pü.: *ax^vōmand*, erl.: *x^vatāδ dārišn*. — 1) D. i. das *Ahuna Vairya*Gebet.

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• j. **ahu-mәhrk-**, ⁺**ahū.mәrәnk-**[1] Adj. (auch fem.) 'das (andre) Leben zerstörend'[2]: *ašāvō* (sd.) .. *asrāvayaṯ.gāϑō ahumәrәxš* Yt. *8*. 59; — *ašәmaoγahe .. ahū.mәrәnčō* Y. *9*. 31; — *daēvayå drūjō ahū.mәrәnčō* (GSf.) Y. *57*. 15.

Pü.: *axᵛān murnčēnītār*. — 1) So Pt 4; NA. *ahūm.m*°, vll. Komp. mit AS. im 1. Glied; doch s. zu *aēšәma-* No. 1. — 2) Vgl. zAusdr. Y. *45*. 1, *53*. 6.

• g. ⁺**ahūm.biš-**[1] Adj. 'der das Leben heilt'[2], von *Zaraϑuštra*: *gūštā yә̄ mantā ašәm °biš* (NS.) *vīdvå ahurā* "auf den soll man hören, der das *Aša* begriffen hat, auf den wissenden Heiler des Lebens, o *Ah.*" Y. *31*. 19; — *hvō zī .. spәntō irixtәm .. hārō* (sd.) .. *°biš urvaϑō mazdā* "er ja, der heilige .., (ist zugleich auch) der lebenheilende Freund, o *M.*" Y. *44*. 2. [Y. *44*. 16: lies *ahūm.biš.ratūm*.]

KompA. — Komp. mit AS. im 1. Glied; GDN. KZ. *28*. 205. — Pü.: *pa har 2 axᵛān*. — 1) So fast alle Hds., NA. ohne Trennung. — 2) Vgl. dagegen Y. *30*. 6 unter *ban-*.

• g. ⁺**ahūm.biš.-ratav-**[1] m. 'der das Leben heilende Richter', von *Zaraϑuštra*: *čiϑrā mōi dąm °tūm čīždī* "durch ein Gesicht versprich mir den das Leben heilenden Richter zu bestimmen" Y. *44*. 16[2].

Pü.: *andar har 2 axᵛān ratīh*. — 1) NA. getrennt. — 2) Der Prophet verlangt durch eine Vision eine Bestätigung in dem übernommenen Amt. Vgl. PüErl.: *rōšnak ku ānōk u čtar pa dastawar dārišn ēm*.

• j. **ahūm.stūt-** m. EN. eines Gläubigen: *saēnahe* (sd.) *°stūtō ašaonō* "des *S.*, des Sohns des *A.* .." Yt. *13*. 97.

Komp. mit AS. im 1. Glied. — Eig. 'der den *Ahū* (sva. das durch das Wort *ahū* bezeichnete Gebet) betet', vgl. *ahuna-* und *ašәm.stūt-*.

g. *ahuyē*: s. *aŋhav-*.

• j., g. ¹**ahura-**, p. **aʰura-** m. 'Gott'. I) von *Miϑra*: *miϑrәm .. °rәm gufrәm amavantәm* Yt. *10*. 25; — *mōi.tū .. °rahe* (näml. *miϑrahe*)[1] *grantahe vaēγāi jasaēma* Yt. *10*. 69; — s. noch III 1 3 A. II) von *Apąmnapāt*: *bәrәzantәm °rәm*[2] *xšaϑrīm xšaētәm apąm napātәm* Y. 2. 5; *1*. 5, *65*. 12. III) κατ' ἐξ. oder (meist) mit ²*mazdāh-* (sd.) vom höchsten Gott '*Ahura*'*): I) κατ' ἐξ. 1) ‖ im Ap.: *šiyātiš axšatā* (sd.) *haučiy °rā* (IS.)[3] *nirasātiy abiy imām visam* D. *5*. 3. 2) im gAw. Es sind hier die *Gāϑā*strophen zitirt, die ²*mazdāh-* nicht oder (Y. *43*. 5, *45*. 4, *48*. 3, *51*. 2, *53*. 2) in einem andern Kasus als ¹*ahura-* enthalten; s. dagegen 2. 4: *aṯ vā .. ahvā .. frīnәmnā* (sd.) *°rāi ā* Y. *29*. 5; — *nōiṯ diwžaidyāi vīspā.hišas* (sd.) *°rō* Y. *45*. 4; — *vahištā .. sāsnanąm* (sd.) *yąm hudå sāstī ašā °rō spәntō* Y. *48*. 3; — *yāiš dātāiš °rahyā* Y. *46*. 15; — *haiϑyә̄ng ā ⁺stīš yә̄ng ā.šaēiti °rō* Y. *43*. 3; — *aṯ hōi dāmąm ϑwahmī ā dąm °rā* (VS.) Y. *48*. 7; — *yąm daēnąm °rō saošyantō* (sd.) *dadāṯ* Y. *53*. 2; — *hyaṯ daēnā paouruyå då °rā* Y. *46*. 6; — *dōišī mōi yā vә̄ abifrā* (sd.) *tā xšaϑrahyā °rā* Y. *33*. 13; 3, *31*. 15, *44*. 5, 6, 12, 13, 19, *48*. 1; (in YHapt.) Y. *35*. 10. A) GS. neben *ahurānī-* (s. 3 a), in YHapt.: *apō aṯ yazamaidē .. ahurānīš °rahyā*[4] Y. *38*. 3. a) daneben *Aša* (s. 2 4 a): *vahištәm ϑwā vahištā yә̄m ašā vahištā hazaošәm* (sd.) *°rәm yāsā* Y. *28*. 8. α) in dualischer Verbindung mit *Aša*: *°rō* (VD.)[5] *ašā* Y. *51*. 3 (s. c). b) daneben *VohuManah* (s. 2 4 b): *staotāčā °rāi yesnyāčā vaŋhә̄uš manaŋhō* Y. *30*. 1. c) daneben *Aša* und *VM.* (s. 2 4 c): *yōi vә̄ šyaoϑanāiš sārәntē* (sd.) *°rō* (s. a α)[5] *ašā hizvā uxδāiš vaŋhә̄uš manaŋhō* Y. *51*. 3. 3) im jAw.[6]: *°ra nąma ahmi mazdå nąma ahmi* "*Ah.* heisse ich, *M.* heisse ich" Yt. *1*. 12[7]; — *āaṯ mraoṯ ahurō mazdå .. dvadasō °rō .. vīsąstәmō ahmi yaṯ ahmi mazdå nąma* Yt. *1*. 8[8]; — *garō nmānәm °rahe hvāyaonәm* Yt. *3*. 3; — *yazūm puϑrәm °rahe* Vyt. *26*; — *yeŋhe iδa* (sd.) *mazdå yasnәm činasti yaϑa dāta °rahe* .. Y. *21*. 1; — *yeŋhe xšaϑrәm aojōŋhvaṯ mailyә̄ °ra* V. *20*. 8. a) GS. neben *ahurānī-* (s. 2 A): *aētaṯ tē ahurāne* (Stverz.) *°rahe*[9] .. ⁺*dąnmahi* Y. *68*. 1; usw. A) in dualischer Verbindung mit *miϑra-*: *°ra miϑra bәrәzanta* Y. 2. 11; — *miϑra °ra bәrәzanta aiϑyejaŋha ašavana* Yt. *10*. 145; 113; — *°raēibya miϑraēibya bәrәzanbya* Y. *1*. 11. 2) mit ²*mazdāh-* (sd.) '*Ahura-Mazdāh*, *MazdāhAhura*'; 1) ‖ im **Ap.**: *vašnā °rahyā mazdāhaʰ imaʰ hadiš dārayaʰvaʰuš .. akunauš* X. *3*. 3. 2) im **jAw.** (unvollständig). Die beiden Wörter sind – ausser Vd. *1*! — nie getrennt, und zwar steht *ahura-* voran, ausser Y. 27. 15, einer Nachbildung von Y. *51*. 22, sowie in den Verbindungen: *aštō mazdå °rahe* Yt. *13*. 146, *19*. 92, V. *19*. 34 und *ātarš* (Stverz., im Anhang zu I, α) *mazdå °rahe*[8] (vgl. Y. *36*. 2 f.):

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°rō mazdå yō mazištō yazatanąm yō vahištō yazatanąm Yt. 17. 16; — °rəm mazdąm .. huδåŋhəm mazištəm yazatəm yim səvištəm frādat.gaēϑəm dātārəm vohunąm dāmanąm Y. 16. 1; — nivaēδayemi .. daϑušō (Stverz.) °rahe mazdå raēvatō x^varənaŋuhatō (St.-verz.) mazištaheča vahištaheča sraēštaheča xraoždištaheča xraϑwištaheča hukərəptəmaheča ašāt apanōtəmaheča huδāmanō vouru.rafnaŋhō yō nō daδa yō tataša yō tuϑruyē yō mainyuš spəntōtəmō Y. 1. 1; usw.; — pouru.x^varənaŋha °ra mazda Vyt. 24; — °rahē mazdå .. səvištahē Y. 56. 1; — ax^vafnō ahi abaŋhō tūm yō °rō mazdå V. 19. 20; — °rāi mazdāi .. vərəϑrayne frādat.gaēϑāi yat huxšaϑrāi .. ratuxšaϑrāi Vr. 11. 1; — huxšaϑrōtəmāi ižīt at xšaϑrəm čišyąt yat °rāi mazdāi A. 3. 6; s. Y. 35. 5; — °rāi mazdāi vaŋhavē vohumaitē Y. 12. 1; V. 19. 11; — vahištō °rō mazdå Y. 19. 15; — xšayatō °rahe mazdå Yt. 13. 78; — ise ϑwąm °ra mazda .. aδaoyō ahi aδaoyō.xratuš .. vīspō.vīδvå Yt. 12. 1; 10. 121, V. 19. 20, 26, Vr. 19. 1; — °rō mazdå hvapō Yt. 5. 85; Y. 71. 10 (wo als Vok.); — °ra mazda mainyō spəništa dātarə gaēϑanąm astvaitinąm ašāum (St.-verz., unter I 2 a); usw.; — təm bayəm təm ratūm .. yim °rəm mazdąm daδvåŋhəm (Stverz.) rapantəm taršvåŋhəm vīspa ⁺vohū Y. 70. 1; usw.; 10. 9; — °rəm mazdąm mainyaom mainyavanąm dāmanąm mainyaoyå stōiš ahūmča ratūmča Vr. 2. 4; 7, Y. 57. 4; — aētat dim vīspanąm mazištəm dazdyāi (sd.) ahūmča ratūmča yim °rəm mazdąm Y. 27. 1; Vr. 11. 21; — iməmča šōiϑrahe paitīm .. yim °rəm mazdąm Y. 2. 16; 13. 1, N. 103 (?); — yīvaranō °rō mazdå .. tā varənāča .. ahmī Y. 12. 7; — miϑrəm .. yim yazata °rō mazdå raoxšnīt paiti garō nmānīt Yt. 10. 123; 5. 17; — avi garō nmānəm maēϑanəm °rahe mazdå V. 19. 32; Vr. 7. 1, Yt. 3. 4 (?); — vahištō aŋhuš yō mana yat °rahe mazdå P. 40; Vyt. 33; — avi °rahe mazdå .. gātvō zaranyō.kərətō V. 19. 32; — hvarəča xšaētahe .. dōiϑrahe °rahe mazdå Y. 1. 11; 68. 22; — raočəbīš .. yāiš °rahe mazdå Y. 58. 6; — uγrəm kavaēm x^varənō .. yat asti °rahe mazdå Yt. 19. 9 f.; — yazuš puϑrō °rō (statt Gen.?) mazdå F. 4 g; — ātarə (Stverz.) °rahe mazdå puϑra Y. 65. 12; 1. 2; usw.; — ātarš (Stverz.) mazdå °rahe Yt. 19. 47 usw.; — čaiti aēte miϑra tava yat °ra mazda V. 4. 2; — ašīm duγδarəm °rahe mazdå x^vaŋharəm aməšanąm spəntanąm Yt. 17. 2; 16, V. 19. 13; — us mē pita haomāi draonō frīrənaot °rō mazdå .. Y. 11. 4; — astvat.ərətō .. aštō mazdå °rahe Yt. 19. 92; 13. 146, V. 19. 34; — buyama °rahe mazdå frya vāzišta astayō (sd.) Y. 70. 4; — haomō .. zaota °rāi (statt Gen.) mazdāi Yt. 13. 88 f.; — yåsča tē γənå °ra mazda Vr. 3. 4; — fravašīm avąm yąm °rahe mazdå Y. 26. 2; V. 19. 14; — vīspəmča kərəfš °rahe mazdå Y. 71. 4; — uši °rahe mazdå yazamaide darəϑrāi (sd.) maϑrahe spəntahe xratūm °rahe mazdå .. marəϑrāi .. hizvąm °rahe mazdå .. fravākāi .. Yt. 1. 28; — gayehe marəϑnō .. yō paoiryō °rāi (statt Gen.) mazdāi manasča ⁺gušta sāsnåsča Yt. 13. 87; Y. 19. 14; — nazdyō ahmi azəm (Stverz., unter 3) yō °rō mazdå vīspahe aŋhōuš .. yaϑa .. P. 28; usw.; Vyt. 33[2]; — pasčaēta azəm yō °rō mazdå aoi urune urvāsma (sd.) daēsayeni vahištəmča ahūm .. P. 38; Y. 19. 6, 7; — vasasča tū °ra mazda .. xšaēša havanąm dāmanąm Y. 8. 5; — imat dąma yat °rahe mazdå V. 19. 14, 17, 34; Vyt. 20, Vd. 1, Yt. 19. 18, V. 22. 8; — vīspe tē °rō (statt Vok.) mazdå vaŋuhīš dāman .. yazamaide yāiš dadāϑa pouruča vaŋhuča Y. 71. 10; 1. 1, 12. 7, Yt. 19. 10, 58, V. 21. 4; — azəm daδąm .. tištrīm .. yaϑa mąmčit yim °rəm mazdąm Yt. 8. 50; — tištrīm .. yahmāi hazaŋrəm yaoxštinąm fradaϑat °rō mazdå Yt. 8. 45; 10. 82; — tištrīm .. yim ratūm fradaϑat °rō mazdå Yt. 8. 44; 5. 89, 10. 103, 19. 35; — arədvīm .. yeŋhe čaϑwārō aršāna hąm.tāšat °rō mazdå Yt. 5. 120; — yaϑa vō °rō mazdå fradaϑəm baxšat F. 4 b; — tå (fravašayō) nō .. ϑrāyente .. aomna °ra (IS.) mazda Yt. 13. 146; 8. 7, 38; — āyaptəm yat °rahe mazdå Vr. 14. 2; — yeŋhē hātąm āat yesnē (sd.) paitī vaŋhō mazdå °rō vaēϑā Y. 27. 15; — āpəm zaδāhi tūm yō °rō mazdå zrayaŋhat haδa vouru.kašāt haϑra vātəmča dunmąnča V. 5. 15; 15 f.[5], 60; — aϑā čōit (sd.) °rō mazdå zaraϑuštrəm aδaxšayaētā Y. 12. 5; — arədvīm .. yahmya °rō mazdå .. nivaēδayat Yt. 5. 85; — imat tē saŋhat °rō mazdå V. 22. 8; — čiš hāu. as °ra mazda yō .. ? āat mraot (Stverz., unter I 1) °rō mazdå V. 9. 51 f.; usw.; 6. 44, 7. 78, Yt. 8. 57; — pərəsat (Stverz., unter 1 a), zara-

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ϑuštrō °rəm mazdąm .. āat mraot̰ (Stverz., unter I 1) *°rō mazdå* V. 2. 1 f.; usw.; — *ā dim pərəsat̰ zaraϑuštrō °rahe* (statt Akk.) *mazdå* Nik. *1*; — *uiti mraot̰* (Stverz., unter I 2) *°rō mazdå* V. *18.* 1; usw.; — *xšnaomiϑrəm .. yō gərəzaite °rāi mazdāi* Yt. *10.* 53; *8.* 10; — *frāmraot̰ °rō mazdå* Y. *20.* 1; — *yimāi .. paoiryō mašyānąm apərəsē ahurəm yō °rō mazdå* V. 2. 2; 1; — *āat aoxta °rō mazdå* V. 2. 22, 40, 42; 31, Vr. 2. 3, Y. *10.* 9; — *paiti šē aoxta °rō mazdå* A. *4.* 6, H. *1.* 2, 7, P. 27, FrW. *10.* 40, Nik. 2; — *aēte zī vāčō .. °rō mazdå frāmraot̰ zaraϑuštrāi* Y. *71.* 14; *19.* 1, 15; — *rātayō .. ⁺yąm °rō mazdå zaraϑuštrāi fravavača frā zaraϑuštrō gaēϑābyō ..* Y. *65.* 9; — *yaϑa dim isat̰ °rō mazdå* V. 2. 32; — *yaϑa .. zaošō mana yat̰ °rahe mazdå* Yt. *19.* 82; *8.* 35; — *xšnaoϑra* (sd., auch fdSt.) *°rahe mazdå* Yt. *1.* o, usw.; — *xšnūmaine °rahe mazdå* Y. *3.* 1, 22. 4, 23; — *frasasti °rahe mazdå* Y. *8.* 1; — *staotača .. yat̰ aēša °rahe mazdå* Vr. *9.* 6; — *tava °ra mazda yasnəm .. vahməmča* Vr. *21.* 2; P. *39*; — *nəmasə tē °ra mazda ϑrīščit̰ parō anyāiš dāmąn* Ny. *1.* 1; Y. *68.* 22, Yt. *7.* 1, V. *19.* 25; — *nəmahī šyāmā ⁺°ra.mazdā*[10] Y. *58.* 3; — *yat̰ zaota °rəm mazdąm yazāiti* N. *70*; Y. *25.* 4, *57.* 2, V. *19.* 19, Yt. *6.* 4, *17.* 18, Vr. *13.* 1, *18.* 1, *23.* 1, G. *5.* 5; usw.; — *hō mąm staoiti yim °rəm mazdąm* H. *1.* 3; — *°rāi mazdāi haoma avaēδayamahi* Y. *24.* 1; Vr. *11.* 16, *12.* 1; — *zbayamahi frīnāmahi mąm yim °rəm mazdąm* Yt. *12.* 3(?); Vyt. *24*; — *°rəm mazdąm daryō.yaštəmča* (sd.) *hąm.parštəmča* H. 2. 14; — *kō ϑwąm yim °rəm mazdąm .. mazišta t̰baēšaŋha t̰baēšayeiti* V. *18.* 61; zit. Y. *9.* 8 PüZ.; — *mā zī ahmi nmāne .. frīm vaočata mąm yim °rəm mazdąm yaϑa ..* P. *17*; — *iϑa dim para.činasti yim °rəm mazdąm .. dāmabyō* Y. *19.* 12. a) in Verbindung mit andern Gottheiten: *°rahe mazdå .. vaŋhəuš manaŋhō .. ašahe vahištahe .. xšaϑrahe vairyehe .. spəntayå ārmatōiš .. haurvatå amərətātå .. gəuš urune gəuš tašne .. āϑre °rahe mazdå* Y. *70.* 2; *1.* 1 f., *57.* 24, Vr. *11.* 16, G. *5.* 5, V. *19.* 11; — *°rāiča mazdāi sraošāiča ašyāi rašnvaēča razištāi miϑrāiča* Vr. *11.* 6; Y. *4.* 2, Vyt. *14*; — *ušta mē °ra mazda ušta āpō urvaråsča ušta daēne ..* Yt. *8.* 29; 23. α) bes. häufig mit den *Aməša* (Stverz., unter A A a) *Spənta*: *nəmasə tē °ra mazda .. nəmō vē aməšā spəntā .. aētat̰ ⁺jihāt̰ °rəm mazdąm aētat̰ aməšē spəntē* Ny. *1.* 1; Y. *68.* 22; usw. b) im Gegensatz zu *Aŋra* (sd.) *Mainyav*: *xšnaoϑra °rahe mazdå tarōidīti aŋrahe mainyēuš* Yt. *1.* o; — *snaϑāi aŋrahe mainyēuš .. fradaϑāi °rahe mazdå* Y. 27. 1 f. 2 A) *ahurahe mazdå* (näml. *ayarə*) heisst der 1. Monatstag: *°rahe mazdå raēvatō ..* S. *1.* 1, Y. *1.* 11; vgl. *16.* 1, S. 2. 1. 3) in **GHapt.**; *°ra-* ist einmal (Y. *35.* 7) von *mazdāh-* getrennt, sonst steht es unmittelbar davor oder dahinter: *huxšaϑrō.təmāi .. xšaϑrəm .. ⁺hvąnmahičā hyat̰ mazdāi °rāi* Y. *35.* 5; s. A. *3.* 6; — *mazdā °rā .. hātąm hudāstəmā* Y. *41.* 2, 4; — *°rō mazdå .. vaŋhudå* Y. *38.* 4; — *vohū xšaϑrəm tōi mazdā °rā apaēmā* Y. *41.* 2; — *sraēštąm at̰ tōi kəhrpēm .. āvaēdayamahī mazdā °rā .. avat̰ yāt̰ hvarē avāčī* Y. *36.* 6; — *yåsčā tōi gənå ⁺°ra.mazdā*[10] Y. *38.* 1; *35.* 3, 9; — *hyat̰ mīždəm ⁺mavaiϑīm* (sd.) *fradadāϑā .. mazdā °rā* Y. *40.* 1; 1, 4; — *iϑā āt̰ yazamaidē °rəm mazdąm yē gąmčā ašəmčā dāt̰ ..* Y. *37.* 1; — *ūitī yā vē .. °rō mazdå ⁺nāmąm dadāt̰ ..* Y. *38.* 4; — *dāidī at̰ .. mazdā °rā .. vāstryēng .. ahmā.rafənaŋhō* (sd.) Y. *40.* 3; — *yaϑā tū ī ⁺°ra.mazdā*[10] *mēnghāčā .. yā vohū aϑā tōi dadəmahī .. aϑā išūidyāmahī ϑwā mazdā °rā* Y. *39.* 4; *36.* 5, 1; — *°rahyā zī at̰ vē mazdå yasnəmčā .. aməhmaidī ..* Y. *35.* 7; — *ϑwōi staotarasčā .. ⁺°ra.mazdā*[10] *aogəmadaēčā ..* Y. *41.* 5; — *ātarš vōi* (sd.) *mazdå °rahyā ahī* Y. *36.* 3; — *ātarə mazdå ahurahyā* Y. *36.* 2, 3. a) in Verbindung mit α) *Aša* (sd., unter A 1 a) und β) *Aša* (sd., unter A 1 f), *VohuManah* ua.: α) *⁺°ra.mazdā*[10] *ašā srīrā* Y. *35.* 3; — *stūtō garō vahmēng °rāi mazdāi ašāičā vahištāi dadəmahičā* Y. *41.* 1; *35.* 5; — *mazdā °rā .. tavačā sarəm ašahyāčā* Y. *41.* 5 f.; *40.* 1 f. β) *yazamaidē °rəm mazdąm .. ašəm .. vahištəm .. vohučā manō .. vohučā xšaϑrəm ..* Y. *37.* 1–5. 4) im **gAw.** (ausser GHapt.). Es sind hier die Strophen herangezogen, die ¹*ahura-* und ²*mazdāh-* im gleichen Kasus enthalten; s. dagegen I 2. Die Stellung der Wörter ist: *ah° .. m°*, *m° .. ah°* (in beiden Fällen ist die Trennung oft erheblich); *m° ah°*, *ah° m°* (im letzten Fall trifft stets die Zäsur dazwischen: Y. *28.* 9,

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29. 6, 33. 6, 11, 51. 15, 53. 1): *yə̄ səvištō °rō mazdå sčā* .. Y. 33. 11; 28. 5; — *spəntəm at ϑwā mazdā mə̄nghī* (sd.) °*rā* Y. 43. 5; 29. 7, 51. 16; — *spəntō.təmō* .. *mazdå °rō* Y. 45. 5; — *mazdå saxᵛārə̄* (sd.) *mairištō* .. *hvō vīčirō* (sd.) °*rō*[2] Y. 29. 4; — *hātą.marānē* (sd.) °*rā* .. *mazdā* Y. 32. 6; — *yaēšąm tū °rā irixtəm mazdā vaēdištō ahī* Y. 32. 7; — *at ə̄* (sd.) *vaočat °rō mazdå vīdvå vafūš* (sd.) Y. 29. 6; — *aēibyō mazdå °rō* .. *paitī.mraot* Y. 32. 2; — *tvə̄m mazdā °rā frō mā sīšā* .. +*vaočaŋhē* Y. 28. 11; 45. 6; — *aŋhə̄uš* (sd.) *ahyā paourvīm* +*yąm mōi vīdvå* (sd.) *mazdå vaočat °rō* Y. 45. 3; — *tat ϑwā pərəsā* (sd.) *ərəš mōi vaočā °rā* .. *azə̄m tāiš ϑwā fraxšnī* (sd.) *avāmī mazdā* .. *vīspanąm dātārəm* Y. 44. 7; 1—4, 8—11, 14—18, 31. 14, 34. 15; — °*rā yaēibyō mazdā ϑwōi vasyetē daēnā* Y. 44. 11; — *zdī nə̄ mazdā °rā vaŋhə̄uš fradaxštā* (sd.) *manaŋhō* Y. 31. 17; 34. 13; — *yehyā* .. *vahištəm* .. *vaēdā mazdå °rō* Y. 51. 22; 31. 2; — *yə̄ vīčinaot dāϑəmčā* (sd.) *adāϑəmčā dangrā mantū ašā mazdå °rō* Y. 46. 17; 28. 10; — *uštā ahmāi yahmāi uštā* (sd.) *kahmāičīt* +*vasə̄ xšayąs mazdå dāyāt °rō* Y. 43. 1; 32. 16; — *yə̄ ąnmə̄nī* (sd.) *mazdå srāvī °rō* Y. 45. 10[11]; — *tāčā xšaϑrā mazdå dąmiš °rō* Y. 45. 7; — *vohū xšaϑrəm manaŋhā mazdå dadāt °rō* Y. 51. 21; 31. 21, 34. 1, 47. 1; — *at mazdā taibyō xšaϑrəm vohū manaŋhā* +*vōivīdaitī aēibyō sastē* (sd.) °*rā* .. Y. 30. 8; 46. 12; — *at hōi mazdå ahūm* (sd.) *dadāt °rō* Y. 46. 13; — *yə̄ vahyō vaŋhə̄uš dazdē* .. °*rō xšaϑrā mazdå at ahmāi akāt ašyō* Y. 51. 6; — *haŋhuš* (sd.) .. *mazdå dadāt °rō* .. *yavōi vīspāi ā* Y. 53. 4; 1, 51. 17, 54. 1; — *ašīščā šyaoϑananąm* .. *mazdå °rahyā* Y. 28. 4; — °*rahyā urvāzəmā mazdå* Y. 32. 1; — °*rā* .. *hyat* +*čəvištā* +*hudåbyō mīždəm* (sd.) *mazdā yehyā tū daϑrəm* Y. 34. 13; 14, 51. 15; — *mazdå xšaϑrā* +*varəzī* (sd.) *nå dyāt °rō pasūš* .. *fradaϑāi ā* Y. 45. 9; — *at ahyāi* (näml. *gavōi*) *ašā mazdå urvarå vaxšat °rō* Y. 48. 6; — *tə̄m āzūtōiš °rō maϑrəm tašat* .. *mazdå* Y. 29. 7; — *ərəzūš paϑō yaēšū mazdå °rō* +*šaēitī* Y. 33. 5; 46. 16; — *yə̄ngstū mazdā hadəmōi minaš °rā* Y. 46. 14; — *gātūmčā °rāi* .. *səraošəm* (sd.) *mazdāi* Y. 28. 5; — *tōi vārāi* (sd.) *rādəntī °rahyā zaošē mazdå* Y. 33. 2; — *yaēčā xšnaošən* (sd.) °*rəm* .. *mazdąm* Y. 30. 5; 46. 1; — *yə̄ və̄ staotāiš* (sd.) *mazdā frīnāi °rā* Y. 49. 12; 34. 3, 45. 8; — *mazdā* .. *gərəzōi tōi ā īt avaēnā °rā* Y. 46. 2; 3, 5, 7, 29. 11, 31. 7, 48. 8, 49. 5, 8; — *ϑwāvąs mazdā °rā* Y. 31. 16; 9, 22, 45. 11, 46. 10, 47. 5, 6; — *tat mōi dāidī °rā hyat mazdā rapə̄n* (sd.) *tavā* Y. 51. 18; 31. 19, 33. 12, 34. 4, 10, 43. 16, 48. 2; — *tā tōi* +*izyā °rā mazdā* .. Y. 33. 6; — *dazdā* (sd.) .. *šyaoϑananąm* .. *mazdāi xšaϑrəmčā °rāi ā* Y. 27. 13. a) daneben *Aša* (sd., unter A 1 a; s. I 2 a): *ārōi* (sd.) *zī xšmā mazdā ašā °rā* .. Y. 50. 5; 29. 7, 32. 6, 34. 3, 44. 2, 18, 49. 6. b) daneben *VohuManah* (s. I 2 b): *yə̄ vå mazdā °rā pairī.jasāi* (sd.) *vohū manaŋhā* Y. 28. 2. c) daneben *Aša* (sd., unter A 1 c) und *VohuManah* (s. I 2 c): *anyō ašāt ϑwatčā mazdā °rā* .. *vahištāatčā manaŋhō* Y. 50. 1; 4, 10, 28. 9, 29. 10, 31. 5, 34. 15, 49. 7, 12. d) sonst in Verbindung mit anderen Gottheiten: *yə̄ səvištō °rō mazdåsčā ārmaitiščā ašəmčā* .. *manasčā vohū xšaϑrəmčā* Y. 33. 11; 28. 3. 51. 2. A) Plur. *mazdå °råŋhō* 'die *MAh.s*' sva. '*AhM.* und die andern Götter'[12]: *yadā ašəm zəvīm* (sd.) *aŋhən mazdåsčā °råŋhō* (Nom.) *ašičā ārmaitī* Y. 31. 4; — *atčā tōi vaēm hyāmā* (sd.) *yōi* .. °*dåsčā °råŋhō* (Vok.) *ā* +*mōyastrā.baranā* (sd.) *ašāčā* Y. 30. 9.

*) (Vgl. unter *aʰuraʰmazdāh-*.) *Ah.* ist *mazištō yazatanąm*[13], *maϑištaʰ bagānąm* und als solcher der Schöpfer aller guten Wesen und Dinge, auch der *AməšaSpənta* (sd.*) und vgl. Y. 19. 8). Sein ewiger Gegner und Zwillingsbruder (Y. 30. 3) ist *AŋraMainyav*. S. Js. GIrPh. 2. 632, wo weitre Litteratur, und die Stelle des GrBd. bei Dst. ZA. 2. 305. Zu den obigen Bemerkungen über den Gebrauch von °*ra-* κατ' ἐξ. und mit ²*mazdāh-* (s. auch No. 3, 6) ist noch hinzuzufügen, dass der Gebrauch von ²*mazdāh-* allein im jAw. häufig vorkommt, im gAw. aber öfter bezeugt ist als der von °*ra-* allein. S. auch Tiele Godsdienst² 2. 40.

KompA., E.; Ableit. (s. *āhur°*). — Vgl. *aʰuraʰmazdāh-*. — ai. *ásura-* m.; np. *hur[muzd*. Alles Weitre ist unsicher; zuletzt Justi PrJ. 88. 70, Uhlenbeck WAiSpr. 18. — Pü. (für *ahura-* allein und mit *mazdāh-*): *ōhrmazd*[14]; Sü. *svāmī, hormijdah*; s. noch No. 2, 4, 5, 7, 9. — 1) Vgl. Yt. 10. 98. — 2) Pü.: *xᵛatāē*; s. zu ²*ahura-*. — 3) Zuletzt zSt. Foy KZ. 37. 561. Aber das alleinstehende *aʰurā* ist doch auffällig. — 4) Pü.: *ahurahyā* in Aw.-Buchst.; s. No. 9. — 5) Pü.: s. ¹*aša-* No. 19. — 6) Von den hier verzeichneten Stellen ist keine dafür beweisend, dass *ahura-* allein im jAw. noch als Name

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des höchsten Gottes üblich war. Unter I 3 a und 3 A handelt es sich um altüberkommene feste Verbindungen; vgl. zu *miϑra-*. — 7) Pü.: *xᵛatāδ nām ēm dānāk nām ēm*; dazu NpüErl.: *xudāī u mih dānāī i hurmuzd az īn jā paidā.* Ähnlich auch Yt. *1.* 8. S. noch No. 11. — 8) S. No. 6. — 9) Pü.: transskr.; s. No. 4, 6. — 10) S. NA. Ntr.; doch ziehe ich vor *°ra.m°* statt, wie hier vorgeschlagen wird, *°ram°* zu schreiben. — 11) Pü.: *xᵛatāδ i dānāk.* Vgl. auch No. 7. — 12) Zuletzt hierüber RICHTER KZ. *36.* 584. Ich verweise für meine Fassung auf *aʰuraʰmazdā .. utā aniyā bagāhaʰ tyaiy haⁿtiy* Bh. *4.* 12, *aʰuraʰmazdā .. hadā bagaibiš* X. *4.* 3. S. auch ai. *várunaiḥ* AV. *3.* 4. 6 (bei BLOOMFIELD SBE. *42.* 331). — 13) Yt. *17.* 16. Js. GIrPh. *2.* 632, § 29 No. hat diese Stelle übersehen. — 14) In unzweideutiger Schreibung nur Y. *31.* 16. S. auch bei SALEMANN Parsenhds. *88.* 17.

• j., g. ²**ahura-** m. 1) jAw. 'Herr, Machthaber, Fürst': *°rō ⁺sāstranąm daińhupaitiš* Yt. *14.* 37; — *ϑwąm yazånte aurvånhō °rånhō daińhu.patayō* Yt. *5.* 85; — *yim* (näml. *vərəϑraγnəm*) *vasånte °rånhō .. āhūiryånhō .. haosravanhanō* Yt. *14.* 39; — *tištrīm ..yim °rača xratugūtō ..⁺hispō.sənti* Yt. *8.* 36; — *fravašayō .. yå °rahe xšayatō dašinąm upa yūiδyeinti* Yt. *13.* 63; — *vīspe bavaṯ aiwi.vanyå °rō kava haosrava* Yt. *19.* 77. 2) gAw. spez. vom 'Gerichtsherrn' (sva. ¹*ahū-* 2); a) neben *ratav-*: *kaϑā tōi gavōi ratuš hyaṯ hīm dātā..ϑwaxšō* (sd.) *kəm hōi uštā °rəm yə.. aēšəməm* (sd.) *vādāyōiṯ* Y. *29.* 2. b) sonst α) mit Lok. 'über —': *aṯ ϑwā məṇghī .. mazdā .. haiϑīm ašahyā dąmīm* (sd.) *anhə̄uš °rəm šyaoϑanaēšū* ".. (dass du) .. der Gerichtsherr (bist) über die Taten des Lebens" Y. *31.* 8. β) in Verbindung mit *ašavan-* (sd., I 2 a α): *kū ašavā °rō yə..* "wo ist der des Rechtes wahrende Gerichtsherr, der .." Y. *53.* 9; — *aṯ hī ayå fravarətā* (sd.) *vāstrīm ahyāi fšuyantəm °rəm ašavanəm* Y. *31.* 10; — *yaϑā ϑwā zəvīštīm uzəmōhī* (sd.) *šyaoϑanōi spəntəm °rəm ašavanəm* Y. *46.* 9. [Yt. *14.* 59: lies *ahurō.puϑrō.*]

KompA.; Ableit. (s. ²*āhūirya-*). — Das Wort gehört etym. mit ¹*ahū-* zusammen, aus dem es vll. in Anschluss an ¹*ahura-* erwachsen ist. — Pü.: *xᵛatāδ*; s. ¹*ahura-* No. 2.

• j. **ahura-δāta-** Adj. (fem. *°tā-*) von *Ahura* geschaffen'[1]; a) vom Sieg und Siegesgott: *vərəϑraγnō °tō* Yt. *14.* 1 usw.; — *vərəϑraγnəm °təm* Yt. *14.* 1 usw.; — *vərəϑraγnahe °tahe* Yt. *14.* 0 usw.; — *vərəϑraγnača °ta* Yt. *10.* 67. b) von der Erde: *ząm pərəϑwīm °tąm* Yt. *13.* 9 usw.

Pü.: *ōhrmazd dāt*[2]. — 1) Stverz. unter *vərəϑraγna-* und *zam-*. — 2) Y. *16.* 5 fälschlich *dām.*

• j. **ahura.ṭkaēša-**[1], **°rō.ṭkaēša-**[2] Adj. (fem. *°šā-*) 1) '*Ahuras* Lehre enthaltend': *vāčim..vīdōyum °šəm* Yt. *13.* 90². 2) '*Ahuras* Lehre zugetan, anhangend': *mazdayasnō zaraϑuštriš vīdaēvō °šō* Y. *12.* 1, Yt. *13.* 89; Y. *9.* 13; — *arədvīm .. vīdaēvąm °šąm* Y. *65.* 1.

Pü.: *ōhrmazd dātastān*, erl.: *kuš dātastān ān i ōhrmazd.* — 1) Nur im NSm. — 2) Ausser im NSm.

• j. **ahurana-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyąn .. °nasča* Yt. *19.* 5.

Wohl Ableit. aus ¹*ahura-*, also etwa 'Götterberg'.

• p. **aʰuraʰmazdāh-**[1] m. Name des höchsten Gotts*): *°dā ⁺vazarkaʰ hyaʰ maϑištaʰ bagānām* D. *4.* 1; *6.* 1, 7. 1, X. *1.* 1, *6.* 1, Ao. *1.* 1, Bh. *5.* 5 (?); — *manā °dā upastām baratuv* D. *4.* 3; Bh. *4.* 13; — *°dāmaiy upastām* (Stverz.) *abaraʰ* Bh. *1.* 9, usw.; — *°dā manā xšaϑʳam frābaraʰ* Bh. *1.* 5, 9, 13; — *iyam dahyāuš pārsaʰ tyām manā °dā frābaraʰ* D. *4.* 2; — *°dā*[2] *yaϑā avainaʰ imām būmim ⁺yaudaⁿtim pasāvaʰdim manā frābaraʰ* D. *6.* 4; — *pasāvaʰdiš °dā manā dastayā akunauš* Bh. *4.* 4; *5.* 2; — *aitaʰ adam °dām jadiyāmiy aitaʰmaiy °dā dadātuv* D. *6.* 5; Bh. *1.* 13, *5.* 6; — *mām °dā pātuv .. utā tyaʰ manā kartam .. °dā pātuv* X. *1.* 4; 2. 3, D. *6.* 5; — *°dā ϑuvām dauštā biyāʰ .. °dātaiy jatā biyāʰ* Bh. *4.* 16 f.; 10, 11, 16, 17; — *hyā °dāhaʰ*[3] *framānā hauvtaiy gastā mā ϑadayaʰ* D. *6.* 6; — *vašnā* (Stverz.) *°dāhaʰ adam xšāyaϑiyaʰ amiy* Bh. *1.* 5; usw.; — *vašnā °dāhaʰ*[3] *manačā dārayaʰvahauš* D. *4.* 2; — *°dāmaiy upastām abaraʰ utā aniyā bagāhaʰ tyaiy haⁿtiy* Bh. *4.* 12; — *aitaʰ adam .. jadiyāmiy °dām hadā viϑaibiš bagaibiš* D. *4.* 3; 3, X. *3.* 3², 4. 3; — *°dā* ˣ*anahitaʰ utā* ˣ*mitraʰ* Am. *4*; — *mām °dā utā miϑraʰ bagaʰ pātuv* Ao. *1.* 4. [Vgl. ˣ*aʰuraʰmazdiyaʰ.*]

*) Vgl. zu ¹*ahura-* No. *) und No. 3.

Aus der syntakt. Verbindung *aʰuraʰ mazdā*, NS. hervorgegangen; das erste Glied erscheint nur noch einmal flektirt: *aʰurahyā mazdāhaʰ*

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X. *3.* 3; vgl. *ayōxšusta-* und *hvarəxšaēta-*. S. PAUL Prinz.3 302. — Vgl. *$a^{h}ura$-* und *²mazdāh-*. — ¹) Zu Am. *4* ideographisch geschrieben. — ²) Auffällig ist die Voranstellung; entsprechendes auch bei *vašnā $a^{h}ura^{h}mazdāha^{h}$*; s. *vašna-* No. 1. — ³) Der GS. *°$dāha^{h}$* wird mehrmals *°$h^{a}a$* statt *°h^{a}* geschrieben; so D. *4.* 1, 2, *5.* 2, *6.* 3–6, *7*, X. *1.* 3².

• p. **$^{x}a^{h}ura^{h}mazdiya^{h}$** Bh. *4.* 7 ¹). Falsche Ergänzung der NA.

¹) Zuletzt zSt. FOY KZ. *37.* 539.

• j. *čvaṯ aētaēšąm* **^{x}ahurāne** *kāčiṯ upa.isāṯ* (sd.) N. *109.*

Pü.: lässt das Wort aus. BLOCHET Lex. 41 verstehe ich nicht.

• j., g. **ahurānī-** fem. patr. Adj. 'von *Ahura* stammend, *Ah.*s Tochter', als Beiwort des Wassers; mit GS. *ahurahyā*, *°rahe*: *apō aṯ yazamaidē maēkaintīščā* (sd.) .. *°rānīš ahurahyā* Y. *38.* 3 ¹); — *yō vō āpō vaŋuhīš yazāite* .. *°rānīš ahurahe* Y. *68.* 10. A) als Gottheit des Wassers: *ϑwąm °rānīm yazamaide* Y. *68.* 6; 14; — sonst mit GS. *ahurahe*: *surunuyå nō yasnəm °rāne* (VS.) *ahurahe* Y. *68.* 9; 9, 1², 3, 5², *66.* 1, N. *48.*

Ableit. aus ¹*ahura-*; vgl. ai. *indrāṇī-* usw., WH. Gr.² § *1223* b. — Pü.: transskr.; s. noch No. 1. — ¹) Pü.: *ān i ahurānīš*, erl.: *armēst u čāhīk u apārīkā āp i nāmčišt*; s. zu *maēkant-**).

j. *ahurōiš* Yt. *13.* 99: lies *āhurōiš.*

• j. **ahurō.ṱkaēša-** Adj. (fem. *°šā-*): s. unter *ahura.ṱk°.*

• j. **⁺ahurō.puϑra-** ¹) m. 'der Sohn des Herrn, Fürsten': *asānəm* .. *abarə* (sd.) *°ϑrō puϑrånŋhō baēvarə.patayō* "den Stein .. trug der Herrensohn, (trugen) die .." Yt. *14.* 59.

¹) NA. getrennt.

j. *ahnāṯ* N. *68*: lies *ahunāṯ*; s. T.

j. *ahča* N. *48*: lies *hača.*

• j., g. **ahma-**, g. **əhma-** ¹), p. **ama-** Pron. 1. Pers. Plur. 'uns' (usw.). Es wird gebraucht 1) wenn auf dem 'uns' (usw.) besonderer Nachdruck liegt: *⁺aϑa nā āxšta buyąn* .. *°māi* (Dat.) *saokāi* .. *uta ⁺framainyāi* (sd.) Yt. *16.* 3; — *uštā astī uštā °māi* ²) *hyaṯ* .. *ašəm* (sd.) Y. *27.* 14. a) in Verbindung mit *nə̄*: *parā mazə̄ yåŋhō °māi* ³) *nə̄ sazdyāi* (sd.) *baodantō paitī* Y. *30.* 2. A) bes. bei Gegenüberstellung: *dāidī zaraϑuštrāi aojōnghvaṯ rafənō °maibyāčā* .. Y. *28.* 6 ⁴); — *dāidī aṯ nərąš* .. *ašāčinaŋhō aidyūš vāstryə̄ng* .. *°maibyā ahmā.rafənaŋhō* (sd.) Y. *40.* 3; — *yə̄ °māi gąm* .. *hə̄m.tašaṯ aṯ hōi vāstrāi* (sd.) .. Y. *47.* 3 ⁵); — *aēibyō maš ašā syazdaṯ yavaṯ °maṯ aurunā* (sd.) *xrafstrā* Y. *34.* 9 ⁶); — *uzgəurvayeinti zastə̄ °mākəm* (GS.) *avaŋhe yūšmākəm yasnahe* Yt. *13.* 147; — s. noch unter 2, 2 a. 2) vor einer erläuternden oder ergänzenden Beifügung: *haxaya °mākəm saošyantąm* Yt. *11.* 17; F. 7, Vyt. *47*; — *dāyata* .. *māvayača zaoϑre yazəmnāi °mākəmča* (statt Dat.) *mazdayasnanąm frāyazəmnanąm* Y. *68.* 12; Vr. *12.* 5; — *hača ahmāṯ nmānāṯ °mākəmča mazdayasnanąm* "aus dem Haus hier und aus (je)dem von uns, der *M.*" Yt. *13.* 57; — s. 1. a) mit relativischem Anschluss: *aom narəm* .. *yō kasištəm* .. *frāyataṯ* (sd.) *⁺°ma* (Akk.) *⁺yą* ⁷) *aməšə̄ spəntə̄* Yt. *1.* 24; — *yūšmākəm yasnāiča* .. *yaṯ aməšanąm* .. *°mākəm havaŋuhāiča* .. *yaṯ saošyantąm* Y. *14.* 1, Vr. *5.* 1; Yt. *3.* 1 f., FrW. *1.* 2; — s. 1. 3) sonst; a) ‖ im Ap. stets: *xšaϑ^ram tya^h hačā °māxam taumāyā parābartam āha^h* Bh. *1.* 14; 10, 12, 13; — *hačā paruviyata^h hyā °māxam taumā xšāyaϑiyā* (sd.) *āha^h* Bh. *1.* 3; — *viϑam tyām °māxam ⁺gāϑavā avāstāyam* Bh. *1.* 14; 14. b) im Aw. α) notwendig, sofern enklitische Kasusformen fehlen: *kaϑā drujəm nīš °maṯ ā nīš nāšāmā* (sd.) Y. *44.* 13 ⁶); — *xrapaitī* (sd.) *°maṯ hyaṯ aibī* Y. *40.* 1 ⁶); *35.* 5 ⁶). β) sonst beliebig: *dazdi °mākəm* (statt Dat.) *taṯ āyaptəm* .. *yaϑa vaēm* .. Yt. *10.* 33 ⁸); — *xšaϑrōi hōi haurvātā amərətātā °māi stōi dąn* (sd.) *təvīšī utayūitī* Y. *45.* 10 ⁹); *47.* 1 ¹⁰); — *pərəsā* (sd.)-*čā nå yā tōi °mā* (Akk.) ¹) ¹¹) *parštā* Y. *43.* 10 ¹²); — *ahmāi paoiryō ājasaṯ vərəϑraynō* .. *vātahe kəhrpa* Yt. *14.* 2.

[N. *103*: lies *hama.*] Vgl. zu *vayam.*

KompA.; Ableit. — zFlex. s. § *423* ¹³). — ai. *asmāt*, *asmākam* usw., np. *mā*, ooss. *max.* — Pü.: *amāk*; s. noch No. 2–10, 12. — ¹) Mit *ə̄* nur Y. *43.* 10; s. noch No. 9. — ²) Pü.: *ōi mart.* — ³) Pü.: *ō ān.* — ⁴) Pü.: *manīkān.* — ⁵) Pü.: *ō x^{v}ēšān.* — ⁶) Pü.: *har ān.* — ⁷) NA. *vahmyą*; s. aber Pü. und ZDMG. *48.* 150. — ⁸) Vgl. dagegen Yt. *5.* 73. — ⁹) Pü.: *ō ōi.* — ¹⁰) Pü.: *amān x^{v}ēšān.* — ¹¹) Im Zitat A. *4.* 3 steht dafür *ahmāi.* — ¹²) Pü.: *pa ān pursišn.* — ¹³) Im jAw. scheint der Dat. durch den Gen. ersetzt zu sein (s. Y. *68.* 12, Yt. *10.* 33), vgl. *nō* als Dat. und Gen.; s. jedoch *yūšma-*.

• j. **a-hmaršta-** Adj. 'nicht zerkleinert': *yō sūne* .. *astanąm °tanąm daδāiti* "wer

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einem Hund .. nicht zerkleinerte Knochen gibt" V. *15*. 3.

Ar. **smṛšta-* (IF. *9*. 261), PPfP. einer Basis auf (ar.) *š ž* (*žh*) oder *š*[1]. Vll. zu lett. *smalks*, lit. *smulkùs* 'fein' (zu § *55*. 1)[2]. — Pü.: *aham-ārt* 'nicht zermahlen'. — [1] Also nicht zu lat. *mordeō*! — [2] S. noch PERSSON Wurzelerw. 11, 66.

j. *ahmāi* F. *7* 2. St.: lies *amāi*.

• j., g. **ahmāka-** Adj. 'unsrig, unser': *təm °kāiš azdibīšcā uštānāišcā yazamaidē* Y. *37*. 3; — *pasūš vīrəng °kəng* Y. *45*. 9; — *°kəng āat̰ urunō pasukanąmcā* "unsre Seelen und die der Haustiere" Y. *39*. 1; — *°kəm nąma .. yat̰ aməšanąm nąma* Yt. *1*. 3. a) Plur. 'die Unsrigen': *yə̄ maṣ̌yəng čixšnušō °kəng gāuš bagā x^vārəmnō* (sd.) Y. *32*. 8.

Ableit. aus *ahma-*. — ai. *asmā́ka-* Adj. — Pü. (zu Y. *45*): *i mān*, (zu Yt. *1*): *i amāk*, (zu Y. *37*, *39*): *i amākān*, (zu Y. *32*): *amākikān*.

• j., g. **ahmāt̰** Adv. I) 'inde'; 1) räumlich: *nōit̰ hāu ās vaoze* (sd.) .. *nōit̰ a° vašata* ".. non inde procedit" P. *48*. 2) zeitlich, a) 'von nun an, nunmehr': *yō .. kayā* (sd.) *a°* .. *vāstryā* Y. *33*. 6; — *yā a° staota yasnya srāvayeni* "indem ich nunmehr die *StY.* aufsage" Ny. *4*. 8. b) mit folgendem *yaϑa* und fut. Konj. 'donec, bis dass': *atčit̰ a° yaϑa apəməm manivå aŋhat̰ nivāitiš* (sd.) Y. *10*. 16. II) beim Kompar., wörtl. 'als das', was 1) vorausgeht oder 2) folgt; meist unübersetzbar. 1) zurückweisend auf zuvor Genanntes oder Gesagtes: *imat̰ vō jaiδyemi .. yatča a° asti masyō* ".. quodque hoc est maius" Y. *65*. 14; 14[3]; — *satāišča .. ahąxštāišča* ⁺*frāyōbīščat̰* (sd.) *ča a°* Vr. *8*. 1. a) in Verbindung mit *čit̰*: *ayaŋhaēnāiš karətāiš paiti azdibīš ava.kərəϑyāt̰* (sd.) *masyō vā °mātčit̰* V. *4*. 50; 51, 52. 2) vorausweisend auf einen Nebensatz mit a) *yaϑa*: *yimō ząm vīsāvayat̰ aēva ϑrišva a° masyehīm yaϑa para ahmāt̰* V. 2. 11; — *nōit̰ tē a°* ⁺*drājyō* ⁺*yeitīm framraomi* (sd.) .. *āfrītīm .. yaϑa ..* P. *33*; Yt. *13*. 64[7]; — *xraosyōiϑarača* (sd.) *nō a° yaϑa vəhrkō rayōi* (sd.) *tūite* V. *13*. 8; — *nāirivaite .. a° pourum*[1] *framraomi .. yaϑa mayavō* (sd.) *fravāxšōit̰* V. *4*. 47; 47[3]. b) *yaϑa yat̰*: *nōit̰ vaŋhō a° šyaoϑanəm vərəzyeiti yaϑa yat̰ .. karšōit̰* N. *48*; V. *18*. 10. c) *yaδōit̰*: *nōit̰ vaŋhō a° šyaoϑnəm vərəzyeiti yaδōit̰* .. *nasūm pačāt̰* V. *16*. 17. ⁺*pairi.aojastarō zī a°* V. *4*. 10 PüZ.[2]

AblS. aus [1]*a-*. — Pü.: *hač ān*, (zu Y. *10*): *hač ān tāk .. ka ..*, (zu Vr.): weggelassen. — [1] Kompar. ('prius') der Bed. nach. — [2] Die Vergleichsmasse fehlt.

• j. ⁺**ahmāt̰ ā**[1] adv.-artige Verb. 'inde ab hoc (zeitlich), von nun an': *nōit̰ ahmāt̰* ⁺*ā* ⁺*zyānīm*[1] (sd.) .. *xštā māzdayasnīš aoi vīsō* Y. *12*. 3.

Wörtl. 'ab hoc', aus [1]*a-*. — Pü.: *hač ān*. — [1] Hds. *ahmāt̰ āzy°*; s. *ā* No. 6.

• g. **ahmā.rafənah-** Adj. 'uns (den Priestern) treu ergeben, unsres Dienstes beflissen'[1]: *dāidī at̰ nərąš ašāunō ašačinaŋhō aidyūš vāstryəng darəgāi īžyāi bəzvaitē haxmainē ahmaibyā °naŋhō* "mach, dass die Ritter glauben und nach dem *Aša* verlangen, dass die Bauern tüchtig werden zu dauernder eifervoller fester Genossenschaft, für uns (aber)[2], dass sie (beide) uns treu ergeben seien" Y. *40*. 3.

Pü.: *ān i amāk rāmēnītār*. — [1] Falsch KZ. *30*. 328, s. ZDMG. *48*. 150. — [2] D. i. für die Priester, näml. *dāidī*.

• j. **ahmi, ahmya** Adv. 'ibi'; I) zurückweisend; 1) zeitlich 'indem, da': *°mi dim franhərəzat̰* (sd.) *°mi hō bavat̰ aošaŋhå* (sd.) V. 2. 5 PüZ. 2) räumlich, in Verbindung mit vorhergehendem a) *yat̰*, b) *yaϑa*, c) *yezi* an Stelle des LS. (m. und f.) des Relativums 'ubi': a) *aiŋhå zəmō .. yat̰ °mi spānasča .. para.iriϑinti* V. *6*. 1; — *arəzūrahe grīvaya .. yat̰ °mya daēva handvarənti* V. *3*. 7[1]. b) *vainīt̰ ahmi nmāne sraošō asruštīm yaϑa °mya aməšå spənta .. paitišąn .. yasnąsča ..* Y. *60*. 5 f. c) *yō astəm upaŋharəzaiti .. yezi °mya iriϑyeiti* (sd.) *ūϑəm ..* V. *6*. 10. II) vorausweisend, auf einen Satz mit *yim* ('wenn') oder *yat̰*, zeitlich: *tåsča mē nąma zbayaēša °mi .. yim sāsta daiŋhāuš ..* Yt. *15*. 50; 49, 50, 52 (wo *yat̰*). 3) vorausgehendes *yat̰* aufnehmend (s. [1]*a-* II Anh. B), zeitlich: *yat̰ spāδa hanjasånte .. vaštåŋhō °mya nōit̰ vazyånte* (sd.) "wenn .., wenn .." Yt. *14*. 43; 43.

LS. aus [1]*a-*. — oss. *am* 'hier'. — Pü. (zu V. *6*. 1): *kuš ān apar*, (zu V. *3*): *ku andar ān gās*, (zu V. *6*. 10): *hakar hač ān*, (zu Y. *60*): *kē andar ān*. — [1] Vgl. V. *3*. 9, wo *yahmya*.

• j. *x^vąmčit̰* ^{x}**ahmi** *x^vąmčit̰ xšaϑre* P. *26*: — ? —.

Pü.: o. (Bei BLOCHET Lex. fehlt das Wort.)

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• j. **ahyāsā-**[1] fem. Adj. 'die Worte *ahyā yāsā* enthaltend, damit beginnend': *°sa hāitiš* (sd.)[2] Y. *28* Überschr.; — *°sąm hāitīm yazamaide* Y. *28*. 12.

1) Durch Haplologie (zu § *306*) — oder eher vll. Haplographie — für *ahyāyās°*. — 2) D. i. Y. *28*.

• j. **ahvah-**: *aŋhuš-* Adj., PPfA.: s. [1]*ah-* mit No. 2.

• g. **ahvā-** f.: s. unter *aŋhvā-*.

g. *ahvā* Y. *29*. 5: s. [1]*ah-* mit No. 31.

• j. **a-xᵛafna-** Adj. 'schlaflos': *°nō ahi .. tūm yō ahurō* V. *19*. 20; — *miϑrəm .. °nəm jaγāurvåŋhəm* Yt. *10*. 7.

Ableit. — ai. *asvapná-* Adj. — Pü.: *axᵛāp*, erl.: *būšāsp nēst*.

• j. **axᵛafnya-** Adj. (fem. *°yā-*) 'schlaflos, immer wach': *nairyąm hąm.varəitīm .. °yąm* Y. *62*. 5.

Ableit. aus *axᵛafna-*; vgl. ai. *suhástya-* : *suhásta-*. — Pü.: *axᵛāpīh*.

• j. **a-xᵛar-** Adj. 'ohne Essen, der kein Essen bekommt': *spānō yōi hištənte °rō* (NP.) *upa xᵛarəntem* V. *13*. 28.

Pü.: *pa axᵛartārīh*.

• j. **a-xᵛarant-** Adj. 'nichtessend': *naēčiš °rəntąm tva nōiṯ .. asayąm* (sd.) .. V. *3*. 33.

Pü.: *hač axᵛartārīh*.

• j. **a-xᵛarəta-** Adj. 'unfassbar, unnahbar', vom *xᵛarənah-* (sd.): *uγrəm °təm xᵛarənō mazdaδātəm .. yahmi paiti* ^xx^*parəxᵛāiϑe* (sd.) *spəntasča mainyuš aŋrasča aētahmi paiti aṯ °te* Yt. *19*. 45 f.; — *ātarš .. uiti .. maŋhānō aētaṯ xᵛarənō hangərəfšāne yaṯ °təm* Yt. *19*. 47; — *āaṯ vō kasčiṯ mašyānąm xᵛarənō °təm isaēta* Yt. *19*. 53; — *kāvayeheča xᵛarənaŋhō .. °taheča xᵛarənaŋhō mazdaδātahe* Y. *1*. 14; S. *1*. 25, Y. 2. 14.

Et.? [1]) Bed. nach Pü. — Pü.: *agrift*, erl.: *vaš agriftīh ē ku pa frahang ō xᵛēš šāyēt kartan*. — 1) Ohne Wert Sp. Komm. *2*. 66, Gdn. VSt. *2*. 179.

• j. **a-xᵛasta-** Adj. 'nicht gedroschen': *aētavaṯ xᵛastanąm* (sd.) *aētavaṯ °tanąm* (*yavanąm*) V. 7. 35.

Pü.: fehlt.

• j. **a-xᵛāϑra-** Adj. (fem. *°rā-*) 'unbequem, lästig': *druxš °re* (VSf.) *əvərəzike* V. *18*. 30, 36.

Pü.: *axᵛārīh*, erl.: *kut nēwakīh č ānč nēst*.

• j. **a-xᵛāsta-** Adj. 'ungekocht': *ratufriš* ^+^*payəbiš xᵛāstāiš °tāišča* N. *57*.

Vgl. *ana.xᵛāsta-*. — Pü.: *apuxt*.

• j. **a-xᵛāša-** n. 'Nichtessen': *xᵛāšaya vīspō aŋhuš .. jvaiti °še framiryeite* V. *3*. 33.

Pü.: *hač axᵛartārīh*.

ā.

• j., g.[1]), p.[2]), **ā**, j. *°a*[3]), j., g. *a°*[4]) I) Adv. 1) die Richtung auf den Sprechenden zu angebend 'her, heran, herzu', nur in *āča parača* 'her und fort' sva. 'hin und her, hin und zurück'[5]): *ϑrixšaparəm haϑrākəm* (sd.) ^+^*xšvaš xšafnō āča parača* N. *4*; — *pairika .. āča parača dvaraiti* Yt. *8*. 54; — *vərəϑrayn̨əm .. yō .. āča parača pərəsaite* Yt. *14*. 47. 2) anschliessend 'dazu, dazu auch, und auch': *aēšō zī vāxš ..* ^+^*framrvąnō ā vačō ahunō vairyō fraoxtō .. spąnvanti* H. *1*. 4; — *hā hama pairisāite frāpayå* (sd.) *daŋ̄huš ā upaošaŋhvåsča* Yt. *19*. 1; — *yə̄ ā axtiš ahmāi yə̄m axtōyōi* (sd.) *dåŋhē* Y. *36*. 1; — *ϑwōi as* ^+^*ārmaitiš ϑwə̄ ā gə̄uš tašā* (sd.) *as* Y. *31*. 9. a) wiederholt 'et .. et', nachgestellt: *ahurəm mazdąm āmruyē* (sd.) *nmānahe nmānō.patōiš ratūm ā vīsō vīspatōiš ratūm ā*[2] .. *daiŋ̄hupatōiš ratūm ā* Y. *13*. 1. α) in Verbindung mit (vorausgehendem) *čā*: *ahmākə̄ng .. urunō pasukanąmčā .. yaēibyasčā tōi ā yaēčā aēibyō ā aŋhən* ".. für welche diese und welche für diese da sind" Y. *39*. 1. A) zugleich gegenüberstellend 'atque tamen': *yō .. paiti.hinčaiti ā dim* (sd.) *nōiṯ apivatāite daēnayå* .. V. *9*. 52. II) Praen.[6]) 1) mit Akk.; a) räumlich, α) 'hin zu —, hin gegen —': *kaϑā drujəm nīš ahmaṯ ā nīš nāšāmā* (sd.) *tə̄ng ā avā yōi* .. Y. *44*. 13; 11; — *kaδa nō iδa .. agatō iϑyejaŋhataṯ hača aŋhaoṯ aiϑyajaŋhəm ahūm ā* V. *19*. 31; 7. 52, Yt. *1*. 17; — *apānō* (sd.) *darəgō.jyāitīm* ^+^*ā xšaϑrəm vaŋhə̄uš manaŋhō* Y. *33*. 5; — *ərəzūš .. paϑō .. haiϑyə̄ng* (sd.) ^+^*ā stīš* Y. *43*. 3; — *yahmya āpō .. ϑwaxšənte* ^+^*ā iškatəm*[7]) *pourutəmča* Yt. *10*. 14; — *paityaogəṯ* (sd.) *tā ahmāi jasōiṯ .. tanvə̄m ā* Y. *46*. 8; — *yō vīsaṯ .. zaoϑrąm ātarəm ā frabarōiṯ* V. *3*. 14 PüZ.; 7. 25[2]; — *āaṯ yimō frašūsaṯ raočå ā upa rapiϑwąm* (sd.) V. 2. 20; — *fraša fraya vahištəm ā ahūm* V. 7. 52; Y. *68*. 13 (s. 3 b a α); — *vīspəm ašavanəm vahištəm ā ahūm ābaraiti* P. *24*; — *aētąm* (sd.) *ā yātumanahe jasaiti* Y. *8*. 4; F. 7(?). αα) verdoppelt oder neben

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āča: *frasa frayāi* (sd.) *vahištəm ā ahūm ā* V. *18*. 29; — *avi təm spayat .. təmō āča vaēsō āča ačištəm āča ahūm ā* V. *3*. 35[8]; — *bunəm ā* F. *4* a. β) 'bei, an, auf': *katārə̄m ā angrō* (sd.) *vā* .. Y. *44*. 12; — *dašinəm ā vā gaonavatō* (sd.) N. *65*; — *yaϑa sārəm'a*[9] *varsanąm* (sd.) *barāmi* Yt. 5. 77. b) zeitlich, α) 'in, bei': *tā yūiδyaϑō ā rapiϑwinəm zrvānəm* "die beiden kämpften in der Mittagszeit" Yt. *8*. 28; Y. *9*. 11; — *hāvanīm ā ratūm* Y. *9*. 1; — *at ā ϑwahmāi āϑrē rātąm nəmaŋhō .. manyāi* Y. *43*. 9; — *ā paiti.bərəitīm* N. 2 (?). β) 'bis zu –' (nur KompA.; s. *āxtūirīm*). c) 'nach, gemäss': *vārəm'a* (s. ²*vāra-*) Yt. *5*. 130, *17*. 2, ⁺Y. *10*. 14. 2) mit Lok.; 'in, auf', a) auf die Frage wo?: *at hōi dāmąm ϑwahmī ā dąm* (sd.) *ahurā* Y. *48*. 7; ⁺*49*. 10[10]; — *tāčā .. ahurā ϑwahmī .. xšaϑrōi ā vōyaϑrā* (sd.) Y. *34*. 10; — *gaēϑå vīspå ā xšaϑrōi* Y. *34*. 3; *49*. 8; — *yā stånhat ā paiϑī* (sd.) *āk.ī* Y. *50*. 4. b) auf die Frage wohin?: *tōi ābyā bairyąntē* (sd.) *vaŋhə̄uš ā dəmānē manaŋhō* Y. *32*. 15. 3) mit Abl. oder Gen. (statt Abl.)[11]; a) 'von her –, weg', a) räumlich: *kaϑā drujəm nīš ahmat ā nīš nāšāmā* (sd.) Y. *44*. 13; — *aēšąmčīt ā ahmī ϑwahmī .. vīčiϑōi* (sd.) Y. *32*. 8. α) bei *paouruya-* Adj. 'voraus vor –': *aēšąm tōi ā aŋhat yaϑā ayaŋhā* (sd.) *ādānāiš* ⁺*paouruyō* Y. *30*. 7. β) bei *drang-* V. ('festhalten') 'an': *yōi ā vaŋhə̄uš manaŋhō dīdrayžō.duyē* Y. *48*. 7. b) unräumlich, zur Angabe α) des Mittels 'mittelst, durch, kraft': *yə̄ zaotā ašā ərəzuš hvō* ⁺*mainyə̄uš ā vahištāt kayā* (sd.) .. *vāstryā* Y. *33*. 6; — *mazdå dadāt .. haurvatō .. būrōiš ā ašahyāčā xᵛāpaiϑyāt* (sd.) .. *sarō* Y. *31*. 21. β) der Veranlassung 'wegen, (zum Dank, in Vergeltung) für –': *gavōi ārōiš* (sd.) ⁺*ā sə̄ndā* (sd.)[12] .. *yə̄ īš sə̄nghō* .. Y. *51*. 14; ⁺4[13]; — *vaŋhə̄uš ašā haoząϑwāt* (sd.) *ā manaŋhō* Y. *45*. 9. γ) des Betreffs 'von wegen': *tat ϑwā pərəsā .. nəmaŋhō ā yaϑā nəmə̄* (sd.) *xšmāvatō* Y. *44*. 1. δ) *ahmāt* ⁺*ā* adv.-artige Verb., sbes. b) '(bis) hin zu –, usque ad –'; a) räumlich: *frasa frayōit .. ā zangaēibyasčit āpō ā žnubyasčit* V. *6*. 27; 27²; — *ašāt ā ərəzūš* (sd.) *paϑō* Y. *33*. 5. α) *ā* mit Abl. und mit Akk. nebeneinander: *paϑō .. yō asti razištō ā ašāt vahištəmča ahūm* Y. *68*. 13. β) blosser Akk. und *ā* mit Akk. nebeneinander: .. *hē urvānəm vahištəm ahūm frapārayeni .. ā vahištāt aŋhaot ā .. ašāt ā .. raočə̄byō* Y. *19*. 6. b) zeitlich: *fravašayō .. yå hača gayāt marəϑnat ā saošyantāt vərəϑraγnat* Y. *26*. 10; — *puϑrə̄ .. apara.iriϑintō* ⁺*ā dātāt*[14] *vīδātaot* (sd.) Yt. *13*. 11, 22, 28; — *apąm .. frātiš .. hača hū vaxšāt ā* ⁺*hū*[15] *frāšmō.dātōit pairi.sačaiti* N. *48*; Yt. 5. 91, V. *13*. 1; — *ā maiδyāt xšapat* N. *50*. 46; — *ā darəγāt xᵛā.bairyāt* (sd.) Y. *60*. 6; — *vīspəm ā ahmāt* sbes. c) 'in, bei', räumlich: *at asištā yaojantē ā hušitōiš vaŋhə̄uš manaŋhō .. yōi ..* Y. *30*. 10. a) beim V. *šay-* (sd.): *drəgvå akāt* ⁺*ā šyąs*[16] *manaŋhō* Y. *47*. 5; — *yōi vaŋhə̄uš ā manaŋhō šyeintī* Y. *39*. 3. α) verdoppelt: *vaŋhə̄uš ā zī ā manaŋhō šyeinti* Vr. *11*. 12. 4) gAw. mit Dat., nur unmittelbar hinter dem *āi*-Dat. der *a*-Stämme, dessen Bedeutung dadurch nicht verändert wird: *frīnəmnā* (sd.) *ahurāi ā* Y. *29*. 5; — *yezī hōi dāt .. ahurō .. yavōi vīspāi ā*[17] *hvaŋhəvīm* (sd.) Y. *53*. 1; 4; — *at mā .. mazōi magāi ā paitī.zānatā* Y. *29*. 11; — *xšmāvatąm vahmāi ā* Y. *46*. 10; *53*. 2; — *at tōi ubē .. xᵛarəϑāi ā* Y. *34*. 11; — *dazdā* (sd.) .. *šyaoϑananąm mazdāi xšaϑrəmčā ahurāi ā* Y. *27*. 13; — auch beim *āi*-Inf.: *pasūš vīrə̄ng .. fradaϑāi* (sd.) *ā* 45. 9. 5) gAw. mit Instr., nur unmittelbar hinter dem *āiš*-Instr. aus Pron. in den adv.-artigen Verbindungen *anāiš ā, tāiš ā, yāiš ā*; sbes. III) Praev.[18] (mit ¹*kar-*, ⁵*kar-*, *karət-*, *kas-*, *gam-*, *stā-* usw.). A) bei Ellipse des Verbums: *mazdåsčā ahurånhō ā*[19] ⁺*mōyastrā.baranā* (sd.) *ašāčā* Y. *30*. 9.

Unklar: Vyt. *18*³, FrW. *8*. 1. [Y. *29*. 9: lies *yə̄mā*; s. ²*mā*; — Y. *43*. 8: lies *yavatā*; — F. *4* c: lies *yā*; — F. *8* 2St.: lies *āδa*; — N. *8*: lies *aϑa*; sd. No. 2; — N. *94*: lies *yezi āat*; — P. *39*: lies *arəitīmča*.]

KompA. (s. auch *åŋuh°*, *åŋh°*), E.; Ableit. — ai. *ā*; np. *ā*[20]; s. noch die No. zu ¹*a°*. — Vgl. *āča* mit No. 1. — Pü.: verschieden; zumeist *ō*; ferner *tāk*, *tāk ō*; *āk* (IF. *12*. 114, 137); *pa*; *apar ō*; oft *ān*[21]; auch weggelassen. S. noch No. 19 und zu den adv.-artigen Verb. mit *ā*. — 1) Auch als festgewordene (enklitisch angeschlossene) Postpos. beim Lok., in *dāhvā*, s. *dam-*. — 2) Nur als Praev. und als festgewordene Postpos. (s. No. 1) beim Lok. (§ *217*. 3); s. unter den einzelnen Stämmen. — 3) Als festgewordene Postpos. beim Lok., Abl. und Akk., s. ¹*a°* mit No. 2; die Akk. s. oben

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II 1, die Lok. und Abl. (wozu KZ. *31*. 269) s. unter den einzelnen Stämmen. — 4) S. 1a^c. — 5) Vgl. dazu RV. *1*. 164. 31: *gopām* .. *ā ca parā ca* .. *carantam*. — 6) Überwiegend nachgestellt. Wo es vor dem zugehörigen Nomen steht, wird es in den Hds. oft damit zusammengeschrieben; vgl. zB. Y. *9*. 1, *26*. 10, *30*. 10, *32*. 15, *33*. 5, *34*. 3, *39*. 3, *43*. 3, *48*. 7, *49*. 8, 10, *50*. 4, V. *6*. 27, Yt. *10*. 14. Ich habe, entgegen der NA., überall getrennt. Einige Male wird *ā* auch mit einem (folgenden) nicht zugehörigen Wort zusammengeschrieben; vgl. Y. *47*. 5, *51*. 4, 14, *12*. 3, Yt. *13*. 11, V. *13*. 1, N. *48*. S. noch No. 18. — 7) Hds. *āišk°*; s. No. 6. — 8) Die Hds. mit Pü. und entsprechend die NA. teilen fälschlich hinter *təmō* ab. Pü.: *apar ōi awganēt spandaramat ō tam* .. *āk bēšōmand* .. *vattum axᵛān* zk (No. 21). — 9) F 1 usw.; NA. *sārəm*. — 10) NA. *ādąm*; s. No. 6. — 11) Nur gAw. und nur bei *aēšąm*. — 12) NA. *āsəndā*; s. No. 6 und 13. — 13) NA. *ārōiš āfsər°* statt *ā fs°*; s. No. 6 und 12. — 14) Hds. *ādātāt̰*; s. No. 6. — 15) Hds. *āhu*; s. V. *13*. 1 und No. 6. — 16) NA. *āsyąs*, s. No. 6. — 17) Daneben *yavōi vīspāi* und *vīspāi yavē*. — 18) Einige Male, wenn vom Verbum getrennt, mit dem folgenden Wort zusammengeschrieben, vgl. No. 6. So zB. Y. *31*. 18, *43*. 8, Vr. *19*. 2, V. *2*. 20; s. noch zu *⁺myastrā.barana-* und *⁺vyaϑra-*. — 19) In Pü. scheint *hamāk* zu entsprechen. — 20) Wenn nicht = mp. *āk*; s. zu *āča*. — 21) Geschr. zk; zT. gewiss nur falsche Umsetzung von an n = *ō*.

• j., g.[1] **āat̰** Adv., meist an der Spitze des Satzes stehend[2]; 1) zum Ausdruck zeitlicher Folge 'darauf, dann, alsdann, da': *pərəsat̰ zaraϑuštrō ahurəm mazdąm* .. *ā° mraot̰* (Stverz.) *ahurō mazdå* V. 2. 1 f., usw.; Y. *9*. 2, 3, 16, *71*. 2, V. *18*. 31, H. 2. 11, Nik. 2, Vyt. *8*, 22; — *dātarə*..*kō avaϑa*..*vī.barat̰*..? *ā° aoxta ahurō mazdå* V. 2. 42; 40, Yt. *5*. 90, 95; — *ahmāi fradaēsaēm daēnąm* .. *ā° hē mraom* .. *vīsaŋha mē yima* .. *ā° mē aēm paityaoxta yimō* .. *ā° hē mraom* .. *ā° mē aēm paityaoxta* .. *ā° hē zaya frabarəm* .. *ā° yimāi xšaϑrāi ϑrisatō.zima ⁺hənjasənta ā° hē īm zå bvat̰ pərəne* .. *ā° yimāi paiti.vaēδaēm* .. *ā° yimō frašūsat̰* .. *ā° yimō imąm ząm vīšāvayat̰* V. 2. 2–11; — *āat̰* (s. 2) *aoxta ahurō mazdå yimāi* .. *avi ahūm* .. *⁺zəmō jaŋhəntu* .. *ā°*[2] *təm varəm kərənava* .. *ā° masta yimō* .. *ā° aoxta ahurō mazdå* .. *ā° yimō avaϑa kərənaot̰* .. *ā° yimō varəm kərənaot̰* .. *ā°* .. V. 2. 22–33; — *āat̰* (s. 8) .. *mərəyō yō parō.darš* .. *āϑrō vāčəm surunaoiti ā°* .. *fradvaraiti būšyąsta* FrW. *10*. 41 f.; — *tat̰ xᵛarənō apatačat̰* .. *ā° us.patat̰ franrase* .. *daoiϑrīm daomnō* .. *ā° ava.patat̰ franrase* .. Yt. *19*. 56–58; 47, 49, *8*. 9, 20, 40 3. St., 47, *11*. 6, *13*. 49, *14*. 3, *19*. 81, Y. *10*. 11, V. *1*. 2, *8*. 11, 39, 70², 71, *9*. 12, 13, 15–26³⁰, *17*. 3², 5, *18*. 23, 51, 52, *19*. 23, H. 2. 8, 26; — *vīspəm ā ahmāt̰ yat̰*.. *nava xšafna sačånte ā° pasča nava.xšaparāt̰* .. "bis (darüber) neun Nächte verflossen sind. Alsdann nach neun Nächten .." V. *19*. 24; *5*. 54, 56; — *təm hačāt̰ vərəϑrəm* .. *ā° ana vərəϑra hačimnō vanāt̰* .. Yt. *19*. 54; 54. A) zusammen mit *pasča*, *pasčaēta* und *tat̰*: *ā° pasča dva.dasa karša frakārayōiš* V. *9*. 11; — *ā° pasčaēta* .. V. *3*. 3, *5*. 52; — *us paiti aδāt̰ hištaiti* .. *tištryō* .. *ā° tat̰ dunman həm.hištənti* .. *ā° tat̰ dunman frašāupayeiti* Yt. *8*. 32 f. a) vor *yat̰*: *vīspəm ā ahmāt̰ yat̰ hanō* .. *bavāt̰ ā° yat̰ hanō* .. *bavāt̰* "donec .. postea quum .." V. *3*. 19 f.; *5*. 13, *8*. 10, FrW. *11*. α) mit *pasča* im Nachsatz: *zasta hē*..*frasnāδayən* .. *ā° yat̰ hē zasta frasnāta āϑritīm pasča* .. V. *8*. 40. b) vor *yezi* mit *pasčaēta* im Nachsatz: *čīm haxa* .. *⁺baraiti* ..? *ā° yezi šē aēm baraiti aēsməm* .. *ā hē pasčaēta frīnaiti ātarš* .. ".. wenn er ihm drauf Brennholz bringt, alsdann segnet ihn *Ā*." Y. *62*. 8 f. 1 A) 'seit dem': *āat̰* (s. 1) *ϑwā* .. *mərəya vībarən* .. *ā° āhva paurvatāhva* .. *vīraoδahe* Y. *10*. 11 f.; — *frā tē mazdå barat̰* .. *aiwyåŋhanəm* .. *ā° aiŋhe ahi aiwyāstō* Y. *9*. 26. 2) zur Anknüpfung eines koordinirten Satzes an das Vorausgehende 'und'; die zeitliche Folge tritt mindest sehr zurück; a) eines Hauptsatzes: *tąm yazata haosyaŋhō* .. *ā° hīm jaiδyat̰* Yt. *17*. 24 f.; *5*. 18, *9*. 17, *15*. 40; — *vaēnəmnəm ⁺apa karšayən jainiš* .. *ā° tå* .. *hazō nivarəzayən* (sd.) Yt. *19*. 80; — *ā tat̰ hanjamanəm paiti.jasat̰* .. *ahurō mazdå* .. *ā° aoxta ahurō mazdå* V. 2. 21 f.; — *āat̰* (s. 8) *frašūsat̰ arədvī* .. *ā° aoxta arədvī* Yt. *5*. 88; V. *22*. 2 2 St.; — *āat̰* (s. 8) *mē paoiryāi ϑrišvāi xšafne ātarš* .. *nmānō.paitīm yāsaiti* .. *ā° mē bityāi* .. *vāstrīm fšuyantəm yāsaiti* .. *ā° mē ϑrityāi* .. *sraošəm yāsaiti* V. *18*. 18–22; — *čiϑrå miϑrahe frayanå* (sd.) .. *ā° hva pasu vīra vasō.xšaϑrō fračaraite* (sd.) Yt. *10*. 112; — *miϑrəm* .. *yeŋhe* .. *fradaϑat̰ ahurō mazdå baēvarə dōiϑranąm* .. *ā° ābyō dōiϑrābyō* .. *spasyeiti* .. *ā°* .. Yt. *10*. 82; 28, 101 (vor *yat̰*), *13*. 68, H. 2. 10, 14 1 St., P. *38* 2 St. (vor

yat̰). b) eines Nebensatzes: *yōi nmānā̊ ham.barāmahi* (sd.) .. *ātrəmča* .. *ā° pasčaēta ahe nmānahe spā vā nā vā iriϑyāt̰ kuϑa* .. "wenn wir .. und es stirbt dann .., wie ..?" V. 5.39; Vd. 19; — *yō narō* .. *nipaiδyeinte* .. *ā° aēšąm narąm aēvō iriϑyāt̰ čvat̰* .. V. 5.27. 3) zur Anknüpfung eines adversativen Satzes 'aber; sondern; vielmehr; gleichwohl': *iϑa mainyete dušxᵛarənā̊* .. *ā° azəm manya* Yt. 10.105 f.; — *nōit̰* .. *vīspa yazatā̊ŋhō* .. *ā°* .. *aēvō zaraϑuštrō* Yt. 17.19; 5, 55 2St.[3)], N. 53, Y. 10.8, 19.5; — *tā̊ fravašayō* .. *aojištā̊ hənti* .. *yā̊* .. *saošyantąm ā° anyaēšąm fravašayō* (sd.) .. Yt. 13.17; N. 102; — *nabānazdištō ā° havatąm nana* (sd.) N. 13; 9, 67; — *čiš zaotarš* (sd.) *kairim aŋhat̰?..ā° hāvanānō* (näml. *kairim aŋhat̰*) *yat̰* .. N. 72; 73–76, 66[2]; — *apąm* .. *yā̊ para ahmāt̰ hištənta* .. *ā° tā̊ nūrąm fratačinti* Yt. 13.53 f.; 56, 58; — *āat̰* (s. 8) *yahmāi xšnūtō bavaiti miϑrō ahmāi jasaiti avaiŋhe ā° yahmāi t̰bištō bavaiti* .. *ahmāi frasčindayeiti nmānəmča* .. Yt. 10.87; — *yeŋhe xšaϑrāδa nōit̰ aotəm āŋha* .. *para ahmāt̰ yat̰* .. *ā° yat̰* .. ".. bevor ..; aber als .." Yt. 19.33 f.; — *yat̰ hē puϑra uszayōiϑe* .. *t̰kaēšō anyō* .. *ā° anyō* .. Y. 9.10; — *tarō.dənānō* (sd., näml. *urvarayā̊ aŋhən*) .. *ā° upəma aēšō.drājaŋha* N. 90; — *nava.xšaparəm* .. *aiwi.gāme ā° hama māzdrājahīm* V. 5.42; N. 46, 47, 50; — *nōit̰ ahmi nmāne* ⁺*zānaite āϑrava* .. *ā°* .. *zayā̊nte dahakāča* "nicht werden .. geboren .., sondern es sollen geboren werden .." Y. 11.6; — *hāu* .. *yō* .. *varəsā̊sča ham.rāzayeiti* .. *aϑa dim upa.taošayeiti* .. *raēšayača* (sd.) .. *ā° yat̰* .. *varəsā̊sča* ⁺*ham.rāzayaŋha* .. *āat̰* (s. 7) .. *pasčaēta apa.barōiš* ".. vielmehr wenn du dir die Haare ordnest .., so sollst du dann .." V. 17.2–4; — *azəm vīspanąm dāmanąm nipāta ahmi* .. *ā°* ('gleichwohl') *mā nōit̰ mašyāka* .. *yazənte* Yt. 10.54. a) bes. mit α) folgendem *yat̰* oder *yezi*, β) vorausgehendem *yezi* "wenn aber, wenn jedoch", kondiz.: α) ⁺*yujyastiš hača* ⁺*nmānāt̰* .. *ā° yat̰ hē aoxte* .. *aϑa* ⁺*hā* ⁺*xšayete* .. *haxtōit̰* (sd.) N. 8 f.; V. 7.3; — *āat̰* (s. 8) *yō* .. *upairi hunarəm* (sd.) *manō barāt̰* .. *ā° yat̰* .. *paiti barāt̰ āat̰* (s. 2) *yat̰* .. *ava baraite* "wer .. aber wenn er .. und wenn er .." P. 37 f.; — *yezi* *aŋhat̰ āstūtō* .. *ā° yezi aŋhat̰ anāstūtō* .. V. 3.40; 5.28–35[12], 7.13, 15, 75[2], 8.37, 99, 106; — *yezića hē anya aya šyaoϑna fravaršta* .. *ā° yezi šē* .. *nōit̰ fravaršta* V. 3.21; Vd. 2 2St. β) *yezi* .. *aiwi.srunvaiti* .. *yezi ā° nōit̰ aiwi.surunvaiti* N. 26; 60, 38, 39, 88, 96, 100, 101, 104, 105, 94[4)], 26 2St.[5)], 95[5)], 97[5)]; — *yō nōit̰ δim* .. *vāčim* ⁺*aiwyās* .. *yezi ā° δyum.pe vāčim* ⁺*aiwyās anaiwišti* (sd.) .. N. 14; 10. 4) zur Anknüpfung eines begründenden oder erläuternden Satzes 'denn; nämlich': *mərəyō yō parō.darš* .. *ā° hō mərəyō vāčim baraiti* V. 18.15; — *zasta hē* .. *frasnāδayən ā° yat̰ hē zasta nōit̰ frasnāta āat̰* (s. 7) .. V. 8.40; — *mā čiš barō* (sd.) *aēvō yat̰ iristəm ā° yezi šē barāt̰ aēvō* .. V. 3.14. 5) in Sätzen, die eine Aufforderung oder Willensäusserung enthalten, 'so .. denn', oder unübersetzbar: *ā° mē ahe* .. *parāča vaēpaya* Y. 10.12; 12, Yt. 5.77; — *ā° tūm* .. *nava maya niϑwərəsōiš* V. 10.18; 22.2, 9; — *ā° vō kasčit̰* .. *isaēta* Yt. 19.53; — *ā° t̰baēšā̊ taurvayeni* Yt. 14.4; — *ā°* .. *yāsāmi* Yt. 5.130, 131; — *ā° dīš āvaēδayamahi* Y. 4.2 ff., 24.3, 5, 55.1, Vr. 11.16, 21; 3.5, 11.21. a) hinter dem ersten Wort des Satzes: *imąm ā° ząm* .. *yazamaidē* Y. 38.1; 39.1, 2; — *ašahyā ā° sairī* .. *ādā* (sd.) Y. 35.8; — *aēsmanąmčit̰ ā°* .. *frānāšayata* A. 3.5[2]. b) in anderer Stellung: *paoirīm upa mayəm hakərət̰ āpō ā° hvąm tanūm pairi.yaoždaiϑīta* V. 9.31; 31. 6) hinter dem Pron. interrog. wie unser enkl. '(dann,) denn': *čayō ā° aēte raočā̊* (sd.) *aŋhən* .. *yō* .. V. 2.39; — *hąm aēte maēsma barayən yaēibyō* .. *čayō ā° aēte maēsma aŋhən* .. V. 8.11 f. 7) im Nachsatz 'so, dann; da': *yezi* ('wenn') *ahi paurva.naēmāt̰ ā° mąm avi.nmānaya* (sd.) Yt. 16.2; 2, 3.3, V. 2.4[3], 8.36, 103, 16.11, Nik. 3, Vd. 13[2]; — *yat̰* ('wenn') *yavō dayāt̰ ā° daēva xᵛīsən* (sd.) V. 3.32; 32[3], H. 2.13, N. 62; — *āat̰* (s. 8) *yat̰ āpō uzbarənte* .. *ā° frašūsənti* .. *fravašayō* Yt. 13.65; V. 8.40, 17.4; — *yat̰* ('als') *mąm tura pazdayanta* .. *ā° azəm tanūm aguze* .. *āat̰* (s. 3) *mąm fraguzayanta* .. Yt. 17.55[3)]; — *yasə tat̰ nmānəm ākərənəm* .. *ā° mąm mairyō ākasat̰ āat̰* (s. 2) .. *frākərənaot̰* V. 22.1 f.; — *āat̰* (s. 8) *yat̰ miϑrəm* .. *fradaδąm* .. *ā° dim daδąm* .. Yt. 10.1;

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— *yō* ('wer' sva. 'wenn einer') *imąm ząm aiwi.vərəzyeiti* .. *ā°* *aoxta īm zā nara* .. V.*3*.26. 8) Ohne Beziehung nach vorn oder zurück, einfach satzeinleitend: *ā° aoxta zaraϑuštrō* "es sprach *Z*." Y.*10*.17, Yt.*1*.5, *3*.2, Az.*1*, Vyt. *24*; Y.*21*.3, Aog. 57, *81* D, Vd.*12*, *20*, Yt. *17*. 54; — *ā° frašūsaṯ arədvī* .. *āaṯ* (s. 2) *aoxta arədvī* Yt.5.88; 7; — *āaṯ aošete haxa haša* "es spricht der Freund zum Freund" V.*18*.26; 18, FrW.*10*.41. a) bes. vor *ya-*, *yaṯ*, *yezi*: *ā° yahmāi xšnūtō bavaiti* (sd.) .. *ahmāi* .. *āaṯ* (s. 3) *yahmāi ṯbištō bavaiti miϑrō ahmāi* .. Yt.*10*.87; — *ā° yō nā hīš frāyazāite* .. *ahmāi* .. "qui vir eas adorat .., ei .." Yt.*13*.51; 18, P.*37*; — *ā° yaṯ* .. *spā vā* .. *iriϑyāṯ kuϑa* .. "wenn .. ein Hund .. stirbt, wie .." V.*8*.1; Yt. *6*.1f.[3], 7.4, *14*.63; — *ā° yasə ϑwā paϑąm* (sd.) *jasāiti vąϑwaēsō yezića* .. *aϑa* .. Yt.*13*.20; — *ā° yaṯ āpō uzbarənte* .. *āaṯ* (s. 7) .. Yt.*13*.65; *10*.48, 52; — *ā° yaṯ miϑrəm* .. *frādaϑąm* .. *āaṯ* (s. 7) .. "als ich den *M*. schuf .., da .." Yt.*10*.1; — *ā° yezi aŋhaṯ āfš* .. *āaṯ* (s. 3) *yezi aŋhaṯ urvara* V.*8*.104–6; Vd. 2 1.,3.St. α) eingeschoben: *yeŋhe hātąm ā° yesnē* (sd.) .. *vaēϑā* .. *yåŋhąmća* .. Y.*27*.15; H. 2.14 2.St.

Undeutlich: F.*7*, V.*5*.9 PüZ., *18*.22 2.St., *21*.6[2], Aog. 25–27, FrW.*3*. 2, N. *55*, *83*, *103*[3], Yt.*3*.1, *4*.3, Vyt. *13*, *31*[2], *33*, *41*[2], *43*, Vd. *17*.

AblS. aus [1]*a-*; vgl. *āṯ* (mit No. 2)[6]). — ai. *āt* Adv. 'darauf; und; (im Nachsatz) so'; ksl. *a*, lit. *ō* 'und, aber' (ZUBATÝ IF. *4*.470). — Pü.: *ētōn*, *āngāh*; *u*; *ć* (zB. Y. *10*. 12, *11*. 6, V. *3*. 14); *ća* (V.*3*.21); oft weggelassen (zB. Y. *10*. 11, *19*. 5, *38*. 1, V. *3*. 20, 40, *8*. 37, *40* 2St., 104, 106, *18*. 15, H. *2*. 8, 10, N. *26*, *60*, usw., s. 3 a β). — [1]) Nur GHapt., viermal, s. 5 a, an zweiter Stelle des Satzes; vgl. *āṯ* mit No. 2 und BN. Stud. *1*. 345. — [2]) Ausgenommen die Stellen des YHapt. (s. 5 a), ferner die Stellen unter 3 a β, 5 a, b, 6, 8 a α und Vyt. *33*. — [3]) An der Parallelstelle Yt. *17*.56 steht *aṯćiṯ* (sd.). — [4]) Hds. *ā*. — [5]) Die Hds. lassen *yezi* aus; s. aber Pü. — [6]) Mit *āa* wird vor *ṯ* die Schleiftonigkeit des *ā* unter dem Hauptakzent bezeichnet. Daher auch *ašāaṯćā*, *baxšayāaṯća* (§ *294* mit No. 1).

• j. **ā.airyēmā.išyō** (m.) Name des mit diesen Worten beginnenden Gebets Y.*54*. 1: *jantu °yō* (als Subj.) *vīspəm yaskəmća mahrkəmća* .. V. 20.12.

Pü.: *ān i ērmān i xᵛāhišn*.

• j. [1]**āi** Praen. mit Akk. 'hin zu –'[1]): *yaṯ vā anāpəm* (sd.) *āi āpəm kərənaoiti yaṯ vā āpəm āi anāpəm kərənaoiti* V.*3*.4.

Et? — Pü.: *ō* (zk geschr.). — [1]) Falsch GDN. KZ. *30*. 522.

• j. [2]**āi** Interj. des Anrufs, vor dem Vok.: *āi ašāum zaraϑuštra* Yt.*1*.26, *10*.137, *19*. 53, V.*18*.1, 2PüZ., Vyt. *12*; — *āi sraoša ašya* Y. *57*. 28, V. *18*. 22; — *āi miϑra vourugaoyaoite* Yt.*10*.42, 93, 115; — *āi dužda aŋra mainyō* V.*19*.9.

Pü.: *āi* (ad oder an a geschr.).

• j. (, g.) **āitay-** f. 'Herzu-, Hinzugehen', nur IS. *°tī*[1]) im Sinn eines Absolutivs bei Verben der Bewegung zur Verstärkung des Verbalbegriffs; a) bei *gam-*: *ava tā anya maya °ti jasōiṯ* "zu den andern Löchern soll er hinzutreten" V.*9*.31; — verdoppelt: *pascaēta ava tā °ti maya °ti jasōiṯ* V.*9*.12; 32. b) bei [1]*stā-* mit *anu* und *vī*: *yavaṯ anu aipi* (sd.) +*°ti*[2]) *garayō višastarə* Yt.*19*.8. c) bei [1]*bar-*, verdoppelt: *asānō °ti maya °ti barōiš safəm* (sd.) *vā* ".. sollst du Steine zu den Löchern hinzubringen oder .." V.*9*.11. *saoćayanta °ti nirāzayantī* Vyt.*36* (?). *āitē* als Inf. sbes. (unter *itē*).

Komp.: *ā*+**itay-*. — Vgl. *upāiti* Inf. — ai. vgl. *ítay-* f. 'Ankunft'. — Pü.: *āwarišn*, (zu V. *9*. 32): *āyišn*. — [1]) An das Praeverb *āiti* (so SP. VglGr. 389, 453) glaube ich nicht. Beachte Pü. von *aiti.barąn* V. *5*. 41: *rawān barēnd*. — [2]) So J 10. NA. *°te*.

• g. [1]**āitē** Inf.: s. unter *itē*.

• j. ˣ*savavå dəṯ ćiš* [2]**āite**ˣ P.*33*.

Pü: — ? —.

j. *āiti*: s. unter *āitay-* und [1]*ay-*.

j. *āiδi* Yt. *5*. 85, g. *āidūm*: s. [1]*ay-*.

• j. **āiϑwyav-** m. EN. eines Gläubigen: *nərəmyazdavanahe °yaoš ašaonō* Yt.*13*.110.

Et.?

• g. **āiš** Adv.[1]) 1) 'demgemäss, somit': *yezī ā° nōiṯ urvānē advå aibī.dərəštā* (sd.) *vahyå* Y.*31*.2. 2) 'aus dem Grunde, zu dem Zwecke' sva. 'darum, dazu': *yə̄ ā° ašəm nipåŋhē* (sd.) Y.*28*.11; — *azə̄m tōi ā°* +*pouruyē fravōivīdē* (sd.) Y.*44*.11. *pairī āiš* sbes.

IP. aus [1]*a-*. — Pü. (zu Y. *44*): *hać ōšān*, (sonst): *pa nikīrišn*, vgl. [1]*a-* No. 10, 19 und zu *anāiš*. — [1]) Vgl. übrigens JN. A hymn 22.

p. *āišaᵐ*, *āišaʰ*: s. [1]*ay-*.

j. *āiškatəm* Yt. *10*. 14: lies *ā iškatəm*. S. *ā* No. 6.

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p. *āištatā* Bh. *1.* 18: lies *aištatā*, s. [1]*stā-* mit No. 1.

• j. **ā.upa.vāvant-**[1]) Adj., PPA.: s. [1]*vā-*.
[1]) Oder auch *°vāva-*, s. [1]*vā-* No. 1.

• j. **⁺*aiwičičišəmnāi* ˣākačiϑamanąm** *stay.īt* N. *63*.
Pü.: *pa či apar žāδišnīh hačaš x^vāhēnd ān i tōžišn čstēnēt* "und auf Verlangen (wenn sie es von ihm wünschen) setzt er die Busse fest" (?).

• j., g. **ā-kā-** 1) Adj. 'manifestus'; a) 'der sehen lässt, was er tut, sich bei dem was er tut sehen lässt, es offenkundig tut': *anyō kasčit̰ . . para.baraiti °kå* (NS.) *⁺hazaŋha ⁺anākåsə tayuš* N. *63; 6.* b) 'der sehen lässt, was geschehen ist', spez. von den bei der *ākā-* (s. 2) Beteiligten, 'Offenleger': *hadā ašā vahištāčā manaŋhā xšaϑrāčā yā* (NPn.) *īšō stāŋhat̰ ā paiϑī* . . *°kå* (NP.) *arədrōng dəmānē garō səraošānē* "sammt . . und dem *Xš.*, welche als Offenleger, von den Frommen ersehnt, auf dem Weg zum Haus des Lobs den Gehorsamen erwarten werden" Y. *50.* 4[1]). 2) f. 'manifestatio, dilucidatio', d. i. die 'Offenlegung' der Taten des ersten Lebens bei den letzten Dingen*): *drəgvatō* .. *yehyā urvā xraodaitī* (sd.) *činvatō pərətå °kå* (Abl.) ". . vor der Offenlegung an der Brücke des Scheiders" Y. *51.* 13; — *kā ϑwōi ašā °kå* (NS.) *arədrōng išyā* "wird deine Offenlegung, o *A.*, den Frommen erwünscht sein?" Y. *48.* 8; — *vahištō aŋhuš °kås* (Abl.)-*čōit̰* (sd.) *āhūire jasəntąm* Y. *60.* 11.
*) Die Versammlung '*Satvāstrān*' des Bd.; s. *30.* 10: *pas bavēt hanjaman i satvāstrān; paδtāk ku martum pa ēn zamīk hamāk apē čstēnd; andar ān hanjaman hār kas 1 nēwak kunisnīh i x^vēš u vat kunisnīh i x^vēš vēnēt; pas andar ān hanjaman drvand čtōn paδtāk čigōn gōspand i spēt andar ān i syāk bavēt;* usw.
KompA., E. — Et.? Stammausgang unsicher; § *212.* 1 a. — zBed. Gdn. KZ. *27.* 577 (mit falscher Et.), GIrPh. *2.* 52. — Pü.: *āškārak*; Sü.: *prakaṭaḥ*, (zu Y. *51*): *parisphuṭaḥ*. — [1]) Anders Gdn. (KZ. *30.* 533 und) GIrPh. *2.* 31, der *ϑ* aber ein 'und' ergänzen muss.

• g. **ākā-stā-** Adj. 'in, vor der 'Offenlegung' stehend': *ərəžəjīš* (sd.) *ašā* .. *°stōng mā nišąsyā dąϑąm dāhvā* "die . . recht lebenden werde ich, wenn sie in der Offenlegung stehen, in die Wohnungen für die Klugen versetzen" Y. *50.* 2[1]).
Pü.: *āškārak gētak* (?, s. *stay-*), Pü.: *prakaṭam pṛthivyām*. — [1]) *AhM.* antwortet auf die Frage in Zeile a und b.

• g. **ā-kərətay-** f. 'Kunde, Botschaft'[1]): *hā zī aŋhəuš vaŋuhī vistā* (sd.) *°tiš* Y. *48.* 2.
Vgl. [1]*aša-* No. 24. — Pü.: *kartārīh*. — [1]) Anders Gdn. KZ. *30.* 530.

• j. **ā.gaošō.-masah-** Adj. 'des Grösse zum Ohr geht, so gross wie man es beim Ohr, dh. über der Schulter trägt': *aēsmanąmčit̰* . . *°səbīš ąxmō.frānō.masəbīš zastō.-frānō.masəbīš* (näml. *stāiš*) A. *3.* 5.
**ā.gaoša-* Adj. 'was zum Ohr geht'. — Pü.: *gōš franāmišn masāk*, Npü.: *pušta tā gōš bālī* "Last bis zur Höhe des Ohrs".
j. *kąhya āgava* N. *54*: lies *kahe nā gava*.

• j. **ā-gərəpta-** n. im Strafgesetz 'Bedrohung' mit bewaffneter Hand*): *yō narš snaϑəm usəhištaiti aētat̰ hē °təm* "wenn einer sich erhebt einen Mann zu schlagen, so begeht er damit eine Bedrohung" V. *4.* 17; — *yō narəm °təm āgəurvayeiti* (sd.) V. *4.* 18, 21.
*) Vgl. die Definitionen F. *25* b: *āgrift* [*grift*] *ān bavēt ka žatan i avinās rāδ snēh apar gīrēt* und bei Dst. ZA. *2.* 54: *gṛhītam kila kasyāpy upari ghātamanasā śastram gṛhṇāti*.
Vgl. np. *girift* 'Verbrechen'. — Pü.: transskr.

• j. **āgrə-matay-** Adj. 'zustimmenden, entgegenkommenden Sinns': *yeŋhe nmāne ašiš* .. *pāδa nidaϑaite °maitiš* (NSf.) *darəyāi haxəδrāi* Yt. *17.* 6.
**ā-gra-* Adj., zum V. [2]*gar-*; **ā-gra-* : ai. *gūrtá-* = *kāma-prá-* : *pūrtá-*; s. noch § *298.* 1.

• j. **āxtūirīm** Adv. 'viermal': *ime aēte vača yōi hənti gāϑāhva čaϑrušāmrūta ime vača ā° framrva* "dies sind die Worte in den *G.*, die viermal aufzusagen sind; diese Worte sag viermal auf" V. *10.* 11; — *tūm* .. *ahunəm vairīm frasrāvayō* .. *ā°* Y. *9.* 14.
Komp.: *ā*+*tūirya-*, aus ar. **ā-ktu(r)iam*[1]); § *83.* 1. — Pü.: *4 bār*. — [1]) Zur Art der Komp. s. ai. *ā-dvādaśám* 'bis zum zwölften' sva. 'zwölffach', RV. *10.* 114. 6; Wh. Gr.[2] § *1313* b. [Falsch zu *āxt°* Franke ZDMG. *44.* 485; beachte *āϑritīm*, das zu V. *8.* 16 ff. keine andre Bedeutung hat als *xšvačaya*.]

• j. **āxrūra-** m. EN. eines Gläubigen: *°rahe haosravaŋhahe ašaonō* "des *A.*, Nachkommens des *H.* . ." Yt. *13.* 137[1]).
Eig. Bed.? Vgl. ai. *akrūra-* als EN. — [1]) S. dazu SBE. *18.* 375.
g. *āxsō*: s. *xsā-*.

• j. **āxš-**[1]) V., nur mit *aiwi* 'ἐφορᾶν'. Praes. 30 (Iter.) *aiwyāxšaya-*. Inf. *aiwyāxštrāi*.
1) 'die Aufsicht führen', ohne Obj.: *⁺sraošāvarəzō* (sd.) *aiwyāxšayat̰* N. *77*; —

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hə̄ča nā fšūmå nišanharatū hə̄ aiwyāxšayatū Y. 58.4. 2) 'wachen über –, behüten', mit Akk.: *manayən ahe yaϑa hazanrəm narąm ōyum narəm aiwyāxšayōit* Yt. 1.19; — *fravašayō .. yå ave strə̄uš aiwyāxšayeinti yąm haptōiringə̄* Yt. 13.60; 59, 61, 62.

Vgl. *aiwyāxštar-*. — Vgl. lit. *ùksauti* 'ansehen'; ferner lit. *akìs* 'Auge' usw. bei Bgm. Grdr.² 1. 153. — Pü.: *apar nikās dāštan*. — ¹) Man kann auch *axš-* (gr. *ὄψ-ομαι*) ansetzen und *aiwyāxš°* nach § 268. 3 a erklären; das gilt auch für *aiwyāxštar-*; vgl. Bgm. BSächsGW. 1897. 35.

• j. **āxšta-** Adj. 'gefriedet', nur Plur. ntr. 'friedliche Zustände, Friede': ⁺*aϑa nā °ta buyąn* ⁺*yaϑa nā* .. "so mögen friedliche Zustände uns (beiden) werden, dass .." Yt. 16.3; — ⁺*°ta*¹) *isəmnō danhave aməm .. tanuye* Yt. 16.19.

KompE. — Et.? Vgl. *āxštay-*. — ¹) So J 10, E 1; NA. mit F 1 *°ti*.

• j. **āxštay-** f. 1) 'Friede, Friedensvertrag': *vainīt ahmi nmāne °tiš anāxštīm* Y. 60.5; — *tūm °tōiš anāxštōišča miϑra xšayehe dahyunąm* Yt. 10.29; — *sraošəm .. yō °tišča* (AP.) *urvaitišča drujō spasyō* (sd.) *spə̄ništahe* Yt. 11.14; — ⁺*°ti* P. 26¹). a) mit *hąm.vaintī-* Adj. 'siegreicher Frieden': *°tīm hąm.vaintīm* Vr. 7.1, Yt. 11.15, 15.1²), S. 2.2; — *°tōiš hąm.vaintyå* S. 1.2; — auch Plur.: ⁺*°tibyasča*³) ⁺*hąm.vaintibyō* Vr. 11.16. 2) 'Übereinstimmung, Einklang mit –' (Instr.): *°taēϑa daēnaya* V. 3.1. [Yt. 16.19: lies *āxšta*; s. *āxšta-*.]

KompE. — Et.? Vgl. *āxšta-*. — np. vgl. *āštī*. — Pü.: *āštīh*. — ¹) Hds. *āhišti*, aber Pü.: *pa āštīh*. — ²) Wo *°tīm hąmvaintīmča*, in Folge missverständlicher Auffassung von *h°*; s. Pü. — ³) So K 7 a, b. Der Dual der NA. ist nicht am Platz.

• j. **ā-xšnav-**¹) Adj. 'bis zum Knie reichend, so gross dass es bis zum Knie reicht': *yō paoiryō barəsma frastərənata ϑryaxštīšča* (sd.) .. *°nūšča* ".. bis zum Knie reichende (Zweige)" Y. 57.6.

Pü.: *čand zānūk*. — ¹) Oder *āšn°*, Pt 4; vgl. § 86.

• j. **āča**¹) sva. *ā*; 1) Praen. mit Akk. 'hin zu –', neben *ā*: *avi təm spayat .. təmō āča vaēšō āča ačištəm āča ahūm ā* V. 3.35. 2) Praev. (mit *gam-*, *zav-*).

IS. aus **ānk-* Adj., Ableit. aus *ā*, § 178, 389. — mp. vgl. *āk*; Bthl. IF. 12. 114, 137. — Pü. (zu V. 3)²): *ō .. āk*¹, sonst weggelassen, (zu Y. 57. 3, 68. 9): *ān ča*. — ¹) Von *ā-ča* (mit *čā*) nicht immer sicher zu trennen; vgl. Yt. 10. 5, 77 f. und s. Pü. — ²) Wo die Teilung in Pü. verfehlt ist; s. zu *ā* No. 8.

• j. *daēnąmča* ˣ**āčikatōišča**¹) *bavat* Vyt. 10.

¹) Var. *āča katōiš*.

j. *āјaγaiurva* N. 54: lies *°γaurva*; s. ¹*grab-*.

j. *ātat* Vr. 19. 2: lies *ā tat*. Vgl. V. 2. 20, wo NA. *ā.tat* bietet. S. *ā* No. 18.

• j., g. (, p.) **¹ātar-** : *ātərə-*, *āϑr-*, *ātr-*¹) m. 'Feuer'. **1)** im **jAw.** 'Feuer' im Allgemeinen und spez. vom Herd- und vom sakralen Feuer, oft persönlich gedacht und göttlich*) verehrt²): *°tarš narəm jainti vā? .. °tarš* (NS.)³) *narəm nōit jainti astō vīdōtuš dim bandayeiti .. °tarš handaēzaiti* ⁺*asča uštanəmča* V. 5.9; — *mərəγō yō parō.darš .. °ϑrō vāčəm surunaoiti* FrW. 10.41; — *yahmāt .. naēmanąm vātō °ϑrō baoiδīm* (sd.) *vībaraitī ahmāt .. hazanrayna paiti.jasaiti ātarš* (zu A) V. 8.80; Vyt. 51; — *°tarš* (Gen.?) *baoiδīm* N. 103; — *yaϑa °tarš huškəm aēsməm aipi.kərəntaiti hāvayeiti* (sd.) *dažaiti* Y. 71.8; — ⁺*ϑripiϑwō* (sd.) .. *asti °tarš .. hama bipiϑwō aiwi.gāme* F. 25 b; — *°ϑre aēsmąn išaiti* (sd.) V. 5.2; 14.7; — *baēvarə vazyanąm aēsmanąm .. °ϑre .. nisirinuyāt* V. 14.2; 3; — *vīspaēibyō sastīm baraiti °tarš .. yaēibyō aēm* ⁺*hąm.pačaiti* ⁺*xšafnīmča* ⁺*sūirīmča* (sd.) .. *vīspanąm para.čarəntąm °tarš zasta ādiδaya* (sd.) .. *āat yezi šē aēm baraiti aēsməm vā .. ā hē pasčaēta frīnaiti ātarš* (zu A) .. *imat āϑrō* (zu A) *āfrivanəm* (sd.) *yō ahmāi aēsməm baraiti* Y. 62.7–10; — *yatārō paurvō °ϑre .. aēsmanąm paiti.baraiti .. ahmāi ātarš* (zu A) *āfrīnāt* V. 18.26; — *baēvarə vazyanąm aēsmanąm .. urvāsnayå vā vohugaonahe vā .. °ϑre .. nisirinuyāt* V. 14.3; 2; — *āat .. °ϑre zaoϑra frabarōiš xrūždranąm aēsmanąm °ϑre frabarōiš vohugaonanąm baoiδinąm °ϑre frabarōiš* V. 19.24; Vr. 3.14 PüZ. (wo *°tarəm ā*); — *hazanrəm anumayanąm .. aētaēšąm pasvąm asmanivå* (sd.) *zaoϑra °ϑre .. bāzva aiwyō .. frabarōit* V. 18.70; — *aētåsə tē* ⁺*°tarə*⁴) *zaoϑrå* N. 65; — *biš hapta °ϑrō daxštəm .. nisirinuyāt* V. 14.6; — *yezi anhat urvara antarāt naēmāt aēte paϑa °tarš čiϑąm* ⁺*fraoirisyeiti* V. 8.106; — *niwyeiti* (sd.) *°tarš .. hača yaštibyō* (sd.) *aiwyō .. yaϑa ..* P. 21; — *raoxšnəm bavāhi yaϑa °ϑrəm* (statt Nom.)

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Vyt. 4; Az. 6 (wo °tarəm); — āaṯ .. īm zā bavaṯ pərəne .. °ϑramča suxram (sd.) saočintam V. 2.8; Vd. 4; — asaočantaṯ paiti °ϑrāṯ[5] N. 58; A. 4.5, V. 9.56 (wo °ϑraṯ); — haδa °traēibyō[5] saočayantaēibyō Vd. 9; — nixšata ahmāṯ vazata °tarš yō upa.suxtō Yt. 10.127; — kuϑa .. °trəm aiti.baran avi .. nmānəm yaṯ .. nā para.iriϑyāṯ V. 5.41; 42 f.; — yezi nōiṯ nāirika (näml. čiϑravaiti) °trəm aiwi.vaēnāṯ (sd.) ..°ϑre (für Gen.) +raoxšnam paiti.diδyāṯ (sd.) V. 16.2; — avi dim (näml. vanam) aiwi.raočayeiti (sd.) °ϑrō V. 5.2; — °ϑrō fravatimča (sd.) N. 65; V. 5.37; — von Ungläubigen mit verpöntem Material genährt: yaṯ .. daēvayāzō avi °trəm ābarənti .. aētəm aēsməm yō vaoče +nəmaδka nama Yt. 14.55; — durch Missbrauch geschändet: yaṯ .. mazdayasna .. °trəm nasupākəm (sd.) frajasan .. °ϑraṯ hača .. aēsma frasaočayāhi (sd.) .. yaṯ vā aētəm °trəm uzdarəza (sd.) .. vīča barōiṯ vīča šāvayōiṯ yaϑa āsištəm frāvayōiṯ V. 8.73–75; 76, 81; — yō °trəm uruzdipākəm dāitīm gātūm avi ava.baraiti V. 8.82; 83–96[14]; — nōiṯ vaŋhō ahmāṯ šyaoϑnəm vərəzyeiti yaδōiṯ puϑrahe .. nasūm pačāṯ paiti °ϑre ūϑəm barāṯ V. 16.17; — yā nasāum maṯ.gūϑam ..°trəm ā..frabarənti V. 7.25. a) neben Wasser, Rind, Pflanzen, Barəsman usw.: para asməm .. āpəm .. zam .. gam .. urvaram .. °trəm Y. 19.2; — kuϑa °trəm .. āpəm .. zam .. gam .. urvaram .. yaoždaϑāni V. 11.1; 2, 5, 9, 10, 9.33, 42; — āaṯ .. ahe nmānahe frapiϑwō gāuš .. °tarš .. +vīspam.hujyāitiš V. 3.3; — °ϑrō fravatimča .. gə̄uš +vīmitim N. 65 (?); — čvaṯ drājō hača °ϑraṯ .. apaṯ .. barəsmən frastairyāṯ V. 3.16; 17, 16.4, 17.4; — āaṯ tum nišhiδōiš apasča .. yazəmnō °tarəmča H. 2.13; — āpəm ā vā °trəm ā vā V. 7.25; 5.37, 8.104–106, Y. 1.12, 2.12; — °ϑre .. aiwyō V. 18.70; — yōi nmānā̊ ham.barāmahi °trəmča barəsmača taštača haomača hāvanača V. 5.39; 40; — °trəm yasaēta barəsma stərənaēta V. 12.2; 3.15, Yt. 12.3, A. 4.5, Y. 9.56. b) von dem beim Gottesdienst (im ātaš dān 'Feuerbehälter')**) flammenden Feuer: āaṯ ātravaxšahe (sd.; näml. kairim aŋhaṯ) yaṯ °trəmča aiwi.vaxšayāṯ °ϑrasča tišrō ϑraxtiš yaoždaϑaṯ N. 73; 81; — āaṯ frabərətarš (sd.) yaṯ °ϑrasča aēvam ϑraxtim yaoždaϑaṯ .. °ϑraēča .. paiti.barāṯ N. 74; — hāvanānō (sd.) dāityō gātuš frataran barəsman aparam °ϑrō N. 79; 79; — +aϑa yō dim +frāhinčin (sd.) +antarə °tarəmča barsmača ".. zwischen dem Feuer und dem B. (an der Opferstätte)" N. 68[6]. c) GS. mit tafnav- m. Plur. 'Feuergluten' sva. 'Fieberanfälle': kō paoiryō.. °ϑrō tafnuš dārayaṯ tanaoṯ hača mašyehe V. 20.1. d) Es werden in der Theologie fünf Arten von Feuer geschieden; s. unter den einzelnen Adj.: °trəm bərəzisavaŋhəm .. vohu.fryānəm .. urvāzištəm (s. A und 2) .. vāzištəm (s. A und 2) .. spə̄ništəm Y. 17.11; V. 19.40, Yt. 13.85. A) als Gottheit (Yazata; s. aber Y. 1.2)[2]: nəmasə tē °tarš . . huδā̊ mazišta yazata Ny. 5.4; Y. 58.7; — °ϑre..yaētuštəmāi aməšanam spəntanam Y. 1.2; — ā ϑwā °ϑrəm gārayemi .. zaoϑrābyō Any. 2[3]; — ϑwam °trəm ahurahe mazdā̊ puϑrəm ašavanəm ašahe ratūm .. vīspe °tarō (AP.) yazamaide Y. 25.7; 71.10, S. 2.9, Vyt. 26 (?); — °tarš (als Vok.) spənta raϑaēštāra yazata pouru.xᵛarənaŋha Ny. 5.6; — fryehe vāzištahe astōiš (sd.) ratūm āmruyē °trə̄m ahurahe mazdā̊ Y. 13.2; — °trəm vīspanam nmānanam nmānō.paitīm Y. 17.11; — nivaēδayemi .. tava °ϑrō .. maṯ vīspaēibyō °tərəbyō Y. 1.12; 2.12, 17.11, 22.26, Ny. 5.6; — °trəm vāzištəm (s. 1 d) yazaēša +daēum.janəm spənjayrīm (sd.) V. 19.40; — razištam pantam daδāiti °tarš Yt. 10.3; — yaṯ titaraṯ (sd.) aŋrō mainyuš dāhīm ašahe .. antarə pairi.avāitəm vohuča manō °taršča tā̊ hē taurvayatəm ṯbaēšā̊ Yt. 13.77 f.*); — ašəm vahištəm °trəmča Y. 2.4; 1.4, A. 4.2, S. 1.7, 2.7; — xšnūmaine ahurahe mazdā̊ aməšanam spəntanam sraošahe ašyehe °ϑrō Y. 22.4; — manača yasnəm yaṯ ahurahe mazdā̊ °ϑrasča P. 39; — haurvatā̊ amərətātā̊ .. gə̄uš tašne gə̄uš urune .. °ϑre Y. 70.2; 1.2, Vr. 9.5; — fravašayō..yamča °ϑrō urvāzištahe (s. 1 d) spəntahe vyāxanahe yamča sraošyehe .. yamča nairyō.saŋhahe (sd.) .. Yt. 13.85; — °tarš āfrīnāmi .. tava ahurāne āfrīnāmi Y. 68.14; — s. noch V. 8.80, 18.26, Y. 62.7–10 (oben Sp. 312); — als besondrer Gegner des AžayDahāka*): spəntō mainyuš aštəm (sd.) fraŋharəčayaṯ vohuča manō ašəmča vahištəm °trəmča .. aŋrō mainyuš .. akəmča manō aēšəməmča .. ažīmča dahākəm Yt. 19.46; — aδāṯ fraša ham.razayata °tarš ..

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āat . . *fradvarat̰ ažiš dahākō* . . *daomnō*: . . *frā ϑwąm paiti apāϑa* (sd.) *nōit̰ apaya uzraočayāi* . . *ϑrāϑrāi ašahe gaēϑanąm* Yt. *19*.48; 49f. A a) *āϑrō* (näml. *ayarə*) heisst der 9. Monatstag: °*ϑrō ahurahe mazdå puϑra* (statt Gen.) S. *1*.9; vgl. 2.9, *16*.4. Anhang zu **1**. Das Feuer (*Ātar*)[2] wird als α) der des oder als β) der Sohn des *AhM.* (*MAh.*) bezeichnet (vgl. zu **2** und **3**); α) *mā zī ahmi nmāne* . . *frīm vaočata mąm yim ahurəm mazdąm yaϑa mē nōit̰* °*tarš* (Nom.) *ahurahe mazdå fryō aŋhat̰* P. *17*; 21, V. *18*. 18, 20, 22, F. 25b; — °*trə̄m ah*° *m*° Y. *13*. 2; — °*trəmča ah*° *m*° V. *3*. 15; — °*tarəmča ah*° *m*° H. 2. 13, Vyt. *40*; — °*ϑre ah*° *m*° Y. *1*. 2, *70*. 2, V. *14*. 2, 7, *18*. 26; — °*ϑraēča ah*° *m*° Y. *4*. 2; — °*ϑrō ah*° *m*° Y. *22*. 4; — °*ϑrasča ah*° *m*° Y. *1*. 4, Vr. *15*. 3, S. *1*. 7, P. *39*; — °*ϑrāča ah*° *m*° Y. *58*. 4; — °*tarə̄* (Vok.) *ah*° *m*° Y. *58*. 7; — °*tarš* (Nom.) *mazdå* °*rahe* Y. *62*. 7, 9, Yt. *10*. 3, *19*. 47—49[3], V. *8*. 80, Ny. *5*. 4; s. noch **2**. β) °*tarə* (Vok.) *ahurahe mazdå puϑra* Y. *65*. 12; — *dāyå mē* °*tarš* (als Vok.) *puϑra ah*° *m*° Y. *62*. 4; 2; — *āfrīnāmi tava* °*tarš puϑra ah*° *m*° Y. *62*. 1; *4*. 23, *22*. 26, Ny. *5*. 4; — *xšnūmaine tava* °*ϑrō ah*° *m*° *puϑra* Y. *3*. 2; *1*. 12, *22*. 3, 26, Ny. *5*. 4—6[6], S. *1*. 9; — °*ϑrasča ah*° *m*° *puϑra* A. *4*. 2; — °*ϑrō ah*° *m*° *puϑrəm* (statt Gen.) V. *5*. 2, *15*. 45; — °*trəmča iϑa ah*° *m*° *puϑrəm yazamaide* Vr. *16*. 1; Yt. *19*. 46, S. 2. 7, 9[5], Y. 2. 4, 12, *16*. 4, *17*. 11[2], *19*. 2, *25*. 7[2], V. *8*. 14, 15, *15*. 48. 2) im **YHapt.**: *ahyā ϑwā* °*ϑrō vərəzə̄nā paouruyē pairī.jasāmaidē mazdā ahurā ϑwā ϑwā mainyū spə̄ništā yə̄ ā axtiš* (sd.) . . "mittelst der Tätigkeit dieses Feuers hier nahen wir uns dir zuerst, o *MAh.*, mittelst deines heiligsten Geistes dir, der . ." Y. *36*. 1; — °*tarš* (NS.) *vōi* (sd.) *mazdå ahurahyā ahī mainyuš vōi ahyā spə̄ništō ahī* Y. *36*. 3; — *urvāzištō* (s. **1** d) *hvō nå* . . *paitī.jamyå* °*tarə mazdå ahurahyā* (s. **1** Anhang α) Y. *36*. 2; — *hyat̰ vā tōi nāmanąm vāzištəm* (s. **1** d) °*tarə mazdå ahurahyā* (s. **1** Anhang α) Y. *36*. 3. 3) im **gAw.**, persönlich und göttlich gedacht, meist als dem *MazdāhAh.* angehörig — [1]*ϑwa-* 'tuus' — bezeichnet (vgl. Anhang zu **1**): *kə̄m nā mazdā mavaitē pāyūm* (sd.) *dadāt̰* . . *anyə̄m ϑwahmāt̰* °*ϑrasča manaŋhasča yayå šyaoϑanāiš ašəm ϑraoštā* (sd.) Y. *46*. 7*). a) vom Opferfeuer: *at̰ ā ϑwahmāi* °*ϑrē rātąm nəmaŋhō* . . *ašahyā mā* . . *manyāi* (sd.) Y. *43*. 9. b) vom eschatologischen Ordalfeuer***): *yąm xšnūtəm rānōibyā* (sd.) *då ϑwā* °*ϑrā suxrā mazdā ayaŋhā xšustā* Y. *51*. 9; *31*. 3; — *tā då spəntā mainyū* . . °*ϑrā vaŋhāu vīdāitīm* (sd.) *rānōibyā* Y. *47*. 6; *31*. 19; — *ahurā* . . *yå då ašīš* (sd.) . . *ϑwahyā garəmā* °*ϑrō ašā.aojaŋhō* Y. *43*. 4; — *at̰ tōi* °*trə̄m ahurā aojōŋhvantəm* (sd.) *ašā usə̄mahī* . . *stōi rapantē čiϑrā.avaŋhəm at̰* . . *daibišyantē* . . *dərəštā.aēnaŋhəm* Y. *34*. 4.

Undeutlich: °*tarə* V. 7. 52 PüZ.[2]; — °*tarš* N. *103*; — °*ϑrō* N. 75.

*) Vgl. Jn. GIrPh. *2*. 641. Über das Feuer im Kult s. N. *73* ff.; ferner Sp. Av. *2*. LXV, Dst. ZA. *1*. LXI. In der Mythologie tritt *Ātar* hervor 1) durch seinen Kampf mit *AžayDahāka* um das *xᵛarənah*, s. Yt. *19*. 46 ff.; 2) durch seinen Sieg in Gemeinschaft mit *VohuManah* über den angreifenden *AŋraMainyav*, s. Yt. *13*. 77 f., Y. *46*. 7. — **) Der 'Feuerbehälter' (*ātaš dān*) hat seinen Platz auf dem 'Feuerstand' (*ātušt* oder *ātišt*)[7] an der 'Feuerstätte' (*ātaš gāh*), d. i. in der Südhälfte des 'Opferhauses' (*yazišn xānak*); vom *Zaotar* (Oberpriester) aus gesehen, der an der Nordwand der 'Opferstätte' (*yazišn gāh*), d. i. der Nordhälfte des 'Opferhauses' sitzt, jenseits des Gerätetisches (s. *arāϑrav-*), auf dem auch das *Barəsman* sich befindet. S. oben **1** b. — ***) Vgl. dazu *ayah-* A und *intay-**); ferner zu [2]*rāna-* und zu *vīdātay-*.

KompA.; Ableit. — mp. *ātur*°, np. *āδar*; arm. vgl. *airel* 'verbrennen'; weiteres bei Hbm. AGr. *1*. 418. S. noch No. 3. — zFlex. § *400*, zEt. (unsicher) IF. *5*. 220, BB. *23*. 68. — Pü.: *ātaš*; s. No. 3. — [1]) Nur im AS. *ātrə̄m* (§ *8*)[8]), woneben seltener *āϑrəm* und *ātarəm*. S. auch *ātrya-*. — [2]) Eine strenge Scheidung der einzelnen Bedeutungen von *ātar-* ist nicht durchzuführen. — [3]) Als gelW. in mp., np. *ātaš*, sbal. *āč*, arm. LW. *atʻaš*. — [4]) Hds. *ātərə*. — [5]) Them., s. No. 8. — [6]) Vgl.**). — [7]) Beide Wörter aus ir. **ātr̥-štai-*. *ātišt* steht Dd. *48*. 15. *ātušt* kann ich nicht belegen; aber Pāz. *ādōšt* ist nur eine ungeschickte Wiedergabe des Worts. Pārs. a d š k in SWienAW. *67*. 837. 22 — mit der Erl.: *ātaš ki bar ū sūzand* — ist aus a d š t, mit dem *u*-Zeichen darüber?, verlesen, also *ādušt*. — [8]) *ātračibyō* in Vd. (s. No. 5) ist wertlos.

• j. [2]**ā-tar-** m. 'Bedränger, Angreifer' (von daēvischen Wesen): *ištə̄e* +*varəharəhąm paitištātə̄e* °*ranąm*[1]) Y. *60*. 4; — *vī daēvāiš* . . *sarəm mruyē* . . *vī kahyāčīt̰ hātąm* °*rāiš*[1]) Y. *12*. 4; — *ϑwā paiti* °*rō* Vyt. *26* (?).

Zum V. *tar-*. — ai. vgl. *vr̥tra-túr-* Adj. — Pü.: *vattar*, *vattarīk*. — [1]) Them.

• j. **ātaraϑra** Adv. 'auf dieser, nach dieser

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der beiden Seiten': *yatāra* (sd.) .. °*ϑra fraoirisyeiti* Yt. *10*.9; *13*.47.

Adv. zu *atāra-*[1]. — [1]) Wonach man **atāra-ϑra* oder **ataraϑra* (§ *294*. 3) verlangte.

• j. **ātarə-čar-** Adj. (auch fem.) 'ignem effundens, Feuer ausströmend, aus sich entwickelnd': *aētayå urvarayå* °*čarəš* (GSf.)[1] V. *8*.75.

Zum V. *3kar-*. — ai. vgl. °*kir-* Adj. — Pü.: *ātaš tōxmak*. — [1]) jAw. *ar* vor *š* ist mehrwertig; s. IF. *9*. 261.

p. *ātartā* Bh. *4*. 14: lies *startā*.

• j. **ātarə.friϑita-** Adj. 'vom Feuer geliebt, Liebling des *Ātar*': °*təmča* F. *7*.

**friϑita-* Adj., PPfP. zu **friϑaya-*, den. Praes. 31 aus *friϑa-*; vgl. zBild. ai. *meghitá-*, WH. Gr.[2] § *1068* a.[1]) — Pü.: *ātaš franāft*, erl.: *ān i rattum* "der am meisten *R*. ist". — [1]) Dabei ist die richtige Überlieferung des Worts vorausgesetzt.

• j. **ātarə.marəzana-**[1]) m. 'Vorrichtung das Feuer (von der Asche) zu reinigen': °*nō* F. *7*.

Zum V. *marəz-*; ai. vgl. *mārjana-* n. — Pü.: *ātaš mōšītār*.

• j. ˣ**ātarə.vitarə.maibyā** *vitarə.maibyā*.. **ātarə.vitarə.maibyasčit̰** *vitarə.maibyasčit̰*ˣ Yt. *2*. 13.

• j. **ātarš.čiϑra-** Adj. 'dem Feuer (*Ātar*) entstammt': °*rə̄sča yazatə̄*.. °*rə̄sča* ⁺*rašnuš yazamaide* Vr. *16*. 1.

Komp. mit GS. im 1. Glied. — Vgl. [1]*ātrə.čiϑra-*. — Pü.: *ātaš tōxmak*, (an 1. St. erl.): *mēnōk dāmak i pa gās i rašn*[1]) *ēstēt*, *ātaš ān rāδ kār i vēh tuvān kart*. — [1]) DST. ZA. *1*. 480 will *rōšn*.

• j. ˣ*hvāiš* **ātōe** *yaza ajiϑō* ..ˣ FrD. *7*.

Ob Inf. zum V. *an-*? S. *ānəm*.

• j. **ātrə.kərət-** Adj. 'der sich mit dem Feuer zu tun macht, dabei tätig ist': °*tā* F. *7*.

Pü.: *ātaš kartār*.

• j. **ātrə.čarana-** n. 'Feuergerät, zur Instandhaltung des Feuers dienendes Gerät': °*na* (AP.) *pairiš.hanāna* V. *14*. 7.

**čarana-* n. 'Gerät', zum V. *2kar-*; ai. *cáraṇa-* n., vgl. *karaṇa-* n. — Vgl. *ātrə.kərət-*. — Pü.: *ātaš* ⁺*kartār* (s. *ātrə.kərət-*).

• j. [1]**ātrə.čiϑra-** Adj. (fem. °*rā-*) 'ignis semen continens, worin das Feuer seine Nahrung findet', von Pflanzen: *aēsma* .. *yat̰ vā aētarəham urvaranąm yat̰* °*ranąm* V. *8*.75.

Vgl. [2]*ātrə.čiϑra-* EN. und *ātarš.čiϑra-*. — Pü.: *ātaš tōxmak*.

• j. **ātarə'čiϑra-**, [2]**ātrə.čiϑra-** m. EN. 1) eines Gläubigen: °*rahe ašaonō* Yt. *13*. 102. 2) unter den Namen, die für den im Schlaf ergossenen Samen vorgeschrieben werden: *āat̰ hē nąma fradaiϑyå ātrə.dātəm* (sd.) *vā* °*rəm vā* .. V. *18*. 52.

Eig. vll. 'dem Feuer (*Ātar*) entstammt'. — Vgl. [1]*ātrə.čiϑra-* und *ātarš.čiϑra-*. — [1]) So V. *18*.

• j. ⁺**ātarə-tarō.naēma-**[1]) m. 'die über das Feuer hinaus, jenseits des Feuers gelegene[2]) Seite (der Opferstätte)': °*māt̰* "von jenseits des Feuers" F. *7*.

Pü.: *ātaš* ⁺*tar nēmak*. — [1]) Hds. °*taraēn*°. — [2]) Vom Platz des *Zaotar*s aus.

• j. **ātarə'daiŋhav-**, **ātrə.dańyav-** m. EN. 1) eines Gläubigen: °*daiŋhə̄uš ašaonō* Yt. *13*. 102. 2) unter den Namen, die für den im Schlaf ergossenen Samen vorgeschrieben werden: *āat̰ hē nąma fradaiϑyå ātrə.dātəm* (sd.) *vā* .. °*dańyūm vā* .. V. *18*. 52.

Eig. 'zum *D*. des Feuers (*Ātar*) gehörig'.

• j. ⁺[1]**ātarə-δāta-**[1]), [1]**ātrə.dāta-** Adj. 1) 'von *Ātar* gegeben, geschenkt': ⁺°*δāta*[1]) *vąϑwa yazamaide* Vr. *19*. 2. 2) 'von *Ātar* her, aus gegeben', von Namen und von dessen Träger sva. 'zu *Ātar* in Beziehung gesetzt, stehend': *āat̰ hē* (näml. *naire*)[2]) *nąma fradaiϑyå ātrə.dātəm vā ātrə.čiϑrəm vā ātrə.zantūm vā ātrə.dańyūm vā kąmčit̰ vā* °*tahe nąma* "und als Namen sollst du ihm[2]) beilegen: *Ā*. oder .. oder sonst irgend ein Wort als Namen, das mit *Ā*. in Beziehung gesetzt ist" V. *18*. 52.

Vgl. [2]*ātrədāta-*, [2]*ātarədāta-* EN. — Pü. (zu Vr.): *ātaš dāt*, (zu V.): fehlt. — [1]) So K 7. — [2]) Näml. dem Mann, der seinerzeit (*upa sūrąm frašō.kərətīm*) aus dem im Schlaf ergossenen Samen erstehen soll; vgl. V. *18*. 46, 51.

• j. [2]**ātarə'dāta-**, [2]**ātrə.dāta-**[1]) m. EN. 1) eines Gläubigen: °*tahe ašaonō* Yt. *13*. 102. 2) unter den Namen, die für den im Schlaf ergossenen Samen vorgeschrieben werden: *āat̰ hē nąma fradaiϑyå* °*təm vā* .. *kąmčit̰ vā ātrə.dātahe* (sd.) *nąma* V. *18*. 52.

Vgl. [1]*ātarəδāta-*, [1]*ātrə.dāta-*. — [1]) So V. *18*.

• j. **ātarə'pāta-** m. EN. eines Gläubigen: °*tahe ašaonō* Yt. *13*. 102.

Eig. 'der vom Feuer (*Ātar*) geschützte'. — mp. *āturpāt*, np. *āδarbād*; vgl. Ἀτροπάτης.

• j. **ātrə-vaxš-**[1]), **ātra-vaxš-**[1]) m. Name des zweiten, mit der Unterhaltung des

• j. **ahyāsā-**[1] fem. Adj. 'die Worte *ahyā yāsā* enthaltend, damit beginnend': °*sa hāitiš* (sd.)[2] Y. 28 Überschr.; — °*sąm hāitīm yazamaide* Y. 28.12.

1) Durch Haplologie (zu § *306*) — oder eher vll. Haplographie — für *ahyāyās°*. — 2) D. i. Y. *28*.

• j. **ahvah-**: *aŋhuš*- Adj., PPfA.: s. ¹*ah-* mit No. 2.

• g. **ahvā-** f.: s. unter *aŋhvā-*.

g. *ahvā* Y. *29*. 5: s. ¹*ah-* mit No. 31.

• j. **a-xᵛafna-** Adj. 'schlaflos': °*nō ahi* .. *tūm yō ahurō* V. *19*.20; — *miϑrəm* .. °*nəm jaγāurvåŋhəm* Yt. *10*.7.

Ableit. — ai. *asvapná-* Adj. — Pü.: *axᵛāp*, erl.: *būšāsp nēst*.

• j. **axᵛafnya-** Adj. (fem. °*yā-*) 'schlaflos, immer wach': *nairyąm hąm.varətīm* .. °*yąm* Y. *62*.5.

Ableit. aus *axᵛafna-*; vgl. ai. *suhástya-* : *suhásta-*. — Pü.: *axᵛāpīh*.

• j. **a-xᵛar-** Adj. 'ohne Essen, der kein Essen bekommt': *spānō yōi hištənte* °*rō* (NP.) *upa xᵛarəntem* V. *13*.28.

Pü.: *pa axᵛartārīh*.

• j. **a-xᵛarant-** Adj. 'nichtessend': *naēčiš* °*rəntąm tva nōiṯ* .. *ašayąm* (sd.) .. V. *3*.33.

Pü.: *hač axᵛartārīh*.

• j. **a-xᵛarəta-** Adj. 'unfassbar, unnahbar', vom *xᵛarənah-* (sd.): *uγrəm* °*təm xᵛarənō mazdaδātəm* .. *yahmi paiti* ***parəxᵛāiϑe* (sd.) *spəntasča mainyuš aŋrasča aētahmi paiti aṯ* °*te* Yt. *19*.45 f.; — *ātarš* .. *uiti* .. *maŋhānō aētaṯ xᵛarənō hangərəfšāne yaṯ* °*təm* Yt. *19*.47; — *āaṯ vō kasčiṯ mašyānąm xᵛarənō* °*təm isaēta* Yt. *19*.53; — *kāvayeheča xᵛarənaŋhō* .. °*taheča xᵛarənaŋhō mazdaδātahe* Y. *1*.14; S. *1*.25, Y. 2.14.

Et.?[1] Bed. nach Pü. — Pü.: *agrift*, erl.: *vaš agriftīh ē ku pa frahang ō xᵛēš šāyēt kartan*. — 1) Ohne Wert Sp. Komm. 2. 66, Gdn. VSt. 2. 179.

• j. **a-xᵛasta-** Adj. 'nicht gedroschen': *aētavaṯ xᵛastanąm* (sd.) *aētavaṯ* °*tanąm* (*yavanąm*) V. 7.35.

Pü.: fehlt.

• j. **a-xᵛāϑra-** Adj. (fem. °*rā-*) 'unbequem, lästig': *druxš* °*re* (VSf.) *əvərəzike* V. *18*. 30, 36.

Pü.: *axᵛārīh*, erl.: *kut nēwakīh ī ānī nēst*.

• j. **a-xᵛāsta-** Adj. 'ungekocht': *ratufriš* ⁺*payōbiš xᵛāstāiš* °*tāišča* N. *57*.

Vgl. *ana.xᵛāsta-*. — Pü.: *apuxt*.

• j. **a-xᵛāša-** n. 'Nichtessen': *xᵛāšaya vīspō aŋhuš* .. *jvaiti* °*še framiryeite* V. *3*.33.

Pü.: *hač axᵛartārīh*.

ā.

• j., g.[1], p.[2], **ā**, j. °*a*[3], j., g. *a°*[4] I) Adv. 1) die Richtung auf den Sprechenden zu angebend 'her, heran, herzu', nur in *āča parača* 'her und fort' sva. 'hin und her, hin und zurück'[5]: *ϑrixšaparəm haϑrākəm* (sd.) ⁺*xšvaš xšafnō āča parača* N. *4*; — *pairika* .. *āča parača dvaraiti* Yt. *8*. 54; — *vərəϑraγnəm* .. *yō* .. *āča parača pərəsaite* Yt. *14*.47. 2) anschliessend 'dazu, dazu auch, und auch': *aēšō zī vāxš* .. ⁺*framrvąnō ā vačō ahunō vairyō fraoxtō* .. *spanvanti* H. *1*.4; — *hā hama pairisāite frāpayå* (sd.) *daŋhuš ā upaošaŋhvåsča* Yt. *19*.1; — *yō ā axtiš ahmāi yōm axtōyōi* (sd.) *dåŋhē* Y. *36*.1; — *ϑwōi as* ⁺*ārmaitiš ϑwō ā gōuš tašā* (sd.) *as* Y. *31*. 9. a) wiederholt 'et .. et', nachgestellt: *ahurəm mazdąm āmruyē* (sd.) *nmānahe nmānō.patōiš ratūm ā vīsō vīspatōiš ratūm ā*² .. *daiŋhupatōiš ratūm ā* Y. *13*. 1. α) in Verbindung mit (vorausgehendem) *čā*: *ahmākəng* .. *urunō pasukanąmčā* .. *yaēibyasčā tōi ā yaēčā aēibyō ā aŋhən* ".. für welche diese und welche für diese da sind" Y. *39*.1. A) zugleich gegenüberstellend 'atque tamen': *yō* .. *paiti.hinčaiti ā dim* (sd.) *nōiṯ apivatāite daēnayå* .. V. *9*.52. II) Praen.[6] 1) mit Akk.; a) räumlich, α) 'hin zu —, hin gegen —': *kaϑā drujəm nīš ahmaṯ ā nīš nāšāmā* (sd.) *tōng ā avā yōi* .. Y. *44*.13; 11; — *kaδa nō iδa* .. *agatō iϑyejaŋhataṯ hača aŋhaoṯ aiϑyajaŋhəm ahūm ā* V. *19*. 31; 7.52, Yt. *1*.17; — *apānō* (sd.) *darəgō.jyāitīm* ⁺*ā xšaϑrəm vaŋhəuš manaŋhō* Y. *33*.5; — *ərəzūš* .. *paϑō* .. *haiϑyōng* (sd.) ⁺*ā stīš* Y. *43*.3; — *yahmya āpō* .. *ϑwaxšənte* ⁺*ā iškatəm*[7] *pourutəmča* Yt. 10. 14; — *paityaogəṯ* (sd.) *tā ahmāi jasōiṯ* .. *tanvəm ā* Y. *46*.8; — *yō vīsaṯ* .. *zaoϑrąm ātarəm ā frabarōiṯ* V. *3*.14 PüZ.; 7.25²; — *āaṯ yimō frašūsaṯ raočå ā upa rapiϑwąm* (sd.) V. 2.20; — *fraša fraya vahištəm ā ahūm* V. 7.52; Y. *68*.13 (s. 3 b a α); — *vīspəm ašavanəm vahištəm ā ahūm ābaraiti* P. *24*; — *aētąm* (sd.) *ā yātumanahe jasaiti* Y. *8*. 4; F. 7(?). αα) verdoppelt oder neben

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āča: *fraša frayāi* (sd.) *vahištəm ā ahūm ā* V. *18*.29; — *avi təm spayat .. təmō āča vaēšō āča ačištəm āča ahūm ā* V. *3*.35[8]; — *bunəm ā* F. *4* a. β) 'bei, an, auf': *katarəm ā angrō* (sd.) *vā* .. Y. *44*.12; — *dašinəm ā vā gaonavatō* (sd.) N. *65*; — *yaϑa sārəm'a*[9] *varsanąm* (sd.) *barāmi* Yt. 5. 77. b) zeitlich, α) 'in, bei': *tå yūiδyaϑō ā rapiϑwinəm zrvānəm* "die beiden kämpften in der Mittagszeit" Yt. *8*.28; Y. *9*.11; — *hāvanīm ā ratūm* Y. *9*.1; — *at ā ϑwahmāi āϑrē rātąm nəmaŋhō .. manyāi* Y. *43*.9; — *ā paiti.bərəitīm* N. 2 (?). β) 'bis zu —' (nur KompA.; s. *āxtūirīm*). c) 'nach, gemäss': *vārəm'a* (s. ²*vāra-*) Yt. 5.130, *17*.2, +Y. *10*.14. 2) mit Lok.; 'in, auf', a) auf die Frage wo?: *at hōi dāmąm ϑwahmī ā dąm* (sd.) *ahurā* Y. *48*.7; +*49*.10[10]; — *tāčā .. ahurā ϑwahmī .. xšaϑrōi ā vōyaϑrā* (sd.) Y. *34*.10; — *gaēϑå vīspå ā xšaϑrōi* Y. *34*.3; *49*.8; — *yā stånhat ā paiϑī* (sd.) *ākå* Y. *50*.4. b) auf die Frage wohin?: *tōi ābyā bairyåntē* (sd.) *vaŋhəuš ā dəmānē manaŋhō* Y. *32*.15. 3) mit Abl. oder Gen. (statt Abl.)[11]; a) 'von her —, weg', a) räumlich: *kaϑā drujəm nīš ahmat ā nīš nāšāmā* (sd.) Y. *44*.13; — *aēšąmčit ā ahmī ϑwahmī .. vīčiϑōi* (sd.) Y. *32*. 8. α) bei *paouruya-* Adj. 'voraus vor —': *aēšąm tōi ā aŋhat yaϑā ayaŋhā* (sd.) *ādānāiš* +*paouruyō* Y. *30*.7. β) bei *drang-* V. ('festhalten') 'an': *yōi ā vaŋhəuš manaŋhō dīdrayžō.duyē* Y. *48*.7. b) unräumlich, zur Angabe α) des Mittels 'mittelst, durch, kraft': *yə̄ zaotā ašā ərəzūš hvō* +*mainyəuš ā vahištāt kayā* (sd.) .. *vāstryā* Y. *33*.6; — *mazdå dadāt .. haurvatō .. būrōiš ā ašaŋyāčā x^vāpaiϑyāt* (sd.) .. *sarō* Y. *31*.21. β) der Veranlassung 'wegen, (zum Dank, in Vergeltung) für —': *gavōi ārōiš* (sd.) +*ā səndā* (sd.)[12] .. *yə̄ īš səŋghō* .. Y. *51*.14; +4[13]; — *vaŋhəuš ašā haoząϑwāt* (sd.) *ā manaŋhō* Y. *45*.9. γ) des Betreffs 'von wegen': *tat ϑwā pərəsā .. nəmaŋhō ā yaϑā nəmə̄* (sd.) *xšmāvatō* Y. *44*.1. δ) *ahmāt* +*ā* adv.-artige Verb., sbes. b) '(bis) hin zu —, usque ad —'; a) räumlich: *fraša frayōit .. ā zangaēibyasčit āpō ā žnubyasčit* V. *6*.27; 27²; — *ašāt ā ərəzūš* (sd.) *paϑō* Y. *33*.5. α) *ā* mit Abl. und mit Akk. nebeneinander: *paϑō .. yō asti razištō ā ašāt vahištəmča ahūm* Y. *68*.13. β) blosser Akk. und *ā* mit Akk. nebeneinander: .. *hē urvānəm vahištəm ahūm frapārayeni* .. *ā vahištāt aŋhaot ā .. ašāt ā .. raočəbyō* Y. *19*.6. b) zeitlich: *fravašayō .. yå hača gayāt marəϑnat ā saošyantāt vərəϑraγnat* Y. *26*.10; — *puϑrə̄ .. apara.iriϑintō* +*ā dātāt*[14] *vīδātaot* (sd.) Yt. *13*.11, 22, 28; — *apąm .. frātiš .. hača hū vaxšāt ā* +*hū*[15] *frāšmō.dātōit pairi.sačaiti* N. *48*; Yt. 5.91, V. *13*.1; — *ā maiδyāt xšapat* N. *50*.46; — *ā darəγāt x^vā.bairyāt* (sd.) Y. *60*.6; — *vīspəm ā ahmāt* sbes. c) 'in, bei', räumlich: *at asištā yaojantē ā hušitōiš vaŋhəuš manaŋhō .. yōi ..* Y. *30*.10. a) beim V. *šay-* (sd.): *drəgvå akāt* +*ā šyąs*[16] *manaŋhō* Y. *47*.5; — *yōi vaŋhəuš ā manaŋhō šyeintī* Y. *39*.3. α) verdoppelt: *vaŋhəuš ā zī ā manaŋhō šyeinti* Vr. *11*.12. 4) gAw. mit Dat., nur unmittelbar hinter dem *āi*-Dat. der *a*-Stämme, dessen Bedeutung dadurch nicht verändert wird: *frīnəmnā* (sd.) *ahurāi ā* Y. *29*.5; — *yezī hōi dāt .. ahurō .. yavōi vīspāi ā*[17] *hvaŋhəvīm* (sd.) Y. *53*.1; 4; — *at mā .. mazōi magāi ā paitī.zānatā* Y. *29*.11; — *xšmāvatąm vahmāi ā* Y. *46*.10; *53*.2; — *at tōi ubē .. x^varəϑāi ā* Y. *34*.11; — *dazdā* (sd.) .. *šyaoϑananąm mazdāi xšaϑrəmčā ahurāi ā* Y. 27.13; — auch beim *āi*-Inf.: *pasūš vīrəng .. fradaϑāi* (sd.) *ā 45*.9. 5) gAw. mit Instr., nur unmittelbar hinter dem *āiš*-Instr. aus Pron. in den adv.-artigen Verbindungen *anāiš ā, tāiš ā, yāiš ā*; sbes. III) Praev.[18] (mit ¹*kar-*, ⁵*kar-*, *karət-*, *kas-*, *gam-*, *stā-* usw.). A) bei Ellipse des Verbums: *mazdåsčā ahuråŋhō ā*[19] +*mōyastrā.baranā* (sd.) *ašāčā* Y. *30*.9.

Unklar: Vyt. *18*³, FrW. *8*.1. [Y. *29*.9: lies *yə̄mā*; s. ²*mā*; — Y. *43*.8: lies *yavatā*; — F. *4* c: lies *yā*; — F. *8* 2St.: lies *āδa*; — N. *8*: lies *aϑa*; sd. No. 2; — N. *94*: lies *yezi āat*; — P. *39*: lies *arəitīmča*.]

KompA. (s. auch *åŋh°*, *åŋh°*), E.; Ableit. — ai. *ā*; np. *ā*[20]); s. noch die No. zu ¹*a°*. — Vgl. *āča* mit No. 1. — Pü.: verschieden; zumeist *ō*; ferner *tāk*, *tāk ō*; *āk* (IF. *12*. 114, 137); *pa*; *apar ō*; oft *ān*[21]; auch weggelassen. S. noch No. 19 und zu den adv.-artigen Verb. mit *ā*. — 1) Auch als festgewordene (enklitisch angeschlossene) Postpos. beim Lok., in *dāhvā*, s. *dam-*. — 2) Nur als Praev. und als festgewordene Postpos. (s. No. 1) beim Lok. (§ *217*. 3); s. unter den einzelnen Stämmen. — 3) Als festgewordene Postpos. beim Lok., Abl. und Akk., s. ¹*a°* mit No. 2; die Akk. s. oben

II 1, die Lok. und Abl. (wozu KZ. *31.* 269) s. unter den einzelnen Stämmen. — 4) S. [1]*a*°. — 5) Vgl. dazu RV. *1.* 164. 31: *gopām* .. *ā ca pārā ca* .. *cārantam.* — 6) Überwiegend nachgestellt. Wo es vor dem zugehörigen Nomen steht, wird es in den Hds. oft damit zusammengeschrieben; vgl. zB. Y. *9.* 1, *26.* 10, *30.* 10, *32.* 15, *33.* 5, *34.* 3, *39.* 3, *43.* 3, *48.* 7, *49.* 8, 10, *50.* 4, V. *6.* 27, Yt. *10.* 14. Ich habe, entgegen der NA., überall getrennt. Einige Male wird *ā* auch mit einem (folgenden) nicht zugehörigen Wort zusammengeschrieben; vgl. Y. *47.* 5, *51.* 4, 14, *12.* 3, Yt. *13.* 11, V. *13.* 1, N. *48.* S. noch No. 18. — 7) Hds. *āišk*°; s. No. 6. — 8) Die Hds. mit Pü. und entsprechend die NA. teilen fälschlich hinter *təmō* ab. Pü.: *apar ōi awganēt spandaramat ō tam* .. *āk bēšōmand* .. *vattum axᵛān* zk (No. 21). — 9) F 1 usw.; NA. *sārəm.* — 10) NA. *ādąm*; s. No. 6. — 11) Nur gAw. und nur bei *aēšąm.* — 12) NA. *āsəndā*; s. No. 6 und 13. — 13) NA. *āroiš āfsər*° statt *ā fs*°; s. No. 6 und 12. — 14) Hds. *ādātāt̰*; s. No. 6. — 15) Hds. *āhu*; s. V. *13.* 1 und No. 6. — 16) NA. *āšyąs*, s. No. 6. — 17) Daneben *yavōi vīspāi* und *vīspāi yavē.* — 18) Einige Male, wenn vom Verbum getrennt, mit dem folgenden Wort zusammengeschrieben, vgl. No. 6. So zB. Y. *31.* 18, *43.* 8, Vr. *19.* 2, V. *2.* 20; s. noch zu ⁺*myastrā.barana-* und ⁺*vyaϑra-*. — 19) In Pü. scheint *hamāk* zu entsprechen. — 20) Wenn nicht = mp. *āk*; s. zu *āca.* — 21) Geschr. zk; zT. gewiss nur falsche Umsetzung von an n = *ō*.

• j., g.[1]) **āat̰** Adv., meist an der Spitze des Satzes stehend[2]); 1) zum Ausdruck zeitlicher Folge 'darauf, dann, alsdann, da': *pərəsat̰ zaraϑuštrō ahurəm mazdąm* .. *ā*° *mraot̰* (Stverz.) *ahurō mazdå* V. 2. 1 f., usw.; Y. *9.* 2, 3, 16, *71.* 2, V. *18.* 31, H. 2. 11, Nik. 2, Vyt. *8*, 22; — *dātarə* .. *kō avaϑa* .. *vī.barat̰* ..? *ā*° *aoxta ahurō mazdå* V. 2. 42; 40, Yt. 5. 90, 95; — *ahmāi fradaēsaēm daēnąm* .. *ā*° *hē mraom* .. *vīsanha mē yima* .. *ā*° *mē aēm paityaoxta yimō* .. *ā*° *hē mraom* .. *ā*° *mē aēm paityaoxta* .. *ā*° *hē zaya frabarəm* .. *ā*° *yimāi xšaϑrāi ϑrisatō.zima* ⁺*hənjasənta ā*° *hē īm zā bvat̰ pərəne* .. *ā*° *yimāi paiti.vaēδaēm* .. *ā*° *yimō frašūsat̰* .. *ā*° *yimō imąm ząm vīšāvayat̰* V. 2. 2–11; — *āat̰* (s. 2) *aoxta ahurō mazdå yimāi* .. *avi ahūm* .. ⁺*zəmō jaŋhəntu* .. *ā*°[2] *təm varəm kərənava* .. *ā*° *masta yimō* .. *ā*° *aoxta ahurō mazdå* .. *ā*° *yimō avaϑa kərənaot̰* .. *ā*° *yimō varəm kərənaot̰* .. *ā*° .. V. 2. 22–33; — *āat̰* (s. 8) .. *mərəγō yō parō.darš* .. *āϑrō vācəm surunaoiti ā*° .. *fradvaraiti būšyąsta* FrW. *10.* 41 f.; — *tat̰ xᵛarənō apatacat̰* .. *ā*° *us.patat̰ fraŋrase* .. *daoiϑrīm daomnō* .. *ā*° *ava.patat̰ fraŋrase* .. Yt. *19.* 56–58; 47, 49, *8.* 9, 20, 40 3. St., 47, *11.* 6, *13.* 49, *14.* 3, *19.* 81, Y. *10.* 11, V. *1.* 2, *8.* 11, 39, 70[2], 71, *9.* 12, 13, 15–26[30], *17.* 3[2], 5, *18.* 23, 51, 52, *19.* 23, H. 2. 8, 26; — *vīspəm ā ahmāt̰ yat̰* .. *nava xšafna sacånte ā*° *pasca nava.xšaparāt̰* .. "bis (darüber) neun Nächte verflossen sind. Alsdann nach neun Nächten .." V. *19.* 24; 5. 54, 56; — *təm hacat̰ vərəϑrəm* .. *ā*° *ana vərəϑra hacimnō vanāt̰* .. Yt. *19.* 54; 54. A) zusammen mit *pasca*, *pascaēta* und *tat̰*: *ā*° *pasca dva.dasa karša frakārayōiš* V. *9.* 11; — *ā*° *pascaēta* .. V. *3.* 3, 5. 52; — *us paiti aδāt̰ hištaiti* .. *tištryō* .. *ā*° *tat̰ dunmąn ham.hištənti* .. *ā*° *tat̰ dunmąn frašāupayeiti* Yt. *8.* 32 f. a) vor *yat̰*: *vīspəm ā ahmāt̰ yat̰ hanō* .. *bavāt̰ ā*° *yat̰ hanō* .. *bavāt̰* "donec .. postea quum .." V. *3.* 19 f.; 5. 13, *8.* 10, FrW. *11.* α) mit *pasca* im Nachsatz: *zasta hē* .. *frasnāδayən* .. *ā*° *yat̰ hē zasta frasnāta āϑritīm pasca* .. V. *8.* 40. b) vor *yezi* mit *pascaēta* im Nachsatz: *cīm haxa* .. ⁺*baraiti* ..? *ā*° *yezi šē aēm baraiti aēsməm* .. *ā hē pascaēta frīnaiti ātarš* .. ".. wenn er ihm drauf Brennholz bringt, alsdann segnet ihn *Ā*." Y. *62.* 8 f. 1 A) 'seit dem': *āat̰* (s. 1) *ϑwā* .. *mərəγa vībarən* .. *ā*° *āhva paurvatāhva* .. *vīraoδahe* Y. *10.* 11 f.; — *frā tē mazdå barat̰* .. *aiwyåŋhanəm* .. *ā*° *aiŋhe ahi aiwyāstō* Y. *9.* 26. 2) zur Anknüpfung eines koordinirten Satzes an das Vorausgehende 'und'; die zeitliche Folge tritt mindest sehr zurück; a) eines Hauptsatzes: *təm yazata haošyaŋhō* .. *ā*° *hīm jaiδyat̰* Yt. *17.* 24 f.; 5. 18, *9.* 17, 15. 40; — *vaēnəmnəm* ⁺*apa karšayən jainiš* .. *ā*° *tå* .. *hazō nivarəzayən* (sd.) Yt. *19.* 80; — *ā tat̰ hanjamanəm paiti.jasat̰* .. *ahurō mazdå* .. *ā*° *aoxta ahurō mazdå* V. 2. 21 f.; — *āat̰* (s. 8) *frašūsat̰ arədvī* .. *ā*° *aoxta arədvī* Yt. 5. 88; V. *22.* 2 2 St.; — *āat̰* (s. 8) *mē paoiryāi ϑrišvāi xšafne ātarš* .. *nmānō.paitīm yāsaiti* .. *ā*° *mē bityāi* .. *vāstrīm fšuyantəm yāsaiti* .. *ā*° *mē ϑrityāi* .. *sraošəm yāsaiti* V. *18.* 18–22; — *ciϑrå miϑrahe frayanå* (sd.) .. *ā*° *hva pasu vīra vasō.xšaϑrō fracaraite* (sd.) Yt. *10.* 112; — *miϑrəm* .. *yeŋhe* .. *fradaϑat̰ ahurō mazdå baēvarə doiϑranąm* .. *ā*° *ābyō doiϑrābyō* .. *spasyeiti* .. *ā*° .. Yt. *10.* 82; 28, 101 (vor *yat̰*), *13.* 68, H. *2.* 10, 14 1 St., P. *38* 2 St. (vor

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yat). b) eines Nebensatzes: yōi nmānå ham.barāmahi (sd.) .. ātrəmča .. ā° pasčaēta ahe nmānahe spā vā nā vā iriϑyāt kuϑa .. "wenn wir .. und es stirbt dann .., wie ..?" V.5.39; Vd.19; — yō narō .. nipaiδyeinte .. ā° aēšąm narąm aēvō iriϑyāt čvat .. V.5.27. 3) zur Anknüpfung eines adversativen Satzes 'aber; sondern; vielmehr; gleichwohl': iϑa mainyete dušx^varənå .. ā° azəm manya Yt.10.105f.; — nōit .. vīspa yazatåŋhō .. ā° .. aēvō zaraϑuštrō Yt.17.19; 5, 55 2St.[3)], N.53, Y.10.8, 19.5; — tå fravašayō .. aojištå hənti .. yå .. saošyantąm ā° anyaēšąm fravašayō (sd.) .. Yt.13.17; N.102; — nabānazdištō ā° havatąm nana (sd.) N.13; 9, 67; — čiš zaotarš (sd.) kairim aŋhat?..ā° hāvanānō (näml. kairim aŋhat) yat.. N.72; 73–76, 66[2]; — apąm .. yå para ahmāt hištənta .. ā° tå nūrąm fratačinti Yt.13.53f.; 56, 58; — āat (s. 8) yahmāi xšnūtō bavaiti miϑrō ahmāi jasaiti avaiŋhe ā° yahmāi tbištō bavaiti .. ahmāi frasčindayeiti nmānəmča .. Yt.10.87; — yeŋhe xšaϑrāδa nōit aotəm åŋha .. para ahmāt yat .. ā° yat .. ".. bevor ..; aber als .." Yt.19.33f.; — yat hē puϑra uszayōiϑe .. tkaēšō anyō .. ā° anyō .. Y.9.10; — tarō.dənānō (sd., näml. urvarayå aŋhən) .. ā° upəma aēšō.drājaŋha N.90; — nava.xšaparəm .. aiwi.gāme ā° hama māzdrājahīm V.5.42; N.46, 47, 50; — nōit ahmi nmāne ⁺zānaite āϑrava .. ā° .. zayåṇte dahakāča "nicht werden .. geboren .., sondern es sollen geboren werden .." Y.11.6; — hāu .. yō .. varəsåsča ham.rāzayeiti .. aϑa dim upa.taošayeiti .. raēšayača (sd.) .. ā° yat .. varəsåsča ⁺ham.rāzayaŋha .. āat (s. 7) .. pasčaēta apa.barōiš ".. vielmehr wenn du dir die Haare ordnest .., so sollst du dann .." V.17.2–4; — azəm vīspanąm dāmanąm nipāta ahmi .. ā° ('gleichwohl') mā nōit mašyāka .. yazənte Yt.10.54. a) bes. mit α) folgendem yat oder yezi, β) vorausgehendem yezi "wenn aber, wenn jedoch", kondiz.: α) ⁺yujyastiš hača ⁺nmānāt .. ā° yat hē aoxte .. aϑa ⁺hā ⁺xšayete .. haxtōit (sd.) N.8f.; V.7.3; — āat (s. 8) yō .. upairi hunarəm (sd.) manō barāt .. ā° yat .. paiti barāt āat (s. 2) yat .. ava baraite "wer .. aber wenn er .. und wenn er .." P.37f.; — yezi aŋhat āstūtō .. ā° yezi aŋhat anāstūtō .. V.3.40; 5.28–35[12], 7.13, 15, 75[2], 8.37, 99, 106; — yezića hē anya aya šyaoϑna fravaršta .. ā° yezi šē .. nōit fravaršta V.3.21; Vd.2 2St. β) yezi .. aiwi.srunvaiti .. yezi ā° nōit aiwi.surunvaiti N.26; 60, 38, 39, 88, 96, 100, 101, 104, 105, 94[4)], 26 2St.[5)], 95[5)], 97[5)]; — yō nōit ōim .. vāčim ⁺aiwyās .. yezi ā° ōyum.pe vāčim ⁺aiwyās anaiwišti (sd.) .. N.14; 10. 4) zur Anknüpfung eines begründenden oder erläuternden Satzes 'denn; nämlich': mərəyō yō parō.darš .. ā° hō mərəyō vāčim baraiti V.18.15; — zasta hē .. frasnāδayən ā° yat hē zasta nōit frasnāta āat (s. 7) .. V.8.40; — mā čiš barō (sd.) aēvō yat iristəm ā° yezi šē barāt aēvō .. V.3.14. 5) in Sätzen, die eine Aufforderung oder Willensäusserung enthalten, 'so .. denn', oder unübersetzbar: ā° mē ahe .. parāča vaēpaya Y.10.12; 12, Yt.5.77; — ā° tūm .. nava maya niϑwərəsōiš V.10.18; 22.2, 9; — ā° vō kasčit .. isaēta Yt.19.53; — ā° tbaēšå taurvayeni Yt.14.4; — ā° .. yāsāmi Yt.5.130, 131; — ā° dīš āvaēδayamahi Y.4.2ff., 24.3, 5, 55.1, Vr.11.16, 21; 3.5, 11.21. a) hinter dem ersten Wort des Satzes: imąm ā° ząm .. yazamaidē Y.38.1; 39.1, 2; — ašahyā ā° sairī .. ādā (sd.) Y.35.8; — aēsmanąmčit ā° .. frānāšayata A.3.5[2]. b) in anderer Stellung: paoirīm upa mayəm hakərət āpō ā° hvąm tanūm pairi.yaoždaiϑīta V.9.31; 31. 6) hinter dem Pron. interrog. wie unser enkl. '(dann,) denn': čayō ā° aēte raočå (sd.) aŋhən .. yō .. V.2.39; — hąm aēte maēsma barayən yaēibyō .. čayō ā° aēte maēsma aŋhən .. V.8.11f. 7) im Nachsatz 'so, dann; da': yezi ('wenn') ahi paurva.naēmāt ā° mąm avi.nmānaya (sd.) Yt.16.2; 2, 3.3, V.2.4[3], 8.36, 103, 16.11, Nik.3, Vd.13[2]; — yat ('wenn') yavō dayāt ā° daēva x^vīsən (sd.) V.3.32; 32[3], H.2.13, N.62; — āat (s. 8) yat āpō uzbarənte .. ā° frašūsənti .. fravašayō Yt.13.65; V.8.40, 17.4; — yat ('als') mąm tura pazdayanta .. ā° azəm tanūm aguze .. āat (s. 3) mąm fraguzayanta .. Yt.17.55[3)]; — yasə tat nmānəm ākərənəm .. ā° mąm mairyō ākasat āat (s. 2) .. frākərəmaot V.22.1f.; — āat (s. 8) yat miϑrəm .. fradaδąm .. ā° dim daδąm .. Yt.10.1;

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Schritt entfernt ist, auch dem Wasser opfern" N. 69. A) oft neben Feuer, Himmel, Erde, Rind, Pflanzen (usw.): *mā xšayamna jasōiṯ ātrəm .. āpəm .. ząm .. gąm .. urvarąm* V. 9.33; 42, 11.1, 2, 5, 9, 10; — *yaṯ .. vīδārayaṯ asmanəm .. āpəm .. ząm .. gąm .. urvarąm* Yt. 13.28; 86, Y. 19.8; — *asnāaṯča apāaṯča*[4] *zəmāaṯča urvarayāaṯča gaoṯča* Vr. 7.4; — *para asməm .. āpəm .. ząm .. gąm .. urvarąm .. ātrəm* Y. 19.2; — *fravašayō yå asmanəm vīδārayən .. āpəm .. ząm .. gąm* Y. 23.1; — *hō āpəm staoiti .. ząm .. gąm .. urvarå .. vīspa vohū* H. 1.3; — *yō gąm tašō* (sd.) *apasča urvaråsča* Y. 51.7; 12.7, 37.1, 52.2; — *imaṯ vō āpō jaiδyemi .. zəmō .. urvarå* Y. 65.12; 1.16, 2.16, 71.9, Vr. 16.3, Yt. 13.28, G. 2.6, V. 1.3, 6.3, 21.3; — *ǰvō āpəm jainti .. ātrəm frāvayeiti .. gąm ..* V. 5.37; — *ząm ahuraδātąm āpəm mazdaδātąm urvarąm ašaonīm* V. 19.35; — *apasča vaŋuhīš yazəmnō ātarəmča ahurahe mazdå* H. 2.13; — *nara .. yā nasāum .. āpəm ā vā ātrəm ā vā .. frabarənti* V. 7.25; — *yaṯ nōiṯ āpō takāiš stayaṯ* (sd.) *nōiṯ urvarå uruϑmabyō .. fratačin āpō səvištå uzuxšyąnča urvarå* Yt. 13.78; 10, 14, 93²; — *āpō yaštā urvarå yaštā* FrW. 1.2; Y. 16.9; — *apąmča vaŋuhīnąm urvaranąmča* Vr. 21.1; Ny. 4.0, Yt. 13.53–55; — *yå vaŋuhīš yå āpō yåsčā urvarå* Vr. 21.1; — *kasnā dərətā .. apō urvaråsčā* Y. 44.4; 1.12, 2.12, 8.5, Yt. 8.7, 23, 29, 13.79², V. 6.46, 12.2, 18.63; — *mā .. aēša yā kaine .. tarō daxštəm pārayāṯ* (sd.) *tarō apəmča urvarąmča* "nicht soll .. heimlich (sich verschaffen) Wasser und Kraut"[5] V. 15.9; 10; — *yezi aŋhaṯ āfš antarāṯ naēmāṯ aēte paϑa āfš čiϑąm +fraoirisyeiti .. yezi aŋhaṯ urvara .. ātarš čiϑąm +fraoirisyeiti* V. 8.104–106; — *avi tū dim disyata* (sd.) *yå apasča urvaråsča zaoϑråsča* Y. 8.3; — *aora vaŋuhīš upa.saēta* (sd.) *yå āpō yåsča urvarå yåsča .. fravašayō* Yt. 13.147; 1.9, 10.100; — *hača āϑraṯ .. apaṯ .. barəsmən* V. 3.17; 16, 16.4, 17.4; — *ząm ahuraδātąm .. āpəm tačintąm .. yavanąm uruϑmąm* V. 19.26; — *aϑa haomya aϑa apa* (IS.)[6] *aϑa aiwyåŋhana* (näml. *ratufriš*) N. 108. a) Du. in Verbindung mit *urvarā-* Du.: *yaṯ kərənaoṯ .. aŋhaošəmne āpa urvaire* Y. 9.4; Yt. 19.32; — *āpe*[2] *urvaire yazamaide* G. 4.5; vgl. N. 28. B) mit besonders charakterisirenden Adj. (sd., auch fdSt.): *vīspåsča āpō yazamaide yå zəmā armaēštå* (sd.) *+frātaṯ.čarətasča* (sd.) *+xąnyå ϑraotō.stātasča paršuyå +vāiryåsča* (sd.) "alle Wasser auf der Erde ..: die stehenden und fliessenden, die in Quellen und in Flussläufen, die Schnee- und Regenwasser" Y. 68.6; usw.; — *vīspå āpō xå paiti ϑraotō.stātasča* Y. 71.9; — *āpō yaṯ armaēštayå .. yaṯ čātayå uzuityåsča .. yaṯ snaēžintyāiča srasčintyāiča .. yaṯ frātaṯ.čarətayå* V. 6.30, 33, 36, 39; — *āpəm*[4] *tačintąm .. xayanąm .. zrayanąm .. arəmaēštąm* Yt. 6.2; V. 19.26, Vd. 4; — *čavaṯ nā apa* (statt DS.) *+frātaṯ.čarəte .. paiti.baraṯ .. čvaṯ .. ape armaēštaya* (statt DSf.) .. *nāvayayāi iϑa ape ..* N. 66f.; — *apąm .. nāvayanąm* (sd.) *paiti pərətūš* Yt. 11.4; usw.; — *arədvīm .. yeŋhe avavaṯ .. āpō tātå* (sd.) *ava.barənte yaϑa ..* Yt. 5.15; 8.47; — *gairiš yō usiδå yim aiwitō paoiriš āpō hąm gairišāčō* (sd.) *jasəntō* Yt. 19.66; — *āpəm saokəntavaitīm zaranyāvaitīm vīϑušavaitīm* (sd.) V. 4.54; — *apəmča haomyąm* (sd.) Y. 22.2; usw.; — *yaēšyantīm āpəm +parāiŋhāṯ* Y. 9.11; F. 4f., P. 21; — *hąm.taptibyō aiwyō čaxrare* (sd.) *nərəbyō* V. 4.46; — *apō aṯ yazamaidē maēkaintīščā* (sd.) *+hə̄bavaintīščā ..* Y. 38.3[7]. C) GP. *apąm* mit *napāt-* m. (sd., auch fdSt.) Name einer Gottheit: *apąm napåsə tå āpō .. vī.baxšaiti* Yt. 8.34; usw. 2) von bestimmten Flüssen oder Seen, 'Gewässer': *arədvī* (sd.) *nąma āpa* (NS.)[2] V. 7.16; — *nəmō arəduyå āpō anāhitayå* Yt. 1.21; Y. 65.1, Ny. 4.0. Vr. 1.5; — *+aŋhåsča* (näml. *arəduyå*) *mē +aēvaŋhå āpō apayžārō* Y. 65.5; 5; — *upa āpəm yąm vītaŋuhaitīm* Yt. 5.76; — *nəmō ape dāityayå* (sd.) Yt. 1.21; 5.112, 9.29, 17.61, V. 19.2; — *aoi āpəm yąm raŋhąm* (sd.) Yt. 5.63; — *hača apaṯ kąsaoyāṯ* (sd.) Yt. 19.92, V. 19.5; — *āfš yā awždānva nąma* Yt. 19.62; — *yazāi āpəm frazdānaom* F. 4g. **1, 2** Anhang: *apąm* (näml. *ayarə*) heisst der 10. Monatstag: *apąm vaŋuhīnąm mazdaδātanąm* S. 1.10; vgl. 2.10, Y. 16.4. [Yt. 15.1: lies *apąmča*, s. *apā-*.]

*) Als *Yazata*. Vgl. bes. Y. 65 (*āpān yašt*), Ny. 4 (*āpān nyāyišn*), ferner Y. 38 (s. zu *maēkant-*), 68; oben **1** c. Eine glatte Scheidung ist untunlich. S. noch **1** C. — Über die 17 Arten von Wasser, die von der Theologie

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geschieden werden, s. unter *maēkant-**) und [1]*ātar-* I d.

KompE.; Ableit. S. auch *āpī-*, sowie *paitipa-*, *dvaēpa-* und *āfant-*, *ābərət-*. — ai. *apá*, *ápah*, *apám*; np. *āb*. — Pü.: *āp*; s. noch No. 6. — [1]) zFlex. s. § *387*. — [2]) Nach der (fem.) *ā*-Dekl. — [3]) Hds. *āfaš*. — [4]) Them. — [5]) Zur Herbeiführung der Frühgeburt. Es handelt sich also um bestimmte Wasser und Pflanzen. — [6]) Pü.: *pātyāp*. — [7]) Vgl. zu *maēkant-* und zu *agənyā-*.

• g. **āpana-** n. 'Erreichen, Erlangen' (des Erstrebten): *aēibyō pərənā* °*nāiš kāməm* "denen erfüllle durch Erreichen (des Erstrebten) ihr Verlangen"[1]) Y. *28*. 10.

Zum V. *ap-*. — ai. °*āpana-* n. — Pü.: *am pa ōšān purr hambārēt kāmak* "damit füllt meinen Wunsch voll". — [1]) D. i. dadurch, dass ihr sie es erreichen lasst.

• j. *hakat̰ daēva* ****āparō** *sente***[1]) FrG.

[1]) Die beiden Wörter haben zusammen eine 3. Plur. verdrängt; etwa **uparaosənte*, zu [1]*raod-*.

• j. **ā-pərətay-** f. 'Ausgleich, Sühne' einer Übelthat, usw. durch Leibesstrafe[1]): *kā hē asti čiϑa* (sd.) *kā hē asti* °*tiš kat̰ hē asti yaoždāϑrəm* V. *3*. 38; 39, *8*. 107, *18*. 68.

Zum V. [1]*par-*. — Vgl. *pərəϑa-*. — Pü.: *puhr*, erl.: *pa aštr u srōšcaranām*. — [1]) Im Gegens. zu *čiϑā-*, sd.

• p. (, j.) **āpi-** f. 'Wasser': *aniyaʰ* °*piyā* (LS.) ⁺*āhyatā* (sd.) °*pišim*[1]) *parābaraʰ* "..ins Wasser .., das Wasser riss ihn fort" Bh. *1*. 19.

KompE. — Vgl. *āp-* (und das Verhältnis von ai. *spigī-* zu *sphig-*). — [1]) D. i. *āpiš*+*šim*; falsch BB. *14*. 244.

• j. **ābərət-** m. Bezeichnung des vierten Unterpriesters (*ratav-*), der das beim Gottesdienst nötige Wasser zu bringen hat: *āpəm* °*bərəs* (NS.) *ābarāt̰* "der *Āb.* soll das Wasser herzutragen" N. *77*; — °*təm āstāya* Vr. *3*. 1; G. *3*. 5, F. *7*; — *frabərəϑre vā* °*te vā* V. *5*. 57; 58; — °*tō* (GS.) Vyt. *15*; — Du. mit *sraošāvarəz-* Du.: ⁺*anaiwiərətvōgātu* (sd.) *aēta* °*ta* (ND.) ⁺*sraošāvarəza vīčarayatəm* N. *79*.

Komp.: *āp-*+**bərət-*, also für **āb-b*°, eig. 'Wasserträger'; s. N. *77* und Pü. — Pü.: *ābart* (Transskr.), (zu F.): *āp burtār*. — [1]) N. *82* erscheint eine andre Bezeichnung dafür: *dānazvāza-* (sd.).

• j. **ā-bərətar-** m. 'Zuträger' sva. 'Diener, Schaffner': *aēšąm ərəzatəm zaranim* ⁺*nibərəϑa* °*ta baraiti* "ihnen bringt Silber und Gold der Schaffner in die Kammer" Yt. *17*. 14.

p. *ābištām* Bh. *4*. 13: lies *abištām* nach IF. *8*. 292.

j. *ābūštiš* Y. *43*. 8: lies *ā b*°; s. *ā* No. 18.

• j. **āfant-** Adj. 'wasserreich': *garayō* .. *pouru.vāstrå̊nhō* °*fəntō* Yt. *10*. 14; *13*. 9; — *bayō.baxtəm paiti yaonəm fraϑwarštəm paiti* °*fəntəm* Yt. *8*. 35.

Aus ar. **āpi̯ant-*[1]), § *76*. — Vgl. ai. *ápavant-* Adj. 'wässerig', np. *āvand*[2]) 'Wassergefäss'. — Pü.: *āpōmand*, erl.: *ku āp i vēh hačašar*. — [1]) Mit dem *ā* von *āfš*, *āpəm* usw.; anders Cld. GGA. *1893*. 398. — [2]) Durch Haplol. aus **āwavand*, ir. **āpa̯ant*°.

j. *āfənte*: s. *ap-*.

j. *āfeš* N. *69*: lies *āfš*; s. *āp-*.

• j. **ā-fyeiδyāi** Inf. 'Sorge zu tragen für —, zu helfen, zu unterstützen': *ašavanəm tē ašaonat̰ āfy*° *mraomi urvaϑəm urvaϑāt̰* "justum tibi a justo curandum declaro amicum ab amico" Y. *71*. 13[1]).

Zum Praes. 27 des V. *pā(y)-*. — Pü.: undeutlich; s. Sp. Komm. *2*. 464, Dst. ZA. *1*. 433. — [1]) Der Inf. ist praedik. gebraucht; s. *mrav-* I 4 a α.

j. *āfravaši* Y. *23*. 2[2]: lies *ā fravaše*.

• j. **āfrasāhⁱvant-** Adj. (fem. °*vaitī-*): s. unter *afras*°.

• j. *ā-frī-* f. 'Anwünschen', von Gutem und Bösem, daher: 1) 'Segen'; — 2) 'Verwünschung, Fluch'[1]).

KompA. — Vgl. *āfrītay-*. — ai. *āprī-* f. Bezeichnung bestimmter Sprüche. — Pü.: *āfrīn*. — [1]) Vgl. Haug SBayrAW. *1868* 2. 27.

• j. **ā-frītay-**[1]) f. 'Anwünschen' von Gutem und Bösem, daher: 1) 'Segnung, Segensspruch', stets mit *dahma-*: *uta tē āfrīnāni srīra dahma* °*ti friϑa dahma* °*ti* V. 22. 5; — *āϑravanəm bišazyāt̰* (sd.) *dahmayāt̰ parō āfritōit̰* V. 7. 41; *9*. 37, Sl. *13*. 43 Z. a) mit *dahma-* oder mit *d*° und *vanhav-* Bezeichnung des 60. Kap. des *Yasna*: *dahma* °*tiš* Y. *60*. Überschr.; — *dahmaheča narš ašaonō dahmąm*[*ča*] *vanuhīm* °*tīm* Y. *61*. 1. A) mit *dahma-* und *vanhav-* als Gottheit*): *atčit̰ dim aiwyāiti yā dahma vanhi* °*tiš uštrahe kəhrpa* P. *32*; — *dahmąm vanuhīm* °*tīm* Y. 2. 15, 7. 26, P. *33*[1]); — *dahmayå̊ vanhuyå̊* °*tōiš* Y. *1*. 15, 7. 26, *8*. 1, 70. 3. 2) 'Verwünschung': *aēvahe* .. *anašaonō zānu.drājå̊ asti* °*tiš* "die Verwünschung eines .. Ungläubigen geschieht durch Vorstrecken des Kinns" V. *18*. 11.

*) Des Segenspruches. Vgl. die GrBd.-Stelle bei Dst. ZA. *2*. 317. S. noch Jn. GIrPh. *2*. 645.

np. *bih āfrīd* EN. — Pü.: *āfrīn*, zu V. *18* mit

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nafrīn 'Fluch' erl.; Sü.: *āśīrvādā*. — [1] Mit *ī* nur P. *33*.

• j. **ā-frītar-** m. 'der Segenssprüche spricht, Segner': *yaštarəča °tarəča aibijarətarəča* Yt. *3*. 1.
Vgl. ai. *pretár-* m. (aus urar. **pra̯itar-*; § *81*).

• j. **ā-frīna-**[1] n. 'Segenswunsch', -spruch': *°nəm kərənavāṯ* Az. 2; — xx*°frin kərənavāhi* Vyt. *3*; — *pasča °nəm* Az. *8*.
[1] Das Wort scheint mir sehr fragwürdig. Das np. *āfrīn* setze ich gleich j. *āfrivana-* (sd.).

• j. *yaϑa taṯ* xx**āfrimari** *nəmō hyāṯ aϑa taṯ* xx*āfrimnō āstārayeiti* N. *12*.
Pü.: *čigōn frāč ōšmurtār būt ē ētōn āstārēt*. Danach wäre (für *āfr°+n°*) *ā-fra-marəmnō*, zum V. [2]*mar-* zu vermuten.

• j. *yaϑa taṯ* xx*āfrimari* (sd.) *nəmō hyāṯ aϑa taṯ* xx**āfrimnō**[1] *āstārayeiti* N. *12*.
Pü. (s. unter xx*āfrimari*): lässt das Wort aus. — [1] T *āfrimō*.

• j. **āfri.vačas'təma-** Adj. 'der am meisten Segensworte spricht': *nā ašava °mō hō vərəϑra vərəϑravastəmō* Yt. *11*. 3.
Pü.: *āfrīn gōwišntum*.

• j. **āfrī.vačah-**[1] Adj. 1) 'Segen sprechend': *dahmō ahmi °čå* AZ. *1*, Vyt. *1*. 2) 'Verwünschung, Fluch sprechend': *ϑrāyō* .. +*°čanhō*[2] *zavainti* Y. *11*. 1.
Ableit. — Pü. (zu Y.): *pa āfrīn gōwišn*, erl.: *ast rōšnak ku nafrīn* ('Fluch') *kunēnd*. — [1] Mit *i* zu Vyt. — [2] So Pt 4; NA. ohne Trennung.

• j. **āfri-vana-** n. 1) 'Segenswunsch': *imaṯ āϑrō °nəm yō* .. "das ist des Feuers Segenswunsch (für den), der .." Y. *62*. 10. 1) 'Verwünschung': *mazdayasnō dim °naēibiš*[1] *ava.janəm* "ein *M.* will ich ihn mit meinen Verwünschungen töten" FrW. *8*. 1.
**vana-* n. 'Wunsch', zum V. [1]*van-*; ai. *vana-* n. — mp., np. *āfrīn* (aus **āfrīuan°*). — Pü. (zu Y.): *āfrīn i bālist*. — [1] Der selbe Ausgang noch in +*haϑrākaēibiš*.
g. *āfsəratuš* Y. *51*. 4: lies *ā fs°*; s. *ā* No. 6.

• g. **ā nāše** Inf. 'herzutragen, bringen zu —, zu bringen über —' (Akk.): *ā īš dvafšəng* (sd.) *mazdā anāšē*[1] *ąstąsčā* Y. *44*. 14.
Zum V. *nāš-*. — Pü.: *anāyišnīh*[2], Sü.: *anāgantārah*. — [1] *a* nach dem Metrum zu streichen — [2] Verwechslung mit *anāiš*; s. *ana-* mit No. 6.

• j. xx*ātče yaza ajiϑō* **ānəm** ..xx FrD. *7*.
Ob zum V. *an-*? Vgl. *ātče*.

• j. **āini'van-** Adj. – ? –: *°va nąma ahmi* (näml. *Vayav*) Yt. *15*. 46.
Ob **ānay-* f. zum V. *an-*?

j. *ānusaiti* N. *6*: lies *anus°*.

• g. **ānuš.hak-** Adj. (auch fem.) 'der Reihe nach sich anschliessend, von einem zum andern hingehend'[1]: *°haxš* (NSf.) +*ārmaitiš mainyū* +*pərəsaitē yaϑrā maēϑā* (sd.) Y. *31*. 12.
Komp.: **ānu* (sva. *anu*)[2]+**hak-*. — ai. vgl. *ānuṣák* Adv. 'der Reihe, Ordnung nach', aus **°šakt*, ASn. — Pü.: *pa hāčišn*, erl.: *tāk aš apē hāčēm*. — [1] Falsch Pischel VSt. *2*. 129. — [2] Erklärung mit *Vr̥ddhiḥ* ist nur für einen Teil der *ānu*-Komp. zulässig.

j. *āmaēϑyāṯ* N. *46*: lies *ā maiϑyāṯ*.

• j., g. **ā.manaŋha-**[1] n. 1) 'Plan, Absicht': *mrūitē* (sd.) *yā və̄ xratə̄uš xšmākahyā °naŋhā* (NP.) "was die Pläne eures Willens sind" Y. *49*. 6. 2) 'Energie, Ungestüm': *vərəϑraγnō* .. *upa.haxtō °naŋha* (IS.) Yt. *10*. 71; — *uštrahe yō aršnąm* +*fraŋhərəzantąm mazištəm aojō ā.baraiti mazištəmča °naŋhəm* Yt. *14*. 12[1].
Ableit. aus **ā-manah-* Adj.; ai. *āmanas-* Adj. 'freundlich gesinnt'. — Pü.: *mēnišn*, Npü. (zu Yt. *14*): *manišī*. — [1] Zu Yt. *14*. 12 in der NA. ohne Trennung.

• j., p. **ā-māta-** Adj., PPfP.: s. [1]*mā(y)-*. KompE.

• j. *ā-mrūta-* Adj., PPfP.: s. *mrav-*. KompE.

j. *āya*: s. [1]*a-*.

• j. **ā-yaoza-** Adj. 'der (das Wasser) heranwogen lässt': *°zō nąma ahmi pāyaozō* (sd.) .. *vivaozō* Yt. *15*. 47.

• p. **ā-yadana-** n. 'Stätte der Götterverehrung, Kultusstätte': *°nā* (AP.) *tyā gaumāta*ʰ .. *viyaka*ⁿ *adam niyaϑᵣārayam* (sd.) Bh. *1*. 14.
Zum V. *yad-*. — ai. vgl. *yājana-* n.

• j., g. **āyapta-**, j. **ayapta-**[1] n. 1) 'günstiger Erfolg, Glück': *avaṯ °təm yāsāmi yaϑa* .. Yt. *5*. 130; *9*. 17; — *dazdi ahmākəm taṯ °təm yasə ϑwā yāsāmahi* Yt. *10*. 33; *5*. 18, 19², *9*. 4, 5, *15*. 3, 4, 21, *17*. 25; — *arədvī* .. *jaiδyantāi dāϑriš °təm* Yt. *5*. 132; *13*. 24; — *kā ahmāi asiš ərənāvi čiṯ ahmāi jasaṯ °təm* Y. *9*. 3; 4, Vyt. *46*; — *upa.baraṯ °təm* Vyt. *38*; — *xᵛahmi dąm* .. *āϑre* .. *xᵛahmi °təm yaṯ ahurahe mazdå* Vr. *14*. 2 (?). 2) Plur. 'Glücksgüter, Herrlichkeiten, Wonnen, felicitates': *tištrīm* .. *isānəm hazaŋrāi °tanąm yō dadāiti* .. *°tå jaiδyantāi* Yt. *8*. 49; — *vīspanąmča paiti °tanąm* Yt. *13*. 135; — *yaṯ daϑaṯ °ta* Vyt. 25; — *viš.āϑrəm dim*

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ayasata °ta xšaϑra vairya V. *20*. 3 (?)[2]; — *maibyō dāvōi ahvå astvatasčā hyatčā manaŋhō °tā ašāt hačā* "verleihet mir durch *Aša* die Herrlichkeiten beider Welten, der leiblichen und der des Geistes" Y. *28*. 2; — *yezī hōi dāt °tā ašāt hačā ahurō* .. *hvaŋhəvīm* (sd.) Y. *53*. 1; — *dāidī aša tąm ašīm vaŋhə̄uš °tā manaŋhō* "verleih, o *Aša*, den Lohn, die Herrlichkeiten des guten Sinns" Y. *28*. 7[3]. 3) 'Almosen' (nur Komp.).

KompA. — Et.? Anscheinend *ā-yap-ta-*, ZDMG. *48*. 501. — np. *āyift*(?, Horn GIrPh. *1* b. 44)[4]. — Pü.: *āpātīh*, zu Y. *28*. 2 erl.: p t dan *īh* (s. zu *ϑraf̌əδa-* No. 2); Sü. (zu Y. *9*): *samṛddhatvam*, (zu Y. *28*. 2): *aiśvaryam*, (zu *28*. 7): *āḍhyatā*, (zu Y. *53*): *sampattiḥ*; s. noch No. 2. — 1) So Yt. *8*. 49[2], *13*. 135 und KompA. — 2) Pü.: *vēšāhr ōi xᵛāst apē ayāft hač šahrvēr* "Gift ward von ihm gewünscht, erlangt von Seiten des *Š.*". — 3) Vgl. [1]*gaya-* No. 1. — 4) Zum np. *yāftan* s. *ap-* mit No. 9.

• j., g. **āyav-** n. 1) 'Dauer': *xšyō darəgəm °yū təmaŋhō* "des Elends lange Dauer (und) der Finsterniss" Y. *31*. 20. 2) 'Alter, Lebensalter': *ϑwarštahe zrū °yu* "mit dem Alter des bestimmten Termins"[1] Yt. *8*. 11, *10*. 74 (, wo *°yū*).

KompE. — ai. *āyav-* n. — Vgl. *ayav-* Adj. — Pü.: *dēr āyišn*, erl.: *dēr žamān*. — 1) D. i. wenn das Alter bis zu dem festgesetzten Punkt vorgerückt ist.

p. *āyastā*: lies *āyasatā*, s. *yam-*.

g. *āyōi* Y. *31*. 2: s. [1]*ay-*.

• j. **āyūta-** m. EN. eines Gläubigen: *°tahe ašaonō* Yt. *13*. 118.

Wohl *ā-yūta-*; Bed.?

j. *āva* N. *16*: lies *ava* (s. [2]*ava-*).

• j. **ā-vayant-** Adj., PPA.: s. [1]*vay-*.

j. *āvayō* N. *84*: lies *āvōya*.

• g. **ā-varəna-** m. 'Glaubensbekenntnis': *sraotā* +*gə̄uš.āiš vahištā* (sd.) .. *°nå* (GD.) *vīčiϑahyā* (sd.) Y. *30*. 2.

Pü.: *kāmak i amāk*[1]). — 1) Man las *āvarə nå* mit K 5, J 3.

• p. **ā-vahana-** n. 'Wohnplatz, Flecken': ** *nāma*ᵛ *°nam armaniyaiy* Bh. 2. 7.

Zum V. [2]*vah-*. — ai. *°vasana-* n. 'Wohnen' (vgl. *āvasathá-* n. 'Wohnplatz'); vgl. arm. LW. *avan* 'Flecken' (aus mp. **āvān* aus ap. **āvā-hana-*; GIrPh. *1* b. 96).

• p. **+āvā**[1] Adv. 'so lang', mit dem Korrelat *yāvā*: *yāvā taumā* (sd.) *ahatiy ā° avaiy parikarā* "quamdiu potestas erit, tamdiu .." Bh. *4*. 15.

Vgl. zu [2]*ava-* und *yāvā*. — 1) NA. *avā*. Ich nehme an, dass das Dem. auf das Rel. reimte.

• g. **ā-vərətay-** f. 'Überzeugen' auf religiösem Gebiet, 'Bekehren, Verleiten zu –' (Instr.): *dušsastiš* (sd.) .. *akā varanā drəgvå* +*hizvā °tō* (LS.)[1] ".. der *Drug*-genosse, indem er mit seinem Reden zum schlechten Glauben verleitet" Y. *45*. 1.

Zum V. [2]*var-*. — Pü.: *ān aš vattar kāmak u ān aš drvandīh pa huzvān varravēnēt*. — 1) Im Sinn des Instr.

• j. **āvōya** Interj. 'wehe!': *āv° aϑra ava diδaēm* "wehe! da sah ich .." Vyt. *43*; — *iϑe* (sd.) .. *āv° iϑa yaϑna ahmāi* Yt. *19*. 63 (sinnlose Fluchworte); — *āv° mē bāvōya* "weh mir, wehe!" Yt. *3*. 14; — *āv°* +*družanti* .. *yō* .. "weh dem der lügt, .. der .." N. *84*; *84*[1]. a) als ntr. Subst.: *kaϑa tē darəyəm āv° aŋhat*[2] "wie kams, dass dir das lange Weh zu teil geworden ist?" H. 2. 34.

np. vgl. *āvah* 'wehe!' — Vgl. *avōi* und *bāvōya*. — Pü.: *anāk*, (zu a): *anākīh* 3). — 1) Das erste Mal haben die Hds. *āvayō*. — 2) Im Gegensatz zu *kaϑa tē darəyəm ušta abavat* H. *2*. 16. — 3) Vgl. Pü. zu *avōi*, *vayōi*.

• j. **ā-vistay-** f. 'Zuweisung (eines Opfers, Gebets), Widmung, Weihe': *yaϑa dīš azəm yō zaota āvaēδayemi vīδvå aēšąm* .. *dāityąm °tīm vīδvå raϑwyąm °tīm* Vr. *11*. 19. DS. *°tayaēča* als Inf. sbes.

Zum V. [1]*vaēd-* mit *ā* in der Bed. des Kaus. — Pü.: *nivēδēnišn*.

• j. **āvistayaē-ča** Inf.: s. unter *vistayaē-ča*.

• g., j. **āviš** Adv. 'offenbar, vor Augen': *āv° nå antarə hə̄ntū* .. *rātayō* (sd.) Y. *33*. 7; zit. P. *36*, wo *āvišča*; — *tå āv° yå rātayō* .. P. *36*.

Ableit. — ai. *āvíḥ* Adv., np. *āš*[*kār*. — Pü.: *āškārak*.

• g. **āviš'ya-** Adj. 'offenkundig': *aibī.dərəštā °yā avaŋhā* "sammt sichtbarer offenkundiger Hilfe" Y. *50*. 5; — *yā frasā* (sd.) *°yā* (NPn.) *yā vā* .. +*pərəsaētē tayā* Y. *31*. 13.

ai. vgl. *āviṣya-* Adj. — Pü.: *āškārak*.

j. *āraēča*: s. [2]*ar-*.

• g. **āray-** m. 'Leid, Weh': *kuϑrā °rōiš* +*ā fsəratuš* (sd.) Y. *51*. 4. a) mit Dat.[1]: *gavōi °rōiš* +*ā sə̄ndā* (sd.) .. *yō īš sə̄nghō* .. "für das Weh, das sie dem Rind antun[1], .." Y. *51*. 14.

Vgl. ai. *ártay-* f. 'körperliches Weh'. — Pü. (zu 4): *bavandak*, (zu 14): *abavandakīh*, erl.:

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apatmān kušišnīh. — 1) S. dazu Dbr. VglS. *1.* 294.

• g. **ā-rādah-** Adj. 'der etwas bereit macht, zu Stande bringt', mit Akk.: *yā vō maϑrā sravīm °dā̊* (NS.) "dass euer Prophet (auditum perficiens sit sva.) sich Gehör verschaffe" Y. *28.* 7[1].

Pü.: *ka ē i šmāk mānsr srāyēnē — ku dēn i šmāk gōwēnē — ārāδišn dahēt — ku rawīk kunēt.* — 1) Vgl. zSt. Gdn. BB. *12.* 160. Gray JAOS. *21.* 121 verstehe ich nicht.

• j. **ārāstya-** m. EN. eines Gläubigen, des Vatersbruders *Zaraϑuštras*: *maiδyōi-måŋhahe* (sd.) *°yehe* Yt. *13.* 95.

Kurzname aus einem Komp. mit **ā-rāstay-* f., zum V. *rād-* (§ *53* II); ai. vgl. *rā́ddhay-* f. 'Gelingen'.

g. *ārəm*: s. 1*ar-*.

g. *ārōi*: s. 2*ar-*.

• j. **ārōima** *xᵛarənaŋhe aŋhe astvaiti* Vyt. *38*[1].

1) Der Verf. hat wohl eine der Stellen mit *ārōi* (s. 2*ar-*) im Kopf gehabt.

• j., g. **ārmatay-**: *°maiti-* f. 'Denken, wie es sich gehört, rechtes, dem göttlichen Gebot und Willen sich fügendes Denken, Frommergebenheit'; 1) im Gegensatz zu *tarō.matay-* (sd.): *vainīt ahmi nmāne °tiš tarō.maitīm* Y. *60.* 5. 2) sonst: *°tōiš kasčīt ašā huzəntuš* (sd.) Y. *49.* 5; — *kaϑā təng ā vījəmyāt* (sd.) *°tiš* Y. *44.* 11; — *manō vohū urunasčā ašāunąm nəmasčā yā °tiš īžāčā* "den guten Sinn und die Seelen der *Aša*gläubigen und deren Gebet, ihre Frommergebenheit und ihren Glaubenseifer" Y. *49.* 10; — *daēnąm .. °tōiš uxδāiš šyaoϑanā ərəš daidyat* (sd.) Y. *44.* 10; — *təm nə̄ yasnāiš °tōiš mimayžō* (sd.) Y. *45.* 10; — *ahyā +mainyə̄uš .. vahištəm .. zəānū .. °tōiš zastōibyā šyaoϑanā vərəzyat* Y. *47.* 2; *51.* 21, *53.* 3; — *°maite darəϑrəm* P. *26* (?)[1]; — *spəntąm vō °tīm vaŋuhīm varəmaidī* (sd.) Y. *32.* 2[2]; — *vaŋuhīmčā fsəratūm* (sd.) *vaŋuhīmčā °tīm* Y. *37.* 5; — *vaŋhuyå +fsəratvō vaŋhuyå °tōiš* Y. *39.* 5. a) Plur. in Verbindung mit *īžā-* usw., Plur.: *yåsčā tōi gənā̊ +ahura.mazdā .. īžå yaoštayō fərastayō °tayō* (als AP.) *.. yazamaidē* ".. den Glaubenseifer, die Rührigkeit, das Sichberatenlassen und die Frommergebenheit .." Y. *38.* 1 f. A) als Gottheit (*AməšaSpənta*)*); 1) im **gAw.**: *yə̄ səvištō* (sd.) *ahurō mazdåsčā °tiščā ašəmčā frādat.gaēϑəm* (sd.) *manasčā vohū xšaϑrəmčā* (sd.) Y. *33.* 11; *51.* 20; — *ϑwōi as +°tiš ϑwō ā gə̄uš tašā* (sd.) Y. *31.* 9; — *at kəhrpə̄m utayūitiš dadāt °tiš ąnmā* (sd.) Y. *30.* 7; *43.* 6; — *.. ahurəm yaēibyō xšaϑrəmčā +ayžō.nvamnəm* (sd.) *varədaitī °tiš* Y. *28.* 3; — *ānuš.haxš +°tiš mainyū +pərəsaitē yaϑrā maēϑā* (sd.) Y. *31.* 12; — *vaŋhə̄uš xšaϑrā manaŋhō ašā mat °tiš vaxšt* (sd.) Y. *34.* 11; — *hyat us ašā .. uzjə̄n* (sd.) *.. °tōiš gaēϑå frādō ϑwaxšaŋhā* (sd.) Y. *46.* 12; — *astvat ašəm hyāt .. +xᵛə̄ng.darəsōi* (sd.) *xšaϑrōi hyāt °tiš* Y. *43.* 16; — *ašəm šyaoϑanāiš dəbązaitī* (sd.) *°tiš* Y. *44.* 6; — *°tōiš dəbązaŋhā* (sd.) *ašahyāčā* Y. *47.* 6; — *yaϑrā ašā hačaitē* (sd.) *°tiš* Y. *46.* 16; *48.* 11; — *ašəm .. °tī* (IS.) *hačimnō īt ārəm* (sd.) Y. *43.* 10; — *ašəm +dərəidyāi* (sd.) *tat mōi dā̊ °maitē* (VS.) Y. *43.* 1; *28.* 7, *51.* 2; — *ahurā °tī* (IS.) *təvīšīm dasvā* "o *Ah.*, durch *Ārm.* schenk Kraft" Y. *33.* 12; *47.* 1; — *°maitē* (VS.) *yaoždå* (sd.) *mašyāi +aipī.ząϑəm vahištā gavōi vərəzyātąm* Y. *48.* 5; — *kə̄ bərəxδąm tāšt* (sd.) *xšaϑrā mat °tīm* Y. *44.* 7; — *at hōi dugədā hušyaoϑanā* (sd.) *°tiš* Y. *45.* 4. α) Du. in Verbindung mit *ašay-* Du. '*A.* und *Ārm.*': *yadā ašəm zəvīm* (sd.) *.. mazdåsčā ahuråŋhō ašīčā °maitī* Y. *31.* 4. a) sonst mit *spənta-* Adj.: *yōi spəntąm °tīm ϑwahyā mazdā vīdušō bərəxδąm* (sd.) *duš.šyaoϑanā avazazat* Y. *34.* 9; 10; — *kuϑrā .. ašəm kū spəntā °tiš* Y. *51.* 4; — *kə̄ vā ašā āfraštā* (sd.) *kā spəntā °tiš* ".. mit wem ist die heilige *Ārm.*" Y. *51.* 11; — *nōit spəntąm dōrəšt* (sd.) *ahmāi stōi °tīm naēdā vohū .. fraštā* (sd.) *manaŋhā* Y. *49.* 2; — *frō spəntā °maitē* (VS.) *ašā daēnå fradaxšayā* (sd.) Y. *33.* 13. 2) im **jAw.**, stets mit *spənta-* Adj.[3]: *ahurahe .. vaŋhə̄uš manaŋhō .. ašahe .. xšaϑrahe .. spəntayå °tōiš .. haurvatå amərətātå* Y. *70.* 2; *1.* 2, *57.* 24, Yt. *1.* 28, S. 2. 2–7, G. 5. 5; — *ahurāi .. ašāi .. xšaϑrāi .. spəntayāi °tōe* V. *19.* 11; — *mazdå .. hačimnō +miϑra rašnuča .. °tiča* (IS.) *spəntaya* Yt. *13.* 3; *1.* 27; — *pita tē* (näml. *ašōiš*) *ahurō mazdå .. māta °tiš spənta* Yt. *17.* 16; +SrB. *3*; — *dāmīm .. yąm °tīm spəntąm yehe dāϑre ašaheča ..* Vr. *19.* 2 (?); 2. 5, Y. *16.* 3, S. 2. 5, Vyt. 50; — *°tīm spəntąm yåsča tē zənå ahura* Vr. *3.* 4; *19.* 1, Yt. 4. 1; — *āat aošete spəntayāi °tōe: spənta °maite iməm tē ..* V. *18.* 51; — *spəntayå*

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°*tōiš dōiϑrābya* Yt. *1.*29; 27; — *spəntąm* °*tīm vaŋuhīm vərənē* Y. *12.* 2 [4]; — °*ta* (LS.) F. 7 [5]. A a) spez. als Gottheit der Erde; 1) im **gAw.**: *yō ahmāi gąm* .. *hōm.tašat aṯ hōi vāstrāi* (sd.) .. °*tīm* Y. *47.* 3. 2) im **jAw.**, stets mit *spəṇta*-Adj.: *hō imąm ząm aiwišvaṯ* .. *uityaojanō friϑa spəṇta* °*maite fraca šva* .. V. *2.* 10; — *yazamaide ϑwąm maēϑanəm* (sd.) *yąm* °*tīm spəntąm* Y. *16.* 10. a) auch einfach sva. 'Erde': *ϑrišum spəntayå* °*tōiš varənå* (sd.) *apayasaite* V. *18.* 64; — *avi təm spayāṯ* (sd.) *spəntayå* °*tōiš təmō āca* V. *3.* 35. Anhang zu A. *ārmatōiš α*) (näml. *må*) heisst der 12. Monat im Jahr: *spəntayå* °*tōiš måŋhō* Vd. *21.* β) (näml. *ayarə*) heisst der 5. Monatstag: *spəntayå vaŋhuyå* °*tōiš* S. *1.* 5; vgl. 2. 5, Y. *16.* 3.

*) Vgl. dazu Tiele Godsdienst² *2.* 137, Jn. GIrPh. *2.* 638 und die Stelle des GrBd. bei Dst. ZA. *2.* 315. Es fällt auf, dass S. *2.* 5 *aməšəm spəntəm* fehlt.

KompA. — Komp.: *arəm*+**matay*-; ar. **aramatay*- [6]). — ai. *arámatay*- f. 'Ergebenheit'; auch als Gottheit; zu RV. *7.* 36. 8, 42. 3 nach Sāyaṇa sva. *pṛthivī*-. — Pü.: *bavandak mēnišnīh, spandaramat*, (zu Y. *60*) *aδarmēnišnīh*; Sü.: *sampūrṇamanāḥ*, (zu Y. *44.* 6) *sampūrṇamanasatā, spindārmadā, pṛthivī* (zB. Y. *31.* 4, *32.* 2); PüErl. zu Y. *1.* 2: *pṛthivīpatnī*. — [1]) Vgl. Vr. *2.* 5. — [2]) Vgl. Y. *12.* 2; s. No. 4. — [3]) F. 7 beweist nichts dagegen. — [4]) Offenbar eine Erinnerung an Y. *32.* 2. — [5]) S. No. 3. — [6]) In den *Gāϑās* verlangt das Metrum durchweg viersilbige Aussprache des Worts, also **arəmatay*-. Wie man von da zur Schreibung (§ *268* aA.) *ārm°* gelangt ist, bleibt unklar. Auf Grund des arm. LW. *spandaramet* 'Bacchus' ist zu schliessen, dass in arsakidischer Zeit noch °*ram*° gesprochen wurde.

• j. **ārmaiti.paoirya-** Adj. (fem. °*yā*-) 'der erste in Frommergebenheit': *ašaoninąm* °*yanąm* (GPf.) Y. *21.* 2.

Pü.: *pa bavandak mēnišnīh fratum*, Sü.: *sampūrṇamanasā prāktanaḥ*.

• j. **ārmaitiš.hak-** Adj. 'der *Ārm.* anhängend, ergeben': *nəmō* .. *ašiš.hāgəṯ* °*hāgəṯ* (NSn.) Y. *58.* 1. a) ASn. °*hāgəṯ* als Adv.: 'in Ergebenheit gegen *Ārm.*: *vīspaēca aēte asiš.hāgəṯ* (sd.) °*hāgəṯ yazamadaēca* Y. *71.* 11.

§ *287* mit No., Bthl. IF. *4.* 141. — Pü.: *pa bavandak mēnišnīh hamrasišnīh*, (zu Y. *58* erl.): *ka ēhrpatistān bavandak apē kunēnd*.

• j. **ārmaitiš.hāgəṯ** Adv.: s. °*hak*-.

j. *ārmutō* N. *24*: lies *āmrutō*; s. *mrav*-.

• **g. ārəzva-** n. 'Richtigkeit, richtiges Tun': *yehyācā hōməmyāsaitē* (sd.) *miϑahyā yācā hōi* °*vā* (NPn.) Y. *33.* 1.

Ableit. (mit *Vṛddhiḥ*) aus ¹*ərəzav*-. — ai. vgl. *ārjava*- n. — Pü.: *apēčak*.

• j. **ārštyō.barəzan-** Adj. 'von Klafterhöhe': *yim upairi* ⁺*viš* ⁺*raoδaṯ* °*za* (NSn.) [1]) "auf dem das Gift klafterhoch floss" Y. *9.* 11.

**āršya*- n. 'Höhe, Länge eines Speers' sva. 'Klafter'; Ableit. aus ¹*arštay*-; Bthl. BB. *10.* 274. — Pü.: *asp bālāk* 'von Pferdshöhe' (was aufs Gleiche hinauskommt), Sü.: *muṣṭyaṅguṣṭatuṅgam*. — [1]) Oder auch IS. von °*barəz*- f.

g. *ārəšvā*: s. ¹*ar*-.

j. *ās*: s. ¹*ah*-.

• j., g. **āsav-** Adj. 'schnell, rasch': *yō* (*miϑrō*) °*sunąm* °*suš* Yt. *10.* 65; — *sraošəm* .. *taxməm* °*sūm* Y. *57.* 11; — *aurvantəm* .. *yō* °*suš asti uzgastō* Yt. *5.* 131; — *hąm.varəitīm* .. *yā* °*saoṯ* ⁺*āsyayå* Vr. *7.* 3; — *buyāṯ* °*susča aspō dərəzrasča* ⁺*vāšō* Yt. *13.* 52; — *aspåŋhō* .. °*savō* Yt. *17.* 12; — *kō vātāi dvąnmaibyasčā* (sd.) *yaogəṯ* °*sū* (ASn.) sva. 'die Schnelligkeit' Y. *44.* 4. a) ASn. °*su* als Adv. 'cito': *dāyå mē* .. °*su* Y. *62.* 4 [3]; F. 7.

KompA.; Ableit. — ai. *āśáv*- Adj.; np. vgl. *āhū* 'Gazelle' (Hbm. PSt. 11). — Vgl. *āsuya*. — Pü.: *tēž*.

j. *āsāṯ* N. *19*: lies *ājasāṯ*.

j. *āsənaoiti* V. *19.* 28, 30: lies *āsn°*; s. unter ²*had*-.

g. *āsəndā* Y. *51.* 14: lies *ā səndā*-; s. ²*sand*.

• j. **āsit-** Adj. 'geniessend': *mā* .. °*tō* (NP.) .. ⁺*čaire* (sd.) Y. *10.* 14.

Zum ai. V. *aśnāti*. — Vgl. *kahrkāsa*-. — zBild. vgl. *huzāmit*- (§ *182* No. 3) und ai. *āśaye*, DS. — Pü.: *tēž*.

• j. **āˈsitō.gātav-** Adj. (auch fem.) 'auf dem Lager ruhend': *nairyąm hąm.varəitīm* .. °*tūm jayāurūm* ".. die auch auf dem Lager ruhend wach ist" Y. *62.* 5.

PPfP. zum V. *sāy*-. — Pü.: *tēž-hač-gāhīh*, erl.: *tāk am tēž hač būšāsp apē tuvānāt būtan*.

• j. **āsišta-** Adj. 'der schnellste, rascheste': (*miϑrō*) *yō* °*tō yazatanąm* Yt. *10.* 98; Y. *9.* 15; — *sraošəm* .. *yūnąm* °*təm* Y. *57.* 13; — *aδāṯ ašte fraŋharəčayaṯ* °*te* (als AP.) [1]) *katarasčiṯ* Yt. *19.* 46; — *mərəyahe* .. *vārəγnahe* .. *yō vayąm asti* °*tō* Yt. *14.* 19. a) ASn. °*təm* als Adv. 'am raschesten, aufs schnellste': *aētəm* .. *dāmanąm* °*təm zaurvānəm* (sd.) *upāiti* .. V. *13.* 28; — *yaϑa* °*təm frāvayōiṯ* (sd.) V. *8.* 75.

Superl. zu *āsav*- Adj. — ai. *āśiṣṭha*- Adj. —

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Pü.: *tēžtum*, (zu a): *tēžtar*. — 1) Pronominal flektirt.

• j. **āsištəm** Adv.: s. *āsišta-*.

• j. **āsu** Adv.: s. *āsav-*.

• j. **āsu.aspa-** Adj. 'der schnelle Rosse hat': *taxməm staotārəm* .. °*pəm* Yt. *17*. 12; — *yat mąm tura pazdayanta* °*pa naotarača*[1] Yt. *17*.55; 56.

Ableit. — ai. *āśvāśva-* Adj. — 1) Vgl. Yt. *5*. 98.

• j. **āsu.aspō.'təma-** Adj. 'der die schnellsten Rosse hat': *vīštāspō ånhəm dahyunąm* °*təmō* +*bvat* Yt. 5.98.

• j. **āsu.aspī-** Adj. 'im Besitz schneller Stuten': *yatčit mąm* (näml. *ašīm*) *tura pazdayanta* °*paēm* (ASf.)[1] *naotarača* Yt. *17*.56.

1) Statt °*piyəm* geschr., § *268*. 23; flektirt wie ai. *naptyàm*. Aber die Lesung scheint mir unsicher.

• j. **āsu.aspya-** n. 'Besitz schneller Rosse, Reichtum an schnellen Rossen': °*pīm daδāiti miϑrō* Yt. *10*. 3; — *ϑwąm naračit yōi taxma jaiδyånte* °*pīm* Yt. 5.86; 98.

Ableit. aus *āsu.aspa-*. — ai. *āśvàśvya-* n.

• j. **āsu.kairya-** Adj. (fem. °*yā-*) 'des Geschäft rasch von statten geht': *razištąm čistąm* .. °*yąm mošu.kairyąm* ".. die ihr Geschäft rasch und alsbald vollzieht" Yt. *16*. 1.

• j. **āsu.xšvaēwa-** Adj. 'sich rasch (dahin)schwingend': *tištrīm* .. °*wəm* Yt. *8*. 37.

• j. **āsuya** Adv. 'schnell, rasch': *mošuča* °*yāča* Y. *65*. 14; FrW. *8*. 1.

Zu *āsav-*, § *253*. 3. — ai. *āśuyā* Adv. — Pü.: *tēž*[1]). — 1) Vgl. zu *mošu*; Pü. zu Y. *65* hat nur einmal *tēž*.

• j. **āsu.yasna-** Adj. 'der den *Y.* rasch vollziehen kann': *haomō* .. *yim zaotārəm stayata ahurō mazdå* °*nəm bərəzi.gāϑrəm; yazata zaota* °*nō* Yt. *10*. 89.

• g. **ā-skitay-** f. 'Sichanschliessen, Anschluss (an —)': *kaϑā mazdā* .. *zarəm* (sd.) *čaranī hačā xšmat* +°*skəitīm*[1] *xšmākąm hyatčā* .. "mein Ziel ..: das Sichanschliessen an euch[2] und dass .." Y. *44*. 17.

Zum V. *hak-*; Bthl. AF. *3*. 32; § *189*. 2 mit No. 2, *268*. 9 3). — Pü.: *ān i kartārīh i šmāk*, erl.: *kār u dātastān i šmāk kaδ bavandak kunānd*. — 1) Pt 4 usw. — 2) D. i. dass man sich zu euch (den Göttern) bekehre. — 3) Zu Hbm. IFAnz. *11*. 49 bemerke ich, dass das *i* (aus idg. *ə*) ja leicht von °*ā*-Wurzeln her übertragen sein kann.

• j. **ā-staoϑwana-** n. 'Sichangeloben an —, Sicheinschwören auf —' (Gen.)[1]: *fraorəitīmčā* °*nəmčā daēnayå māzdayasnōiš yazamaide* Y. *13*. 8.

Zum V. *stav-*. — Pü.: *āstavānīh*.

• j. ××*mastəm āϑrnəntəm* **āstāϑa**×× N. 2.

Ob *ā-stāϑa-* m., zum V. *stā-*? — Pü.: fehlt.

• j. +**ā-stārayantīm**[1] Absol., mit *asti* 'er versetzt in den Zustand der Sündigkeit': *nōit spō.bərətō* .. *nasuš narəm nōit* +*āstārayeiti yezića aēte nasāvō yā spō.bərətača* .. *nasuš narəm* °*tīm åŋhāt*[2] ".. und wenn diese Leichenteile, ein von Hunden verschleppter .. Leichenteil Jemanden sündig machen würde .." V. 5.3 f.

Zum Praes. 30 (Kaus.) des V. 2*star-*. — Pü.: *hakarča ōšān nasāk .. mart āstārēnīt būt ast ē*, erl.: *vināskār* +*ōi būt ē*. — 1) So Ml3 usw.; NA. *āstryeintīm*. — 2) Die Verbindung bildet den Kondizionalis zu *āstārayeiti*; s. Pü. mit GIrPh. *1*. 313, *1* b. 152. Vgl. noch zu *sraēšyeintīm* und 1*ah-* I 5 b.

• j. 1**āste** Inf.[1] ('zu sitzen'), mit Absol. 'in dem (durch das Absol. bezeichneten) Tun dauernd verharren': *uxšne xraϑwe yaonəm* (sd.) *ā*° V. *4*. 45; — *čvat drājō upa.maitīm* (sd.) *ā*° .. V. 5. 53; 54.

Zum V. 1*āh-*[2]). — Pü. (zu V. *4*): *pa āyōžišn* +*nišīnēt*, (zu V. *5*): *apar mānišnīh ast*. — 1) Beide Male in konjunkt. Sinn. — 2) So besser als IF. *3*. 19.

• j. 2**āste** Praen. mit Gen. 'mittelst, mit': *yat vā* .. +*aipi.ərətō.gātuš* (sd.) *aētaδa aētahe* (näml. *vastrahe*) *ā*° *stairišča barəzišča hąm.vərənånte* ".. dann sollen sie damit ihr Lager und ihr Kissen zudecken" V. 5. 59.

Unsicher. Vll. LS. oder IS. (§ *268*. 32) aus **ā-stā-* f. 'Hinzutritt, Assistenz'; ai. *ásthā-* f. 'Sorge um —'. — Pü.: *ētōn ō vistarak u bālišn apar nihumb*, lässt also *aētahe āste* aus; aber V. *7*. 8 steht: *ētōn ōšān* ad t n (*ast*?) *vist*°.

g. *āstīš* Y. *43*. 3: lies *ā stīš*; s. *ā* No. 6.

• j. **ā-stūta-** Adj., PPfP.: s. *stav-*. KompE.

• j. **ā-stūtay-** f. 'Sichangeloben an —, Sicheinschwören auf —' (Gen.), mit *daēnayå māzdayasnōiš* Bezeichnung der Formel *āstuyē* (*daēnąm* ..) Y. *12*. 9: *aēšā astī daēnayå māzdayasnōiš* °*ūitiš* "das ist (so lautet) das Gelöbnis auf .." Y. *12*. 9.

Vgl. *apastūtay-*. — Pü.: *āstavānīh*.

j. *āstryeintīm* V. *5*. 4: lies *āstārayantīm*.

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• j. ¹ā-sna- Adj. 'angeboren, natürlich', von *xratav-* m. 'Weisheit' (im Gegensatz zu *gaošō.srūta-*, sd.): *nōit̰ mašīm . . stē* (sd.) *masyå hačaite °nō xratuš yaϑa miϑrəmčit̰ . . hačaite °nasčit̰ xratuš* "es gibt keinen Menschen, dem grössere natürliche Weisheit zu eigen ist, als . ." Yt. 10. 107; — *°nəm xratūm mazdaδātəm . . gaošō.srūtəm xratūm mazdaδātəm* Y. 25. 6; — *°nahe xraϑwō* Y. 22. 25; — *uta hē °nəm xratūm avabaraiti vārəma* (sd.) Yt. 17. 2.

Zum V. ¹*zan-* (§ 33. 1); GDN. KZ. 24. 131. — mp. *āsn*[1]; vgl. gr. νεο-γνός, lat.-kelt. *eni-gnus* EN., lat. *beni-gnus*[2]. — Pü.: *āsn*, Sü.: *naisargikah* 'angeboren'. — [1] So viel ich sehe, nur von *xrat*, daher wohl gelW. — [2] S. übrigens zu ¹*zana-*.

• j. ²ā-sna- Adj. (fem. *°nā-*) 'erfolgreich, wirksam, tüchtig': *°nača* (APn.) *manå ašāunąm °nača manå saošyantąm* Vr. 11. 3; — *°nå* (APn.) . . *manå* Yt. 13. 74. a) bes. von *frazantay-* f.[1]: *xᵛāϑravaiti °na frazaintiš* Y. 60. 7; — *nairyąm °nąm ⁺frazaintīm* Y. 68. 5; 62. 5, 68. 11, Yt. 10. 3, 108, 110, 18. 5; — *°nayåsča paiti vaŋhuyå frazantōiš* Yt. 13. 134.

KompA. — Aus ar. **ā-z(dh)-na-* 'der zum Ziel gekommen ist, kommt', PPfP. zum ai. V. *sādhnōti*, *sidhyati*; § 25, 43, IF. 7. 107. Vgl. No. 2 und zu *hāδišta-*. — S. auch ¹*āsna-*. — Pü.: *āsnīak*, *āsnūtak*[2]; Sü. (zu Y. 60): *susīlah*, (zu Y. 62): *nisargagunah*. — [1] Hier könnte auch ¹*āsna-* vorliegen, vgl. Sü. und GDN. KZ. 24. 131, der nur éin *āsna-* anerkennt. S. aber Vr. 11. 3, Yt. 13. 40. — [2] Anscheinend PPfP. eines V. **āsnūtan*, zu einem ar. Praes. **āz(dh)nāuti*, während *āsnūtak* ein **āsnūtan* voraussetzt, vgl. *čīnītan* (PüErl. zu V. 5. 56) neben ai. *cinōti*.

• j. āsnaē-*ča* Adv.: s. unter *asna-*.

j. *āsnaoiti*: s. unter ²*had-*.

• j. ā-snatar-, ā-snāϑr- m. Bezeichnung des fünften mit der Waschung und Filterung des *Haoma* betrauten Unterpriesters (*ratav-*): *āat̰ ⁺°tarš*[1] (näml. *kairim aŋhat̰*) *yat̰ haoməmča āsnayāt̰ haoməmča pairi.harəzāt̰* ". . des *Āsn.* (Amt ist), dass er den *H.* wäscht (spült) und filtert" N. 75; — *haoyāt̰ ⁺hē naēmāt̰ °tarš* (näml. *dāityō gātuš*) "auf seiner (des *Hāvanan*) linken Seite[2] ist des *Āsn.* (gehöriger Platz)" N. 79; — *paoiryō . . hāvanānəm* (sd.) . . *astayeiti . . puxδəm °tārəm* N. 82; F. 7; — *aēvaoa °ϑrat̰ hāvanāne ⁺raēϑwayeiti* N. 80(?); — *°tārəm āstāya* Vr. 3. 1; G. 3. 5; — *ābərəte vā °ϑre vā* V. 5. 57; 58; — *°ϑrō* Vyt. 15.

Zum V. *snā-*; eig. 'Wäscher'. Das *a* vor dem Suffix stammt aus dem Praes. *snaya-*. Der auffällige Wechsel zwischen *°snatār-* und *°snāϑr°* hat in *aϑaurun-* und *āϑravan-* eine gewisse Parallele. — ai. **snātar-* m. — Pü.: *āsnatār* (Transskr.). — [1] Hds. *°tara*. — [2] Vom *Zaotar* aus gesehen.

• j. āsnō.urvan- Adj. (auch fem.) 'des Seele erfolgreich, wirksam ist': *fravašayō . . yå . . vąnō* (NPf.) *ašaonīš* Yt. 13. 40.

j. *āsnąm* N. 4: lies *asnąm*, s. *azan-*.

• j. āsyah- Adj. 'der raschere, schnellere': *hąm.varəitīm . . yā āsaot̰ ⁺°syayå*[1] (als NSf.!)[2] ". . die rascher ist als rasch (das rasche)" Vr. 7. 3; — *°syaŋha* (ND.) *aspaēibya °syaŋha vātaēibya* "die beiden (Zugtiere)[3] sind rascher als (ebensoviel) Rosse, rascher als (ebensoviel) Winde . ." Y. 57. 28; 28⁴.

Kompar. zu *āsav-* Adj. — ai. vgl. *āśīyas-* Adj. — Pü.: *tēžtum*. — [1] K 7 a usw. — [2] Vgl. zF. § 208 No. 1. — [3] Vorher ist allerdings von einem Viergespann die Rede; es wird Y. 57. 28 also aus einem andern Text herübergenommen sein; vgl. Yt. 5. 13. Der Dual *aspaēibya* usw. steht, weil jedes der beiden Zugtiere mit je einem Ross, Wind usw. verglichen wird.

• j., g. āz- V. 'streben, verlangen nach —'. Praes. 27 *izya-*.

1) 'streben, Verlangen tragen' etwas zu tun, mit gen. Inf.: *tā tōi ⁺izyā*[1] . . *darštōišča* (sd.) *hə̄m.parštōišča* Y. 33. 6. 2) 'etwas, wonach verlangen', a) mit Akk.: *tat̰ča izyeiti apąm napå* Yt. 19. 51; — *vīspaēibyō hača ⁺izyeiti*[2] *⁺hubərəitīm* Y. 62. 7; — *izyeiti . . avat̰* Vyt. 29; — *ˣuzyeiti zī zavavat̰* (sd.) *izyatiča mazdyasčit̰ vohu*ˣ Vyt. 30; — *hača ahmāt̰ nmānāt̰ izyeinti*[3] Y. 23. 3(?). b) mit gen. Inf.: *tā vaŋhə̄uš sarə̄* (sd.) *⁺izyā*[1] *manaŋhō* Y. 49. 3.

Vgl. *āzay-*, *īžā-*, *āzav-*. — ai. *īhate* 'er erstrebt', Praes. 5; BTHL. IF. 5. 215. — Pü.: *kāmak*; s. noch No. 4. — [1] NA. *izyāi*, — [2] NA. *izyeite*; Med. statt Akt.; s. Var. — [3] Pü.: *apē šut hēnd*, als habe man *uzyeinti* gelesen.

• j. *āza-* Adj. 'treibend, antreibend'.

KompE. — Zum V. *az-*. — ai. *°āja-*, np. *°āz*, gr. *°ἀγός*; vgl. BB. 17. 122, 124.

• j. *ā-zantay-* f. 'Verständnis, Auslegung, Erklärung (der heiligen Texte)'[1].

KompE.; Ableit. — [1] S. unter *mat̰.āz°*.

• j. ⁺āzanti'vant- Adj. (fem. *°vaitī-*) 'wozu

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eine Auslegung vorhanden ist': °*vaitiš* F. *3* e.
Pü.: *šnāsakīhā*.

• j. **āzay-** m. 'Gier, Begierde', insbes. als *Daēva*[1] gedacht: *xšvīδa āzūiti* . . °*zōiš daēvō.dātahe hamōistri* Y. *16*. 8; F. *7*; — *airyanəm x^v arənō* . . °*zīm hamaēstārəm* (sd.) *dušmainyūm hamaēstārəm* Yt. *18*. 1; — *ava mē* °*ziš daēvō.dātō* . . *aŋhvąm* ^+^*ava.dərənąm sadayeiti* (sd.) V. *18*. 19.
Zum V. *āz-*. — np. *āz* 'Begierde'. — Pü.: *āz*, Sü.: *lobhaḥ*. — [1] Woüber Bd. *28*. 27, Dd. *37*. 51. S. auch SWienAW. *67*. 839. 8: *āz nām i dīv ki mardum rā ḥirṣ ziyāda kunad*.

• j. **¹ā-zāta-** Adj. (fem. °*tā-*) 'adelig, edel, vornehm': °*ta* F. *7*; — *kainīnō* . . °*tayå raēvasčiϑrayå* H. 2. 9; — *kainīnō* . . *raēvat čiϑrəm* (sd.) °*tayå* Yt. *5*. 64; — °*tąm hutaosąm* Yt. *9*. 26.
KompE. — Eig. *agnatus* 'angestammt'; s. nhd. *edel*. — Vgl. ²*āzāta-* EN. — np. *āzād*; s. dazu Hbm. AGr. *1*. 91. — Pü. (zu H.): *āzāt*, erl.: *rāt*, (zu F.): ^+^*āzātak zāt*.

• j. **²āzāta-** m. EN. eines Gläubigen: °*tahe karsnayanahe ašaonō* Yt. *13*. 108.
Vgl. ¹*āzāta-*. — Wie das entsprechende np. *āzād* wohl Kurzname; vgl. Justi NB. 53 a ff.

j., g. *āzī* Y. *31*. 18, N. *67*: lies *ā zī*; s. *ā* No. 18.

j. *āzuqtivaitiš* F. *3* e: lies *āzantiv°*.

• j., g. **ā-zūtay-** f.[1] 'Fett, Schmalz': *raoγnyąm varəŋhəm* °*zuitīmča urvaranąm* Yt. *12*. 3. a) überhaupt sva. 'feste Nahrung' gegenüber der flüssigen, im Gegensatz zu *xšvīd-* 'Milch': *parō xšvisča* (sd.) °*zūitišča*[1] *gəuš mat* V. *13*. 28; — *xšvīδaēča* °*zūtayaēča*[1] Y. *68*. 2; — *tēm* °*zūtōiš*[2] *ahurō mąϑrəm tašat* . . *mazdå gavōi xšvīdəmčā* ^+^*hvō.urušaēibyō spəntō sāsnayā* "das Wort vom Fett hat *AhM*. . . für das Rind geschaffen und die Milch für die Nahrung begehrenden durch sein Gebot, der heilige" Y. *29*. 7[3]. α) Du. in Verbindung mit *xšvīd-* Du.: *xšvīδa* °*zūiti yazamaide* . . *āzōiš* . . *hamōistri* Y. *16*. 8. 2) 'Üppigkeit, strotzende Kraft und Fülle': *vaŋuhīm* °*zūitīm*[4] . . *frasastīm* . . ^+^*pārəndīm yazamaidē* Y. *38*. 2. a) bes. neben *īžā-* (sd.): *at hvō mazdā īžāčā* °*zūitiščā yə* . . ^+^*sārəštā* (sd.) "der, o *M*., – Glück und Fülle (wird ihm), wer . ." Y. *49*. 5[5]; — *para* . . *ahmāt hača asaŋhatča* . . *axštat* . . *īžāča* °*zūitišča* . . *fradaϑəmča varədaϑəmča vaxšaϑəmča* . . V. *9*. 53.
KompA. — Zum ai. V. *juhóti*. — ai. *āhutay-* f. 'Gegenstand der Opferspende'. — Pü.: *čarpīh*, Sü. (zu Y. *16*): ?*copaḥ*, (zu Y. *49*): *mahattamatvam*; s. noch No. 1 ff. — [1] Pü.: s. *xšvid-* No. 1. — [2] Pü.: *awzūnīkīh*, Sü.: *mahattamatvam*; s. No. 4. — [3] Dh. es ist altes göttliches Gebot, dass das Rind mit seinem Fett (Fleisch) und seiner Milch dem Menschen zur Nahrung dienen solle. *āzūtōiš mąϑrəm* weist darauf als auf etwas Bekanntes hin. Pü.: *ān i awzūnīkīh pa mānsr ōhrmazd* ^+^*ō* ^+^*ōi tāšītār* . ., erl.: *ān mizd*[6] *i hač mānsr paδtāk ō ōi dahēnd*; s. dazu No. 5. Vgl. zSt. Bthl. AF. *3*. 52. Ganz anders Justi PrJ. *88*. 79. — [4] Pü.: *awzūnīk(īh)*; Sü.: *vṛddhiḥ*; s. No. 2. — [5] Der Satz ist anakoluth; Pü. erl.: *kuš mizd*[7] *dahēnd*; s. No. 3. — [6] PüErl. bezieht die Stelle also auf die letzten Dinge; s. No. 7. — [7] S. No. 6. Hier richtig.

• j. **āzuiti.dā-** Adj. '(Fett sva.) Üppigkeit, strotzende Kraft und Fülle schenkend': *miϑrəm* . . *yō* °*då yō vąϑwō.då* Yt. *10*. 65.

j. *ahmāt āzyånīm* Y. *12*. 2: lies *a° ā zyānīm* (sd.).

• g. **āžav-** m. 'Streben, Eifer', spez. in Glaubenssachen: *yavat* °*žuš* ^+^*zrazdištō būnōi haxtayå* (sd.) "sofern der gläubigste Eifer (euch) in Fleisch und Blut (sitzt)" Y. *53*. 7.
Aus ar. **āγžhaṷ-*, zum V. *āz-*; Bthl. IF. *5*. 215. — Pü. (nach Dst.): *ka ē žūžak*[1] *rawēt pa bun i haxt i žan 1* "wenn der Igel geht in den Grund der Schamteile einer Frau"; s. dazu Dst. ZA. *1*. 347, *3*. 195. Die PüErl. ist mir ebenso unverständlich wie diese selbst, von der nur so viel deutlich ist, dass sie die Strophe auf Unzucht von Weibern bezieht. — [1] Sp. hat: am t a z n zk. Vgl. West zu Dk. *9*. 17. 5, der auch auf Av. *70*. 2 verweist.

• g. **āždyāi** Inf. 'hin zu gelangen zu –, zu erlangen': *yąm* . . *išyąm* (sd.) *dātū* . . *mazdå ahurō ašahyā ā° gərəzdīm* ". . zum Besitz des *Aša* zu gelangen" Y. *51*. 17.
Zum (?*s*-Aor. des) V. *ąs-* mit *ā*. — Pü.: *pa pātixšāhīh i ōhrmazd u ān i ahrākīh aržūk girāt*, erl. *katakbānūkīh* "durch die Herrschaft des *Ō*. und des *A*. soll sie den Preis empfangen (die Hausherrinschaft)".

• j. **¹āh-** V. 'sitzen': Praes. 1 *āh-*, 21 *åŋhā-*[1]. Inf. *āste*.

Nur Med.[2] 1) 'sitzen': *āste* F. *7*; — ^+^*hištəmnō vā åŋhānō vā* "stehend oder sitzend" N. *37*; — *frataire gātvō åŋhanąm fratarō.taire* (sd.) *gātvō nišāδayōiš* H. 2. 14; — *yeŋhe* . . *vīspāhu paiti barəzāhu* . . *spasō åŋhāire* (3PPM.)[1] *miϑrahe* Yt. *10*. 45; — *aēšąm vantåŋhō* . . *gātuš paiti* ^+^*åŋhənte*[3][4] "ihre Frauen sitzen auf dem Lager Yt. *17*. 10. a) 'da sitzen': *aēšąm kaininō åŋhənte*[4] *ąγmō.paiδiš* (sd.) . . Yt. *17*. 11. 2) mit a) Adj. oder b) Absol.

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'in einem (dadurch bezeichneten) Tun oder Verhalten dauernd beharren'[5]: a) *yōi* .. *naskō.frasåŋhō* (sd.) *åŋhəntē* Y. *9.* 22; — *tåsčit yå kainīnō åŋhairē* (3PPM.)[6] *darəyəm ayrvō* "die als Mädchen lang unverheiratet geblieben sind" Y. *9.* 23[7]. b) s. Inf. Undeutlich: *drəjya paiti zbarahe ahurāi mazdāi* .. *åŋhānō* V. *19.* 11[8].

mit *upa* 'beachten, (Bitte) erfüllen': *surunuyå nō yasnəm* .. *xšnuyå nō yasnəm* .. *upa nō yasnəm āhīšā* (2SOM.) "hör auf unser Gebet ..; lass dir unser Gebet gefallen, erfüll unser Gebet" Y. *68.* 9; Yt. *10.* 32 (wo *āhiša*).

ai. *āste*; mp. *āhistan*(?, s. No. 8). — Pü.: *nišastan*, (zu Y. *68*): *apar ān i amāk yazišn nišīnē*, erl.: *gōš dārē*; s. noch No. 8. — 1) § *142.* — 2) Doch s. No. 3. — 3) NA. °*ənti* (aber °*ənte* zu Yt. *17.* 11). — 4) Them. — 5) Vgl. Dbr. AiS. 391 und unter ¹*had-* mit *nī*, ferner ¹*ah-* I 5. — 6) § *121* f. — 7) Vgl. noch ¹*ah-* No. 3. — 8) Pü.: *pa draj i zbār ku ōhrmazd* .. *āhist* (in Aw.-Buchst.) *hēnd*.

• j. ³**āh-** V. 'empfangen'. Praes. 5 *išāh-*[1]. *aϑaurunō hō rātanąm raoxšni.xšnūtəm išåŋhaēta*[2] *aϑaurunō hō rātanąm pouru.xšnūtəm išåŋhaēta*[2] "Gaben des Priesters würde er als glänzende Belohnung empfangen .." Yt. *19.* 53.

Et.? — 1) zF. § *312* b. — 2) Them.

• j., g. ³**āh-**, g. ²**əāh-**[1] n. 'Mund': *tat nō mazdā* .. *vaočā hizvā* (sd.) *ϑwahyā åŋhō* Y. *31.* 3; — *ahurā* .. *frō mā sīšā* ⁺*vaočaŋhē* .. *ϑwā əåŋhā*[1] Y. *28.* 11; — *åŋha* (IS.) F. *3* d. [P. *28*: lies *nåŋha*.]

Vgl. *åŋhan-*. — ai. *ās-* n. (nur *āsā* IS. und *āsáḥ* GS.)[2]. — Pü.: *dahān*. — 1) zSchr. s. § *268.* 6. — 2) Wie im Aw.

• g. **ā.hōiϑōi** Inf. 'zu unterdrücken': *ahyā* (näml. *maϑrānō*) ⁺*grəhmō ā.h°* *nī kāvayasčīt xratūš nī dadat* ⁺*varəčåhīčā fraidivā* "auf dessen (des Propheten) Unterdrückung richten *Gr.* und die *Kavay* ihre Absichten und Kräfte schon lange" Y. *32.* 14.

Zum V. *hā(y)-*; Gdn. KZ. *27.* 236, Bthl. AF. *2.* 107. — Pü.: *ōi kē pa grahmak masīh* (Sü.: *mahattvam*), daher Dst. ZA. *1.* 241: "celui qui vend le pouvoir pour l'argent".

āhi anistritim N. *10*: lies *ā hē anisritīm*.

• j. **āhita-** Adj. 'befleckt, verunreinigt': *yim antarə vastrəm frajasāt yim antarə* °*təm rānəm frajasāt* (sd.) V. *16.* 16.

KompE. — PPfP., idg. *ā*ˣ*sə-to-* (oder °*ito-* zu einer Basis °*āį-*)[1]. — Vgl. mp. *āhōk*, np. *āhō* 'Sünde'. — Pü.: fehlt; vgl. zu *anāh°*. — 1) S. zu *anāhita-* No. 3.

• j. **āhitay-** f. 'Befleckung, Verunreinigung, Makel': *pərənē* °*tīm yā āiti ātrəm āpəm ząm gąm urvarå* V. *11.* 9; — *nōit aotō vātō nōit garəmō nōit axtiš* .. *nōit* °*tiš daēvō.dāta* Yt. *10.* 50; — *nasyeiti* .. *ahmat hača nmānāt* °*tiš* Y. *10.* 7; — *čvat* .. *aēša druxš yā nasuš axtiča* ⁺*pavitiča* °*tiča frāšnaoiti* V. *5.* 27; — *paitištātēe ayašyå pūityå* °*tyå* (GS.) *yā aŋrō mainyuš frākərəntat* V. *20.* 3.

Vgl. *āhita-* und *anāhita-* No. 3. — Pü.: *āhōkēnišn*, erl. (zu V. *5*): *akārīh*, (zu V. *11*): *awzār*(?); (zu V. *20*): *āhōkēnītār* (Adj.!).

g. *āhišāyā*: s. *hā(y)-*.

j. *āhišti* P. *26*: lies *āxšti*.

j. *āhu* N. *48*: lies *ā hū*; s. *ā* No. 6.

• p. ⁺**āʰutiyāra-**[1] m. Name einer Landschaft in Armenien: °*raʰ nāmāʰ dahyāuš arminaiy* Bh. 2. 11.

1) Sonst *autiy°* gelesen. So wie oben klingt mir der Name wahrscheinlicher. Eü. ist nicht entscheidend.

• j. **āhūray-** Adj. (auch fem.) '*ahur*isch, mit *Ah.* in Beziehung stehend, von ihm stammend, ihm zugetan': °*hūiriš frašnō* .. °*hūiriš tkaēšō* "die an *Ah.* gerichtete Frage .. die von *Ah.* erteilte Belehrung" Y. *57.* 24; *60.* 3; — °*hūirīm frašnəm* .. °*hūirīm tkaēšəm* Vr. 2. 11, Y. *71.* 12; A. *3.* 12; — °*hurōiš frašnahe* °*hurōiš tkaēšahe* Vr. *1.* 9; — *vīspanąmča aēšąm zaraϑuštrəm* .. °*hūirīm* ⁺*susruma tkaēšəm* ".. den *ahur*ischen Lehrer" sva. "den Lehrer des *ah.* Glaubens" Yt. *13.* 148; — *daēnąm māzdayasnīm* .. *yā* °*hūiriš* Y. 12. 9, *8.* 7; — *imąm daēnąm yąm* °*hūirīm zaraϑuštrīm* Yt. *8.* 59; V. 2. 1, 2; — *aiŋhå daēnayå yat* °*hurōiš* Y. *60.* 2; ⁺Yt. *13.* 99[1]; — *dāhyumahe* °*hurōiš* Vr. *1.* 9; — *upa imat nmānəm yat* °*hūiri* Y. *10.* 1; — *uiti* ⁺*asti.gafyō* °*hūiriš* Yt. *15.* 28.

Ableit. aus ¹*ahura-* (mit *Vṛddhiḥ*); vgl. ¹*āhūirya-* und vor § *195.* — ai. *āsuray-* m. EN. — Pü.: (*ān*) *i ōhrmazd*. — 1) NA. *ah°*, Wg. *āh°*, beide ohne Variantenangabe.

• j. ¹**āhūirya-** Adj. '*ahur*isch, mit *Ah.* in Beziehung stehend, von *Ah.* stammend, zu *Ah.* gehörig': *təm at* °*yā* (IS.) *nāmənī mazdā.varā* (sd.) .. *yazamaidē* Y. *37.* 3; — von *Vīštāspa*: *vīštāspahe* .. °*yehe* Yt. *13.* 99; 106; — sonst von Göttern: *aməšanąm spəntanąm* .. °*yanąm* Y. *26.* 3; — *sraošahe ašyehe* .. °*yehe* .. *yazatahe* Y. *3.* 20; *4.* 23, V. *18.* 14, S. *1.* 17. A) Plur. ntr. 'die *ahur*ischen Räume, die Räume,

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da *Ah.* wohnt': *ākåsčōiṯ* (sd.) °*re*[1] (AP.) . . *jasǝntąm* Y. *60.*11.

Ableit. (mit *Vṛddhiḥ*) aus ¹*ahura-*; vgl. *āhuray-* und vor § *195.* — Vgl. ²*āhūirya-*. — ai. vgl. *āsurīya-* Adj. — Pü.: *xᵛatāδ.* — 1) D. i. °*rya*, § *268.* 32.

• j. ²**āhūirya-** (Adj. 'vom Machthaber, Fürsten abstammend' als) m. 'Fürstensohn': *ahurånǝhō* . . °*yånǝhō* "die Fürsten . . die Fürstensöhne" Yt. *14.*39.

Ableit. (mit *Vṛddhiḥ*) aus ²*ahura-*. — Vgl. ¹*āhūirya-*. — Npü.: unklar.

• j. **āhvah-** : *ånǝhuš-* Adj., PPfA.: s. ¹*ah-*. Vgl. *ahvah-*.

ǝ, ǝ̄.

• j., g. *ǝ°*, g. *ǝ̄°*, nur KompA.: s. unter ²*a°*.

g. *ǝ̄* Y. *29.* 6: s. ²*a-*.

• g. **ǝ̄ǝādū-** f.: s. unter *ǝ̄ōū-*.

• j. **ǝ̄ǝānū** Praev.: s. unter *anu.*

• g. **ǝ̄ǝāvā** AD. Pron. 1. Pers. 'uns beide': *kastē vohū manaŋhā yǝ̄ ī dāyāṯ* (sd.) °*vā marǝtaēibyō* Y. *29.*7. S. zu *vayam.*

D. i. *āvā*, s. zSchr. § *268.* 6. — ai. vgl. *āvām* AD. — Pü.: *dahān*[1]. — 1) Wie für *ǝ̄ǝåŋhā* (s. *3āh-*) und *ǝ̄ǝānū*. Für Pü. war also *ǝ̄ǝ* der Träger der Bedeutung.

g. *ǝ̄ǝåŋhā* Y. *28.* 11: s. ²*āh-*.

g. *ǝ̄nāxštā*: s. ²*nas-*.

• g. **ǝ̄nitay-** f.: s. unter *intay-*.

• g. **ǝ̄maᶦvant-** Adj. (fem. °*vaitī-*): s. unter *amavant-*.

• j. *spaētiniš varǝmiš sispimnō* ⁎⁎**ǝmnō** *paoiriš vōiynå* Yt. *19.*67. Vorn verstümmeltes PPM. in der Bedeutung 'veranlassend', NSm.

• j. **ǝ-vǝrǝzika-**[1] Adj. (fem. °*zikā-*) 'nicht wirkend, faul': *druxš axᵛāδre* °*ke* (VSf.) V. *18.*30.

Zum V. *varǝz-*. — Pü.: *avarzišn*, erl.: *čiš i frārōn nē varzē.* — 1) Oder auch °*zaka-*; s. Wh. Gr.² § *1181* c.

• j. **ǝ-vǝrǝzyant-** Adj. 1) mit Akk. 'nicht wirkend, begehend': °*zǝnbyō*[1] *pasčaēta araδwya šyaoδna* V. *3.*40. 2) ohne Obj. 'sich nicht übend (in den Werken der Religion)': *yō saēte haurvąm tarasča xšapanǝm ayazǝmnō* . . °*zyō* ". . ohne zu beten . . ohne sich (im Guten) zu üben" V. *18.*5.

Pü.: *avarzītār.* — 1) Statt °*zinb°* für °*zyǝnb°*, s. § *268.* 21 und zu *hindav-* No. 1; doch vgl. Var.

• j. ⁺**ǝ-vītō.xraᶦδay-**[1]: °*δī-* Adj. 'des Einsicht untüchtig ist': ⁺*janyōiš* . . *mairyayå* °*δayå*[2] (GSf.) Y. *10.*15.

⁎*vī-taxra-* (§ *268.* 57) Adj.; zBed. und Et. s. *taxma-*.[3] — Pü.: fehlt; Sü.: *paribhraṣṭabuddhiḥ.* — 1) So K 5 b, J 2; NA. °*xarǝδ°*. — 2) § *268.* 11 b. — 3) Oder darf man an mp. *taxr*, np. *talx* 'bitter' denken?

• j. **ǝ-viδvah-**, g. **ǝ-vīdvah-** Adj. 1) jAw. mit Akk. 'etwas nicht kennend, womit unbekannt': *yąm ašava* . . *ašayąm* (sd.) *vaēδa tąm drvå* °*δvå* Vr. 22.2. 2) gAw. absol. 'nichtwissend' sva. 'nicht im Besitz des wahren Wissens, in die rechte Lehre nicht eingeweiht': *miδahvačå vā* ⁺*ǝrǝš.vačå* (sd.) *vā vīdvå vā* °*dvå vā* ". . ein wissender oder auch ein nichtwissender" Y. *31.* 12; — *vīdvå vīdušē mraotū mā* °*dvå* ⁺*aipī.dǝbāvayaṯ* (sd.) Y. *31.*17.

Pü.. *anākās*; zu Y. *31.* 12 erl.: *zūrāk mēnūk.*

• j. **ǝ-vindan-** Adj. 'nichts erlangend, bekommend': *spānō yōi hištǝnte axᵛarō upa xᵛarǝntǝm* ⁺*tarō spasānō* °*dānō* "die Hunde, die ohne Essen beim Essenden stehen, von der Seite drauf hinspähend, aber nichts abbekommend" V. *13.*28.

Pü.: *nā vindišn*, erl.: *čiš i vat dahēnd* "sie geben etwas Schlechtes'.

• j. **ǝ-vīs-** Adj. 'der kein Hauswesen hat': *vīsāne ahmāṯ* (näml. *pourum framraomi*) *yaδa* °*sāi*[1] "dem der ein Hauswesen hat, (spreche ich einen höheren Wert zu) als dem, der keines hat" V. *4.*47. [*ǝvisaēušva* N. *16*: lies *ǝvistaēšva.*]

Pü.: *avis.* — 1) Them.

• j. **ǝ-visǝmna-** Adj. 'sich weigernd' (etwas zu tun): ⁺*vīsaite* (sd.) *anyō* ⁎⁎*usyō* (sd.) *nōiṯ ainyō* °*nō* ⁺*āstryeiti* P. *57.*

PPM. zum V. *vaēs-*. — Pü.: *apaērišnīh.*

• j. ⁺**ǝ-vista-**[1] Adj. 'nicht erhalten, empfangen'; nur LP. 'so dass man nichts (dafür) erhält' sva. 'ohne Entgelt': *frasrāvayō ava dāδra yim dim vaēnāṯ* ⁺°*taēšva*[1] *vindānǝm nōiṯ* ⁺*ava yā* ⁺*vistaēšva* "wenn er nur eine solche (so geringe) Besoldung dafür bewilligt, dass man ihn für einen, der ohne Entgelt (Unterricht) erhält, ansieht, nicht eine solche, dass es gegen Entgelt (zu geschehen scheint)" N. *16.*

Pü.: *frāč aš ē srāyēt ān i dāsr* (*ka*) *ān i mizd vindišn dānēt ku yut hač mizd* ⁺*man čāšt mā and ka paδtāk hāt ka dānēt kum hač mizd čāšt.* — Es handelt sich um die Frage, ob

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man auch bei einem *Daēvayasna* oder *Tanu.pərəϑa* Unterricht nehmen darf. — [1]) Hds. *əvisaēusva.*

• g. **ə̄-vistay-** f. 'Nichtteilhaftigsein': *yōi .. ārmaitīm .. bərəxδąm* (sd.) .. *duš.šyaoϑanā avazazaṯ vaŋhə̄uš °tī manaŋhō* "die die .. *Ārm*. .. verscheuchen, weil sie des guten Sinns ermangeln, sie deren Tun übel ist" Y. *34*. 9.

Zum V. [2]*vaēd-*. — ai. *ávittay-* f. — Pü.: *avindišnīh*, Sü.: *asaṃgrahaṇam.*

• j. **ə'vistō.kayaδa-** Adj. 'der die *Kayaδa* (sd.)-Sünde nicht kennt': *narəmča ašavanəm āstāya .. vistō.fraorəitīm °δəm* Vr. *3*. 4.

**ə-vista-* Adj.; gr. *ἄιστος*, got. *unwis*. — Pü.: *afrāč paδtāk kāstārīh*, erl.: *vināskārīh nē paδtāk.*

• j. **ə-vīspō.xᵛafnan-** Adj. 'der keinen vollkommenen, d. i. tiefen Schlaf hat': *zaēnaŋha °na* (NS.; näml.: ist der Hund) *yaϑa vāstryō fšuyąs* V. *13*. 46.

**°nan-* Adj., Ableit. aus **vīspō.xᵛafna-* m. — Pü.: undeutlich; *tuxšāk kāmakān ku yāδ xᵛapēt.*

• j. **ərəγant-** Adj. (fem. *°yaitī-*) 'entsetzlich, abscheulich'; a) von der Hölle: *paošištəmča yaṯ °yaṯ daožaŋhum* P. *40*; — *+bunəm aŋhə̄uš təmaŋhahe yaṯ °yatō daožaŋuhahe* V. *19*. 47; — *°yata hača dužaŋha* Yt. *19*. 44; — *°yataṯ hača daožavāṯ* Yt. *4*. 7. b) von Fliegen: *baēvarə maxšinąm °yaitinąm* V. *14*. 6; — *+maxšī.kəhrpa °yaitya* (ISf.) V. 7. 2.

Et.? Vgl. HBM. PSt. 13. — Pü.: *ēring*; s. dazu BTHL. IF. *12*. 113.

• j. **ərəxša-** n. EN. eines berühmten iranischen Schützen*): *tiγriš .. yim ərəxšō xšviwi.išuš xšviwi.išvatəmō airyanąm airyō.xšuϑaṯ hača garōiṯ xᵛanvantəm avi gairīm* "der Pfeil .., den der Pfeilschütze *Ə*. schoss, der beste Pfeilschütze der Arier, vom Berg *A*. bis zum Berg *Xᵛ*." Yt. *8*. 6.

*) Der Schütze heisst später *Ariš šīvātīr* [1]). Er soll unter *Manūčihr* durch seinen Schuss die Grenze des Reiches gegen Turan hin bestimmt haben. Litt. bei BTHL. IF. *12*. 103.

Et.? — JUSTI NB. 89 will (nach AWEBER) 'glänzend' als eig. Bed. und vergleicht ai. *r̥kšá-* Adj. 'kahl'. — [1]) Übersetzung von *xšviwi.išuš.*

• j. *ā paiti.bərəitīm* ****ərəčništəm** N. 2.

Vermutl. Superl.; H *ərəčištim*. S. noch weiter unten (wo *arštištəm*). — Pü.: fehlt.

• j. [1]*ərəta-* Adj., PPfP.: s. [3]*ar-*.

KompE. (s. 3*ar-*). — Vgl. [2]*ərəta-*.

• j. [2]*ərəta-* n. 'Gesetz, Recht, heiliges Recht'.

KompE. — Zum V. 3*ar-*; vgl. [1]*ərəta-* (s. zu *aipi.ərətō.gātav-*). — ai. *r̥tá-* n.; arm. vgl. *ardar* 'gerecht'. — S. noch *arəta-*.

• j. **ərətay-** f. (etwa) 'Energie': *amavatō amāi .. vərəϑraγnāi amavaiϑyå ərəϑyå* (GS.) .. *ašōiš .. ästōiš* Vr. *9*. 4. A) als Gottheit: *ašōiš vaŋhuyå ästōiš vaŋhuyå **ərəϑə* (als Gen.) [1]) *vaŋhuyå rasąstātō vaŋhuyå* Y. *1*. 14.

Zum V. [1]*ar-*. — ai. *r̥táy-* f. 'Angriff'. — Pü. (zu Vr.): *kartār*; (zu Y.): transskr., Sü.: *cittam*. — [1]) Einige Male mit der Variante *°ϑē* oder *°ϑōe* (Pt 4); eine alte Verderbnis.

• j. **ərədaṯ.fəδrī-** f. EN. der Mutter des *Astvaṯ.ərəta-* (sd.)*): *kanyå °fəδryå ašaonyå .. yā vīspa.taurvairi nąma* Yt. *13*. 142.

*) Indem sie, im See *Kąsaoya* badend, von dem daselbst verwahrten Samen *Zaraϑuštras* befruchtet wird; s. unter *xšudra-*, wo Litt. [1])

Eig. 'die dem Vater Gedeihen schafft', fem. zu **ərədaṯ.pitar-* Adj.; **ərədant-* Adj., PPA. zum V. *arəd-*. — [1]) Die mp. Namensform wäre nach WEST SBE. *47*. 115 *gōwāk pit* 'having a testifying father' zu lesen. Sehr zweifelhaft.

• j. **ərəδaya-** n. 'Herz': *°δaēm* F. *3* g.

Pü.: *dil*. — Ob Reimwort zu *zərəδ°* oder daraus verderbt?

• j. [1]**ərəδwa-, ərədva-** Adj. (fem. *°wā-*) 1) 'auf —, nach oben —, in die Höhe gerichtet': *yō vīspəm ahūm .. °δwa snaiϑiša nipāiti* ".. mit hochgehobener Waffe .." Y. *57*. 16; — *yå (fravašayō) taδa °δwå hištənta* [1]) *yaṯ* .. Yt. *13*. 76; — *yavaṯ °dva* N. *83*. a) LS. *+°dvaya* als Adv. sbes. 2) 'energisch, kräftig, (nur Komp.). [Y. *46*. 13 lies: *ərəϑwō*.]

KompA. — S. [2]*ərəδwa-* EN. — Aus ar. **r̥d(h)u̯a-*; vgl. ai. *ūrdhvá-* Adj. (wozu j. *pərəna-* : ai. *pūrṇá-* und JSCHMIDT KZ. *32*. 383, WN. AiGr. *1*. 262, BTHL. IF. *7*. 107) oder lat. *arduus* (BGM. Grdr.[2] *1*. 323) [2]). — Pü. (zu Y. *57*): *awrāst*, in Komp.: *stēnīk*, *tuxšāk*. — [1]) Vgl. *ūrdhvá .. ásthāt* RV. *2*. 30. 3 (uö.). — [2]) Zu ooss. *urdig* 'aufrecht', soss. *urdag* 'Steilweg' s. HBM. Oss. Spr. 62, 88, 115.

• j. [2]**ərəδwa-** m. EN. eines Gläubigen: *°wahe ašaonō* Yt. *13*. 119.

S. [1]*ərəδwa-*.

• j. **ərədva-fšna-** Adj., nur fem. *°nī-* 'deren Brüste in die Höhe stehen, mit straffen Brüsten': *kainīnō kəhrpa srīrayå .. °nyå* H. 2. 9.

fšna- ist Komp.-Form zu *fštāna-*; s. BTHL. IF. *7*. 62 (wogegen das WZKM. *9*. 167 Gesagte nichts beweist). — ai. vgl. *ūrdhvastanī-* fem. Adj. — Pü.: *+stēnīk pistān.*

• j. **ərəδwan-** Adj. 'der gedeihen lässt, fördert': *miϑrō vīspə̄ mazdayasnanąm ..*

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°*wāča kərəδwāča* "*M.* ist aller *Mazdayasn*er Förderer und Hüter" Yt. *10.* 120.
Zum V. *arəd-*.

• j. **+ərədvaya**[1] Adv. 'in aufgerichteter Stellung, im Stehen': *yat aēšąm ərəd° gavāstrya +varəšnå +vərəzyantąm* .. "dass ihnen, wenn sie im Stehen landwirtschaftliche Arbeiten verrichten .." N. *85*.
Zu *ərədva-*; § *253*. 3. — Pü.: *stēnīk*, erl.: *hač pāδ*. — [1]) Hds. *arədvaē*; *ar* ist möglich (s. unter *ərəδwa-*), aber nicht gerade wahrscheinlich; *ē* fälschlich statt *ya* (wie nach Konsonanten, § *268*. 32); s. Bthl. IF. *11*. 133.

• j. **ərədvō.åŋhan-** Adj. 'des Mund, Gesicht nach oben gerichtet ist': *yat hē nōit °nəm* (ASm. statt ASn.) *vayδanəm upa.janyāt nōit fraša pāδaēibya nōit zastaēibya vītarəm* "so (gross) dass er (der *Kata*) nicht an seinen (näml. des Toten) mit dem Gesicht nach oben gerichteten Kopf anstosse, nicht vorn an die Füsse, nicht seitwärts an die Hände" V. *5*. 11.
Pü.: Vgl. zEt. und Bed. JN. JAOS. *14*. clxvi. — Pü.: *ka stēnīk*, erl.: *ž̌ivandak*.

• j. **ərəδwō.drafša-** Adj. (fem. °*šā-*) 'mit hoch aufgerichtetem Banner': *haēnayåsča* .. °*šayå* Yt. *1*. 11; — *bāxδīm srīrąm °šąm* V. *1*. 6.
Pü.: *stēnīk drafš*, *awrāst drafš*.

• j. **ərəδwō.biš-** Adj. (auch fem.) 'der energische, kräftige Heilmittel hat': *avąm vanąm* .. *yā hubiš °biš* (NSf.)[1]) *yā vaoče vīspō.biš* (sd.) *nąma* Yt. *12*. 17.
[1]) Bd. *18*. 9 übersetzt: *tuxšāk bižišk*.

• j. **ərəδwō.zənga-, +ərədvō.zənga-**[1]) Adj. (fem. °*gā-*) 'mit aufgerichtetem Knöchel' sva. '(immer) auf den Füssen, Beinen'[2]): *miϑrəm* .. °*gəm zaēnaŋhuntəm* Yt. *10*. 61; — *nairyąm hąm.varəitīm °gąm axᵛafnyąm* Y. *62*. 5; — *anyō +°gō* V. *5*. 9 PüZ.
Pü.: *stēnīk zangīh*, Sü.: *sudṛḍhajaṅghatā*, erl.: *kila kārye yat padābhyāṃ yujyate kartuṃ vyavasāyī śaktaśca bhavāmi*. — [1]) So V. *5*; Hds. *arədv°*. — [2]) Falsch Gdn. KZ. *25*. 522.

j. *ərədrafsnyå* Vyt. *56*: lies *ərədvafsnyå*.

j. *ərəϑō*: s. *ərətay-*.

• g. **ərəϑwa-** Adj. 'wert, würdig': *hvō nā fərasrūidyāi* (sd.) *+°ϑwō*[1]) Y. *46*. 13; — *at yə̄ng ašāatčā vōistā vaŋhəuščā dāϑə̄ng manaŋhō °ϑwə̄ng mazdā ahurā aēibyō* .. "den klugen, die du nach ihrer Gerechtigkeit und ihrem guten Denken für (des) würdig erkannt hast, o *MAh.*, denen .." Y. *28*. 10.
Et.? — Pü.: *frārōn*. — [1]) So J2, K5; NA. °*δwō*, mit ungāϑischem *δ*; s. auch Pü.

j. *ərənāišti* P. *40*: lies *irinaxti*.

• j. **ərəzata-** n. 'Silber': *čarəmå* (sd.) .. *brāzənta* .. °*təm zaranim* Yt. *5*. 129; *17*. 14, Aog. *84*; — *hakərət °təm hakərət zaranim; čvat yavat °təm?* .. *yaϑa aspahe aršnō pərəska* (sd.) V. *14*. 11. [Aog. *17* lies: *ərəzatō.paiϑi*.]
KompA.; Ableit. — Vgl. ai. *rajatá-* n.; arm. *arcat*. — Pü.: *asīm*.

• j. **ərəzataēna-** Adj. (fem. °*nī-*) 'von Silber, silbern': °*na hača tašta* Y. *10*. 17; — *āat hē apara* (näml. *safåŋhō*) °*na* Yt. *10*. 125; — *yezi aŋhat zarənaēniš* (sd.) .. °*niš* (NSf.) V. *7*. 74 f.
Ableit. aus *ərəzata-*. — Pü.: *asīmēn*.

• j. **+ərəzatō.piϑ-**[1]) Adj. 'silbergeschmückt': *yaϑa vā °paiϑi*[1]) (APn.)[2]) *yaϑa vā zaranyō.+paiϑi*[1]) *yaϑa vā +kāčit gaonanąm* "silbergeschmückte (Geräte?) oder goldgeschmückte oder mit irgend einer der Farben (geschmückte)" Aog. *17*.
Sü.: *raupyanirmitaḥ*[3]). — [1]) Ausg. *ərəzatō paiti zaranyō paiti*; s. aber Var. zSchr. mit *ai* s. § *268*. 9. Dass °*paiϑi* zu lesen, ergeben die Übersetzungen; s. No. 3. — [2]) Nach Sü. °*nirmitāni*; § *229*. 2 a. — [3]) Vgl. Sü. *tārānirmitam* Y. *57*. 21 für *stəhrpaēsaŋhəm*.

• j. **ərəzatō.frašna-** Adj. 'des *Fr.* von Silber ist' (oder 'sind'): *miϑrəm °nəm zaranyō.vārəϑmanəm* (sd.) Yt. *10*. 112.
*frašna- m. Name einer Waffe, wohl einer Schutzwaffe; Windischmann (u. A.): 'Helm', Dst.: 'genouillères'.

• j. **ərəzatō.saēpa-** Adj. 'wo(rin, -mit) Silber geschweisst wird': *pisrat hača °pāt* V. *8*. 88.
Pü.: *asīm patkar*.

• j. **ərəzay-** m. 'Hodensack': °*zōiš xå* "die Quellen des Hodensacks" Yt. *14*. 29. a) Du. 'Hoden': °*zi* (ND.) F. *3* g.
gr. ὄρχις, arm. *am-orjik*, alb. *herδe*; vgl. ai. *avīrjīka-* Adj.[1]). — Pü.: *gund*; mit der np. Glosse *xāyagān*. — [1]) S. dazu Gdn. ZDMG. *52*. 746.

• g. **1ərəzav-** (, p. *ardav-*) Adj. 'gerade, richtig, recht', vom Weg: *yə̄ nå °zūš savaŋhō paϑō sīšōit* (sd.) Y. *43*. 3; — *dåŋhō* (sd.) °*zūš paϑō yąm daēnąm saošyantō dadāt* Y. *53*. 2; — *apānō* (sd.) .. *ašāt ā °zūš paϑō yaēšū mazdå ahurō +šaēitī* ".. zu den geraden Wegen zu

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Aša hin, bei denen *MAh.* wohnt" Y. *33.* 5. A) als mask. Subst. 'der gerade, rechte Weg'[1]: *yā zaotā ašā* °*zūš* (AP.) *hvō* +*mainyāuš ā vahištāt kayā* (sd.) Y. *33.*6; — *tā drəgvatō* +*marədaitē daēnā* +°*zaoš*[2] *haiϑīm* "so macht sich das Ich des *Drug*genossen den gewissen Lohn des rechten Wegs zu nichte" Y. *51.*13[3].

KompA.; Ableit. (s. auch *ārəzva-*). — Vgl. ²*ərəzav-* EN. — ai. *ṛjáv-* Adj. (öfters vom Weg). — S. noch *ərəš*, *ərəzvō*, *razišta-*, *ərəzvan-*, *ərəzvant-*. — Pü.: *apēčak*, Npü.: *xālis*. — [1]) S. dazu Dbr. VglS. *1.* 565. — [2]) Pt 4; NA. °*zāuš*. — [3]) S. zSt. Justi PrJ. *88.* 237 (wo weitre Litt.), Bthl. IFAnz. *1.* 10.

• j. ²**ərəzav-** m. EN. eines Gläubigen[1], Bruders des *Srūtō.spāda* (sd.): °*zvå* (GD.) *srūtō.spādå ašaonå* Yt. *13.*115.

Vgl. ¹*ərəzav-*. Wohl Kurzname. — ai. *ṛjav-* m. EN. — [1]) Dk. *7.* 7. 8 wird sein Name als 'the pure word' gedeutet.

• j. ³**ərəzav-** m. 'Finger': °*zu* F. *3* g; — *čvat gaonahe* (sd.) .. *yā dvačibya* °*zubya* +*hangərənvnāt* N. *65*; — *avavat taδa yaϑa kasištahe* (, *maδəmahe*, *masištahe*) °*zvō ṯbišiš* V. *6.*10, 12, 14, *18.*44 PüZ. a) die Breite der Finger als Maasseinheit: *dva* °*zu nismahe* (sd.) V. *9.*6; — *avavat aipi yaϑa čaϑwārō* °*zavō* V. *9.*29; — *čaϑwārō* °*zvō* V. *6.* 43, *9.* 6. [V. *18.*2 PüZ.: lies *baē.ərəzu.*]

KompA., E. — Pü.: *angušt*, *angust*.

• j. **ərəzavant-** m. EN. eines Gläubigen: *avarəgāuš* °*vatō* +*ōiymatasturahe ašaonō* Yt. *13.*125.

Eig. Bed.? — Vgl. *ərəzavant- daiδhāuš*.

• j. **ərəzavant- daiδhāuš** EN. eines Gläubigen: *aravaoštrahe* °*vatō daiδhāuš ašaonō* Yt. *13.*124.

Vgl. *ərəzavant-* EN., wozu der GS. *d*° 'des Landes' als nähere Bestimmung gefügt ist.

• j. **ərəzaurvaēsa-** m. Name des zweiten Abschnitts der ersten Hälfte der Nacht*): °*sāt* F. 27 b.

*) Der vom Eintritt der völligen Dunkelheit bis Mitternacht reicht; s. zu *aiwi.srūϑra-*.

Komp. **ərəzav-* n. + *urvaēsa-*, eig. 'Wende des Dunkels'; statt **ərəzu urv*° geschr.; s. zu *daiδhāurvaēsa-*. — Zu **ərəzav-* n. 'Dunkel, Verfinsterung' vgl. ai. *rāhúv-* m. (eig. Adj. 'verfinsternd') und *arəzah-*. — Pü.: *apēčakān vartišnīh* (wie für *arəzah-*).

• j. *ərəzi*°, nur KompA. 'gradan, grad in die Höhe, grad hinab gehend, jäh'.

ai. *ṛji*° sva. *ṛjrá-* Adj. (vgl. unter *bərəzi*°). — S. zu *ərəzrāspa-*.

• j. **ərəzī-** f. Name eines Zuflusses des *Kąsaoya*(*Hāmūn*)-Sees: *zrayō yaṯ kąsaēm* . . *avi təm avi.hantačaiti* . . °*ziča* Yt. *19.* 66 f.

VII. abgekürzt aus einem Komp. mit *ərəzi*°.

• j. **ərəzi-fya-** m. 1) 'Adler' (nur Komp.) 2) Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyąn* . . °*yasča fraorəpō* Yt. *19.* 2; — °*yāṯ paiti garōiṯ* Yt. 5. 45.

KompA. — Eig. 'gradan, geradhinabstürzend, jäh herabstossend'; aus idg. **ṛǵi-pio-* für *°*ptio-*, zu § *25.* — ai. *ṛjipyá-* Adj. (vom *śyená-* gesagt), ap. ἀρξιφος (Hesych, statt ἀρζ°)[1], arm. *arcvi*. — [1]) Ap. ἀρδιφιός, das nach BB. *7.* 199 bei Herodian stehen soll, kann ich nicht finden.

• j. **ərəzifyō.parəna-** Adj. 'mit Adlerfedern besetzt': *išavasča* °*na* V. *17.*9; Yt. *10.*39, 101.

Pü.: *xrōs parr* 'mit Hahnenfedern'.

• j. **ərəziša-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyąn* . . *aēvandasō* °*šō* Yt. *19.* 2.

Eig. 'gradan, jäh abfallend'; Ableit. aus (Komp. mit) *ərəzi*°; vgl. wegen des *š* usw. zu *vourušα-*[1]. — S. auch *ərəzura-*. — [1]) Ohne Wert BB. *24.* 307.

• j. **ərəzura-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyąn* .. *xštvō* °*rō haptaϑō būmyō* Yt. *19.* 2.

*) Bd. *12.* 16: *kōf i arzur ān i pa kust i arōm* "der Berg *A.* liegt gegen Rom zu". Bd. *12.* 2 ist *kōf i arzur kōf i būm* zu lesen.

Ableit. aus ²*ərəzav-* (vgl. ai. *aṃhurá-* aus *aṃháv-*); eig. 'gradan steigend, fallend'. — Vgl. *arəzūra-*.

• j. **ərəzu.stavah-** Adj. 'fingerdick': *astəm* . . °*vaŋhəm* (ASm. statt ASn.) V. *6.*16.

Pü.: *angust zahāk*.

• j. **ərəzušā-** f. 'Mündigkeit': *taδa ayaoš yaϑa paoirīm* +*vīrō*[1] °*šąm adaste* "eines so alten, wie wann zuerst der Mann die Mündigkeit erhält" Yt. *8.*14.

Ableit. (mit *ī-*) aus **ərəž-uk-*[2] 'recht sprechend' sva. 'des Wort für giltig, voll angesehen wird'[3], zum V. *vak-*, § *90.* 2 a. — [1]) Hds. *vīrəm*, wie zweimal zuvor; ZDMG. *43.* 669. — [2]) *z* durch Dissimilation mit dem folgenden *š*-Laut, die eingetreten sein muss, bevor ir. *ṛž* zu jAw. *arž* wurde. — [3]) Vgl. zur Sache Vd. *18*, Bthl. IF. *11.* 128, Menant Parsis 131.

• j. **ərəzvan-** Adj. 'gerade gerichtet' sva. 'die Richtung einhaltend, nicht abirrend, ohne Fehl': *tā nō dāta tā* °*vāna* (NP.)[1] *fravaočāma frača vaočāma* "das uns Be-

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stimmte (?), das wollen wir ohne Fehl verkünden[2] und (weiter) verkünden" Y. *70*. 2.

Zu [1]*ərəzav-*. — Pü.: *ān i ōšān amāk dāt ān apēčakīh*[1]; *frāč gōwēm frāč ča čāšēm ō ōšān*. — [1]) NA. trennt mit Pü. hinter *ərəzvāna* ab. — [2]) 'recti praedicamus' sva. 'recte pr.'; vgl. die Verbindung des V. *vak-* mit *ərəš*.

• j. **ərəzvant-** Adj. (fem. °*vaitī-*) 'geradgewachsen, stramm': *kainīnō kəhrpa srīrayå .. uskāt yāstayå °vaiδyō* (GSf.) Yt. 5. 64.

Zu [1]*ərəzav-*; auffällige Bildung; vgl. Wh. Gr.[2] § *1233* g.

• j. **ərəzvō** Adv.[1] 'wahrlich, fürwahr'; 1) an der Spitze des Satzteils, vor Vok.: *ər° ašāum spitama δwąm daδat ahurō mazdå* Yt. 5. 89; 91, 95, *12*. 2, *13*. 1, *17*. 21. 2) hinter dem Wort, das hervorgehoben werden soll; a) hinter dem Pron. pers.: *yat tūm hē uz.zayaŋha tūm ər° zaraδuštra* Y. *9*. 13; — *aēvaδa bā zaraδuštra yaδa tūm ər° vašaŋhe* V. 5. 17; 21; — *paiti mąm ər° pərəsaŋuha yim ahurəm mazdąm* V. *18*. 7. b) sonst: *mazištəm .. vīspanąm ər° sravaŋhąm* FrW. 4. 1; — *daēnąm ər° yaoždaiδīša aδa zī .. asti yaoždāitiš .. havayå ər° daēnayå* V. *10*. 19.

Vll. GS. aus [1]*ərəzav-*; s. No. 1. — Pü.: *apēčak*. — [1]) So nach Gdn. 3 Yt. 14. Die Fassung des Worts als VS. (mit Beziehung auf *Zaraδuštra*) ist weniger wahrscheinlich.

• j. **ərəzrāspa-** m. EN. eines Gläubigen*): °*pahe uspąsnaoš ašaonō* "des *Ə*., Sohns des *U*. .." Yt. *13*. 121.

*) Bd. *29*. 1 als *Ratav* des *Karšvar Vīdaδafšu* bezeichnet.

Komp.: **ərəzra-+aspa-*, eig. 'des Rosse gradaus, gradan gehen'. — ai. *r̥jrāśva-* m. EN.; vgl. *r̥jrá-* Adj. (sva. *r̥jvāñk-* RV. *4*. 6. 9; bei Sāyaṇa *r̥jugāmin-*)[1]). — [1]) Vgl. zBed. Gdn. VSt. *2*. 165, *3*. 28, Bn. KZ. *35*. 545, Wn. Verm. Beitr. 9, und zu *ərəzi°*.

• g. **ərəš** (, j. *arš*) Adv. 'richtig, recht, wahr': *ārmatōiš uxδāiš šyaoδanā ər° daidyat* (sd.) Y. *44*. 10; — beim V. *vī-kay-*: *frō vå fraēšyā .. mrūitē* (sd.) .. *ā.manaŋhā ər° vīčidyāi* (sd.) Y. *49*. 6; — *āsčā hudåŋhō ər° vīšyātā nōit duždåŋhō* (sd.) Y. *30*. 3; 6; — beim V. *vak-*: *tat δwā pərəsā* (sd.) *ər° mōi vaočā ahurā* Y. *44*. 1—19[1]); — *ər° mōi ərəžūčąm*[2]) *vaŋhə̄uš vafuš* (sd.) *manaŋhō* Y. *48*. 9.

KompA. (*arš°*, *ərəš°*, *ərəž°*, *ərəz°*). — *s*-Adv. aus **ərəz-* Adj. sva. [1]*ərəzav-*; Bthl. IF. *9*. 283. — Pü.: *rāst*, Sü.: *satyam*. — [1]) V. *19*. 10, mit Umsetzung ins jAw., zitirt: *arš mē vaoča ahura*; IF. *9*. 263. — [2]) *ərəž* ist gemäss dem Metrum (als müssige Wiederholung) zu streichen.

• g. **ərəšay-** f. 'Neid', mit Akk. der Person und Gen. der Sache verb.: *hyat mōi dātā .. vahyō* (sd.) *yehyā mā °šiš* (näml. *aŋhat*) "von dem besseren Los .., worum man mich beneidet" Y. *31*. 5.

Zum PPA. *arəšyant-* (sd.); vgl. *araska-*; s. zEt. West SBE. *37*. 246[1]). — Pü.: *kē man pa ān i ōi i ō arš* (Transskr.)[2]), erl.: *kum .. pasaχ[v] ō arš*[2]) *tuvān bavāt dātan*. — [1]) Wenig überzeugend Bn. Stud. *1*. 393, Js. A hymn 29. — [2]) Als *Dēv* aufgefasst; s. Dk. *9*. 31. 6 mit Wests Bemerkungen dazu.

• g. **ərəšya-** Adj. 'recht handelnd, gerecht'[1]): *aδā və̄ utā hyāmā .. ašavanō °yə̄* (NP.) *ištə̄m rāitī* (sd.) Y. *40*. 4.

Vgl. *arəšya-* EN. (mit IF. *9*. 261). — zEt. und Bed. s. *ərəšva-*. — Pü.: *rāst*. — [1]) Falsch Js. A hymn 30.

• g. **ərəšva-** Adj. 1) 'recht handelnd, gerecht': *vāstryō šyaoδanāiš °vō hąs huxratuš nəmaŋhā* (sd.) Y. *51*. 5; — *kə̄ vā vaŋhə̄uš manaŋhō ačistā magāi °vō* "oder wer wird, rechthandelnd, sich auf den Bund des *VM*. bedacht zeigen?" Y. *51*. 11; — *yā šavaitē ādrə̄ng* (sd.) *°våŋhō* Y. *29*. 3. 2) 'wahr, sicher': *°vā* (APn.) *xšaδrā .. asīštīš* (sd.) Y. *44*. 9; — *dāidī* ⁺*ašā* ⁺*då* (sd.) *darəgāyū °vāiš tū uxδāiš mazdā zaraδuštrāi aojōnghvat rafənō ahmaibyāčā ahurā* "schenk du, o *M*., durch *Aša* .. dem *Zar*. gemäss deinen sichern Worten langdauernde kräftige Unterstützung, und uns .." Y. *28*. 6.

Eig. 'gerade aufgerichtet, ὀρθός', vgl. *aršta-*, *ərəšya-*; aber in der Bed. durch *ərəš* beeinflusst. — ai. *r̥ṣvá-* Adj. 'hoch'. — Pü.: *rāst*; Sü.: *satyah*, (zu Y. *51*. 5): *saralah*.

• g. **ərəš.vačah-** Adj.: s. unter *arš.vačah-*.

• g. **ərəš.ratav-** m. 'der wahre, rechte *Ratav*': *yə̄ dāδaēibyō °tūm xšayąs ašivå* (sd.) *čistā* Y. *51*. 5[1]).

Pü.: *rāst rat*, Sü.: *satyena sadguruh*. — [1]) Vgl. Y. *44*. 16.

• j. **ərəž-uxδa-** Adj.: s. unter *aršuxδa-*.

Ableit.

• g. **ərəžuxδan-** Adj. 'wahr gesprochenes (Wort) habend' sva. 'sein Wort wahr gesprochen machend, es erfüllend, haltend': *hanəntē* (sd.) .. *yə̄ īt ahmāi °δā* (NS.) *nā dāitē* ".. dem Mann, der es (das Versprochene) ihm, sein Wort haltend, leistet" Y. *44*. 19.

Ableit. aus *ərəžuxδa-*; vgl. *ərəžuxδāi* und Bthl. IF. *5*. 366. — Pü.: *kē ast ku ō ōi i rāst mart dahēt*; Sü.: *satyavaktā*.

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• g. **ərəž-uxδāi** Inf. 'wahr zu sprechen' sva. 'wahr gesprochen zu machen, zu bewahrheiten': *ər° vačaŋhąm xšayamnō* (sd.) *hizvō vasō* Y. *31*. 19.
Zum V. *vak-*; vgl. *ərəžuxδa-*, *°δan-*. — Pü.: *aršuxt gōwišn*, Sü.: *satyoktaye*. — Vgl. zAusdr. und zSt. Js. A hymn 51.

g. *ərəžūčąm* Y. *48*. 9: s. [1]*vak-*.

• g. **ərəžə-jī-** Adj. 'der recht lebt': *nōit °jyōi frajyāitiš* (sd.) .. *drəgvasū pairī* Y. *29*. 5; — *xšaϑrəm yā °jyōi dāhī* [+]*drəgaovē* (sd.) *vahyō* Y. *53*. 9; — *°jīš* (AP.) *ašā* .. *pišyasū* (sd.) "die rechtlebenden, o *Aša*, .." Y. *50*. 2.
Komp.: *ərəš*+*jī-*[1]). — Pü.: *rāst zīvišn*, erl.: *kē pa rāstīh zīvēt*, (zu Y. *50*): *pa rāst zīvišnīh*. — [1]) Falsch MILLS G. 422.

g. *əhmā*: s. *əhma-* und [1]*ah-* (Sp. 270).

• g. **əhma-** Pron. 1. Pers. Plur.: s. unter *ahma-*.

o, ō.

• j. [+]**ōiγmata'stura-**[1]) m. EN. eines Gläubigen: *avarəgəuš ərəzavatō °rahe ašaonō* Yt. *13*. 125.
Eig. Bed.? **viγmata-*[1]) (statt *vi-γm°* geschr., § *268*. 20), zum V. *gam-*. — Vgl. *baēšata-stura-* — [1]) So F 1; NA. *aoiγm°*.

• j. **ōiϑra** Adv. 'besonders, getrennt': F. 2 b.
Statt *viϑra* (§ *252*. 1) geschr.; § *268*. 20, IF. *5*. 357. — Pü.: *yutākīhā*.

• j. [+]**ōifra-**[1]) m. 'pathicus'[2]): *paitištātəe ayanąmča °ranąm* .. *pairikanąm* Yt. *13*. 104.
Zum V. *vaēp-*; vgl. *vaēpya-*. — Statt *vifr°* geschr., § *268*. 20, IF. *5*. 357. — [1]) So F 1; NA. *aoifr°*. — [2]) Ganz Unsicheres bei WEST SBE. *5*. 132; vgl. JUSTI NB. 181.

j. *oim*, *ōim*, *oīm*: s. *aēva-* mit No 1.

• j. **ōiva-** Adj.: s. unter *aēva-* (mit No. 1).

g. *ōyā* Y. *47*. 2: s. [1]*a-* II 2 1.

j. *ōyəm*, *ōyum*: s. *aēva-* mit No. 1.

å.

• j. **åŋuharəna-** Adj. 'zum (Essen,) Trinken dienend': *tašta °na* (NPn.) "Trinkschalen" V. *7*. 73.
Komp.: *ā*+**x^varəna-*; § *298*. 7. — mp. *āx^varr*, np. *āx^var* (*āxur*) 'Stall'; s. dazu HBM. PSt. 5. — Pü.: *patišx^vār*.

• j. **åŋhan-** n. 'Mund': *baoa ϑwąm tarasča °hānō* (GS.) *srasčintīš x^varəϑå bairyeinte* "fürwahr es werden an dir vorbei die vom Mund triefenden Speisen getragen (werden)" V. *3*. 29.
KompE. — Vgl. *3āh-*; s. dazu BLOOMFIELD AJPh. *12*. 8. — Pü.: transskr. (*āhąn* in Aw.-Buchst.; *tarist āhąn at*).

• j. **åŋhana-** Adj. (fem. *°nā-*), PPM.: s. [1]*āh-*.

• j. **åŋhairī-**[1]) f. 'Gebärerin', im Plur. Bezeichnung mystischtheologischer Gestalten: *gaēϑanąm åŋhairyehe* (sd.) .. *yat °ryō* (NP.) *zīzanən* Vr. *1*. 3; *2*. 3.
Ableit. — Aus ir. **ā-hūŋarī-*, zum V. *3hav-*; vgl. ai. *bahu-sūvarī-* fem. Adj. — Pü.: s. unter *åŋhairya-*. — [1]) Statt *åŋuh°* geschr., s. § *268*. 30, *298*. 7 und No. 1 zu V. *7*. 73.

• j. **åŋhairya-** (Adj. 'von den *åŋhairī-* stammend, zu ihnen gehörig' usw.) n., mit GP. *gaēϑanąm* 'der Lebewesen' Bezeichnung eines göttlich gedachten Wesens oder Begriffs: *nivaēδayemi* .. *gaēϑanąm °ryehe ašaonō ašahe raϑwō yat åŋhairyō zīzanən* "ich widme (es) für das *GĀ*..., das die Gebärerinnen zeugen werden" Vr. *1*. 3; — *ahmya zaoϑre* .. *gaēϑanąm °rīm* .. *āyese yešti yat åŋhairyō zīzanən* Vr. 2. 3.
Ableit. aus *åŋhairī-*. — Pü.: *gēhānān bavišnīh* .. *kē ān bavišnīh zāyišn* "vivorum 'futuritas' .. cui illa 'futuritas' gignenda"; erl.: *čē vušnak u vušnīhčī zāyišn rāδ andar apāyēt* "masculus enim atque 'masculinitas' gignendi causa necessaria est". S. noch DST. ZA. *1*. 445. — [1]) SP., JUSTI 'das Zukünftige der Welt', DST. 'la Production des êtres', MILLS 'the settlements of the future'.

g. *åŋhā*, *åŋhō*: s. *3āh-*.

• j. **åŋhāna-** Adj., PPM.: s. [1]*āh-*.

j. *åŋhąm*: s. [1]*a-* und [1]*ah-* (Sp. 277).

j. *åŋhušąm*: s. *āhvah-*.

• j. **åntay-** f. 'Einatmen': .. *åntyå* (GS.) *parāntyå* "des Aus- und Einatmens" F. *3* d.
Komp.: *ā*+**antay-*, § *298*. 7. — Vgl. zSt. BTHL. IF. *7*. 59. — Pü.: *āyišn u šavišn i vēn*, Npü.: *āmadan u šudan i dam*.

ą.

• j. **ąγmō.pad-** Adj. (fem. *°paδī-*) 'Spangen an den Füssen tragend': *aēšąm kaininō åŋhənte °paδiš* (NPf.) *urvizō.maiδyå* "ihre Mädchen sitzen da mit Spangen an den Füssen, die Taille geschnürt" Yt. *17*. 11.
Zum ai. V. *añcati*; s. *anku°*. — Das γ in **aγma-* stellt den gutt. Nasal dar, vgl. *mərəγənte* § *347* No.; ar. **aŋkma-* (§ *24*) wird urir. **aŋma-* (§ *24*), Aw. **ąŋma-* (§ *296*. 1).

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● j. **ąxnaŋha-** m. EN. eines Gläubigen: *vohuštrahe °naŋhahe ašaonō* "des *V.*, Sohns des *A.* . ." Yt. *13.* 122.
Ableit. aus *ąxnah-* oder Kurzname damit; etwa 'Zügelhalter'.

● j. **ąxnah-** n. 'Zügel': *°nā̊ dražaite vāšahe* ". . hält die Zügel des Wagens" Yt. *5.* 11.
Ableit. — Vgl. *anku°* und Bthl. Stud. *2.* 101; § *24* aE. — gr. vgl. ἀγχύλη 'Schlinge, Riemen'. Mit PDw. *yixān* 'Zügel', das Tomaschek SWienAW. *96.* 805 vergleicht, weiss ich nichts anzufangen.

● j. **ąxmō.frānō.-masah-** Adj. 'des Grösse den gebogenen Arm füllt', d. i. 'so gross wie man es unterm Arm trägt': *aēsmanąm-čat̰* . . *°sə̄bīš* (näml. *stāiš*) A. *3.* 5.
**ąxma-* m. 'Biegung des Arms'; vgl. gr. ἀγκών; Bthl. Stud. *2.* 102. — Pü.: k n d *frānāmišn masāk*, Npü.: *tā kaš bālā.*

● j. **aiϑyā-** f. 'Pfosten': *miϑrəm* . . *yō* . . *stawrā̊ °yā̊ kərənaoiti* Yt. *10.* 28.
ai. vgl. *ātā-* f. 'Türumfassung'; s. Zimmer AiL. 154; KZ. *32.* 71, IF. *5.* 268. — Falsch Sp. VglGr. 209; s. Hbm. AGr. *1.* 141.

● g. **ąnman-** n. 'Stetigkeit; Unaufhörlichkeit': *at̰ kəhrpə̄m utayūitīš dadāt̰ ārmaitiš °mā* (AP.)[1] "und *Ārm.* verlieh den Leibern Dauer und Stetigkeit" Y. *30.* 7. a) LS. *°mə̄nī* als Adv. 'stets, ewiglich; unaufhörlich'[2]: *yə̄ °mə̄nī mazdā̊ srāvī ahurō* "der ewiglich *MAh.* heisst" Y. *45.* 10; — *yāiš gąm karapā usixščā* (sd.) *aēšəmāi dātā yāčā kavā +°mə̄nī*[3] *urūdōyatā* (sd.) Y. *44.* 20.
Et.? Ir. **anman-* (§ *293.* 12), dessen *an* auf ar. *an* oder *an* mit reduzirtem dent. Verschlusslaut gehen kann (§ *24*). S. noch No. 4. — Pü. (zu Y. *30*): *vaš ētōn karp tuxšišn dahēt spandaramat pa astavīh*, erl.: *vēš bavēt stav nē bavēt*[4]; (zu Y. *44*): *kēča kayak astav u rānakīh dātār*, erl.: *hač čič i apārōn stav nē bavēt*[4]; (zu Y. *45*): *kē pa an 1 nāmīh srūt ēstēt x^vatāδ i dānāk*, Sü.: *anyanāmatayā.* — [1] In Übereinstimmung mit dem asynd. danebenstehenden *utayūitīš.* — [2] S. dazu Bgm. Totalität 7 No. 2. — [3] S. NA., Ntr. — [4] S. dazu Dst. ZA. *1.* 222, ferner Gdn. GIrPh. *2.* 31 ('Unwandelbarkeit'), Justi PrJ. *88.* 241, 247 ('ohne Bestürzung', 'Macht'), Gray JAOS. *21.* 124 ('immutability'). Aber die Etymologie der Pü. zu Y. *30* und *44* (zum V. *nam-*) ist ebenso unmöglich wie die zu Y. *45* (zu *nāman-*).

● g. **ąnmə̄nī** Adv.: s. unter *ąnman-*.

● j., g. **ąs-** V. 'hingelangen zu —'. Praes. 1 *as-*, 7 (?) *×ąsašu-*[1], 8 *ąs-*, 10 *ašnav-*: *ašnv-*; *s*-Aor. 1 *aš-*. Inf. *aštō*, *āždyāi* (mit *ā*), *avasyāt̰* (?, mit *ava*).

1) 'hingelangen zu —' (Akk.): *vīspa humata* . . *vahištəm +aŋhūm +ašaiti*[2] (Konj.) *vīspa dušmata* . . *ačištəm +aŋhūm +ašaiti*[2] FrW. *3.* 2. 2) 'etwas als seinen Anteil erlangen': *hyat̰ ×ąsašutā* (3SPrM.)[1] *yā daibitānā* (sd.) *fraoxtā amərətāitī daēvāiščā mašyāiščā* "so dass, was . ., den *Daēva* und Menschen in Ewigkeit zugeteilt wird" Y. *48.* 1[3]. 3) 'wo (Lok.) an-, unterkommen': s. *aštō* Inf.

mit *ava* 'erreichen, treffen': *nōit̰ dim arštōiš* . . *nōit̰ išaoš* . . *ava.ašnaoiti šanmaoyō* (sd.) Yt. *10.* 24; — *nōit̰ dim* . . *avasyāt̰*[4] *nōit̰ akavō nōit̰* . . Yt. *1.* 18[4]; *13.* 72. S. noch Inf. (Sp. 177).

mit *aoi* und *ava* 'treffen': *yezi mā hāu nā ava +snaiϑiša* (sd.) *aoi ava ašnavāt̰* P. *21.*

mit *ā*: s. *āždyāi* Inf.

mit *us* 'hinaufdringen zu —' (Akk.): *yeŋhe vāxš* . . *us ava raočā̊* (sd.) *ašnaoiti* Yt. *10.* 85; — . . *us ava raočā̊ ašnaot̰* Yt. *10.* 89.

mit *paiti* '(mit einer Waffe) treffen': *yat̰ dim aēnō.manaŋha paiti.ašnaoiti aētat̰ hē arədus̆* (sd.) V. *4.* 17.

mit *frā*, *frō* 1) 'erreichen, treffen': *nōit̰ gaδahe* . . *t̰baēšō fraštičina* (sd.) *frāšnuyāt̰* Yt. *11.* 5; — *čvat̰ antarə +nərə̄uš aēša druxš yā nasuš axtiča* . . *frāšnaoiti* V. *5.* 27; 28; — *yezi nōit̰ harəϑrəm baraiti aētaδa hē vīspā̊ hāirišīš frāšnaoiti* ". . so trifft er damit alle Weiber" (?) V. *15.* 19; — *nōit̰ ahyā mā āϑriš* (sd.) *šyaoϑanāiš frōsyāt̰*[5] Y. *46.* 8. 2) 'herzu-, hinzukommen zu —' (Akk.): *vīspō aŋhuš* . . *airyanəm vaējō* (sd.) *frāšnvāt̰* V. *1.* 1. a) 'in Berührung kommen mit —': *yezi apərənāyūkō frāšnavāt̰* "wenn ein (saugendes) Kind (mit der menstruirenden Frau) in Berührung kommt" V. *16.* 7[6]. 3) 'teilhaftig werden, sich teilhaftig machen', mit Gen.: *nōit̰ dva nōit̰ ϑrāyō* . . *ašahe nōit̰ ašayā̊ frāšə̄nti* (Konj.) *yō nōit̰* . . "nicht werden sich zwei . . des *Aša* noch der Belohnung teilhaftig machen . ." P. *44*[7]. 4) 'zu teil werden': *hyat̰ nā fryāi* . . *isvā* (sd.) *daidīt̰ maibyō* . . *tavā rafə̄nō frāxšnənəm* (sd.) *hyat̰ ϑwā xšaϑrā ašāt̰ hačā fraštā* (3SPrM.)[8] Y. *43.* 14.
ai. *aśyā́t*, *anáśāmahai*[9], *aśnóti*, *akṣat.* — Vgl. [2]*nas-*. — Pü.: *rasītan*, *šutan*, *matan*, (zu Yt. *11*, P.): *pursītan*; s. noch No. 4-8. — [1] Die Form *ąsašutā* ist verderbt. Man erwartete **ąsaštā* — s. aber *spašuϑā* — oder **ąsašnutā*

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(Praes. 7+10). Unrichtig KZ. *33.* 465. — [2] Ausg. *aša͞eta*, s. Var. — [3] zSt. GDN. KZ. *30.* 524. — [4] Aus *ava*+**asyāṯ*, § *268.* 3. Pü.: *nē..apē nasēnītār*, erl.: *akār kartan nē tuvān.* — [5] Aus *frō*+**asyāṯ*; vgl. § *304* II. 28. Pü.: *nē .. frāč rānēnītār*, erl.: *pātifrās bavandak apē kartan nē tuvān.* — [6] Pü.: *ka apurnāyak frāč rasēt*, erl.: *hač haxtān apē āyēt.* — [7] zSt. BTHL. IF. *7.* 228. — [8] Falsch KZ. *33.* 465; s. noch No. 9. Pü.: *kē ō tō šahrvēr hač ahrākīh apīkīh framūt.* — [9] Nicht sicher; BTHL. Stud. *1.* 96. *frąštā* könnte statt Praes. 8 auch *s*-Aor. sein.

• g. **ąsa-** m. 'Partei', nur Du. von den beiden Religionsparteien, der *ahur*ischen und der *daēv*ischen [1]: *aṯ vå vīspə̄ng āyōi yaϑā ratūm* (sd.) *ahurō vaēdā mazdå ayå °sayå* "so wende ich mich an euch alle als der *Ratav* der beiden Parteien hier, als den (mich) *AhM.* kennt" Y. *31.* 2.
ai. *áṃśa-* m. — Pü.: *hač ōšān ān rasišn.* — [1] Vgl. [2]*rāna-*.

• j. **ąsav-** m. 'Schoss, Zweig' der *Haoma*-pflanze: *čyāvantō aēte °savō aŋhən* "wie gross sollen die Zweige sein?" N. *108*; — *havanəm* (sd.) .. *yō °suš* (AP.) *hangəurvayeiti* Y. *10.* 2.
KompE. — ai. *aṃśáv-* m.; s. dazu ROTH ZDMG. *35.* 684. — Pü.: *tāk.*

g. **ąsašutā* Y. *48.* 1: s. *ąs-* mit No. 1.

• j., g. **ąsta-** m. 'Hass, Feindschaft; Feindseligkeit': *ϑwahyā mazdā °tā* (IS.) *urvātahyā* (sd.) Y. *34.* 8; — *yō gāϑā asrāvayō* +*°ta* (IS.) [1] *vā tarō.maiti vā tanūm* +*piryeiti* "wer die *G.* nicht aufsagt aus Hass oder Trotz, verwirkt den Leib" N. *41*; — *kō* +*tō* [1] +*kā* +*tarō.maitiš* (sd.) N. *41*; — *čim aošaŋhå aošaŋuhaiti °təm isaiti tanva* Aog. *48* (?); — *ā īš dvafšə̄ng* (sd.) .. *anāšē °tąsčā* Y. *44.* 14; — *yə̄ maibyā yaoš ahmāi .. vahištā .. čōišəm .. °tə̄ng ahmāi yə̄ nå ąstāi* (als Inf.) *daidītā* ".. Feindschaft (aber) dem, der uns zu befeinden vorhat" Y. *46.* 18; — *°ta avaspayama vā* Vyt. *44.* a) DS. *°tāi* als Inf. sbes.
Aus ar. **ans-tha-*; vgl. zEt. unter *aŋra-* [2]). — Pü.: *anastīh*, (zu N. *41*) erl.: *ka gōwēt ku dēn nēst*; (zu Y. *44*): *anast kar*; Sü.: *nāstikatvaṃ, anāstikatvaṃ* 'Ungläubigkeit'. — [1] Hds. *ąstā.* — [2] Ganz Verkehrtes bei DST. ZA. *1.* 309.

• g. **ąstāi** Inf. [1] 'zu befeinden': *ąstə̄ng* (sd.) *ahmāi yə̄ nå ąs° daidītā* Y. *46.* 18.
Zu einer Basis ar. **ans-*; s. *aŋra-*. — Vgl. *ąsta-*. — Pü.: *anastīh.* — [1] Zu § *258.* 2 c ε.

• j. **ąz-** V. 'schnüren'. Praes. 3 *aza-* (*nyāza-*) [1]. Inf. *ązaŋhe.*
'schnüren' sva. 'einengen, bedrängen': s. Inf.
mit *nī* 'einschnüren, einzwängen': *hā hē maiδīm nyāzata* "sie schnürt sich ihre Taille" Yt. *5.* 127 [2]. a) 'hineinzwängen in —' (Akk.): *tāštəm dāuru .. stamanəm hē aδāṯ nyāzayən* ".. ein zugeschnittenes Stück Holz ..; in sein Maul sollen sie es dann hineinzwängen" V. *13.* 30.
Vgl. gr. ἄγχω, lat. *angō*; s. auch *ązah-* und No. 1. — Pü.: *awžatan.* — [1] Ob statt *nyaz°* geschr.? Vgl. § *268.* 3 a; s. aber np. *niyāz* 'Mangel' bei HBM. AGr. *1.* 105. Weiteres, auch zu ai. *anāha*, IF. *8.* 235. — [2] Vgl. *urvizō.maiδya-*.

• j. **ązaŋhe** Inf. 'zu bedrängen, in Not zu bringen': *avaŋhe narąm ašaonąm ąz° dužvarštāvarəząm* Yt. *13.* 39.
Zum V. *ąz-*. — Vgl. *ązah-*.

• j. **ązah-** n. 1) 'Ein-, Zusammenschnürung' der Kehle, 'Erdrosselung' (nur Komp.). 2) 'Bedrängung, Enge, Not; Gefangenschaft': *miϑrəm .. yō narəm .. apa °zaŋhaṯ .. ϑyajaŋhaṯ baraiti apa nō hača °zaŋhaṯ apa hača °zaŋhibyō* (DP.) [1] *barōiš* Yt. *10.* 22 f.; — *tā nō °zahučiṯ hatō ϑrāyente* Yt. *13.* 146; Vyt. *50*; — *yō hīš .. frāyazāite .. kahmāičiṯ °zaŋhąm biwivå* Yt. *13.* 41; — *ravasča xᵛāϑrəmča* (sd.) .. *ašaonō stōiš °zasča dužāϑrəmča .. drvatō stōiš* Y. *8.* 8; — *yasča mē aētəm narəm °zō avi avagərəptəm ravōhu paiti uzbārayaṯ* "und wer den .., der in Gefangenschaft verbracht ist, wieder in Freiheit versetzt" V. *18.* 10; — *haoma .. yaēčiṯ °zahu dərətāŋhō jaininąm* +*upa* +*dərəzāhu* (sd.) Y. *10.* 17. a) DS. *°zaŋhe* als Inf. sbes.
KompA., E. — Zum V. *ąz-*. — ai. *áṃhas-* n. — Pü.: *tangīh*, Sü. (zu Y. *8*): *nāstikyam.* — [1] zF. s. § *381.*

• j. **ązō.jata-** Adj. 'durch Erdrosselung getötet': *yaṯ aēte yā spō.jatača* (sd.) .. *°tača* V. *7.* 3.
Pü.: *tangīh žat*, erl.: *pa xafakīh.*

• j. **ązō.būg-** Adj. (auch fem.) 'aus Bedrängnis, Not, Gefangenschaft errettend, befreiend': *xratūm .. ašavanəm °būjim ravazdąm* V. *18.* 6 [1]; — +*frazaintīm .. °būjim* [2] *hvīrąm* Y. *62.* 5; — *frazantōiš .. °būjō* [2] *hvīrayå* Yt. *13.* 134.
Pü.: *hač tangīh bōxtārīh*, erl.: *hač dōžaxᵛ* 'aus

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der Hölle'[2]). — [1]) Vgl. V. *18.* 10. — [2]) S. dazu Sd. *18.* 3 ff., 13.

i, ī.

[Vgl. unter *ya°*.]

j., g. *ī*: s. ²*ay-* und *ī*.

• g. ī enkl. Part. der Hervorhebung[1]): *iδā ī haiδyā* (sd.) Y. *53.* 6; — *čiδrā ī hudāŋhē yaδanā vaēdəmnāi manaŋhā* Y. *31.* 22.

gr. (οἶτοσ)ί; Litt. bei BGM. GrGr.³ 542. — Vgl. *ū*. — Pü. (zu Y. *31*): *aš*, (zu Y. *53*): *pa ān i har 2 čič*. — [1]) Die Fassung des Worts als Nom(!)Pn. zu ²*ay-* (MILLS G. 84 zu Y. *31*: 'manifesta sunt ea ..') ist sicher falsch.

• j. *ita-* Adj., PPfP.: s. ¹*ay-*.
KompE.

• j., g. *itay-* f. 'Gehen, Gang'. LS. *°tē* als Inf. sbes. [N. *4*: lies *aiwišūiti*.]
KompE. — Zum V. *ay-*. — ai. *itáy-* f.

• j., g. itē Inf. 'zu gehen'.

1) 'hin zu gehen zu —', mit Dat. [1]) (statt Akk.): *hušiti .. darəyō.šiti* (sd.) *ite vīse āfrīnāmi yahmat hača* .. ".. in (dessen) Haus zu gehen, von dem .." Y. *68.* 14. 2) 'einzugehen auf —': *kāmahyā tēm mōi dātā darəgahyā* ⁺*yaoš yēm vā* ⁺*naēčiš dārəšt itē vairyå stōiš* (sd.) "..ihn sollt ihr mir gewähren, auf den einzugehen keiner euch zwingen kann, (den Wunsch) .." Y. *43.* 13.

mit *ā* 'auszugehen von —' (Abl.), sva. 'sich abhängig zu machen': *hyat aŋyāi dadå paδąm* (sd.) *vāstryāt vā āitē yē vā nōit aŋhat vāstryō* ".. von dem Bauern sich abhängig zu machen oder von dem, der nicht Bauer ist" Y. *31.* 9.

KompA. (s. *xᵛite*). — Zum V. *ay-*. — Vgl. °*itay-*. — Pü. (zu Y. *43*): *kē .. raft*, (zu Y. *31*): *kē pa varzītārīh āyēt* .., (zu Y. *68*): *dēr rāmišnīh ō ōšān vis āfrīnēm kē..*[2]). — [1]) Durch Attraktion; s. zu *anuxtōe*. — [2]) Also *ō ōšān* für *ite*! S. SP. Komm. *2.* 459.

• j. ¹iδa Adv. 'jetzt, nun': *abdača* (sd.) *iδa sadayāt yat °δa .. paδəm vaēnāite* V. *2.* 24; — *nōit mē °δa* ⁺*åŋhāt.təm* ⁺*pasu vīra* Yt. *13.* 12; *8.* 54; — *āat vaŋuhi °δa .. arədvī sūre .. avat āyaptəm yāsāmi* Yt. 5. 130; 131; — *°δa iristanąm urvąnō yazamaide* Y. *26.* 7; 2, 4, 7, Vr. *16.* 1, 2², Yt. *13.* 95, 148²; — *frā tē zaδəmča .. azəm °δa frasnayeni* V. *21.* 6; 7, Vyt. *13*; — *kahe nō °δa nąma āyairyāt* (sd.) Yt. *13.* 50; — *bərəzat °δa srāvayeiδyāi* Vyt. *46.* 2) 'von nun an, künftig': *bāδa °δa hištahe anyehe dvarə* (sd.) .. V. *3.* 29; — *bāδa °δa aēni bərəδi* (sd.) V. *3.* 27; 27. a) *iδa apąm* (sd.) 'von nun an': *zātō āδrava .. °δa apąm vījasāiti .. daēna* Yt. *13.* 94; 95². 3) 'dann, alsdann': *imat nmānəm yaoždaδāne ima* ⁺*°δa*[1]) *vačō framrva* V. *11.* 4; — *avi ahūm ..* ⁺*zəmō jaŋhəntu .. δrižatča* (sd.) *°δa .. gəuš apa.jasat* V. 2. 22 f.

ai. *idā* Adv. — Pü.: *ētar*[2]), (zu V. *11*): *āngāh*. — [1]) NA. *aδa*; s. aber Var. — [2]) Vgl. zu ²*iδa* und zu *iδa*.

• j. ²iδa, g., p. idā Adv. 1) 'hier, hierher': ‖ *tyaᵃ manā kartam °dā utā tyaᵃmaiy apataram kartam avaᵃ* .. X. 2. 3; — *kaᵐbūjiyaʰ .. paruvam °dā xšāyaδiyaʰ āhaᵃ* Bh. *1.* 10; — *°δa friδå buyata ahmya nmāne °δa* .. Yt. *13.* 147; — *viš apąm °δa patəntu vī daēvåŋhō .. ašiš vaŋuhi °δa miδnatu .. rāmyat °δa* Y. *10.* 1; V. *3.* 32; — *sraošasča* ⁺*°δa*[1]) *astu ahurahe .. yasnāi* Vr. *15.* 2; Y. *56.* 1–3⁴ (wo *°δā*), 27. 6, Yt. *1.* 25⁵; — *aēm mōi °dā vistō* (sd.) *yō nō aēvō* .. Y. *29.* 8; — *vohu °δa .. hvarštəm šyaoδnəm* V. *3.* 42; — *yaδa yat °δa anairyå daiŋhuš hakat usča us.frāvayōit* (sd.) Yt. *19.* 68; V. *9.* 56, *13.* 55; — *ime nō .. aspa para* ⁺*miδra* ⁺*°δa*[2]) *nayente* (sd.) Yt. *10.* 42; 60; — *hā hē asti čiδa .. aipi.pārəmnāi °δa ašaone* V. *8.* 107; — *kaδa nō* (sd.) *°δa ašāum agatō* V. *19.* 31; — *°δa iristahe tanūm ava.hišta* V. *8.* 100; Yt. *13.* 146; — *yaēča °δa narō .. jasąn .. yezi šaētō.činaŋhō jasąn hąm °δa šaētəm hąm.bārayən* V. *4.* 44; *13.* 22, Y. *65.* 6; — *naēčiš* ⁺*°δa*[3]) *sūš* (sd.) *yaδa* .. FrD. *3.* a) mit folgendem *yat* sva. *yaδra* 'wo': *tå* (*zaoyå*) *°δa yat narō pərətənte* "die (sind zu rufen), wo Männer kämpfen" Yt. *13.* 27; — *abdača* (sd.) *°δa sadayāt yat iδa* .. V. 2. 24. 2) 'ebenso, gleicher Weise', in elliptischen Sätzen[4]): *nōit zī īm zå šå yā darəya akaršta saēta .. °δa čarāiti .. yā darəya apuδra* ⁺*aēiti* V. *3.* 24. 3) Es dient dazu, ein oder mehr vorangehende Wörter als Zitat zu kennzeichnen[5]); das Zitat ist dann Subjekt des Satzes: *yeŋhe °δa mazdå yasnəm činasti* "*yeŋhe* lehrt die Anbetung des *M.*" Y. *21.* 1; — *yåŋhąm °δa ašaoninąm ārmaiti.paoiryanąm yasnəm para.činasti* (sd.) Y. *21.* 2; — *yaδa frā °δa āmraot yat* .. "*yaδa* sagt aus, dass .."

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Y. *19*.12; — *šyaoϑənanąm* °*δa ahūm kārayeiti* (sd.) Y. *19*.13; — *vaŋhə̄uš* °*δa ϑritīm ṯkaēšəm ādrənjayeiti* (sd.) Y. *19*.13; — *dazda manaŋhō para īm* °*δa manaŋhe činasti* (sd.) Y. *19*.13. [Y. *71*. 16: lies *aδa*.]

Ableit. — ai. *ihá*, mi. *idha*; vgl. sbal. *idā*. — Vgl. *iyadā*. — Pü.[6]: *ētar*, (zu Y. *29*, V. *3*. 24, *8*. 100, 107): *ētōn*. — [1]) K 7 a; NA. *iδā*. — [2]) NA. *miϑrāδa* mit F 1; *ā* statt *a i* geschr.; vgl. die Var. und *fraiδa* Pt 4 zu Y. *19*. 12. — [3]) Hds. *aδa*; Pü.: o. — [4]) Vgl. *iϑa* 3. — [5]) Ohne aber notwendig zu sein; s. Gdn. KZ. *27*. 246, Bn. Stud. *1*. 306. Vgl. noch *iϑa* No. 2. — [6]) Vgl. zu [1]*iδa* und zu *iϑa*.

• j. **iδāṯ**[1]) Adv. 'hier': °*δaṯča ainiδaṯča* °*δaṯča vīspąmča aipi imąm ząm* Y. *57*.33; — *vaŋuhīm* °*δāṯ ādąm .. āča niča mrūmaide* Y. *68*.21.

KompE. — Ableit. aus [2]*iδa*; vgl. zu [1]*aδāṯ* und No. 1. — Pü.: *ētar*; (zu Y. *57*): *ētarča anētarča anča yāδ*, s. dazu Hbm. SBayrAW. *1872*. 658. — [1]) *iδaṯ* neben *iδāṯ* nach dem häufigen Wechsel von °*āṯ* mit °*aṯ* im AblS.; vgl. *kuδaṯ*.

• j., g. **iϑā** Adv. 1) 'so, auf diese Weise, ita', voraus- und zurückweisend: °*ϑa mainyete dušx̌arənā: nōiṯ imaṯ .. miϑrō vačnaiti* Yt. *10*.105; — *aēva* (sd.) *tē zāvarə .. framrava ..* °*ϑa tē zāvarə .. framraomi* (sd.) Yt. *13*. 1–19; — °*ϑā mainyū mamanāitē* Y. *13*.4; 4[2]; — °*ϑā āṯ yazamaidē ahurəm* Y. *37*.1; *39*.1; — *āṯ* °*ϑā yazamaidē ..* Y. *39*.3; — °*ϑā ī haiϑyā* (sd.) *narō aϑā jə̄nayō* Y. *53*.6; — *hača ..pairi.sačāiti* °*ϑa* +*aiwi.gāme āaṯ hama ..* "sie dauert von .. bis ..; so im Winter; aber im Sommer .." N. *46*; *47*, +*50*[1]); — °*ϑa*[2]) *dim para.činasti* (sd.) *yim ahurəm* Y. *19*.12; 14. a) als Korrelat von *yaϑā*: *yōi īm vō nōiṯ* °*ϑā mąϑrəm varəšəntī yaϑā īm mə̄nāičā vaočačā* "die von euch das Wort nicht so betätigen, wie ich es denke und sage" Y. *45*.3; — +*yaϑā* +*āiš* °*ϑā varəšaitē yā dātā .. ratūš šyaoϑanā razištā* (sd.) Y. *33*.1. 2) 'so, so sehr, tam': *mā tē* (näml. *haomahe*) *nīre* (sd.) .. °*ϑa raēvantō arəjahe* Y. *10*. 17. 3) 'ebenso, gleicher Weise, item', mit Ellipse des Verbums[3]): *vasō pasčaēta fraxštāite* (sd.) *aiwi.gāme* °*ϑa hama* ".. im Winter; ebenso (kann er es tun) im Sommer" V. *15*.45; — *čvaṯ nā ape armaēštaya ..paiti.barāṯ? yaϑa ϑriš x̌arəma .. nāvayayāi* °*ϑa ape* N. *67*; — *ahmāṯ* +*mainyə̄uš rārəšyeintī* (sd.) *drəgvantō .. nōiṯ* °*ϑā ašāunō* Y. *47*.4; — *nyāṇčō daēvayāzō zafarə* +*aoi.gəurvayąn* °*ϑa rārəšyantō* Yt. *11*.6; — *jāgərəbuštarō aŋhaṯ yō .. hąm.pāfrāiti* (sd.) *yaϑa hāu yō nōiṯ* °*ϑa* "..als der, der nicht desgleichen (tut)" V. *4*. 48. 4) 'hier'[4]): °*ϑa mē tūm hąm.čaraŋuha* (sd.) +*antarə.arəδəm nmānahe* Yt. *17*.60; — *ušta* °*ϑa tē narə yō ..* V. *7*. 52; — *yō zəmō tišrō karša frakārayeiti ava* °*ϑa barənti* (sd.) *yavahe vā ..* N. *101*. *iϑe* (sd.) °*ϑa yaϑna ahmāi* Yt. *19*.57; 61[2], 63[3]: sind sinnlose Fluchworte.

ai. vgl. *itthā* Adv. — Pü.: *ētōn*, (zu Y. *37*, *39*): *ētar* [5]), (zu N. *101*): *ō ānōk*. — [1]) So T; Ausg. *aϑa*. — [2]) Nach Gdn. KZ. *27*. 246, Bn. Stud. *1*. 307 wäre hier *iϑa* sva. [2]*iδa* 3. — [3]) Vgl. [2]*iδa* 2. — [4]) Vgl. *yaϑa* 'wo'. — [5]) *iϑā āṯ*[2] und *āṯ iϑā*[1] sind gleicher Weise mit *ētar ētōn* gegeben.

• j. **iϑā**: zitirt Y. *37*, das damit beginnt, zB. N. *28*[3].

• j. **iϑe** (indekl.): (*fraŋrase .. ayąm daoiϑrīm daomnō*) *i*° *iϑa yaϑna ahmāi* Yt. *19*.57; — *i*° *iϑa yaϑna ahmāi avaēϑa iϑa yaϑna kahmāi* Yt. *19*.61; — *i*° *iϑa yaϑna ahmāi avaϑe iϑa yaϑna ahmāi āvōya iϑa yaϑna ahmāi* Yt. *19*.63. Sinnlose Fluchworte*).

*) Von *Fraŋrasyan* ausgestossen bei dem dreimal vergeblichen Versuch, sich des *x̌arənah-* zu bemächtigen. Nach jedem neuen Versuch wird die Formel zur Erhöhung ihrer Wirksamkeit verlängert. Vgl. Bthl. AF. *1*. 132. Falsch Gdn. 3 Yt. 42.

• j. *iϑwa-* Adj., PFP.: s. [1]*ay-*.
KompE.

j., g. *iϑyaj*°, *iϑyej*°: s. bei *ϑ*.

• j. **iϑra** Adv. 'hier; hierher': +*astəm* (sd.) *i*° *fračarənta pasvasča ..* V. *2*.11; — *aiŋhaṯ hača vīsaṯ .. jamyąn i*° (näml. *aiŋhe vīsi*) .. *spəntā fravašayō .. ištəe* (sd.) .. Y. *60*.3 f. A) wesentlich nur hervorhebend; a) hinter der Neg.: *nōiṯ i*° *airyā daiŋhāvō fraš hyāṯ haēna* Yt. *8*.56; — *māča tē i*° +*spitama ..* P. *40*; — *mōi.tū i*° *ahurahe .. vaēyāi jasaēma* Yt. *10*.69. b) hinter Pron.: *hō i*° *vyāxmanyeiti* Yt. *8*.15; 15; — *hāuča i*° .. *hāu* +*i*°[1]) .. *uxδō.vačastəmō paiti.jasāṯ* P. *25* f.; — *təm i*° *hanjasānte yaṯ* +*mąϑrəm.spəntəm.baēšazyō* V. *7*.44; — *kva i*° *aiwyāŋhayānti* N. *85*. B) doppelt mit folgendem *vā* 'sei es – sei es': *aēšąmčiṯ* (sd.) *i*° *vā asni*

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i° vā xšafne . . pairi.gərurvayeite V. *4.* 1. [FrW. *10.* 39: lies *kva.čiϑra.*]
Pü.: *ānōk, ētar,* (zu V. *4* 2. St.): m t n n n[2]). — [1]) Hds. *aiϑra.* — [2]) zSt. s. NA.

• j. *iϑrišūm *ånhāt uϑəm sadayāt* N. *65.*
Var. *iϑraš°*; wohl *ϑrišūm* zu lesen. — Pü.: fehlt.

g. *īt*: s. [2]*ay-* und *īt.*

• j. **it**, g. **īt** enkl. Part. der Hervorhebung; 1) hinter Rel.: *čišča čarāitiš ahi yąm it yava . . sraēštąm dādarəsa* H. 2. 10; — *aϑā hat vohū tat . . vātōyōtū* (sd.) *īt* (s. [2]*ay-*) *aēibyō yōi īt* (s. [2]*ay-*) *aϑā vərəzyąn yaϑā īt astī* Y. *35.* 6. 2) hinter *čā* und *čit*: *yazamaidē vaŋhūščā īt vaŋuhīščā īt* Y. *39.* 3; — *saxᵛārə̄ . . yā zī vāvərəzōi pairī.čiϑīt . . yāčā varəšaitē aipī.čiϑīt* Y. *29.* 4. 3) in fester Verbindung, s. *čōit* usw. (vgl. Index).
Vgl. *ī.* — ai. *it*[1]), Dbr. AiS. 495. — Pü.: lässt das Wort aus. — [1]) Wird immer hochbetont, findet sich aber stets in der für Enklitika bezeichnenden Stellung.

• j. **inja**[1]) Adv. 'zurück': *i° mē urvisyatəm* (sd.) Yt. *19.* 82; — *i° avat handaēsayaŋuha* Yt. *19.* 48.
Vgl. *tinja.* — [1]) Ursprünglich wohl, ebenso wie *tinja*, Interj.

• j. **intay-**[1]) (, j. *initay-*), g. **ə̄nitay-**[2]) f. 1) 'Vergewaltigung, Kränkung': *kō ϑwąm yim ahurəm mazdąm *mazištaya *inti inaoiti* "wer kränkt dich . . mit der grössten Kränkung?" V. *18.* 61. 2) 'Qual, Pein': *hyat tā urvātā sašaϑā* (sd.) . . *xᵛītičā ə̄nəitī*[3]) *hyatčā* . . ". . die Bestimmungen . . das Wohlbehagen (einerseits) und (anderseits) die Qual . ." Y. *30.* 11*).
*) Die Worte beziehen sich auf das Wohlgefühl des Gerechten und die Pein der Gottlosen beim Durchschreiten des glühenden Metallstromes im letzten Gericht, wovon Bd. *30.* 19 erzählt; s. *ayah-* A und [1]*ātar-* 3 b. Pü. erl.: *tāk am pa pasāxt dažišn nē bavāt* "damit mir beim Ordal Brand nicht werde"; s. dazu Jn. JAOS. *14.* LVIII und zu Y. *34.* 4 unter *čiϑrā.avah-*.
KompE. (s. *ainitay-*). — Zum V. *aēn-*. — Pü.: (zu V.): *kēn*, (zu Y.): unklar; s. *). — [1]) Durch Dekomposition, s. IF. *7.* 70. — [2]) Statt *init°* geschr., § *268.* 9. — [3]) *Dvandva*komp., BB. *10.* 267; *xᵛītičā . . hyatčā* 'et . . et . .'.

• j. ** ataurvayō iϑa fšuyantəm vāstrīm vasō.yaonāi* **intąm** *huϑånhəm*** Yt. *10.* 60.
Ohne Wert KZ. *25.* 521.

• j. **indra-** m. Name eines *Daēva**): *taiti.pərəne °rəm . . saurum . . nåŋhaiϑīm daēum* V. *10.* 9; — *°rō daēvō *sauru . . *nåŋhaiϑīm* V. *19.* 43.
*) Dessen Tätigkeit Bd. *28.* 8 beschrieben wird. S. noch West SBE. *37.* 182, Blochet RHR. *31.* 113. Bd. *30.* 29 und PüErl. zu Y. *48.* 1 wird er als spezieller Gegner *Aša Vahištas* beim letzten Kampf bezeichnet.
Eig. Bed.? Vgl. Lidén Stud. 58. — ai. *indra-* m. Name des indischen Nationalgotts.

• j. **īm** NSf.: s. unter *ayə̄m.*
j., g. *īm* ASm.: s. [2]*ay-*.

• j., g.[1]), p. **ima-** Pron. dem. (fem. *°mā-*)[2]) 'dieser'. I) in starkdeiktischer Verwendung 'der hier', von dem gebraucht, was dem Sprechenden nahe liegt; 1) im ausgesprochenen Gegensatz zu [1]*ava-*, *hāu*; adjektivisch: ‖ *°mām būmim . . avam asmānam* D. *6.* 1, X. *1.* 1, *6.* 1, Ao. *1.* 1; — *aom asmanəm yō °mąm ząm āča pairiča bvāva* Yt. *13.* 2; 153; — *ava raočå . . °mąm ząm* Yt. *10.* 85, 89; H. *1.* 16; — *°mā raočå . . avat* (sd.) *yāt hvarə̄ avāčī* Y. *36.* 6; — *°mat nmānəm . . hāu maza mərəγō . . ave awrå* Yt. *14.* 41. a) mit einer relativischen Ergänzung: *avat karšvarə yat *arəzahi *savahi . . °mat karšvarə yat xᵛaniraϑəm* V. *19.* 39. 2) ohne solchen (ausgesprochenen) Gegensatz; 1) adjektivisch; öfters sva. 'dieser mein, dieser unser': ‖ *yaϑā avainaᵃ °mām būmim* . . D. *6.* 4; — *vīspąmča aipi °mąm ząm* Y. *57.* 33; V. 2. 10, 11, *3.* 12, 25, *5.* 25; — *°må apasča zəmasča urvaråsča . . °må asåsča šōiϑråsča* . . Y. 2. 16; S. *1.* 28[2], 2. 28[2]; — ‖ *°mām dahyāum aʰuraʰmazdā pātuv* . . *abiy °mām dahyāum mā ājamiyāʰ* . . D. *4.* 3; Ao. *3*; — *mām aʰuraʰmazdā pātuv . . utāmaiy viϑam utā °mām dahyāum* D. *6.* 5; — *haučiy . . nirasātiy* (sd.) *abiy °mām viϑam* D. *5.* 3; ‖ — *mā yave °mat nmānəm . . xᵛarənō frazahīt* Y. *60.* 7; Vyt. *9*; — ‖ *°mam duvarϑim . . adam akunavam* X. *1.* 3; — *°maʰ hadiš* X. *3.* 3, *4.* 3, Am. *3* (wo *°mām*); *3*; — *°mam tačaram* D. *1*; — **°mam ustašanām** (sd.) Ao. *1.* 2; — **°mam apadānaʰ** (sd.) Am. *1*, *4*; — *°maʰ stānam* (sd.) *hauv niyaštāyaʰ kaⁿtanaiy* X. *7.* 3; — *adam niyaštāyam °mām yuviyām kaⁿtanaiy* D. *17*; — *tuvam kā hyaʰ aparam °mām dipim vaināhy . . °maivā patikarā* Bh. *4.* 15; 16[2], 17[2], 6, 8; — *°mām haⁿdugām* Bh. *4.* 10, 11; *5.* 3 (?); ‖ — *yat °mąm daēnąm āstaota* Yt. *19.* 84; — *hō daēnąm māzdayasnīm fravāza vazaite hō °mąm daēnąm*

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mā̊zdayasnīm frapinaoiti V. 3. 31; — urvaϑąmčit̰ zbayemi avi °mat̰ varō Yt. 12. 3 (vgl. 12. 4, wo avat̰); — °mat̰ nmānəm yaoždaϑāne .. °mat̰[3] ātrəm .. °mat̰[3] āpəm .. °mat̰[3] ząm .. °mat̰[3] gąm .. °mat̰[3] urvarąm .. °mat̰[3] narəm ašavanəm .. °mat̰[3] nāirikąm V. 11. 4–7; — °məm haoməm .. āyese yešti °mąmča gąm .. °mā̊ zaoϑrā̊ .. °mą aēsmąsča baoiδīmča Y. 22. 1–3; 1, 3, 2. 1[4], 3. 4, 4. 1[2], 3, 66. 1, 68. 14, 71. 23; — (āvaēδayamahī) °mą haomą °ma haomya °ma staəta °ma myazda °ma asma .. °ma (AD.) asmana hāvana .. °ma ayaŋhaēna hāvana .. °mąm āpəm .. °mat̰ barəsma .. °mā̊ kəhrpasča təvīšīšča °mā̊ .. zaoϑrā̊ °məm haoməm Vr. 11. 2 f.; — paiti tē mərəya .. °mā̊ srvā̊ vaēδayemi .. °mā̊sə tē srvā̊ mərəya .. hyārə arštayasča V. 17. 9; 9; — °məm tē narəm nisrinaomi V. 18. 51; 51; — ‖ °mam pārsam kāram pādiy yadiy kāraʰ pārsaʰ pātaʰ ahatiy .. D. 5. 3; — aʰuraʰmazdāmaiy upastām abaraʰ yātā °maʰ xšaϑʳam adāry vašnā aʰuraʰmazdāhaʰ °maʰ xšaϑʳam dārayāmiy Bh. 1. 9; ‖ — nōit̰ °mat̰ vīspəm duždvarštəm .. miϑrō vaēnaiti Yt. 10. 105. 2) substantivisch: ‖ draugaʰdiš hamiϑʳiyā akunauš tyaʰ °maiy kāram adurujiyašaⁿ "..weil die hier (näml. die abgebildeten Empörer) das Volk belogen haben" Bh. 4. 4; — °me nō .. aspa para .. nayente (sd.) °me nō .. ⁺bāzava sčindayeinti (sd.) Yt. 10. 42. a) mit einem erläuternden oder ergänzenden Relativ; α) adjektivisch: °mat̰ karšvarə yat̰ xᵛaniraϑəm Y. 57. 31, Yt. 10. 15, 133, 12. 15, H. 1. 14; — asiš .. rāmyat̰ iδa upa °mat̰ nmānəm yat̰ āhūiri Y. 10. 1; — imā̊ asā̊sča šōiϑrā̊sča .. °məm šōiϑrahe paitīm yim ahurəm Y. 2. 16; — °mąm daēnąm yąm āhūirīm Yt. 8. 59; — °mąm .. ząm .. yā nā̊ baraitī Y. 38. 1; 13. 1; — vīspā̊ °mā̊ āpō yā̊ zəmā paiti fratačinti Y. 65. 3; — °mąm tanūm yā mē vaēnaite huraoδa Y. 10. 14. β) substantivisch: vīspəm °mat̰ .. antarə ząm asmanəmča Yt. 10. 95, H. 1. 16; — vīspəm °mat̰ yat̰ juyō (sd.) aŋhuš ".. all das was .." H. 2. 2. II) in schwachdeiktischem Sinn 'dieser, der'; I) auf Vorhergenanntes, Vorausgehendes (Wort oder Satz) zurückweisend; 1) adjektivisch, auf ein Nomen: yasča .. °mą vačō (in § 3) nōit̰ ⁺vīsaite framrūite (sd.) Y. 8. 4; — °mā āt̰ uxδā vačā̊ (in § 3 ff.) .. fravaočāmā Y. 35. 9; Yt. 11. 4, 6[2], Vyt. 20; — ‖ dahyāvaʰ .. aⁿtar °mā dahyāvaʰ Bh. 1. 7 f.; 8; — nāmə̄nīš .. °mā̊ nāmə̄nīš Yt. 1. 15 f.; — ‖ °maiy 9 xšāyaϑiyā adam agarbāyam aⁿtar °mā (APn.) hamaranā "diese (genannten) 9 Könige habe ich in diesen (bezeichneten) Schlachten gefangen genommen" Bh. 4. 3. 2) substantivisch, auf einen Satz (, direkte Rede, Aufzählung): °mat̰ vō āpō jaiδyemi "darum (in § 11) bitte ich euch, ihr Wasser" Y. 65. 12; 12–13[21], Yt. 4. 3[2]; — °mat̰ āϑrō āfrivanəm "so (wie vorher) lautet des Feuers Segenswunsch" Y. 62. 10; — ‖ yaϑā °maʰ hašiyam naiy duruxtam (sd.) adam akunavam Bh. 4. 7; — ‖ °maʰ tyaʰ manā kartam parϑavaiy "das (wars), was ich in P. tat" Bh. 3. 2; 4, 12, 2. 15, 4. 1; — in Kongruenz mit dem Praedikat: ‖ °mā dahyāvaʰ tyā manā patiyāišaⁿ "das (in § 6) sind die Länder, die .." Bh. 1. 7; — °me aēte vača yōi hənti .. snaϑəm V. 10. 16; 17; — °mā̊sə tē haoma gāϑā̊ Y. 10. 18; 18[3], 19 (?). A) in Verbindung mit ta-; α) adjektivisch: ⁺vīsąs (sd.) ⁺tāča °mā̊ nāmə̄nīš parštasča .. vīsənte Yt. 1. 19. β) substantivisch, in Kongruenz mit dem Praedikat: tā̊sča °mā̊ nāmə̄nīš "so (wie angegeben) lauten die Namen" Yt. 1. 15[4]. 2) vorausweisend; 1) auf direkte Rede, Zitat od. dgl.; a) adjektivisch: aϑa °mąm (APm.) vačō drəjyōiš ..: ašāunąm .. fravašayō .. Yt. 13. 20 f.; 20, V. ⁺9. 12, 27, ⁺17. 5, N. 71; V. 9. 28, 11. 4, Y. 65. 10 (wo °mą); — °mat̰ vačō framrū: nəmō .. V. 19. 18; — aϑa °mā̊ nāmə̄nīš .. framrva: pāyušča ahmi .. Yt. 1. 11; — °me vača āδbitīm framrva: ahyā yāsā .. "die folgenden Worte sprich zweimal: ahyā y° .." V. 10. 3; 11, 5, 7, 15; — ‖ °maiy martiyā hamataxšaⁿtā anušiyā manā: viⁿdaʰfarnā nāma" .. Bh. 4. 18; 18. b) substantivisch: °mat̰ saŋhōiš airyamanāi: °mat̰ tē saŋhat̰ ahurō mazdā̊: azəm yō ahurō .. "folgendes tu dem Airy. kund: 'AhM. tut dir folgendes kund: 'Ich Ah. ..'" V. 22. 7 f.; 13; — ‖ vašnā aʰuraʰmazdāhaʰ °maʰ adam akunavam: adam hamataxšaiy .. Bh. 1. 14; — °maʰ tyaʰ manā kartam pasāvaʰ yaϑā ..: kaⁿbūjiyaʰ .. Bh. 1. 10; 15, 5. 1; ‖ — in Kongruenz mit dem Praedikat: °me aēte vača yōi hənti bišāmrūta: ahyā yāsā V. 10. 3; 7.

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11; — ‖ °*mā dahyāva^h tyā hačāma^h hamiϑ^{r}iyā abava^n: pārsa^h*..Bh. 2.2; *1.*6, D.*5.*2, *6.*3; — °*məm ϑwąm xštūm yānəm .. jaiδyemi ..: paurva tāyūm .. būiδyōimaiδe* Y.*9.*21. 2) auf eine erläuternde oder ergänzende nominale Beifügung, a) substativisch: *dasəmō yat̰ ahmi .. čaϑrudasō imat̰: vīdvaēštvō*(sd.) Yt. *1.*8; — in Kongruenz mit dem Praedikat: °*məm ϑwąm paoirīm yānəm .. jaiδyemi ..: vahištəm ahūm* Y.*9.*19. b) adjektivisch, bei relativischem Anschluss: °*mat̰ dąma yat̰ ahurahe* V. *19.* 14, 17, 34, Vyt. *20*; — *avi* °*mąm tanūm yąm mašyānąm* V. *20.* 3, 5. 3) auf ein Relativum als dessen Korrelat, a) adjektivisch: °*me vača framrva yōi hənti gāϑāhva bišāmrūta* V. *10.* 2; 2; — ‖ *dahyāva^h* °*mā tyā hamiϑ^{r}iyā abava^n*.. Bh. *4.* 4. b) substantivisch: ‖ °*ma^h tya^h .. akunavam vašnā a^{h}ura^{h}mazdāha^h .. akunavam* Bh. *4.* 6, 12; 2; — °*mam* (ASn.) *tya^h akunā* Am. *4*(?); ‖ —*yaϑa* °*mat̰ yat̰ tē frāvaočim* Yt. *17.* 22; — zugleich zurückweisend: *zaoϑrå* .. °*må* .. *yå* .. *pasča vazənti* Yt. *5.* 94f. 4) auf einen Satz mit *yaϑa* oder *yat̰*, substantivisch: °*mat̰ vaŋhō* °*mat̰ srayō yaϑa tūm .. vašaŋhe* V. *5.* 21; — °*mat̰ .. stāvištəm šyaoϑnəm mašya vərəzinti .. yat̰ kainyō uzvāδayeinti* Yt. *17.* 59; — in Kongruenz mit dem Praedikat: °*məm ϑwąm tūirīm yānəm .. jaiδyemi .. yaϑa .. fraxštāne* Y. *9.* 19; 19. Unklar: °*må nō ātrəm yazaēta* V. *12.* 2; — °*məm*[5] *nō hąm.bərəϑa hąm.bārayama* V. *19.* 45. Vgl. zu *ayə̄m*.

ai. *imá-* Pron., np. *im°*. — Pü.: *ēn*, (Plur.): *ōšān*, (zu Y. *22.* 3 1. St.): *ān*; s. noch No. 4f. — 1) Nur YHapt. — 2) Zur Herkunft des 'Stamms' s. § *244.* 5. — 3) Die nur zum ersten Wort, *nmānəm* passende Akk.-Form ist stumpfsinnig wiederholt. — 4) Pü.: *ōšān man nām yam guft*. — 5) Voraus geht: *čim hąm.bərəϑa hąm.bārayama* (sd.), worauf *iməm nō* .. antwortet; etwa "ja wohl, wir wollen ..", ob zu lat. *immo*? Pü.: *ēn*, wie sonst.

• p. **imaima-**[1] m. EN. eines Susiers, der sich gegen *Darius I.* empörte: ** *dahyāuš hauv hačāma^h hamiϑ^{r}iyā abava^h 1 martiya^h* °*ma^h nāma^n* +*^{h}uvajiya^h avam maϑištam akunava^n* Bh. *5.* 1[2].

1) Vll. vorn verstümmelt. — 2) Mehrfach ergänzt.

• p. **imaniš-** m. EN.: so nannte sich der Perser *Martiya*, als er sich in Susa gegen *Darius I.* empörte: *1 martiya^h nāma^n pārsa^h hauv adurujiya^h avaϑā aϑaha^h adam* °*niš amiy* ^{h}*uvajaiy xšāyaϑiya^h* Bh. *4.* 2; 2. 3, Bh. f.

Nichtiranischer, elamischer Name. Hüsings Bemerkung dazu, Iran. EN. 13 No. 4, ist mir nicht ganz verständlich geworden.

• p. **iyam**: s. unter *ayə̄m*.

p. *iyamanam* Bh. *2.* 11: lies *niyam°*.

ivərbarəsča N. *99*: lies *avī.barasča*.

j. *hąm ivąnča* Yt. *10.* 125: lies *hąm.ivąnča*.

g. *ivīzayaϑā* Y. *53.* 7: s. *zā(y)-* mit *vī*.

• j., g. **īra-** n. 1) 'Anlauf, Angriff': *fravašayō .. yå* +*afrō.urvisvat̰* (sd.) *kərənavainti* °*rəm* Yt. *13.* 26; — *yahmya sāstārō .. paoiriš* °*rå*[1] *rāzayente* ".. die vielen Angriffe ordnen" Yt. *10.* 14. 2) 'Energie, Tatkraft': *tatčā mazdā ϑwahmī* +*ā dąm* (sd.) *nipåŋhē ..* +*mazā.xšaϑrā vazdaŋhā* +*avə̄m* +*īrā*[2] ".. dass du darüber wachest, grossmächtiger, mit beständiger Tatkraft" Y. *49.* 10.

Zum Praes. 5 des V. ¹*ar-*3). — Pü.: s. No. 2. — 1) Mit Geschlechtswechsel; § *229.* 1. — 2) NA. *avə̄mīrā* mit Var. *avə̄ mīrā*. Gdn. vermutet *avə̄mī rā*; vgl. KZ. *28.* 402. Pü.: *kē mēnišn ō x^{v}atāδīh vāzēnēt frōt murt bavēt* (weil mp. *mīrēt* 'er stirbt' an die Aw. Wörter anklingt). — 3) Vgl. *uzīrah-*.

j. *īra*, g. *īratū*: s. ¹*ar-*.

j., g. *irī*, d. i. *^{i}r°*: s. bei *r*.

• j. ***isa-*** Adj. 1) 'verlangend nach —'. — 2) 'nachstellend'.

KompA., E. — Zum Praes. 14 a des V. ¹*aēš-*; vgl. *isant-*.

• j. **isat̰.vāstra-** m. EN. des ältesten Sohns *Zaraϑuštras* (aus erster Ehe)*): °*rahe zaraϑuštrōiš ašaonō* Yt. *13.* 98, Y. *26.* 5; *23.* 2; — °*rahe zaraϑuštrōiš nəmō* N. *31*[1].

*) Vgl. Bd. *32.* 5: *isatvāstr āsravān rat mavpatān mavpat būt, 100 sāl pas (hač) dēn vitart.*

Eig. 'nach Weiden verlangend'. — 1) Hds. *sat̰.v°*; vgl. Bd. *30.* 10.

• j. **isant-** Adj., PPA.: s. ¹*aēš-*.

KompA. — Vgl. *isa-*.

• j. **isav-** Adj. 'frostig, eisig': *pasča* °*saoš zəmō aiwi.gaitīm* "nach Eintritt des eisigen Winters" V. *9.* 6.

Zu einem Praes. 14 (Inkoh.) **isaiti* 'es friert, es gibt Eis'; vgl. afγ. *asaī* 'Frost', PDs. *īs* 'Kälte', ahd. *īs* 'Eis'. — zEt. s. Bthl. ZDMG. *50.* 697. — Pü.: *snēxōmand*.

• j. **isāna-** Adj., PPM.: s. *aēs-*.

• j. **isə.xšaϑra-** Adj. 'nach der Herrschaft

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verlangend': °ra (statt NS.) *ahmi isə.xša-ϑryō.təmō nąma ahmi* Yt. *1.* 13.
Vgl. *isə.xšaϑryō.təma-*. — Zur Art der Komp. s. *barō.zaoϑrā-*; vgl. § *268*. 4. — Pü.: *xᵛāstār i xᵛatāδ* (Npü.: *xᵛāstār i pādišāh*) *nām ēm*, erl.: *dāmān rāδ xᵛatāδīh i nēwak xᵛāhēm*.

• j. **isə.xšaϑryō.ˈtəma-** Adj. 'der am meisten nach der Herrschaft verlangt': *isə.xšaϑrō nąma ahmi °mō nąma ahmi* Yt. *1.* 13 [1].
Pü.: *xᵛāstār i xᵛatāδīum nām ēm*, erl.: *hač apārīk yazatān*; s. No. 1. — [1] Vgl. *isə.xšaϑra-*, wozu es den Superlativ vorstellen soll.

• j., g. **isəmna-** Adj. (fem. *°nā-*), PPM.: s. [1]*aēš-*.
KompE.
g. *isōyā*: s. *aēs-* mit No. 7.
p. *isuvām* D. *9*: s. *išuvām*.
j. *isča* N. *109*: lies *išta*, s. *aēs-*.
j. *isti* Aog. *82* 3: lies *viste*, s. [2]*vaēd-* mit No. 4.

• g. **isvan-** Adj. 1) 'verfügend, Herr über —' (Gen.): *kasəušcīt̰ nā ašāunē kāϑē* (sd.) *aŋhat̰ °vāčīt̰ hąs paraoš* "ob man über weniges, ob man über vieles Herr ist, man soll . ." Y. *47*. 4 [1]. 2) 'der (es) vermag': *hyat̰ nā fryāi vaēdəmnō °vā daidīt̰ . . frāxšnənəm rafənō* ". . Unterstützung, wie sie ein Wissender, wenn er es vermag, dem Freund gewähren soll" Y. *43*. 14.
Zum V. *aēs-*. — ai. vgl. *īśvará-* Adj. — Pü. (zu Y. *47*): *xᵛāstār*, erl.: *pātixšāh*, (zu Y. *43*): *sūt* [2]. — [1] Vgl. zSt. Bthl. IF. *3*. 361. — [2] Als hätte man *svā* gelesen.

• j. **isvant-** m. EN. eines Gläubigen [1]: *°vatō varāzahe* (sd.) *ašaonō* Yt. *13*. 96.
Eig. Bed.: sva. *isvan-*. — [1] Vgl. SBE. *37*. 262.

• j. **izaēna-** [1] Adj. (fem. *°nī-*) 'aus Leder, ledern': *vastrəm . . ubdaēnəm °nəm vā* V. *8*. 23; — *yezi aŋhat̰ °niš* (NSf.) [2] V. *7*. 14.
Ableit. aus **iz-* oder **izā-* 'Leder'. — Et.? Man vergleicht gr. *αἴξ*, arm. *aic*; s. zuletzt Hbm. AGr. *1*. 417, Hatzidakis IF. *11*. 314. — Pü.: *pōstēn*. — [1] Mit *ī* V. *8*. — [2] Man verlangte NSn., da *tā vastra* APn. vorausgeht. Vgl. V. *7*. 74 f., zu *zaranaēna-* No. 2.
j., g. *izy°*, Verbalf.: s. unter *āz-*.

• p. **izitav-** [1] f. Name einer Landschaft in Assyrien: *°tuš nāmāᵃ dahyāuš aϑurāyā* Bh. 2. 10.
[1] Hergestellt nach Eü. *izzitu*; auf der p. Inschrift ist nach Rl. kein einziger Buchstabe sicher zu lesen; Aü.: zerstört.

• g. (, j.) **iš-** f. 1) Adj. 'suchend, strebend nach —' (nur Komp.). 2) f. 'Wunsch; Gegenstand des Wunsches': . . *ašīm vaŋuhīm °šəm vaŋuhīm āzūitīm* Y. *38*. 2; — *dāidī tū ārmaitē vīštāspāi °šəm maibyāčā* "gewähre du, o *Ārm.*, dem *V.* den Wunsch und mir" Y. *28*. 7; — mit Akk.: *yūžəm zəvīštyåŋhō* (sd.) *°šō* (AP.) *xšaϑrəmčā savaŋhąm* Y. *28*. 9. a) von Personen (wie lat. desiderium): *mazdā ahurā hadā* (sd.) *ašā vahištāčā manaŋhā yā °šō* (NP.) *ståŋhat̰ . . ākå* (sd.) *arədrəng* ". . welche . . den Wunsch der Frommen bildend (sva. von den Frommen ersehnt) . ." Y. *50*. 4. [Y. *29*. 9: lies *īšā.xš°*.]
KompE. — Zum V. [1]*aēš-*. — ai. *iṣ-* (in Komp.) 1) Adj., 2) f. — Pü.: *xᵛāhišn*, (zu Y. *28*. 7) erl.: *mavpatān mavpatīh* [1]; (zu Y. *50*): *ō xᵛāstār*. — [1] S. zu *īšā.xšaϑrya-*.

• j. **īša** Adv. sva. *išarə* (sd.) [1]: *təm aoi ṭbaēšå paityantu* (sd.) *ī° yō ī daδa* Y. *65*. 8.
Pü.: *xᵛāstār*. — [1] Bed. unsicher.

• g. **īšan-** Adj. 'nachstrebend', mit Akk.: *yāiš +grəhmā* (sd.) *ašāt̰ varatā karapā xšaϑrəmčā °šanąm* (GP.) *+drujīm* Y. *32*. 12.
Zum V. [1]*aēš-*. — Vgl. *ašō.īš-*. — Pü.: *xᵛāhēnd*; s. zu *+grəhma-* No. 4.

• j., g. **išant-** Adj., PPA.: s. [1]*aēš-*. — *paitišantəm* als Absol. sbes.
KompE.

• g. **išayant-** Adj. 'eifrig sich kümmernd um —, Sorge tragend für —' (Lok.): *yadā ašōiš mahyå vasō xšayā* (sd.) *at̰ +hudānaoš °yąs gərəzdā ħyəm* ". . dann werde ich (auch) eifrig dafür Sorge tragen, dass der Einsichtige es [1] bekomme" Y. *50*. 9.
PPA., **išaya-* Praes. 24. — ai. *iṣáyati* (worüber zuletzt Gdn. VSt. *3*. 75). — Pü.: *ētōn ō hudānāk pa xᵛāhišn griftār hānē* [2], erl.: *mizd*. — [1] Näml. das Verdienst, *ašay-*. — [2] Oder wie zu lesen ist (Salemann GIrPh. *1*. 312); Sü.: *bhavāmi*.

• j. **išav-** m. 'Pfeil': *asta išūm* F. *7*; — *°šūm vā arštīm vā* P. *21*; — *nōit̰ dim . . avasyāt̰ . . nōit̰ °šavō nōit̰ karəta nōit̰ vazra* Yt. *1*. 18; — *vazrō . . °šuš xᵛāϑaxtō . . arštiš* Yt. *13*. 72; V. *4*. 49, *9*. 46; — *°šavasča ərəzifyō.parəna asanasča* . . V. *17*. 9; Yt. *10*. 39, 101; — *°šunąm +kahrkāsō.paranąm* Yt. *10*. 129; — *arštōiš . . °šaoš para.paϑwatō* Yt. *10*. 24.
KompE. — Vgl. **išva-*. — ai. *iṣav-* f., m. — Pü.: *tīr*.

• j. **išarə** Adv. 'alsbald, gleich': *iš° pasčaēta* 'gleich darauf' V. *18*. 55; Vd. *12*; — *iš° pasča para.iristīm* "gleich nach dem Tode"

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V. 7. 2; — *iš° hā ništāta* (LS.)[1] *kiryeiti* "sofort bei der Bestimmung .." Yt. *10.* 109.

KompA. — Et.?, s. BTHL. BB. *15.* 17. — Vgl. *iša.* — Pü.: *tēž.* — [1]) Vgl. Y. *10.* 7.

• j. **išarə.štāitya** Adv. 'im Nu, in kürzester Frist': *iš° mē vīspō aŋhuš astvå .. xraodat̰.urva pəšō.tanuš* V. 5. 4; 7. 72 PüZ.

IS. aus *°štātay- f., eig. 'der Sofortstand' (?); s. noch Pü. und No. 1. — Pü.: *pa tēž rawišnīh*[1]), erl.: *ē zūt būt ast ē* "das wäre rasch geschehen gewesen". — [1]) Womit sonst das Ableitungssuffix *tāt-* gegeben wird. Woher aber *š*?

• j. **išasa-** Adj. dnw. *aēšasa-* (sd.): *išarə.štāitya mē vīspō aŋhuš astvå °səm jit̰.ašəm xraodat̰.urva* (sd.) .. V. 5. 4.

Zum Praes. 14 des V. [1]*aēš-*. — Vgl. zu *jit̰.aša-* No. 1.

• g. **išasant-** Adj., PPA.: s. [1]*aēš-*.

• g. **+īšā.xšaϑrya-**[1]) Adj. 'machtvoll gebietend': *yə̄ anaēšəm xšąnmə̄nē* (sd.) *rādəm +vāčīm nərəš asūrahyā +yə̄ +mā vasəmī* (sd.) *°rīm* Y. 29. 9[2]).

*īša- (oder *īšan-?) Adj., zum V. *aēš-*, sva. 3*aēša-*. — Pü.: *kēm ōšān kāmak xᵛāhišn i ō xᵛatāīh*, erl.: *kum ōšān rāδ mavpatān mavpatīh*[3]) *apāyēt.* — [1]) NA. trennt. — [2]) Es stehen sich gegenüber *anaēšəm – īšā°* und *nərəš asūrahyā – °xšaϑrīm.* — [3]) S. zu *īš-*.

j. *išąnhaēta* Yt. *19.* 53: s. [2]*ah-*.

• j., g. **išud-** f. 'Schuldforderung', die an Jemand gestellt wird: *yā °dō* (NP.) *dadəntē dāϑranąm* (sd.) *hačā ašāunə̄ yåsčā .. +drəgvō.dəbyō yaϑā tå aŋhən* Y. 31. 14; — *mazdā at̰ mōi vahištā sravåsčā šyaoϑanāčā vaočā tā tū vohū manaŋhā ašāčā °dəm stūtō* "o *M.*, tu mir die besten Lehren und Handlungen kund, sie, o *VM.*, und, o *Aša*, des Preises Schuldforderung" Y. 34. 15[1]); — *kuϑra tå fryō .. tå °dō* (NP.) *tā rātayō* (sd.) *bavąn* Y. 65. 9.

vAbleit. — Et.? Vgl. zu *išūidya-*. — Pü.: *āpām*, Sü.: *ṛṇam*. — [1]) D. i. was du als schuldigen Preis von mir zu fordern hast; vgl. zSt. Y. *34.* 12, JN. A hymn 45.

• g.[1]) **išūid'ya-** Praes. 31 'der (göttlichen) Schuldforderung Genüge tun, seine Schuld (an die Götter) abtragen, (ihnen) danken'.

mit Akk. der Person, neben *nəmaŋhya-*: *nəmaŋhyāmahī išūidyāmahī ϑwā mazdā ahurā* "wir huldigen, wir danken dir, o *MAh.*" Y. 36. 5; — *aϑā ϑwā āiš yazamaidē aϑā nəmaŋhyāmahī aϑā išūidyāmahī ϑwā mazdā ahurā* Y. 39. 4; — *tāiš vå* (näml. *āpō*) *yazamaidē tāiš +fryąnmahī tāiš nəmaŋhyāmahī tāiš išūidyāmahī* Y. 38. 4.

Ableit. aus *išud-* (sd.). — ai. *iṣudhyá-* Praes. — zBed. (und ?Et.) vgl. PISCHEL VSt. *1.* 191, GDN. KZ. *30.* 516, LUDWIG ABoehmGW. *1890.* 63, BTHL. Stud. *1.* 123, LEUMANN EtWb. 36, UHLENBECK WAiSpr. 25, DST. ZA. zdSt., JUSTI PrJ. *88.* 85. — Pü.: *āpāmēnītan*, Sü.: *ṛṇayitum*; PüErl.: *ku(m) āpām pa tō bavāt*, Sü.: *kila me ṛṇaṃ tvayā bhūyāt.* — [1]) Nur YHapt.

• p. **×išuvām** *dārayaᵃtā*× (sd.) D. 9: – ? –.

Korr. der NA. TASKERS Abschrift hat *isuvām.* Vgl. zu ×*dārayaᵃtā.*

• j. **iškata-** n. 'Fels' (?), Sg. in koll. Sinn: *yahmya āpō .. ϑwaxšənte +ā +°təm*[1]) *pourutəmča mourum* (sd.) *hārōyum gaomča* "wo die .. Wasser sich tummeln hin zu Fels und Berg nach .." Yt. 10. 14. A) Plur. mit *upāiri.saēna-* (sd.) Name eines Gebirgszugs[2]): *ahmat̰ hača garayō fraoxšyąn .. °tāča upāiri.saēna* Yt. 19. 3; — *āat̰ ϑwā .. mərəya .. vībarən +aoi °ta upāiri.saēna* Y. 10. 11.

Et. und Bed. unsicher[3]). — Pü.: *škaft* (d. i. 1. 'wunderbar', 2. 'Höhle'), Sü.: *vicitraḥ.* — [1]) Hds. *āiškatəm*, s. *ā* No. 6. — [2]) Bd. *12.* 2, 21 kennt ein Gebirg *vas škaft* 'reich an Höhlen', dessen Name an *iškata* (s. dessen Pü.) anklingt; vgl. WINDISCHMANN ZSt. 6. — [3]) Auch die Schreibung ist nicht ganz sicher; s. zu Y. *10.*

j. *išča* N. *109*: lies *išta*; s. *aēš-*.

• g. (, j.) **[1]išta-** Adj., PPfA.: s. [1]*aēš-*. KompE.

• j. **[2]išta-** Adj. (fem. *°tā-*), PPfP.: s. *yaz-*.

j. *hvō.ištaēšva* N. *58*: lies *hvōišt°*.

• j., g. **ištay-**[1]) f. 1) 'Vermögen, Können, Imstandsein, Kraft', mit Inf.: *kat̰ və̄ xšaϑrəm kā °tiš* (NS.) *šyaoϑanāi mazdā yaϑā +vå +haxmī* (sd.) *ašā vohū manaŋhā ϑrāyōidyāi* (sd.) "habt ihr die Herrschgewalt, habt ihr die Kraft zu tun, o *M.*, .., o *Aša*, o *VM.*..?" Y. 34. 5. 2) 'Vermögen sva. Habe, Besitz, Gut, Reichtum'; auch mit obj. und subj. Gen.: *mā yave imat̰ nmānəm .. frazahīt̰ .. xᵛāϑravaiti °tiš mā xᵛāϑravaiti āsna frazaintiš* Y. 60. 7; — *āpō °tīm vō jaiδyāmi pouru.sarəδąm .. +frazaintīmča* Y. 65. 11; — *°tīm pouruš.xᵛāϑrąm .. +frazaintīm* Y. 68. 11; — *kahmāi °tīm .. kahmāi ainištīm .. baxšāni* Yt. 10. 108–110; — *°tīm jaiδyanta .. mošu pasčaēta .. °tīm baon səvišta* Yt. 5. 98; — *dazdi ahmākəm .. °tīm aməm vərəϑraγnəmča* Yt. 10. 33; — *yaϑa .. uz-*

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barāni hača daēvaēibyō uye °tišča (AP.) *saokāča* Yt. 5. 26; — *kahmāi .. daδąm vīrayąm °tīm .. gaoyąm °tīm .. aspayąm °tīm* Yt. 8. 15—19; — *ahmāi asčīt* (sd.) *vahištā mahyā °tōiš .. čōišəm* Y. 46. 18; — *vahištā °tiš srāvī zaraϑuštrahē spitāmahyā* "das beste Gut, das man kennt, ist das des *ZSp.*" Y. 53. 1; — *avat yāsąs hyat vā °tā* (LS.) *vahištəm* "nach dem verlangend, was in eurem Besitz das beste ist" Y. 49. 12; — *vahištąm °tīm .. yąm ašahe vahištahe* Vr. 23. 1; — *yaϑrā vaŋhāuš manaŋhō °tā* (LS.) *xšaϑrəm* "wo das Reich im Besitz des guten Sinns ist" Y. 46. 16; — *kā tōi vaŋhāuš mazdā xšaϑrahyā °tiš kā tōi ašōiš ϑwahyā maibyō ahurā* "Ist der Besitz deines guten Reiches, o *Mazdāh*, ist der deiner Belohnung für mich bestimmt, o *Ah.*?" Y. 48. 8; — *apō mā °tīm apayantā* (sd.) *bərəxδąm hāitīm vaŋhāuš manaŋhō* Y. 32. 9; — *tā vā mazdā paourvīm ahurā*[1] *ašāi yečā taibyāčā*[2] *ārmaitē dōišā mōi °tōiš xšaϑrəm* "drum sichere mir vor allem, o *MAh.*, die Herrschaft über euren Besitz zu und den des *Aša* und den deinen, o *Ārm.*" Y. 51. 2; benützt Vyt. 46; — *tąm čistīm dājāmāspō .. °tōiš xᵛarənā* (sd.) *ašā vərəntē* Y. 51. 18. 3) 'Inbesitzbringen, Inbesitzkommen von –, Teilhaftigwerden': *āxsō* (sd.) *vaŋhāuš ašā °tīm manaŋhō* Y. 46. 2. °*tōe* als Inf. sbes. [Y. 44. 10: lies *ϑwā.ištīš*; — P. 12: lies *ište*, s. *aēs-*.]

KompE.; Ableit. (s. *ištavant-*). — Zum V. *aēs-*; BB. 13. 54, 14. 9. — Vgl. got. *aihts*, ahd. *ēht* 'Habe'. — Pü. (meist): *īst* (Transskr., fast immer in Aw.-Buchst.)3), erl. (mehrmals): *xᵛāstak*; Sü. (meist): *laxṣmīḥ*; (zu Y. 48, 53, Vr.): *xᵛāhišn*, (zu Y. 46. 16): *xᵛāst*, (zu Y. 51. 2): *xᵛāhēt*. — 1) Mit *i* Yt. 19. 32, +Vr. 23. 1 (so K 7 a) und im GS. — 2) Statt *ahyāsčā* (*ištōiš*) *yā ašāi. taibyāčā*. Falsch BB. 14. 9. — 3) S. auch zu *ištīm* Y. 40. 4 (unter ¹*aēš-*, No. 6).

• j. **ištavant-** Adj. 'mit Besitz-, Reichtümern versehen': *yazāi mąnhəm ..°vantəm* Yt. 7. 5.

Ableit. aus *ištay-*; statt *ištiv°* geschr.1). — Pü.: *ištōmand*, erl.: *ku barānān* (glossirt *xizāna*) *i gōspandān dahēt*, Npü.: *xizāna dār*. — 1) § 268. 17 und s. Var.

• j. **ištōe** Inf. 'Herr zu sein über –, in Besitz zu kommen von –': *jamyąn iϑra .. fravašayō .. i° +vaŋhanəhąm paitištātōe ātaranąm fraša.vaxšyāi rayąmča xᵛarənaŋhąmča* "her (ins Haus)[1] sollen sie kommen, die *Fr.* .., damit es[1] in Besitz des Besseren gelange, den Angreifern widerstehe, Reichtum und Herrlichkeit weiter vermehre" Y. 60. 4.

Zum V. *aēs-*. — Vgl. *ištay-*. — Pü. (für *i° vaŋh°*): *ān nēwakīh hač artišvang apē rasāt*. — 1) S. *aiŋhąt haδa vīsat* Y. 60. 3.

j. *išti.masō* V. 13. 30: lies *ašti.m°*.

• j. **ištya-** n. 'Ziegel, Backstein': *ava hē gātūm barayən .. °yehe vā zarštvahe vā .. pąsnūm* V. 8. 8.

Vgl. *zəmōištva-*. — Vgl. ai. *iṣṭakā-* f., np. *xišt*. — Pü.: *išt*.

• g., j. **išya-** Adj. (fem. °*yā-*) 1) 'erwünscht; begehrenswert': *kā ϑwōi ašā ākā* (sd.) *arədrāng °yā* Y. 48. 8; — *ašahyā yāsā* (sd.) *ašīm yąm °yąm* "den Preis .., den begehrenswerten, welchen .." Y. 54. 1. 2) von Personen 'lieb, traut': *bərəxδąm mōi .. daēdōišt* (sd.) *kəhrpēm daēnayāi vaŋhuyāi yąm hōi °yąm*[1] *dātū xšayąs mazdā ahurō .. āzdyāi* (sd.) "den .. Leib der lieben (Jungfrau) . ., welcher der Herrscher *MAh.* es gewähre für ihr gutes Ich . . zu gelangen" Y. 51. 17; — *hyat +aēnaŋhē drəgvatō āānū °yāng aŋhayā* (sd.) Y. 32. 16. a) insbes. von ¹*airyaman-* (sd.): *ā airyēmā* (sd.) *°yō rafəδrāi jantū* Y. 54. 1; V. 22. 9, 19, 20. α) mit ²*airyaman-* (sd., auch fdSt.): *airyamanəm °šīm* Vr. 2. 10; usw.; — *airyamanō °yehe* Vr. 1. 8; usw.

S. *ā.airyēmā.išyō*. — PFP. zum V. ¹*aēs-*. — ai. vgl. *eṣyà-* Adj. — Pü. (zu Y. 48): *xᵛāhišn*, (zu Y. 51): *pa xᵛāhišn*, (zu Y. 54 1. St. und zu 2 a α): *xvāhišnīh*, (sonst): *xᵛāstār*. — — 1) '.. corpus .. quam desiderandam ..' statt 'corpus .. desiderandae (GS.) quam ..' .

• j. *išva-*[1] m.: sva. *išav-*.

KompA.; Ableit. (s. *xšviwi.išvatəma-*). — gr. ἰός. — 1) Unrichtiges KZ. 25. 381.

• j. **išva.vasman-** n. 'Pfeilflug': *hō aēvō .. °sma apayeiti .. yatčit vazaite hvastəm* "er allein holt den Pfeilflug ein ..; auch wenn er gutgeschossen dahinfliegt" Yt. 14. 20.

*vasman- n., zum V. *vaz-* (§ 284); ai. **váhman* Adj. — Npü.: *xᵛāhiš u murād i xud*.

• j., g. **ižā-**[1] f. 1) 'Streben, Eifer', bes. 'frommer, Glaubenseifer': *manō vohū urunasčā ašāunąm nəmasčā yā ārmaitiš* (sd.) *°žāčā* Y. 49. 10; — *mat vā padāiš* (sd.) *yā frasrūtā* (sd.) *°žayā* Y. 50. 8; — *+vīdīšəmnāi* (sd.) *°žāčīt* (IS.) .. *vahištəm* Y. 51. 1; — *yaϑa °ža* (IS.) *vāčim nāšīma* Y. 70. 4. a) Plur. in Verbindung mit *yaoštay-* usw., Plur.: *°žā yaoštayō fəraštayō ārma-*

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tayō (sd.) Y. *38.* 2. 2) 'Ziel des Strebens' sva. 'Erfolg, Glück' [2]: *astvat̰ərətō .. hō diōat̰ vīspəm ahūm .. °žayī vaēnāt̰ dōiϑrābya* ".. mit den Augen des Glücks .." Yt. *19.* 94. a) in Verbindung mit *āzūtay-* (sd.): *at̰ hvō mazdā °žāčā* (NS.) *āzūitiščā* (sd.) *yī* .. Y. *49.* 5; — *para .. axštat̰ °žāča āzūitišča* V. *9.* 53.

Ableit. — Aus dem Praes. 16 (Des.) des V. *āz-*; Bthl. IF. *5.* 216; § *137.* 7. — Pü. (zu 1): *āwzūn*, *āwzūnīk*, Sü.: *vṛddhiḥ*, *mahattaraḥ*; (zu 2): *šīrēnīh*, Sü.: *uttamatvam*. — [1] Mit *i* Yt. *19* und V. *9* (s. aber Var.). — [2] Vgl. die Bedeutungsentwicklung des mhd. *wunsch*.

• j., g. **īžya-** Adj. 'erfolgreich': *yat̰ hīš humayača* (sd.) *°yāča* (als APm.) *činaϑāmaide* Vr. *12.* 4; — *humāīm* (sd.) *ϑwā °īīm yazatəm .. dadəmaidē* Y. *41.* 3; — *darəgāi °yāi bəzvaitē haxmainē* Y. *40.* 3.

Ableit. — Ableit. aus *īžā-*. — Pü. (zu Y. *40*): *āwzūn*, Sü.: *mahattaraḥ*; (zu Y. *41*): *āwzūnīk*, Sü.: *vṛddhiḥ*; (zu Vr.): *āwzūnīk(īh)*.

• j. **īžyō.tara-** Adj. 'der erfolgreichere': *aϑa zī nə humāyō.tarača* (sd.) *°rača åŋhāma* Vr. *12.* 4.

Pü.: *āwzūnīktar*.

ıy.

• j. **ıyadā** (*°da-čā*) Adv. 'hier': *hvarštanąm °dačā anyadačā vərəzyamnanąmčā vāvərəzananąmčā* "der guten Werke, die hier und anderswo getan werden und getan worden sind" Y. *35.* 2.

Aus ²*idā* durch Ausgleich mit *anyadā* entstanden. — Pü.: *ētar dahišn* [1]; Sü.: *ihalokadātiḥ*. — [1] Für *dā*!, vgl. *kudā* usw.

• j. **ıyant-** Adj. (fem. *°yeitī-*), PP5A.: s. ¹*ay-*.

ai. *adhīyánt-* Adj.

j. +*iyeyąm* Y. *42.* 6: s. ¹*ay-*.

u, ū.

[Vgl. unter *va°*. — Für ap. Wörter s. auch *ʰu°* unter *h*.]

• j., g. **°u** enkl. Part. der Hervorhebung, nur in fester Verbindung mit Praev. auf *ā*, vgl. *apō* usw. (s. Index).

ai. *°u* (in *ápo*, *údu* usw.).

[*u*: steht N. *6*, *31*, *42*, *44*, *61*², *71*, *103* zwischen awestischen Wörtern, ist aber selber keins, sondern vertritt das mp. *u* 'und' oder *tāk* (n d) 'bis, usw. bis'. Für den letztren Wert vgl. N. *44* mit *43* (wo *tāk*) und *42*.]

• j. **uɣra-**, g. **ugra-** Adj. (fem. *°rā-*) 'stark, kräftig'; 1) von α) Menschen und β) Göttern: α) *kərəsāspəm yat̰ ās °ranąm aojištō* Yt. *19.* 38; — *°rəm aojištəm bavāhi yaϑa kərəsāspəm* Az. *3.* β) *fravašīš .. °rå .. aojištå* Yt. *13.* 75; — *°rå ašāunąm fravašayō* Yt. *13.* 1, 12, 47, 51, 63, 65, 69, Y. *65.* 12, V. *19.* 37; — *fravašibyō yå °råsča aiwiϑūråsča* Y. *4.* 6; Yt. *10.* 66, *13.* 40; — *ašāunąm fravašinąm °ranąm aiwiϑūranąm* Y. *1.* 18, Yt. *13.* 1; 156; — *°rasča dāmōiš upamanō* Yt. *10.* 66; Y. *1.* 15, *2.* 15, *7.* 26; — *°rača d° upamana* Yt. *13.* 47; — *°rāi d° upamanāi* Y. *8.* 1, S. *1.* 30; — *°rō aiwiϑūrō* (*miϑrō*) Yt. *10.* 5, 78; — *amava miϑrō fraxštāite °ra* (statt NSm.?) *vazaite xšaϑrahe* Yt. *10.* 107; — *°rəm vaēm* Yt. *15.* 5; — *°rača naire hąm.varəitiš* Yt. *10.* 66; *19.* 39. 2) sonst: *°rahe bāzāuš* Yt. *13.* 136; — *°rå* (als APm.) [1] *bāzūš* Yt. *13.* 31; — *ime nō* +*°ra* (AD.) *bāzava* [2] Yt. *10.* 42; — *at̰ vō yaojā zəvīštyəṇg aurvatō .. pərəϑūš* (sd.) .. *°rəṇg* Y. *50.* 7; — *°rəm kavaēm x^varənō* Yt. *19.* 9, 13², *8.* 2, Y. *2.* 14; *1.* 14, Yt. *19.* 45; — *°rəmča ϑwāšəm x^vaδātəm* Yt. *10.* 66; — *°rəm xšaϑrəm* Yt. *10.* 109; F. *9*; — *°rāhu pəšanāhu* Yt. *13.* 17, 37; — *°rəm maϑranąm uɣrō.təməm maϑranąm* Yt. *3.* 5; — *aētaēča tē vāčō yōi °ra ās* Yt. *14.* 46; 46³; — *naēčiš ax^varəntąm tva nōit̰ °rąm ašayąm* (sd.) *nōit̰ °rąm vāstryąm nōit̰ °rąm puϑrōištīm* V. *3.* 33. a) ASn. als Adv. 'fortiter, tüchtig': *yat̰ °rəm paiti yaokaršti* (sd.) V. *3.* 30.

KompA.; Ableit. — ai. *ugrá-* Adj. — Vgl. *aojyah-*, *aojišta-*. — Pü.: *čēr*, Sü.: *baliṣṭhaḥ*. — [1] § *412* Bem. — [2] NA. *uɣra.b°*.

• j. **uɣra.bāzav-** Adj. 'starkarmig': (*miϑrō*) *°zāuš* (NS.) Yt. *10.* 75. [Yt. *10.* 42: lies *uɣra bāzava*.]

ai. *ugrábāhav-* Adj. (von *Indra* ua.).

• j. **uɣra.zaoša-** Adj. (fem. *°šā-*) 'starken sva. unbeugsamen Willens gegenüber –' (Dat.): *fravašayō .. °šå t̰bišyanbyō* Yt. *13.* 31.

• j. **uɣrā-** f. Name einer Krankheit [1] od. dgl.: *paiti.pərəne aɣrąm paiti.pərəne °rąm* V. *20.* 9.

Pü.: fehlt; Npü.: *γālibī*. — [1] Von den *aγūirya-* hervorgerufen?

• j. **uɣrārət-** Adj. (auch fem.) 'kräftig sich aufmachend': *fravašayō .. yå °tō* (NPf.) .. *hvārətō* .. Yt. *13.* 23.

Komp.: *uɣra-* + **arət-*.

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• j. **uγrəm** Adv.: s. *uγra-*.

• j. **uγrō.təma-**[1]) Adj. 'der stärkste, kräftigste': *mąδranąm uγrəm mąδranąm °məm* Yt. *3.* 5.

ai. *ugratama-* Adj. — 1) Der alte Superl. zu *uγra-* ist *aojišta-*, s. Yt. *19.* 38.

• j. *ŭxta-*[1]) Adj., PPfP.: s. *'vak-*.

KompA. — 1) Nach *a*-Vok. *o*°; s. noch zu *miδaoxta-*.

j. *paiti šē uxtā ahurō* P. *27*: lies *aoxta*.

• j., g. *ŭxtay-* f. 'Sagen, Sprechen; Wort, Ruf'.

KompE. — Zum V. *vak-*. — ai. *uktay-* f.

• j., g. **uxδa-** I) Adj. '(von den Göttern) verkündet, geoffenbart', nur mit *vačah-* n.: *imā āt °δā vačā̊ .. fravaočāmā* Y. *35.* 9; — *yasča .. imaṭ °δəm vačō*[1]) *fravaočāṭ* Yt. *11.* 4; Vyt. 20, 22; — *aētəm °δəm vačō framruyā̊* Vyt. *26*; Yt. *11.* 6, Vyt. *28*, *53*, FrW. *9.* 1; — *aδa zī mraoṭ ahurō mazdā̊ .. zaraδuštrāi .. °δəm vačō: pərəsača* (usw., Y. *43.* 10) A. *4.* 3; — *srīra °δa vačā̊* V. 2. 30 PüZ. II) n. 'dictum, oratio'; 1) 'Wort, Spruch': *tā °δā* (AP.) *+mainyəuš mahyā .. gərəzē* (sd.) Y. *32.* 9; — *staotāiš .. staotōibyō aibī* (sd.) *°δā .. uxδōibyō* Y. *35.* 10; — *tōng zbayā* (sd.) *vərəhāuš °δāiš manərəhō* Y. *46.* 14; — *°δəm srīrəm* F. *3* f.; — *raδwyā̊ °δā̊* F. *3* f.; — *pərəse δwąm rašnya °δahe* Yt. *12.* 1; — *gave nəmō .. °δəm .. vərəδrəm* Y. *10.* 20. a) insbes. 'von den Göttern verkündeter, geoffenbarter Spruch, oraculum': *hyaṭ xšmā °δāiš dīdaiδhē* (sd.) *paourvīm* Y. *43.* 11; — *yāčā vohū °δā frašī* (sd.) *manərəhā yāčā ašā arəhāuš* Y. *44.* 8; — *dāidī +ašā dā̊ +darəgāyū ərəšvāiš* (sd.) *tū °δāiš mazdā* Y. *28.* 6; — *ašəm vohū manərəhā °δā* (IS.) *yāiš ārmaitiš .. mazdā̊ rafδərəm čagədō* (sd.) ". . der Verkündigung gemäss .." Y. *51.* 20; — *aētaṭča aēšąm °δanąm uxδō.təməm* (sd.) *yāiš yava frača vaoče* . . Y. *19.* 10; — *zaraδuštrahe . . paoiryāi hərəhanuše gąmča ašəmča °δəmča °δahyāča*[2]) *sraošəm xšaδrəmča* Yt. *13.* 88. 2) 'Rede, Reden, Worte' im Gegensatz zu Denken (Gedanke) und Tun (Werk): *nōiṭ nā manā̊ .. naēdā varanā* (sd.) *nōiṭ °δā naēdā šyaoδanā nōiṭ daēnā̊ .. hačaintē* Y. *45.* 2; — *aṭčā hōi sčantū manərəhā °δāiš šyaoδanāiščā xšnūm* (sd.) *mazdā̊* Y. *53.* 2; — *paurvatātəm* (sd.) *manərəhascā vərəhāuš . . šyaoδanahyā . . yāčā °δahyāčā . .*[3]) Y. *33.* 14; *45.* 8; — *vərəhāuš manərəhō . . vərəhāuš °δahe . . vərəhāuš šyaoδnahe zaoδrābyō* Y. *68.* 3; — *hvō čistī °δāiš šyaoδanā daēnā ašəm spənvaṭ* (sd.) Y. *51.* 21; — *yaēčā hōi dabən* (sd.) . . *daēnayā̊ . . °δā šyaoδanāčā* Y. *53.* 1; — *tąm daēnąm . . ārmatōiš °δāiš šyaoδanā ərəš daidyaṭ* (sd.) Y. *44.* 10; — *hyaṭ dā̊ šyaoδanā mīždavąn* (sd.) *yāčā °δā* Y. *43.* 5. a) in Verbindung mit *hizvā* IS.: *yōi vō šyaoδanāiš sārəntē* (sd.) . . *+hizvā °δāiš vərəhāuš manərəhō* Y. *51.* 3; *47.* 2. 3) Term. techn. der Rechtssprache: s. *uxδašnan-* mit No. 1.

Undeutlich: *haδarərō.pąm* (sd.) *mazdāi °δąm* F. *24.* [FrW. *9.* 1: lies *mazdaoxδəm*.]

KompA., E.; Ableit. — PPfP. (§ *209.* 8) zum V. *vak-*. — ai. *ukthá-* n. — Pü.: *saxᵛan, gōwišn*; s. noch No. 1. — 1) Pü.: undeutlich; es wird (auch nach Sü.: *idaṃ evaṃ uktaṃ vacaḥ*) *ēn ētōn +saxᵛanēnīt gōwišnīh* zu lesen sein. — 2) Sammt den zwei folgenden Worten aus Y. *33.* 14 herübergenommen, aber mit Veränderung des Sinns und der Beziehung; vgl. dazu GDN. BB. *15.* 261. — 3) Vgl. No. 2 zu Yt. *13.* 88.

• j. **uxδa'tā-** f. 'Spruchtum sva. Spruchgewalt, -wirksamkeit': *aētaṭča aēšąm uxδanąm uxδō.təməm* (sd.) . . *asti zī ana avavaṭ °ta yaδa yaṭ* . . ". . denn es ist ihm die Spruchgewalt zu eigen (als etwas so grosses sva.) in dem Masse, dass . ." Y. *19.* 10.

Pü.: *čē ast ān and ētōn pa kār*[1]) *čigōn* . ., Sü.: *asti yataḥ tat etāvat vākyam* (erl.: *avaṃ kārye 'sti*) *yatha* . . . — 1) Nach Sü. ist *pa kār* Erl. zu einem ausgefallenen *saxᵛan*; vgl. zu *uxδō.təma-*.

• j. **uxδa-šnan-** Adj. 'der Rede kundig' (?), in der Rechtssprache vll. sva. 'Eideshelfer'[1]): *°na* (NS.) *mašyō vərəhā̊ yaδa daiərō uxδō.vačā̊* "ein Eideshelfer ist besser als ein geschickter Fürsprech" F. *3* f.[2])

Zum V. *xšnā-*; § *31*, *86*, BTHL. IF. *10.* 195. — Pü.: *saxᵛan šnās*. — 1) Es scheint, dass *uxδa-* in der Rechtssprache eine besondere Färbung erfahren hat; s. auch *uxδō.vačah-*. — 2) Andere Deutungsversuche der Stelle erwähnt REICHELT WZKM. *15.* 130.

• j. **uxδō.təma-** Adj. 'was am meisten Spruch ist', ntr. sva. 'der beste, wirksamste Spruch': *aētaṭča aēšąm uxδanąm °məm yāiš yava frača vaoče frača mruye frača +vaxšyeite* "und das ist der wirksamste Spruch unter den Sprüchen, die je gesprochen worden sind, gesprochen

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werden und werden gesprochen werden" Y. *19*.10.

Pü.: *šaxᵛantum*, erl.: *pa kārtum*.

• j. **uxδō.vačah-** Adj. 'der (in Jemands Interesse) das Wort führt, Sprecher, Fürsprech': *yvānəm °čaŋhəm āstāya* Vr. *3*.3; — *yūnō °čaŋhō* Vyt. *17*; — *hāu* . . ⁺*°čaŋhaṃ*[1] *uxδō.vačastəmō paiti.ǰasāṯ* ⁺*drīγūmča drīvīmča araδwyō.bərəte* (sd.) *bərəmne* "..als bester Fürsprech . ." P. *26*. a) vor Gericht: *uxδaŝna* (sd.) *mašyō vaŋhā yaδa daŋrō °čā* F. *3* f.

Ableit. — S. zu *uxδaŝnan-* No. 1. — Pü.: *saxᵛan gōw*, (zu Vr.) erl.: *yātak gōw*[2]; (zu P., für *uxδ° uxδ°*): *pa saxᵛan gōwōmandīh* (*saxᵛan*) *gōwtum*, erl.: *yātak gōwīh* . .[2]. — [1]) Hds. *°vačąm*. — [2]) S. zu [1]*yāta-*.

• j. **uxδō.vačas'təma-** Adj. 'der (in Jemands Interesse) das Wort am besten führt, der beste Fürsprech': *hāu* . . ⁺*uxδō.vačəŋhąm* (sd.) *°mō paiti.ǰasāṯ* . . P. *26*.

Pü. (für *uxδ° uxδ°*): *pa saxᵛan gōwōmandīh* (*saxᵛan*) *gōwtum*.

• j., g. [1]**uxšan-** m. 'Männchen des Rinds, Stier', in Verbindung mit dem Namen für Rind[1]: *gaomaēzəm* . . *gaom pairi °šānəm* V. *19*.21; — *gəuš paiti °šnō* . . *gəuš paiti azyā* . . V. *9*.37 f. a) g. mit *asnąm* GP. 'Stier der Tage', vom Frühlicht: *raočā xᵛōng asnąm °šā aēuruš* "das Sonnenlicht, der schimmernde Stier der Tage" Y. *50*.10[2]; — *kadā mazdā yōi °šānō asnąm* . . *darəδrāi frō ašahyā frārəntē* . . *saošyantąm xratavō* "wann, o *M*., werden die Stiere der Tage . . herkommen"[3] Y. *46*.3[4].

KompE. — Vgl. [2]*uxšan-* EN. — ai. *ukṣán-* m. — Pü. (zu V.): *vuŝn*; s. noch No. 2, 4. — [1]) S. zu [1]*aršan-* No. 3 und ai. *gā́m ukṣáṇam* AV. *3*. 11. 8. — [2]) Pü.: *pa rōŝnīh i aᵛarxšēt andar rōć ōš ān i arūs*, erl.: *andar bām I ēšān pa daxšak apē kart*(?). — 3) Sva. 'wann werden die Tage anbrechen, an denen . .'. — 4) Pü.: *vaxšēnītār i rōčān*, erl.: *fraškart kartār*, erl.: *ku andar rōć kār u karpak awzāyēnēnd*.

• j. [2]**uxšan-** m. EN. eines Gläubigen: *°šānō* (GS.) *vīδisravaŋhō dūraēsrūtahe bərəzavatō ašaonō* Yt. *13*.119.

Vgl. [1]*uxšan-*. — ai. *ukṣán-* m. EN. (in Ableit.).

• j., g. *uxšayant-* Adj. (fem. *°yeintī-*), PPA.: s. [1]*vaxš-*.

KompE.

• j. uxšəntī- f. EN. einer gläubigen Frau: *°šəntyā nāiryā staoδrō vahištahe ašahe ašaonyā* Yt. *13*.140.

Eig. Bed.?

• j. **uxšne** Inf. 'wachsen zu lassen, zu mehren': *u° xraδwe*[1] *vīdrvānahe ašāṯ* "um die Weisheit des zu mehren, der am *Aša* festhält" V. *4*.45; 45.

Zum V. [1]*vaxš-*. — Pü.: *kaš vaxšīt hāt xrat, tāk šān ān vaxšēt xrat*. — [1]) Durch 'Attraktion' statt des Akk.; vgl. zu *anuxtōe*.

• j. **uxšyaṯ.ərəta-** m. EN. des ersten der drei Söhne *Zaraδuštras*, die aus dessen im See *Kąsaoya* aufbewahrten Samen hervorgehen sollen[1]: *°tahe ašaonō* Yt. *13*.128[2].

Vgl. ap. *'Οξυάρτης*, BTHL. IF. *9*. 266. — Eig. 'das heilige Recht wachsen lassend, mehrend'. — [1]) S. zu *xšudra-**). — [2]) Zu den späteren Verunstaltungen des Namens s. JUSTI NB. 333.

• j. **uxšyaṯ.nəmah-** m. EN. des zweiten der drei Söhne *Zaraδuštras*, die aus dessen im See *Kąsaoya* aufbewahrten Samen hervorgehen sollen[1]: *°mənhō ašaonō* Yt. *13*.128[2].

Eig. 'die Verehrung wachsen lassend, mehrend'. — [1]) S. zu *xšudra-**). — [2]) Zur späteren Verunstaltung des Namens s. JUSTI NB. 333.

• j. **uxšyaṯ.urvarā-** Adj. (mask. *°ra-*) 'bei dem, durch den die Pflanzen wachsen': *satavaēsō* . . *°rō* Yt. *13*.44; 43; — *miδrəm* . . *°rəm* Yt. *10*.61; — *xšvīδa āzūiti* . . *taδaṯ.āpa °ra* (ADm.) Y. *16*.8.

Pü.: *vaxšišn i urvar*.

• j. [1]*uxšyant-* Adj., PPA.: s. [1]*vaxš-*.

KompE.; Ableit.

• j. [2]**uxšyant-** Adj. (fem. *°yeitī-*), PPA.: s. [2]*vaxš-*.

• j. **uxšyąs'tāt-** f. 'Zustand, Dauer der Zunahme': *yā hē °tātō* (NP.) *tā nərəfsąstātō tā nərəfsąstātō yā hē °tātasčīṯ* (NP.) "wie die Dauer seiner (des Monds) Zunahme, so ist die seiner Abnahme, so ist die seiner Abnahme, wie auch die seiner Zunahme" Yt. *7*.2.

Ableit. aus [1]*uxšyant-*. — Pü.: *vaxšīt ēstišnīh*.

j. *ujuštānəm* Vd. *19*: s. *uzušt°*.

• j. **uta**, g.[1]), p. **utā** (, *uta°*)[2]) Part. 'und', an der Spitze des Satz(teil)es stehend, doch s. II 2 A und No. 6; I) zur Verbindung syntaktisch gleichstehender Satzteile bei gleichem Verbum: ‖ *paraδava*ᵏ *°tā varkāna*ᵏ *hamiδᵣiyā abavaⁿ* Bh. 2.16; 6, Am. *1*, *4*, Ao. *1*.4; — *aᵏuraᵏmazdā upastām abaraᵏ °tā aniyā bagāhaᵏ tyaiy haⁿtiy* Bh. *4*.12, 13, D. 5.2; — *vasiy aniyaščiy naibam* (sd.) *kartam* . . *tyaᵏ adam akunavam*

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°*tamaiy tyaʰ pitā akunauš* X. *1.* 3; ‖ — *yaδa raoδahe hubaoiδiš* . . °*ta mazdå huruδma* Y. *10.* 4; — *haomō daδāiti xšaētō.puδrīm* °*ta ašava.frazaintīm* Y. *9.* 22; — ‖ *mām aʰuraʰmazdā pātuv* °*tamaiy xšaδʳam* °*tā tyaʰ manā kartam* °*tā tyaʰmaiy piδʳaʰ kartam* X. *1.* 4; 2. 3³, *3.* 3², *4.* 3² (°*tamaiy*), Bh. *1.* 13, 2. 14, *3.* 6, 8, 9, D. *6.* 5², Ao. *1.* 4², Am. *3*; — *yātā adam pārsaiy* °*tā mādaiy āham* Bh. *3.* 13; ‖ — *fravākāi* °*ta framānāi* Yt. *16.* 3; — parallel mit *čā*[3]: ‖ *kāram* ⁺*gāδavā avāstāyam pārsamčā mādamčā* °*tā aniyā dahyāvaʰ* Bh. *1.* 14. a) auch vor dem ersten Glied: °*ta buyå afrazaintiš* °*ta dāuš.sravå hačimnō* Y. *11.* 1; — ‖ *gaumātaʰ* . . *adīnāʰ kaⁿbūjiyam* °*tā pārsam* °*tā mādam* °*tā aniyā dahyāvaʰ* Bh. *1.* 12[4]; 10³[4], 11[4], 2. 13³, 14²; — *fraša upa.sāindayeiti miδrō* . . °*ta nmānəm* °*ta vīsəm* °*ta* . . Yt. *10.* 18[9]. b) beim letzten Glied zusammen mit α) *ča*, β) *čiṯ* (s. auch II 2 a) 'und auch'; α) *baraṯ xᵛarənō* . . *baēšazəm* °*ta aməmča* Yt. *14.* 2. β) *yaṯ upərhačaṯ saošyantąm vərδrāǰanəm* °*ta anyåsčiṯ*[5] *haxayō* Yt. *19.* 89; 87; — *hazaərəm vąδwå bavaiti* °*ta āsnąmčiṯ frazaintīm* Yt. *18.* 5. II) zur Verbindung von Sätzen; 1) bei gleichem Subjekt: | *hauv kāram frāišayaʰ* . . °*tāšām 1 martiyam maδištam akunauš* Bh. *3.* 9; *1.* 18, 2. 4, 13², 14², 16, *3.* 7, 11, *4.* 2, 16, 17, *5.* 1², D. *4.* 3, X. *7.* 3; — *bābirum ašiyavam vašnā aʰuraʰmazdāhaʰ* °*tā*[6] *bābirum agarbāyam* °*tā avam* . . *agarbāyam* "ich zog nach Babylon und nahm nach dem Willen *AhM*s. Babylon ein und nahm jenen . . gefangen" Bh. 2. 1; ‖ — *yaδa azəm bandayeni* . . *fraərasyānəm* °*ta* . . *vāδayeni* °*ta* . . *upanayeni* Yt. *9.* 18; 9³, 31⁴, *5.* 34, 82, *17.* 2, Y. *10.* 4, F. *9*[7], FrB. a) Das Subjekt ist wiederholt: °*ta drvå aspəm* ⁺*viste* °*ta drvå* . . *yavarəhəm* ⁺*viste* Aog. *82*; — *daδāni tē* . . °*ta tē azəm āfrīnāni* V. 22. 5. 2) bei verschiedenen Subjekten: *aʰuraʰmazdā δuvām dauštā biyāʰ* °*tātaiy taumī vasiy biyāʰ* °*tā dargam ǰīvā* Bh. *4.* 10; 11, 16³, 17², *1.* 18, *3.* 7; — ‖ *1 martiyaʰ āδʳinaʰ* . . *hauv udapatatā* . . °*tā 1 martiyaʰ bābiruviyaʰ* . . *hauv udapatatā* Bh. *1.* 16; — *ušta bā yim hačahi* °*ta mąm upərhačahi* Yt. *17.* 7; *18.* 6³, Az. 2. α) ‖ zusammen mit *čiy* (s. I b β)[5]: *vašnā aʰuraʰmazdāhaʰ* ⁺°*tāmaiy*[6] [8] *aniyaščiy vasiy astiy kartam* "und nach dem Willen *AhM*.s ist von mir noch viel andres getan worden" Bh. *4.* 8. A) nachgestellt[9] hinter *aδā* und *yaδā*: *aδā* ⁺*haxəmąm ḥyāṯ* . . *aδā vō* °*tā ḥyāmā* Y. *40.* 4; — *yaδā āṯ* °*tā nā vā nāirī vā vačdā haiδīm* Y. *35.* 6. III) zur Anfügung einer partizipialen Ergänzung der Aussage: *tąm yazata haošyərhō* . . *satəm aspanąm* . . °*ta zaoδrąm frabarō* Yt. *9.* 3.

Undeutlich: Y. *10.* 7, Yt. 2. 2²; ‖ Bh. *5.* 1², 3, 4, 6², D. *17.* 3. [Yt. *19.* 47: lies *uiti zaxš*°.]

ai. *utá*, PDš. *et* (SALEMANN GIrPh. *1.* 275); gr. vgl. ἠύτε (BGM. GrGr.³ 535); s. noch § *252.* 4 und BGM. Grdr.² *1.* 1094. — Pü.: *ētōn*; s. noch No. 7. — 1) Nicht in den Hymnen; doch s. Komp. — 2) Vor Enkl. — 3) Vgl. No. 4. — 4) Bh. *1.* 14 sind die nämlichen drei Nomina mit *čā* . . *čā* . . *utā* verbunden. — 5) S. *anya-* I a, IV a. — 6) Zur auffälligen Stellung s. *vašna-* No. 1. — 7) Pü.: *vat* 'und dir'; die Quelle ist Y. *10.* 4, wo Pü.: *vat ētōn* . . *ētōn*. — 8) NA. *apimaiy*, s. aber RL. — 9) In YHapt.

• g. ¹**uta-yūtay-** 1) Adj. 'perpetuus, dauernd, beständig': *dātā vī amərətåsčā* °*yūitī* (ASn.) *haurvatās draonō* "schenkt, o *H.* und *A.*, euer beständig währendes Gut" Y. *33.* 8. 2) f. 'perpetuitas, Dauer, Beständigkeit': *amərətāitī* ⁺*ašaonō urvā aēšō* °*yūtā* (LS. sva. 'immer') *yā nərąš sādrā* (sd.) *drəgvatō* Y. *45.* 7; — *aṯ kəhrpəm* °*yūitīš* (AP.) *dadāṯ ārmaitiš ąnmā* (sd.) ". . corporum perpetuitates . ." Y. *30.* 7. a) mit *təvīšī-* f. verbunden: *hā zī nō hušōiδəmā* (sd.) *hā nō* °*yūitīm dāṯ təvīšīm* Y. *48.* 6; — °*yūitī* (IS.) *təvīšīm* ⁺*gaṯtōi* (sd.) *vasəmī* Y. *43.* 1. α) in Dualverbindung damit: *hyaṯ* . . *čōiṯ* (sd.) . . *haurvātā amərətātā* . . *ahmāi stōi dąn* (sd.) *təvīšī* °*yūitī* (AD.) Y. *45.* 10; *51.* 7, *34.* 11.

Eig. Bed.? Was ist *uta*?[1]). — Vgl. ²*utayutay-* EN. — Pü.: ⁺*tuxšišn* 'Eifer', Sü.: *adhyavasāyaḥ*, *vyavasāyaḥ*; s. zu *təvīšī-*. — 1) Schwerlich doch die Part. *utā*.

• j. ²**utayutay-** m. EN. eines Gläubigen: °*yutōiš viṯkavōiš ziγrōiš saēnahe ašaonō* "des *U.*, Sohns des *V.*, Sohns des *Z.*, Sohns des *S.* . ." Yt. *13.* 126.

Vgl. ¹*utayūtay-*.

• j. **utavant-** Adj. —?—: *satavata satō.vita* °*vata utō.vita* . . Yt. 2. 14. Wertlos.

• j. **utō.vita-** Adj. —?—: *satavata satō.vita utavata* °*ta* . . Yt. 2. 14. Wertlos.

• j. **uiti**, g. **ūitī** Adv. 1) 'so, also' bei

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Verben des Sprechens und Denkens; a) auf die folgende direkte Rede verweisend: °*ti aojanō* (*uityaojanō*, °*ti vačəbīš aojanō*) Yt. *10*.53 usw.[1]); — °*tī mravaṯ* Y. *45*.2; — *aŏaēča* °*ti* V. *4*.47, N. *37*; — °*ti fravašata* Yt. *14*.54, *17*.18, 21; — °*ti davata* V. *19*.1, 44, Yt. *17*.19; +*19*.47[2]), FrW. *10*.42; — °*ti mənhānō* Yt. *19*.47. b) in die direkte Rede eingeschoben: *ušta ahmāi* .. — °*ti mraoṯ ahurō mazdā* — .. *yahmāi* .. Yt. *10*.137; *19*.53, V. *18*.1, Vyt. *11*(?), *43*. 2) 'so', zurückweisend: °*tī yā vō* .. +*nāmaṃ dadāṯ* .. *tāiš* .. "so, mit den (genannten) Namen, die euch .. gab, mit denen .." Y. *38*. 4. 3) 'ebenso, item': *yōi vanhōuš ā manənhō šyeintī yāŝčā* °*tī* "qui (viri) .. habitant quaeque (feminae) item" Y. *39*.3; zit. Y. *4*.4, Vr. *9*.4, wo °*ti*; — °*ti* +*asti.-gafyō* °*ti* .. °*ti* .. "ebenso (gings) dem *A.*, ebenso .." Yt. *15*.28.

uᵗᵢti; vgl. lat. *ut* und ai. *iti* mit BGM. Grdr.² *1*. 1094. — zGebr. BTHL. IF. *10*. 15. — Pü.: *ētōn*. — [1]) Stverz. unter *aog-*. — [2]) Hds. *uta*.

j. *uityaoj*° Yt. *8*. 10 usw.: *Sandhi*form für *uiti aoj*°, § *304* I. 1.

• p. *ud*° Adv., Praev.: s. unter *us*.

• j. **udarō.θrąsa-**[1]) Adj. 'auf dem Bauch sich bewegend, kriechend'[2]), von Schlangen: *ažinąm* °*sanąm* V. *14*.5, *18*.73.

ai. *udára-* n. 'Bauch'; **θrąsa-* m. 'Lauf', vgl. gr. τρέχω (wozu BGM. Grdr.² *1*. 690)[2]). — Pü.: undeutlich; erl.: *pa aškam davārēt*. — [1]) Lesung nicht sicher; L 4, K 1 haben °*θrustanąm*. — [2]) Vgl. ai. *uraga-* m. — [2]) Zur Nasalirung vgl. *θrąsəda-*.

• j. **udra-** m. 'Otter, Fischotter': °*rahe avaγnānō haēčō kərənaoiti* V. *13*.51; — *yaṯ* .. *aētahe* °*rahe upa dahməm urvānəm frāyazāṅte* .. V. *13*.55; — sonst mit *upāpa-* Adj.: *yō* °*rəm ǰainti yim upāpəm* V. *14*.1; — *aθra* .. *hąm.bavainti dva* °*ra upāpa* "da .. entstehen draus zwei .." V. *13*.51; — *vīspanąm* .. *spačiθranąm* (sd.) *anya* °*ra* (IS.) *upāpa* V. *13*.16.

*) Nach der Naturgeschichte des Awesta gehört der Otter zu dem Hundegeschlecht und entsteht *xā paiti apąm* aus dem *baoδah-* gestorbener Hunde; s. V. *13*. 16, 51.

KompA.; Ableit. (?). — Ableit. aus idg. **uder-* n. 'Wasser', vgl. gr. ὕδωρ; BTHL. BB. *15*. 32. — ai. *udrá-* m. Name von Wassertieren. — Pü.: *udrak* (Transskr., s. HBM. PSt. III, BTHL. IF. *10*. 143).

• j. **udrō.gan-** Adj. 'der einen Otter tötet, Ottertöter': *yaṯ iδa* °*ǰanō* (NS.)[1]) +*haθra.-ǰatō nijanāite* V. *13*.55.

Pü.: *udrak žatār*. — [1]) Them..

• j. **udrya-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyąn* .. °*yasča raēvāsča gairiš* Yt. *19*.6.

Eig. 'Otterberg', Ableit. aus *udra-*, oder 'der Berg am, im Wasser', Ableit. aus idg. **uder-* (s. unter *udra-*).

• j. **ŭθa-**[1]) n. 'Fett': *yezi ahmya iriθyeiti* °*θəm vā ūθōtās vā* V. *6*.10; N. *65*; — *yaδδiṯ puθrahe* .. *frā naēzəm* (sd.) *nasūm pačāṯ paiti āθre* °*θəm barāṯ* V. *16*. 17; — *pouru gaonahe* (sd.) °*θaheča* N. *65*; *65*.

Ableit. — Pü.: *ūθ*, *uθ*, *us* (in Aw.-Buchst.), zu V. *6* erl.: *čarpišn*. — [1]) Mit *u* zu N. *65*; s. auch Var. zu V. *16*.

• g. **ūθāi** Inf. 'zu helfen': *kačibyō ū*° *vohū ǰimaṯ manənhā* "wer sind die, denen *VM.* zu Hilfe kommen wird?" Y. *46*.3[1]).

Zum V. *av-*. — ai. vgl. *ūtáye* Inf. — Pü.: *ān sūt*. — [1]) Nämlich beim Weltgericht. Vgl. PüErl.: *ka ān mizd pa frārōnīh dahēt ō kē dahēt?*, ferner Dk. *9*. 36. 6.

• j. **uiθe.tāt-** f. — ? —: *yā* +*xšudra* (sd.) +*yaṯ vā yazanti yaṯ vā* +*hąm.raēθwənti yaṯ vā frā* °*tātō* +*pərəsənti* N. *61*.

Ableit. aus **uiθyā-*; § *268*. 32. — Pü.: *ān i šusr – maδ – ka* .. *aδāv frāč hambarišn rawišnīh ham* +*pursēnd*, mit der Erl.[1]): +*gōwēnd ku ēvak pa ditīkar ō yazēnd*+. — [1]) Vgl. Pü. zu N. *62*.

• j. **ūθō.tāt-** f. 'fettartiger Stoff': *yezi ahmya iriθyeiti ūθəm vā* °*tās vā* V. *6*.10.

Pü.: *ūθ* (in Aw.-Buchst.) *rawišnīh*, erl.: *mazg* 'Hirn'.

• j., g., p. **upă** I) Praen. 1) mit Akk.; a) räumlich, α) 'hin – zu': *miθrəm yō* .. *fravazaite hača karšvarə yaṯ arəzahi* °*pa karšvarə yaṯ xᵛaniraθəm* Yt. *10*.67; — *θrāyō* °*pa navə.paδəm* (sd.) *asānō* .. *barōiš* V. *9*.11; Vd. *12*; — *uštrō* .. *yō kafəm aipi.spayeiti spaēitiṯəm upa vaγδanəm huxšnaoθre* (sd.) .. Yt. *14*.13; — *para tē gaospənta* .. *baoδasča* .. +*fraēšyāmahi nazdišta upa* .. *raočā* .. P. *34*. β) 'bei, an': *spānō yōi hištənte axᵛarō* °*pa xᵛarəntəm* V. *13*.28; — *tąm yazata* .. °*pa zrayō vouru.kašəm* Yt. *5*.116; 33, 38, 54, 72, 76, *12*.16, *15*.19, 27, 31²; — +°*pa* +*maitīm* (sd.) *barəzanəhąm* V. *3*.20; — *ava tā anya maγa āiti* (sd.) *jasdiṯ* .. *paoirīm* °*pa maγəm* .. *tanūm pairi.yaoždaiθīta* V. *9*.31; 31², *6*.28, *5*.54; — *minum baraṯ* .. *arədvī*

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.. *upa tąm srīrąm manaoδrīm* Yt. *5.* 127; V. *13.* 30; — *nōiṯ hiš barōiṯ °pa kašəm* N. *28*; — ‖ *kāra*ʰ .. *hya*ʰ *°pā mām āha*ʰ Bh. 2. 6; *3.* 6; — *°pa δwā* Vyt. *13* (?); — *təm yazata haošyaŋhō* .. *°pa taērəm harayā* Yt. *15.* 7; — *yaṯčiṯ ahi* .. *°pa karšvarə* .. Yt. *12.* 9–14; (15)[1], 20, 21, 23–37; — *dašinəm °pa karanəm aiŋhā zəmō* Yt. *10.* 99; — *dašinəm hē °pa arəδəm* Yt. *10.* 100; 100[2]; — *dašinəm °pa sraxtim* N. *79*; *79*[2]; — *dašinąm* (sd.) *°pa* Yt. *13.* 63. γ) 'in, auf' (auf die Frage wo?): *ašiš* .. *rāmyaṯ iδa °pa imaṯ nmānəm* Y. *10.* 1; — *yaṯ haosrava* .. ⁺*təm kərəsəm* (sd.) *°pa*[2] *tąm čarətąm* .. Yt. *19.* 77. b) zeitlich, α) 'bis zu —': *darəγəmčiṯ aipi zrvānəm °pa sūrąm* ⁺*frašō.kərətīm*[3] Y. *62.* 3. β) 'bei, um': *hō mərəγō vāčim baraiti °pa ušāŋhəm* V. *18.* 15; Yt. 5. 62; — *yimō frašūsaṯ raočā ā °pa rapiδwąm* (sd.) *hū paiti aδwanəm* V. 2. 10; — *iməm mē narəm nisrārayā °pa sūrąm frašō.kərətīm* V. *18.* 51. 2) mit Lok. 'bei; in', räumlich: *yaṯčiṯ ahi* .. *°pa sanake* (sd.) *raŋhayā* Yt. *12.* 19; — *°pa aδaēšu* (sd.) *raŋhayā* Yt. *12.* 18, V. *1.* 19; — *°pa upa.bdi* (sd.) *harayā* Yt. 5. 21; — *yaēčiṯ azahu dərətārəhō jaininąm* ⁺*°pa* ⁺*dərəzāhu*[4] Y. *10.* 17. 3) mit Gen. (?) 'bei', räumlich: *yaṯčiṯ ahi* .. *°pa raoxšnahe garō nmānahe* Yt. *12.* 37[5]. Wertlos: ‖ *imam ustašanām* .. *mām °pā mām kartā* Ao. *1.* 3[6]. II) Praev. (mit ¹*ay-*, *gam-*, ²*mar-*, *stā-*, *zav-* usw.). A) bei Ellipse des Verbums: *°pa tū nō aiwyāsta* (NS.) *barəsma* .. Vyt. *23* (?).

Unklar: *vīspačča antarə ašəm °pa* *hauštayā P. *30* (?). [Yt. *1.* 29: lies *apaša*; — N. *105* 1.St.: lies *upamanąm*; — Yt. *12.* 22, *13.* 52: streiche *upa*.]

KompA.; Ableit. — ai. *úpa* Praen., Praev.; mp. *apa*(*spartan*), np. vgl. *bāyad* (Hbm. PSt. 125). — Pü.: *apar*, als Praen. mit *pa*, *ō*, *andar*; s. noch No. 4. — 1) Wo *upa* in den Hds. fehlt. — 2) Vgl. Yt. *5.* 50, wo *ana*. — 3) Vgl. V. *18.* 51. — 4) NA. *upadarəzāhu*; s. aber Pt 4 usw.; Pü.: *pa*. — 5) Wohl verderbt. — 6) Grammatisch ganz verwahrlost.

• j. **upa.āpəm** Adv. 'auf dem Wasser': *yayata dunma yayata frā.āpəm nyāpəm °pəm* "der Nebel wallt, er wallt vor dem Wasser, dem Wasser entlang abwärts, auf dem Wasser" V. *21.* 2.

ASn. aus **upa.āpa-* Adj. 'auf dem Wasser befindlich', Ableit. zu *upa*+*āp-*. — S. auch *upāpa-*. — Pü.: *apar ān vārān i āp*.

• j. **upaētay-** f. 'Begattung': *paoiryāi °ta* (LS.) *paoiryāi nišasta δrisatəm upāzananąm upāzōiṯ* "für die erstmalige Begattung, für die erstmalige Beschlafung soll er .." V. *16.* 15.

Komp.: *upa*+**itay-*. — ai. *úpetay-* f. 'Zutritt'. — Pü.: *pa apar rawišnīh*.

• j. **upaētəm** Absol., mit *asti* ('er begattet' sva.) 'er befleckt mit Samen'[1]: *yezi aŋhaṯ up° vā* .. *aiwi.vantīm* (sd.) *vā* V. 7. 12.

Komp.: *upa*+**itəm*. — Zum V. ¹*ay-*. — Pü.: *hakar ast kuš apar raft ēstēt*, erl.: *šusr*. — 1) zBild. s. *asrutem*, zKonstr. s. ¹*ah-* I 5.

• j. **upaošaŋh'va-** Adj. (fem. *°vā-*) 'im Osten gelegen, östlich': *haraiti barš* .. *pāirisāite frāpayā* (sd.) *daŋhuš ā °vāsča* Yt. *19.* 1.

Ableit. aus **upaošah-* (Komp.: *upa*+*ušah-*) f. 'Nähe der Morgenröte, Osten'.

• j. *dāityehe draonaŋhō* **upa.janāŋha** N. *17.*

Pü.: *ān i dātīhā sūr apar rasišnīh rāδ* "um zu gehöriger Kost zu kommen"[1] (was durchaus passend ist, vgl. zu *niuruzdō* und ⁺*zəmanayā*). — 1) Danach erwartet man einen Inf. zum V. *gam-*.

• p. **upa'darma-** m. EN. eines Mannes: *1 martiya*ʰ *āδ*ʳ*ina*ʰ *nāma*ⁿ *°mahyā puδ*ʳ*a*ʰ *hauv udapatatā* ʰ*uvajaiy* Bh. *1.* 16.

Eig. etwa 'der Ordnung untertan'; **darma-* m., zum V. *3dar-*; ai. *dhárma-* m. So, wenn die Lesung richtig und das Wort persisch ist; s. zuletzt Gray AJPh. *21.* 4, Foy KZ. *37.* 541, Hüsing KZ. *38.* 248.

j. *upadarəzāhu* Y. *10.* 17: lies *upa dərəz°*.

• j. **upa.δwarštay-** f. 'Anschneiden sva. Durchstechen des Grabendamms, Dammdurchstich': *yavaṯ ačša āfš byārixti* (sd.) *°ti* (IS.) *frabavāṯ* V. *14.* 13.

Pü.: *apar pa* b a r d n n; vgl. Y. *19.* 8; ob *burrišn*?

• j. **upa.δwərəsa-** m., Plur. 'Bresche': *aēte mazdayasna ahe nmānahe °sąn upa.δwərəsayąn* ".. sollen .. eine Bresche in das Haus brechen" V. *8.* 10.

Zum V. *δwarəs-*. — Pü.: *ān mān pa apar burrišnīh apar ē brīnēnd*.

• j. **upa.pad-** : *upa.bd-* m. 'Gegend am Fuss (eines Gebirgs)' sva. 'Hang, Anstieg': *upa °bdi harayā* "am Anstieg des *Hara*-gebirgs" Yt. 5. 21; *9.* 3, *17.* 24[1].

1) NA. ungetrennt.

• j. **upa.paoirya-** Adj. 'auf den ersten (dem Rang nach) folgend': *°rīmča* (näml. *stārəm*)[1] *yazamaide* Yt. *8.* 12.

1) Gemeint ist der Stern *Satavaēsa-* (sd.), der zweite der Sterne (nach dem *Tištrya*, sd.).

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• j. **upa.bərətayaē-ča** Inf. 'und (ein Vergehen durch Aufsichnahme einer Leibesstrafe) beizulegen, zu sühnen': +x^varō +nōiṯ hē anhaṯ čiδayaēča upa.b° "so ist die Körperverletzung für ihn weder durch Vermögens- noch durch Leibesstrafe zu sühnen" N. 45.

Zum V. ¹bar-; vgl. bərətay-. — S. auch duž-bəretōe. — Pü.: pa apar barišnīh.

• j. **upa.bərəϑwō.ᵗtara-** Adj. 'der leichter hinzubringen ist': yezi aētəm iristəm °tarəm ava.zanaṇ ava aētəm iristəm barayən "wenn sie inne werden, dass der Tote leichter hinzubringen ist, sollen sie . ." V. 8. 2; 3.

Komp. aus *°δwa- Adj., PFP. zum V. ¹bar-, § 209. 13. — Pü.: apē barišntar.

j. upa.bdi: s. unter upa.pad-.

• j. **upanha-** n. 'Sichbeschäftigen mit —' (Gen.): humaya °nhā (AP.) čišmaide ahunahe vairyehe . . hāvanayāsča . . aršuxδanamča vačam Y. 27. 7; Vr. 12. 2.

Kompar.: upa+*anha-, zum V. ¹al-¹). — Pü. (dRn.): pānakīh, nēwakīh. — ¹) Vgl. aiwyānhā-.

• j. **upa-nharštayaē-ča, °nharštōe** Inf.: s. unter harštōe.

• j. **upa-nhərəzəm** Inf.: s. unter hərəzəm.

• j. **upa.naxtar-** Adj. 'an die Nacht angrenzend': °turušu¹) taδraēšu "in der an die Nacht angrenzenden Dunkelheit", d. i. in der Zeit der (Morgen- und Abend-) Dämmerung V. 7. 79, +N. 68²).

*naxtar- n. 'Nacht'; vgl. gr. νύκτωρ, ai. nakt- f., PDw. nayδ 'Nacht'. — Pü.: nihuftak. — ¹) Der Ausgang ist nicht ganz sicher. Ich nehme °turušu für °tərəšu; vgl. nuruyō. — ²) Hds. °nuxt°.

• j. **upama-** Adj.: s. unter upəma-.

• j. **upa.maitīm** Absol., mit āste Inf. 'es ist zu warten, abzuwarten bis zu —', mit Angabe der Dauer des Wartens durch Akk. und seines Endpunkts durch Instr. oder Lok. eines Nom. act.: čvaṯ drāǰō up° āste x^varənti gaṇča yaomča maδuča "wie lang soll bis zum Genuss von .. gewartet werden?" V. 5. 53; 54; — čvaṯ drāǰō up° āste pasča δrixšaparāṯ yūtō gātuš yūtō (sd.) . . "wie lang soll man nach den drei Tagen warten bis zur Verwendung . ." V. 5. 55; 56. [V. 3. 20: lies upa maitīm.]

Zum V. ²man-. — Pü. (zu V. 5. 53, 55): čand drahnāk apar mānišnīh ast ka . ., (zu V. 5. 54, 56): 3 šapak +pāyišnīh ast ka . . .

• j. **upa-mana-** m. — ? —; A) mit GS. daēnayā māzdayasnōiš Name einer Gottheit*): dašinəm hē arδe vazaite rašnvō razištō . . āaṯ hē hāvōya arδe vazaite razištam čistam . . daēnayā māzdayasnōiš °nəm (statt NS.) Yt. 10. 126. B) mit GS. dāmōiš Name einer Gottheit (yazata-)**): upavazata taxmō dāmōiš °nō hū kəhrpa varāzahe Yt. 10. 127; 66; — miδrō . . haδra vāta . . haδra dāmōiš °manō (statt IS.) Yt. 10. 9; 12. 4; — uγrā ašāunam fravašayō haδra miδrāča rašnuča uγrača dāmōiš °mana haδra vāta . . Yt. 13. 47; — miδrəm . . yeϑhe vāšəm hangrəwnāiti ašiš vanuhi . . yaṯ dim dāmōiš °nō hu.irixtəm (sd.) . . irinaxti Yt. 10. 68; — dahmayā vanhuyā āfritōiš uγrāi dāmōiš °nāi Y. 8. 1, S. 1. 30; — uγraheča taxmahe dāmōiš °nahe yazatahe Y. 1. 15; — uγrəm taxmem dāmōiš °nəm Y. 2. 15, 7. 26, 71. 23.

*) Ob mit B identisch? — **) Nach Dst. ZA. 1. 17 'la Pensée de malédiction du sage', nach Jn. GIrPh. 2. 645 "'Verwünschung', welche das Anathema des Priesters oder 'den Fluch des Weisen' vorstellt"; vgl. Pü. und SüErl. — Unsicher.

Pü. (zu B): dahm aṯar pa mēnišn i yazat, Sü.: utkṛṣṭatamaṃ manasā iajdam, mit der Erl.: šāpam ity arthaḥ.

• j. **upa.mərəta-** Adj., PPfP.: s. ²mar-.

• j. **upa.mraoda-** Adj. '(etwa) der Wollust, den Huren ergeben, Hurenjäger': āaṯ +aēte yōi fračarənti . . gaδōitīšča (sd.) . . °dōšča N. 53.

Et.?¹) — Pü.: k n b rn k i rōspīkān '. . der Huren'. — ¹) Darf man an maδanō.kara- und Bgm. Grdr.² 1. 426. 3 denken?

• j. **upayanā-** f., mit darəγa- Adj., 'die lange Überlieferung', d. i. 'die überlieferte Lehre, die Tradition'*): vīspəmča mąδrəm spəntəm . . vīspəmča dātəm vīdōyūm . . vīspamča darəγam °nam Y. 71. 5; 2. 13; — darəγayā °nayā Y. 1. 13; — haxaya darəγayā °nayā Yt. 11. 17.

*) Der dritte Teil der heiligen Litteratur neben dem mąδra-, dem göttlichen Wort, und dem dāta-, dem Gesetz des Propheten; entspricht etwa der indischen Smṛtilitteratur. Vgl. übrigens Gdn. GIrPh. 2. 20.

Komp.: upa+*ayanā- (§ 268. 1), zum V. ¹ay-, eig. 'das Herzugehen'. — ai. vgl. upāyana- n. 'Herbeikommen'. — Pü.: dēr (oder darγ) apar rawišnīh, Sü.: uparipravṛttiḥ mit der Erl.: šikṣā.

j. upa.vāvō H. 2. 7, 25: s. ā.upa.vāvant-.

• j. **upa-vāzah-** Adj. 'herzuführend, -bringend': stryō mayā pārəndīš °zō (VS.) A. 3. 4.

Pü.: vāzēnīt ēstēt.

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• j. **upara** Adv.: s. *upara-*.

• j. **upara-** Adj. 1) 'der obere, höhere; oben befindlich; überlegen': °*rō* F. *3* g; — *fratarəmčiṯ* .. °*rəmčiṯ tē havanəm* (sd.) Y. *10.* 2; — *yō daiṅhaom* .. °*rāi amāi daδāiti* "der dem Land zu höherer (überlegener) Kraft verhilft" Yt. *10.* 26; 26, A. *1.* 8[3]; — *aδarāṯ naēmāṯ* .. °*rāṯ naēmāṯ* ".. an der Oberseite, oben" V. *14.* 7; *8.* 8, N. *93*, P. *23*. a) IS. als Adv. 'oben, obenhin': *nəmarəha aδara* .. °*ra dāta* Yt. *10.* 118. b) ASn. als Adv. 'nach oben': *aṯ.kəsča* .. *yezi* +*aδarəm* (sd.) *aiwyāṅhayānti* .. *yezi* +°*rəm* [1]) N. *92*. 2) 'von oben, vom Hochgebirge her kommend sva. östlich': *vātəm* .. *aδarəm* (sd.) .. °*rəm* S. *2.* 22; — *vātahe* .. *aδarahe* °*rahe* S. *1.* 22.

KompA.; Ableit. — Ableit. aus *upa.* — ai. *úpara-* Adj. 'der untere'. — Pü. (zu Y. *10*): *apartum*, (zu N. *92*): *apar*, (sonst): *hač apar*, *hač apartar* (*nēmak*). — [1]) Hds. *aparəm*, s. aber Pü.

• j. *ratufriš čarəmanəmča pasu.vastranəmča* ˣ**upa.raēšaštnāiš**[1]ˣ *fraoiritarāṯ naēmāṯ* N. *58*[2]).

Pü.: (blos) *apar* (für *upa*). — [1]) Var. *upa.raēša.tnāiš*. — [2]) Gibt wahrscheinlich die besondere Bedingung an, unter der man mit *čarəm*° und *pasu.v*° sich *r.* macht.

• j. **upa-raoδišta-** Adj. 'der (den Feind) am besten zurückhält, -drängt, abwehrt': *rašnvō razištō* .. °*tō* Yt. *10.* 126.

Superl. zum V. *3raod-*[1]). — ai. vgl. *uparodha-* m., *uparodhin-* Adj. — [1]) Nach Sp. 'der aufgewachsenste', Dst. 'très haut de taille' vielmehr zum V. *2raod-*.

• j. **upara'tāt-** f. 'Superiorität, Überlegenheit': *ϑwəm naračiṯ yōi taxma jaiϑyārəte* .. *xᵛarənarəhasča* °*tātō* (AP.) Yt. 5.86. a) sonst mit *vanant-* Adj.: *dazdi* .. *taṯ āyaptəm* .. *vərəϑraynəmča ahuraδātəm vanaintīmča* °*tātəm* Yt. *10.* 33; 5.86, *13.* 34, 42, Y. 57.33; — *vərəϑraynaheča* .. *vanaintyāsča paiti* °*tātō* Yt. *8.* 12. A) als Gottheit: *āvistayačča* .. *amavaiϑyā paurvatātō amavaiϑyā* °*tātō* (GS.) Vr. *9.* 4. a) sonst mit *vanant-* Adj.: *vərəϑraynəmča* .. *vanaintīmča* °*tātəm* Y. 2. 6; Vr. 2. 8; — *vərəϑraynahe* .. *vanaintyāsča* °*tātō* Y. *1.* 6, Vr. *1.* 6, Yt. *14.* 0.

ai. *uparátāt-* f. 'Nähe'. — Pü.: *apar rawišnīh*, (zu Vr. *9*): *pas raftār*, erl.: *hāvišt*.

• j. **upara.naēma-** m. 'die obere Seite', nur AblS. °*māṯ* 'von oben her, oben': *urvatō* (sd.) *aδara.naēmāṯ pišatō* °*māṯ* Yt. *14.* 19; — +*anaiwi.vārəntīm* (sd.) °*māṯ* V. *6.* 50.

Pü.: *hač apartar nēmak*.

• j. **uparəm** Adv.: s. *upara-*.

• j. **uparō.kairya-** Adj. 'des Tätigkeit überlegen ist, überlegen wirkend': *vayuš yō* °*ryō* Yt. *15.* 4; 21, 3; — *vaēm* °*rīm* Y. *25.* 5, Yt. *15.* 5; — *vayaoš* °*ryehe* Y. 22.24, V. *19.* 13; — *tištrīm* .. °*rīm* Yt. *8.* 4; — *kavaēm xᵛarənō* .. °*rīm* Yt. *19.* 9; 45; — *təm vīspanəm sravarəhəm* °*rim fradaϑəm yim airyamanəm išīm* FrW. *4.* 1; — *kərəsāspasča* .. °*ryō yava gaēsuš gaδavarō* Y. *9.* 10.

mp. vgl. *aparkar*; Hbm. PSt. 27; s. auch Pü. — Pü.: *aparkār*, Sü.: *utkṛṣṭakāryaḥ*.

• j. **uparō.nmāna-** Adj. 'der sein Haus oben, in der Höhe hat': *miϑrəm* .. °*nəm* Yt. *10.* 140.

• j. **uparō.vīmanō.hya-** n. 'übergrosse (?) Zweifelsucht': *rayəm ϑrizantūm* .. *ahe paityārəm frākərəntaṯ arərō mainyuš* .. *ayəmča* °*hīm* V. *1.* 15.

Pü.: *apar vimānīkīh*, erl.: *xᵛat vimān hēnd u anānčī vimān apē kunēnd*.

• j. **upairĭ**, p. **upariy** 1) Adv. 'superne'; a) 'oben': °*ri pusəm* (sd.) *bandayata* Yt. 5.128. b) 'von oben her': *fravašayō* .. *yā* °*ri* +*hamarənāṯ* (sd.) .. *bāzūš sčandayeiti* Yt. *13.* 31. 2) Praen. mit Akk. und Instr.; a) 'oben über —, oben auf —', mit Akk. α) auf die Frage wo?: *ažīm* .. *yim* °*ri* +*viš* +*raoδaṯ* .. *yim* °*ri kərəsāspō* .. *pitūm pačata* Y. *9.* 11; — *gūš kəhrpa* .. *yim* °*ri sruye sanaṯ amō* .. ".. über dessen Hörnern sichtbar wurde *A*..." Yt. *14.* 7; 9[1]); — *yāča* °*ri tā akarana* .. *stiš āiδi* "und was oben über dem (allen) .." Yt. *8.* 48; 5.90; — .. *maēϑanəm frāϑwərəsaṯ* .. *ahurō* .. °*ri haraṃ* Yt. *10.* 50; — ‖ °*riy dārayaʰvaʰum xšāyaϑiyam* D. 7 (?); — ‖ °*riy* +*abištām* (sd.) *upariyāyam* Bh. *4.* 13 (?). β) auf die Frage wohin?: *yō vastrəm uparəharəzaiti* °*ri aētəm iristəm* V. *8.* 23; 5.61; — *avəm vanəm* .. *yəm* °*ri urvaranəm* .. *taoxma niδayaṯ* Yt. *12.* 17. b) 'über — hin', mit Akk. oder Instr.: *mana raya* .. *pasvasča staorāča* °*ri zəm vīčarənta* Yt. 5. 89; *19.* 34; — *yāiš* °*rī āya zəmā gaobīš* +*šyeintī* Y. *12.* 3. c) 'über — hinaus', mit Akk. oder Instr.: +*uzdānəm* (sd.) *hē* .. *kərənaoṯ* °*ri spānəm* °*ri raožəm* °*ri vəhrkəm* "einen Aufbau .. über den Hund hinaus[2]) .." V.

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6.50; — *yō* .. °*ri hunarəm* (sd.) *manō barāṯ* P. 37. α) beim Kompar.: *čū asti masyō* .. *aēṯəm dātəm* .. °*ri anyāiš sravāiš* .. *manayəm bā* .. *yaϑa zrayō vouru-kašəm* (näml. *asti masyō* ..) °*ri anyā̊ āpō* V. 5.22 f. 3) Praev. (nur mit [1]*ay-*, [1]*spā-*)[3]. [V. 8.2 lies: *pairi* .. *aēšayaṇ*; — Extr. 1–4 lies: *upairi.gāt°*.]

KompA. — ai. *upári* Adv., Praep.; np. *bar.* — Pü.: *apar*, (zu V. 5. 22 f., 6): *apar hač*, (zu V. 8): *apar ō*, (zu Y. 12): *apar pa.* — 1) *upairi* ist zu *yim* und zu *sruye* zu ziehen. — 2) D. i. so dass der Hund nicht dazu gelangen kann. — 3) Beide Fälle unsicher.

• j. **upairi.kairya-** Adj. (fem. °*yā-*) 'des Wirksamkeit oben gelegen ist, von oben her wirkend': *fravašayō* .. °*ryā̊* .. *yā̊ upairi* +*hamarənāṯ* .. *aurvaϑanaṇm* .. *bāzūš sčandayeinti* Yt. 13.31.

• j. +**upairi.gātav-**[1] (Adj. 'der oben den Sessel hat, auf erhöhtem Sessel sitzt', als m.) 'Visionär, Seher': *haδa.maϑrəm* (sd.) *zaini.parštəm* °*tubyō gərəptəm* "den *H.*, den vom Kundigen erfragten, von den Sehern wahrgenommenen" Extr. 2; 1, 3, 4.

1) Ausg. trennt. — 2) Meine Deutung des Worts 3) stützt sich auf Av. 2.26, wo *Artāk-Vīrāf* auf einem Thronsessel (*taxt gāh*) sitzend seine Visionen hat. Die dort geschilderten Vorbereitungen werden im Wesentlichen typisch und althergebracht gewesen sein. Man denke an den Dreifuss der Pythia. S. jetzt auch Bousset AfR. 4. 162. — 3) Anders Gdn. KZ. 28. 188, Dst. ZA. 1. 9.

• j. **upairi.daϑyav-** Adj. (auch mask.) 'der über dem Land ist': *miϑrəm* °*yūm* .. *aδairi.daϑyūm* (ASm.) Yt. 10.144.

Npü.: *ki bālā i šahr ast.*

• j. **upairi.spāta-** Adj., PPfP.: s. [1]*spā-*.

• j. **upairi.zəma-** Adj. 'oberhalb, oben auf der Erde, Erdoberfläche befindlich, sich aufhaltend: *vīspāiš* .. *yāiš* .. *dāmaṇ aδairi.zəmāišča* °*māišča* (als NP.) Yt. 8.48.

Ableit. zu *upairi*+*zam-*; BB. 15. 28.

• j. *yō vərəhaiti* .. *aṯ.kərsča* .. *sərəhasča* ***uparsmanāi** N. 92.

Pü.: *apar nihānčī* .. (undeutlich) *lūtak hāt.*

• j. *raϑič* **upasu** *varəzič* N. 109: —?—.

Ob *pasu*, LP. aus *pad-*? Die beiden andern Wörter scheinen Pāzand zu sein. — Pü.: fehlt.

• j. **upa.suxta-** Adj., PPfP.: s. *saok-*.

• j. **upa.skambəm**[1] Absol. 'unter Festmachen': *dva dim nara isōiϑe* .. *zəmōištve vā zarštve vā up°* *vīčičaēšva dim paiti airšhā̊ zəmō nidaiϑyaṇ* "zwei Männer sollen .., indem sie ihn (den Leichnam) an (mittelst) Lehmziegeln oder Steinen festmachen, ihn über einer Kalkunterlage auf die Erde hinlegen" V. 8.10[2].

Zum V. *skamb-*; Bthl. IF. 12. 142. — Pü.: *apar ō katak.* — 1) In NA. nach K 1 mit dem Nasalzeichen 33 geschr., § 268. 53; s. aber Var. — 2) Vgl. zSt. IF. 12. 142.

• j. **upa.staota-** Adj. (fem. °*tā-*) 'preisenswert': °*ta* (NSf.) *yazatanaṇm* .. *ašiš vərəuhi* Yt. 17.17.

PFP. zum V. *stav-*.

• j., p. **upa-stā-** f. 'Beistand, Hilfe': *vīštāspahe* .. *yō bāzušča* °*tača vīsata* .. *daēnayā̊* Yt. 13.99; — | *a*ʰ*ura*ʰ*mazdāmaiy* °*tām abara*ʰ Bh. 1.9, 13, 18, 19, 2.6–12[7], 14, 3.1, 3, 6, 7, 9, 10, 14, 4.12, D. 7.5; Bh. 4.13; — | *manā a*ʰ*ura*ʰ*mazdā* °*tām baratuv hadā* .. *bagaibiš* D. 4.3; — *nūrəm mē bara* °*taṇm* Yt. 5.63; — *yaϑa mē barəm* °*taṇm* .. *fravašayō* Yt. 13.1; — *yeiδi zī mē nōiṯ daiδīṯ* °*taṇm* Yt. 13.12; — *vīδōarayeiti* °*taṇm mərəγahe parənō* Yt. 14.36; — *tā̊* .. °*taṇm hənti dāhištā̊* (sd.) Yt. 13.17.

Vgl. *dərəγō.upastay-* mit § 205. — Vgl. ai. *upasthāna-* n. 'Hinzutreten' (usw.); np. *apastān*, arm. LW. *apastan* 'Vertrauen'. — Wegen Pü. s. zu *upaštā.b°* mit No.

• j. **upa.stərəna-** n. 'Decke, Teppich': *zaranaēne paiti gātvō zaranaēne paiti fraspāiti zaranaēne paiti* °*ne* Yt. 15.2.

Zum V. [1]*star-*. — ai. vgl. *upastáraṇa-* n. 'Decke'.

• j. **upa.stūtay-** f. 'Preisen, Preis': *kva* .. *vərəϑraγnahe* .. *naṇma.azbāitiš* (sd.) *kva* °*stūitiš* Yt. 14.42; — °*stūitīm* Vyt. 29.

ai. *upastutay-* f. — Npü.: *bālātar sitāyiš.*

• j. **upas.puϑrya-** n. 'Schwangerschaft': *yaṯ* .. *nāirika* °*rīm jasāṯ* "wenn eine Frau in die Schwangerschaft kommt" V. 5.45.

Ableit. aus **upas-puϑrā-* fem. Adj. 'ein Kind im Schoss tragend', Komp. mit LS. im 1. Glied; § 304 II. 3. — **upah-* n., vgl. ai. *upási* 'im Schoss', *upastha-* m. (wozu Wn. AiGr. 1. 114) 'Schoss'. — Pü.: *ka* .. *ō āpusīh rasēt.*

• j. **upa-snātəe** Inf.: s. unter *snātəe*.

• j. **upasma-** Adj. (fem. °*mā-*) 'in der Erde, in Erdlöchern und Höhlen befindlich sich aufenthaltend', von Tieren*): *gaṇm upāpaṇmča* (sd.) °*maṇmča* Y. 71.9*); — *dāmaṇ yāča upāpa* .. °*ma* (NPn.) Yt. 8.48; — *ratavō upāpa* .. °*ma* Vr. 2.1; — *ratavō upāpanaṇm* .. °*manaṇm* Vr. 1.1; Yt. 13.74.

*) Als *Ratav* dieser Tierklasse gilt nach Pü. zu Vr. 1. 1 der Hermelin (*kākumak*), während

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Bd. *24.* 12 der weisse Hermelin (*kākum i spēt*) als *Ratav* der Pelztiere bezeichnet wird.

Ableit. zu *upa+zam-*. — zBed. vgl. Dst. ZA. *1.* 444; falsch Gdn. KZ. *28.* 401. — Pü. (zu Y. *71*): *unīk*[1]), (zu Vr. *1*): *gōspandān*. — [1]) S. dazu Bthl. IF. *11.* 144. In Bd. *14.* 7 erscheint *āpīk u unīk* der Pü. zu Y. *71.* 9 als *avī xunī* in Aw.-Buchst. (Pāz.).

• j. **upa.sraotar-** m. Bezeichnung derer, die beim Gottesdienst den (*Gāϑā-*)Vortrag des *Zaotar*, soweit vorgeschrieben, nachbeten oder responsorisch ergänzen*): *+tanu.pərəϑō zaota dahma °tārō yezi dim tanu.pərəϑəm +vīϑarə aēϑavatō +ratufryō yavaṯ framarənti yezi āaṯ dim nōiṯ tanu.pərəϑəm +vīϑarə vīspaṇam gāϑaṇam +ratufryō* "Der *Z.* ist *t.*, die *U.* sind *d.* Wenn sie wissen, dass er *t.* ist, sind sie nur für das *r.*, was sie (selber)[1]) aufsagen. Wenn sie aber nicht wissen, dass er *t.* ist, so sind sie für alle *Gāϑās r.*" N. *39*; *38*, *39*[2]); — *surunaoiti zaota °taraṇam*[2]) *nōiṯ °tārō zaotarō zaota ratufriš aēϑavatō °tārō yavaṯ +framarənti* "Es hört der *Z.* die *U.*, nicht die *U.* den *Z.*; dann ist der *Z. r.*, die *U.* aber nur für das, was sie (selber)[1]) aufsagen" N. *21*; *21*[3].

*) Es geschah das früher nach Y. *3.* 25, N. *72* (s. *ašavan-* I 1 2 c β, *aṅhav-* II A 1 a β und unter *zaotar-*) seitens aller beim Gottesdienst anwesenden Gemeindeangehörigen, später nur mehr seitens der *Ratav*, daher Pü. ihr *apar srōtārān* mit *raϑwīk* erläutert. S. noch zu *vīϑərəϑwant-*.

Zum V. *srav-*; eig. 'Beibeter, Beirezitirer', d. i. der in das Gebet, die Rezitation einfällt[3]). — Vgl. *°srūtar-*. — ai. *upaśrotár-* m. 'Zuhörer'. — Pü.: *apar srōtār*; s. *). — [1]) S. PüErl.: *kart i xᵛēš*. — [2]) Them.? Vll. für *°tərəṇam* geschr., s. *sāstar-* No. 1. — [3]) Vgl. ai. *upagātár-* m.

• j. **upa-srvant-** Adj.: s. unter *srvant-*.

• j. **upa.šitəe** Inf.: s. unter *šitəe*.

• j. **upaštā.bara-** Adj. (fem. *°bairī-*) '— ? — bringend': *ǰahikayāi yātumaityāi maoϑanō.kairyāi °bairyāi* Y. *9.* 32.

upaštā-? — Pü.: *apar panāhīh*[1]) *i burtār*, erl.: *panāhīh i vināskārān kunēt*. — [1]) Pü. wird *upast°* gelesen (s. Var.) oder *upašt°* damit verwechselt haben.

• j. **upa.haxta-** Adj., PPfP.: s. [1]*hak-*.

• j. **upāiti** Inf. 'hin-, herzu zu kommen': *yaoždāta pasčaēta bun nmāna vasō up° apaṃ* "purifizirt sind dann die Häuser, so dass die Wasser hinzukommen können" V. *12.* 2; 2[2] (?). a) mit Akk. 'zu stossen auf —': *tačaṯ paoirīm up°* "er soll laufen, damit (bis) er auf einen ersten stösst" V. *8.* 100.

Zum V. [1]*ay-*, mit *upa* und *ā*. — Vgl. *āitay-*. — Pü. (zu V. *8*): *ka tačēt fratum apē ayāpēt*, (zu V. *12*): ausgelassen.

• j. **upāpa-** Adj. (fem. *°pā-*) 1) 'im Wasser befindlich, lebend, hausend': *dāmaṇ .. yāča °pa* (NPn.) *yāča upasma* Yt. *8.* 48; — *vīspaṃča gaṃ °paṃča upasmaṃča* "all Getier, das im Wasser und auf dem Land lebt" Y. *71.* 9*); — *ratavō °paṇam .. upasmaṇam* Vr. *1.* 1; Yt. *13.* 74; — *ratavō °pa .. upasma* Vr. 2. 1; — *karō masyō °pō būne .. vairyaṇam* V. *19.* 42; Yt. *14.* 29; — *bawriš .. °pō* Yt. 5. 129; — *udrəm .. yim °pəm* V. *14.* 1; — *dva udra °pa* V. *13.* 51; — *anya udra °pa* (IS.) V. *13.* 16; — *vazaγaṇam °paṇam* V. *14.* 5; *18.* 73; — *gandarəwō* (sd.) *°pō* Yt. *15.* 28; — *apaṃ napātəm .. yō °pō yazatō* Yt. *19.* 52. 2) 'ἔφυδρος, feucht': *awrā °pā* Yt. *14.* 41.

*) Als *Ratav* der Wassertiere gilt nach Bd. *24.* 13 und Pü. zu Vr. *1.* 1 der Fisch *Kar* (*kar i māhīk*); s. [1]*kara-*.

Ableit. zu *upa+āp-*. — S. auch *upa.āpəm*. — Pü.: *āpīk*; Npü. (zu Yt. *14*): *bar āb*.

• j. **upāiri.saēna-** Adj., Plur. mit *iškata-* (sd.) Name eines Gebirgszugs: *ahmaṯ hača garayō fraoxšyaṇ .. iškatāča °na* Yt. *19.* 3; — *āaṯ ϑwā..mərγa..vībarən +aoi iškata °na* Y. *10.* 11.

*) Der *kōf i apārsēn* heisst Bd. *12.* 9 das grösste Gebirg nach dem *Alburz* (*yut hač harburz apārsēn kōf i mas ast*); auf ihm entspringen nach Bd. *20.* 16, 17, 21, 22 die Flüsse *Harīrūd*, *Hilmand*, *Muryāb* und *Balx*. Danach wäre der westliche Teil des *Hindūkuš* gemeint, nördlich und östlich von *Kābul*, das *kūh i bābā*; vgl. Ggr. OK. 58, GIrPh. *2.* 393, Dst. ZA. *1.* 102. S. noch Marquart Eranšahr 286.

Ableit. aus **upairi.saēna-* Adj. 'was über die (Flughöhe der) Adler hinausgeht', mit *Vṛddhih* in der 2. Silbe, § *100* a. 1 aE.[1]) — mp. (Pü.) *apārsēn*. — [1]) Anders KZ. *38.* 292.

• j. **upāzana-** n. 'was Jemandem als Busse zudiktirt wird, körperliche Abstrafung, Hieb': *kā hē asti čīϑa? .. panča °na aspahe aštraya panča sraošō.čaranaya* ". . fünf Hiebe mit der Pferdepeitsche, fünf mit dem Zuchtriemen" V. *4.* 18; 18, 18 ("10, 15 Hiebe"); — *ϑrisatəm °nanaṃ upāzōiṯ* (sd.) *aspahe aštraya ϑrisatəm sraošō.čaranaya* ".. 30 Hiebe .." V. *4.* 19; 19, 19, 19, 20, 11, *6.* 21, *3.* 36, *4.* 12, 13, 14, 15, *3.* 37, *14.* 2 (dRn. "50, 70, 90, 200,

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300, 400, 500, 600, 700, 800, 900, 1000, 10000 Hiebe"); — ϑrisatəm .. vīsaiti °nanąm pairi.ākayayanta (sd.) Yt. 10. 122.

Komp.: upa+*azana-; zum V. az-; ai. ájana-n. 'Treiben'. — Pū.: 5 (bez. 10 usw.) pa apar žaniišnih apar žaniišn asp aštr 5 (10 usw.) srōš čaranām.

• j. **upāštayaē-ča** Inf. 'und um hinzu, herzu zu bringen': up° .. yōi hənti haoma Vr. 9. 3.

Zum V. az- mit upa. — Pū.: pa +āhanjiišnih (so!).

• j. **upəma** Adv.: s. upəma-.

ai. upamá Adv. 'in nächster Nähe'.

• j. **upəma-, upama-**[1] Adj. 1) 'der oberste, höchste': nōiṯ ϑrayąm °manąm +fravāxšyanąm (als Obj.) upa.ϑwərəsōiṯ "er soll nicht die drei obersten Äste (eines Baums als Brennholz) abschneiden" N. 105; +105[2]; — yaϑa azəm °məm xšaϑrəm (sd.) bavāni .. dahyunąm Yt. 5. 22; — yaṯ hē °məm paiti vaγənahe upəmāṯ varsa hiku bavāṯ "bis ihm zu oberst des Kopfs von den Spitzen her die Haare trocken werden" V. 8. 38; — der Zahl nach: dvadasa vīsāra (sd.) °ma (NPm.) nava .. maδəma xšvaš .. nitəma V. 14. 14. a) IS. °ma als Adv.; α) 'zu oberst': °ma [ažte] stairiš[ča] antəma aiwi.varəma (sd.) V. 7. 10. β) 'höchstens': āaṯ °ma ažō.drājanha (sd.) N. 90. b) AblS. °māṯ als Adv. 'vom obersten, von der Spitze her': yaṯ hē upəməm (sd.) paiti .. °māṯ varsa hiku bavāṯ V. 8. 38. 2) 'der fernste, letzte': airyamanəm išīm .. yō °mō yō maδəmō yō fratəmō zaozīzuye ". . der als letzter, mittelster, erster gerufen wird" G. 1. 6; — sraošəm .. yazamaide paoirīmča °məmča maδəməmča fratəməmča paoiryāča yasna °mača maδəmača fratəmača Yt. 11. 18; Vd. 9.

Ableit. aus upa. — ai. upamá- Adj. — Pū.: apartum, (zu V. 8 1. St.): apar, (zu N.): fehlt. — 1) So +Yt. 11 (F 1) und N.; s. No. 2. — 2) Hds. upa manąm.

• j. **upəmāṯ** Adv.: s. upəma-.

j. upōis°: s. ¹aēš- mit upa.

• g. **uba-**, j. **uva-**[1], **uva-**[1], **ava-**[1], **va-**[1] Adj. (fem. °ā-), Du. 'beide': +va načma N. 99[2]; — vačibya načmačibya V. 13. 31—37 PüZ.°; — uva karana aiṅhā zmō Yt. 10. 95; 5. 131, 19. 29; — uvayā[3] +mainivā dāmąn Yt. 13. 76; — uvačibya nō ahubya nipayā aheča aṅhōuš yō astvatō yasča asti manahyō Y. 57. 25; 25, Yt. 10. 93[2]; — ubōibyā ahubyā Y. 35. 3, 8, 38. 3; — ubōyō (Lok.)[4] aṅhvō Y. 41. 2; — uva (An.) dąma .. yasča daϑaṯ spəntō mainyuš yasča daϑaṯ aṅrō mainyuš Yt. 15. 43; — uvačibya[5] snaiϑīšbya (sd.) Y. 57. 29; — uye (An.)[6] x^varəϑe (sd.) Yt. 19. 32; — aṯ tōi ubē (Nf.) haurvāšča (sd.) .. amərətatāšča Y. 34. 11; — yō nō ačvō aṯ tē uyē Y. 11. 9[7]; — ačva .. uaouye[8] .. ϑrāyō Vd. 12; — uta azəm apa.barāni uva (Am.) šuəmča taršnəmča Yt. 9. 10; 10[2], 19. 96; — yaϑa azəm uzbarāni .. uyē (Af.) īštišča saokāča Yt. 5. 26; 26[2]; — fravašayō .. yā +ava (Nm.) zbayatō (sd.) .. zyąsča vyānasča Yt. 13. 35; — uvayā zī asti miϑrō drvatačča ašaonačča Yt. 10. 2; — yā .. uva +ratufrya N. 23, 24, 94[2] (wo va, uva); — +uva +aratufrya N. 24[9]; — yaṯ +va (havana, sd.) +dāityā[10] hita N. 107; — ava +vīsačte (sd.) +nasa.čiṯ āstryeite P. 57; — yezča vā gaϑā vīmā (sd.) N. 5; — aoa yaṯ vā yaϑra ϑwayanhəm (sd.) N. 10; — vayō (Lok.) zuštō F. 27 b (?); — uva, vača, uvaibya, vayā[2 11]), vayāsəčiṯ. uvayō F. 2 b; — uva F. 9.

KompA. (uvayō.°); Ableit. — ai. ubhá- Adj. — Pū.: har 2. — 1) § 268. 12, 37. Umgekehrt steht Yt. 5. 93 in F 1 usw. uva statt ava, zu ¹ava-. — 2) Hds. vanaēma; s. aber Pū. — 3) F 1 usw. avayā. — 4) § 298. 3 c. — 5) Pt 4 vačibya. — 6) § 268. 19. — 7) Zitat aus Y. 29. 8 und 34. 11; s. +məndāidyāi*); j. uyē = g. ubē. S. noch No. 8. — 8) Gemeint ist uye im Sinn von 'zwei'; s. No. 6 und IF. 11. 129. — 9) Hds. yezištva ar° statt yazənti uva ar°. — 10) Hds. vaδāityō; s. aber Pū. — 11) Einmal vayāi.

• g. **ubōya-** (?)[1], j. **uvaya-**[2], **avaya-**[2], **vaya-**[2] Adj. 'beide, beiderseitig'; a) Sing., nur ASn. 'beides', substantivisch: yā nō hənti urune uvaēm x^varəϑəmča vastrəmča Y. 55. 2; 2; — išarə pasčaēta vaēm ('wir') yōi dačva vačm[3] ava.mivāmahi hizvasča pivasča (sd.) V. 18. 55; — vaēm ham.raēϑwayeni vīspa taršuča xšuδrača Yt. 19. 58. b) Du. 'beide', substantivisch: gaδąm nijainti aspačča paiti vīračča; +haϑra.taršta ϑrāṅhayete (sd.) uvaya (ADm.) aspa.vīraja Yt. 10. 101; — +uvaye (ADf.) F. 2 b[4]; — ubōya (?) F. 2 b[5]. c) Plur., adjektivisch 'beiderseitig, beiderlei': yeṅhe .. nāirika avayā (APn.) xšudrā ham.raēϑwayeiti mazdayasnanąmča dačvayasnanąmča "wes .. Frau beiderlei Samen durcheinandermengt . ." N. 11.

Ableit. aus uba-. — ai. ubhāya- Adj. — Pū.:

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har 2. S. noch No. 3-5. — [1]) § *298.* 3 c. S. aber No. 5. — [2]) § *268.* 12, 37. — 3) Pü.: *amāk* wie für das vorherg. *vaēm.* — 4) Pü.: *apar har 2 mātak.* — 5) Pü.: *apar har 2 axᵛān.* Vll. also *ubōyō* zu lesen, s. Y. *41.* 2 bei *uba-*.

• j. **ubdaēna-** Adj. (fem. °*nī-*) 'aus Webstoff, Zeug': *vastrəm* .. °*nəm vā īzaēnəm vā* V. *8.* 23; — *yezi aŋhaṭ izaēniš* (sd.) .. *yezi aŋhaṭ* °*ṇiš* V. 7. 14 f.

Ableit. aus **ubda-* 'Gewebtes', PPfP. einer idg. Basis **u̯ebh-*, § 53 I. Vgl. ai. *ūrṇa-vā́bhay-*m. 'Spinne', np. *bāfad* 'er webt' (wozu ZDMG. *44.* 552, 557). — Pü.: *tatak*; s. dazu WEST SBE. *5.* 56.

• j. **ŭna-** Adj., PPfP.: s. [3]*vā-*.

• j. **unā-** f. 'Loch, Riss' (in der Erde): *yō barəsma* +*taošayeiti draoš* (sd.) *vā paiti sōinma* °*nəm vā kaṭčiṭ vā paiti sidaranəm* (sd.) "wer das *B.* fallen lässt in .. oder in einen Erdriss .." N. *100*; — *yō varəšāsča* .. *aδa dim* +*upa.taošayeiti* +°*nāhva dim raēšayača* (sd.) V. *17.* 2; — °*na* F. *9.*

Et.? Versuch bei JN. AJPh. *11.* 87, HORN ZDMG. *43.* 33. — Pü.: *un, unak*[1]), erl.: *sūrāk* (vgl. zu *upasma-*). — [1]) So, geschr. an n k, hat F; s. dazu BTHL. IF. *10.* 143.

j. *uməmčiṭ* N. *103*: lies *ōyəmčiṭ*; s. *aēva-*.

• j. **uyamna-** Adj., PPM.: s. [3]*vā-*.

KompE.

j. *uye, uyē*: s. unter *uba-*.

• j. **uva-** Adj., Du. 'beide': s. unter *uba-*.

j., g. *urū°, urv°*, sofern *ᵘr°*: s. bei *r*.

• j. **uruyāp-** Adj. 'des Wasser sich weithin erstreckt': *zrayaŋhō vourukašahe* .. *jafrahe* °*āpahe*[1]) Yt. *8.* 46.

Komp.: **uruya*[2]) Adv. 'weithin' +*āp-*. — Vgl. *urvāp-*. — [1]) Them. — [2]) Aus ar. **u̯ruyā*, das sich zu ai. *uruyā́* (BTHL. Stud. *1.* 113, OLDENBERG ZDMG. *55.* 294) verhält wie *uru-* (in *urvāp-*, sd.) zu *vouru-* (in *vouru.gaoyaoitiš*).

• j., g. **urvarā-** f. 'Pflanze', meist Plur.; Sing. auch koll.[1]); oft göttlich verehrt; 1) im Allgemeinen, hauptsächlich von den Nutz- und Nährpflanzen: *čaiti hənti* °*ranəm sarəδa* "wie viel Arten*) von Pflanzen giebt es?" V. 5. 19 PüZ.; — *aδra mē* °*rā raoδənti vīspā vīspō.sarəδō* V. 5. 19; — *yeδhe paiti pouru.sarəδā zəmāδa uzuxšyeinti* °*rā* Yt. *13.* 10; — *avəm vanəm* .. *yā vīspō.biš* (sd.) *nəma yəm upairi vīspanəm* °*ranəm taoxma niδayaṭ* Yt. *12.* 17; — *vīspanəm* °*ranəm taoxma* .. *yōi hənti* .. *barəziśtača hubaoiδitəmača* V. 2. 28; — °*ranəm* (als Subj.) *zairi.gaonanəm zarəmaēm paiti zəmāδa* +*uzuxšyeinti* Yt. 7. 4[2]); *13.* 14, 78, 93; — *yaṭ* .. *frā* °*ra* (NS.) *uxšyan*[3]) V. 5. 12; — *kaδa xā* .. *ā varəšajiš* °*ranəm sūra vaxšyente* (sd.) *vaxša* Yt. *8.* 42; — °*ranəm* (statt Akk. des Ziels) *uruδmyanəm ava.jasāhi* V. *19.* 18; Vyt. 22; — *hō pərəδwe* (sd.) *aiθhā zəmō* +*upa.δwarəšti* °*ranəm* (als Obj.) V. *9.* 2; — *δrišum* °*ranəm uzuxšyentinəm srīranəm zairi.gaonanəm vaxšā* (sd.) *apayasaite* V. *18.* 63; Yt. *18.* 6; — *aṭ aĥyāi* (näml. dem Rind) *mazdā* °*rā vaxšaṭ* (sd.) Y. *48.* 6; — *avi raoγnyəm vareŋhəm āzuitīmča* °*ranəm* Yt. *12.* 3; — *nəmō* °*vaire* (VS.) *vərəuhi mazdaδāte ašaone* V. *19.* 18; Vyt. 22, N. *71*, *97.* a) Plur., im Gegens. zu *aēxa-* Plur., 'pflanzenbewachsener Boden': *ašaonō urva* °*rāhuča paiti* +*baδišča vīdiδārəmnō saδayeiti* .. *drvatō urva* +*aēxāhuča* (sd.) .. "der Seele des Gläubigen ist es so, als ob sie auf Wiesengrund (stehe) und Wohlgerüche empfinde, .." H. 2. 7–25. b) sva. 'Baum', α) im Gegens. zu *varəδā-*: *pairi varəδābyasča* °*rābyasča aēsmaēibyō* (sd.) V. *16.* 2. β) sonst: *vārəγnahe* .. *yō* .. *saēniš marəzaṭ* °*ranəm* ".. der .. im Flug der Bäume Wipfel streift" Yt. *14.* 21[4]). c) 'Pflanzenstengel, Reis': *yavaṭ ahmāi paitinəm* °*ranəm aēdavaṭ* .. "so viel es ihm einzelne Reiser gibt, (als ob) er so viel .." V. *8.* 86. α) bes. der zum *Barəsman* gebrauchten Pflanze: +*čvata nā nitəma barəsmana ratufriš? δriš.urvara* (sd.) *čγāvaitiš aēdayā* °*rayā* (NP.) *aŋhən?* ".. wie gross sollen die Pflanzenstengel sein?" N. *90*; — *yezi* +*paitišā* (sd.) °*varā upa.daδāiti ratufriš* N. *101.* S. auch 3. A) oft neben Feuer, Wasser, Rind, Himmel, Erde usw.: *xšnāvayeiti ātrəm* .. *āpəm* .. *gəm* .. °*rəm* V. *9.* 42; 33, *11.* 1, 2, 6, 9; — *hača āδraṭ* .. *apaṭ* .. *zəmaṭ* .. *gaoṭ* .. °*rayāṭ* V. *11.* 10; — *ašnō* .. *apasča zəmasča* °*rayāsča* Yt. *13.* 28; 28, 86, Y. *19.* 2, 8; — *ašnāaṭča apāaṭča zəmāaṭča* °*rayāaṭča* Vr. 7. 4; — *hō āpəm staoiti* .. *zəm* .. *gəm* .. °*rəm* H. *1.* 3; — *yō gəmčā ašəmčā dāṭ apasčā* °*rāsčā vərəuhīš* Y. *37.* 1; — *yō gəm tašō* (sd.) *apasčā* °*rāsčā* Y. *51.* 7; — *vīspā baēšazā apəmča gavəmča* °*ranəmča* Y. *52.* 2; *12.* 7; — *nasuspaēm* .. *āstryānte* .. *apasča zəmasča* °*rayāsča* V. *6.* 3; *1.* 3, *21.* 3, Y. *1.* 16, 2. 16, Vr. *16.* 3, G. 2. 6; — *nizbayemi zəm* .. *āpəm* .. °*rəm ašaonīm* V. *19.* 35; — *imaṭ vō āpō jaiδyemi* .. *zəmō* .. °*rā* Y.

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65.12; — *vīspā āpō .. vīspā °rā uruϑmīš paiti varšajīšča .. vīspaṃča zaṃ yazamaide* Y. *71.9*; — *yezi anhaṭ āfš antarāṭ* (sd.) *naēmāṭ .. āfš čiϑaṃ* +*fraoirisyeiti .. yezi .. °ra* (NS.) .. *ātarš* .. V. *8.104–106*; — *yaṭ nōiṭ āpō takāiš stayaṭ* (sd.) *nōiṭ °rā uruϑmabyō* Yt. *13.78*; 10, 14, 53–55, 78; — *jasānti tē avanhaēča .. yā āpō yāsča °rā yāsča .. fravašayō* Yt. *1.9*; *10.* 100, *13.147*, Vr. *21.1*; — *taoa dim ahurō mazdā avaṇ .. taṭ āpō °rāsča* Yt. *8.7*; — *kasnā dərətā .. avapastōiš* (sd.) .. *apō °rāsčā* Y. *44.4*; — *ušta āpō °rāsča* Yt. *8.* 29; 23, *13.79*², 93², Y. *1.12*, *2.12*, *16.9*, *18.63*, V. *6.46*, *12.2*, Ny. *4.0*, FrW. *1.2*; — *mā .. kaine .. tarō daxštəm pārayāṭ* (sd.) *tarō apəmča* (sd.) *°rəmča* V. *15.9*; 10; — *avi tū dim disyata* (sd.) *yā apasča °rāsča zaoϑrāsča* Y. *8.3*. a) Du. in Verbindung mit *āp-* Du.: *yaṭ kərəmaoṭ anhaošəmne āpa* (Stverz.) *°vaire* Y. *9.4*; usw. 2) mit einer einschränkenden Bestimmung: *aēsma .. yaṭ vā aētanəhəm .. °raṇəm yaṭ ātrə.čiϑraṇəm* V. *8.75*; — *aētayā °rayā ātarəčarəš* V. *8.75*; — *upa .. nmānəm baoδayaṇ urvāsnayā vā .. kəmčiṭ vā hubaoioitəmaṇəm °raṇəm* V. *8.* 2; — *aoa azəm yō ahurō mazdā °rā baēšazyā uzbarəm* ".. die Heilkräuter .." V. *20.4*; — *γnānəm vā .. kəmčiṭ vā vītāčinaṇəm* (sd.) *°raṇəm* V. *15.14*; — *yavaṇəmča vāstraṇəmča °raṇəmča xᵛarəϑ.bairyaṇəm* (sd.) V. *3.4*; — *°raṇəm xᵛawrīraṇəm* (sd.) Yt. *13.55*; Vr. *21.1*; — *°rāhu paiti barəsmanyāhu* Y. 2.11, +Yt. *10.145*; — *imaṃčā °rəm barəsmanīm* Y. 22.3. a) durch Namensnennung: *aētayā °rayā yā vaoče haoānaēpāta* V. *14.4*; Y. *3.3*, *22.1*, *62.9*; — *aētayā °rayā yā vaoče hapərəsi nəma* Yt. *14.55*. 3) κατ' ἐξ. vom *Barəsman*[5]; Sing. und Plur.: *°rəm*[6] *ainim* (sd.) *baraiti anaiwyāstō daēnəm* V. *18.3*; — *yō °rəm* [*barəsma*][7] +*frastərənte* +*hamō.varəšajim* (sd.) "wer *Barəsman* bereitet, das .." N. *98*; — +*yōi °rayā* (AP.) *ava.vaēčənti* (sd.) N. *100*; — vgl. auch 1 c α.

*) Bd. *10.1*, *14.1*, *27.2* bestimmt ihre Zahl auf 67, nämlich *55 sartak i žurtāk u 12 sartak i urvar i bižišk.*

KompE.; Ableit. (s. *vī.urvarō.təma-*). — ai. *urvárā-* f. 'Saatland'; mp. *urvar*, gelW. — Pü.: *urvar*, Sü.: *vanaspatih*; s. noch No. 2, 4, 6, 7. — 1) Daher mit dem Plur. des Verbs verbunden; s. No. 3. — 2) Npü.: *dār u diraxt.* — 3) Konstr. nach dem Sinn; s. No. 1. — 4) Npü.: *urvar*, erl.: *šāx i diraxtān.* — 5) S. No. 6, 7. — 6) Pü. erl.: *barsm, ast kē* k n t dn n *gōwēt.* — 7) Offenbar erläuternde Glosse; Pü. lässt das Wort aus.

• j. **urvarō.čiϑra-** Adj. 'den Samen der Pflanzen enthaltend', von den Sternen*): *upa ave stārō yōi °ra* Yt. *12.31*; — *vīspe stārō °ra* S. 2.13; — *stāraṃ afščiϑraṇəm zəmasčiϑraṇəm °raṇəm* S. *1.13*.

*) Sie sind nach Mx. *49.* 9 bestimmt: *pa awzāyišn i urvar*, nach Sü.: *vṛddhaye vanaspatīnām.*

Pü.: *urvar āhrak.*

• j. **urvarō.baēšaza-** Adj. '(Arzt) der mit Pflanzen(säften, Arzeneien) kurirt': *yaṭ pouru.baēšaza* (sd.) *hanjasānte karətō.baēšazōsča °zōsča* (NS.)[1] *maϑrō.baēšazōsča* V. *7.44*; — *°zō* Yt. *3.6*.

Pü.: *kē pa urvar bēšazēnēt.* — 1) § *303* II. 43.

• j. **urvarō.straya-** m. 'prostratio plantarum, Niederhauen, Zerstören von (Nutz-) Pflanzen', Bezeichnung einer sündigen Handlung: *yaṭ tum ainim avaēnōiš saočayača .. °yasča kərənavantəm* H. 2.13; Vyt. *37* (wo ᵐ°*straṃča*).

**straya-* m., zum V. ¹*star-*; statt **strya-* geschr., § *268.* 11. — Pü.: *vašān urvar darrīhā*[1] *kart.* Anders zu Vyt.; s. Dst. ZA. *2.* 654[2]. S. noch zu *saočaya-* No. 1. — 1) Geschr. b b a (Ideogramm von *dar* 'Türe')+*īhā*; daher die Erl.: *kušān dar apē bast.* — 2) Wo aber in der Übersetzung *vīšāt* mit *bast* verwechselt wird.

• j. **urvā-**[1] f. Name eines Lands, (nach Pü.) *Mesene* (*Mēšān*) im Euphratdelta[2]: *aštəməm asanhəmča .. frāϑwarəsəm .. °vəm pouru.vāstrəm* V. *1.10*.

Pü.: transskr., erl.: *mēšān*; s. dazu Dst. ZA. *2.* 11, Marquart Eranšahr 40. — 1) *urvā-* oder **ruvā-*? — 2) Ganz anders Ggr. OK. 86, der *U.* an der Grenze Indiens sucht.

• j. **urv-āp-** Adj. 'des Wasser sich weit ausdehnt, mit weiter Wasserfläche'[1]: *airyō.šayanəm .. yahmya jafra varayō °āpānhō* (NPm.)[2] *hištənte* Yt. *10.14*; — +*pašne varōiš* +*čačastahe jafrahe °āpahe*[2] Yt. 5.49.

Vgl. *uruyāp-*. — *uru-* (ar. **ṷru-*) ist nach IF. *7.* 70 die KompForm zu *vouru-* (ar. **ṷṛ̥ᵊu-*; s. *varav-*); die Umstellung § *302.* 1 hat **ṷru-* nicht erfahren, sondern es ist *uru-* geworden. — 1) Falsch Dst. ÉtIr. *2.* 179, Gdn. KZ. *28.* 187, VSt. *2.* 270 (vgl. Oldenberg ZDMG. *55.* 316), Johansson IF. *2.* 61. — 2) Them.

• j., g. ¹**us**, *us°*, *uz°*, p. *us°*, *ud°* 1) Adv. (nur Komp. und Ableit.); — 2) Praev. (mit ¹*ay-*, ϑ*waraṇ-*, *pat-*, ¹*bar-*, ¹*stā-*, ¹*zan-* usw.); 'hinauf; hinaus'. [Yt. *8.32*: lies

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us.hənd°.] Das anscheinend selbständige *us* F. *3* g, *9* stammt aus Stellen wie Y. *46*. 12, Yt. *1*. 17, V. *13*. 10.

KompA.; Ableit. — ai. vgl. *út*, *ut°*, *ud°* 1) Adv. (nur Komp. und Ableit.), 2) Praev.; mp. *uz°*, np. *z(i)°*, *z(u)°* (wozu HORN NpEt. 143, GIrPh. *1* b. 160), got. *us*, *uz°*. — Das iran. **us* (woraus **uz* = p. *ud*[1]) vor tön. Lauten, § *304* II. 9 No.) ist die vor dent. Geräuschlauten entstandene Sonderform des ar. **ut°*, **ud°*, die frühzeitig Gemeinform wurde; OSTHOFF MU. *4*. 261, BTHL. AF. *2*. 81. Anders HBM. ZC. 315, JSCHMIDT Plur. 220. — Pü.: *us*[2]), *uz°*[2]), *buland*[3]), (in *usnātay-*): *apar*; Sü.: *ut°*, *uccaiḥ*, *ūrdhvāt*, *ūrddhva°*. — [1]) Das freilich dem ai. *ud°* auch direkt entsprechen könnte. Doch machen die übrigen iran. Sprachen das unwahrscheinlich. — [2]) Geschr. (a) n dd, (a) n z, (a) n č, meist aber ra ra; s. No. 3. — [3]) Geschr. ra ra; s. No. 2. Ich schreibe *buland* nach Pāzand zu Bd. und Pārsī zu F. *9* und Yasna. Anders Pāz. zu Aog. *60*, Yt. *1*. 11, Mx. *44*. 13, PPGl. und sonst, sowie SALEMANN, der GIrPh. *1*. 319 *var* umschreibt. Vll. ist mein *buland* überall durch *us* zu ersetzen, das sich zu jAw. *usča* verhalten kann wie *pas* zu *pasča*.

• j. **²us** F. *9*[1]).

Pü.: *x^varsand*. — [1]) Das Wort könnte nach Pü. aus Vyt. *46* stammen; s. **usča*.

• j. *usa-* m. 1) 'Quelle, Brunnen'. 2) 'Ausfluss, Leck'.

KompA.; Ableit. (s. +*anusavant-*). — Zum ai. V. *unátti*. — ai. *útsa-* m. — Vgl. *aoδa-*, *vaδay-*.

• j. **us-aγa-** Adj. 'überaus, sehr böse': *°γanąm . . ašəmaoγanąm* Yt. *13*. 105.

Man erwartete nach § *304* II. 9 No. *uza°*; s. aber *us.vaoray-*.

• j. **usad-** f.[1]) —?—, eine Landplage Baktriens: *bāxδīm . . āaṯ ahe paityārəm frākərəntaṯ aərō mainyuš . . bravarəmča °δasča* (AP.) V. *1*. 6.

Pü. (für *br°* und *us°*): dnr *čakāt vas bavēt*; s. zu *bravara-*, wo auch Litt. — [1]) Vgl. zBild. ai. *dṛṣád-*.

• j. **usaδan-** m. EN. zweier Gläubiger; 1) eines iranischen Fürsten, der auch *usan-* (sd.) heisst: *kavδiš °δanō* Yt. *13*. 132; — *yimča kavaēm °δanəm* Yt. *19*. 71. 2) *°δānō mazdayasnahe ašaonō* Yt. *13*. 121.

Vgl. ²*usan-*. wo Weitres.

• j., g. **¹usan-** n. 'Wille; Wunsch'; 1) gAw. nur LS. a) 'nach (seinem) Willen, Gefallen': *yō nō °sān čōrəṯ spānčā aspānčā* "der uns nach seinem Gefallen Glück schafft und Leid" Y. *45*. 9. b) 'im Wunsch, Verlangen nach —' (Akk.): *tąm daēnąm . . ·rəš daidyaṯ* (sd.) *maṅyā čistōiš* +*δwā.īštīš °sān mazdā* ". . im Verlangen nach deinen Gütern, o *M*." Y. *44*. 10. 2) jAw. sva. Gegenstand des Wunsches: *yaṯ °snąm* (GP.)[1]) *aēiti vaēδya* (sd.) Y. *10*. 13.

Zum V. *vas-*. — Pü. (dRn.): *pa x^varsandīh*, *x^varsand ēm*, *x^varsandīh*. — [1]) *s* nach § *33*. 1 (statt *š*).

• j. **²usan-** m. EN. eines iranischen Königs aus der *Kavay*dynastie, Enkels des *Kavāta*[1]): *tąm yazata aurvō aš.vərəčō kava °sa ərəzifyāṯ paiti garōiṯ* Yt. 5. 45; *14*. 39; — *aš.vərəčā yaδa kava °sa* Az. 2.

Eig. Bed.? Wohl Ableit. aus **usa-* m., eig. 'reich an Brunnen'. Ein andrer Name des selben Fürsten ist *usaδan-*, der doch wesentlich das Gleiche besagen wird; er wäre dann als Ableit. aus ar. **utsa-dhā-* f. anzusehen, s. ai. *utsadhim*. — [1]) Vgl. DST. ZA. *2*. 378, 401, *3*. 37, JUSTI NB. 334. Die angeblichen Beziehungen zu dem ai. *Uśánas kāvya* (über den zuletzt GDN. VSt. *2*. 166 gehandelt hat) vermag ich nicht herauszufinden. Falls meine Etymologie richtig ist, entfällt auch die Namensähnlichkeit.

• j. **¹usant-** Adj. (fem. *°saitī-*), PPA.: s. *vas-*.

KompE.

• j. **²usant-** Adj. (fem. *°saitī-*), PPA.: s. *¹vah-*.

• g. **usig-** m. Bezeichnung gewisser der *zaraδuštr*ischen Religion feindlicher Lehrer und Priester*): *aṯ īṯ pərəsī yōi pišyeintī aēibyō kąm yāiš gąm karapā °sixščā aēšəmāi dātā* "ich will die danach fragen, die sehen, wie ihretwegen (näml. der *Daēva* wegen) der *Karapan* und der *Usig*[1]) das Rind der Raserei preisgeben" Y. *44*. 20.

*) Der *uśijaḥ* des RV.; s. BERGAIGNE Rel. véd. *1*. 57; dazu HAUG Essays² 289, BTHL. BB. *8*. 227, KZ. *28*. 11 und unter *drəgvant-* mit No. 3 und ¹*kavay-*; ferner SBE. *47*. 143.

Zum V. *vas-*. — ai. *uśig-* 1) Adj. 'wollend', 2) m., s. *). — Pü.: transskr. — [1]) Sing. in koll. Sinn.

• j. **usi¹nəmah-** m. EN. eines Gläubigen: *°mənhō aśaonō* Yt. *13*. 113; — *frānyā nāiryā °mənhō* "der *Fr.*, der Frau des *Us.*" Yt. *13*. 140.

Eig. 'der willige Verehrung zollt' (den Göttern oder dem König); *usi°* (nur KompA.) zum V. *vas-*; vgl. BTHL. ZDMG. *46*. 155. — JUSTIS Deutung, NB. 336 halte ich für sprachlich unmöglich.

• j. **uskāṯ** Adv. '(von oben her;) oben, hoch': *kainīnō . . u° yāstayā* (sd.) Yt. 5. 64; — *vāyuš* +*u° yāstō*[1]) Yt. *15*. 54.

Aus ar. **utk°*, mit übertragenem *s* (§ *278* No. 1); s. *us*. — Vgl. *usča*. — afγ. *hask* 'oben; hoch'. — [1]) NA. *uskāṯ.y°*.

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• j. ¹**usča** Adv.[1]) 1) 'oben, in der Höhe': *aom asmanəm yō u° raoxšnō frādərəsrō* Yt. *13*. 2; — *vīspa anaγra raočā* (sd.) *u° usraočayeiti* V. 2. 40 PüZ. 2) 'nach oben, in die Lüfte': *yaṯ dim u° uzdvaṇayaṯ* (sd.) .. *ϑraēṯaonō* Yt. 5. 61. a) sva. 'fort, weg': *yaϑa yaṯ .. anairyā daiṅhuš hakaṯ u° us.frāvayōiṯ* (sd.) Yt. *19*. 68; N. *67* (?). 3) 'von oben her': *ā dim u° pairi.marəzaṯ* (sd.) Yt. *17*. 22.

Aus ar. **utkā* IS.; § *5*, *389*. — ai. *uccā́*. — Pü. (zu N.): *pa uzīh* (oder *bulandīh*?, geschr. ra ra *īh*)[2]). — [1]) Dreimal vor dem Praev. *us*. — [2]) Vgl. zu +*usyąš*.

• j. *usasča* ˣ²**usča** *ahmāi puϑraṣ daδāitiˣ* Vyt. *46*: —?—.

Vgl. Vyt. *34*, wo *usasča* .. *usaiti*. — Vgl. ²ˣ*us*.

• j. **us.jītay-** f. 'ausserordentliches, hohes Leben'[1]): *āfrīnāmi tava nara daṅhu.paiti vohu.jīti °jīti darγəm.jīti* (sd.) Az. *1*; Vyt. *1*.

Pü.: undeutlich. — [1]) Dergleichen hat sich jedenfalls der Verf. des Unworts dabei gedacht.

• p. **us-tašanā-** f. 'Treppenhaus, Treppe'[1]): ˣ*imam °nām aϑaⁿganām*ˣ "diese Steintreppe hier" Ao. *1*. 3[2]).

Eig. 'Aufbau'; zum V. *taš-*. — ai. vgl. *takṣaṇa*-n. — [1]) Vgl. JUSTI GIrPh. *2*. 452. — [2]) Gramm. verwahrloste Stelle.

j. *ustāčiṯ* V. *13*. 42, 43; statt *us tāčiṯ* geschr.; s. *pat-* mit No. 4.

• j., g. **us-tāna-** Adj., PPfP.: s. *tan-*.

KompA. — ai. *uttāná-*, mp. (Pü.) *ustān*.

• j., g. **ustāna-zasta-** Adj. 'mit (zum Gebet, zur Bitte) ausgestreckten Händen': *yim .. bāδa °tō zbayeiti avaiṅhe* Yt. *10*. 83–86[7]; 53, 73; — *ahyā yāsā nəmaṅhā °tō rafδorahyā* (sd.) Y. *28*. 1[1]); — *maṯ vā padāiš .. pairiǰasāi .. °tō .. nəmaṅhā* Y. 50. 8[1]).

ai. *uttānáhasta-* Adj. — Pü.: *pa ustān dastīh*. — [1]) Vgl. zur Verbindung des Worts mit *nəmaṅhā* RV. *6*. 16. 46 und BTHL. AF. *2*. 136.

• j. **ustəma-** Adj. 'der äusserste, letzte (zeitlich)': *°təme urvaēse gayehe* Y. *71*. 14, 15, H. *1*. 15. a) ASn. als Adv. 'zuletzt, am Ende': *səraošō* (sd.) *ioā astū .. hyaṯ paourvīm taṯ °məm.čiṯ* ". . wie am Anfang so am Ende" Y. *56*. 1, Vr. *9*. 7[1]).

Superl. aus ar. **ut*; s. *us*. — ai. *úttama-* Adj. — Pü.: *apatum*; s. No. 1. — Pü.: *čigōn fratum .. ētōn apatumčā*.

• j. **ustəməm** Adv.: s. *ustəma-*.

• j. ˣ*hača* **ustrāi**[1]) *vairyāiˣ* Yt. *4*. 3.

[1]) GDN. NA. vermutet *xšaϑrāi*. Ganz wertlose Stelle.

• j. **ustryamna-** Adj., PPM.: s. ¹*star-*.

• j. **uspaēšata-** m. Name eines Zweigs der *Saēna*familie: *tīrō.nakaϑwahe °tanąm saēnanąm* "des *T.* (aus dem Zweige) der *Usp.* (der Familie) der *S.*" Yt. *13*. 126.

Wohl *us*+**paēšata-*, s. *paēšatah-*.

• j. **us¹pąsnav-** m. EN. eines Gläubigen: *spitōiš °naoš ašaonō* "des *Sp.*, Sohns des *Usp.* . ." Yt. *13*. 121; — *ərəzrāspahe °naoš ašaonō* Yt. *13*. 121.

Eig. 'hochauf(wirbelnden) Staub habend', d. i. 'der den Staub hoch aufwirbeln lässt'. — Anders JUSTI NB. 336.

• j. **usə-fritay-** f. 'Weihe, feierliche Darbringung': *yō .. haomahe hutahe daδāiti °tinąm* (Gen. part. als Obj.) *vā myezdinąm* V. *18*. 12.

Pü.: *āngāh ān i us franāft myazd*.

• j. **usnāka-** m. EN. eines Gläubigen: *°kahe ašaonō* Yt. *13*. 117.

Et.?

• j. **usnātay-** f. 'Abwaschung': *ϑrisataϑwəm frasnātōe* (sd.) *ϑrisataϑwəm upasnātōe aγryąm* (sd.) *paiti °snāitīm* V. *8*. 98.

Komp.: *us*+*snātay-*; § *304* II. 34. — Pü.: *apar šōδišnīh*.

• j. **usmā¹nar-** m. EN. eines Gläubigen: *°narahe*[1]) *paēšatahe ašaonō* "des *U.*, Sohns des *P.* . ." Yt. *13*. 97; 120.

Eig. 'dem die Männer ehrerbietig (s. unter *uzəma-*) sind'. — [1]) Them.

• j. +**usyąš**[1]) Adv.[2]) 'nach oben, in die Höhe': *yahmaṯ hača naēčiš bunǰayāṯ .. nōiṯ us° tačō nōiṯ* +*nisyąš* "vor dem sich keiner retten kann; mag er nach der Höhe, mag er nach der Tiefe (laufen sva.) sich flüchten" Aog. *58* ff.

NSm.[1]); Ableit. aus ar. **ut*, mit übertragenem *s*[3]); s. *us*; § *178* a β, *389*. — ai. vgl. *údaṅk-*, fem. *údīcī-*. — Pü.: *kē pa uzīh uzvazēt* (Sü.: *ye ūrdhvād ūrdhvacāriṇaḥ*), erl.: +*ku pa tuhīh i asmān andar šavēt čigōn kayus*. — [1]) Hds. *usiąs*, Ausg. *usyąs*; vgl. die Var. zu *paiti.yąš* Yt. *8*. 21. — [2]) Vgl. zu *parąš*. — [3]) Man erwartete **usąš*; das *y* stammt von dem Gegenstück +*nyąš*.

• j. *vīsaiti* (sd.) *ainyō* ˣ**usyō** *nōiṯ ainyō zvīsəmnō* +*āstryeite* P. *57*.

Man verlangt einen das Verbum ergänzenden Inf. Nach V. *18*. 26 vermute ich *ustayō*, Inf. zum V. *stā-* (Praes. 27 *staya-*) mit *us*. — Pü.: *uzdārišnīh*.

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• j. **us.vaoray-**[1]) Adj. 'ohne Rahm, entrahmt': *payanhąm..hąm.vaoirinąm °vaoirinąm* V. 5. 52.
Pü.: undeutlich. — [1]) S. zu *usaγa-*.
j. *usrāraγā* Vyt. *41*: s. *sray-*.

• j. **+us.həndava-**[1]) Adj. 'jenseits von Indien gelegen', mit *garay-* m. Name eines Gebirgs[2]): *āaṯ taṯ dunmąn hąm.hištənti °vaṯ hača garōiṯ yō hištaite maiδim zrayənhō vourukašahe* Yt. *8*. 32.
Ableit. zu *us+həndav-*; vgl. zBed. ai. *udanta-* Adj. — [1]) NA. getrennt und mit *i* statt *ə*; s. F 1 usw., zu *hindav-* und No. 2. — [2]) In mp. Schriften *usind*, *usindam* genannt; vgl. SBE. *47*. 160.

• j. **usə.hištan-** Adj. 'sich erhebend, aufstehend': *yąm yazata zaraδuštrō °ta* (NS.) *hača gātvō* Yt. *16*. 2.
an-Part. zum Praes. 5 des V. *stā-*; BTHL. *10*. 195.

• j., g. *us°* Adv., Praev.: s. unter *us*.

• j. **+uzayant-** Adj., PPA.: s. *zā-*.
j. *uzayara* V. *21*. 5: s. [1]*ar-*.

• j. **uzayara-** n. 'Nachmittagszeit, Nachmittag': *hača rapiδwayāṯ +maiδyāi °rāi* N. *49*; *47*; — *hača maiδyāṯ +°rāṯ*[1]) *hū +frāšmō.dātōe* N. *50*; *+50*[1]); — *yaδa +°rəm*[2]) *yaṯ yaδa xšaparəm* N. *47* (?); — *yehe zaδaēča vaxšaēča °rəm daδāṯ ahurō* V. *21*. 16 (?).
*) Nach F. *27* b ist *uzayar* 3) die zweite Hälfte des Tags (im Gegensatz zur Nacht), die ihrerseits wieder in *rapiδwin* und *uzayarin* zerfällt; s. *frayara-*.
Ableit. — Ableit. zu *us+ayar-*, eig. Adj. 'zu Ausgang des Tags liegend'; vgl. zBed. ai. *vyáhne* Adv. 'Nachmittags'. — Pü.: *uzayar* 3), (zu V. *21*): fehlt. — [1]) Hds. *uzaryar°*. — [2]) Hds. *uzarəm*. — 3) gelW.

• j. **'uzayeirina-** Adj. 'nachmittägig': *+frayarəne vā °ne vā +ayąn* "sive antemeridiano sive pomeridiano die" N. *9*. A) m. Gottheit der dritten der fünf (priesterlichen) Tagesabteilungen*): *°nəm ašavanəm ašahe ratūm* Y. 2. 5; G. *3*. 5; — *°nāi* Y. *1*. 5, G. *3*. 1; — *°na .. ratvō* Y. *1*. 20; — *δrāyō ayara °yarna* Vd. *17*[1]).
*) Genannt *uzayara-* (sd.) und nach N. *50* vom halben Nachmittag bis Sonnenuntergang während. Vgl. noch Bd. *25*. 9 (wo *ēpārak* 2)) und zu *asnya-*.
Ableit. — Ableit. aus *uzayara-*. — Pü.: *uzayarin*, Sü.: *aparāhṇaḥsaṃdhyaḥ*. — [1]) Pü.: *rōč i ʒum pa gās i uzayarin*. — [2]) S. dazu GIrPh. *1*. 272 (?).

• j. **+[2]uzayeirina-** Adj. (fem. *°nā-*) 'den *Uzayeirina* betreffend, ihm gebührend': *kahmāṯ hača +°rinanąm*[1]) *gāδanąm ratufriš* N. *50*.
Ableit. aus [1]*uzayeirina-* m., mit Verschiebung des Hauptton(s?). — Pü.: transskr. — [1]) Hds. *°yarinąm* und *°ranąm*.

• j. **uzava-** m. EN. eines Gläubigen: *°vahe tumāspanahe ašaonō* "des *U.*, Nachkommens (Sohns) des *T.* .." Yt. *13*. 131.
Eig. vll. 'Helfer', **uz-ava-*, zum V. *av-*, vgl. *uzūδyōi*. — np. *zav*, vgl. dazu DST. ZA. *2*. 400.
j. *uzarəm* N. *47*, *uzaryarāṯ* N. *50*: lies *uzayar°*.

• j. *yaṯčiṯ..uzrātiš nōiṯ aētahe* **uzarənō**.. P. *54*: —?—.
Pü.: *pa ān i us nikīrākīh*; vgl. zu *uzrātiš*.

• j. **+uz-aršta-**[1]) Adj. (fem. *°tā-*) 'gerade aufgerichtet, von gerader, aufrechter Figur': *kainīnō kəhrpa °tayā bərəzaityā* H. 2. 9.
Pü.: *uz ēstātak*, erl.: *yavān*. — [1]) Die Ausgaben haben gegen K 20, M 6 *huz°*; s. aber auch Pü. und die Var. zu *uzbātā* Yt. *13*. 42.

• j. **uz-aštay-** f. ein Längenmass*): *°ti* F. *27* a.
*) Nach F. *27* a von 8 Fingerbreiten (*čigōn 8 angust*), also zwei Drittel der Spanne (*vītastay-*). Wie aber verhält sich die *Uzaštay-* zur *Aštay*?
Pü.: *uzašt*.
g. *uzərəidyāi*: lies *uzir°*.
j. *uzōiš* V. *1*. 15 PüZ.: s. [1]*ay-* mit *us*.
j. *uzāəhaṯ*: s. [2]*ah-*.

• j. **uz-īrah-** n. 'Nachmittag': *yezi °rō.hva mərənčaite arəzahva* (sd.) *bišazyāṯ* V. *21*. 3.
Zum Praes. 5 des V. [1]*ar-*[1]). — Eig. 'Ausgangs-, Untergangszeit des Tags, der Sonne'; vgl. zBed. ai. *úditay-* f. — Pü.: *awzār* (?). — [1]) Vgl. *īra-*.

• g. **+uz-irəidyāi**[1]) Inf. 'sich zu erheben, sich aufzumachen': *aṯ tū mōi nōiṯ asruštā* (sd.) *pairyaoγžā uz° parā hyaṯ mōi ā.ǰimaṯ sraošō* ". . befahlst du..: 'Mach dich auf, bevor dass mein *Sr.* herzukommt'" Y. *43*. 12. a) mit Inf.[2]): *uz° +azā sarədanā* (sd.) *sōnghahyā* Y. *43*. 14.
Zum Praes. 5 (*ir-*) des V. [1]*ar-*. — Pü. (dRn.): *buland* 3) *uzišnīh* 4) (Sü.: *uccair utthānāya*), *buland* 3) *uz* 4) (Sü.: *uccair utthāpaya*). — [1]) Statt *uzīr°*; s. oben und § *268*. 1. NA. *uzərəidyāi*, s. aber KZ. *30*. 320. — [2]) Vgl. *gam-* 2 e β. — 3) Geschr. ra ra; s. zu *us*. — 4) Vgl. [1]*ay-* No. 27.

• j. **uz-uxšyant-** Adj. (fem. *°yentī-*), PPA.: s. [1]*vaxš-*.

• j. **uz-uxšyamna-** Adj., PPM.: s. [1]*vaxš-*.

• j. **uzutay-** Adj. 'hervoreilend, -sprudelnd': *āpō yaṯ čātayā °uityāšča* (GSf.) "vom

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Wasser, das sich in einer Brunnengrube befindet (gesammelt hat), und von dem, das (aus dem Boden) hervorsprudelt" V. *6.* 33.

Aus **uz-zutay-*, § *304* II. 36. — sbal. vgl. *zūt* 'schnell'; s. ²*gav-* No. 1. — Pü.: *buland uzišnōmand.*

• g. **uz-ūiδyōi** Inf. 'zu retten, zu schützen vor —' (Abl.): *uz° īm mazdā xrūnyāṯ ahurā* "damit er ihn vor Misshandlung schütze, o *MAh.*" Y. *46.* 5.

Zum V. *av-*. — ai. vgl. *ūtáye* Inf. — Pü.: *kē buland uzīt ēstēt*, Sü.: *uccair nigato 'sti yaḥ.*

• j. **uz-uštăna-**[1] Adj. 'leblos': *yaṯ .. nāirika .. apuδrīm* (sd.) *nijasāṯ °na* V. 5. 45; — *yezi nāirika .. apuδrīm* +*°nəm*[1] *nijasāiti* Vd. *19*; — *°nā* (APn.) .. *uštanavaitiš vīspā frašumaitīš* (sd.) P. *58.*

Pü.: *uzuštān*, (zu P.): *uzuštān* x^{v}*āstak.* — [1]) Mit *ā* nur Vd., wo *ujušt°* geschr. ist.

• j. **uzgastay-** f. 'Auszug' (zum Kampf): *aurvantəm .. yō āsuš anhaṯ °tō* (LS.) Yt. 5. 131.

Komp.: *us*+*zg°*, § *304* II. 36; zum V. *zgad-* (sd. No. 3).

• j. **uz-gərəpta-** Adj. (fem. *°tā-*): s. *grab-*. KompE.

• j. **uz'gərəptō.drafša-** Adj. (fem. *°šā-*) 'der das Banner hochhebt, entfaltet'[1]): *haēnayāsča* +*°šayā*[2]) Yt. *1.* 11; — *fravašayō .. °šā* Yt. *13.* 37.

Pü.: *us*[3]) *grift drajš*, Sü.: *utkṣipta'astraḥ.* — [1]) Vgl. Y. *57.* 25. — [2]) So Yt. *13.* 183; zu Yt. *1.* hat NA. *uzgərəpt°.* — [3]) Geschr. ra ra.

• j. **uz-gərəwā-** 'Erhebung (der Arme), Ausholung (zum Schlag)': *°wyāṯ parō bāzuwe* "(noch) vor der Ausholung mit den Armen" Yt. *13.* 46.

Zum V. *grab-*; vgl. *gərəbąm.*

• j. *yezi* ˣ**uzgərəsnāvayō** +*nivanhənti* N. *94.*

Pü.: *ōšān kē pa girt varydān apē drapēnd; aparak sutarak .. mēδyōkmāh rānpān* .. d. i. "die mit dem bauschigen (Kleidungsstück) sich bekleiden. *A.* (versteht darunter) das Hemd, *M.* die Hose". Es ist *zgərəsn* .. zu lesen; Schluss unklar. Vgl. BTHL. IF. *10.* 8.

• j. +**uz-grəmbayant-** Adj., PPA.: s. *grab-*.

g. *uzjən* Y. *46.* 12: s. *gam-*.

• j. **uz-daēza-** m. 1) 'Aufschütten von Erde, Aufmauerung': *yaṯ .. paiti .. daxma °za kiryeinte* "wo Leichenstätten durch Erdaufschüttung errichtet werden" V. *3.* 9; — *yaṯ .. paiti .. daxma* ˣ*°za*[1]) +*vīkante* (sd.) V. *3.* 13; — *aētaēšva daxmaēšva .. yōi .. bavainti* (sd.) *°za uzdišta*[2]) V. 7. 54. 2) 'Wall, Damm, Mauer': *yezica aēša gaδwa °zaēšva frajasāṯ .. yō aētəm °zəm uzdišta* (sd.) V. *15.* 35 f.

Zum V. *daēz-*. — ai. vgl. *uddehikā-* f. 'Termite'. — Pü.: *uzdahist.* — [1]) An V. *3.* 9 angeglichen, statt *vīdaēza* 'durch Erdabtragung'. — [2]) Eig. 'welche durch Erdaufschüttung aufgeschüttet werden'; s. zAusdr. *frasa-* No. 1.

• j. **uz-daēzay-** m. 'Wall, Damm, Mauer': *yō aētəm uzdaēzəm uzdišta yeṅhā vō aēšō °ziš anhaṯ* V. *15.* 36[1]).

S. zu *uzdaēza-*. — [1]) zSt. s. unter *uštrō.stānay-*.

• j. **uz-daṅhav-**, +**uz-daḥyav-**[1]) Adj. (auch mask.) 'ausserhalb des Lands befindlich'; a) 'ausländisch': *ādahyunąmča .. °yunąmča* (GPm.) *fravašayō* Y. *26.* 9, Vr. *16.* 2. b) 'ausser Land führend': +*xšayete .. +°nhučiṯ* (ISm.)[2]) *paδa haxtōiṯ* (sd.) N. *9.*

Pü. (zu a): *uzdēhīk*, (zu b): *pa uzdēhīkīh.* — [1]) NA. *uzdāhy°*, s. aber J 2, K 5, K 7 a und *ādahy°.* — [2]) Hds. *daṅuhučiṯ*, § *268.* 30.

• j. **uz-darəza-** m. 'Herausfassen, -ziehen, -holen': .. *frasaočayāhi* (sd.) .. *yaṯ* [*vā*][1]) *aētəm ātrəm °za aētayā urvarayā ātarəčarəš vīča barōiṯ vīča šāvayōiṯ* "indem man das Feuer durch Herausziehen des Brennmaterials zerteilt und zerstreut" V. *8.* 75.

Pü.: *hambast*[2]). — [3]) Zu streichen; s. die Var. — [2]) Wie für das folgende *handarəza.*

• j. **uz-dāna-** n. 'Aufrichtung, Aufbau', um etwas drauf zu setzen oder zu legen; a) 'Unterbau', um den Kochtopf drauf zu stellen[1]): *apa aētəm °nəm barayən* V. *8.* 74. b) 'Aufbau' zur Aufnahme der Gebeine des Toten*): +*°nəm*[2]) *hē aδāṯ kərənaoṯ upairi* (sd.) *spānəm* .. +*anaiwivārəntīm* (sd.) .. "einen Aufbau soll man dann dafür (für die Gebeine) errichten .." V. *6.* 50.

*) Vgl. über die Ossuarien der Parsen GGr. OK. 270, JIVANJI JAnthrSBombay 1888 'An old Persian coffin', DST. ZA. *2.* 93, CASARTELLI B&OR. *1890.* 7.

Pü.: *uzdahist*, (zu V. *6*) erl.: *astōdān* 'Knochenbehälter'. — [1]) Vgl. ai. *uddháy-* m. — [2]) So Pt 2, L 4 a; NA. *uzd°-*

• j. **uz-dišta-** Adj., PPfP.: s. *daēz-*.

ai. vgl. *digdhá-*; § *53* II, WN. AiGr. *1.* 254.

• j. **uz-baoδah-** Adj. (auch fem.) 'woraus die Wahrnehmungskraft geflohen ist', vom

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Körper sva. 'tot': *aēta𝑜a hē °ð̯ąm* (ASf.)[1] *tanūm nidaiϑyąn* V. 5. 12.
Pü.: *us hać bōð*, (zu V. *8.* 9): *us uzīt*[2] *bōð*, erl.: *murt.* — [1]) Vgl. zF. § *381.* — [2]) S. [1]*ay-* No. 27.

• j. **uzbāta-** Adj. (fem. °*tā-*), PPfP.: s. *zav-*. *us+zb°*, § *304* II. 36.

• j. **uz-bāzav-** Adj. (auch mask.) 'die Arme emporhebend': °*zāuš* (NS.) *paiti amərəxtīm* (sd.) *fravazaite miϑrō* Yt. *10.* 124.
ai. *ūdbāhav-* Adj.

• g. **uzəma-** (, j. *usma-*) Adj. 'ehrerbietig gegen —' (Dat.): *kō °mōm čōrąt vyānayā puϑrəm piϑrē* "wer machte mit Weisheit den Sohn ehrerbietig gegen den Vater?" Y. *44.* 7.
KompA. — Zum V. *aoz-*; vgl. GDN. BB. *14.* 21. — S. noch *uzya-*. — Pü.: *kē dōstīh* (Sü.: *prītih*) *kart ka vindēnēt pusar pit*, mit der Erl.: *kuš pāhrēć kunēt* "er sorgt für ihn".

• p. **uzma-** Adj. 'was ausserhalb, über der Erde gelegen ist'[1]), nur LS. *uzmayā* in der Verbindung mit *patiy* [1]*kar-*, euphem. sva. 'kreuzigen (lassen)'[2]): *avadašīš uzmayāpatiy akunavam* Bh. *3.* 8; 2. 13, 14, *3.* 14.
Ableit. zu *ud+zam-*; § *305.* 8; vgl. *adairi.-zəma-* (usw.). — [1]) Etwas anders FOY KZ. *35.* 23, *37.* 529. — [2]) Oder auch 'pfählen'.
j. *uzəmōhī* Y. *46.* 9: s. *aoz-*.

• j. **uzya-** m. EN. eines Gläubigen: °*yehe vərəhu𝑜ātayanahe ašaonō* "des *U.*, Sohns des *Vərəhu𝑜āta* . ." Yt. *13.* 119.
Eig. Bed.? Vll. 'aestimandus', PFP. zum V. *aoz-*; vgl. *uzəma-*. Dann s. ai. [2]*ūhya-*.
j. *uzyarāt*: s. [1]*ar-*.

• j. **uzyazdāna-** m. ein Teil der Nase: °*na* F. *3* d.
Et.? — Pü.: *spār*(?) *i mayān i vēnīk.*

• j. *. . *mąnayāt* (sd.) . . **uzyāϑramayā*** DkB. 131.
Pü.: *buland uzišnīh.*

• j. ***uzyeiti** *zī zavavat* (sd.) *izyatiča* . .* Vyt. *30.*

• j. ***uzyō** F. *9.*
Sü.: *uzīt.* — [1]) Ist kein Wort, sondern aus *uzyō.raiti* abgetrennt; vgl. [1]*ar-* mit No. 7.
j. *uzyō.raiti*: s. [1]*ar-*.

• j. **uz-yō.rant-** Adj., PPA.: s. [1]*ar-*.

• j. **uz-vərəza-** n. 'Wiedergutmachen' (einer üblen durch eine gute Tat): *čiš aiθhe asti °zəm* "wie kann man das wieder gut machen?" V. *18.* 36; 37, 57. DS. als Inf. sbes.
Vgl. *uzvarštay-*. — Pü.: *uzvarzišn.*

• j. **uz-varəzāi** Inf.: s. unter *varəzāi.*

• j. **uz-varəštay-** f. 'Wiedergutmachen' (einer üblen durch eine gute Tat): *a𝑜ča hənti parətō.tanunąm* (sd.) *šyaoϑnanąm °tayō* V. 7. 52 PüZ.[1])
Vgl. *uzvareza-*. — [1]) Vgl. dazu HORN BB. *17.* 259.

• j. **uz-raočayāi** Inf. 'auf-, emporzuleuchten': *frā ϑwąm paiti apāϑa* (sd.) *nōit apaya uzr° ząm paiti* ".. damit du künftig nicht mehr aufleuchten kannst auf der Erde" Yt. *19.* 48.
Zum Praes. 30 (Iter.) des V. *raok-*.

• j. *yatčit dim dava dātōiš* **uzrātiš** P. *54*: —?—.
Pü.: *us nikīrāk*; vgl. zu *uzarənō.*

• j. **uš-** n. 'Ohr' uzw. *ahur*ischer Wesen[1]): *uš* (NS.) F. *9* (?). A) sonst nur Du.; a) 'die Ohren': *yezi* +*hvaēibya* +°*šibya*[2])[3]) *aiwi.-srunvaiti* . . *yezi āat nōit hvaēibya °šibya aiwi.surunvaiti* N. *26*; *27*; — +°*šibya* F. *9*[2])[4]); — *drvatō* . . *aši* [°*ši*][5]) *karəna gava* +*dvariϑra zafarə* Yt. *11.* 2; — *pairi °ši vārayaθwəm hąm gava nidarəzayaθwəm* Yt. *1.* 27; — *gurvaya hē pāθave zāvarə pairi šē °ši vərənūiθi skəndəm šē manō kərənūiθi* Y. *9.* 28; — °*ši ahurahe mazdā yazamaide darəϑrāi* (sd.) *mąϑrahe* . . *xratūm* . . *marəϑrāi* . . *hizvąm* . . *fravākāi* Yt. *1.* 28. a) von Tieren: °*ši* (näml. *gōuš*) *pairi.dārayeinti* (sd.) *daēma* . . Yt. *14.* 56. b) 'Gehör', d. i. Fähigkeit richtig zu hören und zu verstehen, sva. 'Auffassungs-, Verstandeskraft': *ava paθō ava zastō ava °ši dārayaθwəm* . . *dāityanąm* . . *šyaoϑnanąm varəzāi* Vr. *15.* 1; — *dāyā mē* . . *mastīm spānō xšviwrəm* (sd.) *hizvąm urune °ši xratūm* . . Y. *62.* 4.
KompA. (*uši°*). — Vgl. zBed. VONFIERLINGER KZ. *27.* 335; ferner BB. *18.* 25, IFAnz. *6.* 47, IF. *7.* 223, WZKM. *9.* 82, IF. *11.* 127, HBM. AGr. *1.* 216. — mp. (Pü.) *uš*, arm. LW. *uš*, np. *hōš*; s. dazu GIrPh. *1* b. 36; lat. vgl. *auri-s.* — [1]) Im Gegensatz zu *karəna-*. — [2]) zFlex. s. § *223* f. — [3]) Hds. °*byō*; s. No. 4. — [4]) Hds. *ašubya*, *ašwbyō* (s. No. 3); aber unter den Wörtern mit anlaut. *u*! Pü. fehlt. — [5]) In den Text geratene Glosse zum folgenden *karəna.*

• j. **ušaoma-** m. Name eines Bergs oder Gebirgs: *ahmat hača garayō fraoxšyąn* . . °*masča* Yt. *19.* 5.
Et. und eig. Bed.?

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• j. **ušaδā-** f. Bezeichnung eines Teils des Rückens (?)[1]: °*ȯąm* F. *3* g.

Et. und Bed.? — Pü.: *pušt i tēz* 'der spitze Rücken'. — [1]) Vgl. *vanhā-*.

p. *ušabārim* Bh. *1.* 18: lies *uštrab°*.

• j. **ušas'tara-** Adj. 'gegen Morgen gelegen, östlich': °*taire hindvō* (sd.) .. *daošataire* Y. *57.* 29; — *hača* °*tara hindva* (sd.) *avi daošastarəm hindūm* V. *1.* 18 PüZ.; — °*tarāṯ hača naēmāṯ* °*taraēibyō hača naēmaēibyō* V. *19.* 5.

Ableit. aus *ušah-*; s. BTHL. Stud. *1.* 58. — mp. (Pü.) *ušastar* (Pāz. *hōš°*); vgl. ahd. *ēstar*, ags. *ēasterra*.

• j., g. **ušah- : uš-**[1]) f. 1) 'Morgenröte, Morgen': *kō yī* °*šā* (NS.) *arəm.pi*ϑwā (sd.) *xšapāčā* Y. *44.* 5; — *ayrąm usaitīm* °*šāənhəm* Yt. *14.* 20; — *frāγmaṯ* °*šāənhəm sūrayā* +*vīvitīm* (sd.) Yt. 5. 62; 62, *15.* 55; — *tištrīm* .. *yō avaȯāṯ fravazāite xšōiϑnyāṯ* *hiš (lies *hačaī*) °*šayāṯ* (AblS.)[2]) Yt. *8.* 35; — °*šaənhąm para frərətōiṯ* FrW. *10.* 41; — *yezi xšapō.hva mərəntaite* (sd.) °*šahva bišazyāṯ* V. *21.* 3; — *ušī°* (LS.). A) als weibliche Gottheit gedacht: °*šąm* (AS.) *srīrąm yazamaide* °*šāənhəm* .. *xšōiϑnīm ravaṯ.aspąm* .. °*šāənhem* .. *rəvīm ranjaṯ.aspąm* .. *avąm* °*šąm* .. G. 5. 5. 2) Name der fünften und letzten der (priesterlichen) Tagesabteilungen*): *vīspəm paiti* °*šāənhəm ā hū vaxšaṯ* "immer in der Morgenfrühe bis Sonnenaufgang" V. *13.* 1. 3) mit *sūra-* Adj. Name des dritten Abschnitts der Nacht**): *hō mərəγō* (*yō parō.darš*) *vāčīm baraiti upa* °*šāənhəm yąm sūrąm* V. *18.* 15; — °*šąm sūrąm* F. 27 b.

*) Die von Mitternacht bis Sonnenaufgang reicht und in *ušah-* (sd. 3) *sūrā-* und *raočaənhąm fragatay-* (sd.) zerfällt; vgl. [1]*ušahina-*, F. *27* b, N. *46* und DST. ZA. *2.* 282, sowie die PüGl. zu *uš* und *uš i awzār* V. *13.* 1, *18.* 15: *pa nēm šap uzāyēt*. — **) Der von Mitternacht bis zum Tagesgrauen reicht und zusammen mit *raočaənhąm fragatay-* (sd.) die fünfte Tagesabteilung *ušah-* (sd. 2) bildet; s. oben *).

KompA. (*usi°*), E. (s. *upaošaənhva-*); Ableit. — ai. *uṣás-* f. (AS. *uṣā́sam*, *uṣā́m*, GS. *uṣáḥ*); mp. (Pü.) *uš*3) (Pāz. *ōš*). — [1]) Vgl. WN. AiGr. *1.* 11. — [2]) Neubild. zum AS. *uṣąm* nach der *ā*-Dekl. — 3) Vgl. zLes. HBM. IFAnz. *6.* 38, HORN GIrPh. *1* b. 36.

• j. [1]**ušahina-** m. Gottheit der fünften und letzten der (priesterlichen) Tagesabteilungen*): °*nəm ašavanəm ašahe ratūm* Y. 2. 7, G. 5. 5; — °*nāi* Y. *1.* 7, G. 5. 1; — °*na* .. *ratvō* Y. *1.* 20.

*) Genannt *ušah-*, sd. 2. Vgl. noch Bd. *25.* 9 (*hač nēm šap tāk stārak apaδtāk bavēt*), N. *46* und zu *asnya-*.

Ableit. — Ableit. aus *ušah-*. — Pü.: transskr.; Sü. erl.: *aparārdharātrasaṃdhyaḥ*.

• j. [2]**ušahina-** Adj. (fem. °*nā-*) 'den *Ušahina* betreffend, ihm gebührend': *kahmāṯ hača* °*hinanąm gāϑanąm ratufriš fraǰasaiti* N. *46.*

Ableit. aus [1]*ušahina-* mit Verschiebung des Haupttons (?). — Pü.: transskr.

j. *uši raočaiti* V. *19.* 28: lies *usi.raoč°*; s. *raok-* No. 1.

• j. **uši.dam-, uši-δam-** m. Name eines Gebirgs*): *ahmaṯ hača garayō fraoxšyąn* °*ȯā* (NS.)[1]) *ušī.darənō* (sd.) Yt. *19.* 2; — *gairiš yō* °*ȯā* Yt. *19.* 66; — *aom gairīm* .. *yim* °*dąm* (AS.)[1]) *ušī.darəməm* (sd.) Yt. *1.* 28.

*) Das seine Wasser zum *Hāmūn*-See schickt und östlich davon gelegen ist, s. STEIN IA. *15.* 21, DST. ZA. *2.* 634.

Eig. 'der sein Haus in, bei der Morgenröte hat', Komp. mit LS. (zu *ušah-*) im 1. Glied. — Pü.: *uš dāštār*, erl.: *apē awzāyēnēt*. — [1]) Vgl. zFlex. § *402.*

• j. **uši.darəδra-** n. 'Auffassen mit dem Verstand, Begreifen', mit Gen. oder Akk.: *zarazdāitīm* .. °*rəm daēnąm māzdayasnīm* .. *vaēȯīm* Y. 25. 6; — °*rəm daēnayā māzdayasnōiš* Y. 22. 25.

Komp. mit ND. (s. *uš-*) im 1. Glied. — Pü.: *uš dāštārīh*.

• j. **uši.darəna-**[1]) m. Name eines Gebirgs*): *ahmaṯ hača garayō fraoxšyąn ušīȯā* (sd.) °*nō* Yt. *19.* 2; — *aom gairīm* .. *yim ušī.dąm* °*nəm* Yt. *1.* 28; — *gairīm* °*nəm mazdaȯātəm ašaxᵛāϑrəm yazatəm* Y. 2. 14; — *garōiš* °*nahe* Y. *1.* 14, 22. 26.

*) Andrer Name für *uši.dam-* (sd.); die Namen bedeuten auch wesentlich das Gleiche[2]), s. u. In Yt. *1.* 28 und *19.* 2 werden beide Namen verbunden, um das Gebirg zu bezeichnen.

Eig. 'der seinen Aufenthalt bei der Morgenröte hat, nimmt', Komp. mit LS. (zu *ušah-*) im 1. Glied. — Pü.: *uš dāštār*, erl.: *drust dārēt*; Sü. erl.: *sa giriḥ yaś caitanyaṃ manuṣyāṇāṃ sthāne dadhāti rakṣatica*. — [1]) In NA. auch ungetr. — [2]) In Pü. gleich gegeben.

• g. **ušəurū-, ušurū-** f. — ? —[1]): *kuϑrā tōi arədrā* (sd.) .. *yōi vanhōuš vaēdənā* (sd.) *manaənhō* .. *aspōnčīṯ sādrāčīṯ čaxrayō* (sd.) °*šəurū* (IS.) Y. *34.* 7; — *hamōm taṯ vahištāčīṯ yō* °*šuruyē* (DS.) *syasčīṯ* (sd.) *dahmahyā* Y. *32.* 16.

zSchr. s. § *268.* 9, wonach ar. **ušurū-* anzu-

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setzen wäre, ein höchst fragwürdiges Gebilde. — Pü.: *frāxᵛ ušīh*[2]), erl.: *dānāk ušīh*; Sü.: *pṛthulacaitanyam, vipulacaitanyam.* — [1]) Deutungsversuche, alle verfehlt, bei GDN. KZ. *28.* 264 ('Bemühung, Streben, Eifer'), BN. Stud. *1.* 464 ('Verstand'), DST. ZA. *1.* 242, 253 ('intelligence'), MILLS G. 486, 503 ('wide enlightement, wide apprehension', danach KANGA Dict. 'wide mental light'). — [2]) Weil man *uš-+uru-* zerlegte, nach MILLS 'a descriptive compositum with the adjective last', was ihm möglich erscheint.

• j., g. **uštă** Adv. 'nach Wunsch, wie es gewünscht wird': *vohū uxšyā* (sd.) *manaŋhā* .. *°tā tanūm* Y. *33.* 10; — *°tā ahmāi yahmāi uštā* (sd.) .. *mazdå dāyāṯ* .. *tvīšīm* ⁺*gaṯ.-tōi* (sd.) *vasəmī* Y. *43.* 1; benützt Vyt. *53*; — *rapōiščā tū nō darəgəmčā °tāčā* Y. *41.* 4; — *vasasča tū* .. *°tāča xšaēša* Y. *8.* 5; — *darəγəm ϊva °ta ϊva* A. *1.* 12; — *°ta ahurəm mazdąm yazamaide* Vr. *18.* 1; 1[3]; — *°tā astī °tā ahmāi hyaṯ ašāi vahištāi ašəm* (sd.) Y. *27.* 14; — *°tā aməršaēibyō spəntaēibyō yazamaide* Vr. *13.* 1 (?); — mit Gen. subj.: *aϑā nō sazdyāi* (sd.) *°tā* Y. *51.* 16; — *°ta nō zātō āϑrava* .. *zaraϑuštrō* Yt. *13.* 94[1]). a) mit *asti* 'er befindet sich .., es geht ihm nach Wunsch': *yōng usvahī* ⁺*°tā stōi* (sd.) Y. *46.* 16. A) als Subst. 'Wohl, Heil, Glück': *hyaṯ akōyā* (sd.) *drəgvāitē °tā yō ašəm dādrē* Y. *51.* 8; — *°ta buyāṯ ahmāi naire yasə* .. Y. *62.* 1; F. *9*, Vyt. *30*; — *uštatātəm nimravaite tištryō* .. *°ta*[3] *mē* .. *°ta ā.bavāṯ* ".. Heil wird mir zu teil" Yt. *8.* 29; — mit Ellipse des Verbs: *°ta iϑa tē narə yō* .. "Wohl dir, o Mann, .." V. 7. 52; Y. *9.* 25, Yt. *17.* 7, Vyt. *53*; — *°ta ahmāi naire mainyāi* .. *yahmāi* .. *sādrəm ahmāi naire mainyāi* .. *yahmāi* .. "Wohl dem Manne, so denk ich, dem .. Weh dem Mann, so denk ich, dem .." Yt. *10.* 137f. a) mit *astī* "es ist, wird wohl, gut": *aṯ aipī tāiš anhaitī °tā* "dann wird es künftig wohl werden" Y. *30.* 11.

KompA.; Ableit. — LS. aus *uštay-*. — Vgl. *uštе.* — Pü.: *nēwak, nēwakīh, pa nēwakīh.* — [1]) Vgl. *uštāzanta-*.

g. *uštā* Y. *29.* 2: s. *vas-*.

• j. **ušta-** Adj., PPfP.: s. *vas-*.
KompA.; Ableit.

• j. **'ušta'tāt-** f. 'Nachwunschgehen', d. i. 'Eintreffen, Erreichen dessen, was man wünscht, Glück und Erfolg': *°tātəm paityāmraoṯ* (sd.) *uštatāityača vīspəm ašavanəm* .. *vahištəm paityāmraoṯ* Y. *21.* 4; F. *9*; — *vīspāyūmča °tātəm* .. *°tātəm akaranəm yazamaide* Vr. *18.* 2; — *vahištəmča ahūm* .. *vīspāyūmča °tās* (statt Akk.) P. *48*; — *sādrəm urvištrəmča* (sd.) .. *°tātəm nimravaite tištryō* .. *ušta mē* .. Yt. *8.* 23 und 29; *13.* 93, FrG.; — *uštavaitīm gāϑąm srāvayō °tātəm nimraomnō 'uštā ahmāi* ..' H. 2. 2; Y. *71.* 16; — *nī °tāite nī vahištāi anəuhe* .. Vyt. *33.*

Vgl. [2]*uštatāt-*. — Pü.: *nēwak rawišnīh*, Sü.: *śudhapravṛttiḥ.*

• j. **[2]ušta'tāt-** f. ('*Ušta*tum', d. i.) 'das Wort *ušta* (sd.) und die damit beginnenden Awestastellen', uzw. 1) das *Aša*gebet: *uštā astī uštā ahmāi °tāityа* (LS.) *vīspəm ašavanəm vīspāi ašaone para.činasti* "'*uštā a. u. a*' mit der Stelle '*uštā*' .." Y. 20. 2. 2) die Strophe Y. *43.* 1: *uštatātəm paityāmraoṯ* (sd.) *°tāityača vīspəm ašavanəm* .. *vahištəm paityāmraoṯ* Y. *21.* 4; — *°tātəmča naire ašaone yazamaide* "die *Ušta*strophe beten wir für (jeden) Gläubigen" Vr. *18.* 1; — *°tāityača vīspəm ašavanəm* .. *yazamaide* "und mit der *Ušta*strophe verehren wir jeden Gläubigen .. Vr. *18.* 2.

Vgl. [1]*uštatāt-*. — Pü.: *nēwak rawišnīh*, Sü.: *śubhapavṛttiḥ.*

• j. **uštă.bərətay-**[1]) f. 'gewünschte, erwünschte Darbringung'[2]): *ātarš* .. *vīspačibyō hača* ⁺*izyeiti* ⁺*hubərəitīm* ⁺*°rəitīmča* ⁺*vantā.-bərəitīmča* Y. *62.* 7; 1, ⁺*60.* 6[3]), P. *39*; — *hubərəti °rəti vanta.bərəti ātarš āfrīnāmi* Y. *68.* 14. a) mit Gen. des Empfängers: *hubərətīšča °rətīšča* .. *yazatanąm* N. *48.*

Pü.: *nēwak bariśnīh*; erl.: *āpātānīh u pānakīh kartan.* — [1]) Mit *ā* Y. *62.* 7. — [2]) Oder vll. Darbringung des Wortes '*uštā*' und der damit beginnenden Strophe (Y. *43.* 1); vgl. Vr. *18.* 1. — [3]) NA. *°tab°*.

• j., g. **uštana-, uštāna-** m.[1]), n.[2]) 'Leben; Lebenskraft'[3]): *hyaṯ astvantəm* (sd.) *dadå °tanəm* Y. *31.* 11; — *taṯ zī* .. *vairīm astvaitē* (sd.) *°tānāi*[4]) *dātā* Y. *34.* 14; — *aṯ rātąm zaraϑuštrō tanvasčiṯ xᵛahyå °tanəm dadāitī paurvatātəm* Y. *33.* 14; — *fərā vō rāhī* .. *tanvasčiṯ xᵛahyå °tanəm* Y. *11.* 18; *13.* 4; — *darəγō.xšaϑrəm xšaϑrahe darəγō.-ϊtīm °tānahe* A. *1.* 8; Y. *9.* 19; — *mərəzuča stūnå gayehe mərəzuča* (sd.) *xå °tānahe* Yt. *10.* 71; — *avaṯ hē asti masyō arəϑəm yaṯ °tānəm bunϊayāṯ* (sd.) V. 7. 71; — *ava apanəm* (sd.) *gayehe* ⁺*frasānəm °tānahe* Yt.

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19.44; — *tōm ahmākāiš azdibīščā °tānāiščā yazamaidē* Y. *37.3*; — *nōiṯ astō nōiṯ °tānahē činmānī* Y. *12.3*; — *vī . . urvaēsayāṯ astačа °tānačа* (APn.) P. *21*; — *ātarš handažaiti +asčа °tānəmčа* V. *5.9*; — *nōiṯ astačа nōiṯ °tānəmčа* (NSn.) *nōiṯ baoosčа +vī.urvīsyāṯ* V. *19.7*; — *vīspā gaēθāsčа tanvasčа azdəbīščа °tānəsčа kəhrpasčа tərīšīščа baoosčа urvānəmčа fravašīmčа pairičа dadəmahī* . . Y. *55.1*; — **nōiṯ γnyāi °tāna** Nik. 2. [*uštānā* Y. *43.16*: s. zu *uštānavant-*.]

KompA., E.; Ableit. — Et.? — Pü.: *yān*, Sü.: *jīvam*; s. noch Ableit. und No. 4. — 1) So sicher Y. *55.1*; — 2) so sicher V. *19.7*, P. *21*. — 3) zBed. s. JN. JAOS. *13*. CCIX, CCXIV: 'vital power, the physical life inherent in the body and lost at death'. Zu A. *1.8* erscheint *ušt** mit *jītay-* gleichbedeutend. — 4) Pü. (für *astvaitē uštanāi*): *ō ōi i tanōmand u yānōmand*, erl.: *āsrōk*; s. aber Y. *31.11*.

• j. **uštana¹va-** Adj. sva. *uštanavant-*: *avaθa astvaṯərətō yaθa astvā +ham °vā* (APn.) *astvaṯ +aiθyejahim paitišāṯ* ". . weil er (allem), was Leib und Leben hat, die leibhaftige Ungefährdetheit verschaffen wird" Yt. *13.129* (?).

• j. **ustana¹vant-** Adj. (fem. *°vaitī-*) 'lebendig, lebend': *uzuštanā* . . *°vaitīš* (APf.) *vīspā frašumaitīš* (sd.) P. *58*; — *hō aēvō °vataṃ išva.vasma* (sd.) *apayeiti* "er allein unter allen lebenden (Geschöpfen) . ." Yt. *14.20*.

Vgl. *uštānavant-* und *uštanava-*. — Pü.: *uštānmand*.

• j., g. **uštay-** f. 'Wille, Wunsch': *hvam anu °tīm zaošəmčа* V. *2.11*; — *yō . . ahyā zaošəng °tiš* (AP.) *varəmōng* (sd.) *hačaite* Y. *48.4*. LS. *°tā*, *°te* als Adv. (usw.) sbes.

KompE. (?). — Zum V. *vas-*. — Vgl. *vaštō*. — Pü.: *kāmak*, *pa kāmak*.

• j. **¹uštavaiti-** f. Name eines Flusses, Zuflusses des *Kasaoya*(*Hāmūn*)-Sees: *zrayō yaṯ kasaēm . . avi tōm avi.hantačaiti . . °tiča yā sūra +urvaθačа pouru.vāstra* Yt. *19.66* f.

Vgl. *²uštavaitī-* EN. — Eig. fem. zu **uštavant-* Adj. 'der mit dem Gewünschten versehen ist, der hat was er wünscht'.

• j. **²uštavaiti-** f. EN. einer gläubigen Frau: *°vaityā ašaonyā* Yt. *13.139*.

Vgl. *¹uštavaiti-*.

• j. **uštaˈvant-** Adj. (fem. *°vaitī-*) 'das Wort *uštā* enthaltend, damit beginnend': a) *°vaiti hāitiš* (sd.)[1] Y. *43* Überschr.; — *°vaitīm hāitīm* (sd.)[1] *yazamaide* Y. *43.17*; N. *46*; — *°vaityā vā . . hātōiš* (sd.)[1] *handātā* N. *102*[2]. b) *°vaitīm gāθam* (sd.)[2] . . *yazamaide* Y. *46.20*; *71.16*, Vr. *2.8*, *18.0*, H. *2.2*; — *°vaityā gāθayā* (sd.)[2] *handātā yazamaide* Y. *46.20*; A. *2.1*, V. *19.38*, Vr. *1.6*, *18.3*[2], +N. *102*.

1) D. i. Y. *43*. — 2) D. i. Y. *43–46*.

• j. **ušta.xᵛarənah-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyan . . °nāsčа* Yt. *19.5*.

Eig. 'der nach Wunsch (oder die gewünschte) Hoheit besitzt' oder 'verleiht (?)'.

• j. **uštā.bərətay-** f.: s. unter *ušta.bərətay-*.

• j. **ustāna-** m.: s. unter *uštana-*.

• g. **uštāna(vant)-** Adj. 'mit Leben, Lebenskraft begabt, lebendig, lebenskräftig': *astvaṯ ašəm hyāṯ °tānā aojōnghvaṯ*[1] "leiblich möge *Aša* sein; lebendig, stark" Y. *43.16*.

Pü.: *kē tanōmandan u yānōmandān ahrākīh ast ku āzōmandihatar dōšēm*. — 1) Abgekürzt aus *uštānavaṯ aojōnghvaṯ*; s. BTHL. BB. *15*. 193 zu RV. *8*. 35. 13, ferner zu (*vərəθraθra-* und *urvāθā-*.

• j. **uštānō.činahyā-** f. 'Trachten nach dem Leben': *aoa ātarš zasta paiti apa.gəurvayaṯ fraxšni* (sd.) *°hya* (IS.) Yt. *19.48*.

Ableit. aus **uštānō.činah-* Adj.; s. GDN. BB. *13*. 289. — Vgl. *činvaṯ.uštāna-*.

• j. **uštāˈzanta-** m. EN. eines Gläubigen: *°tahe ašaonō* Yt. *13.116*.

Eig. 'nach Wunsch erzeugt, geboren'[1]); vgl. Yt. *13*. 94. — 1) Unrichtig JUSTI NB. 336.

g. *uštā.stōi* Y. *46*. 16: lies *ušta stōi*.

• j. *yō janaṯ arəzō.šamanəm taxməm frāzuštəm* ****uštəm** Yt. *19.42*: vorn verstümmeltes Wort[1]).

1) Vll., wie das vorherg. Komp., mit *zušta-*.

• j. **ušte** Adv. sva. *uštā*; A) als ntr. Subst. 'Wohl, Heil, Glück': *kaθa tē darəγəm °te abavaṯ* "wie kams, dass dir das lange Heil zu teil geworden ist?" H. *2.16*.

LS. aus *uštay-*. — Vgl. *ušā*. — Pü.: *nēwak*.

• j., g. (, p.) **¹uštra-** m.; j. **uštrā-**, *uštrī-* f. 'Kamel*'; Kamelstute': *°rō vaθairiš* (sd.) Yt. *14.39*; *12*; — *°rahe kəhrpa +vaθairyaēš* Yt. *14.11*; *19.68*; — *°rahe kəhrpa aγryehe +aγryō.maθimastəmahe* P. *32*; — *°rāθrō . . saēni.kaofa aš.manaθha* Yt. *17.13*; — *dasā aspā . . °rəmčā* Y. *44.18*; — *°rahe paiti aršnō* (sd.) "um einen Kamelhengst" V. *9.37*; *14.11*; — *°ranam aršnam* V. *22.20*; *3*, Yt. *9.30*, *8.24*; — *°ra* (IŠf.)

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daēnu arəγō "um den Preis für eine Kamelstute" V. *7.42*; — °*ranąm* (GPf.) *daēnunąm paiti.puϑranąm* A. *3.10*.

*) Das wertvollste Tier unter den *staora-* (Grossvieh) nach V. *7.* 42.

KompA., E. — Vgl. ²*uštra-* EN. — ai. *úṣṭra-* m., *uṣṭrī-* f., np. *uštur*. — Pü.: *uštr*.

• j. ²**uštra-** m. EN. eines Gläubigen: °*tahe saoanaŋhō ašaonō* "des *U.*, Sohns des *S.* . ." Yt. *13.115*.

Vgl. ¹*uštra-*. — ai. *uṣṭra-* m. EN. (eines *Asura*).

• p. +**uštra-bāray-**[1]) Adj. 'der auf einem Kamel reitet': *aniyam* (sd.) °*rim akunavam aniyahyā aspā* (sd.) *patiyānayam* Bh. *1.18*.

ass. LW. *ustarabari*. — [1]) NA. *ušab*°; s. KZ. *37.* 553, *38.* 259, wo weitere Litt.

• j. **uštrō.stāna-** m., °**stānay-** m. 'Kamelstall': *yeziča aēśa gaoua* °*naēśva frajasāt* V. *15.23*; — *yō aētəm* °*nəm uzdasta*[1]) *yeŋhā vō aēśō* °*niš aŋhat* "wer diesen Kamelstall gebaut hat, welcher (fem.) von euch[1]) dieser Kamelstall gehört" V. *15.24*.

ai. *uṣṭrasthāna-* n.; mp. (Pü.) *uštrastān*. — [1]) Nach dem Wortlaut des Textes kann der Satz nur so wie oben übersetzt werden; vgl. dazu Sp. Komm. *1.* 355. Wahrscheinlich ist er verderbt aus *yeŋhe vā* . . "oder wem (sonst) . .". S. auch V. *15.* 27, 30, 33, 36, 39.

• g. **ušyāi** Inf. 'zu sagen, verkünden': *hyat mā vohū pairī.ǰasat* (sd.) *manaŋhā daxšat uš*° +*tušnā.maitiš vahištā* "als . ., (als mich) *T.* das Beste zu verkünden lehrte" Y. *43.15*[1]).

Zum V. *vak-*. — Pü.: *daxšak pa uš* (Sü.: *caitanyena*). — [1]) Vgl. zSt. Y. *28.* 11: *frō mā šišā* . . +*vaočaŋhē* und Y. *45.* 6.

j. *uždānəm* V. *6.* 50: lies *uzd*°.

• p. **uhyāma-**[1]) m. Name einer Festung in Armenien: °*ma*[h] *nāmā*[n] *didā arminiyaiy* Bh. 2.9.

[1]) Unsicher. Auf dem Stein steht *u**am*[a]; vgl. dazu Foy KZ. *37.* 519.

uv.

• j. **uva-** Adj. (fem. °*vā-*) Du. 'beide': s. unter *uba-*.

• j. **uvaya-** Adj.: s. unter *ubōya-*.

• j. **uvayō.gravana-** Adj. 'auf beiden Seiten fassend': *karanəm* (sd.) °*nəm* V. *8.24*.

Komp. mit LD. im 1. Glied. — Zum V. *grab-*, § *268.* 37. — ai. *grábhaṇa*°. — Pü.: *har 2 gruṭār*.

• j. **uvayō.dārā-** Adj. (mask. °*ra-*) 'auf beiden Seiten schneidend, zweischneidig': *karətanąm* °*ranąm* Yt. *10.131*.

Komp. mit LD. im 1. Glied.

k.

• p. ¹**kā** Part. der Verallgemeinerung, nur hinter *tuvam* 'du'[1]): *tuvam kā hya*[h] *aparam imām dipim vaināhy* "du, wer es auch sei, der später diese Inschrift sehen wird" Bh. *4.15*; 6; — *tuvam kā xšāyaϑiya*[h] *hya*[h] *aparam* (sd.) *āhy* "du, wer es auch sei, ein König, der später sein wird" Bh. *4.19*, 5, 14.

Et.? — [1]) Um auszudrücken, dass 'du' nicht von einer bestimmten anwesenden, sondern von einer beliebigen, gedachten Person zu gelten habe. Vgl. Bthl. KL. *1.* 17 (falsch neuerdings GIrPh. *1* b. 121) und Aü. zu Bh. *4.* 14 (*mannu atta šarru* "quilibet tu rex"); s. auch Kern bei Cld. Pron. 47.

• g. ²**kā** Adv. 'wie?', an der Spitze des Satzes: *kā mō urvā vohū* +*urvāxšat* +*agəmat.tā* (sd.) Y. *44.* 8. a) einfach frageeinleitend '*num?*': *kā tōi* . . *xšaϑrahyā īštiš* (sd.) *kā tōi ašoiš* . . *maibyō* . . *kā ϑwōi* . . *ākā* (sd.) . . *išyā* Y. *48.* 8.

ISn. aus *ka-*. — got. *hvē*. — Pü. (zu Y. *44*): *ōgōn*, Sü.: *katham*, (zu Y. *48*): *katār*, Sü.: *kadā*.

• j., g., p. **ka-** (fem. *kā-*), ²**kay-** (auch fem.) Pron. interrog. 'welcher?, wer?'; I) als eigentliches Fragewort, an der Spitze des Satzes; 1) substantivisch: *kō mąm yazāite kō*[3] . . *kahmāi raēšča x*[v]*arənasča kahmāi* . . *drvatātəm* . . *baxšāni* . . *kahmāi*[6] . . Yt. *10.108–110*; — *kō nō stavāt kō*[4] . . *kahe nō ioa nąma āγairyāt kahmāi nō tat dāϑrəm dayāt yat* . . Yt. *13.50*; *5.8*[3], *8.* 15[2], *14.47*[3]; — *kō ϑwąm* . . *inaoiti kō* . . *ϑbaēšayeiti* V. *18.61*; Y. *9.* 8 PüZ., V. *2.42*; — *kasə ϑwąm paoiryō* . . *mašyō* . . *hunūta* Y. *9.3*; V. *3.12*, *20.1*; — *kahmāi mā ϑwarōždūm kō mā tašat* Y. *29.1*; — *kō* . . *raočāsčā dāt təmāsčā* Y. *44.5*; 5[2], 3, 4[2], 7[2], *46.14*, *51.11*[2]; — *kastē vohū manaŋhā yō ī dāyāt* (sd.) Y. *29.7*; — *kōi* +*drəgvō.dəbīš* . . *rāmąm dāntē* "wer sind sie, die . ." Y. *48.11*; — *kōm nā mavaitē* (sd.) *pāyūm dadāt* Y. *46.7*; — +*kahe*[1]) +*nā* +*gava ratufriš* N. *54*: — *kōm hōi uštā* (sd.) *ahurəm* Y. *29.2*; — *čīm* (ASm.) *frāmraot? ašavanəm* . . Y. *19.20*; *20.2*; — *kat vašī* Y.

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34.12; — *kaṯ aēṯahe paiti* .. *azaēta* V. *18.68*; — / *čiš* (ASn.)[2] *aēša nāirika paoirīm* x^v*arəδanaṃ* x^v*arāṯ* "was soll die Frau als erste Speise geniessen?" V. *5.50*; — / *čīm* (ASn.)[3] *haxa hašē* +*baraiti* (sd.) Y. *62.8*; *20.4*; — *kōng ā vaṇhōuš ǰimaṯ manaṇhō čistiš* (sd.) "wer sind sie, bei denen .." Y. *48.11*; — *kahmāi fradaēsayō daēnaṃ* V. *2.1*; 1; — +*kahmāi*[4] *tē aēvahmi paiti vačō* .. H. *1.1*; — *kahmāi vīvīduyē* (sd.) *vašī* Y. *43.9*; — / *čiš ahī kahyā ahī* (sd.) Y. *43.7*; — *kahe vača vanāi kahe vača* ..? *ana vača vanāni* V. *19.8* f.; — *kahmāṯ hača ušahinanaṃ gāδanaṃ ratufriš fraǰasaiti* (sd.) "von welchem (Zeitpunkt) an .." N. *46*; *47–50*[4]; — *kō* .. *kā* (ISm.) *spəntā ārmaitiš* (sd.) "wer ..?, mit wem ..?" Y. *51.11*; — *kaēibyō ūδāi* (sd.) *vohū ǰimaṯ manaṇhā* Y. *46.3*; *44.6*. α) 'wer (von zweien)?': *kuδrā ayā kahmāi*[5] *vananaṃ* (sd.) *dadā* Y. *44.15*. a) mit Gen. part.: *kō hē* .. *aēδrapaitinaṃ*[*ča*] +*afraoxti* (sd.) *āstryeiti* N. *13*; — *kahmāṯ mazdayasnanaṃ haraδrəm barāṯ* V. *15.17*; N. *61*, *62*; — *kahe vō urva frāyezyāṯ* "cuius vestrum anima..?" Yt. *13.50*; — *kaṯ vašī* (sd.) *kaṯ vā stūtō kaṯ vā yasnahyā* "quid vis? quid laudis .." Y. *34.12*; — *kaṯ tōi ašā zbayentē* (sd.) *avaṇhō* .. *kaṯ* .. "quid .. auxilii .." Y. *49.12*. A) Nom. in 'Ist'sätzen (s. [1]*ah-* III): *kō ahi yō maṃ zbayehi* Yt. *17.17*; Y. *9.1*; — *kō asti sraošahe* .. *sraošāvarəzō* V. *18.14*; 2.43, 7.78, *8.31*[9], Yt. *14.1*, F. 5; — *kō airyamā kō* x^v*aētuš* (sd.) *dātāiš aṇhaṯ* Y. *49.7*; — / *čiš* (NSm.) *ahī kahyā ahī* (sd.) Y. *43.7*; — / *čiš*[6] *hāu as* .. *yō* .. *hō aēšō ās* .. *ašəmaoγō* .. *yō* .. V. *9.51* f.; — *kaṯ tē asti ahunahe vairyehe haiδīm* P. 27; — *kaṯ asti maδrahe* .. *amavastəməm* Yt. *1.1*; 1 f.[9], *12.1*[5]; — *kaṯ asti daēnayā* .. *uruδwarə* V. *3.30*; — / *čiṯ avaṯ vačō ās* .. *yaṯ* .. Y. *19.1*; — / *čiš* (NSn.)[2] *zaotarš* (sd.) *kairim aṇhaṯ* N. 72; — / *čiš* (NSn.)[2] *aiṇhe asti uzvarəzəm* V. *18.36*; — *kaṯ asti raδwaṃ framərəitiš* Y. *71.1*; 1; — *kaṯ aiṇhe asti paititiš* (sd.) V. *18.68*; 68; — *kaṯ zī* ('quidnam') *asti* .. *tištryehe* .. *dāityō təmō yasnasča vahmasča* Yt. *8.57*; — / *čiš* (NSn.) *aiṇhe asti bažšazō* Yt. *14.34*. α) Kopula fehlt: *kō tē aēṯaēšaṃ aršnaṃ paoiryō* .. *hō bā aēṯaēšaṃ aršnaṃ paoiryō yaṯ* .. V. *18.33* f.; — *kō ašavā yāiš pərəsāi* (sd.) *drəgvā vā* Y. *44.12*; *50.1*; — *kō hvō yō* .. Y. *46.9*; — *kastē ašavā urvaδō* Y. *46.14*; — *kaṯ tōi rāzarō* Y. *34.12*; — *kaṯ taṯ daṃa* .. V. *13.1*, 5; — *kaṯ haṃ.sruṯ.vāčimča* N. *24*; — *kaṯ humatəm* Y. *19.19*; 19[2]. A) in Kongruenz mit dem Praedikat: *kā hē asti čiδa* (Stverz.) *kā hē asti āpərətiš kaṯ hē asti yaožδāδrəm* V. *3.38*; 36 usw.; — *kā* (NPn.) *asti iδyeǰā maršaonō* (sd.) V. *18.8*; — / *kaya* (NP.) *hanti vača* (*bišāmrūta*) / *kaya*[2] .. N. *34–36*; — / +*kaya hənti masyaṇhō aēδa?* .. / *kaya kasyaṇhō?* F. *3* c; — / *čayō āaṯ* ('quaenam') *aēte raočā* (sd.) *aṇhəm* .. *yō* .. V. 2.39; *8.12*. α) Kopula fehlt: *kaṯ vō xšaδrəm kā īštīš* (sd.) *šyaoδanāi* Y. *34.5*; — *kō* +*astō* +*kā* +*tarō.maitiš*[7] N. *41*; — *kā yā kaine* V. *14.15*; — *kā frašūitiš* N. *103*; — / *kaya* (NP.) *ratavō* "wer sind die *R.?*" Y. *19.18*; 18; — *kāiš* (als NPn.) *hē afsmaṇ* .. *kāiš pištrāiš* (als NPn.) Y. *19.16* f. 2) adjektivisch: *kā tōm ahyā* +*maēniš* (sd.) *aṇhaṯ paouruyē* Y. *44.19*; — *kā ahmāi ašiš ərənāvi* / *čiṯ ahmāi ǰasaṯ āyaptəm* Y. *9.3*; H. *1.6*; — / *čišča čarāitiš ahi yaṃ* .. "und (?) was für eine Frau bist du, die .." H. 2. 10; — +*kaṃ*[8] *nəmōi zaṃ kuδrā nəmōi* (sd.) *ayenī* Y. *46.1*; — *paiti dim pərəsaṯ zaraδuštrō* .. *kana δwaṃ yasna yazāne kana yasna frāyazāne* ..? *āaṯ aoxta arədvī ana maṃ yasna yazaēša* Yt. 5.90 f.; *15.54*[3], V. *19.17*, Vyt. *21*; — *kā* (IS.) *nā vača aršuxδa* Y. *9.25* PüZ.; — *kahe vača vanāi* .. *kana zaya* ..? *ana vača vanāni* .. *ana zaya* .. V. *19.8* f.; — *kəm*[9] +*aēm aṯ aēδrapaitim upayaṯ* (sd.) N. *12*; — *kaṇhaṃ* (GPf.)[10] *nā gāδanaṃ* .. *ratufriš* N. *37*. α) im gAw. insbes. NSm. mit dem enkl. NS. *nā* (s. *nar-*) sva. 'wer?': *kasnā* x^v*ōng* .. *dāṯ advānəm* (sd.) Y. *44.3*; 3, 4[2]; — *kō mō nā δrātā vistō* Y. *50.1*; — *kō urvaδō* (sd.) .. *zaraδuštrāi nā mazdā* Y. *51.11*. II) als Indefinitum[11], 1) mit mit folgendem *čīṯ* 'wer immer, welcher es auch sei', nur substantivisch; 1) sva. 'irgend Jemand, irgend ein, quispiam'; mit Gen. part.: *hō aṇhāiti zazuštəmō* (sd.) *xšayō kasčiṯ mašyānaṃ* ".. welcher der Menschen es auch sei" Yt. *13.18*; — *yaṯ dim kasčiṯ aṇhōuš astvatō* .. +*paiti.ava.hištāṯ* "wenn ihm irgend ein Mensch begegnet" V. *8.100*; — *yō kəmčiṯ dahmanaṃ* .. *aštəm*

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(sd.) *dasti* N.105; — +*kahyīčīṭ*[12] *dahmanaṃ zaoδrāoa* (sd.) +*ratufriš* N.40; — *draoš* (sd.) *vā paiti sōinma unaṃ vā kaṭčīṭ vā paiti sidaranaṃ* N. 100; — *kahmāičīṭ yārəhaṃ jasō* Yt. 13. 41; 41, V. 7. 71; — *yahmāṭ kahmāičīṭ naēmanaṃ vātō āδrō baoiδōīm baraiti ahmāṭ kahmāičīṭ naēmanaṃ . . paiti.jasaiti ātarš* "von welcher (Seite) her nach irgend einer Seite der Wind des Feuers Geruch verbreitet, von der her nach irgend einer Seite wendet sich *Ā*. ." V. 8. 80; — *pasūm . . vohu.gaonəm vā kāčīṭ* (IS.) *vā gaonanaṃ hamō.gaonəm* (sd.) Yt. 8. 58; +Aog. 17; — *duye saite kahyīčīṭ . . xrafstranaṃ* V. 16. 12; — *hazaŋrəm kaŋhāsčīṭ vaδwanaṃ* A. 3. 11; — in Verbindung mit *anya-* Adj. 'alius quispiam': *anyō kasčīṭ aŋhūš astvatō* N. 63. a) Plur. im Sinn unsres zurückweisenden 'welche, solche', zur Bezeichnung einer unbestimmten Zahl: *čvaṭ aētaēšaṃ . . kāčīṭ* (APn.) *upa.isāṭ* (sd.) N. 109. 2) sva. 'jedermann, jeder, quisque': *fravašayō . . āpəm aēšəmnā* (sd.) *havāi kāčīṭ* (NSf.) *nāfāi* ". . suae quaeque origini" Yt. 13. 66; — *āaṭ anyāhu ratufrišu čataŋrō* +*kaŋhāsčīṭ*[13] *barəsmaṇ frastaraityō* (sd.) N. 102; — *ādāi* (sd.) +*kahyāčīṭ*[14] *paitī* Y. 33. 11. a) mit Gen. part.: *hazaŋrəm vairyanaṃ . . kasčīṭča aēšaṃ vairyanaṃ . .* "tausend Seebuchten . . und jede dieser Seebuchten . ." Y. 65. 4; 4; — *kasčīṭ aŋhūš* (sd.) *astvatō* F. 26; P. 13, V. 7. 50, 10. 19, P. 43 (*kahyāčīṭ*); — *āaṭ vō kasčīṭ mašyānaṃ . .* Yt. 19. 53; Vr. 3. 5; — *yāvaranō kasčīṭ saošyantaṃ* Y. 12. 7; — *kāčīṭ tanunaṃ* Y. 16. 10; — *kaŋhāsčīṭ tanunaṃ* H. 1. 5; — *kahmāičīṭ hātaṃ* "Jedem der Seienden" Y. 35. 8; 19. 11, F. 4 b[15]; — *kahyāčīṭ hātaṃ* Y. 12. 4; — *kəmčīṭ paiti čaδrušanaṃ* (Stverz.) V. 6. 31 usw.; — *aēvahe pasvō* (sd.) . . *aēvaṃ* +*kahmāičīṭ*[16] *taδa* +*frāyaŋhaṃ* (sd.) N. 65. A) mit *ča* statt *čīṭ* 'quisque': /*čīšča*[17] *δwaṃ čakana ava* (sd.) *masanača* "quisque te amavit . ." H. 2. 11. 2) verdoppelt, auch mit *čīṭ* beim zweiten Mal, dnw. 1, nur substantivisch; 1) 'quispiam', mit Gen. part.: *kahmi kahmičīṭ vā aipyanaṃ kahmi kahmičīṭ vā araδyanaṃ* Yt. 11. 5. 2) 'quisque': *kaŋhe kaŋhe apaγžāire nmānəm hištaite* "am Abfluss eines jeden (der Seebuchten) steht . ." Yt. 5. 101; — *kəm kəmčīṭ aipi* (sd.) *nmāne gātu* +*saēte* Yt. 5. 102. a) mit Gen. part.: *hamistayaēča . . kahe kahyāčīṭ drvataṃ* Y. 61. 4. 3) mit vorangehendem Relativ und folgendem 1) *čīṭ* (hinter *ka-*), 2) *čā* (hinter /*kay-*) 'Jeder der . ., quisquis, quicunque', nur substantivisch; 1) nur gAw.: *yō dačnaṃ vohū* +*sārəštā* (sd.) *manaŋhā . . kasčīṭ* Y. 49. 5; — *uštā ahmāi yahmāi uštā* (sd.) *kahmāičīṭ . . dāyāṭ ahurō* Y. 43. 1; — *aṭ . . səraošō jantū . . ahmāi yahmāi vašī* (sd.) *kahmāičīṭ* Y. 44. 16; — *šyaoδanāiš . . paityaogəṭ* (sd.) *tā . . yā īm hujyātōiš* (sd.) *pāyāṭ . . kāčīṭ* (NPn.) Y. 46. 8. 2) *yō* /*čīšča*[18] *ahmi nmāne . . aēnaŋhā asti mašyō gnurvaya hē . . zāvarə* Y. 9. 28; — *aṭ . . mainyūm zaraδuštrō vərəntē* (sd.) *yastē* /*čīščā spəništō* Y. 43. 16; — *yōi mōi ahmāi səraošəm dan* /*čayasčā* (NP.)[19] *upā.jimən* (sd.) . . ". . die mir ihm Gehör schenken, all die . ." Y. 45. 5; — *tačā spəntā mainyū . . ašāunē čōiš* (sd.) *yā zī* /*čičā vahištā . . drəgvā baxšaitī* (sd.) Y. 47. 5; verwend. 12. 1; — +*spayeiti vīspa tā šyaoδna yā* /*čiča* (APn.) *vərəzyeiti* V. 3. 41. 4) in negativen Sätzen 'irgend einer', mit der Negation 'keiner, niemand, nichts'; im Ap. mit folgendem *čiy*; nur substantivisch: *mā* /*čiš aṭ vō drəgvatō maδrasčā gūštā sāsnāsčā* (sd.) Y. 31. 18; — *mā* /*čiš paurvō būiδyaēta nō* Y. 9. 21; Yt. 10. 122, 17. 54; — *mā* /*čiš barō* (sd.) *aēvō yaṭ iristəm* V. 3. 14; — *nōiṭ zī* /*čiš aŋhā drujō nyāsāite* (sd.) FrW. 8. 1; — *naēδa* /*čiš . . jainti naēδa fraēšyeiti* (sd.) "keiner vermag . ." Yt. 14. 36; — *aēvahe . . zānu.drājā asti āfritiš* (sd.) . . *δrayaṃ naēδa* /*čiš* V. 18. 11; — *nōiṭ čahmi zazva* (sd.) *yō . .* FrD. 3; 3; — *miδrəm . . yō nōiṭ kahmāi aiwi.draoxδō* Yt. 10. 17; — ‖ mit *čiy*: *kaščiy naiy adaršnauš* (sd.) /*čiščiy* (ASn.) *δastanaiy . .* "wer immer es war, er wagte nicht irgendwas zu sagen . ." Bh. 1. 13. a) mit Gen. part.: *nōiṭ zī* /*čiš asraošyanaṃ tanunaṃ ašahe . . vīδāiti* P. 15; — *miδrəm . . yō nōiṭ kahmāi miδrō.drujåm . . aojō daδāiti* Yt. 10. 62; 62; — *yaδa vīš . . yahmāi nōiṭ čahmāi naēmanaṃ karana* (sd.) *pairi.vaēnōiδe* Yt. 13. 3; — *nōiṭ čahmāi apərənāyunaṃ* N. 11; — ‖ mit *čiy*: *naiy āha*[h] (sd.) *martiya*[h] *naiy pārsa*[h] . . *naiy amāxam taumāyā kaščiy hya*[h] . . Bh. 1. 13. 5) gAw. im Nebensatz mit *yezī* 'jeder', substantivisch: *kadā vazdā*

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yezī čahyā xšayaδā (sd.) . . *yehyā mā āiδiš* (sd.) *dvaδā* Y. *48*. 9. 6) gAw. im Fragesatz mit *kaṯ* 'num?' 'irgendeiner', adjektivisch: *kaṯ mōi urvā isē* (sd.) *čahyā avaəhō* Y. *50*. 1.

Undeutlich: *kaṯ dātahe* . . N. 2; — *yō aētaēšąm ōim kāčiṯ*[20] *upōisāṯ* N. *109*; — *mašyō kō nmānahe* . . Yt. 2. 11; — *vīspe* . . *kə* (NPn.?) *asti vohu ašava* Y. *68*. 15; — *vīspaya* . . *fravaše ke asti kvačiṯ* Y. *23*. 3; — *kaya* Vyt. *42*. *iδe* (sd.) *iδa* . . *avaδa iδa yaδa kahmāi* Yt. *19*. 61: sind sinnlose Fluchworte. [2]*kā, kaṯ, kəm, čī, čim, — kąm*° — *naē-čay-*, — °*čaṯ*, °*čiṯ*, °*čiy*, °*čim*, °*čiš* als Adv. (oder Part.) sbes. Vgl. noch *čina-* und *adakīy*. [Yt. *10*. 71: lies *naēδa.čim*; — P. *57*: lies *naēδa.čiṯ*; — N. *54*: lies *paitikaya*; — V. *18*. 22: lies *kąmčiṯ* statt *kəmčiṯ*; — N. *108*: lies *nā* statt *kā*.]

KompA.[21]); Ableit. — zFlex. § *415*. — Vgl. *čina-*; [2]*kav-*. — ai. *káḥ, kā́, kát; kím*; mp. *kē* 'wer?', *čē* 'was?', np. *ki*; mp. *čīč*, np. *čīz* (IF. *12*. 94). — Pü. (zu I): meist *kē, čē*, oft *katār* (vgl. Y. *51*. 11, wo *katār*[1], *kē*[2]); ferner *čigōn* (mehrmals für *kaṯ*, sd. bes.), *ku* (in *hač ku* für *kahmāṯ hača*); (zu II, uzw. zu 4): *kas 1*, (sonst): meist *katārčī 1*, mehrmals *čikāmčī 1*; s. noch No. 2, 3, 17 ff. — [1]) Hds. *kąhya āgava*. — [2]) *čiš* als NASn. (V. *5*. 50, *18*. 36, N. *72*) ist auffallend. Pü.: *čē*; so auch V. *9*. 51 für *čiš* 'wer?', das sonst mit *kē* gegeben wird. — [3]) Nom. flektirt. — [4]) S. Hds.; Ausg. *kahmya*. S. zu *ašō.stūtay-*. — [5]) Von *katāra-* 'uter?' kommt nur NS. und AS. vor; vgl. *kuδra* No. 1. — [6]) S. No. 2. — [7]) Hds. *katārō maiti*; s. Pü. — [8]) NA. *kām*. Das Wort ist aus den Pahl.-Zitaten der Strophe eingeführt, wo *kąm* mit k a m gegeben wurde. — [9]) Sehr unsicher; s. *aṯ* No. 6. — [10]) Eig. neutr., s. § *413*, *417* (zu *aētaəhąm*). — [11]) S. dazu CLD. Pron. 48, DBR. VglS. *1*. 510, *3*. 338. — [12]) Hds. *kayāčiṯ*. — [13]) Hds. *daŋh*°, aber Pü.: *katārčī 1*. — [14]) So Pt 4. — [15]) Wo der Gen. weggelassen ist; s. aber Pü. — [16]) Hds. *kahyāi*°, fem. — [17]) Pü.: *ō kē*. — [18]) Pü. (blos): *kē*. — [19]) Pü.: *ō kasān*, Sü.: *anyeṣām*. — [20]) Pü.: *katārčī 1*. — [21]) zGebr. des Pron. interr. in missächtlichem Sinn s. zu *kamərəδa-*.

• j., g. **kaēt-** V. 'bedenken; bedacht sein'. Praes. 1 *čāt-*; Perf. 1 *čikōit-*: *čičit-, čikit-*. — S. noch *čaētəntī-* No. 1.

1) 'etwas bedenken, überdenken, überlegen': *yō nāirikąm čiδravaitīm* . . *bavoo vīovā čikiδwā*[1]) *baoδaŋuhaitīm vīδušīm avi.čičiδušīm*[1])[2]) *xšudrā avi fraŋharəzaiti* . . *kaṯ aētahe paiti varšta šyaoδna čičiδwā*[3]) *azaēta* (sd.) "qui in mulierem menstruam sentiens sciens meditatus (in) sensum-habentem scientem meditatam semen inmittit . ." V. *18*. 67 f. 2) 'bedacht sein auf —', mit Inf.: *yōi* +*drəgvantō mazibīš čikōitərəš*[4]) . . *apayeitī* (sd.) . . *vaēdəm* Y. *32*. 11.

mit *avi* dnwS. 1: s. Simpl.

mit *ā* 'bedacht sein, sich bedacht zeigen auf —' (Dat.): *kō vā vaŋhōuš manaŋhō ačistā* (3S.)[5]) *magāi ərəšvō* (sd.) Y. *51*. 11.

ai. *cikéta, cikitvā́n*. — Vgl. +*čičitav-*. — Pü.: verschieden; s. No. 1, 3–5. — [1]) Pü.: *tōžišn-ōmandihā*, erl.: *ku gōwēt ku tōžišn apē kunēm*. — [2]) Das ə stammt aus dem NSm., § *8*. — [3]) Pü.: *čigōn* . . *tōžišn rawēnēt*, erl.: *čigōn apē vičārēt*. — [4]) Pü.: *kē* . . *drvand hēnd u pa masāk kāšēnēnd* (Sü.: *ācāranti*) *vattarīhā*, erl.: *pa pēspāδih u paspāδih vināš kunēnd*. — [5]) Pü.: *frazānak*; vgl. [2]*kaēš-* No. 5.

• j. **kaēta-** m. —? —, wohl Bezeichnung feindlicher Wesen: *tištrīm* . . *yim paitišmarəmte* . . *mašyāča parō darəšvąnō* (sd.) °*tača parō drujintō* ". . und die *K.*, die zuvor böslich gehandelt haben" Yt. *8*. 5.

Die Zusammenstellung mit ai. *kéta-* (GDN. KZ. *25*. 476, DST. ZA. *2*. 415) oder mit sbal. *kitak* (usw., zuletzt VONSTACKELBERG ZDMG. *54*. 107) halte ich für verfehlt.

• j., g. **kaēδ-** V. 'lehren'. Praes. 1 *čaēδ-*, 8 *činaδ-*. PPfP. *čista-*.

'lehren, belehren'; das Sachobjekt wird a) durch den Inf. gegeben: *nōiṯ dāto ahmi nōiṯ čistō mərətō b.rətača* (sd.) *daēnayāi* "ich bin nicht . . gelehrt zu . . hegen" V. 2. 3. b) durch einen Satz mit *yaδā*: *kō hvō yō mā* . . *čōiδaṯ* (3SPrA.)[1]) *yaδā δwā* . . *uzəmōhi* (sd.) Y. *46*. 9[2]). A) bes. in religiösen Dingen 'überzeugend (des Bessern) belehren' sva. 'bekehren'[3]: *yaṯ hiš humayača* (sd.) *īδyāča činaδāmaide* (Konj.) Vr. *12*. 4. a) mit Lok.: *aṯ yō akəm drəgvāitē* . . *zastōibyā* (sd.) *vā varəšaitī vaŋhāu vā čōiδaitē* (Konj.) *astīm* ". . oder aber seinen Anhänger zum Guten bekehrt" Y. *33*. 2[4]).

Vgl. [2]*kaēš-* und Pü. dazu. — Pü. (dRn.): *čāštār, čāšēt* (Sü.: *āsvādayati*), *čāšēm, čāšišn* (Sü.: *āsvādayanti*); s. noch No. 2, 4. — [1]) Them. — [2]) Pü. erl.: *kum fratum havištīh ke kunēt*; s. auch No. 3. — [3]) So nach GDN. BB. *15*. 252; s. auch PüErl. und GRAY ANewYorkA. *12*. 554. Anders GDN. BB. *14*. 21, JUSTI PrJ. *88*. 232. — [4]) Pü. erl.: *ku tan apē ō čhrpatistān dahēt*; s. auch No. 2.

• j. ˣ*vaēδāča taṯča* **kaēδi-ča**ˣ Yt. *1*. 26[1]). Pü.: *apē dānē*. — [1]) Zahlreiche Var.

• j. **kaēnan-** Adj. 'der die Rache vollzieht, Rächer': *yaṯ* °*na nijasāni azəm brāδrō*

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".. als Rächer des Bruders .." Yt. *15.* 28; — *haosrava . . puϑrō °na syāvaršānāi . . narahe* "*H.*, der die Rache vollziehende Sohn des Helden *Sy.*" Yt. *9.* 18.

Ableit. aus *kaēnā-*; GDN. KZ. *27.* 230.

• g. (, j.) **kaēnā-** f. 'Strafe, Vergeltung, Rache', mit Gen. der Person und der Sache: *aṭčā yadā aēšąm °nā ǰamaitī aēnaŋhąm* "und wann ihre Strafe für die Frevel kommen wird" Y. *30.* 8.

Ableit. — Zum V. *kay-*. — np. *kīn*, gr. ποινή. — Pü.: *kēn*, erl.: *kušān pātifrās kunēnd.*

• j. **kaēva-** m. EN. eines Gläubigen: *frīnīspahe °vahe ašaonō* "des *Fr.*, Sohns des *K.* . ." Yt. *13.* 122.

Eig. Bed.?

• j. ¹**kaēš-** V. 'struere'; nur mit Praev. Praes. 2 *čaēša-*, 5 *čičiš-*[1]), 30 (Iter.) *čaēšaya-*.

mit *aiwi* 'veranstalten'(?): *yasča . . +anahaxtō parabaraiti nōiṭ tiyuš . . bavaṭ +aiwi.čičišəmnāi*[2]) *ākačiϑamanąm stayāṭ* ". . dem, der (das Speiseopfer) veranstaltet, soll er . ." N. *63* (?).

mit *frā* 'zurichten, bereiten': *avi dim ahurō mazdā avąn* (sd.) [*aməšā spənta*][3]) *vouru.gaoyaoitiš hē miϑrō pouru pantąm fračaēšaētəm* (3DPrA.) ". . und *M.* mit den weiten Fluren bereiteten ihm weithin den Pfad" Yt. *8.* 38.

mit *vī* 'zu-, herrichten': *+pairi daxma aēšayąn vī daxma čaēšayąn* "nach Leichenstätten sollen sie sich umsehen, Leichenstätten sollen sie herrichten" V. *8.* 2.

Vgl. gr. ποιέω (böot. ἐποιϝησε) mit BGM. KSächsGW. *1889.* 364[4]). — Pü. (zu N.): *pa apar* č a d *išnīh*, (zu V.): *apar daxm ē xᵛāhēnd yāδ –, apē daxm ē paδtākēnēnd – yāδ andar yāδ.* — [1]) S. No. 2. — [2]) Hds. *°čičišmnāi.* Zu ²*kaēš-* wird es doch schwerlich gehören. — [3]) *am. sp.* ist Glosse. Aber es fehlt ein dem folg. *miϑrō* koordinirtes singularisches Subjekt. Vgl. BTHL. IF. *12.* 105. — [4]) Es steht trotz BGM. IF. *9.* 156, GrGr.3 44 nichts im Weg, gr. ποιϝ- auf idg. **koisu-* zurückzuführen. Ein zweites griech. Beispiel für idg. *-su-* hinter Diphthong oder Langvokal fehlt.

• j., g. ²**kaēš-** V. 'lehren'. Praes. 1 *čōiš-*: *čiš-*[1]), 8 *činah-* : *čis-*[2]). [S. noch ¹*kaēš-* No. 2 und ¹*kav-* No.]

1) 'lehren', mit praed. Akk. sva. 'etwas lehrend bezeichnen als ..': *humaya upaŋhā* (sd.) *čišmaide ahunahe vairyehe* Y. 27. 7; Vr. *12.* 2. 2) 'lehren' spez. in Bezug auf das, was künftig sein oder geschehen wird, daher sva. 'in Aussicht stellen, versprechen, zusichern'[3]), mit Akk. der Sache und Dat. der Person: *yō maibyā yaoš ahmāi asčiṭ* (sd.) *vahištā . . vohū čōišəm manaŋhā* Y. *46.* 18[4]); — *tāčā spəntā mainyū mazdā ahurā ašāunē čōiš* (2SPrA.) *yā zī čičā vahištā* "und all das Beste, das du ja durch diesen heiligen Geist, o *MAh.*, dem *Aša*anhänger versprochen hast:" Y. *47.* 5; *31.* 3; — *aṭčiṭ ahmāi . . aŋhaitī* (sd.) *yąm* (näml. *gąm*) *hōi . . xšaϑrā vohučā čōišt manaŋhā yō . .* ". . (das Rind) das er durch seinen *Xš.* und *VM.* versprochen hat, . ." Y. *50.* 3; — *yō dāϑaēibyō +ərəš.ratūm xšayąs ašīvā* (sd.) *čistā* (3SPrM.)[5]) Y. *51.* 5. a) Neben dem Obj. steht ein Inf., dessen Inhalt α) vom Subj. des Satzes gilt: *čiϑrā mōi dąm +ahūm.biš.ratūm* (sd.) *čīždī* Y. *44.* 16. β) vom Obj.: *hyaṭ hōi ašā vohučā čōišt manaŋhā xšaϑrōi hōi haurvātā amərətātā ahmāi stōi dąn* (sd.) ". . da er durch seinen *Aša* und *VM.* versprochen hat (promisit), in regno suo salutem immortalitatemque nobis esse (fore) .." Y. *45.* 10. 3) 'Jmdm. (Dat.) etwas (Akk.) zuweisen, zuerkennen, zueignen': *taibyō* (sd.) *xšaϑrəm vohū činas* (3SPrA.) *manaŋhī* "wird von dir her *VM.* das Reich zuerkennen?" Y. *44.* 6; — *huxšaϑrō.təmāi +bā aṭ xšaϑrəm . . dadəmahičā čišmahičā +hvąnmahičā* Y. *35.* 5[6]); *39.* 4[6]); — *huxšaϑrō.təmāičiṭ aṭ xšaϑrəm čišyāṭ yaṭ ahurāi mazdāi* A. *3.* 6[6]); — *stūtō garō . . ahurāi mazdāi . . dadəmahičā čišmahičā ačā vaēdayamahī* Y. *41.* 1[6]); — *ahurāi mazdāi vīspā vohū činahmī* Y. *12.* 1; 10[7]). 4) 3S. *činasti* in der exegetischen Litt. '(es) enthält die Lehre von –, bezieht sich inhaltlich auf – (Akk.), ist so zu verstehen in Beziehung auf – (Akk.), dass –' (Akk., dir. Rede)[8]): *yaϑa ašāi xšaϑrəm č° yaϑača zbayente ašaone ašəm č° yaϑača xšmīvōya ašəm č° yaṭ saošyantaēibyō ϑrāyō ṭkačša* "insofern es (das *Ašəm*-Gebet) die Lehre enthält, dass der Gerechtigkeit das Reich gehört und das dem rufenden Gerechten die Gerechtigkeit zu teil wird und dass uns die Gerechtigkeit zu teil wird, den *S.*: (sind) drei Lehrsätze (drin gegeben)" Y. *20.* 3[9]); — *yeŋhe ioa* (sd.) *mazdā yasnəm č°* Y. *21.* 1; 1; — *yaϑa īm vīspanąm mazištəm č° aϑa ahmāi dāmąn*

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č° "*yaϑa* enthält die Lehre, dass er der allergrösste ist, *aϑa*, dass für ihn die Geschöpfe da sind" Y. *19.* 12; — *xšaϑrəm ahurāi č° taṯ mazda tava xšaϑrəm* "*xš. ah.* bezieht sich auf *t. m. t. xš.* (Y. *53.* 9)" Y. *19.* 14; 14². Vgl. mit *para* 2. Undeutlich: *hvąmčiṯ ahmi hvąmčiṯ xšaϑre avaṯ čōišta*[10] P. 25.

mit *parā* 1) dnwS. 2: *hyaṯ mīždəm zaraϑuštrō magavabyō* (sd.) *čōišt parā* Y. *51.* 15. 2) in der exegetischen Litt. dnwS. 4[8]: *yāərəhąm iϑa ašaoninąm ārmaiti.-paoiryanąm yasnəm para.č° yaϑa vahməm amərəšaēibyō* "*yāərəhąm* bezieht sich auf das Gebet der gläubigen . . Frauen, d. h. auf ihren Preis für die *Am.*" Y. *21.* 2; — *ašəm v. v. a. para ahmāi vohu vahištəm č° yaϑa x^{v}aētave x^{v}aētātəm* (sd.) Y. 20. 1; 2², 3; — *dazda manarəhō para īm iϑa manarəhe č° yaϑa fradaxštārəm manarəhe* "(die Worte) *d. m.* sind so zu verstehen, dass er für das Denken da ist, nämlich als Lehrer für das Denken" Y. *19.* 13; 12.

mit *frā* 'lehren', mit Akk. der Sache und Person: *hyaṯ vā̊ . . šyaoϑanəm . . fračinas* (3SPrA.)[6] . . *xšayō* (sd.) Y. *32.* 5.

Pü.: *čāšītan*, Sü.: *āsvādayitum* (ausser Y. *31.* 3, wo *parijñāpitum*); s. noch No. 1, 4–7, 10. — 1) Falsch beurteilt BB. *21.* 177; s. No. 2. — 2) Mit *i* für *i̯*, § *219.* 2; s. No. 1. — 3) Vgl. zBed. GDN. Stud. *1.* 68, 134, BN. Stud. *1.* 305; s. auch PüErl. zu Y. *44.* 6, *46.* 18 in No. 4. — 4) Pü. erl.: *mizd dahēt*; ähnlich zu Y. *44.* 6. — 5) Pü.: *frazānakīh*; vgl. *kaēt-* No. 5. — 6) Pü. fügt erl. hinzu: *ō kasān.* — 7) Pü. erl.: *bun u bar hamāk pa x^{v}ēšīh i ōhrmazd dārēm.* Ähnlich auch zu Y. *12.* 1. — 8) Die Stellen mit *činasti* und *para.činasti* sind zT. undeutlich; vgl. dazu HAUG SBayrAW. *1872.* 1. 124, GDN. KZ. *27.* 246, BN. Stud. *1.* 304. WEST SBE. *37.* 457, 461, 463. — 9) Vgl. dazu die verschiedenen Bedeutungen von ¹*aša-*. — 10) Pü.: *čāšt.*

• j. **kaofa-**, p. **kaufa-** m. 1) 'Bergrücken, Höhenzug': ‖ *arkadriš nāma^{n} °fa^{h}* Bh. *1.* 11; *3.* 7; — *čaϑwārō viϑwana* (sd.) *°fō* Yt. *19.* 3; — *vīgāϑō* (sd.) . . *°fanąm* Yt. *14.* 21. 2) 'Höcker' des Kamels (nur Komp.).

KompE. — np. *kōh* 'Berg', *kōha* 'Höcker'.

• j. **kaoya-**[1] Adj. 'den *Kavay*, der *Kavay*-dynastie eigen, *kavi*sch': *uγrəm kavaēm*[1] *x^{v}arənō* (sd.) *mazdaδātəm* Yt. *19.* 9; 13², 68², 69, *1.* 21, *8.* 2, *10.* 66, 127, *12.* 4, Y. 2. 14, Vyt. *40*; — *kāvayeheča*[1] *x^{v}arənarəhō mazdaδātahe* Y. *1.* 14; N. *5.* 5², 6.

Ableit. aus ¹*kavay-*. — Pü.: *kayān farrah*, Sü.: *rājñāṃ śrīḥ.* — 1) zSchr. s. § *268.* 13 und CLD. KZ. *32.* 593.

j. *kaoyąm*: s. ¹*kavay-*.

• j. **kaoirisa-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyąn* . . *°sasča* Yt. *19.* 6*).

*) Bd. *12.* 25 sagt: k n d r a d d (Transskr. des Aw. Worts) *kōf pa ērān vēš.*

Aus ir. **karuisa-*. — Vgl. ai. *áti-kukva-*, lat. *calvus*? Also **karav-* Adj. + **isă-*?

• j. **kaoš-** V., nur mit *frā* 'töten'. Praes. 3 *kuša-*.

'töten, totschlagen': *anyō ahmāṯ yō ǰanaiti frača kušaiti* "ausser dem, der (ihn) schlägt und tötet" V. 5. 34.

np. *kuštan* 'töten'. — Pü.: undeutlich.

• j. **kaoša-** m. EN. eines Gläubigen: *fraoraosahe °šahe ašaonō* "des *Fr.*, Sohns des *K.* . ." Yt. *13.* 122.

ai. *kośá-* m. EN. eines Priestergeschlechts (?).

• j. ˣ*anaomō* (sd.) *manarəhe kya vīsāi* **kaia** *kva parō*ˣ FrD. *6.*

• j. **kakahyav-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyąn* . . *°yušča* Yt. *19.* 4.

Eig. Bed.? Ob *ka-kah°*?

• j. **ka-xužī-** f. Bezeichnung einer Klasse weiblicher Wesen der *daēv*ischen Schöpfung: *paxrušta hī °ži* (IS.) . . *ayehye* . . *yātumaiti ǰahi* "durch Beschwörung bist du vertrieben, o *K.*, . . *A.* . ." V. *21.* 17.

Eig. 'verächtliche Gauklerin' (oder dgl.), aus ar. **ka-khuǵhī-*, vgl. ai. *kuhaka-*[1] m. 'Gaukler'. — Pü.: *farrah kastār*[2]), erl. (?): *ahraman.* — 1) Zu WN. AiGr. *1.* § 105 a. — 2) Vgl. zu *kax^{v}arəδa-*.

• j. **kata-** m. 'Kammer, Vorratskammer, Keller' (od. dgl.): *nmānā avastaya °təmča fraskəmbəmča* (sd.) V. 2. 26. a) insbes. zur vorläufigen Unterbringung von Leichen: *nmāne nmāne* . . *ϑrāyō °ta uzdaiϑyąn aētahe yaṯ iristahe* V. 5. 10; — *čvantō arəhən aēte °ta aētahe yaṯ iristahe* "wie gross sollen die Kammern für den Leichnam sein?" V. 5. 11[1]); — *aēšō* . . *asti dāityō kata* (statt NS.) . . *iristahe* V. 5. 11.

KompA. — np. *kad* 'Haus'; vgl. got. *hēþjō* 'Kammer'[2]). — Pü.: *katak*, (zu V. *2*): k n t k *sardār.* — 1) Vgl. unter *ərədvō.ā̊nhana-* und *mant-*. — 2) Vll. zu ai. *catant-* Adj. 'sich versteckend'. Die Verbindung mit dem V. ²*kan-* ist ohne Wert; vgl. **kanta-*.

• p. **ka^{n}tanaiy** Inf. 'zu graben; durch Graben (Meiseln udgl.) herzustellen': *adam niyaštāyam imām yuviyām* (sd.) *ka°* D.

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17.3; — *imaʰ stānam* (sd.) *hauv niyaštāyaʰ ka°* X. 7. 3.
Zum V. ²*kan-*. — np. *kandan*.

• j. **katay-** Adj. 'lubens, willig' (?): *haomō tačiṯ yōi °tayō naskō.frasārəhō* (sd.) *ārəhənte* Y. *9.* 22 [1]).
Zum V. ¹*kan-*. — ai. vgl. *°kātay-* (?) [2]). — Pü.: *katīk*, Sü.: *gṛhasthaḥ*. — [1]) Vgl. zSt. CLD. KZ. *31.* 265. — [2]) *kāt°* wäre die Simplex-, *kat°* die Komp.-Form; vgl. IF. *7.* 107.

• j. **katav-** m. EN. eines Gläubigen: *vohunəmarəhō °tāuš . . vohvazdarəhō °tāuš* Yt. *13.* 114.
Eig. Bed.?

• j. **katarasčiṯ** Adv.: s. *katāra-*.

• j. **+kaˈtāma-** Adj. 'wer (von mehreren)?', substantivisch: *°mō* [1]) *nmānahe aδaurunəm* (sd.) *pārayāṯ* N. *1.* [S. noch *aṯ* No. 6.]
Superl. aus *ka-*. — Unsicher. — mp. *katām*, np. *kudām*; ai. vgl. *katamá-* Adj. — Pü.: *kē*. — [1]) *kn mō*; HORN KZ. *34.* 583.
j. *katār* N. *5*: lies *katarasčiṯ*.

• j., g. **kaˈtāra-** Adj. 'wer, welcher von beiden?', nur substantivisch; I) als eigentliches Fragewort, an der Spitze des Satzes 'uter': *°rō zī* (sd.) *ayā vohrkayā* (Gen. part.) *ǰaδwō.tarō arəhm . . yaδa spā vohrkahe kərmaoiti yaδa yaṯ vohrkō spā* V. *13.* 41 [1]); — sonst mit folg. *vā . . vā*: *°rō aδaurunəm +parayāṯ nāirika vā nmānō.paitiš vā* "wer (von den beiden) soll auf Priesterdienst aus(dem Haus)gehen, die Frau oder der Hausherr?" N. *5*; — *°rōm ā angrō* (sd.) *vā hvō vā angrō* Y. *44.* 12; — *°rō* (statt DP.) *paurvō āmayānte* (sd.) *mazdayasnačibyō vā daēvayasnačibyō vā* V. 7. 36; — in indir. Frage: *asō . . yō . . vərəsəm . . vaēnaiti °rō ayravō* (sd.) *vā +bunavō vā* Yt. *14.* 31, *16.* 10. a) ASn. *°rōm* mit *vā . . vā* 'utrum . . an . .?': *°rəm +ādrava aδaurunəm vā parayaṯ gaēδanam vā asparənō* (sd.) *avaṯ* N. *3*; — *°rōm ašavā vā drəgvā vā vərəmvaitē* (sd.) *mazyō* Y. *31.* 17. II) als Indefinitum 'uterque', mit folg. *čiṯ* [2]): *pita puδrasča . . °tarasčiṯ* (NSm.) Y. *9.* 5; — *spāoa . . raštəm* (sd.) *rasma °tarasčiṯ* Yt. *14.* 43; *19.* 46, Vyt. *47*; — *yeziča vā gaēδā ᵡvīmā* (sd.) *+°tarasčiṯ* [3]) *+parayāṯ* N. *5*; — *aētavatō +°tarasčiṯ* [4]) *ratufriš yavaṯ framarəmti* (sd.) N. *23*; — *yazāi āxštīm . . suyamča °tarəmčiṯ* Yt. *15.* 1 (?). a) ASn. *°tarasčiṯ* [5]) 'nach beiden Seiten hin, utroque': *pərənā* (sd.) *vīδārayōiš avi paδam °tarasčiṯ* Yt. *14.* 44. [N. *41*: lies *kā tarō.maitiš*.]
Kompar. aus *ka-*. — mp. *katār*; ai. vgl. *katará-* Adj.; § *208* mit No. 2. — Pü.: *katār*, (zu II): *katārčī 1.* — [1]) Syntaktisch nicht in Ordnung. — [2]) Wovor *katar°* erscheint; § *294.* 3, *208.* — [3]) Hds. *katār*; Pü.: *katārčī 1.* — [4]) Hds. *ktaračaṯ*. — [5]) § *245.* 2.

• j. **katārəm**, g. **°rōm** Adv.: s. *katāra-*.

• j. **katō.masah-** Adj. 'von der Grösse eines *kata-* (sd.)': *asānō zasta dražimnō °sarəhō hənti* [1]) "Steine in der Hand haltend — sie sind so gross wie ein *K.* —" V. *19.* 4; — *avavata snaiδiša yaδa asma °sā* ". . wie ein Stein von der Grösse eines *K.*" Yt. *17.* 20.
Pü.: *katak masāk* 'hausgross'. — [1]) Die beiden letzten Worte sind alte Glosse.

• p. **katpatuka-** m. Name eines Landes, 'Kappadokien': *imāʰ dahyāvaʰ tyā adam +adaršiy . . arminaʰ °kāʰ* D. 5. 2; *6.* 3, Bh. *1.* 6.
Eine falsche Et. BB. *26.* 75.

• j. *ᵡhaδrəm* **kaitya**ᵡ *vača* FrW. *9.* 2 [1]).
[1]) Vermutl.: *haδra ana gāδwya vača*; DST. ZA. *3.* 8.

• j. **kaˈδa**, g. **kaˈdā** Adv., an der Spitze des Satzes; 1) 'wann?': *°dā yavā hvō arəhaṯ yō . .* Y. *29.* 9; *46.* 3, *48.* 9, 10², 11; — [1]) *°δa nō arša . . apayāṯ . . °δa nō fraourvaēsayāiti* Yt. *10.* 86; — *°δa nō aoi uzyarāṯ tištryō . . °δa xā . . tačānti* Yt. *8.* 5; — *°δa nō avi vyarāṯ tištryō . . °δa xā . . γžārəm* Yt. *8.* 42; — *°δa nō avi ājasāṯ nmānō.paitiš °δa šāiti . .* Yt. *17.* 10; — *°δa nō ahmāi asarəhačča . . paiti.ǰasātō ižača āzūitišča °δa dasvarəča . . °δa . . °δa . .* V. *9.* 54. 2) 'ob wohl?', frageeinleitend: *°δa airyā dairəhāvō huyāiryā bavānti* Yt. *8.* 36. 3) 'wie?' (?) [2]): *°δa nō* [1]) *. . iδa agatō* V. *19.* 31. 4) 'wie lang?' *+k°* [3]) *mā uxšyeiti +k°* [3]) *mā nərəfsaiti? pančadasa mā uxšyeiti . .* Yt. 7. 2.
ai. *kadā*, np. *kai* 'wann?'. — Pü.: *kaδ ān dahišn*, (zu V. *9*): *kaδ*, (zu Yt. *7*): *ōgōn ka*, (zu Y. *29*, V. *19*): *ōgōn*. — [1]) Die häufige Verbindung *kaδa nō* (6mal) ist bemerkenswert; s. *nō* mit No. 1 und *kuδa tē* (sd.). — [2]) An der Parallelst. H. *2.* 16 steht *kaδa*. — [3]) So F 1, J 10 usw.; NA. *kaṯ*.

• j. **kadrva.aspa-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyan . . °pasča* Yt. *19.* 6 [1]).
Eig. 'mit braunen Pferden'; ai. vgl. *kadráv-* Adj. 'rotbraun', np. *kahar* 'hellbraun'; s. dazu HBM. PSt. 271. — [1]) Wegen des Bd. *12.* 2,

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24 genannten Bergs, angebl. *kōndrāsp*, den man für identisch hielt, s. VONSTACKELBERG WZKM. *12*. 239.

• j., g. **kaϑă** Adv. 1) 'wie?, in welcher Weise': °ϑā ϑwā *mazdā xšnaošāi* (sd.) Y. *46*. 1; — °ϑa *zaota gāϑā frasrāvayāiti* N. *33*; Vyt. *51* (?); — °ϑa *ašāum para.-iriϑyō* °ϑa .. *apa.ǰasō* "wie ists geschehen, dass du .. gestorben, wie dass du .." H. 2. 16; 16; — °ϑā[1]) *ayārā daxšārā fərasayāi dīšā* "durch welches Zeichen[1]) willst du die Tage kund machen für die Befragung?" Y. *43*. 7[2]). A) als Indefinitum, a) mit vorausg. *yaϑa* und folg. *ča* "wie, in welcher Weise auch immer': *hvąm anu uštīm zaošəmča yaϑa* °ϑača *hē zaošō* "nach seinem Willen und Gefallen, wie immer sein Gefallen war" V. 2. 11; Yt. *19*. 82, N. *37*. b) mit Neg. und folg. *čina* 'nicht irgendwie': +*māoa* °ϑačina *paiti.ǰime* (sd.) Vr. 22. 2. 2) 'wie so?, was ist, heisst das?, was hat man darunter zu verstehen?' (die Antwort wird mit *yaϑa* eingeleitet): °ϑa *aēvō.gāim? yaϑa ϑripaδəm* "'wie so: eine Schrittlänge?' 'Drei Fuss'." V. *9*. 8; — *čvaṯ hača pavurvaēibya? yaϑa ϑrigāim* (sd.). °ϑa *ϑrigāim? yaϑa gāmąn hančayata*. °ϑa *gāmąn hančayata? yaϑa navapaδəm* ".. 'wie so: drei Schrittlängen?' 'Die (drei) Schritte müssen aneinander gelegt werden.' 'Was heisst das: die Schritte ..?' 'Neun Fusslängen.'" V. *9*. 9; — °ϑa *nīš.nāšāma? yaϑa hīm ǰanāma* "'Was besagt *niš.n*°?' 'Es besagt: wir wollen sie schlagen.'" Y. *61*. 5. 3) die direkte Frage einleitend 'wie (ist's)?, num?, ob wohl?': *k*° *zaota xsāta vača āpō* .. *yazāite* "ob wohl der *Z*. mit dem gelehrten Spruch die .. Wasser preisen wird?" Y. *65*. 9[3]); — °ϑā *mōi yąm yaoš* (sd.) *daēnąm* .. *sahyāṯ* .. Y. *44*. 9; 2, 11, 13, 14, 17, 18, *29*. 2, *50*. 2. 4) 'wann?': °ϑa *aēte spāna x*ᵛ*ā.zaēnəm* (sd.) .. *bavąn* V. *15*. 44.

ai. *kathā*; § *252*. 5. — Pü.: *čigōn*, (zu Y. *44*. 11, 13, 14, 17): *kaδ*, (zu Y. *44*. 2): *katār*, (zu Y. *29*. 2): *kē* (zu N. *33*): *hač ku*, (zu 1 A a): *čigōn katārčī 1*, (zu 1 A b): *mā pa katārčī 1 žam in*; vgl. 4. — [1]) *kaϑā* steht statt des IS., eig. 'wie durch ein Zeichen .."; vgl. RV. *5*. 41. 16: *kathā dāśema nāmasā sudānūn*. — [2]) Vgl. zSt. GDN. KZ. *30*. 318, 326. — [3]) Wo *kaϑa* mit *kuϑra* wechselt.

• j. **kaϑwā-** f. 'Eselin'*): °*wa daēnu* (sd.) *arəǰō* "um den Preis für eine Eselstute" V. 7. 42.

*) Der Esel gilt unter den *staora-* (Grossvieh) für das wenigst wertvolle Tier. Die Reihenfolge ist (V. *7*. 42): Esel, Rind, Ross, Kamel. Vgl. GGR. OK. 361[1]).

Et.? — Pü.: *xar*. — [1]) PDw. *kuāt* 'Eselsfüllen', worauf GGR. verweist, kann ich mit *k*° nicht vermitteln.

• j., g. **kaṯ** Adv., an der Spitze des Satzes; 1) 'wann': *k*° *tā nara irista* .. *nasuš upa.-dvąsaiti?* .. *išarə pasča para.iristīm* V. *7*. 1 f. 2) als Fragepart. 'ob wohl?, num?': *k*°[1]) *ašavā mazdā vīnghaṯ drəgvantəm* "wird der *Aša*anhänger, o *M*., den *Drug*-genossen überwinden?' Y. *48*. 2; — *k*° *ašava* .. *vanaṯ drvantəm? ašava vanaṯ drvantəm* Yt. *1*. 28; — *kaṯ mōi urvā isē* (sd.) *čahyā avanhō* "ob (wohl) .." Y. *50*. 1; — *ašā k*° *ϑwā darəsānī* (sd.) Y. *28*. 5; — *k*° *tā haoma yaožda yąn* (sd.) *anhəm?*.. *yaožda yąn anhəm* V. *6*. 42 f.; *7*. 23, *5*. 57; — +*k*° *hē vā ašəm* +*vərəzyāṯ* N. *6*; — *k*° *tā paϑā frayąn pasvąm* .. *? nōiṯ tā paϑā frayąn pasvąm* .. V. *8*. 14 f.; — *k*° *nā* .. *tanu.pərϑāi* .. *gəuš aoāitya* (sd.) *āstryeiti* N. *18*; *16*, *17*[2]). Unklar: *k*° *hąm* ˣ*ϑrisa vībarāṯ* N. *108*. [Yt. *7*. 2[2]: lies *kaoa*.]

ASn. aus [1]*ka-*. — ai. *kát* Fragepart. — Pü.: *čigōn*, (zu Yt. *1*): *katām*, (zu Y. *28*): *kaδ*. — [1]) Eig. 'was? wird .. besiegen?'; ebenso im Ai.; vgl. dazu DBR. VglS. *3*. 261. — [2]) *kaṯ* fehlt, aber Pü.: *čigōn*.

• j. **kaṯ.mōi.urvā-** fem. Adj. 'die Worte *kaṯ mōi urvā* enthaltend, damit beginnend': °*va hāitiš* (sd.)[1]) Y. *50* Überschr.; — °*vąm hāitīm*[1]) *yazamaide* Y. *50*. 12.

[1]) D. i. Y. *50*.

• p. **kanpada-**[1]) m. Name einer Landschaft in Medien, Cambadene: °*da*ʰ *nāmā*ⁿ *dahyāuš mādaiy* Bh. 2. 6.

[1]) FOY KZ. *37*. 531 will *kanpanda-*.

• j. **kapastay-** f. Name einer infektiösen, zu Kriegszeiten auftretenden Krankheit[1]): *nōiṯ ϑra airyā daiδhāvō fraš hyāṯ* .. *pąma nōiṯ* °*tiš* Yt. *8*. 56; — *pərəne mūiōi pərəne* °*tiš* V. *11*. 9.

Et.?[1]). — Pü.: fehlt; Npü.: *kīna*, erl.: *na kīna īšān daxl kunad*. — [1]) Man setzt wegen np. *kabast* 'Koloquinte' die Bedeutung 'Gift' oder 'plante vénéneuse' an, was mir nicht zu passen scheint. Eher *ka-pastay-* (s. unter *kamərϑa-*); vgl. lat. *pestis*.

• p. **kanbūǰiya-** m. EN. eines persischen Königs; *Kambyses*, Sohn des *Kyros*: °*ya*ʰ *nāma*ⁿ *kūrauš puϑ*ʳ*a*ʰ .. *paruvam idā*

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xšāyaϑiya^h āha^h Bh. *1.* 10; 10⁴; — *pasāva^h °ya^h ^huvāmaršiyuš* (sd.) *amariyatā* Bh. *1.* 11; — *xšaϑ^ram tya^h gaumāta^h* . . *adīnā^h °yam* Bh. *1.* 12; 12; — *avahyā °yahyā brātā bardiya^h nāma^n āha^h* Bh. *1.* 10; 10, 11; — *hačā °yā^h* Bh. *1.* 11.

Et.? Man hat das Wort zu ai. *kamboja-* Adj., Bez. eines Volks, gestellt. Foy KZ. *35.* 62, *37.* 543 zerlegt *kam* (ai. *kám* 'bene')+*b°* (zum V. *baog-*); ähnlich auch Justi NB. 490. Eher vll. **ka^n bū-*+**jiyā-* 'mit Sehnen aus –? –'; s. ²*jyā-*.

• j. **kafa-** m. 'Schaum, Geifer': *yō* (näml. *uštrō*) *°fəm aipi.spayeiti spaētinəm upa* . . *huxšnaoϑre* (sd.) Yt. *14.* 13.

ai. *kapha-* m. 'Schleim', np. *kaf* 'Schaum'. — Npü.: *kaf*, erl. *sarḳ*.

• j. **kanha-** m. Name eines Lands*): *upa dvarəm xšaϑrō.sukəm* (sd.) *apanō.təməm °haya +bərəzantaya ašavanaya* "bei dem Pass *Xš.*, dem höchstgelegenen in dem hochragenden heiligen *K.*" Yt. 5. 54.

*) Die Burg von *K.*, *Kangdiz*, liegt gegen Osten '*hač var i frāx^v kart ō ān kustak pa vas frasang*'. *Syāvaršan* hat sie erbaut, *Pušō.tanū* bewohnt sie. So nach Bd. *29.* 10, *32.* 5, Byt. *3.* 25, Dk. *9.* 16. 15, Mx. *62.* 13.

• j., g. **¹kan-** V. 'Verlangen tragen nach –'. Praes. 10 *činv-*[1]; Perf. 1 *čakan-*, 2 *čāxn-*. — PPfP. *°kāta-*; Inf. *kāϑē*.

1) mit Akk. der Pers. 'gern haben, lieben': *čišča ϑwam čakana ava* (sd.) *masanačа* . . H. 2. 11; F. *19*; — *tum mam ^xčakana*[2] *yum humanō* H. 2. 12. 2) mit Akk. der Sache 'trachten nach –': s. *činvaṭ.uštāna-*. 3) mit Lok. eines Nom. act., negirt 'sich nicht kümmern um –, nicht Sorge tragen um –': *nōiṭ frasayā* (sd.) *vanhōuš čāxnarā manaŋhō* Y. *44.* 13.

ai. *cakana* (1SPfA.). — Vgl. *kā-*. — Pü. (dRn.): *č kē kāmak kart, kāmak, hač ē i tō kāmak, vašān nē . . kāmak.* — [1]) Mit übertragenem *č* und mit *i* nach § *297.* 4.; L 4 hat *čanv°*. — [2]) Man verlangte die 2. Person.

• j., p. **²kan-**[1]) V. 'graben'. Praes. 1 *kan-*, 2 *kana-*, 30 (Iter.) *kānaya-*.[2]) — PPfP. *°kanta-*[3]); Inf. *ka^n tanaiy*, *°kantōe*, *°kante*.

'eingraben': *yōi hənti aiŋhā zəmō kanənti* "diejenigen die Wesenheiten (Animalia) in die Erde vergraben" V. *3.* 40 PüZ. S. noch No. 2.

mit *aipi* 'durch Graben ausfüllen, zuschütten': *baēvarə mayanam* . . *aiŋhā zəmō aipi.kanyāṭ* V. *14.* 6.

mit *ava* 'durch Graben herstellen, ausschachten': *mazdayasna aiŋhā zəmō ϑriš mayəm* (sd.) *ava.kanayən* V. *8.* 37, *16.* 12; — *aϑra mayəm ava.kanōiš* V. *17.* 5; 7; — *yō aētəm avakanəm* (sd.) *avakanta* (3SPrM.) V. *15.* 39; *8.* 8.

mit *us* 'durch Graben heraus holen, ausgraben': *yaṭ bā paiti fraēštəm uskənti* (3SPA.) *yahmya sairi nikante* "an welchem Ort man am meisten ausgräbt, an dem Leichname eingescharrt sind" V. *3.* 12. S. noch *anuskante* Inf.

mit *para* 'umgraben, rajolen': s. Inf.

mit *ni*, *niy* 'eingraben, verscharren': *yō narš* . . *irīriϑušō zəmē kəhrpa nikainti* V. *3.* 40 PüZ.; — *aētaoa* . . *aētā vastrā frača kərəntən niča kanayən* V. 7. 12; — *yaṭ aiŋhā zəmō nikante* (3SPM.) *spānasča* . . *anuskante* (sd.) V. *3.* 36; 8; — *sairi* (sd.) . . *zəmē nikante* (NDf.) V. 7. 47; *3.* 12. a) ‖ 'vergraben' sva. 'aus der Erinnerung verschwinden machen, in Vergessenheit bringen': *utā tya^h kunavāhy ava^h taiy a^h ura^h mazdā nika^n tuv* "und was du tust, das soll dir *AhM.* in Vergessenheit bringen" Bh. *4.* 17[4]).

mit *vi* 'durch Graben beseitigen, abtragen; zerstören': *yasča* . . *daxmanam avavantəm mazō vīkānayāṭ yaϑa* . . V. 7. 51; — *yaṭ bā paiti fraēštəm daxma uzdaēza* (sd.; lies *vīd°*) *vīkanti* (3SPA.) *yahmya* . . "an welchem Ort man am meisten die *D.* durch Abtragung zerstört, wo . ." V. *3.* 13; — *yaṭ bā paiti fraēštəm vīkənte* (3SPM.) . . *gərəbam* V. *3.* 22; — ‖ *āyadanā* (sd.) *tyā gaumāta^h* . . *viyaka^n* (3SPrA.) Bh. *1.* 14; — *hya^h aparam imām dipim vaināhy* . . *mātya^h* (sd.) *vikanāhy*[5]) Bh. *4.* 15; 16; — *yadiy imām dipim* . . *vaināhy vikanāhidiš*[5]) Bh. *4.* 17 ‖.

mit *ham* 'durch Graben zusammenbringen mit –, beschütten, überschütten mit –' (Gen.): *ϑriš zəmō hankanayən* "dreimal sollen sie (das Kleid) mit Erde überschütten" V. 7. 14; *9.* 30.

np. *kandan*[1]); ai. vgl. *khánati*[1]), *khānayati* (Kaus.); *khātáḥ*. — Pü.: *kandan*. — [1]) Zur Anlautsdifferenz zwischen ir. ²*kan-* und ind. *khan-* s. § *13*. — [2]) Zu D. *17.* 3 stellt man (*iyam yuviyā*, sd.) *akāniy* her, PrP. — [3]) Vgl. ai. *khání-tum* (Inf.) und IF. *7.* 70. — [4]) Vgl. die Bed. des mp. *apē kandan* (Dst. 'extirper') in Pü. zu P. *15* (s. ¹*aša-* No. 14); s. zu ^x*mazīnam*. — [5]) So NA. nach Oppert u. A.; s. KZ. *37.* 527.

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19.44; — *tōm ahmākāiš azdibīščā °tānāiščā yazamaidē* Y. *37.3*; — *nōiṯ astō nōiṯ °tānahē činmānī* Y. *12.3*; — *vī . . urvaēsayāṯ astača °tānača* (APn.) P. *21*; — *ātarš handažaiti ⁺asča °tānəmča* V. *5.9*; — *nōiṯ astača nōiṯ °tānəmča* (NSn.) *nōiṯ baoəasča ⁺vī.urvīsyāṯ* V. *19.7*; — *vīspā̊ gaēδā̊sča tanvasča azdəbīščа °tānəsča kəhrpasča tərīšīščа baoδasča urvānəmča fravašīmča pairiča dadəmahī* . . Y. *55.1*; — *ˣnōiṯ γnyāi °tānaˣ* Nik. 2. [*uštānā* Y. *43.16*: s. zu *uštānavant-*.]

KompA., E.; Ableit. — Et.? — Pü.: *yān*, Sü.: *jīvam*; s. noch Ableit. und No. 4. — 1) So sicher Y. *55.1*; — 2) so sicher V. *19.7*, P. *21*. — 3) zBed. s. JN. JAOS. *13*. CCIX, CCXIV: 'vital power, the physical life inherent in the body and lost at death'. Zu A. *1.8* erscheint *ušt°* mit *jītay-* gleichbedeutend. — 4) Pü. (für *astvaitē uštānāi*): *ō ōi i tanōmand u yānōmand*, erl.: *āsrōk*; s. aber Y. *31.11*.

• j. **uštana¹va-** Adj. sva. *uštanavant-*: *avaδa astvaṯ.ərətō yaδa astvā̊ ⁺ham °vā̊* (APn.) *astvaṯ ⁺aiδyeǰahim paitišāṯ* ". . weil er (allem), was Leib und Leben hat, die leibhaftige Ungefährdetheit verschaffen wird" Yt. *13.129* (?).

• j. **ustana¹vant-** Adj. (fem. *°vaitī-*) 'lebendig, lebend': *uzuštanā̊* . . *°vaitīš* (APf.) *vīspā̊ frašumaitīš* (sd.) P. *58*; — *hō aēvō °vataṃ išva.vasma* (sd.) *apayeiti* "er allein unter allen lebenden (Geschöpfen) . ." Yt. *14.20*.

Vgl. *uštānavant-* und *uštanava-*. — Pü.: *uštānmand*.

• j., g. **uštay-** f. 'Wille, Wunsch': *hvam anu °tīm zaošəmča* V. *2.11*; — *yə . . ahyā zaošəng °tiš* (AP.) *varənəng* (sd.) *hačaitē* Y. *48.4*. LS. *°tā*, *°te* als Adv. (usw.) sbes.

KompE. (?). — Zum V. *vas-*. — Vgl. *vaštō*. — Pü.: *kāmak, pa kāmak*.

• j. **¹uštavaitī-** f. Name eines Flusses, Zuflusses des *Kasaoya(Hāmūn)*-Sees: *zrayō yaṯ kasaēm . . avi təm avi.hantačaiti . . °tiča yā sūra ⁺urvaoača pouru.vāstra* Yt. *19.66* f.

Vgl. ²*uštavaitī-* EN. — Eig. fem. zu **uštaˈvant-* Adj. 'der mit dem Gewünschten versehen ist, der hat was er wünscht'.

• j. **²uštavaitī-** f. EN. einer gläubigen Frau: *°vaityā̊ ašaonyā̊* Yt. *13.139*.

Vgl. ¹*uštavaitī-*.

• j. **ušta¹vant-** Adj. (fem. *°vaitī-*) 'das Wort *uštā* enthaltend, damit beginnend': a) *°vaiti hāitiš* (sd.)[1] Y. *43* Überschr.; — *°vaitīm hāitīm* (sd.)[1] *yazamaide* Y. *43.17*; N. *46*; — *°vaityā̊ vā . . hātōiš* (sd.)[1] *handātā* N. *102*[2]. b) *°vaitīm gāδam* (sd.)[2] . . *yazamaide* Y. *46.20*; *71.16*, Vr. *2.8*, *18.0*, H. *2.2*; — *°vaityā̊ gāδayā̊* (sd.)[2] *handātā yazamaide* Y. *46.20*; A. *2.1*, V. *19.38*, Vr. *1.6*, *18.3*[2], ⁺N. *102*.

1) D. i. Y. *43*. — 2) D. i. Y. *43–46*.

• j. **ušta.xᵛarənah-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyan* . . *°nā̊sča* Yt. *19.5*.

Eig. 'der nach Wunsch (oder die gewünschte) Hoheit besitzt' oder 'verleiht (?)'.

• j. **uštā.bərətay-** f.: s. unter *ušta.bərətay-*.

• j. **ustāna-** m.: s. unter *uštana-*.

• g. **uštāna(vant)-** Adj. 'mit Leben, Lebenskraft begabt, lebendig, lebenskräftig': *astvaṯ ašəm hyāṯ °tānā aoǰōnghvaṯ*[1] "leiblich möge *Aša* sein; lebendig, stark" Y. *43.16*.

Pü.: *kē tanōmandān u yānōmandān ahrākīh ast ku ōzōmandīhātar dōšēm*. — 1) Abgekürzt aus *uštānavaṯ aoǰōnghvaṯ*; s. BTHL. BB. *15.193* zu RV. *8.35.13*, ferner zu (*vərəzi*)*sraoδra-* und *urvāδā-*.

• j. **uštānō.činahyā-** f. 'Trachten nach dem Leben': *aēa ātarš zasta paiti apa.gəurvayaṯ fraxšni* (sd.) *°hya* (IS.) Yt. *19.48*.

Ableit. aus **uštānō.činah-* Adj.; s. GDN. BB. *13.289*. — Vgl. *činvaṯ.uštāna-*.

• j. **uštā¹zanta-** m. EN. eines Gläubigen: *°tahe ašaonō* Yt. *13.116*.

Eig. 'nach Wunsch erzeugt, geboren'[1]); vgl. Yt. *13.94*. — 1) Unrichtig JUSTI NB. 336.

g. *uštā.stōi* Y. *46.16*: lies *uštā stōi*.

• j. *yō ǰanaṯ arəzō.šamanəm taxməm frāzuštəm* ****uštəm** Yt. *19.42*: vorn verstümmeltes Wort[1]).

1) Vll., wie das vorherg. Komp., mit *zušta-*.

• j. **ušte** Adv. sva. *uštā*; A) als ntr. Subst. 'Wohl, Heil, Glück': *kaδa tē darəγəm °te abavaṯ* "wie kams, dass dir das lange Heil zu teil geworden ist?" H. *2.16*.

LS. aus *uštay-*. — Vgl. *uštā*. — Pü.: *nēvak*.

• j., g. (, p.) **¹uštra-** m.; j. **uštrā-**, *uštrī-* f. 'Kamel*'; Kamelstute': *°rō vaoairiš* (sd.) Yt. *14.39*; *12*; — *°rahe kəhrpa ⁺vaoairyaoš* Yt. *14.11*; *19.68*; — *°rahe kəhrpa aγryehe ⁺aγryō.maoimastəmahe* P. *32*; — *°rāəshō . . saēni.kaofa aš.manaəsha* Yt. *17.13*; — *dasā aspā̊ . . °rəmčā* Y. *44.18*; — *°rahe paiti aršnō* (sd.) "um einen Kamelhengst" V. *9.37*; *14.11*; — *°ranam aršnam* V. *22.20*; *3*, Yt. *9.30*, *8.24*; — *°ra* (IŠf.)

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daēnu arəǰō "um den Preis für eine Kamelstute" V. *7.* 42; — °*ranąm* (GPf.) *daēnunąm paiti.puϑranąm* A. *3.* 10.

*) Das wertvollste Tier unter den *staora-* (Grossvieh) nach V. *7.* 42.

KompA., E. — Vgl. ²*uštra-* EN. — ai. *úṣṭra-* m., *uṣṭrī-* f., np. *uštur.* — Pü.: *uštr.*

• j. ²**uštra-** m. EN. eines Gläubigen: °*tahe saoanəmhō ašaonō* "des *U.*, Sohns des *S.* . ." Yt. *13.* 115.

Vgl. ¹*uštra-*. — ai. *uṣṭra-* m. EN. (eines *Asura*).

• p. ⁺**uštra-bāray-**[1]) Adj. 'der auf einem Kamel reitet': *aniyam* (sd.) °*rim akunavam aniyahyā aspā* (sd.) *patiyānayam* Bh. *1.* 18.

ass. LW. *ustarabari.* — [1]) NA. *ušab*°; s. KZ. *37.* 553, *38.* 259, wo weitere Litt.

• j. **uštrō.stāna-** m., °**stānay-** m. 'Kamelstall': *yezi.ča aēša gaowa* °*naēšva fraǰasāt* V. *15.* 23; — *yō aētəm* °*nəm uzdasta*[1]) *yeiθhā vō aēšō* °*niš aməhat* "wer diesen Kamelstall gebaut hat, welcher (fem.) von euch[1]) dieser Kamelstall gehört" V. *15.* 24.

ai. *uṣṭrasthāna-* n.; mp. (Pü.) *uštrastān.* — [1]) Nach dem Wortlaut des Textes kann der Satz nur so wie oben übersetzt werden; vgl. dazu Sp. Komm. *1.* 355. Wahrscheinlich ist er verderbt aus *yeiθhe vā* . . "oder wem (sonst) . .". S. auch V. *15.* 27, 30, 33, 36, 39.

• g. **ušyāi** Inf. 'zu sagen, verkünden': *hyat mā vohū pairī.ǰasat* (sd.) *manəmhā daxšat uš*° ⁺*tušnā.maitiš vahištā* "als . ., (als mich) *T.* das Beste zu verkünden lehrte" Y. *43.* 15[1]).

Zum V. *vak-*. — Pü.: *daxšak pa uš* (Sü.: *caitanyena*). — [1]) Vgl. zSt. Y. *28.* 11: *frō mā šišā* . . ⁺*vaočaθhē* und Y. *45.* 6.

j. *uždānəm* V. *6.* 50: lies *uzd*°.

• p. **uhyāma-**[1]) m. Name einer Festung in Armenien: °*ma*ʰ *nāmā*ⁿ *didā arminiyaiy* Bh. 2. 9.

[1]) Unsicher. Auf dem Stein steht *u**am*ᵃ; vgl. dazu Foy KZ. *37.* 519.

uV.

• j. **uva-** Adj. (fem. °*vā-*) Du. 'beide': s. unter *uba-*.

• j. **uvaya-** Adj.: s. unter *ubōya-*.

• j. **uvayō.gravana-** Adj. 'auf beiden Seiten fassend': *karanəm* (sd.) °*nəm* V. *8.* 24.

Komp. mit LD. im 1. Glied. — Zum V. *grab-*, S *268.* 37. — ai. *grábhaṇa*°. — Pü.: *har 2 griftār.*

• j. **uvayō.dārā-** Adj. (mask. °*ra-*) 'auf beiden Seiten schneidend, zweischneidig': *karətanąm* °*ranąm* Yt. *10.* 131.

Komp. mit LD. im 1. Glied.

k.

• p. ¹**kā** Part. der Verallgemeinerung, nur hinter *tuvam* 'du'[1]): *tuvam kā hya*ʰ *aparam imām dipim vaināhy* "du, wer es auch sei, der später diese Inschrift sehen wird" Bh. *4.* 15; 6; — *tuvam kā xšāyaϑiya*ʰ *hya*ʰ *aparam* (sd.) *āhy* "du, wer es auch sei, ein König, der später sein wird" Bh. *4.* 19, 5, 14.

Et.? — [1]) Um auszudrücken, dass 'du' nicht von einer bestimmten anwesenden, sondern von einer beliebigen, gedachten Person zu gelten habe. Vgl. Bthl. KL. *1.* 17 (falsch neuerdings GIrPh. *1* b. 121) und Aü. zu Bh. *4.* 14 (*mannu atta šarru* "quilibet tu rex"); s. auch Kern bei Cld. Pron. 47.

• g. ²**kā** Adv. 'wie?', an der Spitze des Satzes: *kā mō urvā vohū* ⁺*urvāxšat* ⁺*agəmat.tā* (sd.) Y. *44.* 8. a) einfach frageeinleitend '*num?*': *kā tōi* . . *xšaϑrahyā īštiš* (sd.) *kā tōi ašoiš* . . *maibyō* . . *kā ϑwōi* . . *ākā* (sd.) . . *išyā* Y. *48.* 8.

ISn. aus *ka-*. — got. *hvē.* — Pü. (zu Y. *44*): *čiṣōn*, Sü.: *katham*, (zu Y. *48*): *katār*, Sü.: *kadā.*

• j., g., p. **ka-** (fem. *kā-*), ²**kay-** (auch fem.) Pron. interrog. 'welcher?, wer?'; I) als eigentliches Fragewort, an der Spitze des Satzes; 1) substantivisch: *kō mąm yazāite kō*[3] . . *kahmāi raēšča xᵛarənasča kahmāi* . . *drvatātəm* . . *baxšāni* . . *kahmāi*[6] . . Yt. *10.* 108–110; — *kō nō stavāt kō*[4] . . *kahe nō iθa nąma āγairyāt kahmāi nō tat dāϑrəm dayāt yat* . . Yt. *13.* 50; *5.* 8[3], *8.* 15[2], *14.* 47[3]; — *kō ϑwąm* . . *inaoiti kō* . . *ṭbaēšayeiti* V. *18.* 61; Y. *9.* 8 PüZ., V. 2. 42; — *kasə ϑwąm paoiryō* . . *mašyō* . . *hunūta* Y. *9.* 3; V. *3.* 12, *20.* 1; — *kahmāi mā ϑwarōždūm kō mā tašat* Y. *29.* 1; — *kō* . . *raočāščā dāt təmāščā* Y. *44.* 5; 5[2], 3, 4[2], 7[2], *46.* 14, *51.* 11[2]; — *kastē vohū manəmhā yō ī dāyāt* (sd.) Y. *29.* 7; — *kōi* ⁺*drəgvō.dəbīš* . . *rāmąm dāntē* "wer sind sie, die . ." Y. *48.* 11; — *kōm nā mavaitē* (sd.) *pāyūm dadāt* Y. *46.* 7; — ⁺*kahe*[1]) ⁺*nā* ⁺*gava ratufriš* N. *54*: — *kōm hōi uštā* (sd.) *ahurəm* Y. *29.* 2; — *ičīm* (ASm.) *frāmraot? ašavanəm* . . Y. *19.* 20; *20.* 2; — *kat vašī* Y.

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kavačā vīštāspō Y. *53.* 2; — *kava vīštāspō* Yt. *5.* 108 usw.[5]); — *kavaēm kavātəm* Yt. *19.* 71 usw.[5]); — *kavōiš aipivaŋhəuš* Yt. *13.* 132 usw.[5]); — *kavaēm usaδanəm* Yt. *19.* 71 usw.[5]); — *kava usa* Yt. *5.* 45 usw.; — *kavōiš aršnō* Yt. *13.* 132 usw.[5]); — *kavōiš pisinaŋhō* Yt. *13.* 132 usw.[5]); — *kavōiš byaršānō* Yt. *13.* 132 usw.[5]); — *kavaēm šyāvaršānəm* Yt. *19.* 71 usw.[5]); — *kavōiš haosravaŋhahe* Ny. 5. 5 usw.[5]); — *yaṯ bāun vīspe* +*darši.kaire kave* (NP.) Yt. *19.* 72[6]). 2) jAw. Name für gewisse Feinde des Volks und Glaubens der *Mazdayasn*er: *vīspanąm ṯbišvaṯąm ṯbaēšā daēvanąm mašyānąmča yīδwąm pairikanąmča sāδrąm kaoyąm* (GP.) *karafnąmča* Y. *9.* 18; Yt. *13.* 135.

*) Literatur unter *usig-* und *karapan-*. Y. *48.* 10 steht neben *karapanō* statt *kav°*: *dušxšaδrā dahyunąm.* S. noch *drəgvant-* mit No. 2. Die eigentliche Bedeutung des Worts hat sich später verdunkelt. In den Fällen unter A muss das Wort schon zu *Zaraθuštras* Zeit mit den EN. verwachsen gewesen sein. Vgl. die Vermutung JUSTIS PrJ. *88.* 246. — **) Stammbaum bei JUSTI NB. 395.

KompA.; Ableit. (s. *kaoya-, kavī°*). — Vgl. ²*kavay-* EN. — ai. *kaváy-* m. (BB. *8.* 227). — Pü.: (k d k, wohl) *kayak*; s. unter *karapan-* mit No. — 1) zFl. s. CLD. KZ. *33.* 300 und No. 2, 3, 5. — 2) § *268.* 3 a; vgl. No. 5. — 3) IF. *1.* 191, 193 No.; § *298.* 1 b, MEILLET bei BGM. Grdr.² *1.* 1091. — 4) Doch s. auch Komp. (*kavā°*). — 5) Stverz. unter dem EN. — 6) *-e* statt *-ya*, § *268.* 32. Abgesehen von *-a* für *-ō*, formell gleich *kāvayas-čā.*

• j. ²**kavay-** m. EN. eines Gläubigen: *°vōiš ašaonō* Yt. *13.* 119; — *garštahe °vōiš ašaonō* "des *G.*, Sohns des *K.* . ." Yt. *13.* 123; — *pouruštōiš °vōiš ašaonō* "des *P.*, Sohns des *K.* . ." Yt. *13.* 114.

Vgl. ¹*kavay-*. — ai. *kaváy-* m. EN.

• j. *parā* ˣ**kavahmāṯ** *nərəṯ* V. *3.* 42 PüZ. Ob *parāka avahmāṯ* (zu ¹*ava-*) *n°*?

• j. **kavāta-** m. EN. eines iranischen Fürsten, Begründers der *Kavay*(sd.)dynastie: *kavaēm °təm* Yt. *19.* 71; — *kavōiš °tahe ašaonō* Yt. *13.* 132.

Durch Haplol. aus **kavā-vāta-* d. i. 'Liebling der *Kāvay*', Komp. mit NS. im 1. Glied (vgl. *kavārasman-*)[1]); **vāta-* Adj., PPfP. zum ai. V. *vanati*; ai. *vātá-*; vgl. ²*vanta-* und *ātrevanuš-*. — 1) Eine Volksetymologie gibt Bd. *31.* 24.

• j. **kavā¹rasman-** m. EN. eines Gläubigen: *°smō*[1]) *ašaonō* Yt. *13.* 103.

Eig. 'der eine Phalanx von Fürsten (*kavay-*) hat, befehligt'; Komp. mit NS. im 1. Glied, vgl. *haxāmaniš-* und *kavāta-*. — np. *gurazn* (statt *karazm*, vgl. GIrPh. *1* b. 24). — 1) Sollte GS. sein und könnte tatsächlich nach JSCHMIDT Krit. 87 als GS. erklärt werden.

• j., g., p. ¹**kar-** V. 'machen'. Praes. 1 *čar-*: *kərə-, ku-*[1]), 10a *kərəmav-, kunav-*[1]): *kərəmv-*, 10a + 24 +*kunavaya-*[1] 2]), 27 (Pass.) *kirya-*[3]), *kariya-*, 30 (Iter.) *kāraya-*; Perf. 1 *čaxr-*, 2 *čāxr-*. PPfP. *kərəta-*[4]), *karta-*[4]); PFP. *kairya-*; Inf. *čartanaiy, kərətōe.* [S. noch ²*°karšta-*.]

1) 'etwas (Akk.) machen' in allgemeinster Verwendung; 'ausführen, zu Stande bringen, vollziehen, schaffen, zeugen, bereiten, tun': *āaṯ yimō varəm kərənaoṯ* V. 2. 33²; 39, 38, *6.* 50, *2.* 19 PüZ.; — *āaṯ təm varəm kərənava* (Imp.)[5]) V. 2. 25²; 30; — *kuδa tē azəm varəm kərənavāne* V. 2. 31; — ‖ *imaʰ hadiš dāraya*ʰ*va*ʰ*uš akunauš*[6]) X. *3.* 3; *4.* 3, D. *1.* 1, Am. *1* (wo ˣ*akunaš*)[6]); — ˣ*imam ustašanām . . upā mām kartā*ˣ[6]) Ao. *1.* 3; — *ardastāna*ʰ *. . dāraya*ʰ*vahauš . . viδiyā karta*ʰ D. *3.* 1; — *aitaʰ tyaʰ kartam avaʰ visam vašnā aʰuraʰmazdāhaʰ akunavam* D. *6.* 5; 13; — *imaʰ tyaʰ adam akunavam vašnā aʰuraʰmazdāhaʰ akunavam* Bh. *4.* 6, 12; *1.* 14, 15, *4.* 2, 7, 5. 1, 6, *4.* 19, Am. *4* (wo ˣ*akunā*[6]); — *imaʰ tyaʰ manā kartam mādaiy* Bh. *2.* 15; *3.* 2, 4, 12, *4.* 1, *1.* 10, *4.* 6, 8, 10; — ˣ*utāmaiy aniyaščiy vasiy astiy kartam* Bh. *4.* 8; — *utā tyaʰ manā kartam utā tyaʰ maiy piδ'aʰ kartam* X. *1.* 4; *3.* 3; — *tyaʰ manā kartam idā utā tyaʰmaiy kartam apataram avaʰ visam vašnā aʰuraʰmazdāhaʰ akunavam* X. 2. 3; 3, 4. 3; — *avaišām naiy astiy kartam yaδā manā . . kartam* Bh. *4.* 9; — *utā tyaʰ* ˣ*mām kartā*ˣ[6]) Ao. *1.* 4; — *hauv . . vasiy tyaʰ naibam akunauš*[6]) X. *7.* 3; — *tyaʰ kunavāhy avaʰtaiy aʰuraʰmazdā nikaⁿtuv* (sd.) Bh. *4.* 17; 16; — *aʰuraʰmazdāmaiy upastām abaraʰ yātā kartam akunavam* D. *6.* 5; — *imam duvarδim . . adam akunavam, vasiy aniyaščiy naibam kartam . . tyaʰ adam akunavam utamaiy tyaʰ pitā akunauš*[6]), *tyaʰpatiy kartam vainataiy naibam* (sd.) *avaʰ visam vašnā aʰuraʰmazdāhaʰ akumā* X. *1.* 3; — *tyaʰšam hačāmaʰ aδahyaʰ ava akunavaⁿ* D. *6.* 3; Bh. *1.* 7 (wo +*akunavayaⁿtā*)[2]), D. *6.* 4 (wo *akunavaⁿtā*) ‖; — *yaṯ bī paiti fraēštəm daxma uzdaēza* (sd.) *kiryeinte*[3]) V. *3.* 9;

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— *vīspəm ā ahmāṯ ϑrāϑrəm kərənavāṯ yaṯ* . . V. *15*. 15; — *yaṯ tum ainim avaēnōiš saoϑayaϑa kərənavantem*[8] H. 2. 13; 13, Vyt. *39* (wo *kərənvō*[2]; 2SPrA.?); — *haēϑō kərənaoiti yaṯ avāstrəm* V. *13*. 51; — ‖ . . *ϑakatā āha*[h] *avaϑā hamaranam akumā* Bh. *1*. 18, 19[2], 2. 12; 12; — *avadā hamaranam akunauš hadā hamiϑ*[r]*iyaibiš* Bh. *3*. 1; 3, 2. 6, 14, *5*. 1; — *avadā hamaranam akunava*[n] Bh. *3*. 6, 7, 9, 10, 2. 7–11, 16; — *avaϑāšām hamaranam kartam* Bh. 2. 6–11, 16, *3*. 1, 3, 6, 7, 9, 10; — *adam 19 hamaranā akunavam* Bh. *4*. 6 ; — *afrīnəm kərənavāṯ* Az. 2; Vyt. *3* (wo *kərənavāhi*); — *vaϑō paoirīm miϑrəm kərənaoiti* V. *4*. 3; — *išarə* (sd.) *hā ništāta kiryeiti*[3] Yt. *10*. 109; — *hvō tāng frō.gā paϑmōng hučistōiš* (sd.) +*čaraṯ* (Konj.)[9] Y. *46*. 4; — *kaϑā* . . *zarəm* (sd.) *čarānī*[9] *hačā xšmaṯ* Y. *44*. 17. a) mit Adv. statt Akk.: ‖ *yaϑāšām hačāma*[h] *aϑahya*[h] *avaϑā* +*akunavaya*[n]*tā*[2] Bh. *1*. 8; — *āaṯ yimō avaϑa kərənaoṯ yaϑa* . . V. 2. 32. b) mit Inf. als Obj.: *yaṯ kərənaoṯ* . . *x*[v]*airyaṇ* (sd.) *x*[v]*arϑəm ajyamnəm* Y. *9*. 4; *15*. 16 (*kərəmavāni*). S. **5**. 2a) mit *skəndem* 'etwas (Akk.) zerbrechen, zerstören': *skəndəm* (sd.) *šē manō kərənūiδi* Y. *9*. 28. b) mit *zūra*[h] 'Jemandem (Akk.) Unrecht tun': *naiy* [x]*šakurim* . . *zūra*[h] (sd.) *akunavam* Bh. *4*. 13. c) mit *mazdąm* Med. 'sich etwas (Akk.) ins Gedächtnis rufen, recordari': *mazdąmčā būiričā* (s. bei **5**) *kərəšvā* . . *xrapaitī* (sd.) *hyaṯ ahmaṯ aibī* Y. *40*. 1. 3a) 'Jemanden, etwas (Akk.) hinschaffen zu —, verbringen, versetzen in —'; α) mit Lok. des Ziels: ‖ *pasāva*[h]*diš a*[h]*ura*[h]*mazdā manā dastayā* (sd.) *akunauš* Bh. *4*. 4. α) mit Lok. eines Nom. act. zur Umschreibung des Verbs: *vīspąm* . . *tanūm ayaoždāta* (sd.) *kərənaoiti* V. *8*. 40; — *yezi mąm yaštō kərənavāni* Yt. *15*. 56 (?)[10] β) ‖ mit *patiy* und Lok.: *avadašiš uzmayāpatiy* (sd.) *akunavam* Bh. *3*. 8; 2. 13, 14; — *uzmayāpatiy* (sd.) +*akariya*[n]*tā*[11] Bh. *3*. 14 ‖. γ) mit *āi* und Akk.: *yaṯ* . . *anāpəm* (sd.) *āi āpəm kərənaoiti* V. *3*. 4; 4. b) 'Jemanden (Akk.) wegschaffen, wegbringen, losbringen von —', mit *haca* und Abl.: *kuϑa hīš azəm kərənavāni haca avaŋhāṯ drujaṯ* V. *19*. 12. 4) 'Jemandem (Dat., Gen., Lok.) etwas machen, schaffen, verschaffen (usw.)': *dāitīm ahmāičiṯ harϑrəm kərənuyāṯ* V. *14*. 17; — *yā nā usān* (sd.) *čōraṯ*[12] *spānčā aspānčā* Y. *45*. 9; — *yaϑa spā vəhrkahe* (sd.) *kərənaoiti* V. *13*. 41; — *yasə tava mazdā kərənaoṯ taϑarə* (sd.) Yt. 5. 90; — *raoxšnəm kərənavāhi dāmahva* V. *21*. 5; — *yaṯ* (*maēϑanəm*) *kərənāun*[13] *amərštā spənta* (*ahe*) *yō* . . Yt. *10*. 51; — *hąm.taptibyō aiwyō čāxrare*[14] (3PPfM.) *nərəbyō* "mit heissem Wasser stellen sie es (das Ordal) an den Männern an" V. *4*. 46. 5) 'Jemanden, etwas (Akk.) machen zu —' (Akk.): ‖ *hya*[h] *dārayaϑ*[h]*um xšāyaϑiyam akunauš* D. *6*. 1; 4, X. *1*. 1, *6*. 1, Ao. *1*. 1; — *utāšām 1 martiyam maϑištam akunauš* "und er machte einen Mann zu ihrem Obersten" Bh. *3*. 9; 2. 6, 14, *3*. 6, 14, *5*. 1; — *aniyam* (sd.) +*uštrabārim akunavam* Bh. *1*. 18 ‖; — *kō uzəmōm* (sd.) *čōraṯ*[12] . . *puϑrəm piϑrē* Y. *44*. 7; — *kərənaomi ϑwąm hačaṯ.puϑrąm* V. *21*. 6; — *yaṯ kərənaoṯ* . . +*amaršanta pasu vīra* Y. *9*. 4; Yt. 5. 30, *15*. 16 (*kərəmavāni*); — *mazdąmčā* (s. 1 c) *būiričā kərəšvā* . . *xrapaitī* (sd.) *hyaṯ ahmaṯ aibī* Y. *40*. 1; — *yā unəm pərənəm kərənaoiti* . . *bantəmča drūm kərənaoiti* V. 22. 5; *19*. 43, Y. *10*. 13; — ‖ *hauv pārsam hamiϑ*[r]*iyam akunauš* Bh. *4*. 2; 2[8], 3; — *yaϑa azəm amašyą* (sd.) *kərənavāni* . . *karšvąn* Yt. 5. 30; — *tē kərənava miϑwaire ajyamnem* V. 2. 28; 36 (*kərənaoṯ*); — *yaṯ aētəm paiti.iristəm frā.nasūm kərənaoiti* V. *9*. 42; — *armaēštā anyā āpō kərənaoṯ* Yt. 5. 78; — *yōi īm fəraošəm* (sd.) +*kərənaon*[15] *ahūm* Y. *30*. 9; Yt. *19*. 11 (*kərənavąn*), 89 (*kərənavāṯ*); — *yezi nōiṯ* . . *mazdayasna* . . *kəhrpəm hvarə.darəsīm* (sd.) *kərənavąn* V. 5. 14; 13 (wo *kərənaoṯ*, statt Plur.); — *raēkō* (sd.) *mē haca aŋhā zəmaṯ vaŋhō kərənaoiti* Yt. *17*. 20; *10*. 28; — *yā* +*afrō.urvisvaṯ* (sd.) *kərənavainti īrəm* Yt. *13*. 26; — ‖ *ava*[h]*taiy a*[h]*ura*[h]*mazdā* [x]*mazānam* (sd.) *kunautuv* Bh. *4*. 16; — *ava*[h] *adam patipadam* (sd.) *akunavam* Bh. *1*. 14 ‖; — +*pouru.narəm tūm kərənūši* . . (*aētəm*) *yasə tē* . . Y. *10*. 13; — *hāu srīra kərəta* (NSf.) V. *19*. 30 (?)[16]. α) Medium in reflex. Sinn: *avam maϑištam akunava*[n]*tā* "den machten sie zu ihrem Obersten" Bh. *3*. 3; +*5*. 1; — *ząm čaxrəm* (sd.) *kərənavāne* Yt. *19*. 43; 43; — ‖ *utā pārsam* . . *utā aniyā dahyāva*[h] *hauv* +*āyasatā* [h]*uvāipašiyam* (sd.) *akutā* (3SPrM.) Bh. *1*. 12. a) mit Adv. statt

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Akk.: ‖ *yaϑā paruvamčiy avaϑā adam* (*ava*[h]) *akunavam* Bh. *1.* 14; — *kuϑa hīš azəm kərənavāni* sva. "was soll ich mit ihnen machen?" Yt. *17.* 57; — *avaϑādiš akunavam* Bh. *5.* 2; *4.* 4. ‖ Anhang zu **5.** Mit Akk. der Person oder Sache und Akk. des PPfP. 'machen (usw.), dass Jemand, etwas .. wird': *naiy āha*[h] .. *kašciy hya*[h] .. *gaumātam* .. *xšaϑ*[r]*am dītam čaxriyā*[h] "es war keiner, der es fertig gebracht hätte, dass *G.* der Herrschaft beraubt wurde" Bh. *1.* 13; — *yanaiy* (sd.) *dipim naiy nipištām akunauš* X. 7. 3. **6)** mit (blossem) Opt. 'machen, bewirken, dass ..': *yō kərənavāṯ yim yazaite miϑrəm* .. *xšnūtō aṯbištō hyāṯ* "der bewirkt, dass *M.*, den er verehrt, zufrieden, ungekränkt ist" Yt. *10.* 120. Unklar: *kərətahe* Vyt. *47*; — *kərənaoiti* Vd. *19*, *kərənavāni* Vd. *8*, *kərənuyāṯ* Vd. *14*.

mit *antarə* 'durch Vermittlung etwas (Akk.) Jemandem (Dat.) erwirken, verschaffen': *vohū xšaϑrəm vairīm bāgəm aibī.bairištəm* +*vīdīšəmnāi* (sd.) .. *ašā antarə.čaraitī* (3SKA.)[17] Y. *51.* 1.

mit *ā*, mit dopp. Akk. dnwS. **5**: *tūm zəmargūzō* +*ākərənvō* (2SPrA.) *vīspe daēva* Y. *9.* 15. [Bh. 2. 14 lies: *akariya*[n]*tā*.][18]

mit *paiti* –?–: *mošu taṯ paiti akərənaoṯ* (Augm.) V. 2. 5 PüZ.[19]

mit *frā* 'perficere': *frakaire* (sd.) *frakərənaoṯ* V. *19.* 41 Gl. a) Med. in reflex. Sinn: +*astəm* (sd.) *iϑra fračarənta*[20] *pasvasča* .. V. 2. 11. Wertlos: *frakərənavintəm* Vd. *9*; — *frakərənōiṯ* Vd. *15*.

mit *ham* 'für Jemanden (Dat., Gen.) es (näml. den *Yasna*) vollziehen': *nivačayemi* (sd.) *hankārayemi*[21] .. *ahurahe mazdā* .. *vanhave manənhe* Y. *1.* 1 f.; 2 ff., Vr. *1.* 1 ff., F. *24*.

ai. *ákar, ákṛta, karati, kṛṣvá; kṛṇóti, kṛṇuhi; kriyáte, kārayáti* (Kaus.); *cakré*; *kṛtáḥ*; np. *kunad, kardan*, PDw. *xötk* 'gemacht'. — Pü.: *kartan*; s. noch No. 9, 12, 16, 17, 20. 21. — [1]) Zum ap. *u* (für ar. *ṛ*, § *290*) s. noch HBM. PSt. 147, FOY KZ. *35.* 35, *37.* 541, BGM. Grdr. *1*[2]. 454, 460, HORN GIrPh. *1* b. 31, FRMÜLLER WZKM. *11.* 257, FORTUNATOV KZ. *36.* 24 (der fälschlich ap. *kūn*° ansetzt und dies vom np. *kun*° getrennt wissen will). — [2]) § *145*, KZ. *35.* 4; NA. hat *akunavy*°. — 3) *148.* 6. — 4) Beide gleich ai. *kṛtá-*, während das mp. *kart*, np. *karda* auf Ausgleich mit dem Infinitiv beruht; s. BTHL. IF. *4.* 128 No. (, was der Schreiber von WZKM. *11.* 257 offenbar ebensowenig gelesen hat als § *290*, worauf GIrPh. *1.* 206 zu *akutā* verwiesen ist)[22]. — 5) Them. — 6) Zuletzt zF. FOY KZ. *37.* 540. — 7) Orthographisch verunglückte Wörter. Anders FOY KZ. *35.* 56 f. Ich halte das trotz IF. *12.* 173 für unrichtig. Man wollte noch nach den Vorbildern schreiben, die *Darius I.* und *Xerxes I.* gegeben hatten, aber die Sprache hatte sich bereits verändert. — 8) Aus dem Vollstamm, gegenüber ai. *kṛṇvánt-*. — 9) Pü.: *kunišn*; *kartārīh*. — 10) Man verlangte die 2. Sing. *kərənavāhi*. — 11) NA. *ākariya*[n]*tām*, Imp. Dagegen spricht 1) dass sonst in dieser Wendung das Simplex gebraucht wurde, 2) dass bei RL. die letzte Zeile der Inschrift deutlich mit *a* abschliesst. — 12) § *298.* 3 b. Vgl. dazu [1]*bar-* No. 9. Pü.: *kart.* — 13) § *362.* — 14) § *121* f. — 15) Pt 4, J 2, K 5. NA. °*nāun*, s. No. 13. — 16) Pü.: *ān i nēwak pa dītan hukart.* — 17) Pü.: *andark kunēnd*, Sü.: *antarāle karomi.* — 18) S. No. 11. — 19) Kann auch zu *karət-* gehören. HORN GIrPh. *1* b. 61 stellt es zu mp. *patkār* 'Kampf'. — 20) Nach Pü.: *frāč rajt hēnd* zu 5*kar-*; vgl. zu [1]*asta-*. — 21) Pü.: *hangartēnēm* (vgl. np. *angārdan*), erl.: *yazišn sar kunēm*; Sü.: *sampūrṇayāmi*, erl.: *ijišni sampūrṇam karomi*; vgl. [1]*vačd-* No. 18. S. dazu DST. ZA. *1.* 5. Anders HBM. AGr. *1.* 98. — 22) Das np. °*gird* am Ende von Ortsnamen, mp. °*kart*, im arm. LW. °*kert* (Litt. GIrPh. *1* b. 190) bedeutet schwerlich 'gemacht'. Ich sehe darin ein Nom. von der Bedeutung 'Aufenthalt, Heim', das zu 5*kar-*, gr. κέλομαι, usw. gehört.

• j. [2]**kar-** V. 'gedenken'. Praes. 7 *čarə-kərə-*, 30 (Kaus.) *kāraya-*. Inf. °*karəta*.

1) 'Jemands (Gen.) rühmend gedenken, ihn rühmen': *fšūmā* (sd.) *astī ašavā* .. *fšūšō čarəkərəmahī* Y. *58.* 4. 2) Kaus. 'dem Gedächtnis einprägen'[1]): *vahištō ahurō mazdā ahunəm vairīm frāmraoṯ vahištō hāmō kārayaṯ* "der beste *AhM.* hat den *Ahuna Vairya* kund getan, der selbe beste hat ihn dem (unserm?) Gedächtnis eingeprägt" Y. *19.* 15; — *aϑa ṯkaēšəm kārayeiti* "in dieser Weise prägt er (uns) ein Dogma ein" Y. *20.* 1. a) in der exegetischen Litteratur 'das Augenmerk lenken, hinweisen auf –' (Akk.): *manaŋhō aēṯavaitya īm kārayeiti šyaoϑnanəm ioa ahūm kārayeiti* "'*manaŋhō*': damit weist er auf ihn hin; *šyaoϑnanəm* weist auf den (ihn als) *Ahū* hin" Y. *19.* 13.

mit +*aipi* 'eingedenk sein', mit Gen.: s. Inf.

ai. *carkṛtát.* — Vgl. *čarəkərəϑra-*. — Pü. (zu 1, für *fš*° *čarək*°): *fšūš kartār i nēwakīh*, (zu 2): *hangartīkih* (Sü.: *saṃkṣiptaḥ*) *būtan*, erl.: *sar* (*apē*) *būtan.* — 1) Vgl. zBed. BN. Stud. *1.* 306. Anders HAUG SBayrAW. *1872.* 131, DST. ZA. *1.* 173 ('resumer').

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• j. [3]kar- V. 'ausschütten'. Praes. 30 (Iter.) *kāraya-*.

1) '(Samen) ausschütten, ausstreuen auf — hin' (Akk.): *māča .. tąm ząm kārayəm mā āpō hərəzayən yaṯ ahmi* .. "nicht sollen sie auf das Land Samen werfen noch Wasser darüber lassen, wo .." V. *6.* 2; 2, 3. 2) 'durch Aussäen anbauen': *yaṯ bā paiti fraēštəm kārayeiti .. yavanąmča vāstranąmča urvaranąmča x^v^arəδ.bairyanąm* V. *3.* 4; — *yī yaom kārayeiti hī ašəm kārayeiti* "wer Getreide durch Aussäen anbaut, der baut das *Aša* an" V. *3.* 31.

ai. vgl. *kiráti*; np. *kārad* 'er sät, pflanzt', woss. *k'álin* 'ich schütte aus'. — Vgl. *ātarəčar-* und [2]*karš-*. — Pü.: *kištan.*

• j. [4]kar- V. 'einfurchen'. Praes. 30 (Iter.) *kāraya-*.

'einfurchen, (Furchenstriche, -streifen) ziehen': *karšāim* (sd.) *kārayeiti* Yt. *4.* 4.

mit *pairi* 'ringsum einfurchen': *xšaδrāi vairyāi pairi.karəm pairi.kārayāiš* "mit einem Metallstück sollst du einen ringsum gehenden Furchstreifen ziehen" V. *17.* 6.

mit *frā* 'durch Einfurchen herstellen': *karšasčiṯ* (sd.) *frakārayāiš tiγra xšaδra* +*vairya* V. *9.* 10; 11[5], F. 5; — *nava karšā frakārayaṯ* "neun Furchstreifen zog er" V. 22. 20; — *yō zəmō tišrō karəšā frakārayeiti* N. *101*; Yt. *4.* 6[3].

afγ. *kārąl* 'ackern, pflügen', PDs. *čaram* 'bebaue das Feld'; vgl. GIrPh. *1.*b. 299. — Vgl. *čarāna-* und [3]*karš-*. — Pü.: *kištan.*

• j., g., p. [5]kar- 'sich einherbewegen'. Praes. 2 *čara-*, *kara-*[1]), 24 *čaraya-* [, 25 *čaraēta*]. — Inf. +*čaire.*

1) 'sich einherbewegen, versari': *nōiṯ mē apąm āδrava .. dairəhava čarāṯ* "nicht soll sich fernerhin ein *A.* .. in meinem Lande aufhalten" Y. *9.* 24. 2) mit Adj. 'dauernd einer (durch das Adj. bezeichneten) Tätigkeit obliegen': *yōi dāityayaona* +*čarənta*[2]) "(Leute) die dauernd angemessener Beschäftigung obliegen" N. 52. 3) 'sich bewegen nach — hin, hinkommen zu —', mit Akk.: *hyaṯ hōi īm čaratasčā* (3DPrA.) .. *vāzā* (sd.) Y. *51.* 12; — *yiṯ mē aēšąmčiṯ nmānanąmča čaratō*[3]) *dva mā apa.raoδayaēta* (soll heissen) "wenn zwei zu diesen meinen Häusern kommen, so soll man sie nicht aussperren" V. *13.* 49.

mit *ā* 1) 'hingehen, -kommen zu —, besuchen', mit Akk.: *yasə tąm dahyūm āčaraiti* Yt. *10.* 112; — *vīspō vairiš* (AP.) *āčaraiti* Yt. *8.* 46; 8. 2) 'wohin (Akk.) kommen zu Jemandem' (Dat.): *rāštəm ahmāi naire .. miδrō maēδanəm* (sd.) *āčaraiti* Yt. *10.* 137.

mit *para* 'vorbei-, vorübergehen': *vīspanąm para.čarəntąm ātarš zasta ādiδaya* (sd.) Y. *62.* 8.

mit *pariy* 'pflegen, Sorge tragen für —' (Akk.): *imām dipim .. imaivā patikarā mātyah vikanāhy yāvā* (sd.) +*taumā ahatiy* +*āvā avaiy parikarā* ".. solang pflege sie" Bh. *4.* 15; — *yadiy .. utāmaiy .. parikarāhidiš* "wenn du .. und sie mir pflegst" Bh. *4.* 16; 17.

mit *frā* 'sich (vorwärts) einherbewegen, wandeln': *pančadasa fračarōiδe* (3DPrM.) *pita puδrasča raoδaēšva katarasčiṯ* Y. *9.* 5; — *yaδa gaēδāhva* (sd.) *vasō.xšaδrō fračarāne* Y. *9.* 17; — *āaṯ hva pasu vīra vasō.xšaδrō fračaraite* (3DPM.) "und seine (des Landes) Tiere und Menschen bewegen sich frei einher" Yt. *10.* 112; — *yeńhe nmāne ašiš vaηuhi .. fračaraēta* (3SPrM.) Yt. *13.* 107; — *ašiš .. fračaraiti* +*antarə.arδəm nmānahe* Yt. *18.* 4; 3; — *vasō.xšaδrō* (näml. *sraošō*) +*fračaraite aoi yąm .. gaēδąm* Y. 57. 24; — *yaδa .. anāzarətā .. yūšəm* (näml. *fravašayō*) *fračaraδwe* (2PPM.) Yt. *13.* 34. 2) mit Akk. 'hinzu gehen zu —': *āaṯ* +*aēte yōi fračarənti kərəsąsča gaδōitīšča* (sd.) N. *53.* [*fračarənta* V. 2. 11: s. [1]*kar-*.]

mit *vī* 1) 'sich hin und her bewegen, auf und ab gehen': +*anaiwi.ərətvō.gātu* (sd.) *aēta ābərəta* +*sraošāvarəza vīčarayatəm* N. *79.* 2) 'sich ergehen': *fravašayō xšnūtā ayantu .. vīčarəntu ahmya nmāne* Yt. *13.* 156; — *fravašayō .. āaṯ aδra vīčarənti dasa pairi xšafnō* Yt. *13.* 49; — *mana raya .. pasvasča staorāča upairi ząm vīčarənta mašyāča bizəngra* Yt. 5. 89.

mit *ham* 'sich ergehen': *iδa mē tūm hąm.čaraηuha* +*antarə.arδəm nmānahe* "hier ergeh du dich im Innern meines Hauses" Yt. *17.* 60.

ai. *cárati*; mp. *vičārtan* 1) 'versari'[4]), 2) 'auseinandersetzen' (Kaus.), np. *guzārdan* 'auseinandersetzen', sbal. *čarag* 'umhergehen', ooss. *čärin* 'wohnen', gr. *πέλομαι*, lat. *colō*. — Pü.: *raftan*; (zu Y. *51*): undeutlich, s. zu *vāza-*, es entspricht wohl *pa rawišn*. — [1]) Ap. Mit übertragenem *k* (wie *πέλομαι*), vgl. ai. *parikara-* und

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abhicara-. S. oben bei *pariy*. — 2) Hds. *x*ᵛar°*, aber Pü.: *rawēnd*; vgl. *čarətā-* No. 1. — 3) Unsichere Korr. der NA. Grammatisch verwahrloste Stelle. — 4) Vgl. zu ²*vah-*.

• j. *nairyō ratuš* **kara** N. 5: – ? –.
Pü.: fehlt.

• j. ¹**kara-** n. Name eines Fisches*): °*rō masyō upāpō yō rəṇhayā̊ .. varəsd.stavarəhəm āpō urvaēsəm mārayeite* Yt. *14*. 29; V. *19*. 42.
*) Im Mp. *kar māhīk*, ein mythischer Fisch, der grösste und der *Ratav* der Fische; vgl. Bd. *14*. 12, *24*. 13; *18*. 3, Zs. *22*. 4.

• j. ²**karə-** m. EN. eines Turaniers: ..*yazəmta ašavazdā̊ .. yaṯ bavāma aiwi.vanyā̊ dānavō tūra* .. °*rəmča asabanəm varəmča* .. Yt. 5.73.
Eig. Bed.?

• j., p. ³*kara-* Adj. (fem. °*rī-*) 'machend (usw.)'.
KompE. — Zum V. ¹*kar-*. — ai. °*kará-* Adj. (fem. °*rī-*).

• j. ˣ*naratō* (sd.) **karaiθin**ˣ N. *97*.

• j. ¹**karana-** m. 'Ende'; 1) räumlich: 'Grenze, Rand; Ufer; Flügel (des Heeres)': *dašīnəm upa* °*nəm aiṅhā̊ zəmō* Yt. *10*. 99; *12*. 20; — *ᵘva* °*na*¹) *aiṅhā̊ zəmō* Yt. *10*. 95; *19*. 29; — *yaϑa vīš* .. *yahmāi nōiṯ čahmāi naēmanąm* °*na*¹) *pairi.vaēnōiϑe* ". . bei dem nicht Anfang noch Ende zu gewahren sind" Yt. *13*. 3; — *upa yaozəmta* °*na*¹) *zraya vouru.kašaya* "an den wogenden Ufern . ." Yt. 5. 38; — *yaozənti vīspe* °*nō* (NP.)²) *zrayā vourukašaya* Y. *65*. 4; — *yō haēnayā̊ .. ᵘva urvaēsayaṯ* °*na*¹) Yt. 5. 131; — *yā̊ rasmanō hąm.stātōe* (sd.) ⁺*frā* ⁺°*na*¹) ³) *sčindayeinti* Yt. *13*. 39; — *yaozənti vīspe* °*nō* (NP.)²) *rasmanō* Yt. *10*. 36. 2) zeitlich (nur Komp.).
KompE. — np. *karān*, *kanār* 4). — Pü.: *kanārak*. — 1) ND. — 2) Unthem., vgl. *akarana-* No. 1. — 3) Hds. *frakarana*. — 4) Kaum zu ai. *kalā́-* f. (ZUPITZA Germ. Gutt. 107).

• j. ²**karana-** n. ein Kleidungsstück mittlerer Grösse, 'Hose'¹): °*nəm ᵘvayō.gravanəm* "eine Hose, die die beiden Schenkel bedeckt" V. *8*. 24.
Pü.: *rānpān* 2). — 1) Genauer wohl das, was im Mhd. *bruoch* heisst. — 2) Das auch *rānapō* übersetzt.
j. *karašō* F. *5*: lies *karš*°.

• j. **karə-darəsa-** Adj. – ? –: °*sə* (NSm.) *nąma ahmi* Yt. *15*. 46.
Ist etwa *hvarəd*° gemeint?

• j. ˣ*paouruš* **karəna** *apaṯāta* . .ˣ P. *45*.
Pü.: *kār* 'Tat' 1). — 1) Danach wäre *karəna-* n., zum V. ¹*kar-*, = ai. *káraṇa-* n. anzusetzen.

• p. **karka-** Adj., bezeichnet ein Volk¹): *imā dahyāvaᵏ tyā adam agarbāyam* . . *mačiyā* °*kā* (NPm.) D. *6*. 3.
1) Nach JUSTI GIrPh. *2*. 455 das Volk der Karchedonier (Karthager).

• j. *kahrka* indekl., den Ruf des Hahns nachahmendes Wort 'Kikeriki'. a) auch als Bezeichnung des Hahns.
KompA.; Ableit. — np. *kark* 'Huhn'; ai. vgl. *kṛka'vā́kav-* m. 'Hahn'.

• j. **kahrka'tāt-** f. (gemeiner oder Spott-) Name des Hahns: *mərəγō yō parō.darš* (sd.) *nąma yim mašyāka avi dužvačərəhō* °*tās* (NS.) *nąma aoϑaite* V. *18*. 15.
Eig. 'Kikerikitum'. — Vgl. ZDg. *karketās* 'Geier' 1), ai. *kṛkavā́kav-* m. 'Hahn'. — Pü.: *kark*. — 1) ZDMG. *36*. 63; haplol. aus **karkatātās*° 'Hähnefresser', vgl. zu *kahrkāsa-*.

• j. **kahrkana-** m. Name einer gläubigen Familie: *hufravāxš* °*kananąm ašaonō* "des gläubigen *H.*, (aus der Familie) der *K.*" Yt. *13*. 127.
Ableit. aus **kahrka-*. — ai. vgl. *kṛkaṇa-* m. (eine Art Rebhuhn, auch als) EN.

• j. **kahrkāsa-** m. 'Geier': °*sō zarənumainiš* (sd.) Yt. *14*. 33; — *mərəγahe* . . °*sahe* Yt. 5. 61; — *aš.xᵛarətəmačibyō* . . *dāmanąm* ⁺*kərəfš.xᵛarąm kərəfš paiti nisrinuyāṯ vayąm* °*sąm* V. *3*. 20.
KompA. — Komp.: **kahrka* + **āsa-*, eig. 'Hähnefresser'; ai. °*āśa-* 'essend', zum V. *aśnā́ti*; vgl. *āsit-* und ZDg. *karketās* (unter *kahrkatāt-* No. 1). — mp. (Pü. zu V. *9*. 49): *karkās*, vgl. np. (Npü.) *kargas*.

• j. ⁺**kahrkāsō.parana-**¹) Adj. 'mit Federn des (Vogels) *Kahrkāsa* versehen': *išunąm* ⁺°*paranąm*¹) Yt. *10*. 129.
°*parᵃna-*; s. *parəna-*. — 1) NA. korrigirt in °*parnanąm*.

• j. **karət-** V. 'schneiden' Praes. 9 *kərənta-*, 12 a *kərənav-*¹) : *kərənv-*¹), 12 b *kərən-*¹), 9 + 24 *kərəntaya-*, 27 *kərəϑya-*³). — PPfP. °*kərəsta-*.
1) 'schneiden', mit *pąstō.fraϑarəhəm* Adv. sva. 'schinden': *yaϑa yaṯ hē pąstō.fraϑarəhəm* (sd.) *kamərəϑəm kərənuyāṯ* V. *18*. 10. 2) 'zerschneiden': *vərəϑraγnem* .. *yō rasmanō kərəntayeiti* Yt. *14*. 62. 3) 'schneiden' als Arzt, 'operiren': *yaṯ paoirīm daēvayasnō* (statt Akk.) *kərəntāṯ ava hō miryāite* V. 7. 37; 37²; — *māča* ˣ*kərəntu*¹) *mazdayasna māča* ˣ*kərətu*²) *irišyāṯ* . . *yezi* ˣ*kərənte*²) *yezi* ˣ*kərətu*²)

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irišyāṯ (soll heissen) "sie sollen nicht an *M.* Operationen ausführen, und nicht soll er durch Operationen Schaden tun, . . . wenn sie operiren, wenn er durch Operationen Schaden tut" V.7.38; — *vasō* **kərəntu*[2] *mazdayasna vasō* **kərətu*[2] *bišazyāṯ* (soll heissen) "nach Belieben sollen sie *M.* operiren, nach Belieben soll er durch Operationen heilen" V.7.40.

mit *apa* 'abschneiden': *yō sūne . . apa vā hē paiδyaṃ kərəntaiti* V.13.10.

mit *aipi* 'ab-, entzwei-, in Stücke zerschneiden': *hakaṯ vīspā aipi.kərəntaiti* "alles schneidet er . . in Stücke" Yt.10.72; — *vāčō mazdō.fraoxta . . yōi aipi.kərəntənti vīspəm dušmatəm . . aipi.kərəntənti . . dužūxtəm . . aipi.kərəntənti . . dužvarštəm . . yaδa ātarš huškəm aēsməm . . aipi.kərəntaiti hāvayeiti* (sd.) *dažaiti* Y.71.8.

mit *avi* 'entzweischneiden' (?): *yō rasmanō kərəntayeiti . . avi rasmanō kərəntayeiti . . vərəδraγnō* Yt.14.62.

mit *ā* 'durch Schneiden gestalten, schaffen', von *Ahura*: *azəm yō ahurō mazdā yasə taṯ nmānəm ākərənəm* V.22.1.

mit *upa* 'hineinschneiden in — (Akk.), anschneiden': *dašinəm hē paiδyaṃ upa.kərəntayən* V.13.33.

mit *paiti* und *ava* vll. 'hineinschneiden bis auf —' (Akk.): *ayərəhaēnāiš karətāiš azdibīš* (für AP.) *paiti ava.kərəδyāṯ* "mit eisernen Messern soll man (ihm) bis auf die Knochen schneiden" V.4.50[3].

mit *frā* oder *frača* 1) 'zerschneiden': *mazdayasna aētā vastrā frača kərəntən niča kanayən* V.7.12; — *čaδwārō daraonō frakərəntənti aiwi.xᵛarənti* Vd. 10. 2) 'durch Schneiden gestalten, hervorbringen, schaffen', von *AməraMainyav*: *āaṯ maṃ* (statt Dat.) . . *frākərənaoṯ ərərō mainyuš . . navača yaskō* . . V.22.2; — *āaṯ ahe paityārəm frākərəntaṯ ərərō mainyuš . . ažimča . .* V.1.2; — *ažīm dahākəm . . yaṃ . . ⁺drujim frača kərəntaṯ ərərō mainyuš aoi yaṃ gaēδaṃ* Y.9.8; — *yā ərərō mainyuš frākərəntaṯ avi imaṃ tanūm* V. 20.3; Aog. 28; — *frākərəstō*[4] *astō.vīδōtuš* Aog.57; — s. noch *frakərəstō.°*.

ai. *kṛntáti, kṛntayati, kṛtyáte* (Pass.); *kṛttáḥ*; afγ. *skaṇam*[1]) 'ich schneide'; *skaṣta*[5]) 'geschnitten'; mp. *kirrēnītan*[1]). — Pü.: *kirrēnītan*, (zu Y.71.8): *apar kirrēnītārtum*, (zu V. 18. 10, 22. 1): *kartan*. — [1]) § 133. — [2]) Verstümmelte Formen. Man erwartete **kərəntəntu*, **kərəntənti* und (für *kərətu*) **kərəntō*, PPA. — [3]) Es handelt sich um eine Strafmarter. Vll. ist *azdibīš* als Subj., *kərəδyāṯ* als Pass. (mit Aktivendung) zu nehmen: 'die Knochen sollen durch Schneiden mit .. Messern getroffen werden'. — [4]) Sü.: *prakṛṣṭaṃ kṛtaḥ*; vgl. *frākərəstay-*. — [5]) Mit *aṣṭ* = Aw. *ərəst*; falsch GGR. GIrPh. *1* b. 219. — [6]) Mit *irr* aus *γn*, ar. *γnṭn*; SALEMANNS Fassung GIrPh. *1*. 303 verstehe ich nicht.

• p. **karta-** Adj.: s. unter [1]*kərəta-*.

• j. [1]**karəta-** m. 'Messer': *ayərəhaēnāiš °tāiš azdibīš paiti ava.kərəδyāṯ* (sd.) V. 4.50. a) insbes. als Waffe, 'Dolchmesser, Dolch': *yaēšaṃ zayanaṃ raδōišti . . bityō °tō* V.14.9; — *°tō hufrərəharštō* Yt.13.72; — *°tačiṯ* (NP.) *aēšaṃ hufrāyuxta* Yt.10.40; — *išavō . . °ta . . vazra* Yt.1.18; — *°təm zaranyō.saorəm frapixštəm vīspō.paēsarəhəm* Yt.14.27; — *°tanaṃ ᵤvayō.dāranaṃ hukərətanaṃ* Yt.10.131; — *ime nō . . ⁺bāzava °ta* (IS.) . . *sčindayeinti* Yt.10.42; — *imāsə tē srvā hyārə arštayasča °tayasča* (NP.)[1]) V.17.9.

KompA. — Zum V. *karət-*. — Vgl. ai. *kartarī* f. 'Jagdmesser', np. *kārd* 'Messer'. — Pü.: *kārt*, (zu V. 14) erl.: *šampšēr* 'Schwert'. — [1]) Wie von einem *i*-Stamm; der Ausgang stammt vom vorhergehenden Wort. [So jetzt auch, aber mit unrichtigen Schlüssen MEILLET MSL. *11*. 21.]

• j. [2]**karəta-** m. Name eines Kleidungsstücks (?): *yō aiwyārəhayāite °tāsča aratufryō* N. 87 (?).

Vgl. [1]*kərətay-* und BLOCHET RL. *33*. 187, der 'guenille' übersetzt; anders wieder Lex. 56. — Pü.: *kartēn* (?).

j. *karətayasča* V. *17*. 9: s. [1]*karəta-* mit No. 1.

• j. **karətō.dąsav-** m. Name des Hahns: *aēšō mərəγō yō parō.darš aēšō mərəγō yō °suš āδrō vāčəm surunaoiti* FrW. *10*. 41.

Eig. 'mit Messern (d. i. den Sporen) beissend (d. i. verwundend)'. — **dąsav-* Adj., zum ai. V. *dáśati*; vgl. *°dąsura-*. — Pü.: *kartak dānišn*[1]). — [1]) So nach DST.; ob vielmehr *kārtak dandān*? oder *kārtak gažišn* (zu np. *gazīdan*)?

• j. **karətō.baēšaza-** Adj. '(Arzt) der mit dem Messer kurirt': *yaṯ pouru.baēšaza* (sd.) *hanjasānte °zāsča* (NS.)[1]) *urvarō.baēšazāsča mąδrō.baēšazāsča* V.7.44; — *°zō* Yt.3.6.

Pü.: *kē pa kārt bēšazēnēt*. — [1]) § *303* II. 43.

• j., g. **karapan-**: *karafn-* m. 1) im gAw. Bezeichnung gewisser der *zaraδuštr*ischen Religion feindlicher Lehrer und Priester*): *yāiš gąm °pā usixščā* (sd.) *aēšəmāi dātā yāčā kavā* . . Y.44.20; — *yāiš ⁺grōhmā* (sd.) *ašāṯ varatā °pā xšaδrəmčā īšanąm*

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+*drujim* Y. *32*. 12; — *nōiṯ urvāδā dātōibyasčā* °*panō vāstrāṯ arəm* (sd.) Y. *51*. 14; — *yā* . . °*panō urūpayeintī yāčā* . . *dušə.-xšaδrā daḫyunąm* Y. *48*. 10; — °*panō kāvayasčā* Y. *46*. 11. 2) im jAw. Name für gewisse Feinde des Volks und Glaubens der *Mazdayasn*er*): *vīspanąm ṯbišvatąm ṯbaēšā daēvanąm mašyānąmča yāδwąm pairikanąmča sāδrąm kaoyąm* °*fnąmča* Y. *9*. 18; Yt. *13*. 135; — °*panō* Yt. *4*. 7, FrW. 2. 2.

*) Vgl. unter *usig-*, bes. BB. *8*. 227; ferner WEST SBE. *37*. 111, *47*. 19. Späterhin, mit dem völligen Sieg der *zaraδuštr*ischen Religion, ist die eigentliche Bedeutung von *karapan-* als Rabbi der *daēv*ischen (vor*zaraδuštr*ischen) Religion verblasst. — Unrichtig JUSTI NB. 156.

Ableit. — ai. vgl. *kálpa-* m. 'Ritus'. — Pü.: *karp*, mit der Erl. (für *kayak u karp*): *pa čīč i yazatān karr u kōr*, wozu die np. Erl.: *kar u kūr ān bīšand ka dāmān i hurmazd dīdan u suxun šunīdan na tavānand*[1]), Sü. (in umgekehrter Reihenfolge): *adarśakā aśrotāraśca*. — [1]) S. noch BARTHÉLEMY Gab. 57.

• g. +**karapō.tāt-** f. 'die *Karapan*(sd.)-schaft': *anāiš ā vīnānāsā yā* °*tāsčā* (NS.)[1]) *kəvītāsčā avāiš aibī yəng* . . "deshalb ist die *Karapan-* und *Kavay*schaft dem Untergang verfallen durch die (gerade), welche . ." Y. *32*. 15.

Pü.: *kē karp hēnd*. — [1]) zF. s. § *393*.

• j. **kahrpuna-** m. Name eines *daēv*ischen Tiers[1]): *baēvarə ažinąm spakanąm* °*nanąm ava.ǰanyāṯ* "zehntausend Hundsschlangen, (nämlich) *K*. . ." V. *14*. 5.

Pü.: transskr. (*karpunak*) mit der Erl.: *mār i bānak*(?), dazu noch: *sakīhā ē ku apāč ō kūn nišīnēt* "hündisch, weil er sich rückwärts auf den Hintern setzt". — [1]) DST.s Zusammenstellung des Worts mit np. *gurba* 'Katze' (ZA. *2*. 212) ist falsch; das wäre Aw. **gəhrpa*° oder **gərəpa*°.

• j. 1**karəna-** m. 'Ohr', uzw. *daēv*ischer Wesen[1]): *taṯ drvatō drvatyāsča aši uši* °*na* (AD.) *gava* +*dvariδra zafarə* . . *pairi.-urvaēštəm* (sd.) Yt. *11*. 2.

ai. *kárṇa-* m. — Pü.: undeutlich. — [1]) Im Gegensatz zu *uš-*; sd. mit No. 5.

• j. 2**karəna-** Adj. 'taub': *nōiṯ avā zaoδrā paiti.vīse yā māvōya fraŋuharənti* . . °*nāsča* Yt. 5. 93.

ai. *karṇá-* Adj. 'stutzohrig', np. *kar* 'taub'; s. ferner KZ. *36*. 15.

• j. **kairya-** 1) Adj. 'faciendus' (nur Komp.). 2) n. 'Geschäft, Tätigkeit, Amt': *čiš zaotarš* (sd.) °*rīm aŋhaṯ* N. *72*.

KompE. — PFP. zum V. 1*kar-*. — ai. vgl. *kāryà-*, *kṛ́tya-* 1) Adj., 2) n. — Pü.: *kār*.

• j. **kaurva-** Adj. 'kahl, unbehaart': *aspahe kəhrpa sāmahe* °*vahe* Yt. *8*. 21; 21[2].

KompA. — ai. *áti-kūrva-* Adj. 'zu kahl', np. *kal*; vgl. HBM. PSt. 271.

• j. **kaurvō.gaoša-** Adj. 'mit kahlen, unbehaarten Ohren': *aspahe kəhrpa* . . *kaurvahe* °*šahe* Yt. *8*. 21.

• j. **kaurvō.dūma-** Adj. 'mit kahlem, unbehaartem Schwanz': *aspahe kəhrpa* . . *kaurvahe* °*mahe* Yt. *8*. 21.

• j. **kaurvō.barəša-** Adj. 'mit kahlem, unbehaartem Hals, Rücken': *aspahe kəhrpa* . . *kaurvahe* °*šahe* Yt. *8*. 21.

• j. **karsna-** m. EN. eines Gläubigen: °*nahe* +*zbaurvatanahe* (sd.) *ašaonō* "des *K*., Sohns des *Zb*. . ." Yt. *13*. 106.

Ableit. — Et.? Aus ar. **kartsna-*. Vgl. ai. *kṛtsná-* Adj. 'ganz'?

• j. **karsnayana-** patr. Adj. 'von *Karsna* stammend, dessen Nachkomme': *vīrāspahe* (sd.) °*nahe* Yt. *13*. 108; 108[2].

Ableit. aus *karsna-* EN. Auffällige Bildung.

• j. 1**karš-** V. 'trahere', nur mit Praev. Praes. 2 *karəša-*, 24 *karšaya-*.

mit *apa* '(mit sich) fortschleppen': *daēva*.. *vaēnəmnəm* +*apa.karšayəm* (Praet.)[1]) *ǰainiš hača mašyākaēibyō* "vor aller Augen schleppten sie die Weiber den Menschen weg" Yt. *19*. 80[2]).

mit *ava* '(mit sich) herabführen, anschwemmen': *ana tā vaiδīm* (sd.) *ayā* . . *pasča tūirīm nasāum ava.karəšənti spānəm vā* . . ". . dann beim vierten Mal schwemmen sie einen Leichnam an . ." V. *5*. 5.

ai. *kárṣati*, np. *kašīdan*, arm. LW. *karšel*; s. dazu HBM. KZ. *36*. 166. — Pü.: *kašītan*. — [1]) Hds. *apara k*°; vorher geht *para*, mit dem die Abschreiber *apa* zu *apara* ausgeglichen haben; vgl. Yt. *10*. 125. — [2]) Anders freilich Dk. *7*. 4. 44 (SBE. *47*. 59).

• j. 2**karš-** V. 'ausschütten'. Praes. 2 *karša-*. — PPfP. *karšta-*.

1) '(Flüssiges) ausschütten; ausgiessen in —' (Akk.): *yaδa yaṯ hīm* (näml. *zaoδrąm*) *ažōiš* . . *vastrəm* . . *karšōiṯ* "als ob er sie einer Schlange . . in den Rachen . . schüttete" N. *48*. 2) '(Samen) ausschütten, aussäen, (Getreide) durch Aussaat gewinnen': *aēṯavaṯ karštanąm* (*yavanąm*) *aēṯavaṯ akarštanąm* (sd.) V. *7*. 35.

np. *kištan* 'säen' (Inf. zu *kārad*, s. 3*kar-*). — Vgl. 3*kar-* und zu 3*karš-*; jAw. *kārayeiti* : *karšta-*

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= np. *kārad*: *kišta*[1]). — Pü. (zu 1): *rēxtan*, (zu 2): *kištan*. — [1]) Nicht ganz zutreffend Hbm. PSt. 86, Horn GIrPh. *1* b. 140; ai. *kṛṣáti* gehört nicht dazu.

• j. ³**karš-** V. 'einfurchen'. Praes. 3[1]) *karša-*. — PPfP. °*karšta-*, PFP. *karšya-*; Inf. *karštōe*.

'Furchen ziehen in – (Akk.), bepflügen': s. PFP. und Inf.

mit *pairi* 'ringsum einfurchen': *pairi.karšəm pairi.karšōiṯ ažšō nā* "einen ringsum gehenden Furchstreifen soll der Mann ziehen" V. *19*. 21.

ai. *kṛṣáti* 'er zieht Furchen', *kṛṣṭaḥ*. — Vgl. ⁴*kar-* und zu ²*karš-*. — Pü.: *kištan*. — [1]) So (Praes. 3) nach dem Aind. jAw. *arš* ist ar. *arš* und *ṛš*; IF. *9*. 261.

• j. ¹**karša-**[1]) m., n. 1) 'Furche, Furchstrich, -streifen (auf dem Erdboden)': *yō zəmō tišrō* ⁺°*šā* (APn.) *frakārayeiti ava iδa barənti* (sd.) ⁺*yavahe* ". . drei Furchen . ." N. *101*; — *dva.dasa* °*ša frakārayōiš* "zwölf Furchstriche sollst du ziehen" V. *9*. 11*); — °*šasčiṯ* (APm.)[2]) *frakārayōiš tiγra xšaδra* ⁺*vairya* "Furchstriche sollst du ziehen mit einem spitzen Metallstück" V. *9*. 10*); zit. ⁺F. 5[3]); — *nava* °*šā* (APn.) *frakārayaṯ* V. 22. 20. 2) 'Bezirk, Gau'[4]): ⁺°*šō* F. 5; — *yō hudaēnō* . . *vīspa* °*šō* (als AP.) *rāδayeiti* Yt. *4*. 9 (?).

*) Die mit einem spitzen Metallstück gezogenen Furchstriche sollen dazu dienen, einen Unreinen abzusondern und so der von ihm drohenden Ansteckungsgefahr zu begegnen. Vgl. zu ²*maγa-*.

KompA., E. — Zum V. ³*karš*. — Pü.: (zu 1): *kiš*[1]), (zu 2): *kišvar*. — [1]) Mit ir. *ar* oder *ṛ*, worauf mp. *kiš* weist; IF. *9*. 261. — [2]) Unthem. — [3]) Wo *karšavačiṯ*. — [4]) zBed. s. *karšū-*.

• p. ²**karša-**[1]) m. Name einer Gewichtseinheit*): 2 °*šā* D. *19*.

*) Deren Gewicht Gray JAOS. *20*. 55 zu bestimmen versucht. Danach wäre 1 *K*. = 176.7304 Gramm.

Vgl. ai. *karṣa-* m. — [1]) Zum *ar* s. Foy ZDMG. *54*. 357.

• j. **karšay-** f. 1) 'Furche, Furchstrich': *yezi* . . °*šāim* (AS.)[1]) *kārayeiti* Yt. *4*. 4. 2) 'Pflügen' (nur Ableit.)

Ableit. — Zum V. ³*karš-*. — ai. *kṛṣáy-* f. 'Pflügen'. — [1]) Ganz unsicher.

j. *karšavačiṯ* F. 5: lies *karšasčiṯ*; s. ¹*karša-*.

• j. **karšā-** f. 'abgefurchter, durch Furchstriche abgegrenzter Raum': *āaṯ tūm* . . *ava.hištōiš ava ništarəm* (sd.) °*šayā* V. *9*. 12.

Zum V. ³*karš-*. — zBed. vgl. ¹*karša-* 2 und *karšū-*. — Pü.: *kiš*.

• j. **karšō.rāzah-** Adj. (auch fem.) 'der dem Gau die gesetzlichen Bestimmungen gibt, Gesetze vorschreibt': *miδrəm* . . °*zarəhəm vyāxanəm* Yt. *10*. 61; — ⁺*frazaintīm* °*zam* (ASf.)[1]) *vyāxanam* Y. *62*. 5, F. 5.

Pü.: *kišvar vīrāδ*, Npü.: *zībanda šahr*. — [1]) § *381*. S. den Ausgang des folgenden Worts.

• j. **karšiptar-** m. Name eines Vogels, 'accipiter'*)[1]): *kō avaδa daēnam māzdayasnīm vī.baraṯ ažtaēšva varəfšva yō yimō kərənaoṯ?* . . *vīš* °*ta* "Wer hat dort . . verbreitet? . . Der Vogel *K*." V. 2. 42.

*) Er gilt Bd. *24*. 11 und Vr. *1*. 1 Pü. als *Ratav* der Vögel; s. unter *fraptərəǰāt-*. Vgl. auch Bd. *19*. 6, Zs. *22*. 4.

Komp.: **karši*° (nur KompA., aus **kṛši*°, IF. *9*. 261), zu lat. *currō*, mhd. *hurren* (Solmsen Stud. 30) + **ptar-* (aus idg. **p(t)-ter-*, der Kompform des Nom. ag. zum V. *pet-*, § *24*; JSchmidt Plur. 174); also eig. 'Schnellflieger', vgl. gr. ὀξυπτέριον, ὠκυπέτης ἵρηξ (ν 87) und lat. *accipiter* bei JSchmidt aO. — [1]) Diese Bedeutung folgt aus Bd. *24*. 11: *karšiṯ kē čarγ* (č r k) *xᵛānēnd*; vgl. np. *čarγ* (ZDMG. *48*. 493); anders Zs. *22*. 4. — Pü.: transskr.; dazu die Erl.: *čaxrvāk* (wozu IFAnz. *12*. 24).

• j. **karšiʲvant-** Adj. 'Pflüger, Ackerer': *īm zā* . . *yā darəγa akaršta saēta yā karšya* °*vata* "die Erde . ., die lang ungepflügt liegt, die zu pflügen ist vom Pflüger" V. *3*. 24.

ai. vgl. *kṛṣīvalá-* m. 'Ackerbauer'. — Pü.: *kiśiśnōmand*.

• j. **karšū-** f. 1) 'Ackerland': *zəmō* ⁺°*šuyā*[1]) "des Ackerlands der Erde" (?) F. 5. 2) 'Flur, Landgebiet, -bezirk, Gau': ⁺*pouru.maiti hanǰamaine* ⁺*pouru.nairyā* °*šuyā* "in der zahlreich besuchten Festversammlung des männerreichen Gaus" Y. *11*. 2.

Zum V. ³*karš-*. — ai. *karṣū́-* f. 'Furche'. — Vgl. ¹*karša-*, *karšā-*, *karšvar-* und – auch zFlex. – Bthl. IF. *9*. 276. — Pü. (zu 1): *kiš čār*[2]), (zu 2): *kartār*, Sü.: *kṛtakāryeṣu*. — [1]) K 20; M 6 hat °*šviā*. — [2]) Vgl. np. *kišt zār*.

• j. ¹**karšta-** Adj., PPfP.: s. ²*karš-*.

KompE. — np. *kišta*.

• j. ²*karšta-* Adj. 'gemacht, bewirkt, veranlasst'.

KompE. — Vgl. unter *karšti, *karštu, wofür Pü. *kart* hat, und °*frakaršta-*, das Pü. mit dem selben Verbum wie *frakərəntaṯ* usw. übersetzt: *frāč kirrēnīt*[1]). — Zum Verhältnis von °*karšta-* (mit ar. *ṛ*, IF. *9*. 261) zu *kərəta-* s. unter *axšnušta-*. — [1]) Weshalb man es auch fälschlich zum V. *kərət-* gezogen hat; so zuletzt Ggr. GIrPh. *1* b. 219.

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• j. **karštayaē-ča, karštəe** Inf. '(und) zu bepflügen': *yezi vasəm mazdayasna zaṃ +raoiōyaṃ* (sd.) *hixtayaēča °tayaēča* V. *6*. 6; — *°təe* F. 5.

Zum V. 3*karš-*. — Vgl. ai. *kṛṣṭáy-* f. 'Ansiedlung' (wozu Foy KZ. *34*. 239 gegen Gdn. VSt. *1*. 128). — Pü.: *kištan, kišt.*

• j. **ˣkarśti, ˣkarštu:** *garō nmānāi yaṭ srīrəm °ti* Vyt. *33*; — *garō . . nmāne yaṭ srīrəm °tu* Vyt. *28*.

Pü.: (*nēwak*) *kart*; vgl. ²*karšta-*.

• j. **karšnaz-** m. Name einer iranischen Familie: *yūšmaoyō parō °nazō* (NP.) *hvīra baon səvišta* Yt. *13*. 38.

zBild. vgl. ai. *tṛṣṇáj-* Adj. (u. a., § *176* b), zEt. und Bed. vll. ai. *kṛṣṇá-* Adj. 'schwarz'.

• j. **karšya-** Adj. (fem. *°yā-*) 'zu bepflügen': *īm zā . . yā °ya karšīvata* (sd.) V. *3*. 24; — *zaṃ °yaṃ +raoiōyaṃ* V. *14*. 13.

PFP. zum V. 3*karš-*. — Pü. (zu V. *3*): *kišišn*, (zu V. *14*): undeutlich.

• j. **karšvar-, °van-** n. 'Kreis' der Erde, 'Erdteil'*): *imaṭ °varə yaṭ xᵛaniraϑəm* Yt. *12*. 15, *10*. 15, 67, 133, Y. *57*. 31, V. *19*. 39, H. *1*. 14; — *°varə yaṭ arəzahi* Yt. *12*. 9; 10—14; — *avaṭ °varə yaṭ vouru.barəšti vouru.jarəšti* V. *19*. 39; 39²; — *hapta °vaṇ* (AP.) Yt. *8*. 40, *10*. 85, *19*. 82; — *hapta +°vaṃ* (AP.) F. 5; — *avi °vaṇ yāiš hapta* Yt. *8*. 33, 5. 30, *10*. 64, 89, *13*. 94, Y. *65*. 5; — *hača °vaṇ yāiš hapta* Y. *61*. 5; — *vīspāhu °vōhu*²) Yt. *10*. 16; — *hača °varə*¹) *yaṭ arəzahi* Yt. *10*. 67; — *aheča °vanō yaṭ xᵛaniraϑahe* Vr. *10*. 1.

*) Es werden deren sieben angenommen. Nach Bd. *11* ist das mittelste (siebente, vgl. *haptaϑa-*) *K. – imaṭ karšvarə yaṭ xᵛaniraϑəm* – so gross wie die übrigen zusammen, die es in der Weise umgeben, dass *Savahī* im Osten, *Arəzahī* im Westen, *Fradadafšav* und *Vīdadafšav* im Süden, *Vouru.barəštay* und *Vouru.jarəštay* im Norden gelegen sind; s. unter den einzelnen Namen. Sü. gibt *k°* mit *dvīpam* wieder. Vgl. noch Ggr. OK. 303, Justi PrJ. *88*. 235.

KompE. — Zum V. 3*karš-*. — Vgl. *karšū-*. — mp. (Pü.), np. *kišvar*³). — ¹) Vgl. zF. § *399*. — ²) Geschlechtswechsel! § *229*. 1. — ³) Das mit jAw. *karšv°* auf ir. **kṛšṇ°* zurückgeht; IF. *9*. 261.

• j. **kas-** V., nur mit *ā* 'gewahr werden, erblicken'. Praes. 2 *kasa-*.

āaṭ maṃ mairyō ākasaṭ "darauf erblickte mich . ." V. *22*. 2.

Vgl. ai. *kā́śate* 'er erscheint', *ākā́śya* 'im Erschauen'; np. *āgāh* 'kundig', *nigāh* 'Anblick', ooss. *kāsin* 'anschauen', *cāst* ('Gesicht' =) 'Auge'¹). — S. *xsā-*, *kaš-* und *ahaxšta-*. — Pü.: *āngāh aš ān i mar kasīt*, erl.: *kuš andar nikīrīt*. — ¹) Zum *z* des ksl. *kazati* 'zeigen' s. Bgm. Grdr.² *1*. 630.

• g. (, j.) **kasav-** Adj. 'klein, gering': *yō vā °sūuš aēnarəhō* (sd.) *ā maziśtaṃ ayamaitē +būjim* Y. *31*. 13; — *°sūuščīṭ nā . . isvāčīṭ* (sd.) *haṇs paraoš* Y. *47*. 4.

KompA., Ableit. — Vgl. *kasyah-*, *kasišta-*. — np. *kih* (wozu Hbm. PSt. 129, ZDMG. *44*. 561); vgl. gr. κακός(?, Hbm. Vokals. 154). — Pü. (dRn.): *kōtak, pa kōtakīh.*

• j. **kasišta-** Adj. a) 'der kleinste': *°tahe ərəzvō fratəməm ṭbišīš . . maδəmahe . . masištahe* V. *6*. 10; *18*. 44 PüZ. b) 'der geringfügigste': *yō nā maziśtəm yasnəm yazāite °təm +yasnāṭ frāyatāṭ* (sd.) Yt. *1*. 24; — *ˣmazištya dī šātōiš manayāṭ* (sd.) *°təm . .*ˣ DkB. 131.

Superl. zu *kasav-*. — mp. *kasist, kēhist.* — Pü. (dRn.): *kasist, kēh, kamist.*

• j. **kasu.xratav-** Adj. 'der geringe Einsicht besitzt': *taēča yā °tuš masyō.xraϑwaṃ* (sd.) *nōiṭ paitišaiti* V. *7*. 59.

Vgl. *kasu.xraϑwan-*. — Pü.: *kē kōtak xrat hēnd.*

• j. **kasu.xraϑwan-** Adj. (auch fem.) 'der geringe Einsicht besitzt': *nōiṭ tā nāirika °ϑwa* (NSf.) "nicht darum (?) ein Weib von geringer Einsicht" N. *40*¹).

Vgl. *kasu.xratav-* mit Wh. Gr.² § *1307* b ²). — Pü.: fehlt. — ¹) Nämlich: soll *zaotar*amtliche Verrichtungen tun. — ²) Vgl. *masyō.xraϑwī-*.

• j. **kasu.dānav-** Adj. 'mit kleinen (Samen-) Körnern': *aš.dānunaṃča* (sd.) *yavanaṃ °nunaṃča vāstranaṃ* Yt. *8*. 29.

Vgl. Bd. *24*. 31: *kōtak dīnak ẓurtakīn.*

• j. **+kasu.draonah-**¹) Adj. 'der geringe Kost hat, bekommt': *aēšō °nō* (NSm.)²) *yaϑa āϑrava* "er (der Hund) ist auch bei geringer Kost glücklich wie . ." V. *13*. 45.

Pü.: *kōtak sūr*, erl.: *kuš sūr i vat dahēnd.* — ¹) NA. trennt. — ²) Nach der *a*-Dekl.

• j. **kasu.pāšna-** Adj. 'mit kleinen Fersen'¹): *narš kəhrpa . .°nahe* Yt. *14*. 17.

Npü.: *kihtar pāšna.* — ¹) Wohl ein Zeichen der Schönheit.

• j. **kasu'pitav-** m. EN. eines Gläubigen: *°tūuš arahe ašaonō* "des *K.*, Sohns des *A.* . ." Yt. *13*. 110.

Eig. 'der wenig Nahrung hat (braucht oder gibt?)'.

• j. **kasyapa-** m. 'Schildkröte', die als *daēv*isches Tier gilt: *baēvarə °paṇaṃ avaǰanyāṭ* V. *14*. 5.

ai. *kaśyápa-* m., np. *kašaf.* — Pü.: undeutlich.

• j. **kasyah-** Adj. (auch fem.) 'der kleinere, geringere': *yaϑa masyayā āfš °yarəhaṃ*

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(GPf.) *apąm ⁺avi.frādavaite* (sd.) V. 5. 24; — ⁺*kayı̄ hənti masyərhō ačoa* (sd.) .. ⁺*kaya kasyərhō* F. 3c. a) 'verkleinernd, herabsetzend' in °*yərhe sərhāi daδāiti* 'er setzt herab, verleumdet' [1], Jemanden (Akk.) bei – (Dat.) [2]: *yō nərəm ašavanəm anyō.-vərənāi vā* . . °*yərhe sərhāi daδāiti* V. 15. 2.

Kompar. zu *kasav-*. — mp. *kēh*, np. *kih*. — Pü.: *kas*; s. No. 1. — [1]) Pü.: *kē mart* . . *ō an ī kāmak* . . *kasēt*, erl.: *ku saxᵛan i ō ōšān hamīk kas*. — [2]) Anders DST. ZA. 2. 221 nach Dk. 8. 44. 57(?).

• j. **kasvika-** Adj. (fem. °*kā-*) 'ganz geringfügig': °*kąmčina yārhuyanąm* (sd.) *avərətanąm* V. 18. 34, 37.

Ableit. aus *kasav-*. — Pü.: *kōtak*.

• j. **kasviš-** 1) m. Name eines Gebrechens, einer Krankheit od. dgl.: *mā aϑra frakavō* . . *mā* °*vīš* (NS.) *mā vīzbāriš* V. 2. 29. A) als *Daēva* personifizirt: °*vīš daēvō paitišō daēvō* . . V. 19. 43. 2) Adj., von dem damit behafteten: *mā mē aētayā zaoϑrayā fraərharəntu* ⁺*mā* ⁺°*vīš* [1]) (NS.) Yt. 5. 92.

Et.? Stammansatz unsicher. — Pü.: k dn ddn n 3). — [1]) NA. *makasv°*. — [2]) Der Vergleich mit ai. *kacchū-* f. 'Krätze' (BTHL. Stud. 2. 53) ist ganz unsicher. — 3) In DARABS Ausgabe; sonst fehlend.

• j. ¹**kaš-** V. 'lehren'. Praes. 1 *čaš-*.

1) 'lehren', mit Dat. der Pers. und Akk. der Sache: *yō* ⁺*azrazdāi* (sd.) ⁺*mąϑrəm čašte* [1]) N. 17; — ⁺*naire ašaone* . . *aiwiča* ⁺*haite* (sd.) ⁺*čašānāiča* [2]) . . *xratūm ašavanəm* N. 84. 2) 'Unterricht erteilen', mit Dat. der Pers.: (*kaṭ*) *nā daēvayasnāi vā* . . ⁺*aēϑryāi* (sd.) ⁺*čašāite* [3]) N. 17.

s-Erweiterung aus *kas-* (sd.) mit kaus. Bed., eig. 'gewahr werden lassen' [4]); § 136. 3. — ai. *cáṣṭe* 'er sieht', mp. *vičašišnīh* (s. zu *vyusą*), PDS. *čišt.āu* 'Obacht geben' (GIrPh. 1 b. 309), mp. (Pü.) *čāšītan* 'lehren'. — [1]) P. 7 steht *čāšte*; s. No. 2. — [2]) Hds. *čišān°*; s. No. 1. — 3) Hds. *čašāit*; them. — 4) S. aber *vouručašānay°*.

• j. ¹**kaša-** m. 'Achselhöhle': *dašinəm* (bz. *hōyum*) °*šəm* V. 8. 48–50⁴, 9. 17, 18³; — *nōiṭ hīš barōiṭ upa* °*šəm* N. 28; — *aδairi* °*šaēibya* N. 85; — °*šaibya* [1]) F. 3 g.

ai. *kákṣa-* m., mp. (Pü.), np. *kaš*; vgl. afγ. *kṣē* 'bei'. — [1]) § 412. 3.

• j. ²**kaša-** m. 'Sichzutunmachen mit –'; Wartung' [1]).

KompE. — Aus ir. **kárta-* (vgl. *kāšaya-*; § 272, 295 mit No.), zum V. *škar-*. — S. zu **kərət-*. — Pü.: °*kiš* (aus ir. **°kṛš*, zum V. ¹*karš-*). — [1]) Vgl. zBed. gr. βου-κόλος, ai. *pari-cará-* m.; bei OSTHOFF BB. 15. 316.

j. *kašā* F. 5: lies *kəšā*.

• j. *iristanąm* ᴺ**kašinąm** Vd. 14.

Gemeint ist *iristō.kašanąm*; sd. — Pü.: *ristān kišān*.

j. *kahvąn*: s. unter *kąh-*.

• j. **ka-xᵛarəδa-** m., **-xᵛarəiδī-** f. Bezeichnung einer Klasse von (männlichen und weiblichen) Wesen der *daēv*ischen Schöpfung: *hamistayaēča nišbərətayaēča* °*δanąmča* °*ϊδinąmča* . . °*δaheča* °*ϊδyāsča* Y. 61. 2.

Ableit. — Eig. vll. 'was für ein (abscheulicher) schwarzer (Kerl)', ital. 'negraccio', eine Bezeichnung für fremdländisches fahrendes Volk [1]), das sich mit Zauberkünsten (s. arm. LW.) befasste [2]). — got. vgl. *swarts*; arm. LW. *kaxard* 'φαρμακός, γόης', s. HBM. KZ. 27. 104, AGr. 1. 162. — Pü.: *farrah kīstār* (*mart, zan*) 3). — [1]) Der deutsche Bauer bezeichnet die Zigeuner als 'braune Teufel'. — [2]) Zs. 15. 1 macht das Wort zum EN. — 3) Vgl. zu *kaxužī-*.

• j. **kaxᵛarəδainya-** Adj. (fem. °*yā-*) 'zur Klasse der *Kaxᵛarəδa* (sd.) gehörig': *ǰahi yātumaiti* . . *ǰahi* °*δaine* Yt. 3. 9, 12, 16².

Ableit. aus *kaxᵛarəδa-*.

• j., g. **kā-** V. 'verlangen nach –'. Praes. 27 *kaya-*; Perf. 1 *čak-*; *s*-Aor. 1 *kāh-*. — PPfP. °*kāta-*.

'verlangen nach-, wünschen': *fravašayō* . . *yā dāϑrīš vərəϑrəm zbayente dāϑrīš āyaptəm čakuše* Yt. 13. 24. a) spez. 'gern kennen lernen wollen', auch mit Inf. als Obj.: *yō zaotā ašā ərəzūš hvō* ⁺*mainyūš ā vahištāṭ kayā* (1S.) *ahmāṭ avā manarhā yā vərəzyeidyāi mantā vāstryā* "da ich, der Priester, durch *Aša* die rechten (Pfade kennen lernen will), da ich nunmehr durch *Vahišta Mainyav* kennen lernen will, die Landwirtschaft in jenem Geist zu betätigen, in dem es [1]) gedacht ist" Y. 33. 6 [2]).

mit *upa* –?–: *upa ϑwā kārhāmaide* (Konj.?) Vyt. 22.

ai. vgl. *kāyamāna-* Adj. 'begehrend', *cárav-* Adj. 'carus'. — S. noch *kāma-*. — Pü. (zu Y.): *xᵛāhēt*, Sü.: *samīhate*; (zu Vyt.): *paδtākēnēm*. — [1]) Näml. *vərəzyeidyāi*. — [2]) Vgl. zSt. GDN. BB. 15. 249 (geg. JAOS. 21. 122) und zu *darštōiš*.

j. *kāčit.gaonanąm* Aog. 17: lies *kāčiṭ gaon°*.

• j. ¹*kāta-* Adj., PPfP.: s. ¹*kan-* und *kā-* [1]). KompE. — Vgl. ²*kāta-*. — [1]) Es ist nicht zu entscheiden, wohin **kāta-* gehört.

• j. ²**kāta-** m. EN. eines Gläubigen:

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vohu.dātahe °tahe ašaonō "des *V.*, Sohns des *K.*.." Yt. *13.* 124.

Vgl. *¹*kāta-*; wohl Kurzname.

• j. **kāiδya-** Adj. (nur fem. °*yā-*) sva. *kayaδa-* Adj.[1]): *hamistayačča.. kayaδanąmča kayeiδinąmča.. kayaδaheča* °*δyāsča* Y. *61.* 3; — *sraošəm.. yō vanānō kayaδahe yō vanānō kāiδyehe* Y. 57. 15.

Pü. (zu Y. *57*): *kē vānītār i kastārān i martān kē vānītār i kastārān i žanān*, (zu Y. *61*): *farrah kāstārīh i martān u kāstārīh i žanān.* — [1]) So nach Pü. Danach wäre *k°* Ableit. aus *kayaδa-*, mit *Vṛddhiḥ* in der 1., Schwund in der 2. Silbe! Schwerlich.

• g. **kāϑa-** n. 'Vergeltung', beim letzten Gericht: *kaϑā anhāuš vahištahyā paourvīm* °*ϑā* (NP.) *sūidyāi yā ī paitišāṭ* "ob wohl zu Beginn des besten Lebens die Vergeltungen dem den Nutzen schaffen werden, der sie empfangen wird?" Y. *44.* 2.[1])

Zum V. *kāy-*. — Pü.: *kē pa xᵛāhišn sūt dahišn kē pa ān i har 2 xᵛāhēt*, erl.: *navak navak apastāk u zand.* — [1]) Vgl. zSt. GDN. KZ. *30.* 533.

• g. **kāϑē** Inf., mit *astī* 'er erweist Liebes', mit Dat.: *kasāuščīṭ nā ašāunē k° anhaṭ isvāčīṭ*(sd.) *haṣ paraoš akō drəgvāitē* "man soll dem *Aša*anhänger Liebes erweisen, aber böse sein gegen den *Drug*genossen" Y. *47.* 4.

Zum V. *¹kan-*. — Pü.: *ka xᵛāstār ast*, erl.: *ku pātixšāhīh ast.*

• p. **kāpišakānay-** f.[1]) Name einer Festung in Arachosien[2]): °*niš nāmāⁿ didā* Bh. *3.* 9.

Nach JUSTI ZDMG. *51.* 246 'Färberdistelborn'; **kāpiša-* (np. *kābīša*, *kāfša* Blüte des Carthamus tinct.) +**kānay-*, zum V. *²kan-*, vgl. *xan-*. Sehr fraglich. — [1]) Oder °*nī-* f. oder °*niš-* n. — [2]) Wie aus Bh. *3.* 12 folgt.

• j., g., p. **kāma-** m. 'Verlangen, Wunsch': *havāi °māiča zaošāiča* Yt. *13.* 33; — *ačibyō pərənā āpanāiš* (sd.) °*məm* Y. *28.* 10; — *arəϑā vōizdyāi* (sd.) °*mahyā* Y. *43.* 13. a) mit Akk. des Verlangten[1]): *jīgərəzaṭ* (sd.) °*mē.. dūtīm* ".. im Verlangen nach der Botschaft" Y. *32.* 13. b) mit Akk. des Verlangenden[2]): ‖ *yaϑā mām* °*maʰ āhaʰ* "wie es mein Verlangen war" D. *6.* 4; Bh. *4* 4.

KompE.; Ableit. — Zum V. *kā-*[3]). — Pü.: *kīmak.* — [1]) Vgl. DBR. VglS. *1.* 386, RICHTER IF. *9.* 203. — [2]) Vgl. zKonstr. GAEDICKE Akk. im Veda 192. — [3]) Wie ai. *bhāma-* m. gebildet. Meist zieht man *kāma-* zu einer Basis *kam-*; mir scheint vielmehr, dass die zu *kam-* gestellten Verbalformen erst durch *kāma-* hervorgerufen sind. RV. hat nur Praes. *kāmáya-*[6] und PPfM. *cakamāná-*[2].

• j. **kāy-** V. 'vergelten, büssen'. Praes. 5 *čikay-*:*čičī-*[1]), 17 (Fut.) *čaēšya-*, 27 *kaya-*, *čaya-*. — Inf. *čīϑayaē-ča*, *čimāne.*

'etwas (Akk.) büssen' 1) vom Schuldigen 'abbüssen, büssen für —' (Akk.): *nōiṭ hē* ⁺*dahmō anavahīm* (sd.) ⁺*čayaṭ*[2]) P. *56.* a) womit? Instr.: *čikayaṭ*[3]) *sūnahe raēšō baoδō.varštahe* (sd.) *čīϑaya* "die Schädigung des Hunds soll er abbüssen mit der Strafe .." V. *13.* 10; F. 2c; — *yō..amąsta* (sd.) ⁺*xᵛarō.čīϑaya* ⁺*ačte anye* ⁺*čikayatō* (3D.)[3]) F. *3*c; 2c[2]. 2) vom Richter 'etwas (Akk.) an — (Abl.) mit — (Instr.) strafen': *ptərəbyō* (sd.) *irišintąm raēšō čikaēn* (3P.)[3]) *baoδō.varštahe čīϑaya* V. *15.* 12; F. 2c[3]. 3) 'Jemand (Gen.!) rächen an — (Gen.)': *vaēδəm.. yim baraṭ kava vīštāspō ašahe haēnayā čaēšəmnō*[4]) ".. um das (beleidigte) *Aša* zu rächen an dem Feindesheer" Yt. *19.* 93 (?).

mit *paiti* 'wieder ersetzen, Schadenersatz leisten, aufkommen für —' (Akk.): *yasə taṭ.. tāyuš vā vəhrkō vā hača gaēϑābyō para.baraiti dasa* (sd.) *aδāṭ paiti afšō čikayaṭ*[2]) ".. so soll er dann für den Schaden aufkommen" V. *13.* 10.

mit *para* dnwS. 1) *para hē* ⁺*irišintō raēšəm čikayaṭ*[2]) *baoδō.varštahe čīϑaya* "für des geschädigten Schädigung büsse er mit der Strafe.." V. 7. 38. 2) *para aēšąm irišintąm raēšō čikaēn*[3]) *baoδō.-varštahe čīϑaya* "die Schädigungen der geschädigten bestrafe man mit der Strafe .." V. *15.* 22.

mit *pairi* und *ā* 'etwas als Busse auf sich nehmen': *vīsaiti upāzanąnąm pairi.-ākayayanta* (3POM.) "zwanzig Hiebe sollen sie als Busse auf sich nehmen" Yt. *10.* 122; 122.

mit *frā* 'Entschädigung leisten': *frā mē čičī* (2SIA.) "leiste mir Entschädigung" F. *4*d[5]).

ai. *cáyate* 'er straft', gr. τίνω 'ich büsse', τίνυμαι 'ich strafe'. — Vgl. *kāϑa-*. — Pü.: *tōxtan*, s. noch No. 2, 5. — [1]) Das ai. Praesens *cikéṣi*, *cikīhi* entspricht der Form, nicht aber der Bedeutung nach. — [2]) Hds. *jayaṭ*, aber Pü.: *tōšēnēt.* — [3]) Konj. — [4]) Part. Fut., mit *ə* statt *i* für *yə*, s. *hindav-* No. 1; zBed. s. *¹aēš-* No. 5. — [5]) zBild. s. § *268* Ntr. Pü.: *frāč man tōžišn.*

g. *kāvayasčā*, °*čīṭ*: s. *¹kavay-*.

j. *kāvayeheča*: s. unter *kaoya-*.

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• p. **kāra-** m., nur Sing. 'Volk' im früheren und im jetzigen Sinn[1]; 1) 'Kriegsvolk, Heer, Truppen': *hauv °ram frāišayaʰ haraʰuvatīm .. hauv °raʰ ašiyavaʰ .. abiy vivānam hamaranam čartanaiy* "der schickte ein Heer nach *H*..., das Heer zog aus .. dem *V.* eine Schlacht zu liefern" Bh. *3.* 9; 2. 6, 13, 14, *3.* 1, 6, 14, *5.* 1; — *yadā hauv °raʰ parārasaʰ abiy vištāspam pasāvaʰ vištāspaʰ +āyasatā avam °rām ašiyavaʰ* .. "als das Heer bei *V.* eingetroffen war, da zog *V.* das Heer an sich, er setzte sich in Marsch .." Bh. *3.* 1; 6, 7; — *°raʰ hyaʰ nadi"tabairahyā tigrām adārayaʰ avadā +aʰištatā* (sd.) Bh. *1.* 18; 2. 16; — *artavardiyaʰ hadā °rā ašiyavaʰ pārsam* Bh. *3.* 6; 3, 6, 11, 14, *1.* 19, 2. 6, 12, 14, *5.* 1, D. *5.* 2; — *hyaʰ avahyā °rahyā maδištaʰ āhaʰ* Bh. *3.* 11; — *imam pārsam °ram pādiy yadiy °raʰ pārsaʰ pātaʰ ahatiy* .. D. *5.* 3; — *°raʰ hyaʰ manā avam °ram tyam hamiδ"riyam aja" vasiy* Bh. 2. 7, 8—11[1], *3.* 3, 9, 10; 6, 7, *1.* 18, 19, 2. 6, 6, 7, 10, 12, 14, *3.* 1, 3, 9, 14; — *pasāvaʰ adam °ram "madyakāʰuvā avākanam* (sd.) Bh. *1.* 18; — *°raʰ pārsaʰ utā mādaʰ hyaʰ upā mām āhaʰ* Bh. 2. 6; 5, *3.* 5. 2) 'Volk' in politischem Sinn; 'die Leute': *pasāvaʰ °raʰ haruvaʰ ʰamiδ"riyaʰ abavaʰ .. utā pārsaʰ utā mādāʰ utā aniyā dahyāvaʰ* Bh. *1.* 11; 13, 16, *3.* 13, *1.* 10; — *hauv °rahyā avaδā adurujiyaʰ* Bh. *1.* 11; 16[2], 2. 3, 5, 14, *3.* 5, *4.* 4; — *°rahyā naiy azdā* (sd.) *abavaʰ tyaʰ* .. Bh. *1.* 10; — *haruvaʰšim °raʰ avainaʰ* Bh. 2. 13, 14; — *°raʰšim hačā +daršma"* (sd.) *atarsaʰ ram vasiy avājaniyāʰ hyaʰ paranam* (sd.) .. ".. er könnte viel Leute töten, die .." Bh. *1.* 13; 13; — *yadiy .. haʰdugām naiy apagaudayāhy °rahyā δāhy* Bh. *4.* 10; 11, *1.* 14.

Vgl. np. *kār-zār* 'Schlachtfeld', lit. (zam.) *kāras* 'Heer', got. *harjis* 'Heer', usw., OSTHOEF IF. *5.* 277. SP.S Etymologie, Keilinschr. udW. ist wertlos. — [1]) Vgl. JUSTI ZDMG. *53.* 90.

j. *kārayeiti* (usw., Verbalf.): s. [1]*kar-*, [2]*kar-*, [3]*kar-*, [4]*kar-*.

• j. "**kārayō.vā** *paćmanyō.vā* .." Vyt. *13.* Vgl. V. *21.* 7, wo *kāravaiti.*

• j. **kāra'vant-** Adj. (fem. *°vaitī-*) Adj. 'tätig': *°vaiti* (VSf.) V. *21.* 7.

**kāra-* m. 'Tat', zum V. *kar-*. — ai. *°kāra-*, np. *kār.* — Pü.: *kārōmand.*

• j. **kāšaya-** den. Praes. 31 'es zu tun haben mit —'.

mit Akk. 1) sva. 'handhaben': *aštrąm mairīm* (sd.) *kāšayeiti* "er handhabt die Strafgeisel" V. *18.* 4. 2) sva. "im Zustand von — verharren": *yō .. upairi hunarəm* (sd.) *manō barāt̰ vīspəm aētəm paiti zrvānəm astarəm urva kāšayāt̰* "wenn einer .., so verharrt seine Seele während der ganzen Zeit in Sünde" P. *37.*

**kāša-* aus ir. **kárta-*, vgl. *[2]*kaša-*; § *272, 295.* — Pü. (zu V.): *aštr i mar kunēt*[1]), erl.: *ō varzēt*[2]), *ast kē ētōn gōwēt ku ō vičārēt*; (zu P.): *gīrēt.* — [1]) So DST. ZA. *2.* 241. Die Richtigkeit dieser Lesung wird durch PüErl. zu N. *77* bestätigt, s. unter *sraošāvarəz-* No. 2. Die Lesung *mār gan* (geschr. k n n) ist durch *xrafstr gan* in § 2 veranlasst; s. auch HAUG SBayrAW. *1868.* 2. 5. — [2]) Geschr. d rz dt wie zu N. *77.*

• j. **kəm** Adv. 'wie?', an der Spitze des Satzes: *k° aojišta mahrka mašyāka daēvō aošō* (sd.) *yazāite* V. *17.* 1; — *k° iδa tē zaoδrā bavainti* (sd.) Yt. 5. 94.

ASn. aus *ka-*. — S. auch *čim.* — ai. vgl. *kim*[1]) Adv. 'wie?'. — Pü.: *pa katār.* — [1]) Mischling aus **kam* und **cim.*

• g. **kəvī'tāt-** f. 'die *Kavay*(sd.)schaft': *anāiš ā vī.nānāsā +karapō.tāščā* (sd.) *°tāščā* (NS.)[1]) Y. *32.* 15.

Pü.: *kē kayak hēnd.* — [1]) zF. § *393.*

g. *kəvīnō* Y. *51.* 12: s. [1]*kavay-*.

• j. *kərət-* Adj. 'versans circa —, sich abgebend, zu tun machend mit —, tätig bei —'.

KompE. — Zum V. 5*kar-*. — Vgl. *[2]*kaša-* und *kāšaya-*.

• j. *daēvanąm* **kərəta** N. *33*: — ? —.

Im Pahl.-Text entspricht: *dēvān kirrēnišn*; danach also zu [1]*kərət-*, vgl. *yimō.kərənta-*.

• j. (, g.) '**kərəta-**, p. **karta-** Adj., PPfP.: s. [1]*kar-*. [Yt. *11.* 6: lies *kərəsasča.*]

KompE. — Vgl. *kəša-*.

• j. [2]*kərəta-* n. 'feierliche Nennung'.

KompE. — Zum V. [2]*kar-*; vgl. zu *[3]*kərətay-*.

• j. '**kərətay-** f. Name eines Kleidungsstücks: *+yōi vərəhənti °tišča paiti.vərəhąsča* N. *91.*

Vgl. [2]*kərəta-*. — Pü.: *kirrēnūtak* mit undeutlicher Erl.

• j., g. [2]*kərətay-* f. 'Machen (usw.)'. — DS. *°tōe* als Inf. sbes.

KompE. — Zum V. [1]*kar-*. — ai. *kṛ́tay-* f.

• j., g. [3]*kərətay-* f. 1) 'feierliche Erwähnung, Nennung'. 2) 'Verkündung, Kunde'.

KompE. — Zum V. [2]*kar-*. — ai. vgl. *kīrtáy-* f., wozu **kərətay-* die KompForm bildet; IF. *7.* 70. — Vgl. *[2]*kərəta-*.

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• j. ***kərətā-*** f. 'Schneiden, Zerschneiden, Zerstören (?).

KompE. — Zum V. *karət-*. — ai. vgl. *kṛ́tā-* f. 'Spalt'.

• j. **kərətāe** Inf. 'zu vollstrecken': *yō ništayeiti k° sraošyąm* "der bestimmt die Strafe zu vollstrecken" Yt. *10*. 109.

Zum V. [1]*kar-*; vgl. *[2]*kərətay-*.

j. *[x]*kərətu* V. *7*. 38: s. *karət-* mit No. 2.

• g. **kərəduš-** n. 'Schutz, Hilfe, Beistand': *hātąm hvō aoǰištō yahmāi zavōng ǰīmā °dušā* "der Seienden stärkster ist der, dem ich zu Hilfe[1]) komme, wenn er ruft" Y. *29*. 3[2]).

Vgl. ai. *chardiṣ-* n. 'Schutz, Schutzwehr', got. *skildus*; BTHL. Stud. *2*. 58; zuletzt dazu OLDENBERG ZDMG. *55*. 312. Zur Differenz im Anlaut vgl. ai. *chavi* 'Fell', gr. σκῦτος, got. *skauda* und gr. κύτος, lat. *cutis*, ahd. *hūt*. — Pü.: *hač astān ān ōžōmandtar kē ō ān pa x^vānišn rasēt ō kartārīh* (Sü.: *kartṛtve*), erl.: *kaš x^vānēnd ku 'kār u karpak kun' kunēt*. — [1]) Eig. 'mit Hilfe'; vgl. RV. *1*. 39. 7: *gántā nūnám nó 'vasā* gegen *8*. 9. 1: *ā́ nūnám . . gantam ávase*. — [2]) Vgl. zSt. BTHL. AF. *3*. 35. MILLS G. 216 und DST. ZA. *1*. 215 muten uns grammatisch unmögliche Dinge zu.

• j. *[x]*naratō* (sd.) **kərəϑən**[x] N. *97*.

• j. **kərəϑwan-** Adj. 'der hütet, bewahrt': *miϑrō vīspō mazdayasnanąm . . ərəϑwāča* (sd.) *°wāča* Yt. *10*. 120.

Aus ar. **kṛt-ɣan-*; zum got. V. *haldan*. Unsicher.

• j., g. **kəhrp-**, *kərəf-*[1]) f., n.[2]) 'das sichtbare Äussere jedes Wesens und Dings, äussere Erscheinung, sichtbare Gestalt': *sraēštąm aṯ tōi °pōm* (AS.) *°pąm* (GP.) *āvaēdayamahī mazdā ahurā imā raočā̊ . . avaṯ yīṯ hvarō avāčī* Y. *36*. 6; — *para avaiṅhe hū ϑwarštō* (sd.) *°pya* (LS.) Y. *19*. 8; — *asmanəm . . yō hištaite ayaṅhō °pa* (IS.) *x^vaēnahe* (sd.) ". . mit der Erscheinung von . . (sva. . . anzusehen wie . .)" Yt. *13*. 2. A) insbes. von lebenden Wesen; auch vom gestalteten Stoff selbst 'Leib, Körper'; 1) von Menschen und Göttern: *aṯ °pōm* (GP.) *utayūitīš dadāṯ ārmaitiš ąnmā* (sd.) Y. *30*. 7; — *yaϑa varšnahe °pahe*[3]) *dūuš* (sd.) N. *106*; — *paiti ažōiš . . °pəm . . gaϑahe . . °pəm . . sāstarš . . °pəm . . aēmaoγahe . . °pəm . . ǰahikayāi . . °pəm* Y. *9*. 30–32; 32; — *avąm °pəm yazamaide . . yąm . . kərəsāspahe* Yt. *13*. 61; Az. *3*; — *āǰasaṯ . . vərəϑraγnō . . vātahe °pa* (IS.) Yt. *14*. 2; — *miϑrəm . . yeṅhe vanuhi °fš* Yt. *10*. 60; — *°pəm sraošahe . . yazamaide °pəm rašnaoš . . °pəm*[14] . . Yt. *11*. 21 f.; — *paoiryā̊ dasa xšapanō . . tištryō . . °pəm raēϑwayeiti . . narš °pa* (IS.) *pančadasaṅhō* ". . formam induit . . viri forma . ." Yt. *8*. 13; 16, 18; — *mazγəmča vārəmča yā tē* (näml. *haomahe*) *°pəm vaxšayatō* Y. *10*. 3; — *vīspəmča °fš* (als AS.)[4]) *ahurahe mazdā̊ yazamaide* Y. *71*. 4; — *yaṯ dim mazaoš* (sd.) *°pō tūrahe* V. *13*. 39; — *puϑrō zayā̊nte tanu.kəhrpa °pa* Vyt. *1*; — *bərəxδąm mōi fərašaoštrō . . daēdōišt °pōm* (AS.) Y. *51*. 17; — *upa.-tačaṯ arədvī . . kainīnō °pa srīrayā̊* Yt. 5. 64; H. 2. 9; — *yąm . . čarāitinąm °pa sraēštąm dādərəsa* H. 2. 10; 9, Yt. 5. 34, *17*. 11; — *yeṅhā̊ °pō huraoδayā̊* Yt. *13*. 90 (?); — *°fəmča* F. *3* h (?)[5]). α) sva. 'Leichnam': *mərəγəm . . upa tąm °pəm fraṅuharaiti yąm iristahe mašyehe* V. 5. 1; — *pąstō.fraϑaṅhəm* (sd.) *hē kamərəδəm vīnāϑayən . . aš.x^vərətəmaēibyō . . +kərəfš.-x^varąm °fš* (als Akk.)[4]) *paiti nisirinuyāṯ vayąm . .* V. *3*. 20; — *yō narš ašaonō irīriϑušō zəmē °pa* (statt AS.) *nikainti* V. *3*. 40 PüZ.; — *mazdayasna aēṯəm °pəm hvarə.darəsīm* (sd.) *kərəmavąn* V. 5. 13; 14; — s. noch KompA. a) im Gegensatz zu *urvan-*, *manah-*, *təvīšī-*: *ahurahe mazdā̊ . . yeṅhe urva . . °pasča* (NP.) *yā̊ raēϑwayeiti* (sd.) . . Yt. *13*. 81; — *yō aēnaṅhaiti nō manō . . nō °pəm* Y. *9*. 29; — *frā tē °pəmča təvīšīmča yaoδaϑāni* V. *21*. 6; — *imā̊ °pasča təvīšīšča* Vr. *11*. 3; Y. 55. 1. 2) von Tieren: *yaṯ barata aṅrəm mainyūm framitəm aspahe °pa* (IS.) Yt. *19*. 29; *8*. 18, 21, *14*. 9; — *ahmāi . . āǰasaṯ vazəmnō vərəϑraγnō uštrahe °pa* Yt. *14*. 11; P. *32*; — *nizbayemi tištrīm . . gōuš °pa* V. *19*. 37; Yt. *8*. 16, *14*. 7; — *hū °pa varāzahe* Yt. *14*. 15; — *mazšahe °pa* Yt. *14*. 23; — *būzahe °pa* Yt. *14*. 25; — *yaṯ dim usča uzdvąnayaṯ . . ϑraēṯaonō mərəγahe °pa kahrkāsahe* Yt. 5. 61; — *mərəγahe °pa vārəγnahe* Yt. *14*. 19, *19*. 35; — *vaēnəmnəm . . x^varənō mərəγahe °pa frašusaṯ* Yt. *19*. 34. Undeutlich: *ratufriš +nāirikayā̊ °pa nōiṯ payaṅhō nōiṯ sunō °pa payaṅhō ratufriš vəhrkayā̊ °pača payaṅhača* N. *59*[6]). [V. *7*. 2: lies *maxši.k°*.]

KompA., E. — ai. *kṛpā́* (IS.)[7]), mp. *karp*, arm. LW. *kerp*. — Vgl. *hukərəpta-* und *xrafstra-* No. 2. — Pü.: *karp*, (zu F.): *karp i gōšt*; Pü.: *kalevaram*,

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kāyaḥ, (zu Y. *51*): *śarīram*. S. noch zu *hukəhrp-*. — 1) Vor *š* (des NS., s. auch No. 4 und KompA.) und in *kərəfəmča* F. *3* h, wofür wohl *kərəpəmča* zu lesen ist, § *294*. 1 (doch s. *kəhrpəmča*, *kəhrpasča*). — 2) N. *106*, Y. *71*. 4, V. *3*. 20, *5*. 13f.; s. No. 4. — 3) Them.; Pü. s. bei *varšna-*. — 4) Der Gebrauch von *kərəfš* als Akk. (Y. *71*. 4, V. *3*. 20) beruht vll. darauf, dass das Wort fem. und ntr. war; doch s. § *381*. — 5) S. No. 1. — 6) In DST.s Übersetzung, ZA. *3*. 118 wird *kəhrp°* ausgelassen. — 7) Nur in dieser Form; sie ist auch im Aw. die häufigste.

• j. **kərəfš.xᵛar-** Adj. 'Leichen-, Aasfressend', von Hunden und Vögeln: *yaδδiṯ dim bāiδištəm avazanąn sūnō vā °xᵛarō vayō vā °xᵛarō* (NP.) V. *6*.45; 46, FrW. *11*; — *yezi nasuš aiwi.γnixta sūnō vā °xᵛarō vayō vā °xᵛarō* (NP.) "wenn der Leichnam angefressen ist — aasfressende Hunde oder aasfressende Vögel (sinds, die das tun) —" V. *7*. 30[1]; 29; — *aš.xᵛarətəmačibyō* (sd.) . . *dāmanąm* ⁺°*xᵛarąm*[2] V. *3*. 20.

Aus ar. **krp-suăr-* (§ *287*), wobei der NS. *kərəfš* mitwirkte. — Pü.: *karp xᵛār*. — 1) Anders DBR. VglS. *1*. 348. Vgl. V. *6*.45. — 2) NA. °*ārąm*.

• j. **kərənavant-** Adj., PPA.: s. ¹*kar-* mit No. 8.

• j. **kərəma-** Adj., mit *star-* m. 'Sternschnuppe'[1]: *pairikā* . . *yā stārō °mā* (NP.) *patanti antarə ząm asmanəmča* "die *P*. . ., die als Sternschnuppen zwischen Erde und Himmel stürzen" Yt. *8*. 8.

Eig. Bed. und Et.?[2]. — 1) Vgl. GGR. OK. 311, WEST SBE. *47*. 161. Wertlos DST. ZA. *2*. 417. — 2) Angebl. 'Wurmsterne', zu ai. *kṛmay-* m. 'Wurm'. Zuletzt GIrPh. *1* b. 297.

• j. ¹**kərəsa-** m. 'Wegelagerer, Strolch': *yaṯ āĵasāṯ* ⁺°*sasča*[1] ⁺*gadō.tūsča daēvīšča handramana* (sd.) Yt. *11*.6; — *āaṯ* ⁺*aēte* ⁺*yōi fračarənti °sąsča gaδδitīšča* (sd.) N. *53*; — *paitiš.xᵛaine raδδarəhō vā °sąm* (GP.) *vā* ⁺*gaδδ.tinąm* (*vā*) N. *26*; — *yaṯ* ** *kava haosrava* ⁺*təm °səm upa tąm čarətąm* "dass *K.H.* (Herr ward) über den Wegelagerer auf der Rennbahn" Yt. *19*. 77.

Et.? Vgl. *kərəsānay-*? — Pü. (zu Yt. *11*): *karsyāk*, (zu N. *53*): ⁺*karsyākīh*, (zu N. *26*): ⁺*karsyākīhā*. — S. zu *kərəsānay-*. — 1) J 10 ua. NA. falsch *kərət°*.

• j. ²*kərəsa-* Adj. 'mager'.

KompA. — ai. *kṛśá-* Adj.

• j. **kərəsaoxšan-** m. EN. eines Gläubigen: °*šnō ašaonō* Yt. *13*. 101.

Komp.: *²*kərəsa-*+*uxšan-*, eig. 'des Stiere mager sind'.

• j. **kərəsa'vazdah-** m. EN. eines Bruders des *Frənrasyan*: *vīspe bavaṯ aiwi.vanyā haosrava* . . *frənrasyānəm bandayaṯ °dəm*[1] Yt. *19*. 77.

Eig. etwa 'magere (d. i. geringe) Ausdauer besitzend'[2]. — 1) Nach der *a*-Dekl. — 2) Falsch JUSTI NB. 162.

• j. **kərəsānay-** m. EN. eines von *Haoma* gestürzten, den *mazdayasn*ischen Priestern feindgesinnten Fürsten*): *haomō təmčiṯ yim °sānīm apa.xšaδrəm* (sd.) *nišāδayaṯ* Y. *9*. 24.

*) DST. ZA. *2*. 93 meint: "*K.* représente Alexandre et l'oppression hellénique"; s. auch ebd. 80. Vgl. dazu TIELE Godsdienst² *2*. 33. JUSTI NB. 161 bemerkt zu *K.*: "ein Feind des *Haoma*, als Dämon des Hungers". Weiteres ebd.

Et.? Vgl. ¹*kərəsa-*? — ai. vgl. *kṛśānav-* m. Name des Wächters des himmlischen *Soma*. — Pü.: ⁺*karsyāk* (Sü.: *kalaśiyākaḥ*, erl.: *tarsākadīniḥ* 'Christ'); vgl. zu ¹*kərəsa-*.

• j. **kərəsāspa-** m. EN. eines Helden der iranischen Sage*): *naire.manā °pō* Y. *9*. 11, Yt. *5*. 37, *15*. 27, *19*. 38, 44[2]; — *yaṯ hē* (näml. dem *Θrita*) *puδra us.zayδiδe urvāxšayō °pasča ṯkaēšō anyō* . . *āaṯ anyō uparō.kairyō yava gaēsuš gaδavarō* Y. *9*. 10; — *kəhrpəm* . . *yąm sāmahe* (sd.) °*pahe* Yt. *13*. 61; 136; — *nairyąm hąm.vərəitīm* . . *yā upərəhačaṯ °pəm* Yt. *19*. 39; — *pairikąm yąm* ⁺*xnąδaiti* (sd.) *upərəhačaṯ °pəm* V. *1*. 9; — *uγrəm aoĵištəm bavāhi yaδa °pəm* (statt NS.) Az. *3*.

*) Er ist der Sohn *Θrita*s, aus der Familie der *Sāma*. Seine Taten sind Y. *9*. 11, Yt. *5*. 38, *15*. 28, *19*. 38, 44 erzählt. Weiteres SBE. *18*. 369 und JUSTI NB. 161.

Komp.: *²*kərəsa-*+*aspa-*, eig. 'des Rosse mager sind'. — ai. *kṛśāśva-* m. EN.

• j. **kəšą-** Adj. 'gemacht, fertig': *vastrāsča °šā bāmainivā* Yt. *17*. 14; zit. F. *5*, wo *kašā*; — ˣ*yahmi gaēδe °ša vašta*ˣ Yt. *12*. 8 (?).

Zum V. ¹*kar-*; *kəša-* : *kərəta-* = *məša-* (sd.) : *mərəta-*; § *272*, *289*. — Pü.: *kart*.

• g. **kąm** Praen. mit (vorausgehendem) Dat. der Person: 'zu Gunsten, um — willen, wegen': *aēibyō k° yāiš gąm karapā usixščā* (sd.) *aēšəmāi dātā* Y. *44*. 20.

Vgl. ai. *kám* Praen. (mit vorausgeh. Dat.), ksl. *kŭ* Praen. (mit folg. Dat.); BTHL. KZ. *28*. 11, DBR. VglS. *1*. 770[1]. — Pü.: *kē hēnd*. — 1) Eine unrichtige Et. KZ. *29*. 497.

• j. **kąmčiṯ** Adv. 1) 'in irgend einer Weise' (s. a—d), 2) 'in jeder Weise' (s. e), stets mit Gen. part.[1], in auffällig freier syntaktischer Verwendung[2]; a) als Subj.: *āaṯ* [*mąm*] ⁺*k°*[3] *arəhāuš astvatō aēsmanąm*

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paiti.baraiti "irgend einer der Menschheit .." V. *18.* 22; — *yaṯ k° vā taoxmanąm para.iriϑyeiti .. ainyō.ṯkaēša* (sd.) "wenn sonst einer aus der Verwandtschaft stirbt .." V. *12.* 21. b) als Obj.: *frabaraiti barəhəm vā .. k° vā .. urvaranąm* V. *15.* 14; — *barōiš safəm* (sd.) *vā .. k° vā xrūždismanąm* ".. oder sonst irgend ein Trumm harter Erde" V. *9.* 11; — *āaṯ hē nąma fradaiϑyā .. ātrə.dahyūm vā k° vā ātrə.dātahe* (sd.) *nąma* ".. oder sonst irgend ein mit *Ātar* in Beziehung gesetztes Wort als Namen" V. *18.* 52. c) als Gen.: *upa aēṯəm nmānəm baoδayąn urvāsnayā vā .. k° vā hubaoiδitəmanąm urvaranąm* ".. mittelst *Urv.* .. oder mittelst sonst irgend einer der wohlriechendsten Pflanzen" V. *8.* 2. d) als Lok.: *upāča hē gātūm barayən* (sd.) +*nəmō.vantāhva k° vā starətaēšinąm* (sd.) V. *15.* 43; — *k° vā* +*aipyanąm* Yt. *4.* 5; 5[3]. e) als Instr.: *āaṯ hā druxš avāstryeite* (sd.) *k° vā*[4] *vačərəhąm* ".. mit (bei) jedem der Worte" V. *9.* 13. Undeutlich: *k° vā vaxšišąm* N. *97.*

ASf.(?) aus *ka-*. — Pü.: *katārči 1.* — [1]) Und (ausser V. *18.* 22, Yt. *4.* 5[2]) stets mit folgendem *vā*; s. aber No. 4. — [2]) Einigermassen vergleichbar ist der Gebrauch des nhd. Adverbs *so* als Ersatz des Relativs. — [3]) So L 4, K 1; NA. *kəmčiṯ*. — [4]) Hier wird *vā* zu streichen sein; Pü. (blos): *pa katārči 1 gōwišn.*

• j. **kąsaoya-**[1]) Adj. (fem. °*yā-*) mit *zrayah-* n. oder *āp-* f. Name des *Hāmūn*-Sees*): *axᵛarətəm xᵛarənō .. yaṯ upərhačaiti yō avaδāṯ fraxšayeite yaϑa zrayō yaṯ °saēm*[2]) *haētumatəm* ".. den (jeden)**), der von dorther seine Herrschaft entfaltet, wo der vom *Haētumant*(-Fluss) gebildete See *K.* ist" Yt. *19.* 66; — *yaṯ astvaṯ.ərətō fraxštāite hača apaṯ °saoyāṯ* Yt. *19.* 92***); — *yahmāi* +*us.zayāiti saošyąs .. hača apaṯ °saoyāṯ* V. *19.* 5***).

*) Vgl. STEIN IA. *15.* 21. Er liegt nach Bd. *13.* 16 *pa sakastān* 'in *Saistān*'. — **) Aus dem *kavi*schen Königshaus, als dessen Heimat das Gebiet des *K.*-Sees gilt, Bd. *21.* 7. — ***) Im See *K.* ruht, von 99999 *Fravašay* bewacht, der Same des *Zaraϑuštra*, aus dem dereinst die *Saošyant* entstehen sollen, vgl. unter *xšudra-**).

Wohl Ableit. aus **kąsav-* EN. — Pü.: *āp i kayānsīh.* — [1]) Statt °*avya-* geschr., § *268.* 13. — [2]) Ich nehme °*saēm* als Missschreibung für °*saoim* (= °*savyəm*), vgl. *hčim* (K 1) für **havyəm.*

• j. **kąsō.tafəδra-** m. Plur. Name eines Gebirgs oder Gebirgszugs: *ahmaṯ hača garayō fraoxšyąn .. °ra varafa ..* Yt. *19.* 3.

Eig. Bed.? [1]) **tafəδra-* n., zum V. *tap-*. — [1]) Ohne Wert GDN. 3 Yt. 7.

• j. **kąstra-** n. 'Spaten': °*rəm paitiš.hərəzəm* (sd.) V. *14.* 11.

Zum V. [2]*kan-*, § *198.* — Vgl. ai. *khanitra-* n. 'Schaufel'; § *141* No. 2. — Pü.: *kas*, erl.: *ān kē .. pataš kanēnd, bēl.*

• j. **kąh-** V. 'klingen, pfeifen'. Praes. 20 *kahva-*.

von der Peitsche: *yaṯ bərəzəm barāṯ aštra vāčim aspanąmča srifa xšufsąn aštrā kahvąn* Yt. *10.* 113.

ai. vgl. *kąsá-* m. 'metallenes Gefäss' (?, vom Klingen genannt?).

• j. *ratufriš apaityānō* ˣ**kąhya** N. 55. [N. *54*: lies *kahe*].

Pü.: ausgelassen.

• j. ˣ**kimąm**[1]) *gāϑwyąm* (sd.) *vačō srāvayō* H. 2. 20.

Pü.: *ān* (*i gāsānīk gōwišn*), wonach ich *imąm* korrigire. — [1]) DST. ZA. *2.* 656 sieht darin 'un adjectif formé de *kąm*', dem ersten Wort von Y. *46.*

j. *kiryeiti, kiryeinte*: s. unter [1]*kar-*.

• g. **kū** Adv. 'wo?': *kuϑrā .. ašəm kū .. ārmaitiš kuϑrā ..* Y. *51.* 4; — *kū ašavā ahurō* (sd.) *yō ..* Y. *53.* 9.

Eig. IS. aus [2]*kav-*. — ai. *kú* 'wo?', np. *kū* 'wo?' (HORN GIrPh. *1* b. 164); ags. *hú* 'wie?'. — Pü. (dRn.): *ku, katār.*

• p. **kuganakā-** f. Name einer Stadt in Persien: °*kā nāma*ⁿ *vardanam pārsaiy*[1]) Bh. 2. 3.

[1]) Zerstört; ergänzt nach Eü.

• j. **kuxšnūša**[1]) — ? —: N. *48.*

Jedenfalls zu [1]*xšnav-*; s. No. 1. — [1]) FrW. *7.* 2 hat dafür *kuxšnvūša* (ob 2SOM.?); aber 71 a der Bombayer N.-Ausg. steht nochmals (als Zitat) *kuxšnūša.*

• j. **kuxšnvāna-, kuxšnvąna-** Adj., PPM.: s. [1]*xšnav-*.

• j. **kutaka-** Adj. 'klein': *maoirinąm .. °kanąm* V. *14.* 5.

Vgl. mp. (Pü.) *kōtak* 'geringfügig; Kind', np. *kōda* 'Kind'; s. dazu HBM. AGr. *1.* 173.

• g. (, j.) **ku'dā** Adv. 'wo?': *k° ašəm vohučā manō xšaϑrəmčā* "wo (sonst) ist Gerechtigkeit und guter Sinn und Herrschgewalt?" Y. *29.* 11.

KompA.; Ableit. — ai. *kúha*, ooss. *Ḱud* 'wie?'; § *252.* 7. — Pü.: *ku dahišn*; s. zu *kudaṯ.*

• j. **kudaṯ** Adv. 'woher?': *kudaδaēm*[1]) *vātō*

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vāiti (sd.) *yim* .. H. 2. 8, +26[2]. [V. *1.* 1: lies *kudaṯ.š°*.]

KompA. — Ableit. aus ar. **ku'dha* (= g. *kudā*); vgl. *iδāṯ* mit No. 1. — Pü.: *hać* (*ku*) *dahišn*; s. zu *kudā* und *kudaṯ.šātay-*. — [1]) So auch Vyt. *55*. Man verlangte *kudaṯ aēm*; s. § *267* zu 25. — [2]) Wo Hds. *kudadaēm*.

• j. +**kudaṯ.šātay-**[1]) Adj. 'woher Freude bietend?', mit der Neg. *nōiṯ* 'nicht irgend woher, nicht irgendwelche Freude bietend': *yeiδi zī azəm nōiṯ daiδyaṃ .. asō rāmō.dāitīm*[2]) *nōiṯ °šāitīm*[2]) *vīspō arəhuš .. airyanəm vaēǰō frāšnvāṯ* "denn wenn ich nicht bewirkt hätte, dass auch ein nicht irgend welche Freuden bietender Ort Frieden gewährt, würde die ganze Menschheit nach *AV.* gekommen sein" V. *1.* 1; 1.

Pü.: *nē* 3) *ku dāt* 3) *ēstēt āsānīh.* — Über den Sinn der Stelle s. unter *rāmō.dātay-*. — [1]) NA. getrennt. — [2]) ASm. statt ASn. — 3) Für *kudaṯ*; vgl. zu H. *2.* 8.

• g. **kudō.zāta-** Adj. 'beliebig wo geboren': *urunō .. °tanaṃčīṯ naraṃčā nāirinaṃčā* Y. *39.* 2; zit. Yt. *13.* 154, wo *kuδō.z°*.

Komp.: *kudā*+*z°*; § *264* D. — Pü.: *ku zāt.*

• p. **ku^{n}drav-** m. Name einer Stadt in Medien: *°duruš*[1]) *nāma^n vardanam mādaiy* Bh. *2.* 12.

[1]) § *300* II.

• j. **ku'θa** Adv. 1) 'wie?': *k° narəm ašavanəm yaožda*θ*āni* V. *19.* 12; 12[4], *10.* 1, *11.* 1[14], *12.* 2[2], Yt. *4.* 4[2], *10.* 121; — *k° hīš azəm kərənavāni* V. *19.* 12, Yt. *17.* 57. a) mit *tē* (sd.)[1]): *k° tē vərəzyan aēte yōi mazdayasna* V. *5.* 10, 39, 45, *6.* 6, 26, 28, *8.* 1, 4, 73, *13.* 29, 35, 36, *15.* 46, *16.* 1; — *āaṯ yimō maṣta k° tē azəm varəm kərənavāne* V. 2. 31; 22. 6[2]. A) frageeinleitend, mit *tē*[1]): *k° tē aēte mazdayasna aēṯəm ātrəm aiti baraṇ ava* .. "wie? sollen die *M.* das Feuer (wieder) hinbringen zu ..?" V. 5. 41. 2) 'wohin?': *k° aēšaṃ baoδō* (sd.) *jasaiti* V. *13.* 50; — *k° aēṯaδa .. mašyāka haṃ.vačnānte? .. narəm ašavanəm* "Wohin (sva. an wen) .. sollen sich die Menschen wenden? .. An einen Gläubigen" V. *9.* 1.

Pü. *čigōn.* — [1]) Vgl. *kaδa nō* (sd.).

• j., g. **ku'θrā** Adv. 1) 'wo?, wohin?': *°θrā* θ*wā xšaθrā mazdā* "wo ist dein Reich, o *M.*?" Y. *51.* 4; 4[4] (im Wechsel mit *kū*); — *°θrā nəmōi* (sd.) *ayenī* Y. *46.* 1; — *°θrā* (statt LS.) *ayā*[1]) *kahmāi vananaṃ* (sd.) *dadā* Y. *44.* 15. 2) 'ob wohl?', frageeinleitend: *°θra bavāṯ hitō.hizvā* (sd.) Y. *65.* 9; 9[4]; — *°θrā tōi arədrā* .. Y. *34.* 7.

ai. **kútra* Adv. — Pü. (dRn.): *ku, ō kē, kē, čigōn, katār.* — [1]) Sva. **kahmī* (im Sinn von **katarahmī*) *ayā* (näml. *spādayā*); s. *ka-* No. 5.

p. *kunau°*, *kunav°* Verbalf.: s. unter [1]*kar-*.

• j. **kū.nāirī-**[1]) f. 'Hurenweib, Hure', ital. 'donnuccia': *kō dačvanaṃ xawzō* (sd.) .. *xumbō* .. *°rīš* (NS.) V. *8.* 31; 32.

Eig. 'was für ein Weib'; vgl. ai. *kú'manas-* Adj. und unter *kamərəδa-*. — Pü.: *kanāmčī* 1[2]) *čigōn nāirīk i šōδ tarsakās.* — [1]) *kū.°* statt *ku°* nach § *268.* 8. — [2]) Vgl. zu *kavačiṯ* V. *1.* 14.

• j. **kunda-** m., **kundī-** f. Name von Dämonen: *dačum °dəm .. ava.ǰanyāṯ* V. *19.* 41[1]); — *pərəne °di* V. *11.* 9.

S. *kundižā-*. — Vgl. Bd. *28.* 42, Sg. *16.* 13 ff., Zs. *23.* 8 und WEST zSt. — Pü.: *kund.* — [1]) Vyt. *26* steht *kavandəm.*

• j. **kundižā-** f. Name einer *Daēvī*: *pərəne °ža* V. *11.* 9.

S. *kundī-*. — Pü.: fehlt.

• p. **kūrav-** m. EN. eines persischen Königs, *Kyros* des Grossen: *adam °ruš xšāyaθiya^h haxāmanišiya^h K.**); — *ka^{n}blūǰiya^h* .. *°rauš puθ^{r}a^h* Bh. *1.* 10; — *bardiya^h hya^h °rauš puθ^{r}a^h* Bh. *1.* 11, 23, *3.* 5, *4.* 2[2]; Bh. b, h.

*) Vgl. zu dieser Inschrift zuletzt JUSTI GIrPh. *2.* 421, ZDMG. *53.* 90, FOY ZDMG. *54.* 361.

Et. und Bed.? Die Perser sollen in dem Namen die Bedeutung 'Sonne' gefunden haben; s. JUSTI NB. 168, GIPh. *2.* 417, wo an. *hyrr* 'Feuer' verglichen wird; s. dazu UHLENBECK WAiSpr. 62. Vll. nichtiranischer Name.

• j. **gaδwa **kurō kurō** *tarəwani karapanō raθwyasnaṃ buxtā mahe*** FrW. 2. 2.

Vgl. MODI Two Amulets of ancient Persia (Journ. Anthrop. Soc. Bombay 1902) 11 ff., wonach der Text besagen soll: "May we, who perform the Yasna in the proper way, be relieved (from the evil influence of) the wretched *Kuro*, *Kuro*, *Tarewani* and *Karapan*." Ich kann das nicht herauslesen. *kurō* soll np. *kūr* 'blind' sein und synonym mit [1]*kavay-* Bed. 2!

• j. **kuirit-**[1]) m. 'Halsbinde, -berge': *yaēšaṃ zayanaṃ raθōišti .. aštəmō* +*°ris* (NS.)[2]) V. *14.* 9; — *°risahe*[3]) Vd. *12.*

Et.? — Pü.: *grīv pān*, erl.: *ān i hać tarak* ('Helm') *apāć ō zrēh bast.* S. dazu JN. Class. Stud. in Hon. of Drisler 118. — [1]) Oder auch auf *°d-*. — [2]) K 1, L 4; NA. *kūir°*. — 3) Them., aus dem NS.; wertlos.

• j. **kuruγa-**[1]) m. Name einer Krankheit, eines Gebrechens od. dgl.: *paitištātōe* .. *yaskahe* .. *mahrkahe* .. *°γahe* V. *20.* 3.

Pü.: fehlt. — [1]) L 4, K 1 *kurγ°*.

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• j. **kusra-** Adj. 'sich wölbend, hohl': °*rāδa kusrō.patāδa* (sd.) Y. *10.* 11.

KompA., E. — ai. vgl. *kośa-* m. 'Kufe', eig. 'Hohlraum'; IF. *1.* 191. — Pü.: fehlt.

• j. **kusrō.pata-** m. ('Hohlabfall', d.i.) 'hohle Felswand': *āaṭ ϑwā .. mərγa .. vībarən .. +aoi kusrāδa °tāδa +aoi pawrāna* "da trugen .. Vögel dich weg .., hin, von der hohlen Felswand weg, hin zu .." Y. *10.* 11.

Zum V. *pat-*; ai. vgl. *pāta-* m. 'Sturz'. — Pü.: fehlt.

• p. **kušiya-** Adj., bezeichnet ein Volk, '*Kušit*' [1]: *imā dahyāvaʰ tyā adam agarbāyam .. °šiyā mačiyā karkā* D. *6.* 3.

[1] S. EDMEYER GeschdAltert. *1.* 48.

j. *ktaračaṭ* N. *23*: lies *kataraščiṭ*.

j. *kn mō* N. *1*: lies *katāmō*.

• j. *anaomō* (sd.) *manaŋhe* **kya** *vīsāi kaia kva parō* FrD. *6.*

j. *kya*[2] F. *3* c: lies *kaya*.

• j. **kva**[1]**, kava**[1] Adv. 1) 'wo?, wohin': *k° naraṃ iristanaṃ tanūm barāma .. k° nidaδāmā* "wohin sollen wir .. tragen, wo niederlegen?" V. *6.* 44; — *k° iδra aiwyāŋhayāṇti* N. *85*; — *k° hē aošō vindāma* V. *19.* 46; — *k° .. havō urva +vaŋhaiti* H. 2. 1; V. *3.* 15, *7.* 53[5], *19.* 27[4], Yt. *14.* 42[3], FrD. *6*; — *k° asti spā pasuš.haurvō* (sd.) *dāityō.gātuš* "wo (sva. 'bei wem') ..?" V. *13.* 17. a) mit Gen. part.[2]: *k° .. aiŋhā zəmō* "wo auf der Erde hier .." V. *3.* 1, 7, *19.* 4; — *k° aēšaṃ aēša druxš .. upa.dvaṣaiti* "wohin bei ihnen (sva. 'auf welchen Teil derselben') ..?" V. *8.* 41. S. noch A. A) mit *čiṭ*; a) mit *yaδa* und *čiṭ* (sd.) 'wohin auch immer': *yaδa °čiṭ ǰasən* V. *1.* 14. b) mit *čiṭ* (sd.) allein 'wo immer, irgendwo', mit Gen. part.[2]: °*čiṭ aŋhā zəmō* Y. *23.* 3, Yt. *12.* 22[3], F. *26*; — *yaṭ barəsma .. °čiṭ aētahe paiti.barōiṭ* "wenn das *B.* .., so kann man die Darbringung auf jeder beliebigen Seite desselben vollziehen" N. *70.* 2) 'wann?' sva. a) 'zu welcher Zeit?': +*k°* [4] *aētaṃ +aēsməm paiti.barāṭ? antarə* (sd.) *ahuna +airyamana* N. *103.* b) 'unter welcher Bedingung?': *k° aēva? yezi ..* "Unter welchen Bedingungen (kann es geschehen)? Sofern .." V. *3.* 40, *7.* 12, 29, 33, 74, *8.* 28, 36, 98. 3) *kva tāčiṭ* mit Gen. 'beliebig (viel, gross, beschaffen)' [5]: *k° tāčiṭ gōuš .. paiti.barō +ratufriš* "wenn man beliebig viel Milch .. herzubringt, ist man *r.*" N. *108*; — *k° tāčiṭ aētahe aiwyāstō +ratufriš* "wenn man mit diesem – beliebig guten – (Kleid) bekleidet ist, ist man *r.*" N. *87*; — *δrayaṃ k° +tāčiṭ*[6] *upa.barō ratufriš* "wenn man drei beliebig grosse (*Haoma*-zweige) herzubringt, ist man *r.*" N. *108.* [FrW. *10.* 39: lies *kva.čiδra.*]

KompA. — Ar. **ku-ua*, gebildet wie ai. *iva, eva.* — ai. *kvà*, np. *kuᵉ*. — Pü.: *ku*, (zu Y. *23*): *katāmči 1*, (zu F. *26*): *čikāmči 1*, (zu N. *70*): *kunāmči 1*, (zu V. *1*): *kanāmči 1 yāδ ku*, (zu *2* b): *apē čigōn ētōn*, (zu 3): *kōtakči*. — [1] D. i. **kuva*, § *268.* 12, 8. *kava* steht N. *70*, F. *26*, V. *1.* 14. — [2] DBR. VglS. *1.* 336. — [3] Wo davor fälschlich *upa* wiederholt ist. — [4] Hds. *kvaē*. — [5] Wie zu erklären? — [6] Hds. nur *kvačiṭ*, s. aber Pü.

j. *kvaē* N. *103*: lies *kva*.

• j. +**kva.čiδra-**[1] Adj. 'wo seinen Ursprung habend?, von wem abstammend?': °*ra +zī hənti iristanaṃ urvaṇō .. spəntaṭ hača mainyaoṭ aēšaṃ čiδrəm ..* "von wem stammen die Seelen .. ab ..? .. Vom heiligen Geist ist ihre Abstammung .." FrW. *10.* 39f.

Pü.: *hač ku paδtākīh.* — [1] WG. hat *kva iδra*; s. aber DST. ÉtIr. *2.* 340 und die Stellung von *zī*.

• j. **kvant-** Adj. 'wie viel?, wie gross?', mit vorhergeh. Pron. rel. 'wenig, gering, klein' [1]: *kā frašūitiš? yaṭ °vaṭ* "wie weit die Annäherung? Um ein geringes" N. *103.*

Ableit. aus [2]*kay-*; statt *kīv°* geschr., § *268.* 17. — Vgl. *čvant-*. — ai. *kīvant-* Adj. — Pü.: *kutār frāč šavišnīh? kōtakči.* — [1] Vgl. dazu *čiyaʰkara-*.

• j. **kvirinta-** m. Name einer Stadt (und eines Flusses)*): *təm yazata ažiš..dahākō upa °təm dužitəm* ".. beim schwerzugänglichen *K.*" Yt. *15.* 19.

*) Heutzutage *Kārind*, auf der Höhe des *Zagros*passes; s. GGR. OK. 207, GIrPh. *2.* 375. In der von DST. ZA. *2.* 584 mitgeteilten Stelle des GrBd. heisst der Ort *kūling dušīt* (d. i. in richtiger Lesung *kurind dužit*) und wird nach Babylonien verlegt. Weiteres ebd. (Seltsam JHALÉVY BSLP. *9.* CLVI.)

Statt *kuir°* (*kuᵗr°*) geschrieben; vgl. BTHL. IF. *11.* 137.

g, γ.

• j. **gaēϑav-** Adj.: s. unter *gaēsav-*.

• j., g., p. **gaēϑā-**, p. **gaiϑā-** f. 'Wesen'. 1) 'stoffliches Lebewesen, Einzelwesen, Individuum': *hyaṭ nā mazdā .. °δāsčā tašō daēnāsčā* (sd.) .. *xratūščā* Y. *31.* 11;

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— °Ə̊ vīspå ā xšaƏrōi +yā .. Ərаoštā (sd.) Y. 34. 3. A) Plur. und Sing. mit *vīspa-* Adj. von der Gesammtheit der stofflichen Lebewesen 'Welt, Menschheit' (vgl. *ərəhav-* Sp. 107 f.): *yaƏa* °�hva vasō.xšaƏrō fračarāne "dass ich unabhängig unter den Wesen einhergehe" Y. 9. 17; — *ahūmča* (sd.) *ratūmča* °Ə̊anąm Yt. 10. 92, 13. 92; 91; — *ratuƏwəm* °Ə̊anąm Yt. 10. 92; — *āaṯ* .. *mraom* .. *azəm yō ahurō mazdå* .. *yima* .. *mē* °Ə̊å *frāƏaya* .. *mē* °Ə̊å *varəƏaya* .. *mē vīsāi* °Ə̊anąm Ərātāča *harətāča* .. V. 2. 4; 5[3]; — *ažīm dahākəm* .. *ayəm* +°Ə̊āvayō (DP.)[1] *drvantəm* Y. 9. 8; — *čīm* .. *ąstəm isaiti* .. *°Ə̊āhvō[2] *mahrkasəm* Aog. 48; — *us* +*tāčiṯ vəhrka patənti γnyō* °Ə̊abyō V. 13. 43; 42; — *miƏrəm* .. *yim harətārəmča* .. *fradaƏaṯ ahurō mazdå vīspayå fravōiš* (sd.) °Ə̊ayå Yt. 10. 103; Y. 57. 15[3]; — °Ə̊anąm å̊rəhairyehe (sd.) .. *yaṯ å̊rəhairyō zīzanən* Vr. 1. 3[4]; 2. 3[4]. a) mit *astvant-* Adj. (St-verz.) 'die materielle Welt': *ažīm dahākəm* .. *yąm ašaojastəmąm* +*drujīm frača kərəntaṯ arərō mainyuš aoi yąm astvaitīm* °Ə̊ąm Y. 9. 8; usw.; — *kasə Ə̊wąm paoiryō haoma* .. *astvaiƏyāi hunūta* °Ə̊yāi Y. 9. 3; usw.; — *yavanąm* .. *vāstranąm* .. °Ə̊anąmča *astvaitinąm* Yt. 8. 29; usw.; — s. noch Anhang α. 2) 'Wesen' im Sinn von 'Anwesen'; 'Gehöft, Haus und Hof[5], Hausstand (familia)', überhaupt 'Hab und Gut' (im Gegensatz zu *tanū-*, *tanuš-*), 'weltlicher Besitz' (im Gegensatz zu *ərəhav-* I 2); Sing. und Plur.: *yō* .. *varədayaētā yąm nazdišṯąm* °Ə̊ąm drəgvå *baxšaitī* .. (sd.) Y. 50. 3; — *yaƏa* .. *vəhrkąm azrō.daiƏīm* (sd.) °Ə̊ąm *avi frapataiti* V. 18. 65[6]; N. 3[2] (?); — *spānəm daƏəm* .. °Ə̊anąm *harəƏrāi* V. 13. 39[7]; — *yezi narō* .. *hača* °Ə̊abyō *pairi.iriƏyeiti* Vd. 13; — *čvaṯ nā āƏrava* (sd.) *aƏaurunəm hača* +°Ə̊abiš[8] +*parayāṯ* N. 4; — *yō* +*yujyastīm hačā* °Ə̊abyō *parāiti* V. 13. 17[9]; — *yasə taṯ paiti avå* (sd., Sp. 165) °Ə̊å *tāyuš* .. *apaiti.busti hača* °Ə̊abyō *para.baraiti dasa* (sd.) V. 13. 10; — °Ə̊yāi *tē yōi abdō.təme* Yt. 5. 34; — *tąm dačnąm* .. *yā mōi* °Ə̊å[10] *ašā frādōiṯ hačəmnā* (sd.) Y. 44. 10; 43. 6, 46. 12; — *yō vā mōi yå* °Ə̊å[7] *dazdē* (sd.) +*ačnaϑhē* Y. 46. 8; — *katārəm* +*āƏrava aƏaurunəm vā parayaṯ* °Ə̊anąm[7] *vā aspərənō* (sd.) *avaṯ* N. 3; 3; — *yezica vā* °Ə̊å[7] *vīmā* (sd.) *katarasčiṯ* +*parayāṯ* N. 5; 5[2]; — *aēšō* °Ə̊anąm[7] +*irišintinąm raēšē* (sd.) N. 2; — *aēta parāyaiti* (sd.) *yaƏa* °Ə̊abyō[7] +*hənti* N. 2; — *myazdavå* .. *amyazdavanəm* .. *yātəm* (sd.) °Ə̊anąm *fraprərənaoiti* A. 3. 11[11]; V. 19. 29, F. 4 f.; — *fradaƏāi* °Ə̊anąm *havaəhāi ašavastanąm* Y. 68. 4 (?); — *yaṯ bavāni aiwi.vanyå taƏryavantəm* .. *ahmi* (sd., Sp. 4) °Ə̊e (LS.)[12] *pəšanāhu* Yt. 5. 109; 73, 113; — *kaƏā ayārō* .. *fərasayāi* (sd.) *dīšā aibī Əwāhū* °Ə̊āhū *tanušīčā* Y. 43. 7; — *yō nō airīričinąm* (sd.) *irīrixšāite* °Ə̊anąm (als Obj.)[7] .. *tanunąm* Y. 65. 7; — *ahmāi nəmaəhē āvaēdayamaidē* °Ə̊åsčā *tanvasčā* Y. 58. 2; — *vīspå* °Ə̊åsča *tanvasča azdəbīšča uštānąsča kəhrpasča* .. *pairiča dadəmahī* .. Y. 55. 1; — *aṯ hōi mazdå ahūm* (sd.) *dadāṯ* .. *ahmāi* °Ə̊å *vohū frādaṯ manaəhā* Y. 46. 13; — mit GS. *ašahe* (s. Anhang): *frāϑatiča ašahe* °Ə̊å .. *ašahe tanuyē* Yt. 6. 1; benutzt Vyt. 15. a) ‖ im Ap. 'fahrende Habe' im Gegensatz zu *māniya-*: *āyadanā* .. *niyaƏ^rārayam* (sd.) *kārahyā abičariš* °Ə̊āmčā *māniyamčā viƏaibiščā* (sd.) Bh. 1. 14. Anhang zu 1, 2. Plur. und Sing. mit *vīspa-* Adj., mit GS. *ašahyā*, *ašahe* 'alles was an Wesen und Dingen zum (Reich des) *Aša*, zur stofflichen, sichtbaren Welt des *Aša* gehört': *ƏrāƏrāi ašahe* °Ə̊anąm "um zu schirmen alles, was zum *Aša* gehört" Yt. 19. 48; Y. 55. 3[2], 57. 17; — *mahrkāi ašahe* °Ə̊anąm Yt. 19. 50, Y. 9. 8; 8. 3, V. 18. 55; — *aēibyō yōi urvātāiš drujō ašahyā* °Ə̊å *vīmərənčaitē* (sd.) Y. 31. 1; — *bun* °Ə̊å *amaršantīš yå ašahe* Yt. 19. 12; — *drujəm nizbarāṯ ašahe hača* °Ə̊abyō Yt. 19. 93; — — s. noch Yt. 6. 1 (unter 2). α) auch mit *astvant-* Adj.: *kəmčiṯ aəhōuš astvatō aoi* .. °Ə̊abyō +*astvaitibyō*[13] *ašahe* P. 13; — *gandarəwəm* .. *yō apataṯ* .. *mərəxšānō* °Ə̊å *astvaitīš ašahe* Yt. 19. 41; V. 18. 55, SrB. 3; — *darəsča* (sd.) *daƏaṯ* +*amərəxšyantim vīspąm yąm astvaitīm gaēƏąm* Yt. 19. 94. Undeutlich: *ahmi arəƏe yahmi* °Ə̊e (LS.?)[12] Yt. 12. 8; — *nəmō vohu* .. °Ə̊abyō Yt. 11. 1; — *yezi asta* (sd.) °Ə̊abyō V. 13. 39. [Aog. 81 D: lies *apairi.g°* (?); — N. 43, 44: lies *gāƏå*[14].]

KompA., E.; Ableit. — Zum V. *gay-*. — np. *gēhān* 'Welt' (aus ir. GP. **gaiƏānām*), afy. *γēlē* 'Herden'; np. LW. *gēlī*. — Vgl. zBed. GGR. OK. 246, GDN. BB. 14. 21, FOY ZDMG. 54. 345, KZ. 37. 551 (falsch!) und die Erl.

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zu Pü.; ferner No. 5. — Wegen der Bed.-Entwicklung vgl. ai. *gáya-* m. — Pü.: *gēhān*, Sü.: *jagat, jagatvibhūtiḥ, lokāḥ, pṛthivī, pṛthivī-bhūtiḥ, bhūvibhūtiḥ, bhūtasamṛddhiḥ, samṛddhiḥ*; s. noch No. 2–11. — [1]) Pt 4, K 5, J 2; § *268*. 13. — [2]) Pü.: *gēhānān*, erl.: *gōspand*; Sü.: *jātakāḥ*, erl.: *catuṣpadayūthāni*; s. No. 6. — [3]) Pü.: *gēlīkān*. — [4]) Pü.: *gēhānān*. — [5]) Vgl. Y. *46*. 12: *gaēϑå frādō* mit *34*. 14: *frādō vərəzānā*. — [6]) Pü.: *gēhān*, erl.: *gōspand*; s. No. 2. — [7]) Pü.: *gēhān*, erl.: *x^{v}āstak*; s. No. 10 f. — [8]) Hds. *gāϑābiš*; s. unten No. 14. — [9]) Pü.: *gēhānān*. — [10]) Pü.: *gēhān*, erl.: *x^{v}āstak* (Sü.: *lakṣmīḥ*). — [11]) Pü.: *bahr i gēhān*, erl.: *x^{v}āstak i gēlīk*. — [12]) Für *gaēϑya*, mit Geschlechtswechsel, § *414*. — [13]) Die Bed. von *gaēϑå astvaitīš aśahe* ist weiter als die von *aṅhuš* (Sp. 108 unter α) *astvå*. — [14]) S. No. 8 und *gāϑā-* No. 2. Die Wörter werden öfters verwechselt.

• j. **gaēϑō.ǰa'tara-** Adj. 'der für Haus und Hof (mörderischere, d. i.) gefährlichere': °*tarasča yaϑa anya vəhrka* V. *13*. 43; 42.

Kompar. aus *°*gan-*, aus dem NS. *°*ja* gebildet [1]). — Pü.: *gēhān žatārtar*, erl.: *vat hēmtar* 'bösartiger'. — [1]) Die Stelle ist nicht viel wert.

• j. **gaēϑō.frāϑana-** Adj. (fem. °*nā-*) 'Haus und Hof fördernd, mehrend': *arədvīm sūram* .. °*nam* Y. *65*. 1.

Pü.: *gēhān frāx^{v}ēnītār*; Npü.: *gūsfand afzāyanda*.

• j. **gaēϑō.mərənčyāna-** patr. Adj. 'von °*čya* abstammend': *paitiśtātōe* .. *arātōišča* °*nahe* Yt. *13*. 137.

Ableit. aus *°*mərənčya-*, vermutlich Name eines *Daēva*; zEt. s. SrB. *3*.

• j. **gaēiϑya-, gaēϑya-**[1]) Adj. (fem. °*yā-*) 'stofflich lebendig, materiell' [2]): *vīspąm ašaonō stīm* .. *mainyəvīmča* °*ϑyamčā* Y. *35*. 1; — *asmanəm* .. +°*iϑīm* +°*iϑyayå stōiš* Vr. *7*. 4; — *zaraϑuštrəm* .. °*ϑīm* °*ϑyanąm dāmanąm* °*ϑyayå stōiš ahūmča ratūmča* Vr. 2. 4; — *ašavanəm mainyaomča* °*ϑīmča* Y. *19*. 20; — *nōiṯ mašyō* °*ϑyō stē* (sd.) .. *yaϑa miϑrasčiṯ mainyavō* Yt. *10*. 106; 107; — *nōiṯ maštīm* °*ϑīm stē* (sd.) Yt. *10*. 107; — *ratavō mainyava āyese yešti* .. *ratavō* °*ϑya* Vr. 2. 1 [3]); — *ratavō mainyavanąm* .. +°*iϑyanąm* (näml. *dāmanąm*) Vr. *1*. 1 [3]). A) bes. von den *Yazata*: *vīspəmča* .. *mainyaom* .. +°*iϑīm yazatəm* Y. 25. 8, *16*. 1 f.; — *vīspaēča* .. *mainyavača yazata* °*ϑyāča yazamaide* Y. *71*. 5; +*16*. 9 [4]), FrW. *1*. 1 (°*iϑya*), Yt. *6*. 4 (+°*iϑyāča*); — *yazataēibyō mainyaoibyasčā* +°*iϑyačibyasčā* Y. *1*. 19; — *vīspaēšąm yazatanąm ašaonąm mainyavanąm* °*ϑyanąm* Y. 22. 27; *3*. 4, Yt. *19*. 22 (°*iϑyanąm*).

Ableit. aus *gaēϑā-*. — Pü.: *gētīk*, Sü.: *pṛthivīcārī, ihalokīyaḥ*. — [1]) So NA. überall ausser Yt. *19*. 22; s. aber Var. — [2]) Im Gegens. zu *mainyava-*. — [3]) Wo die *Ratavō gaēϑya* im Einzelnen verzeichnet werden. — [4]) NA. °*ϑyāiča*; s. aber Y. *71*. 5.

• j. **gaēvanay-** m. EN. eines Gläubigen: °*vanōiš vohu.nəmənhō ašaonō* Yt. *13*. 115.

Vll. Komp.: **gaē*° (nur KompA., sva. *jīra-*; s. zu ***saē*)+**vanay-* (zum V. [1]*van-*; ai. *vanáy-* f.), eig. 'des Verlangen lebhaft ist'.

• j. **gaēsa-** m. 'Kraus-, Lockenhaar': °*sa* F. *3* b.

KompE. — Vgl. *gaēsav-*. — np. *gēs* 'Locken'; s. dazu HBM. AGr. *1*. 127. — Pü. sagt, so heisse das Haar '*pa 2 u 3 ārāstak*'.

• j. **gaēsav-, gaēϑav-**[1]) Adj. 'kraus'; 1) 'kraus-, lockenhaarig': *aoštača* (sd.) *paiti* .. °*suš* V. 7. 59 (?). a) bes. von *Kərəsāspa*: *kərəsāspasča* .. *yava* °*suš gaϑavarō* Y. *9*. 10; — *kərəsāspahe* +°*ϑāuš* [2]) *gaϑavarahe* Yt. *13*. 61, 136. 2) 'zottelhaarig', vom Kamel: *uštrahe* .. °*ϑāuš mašyō.vərəhahe* (sd.) Yt. *14*. 11.

Vgl. *gaēsa-*. — Die richtige Bed. zuerst bei HAUG ZDMG. *19*. 588; vgl. Essays² 178. S. noch VONSTACKELBERG WZKM. *12*. 246 No. Falsches bei GGR. SBayrAW. *1884*. 364. — Pü.: *gēswar*, (zu V.): *gēs*, Npü. (zu Yt.): *dar īn gūī* (!). — [1]) § *282* No. 2. — [2]) So, mit Θ, F 1; NA. hat *gaēs*°.

j. *gao*°, KompA. (vor Kons.): s. *sgav-*.

• j. **gao'kərəna-** m. Name eines mythischen Baums*): *aϑa azəm yō ahurō mazdå urvarå baēšazyå uzbarəm paoirīš* .. *ōyum* °*nəm pairi* V. 20. 4; — °*nəm sūrəm mazdaϑātəm* Yt. *1*. 30, S. 2. 7; — °*nahe sūrahe mazdaϑātahe* Yt. *1*. 30, S. *1*. 7.

*) Der mit dem weissen *Haoma* gleichgestellt wird; s. Pü. Vgl. WINDISCHMANN ZSt. 169, 253, WEST SBE. *37*. 165.

**kərəna-*? — Pü.: *gōkarn* (zu S. *1 gōkirn*) *draxt*, erl.: *hōm i spēt*.

• j. **gao-gan-** Adj. 'Rinder tötend, mordend': *zəmō* .. °*janō* (GS.) "des Rinder mordenden Winters" V. *7*. 27.

ai. *gohán-, goghn-* Adj. — Pü.: *gōspand žanand*.

• j. **gao-čiϑra-** Adj. 'den Ursprung des Rindes bildend, woraus das Rind entsprungen ist', vom Mond*): *mərəhəm* °*rəm* Yt. 7. 3, 5, 6, *12*. 33, Y. *16*. 4; — *mərəhāi* °*rāi* Yt. 7. 1; — *mərəhahe* °*rahe gūušča*

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aēvō.dātayā gūušča pouru.sarəδayā Yt. 7. 0; Y. *1.* 11; — *mānəha °ra* (VS.) V. *21.* 9.

*) Zur Erklärung des Beiworts s. Bd. *10* (vgl. *aēvō.dāta-**)) und Pü. zu Yt. *7.* 1: *tōxmak i gōspandīn māh pāδak ēstēt.*

Pü.: *gōspand tōxmak,* (zu Y. *16*): *gōspand čihrak.*

• j. **gaotəma-** m. EN. eines Ungläubigen: *yō nāidyānəhō °təmahe parō.yā parštōit avāiti* "der, über den unterliegenden *G.* siegreich, aus der Disputation weggeht" Yt. *13.* 16 [1].

ai. *gōtama-* m. EN. — ar. **gautama-*, Bed.? Anscheinend Superl. — [1]) Vgl. dazu Yt. *5.* 82. Dass es sich dabei um die Disputation mit einem Buddhisten handle (HAUG, DST.; zuletzt DARAB JRAS. *1898.* 391, der *nāidy°* für 'a corruption of the Vedic name of the son of *Gotama,* viz. *Nodhās'* ansieht), ist unerweislich und mir unwahrscheinlich; s. noch JN. Zor. 177 und zu *tąδryavant-.*

• p. **gaud-** V.: s. unter *gaoz-.*

• j. **gao-dana,** °**δana-** n. 1) 'Milchgefäss': *frā tē hazaŋrəm xąm azəm .. frasnayeni °ganəm avi hantačinā yąt asti puδrahe δrimō* "die tausend Quellen, die zum Milchgefäss zusammenfliessen, das die Nahrung des Kindes ist" V. *21.* 7 [1]. 2) überh. 'Gefäss, Napf, Schüssel' (nur Komp., s. N. *64*).

KompE. — **dana-* n., zum V. *dā-*; ai. *dhána-* n.; vgl. *awaždāna-* [2]). — S. *gaoδay-,* sbal. *gōdān* 'weibliche Brust' (s. No. 1). — Pü.: *gāv* dn t, im Komp.: *takōk.* — [1]) Gemeint ist die weibliche Brust; s. das Bal. — [2]) zVerh. von **dana-* zu **dāna-* s. BTHL. IF. *7.* 62, *10.* 16.

• j. **gao-δay-** m., Du. [1]) 'Milchbehälter, -gefäss' (wie es von Priestern bei bestimmten Opfern gebraucht wurde?): *yaēšąm zayanąm aδaurune aštra °iδi paiti.-dānī* V. *14.* 8.

Zum V. *dā-*; ai. **dhay-* m.; s. § *205.* — Vgl. *gaodana-.* — Pü.: *gōšt dān.* — [1]) Woraus zu schliessen, dass das Gefäss aus zwei Teilen bestand (eig. Gefäss und Deckel?).

• j. **gao-dāyav-** Adj. 'das Rind hegend und pflegend': *vāstrəm bərətəm gave huδānəhe .. °yūm narəm ašavanəm* Vr. 2. 11.

Zum V. [1]*dā(y)-.* — Vgl. *gaodāyah-, gaoiδya-.* — Pü.: fehlt.

• g. **gao-dāyah-** Adj. 'das Rind hegend und pflegend, dafür sorgend': °*yō* (ASn.) *δwaxšō* (sd.) Y. *29.* 2.

ai. *gōdhāyas-* Adj. — Pü.: *gōspandān dahišn,* Sü.: *gosṛṣṭāyavasāyī.*

• j. +**gao'iδya-** [1]) Adj. 'das Rind hegend und pflegend': *vāstrō.bərətaheča gave huδānəhe °δyeheča* [2]) *narš ašavnō* Vr. *1.* 9.

**dya-* Adj., zum V. [1]*dā(y)-*; vgl. *gaodāyav-.* — Pü.: *gōspandān dātār.* — [1]) So K 7 a; NA. °*dy°.* — [2]) Fälschlich *gāidy°* N. *102.*

• j. **gao'pivanhav-** m. EN. eines Gläubigen: °*nəhōuš ašaonō* Yt. *13.* 111.

Eig. 'Rinder fett machend, mästend'; **pivanhav-* Adj., PPA. (§ *209.* 4), zum den. Praes. 31 **pivah'ya-* (§ *268.* 28, 30) 'πιαίνειν'.

• p. **gaub-** V. '*dicere*'. Praes. 2 *gauba-.* Med. 1) 'sich nennen, erklären, ausgeben für —', mit Nom.: *vahyazdāta^h hya^h bardiya^h agaubatā* Bh. *3.* 6; 9, *4.* 18, *1.* 18, 19; — *fravartiš hya^h mādaiy xšāyaδiya^h agaubatā* Bh. 2. 12. 2) 'sich erklären für —, zu Gunsten von —', mit Gen. (statt Dat.): *kāram hya^h dāraya^hvahauš gaubataiy* Bh. *3.* 9; — *hamiδ^riyā abava^n utā fravartaiš* +*agauba^ntā* Bh. 2. 16 [1]. a) mit Neg. sva. 'den Gehorsam verweigern', von Truppen: *kāram .. hya^h manā naiy gaubataiy* Bh. 2. 6, *3.* 3, 14; 2. 7, 10; — *kāram .. hya^h manā naiy gaubātaiy* [2]) Bh. 2. 14.

mp. *gōwēt* 'er sagt' (vgl. *yātak gōw*); np. *gōyad.* — [1]) Text unsicher. — [2]) Konjunktiv?

• p. +**gau'bruva-** [1]) m. EN. eines Persers, Genosse *Darius* I. bei der Magophonie, *Gobryas*: °*va^h pātiš^huvariš dāraya^hvahauš xšāyaδiyahyā arštibara^h* "*G.*, der *Patischorier,* des Königs *D.* Speerträger" D. *8*; — °*va^h nāma^n marduniyahyā puδ^ra^h pārsa^h* Bh. *4.* 18; *5.* 1 [2].

[1]) zLes. zuletzt FOY ZDMG. *54.* 360.

• j. [1]**gaona-** n. 1) 'Haar': *astiča °nača* (AP.) +*dərəwδača* Yt. *13.* 11; — *čavąt °nahe avabarāt? yā* +*dvačibya ərəzubya* +*hangərəwnāt* "Wie viel vom Haar (näml. *pasvō*) soll man hinzubringen? Was man mit zwei Fingern fassen kann" N. *65*; — *yąt aētaδa* +*hanjasānte paouru °nahe* [1]) *uδaheča* [1]) "weil dort (am Rückenhöcker) reichlich Haar und Fett zusammen sind" N. *65*; — *navanąm aspanąm aršnąm °nəm barąt airyama* "Haar von neun Rosshengsten brachte *A.*" V. 22. 20; 20 [3]. 2) 'Haarfarbe, Farbe': *pasūm .. aurušəm vā .. kāčit vā °nanąm hamō.gaonəm* (sd.) Yt. *8.* 58; +Aog. *17.* 3) 'Art und Weise' (nur Komp.).

KompE.; Ableit. — afγ. *γūna* 'Haar; Farbe', woss. [2]) *γun* 'Haar; Farbe (des Haars)'; mp. *gōn,* np. *gūn* 'Farbe'. — Pü. (zu N.): dan n p t oder dan p t, (zu V. *22,* Aog.): fehlt, (im Komp.): *mōδ, gōn*; Sü. (zu Aog.): *varnaḥ.* — [1]) Gen. part. als Subj. — [2]) Ob LW.?

• j. [2]**gaona-** m. 'Gewinn' [1]): *yō .. ząm aiwi.vərəzyeiti .. upa hē °nəm baraiti .. yaδa*

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nā fryō fryāi vantaoe .. puδrəm vā °nəm vā ava.baraiti ". . der schafft ihr (der Erde) Gewinn, wie ein lieber Mann seinem lieben Weib einen Sohn oder (andern) Gewinn verschafft" V. *3.* 25.

Zum V. [1]*gav-* [1]). — Pü. (1. St.): *sēr* 'satt', (2. St.): *gōn* [2]), erl.: *vēh apē bavēt* 'sie wird besser'. — [1]) Anders GDN. KZ. *30.* 522; besser *25.* 402. — [2]) Transskr. oder in Folge Verwechslung mit [1]*gaona-*.

• j. **gaona'vant-** Adj. 'behaart, haarig': *čavaṯ gaonahe* (sd.) *avabarāṯ* .. +*dašinəm ā vā °vatō* +*barəšnvō vā paiti vaγδanahe* ". . auf der rechten Seite des haarigen (Rückenhöckers) oder oben auf dem Kopf" N. *65.*

Pü.: *hač dašin apar vaštak* (geschr. *g°*) [1]) *hač pixak* [2]) *i sitīkar* "rechts auf dem Rückgrat [1]) beim dritten Wirbel" [2]). Vorher steht: *apar buland pa sar i kōf* "oben auf der Spitze des Höckers". — [1]) Zu *vaštan* 'drehen', vgl. lat. *vertebra.* — [2]) Eig. 'Knoten'.

• j. **gaonō.təma-** Adj. (fem. °*mā-*) 'der haarigste, dichtest behaarte': *bawriš* (sd.) . . °*təma* Yt. *5.* 129.

Superl. aus **gaonan-* Adj., Ableit. aus [1]*gaona-*; *ō* wie in *karapō.tāt-*, § *264* D; vgl. *zayō.təma-*.

• j. **gao-maēza-** m. 'Rindsharn', als rituelles Reinigungs- und als Heilmittel [1]): °*zəm ayasōiš yaom pairi uxšānəm bixδrəm* (sd.) . . V. *19.* 21; — °*zəm pasčaēta upanharəzəm* (sd.) V. *9.* 14; — *čatura frasnana frasnayōiṯ* °*zəm gava datāyå biš āpəm mazdaδātayå* "vier Waschungen nehme er vor mit Rindsurin, der vom Rind produzirt, zwei mit Wasser, das von *Mazdāh* geschaffen ist" V. *19.* 22 [2]).

Zum V. *maēz-*. — ai. *meha-* m., mp. (Pü.) *gōmēz*, ZDg. *gumīz* 'Urin'. — [1]) S. zu *maēsma-**). — [2]) Ungramm. Stelle.

• j. **gao'man-** Adj. 'Milch enthaltend, saftreich': *haomō* °*ma* (NS.) *zairi.gaonō* Y. *10.* 12.

ai. vgl. *gomin-* Adj. — Pü.: *čarp* 'Fett' (statt *čarpōmand?*), Sü: *gaulyam.*

• j. [1]**gao'mant-** Adj. (fem. °*maitī-*) 1) 'mit Rindern, vierfüssigen Tieren versehen, bevölkert': *šitibyasča hača* °*maitibyasča* H. 2. 16. 2) 'mit Fleisch versehen, Fleisch enthaltend': *myazdəm* .. °*məntəm maδumantəm* V. *8.* 22 [1]); — *kō nō* .. *paiti.zanāṯ* °*mata zasta vastravata* (sd.) Yt. *13.* 50.

Vgl. [2]*gaomant-* EN.; ferner *gaoman-* und *gaomavant-*. — ai. *gómant-* Adj. — Pü. (zu 1): *gōspandōmand*, (zu 2): *gōštōmand.* — [1]) Vgl. N. *64.*

• j. [2]**gaomant-** m. EN. eines Gläubigen: °*matō zavanō* (sd.) . . *ašaonō* Yt. *13.* 125.

Vgl. [1]*gaomant-*.

• j. **gaomavant-** Adj. (fem. °*vaitī-*) 'mit Milch versehen, Milch enthaltend': *zaoδra* . . *haomavaiti* °*vaiti haδānaēpatavaiti* Y. *68.* 1; — *zaoδrəm* . . °*vaitīm* Y. *66.* 1; — *zaoδrå* . . °*vaitīš* (AP.) Y. 22. 2; — °*vaitibyō zaoδrābyō* Yt. *5.* 8; *8.* 15, Vd. *9*; — *zaoδranəm* . . °*vaitinəm* Yt. *5.* 63, V. *14.* 4; +Vd. *4*; — *nmānəm* .. *āδravaṯ* °*vaṯ* V. *3.* 2; — *airyanəm x^varənō* . . °*vaitīm* [1]) Yt. *18.* 1.

Steht nur V. *3* und Yt. *18* (s. No. 1) nicht neben *haomavant-*. Ich halte dafür, dass es in den Verbindungen mit *h°* darauf gereimt und aus *gaomant-* hervorgegangen ist; BTHL. IF. *3.* 3. — Pü.: *gōštōmand*, (zu V. *3*): *gōspandōmand*, (zu Vd.): *žīvāmōmand.* — [1]) Statt ASn.; ungramm. Stelle.

• p. **gaumāta-** m. EN. eines Magiers, des ersten falschen *Smerdis* [1]): *1 martiya^h maguš* . . °*ta^h nāmaⁿ hauv udapatatā* . . *hauv kārahyā avaδā aduruϊiya^h adam bardiya^h amiy* Bh. *1.* 11; 12², 14³, *4.* 2, Bh. b; — °*tam tyam magum* Bh. *1.* 13³, 16, *4.* 18.

Komp.: *gav-*+*māta-* (?; schwerlich richtig JUSTI NB. 502). — [1]) Bei JUSTIN *Cometes* genannt.

• j. **gaoya-** Adj. (fem. °*yā-*) 'bubulus'; 1) vom Rind kommend': *payanhəm* . . *gāvayanəmča* [1]) V. *5.* 52. 2) 'aus Rindern bestehend': *gaoyəm īštīm gaoyəm vaδwəm* Yt. *8.* 17.

Ableit. aus *gav-*. — ai. *gávya-*, *gavyá-* Adj. — Pü. (zu V.): *mātak i gāv pēm.* — [1]) zSchr. *āvaya* (vor *ča*) statt *aoya* s. § *268.* 13 c.

• j. **gao-yaotay-** f. 'Weideland, Flur': *imå asåsča šōiδråsča* °*yaoitīšča* Y. 2. 16; — *xå* . . *asō.šōiδråsča* °*yaoitīšča ātačintīš* (sd.) Yt. *8.* 42; — *ārəhəm asanhəmča šōiδranəmča* °*yaoitinəmča* Y. *1.* 16. a) 'Weide': *frayanå* (sd.) .. *paδanå ϊafrå* °*tīe* Yt. *10.* 112.

KompE. — ai. vgl. *gávyūtay-* f. [1]). — Eig. wohl 'Rinderheimstätte'; vgl. *yaona-*. — Pü.: *gāvyōt*, Sü.: *aranyam.* — [1]) Wozu WN. AiGr. *1.* 322.

• j. **gaoray-** m. EN. eines Gläubigen: °*rōiš ašaonō* Yt. *13.* 118.

Bed.? — Vgl. *gaorayana-*.

• j. **gaorayana-** m. EN. eines Gläubigen: °*nahe ašaonō* Yt. *13.* 118.

Ob eig. patr. Adj., Ableit. aus *gaoray-*? Mf 3 hat *gāurvay°*. S. auch Dk. *9.* 23. 2.

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• j. **gao-sŭra-** Adj. 'über Rinder gebietend, reich an Rindern': *nmānəm bərəzi.stūnəm °sūrəm* Vyt. *9*; — *aēšąm nmānā hvīδātā* +°*surāəhō* [1] *hištənte* Yt. *17*. 8.

Vgl. *gaosurā-*. — Vgl. Dst. ZA. *2*. 572. Ohne Wert Gdn. 3 Yt. 79. — [1]) Die mask. statt der neutr. Form. Im Ausgang *-ā* und *-a* fielen die Nom. Plur. beider Geschlechter zusammen. NA. °*sūr*°, s. aber die Hds.

• j. **gao-surā-** f. 'Reichtum an Rindern'(?): *vərəδraγnō avi imaṯ nmānəm °rābyō* (DP. als IP.) *x^v^arənō pairi.vərənavaiti* (sd.) Yt. *14*. 41.

Sehr unsicher; vgl. *gaosŭra-*. — Npü.: undeutlich.

• j. +**gao**[1])**-stāna-** m., °**stānay-** m., 'Rinderstall': *yezīča aēša gaδwa °nasšva frajasāṯ* V. *15*. 29; — *yō aētəm °nəm uzdasta yeϑhā vō aēšō °niš anhaṯ* V. *15*. 30 [2]).

ai. *gośthāna-* Adj., *gosthāna-* n.; mp. (Pü.) *gōstān*. — [1]) So Jp 1, Mf 2; NA. hat *gavō.st*°. — [2]) zSt. s. *uštrō.stāna-* No. 1.

j. *gaospənta* V. *21*. 1, P. *34*: *Sandhi*form für **gō*(VS.)+*sp*°; s. *5gav-* No. 8.

• j. **gaoz-**, p. **gaud-** V. 'verbergen'. Praes. 4 *guza-*, 24 *guzaya-*, 30 (Iter.) *gaudaya-*.

'verbergen, verstecken': *haom tanūm guzaēta* Yt. *4*. 4.

‖ mit *apa* 'verbergen, verheimlichen': *yadiy imām ha^x^dugām apagaudayāhy* Bh. *4*. 11; 10; — *avahyarādiy mā apagaudaya^h^* (2S.) Bh. *4*. 10.

mit *ā* 'ins Versteck bringen': *yaṯ .. āaṯ azəm tanūm aguze aδairi* .. ".. da begab ich mich ins Versteck unter .." Yt. *17*. 55; 56.

mit *frā* 'aus dem Versteck hervorholen': *āaṯ mąm fraguzayanta* .. "da holten mich aus dem Versteck .." Yt. *17*. 55.

ai. *gūhati* 'er verbirgt'. — Npü. (zu Yt. *4*): *dar miyān guδāštan* (wegen des Anklangs!).

• j. **gao-zasta-** Adj. 'Milch in der Hand habend, mit M. in der Hand': *yasə δwā .. frāyazāite .. °tō* Y. *62*. 1; V. *3*. 1.

Pü. (zu Y.): *gōšt dast*, (zu V.): *yām*(?) *dast*, mit der Bemerkung: *ast kē ēlōn gōwēt patkōšt gōwēt*; s. dazu Dst. ZA. *2*. 33.

• j., g. **gaoš-** V. 'hören'. Praes. 1 *gŭš-*, 3 *gūša-*, 30 (Kaus.) *gūšaya-*. — PPfP. °*gušta-*.

'hören, hören auf —; vernehmen', Med.: *mā čiš aṯ vō drəgvatō mąδrąsčā gūštā* (3S.) *sāsnāščā* (sd.) Y. *31*. 18; — *gūštā yō .. ahūm.biš* (sd.) .. Y. *31*. 19; — *yō paoiryō ahurāi .. manasča* +*gušta sāsnāšča* Yt. *13*. 87 [1]); 95 [1]), F. *3* f. [1]), *21*; — *aṯ fravaxšyā nū* +*gūšō.dūm* [2]) *nū sraotā* "ich will reden: nun vernehmet, nun höret" Y. *45*. 1; — *sraotū ašā gūšahvā tū ahurā* "hören soll es *A.*, vernimm es, o *Ah.*" Y. *49*. 7; — *yō nō aēvō sāsnā* (sd.) *gūšatā* Y. *29*. 8. a) Kaus.: s. *gūšayaṯ*.°.

ai. *ghóṣati* 'es hallt wieder', mp. (Pü.): *nigōštan*, np. *niyōšīdan*, nbal. *gōšaγ*, PDs. *na-γuxt*; s. dazu Hbm. PSt. 104. — [1]) In Anlehnung an Y. *31*. 18. — [2]) § *268*. 57.

j. *gaoš*: s. *3gav-*, *5gav-*; F. *3* g: lies *gaošō*.

• p. **gauša-**, j. **gaoša-**, g. +**gōuš.a-** [1]) m. 'Ohr': +°*šō* F. *3* g [2]); — *dašinəm* (bz. *hōyum*) °*šəm* V. *8*. 44–46 [4], *9*. 16 f. [4]; — *sraotā* +*gōuš.āiš* [3]) *vahištā* "höret mit den Ohren das Beste" Y. *30*. 2; — *yaδa* +*nāmha hača* +°*šaēibya* [4]) *yaδa vā* °*ša* (ND.) *hača* +*δrəhibya* (sd.) P. *28*; — *yaṯ hē daδaṯ* .. °*šaēwe* (DD.) *sraoma* Yt. *16*. 7; — *surunaoiti* °*šaiwe* (ID.) [5]) Yt. *10*. 107; — *tūm grantō .. barahi .. apa* °*šayā sraoma* Yt. *10*. 23; — *apa* °*ša* (AD.) *taošayeiti* (sd.) Yt. *10*. 48; — ‖ *adamšaiy utā nāham utā* °*šā* (AD.) .. *frājanam* Bh. 2. 13; 14; — *us vā hē* °*šəm δwərəsaiti* V. *13*. 10, 32; — *ā vō* +*gōuš.ā* (NP.) [6]) *hōmyantū* (sd.) *yōi* .. Y. *51*. 3. Undeutlich: *čaδwarəsatəm* °*šəm* N. *65* [7]).

KompA., E. — Zum V. *gaoš-*. — ai. *ghóṣa-* m. 'Lärm', np. *gōš* 'Ohr'. — Pü.: *gōš*, (zu Y. *30*. 2): *nigōšišnīh*, (zu Y. *51*. 3): *ān ō ān i šmāk* .. *nigōšītār ō ham rawišn*. — [1]) Marottenhafte Zerlegung, § *268*. 57; s. No. 3, 6. — [2]) Hds. *gaoš*. — [3]) NA. *gōušāiš*, s. aber Pt 4; vgl. No. 1. — [4]) Hds. °*byō*. — [5]) Unthem.; § *412*. 3. — [6]) Pt. 4. NA. *gōušā*; s. No. 1. — [7]) Pü.: fehlt.

• j. **gaošāvara-** m., Du. 'Ohrschmuck, Ohrgehänge': °*ra čaδru.karana* Yt. *5*. 127, *17*. 10. [V. *14*. 15: lies *maṯg*°.]

KompE. — Komp.: *gaoša-*+**ā-vara-* (zum V. [1]*bar-*, § *268*. 37) m. 'was im Ohr getragen wird'. — Vgl. np. *gōšvār* (aus **gauša-bāra-*) 'Ohrgehänge', ai. *ābharaṇa-* n. 'Schmuck'.

• j. **gaošō.bərəz-** f. 'Höhe des Ohrs': *āδritīm xšaδrō.kərətahe* (sd.) °*zō us.šāvayōiṯ* (sd.) N. *46*.

Pü.: *gōš bālāk*.

• j. **gaošō.srūta-** Adj. 'vom Ohr gehört', von *xratav-* m. 'Weisheit' sva. 'erlernt' (im Gegensatz zu [1]*āsna-*, sd.) [1]): *āsnəm xratūm mazdaδātəm* .. °*təm xratūm mazda-*

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δātəm Y. 25. 6; — °*tahe xraδwō* Y. 22. 25.

Pü.: *gōšān srūt*; Sü.: *karṇaśrutaḥ*. — 1) Vgl. auch Yt. *10*. 107.

• j. **gata-** Adj., PPfP.: s. *gam-*. KompE.

• j. *gatay-* f. 'Kommen'. DS. °*tōe* als Inf. sbes.

KompE. — Zum V. *gam-*. — ai. *gátay-* f.

• j. **gatōe** Inf. 'zu kommen': *g°* F. *21*.

mit *apa* 'zu entkommen': *apatōe* (sd.) *zbayeiti vyaṣ apagatōe vyānō* Yt. *13*. 35.

Zum V. *gam-*. — Vgl. **gatay-*. — Pü.: *mat*.

j. *gaitīšča* H. *2*. 25: lies *gaint°*,

• j., p. **gad-** V. 'bitten'. Praes. 26 *ǰadiya-*, *ǰaiδya-*, 27 (Pass.) *ǰaiδya-*[1], °*ǰiδya-*. — PPfP. °*ǰasta-*; Inf. +*ǰaiδyaṃ*.

'bitten'; a) Jemanden (Akk.) um etwas (Akk.): *iməm δwaṃ* .. *yānəm* .. *ǰaiδyemi* Y. *9*. 19; *65*. 12; — *āpō* (VP.) *īštīm vō ǰaiδyāmi* Y. *65*. 11; — ‖ *aitᵃ adam aᵃuraᵃ-mazdām ǰadiyāmiy* D. *6*. 5; *4*. 3; — *δwaṃ naračiṭ* .. *ǰaiδyānte āsu.aspīm* Yt. 5. 86; 86, 87[2]; — *īštīm ǰaiδyanta* (3P.) *hvōvō āsu.aspīm naotaire* Yt. 5. 98; — *yō maṃ zāvarə nōiṭ ǰaiδyehi* "der du mich (das Ross) nicht bittest um Kraft (d. i. meine Kraft zu zeigen)" Y. *11*. 2[2]; — *ava.ǰastīm* (sd.) *paurvaṃ āpō ǰaiδyōiš* Y. *65*. 10; — *āaṭ hīm ǰaiδyaṭ* Yt. 5. 18, *17*. 25; *15*. 3, F. *15*; — *āaṭ hīm ǰaiδyən* Yt. 5. 58, 73, *15*. 40; — *āaṭ hīm ǰaiδyaṭ avaṭ āyaptəm* Yt. *9*. 17; — *daδaṭ ahmāi taṭ avaṭ āyaptəm ǰaiδyantāi*[3] Yt. 5. 19; 132, *15*. 21; — *yō daδāiti* .. *ǰaiδyantāi*[3] +*ǰiδyamnāi* (sd.) *mašyāi* Yt. *8*. 49; — *ǰaiδyata* (Pass.?) Vyt. *8*; — *haomō* .. *baxšaiti mošu* (sd.) *ǰaiδyamnō* (Pass.) Y. *9*. 23; — *ǰaiδyamnā* (Pass.) *nō yūžəm dasta* .. Y. *68*. 21; — °*ǰiδyamna-*. b) um etwas (Akk.) für — (Dat.): *yim yazənte raδaēštārō* .. *zāvarə ǰaiδyantō* (NP.) *hitaēibyō* Yt. *10*. 11; *5*. 53[4].

mit *paiti* 'Jmdn. (Akk.) um etwas (Akk.) befragen': *baδδasča urvānəmča yātəm* (sd.) *gaēδanaṃ paiti.ǰaiδyeinti* V. *19*. 29.

Vgl. np. *xujasta* (s. auch Pü.); gr. ἱάσασθαι, °ἰαστος; air. *guidiu* 'ich bitte'. — Pü.: *ǰastan*, *ǰāδītan* 5). — 1) Ob nach § *268*. 9 für *ǰiδya-*? Vgl. *ajiδyamna-*, mit *i* aus *ə*. — 2) DST.s Fassung ZA. *1*. 110 ist aus syntaktischen Gründen unmöglich. — 3) Them. — 4) Vgl. zSt. unter *raδaēštar-*, No. 2. — 5) Y. *9*. 23 steht zr an n dt statt z a d dt (d. i. *ǰāδīt*, für *ǰaiδyamnō*), mit dem 'Ideogramm' für z a d in *zāy-ēm* 'nascor'.

• j. [1]**gaδa-** m. 'Räuber, Bandit': *tāyuš* .. *hazaŋha* .. °*δō* .. *ašavaǰa* Y. *65*. 8; — *tāyūm* .. °*δəm* .. *vəhrkəm* Y. *9*. 21; — °*δahe vazō.vaδwyehe* (sd.) Yt. *11*. 5; Y. *9*. 30; — *mašyō* °*δō* .. *anamarždikō* Aog. *80*; — °*δahe* .. *anamarždikahe* Yt. *13*. 136.

KompA.; Ableit. — mp. *gaδ*[1], afγ. *γal*. — Pü. (zu Aog.): *gaδ*, (zu Y. *9*): *gaδ*, *gaδak*[2], (zu Y. *65*): fehlt; Sü.: *caurah*, *nṛśaṃsah*. — 1) S. auch mp. *gaδūkān* (Pāz. *gadūgą*) Sg. *4*. 10 und No. 2. — 2) Geschr. ddd, dddd; von DST. ÉtIr. *2*. 355, ZA. *1*. 92 *sak* 'le Scythe' gelesen.

• j. [2]**gaδa-** m. 'Verderben, Unheil' od. dgl.: *yaskahe* .. *mahrkahe* °*δahe apagaδahe apanaštahe* V. *21*. 2.

KompE. — ai. *gada-* m. 'Krankheit'? — Pü.: da da.

• j. **gaδa-vara-** Adj. 'der die Wurfkeule führt', von *Kərəsāspa*: *kərəsāspasča* .. *yava gaēsuš* °*rō* Y. *9*. 10; — *kərəsāspahe* .. +*gaēδāuš* °*rahe* Yt. *13*. 61, 136.

Komp.: *gaδā*-+**bara-*, § *268*. 37[1]. — Pü.: *gaδwar* (Sü.: *gadādharaḥ*); erl.: *kuš kār pa gaδ vēš kart*. — 1) Vgl. ai. *vajra-bhṛt-*.

• j. **gaδā-** f. 'Wurfkeule'[1]: *hō* .. °*δaṃ niǰainti aspaēča paiti vīraēča* "er schmettert die Keule nieder auf Ross und Mann" Yt. *10*. 101; — *hazaŋrəm* °*δanaṃ* Yt. *10*. 131.

KompA. — ai. *gadā-* f., mp. *gaδ* (geschr. dt); s. noch OSTHOFF Par. 143. — 1) Im Gegens. zu *vazra-*, womit gehauen wurde. Vgl. Yt. *10*. 131 f., wonach sich in *Miθras* Wagen 1000 *gaδā-* befinden, aber nur ein *vazra-*. Anders GGR. OK. 445, der auf die Grundbedeutung von *zaēna-* zu viel Gewicht legt.

• p. **gaⁿdāra-** m. Name eines Lands, *Gandaritis*: *imā dahyāvᵃ tyā adam* +*adaršiy* .. *hiⁿduš* °*raᵃ sakā* D. 5. 2; *6*. 3, Bh. *1*. 6.

• j. **gaδō.karšta-** Adj. 'von Räubern, Banditen bewirkt, veranlasst': *paitištātōe* °*tahe ṭbaēšaŋhō* Yt. *13*. 136.

• j. **gaδō.tay-** m. 'Räuber, Bandit': *āaṭ* +*aēte* +*yōi fračarənti kərəsaṣča* °*δōitīšča daēvīšča* +*handramana upa.mraodδšča vīspō.-xšapō* ". . die welche jede Nacht zu (in der Gesellschaft von) Wegelagerern und Banditen und *daēv*ischen Rotten und Hurenjägern gehen" N. *53*; — *paitiš.-xᵛaine* (sd.) *raoδaŋhō vā kərəsaṃ vā*

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+°*tinąm*[1] (*vā*) ".. oder durch Wegelagerer oder Banditen" N. *26*.

Ableit. aus ¹*gaδa-*; vgl. dazu ai. *vṛka-* und *vṛkátay-*. — Pü. (zu N. *53*): *gaδakastānīh*[2]), (zu N. *26*): *gaδastān*[3]), dazu die Erl.: *vāng hač dužax*ᵛ *āyēt*. — [1]) Hds. *saδō.t°* (oder mit dem zweiten *g*-Zeichen zu Anfang). — [2]) Geschr. da ddddt°. — [3]) Geschr. dddt°.

• j. +**gadō¹tūt-** f. 'Räubertum, Räuberbande': *yaṭ ājasāṭ* +*kərəsasča* +°*tūsča*[1]) *daēvīšča handramana* Yt. *11*. 6.

zSuff. s. BTHL. WklPh. *1898*. 1052. Vgl. mp. *gaδwiδw* Bd. *31*. 6; JUSTI NB. 107. — Pü.: *gaδakastān*[2]). — [1]) So F 1; NA. *gaδōtūšča*. — [2]) Nach DST. *sakastān*, s. *gaδa-* No. 2.

• p. **ga^{n}dutava-**[1]) m. Name einer Landschaft in Arachosien[2]): °*va*ᵏ *nāmā*ⁿ *dahyāuš* Bh. *3*. 10.

[1]) Die Lesung des vorletzten Buchstabens (*t*ᵃ oder *m*ᵃ?) ist unsicher; s. KZ. *37*. 518. Übrigens kann JUSTIS Deutung des Namens als 'Weizenland' (GIrPh. *2*. 430, ZDMG. *51*. 240), die auf .. *m*ᵃ .. fusst – *ga*ⁿ*duma¹va-* – nur unter der Voraussetzung aufrecht erhalten werden, dass in jener Landschaft der Übergang der Tenues in Mediae nach Nasal um vieles früher stattgefunden habe als sonst; s. *gantuma-*. — [2]) Wie aus Bh. *3*. 12 folgt.

• j. ˣ**gaδwa** *kurō* (sd.) .. *buxtā mahe*ˣ FrW. 2. 2.

• j. **gaδwa-** m., **gaδwā-** f. 'Hund, Hündin'[1]) 1) m.: *duye navaiti* °*wąm* (GP.) *pairi.yaoždaiδīta stiptibyasča* (sd.).. V. *14*. 17; — *biš hapta puδrąm* °*wąm* (AP.) *uzjāmōiṭ* (sd.) V. *14*. 16; 17; — *frā mē* °*wa* (NP. als AP.) *zazayąn nižbərəta* (sd.) V. *8*. 37. 2) f.: *aēša* (näml. *hāiriši*) *čaδwarə.paitištāna yā* °*wa* V. *15*. 19 Gl.; — *yeziča aēša* °*wa uštrō.stānaēšva frajasāṭ* (sd.) V. *15*. 23; — *yō* °*wąm yąm apuδrąm* (sd.) *jānaiti vā* .. *pazdayeiti* (sd.) *vā yeziča aēša* °*wa maēγe* .. *paiδyāite* V. *15*. 5; — °*wąm yąm apuδrąm δrayąm* +*baozdri* "eine Hündin, die kürzlich geworfen hat, .." V. *15*. 49.

Et.? — Pü.: *sak*. — [1]) Wohl besonderer Rasse, im Gegensatz zu ¹*span-*.

• g. +**gaṭ.tē**[1]), +**gaṭ.tōi**[1]) Inf. 1) 'her zu kommen zu –' (Dat.): *maibyō zbayā ašəm vanhuyā ašī* °*tē* "zu mir her rufe ich *Aša*, her zu kommen mit dem guten Lose" Y. *51*. 10. 2) 'hin zu gelangen zu – (Akk.), zu erlangen': *uštā ahmāi yahmāi uštā* (sd.) *kahmāičīṭ* .. *dāyāṭ* .. *utayūitī təvīšīm* °*tōi vasəmī* "nach seinem Wunsch wünsche ich einem Jeden .. die Kraft sammt dem Bestand zu erlangen" Y. *43*. 1.

Zum V. *gam-*; BTHL. KZ. *28*. 21[2]). — Pü. (dRn.): *ras tō* (Sü.: *prāpnomi te*), *pa rasišn hač tō*. — [1]) NA. getrennt. *gaṭ.t°* steht für *gat°*, § *268*. 49. — [2]) So trotz GDN. KZ. *30*. 322, MILLS G. 509, 599, Dict. 161 und JUSTI PrJ. *88*. 74, 214. Lautlehre!

• j. *gafya-* n.: –?–.

KompE. (in *aēvō.g°*, +*ašti.g°*, EN.; NA. trennt).

• j., g., p. ¹**gan-** V. 'schlagen'. Praes. 1 *jan-*[1]): (*γn-*,) *ja-*, 5 *jaγn-*, 27 (Pass.) *janya-*, PrP. *jaini*; Perf. 1 *jaγn-*, PfPr. *jaγna-*. — PPfP. *jata-*, PFP. *jąδwa-*; Inf. *jaidyāi*, °*jaiti*, *γənąm*, °*γnāi*, °*γnyāi*; Absol. °*jatəm*.

1) 'schlagen, treffen, verletzen; erschlagen, töten': *aṭča hē bāδa kamərəδəm jaγnvā paiti.xᵛarəhayeiti* Y. *57*. 10; — *yō gaδwąm* .. *janaiti*[2]) *vā vayeiti vā* .. *pazdayeiti* (sd.) *vā* V. *15*. 5; — *jantu ā.airyāmā.išyō vīspəm yaskəmča* .. V. *20*. 12; — *anyō ahmāṭ yō janaiti*[2]) *frača kušaiti* (näml. *hīm*) V. 5. 34; Yt. *4*. 8 (?); — *jainti mąm ahuna vairya avavata snaiδiša yaδa* .. Yt. *17*. 20; *3*. 10–12[19] (*jainti*), 14–16[19] (*janāṭ*)[2]); — *yō aēṭaēšąm sūnąm* (als Obj.) *jainti* V. *13*. 8; *14*. 1, FrB.; — *janaiti*[2]) *vīspaēšąm anərō mainyuš* Yt. *3*. 5; V. *18*. 2 PüZ.; — *vīspa druxš janāiti*[2]) Yt. 2. 11; 12; — *yaδa yaṭ* .. *janyāṭ* +*nərəuš* V. *18*. 12; — *janāṭ*[2]) *təm* .. *haosrava* "töten soll ihn .. *H*." Yt. *9*. 18, *15*. 32; *19*. 44[2]; — *yaṭ janāni hitāspəm raiδe* +*paiti.vazaiδyāi* (sd.) Yt. *15*. 28; — *naēδa manyete* (sd.) *jaγnvā naēδa.čim γənąm sadayeiti* (sd.) Yt. *10*. 71; — *taδa hunavō* .. *jata paiδyānte* Yt. *10*. 113; 80; — *yasča dim janaṭ* .. *vəhrkəm* V. 7. 52 PüZ.; 52 PüZ., *13*. 3. 4, Yt. *4*. 2[5]; — *jata* (2P.?) *karapanō čiδrīm* Yt. *4*. 7; — *janāni dąma daēvō.dātəm* V. *19*. 5; 5[2], Yt. *4*. 5; — *rasmō.jatəm vā dim jainti amō.jatəm* (sd.) *vā* Yt. *10*. 52; *14*. 36 f.[4]; — *kaδa* (sd.) *nīš.nāšāma? yaδa hīm janāma* Y. *61*. 5; — *hamaδa airyābyō daiṅhubyō* (statt NP.?) *janyānti* (Pass.?).. Yt. *8*. 61; — +*janānəhō saiδin* (sd.) *nōiṭ janən*[2]) Yt. *14*. 56; — *yō janaṭ*[2]) *dva δrišva* .. *daēvanąm* Yt. *19*. 26; 41–43[5], *3*. 10; — *dušmainyū* +*janantəm*[3]) *bavāhi yaδa vərəδraγnəm* Az. 7; — *āfš narəm jainti vā?* .. *āfš narəm nōiṭ jainti* V. 5. 8; 9[2]; — *γnaṭ*[2]), *γnāṭ*[2]) F. 22. a) 'schlagen' in militärischem Sinn, 'besiegen': ‖ *pasāvaᵏ adam kāram tyam nadiⁿtabairahyā adam ajanam vasiy* Bh. *1*. 18; 19, 2. 12, 4. 1; —

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kāraʰ hyaʰ manā avam kāram .. ajaⁿ (3SPrA.) *vasiy* Bh. 2. 7–11⁵, *3.* 3, 9, 10; *1*, 6, 7, 2. 6; — *paraidiy avam kāram ǰadiy hyaʰ* .. Bh. *3.* 3; 2. 7, 10; — *paraitā avam kāram .. ǰatā* (2P.)[4] *hyaʰ* .. Bh. 2. 6; 14, *3.* 9, 14; ‖ — *ϑraētaonō yō ǰanaṯ*[2] *ažīm dahākəm* Y. *9.* 8; 11; — *vaēδəm* .. .. *yim baraṯ* .. *ϑraētaonō yaṯ ažiš dahākō ǰaini* Yt. *19.* 92; 93². A) 'Jmdm. (einen Hieb, eine Wunde) schlagen, (eine Verletzung) beibringen'; α) mit Dat. und Akk.: *yō sūne pištrəm ǰainti* V. *13.* 10. β) mit Akk. und Instr.: *yō narəm arəduša snaϑa ǰainti* V. *4.* 26; 30. γ) mit dopp. Akk.: *yō .. ⁺ainim .. ǰainti arəduš vā .. mazaṇhəm vā xᵛarəm* (sd.) N. *45*; — *yō narəm frazābaoδaṇhəm snaϑəm ǰainti* V. *4.* 40, 42; 30, 33, 34, 36, 37, 39, *5.* 37, *13.* 12. δ) mit dopp. Akk. und Instr. ('mittelst'): *yō aēšməm stərəϑwata snaiϑiša vīxrūmənṭəm xᵛarəm ǰainti* Y. *57.* 10. 2) '(den Vertrag) verletzen, brechen': *miϑrəm mā ǰanyā* Yt. *10.* 2. 3) '(das Wasser) treffen' sva. 'verderben, ungeniessbar machen': *ǰvō āpəm ǰainti ǰvō ātrəm frāvayeiti* V. *5.* 37.

mit *aipi* 'einschlagen auf –, erschlagen': *mā nō grantō aipi.ǰanyā miϑra* Yt. *10.* 98. [V. *3.* 32: lies *aipi.ǰaiti*, Inf.]

mit *ava* 1) 'nieder-, erschlagen, töten': *ava aētəm nasupākəm ǰanaēta*[2] *ava hē ǰanayən* V. *8.* 74; — *yō fraēštəm usaγanəm .. ava.ǰaγnaṯ* Yt. *13.* 105; — *sraošō ašyō daēum .. ava.ǰanyāṯ* V. *19.* 41; — *mazdayasnō dim āfrivanaēibiš* (sd.) *avaǰanəm* FrW. *8.* 1; — *udrahe avaγnānō haēčō kərənaoiti* V. *13.* 51. a) bes. vom Töten schädlicher Tiere: *baēvarə ažinəm .. ava.ǰanyāṯ* V. *14.* 5; 5 f.[8]; — *xrafstrəm ava.ǰanaēta*[2] *maoirīm* .. V. *16.* 12; — *kahyāčiṯ arərō.mainyavanəm xrafstranəm ava.ǰanyāṯ* V. *16.* 12; *18.* 73³. 2) 'anfallen, angreifen': *paoirīm pasūm avaγnāṯ*[2] *paoirīm narəm raēšyāṯ* V. *13.* 32. [Bh. *1.* 10: lies *avāǰataʰ*.]

‖ mit *ava* und *ā* 'töten'[5]: *kāraʰšim haēčā ⁺daršmaⁿ atarsaʰ* (sd.) *kāram vasiy avāǰaniyaʰ .. avahyarādiy* (sd.) *kāram avāǰaniyaʰ mātyaʰ* .. ".. deshalb möchte er die Leute töten.." Bh. *1.* 13; — *yaϑā kaⁿbūǰiyaʰ bardiyam avāǰaⁿ* (3SPrA.) *kārahyā naiy azdā* (sd.) *abavaʰ tyaʰ bardiyaʰ ⁺avāǰataʰ*[5] "als *K.* den *B.* getötet hatte, .., dass *B.* getötet war" Bh. *1.* 10; 10; — *utā martiyā .. avāǰaⁿ* Bh. *3.* 11; — *yātā adam gaumātam .. avāǰanam* Bh. *4.* 18; *1.* 13², 16, 17, 2. 1, 5. 4; — *avam martiyam agarbāyaⁿ utāšim avāǰanaⁿ*[2] Bh. 2. 4.

mit *avi* '(einen Baum) abhauen, fällen': *upa tam vanam aēiti .. avi dim ǰanaiti*[2] V. 5. 2.

mit *ā* 'schlagend treffen': *kadā ajən* (2SPrA.) *mūϑrəm ahyā ⁺madahyā* (sd.) Y. *48.* 10[6]; — s. noch Inf. *zaraδaγnyāi.*

mit *upa* 'anstossen an –', mit Akk. oder Dat.: *yaṯ hē nōiṯ ərədvō.ā̊rəhanəm* (sd.) *vaγδanəm upa.ǰanyāṯ nōiṯ .. pāδaēibya nōiṯ zastaēibya* V. 5. 11.

mit *paiti, patiy* 1) '(eine Schlagwaffe) schlagen gegen –, auf –' (Akk.): *paiti ažōiš .. kəhrpəm .. vadarə* (sd.) *ǰaiδi* Y. *9.* 30; 30–32⁴. 2) 'zurückschlagen': *nāmənī aēšəm drujinəm .. paiti.ǰanaiti*[2] Yt. *4.* 7. 3) Med. a) ‖ 'sich wehren gegen –, bekämpfen', mit Akk.: *pārsaʰ martiyaʰ ⁺dūraiyapiy hačā pārsāʰ hamaram* (sd.) *patiyaǰatā* (3SPrM.)[7] D. *6.* 4. b) 'sich wehren um –, kämpfen um –', mit *hača* und Abl.: *yaϑa nā taxmō .. huš.hąm.bərətaṯ hača šaētāṯ* (sd.) .. *paiti.γnīta* (3SOM.) Yt. *13.* 67.

‖ mit *frā* 'abschlagen, abhauen': *utā nāham utā gaušā frāǰanam* Bh. 2. 14; 13.

mit *nī* 1) '(eine Waffe) niederschlagen, -schmettern auf –' (*paiti* mit Lok.): *hō* (näml. *miϑrō*) .. *gaδəm* (sd.) *niǰainti aspačā paiti vīračā* Yt. *10.* 101. 2) 'nieder-, zu Boden schlagen, er-, entzweischlagen': *yaṯčiṯ ušastaire hindvō* (sd.) *⁺āgərvayeiti yaṯčiṯ daošataire niγne* (3SPM.) Y. *57.* 29; — *ϑwəmča drujəmča niγne* (1SPM.?) Yt. *4.* 5; — *yaϑa azəm niǰanāni dva ϑrišva .. daēvanəm* Yt. *5.* 22; *9.* 22, 31³, *15.* 3; — *yaṯ mē avavaṯ daēvayasnanəm niǰatəm yaϑa* .. Yt. *5.* 77; — *para ahmāṯ yaṯ .. ašəmaoγō .. ⁺haϑra.ǰatō niǰanāite*[2] V. *9.* 56; *13.* 55; — *yō .. stiǰa niǰainti hamərəϑō .. naēδa.čim γənəm sadayeiti yavata aēm niǰainti mərəzučа* .. Yt. *10.* 71; — *yaṯ ⁺nō nōiṯ niǰanāṯ*[2] *arša* .. Yt. *15.* 32; — *niǰanə* (NS.) *buye vīspe dušmainyū* A. *1.* 11; — *yaϑa azəm aom spāδəm niǰanāni yō* .. Yt. *14.* 58; 5. 54, 58; — mit Dat. incomm.: *kahmāi .. fražaintīm haϑra.ǰata* (sd.) *niǰanāni* Yt. *10.* 110. a) sva. 'zerstören, zu Grunde richten': *hō vīspe vərəδinəm vanāṯ nī*

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vīspe vərəiδinaṃ (sd.) *ǰanāṯ*[2] Y. *9*. 24; — *tā̊ daiṅhāvō* +*haϑra.ǰatā̊ nijaγnəṇte*[2] Yt. *13*. 18; — *hō maṃ* (statt Gen.?) *avaϑa vərəṇaṇ nijainti yaϑa* .. "der zerstört meine Leibesfrucht ebenso als ob .." V. *18*. 38. 3) 'hineinstampfen in – (Lok.)': *uparəmčiṯ* .. *havanəm* (sd.) .. *yahmi niγne* (1SPM.) *narš aoǰərəha* Y. *10*. 2.

ai. *hánti*, *hán* (2., 3. Sg.): *ghnīta*, *jahi*, *hanyāt*; *hanyáte*; *jaghnúṣaḥ*; *hatáḥ*, *hántvaḥ*; np. *zanad*, *zada*[8]. — Pü.: *žatan*, zu V. *5*. 34 erl.: *awžatan*; s. noch No. 6. — [1]) Aber vor *y* aus idg. **gn̥-*, s. *gam-* No. 1. — [2]) Them. Vgl. ai. *ahanat*. — [3]) Ausg. *dušmainyū.ǰayantem*; s. aber Var. und A. *1*. 11. — [4]) Oder auch *ǰa*[n]*tā*; § *166*. — [5]) Vgl. GRAY AJPh. *21*. 13, dem ich gegen FOY KZ. *37*. 548 (und *35*. 34) Recht gebe. S. noch *ϑrah-* mit No. 3. — [6]) Pü.: s. zu *mada-* No. 3. — [7]) ZDMG. *46*. 297 No. 3. ai. *ahata*. — [8]) S. noch BTHL. IF. *11*. 116.

• j. ²*gan-* : *γn-* Adj. 'schlagend (usw.)'. KompE.; Ableit. — Zum V. *gan-*. — ai. **han-*: **ghn-*.

• j. **us* .. *barāhi γanahe*[1]) *paēma** Vyt. *50*.

[1]) Soll eine Kasusform aus *γənā-* vorstellen.

• j. **gantay-** f. 'übler Geruch, Gestank'[1]): *yaṯ aēša* +*gaintiš upaṅhačaiti* (sd.) V. 7. 56; — +*gaintīšča*[2]) *vīdiδārəmnō* H. 2. 25. KompE. — mp. (Pü.), np. *gand*; ai. vgl. *gandhá-* m. 'Duft'. — [1]) Im Gegensatz zu *baoδay-*, s. H. *2*. 7, 25. — [2]) Hds. *gaitīš*.

• j. **gantuma-** m. 'Weizen': **mō yavanaṃ ratufriš* "unter den Getreidearten ist es der Weizen, der den *R.* genehm ist" N. *28*.

mp. (Pü.), np. *gandum*, yn. *γantum*[1]). — Vgl. noch zu *ga*[n]*dutava-*. — [1]) Das ai. *godhūma-* m. 'Weizen' zeigt volkset. Umgestaltung. Falsch noch GIrPh. *1* b. 300, 305.

• j. **gandarəwa-** m. EN. eines von *Kərəsāspa* besiegten Ungeheuers*): **wəm yim zairi.pāšnəm* Yt. 5. 38[1]), *19*. 41[1]); — **wō upāpō* "der im Wasser hausende *G.*" Yt. *15*. 28.

*) Eine Schilderung des *G.* und seiner Erlegung findet sich SBE. *18*. 375; vgl. auch VONSTACKELBERG IF. *4*. 149, WZKM. *12*. 239. — MX. *27*. 50: *dēv i āpīk gandarw*.

ai. *gandharvá-* m. (nur lautlich entsprechend; *v* für *b*; ZDMG. *42*. 152). — [1]) Hier ist *gandərrw**, *gandrrw** (§ *268*. 39) besser bezeugt; vgl. *gandrrwa-*.

• j. **gandrəwa-** m. EN. eines Gläubigen: *parštintahe *wahe ašaonō* "des *P.*, Sohns des *G.*, .." Yt. *13*. 123.

Statt **dərrw** geschr., § *268*. 39; vgl. *gandarrwa-*.

• j., g., p. **gam-** V. 'kommen'. Praes. 1 *ǰam-*[1]), *ǰim-*[1]), *ǰəm-*[1]) : *gm-*, *gəm-*. *ga-*, 3 **gəma-*, **γma-*, 4 b (Kaus.) *ǰāma-*[2]), 14 *ǰasa-*, 16 (Des.) +*ǰiha-*[3]), 30 (Kaus.) *ǰāmaya-*; *s*-Aor. 1 *ǰəngh-*, *ǰaṅh-*[4]); Perf. 1 *ǰaγm-*, PfPr. *ǰaγma-*[5]). — PPfP. *gata-*, *gmata-*[6]), *γəmata-*[6]); Inf. *gatōe*, +*gaṯ.tē*, +*gaṯ.-tōi*, **ǰime*. [S. noch **upa.janāṅha*.]

1) 'kommen', ohne Zielangabe; 'her-, hinkommen, sich einstellen'; 1) von Personen: *narəmča* .. *asnāaṯča ǰasəntəm dūrāaṯča* Vyt. *59*; Y. 55. 4, V. *19*. 30, Yt. *19*. 11; — *vohū gaidī manaṅhā* "komm mit *VM.*" Y. *28*. 6; — *yahmī spəntā* ϑ*wā mainyū urvaēsē ǰasō mazdā xšaϑrā ahmī* (Sp. 8 o.) .. "bei welchem Ende du mit deinem heiligen Geist, o *M.*, kommen wirst, .." Y. *43*. 6; — *kadā mazdā ašā maṯ ārmaitiš ǰimaṯ xšaϑrā hušəitiš vāstravaitī* "wann, o *M.*, wird *Ārm.* sammt dem *A.* sich einstellen, sammt dem *Xš.* das weidereiche schöne Wohnen?" Y. *48*. 11; — *fraša frayantu tē maδō* (sd.) *vərəzyaṅuhāṅhō jasəntu* Y. *10*. 14; Yt. *8*. 9. 2) von Geschehnissen, Zuständen, Zeiten: *yadā aēšaṃ kaēnā* (sd.) *ǰimaitī* (Konj.) *aēnaṅhaṃ* Y. *30*. 8; *48*. 2, 11 (s. zu a); — *ayaṇ vā varətafšō* (sd.) .. *ǰasənti* V. *8*. 4; — *tā* ϑ*wī pərəsā yā zī āitī* (sd.) *ǰənghatičā* Y. *31*. 14. a) unpersönl.: *aϑa ǰamyāṯ yaϑa āfrīnāmi* "so möge es kommen, wie ich es wünsche" SrB. 5. 2) 'kommen', mit Zielangabe; 'her-, hinkommen zu –, sich einstellen in –, bei –; Jmdm. zu teil werden'; 1) mit Akk.: *ākāsčōiṯ* (sd.) *āhūire* (APn.) .. *ǰasəntaṃ* Y. *60*. 11; — *mā xšayamna* (sd.) *ǰasōiṯ ātrəm* .. V. *9*. 33; Vd. *4*; — *yā dim ǰasaiti bayō.-baxtəmčiṯ* (sd.) Vr. 7. 3; — *aēzō* (sd.) *ǰasatəm* (3D.) *aēzahe* Yt. *19*. 82; — *hyaṯ mīždəm zaraϑuštrō* .. *čōišt* (sd.) .. *garō dəmānē ahurō mazdā ǰasaṯ pouruyō* "was als Lohn .. was im Haus des Lobs *AhM.* als erster erlangt hat" Y. *51*. 15[7]); — *yaṯ* .. *nāirika upas.puϑrīm* (sd.) *ǰasāṯ* V. 5. 45; — *paϑaṃ* (für AP.) *zrvō.dātanaṃ* (sd.) *ǰasaiti* V. *19*. 29; Vyt. 22. a) mit zwei Akk.: *yasə* ϑ*wā paϑaṃ* (sd.) *ǰasaiti vaϑwaēsō* Yt. *13*. 20. b) mit Akk. des Ziels und finalem Inf.: *ašəm ǰasō* (2S.) *frāxšnənē* (sd.) Y. *43*. 12. aa) in pass. Wendung: *avaṯ vyāxnəmča hanǰamanəmča yaṯ as amərštanaṃ spəntanaṃ* .. *γəmatəm* "jene Versammlung und Zusammenkunft, welche

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von den *ASp.* besucht ist" G. 2. 8. A) Des. 'hin zu kommen, hin zu gelangen suchen': *nəmō .. aēṭaṯ* +*ǰihāṯ*[3] *ahurəm* Ny. *1.* 1. 2) mit Lok.: *narəm .. ašavanəm* +*ǰasəntəm*[8] *ahmya nmāne* V. *13.* 22; — *yā* (näml. *fravašayō*) +*afrō.urvisvaṯ* (sd.) *kərənavainti īrəm yahmya ǰasənti* Yt. *13.* 26; — *narəm ašavanəm hvāhva aϑāhva* (sd.) *ǰasāntəm*[9] P. *49*; — *yō ǰanaṯ .. gatō arəzahe* ". . wenn er in den Kampf gezogen ist" Yt. *19.* 42[10]; — *tā ahmi nmāne ǰamyārəš yā ašaonąm xšnūtasča* . . Y. *60.* 2. a) mit woʔ-Adverb statt Lok.: *ǰamyąn iϑra ašāunąm .. fravašayō* Y. *60.* 4; — *yaēča iϑa narō .. ǰasąn* V. *4.* 44; 44[2], 45; — *yaϑa kavačiṯ ǰasən* V. *1.* 14 Gl.; — *kuϑa ačšąm baoδō* (sd.) *ǰasaiti* V. *13.* 50; — *vīspəm ā ahmāṯ .. yavaṯ ačšō spā anya* (sd.) *ǰasō* V. *15.* 48. 3) mit Instr.[11]: *yōi stō mižəm* (sd.) *ašaonąm parō.asti ǰasəntąm* Yt. *1.* 25; — *kərəhāsčiṯ tanunąm parō.asti ǰasōiϑyā*[12] H. *1.* 5. 4) mit Dat.: *aṯ hōi .. sraošō ǰantū .. ahmāi yahmāi vasī* (sd.) *kahmāičiṯ* Y. *44.* 16; — *vərəuhī ādā gaidī mōi ā mōi arapā* (sd.) Y. *49.* 1; *46.* 8; — *ahmāičā xšaϑrā ǰasaṯ manərhā vohū ašičā* "und bei ihm (auf seiner Seite) stellte sich *Xš.* ein, *VM.* und *A.*" Y. *30.* 7; — *mōi.tū iϑra ahurahe grantahe vaēǰāi ǰasaēma* Yt. *10.* 69; 98; — *hamaϑa airyābyō daiṅhubyō vōiγnā ǰasānti* Yt. *8.* 61; — *kahmāičiṯ yānəhąm* (sd.) *ǰasō* (NS.) Yt. *13.* 41; — *garəmā* (sd.) .. *hyaṯ mōi vərəhūš hazō ǰimaṯ manərhō* Y. *43.* 4; — *ǰamyāṯ vō vərəhaoṯ vərəhō* Y. *59.* 31; 31[2]; — *čiṯ ahmāi ǰasaṯ āyaptəm* Y. *9.* 3; 4; — *ǰimama tē .. vaēm yōi amərštā spənta* Vyt. *32* (?); — *yahmāi zavōng ǰimā* (1S.) *kərəduštā* (sd.) Y. *29.* 3. A) mit Dat. der Person und Inf. 'kommen zu — um zu —': *kaēibyō ūϑāi* (sd.) *vohū ǰimaṯ manərhā* Y. *46.* 3; — *ǰasa mē avərəhe mazda* Y. *72.* 9, Ny. *1.* 18; Yt. *10.* 24, 87, *17.* 2 (*ǰasaiti*), *1.* 9, *12.* 4 (*ǰasāni*), 6 (*ǰasāiti*), *1.* 9[2], *13.* 70 (*ǰasānti*), 1 (*ǰasən*), 146 (*ǰasantu*); — *taϑa nō ǰamyāṯ* (statt Du.) *avaiṅhe miϑra ahura* Yt. *10.* 113. 5) mit Gen. (?): *yaϑa vaši* (sd.) .. +*aϑa .. vahištahe ərəhūš ašava ǰasō* (2S.) Y. *71.* 16. 6) mit Akk. und *ā*: *aēṭąm* (sd.) *ā yātumanahe ǰasaiti* Y. *8.* 4. 3) 'fortgehen, weichen': *avasδ.xšaϑrō hyāṯ drvā gatō hamistō* (sd.) .. Y. *8.* 6. a) Kaus. 'zum Weichen bringen': *yō mąm aēvō ǰāmayeiti yō* .. Yt. *17.* 20. Undeutlich: *ǰimāṯ*[13] F. *15*; — *ǰasāiti* Yt. *4.* 1[2]. PPfA. *ǰaγmvah-* sbes. mit *apa* 1) 'wegkommen, weggehen von —' (*hača* mit Abl.): *kaϑa ašāum apa.ǰasō* (2S.) *šitibyasča hača* .. H. 2. 16. 2) 'entkommen': s. *apagatōe* Inf. 3) '(mit dem Leben) davon kommen': *yaṯ paoirīm .. kərəntāṯ apa hō ǰasāṯ* "wenn er einen ersten operirt (und) der kommt davon" V. 7. 39; 39[2]; — *ϑrižaṯča* (sd.) *iϑa .. gžuš apa.ǰasaṯ* V. 2. 23.

mit *aipi* 'hingehen, -gelangen zu —' (Akk.): *pasča āfrīnəm aipi.ǰasaiti vahištəm ahūm* Az. *8* (?).

mit *aibī, aiwi* 1) 'hinzu-, herzukommen': *hyaṯ aibī.gəmən yaϑrā činvatō pərətuš* (sd.) Y. *46.* 11. a) mit Inf.: +*niš taṯ paiti druxš nāšāite yaδāṯ* (sd.) *aiwičiṯ ǰaγmaṯ ašavanəm mahrkaϑāi* .. Yt. *19.* 12. 2) 'gelangen zu —' (Akk.): *aṯ hvō vərəhūš vahyō* (sd.) *nā aibī.ǰamyāṯ yō* .. Y. *43.* 3. 3) Kaus. 'Jmdn. dazu gelangen lassen, verhelfen zu —' (Inf.): *yaϑa vātō .. vīspəm ahūm .. frāδatiča .. aiwiča ašāite* (sd.) *ǰāmayāiti* A. *4.* 6.

mit *abiy* und *ā* 'herankommen zu —' (Akk.): *abiy imām dahyāum mā ājamiyā*[h] *mā hainā* .. D. *4.* 3.

mit *ava* 'hinkommen, hingehen zu —'; a) mit Akk.: *ava tā anya maγa āiti* (sd.) *ǰasōiṯ* V. *9.* 31; 12, 32; — *urvaranąm* (statt Akk.) .. *ava.ǰasāhi* V. *19.* 18. b) mit Lok.: *yim yazənte daiṅhupatayō* +*arəzahi ava.ǰasəntō* Yt. *10.* 8. S. noch *ava.-ǰasan-*.

mit *ava* und *pairi* 'herzu und herumgehen um — (Akk.), rings umkreisen': *yeṅhe vāxš .. us ava raočā ašnaoiti ava pairi imąm ząm ǰasaiti* Yt. *10.* 85; 89.

mit *avi* 'kommen zu —, über —' (Akk.): *avi ahūm astvantəm aγəm* (sd.) +*zəmō ǰanəhəntu* V. 2. 22[2]; Vd. *4.*

mit *avi* und *ā* 'herzukommen zu —' (Dat.): *kaϑa nō avi ājasāṯ nmānō.paitiš* Yt. *17.* 10; — sva. 'befallen', von Krankheiten: *yeziča hē dva yaska avi ačištō ājasāṯ* (statt Du.) V. 7. 70.

mit *avi* und *frā* 'hinzukommen zu —' (Akk.), mit dem Absol. *barəntəm* 'etwas wohin vertragen, verschleppen': *yezi nōiṯ sūnō vā kərəfš.xᵛarō .. aēṭanəhąm astąm* (als Obj.) *avi apąmča urvaranąmča* (für

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Akk.) *barəntəm* (sd.) *fraǰasąn* V. *6.* 46; 47 (wo *fraǰasāṯ*, statt Plur.).

mit *ā* (*āča*) 'heran-, herzukommen'; 1) ohne Zielangabe, von Personen und Zeiten: *nəmanha aŏara dāta āǰasāni* Yt. *10.* 118; 118; — *yaṯ āǰasāṯ* +*kərəsasča* +*gadōtūsča* Yt. *11.* 6; — +*uzirəidyāi* (sd.) *parā hyaṯ mōi ā.ǰimaṯ sərəaošō* Y. *43.* 12; — *ā hātąm anhusąmča* . . *iŏa ǰasəntu fravašayō* Y. *65.* 6; — *frā mā* +*narə* +*gārayōiš* (sd.) *yaṯ ratuš* +*fritōiš* +*āǰasāt*[14] N. *19*; — +*oim* . . *ayarə āǰasaiti* . . *aēva vā xšapa* Aog. *51.* 2) mit Zielangabe, von Personen und Geschehnissen: a) mit *ā* und Akk. des Ziels: *kaŏa nō* (sd.) *iŏa ašāum agatō* (näml. *ahi*) *iǰyeǰanhataṯ hača anhaoṯ aiǰyaǰanhəm ahūm ā* V. *19.* 31. b) mit Akk. oder Dat. der Pers. 'kommen zu —, sich einstellen bei —': α) mit Akk.: *kōng ā vanhūuš ǰimaṯ manaṇhō čistiš* (sd.) Y. *48.* 11. β) mit Dat.: *ahmāi paoiryō āǰasāṯ vazəmnō vərəǰraynō* Yt. *14.* 2; 7, 9, 13, 15, 17, 21, 23, 25; — *yaǰā nō ā vohū ǰimaṯ manaṇhā* "damit der gute Sinn sich bei uns einstelle" Y. *44.* 1. ββ) mit Dat. der Pers. und Inf.: *ā airyōmā* (sd.) . . *rafŏrāi ǰantū nərəbyasčā* . . Y. *54.* 1; — *ā mōi rafŏrāi zavōng* (sd.) *ǰasatā* Y. *28.* 3; — *āča nō ǰamyāṯ avanhe* Y. *57.* 3; *68.* 9, Yt. *10.* 5[8], 77, 78. c) mit Akk. der Sache 'gelangen zu —, teilhaftig werden': *kā mō urvā vohū* +*urvāxšaṯ* +*āgəmaṯ.tā* (3SPrM.)[15] "wie wird meine Seele des beglückenden Guts teilhaftig werden?" Y. *44.* 8; benützt: *ā vohū* +*urvāxšaṯ* +*āgəmaṯ.tā*[15] Y. *70.* 5.

mit *ā* und *paiti* 'hinzukommen zu —' (Akk.): *ā taṯ hanǰamanəm paiti.ǰasaṯ yō* . . *ahurō* V. 2. 21; 21 (wo °*ǰasāṯ* als Praet.).

mit *upā* 1) mit Zielangabe: 'hinkommen, gelangen zu —' (Akk.): *vīspəm ā ahmāṯ yaŏōiṯ upa.ǰasōiṯ iristąm tanūm* V. *6.* 27; — *hyaṯ mōi mraoṯ spəntō.təmō* . . *yōi* . . *čayasčā upā.ǰimən haurvātā amərətātā vanhūuš* +*mainyūuš šyaoǰanāiš mazdā ahurō* "was mir der heiligste verkündet hat . . —: 'Alle die . . sollen zu *H.* und *A.* gelangen durch die Tätigkeit des guten Geistes' — (er, nämlich) *MAh.*" Y. *45.* 5; — *yā taṯ upā.ǰamyāmā tavačā haxəmā* (sd.) . . Y. *40.* 2; — *hyaṯ īš ā.dəbaomā* (sd.) *pərəsmanōng upā.ǰasaṯ* Y. *30.* 6. 2) ohne Zielangabe 'hinzukommen': *upa ǰwarštahe* (näml. *zrū āyu*, sd.) *ǰaγnyąm aēvąm va avi xšapanəm* ". . würde ich hinzukommen auf eine Nacht . ." Yt. *8.* 11.

mit *us* 1) absolut; a) 'aufgehen', von Gestirnen: *tištrīm* . . *yim huyāiryāča daiṇhave uzǰasəntəm dužyāiryāča* (sd.) Yt. *8.* 36. b) 'hervorbrechen', vom Wasser: *us vō apąm aŏavō apaiti.ərətā ǰasānti* Yt. *8.* 29. c) 'aufsteigen', von Wolken: *naēŏa dunmąn* (sd.) *uzǰasaiti haraiǰyō paiti barəzayā* Yt. *10.* 50. A) 'in die Höhe kommen, gross werden': *aŏa taēčiṯ uzǰasənti yā* . . "und es kommen die in die Höhe (obenauf?), welche . ." V. *1.* 14 Gl.; — *vīspəm ā ahmāṯ ǰrāǰrəm kərənavāṯ yaṯ aēša yō apərənāyūkō uzǰasāṯ* "so lang soll er Sorge tragen, bis das Kind gross geworden ist" V. *15.* 15[16]; — *vīspəm ā ahmāṯ ǰrāǰrəm kərənavāṯ yaṯ aēte yōi spāna uzǰasąn* V. *15.* 21[16]. a) Kaus. 'aufziehen, grossziehen': *biš hapta puǰrąm gaŏwąm uzǰāmōiṯ*[2][17] "zweimal sieben junge Hunde soll er gross ziehen" V. *14.* 16. 2) 'heraufkommen zu —, erstehend sich einstellen bei —'; a) mit Lok.: *hyaṯ us ašā naptyaēšū nafšučā tūrahyā uzǰn* (3SPrA.)[18] *fryānahyā aoǰyaēšū* "wenn sich das *Aša* bei den preislichen Enkeln und Nachkommen des *Tūr*ers *Fryāna* einstellen wird" Y. *46.* 12. b) mit Dat.: *us nū aiṇhāi vīse ǰamyāṯ ašəmča xšaǰrəmča* . . Y. *60.* 2; — *tā nō ama tā vərəǰrayna* . . *uzǰamyąn yā staota yesnya* Y. *55.* 3. 3) 'ausschlagen, gereichen zu —' (Dat.): *anairyanąm taṯ daḥyunąm vərəǰrāi uzǰasaiti* N. *58.*

mit *paiti* 1) 'entgegen gehen, sich wenden gegen —'; a) mit Akk.: *vīspəm paiti ušāṇhəm* . . *hazanraǰa* (näml. *dąma*) +*anrō.mainyuš* (AP.) *paiti.ǰasaiti* V. *13.* 1. b) mit Dat.: *mīǰrəm* . . *yeṇhe hazanrəm vaēyanąm paiti hamərəǰāi ǰasaiti* Yt. *10.* 69; — s. noch Inf. c) absolut 'dagegen angehen, als Ausgleich (einer Schuld) dienen': *aēša zaoǰra paiti.ǰamyāṯ* Y. *68.* 1. 2) 'zurückkommen, -kehren zu —' (Dat.): *kaŏa nō ahmāi asanhačča* . . *paiti.ǰasātō* (3DK.) *ižāča āzūitišča* V. *9.* 54; 55, 57. a) absolut 'heimkommen, -kehren': *sraošəm* . . *yō vīspačibyō hača arəzačibyō* . . *vavanvā paiti.ǰasaiti* Y. *57.* 12; — *yaǰa tē vīspe aurvanta zazvānha paiti.ǰasąn* Yt. 5. 132. 3) 'hinkommen, -gehen, sich hin-

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wenden, begeben zu –'; a) mit Akk.: *yezica āpō vanuhīš barəšnūm vaγδanəm pourum paiti.ǰasaiti* V. *8.* 41; — *nąmištahyā nəmanhā nā̊ mazištāi yānhąm paitī.ǰamyā̊* Y. *36.* 2 (zit. Y. *58.* 7); 2; — *ašaya nō* +*paitī.ǰamyāṯ* Y. 7. 24; — *hāu* .. +*uxδō.vačanhąm uxδō.vačastəmō paiti.ǰasāṯ* +*driγūmča drīvīmča* P. *26*; *28*[2]. b) mit Dat.: *xšvīδačča āzūtayaēča māvayača zaoδre paiti.ǰamyā̊* Y. *68.* 2; — *ahmāṯ kahmāičāṯ* (sd.) *naēmanąm* .. *paiti.ǰasaiti ātarš* V. *8.* 80. c) mit Akk. und Dat.: *zaota* (sd.) +*šyaoδnō.tāitya* +*hāvanaēibya paiti.ǰanhōiṯ*[13] +*hāvanānō gātūm* ". . soll sich zum Mörser begeben auf den Platz .." N. *81.*

mit *paiti* und *ava* 'wieder herkommen zu –' (*avi* mit Akk.): *āiδi paiti ava.ǰasa* .. *hača avaṯbyō stərəbyō aoi ząm ahuraδātąm* .. Yt. 5. 85.

mit *paiti* und *ā* absolut 'herzu-, zur Stelle kommen': *yasča aēṯaēšąm raδwąm paoiryō paiti ā.ǰasāṯ* N. *82.*

mit *paiti* und *ham* Med. 'sich gegen einander aufsammeln, aufsummiren, gegen einander zur Abrechnung kommen': *kva tā dāδra paiti* +*hənǰasənte* V. *19.* 27.

mit *parā* 'wohin (Adv.) weggehen': *yaṯ aδra para.ǰasaiti vazəmnō yaδra*.. "wenn er dorthin weggeht, wo .." Yt. *10.* 101; — ‖ *pārsahyā martiyahyā* +*dūraiy arštiš parāgmatā* (NSf.) "des persischen Mannes Lanze ist weit in die Ferne gekommen" D. *6.* 4.

mit *pairī* 1) 'herumgehen, -kreisen', absolut: *pairi.tačaṯ* (sd.) *pairi.ǰasaṯ ašiš vanuhi* Yt. *17.* 26. 2) 'hinkommen, gelangen zu –' (Akk.): *aša vahišta* .. *darəsāma δwā pairi δwā ǰamyama* (Opt.) Y. *60.* 12; — *hyaṯ mā vohū pairi.ǰasaṯ mananhā* "als *VM.* zu mir kam" Y. *43.* 7. 3) 'hintreten zu –, vor –, sich nahen' (vom Beter), mit Akk. (der Gottheit): *ta yazāi xᵛāiš nāmānīš pairičā ǰasāi* (1S.) *vantā* "die will ich verehren mit ihren Namen und vor sie treten mit Preis" Y. *51.* 22; *70.* 1; — *miδrəm yazāi* .. *təm pairi.ǰasāi vantača nəmanhača* Yt. *10.* 6; — *hyaṯ vā tōi nāmanąm vāzištəm* .. *tā δwā pairiǰasāmaidē* Y. *36.* 3; 4, 5, *39.* 5, *36.* 1 (wo *pairī.ǰ°*); — *maṯ vā̊ padāiš* (sd.) ..*pairiǰasāi* Y. 50. 8. a) 'dienend nahen, dienen': *yō vā̊ mazdā ahurā pairī.ǰasāi vohū mananhā* .. "der ich euch dienen will, o *AhM.*, o *VM.* .." Y. *28.* 2.

mit *frā* 1) 'hinzukommen, gelangen zu –' (Akk.): *yaṯ* .. *mazdayasna pāoa ayantəm* (sd.) *vā* .. *nasāum fraǰasąn* V. *6.* 26; *8.* 73; — *hanǰamanəm fraǰasōiṯ* Vd. *17*; — *δraošta* .. *frāγmaṯ ušānhəm sūrayā̊* +*vīvitīm* Yt. 5. 62; — *naēmənm bayəm* (sd.) *fraǰasāṯ* Vd. 2; *15*, *17*, *18*. 2) 'daran gehen, sich daran machen etwas zu tun' (Inf.): *yō anyehe dahmahe barəsma* +*frastərənti* (sd.) *fraǰasaiti* N. *104.* 3) mit *antarə* und Akk. 'hineinkommen zwischen –, unter –': *yim antarə vastrəm fraǰasāṯ yim antarə āhitəm rānəm fraǰasāṯ* "wenn er unter ihr Gewand hineinkommt, wenn er zwischen ihre befleckten Schenkel hineinkommt" V. *16.* 16. 4) absolut 'vor sich gehen, sich vollziehen': *kahmāṯ hača ušahinanąm gāδanąm ratufriš fraǰasaiti* "von wann an vollzieht sich ..?" N. *46*; *47*, *48*, +*49*, +*50*, *51*; — *aδra aδāṯ fraǰasaiti baxta* (sd.) *aδāṯ niǰasaiti* V. 5. 8; — *yezi taṯ fraǰasāṯ antarə sairi* (sd.) *varəzāne* V. *15.* 17; — *yezica aēša gaδwa uštrō.stānaēšva fraǰasāṯ* "und wenn es – es handelt sich um die Hündin – im .. vor sich geht" V. *15.* 23[19].

mit *nī* 1) 'herab-, herunterkommen'; a) absolut: *yaṯ kaēna* (sd.) *niǰasāni azəm brāδrō* Yt. *15.* 28; — *yaδa nā snaiδiš asne niγmatəm*[20] *paiti vaēnōiṯ* .. "wie wenn einer eine Waffe nahe (auf sich) herunterkommen sieht .." P. *21.* b) mit Dat. 'zu ..': *fravašayō* .. *yā̊* .. *pəšanāhu taδa niǰasən xštəviwyō* ". . die damals zu den *Xšt.* .. herabkamen" Yt. *13.* 37. 2) 'in einen Zustand (Akk.) gelangen': *aēṯaδa* .. *nāirika* .. *apuδrīm* (sd.) *niǰasāṯ uzuštana* V. 5. 45; Vd. *19.* 3) absolut 'zu Ende kommen, den Abschluss erreichen': *aδra aδāṯ fraǰasaiti baxta* (sd.) *aδāṯ niǰasaiti* V. 5. 8[21]. [S. noch *niǰamaya-*, No. 1.]

mit *vī* 1) 'hindurchgehen, durchdringen': absolut: *vī antarə ząm asmanəmča satavaēsō vīǰasāiti* Yt. *13.* 44. 2) '(durchdringend) sich verbreiten hin zu –, über –' (Akk. oder *avi* mit Akk. oder *ā* mit Akk.): *yeńhe vāxš* .. *vī hapta karšvąn ǰasaiti* Yt. *10.* 85; — *awrā̊ urvāitiš* (sd.) .. *vīǰasāitīš* .. *hapta karsvąn* Yt. *8.* 40; — *hō vāxš* .. *vīǰasāṯ vīspāiš avi karšvąn* Yt. *10.* 89; — *apaγžārō* +*vīǰasaiti vīspāiš*

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aoi karšvaṇ Y. *65*. 5; — *iδa apaṃ vīǰasāiti* .. *daēna* .. *vīspāiš avi karšvaṇ* Yt. *13*. 94; — *kaδā tōng ā vīǰōmyāt ārmaitiš yaēibyō* . . "ob sich wohl die Frommergebenheit zu denen hin ausbreiten wird, welchen.." Y. *44*. 11. Wertlos: *ahmāi baoiōi vīǰasāṯ* Vyt. *38*(?). S. auch *ōiγmata*°.

mit *ham* 1) '(mit einander) zusammenkommen, -treffen (auch feindlich), sich zusammenfinden', Akt. und Med.: *yim aiwitō* (sd.) *paoiriš āpō ham* .. *ǰasəntō* (3PIA.)[22] Yt. *19*. 66; — *hyaṯ hōm spādā anaočarəhā* (sd.) *ǰamaētē* (3DKM.) Y. *44*. 15; — *yaṯ spāδa hanǰasānte* (statt Du.) Yt. *14*. 43; V. 7. 44; — *aṯčā hyaṯ tā hōm mainyū ǰasaētəm* "und als diese beiden Geister zusammentrafen" Y. *30*. 4; — *yaṯ aētaδa* +*hanǰasānte*[23] *pouru gaonahe* (sd.) *uδaheča* N. *65*; — *yaṯ pairi barəsma hanǰasənte* N. *62*(?). 2) ‖ 'sich sammeln' (miltärisch): *pasāvaʰ hamiδʳiyā* +*haⁿgmatā* (PPfP.)[24] *paraitā* .. *hamaranam čartanaiy* "drauf sammelten sich die Aufrührer, sie zogen aus .. eine Schlacht zu liefern" Bh. 2. 7, 10; *8*. 9, 11, *3*. 10[24]. 3) 'zum Abschluss kommen, (zeitlich) voll werden': *āaṯ yimāi xšaδrāi* +*δrisatō.zəma* +*hənǰasənta*[25] "und dem Reich des *Y.* wurden dreihundert Winter voll" V. 2. 8; — *aδa vīspəm ā ahmāṯ yaṯ hē hanǰasaiti* (*čaδrušum yārə*) "(und) so bis dahin, dass ihm ein Vierteljahr voll wird" N. *42*; *43*. 4) 'angehen, sich wenden an –' (Akk.), Med.: *təm iδra hanǰasānte* +*maδrəm.spəntəm.baēšazəm* (sd.) V. 7. 44.

mit *ham* und *avi* 'kommen über – (Dat.), befallen' (von Krankheiten): *yezičа hē ham tafnō ǰasāṯ avi tanuye* . . "und wenn Fieber ihren Leib befällt" V. 7. 70.

ai. *gan* (3S.), *gantu*, *gámat* (Konj.), *gamyāḥ*, *gmán* (3P.), *gahi*; *gaméma*, *gácchati*; *gāmaya*; *agamsi*, *agasmahi*; *jagmúḥ*; *gatáḥ*; mp. *matan*, *gāmēnītan* (Sg. *11*. 149, 192, 281), np. *āmadan*, — Pü.: *rasītan*; (selten) *matan*, *mat ēstātan*; Sū.: *prāptum*, *samprāptum*. S. noch No. 8, 14, 17 f., 21. — 1) Aus idg. **gem-*; aber vor dem *y* des Opt. aus **gm̥m-*, hier also schwacher Stamm; s. ¹*gan-* No. 1. — 2) Vgl. *ātāpaite*; s. *tap-* No. 1. — 3) § *320* mit No. 2. — 4) § *328*. 2, 4. — 5) § *163*. — 6) Auffällig. Aber es verhält sich *gata-* zu p. *gmata-*, j. *γmata-*, mp. *mat* wie lat. *coctus*, gr. πεπτός zu ai. *pacatáḥ*. — 7) GDN.s Fassung BB. *15*. 254 ist mit dem Wortlaut des Texts nicht vereinbar. — 8) Hds. °*tī* (NA.), °*tu*, °*tō*. Pü.: *ka mat ēstēt*. — 9) S. unter *ǰasant-*. — 10) Vgl. Yt. *10*. 8. — 11) Nur zweimal vom selben Stamm. Ob statt LS. nach dem Muster fem. *ā*-Stämme, bei denen LS. und IS. zusammenfielen? — 12) Besser *ǰasōδ*°, § *268*. 57. — 13) Them. — 14) Hds. *āsāṯ*, aber Pü.: *rasāt*. — 15) Statt °*γma-tā*, them., § *268*. 49. — 16) Die Dauer der gebotenen Fürsorge ergibt sich aus V. *15*. 45; s. unter *δrāδra-*. — 17) Pü.: *uzrāsēnītan*, erl.: *parwartan*. — 18) Pü.: +*uzāyēt* (vgl. zu ¹*ay-*) No. 27), in Dk. *9*. 39. 20: *uzrasāt* (DST. ZA. *2*. 306). Gemeint ist: wenn sie sich bekehren werden. *uz* vor *ǰān* ist nach dem Metrum zu streichen. — 19) V. *15*. 23 ff. sind junge Zutat, Nachahmungen von V. *15*. 17 ff. — 20) Them. ASn. aus *nū-γmant-*. — 21) Pü.: s. bei *baxta*. — 22) zF. s. ¹*aēš-* No. 12. — 23) So T. — 24) NA. hat überall ausser Bh. *3*. 10 °*gamatā*. Zuletzt zF. FOY KZ. *37*. 511. — 25) NA. *hanǰasənti*, s. Var.

j. *gamahva* F. *27* b K: lies *gāmahva*.

• j., g., p. ¹**gay-** V. 'leben'. Praes. 5 *ǰīγay-*, 20 *ǰīva-*, *ǰva-*[1], *ǰīva-*[1], *ǰava-*[1]. — Absol. *ǰum*.

1) 'leben, am Leben sein': *hača irista upa ǰvantəm* V. *10*. 1[2]; — *irīriδušąm* .. *ǰvantąm* .. *azātanąm* Y. *24*. 5; — *xᵛāšaya* .. *vīspō arəhuš* +*ǰvaiti*[2] *axᵛāše framiryeite* V. *3*. 33; — ‖ *utā dargam ǰīvā* (2SKA.)[3] "und du sollst lange leben" Bh. *4*. 10, 16; — *darəγəm ǰva ušta ǰva* (2SIA.) A. *1*. 12; — *tā̊ xšapanō yā̊* +*ǰvāhi* "(all) die Nächte, die du leben wirst" Y. *62*. 10[4]. a) mit IS. *gaya*: *yavata gaya ǰvāva* "so lang wir beide am Leben sind" Yt. *15*. 40; — *yavata gaya ǰavaiti* F. *4* c; — +*urvāxš.arəuha gaya ǰīγaēša* (2SPrM.)[5] *tā̊ xšapanō yā̊* +*ǰvāhi* (sd.) "ein freudemutes Leben sollst du leben .." Y. *62*. 10; V. 2. 41. b) mit IS. °*ǰīti*: *vohu.ǰīti us.ǰīti darəγəm.ǰīti ǰīvaiti*[6] *naraṃ* ˣ*ǰīviti*[6] *nāirikąm ǰīvaiti*[5] *puδrō* Vyt. *1*. 2) 'sein Leben führen, einrichten nach –'; a) mit Instr.: *rašnā* (sd.) *ǰvąs yō ašavā* Y. *46*. 5. b) mit *hačā* und Abl.: *yā ašāṯ hačā ǰvāmahī* (1PKA.) "auf dass wir dem heiligen Recht gemäss leben" Y. *31*. 2. S. noch *ǰvan-*. [Bh. *4*. 15: lies *yāvā taumā* (sd.) *ahatiy*.]

ai. *jīvati*, mp. *žīvēt*, *žīvandak*, np. *zinda*; arm. *keal*. — Pü.: *žīvistan*. — 1) D. i. *ǰīva-*, § *268*. 17. — 2) NA. *ǰvainti*, s. aber die Noten. — 3) BTHL. ZDMG. *46*. 295. — 4) Vgl. DBR. AiS. 170. — 5) Oder vll. 2SOM., durch Haplol. für **ǰīγayaēša* (them.). — 6) Hier mit Anlauts-*v*.

• g. ²**gay-** V. 'erquicken, nähren'. Praes. 16 *ǰīǰiša-*[1].

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ahmākīng āaṭ urunō pasukanąmčā (sd.) *yōi nā̊ ǰīǰīsəntī yaēibyasčā tōi ā* (Sp.300m.).. Y. *39*. 1.

ai. *jinvati, prá jinoṣi*. — Vgl. noch *ǰīǰišā-* und ³*gay-* No. 1. — S. auch ¹*gay-*. — Pü.: *kē amāk žīvišn xᵛāstār hēnd*, Sü.: *ye 'smabhyaṃ jīvanim īhatāraḥ santi*. — ¹) Des., aber ohne dass die Des.-Bed. hervortritt (trotz Pü.).

• j. ³**gay-** V. 'gewinnen'¹). Praes. 16 (Des.) +*ǰīǰiša-*²).

Des. '(zu gewinnen, zu erlangen suchen sva. für seinen Zweck) ausfindig zu machen suchen': *yezičа vaočāṭ aēšō nā hanąm aēṭaēšąm* (?) +*ǰīǰišəmuha pərəsəmuha aēṭaēa* (sd., 3) *aēša yā kaine hanąm aēṭaēšąm* +*ǰīǰišāiti pərəsāiti* "und wenn der Mann sagt: 'such eine Alte .. ausfindig zu machen, frag sie!' — das Mädchen sucht dann .." V. *15*. 13f.

ai. *jáyati, jigīṣati*; lit. *ìgýti* 'erwerben'. — Pü.: *hąn ō xᵛarišn zīnišn* +*i žīvītārān – kē žīvandakīh i martumān kaščnēnd – ham purs; ētōn ān kē kanīk ō hąn ōšān zyānak* (*i*) *žīvītārān ham pursēt*. Undeutlich. — ¹) Anders (zu ²*gay-*) Bn. Stud. *1*. 355. — ²) So K 1, L 4; NA. *ǰīǰ*°.

• j., g. ¹**gaya-** m. 'Leben; Lebenszeit; Lebensführung': *gaēmčā aǰyāitīmčā* (sd.) Y. *30*. 4; F. *21*, *27* a, N. *83*; — *stūnō* °*yehe* Yt. *10*. 71; Y. *9*. 1 PüZ.; — *apanəm* °*yehe* Yt. *19*. 44; — *aēā tū nō* °*yasčā astəntāsčā* (sd.) *ḥyā̊* Y. *41*. 3; — +*vīǰvāhu* (sd.) *paiti tanušu astvā̊* °*yō* +*dāryeite* FrW. *4*. 3; — *ustəme urvaēse* °*yehe* Y. *71*. 14, 15, H. *1*. 15; — *xᵛahe* °*yehe* *xᵛanvatō* (sd.) *amēšahe* Y. *9*. 1, Yt. *8*. 11; — *yō* .. *mazdā̊ dātā mraoṭ* °*yehyā šyaoēanāiš vahyō* "wer .., (dem) will er es verkünden, was nach *M*.s Gesetz für das Tun (während) des Lebens das Bessere ist" Y. *51*. 19; — +*gaṭ.tōi* (sd.) .. *vərəhūš gaēm manəmhō* ".. das Leben des guten Sinnes" Y. *43*. 1¹). A) IS. mit ¹*gay-* V. 'vitā vivere': *yavata* °*ya ǰvāva* Yt. *15*. 40; F. *4* c; — *taēča narō sraēšta* °*ya ǰvainti* V. 2. 41; Y. *62*. 10.

KompA., E. — Vgl. ²*gaya-* EN. — Zum V. ¹*gay-*. — ai. *gáya-* m. 'Familie; Haus und Hof'; s. *gaēā-*. — Pü.: *yān*, Sü.: *jīvitam*. — ¹) D. i. das Leben, wie es dem guten Sinn (den Gutgesinnten) zu teil wird; vgl. *ahūm yō vəmhūš manəmhō* Y. *53*. 5, *vəmhūš āyaptā manəmhō* Y. *28*. 7, *vəmhūš māyā̊ manəmhō* Y. *43*. 2, *vahištəm* .. *vəmhūš manəmhō* Y. *28*. 8.

• j. ²**gaya-** m. EN. des ersten Menschen; meist mit *mərətan-* 'menschlich' verbunden*): °*aēm* F. *21*; — °*yehe mərəēnō* .. *yō paoiryō ahurāi mazdāi manasča* +*gušta sāsnā̊sča yahmaṭ hača frāēwərəsaṭ nāfō airyanąm dahyunąm* Yt. *13*. 87; Y. *23*. 2, *26*. 5; — *hača* °*yāṭ mərəēnaṭ ā saošyantāṭ* Y. *26*. 10; — °*yehyāčā mərəēnō* Y. *13*. 7. a) neben ⁵*gav-* (III): *nəmō gūš* .. °*yehe* Y. *68*. 22; Vr. *21*. 2; — *fravašayō* .. *yąmča gūš yąmča* °*yehe* Yt. *13*. 86. Undeutlich: *yavata* ˣ°*yehe marata*ˣ F. *4* e¹).

*) Vgl. Yt. *13*. 87: "*GM*., der als erster des *AhuraM*. Willen und Gebote annahm, aus dem er schuf die Familie der arischen Länder, den Stamm der arischen Länder". *GM*. ist der erste, *Saošyant* der letzte Mensch, Y. *26*. 10. Vgl. noch Bd. *24*. 1, *3*. 19 ff., *31*. 1, *30*. 7; s. Justi NB. 108.

Vgl. ¹*gaya-*. Eig. 'Leben' oder 'menschliches Leben'. — Pü.: transskr.; *gaēm* zu F. *21* wird *yān u gayōmart* 'Leben und *G*.' übersetzt. S. noch No. 1. — ¹) Pü.: *yuvān gayōmart*, als ob der Text **yava gayō marata** lautete.

• j. **gayaδā'stay-** m. EN. eines Gläubigen: °*tōiš pouruδāxštayanahe ašaonō* Yt. *13*. 112; — *frānyā̊ nāiryā̊* °*tōiš ašaonyā̊* Yt. *13*. 140.

Ableit. — Eig. 'der sein Dasein vom Lebensspender (s. *gayō.dā-*) hat'(?).

• j. **gayaδāstayana-** patr. Adj. 'von *Gayaδāstay* stammend, dessen Nachkomme': *aša.šyaoēanahe* °*nahe ašaonō* Yt. *13*. 114.

Ableit. aus *gayaδāstay-*.

• j. **gayō.dā-** Adj. 'Leben gebend': *miθrəm* .. *yō puθrō.dā̊ yō* °*dā̊* Yt. *10*. 65.

Vgl. zu *gayaδā'stay-*.

• j. ¹**gav-** V. 'verschaffen'. Praes. 10 *gūnav-*.

mit Akk. der Sache und Gen. der Person: *aēšąm gūnaoiti vərəθraγnəm yōi* .. "denen verschafft er den Sieg, die .." Yt. *10*. 16.

S. noch ²*gaona-*, °*gūt-*. — Vgl. lit. *gáunu* 'ich erlange'¹). — ¹) D. i. 'ich verschaffe mir'; vgl. die doppelte Bed. des ai. *vindáti*.

• j. ²**gav-** V. 'eilen'. Praes. 2 *ǰava-*.

mit Inf.: *mošu mē ǰava avəmhe* "eil mir rasch zu Hilfe" Yt. 5. 63.

ai. *javate* 'er eilt'¹). — Vgl. *ǰvan-* No. — ¹) sbal. *zūt* 'schnell'²) weist auf ar. *ǰūta-* (§ *55*. 2), wozu *zəvīštya-* und *uzutay-* gehören. — ²) Npü. *zūt* 'schnell' kann ar. *ǵ* oder *ǵ́* enthalten.

• j. ³**gav-** Adj. 'rufend, schreiend': *yeδhe* (näml. *miθrahe*) *vāxš* .. *yaṭčiṭ nəmənha vāčim baraiti yaṭ gaoščiṭ* (NS.) ".. sei es dass er betend seine Stimme erhebt oder (laut) rufend" Yt. *10*. 85¹).

Vgl. ai. *jóguve* 'er schreit', gr. βοή; Gdn. KZ.

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30. 519. — [1]) S. zSt. Y. 50. 6 und KZ. 28. 34.

• j. ⁴gav- m. 'Hand', uzw. *daēv*ischer Wesen[1]): *aδa ažiš °va* (AD.) *paiti apa.-gurvayaṭ* Yt. 19. 50; 11. 2, F. 21[2]); — *haṃ °va*[3]) *nidarəzayaδwəm* Yt. 1. 27 (?); — *mā zbaraδacibya fratuyå mā °vačibya*[4]) *aiwi.-tūtuyå* Y. 9. 29; — *aδra .. miδrō.drujam apaš °vō* (AP.) *darəzayeiti* Yt. 10. 48. [N. 18: lies *gavāstryavarəš.*]

KompE. — Vgl. *[2]*gava-*. — Et.? Vgl. Sp. Komm. 1. 290, Fick VglWb.4 1. 407. — Pü.: *gāv-, gōk-*[5]), zu F. erl.: *čigōn dast i vattarān*; s. noch No. 3. — [1]) Im Gegensatz zu *zasta-*, s. Yt. 19. 48, 50 und F. 21 Pü. — [2]) Mit dem zweiten *g*-Zeichen geschr., s. *aēvō.gava-*. — [3]) Lesung unsicher. Pü.: *handāčak.* — [4]) Them.; Neubildung zum ND.; vgl. *°gava-*. — [5]) So für Pāz. *gōh* F. 21 und zu Yt. 11, wo Dst. fälschlich *gavišn* statt *gōkān* liest; s. zu *aēvō.-gava-*.

• j., g. (, p.) ⁵gav-[1]) m., f.[2]) I) 'Rind[3]); Stier, Kuh'*): *°ušča nama mazdaδātəm* Yt. 8. 2; — *δrāyō ⁺haiδīm.ašavanō .. zavainti °ušča aspasča haomasča °ušča zaotārəm zavaiti* Y. 11. 1; — *pasnuš °avō* (NP.) .. *aspa* Aog. 84; — *yaδa drvå °aom ⁺viste .. aspəm* Aog. 82; — *°ušča aspahe vā varəsahe* N. 58; Vd. 3, 8, 16; — *aspanam .. uštranam .. °avam axšaēnanam .. anumayanam* V. 22. 3 f.; 20, Yt. 5. 21, 8. 24, 9. 3, ⁺N. 42[4]); — *skaitīm* (sd.) *yam °avača dayača pouru.mahrkəm* V. 1. 4 (?); — *°ušča vaδwa vīranamča* Yt. 10. 28, 13. 52; Y. 62. 10; — durch Zusätze spezialisirt: *°aom pairi uxšānəm* (sd.) V. 19. 21; — *°ušča paiti uxšnō aγryehe* V. 9. 37; — *pāδəm °ušča aršnō* Yt. 17. 55; 14. 7; V. 22. 20; — *hazaŋrəm °avam daēnunam* (sd.) A. 3. 8; — *°ava daēnu arəγō* V. 7. 42; — *°ušča paiti azyå* (sd.) .. *°ušča paiti fravaityå* (sd.) .. *°ušča paiti vazyå* (sd.) V. 9. 37 f.; — *čvaiti šē aēša zəmana* (sd.) *anhaṭ? yaδa °ušča fravaiti* N. 17; — *aspō* (sd.) *aγryō.-təmō .. ⁺ašta ⁺°avam azinam arəγō* F. 3 h; — *ahmāi mīždəm .. manō.vistāiš* (sd.) *maṭ °āvā* (ND.) *azī*[5]) Y. 46. 19; — — *yōi °ušča hačā šyeintī* Y. 37. 2[6]); — *yāiš upairī āya zəmā gaobīš šyeintī* Y. 12. 3[6]); — *yōi zī °ušča vərəzənē* (sd.) *azyå* Y. 34. 14; — *°ave huδāŋhe*[7]) *⁺gaoiδyeheča narš ašaonō* Vr. 1. 9; 2. 11; — *yaδā ašaṭ hacā °am vīdaṭ* (sd.) *vāstryō* .. Y. 51. 5; — *kaδā .. ⁺rānyō.skərəitīm* (sd.) *°am išasōiṭ yō hīm ahmāi vāstravaitīm stōi usyāṭ* (sd.) Y. 50. 2; — *ahe nmānahe frapiδwō °ušča .. ašəm .. vāstrəm* V. 3. 3; — *asista nū aiŋhaṭ hača vīsaṭ °ušča būyāṭ asistəm ašəm* Y. 60. 3; 12. 1, Yt. 13. 88; — *hō ptā °ušča ⁺ašaŋhāčā* Y. 58. 4; — *yaoždå* (sd.) *mašyāi ⁺aipī.zaδəm .. °avōi vərəzyātam* (sd.) *tam nō xᵛarəδāi fšuyō* (sd.) Y. 48. 5; — *tōm āzūtōiš* (sd.) *ahurō maδrəm tašaṭ .. °avōi xšvīdəmčā ⁺hvō.urušačibyō* Y. 29. 7; — *naram aiwi.xšōiδne .. °avam gāvayanəm* V. 2. 25; — *xᵛarəδəmča naire ašaone vāstrəmča °ave huδāŋhe*[7]); V. 5. 20; 20, Vr. 2. 11; — *ašiš .. sūra °ušča vāstraheča* Yt. 19. 54; 13. 100[2]; — *yahmya garayō .. pouru.vāstrāŋhō .. δātairō °ave ⁺frāδayən* Yt. 10. 14; — *kačibyō azīm ⁺rānyō.skərəitīm* (sd.) *°am tašō* Y. 44. 6; — *[*]) *ahurahyā .. mazdå yasnəmčā .. amōhmaidī °ušča vāstrəm* Y. 35. 7; — *°avōi .. fraēšyāmahī rāmāčā vāstrəmčā dazdyāi* (sd.) Y. 35. 4; — *kaδā tōi °avōi ratuš hyaṭ hīm dātā xšayantō* (sd.) *hadā vāstrā gaodāyō δwaxšō* (sd.) Y. 29. 2; 47. 3; — *°ave huδāŋhe*[7]) *vāstryanta* Vyt. 41; — *yō .. vīdas vā δwaxšaŋhā* (sd.) *°avōi* Y. 33. 3; — *frā °ave vərəndyāi* (sd.) *mazdayasna* Vr. 4. 2; — *°ave nəmō °ave*[3] .. *°ave xᵛarəδəm °ave ⁺vāstrəm* Y. 10. 20; V. 19. 41, Yt. 19. 60[2]; — *nəmasə tē gaospənta*[8]) *nəmasə tē ⁺gaohuδå*[8]) [9]) V. 21. 1, ⁺P. 34; — *yō .. yazāi* (sd.) *apā .. °ušča vāstrāṭ ačištəm mantūm* (sd.) Y. 33. 4; — *us °ušča stuyē tāyāaṭčā hazaŋhaṭčā* Y. 12. 2; — *aipi.jatō* (sd.) *°am huδāŋhəm*[7]) *yaδa raδaēštā* V. 13. 45; — *yaṭ .. haēnam avazōiṭ .. janyāṭ ⁺nərəušča para °am azōiṭ varətam* V. 18. 12; F. 21; — *xrūmīm °ušča yā čaŋraŋhāxš varaiδīm pantam azaite* Yt. 10. 38; — *γvō āpəm jainti ātrəm frāvayeiti °am ⁺varətam azaite* V. 5. 37; — *aṭ tōng drəgvå yōng ašahyā važdrōng °å frōrətōiš* (sd.) *šōiδrahyā* .. Y. 46. 4; — *nōiṭ .. karapanō vāstrāṭ arəm* (sd.) *°avōi ārōiš ā ⁺sōndā* (sd.) .. *yō īš sōnghō* .. Y. 51. 14; — *yāiš °am karapā usixščā* (sd.) *aēšəmāi dātā* Y. 44. 20; — *ačibyō mazdå akā* (sd.) *mraoṭ yōi °ušča mōrəndən urvāxš.uxtī* (sd.) *γyōtūm* Y. 32. 12; — *⁺grōhmō .. kāvayasčīṭ .. hyaṭčā °ušča jaidyāi mraoī yō dūraošəm saočayaṭ* (sd.) *avō* Y. 32. 14; — *yō ačištəm ⁺vaēnaŋhē* (sd.) *aogədā °am ašibyā .. yasčā vāstrā vīvāpaṭ* Y. 32. 10; — *nōiṭ sarəγā* (sd.) *advaēšō °avōi* Y. 29. 3; [*]) — *mā zam .. mā °am vaēnōiṭ ašibya yō*

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aēnaŋhaiti nō manō Y. *9.* 29; — °*ʒuš varəsō* Vd. *16*; *3*, *8*, N. *58*; — °*ʒuš maēsmana* (Stverz.) V. *8.* 36; usw.; — *gaomaēzəm* (sd.) °*ava* (IS.) *dātayā* V. *19.* 22 (?); — *tištryō .. vazəmnō* °*ʒuš kəhrpa zaranyō.srvahe* Yt. *8.* 16; *14.* 7, V. *19.* 37. A) Das Rind gilt als Repräsentant aller nützlichen (*ahur*ischen) Tiere, daher ⁵*gav-* auch in weiterem Sinn gebraucht wird[10]: *para* °*ʒuš čaδwarə.paitištānayā dāŋhōiṯ para narš ašaonō bipaitištānahe zaδāṯ* Y. *19.* 8; — *δrāδrāi pasvā vīrayā* .. °*ʒuš pančō.hyayā* "zum Schutz der Haustiere und Menschen, .. des fünfartigen**) Getiers" Yt. *13.* 10; *19.* 69; — *vīspaṃča* °*aṃ upāpaṃča upasmaṃča fraptərəʒātaṃča ravaščarātaṃča čaŋraŋhāčasča* Y. *71.* 9; — *vīspanaṃ naraṃ .. vīspanaṃ* °*ʒuš sarəδanaṃ .. vīspanaṃ urvaranaṃ taoxma* V. 2. 27 f.; 41; — *ahurō mazdā yō* °*aṃ dadā yō narəm ašavanəm* Y. *12.* 7; — *gəušča* (s. III) *aēvō.dātayā* (sd.) °*ʒušča pouru.šarəδayā* Yt. 7. 0; — *gaom* (s. III) *aēvō.dātahe* .. °*aom* (statt Gen.?) *pouru.sarəδahe urunō* .. S. 2. 12; — *δrižaṭča* (sd.) *iδa* .. °*ʒuš apa.ʒasaṭ* V. 2. 23; — *kaṭ tā* °*ʒuš yaožda yaṇ* (sd.) .. V. 7. 76. a) in der Bed. I und IA oft neben Himmel, Erde, Feuer, Wasser, Pflanzen usw.: *yaṭ spəntō mainyuš vīδārayaṭ asmanəm .. āpəm .. zaṃ .. °aṃ .. urvaraṃ* Yt. *13.* 28; Y. *23.* 1, *19.* 2, Vr. 7. 4; — *para .. ašnō .. āpō .. zəmō .. urvarayā .. °ʒuš dāŋhōiṯ* Y. *19.* 8; — *kuδa .. yaožda δāni .. ātrəm .. āpəm .. zaṃ .. °aṃ* V. *11.* 1; 2, 6, 9, *9.* 33, 42; — *hača āδraṭ .. apaṭ .. zəmaṭ .. °aoṭ* V. *11.* 10; — *yō ašəm staoiti hō āpəm staoiti .. zaṃ °aṃ .. urvarā .. vīspa vohū* H. *1.* 3; Y. *71.* 9; — *dāidī mōi yō °aṃ tašō* (sd.) *apasčā urvarāsčā* Y. *51.* 7; — *ahurəm mazdaṃ yō °aṃčā ašəmčā dāṯ apasčā .. urvarāsčā* .. Y. *37.* 1; — *apaṃča °avaṃča urvaranaṃča* Y. 52. 2; — *āδrō fravatimča* .. °*ʒuš vīmatim* N. *65* (?); — s. noch Y. *9.* 29, V. 5. 37 (unter I), Yt. *13.* 86, Y. *12.* 7 (unter III 2). II) Von dem, was das Rind liefert; 1) 'Fell, Haut': *mā .. yaδa* ⁺°*aoš drafšō* (sd.) .. Y. *10.* 14. 2) 'Fleisch': *parō xšvisča* (sd.) *āzūitišča* °*ʒuš maṭ* V. *13.* 28; — *nōiṯ payō fšuta* (sd.) *nōiṯ* °*ʒuš .. paiti.baire* V. 7. 77; — *kaṭ nā .. °ʒuš aδāitya* (sd.) *āstryeiti* N. *18*; V. *4.* 46; — *yō* °*ʒuš uruδwarə haṃ.pāfrāiti* (sd.) V. *4.* 48; — *dāitīm* °*ʒuš draonō* N. 52; *53*; — *δwāšəm ā* °*ʒuš frāδwərəsō .. haomāi draonō* Y. *11.* 7; — *yimasčiṯ .. yō mašyəng čixšnušō ahmākəng* °*āuš* (GS.) *bagā x*ᵛ*ārəmnō* (sd.) Y. *32.* 8; — °*ʒuš x*ᵛ*arəδahe arəʒō* V. 7. 43; — °*ʒuš vā x*ᵛ*varəδahe* (sd.) *vā* V. *14.* 17; — °*ʒuš x*ᵛ*arəitinaṃ* H. *1.* 5; — *yasča .. tanumazō* (sd.) °*ʒuš daδaṭ* V. *18.* 29; — °*aṃča x*ᵛ*āstəm anāpəm* (sd.) V. 5. 52; 53 f.[2], 7. 55; — *buiri* °*aoš .. x*ᵛ*arəδa* .. Vyt. *45.* 3) 'Milch', bes. zur Mischung des *Haoma* und als Opferspende: *āaṭ raēδwiškarahe* (sd.) *yaṭ haoməmča* °*ava* (IS.) ⁺*raēδwayāṭ* .. N. *76*; — *yasə tē .. haoma* .. °*ava iristahe baxšaite* Y. *10.* 13; — *haomayō* (sd.) °*ava barəsmana* Ny. *1.* 16; — *kva* (sd.) *tāčiṯ* °*ʒuš .. paiti.barō* ⁺*ratufriš* N. *108*[11]; *60*[11], *60*, *71*; — ⁺*kahe nā* ⁺°*ava ratufriš* N. *54*; — *imą haomąsča myazdąsča zaoδrāsča* .. °*aṃča huδāŋhəm*[7] Y. *4.* 1; 1, Vr. *11.* 3; — *haurvata amərətāta yazamaide* °*āuš hudā* (statt Akk.)[7] *yazamaide* Y. *6.* 17; 7. 26, *8.* 1, 3. 1; — mit *ʒīvya-* Adj. (sd.): °*aṃ ʒīvyaṃ* Y. *3.* 3, 22. 1; — mit *baoirya-* Adj. (sd.): °*aṃ baoiryaṃ* Y. *3.* 3 Gl., *7.* 3 Gl. III) mit 1) *aēvō.dāta-* Adj.[12] (sd.) oder 2) *κατ' ἐξ.* vom Urrind[13], dessen Seele (*urvan-*) vergöttlicht erscheint***): 1) °*ʒušča aēvō.dātayā gəušča* (s. I A) *pouru.sarəδayā xšnaoδra* .. Yt. 7. 0; — °*aom* (statt Gen.?) *aēvō.dātahe .. gaom* (s. I A) *pouru.sarəδahe urunō* .. S. 2. 12. 2) *yā.varanā āpō .. urvarā* .. °*āuš hudā*[7] Y. *12.* 7; — *usəhištaṭ* °*āuš* V. 2. 10 PüZ. (?); — *tava* °*ʒuš huδāŋhō*[7] *urune* FrW. *6.* 1; — .. °*ʒušča urva dāmi.dātō* Yt. *14.* 54; — °*ʒuš huδāŋhō*[7] *urvānəm yazamaide* Y. *16.* 4, *26.* 4, S. 2. 14; G. *4.* 6; — *yā xšnəvīšā* (sd.) °*ʒušča* ⁺*urvanəm* Y. *28.* 1[14]; — *iδā āṯ yazamaidē* °*ʒuš urvānəmčā tašānəmčā* (s. A) Y. *39.* 1; — *gəuš tašne* (s. A) °*ʒuš urune* Y. *1.* 2, *70.* 2, FrW. *6.* 1; Vr. *9.* 5, S. *1.* 14; — *aṭčā* °*ʒuš urvā raostā* (sd.) Y. *29.* 9[14]; — *xšmaibyā* °*ʒuš urvā gərəždā* (sd.) Y. *29.* 1[14]; — *aṭ vā ahvā .. frīnəmnā* (sd.) *ahurāi ā mō urvā* °*ʒuščā azyā* Y. *29.* 5[13]. a) neben ²*gaya-* (sd.): *nəmō* °*ʒuš nəmō gayehe* Y. *68.* 22; Vr. *21.* 2; — *fra vašayō .. yaṃča ašnō .. āpō .. zəmō .. urvarayā .. °ʒuš .. gayehe* Yt. *13.* 86. A) GS. mit *tašan-* m. (sd., auch fdSt.): *yā ašāi* °*ʒuš tašā mraoṯ* Y. *46.* 9[15];

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usw.[16] Undeutlich: *paiti.asti °ōuš* Yt. *15*. 1.

*) Die Pflege und Schonung des Rinds – im Gegensatz zu der Art, wie man sonst mit ihm umging, insbesondre bei religiösen Festen (s. zu *aēšma-*) – steht im Mittelpunkt der *zaraθuštr*ischen Lehre; vgl. die Stellen Sp. 506, Z. 17 ff., ferner Y. *29* und Yt. *14*. 54 ff., HORN IF. *2*. 365. — **) Die fünf Arten der Tiere werden Y. *71*. 9, Vr. *1*. 1 aufgezählt; s. zu den einzelnen Adjektiven. Weitere Angaben bietet Bd. *14*. 8 ff. — ***) Vgl. Y. *29*[15]), Bd. *10* und zu *aēvō.dāta-*; ferner unten No. 12 f.

KompA., E. (s. auch *°gva-*, *°va-*); Ableit. — ai. *gáv-* m., f.; np. *gāv*; zu np. *gōspand* s. No. 8. — Pü.: *gāv*, *gōspand*, *gōspandān*, – Sü.: *gauh*, *gopaśavaḥ*, *gāvaḥ paśavaḥ* –; (zu II 2, 3): *gōšt* – Sü.: *paśavaḥ* –, aber vor *hudāh-* wie stets *gōspand*; s. noch No. 6, 11, 14 und zu *jīvya-*, *baoirya-*. — [1]) zFlex. § *411*. — [2]) Im Allgemeinen, s. zB. Y. *19*. 8, *48*. 5, *71*. 9, Yt. *13*. 10 (unter I), Y. *3*. 3 (unter II 3); dagegen Y. *8*. 16 (unter I), V. *5*. 52 (unter II 2) usw. — [3]) Unter den *staora-* (sd.) an dritter Stelle gewertet. — [4]) Hds. *gāvanąm*. — [5]) 'Ein Paar trächtiger Kühe', die als Zugtiere zusammengehören; s. dazu DBR. VglS. *1*. 136. — [6]) Pü.: *kē pa gōspandōmandīh* (Sü.: *gopaśumattā*) *mānēnd*. — [7]) *hudāh-*, *huδāh-* Adj. (sd.) erscheint im jAw. häufig neben *5gav-* in allen seinen Bedeutungen. — [8]) *Sandhi*form für **gō* (VS.)+*sp°*, *huδ°*; zu § *304* II. 15. Das mp., np. *gōspand* ist LW. aus der religiösen Litt. S. noch No. 7. — [9]) NA. *gaoš huδā*; s. aber Jp 1, Mf 2 und P. *34*. — [10]) Die Bed. I und I A sind nicht immer scharf auseinanderzuhalten; s. auch a. — [11]) Pü.: *gōšt*, aber erl.: *jīu* (in Aw.-Buchst.). — [12]) Das Yt. *7*. 0 in mask., S. *2*. 12 in fem. Form auftritt; s. noch No. 13. — [13]) Statt des éinen Urrinds (s. auch No. 12) erscheint V. *29*. 5 ein Urrinderpaar; s. auch Y. *29*. 7 (*ərəvā*). — [14]) Pü. (für *g° urv°*): *gōšurun*, Sü.: *gor ātmā*, *gopaśūnąm ātmā*. — [15]) Auf den Inhalt von Y. *29* spielt Y. *46*. 9 an. — [16]) Ebd. auch zu *gōuš* im Kalender.

• j. **¹gava-**[1]) m. Name eines Landes, sva. *Sogdiane**): *gāum*[1]) *yim suγδō.šayanəm* "*G.*, wo die *Suγδa* (Sogdianer) wohnen" V. *1*. 4; — *gaomča*[1]) *suxδəmča* x^v*āirizəmča* Yt. *10*. 14.

*) Vgl. zu *sugda-*. Pü. erläutert ihr *gavā* (in Aw.-Buchst.) mit *dašt* 'Ebene', weshalb DST. ZA. *2*. 7 *gava-* als Appellativum 'plaine' nimmt, got. *gazwi* 'Gau' vergleichend. Ich sehe in *gava-* einen andern Namen des Landes, der vll. von der Hauptstadt stammt, und in *suxδəmča* Yt. *10*. 14 eine Glosse.

Pü.: s. *). — [1]) So, wenn *gāum* nach § *268*. 33 zu beurteilen (*āu* statt *ao*; s. dazu MARQUART Eranšahr 29 No. 2). Doch könnte auch *gaomča* Kürzung nach § *294*. 3 erfahren haben.

• j. **²*gava-*** m.: sva. *⁴gav-*.

KompE. — Vgl. *⁴gav-* No. 4. Es liegt nahe anzunehmen, dass die Komp. wie *darəγō.gava-* auf dem Dual (**yeńhe gava darəγa stō**) aufgebaut sind.

• j. **gavaiθya-** n. 'Rinderheerde': *yā* (näml. *gāuš*) *vərəta* (sd.) *azimna* .. *zbayeiti* .. *°vaiδīm paitišmarəmna kaδa nō arša °vaiδīm apayāṯ* (sd.) *paskāṯ vazəmnō* Yt. *10*. 86.

Ableit. aus *5gav-*; vgl. zSuff. got. *awēpi*, ags. *ēowde* 'Schafheerde'.

• j. **gavana-** m. Name einer Saatfrucht: *ava iδa barənti* (sd.) *yavahe vā °nahe vā* N. *101*.

Pü.: *gāvina* (in Aw.-Buchstaben), erl.: *pa yav ēv* (?).

• j. **gavayan-** m. EN. eines Gläubigen: *°yānō* (GS.) *ašaonō* Yt. *13*. 96.

Das *ā* des GS. lässt schliessen, dass der Stamm das possessive *an-* enthält. Also eig. 'der Büffel hat'; s. ai. *gavayá-* m.? — np. *gāvān* (JUSTI NB. 113) stimmt nicht.

• j. **gavasna-** m. –?–: *asti* (Sp. 272 o.) *yō °nahe snāuya jya* Yt. *10*. 128 Gl.

Vll. Name eines Tiers; dann: "es kommt vor, dass die aus einer Tiersehne gefertigte Bogensehne von einem *G.* ist".

• j. **gav-a¹šayana-** Adj. 'die Wohnstätte der Rinder bildend, von Rindern bewohnt': *avi imaṯ karšvarə yaṯ x^vaniraδəm* .. *°nəm* .. *miδrō* .. *ādiδāiti* Yt. *10*. 15.

• j. **gav-a¹šitay-** f. 'Wohnstätte der Rinder': *avi imaṯ karšvarə yaṯ x^vaniraδəm*.. *gavašayanəm* (sd.) *°tīmča baēšazyąm miδrō* .. *ādiδāiti* Yt. *10*. 15.

• j. **gavāstrya-** Adj. 'was sich auf die Weide des Rinds bezieht', sva. 'landwirtschaftlich, bäuerlich': *aδāṯ* .. *°yāča varəšnā* ⁺*vərəzənti* ".. und verrichten landwirtschaftliche Arbeiten" N. *60*; — ⁺*°yača*[1]) *varəšnā* N. 52; — *°ya* ⁺*varəšnā* N. *85*.

KompA. — Ableit. aus **gavāstra-* n., Komp. *5gav-*+*vāstra-*, § *268*.35. — Pü.: s. zu *varəšnah-*. — [1]) *°vāstrača*.

• j. ⁺**gavāstrya-varəz-**[1]) Adj. 'der landwirtschaftliche Arbeit verrichtet': *nōiṯ āstryeiti anyō ahmāṯ yō hē °varəš daidīṯ aētahmāi* "man begeht keine Sünde ausser an dem, der einem landwirtschaftliche Arbeit tut; dem soll man (Fleisch) geben" N. *18*.

Ableit. — Vgl. *vāstryāvarəz-*. — Pü.: ⁺*kār varzītār*. — [1]) Hds. *gavā varəš*.

• j. **gavāstrya-varəza-** n. 'Verrichten landwirtschaftlicher Arbeit': *°za* F. *21*.

Pü.: *kār varzišnīh*.

• j. **gavāstryavarš¹təma-** Adj. 'der die

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landwirtschaftlichen Arbeiten am besten verrichtet': *ašəϑwō.zgatəmą °mą naraṃ ašāunąm* Y. *13*. 2.

Pü.: *kār varzītārtum*, Sü.: *kāryakartṛtamaḥ*.

• j. **gav-āza-** m. 'Gerät zum Antreiben des Viehs', Du. 'die beiden Geräte z. A. d. V.', d. i. 'Stachel und Peitsche': *yazšąm zayanąm vāstryehe fšuyantō .. gavāzišta* (sd.) *°āzō* (ND.) V. *14*. 10.

np. *gavāz*; s. HBM. AGr. *1*. 126. — Pü.: *gāv vazēnītār*.

• j. **gav-āzišta-**[1]) Adj. 'der das Vieh am besten antreibt, womit man das Vieh am besten antreiben kann': *°zišta* (ND.) *gavāzō* (sd.) "Stachel und Peitsche, womit man das Vieh am besten antreibt" V. *14*. 10.

Superl. zum V. *az-*[1]). — Pü.: unklar (da dan k n a r a ad k). — [1]) Das auffällige lange *ā* ist vll. durch *gavāza-* veranlasst; s. aber *stāvišta-*.

j. *gavō.stān°* V. *15*. 29 f.: lies *gaost°*.

• j. (, g.) **¹gar-** V. 'wachen'. Praes. 22 + 14 (Inkoh.) *γrisa-*[1]), 24 *ǰaγāraya-*[2]), 30 (Kaus.) *gāraya-*, 7 + 30 (Kaus.) *γrāraya-*, *γrāγrāya-*[3]); Perf. 1 *ǰaγār-*, *ǰiγār-*, *ǰaγar-*. — Inf. *gairē*, *°γrārayō*.

1) 'wachen': *aēšō ratufriš* ⁺*yō ǰaγāra* N. *19* (s. unten zu *frā-*); — *ϑwąm tarasča xšapanəm .. ǰaγārayantəm*[2]) "dich der die Nacht über wacht" Vyt. *41*; — PPfA. *ǰaγāurvah-*, *ǰiγāurvah-* sbes. 2) 'wachen über —' (Akk.): s. *gairē* Inf.

mit *ā* Kaus. 'wecken': *ā ϑwā ātarəm gārayemi vanəhōuš manaṇhō zaoϑrābyō* Any. *1*; *1*².

mit *frā* 1) Inkoh. 'aufwachen': *nā xᵛafnāoa fraγrisəmnō* H. *1*. 13; — *xᵛafnāṯ fraγrisəmnanąm* H. *1*. 13 Var. 2) Kaus. 'aufwecken': *dahmō dahmāi aoxte* ⁺*frā*[4]) *mā narə* ⁺*gārayōiš yaṯ ratuš fritōiš* ⁺*ājasāṯ*[4]) *vīsaiti dim fraγrārayō nōiṯ fraγrāγrāyeiti aēšō ratufriš* ⁺*yō ǰaγāra* "Ein *D.* sagt zum andern: 'Weck mich auf, Mann, wenn die Gebetsstunde kommt'. Der übernimmts ihn zu wecken, bringt ihn aber nicht wach. (Dann) ist der *r.*, der wach war" N. *19*; — *sraošō ašyō aom mərəγəm fraγrārayeiti parō.darš nąma* V. *18*. 23.

Vgl. ai. *jāgarti* 'er wacht', woss. *iγal-k'ānun* 'wecken'. S. noch Pü. und zu *ǰaγāurvah-* No. 3. — Pü. (zu H. *1*): *frāč vigrāyišnīh*[5]), (zu V. *18*): *frāč* dn p r *āyēt*[6]) – in der np. Paraphrase bei Sp. Komm. *1*. 391: *bīdār gardad* –, (zu N.): an p r *āyišnīh*, dn n p r *āyišnīh*[6]). — [1]) S. zBild. § *142* mit JSCHMIDT KZ. *37*. 34, BGM. GrGr.³ 294; vgl. auch mp. *vigrāyišnīh*. — [2]) Unsicher; das Aind. liesse vielmehr *ǰāγar-* erwarten; doch s. das Perfekt. — [3]) § *151*; s. auch gr. ἐγρήγορα, BTHL. WklPh. *1897*. 661. zBild. vgl. ferner lat. *frāgrō* aus **ghrāghrāǵō*; BGM. Grdr.² *1*. 602, IF. *6*. 100. — [4]) Hds.: *frāmā nərəgā rayōiš yaṯ ratuš fritōiš* (so T) *āsāṯ*; s. aber Pü. und BTHL. IF. *5*. 371. — [5]) Etymologisch zu ¹*gar-*. HAUG liest *vīrāyišnīh*. — [6]) S. zu *fraγrātay-* und *fraγrārayō*. Was ist HAUGS *frāč gōp lāyišnīh* (Essays² 369, 371)?

• j. **²gar-** V. 'preisen', nur mit Praev. Praes. 11 *gərən-*, 26 *gairya-* (Pass.) — Inf. *°gairyā*.

mit *aibi* 1) 'preisen': *aēša aibigərənte* (3SPM.) Y. *70*. 1 (?)[1]). 2) 'billigen, lobend einstimmen in —' (Akk.): s. Inf.

mit *avi* 'preisen' (?): *avi ratūš avi raϑwya gərənte* (3SPM.) Vr. *4*. 1 (?)[1]).

mit *ā* 'preisen': *kahe*[2]) *nō ïϑa nąma āγairyāṯ*[3]) *kahe*[2]) *vō urva frāyezyāṯ* "von wem wird nun unser Name gepriesen, von wem von euch unsere Seele verehrt werden?" Yt. *13*. 50.

ai. *gṛṇāti*, *abhigūrya* (Absol.)[4]). — Vgl. ⁵*gar-*, *aibijarətay-*, *āgrəmatay-*. — Pü. (zu Y. *70*): *ō ōi apar gīrēm*, (zu Vr. *4*): *ēlōn pa ān ratīh u ēlōn pa ān ratīh rasišnīh*; vgl. zu *aibijarətay-* mit No. 2. — [1]) Anscheinend verderbt. — [2]) Der Gen. des Agens beim Passiv ist auffällig; doch vgl. DBR. AiS. 396. — [3]) Pass. mit akt. Endung, § *325*. — [4]) Das ooss. *zarin* 'singen' weist weist auf γ als idg. Anlaut hin; § *55*.

• j. **³gar-** V. 'schlucken'. Praes. 3 *ǰara-*[1]). ⁺*ǰarōiš* ⁺*haoməm .. bisarəmča* ⁺*ϑrisarəmča* (sd.) P. *29*.

ai. *girāti*, *gilāti* 'vorat', PDw. *neč-γaram* 'voro'. — Vgl. ⁶*gar-* Adj. — Pü.: *xᵛartan*. — [1]) So nach dem Ai. — [2]) Hds. *ǰaraōiš haonəm*, aber Pü.: *xᵛar hōm*.

• j. **⁴gar-** V., nur mit *nī* 'niederschleudern'. Praes. 21 *grā-*.

'nieder, herabschleudern auf —' (Lok.): *karətačiṯ .. vazračiṯ aēšąm .. yōi nīγrāire* (3PPM.) *sarahu mašyākanąm* Yt. *10*. 40.

Vgl. gr. βάλλω, ἔβλητο; § *142*. S. noch NEISSER BB. *13*. 291.

• g., j. **⁵gar-** f. 'Lob, Preis; Loblied': *stūtō °rō* (AP.) *vahməng ahurāi mazdāi .. dadəmahičā* .. Y. *41*. 1. A) GS. *garō* mit g. *dəmāna-*, j. *nmāna-* n. 'Haus des Lobs'[1]) als Bezeichnung für den Aufenthalt *Mazdāh*s und der Seligen, sva. Paradies*); a) im gAw.: *aṯ hōi vahməng dəmānē °rō nidāmā* "lasst uns ihm Preislieder im Haus des Lobs niederlegen" Y. *45*. 8; — *ā paiϑī*

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(sd.) .. °*rō dəmānē* Y. 50. 4; — *hyaṯ mīždəm zaraϑuštrō magavabyō* (sd.) *čōišt parā* °*rō dəmānē ahurō mazdā̊ jasaṯ* (sd.) Y. *51.* 15. b) im jAw. (immer in Folge *g° nm°*): *xšnūtō ašaonąm urvānō pārayeinti* .. *avi* °*rō nmānəm maϑanəm ahurahe mazdā̊* .. *aməšanąm spəntanąm* .. *anyaēšąm ašaonąm* V. *19.* 32; — °*rō nmānəm ahurahe mazdā̊ yazamaide* Vr. *7.* 1; — °*rō nmānəm asti* ˣ*nərəyō ašāvaoyō* Yt. *3.* 4; 4; — +°*rō nmāne ahurahe hvāyaonəm* Yt. *3.* 3; — *zaoϑrā̊* .. *nī hīš dasva* +°*rō nmāne* Yt. *10.* 32; — *urvānəm* .. *mərəϑwəntəm humataēšu* .. *hūxtaēšu* .. *hvarštaēšu* .. +°*rō nmānəm* Yt. *13.* 84; — *ahurahe mazdā̊ g° nəmānāi yaṯ srīrəm* Vyt. *33*; — °*rō spəntahe nəmāne* Vyt. *28.* α) sonst mit *raoxšna-* Adj.: *raoxšnəm* °*rō nmānəm* S. 2. 30; — *hača raoxšna* +°*rō nmāna* .. *.rəγata hača dužərəha* Yt. *19.* 44; — *miϑrəm* .. *yim yazata ahurō mazdā̊ raoxšnāṯ paiti* +°*rō nmānāṯ* Yt. *10.* 123; +123; — *raoxšnahe* +°*rō nmānahe* S. *1.* 30, Yt. *12.* 37.

*) Sva. *vahištō anhuš* und *anaγra raočā̊*; vgl. zB. V. *19.* 32 und Y. *19.* 6. Vielleicht wurde aber das *G.* auch als besonderer, d. i. besonders heiliger Raum innerhalb des Paradieses betrachtet.

Zum V. ²*gar-*[1]. — ai. *gir-* f.[1]. — Pü. (zu Y. *41*): *gīrišn*, (zu A): *garōtmān* (Transskr.). — [1]) Nicht völlig sicher. Vgl. SÖDERBLOM La vie future 98. — [2]) NA. schreibt ohne erkennbaren Grund bald *garō nm°*, bald *garō.nm°* (s. +).

• j. ⁶**gar-** 1) Adj. 'schluckend, verschlingend' (nur Komp.). 2) f., Plur.[1]) 'Kehle, Hals'[2]): *aṯčiṯ azəm* (näml. *ašīš*) *tanū.n aguze aϑairi mazēhahe* °*rō* Yt. *17.* 56.

KompE. — Zum V. ³*gar-*. — ai. °*gir-* Adj.; vgl. ai. *gala-* m., np. *gulū* 'Kehle'. — [1]) Auch *garəman-* (sd.) ist Plur. tant. — [2]) Ganz unwahrscheinlich GDN. 3Yt. 120.

• j. **garay-**: *gairi-* m. 'Berg, Gebirgszug, Gebirg'*): °*rayō* (NP.) *bərəzantō* Yt. *10.* 14; *19.* 2, 7, 8, *16.* 3; — °*rayō* (als AP.)[1]) *ašaxᵛāϑrā̊* Y. 2. 14; *10.* 3, *71.* 10; — °*rayasča* (als AP.) *yōi bərəzantō* Yt. *13.* 9; — *masitō* °*irīš* (AP.) Yt. *14.* 41; — *barəzištaēibyō* °*iribyō* V. 2. 22; — °*irīščā*[2]) *afštačīnō* Y. *42.* 2; — *barəšnuš paiti* °*irinąm* Y. *9.* 26, *10.* 3, V. 2. 23[3]); Y. *1.* 14[3]), *10.* 17, Yt. *8.* 24, *14.* 21, *18.* 6, *19.* 6, Vr. *1.* 6, V. *5.* 1², 2, *19.* 28; — *haoma raose* °*ra* (LS.) *paiti* Y. *10.* 4; — *yezi ahi* °*rō* (LS.)[4]) *dərətəm* (sd.) V. *21.* 5; — *paoiryō* °*iriš hąm.hištaṯ* .. *haraiti barš* .. *bityō zərəδazō* °*iriš* Yt. *19.* 1; 6², 66; — °*rōiš* +*uši.dərənahe* Y. *1.* 14, 22. 26; Ny. 5. 5, 6, FrW. 5. 1; — *airyō.xšuϑaṯ hača* °*rōiṯ xᵛanvantəm avi* °*irīm* Yt. *8.* 6; *1.* 28, 5. 45, *8.* 32, Y. 2. 14, Ny. *1.* 8, V. 22. 19, S. 2. 9²; — +*aoi spita.gaona* (sd.) °*iri* (AP.)[4]) Y. *10.* 11. [FrBy.: lies *gairi bərəzō*.]

*) Die Gesammtzahl der Berge wird Yt. *19.* 7 auf 2244 angegeben; vgl. die Aufzählung Yt. *19.* 1 ff., wozu Bd. *12.* 1 ff.

KompA. — ai. *giráy-* m.; mp. *gar*, *gīr*[6]), afγ. *γar.* – Pü.: *gar*; s. noch No. 2, 4. — [1]) Mit der Var. *gairyō*, § *406.* — [2]) Pü.: tdna = *gil* 'Lehm'! Statt *gīr*[6]). Sü.: *giriḥ.* — [3]) Mit der gut bezeugten Var. *gairyanąm*[6]); s. ²*varay-* No. 1. — [4]) zSt. vgl. GDN. 3Yt. 120. Pü.: *garōtmān.* — [5]) Gebildet wie *dušmainyū*, *həndu*, § *407.* S. aber zu *spita.gaona-* No. — [6]) S. zu *ϑraotah-* No. 1.

• j. *garav-* (: °*γrav-*) Adj. 1) 'schwer, schwerflüssig'. 2) fem. (°*γrū-*) '*gravida*, schwanger'.

KompA. (s. *gouru°*), E. — ai. *gurāv-* (°*grav-*) Adj.; np. vgl. *girān.*

• g. **garah-** n. 'Lob-, Preislied': *pairigaēϑē* (sd.) *xšmāvatō vahmē mazdā* °*rōbīš stūtąm* Y. *34.* 2.

Zum V. ²*gar-*. — Pü.: *vatān andar garōtmān stāyēm.*

• g. **gairē** Inf. 'zu wachen über —' (Akk.): *yā* +*urvąnəm mān g°* .. *dadē ašīščā vīduš* (sd.) .. *yavaṯ isāi* (sd.) .. *avaṯ xsāi aēšē ašahyā* "der ich des eingedenk bin über die Seele[1]) zu wachen .. und .. sie .. lehren will, das *A.* zu suchen" Y. *28.* 4.

Zum V. ¹*gar-*. — Pü.: *kē ruvān andar garōtmān dahēt.* — [1]) Des Menschen, die dem Propheten anvertraut ist.

• j. +**gairi.bərəz-**[1]) f. 'Bergeshöhe, -tiefe'[2]): +*žnu.bərəzō nərə.bərəzō* °*zō mānō* (sd.) FrBy.

Npü.: *kūh bālā.* — [1]) Hds. *garayō b°.* — [2]) Oder Adj.

• j. **gairi.masah-** Adj.[1]) 'von der Grösse eines Bergs': °*sō anhō* (sd., Sp. 110 m.) *aētahe* V. 5. 9 PüZ.

[1]) Oder auch ntr.

• j. **gairi-šak-** Adj. (auch fem.) 'was mit den Bergen zusammen, in ihnen heimisch ist': *aurunača* (sd.) °*šačō* (NPm.) *siždrača ravasčarātō* Yt. *8.* 36; — *paoiriš āpō* .. °*šačō* (NPf.) Yt. *19.* 66.

Komp.: *garay-*+²*hak-*.

• j. **garəd-** V. 'gradi', nur mit Praev. Praes. 1 *gərəd-*.

mit *aiwi* 'ingredi, anheben, beginnen': *aiwi.gərəδmahi yasnahe haptanhātōiš*

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humatača hūxtača hvarštača; aiwi.gərəδmahi ašəm vohū Vr. *17.* 1; — *aiwi.gərəδmahi apąm .. frāitīmča* .. Y. *62.* 11.

mit *avi* dn.: *avi apąmča .. urvaranąmča .. yasnəm gərəδmahi vahməmča .. avi*[8] .. *gərəδmahi*[6] Vr. *21.* 1.

lat. vgl. *gradior.* — Vgl. *gərəzday-.* — Pü.: *griftār būtan.*

• j. **garəwa-** m. 1) 'Mutterleib, uterus': *yā* (näml. *arədvī*) *vīspanąm hāirišīnąm zaδāi* +°*wąn*[1]) *yaožδaδāiti* Y. *65.* 2; — *hā* (näml. *arədvī*) *aršnąm xšudrā hā xšaδrinąm* +°*wąn*[1]) (näml. *yaožδaδāiti*) Y. *65.* 5. 2) 'Leibesfrucht, *fetus*': *mā .. kaine mašyānąm parō fšarəmāt* (sd.) *x*ᵛ*atō* °*wəm raēšayāt* V. *15.* 11; 12.

ai. *gárbha-* m. 1) 'uterus', 2) 'fetus'; mp. (Pü.) *gawr.* — [1]) NA. °*wą*; s. aber Var. und Yt. *5.* 2, 5.

j. *garəbuš*: lies *gərəbuš.*

• j. **garənav-** m. 'Krätze': *aētačšva daxmaēšva hąm.bavainti axtišča* °*nušča* .. V. *7.* 57; — *paitištātəe* °*nāušča* (GS.) *tafnaošča* Yt. *13.* 131.

mp. (Pü.) *garr*, np. *gar* 'Krätze'; so nach JN. JAOS. *14.* CXXV.

• j., g. **garəma-** (, p. *garəma-*) 1) Adj. 'heiss, (übertrieben) warm': *aotō vātō* .. °*mō* Yt. *10.* 50, V. 2. 5; — °*məmča vātəm aotəmča* "zu warmen und zu kalten Wind" Yt. *9.* 10; — *yat* .. *aēte* °*ma x*ᵛ*arəδa stamanəm vā hizvąm vā apa.dažat* "wenn (ihm) die zu heissen Speisen Maul oder Zunge verbrennen" V. *15.* 4. 2) n. 'Hitze, Glut': *nōit aotəm* .. *nōit* °*məm* Y. *9.* 5; — *δwahyā* °*mā āδrō ašā.aojarəhō hyat mōi vanəhūš hazō jīmat manarəhō* "wenn durch die Glut deines Feuers, das seine Kraft durch *Aša* hat, mir die Macht des guten Sinns zu teil werden wird" Y. *43.* 4.

KompA. — ai. *gharmá-* m. 'Hitze', np. *garm* 'heiss'. — Pü.: *garm, garmāk.*

• p. **garma-pada-** n., GS. mit *māh-* m. Name eines Monats*): °*dahyā māhyā* (sd.) Bh. *1.* 11, *3.* 1, 7.

*) Nach JUSTI des fünften Monats (Juli–Aug.), nach JOPPERT des ersten (März–Apr.). — S. unter *māh-.*

Eig. 'Standort der Hitze' (JUSTI) oder 'Eintritt der Wärme' (OPPERT); vgl. zu *garəma-.*

• j. **garəman-** m., Plur. 'Kehle, Hals': *yeziča aēte asti dātāhva arānte* °*mōhva vīδānte* "wenn die Knochen (dem Hund) zwischen den Zähnen stecken bleiben oder sich im Hals festsetzen" V. *15.* 4.

Vgl. [6]*gar-* f. — Pü.: *galūk* (= np. *gulū*).

• j. **garəmav-** m. 'Hitze': *yō hapta həndu* .. *ahe paityīrəm frākərəntat anərō mainyuš* .. *araδwīmča* °*māum* (AS.) V. *1.* 18.

Vgl. *garəma-.* — Pü.: *garmīh.*

j. *garəmō.varanəm* A. *3.* 9: lies *agarəm*°.

• j. **garəmō.skarana-** m. ein bei der Feuerung gebrauchtes Gerät: *yaožδāni* (sd.) °*na* (AD.) V. *14.* 7.

**skarana-* n., vll. zu lit. *skìlti* 'Feuer anschlagen'[1]). — Pü.: a dd amk (JAMASPJI Gloss. 547: "*Astāmē*; utensils used in the *pāv mēhēl* (higher ceremonies) of the Zoroastrian religion") n dr dn d; dazu die Erl.: *ān kē ātaš hać tanūr* (so!) *pataš āwarēnd.* — [1]) Np. *sakār* 'Kohle' ist gegen HORN NpEt. 163 fernzuhalten; s. jetzt GIrPh. *1* b. 87.

• j., g. **garəz-** V. 'klagen'. Praes. 1 *gərəz-*, 5 *jīgərəz-* [, 25 *gərəzaēta*].

'klagen, wehklagen, jammern'; 1) ohne Obj.: *yeńhe vāxš gərəzānahe us ava raočā* (sd.) *ašnaoiti* Yt. *10.* 85; — *māčim gərəzānā* (NPf., näml. *fravašayō*) *pārayantu* .. Yt. *13.* 157; *19.* 80; — *yā xšaδrā* +*grāhmō hīšasat* (sd.) .. *maraxtārō* (sd.) .. *jīgərəzat* (3PPrA.)[1]) *kāmē δwahyī mąδrānō dūtīm* ". . da werden sie jammern in dem Verlangen nach der Botschaft deines Propheten" Y. *32.* 13. a) mit Dat. der Person: *gərəzōi* (1SPM.) *tōi*[2]) *ā īt avaēnā* (sd.) *ahurā* Y. *46.* 2; — *xšmaibyā gūš urvā gərəždā* (3SPrM.)[3]) "euch klagte die Seele des Stiers" Y. *29.* 1[4]); daraus zit. *garəžda* F. *21*[5]); — *yō* . . *ustānazastō gərəzaite* (3SPM.)[6]) *ahurāi* . . *uiti aojanō* Yt. *10.* 53. 2) mit Inhaltsakk.: *paoiryąm gərəząm gərəzaēta* (3SPrM.) *ašiš* "die erste Klage klagte *A.*" Yt. *17.* 57; 58, 59. a) mit Dat. der Person: *tā uxδā* +*mainyūš mahyā mazdā ašāičā yūšmaibyā gərəzē* "diese Worte meines Geistes klage ich euch, o *M.*, und dem *A.*" Y. *32.* 9.

ai. *garhate* 'er klagt, tadelt'; woss. *γārzun* 'stöhnen'; np. vgl. *gila* 'Klage'. — Pü.: *garzītan*, (zu Y. *32*): *kē* .. *žanišn u garzišn kāmak.* — [1]) BTHL. KZ. *29.* 281, § *111.* 2 b. Falsch MILLS G. 483, 504. — [2]) Der Inhalt der Klage geht voraus. — [3]) § *53* I. 5. — [4]) Der Inhalt der Klage folgt in dir. Rede. — [5]) Mit korrekter Umsetzung ins jAw.; s. BTHL. IF. *9.* 264. — [6]) Them.

• j. **garšta-** m. EN. eines Gläubigen:

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°*tahe kavōiš ašaonō* "des *G.*, Sohns des *K.* .." Yt. *13.* 123.

Wohl Kurzname. Ob zu ai. *ghṛṣṭa-* PPfP. 'zerrieben, wund' (IF. *9.* 261)?

• p. **gasta-** Adj. (fem. °*tī-*) eklig, widerwärtig': *hyā a*^{h}*ura*^{h}*mazdāha*^{h} *framānā hauvtaiy* °*tā mā ϑadaya*^{h} "(was) das Gebot des *AM.* (ist, das) soll dir nicht widerwärtig erscheinen" D. *6.* 6.

np. *gast* 'schlecht'; vgl. afγ. *γandal* 'Ekel empfinden', sbal. *gandag* 'schlecht'; BTHL. ZDMG. *44.* 552, HBM. KZ. *33.* 164, PSt. 95, HORN GIrPh. *1* b. 62.

• j. **γašay-** f. Name einer *Daēvī*: *nasūm ǰanaṯ* .. °*ši ǰanaṯ* Yt. *4.* 2; — *būǰaṯ narəm ašavanəm hača nasūm* .. *hača* °*ši* Yt. *4.* 3.

Npü.: *ranǰ u āzār, dīv i γazab.* — Wertloses Zeug.

• j. **gah-** V. 'essen; fressen', uzw. von *daēvischen* Wesen[1]. Praes. 2 *gənha-*, 4 *gānha-*.

'essen', von den *Daēva*: *aēte yōi daēva aēṯaēšva daxmaēšva gənhənti apāča vaēpənti yaϑa* .. V. 7. 55.

mit *nī* 'verzehren': +*ǰanyōiš* .. *yā taṯ yaṯ haomahe draonō nigānhənti* +*nišhiδaiti* (sd.) Y. *10.* 15.

mit *niš* 'auf-, wegfressen', von Tieren: *spiš* (sd.) .. *yim mašyāka yaom yavō.hva niǰgənhənti vastra vastrāhva* V. *17.* 3.

ai. *ghásat.* — Pü.: *yūtan* (GIrPh. *1.* 301). — [1]) Im Gegens. zu *x*^{v}*ar-*.

• g. **gā(y)-** V. 'schreiten'. Praes. 1 *gā-*. 'hinschreiten, kommen zu —' (Akk.): *drūǰō hvō dāmaṇ* +*haēϑahyā gāṯ* "der wird hinkommen zu den Geschöpfen, die zum Bund der *Drug* gehören" Y. *46.* 6.

ai. *gāt.* — Pü.: fehlt.

j. *gāum*: s. unter [1]*gava-*.

• j. **gāu-stavah-** Adj. 'von dem Umfang, der Dicke eines Rinds, so dick wie ein Rind': *ažiš* .. °*vā* Aog. *78.*

Statt *gaost*° geschr.; § *268.* 33. — Pü.: *gāv zahāk.*

• j., g. **gātav-**, p. **gāϑav-**[1]) m., n.[2]) 1) 'Ort, Platz, Stätte, Stelle': *barəziṣtaēšvača paiti* °*tušva* V. *6.* 45; Yt. *15.* 53; — *apaṇ* .. *yā para ahmāṯ hištənta* .. *hamaya* °*tvō* (LS.) Yt. *13.* 53; 55, 57; — *āpō* °*tava* (LS.) *rāmōiδwəm yavata* .. "o Wasser, verweilet an dem Ort, so lange .." Y. *65.* 9; — *nača* .. +*hāu nā ahmaṯ hača* °*taoṯ isaēta* .. *apašūtōiṯ* (sd.) P. *23*; Yt. *1.* 17, *16.* 2; — *airime* (sd.) °*tūm hē nišhiδaēta* V. *9.* 33, *16.* 8; — *hiku paṣnu* (sd.) °*tu* (IS.) *niδayaēta* V. *16.* 2; — *nōiṯ hīm* °*tvō* (GS.) *vindən pasvasča* .. "es fanden nicht mehr Platz .." V. *2.* 8; 9. A) mit *misvan-* Adj. (sd., auch fdSt.): *misvānəm* °*tūm* S. 2. 30; — *misvānahe* °*tvahe* (GS.)[3]) S. *1.* 30; usw. 2) sva. 'festbestimmter, vorgeschriebener, richtiger Ort (usw.)': *kva aēṯahe narš* °*tuš ənhaṯ yaṯ iristō.kašahe* V. *3.* 15; — *yaṯ aēvō zaota* (sd.) *frāyazāiti* .. *zaotarš* °*tava*[3] (LS.) .. *šyaoϑnō.tāitya* .. *paiti.ǰənhōiṯ hāvanānō* °*tūm*[2] .. N. *81*; — ‖ *adam kāram* +°*ϑavā*[4]) *avastāyam* "ich stellte das Volk (wieder) an seinen richtigen Platz" Bh. *1.* 14; 14[2]; — ‖ *būmim* .. *adamšim* +°*ϑavā*[4]) *niyašādayam* ".. ich stellte sie (die Erde) wieder an ihren richtigen Platz" D. *6.* 4. a) mit *dāitya-* Adj.: +*zaotarš* (sd.) *dāityō* °*tuš maδəmya nmānahe* N. *78*; *79*[3]; — *yō ātrəm nasupākəm dāitīm* °*tūm avi ava.baraiti* V. *8.* 81; 81, 85. A) in der Rechtssprache 'Ort des Gerichts, Gerichtshof, Forum': *yō* +*naire* +*pərənəmnāi nōiṯ paiti.daδāiti* °*tumča* +*varasča* (sd.) *zrvānəmča* F. *4* c; — *yā nara* °*tum baraite* F. *4* d (?)[5]). 3) 'Stätte zum Ruhen, Liegen, Sitzen' sva. 'Lagerstatt, Bett, Divan, Sessel, Thron', auch im Plur.: *ava hē* (näml. dem Leichnam) °*tūm barayən ātryehe* (sd.) *vā* .. V. *8.* 8; — *upāča hē* (näml. der Hündin) °*tūm barayən* .. V. *15.* 43; — *mā* °*tūm nipaiδyaənuha* (sd.) Yt. *17.* 57; — *yūtō* (sd.) °*tuš* .. *x*^{v}*arəϑa* .. V. *5.* 55; — *starətasča* °*tuš anyāsča* .. *avarətā* Yt. *17.* 7; — *aēšaṃ* °*tava* (NP.) *hištənte hustarəta* .. *zaranyapaxšta.pāδānhō* Yt. *17.* 9; — *yaϑa nā fryō* .. *starəta* °*tuš* (AP.) *sayamanō* (sd.) V. *3.* 25; — °*tu* (AS.) +*x*^{v}*aini.starətu maṯ barəziša* .. *nisirinuyāṯ* V. *14.* 14; Yt. *5.* 102; — *aēšaṃ vantānhō* °*tuš* (AP.) *paiti* +*ānəhənte* (sd.) *yōi srīra barəziš.havantō* Yt. *17.* 10; — ‖ *patikaram dīdiy tyaiy manā* °*ϑum bara*^{n}*tiy* D. *6.* 4; — *zaranaēne paiti* °*tvō* (LS.) .. *fraspāiti* .. *upastərəne* Yt. *15.* 2; — *frataire* °*tvō* (LS.) *ānəhanaṃ fratarōtaire* °*tvō nišāδayōiš* H. 2. 14. a) von den Thronsitzen der Götter: *usəhištaṯ vohu manō hača* °*tvō zaranyō.kərətō* V. *19.* 31; — *avi ahurahe mazdā* .. *amšanaṃ spəntanaṃ* .. °*tvō* (AP.) *zaranyō.kərətō* V. *19.* 32; — *ašā kaṯ ϑwā darəsānī* .. °*tūmčā ahurāi* .. *səraošəm* (sd.) *mazdāi*

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Y. 28. 5. [V. 5. 59: lies *aipi.ərətō.g°*; — Extr. 1–4: lies *upairi.g°*.]

KompE. — ai. *gātáv-* m. 'Ort', np. *gāh* 'Ort; Thron', arm. LW. *gah*. — Pü.: *gāh* (geschr. *gās*, s. dazu GIrPh. 1. 261), Sü.: *sthānam*. S. noch No. 4. — 1) Zum ϑ s. § 8. — 2) So V. 14. 15, Yt. 5. 102 (°*tu* als N., AS.). — 3) Them. — 4) NA. fälschlich *gāϑvā*; KZ. 35. 4 No. — 5) Pü.: *ka 2 mart gāh barēnd*, erl.: *žamān kunēnd*; s. F. 4 c.

j. *gāidyeheča narš* N. 102: lies *gaoiδy°*.

• j. *yō gāϑā srāvayeiti apō vā paitiš.x^vaine* (sd.) . . *gāϑanąm vā vāsyantanąm* ". . ein Getöse . . (hervorgerufen) durch . ." N. 26 1).

Pü.: *aδāv gēhān* 2) *apar pa āyišnīh āyēnd*, erl.: *uštr apar apar āyēnd*. — 1) Dst. ZA. 3. 96: "ou dans des allées et venues des marchandises", indem er *gaēϑanąm* (Pü.) *vā vayantanąm* liest. Unmöglich. Pü. muss auch für *vāsy°* oder *vay°* ein anderes Wort vor sich gehabt haben. — 2) S. No. 1 und *gāϑā-* No. 2.

• p. **gāϑav-** m.: s. unter *gātav-*.

• j. **gāϑā-** f. 'Lied' uzw. religiösen Inhalts; 1) insbes. von den fünf Hymnen, bez. Hymnensammlungen, die in Y. 28–34, 43–51, 53 erhalten sind*): *sraošəm* . . *yō paoiryō °ϑā frasrāvayaṯ yā panča* . . *zaraϑuštrahe +afsmainivąn* (sd.) *vačastaštivaṯ maṯ.āzaintīš maṯ.paiti.frasā* Y. 57. 8; 71. 6, G. 1. 6; — *ahunavaitīm* (Stverz.) *°ϑąm ašaonīm* . . *maṯ.afsmanąm maṯ.vačastaštīm maṯ.āzaintīm maṯ.pərəsvīm maṯ.paiti.pərəsvīm maṯ vaγžibyāča +paδəbyasča hufrəmərətąm* . . *hufrāyaštąm* . . Vr. 14. 0 f.; usw.; — *ahunavaṯča* (sd.) *°ϑanąm* N. 46; — *uštavaityā* (Stverz.) *°ϑayā handātā yazamaide* . . *hāitišča afsmanāča vačasča vačastaštīmča frasraoϑrəmča* . . Vr. 18. 3; usw.; — *spəntā.mainyūm* (Stverz.) *°ϑąm ašaonīm* . . *vohuxšaϑrąm* (Stverz.) *°ϑąm* . . *vahištōištīm* (Stverz.) *°ϑąm* Vr. 2. 8 f.; usw. 2) Bezeichnung für alle (anscheinend)**) im *GāϑāDialekt* verfassten Stücke des Awesta, d. s. — ausser den eigentlichen *GāϑāS* — der *YHapt.* und die vier heiligen Gebete (Y. 27. 13–15, 54. 1)***); nur Plur., womit entweder die Gesammtheit dieser Litteratur oder einzelne Abschnitte daraus gemeint sind (s. auch A): *imāšə tē haoma °ϑā imā hənti staomāyō* Y. 10. 18; — *fərā aməršā spəntā °ϑā gərurvāin* Y. 28. 0; — *nəmō vō °ϑā ašaonīš* Y. 28. 0, 43. 0, 47. 0, 51. 0, 53. 0; — *°ϑābyō spəntābyō ratuxšaϑrābyō* (Stverz.) *ašaonibyō* Y. 55. 1; usw.; — *tā nō hənti °ϑā harəϑravaitīšča pāϑravaitīšča mainyuš.x^varəϑāšča* Y. 55. 2; 2; — *ime vača framrva yōi hənti °ϑāhva bišāmrūta* (sd.) *ϑrišāmrūta* (sd.) *čaϑrušāmrūta* (sd.) V. 10. 2; 2³, 3², 7², 11², 15, N. 33; — *čiš zaotarš* (sd.) *kairim* . . ? (*yaṯ*) *+°ϑāšča* 1) *frasrāvayāiti* . . *N.* 72; — *kaϑa zaota* (sd.) *°ϑā frasrāvayāiti? +naēmō.vačastašta +maδəmya vača* . . N. 33; — *yā °ϑā +afsmainivąn +srāvayatō uva* *ratufriš vačastaštivaṯ +srāvayatō ačtavatō* . . N. 23; — *yō °ϑanąm ōyəm vāčim apayāiti aēvąm vā vačastaštīm* "wer von den *G.* éin Wort auslässt oder éine Strophe" N. 42; — *+ōyəmčiṯ* . . *vāčim °ϑanąm asrutəm* (sd.) . . N. 103; — *yō °ϑanąm aēvąm ratufritīm* (sd.) *ava.raoδayeiti* N. 43; — *vāča hankərəϑa* . . *°ϑanąm avāurusta* (sd.) Y. 71. 18; — *°ϑanąm anapyūxδanąm* (sd.) *anapišūtanąm srāvayamnanąm* Y. 19. 5; — *čvaṯ* (sd.) *nā +nitəma vača °ϑā srāvayō ratufriš?* N. 27; — *+sraoϑra nā °ϑanąm ratufriš paiti.astiča* (sd.) *yasnahe* . . N. 22; — *°ϑā +srāvayō yasnəm yazəntəm paitištāiti* (sd.) . . *°ϑanąm +srāvayamnanąm paitišti* . . N. 22; — *°ϑāšča srāvayō apasča* . . *yazəmnō* H. 2. 13; V. 18. 9; — *zaraϑuštrəm* . . *°ϑāšča srāvayantəm* Y. 9. 1; N. 48; — *°ϑanąmča sraoϑrəm* Y. 3. 4, 4. 1, 22. 3; — *frasrūiti °ϑanąm* V. 12. 2; — *kaṯ asti* . . *°ϑanąm hankərəitiš* Y. 71. 1; N. 22; — *yō °ϑanąm anumaiti* (sd.) *vā +anumainyele* N. 25; — *yō* . . *anyō vā hē dahmō srutā °ϑā daδāiti +ratufriš asrutā* (sd.) . . N. 25; — *aiwyāsta* (sd.) *mazdayasna °ϑā srāvayaṯ nōiṯ anaiwyāsta* N. 85; — *yō °ϑā srāvayeiti apō vā paitiš.x^vaine* (sd.) . . N. 26; 32; — *kərəhąm nā °ϑanąm srutanąm aratufriš* (sd.)? *+yā +maēzō vā* . . *srāvayeiti* N. 37; 22², 38, 39; — *dāitya draonā x^varō +maoaite* (sd.) *nōiṯ °ϑanąm asruiti āstryeiti* N. 30; 30; — *yō °ϑā asrāvayō +ąsta* (sd.) *vā* . . N. 41; 42–45 6 2); — *yōi +aēte maiδyanąm* (sd.) *parō x^varətōiṯ +°ϑā* 3) *nōiṯ srāvayeiti* N. 29; — *yō* . . *+ainim dahməm °ϑanąm +sraoϑrāṯ pairištayeiti* N. 44. A) für die einzelnen Tagesabschnitte (*asnya-*) war das Beten bestimmter *GāϑāStücke* vorgeschrieben: *kahmāṯ hača ušahinanąm °ϑanąm* . . *+hāvaninąm °ϑanąm* . . *+rapiϑwinanąm °ϑanąm* . . *uzayairinąm °ϑanąm* . . *aiwi.srūϑrimanąm °ϑanąm ratufriš frajasaiti?* N. 46–51.

Undeutlich: *yō °ϑā ratufriš paiti para-*

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yanti N. *96*[4]. [N. *4*: lies *gaēϑābiš*; s. No. 2.] S. auch **gāϑanąm*.

*) Sie bilden jedenfalls den ältesten Bestandteil des Awesta, der auf die Anfangszeit der *zaraϑuštr*ischen Religion und auf deren Begründer zurückführt. Die Zusammenfassung mehrerer Hymnen (7: Y. *28–34*; 4: Y. *43–46*; 4: Y. *47–50*) zu einer *Gāϑā* (im weiteren Sinn und dann im Gegensatz zu *Hātay* 'Kapitel') hat nur den äusseren Grund gleichen Strophenbaus. Die Namen, die die einzelnen *Gāϑās* und ihre *Hātays* führen, sind durch deren Anfangsworte bestimmt, ausgenommen der der ersten *Gāϑā* (*ahunavaiti*, sd.). Nach den fünf *Gāϑās* werden die eingeschalteten letzten fünf Tage des Jahres benannt; s. zu *vahištōištay-* A. Vgl. noch GDN. GIrPh. *2*. 25. — **) S. dazu GIrPh. *2*. 28 oben. Die von BN. Stud. *1*. 452 ausgesprochenen Anschauungen halte ich für ganz verfehlt. — ***) Es geht das aus V. *10*. 2 ff., N. *33* hervor. Es mögen wohl auch noch Y. *12* und *13* (Glaubensbekenntnis) und *58* (*fšūšō mąϑrō*) dazu gerechnet worden sein, die ebenfalls das äussere Merkmal der *Gāϑās*, die Längung der Endsilben zur Schau tragen.

KompA., E., Ableit. — Zum ai. V. *gāyati*. — ai. *gāthā-* f. — Vgl. **gāϑra-*. — Pü.: *gās*, *gūsān* (Transskr.); s. noch No. 4. — 1) Hds. *gāsća*. — 2) Hds. 2mal *gaēϑā*; s. oben aE. und *gaēϑā-* No. 14. — 3) Hds. *pāϑā*. — 4) Pü.: *ōšān kē gāsān pa rat franāmišnīh apē franāmēnd*.

• j. *gāϑwa-* n. '(*Gāϑā*schaft sva.) *Gāϑā*-litteratur'.

KompA.; Ableit. — Ableit. aus *gāϑā-*, durch Haplol. (§ *306*) für **gāϑāϑwa-*.

j. *gāϑwōiš tasčiṯ* P. *50*: lies *gāϑwōištačiṯ*.

• j. ⁺**gāϑwōi-štā-**[1] Adj. 'in der *Gāϑā*-litteratur vorkommend, enthalten': ⁺°*štačiṯ*[1] ⁺*vačа hvō zī* . . "und zwar nach dem Spruch der *Gāϑā*litteratur: 'der ja..'" P. *50*; F. *21*.

Komp. mit LS. im 1. Glied. — Pü.: *pa gāsān xᵛāhišnīh* (auf Grund der Trennung *gāϑwōišt*). — 1) Hds. *gāϑwōiš tasčiṯ*, *gāϑwōštačaṯ*.

• j. **gāϑwya-** Adj. '*gāϑ*isch, in den *Gāϑās* enthalten': *haϑra ana °ya vačа* "mit diesem *gāϑ*ischen Wort" Y. *10*. 19, *65*. 14, Ny. *4*. 8[1]; — ⁺*imąm °yąm* (APm.) *vačō srāvayō* "diese *gāϑ*ischen Worte hersagend" H. 2. 20.

Ableit. aus **gāϑwa-*. — Pü.: *gāsānīk*. — 1) S. noch zu **kaitya*.

• j. *gāϑra-* n. 'Singen', Gesang'.

KompA., E. — Zum ai. V. *gāyati*. — ai. vgl. *gāyatrá-* m., n.

• j. **gāϑrō.rayant-** Adj. 'der die (heiligen) Gesänge herschreit, schreiend, plärrend vorträgt'[1]: *usayanąm °yantąm ašəmaoyanąm* Yt. *13*. 105.

**rayant-* Adj., PPA.[2]); lit. vgl. *rēti* 'heftig losschreien'. — 1) Der Vortrag muss *maϑəmya* (sd.) *vačа* geschehen. — 2) Falsch DST. ZA. *2*. 535; s. **rāyatō*.

• j. **gāman-** n. 'Schritt': *paoirīm °ma frabaraṯ yō narš ašaonō urva humate paiti nidaϑaṯ* "primum gradum profert . . deponit . ." H. 2. 15; 15³, 33; — *kaϑa* (sd.) *ϑrigāim? yaϑa °mąn hančayata* V. *9*. 9; 9; — *naēča . . isaēta . . apašūtōiṯ* (sd.) *ϑrayąmčina °manąm* P. *23*. a) als Masseinheit: *yaϑa vā °mą dvača ⁺dasača ⁺antarə.iϑwąm* (sd.) F. 27 a; — *taṯ ⁺°mahva*[1] *⁺ϑrigāmim* F. 27 b K[2]. [Yt. *10*. 52: lies *ϑwāša.gām°*.]

*) Gleich drei Fuss nach V. *9*. 9. F. *27* a heisst es: der Schritt werde im Vendidad zu drei Fuss, sonst zu zwei Ellen gerechnet, s. *gāya-* Pü. Bd. *26*. 1 hat der Schritt nur zwei Fuss.

KompA., E. — Zum V. *gā(y)-*. — mp. (Pü.), np. *gām*, gr. *βῆμα*. — 1) Hds. *gama°*. — 2) Pü.: *ētōn hač gāmān ān i 3 gām*.

• j. **gāmō.bərətay-** f. 'das Machen eines Schrittes'[1]: *pasča tūirīm* (sd.) *°rəitīm* V. *18*. 55.

Pü. (nur): *barišnīh*. — 1) Vgl. H. 2. 15. Falsch GGR. OK. 341; es handelt sich um das *vīšāt davarišnīh*, s. zu *aiwyāsta* und *frapataiti*.

• j. **gāya-** m. 'Schritt', als Masseinheit*): *gāim* F. 27 a.

*) D. i. drei Fuss oder zwei Ellen; s. Pü. Vgl. *gāman-*.

KompE. — Zum V. *gā(y)-*. — Pü.: *gām*, erl.: *ān i pa vīdēvdāt 3 pāϑ u ān i pa apārīk yāϑ 2 frārāst*.

j. *gāvanąm* N. *42*: lies *gavąm*.

j. *gāvayanąmča* V. *5*. 52: s. unter *gaoya-*.

• j. **gāvayana-** 1) Adj. 'fürs Rind bestimmt': *nmānəm °nəm* "einen Rinderstall" V. *14*. 14. 2) n. 'Rinderstall; Stall': *naraṃ aiwi.xšōiϑne* (sd.) . . *gavąm °nəm* V. 2. 25.

Ableit. aus *gav-*. — Pü. (zu 1): *mān ē i gōstān*, (zu 2, für *g° g°*): *gāvān u gōspandān*.

• j. *usča āpe *šauo* **gāvayāiš*** N. *67*.

Pü.: *pa bulandīh* (geschr. ra ra *īh*) *i āp paṯīrak i āp pa* rn dan n (*rōšn?*) *gām*.

• j. ***gō**[1] F. *21*.

Pü.: *jēh*. — Nach Pü. müsste *gō*[1]) eine Verstümmelung von *jahi* (sd.) sein; vgl. *jō*. — 1) Mit dem zweiten *g*-Zeichen geschrieben.

g. *gōušā*, *gōušāiš*: lies *gōuš.ā*, *gōuš.āiš*; s. unter *gaoša-*.

• j. ***gəčō** *yāgərə** V. 5. 49 PüZ.

• j. ¹**gərəϑa-** m. 'Höhle' als Behausung *daēv*ischer Wesen: *arəzūrahe* (sd.) *grīvaya . . yaṯ ahmya daēva handvarənti drūjō*

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hača °*δāδa* ". . aus der Höhle der *Dr.*" V. *3.7*; — *yaṯ* . . *paiti fraēštəm bavainti* *ərərō.mainyavanaṃ* °*δaṃ* (GP. als Subj.) "wo es am meisten Höhlen . . gibt" V. *3.10*; *22* (als Obj.); — °*δa* F. *21*.

Vgl. Pü. zu *gərəδō.kərəta-*. — ai. *gṛhá-* m. 'inneres Gemach, Haus'. — Pü.: *gristak* (wozu WklPh. *1898*. 1060), erl.: *sūrāx i xrafstrān*.

• j. ²**gərəδa-** Adj. 'gierig, hastig': °*δō naṃa ahmi* Yt. *15.47*.

Vgl. ai. *gṛdhra-* Adj. 'gierig', *gṛdhnáv-* Adj. 'hastig'. — S. *gərəδi*°. Unsicher.

• j. **gərəδō.kərəta-** Adj. 'die Galle herausschneidend'[1]: *kaṯ tā nara yaožδayaṇ aŋhən* . . *yā nasāum fraŋuharāṯ sūnō vā para.iristahe mašyehe vā?* . . *ayaožδayaṇ aŋhən* . . *taēča narō* °*tāsča* (NPm.) *zərəδō.kərətāsča taēča narō spiti.dōiδra čašmanaṯ hača nizbarənti* "Sind die Männer zu purifiziren, die . .? . . Sie sind nicht zu purifiziren, und (ebensowenig) die Männer, die die Galle und die das Herz (aus dem Hunde- oder Menschenleichnam) herausschneiden, und (ebensowenig) die Männer, (die ihnen) die Augäpfel aus der Augenhöhle herausreissen" V. *7.23* f.[1].

Vgl. lat. *fel*, *fellis*, ksl. *žlŭčĭ* 'Galle'. — Pü.: *ōšānča mart gristak kirrēnišnōmand*, dazu als Ansicht *Aparaks*: *gristak šān apē kanišn* "ihre Höhle ist zu zerstören". S. dazu auch Sd. *71*. 2. — [1]) Ich kann die hergebrachte, an Pü. sich anschliessende Fassung der Stelle (DST. ZA. *2*. 100: "de ces hommes il faut détruire le terrier et arracher le coeur; à ces hommes, on enlèvera l'oeil clair de l'orbite") ebensowenig für richtig ansehen, wie die von GDN. KZ. *25*. 562 vorgeschlagene. Zu Herz und Auge passt am besten ein dritter Körperteil. Ihr Herausschneiden aus dem Kadaver wird zum Zwecke irgend eines Zaubers geschehen sein.

• j. *gərəδi*°, nur KompA.: sva. ²*gərəδa-*. Vgl. unter *bərəzi*°.

• j. **gərəδi-xava-** Adj. 'gierig, hastig — ? —': °*vō naṃa ahmi* Yt. *15.47*.

Bed. des 2. Gliedes? Ist *gərəδaxuhā* zu lesen? Vgl. ⁱ*hafsne.apnō.xavō*.

• j. ⁺**gərəδy-aoxa-** Adj. 'gierig, hastig — ? —': °*xō naṃa ahmi* Yt. *15.47*.

So die bestbezeugte Lesung; NA. °*aoxδō*. — Bed. des 2. Gliedes? Im *Dhātup.* finden sich die Praesentien *ókhati*, *úṅkhati* 'er geht' und *ṡkhati* 'er trocknet ein', 'er vermag'.

• j. **gərəpta-** Adj. (fem. °*tā-*), PPfP.: s. *grab-*.

KompE.

• g. **gərəbaṃ** Inf. 'festzuhalten an —' (Akk.): *ahyā vərəhūuš manərhō šyaoδanā vaočaṯ g*° *huxratuš spəntəmčā ārmaitīm daṃīm* (sd.) "an dieses guten Sinnes Werken hat der Einsichtige festzuhalten erklärt und an der heiligen *Ārm.* . ." Y. *34.10*[1].

Zum V. *grab-*. — Vgl. *uzgərəwā-*. — Pü.: *gīrēt*. — [1]) Vgl. zSt. KZ. *35*. 93, JAOS. *21*. 122.

• j. ⁺**gərəbuš-**[1]) n. 'Junges' eines Tiers: *pasūuš* °*buš anumayehe* V. *9.38*; — *pasūuš* °*buš yōištahe* (sd.) A. *3.3*.

Vgl. ai. *gárbha-* m., nhd. *kalb*. — Pü.: transskr.; weiteres s. bei DST. ZA. *2*. 730. — [1]) So Jp 1, Mf 2, F 2, Jm 4 usw.; NA. *garəb*°.

• j. **gərəzā-** f. 'Klage': *paoiryaṃ* °*zaṃ gərəzaēta* (sd.) *ašiš* Yt. *17.57*; *58*, *59*.

Zum V. *garəz-*. — np. *gila* 'Klage'.

• j. **gərəzāna-** Adj. (fem. °*nā-*), PPM.: s. *garəz-*.

• g. **gərəzday-** f. 'Inbesitznehmen; Bekommen': *yaṃ* . . *išyaṃ dātū* . . *ahurō āždyāi* (sd.) °*dīm* Y. *51.17*; — *aṯ* ⁺*hudānaoš išayaṇ* (sd.) °*dī* (LS.) *hyīm* Y. *50.9*.

Zum V. *garəd-*; S *53* I. Eig. 'Antreten'. — Pü. (dRn.): *gīrāt*, *griftār*.

g. *gərəhm*°: lies *grəhm*°.

• j. **gouru.zaoδrā-** Adj. (mask. °*ra-*) 'des Weihgüsse schwer, zähflüssig sind'[1]: *hunavō* °*raṇaṃ* Yt. *10.113*.

Komp.: **garav-*+*z*°. — [1]) Weil sie aus Blut bestehen; s. zu *vyāmbura-* und BTHL. IF. *5*. 357.

g. *gā*, j., g. *gaṃ*: s. *gav-*.

j. *gāsča* N. *72*: lies *gāδāsča*.

• j. **guδa-** m. Name einer Abzweigung, eines Seitenarmes der *Raŋhā*: *təm yazata* .. *kərəsāspō upa* °*δəm apaγžārəm raŋhayā* Yt. *15.27*.

ai. *gudá-* m., n. 'Darm, After'. — Falsch GGR. OK. 37; s. auch SBayrAW. *1884*. 361.

j. *guδra* F. *21*: lies *guz*°.

• j. *gūδa-* n. 'Schmutz, Kot'.

KompA., E. — ai. *gūtha-* n., np. *gūh*.

• j. **gūδō.varəta-** Adj. 'sich im Kot aufhaltend': *pazduṇaṃ* °*taṇaṃ* V. *14.6*.

Pü.: *gūh vart*.

• j. **gufra-** Adj. (fem. °*rā-*) 1) 'tief': *bunəm zrayaŋhō* °*rahe* Yt. *19.51*. 2) 'geheimnissvoll, wunderbar': *hənti anyāsčiṯ asāsča* . . *srīrāsča* °*rāsča* V. *1.20*; — *stāra* °*ra* (VP.) *afsčīδrāŋhō* V. *21.13*; — *miδrəm* . . *ahurəm* °*rəm* Yt. *10.25*; — *vaŋuhīš* °*rā* (näml. *fravašayō*) Yt. *13.30*.

Vgl. mp. (Pü.) *žufr*[1]), sbal. *juhl*[1]); gr. γύπη, nhd.

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koben; s. dazu BGM. IF. *11.* 112²). — ¹) Das *ž* des mp. *žufr*, *j* des sbal. *juhl* stammt von *žafr*, *jahl* = j. *jafra-*. — ²) Falsch JAOS. *16.* XL, MSL. *9.* 379.

• j. **gunda-** m., **gundā-** f. 'zum Backen angerührtes Mehl, Mehlteig, Teigballen': *yaṯ °dō dayāṯ* "wenn der Teig (zum Backen) zurecht gelegt wird" V. *3.* 32; — *ṭōa miδnāṯ .. nm īne aiṅhāi °dayāi*¹) "hier soll dauernd im Haus vorhanden sein von diesem Mehlteig" V. *3.* 32.

mp. *gund*, *gundak* (Pü.), np. *gunda*; weiteres bei BTHL. IF. *9.* 281 und zu *suδuš-*. — ¹) Dat. an Stelle des Gen. (part., als Subj.); s. ebd.

• j., g. **gūzra-** Adj. 'verborgen, geheim': *spəntō vīdvå yaēčiṯ °rā* (NP.) *sōnghåṅhō .. vaṅhōuš xraδwā manaṅhō* "der heilige, der auch die geheimen Lehren kennt, .. durch die Geisteskraft des *VM.*" Y. *48.* 3; — +°*ra* F. *21*¹).

KompA.(?). — Zum V. *gauz-*. — Pü.: *nihīnīhā*, *nihānīk*. — ¹) Hds. *guδra*, vgl. ZDMG. *48.* 514.

• j. +**guzrā-saṅha-** m. 'geheime Lehre': °*hō* F. *3* e.

Vermutlich verstümmeltes Zitat aus Y. *48.* 3; vgl. *gūzra-*. — Pü.: *nihān saxᵛan*.

• j. **gūšayaṯ.uxδa-** Adj. 'sein Wort zu Gehör bringend': *vyāxanō vyāxmōhu* (sd.) °*ōō* Yt. *13.* 16.

**gūšayant-* Adj., PP3o.(Kaus.)A.: s. *gaoš-*.

• j. *γna-* n. 'Schlag'.

KompE. — Zum V. *gan-*. — ai. **ghna-* n.

• j. *γnay-* Adj. 'tötlich, gefährlich' (für —, Dat.): +*us tāčiṯ vəhrka patənti °nyō* (NP.) *gaēδābyō* V. *13.* 43; — +*us tāčiṯ spāna patənti .. yaδa* +°*nyō*¹) *gaēδābyō* V. *13.* 42.

Zum V. *gan-*. — Ganz unsicher; ungrammatische Stellen. — Pü.: *pa žanišn*. — ¹) NA. *yaδa.γnyō*.

• g. (, j.) **gənā-**, j. *γənā-*, *γnā-*¹) f. 'Frau, Weib': *yō vā mōi nā °nā vā mazdā ahurā dāyāṯ .. yī tū vōistā* (sd.) *vahištā* "wer mir, Mann oder Weib, das tut, o *MAh.*, was . ." Y. *46.* 10; — °*nåsča* (AP.) *vīrō.vaδwå* Y. 2. 6; — °*nanamča vīrō.vaδwanam* Y. *1.* 6; — °*nanam* +*pouru.sarōδ* (sd.) *vīrō.vaδwanam* Vr. *1.* 5; — °*nå hubaγå hufōrīš huraoδanhō* Vr. 2. 7; F. 22; — °*nanam ratūm āmruyē* Y. *13.* 1. a) bes. von Götterfrauen: *imam .. zam °nābīš haδrā yazamaidē yā nå baraitī yåsčā tōi °nå ahurā mazdā* Y. *38.* 1; zit.: *yåsča tē °nå ahura mazda* Vr. *3.* 4. S. noch *ᵡγanahe*.

KompE. — ai. *gnā-* f. — Pü.: *žan*; Sü.: *aṅganā*, *nārī*. — ¹) So F. und NA. zu Y. *2.* 6, G. *4*, 9, 10.

• j. *γnāi* Inf. 'zu (er)schlagen'.

KompE. — Zum V. *gan-*. — ai. vgl. *su-ghnāya*. — S. auch *vərəδraγna-*.

• j. *γnāna-* n. Name einer Pflanze, die (deren Saft) zur Kindsabtreibung benutzt wurde: *aēša hana frabaraiti baṅhəm vā .. °nəm vā .. kamčiṯ vā vītāčinanam* (sd.) *urvaranam* V. *15.* 14.

Pü.: *žanēt*, erl.: *andar aškamb apē awžanēt*. Eine etymologisirende Erklärung, s. *γənana-*.

• j. ᵡ*γanānå*¹) *druja paourvainīšča*ᵡ (sd.) Vyt. *29.*

¹) Wird 'schlagend' bedeuten sollen; s. *avaγnīna-*.

• j. *γənana-* n. 'Schlag': *yō* (näml. *miδrō*) .. *avarəδå hīš apivaiti* (sd.) *baēvarə °nå* (AP.) *nisirinaoiti* Yt. *10.* 27.

Zum V. *gan-*. — Vgl. *γnīna-*. — ai. vgl. *hanana-* n.

• j. *γənam* Inf. 'zu schlagen': +*naēδa.čīm γ° sadayeiti* (sd.) Yt. *10.* 71.

Zum V. *gan-*.

• j. ᵡ*nōiṯ γnyāi uštāna*ᵡ Nik. 2.

• j. *γəmata-*, *γmata-*, p. *gmata-* Adj. (fem. °*tā-*), PPfP.: s. *gam-*.

KompE. (s. auch +*ōiγmata*°).

• g. *gva-*, j. ²*va-*¹) (fem. *vā-*¹), *vī-*¹))²): sva. ⁵*gav-*.

KompE. — ai. °*gva-*, gr. °*βο-*; BTHL. IF. *12.* 130. — ¹) § *271*, *275*. — ²) Nur in adj. Komp.

• j., g., p. ¹**grab-** V. 'greifen'. Praes. 1 *grab-*, 11a *gərəwnā*¹), 15 *gərəfša-*¹)²), 23 *garbāya-*, *gərvāya-*³), 24 *gərvaya-*³), 9 + 24 *gərəmbaya-*¹), 27 *gərəbya-*, *gərəwya-*¹); Perf. 1 *jagaurv-*⁴), *jaγaurv-*⁴), *jigaurv-*⁴), 2 *jāgərəb-*. — PPfP. *gərəpta-*²); Inf. *gərəbam*.

1) 'ergreifen, festhalten an —' (Akk.): *hā hē bāzava gəurvayaṯ* "sie hielt ihn an seinen Armen fest" Yt. *5.* 65; — s. noch Inf. 2) ‖ 'in seine Gewalt bringen, erobern; gefangen nehmen', Akt. und Med.: *xšaδʳam tyaᵏ bābirauv hauv agarbāyatā* Bh. *1.* 16; 11²; — *imā dahyāvaᵏ tyā adam agarbāyam* D. *6.* 3; *17.* 3; — +*vi*ⁿ*daᵏfarnā bābirum agarbāyaᵏ* Bh. *3.* 14; 2. 1; — *bābirum hauv agarbāyatā* Bh. *3.* 13; — *utā 9 xšāyaδiyā agarbāyam* Bh. *4.* 2; 3; — *avam vahyazdātam agarbāya*ⁿ *utā martiyā tyaišaiy fratamā anušiyā āha*ⁿ*tā agarbāya*ⁿ

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Bh. *3.* 7; 2. 1, 4, 14, *3.* 11, *5.* 1, 4²; — *fravartiš agarbāyatā* "*Fr.* wurde gefangen genommen" Bh. 2. 13. ‖ 3) 'etwas wegnehmen von – (Abl.)': *gəurvaya hē pāδave zāvarə* Y. *9.* 28. 4) 'einen Anteil bekommen von –' (Gen.): *mā hē mairyō gəurvayōiṯ* "nicht soll davon was bekommen . ." Yt. *8.* 59; — *yezi šē mairyō gəurvayāṯ* Yt. *8.* 60; — *mižδahe . . gərəwyeiti yō gərəwyaite* Vyt. *30* (?). 5) 'gewinnen, (als Ziel) erreichen': *yō paoiryō.. srīrā̊ barəšnava gərəwnāiti* Yt. *10.* 13; — *gərəwnaṯ*[5] F. *21.* 6) '(mit den Sinnen, dem Verstand) auffassen, wahrnehmen, begreifen': *vātō..yim yava vātəm nā̊rəhaya hubaoiδitəmənm ǰigaurva* (1S.)[4] H. 2. 8; 26; — *haδa.maδrəm zaini.parštəm* ⁺*upairi.gātubyō* (sd.) *gərəptəm* Extr. 2; — *haδa.maδrāi* (°*δrahe*, °*δra*)..*gərəptāi* (°*tahe*, °*ta*) Extr. *1* (, *3*, *4*); — s. noch *ǰāgərəbuš°* PPfA. (nur Ableit.) Unklar: ⁺*avi.gərəptəm* ⁺*pitum gərəbyāṯ* (Konj.) N. *67*[6].

mit *aipi*: s. ⁺*anaipi.gərəpta-* N. *17.*

mit *ava* 'abfassen, festnehmen, -legen': *narəm azō* (sd.) *avi ava.gərəptəm* V. *18.* 10. [Yt. *11.* 6: s. unter *avi.*]

mit *avi, aoi* – ? –: ⁺*avi.gərəptəm*[7] ⁺*pitum gərəbyāṯ* N. *67*[6]; — *nyā̊nčō daēvayāzō zafarə* ⁺*aoi.*[8]*gəurvayan* Yt. *11.* 6.

mit *ā* 1) 'packen, fassen': *yaṯčiṯ ušastaire hindvō* (sd.) ⁺*āgəurvayeiti yaṯčiṯ daošataire niyne* Y. *57.* 29. 2) 'Jemandem (Gen.) etwas zur Strafe abnehmen für –' (Abl.): *yā arədušaṯ* ⁺*apaititaṯ* ⁺*ājayaurva* "was man für eine nicht beglichene *Arəduš*-Sünde (Jemandem) abgenommen hat" N. *54*; — *yā̊ tanu.pərəδahe aparaoδəmnahe* (sd.) ⁺*ajayaurva* ⁺*aya ratufriš* N. *54.* 3) in Verbindung mit *āgərəptəm* (sd.): *yō narəm āgərəptəm āgəurvayeiti* "wer gegen Jemand eine Bedrohung verübt" V. *4.* 18, 21.

mit *ā* und *ham* 'greifen, haschen nach –' (Akk.): *ā dim haδra hangəurvayaṯ apam napā̊* "nach ihm haschte sogleich *AN.*" Yt. *19.* 51.

mit *upa* – ? –: *aētaδa upa.gərəmbayan* N. *71*[9].

mit *us* 1) 'hochheben, erheben': *hakaṯ nigərəptačibya anguštačibya uzgərəptačibya pāšnačibya* "mit gleichzeitig aufgestemmten Zehen und hochgehobenen Fersen" V. *8.* 70; 71; — ⁺*hačnəbyō yā̊ us xrūrəm drafšəm gərəwnan* Y. *57.* 25; — *nōiṯ hačnyō raδō nōiṯ uzgərəptō drafšō* Yt. *8.* 56; — *uzgərəptəm vā varəsəm vā* Vd. *9.* 2) '(die Hände) ausstrecken, emporstrecken': *uzgəurvayeinte zastā ahmākəm avaṅhe* Yt. *13.* 147[10]. 3) 'ausholen zu –' (Akk.): *uzgərəptəmčiṯ snaδəm apaša apa.x*ᵛ*anvainti* (sd.) Yt. *14.* 46. 4) 'aus-, anbieten': *uzgərəptāṯ paiti draonāṯ* (sd.) *nava uzgərəptāṯ* V. *5.* 26. 5) 'wegtun, ausziehen' (näml. *vastrā̊*[11]): *uzgəurvayāṯ vohu manō* ".. soll (die Kleider) ausziehen" V. *19.* 23. 6) '(mit den Sinnen) auffassen, wahrnehmen': *āaṯ təm vātəm nā̊rəhaya* ⁺*uzgrəmbayō*[12] *saδayeiti* (sd.) H. 2. 8, 26. *uzgəurvayaṯ* Vd. *13.*

mit *paiti* und *apa* 'wieder zurück, an sich ziehen': *aδa ātarš zasta paiti apa.gəurvayaṯ* Yt. *19.* 48.

mit *pairi* 1) 'aufnehmen (in sich)': *yaṯ mašyō mašīm xšudrā̊ avi frənhərəzaiti yaṯ vā mašyō mašyānam xšudranam* ⁺*pairi.*-[13] *gəurvayeiti* V. *8.* 32. 2) 'wegnehmen': *aēšamčiṯ* (sd.) . . *x*ᵛ*āi pairi.gəurvayeiti* V. *4.* 1; ⁺1PüZ. 3) mit *pairi* 'empfangen, erhalten': *pairi.gərəptayāṯ paiti* ⁺*zəmanayā̊* (sd.) N. *17.* [S. noch ˣ*pairi.gərəmyāi* N. *105*; — ˣ*pərəgərəptayāṯ* Nik. *3.*]

mit *frā* 1) 'ergreifen': *miδrəm . . yaṅhe .. bāzava fragrəwənti*[14] (statt Du.) ˣ*miδrō.aojənhō* (sd.) Yt. *10.* 104. 2) 'annehmen, entgegennehmen': *fərā amərštā spəntā gāδā̊ gəurvāin*[15] Y. *28.* 0. *fragəurvayaṯ* Vd. *13.*

mit *nī* 'aufstemmen': *hakaṯ nigərəptaēibya pāšnaēibya uzgərəptaēibya* (sd.) *anguštaēibya* V. *8.* 71; 70.

mit *ham* 1) 'zusammenfassen, -raffen': *yavaṯ čvaṯča hē zastaēibya hangəurvayan* "so viel sie nur davon mit den Händen zusammenraffen können" V. *6.* 29; — *yā* ⁺*dvaēibya ərəzubya* ⁺*hangərəwnāṯ*[16] N. *65.* 2) 'erfassen, erhaschen': *aētaṯ x*ᵛ*arənō hangərəfšāne* Yt. *19.* 47, 51 (wo *grəf°*); — *təmčiṯ miδrō hangrəfšəmnō* ⁺*pairi.apaya* (sd.) *bāzuwe* Yt. *10.* 105; — *aom x*ᵛ*arənō hangəurvayata* Yt. *19.* 35. a) mit den Sinnen: *yaṯ δwā hōm čašmainī* (sd.) *hāngrabəm*[17] Y. *31.* 8. 3) 'aufnehmen (in sich)': *fratarəmčiṯ .. havanəm* (sd.) . . *yō asuš* ⁺*hangəurvayete*[18] Y. *10.* 2. 4) 'in seiner Gewalt haben, halten', sva. 'lenken', den Wagen: *yeṅhe vāšəm hangrəwnāiti* . . Yt. *10.* 68, 143.

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ai. *agrabham*, *gṛbhṇāti* (, Pā. *gheppati*?), *gṛbhāyáti*, *gṛbhāyantaḥ*, *gṛhyáte* (Pass.), vgl. prākr. *ghettavvo*; np. *gīrad* (IF. *9.* 269, GIrPh. *1* b. 28), *giriftan*[19]). — Pü.: *griftan*[19]); s. noch No. 6, 7, 9, 11, 16. — [1]) Dafür auch *grə°* geschr.; § *268.* 39. — [2]) § *53* II. — [3]) Statt *gərəv-*, § *268.* 37, *300.* 1, *268.* 56, 2. — [4]) § *330* b mit No. 1. — [5]) Them. — [6]) Pü.: *pa uzgīrišnīh čand ān i pit uzgīrēt.* — [7]) Hds. *gərəfrtəm*; s. Pü. — [8]) F 1; NA. *ava.* — [9]) Pü.: fehlt. — [10]) S. *amərəxtay-* No. — [11]) Pü. ergänzt *vastrak.* — [12]) So K 20 zu H. *2.* 26. — [13]) Jp 1, Mf 2; *para* (NA.) ist der Bedeutung nach unmöglich. — [14]) *ᶜwənti* statt *ᶜwinti* zum Praes. 27, vgl. unter *hindav-* No. 1. — [15]) D. i. *°āyən*, § *268.* 21. — [16]) Unsicher. Hds. *°gərəfat* oder *°gərəftāt*; Pü.: fehlt. — [17]) Nach dem Metrum ist *hān* zu streichen. — [18]) Pt 4. — [19]) S. dazu BTHL. WklPh. *1898.* 1060.

• j. ²**grab-** '(Fassung uzw. von Wörtern, sva.) Satz': *drāǰərəhe* (sd.) *aiwiθāitīšča* (sd.) *gravasča* (AP.)[1]) *mąδrahe* "um zu bewahren die Wörter und Sätze des *M.*" Y. *9.* 26.

Zum V. *grab-*[1]). — ai. vgl. *gṛbh-* f. 'Griff'. — Pü.: *ān i drāž apar rawišnīh ēstē pa mānsr*; das Wort fehlt also; aber Sü.: *dīrgham utkṛṣṭapravṛttim yāvat gṛhīto 'si mānthravānyā.* — [1]) § *268.* 37.

• j. **granta-** Adj. PPfP.: s. **gram-*.

• j. *gram-* V. 'ergrimmen, Grimm hegen'. Praes. 2 *grama-*. — PPfP. *granta-*[1]).

vī manō bara gramənṭąm "weg schaff den Anschlag derer, die (uns) grimm sind" Y. *9.* 28; — *miδrō grantō upa.ṭbištō* Yt. *10.* 18, 19, 39, 43; 23, 98, 109; — *ahurahe* (näml. *miδrahe*) *grantahe* Yt. *10.* 69, 98; — *varāzahe* . . *grantahe* Yt. *14.* 15.

mp. *ā-grand-tum* Dk. *7.* 6. 7 (WEST: 'the most horrid'); vgl. np. *γaram* 'Grimm', ahd. *gram* 'zornig. — Pü.: *girān mān xᵛatāδ*, Sü.: *kaṣṭaṃ vāsayan.* — [1]) Dem im Aind. **ghramita-* entsprechen würde; IF. *7.* 70, wozu IFAnz. *11.* 47.

• j. **gramant-** Adj., PPA.: s. *gram-*.

• j. **grava-**[1]) m. 'Rohrstock, Stock': *graom ayasōiš . . nava.pixəm* (sd.) *ādrənǰayōiš aom srum paurva.naēmāṭ* (sd.) *ahe gravahe* V. *9.* 14.

Et.? — mp. (Pü.) *grav*, np. *γarv.* — [1]) Oder *grawa-* (§ *268.* 37); ob zum V. *grab-*?

j. *gravasča* Y. *9.* 26: s. ²*grab-*.

• j. **gravā'ratav-** m. EN. eines Gläubigen: *frādaṭnarahe °tūš ašaonō* "des *Fr.*, Sohns des *Gr.* . ." Yt. *13.* 122.

Eig. Bed.? Vgl. JUSTI NB. 507.

• j. **fraδbaoye bāše buyente viδbaoye* **grāfe** *buyənte** Yt. *15.* 52.

Angebl. 'Kerkermeister' (SP.) oder 'Kerker' (JUSTI).

j. *grrw°*: s. unter ¹*grab-*.

• g. ⁺**grāhma-**[1]) m. EN. eines Widersachers des *Zaraδuštra*: *ahyā °mō ā.hōiδōi* (sd.) . . *xratūš nī dadaṭ* Y. *32.* 14; ⁺F. *21*[2]); — *yā xšaδrā °mō hīšasaṭ* (sd) Y. *32.* 13. A) Plur. sva. '*Gr.* und seine Leute, sein Anhang'[3]): *yāiš °mā ašāṭ varatā karapā xšaδrəmčā īšanąm ⁺drujim* "von denen *Gr.* und dessen Anhänger dem *Aša* vorgezogen werden (und) der *K.* und die Herrschaft derer, die der *Dr.* nachstreben" Y. *32.* 12[4]).

Et.? Ar. **g(h)rasma-* (§ *298.* 1 c) oder *°ansma-*. — Pü.: transskr., erl.: *pārak* 'Geschenk, Bestechung'; Sü.: *lañcā* 'Geschenk', s. dazu JUSTI PrJ. *88.* 247; vgl. noch No. 4. — [1]) So Pt 4 usw.; NA. *gərəh°*. — [2]) K 20. — [3]) Vgl. BTHL. KZ. *29.* 292, DBR. AiS. 102, VglS. *1.* 172. — [4]) Pü.: *ōšān grahmak hač ahrākīh dōšaktar kē karp hēnd . . u xᵛatāδīh xᵛāhēnd pa drōžišn.*

• j. **grīvā-** f. 'Nacken' uzw. *daēv*ischer Wesen[1]): *arəzūrahe* (sd.) *°vaya* (LS.) V. *3.* 7.

ai. *grīvā-* f.; mp. (Pü.) *grīvak*, np. *garīva* 'Hügel', mp. *grīv pān* 'Halsberge'; s. noch HBM. PSt. 93, KZ. *36.* 162, HORN GIrPh. *1* b. 33. — [1]) Im Gegens. zu *manaoδrā-*.

• j. **γzrād-** V. 'fliessen, wallen', vom Wasser; nur mit Praev. Praes. 30 (Kaus.) *γzrāδaya-*.

mit *ā* Kaus. 'aufwallen lassen': *hō zrayō āγzrāδayeiti* Yt. *8.* 31.

mit *vī* Kaus. 'auseinander, überwallen lassen': *hō zrayō vīγzrāδayeiti* Yt. *8.* 31.

γzrād- : *γžar-* (sd.) = gr. πλήθ-ω : ai. *pi-par-ti*; § *48.*

• j. **γžar-** V. 'fliessen'. Praes. 4 *γžāra-*, 7 (Int.) *γžarə.γžar-*, 20 *γžaurv-*, 30 (Kaus.) *γžāraya-*. — Absol. *°γžārəm.*

'fliessen, strömen': *kaδa xā . . apąm γžārąm* (3PKA.)[1]) *aiwiγžārəm* (sd.) Yt. *8.* 42. a) Kaus. 'fliessen lassen, profundere': *pərənδbyō* (sd.) *paiti γžārayaṭ.byō* Yt. *15.* 2. A) Int. 'hin- und herfliessen, auf und ab wallen': *tē hištənti* (sd.) *γžarə.γžarəntīš* (IP. als NP.) ⁺*antarə.arəδəm zrayənhō* V. *5.* 19.

mit *aipi* 'fliessen, (dünn)flüssig sein', von der frischen Milch, im Gegensatz zur dicken Milch: *aipi.γžaurvatąm* . . *payənhąm* V. *5.* 52.

mit *aiwi* 'herzufliessen': s. Absol.

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mit ā Kaus. 'auffluten lassen': *hō zrayō āγžārayeiti* Yt. *8.* 31.

mit *vī* Kaus. 'überfliessen, überfluten lassen': *hō zrayō vīγžārayeiti* Yt. *8.* 31; — *yā ūnəm* (sd.) *pərənəm kərənaoiti pərənəmčiṯ vīγžārayeiti* "die .. was voll ist überfliessen lässt" V. 22. 5; — *aoi pərənąm vīγžārayeintīm* Yt. 5. 132, *12.* 5; V. *19.* 40.

Et. gleichwertig mit *žgar-* (sd.). S. auch *γzrād-*. — ai. *kṣárati*, gr. φθείρω; s. dazu WN. AiGr. *1.* 241, BGM. GrGr.3 129. — Pü. (zu V. *22*): *apē āšinjāk kunēt*, (zu V. *5.* 19, 52, *19.* 40): a da da t, zu V. *5.* 19 mit der Erl.: *purr.* — [1]) § *303.* 7, *339.*

• j. **γžarə.γžarant-** Adj., PPA.: s. *γžar-*.

• j. **γžārayant-** Adj. (fem. °*yeintī-*), PPA.: s. *γžar-*.

KompE.

x.

• j. ***xaoδa-*** (, p. *xauda-*) m. 'Hut, Kappe; Helm'.

KompE. — woss. *xodä* 'Mütze, Hut', arm. LW. *xoir* 'Kopfband'; s. noch HBM. AGr. *1.* 160, BTHL. Stud. *2.* 57; falsch FICK VglWb.4 *2.* 89.

• j. **xad-** V., nur mit *vī* 'auseinander quetschen'. Praes. 2 *xaδa-*.

aiδhā zəmō (sd.) *pāšnačibya vīspara zastačibya vīxaδa* (2S.) V. 2. 31; 32 (wo *vīxaδaṯ*).

Vgl. ai. *khādati*, np. *xāyad* 'er kaut'; § *126.* S. noch Pü. — Pü.: ap a ddd t, lies *afxāst.*

• j. **xawza-** m. Bezeichnung dessen, der (aktiv) Päderastie treibt, '*pedicator*': *kō daēvanąm* °*zō* .. *xumbō* .. *kū.nāirīš* "wer ist ein *pedicator* .. ein *pathicus* .. eine Hure der *Daēva*?" V. *8.* 31; 32.

Die Bedeutung ist vermutlich eine übertragene wie bei *xumba-* (sd.). — np. *xafj* 'incubus, Alp', s. HBM. PSt. 56. Wie ist aber die iran. Grundform anzusetzen und wie das *z* (gegen § *28.* 1 b) zu erklären? — Pü.: *kē dēvān xawzak* (Transskr.) *u kē dēvān xumbak*, erl.: *dēvān kār i narīh u mātakīh kē kunēnd.*

• j. **xan-** f. 'Quelle, Brunnen': *xā* (NP.) *aspō.staoyehīš apąm* Yt. *8.* 5, 42; — *apąmčā xā* (AP.) Y. *42.* 1; V. *13.* 51; — *xā paiti afraγyamnā* Yt. *13.* 14[3]; — *vīspā āpō xā paiti* θraotō.stātasča (sd.) Y. *71.* 9; — *ərəzōiš* (sd.) *xā* Yt. *14.* 29; — *mərəzuča* (sd.) *xā uštānahe* Yt. *10.* 71; — *frā tē hazaŋrəm xąm* (GP.) .. *gaoδanəm* (sd.) *avi hantačinā* V. *21.* 7; — *haoma* .. *haiθīmča ašahe xā* (NS.) *ahi* "o *H.* .. und wahrlich des heiligen Rechtes Brunnen bist du" Y. *10.* 4[1]).

Ableit. (s. *xąnya-*, *xayana-*). — Zum ar.V. *khan-*?; s. [2]*kan-* mit No. 1. — ai. *khan-* f. (*khā-*); mp. (Pü.) vgl. *xān.* — [1]) Vgl. RV. *2.* 28. 5: *khám γtásya.*

• j. **xayana-** Adj. (fem. °*nā-*) 'fontanus': *āpəm* °*nąm* .. *āpəm zrayanąm* "das Quellwasser .." Yt. *6.* 2.

Ableit. aus *xan-* (vgl. *xąnya-*)[1]). — Pü.: *āp i xānīk*, *āp pa xān.* — [1]) Wie ist die Bildung zu Stande gekommen? Wohl einfach durch Reimen auf das (folgende) *zrayana-*; s. zu *gaəmavant-*.

• j. *puθrō zayānte tanu.kəhrpa kəhrpa* ***xayəuš*[1]) Vyt. *1.*

Pü.: *xᵛēš*; s. Var. — [1]) Var. *xᵛāuš.* DST. ZA. *2.* 666 zieht das Wort zum folgenden Satz *a'ava yaθa.* . .

j. *hapsne apno xavō* F. *2* f.: verkehrte Umschrift statt *hapaθne* (sd.) *afnaŋuhā.*

• j. **xara-** m.; **xarā-** f. 'Esel[1]); Eselstute': *tūirya payā* (sd.) *bavāṯ aspayāaṯča* +°*rayāaṯča*[2]) N. *67.* a) m. ein mythischer Esel, der im Weltozean steht*): °*rəmčā yim ašavanəm* .. *yō hištaitē maiδim zrayəhō vourukašahē* Y. *42.* 4. [S. noch ***xrə.uru.b°*.]

*) Bd. *19.* 1 ff.: *xar i sē pāδ; gōwēnd ku mayān i zrēh frāxᵛkart ēstēt*; usw.

ai. *khára-* m., np. *xar.* — [1]) Unter den *staora-* (sd.) das wenigst wertvolle Tier; s. *kaθwa-*. — [2]) Hds. *xray°*.

• p. **xaršādašyā** S. *5*: — ? —.

Vgl. JUSTI GGA. *1882.* 495, NB. 173, wonach *xišyāršā* zu lesen wäre, d. i. *xšayāršā* in babylonischer Aussprache.

j. *xā*: s. unter *xan-*; — Yt. *8.* 54: lies *avāu*, s. [1]*ava-* Sp. 166 u.

• j. +**xąnya-**[1]) Adj. (fem. °*yā-*) 'fontanus': *āpō* : . °*yā*[2]) θraotō.stātasča Y. *68.* 6.

Ableit. aus *xan-* mit *ldhih*, ar. **khāniia-*, § *296.* 3. — Pü.: *pa xān*, erl.: *bun i xān.* — [1]) NA. hat (auch Yt. *8.* 41) *xąy°*, s. aber Pt 4. — [2]) Y. *71.* 9 steht statt dessen *xā paiti.*

j. *xąm*: s. unter *xan-*.

j. *xąyā* Y. *68.* 6, Yt. *8.* 41: lies *xąnyā.*

j. *xūxti* P. *25* lies: *hūxti.*

• j. **xumba-** m. 'Topf, topfähnliche Vorrichtung': °*baṯ hača zəmaini.pačikāṯ* (sd.) V. *8.* 84; — °*baṯ hača yāmō.pačikāṯ* (sd.) V. *8.* 85. A) als Bezeichnung dessen, der Päderastie mit sich treiben lässt, '*pathicus*': *kō daēvanąm xawzō* (sd.) . . °*bō* V. *8.* 31; 32.

Ableit. — ai. *kumbhá-*[1]) m., np. *xumb* 'Topf'. — Pü.: *xumbak*; s. zu *xawza-*. — [1]) § *11.*

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• j. **xumbya-**[1]) m. EN. eines Gläubigen: *fraōāxštiš °yehe ašaonō* Yt. *13*. 138.

Ableit. aus *xumba-*; vgl. zur trad. Deutung des Namens Dst. ZA. *2*. 551; s. aber No. 1. — [1]) Mit dem Nasalzeichen Nu. 33 in GIrPh. *1*. 161 geschr.; so NA. mit Mf 3. Aber F 1 usw. haben *humbay°*, das vll. zu np. *nuhumbad* 'er verbirgt' gehört; dass dessen *h* auf *g* gehe, ist keineswegs sicher.

• j. **xnənta-** m. Name eines Lands, sva. Hyrkanien: *nāumənm asaəhąmča .. frāžwərəsəm .. °təm yim vəhrkānō.šayanəm* (sd.) V. *1*. 11.

Pü.: *xnąn* (in Aw.-Buchst.), erl.: *rōt i vurkān mānišnīh sāk*[1]) (d. i. 'ein Fluss in .. gelegen"). — [1]) Aus **sāyak*; zum V. *sāy-*.

• j. **xnąθaitī-** f. EN. einer *Pairikā*, die *Kərəsāspa* verführte[1]): *pairikąm yąm +°ti*[2]) *yā upərəhačąt kərəsāspəm* V. *1*. 9; — *ǰanāi pairikąm yąm °ti* V. *19*. 5.

Et.? Vll. nichtiran. Wort; s. No. 2, 3. — Pü.: *parīk kāmakīh ān i uzdēs parastakīh*. — [1]) Sie gilt als *daēvisches paityāra* von *Vaēkərəta* (Kabulistan); s. dazu Dst. ZA. *2*. 10. — [2]) NA. *°te*; s. aber V. *19*. 5 No. 4. Das Wort wird nicht flektirt.

• g. (, j.) **xraod-** V. '(sich) ängstigen'. Praes. 1 *xraod-*.

1) 'ängstigen': *karapanō kāvayasčā .. yōng x^vō urvā x^vaēčā xraodąt* (3SKA.) *dačnā* ".. die ihre eigene Seele und ihr eigenes Ich ängstigen wird" Y. *46*. 11; — s. *xraodąt.°*. 2) 'sich ängstigen, bangen vor —' (Abl.): *drəgvatō .. yehyā urvā xraodaitī* (3SKA.) *čnvatō pərətā ākā* (sd.) ".. des Seele bangen wird vor .." Y. *51*. 13.

Pü.: *xrōsišn* ('Geschrei') *dātan*.

• j. **xraodąt.urvan-**[1]) Adj. 'den seine Seele ängstigt' sva. 'des Seele sich ängstigt': *išərə.štāitya mē vīspō aəhuš astvā išasəm ǰiṯ.ašəm* (sd.) *°va pəšō.tanuš* "in Kürze würden mir bei der ganzen Menschheit .. die Seelen voll Angst, die Leiber dem Gericht verfallen sein" V. *5*. 4.

**xraodant-* Adj., PPA.: s. *xraod-*. — Pü.: *xrāsišn dāt ō ruvān*, erl.: *kušān ruvān hač garōtmān +xrōsītak u +andātak*[2]) *būt hēnd ē*. — [1]) Das Wort ist im Anschluss an Y. *51*. 13 b gebildet. — [2]) S. zu *voya*.

• j. *yō* ✱*daiti* **xraoiδi**✱ *bavaiti* V. *13*. 34 PüZ.

Justi Hb. 91 vermutet: *yō aδāityō.xratuš bavaiti*. Bei Dst. ZA. *3*. 50 fehlt die Stelle.

• j., g. **xraos-** V. 'schreien'. Praes. 2 *xraosa-*, 26 *xraosya-*. — PPfP. *°xrušta-*. mit Akk. 'anschreien, durch Schreien erschrecken': *yō gaδwąm .. ǰanaiti vā vayeiti vā xraosyeiti vā pazdayeiti* (sd.) *vā* V. *15*. 5.

mit *upa* 'aufschreien' vor Angst oder Schmerz: *zaḫyāčā vīspāəhō xraosəntąm upā* "und dem Verderben preisgegeben sollen sie alle aufschreien" Y. *53*. 8.

mit *pā* 'durch Anschreien, Beschwören vertreiben': *paxrušta hī kaxuži* (sd.) *paxrušta*[2] .. V. *21*. 17.

mit *frā* 'anschreien, durch Anschreien einschüchtern': *avaēzō dəm .. frača xraosyōiṯ*[1]) *frača syazǰayōiṯ* (sd.) A. *3*. 13.

ai. *krōśati*, *kruṣṭáḥ*, mp. *xrōsēnītan*; np. vgl. *xurōšīdan* (wozu GIrPh. *1* b. 136). — Pü. (zu V. *15*): *+xrōsēnītan*, (zu Y.): *xrōsišnōmand*, (zu V. *21*): *pa apē xrōsišn*; Sü. (zu A.): *ākrośayitum*. — [1]) Oder *xraosōiṯ*, Lesung unsicher.

• j. **xraosya-** m. 'Schreien'; a) zum Zweck des Erschreckens, 'Anschreien'[1]): *+°yō* F. 25b[2]). b) aus Angst 'Angstgeschrei': *nōiṯ hē anyō urva haom urvānəm .. bązaiti °yāča* (LS.)[3]) *voyača +aəhe* ".. (bei sva.) trotz ihrem (der Seele) Angst- und Wehgeschrei" V. *13*. 9[2] (?).

Ableit. — Zum V. *xraos-*. — Pü. (zu V.): *+xrōsītakīh*, (zu F.): *xrōsak*, erl.: *ān bavēt ka vāng hač pas kunēnd*. — [1]) Ein strafrechtliches Delikt, wie aus F. hervorgeht; s. auch A. *3*. 13. — [2]) Hds. *xrsyō*. — [3]) Haplol. für *°yaya*.

• j. **xraosyō.tara** Adv. 'unter ärgerem Angstgeschrei': *°rača nō ahmāṯ voyō.tarača hvō urva parāiti parō.asnāi aəuhe yaδa* .. "unter noch ärgerem Angstgeschrei und unter grösserem Wehklagen geht seine Seele weg zum künftigen Leben, als .." V. *13*. 8.

ISn. aus **°tara-* Adj., Kompar. aus *xraosya-* m., eig. 'was noch mehr Wehgeschrei ist'; auffäll. Bildung. — Pü.: *+xrōsītaktar*.

• j., g. **xraoždišta-** Adj. (fem. *°tā-*) 'der härteste, festeste': *mainyuš spəntištō yō °tōng asənō vastē* (sd.) Y. *30*. 5. a) von *Ahura* und dessen *Fravašay*[1]): *ahurahe mazdā sraēštaheča °taheča xraδwištaheča* Y. *1*. 1; — *fravašīm avąm yąm ahurahe mazdā .. sraēštąmča °tąmča xraδwištąmča* Y. *26*. 2.

Superl. zu *xrūždra-* Adj.; vgl. *xraoždyah-*. — Pü.: *saxttum*, (zu Y. *30*): *saxt*; Sü.: *gādhataraḥ*. — [1]) Vll. durch Y. *30*. 5 veranlasst.

• j. **xraoždyah-** Adj. (fem. *°yehī-*) 'der (härtere, fürs Gehör sva.) derbere, lautere': *tūm .. ahunəm vairīm frasrāvayō .. aparəm*

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°*yehya* (ISf.) *frasrūiti* ".. die zweite Hälfte mit lauterem Vortrag" Y. *9*. 14[1]).

Kompar. zu *xrūždra-* Adj.; vgl. *xraoždišta-*. — Pü.: *pa xrūždīk* (Transskr.) *frāč srāyišnīh*, erl.: *tuxšākīhā*. — [1]) Vgl. zur Sache unter *naēmō.-vačastaštay-*.

• j. **xraoždva-** Adj. (fem. °*vā-*) 'hart': *išti.masō* (sd., näml. *dāuru*) °*vahe biš aētavatō varədvahe* V. *13*. 30; — *upa tąm vanąm vazaite* °*vanąmča varədvanąmča* "er fliegt auf einen Baum mit hartem oder weichen Holz" V. *5*. 1[1]); — *aēsmanąm* °*vanąm* .. *varədvanąm* V. *14*. 2 f.; *7*. 31.

Vgl. *xrūzdra-*. — ai. vgl. *krūdayati*. — Pü.: *saxt*. — [1]) Wörtl.: ". . auf irgend einen Baum der harten und weichen". Pü. führt als Beispiel an: *van i vātām* (np. *bādām* 'Mandel').

• j., g. **xratav-**: *xraθw-* m. ('geistiges Wollen und Können'[1]) sva.) 1) 'Wille, Absicht, Plan, Ratschluss': *nōiṯ nā manå* .. *sāŋghā* .. °*tavō* ('Absichten') .. *varanā* (sd.) .. *uxδā* .. *šyaoθanā* .. *daēnå* .. *urvąnō hačaintē* Y. *45*. 2; — *mašyā* .. *mazdå ahurahyā* °*tāuš* ('Wille') *nasyantō* (sd.) *ašāaṯčā* Y. *32*. 4; — *yā vō* °*tāuš* ('Wille') *xšmākahyā ā.manəŋhā* (sd.) Y. *49*. 6; — *vəŋhāuš* °*tūm* ('Wille') *manəŋhō yā xšnəvīšā* (sd.) Y. *28*. 1; — *ahyā* .. *ā.hōiθōi* (sd.) *nī* .. °*tūš* (AP., 'Absichten') .. *dadaṯ* +*varəčāhīčā* Y. *32*. 14; — *yō* .. *θwahmī* °*tå* (LS., 'Ratschluss') *apōməm nanā* (sd.) *aŋhaṯ* Y. *48*. 4; — *duš.sastiš* .. *mōrəndaṯ* (sd.) .. *ǰyātāuš* .. °*tūm* ('Plan') Y. *32*. 9; — *yā angrayā karapanō urūpayeintī* (sd.) *yāčā* °*tū* (IS., 'Absicht') *dušxšaθrā* .. Y. *48*. 10; — *vīδvå avaṯ hava* °*θwa* ('Absicht') *parāiti* V. *15*. 2. 2) 'Geisteskraft, Einsicht, Verstand; Gedächtniskraft, Weisheit': *mana* °*θwāča čističa* (sd.) Yt. *1*. 26; — *taṯ mōi* °*tāuš* ('Verstand') *manəŋhasčā vīčiθəm* (sd.) Y. *46*. 18; — *hyaṯ* .. *mazdā* .. *gaēθåsčā tašō daēnåsčā* (sd.) .. °*tūščā* (AP.; 'Geisteskräfte') .. Y. *31*. 11; — *dātā* °*tāuš* ('Geisteskraft') .. *rāzēng vohū sāhīṯ* (sd.) *manəŋhā* Y. *50*. 6; — *hvō* °*θwā* ('Geisteskraft') *dąmiš* (sd.) *ašəm* Y. *31*. 7; — *vīdvå yaččīṯ gūzrā* (sd.) *sāŋghåŋhō* .. *vəŋhāuš* °*θwā* ('Geisteskraft') *manəŋhō* Y. *48*. 3; — *aθā hōm fərašvā* (sd.) *θwā* °*θwā* ('Verstand') Y. *53*. 3; — +*vīδvå avaṯ hava* °*θwa* P. *21*; — *manō bā vohu* .. +*aδaoyəmnəm* +*aδaoyamnāṯ* (sd.) °*taoṯ* P. 27; — *uši ahurahe mazdå yazamaide dareθrāi* .. °*tūm* ('Gedächtniskraft') .. *mareθrāi* .. *hizvąm* .. *fravākāi mąθrahe spəntahe* Yt. *1*. 28[2]); — *hizvąm* .. *uši* .. °*tūm* .. *apairi.āθrəm* (sd.) Y. *62*. 4; — *spəntā mainyū sraotū mazdå* .. *ahyā* °*tū* ('Weisheit') *frō m.ā sāstū* (sd.) *vahištā* Y. *45*. 6; — *xšmākąm hučistīm* (sd.) .. °*tāuš* .. *frādō vərəzənā* Y. *34*. 14; — *θwōi as* +*ārmaitiš θwō ā gāuš tašā* (sd.) *as* +°*tuš* +*mainyāuš* Y. *31*. 9; — *ratūš* (sd.) .. *θwahyā* °*tāuš yōm naēiš dābayeitī* Y. *43*. 6; — *astvaṯ.ərətō* .. *hō diδāṯ* °*tāuš dōiθrābyō* Yt. *19*. 94[3]); — *kaθā* .. *yōi uxšānō* (sd.) *asnąm aŋhāuš dareθrāi* (sd.) .. *frārəntē vərəzdāiš sāŋghāiš saošyantąm* °*tavō* "wann werden .. herkommen, (wann) mit den gewaltigen Sprüchen (die Weisheiten der *S.*, sva.) die weisheitsvollen *Saošyant*" Y. *46*. 3[4]); — *āaṯ mraoṯ ahurō mazdå xštvō yaṯ ahmi* °*tuš*[5]) Yt. *1*. 7; — °*tūm vīspō.vīδvåŋhəm* .. *yim ahurəm mazdąm* Vr. *19*. 1. A) auch sva. 'Wissen', bes. religiöses: *huš.hąm.bərətəm* (sd.) °*θwəm* .. *šaētəm* Yt. *18*. 1; — °*tāuš aēšayå* Vyt. *41*; — *uxšne* (sd.) °*θwe vīdrvānahe ašāṯ* V. *4*. 45; 45; — *ašīm* .. *yā vīspanąm saošyantąm fraša* °*θwa fraθanǰayeiti* Yt. *17*. 2[6]); — mit [1]*āsna-* (sd.) und *gaošō.srūta-* (sd.): *āsnəm* °*tūm* .. *gaošō.srūtəm* °*tūm* Y. *25*. 6; — *āsnahe* °*θwō* .. *gaošō.srūtahe* °*θwō* Y. *22*. 25; — *uta hē āsnəm* °*tūm ava.baraiti vārəma* (sd.) Yt. *17*. 2; *10*. 107[2]. A) mit *ašavan-* Adj. 'die fromme Weisheit', d. i. Inbegriff des religiösen, in den heiligen Büchern aufgezeichneten Wissens: *yō haurvąm tarasča xšapanəm* °*tūm pərəsāṯ ašavanəm* "wer .. die fromme Weisheit ausforscht V. *18*. 6; Vyt. *41*; — +*naire ašaone* .. *aiwiča* +*haite* (sd., Sp. 277) +*čašānāiča paitiča* +*pərəsmanāi* °*tūm ašavanəm* N. *84*; *11*, 52. Undeutlich *yezi asta* (sd.) *aša* °*θwa* V. *13*. 39.

KompA., E.; Ableit. — ai. *krátav-* m., np. *xirad*, arm. LW. *xrat*. — Pü.: *xrat*, Sü.: *buadhiḥ*; s. noch No. 5. — [1]) Vgl. zBed. der ar. Wörter BERGAIGNE, Rel. véd. *3*. 313, GDN. 3Yt. 95, VSt. *1*. 267. — [2]) S. dazu BTHL. IF. *7*. 223. — [3]) Vll. ist auf diese Stelle Y. *46*. 3 (*saošyantąm xratavō*) von Einfluss gewesen; s. noch No. 6. — [4]) Vgl. No. 3, 6. — [5]) Pü.: *ēm xratīk*, erl.: *kum xrat i vas i nēwak*. — [6]) Wie No. 3.

• j. **xratu.kāta-** Adj. '(um Weisheit angegangen' sva.) den man um Belehrung, Rat angeht': *us nā zayeiti* .. *yō bavaiti*

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(sd., unter 7) °*tō* ". . der um Belehrung (Rat) angegangen wird" Yt. *13*. 16.
Vgl. *xratu.činah-*.

• j. **xratu-gūt-** Adj. '(Weisheit sva.) Belehrung, Rat erteilend': *ahurača* °*gūtō* (NP.) Yt. *8*. 36.
**gūt-* Adj., zum V. ¹*gav-*.

• j. **xratu.činah-** Adj. '(Weisheit, d. i.) Belehrung (in religiösen Dingen) heischend'[1]: *yezi* °*nərhō* (PP.) *ǰasąn upa vā mąθrəm spəntəm maraēta* "wenn sie kommen Belehrung zu heischen, soll man ihnen das heilige Wort vorsagen" V. *4*. 45; 44.
Pü.: *xrat kāmakīh rāδ*. — [1] Vgl. zu *šaētō.-činah-* No. 1.

• j. **xratu'mant-** Adj. 'einsichts-, weisheitsvoll': *xšīvō yaṯ ahmi xratuš hapta*θ*ō* °*mā* Yt. *1*. 7; F. *6*.
ai. *krátumant-* Adj. — Pü.: *xrat patmān*[1]), erl.: *ān čand am apāyēt am ast*. — [1]) Vgl. zu ✱*mā*.

• j. **xraθwəmna-** Adj. 'einsichtig, weise': *vərəδəmnahe* °*nahe suyamnahe* V. *4*. 2 Gl.
Wohl Neubildung zu **xraθwant-* (s. unter *xraθwišta-*), das einem PPA. glich, oder auch zu *xraθwišta-*, vgl. θ*waxšišta-* : θ*waxšəmna-* usw. — Pü.: fehlt.

• j. **xraθwišta-** Adj. (fem. °*tā-*) 'einsichtigst, weisest': *ahurahe mazdā* .. °*taheča* V. *1*. 1; — *fravašīm avąm yąm ahurahe mazdā* . . °*tąmča* V. *26*. 2.
Superl. zu **xraθwant-*[1]) (aus ar. **kratuant-* aus **kratu¹uant-*[1])) nach Wörtern wie *mazišta-*, *bairišta-* : *mazant-*, *barant-*; s. noch *xraθwəmna-*. — Pü.: *xratīktum*, erl.: *dānāktum*. — [1]) Vgl. *aš.xraθwastəma-*. Zur arischen Reduktion von *tuu* in *tu* (= Aw. θ*w*) s. ZDMG. *50*. 690. Entsprechend auch in j. *anupōiθwaitīm*. Falsch BB. *17*. 341.

• g. **xrap-** V., nur mit *aibī* 'angelegen sein'. Praes. 2 *xrapa-*.

'Jemandem (Abl.) angelegen sein, sein Anliegen (Sehnen, Hoffen) bilden': *āhū* (sd., Sp. 3 o.) *aṯ paitī adāhū mazdā ahurā mazdąmčā būiričā kərəšvā rāitī tōi xrapaitī ahmaṯ hyaṯ aibī hyaṯ mīždəm* ⁺*mavaiθīm* (sd.) . . "bei diesen Heimzahlungen jetzt, o *MAh.*, gedenk dessen und erfülle es, was unser Anliegen bildet, durch deine Gewährung des Lohns, den . ." Y. *40*. 1[1]).
Vgl. gr. πρίπω? — Pü.: *rāt ēm ō ē i tō xrat pānakih*[2]) — *ō dēn — hać ān kam apar — kum nēwakīh hać ān*; Sü.: *dakṣiṇībhavāmi tava buddhirakṣāyai*. — [1]) S. noch Y. *35*. 5: *huxšarō.təmāi* (sd.) . . *xšaθrəm ahmaṯ hyaṯ aibī dadəmahičā* . ., wo eine Ellipse vorliegt. — [2]) Dst. ZA. *1*. 271 übersetzt danach: "faisant libéralité à ta [Réligion], protectrice de l'Intelligence", und meint: *xrapaitī* serait donc *xratupaitī* (. . *paiti* étant *pa-ti* = *pā-ti*)".

• j., g. **xrafstra-** n. 1) im gAw. 'wildes Tier, Raubtier': *aēibyō maš ašā syazdaṯ* (sd.) *yavaṯ ahmaṯ aurunā* °*rā* (AP.) Y. *34*. 9. A) im Plur. als Bezeichnung für die nicht sesshaften Religionsfeinde und deren Götter, sva. 'Raubgesindel': *anā mąθrā mazištəm vāurōimaidī* (sd.) °*rā* (AP.) *hizvā* Y. *28*. 5; — *parā* ⁺*vā vīspāiš parā vaoxəmā daēvāiščā* °*rāiš mašyāiščā* "losgesagt haben wir uns von allen *Xrafstras* (allem Raubgesindel), den *Daēvas* wie den Menschen"[1]) Y. *34*. 5; verwendet Y. *19*. 2. 2) im jAw. Bezeichnung für alle schädlichen (*daēvi*schen) Tiere, bes. der niederen[2]): *paitištātəe ajastaća zōiždištača apayantamaheča arəraḥe mainyōuš* °*ra* Yt. *21*. 1; — *duye saite kahyāčiṯ arərō.-mainyavanąm* °*ranąm ava.ǰanyāṯ* V. *16*. 12; — *āhva vyarəθāhva* (sd.) *zəmō* °*ra ham.bavainti yim mašyāka spiš* (sd. *nąma aoǰaite* V. *17*. 3; — ⁺*maxši.kəhrpa* .. ⁺*akaranəm.driwyā* (sd.) *yaθa zaoždištāiš* °*rāiš* V. *7*. 2; — Y. *19*. 2: s. unter 1.
KompA. — Et.? 3) — Pü. (zu 1): *xrat start*[4]), Sü.: *buddhijaḍaḥ, buddhinaṣṭaḥ*, (zu Y. *34*. 9): *kṣudrajantuḥ*, erl.: *duṣṭasvāpadaḥ pārvatīyaḥ*; (zu 2) *xrafstr* (Transskr.). — [1]) *daēvāiščā* . . *mašyāiščā* sind attributiv gedacht. — [2]) Wie solche hundertweis zu erschlagen als verdienstliches Werk gilt; s. auch *xrafstragan-*. — 3) Die Zerlegung in **xrap-*(s. *kərəp-*)+**stra-* (zum ai. V. *ádmi*) ist wenigstens denkbar; § *40*, *177*. — 4) Vgl. dazu Dst. ZA. *1*. 208: "il ne serait pas impossible que cette étymologie fût exacte et que *khrafstra* soit pour *khraf(u)stara*, d'où **khrath-stara*, **khrafstara*".

• j. **xrafstra-gan-** m. '*Xrafstra*töter', ein Werkzeug zum Töten kleinerer schädlicher Tiere*): °*traγnəm* ⁺*ainim baraiti* V. *18*. 2; — *yaēšąm zayanąm aθaurune* . . °*traγnəm* (statt NS.) V. *14*. 8.
*) Im Mp. *mār gan* 'Schlangentöter' genannt; es ist ein Stock mit einem Lederriemen am Ende; s. Bd. *28*. 22, Haug Essays² 365, Dst. ZA. *3*. 51.
Pü.: *xrafstr gan* (transskr.), erl.: *mār gan*, s. *). — [1]) S. dazu Hbm. KZ. *36*. 175.

j. *xrayāaṯča* N. *67*: lies *xar*°.

• j. *yō vanhənti* . . *paiti.vanhąsča* ✱**xrə.-uru.baourišča** N. *91*.
Pü.: *xar*[1]) *barišn*[2]). — [1]) D. i. 'Esel', für *xrə*. — [2]) Für *baouriš*.

• j. **xrānhaya-** den. Praes. 31, nur mit *frā* 'erschüttern'.

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Med. (in pass. Sinn) 'erschüttert werden, ins Schwanken geraten': *frā maiθyaṇəm xrāənhayete spəṇtahe xrvīšyantahe* Yt. *10*. 36.
Ableit. aus **xrāənha-* m., zu einer Basis ar. **krās-*; vgl. *aśxrāxᵛanutəma-*.

• j. **xrū-** f. 'blutiges, rohes Fleisch': *mušti.-masarəhəm xrūm* "ein faustgrosses Stück Fleisch"[1]) Yt. *14*. 33. 2) 'Grauen, Graus' (nur Ableit.). A) Name eines *Daēva*: *pərəne xrū* (statt AS.) V. *11*. 9.
Ableit. — Vgl. *xrūta-*, *xrūnərā-*, *xrūnya-*, *xrūra-*, *xrvišyant-*. — Pü. (zu V.): fehlt; Npü. (zu Yt.): *dāna*. — [1]) Bd. *19*. 31: *must masāk gōšt*.

j. *xrūišyeitiš* Yt. *15*. 49: s. unter *xrvišy°*.

• j. **xrūta-** Adj. 'grausig, grausam': *zəmō . . daēvō.dātahe °tahe aγavatō* V. 7. 27.
Vgl. *xrū-*. — Pü.: *vixrūn*[1]), erl.: *rēš kunēt*; s. zu den folg. Wörtern. — [1]) Hier dnarnnn geschr. (ebenso H. *2*. 35), mit anl. dn (*γu*) statt sonstigem n (*vi*); Pāz. zu Yt. *1*. 11 *aṇvārəṇ*.

• g. **xrūnərā-** f. 'blutige Misshandlung, Blutbad': *huxšaϑrāiš γənərəm* (sd.) *°rəmčā āiš dadātū . . īratū īš dvafšō* (sd.) Y. *53*. 8.
Vgl. *xrū-* und § *296*. 2. — Pü.: *vixrūnīh*[1]), erl.: *rēš*. — [1]) S. zu *xrūta-*.

• g. **xrūnya-** n. 'Bluttat, blutige Misshandlung': *uzūiϑyōi* (sd.) *īm . . °yīt* Y. *46*. 5.
Vgl. *xrū-*. — Pü.: *vixrūnīh*[1]), erl.: *drvandīh*, Sü.: *kadarthanatvam*. — [1]) S. zu *xrūta-*.

• j. **xrūma-** Adj. (fem. *°mā-*) 'grauenhaft, grausig': *°mā* (NPn.) *asəbīš frazinta* (sd.) Yt. *13*. 38; — *°mā* (NPf.) *šaitayō frazinte* (sd.) Yt. *10*. 38.
Vgl. *xrūmīm* und *xrūra-*.

• j. **xrūmīm** Adv. 'in grausamer Weise': *xr° gāuš . . varaiϑīm* (sd.) *pantəm azaite* Yt. *10*. 38.
Vgl. *xrūma-*. — Gebildet wie ai. *tūṣṇīm*.

• j., g. **xrūra-** Adj. 1) 'blutig, grausig': *°rəm drafšəm* (sd.) Y. *57*. 25, Yt. *1*. 11. 2) 'blutdürstig, grausam': *kōi ⁺drəgvō.dəbīš °rāiš rāməm* (sd.) *dāntē* Y. *48*. 11.
KompE. — ai. *krūrá-* Adj. — Vgl. *xrū-*. — Pü. (zu Y. *48*): *ō drvandān xrūkih*, erl.: *rēš*; (zu Yt. *1*): *pa vixrūnīh*[1]), erl.: *pa rēš kartan i martumān*, Npü.: *ba niyat zadan*. — [1]) S. zu *xrūta-*.

• j. **xrūždā-** f. '(Härte sva.) Schwierigkeit (zu beantworten)': *zaraϑuštrō . . asarətō aka manaəha °dya* (IS.) *ṭbaēšō.-parštanəm* (sd.) V. *19*. 4.
Vgl. *xrūždra-*. — Pü.: *xrūd* (Transskr.).

• j. *xrūždi°* Adj., nur KompA. 1) 'hart'. — 2) 'derb sva. laut', von der Stimme.
Sva. *xrūždra-*; s. unter *bərəzi°*.

• j. **⁺xruždi.vačah-**[1]) Adj. 'mit derber, lauter Stimme sprechend': *°čā* (NSm.) F. *3* e[2]).
Pü.: *xrūžd* (Transskr.) *gōwišnīhā*. — [1]) Hds. *°da.v°*, *°d.v°*. — [2]) Vgl. zu *xraoždyah-*.

• j. **xrūždisma-** n. 1) 'harter Erdboden': *maiθyōi paitišṭāne* (sd.) *°me maiθyōi narš varəḋusme* V. *8*. 8; — *mayəm ava.kanōiš dištīm °me vītastīm varəḋusme* (sd.) V. *17*. 5. 2) 'Stück harter Erde': *safəm* (sd.) *vā . . kəmčit vā °manəm* V. *9*. 11.
Ableit. aus **xrūždi-zam-* Adj. 'was aus harter Erde besteht'. — Pü.: *saxt zamīk*; zu V. *9* erl.: *kapārak* (?) *1 u čič 1*.

• j. **xrūždra-** Adj. 'hart' (vom Holz): *°ūždranəm aēsmanəm āϑre frabarōiš* V. *19*. 24. a) sva. 'schwierig' (zu beantworten): *°ūždranəm* (näml. *frašnanəm*) Yt. *5*. 82[1]).
Vgl. *xraoždva-*, *xrūždi°*, *xrūždā-*; *xraoždišta-*, *xraoždyah-*. — Pü.: *saxt*. — [1]) S. zSt. V. *19*. 4.

• j. **xrvant-** Adj. 'grauenhaft, grausig': *°vantəm āiϑivantəm urvištrəm pantəm* H. 2. 17; — *vairīm . . yim °vantəm āiϑivantəm* Aog. *28*.
Statt **xrūvant-* geschr. — Pü.: *vixrūn*; s. zu *xrūta-*.

• j. *xrvi-°*, nur KompA.: sva. *xrūra-*.
D. i. *xruvi°*. — Vgl. unter *bərəzi°*.

• j. **xrviγnī-** f. Name einer *Daēvī*: *pərəne °γni* (statt Akk.) V. *11*. 9.
Fem. zu **xrvi-gan-* Adj. 'blutig, grausam schlagend, tötend'. — Pü.: fehlt.

• j. **xrvī.drav-, xrvi-drav-**[1]) Adj. 'der eine blutige, grausige Holzwaffe (Keule?) führt', von *Aēšma*: *aēšmō ⁺°vidruš*[2]) Yt. *19*. 95; — *aēšəməmča °vī.drūm* Yt. *19*. 46; *18*. 2, ⁺V. *10*. 13, *19*. 43; — *aēšmahe °vī.draoš* Y. 27. 1, Yt. *11*. 15, *13*. 138, V. *10*. 16; — *aēšma . . °vī.drvō*[3]) Y. *10*. 8; — *aēšma . . °vidrvō*[3]) Yt. *17*. 5.
Pü.: *xrudruš*, Transskr.; Sü.: *hiṃsīśastraḥ*. — [1]) NA. hat auch *xrvīm.dr°*; s. dagegen CLD. KZ. *31*. 266, RICHTER IF. *9*. 205. — [2]) Hds. *druxš*. — [3]) LS. statt IS.; § *407*.

• j. **xrvišyant-**[1]) Adj. (fem. *°yantī-*, *°yeitī-*[2]) 1) 'grausig, Grauen erregend': *fravašayō . . yī arəzayeintīš ⁺°yantiš* (APf.) Yt. *13*. 33. 2) 'blutdürstig, grausam': *gaθahe vīvarəzdavatō °yatō* Y. *9*. 30; — *spāθahe*

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°*yantahe* Yt. *10.* 36; — *avi haēnayā* °*yeitīš* (APf.) Yt. *10.* 8; *15.* 49[1]), *19.* 54 (wo °*tiš*).
PPA., aus **xrviśʿya-*, den. Praes. 31. — Vgl. ai. *kraviṣ-* n. 'Aas', ksl. *krŭvĭ* 'Blut'. — Vgl. *xrū-*. — Pü. (nach Dst.): *x*ᵛ*arak x*ᵛ*āh*, erl.: *rēš kunēd*3); Sü.: *pūḷayitā*. — 1) Mit *i* Yt. *13.* 33, *10.* 8; *15.* 49 steht *xrūišy*°, § *268.* 12 c. — 2) Gegen § *181* d α. — 3) S. zu *xrūta-*.
j. *xrsyō* F. *25* b: lies *xraosyō*.

• j., g. **xsā-** V. 'lehren'. Praes. 3 *xsa-*; Perf. 1 *čaxs-*. — PPfP. *xsāta-*, °*xšta-*[1]).
yā ⁺*urvanəm mōn gairē* (sd.) *dadē* .. *yavaṯ is.ī* .. *avaṯ xsāi* (1SKM.) *aēšē ašahyā* Y. *28.* 4; — *kuϑra vāčō aoi.būta* (sd.) ⁺*yam hē čaxse* (3SPfM.) *aēϑra.paitiš* (sd.) Y. *65.* 9; — *kaϑa zaota xsāta vača āpō* .. *yazīite* Y. *65.* 9.
mit *ā* dnwS.: *āxsō* (2S.) *vanhōuš ašā īštīm manaŋhō* "lehre (mich) durch *A.*, wie man sich in Besitz des guten Sinns setzt" Y. *46.* 2[2]).
mit *ham*: s. *ahaxšta-*, vgl. No. 1.
ā-'Erweiterung' aus *kas-* 3). — ai. *kṣā-* 4), *cakše*, *kṣātáḥ*. — Pü.: *āmōxtan*, *čāšītan*. — 1) In *ahaʿxšta-*, das sich zu *xsāta-* verhält, wie ai. *devaʿtta-* zu j. *dāta-*; Bthl. KZ. *29.* 576. — 2) Wörtl.: 'Lehre das Besitznehmen von..'. — 3) Wegen der Bedeutungsverschiedenheit vgl. gr. δοκεῖν und lat. *docēre*. — 4) Das nicht mit *khyā-* identisch ist, wie eben das Aw. lehrt; Litt. WklPh. *1897.* 656; s. noch zu *ahaxšta-*.

• j. **xsāta-** Adj., PPfP.: s. *xsā-*.

• j. **xšaēta-** Adj., fem. **xšōiϑnī-**[1]) 'licht, strahlend, glänzend, herrlich'; 1) vom Licht usw.: °*ta raočā* Yt. *3.* 1; — *hū* ⁺*bāmya* °*tāi* (als GS.) Yt. *10.* 143;[2]) — *ušānəhəm* .. °*ϑnīm* G. *5.* 5; — °*ϑnyāṯ* .. *ušayīṯ* Yt. *8.* 35. 2) von Göttern und Menschen: *bərəzantəm ahurəm* .. °*təm apam napātəm* Y. 2. 5; — *ašīš* .. *srīra* °*ϑni* Yt. *13.* 107; — *ašīm* .. °*ϑnīm* Y. 2. 14, Yt. *17.* 1; — *arədvīm* .. °*ϑnīm* Yt. *5.* 15; — *amərašanam spəntanam* °*tanam* Y. *26.* 3; — *narš kəhrpa* .. °*tahe* Yt. *8.* 13; — *kainīnō kəhrpa* .. °*ϑnyā* H. 2. 9; — *frazantōiš* .. °*ϑnyō* (GS.) Yt. *13.* 134. a) bes. von *Yima*: *yō yimō* °*tō* Y. *9.* 4, Yt. *5.* 25, *17.* 31, *19.* 34, V. 2. 20, Az. *3*; — *yim yiməm* °*təm* Yt. *19.* 31; — *yimāi* °*tāi* V. *19.* 39; — *yimaṯ hača* °*tāṯ* Yt. *19.* 35.
KompA., E. 2). — Vgl. *axšaēna-*. — np. *šēd* 'Sonne'. — Pü.: *rōšn*, (zu Y. *26*): *x*ᵛ*atāδ*, (zu 2 a): *yam šēt*. — 1) § *207.* 2 aE. — 2) S. noch unter *hvarəxšaēta-*.

• j. **xšaētō.puϑrya-** n. 'Besitz herrlicher Söhne': *haomō daδāiti* .. °*ϑrīm uta ašava.-frazaintīm* Y. *9.* 22.
Ableit. aus **xšaētō.puϑra-* Adj. — Pü.: *hurōδišn pus*, Sü.: *dīptimān putraḥ*.

• j. **xšaoδah-** n. 'Fluss, Strömung, Wasserschwall': *airyō.šayanəm* .. *yahmya āpō nāvayā* .. °*δanha ϑwaxšənte* Yt. *10.* 14.
ai. *kṣódas-* n. — Vgl. zu *xšusta-*.
j. *xšaodrinąm* V. *16.* 7: lies *xšāud*°.
j. *xšaudrim* N. *64*: lies *xšāud*°.

• j. **xšaob-** V., nur Praes. 14 (Inkoh.) *xšufsa-*[1]) 'in Aufregung geraten'.
yaṯ aspanąm srifa (sd.) *xšufsąn* Yt. *10.* 113.
ai. *kṣóbhate* 'agitatur'; np. *āšuftan* 'agitare'. — 1) Zum *fs* (statt *wž*) s. § *319*.

• j., g. **xšaϑra-**, p. **xšaϑʳa-** n. 'imperium, regnum, Herrschaft, Reich'; uzw. im Sinn von I) 'Herrschgewalt, Obergewalt, Herrschermacht'[1]); 1) ‖ im **Ap.**: *aʰuraʰmazdā* °*ϑʳam manā frābaraʰ* Bh. *I.* 5, 13; 9, D. *4.* 1, *17.* 1; — °*ϑʳam tyaʰ bābirauv hauv agarbāyatā* Bh. *I.* 16; 11[2]; — *vašnā aʰuraʰmazdāhaʰ imaʰ* °*ϑʳam dārayāmiy* Bh. *I.* 9; 9; — °*ϑʳamšim adam adīnam* Bh. *I.* 13; 13; — *aitaʰ* °*ϑʳam tyaʰ gaumātaʰ tyaʰ maguš adīnāʰ kaⁿbūjiyam aitaʰ* °*ϑʳam hačā paruviyataʰ amāxam taumāyā āhaʰ* Bh. *I.* 12; — °*ϑʳam tyaʰ*..*parābartam āhaʰ* ..*patipadam akunavam* Bh. *I.* 14. ‖ 2) im **jAw.**: *uparāi amāi* .. *vərəϑrāi* .. °*ϑrāi* A. *I.* 8; — °*ϑraheča paiti bānumatō darəγayāsča paiti darəγō.ǰītōiš* Yt. *13.* 135; — °*ϑrəmča paiti.astīmča darəγō.xšaϑrəm* °*ϑrahe darəγō.ǰītīm uštānahe* A. *I.* 8; — *yimō asti bərəϑe* (sd.) °*ϑrayā* (GD.) V. 2. 7; — *x*ᵛ*ahmi* °*ϑre* Vr. *14.* 2 (?); P. *26*; — *yimahe* °*ϑre nōiṯ aotəm āŋha* .. *yavata xšayōiṯ* (sd.) .. "unter *Y.*s Herrschaft .." Y. *9.* 5; V. 2. 5; — *yiməm* .. *yeiδhe* °*ϑrāδa* .. *nōiṯ aotəm āŋha* .. *para ahmāṯ yaṯ* .. Yt. *19.* 33; — *yimō* .. *yaṯ kərənaoṯ aiŋhe* °*ϑrāδa* ⁺*amaršanta pasu vīra* Y. *9.* 4; Yt. *15.* 16; — *huxšaϑrō.təmāičiṯ aṯ* °*ϑrəm čīšyāṯ* A. *3.* 6; — *zaraϑuštrəm* .. *yaṯ as* .. °*ϑrəm huxšaϑrō.təmō* (sd.) Yt. *19.* 79; A. *3.* 4, Vs. *533*; — °*ϑrāṯ xšayamna* Vyt. *35*; — *yaϑa anyāsčiṯ* °*ϑrāṯ xšayamnā hamō.xšaϑrō.-xšayamnā* Yt. *15.* 54; — *hō araϑwya* °*ϑra nōiṯ xšayeti* Vyt. *47*; — *us nū aiŋhāi vīse ǰamyāṯ ašəmča* °*ϑrəmča savasča* .. Y. *60.* 2; — *zaraϑuštrahe* .. *paoiryāi hanəhanuše gąmča ašəmča* .. *uxδahyāča* (sd.) *sraošəm*

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°ϑrəmča Yt. 13. 88. a) mit Gen. 'über –' (s. 3 a): *yaϑa azəm upəməm* °ϑrəm *bavāni vīspanąm daϑyunąm* Yt. 5. 22. 3) im **gAw.**: *ahyā* °ϑrāčā *mazānāčā* +*hvapanhāiščā* (sd.) *tīm aṯ* .. *yazamaidē* Y. 37. 2; — *kudā* (sd.) *ašəm vohučā manō* °ϑrəmčā Y. 29. 11; — *yūžəm aēibyō* .. *aogō dātā* .. °ϑrəmčā .. *yā hušəitīš rāmąmčā* (sd.) *dāṯ* Y. 29. 10; — *išasā* (sd.) .. *maibyō* °ϑrəm *aojōnəhvaṯ yehyā vərədā* (sd.) *vanaēmā* +*drujim* Y. 31. 4; benutzt V. 20. 8; — *taṯ mazdā tavā* °ϑrəm *yā* .. *dāhī drigaovē* (sd.) *vahyō* Y. 53. 9; — *yō vahyō vərəhāuš dazdē* .. *ahurō* °ϑrā *mazdā* Y. 51. 6; — *tāčā* °ϑrā *mazdā dąmiš* (sd.) *ahurō* Y. 45. 7; 9; — *maibyō mazdā tavā rafənō frāxšnənəm* (sd.) *hyaṯ* ϑwā °ϑrā *ašāṯ hačā frąštā* Y. 43. 14; 34. 15; — *yō dəmanahyā* °ϑrəm *šōiϑrahyā vā daϑyāuš vā* .. *fradaϑāi* (sd.) *aspərəzatā* Y. 31. 16; — *yastīm* °ϑrāṯ *mazdā mōiϑaṯ* (sd.) *ǰyātūuš vā* Y. 46. 4; — *aṯ rātąm zaraϑuštrō* .. *dadāitī paurvatātəm* .. *mazdāi* .. *uxϑahyāčā* (sd.) *sərəaošəm* °ϑrəmčā ".. den Gehorsam und die Herrschgewalt" Y. 33. 14; benutzt Yt. 13. 88; — *vərəhāuš dazdā* (sd.) *manənhō šyaoϑanąnąm* ənhāuš *mazdāi* °ϑrəmčā *ahurāi ā* Y. 27. 13; — *huxšaϑrō.təmāi* (sd.) .. °ϑrəm .. *dadəmahičā čīšmahičā* +*hvąnmahičā* Y. 35. 5; — *yō drəgvāitē* °ϑrəm *hunāitī* (sd.) Y. 31. 15; — *yāiš* +*grəhmā* (sd.) *ašāṯ varatā* .. °ϑrəmčā *īšanąm* +*drujim* Y. 32. 12; — °ϑrāiš *yūǰōn* (sd.) *karapanō* .. *akāiš šyaoϑanāiš* .. Y. 46. 11. a) mit Gen. 'über –' (s. 2 a): *tąm kavā vīštāspō magahyā* (sd.) °ϑrā *nąsaṯ* .. *čistīm* Y. 51. 16; — *tā vō mazdā* .. *dōišā mōi ištōiš* (sd.) °ϑrəm Y. 51. 2; benutzt Vyt. 46. b) mit Inf.: *kaṯ vō xšaϑrəm kā īštīš* (sd.) *šyaoϑanāi mazdā* Y. 34. 5. 2) 'Herrschgebiet'[1]; 1) ‖ im **Ap.**: *mām* a^h*ura*^{h}*mazdā pātuv utamaiy* °$ϑ^r$*am utā tya*^{h} *manā kartam* X. 1. 4; 2. 3, 4. 3. 2) im **jAw.**: *yaϑa* .. *masa* °ϑra *nivānāni aš.pačina stūi.baxϑra* .. *aš.baourva niδātu.pitu* Yt. 5. 130; 17. 7; — *kahmāi* .. *uγrəm* °ϑrəm x^v*ainisaxtəm pouru.spāδəm* .. *paiti.daϑāni* Yt. 10. 109; 111; — °ϑrāi *hankərəmō* (sd.) *haosrava* Yt. 5. 49; — *iriϑəntəm* °ϑrəm *zazāiti* Yt. 5. 130 (?)[2]. 3) im **gAw.**: *yā* °ϑrā +*grəhmō hīšasaṯ* (sd.) *aēištahyā dəmānē manənhō* Y. 32. 13. a) insbes. vom *ahur*ischen Reich, dem Aufenthalt der Götter und Seligen; κατ' ἐξ. oder mit näherer Bestimmung (durch Adj. oder Gen.); α) im **gAw.**: *yā vō abifrā* (sd.) *tā* °ϑrahyā Y. 33. 13; — *gaēϑā vīspā ā* °ϑrōi +*yā vohū* ϑraoštā (sd.) *manənhā* Y. 34. 3; — *yaϑrā vərəhāuš manənhō īštā* (sd.) °ϑrəm Y. 46. 16; — *vohū* °ϑrəm *manənhā mazdā dadāṯ ahurō* "durch *VM.* wird (ihm) *MAh.* das Reich verleihen" Y. 51. 21; — *aṯ mazdā taibyō* °ϑrəm *vohū manənhā* +*vōivīdaitī* (sd.) *aēibyō sastē* (sd.) *yōi* .. Y. 30. 8; — *ašīm* (sd.) *ašāi vohū* °ϑrəm *manənhā* Y. 46. 10; — *taibyō* °ϑrəm *vohū činas* (sd.) *manənhā* Y. 44. 6; — *kaϑā* .. *paitišə sahyāṯ* °ϑrahyā *ərəšvā* °ϑrā (AP.) ϑwāvąs *asīštīš* (sd.) *mazdā* Y. 44. 9; — *yaēibyō* °ϑrəmčā +*aγžō.nvamnəm* (sd.) *vərədaitī ārmaitiš* Y. 28. 3; — +x^v*ōng.-darəsōi* (sd.) °ϑrōi *hyāṯ ārmaitiš* Y. 43. 16; — *vohū hvō* °ϑrā *ašəm vačənhā šyaoϑanā haptī* (sd.) Y. 31. 22; — *vohū* °ϑrəm *vairīm bāgəm aibī.bairištəm* +*vīdīšəmnāi* (sd.) .. *ašā antərə.čaraitī* Y. 51. 1; — *vohū* °ϑrəm *tōi mazdā ahurā apaēmā vīspāi yavē* Y. 41. 2; — *mazdā* .. *vairyā stōiš* (sd.) *yā* ϑwahmī °ϑrōi *vāčī* Y. 43. 13; 32. 6, 34. 10, 49. 5; — *ahurā* .. ϑwahmī *ā* °ϑrōi *yavōi vīspāi fraēštānhō ānhāmā* Y. 49. 8; — *kā tōi vərəhāuš mazdā* °ϑrahyā *īštiš* (sd.) .. *maibyō ahurā* Y. 48. 8; — *kuϑrā* ϑwā °ϑrā (NP.) *mazdā* "wo sind deine Reiche, o *M.*?" Y. 51. 4; — *mazdāi avaṯ* °ϑrəm *hyaṯ hōi vohū vaxšaṯ* (sd.) *manənhā* Y. 31. 6; — *apānō* (sd.) *darəgō.ǰyāitīm* +*ā* °ϑrəm *vərəhāuš manənhō* ".. zu dem Reich des *VM.*" Y. 33. 5; 51. 18; — *vərəhāuš* °ϑrā (AP.) *manənhō* .. *ārmaitiš vaxšt* Y. 34. 11; — *ašəmčā* .. °ϑrəmčā *haurvatātō* ".. und das Reich der Wohlfahrt" Y. 34. 1; — *yūžəm zəvīštyānhō* (sd.) *īšō* °ϑrəmčā *savənhąm* ".. Reich des (ewigen) Nutzens" Y. 28. 9; — *hyaṯ* .. *čōišt* (sd.) °ϑrōi *hōi haurvātā amərətātā* .. *dąn* .. Y. 45. 10. β) im **jAw.**: *yaϑa ašāi* °ϑrəm *činasti* (sd.) Y. 20. 3; — *vohu* °ϑrəm *yazamaide* Vr. 20. 1. 3) 'Herrschaft' in konkretem Sinn (nur Komp.). A) als Gottheit (*AmešaSpənta*)[*]; 1) im **gAw.**: *yō səvištō* (sd.) *ahurō mazdāščā ārmaitiščā ašəmčā* .. *manascā vohū* °ϑrəmčā Y. 33. 11; — *aṯ vā yazāi* .. *mazdā ahurā hadā* (sd.) *ašā vahištācā manənhā* °ϑrācā Y. 50. 4; — *aēibyō mazdā ahurō sārəmnō* (sd.) *vohū*

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manaŋhā °ϑrāṯ *haĉā paitī.mraoṯ ašā huš.-haxā* Y. *32.* 2; — *mazdā* .. *vohū uxšyā* (sd.) *manaŋhā* °ϑrā *ašāĉā uštā tanūm* Y. *33.* 10; — *yahmī spəntā* ϑwā *mainyū urvaẑsē jasō mazdā* °ϑrā *ahmī* (sd.) *vohū manaŋhā* Y. *43.* 6; — *ahmāiĉā* °ϑrā (als Subj.)[3] *jasaṯ* (sd.) *manaŋhā vohū ašāĉā* Y. *30.* 7; — *ahmāi dąn* (sd.) .. *mazdā* °ϑrā *ārmaitī ahurō* Y. *47.* 1; — *kē bərəxδąm tāšt* °ϑrā *maṯ ārmaitīm* Y. *44.* 7; — *kadā mazdā ašā maṯ ārmaitiš jīmaṯ* (sd.) °ϑrā Y. *48.* 11; — *yąm hōi* °ϑrā *vohučā čδišt* (sd.) *manaŋhī* Y. *50.* 3; — *mazdā dadāṯ* .. *haurvatō amərtātasčā* .. *ašahyāčā* .. °ϑrahyā *sarō* (sd.) Y. *31.* 21. a) im YHapt., mit *vaŋhav*-Adj.: *ašəm* .. *vahištəm* .. *vohučā manō* .. *vohučā* °ϑrəm Y. *37.* 4 f.; — *ašāaṯčā hačā vaŋhōuščā manaŋhō vaŋhōuščā* °ϑrāṯ Y. *35.* 10. 2) im jAw., mit *vairya*- Adj.: °ϑrəm *vairīm amərəm spəntəm yazamaide* S. 2. 4; Vr. *20.* 1; — *ahurō mazdā* .. *vohu manō* .. *ašəm vahištəm* .. °ϑrəm *vairīm* .. *spənta ārmaitiš* .. Y. *57.* 24; *1.* 1 f., *16.* 3, Yt. *1.* 25, *4.* 1; — *ahurahe mazdā* .. *vaŋhōuš manaŋhō* . *ašahe* .. °ϑrahe *vairyehe* .. Y. 70. 2; — *ahurāi mazdāi* .. *ašāi* .. °ϑrāi *vairyāi ārmatōe* V. *19.* 11; G. 5. 5; — *vohu manaŋha hačimnō ašāča* .. °ϑrāča *yā vairya* FrW. *1.* 1; — *viščiϑrəm dim ayasata āyapta* (sd.) °ϑra *vairya* V. 20. 3 (?). A) *xšaϑrahe vairyehe* α) (nämlich *mā*) heisst der 6. Monat im Jahr: *pančāča haptāitīm* +*paitiš.hahyehe* (sd.) °ϑrahe *vairyehe anayranąm* A. *3.* 9. β) (nämlich *ayarə*) heisst der 4. Monatstag: °ϑrahe *vairyehe ayōxšustahe* .. S. *1.* 4; vgl. 2. 4, Y. *16.* 3. AA) als Bezeichnung des unter *Xš.*s Obhut stehenden Metalls, mit *vairya*- Adj.: *karšasčiṯ frakārayōiš tiyra* °ϑra +*vairya* V. *9.* 10; — °ϑrāi *vairyāi pairi.karəm pairi.kārayōiš* V. *17.* 6; — *ayaŋhaĉnəm vā srum vā nitəma* (sd.) °ϑra *vairya* V. *16.* 6; — +*hąm.-ivąmča* .. (sd.) +*upairispāta aka bastąm* °ϑrəm *vairīm* Yt. *10.* 125.

Undeutlich: ϑwąm *kaininō vaδre yaona* °ϑra .. *jaiδyānte* Yt. 5. 87; — *nava drujaiti* °ϑraĉibyō V. *4.* 10 PüZ.; — °ϑrəm[2] Vyt. *48*; — °ϑrā DkB. 131. °ϑrəm Y. *17.* 11: s. unter *xšaϑrō.naptar*-. [Y. *49.* 10: lies *mązā.xš*°.]

*) Eine Personifikation der *ahur*ischen Herrschgewalt und des *ahur*ischen Reichs. Im Awesta tritt *Xš.* nur wenig hervor. Die Metalle stehen unter seinem Schutz. Bei den letzten Dingen kämpft er nach Bd. *30.* 29 mit dem Dämon *Saurva.* Auf Münzen erscheint *Sahrēvar* (PAOPHOPO, PAOPHOAP; s. STEIN Or&BabRec. *1887.* 159 ff.) als Kriegsgott mit Helm, Schild und Speer. Vgl. im Übrigen TIELE Godsdienst[2] *2.* 136, JUSTI PrJ. *88.* 75, JN. GIrPh. *2.* 637, ferner die bei DST. ZA. *2.* 313 übersetzte Stelle des GrBd.

KompA., E.; Ableit. — Zum V. *xšā(y)*-; s. dazu BTHL. Stud. *1.* 45. — ai. *kṣatrá*- n. 'imperium'; np. *šahr* 'Stadt'. — Pü. (für das Abstraktum)[4]: *x*ᵛ*atāδīh*, Sü.: *rājyam*, auch *pārthivatā* (Y. *44.* 9), *svāmitā* (Y. *33.* 13) und *rājā* (Y. *31.* 22, *45.* 7 u. ö.), *svāmī* (Y. *33.* 10); (für die Gottheit und für 'Metall')[4]: *šahrvēr*, *šahrēvar*, Sü.: *saharevarah*, (zu Y. *1*, *16* erl.: *saptadhātūnąm patiḥ* oder *adhipatiḥ*), auch *rājyam* (Y. *50.* 3). — [1]) Die Bedeutungen 1 und 2 sind nicht immer ganz sicher auseinander zu halten. — [2]) Offenbar Glosse. — [3]) Vgl. unter [1]*aśa*- mit der Litt. in No. 3. — [4]) Doch stimmt die Auffassung der Pü. mit der meinigen nicht überall zusammen. Übrigens weicht auch Sü. öfters von Pü. ab.

• j. ˣ**xšaϑrata** *anhaṯ mōirōs*ˣ FrW. *8.* 2.

• p. **xšaϑ**ʳ**a-pāvan-** m. 'Landvogt, Satrap': *dādaršiš nāma*ⁿ .. *manā ba*ⁿ*daka*ᵏ *bāxtriyā* °*pāvā* Bh. *3.* 3; 9.

Zum V. *pā(y)*-; ai. °*pā́van*- Adj. — Vgl. noch zu *pāna*-.

• j. **xšaϑra**ˡ**yānya-**[1]) Adj. — ? —: *āfrīnāmi* °*yāne* (VS.)[2]) *daiϑhu.paiti uparāi amāi* A. *1.* 8.

Pü.: *šahrēvar*. — [1]) Lesung unsicher. — [2]) § *268.* 32.

• j. **xšaϑrā-** f. 'Gebiet', spez. 'Flurdistrikt'[1]): *aspō arša* .. *yō* .. *naomyāčiṯ* (sd.) *hača* °*ryāṯ aspaēm varəsəm* .. *vaēnaiti katārō ayravō* (sd.) *vā* .. Yt. *16.* 10.

Vgl. *xšaϑra*-; s. aber No. 1. — [1]) Unsicher; vgl. Yt. *14.* 33, wo *naomyāčiṯ hača daiϑhaoṯ*.

• j. **xšaϑrəmča**: zitirt die dritte Zeile von Y. *27.* 13, die mit *xšaϑrəmčā* beginnt; zB. N. *46*, *65*, *70*.

Vgl. [2]*xšaϑrō.kərəta*-.

• j. ˣ**xšaϑrō**[1]) F. 5.

Pü.: *x*ᵛ*atāδ*. — [1]) Kein selbständiges Wort, sondern aus einem Komp. losgelöst, vgl. *xšaϑrō.kāmya*, *vasō.xšaϑrō* usw.; BTHL. IF. *11.* 134.

• j. **xšaϑrō.kāmyā-** f. 'Sorge, Besorgtheit um die Herrschaft': *haomō* .. *kərəsānīm apa.xšaϑrəm* (sd.) *nišāδayaṯ yō raosta* (sd.) °*mya* (IS.) Y. *9.* 24.

Ableit. aus *kāma*-. — ai. *kāmyā*- f. — Pü.: *pa x*ᵛ*atāδīh kāmakīh*.

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• j. ¹**xšaϑrō.kərəta-** Adj. 'für den, die Herrscher erbaut, fürstlich': +*antarə.arəδəm nmānahe srīrahe* °*tahe* Yt. *17*.60.

• j. ²**xšaϑrō.kərəta-** n. 'feierliche Nennung des Worts *Xšaϑra*', näml. im *Yaϑā.ahū.vairyō*-Gebet (s. *xšaϑrəmča*), sva. Aufsagen, Rezitiren der letzten mit *xšaϑrəmčā* beginnenden Zeile des *Y.a.v.*-Gebets: *āϑritīm* °*tahe* "beim drittmaligen Rezitiren der *Xšaϑra*-Zeile" N. *46*.

Vgl. *yasnō.kərəta-*. — Pü.: *pa xšaϑrəmča i sitīkar*.

• j. **xšaϑrō.činah-** m. EN. eines Gläubigen: °*nərhō* +*xšviwrāspanahe* (sd.) *ašaonō* Yt. *13*. 112.

Eig. 'nach Herrschaft verlangend'.

• j. **xšaϑrō.dā-** Adj. 'Herrschaft schenkend': *miϑrō* .. *yō* .. *vazaite* °*dā* Yt. *10*. 16; 65.

• j. **xšaϑrō.naptar-** m. 'Enkel der Herrschaft, des Reichs', Beiwort des *Nairyō.sərəha*: °*nafəδrō nairyō.sərəhahe* Ny. *5*. 6; — *xšaϑrəm nafəδrəm*[1] *nairyō.sərəhəm yazatəm* Y. *17*. 11.

Pü.: *xᵛatāδ nāf*, Sü.: *rājanābhiḥ*[2]. erl.: *asya rājanābhitāca iyaṃ yat nābheḥ rājñāṃ deśapatīnāṃ anvayasyaca prabhutvamatāṃ mahattarāṇāṃ vijaṃ etasmāt*. — [1]) Zu dieser Trennung vgl. unter *nairyō.sərəha-*. — GRAY AfR. *3*. 46 hat Ny. *5*. 6 nicht hinreichend berücksichtigt. — [2]) Vgl. die Übersetzungen zu *apąm napāt*- und GRAY a. O.

• j. **xšaϑrō.suka-** m. Name eines Gebirgspasses in *Kərəha*: *upa dvarəm* °*kəm apanō.təməm kərəhaya* (sd.) Yt. *5*. 54.

Eig. vll. 'Leuchte des Reichs'; s. *sūka-* (und IF. *7*. 107?).

• j. **xšaϑrī-** f. 'Weib, Weibchen' (geschlechtlich); a) von Menschen: *arədvī* .. *hā yaožδaδāiti* .. *aršnąm xšudrā hā* °*ϑrinąm* +*garəwąn hā* °*ϑrinąm paēma* Y. *65*. 5; — *yaϑa anyāščiṯ aršānō avi xšudrā* °*ϑrišva hąm.vərənavainti* V. *18*. 32. b) von Tieren (Kamel): *yō* (näml. *uštrō*) *aršnąm* .. *mazištəm aojō ābaraiti* .. *yō* °*ϑrišva avāiti* Yt. *14*. 12; — *avā zī* +°*ϑrišu hupātō.təmā yā uštrō pāiti* Yt. *14*. 12.

Vgl. *xšaϑrya-* No. 1. — Et.? Ohne Wert GDN. BB. *11*. 327. — Pü.: *mātak*.

• p. **xšaϑrita-**[1]) m. EN. eines medischen Fürsten: *fravartiš* .. *aϑaha*ʰ *adam* °*ta*ʰ *amiy* ʰ*uvaxštrahya* (sd.) *taumāyā adam xšāyaϑiya*ʰ *amiy mādaiy* Bh. e; Bh. 2. 5, *4*. 2.

Vll. Ableit. aus *xšaϑra-*, eig. 'der mit der Herrschaft versehene'; s. WH. Gr.² § *1176* b, BGM. Grdr. *2*. 211. — [1]) Zum Lautlichen zuletzt KZ. *37*. 492, 496.

• j. (, g.) **xšaϑrya-** Adj. 'imperiosus, Gebieter, Machthaber', von Göttern; α) von *Haoma*: *haomō* (sd.) *frāšmiš baēšazyō srīrō* °*yō zairi.dōiϑrō* Y. *57*. 19. β) von *Apąm-Napāt*: *bərəzantəm ahurəm* °*rīm xšaētəm apąm napātəm* (sd.) *aurvaṯ.aspəm* Y. 2. 5; — *bərəza ahura* °*ya apąm napō aurvaṯ.aspa* Y. *65*. 12. γ) von *AhM.*: *bərəza* .. °*ya* .. *xšaϑryō.təma nąma ahmi* Yt. *1*. 15 (*AhM.* spricht)[2]).

KompE.; Ableit. — Ableit. aus *xšaϑra-*. — ai. *kṣatriya-* Adj.; mp., np. *šēr* 'Löwe' (?, GIrPh. *1*. 273, *1* b. 34), np. *šahrī-yatun* 'persisches Ross' (?, GIrPh. *1* b. 171, HBM. PSt. 83). — Pü. (zu α): *xᵛatāδ*, (zu γ): *huxᵛatāδ*, Sü.: *rājā*, (zu β, für *ah*° *xš*°): *xᵛatāδ i mātakān*[1]), Sü.: *svāmī nārīṇām*. — [1]) Als ob der Text *ah*° *xšaϑrinąm* böte. Die Aufstellung eines ²*xšaϑrya-* Adj. 'femineus', Ableit. aus *xšaϑrī-*, halte ich für verfehlt, trotzdem GRAY AfR. *3*. 41 auf die Bezeichnug des *ApąmNapāt* als 'the lord of women' besonderes Gewicht legt. Die Zusammenstellung in Yt. *1*. 15: *bərəza nąma ahmi xšaϑrya* (Pü.: *huxᵛatāδ*) *nąma ahmi* ist doch offenbar durch Y. *65*. 12 *bərəza ahura xšaϑrya* veranlasst. — [2]) S. No. 1.

• j. **xšaϑryō.təma-** Adj. 'imperiosissimus': *xšaϑrya* (sd.) .. °*ma nąma ahmi* Yt. *1*. 15.

KompE. — Pü.: *huxᵛatāδtum*.

• j., p. **xšap-** f. 'Nacht', im Gegens. zum Tag: *aiṅhe ayąn* .. *aiṅhā* °*pō*[1]) Yt. *1*. 18; — *hamahe ayąn hamayā vā* °*pō*[1]) Y. *57*. 31; Yt. *8*. 54, *11*. 5, Sl. *13*. 43; — *ϑrityī* °*pō ϑraošta* H. 2. 7; V. *19*. 28; — *maiδyāi* °*pe* N. *51*; — *ā maiδyāṯ* °*paṯ* "bis Mitternacht" N. *50*; *46*; — °*paʰvā*[2]) *raučaʰpativā* "in der Nacht oder am Tag" Bh. *1*. 7.

KompE. — Vgl. *xšapā-*, *xšapan-*, *xšapar-*. — ai. *kṣap-* f., np. *šab*. — Pü.: *šap*. — [1]) Temporaler GS. — [2]) Statt *xšapaʰpatīvā*, indem *patiy* nur beim zweiten Glied gesetzt ist; vgl. unser 'meinet- oder deinetwegen'. *xšapaʰ* ist AS., im Ausgang an das folgende *raučaʰ* angeglichen, vgl. ai. *uṣáso doṣásaśca*; s. LANMAN JAOS. *10*. 468. Rein mechanisches Verfahren würde zum Ansatz eines 'Stammes' *xšapah-* n. führen.

• j. **xšapan-**: *xšafn-* f., n.[1]) 'Nacht'; a) im Gegensatz zum Tag*): *iϑra vā asni iϑra vā* °*fne* (LS.)[2]) V. *4*. 1; G. *3*. 7, Yt. *1*. 9, 16; — *pourumča naēme* °*fne* (LS.)[2]) *aparəmča* V. *4*. 45²; — *vīspāiš ayąnča* °*fnasča* (AP.) Y. *57*. 17, Yt. *1*. 11; — *asnāaṯča* °*fnāaṯča*[2]) Yt. *5*. 15; — +*asnąm* °*fnąmča* N. *4*; V. *4*. 45, Y. *62*. 5 Gl.; — °*pō.hva* .. *ušahva* V. *21*. 3; 3; — *taϑryasčiṯ hača* °*fnō* Yt. *14*. 31, *16*. 10;

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— *tạϑryạm aipi °panəm* Yt. *14.* 13; — *paoiryāi ϑrišvāi °fne* (LS.)[2]) "zum ersten Drittel in der Nacht" V. *18.* 18; 20, 22; — *paoiryā̊ dasa °panō* (AP.) .. *tištryō* .. *kəhrpəm raēϑwayeiti* .. "während der ersten zehn Nächte .." Yt. *8.* 13; — *upa* .. *jaymyạm aēvạm vā avi °panəm duyē vā* .. Yt. *8.* 11; — *ϑraošta °fnō ϑrityayā̊* Yt. *5.* 62. b) als Zeit von Sonnenuntergang zu Sonnenuntergang 'Tag und Nacht, Tag'[3]): *tā̊ °panō* (AP.) *yā̊ +ǰvāhi* Y. *62.* 10; — *yaṭ hē nava °fna* (als NP.) *sačā̊nte* V. *9.* 35, *19.* 23; *9.* 33, *16.* 8[2]; — *āaṭ aϑra vīčarənti dasa pairi °fnō* Yt. *13.* 49; — *ϑrixšaparəm haϑrākəm* (sd.) *+xšvaš °fnō* N. *4*; — *haurvạm tarasča* (sd.) *°panəm* V. *18.* 5, 6, Vyt. *41*[2]; — *yaṭ ašava para.-iriϑyeiti kva aēṭạm °panəm* .. H. 2. 1; 2; — *tišrạm °panạm* V. 7. 52 PüZ.[2]**); — *+tišrạm +°fnạm* Bd. 20. 16 Zit.**).

*) Sie zerfällt nach F. *27* b in vier Abschnitte: 1. *hū frāšmō.dātay-*, 2. *ərəzaurvaēsa-* (beide unter dem Namen *aiwisrūϑra-* zusammengefasst), 3. *ušah-sūrā-*, 4. *fragatay-raočaṇhạm*; s. unter den einzelnen Wörtern. — **) Der Ausdruck *tišr° xš°* "der drei Nächte" bezieht sich auf die drei ersten Tage nach dem Tod. Er spielt in den mp. Büchern eine grosse Rolle; vgl. H. *2.* 1 ff., 19 ff., PüErl. zu V. *7.* 52 (wozu HORN BB. *17.* 260) und SBE. *5, 18, 24, 37* im Index unter three nights, ferner BÖKLEN Eschatologie 27.

KompE.; Ableit. — Vgl. *xšap-*. — Pü.: *šap.* — [1]) Neutr. nur in der Zusammenstellung mit dem neutralen *azan-* 'Tag': V. *4.* 45, Yt. *5.* 15. — [2]) Them. — [3]) Vgl. SCHRADER Reall. 845; s. die freilich verderbten Erläuterungen (mit *šapīn rōć*) zu N. *4.*

• j. **xšapar-** n. 'Nacht' 1) im Gegensatz zum Tag: *yaṭ vā yaϑa +uzayarəm yaṭ yaϑa °parəm*[1]) N. *47* (?). 2) als Zeit von Sonnenuntergang zu Sonnenuntergang 'Tag und Nacht, Tag' (nur Komp.).

KompE. — Vgl. *xšap-*. — Pü.: fehlt. — [1]) Them.

• j., g. **xšapā-** f.[1]) 'Nacht', im Gegensatz zum Tag: *yā ušā̊ arəm.piϑwā* (sd.) *°pāčā* Y. *44.* 5; — *+oim* .. *vā* .. *ayarə aēva vā °pa* Aog. *51*; *+F.* 27 b[2]); — *yaϑra nōiṭ °pa nōiṭ təmā̊* Yt. *10.* 50.

KompA. — Vgl. *xšap-*. — Pü.: *šap.* — [1]) Nur NS. *°pa*, vgl. *āpa* V. *7.* 16 und das Aind. *kṣapābhiḥ*. *xšapa* als NS. aus *xšapan-* zu nehmen, halte ich nicht für richtig. — [2]) Hds. *xšafa*; s. freilich § *8.*

• j. **xšapā.yaona-** Adj. 'in der Nacht sich heimisch fühlend, mit der Nacht vertraut': (der Hund ist) *°yaonō yaϑa tāyuš* V. *13.* 47; 47.

Eig. 'der die Nacht als Heimstätte hat'. — Pü.: *šap āyōxtār.*

j. *xšafa* F. *27* b: lies *xšapa*; s. unter *xšapā-*.

• j. **xšafnya-** n. 'Nacht-, Abendmahl': *axšafni* (sd.) *°nīm isəmnō* Yt. *14.* 20.

Ableit. aus *xšapan-*. — Vgl. *xšāfnya-*. — Npü.: undeutlich.

j., g. *xšay°* Verbalf.: s. unter *xšā(y)-* und *šay-*.

• j., g. (, p.) **xšaya-** m. 'Herrscher, Fürst, König': *hō aṇhāiti zazuštəmō* (sd.) *°yō kasčiṭ mašyānạm* Yt. *13.* 18; *+F.* 5[1]); — *dā̊stū mazdā °yāčā* "gib es, o *M.* und König, (dass ..)" Y. *28.* 7.

KompA. — Zum V. *xšā(y)-*. — ai. *kṣáya-* m. 1) 'Herrscher' RV. *8.* 15. 9, 2) 'Herrschaft' *7.* 46. 2. — Pü. (zu F.): *šāh*, (zu Y.): *pātixšāh*, Sü.: *pārthivaḥ*. — [1]) So K..

• j. **xšayaṭ.vak-** Adj. 'der zu reden vermag, des Wortes mächtig ist': *°vāxš* F. *3* e.

Pü.: *pātixšāh i gōwišnīhā.*

• j., g. **xšayant-** Adj., PPA.: s. *xšā(y)-*.

KompE. (s. auch *axšyant-*).

• j., g. **xšayamna, °mana-** Adj. (fem. *°nā-*), PPM.: s. *xšā(y)-*.

KompA., E. (s. auch *axšyamna-*).

j. *xšayasča* Y. *71.* 17: s. *xšī-*.

• p. **xšayāršan-**[1]) m. EN. eines persischen Königs, *Xerxes*, Sohns *Darius* I.: *adam °šā*[1]) *xšāyaϑiya^h +vazarka^h* .. *dārayaᵈ^h va-hauš xšāyaϑiyahyā puϑ^r a^h +haxāmanišiya^h* X. *1.* 2, 5; 8; — *ϑātiy °šā xšāyaϑiya^h* X. *1.* 3, 4, *2.* 3, *3.* 3, *4.* 3, *7.* 3; — *a^h ura^h mazdā* .. *hya^h °šām* (AS.)[1]) *xšāyaϑiyam akunauš* X. *1.* 1, *6.* 1; — *°yārčahyā*[2]) *dārayaᵈ^h va-^h ušahyā xšāyaϑiyahyī puϑ^r a^h*[3]) Am. *1*; — *artaxšaϑ^r ahyā °yārčahyā*[2]) *xšāyaϑiyahyā puϑ^r a^h*[3]) Am. *1*; — *artaxšaϑ^r ā °šā*[3]) *xšā-yaϑiya^h*[3]) *°puϑ^r a^h °šā dārayaᵈ^h va^h uš*[3]) *xšā-yaϑiya^h*[3]) *puϑ^r a^h* Ao. *1.* 2. [S. noch zu *xaršādašyā.*]

Komp.: *xšaya-+aršan-*, eig. 'der *aršan-* ('Hengst, Held') unter den Herrschern'; vgl. ai. *rājarṣabha-* m. Anders FOY KZ. *37.* 544, wo weitere Litt. — [1]) Zum Stammansatz und zFlex. s. § *212.* 1 b, *213.* 2. — [2]) Verunglückte GS.-Bildung. *č* fehlerhaft für *š*; der ZDMG. *54.* 127 gezogene Schluss scheint mir höchst fraglich. — [3]) Sollte GS. sein.

• g. **xšayō** Inf. 'um zu verderben': *hyaṭ vā̊ akā manaṇhā yəng daēvəng akasčā mainyuš akā šyaoϑanəm vačaṇhā yā fra-činas drəgvantəm xš°* "welches (Tun) er[1]) und der böse Geist sammt bösem Denken

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und bösem Reden euch, die *Daēva*, was er den *Drug*genossen[2]) gelehrt hat, um (den Menschen) zu verderben" Y. *32*. 5.

Zu ai. V. *kṣiṇáti* 'er vernichtet', gr. φθίνω; vgl. *xšī-*; BTHL. ZDMG. *50*. 721. — Pü.: *kē frāč čāšēt ō ōšān ku hač ōi i drvand pātixšāhīh* "der sie lehrt, die Herrschaft stamme von dem *Dr.*". — [1]) Der Irrlehrer, von dem auch Y. *32*. 6 die Rede ist; s. noch No. 2. Dafür, dass das erste Subjekt nicht ausdrücklich bezeichnet ist, vgl. Sp. 566 u. und die RV.-Stellen *gṛhám índraśca gacchatam, ā́ yád ruhā́va várunaśca nā́vam* (u. a.; s. HASKELL JAOS. *11*. 66), die insofern der obigen ähneln. — [2]) Es ist ein bestimmter, der neuen Lehre feindlicher Fürst gemeint; vgl. *drəgvant-* I 2 a α.

j. *xšavaidīm* Vd. *9*: s. *xšvid-* mit No. 4.

j. *xšavaš*: lies *xšvaš*.

• j., g., p. **xšā(y)-** V. 'vermögen'. Praes. 3 *xša-*[1]) [, 25 *xšayōiṯ*], 27 *xšaya-*, °*xšya-*[2]).

1) 'Macht haben, Gewalt haben, herrschen über —, schalten, verfügen über —, besitzen'; mit α) Gen.: *tūm āxštōiš anāxštōiščа* .. *xšayehe dahyunąm* Yt. *10*. 29; — *vasasča tū* .. *uštāča xšaēša* (2SOM.) *havanąm dāmanąm* Y. *8*. 5; FrW. *4*. 2 (*xšayeni*); — *yaṯ xšayata* .. *daēvanąm* .. Yt. *19*. 26; — *huxšaϑrā xšōntąm mā nō* +*duš-xšaϑrā xšōntā* "gute Herrscher sollen, nicht schlechte über uns herrschen" Y. *48*. 5; — *huxšaϑras*(sd.)*tū nō* .. *xšaētā* (3SOM.) Y. *41*. 2; — *kadā vaēdā yezī čahyā xšayaϑā mazdā ašā yehyā mā āiϑiš* (sd.) *dvaēϑā* "wann werde ich erkennen, ob ihr über jedweden Macht habt, o *M.*, *A.*, von dem .." Y. *48*. 9; — *xšayąs mazdā ahurā yehyā*[3]) *mā aiϑīščiṯ dvaēϑā* "der du, o *MAh.*, die Macht hast über jedweden, von dem mir Verderben droht" Y. *32*. 16; — *yōng daintī nōiṯ ǰyātūuš* (sd.) *xšayamnōng vasō* Y. *32*. 15; — *xšayąs ašīvā* (GD.; Sp. 242 m.) Y. *51*. 5; — *masō xšayete x*ᵛ*arənaṇhō* "sie verfügt über (so) grosse Hoheit" Yt. *5*. 96; — *yadā ašōiš maṇhā vasō xšayā* "wann ich erst (selbst) nach Gefallen über méin Verdienst schalten werde" Y. *50*. 9. β) Lok.: *naēčiš xšayāṯ* .. *ərərō mainyuš x*ᵛ*ažšu dāmōhu* FrW. *4*. 2. 2) 'Macht, Berechtigung haben zu —, (es) können, dürfen', mit Inf.: *xšayeite hē* .. *ϑrišum aētahe čiϑā* (sd.) *apaṇharštōe* V. *5*. 26; — +*hā* +*xšayete*[4]) +*ana* .. *haxtōiṯ* (sd.) N. *9*; — *yō* .. *ərəžuxδāi vačaṇhąm xšayamnō hizvō vasō* "der nach Gefallen die Worte einer Zunge zu bewahrheiten vermag" Y. *31*. 19; — *vasaϑa ahi xšayamna* (NSf.) *tanuye x*ᵛ*arənaṇhe* +*dāitim* (sd.) Yt. *17*. 15. 1, 2 a) 'mit Gen. und Inf.: *yezī ahyā ašā pōi maṯ xšayehī* "ob du (darüber) die Macht hast, es durch *A.* von mir fern zu halten" Y. *44*. 15. 3) das Part. von *xšā(y)-* in Verbindung mit dem Verb. fin. steht im Sinn von 2: *mā xšayamna* (statt NSm.) *ǰasōiṯ ātrəm* "nicht soll (er) zum Feuer kommen dürfen" V. *9*. 33; Vd. *4*[2]; — *xšayamna* (näml. *druxš*) *pasčaēta mərəγnte*.. "dann ist sie im Stand zu verderben .." V. *18*. 55; — *hyaṯ hīm dātā xšayantō* .. *ϑwaxšō* (sd.) "auf dass ihr (ihm) .. verschaffen könnt" Y. *29*. 2; — *yō vā xšayąs adąs drītā* (sd.) *ayantəm*..*drəgvantəm* Y. *46*. 5. 4) Part. 'die Macht dazu habend, dazu im Stand seiend, es vermögend' (näml. das, was das Verb. fin. aussagt): *kahmāi* .. *īštīm azəm baxšāni xšayamnō* "wem soll ich .. zuteilen, ich der ichs vermag?" Yt. *10*. 108; 108, 110, 23, 37, *14*. 47; — *yūžəm dasta xšayamnā raēšča* .. Y. *68*. 21; — *taṯ nō dāyata yūžəm yazata* .. *xšayamna isāna* Y. *65*. 14; — *yahmāi uštā* (sd.) .. *vasō* +*xšayąs*[5]) *mazdā dāyāṯ* Y. *43*. 1; — *tūm tā aēibyō xšayamna* (NSf.) *nisirinavāhi* Yt. *5*. 87; — *hyaṯ ϑwā xšayąs aēšəm* (sd.) *dyāṯ ərmavantəm* Y. *43*. 10. 5) absol. 'regnare': *yavata xšayōiṯ* (3SPrA.) .. *yimō* "so lang *Y.* die Herrschaft führte" Y. *9*. 5; — *miϑrəm* .. *xšayantəm xšayamnem* Yt. *10*. 35; *8*. 49, Vyt. *23* (?); — *ahurahe xšayatō* (GS.) Yt. *13*. 63; 78; — *xšayamnəm* ('gebietend') *ašavanəm dāyata* +*axšyamnəm* (sd.) *drvantəm* Y. *8*. 5; — *yaϑa hīm ǰanāma xšayamnō* (NP.)[6]) +*axšyamnąm* Y. *61*. 5; Yt. *10*. *101*, F. *5*; — *xšayamna* +*apaiti.ərəta* F. *3* h; — *xšayantasčā* +*axšyantasčā* (sd.) Y. *35*. 4; — *čvąs frāmraoṯ fravākəm? vahištō xšayamnō* Y. *19*. 20; — *xšayąs mazdā ahurō* Y. *51*. 17; — *xšayeta* Vyt. *47* (?). a) in Verbindung mit *xšaϑra-*: *tē narō xšaϑra* (AP.) *xšayente* Yt. *17*. 7; — *hāu araϑwya xšaϑra nōiṯ xšayeti* Vyt. *47* (?); — *xšaϑrāṯ xšayamna* Vyt. *35*; — *yaϑa anyāsčiṯ xšaϑrāṯ xšayamnā hamō-xšaϑrō.xšayamnā* Yt. *15*. 54 (?).

mit *patiy* 'die Herrschaft führen über — (Gen.)': *adamšām* +*patiyaxšayaiy*[7]) D. *6*. 3.

mit *frā* 'die Herrschaft begründen, entfalten': *yō avaδāṯ fraxšayeite* "der von

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dort her seine Herrschaft entfalten wird" Yt. *19*. 66.

ai. *kṣayati* 'er herrscht, besitzt', np. *šāyad* 'es geziemt'; s. dazu Hbm. PSt. 34. — Pü.: *pātixšāhēnūtan, pātixšāh būtan, pa pātixšāhīh*, (zu F. *3* h): *kāmak xᵛatāδīh*. — 1) So besser als § *310*. 14. — 2) S. *axšyant-, axšyamna-*. — 3) Statt *ahyā yehyā*. — 4) Hds. *haxšaēte*; aber Pü.: *pātixšāh*. — 5) NA. *vasō.xš°*; s. aber Y. 50. 9, *31*. 19, *32*. 15. — 6) Unthem. — 7) So nach Foy KZ. *35*. 49; die Ausg. hat *patiyaxšaiy*.

j. *xšādrəm* N. *64*: lies *xšāud°*.

• j. **xšāudray-** Adj. (auch fem.) 'mit Alkohol versetzt, Alkohol enthaltend, alkoholisch': *hamaṃ aēte +°drim zaoδraṃ barātō hamaṃ +pāpiδwaṃ* "die sollen das gleiche alkoholische Trank-, das gleiche Speiseopfer darbringen" N. *64*[1]; *64*[3 2]. a) mit *payah-* n., Plur. Name eines aus Milch hergestellten alkoholischen Getränks, etwa 'Kumis': *čvaṯ nā ape .. °drinaṃ payanhaṃ paiti.barāṯ* "wie viel Kumis soll man dem . . Wasser darbringen?" N. *67*; +*66*[3]. b) mit *yava-* m. (sd.), Plur. Name eines alkoholischen Getränks: *čvaṯ yaom* (sd.) . . *dva danarə +°drinaṃ*[4] (näml. *yavanaṃ*) V. *16*. 7.

Ableit. (mit *Vṛddhiḥ*) aus *xšudra-*, Bed. 2 a. — Pü.: *šusr*, zu N. *64* und zu V. erl.: *mad*[5]. — 1) Vgl. V. *8*. 22. — 2) Die Hds. schwanken stark. Ausg. hat dRn.: *xšāudrəm, xšādrəm, xšaudrim, xšudrim*. — 3) Hds. *xšāudrəm*. — 4) So L 4; NA. *xšaodr°*. — 5) S. zu *xšudra-*.

• j. **xšāfnya-**[1]) n. 'Nacht-, Abendmahl': *vīspa.ibyō sastīm baraiti* (sd.) *ātarš* . . *yačibyō aēm +ham.pačaiti °nīmča sūirīm.ča* (sd.) Y. *62*. 7.

Ableit. aus *xšapan-* (mit *Vṛddhiḥ*). — Vgl. *xšafnya-* und No. 1. — mp. (Pü.), np. *šām*. — 1) Pt 4 bietet *xšafn°*.

• p. **xšāyaϑiya-**[1]) 1) Adj. (fem. *°yā-*) 'im Besitz der Herrschergewalt, Königswürde, souverain': *hačā paruviyataʰ hyā amāxam taumī °yā ahaʰ* Bh. *1*. 3. 2) m. 'Herrscher, König': *dārayaʰvaʰuš °yaʰ +vazarkaʰ °yaʰ °yānām °yaʰ pārsaiy °yaʰ dahyūnām* Bh. *1*. 1; — *dārayaʰvaʰuš °yaʰ +vazarkaʰ °yaʰ °yānām °yaʰ dahyūnām °yaʰ ahyāyā būmiyā* D. *12*; *1*, *5*. 1, *6*. 2, 4, *16*, *18*, *19*, X. *1*. 2, *3*. 3, *5*, *7*. 3, Am. *1*, 2[2]), *3*, Ao. *1*. 2[3]), K. *1*, Bh. *5*. 1; *1*. 2 ff., 2. 1 ff., *3*. 1 ff., *4*. 1 ff., *5*. 1 ff., D. *4*. 2, 3, *5*. 2, 3, *6*. 3, 4, 5, *7*, *13*, *17*. 3, X. 2. 3, *3*. 3, *4*. 3, *8*, *1*. 3, 4, 7. 3, Ao. *1*. 3, 4; — *aʰuraʰmazdā .. hyaʰ dārayaʰvaʰum °yam akunauš aivam parūvnām °yam* D. *6*. 1; X. *1*. 1, *6*. 1, Ao. *1*. 1, D. *6*. 4; — *aʰuraʰmazdā .. hauv dārayaʰvaʰum °yam adadāʰ .. vašnā aʰuraʰmazdāhaʰ dārayaʰvaʰuš °yaʰ* D. *4*. 1; Bh. *1*. 5, 6, 13, D. *6*. 4; — *kaⁿbūjiyaʰ .. paruvam idā °yaʰ āhaʰ* Bh. *1*. 10; 15; — *tyaiy paruvā °yā* Bh. *4*. 9; — *hauv °yaʰ abavaʰ ʰuvajaiy* Bh. *1*. 16; 10, 12, 2. 5, *3*. 5, 13, *4*. 2; — *adam °yaʰ amiy asagartaiy* Bh. 2. 14, *4*. 2; *1*. 16, *2*. 3, *4*. 2[3], Bh. b–j[9], D. *6*. 4; — *fravartiš hyaʰ mādaiy °yaʰ agaubatā* Bh. 2. 12; — *tuvam kā °yaʰ hyaʰ aparam +āhy* Bh. *4*. 5, 14, 19; — *8 manā taumāyā tyaiy paranam °yā ahaⁿ* Bh. *1*. 4; — *+duvitātaranam* (sd.) *vayam °yā amahy* Bh. *1*. 4; — *9 °yā* (AP.) *agarbāyam* Bh. *4*. 2; 3; — *dārayaʰvahauš °yahyā* Bh. *3*. 9, D. *3*, *4*. 2, *8*, *9*, *17*. 1, X. *1*. 2, *3*. 3, *5*; Am. *1*[4], 2; — *artaxšaδʳā °yaʰ* (statt GS.) *puδʳaʰ* Ao. *1*. 2[2]; 2[3].

Ableit. aus **xšāyaδa-* oder **xšayaδa-* (mit dem *a* des Praesens; dann mit *Vṛddhiḥ*) m. 'Herrschgewalt', zum V. *xšā(y)-*[4]). — np. *šāh*. — 1) Oft mittelst Ideogramm geschrieben, aber nie in Bh. — 2) Hier *°yānī* statt *°yānām*. — 3) Hier *°yanām* statt *°yānām*. — 4) Ar. **kšāiathiia-*; falsch IFAnz. *10*. 21 (trotz np. *šāh*) und KZ. *37*. 536; vgl. § *278* II. 4 und Wh. Gr.[2] § *1210* a.

g. *xšəntā, xšəntąm*: s. *xšā(y)-*.

• j. **xšōiϑnī-** fem. Adj.: s. unter *xšaēta-*.

• j. *xšaδrāṯ xšayamna* ˣ**xšōiϑra**.. Vyt. *35*.

j. *xšōiwr°*: s. *xšviwr°*.

• g. **xšąnmənē** Inf. 'sich etwas gefallen lassen müssen, sich damit zufrieden geben müssen', mit Akk.: *yō anaēšəm xš° rādəm +vāčim nərəš asūrahyā* "dass ich mir als Fürsorger das unwirksame Wort[1]) eines unstarken Mannes gefallen lassen muss" Y. *29*. 9.

Zum ai. V. *kṣamati*; § *68*, *258*. 2 c. Inf. in konjunkt. Sinn. — Pü.: *+ašāt* (Npü.: *nāšād*) *mēnišnīh*[2]), Sü.: *anānandamanāḥ*. — 1) Vgl. Y. *44*. 17. — 2) Als hätte er **ašąm mēnē* vor sich gehabt. Gray JAOS. *21*. 137 ('for my wretched self') scheint sich das nicht klar gemacht zu haben.

• j., g. **xšī-** f. 'Not, Elend': *xšyō* (GS.)[1]) *darəgəm āyū* (sd.) *təmarəhō* Y. *31*. 20; — *paitištātəe xšayasča* (GS.)[1]) *amayavayāsča* Y. *71*. 17; — *xšīm*[1]) F. 5.

Vgl. *xšayō*. — Pü.: *šēvan* 'Jammern' (wozu Hbm. AGr. *1*. 214). — 1) Für **xšiyō*, **xšiyasča*, **xšiyəm*; § *193*, *410*.

j. *xšivisti* V. *2*. 31: lies *xšvisti*; s. unter *xšusta-*.

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j. *xšuiδa* F. *5*: lies: *xšvīδa*.

• j. **xšudra-, xšuδra-**[1]) 1) Adj. 'flüssig': *vīspa taršuča* (sd.) °*drača* A. *3*. 12, Yt. *19*. 58, P. *42*. 2) n. 'Flüssigkeit'; uzw. a) alkoholische, 'Wein', Plur.: *yā* +°*dra*[2]) +*yaṯ vā yazanti yaṯ vā* +*ham.raēϑwənti* "den Wein wenn sie opfern oder mischen" N. *61*. b) 'Samenflüssigkeit, semen virile': *afrənharəzāṯ* (sd.) *pairi* °*drāṯ* V. *16*. 16; — sonst Plur.: *arədvīm* .. *yā* .. *aršnąm* °*drā yaožda δāiti* Y. *65*. 2, 5; F. *3* g; — *yaϑa* .. *aršānō avi* °*drā xšaϑrišva hąm.-vərənavainti* (sd.) V. *18*. 32; — *yaṯ nā* x^v*aptō* °*drā frāraoδayeite* V. *18*. 46; — *yō nāirikąm* .. °*drā avi* +*frənharəzaiti* V. *15*. 7, 8; *18*. 67, Nik. *1*; — *yaṯ mašyō mašīm* °*drā avi frənhərəzaiti yaṯ vā mašyō mašyānąm* °*dranąm* (als Obj.) +*pairi gəurvayeiti* V. *8*. 32; — *ǰahi yō* (statt NSf.) °*drā hąm.raēϑwayeiti* (sd.) *dahmanąm adahmanąmča* V. *18*. 62; N. *11*; — *fravašayō* .. *yā avąm* +°*δrąm*[3]) *aiwyāxšayeinti yąm* .. *zaraϑuštrahe* Yt. *13*. 62*).

*) Der zur Erde gefallene Same des *Zar.*, von *Nairyō.saṇha* aufgenommen und der *Arədvī* übergeben, wird, im See *Kąsaoya* ruhend, von 99999 *Fravašay* bewacht; s. Bd. *32*. 8, 9; weiteres bei WEST SBE. *37*. 33, *47*. 15, 105, DST. ZA. *2*. 521, JN. Zor. 21, BÖKLEN Eschatologie 91.

Ableit. — zEt. s. unter *xšusta-* und GDN. 3Yt. 42[4]). — Pü.: *šusr* (wozu ZDMG. *36*. 67), zu N. *61* erl.: *maδ*; Npü. (zu A. *3*. 12): *šīrīn*, Sü. (ebd.): *madhūni*; s. noch WZKM. *14*. 202 No. 2. — [1]) Nur Yt. *19*. 58 und +*13*. 62. — [2]) Hds. *xšudru*. — [3]) AP. wie *avąm* und *yąm*. Hds. °*rəm*. — [4]) Die IF. *5*. 60 gegebene Zusammenstellung scheint mir semasiologisch unmöglich.

• j., g. **xšusta-** Adj. 'flüssig', spez. 'breiflüssig'; a) vom Lehm, sva. 'aufgeweicht': *yaϑa nū mašyāka* +*xšvisti* (LS.)[1]) *zəmō* (sd.) *vīšāvayeinti* V. 2. 31[2]). b) vom Metall (Eisen), sva. 'geschmolzen', mit *ayah-* n. Bezeichnung des glühenden Metallstroms beim letzten Gericht[3]): *yąm xšnūtəm rānδibyā* (sd.) *dā ϑwā āϑrā suxrā* .. *ayənhā* °*tā* Y. *51*. 9; — +°*təm*[4]) F. *5*.

KompE., A. (?)[5]). — PPfP. einer Basis (ar.) **kšaud-*, wozu noch *xšaδah-*, *xšudra-*, *fəra-xšaoštra-*; s. HBM. ZDMG. *38*. 431. — Pü. (zu F., Y.): *vitāxt*, (zu V.): *šusr*. — [1]) Unthem.; zSchr. s. IF. *11*. 137. NA. *xšivisti*. — [2]) S. noch *šutasme*. — [3]) Vgl. *intay-**). — [4]) Hds. *šust*. — [5]) S. No. 2.

• j. **xštavay-**[1]) m. Name einer iranischen Familie: *fravašayō* .. *yā* .. *pəšanāhu taδa nijasən* (sd.) °*tviwyō*[1]) Yt. *13*. 37.

Ableit. (s. *xštāvay-*). — Et.? Vll. zu § *86*. — [1]) Wegen *avay* : *avi* s. MEILLET bei BGM. Grdr. *1*². 1091.

j. *xštāṯ, a-xštaṯ* (usw.): s. [1]*stā-*.

• j. **xštāvaēnya-** patr. Adj. 'von *Xštāva* stammend, dessen Nachkomme': *pouruδāxštōiš* (sd.) °*nyehe*[1]) *ašaonō* Yt. *13*. 111; — +*xšviwrāspahe* °*nyehe*[1]) *ašaonō* Yt. *13*. 111.

Ableit. aus **xštāva-* EN. (s. *xštāvant-*); zSuff. vgl. *tištryaēnī-*; s. noch No. — [1]) J 10 hat *xštāvayanahe*, das wäre patr. Adj. zu *xštavay-*; F 1 *xštāvaēvaēnyehe*. Lesung also unsicher.

• j. **xštāvant-** Adj. 'mit Lichtglanz, Schönheit ausgestattet': *mānəhəm* .. °*vantəm* Yt. 7. 5.

Bed. nach Sü., Npü. — Durch Haplol. (§ *306*) aus **xštāvaivant-*[1]), s. *xštāvaēnya-*. — Et.? Wertlos oder falsch GDN. Stud. *1*. 159, GGR. OK. 289, ZUBATÝ BB. *18*. 247, JUSTI NB. 176 (nach DELAGARDE Beitr. 43)[2]). — Pü.: fehlt, Sü.: *lakṣmīvān*, Npü.: *nūr dāranda*. — [1]) Vgl. *irimant-*. — [2]) Das *v* in np. *šitāv* geht auf ir. *p*, s. arm. LW. *štap*.

• j. **xštāvay-** Adj. 'zur Familie der *Xštavay* gehörig, *Xštavi*-Manne': *yōi taxma* °*vayō dānubyō azən pəšanā* Yt. *13*. 37; 38.

Ableit. (mit *Vγddhiḥ*) aus *xštavay-*.

• j. **xštąmiča**[1]**ča maδaxaheča** [*tūn*] V. *1*. 14 Gl.

Vgl. V. *7*. 26. — Pü.: fehlt. — Vermutungen bei DST. ZA. *3*. 34.

• j. **xštūm** Adv.: s. *xštva-*.

• j. **xštva-** Adj. (fem. °*tvī-*) 'der sechste': *ahmāi* °*tvō ājasaṯ* .. *vərəϑraγnō* Yt. *14*. 17; *1*. 7, *19*. 2, V. *4*. 2, N. *102*; — °*tūm aēta ēšąm šyaoϑənanąm* V. *4*. 28; *1*. 8, *5*. 29, 30, *9*. 7, 28, Y. *9*. 21, N. *82*, F. *1* (wo °*tum*); — °*tvaheča* .. *myazdahe* A. *3*. 12; — *tūirya ϑanvarə* .. *puxδa zaēnāuš* .. °*tvī fradaxšana* V. *14*. 9; Vd. *12*[1]). a) ASn. °*tūm* als Adv. 'beim sechsten Mal': V. *4*. 19, 23, *8*. 77.

Ordinale zu *xšvaš*; vgl. zBild. § *211*. — Pü.: *šašum*. — [1]) Geschr. *xaštvi*.

• j. *xšnaoϑwa-* Adj. 'würdig zufrieden gestellt zu werden'.

Ableit. — PFP. zum V. *xšnav-*.

• j. **xšnaoϑwa**[1]**tā-** f. 'Würdigkeit zufrieden gestellt zu werden': *azəm daδąm* .. *tištrīm* .. *avāntəm* °*ta* (IS.) Yt. *8*. 50.

• j. **xšnaoϑwō.təma-** Adj. 'der am wür-

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digsten ist zufrieden gestellt zu werden': *zaraϑuštrəm .. hātaṃ °məm* Yt. *13*.152.

• j. **xšnaoϑra:** zitirt die damit beginnende Formel, zB. N. *28*[2].
Vgl. ²*xšnaoϑra-*.

• j. **¹xsnaoϑra-** n. 'Zufriedenstellung, Befriedigung': *°ra ahurahe mazdå* Yt. *1*.0, G. *1*.1, Ny.*5*.4; Y.*8*.9, FrW. *6*, G. *1*.2, Vd.*9*; — *sraošahe .. °ra .. zaraϑuštrahe .. fravašže °ra .. tava ātarš .. °ra* Y.*4*.23; — *urvarayå vaŋhuyå .. °ra* N. *97*; — *yeŋhe vačaŋhō nəmaŋhō* +*°rəm*[1] P. *26* (?). a) Dat. als Inf.: *yazatanaṃ °rāiča frasastayaēča* Yt. *4*.8; — *hāvanəe .. yasnāiča vahmāiča °rāiča frasastayaēča* Y. *1*.23; 23[2], 4[2], 7 ff., 23[3], *8*.9, *24*.5, *52*.4, *70*.6, Vr. *5*.1, *11*.21, G. *1*.1, 2.
Zum V. *xšnav-*. — Pü.: *šnāyēnītārīh*, Sü.: *sanmānakṛtiḥ*; (zu a): *pa šnāyēnītārīh*, Sü.: *mānanāya*. S. noch No. 1. — [1]) Hds.: *spnāϑrəm*, aber Pü.: *šnāyēnēt*.

• j. **²xšnaoϑra-** n. Name der mit *xšnaoϑra ahurahe* beginnenden Gebetsformel Yt. *1*.0: *aēva ašō.stūitiš ōium vā ašaonō °rəm* H. *1*.5[1]).
Pü.: *šnāyītārīh*. — [1]) Vgl. Dst. ZA. *2*. 649 und Yt. *1*. 0.

• j. **xšnaoϑrāi** Inf. 'zufrieden zu stellen': s. unter ¹*xšnaoϑra-*.
Zum V. *xšnav-*.

• j. **xšnaoma-** m. 'Zufriedenstellung, Wohltat': *kō paoirīm imaṃ zaṃ mazišta °ma xšnāvayeiti* V. *3*.12.
Zum V. *xšnav-*. — Vgl. *xšnūmaine* mit JSchmidt Krit. 103. — mp. *šnōm*; s. dazu Hbm. AGr. *1*. 214. — Pü.: *šnāyišnīh*, erl.: .. *rāmišnīar kart bavēt*.

• g. **xšnaošəmna-** Adj., PPA.: s. ¹*xšnav-*.

• j., g. **¹xšnav-** V. 'Genüge haben an —, leisten in —'. Praes. 1 *xšnu-*, 5 *kuxšnu-*, 16 (Des.) *čixšnuša-*, 17 (Fut.) *xšnaošya-*, 30 (Iter.) *xšnāvaya-*; *s*-Aor. 1 *xšnaoš-*, 2 *xšnəviš-*. — PPfP. *xšnūta-*[1]); PFP. *xšnaoϑwa°*; Inf. *xšnūmaine*, *xšnaoϑrāi*. S. noch *axšnušta* und *kuxšnūša*.

1) 'sich etwas genügen lassen, zufrieden sein mit —'; a) mit Akk.: *surunuyå nō yasnəm .. xšnuyå nō yasnəm* Y. *68*.9. b) mit Gen.: *surunuyå nō .. yasnahe xšnuyå nō .. yasnahe* Yt. *10*.32. 2) 'Jemandem Genüge tun, ihm zuweisen, was ihm recht und billig ist, gebührt, es ihm recht machen, ihn zufrieden stellen, seine Pflicht erfüllen gegen —', mit Akk.: *kō paoirīm imaṃ zaṃ mazišta xšnaoma xšnāvayeiti* V. *3*.12; *9*.42[8]; — *āaṯ tum nišhiδδiš .. nərəmča ašavanəm kuxšnvaṇō* H. 2.13, Vyt. *59* (wo *kuxšnvānō*); — *yō nōiṯ nərəm ašavanəm .. xšnaošta vā xšnāvayeite vā* P. *49*; — *yaϑrača xšnūtō ašava* Yt. *13*.36; — *xšnūtahečiṯ aṯbištahe* (sd.) .. *manō yaozayeiti* Yt. *10*.111; — *xšnūtō* (NPm.)[2]) *ašaonaṃ urvānō pārayeinti* V. *19*.32; — *yaṯ aēšō nā .. hača aēibyō nmānaēibyō xšnūtō aδbištō pārayāṯ* V. *9*.39; — *kaϑā ϑwā mazdā xšnaošāi ahurā* "wie kann ich dich zufrieden stellen, o *MAh.*?" Y. *46*.1; — *nōiṯ xšnāvayeiti ahurəm mazdaṃ .. yō mazdaṃ tarō manyete* Yt. *10*.139; *6*.4; — *yaēčā xšnaošəm* (3PKA.) *ahurəm haiϑyāiš šyaoϑanāiš fraorəṯ mazdaṃ* "und die, welche gern mit rechtem Tun den *AhM.* zufrieden stellen" Y. *30*.5; — *tištrīm .. yō daδāiti kuxšnvaṇāi .. ayaptå ǰaiδyantāi .. mašyāi* ". . dem, der (ihn) zufrieden stellt . ." Yt. *8*.49; *13*.24; — *tištrīm .. yezi .. bavaiti yaštō xšnūtō friϑō paiti.zantō* Yt. *8*.43; *10*.120, V. *19*.40; — *yahmāi xšnūtō bavaiti miϑrō .. yahmāi ṯbištō bavaiti* (sd.) Yt. *10*.87; 28, Y. *62*.9; — *yaϑa .. anāzarətå xšnūtå .. aṯbištå yūžəm* (näml. *fravašayō*) .. *fračaraϑwe* Yt. *13*.34; 51, 63, 156[2], 157[2]; — *xšnuta* F. 5; — *vaŋhūuš xratūm manaŋhō yā xšnəvīšā gūuščā* +*urvaṇəm* "auf dass ich den Willen des *VM.* befriedige und die Seele des Rinds" Y. *28*.1; — *mazdā ašā xšmākəm vārəm xšnaošəmnō* "o *M.* und *A.*, indem ich es eurem Willen recht machen will" Y. *46*.18. a) Des. 'zufrieden stellen, zu Gefallen sein wollen': *nōiṯ nā pourūš* (sd.) *drəgvatō ḥyāṯ čixšnušō* Y. *43*.15; — *yō mašyōng čixšnušō .. gāuš bagā* x^v*ārəmnō* (sd.) Y. *32*.8; — *yō dušərəϑrīš* (sd.) *čixšnušā* (1S.) Y. *49*.1. α) mit Dat. comm. 'Jemands Zufriedenheit gewinnen wollen für —': *tōm nō vohū maṯ manaŋhā čixšnušō* "des Zufriedenheit sollst du uns zu gewinnen suchen, sammt der des *VM.*" Y. *45*.9.

Vgl. *snūt-* und IF. *9*. 274. — mp. *šnāyēnītan* (Kaus.); x^v*ašnūt*, np. *xušnūd*. — Pü. (für 1 und 2 Pass.): x^v*ašnūt būtan*; (für 2): *šnāyēnītan*, Sü.: *satkārayitum*, *sanmānayitum*; (für 2 a zu Y. *43*, *45*): *čikāmči* 1 3) *šnāyēnītār*4), *čikāmči* 1 3) *šnāyišn*5), (zu Y. *32*, *49*): *čāšītan*. — [1]) *u* nur F. *5*. — [2]) Unthem. — 3) Für *čī* der Re-

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duplikation! — 4) Erl.: *pa rāmišn (nē) apāyēt kartan*; s. No. 5. — 5) Erl.: *pa rāmišn kunišn*; s. No. 4.

• g. ²**xšnav-** 1) Adj. 'Genüge leistend, zufrieden stellend', mit Akk.: *yō .. zaraδuštrəm rādaŋhā .. °nāuš* (NS.) Y. *46*. 13; — *nōiṯ tā īm °nāuš vaēpyō* (sd.) Y. *51*. 12; — *nōiṯ mā °nāuš yā vərəzənā* (sd.) .. Y. *46*. 1. 2) f. 'Zufriedenstellung; Pflichterfüllung gegenüber —' (Gen.): *aṯčā hōi sčantū manaŋhā uxδāiš šyaoδanāiščā °nūm mazdā vahmāi ā fraorəṯ yasnəsčā* .. "und es sollen sich in Gedanken, Worten und Taten gern um seine Zufriedenstellung bemühen – (ihm) dem *Mazdāh* zum Preis – und um seine Verehrung .." Y. *53*. 2; — *yōi °nūm vohū manaŋhā hačāntē šyaoδanāiš ašā δwahyā mazdā sīnghahyā* "welche sich, o *VM.*, in ihrem Tun, o *Aša*, um die Erfüllung ihrer Pflicht gegenüber deinem Gebot, o *M.*, bemühen" Y. *48*. 12.

KompE. — Zum V. *xšnav-*. — Pū. (zu 1 dRn.): *kē .. šnāyēnēt, šnāyēnūlak, +šnayēnēnd*, (zu 2): *šnāyēnūtārīh*.

• j. ³*xšnav-* n. 'Knie': s. unter *žnav-*.

KompE.; s. auch *huxšnaoδra-*.

• j., g., p. **xšnā-**, *°šnā-* V. 'kennen'. Praes. 14 (Inkoh.) *xšnāsa-*, 16 (Des.) *zixšnāŋha-*. — Inf. *°xšnī*, *°xšnənē*; PPfP. *+°šnāta-*.

Inkoh. 1) 'kennen lernen': *avaδā xšnāšāhidiš ada* (sd.) *taiy* .. D. *6*. 4. 2) 'von Jemand (Akk.) merken, dass –' (Nebensatz mit *tyᵃ*): *mātyᵃmām xšnāsātiy tyᵃ adam naiy bardiyᵃ amiy* "damit sie (die Leute) nicht von mir merken, dass ich nicht *B.* bin" Bh. *1*. 13.

mit *ava* (*avō*) Des. 'kennen lernen, erkunden wollen': *fravašayō .. avaṯ avō zixšnāŋhəmnā* "die *Fr.*.., das erkunden wollend" Yt. *13*. 49.

mit *paiti* 'anerkennen': s. *°paitišnāta-*.

mit *frā* 1) 'Jemand kennen lernen als (Akk.)': s. Inf. 2) 'Kunde erhalten': s. Inf.

ā-'Erweiterung'[1]) aus dem V. *²zan-*; § *28*. 1 a, *86*. — ai. *jijñāsati, jñātáḥ*; np. *šināsad* 'er erkennt'[2]), lat. *gnōscō*. — [1]) Vgl. Hirt Ablaut 93. — [2]) mp. *šnūtan*, np. *šunūdan* 'hören' (Hbm. PSt. 82) scheint auf einer Kontamination von air. *xšnā-* und *sru-* zu beruhen; vgl. auch die PD.-Wörter SWienAW. *96*. 880, GIrPh. *1* b. 306. Undeutlich ist mir GIrPh. *1*. 303. 34 f.

• j., g. **xšnūt-** f. 'Zuweisen dessen, was einem recht ist, gebührt' sva. 'Belohnung'[1]) (in gutem und schlimmem Sinn): *yəm °təm rānōibyā* (sd.) *dā* Y. *51*. 9; — *yəm dā .. rānōibyā* (sd.) *°təm* Y. *31*. 3; — *tā ahmi nmāne ǰamyārəš yā ašaonəm °tasča ašayasča* Y. *60*. 2.

KompE. — Zum V. *xšnav-*. — Vgl. *snut-*. — Pū. (zu Y. *60*): *šnāyēnūtārīh*; (sonst): *šnāxtārīh*[1]), Sū.: *prabodhaḥ*. — [1]) Es wird *šnāyūtārīh* zu lesen sein, vgl. zu ²*xšnaoδra-*.

• j. **xšnūta-** Adj. (fem. *°tā-*), PPfP.: s. ¹*xšnav-*.

KompE.

• j. **xšnūtay-** f. 'Zufriedenstellung': *narščа ašaonō °ūitīmča* .. P. *39*.

KompE. — Zum V. *xšnav-*. — Pū.: *šnāyēnūtārīh*.

• j. **xšnūmaine** Inf. 'zufrieden zu stellen': *xšn° ahurahe mazdā aməršanəm spəntanəm* Y. *3*. 1; 1, 2–4⁷, 20, 22. 4, 23, N. *47*⁵, Vd. *9*.

Zum V. *xšnav-*. — Vgl. *xšnaoma-*. — Pū.: *pa šnāyēnūtārīh*, Sū.: *sanmānakṛtyā*, erl.: *pūjākaraṇena*.

• g. **xšma-** Pron. 2 Pers. Plur.: s. unter *yūšma-*.

Ableit.

• g. **xšmāka-** Adj. (fem. *°kā-*) 'eurig': s. unter *yūšmāka-*.

Ableit. aus *xšma-*.

• g. **xšmā'vant-** Adj. 'euch ähnlich (usw.)': s. unter *yūšmāvant-*.

• j. +**xšmāvaya.**[1]**gəuš.urvā-** fem. Adj. 'die Worte *xšmaibyā gəuš urvā* enthaltend, damit beginnend': *°va hāitiš* (sd.)[2]) Y. *29* Überschr.; — *°vəm hāitīm yazamaide* Y. *29*. 12.

[1]) So Mf 1, K 4 zu Y. *29*. 12; vgl. j. *māvayača* : g. *maibyā*, § *424*. — [2]) D. i. Y. *29*.

j. *xšyō* F. *5*: lies *xšayō*.

• j. **xšvaēpā-** f. 'Hinterer, Hinterteil': *°paya vaēnaya barəšna* "am Hintern, an der Nase, in der Höhe" Y. *9*. 11 PüZ. (, Yt. *19*. 40)[1]).

Vgl. zu *xšviplavant-*. — np. *šēb* 'Unter-, Hinterteil'. — [1]) Abgerissenes Zitat[2]) zu *yim upairi viš raoδaṯ ārštyō.barəza* (sd.). Hinter *barəšna* fehlt ein Gen.; vgl. Yt. *5*. 96. Anders Dst. ZA. *3*. 31. — [2]) Das die NA. zu Yt. *19*. 40 fälschlich in den Text aufgenommen hat.

• j. **xšvaēwa-** 1) Adj. 'sich rasch schwingend, schnellend': *ažayō °wāŋhō* "sich rasch (im Bogen) schnellende Schlangen" V. *18*. 65; — *tištrīm .. yō avavaṯ °wō vazāite .. yaδa tiyriš* .. ". . der ebenso

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rasch dahinfliegt, .. wie der Pfeil .." Yt. *8.6.* 2) m. 'rascher Schwung' (nur Komp.).

KompE. — Vgl. zu *xšvaēwayaṭ.aštrā-*. — Pü.: *šēpāk* (wozu HBM. PSt. 82).

• j. **xšvaēwayaṭ.aštrā-** Adj. (mask. °*ra-*) 'der die Peitsche kreisen lässt, schwingt': *xšaϑra* .. °*ra* (APn.) "Reiche, wo man die Peitsche schwingt" Yt. *5.* 130.

PPA., aus **xšvaēwaya-* Praes. 30 (Kaus.) 'in rasch kreisende Schwingung versetzen'. — Vgl. ahd. *sweifan* usw.; zuletzt IF. *9.* 274.

• j. [2]**xšvaš**[1]) indekl. Zw. 'sechs': *čaiti aēte miϑra* .. *xš*° (als Nom.) V. *4.* 2; *9.* 34, *16.* 9[2]; — *xš*° (als Akk.) *xšafnō* +N. *4*; V. 2. 30, *5.* 51, *7.* 15, *9.* 11, 32 PüZ. (?), *12.* 8, *14.* 14, *15.* 45, *17.* 6[2], Yt. *4.* 6, F. *1*, N. *50*, +P. *9*, Vd. *9*; — *xš*° (als Instr.) *vaγžibiš* N. *67*, *103*; — *xš*° *sata* V. 2. 30, *4.* 12[2]; — *xš*° *satāiš* V. *4.* 6, +Yt. *5.* 95[2]).

KompA.; Ableit. — ai. *ṣáṭ* (BTHL. ZDMG. *50.* 702); np. *šaš*; § *210.* — Pü.: *6.* — [1]) Mehrmals *xšavaš* geschr. — [2]) NA. als Komp.; s. auch V. *2.* 38.

• j. [2]**xšvaš** Adv. 'sechsmal': *biš frasnāδayn maēsmana* .. *ϑriš* .. *čaϑruš* .. *xš*° V. *7.* 75; 75[2], 15[3].

Vgl. [1]*xšvaš*. — Pü.: *6 bār.*

• j. **xšvaš.ašī-** Adj. 'mit sechs Augen': *ažīm dahākəm* .. *ϑrikamərδəm* °*šīm* Y. *9.* 8.

Komp. mit AD. am Ende [1]). — ai. vgl. *dāsam* .. *ṣaḍakṣám triśīrṣā́nam* RV. *10.* 99. 6. — Pü.: *6 aš.* — [1]) Nach Mustern wie etwa **hv-ašī-* 'εὐόφθαλμος', wo der Dual berechtigt war.

• j. **xšvaš.karša-** n. 'durch sechs parallele Furchstriche hergestellte Abgrenzung': °*šəm frakārayeiti* Yt. *4.* 6.

Vgl. *ϑri.karša-*.

• j. **xšvaš.gāya-** n. 'Längenausdehnung von sechs Schritten, sechs Schrittlängen': °*gāim kəmčīṭ paiti čaϑrušanaṃ* V. *6.* 31; 40.

Pü.: *6 gām.*

• j. **xšvaš.xšapar-** n. 'Zeit von sechs Nächten, d. i. Tagen und Nächten': *pasča* °*parāṭ*[1]) "nach Verlauf von sechs Tagen und Nächten" V. *9.* 34.

Pü.: *pas hač 6 šapak.* — [1]) Them.

• j. **xšvaštay-** fem. Zw. 'sechzig': °*tīm maiδyōišəmahe* (sd.) *tištryehe daϑušō* A. *3.* 8. a) mit Gen. °*tīm ātrə.saokanaṃ* V. *8.* 91; *12.* 1.

Ableit. — Ableit. aus [1]*xšvaš*. — Vgl. ai. *ṣaṣṭáy-f.*; np. *šast.* — Pü.: *60.*

• j. **xšvašti'vant-** Adj. 'sechzigfach': °*vā* (näml. *asti miϑrō*) *antarə hāvišta* Yt. *10.* 116.

• j. **xšvaš.dasa-** Adj. 'der sechzehnte': °*səm asarəhamča* .. *vahištəm* V. *1.* 19; — °*sa* (statt NSm.) (näml. *yaṭ ahmi*) *hāta.-marəmiš* Yt. *1.* 8.

Ableit. aus **xšvaš.dasa* indekl. Zw. '16'. — ai. *ṣoḍaśá-* Adj. — Pü.: *šāždahum.*

• j. **xšvaš.māhya-** Adj. 'sechs Monate dauernd': *upas.puϑrīm* .. *aēvō.māhīm* (sd.) *vā* .. °*hīm vā* V. *5.* 45.

Pü.: *šaš māhak.*

• j. **xšvaš.satō.-zyam-**[1]) m., Plur. 'sechshundert Winter': *āaṭ yimāi xšaϑrāi* +°*zəma* (NP.) +*hənjasənta* V. 2. 12.

Pü.: *ān i šašum sat i zam.* — Vgl. ai. *śatáhima-* Adj.

• j. **xšvažaya** Adv. 'sechsmal': *spānəm* .. °*žayačiṭ taδa aēṭā paϑā vīvāδayantu* V. *8.* 17.

Komp.: *xšvaš+aya*, IS. aus **aya-*; s. zu *ϑrižvaṭ* und zu +*naomaya*. — Pü.: *6 bār.*

• j., g. **xšvĭd-** m. 'Milch'; im Gegensatz zu *āzūtay-* (sd.) überhaupt 'flüssige Nahrung' im Gegensatz zu fester: *parō* °*isča* (NS.) *āzūitišča*[1]) *gūš maṭ* "hervor (geholt werde) Milch und Fett sammt Fleisch" V. *13.* 28; — °*īδačča* (DS.) *āzūtayačča*[1]) Y. *68.* 2; — *tōm āzūtōiš* (sd.) *ahurō maϑrəm tašaṭ* .. *gavōi* °*īdəmčā*[2]) +*hvō.urušaēibyō* Y. *29.* 7; — +*məndāidyāi* (sd.) °*īdəm*[3]) Y. *11.* 9. a) Du. in Verbindung mit *āzūtay-* Du.: °*īδa* (AD.) *āzūiti yazamaide* Y. *16.* 8; zit. +F. *5.* A) *pasča xšavaidīm ayaranamča* (soll heissen) "nach sechs[4]) Tagen" Vd. *9.*

Et.? — Pü.: *šīrēnīh*, Sü.: *gaulyam* 'Syrup'; s. noch No. 1 ff. — [1]) Pü. (für *xšv*° und *āz*°): *šīrēn u čarp*; zu V. *13* erl.: *nān u spēt vāk* 'Brod und Molke'. — [2]) Pü.: *vaxšēnēt*, erl.: *awzāyēnēt.* — [3]) Stammt aus Y. *29.* 7. Pü.: *šaš* rdn n. S. zu +*məndāidyāi* und No. 4. — [4]) Pü.: *6.* Die Verwendung des Worts in diesem Sinn geht auf dessen kabbalistische Umdeutung in Y. *11.* 9 zurück; s. No. 3 und zu +*məndāidyāi.*

• j. **xšvipta'vant-** Adj. (fem. °*vaitī-*) 'mit Melkmilch, gemolkener Milch versehen'[1]): *paēmavaiti* °*vaiti* (VSf.) V. *21.* 7.

PDs. *xewd*, PDš. *šūwd* 'Milch'[2]). — Pü.: *šīrōmand.* — [1]) Im Gegensatz zu *paēmavant-*. — [2]) Vll. ist **xšvipta-* eig. das 'herausgeschnellte', d. i. 'gemolkene', PPfP.; vgl. *xšvaēpā-* und ai. *kṣipáti.*

• j. ***xšviptyō** *vā* Vyt. *13.*

Vgl. V. *21.* 7, wo *xšviptavaiti.*

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• j. *xšviwi°*, nur KompA.: sva. *xšviwra-*.
Vgl. unter *bərəzi°*.

• j. **xšviwi.išav-** m. 'Pfeilschütze': *ərəxšō °šuš xšviwi.išvatəmō airyanąm* Yt. *8.* 6; — *°šūm parō.kərəðəm* "den ferntreffenden Pfeilschützen" Yt. *10.* 102, *17.* 12.
Eig.: 'des Pfeile schnell sind'. — Vgl. *xšviwi.-išvatəma-*.

• j. **xšviwi.išva'təma-** Adj. 'der beste Pfeilschütze': *ərəxšō* (sd.) *xšviwi.išuš °mō airyanąm* Yt. *8.* 6.
Superl. zu *xšviwi.išav-*.

• j. **xšviwi.vāza-** Adj. 'schnell dahinfahrend, fliegend': *tištrīm stārəm .. °vāzəm* Yt. *8.* 37.

• j. **xšviwra-** Adj. 'schnell, flink, geläufig': *dāyå mē .. mastīm spānō °rəm*[1] *hizvąm urune uši* "gib mir .. eine flinke Zunge, der Seele Auffassungskraft" Y. *62.* 4.
KompA. — Vgl. zEt. *xšvaēwayaṭ.aštrā-*. — Pü.: *šēpāk*. — [1]) Ob *°rąm*? Man beachte aber, dass neben *hizvā-* f. ein *hizū-* m. vorkommt. — [2]) S. dazu SWienAW. *67.* 846. 6, wo +*šēpāk hizvān* mit *šīrīn zubān* (vgl. zu *hudəma-*) erläutert wird.

• j. +**xšviwrāspa-** m. EN. eines Gläubigen: *°pahe*[1] *xštāvaēnyehe* (sd.) *ašaonō* Yt. *13.* 111; — *frənyå* (sd.) *nāiryå °pahe*[2] Yt. *13.* 140.
Ableit. — Komp.: *xšviwra-*+*aspa-*, eig. 'mit schnellen Rossen'. — [1]) NA. *°panahe*; s. Mf 3. — [2]) So F 1; NA. *xšōiwr°*; s. Ableit.

• j. +**xšviwrāspana-**[1]) patr. Adj. 'von *Xšviwrāspa* abstammend, dessen Nachkomme': *xšaðrō.činaŋhō °nahe ašaonō* Yt. *13.* 112. [Yt. *13.* 111: lies *°aspahe*.]
Ableit. aus +*xsviwrāspa-*. — [1]) So Pt 1. NA. *xšōiwr°*; s. § *268.* 20, IF. *9.* 274.

č.

[Hier fehlendes s. unter *k*.]

• j., g., p. **°čā**, j. **°ča** enkl. Part. (jAw. und YHapt. unvollständig). A) Zur Verbindung von zwei oder mehr begrifflich gleichgeordneten Teilen des selben Satzes 'und'. *čā* schliesst sich dem verbundenen Glied an, umfasst dies mehrere Wörter, so folgt *čā* normal (s. aber Y. *26.* 2, *28.* 3, *33.* 11, *51.* 12, *65.* 11, Yt. *5.* 131, N. *76*; dazu No. 4, 5, 8, 11, 13 f.) dem ersten. I) Bei der Verbindung von zwei Gliedern steht *čā* 1) beim zweiten; A) ‖ im Ap.: *vašnā aʰuraʰmazdāhaʰ manačā dāraya*ʰ*vahauš* D. *4.* 2. B) im Aw.; 1) die Glieder sind nominal[1]); a) sie folgen sich unmittelbar: *pita puðrasča .. katarasčīṭ* Y. *9.* 5; — *puðra* (ND.) .. *urvāxšayō kərəsāspasča* Y. *9.* 10; — *tūm akō vahištasča .. ahi* Yt. *10.* 29; — *harəta aiwyāxštača* Y. *57.* 15 (s. dagegen Yt. *10.* 103, Sp. 567 u.); — *karapā usixščā* Y. *44.* 20; — *karapanō kāvayasčā* Y. *46.* 11; — *dāstū mazdā xšayāčā* Y. *28.* 7; — *yā ārmaitiš ižāčā* Y. *49.* 10; — *yātavō pairikāsča* Yt. *8.* 44; — *vīspe daēva mašyāča* Yt. *19.* 29; — *ahūm ratūmča gaēðanąm* Yt. *13.* 92 (s. dagegen Y. *27.* 1, Sp. 567 u.); — *vahyō akəmčā* Y. *30.* 3; — *antarə ząm asmanəmča* Y. *68.* 15; — *antarə pitarə puðrəmča* Yt. *10.* 117; — *hvąm anu uštīm zaošəmča* V. 2. 11; — *baoðəntō šuðəm taršnəmča baoðəntō aotəm urvāxrəmča* Yt. *19.* 69; — *apō urvarāsčā* Y. *44.* 4; Yt. *13.* 93; — *hušəitīš rāmąmčā* Y. *29.* 10; — *jəənərąm xrūnərąmčā* Y. *53.* 8; — *daēnayå .. uxðā šyaoðanāčā* Y. *53.* 1; *31.* 22; — *drəgvāitē ašāunazčā* Y. *43.* 4; *28.* 8; — *vātāi dvąnmaibyasčā* Y. *44.* 4; — *urvāðā dātōibyasčā* Y. *51.* 14; — *ārəhąm raya* x^v*arənarəhača* Yt. *13.* 14; — *mainyū āðrāčā* Y. *31.* 3; 22; — *mainyū šyaoðanāiščā* Y. *31.* 21; — *pasuš vīrāaṭčā* Y. *31.* 15; — *haurvatō amərətātasčā* Y. *31.* 21; *32.* 5, *46.* 1, 18; — *drūjasčā* (Sp. 573 m.) *pairimatōiščā* Y. *32.* 3; — x^v*ōng* +*strəmčā* Y. *44.* 3; — *āpō yaṭ čātayå uzuityāsča* V. *6.* 33 (s. dagegen 36, Sp. 568 o.); — *dahyunąm zātanąm azātanąmča* Yt. *19.* 56; — *have asahi šōiðraēča* Yt. *13.* 67; — *ðwāhū gaēðāhū tanušičā* Y. *43.* 7; — x^v*āiš šyaoðanāiš hizvasčā* Y. *51.* 13; — *mərətō bərətača daēnayāi* V. 2. 3; — *dasā aspå aršnavaitīš uštrəmčā* Y. *44.* 18; — *vohū manaŋhā ašāčā* Y. *34.* 15; — *ašahe vahištahe āðrasča* Y. *1.* 4; — *ahyā aŋhōuš astvatō manaŋhasčā* Y. *43.* 3; — *narąm ašaonąm daēnayāsča* Yt. *19.* 69; 69; — *hāvōya bāzvō dašinača* V. *3.* 25; — *ābyō dōiðrābyō aiwyasča yaoxštibyō* Yt. *10.* 82; — *havaēibya pāðaēibya* x^v*aēpaðyāča varsa* V. *6.* 46; — *zaraðuštrəm ātrəm pairi.-yaoždaðəntəm gāðāsča srāvayantəm* Y. *9.* 1; — x^v*arənte vahištō urunazča pāðmainyō.-təmō* Y. *9.* 16; — x^v*ō urvā* x^v*aēčā .. daēnā* Y. *46.* 11; — *asruštīm akəmčā manō* Y. *33.* 4; — *mō urvā gūsčā azyå* Y. *29.* 5;

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— *ahmākəng* .. *urunō pasukanəmčā* Y. *39.* 1; — *ašā vohučā* .. *manəŋhā* Y. *44.* 9, *45.* 10; *50.* 3; — *razištō ā ašāt vahištəmča ahūm* Y. *68.* 13; — *mastīm yəm pouru.āzaintīm mənraheča paurvatāt.m* Y. *57.* 20; — *ǰīnərəm xrūnərəmčā* (beide als 1. Glied; Sp. 564 m.) *rāməmčā*.. *dadātū* Y. *53.* 8. α) in Verbindung mit *ā* (s. Sp. 300 m.): *frāpayā* (sd.) *dərhuš ā upaošənhvāsča* Yt. *19.* 1. b) sie sind getrennt[2]: *sraošō ašyō* .. *nāča ašava* Y. *57.* 14; — *xšnūm* .. *yasnəsčā* Y. *53.* 2; — *īštīm vō ǰaiδyāmi* .. *+frazaintīmča* Y. *65.* 11; — *vahyō*.. *ašyasčā* Y. *45.* 4; *29.* 7, 10, *32.* 10, *34.* 4 f.[3], *49.* 4; — *ahūm astvantəm* .. *garayasča* Yt. *13.* 9; — *xratūš* .. *+vərəčāhīčā* Y. *32.* 14; — *frā gaošāvara sispiməna* .. *minuča* Yt. *17.* 10; — *dāəng* .. *adāənsčā* Y. *46.* 15; *44.* 14, *48.* 11; — *fərōi* .. *paiθyaēčā* Y. *53.* 4; — *vīštāspāi* .. *maibyāčā* Y. *28.* 7; 6, *49.* 8; — *ašāi* .. *taibyāčā ārmaitē* Y. *51.* 2; — *tanuye* .. *urunaēča* Yt. *17.* 22; — *kainibyō* .. *xšmaibyāčā* Y. *53.* 5; — *haurvatātō* .. *amərətātasčā* Y. *31.* 6; — *ǰyātūuš* .. *vasō.itōiščā* Y. *53.* 9; *47.* 6; — *yadā hvō aŋhat yō.šyaoθanasčā* Y. *31.* 16; — *ahurahyā xratūuš* .. *ašāatčā* Y. *32.* 4; — *yeŋhē hātəm* .. *vərhō* .. *yārəŋhəmčā* .. Y. *27.* 15; — *ašəm* .. *manasčā vohū* Y. *28.* 11; — *ašahyā* .. *vərəŋhūščā manəŋhō* Y. *33.* 3; — *vərəŋhūuš manəŋhō* .. *šyaoθanā* .. *spəntəmčā ārmaitīm* Y. *34.* 10; — *hərəuharəne* .. *hōyūmča dōiθrəm* Y. *11.* 4; — *tā urvātā* .. *x^vītičā*[3] *ənvitī* Y. *30.* 11; — *narō* .. *gūušča urva* Yt. *14.* 54; — *mazdā yasnəmčā vahməmčā* (beide als 1. Glied; Sp. 567 u.) .. *gūuščā vāstrəm* Y. *35.* 7; — *vərəŋhūuš xratūm manəŋhō* .. *gūuščā +urvənəm* Y. *28.* 1. α) in auffälliger Stellung: *yō aŋhat āsuš* .. *hufraourvaēsō vāšā pəšanaēšuča* Yt. *5.* 131[4]; — *zaraθuštrəm* .. *hyat hōi īm čaratasčā aodərəščā* (Sp. 574 o.) *zōišənū vāzā* (sd.) Y. *51.* 12[5]. c) das erste Glied ist ein enkl. Pron. pers., das sich auf einen — ausser Y. *28.* 5 — dahinter stehenden Vok. bezieht[6]; nur gAw.: *frō vā fraēšyā mazdā ašəmčā* Y. *49.* 6; — *hvō nō mazdā* .. *ašāičā čarəkərərā* .. Y. *29.* 8; — *tā vō vohū manəŋhā ašāičā* .. Y. *51.* 15; *32.* 6; — *at tōi myazdəm ahurā* .. *ašāičā* .. Y. *34.* 3; — *ašā kat θwā darəsānī manasčā vohū* Y. *28.* 5; — s. noch Y. *32.* 3, *51.* 2 unter d. d) das zweite oder beide Glieder sind relativisch gegeben; *čā* steht dann beim Rel.: *tat x^varənō* .. *yat asti airyanəm dahyunəm* .. *yatča ašaonō zaraθuštrahe* ".. quod est .. provinciarum .. quodque (sva. et) .." Yt. *19.* 56; — *vīspe mainyava daēva yatča varənya* Yt. *10.* 97; — *yōi vərəŋhūuš ā manəŋhō šyeintī yāsčā ūitī* Y. *39.* 3; — *hyat dā šyaoθanā mīždavən* (sd.) *yāčā uxδā* ".. facinora .. quaeque (sva. et) verba" Y. *43.* 5; — *+grōhmō* .. *aŋhūuš maraxtārō ahyā yaēčā* "*Grōhmas* .. vitae destructores huius quique (sunt)", sva. "*Gr.* et .. destructores" Y. *32.* 13; — *yeŋhyāčā* (Sp. 573 o.) *hōməmyāsaitē* (sd.) *miθahyā yāčā hōi ārəzvā* Y. *33.* 1; — *yā išudō dadəntē dāθranəm* (sd.) *hačā ašāunō yīsčā* .. *+drəgvō.dəbyō* "quae debita poscantur .. a fideli (quaeque sva.) et ab infidelibus" Y. *31.* 14; — *mainyuš spəništō* .. *yaēčā xšnaošən* (sd.) *ahurəm* "spiritus sanctissimus .. et (ii) qui satisfaciant .." Y. *30.* 5; — *yā* .. *vāvərəzī* .. *yāčā varəšaitē* Y. *29.* 4; — *yā aŋrayā* .. *urūpayeintī yāčā xratū* .. Y. *48.* 10; *44.* 20; — *yō vā mōi nā* .. *dāyāt* .. *yasčā haxšāi* (sd.) "qui .. vir .. faciat .. et (ii) quos .." Y. *46.* 10; — *at tā vaxšyā* .. *yā mazdāθā* (sd.) .. *humazdrā* (sd.) *ašā yečā yā raočōbīš darəsatā urvāzā* "ea praedicabo .. quae (sunt) recordanda .., a bene recordante una cum *Ašā* quaeque, quae una cum luce videatur voluptas" sva. "et voluptatem quae .." Y. *30.* 1; — zu c: *at yūš daēvā* .. *yasčā vā* .. *yazaitē* Y. *32.* 3; — *tā vō mazdā* .. *ašāi yečā taibyāčā*[7] *ārmaitē dōišā mōi ištōiš* (sd. mit No. 2) *xšaθrəm* Y. *51.* 2. α) durch einen Konjunktionssatz mit *yaθā* oder *hyat*, dem *čā* folgt; nur gAw.: *dazdē gaēmčā ajyāitīmčā* (beide als 1. Glied; Sp. 567 u.) *yaθāčā aŋhat apəmənm* (sd.) .. Y. *30.* 4; — *kaθā* .. *zarəm* (sd.) .. *čarānī +āskəitīm* (sd.) *xšmākəm hyatčā mōi hyāt vāxš aēšō* Y. *44.* 17; — *hyat vīsəntā* (sd.) *drəgvantəm avō hyatčā gāuš ǰaidyāi mraoī* Y. *32.* 14. e) das erste Glied ist relativisch gegeben; nur gAw.: *yō +urvənəm mōn gairē* (sd.) .. *dadē ašīščā šyaoθananəm vīduš* Y. *28.* 4. f) das erste Glied ist nicht ausdrücklich genannt, vielmehr aus dem Zusammenhang zu ergänzen (s. Sp. 571 u.); nur gAw.: *tā uxδā* .. *mazdā ašāičā yūšmaibyā gərəzē* ".. (dir), o *M.*, und dem *Aša* .." Y. *32.* 9; — *tā dəbənaotā*

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mašīm .. hyaṯ vå .. akasčā mainyuš .. šyaoϑanəm .. fračinas .. xšayō (sd.) ".. (er) und der böse Geist .." Y. *32*. 5. 2) die Glieder sind verbal; a) sie folgen sich unmittelbar: *yavaṯ isāi tavāčā* Y. *28*. 4; *43*. 8; — *yā zī āitī jəŋghatičā* Y. *31*. 14; — *yaēčā dabən* (sd.) *saēkənčā daēnayå uxδā* Y. *53*. 1; — *yəm då mainyū āϑrāčā* (Sp. 564 m.) *ašāčā čōiš rānōibyā* (sd.) *xšnūtəm* Y. *31*. 3. α) mit Tmesis: *taṯ .. vərəzyāmahī fračā vātϑyāmahī* Y. *35*. 7. b) sie sind getrennt: *aṯ vō staotā aoϑāi* (sd.) *mazdā arəhāčā* Y. 50. 11; Y. *43*. 7. α) mit Tmesis: *vairīm ačaraiti .. upāča tå āpō yaozayeiti* Yt. *8*. 8. 2) beim ersten; B) im **Aw.**; 1) die Glieder sind nominal; im gAw.: *aṯ ϑwā mōnghāi taxməmčā spəntəm* Y. *43*. 4; — *dātā vō amərətīsčā utayūitī haurvatās draonō* Y. *33*. 8; — *gātūmčā ahurāi səvīštāi səraošəm* (sd.) Y. *28*. 5; — *ašahyāčā .. xšaϑrahyā sarō* Y. *31*. 21; — *yaϑā vå yazəmnasčā urvāidyå* (sd.) *stavas ayenī paitī* Y. *34*. 6; — im jAw. nur beim Zahlwort: *pančāča haptāitīm* A. *3*. 9, 12 (s. dagegen 7; Sp. 569 o.). 2) die Glieder sind verbal; mit Tmesis: *mōnčā ī [məz]dazdūm* (sd.) *vaēdōdūm* .. Y. *53*. 5. 3) bei beiden; B) im **Aw.**; 1) die Glieder sind nominal; a) sie folgen sich unmittelbar: *ubē haurvåsčā amərətatåsčā* Y. *34*. 11; *32*. 15; — *vanāṯ haurvåsča amərətåsča uva šuδəmča tarənəmča* Yt. *19*. 96; — +*ava* (ND.) .. *vyəsča vyānasča* Yt. *13*. 35; — *uvaēm xᵛarəϑəmča vastrəmča* Y. 55. 2; — *yāiš apərəsaētəm mazdåsčā zaraϑuštrasčā* Y. *12*. 5; — *aṯ hvō .. īžačā āzūitiščā* Y. *49*. 5; V. *9*. 53; — *gayasčā astəntåsčā* Y. *41*. 3; — *harətača aiwyīxštača* Yt. *10*. 103 (s. dagegen Y. 57. 15, Sp. 564 o.); — *amərštå spənta .. vərəhavasča vərəuhišča* Y. *65*. 12; — *ašāčā ϑwā ϑmavantasčā buyamā* Y. *41*. 4; — *vīspəm ahūm .. jūmča iristəmča* Yt. *13*. 9; — *antarə måərəhəmča hvarəča* Yt. *6*. 5; — *gaēmčā ayyāitīmčā* Y. *30*. 4; *46*. 17; — *vīspanəm mazištəm ahūmča ratūmča* Y. 27. 1 (s. dagegen Yt. *13*. 92; Sp. 564 o.); — *yasnəmčā vahmənčā* Y. 35. 7; — *uvaēm vīspa taršuča xšuδrača* Yt. *19*. 58; — *yeϑhē .. yåərəhəmčā* (Sp. 565 m.) *təsčā tåsčā* .. Y. 27. 15; — *vīspāiš ayənča xšafnasča* Y. 57. 17; — *hamaϑa .. həminəmča zayanəmča* Y. *65*. 5; — *zəm .. yəm masīmča paϑanəmča* Yt. *13*. 9; — *syaoϑanāčā səŋghəsčā* Y. *31*. 11; *32*. 11, *34*. 15, *45*. 9; — *uvayå .. drvatačča ašaonačča* Yt. *10*. 2; — *fšuyantačā vāstryāičā* Y. *29*. 6; — *havāi kāmāiča zaošāiča* Yt. *13*. 33; — *yavačča yavaētātačča* Yt. *13*. 50; — *nərəbyasčā nāiribyasčā* Y. *54*. 1; — *čiϑayačča upa.bərətayačča* N. *45*; — *tāyāaṯčā hazarəhaṯčā* Y. *12*. 2; — *asnāaṯča xšafnāaṯča* Yt. 5. 15; — *aiwitaδačа spašitaδačа* Yt. *19*. 6; — *ϑwahmāṯ āϑrasčā manarəhasčā* Y. *46*. 7; — *gūušča vāstraheča* Yt. *13*. 100; — *āpō yaṯ snaēzintyīča srasčintyāiča* V. *6*. 36 (s. dagegen 33; Sp. 564 m.); — *naraṃčā nāirinəmčā* Y. *37*. 3; — *apəmča urvaranəmča* V. *6*. 46; — *ahyā zərədačā manarəhačā* Y. *31*. 12; *48*. 4; — *ašāča frārətiča* Y. *8*. 2; — *daēvāiščā mašyāiščā* Y. *29*. 4, *48*. 1; *51*. 14; — *ahmākāiš azdibīščā uštānāiščā* Y. *37*. 3; — *zaϑačča vaxšačča* Yt. *13*. 93; — *dušitāčā marakaččā* Y. *31*. 18; — *darštōiščā hōm.parštōiščā* Y. *33*. 6; — *darəgəmčā uštāčā* Y. *41*. 4; — *mošuča āsuyāča* Y. *65*. 14; — *iyadačā anyadačā* Y. *35*. 2; — *āča parača* N. *4*; — *asmanəm .. yō .. zəm āča pairiča bvāva* Yt. *13*. 2; — *spəntasča mainyuš arərasča* Yt. *19*. 44; — *vīspe mainyavača yazata* +*gaēϑyāča* Yt. *6*. 4; — *xᵛaδātača raočå stiδātača* V. 2. 40; — *ahmāičā ahuyē manahyāičā* Y. *40*. 2; — *daēvāaṯča haotāṯ* (sd.) *mašyāaṯča* Yt. 89; Y. *58*. 2; — *daēvāiščā xrafstrāiš* (sd.) *mašyāiščā* Y. *34*. 5; — *gūušča vaϑwa vīranəmča* Yt. *13*. 52; — *tavačā haxəmā ašahyāčā* Y. *40*. 2; — *kasčiṯča aēšəm vairyanəm kasčiṯča aēšəm apayžāranəm* Y. *65*. 4; — *āsušča aspō dərəzrasča* +*vāšō* Yt. *13*. 52; — *vohuča manō ātarščа* Yt. *13*. 77; — *ašišča vərəuhi bərəzaiti pārəndiča* Yt. *8*. 38; — *starətasča gātuš anyåsča .. avarətå* Yt. *17*. 7; — *vərəzvaṯča manō vərəzvatiča .. arəuha* Y. *62*. 10; — *vərϑraγnəmča ahuraδātəm vanaintīmča uparatātəm* Yt. *13*. 34; — *āsnaēča zbayantāi dūraēča zbayantāi* Yt. *17*. 2; — *yaēčā asnāṯ yaēčā dūrāṯ išaϑā* Y. *45*. 1; — *pərənəmča barəsma starānō darəγəmča yasnəm yazānō* Yt. *10*. 138; — +*gavāstryača varəšnå* +*vərəzyantō xratūmča ašavanəm aiwišantō* (Sp. 277 u.) N. 52; — *mərəzuča stūnō gayehe mərəzuča xå uštānahe* Yt. *10*. 71; — *frāδatiča ašahe gaēϑå frāδatiča ašahe tanuyē* Yt. *6*. 1; — *paračā mraočəs aorāčā* Y. *53*. 7; — *aspaēča paiti vīraēča* Yt. *10*. 101; — *huyāiryāča daiϑhave uzjasəntəm*

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dużyāiryāča Yt. *8.* 36; — *haēnayåsča vōiγnāuyō urvaδaēibyasča* Y. *68.* 13; — *staotāčā ahurāi yesnyāčā* Y. *30.* 1; — beim Zahlwort: *pančāča čaδwarəsatəmča* A. *3.* 7 (s. dagegen 9; Sp. 567 m.); — *δrayasča δrisąsča* Y. *1.* 10. α) mit Tmesis beim zweiten Glied: *nūrəmča yavaēča tāite* Y. *62.* 6. β) in Verbindung mit *īṯ* (sd.): *..yazamaidē vanhūščā īṯ vanuhīščā īṯ* Y. *39.* 3. b) sie sind getrennt: *mā .. mąδrąsčā gūštā sāsnåsčā* Y. *31.* 18; — *yō .. manasča +gušta sāsnåsča* Yt. *13.* 87; — *mazdåsčā ahurånhō .. ašāčā* Y. *30.* 9; — *ašāṯčā .. vanhūščā mananhō* Y. *28.* 10; *34.* 2; — *vasasča tū .. uštāča xšaēša* Y. *8.* 5; — *ā x^vaiδyāčā .. darəšaṯ*(sd.)*čā* Y. *33.* 7. c) eines oder beide Glieder sind relativisch gegeben, *čā* steht dann beim Rel.; α) das zweite Glied: *ahvå astvatasčā hyaṯčā mananhō* Y. *28.* 2; — *aheča anhūš yō astvatō yasča asti manahyō* Y. *57.* 25. β) das erste: *hyaṯčā darəgəm +drəgvō.dəbyō rašō* (sd.) *savačā ašavabyō* Y. *30.* 11. γ) beide: *mainyū .. yasča spəntō mainyuš yasča anrō* Y. *57.* 17; — *dva yaska .. yasča šuδō yasča taršnō* V. *7.* 70; — *dva aurvanta .. yimča bipaitištānəm aurvantəm yimča čaδwarə.paitištānəm* Yt. 5. 131; — *yaδača hukərəpta fštāna yaδača anhən nivāzāna* Yt. 5. 127; — *yaδrača mazištå frārtå yaδrača aṯbištō ašava* Yt. *13.* 25; — ähnlich, aber mit abweichender Stellung des *ča*: *yeńhå pourūščа bərəjayąn nazčiščа aińhå* (Sp. 8 o.) *yāsāiti zyānāi* (sd.) .. Y. *65.* 11. γγ) in Verbindung mit *ā* (s. Sp. 300 m.): *yaēibyasčā tōi ā yaēčā aēibyō ā anhən* Y. *39.* 1. Anhang zu 1. Beim ersten Glied steht *čīṯ* statt *čā*: *tāčīṯ mazdā vasəmī anyāčā vīduyē* Y. *44.* 3. 2) die Glieder sind verbal; a) sie folgen sich unmittelbar: *yavaṯ .. tavāčā isāičā* Y. 50. 11; — *yōi åńharə'ā hantičā* Y. *51.* 22; — *yaδā īm mānāičā vaočačā* Y. *45.* 3; — *hanaēmāčā zaēmāčā* Y. *41.* 4; — *dairhuš niδātaē'a haošātaēča* Yt. *13.* 66; — *yaδa nā .. +bairyetiča +x^vairyetiča* V. 5. 40; — *ašōiš .. yā nō āraēčā ərmavataēčā* Y. *56.* 3; — *yaṯ haoməmča ahunavaṯ anhavanəmča +vīmanāṯ* (sd.) N. *72*; — *yaṯ haoməmča āsnayāṯ haoməmča pairi.harəzāṯ* N. *75.* α) mit unregelmässiger Stellung des ersten *ča*: *yaṯ haoməmča gava +raēδwayāṯ baxšayāaṯča* N. *76*[8]. β) mit Tmesis: *vīča barδiṯ vīča šāvayōiṯ* V. *8.* 75; A. *3.* 13; — *frača šva vīča nəmanha* V. 2. 10; — *frača āiti aiwiča vazaite* Yt. *10.* 118; — *pairiča dadəmahī āča vaēδayamahī* Y. *4.* 1; — *aiwiča vaēδayåńte frača yazåńte* Yt. *10.* 120; — *yā .. zrasča dāṯ apiča aotāṯ* Yt. *9.* 26; — *vərəzyōtūčā īṯ ahmāi fračā vātāyōtū īṯ aēibyō yōi* .. Y. *35.* 6; — *tąm yazāi x^vāiš nāmənīš pairičā jasāi vantā* Y. *51.* 22. II) bei der Verbindung von mehr als zwei Gliedern[9] steht *čā* 1) beim letzten; B) im **Aw.**; 1) die Glieder sind nominal; a) sie folgen sich unmittelbar: *ušå arəm.piδwā xšapāčā* Y. *44.* 5; — *mananhā uxδāiš šyaoδanāiščā* Y. *53.* 2; — *sāδrąm kaoyąm karafnąmča* Y. *9.* 18; — *vohū mananhā xšaδrā ašāčā* Y. *33.* 10; — *vanhūš mananhō mazdå ašahyāčā* Y. *30.* 10; *53.* 3; — *vanhūš +mainyūš šyaoδanahyā uxδahyāčā* Y. *45.* 8; — *pəšō.činghəm aštō.kānəm humayakəm daēvayasnəm drvantəmča arəjaṯ.aspəm* Yt. 5. 113 (s. dagegen 109; Sp. 570 o.); — *ave aipi daiδyantō ave aipi hišmarəntō yōi .. avaēšąmča paδō pånto yim* .. Yt. *10.* 45. b) sie sind getrennt: *ərəzatəm zaranim .. vastråsča* Yt. *17.* 14[9]; — *yāiš +grəhmā* (sd.) *ašāṯ varatā karapā xšaδrəmčā* Y. *32.* 12; — *ahmāičā* (zu B) *xšaδrā jasaṯ* (sd.) *mananhā vohū ašačā* Y. *30.* 7; — *paurvatātəm .. sraošəm xšaδrəmčā* Y. *33.* 14. α) mit Tmesis: *vīčidyāi .. vīduyē .. mānčā daidyāi* Y. *31.* 5. β) in Verbindung mit *uta*: *x^varənō mazdaδātəm baēšazəm uta amənča* Yt. *14.* 2. 2) beim zweiten und den folgenden; A) ‖ im **Ap.**: *kārahyā abičariš gaiδāmčā māniyamčā viδaibiščā tyādiš* .. Bh. *1.* 14. B) im **Aw.**; 1) die Glieder sind nominal; a) sie folgen sich unmittelbar: *+hubərəitīm +uštā.bərəitīmča +vantā.bərəitīmča* Y. *62.* 7 (s. dagegen 1; Sp. 572 o.; — *x^varənō avasča rafnasča* Yt. *13.* 1; — *hačimnō +miδra rašnuča ārmaitiča* Yt. *13.* 3; — *kudā ašəm vohučā manō xšaδrəmčā* Y. *29.* 11; — *brāta tē .. sraošō ašyō rašnuščа bərəzō amavå miδrasča* Yt. *17.* 16; — *hadā ašā vahištāčā mananhā xšaδrāčā* Y. *50.* 4; — *aomna ahura mazda sraošača ašya sūra mąδrača spənta* Yt. *13.* 146; — *yō janaṯ zaranyō.pusəm hitāspəm varəšaomča dānayanəm pitaonəmča* Yt. *19.* 41; — *aiwi.vanyå tąδryavantəm dużdaēnəm*

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pəšanəmča daēvayasnəm drvantəmča arəǰaṯ-aspəm Yt. 5. 109 (s. dagegen 113; Sp. 570 m.); — *ahunahe vairyehe ašaya frasrūtahe hāvanayāsča ašaya frašūtayā aršuxδanamčā vačam* Y. 27. 7; — *manō vohū urunasčā ašāunam nəmasčā* Y. 49. 10. b) sie sind getrennt: *yō gam tašō apasčā urvarāsčā* Y. 51. 7[9]; — *yā .. amərətatātəm .. ašəmčā .. dāməhā* (sd.) .. *xšaϑrəmčā* Y. 34. 1; — *ā mā aēšəmō hazasčā* [*rəmō*][10] *āhišāyā* (sd.) *dərəščā təviščā* Y. 29. 1; — *mastīm .. spānəmča vərəϑraγnəmča vanaintīmča uparatātəm* Yt. 5. 36; — *apam napāsə tā āpō .. vībaxšaiti vātasča .. awδdātəmča x^v^arənō ašaonamča fravašayō* Yt. 8. 34; Y. 57. 22; — *anyō ašāṯ ϑwaṯčā .. vahištāaṯčā manaəhō* Y. 50. 1; — *yadā ašəm zəvīm* (sd.) *aəhən mazdāsčā ahurāəhō ašičā*[3] *ārmaitī* Y. 31. 4. α) mit Tmesis: *sraošəm .. ašīmča .. nairīmča saəhəm* Y. 57. 3 (s. dagegen Yt. 10. 52). c) das erste Glied ist ein enkl. Pron. pers., das sich auf einen dahinter stehenden Vok. bezieht[3]; nur gAw.: *yō ϑwaṯ mazdā .. x^v^aēϑūščā .. vərəzīnaĥyāčā .. airyamanasčā .. gūščā* Y. 33. 4; — *anāiš vā nōiṯ ahurā .. ašəmčā .. zaranaēmā .. manasčā hyaṯ vahištəm* Y. 28. 9; — *yō vā ašā ufyānī manasčā vohū .. mazdamčā* Y. 28. 3. d) ein Glied oder mehrere oder alle sind relativisch gegeben; *čā* steht dann beim Rel.: *narōi fərašaoštrāi maibyāčā yaēibyasčā īṯ rāəhaəhōi* "dem .. *Fr.* und mir und (all) denen, denen du .." Y. 28. 8; — *hvō .. yasčā .. dadāṯ yasčā .. vīvāpaṯ yasčā .. vōizdaṯ* Y. 32. 10; — *kavaēm kavātəm yimča kavaēm aipi.vohum yimča*[5] .. Yt. 19. 71; — *yā vā āpō yāsča urvarā yāsča ašaonam fravašayō* Yt. 10. 100; — *huǰītayō .. yā .. āəharō yāsčā hənti yāsčā .. bavaintī* Y. 33. 10; — *yā tōi .. ādištiš yāčā vohū uxδā fraštī* (sd.) *manaəhā yāčā ašā* .. Y. 44. 8; — *yā varəšā yāčā pairī* (sd.) *āiš šyaoϑanā yāčā .. arəǰaṯ* (sd.) Y. 50. 10. α) mit unregelmässiger Stellung des *čā*: *yō vā ašā ufyānī manasčā vohū .. mazdamčā ahurəm yaēibyō xšaϑrəmčā*[11] *+ayžō.nvamnəm* (sd.) .. Y. 28. 3 (s.c). e) das erste Glied ist nicht ausdrücklich genannt, vielmehr aus dem Zusammenhang zu ergänzen (s. Sp. 566 u.); nur gAw.: *aṯčā .. sčantū .. xšnūm .. kavačā vīštīspō .. fərašaoštrasčā* ".. (sie)[12] .. und *K.V.* und *F.*" Y. 53. 2. 2) die Glieder sind verbal: *yōi zī ǰvā* (näml. *hənti*) *+aəharəčā bvantičā* (sd.) Y. 45. 7. 3) bei allen; A) ‖ im **Ap.**; das letzte Mal steht *utā* statt *čā*: *pārsamčā mādamčā utā aniyā dahyāva^h^* Bh. 1. 14. B) im **Aw.**; 1) die Glieder sind nominal; a) sie folgen sich unmittelbar: *nmānyasča vīsyasča zantumasča* Y. 19. 18 (s. dazu 18 aA.); — *aoǰasča vərəϑrəmča x^v^arənasča zavarəča* Y. 71. 8; — *starasča māsča hvarəča* Yt. 12. 25 (s. dagegen 13. 57); — *vātəmča vārəmča maēγəmča fyaəhumča* Yt. 5. 120; — *hubərətīmča ušta.bərətīmča vanta.bərətīmča* Y. 61. 2 (s. dagegen 7; Sp. 570 u.); — *mazištāsča vahištāsča sraēštāsča ašayō* Y. 52. 3; — *apasča urvarāsča zaoϑrāsča* Y. 8. 3; — *ašavanəm həntəmča bavantəmča būšyantəmča* Vr. 18. 2; — *vīspayā ..stōiš haiϑyāiča bavaiϑyāiča būšyaiϑyāiča* Y. 68. 22; — *nmānanamča vīsamča zantunamča dahyunamča* Y. 8. 7; — *daēnayā anumatayaēča anuxtayaēča +anu.varštayaēča* Y. 8. 7; — *aϑaurunasčā raϑaēštāsčā vāstryasčā fšuyantō* Y. 13. 3; Yt. 19. 8; — *ahūmča ratūmča paoirīmča ṯkaēšəm* Yt. 13. 152; — *haϑra miϑrāča rašnuča uγrača dāmōiš upamana* Yt. 13. 47; — *vīspāsča paiti varəšaǰīš vīspāsča paiti frasparəγā vīspāsča paiti fravāxšā* Y. 10. 5; — *haurvatāsča*[3] *nō amərətātā gūšča tašnō gūšča urunō āϑrasča aoxtō.nāmanō hadišasča* Vr. 9. 5; — beim Zahlwort: *navača navaitīšča navača sata navača hazaəra navasāsča baēvan* Yt. 13. 59. α) mit Tmesis: *+naire ašaone .. aiwiča haite* (Sp. 277 u.) *+čašānāiča paitiča +pərəsmanāi xratūm ašavanəm* N. 84. β) in Verbindung mit der Negation: *nōiṯ astača nōiṯ uštānəmča nōiṯ baoδasča* V. 19. 7. γ) mit unregelmässiger Stellung des *čā*: *ahurō mazdāsčā*[13] *ārmaitīsčā ašəmčā frāϑaṯgaēϑəm manasčā vohū xšaϑrəmčā* Y. 33. 11; — *fravašīm avam .. xraϑwištamča hukərəptəmamča ašāṯ apanō.təmamča* Y. 26. 2[14]. b) sie sind getrennt: *yō .. raočāsčā dāṯ būmīmčā vīspāčā vohū* Y. 37. 1; — *hyaṯ .. gaēϑāsčā tašō daēnāsčā .. xratūsčā* Y. 31. 11; — *vahištāčā manaəhā .. šyaoϑanāčā vačaəhāčā* Y. 47. 1; — beim Zahlwort: *čaϑwarasča aϑa garayō .. čaϑwarəsatəmča dvaēča saite dvaēča hazaəre* Yt. 19. 7. c) eins oder mehrere oder alle Glieder sind relativisch gegeben; *čā* steht dann beim Rel.: *dāman aδairi.zəmāišča upairi.zəmāišča yāča upāpa*

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yāča[4] .. Yt. *8.* 48; — *fravašayō* .. *yąmča ādrō* .. *yąmča sraošahe yąmča*[8] .. Yt. *13.* 85 f.; — *yaṯča anhaṯ* ᴤ*wyąstəmazšu asanhąm yaṯča anhaṯ barəšnuš paiti gairinąm yaṯča ǰafnušva raonąm* V. 2. 23; — *drəgvataēčā hyaṯčā* +*ašaonē yeñyāčā hōməmyāsaitē* .. Y. *33.* 1; — *paurvatātəm manaṇhasčā vanhōuš* .. *šyaoᴤanahyā* .. *yāčā uxδañyāčā* Y. *33.* 14. 2) die Glieder sind verbal; sie folgen sich unmittelbar: *hyaṯ ī mainimadičā vaočōimāčā vərəzimāčā* Y. *35.* 3; — *yaᴤā tū ī* .. *mōnghāčā vaočasčā dāsčā varəščā* .. Y. *39.* 4; — *mīšti* .. *vārəntaēča snaēžintaēča srasčintaēča* +*fyanhuntaēča* Yt. 5. 120; — *yaṯ ādrəmča aiwi.vaxšayāṯ ādrasča tišrō ᴤraxtiš yaoždaᴤaṯ zaoᴤraēča vāčim paiti.ādayāṯ* N. *73.* α) mit Tmesis: *frādatiča varδatiča saošyantiča aiwiča ašāite* (sd.) *jāmayāiti* A. *4.* 6; — *āča nō jamyāṯ avaiṇhe āča*[7] *nō jamyāṯ*[7] Yt. *10.* 5. 4) in abweichender Ordnung: *manahičā vačahičā šyaoᴤanōi* Y. *30.* 3. B) zur Anknüpfung eines neuen selbständigen Satzes 'und' oder unübersetzbar; *čā* folgt dessen erstem Wort. B) im **Aw.**: *dužvarəšnanhō dafšnyā* (sd.) *hōntū zahyāčā* .. *xraosəntąm* (sd.) *upā* .. *īratū īš dvafšō* (sd.) .. *mošučā* (sd.) *astū* Y. *53.* 8; — *aṯ yūš* .. *akāṯ* (sd.) *manaṇhō stā čiᴤrəm drūjasčā pairi.matōiščā* (Sp. 564 m.) *šyaomąm* .. Y. *32.* 3; — *aṯ tā mainyū* .. *vahyō akəmčā* (sd.) *āsčā hudānhō ərəš vīšyātā* Y. *30.* 3; 7 (*ahmāičā*), *32.* 1 (*ahyāčā*), *45.* 7, *47.* 5 (*tāčā*), *49.* 7, 10 (*taṯčā*), *49.* 5 (*tāiščā*), *53.* 3 (*tōmčā*); — *aēšāčā ᴤwā ōmavantasčā* (Sp. 567 u.) *buyamā rapōiščā tū nō darəgōmčā uštāčā* (Sp. 568 m.) Y. *41.* 4; — +*zəmō jaṇhəntu yahmaṯ hača* .. *snaēžāṯ* .. *ᴤrižaṯča* (sd.) *iδa* .. *gōuš apa.jasaṯ* .. *āfš paurva vazaiδyāi* (sd.) .. *abdača* (sd.) *iδa* .. *sadayāṯ* V. 2. 22–24; — *hō vīspəm ahūm* .. *vaēnāṯ* .. *darəsča daᴤaṯ* +*amərəxšyeintim vīspąm* .. *gaēᴤąm* Yt. *19.* 94; — *imąm* .. *ząm* .. *yazamaide yā nā baraitī yāsčā tōi gənā* .. *tā yazamaide* Y. *38.* 1; — *hyaṯčā mōi mraoš* .. *aṯ* .. Y. *43.* 12; — *pərəsāčā nā* .. Y. *43.* 10; — *avavaitya* .. *yaᴤa īm zā astiča īm zā avaiti* .. Y. *19.* 7; — +*vīsąs* +*tāča*[15] *imā nāmōnīš* .. *vīsənte* "und diese zwanzig Namen .." Yt. *1.* 19; — *dasa* .. *mānhō zayana dva hąmina taēča hənti sarəta* .. V. *1.* 3; 2. 41; *18.* 65 (*tāsča*), Yt. *19.* 51 (*taṯča*), Y. *19.* 10 f. (*aētaṯča*), *8.* 4, *19.* 6 (*yasča*), V. 7. 70, *15.* 4 (*yezīča*); — *tāsča imā nāmōnīš* "so lauten die Namen" Yt. *1.* 15; *15.* 49; — *čišča čarāitiš ahi yąm* .. H. 2. 10(?). Anhang. Ellipse ist anzunehmen für gAw.: *vaēdā taṯ yā ahmī* .. *anaēšō* (sd.) *mā kamnafšvā* (sd.) *hyaṯčā kamnānā* (sd.) *ahmī* "ich weiss das, weshalb ich .. nichts vermag; nur wenig Herden sind mein, (deshalb ist es so) und weil ich nur wenig Leute habe" Y. *46.* 2. C) In der Bedeutung unsres 'auch'; *čā* folgt dem angeknüpften Satzteil, bz. dessen erstem Wort. B) im **Aw.**; 'auch' hat den Sinn von 1) 'ebenso, ebenfalls, nicht minder': *yazāi miᴤrəm* .. *yazāi vazrəm* .. *yazāi haxδrəmča yaṯ asti* .. Yt. *6.* 5; — *maṯ vā padāiš* (sd.) .. *pairiǰasāi* .. *aṯ vā arədraḥyāčā nəmanhā aṯ vā* .. *hunarətātā* Y. 50. 8; — *zaraᴤuštrəm* .. *hyaṯ hōi īm čaratasčā* (Sp. 565 u.) *aodərəščā zōišənū vāzā* Y. *51.* 12. a) Ellipse liegt vor in gAw.: *vahištā īštiš* (sd.) .. *zaraᴤuštrahe* .. *yezī hōi dāṯ āyaptā* .. *ahurō* .. *hvanhəvīm* (sd.) *yaēčā hōi dabən* .. ".. des *Z.*: dass ihm nämlich *Ah.* .. die Herrlichkeiten verleihen wird .. (So) auch denen, die .." Y. *53.* 1. 2) 'überdies, ausserdem': *kanyā ərədaṯ.fδryā* .. *yā vīspa.taurvairiča nąma* ".. *Z.* ..", die auch den Namen *V.* führt" Yt. *13.* 142. 3) 'sogar, selbst', zur Hervorhebung eines besondern Teils des zuvor genannten Ganzen: *yūžəm zəvīštyānhō* (sd.) *īšō xšaᴤrəmčā savanhąm* Y. *28.* 9. D) *čā* dient dazu, Indefinita zu bilden, uzw. in Verbindung mit 1) dem Pron. interrog. [2]*kay-*: *čišča* "quisque" H. 2. 11 (Sp. 425 u.). 2) dem Pron. rel. *ya-*: *yō vahyō* .. *dazdē yasčā hōi vārāi rādaṯ* (sd.) ".. quicunque .." Y. *51.* 6. 3) dem Pron. rel. und dem Pron. interrog. [2]*kay-*: a) *yō čišča* 'quicunque' Y. *9.* 28; usw. (Stverz. Sp. 426 o.). b) *yeiti* (sd.) *čatiča* 'quotienscunque' P. *32.* c) *yaᴤa kaᴤača*' quomodocunque' V. 2. 11 usw. (Stverz. Sp. 435 o.). d) *yavaṯ čvaṯča* 'quantumcunque' V. *6.* 29.

aṯčā, *naēča*, *māča* sbes. Vgl. noch *čaṯ* und *čōiṯ*. [Einige Male ist *ča* der Ausgaben zu streichen; so Vr. *16.* 1, s. K 7; N. *13*, s. T; V. 7. 10 1. St., 78 2. St. u. a.]

ai. °*ca* Part.; mp. °*ča*. — Pü.: °*ča*; auch °*čā* und weggelassen. — [1]) Dazu rechne ich auch die Relativ- und Konjunktionssätze, die als Subjekt, Objekt usw. erscheinen. — [2]) Trennung ist nur anzunehmen, wenn ein oder mehr

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hochtonige Wörter dazwischen stehen, die nicht zu dem mit *čā* angeschlossenen Satzteil gehören. Enklitika trennen nicht, s. Y. *39.* 3 (Sp. 569 o.), *41.* 4 (Sp. 567 u.); vgl. Yt. *1.* 19 (Sp. 573 u.). — 3) *čā* zwischen zwei verbundenen Dualen verknüpft nicht diese untereinander, sondern beide zusammen als ein Glied mit einem oder mehr andern; s. BTHL. BB. *10.* 268. So Y. *30.* 11, *31.* 4, Vr. *9.* 5. — 4) Man erwartete *hufraourvaēsasča v° pošanaēšu.* — 5) Man verlangte *zaraδuštrəm .. vāzāčā hyaṯ .. čaratō.* — 6) S. dazu CLD. KZ. *30.* 545, *31.* 257, Pron. 43. — 7) *ašāi* und *taibyāčā* gehören als zweites Glied zusammen, s. Sp. 556 m. — 8) Man sollte *yaṯ haomem gavača r° ..* erwarten. — 9) Für Stellen wie Y. *9.* 18, Yt. *13.* 1, *19.* 67 usw. ist Bildung von Gruppen anzunehmen, deren Glieder zT. asynthetisch aneinander gereiht sind. Im Folgenden werden nur diese Gruppen berücksichtigt. Doch ist begreiflicher Weise die Grenze nicht überall mit Sicherheit zu bestimmen; s. z. B. Y. *51.* 7, Sp. 571 o. (vgl. dagegen Y. *44.* 6), Yt. *17.* 14, Sp. 570 m. — 10) Nach Ausweis des Metrums Glosse. — 11) Man erwartet *yaēibyasčā xšaδrəm.* — 12) Von denen in Strophe 1 d: *yaēčā ..* die Rede ist. — 13) Normal wäre *ahurasčā m°.* — 14) Statt des regelrechten *ašāṯča apanō.təmąm.* — 15) *tā* ist enklitisch; vgl. No. 2.

• j. **čaēčasta-**[1]) m. Name eines Sees*): *°təm vairīm* S. 2.9; — *°tahe varōiš* Ny. 5.5; — *tąm yazata .. haosrava +pašne varōiš °tahe ǰafrahe urvāpahe* Yt. 5.49.

*) Des *Urumya*-Sees im nordwestlichen Persien; s. GGR. OK. 129, JN. Zor. 197, MARQUART Eranšahr 108, Bd. *22.* 2: *var i čēčast andar āturpātakān, 12.* 36, *22.* 8, *7.* 14.

Eig. 'weisschimmernd', § *102* II. b; ai. vgl. *candrá-* Adj. — 1) Die NA. hat mehrmals falsch *čaēčāst°*; s. Ntr.

• j. **čaētəntī-** f.[1]) —?—: *°ti* F. *19.*

Pü.: *paδtākīh.* — 1) So nach Pü. Vll. 3PPA. zu *kaēt-*?

• j. **čaēšəmna-** Adj., PP17(Fut.)M.: s. *kāy-* mit No. 4.

• j. *čaēšman-* n. 'structio'(?).

KompE. — Zum V. [1]*kaēš-*.

j. *čakavō*: s. unter *čakuš-*.

• j. **čakuš-** n. 'Wurfhammer, Wurfaxt' als Waffe: *hazaŋrəm °kušanąm*[1]) .. *bitaēγanąm* "tausend zweischneidige Wurfäxte" Yt. *10.* 130; — *nōiṯ akavō nōiṯ °kavō* (NP.)[2]) Yt. *1.* 18.

np. *čakuš* 'Hammer'; vgl. GDN. KZ. *25.* 531 mit HBM. PSt. 52. — Pü. (zu Yt. *1*): *kišt i hanjīt* (so nach Pāz.), Sü.: *cakraḥ* 3). — 1) Them. — 2) Neubildung nach der *u*-Dekl. (§ *383*), veranlasst durch das vorhergehende Nomen; man beachte den Reim. — 3) Daher DST. 'disque'; doch passt das nicht zu Yt. *10.*

• g. **čagəd-** Adj. 'bietend, gewährend', mit Akk.: *taṯ vā nā hazaošāŋhō* (sd.) .. *daidyāi savō .. yazəmnāŋhō* (sd.) *nmaŋhā mazdā rafδrəm °gədō* (NP.) Y. *51.* 20.

zEt. s. *čagvah-*. — *čagəd-* (mit *gd* nach § *53* I) ist wohl KompForm zu **čagit-*; s. zu **arət-*. — Pü.: *kunānd*, Sü.: *kurute.*

• g. **čagəman-** n. 'Geschenk': *apō .. maēkaintīščā* (sd.) .. *ubōibyā ahubyā °mā* "die Wasser .., das Geschenk für beide Existenzen" Y. *38.* 3.

zEt. s. *čagvah-*. — Pü.: *andar har 2 axᵛān kāmak masīhā*, Sü.: *ubhayor bhuvanayoḥ kāmalānāmnīśca*, erl.: *ghṛtam*; vgl. zu *maēkant-*[2]) und DST. ZA. *2.* 267 unter 11.

• g. **čagvah-** Adj. 'bietend, gewährend': *ā īṯ avaēnā* (sd.) *ahurā rafδrōm °vā* (NS.) *hyaṯ fryō fryāi* (sd.) *daidīṯ* Y. *46.* 2.

PPf2A. einer ar. Basis **kagh-* oder **kaŋgh-*; s. *čagədō, čagəman-*. — Pü.: *kāmak*, Sü.: *samīhitam.*

• j. **čaxvah-**[1]): *čakuš-* Adj., PPfA.: s. *kī-*.

1) Ansatz des Vollstamms unsicher; es ist nur *čakuše* bezeugt.

• j. [1]**čaxra-** m. 'Rad': *ząm °rəm .. asmanəm raδəm kərənavāne* "die Erde will ich mir zum Rad .., den Himmel zum Wagen machen" Yt. *19.* 43; — *vāša δanǰasānte aēva °ra zaranaēna* ".. den Wagen ziehen mittelst des einen goldenen Rads" Yt. *10.* 136. [S. noch +*čixra-* No. 1.]

KompE.; Ableit. — ai. *cakrá-* n., np. *čarx.*

• j. [2]**čaxra-** m. Name eines Lands*): *δridasəm asaŋhąmča .. frāδwərəsəm .. °rəm sūrəm ašavanəm* V. *1.* 16.

*) Pü. bietet nur *čaxr* (in Aw.-Buchst.) ohne weitere Erläuterung. Die heimischen Geographen kennen zwei Landschaften *čarx*, eine in *Xorāsān* und eine bei *Γazna.* Vgl. GGR. OK. 127, GIrPh. *2.* 391.

np. *čarx*; s. *).

• g. **čaxray-** Adj. 'machend zu — (Akk.), etwas verkehrend in —' (Akk.): *yōi vaŋhōuš vaēdənā manaŋhō sōnghūš raēxənā aspōnčīṯ sādrāčīṯ °rayō* (NP.) *ušurū* "die die .. Erbanteile durch ihre Lehren in Leid und Qual verkehren —?—" Y. *34.* 7[1]).

Zum V. [1]*kar-*. — Pü.: *kunēnd.* — 1) Vgl. zSt. Y. *32.* 11, 9. Es handelt sich um die Tätigkeit der Irrlehrer.

• j. **čaxra'vant-** Adj. (fem. *°vaitī-*) 'ein Rad (als Feldzeichen) führend'[1]): *haēnayā °vaityā* Aog. *81.*

Pü.: *čaxrōmand*, Sü.: *cakrałastradhārī.* — 1) S. dazu BTHL. IF. *10.* 1.

p. *čaxriyāᵏ*: s. [1]*kar-* Sp. 447 o.

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• p. *čaxšma Bh. 2.13, 14: falsche Ergänzung (der NA.) von **š^u m^a. Vgl. unter *avajam*.

• j. **čataər-** fem. Zw.: s. unter *čaϑwar-*.

• j. **čaiti** indekl. Pron. interrog. 'wie viele?, wie vielfach?': *č° tā šyaoϑna* V. *15.* 1; — *č° hənti urvaranąm sarəδa* V. 5.19 PüZ.; — *č° .. +zaoϑrā* N. *65*; — *č° aēte miϑra tava* "wie vielfach sind deine Verträge" V. *4.* 2; F. *19.* a) in der Verbindung *yeiti* (sd.) *čatiča* "so oft als" P. *32.*

ai. vgl. *káti* indekl. Pron. interrog. — Pü.: *čand.*

j. *čatur°*: s. *čaϑwar-*.

• j. **čaϑwar-** : *čatur-* Zw., fem. **čataər-** 'vier', Plur.: *aēvahe .. +ašəmaoγahe .. dvayā .. ϑrayąm .. °ϑwārō* (Nm.) V. *18.* 11; 31, *6.* 43, *9.* 6, 29, Y. *57.* 27, Yt. *10.* 125, *5.* 13, 120, N. *60*, *66*, Vd. *10*, *15*, *19*; — *°ϑwārō viδwana* (sd.) *kaofō* Yt. *19.* 3; — *°ϑwarasča*[1] .. *garayō čaϑwarəsatəmča* (sd.) .. Yt. *19.* 7; — *°ϑwārō* (als Am.) *ahuna vairya frasrāvayōiš* V. *11.* 11; 14; — *°ϑwārō ahunəm vairīm frasrāvayōiṯ* V. *18.* 43[2]; — *bawranąm +°turō* (Am.)[3] *zīzanatąm* (sd.) Yt. *5.* 129; — *°tura* (An.)[4] *frasnana frasnayōiṯ* V. *19.* 22; — *aēvahe pasvō .. dvā .. ϑryąm .. °turąm* N. *65*; — *°tərərō* (Af.) *pərənā vīδārayōiš* Yt. *14.* 44; N. *65*, *102*; — *°ϑwarə ayaranąmča* Vd. *11.* a) *°ϑwārō* als α) Nf.[5]: *yaṯ hē ϑrāyō .. °ϑwārō .. panča xšafna sačānte* V. *16.* 8; 8. β) An.[5]: *°ϑwārō sata ātrə.-saokanąm* "vierhundert .." V. *8.* 84; *6.* 21[2].

KompA.; Ableit. — ai. *catvāraḥ*, *catúraḥ*, *cátasraḥ*; np. *čahār*. — Vgl. *čaϑru°*. — Pü.: *4.* — [1]) § *294.* 3. — [2]) Man verlangte *ahuna vairya* oder aber – entsprechend den vorhergehenden *biš*, *ϑriš* – *čaϑruš*; s. *ϑray-* No. 3. — [3]) F 1. NA. hat *čaturə.zīē°* als Komp.; aber am KompA. hat das Iranische *čaϑru°* nicht *čatur°*. — [4]) Them.; dem ai. *catvāri* entspräche **čaϑwārə*, § *229.* 2. — [5]) Vgl. zu *ϑray-* No. 5.

• j. **čaϑwarə.aspa-** n. '*τέϑριππον*, Viergespann': *yuxta* (sd.) *°pahe* F. *4* f.

Pü.: *āyōžišn i 4 asp.* — Vgl. *čaϑwarəspa-*.

• j. **čaϑwarə.paitištāna-** Adj. (fem. *°nā-*) 'vierbeinig', von *ahur*ischen Wesen[1]: *dva aurvanta yāsāmi yimča bipaitištānəm .. yimča °štānəm .. aom °štānəm yō* .. Yt. 5.131; — *gūš °štānayā* Y. *19.* 8; — *vīspā hāirišīš* (sd.) .. *bipaitištanača °štanača*[2]) (NSf.) V. *15.* 19; — *aēša* (näml. *hāirišī*) *°štāna yā gaδwa* V. *15.* 19.

Pü.: *4 patištān* (Transskr.). — [1]) Im Gegens. zu *čaϑwarə.zangra-*. — [2]) *°an°* liesse sich hier nach § *294.* 3 erklären; s. aber *bip°*.

• j. **čaϑwarəsata-** Adj. 'der vierzigste': *°təm gaošəm frāyazāmaide* N. *65* (?).

Ableit. aus *čaϑwarəsant-*. — Pü.: fehlt.

• j. **čaϑwarəsaϑwant-** Adj. 'vierzigfach': *°wā* (näml. *asti miϑrō*) *antarə haδō.gaēϑa* Yt. *10.* 116.

Ableit. (mit *vant-*) aus *čaϑwarəsant-*.

• j. **čaϑwarə-sant-** fem. Zw. 'vierzig': *čaϑwarasča aϑa garayō .. °satəmča* (als Nom.)[1]) *dvaēča saite dvaēča hazaŋre* "es gibt so 2244 Berge" Yt. *19.* 7; — *pančāča °satəmča maiδyōizarəmayehe* (sd.) .. "45 .." A. *3.* 7. a) mit Gen.: *°satəm* (Akk.)[1]) *aiwi.gāmanąm* V. 2. 41; *8.* 93, *12.* 14, +Y. *65.* 4[2]), +Vd. *19.*

Ableit. — Vgl. np. *čahil* (§ *210*), ai. *catvāriṃ-śát-* f. — Pü.: *40.* — [1]) Vgl. zu *ϑrisant-* No. 1. — [2]) Pt 4, K 5. NA. trennt.

• j. **čaϑwarə.zangra-** Adj. 'mit vier Fussknöcheln, vierfüssig', von *daēv*ischen Wesen[1]): *vəhrkō °rō* V. *18.* 38; — *vəhrkanąmča °ranąm* Y. *9.* 18.

Pü.: *čahār zang.* — [1]) Im Gegens. zu *čaϑwarə.-paitištāna-*.

• j. **čaϑwarəspa-** m. EN. eines Gläubigen': *°pahe ašaonō* Yt. *13.* 122.

Statt *°warə.asp°* geschr. — Eig. 'der ein Viergespann hat'; vgl. *čaϑwarə.aspa-*. — ai. vgl. *caturaśva-* m. EN.

• j. *čaϑrayāim *āϑraiąm* (sd.) FrD. 5.

• j. *čaϑru (Zw.)[1]) 'vier' F. *1.*

Pü.: fehlt. — [1]) Ist kein selbständiges Wort, sondern aus Komp. mit *čaϑru°* (sd.) abgelöst.

• j. *čaϑru°*, nur KompA. und Ableit.[1]): sva. *čaϑwar-*.

Aus idg. **ḱetru°*, vgl. § *210.* 4, BGM. Grdr.[2] *1.* 262. — [1]) Hier analogisch, s. WN. KZ. *25.* 283.

• j. **čaϑru.karana-** Adj. mit vier Ecken, Kanten': *gaošāvara °na* Yt. *5.* 127, *17.* 10.

• j. **čaϑru.gaoša-** Adj. 'vierohrig', vom Land *Varəna-*[1]): *varənəm* (sd.) *yim °šəm* V. *1.* 17; — *upa varənəm °šəm* Yt. *5.* 33.

Pü.: *4 gōš.* — [1]) Der Anlass zu dem Beinamen ist unklar. Pü. hat zwei Erklärungen: *4 gōšīh ē ku rās 4 andar apē ēstēt, ast kē ētōn gōwēt ku šahrastānīh dar 4 ast.* Zwei andre im GBd.: *vaš 4 gōšīh ē ku čahār sūk, ast i gōwēt ku hač 4 sar i dēh āp andar šahr āyēt.* Vgl. noch GGR. OK. 127, VONFIERLINGER KZ. *27.* 475 und jetzt wieder KIRSTE WZKM. *16.* 72.

• j. **čaϑru.čašman-** Adj. 'mit vier Augen': *spānəm* (sd.) *zairitəm °čašməm*[1]) "einen

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vieräugigen gelblichen Hund"*) V. *8.* 16², 17, 18.

*) Ein solcher wurde beim '*Sagdīd*' verwendet, s. ¹*span-* No. 3. Vgl. auch *sārameyáu śvānau caturakṣáu* RV. *10.* 14. 10.

np. vgl. *čārčašm* 'vieräugig', von Tieren (bes. Hunden) mit dunklen Flecken über den Augen. — Pü.: *4 čašm.* — ¹) zF. § *403* I.

• j. **čaϑrudasa-** Adj. 'der vierzehnte': *dasəmō yaṯ ahmi* .. *ϑridasō* .. °*sō* Yt. *1.* 8; — °*səm asaṇhamča* .. V. *1.* 17.

Ableit. aus **čaϑrudasa*¹) indekl. Zw. '14'. — Pü.: *čahārdahum.* — ¹) Mit *čaϑru* wie im Komp.; s. dagegen ai. *cáturdaśa.*

• j. **čaϑru.pištra-** Adj. 'vier Stände enthaltend, umfassend'¹): *aēṯaṯča vačō* .. *ϑri.afsməm* (sd.) °*rəm pančа.ratu* Y. *19.* 16.

Pü.: *4 pēšak.* — ¹) Vgl. Y. *19.* 17.

• j. **čaϑru.māhya-** Adj. 'vier Monate dauernd': *upas.puϑrīm* .. *aēvō.māhīm* (sd.) *vā* .. °*hīm vā* V. *5.* 45.

Pü.: *4 māhak.*

• j. **čaϑru.yuxta-** Adj. 'mit vieren bespannt': *vāšəm* °*təm* V. *7.* 41.

Pü.: *4 āyōžišn*; s. dazu Dk. *7.* 3. 23.

• j. **čaϑru.ratav-** Adj. (auch fem.) 'der (nur) vier *Ratav* hat': °*tuš* (NSf.) *raγa zaraϑuštriš* "das *zaraϑuštr*ische *R.* hat (nur) vier *Ratav*" Y. *19.* 18*).

*) Nicht fünf, wie die übrigen Länder; es hat keinen besonderen *ratuš dāhyumō*, dessen Stellung vielmehr zusammen mit der des *zaraϑuštrō.təmō* in einer Person vereinigt ist; zuletzt MARQUART Eranšahr 122.

Pü.: *4 ratūh.*

• j. **čaϑruš** Adv. 'viermal': *č̊ hamayā̊ xšapō* "viermal in jeder Nacht" Sl. *13.* 43 Z.; — *č̊ frasnāϑayən č̊* .. *č̊* V. *7.* 75.

KompA. — Vgl. ai. *catúḥ.* — Neubildung nach *biš*, *ϑriš* (: *bi.māhya-*, *ϑri.māhya-* = *č̊* : *čaϑru.māhya-*).

• j. **čaϑru'ša-** m. 'Seite eines Vierecks': *čarətu.drājō* (sd.) *kəmčiṯ paiti* °*šanəm* V. 2.25³; *6.* 31, *7.* 29, *9.* 2.

Vgl. zu *čaϑrušva-.* — Pü.: *časrušūtak.*

• j. **čaϑruš-ā'mrūta-** Adj. 'viermal aufzusagen': *vača yōi hənti gāϑāhva* °*ta ime vača āxtūirīm framrva* V. *10.* 11; 11, 2², 15, N. *36*; — *pasča* °*ta vača ime vača framrva* V. *10.* 13.

*) Die viermal aufzusagenden *Gāϑā*strophen sind: Y. *27.* 13, *34.* 15, *54.* 1; vgl. V. *10.* 12, N. *36.*

Pü.: transskr. (*časrušāmrūt*).

• j. **čaϑrušva-** n. 'Viertel': *aiṅhā̊ āpō* .. *yaṯ vā* °*šum* V. *6.* 32; *16.* 2, Y. *19.* 7; — *yaϑa* °*šum* +*yārə* "als ein Vierteljahr" N. *42*¹); — +°*švaϑa*²) F. *1.*

Wohl Neubildung; *ϑri.māhya-* : *ϑrišva-* (sd.) = *čaϑru.māhya* : *čaϑrušva-.* — Pü.: *časrušūtak.* — ¹) Hier anscheinend Adj. Ich sehe in °*šum yārə* eine Nachahmung der Verbindung *naēmənı yārə*; *naēma-* ist Subst. und Adj. S. noch *ϑrišva-.* — ²) So K; unthem. AblS.

• j. °**čaṯ** enkl. Part. 'auch, selbst, sogar', nur vor *ča*: *ahaxštāišča* +*frāyəbīščaṯča ahmāṯ* (sd.) "mit 100000 und sogar mit noch mehr" Vr. *8.* 1; — +*vīspayāsə.čaṯča*¹) *ašaonō stōiš* Y. *4.* 2; unvollst. zit. F. *26*²); — *xšṯamičaṯča* V. *1.* 14 Gl. [F. *21*: lies *gāϑwōištačiṯ*; — N. *23*: lies *katarasčiṯ*; — N. *51*: lies *ϑrisastəməmčiṯ*.]

Nach OSTHOFF Perf. 333 Mischbildung aus den zB. hinter dem Pron. *ka-* bedeutungsgleichen Part. *ča* und *čiṯ*(?). — Pü.: *čākāmčī 1*, *čākāmakčī 1.* — ¹) Hds. *vīspayā̊ saṇčaṯča*; s. aber No. 2. — ²) Blos *čaṯča aš*° *st*°.

• j. **čanra-nhak-** Adj. (auch fem.) 'was mit der Weide zusammen, auf der (zugewiesenen) Weide heimisch ist, von den domestizirten Landtieren*): *gāuš yā* °*āxš* Yt. *10.* 38; — *ratavō* °*āča* (AP.) Vr. 2. 1; — *vīspaṇmča gaṇ* .. *ravasčarātaṇmča* °*āčasča* "all Getier, .. das in der Freiheit haust, und die auf der Weide heimischen (Tiere)" Y. *71.* 9; — *ratavō* °*āčaṇ* Vr. *1.* 1; — *urunō* .. °*āčaṇ* Yt. *13.* 74.

*) Sva. *pasuka-*, sd. und vgl. *ravasčarāt-.* — Als Repräsentanten dieser Tierklasse werden Bd. *14.* 6 Bock, Schaf, Kamel, Schwein, Pferd und Esel genannt; s. dazu Yt. *14.* 7, 9, 11, 15, 23, 25. Als ihr *Ratav* gilt nach Pü. zu Vr. *1.* 1 und Bd. *24.* 2 der 'weisse Eselbock' (*xar būz i spēt*).

Komp. mit *²*hak-.* — **čanra-* m. 'Weide' (aus ir. **čahra-*, § *286* b); vgl. mp. *čarak*¹) 'Weide', np. *čarīdan*¹) 'weiden'; s. JUSTI Bd. 118, DST. ZA. *1.* 444, GDN. KZ. *28.* 401. — Pü.: *čarak aržānīk* 'suitable for grazing' (WEST). — ¹) Regulär wäre *čār*°; es haben sich wohl im Mp. *čar*° 'umhergehen' (sbal. *čarag*) und **čār*° 'weiden' vermischt und ausgeglichen.

• j. **čanaṯ.čaxra-** Adj. 'mit sausenden (?) Rädern': *masa xšaϑra* .. °*ra* (APn.) Yt. 5. 130.

**čanant-* Adj., PPA.; vgl. lat. *canere*, air. *canim*? Zweifelhaft. Wohl alter Fehler für *xᵛan*°, vgl. *xᵛarətąm.*

• j., p. *čanah-*, j. *činah-*¹) n. 'Verlangen, Heischen'.

KompE. — Zum V. ¹*kan-.* — ai. *cánas-* n. — ¹) § *298.* 4.

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j. *nishiš čanti* N. *100*: lies *nishištanti*.

• j. **čamrav-** m. EN. eines Gläubigen: *amraoš* (sd.) *ašaonō* .. °*raoš ašaonō* Yt. *13*. 109.

Et.? — Die behauptete Gleichheit mit dem mythischen Vogel *čamrōš*, worüber Bd. *19*. 15, *24*. 29, Mx. *62*. 40 ff. ist ganz unwahrscheinlich.

• j. **čavant-** Adj.: s. unter *čvant-*.

• j. *čara-* Adj. 'sich einherbewegend, versans'.

KompE. — Zum V. 5*kar-*. — ai. *cará-* Adj.

• j. *čarāt-* Adj. 'sich einherbewegend, versans'.

KompE. — Zum V. 5*kar-*; s. zSuff. BTHL. BB. *16*. 276.

• j. **čarāitī-** f. 'junge Frau'[1], uzw. *ahur*ischer Schöpfung: °*rāiti* (NS.) *huraoδa yā darəγa apuϑra aēiti* V. *3*. 24; — ϑ*wąm* (näml. *arədvīm*) *kaininō* .. *jaiδyāṅte* .. *nmānō.-paitīm* ϑ*wąm* °*rāitiš* (NP.) *zizanāitiš jaiδyāṅte huzāmīm* Yt. 5. 87; — *čišča* °*rāitis* (NS.) *ahi yąm iṯ yava* °*rāitinąm kəhrpa sraēšṭąm dādarəsa* H. 2. 10.

Ableit. — Vgl. PDs. *čor* 'kräftiger Mann, Bursche'[2], ZDMG. *37*. 130. Falsch WILHELM Mus. *7*. 149, FICK VglWb.4 *1*. 184. — Pü.: transskr. — [1]) So, nicht 'Mädchen' nach V. *3* und Yt. *5*. Was es mit der Bemerkung in F. *2* f.: *ast yāδ ku čarāitīk ka pa šōδ nē dātak* für eine Bewandtnis hat und wohin sie gehört, ist unklar. — [2]) Aus ir. **čarāt-*, dem Mask. zu *čarāitī-*.

• j. **čarāiti'ka-** f. 'junge Frau, Frau': *yavaṯ* °*ka* +*avi.mąm harəkō harəčayāṯ* V. 5. 60.

Pü.: transskr.

• j. **čarāna-** n. '(Ackerfeld,) Feld, Gefild': *haoma* .. *staomi zəmō yaϑa raoδahe* .. °*nəm* "ich preise der Erde .. Gefild" Y. *10*. 4[1]).

Ableit. (s. *yavō.čarānya-*). — Zum V. 4*kar-*. — Vgl. np. °*zār* (wozu GIrPh. *1* b. 192)[2]), gr. πολος· ἡ μεταβεβλημένη γῆ εἰς κατασπορὰν (HESYCH). — Pü.: *kartār ē* 'factor es'. — [1]) Die Wortstellung ist auffällig; daher auch die Bed. des Worts unsicher. — [2]) Wegen np. *čarīdan* s. zu *čanraiθhak-*.

• j. +**čaire**[1]) Inf. 'sich einherzubewegen': *mā mē yaϑa* +*gaoš drafšō āsitō* +*vārəma* č°[1]) *fraša frayantu tē maδō* (sd.) "nicht sollen sie mir beliebig wie das Stierbanner[2]) sich einherbewegen, wenn sie (dich) genießen; stracks vorwärts .." Y. *10*. 14.

Zum V. 5*kar-*. — Pü.: *rawē* 'du gehst', Sü.: *pracara*. — [1]) So die besten Hds.; s. § *217* No. 1. In der NA. durch Korrektur verballhornt; s. aber Ntr. — [2]) D. i. hin und her schwankend wie das Banner im Wind; § *217* No. 1.

• g. **čarəkərəϑra-** n. 'Gedanke': *hvō nō mazdā vaštī ašāičā* °*ϑrā srāvayeṅhē* "der will unsre[1]), o *M.*, und des *Aša* Gedanken verkünden" Y. *29*. 8.

Zum Praes. 7 (Int.) des V. 2*kar-*. — Vgl. zBild. ai. *carkṛtya-* Adj., zBed. mp. *us'kār*, np. *sikāl* 'Gedanke'. — Pü.: *čārak kartārīh*, erl.: *čārak i druž i andar gēhān*. — [1]) Des *VM.* und des *AhM.*; vgl. zSt. CLD. KZ. *30*. 542, JUSTI PrJ. *88*. 79.

• j. **čarət-** Adj. 'machend'[1]): °*tąm* (GP.) F. *19*.

Zum V. 1*kar-*. — Pü.: *kartārān*. — [1]) So nach Pü.; das Wort könnte aus einem Komp. losgeschält sein; vgl. zu **arət-*. Unsicher.

• p. **čartanaiy** Inf. 'zu machen', nur mit *hamaranam* 'praelium facere': *hauv kāra*[k] *ašiyava*[k] .. *hamaranam* č° .. *avadā hamaranam akunava*[n] .. *avaϑāšām hamaranam kartam* Bh. *3*. 9; 6, 7, 10, *1*. 19, 2. 7–12[6].

Zum V. 1*kar-*. Vgl. (gegenüber WZKM. *9*. 166) IF. *4*. 128, KZ. *35*. 61.

• j. *čarətav-* m. Name eines (Längen-,) Wegmasses*).

*) Nach Pü. (*asprās drahnāk*) sva. ein *tačar* oder zwei *hāϑra*.

KompA. — Zum V. *tak-*, eig. 'Rennbahn'; vgl. *tačar-* und BTHL. IF. *10*. 3.

• j. **čarətā-** f. 'Lauf-, Rennbahn': *upa tąm* °*tąm yąm darəγąm* Yt. *19*. 77; — *ana* +°*tąm*[1]) *yąm darəγąm* Yt. 5. 50.

Zum V. *tak-*; s. *tačar-* und BTHL. IF. *10*. 3. — [1]) Hds. *x*[v]*arətąm*; vgl. 5*kar-* No. 2 und *anya-* No. 6; ferner zu *čanaṯ.čaxra-*.

• j. **čarətu-tāra-**[1]) Adj. 'über die Entfernung eines *Č.* hinausgehend, weiter als ein *Č.* gehend, reichend': °*rō* F. *19*.

**tāra-* Adj., zum V. *tar-*; ai. *tāra-* Adj. — Pü.: *kartārtum*. — [1]) FMÜLLERS Zusammenstellung des Worts mit arm. *čartar* 'geschickt', WZKM. *8*. 362 ist ohne Wert. Das arm. LW. *čartar* stammt aus ir. **čartara-*, das zu ai. *catura-* Adj. 'geschickt' gehört; s. dazu WN. AiGr. *1*. 270.

• j. **čarətu.drāǰah-** n. 'die Länge eines *Č.*': *āaṯ təm varəm kərənava* °*jō kəmčiṯ paiti čaϑrušanąm* ".. einen *Č.* nach jeder der vier Seiten" V. 2. 25[3]; F. *19*.

Pü.: *asprās drahnāk*, erl.: *2 hāsr hač kust 3*, dazu die Bem.: *ast kē har 4 kust gōwēt*.

• j. **čarəman-** n. 'Fell, Leder': *mrātəm* °*ma* ϑ*anǰayente* "sie ziehen an dem gegerbten Leder(strang)" Yt. *17*. 12; — °*manąmča* .. +*mrātanąm* N. *58*; — °*mā* (NP.)[1]) *vaēnantō brāzənta* (sd.) *frēna ərə-*

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zatəm zaranim "die Felle strahlen auf die Beschauer Silber und Gold(glanz) in Fülle" Yt. *5.* 129; — °*mąnča* +*hiku* N. *95.*

ai. *cárman-* n., mp. (Pü.), np. *čarm.* — Vgl. °*čaranā-.* — [1]) Nach der *ah*-Dekl., wie *dāmōbiš* und *dāmōhu*; § *403.*

• g. **čazdah'vant-** Adj. 'einsichtig, verständig': *yā manaoδrīš*(sd.) °*dōnghvantəm arəδahyā* Y. *44.* 5; — *hyaṯ urvatəm* (sd.) °*dōnəhvadəbyō* Y. *31.* 3.

Ar. **ḱazd(h)as-* oder **ḱaδd(h)as-*; Et.? — Pü.: *vičārtār.*

• j. **čašan-** m. 'Lehrer': *aδaurunō* .. °*šānąsčā*[1]) *aēšąmčiṯ ratūš āmruyē* .. *amə-šąsčā spəntą saošyantasčā* Y. *13.* 3.

Ableit. aus **čaša-* m. 'Lehre', zum V. *kaš-*; vgl. zBild. *mąδran-.* — Pü.: *čāšītārtum*, Sü.: *prajñāpakatamaḥ.* — [1]) Them.

• j. +**čašāna-** Adj., PPM.: s. *kaš-* (mit No. 2).

• j., g. **čašman-** n. 'Auge': °*manā* (GD.) *sūkəm* Yt. *10.* 23, P. *34*; — sonst Sing. in kollekt. Sinn: °*manaṯ hača* "von den Augen her" V. *3.* 14; — *spiti.dōiδra* (sd.) °*manaṯ hača nižbarənti* V. *7.* 24; — *tā* °*māng*[1]) *δwisrā hārō aibī ašā aibī.vaēnahī vīspā* "all dessen wirst du durch *Aša* gewahr, es mit leuchtendem Auge beobachtend" Y. *31.* 13; — *hyaṯ δwā hōm* °*mainī*[1]) *hōngrabəm* "als ich dich mit dem Auge erfasste" Y. *31.* 8; — *nū zīṯ* (Sp. 154 u.) °*mainī*[1]) *vyādarəsəm* Y. *45.* 8; — *yāčā vohū* °*mąm*[1]) *arəfaṯ* (sd.) *manaəhā* Y. *50.* 10.

KompE. — ai. vgl. *cákṣuṣ-* n., np. *čašm.* — zEt. s. unter *kas-* und *kaš-.* — Pü.: *čaśm*, (zu Y. *31.* 8): *pa ham čašmīh*, (zu Y. *31.* 13): *pa har 2 čašm.* — [1]) LS., aber syntaktisch als IS. gebraucht, daher Y. *31.* 13 mit IS. des Adj. verbunden; s. BTHL. IF. *10.* 9 (gegen DBR. VglS. *1.* 219).

g. *čāxnarō*: s. [1]*kan-.*

j. *čāxrare*: s. [1]*kar-* 4.

• j. **čāxšnay-**[1]) m. EN. eines Gläubigen: °*nōiš*[1]) *ašaonō* Yt. *13.* 114[2]).

Mit Int.-Red. gebildet, § *102* II. 4. Et.? — [1]) Oder auch *čāxšnav-*, *čāxšnaoš* nach J 10; s. No. 2. — [2]) Nach JUSTI NB. 152 (und And.) identisch mit dem Ḍd. *32.* 1 genannten Urahnen *Zaraδuštras Čaxšnuš.*

• j. **čāt-** f. 'Brunnengrube': *maēγe vā čāiti vā* V. *13.* 37.

Ableit. — Zum V. [2]*kan-*, vgl. *xan-*; § *13.* — Vgl. mp. (Pü.), np. *čāh* (aus iran. **čāδ°*, § *8*).

• j. **čātaya-** Adj. (fem. °*yā-*) 'in einer Brunnengrube befindlich': *āpō yaṯ* °*tayā uzuityāsča* (sd.) V. *6.* 33.

Statt **čātiya-* geschr., § *268.* 11. — Ableit. aus *čāt-.* — Pü.: *āp i čāhān.*

• j. **čārā-** f. 'Mittel, Hilfsmittel'[1]): °*rąm* F. *19.*

Zum V. [1]*kar-.* — np., mp. (Pü.) *čār*; s. dazu HBM. PSt. 51, AGr. *1.* 188. — [1]) Nach Pü.; unsicher.

• j. **čōiṯ** Part. 1) einen Vergleichungssatz einleitend, 'wie': *aδā aδā č° ahurō* .. *zaraδuštrəm aδaxšayaētā* .. *aδā aδā č° zaraδuštrō daēvāiš sarəm vyāmrvītā* .. *aδā* +*azəmčiṯ*.. "so, so wie *Ah.* .. lehrte, .. so, so wie *Zar.* .. entsagte, .. so .. auch ich .. Y. *12.* 5f. 2) enklit., eine partizipiale Erläuterung anschliessend: *yaδa nō ārəhąm*..+*vaštō*(sd.) *urvanō*..*vahištō arəhuš* (näml. *nō arəhaṯ*)[1]) *ākāsč° āhūire*..*jasəntąm* "auf dass unsre Seelen .. seien .., soll uns das Paradies zu teil werden, indem wir von der Offenlegung weg zu den *ahur*ischen Räumen gelangen" Y. *60.* 11[2]). [N. *84*: lies *nōiṯ.*]

ar. **ḱaid* aus *ḱa*+*id.* — ai. *cet* enkl. Part. 'wenn'. — Pü. (zu Y. *12*): *ēgōn gufl*, (zu Y. 60): ausgelassen. — [1]) Vgl. Pü.: *amān dahāt ān i pahlum axᵛān.* — [2]) GDN. KZ. *27.* 581 ändert den überlieferten Text; DST.s Übersetzung, ZA. *1.* 382 ist mir unverständlich, ebenso die von MILLS SBE. *31.* 312.

g. *čōrąṯ*: s. [1]*kar-* mit No. 12.

hąm.či V. *5.* 59: lies *hamča.*

• g. **čī** Adv. 'wie?': *čyarəhaṯ*[1]) *hvō nōiṯ ayēm angrō* (sd.) *manyetē* Y. *44.* 12.

IS. aus [2]*kay-*; vgl. § *415* und *adakīy.* — Pü.: *hač čē*, erl.: *čē rāδ.* — [1]) *Sandhi*form für *čī arəhaṯ*; s. [1]*ah-* mit No. 33.

• j. ᵡ**čiąkazauatō**[1]) F. *3* g.

Pü.: *aršn čand* "so gross wie eine Elle" (?). — [1]) Wohl GS. aus °*vant-.*

j. *čikayatō*, *čikayaṯ*, *čikaēn*: s. *kāy-.*

• j. **čikiθwah-** Adj., PPfA.: s. *kaēt-.*

S. *čičδwah-.*

• j. +**čixra-**[1]) m. 'Tatkraft, Energie': *miδrəm* .. *yō* .. *fravazaite* .. *raδwya* °*ra hačimnō* x^{v}*arənarəhača* .. *vərəδraγnača* Yt. *10.* 67.

Zum V. [1]*kar-*, red. Bildung. — [1]) So alle guten Hds.; NA. *čδra* (nach welchen Hds.?); die Ntr. dazu wollen *čaxra*; so auch JAOS. *14.* CXXIII.

• g. **čixšnuša-** Adj., PPA.: s. [1]*xšnav-.*

j. *čičarənā* Vyt. *54*: lies *vičar°* mit Jm.

• j. **čičašāna-** n. 'Spruch': *imā hənti* °*nā* (näml. *tē haoma*) Y. *10.* 18.

Zum V. *kaš-*, red. Bildung. — Pü.: *vat ōšān hēnd čikāmčī 1* (für *čī*!) *čāšišnīh* (Sü.: *āsvādanāḥ*);

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erl.: *nīrang 3 bār xᵛart čiť i sar awganēt*(?); s. dazu P. *29*.

j. *čāī* F. *4* d: s. *kāy-*.

• p. **čiⁿčixray-** m. EN. eines Manns[1]: *martiyaʰ nāmaⁿ °xrāiš puϑʳraʰ* Bh. 2. 3.

[1]) Vgl. JUSTI NB. 63.

• g. ⁺**čičitav-**[1]: *°čiϑw-* Adj. 'bedachtsam, sorglich': *xᵛāϑrōyā* (sd.) *nā xᵛāϑrəm daidītā ϑwā °čiϑwā*[1]) (IS.)[2]) *spəniśtā mainyū mazdā* ".. soll er das Paradies empfangen durch deinen sorglichen heiligsten Geist, o *M.*" Y. *43*. 2.

Zum V. *kaēt-*. — ai. vgl. *cikitáv-* Adj. — Pü.: *tō paδtākēn* (2SImp., Sü.: *prakāśaya*), erl.: *tō gōw ku xᵛarrīhōmand mart kē, čēš pa tō paδtākīh.* — [1]) So mit jüngeren Hds.; die älteren zerreissen das Wort. NA. *čīčīϑwā*, aber KZ. *30*. 317 *čīčīϑ°*. — [2]) So nach KZ. *30*. 323, wozu ZDMG. *46*. 294. Nach MILLS G. 510 "*chīchīthwā* .. is a perf. imperat... miswritten for *chīchīt.h(s)vā*"; das ist mir nicht fasslich.

• j. **čičiϑwah-** Adj. (fem. *°ϑušī-*), PPfA.: s. *kaēt-*.

KompE. — S. *čikiϑwah-*.

• p. **čitā**[1]) Adv. 'so lange', mit folg. *yātā* 'bis dass': *dādaršiš č° mām amānayaᵏ* .. *yātā adam arasam mādam* Bh. 2. 9; 6, 11.

Eig. vll. '*D.* wartete auf mich; wie lange? Bis dass ..'[2]); dann Ableit. aus ²*kay-*, § *252*. 4. — [1]) Oder *čitā*, mit der Länge wie *yātā*. — [2]) In Aū. und Eū. fehlt das Wort.

• j. **čiϑay-** f. 'Sühne' durch Geld, Vermögen': *baēvarə vazyanəm azsmanəm* .. *āϑre*.. *urune °ϑīm nisirinuyāt* ".. für seine Seele als Sühne .." V. *14*. 2. DS. *°ϑayazča* als Inf. sbes.

Zum V. *kāy-*; § *189* mit No. 3. — Vgl. *čāϑā-*. — Pü.: *tōžišn.*

• j. **čiϑayaē-***ča* Inf. '(und) durch Geld-, Vermögensstrafe zu sühnen': ⁺*xᵛarō nōit hē arəhat čiϑ° upa.bərətayaēča* (sd.) N. *45*.

Zum V. *kāy-*. — Vgl. *čāϑay-*. — Pü.: *tōžišn.*

• j. **čiϑā-** f. 'Busse, Sühne' einer Übeltat, uzw. durch Geld-, Vermögensstrafe: *kā hē asti °ϑa kā hē asti āpərətiš* (sd.) *kat hē asti yaoždāϑrəm* (sd.) "wie kann man das durch Vermögens-, wie durch Leibesstrafe sühnen, wie kann man sich davon entsündigen?" V. *3*. 38; 39, *8*. 107. a) überhaupt 'Strafe'[1]): *kā hē asti °ϑa* "was ist die Strafe dafür?" V. *3*. 36, *4*. 11, 18, 20, 21, 55, *5*. 2, 5, 43, *6*. 4, 8, 10, 47, *7*. 72, *8*. 23, 26, 104, *9*. 49, *13*. 4, 12, 24, *14*. 1, *15*. 50, *16*. 13, 14, 16; F. *19*; — *paitita* (sd.) *hē °ϑa* V. *3*. 21; — *vanuhi daēna* .. *°ϑam ϑwərəsaiti* V. *3*. 42; 7. 71²; — *āfš °ϑam ⁺fraoirisyeiti* V. *8*. 104; 106; — .. *čikayat* .. *baoδō.varštahe* (sd., auch fdSt.) *°ϑaya* V. 7. 38 usw.; — *xšayeite hē*.. *ϑrišum aētahe °ϑā* (GS.) *apanharštōe* "er kann ihm ein Drittel von der Strafe dafür erlassen" V. *5*. 26.

KompA., E. (vgl. *ačϑōirišta-*). — Zum V. *kāy-*. — Pü.: *tōžišn*, zu V. *3*. 38 f., *8*. 107 mit der Erl.: *pa xᵛāstak.* — [1]) Weil, wenn nicht alle, so doch die meisten andern Strafen in solche am Vermögen umgesetzt werden konnten; vgl. IF. *10*. 5 f.

• j. *nōit zī čiš asraošyanəm tanunəm ašahe urva* ˣ**čiϑiāi** ⁺*vīδāiti* P. *15*.

Vgl. V. *14*. 2. — Pü.: *nē* .. *ahrākīh ō ruvān tōžišn* ⁺*vindēt.*

g. *čiϑīt* Y. *29*. 4²: *Sandhi*form für *čit īt*; § *304* II. 44. S. Sp. 592 m.

• g. **čiϑ°nā** Part. zur Einleitung der Frage 'num?': *č° mazdā huxšaϑrā* (sd.) *daēvā ānharō* Y. *44*. 20.

Verbindung von *čit*, ASn. aus ²*kay-*, + *nā*, Fragepart., ar. **kit*(Pausaform)-*na*; lat. *quid-ne*. — Pü.: *čgōn hakirč.*

• j., g. ¹**čiϑra-** 1) Adj. (fem. *°rā-*) 'manifestus, offenbar, klar, sichtbar, augenfällig': *nū īm vīspā*[1]) *°rō* (NSm.) *zī*[1]) *mazdāənhō.dūm* (sd.) Y. *45*. 1; — *°rəm ahurəm mazdəm* Yt. *3*. 4; — *āviš nā antarə hənti* .. *°rā rātayō* (sd.) Y. *33*. 7; — *°rā* (NPn.) *miϑrahe frayanā* (sd.) Yt. *10*. 112; — *°ra vō buyārəš masānā °ra vō zavanō.savō* (sd.) *°rəm bōit yūžəmčit xᵛarənō* .. *dāyata* Ny. *3*. 11; in ungeschickter Verwendung Vyt. 7 f.; — *°rā* (NPn.) *ī hudāənhē* .. *vazdəmnāi* (sd.) .. Y. *31*. 22; — *°rəm*[2]) *dasvarə bazšazəm* Y. *10*. 7. 2) n. 'Gesicht'; a) sva. 'Anblick': *tazča* .. *anhəuš vahištahe °re paityānte* "und die werden des Anblicks des Paradieses teilhaftig werden" P. *49*. b) sva. 'Antlitz': *yō paoiryō °rəm urvazsayata* (sd.) .. *haotāt* Yt. *13*. 89; — *miϑrəm* .. ⁺*yahmi paiti °rəm vīδātəm vīspāiš avi karšvən* Yt. *10*. 64. c) sva.' Vision, Erscheinung': *°rā* (IS.) *mōi dəm* ⁺*ahūm.biš.ratūm* (sd.) *čīždī* Y. *44*. 16. d) sva. 'äussere Erscheinung, Gesammtheit der äusseren Merkmale', spez. von der Menstruation: *yat hē °ra daxštəm bavaiti yat hē daxšta °rəm bavaiti* V. *16*. 14(?)[3]); — s. Ableit.[4]) 3) 'Kundgebung': *vī daēvāiš* .. *sarəm mruyē* .. *vī manōbīš vī vačōbīš vī šyaoϑanāiš vī °rāiš* Y. *12*. 4. a) sva

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'Offenbarung': *vahišta °ra* (AP.) *yazamaide yā staota yesnya* Vr. *23.* 1. Undeutlich: *xᵛahmi dąm xᵛahmi °re* Vr. *14.* 2; — *taṯ °rəmča* N. *65*[5]; — *°rəmčiṯ* N. *67*[5]; — *āaṯ hača °rəm* FrW. *3.* 2; — wertlos: *°rəm buyā̊ tūmčiṯ* . . Vyt. *9.* [Yt. *10.* 67: lies *čixra.*]

KompA.; Ableit. — ai. *citrá-* 1) Adj. 'augenfällig', 2) n. 'Erscheinung'; np. *čihr* 'Gesicht'. — Pü.: *paδtāk* (Sü.: *prakaṭaḥ*), *paδtākīh*; s. noch No. 2–4. — Vgl. auch ²*čiϑra-*. — [1]) Die Worte *čϑrā* (näml. *ahurō*) *zī* bilden einen Zwischensatz. — [2]) Pü.: *paδtākēnēt*, Sü.: *prakāśayati.* — 3) Pü.: *tāk ka ān i ōi čihrak* (s. No. 4) *daxšak bavēt* . . *aδāv ān i ōi daxšak čihr bavēt.* — 4) Pü.: *čihrak°.* S. No. 3. — 5) Abgerissene Zitate ohne Pü.

• j., g. ²**čiϑra-** (, p. *čiϑʳa-*) n. 1) 'Same', im eig. Sinn (nur Komp.). 2) 'Ursprung, Herkunft, Abstammung': ⁺*kva.čiϑra* . . *hənti iristanąm urvąnō?* . . *spəntāṯ hača mainyaoṯ* . . *aēšąm °rəm* FrW. *10.* 39 f.; Yt. *8.* 4; — *kainīnō* . . *ərəzvaiϑyō raēvaṯ °rəm*[1] *āzātayā̊* "eines Mädchens, . . eines geradgewachsenen – reich die Herkunft – eines adeligen" Yt. *5.* 64; — *nəmō hučiϑrəm* . . *yeϑhē nəmanhō °rəm humatəmčā* . . Y. *58.* 1. 3) 'Geschlecht, Stamm, Nachkommenschaft': *gayehe* (sd.) *marəϑnō* . . *yahmaṯ hača frāϑwərəsaṯ* (näml. *ahurō*) *nāfō* . . *°rəm airyanąm dahyunąm* Yt. *13.* 87; — *°rəm buyāṯ ahmya nmāne* "Nachkommenmenschaft soll in diesem Haus . ." FrD. *1*; — *°ra* F. *19.* a) mit Abl.: *aṯ yūš daēvā* . . *akāṯ* (sd.) *manaṇhō stā °rəm* Y. *32.* 3. [‖D. *6.* 2: lies *ariyaʰ.čiϑʳaʰ.*]

KompA., E.; Ableit. — np. *čihr* 'Ursprung'. — Et.? Die angenommene Gleichheit mit ¹*čiϑra-* (sd.) gilt mir für unwahrscheinlich. — Pü.: *tōxmak*; (zu FrW. und FrD.): *paδtākīh*, s. ¹*čiϑra-*. — [1]) H. *2.* 9 steht statt dessen *raēvasčāϑrayā̊*. Ist *raēvaṯ čiϑrəm* richtig bezeugt, so kann es nur als Zwischensatz gefasst werden.

• j. ⁺**čiϑra.avah-** Adj.: s. unter *čiϑrā.-avah-.*

• p. **čiϑʳaⁿtaxma-** m. EN. eines Sagartiers, der sich gegen *Darius* I. empörte, *Τριτανταίχμης*: *°maʰ nāmaⁿ asagartiyaʰ hauvmaiy hamiϑʳiyaʰ abavaʰ* Bh. 2. 14; *4.* 2, g; — *taxmaspādaʰ* . . *hamaranam akunauš hadā °mā* . . *utā °mam agarbāyaʰ* Bh. *2.* 14.

Komp. mit AS. im 1. Glied? Vgl. RICHTER IF. *9.* 203, FOY KZ. *37.* 504, wo auch zLes. und Litt.

j. *čiϑravanhąm*: lies *čiϑra.av°.*

• j. **čiϑraᵛvant-** Adj., nur fem. *°vaitī-* 'an der die Zeichen des Geschlechts sichtbar sind, die die Regel hat': *yaṯ ahmi nmāne* . . *nāirika °vaiti daxštavaiti vohunavaiti*[1] *nišhiδāṯ* V. *16.* 1; — *yō nāirikąm °vaitīm daxštavaitīm vohunavaitīm xšudrā̊ avi* ⁺*fraṇharəzaiti* V. *15.* 7; *18.* 67; — *yō nāirikayā̊ °vaityā̊ daxštavityā̊ vohunavityā̊ xᵛarəϑəm frabarāṯ* V. *16.* 5; 13, 14.

Pü.: *čihrōmand*, erl.: *zart* 'gelb'. — [1]) Ich halte die drei Ausdrücke *č°*, *d°*, *v°* für synonym; anders GGR. OK. 260. Sie sind überall verbunden ausser V. *5.* 59, wo *daxštavaitī-* allein vorkommt.

• g. **čiϑrā.avah-**, j. ⁺**čiϑra.avah-**[1]) Adj. 'deutliches, augenfälliges Ergötzen, Behagen schaffend': *aṯ tōi ātrəm ahurā usəmahī* . . ⁺*asīštəm əmavantəm stōi* (sd.) *rapantē °vanhəm aṯ* . . "von deinem Feuer (*Ātar*), o *Ah.*, . ., dem verheissenen, machtvollen, wünschen wir, dass es dem Getreuen augenfälliges Behagen (schaffe), aber . ." Y. *34.* 4*); — *naraṃ* . . ⁺*°vanhąm* Ny. *3.* 10[1]).

*) Die Stelle bezieht sich auf den feurigen Metallstrom beim jüngsten Gericht, vgl. Bd. *30.* 20 und unter *ānitay-.*

Pü.: *ō ayāzvār aš paδtākēnēt* (3S.) *rāmišn*; die Wörter für *rapantē* und *avanhąm* sind vertauscht. — [1]) Stammt aus Y. *34.* 4; NA. hat *čiϑrav°*, s. aber F 1.

• j. **čiϑrō.daxšta-** Adj. 'der ein offenbares, deutliches Zeichen hat, bietet von –, für –' (Gen.): *aēmča ahe °tō anhaṯ aēm čiϑrō.paiti.dayō* V. *1.* 14 Gl.

Pü.: *ēča ān i ōi paδtākīh daxšak ast.*

• j. **čiϑrō.-paiti.daya-** Adj., 'der ein offenbares, deutliches Merkmal hat, bietet von –, für –' (Gen.): *aēmča ahe čiϑrō.daxštō anhaṯ aēm °yō* V. *1.* 14 Gl.

Pü.: *paδtākīh pa apar nikīrišnīh*, erl.: *ka nikīrēnd paδtāk bavēt.*

• j. ⁺*ǰata karapanō* **čiϑrīm** *ǰāmāča* . .⁺ Yt. *4.* 7.

• j. **°čiṯ**, j., g. **°čiṯ**, p. **°čiy**, enkl. Part. I) zur Hervorhebung eines Satzteils. *č°* schliesst sich dem hervorzuhebenden Wort oder, wenn der Satzteil aus mehreren Wörtern besteht, deren erstem an[1]); doch s. Y. *47.* 4, V. *4.* 50, *7.* 38, 40. 1) im Sinn unsres 'auch', uzw. 1) um auszudrücken, dass das Gesagte oder (stillschweigend) Vorausgesetzte (oder etwas Gleichartiges) auch von dem mit *č°* versehenen Begriff gilt; sva. 'ebenso, gleichfalls, desgleichen,

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nicht minder; dazu noch, ferner noch'; A) ‖ im **Ap.**: *mām aʰuraʰmazdā pātuv .. utā tyaʰ manā kartam utā tyaʰmaiy pi-ϑʳaʰ kartam avaščiy .. pātuv* "mich soll *AhM.* schützen und was von mir geschaffen worden ist; und was von meinem Vater geschaffen worden ist, das soll (*AhM.*) auch (gleichfalls) schützen" X. *1.* 4; *3.* 3; — *imam duvarϑim .. adam akunavam vasiy aniyaščiy*[2] *naibam* (sd.) *kartam* X. *1.* 3; — hinter *utā*[3]: ⁺*utāmaiy aniyaščiy* (Sp. 137 m.) *vasiy astiy kartam* Bh. *4.* 8. B) im **Aw.**: *miϑrəm .. yim .. vīspaitiš .. zbayeiti .. yim* ⁺*driγūščiṯ .. zbayeiti* Yt. *10.* 84; — *ϑwaṃ yazānte .. daiṅhu.patayō .. ϑwaṃ naračiṯ yōi taxma ǰaiδyānte* Yt. *5.* 85 f.; — *haraiti barš .. hā hama pāirisāite frāpayā* (sd.) .. *zərəδazō gairiš .. hāmō hasčiṯ pāirisāite* .. "das *H.*-Gebirg .. umlagert ..; .. das *Z.*-Gebirg, auch das umlagert .." Yt. *19.* 1; *13.* 69; — *vīspe .. tərəsənti pərənine* (sd.) *avaϑa māvayačiṯ .. tərəsəntu* Yt. *14.* 38; — ⁺*dašinaṃ .. haoyaṃ hē paiδyaṃ .. duməmčiṯ hē upa.ϑwərəsayən* V. *13.* 33 f.; — *vīspe haoma .. yačiṯ ..* ⁺*upa* ⁺*dərəzāhu* (sd.) Y. *10.* 17; — *hazaŋrəm maoirinaṃ dānō.karšanaṃ ava.ǰanyāṯ duye hazaŋre anyazṣamčiṯ*[2] V. *18.* 73; 73, — *ahyā* ⁺*grōhmō ā.hōiϑōi* (sd.) *nī kāvayasčiṯ xratūš nī dadaṯ* ".. *Gr.*, desgleichen (sva. und) die *K.* richten .." Y. *32.* 14; — *aṯavaṯča azāsčiṯ āstārayeite* (sd.) N. *12*; — *nava .. anaiwyāstiš hunāmi; hənti* (Sp. 270 o.) .. *māvayačiṯ čaϑwārō aršāna* V. *18.* 31; — *hənti anyāščiṯ*[2] (Sp. 137 m.) *asāsča šōiϑrāsča srīrāsča* .. V. *1.* 20; — *azəmčīṯ ahyā .. ϑwaṃ mōiṅhī .. vaēdəm* (sd.) Y. *29.* 10; — *mainyū .. yō ā nūrəm* (sd.) *čīṯ .. hāmō* Y. *31.* 7; — in auffälliger Stellung: *māča pasčaṯa mazdayasna vīmāδasčiṯ*[2] *vīmāδayanta* "nicht sollen sie dann auch bei *M.* als Ärzte praktiziren" V. 7. 38; 38, 40; — hinter *uta*[3]: *bavaṯ aiwi.vanyā .. taϑryāvantəm .. pəšanəmča .. uta anyāščiṯ*[2] .. *hyaonāŋhō* Yt. *19.* 87; 89; — *hazaŋrəm aspā uta āsnaṃčiṯ frazaintīm* Yt. *18.* 5[5]. a) Bei hypotaktischer Satzfügung steht das mit *č°* hervorgehobene Wort jeweils an zweiter Stelle[6], uzw. α) des Hauptsatzes; B) im **Aw.**: *čōiṯ zaraϑuštrō daēvāiš sarəm vyāmrvītā .. aϑā* ⁺*azəmčīṯ .. vīmruyē* Y. *12.* 6; — *yaϑa .. hvarəxšaētəm .. frača āiti .. avaϑa azəmčīṯ .. ājasāni* Yt. *10.* 118; — *hyaṯ paourvīm taṯ ustəməm* (sd.) *čīṯ* Y. *56.* 1, Vr. *9.* 7; — *āaṯ yaṯ bavaiti avi.spaštō sāsta daiŋhāuš .. tā hasčiṯ upa.zbayeite* Yt. *13.* 69; — *yezi* ⁺*āfš antarāṯ naēmāṯ ϑrigāmyehe paiti apaačiṯ barōiṯ* N. *69*; *69*; — *mərənčaite .. yaϑa satəm kayaδanaṃ avavaṯ ašava.ǰačiṯ* Yt. *10.* 2; — *yō maibyā yaoš ahmāi as* (sd.) *čīṯ vahištā .. čōišəm* Y. *46.* 18. β) des Nebensatzes; A) ‖ im **Ap.**, hinter *yaϑā*: *yaϑā paruvamčiy avaϑā* Bh. *1.* 14[3]. B) im **Aw.**: ⁺*niš taṯ paiti druxš nāšāite* (sd.) *yaδāṯ* (sd.) *aiwičiṯ ǰaymaṯ* Yt. *19.* 12; — *astiča īm zā avaiti bazō yavaiti fraϑasčiṯ* Y. *19.* 7; — *mrūiδi taṯ maϑwəm yaṯ azəmčiṯ* .. V. 2. 5 PüZ.; — hinter *yaϑa*: *azəm daδaṃ .. tištrīm avāntəm* (sd.) .. *yaϑa maṃčiṯ yim ahurəm* Yt. *8.* 50; *10.* 1; — *tē maṃ avaϑa vərənənte yaϑa anyāščiṯ*[2] *aršānō .. ham.vərənavainti* V. *18.* 32; Yt. *15.* 54 (?); — *aoi maṃ .. stūiδi yaϑa mā*[7] *aparačiṯ saošyantō stavaṃ* Y. *9.* 2; V. 5. 36; — *avaϑa hē baēšazəm* (sd.) *upōisayən yaϑa dahmāičiṯ ašaone* V. *13.* 35; — *ahe zī nā .. aframarənti* (sd.) *āstryeite yaϑa gāϑanaṃčiṯ* N. 22; — *daēvayasnačibyō paurvō āmayayanta yaϑa mazdayasnačibyasčiṯ* V. 7. 37; — *hamaϑa* (Stverz.) *yaϑa paračiṯ* Yt. 5. 65 usw.; — bei negirtem Hauptsatz: *nōiṯ mašyō .. aojō* (sd.) *mainyete dušmatəm yaϑa miϑrasčiṯ .. mainyete humatəm* Yt. *10.* 106; 106[2]; — *nōiṯ mašīm .. masyā hačaite* (sd.) *āsnō xratuš yaϑa miϑrəmčiṯ .. hačaite* .. Yt. *10.* 107. a) wiederholt 'sowohl .. als auch, nicht nur .. sondern auch, et .. et .. et .., cum .. tum': *vərəharəštasčiṯ maynəntasčiṯ srāvayδiš* P. *12*; zit. ⁺N. *109*[8]; — *raēxənā aspōnčiṯ sādrāčiṯ čaxrayō* (sd.) Y. *34.* 7; — *sarəhəmčiṯ* ⁺*anu.sastrāi sarəhəmčiṯ* ⁺*anu.mainyāi* Yt. *10.* 137; P. *26* (?); — *fratarəmčiṯ tē havanəm vača upa.staomi .. uparəmčiṯ* .. Y. *10.* 2; — *ǰvasčiṯ nōiṯ bvaṯ ašava məšasčiṯ nōiṯ baxšaiti* (sd.) *vahištahe arəhāuš* V. 5. 61; — *fraša frayōiṯ .. ā zangaēibyasčiṯ āpō ā žnubyasčiṯ .. ā maiδyanasčiṯ .. ā nərəbərəzasčiṯ āpō* V. *6.* 27; — *išavasčiṯ azṣaṃ .. arštayasčiṯ .. zarštvačiṯ .. karətačiṯ .. vazračiṯ* .. Yt. *10.* 39 f. α) das zweite *č°* steht unregelmässig: *kasəuščiṯ nā .. isvā-* (sd.) *čīṯ*[9] *has paraoš* Y. *47.* 4. Anhang. *čīṯ* wechselt mit *čā*: *tačīṯ .. vasəmī anyačā vīduyē* Y. *44.* 4. 2) wie bei 1; aber

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die Tatsache, dass das Gesagte oder Vorausgesetzte auch hier gilt, soll als auffällig hingestellt werden; sva. 'sogar, selbst; sogar schon, sogar noch'; B) im **Aw.**: *hazaŋrō.vārayō* (sd.) *baēvarə.vārasčiṯ* V. *21.* 2; — *aēšąm aēnaŋhąm* .. *srāvī yimas-* (sd.)*čiṯ* Y. *32.* 8; — *aspō* .. *yō tąδryasčiṯ hača xšafnō* .. *vaēnaiti* Yt. *16.* 10, *14.* 31 (vgl. 13); — *kahrkāsō* .. *yō naomyā*(sd.)*čiṯ hača daiŋhaoṯ mušti.masaŋhəm xrūm aiwi.-vaēnaiti avavaṯčiṯ yaδa sūkayā* (sd.) *brāzəm avavaṯčiṯ* .. Yt. *14.* 33; — *yōi pəsəmčiṯ sārəm* (sd.) *bunjainti uzgərəptəmčiṯ snaδəm* .. *apa.xᵛanvainti* (sd.) Yt. *14.* 46; N. *40*[2]; — *tā nō ązahučiṯ hatō δrāyente* Yt. *13.* 146; — *yā naraṃ vīgərəptā*(sd.)*čiṯ* .. *baoxtārəm daδāiti* Vr. 7. 3; — *kahmāi* .. *uγrəm xšaδrəm* .. *paiti.daδāni* .. *sāδrasčiṯ hamō.-xšaδrahe* Yt. *10.* 109; 111; — *ṯbištahečiṯ axšnuštahe* (sd.) .. *manō rāmayeiti* Yt. *10.* 109; 111; — *anāpərəδa hača šyaoδna* .. *aēṯāčiṯ aēibyō* ⁺*spārəhaiti* ". . auch diese (Sünden) nimmt sie ihnen weg" V. *3.* 39 f.; — *nava.naptyaē*(sd.)*čiṯ hē urvānəm para.-mərəmčaite* V. *13.* 3; — *yasča mē* .. *baγąm ahunahe vairyehe* .. *yazāite δrīščiṯ tarō pərətūmčiṯ* (Sp. 592 m.) *hē urvānəm vahištəm ahūm frapārayeni* "wer .., des Seele will ich sogar dreimal[10] über die Brücke .. führen" Y. *19.* 6; — *yaṯ nā kasvikąmčiṯ yārəhuyanąm avarətanąm* .. *ajasta* .. *daδāiti* ".. auch nur ein ganz geringfügiges.." V. *18.* 37; — *ahurō* .. *vīdvā yaēčiṯ gūzrā* (sd.) *sīnghārəhō* Y. *48.* 3. a) bei *aēva-* (Sp. 23 u.): ⁺*aēvayačiṯ aēšō barəsmō.stərəiti ratufriš* "auch schon durch eine einzige .." N. *103*; P. *24*[2]; — ⁺*ōyəmčiṯ* .. *vāčim gāδanąm asrutəm* (sd.) N. *103.* b) beim Kompar.: *vīsənte* (sd.) *avaṯ vīsəntaēča* ⁺*mazyasčiṯ* Yt. *13.* 73; ⁺Vyt. *30*; — in auffälliger Stellung: *masyō* (sd.) *vā ahmāṯčiṯ* V. *4.* 50[10]. c) beim Superl.: *nitəmačiṯ* .. *stāraṃ* (sd.) *yaδa narš vayδanəm* F. *4* a; — *nitəma*(sd.)*čiṯ* ⁺*haoma.hūitiš* .. *hazaŋraγnyāi asti daēvanąm* Y. *10.* 6; 6[2]; — *yaṯ kərənaoiti driγaoš havaṯ.masō* (sd.) *manō yaδa raēvastəmahe*(sd.)*čiṯ* Y. *10.* 13; — ⁺*antəməm*(sd.)*čiṯ sarəhəm* F. *3* e. d) im Nachsatz hinter *yaṯčiṯ*: *yaṯčiṯ vīmaiōīm* šsd.) *aiŋhā zəmō təmčiṯ midrō hangrəf-(əmnō* .. Yt. *10.* 104 f. 3) einfach hervorhebend, meist unübersetzbar[12]; A) im **Ap.**, beim Pron. dem.: *hyāʰ duvaištam šīyātiš axšatā haučiy* .. *nirasātiy* .. D. 5. 3. B) im **Aw.**: *yā maδəməmčiṯ myezdinąm* .. *upa.vazəite* Yt. *13.* 64; — *huxšaδrō.təmāičiṯ aṯ xšaδrəm čīšyāṯ yaṯ ahurāi* A. *3.* 6; — *nitəməm*(sd.)*čiṯ*[12] *aparənāyūkəm* V. *9.* 38; — *yā ūnəm* (sd.) *pərənəm kərənaoiti pərənəmčiṯ vīγžārayeiti* (sd.) V. 22. 5; — *avantəmčiṯ bandayeiti bantəmča drūm kərənaoiti* V. 22. 5; — *āsnąmčiṯ*[12] *frazaintīm* Yt. *10.* 108, 110, Y. *68.* 11; — *āsnasčiṯ*[12] *xratuš* Yt. *10.* 107; — *darγəmčiṯ*[12] *aipi zrvānəm* Y. *62.* 3, Yt. *19.* 26; *13.* 54; — *darəγāčiṯ*[12] *bāzava* Yt. *10.* 104; — *pouručiṯ uδahe* N. *65*; — ⁺*vanaite akəmčiṯ manō* Yt. *19.* 96; — *aspačiṯ yōi mīδrō.-druǰąm* .. Yt. *10.* 20; Aog. *41*; — *karšasčiṯ frakārayōiš* V. *9.* 10; zit. ⁺F. 5; — *antarə* ⁺*hāδrəmčiṯ* N. *109*; — *tarō pərətūmčiṯ* Y. *19.* 6; — *handarəzačiṯ handarəzayən* V. *9.* 49; — *urvaδąmčiṯ zbayemi avi* .. Yt. *12.* 3; — *tanvasčiṯ xᵛahyā uštanəm* Y. *33.* 14; verwendet Y. *11.* 18, *13.* 4; — ⁺*vīdīšəmnāi īžāčiṯ* .. *vahištəm* Y. *51.* 1; — *advānəm* .. *yā* ⁺*hū.karətā ašāčiṯ* .. Y. *34.* 13; — *ašāṯčiṯ hačā* Y. *29.* 6, *27.* 13; *34.* 13; — *hurayāsčiṯ aδa* .. *daidyaṯ* .. *aēsmanąmčiṯ*[2] .. A. *3.* 4 f.; — *aiwi.nitičiṯ* .. *spānəm* .. *aēša druxš* .. *apa.dvąsaiti* V. *8.* 16; — *taṯ nō nūčiṯ varəšānē* Y. *51.* 1; — zusammen mit *īṯ* (Sp. 367 o., 586 o.): *saxᵛārə* (sd.) .. *yā zī vāvərəzōi pairī.čīδīṯ* .. *yāčā varəšaite aipī.čīδīṯ* Y. *29.* 4; — bei Zahlwörtern: *spānəm zairitəm* .. *xšvāžayačiṯ* .. *vīvāδayantu* V. *8.* 17; 18[13]; — *puxδəmčiṯ nā arədušąm tanūm piryeite* V. *4.* 17; — *para mē* .. *δrīščiṯ*[12] *vahišta* .. *vīsata* (sd.) P. *39*; — *δrīščiṯ*[12] .. *hamahe ayąn* Vyt. *41*; — bes. beim Pron. pers. und dem.: *haxšaya azəmčiṯ yō zaraδuštrō fratəmą* .. *anumatayaēča* .. Y. *8.* 7; — *pairi mē tūmčiṯ dayā haoma* .. *vahištəm ahūm* Y. *11.* 10; *10.* 19 (?), Vyt. *9*; — *təm vaēmčiṯ yazamaide* Yt. *15.* 1; 1; — *čīδrəm bōiṯ yūžəmčiṯ xᵛarənō* .. *dāyata* Ny. *3.* 11; Vyt. *8*; — *hasčiṯ vā nōiṯ vā* "der (kanns) oder (es geht) gar nicht" Yt. *14.* 20; — *frā hīmčiṯ nidarəzayən* V. *13.* 31; — *tanu.mazō* (sd.) *zī* ⁺*aēṯąmčiṯ ašayąm* ⁺*pafre yaṯ* .. P. *18*; — *mā mē aēṯayāsčiṯ zaoδrayā fraŋharəntu frakavō* Yt. 5. 93; — *aēṯahmāṯčiṯ nidarəzayən* V. *13.* 31; — *aēšąmčiṯ ā ahmī* .. *vīčīδōi* (sd.) Y. *32.* 8; *13.* 3, V. *13.* 49 (?); — *dāitīm ahmāičiṯ harəδrəm*

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kərənuyāṯ V. *14.* 17; — *daδaṯ aēibyasčiṯ*[12) 14)] *taṯ āyaptəm* Yt. *5.* 74; 59, *15.* 41, 99; — *haṃ tāčiṯ bāzuš baratō* .. *tištryasča* .. *daēvasča* .. Yt. *8.* 22; — *us* +*tāčiṯ spāna patənti* .. V. *13.* 42; 43; — *aδa taēčiṯ uzjasənti* (sd.) *yā* .. V. *1.* 14 Gl.; — *taēčiṯ mā mōrəndən* (sd.) *jyōtūm yōi* .. Y. *32.* 11; — *tāčiṯ mōi saṣ tvəm* .. Y. *46.* 19; — *tāčiṯ* .. *yā nōiṯ vā arəhaṯ* (Sp. 271 u.) .. Y. *31.* 5; — *təmčiṯ uzīra yezi* .. V. *21.* 5; — unmittelbar vor dem korrespondirenden Relativum: *taēčiṯ yōi frašəm vasna ahūm daδən* Yt. *19.* 19; V. *13.* 42 f.[2]; — *haomō taēčiṯ yōi* .. *tāsčiṯ yā* .. *təmčiṯ yim* .. Y. *9.* 22—24; — *yasnəm gərəδmahi avi ārəhamčiṯ yā varəuhīš* Vr. *21.* 1. a) in folgenden Fällen etwa 'und zwar': *nəmasə tē ahura mazda* δ*rīščiṯ*[12)] *parō anyāiš dāmaṇ* "Verehrung dir, o *AhM.*, und zwar dreimal vor .." Ny. *1.* 1; — *nairyaṃ haṃ.varəitīm* .. *yā dim jasaiti bayō.baxtəm*- (sd.) *čiṯ* Vr. *7.* 3; — *hō daδō ašəm upa.raδayeite* (sd.) *yō drvaite* +*daδāiti* +*gāδwōišta* (sd.) *čiṯ* +*vača hvō zī* (usw., Y. *46.* 6) P. *50*; unvollst. zit. F. *21*[15)]. II) Zur Bildung von Indefinita. 1) in Verbindung mit dem Pron. interrog.; A) ‖ im **Ap.**: *kaččiy naiy*, *naiy kaščiy* 'nemo'; *čiščiy* 'aliquid'; Stverz. Sp. 426. B) im **Aw.**: *kasčiṯ* usw.; *kahe kahyāčiṯ* usw.; *kataraščiṯ* usw.; *kaṃčiṯ*, *kvačiṯ* (, *kva tāčiṯ*); Stverz. Sp. 424—7, 433, 470, 475; ferner *kudō.zātanaṃčiṯ* Y. *39.* 2 (statt +*kudačiṯ.zāt*°)[16)]. 2) in Verbindung mit dem Pron. rel., B) im **Aw.**; nur gAw.; a) einfach: *xšayaṣ* (sd.) .. *yehyā mā aiδīščiṯ dvaēδā* ". . cuiuscunque mihi pernicies imminet" Y. *32.* 16[17)]. b) doppelt: *yā mazdāδā hyaṯčiṯ vīdušē* "quaecunque (sunt) commemorabilia sapienti" Y. *30.* 1. 3) in Verbindung mit dem Pron. rel. und interrog.; B) im **Aw.**: *yā* .. *kasčiṯ* usw.; Stverz. Sp. 426. III) Als Konjn., nur im **Aw.**; unsicher; 1) 'als ob': *aēšaṃ* (sd.) *čiṯ* *iδra vā asni* *iδra vā xšafne* .. *pairi.gərvayeite* V. *4.* 1. 2) mit *aδa* und *aδa* im Nachsatz 'dann wenn .. dann': *aδa zyāsčiṯ pairi.pataiti aδa fraēštəm vōiynanaṃ* (sd.) V. *1.* 3.

Undeutlich oder an wertlosen Stellen: *avavaṯčiṯ yaδa hvō pərəsahe* V. 7. 52 PüZ.; Vd. *15*; — *vohu manəha janaiti apəmčiṯ arərō mainyuš* V. *18.* 2 PüZ.; — *vīčiδrəmčiṯ* F. 25 b; — *vayāsəčiṯ* F. 2 b; — *vīpaitičiṯ* N. *41*; — +δ*risastəməmčiṯ* N. *51*; — *čiδrəmčiṯ* N. *67*; — *aiwyastčiṯ* N. *51*; — *fradarištačiṯ* N. *67*[18)]; — *vərəharštasčiṯ* N. *83*, *109*[18)]; — *varštasčiṯ* N. *83*; — *nitəmanaṃčiṯ* Vyt. *23*; — *hamarəδanaṃčiṯ* Yt. 2. 12; 13[2]; — *hamōm taṯ vahištāčiṯ yō učuruyē syasčiṯ dahmahyā* Y. *32.* 16. *aṯčiṯ*, *yaṯčiṯ*, *naēδa.čiṯ* sbes. [*gaoščiṯ* Yt. *10.* 85: s. unter *yaṯčiṯ*.]

KompE. — ASn. aus [2]*kay-*. — ai. °*cit*[19)], mp. °*či*; enkl. Part. — Pü.: *čī*[20)], *ča* und weggelassen; Sü.: *cit*, *api*, *ca* und fehlend. — 1) Hinterm Verbum (fin.) ist es nicht nachweislich, auch nicht im RV.; s. BTHL. BB. *13.* 73. — 2) zVerb. von *anya-*, *aniya-* mit *č*° s. Sp. 135 u., 137 m. — 3) zVerb. von *utā* mit *č*° s. Sp. 385 m., u. — 4) Man verlangte *mazdayasnačiṯ vīmāδō*. — 5) Geringwertige Stelle; die Fügung *asnaṃčiṯ frazaintīm* kommt auch sonst vor; s. Sp. 592 o. und No. 12. — 6) Nur ein Enklitikum kann dazwischen stehen, vgl. Y. *9.* 2. S. dazu *ča* No. 2. — 7) S. No. 6. — 8) Hier das erste Mal fälschlich *ča*. S. noch No. 18. — 9) Das zweite *č*° sollte bei *paraoš* stehen. — 10) Hypothetisch. Wenn nötig! — 11) Statt *masyasčiṯ vā ahmāṯ*. — 12) Das mehrfache Auftreten dieses *čiṯ* (im jAw.) beim selben Wort oder dessen Auftreten bei einem Wort, hinter dem es auch in andrer Bedeutung vorkommt, ist für die Entstehungsgeschichte der jAw. Stücke (in ihrer jetzigen Gestalt) bemerkenswert. Vgl. *čiṯ* bei *āsna-*: Y. *68.* 11, Yt. *10.* 107, 108, 110, *18.* 5 (No. 5); bei *darəγa-*: Y. *62.* 3, Yt. *13.* 54, *19.* 26; bei *nitəma-*: Y. *10.* 63, V. *9.* 38, F. *4* a, Vyt. *23*; bei δ*rīš*: Ny. *1.* 1, P. *39*, Vyt. *41*; bei *aēšaṃ*: Y. *32.* 8, *13.* 3, V. *13.* 49; bei *aēibyō*: Yt. *5.* 59, 72, *15.* 41, 99 (s. No. 14). — 13) Dem *xšvažayačiṯ* +*naomayačiṯ* V. *8.* 17 f. entspricht V. *8.* 16 *āδritīm*, ohne *čiṯ*. — 14) An den zahlreichen Parallelstellen, da es sich um éine Person handelt, steht stets *daδaṯ ahmāi*, ohne *čiṯ*. — 15) Hds. °*čaṯ*; s. aber K. — 16) Unrichtig Sp. 473; s. Ntr. — 17) Vgl. Y. *48.* 9, wo dafür .. *čahyā* .. *yehyā mā āiδiš dvaēδā* steht. — 18) Wohl verstümmeltes Zitat; s. N. *109* und P. *12*. — 19) S. dazu DBR. AiS. 478, 569 und PW. udW. — 20) Wofür auch mmn (= *čē*!) erscheint; zB. Y. *32.* 14.

• j., g. činā enkl. Part., in Verbindung mit *nōiṯ* (*naēča*) oder *māδa* 'auch nicht'; 1) sva. 'gleicherweise nicht, ebensowenig', die Negation geht voraus: *ayā nōiṯ ərəš vīšyātā daēvāčinā hyaṯ īš ā.dəbaomā* (sd.) .. *upā.jasaṯ* Y. *30.* 6; — *mā manərha* .. +*māδa kaδačina* +*paiti.jime* Vr. 22. 2. 2) sva. 'nicht einmal, ne — quidem'; a) die Negation folgt: *yaṯ nā kasvikaṃčina yāərəhuyanaṃ* (sd.) *avarətanaṃ naire ašaone* .. *nōiṯ daδāiti*

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V. *18.* 34. b) die Negation geht voraus. Der Satzteil mit *č°* bildet dann α) einen Anhang: *naečа* +*hāu nā* .. *isaēta frašūtōiṯ nōiṯ apašūtōiṯ* (sd.) *ϑrayaṃčina gāmanaṃ* P. *23.* β) eine Einschiebung: *nōiṯ* .. *avāstryō davaṣčinā humərətōiš* (sd.) *baxštā* Y. *31.* 10; — *nōiṯ dim* .. *drvå ava.spaštičina aoi* +*ava.spašnōiṯ* Yt. *11.* 5; 5. Wertlos: .. *daiδīš yazaoiščina* Vyt. *48.* [S. noch ✱*aēvāčina* und *čina-* No. 2.]

ai. *caná*, wozu DBR. AiS. 544. — Pü. (zu V. *18*, Y. *31*): *ā*, (zu Y. *30*): *ākāmā 1*, (zu Vr. *22*, für *m° k°*): *mā katārā 1 žamān*, (zu Yt. *11*): ausgelassen, (zu P.): o.

• j. **čina-** Pron. interrog. 'welcher? wer?'; 1) als Fragewort, an der Spitze des Satzes: *°nəm xᵛarəϑəm frabarāṯ °nəm yaom frabarāṯ? ayənhaēnəm vā srum* (sd.) *vā* "worin [1] soll er das Essen, worin [1] das Bier bringen? In einem Gefäss aus Eisen .." V. *16.* 6. 2) als Indefinitum; a) im Relativsatz, enkl. hinter *dva-* 'zwei beliebige, irgend zwei': *miϑrəm* .. *yim dvāčina* (ND.) *piϑe* (sd.) *hačimna* .. *zbayeiti* Yt. *10.* 84. b) im negativen Satz, enkl. hinter *aēva-* 'ne unus quidem': *yō asruṯgaošō vā* .. *nōiṯ ōim činəm* [2] *vāčim* +*aiwyās nōiṯ* .. *anaivišti* (sd.) *āstryeiti* N. *14.*

Zur Herkunft des 'Stamms' s. *415* β No. 1 3), BGM. GrGr.3 222; urir. ✱*čana-*, § *298.* 4. — Pü. (zu V.): *pa čē*, (zu N.): *ēvakā*. — [1] So nach dem Zusammenhang und Pü.; s. auch zu *srva-*; syntaktisch unklar. — [2] Nach dem ai. *ná* .. *ékaś caná* wäre *čina* (sd.) zu erwarten; der Flexionsausgang könnte von den umgebenden Worten stammen. — 3) Aber das dort angeführte *°čina* ist nicht Instr., sondern Partikel.

j. *činasti*: s. [2]*kačš-*.

• j. *činah-* n.: s. unter ✱*čanah-*. KompE.

• j. ✱*yaoščini surahe*✱ F. *4* g.

Pü.: lässt *č°* aus.

• j. [1]**činman-** n. 'Begehren, Trachten nach —': *nōiṯ ahmāṯ* +*ā zyānīm* (sd.) *xštā māzdayasnīš aoi vīsō nōiṯ astō nōiṯ uštānahē °mānī* (AP.) "ich will .. mich nicht mehr schuldig machen, noch des Trachtens nach Leib und Leben" Y. *12.* 3.

Zum V. [1]*kan-*, § *298.* 4. — Vgl. zu *uštānō.-činahyā-*. — Pü.: *u nē tan u nē yān dušārm* [1] *rāδ* (Sü.: *vallabhatāyai*), erl.: *u nē vēh žīvišn u nē vēš žīvišn rāδ hač ēn dēn apāč ēstēm*. — [1] Vgl. zu [2]*činman-*.

• j. [2]**činman-** n. 'Denken an —, Bedachtsein auf — (Gen.), Sorge, cura': *taṯ* .. *°ma kahyāčiṯ arəhūš astvatō yō ašahe činmavastəmō arəhaṯ* ". . Sorge für Jeden . ., der recht für das *Aša* besorgt ist" P. *43* (?) [1]; — *°manō* F. *19.* DS. *°māne* als Inf. sbes.

Ableit. — zEt. s. *činmāne*. — Vgl. [3]*činman-*. — Pü.: *dušārm* [2]. — [1] Vgl. A. *3.* 7. — [2] S. zu [1]*činman-*.

• j. [3]**činman-** Adj. 'bedacht auf —, Sorge tragend um —' (Gen.): *aēvahe hātaṃ °mānahe* [1] *yaṯ ašahe vahištahe* "irgend eines der Seienden, der um das beste *Aša* Sorge trägt" A. *3.* 7 (?) [2].

Vgl. [2]*činman-*. — [1] Them. — [2] Vgl. P. *43.*

• j. **činmavas'təma-** Adj. 'der am meisten, sehr bedacht ist auf —, besorgt ist für —' (Gen.): *taṯ* .. *činma* (sd.) *kahyāčiṯ* .. *yō ašahe °mō arəhaṯ* P. *43.*

Superl. aus ✱*činma'vant-* Adj. — Pü.: *kē ahrākīh mēnišnīktum ast*, erl.: *dēn dōsttar ast*.

• j. **činmāne** Inf. 'zu denken an —, sich in Gedanken zu beschäftigen mit —' (Akk.): *yiməm* .. *para ahmāṯ yaṯ hīm aēm* +*draogəm vāčim arəhaϑīm č° paiti.barata* ".. bis dass er anfing, sich in Gedanken mit lügnerischem, unwahrem Wort zu beschäftigen" Yt. *19.* 33.

Zum ai. V. *cintayati*; aus ar. ✱*kin'm°*, § *296.* 1. — Vgl. [2]*činman-*.

• j. **činvaṯ.uštāna-** Adj. 'der (einem) nach dem Leben trachtet': *yō saēte haurvaṃ tarasča xšapanəm ayazəmnō* .. *ǰayāi* (sd.) *°nəm* V. *18.* 5.

✱*činvant-* Adj., PPA. zum V. [1]*kan-*; sd. No. 1. — Vgl. zu *uštānō.činahyā-*. — Pü.: *kāmak pa yān*.

• j. **činvaṯ.pərətav-** f. sva. *činvatō* (sd.) *p°*: *yaēšaṃ arəhaṯ dužāpīm* (sd.) *°tūm* V. *13.* 3; — *haom urvānəm °tūm vīδāryaṯ* Vd. 2; — *nōiṯ tarō °tūm vīδārayəntəm* .. Nik. 2; — *paϑaṃ zrvō.dātanaṃ ǰasaiti yasča drvaite yasča ašaone °tūm mazdaδātaṃ* .. V. *19.* 29 [1]; — *anaγra raočā* .. +*garō nmānəm* .. *misvānəm gātūm* .. *°vaṯ.pərətūm mazdaδātaṃ yazamaide* S. 2. 30; *1.* 30. Verderbt: *yō xratūm pərəsāṯ ašavanəm* .. *azō.būǰim ravazdaṃ* ✱*°tūm havarəhō.daṃ* V. *18.* 6.

Pü.: č dan [2] (*vi*)*tarak*. — [1] Vgl. zSt. Mx. 2. 115, Dk. *9.* 20. 2. — [2] Vgl. zu *činvant-* No. 1.

• j., g. **činvant-** Adj. 'scheidend', nur GS. *°vatō* mit *pərətav-* oder *pəšav-* [1] 'Brücke des Scheiders' (beim letzten Gericht)✱): *yehyā urvā xraodaitī °vatō pərətā ākā* (sd.)

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Y. 51. 13; — *hyaṯ aibī.gəmən yaδrā °vatō pərətuš* (sd.) Y. 46. 11; — *frō tāiš vīspāiš °vatō frafrā* (sd.) *pərətūm* Y. 46. 10; — *frapārayāṅhe urvānəm tarō °vatō pərətūm* Y. 71. 16; — *tarō °vatō pərətūm vīδārayeiti haētō mainyavanaṃ yazataṇaṃ* V. 19. 30; — *°vatō pərətūm yazamaide garō nmānəm .. vahištəm ahūm* Vr. 7. 1; — *tarō pəšūm dūraēsrūtəm yim °vatō* Vyt. 42.

*) Die Richterbrücke, bei der die Scheidung der Guten und Bösen erfolgt. Sie geht nach mp. Büchern vom Nordfuss des *Harburz* zu dessen Südkamm; unter der Mitte, die auf dem *čikāt i dāitīk* ('Gerichtsberg') ruht, liegt die Hölle. Für den Gerechten erscheint sie in der Breite von 9 Speeren oder 27 Pfeilen, für den Gottlosen so schmal wie die Schärfe eines Messers, so dass er in die Hölle stürzt. Vgl. Bd. 17. 7, 30. 33, Dd. 21. 1 f., 25. 6, 34. 4, Mx. 2. 115, Dk. 9. 20. 3, Av. 3. 1, 53. 2 f., sowie die von Modi JRASBombay 1902 mitgeteilte Stelle des GrBd.

KompA. — PPA. zum V. ¹*kay-*. — Vgl. *činvaṭ.-pərətav-*. — Pü. (zu Vr.): *činvat* (geschr. č d n n d, Transskr.) *puhl*, sonst: ...¹) (*vi*)*tarak*. — ¹) č dan oder ähnlich, ungefüge Transskriptionen, die auch in andern mp. Büchern vorkommen und im Pāz. *čandōr* gelesen werden. Aber Av. 3. 1 u. ö. steht č d n n p t. Sü. hat zu Y. 46. 10, 11 *candora uttārah*, aber zu Y. 51. 13 *cinuadanāmasetuḥ* (gegenüber *candorapuhalanāmā setūḥ* zu Mx. 2. 115, 162).

• j. **čim**, j., g. °**čīm** Adj. 'was?'; 1) an der Spitze des Satzes; a) 'was? sva. warum?': *čim aošaṅhā aošaṅuhaiti ąstəm isaiti* .. Aog. 48¹); 48³¹). b) als Fragepartikel 'num?': *čim haṃ.bərəδa haṃ.bārayama* (sd.) V. 19. 44. 2) als Indefinitum, enkl. hinter den Negationen (sd.).

ASn. aus ²*kay-*. — S. auch *kəm*. — Vgl. ai. *kim*²) 'warum?'; 'num?', mp. *čim*³). — Pü. (zu V. 19): *čē*, (zu Aog.): *čim*. — ¹) Unsichere Stelle. — ²) Vgl. zu *kəm*. — ³) S. dazu Salemann MAs. 9. 233. Worauf beruht mp. *čim*?

• j. **čimāne** Inf. 'zu büssen, abzubüssen, Busse zu zahlen': *paiti nō zaoδrā vīsaṅuha .. haṃ hīš č° baraṅuha nī hīš dasva ⁺garō nmāne* ".. sammle sie auf zur Busszahlung¹) .." Yt. 10. 32.

Zum V. *kāy-*. — ¹) Dh. damit wir sie als Ausgleich gegenüber üblen Werken benutzen können. Anders Gdn. KZ. 25. 491, 518 ('Rechnung'), Jn. JAOS. 14. ccxii ('account'), Dst. ZA. 2. 452 ('amas').

• p. ⁺**čiyaʰ-kara-**¹) Adj. 'wie viel, wie gross?', mit vorherg. Pron. rel. 'wenig zahlreich, klein'²): ⁺*yadipatiy* ⁺*maniyāhay tyaᵏ °ram* (NSn.) ⁺*avā dahyāvaᵏ tyā* .. "wenn du etwa denkst: 'nur wenig zahlreich³) (sind) die Länder, die ..'" D. 6. 4.

Aus ir. **čiiatk°*, § 93. 1. — Eig. 'wie viel ausmachend?' **čiyant-* Adj., Ableit. aus ²*kay-*; np. *čand* (IFAnz. 10. 21), ai. vgl. *kiyant-*. — ¹) NA. *čiyaᵃᵏ°*, § 264. 2 (8). — ²) Vgl. dazu unter *kvant-*. So erledigen sich Foys Bedenken KZ. 35. 47 wegen *tyaᵏ*; dessen herkömmliche Fassung (z. B. bei Sp. Keilinschr.² unter *tya-* 3) ist falsch. — ³) Eig. 'etwas wenig zahlreiches'; s. *kamna-* No. 1.

g. *čivīšī*, *čivīštā*: lies *čiv°*, s. ¹*kav-*.

• j. **čirya-**¹) Adj. 'tüchtig, tapfer': *pąsnuš narō °yō taxmō* Aog. 84.

Ob zum V. ¹*kar-*? — np. *čīra*. — Pü.: *kārēčārīk*, Sü.: *saṃgrāmānirmūḍhaḥ*. — ¹) Statt **kəiry°* geschr., § 268. 40; vgl. KZ. 36. 163.

• j. **čista-** Adj., PPfP.: s. *kaēδ-*.

• j., g. ¹**čistay-** f. 'Denken; Erkenntnis, Einsicht': *°tī*¹) *uxδāiš šyaoδanā ašəm spānvaṭ* (sd.) Y. 51. 21; — *kāṅg ā vaṅhāuš ǰimaṭ manaṅhō °tiš* "wer (sind) die, bei denen die Erkenntnis des guten Sinns sich einfinden wird?" Y. 48. 11; — *ōyā °tī hvō ⁺ptā ašahyā mazdā* "in (Folge) dieser Erkenntnis: er, *M.*, ist der Vater des *A.*" Y. 47. 2; — *hyaṭ haδrā* (sd.) *manā bavaṭ yaδrā °tiš aṅhaṭ maēδā* Y. 30. 9; — *mana xraδwāča °tiča* "durch meine Geisteskraft und Einsicht" Yt. 1. 26; — *xštvō yaṭ ahmi xratuš .. aštəmō .. °tiš* Yt. 1. 7; F. 19; — *ərəδyā .. ašōiš .. amavaiδyā °tōiš* Vr. 9. 4. A) als Gottheit: *haomanaṃ .. ašōiš .. °tōiš baēšaza hačimnanaṃ* Vr. 9. 1; — sonst mit *vaṅuhī-*: *ašīm .. °tīm vaṅuhīm* Vr. 4. 1; — *ašōiš .. °tōiš vaṅhuyā ᵛᵛərəδ..* Y. 1. 14; V. 19. 39, Yt. 11. 16.

Ableit. — Vgl. ²*čistay-* mit No. 1. — Zum V. *kaēt-*. — ai. *cittay-* f. — Pü.: *frazānak*, *frazānakīh*. — ¹) Sva. *manaṅhā*; s. zB. Y. 48. 4, 49. 11.

• g. ²**čistay-** f. 'Lehre, Glaubenslehre': *taṃ kavā vīštāspō .. nąsaṭ vaṅhāuš padəbīš manaṅhō yaṃ °tīm ašā mantā mazdā ahurō* "diese Lehre soll *K. V.* annehmen .. sammt den Pfaden des *VM.*, welche (Lehre) sammt dem ewigen Recht der heilige *MAh.* erdacht hat" Y. 51. 16; 18; — *taṃ daēnaṃ .. mahyā °tōiš* "die Religion meiner Lehre" Y. 44. 10; — *huxšaδrā xšīntaṃ mā nō ⁺dušxšaδrā xšīntā vaṅhuyā °tōiš šyaoδanāiš* "gute Herrscher sollen (über uns) herrschen — nicht sollen schlechte Herrscher über uns herrschen —

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mit den Werken der guten Lehre" Y. *48.* 5; *36.* 4.

KompE. — Vgl. [1]*čistay-*[1]). — Zum V. *kaēd-*. — Pü.: *frazānak, frazīnakīh*[1]). — [1]) In Pü. werden [1]*č°* und [2]*č°*, gleich gegeben.

• j. **čistā-** f. 'Erkenntnis, Einsicht' (nur Komp.). A) mit *razištā-* ('die richtigste Einsicht') Name einer Gottheit, an die Yt. *16* gerichtet ist: *āaṯ hē hāvōya arəδe vazaite razištąm °tąm* (statt NS.) *ašaonīm* Yt. *10.* 126; — *haxaya razištayå °tayå* Yt. *11.* 16; V. *19.* 39; — sonst mit *mazdaδātā-* und *ašaonī-*: *yaṯ hē daδaṯ razišta °ta mazdaδāta ašaoni pāδawe zāvarə* .. Yt. *16.* 7; — *razištąm °tąm mazdaδātąm ašaonīm* Yt. *16.* 1, Y. 25. 5, Ny. *1.* 8; — *razištayå °tayå mazdaδātayå ašaonyå* Yt. *16.* 0, 20, Y. 22. 24, S. *1.* 24; — *razište °te* (VS.) *mazdaδāte ašaoni* Yt. *16.* 2.

KompE. — Zum V. *kaēt-*. — Vgl. [1]*čistay-*. — Pü. (zu A): *razistak i frazānak.*

• j. **čisti'vant-** Adj. 'einsichtsvoll, einsichtig': *aštəmō yaṯ ahmi čistiš nāumō °vå* Yt. *1.* 7.

Pü.: *frazīnak ayāwār*[1]), erl.: *pa frazānakīh yam ast kasān ayāwārīh kunēm.* — [1]) S. zu *čistivastara-*.

• j. **čistivas'tara-** Adj. 'der einsichtigere': [+]*pouru.narəm tūm kərənūiši* .. *°rəm yasə tē* .. Y. *10.* 13.

Pü.: *frazānakīh ayāwār*[1]). — [1]) S. zu *čistivant-*.

j. *čiš* 1) NSm., s. [2]*kay-*. — [2]) NASn., s. [2]*kay-*. — 3) enkl. Part., s. *nava.čiš.* — [N. *100* f.3: lies *haδrāčiš*; – P. *33*: s. [2]*āite*.].

j. *čišānīča* N. *84*: lies *čaš°*.

• p. **čišpay-***)[1]) m. EN. eines Persers, Τείσπης: *ariyārāmnahyā pitā °piš °pāiš pitā haxāmaniš* Bh. a. 2, Bh. *1.* 2 [, wo *°piš* fehlt].

*) Sohns des *Achaemenes*, Urgrossvaters *Darius* I.

Bed.? — [1]) Sonst *čaišp°* gelesen, wofür die griech. Umschreibung spricht. Aü. hat *šišpis*, Eü. *zišpiš.*

• j. **čū** Adv. 'wie, in welchem Mass': *čū asti masyō* .. *aētəm dātəm* .. *upairi anyāiš sravāiš* .. V. 5. 22.

IS. aus [2]*kav-* (§ *22*); vgl. *kū.* — Pü.: *čand.*

g. *čyaṇhaṯ* Y. *44. 12*: *Sandhi*form für *čī aṇhaṯ*, s. [1]*ah-* mit No. 33.

• j. **čyāvant-** Adj. (fem. *°vaitī-*) 'wie gross?': *°vantō* [+]*aēte ąsavō aṇhən* N. *108*; — [+]*°vaitiš* (NPf.)[1]) *aētayå urvarayå aṇhən* N. *90.*

Vgl. *čvant-* und CLD. KZ. *33.* 463. — Pü.: *čē ādēnak.* — [1]) Hds. *čyå vaitiša.*

j. *čyō* N. *24*: lies *anyō*; Sp. 138, No. 6.

j. *čyå vaitiša* N. *90*: lies *čyāvaitiš.*

• j. **čvaṯ** Adv. 1) 'in welchem Mass?': *č° aēte stairišča barəzišča aēša druxš* .. *frāšnaoiti* V. 7. 9. a) mit folg. *yavaṯ* dn.[1]): *č° yavaṯ zå* V. *14.* 13; 12; — *°vaṯ yavaṯ zaranim* V. *14.* 11; 11, 14. 2) 'auf welche Entfernung?, wie weit?': *č° aētaēšąm* .. *kāčiṯ upa.isāṯ* (sd.)? *yavaṯ* (sd.) *hāδrəm* N. *109.* 3) 'auf welche Dauer?, wie lange?': *č° nā* [+]*aēδra.paitim upōisōiṯ? yārə.drājō* N. *11*; [+]*4.* 4) 'wie oft?' *č° nā āδrava* (sd.) .. [+]*parayāṯ? δriš* .. N. *4.*

ASn. aus *čvant-*. — Pü.: *čand*, (zu N. *11*): *čand patmān.* — [1]) Wörtl.: 'in welchem Masse (ist es), in dem ..'; das Verb ist zu ergänzen. Vgl. übrigens *kā yā kaine* V. *14.* 15.

• j. **čvant-, čavant-**[1]) Adj. (fem. *°vaitī-*) I) 'quantus?, wie gross, viel, weit, lang (usw.)?'; a) an Raum, Umfang, Ausdehnung: *°vantō* (NP.) *aṇhən aēte kata* .. V. 5. 11; — *°vaṯ.bya* [+]*nā nitəmačibya hāvanačibya* (sd.) [+]*ratufriš* N. *108*; — *°vaṯ* [x]*arəδəm frabarāṯ °vaṯ* (statt ASm.) *yaom* .. V. *16.* 7; — [+]*°vaṯ? yaṯ hē kasištahe ərəzvō fratəməm ṯbišiš* V. *18.* 44 PüZ.; — *°vaṯ drājō ava.hištāṯ aēša yō* .. *δrigāim* V. *16.* 5 f.; *3.* 16[4]; — *°vaṯ*[2]) [+]*ana dbōištəm ayanəm paraṇhačāiti* (sd.) N. *9*; — *°vaṯ.biš ayå vītayå* (sd.) *aṇhən* N. *8*(?). b) an Wert: *°vaṯ ahmāi naire mizdəm aṇhaṯ* .. V. *8.* 81, A. *4.* 4; — *°vaiti šē aēša zəmana* (sd.) *aṇhaṯ? yaδa gāuš*.. N. *17*; F. 27 a. c) an Kraft: [+]*°vata*[3]) *nā* [+]*nitəma vača gāδå srāvayō ratufriš* "mit wie lauter Stimme muss man zum mindesten die *G.* aufsagen, um *r.* zu sein?" N. 27. d) an Zahl: *°vaṯ nitəməm hastrəm* (sd.) *aṇhaṯ*.. N. *31*; — [+]*°vata*[3]) *nā* [+]*nitəma barəsmana ratufriš?* N. *90.* e) an Dauer: *°vantəm zrvānəm mainyava stiš* .. *dāta as* V. 2. 19 PüZ.; *7.* 3; — *°vantəm drājō* (Akk. der Beziehung) *zrvānəm* .. V. *6.* 1; *7.* 45; — *°vaṯ drājō upa.mąnayən* V. 5. 53; 53. A) Neutr. sls Subst. 'quantum?'; zu a): *°vaṯ hača anyō.anyačibyō? yaδa aēvō.gāim* (sd.) V. *9.* 8; 9, 10; — *°vaṯ* [+]*aiwyå̄ṇhayå̄nti* (sd.)? *yaṯ* .. N. *85*; *86*[4]), *87*[4]); — *°vaṯ antarə* [+]*nərəuš* .. *frāšnaoiti* V. 5. 27. zu b): *°vaṯ hō nā aṇhuyāite* (sd.) *°vaṯ hō nā ašayeiti* A. *4.* 4; — *°vaṯ aēšō miδrō* .. *āstā-*

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raiti V. *4.* 5; *13.* 20. zu e): °*vaṯ aēšąm upa.mąnayąn* (sd.) V. *12.* 1; 1². A) mit Gen. part.; zu a): °*vaṯ gaonahe* (sd.) *avabarāṯ* N. *65*; — °*vaṯ nā ape* .. *xšāudrinąm* .. *paiti.barāṯ* N. *67*; *66*²); — °*vaṯ nā* +*nitəma aēsmahe* (sd.) *paiti.barō ratufriš* N. *106*; — °*vaṯ aētanhā āpō* .. V. *6.* 30; — °*vaṯ* .. *avarətanąm* .. Vd. 2; — °*vaṯ* .. *spəntahe mainyūuš dāmanąm hąm.raēδwayeiti* °*vaṯ paiti.raēδwayeiti* V. 5. 33. zu d): °*vaiti* (LS.) *narąm* +*haxtō zaota* (sd.) *ratufriš* .. N. 20. α) mit vorausgeh. *yavaṯ* (sd.) und folg. *ča* 'quantumcunque': *yavaṯ* °*vaṯča hē zastaēibya hangərvayąn* (sd.) *aētavaṯ* .. "soviel sie nur davon .." V. *6.* 29. II) 'qualis, in welcher Eigenschaft?': °*vąs frāmraoṯ fravākəm?* .. °*vantəm?* "qualis edixit edictum? .. quali?" Y. *19.* 20. ASn. °*vaṯ* als Adv. sbes.

Für *čŭvant-* oder *čĭvant-* geschr.; § *181* a No. 2, *268.* 12, 17. — S. *avant-*. — Vgl. ai. *kĭvant-*, Adj.; vgl. sbal. *čunt.* — Pü.: *čand*, (zu N. *20*): *čandēn*, (zu N. *90*): *čē ādēnak*, (zu N. *31*, *65*): *čigōn*, (zu Y. *19* 2. St.): *čē kāmak rāδ.* — 1) S. No. 2. — 2) Hier *čav°*. — 3) Hds. °*vaṯ*. — 4) *čvaṯ* fehlt; s. aber Pü.

J.

[Hier fehlendes s. unter *g*.]

j. *jaē*, *jaēš*: s. unter *jahī-*.

• j. +**Jaē-karšta-**[1]) Adj. 'von den Menschern bewirkt, veranlasst': *paitišṭātəe* °*tahe ṯbaēšanhō* Yt. *13.* 142.

1) So F 1 usw.; NA. *jahe.k°*; vgl. *jahī-* mit No. 2.

• j. *Jau F. 25 b: —?—.

Das Wort scheint Term. techn. für ein Vergehen zu sein. Die PüErl. ist mir ganz undeutlich; s. HAUG ZPGl. 93.

• j. **Jaγārayant-** Adj., PPA.: s. ¹*gar-*.

• j. **Jaγāurvah-, Jiγāurvah-** Adj. 'wach, wachsam': *miδrəm*.. *axᵛafnəm* +*jaγāurvāhəm* Yt. *10.* 7[1]); — *miδrəm təmanhāδa jiγāurum* Yt. *10.* 141; *19.* 42; — *nairyąm hąm.vanitīm* .. *āsitō.gātūm jaγāurūm* (ÁSf.)[2]) Y. *62.* 5, Yt. *19.* 39 (wo °*rum*).

PPfA. zum V. ¹*gar-*. — Pü.: *žiγār* 3), glossirt mit np. *hūšyār*; Npü.: *zūr ba bāzū dārad*, Sü.: *balisṭhabujah*, *bujabalavān.* — 1) NA. mit F 1 *jaγaurv°* (*jiγaurv°*); s. aber die Var. und Ny. *1.* 6, *2.* 11. — 2) § *380.* — 3) ?; zu Y. *62*: č k ā r (in Aw.-Buchst.), zu Ny. *1.* 6: dd d a r geschr. Mp. *žiγār* wäre ir. **jiγār°*.

• j. **Jaγništa-** Adj. 'der am besten schlägt', mit Akk.: *sraošō ašyō* .. *drujəm* °*tō* Yt. *11.* 3; — °*ta* (VS.) *nasišta tāyūmča hazanuhanəmča* Yt. *12.* 8; — *vīspaēča vāčō mazdō.fraoxta* .. *yōi hənti dušmatəm* °*ta* Y. *71.* 7; 7².

KompE. — Superl. zum Praes. 5 des V. *gan-*. — ai. vgl. *jághnay-* und *hánišṭha-* Adj. — Pü.: *žatārtum*, *žatār.*

• j. **Jaγnvah-**[1]) Adj., PPfA.: s. ¹*gan-*.

Vgl. ai. *jaghanvā́n*, *jaghnivā́n* : *jaghnúṣaḥ.* — 1) Ob *v* nach § *268.* 17 für *iv* (s. das ai. *jaghnivā́n*)? Oder wurde *n* sonantisch gesprochen? Ein Ausgleich zwischen **jaγanv°* und **jaγnuš°* konnte wohl (sekundär) zu einer solchen Form (mit son. *n*) führen.

• j. **Jaγmūš'təma-** Adj. (fem. °*mā-*) 1) 'der am weitesten, höchsten gekommen ist': *ahurəm* .. *yō ašahe apanō.təmō yō ašahe* °*mō* Y. 57. 4. 2) 'der sein Ziel am besten erreicht': °*mąm* .. *ratufritīm* Y. *71.* 3.

Superl. aus *jaγmvah-*, sd. — Pü. (zu Y. *57*): *kē hač ahrākīh matārtum*, erl.: *ān kār i pa xrat apāyēt kartan pēš kartan* (*kunišn?*), (zu Y. *71*): *pa rasišn.*

• j. **Jaγmvah-**[1]) : *jaγmūš-* Adj. (fem. °*mūšī-*), PPfA. 'der gekommen ist' (vll. ans Ziel?, dann) sva. 'der sein Ziel, seinen Zweck erreicht (hat)'[2]): *imąm urvarąm* .. °*mūšīmča ratufritīm* Y. 22. 3; 3; — *yasnāiča vahmāiča* .. *apanō.təmahe raδwō yaṯ* °*mūšyā ašōiš yaṯ* °*mūšyā ratufritōiš* Vr. *9.* 6.

Ableit. — PPfA. zum V. *gam-*. — ai. *jaganvā́n* : *jagmúṣī.* — Pü. (zu Y.): *i mat ēstēt*, (zu Vr.): *kē matārtum pa ahrākīh kē matārtum pa rat franāmišnīh.* — 1) So nach *jaγnvah-* angesetzt, sd. — 2) Gewiss falsch GDN. Stud. *1.* 80.

• j. +**Jaγrut-**[1]) f. EN. eines gläubigen Mädchens: *kainyā* +°*γrutō*[1]) *ašaonyā* Yt. *13.* 141.

Anscheinend red. Bildung aus einer Basis *gar-*; zAusg. s. *vaδut-* und ai. *marút-* (doch vgl. VONBRADKE ZDMG. *40.* 355). — 1) So F 1; NA. °*γrūδō.*

• j. **Jaxšvah-** Adj. —?—: °*vā* F. *15.*

Anscheinend PPfA. einer Basis ar. *gas-*. — Pü.: fehlt[1]). — 1) REICHELTS Angabe, WZKM. *15.* 140 ist irrig.

• j. (, p.) **Jata-** Adj. (fem. °*tā*), PPfP.: s. ¹*gan-*. [V. *9.* 56, *13.* 55, Yt. *13.* 48: lies *haδra.j°*.]

KompE.

• j. *jatanhaṯ F. *15.*

Pü.: *rasišn*[1]). — 1) Danach also zum V. *gam-*.

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• j. *ǰatay-* f. 'Schlagen (usw.)'.
KompE. — Zum V. *gan-*. — Vgl. *ǰantay-*. — ai. *°hatay-* f.

• p. +ǰa^{n}tar- m.: s. unter *ǰantar-*.

• j. ⁿǰaite *tē naraṃ* ⁿ*ǰaite* .. ⁿ*ǰaite* Az. *1*. Vyt. *1* hat statt dessen *ǰīvaiti*.

• j. ǰaiδyant- Adj., PPA.: s. *gad-*.

• j. ǰaiδyamna- Adj. (fem. *°nā-*), PPM.: s. *gad-*.

• g. ǰaidyāi Inf. 'zu töten': *hyaṯ vīsāntā* (sd.) *drəgvantəm avō hyaṯčā gāuš ǰ° mraoī yā dūraošəm saočayaṯ* (sd.) *avō* ". . und dass es heisse: das Rind ist zu töten, damit es . ." Y. *32*. 14[1]).
Zum V. *gan-*. — Pü.: *žanišn*, Sü.: *vighāṭakam*. — [1]) S. zSt. *saok-* No. 3.

• j. +ǰaiδyaṃ[1]) Inf. 'um zu bitten': *yaṯ bā paiti nā ašava frayaṯ* .. *āxštaēδa daēnaya vača framrū* (sd.) *miϑrəmča* .. *ǰ° rāmača x^{v}āstrəm* V. *3*. 1.
Zum (? Praes. 26 des) V. *gad-*; s. dazu GRÉGOIRE KZ. *35*. 97 f., wo weitre Litt. — Pü.: *žadēt*, 3Sg. — [1]) So die meisten Hds.; NA. *°yą*. GDN.s Bemerkung dazu verstehe ich nicht.

• j. ǰaiwi.vafra- Adj. 'mit tiefem Schnee': *zəmō* ('des Winters') . . *°rahe* V. *7*. 27.
**jaiwi°*, nur KompA., sva. *jafra-*[1]), s. unter *bərəzi°*. — Pü.: znprnndkr, d. i. *žufr* . . . — [1]) zVersch. *w* – *f* s. § *23* b.

• j. ǰafra- Adj. (fem. *°rā-*) 'tief': *varōiš* . . *°rahe* Yt. *5*. 49; *8*. 46; — *°ra varayō* Yt. *10*. 14; F. *15*; — *bune °ranąm vairyanąm* Yt. *19*. 51, V. *19*. 42; — *rərhayā* . . *°rayā hazaŋrō.vīrayā* Yt. *14*. 29; — *frayanā* (sd.) . . *°rā* Yt. *10*. 112; — *dānuš* . . *°ra* (NSf.) Aog. *77* (?)[1]).
Vgl. *jaiwi°* und § *23* b. — np. *žarf*, nbal. *jahl*. — Pü.: *žufr*. — [1]) GGR.s Ausgabe enthält das Wort nicht, wohl aber sein Glossar; es muss also doch hdslich bezeugt sein. S. auch unter *spaētō.ainika-*.

j. *paiti.jaŋhōiṯ* N. *81*: s. *gam-* Sp. 498.

• j. ǰana- Adj. 'schlagend': +*°nāŋhō*[1]) *saiδin* (sd.) *nōiṯ ǰanən* Yt. *14*. 56[2]). [V. *19*. 40: lies *daēum.ǰanəm*.]
Zum V. *gan-*; vgl. ²*gan-*. — Npü.: unsinnig (*mī rasad ān bahrām i īzad az x^{v}āhiš i x^{v}ad*). — [1]) Hds. *jana hō*. — [2]) Sehr unsichere Stelle.

• j. ǰanant- Adj., PPA.: s. ¹*gan-* (mit No. 3).
KompE.

• j. ǰanay-, g. ǰōnay- 'Weib, Frau': *iϑā ī haiϑyā* (sd.) *narō aϑā ǰōnayō* (VP.) Y. *53*. 6; — *daēva* .. *vaēnəmnəm* +*apa.karšayən* (sd.) *ǰainiš* (AP.) *hača mašyākaēibyō* Yt. *19*. 80. A) 'Weib' mit verächtlichem Nebensinn: *avaŋhərəzāmi* +*ǰanyōiš*[1]) *ūnąm* (sd.) *mairyayā* .. *yā* .. Y. *10*. 15; — *ǰaininąm* +*upa* +*dərəzāhu* (sd.) Y. *10*. 17; — *vīspe yātavō pairikāsča vīspā* +*ǰanayō* (als AP.)[2]) *yā drvaitīš* V. *20*. 10.
ai. *jánay-* f., np. *zan*. — Vgl. *ǰąnay-*. — mp. *žan*, (zu A): *jēh*; s. noch No. 1. — [1]) Pt 4 usw.; NA. *janyaoš* (wozu BTHL. AF. *3*. 64). Das *y* erklärt sich wie in ai. *sákhyau*. Pü.: *pa žanišn*. — [2]) S. Var. NA. *janyō*, ohne Epenthese!

• j. *ǰaini°* Adj., nur KompA. 'tötend, mordend'.
Zum V. *gan-*. — Vgl. unter *bərəzi°* und *ǰānərā-*. — Unsicher.

• j. ǰaini.mahrka- m. 'mordender Tod': *ǰaini.yaskahe apanaštahe °kahe apanaštahe* V. *21*. 2.
Pü.: *žanēt* (3S.) *mark pa apē šavišn*.

• j. ǰaini.yaska- m. 'mordende Krankheit': *°kahe apanaštahe ǰaini.mahrkahe apanaštahe* V. *21*. 2.
Pü.: *žanēt* (3S.) *yask pa apē šavišn*.

• j. ǰantay- f. 'Schlagen, Erschlagen': *pasča ǰainti daēvanąm*..*fravazaite miϑrō*.. Yt. *10*. 133.
Zum V. *gan-*. — ai. *°hantay-* f., np. *guzand* 'Schaden' (HORN NpEt. 204). — Vgl. **ǰatay-*.

• j. ǰantar-, p. +ǰa^{n}tar-[1]) m. 'der schlägt, tötet'; a) mit Gen.: *ϑraēčaonō °ta ažōiš* V. *1*. 17; — *sraošəm* .. *yō °ta daēvayā drujō* Y. *57*. 15; — ‖ *a^{h}ura^{h}mazdātaiy °tā biyā^{h}* Bh. *4*. 17; 11. b) mit Akk.: *vītārəm* (sd.) *paskāṯ* .. *°tārəm parō dušmainyūm* ". . der den Feind von vorn her erschlägt" Yt. *17*. 12.
Zum V. *gan-*. — ai. *hantár-* m., mp. vgl. *žatār*. — Pü.: *pa žanišn*, *kē žanēt*. — [1]) NA. *ǰa°*, wohl wegen mp. *žatār*; das beweist aber nichts fürs Ap.; vgl. dazu BTHL. IF. *4*. 128; Nom. ag., Inf. und PPfP. zeigen später immer die selbe Wurzelform.

• j. ǰannara-[1]) m. EN. eines Gläubigen: *varəsmapahe °rahe ašaonō* Yt. *13*. 115.
Et.? — [1]) Das erste *n* ist mit dem Zeichen Nu. 33 der Schrifttafel in GIrPh. *1*. 161 geschrieben. Aber F 1 hat *jananar°*.

j. *ǰainyāvaraṯ* Yt. *9*. 30: lies *zainy°*.

• g. ǰaya- m. 'Anregung': *aṯ vō yaoǰā zəvīštyōng* (sd.) *aurvatō °yāiš pərəϑūš* (sd.) *vahmahyā yūšmākahyā mazdā ašā ugrəng vohū manaŋhā yāiš azāϑā* (sd.) "ich will euch schirren die . . Renner durch die

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Anregung eures Preises . ., o *M.*, *Aša*, *VM.*, . ." Y. *50.* 7[1]).

Zum V. [2]*gay-*. — Pü.: *pa rasišn ō vitarak u nyāyišn i šmāk rāð* 'beim Kommen zur Brücke und wegen eures Preises', erl.: *tāk ka ō ānōk rāsānē am nyāyišn ō šmāk tuvān bavāt kartan.* — [1]) Dh. sobald der Preis der Götter angestimmt wird, schirrt sich ihr Wagen zur Herfahrt.

j. *ǰayaṯ* P. *56*: lies *čayaṯ*; s. *kāy-*.

• j. **ǰayāi** Inf. 'zu schwächen, zu entkräften': *yō saēte haurvaṇm tarasča xšapanəm ayazəmnō* . . *ǰ° činvaṯ.uštānəm* "der die ganze Nacht hindurch liegend ruht, ohne zu beten . ., um den zu entkräften, der ihm nach dem Leben trachtet" V. *18.* 5.

Zum V. *ǰyā-* (aus der volleren Form; s. dazu HIRT Ablaut 97). — Pü.: +*apasēnišn*[1]) *kāmak pa yān.* — [1]) S. zu *saēd-* No. 2. So ist zu lesen, gegen HAUG Essays[2] 366; vgl. Pü. zu [1]*ǰyā-*.

j. *ǰavaiti*: s. [1]*gay-*.

• g. **ǰavara-** m. etwa 'Wägung, Abwägung' (der menschlichen Taten beim letzten Gericht): *kā ϑwōi ašā ākā* (sd.) *arədrəng išyā vanhāuš* +*mainyāuš šyaoϑananaṇm °rō* ". . die Abwägung der Taten des guten Geists?" Y. *48.* 8.

Et.? — zBed. vgl. *aobg-* No. 1 und GDN. KZ. *30.* 533[1]). — Pü.: *kē pa vahuman kunišn dārītārīh*, erl.: *pa frārōn dārītārīh ō x*^{v}*ēš šāyēt kartan*; Sü.: *yat svīyena šakyate kartum.* — [1]) Aber der Hinweis auf Y. *45.* 8 ist verkehrt.

• j. *ǰara-* Adj. 'wachend über —' (?).

KompA. — Zum V. [1]*gar-*.

• j. **ǰarō.daṅhav-** m. EN. eines Gläubigen: *°daṅhāuš pairištūrahe* (sd.) *ašaonō* Yt. *13.* 110.

Etwa 'der über das Land wacht'. — Vgl. WEST SBE. *5.* 115 No. 5.

• j. **ǰarō.vanhav-** m. EN. eines Gläubigen: *°vanhāuš frāyazəntanahe* (sd.) *ašaonō* Yt. *13.* 113.

Etwa 'über das Gute (oder die Guten) wachend'.

• j. **ǰarətay-** f. — ? —[1]): *°ta* (LS.) F. *15.*

Pü.: *gīrišn.* — [1]) Nach Pü. würde man an Vergleich mit ai. *hṛtay-* denken können. Wahrscheinlich aber ist *°ta* aus *aibiǰarəta* losgelöst.

j. *ǰairyąš* Yt. *13.* 114: lies *zairy°*.

• j. **ǰarəzay-** Adj. 'klagend': *yaṯ* . . *narš ašaonō* . . *nāirikača* . . *°zīm baraiti vāčim* V. *3.* 11.

Zum V. *garəz-*. — Pü.: *garzēn* (?).

j., g. *ǰas°* Verbalf.: s. unter *gam-*.

• j. **ǰasant-**[1]) Adj. (fem. *°saitī-*, *°sāitī-*), PPA.: s. *gam-*.

KompE. — [1]) Dazu *ǰasānṭəm* P. *49*, dessen *ā* (aus *ā*, § *298.* 7) mit dem von *vīǰasāitiš* im Zusammenhang stehen könnte. Ist aber die Form echt?

• j. **ǰastay-** f. 'Bitte': *yaṯ nā kasvikaṃčina* . . *°ta* (LS.) *nōiṯ daδāiti* "wenn er . . bei Bitte (sva. trotzdem er drum gebeten wird) . ." V. *18.* 34.

KompE. — Zum V. *gad-*. — Pü.: *ka žādīt.*

j. *ǰazuš* FrD. *3*: lies *zazuš*.

• j. **ǰažav-** m. (auch mit [1]*span-* m.) Name einer Art des Hundegeschlechts: *hāu °žāuš* (GS.) *hāu vīzāuš* . . *hāu vīspanaṃ* . . *spačiϑranaṃ* V. *13.* 16; — *spā °žuš* V. 5. 31.

Pü.: fehlt (*nē rōšnak*).

j. *ǰahāṯ* Ny. *1.* 1: lies *ǰihāṯ*; s. *gam-*, Sp. 4950.

j. *ǰahe.karštahe* Yt. *13.* 142: lies *ǰaē.k°*.

• j. **ǰahī-** f. 'Weib' uzw. der *daēv*ischen Schöpfung; daher in verächtlichem Sinn 'Dirne, Mensch'[1]): *°hi yātumaiti °hi kax*^{v}*arəδaine* Yt. *3.* 9, 12, 16[2]; V. *21.* 17 (VS.); — *°hi* . . *ašəmaoγō* . . *mašyasča drvā sāsta* V. *21.* 1; — *°hi* . . *yō* (statt NSf.) *xšudrā haṃ.raēϑwayeiti dahmanaṃ adahmanaṃča* . . V. *18.* 62; — *ǰahī ǰaē* (NS.)[2]) *ǰ̊ ǰ̊* (NS.)[2]) F. 2 f.; — *ǰaēš* (AP.)[2]) F. *15.*

KompA. (*ǰaē°*)[2]); Ableit. — mp. *ǰēh*[3]); ai. vgl. *hasrā-* f., BTHL. BB. *15.* 2, *17.* 339, IF. *1.* 382 No., *8.* 249. — Pü. (zu F. 2): *ŝan ka vat*, (sonst) *ǰēh*; Sü.: *veŝyā*, *paradārāḥ.* — [1]) Im Gegensatz zu 1) *nāirikā-*, vgl. Pü. und V. *18.* 62 mit N. *11* (s. auch zu *ǰahikā-*), 2) zu *kainyā-*, vgl. H. *2.* 9 mit der Übersetzung der verlorenen Stelle H. *2.* 27 in Av. *17.* 12, wo *ŝan i ǰēh* gegenüber *kanīk* in *4.* 18 bezeugt ist[4]). In mp. Schriften gilt *ǰēh* als Dämonin der Menstruation, vgl. Bd. *3.* 7. — [2]) Ich sehe in *ǰaē* (auch KompA.) und *ǰaēš* eine Verstümmelung von *ǰahi*, **ǰahīš*[5]); s. ZDMG. *43.* 668, *48.* 149. Noch weiter geht die Verderbnis bei *ǰ̊* statt *ǰahi*; s. auch *ǰ̊*. — [3]) So, mit *ǰ*, nach der *Pāzand*lesung *ǰih*, die aber vll. durch das Aw. Wort beeinflusst ist. — [4]) An den entsprechenden Stellen des Mx. steht freilich beidemale *kanīk*, *2.* 125, 167. — [5]) An ein ar. Thema **ǵa(i̯)ī-* (§ *81*) ist doch kaum zu denken.

• j. **ǰahikā-** f. dnw. *ǰahī-*[1]): *yaṯ nā* [*°ka*][2]) . . *frapataiti anaiwyāsta* (sd.) *vā* . . V. *18.* 54; — *narō pairištā.xšuδrō* . . *°ka para.daxšta* (sd.) Yt. *17.* 54; — *mā hē mairyō gəurvayōiṯ mā °ka* Yt. *8.* 59; — *nōiṯ* +*mairyehe nōiṯ °kayā* P. *10*; — *taṯ nāirikayāi* . . *ašaonyāi* . . *taṯ °kayāi* . . *drvaityāi x*^{v}*arəϑəm* H. 2. 18–36; — *°kayāi*

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.. *yātumaityāi* Y. *9*. 32; — *hača apuϑrō.-zanyāi* °*kayāi* Yt. *17*. 57; 58; — *asti šē* (näml. *sūnahe*) *haēm yaϑa* °*kayā* V. *13*. 44; 48; — *airitō* (sd.) *pantānəm yaϑa* °*ka* V. *13*. 48; 48[3].

Ableit. aus *jahī-*. — Pü.: *jēh*; s. zu *jahī-*. — [1]) Im Gegensatz zu *nāirikā-*; s. H. *2*. 18, 36. — [2]) Ergänzende Glosse, s. zu *frapataiti*, unter *pat-* No. 4.

• j. **ǰāgərəbušˈtara-** Adj. 'der besser erfasst, begriffen hat', mit Akk. verb.: *hāuča* +*anayā̊ narā̊ vohu manō* °*tarō ərəhaṯ yō*.. "und der von den beiden Männern hat den guten Sinn besser erfasst, der .." V. *4*. 48.

Kompar. aus dem PPfA. des V. *grab-*. — Pü.: *yāδ* (für *jā*!) *griftārtar*, erl.: *kuš pa tan apar mēhmāntar*.

• j. ˣ**ǰāmā-***ča mərətō saoča*ˣ Yt. *4*. 7.

• j. **ǰāmāspa-**, g. **dāǰāmāspa-**[1]) m. EN. (Ζαμάσπης) zweier Gläubiger 1) des Ministers *Vīštāspa*s, Schwiegersohns *Zaraϑuštras*[2]), Bruders *Frašaoštra*s aus der *Hvō.gva*familie: °*pahe hvōvahe* (sd.) Yt. *13*. 103; — *yaϑrā vā afšmānī* (sd.) *sīnghānī* .. °*pā* (VS.) *hvō.gvā* (sd.) Y. *46*. 17; *49*. 9; — *ṭam čistīm* °*pō hvō.gvō ištōiš* x^v*arənā̊* (sd.) *ašā vərəntē* Y. *51*. 18; — *yō* .. *barəsma* +*frastərənte yaϑa ašava* °*pō* +*frastərənaēta ratufriš* N. *89*; — *amava yaϑa* °*pō* Az. 2; 2; Vyt. *3*; — *yāvaranā* +*frašaoštrā* °*pā* (ND.) .. *tā varənāčā* (sd.) .. Y. *12*. 7; — *aoǰīta zī zaraϑuštra frašaoštraēibya* °*paēibya* Vyt. *11*; — *ṭam* (näml. *arədvīm*) *yazata* °*pō yaṯ spāδəm pairi.-avaēnaṯ* .. *drvaṭam* Yt. 5. 68. 2) °*pahe aparazātahe* (sd.) *ašaonō* Yt. *13*. 127.

Ableit. — Komp.: **jāma-* Adj. + *aspa-*, eig. 'der –? – Pferde hat'. — [1]) zSchr. s. *268*. 52. Pü. gibt *dō* allerdings besonders, durch *dastawar* wieder; s. aber *jiṯ.aša-* No. 1. — [2]) Vgl. zu *pouručistā-*.

• j. **ǰāmāspana-** patr. Adj. 'von *Jamāspa* stammend, dessen Nachkomme': *hərəhaurušō* °*nahe ašaonō* Yt. *13*. 104; — *varšnahe* .. °*nahe* FrD. 7.

Ableit. aus *jāmāspa-*.

j. ˣ*jō* F. *2* f.: s. unter *jahī-*.

g. *jōnghatičā* Y. *31*. 14: s. *gam-*, Sp. 493 m.

• g. **ǰənay-** f.: s. unter *janay-*.

• g. **ǰənərā-** f. 'Töten, Mord': *huxšaϑrāiš* °*ṛam xrūnərəmčā rāmamčā āiš dadātū šyeitibyō vīzibyō īratū īš dvafšō* (sd.) "durch gute Herrscher soll er Mord und Blutbad (unter ihnen anrichten)[1]) und (so) Frieden vor ihnen schaffen den frohen Völkern, .." Y. *53*. 8.

Zum V. *gan-*; aus ar. **ǵhanrā-*; falsch § *292* No. 2. — Pü.: *jēh u mar*[2]). — [1]) Ergänze *dadātū*. — [2]) Vgl. das hds. *jō naṛam*. Dst. ZA. *1*. 347: "*jōnaṛam* .. est donc contracté de **jani-nəṛam*" (!). S. übrigens zu ˣ*jaṇ.nairī-*.

g. *vī-jōmyāṯ* Y. *44*. 11: s. *gam-*.

• j. *nāča* ˣ**ǰōiš-***ča*[1]) *mižḋahe afrəraiti gərəwyeiti* Vyt. *30*.

[1]) Var. *zōišča*.

• g. **ǰōyā-**[1]) f. 'Gewinn': .. *aoǰōi* (sd.) *hādrōyā yā* °*yā sīnghaitē yāiš srāvī* x^v*aēnā ayənhā* ".. Erreichung des Gewinns, der, wie bekannt, durch das lohende Metall kund wird" Y. *32*. 7.

Zum V. 3*gay-*. — ai. vgl. *jáya-* m., *jáyya-*, *jeya-* Adj.; s. No. 1. — Pü.: *kē žanišn*[2]) *āmōxtēnd*. — [1]) *ōy* vll. nach § *298*. 3. S. aber Gdn. KZ. *28*. 262, der ai. *jeya-* vergleicht. — [2]) S. zu *aoǰōi*, No. 3.

• j. **ǰąϑwa-** Adj. 'occidendus, umzubringen': °*ϑwa vəhrka* V. *13*. 40.

KompE.; Ableit. — PFP. zum V. *gan-*. — ai. *hántva-* Adj. — Pü.: *žanišn*.

• j. **ǰąϑwō.ˈtara-** Adj. 'magis (prius) occidendus, der den Tod mehr verdient': *aēšō* .. *aētayā̊ vəhrkayā̊* °*tarō* +*ərəhaṯ* .. *yaϑa* V. *13*. 41; 41; — *tāšča tē mraomi* .. °*tara* .. *yaϑa ažayō* "und die erkläre ich dir für todeswürdigere Wesen als .." V. *18*. 65.

Pü.: *žanišntar*.

• j. **ǰąfnav-** m. 'Vertiefung, Einsenkung, Tal', mit GP. *raonąm*: *barəšnavō* .. *gairinąm* °*navō marəzaṯ raonąm* (sd.) Yt. *14*. 21; *18*. 6; — °*nušva raonąm* Y. *10*. 17, V. 2. 23; — *avi* °*navō raonąm* V. 5. 1[2]; — *hača* °*navō raonąm* V. 5. 1, 2.

Vgl. *jafra-*. — Pü.: *žufr*.

• j. **ǰąnay-** f. 'Weib' in verächtlichem Sinn[1]): *ϑrišum aētaēšąm axtinąm* °*nayō drənǰaiti* V. 7. 59 Gl. (?).

got. *qēns*. — Vgl. *janay-*. — Pü.: *srišūtak ōšān ēnīkīh jēh* (s. *janay-* a) *dranǰēnēt*. — [1]) So nach Pü. Ganz unsicher.

• j. ˣ**ǰąn.nāirī-** (f.) soll heissen: 'Mann und Frau': *vasō* °*rīm xšayantəm* Vyt. *23*.

Das Unwort ist offenbar in Erinnerung an die Pü. von *jōnaṛąm* Y. *53*. 6 entstanden.

• j., g. *ǰī-* Adj. 'lebend'.

KompE. — Zum V. 1*gay-*.

• j. **ǰiγāurvah-** Adj., PPfP.: s. unter *ǰaγāurvah-*.

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• g., j. ǰīǰišā- f. 'Erquickung, Nahrung': .. *kahmāičīṯ hātaṃ °šaṃ vahišṯaṃ ādā* (sd.) *ubōibyā ahubyā* Y. *35*. 8; — benützt: *hātaṃ yasnəm činasti yaϑa haδbīš °šaṃ* "*hātaṃ* bezieht sich auf das Gebet, insofern es zur Erquickung der Seienden dient" Y. *21*. 1 f.[1])

Zum Praes. 16 des V. ²*gay-*. — Pü. (dRn.): *žīvišnōmandīh*, aber Sü.: *jīvanim icchataḥ*; +*žīvišn xᵛāhišn*, Sü.: *jīvitasya ākāṅkṣī*. — [1]) In der NA. werden die beiden Sätzchen auseinandergerissen, s. No. 4 daselbst.

• j., g. ǰītay- f. 'Leben': *dāyā mē ātarš* .. *āsu ϑrāitīm āsu °tīm* .. *pouru °tīm* Y. *62*. 4. a) als Adj. 'lebendig': *apasčā vā* .. *mātarō °tayō* (VP.) Y. *38*. 5.

KompE. — Zum V. ¹*gay-*. — Pü. (zu Y. *62*): +*žīvišnīh*[1]), (zu Y. *38*): transskr., mit der Erl.: *šīr* ('Milch')[2]). — [1]) So ist statt *zāyišnīh* zu lesen, vgl. Gab. *6*. 3 und Npü.: *zindagī*. Damit stimmt auch die PüErl.: *tāk mān apagayehe* (sd.) *mā bavāt* .. . S. auch Pü. zu *hujītay-*, *darəγō.ǰītay-*. — [2]) Vgl. zu *maēkant-*.

• g. dāǰīṯ.arəta- Adj. 'das Gesetz, (heilige) Recht mindernd, d. i. verletzend, missachtend': *vayū.bərəduby ō* (sd.) *duš.xᵛarəϑōm nąsaṯ xᵛāϑrəm drəgvō.dəbyō °tačibyō* Y. *53*. 6; — *tōi narəpīš* +*arəǰīš aēšasā* (sd.) *°tā pəšō.tanvō* Y. *53*. 9.

Vgl. *jiṯ.aša-*. — Statt *jiṯ°* geschr.; § *268*. 52; zum V. *jyā-*. — Pü. (zu 6): *dastawar*[1]) *žatār*[2]) *i bavandak*, erl.: *dastawar i bavandak žaṯ ēstēt*, (zu 9): *vašān xᵛāst ēstēt žat*[2]) *dastawarīh*[1]) *bavandakīh*. — [1]) Für *dā*, vgl. *dāǰāmāspa-* und zu *jiṯ.aša-* No. 1. — [2]) Für *jīṯ*.

• j. ǰiṯ.aša- Adj. dnw. *dāǰīṯ.arəta-*: *išarə.štāitya mē vīspō anhuš astvā išasəm °šəm*[1]) *xraodaṯ.urva* (sd.) *pəšō.tanuš* V. 5. 4.

zEt. s. *dāǰīṯ.arəta-*. — Pü. (für *iš°* und *jiṯ°*): *žat xᵛāstār i ahrākīh*, erl.: *kušān rās i kar u karpak žat ēstēt*; s. zu *dāǰīṯ.arəta-*. — [1]) Die beiden Worte *iš° jiṯ°* sind aus Y. *53*. 9 herübergenommen, mit Umsetzung ins jAw. Sie unterbrechen den Zusammenhang und sind vIl. in den Text geratene Glosse. Die spätere Deutung des *dā* (als *dastawar*) hat jedenfalls zur Zeit der Herübernahme noch nicht bestanden.

j., g. *ǰim°* Verbalf.: s. *gam-*.

j. *paiti ǰime* Vr. *22*. 2: lies *paiti.ǰ°*.

• p. ǰīva-, j., g. ǰva-[1]) Adj. 'lebend, lebendig': *ǰvō* .. *nōiṯ avaϑa mərətō* "so lang er lebt .., nicht aber desgleichen, wenn er gestorben ist" V. *5*. 37; 37³, 36²; — *ǰvasčīṯ nōiṯ bvaṯ* (sd.) *ašava mərəšasčīṯ* .. V. *5*. 61; — *ǰvanąm naraṃ* .. *iristanąm* Yt. *13*. 17; — *vīspəm ahūm astvantəm* .. *ǰumča iristəmča* Yt. *13*. 9; F. *15*; — *yōi zī ǰvā* (NPm.) +*anharəčā* +*bvantičā* (sd.) Y. *45*. 7; — *yō nōiṯ ǰvō sraošyąm uzvərəzyeiti* "wenn er nicht bei Lebzeiten .." V. *13*. 3; — ‖ *ǰīvahyā* Bh. *5*. 3, 6. *ǰum* als Absol. sbes.

KompA., E.; Ableit. — Zum Praes. 20 des V. ¹*gay-*. — ai. *jīvá-* Adj. — Pü.: *žīvandak*. — [1]) § *268*. 17, 25.

j. *ǰivaiti*, p. *ǰīvā*: s. ¹*gay-*.

• j. ǰīvya-, ǰvaya-[1]), ǰuya-[1]) Adj. (fem. *°yā-*) 'lebend, lebendig': *yaṯ* .. *ǰasāṯ ǰvayō amərəxtiš* (sd.) Yt. *19*. 11; — *ayarə āmiϑnāiti* (sd.) *ǰuye* (NSf.)[2]) *tanuš* Aog. *53*; — *avavaṯ šātōiš* (sd.) *urva* +*išaiti yaϑa vīspəm imaṯ yaṯ ǰuyō anhuš* ".. soviel (an) Freude als all das (ist), was die Menschheit im Leben (an Freude erfährt)" H. 2. 2. a) als Beiwort von ⁵*gav-* II 3 'queck sva. beweglich, flüssig': *gąm ǰīvyąm* 'die flüssige[3]) Nahrung, die das Rind liefert, d. i. die Milch des Rindes' Y. *3*. 3, *22*. 1.

Ableit. aus *jīva-*. — ai. *jīvya-* n. 'Mittel zum Leben'. — Pü. (zu Aog.): *žīvandak*, (zu H.): *pa žīvandakīh*; (zu a): *gōšt i žīvand*, in Sü. erl.: *dugdham*. — [1]) Statt *jīvya-*; § *268*. 11, 17. — [2]) D. i. *jīvya*; *-e* statt *-ya* (§ *268*. 32), *-uy-* statt *-īv-* (§ *268*. 19). — [3]) Im Gegens. zu *baoirya-*.

• j. ǰīra- Adj. 'lebhaft, rasch' an Verstand, 'intelligent, schlau': *arəzō.šamanəm* .. *ǰīrəm zbarəmnəm ǰīγāurum* Yt. *19*. 42.

KompA., E. — Zum V. ¹*gay-*. — Vgl. *gaēvanay-*. — ai. *jīrá-* Adj. 'rasch, lebhaft', afγ. *žir* 'lebhaft', np. *zīrak* 'schlau, scharfsinnig'.

• j. ǰīrō.sāra- Adj. 'mit intelligentem, klugem Kopf': *uštrō* .. *°rō* Yt. *14*. 12.

Npü.: *čīrsar*, erl.: *sar* .. *bisyār γālib ast*.

• j. ǰištayana-[1]) patr. Adj. 'von *ǰištay* stammend, dessen Nachkomme: *ašāhurahe* (sd.) *°nahe ašaonō* Yt. *13*. 113.

Ableit. aus **ǰištay-* m. EN. (s. No. 1); Et. und Bed.? — [1]) F 1 hat *ǰištyan°*; dann läge **ǰištya-* zu Grunde.

• j. ǰištayamna- Adj. 'sich fälschlich ausgebend für —' (Nom.): *yō* .. *mazdayasnō aoǰanō ašahe rāϑma* (sd.) *°nō* Y. *8*. 3.

PPM., zu **ǰištalya-* Praes. 31(?). — Et.?[1]) — Pü.: *kē* .. *pa ān i ahrākīh bahr žīvāt*. — [1]) Falsch GDN. 3Yt. 128; s. zu *zaēša-*.

• j. ǰum Absol. 'bei Leben' sva. 'lebendigen Leibes, lebend': *yezi ǰ° frapayemi aoi ząm* .. "wenn ich lebend hingelange zur .. Erde" Yt. *5*. 63.

Statt **ǰīvəm* geschr., § *268*. 25. — Zum Praes.

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20 des V. ¹*gay-*; BTHL. IF. *12.* 143. — ai. vgl. *yāvajjīvam.*

j. *jum* Yt. *13.* 9, F. *15*: s. *jīva-*.

• j. **ǰuya-** Adj. (fem. °*yā-*): s. unter *ǰīvya-*.

• j. **ǰya-ǰata-** Adj. 'von der (Bogen)sehne getroffen, geschnellt: *išavasčīṯ* .. °*tārəhō vazəmna* "die Pfeile, die von der Sehne geschnellt dahinfliegen" Yt. *10.* 39.

• j. *ǰyamna-* Adj. (fem. °*nā-*), PPM.: s. ¹*ǰyā-*.

KompE.

• j. ¹**ǰyā-** V. 'debilitare, minuere'. Praes. 11 *ǰinā-*, 27 (Pass.) *ǰya-*¹). — Inf. *ǰayāi*²). *ǰināiti* 'debilitat' F. *15*; — °*ǰyamna-*. mit *frā* dnwS.: °*fraǰyamna-*.

ai. *jināti* 'altert'. — Vgl. *dōǰū.arəta-*. — Pü.: *apasihēnēt*3). — 1) D. i. *ǰīy-*, daher auch *ǰay*° geschrieben, § *268.* 11. — 2) sd., mit No. — 3) Vgl. zu *saēd-* mit No. 2.

• j. ²**ǰyā-**¹), p. *ǰīyā-*²) f. 'Sehne'; a) im Fleisch (nur Komp.). b) des Bogens: *yaṯ*.. °*yā* (NP.) *navi∂yąn* (sd.) Yt. *10.* 113; — *asti yō gavasnahe* (sd.) *snāuya* °*ya* (NS.) Yt. *10.* 128.

KompA., E. — ai. *ǰyā-* f., np. vgl. *zi* (wozu HBM. IFAnz. *10.* 21). — 1) D. i. *ǰiyā-*, s. den NS. *ǰya* und § *268.* 8. — 2) Unsicher; s. *ka*ⁿ*būǰiya-*.

• j., g. *ǰyātay-* f. 'Leben'.

KompE. — Zur *ā-*'Erweiterung' des V. ¹*gay-*; vgl. gr. ζῆν mit HBM. AGr. *1.* 459¹). — Vgl. *ǰyātav-*. — 1) Ganz abweichend HIRT Ablaut 112.

• g. **ǰyātav-** : *ǰyōtu-*¹) m. 'Leben': *tažčīṯ mā mōrəndən* (sd.) *ǰyōtūm* Y. *32.* 11; — *yōi gōuš mōrəndən urvāxš.uxtī* (sd.) *ǰyōtūm* Y. *32.* 12; — *duš.sastiš* .. *mōrəndaṯ* (sd.) .. *ǰyātōuš* .. *xratūm* Y. *32.* 9; — *yastōm xšaθrāṯ* .. *mōiθaṯ* (sd.) *ǰyātōuš vā* Y. *46.* 4; — *yō īš ǰyātōuš hōmiθyāṯ* (sd.) *vasō.itōiščā* Y. *53.* 9; — *avāiš aibī yōng daintī nōiṯ ǰyātōuš xšayamnōng vasō* "durch die (gerade), die sie nicht nach Gefallen über ihr Leben schalten lassen" Y. *32.* 15. 2) 'Lebensunterhalt': *yō nōiṯ ǰyōtūm hanarə* (sd.) *vīnastī* .. "der seinen Lebensunterhalt nicht findet ohne .." Y. *31.* 15.

Vgl. *ǰyātay-*. — ai. vgl. *ǰīvātav-* m., f. (eine Umgestaltung nach dem Praes. *ǰīvati*; JSCHMIDT KZ. *32.* 378. Falsch MILLS G. XXIV, 478). — Pü.: *žīvišnōmand(īh)*, *žīvandakīh*, (zu Y. *53, 46*): *žanēt, žanišn hēnd*2). — 1) § *298.* 6. — 2) Übersetzung, nicht Erläuterung wie MILLS G. 245 annimmt; Sü.: *hantārah.*

• j., g. **ǰva-** Adj.: s. unter *ǰīva-*.

j., g. *ǰvaiti* usw., Verbalf.: s. ¹*gay-*.

j. *ǰvaṯ* V. *18.* 44 PüZ.: lies *čvaṯ* (WG.).

• j. **ǰvan-** Adj. 'lebend, bei Lebzeiten'¹): *yō nā hīš hubərətā* ⁺*baraṯ ǰva* (NS.) *ašaonąm fravašayō* Yt. *13.* 18.

Zum Praes. 20 des V. ¹*gay-*; zu IF. *10.* 195. — 1) Unwahrscheinlich (als IS. aus *jū-* f., zu ²*gav-*) KZ. *25.* 555 und § *411.*

• j., g. **ǰvant-**¹) Adj., PPA.: s. ¹*gay-*.

• j. **ǰvaya-** Adj.: s. unter *ǰīvya-*.

• j. **ǰvō.daxšta-** Adj. 'läufisch' (vom Hund): *yezi vasəm* .. °*təm*¹) *maēθmanəm* (sd.) V. *15.* 46.

Eig. 'bei dem die Zeichen (des Geschlechts) lebendig sind'. (Anders GDN. 3Yt. 119.) — Pü.: *žīvand sak i daxšak.* — 1) Man erwartete °*tąm* (näml. *gaθwąm*).

t.

• j., g. **tā** Adv. A) im **gAw.**: 1) 'in Folge dessen, deshalb', zurückweisend: *hvō dāmōiš drūǰō hunuš tā dužďā* (sd.) *yōi həntī* Y. *51.* 10; — *aṯčā ahmāi varənāi* .. *nidātəm ašəm sūidyāi ṯkaēšāi* (sd.) *rāšayeⁿhē druxš tā vərəhōuš sarō* (sd.) ⁺*izyā manərəhō* Y. *49.* 3; — *yastā daēvōng* .. *tarō.mąstā* Y. *45.* 11; *51.* 2. 2) 'damit, so'; a) zurückweisend: *tā drəgvatō* ⁺*marədaitē daēnā* ⁺*ərəzaoš* (sd.) *haiθīm* Y. *51.* 13. b) vorausweisend, mit folg. *hyaṯ* 'dámit .. dass; indem': *nōiṯ tā īm xšnāuš vaēpyō* (sd.) .. *zaraθuštrəm* .. *hyaṯ ahmī urūraost aštō* Y. *51.* 12. 3) 'in dieser Weise', vorausweisend, mit folg. *yā* 'ita .. ut': *yāṯ yūštā framīmaθā* (sd.) *yā maŝyā ačištā dantō vaxšəntē daēvō.zuštā* Y. *32.* 4. B) im **jAw.**¹): 1) 'darum, deshalb': *nōiṯ tā nāirika kasu.xraθwa* (sd.) N. *40.* 2) 'dann, alsdann': *ana tā vaiθīm* (sd.) *ayā* V. 5. 5; — *kaṯ tā vastra hąm.yūta* (sd.) *pasča yaožďāiti frasnāiti* (sd.) V. 5. 57; 58; — *kaṯ tā nara irista* .. *nasuš upa.dvąsaiti* V. 7. 1. a) vorausweisend auf *yā* 'wenn': *tūm tā daiθhāvō nipāhi yā hubərəitīm yātayeiti* (sd.) *miθrahe* Yt. *10.* 78; 78; — *kaṯ tā haoma yaožďayąn arəhən* .. *yā nasāum ava.bərəta* V. *6.* 42; 7. 11, 23, 25, 28, 32, 73, 76, *8.* 33, 35, 97.

IS. aus *ta-*. — zGebr. vgl. ai. *tena.* — Pü. (zu Y.): *ān, ān i har 2*, (zu V.): *ōšān*, (zu Y. *45*): *šān*, (zu N.): fehlt. — 1) Die jAw. Beispiele sind alle unsicher. An den meisten Stellen ist *tā* vll. vielmehr als NA.-P. gedacht.

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g. *tā* Y. *47.* 3: s. *ϑar-* (unter *pitar-*).

• j., g. **ta-** Pron. dem. (fem. *tā-*) 'dieser'. Adjektivisch steht *ta-* normal vor dem Substantiv; s. aber Y. *33.* 8, *53.* 7; bei substantivischer Verwendung erscheint es öfters in der Stellung der Enklitika; s. BTHL. AF. 2. 7[1]. I) in starkdeiktischer Verwendung 'der hier' (beim Sprechenden); a) substantivisch; nur A) im **gAw.**; verstärkt durch α) [1]*tū*: *tōmčā tū pouručistā* .. [+]*paityāstīm* (sd.) .. *taibyō dāṯ* "und den hier (näml. den Bräutigam) .. hat er dir bestimmt .." Y. *53.* 3. β) [1]*vō*: *tōm* (ASf.) *zī vō* [+]*spərədā nīvarānī* "die hier (näml. die Braut) will ich . ." Y. *53.* 4. b) adjektivisch, nur B) im **jAw.**: *azəm yō ahurō mazdå* .. *yasə taṯ nmānəm ākərənəm srīrəm* .. V. 22. 1; — *tištrīm* .. *yō vīspāiš naēnižaiti* (sd.) *simå* .. *vīspåsə tå dāmąn baēšazyatiča* Yt. *8.* 43. II) in schwachdeiktischer Verwendung 'dieser, der, er'; 1) auf Zuvorgenanntes, Vorausgehendes (Wort oder Satz) zurückweisend (öfters auch zugleich vorausweisend); 1) auf ein Substantiv oder subst. Pronomen; a) adjektivisch; A) im **gAw.**: *taṯ* (Sp. 618 u.) *mīždəm* .. *yastaṯ mīždəm hanəntē* (sd.) *nōiṯ dāitī* Y. *44.* 19; — *ahmāṯ* [+]*mainyōuš* .. *; tāčā* (IS.) *spəntā mainyū* .. *tā* (Sp. 614 u.) *då spəntā mainyū* .. Y. *47.* 4–6; — nachgestellt: *ahyā magahyā* . . *ivīzayaϑā* (sd.) *magōm tōm aṯ* .. Y. *53.* 7. B) im **jAw.**: *vātō* .. *āaṯ təm vātəm* .. [+]*uzgrəmbayō* H. 2. 8, 26; V. 2. 30, Vyt. *42*; — *yārə.drāǰō* .. *aiṅhå zəmō anaiϑya* .. *; māča* .. *tąm ząm kārayən* .. *; vasō* .. *tąm anyąm* (Sp. 136 o.) *ząm kārayən* V. *6.* 1 f.; — *nara* .. *taēča*[2] *narō*[2] V. *7.* 23 f.; 2. 41; — *yōi paϑa uzbarənte* .. *kaṯ tå paϑå frayąn* .. V. *8.* 14; 15; — *āpō* .. *āaṯ tå āpō* [+]*frašīvayeiti* Yt. *8.* 8 f.; V. *17.* 10; — *x*[v]*arənō* .. *yaṯ upərəhačaṯ* .. *zaraϑuštrəm* .. *yeṅhe taṯ x*[v]*arənō isaṯ mairyō* .. Yt. *19.* 78–82; 56[3]; — *hanjamanəm* .. *; ā taṯ*[2] *hanǰamanəm*[2] .. V. 2. 20 f.; — *kaṯ taṯ* (Sp. 618 o.) *dąma* .. *? aēṯaṯ taṯ dąma* V. *13.* 1 f.; — *mayaēibyō* .. *; ava tā anya maya* V. *9.* 29–31. α) in Verbindung mit *ima-* (Sp. 370 m.): *nāmānīš* .. *;* [+]*vīsąs* [+]*tāča*[2]) *imå nāmānīš parštasča* .. *vīsənte* Yt. *1.* 15–19. Anhang. Das Bezugswort ist vorher nicht ausdrücklich genannt, aber durch die Situation angedeutet: *vārəmča maēyəmča* .. *; apąm napåsə tå āpō* .. *vībaxšaiti* Yt. *8.* 33 f.; — *vairīm āčaraiti* .. *; upāča tå āpō yaozayeiti* Yt. *8.* 8. b) substantivisch; A) im **gAw.**: *hvō nā* .. *aṯ hōi* .. *ahmāi* .. *; tōm vō ašā mōhmaidī hušhaxāim* (sd.) Y. *46.* 13; *45.* 8; — *drəgvå* .. *yastōm xšaϑrāṯ* .. *mōiϑaṯ* (sd.) .. Y. *46.* 4; 6; — *ahurəm mazdąm* .. *; ahyā xšaϑrāčā* .. *tōm aṯ* .. *yazamaidē* Y. *37.* 1 f.; 3[3]; — *gavōi vərəzyātąm* (sd.); *tąm nō x*[v]*arəϑāi fšuyō* (sd.) Y. *48.* 5; — *avāiš* (Sp. 167 u.) *aibī yōng* .. *tōi ābyā bairyåntē* (sd.) .. Y. *32.* 15; — *drəgvatō* .. *; aṯ tōi* .. *angrōng* (sd.) [+]*ašaonō ādarō* Y. *43.* 15; — *ahmākōng* .. *urunō pasukanąmčā* .. *yaēibyasčā tōi ā* (Sp. 300 m.) *yaēčā aēibyō ā arəhən* Y. *39.* 1; — *aṯ tōi* (Sp. 619 m.) .. *yōi* .. *tōi zī dātā hamaēstārō* (sd.) [+]*aēšəmahyā* Y. *48.* 12; — *mīždəm* .. *; taṯ zī vairīm* .. *dātā* Y. *34.* 14; — *vohū xšaϑrəm* .. *; taṯ* .. *varəšānē* Y. *51.* 1; — *šyaoϑanāiš; paityaogəṯ* (sd.) *tā* (NPn.) *ahmāi ǰasōiṯ* .. Y. *46.* 8; — *vahištā sravåsčā šyaoϑanāčā vaočā, tā* (APn.) *tū* .. Y. *34.* 15; — *aϑā haṯ vohū, taṯ ϑādū* (sd.) *vərəzyōtūčā* .. Y. *35.* 6; — *ašā* .. [+]*mainyōuš ā vahištāṯ* .., *tā* (ADm.) *tōi* [+]*izyā* .. *darštōiščā* (sd.) Y. *33.* 6; — *pourū aēnå* .. *yezī tāiš aϑā* .. Y. *32.* 6; — ASn. in kollektivem Sinn: *mazdå yasnəmčā vahməmčā* .. *gōuščā vāstrəm, taṯ aṯ vō vərəzyāmahī* Y. *35.* 7; — mit Numeruswechsel[1]): *kasčīṯ ašā huzāntuš* (sd.), *tāiščā vīspāiš ϑwahmī xšaϑrōi ahurā* ". . und mit denen allen – in deinem Reich, o *Ah.*!" Y. *49.* 5[4]). a) zugleich vorausweisend; α) auf ein Relativum als dessen Korrelat: *arəϑā vōizdyāi* (sd.) *kāmahyā; tōm mōi dātā yōm vå* [+]*naēčiš dārəšt itē* (sd.) Y. *43.* 13; — *aϑrā tū arədrāiš* (sd.) *idi* .. *tāiš yōng usvahī* .. Y. *46.* 16. β) auf eine nominale Ergänzung: *ahmāṯ* [+]*mainyōuš* .. *; tāčā* (Sp. 613 m.) *spəntā mainyū* .. *; tā* (IS.) *då spəntā mainyū* Y. *47.* 4–6; — *tā* (Sp. 618 u.) *mainyū* .. *; aṯčā hyaṯ tā* (NDm.) *hōm mainyū ǰasaēṯəm* Y. *30.* 3 f.; — *parštōm zī ϑwā yaϑanā taṯ ōmavaṯąm* (sd.) "rogatum enim a te veluti id potentium" Y. *43.* 10. B) im **jAw.**: *vərəϑraγnəm* .. *; təm yazata* .. *zaraϑuštrō* Yt. *14.* 28; *10.* 6, *9.* 18, *15.* 2, 32, *19.* 44; — *kasčīṯ mašyānąm* .. *; təm hačāṯ ašīš* .. *təm* .. Yt. *19.* 53 f.; *67*[2] (als ASn.), 96; — *yānəm vō yīsāmi*

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mazåntəm; təm mē dāyata Y. 65. 11; FrW. 4. 1; — *ašiš vərəuhi ..; nazdyō tąm upa.-hištaṯ .. zaraδuštrō upa hē srayata vāšahe* Yt. 17. 21; — *arədvīm ..; tąm yazata .. ahurō* Yt. 5. 16 f.; 9. 29, 17. 24; — *strąm måŋhō hūrō ..; āaṯ tē nūrąm fravazənti* Yt. 13. 57 f.; 46; — *tē* (Sp. 621 o.) *para.safåŋhō .. āaṯ hē apara .. āaṯ tē vīspa ..* Yt. 10. 125; — *apąm ..; āaṯ tå nūrąm fratačinti* Yt. 13. 53 f.; 56; — *hənti .. māvayačiṯ čaδwārō aršāna; tē mąm .. vərənənte* V. 18. 31 f.; — *vačnəmnəm +apa.karšayən* (sd.) *ǰainiš ..; āaṯ tå* (APf.) .. *hazō nivarəzayən dačva; āaṯ tē* (als APm.) .. *ahunō vairyō .. +zamarəguza avazaṯ* Yt. 19. 80 f.; — *pərəδwō .. aiwiča tē* (als AP.) *vərəfšva* (sd.) V. 2. 30; — .. *fravašayō; tå* (NPf.) *zī .. zaoyå, tå*[3] .. *yaṯ narō .. pərətənte; tå* (APf.) *mazdå zbayaṯ* Yt. 13. 27 f.; 43, 67, 70[2], 71, 146[2]; — *hąm tāčiṯ* (Sp. 621 o.) *bāzuš baratō .. tištryasča .. daēvasča ..; tå* (NDm.) *yūiδyaδō* Yt. 8. 22; — .. *vohu manō ātarščа; tå* (NDm.) .. *taurvayatəm ṯbaēšå* Yt. 13. 77 f.; — *spəntəm mainyūm .. anərəm mainyūm ..; tē* (statt NDm.) *mē vāšəm δanǰayånte* Yt. 19. 44; — *dva* (näml. *måŋha*) *hąmina; taēča* (statt NDm.) *hənti sarəta* V. 1. 3; — *kaṯ asti .. arš.dātəm? .. azəm bā tē taṯ framravāni* Yt. 12. 1 f.; — *ahmākəm nąma ..; taṯ asti .. amavastəməm, taṯ*[8] .. Yt. 1. 3 f., 12. 2[6], H. 2. 18[2], 36[2]; — *+vanaite akəmčiṯ manō, vohu manō taṯ vanaiti* Yt. 19. 96; — *parō .. +dairəhžuš arəhaṯ bərətō* (sd.) *vāstrəm; təm* (als ASn.) *āfš paurva vazaiδyāi* (sd.) V. 2. 24; — *hixrəm .. astəm .. arəhaiδīm ..; tā* (APn.) *haδra frafrāvayāhi* V. 5. 16; — *hixrəm .. astəm .. arəhaiδīm ..; tā* (APn.) *haδra frafrāvayāmi; tē* (statt NPn.) *hištənti γžarə.-γžarəntīš* .. V. 5. 18 f.; — *aδra mē urvarå raoδənti vīspå ..; tā* (statt APf.) *haδra vīvārayemi* V. 5. 19 f.; — *vīspanąm narąm .. vīspanąm gāuš sarəδanąm ..; tē* (ADf.)[5] *kərənava miδwaire* (sd.) .. V. 2. 27 f.; — mit Numeruswechsel: *ǰahi ..; tåsča tē mraomi ǰąδwō.tara* .. V. 18. 62–65; — *ᵡmiδrō.aoǰarəhō .. yaṯčiṯ vīmaiδīm* (sd.) *airəhå zəmō, təmčiṯ miδrō hangrəfšəmnō* Yt. 10. 104 f. a) zugleich vorausweisend; α) auf ein Relativum als dessen Korrelat: *tā* (Sp. 621 o.) *nō dāta tā .. fravaočāma .. yā ahurahe* Y. 70. 2; — *spāna .. taēčiṯ yå bavainti* V. 13. 42; 43. β) auf eine nominale Ergänzung: *miδrō ..; təm amavantəm yazatəm .. miδrəm yazāi "M. .., ihn, den starken Y., .. M. will ich verehren"* Yt. 10. 6; FrW. 4. 1; — *paoirīm upa mayəm ..; pasčaēta ava tā .. +pārəntarəm hača anyačibyō mayačibyō* V. 9. 28 f.; — *nəmō ..; taṯ nō nəmō* Y. 58. 1 f.; — *nąma ..; tåsča mē nąma* Yt. 15. 49. 2) auf den Inhalt eines Satzes (direkte Rede, Aufzählung usw.); a) substantivisch, Neutr.; A) im gAw.: *fərašaoštrāi urvāzištąm* (sd.) .. *då sarəm; taṯ δwā .. yāsā* (Y. 49. 8; 43. 1, 46. 5, 53. 5; — *xšmākəm vārəm* (sd.) *xšnaošəmnō; taṯ mōi .. vīčiδəm* (sd.) Y. 46. 18; — *taṯ* (Sp. 618 o.) *δwā pərsā kasnā .. patā ..? kasnā .. dāṯ ..? kō ..? tāčiṯ .. vasəmī* (sd.) *anyāčā vīduyē* Y. 44. 3; 46. 19, 45. 7. a) zugleich auf ein Nomen vorausweisend und in Kongruenz damit: *vohū xšaδrəm* (Sp. 544 o.) *manarhā mazdå dadāṯ ahurō; tōm* (ASf.) *vərəuhīm yāsā* (sd.) *ašīm* Y. 51. 21; — *āδrasčā manarhasčā yayå šyaoδanāiš ašəm δraoštā* (sd.) ..; *tąm mōi dąstvąm* (sd.) .. *frāvaočā* Y. 46. 7; — *maṯ vå padāiš* .. *pairiǰasāi .. aṯ vå .. nəmarhā aṯ vå .. hunarətātā; tāiš vå yasnāiš paitī stavas* (sd.) *ayenī* Y. 50. 8 f.; — *xšyō darəgōm āyū* (sd.) *təmarəhō dušxᵛarəδəm ..; tōm +vå ahūm drəgvantō .. daēnā nazšaṯ* (sd.) Y. 31. 20; verwendet V. 5. 62. B) im jAw.: *hazarərəm ažinąm .. ava.ǰanyāṯ .. δrisatəm frasčimbananąm frasčimbayδiṯ ..; taṯ airəhe asti paititiš taṯ*[2] .. V. 18. 73 ff.; P. 43; — *ašavanəm .. āfyeiδyāi mraomi ..; taṯ zī vərəhō* Y. 71. 13; — *dazdi mē yaδa .. nijanāni .. daδaṯ ahmāi .. yaδa tā* (IS.) *upərəhačaṯ* Yt. 15. 3 f.; — *δwąm kaininō .. ǰaiδyånte ..; tūm tā* (AP.) *aēibyō .. nisirinavāhi* Yt. 5. 87; — *yō dim +frahinčin* (sd.) .., *anairyanąm taṯ daŋhyunąm vərəδrāi uzǰasaiti* N. 68; — *aēsmanąmčiṯ .. vazyāiš* (sd.) .. *ratūuš nmānəm frānāšayata yezi taṯ yayata navāṯ taṯ yayata* (sd.) A. 3. 5; 5[2], 3[2], 4[2]; — *yezi tē* (NDn.) *yaēatarə* (sd.) F. 4 g; — ASn. in kollektivem Sinn: *urvarå baēšazyå ..; taṯ vīspəm frīnāmahi, taṯ*[2] *vīspəm*[2] .. V. 20. 4 f. a) in Verbindung mit *ima-* (Sp. 370 m.), mit dem Praedikat kongruirend: *pāyušča .. dātāča .. žnātāča ..; tåsča imå* (sd.) *nāmənīš* Yt. 1. 12–15. b) adjektivisch;

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A) im gAw.: *duš.sastiš sravā mōrəndaṯ ..; tā uxδā .. yūšmaibyā gərəzē* (sd.) Y. *32.* 9. B) im jAw.: '*imaṯ vaŋhō .. yaδa tūm .. vašaŋhē; ā dim tā vača rāmayaṯ ahurō .. zaraδuštrəm* V. 5. 21; — *dazdi mē .. yaṯ bavāni aiwi.vanyā ..; +vindātəm*[6] *yānəm haošyaŋhō* Yt. *17.* 25f.; Vyt. *8.* a) in Verbindung mit *¹ava-* (Sp. 166 m.): *dazdi mē .. yaδa azəm nōiṯ .. frā.nmāne ..; daδaṯ ahmāi taṯ avaṯ āyaptəm drvāspa* Yt. *9.* 4f.; *5.* 19, *15.* 21, Vyt. *46.* α) zugleich auf den Inhalt eines Konjunktionssatzes vorausweisend: *avaṯ āyaptəm dazdi mē .. yaδa azəm nijanāni ..; daδaṯ ahmāi taṯ avaṯ āyaptəm .. yaδa tā* (Sp. 616 u.) *upaŋhačaṯ* Yt. *15.* 3[7]. 3) auf ein Relativum als dessen Korrelat; a) substantivisch; A) im gAw.: *yastaṯ* (Sp. 613 m.) *mīždəm .. nōiṯ dāitī, kā tōm* (ASm.) *ahyā +mazniš* (sd.) *aŋhaṯ* Y. *44.* 19; — *yōngstū mazdā .. minaš* (sd.) .., *tōng zbayā* (sd.) Y. *46.* 14; — *yaṣčā haxšāi* (sd.) .., *frō tāiš vīspāiš* .. Y. *46.* 10; — *yaēšam nōiṯ hvarštāiš vaṣ dužvarštā, tōi dazvōng* (sd.) *dąn* Y. *49.* 4; — *hyaṯ vā tōi nāmanąm vāzištəm .., tā* (IS.) *δwā pairijasāmaidē* Y. *36.* 3; — *yā vō .. mazdā +nāmąm dadāṯ, tāiš vā yazamaidē, tāiš*[3] .. Y. *38.* 4; — *pərəsā .. yā išudō dadəntē ..,* *yaδā tā* (NSf.) *aŋhən* Y. *31.* 14; — *yāsčā tōi gənā ..,* *tā yazamaidē* Y. *38.* 1; — *hyaṯ urvatəm ..,* *taṯ nō .. vaočā* Y. *31.* 3; — *yā frasā* (sd.) *āvīšyā yā vā .. +pərəsaētē tayā ..,* *tā* (APn.) *.. aibī vaēnahī* Y. *31.* 13; 7 1. St., *46.* 9; — *yā fravaxšyā, yezī tā .. haiδyā* Y. *44.* 6; *33.* 13; — mit Numeruswechsel[3]: *hyaṯ mīždəm zaraδuštrō magavabyō* (sd.) *čōišt parā ..,* *tā* (APn.) *vō .. savāiš +čōvīšī* (sd.) Y. *51.* 15; — *yehyā .. vahištəm .. vazdā mazdā ..,* *tą yazāi* Y. *51.* 22; — *aṯ yō akəm drəgvāitē .. varəšaitī vaŋhāu vā čōiδaitē* (sd.) *astīm, tōi* (NPm.) *vārāi* (sd.) *rādəntī* .. Y. *33.* 2. B) im jAw.: *yim* (näml. *aməm?*) *vašānte ahurāŋhō ..,* *təm vašata* .. Yt. *14.* 39; — *yaṯča .. asti mazyō ..,* *taṯ nō dāyata* Y. *65.* 14; — *yā .. nigāŋhənti +nishiδaiti* (sd.), *nōiṯ tąm* .. Y. *10.* 15; — *yąm ašava ašayąm vazδa, tąm drvā ŋvīδvā* Vr. 22. 2; — *yeŋhē hātąm .. vaŋhō .. ahurō vazδā .. yāŋhąmčā, tąsčā tāsčā yazamaidē* Y. 27. 15; — *yā nō hənti gāδā haraδravaitīšča ..,* *tā nō hənti ..* Y. *55.* 2; 2, Yt. *13.* 68, N. *103* (?). α) im Sinn von tantus: *yā hē uxšyąstātō* (sd.) *tā nərəfsąstātō* Yt. 7. 2. 2) vorausweisend; 1) auf direkte Rede; a) substantivisch, Neutr.; A) im gAw.: *taṯ δwā pərəsā ..: kō ašavā?* Y. *44.* 12; 2–5, 7–11, 13, 14, 16–19; — *taṯčā vohū .. sraotū manaŋhā ..: kō airyamā?* Y. *49.* 7; — *hvō taṯ nā .. ahmāi dazdē ..: mazdā dātā mraoṯ gayehyā* (sd.) .. *vahyō* Y. *51.* 19; — *yastā* (APn.) *mantā ..: raočōbīš rōiδwən* (sd.) *x^vāδrā* Y. *31.* 7. B) im jAw.: *taṯ x^varənō* (sd.) *bāδa asti: dahmō hurąm* (sd.) *x^varaiti* .. N. *30;* — *taṯča izyeiti apąm napā: aētaṯ x^varənō hangrəfšāne* Yt. *19.* 51. b) adjektivisch, nur B) im jAw.[8]: *kaṯ taṯ dąma ..: vīspəm paiti ušāŋhəm .. hazaŋraja paiti.jasaiti* "was ist das für ein Geschöpf ..? Immer .. wendet es sich gegen .." V. *13.* 1; — *kva tā δāδra* (sd.) *bavainti kva tā*[3] *δāδra*[3] ..? *mašyō astvainti aŋhvō .. para.daiδyāṯ* V. *19.* 27. 2) auf den Inhalt eines Konjunktionssatzes; a) substantivisch, Neutr.; A) im gAw.: *taṯ δwā pərəsā .. yezī ahyā .. xšayehī* Y. *44.* 15; 6; — *taṯ δwā pərəsā .. yaδā nəmō* (sd.) *xšmāvatō* Y. *44.* 1; — *vīspā tā pərəsąs yaδā .. gąm vīdaṯ* (sd.) *vāstryō* Y. *51.* 5; — *taṯ mōi dāidī .. hyaṯ .. rapən* (sd.) *tavā* Y. *51.* 18; *35.* 3; — *taṯ mazdā tavā xšaδrəm yā .. dāhī drigaovē* (sd.) *vahyō* Y. *53.* 9. B) im jAw.: *hā ahmāi ašiš ərənāvi, taṯ ahmāi ǰasaṯ āyaptəm yaṯ hē puδrō us.zayata* Y. *9.* 4; — *mošu* (sd.) *taṯ ās .. yaṯ frāyatayaṯ* .. Yt. 5. 65; — *tā bā aša* (Sp. 239 m.) *tā aršuxδa .. yaṯ mē .. nijatəm* .. Yt. 5. 77. b) adjektivisch, nur B) im jAw.: *kahmāi nō taṯ dāδrəm dayāṯ yaṯ hē aŋhaṯ* .. Yt. *13.* 50; — *dazdi mē .. taṯ āyaptəm yaṯ bavāni aiwi.vanyā .. yaδa .. nōiṯ frā.nmāne* Yt. *9.* 4; — s. noch Yt. *15.* 3; s. Sp. 617 o. 3) auf ein Relativum als dessen Korrelat; a) adjektivisch; A) im gAw.: *tōm advānəm .. yōm mōi mraoš* (sd.) .. Y. *34.* 13; — *tā* (NDm.) *mainyū .. yā yōmā* (sd.) .. *asrvātəm* Y. *30.* 3; — *tąm daēnąm yā hātąm vahištā* Y. *44.* 10; *49.* 6; — *taṯ mīždəm .. hyaṯ mōi .. apivaitī* Y. *44.* 18; — *tā* (NPn.) *urvātā .. yā mazdā dadāṯ* Y. *30.* 11; — *tā* (IS.) *zastā yā tū hafšī* (sd.) .. Y. *43.* 4; — s. noch Y. *46.* 16 (Sp. 614 u.), *34.* 8 (Sp.

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620 u.); — nachgestellt: *frō mōi fravōizdūm arəδā* (sd.) *tā* (APn.) *yā šyavāi* Y. *33*. 8. B) im **jAw.**: *dasta nō təm yānəm yō* .. *parō fravistō* (sd.) Y. *68*. 21; — *vātō tạm arštīm baraiti yạm* +*anhyeiti* .. Yt. *10*. 21; V. *5*. 2; — *taṭ xᵛarənō isō yaṭ asti* .. Yt. *19*. 56; 64, *1*. 5, *10*. 33, Y. *11*. 5, *59*. 30, V. 2. 6 PüZ. (?); — *aẽtačča* (Sp. 15 m.) *tē vāčō yōi* .. *bunjainti* Yt. *14*. 46; 46; — *vīspe tē* (als APm.) *ratavō āyese* .. *yōi aoxta* (sd.) *ahurō* Vr. 2. 3; Yt. *13*. 46, *17*. 7; — *tā̊ xšapanō yā̊* +*ǰvāhi* Y. *62*. 10; — *čaiti tā šyaoδna* .. *yā anhuš* .. *vərəzyeiti* V. *15*. 1; *4*. 41; — *yaṭ tā̊ sravā̊ drənǰayạn yā̊ paourva* .. V. *4*. 45; — *tā̊ fryō* .. *tā̊ išudō* .. *tā̊ rātayō* +*yạm* (APn.) *ahurō* .. *frāvavača* Y. *65*. 9; — *tā̊ daiṅhāvō* .. *niǰaγnənte* .. *yaδra fraoirisinti* .. *fravašayō* Yt. *13*. 48; — *yasə tạm daḫyūm āčaraiti yaδa* ('wo') *hubərətō* +*baraite* Yt. *10*. 112; — *tā* (statt NPf.) *daiṅhāvō tē* +*hamərəδe yaδa dužbərəntō* +*baraite miδrō* Yt. *10*. 48; 41. b) substantivisch, A) im **gAw.**: *tōm* (ASm.) .. *mimayžō yō ạnmānī* (sd.) *mazdā̊ srāvī ahurō* Y. *45*. 10; 9; — *aṭčā tōi* (NPm.) *vaēm ḫyāmā* (Sp. 275 o.) *yōi* .. +*kərənaon* .. Y. *30*. 9; — *aṭ tōi anhən saošyantō* .. *yōi* .. *haṭčāntē* Y. *48*. 12; — *taēčīṭ* .. *yōi čikōitərəš* Y. *32*. 11; — *tōng dārayō* (sd.) *yōi vā̊ daibišəntī* Y. *32*. 1; *44*. 11, 13; — *maṭ tāiš vīspāiš yōi* .. *marəntī* Y. *43*. 14; — *taṭ vərəzyeidyāi hyaṭ mōi mraotā* (sd.) *vahištəm 43*. 11; *31*. 5; — *vaēdā taṭ yā ahmī* .. *anaēšō* (sd.) Y. *46*. 2; — *tā* (APn.) *δwā pərəsā* .. *yā zī āitī* (Sp. 148 m.) .. Y. *31*. 14; — *tā čīṭ* .. *yā nōiṭ vā anhaṭ* (Sp. 271 u.) .. Y. *31*. 5; — *aṭ zī tōi* (ADn.) *vaxšyā* .. *hyaṭ akōyā* (sd.) .. *uštā* .. Y. *51*. 8; — s. noch Y. *43*. 13, *46*. 16; s. Sp. 614 u. Anhang. *ta-* steht insofern substantivisch, als das zugehörige Substantiv in den Relativsatz gezogen ist; **gAw.**: *tạm kavā vīštāspō* .. *nạsaṭ* .. *yạm āstīm* (sd.) *mantā* .. *mazdā̊ ahurō* Y. *51*. 16; — *aṭ tā* (APn.) *vaxšyā* .. *yā mazdāδā* (sd.) *hyaṭčīṭ vīdušē* Y. *30*. 1; — *tā* (ISn.) *dəbənaotā maštīm huǰyātōiš* (sd.) .. *hyaṭ vā̊* .. *šyaoδanəm* .. *fračinas* Y. *32*. 5. B) im **jAw.**: *təm aoi ṭbaēšā̊ paityantu* (sd.) *yō ī daδa* Y. *65*. 8; — .. *hā təm zīzanāṭ yō* .. *taurvayāṭ* .. Yt. *13*. 142; — *kuδa* .. *mašyāka ḫạm.vaēnānte tē yōi* .. *yaoždaiδyạn* V. *9*. 1; — *taēčīṭ yōi frašəm* .. *ahūm daδən* Yt. *19*. 19; Y. *9*. 22, V. *1*. 14 Gl.; — *taēča* .. *anhūš vahištahe čāδre paityā̊nte yōi* +*anhən* .. P. *49*; — *vīspe tē* (als APm.) *apayeinti yạ* .. *vyeinti* Y. *57*. 29; — *tā̊ sčīṭ yā̊ kainīnō ā̊rəhaire* (sd.) .. *aγrvō* Y. *9*. 23; — s. noch Y. *70*. 2, V. *13*. 42, 43; s. Sp. 615 u. α) im Sinn von 'tantus': *tā̊ nərəfsạstātō yā̊ hē uxšyạstātō* (sd.) Yt. *7*. 2. 4) auf eine erläuternde oder ergänzende nominale Beifügung; oft wie unser Artikel (schwachtoniges 'der'); a) adjektivisch; A) im **gAw.**: *dāidī* .. *tạm ašīm vanhūš āyaptā* (sd.) *manənhō* Y. *28*. 7. B) im **jAw.**: +*us* +*tāčīṭ spāna patənti pasuš.haurvạmča* .. V. *13*. 42; 43; — *pạsčaẽta ava tā āiti maγa* .. V. *9*. 12; 32. α) mit relativischem Anschluss[9]; A) im **gAw.**: *gavōi adāiš* (sd.) *tāiš šyaoδanāiš yāiš vahištāiš* Y. *35*. 4. B) im **jAw.**: *təm ratūm yazamaide yim zaraδuštrəm* Y. *70*. 1; 1²; — *təm ahūm paiδyāite yim ašaonạm* V. *18*. 76; 76, *5*. 62; — *upa tạm čarəlạm yạm darəγạm* Yt. *19*. 77; — *tạm kəhrpəm yạm iristahe* V. *5*. 1; — *tāča vohū yazamaide yā antarəstā* Yt. *13*. 153; — *tā̊ fravašayō* .. *aoǰištā̊ hənti yā̊ paoiryanạm ṭkaēšanạm* Yt. *13*. 17. b) substantivisch; A) im **gAw.**: *aṭ taṭ mōi daxštəm dātā: ahyā anhūš vīspā maēδā* (sd.) Y. *34*. 6; — *taṭčā* .. *δwahmī* +*ā dạm* (sd.) *nipā̊rəhē: manō vohū urunascā* .. Y. *49*. 10; — *yā taṭ upā.ǰamyāmā: tavačā haxəmā ašaḫyāčā* Y. *40*. 2; — *yā taṭ upā.ǰamyāmā: tavačā sarəm ašaḫyāčā* Y. *41*. 6; — *tāčā vīspā* .. *δwahmī* .. *xšaδrōi ā voyaδrā* (sd.) Y. *34*. 10; — *taṭ vō nō hazaošā̊nhō* (sd.) .. *daidyāi savō* Y. *51*. 20; — artikelhaft: *hvō tōng frōgā̊ paδmōng hučistōiš* +*čaraṭ* Y. *46*. 4; — *hadā* (sd.) *vōstā* (IS.) *vahmōng səraošā* Y. *46*. 17; — *tōm āzūtōiš maδrəm* .. Y. *29*. 7; — *tā* (APn.) *vō urvātā* (sd.) *marəntō* .. Y. *31*. 1; — *tạm čistīm dəǰāmāspō* .. *vərəntē taṭ xšaδrəm* .. Y. *51*. 18; — *tōi narəpīš raǰīš aēšasā* (sd.) .. Y. *53*. 9; — *aṭ tōi mazdā tōm mainyūm* .. *maēδā* (sd.) .. *barətū* Y. *33*. 9; — s. noch Y. *30*. 4, *43*. 10, *47*. 6; s. Sp. 614 u. α) zugleich auf ein Relativum als dessen Korrelat vorausweisend: *tāiš zī nā̊ šyaoδanāiš byentē yaēšū* .. Y. *34*. 8. B) im **jAw.**: *ahe raya* .. *təm yazāi* .. *sraošəm ašīm* Y. *57*. 3; Yt. *7*. 6, *8*. 3, *10*. 4, *14*. 5, *15*; *3*. 18, *6*. 6, *19*. 13 (statt ASn.); — *ahe raya* .. *tạm yazāi*

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surunvata yasna tạm yazāi .. *arədvīm* Yt. 5. 9; 17. 3; — *tā̊ hasčiṭ upa.zbayeite uγrā̊* .. *fravašayō* Yt. 13. 69; — .. *tā nipayemi vīspa vohū* Yt. 5. 89; — *hạm tāčiṭ* (NDm.) *bāzuš baratō* .. *tištryasča* .. *daēvasča* .. *tā̊* (Sp. 615 m.) *yūiδyaδō* Yt. 8. 22; — artikelhaft: *tē* (ADf.) *aēšạm paiti sruye* (sd.) *aēša druxš upa.dvạsaiti* V. 7. 24[10]); — *yaδa tē vīspe aurvanta zazvāəha* (sd.) *paiti.jasạn* Yt. 5. 132; 10. 125; — *tā nō dāta tā* (Sp. 615 u.) *fravaočāma* Y. 70. 2; — *ava hē barayən tāštəm dāuru* (sd.) *upa tạm manaoδrīm* "sie sollen ihm .. am Hals anbringen" V. 13. 30; — *minum baraṭ arədvī* .. *upa tạm srīrạm manaoδrim* Yt. 5. 127; — *mā təm urvaδəm frāyavayδiš* (sd.) *snaδāi* Yt. 1. 24; — *təm vaēmčiṭ yazamaide* "(ihn) den *V.* .." Yt. 15. 1; 1; — *āaṭ təm varəm kərənava* V. 2. 25; — *avavantəm ašavaγnyāi* (sd.) *tạm čiδạm daēsayō* V. 5. 14; — *ā taṭ x^varənō yazamaide* Vr. 19. 2; Yt. 6. 1[3]; — *nōiṭ hē tā̊ vīsō tāyuš* .. *apaiti.busti hača vīžibyō para.baraiti* (sd.) V. 13. 40 (?); — *nava āfš* .. *navata baēšaza.kəša* V. 21. 3 (?); — s. noch Yt. 10. 6, 15. 49, V. 9. 29; s. Sp. 616 o. bb) mit relativischem Anschluss[9]; A) im **gAw.**: *aṭ tōng drəgvā̊ yōng ašahyā važdrōng pāṭ gā̊ frōrətōiš* (sd.) Y. 46. 4; — *tāiš* .. *yāiš dātāiš* .. Y. 46. 15. B) im **jAw.**: *taṭ drvatō* .. *taṭ* .. *pairi.urvaēštəm yaṭ nəmō vohu* Yt. 11. 2; Y. 58. 1[2]; — *tā* (NPn.) *nō ama tā*[11] .. *uzjamyạn yā staota yesnya* Y. 55. 3; — *tā̊ vərəuhīš tā̊ vahištā̊ yazamaide yā̊* .. *fravašayō* Yt. 13. 27; — *tā̊* .. *upastạm hənti dāhištā̊ yā̊ fravašayō* Yt. 13. 17; 76; — *tē* .. *aogazdastəma bavainti yōi nasukərəta* V. 7. 26 f.[3]; — *tā̊ āviš yā̊ rātayō* P. 36; Y. 60. 2; — *haomō təmčiṭ yim kərəsānīm apaxšaδrəm* (sd.) *nišāδayaṭ* Y. 9. 24; — *taṭ yaṭ haomahe draonō* Y. 10. 15; — *tē yōi puδra δraētaonahe* F. 4 f.; — *gaēδyāi tē* (NDf.) *yōi abdō.təme* (sd.) Yt. 5. 34; — *+tạm* (APm.) *yazāi təm* (?) *pairi.jasāi* .. *+yạm amərš spəntō* Y. 70. 1; — *təm iδra hanjasā̊nte yaṭ +mạδrəm.spəntəm.baēšazəm* V. 7. 44. III) In folgenden Fällen entspricht unser unbestimmtes Pron. 'ein' (vgl. [3]*aēta-* Sp. 17 o.); a) adjektivisch: *upa tạm vanạm vazaite xraoždvanạmča* (sd.) *vərədvanạmča* V. 5. 1. b) substantivisch: *pairi šē hō +parətō.tanunạm stārəhaiti yahmaṭ hača təm ava.raoδənti* (sd.) N. 42. α) mit vorangeh. Negation und folg. *anya-* (Sp. 137 m.) 'nicht (irgend) ein andrer': *naēčīm tōm anyōm* (sd.) *yūšmaṭ vaēdā* Y. 34. 7.

Die Bedeutung von *ta-* ist unbestimmbar (weil die Stellen aus dem Zusammenhang gerissen, unklar oder verderbt sind): *yaṭ dim dāmabyō činasti mazda iδa təm yaṭ ahmāi dāmạn* Y. 19. 14; 70. 1; — *hamōm taṭ vahištāčiṭ yō* .. *syasčiṭ* (sd.) .. Y. 32. 16; — *ōim taṭ* .. *ayarə ājasaiti* Aog. 51; Yt. 1. 26, N. 12[2], 65, V. 15. 17, V. 2. 6 PüZ., Vyt. 38, 39; — *hāmō.šyaoδna tē pasčaēta bavainti* V. 4. 43; Yt. 3. 2, Vyt. 52; — *taēča ayarə mainyente yaṭ yīrə* V. 2. 41; 7. 59, 15. 49, Vyt. 15; — *tā̊ ahurō +sāstrənạm daiṅhupaitiš nōiṭ satəm jainti* Yt. 14. 37; 4. 3, 19. 93, Vyt. 46. Zu *tē* V. 3. 14, 9. 40 s. No. 10. Vgl. noch *tā* No. und *tō* No. *tā, tāiš, taṭ, təm* als Adv. und die adv.-artigen Verbindungen *aipi tā, aipī tāiš, tāiš ā* sbes. [V. 2. 11: lies *astəm*; — Y. 44. 8: lies *āgəmaṭ.tā*; s. Sp. 497 m.; — N. 10: lies *havatạm*.] Vgl. zu *hā*.

ai. *tá-* Pron. — Vgl. *aēta-* und *tya-*. — zFlex. s. § 417. Es kommen nur vor die Akk., die Nom. (ausser NSm., f.) und die Instr. (ausser ID.). Statt *taēibyō* Y. 34. 1, 44. 18 lies *taibyō*. — zGebr. des Pron. s. auch CLD. Pron. 4. — Pü.: *ān, ōi*; *ōšān*; mehrmals weggelassen, zB. Yt. 1. 19, s. No. 2; für *tōi* auch *tō*, zB. Y. 32. 15, 43. 15, 39. 1. — [1]) Doch ist der dort in Note 2 angeführte Punkt allein nicht entscheidend; s. IFAnz. 1. 10. Vgl. aber zB. Y. 46. 8 (*tā*), Yt. 1. 19 (*+tā*), V. 21. 3 (*+ta*), Yt. 17. 21 (*tạm*; s. das folgende *hē*), 19. 96, N. 68 (*taṭ*), V. 2. 30 (*tē*) usw. — [2]) Hds. *vīsạstaēča* (so NA.) oder *vīsạstasča*. Pü. (blos): *apē patīrēnd*. — [3]) Konstruktion nach dem Sinn. — [4]) Das Verbum, etwa *anhā* 'ich werden sein' fehlt. Eine ganz ähnliche Ellipse findet sich an der Parallelstelle Y. 49. 4 d; s. [2]*daēnā-* mit No. 4. — [5]) Oder auch ADn.; s. *barəmne* P. 26 und *hamōistri* Y. 16. 8. In allen Fällen bezieht sich der Dual auf ein mask. und ein fem. Substantiv, welch letzteres näher steht; s. dazu BTHL. LG&RPh. 1899. 331. In V. 2. 27 f. sind es die Substantiva *nar-* und *gav-*; der Anfang von 2. 28 ist nachträglich eingefügt. — [6]) D. i. *vindāṭ təm*, § 268. 49. Die NA. korrigirt. — [7]) Oder auch zu I. — [8]) Man erwartete in beiden Beispielen unter- statt beigeordnete Fügung des zweiten Satzes. — [9]) Der Unterschied dieser von den unter 3 angeführten Fällen besteht darin, dass bei ihnen das Relativum mit dem vorausgehenden Pronomen auch im Kasus kongruirt (abgesehen von V. 7. 44). Handelt es sich um den Nominativ (oder den damit gleichlautenden Akkusativ), so ist ein strenge Scheidung nicht immer möglich. — [10]) S. noch V. 7. 27, sowie V.

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3. 14, 9. 40f., wo *tē* in der NA. zum vorhergehenden Satz gezogen ist.

• j. *taēγa-*, *taēža-* 1) Adj. 'scharf'. 2) m. 'Schärfe'.

KompE. — ai. vgl. *tějas-* n.; np. *tēγ* 'Spitze, Schwert' (arm. LW. *tēg* 'Lanze'), *tēz* 'scharf', *tēj* 'Pfeil'.

g. *taēibyō* Y. 34. 1, 44. 18: lies *taibyō*.

p. °*taiy*: s. unter ¹*ϑwa-*.

• p. *ˣa^k^ura^k^mazdiya^k^* **taiyiya**^hˣ^ *yaϑā ima^k^ hašiyam naiy duruxtam* (sd.) *adam akunavam* Bh. 4. 7.

Das Wort ist zT. zerstört. Zuletzt zSt. FOY KZ. 35. 44, 37. 539, ZDMG. 52. 565, GRAY JAOS. 23. 60.

• j. **taēra-** m., n. 'Bergspitze, Gipfel': °*rasča barō.srayanō* (sd.) Yt. 19. 6. a) sonst von dem Gipfel der *Harā*, *Haraitī*: *upa °rəm harayå* Yt. 15. 7; — °*rəmčā haraiϑyå bərəzō* Y. 42. 3; — *upa °rəm haraiϑyå barəzō yaṯ mē aiwitō urvisənti starasča måsča hvarəča* "auf dem Gipfel des *Haraitī*-gebirgs, um den meine Sterne, Mond und Sonne kreisen" Yt. 12. 25[1]).

Et.?[2]) — Vgl. *staēra-*, § 83. 2, KZ. 29. 487. — mp. (Pü.) *tērak*, nbal. *t'ēr* 'Bergspitze', afγ. *tērą* 'spitz'. — [1]) Vgl. zSt. Bd. 5. 4: *tērak i harburz kē ān i man xᵛaršēt u māh u stārakān hač pas apāč vartēt*. — [2]) Falsch GGR. ABayrAW. 20. 1. 189.

• p. **tauman-** n. 'Vermögen, Kraft, Macht' (etwas zu tun): *yadiy imām dipim vaināhy imaivā patikarā naiydiš vikanāhy utāmaiy yāvā* (sd.) °*mā ahatiy parikarāhidiš* Bh. 4. 16; 15[1]), 17.

Zum V. ¹*tav-*. — Vgl. zSt. JUSTI GGA. 1882. 493, FOY KZ. 35. 47. — [1]) Wo NA. *jīvāhy* statt *taumā ahatiy* bietet, s. zu *yāvā* No. 1. Freilich meint RL. JRAS. 10. LXIII am Anfang der Zeile 72 *ah^a^y^a^* lesen zu können.

• j. **taoxman-** n. 1) 'Same, Keim': *upa avąm vanąm . . yā vaoče vīspō.biš* (sd.) *nąma yąm upairi urvaranąm vīspanąm °ma niϑayaṯ* Yt. 12. 17; — *haϑra °ma upa.bara pasvąmča staoranąmča mašyānąmča sūnąmča vayąmča āϑrąmča* V. 2. 25; 27[2], 28[2], 30. 2) Plur. 'Verwandtschaft': *āaṯ yaṯ kąmčiṯ vā °manąm para.iriϑyeiti yaϑa ainyō.varəna ainyō.ṯkaēša* (sd.) V. 12. 21.

ai. *tōkman-* n. 'junger Gerstenhalm'; np. *tuxm* 'Same, Geschlecht. — Vgl. p. *taumā-* und zu τυκτά Her. 9. 110 bei JN. JAOS. 20. 57. — Pü.: *tōxm*, *tōxmak*.

• p. **taumā-** f. 'Geschlecht': *ka^n^būjiya^k^ nāma^n^ kūrauš puϑ^r^a^k^ amāxam °māyā* "Cambyses nomine Cyri filius nostrae stirpis" Bh. 1. 10; 13, 2. 5, 14, 4. 2[2], Bh. e, g; — *aita^k^ xšaϑ^r^am hačā paruviyata^k^ amāxam °māyā āha^k^* Bh. 1. 12; 14; — *hačā paruviyata^k^ hyā amāxam °mā xšāyaϑiyā* (sd.) *āha^k^* . . 8 *manā °māyā tyaiy paruvam xšāyaϑiyā āha^n^* Bh. 1. 3f.; — *naiy adam naimaiy °mā* Bh. 4. 13; — *utātaiy °mā vasiy* (sd.) *biyā^k^* Bh. 4. 10, 16; — *utātaiy °mā mā biyā^k^* (sd.) Bh. 4. 11, 17.

Ob aus urir. **tauxm°*? Vgl. *taoxman-* (mit JSCHMIDT Plur. 94) und § 278 No. 5, FOY KZ. 35. 6, 66.

• j. **taoš-** V. 'leer, los sein'. Praes. 14 (Inkoh.) *tusa-*, 30 (Kaus.) *taošaya-*.

1) Inkoh. 'leer sva. schwach werden, die Fassung verlieren': *yaṯ suδuš* (sd.) *dayāṯ āaṯ daēva tusən* ". . dann verlieren die *D.* die Fassung" V. 3. 32. 2) Kaus. 'los machen sva. loslassen, fallen lassen in —' (*paiti* mit Akk.): *yō barəsma ⁺taošayeiti*[1]) *draoš* (sd.) *vā paiti sōinma* "wer einen *B.*-Stengel fallen lässt in . ." N. 100.

mit *apa* (Kaus.) 'leer sva. schwach, (Ohren) stumpf machen': *narąm miϑrō.drująm . . apa gaoša taošayeiti* Yt. 10. 48.

mit *upa* Kaus. dnwS. 2: *yō . . varəsåsča hąm.rāzayeiti . . srvaēča upa.ϑwərəsənti aϑa dim ⁺upa.taošayeiti ⁺unāhva dim raēšayača* (sd.) V. 17. 2.

mit *nī* '(ein Gewand) fallen lassen,' ausziehen': *yō aiwyåŋhayāite karətōsča . . pasča ⁺aiwyāstəm nitaošayeiti* . . N. 87.

Vgl. afγ. *taš* 'leer', PDw. *tōšam* 'ich leere aus'; ai. *tucchyá-* Adj. 'leer', sbal. *tusag* 'verlassen werden', np. *tih* 'leer'; s. dazu BTHL. IF. 8. 252, GGR. GIrPh. 1 b. 299. — Pü. (zu V. 3): *tuhīk būtan*, (zu V. 17): *apar tōšēnītan*, (zu N.): ⁺*nitōšēnītan* (zT. in Aw.-Buchst.), (zu N. 87) erl.: *hač frōt griftan*. — [1]) Hds. *taošy°*. — [2]) NA. °*yeinti*; s. Var.

• j. **taožya-** Adj., wohl Bezeichnung eines Volks: *upa aoδaēšu rərəhayå . . ahe paityārəm frākərəntaṯ ərərō mainyuš zyąmča . . °yāča*[1]) *daiŋhuš.aiwištāra* (sd.) V. 1. 19.

Pü.: fehlt; Npü.: *ān zamistān sitambatar dar ān šahr i tūzī*. — [1]) Vgl. *anairyāča daiŋhuš.aiwištāra* V. 1. 17.

• j. **tak-** V. 'laufen (von Menschen); fliessen (vom Wasser usw.)'. Praes. 2 *tača-*, 24 *taṯ.čaya-*[1]), 30 (Kaus.) *tačaya-*; Perf. 1 *taṯ.k-*. — Inf. °*tačahi*; Absol. *tačintəm*.

1) 'laufen': *tačaṯ paoirīm hāϑrəm*, *fraša aoāṯ tačōiṯ . . tačaṯ paoirīm upāiti* (sd.) "er soll das erste *H.* weit laufen; weiter soll

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er dann laufen .. er soll laufen, bis er den ersten (ihm aufstossenden Menschen) erreicht" V. *8.* 100; 103; — *yō* +*fraš* (sd.) +*tačō* (NS.)[2] *hamərəδāδa* .. Yt. *10.* 71; — *nōiṯ* +*usyaš* (sd.) *tačō* (NS.) *nōiṯ* +*nisyaš* Aog. *60*; — *tačintō* (NP.) *nōiṯ apayeinti* .. *barəntō* .. *vazəntō* Yt. *10.* 20; — *tača* (2S.) F. *18.* S. noch *tačan-*. 2) insbesondere von Flüssigkeiten 'fliessen, strömen': *kaδa xā* .. *apąm tačānti nava* "wann werden die Wasserquellen aufs neue fliessen?" Yt. *8.* 5; — *ānəhąm raya* .. *āpō tačinti* Yt. *13.* 14; 10, V. *5.* 19; — *āpəm tačintąm* (ASf.)[3] Yt. *6.* 2, V. *19.* 26. a) Kaus. 'fliessen lassen': *yaṯ* .. *vohunīm* .. *tāčayeinti* Yt. *14.* 54.

mit *apa* 1) 'fort-, weglaufen, sich fortmachen': *paraš tarštō apatačaṯ* .. *kərəsāspō* Y. *9.* 11; — *taṯ* x^v*arənō apatačaṯ* Yt. *19.* 56. 2) 'sich verlaufen, versickern', vom Wasser: *yaṯ* .. *nyāncō* (sd.) *apa.tačn* V. *5.* 12.

mit *aiwi* 'herzufliessen': *vīspanąmča apąm aiwi.tačaintąm* Vd. *4.*

mit *anu* 'mitlaufen, folgen': *yaṯ ažša* +*yō apərənāyūkō sraoši* (sd.) *vā anu.tačaiti*[4] N. *7.*

mit *aoi* und *frā* 'herzufliessen zu —' (Akk.): *yaṯ hīš aoi fratačaiti* .. *arədvī* Y. *65.* 4.

mit *avi* und *ham* 'sich fliessend vereinigen mit —, sich ergiessen in —' (Akk.): *avi təm avi.hantačaiti avi təm avi.hąm.-vazaite* x^v*āstrača* .. "in ihn (den See) ergiesst sich, in ihn mündet ein .." Yt. *19.* 67.

mit *ā* 1) 'hinlaufen zu —, im Lauf erreichen': *ātačāni sūrəm nmānəm* Yt. *5.* 38. 2) 'hinfliessen zu —': *kaδa xā* .. *asō.šδīδrāšča gaoyaoitīšča ātačintīš* (NPf.) .. *vaxšyente* (sd.) ". . die Quellen, hinfliessend zu den .. und Fluren .." Yt. *8.* 42; — *ātačaiti* .. *arədvī* Yt. *5.* 102.

mit *upa* 'herzufliessen, fliessend herzukommen': *upa.tačaṯ arədvī* Yt. *5.* 64.

mit *pairi* 'umlaufen, laufend umkreisen': *pairi.tačaṯ pairi.ǰasaṯ ašiš vərəuhi* "es umkreiste (ihn) laufend, gehend *Aši V.*" Yt. *17.* 26 (?). Vgl. Inf.

mit *frā* 1) 'hervorfliessen; vorwärts, weiter fliessen': *arədvīm* .. *yā amavaiti fratačaiti* .. *aoi zrayō* .. Y. *65.* 3; — *āpō yā zəmā paiti fratačinti* Y. *65.* 3; — *dānuš* (sd.) .. +*frā bunāṯ tačintiš* (NSf.) Aog. *77*; — *hakaṯ* .. *fratačīn āpō* .. *uzuxšyąnča urvarā* Yt. *13.* 78; — *āaṯ tā* (näml. *āpō*) *nūrąm fratačinti mazdaδātəm paiti pantąm* "aber jetzt fliessen sie (die Wasser) weiter auf der .. Bahn" Yt. *13.* 54. 2) in kaus. Bed. 'vorwärts, fortfliessen lassen': *arəmaēštā anyā āpō kərənaoṯ fraša anyā fratačaṯ huškəm pəšūm raēčayaṯ* "die einen Wasser liess sie stillstehen, die andern machte sie weiterfliessen; so machte sie einen trockenen Durchgang frei" Yt. *5.* 78; — *haδra āpəm frātaṯ.čayaṯ hāδrō.masanəhəm aδwanəm* V. 2. 34; 26 (wo *frātaṯ.-čaya*, 2SIA.).

Vgl. [1]*taxš-*. — ai. *takti* 'er schiesst dahin' (Vogel, Wasser), np. *tāzad* 'er läuft, er lässt laufen'[5]; ksl. *tečetŭ* 'er läuft, fliesst'. — Pü.: *tačītan*, (zu V. 2): *tačēnītan*; s. noch No. 4. — [1]) Oder Kaus. (Praes. 30)? Aber auch *fratačaṯ* hat kaus. Bedeutung, und ebenso *taxš-*. Vgl. im Übr. BTHL. IF. *1.* 489. — [2]) NA. *frąštačō*. — [3]) Man erwartete °*činīm*; vgl. BTHL. KZ. *29.* 563. — [4]) Pü.: *apē* tnč *ēt* (statt *tačēt*)[6], erl.: *aš apāk apē šavēt.* — [5]) Weitres bei FRMÜLLER WZKM. *11.* 285. — [6]) S. [1]*taxš-* No.

• j. **taka-** m. 'Laufen, Lauf (von Flüssigem)': *anu.zafanō* (sd.) *takahe* Yt. *10.* 38; — *yaṯ nōiṯ āpō* °*kāiš* (für Abl.) *stayaṯ* (sd.) Yt. *13.* 78.

KompE. — Zum V. *tak-*. — mp. *tak*, np. *tag*; vgl. HBM. AGr. *1.* 108.

• p. **taka-bara-** Adj. — ? —, bezeichnet eine Abteilung der Jonier: *yaunā* °*rā* D. *6.* 3.

Angebl. 'geflochtenes Haar (oder) Haarkronen tragend', aber die Zusammenstellung mit arm. *ťagavor* 'König', eig. 'Krone tragend' ist falsch; arm. LW. *ťag* 'Krone' wäre p. **tāga-*; vgl. HBM. AGr. *1.* 173. Falsch auch FOY KZ. *35.* 63, der die Bedeutung von ai. *tanákti* ('*saṃkocane*') falsch bestimmt, s. HBM. aO. 448. S. jetzt noch FOY KZ. *37.* 545. — **bara-* kann 'tragend' (usw.), aber auch 'reitend' bedeuten.

• j. **taxairya-** Adj. — ? —, nähere Bestimmung eines *aonya-* (sd.): *yō ātrəm aonyaṯ hača* °*ryāṯ dāitīm gātūm avi ava.baraiti* .. V. *8.* 93.

Pü.: *pah* ..; undeutlich; vgl. SP. Komm. *1.* 264.

• j. *taxtay-* f. 1) 'Laufen'. 2) 'Fliessen'. KompE. — Zum V. *tak-*.

• j., g. (, p.) **taxma-** Adj. (fem. °*mā-*) 'fortis, tapfer, tüchtig, energisch, heldenhaft'; a) von α) Menschen und β) Göttern: α) *mašyānąm* .. °*manąm* V. *20.* 1; — *nā* °*mō* Yt. *13.* 67, Aog. *84*; Vyt. *25*; — *narō* °*ma* (NPm.) Yt. *13.* 27; 5. 86, *13.* 37, 38[3],

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19. 72; — *nōiṯ hāu* +°*mō yō nōiṯ aša* +°*mō* P. *47* [1]); — °*mə̊mča nmānō.paitīm* Yt. 5. 87; *10.* 112, *17.* 12; — *hāuča* °*manąm tančiṯtō* P. *25*; — *hāu* (näml. *kaine*) .. °*ma* (NSf.) V. *19.* 30; — °*mō* ϑ*raētaonō* Yt. 5. 61, *14.* 40, *19.* 92; 87, 5. 105, 117, *13.* 99, Vyt. *26*; Yt. 5. 11, Az. *2*; Yt. *19.* 28; 5. 53, 58, 19, 42; *13.* 98, 103, 106, 111, 137. β) *amə̊šanąm spəntanąm* .. °*manąm* Y. *26.* 3; — *vaēm* °*manąm taxmō.təmə̊m* Yt. *15.* 57; — *vātō* °*mō* V. *19.* 13, Yt. *15.* 46, Vyt. *24*; Yt. *10.* 127, Y. 7. 26, S. 2. 30, Y. *1.* 15, 2. 15, *71.* 23; Yt. *10.* 65, 140[2]; Y. *57.* 11, 33[2], *3.* 20, *4.* 23, V. *18.* 14, S. *1.* 17; — *vayō* °*ma* (VSm.) Yt. *15.* 57; — *fravašīš* .. °*mā* (APf.) .. *tančištā* Yt. *13.* 75; 32, 33; — *aṯ* ϑ*wā mənghāi* °*mə̊mčā spəntəm mazdā* "für einen starken und heiligen will ich dich halten, o *M.*" Y. *43.* 4. b) von Tieren: *varāzahe* .. °*mahe* Yt. *14.* 15; — °*mahe mərəγahe* Yt. *14.* 36[2].

KompA, E.; Ableit. — Vgl. *tąšyah-*, *tančišta-*. — np. *tahm* 'stark'; mp. vgl. *tak*, *takīk*; ahd. vgl. *degan* 'Held'. — Pü.: *takīk* (im PPGl. mit *new* erklärt), Npü.: *zūrāvar*. — [1]) So nach Pü.: *nē ān takīk kē nē pa ahrākih takīk*.

• j. **taxman-** n. 'Lauf' fliessenden Wassers: ϑ*rišum apąm* ϑ*raotō.stāčąm* °*manąm pairištayeiti* "ein Drittel der im Flussbett fliessenden Wasser hindert er an ihrem Lauf" V. *18.* 63.

Zum V. *tak-*. — Pü.: *takīkīh*.

• p. **taxma-spāda-** m. EN. eines Heerführers *Darius* I.: °*da*[h] *nāma*[n] *māda*[h] Bh. 2. 14; 14.

Eig. 'der ein tapferes Heer (oder ein Heer von Helden) hat'.

• j. **taxmārət-** Adj. (auch fem.) 'kühn sich aufmachend': *fravašayō* .. *yā* °*tō* (NPf.) .. *zaoyārətō* Yt. *13.* 23.

Komp.: *taxma-*+**arət-*.

• j. **taxmō.təma-**[1]) Adj. 'der tapferste, energischste, heldenhafteste': *taxmō* .. °*təma* (statt NSm.) *nąma ahmi* Yt. *15.* 46; — *vaēm* ('den *Vayav*') *taxmanąm* °*təmə̊m* Yt. *15.* 57.

[1]) Der alte Superl. zu *taxma-* ist *tančišta-*, s. Yt. *13.* 75.

• j. **taxmō.tąšyah-** Adj. 'der tapfrer ist als der tapfre': *hąm.varəitīm* .. *yā* +°*tąšyayā* [1]) (als NSf.!)[2]) Vr. 7. 3.

Pü.: *takīk i takīktum*. — [1]) K 7 a usw. — [2]) Vgl. zF. § *208* No. 1.

• j. [1]**taxš-** V. 'laufen lassen'. Praes. 2 *taxša-*.

'(Rosse) laufen lassen, entsenden zu —' (Akk.): *yōi* .. *hita taxšənti arənāum* (sd.) Y. *9.* 22.

mit *aoi* (*Haoma*) 'laufen lassen, giessen in —' (Akk.): *ərəzatačna hača tašta* +*zarənačnəm aoi taxše* "aus der silbernen Schale lasse ich (dich, den *Haoma*) in die goldne laufen" Y. *10.* 17.

s-'Erweiterung' aus *tak-*. — Pü.: +*taxšāk* [1]) *kartan*, +*tačēnītan* [1]). — [1]) Hds. *tu*°; s. *tak-* No. 4.

• p. [2]**taxš-** V., nur mit *ham* 'sorgend wirken und schaffen'. Praes. 2 *taxša-*.

Med. *adam hamataxšaiy yātā viϑam tyam amāxam* +*gāϑavā avāstāyam* Bh. *1.* 14; — *adam hamataxšaiy* .. *yaϑā gaumāta*[h] .. *viϑam tyām amāxam naiy parābara*[h] Bh. *1.* 14; — +*adakīy imaiy martiyā* +*hamataxša*[n]*tā anušiyā manā* +*vi*[n]*da*[h]*farnā* .. Bh. *4.* 18. a) mit Gen. (statt Dat.) 'für —': *martiya*[h] *hya*[h] *hamataxšatā manā viϑiyā avam* [h]*ubaratam abaram* Bh. *4.* 13.

Vll. Kompromissbildung aus ϑ*waxš-* (sd.) und *tuxš-* (s. mp. *tuxšāk*).

• j. **tačaṯ.āp-** Adj. 'des (bei dem, durch den die) Wasser fliessen': *xšvīδa āzūiti* .. °*āpa* (ND.) *uxšyaṯ.urvara* Y. *16.* 8[1]).

Pü.: *tačišn āp*. — [1]) Vgl. zSt. unter *taṯ.āp-*.

• j. **tačaṯ.vohunī-** Adj. 'wobei Blut fliesst', mit *x*[v]*ara-* m. (sd.) Term. techn. für die der Schwere nach zweite Art der Körperverletzung [1]): *yō narəm* °*nīm x*[v]*arəm* (sd.) *jainti* V. *4.* 34, 36.

Pü.: *tačāk xōn*. — [1]) Sva. *bāzujata-*, sd.

• j. **tačan-** Adj. 'laufend': +*ayō vā* °*ča* (NS.) *vā* +*hištəmnō vā ārəhānō vā* N. *37.*

an-Part. zum V. *tak-*; IF. *10.* 195. — Pü.: *tačān*.

• j. **tačant-**[1]) Adj. (fem. °*ntī-*[1]), PPA.: s. *tak-*. — *tačintəm* als Absol. sbes.

KompA., E. — [1]) Immer (ausser Vd.!) °*čint*°, § *298. 4.*

• j. **tačar-** n. 1) 'Lauf, Bahn': *yasə tava mazdā kərənaoṯ* °*čarə* +*nōiṯ* +*tačarə* +*antarə.arəδəm* [1]) (sd.) *upairi hvarəxšaētəm* Yt. 5. 90. 2) ein Wegmass, eig. Länge einer Laufbahn: *biš aētavaṯ hāϑrəm yavaṯ* °*čarəm* [2]) "zweimal genommen ist ein *H.* soviel als ein *T.*" F. 27 a.

Zum V. *tak-*. — Vgl. *čarətā-*, *čarətu*°, *frātaṯ.čarət-* und *tačara-* (?, KZ. *37.* 546). — Pü. (zu 2): transskr.; s. No. 3. — [1]) NA. mit F 1 nur *kərənaoṯ tačarə antarə arəϑəm*; s. aber J 10. — [2]) Them. — [3]) Pü.: *2 ān and hāsr čana tačar*.

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• p. **tačara-** 'Palast, königliche Privatwohnung': *dāraya^{k}va^{k}uš* .. *hya^{k} imam °ram akunauš* D. *1*.
np. *tazar*, arm. LW. *tačar*. Vgl. WEISBACH, Achämenideninschr. 95, HBM. AGr. *1*. 251, JUSTI GIrPh. *2*. 451, FOY KZ. *37*. 546.

• j. **tači.āp-** 1) 'fliessendes Wasser': *yaṯ aēte* (sd.) *yōi mazdayasna* .. *°apaya* (LS.)[1] *nasāum frajasaṇ* V. *6*. 26. 2) Adj. (auch fem.) 'mit fliessendem Wasser': *vaiδīm* (sd.) *°apaṃ* (ASf.)[2] V. *14*. 12.
**tačā°* Adj., nur KompA., zum V. *tak-*; vgl. CLD. KZ. *31*. 267 3). — Pü.: *tačāk āp*. — 1) Für **apiya* stehend, § *268*. 11; vgl. die Var. — 2) Nach der *ā*-Dekl., § *387*. — 3) Doch ist *taxma-* (trotz V. *18*. 63) fernzuhalten.

• j. *tačina-*[1] 1) Adj. (fem. *°nā-*) 'laufend, fliessend'. 2) n. a) 'Lauf, Fluss'. b) 'Steig'.
KompE. — Zum V. *tak-*. — 1) *i* nach § *298*. 4; s. Var.

• j. **tačintəm** Absol.[1] 'beim Laufen': *yaṯ aēte yōi mazdayasna pāδa ayantəm* (sd.) *vā tač° vā* .. *frajasaṇ* V. *6*. 26, *8*. 73.
Zum V. *tak-*. — Pü. 1): *ka* .. *tačānd* (3. Plur.), *ka* .. *tačān* .. *rasānd*. — 1) Vgl. BTHL. IF. *12*. 145.

• j. **taδa** Adv. 1) 'dann, alsdann': *yaṯ* .. *aētaδa aēša nāirika t° apuϑrīm* (sd.) *nijasāṯ* V. 5. 45; *8*. 76; — *āϑritīm t°* .. *vīvāδayantu* V. *8*. 16; 17, 18; — *t° hunavō* .. *jata paiϑyānte* Yt. *10*. 113; — *avavaṯ t° yaϑa čaϑwārō ərəzavō* V. *9*. 29. a) es geht ein Satz mit *yezi* 'wenn' voraus: *yezi nasuš anaiwiγnixta* .. *t° dim* .. *ϑriš maγəm avakanayən* V. *8*. 37. b) es folgt ein Satz mit *yaṯ* 'wenn': *t° nō jamyāṯ avaiδhe* .. *yaṯ bərəzəm barāṯ aštra vāčīm* Yt. *10*. 113[1]. 2) 'damals, da': *yūžəm t° taurvayata ṯbaēšā dānunaṃ* Yt. *13*. 38; 38; — im Wechsel mit *taṯ* (sd.): *t° dim ahurō mazdā avaṇ* (Sp. 112 m.) .. *taṯ āpō urvarāsča* Yt. *8*. 7; — *fravašayō* .. *yā* .. *taδa nijasən* (Sp. 500 m.) *xštəviwyō* $^{+}$*t°*[3] *yōi taxma xštāvayō dānubyō azən pəšanā* Yt. *13*. 37. 4) 'dann, alsdann': *yasə t°* $^{+}$*apivataiti* (sd.) *pārəntarəm* (sd.) *isōiṯ* N. *12*. a) zusammen mit *āaṯ*: *us paiti aδāṯ hištaiti* .. *tištryō* .. *āaṯ t° dunmaṇ haṃ.hištənti* Yt. *8*. 32; 33. 5) 'nunmehr, jetzt'(?): *t° mānəhəm paiti.vaēnəm t° mānəhem paiti.vīsəm* Yt. 7. 3. 6) 'so, auf diese Weise', zurückweisend; a) *avavaṯ kavaēm x^{v}arənō yaϑa yaṯ* .. *us.frāvayōiṯ* (sd.) .. *t° asti kavaēm x^{v}arənō ϑrāϑrəm* .. Yt. *19*. 68 f. b) als Korrelat von *hyaṯ* 'wie': *sraošō iδā astū* .. *hyaṯ paourvīm t° ustəmə̄m*(sd.)*čīṯ* Y. *56*. 1, Vr. *9*. 7. c) bei elliptischer Ausdrucksweise im Sinn von 'das (Gesagte) gilt ..': *hača hū vaxšāṯ* [..] *maiδyāi xšape pairisačāiti t° hama t°* $^{+}$*aiwi.gāme* ".. das gilt im Winter, das im Sommer" N. *51*; *48*[2], *103* (?); — *taṯ* $^{+}$*gāmahva ϑrigāmīm t° ṯkaēšahe*(sd.) *t°* $^{+}$*vīkayehe t° arəϑahe t° arəϑavanō* F. 25b. 7) wie unser schwachtoniges (zeitliches und räumliches) 'da' zur Belebung einer Schilderung (usw.): *nā t° para.iriϑyeiti avi jafnavō raonaṃ ā t° mərəγəm uzvazaite* .. *upa taṃ kəhrpəm fraṇuharaiti* .. *ā t° mərəγəm uzvazaite* .. *avi barəšnavō gairinaṃ* .. *nā t° frašusaiti* .. *upa haδa* .. Yt. *12*. 8. [V. *3*. 33, Yt. *13*. 37 2St.: lies *taṯ*.]
ai. *tadā* Adv. 'dann'. — Pü. (zu 3): *ētōn*, (sonst): weggelassen. — 1) Im Zitat Ny. *1*. 7 steht *taṯ*; s. aber Var. Vgl. *taṯ* No. 4.

• j., g. **taṯ**[1] Adv. 1) 'dahin'; es folgt *yaδāṯ* 'woher': *niš* $^{+}$*t°*[1] [2] *paiti druxš nāšāite* (sd.) *yaδāṯ* .. Yt. *19*. 12. 2) darum, dazu, zu dem Zweck': *zā* .. *yā darəγa akaršta saēta* .. *aibiš* (Sp. 94 m.) *t° vərəhūš* $^{+}$*aiwi.šōiϑni* V. *3*. 24; 24. a) es folgt *yaϑa, yā* oder *yāṯ* (?) 'damit, dass': *nī te zāire maδəm mruyē* .. *nī t°*[2] *yaϑa* .. *vasō.xšaϑrō fračarāne* .. *nī t° yaϑa taurvayeni* .. Y. *9*. 17 f.; — *ahyā hvō nō dāidī* .. *t° ahyā yā taṯ upā.jamyāmā* .. Y. *40*. 2; — *ϑwaṃ t° upazbaya yāṯ pātayasča* (sd.) Vyt. *43*. b) es geht *yaṯ* 'damit, auf dass' vorher: *yaṯ yavō* (sd.) *pouruš bavāṯ aδa maϑrəm* $^{+}$*t°*[3] *mairyāṯ* V. *3*. 33. 3) 'damals, da', im Wechsel mit *taδa* (sd.)[4]: *taδa dim ahurō mazdā avaṇ* (Sp. 112 m.) .. *t° āpō urvarāsča* Yt. *8*. 7; — *fravašayō* .. *yā* .. *taδa nijasən* (Sp. 500 m.) *xštəviwyō* $^{+}$*t°*[3] *yōi taxma xštāvayō dānubyō azən pəšanā* Yt. *13*. 37. 4) 'dann, alsdann': *yasə t°* $^{+}$*apivataiti* (sd.) *pārəntarəm* (sd.) *isōiṯ* N. *12*. a) zusammen mit *āaṯ*: *us paiti aδāṯ hištaiti* .. *tištryō* .. *āaṯ t° dunmaṇ haṃ.hištənti* Yt. *8*. 32; 33. 5) 'nunmehr, jetzt'(?): *t° mānəhəm paiti.vaēnəm t° mānəhem paiti.vīsəm* Yt. 7. 3. 6) 'so, auf diese Weise', zurückweisend; a) *avavaṯ kavaēm x^{v}arənō yaϑa yaṯ* .. *us.frāvayōiṯ* (sd.) .. *t° asti kavaēm x^{v}arənō ϑrāϑrəm* .. Yt. *19*. 68 f. b) als Korrelat von *hyaṯ* 'wie': *sraošō iδā astū* .. *hyaṯ paourvīm t° ustəmə̄m*(sd.)*čīṯ* Y. *56*. 1, Vr. *9*. 7. c) bei elliptischer Ausdrucksweise im Sinn von 'das (Gesagte) gilt ..': *hača hū vaxšāṯ* [..] *maiδyāi xšape pairisačāiti t° hama t°* $^{+}$*aiwi.gāme* ".. das gilt im Winter, das im Sommer" N. *51*; *48*[2], *103* (?); — *taṯ* $^{+}$*gāmahva ϑrigāmīm t° ṯkaēšahe*(sd.) *t°* $^{+}$*vīkayehe t° arəϑahe t° arəϑavanō* F. 25b. 7) wie unser schwachtoniges (zeitliches und räumliches) 'da' zur Belebung einer Schilderung (usw.): *nā t° para.iriϑyeiti avi jafnavō raonaṃ ā t° mərəγəm uzvazaite* .. *upa taṃ kəhrpəm fraṇuharaiti* .. *ā t° mərəγəm uzvazaite* .. *avi barəšnavō gairinaṃ* .. *nā t° frašusaiti* .. *upa*

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tąm vanąm aēiti "es stirbt da ein Mann .. da fliegt ein Vogel auf .. er frisst den Körper an .. da fliegt der Vogel (wieder) auf .. Da macht sich ein Mann auf .. er geht zu dem Baum .." V. 5. 1 f.; — *nā t° āpəm hinčaiti avi yavō.čarānīm* (sd.) V. 5. 5.

ASn. aus *ta-*. — ai. *tát* Adv. — Pü.: *ētōn*, (zu Y. 9): *hač ān*, (zu Yt. 7): *ān*. — [1]) Mehrmals in der Stellung der Enklitika: Yt. 19. 12, Y. 9. 17 f., V. 5. 1 f. — [2]) Hds. *ništaṯ*. — [3]) NA. *taδa*; s. Var. — [4]) In der Hds. werden *taṯ* und *taδa* – Pü. hat für beide *ētōn* – öfters verwechselt; s. No. 3.

• j. **taṯ.āp-** Adj. 'fallende Wasser habend', sva. 'der den Regen fallen lässt': *sata-vaēsō .. °āpō* (NS.)[1]) *zavanō.srūtō °āpō* (NS.)[1]) *uxšyaṯ.urvarō* Yt. 13. 44; 43[2]); — *miδrəm .. fraṯ.āpəm zavanō.srūtəm °āpəm uxšyaṯ.urvarəm* Yt. 10. 61[2]).

**tant-* Adj. (Satzanlautsform für **pt°*, § 83. 1), PP3A. zum V. *pat-*. — Vgl. zu *tāta-*. — [1]) Them. — [2]) Vgl. zSt. Y. 16. 8, wo *taćaṯ.āpa uxšyaṯ.urvara*.

• j. **taṯ.ϑwā.pərəsā-** fem. Adj. 'die Worte *taṯ ϑwā pərəsā* enthaltend, damit beginnend': *°sąm hāitīm* (sd.)[1]) *yazamaide* Y. 44. 21; — *°sa hāitiš*[1]) Y. 44 Überschr.

[1]) D. i. Y. 44.

• j. **taṯ paiti** adv.-artige Verb. 'dabei', auf den Inhalt eines Satzes zurückweisend; 1) sva. 'unter diesen Umständen, bei dieser Gelegenheit, auf diese Weise': *yezi nōiṯ spā ahąm.baδəmnō* (sd.) *maēye vā .. paiδyāite .. yezi t° p° irišyeiti* V. 13. 38[1]); 15. 4[1]); — *vīspəm t° p° framarəzaiti dušmatəmča* V. 7. 52 PüZ.; — *tā hē snaiδišča varəδasča .. yaδa nōiṯ t° p° karətō .. avasyāṯ* Yt. 13. 71 f. 2) sva. 'dazu, dazu noch, ausserdem': *yō gāδā asrāvayō .. t° p° +ainim dahməm gāδanąm +sraoδrāṯ pairištayeiti* N. 44; 45.

Undeutlich: V. 2. 6 PüZ. (s. Sp. 447 m.), 13. 10 (Sp. 165 u.).

Pü.: *hač ān apē*; s. noch No. 1. — [1]) PüErl. zieht hier *paiti* zum folg. Verbum.

• j. **tap-** V. 'heiss sein'. Praes. 4b (Kaus.) *tāpa-*[1]), 14 (Inkoh.) *tafsa-*, 30 (Kaus.) *tāpaya-*. — PPfP. *°tapta-*. [S. noch *tafta-*.]

1) Inkoh. 'heiss werden': *tafsaṯča hō mairyō x*ᵛ*īsaṯča* (sd.) Y. 9. 11; — *zafarə tafsąn aya masō* "im Maul soll es ihnen durch ihn (den Mehlteig) heiss werden gar sehr" V. 3. 32. 2) Kaus. 'heiss machen (Jmdn. sva. es Jmdm.)': *tāpayeiti mąm aša vahišta mąnayən ahe yaδa ayaoxšustəm* Yt. 17. 20. a) absolut 'Wärme bringen, schaffen', von Sonne und Mond: *yaṯ hvarə raoxšne tāpayeiti* Yt. 6. 1; 1, 7. 4.

mit *ā* Kaus. 'wärmen', von den Gestirnen: *anusō .. aēša yā paiti.irista* (AP.?) *avaṯ hvarə ātīpaite anusō hāu mā anusō ave stārō* V. 9. 41.

mit *ham*, nur PPfP. *hąm.tapta-* (fem. *°tī-*) 'heiss geworden, heiss': *hąm.taptibyō aiwyō čāxrare* (sd.) *nərəbyō* V. 4. 46[2]).

ai. *tápati, tāpáyati, taptáḥ*; np. *tābad, tafsad*; lat. *tepescō*. — Pü. (zu Yt. 6, 7, V. 9): *tāpēt*, (zu Y. 9): *taft*, erl.: *kuš garm būt*, (zu V. 3): *tīftak*; s. noch No. 2. — [1]) Einfach mit dem Dehnvokal; so noch *uzjāmōiṯ* (Sp. 498 m.), *āstāraiti* (s. [2]*star-*) und *x*ᵛ*ārəmnō* (s. [1]*x*ᵛ*ar-*). Das Nebeneinander von Praesensformen auf *°ā.Xaiati* (30) mit kausativer und auf *°aXaiati* (24) mit nichtkausativer Bedeutung mag den Anstoss zur Bildung von kausativen auf *-āXati* neben nichtkausativen auf *-aXati* gegeben haben. Steht etwa damit im Zusammenhang die ai. Bildung des Passivs vom Kausativum (*pādyate, nāśyate*; vgl. 3*dar-* No. 4) und die von Nomina mit kausativer Bedeutung wie *utpādana-* n., *nāśana-* Adj.? — [2]) Pü.: *tāk ham taftišnīh i āpān*, erl.: *ku purr apē tāpāt*. Die Lesung *°taptibyō* steht nicht fest; Var. *°taftaēibyō*.

g. *taibyā, taibyō*: s. unter [1]*δwa-*.

• j. **tafta-** Adj. 'fieberkrank': *mā mē aēṯayā zaoδrayā fraəuharəntu harətō +mā +°tō*[1]) Yt. 5. 92.

Statt **tapta-* (PPfP. zum V. *tap-*) in Anschluss an *tafnav-* m. 'Fieber'. Doch s. auch *tap-* No. 2 und § 279 No. — [1]) Hds. *mataftō*.

• j. **tafnav-** m. 'Fieberhitze, Fieber': *aēṯaēšva daxmaēšva hąm.bavainti axtišča garənušča °nušča* V. 7. 57; Vyt. 50; — *paitištātəe garənāušča °naošča* Yt. 13. 131; — *apa.dvarata °nu* Yt. 3. 8; 11; — *paitištātəe dāžu .. °nu* V. 20. 3. a) Plur. mit GS. *āδrō* (Sp. 314 o.) 'Fieberanfälle': *kō paoiryō āδrō °nuš* (AP.) *dārayaṯ tanaoṯ hača mašyehe* V. 20. 1.

KompA. — Zum V. *tap-*. — np. *taff* (GIrPh. 1. 265); vgl. ai. *tápas-* n., np. *tab*. — Pü.: *tap* (*taff*?), *tapišn*.

• j. **tafnah-** n. 1) 'Hitze, Glut' (nur Ableit.). 2) 'Fieberhitze, -glut': *yezča hē hąm °nō jasāṯ* (Sp. 501 u.) *avi tanuye zbišnuye* V. 7. 70.

Ableit. — Zum V. *tap-*. — Vgl. *tafnav-*[1]). — Pü.: *tapišn*. — [1]) Das ir. *ten* 'Feuer' kann nicht auf **tepnos-* gehen (Fick VglWb.[4] 2. 125), das wäre **tēn*.

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• j. **tafnah'vant-** Adj. 'Gluthitze enthaltend': *mǎrəhm* .. +°*narəhuntəm*[1]) Yt. 7.5.
Pü.: *tāpišnōmand*, erl.: *garm.* — [1]) So F 1.

• j. **tafnu.-tafnō.təma-** Adj. 'was unter den Fiebern am meisten Fieber ist': °*məm ǰanāṯ* °*məm ṯbaēšayāṯ* Yt. 3.15.
j. *aṅuha vāča tanərō.pišwā* N. 15: lies – ? – *vā tarō.p°*.

• j., g. **tan-** V. 'dehnen, recken'; nur mit Praev. Praes. 10 *tanav-* : *tanv-*. — PPtP. °*tāna-*.

mit *us* 'ausrecken, ausstrecken': *ustānāiš* .. *zastāiš*[1]) "mit (zum Gebet) ausgestreckten Händen" Y. 29.5.

mit *pairi* fernhalten von –' (*hača* mit Abl.): *pairi tē tanava* (1SKA.) .. *urvānəm hača ačištāṯ arəhaoṯ* Y. 71.15; Y. 19.7; — *urvānəm* .. *avavaitya pairi.tanuya* (1SOM.)[2]) *yaθa īm zā* Y. 19.7.
ai. *tanóti, uttānáḥ*; np. *tanīdan* 'spinnen'; s. noch Pü. — Pü (zu Y. 19.7 1. St.): *apē tanavēm*, erl.: *apē gīrēm*, (zu Y. 19.7 2. St.): *apē tanavišnīh*; Sü.: *viśleṣayitum*; Pü. (für *ustāna-*): *ustān*, Sü.: *uttāna°*. — [1]) Vgl. Komp., Sp. 407 m. — [2]) ai. *tanvīyá*, § 376 No. 1.

• j., g. **tanū-** f., m.[1]), g. **tanuš-**[2]) n. 'Leib' 1) der Menschen (und menschenähnlich gedachten Götter); auch sva. 'Person', wobei die obliquen Kasus auch im Sinn von 'ihn' usw., sowie – mit oder ohne *hva-*, *hava-* – in reflexiver Bedeutung[3]) im Sinn von 'sich, mich' usw. gebraucht werden: *yā anərō mainyuš frākərəntaṯ avi imaṃ* °*nūm yaṃ mašyānaṃ* V. 20.3; 5; s. noch zu 2; — *kō* .. *āθrō tafnuš dārayaṯ* °*naoṯ hača mašyehe* V. 20.1; — *yasča* .. *daxmanaṃ avavantəm mazō vīkānayaṯ yaθa hē* °*nuš arəhaṯ* V. 7.51; — (*yezi*) +*maγnaṃ* °*nūm*[4]) *aiwyāstaṃ* (sd.) *irīriš* .. N. 95; +95[5]); — *ana parəna* (sd.) °*nūm aiwi.sifōiš* Yt. 14.35; — *yaṯ hē* °*nuš hiškvi hiγnvi* (sd.) *pasnu bavāṯ* V. 9.31; — *θri.ayarəm* .. °*nūm frasnayayanta* Yt. 10.122; 122; — *us* °*nūm snayaēta us* +*vastrā* V. 5.54; — *θriš frasnāiti* °*nunaṃ* .. *vastranaṃ* V. 12.2; — *hakərəṯ āpō hvaṃ* °*nūm pairi.yaoždaiθīta* V. 9.31; 31², 8.36, 37, 39, Vd. 15, 19², 20; — *āaṯ vīspaṃ hvaṃ* °*nūm ayaoždāta kərənaoiti* V. 8.40; — *yaṯ hē zasta nōiṯ frasnāta āaṯ vīspaṃ hvaṃ* °*nūm ayaoždāta kərənaoiti* V. 8.40; — *yōi haṃ.nasūm paiti.iristəm* °*nūm yaoždaiθyan* V. 9.1; — *iθa iristahe* °*nūm ava.hišta* .. *isaēta* (sd.) *mē yaoždāitīm* V. 8.100; — *zasta* .. *hē* .. *frasnāθayən* .. *apərənāyūkahe ahe* (Sp. 6 m.) *havayāsə* °*nvō* V. 16.7; — im Gegensatz zu *varəsa-*: *maēsma yaēibyō aēte nasu.kaša frasnyāṅte varəsāsča* °*nūmča* ".. Leib (sva. Haut) und Haare" V. 8.11; Vd. 4; — — *kva naraṃ iristanaṃ* °*nūm barāma* .. *kva nidaθāma?* V. 6.44; Vd. 12; — *fraša frayōiṯ* .. *āpō* .. *yaθōiṯ upa.ǰasōiṯ iristaṃ* °*nūm* V. 6.27; — *dāityō kata* .. *aētaθa hē uzbaoθaṃ* °*nūm nidaiθyan* V. 5.11 f.; — *yaṯ* +*vīγvāhu* (sd.) *paiti* °*nušu astvā gayō* +*dāryeite* FrW. 4.3; — *ayarō āmiθnāiti* (sd.) *ǰuye* °*nuš* ".. (die lebende Person sva.) man im Leben .." Aog. 53; — *ayərhaēnāiš karətāiš azdibīš paiti ava.kərəθyāṯ* (sd.) *aošərhaiθyāsə* °*nvō* V. 4.50; — °*nvō* (VS.) *iθyeǰərəuhaiti* Aog. 25–28[4]; — *yezīča hē haṃ tafnō ǰasāṯ avi* °*nuye zōišnuye* V. 7.70; — *vohu manō paiti.raēθwayeiti hača avərhāṯ* °*nvaṯ yaṯ daēvō.ǰatayā* V. 19.20; — *yō nāirikayā čiθravaityā* .. °*nūm iriθyāṯ* V. 16.14; — *kaθa šāiti* (sd.) +*paitišāma fryā paiti* °*nvi* Yt. 17.10; — *frā* °*nvō rənǰayeiti* (näml. *pārəndi*) Vr. 7.3; — *miθrəm* .. *yaθa* °*nūm raočayeiti yaθa mǎrəhō* Yt. 10.142; — *paityaogəṯ* (sd.) *tā ahmāi ǰasōiṯ* .. °*nvəm ā* Y. 46.8; — *yaṯčiṯ* °*nūm apayeiti* (näml. *arštiš*) Yt. 10.21; — *ahunəm vairīm* °*nūm pāiti* sva. ".. gewährt persönlichen Schutz" V. 11.3; — *yō* .. °*nuye isaite θrāθrəm* ".. Schutz für seine Person .." V. 13.19; — *haoməm* .. *pātārəm* °*nuye baire* Yt. 14.57; — *pārəndīm* .. *yā naraṃ vīgərəptāčiṯ* (sd.) °*nvō baoxtārəm daθāiti* Vr. 7.3; — *haom* °*nūm guzaēta* Yt. 4.4; — *āaṯ azəm* (näml. *ašiš*) °*nūm aguze* (sd.) ".. mich .." Yt. 17.55; 56; — *yō* .. *havaēibya bāzubya* °*nuye ravō azīštō* (sd.) ".. sibi .." Yt. 13.107; — *narəm narəm x^vahyāi* °*nuyē* .. *ahmāi nō sazdyāi* (sd.) *baodantō paitī* Y. 30.2; — *paiti.pərəne anərəm mainyūm* .. *hača havayāsə* °*nvō hača nā* .. *hača nmānahe nmānō.patōiš* .. ".. von der eigenen Person .." V. 10.5; — *drūǰō hačā rāθəmō yəmə spašuθā* (sd.) *frāidīm* .. *āyesē* .. °*nvō parā* Y. 53.6; — *tūm* .. *mašyānaṃ avi x^vaēpaiθyāsə* °*nvō θwyaṃ ava.barahi* Yt. 10.23; — *yezīča θwaēšā* (sd.) °*nvō* Yt. 13.20; — *avaθa māvayačiṯ* °*nuye* .. *tərəsəntu* (sd.) *aurvaθa* Yt. 14.38; — *yō* .. *haoməm vandaēta mašyō frā ābyō* °*nubyō haomō vīsāite* (sd.) *baēšazāi* Y.

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10.8; — *amāiča ϑwā vərəϑrəγnāiča māvōya upa.mruye* °*nuyē* Y. *9*.27; Yt. *14*.38, *16*.17, 19; — *yō vō āpō* . . *yazāite* . . *ahmāi* °*nvō drvatātəm* . . °*nvō vazdvarə* . . °*nvō vərəϑrəm* . . Y. *68*.11; Yt. *10*.108; — °*nvō vīspayå drvatātəm* °*nvō vīspayå vazdvarə* Yt. *14*.29; — *iməm ϑwąm* . . *yānəm haoma ǰaiδyemi drvatātəm aiϑhåsə* °*nvō* . . *darγō.ǰītīm uštānahe* Y. *9*.19; A. *1*.8; — °*nuyåsča paiti drvatātō* Yt. *13*.134; — *aδa nō tūm sraoša* . . *zāvarə dayå hitačibyō drvatātəm* °*nubyō* ". . Kraft unsern Gespannen, Gesundheit unsern Leibern" Y. *57*.26; — *dātəm tē* °*nuye* x^v*arənō* Yt. *17*.22; 15; — *yaϑa nō* . . x^v*āϑravaitīš* °*nvō* +*həntō* (Sp. 274 u.) Y. *60*.11; — *vohū uxšyā* (sd.) *manaϑhā* . . *uštā* °*nūm* Y. *33*.10; — *haomō.aϑharštahe* (sd.) *hizvō mąϑrō.hitahe* (sd.) °*nvō* A. *4*.5; — im Gegensatz zu *gaēϑā-* (Sp. 477 m.), *urvan-* usw.: *ahmāi nəmaϑhē āvaēdayamaidē gaēϑåsčā* °*nvasčā nipātayaēčā* . . Y. *58*.2; — *yō nō* . . *irīrixšāite gaēϑanąm* . . °*nunąm* Y. *65*.7; — *frāδatiča ašahe gaēϑå* . . *ašahe* °*nuyē* Yt. *6*.1; — *fərasayāi* (sd.) *aibī ϑwāhū gaēϑāhū* °*nušičā* Y. *43*.7; — °*nvaēča* +*haosravaϑhəm urunaēča darγəm havaϑhəm* F. *3*h; — *čim* . . *ąstəm isaiti* °*nva čim uruna* Aog. *48*; — *vīspå gaēϑåsča* °*nvasča azdəbīšča* . . *uštānąsča* . . *urvānəmča* . . *pairiča dadəmahī* Y. *55*.1; — s. noch oben Y. *9*.19, A. *1*.8; — — *astō hutaštīm* . . °*nvō* +*huraoiδīm* P. *43*; — *aṯ rātąm zaraϑuštrō* °*nvasčiṯ* x^v*ahyå uštanəm dadāitī* Y. *33*.14; benützt Y. *11*.18, *13*.4; — °*nūm usrārayå* Vyt. *41* (?); — *aoi tē aoi* °*nvō daδāiti* Yt. 2.12 (?); — *pairi tē haoma daδąmi* (sd.) . . *imąm* °*nūm yā mē vaēnaite huraoδa* Y. *10*.14; — *yō gāϑå asrāvayō* +*ąsta* (sd.) *vā* . . °*nūm* +*piryeiti* N. *41*; 7[2], *42* f.[3], V. *4*.17, F. 25 b (°*num*). a) GP. beim Indefinitum: *yahmi zī kāčiṯ* °*nunąm drāǰištəm* (sd.) . . *miϑnāṯ* ". . eine jede Person . ." Y. *16*.10; — *kaϑhåsčiṯ* °*nunąm parō.asti ǰasōiϑyå* H. *1*.5; — *nōiṯ zī čiš asraošyanąm* °*nunąm ašahe* . . +*vīδāiti* P. *15*. 2) des Hundes [6]: *yō vīspąm haurvąm* °*nūm upaϑharəzaiti sūnō vā para.-iristahe mašyehe vā* V. *6*.24. Wertlos: °*nūm uzvarəzyāṯ* Vyt. *26*; — °*nūm pərəsante* Vyt. *40*. [H. 2.11: lies x^v*aēpaiϑe.-tanvō*.]

KompA., E. — ai. *tanū-* f., *tanuṣ-* n.; np. *tan.* — Pü.: *tan.* — Vgl. noch *Ταννοξάρκης* (unter +*vazarka-*). — [1]) Nur A. *4*.5 (vgl. *hizū-* m., das im gleichen Kasus vorausgeht) und Yt. *4*.4 (wertlos). — [2]) Nur LP. *tanuši-čā* Y. *43*.7; s. dazu WklPh. *1897*. 658 (und BGM. GrGr.3 237). Aber man verlangte doch die Pluralform. — 3) Wie im Mhd. *sīnen līp*. — 4) Hds. *tanu*. — 5) Hds. *tinąm*; Pü.: *tan*. — 6) Doch wohl nur, weil *mašyehe* unmittelbar neben *sūnō* steht. S. aber zu [1]*tanumazah-*.

• j. **tanu.kərəta-** Adj. 'von der eigenen Person gemacht, selbstgezeugt', von Söhnen: *puϑra us.zayåṇte* °*ta* Az. *1* [1]).

ai. vgl. *tanúkṛt-* Adj. — [1]) Vgl. Vyt. *1*, wo *tanu.kəhrpa*.

• j. **tanu.kəhrp-** Adj. 'die Gestalt der eigenen Person habend' (?) [1]), von Söhnen: *puϑrō zayåṇte* °*pa kəhrpa* Vyt. *1* [1]); *3*.

Vgl. Az. *1*, wo *tanu.kərəta*.

• j. **tanu.drug-** Adj. 'des Leib mit der *Dr.* verbunden, der mit ihr eins geworden ist' [1]): *vīspe drvantō* °*druǰō* (NP.) *yō adərətō.-ṭkaēšō* (sd.) V. *16*.18.

Pü.: (*va*)*šān andar tan druž*. — [1]) Das 1. Glied ist wohl als Lok. zu nehmen, s. *tanu.mąϑra-*.

• j. **tanu.pərəϑa-** Adj. 'des Leib verwirkt, dem Gericht verfallen ist'*), Bezeichnung für den, der ein mit 200 *upāzana* (sd.)**) bedrohtes Vergehen begangen hat und (bis zu dessen Sühne) eo ipso exkommunizirt ist: *vīspe anašavanō yō* °*ϑō* (NP.) [1]) V. *16*.18; — *dahmanąm* . . *daēvayasnanąm* . . °*ϑanąm atanu.pərəϑanąm* V. *18*.62; N. *59*; — *daēvayasnəm vā* °*ϑəm vā* "einen Ungläubigen oder einen, der im Kirchenbann ist" N. *105*; — *daēvayasnahe vā* °*ϑahe vā* N. *11*; +P. *10*; — (*kaṯ*) *nā daēvayasnāi vā* °*ϑāi vā* +*aēϑryāi* (sd.) +*čašāite* N. *17*; — *kaṯ nā* +*daēvayasnāi vā* °*ϑāi vā gūš aδāitya* (sd.) *āstryeiti* N. *18*; — *kaṯ nā daēvayasnāṯ vā* °*ϑāṯ* (*vā*) *aēϑra.patōiṯ* (sd.) *pairi* +*aiwyaϑhaṯ* N. *16*; — *yå* °*ϑahe aparaoϑəmnahe* (sd.) *ajaγaurva* . . *yå hača daēvayasnaēibyō* . . N. *54*. a) bes. im Gegensatz zu *dahma-* (sd.): *čvaṯ aēšąm upa.mąnayən* . . *čvaṯ dahmanąm čvaṯ* °*ϑanąm* V. *12*.1; 1; — +°*ϑō* [2]) *zaota dahma upa.sraotārō* (sd.) *yezi dim* °*ϑəm* +*vīδarə* . . *yezi āaṯ dim nōiṯ* °*ϑəm* +*vīδarə* N. *39*; *39* [2]; — *dahmō zaota* °*ϑa upa.sraotārō yezi diš* °*ϑō* (AP.) [1]) *vaēδa* . . "der *Z.* ist Gemeinder, die *U.* sind im Bann; wenn er weiss, dass sie im Bann sind . ." N. *38*; *38*.

*) Vgl. *tanūm piryeite*, *pərətō.tanū-*, *pəšō.tanū-*,

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ɜraod- mit *apa* 1 a und *ava* 1; ferner unter *ɜpar-*. Pü. erläutert ihr *tanāpuhr*3) mit *mark aršān* 'todeswürdig'. S. noch HAUG Zendphil. 34, 39, GDN. KZ. *27*. 579, *30*. 516, 529, HBM. AGr. *1*. 228 (vgl. zu *ɜpar-*), SALEMANN MAs. *9*. 243 4), WEST SBE. *37*. 62 "(by a *Tanâpûhar* sin) a person becomes an outcast and worthy of death". — **) Nach Sl. *1*. 2 mit 300 *Stīr*.

KompE. — **prəϑa-* n. 'Verwirkung', zum V. *ɜpar-*. — Pü.: *tanāpuhr*3), erl.: *mark aršān*; s. *). — 1) Unthem.? Ebenso N. *38* 2. St. Wohl °*ϑa* zu lesen. — 2) Hds. °*ϑa*. — 3) Lautlich (*ā*!) von *anāpuhrak* beeinflusst. — 4) S. unter *ɜraod-* No. 8.

• j. ¹**tanu-mazah-** n. 'Grösse des Leibes': *yasča mē aẽtahe mərəγahe yaṯ parō.daršahe °zō gōuš daϑaṯ* "und wer ein Stück Fleisch, so gross als der Leib dieses meines Vogels, des Hahns[1]), verschenkt"[2]) V. *18*. 29.

Pü.: *tan masāk*, vgl. zu ²*tanu.mazah-*. S. noch No. 2. — 1) Wörtl.: Leibesgrösse dieses Vogels an Fleisch; der GS. *mərəγahe* hängt vom 1. KompGlied ab; vgl. WH. Gr.² § *1316*. — 2) Näml. einem Gläubigen, vgl. PüErl.: *ast kē ētōn gōwēt ku gōšt pa ān patmānak apē ō mart i ahrav dahēt*. Falsch HAUG SBayrAW. *1869* II. 10, 42, GDN. Stud. *1*. 95.

• j. ²**tanu.mazah-** n. 'Pfandwert des (eigenen) Leibes', nur AS. als Massbestimmung 'im, vom Pfandwert . .', von einer Tat, durch die man den Leib verwirkt (s. *tanu.pərϑa-*) oder rettet: °*zō ašayīiti yō* °*zō* ˣ*bīraošaṯ* (sd.) °*zō zī* ⁺*aẽtamčiṯ ašayam* ⁺*pafre* ⁺*yaṯ nōiṯ yava miϑō mamne* . . "ein *Aša*werk im Pfandwert des Leibes muss verrichten, wer ein *Drug*werk in Pfandwert des Leibes verbrochen hat. Und zwar hat er ein *Aša*werk im Pfandwert des Leibes dann vollendet, wenn er niemals mehr falsch gedacht hat . ." P. *18*.

Pü.: *tan masāk ē ahrākīhēnē – ku karpak i 1 tanāpuhr kunēt – kaš tan masāk pa drōžišn druxt – kuš vinās i 1 tanāpuhr kart ast*.

• j. **tanu.mąϑra-**[1]) Adj. 'mit dessen Leib das heilige Wort verbunden ist, der es in sich aufgenommen, mit ihm eins geworden ist'[2]), von Menschen und Göttern: *zaota ašava* . . *dahmō* °*rō* Yt. *10*. 137; F. *18*; — *narəm* . . *mązdrəm haϑa.hunarəm* °*rəm* V. *18*. 51, Yt. *5*. 91; — *vīštāspahe* . . °*rahe* Yt. *13*. 99; 106; — *sraošahe* . . °*rahe* Y. *3*. 20, *4*. 23, *57*. 33, V. *18*. 14, S. *1*. 17; — *miϑrəm* . . °*rəm* Yt. *10*. 25.

KompE. — Pü.: *tan framān*, erl.: *tan pa framān dahišn dārēt*. — 1) NA. auch °*num*°, ohne Variantenangabe. — 2) Das 1. Glied ist als Instr. oder Lok. zu denken.

• j. **tanura-**[1]) n. 'Backofen': *yō ātrəm* °*raṯ hača dāitīm gātūm avi ava.baraiti* V. *8*. 91.

LW. aus dem semit. *tanūr*; s. No. 1. — mp. (Pü.), np. *tanūr*. — 1) § *268*. 1; Var. °*nūr*°.

• g. **tanuš-** n.: s. unter *tanū-*.

• j. **tančišta-** Adj. (fem. °*tā-*) 'der tapferste, energischste, heldenhafteste'; 1) von α) Menschen und β) Göttern: α) *tūm zaraϑuštra* . . *yō aojištō* . . °*tō* . . *ϑwaxšištō* . . *abavaṯ mainivā dāmąn* Y. *9*. 15; — °*təmča dūraẽkaẽtəm* Yt. 5. 73; — *hāuča iϑra* . . *taxmanąm* °*tō paiti.jasāṯ yō* . . P. 25. β) *sraošəm* . . *yūnąm* °*təm* Y. 57. 13; F. *18*; — °*tāi haomāi* Y. *11*. 7; — *fravašīš* . . *taxmā* . . °*tā* . . *spəntā* . . *spəništā* Yt. *13*. 75; — *miϑrəm* . . *yō* °*tō yazatanąm* Yt. *10*. 98; — *miϑrəm* . . °*tanąm asti* °*təm* (statt NSm.) Yt. *10*. 141. 2) sonst; nur ASn. als Adv.: *aojištəmča* . . °*təmča vaẽhyō.təmənmča* (sd.) . . V. *3*. 20.

Superl. zu *taxma-* (s. P. *25*, Yt. *13*. 75). — Vgl. *taxmō.təma-*. — Pü.: *takīktum*, (zu Y. *11*): *tuxšākēnīhā*.

• j. **tančištəm** Adv.: s. *tančišta-*.

• j. **tanya-** Adj. (fem. °*yā-*) bezeichnet ein Volk und Land: *ϑritō* . . °*yehe* °*yayā dairhhūš* Yt. *13*. 125.

p. °*tay* Bh. *4*. 11: s. unter ¹*ϑwa-*.

• j., g. **taya-** 1) Adj. '(diebisch sva.) verstohlen, heimlich': *yā frasā* (sd.) *āvīšyā yā vā* . . ⁺*pərəsaẽtē* °*yā* (NPn.) Y. *31*. 13. 2) m. a) 'Dieb': °*ya* F. *18*. b) 'Diebstahl'(?): °*yō*[1]) F. 25 b,

Ableit. (s. ²*tāya-*). — zEt. s. ⁺*tāyuša-*. — *taya-* 'diebisch; Dieb' (mit Schwastufe): ¹*tāya-* 'Diebstahl' = ai. *vṛdhá-* : *várdha-* (usw., s. JSCHMIDT Plur. 391). — Pü. (zu 1): *nihānīk*, (zu 2 a): *dušd*, (zu 2 b): *tirft*[2]), erl.: *dušdīhā tirft*. — 1) Lies *tāyō* (zu ¹*tāya-*)? S. No. 2. — 2) D. i. 'Diebstahl', s. die vAbleit. *tirftēnītan* unter *tarəp-*.

• j., g. ¹**tav-** V. 'potentem esse'. Praes. 1 *tav-* : *tu-*; Perf. 1 *tūtav-* : *tūtu-*.

Akt.; absolut '(dazu) im Stand, in der Lage sein, (es) vermögen': *yezi tavąn*[1]) *aẽte mazdayasna aẽte* (Sp. 14 o.) *pasvō staorāča* . . *frabārayən yezi nōiṯ tavąn*[1]) . . *aẽte* [*pasvō staorāča*] *anyąm hē avarətąm* . . *frabārayəm* V. *9*. 39; — *yezi tavąn*[1]) *aẽte mazdayasna* . . *tūtuxšva* (sd.) *yezi nōiṯ tavąn*[1]) . . V. *6*. 51; — *yavaṯ* (sd.) . . *tavāčā isāičā* Y. 50. 11; — *yavaṯ isāi* (sd.) *tavāčā* Y. *28*. 4. a) 3SPfA. 'es ist möglich':

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yezi tūtava navāṯ (sd.) *tūtava* V. *6.* 32, A. *3.* 5.

mit *aiwi* absol. 'etwas vermögen, ausrichten können mittelst –' (Instr.): *mā zbarəδaēibya fratuyā* (2SOP.)[2] *mā gavaēibya aiwi.tūtuyā* (2SOPf.)[2] "nicht mit den Füssen, nicht mit den Händen sollst du etwas ausrichten können" Y. *9.* 29.

mit *frā* dnw. mit *aiwi*, s. eben. *azahu drvō frātavaṯ* Vyt. *51* (?).

ai. *tavīti, tūtāva*; np. vgl. *tuvānistan.* — Vgl. [2]*tav-* mit No. 1. — Pü. (zu Y. *28, 9* 2. St., V.): *tuvānīk* (*būtan*), (zu Y. *50*): *pa tuvān*, (zu Y. *9* 1. St.): *frāć patūk* (*būtan*). — [1]) Them. — [2]) Nicht 3. Sg., wie Pü. und Dst. wollen; s. Bthl. KZ. *29.* 561.

• j. [2]**tav-** V., in Verbindung mit *vayōi* 'Wehgeheul erheben, ausstossen'. Praes. 1 *tū-*.

xraosyō.tarača (sd.) *nō ahmāṯ.. hvō urva parāiti parō.asnāi arəuhe yaδa vəhrkō vayōi* (sd.) *tūite* (3SPM.) +*dramnō barəzište razūire* (sd.) V. *13.* 8.

Et.? S. No. 1. — Pü.: *čigōn vurk an dahišn tuvānīk*[1]), erl.: *kē an dahišn tuvān kartan.* — [1]) Also wie für [1]*tav-*. Ich sehe keine Möglichkeit, *tūite* (Med.!) mit [1]*tav-* zusammenzubringen; falsch Gdn. 3Yt. 52.

j., g. *tavā*: s. unter [1]*δwa-*.

• j. *tavah-* n. 'Vermögen, Kraft, Macht'. KompE. — Vgl. *tvīšī-*. — Zum V. [1]*tav-*. — ai. *távas°*.

• j., g., p. [1]**tar-** V. 'hinübergelangen über –'. Praes. 5 *titar-*, 24 *taraya-*, 20 + 24 *taurvaya-*, 5 + 30 (Int.) *titāraya-*. — PPfP. (*vī*) *tərəta°*; Inf. *°tarətayaē-ča*. Vgl. noch *fratarta*[h].

1) 'überwinden, bewältigen': *tištrīm .. yō pairikā taurvayeiti yō pairikā titārayeiti* Yt. *8.* 8; 40; — *x*[v]*arənō .. taurvayeiti arərəm mainyūm* Yt. *18.* 2; 2[5]; — *yaδa taurvayeni vīspanąm ṯbišvatąm ṯbaēšā* Y. *9.* 18; Yt. *1.* 6[2], *14.* 4, *13.* 142; — *yaṯ mąm naēčiš taurvayāṯ* Yt. *1.* 6; *15.* 56; — *yūžəm taδa taurvayata vərəδrəm dānunąm* Yt. *13.* 38; 38; — *tā* (ND.) *hē taurvayatəm ṯbaēšā* Yt. *13.* 78; — *yā daibišvatō dvaēšā* (sd.) *taurvayāmā* Y. *28.* 6; — *yaδa vaēm .. vīspā ṯbaēšā taurvayama* Yt. *10.* 34; — *airyamanəm .. vīspa ṯbaēšā taurvayantəm vīspa ṯbaēšā titarəntəm* G. *1.* 6; — *čaδwārō vaštāra .. taurvayanta .. ṯbaēšā* Yt. 5. 13; — *aštīm .. taurvayeintīm vīspā ṯbaēšā* Y. 52. 2. 2) 'andringen gegen –, angreifen': *yaṯ titaraṯ* (3SPrA.)[1]) *arərō mainyuš dāhīm ašahe vərəhāuš* Yt. *13.* 77[2]).

mit *paiti* dnwS. 1: s. Inf.

mit *vī* 1) ‖ 'übersetzen über ..' (Akk.): *vašnā a*[h]*ura*[h]*mazdāha*[h] *tigrām viyatarayāma*[h] Bh. *1.* 19; — *viyatarayam* Bh. 5. 4. 2) 'wegbringen, isoliren': *vītərətō.°*.

ai. *titarti, turáyantam* (?); vgl. *túrvati*[3]); mp. *vitartan*, np. *guδāštan*; mp. *tarvēnītan.* — Pü.: *tarvēnītan*, (zu Y. *28*): *tarvēnišn kartan*, erl.: *akār kartan.* — [1]) Them. — [2]) Vgl. zSt. Bd. *3.* 1, 12, wo der Ausdruck *andar davāristan* gebraucht wird. S. auch Bd. *30.* 30. — [3]) S. zu **taurvan-*.

• j. [2]*tar-* Adj. 'hinausgehend über –'. In *fratar°*, *vītar°*. — Zum V. [1]*tar-*. — ai. *°túr-* Adj.

• g. [3]**tar-** m.: s. unter *pitar-*.

• j. *tara-* Adj. 1) 'überschreitend'. — 2) 'überwindend'.

KompA., E. — Zum V. [1]*tar-*. — ai. *°tará-* Adj.

• j. **tara-δāt-, tarə-δāt-**[1]) Adj. (auch fem.) 'hinwegsehend über – (Akk.) sva. überlegen', nur in der Redensart *°δāt- anyāiš dāmąn*: *vaēm °təm* (ASm.) *a° d°* Y. 25. 5; — *vayaoš °tō* (GSm.) *a° d°* Y. 22. 24; — *uγrəm kavaēm x*[v]*arənō .. °təm* (ASn.)[2]) *a° d°* Yt. *19.* 9; 45; — *āxštīm ham.vaintīm .. °təm* (ASf.) *a° d°* S. 2. 2; — *āxštōiš .. °tō* (GSf.) *a° d°* S. *1.* 2; — *kaṯ asti maδrahe spəntahe .. °təm* (ASn.)[2]) *a° d°* Yt. *12.* 1; — *°ta* F. *18.*

**dāt-* Adj., zum V. [2]*dā(y)-*. *tarə* nach § *268.* 4 statt *tarō*; *tara°* im 1. KompGlied statt *tarō* bildet das Gegenstück zu *haδō°* statt *haδa°* (§ *264* D) und ist durch den Wechsel von *a* mit *ō* in dieser Stellung hervorgerufen; s. auch *paraδāta-*. — Pü.: *tarvēnītārtum*; s. zu *tarōidītay-*. — [1]) So NA. zu S., s. aber auch Pt 4, Mf 1 zu Y. *25.* — [2]) Them.

• p +**tara**[h]**-draya**[h] Adv. 'über das Meer hinaus, jenseits des Meers', mit dem Relativ Bezeichnung einer Abteilung der *Saka*n: *sakā* (sd.) *tyaiy t°* D. *6.* 3.

*Avyayībhāva*Komp.; vgl. ai. *tirojanám* Adv. u. a.

• j. **tarasča** Praen. mit Akk.: 1) 'durch – hin, über – hin, über – hinweg'; a) räumlich: *biš hapta pəšavō fraoirisyōiṯ* (sd.) *t° āpō nāvayā* V. *14.* 16; *18.* 74; — *uzayara uzīra hvarəxšaēta .. t° haraṃ bərəzaitīm* V. *21.* 5; Yt. *10.* 118; — *hā ašāunąm urvānō t° haraṃ .. +āsnaoiti* V. *19.* 30; — *yezi t° aiwyārəhana aipi.varəčainti* (sd.) N. *95.* α) bildlich: *avaδa azəmčāṯ ..*

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ājasāni .. *t°* *anrahe mainyūš* .. *zaošą* Yt. *10*. 118. b) zeitlich: *yō saēte haurvąm t° xšapanəm* ".. den ganzen Tag über" V. *18*. 5, 6; Vyt. *41*[2]. 2) 'seitwärts vorbei an —': *bāδa* ∂*wąm t° āərəhānō* (sd.) *srasčintīš* x^v*arəδā bairyeinte* V. *3*. 29. [F. *3* a: s. bei *tarō*.]

Eig. IS. einer Ableit. aus *tarō*; § *178*. — ai. *tiraścā* Adv. 'quer durch'. — Pü.: *tarist*.

• j. **tarə-ðāt-** Adj.: s. unter *taraδāt-*.

• g. **tarə-matay-**, j. **tarō.matay-** f. 'widerstrebendes Denken, Widersetzlichkeit, Auflehnung, Trotz', spez. in Glaubenssachen: *yō gāδā asrāvayō* +*ąsta* (sd.) *vā* °*maiti*[1] *vā tanūm* +*piryeiti* N. *41*; — *kō* +*ąstō* (sd.) +*kā* +°*maitiš*?[2] *yā hača daēnayāt māzdayasnōit apastūitiš* (sd.) "was ist Hass, was Trotz? .." N. *41*; — *yō* ∂*waē mazdā asruštīm akəmčā manō yazāi* (sd.) *apā* x^v*aēθuščā* °*maitīm* Y. *33*. 4. a) im Gegensatz zu *ārmatay-*: *vainīt ahmi nmāne ārmaitiš* °*maitīm* Y. *60*. 5. A) als Dämon*): °*mata apa.dvarata pairi.mata apa.dvarata* Yt. *3*. 8; 11, 15[2].

*) Der besondere Gegner der *Ārmatay* beim letzten Gericht; vgl. Bd. *30*. 29. Die Personifikation, vgl. Bd. *28*. 14: *tarmat dēv* (*ān*) *kē tarmēnišnīh dahēt*, beruht auf Y. *60*. 5.

Vgl. [1]*man-* mit *tarō*. — Pü.: *tarmēnišnīh*, (zu Y. *33*): *tarmēnišn*, Sü.: *duṣṭamanāḥ*, Npü.: *badminišn*; s. noch No. 1. — [1]) Pü.: fehlt; aber erl.: *ka gōwēt* (*ku dēn*) *ast vaš nē āpātīh dātār apē* t n t a r (*tartār*?) *bavēt*. — [2]) Hds. *katārō maiti*; s. aber Pü.

• j. **tarə-manah-** n. sva. *tarō.matay-*: °*nō* F. *18*[2].

Pü. (1. St.): *takīktum*, (2. St.): x^v*art*; offenbar gestört. — [1]) Zum ə s. *tarəδāt-* No. 1.

• j. **tarō** (, *tarə*), g. **tarō** (, p. *tara*[h]) 1) Adv.; a) 'seitwärts': +*aorāča parāča* +*rasča* "hinunter und fort und seitwärts" F. *3* a; — *spānō* .. +°*rō*[1] *spasānō* ∂*vindānō* (sd.) V. *13*. 28. b) 'unvermerkt, heimlich': *yezīča ažša yā kaine* .. °*rō dazištm parāiti* °*rō apəmča urvarąmča* "und wenn das Mädchen heimlich sich die Regel (wieder) verschafft, heimlich Wasser und Kraut" V. *15*. 10; 9[2]. 2) Praen. mit Akk.; a) 'durch — hin, über — hin, über — hinweg, hinaus'; α) räumlich: *huškəm pəšūm razčaya* °*rō* .. *vītanuhaitīm* Yt. *5*. 77; 78; — ∂*rīščīt* °*rō pərətūmčīt hē urvārəm* .. *frapārayeni* Y. *19*. 6; *71*. 16, Vyt. 42, Nīk. 2; — *miδrəm* .. *yō paoiryō* °*rō harąm āsnaoiti* Yt. *10*. 13; V. *19*. 30; — *fravazaite miδrō* .. °*rō arəzahi savahi* Yt. *10*. 133; 133[3]. αα) bildlich: *nōit aδāiti frāraiδyanąm* (sd.) +*urvisyeiti* +°*rō*[2] *darəγa dāta* .. *zaraδuštrahe* P. *56*. β) zeitlich: *hiškunąm* (sd.) °*rō yārə mərətanąm* V. *8*. 33; *5*. 36, *9*. 46; — ∂*rišūm* °*rō* .. *naēməm* °*rō* .. *vīspəm* °*rō* +*yārə.drājehim* N. *42*. b) 'abgesehen von —, ausser': *airyamanəm išīm* .. *yō upəmō* (sd.) *zaozīzuye* °*rō mąδrəm pančа gāδā* ".. ausser dem *M.*, (d. i.) den fünf *G.*" G. *1*. 6; — °*rō yasnəm haptanhāitīm* N. *65* (?)[3]. 3) Praev. (nur mit [1]*man-*). [N. *100* f.: lies *tarō.dənānō*.]

KompA.[4]); Ableit. (s. *tarasča*). — ai. *tiráḥ* Adv., Praev., np. *tar*. — Pü. (zu V. *5*, *8*, P. *56*): *tar*, (sonst): *tarist*; s. noch No. 1-3. — [1]) So K 1, L 4; NA. *parō* mit Pü.: *pēš*; s. BTHL. IF. *10*. 196. — [2]) Hds. *tāəhrō*; aber Pü.: *tar*. — [3]) Pü.: fehlt. — [4]) S. auch *taraδāt-*.

j. *tarō.dədānō* N. *101*: lies *tarō.dənānō*.

• j. **tarō.dənan-** Adj. (auch fem.) 'das Mass *Dənan* überschreitend, länger als ein *D.*': +*čyāvaitiš ažtayā urvarayā anəhən*? °*nānō* (NPf.) *vərəsō.stavanhō* "wie gross sollen die Pflanzen sein? Länger als ein *D.*, so dick als ein Haar" N. *90*; +*100–101*[5]).

**dənan-* n. Längenmass, kleiner als ein *Aēša* (Sp. 35 m.); s. N. *90* unter *aēšō.drājah-*. — Vll. sva. *danar-*, sd. und § *184* a. — Pü.: *tar* dan n r. — [1]) Unsichere Stellen. Hds. an 1. St. blos *dinānō* (s. aber Pü.), an 4.: *dtarō.dən°*, an 5.: *tarō.dədānō*.

• j. **tarōidītay-** f. 'Beiseiteschaffen, Verdrängung, Überwindung': *xšnaoδra ahurahe mazdā* °*dīti*[1] *anrahe mainyūš* Yt. *1*. 0.

Komp.: *tarō*+**dītay-* f., zum V. [1]*dā-*; [2]) ai. vgl. °*dhitay-* f. — Pü. (zu Ny. *1*. 2): *tarvēnītarīh*[3]), Sü.: *kṣiṇayāmi*, Npü.: *šikasta kardānam*; (zu Yt. *1*. 0): *tar dahišnīh*. — [1]) Zu Y. 0. 15 hat NA. fälschlich °*te*. — [2]) Wegen der Epenthese s. § *331*. 3 No. — [3]) Vgl. zu *taraδāt-*.

• j. **tarō.ṭbaēšah-** Adj. 'der die Anfeindungen, Feindschaften überwindet': °*šō* (NSm.)[1] .. *ṭbaēšō.tarō nąma ahmi* Yt. *15*. 47.

Bildung wie *barō.zaoδrā-*; vgl. *ṭbaēšō.tara-*. — ai. vgl. *tarádδveṣas-* Adj. — [1]) Nach der *a*-Dekl.

• j. **tarō.piθwa-** 1) Adj. 'der ungenügende Nahrung hat, bekommt, Mangel an Nahrung leidet': *yō spānəm* °∂*wəm* +*dasti yim pasuš.haurum* "wenn einer den Hund *P.* an Nahrungsmangel leiden lässt" V. *13*. 20, 24; 20. 2) n. 'ungenügende Nahrung, Nahrungsmangel' (?): *paiti* °*wəm daidyaṭ yaδa* .. Vyt. *9* (?); — +°*wā* N. *15* (?)[1]).

Pü. (zu Vyt.): *tar* x^v*arišn*, (zu N.): +*tar pihn*[2]),

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(zu V.): *tar pihnīh.* — [1]) Hds. (*vāča*) *tarrō.p°*. — [2]) Hds. tlt a (d. i. *sē*) dp dan (statt p dan).

• j. **tarō.matay-** f.: s. unter *tarəmatay-*.

• j. **tarō.yāra-** Adj. 'die Jahre überdauernd': *vərəδrəm vīspō.ayārəm* (sd.) .. *°yārəm* Yt. *19*. 54.

Ableit. zu *tarō+yār-*; es mag ein **tarō yārə* (AP.) 'über die Jahre hinaus' zu Grunde liegen.

j. *tauru* V. *10*. 10: lies *taurvi*.

• j. **tauruna-** Adj. 'jung' von Menschen und Tieren: *yō yaδa puδrəm °nəm haoməm vandaēta mašyō* "wer den *H.* wie einen jungen Sohn lobt" Y. *10*. 8; — *spā °nō* "ein junger Hund" V. *5*. 30[1]); — *spānəm .. yim °nəm* V. *13*. 15, 23, 27[1]). a) m. 'Knabe': *mā apərənāyu °na mā kainina anupaēta* (sd.) *mašyānąm* "nicht unmündige Knaben, nicht .. Mädchen" Yt. *17*. 54; 55.

ai. *táruṇa-* Adj.; np. vgl. *tar*. — Wegen np. *tōla* 'junger Hund' s. IFAnz. *10*. 22. — Pü.: *taranak*, Sü.: *šišuḥ*. — [1]) *spā °nō* bezeichnet nach meiner Ansicht den unausgewachsenen Hund jeder beliebigen Rasse (vgl. V. *13*. 10 ff.), der eben wegen seiner Jugend noch nicht in bestimmter Richtung verwendet werden kann. Dst. ZA. *2*. 197 meint mit Andern, es sei der Jagdhund darunter zu verstehen, vgl. *draxtō.hunara-*; s. aber die Riv.-Stelle bei Sp. Übers. *2*. XXXIII No. 2, wo *tūrūk* (für mp. *taranak*; s. V. *13*. 27) gleich *bača* gesetzt wird. Bd. *14*. 19 hat *tarōk* in Aw.-Buchst.

• j. **tarəp-** V. 'stehlen'. Praes. 27 *trəfya-*[1]). mit Akk. der Person und der Sache: *yō mąm taṯ draonō zināṯ* (sd.) *vā trəfyāṯ*[1]) *vā apa vā yāsāiti* Y. *11*. 5.

Vgl. ai. *°tṛp-* Adj. 'stehlend' (KZ. *25*. 311). mp. *tirft*[2]) 'Diebstahl'; alles übrige (Horn NpEt. 86, Hbm. PSt. 185) ist unsicher. — Pü.: *tirftēnītan*[2]). — [1]) Statt *tərəfy°*, § *268*. 39. — [2]) Vgl. zu *taya-* und *təviš-*. Wie zu lesen? Vll. *trift°*, Analogiebildung nach *grift°* (IF. *11*. 126), wenn man annehmen darf, dass air. **tṛfṣati* zu mp. **tirēt* führte, wie **gṛbṣati* zu *gīrēt* (IF. *12*. 107).

• j. **gaδwa kurō kurō* (sd.) **tarəwani** ..* FrW. 2. 2.

• j. *taurvan-* Adj. 'überwindend'. [Y. *9*. 17: lies *ṯbaēšō.taurvā*.]

KompE. — Zum Praes. 20 (**taurva-*; ai. *túrvati*) des V. [1]*tar-*. — S. noch *vīspa.taurvairī-*. — ai. vgl. *turváṇe* Inf., *turváṇay-* Adj.

• j. **taurvaētay-**[1]) m. EN. eines Gläubigen: *frāčyehe °tōiš ašaonō* Yt. *13*. 115.

Eig. Bed.? — [1]) Mf 3 u. a. *°vāt°*.

• j. **taurvay-** m. Name eines *Daēva*: *°vi* (ND.) *zairiča*[1]) "(die beiden) *T.* und *Z.*" V. *19*. 43; — *paiti.pərəne +°vi*[1])[2]) *paiti.pərəne zairiča* V. *10*. 10.

*) Die beiden *Daēva T.* und *Z.* gelten als die speziellen Gegner von *Haurvatāt* und *Amərətāt* (Bd. *30*. 29), als die Erzeuger und Verbreiter der Gifte (Bd. *28*. 11, Dd. *37*. 52). Vgl. West SBE. *37*. 182, Blochet RHR. *32*. 112 f. Bd. hat *tārić* und *zārić*.

Eig. Bed.? Ob gleich ai. *túrvay-* Adj.? — [1]) *taurvi zairiča* ist *Dvandva* (zu BB. *10*. 267), zu V. *10*. 10 ungrammatisch zerlegt. — [2]) NA. hat hier *tauru*.

• j. **taurvayant-** Adj. (fem. *°yeintī-*), PPA.: s. [1]*tar-*.

KompE., Ableit. (s. *°yąstəma-*).

• j. **taurvayō** Inf. 'zu überwinden, bewältigen': *yezi vaši .. avā ṯbaēšā t° aδa* .. "wenn du die Anfeindungen .. überwinden willst .., so .." Yt. *1*. 10.

Zum Praes. *taurvaya-* des V. [1]*tar-*. — Pü.: *tarvēnītan*.

p. *tars°* Verbalf.: s. unter *δrah-*.

• j. **taršav-** Adj. 'trocken, fest (im Gegensatz zu flüssig)': *vīspa °šuča* (APn.) *xšuδrača* "alles feste und flüssige" Yt. *19*. 58, A. *3*. 12, P. *42*.

ai. *tṛṣáv-* Adj. 'gierig', got. *þaursus* 'vertrocknet'; s. dazu IF. *9*. 261. — Vgl. *taršna-*. — Pü.: *dān i* t dr[1]), Npü.: *ṯaiām*, Sü.: *dhānyam*. — [1]) S. zu *tāyūray-* und *tūray-*.

• j. **taršta-** Adj., PPfP.: s. *δrah-*. [Yt. *10*. 101: lies *haδra.t°*.]

Aus ar. **tṛšta-*, IF. *9*. 261. — Vgl. ai. *trastá-* Adj., gr. ἀ-τρεστος.

• j. *tarštay-* f. 'Schrecken, Furcht.

KompE. — Zum V. *δrah-*; vgl. zu *taršta-*.

• j. **taršna-** m. 'Durst': *dva yaska .. yasča šuδō yasča °nō* V. 7. 70; — *baoδəntō šuδəm °nəmča* Yt. *19*. 69; 96; — *vanāṯ haurvāsča amərətāsča uva šuδəmča °nəmča* Yt. 96; *9*. 10; — *aodra vā °na* (IS.) *vā* N. *15*[2][1]).

Aus ir. **tṛšn°*, IF. *9*. 261. — mp. (Pü.), np. *tišn*, ai. vgl. *tṛ́ṣṇā-* f. — [1]) Das erste Mal *°nā*.

• j. **taršvah-** Adj. 'der gebildet, geschaffen hat', mit Akk.: *ahurəm mazdąm daδvāŋhəm .. °vāŋhəm vīspa +vohū* Y. 70. 1.

PPf3A. einer Basis **tarš-*, einer Verschränkung aus *taš-* und *δwarəs-*, BThl. GIrPh. *1*. 198, Flensburg Stud. *1*. 7. — Vgl. afγ. *tarṣaj* 'Axt'. — Pü.: *tāšūār*.

• j., g. **taš-** V. 'zuschneiden'. Praes. 2 *taša-*, 15 *tāš-*; *s*-Aor. 1 *tāš-*; Perf. 1 *tataš-*, PfPr. *tataša-*. — PPfP. *tašta-*, *tāšta-*[1]).

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'zuschneiden, zurechtschneiden', mit Messer oder Axt: *tāštəm dāuru* (sd.) V. *13*. 30. a) insbes. 'schnitzen sva. verfertigen, gestalten, schaffen': *dāidī mōi yō gąm tašō apasčā urvarāsčā* .. "gib mir, der du das Rind geschaffen hast und die Wasser und die Pflanzen .." Y. *51*. 7; *44*. 6; — *ahurahe* .. *yō nō daδa yō tataša* (3SPfA.) *yō tuϑruyē* Y. *1*. 1; Yt. *19*. 52; — *aṯ zī ϑwā* (näml. *gąm*) *fšuyantačā* .. *ϑwōrəštā* (sd.) *tatašā* Y. *29*. 6; — *hyaṯ* .. *gaēϑāsčā tašō* (2S.) *daēnāsčā* (sd.) Y. *31*. 11; — *tōm āzūtōiš* (sd.) *ahurō maϑrəm tašaṯ* Y. *29*. 7; 1, F. *18*; — *aurvantəm ϑwā* (näml. *haoməm*) .. *bayō tatašaṯ* (PfPr.) Y. *10*. 10; — *kē bərəxδąm tāšt xšaϑrā maṯ ārmaitīm* "wer schuf sammt dem *Xš*. die geschätzte *Ārm*.?" Y. *44*. 7; — *fšōnghyō* (sd.) *suyē taštō*[2] Y. *49*. 9.

mit *avi* '(Holz) in Scheite zerlegen'[3]: *avi dim* (näml. *vanąm*) *ǰanaiti avi dim ϑwərəsaiti avi dim tāšti* "er fällt ihn (den Baum), zerlegt ihn in Blöcke und weiter in Scheite" V. 5. 2.

mit *ham* dnwS.a: *yazāi hąm.taštəm* (*vāšəm?*) Yt. *10*. 143; — *yō ahmāi gąm* +*rānyō.skərəitīm* (sd.) *hōm.tašaṯ* Y. *47*. 3; — *yō driγaošča* .. *amavaṯ nmānəm hąm.tāšti* Y. *57*. 10; — *arədvīm* .. *yeϑhe* (LS. statt DS.?) *čaϑwārō aršāna hąm.tāšaṯ ahurō* Yt. 5. 120; — °*hąm.tāšta-*.

ai. *tákṣati*, *tāṣṭi*, *taṭákṣa*; *taṣṭáḥ*; mp. (Pü.) *tāšītan*. — [1]) § *209*. 7 No. 11. — [2]) Pü.: *sūt x*^{v}*āstār* (Sp.); *sūt tāšītār* (Mills), aber Sü.: *lābhaṃ abhilāṣasya*. — 3) Pü.: *tāk tāk apar tāšēt*.

• j. **taša-** m. 'Axt': °*šəm tiži.dārəm tiži.žnūtəm* V. *14*. 7.

Zum V. *taš-*. — np. *taš* 'Axt'. — Pü. *tēš*.

• j., g. **tašan-** m. 'Bildner, Schöpfer', nur mit GS. *gōuš* 'des Rinds (Urrinds)', Name einer Gottheit*): *adā* (sd.) °*šā gōuš pərəsaṯ ašəm* Y. *29*. 2; — *yā tōi ašā yā ašāi gōuš* °*šā mraoṯ* "was dein *Aša*, was dem *A*. der Schöpfer des Rinds kund getan hat" Y. *46*. 9[1]; — *ϑwōi as* +*ārmaitiš ϑwō ā gōuš* °*šā as* +*xratuš mainyōuš mazdā ahurā* "dein war *Ārm*., dein auch der Schöpfer des Rinds, (näml.) die Weisheit des Geistes, o *MA*." Y. *31*. 9[2]; — *gōuš urvānəmčā* °*šānəmčā* Y. *39*. 1; — *gōuš* °*šne gōuš urune ādre* Y. *1*. 2; *70*. 2, FrW. *6*. 1; — *gōušča* °*šnō gōušča urunō ādrasča* Vr. *9*. 5. A) GS. *gōuš* °*šnō* (näml. *ayarə*) heisst der 14. Monatstag**): *gōuš* °*šne gōuš urune* S. *1*. 14.

*) Über die Bedeutung dieser Gottheit, hinsichtlich deren die Tradition sicher irrt (s. unten), vgl. Bthl. AF. *3*. 25, Bn. Stud. *1*. 383, Justi PrJ. *88*. 77. Tiele Godsdienst[2] *2*. 125 kommt zu Unrecht auf Haugs Ansichten, Essays[2] 147 zurück. Die Tradition versteht zu Y. *29* (, *31*, *46*?) unter *GT*. den *AhM*., sonst den Leib des Rinds im Gegensatz zu *gōuš urvan-*; vgl. Dst. ZA. *1*. 9, 215. — **) Im Mp. *gōš* genannt. An den mit S. *1*. 14 korrespondirenden Stellen S. *2*. 14 und Y. *16*. 4: *gōuš hudāθō urvānəm yazamaide* ist *gōuš taša* durch *gōuš urva* (Sp. 508 m.) ersetzt. S. *1*. 14 gilt mir für massgebend. Jedenfalls unrichtig ist Ggr.s Ansicht OK. 318, dass der 14. Monatstag den 'Tieren' geweiht sei.

Zum V. *taš-*. — ai. *tákṣan-* m. — Pü. (zu Y. *29*, *31*, *46*): *gōspand tāšītār*, zu Y. *29* erl.: *ōhrmazd*, sonst *gōspand tan*. — [1]) S. zSt. Gdn. KZ. *31*. 320, Tiele Godsd.[2] *2*. 124, Dst. ZA. *1*. 305. — [2]) S. zSt. Jn. A hymn 36, Justi PrJ. *88*. 77.

• j., g. [1]**tašta-** Adj., PPfP.: s. *taš-*.

KompE. — Vgl. [2]*tašta-* und *tāšta-*. — ai. *taṣṭá-* Adj.

• j. [2]**tašta-** n. 'Tasse, Schale': *ərəzataēna hača* °*ta* (IS.) *zaranaēnəm aoi taxše* Y. *10*. 17; — °*tāi* +*zaoϑrō.barānāi* (sd.) Vr. *10*. 2; — °*ta* (NP.) *ārəuharəna* V. 7. 73; N. *66*; — °*tača haomača hāvanača* V. 5. 39; *19*. 9; — *yaēšąm zayanąm aϑaurune* .. °*ta haomya* V. *14*. 8.

Vgl. [1]*tašta-*. — mp. (Pü.), np. *tašt*. Vgl. ferner Hbm. ZDMG. *36*. 129, AGr. *1*. 251, Justi ZDA. *45*. 426.

j. *tahmō* P. *47*[2]: lies *taxmō*; — P. *56*: lies *dahmō*.

• g. **tāiš** Adv. '(mit diesen Mitteln, sva.) auf diese Weise, so', zurückweisend: *azōm t*° *ϑwā fraxšnī* (sd.) *avāmī* .. Y. *44*. 7.

IS. aus *ta-*. — Vgl. *tāiš ā*, *aipī tāiš*. — Pü.: *ōšān*.

• g. **tāiš ā** adv.-artige Verb. 'auf solche Weise, so', zurückweisend: *tāiš ā mazdā vīdvaēšąm ϑwōi* (sd.) *ahī* Y. *34*. 11.

IP. aus *ta-*; s. *ā* 5. — Pü.: *ōšān*.

j. *yavaēča tāitc* Y. *62*. 6: s. *yavaētāt-*.

• j. **tāta-** Adj. (fem. °*tā-*) 'fliegend, fallend', gemeint ist das Regenwasser, aqua caelestis[1]: *āaṯ āpō ava.barənte* .. °*tā* "dann strömen die fallenden Wasser herab" Yt. *8*. 47; *5*. 15.

Satzanlautsform für *ptā*°, § *83*. 1; zum V. *pat-*; s. Bthl. IF. *10*. 196 und *taṯ.āp-*[2]). — gr. πτωτός. — [1]) Im Gegens. zum fliessenden und stehenden. — [2]) Doch vgl. freilich Hbm. IFAnz. *11*. 51.

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• j. *tātō F. 18: — ? —.
Pü.: *rawišn*. — 1) Ist wahrscheinlich kein Wort, sondern aus einer Ableit. mit *tāt-* losgerissen; man erwartete allerdings Pü. *rawišnīh*.

• j. ¹tāya- m. 'Diebstahl': *us gəuš stuyē °yāaṭčā hazaŋhaṭčā* Y. 12. 2. [S. noch *tayō* F. 25 b. 1)]
Vgl. zu *taya-*. — Pü.: *dužd*ī*h*. — 1) S. *taya-* No. 1.

• j. ²tāya- Adj. (fem. °*yā-*) 'von einem Dieb herrührend': *yasča mē °yāsča .. zaoδrā frabarāṭ* P. 22.
Ableit. (mit *Vṛddhiḥ*) aus *taya-*. — Pü.: *hač dužd*.

• j. tāyav- m. 'Dieb': *ākā hazaŋuha +anākāsə* (sd.) °*yuš* "öffentlich: ein Räuber, heimlich: ein Dieb" 1) N. 6; 63²; — °*yuš .. hazaŋha .. gaδō* Y. 65. 8; — °*yuš nəmaŋhō* (sd.) .. *hazaŋha nəmō.barahe* V. 4. 1; — °*yunąmča hazasnąmča* Y. 61. 3; Yt. 6. 4, 12. 8; — °*yūm pošō.sārəm* Y. 11. 3; — *rašnvō arəδamaṭ bairišta* .. °*yūm nijaγništa* Yt. 12. 7; — *asti šē* (näml. *sūnahe*) *haēm yaδa* °*yaoš* V. 13. 44; 47⁵; — *yasə taṭ* .. °*yuš vā vəhrkō vā apaiti.busti para.baraiti dasa* (sd.) V. 13. 10; 40; — *paurva* °*yūm .. gaoəm .. vəhrkəm būiδyōimaiδe* Y. 9. 21.
ai. *tāyáv-*, *stāyáv-* (§ 83. 2) m.; weitres bei +*tāyuša-*. — Vgl. zu *tviš-*. — Pü.: *dužd*. — 1) Eine rechtswissenschaftliche Begriffsbestimmung; s. *anākāh-* No. 2.

• j. tāyūray- n. eine Art Brod: *čvaṭ xᵛarəδəm frabarāṭ čvaṭ yaom* (sd.) .. ? *dva danarə °yūirinąm aēva danarə +xšāudrinąm* V. 16. 7.
Et.? — Pü.: t dr 1), erl.: *nān*. — 1) Vgl. zu *taršav-* und *tūray-*.

• j. +tāyuša- 1) m. strafrechtlicher Term. techn., wahrscheinlich für den, der bei einem Diebstahl als Anstifter, Gehilfe oder Begünstiger (Hehler) beteiligt ist: °*šāsča* (NP.) F. 25 b.
Aus einer Basis **tāy-* (zBild. s. Bthl. AF. 3. 53); s. np. *sitādan* 'stehlen', ksl. *tajiti* 'bergen' usw.; Bgm. IF. 11. 105. — Vgl. *taya-*, *tāya-*, *tāyav-*. — Pü.: *dužd* ap dark 2), erl.: ap daa rk 2)-*čī* (K) *ētōn vināskār čigōn dužd*. — 1) Nicht ganz sicher. Hds. *tāyšāsča*; vgl. § 268. 14. — 2) Welche der beiden Schreibungen ist die richtige? Ein *apē* ap daar *išn* (bei Dst. ZA. 1. 201: *afšāriišn* 'presser') steht in Pü. zu Y. 27. 7.

• j. tā.vō.urvātā- fem. Adj. 'die Worte *tā vō urvātā* enthaltend, damit beginnend': °*tąm hāitīm* (sd.) 1) *yazamaide* Y. 31. 23; — °*ta hāitiš* Y. 31 Überschr.
1) D. i. Y. 31.

• p. tāravā- 1) f. Name einer Stadt in der Landschaft *Yautiyā* in Persien: °*vā nāmā* vardanam yautiyā nāmā* dahyāuš pārsaiy avadā* .. Bh. 3. 5.
1) Die Lesung ist nicht ganz sicher; vgl. KZ. 37. 585.

• j. tāšta- Adj., PPfP.: s. *taš-*.
KompE. — Vgl. ¹*taišta-*.

• g. tō Part. der Hervorhebung (?) 1): *taṭ aṭ vō vərəzyāmahī fračā vātāyāmahī yā t° isāmaidē* (Sp. 26 m.) Y. 35. 7.
Pü.: lässt aus. — 1) Anders Bn. Stud. 1. 353, der *tō* als APn. aus *ta-* nimmt. Aber ein Akk. kommt sonst beim V. *aēš-* nicht vor.

• j. təm Adv. 'darum, deshalb, dazu', zurückweisend: *raoxšnəm kərənavāhi dāmahva təmčiṭ uzīra yezi ahi garō dərətəm* (sd.) "Licht sollst du schaffen .., dazu geh auf, .." V. 21. 5.
ASn. aus *ta-*. — Vgl. zBed. und zF. *taṭ* und *kəm*, *čim*, *yim*. — Pü.: *pa*(*ā*), undeutlich.

• j. təmaŋha- Adj. 'finster': *təm ahūm .. yim .. təmaŋhaēnəm təmasčīδrəm °ŋhəm* V. 5. 62, 18. 76; — *aŋhōuš °ŋhahe* V. 19. 47.
Ableit. aus *təmah-*. — ai. *tamasá-* Adj. — Pü.: *tam*.

• j. təmaŋhaēna- Adj. (fem. °*nī-*) 'aus Finsternis bestehend, finster': *təm dhūm .. yim .. °nəm təmasčīδrəm təmaŋhəm* V. 5. 62, 18. 76; — *drujim yąm .. °nīm* Yt. 19. 95.
Ableit. aus *təmah-*. — Pü.: *tam arδānīkān kušān yāδ*.

• j. təmas-čiθra- Adj. 'der Finsternis enstammt': *təm ahūm .. yim təmaŋhaēnəm °rəm təmaŋhəm* V. 5. 62, 18. 76; — *daēvanąm mainyavanąm °ranąm* V. 8. 80; Yt. 6. 4.
Komp.: *təmah-+č°*, § 308 II. 3. — Pü.: *tam tōxmak*, (zu V. 5, 18) erl.: *ān druž kē martumān drvand kunēt aš tōxmak hač ān yāδ*; Sü.: *tamobījah*.

• j., g. təmah- n. 1) 'Finsternis, Dunkel', Sing. und Plur.: *kō hvāpā raočāsčā* (sd.) *dāṭ °māsčā* Y. 44. 5; — *yaδra nōiṭ xšapa nōiṭ °mā* Yt. 10. 50; — *darəgəm āyū* (sd.) °*maŋhō* Y. 31. 20; — *miδrəm .. °maŋhāδa* 1) *jiγāurum* ".. den im Dunkel 2) wachsamen" Yt. 10. 141; — °*maŋhąm vā +aiwigatō* (sd.) V. 8. 4; — *paitišātōe °maŋhąm* Y.

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71. 17, Yt. 6. 4. a) bes. von dem Aufenthalt der *Daēva*: *daēva* .. *taršta* °*mərhō*[3] +*dvarənte* "die *D.* laufen erschreckt ins Dunkel" Y. 57. 18; — *hā drvatąm* +*aγąm* (sd.) *urvānō* °*mō.hva nizaršaite* V. 19. 30; — *avi təm spayāṯ* .. °*mō āča vaēšō āča ačištəm āča ahūm ā* V. 3. 35[4]. α) mit *anaγra-* Adj. (sd.): *anaγraēšva raočōhva* .. *anaγraēšva* °*mōhva* H. 2. 15 und 33. 2) 'Wahn, Verblendung' (nur Ableit.).

KompA.; Ableit. — ai. *támas-* n.; mp. *tam* (*tum*, GIrPh. *1.* 271), nbal. *tam*; np. *tam* 'Staar (des Auges)'. — Pü.: *tam*, (zu H.): *tārīkīh*. — [1]) Them. — [2]) Eig. 'aus der Dunkelheit heraus'. — [3]) Der Gen. ist auffällig; s. HBM. ZC. 280. — [4]) S. *ā* No. 8, Sp. 303 o.

• j. **təmah'ya-** Adj. 'dunkel', neutr. Plur. 'Dunkelheit': (*antarə*) *raočahe nōiṯ antarə* (sd.) °*mahe* (APn.)[1]) N. 68.

Pü.; *andar tārīkīh*. — [1]) § 268. 32.

• j. **təmah'vant-** Adj. 'wahnbefangen, verblendet', von *Axtya-* (sd.): *axtyō* .. °*mərəuhā* Yt. 5. 82; — *axtīm* .. °*mərəhuntəm* Yt. 5. 82.

ai. *támasvant-* Adj. 'tenebrosus'.

• g. **təviš-** n. 'Gewalttätigkeit, Rohheit': *ā mā* .. *āhišāyā* (sd.) *dərəščā* °*viščā* ". . Misshandlung und Rohheit" Y. 29. 1.

Vgl. *təvišī-*. — Pü.: *tirftār* – Sü.: *stenaḥ* –, erl.: *kum apē duždēt*; s. dazu BTHL. IF. 9. 270, MEILLET Journ. des Sav. 1902. 388 (, der in *təviščā* eine graphische Verstümmelung von **tayušča* – zu *tāyav-* 'Dieb'; § 294. 3 – findet. Aber 1. ist mir ein zweiter Fall solcher Schreibung nicht bekannt, s. dagegen § 268. 14, wozu noch *apōiš*; 2. verlangte ich das Abstraktum. Gegen den Ansatz eines **tāviš-* n. 'Diebstahl' sprechen die verwandten Worte, die auf **tāi-* – s. zu +*tāyuša-* – weisen).

• j., g. **təvišī-** f. 'physisches Vermögen, Kraft, Rüstigkeit': *us mōi uzārəšvā* (sd.) *ahurā ārmaitī* °*šīm dasvā* ".. durch *Ārm.* schenk Rüstigkeit" Y. 33. 12. a) im Gegensatz zu *kəhrp-* u. a.: *imā kəhrpasča* °*šīšča* Vr. 11. 3; — *frā tē kəhrpəmča* °*šīmča yaoždaϑāni* V. 21. 6; — *vīspā gaēϑāsča tanvasča azdəbīšča uštānąsča* °*šīšča baoϑasča* .. Y. 55. 1. b) in Verbindung mit *utayūtay-*: °*yūitī* °*šīm* +*gaṯ.tōi* (sd.) *vasəmī* Y. 43. 1; 48. 6. α) in Dualverbindung damit: *dāidī mōi* .. *amərətātā haurvātā* (sd.) .. °*šī utayūitī* Y. 51. 7; 45. 10, 34. 11.

Zum V. [1]*tav-*. — ai. *táviṣī-* f., np. *tōš* (HBM. IFAnz. 10. 46). — Pü.: +*tuxšišn*[1]), erl. (zu Y. 48): *nērōk*; (zu Y. 34, 43, 45, 51 zusammen mit *utayūtay-*): +*tuxšišn*[1]) *i tuvānīkīhā*, erl. (zu Y. 43): *zōr i patūkīhā*. Vgl. zu *utayūtay-*. — [1]) Geschr. t n a dan n.

j. *tərəs*° Verbalf.: s. unter ϑ*rah-*.

• j. **tē** Part. 1) hinter *kuϑa* 'wie?': *kuϑa* (Stverz.) *t*° *vərəzyąn azīe yōi mazdayasna* V. 5. 10 usw.; — *kuϑa* (sd.) *t*° *azīe mazdayasna azīəm ātrəm aiti barąn ava* .. V. 5. 41; — *āaṯ yimō mąsta kuϑa t*° *azəm varəm kərənavāne yā* .. ".. wie soll ich denn den *V.* machen ..?" V. 2. 31. 2) hinter *yaϑa kaϑača* 'wie nur immer': *yaϑa kaϑača t*° *ās zaošō mana yaṯ ahurahe mazdā* Yt. 19. 82.

Eig. Dat. eth. des Pron. 2. Pers. Sing.; vgl. *vō* und DBR. VglS. 1. 298. — gr. τοί; BGM. GrGr.3 529. — Pü.: *ōšān*.

j. *tē*, g. °*tē*: s. unter *ta-* und unter [1]ϑ*wa-*.

g. *gaṯ tē* Y. 51. 16: lies *gaṯ.tē*.

g. *tōi*: s. unter *ta-* und unter [1]ϑ*wa-*.

g. *gaṯ tōi* Y. 43. 1: lies *gaṯ.tōi*.

j. *tərəhrō* P. 56: lies *tarō*.

• j. **tąϑra-** n., Plur. 'Dunkelheit': *upa.naxturušu* (sd.) °*raēšu* V. 7. 79, +N. 68[1]).

KompA.; Ableit. — Aus ar. **tan-tra-*, § 42, HBM. IFAnz. 11. 46[2]). — ai. vgl. *tamisra-* n.; np. *tār*[3]). — Pü.: *tārīk*. — [1]) Hds. *tuϑr*°. — [2]) Falsch KZ. 33. 464. — [3]) Kann auch auf ar. **tansra-* gehen.

• j. **tąϑrō.činah-**[1]) Adj. 'der nach dem Dunkel verlangt, das Dunkel liebt': °*činō* (NSm.)[2]) *yaϑa tāyuš* .. °*činō* (NSm.)[2]) *yaϑa disuš* V. 13. 47.

Pü.: *tārīk kāmak*. — [1]) Var. °*čan*°. — [2]) Nach der *a*-Dekl., § 381; vgl. *haomačanəm*.

• j. **tąϑrya-** 1) Adj. (fem. °*yā-*) 'dunkel, finster': °*ryąm aipi xšapanəm* Yt. 14. 13; — °*ryasčiṯ* (GSf.)[1]) *hača xšafnō* "auch in finstrer Nacht" Yt. 14. 31, 16. 10; — *xšapō vā* +°*ryā* (GSf.)[2]) *aipi.dvąnarayā* Yt. 11. 4. 2) n. 'Dunkel' (nur Ableit.).

Ableit. — Ableit. aus *tąϑra-*. — Pü.: *tārīk*. — [1]) Nach der *ī*-Dekl.; s. anderseits *hačaṯ.paēmanyąm* und *x*ᵛ*aēṯumaiϑyēm*. Vgl. den Unterschied zwischen ai. *kanyā́ḥ* und jAw. *kainyō* AP., sowie § 408. — [2]) So J 10.

• j. **tąϑryăvant-** m. EN. eines Ungläubigen, den *Vīštāspa* besiegt: .. *yazata* .. *vīštāspō* .. *yaṯ bavāni aiwi.vanyā* °*vantəm duždaēnəm* Yt. 5. 109; 9. 31.

**tąϑrya'vant-* Adj. 'tenebrosus'[2]). — [1]) *a* zu Yt. 5; s. auch J 10 zu Yt. 19. 87. — [2]) Eine Anspielung auf die *Tantra*-Philosophie der Inder (so JN. Zar. 210 No. 4) vermag ich in dem Namen nicht zu erkennen; s. auch zu *gaotəma-*.

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• j. **tąšyah-** Adj. (fem. °*yehī-*) 'der tapfrere, energischere, heldenhaftere': *fravašayō* .. *yā* °*yehīš* (NPf.) *ahmāṯ* .. *yaδa vača framravāire* (sd.) Yt. *13*. 64.

KompE. — Kompar. zu *taxma-*.

j. *tiurva* N. *67*: lies *tūirya*.

• j. [1]**tiγra-** (, p. *tigra-*) Adj. 'spitz, spitzig': *karšasčiṯ* (sd.) *frakārayōiš* °*ra* (IS.) *xšaδra* +*vairya* V. *9*. 10; — *vīspača avi* °*ra* (APn.) +*nəmata* (sd.) V. *3*. 35; — *arštayasčiṯ* .. *huxšnuta* °*ra* (NP.) Yt. *10*. 39; — °*rāṅhō aštayō* Yt. *10*. 113.

KompA. — Zum ai. V. *tejate* 'sticht'. — Pü.: *tēh* (so die *Pāz.*-Lesung.)

• p. [2]**tigra-** m. Name einer Festung in Armenien[1]): °*ra*[k] *nāmā*[n] *didā armaniyaiy* Bh. *2*. 8.

*) Nach JUSTI GIrPh. *2*. 429 "das heutige Fort *Till* am *Tigris*, wo die Strasse nach *Bitlis* abzweigt".

• p. **tigra-xauda-** Adj. 'spitzhütig, spitzkappig'[1]) als Bezeichnung einer Abteilung der *Saken*: *sakā* (sd.) °*dā* D. *6*. 3.

[1]) Vgl. die Abbildung des letzten Empörers auf der *Bahistān*inschrift und HERODOT *7*. 64.

• j. **tiγray-** m. 'Pfeil': *yaδa* °*riš mainyavasā yim arəhaṯ ərəxšō* (sd.) Yt. *8*. 6.

Vgl. [1]*tiγra-*. — np. *tīr*.

• p. **tigrā-** f. Name eines Flusses, Tigris: °*rām viyatarayāma*[k] Bh. *1*. 18; *5*. 4; — *kāra*[k] *hya*[k] *nadī*[n]*tabairahyā* °*rām adāraya*[k] Bh. *1*. 18.

Stammansatz und Geschlecht unsicher. Die Namensform beruht vll. auf volksetymologischer Umgestaltung des nichtiranischen Namens, vgl. *tiγra-* und *tiγray-*. Das Mp. hat *diklat*; Aü. *dīklat*, Eü. *tigra*.

• j. **titarant-** Adj., PPA.: s. [1]*tar-*.

j. *tinąm* N. *95*: lies *tanūm*.

• j. **tinja** Adv. 'zurück': *t*° *avaṯ handaēsayanuha* (sd.) "zurück! . ." Yt. *19*. 50.

Vgl. *inja*.

• j. **tīrō.nakaδwa-** m. EN. eines Gläubigen: °*δwahe uspačšatanąm* (sd.) *saēnanąm* Yt. *13*. 126.

Eig. Bed.? — **tīra-* n. Name einer Gottheit; vgl. *Τιριδάτης* usw.; s. NÖLDEKE PersStud. *1*. 33, HBM. AGr. *1*. 88. — **nakaδwa-* n. erinnert an ai. *nákṣatra-* n.

• j. **tištrya-** m. Name des als Gottheit verehrten Fixsterns Sirius*): *kaδa nō aoi uzyarāṯ* °*ryō raēvā* x^v*arənanuhā kaδa xā* .. *apąm taδānti nava?* Yt. *8*. 5; 13, 20, 23, 28, 29, 32, 40, 42, 55, 60, Ny. *1*. 8 (statt AS.); Yt. *8*. 22 (°*ryasča*); — *δrityā dasa xšapanō* .. °*ryō* .. *kəhrpəm raēδwayeiti* .. *aspahe kəhrpa aurušahe* .. *āaṯ paiti avāiti* .. *avi zrayō vourukašəm* .. *ā dim paiti.yąš nižāvaraiti daēvō yō apaošō aspahe kəhrpa sāmahe* .. *hąm tāčiṯ bāzuš baratō* .. °*ryasča* .. °*vasča* .. *tā yūiδyaδō* .. *ā rapiδwinəm zrvānəm ā dim bavaiti aiwi.aojā* .. *daēum yim apaošəm apa dim aδāṯ vyeiti* Yt. *8*. 18–21 und 28 f.; — °*rīm stārəm raēvantəm* x^v*arənanuhantəm yazamaide* .. *yō pairikā titārayeiti yā stārō kərəmā patanti antarə ząm asmanəmča* Yt. *8*. 8; 1, 2, 22, 25, 50, *12*. 27, *18*. 5, 7, Ny. *1*. 8[2], S. *2*. 13, Y. *16*. 4, V. *19*. 37; — *tā* (näml. *pairikā*) °*ryō taurvayeiti vīvāiti hiš zrayanhaṯ hača vourukašāṯ āaṯ maēya us.fravānte* .. Yt. *8*. 40; — °*yehe stārō raēvatō* x^v*arənanuhatō* Yt. *8*. 0, 56, 57, Y. *1*. 11, 27. 2; — °*rīm drvō.čašmanəm* Yt. *8*. 12, Ny. *1*. 8. A) *tištryehe* α) (näml. *mā*) heisst der 4. Monat im Jahr: *xšvaštīm* +*maiδyōišəmahe* (sd.) °*ryehe daδušō* A. *3*. 8. β) (näml. *ayarə*) heisst der 13. Monatstag: °*ryehe stārō raēvatō* x^v*arənanuhatō* S. *1*. 13; vgl. *2*. 13, Y. *16*. 4.

*) *T.*, dem Yt. *8* gewidmet ist, gilt als Gegner der *Pairikā* (Meteore; s. zu *kərəma-*) und besonders des *Apaoša* (sd.), nach dessen Besiegung und Vertreibung (Yt. *8*. 22 ff.) er den erquickenden Regen spendet (Yt. 8. 30 ff., Bd. *9*. 2). In Sü. zu Y. *1*. 11, Ny. *1*. 8 wird er darum als *vṛṣṭinakṣatram*, in Npü. zu Ny. *1*. 8 als *manzil i bārān* bezeichnet. Mx. *49*. 5 heisst er der erste der Sterne, Bd. *2*. 7, *5*. 1 der Anführer des östlichen Fixsternhimmels und spezieller Gegner des Planeten *Tīr* (Merkur); s. noch Dd. *93*. 1 ff. und die von BLOCHET RHR. *32*. 105 u. (= 4, Zeile 3 ff. des autographirten Textes) mitgeteilte Stelle des GrBd. Vgl. GGR. OK. 308, 316, 318.[1])

KompA.; Ableit. — Et.? — Vgl. ai. *tiṣyà-* m.? Ganz falsch DST. ZA. *2*. 412. — mp. (Pü.) *tištr*, np. *tištar*; gelW. — [1]) Wie kommt GDN. 3Yt. 11 auf den Orion?

• j. **tištryaēinī-** f., Plur. Name von Sternen in der Nähe des *Tištrya*: °*yaēnyō* (AP.) *yazamaide* Ny. *1*. 8; — °*yaēinyasča yazamaide* Yt. *8*. 12.

Fem. zu **tištryaēna-* patr. Adj., Ableit. aus *tištrya-*. — Pü.: fehlt.

• j. **tištryō.star-** m. 'der *Tištrya* (genannte) Stern': *yeṅhā ainikō brāzaiti yaδa* °*stārahe*[1]) ". . wie (das Antlitz) des *Tištrya*-sterns" Yt. *10*. 143.

Komp. wie ai. *śamītaruḥ* 'der *Ś.* genannte Baum' usw. — [1]) Them.

• j. **tišr-** fem. Zw.: s. *δray-*.

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• j. *tiži°*, nur KompA.: sva. *tiγra-*.
Vgl. unter *bərəzi°*.

• j. **tiži.arštay-**, ¹**tiży-arštay-**[1]) Adj. 'mit spitzem Speer versehen': *miδrəm* .. *°tīm* Yt. *10*. 102; — *taxməm staotārəm* .. *°tīm darγa.ārštačm* Yt. *17*. 12; — *°tə*[2]) *nąma ahmi °tiš nąma ahmi* Yt. *15*. 48.
Vgl. ²*tižyarštay-* EN. — [1]) So Yt. *15*. 48. — [2]) Kasusausgang?

• j. **tiži.asūra-** Adj. 'mit scharfen Hauern (?)': *varāzahe* .. *°rahe* Yt. *14*. *15*.
Bed. und Et. von **asūra-*? GDN. 3 Yt. 64 'Borste', DST. ZA. *2*. 565 'griffe'. — Npü.: *tīr čang, tīz pāi*.

• j. **tiži.dātā-** Adj. (mask. *°ta-*) 'mit scharfem Gebiss': *urupiš* (sd.) *°tahe* V. *13*. 16.
Vgl. zu *tiži.dąstra-*. — Pü.: *tēž dandān*.

• j. **tiži.dārā-** Adj. (mask. *°ra-*) 'mit scharfer Schneide': *tašəm °rəm tiži.žnūtəm* "eine Axt mit scharfer Schneide" V. *14*. 7.
Pü.: *tēž* n t dd d.

• j. **tiži.dąsura-** Adj. 'scharf beissend, mit scharfem Gebiss': *spānəm* .. *°rəm* V. *13*. 39.
Zum ai. V. *dáśati* 'beisst'. — Vgl. *karətō.dąsav-* und ai. *dáṃśuka-*; ferner zu *tiži.dąstra-*. — Pü.: *tēž dandān*.

• j. **tiži.dąstra-** Adj. 'mit scharfem Gebiss, Gezähn': *varāzahe* .. *°rahe* Yt. *14*. 15.
ai. vgl. *tīkṣṇadaṃṣṭra-* Adj., zum V. *daśati* 'beisst'; s. *tižidąsura-*. — **dąstra-* statt **dąštra-* wohl in Anlehnung an einen NS. **tižidąs* 'scharfzähnig' aus *°dant-* (ai. *śúci-dan*), vgl. *dantan-* und *tižidātā-*, *daitika-*. — Npü.: *tīz dandān*.

• j. **tiži.bāra-** Adj. 'mit scharfer Schneide': *vadəm °rəm tiži.žnūtəm* "einen Keil mit scharfer Schneide .." V. *14*. 7.
**bāra-* m., zum V. *brāy-*. — Pü.: *tēž* ad d.

• j. ✱**tižina¹vant-**[1]) Adj. 'scharf, durchdringend': *°vantəm bavāhi yaδa miδrəm* Az. *6*.
Vgl. ✱*tižvant-*. — [1]) Korrektur WG.s. Korrekt wäre etwa *tačinav°*; vgl. ai. *tejasvant-* Adj.

• j. **tiži.srvā-** Adj. (mask. *°va-*) 'mit spitzem Gehörn': *būzahe* .. *°vahe* Yt. *14*. 25.
Npü.: *tīz surūn*.

• j. **tiži.žnūta-** Adj. 'scharfgeschliffen, scharfkantig': *tašəm* ('Axt') *tiži.dārəm °təm vadəm* ('Keil') *tiži.bārəm °təm* V. *14*. 7.
Scheint aus **tiži.xšnuta-* (vgl. *huxšnuta-*) durch Anlehnung an *žnu°* 'Knie' = 'Ecke, Kante' hervorgegangen zu sein; vgl. Pü. — Pü.: *tēž zānūk*.

• j. ¹**tiży-arštay-** Adj.: s. unter *tiži.a°*.
Vgl. ²*tižyarštay-* EN.

• j. ²**tiżyarštay-** m. EN. eines Gläubigen: *°tōiš ašaonō* Yt. *13*. 101.
Vgl. ¹*tižyarštay-*.

• j. ✱**tižvant-** Adj. 'scharf, durchdringend': *°vantəm bavāt yaδa miδrəm* Vyt. *4*.
Vgl. zu ✱*tižinavant-*, das an der Parallelstelle Az. *6* steht.

• j., g. ¹**tū**[1]) enkl. Part., hinter dem ersten Wort (bez. Hochton, hinter *čā*) des Satz- oder Versteils; 1) der Aufforderung; a) bei 2. Sing., α) des Imp.: *fərašaoštrā aδrā tū arədrāiš* (sd.) *idī* Y. *46*. 16; — *sraotū ašā gūšahvā* (sd.) *tū ahurā* Y. *49*. 7; *34*. 15; — *vohū gaidī manaŋhā dāidī* .. *ərəšvāiš* (sd.) *tū uxδāiš* Y. *28*. 6; 7 (s. β); — *usəhišta tū vyārayeite* (sd.) *mąm* V. *18*. 26; — *nizbayaŋuha tū zaraδuštra* .. *daēnąm* V. *19*. 13; 13³, 14. β) des Konj. oder Inj.: *dāidī* .. *dāidī tū* .. *dāstū mazdā xšayāčā* (sd.) Y. *28*. 7; — *at tū mōi dāiš* (sd.) *ašəm* Y. *43*. 10. γ) des Opt.: *hanaēša* (sd.) *tū tūm tat mīždəm* Y. *59*. 30; — *rapōiščā tū nō* .. Y. *41*. 4; — *aδā tū nō gayasčā* .. *hyā* Y. *41*. 3; — *ā tū mē aētayā zaoδrayā fraŋharōiš* Yt. 5. 91; — *vasasča tū ahura* .. *xšaēša* Y. *8*. 5. b) bei 2. Plur. Imp. (Inj.): *avi tū dim disyata* (sd.) .. Y. *8*. 3. c) bei 3. Pers.[2]); α) Sing. Opt.: *huxšaδras* (sd.) *tū nō nā* .. *xšaētā* Y. *41*. 2; — *vaŋhu tū tē vaŋhaot vaŋhō buyāt hvāvōya yat zaoδre* "das Gute, das besser ist als gut, möge dir werden, dir selber dem *Z.*" Y. *59*. 30; FrW. *8*. 1 (?). β) Plur. Imp.: *upa tū nō iδa yā ašaonąm mošu* +*iδəntō fravašayō* "alsbald sollen uns hier besuchen die *Fr.* .." Yt. *13*. 146; benutzt Vyt. *23*. d) bei 1. Plur. Opt., hinter +*mōit* (sd.): *mōi.tū*[3]) *iδra ahurahe grantahe vačyāi jasačma* Yt. *10*. 69. 2) zur Hervorhebung des Pron. *ta-*[4]): *tōmčā tū* .. *haččat.aspānā* (sd.) .. *taibyō dāt sarəm* Y. *53*. 3.
ai. *tú*, *tú* Part.; s. dazu DBR. AiS. 517. — Pü.: *tō*[5]), (zu Y. *8*): *šmāk*, (zu Y. *28*. 7 2. St.): fehlt. — [1]) Vgl. auch ²*tū*. In den Hymnen liesse sich *tū* überall zur Not als 'du!' (Vok.) fassen; s. dazu OSTHOFF MU. *4*. 269. — [2]) Vgl. RV. *8*. 27. 14: *té* .. *tucé tú no bhávantu varivovidaḥ*. — [3]) D. i. *mōit* (sd.) *tū*. — [4]) Vgl. RV. *4*. 22. 5: *tā́ tú ta indra* .. *mahā́ni*. — [5]) Wie für ²*tū*.

• g. ²**tū** enkl. NS. Pron. 2. Pers. 'du', hinter dem ersten Wort des Satzes[1]), uzw. 1) hinter *at*: *hyatčā* .. *at tū mōi nōit asruštā* (sd.)

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pairyaoγžā .. Y. *43*. 12. 2) hinter dem Relativum: .. *mīždəm* (sd.) *mazdā yehyā tū daδrəm* Y. *34*. 13; — *yō* .. *dāyāṭ arəhδuš yā tū vōistā* (sd.) *vahištā* Y. *46*. 10; — *tā zastā yā tū hafši* (sd.) .. Y. *43*. 4; — *uxδāiš* .. *yazšąm tū* ⁺*paouruyō* .. *fradaxštā* (sd.) *ahī* Y. *51*. 3. a) es folgt unmittelbar ein VS.: *urvātāiš* (sd.) *yā tū mazdā dīdərəžō* Y. *44*. 15; — *yazšąm tū ahurā irixtəm* (sd.) .. *vazdištō ahī* Y. *32*. 7; — *yəngstū*[2] *mazdā hadəmōi minaš* (sd.) Y. *46*. 14; — *yaδā tū ī* ⁺*ahuramazdā mənghačā* .. *aδā* .. Y. *39*. 4.

Vgl. *tvəm* und [1]*tū*. — Pü.: *tō*; s. noch No. 2. — [1]) Der Grund für das Auftreten des *tū* in den folgenden Stellen ist mir nicht erkennbar; in andern gleichartigen Sätzen mit 2. Sing. des Verbs fehlt *tū*, z. B. Y. *31*. 3: *vaēnahī*, *44*. 15: *xšayehī*, *44*. 16: *vašī*, *53*. 9: *dāhī* u. a. — [2]) Pü.: *ka stāyēt*, daher für Dst. ZA. *1*. 307 *stū* 'en louant' bedeutet. Die Pü. ist durch die Zerlegung von *yəngstū* (§ *304* II. 42) in *yəng stū* (so die meisten Hds.) bedingt.

• j. **tūtuk-** f. 'Lehm': *yezi tavąn aēte mazdayasna yezi* (näml. *tavąn*) *asānažva yezi vīčičažva yezi* °*tuxšvā* "wenn die *M.* dazu in der Lage sind, (sollen die Gebeine) auf einer Stein- oder Kalk- oder Lehmunterlage (in dem *uzdāna*- niedergelegt werden)" V. *6*. 51.

Stammauslaut und Bed. unsicher. Dst. ZA. *2*. 92 'en terre'; Jn. Reader 95: "the bancs are to be placed in stone ossuaries, or in terra-cotta vases, or in bags". Man hat ai. *tvak*- f. 'Haut, Decke' und np. *tutuk* 'Vorhang' verglichen. — Pü.: *tuxšēnītār hēnd*.

• j. **tuδaδkā-** f., im Du. Name eines Bergs oder Gebirgs: *ahmaṭ hača garayō fraoxšyąn* .. °*kažča* Yt. *19*. 4.

Wohl ar. **tudaδkā*- (§ *268*. 50), Bildung wie ai. *ejatká*-.

j. *tuδraēžu* N. *68*: lies *tąδr*°.

• j. **tuδruša-** Adj. (fem. °*šā*-) 'zur Vollreife gelangend': °*šąm āsnąm frazaintīm* Y. *62*. 5.

Zum V. *δraoš*-, red. Bildung. — Pü.: *nām burtār*[1]), Sü.: *pālakam*. — [1]) So M 1; vgl. Kn. *2*. Sp. *hamburt*.

j. *tūm*: s. unter *tvəm*.

• j. **tumāspana-** patr. Adj. 'von *Tumāspa*[1]) stammend, dessen Nachkomme': *uzavahe* °*nahe ašaonō* Yt. *13*. 131.

Ableit. aus **tumaspa*- m. EN. (Komp.: **tuma*- + *aspa*-, 'eig. 'des Rosse feist sind', vgl. ai. *tūmra*- Adj., lat. *tumidus*). — [1]) Vgl. Dst. ZA. *2*. 400, Justi NB. 319.

p. *tuvam*: s. unter *tvəm*.

• j., g. [1]**tŭra-**[1]) Adj., bezeichnet ein Volk '*tūr*isch, *Tūr*er (*Tūrā*nier)': *yaṭ mąm* (näml. *ašīm*) °*ra pazdayanta āsu.aspa naotarača* "als die *T.* mit schnellen Rossen mich verscheuchten und die *N.*" Yt. *17*. 55; 56[2]; — *yaṭ dim mazaoš* (sd.) *kəhrpō* °*rahe* V. *13*. 39; — *hyaṭ us ašā naptyažū* .. °*rahyā uzĭən* (Sp. 498 m.) *fryānahyā* Y. *46*. 12; — °*rahe*[2]) ⁺*məndāidyāi* (sd.) Y. *11*. 9; — *frarəase* °*rō* Yt. *19*. 57, 58; 93. a) von den *Dānav* (sd.): *yaṭ bavāma aiwi.vanyā dānavō* °*ra vyāxana* Yt. *5*. 73; — *yūžəm taδa taurvayata vərəδrəm dānunąm* °*ranąm* Yt. *13*. 38; 38.

Ableit. — Vgl. [2]*tŭra*- EN. — kurd. *tūr* 'wild, unbändig'; WklPh. *1898*. 1207; anders IF. *10*. 1 No. Unsicher. — Pü.: *tūr*, (zu V. *13* erl.): *vināskār*; Sü.: *turuṣkaḥ*; s. noch No. 2. — [1]) Mit *u* nur Yt. *17*. 55, 56. — [2]) Stammt aus Y. *46*. 12, mit Umsetzung ins jAw. Pü.: *čahār* dnn, vgl. unter ⁺*məndāidyāi*[2]).

• j. [2]**tūra-** m. EN. eines Gläubigen[1]): *arəjarəuhatō* °*rahe ašaonō* Yt. *13*. 113; — *frārāzdiš* °*rahe ašaonō* Yt. *13*. 123.

Vgl. [1]*tūra*-. — [1]) Oder auch zweier. Nicht wahrscheinlich ist es mir, dass das Wort an den obigen Stellen *Tūr*er bedeute.

• j. **tūray-** n. 'käsig gewordene Milch, Molke': ⁺*xšāudrinąm payarəhąm* .. *yaδa* .. *āaṭ tūirinąm yaδa δriš xᵛarəma* .. *āaṭ* ⁺*pitžuš yaδa* .. N. *66*; *67*.

Ableit. — Vgl. gr. τυρός; Dst. ZA. *3*. 123. — Pü.: t dr[1]), erl.: *panīr*. — [1]) Vgl. zu *taršav*- und *tāyūray*-.

• j. **tūirīm** Adv.: s. [3]*tūirya*-.

• j. [1]**tūirya-** Adj. (fem. °*yā*-) 'zu den *Tūr*ern gehörig, ihnen eigen' (usw.): °*yanąm dahyunąm* Yt. *5*. 54, V. *3*. 42 PüZ., *5*. 38 PüZ.; — *airyanąm dahyunąm* .. °*yanąm dahyunąm* .. *sairimanąm dahyunąm* Yt. *13*. 143; 143; — *mairyō* °*ryō frarəase* Yt. *19*. 56, 82; *5*. 41; — *mairīm* °*rīm frarəasyānəm* Yt. *9*. 18, 22, *19*. 77; Y. *11*. 7.

Ableit. aus [1]*tūra*-. — Pü.: *tūr*.

• j. ⁺[2]**tūirya-**[1]) Adj. 'käsig geworden, verkäst': °*ya*[1]) *payā* (sd.) *bavāṭ aspayāaṭča* ⁺*xarayāaṭča* N. *67*.

Ableit. aus *tūray*-. — Pü.: fehlt. — [1]) Hds. *tiurva, taurva*.

• j. [3]**tūirya-** Adj. (fem. °*yā*-) 'der vierte': *paoiryō* .. *bityō* .. *δrityō* .. °*ryō mašyō* Y. *9*. 3–12; 13, V. *4*. 2, Yt. *14*. 11, Vd. *12*; — *nmānyasča vīsyasča zantumasča zaraδuštrō* °*ryō* Y. *19*. 18; *18*. 53, 54; — *paoirīm* .. *bitīm* .. *δritīm* .. °*rīm yānəm* Y. *9*. 19 f.;

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V. 5. 30, 31, 9. 7, 28, 31, 13. 33², N. 11, 82, ⁺F. 1; — °rīm gāma frabaraṭ .. urva H. 2. 15, 33; V. 4. 35, 15. 7; 1. 6; — paoiryeheča .. °ryeheča .. myazdahe A. 3. 10; F. 9; — °yābiš V. 7. 52 PüZ.; — °rya (NPn.) ∂anvarə (sd.) V. 14. 9; Yt. 1. 7, Vd. 12; — °ryā (?) uštavaityā vā .. hātōiš handātā N. 102; 102; — °yanąm Vd. 15. a) ASn. °rīm und DS. °ryāi als Adv.; α) 'zum vierten Mal': °ryāi¹) upaẓta (sd.) °ryāi¹) nišasta V. 16. 16; — pasča °rīm¹) ⁺gāmō.bərəitīm "nachdem er den vierten Schritt getan hat" V. 18. 55. β) 'beim vierten Mal': kā hē asti čaϑa? .. °rīm ∂risatəm upāzananąm V. 4. 19; 23, 27, 31, 5. 5, 8. 77. γ) 'viertens': kva °rīm aiϑhā zəmō šāištəm V. 3. 5; 10, 23.

KompE. (āxtūir°). — Ordinale zu čaϑwar-; § 211. — ai. turīya-, turya- Adj. — Pü.: čahārum. — ¹) In adjekt. Gebrauch, beim Nom. act.

• j. ⁴tūirya- m., tūiryā- f. 'Vatersbruder, -schwester': yaṭ °yō .. °ya vā para.iriϑyeiti V. 12. 15. [tūirya² V. 12. 19: s. unter duγδairi; — V. 12. 17: lies tūiryō.puϑrō, tūirya.duγδa.]

KompA. — Statt tərvy° geschr., § 268. 42. — Ableit. aus pitar-¹); vgl. ai. pitṛvya- m., sbal. trī 'amita', afγ. trą 'Oheim'; § 83 mit No. 2.¹) — Pü.: fehlt. — ¹) Der Vergleich von t° mit ai. tulya- Adj. 'gleich' hätte BB. 17. 157 nicht wiederholt werden dürfen, s. ZDMG. 42. 156.

• j. ⁺tūirya.duγδar-¹) f. 'Tochter der Vatersschwester': yaṭ ⁺tūiryō.puϑrō .. °duγδa vā para.iriϑyeiti V. 12. 17.

S. noch unter duγδairi. — Pü.: fehlt. — ¹) NA. getrennt.

• j. ⁺tūiryō.puϑra- m. 'Sohn des Vatersbruders': yaṭ °ϑrō .. tūirya.duγδa vā para.iriϑyeiti V. 12. 17.

S. noch unter duγδairi. — Pü.: fehlt. — ¹) NA. getrennt.

• j. tūiryāi Adv.: s. ³tūirya-.

• j. tusa- m. EN. eines Helden der iranischen Sage*): taxmō °sō raϑaẓštārō Yt. 5. 53; — taxməm °səm raϑaẓštārəm Yt. 5. 58.

*) Er besiegt die Vaēsaka-Söhne nach Yt. 5. 54. Weitres bei JUSTI NB. 322 und DST. ZA. 2. 380.

Eig. Bed.?

j. tusən V. 3. 32: s. unter taoš-.

• j. ⁺tušnay-¹) Adj. 'stillschweigend': °niš¹) F. 18.

KompA. — Vgl. tušnā°. — ai. vgl. tūṣṇīm Adv. 'still'. — Pü.: tušt; s. zu ¹⁺tušnā.matay-. — ¹) So K.

• g. ¹⁺tušnā.matay-¹) f. ('schweigendes' schweigend fügsames Denken' sva. ārmatay-; nur als) Name einer Gottheit (sva. Ārmatay²)): hyaṭ mā .. daxšaṭ ušyāi (sd.) °maitiš vahištā Y. 43. 15.

Vgl. ²tušnāmatay- EN. — *tušna- Adj., sva. tušnay-. — Pü.: ōi i tōšūt (?; Sü.: vyavasāyī; Npü.: saxt) mart .. mēnišnīk. — ¹) NA. getrennt; s. aber KZ. 30. 521. — ²) So GDN. BB. 15. 259.

• j. ²tušnā'matay- f. EN. einer gläubigen Frau: °maityā ašaonyā Yt. 13. 139.

Vgl. ⁺tušnā.matay-.

• j. tušni-šad- Adj. (auch fem.) 'der stillschweigend dasitzt': yā (näml. fravašayō) amavaitīš °šāδō (NPf.) Yt. 13. 29.

j. tušš F. 18: lies tušniš.

• p. tya- Pron. rel. (fem. °yā-) 'welcher, wer, der'; I) als eigentliches Relativum; 1) mit einem demonstrativen Korrelat, das 1) folgt, uzw. a) aita- (Sp. 13 u.): dātam °yaʰ manā aitaʰ ⁺adāriy D. 6. 3¹). b) ¹ava- (Sp. 166 o.): °yaʰšām hačāmaʰ aϑahyaʰ .. avaʰ ⁺akunavayaⁿtā Bh. 1. 7; D. 6. 3, 4; — °yaʰ kunavāhy avaʰtaiy .. Bh. 4. 16, 17; — utā °yaʰmaiy piϑʳaʰ kartam avaščiy .. X. 1. 4; 3. 3; — °yaʰ manā kartam idā utā °yaʰmaiy apataram kartam avaʰ visam X. 2. 3; — °yaʰpatiy (sd.) kartam vainataiy naibam (sd.) avaʰ visam .. X. 1. 3; — °yaiy paruvā xšāyaϑiyā yātā āhaⁿ avaišām .. Bh. 4. 9; — xšaϑʳam °yaʰ .. parābartam āhaʰ avaʰ .. Bh. 1. 14; — martiyā °yaišaiy fratamā anušiyā āhaⁿtā avaiy .. Bh. 2. 13. 2) vorausgeht, uzw. a) ima- (Sp. 371 m.): imaʰ tyaʰ adam akunavam .. vašnā aʰuraʰmazdāhaʰ akunavam Bh. 4. 12; 6, 2, Am. 4 (?); — dahyāvaʰ imā °yā hamiϑʳiyā abavaⁿ drauγaʰdiš hamiϑʳiyā akunauš Bh. 4. 4; — imām dipim .. °yām adam niyapišam Bh. 4. 15. b) ¹ava- (Sp. 165 m., 167 m.): ⁺avā dahyāvaʰ °yā dārayaʰvaʰuš .. adārayaʰ D. 6. 4; — avahyā kārahyā .. °yam vahyazdātaʰ frāišayaʰ Bh. 3. 11. c) sonstige: iyam dahyāuš .. °yām manā aʰuraʰmazdā frābaraʰ D. 4. 2; — hauv kāraʰ ašiyavaʰ °yam vahyazdātaʰ frāišayaʰ Bh. 3. 9. 3) eines geht voraus und eines folgt: aitaʰ xšaϑʳam °yaʰ gaumātaʰ .. adīnāʰ kaⁿbūjiyam aitaʰ xšaϑʳam .. Bh. 1. 12; — aitaʰ °yaʰ kartam avaʰ visam .. D. 6. 5. 2) ohne demonstratives Korrelat; 1) das Relativum bezieht sich auf ein

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vorausgehendes Substantivum: *utā aniyā bagāha^k °yaiy ha^nt̰iy* Bh. *4.* 12, 13; — *8 manā taumāyā °yaiy paruvam xšāya-ϑiyā āha^n* Bh. *1.* 4; — *martiyā °yaišaiy fratamā anušiyā āha^ntā* Bh. *3.* 7, 8, 11; *4.* 18; — *imā dahyāva^k °yā adam +adaršiy .. °yā hačāma^k atarsa^n* D. *5.* 3; *6.* 3, Bh. *1.* 6, 7, *2.* 2; — *āyadanā °yā* (APn.) *gaumāta^k .. vyaka^n adam niyaϑ^rārayam* Bh. *1.* 14; — *abičariš .. +viϑaibiščā °yādiš gaumāta^k adīnā^k* Bh. *1.* 14; — *+draya^k °ya^k hačā pārsā^k aitiy* D. *17.* 3; 3; — *vasiy aniyaščiy naibam kartam .. °ya^k adam akunavam utamaiy °ya^k pitā akunauš* X. *1.* 3. 2) das Relativum hat keine Bezugsmasse[2]: *°ya^k manā kartam varnavatām ϑuvām* Bh. *4.* 6; 8, 10; — *ima^k °ya^k adam akunavam pasāva^k yaϑā ..* "id (est) quod feci postquam .." Bh. *1.* 15; 10, *5.* 1; — *ima^k °ya^k manā kartam mādaiy* "id (est) quod mihi factum (est) in Media" Bh. *2.* 15; *3.* 2, 4, 12, *4.* 1; — *utāmaiy xšaϑ^ram utā °ya^kmaiy kartam* X. *2.* 3, *4.* 3; *1.* 4, *3.* 3; — *adam °ya^k parābartam patiyābaram* Bh. *1.* 14; — *imā dahyāva^k tyā manā patiyāiša^n .. arabāya^k mudrāya^k °yaiy +drayahyā* (sd.) .. "..(ii) qui (sunt, habitant) in mari" Bh. *1.* 6; — *imā dahyāva^k +°yā* (NPn.)[3] *manā dātā +āpariyāya^n* (sd.) ". . quae (sunt) meae leges, (eas) venerabantur" Bh. *1.* 8; — *gaumātam .. avāϑanam utā °yaišaiy fratamā martiyā anušiyā āha^ntā "Gaumātum ..*: interfeci et (eos) qui .. erant" Bh. *1.* 13; — *patikaram dīdiy °yaiy manā gāϑum bara^ntiy* "simulacrum specta (eorum) qui .. portant" D. *6.* 4. II) zur Anknüpfung einer nominalen Ergänzung an ein vorausgehendes Substantiv; 1)[4] im Nominativ (oder dem ihm gleichen Akkusativ): *yaunā* (sd.) *°yaiy ^kuškahyā utā °yaiy +drayahyā* D. *5.* 2; — *sakā* (sd.) *°yaiy +tara^kdraya^k* D. *6.* 3; — *dahyāva^k °yā +paruvaiy* D. *5.* 2; — *xšaϑ^ram °ya^k bābirauv* Bh. *1.* 16; — *xšaϑ^ram .. °ya^k +vazarkam °ya^k ^kuvaspam* D. *17.* 1; — *vasiy °ya^k naibam* X. *7.* 3. 2) in andern Kasus[5]: *kāram °yam hamiϑ^riyam hya^k ..* Bh. *2.* 14; *1.* 13, 16; — *paϑim °yām rāstām mā avarada^k* D. *6.* 6; — *xšāyaϑiya^k dahyūnām °yaišām*[6] *parūnām* D. *5.* 1; — *kāram °yam nadī^ntabairahyā* Bh. *1.* 18, 19; *2.* 12; — *viϑam °yām amāxam* Bh. *1.* 14[2]. a) dem Substantiv geht *'ava-* voraus (Sp. 165 o.): *avam gaumātam °yam magum* Bh. *1.* 13[2]; — *avam kāram °yam mādam* Bh. *2.* 6; 6–11[6], 14, *3.* 1, 3; — *avam kāram °yam bābirauv* Bh. *3.* 14; — *avam kāram °yam vahyazdātahyā* Bh. *3.* 6, 7. III) als zurückweisendes Demonstrativum[7]: *fravartiš hadā kamnaibiš +asbāribiš .. ašiyava^k pasāva^k adam kāram frāišayam °yai* (als Akk.) *patiy* ". . drauf liess ich ein Heer gegen sie marschiren" Bh. *2.* 13; — *hauv .. hadā kamnaibiš +asbāribiš ašiyava^k .. pasāva^k vivāna^k hadā kārā nipadiy* (sd.) *°yaiy* (als Akk.) *ašiyava^k* Bh. *3.* 11. a) mit folg. *+čiya^kkara-* (sd.) 'wenig zahlreich': *+yadipatiy +maniyāhay °ya^k čiya^kkaram +avā dahyāva^k .. D. 6.* 4. ASn. *tya^k* als Konjn. sbes. Vgl. zu. *hya-*.

An zerstörten oder grammatisch wertlosen Stellen: ** *°ya^k dāraya^kva^kuš* ** Bh. *4.* 19; — *°yāmā vidām martiyā a* ** Bh. *4.* 19[8]; — ** *ava^k akunavam °ya^k* ** D. *13*; 7; — *utā °ya^k mām kartā* Ao. *1.* 4; — ** *čanām °ya^k aϑa^ngainām* ** Am. *3.*

ai. *tyá-* Pron. dem.; s. dazu DBR. VglS. *3.* 314. (Unsicheres bei GGR. GIrPh. *1* b. 218, 393.) Zum *t* und zSchr. § *416* α No. 1 mit FOY KZ. *35.* 4. — Vgl. *ya-*. — 1) S. auch II 1. — 2) DBR. AiS. 561. — 3) NA. *tyanā*; s. dazu BTHL. Stud. *2.* 70, zuletzt FOY KZ. *37.* 501, wo weitre Litt. — 4) S. noch I 1 1 a. — 5) Vgl. dazu CLD. KZ. *31.* 264 No., DBR. VglS. *3.* 308, BTHL. Stud. *2.* 70 No., IFAnz. *1.* 10. — 6) Man erwartete die fem. Form. — 7) Die beiden Stellen sind wohl nicht ganz sicher; s. BTHL. Stud. *2.* 68; dagegen FOY KZ. *35.* 41. — 8) Sehr gewaltsam FOY KZ. *35.* 47.

• p. tya^h Konjn. 1) 'dass', einen a) Subjekts- oder b) Objektssatz einleitend: a) *kārahyā naiy azdā* (sd.) *abava^k t° bardiya^k +avāϑata^k* (sd.) Bh. *1.* 10. b) *mātya^kmām xšnāsātiy* (sd.) *t° adam naiy bardiya^k amiy* Bh. *1.* 13. 2) 'weil': *drauga^kdiš hamiϑ^riyā akunauš t° imaiy kāram adurujiyaša^n* (sd.) Bh. *4.* 4.

KompE. — ASn. aus *tya-*. — Vgl. *yaṯ*.

• j. tvan- Adj. 'vermögend, fähig, tüchtig zu –', mit Akk.: *nazčiš ax^varəntąm °va nōiṯ uγrąm ašayąm .. vāstryąm .. puϑrōištīm* V. *3.* 33.

Zum V. *tav-*. — Pü.: *tuvān*.

• g. tvōm[1], j. tŭm[1][2], p. tuvam NS.

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Pron. 1. Pers. 'du'. Es tritt auf 1) wenn auf dem Subjekt ein besonderer Nachdruck liegt; a) bei Gegenüberstellung: *kō aēšąm asti ərəhuča ratušča? .. urvataṯ.-narō zaraδuštra tūmča yō zaraδuštrō* V. 2. 43[3]; — *yaṯ tum* (zu 4 b β) *ainim avaēnōiš .. āaṯ tum nishiδōiš* .. H. 2. 13; — *pairi tē haoma .. daδąmi .. pairi mē tūmčiṯ dayå haoma* .. Y. *11.* 10; — *čišča δwąm čakana .. tum mąm* ˣ*čakana* H. 2. 11 f. b) sonst: *vaočā mōi yā tvōm vīdvå* (sd.) *ahurā* Y. *48.* 2; — *tāčiṯ mōi sąs* (sd.) *tvōm mazdā vaēdištō* Y. *46.* 19; — *ahyā* ⁺*mainyūš tvōm ahī tā* (sd.) *spəntō* Y. *47.* 3; — *yaṯ hē tūm us.zayəŋha tūm ərəzvō zaraδuštra* Y. *9.* 13; — *tūm paoiryō zaraδuštra ahunəm vairīm frasrāvayō* Y. *9.* 14; 15; — *tūm nō āδraom* ⁺*zaota* ⁺*stē* (sd.) Vr. *3.* 7. 2) vor einem attributiven Relativ(satz): *āpəm zazāhi tūm yō ahurō mazdå* V. 5. 15; 15², 2. 1; — *axᵛafnō ahi abərəhō tūm yō ahurō mazdå* V. *19.* 20; — *čišča tūm čarāitiš ahi yąm .. čarāitinąm .. sraēštąm dādərəsa* Vyt. *57* (?)[4]; — s. noch V. 2. 43 bei 1 und ‖ Bh. *4.* 6, 15 bei 3. 3) ‖ im Ap. vor dem verallgemeinernden *kā* (Sp. 422): *tuvam kā hyᵃ aparam .. patiparsāhy* Bh. *4.* 6[3]; 15[3]; — *tuvam kā xšāyaδiyᵃ hyᵃ aparam* ⁺*āhy* Bh. *4.* 19, 5, 14. ‖ 4) sonst beliebig; a) an der Spitze des Satz(teil)es; α) unmittelbar vor Vok.: *tvōm mazdā ahurā frō mā sīšā* .. Y. *28.* 11. β) sonst: *tūm maēδanahe pāta nipāta ahi adružąm* Yt. *10.* 80; 80, 29², V. *19.* 6, Vyt. 22, 25; — *tūm aēšąm ṯbišyatąm tūm aēšąm ṯbaēšərəuhatąm ṯbaēšå sčindayehi* Yt. *10.* 76; 23², 29 f.³, 78², 5. 87, *15.* 55. b) in andrer Stellung; α) unmittelbar vor Vok.: *aδa nō tūm miδra .. dayå* Yt. *10.* 94; Y. *57.* 26; — *āaṯ mē tūm ərədvī sūre anāhite .. pəšum raēčaya* Yt. 5. 77; — *āaṯ tūm zaraδuštra* .. V. *9.* 12, *10.* 18; — *āaṯ yaṯ tūm zaraδuštra* .. V. *17.* 4; Vyt. *43.* β) sonst: ⁺*pouru.nərəm tūm kərənūšī* .. Y. *10.* 13; — *īδa mē tūm hąm.-čarəŋuha* .. Yt. *17.* 60; — *hanaēša tū tūm taṯ mīždəm yaṯ* .. Y. *59.* 30; — *āaṯ mąm tūm fšaonayehe* Y. *11.* 1; V. 22. 1, 9, Vyt. *13* 1St.; — *āaṯ tūm pasčaēta* .. V. *17.* 4; Vyt. *31*; — *yaṯ tum ainim avaēnōiš* .. H. 2. 13; — *yaδa tūm ərəzvō* (sd.) *vašərəhe* V. 5. 17, 21; Vyt. *12.*

Undeutlich: *tum* F. *18*; — *imåsə tūmčiṯ māvōya* Y. *10.* 19; — *azəm bōiṯ tūm tā nipayemi* Yt. 5. 89; Vyt. *9*, *13* 2St., *34*, *36*. Vgl. ²*tū* und für die übrigen Sing.-Kasus des Pron. 2. Pers. unter ¹*δwa-*.

ai. *tvám* (oft **tuvam*). — Pü.: *tō*. — [1]) D. i. **tuvəm*; § *268.* 12, 22. — [2]) Mit *u* nur F. und H. — [3]) S. auch zu 2. — [4]) In der auf uns gekommenen Fassung der Mutterstelle H. *2.* 10 fehlt *tūm*; s. Y. *9.* 1.

j. *trəfyāṯ* Y. *11.* 5: s. unter *tərəp-*.

d.

• j. °da enkl. Postpos. mit Akk. 'hin zu —': *kaδa nō fraourvaēsayāiti drujō vaēsmənda*[1]) *azəmnąm* (sd.) Yt. *10.* 86.

Vgl. gr. °δε (οἴκόνδε), ahd. *zuo*. — [1]) § *304.* II. 10.

• j. ⁺**daēum.gan-**[1]) Adj. 'der den *Daēva* erschlägt, tötet': *ātrəm vāzištəm* .. °*jənəm spənjayrīm* (sd.) V. *19.* 40.

Komp. mit AS. im 1. Glied; § *268.* 22. — Pü.: *kē dēv žanēt*. — [1]) NA. getrennt.

j. *daēibya* N. *65*: lies *dvaēibya*.

• j. **daēnav-** f. 'femina', von (vierfüssigen) Tieren (im Gegensatz zu *aršan-*, *uxšan-* und *varšnay-*), in Verbindung mit dem Tiernamen[1]): *kaδwa* °*nu* (IS.) .. *gava* °*nu* .. *aspa* °*nu* .. *uštra* °*nu arəjō* "um den Preis für eine Eselstute .." V. 7. 42[2]); — *hazarərəm maēšinąm* °*nunąm* .. *gavąm* °*nunąm* .. *aspanąm* °*nunąm* .. *uštranąm* °*nunąm paiti.puδranąm* A. *3.* 7—10.

Zum ai. V. *dhāyati*; § *79.* 1. — ai. *dhenáv-* f. — Pü.: *dēnūtak*, Npü.: *šīr dār*, Sü.: *dugdhavatī*. — [1]) S. zu ¹*aršan-* No. 3 und den Gebrauch des np. *māda*, sowie ai. *gāvo dhenávah* und PĀṆINI *2.* 1. 65. — [2]) Anders GRAY IF. *11.* 310.

• j., g. ¹**daēnā-** f. 'Religion'; 1) im **gAw.**[1]): *tąm* °*nąm yā hātąm* (Sp. 268 o.) *vahištā .. ərəš daidyaṯ* (sd.) Y. *44.* 10; — *kaδā tōng ā vīϑōmyāṯ* (sd.) *ārmaitiš yaēibyō mazdā δwōi vašyetē* °*nā* ". . denen deine Religion verkündet wird, o *M.*" Y. *44.* 11; — *ərəš vīčidyāi* (sd.) *tąm* °*nąm yā xšmāvatō* (sd.) Y. *49.* 6; — *dārəhō* (sd.) *ərəzūš paδō yąm* °*nąm ahurō saošyantō dadāṯ* Y. *53.* 2; — mit *vərəhav-* Adj.: *yaēčā hōi dabən* (sd.) .. °*nayå vərəhuyå uxδā šyaoδanačā* Y. *53.* 1. 2) im **jAw.**: *aya* °*na* (IS.) *dīsyāṯ* (sd.) *yō* .. *aiwyårəhąm* (sd.) *nōiṯ aiwyāsti* V. *18.* 9; — *ərəahe mainyūš nasištąm* °*nąm daēvayasnanąm*

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Y. 72. 11. Sonst nur A) von der *ahur*ischen Religion: *kahmāi paoiryō maš-yānąm .. fradaēsayō °nąm ..? .. yimāi .. fradaēsaēm °nąm .. āaṯ hē mraom .. vīsaṇha mē mərətō bərətača* (sd.) *°nayāi* (als Gen.) *āaṯ .. paityaoxta yimō .. nōiṯ dātō ahmi .. mərətō bərətača °nayāi* V. 2. 1 ff.; Yt. *11.* 14; — *vīštāspahe .. yō bāzušča upastača vīsata .. °nayā̊* Yt. *13.* 99; — *yaδa azəm hačayene .. zaraδuštrəm anumatōe °nayāi anuxtōe °nayāi anu.vərštōe °nayāi* Yt. 5. 18; Y. *8.* 7; — *hutaosąm .. yā mē °nąm .. zrasča* (sd.) *dāṯ apiča aotāṯ* Yt. *9.* 26; Vyt. *10* (?); — *kō .. °nąm .. vībaraṯ aēṯaēšva varəfšva yō yimō kərənaoṯ? .. vīš karšipta* V. 2. 42; — *zātō .. zaraδuštrō .. īδa apąm vīγasāiti .. °na .. vīspāiš avi karšvąn* Yt. *13.* 94; — *miθrəm .. yahmi vyāne* (sd.) *°nayāi* (als Gen.) *srīrayāi pərəδu.frākayāi* .. Yt. *10.* 64; — *sraošəm .. yō daēnō.disō +°nayā̊* Y. 57. 23; — *zaraδuštrahe .. yim .. staotārəm ašahe .. paiti.fraxštārəmča °nayāi yaṯ haitinąm vahištayāi* Yt. *13.* 92; 91; — *aya °naya fraorənta* (sd.) *ahurō mazdā̊ .. frā vohu manō* .. Y. 57. 24; Yt. *10.* 92; — *zaraδuštrō .. °nąm .. fraorənaēta* V. *19.* 2; — *frā tē vərəne ahe °naya* Vr. 5. 3; — *āstuyē °nąm .. fraspāyaoxδrąm* .. Y. *12.* 9; — *aēšā astī °nayā̊ .. āstūitiš* Y. *12.* 9; — *fraorəitīmča āstaoδwanəmčā °nayā̊* Y. *13.* 8; — *yezi aṇhaṯ āstūtō vā aiwi.sravanō vā °nąm* V. *3.* 40; 40², P. *14*; — *nōiṯ hē apastavāne* (sd.) .. *°nąm* V. *19.* 7; 6, N. *41*; — *yā hača °nayāṯ .. apastūitiš* N. *41*; — *yō fraēštəm apivatāite °nayā̊* V. *9.* 2; 47, 52; — *°nayā̊ mąs vača daδānahe nōiṯ šyaoδnāiš apayanṯahe* (sd.) Y. *9.* 31; — *marəmnəm isəmnō °nayāi* Yt. *16.* 17; — *marəδrəmča varəzīmča °nayā̊* Y. 22. 3; — *°yāšča .. mąδwanąmča vaxδwanąmča varštvanąmča* Vr. *12.* 3; — *ušī.darəδrəm* (sd.) *°nayā̊* Y. 22. 25; 25. 6; — *mazištāiš vazdyāiš °nayā̊* Y. *13.* 3; — *bərəγā °nayā̊* Y. *35.* 1; *15.* 1, Yt. *10.* 92 (wo *°nayāi* als Gen.); — *stitātasča* (sd.) *°nayā̊* Vr. *10.* 2; — *vīndaiδya* (sd.) *°nayā̊* G. 2. 7; — *kaṯ asti °nayā̊ uruδwarə? .. yō yaom kārayeiti .. hō °nąm .. fravāza vazaite* V. *3.* 30 f.; 31; — *avaṇhe naram ašaonąm °nayāšča* Yt. *19.* 69; *10.* 117 (?); — *frā tē* (näml. *haomāi*) *mazdā̊ baraṯ .. aiwyārəhanəm* (sd.) .. *°nąm* Y. *9.* 26; — *paiti.dānəm +ainim baraiti °tō °nąm* V. *18.* 1; — *āxštaēδa °naya vača framrū* V. *3.* 1; — *zaraδuštrahe °nąm .. varənəmča ṯkaēšəmča* Y. *16.* 2; — *vaēδā °nyā̊* FrB.; — *°nąm*[2] .. *dātəm vīdōyūm* V. *19.* 16; — *mąδrahe spəntahe .. °nayā̊ .. staotanąm yesnyanąm* Vr. *9.* 7; — *°nayā̊ .. aδaurunąsčā raδaēštāsčā vāstryąsčā fšuyantō* Y. *13.* 3; Vr. *3.* 5; — *yezi °nyā̊ .. aṇhaṯ* (Sp. 270 o.) Nik. *1*; 2; — *hā yaoždā̊ yā °na* V. 5. 21; *3.* 42, Yt. *11.* 3, Vyt. *35*; — *°na .. narš ašaonō framərəzaiti vīspəm dušmatəmča* .. V. *3.* 42; — *°na .. pərənāyuš čiδąm δwərəsaiti* V. *3.* 42 (?). a) meist mit einem bestimmenden Dem.-Pron. oder Adj.; α) ¹*a-*, ⁴*aēša-*, *ima-*: Y. *8.* 7, *9.* 31, *60.* 2, Vr. 5. 3, Yt. *13.* 99 (Sp. 2 u., 3 o.); N. *3*³ (Sp. 32 u.); V. *3.* 30, Yt. *8.* 59 (Sp. 368 u., 369 u.). β) *āhuray-* und *zaraδuštray-*: Y. *8.* 7, *12.* 9, *60.* 2, Yt. *8.* 59, *13.* 99, V. 2. 1, 2 (Sp. 346 m.). γ) *māzdayasnay-*, uzw.: *°nā °yasniš* V. *3.* 41, 42, 5. 21, Yt. *11.* 3, *13.* 94, Vyt. *35*; — *°nąm °yasnīm* Y. *9.* 26, *12.* 9, *25.* 6, Yt. 2. 14, *9.* 26, V. 2. 42, *3.* 31², 40³, *19.* 2, 6, 7, 16, Vd. *8*; — *°nayā̊* (*°nayāšča*) *°yasnōiš* Y. *12.* 9, *13.* 3², 8, *15.* 1, *22.* 25, *35.* 1, Yt. *10.* 117, 126, *19.* 69, Vr. *3.* 5, *9.* 7, *10.* 2, *12.* 3, G. 2. 7, V. *3.* 30, *9.* 2, 47, 52, P. *14*, FrB., Nik. *1*, 2; — *°nayāṯ °yasnōiṯ* N. *41*²; — *°ne °yasne* (s. a). δ) *vaṇhav-* und *māzdayasnay-*: *vaṇuhi °na °yasniš* V. *3.* 42, Yt. *13.* 94; — *vaṇuhīm °nąm °yasnīm* Y. *9.* 26, V. *19.* 16; — *°nayā̊ vaṇhuyā̊ °yasnōiš* Y. 22. 3. S. ferner zu γ und δ unter a. a) als Gottheit*), immer mit *māzdayasnay-* Adj.: *yaδa .. ās zaošō mana yaṯ ahurahe mazdā̊ °nayāšča °yasnōiš* Yt. *19.* 82; — *miθrəm .. yeṇhe °na °yasniš x^vīte* (sd.) *paδō rāδaiti* Yt. *10.* 68; — *pita tē* (näml. *ašōiš*) *yō ahurō .. brāta .. sraošō .. x^vaṇha °na °yasniš* Yt. *17.* 16; Vyt. 52; — *ušta mē ahura mazda .. ušta °ne* (VS.) *°yesne* Yt. *8.* 29; 23, Y. *8.* 3; — *°na °yasne* Yt. *18.* 8 (?); — *vərəδraγnəm yaṯ °nayā̊ °yasnōiš* Vyt. *42*; *10*, *34*, *37*. α) sonst zugleich mit *vaṇhav-* Adj.: *nizbayaṇuha .. vaṇuhīm °nąm °yasnīm* V. *19.* 13; Y. 2. 13, *13.* 1, *16.* 6, *25.* 5, *71.* 4, Ny. *1.* 8, Yt. *16.* 1, S. 2. 24; — *sraošahe .. rašnaoš .. miθrahe .. vātahe .. °nayā̊ vaṇhuyā̊ °yasnōiš* Y. *70.* 3; — *razištayā̊ čistayā̊ .. °nayā̊ vaṇhuyā̊ °yasnōiš* Y. 22. 24; *1.* 13, Yt. *11.* 16; — *vaṇuhīm frādaṯgaēδąm .. °nąm °yas-*

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nīm Vr. 7. 2; Yt. 2. 12, Vyt. *14*. a) *daēnayā* (näml. *ayarə*) heisst der 24. Monatstag: °*nayā vərəhuyā mazdayasnōiš* S. *1*. 24; vgl. 2. 24, Y. *16*. 6. A) GS. mit *upamanam*. Name einer Gottheit: *āat hē* (näml. *miθrahe*) *hāvōya arəδe vazaite* .. °*nayā mazdayasnōiš upamanəm* (statt NS.; Sp. 391 u.) Yt. *10*. 126.

*) Yt. *16* trägt ihren Namen (*Dēn yašt*), ist aber in der Tat an *Čistā* gerichtet, die allerdings öfter mit ihr zusammengenannt wird.

KompA., E. — Et.? GDN.s Versuch, der ¹*daēnā-* und ²*daēnā-* etymologisch gleichsetzt – zum V. ²*dā(y)-* – überzeugt mich nicht. S. noch No. 1. — np. *dīn*. — Pü.: *dēn*, Sü.: *dīniḥ* (!). — 1) Wo *aē* im Metrum für zwei Silben rechnet; s. ²*daēnā-*. Also wohl *aē* aus ar. *a(i)i*, § *81*.

• j., g. ²**daēnā-** f. 'inneres Wesen, geistiges Ich, Individualität', öfters kaum übertragbar*); 1) im **gAw.**[1]: *hyat nō mazdā paourvīm gaēθāščā tašō* °*nāščā θwā manaŋhā xratūščā* "als du, o *M.*, zu Anfang Individuen schufst und Individualitäten durch deinen Geist, und Verstandeskräfte" Y. *31*. 11; *46*. 6; — *nōit nā manā* .. *sīnghā* .. *xratavō* .. *varanā* (sd.) .. *uxδā* .. *šyaoθanā* .. °*nā* .. *urvanō hačaintē* Y. 45. 2; — *vaŋuhīmčā* °*nam* .. *fsəratūm* .. *ārmaitīm* Y. *37*. 5; — *hvō čistī uxδāiš šyaoθanā* °*nā* (IS.) *ašəm spənvat* (sd.) Y. *51*. 21; — *yō dāt manō vahyō* .. *ašyasčā* (sd.) *hvō* °*nam šyaoθanāčā vačaŋhāčā* Y. *48*. 4; — *yam yaoš* (sd.) °*nam* .. *dānē yam* ⁺*hudānaoš* .. Y. *44*. 9; — *yō* °*nam vohū* ⁺*sārəštā* (sd.) *manaŋhā* Y. *49*. 5; — *tam mōi dastvam* (sd.) °*nayāi frāvaočā* Y. *46*. 7; — *frō* .. *ašā* °*nā fradaxšayā* (sd.) Y. *33*. 13; — *hvō tat* .. *ahmāi dazdē* (sd.) °*nayā* (IS.) *vaēdəmnō* Y. *51*. 19[2]; — *mānčā ī mazdazdūm* ⁺*vaēdō.dūm* °*nābīš abyastā* (sd.) *ahūm yō* .. Y. *53*. 5[2]; — *yastā* .. *tarō.mastā* .. *saošyantō dōng* (sd.) *patōiš spəntā* °*nā urvaθō* .. ".. des *Saošyant* .. Ich wird ihm Freund sein .." Y. 45. 11**); — *tīm aδvānəm* .. °*nā saošyantam yā* .. *urvāxšat* (sd.) *hyat* .. *mīždəm* .. Y. *34*. 13; — *yā* °*nā vairīm hanāt mīždəm ašahyā yāsā ašīm* (sd.) Y. *54*. 1; — *hyat* °*nā vahištē yūjōn* (sd.) *mīždē* Y. *49*. 9; — *hyat mīždəm* ⁺*mavaiδīm* (sd.) *fradadāθā* °*nābyō*[3] Y. *40*. 1; — *hanhuš* (sd.) .. *dadāt ahurō* °*nayāi vərəhuyāi* Y. *53*. 4; — °*nayāi vərəhuyāi yam hōi išyam* (sd.) *dātū* .. *ahurō ašahyā āždyāi* (sd.) *gərəzdīm* Y. *51*. 17; — *ašāunam* .. *urunō* .. *kudō.zātanamčīt* .. *yažšam vahehīš* °*nā vanaintī vā vīnghən vā vaonarī vā* Y. *39*. 2; — *karapanō kāvayasčā* .. *yōng xᵛō urvā xᵛačā xraodat* (sd.) °*nā* Y. *46*. 11; — *tā drəgvatō* ⁺*marədaitē* ⁺*ərəzaoš* (sd.) *haiδīm yehyā urvā xraodaitī* .. Y. *51*. 13; — *tōm* ⁺*vā ahūm drəgvantō* .. °*nā nazšat* (sd.) Y. *31*. 20; zT. verwendet V. 5. 62; s. 2; — *yōi* .. *azšəməm varədən* (sd.) .. *tōi daēvōng dan yā drəgvatō* °*nā* ".. die – in der *Daēva* Haus für das Ich des *Drug*genossen!" Y. *49*. 4[4]. 2) im **jAw.**: *ašaonam* .. *ahūmča* °*namča*[5] *baoδasča urvānəmča fravašīmča yazamaide* Y. *26*. 4; — *āsnā* [*yazamāide*] *manā* .. °*nā* [*yazamaide*] *saošyantam yazamaide* Yt. *13*. 74; — *azšō zī vāxš* .. *ā vačō ahunō vairyō* .. *urunača* °*nača* (IS.) *spanvanti* (sd.) H. *1*. 4; — °*nam* .. *yaoždaiθīša aθa zī aiθhā asti yaoždāitiš kahmāičīt* .. *havayā ərəzvō* °*nayā yō hvam* °*nam yaoždāite humatāišča* .. V. *10*. 19[6]; — *təm vā ahūm drvantō* ⁺*xᵛā* ⁺°*na nisirinuyāt* [*ačištāi aŋuhe*] V. 5. 62; — *aiθhā dim vātayā frərənta* (sd.) *saδayeiti yā hava* °*na*[7] *kainīnō kəhrpa srīrayā* .. *āat hīm aoxta* .. *yō narš ašaonō urva čišča čarāitiš ahi* ..? *āat hē paiti.aoxta yā hava* °*na* .. *azəm bā tē ahmi* .. *yā hava* °*na* ⁺*xᵛaipaiθe.tanvō* (sd.)[8] H. 2. 9–11; — *aŋhvam* °*nam* V. 5. 21 PüZ.[9], *10*. 19 PüZ.

*) Ein theologisch-philosophischer Begriff, die Gesammtheit der seelischen und religiösen Eigenschaften eines Menschen, seine seelische und religiöse Individualität. Sie lebt nach seinem Tod als selbständiges Wesen fort – vgl. zu *fravašay-* –, um schliesslich den Wiedererstandenen – oder seine Seele –, nachdem sie ihm – oder seiner Seele –, gewissermassen als Spiegelbild seines Innern als schönes oder hässliches Mädchen erschienen war, zu Paradies oder Hölle zu geleiten. S. zu obigen Stellen noch Av. *4*. 9 ff., *17*. 2 ff., Mx. *2*. 125 ff., 167 ff. — **) D. h. die *D.* des *Saošyant* (*Zar.*) wird seiner (des Gläubigen) *D.* dereinst (nach dem Tod bei der Himmelsreise) wie ein Freund beistehen; vgl. dazu V. *13*. 9 und zu *dəbąz-*.

KompE. — Et.? Ob gleich ¹*daēnā-* (sd.)? S. No. 1. — Pü.: *dēn*; s. noch No. 3, 5. — 1) Wo *aē* im Metrum für zwei Silben rechnet wie bei ¹*daēnā-*. — 2) Vgl. (zu Y. *51*. 19, *53*. 5) Y. *31*. 22. — 3) Pü.: *ō dēnīkān*; vgl. PüErl. zu *dēn* in Y. *57*. 23. — 4) Das Verbum, etwa *aŋhən*, ist zu ergänzen. *yā drəgvatō daēnā* statt *aiyāi daēnayāi yā drə°*. Eine ganz ähnliche Ellipse zeigt Y. *49*. 5 d; s. Sp. 614 m. mit No. 4. — 5) Pü.: *dēn*, erl.: *kunišn*; s. dazu No. 7 f. —

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6) An der Parallelst. V. 5. 21 steht beidemale *anhvąm* statt *daēnąm*; s. No. 9. — 7) Statt dessen steht Av. 4. 18, 17. 13: *ān i x^vēš dēn u* (*ān i x^vēš*) *kuniišn*, aber Mx. 2. 125 blos: *ān i x^vēš kuniišn*; s. No. 5, 8. — 8) Statt dessen Av. 4. 24: *kuniišn i tō*, 17. 14: *ān i tō kuniišn i vat*, Mx. 2. 130: *kuniišn i nēwak i tō*, 171: *duškuniišn i tō*; vgl. No. 5, 7. — 9) Die Glosse dazu erklärt beide Wörter für gleichbedeutend; s. *anhvā-* No. 3.

• j. **daēnā¹vazah-** m. EN. eines Gläubigen: °*zanhō ašaonō* Yt. 13. 117.
Eig. 'die Religion fördernd'.

• j. **daēnō.dis-** Adj. 'der die Religion lehrt, in ihr unterweist': *sraošəm .. yō °disō* (NS.)[1] +*daēnayå* Y. 57. 23.
Pü.: *pa dēn nimūtārīh*. — 1) Them.

• j. **daēnō.sak-** Adj. 'der sich auf die Religion versteht, darin unterrichtet ist': °*sāčąm .. ašaonąm ašaoninąm* Yt. 13. 155; — +*ratuš.mərəta* °*sāča* (IS.) Y. 19. 17.
Zum V. *sak-*. — Pü.: *i dēn āmōxt*, erl.: *yašt kart ēstēt*.

• j. **daēman-** n. 1) 'Auge, Augapfel': *mīδrō .. aδra naram mīδrō.druǰąm .. +pairi °ma* (AP.) *vārayeiti* Yt. 10. 48; — *yaṯ .. uši pairi.dārayeinti* (sd.) °*ma* (als AD.) .. *pairi.urvaēsayeinti* Yt. 14. 56. 2) 'Blick': *srīra daδāiti* °*māna* (AP.?)[1] *dūrāṯ.sūka dōiδrābya* Yt. 10. 107 (?).
KompE. — Zum V. ²*dā*(*y*)-. — np. *dīm* 'Gesicht', afγ. *lēmą* 'Pupille'. — 1) Dann them.

• j., g. **¹daēva-** m., j. **¹daēvī-**[1] f. I) im **gAw.***[2]) Bezeichnung für die Gottheiten der vor *Zaraδuštra* in Iran geltenden Religion: *čiδnā .. huxšaδrā* (sd.) °*vā ārnharō .. aēibyō kąm yāiš gąm karapā usixščā* (sd.) *aēšəmāi dātā* Y. 44. 20; — *aṯ yūš* °*vā* (VP.) *vīspārəhō akāṯ* (sd.) *manəhō stā čiδrəm* Y. 32. 3; 1; — *ayå* (näml. *mainivå*) *nōiṯ ərəš vīšyātā* °*vāčinā hyaṯ īš ā.dəbaomā* (sd.) .. *upā.ǰasaṯ* Y. 30. 6; — *hyaṯ vå .. yōng* °*vōng akasčā mainyus .. šyaoδanəm .. fračinas .. xšayō* (sd.) Y. 32. 5; — *sax^vārō* (sd.) .. *yā zī vāvərəzōi* .. °*vāiščā mašyāiščā* Y. 29. 4; — *hyaṯ* *ąsašutā* (sd.) *yā daibitānā* (sd.) *fraoxtā* .. °*vāiščā mašyāiščā* Y. 48. 1; — *parō* +*vā* .. *vaoxəmā* °*vāiščā xrafstrāiš* (sd.) *mašyāiščā* Y. 34. 5; verwendet Y. 19. 2; — *yastā* °*vōng aparō mašyąsčā tarō.mąstā* Y. 45. 11. a) GP. mit *dam-* m. sva. *drūǰō dam-*: *tōi* °*vōng* (GP.) *dąn yā drəgvatō daēnā* (sd.) Y. 49. 4. II) im **jAw.***[3]) 'Dämon, Unhold, Teufel': *tūm zəmargūzō* +*ākərənvō vīspe* °*va zaraδuštra yōi para ahmāṯ vīrō.raoδa apatayən paiti āya zəmā* "du hast bewirkt, dass die *D.* sich alle in die Erde verkrochen, die sich zuvor in Männergestalt auf der Erde herumtrieben" Y. 9. 15; FrW. 4. 3; — *vaēnəmnəm ahmaṯ para* °*va patayən* .. +*apa.karšayən* (sd.) *ǰainiš hača mašyākaēibyō āaṯ tā* .. *hazō nivarəzayən* (sd.) °*va āaṯ tē aēvō ahunō vairyō* .. +*zamarəguza avazaṯ vīspe* °*va ayesnya avahmya* Yt. 19. 80 f.; — *arəzūrahe* (sd.) *grīvaya .. yaṯ ahmya* °*va handvarənti drujō hača gərəδāδa* V. 3. 7; 19. 44; — .. *aēte yōi* °*va aēlaēšva daxmaēšva gənhənti apāča vaēpənti* V. 7. 55; — *kva* °*vanąm handvarənō kva* °*vanąm hąm.patanō kva* °*va hąm.dvarənti* ..? .. *aēlaēšva daxmaēšva* .. V. 7. 53 f.; 54[3]; — *āhva vyarəδāhva* (sd.) *zəmō* °*va hąm.bavainti* V. 17. 3; — *yaṯ yavō dayāṯ āaṯ* °*va x^vīsən* (sd.) V. 3. 32; 32[3]; — *pasča para.iristīm* (näml. *yaoždāδryehe*) °*va .. baoδəm avaδa fratərəsənti yaδa maēši .. vəhrkaṯ hača* V. 19. 33; — *vaēm yōi* °*va .. ava.mivąmahi hizvasča pivasča* (sd.) V. 18. 55; — °*va mē .. aošəm* (sd. *hąm.pərəsənte* V. 19. 3; — *yeiδi zī hvarə nōiṯ uzuxšyeiti aδa* °*va vīspå* +*mərənčinta* Yt. 6. 3; 8. 44; — *āaṯ hē paityārəm* (sd.) *ava.barənti* °*va* °*vanąm yasnāiča vahmāiča* V. 16. 11; — *vīspanąm* +*zī* +*ava.srasčintąm* .. °*va* +*raēzaite* (sd.) N. 68; V. 19. 28 (?); — °*va hąm.raēδwayeiti* (sd.) V. 19. 20; — °*va drvantō duždāənhō* V. 19. 3, 28, 44—47[5]; — °*vanąm daēvō.təməm* Yt. 3. 14[2]; — *kō* °*vanąm xawzō* (sd.) *kō* °*vanąm xumbō kō* °*vanąm kū.nāirīš kō havąs* (sd.) °*vō kō vīspō* °*vō kō para mərətō* °*vō kō pasča mərətō mainyava* °*va frabavainti*? .. *aršača vīptō aršača vaēpayō* (sd.) V. 8. 31 f.; 32[7]; — °*vanąm rapakō* V. 7. 56; — *vī* °*vāiš ayāiš* +*avanhīš anarətāiš akō.dābīš sarəm mruyē hātąm draoǰištāiš* .. *vī* °*vāiš vī daēvavaṯbīš* Y. 12. 4; 6[2]; — *staomī ašəm* .. *nāismī* (sd.) °*vō* (AP.[2]) Y. 11. 19—12. 1; Yt. 13. 89; — *usəhištata mašyāka staota ašəm* .. *nīsta* (sd.) °*va* V. 18. 16; — °*va apa.dvarata* Yt. 3. 7; — *viš apąm iδa patəntu vī* °*vāənhō vī* °*vayō*[3]) (NPf.) Y. 10. 1; — *paitištātōe təmasčiδranąm* °*vanąm* Yt. 6. 4; 13. 137; — *dušmainyūm sižδyō* °*vąn apa* *ašavąn* (sd.) Yt. 19. 84; — *yaδa azəm uzbarāni hača* °*vaēibyō uyē īštīšča saokāča* .. Yt. 5. 26; 19. 23; — *hō* (näml.

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sraošō) *nōiṯ tarštō* ⁺*frānāmaite* .. *parō* °*vaēibyō frā ahmāṯ parō vīspe* °*va* .. *taršta nəmante taršta təmarəhō* ⁺*dvarənte* Y. 57. 18; — *sraošəm* .. *yō* .. *yūiδyeiti* .. *haδa* °*vaēibyō* Y. 57. 17; — *paiti.pərəne varənya* °*vō* (AP.²)) V. *10.* 14; — *yaṯ bavāni aiwi.vanyā vīspe* °*va* Yt. *9.* 4, *19.* 29; — *ime aēte vaēa yōi hənti vīspanąm* °*vanąm snaδəm* V. *10.* 16; 16, Y. 27. 1², V. *19.* 46²; — *snaiδiš* .. *hvā.vaēyəm kamərδe paiti* °*vanąm* Y. 57. 31; 31, Yt. *6.* 5, *10.* 26, 129, V. *19.* 15; — *pasčа ǰainti* °*vanąm* .. *fravazaite miδrō* Yt. *10.* 133; *3.* 10, *4.* 2, 5. 22, V. *3.* 32; — *hazanraγna paiti.ǰasaiti ātarš* .. °*vanąm mainyavanąm* .. *drvatąm* V. *8.* 80; Y. *10.* 6, Yt. *13.* 45; — *ašīm* .. *taurvayeintīm vīspā ṯbaēšā* °*vanąm mašyānąmča* Y. 52. 1 f.; *9.* 18, Yt. *1.* 2, 5, 6; — *yaṯ mąm naēčiš taurvayāṯ nōiṯ* °*vō naēδa mašyō nōiṯ yātavō naēδa pairikā* Yt. *1.* 6; *15.* 56, 2. 11 (?); — *paitištātəe* °*vaheča ṯbaēšanhō mašyeheča* Y. *68.* 8; *58.* 2, Yt. *13.* 142; — *yō* .. *čiδrəm urvaēsayata* °*vāaṯča haotāṯ* (sd.) *mašyāaṯča* Yt. *13.* 89; — °*vanąm parō draomōhu* Yt. *13.* 57; 57. S. noch Y. *19.* 2 (Sp. 667 u.). a) klassifizirt: *miδrəm* .. *yahmaṯ haēa fratərəsənti vīspe mainyava* (Stverz.) °*va yaēča varənya* (Stverz.) *drvantō* Yt. *10.* 97; usw.; — *paitištātəe māzanyanąm* (Stverz.) °*vanąm varənyanąmča* Yt. *13.* 137; usw. b) namentlich bezeichnet: °*vō aošō* V. *17.* 1; — *akatašəm daēum*⁴) V. *10.* 13; *19.* 43 (statt Nom.); — °*vasča yō apaošō* Yt. *8.* 22; 21, 22, 28 (*daēum*⁴)), *18.* 2, 6; — *indrō* °*vō* V. *19.* 43; — *kasvīš* °*vō* V. *19.* 43; — *daēum kundəm* V. *19.* 41; — *daiwiš* °*vō* V. *19.* 43; — *driwiš* °*vō* V. *19.* 43; — *būiti* °*vō* V. *19.* 1, 2, 43; — *paitišō* °*vō* °*vanąm daēvōiəmō* V. *19.* 43; — *nāirhaiδīm daēum* V. *10.* 9; *19.* 43; — *vātīm* °*vō* (statt Akk.) V. *10.* 14; — *vīzarəšō* °*vō nąma* .. *urvānəm bastəm vāδayeiti* V. *19.* 29; — *saouru* °*vō* V. *19.* 43; — *anərō mainyuš* .. °*vanąm* °*vō* V. *19.* 1, 43; 44; — °*vanąm draojištō* .. *anərō mainyuš* Yt. *3.* 13. An verderbten oder verstümmelten Stellen steht: °*va* V. 2. 6 PüZ., FrG.; — °*vanąm* Yt. *5.* 95, N. *33.* [V. *19.* 40: lies *daēum.ǰanəm.*]

*) Im gAw. gehört der Begriff *daēva-* in die gleiche Gruppe wie *usiǵ-*, ¹*kavay-* und *karapan-*; sd. Die Priester und Anhänger des alten Glaubens, der den Gottesbegriff mit *daēva-* bezeichnete, setzten begreiflicher Weise der Einführung der *zaraδuštr*ischen Religion heftigen Widerstand entgegen; das geht aus Stellen wie Y. *32.* 3 ff., 9 ff., *34.* 8 f., *49.* 1 ff. uam. mit voller Deutlichkeit hervor. Als er gebrochen, der neue Glaube allgemein angenommen war, ist die eigentliche Bedeutung von *daēva-* verblasst, aus den 'falschen Göttern', den 'Götzen', sind Dämonen, Unholde und Teufel geworden. S. dazu ZDMG. *42.* 157, SBE. *37.* 253 No. 1.

KompA., E.; Ableit. — ai. *devá-* m. 'Gott', *devī́-* f. 'Göttin'; mp. (Pü.), np. *dēv.* — ¹) Nur in *daēvayō*, s. No. 3. — ²) Unthem. — ³) § *268.* 13 a. — ⁴) § *268.* 22.

• j. ²**daēva-** Adj. (fem. ²*daēvī-*) 'den *Daēva* zugehörig, von ihnen herrührend (usw.), *daēv*isch': *kō asti* °*vō kō daēvayāzō* "wer gehört zu den *D.*, wer ist ein *D.*-Anbeter?" V. *8.* 31; 32²; — *kva asti* °*vō kva daēvayāzō* V. 7. 53; 54², Yt. *11.* 6; — *yaṯ nūrəm vyāmbura* (sd.) °*va mašyāka daēvayāzō vohunīm vā tāčayeinti* Yt. *14.* 54; — *gaδōitīšča* °*vīšča* ⁺*handramana* (sd.) N. *53*; Yt. *11.* 6. α) sonst von *drug-*: *ažīm dahākəm* .. °*vīm* ⁺*drujim* Y. *9.* 8; — *āaṯ hē hā paiti.davata yā* °*vi druxš* V. *18.* 31; — *nase* °*vī druxš* SrB. *3*; — *sraošəm* .. *yō ǰanta* °*vayā drujō* Y. 57. 15.

Ableit. aus ¹*daēva-* (mit Verschiebung des Wortakzents). — ai. vgl. *dáiva-* Adj., fem. *dáivī-* (mit Verschiebung des Wortakzents und *V̥ddhiḥ*)¹). — Pü.: *dēv*, (zu Yt. *11*, N.): ausgelassen. — ¹) Doch s. freilich auch ai. *devá-*, fem. *devī́-* als Adj.

j. *daēvaṯbōiš* Yt. *13.* 98: lies *daēvō.ṯb°*.

j. *daēvayaṯ* F. *14*: lies *daēsayaṯ.*

• j. **daēva-yasna-** Adj. 'der die *Daēva* verehrt, anbetet'; überhaupt 'ungläubig'¹): *yeδhe* .. *nāirika avayā xšudrā hąm.raēδwayeiti mazdayasnanąm* °*nanąmča* N. *11*²); — *katārō paurvō āmayānte* (sd.) *mazdayasnaēibyō vā* °*naēibyō vā* V. 7. 36; 37; — *drvantō* °*nārəhō* Yt. 5. 94; — *humayakəm* °*nəm drvantəmča* .. Yt. 5. 113; 109, *9.* 31; — *drvatąm* °*nanąm* V. *19.* 26, 41, Yt. 5. 68, *11.* 4, 6; — *dušmainyū* .. °*nō* (AP.) A. *1.* 11; — *daēnąm* °*nanąm* Y. 72. 11; — *daršinikahe* °*nahe* Yt. *9.* 30; — *vəhrkəm yim bizangrəm* °*nəm* V. 7. 52 PüZ.; — *yaṯ mē avavaṯ* °*nanąm niǰatəm yaδa* .. Yt. 5. 77; — *yā haēa* °*naēibyō* .. *apa.bara* (sd.) N. *54*; — *yaṯ paoirīm* °*nō* (statt AS.) *kərəntāṯ* V. 7. 37; 37²; — °*nəm vā tanu.pərəδəm* (sd.) *vā* N. *105*; — °*nahe vā tanu.pərəδahe vā* N. *11*; ⁺P. *10*³); — °*nāi vā tanu.pərəδāi vā* N. *17*; ⁺*18*; — °*nāṯ vā tanu.pərəδāṯ* (*vā*) N. *16*; — *vīspanąmča*

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°nanąm tanu.pərəδanąmča N.59; — yō xšudrā hąm.raēδwayeiti dahmanąm adahmanąmča °nanąm adaēvayasnanąmča tanu.pərəδanąm atanu.pərəδanąmča V. 18. 62[4]).
KompE. — ai. devayajñá- m. 'Götteropfer'. — Pü.: dēv yasn, erl.: anēr 'Nichtiranier'. — 1) Vgl. Sp. ZDMG. 41. 284 und die PüErl. — 2) Vgl. V. 18. 62. — 3) Hds. °yasnō. — 4) Vgl. N. 11.

• j. **daēva-yaz-** Adj. 'der zu den *Daēva* betet, *Daēva*anbeter': nyāńčō °yāzō (NP.) V. 19. 46, Yt. 11. 6; — mašyāka °yāzō Yt. 14. 54; — hāu asti daēvō hāu °yāzō (NS.)[1]) V. 7. 54; 53, 8. 31, 32.
Zum V. yaz-. — ai. devayáj- Adj., mp. vgl. ōhrmazd yaz, dēv yazak. — Pü.: dēv yazak. — 1) Them.

• j. **daēva'vant-** Adj. 'von den *Daēva* umgeben, es mit ihnen haltend, *Daēva*genosse': vī . . sarəm mruyē . . daēvāiš vī . . °vaṯbīš vī yātuš vī yātumaṯbīš Y. 12. 4.
ai. devávant- Adj. — Pü.: dēv ayāwār, erl.: dēv yazak.

• j. **daēvō.karšta-** Adj. 'von den *Daēva* bewirkt, veranlasst': paitištātōe °tahe ṯbaēšarəhō Yt. 13. 137.
Vgl. daēvō.frakaršta-.

• j. [1]**daēvī-** f.: s. unter [1]daēva-.

• j. **daēvō.γnit-** Adj. 'die *Daēva* schlagend': vača aršuxδa vārəδraγniš °γnita (AP.) yazamaide Vr. 20. 1; G. 2. 6[1]).
*γn-it- Adj. (§ 182), zum V. gan-. — Pü.: dēv žatār. — 1) Hier ī, § 268. 1.

• j. **daēvō.čiθra-** (fem. °rā-) 'von den *Daēva* abstammend': nase daēvī druxš nase °re (VSf.) SrB. 3.
Pü.: dēvān tōxmak.

• j. **daēvō.ǰata-** Adj. (fem. °tā-) 'von den *Daēva* geschlagen': hača avarəhāṯ tanvaṯ yaṯ °tayā (statt AblS.)[1]) V. 19. 20.
np. dēvzada 'wahnsinnig'. — Pü.: dēv žat. — 1) Jp 1, Mf 2 haben °tayāṯ.

• j. +**daēvō.tāt-**[1]) f. '*Daēva*schaft': zaraδuštrahe . . yō vīspąm °tātəm[1]) vavača ayesnyąm avahmyąm Yt. 13. 90.
1) Hds. daēvō.dāt°; vgl. zu fratəmatāt- No. 1.

• j. **daēvō.təma-** Adj. 'der am meisten *Daēva* ist, Erzdaēva': daēvanąm °məm Yt. 3. 14[2]); — daēvō paitišō daēvō daēvanąm °mō V. 19. 43.
ai. vgl. devátama- Adj. — Pü.: fehlt.

• j. **daēvō.dāta-** Adj. (fem. °tā-) 'von den *Daēva* geschaffen': ǰanāni dąma °təm ǰanāni nasuš °təm V. 19. 5; — nasuš °tō draogō mīδaoxtō V. 19. 46; — vīδātaoṯ °tāṯ Y. 57. 25; — araskō °tō Y. 9. 5; — zyąm °təm V. 19. 43; 1. 2, 19, 7. 27; — āzōiš °tahe Y. 16. 8; V. 18. 19; — āhitiš °ta Yt. 10. 50. [Yt. 13. 90: lies daēvō.tātəm.]
Pü.: dēvān dāt.

• j. +**daēvō.ṯbiš-**[1]) m. EN. eines Gläubigen: °ṯbōiš taxmahe ašaonō Yt. 13. 98.
Eig. 'die Feindschaft der *D.* bildend', d. i. 'von den *D.* befeindet'. — Wegen des Stammansatzes und der Kasusbildung § 384. — 1) So Mf 3; NA. mit F 1 daēvaṯb°, was wegen ṯ weniger wahrscheinlich.

• j. **daēvō.fra'karšta-** Adj. (fem. °tā-) 'von den *D.* bewirkt, geschaffen': paitištātōe ainištōiš °tayā Yt. 13. 130; — nase daēvī druxš . . °te (VSf.) SrB. 3.
Vgl. daēvō.karšta-. — Pü.: dēvān frāč kirrēnīt.

• j. **daēvō.fra'dāta-** Adj. (fem. °tā) 'durch die *Daēva* hervorgebracht, geschaffen': nase daēvī druxš . . nase +°dāite[1]) (VSf.) SrB. 3.
Pü.: dēvān frāč dāt. — 1) NA. °ti.

• g. **daēvō.zušta-** Adj. 'den *Daēva*s erwünscht, Liebling, Freund der *D.*': yā mašyā ačištā dantō vaxšəntē °tā "dass die Menschen, die das Schlechteste tun, Lieblinge der *Daēva*s heissen sollen" Y. 32. 4.
ai. devájuṣṭa- Adj. — Pü.: kē gōwēnd ān i dēvān dōšīt.

• j. **daēvya-** Adj. 'daēvisch, teuflisch': aṇrāi . . vairīm yim xrvantəm āiδivantəm yim °vīm Aog. 28.
Ableit. aus [1]daēva-. — Vgl. ai. devyà- n. 'Göttlichkeit', dáivya- Adj. 'göttlich'. — Pü.: fehlt, Sü.: narakaguphām . . yāmca devīm.

• j., g. **daēs-** V. 'zeigen'. Praes. 7 daēdaēs-, 27 (auch Pass.) disya-, 30 (Iter.) daēsaya-; s-Aor. 1 dāiš- : dōiš- : dīš-. — Inf. dōišī.

1) 'Jemandem (Gen.) etwas (Akk.) zeigen, sehen lassen': fravašayō . . yā apąm . . srīrā paδō daēsayeinti Yt. 13. 53; — fravašayō . . yā strąm mərəhō hūrō . . paδō daēsayən Yt. 13. 57; — aēšąm ratuš . . ašahe +daēsayaṯ pantąm Vyt. 42; +F. 14[1]); — fravašayō . . yā urvaranąm . . srīrā uruδmīš daēsayeinti Yt. 13. 55; — aṯ tū mōi dāiš (2Ss-AorA.)[2]) ašəm hyaṯ mā zaozaomī "lass mich das *A.* sehen, nach dem ich rufe" Y. 43. 10 (*Zar.* spricht). 2) 'Jemandem (Dat.) etwas zuweisen, zusprechen, zusichern': dōišā (2Ss-AorM.)[3]) mōi ištōiš

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(sd.) *xšaϑrəm* Y. *51*. 2; — *bərəxδąm mōi fərašaoštrō hvōgvō daēdōišt*[4] *kəhrpəm* .. *yąm* .. *išyąm* (sd.) "den geschätzten Leib[4] der lieben (Jungfrau) hat mir *Fr.Hv.* zugesprochen, welcher .." Y. *51*. 17; — *disyāṯ* (Pass.)[5] *hē anhe avaṯ mižδəm* (sd.) .. *yaϑa* .. A. *3*. 7; V. *9*. 44; — *srīra pərəsō disyata yaϑa māvaya* .. Vyt. *33* (?); — *jimama tē daēsayama tē* .. Vyt. *32* (?) a) '(Strafe) zuweisen sva. festsetzen': *avavantəm ašavaγnyāi* (sd.) *tąm čϑąm daēsayō* V. *5*. 14. 3) 'Jemanden (Dat.) unterweisen in –, belehren über –' (Akk.): *ahmāi daēnąm daēsayaṯ ahurō* Yt. *11*. 14. 4) 'kund machen': *kaϑā* (sd.) *ayārō* .. *fərasayāi dīšā* (2Sr-AorM.) Y. *43*. 7. 5) '(Jemandem) durch – (Instr.) darauf hinführen, dazu verleiten, dass er –' (Relativum): *aγa daēna disyāṯ* .. *yō ϑrizarəmaēm ratūm aiwyāŋhąm* (sd.) *nōiṯ aiwyāsti* V. *18*. 9.

mit *avi*, *aoi* 1) dnwS. 2: *pasčaēta azəm yō ahurō* .. *aoi urune urvāsma* (sd.) *daēsayeni* P. *38*. 2) dnwS. 4: *yō* .. *yāϑwa* .. *mərəγənte avi tū dim disyata yā apasča* .. ".. den macht uns kund, ihr Wasser und .." Y. *8*. 3.

mit *frā* dnwS. 3: *kahmāi fradaēsayō daēnąm* V. 2. 1; — *ahmāi fradaēsaēm daēnąm* V. 2. 2; — *aēṯəm mąϑrəm mā fradaēsayōiš ainyaṯ piϑre vā* .. Yt. *14*. 46[6].

mit *ham* Med. 'sich weisen lassen in – (Akk.), sich etwas gesagt sein lassen': *inja avaṯ handaēsayənuha* .. *yezi* .. "zurück! lass dir das gesagt sein, ..: wenn .." Yt. *19*. 48; 50.

ai. *diśáti*, *dídiśat*, *diśyate*, *deśayati*, *adikṣi*; woss. *āwdēsun*. — Pü. (zu Y. *43*, Yt. *11*, V. *2*, *18*, F. *14*): *nimūtan*; (zu V. *5*, *9*, P. *38*, Y. *8*): *nikēčūtan*, (zu Y. *8*) erl.: *paδtāk apē kartan*; s. noch No. 2 f. — [1] Hds. *daēv°*. — [2] Pü.: *dahē*, Sü.: *dehi*. — [3] Pü.: *dahāt*, Sü.: *dehi*. — [4] Näml. seiner Tochter zur Ehe. Pü.: *pa nikēčišn nikēčēt*, erl.: *kum duxt žanih apē dahēt*. S. auch Dk. *9*. 44. 17. — [5] Zu § *325*. — [6] Vgl. Yt. *4*. 9, wo *fradaxšayō*.

• j. **daēsa-** m. 'Zeichen, Omen': *paitištātōe aγanąmča x^vafnanąm aγanąmča °sanąm* Yt. *13*. 104.

Zum V. *daēs-*. — ai. *deśá-* m. 'Gegend'; mp. *uzdēs* 'Götzenbild', np. *°dēs* 'ähnlich'; s. dazu HORN GIrPh. *1* b. 35.

• j. **daēz-** V. 'häufen, schichten' (Erde, Steine); nur mit Praev. Praes. 1 *diz-*, 30 (Iter.) *daēzaya-*. — PPfP. *°dišta-*[1].

mit *us* 'aufhäufen, -schichten, -dämmen, -mauern': *yō aēṯəm uzdaēzəm uzdišta*[1] (3SPrM.) "wer diesen Damm (Mauer) errichtet hat" V. *15*. 36; — *aēṯaēšva daxmaēšva* .. *yōi bavainti* (sd.) *uzdaēza uzdišta*[1] (NPm.) V. 7. 54.

mit *pairi* 'rings-, rundum aufdämmen, -mauern': *aēṯaδa hē aēte mazdayasna airyhā zəmō pairi.daēząn* (sd.) *pairi.daēzayąn* V. *3*. 18.

Ar. **dhaiźh-* (vgl. osk. *feihùss*); ai. *dégdhi*[2]: *dihánti*; *digdháḥ*[2]. — Pü.: umschreibt mit *dātan* oder *kartan*. — [1] § *53* II. — [2] Mit analogischem *gdh*, Sp. 412 u.

• j. *daēza-* m. 'Häufen, Schichten' von Erde, Steinen.

KompE. — Zum V. *daēz-*. — np. *dēz* 'Burg', gr. τοῖχος 'Mauer', osk. *feihùss* (AP.) 'Wall'; ai. *deha-* m. 'Körper'.

• j. **daoiϑrī-** 'Spruch, Rede' uzw. *daēv*ischer Wesen, nur mit *aγa-* Adj.: *fraŋrase* .. *aγąm °rīm daomnō* Yt. *19*. 57; — *aγąm °rīm dāunta daēva* V. *19*. 45.

Zum V. [1]*dav-*; auffällige Bildung[1]. — Pü.: fehlt. — [1] Die Stämme auf *ϑrī-* bilden sonst die Fem. zu den Nom. ag. auf *tar-*. Vgl. zu *dušərϑrī-*.

j. *daonō.jaitiš* N. *67*: lies *baoδō.j°*.

• j. **daomna-** Adj. (fem. *°nā-*), PPM.: s. [1]*dav-*.

• p. **dauš-** V.: s. unter *zaoš-*.

• j. **daoš-** m. 'Oberarm, Schulter': *°ša* (ND.) F. *3* g; — *čvaṯ nā* +*nitəma aēsmahe* (sd.) *paiti.barō ratufriš? yaϑa varəšnahe kəhrpahe dōuš* (NS.) ".. (so gross) als der Oberarm eines Mannesleibes" N. *106*; F. *14*[1].

ai. *dóṣ-* m., n. 'Vorderarm'; mp. (Pü.), np. *dōš* 'Schulter'. — [1] Wo Pü. ausgefallen ist. Unrichtig WZKM. *15*. 143.

• j. **daošatara-, daošastara-** Adj.[1] 'gegen Abend gelegen, westlich': *ušastaire hindvō* (sd.) .. *°šataire* Y. *57*. 29; — *hača ušastara həndva avi °šastarəm həndūm* (sd.) V. *1*. 18 PüZ.

Ableit. aus **daošā-* f. 'Abend, Westen'; ai. *doṣá-* f. 'Dunkel, Abend', np. *dōš* 'die letztvergangene Nacht' (s. dazu BTHL. BB. *15*. 208). — mp. (Pü.) *dōšastar*; s. No. 1. — [1] Das *s* stammt von dem gegensätzlichen *ušastara-*; vgl. ai. *uṣáso doṣásaśca* AV. *16*. 4. 6 (wozu LANMAN JAOS. *10*. 468).

• p. **dauštar-** m. 'Freund, zugetan': *hya^h °tā āha^h* .. *hya^h arika^h āha^h* Bh. *1*. 8. 2) 'Gönner, gewogen', mit Akk. der

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Person: *a^k^ura^k^mazdā^k^ ∂uvām °tā biyā^k^* Bh. *4.* 10, 16.

Zum V. *zaoš-*. — ai. *jóṣṭar-* m., np. *dōst* 'Freund'.

• j. *ərəyataṯ hača* *daožavāṯ[1]) "aus der abscheulichen Hölle" Yt. *4.* 7.

[1]) Gemeint ist Abl. aus *daožahva-*.

• j. **daožahva-** n. 'Hölle': *bvaṯ* (näml. *hē*) *vīspanəm* +*ačištəm* +*paošištəmča yaṯ ərəyaṯ* °*žanəhum* P. *40*; — +*bunəm anəhūš təmanəhahe yaṯ ərəyatō* °*žanəhahe*[1]) V. *19.* 47. [Vgl. noch *daožavāṯ.]

Ableit. aus *dužanəhav-*. — mp. (Pü.) *dōžax*, np. *dōzax*. — [1]) § *268.* 30 a.

• j. **dag-** V. 'urere'. Praes. 2 *daža-*.

1) 'brennen (trans.) sva. durch Brand versehren, schmerzen': +*dažaṯ*[1]) *zī mam avavata daxša yaδa ana* .. P. 22; F. *14.* 2) 'verbrennen (trans.) sva. durch Brand vernichten, aufzehren': *yaδa ātarš huškəm azəməm* .. *aipi.kərəntaiti hāvayeiti* (sd.) *dažaiti* Y. *71.* 8.

mit *apa* 'verbrennen sva. durch Brand beschädigen': *yaṯ* .. *aēte garəma* (sd.) *x^v^arəδa stamanəm vā hizvam vā apa.dažaṯ* V. *15.* 4.

mit *ham* dnwS. 2: *ātarš handažaiti* +*asča uštānəmča* V. 5. 9.

ai. *dáhati*, mp. *dažēt*; nbal. vgl. *daxťa* 'gebrandmarkt'. — Pü.: *dažūtan*, (zu F.): r n dt, Ideogramm für n d ddt = *nēst*; es war dies aber vielmehr (statt n d z dt geschrieben) *vidažēt* zu lesen. — [1]) Hds. *dižᵉ*, s. aber Pü.

• j. **daγa-** Adj. —?—, Bezeichnung einer schlechten Eigenschaft des Pferds[1]): *aspahe kəhrpa sāmahe kaurvahe* .. °*γahe aiwiδātō.tarštōiš* Yt. *8.* 21.

[1]) GDN.s Et., KZ. *25.* 479 ist sehr zweifelhaft.

• j. **daxma-** m. 'Leichenstätte, Leichenbestattungsort'*): °*ma* (NP.) .. *yahmya narō irista niδayeinte* V. *3.* 9; 13; — *sairi* .. *iriste* °*me niδāite* V. 7. 49; — *avi hē irista tanūm upa* °*ma frabarōiš* Vd. *12*; — *avai hē* °*ma nōiṯ upanəharəzāṯ* Vd. *19*; *19*; — +*pairi* °*ma aēšayan vī* °*ma čaēšayan* (sd.) V. *8.* 2; — °*maēšva* .. *yōi paiti āya zəmā bavainti* (sd.) *uzdaēza uzdišta* V. 7. 54; — *nasūm* .. °*məm* .. *hixrəm* V. 5. 16; — *aētaēšva* °*maēšva ham.bavainti axtišča garənušča* .. V. 7. 57; 58, 55; — +*hixšaēša* .. *kəmčiṯ* .. *aētaēšva* °*maēšva vī.kantōe* V. 7. 50; 51; — *nasunamča* .. °*manamča aiwi.varštanam* (sd.) V. 5. 14; — °*mō* F. *14.* a) als Aufenthalt der *Daēva*: .. *daēva aētaēšva* °*maēšva garəhənti apāča vaēpənti yaδa* .. V. 7. 55. b) vom Uterus einer Frau, die eine Totgeburt gehabt hat: *yaṯ nāirika* .. *apuδrīm* (sd.) *nijasāṯ uzuštana* .. *aēte* °*ma upanəharəzaēta antarāṯ naēmāṯ barδrišva uruδwō.hva* V. 5. 45—51.

*) Über den modernen *Daxma* s. MENANT Les Parsis 206, der auch Abbildungen gibt.

Et.? Vll. eig. 'Verbrennungsstätte', zum V. *dag-*, § *23* b. — np. *daxm*, *daxma*. — Pü.: *daxmak*, zu F. mit der np. Erl.: *gūr māna dar ān mardagān rā barand.*

• j., g. **daxš-** V. 'lehren'. Praes. 2 *daxša-*, 24 *daxšaya-* [, 25 °*δaxšayaēta*[1])]. — PPfP. °*daxšta-*.

'lehren, unterweisen', mit Akk. der Person: *aδā aδā čōiṯ* (sd.) *ahurō* .. *zaraδuštrəm aδaxšayaēta*[1]) (Augm.)[2]) *vīspaēšū fərašnaēšū* Y. *12.* 5. a) mit Inf. als Sachobjekt: *hyaṯ mā* .. *daxšaṯ ušyāi* (sd.) +*tušnā.maitiš vahištā* Y. *43.* 15.

mit *frā* (*frō*) dnwS.; 1) absolut: *āaṯ δwā aδra spənta fradaxšta mərəγa vībarən* ". . (darüber) belehrte Vögel . ." Y. *10.* 11. 2) mit a) Akk. der Person und Instr. der Sache: *frō spəntā ārmaitē ašā dačnā fradaxšayā*[3]) "belehre, o heilige *Ārm.*, die *Dačnās* über das *Aša*" Y. *33.* 13. b) Dat. der Person und Akk. der Sache: *aētəm maδrəm mā fradaxšayō*[4]) +*ainyaṯ piδre vā puδrāi vā* .. Yt. *4.* 9.

Vgl. *fradaxštar-*. — Pü. (dRn.): *patkārt*, erl.: *kuš guft*, Sü.: *pratyabhāṣata*; *pa daxšak*, Sü.: *cihnena*; *frāč daxšakīh*, Sü.: *pracihnatayā*; *frāč daxšakēn*, Sü.: *pracihnaya*. — [1]) Korr. der NA. — [2]) Oder Praev. *ā*? — [3]) Das Praeverb ist doppelt gesetzt. — [4]) S. aber Yt. *14.* 46, wo *fradaēsayōiš*.

• j. **daxša-** m. 'Brand': +*dažaṯ zī mam avavata* °*ša* (IS.) *yaδa* .. P. 22.

Zum V. *dag-*; § *53* II. — Pü.: +*dažisn*; in der Hds. steht p *išn* statt dp *išn*; s. [1]*daxšta-* No. 5.

• g. **daxšāra-** m. 'Zeichen, Kennzeichen': *kaδā* (sd.) *ayārō* °*rā fərasayāi dīšā* Y. *43.* 7.

zEt. vgl. [1]*daxšta-*. — Pü.: *daxšak.*

• j., g. [1]**daxšta-** n. 'Zeichen, Kennzeichen, äusseres Merkmal': *aṯ taṯ mōi* °*təm dātā ahyā anəhūš vīspā maēδā* (sd.) Y. *34.* 6; — *yam xšnūtəm rānōibyā* (sd.) *dā* .. *aibī ahvāhū* °*təm dāvōi* (sd.) Y. *51.* 9; — *narəm* .. *ašavanəm* +*jasəntəm ahmya nmāne maṯ avabyō* °*tābyō*[1]) *yaδa āδrava* V. *13.* 22; — *daxštanam* (s. a) *yōi hənti anərahe*

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mainyūuš °təm mašyāišča paiti nidātəm V. 2. 29. a) von sichtbaren körperlichen Mängeln und Leiden: *andāsča karənāsča ..ava °ta* (IS.) *daxštavanta yā nōiṯ pouru.-jira* (sd.) *fradaxšta* Yt. 5. 93; — *mā aδra frakavō mā apakavō .. māδa.čim anyaṃ °tanaṃ* (Gen. part. als Subj.) *yōi hənti anəraḫe mainyūuš daxštəm* (s. o.) V. 2. 29; — *paityārəm frākərəntaṯ anrō mainyuš .. araδwyāča °ta*[2] *araδwīmča garəmāum* V. *1.* 18; 17. b) von den periodischen 'Merkmalen' des weiblichen Geschlechts[3]; α) bei Menschen 'Regel, Menstruation': .. *yaṯ .. nāirikayā čiδravaityā daxštavaityā vohunavaityā °təm uzvərəzyāṯ* "wenn (man) .. einer .. Frau die Regel vertreibt" V. *16.* 13[4]; — *mā .. aēša yā kaine tarō °təm pārayāṯ* (Sp. 152 u.) V. *15.* 9; 9; — *yaṯ hē čiδra* (sd.) *°təm bavaiti yaṯ hē °ta čiδrəm bavaiti* V. *16.* 14(?); — *°ta* F. *14.* β) bei Tieren (nur Komp.).

KompE.; Ableit. — np. vgl. *daštān* 'Frau, die die Regel hat'. — Vgl. ²*fradaxšta-*. — Pü. (zu Y. *34*, V. *2*, *13*, *16*): *daxšak*, Sü.: *cihnam*; (zu V. *1*, *15*): *daštān*, (zu Y. *51*): *dažišn*[5]; s. noch No. 2, 4. — [1]) Die fem. statt der neutr. Form; § *412.* 3 d. — [2]) Pü.: *aparōnča daštān*, erl.: *stahmaktar bavēt.* — [3]) Abweichend GDN. 3Yt. 119; s. aber V. *5.* 59. — [4]) Pü.: *ka .. daxšak uzvarzēt*, erl.: *daštān nihān apāč kunēt.* — [5]) Die Hds. haben das Ideogramm für *yazišn*; in der Urschrift stand dp *išn*, vgl. zu *daxša-*.

• j. **²daxšta-** n. 'Gerät, Gerätschaft': *biš hapta āδrō °təm nərəbyō ašavabyō .. nisirinuyāṯ* "14 Feuergerätschaften[1] .." V. *14.* 6.

Et.? — Vgl. np. *daxš* 'Geschäft'? Mit ¹*daxšta-* (s. Pü.) vermag ich das Wort nicht zu vermitteln. — Pü.: *daxšak* (s. ¹*daxšta-*). — [1]) Der folg. § sollte die Aufzählung enthalten; er bringt es aber nur bis auf 6.

• j. **daxšta'vant-** Adj. (fem. *°vaitī-*) 'Merkmale, Zeichen (körperlichen Gebrechens) an sich tragend': *ava daxšta °vanta* (NP.) *yā nōiṯ pouru.jira* (sd.) *fradaxšta* Yt. 5. 93. a) nur fem. 'mit der Regel behaftet, menstruirend'[1]): *yaṯ ahmi nmāne .. nāirika °vaiti anhaṯ* V. 5. 59; *16.* 1; — *yō nāirikaṃ čiδravaitīm °vaitīm vohunavaitīm .. xšudrā avi franharəzaiti* V. *18.* 67; *15.* 7; — *nāirikayā .. °vaityā* V. *16.* 5, 13, 14.

Pü.: *daxšakōmand*, (zu V. *5*): *daštān.* — [1]) S. zu *čiδravant-* No. 1.

• j. **daxšmaēstay-**[1] f. ein Längenmass*): *biš aēṯavaṯ +°tiš*[2]) *yavaṯ yujyastiš* (sd.) F. 27 a; — *°tim aēṯaṯ barəsma yaṯ paiti āpəm frānayantəma* N. 70(?).

*) Soviel als 8 *Hāδra*, die Häfte einer *Yujyastay*, sd.

Et. und Bed.? — Pü.: transskr. (*daxšmēst*[3]), *dašmēst*). — [1]) So N. *70*; dafür spricht Pü. — [2]) Hds. *°maitiš.* — [3]) So auch Nir. Bombay *160.* 29.

• j. *yō* **ᵡdaiti** *xraoiδi*ᵡ *bavaiti* V. *13.* 34 PüZ.

S. zu ᵡ*xraoiδi.*

• j., g. **daitika-** m. 'wildes, nichtdomestizirtes Tier'*): *pasukanaṃčā .. °kanaṃčā aidyūnaṃ* (sd.) *urunō* Y. *39.* 2; zit. Yt. *13.* 154; — *urunō pasukanaṃ .. °tikanaṃ* Yt. *13.* 74.

*) Sva. *ravasčarāt-* (sd.). Nach Mx. *61.* 11 ist der Hase (*xargōš*) der *Ratav* der *datān*, womit *daitika-*, nach Bd. *24.* 9 der der *frāxᵛ raftārān*, womit *ravasčarāt-* wiedergegeben wird. Weiteres bei *aidyū-*.

Ableit. aus **dant-* m. 'Zahn', s. *dantan-* (Sp. ArP. 47), bedeutet also zunächst nur 'reissendes Tier'; vgl. ai. *vyāghráṃ datvátāṃ .. pratham̐ám* AV. *4.* 3. 4, ferner *damṣṭrin-* und j. *tiži.dąstra-*. — mp. *dat*, np. *dad*, *dada* 'wildes Tier'. Vgl. DST. ÉtIr. *2.* 150; falsch BN. Stud. *1.* 386, GGR. OK. 202. — Pü.: *daitikān* (Transskr.), Sü.: *pānkticārī* (daher Gü. 'Fusssoldat').

j. *daδāiti*: s. unter ¹*dā-* und ²*dā(y)-*.

j. *dadąsaoš* Yt. *14.* 11: lies *vakąm.saoš.*

• j. **daδa-** Adj. 1) 'gebend, schenkend': *hō °δō ašəm upa.raδayeite* (sd.) *yō drvaite +daδāiti* P. *50.* 2) 'schaffend; Schöpfer' (sva. *daδvah-*): *urvaδəm staotārəm vanhəhəm* (sd.) *°δō aoxta ahurō mazdā* Y. *10.* 9.

Zum V. *dā-*; red. Bildung; vgl. WH. Gr.² § *1148.* 4. — ai. *°dada-*, *°dadha-* Adj. — Pü.: ausgelassen; Sü. (zu Y.): *adadām.*

j. *daδaōiš* Vyt. *50*: lies *diδōiš*; s. ²*dā(y)-*.

g. *dadaitī*, *dadaṯ*, *daduyē* usw., Verbalf.: s. ¹*dā-*.

• j. **daδant-** Adj., PPA.: s. ¹*dā-* mit No. 4.

g. *daidyaṯ*, j. *daiδya*, *daiδyama*: s. ²*dā(y)-*.

• j. **daiδyant-**[1]) Adj., PPA.: s. ²*dā(y)-*.

[1]) Ob für *diδy°* (§ *268.* 9)? Vgl. *diδayant-*.

• g. **daidyāi** Inf. 'zu geben, zu gewähren': *taṯ vō nō hazaošāṇhō* (sd.) *vīspāṇhō d° savō* Y. *51.* 20. [*mənčā daidyāi* Y. *31.* 5: s. unter *mand-*.]

Zum V. *dā-*. — Pü.: *dahišn.*

• j. **daδvah-** : *daduš-*, *daδuš-* Adj. 'der geschaffen hat, Schöpfer; schöpferisch':

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daδušō dadušō °dūžbīš raočəbīš (als AP.) *hạm.vaēnōimaidī* "möchten wir des schöpferischen Schöpfers schöpferisches Licht zu sehen bekommen" Y. *58.* 6 (?)[1]. A) sonst nur von *AhM.*: *yō °δvā̊ ahurō mazdā̊* Yt. *5.* 17, *10.* 50, *13.* 83, *15.* 2, 4, V. 2. 20, 7. 52, 22. 7; — *ahurəm mazdạm* .. *°δvā̊rəhəm rapantəm taršvā̊rəhəm vīspa +vohū* Y. *70.* 1; *6.* 1, *16.* 4, 5, 6, S. 2. 8, 15, 23, V. *18.* 7; — *°δušō ahurahe mazdā̊* Y. *1.* 1, *4.* 7, *16.* 3, 22. 1; Yt. *13.* 78, Vyt. *46*; — *°δušō ahurāi mazdāi amərštanạmča spəntanạm* Yt. *13.* 157; *15.* 44, V. *19.* 4, Yyt. *51*; — *hača °δušaṭ mazdā̊* Yt. *5.* 7; — *yō °δvā̊ spəntō mainyuš* Yt. *10.* 143; — *°δušō °dušō dadūžbīš* (s. o.) *raočəbīš* Y. *58.* 6[1]; — *+xšnūmaine °δušō* N. *47.* A) *daδušō* α) (näml. *mā̊*) heisst der 10. Monat im Jahr: *aštāitīm maiδyāiryehe* (sd.) *°δušō vərəδraynahe* A. *3.* 11. β) (näml. *ayarə*) heisst der 8., 15. und 23. jedes Monats: *°δušō ahurahe mazdā̊ raēvatō* .. S. *1.* 8, 15, 23[2]; vgl. 2. 8, 15, 23, Y. *16.* 4–6; — *xšvaštīm +maiδyōišəmahe* (sd.) *tištryehe °δušō* A. *3.* 8[3]; 7[3].

PPfA. zum V. *dā-*. — Vgl. ai. *dadvā́n*; np. *dai* (halbgelW.; Dst. ZA. *1.* 34, *2.* 306, West SBE. *47.* 155, Hbm. PSt. 273). — Pü.: *dātār*; zu A A: transskr.; s. noch No. 2, 3. — 1) Pü.: undeutlich; s. Sp. Komm. *2.* 440. — 2) Später werden die Tage in der Weise geschieden, dass der folgende Tagesname mit *pa, bi* zugefügt wird; vgl. zB. Zs. *21.* 4, 3Abdulqādiri Lex. Šahn., ed. Salemann *1.* 1. 9 f.; s. noch No. 3. — 3) Es handelt sich um den 15.; Npü.: *dai bi mihr.*

• j. **dadrāna-, daδrāna-** Adj., PPfM.: s. [3]*dar-*.

j. *daδ°*, Verbalf.: s. [1]*dā-*.

• j. **daδāna-** Adj., PPM.: s. [1]*dā-*. [Y. *9.* 31: s. unter *mạzdā-*; — N. *37*: lies *paδānō*.]

KompE.

• g. **daδra-** n. 'Festsetzung': *mīždəm* (sd.) *mazdā yehyā tū °δrəm* ".. cuius tu (es) constitutio (sva. constitutor)" Y. *34.* 13[1].

Zum V. *dā-*. — Vgl. [2]*dāδra-* und Bthl. ZDMG. *50.* 674. — Pü.: *mizd* .. *kē andar ān ō ōi i tō dahīhēt*, Sü.: *yatra tvadīyāya dīyate.* — 1) Vgl. zSt. Y. *40.* 1 (*fradadāδā*) und *43.* 5.

j. *ašəmča dapasča* N. *68*: lies *ašəmča 10 pasča.*

• j. **dapta-** Adj. (fem. *°tā-*), PPfP.: s. [1]*dab-*.

• j., g. [1]**dab-** V. 'betrügen'. Praes. 2 *dava-*[1], 10b *dəbənav-*[2], 16 *diwža-*[3] [4], 24 *davaya-*[1], 26 (Pass.) *daoya-*[1], 30 (Iter.) *dābaya-*. — PPfP. *dapta-*[5]; PFP. *°daoya-*[1]; Inf. *diwžaiδyāi.*

'betrügen, hintergehen': *+ǰanyōiš* .. *yā +mainyeite davayeinti* (NSf.) *āδravanəmča haoməmča hā yā dapta* (NSf.)[6] *apanasyeiti* ".. die den Priester und den *H.* zu betrügen vermeint, sie die (selber) betrogen zu Grunde gehen wird" Y. *10.* 15; — *ratūš* (sd.) .. *δwahyā xratūuš yəm nazčiš dābayeitī* ".. deiner Weisheit, die Niemand betrügen kann" Y. *43.* 6; — *hačnyāšča* .. *davạiδyā̊* (GSf.) *pataiδyā̊* Y. *9.* 18[7]; — *°δaoyamna-*. a) 'Jemanden betrügen, bringen um —' (Gen.): *tā dəbənaotā* (2PPrA.) *mašīm hujyātōiš* (sd.) Y. *32.* 5.

ai. *dabhnoti* 'er täuscht, schädigt'[8], *dipsati, dabhyate*; *dabdhá*ḥ; ooss. *dawin* 'stehlen', PDw. *na-dewsam* 'ich mache Profit' (GIrPh. *1* b. 321); arm. (LW.?)[9] *davel* 'hintergehen'. Vgl. noch *dbav-* und Pü. zu *aδavay-*. — Pü.: *frēftan*; s. noch No. 6, 7. — 1) zSchr. s. § *268.* 37. — 2) Ar. **dbhanaw-*; vgl. Bthl. IF. *7.* 78, wo weitre Litt. — 3) Bthl. IF. *7.* 87 No. und zu *afša-*. — 4) Ohne Desiderativbedeutung. — 5) § *53* II. 1. — 6) Pü.: *pa ān frēp.* — 7) Pü.: *hēn* .. *kē pa frēftārīh patēnd.* — 8) Zum angebl. ai. Praes. 2 *dábhati* s. Bthl. IF. *7.* 83. — 9) Hbm. AGr. *1.* 438.

• g. [2]**dab-** V. (etwa) 'üben'. Praes. 2 *daba-*.

'üben, betätigen': *vahištā īštiš* (sd.) .. *zaraδuštrahē* .. *yazčā* (Sp. 574 m.) *hōi dabəm saškənčā dačnayā̊ vərhuyā̊ uxδā šyaoδanāčā* ".. (So) auch denen, die seiner guten Religion Worte und Werke üben und merken" Y. *53.* 1.

Et.? 1) — Pü.: *kē ān i ōiča frēftār* 2) – *ahramōγ – āmōxtišn i dēn i vēh pa saxᵛan u kunišn.* — 1) Falsch KZ. *30.* 528, *36.* 140; s. noch No. 2. — 2) Also zu [1]*dab-*; die an Pü. sich anschliessenden Übersetzungen – zuletzt von Dst. und Mills – geben keinen Sinn.

• j. **daway-** f. Name eines bestimmten Gebrechens (oder Siechtums): *mā aδra* .. *daiwiš* .. *mādδa.čim anyạm daxštanạm* .. *ərrahe mainyūuš* V. 2. 29. A) als *Dačva* personifizirt: *daiwiš dačvō* V. *19.* 43.

Et.? — Pü.: *frēftār* (daher Dst. 'trompeur'; s. **davay-*).

g. *daibit°, daibiš°*: s. bei *db°*.

• j. **dawrā'maēši-** m. EN. eines Gläubigen[1]: *°šōiš*[1] *ašaonō* Yt. *13.* 122.

Eig. 'feiste, fette Schafmütter besitzend'. — mp. *dawr* (d p r), vgl. Justi NB. 82, 107[2], Bd. *24.* 3: *mēš i syāk i dawr i spēt ērvar mēšān rat* und zu *harəta-*. — 1) Nach der *i*-Dekl. — 2) *gəfr* t n n a Bd. *31.* 7 ist verkehrte Umsetzung von d p r ..., d. i. *dawrgāv.*

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• g. **dafšnya-** Adj. 'der betrogen werden wird, soll': *anāiš ā dužvarəšnaṇhō °yī hənti* "also: deren Tun übel ist, die sollen (werden) die betrogenen sein" Y. *53*. 8.
Zum V. *dab-*[1]. — Pü.: *frēpišnōmand*. — [1]) Wegen *fš* s. § *53* aA. Seiner Bildung nach vergleicht sich *d°* etwa mit *yesnya-*.

• j., +g. **daṇra-** Adj. (fem. *°rā-*) 'kundig, geschickt': *uxδašna* (sd.) *mašyō vaṅhā yaδa °rō uxδō.vačā* F. *3* f; *3* e, Yt. *15*. 40; — +*°rā* (IS.)[1]) *mantū ašā* Y. *46*. 17; — *āsnayāsča paiti frazantōiš °rayā vyāxanayā* Yt. *13*. 134; — *narō* +*°rəm*[2]) . . Vd. 2.
Zum V. *dąh-*. — ai. *dasrá-* Adj. — Pü.: *dānāk*; *dānākīhā*. — [1]) So Pt 4; NA. *dangrā*. — [2]) Ausg. *daṇhrəm*.

• j. **daṇhah-** n. 'Geschicklichkeit, Gewandtheit': *hizvō* (sd.) *°ṇhaṇha* (IS.) *mąδrača* Ny. *1*. 16.
Zum V. *dąh-*. — ai. *dáṃsas-* n. — Pü.: *huzvān dānāk*.

• j. **daiṅhav-, daṅhav-, daṇhav-** f.: s. unter *daḥyav-*.

• j. **daiṅhāurvaēsa-** Adj. 'des Wegwende innerhalb des Landes ist', vom Priester, der nur innerhalb des Lands Dienst tut[1]): *°səm āstāya humāim pairiǰaδnəm āstāya* Vr. *3*. 3; — *°sahe . . humāyehe pairiǰaδnō* Vyt. *17*.
Komp.: *daiṅhav-* + *urv°*, statt *daiṅhuurv°* geschr.; s. zu *ərəzaurvaēsa-*. — Pü.: *dēh vaštār*, erl.: *asrōk i ēstēnūtak*. — [1]) Im Gegensatz zu *pairiǰaδan-* (sd.). Vgl. Dk. *9*. 6. 2, *uzdaiṅhav-* und unter *haxtōiṯ*.
j. *daṇhāsčāiṯ* N. *102*: lies *kaṇhāsčāiṯ*.
j. *daṅhištaēšva* Vyt. *42*: lies *dąh°*.

• j. **daiṅhu-patay-**[1]) m. 'Herr, Gebieter einer Provinz, eines Landes, Landesherr'; 1) im eig. Sinn: *aēδrapatayō* . . +*°tayō* Aog. *59*; — *vaδayanō °paitiš* V. *19*. 6; Yt. *15*. 31; — *yim yazəmte °tayō arəzahe ava.ǰasəntō* Yt. *10*. 8; — *ahurō* +*sāstrəṇąm °paitiš* Yt. *14*. 37; — *ahurāṇhō °tayō puδrāṇhō °paitinąm* Yt. *5*. 85; — *āfrīnāmi tava nara °paiti* (VS.) Az. *1*; A. *1*. 8. a) mit Gen. aus *daḥyav-*, *daiṅhav-*: *nmānahe vā nmānō.paitiš* . . *daiṅhūš vā °paitiš* Yt. *10*. 18; 83, *16*. 19, Vyt. *48*; — *daiṅhūš °paitīm* Vr. *3*. 2, V. *7*. 41, *9*. 37; — *daiṅhūš °tōiš* V. *10*. 5, Y. *13*. 1, Vyt. *16*; — *daiṅhūš °tōe* Yt. *10*. 17; — *daḥyunąm °paitiš* (AP.) Yt. *10*. 18; — *daiṅhūš °paitīm*[2]) *nāirikąm* "die Frau eines Landesherrn" V. *7*. 42. 2) von Göttern; a) von *Haoma*: *haoma nmānō.paite* . . *°paite* Y. *9*. 27. b) von *Miδra*: *miδrō raēvā °paitiš* Yt. *10*. 78; 99. α) mit GP. aus *daḥyav-*: *miδrəm vīspanąm daḥyunąm °paitīm* Yt. *10*. 145, *19*. 35, Y. *2*. 11; *1*. 11.
mp. (Pü.) *dēhpat*, *dēhupat*, arm. LW. *dehpet*. — S. noch JUSTI NB. 76, GIrPh. *2*. 406 zu *Δηιόκης*. — [1]) Die Hds. und Ausgaben bieten auch *°u.p°*; zB. Yt. *5*, A. *1*. — [2]) Man erwartete den GS.

• j. +**daṅhu.baxta-** n. 'Bestimmung(srecht) über die Landschaft': *nōiṯ nmānō.baxtəm* . . *nōiṯ °təm* . . *āzīzušte* (sd.) P. *43*.
Pü.: *dēh bažišnīh*.

• j. **daiṅhu.frāδana-** Adj. (fem. *°nā-*) 'das Land fördernd': *arədvīm sūrąm* . . *gaēδō.-frāδanąm* . . *šaētō.frāδanąm* . . *°nąm* Y. *65*. 1.
Pü.: *dēh frāxᵛēnītār*, mit der Erl.: *pa ēvkartārīh*.

• j. **daiṅhu'frādah-** m. EN. eines Gläubigen: *°daṇhō ašaonō* Yt. *13*. 116.
Eig. Bed.: sva. *daiṅhu.frāδana-*. — **frādah-* n. 'Förderung', zum V. *frād-*; vgl. *frādaiṅhē* Inf.

• j. **daiṅhu.maza-** Adj. 'durch Verpfändung eines Land(stück)s geschlossen', von *miδra-* m. 'Vertrag'*): *xštvō* (näml. *miδrō*) *°zō* "die sechste (Art des Vertrags wird) durch Verpfändung eines Landstücks geschlossen" V. *4*. 2; — *aēšō miδrō* . . *yō °zō* V. *4*. 10; — *°zō aδāṯ framarəzaiti °zō aδāṯ antarə urvaitya* (sd.) *fradaδaiti* V. *4*. 4; — *yō miδrəm aiwi.družaiti yim °zəm* V. *4*. 16.
*) Eig. wobei Verpfändung eines Landstücks stattfindet. Es nimmt dieser Vertrag unter den 6 verschiedenen Vertragsarten die oberste Stelle ein und gestattet keine Abänderung. S. noch zu Pü.
Pü.: *dēh masāk*, erl.: *vēš hač 500 drahm* 'mehr als 500 *Dr.*' (näml. ist das Pfandobjekt wert); dazu ferner: *ast kē ētōn gōwēt ku: čand vīr hač stōr vēš, dēh hač vīr vēš*. (Dabei wird ein *stōr* auf 48, ein *vīr* auf 500 *Dr.* gewertet.)

• j. **daiṅhu.irik-** Adj. 'das Land im Stich lassend, dem Verderben preisgebend': *mā buyama šōiδrō.iričō* . . *mā °iričō* (NP.) Yt. *10*. 75.

• j. **daiṅhu-sastay-** f. 'Ruf, Ruhm des Landes': *āsnąm* +*frazaintīm* . . *yā mē frāδayāṯ nmānəmča vīsəmča zantūmča daḥyūmča °tīmča* Y. *62*. 5; — *ahmāi frasčindayeiti nmānəmča* . . *°tīmča* Yt. *10*. 87.
Pü.: *rōδastāk*[1]). — [1]) Daher DST.: 'empire', s. ZA. *1*. 388 No. 20.

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• j. **daṅhu.srūta-** m. EN. eines Gläubigen: °*tahe aśaonō* Yt. *13*. 116.
Eig. 'im Land berühmt'.

• j. **daiṅhuš.aiwištar-** m. 'Eigner des Landes, Landesherr': *varəṇəm yim čaϑru.gaošəm .. ahe paityārəm frākərəntaṭ aṇrō mainyuš araϑwyāča daxšta* (sd.) *anairyāča* °*tāra* (als AP.) ".. und nichtarische Herren des Landes" V. *1*. 17; — *upa aoϑaēšu raṇhayā .. ahe paityārəm frākərəntaṭ aṇrō mainyuš zyaṃča .. taožyāča* (sd.) °*tāra* V. *1*. 19.
Komp. mit NS. im 1. Glied. — Pü.: *anēr dēhān apar mānišnīh*, (zu V. *1*. 19): fehlt.

• j. **daiṅhu-šan-** Adj. 'der sich das Land verdient, erworben hat': *paoiryaṇ ṭkaēšō .. zantunaṃča daḫyunaṃča .. zantušānō* °*šānō* (als AP.) Yt. *13*. 151.
Komp.: *daiṅhav-*+*²han-*.

• p. **¹dan-** V. 'fliessen'. Praes. 10 *danu-*. *pirāva*ᵏ *nāma*ᵏ *rauta*ᵏ *tya*ᵏ *mudrāyaiy danuvatiy*[1] ".. Nilstrom, der in Ägypten fliesst" D. *17*. 3.
ai. *dhánvati* 'er rinnt'; np. vgl. *danīdan*. — [1]) Them., wie ai. *dhánvati*. Doch ist auf der Inschr. nur *dᵃnᵘu* zu lesen, es könnte das Wort sonach auch *danutaiy* gelautet haben.

• p. **²dan-** V.: s. unter *²zan-*.

• j. **danar-**[1]) n. 'Portion': *čvaṭ xᵛarəϑəm .. čvaṭ yaom* (sd.) *frabarāṭ? dva* °*narə tāyūirinaṃ aēva* °*narə* ⁺*xšādudrinaṃ* V. *16*. 7.
Zum V. ai. *dáyate*, gr. δαίεται 'er teilt aus' [1]). — mp. (Pü.) vgl. *dānar*; s. dazu Horn NpEt. *297*. — [1]) So der Bed. wegen wahrscheinlicher als zu *¹dā-*; doch s. freilich gr. δόσις.
g. *dangrā* Y. *46*. 17: lies *daṇr*°.

• g. **dant-** Adj., PPA.: s. *¹dā-*.
KompE.

• j. **danta-** Adj. —?—: *frazaintīmča hō vərəzyāṭ daṇrō* °*tō hizuxδō* Yt. *15*. 40 [1]).
Wertlose Stelle; s. No. — [1]) Der Verfertiger des Stücks mag Y. *32*. 4 im Kopf gehabt haben, wo *dantō* (zu *dant-*) in Pü. mit *dahišn*, aber in Sü. mit *jñānī* gegeben wird. Vermutlich hat er mit seinem Wort die Bedeutung 'klug' verknüpft wissen wollen.

• j. **dantan-** m. 'Zahn': °*tānō* (NP.)[1]) F. *3* d.
KompE. — Vgl. *dātā-*, *daitika-* und zu *tiži.-dąstra-*. — ai. vgl. *dánt-* m.; s. zu *aṇhan-*. — [1]) Vll. ist das Wort aus *vīmūtō.dantānō* abgeschält.

• j., g. **dam-** (: °*dəm-*) m. 'Haus, Wohnung': *hyaṭ hōi ašā vohučā čōišt* (sd.) *manaṇhā xšaϑrōi hōi haurvātā amərətātā ahmāi stōi daṇ*[1]) *təvīšī utayūitī* ".., dass uns in seinem Reiche Wohlfahrt und Unsterblichkeit, in seinem Hause Kraft und Bestand werden sollen" Y. *45*. 10; — *xᵛahmi daṃ*[1]) .. *xᵛahmi xšaϑre* Vr. *14*. 2; — *aṭ hōi dāmaṃ ϑwahmī ā daṃ*[1]) *ahurā* "seine Stätten werden in deinem Hause sein, o *Ah.*" Y. *48*. 7; — *taṭčā mazdā ϑwahmī ā* ⁺*daṃ*[1])[2]) *nipāṇhē manō vohū urunasčā* .. "und das, o *M.*, will ich in deinem Haus[3]) in Verwahr geben: den guten Sinn und .." Y. *49*. 10; — *iδa asti .. spənta ārmaitiš mana* (näml. *ahurahe*) *daṃi*[1]) Yt. *1*. 25; 25[4]; — *ākāstīng* (sd.) *mā nišąsyā dāϑəm dāhvā* (LP.) Y. *50*. 2; — *yōi .. aēšəmənm varədn .. tōi daēvīng daṃ*[1]) *yā drəgvatō daēnā* (Sp. 666 o.) Y *49*. 4. a) GS. mit *patay-* m. '(Hausherr sva.) gebietender Herr, Gebieter': *saošyantō dīng* (GS.) *patōiš spəntā daēnā urvaϑō* ⁺*brātā* ⁺*ptā vā mazdā ahurā* "des *Saošyant*, des gebietenden Herrn heilige *Daēnā*[4]) wird (ihm) Freund, Bruder oder Vater sein, o *MAh.*" Y. *45*. 11.
KompE. — zFlex. § *187*, *402*. — ai. *dámm.* (, *pátir dán*), arm. *tun*, gr. δῶμα (, δεσπότης) usw.; vgl. *dəmāna-*. — Litt.: IF. *8*. 236, KZ. *36*. 111; dazu noch Hbm. AGr. *1*. 498, Oldenberg SBE. *46*. 176, ZDMG. *55*. 290, Uhlenbeck WAiSpr. 121, Pischel VSt. *3*. 193. — Pü. (dRn.): *dahēt* (3S.), *dānišn*, *dām*, *dām*, *dāt* (Yt. *1*), *dahēt* (3S.), *dastawar*, *dastawar* 5). — [1]) LS., § *402*. — [2]) So Mf 2, K 4; s. *ā* No. 6, 10. — [3]) Es ist hier unter dem 'Haus' des *Ah.* das gemeint, was später *ganj* 'Schatzhaus' genannt wird; vgl. dazu Bthl. AF. *3*. 49. — [4]) Sva.: der *Saošy.* (d. i. *Zar.*) in eigener Person wird ihm nach seinem Tod als Helfer (vgl. zu *dəbąz-*) zur Seite stehen. Anders Gdn. GIrPh. *2*. 31. — [5]) Vgl. zu *dōjāmāsp*° (Sp. 607).

• j., p. **(day-:)** *di-* subst. Pron. dem. (auch fem.), nur in enkl. Akkusativformen 'ihn, sie, es; sie'; I) zurückweisend; 1) auf ein Substantiv oder subst. Pronomen: *ā haomō upāiṭ zaraϑuštrəm .. ā* °*im* (ASm.) *pərəsaṭ zaraϑuštrō* Y. *9*. 1; Yt. *8*. 57, *10*. 121, *12*. 1, Vyt. *21*; — *yaϑa tiyriš yim aṇhaṭ .. taδa* ⁺°*īm*[1]) *ahurō mazdā avaṇ* Yt. *8*. 61f.; 38, 21, 23 (⁺*dīm*)[1]), 25, *10*. 1 (⁺*dīm*)[1]), *17*. 22, *19*. 68, H. 2. 16, 34, P. *32*; — *yō narš ašaonō urva .. ā* °*im vātō upa.vāvō saδayeiti* H. 2. 7; 9, 25; — *paiti.dānəm* ⁺*ainim baraiti .. mā* °*im mruyā ādravanəm* V. *18*. 1; — *yaṭ duždā fradvaraiti .. ⁺yuǰyeite vāšəm miϑrō .. rasmō.ǰatəm vā* °*im ǰainti amō.ǰatəm vā* Yt. *10*. 52; Fr. *8*. 1, V. 5. 8[3], *8*. 10[2][2]), *20*. 3, ⁺A. *3*. 13[2][3]); — *dahmō dahmāi aoxte*

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+*frā* +*mā* +*narə* +*gārayδiš* .. *vīsaiti* °*im fraγrārayδ* .. N. *19*; — *tā̊ hasčīṯ upa.zbayeite* .. *tā̊ hē jasā̊nti yezi šē bavainti anāzarətā̊* .. *tā̊* °*im ava nifrāvayeinte* Yt. *13*. 69 f.; V. 5. 34; — *haomō uxšyeiti stavanō aδa nā yō* °*im staoiti* Y. *10*. 6; Yt. *10*. 16 (+*dīm*)[1]; — *xᵛarata narō* .. *myazdəm* +*yōi.dim hanhāna* (sd.) Y. *8*. 2; — *miδrəm* .. *yatāra vā* °*im paurva frāyazāiti* Yt. *10*. 9; 18; — *yimō kərənaoṯ yaδa* °*im* +*išasaṯ* (sd.) *ahurō* .. V. 2. 32; — *pāurvō* .. *yaṯ* °*im usča uzdvanayaṯ* (sd.) .. *δraētaonō* Yt. 5. 61; *10*. 68, *19*. 39, 77, V. *4*. 17, *8*. 100, 103, Y. *19*. 12, 14, N. *16*; — +*tanu.pərəδō zaota dahma upa.sraotārō yezi* °*im tanu.pərəδəm* +*vīδarə* .. *yezi āaṯ* °*im nōiṯ tanu.pərəδəm* +*vīδarə* N. *39*; vgl. *38*; — *miδrəm* .. *yezi vā* °*im aiwi.družaiti* .. *nmānō.paitiš* Yt. *10*. 17 f.; V. *8*. 100; — *hō imaṃ zaṃ aiwišvaṯ* .. *avi* °*im* (ASf.) *sifaṯ* V. 2. 10; 5. 1 f.[7]; — *yaṯčiṯ tanūm apayeiti* (näml. *arštiš*) *aṯčiṯ* °*im nōiṯ rāšayente* Yt. *10*. 21; — *tanūm yaoždaiδīta pasčaēta* °*im ā.baoδayaēta* V. *9*. 31 f.; — *tanūm* .. *yaδδiṯ* °*im* .. *avazanaṃ sūnō* .. V. *6*. 45; — *aᵏuraᵏmazdā yaδā avainaᵏ imām būmim* .. *pasāvaᵏdim manā frābaraᵏ* D. *6*. 4; — *aētaṯča* .. *uxδanaṃ uxδō.təməm* .. *asti* .. *ana avavaṯ uxδata* (sd.) *yaδa yaṯ* °*iṯ* (ASn.) .. *anhuš* .. *āsaxšaṯ* (sd.) Y. *19*. 10; — *hurayā̊s*(sd.)*čiṯ* .. *aētavatō daidyaṯ ā* °*iṯ franhārayaṯ* A. *3*. 4; — *aētaṯ xᵛarənō frapinvata* .. *ā* °*im* (als ASn.) .. *hangurvayaṯ apaṃ napā̊* Yt. *19*. 51; — *yaozənti vīspe karanō* .. *avi* °*iš* (APm.) *aēm* .. *āiδīm* +*baraiti* Yt. *10*. 36 f.; — *tē rasmanō* +*raēčayeiti* .. *pasčaēta* °*iš fraspayeiti miδrō* Yt. *10*. 41—43; 101; — *dahmō zaota tanu.pərəδa upa.sraotārō yezi* °*iš tanu.pərəδō vaēδa* .. *yezi āaṯ* °*iš* .. N. *38*; vgl. *39*; — *hvarštā̊ maδrā̊* .. *āaṯ* °*iš āvaēδayamahī* Y. *4*. 1 f.[4]; 3 ff., *24*. 3, 55. 1, Vr. *11*. 13 ff.; — *fravašibyō* .. *yatāra vā* °*iš* (APf.) *paurva frāyazənte* Yt. *13*. 47; — ‖ *dahyāvaᵏ imā* .. *drauga*ᵏ*diš* (APf.) *hamiδᵛiyā akunauš* Bh. *4*. 4; — *yadiy imām dipim vaināhy imaivā patikarā naiydiš* (APn.) *vikanāhy utāmaiy yavā taumā ahatiy parikarāhidiš* Bh. *4*. 16; — *yadiy imām dipim imaivā patikarā vaināhy vikanāhidiš utāmaiy yāvā taumā ahatiy naiydiš parikarāhy* Bh. *4*. 17; — *patikaram dīdiy tyaiy manā gāδum baraᵃtiy avaδā xšnāsāhidiš*[3] (APm.) D. *6*. 4; — mit Numeruswechsel: .. *adam niyaδᵛārayam kārahyā* .. *tyā diš gaumātaᵏ* .. *adīnāᵏ* ". . des Volks . . was ihnen . ." Bh. *1*. 14; — *tyaᵏ imaiy kāram aduruǰiyašaᵃ pasāvaᵏ* °*iš*[7] *aᵏuraᵏmazdā manā dastayā akunauš yaδā mām kāmaᵏ āhaᵏ avaδā* °*iš*[7] *akunavam* Bh. *4*. 4; ‖ — *təm aoi ṯbaēšā̊ paityantu iδyejā̊* .. *yō ī daδa* .. *yō dī* (APn.) *daδa* Y. *65*. 8. S. noch Anhang a. a) zugleich auf das gleiche Nomen vorausweisend: *spānəm sīždrəm* .. *yasča dim ǰanaṯ* .. *spānəm sīždrəm* V. *13*. 3. 2) auf ein Relativ als dessen Korrelat: *yō* .. *gaēδā̊ ašahe mərəγənte avi tū* °*im disyata* .. Y. *8*. 3; — *yasča* .. *tanumazō gūš daδaṯ nōiṯ* °*im* .. *paiti.pərəsəmnō bva* (sd.) V. *18*. 29; Yt. *1*. 18, *11*. 5; — s. noch Anhang b α. II) vorausweisend; 1) auf eine erläuternde nominale Beifügung: *ā* +°*īm*[1] *bavaiti aiwi.vanyā̊ daēvō yō apaošō tištrīm* Yt. *8*. 22; 22, 28 (*dim*), 28 (+*dīm*)[1]; — *ā* °*im tā vača rāmayaṯ ahurō mazdā̊* .. *zaraδuštrəm* V. 5. 21; — *paiti* +°*īm*[1] (ASf.) *pərəsaṯ zaraδuštrō arədvīm sūraṃ* Yt. 5. 90, 94 (*dim*); — *ā* °*im* (als ASn.) *framraomi aēm vahištəm* Yt. *3*. 3; — s. noch I 1 a und Anhang b β. a) mit relativischem Anschluss: *yaδača* °*im ǰanaṯ* .. *yim viptəm vā* V. 7. 52 PüZ.; — *aētaṯ* °*im vīspanaṃ mazištəm dazdyāi ahūmča ratūmča yim ahurəm* Y. 27. 1; *19*. 12, Vr. *11*. 21. 2) auf ein Relativ als dessen Korrelat: *nōiṯ* °*im* .. *ava.ašnaoiti yahmāi* .. Yt. *10*. 24; — *mā* °*im pərəsō yim pərəsahi* H. 2. 17. Anhang. jAw. *dim* steht a) als Akk. ohne Rücksicht auf Numerus und Genus[8], zurückweisend: *yō* .. *varəsā̊sča haṃ.rāzayeiti* .. *srvaēča* .. *aδa* °*im* +*upa.taošayeiti* +*unāhva dim raēšaya*(sd.)*ča* V. *17*. 2; — *srvābya maγəm ava.kanōiš* .. *paiti* °*im ābarōiš* ". . für die Nägel sollst du eine Grube graben . . du sollst sie hinbringen" V. *17*. 7; 5; — *zaoδrā̊* .. *aδa yō* °*im* +*frahinčin* (sd.) N. *68*; — *haṃ.varəitīm* .. *framən.naraṃ* .. *yā d*° (näml. *nərəušī?*) *ǰasaiti bayō.baxtəmčiṯ* (sd.) *yā naraṃ* .. Vr. 7. 3. b) als Gen.[9]; α) zurückweisend auf ein Relativ: *yasča* .. *aparaoδayete* .. *pairi* °*im tanava azəm* .. *urvānəm hača vahištāṯ anhaoṯ* ". . procul eius distinebo .. animam a .." Y. *19*. 7[10]. β) vorausweisend: *hō bā aēšō ās* .. *yō* .. *paiti.hinčaiti ā* °*im nōiṯ apivatāite daēnayā̊* ..

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". . der . . Reinigungen vornimmt, (aber) mit der . . Religion nicht vertraut ist" V. *9.* 52. *dim, diṯ* als Part. sbes.

Aus dem Zusammenhang gerissene oder sonst undeutliche Stellen: *ahmi °im paiti fraṇhərəzaṯ* V. 2. 5 PüZ.; — *yaṯčiṯ °im dava* . . P. *54*; — *yəziča* ⁺*°im* . . Vyt. *47*; — *nōiṯ zī dī yā pasu vīra maziśtya dī śātōiš* . . *manayiṯ* (sd.) DkB. 131.

Sonst nicht nachweisbar; ar. *d°* oder *dh°*. — Das Pron. schliesst sich an das erste Wort des Satzes an, von dem es nur durch ein andres Enklitikum – wozu auch *āaṯ* N. *38* f. und *iδa* Vr. *11.* 21 gerechnet werden dürfen – getrennt werden kann; s. noch No. 2, 5; vgl. Wn. IF. *1.* 305, Cld. Pron. 55. — Pü.: *ōi, ān*; (Plur.) *ōšān*; auch weggelassen. — 1) So F 1; NA. hat überall *dim*. — 2) Wo an zweiter Stelle die NA. falsch interpungirt; s. Bthl. IF. *12.* 142. — 3) So F 2. NA. hat *dəm*, was auch sonst oft als Variante bezeugt ist, zB. Y. *8.* 2 (Pt 4), *9.* 1, *19.* 12, Yt. *10.* 1 usw. — 4) Die Verbindung *āaṯ dīš āvaēδ°* wird vielfach formelhaft gebraucht. — 5) Gegenüber Wn. IF. *1.* 405 vgl. Foy KZ. *37.* 7 No. 2. Erklärt sich die Stellung von *dīš* durch die Tonlosigkeit des Verbums im Hauptsatz? — 6) Konstruktion nach dem Sinn. — 7) Wie Eü. zeigt, auf *kāram* zu beziehen, nicht auf *imaiy*. — 8) Mir scheint, es habe im Iran. zunächst überhaupt nur **dim* gegeben, das den Akk. aller Zahlen und Geschlechter zu **hai, *šai* (j. *hē, šē*, p. *šaiy*) bildete. — 9) Vgl. *šim* und das Umgekehrte bei *tē* (zu ¹δwa-), *hē*. — 10) Vgl. dazu Y. *71.* 15, wo *pairi tē tanava azəm* . . *urvānəm haća aēištāṯ aṇhaoṯ*.

• j. daya- m. – ? –: *paityārəm ahe frākərəntaṯ aṇrō mainyuš skaitīm* (sd.) *yaṃ gavača °yača pouru.mahrkəm* V. 1. 4[1]).

Pü. da dt. — 1) S. zu *skatay-*.

• j. ¹dav- V. 'sprechen', von *daēv*ischen Wesen[1]). Praes. 2 *dava-*.

Nur Med. 'sprechen, sagen, reden'; 1) mit Akk. des Gesagten: *daēva drvantō* . . *aγaṃ daoiδrīm dāunta*[2]) V. *19.* 45; — *uspataṯ fraṇrase* . . *aγaṃ daoiδrīm daomnō*[2]) Yt. *19.* 57; — *ažiš dahākō* . . *zaxšaδrəm daomnō*[2]) Yt. *19.* 47. 2) das Gesagte folgt in direkter Rede: *adavata* (Augm.) *aṇrō mainyuš: mā* . . H. 2. 35; Yt. *3.* 14; — *kərəsānīm* . . *yō davata: nōiṯ mē* . . Y. *9.* 24; — *advārənta adāunta* (Augm.) *daēva* V. *19.* 45; 45, 47. a) mit *uiti*: *uiti davata hō yī* . . *aṇrō mainyuš: druxš upa.dvāra* V. *19.* 1; 44, Yt. *17.* 19, Vyt. *33*; — *būšyasta* . . *uiti aoγəmna uiti daomna: x^v afsata* . . FrW. *10.* 42.

mit *paiti* 'antworten', mit Dat. der Pers. und folg. dir. Rede: *paiti ahmāi adavata* (Augm.) . . *aṇrō mainyuš: mā mē* . . V. *19.* 6; — *druxš hē paiti.davata: skutara* . . V. *19.* 3; *18.* 31.

mit *frā* und *vī* 'hin und her reden': *fradavata vīdavata framanyata vīmanyata aṇrō mainyuš* "es redete hin, es redete her, es überlegte hin, es überlegte her *AM.*" V. *19.* 43.

mit *vī*: s. bei *frā*.

mp. (Pü.) *davistan*[3]), PDs. *war-δauam* 'ich rede aus dem Schlaf' (?). — 1) Im Gegens. zu *mrav-* und *vaš-*, s. H. 2. 17, 35 und V. *19.* 6, 7. — 2) Statt *davə°*, § *268.* 22, 33, *336.* — 3) Horn NpEt. 272.

• j. ²dav- V. 'entfernen'. Praes. 3 *dava-*, 4 *dva-*.

'forttreiben, fortjagen': ⁺*apaša vā̊ zamarə ana duye*⁺[1]) (1SPM.) "fort jage ich euch damit (zurück) in die Erde" Yt. *1.* 29.

mit *avi* und *frā* Med. 'mit sich fortführen, fortreissen', vom Wasser: *yaδa masyayā̊ āfš kasyaṇhəm apəm* ⁺*avi.frāδavaite*[2]) "wie ein grösseres Wasser kleinere Wasser mit sich fortreisst" V. 5. 24.

Vgl. ai. *daviṣāṇi, duvasānásaḥ* (usw.), gr. δύνομαι (usw.); IF. *12.* 127. — S. noch *dūra-, dūta-, duvaištam, daibitā*. — Pü. (zu Yt.): *pa zamīk dahēt*, (zu V.): *apar frāč barēt*. — 1) So nach J 10, F 1 usw.; s. Bthl. IF. *12.* 126. — 2) Jp 1, Mf 2; NA. *°ti*.

• j. ³dav- V., nur mit *frā* 'reinigend abreiben'. Praes. 1 *dava-*.

Med. 'sich abreiben mit –' (Gen.): *aēta ēšəmča zəmō pərəδu.fravāiš* (sd.) *fraδavata* (3S.) V. *9.* 29.

ai. *dhāvate*; np. *andūdan, zidūdan* (Horn GIrPh. *1* b. 130). — Pü.: *frāč ē kanānd*, erl.: *xūp apē ē kunānd*.

• g. ⁴dav- V. '(sich) drängen'. Praes. 1 *dav-* : *du-*.

1) 'drängen, bedrängen': *mō urvā gəuščā azyā̊* (sd.) *hyaṯ mazdəm dvaidī* (1DPrM.)[1]) ⁺*fərasā̊byō nōiṯ* . . ". . indem wir den *M.* mit Bitten bedrängen: 'nicht . .'" Y. *29.* 5. 2) 'sich drängen (nach –)': *nōiṯ* . . *avāstryī davəsčinā*[2]) *humərətōiš* (sd.) *baxštā* Y. *31.* 10; vgl. **davōsa*.

ai. vgl. *dhūnóti* 'er schüttelt' (?). — Vgl. *āādū-* und Gdn. KZ. *27.* 233, Bn. Stud. *1.* 351. — Pü. (zu Y. *29*): *ōhrmazd ān i pa vīmānīk* (Sü.: *saṃdehīyam*) *hampursēnd*; (zu Y. *31*): transskr. (*davəsīhā*, in Aw.-Buchst.; man sah später *davəs* für einen EN. an, s. Dst. ZA. *1.* 230, Justi NB. 82), Sü.: *asmogaḥ*. — 1) D. i. *duvaidī*, s. No. 2. — 2) Könnte auch für *duvəs* stehen, § *268.* 12.

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• j. *yaṯčiṯ dim* dava *dātōiš usrātiš* P. *54*: — ? —.

• j. *.. yim* davata *ašiš* ..* FrD. 7.

• g. ¹davant- Adj., PPA.: s. ⁴*dav-*.

• j. ²davant- Adj. (fem. °*vaintī-*), PPA.: s. ¹*dab-*.

• j. *davay-* m. 'Betrug'.
KompE. — Zum V. ¹*dab-*; § *268*. 37. — mp. vgl. *a-dawak*; s. zu *aδavay-*. — Vgl. Pü. zu *daway-*.

• j. davayant- Adj. (fem. °*yeintī-*), PPA.: s. ¹*dab-*.

• j. **stanvō vā puiti pāiδi* davaisnē *vā** V. 7. 43 PüZ.

• j. davažah- Adj. (?) — ? —: *druxš hē pairi.dvaraṯ būiti daēvō iδyejō maršaonəm °žā* V. *19*. 1; 2.
Ganz unklar. — Pü.: *frēftār*.

• j. **davōsa* Vyt. *44*.
Stammt wohl aus Y. *31*. 10 (*davąsčnā*).

• j. ¹dar- V. 'spalten'. Praes. 7 *dara-dar-*, 11 *dərənā-*[1]), 30 (Iter.) *dāraya-*. — PPfP. *dərəta-*; Inf. +°*dərənąm*. [Vgl. noch *dərəninti*.]

'spalten, aufspalten, durch Spalten mit einer Öffnung versehen': *āaṯ tē .. frā.yuxta* +*hąm.ivąmča* (sd.) .. *dərəta* .. *aka* Yt. *10*. 125.

mit *ava* und *parōiṯ*: s. Inf. (Sp. 173).

mit *pairi* 'durch Drehen auszerren, abdrehen': *yaṯ .. mašyāka .. uši pairi.dārayeinti daēma hō pairi.urvaēsayeinti* "wenn .. die Menschen .. die Ohren abdrehen, die Augen ihm (dem Rind) ausreissen" Yt. *14*. 56.

mit *niš* 'herauszerren, reissen aus —' (*hača* mit Abl.): *yaδa vəhrkō .. barəδryāṯ hača puδrəm niždarə.dairyāṯ* "als ob ein .. Wolf das Kind aus dem Mutterleib herausrisse" V. *18*. 38.

ai. *dardirat*, *dṛṇīyāt*, *dārayati*; *dṛtaḥ*; np. *darrīdan*; gr. δρατός. — Pü.: *darrītan*. — [1]) Nur im Inf.

• j. ²dar- V. 'achten'. Praes. 27 *dərəya-*. — PPfP. °*dərəta-*.

'achten': s. *adərətō*.°

mit *ā* 'achten auf —, wachen über —' (Akk.): *darəsa nā pairyaoxtača uzuštanā* +*ādərəyeite*[1]) *nyete uštanavaitīš vīspā frašumaitīš* (sd.) P. *58*.

ai. *ādriyate* 'er beachtet'; Bthl.. IF. *10*. 200. — Pü. (zu P.): *dārīk bavēt*, (zu V. *16*. 18): *adāšt*. — [1]) Dst. s *ādarəy*° ist vll. nur ein Versehen; bei Blochet Lex. 85 steht *adaray*°; s. IF. *10*. 200 und § *268*. 40.

• j., g., p. ³dar- V. 'halten; fassen'. Praes. 1 *dərə-*, *dr-*, 2 *dara-* (?), 4 *dāra-*, 5 *diδār-*[1]), 16 (Des.) *dīdarəša-*[2]), 20 °*dru-*[3]), 24 *daraya-* (?), 30 (Iter.) *dāraya-*, 30+27 (Pass.) +*dārya-*[4]); PrP. *adāriy*; Perf. 1 *daδār-* : *dadr-*, *daδr-*, 2 *dādr-*; *s*-Aor. 1 *dārəš-* : *darš-*. — PPfP. *dərəta-*; Inf. *dərə-dyāi*, *darəδrāi*, *dārayō*; Absol. *dərətəm*.

1) 'halten, festhalten, zurückhalten': *yō vā xšayąs adąs drītā* (Opt.)[5]) *ayantəm urvātōiš* (sd.) .. Y. *46*. 5; — *yō mąm* (näml. *haoməm*) *aiwišhutəm dārayehi yaδa tāyūm* Y. *11*. 3; — *vīspe haoma .. yaēčiṯ ązahu dərətāənhō* Y. *10*. 17; — *yaδa vəhrkō vayōi* (sd.) *tūite* +*dramnō*[6]) *barəzište* +*razuire* (sd.) V. *13*. 8; — ‖*fravartiš .. duvarayāmaiy basta*ᵏ *adāriy* Bh. 2. 13; 15; — s. noch Inf. *dārayō* und *dārayaṯ*°. a) mit Abl. 'zurück-, ab-, fernhalten von —': *kō paoiryō .. āδrō tafnuš dārayaṯ tanaoṯ hača mašyehe* V. *20*. 1; 1. α) mit abl. Inf. 'halten, wehren, dass nicht —': *kasnā dərətā zamčā .. avapastōiš* (sd.) Y. *44*. 4. b) mit Dat. 'zurückhalten zu —': *kī paoiryō .. yaskəm yaskāi dārayaṯ* V. *20*. 1; 1. 2) 'woran (Akk.) festhalten, es beobachten, nicht davon abgehen': ‖ *dātam tya*ᵏ *manā aita*ᵏ +*adāriy*[7]) "das Gesetz, das meine, es wurde gehalten" D. *6*. 3; — *hyaṯ akōyā* (sd.) *uštā yō ašəm dādrē* Y. *51*. 8; — *narəm ašavanəm daδrānəm*[8]) *humatəmča manō* .. Vr. 2. 5. a) 'fest im Gedächtnis behalten, immer daran denken': *staota yesnya .. dadrāna*[9]) *paitišāna* Y. *55*. 6; — *yaṯ dim* (näml. *ahunəm vairīm*) .. *anhuš .. āsaxšaṯ* (sd.) +*sašąs dadrānō*[10]) .. Y. *19*. 10. 3) 'darauf halten, dass —', mit Akk. und Inf., negirt sva. 'sich nicht darum sorgen, dass —': *nōiṯ spəntąm dōrəšt*[11]) *ahmāi stōi ārmaitīm* "nicht sorgt er sich darum, die *Ārm.* für sich zu haben" Y. *49*. 2[12]). 4) 'Jemanden (Akk.) verbinden, verpflichten, zwingen zu —' (Inf.): *kāmahyā .. yōm vā* +*naēčiš dārəšt*[13]) *itē* (sd.) Y. *43*. 13. 5) Des., im Med. absol. 'intendere, sich anschicken zu —' (Inf.): *hyaṯ mā drəgvā dīdarəšatā* +*aēnaŋhē* "wenn der *Drug*genosse sich anschickt mich zn vergewaltigen" Y. *46*. 7. 6) 'in Besitz nehmen, sich erwerben; in Besitz, inne, zu eigen

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haben, besitzen': ‖ *imā dahyāvaʰ tyāʰ adam* ⁺*adaršiy hadā* (sd.) *anā pārsā kārā* D. 5. 2; — *aʰuraʰmazdāmaiy upastām abaraʰ yātā imaʰ xšaϑʳam adāry*[14] *vašnā aʰuraʰmazdāhaʰ imaʰ xšaϑʳam dārayāmiy* ".. bis dieses Reich in Besitz genommen war .. habe ich dieses Reich in Besitz" Bh. 1. 9; — *dahyāvaʰ tyā dārayaʰvaʰuš .. adārayaʰ* D. 6. 4; ‖ — *yā* (näml. *xᵛaϑrā*) *dārayaṯ vahištəm manō tā .. uxšyō* (sd.) Y. 31. 7; — ⁺*hištənte amərštā spənta xᵛarənō dārayeinti .. xᵛarənō baxšənti* Yt. 7. 3; — s. noch Inf. *dərəϑyāi* und ‖ *dārayaʰ*•. a) ‖ militärisch 'besetzt halten': *kāraʰ .. tigrām adārayaʰ avadā* ⁺*aʰištatā* (sd.) Bh. 1. 18. 7) '(mit den Sinnen) auffassen, vernehmen': s. Inf. *darəϑrāi*. 8) absolut 'sich aufhalten, weilen': s. Absol. a) bes. '(wo) seinen festen Wohnsitz haben': *kuganakā nāma*ᵐ *vardanam .. avadā adārayaʰ* Bh. 2. 3; 3. 5. 9) ‖ absol. 'sich halten, Stand halten', militärisch: *hyaʰ mādaišuvā maϑištaʰ āhaʰ hauv .. naiy adārayaʰ* Bh. 2. 6.

Undeutlich: *tā* (näml. *fravašayō*) *yūiδyeinti .. have asahi šōiϑrazča yaϑa asō maϑanəmča aiwišitīe daδāra* Yt. 13. 67[15].

mit *ava* 'adhibere, anwenden', mit Inf.: *ava paδō ava zastō ava uši dārayaδwəm mazdayasna .. dāityanam .. šyaϑnanam varəzāi* (sd.) "wendet die Füsse, wendet die Hände, wendet den Verstand an, um .." Vr. 15. 1.

mit *upa* 'stützen, festhalten': *fravašayō .. yā .. upa.dārayən asmanəm* Yt. 13. 29.

mit *paiti* 'redhibere, zurückbringen in —' (Lok.): ⁺*vīϑvāhu* (sd.) *paiti tanušu astvā gayō* ⁺*dāryeite* (Konj.)[16] FrW. 4. 3.

mit *frā* — ? —: ᵐ*fradarišta*(sd.)*čiṯ tūirinam fradarayōiṯ* N. 67.

mit *nī* 1) 'nieder-, festhalten': *yō nō azšam anəhunam hātam nidārō anəhaṯ* Vyt. 30 (?). 2) 'sich verborgen halten': *brāsaṯ* (sd.) *yimō .. dāuš.manahyāiča* (sd.) *hō stərətō nidāraṯ upairi zam* ".. musste er sich verborgen halten .." Yt. 19. 34.

mit *vī* 1) 'diribere, verteilen': *čataərō pərənā* (sd.) *vīδārayōiš avi paϑam* Yt. 14. 44. a) 'zuteilen, verleihen': *vīδārayeiti upastam* ⁺*pərənō* (sd.) *mərəγanam* Yt. 14. 36. 2) 'durch Auseinanderhalten stützen, festhalten; erhalten': *miϑrəm .. yō stunā vīδārayeiti .. nmānahe* Yt. 10. 28; — *fravašayō .. yā asmanəm vīδārayən yā āpəm vīδārayən yā zam vīδārayən yā gam vīδārayən yā barəϑrišva puϑre vīδārayən* Y. 23. 1; — *ārəham raya .. vīδāraēm .. aom asmanəm* Yt. 13. 2; 4, 9, 11; — *yaṯ spəntō mainyuš vīδārayaṯ asmanəm* Yt. 13. 28; 29. Vgl. noch bes. ᵐ*vīdīδāra* Yt. 13. 28. 3) Med. 'festhalten an —' (Abl.): *uxšne* (sd.) *xraϑwe vīdrvānahe*[17] *ašāṯ* V. 4. 45. 4) 'einstemmen, feststemmen': *nōiṯ pāδa vīδārayeiti* "die Füsse kann er nicht einstemmen" Yt. 10. 48. 5) 'hinwegbringen über .. (*tarō* mit Akk.) zu —' (Lok.): *hā ašāunam urvānō tarō činvatō pərətūm vīδārayeiti*[18] *haētō*(sd.) *yazatanam* V. 19. 30; — *yahmaṯ hača puϑrō haom urvānəm činvaṯ.pərətūm* ⁺*vīδārayaṯ* Vd. 2; — *nōiṯ tarō činvaṯ.pərətūm* ᵐ*vīδārayəntəm azəm yō ahurō* Nik. 2. 6) '(mit den Sinnen) auffassen, empfinden': .. *narš ašaonō urva urvarāhu*(sd.)*ča paiti* ⁺*baoδišča vīdiδārəmnō saδayeiti* H. 2. 7; 25.

mit *ham* — ? —: *nōiṯ kayaδəm handaraite* P. 15.

Die Bedeutung 'halten' eignet insbesondere dem Praes. *dāraya-*. — ai. *dhṛthāḥ, dídharat, dhārāyati, dhāryáte; dadhāra, dadhrānáḥ, dīdhára; dhṛtáḥ*; np. *dārad*; s. noch No. 2–4. — Pü.: *dāštan*; s. noch No. 5, 6, 8–11, 13, 17, 18. — [1]) Das *ā* der Stammsilbe kommt jedenfalls vom Praes. 30. — [2]) Vgl. ai. *didhīrṣā*-f. — [3]) Vgl. ai. *dharúṇa-* Adj. — [4]) S. No. 16. Die einzige awest. Form der Art. Nach ai. *dhāri-táḥ* zu *dhāráy-ati* wäre ar. **dhāri-ǰátai* als Passivpraesens dazu zu erwarten; es steht nichts im Weg, das *y* von jAw. *dāryeite* für *iy* zu nehmen. Vgl. übrigens *tap-* No. 1, aber auch ZDMG. 50. 690. — [5]) Pü.: *dartār*, Sü.: *nṛśaṃsaḥ*. — [6]) Hds. *dramne* mit Angleichung des Ausgangs an die Nachbarworte. Pü. lässt das Wort aus. — [7]) So! Das spricht durchaus gegen Foys *adārayaʰ*, KZ. 37. 560. — [8]) Pü.: *dārīk*, erl.: *apē nē dandēt*; s. No. 9 und *dąždra-* No. 1. — [9]) Pü.: *dārēm*, erl.: *apē nē dandēm*; s. No. 8. — [10]) Pü.: *dārēnd*, erl.: *kuš apar apē ēstēnd*. — [11]) § 298. 6 b. Pü.: *nikēžītan*; s. No. 13. — [12]) Wörtl.: non sacram curat sibi esse *ārmatim*. — [13]) Pü.: *pa nikēžišn*; s. No. 11. — [14]) Foy KZ. 37. 560 will *adārayam* wegen Eü. — [15]) Es scheint etwas ausgefallen zu sein. Vgl. Gdn. KZ. 25. 544, der 'ein jedes' ergänzt; ähnlich Cld. Totenverehrung 53. Anders Ggr. OK. 289. — [16]) So M 3; vgl. No. 4. — [17]) Pü.: *draxt* (?). — [18]) Pü.: *vi arēnd*.

p. *daray*•: lies *dray*•, s. unter *zray*•.

• j. ᵐ**darāǰan** *ā havō*ᵐ FrW. 8. 1.

• j. **darəna-**, *darana-* n. 1) 'Befestigung'

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(nur Komp.). 2) 'Aufenthalt' (nur Komp.). a) 'Aufenthaltsort, Wohnsitz, Schlupfwinkel'[1]: *gāuš .. yā °rəmāhu*[2] *miϑrō.druǰąm mašyānąm .. frazaršta* (sd.) "das Rind .., das zu den Schlupfwinkeln der .. fortgezerrt wird" Yt. *10.* 38.

KompE. — Zum V. *3dar-*. — ai. *dharaṇa-* n. 'Halten'. — [1]) Anders bei HORN NpEt. 124. — [2]) § *412.* 3 d.

• p. **darga-**, g. **darəga-**, j. **darəγa-** Adj. (fem. °*γā-*) 'lang'; 1) räumlich: *upa tąm čarətąm yąm °γąm* Yt. *19.* 77; *5.* 50; — *miϑrəm .. yeńhe °γāčąt bāzava ..* Yt. *10.* 104. 2) zeitlich: *mošu* (sd.) *tąt āš nōiṭ °γəm* Yt. *5.* 65; — *°γəmčąt aipi zrvānəm* Y. *62.* 3, Yt. *19.* 26; *13.* 53; — *°gōm āyū* (sd.) *təmarəhō* Y. *31.* 20; — *°γayāšča paiti darəγō.ǰītōiš* Yt. *13.* 135; Y. *68.* 11; — *tōm* (näml. *kāməm*) *mōi dātā °gahyā* +*yaoš* (sd.) *vairyā stōiš* Y. *43.* 13; — *hyaṭčā °gōm* +*drəgvō.dəbyō rašō* (sd.) Y. *30.* 11; — *pərənəmča* (sd.) *barəsma starānō °γəmča yasnəm .. yasānō* Yt. *10.* 138; — *yaϑa ϑwā* +*aiwišayama °γa aiwišayana .. bərəγmya.šaēṭəm* (sd.) Yt. *10.* 77; — *°gāi īžyāi bəzvaitē haxmainē* (sd.) Y. *40.* 3; — *°γāi haxəϑrāi* Yt. *10.* 79, *17.* 6; — *fravašayō .. hušhaxmanō .. °γačibyō haxəϑračibyō* Yt. *13.* 30; — *°γəm haxma* Y. *60.* 7; — *dātəm tē tanuye x*ᵛ*arənō urunačča °γəm havarəhəm* (sd.) Yt. *17.* 22; F. *3* h; — *urunačča °γe havarəhe* A. *1.* 11; — *°γāi haosravarəhāi .. °γāi havarəhāi* Yt. *32*; — *ā °γāṭ x*ᵛ*ā.bairyāṭ* (sd.) Y. *60.* 6; — *°γayā upayanayā* (Stverz.) Y. *1.* 13 usw.; — *°γa* (APn.) *dāta .. zaraϑuštrahe* P. *56* (?); — *kaϑa tē °γəm āvōya* (sd.) *arəhaṭ* H. 2. 34; 16. a) Adj. an Stelle unsres Adv.[1]: *x*ᵛ*afsa °γō mašyāka* "schlaf lang, o Mensch" V. *18.* 16; — *čarāiti .. yā °γa apuϑra aēiti* V. *3.* 24; 24. b) ASn. als Adv.: ‖ *utā, °gam ǰīvā* (sd.) Bh. *4.* 10, 16; — *°γəm ǰva ušta ǰva* A. *1.* 12; — *rapōiščā tū nō °gəmčā uštāčā* Y. *41.* 4; — *yōi para ahmāṭ hame gātvō °γəm hištənta* Yt. *13.* 57; — *yā kainīnō ārəhaire* (sd.) *°γəm aγrvō* Y. *9.* 23; Yt. *17.* 59[2]; — *bvaṭ .. arəhuš .. +azarəšō .. °γəm yaṭ yave vispāi* F. *3* h.

KompA. — ai. *dīrghá-* Adj.; mp.[3]), ooss. *darγ*; np. vgl. *dēr*[4]). — Vgl. *drājah-*. — Pü.: *dēr*, (zu Y. *62.* 3): *drang*[5]), (zu F. 1. St. und als Beiw. von *upayanā-*): *darγ*. — [1]) Vgl. DBR. VglS. *1.* 459. — [2]) Wo *°γəm* in Erinnerung an Y. *9.* 23 für ein andres Wort eingesetzt zu sein scheint. — [3]) SWienAW. *67.* 844. 13: *darγ dirāz bāšad.* — [4]) Wohl aus **darǵa-*, GIrPh. *1.* 273; unrichtig *1* b. 34. — [5]) *tāk ō ān i drang žamān.* Mp. *drang*, np. *dirang* entspricht dem lat. *longus.*

• p. **dargam**, g. **darəgəm**, j. **darəγəm** Adv.: s. *darga-*.

• j. **darəγa.ǎrštaya-**[1]) Adj. 'mit langem (Lanzen)schaft': *arštayasčąt .. °taya* (NP.) Yt. *10.* 39; — *miϑrəm .. tiži.arštīm °tačm* Yt. *10.* 102; *17.* 12.

**ǎrštaya-* [1]) n. (d. i. *°tiya-*, § *268*, 11), Ableit. aus *arštay-*. — [1]) *ā* (*Vṛddhiḥ*) nur Yt. *17.* 12.

• g. **darəgāyav-** Adj. 'langdauernd': *°yū .. rafənō* Y. *28.* 6; — *ϑwahmī rafənahī °yāu* Y. *41.* 4.

Komp.: *darəγa-*+*āyav-*. — ai. *dīrghāyav-* Adj. 'langlebig'. — Pü. (dRn.): *dēr yānīh, dēr rasišnīh.*

• j. **darəγəm.ǰītay-** f. 'langes Leben': *āfrīnāmi tava nara darəhu.paiti vohu.ǰīti us.ǰīti °ǰīti* (soll heissen) "ich segne dich, o .., mit gutem Leben, mit hohem Leben, langem Leben" Az. *1*; Vyt. *1.*

Vgl. *darəγō.ǰītay-*. — Pü.: *dēr žīvišnīh.*

• j. **darəγō.angušta-** Adj. (fem. °*tā-*) 'mit langen Fingern, mit langen schmalen Händen'[1]): *kaininō °tā* (NPf.) Yt. *17.* 11.

[1]) Ein Schönheitszeichen; vgl. *Artaxerxes* I. Beiwort Longimanus. S. zu *darəγō.bāzav-*.

• j. **darəγō.upa'stay-** f. 'lang dauernder Unterstand': *aēšąm nmānā .. hištənte aš.paourvā °stōe* "ihre Häuser stehen da .., die weitaus ersten, zu langdauerndem Unterstand" Yt. *17.* 8.

Zum V. *stā-*. — Vgl. *upastā-* mit § *205.*

• j. **darəγō.gava-** Adj. (fem. °*vā-*) 'langhändig', von *Būšyąstā* (sd.): *būšyąsta °va* FrW. *10.* 42, Yt. *10.* 97, V. *18.* 16, *11.* 9.

Pü.: *dēr gav, drang gav*; erl. (zu V. *11*): *pa har kas 1 apē rasēt*, (besser FrW.): *harvisp ax*ᵛ *i astōmand pa gav apar mālēt.* Vgl. übrigens HAUG SBayrAW. *1868.* 2. 30.

• j. **darəγō.xšaϑra-** n. 'lange Herrschaft': *°ϑrəm xšaϑrahe* A. *1.* 8.

Pü.: *dēr x*ᵛ*atāδīh.*

• j. **darəγō.ǰītay-** f. 'langes Leben': *°ǰītīm uštānahe* Y. *9.* 19, A. *1.* 8; — *darəγąm °ǰītīm* Y. *68.* 11; — *darəγayāšča paiti °ǰītōiš* Yt. *13.* 135.

Vgl. *darəgō.ǰyātay-*. — Pü.: *dēr žīvišnīh.*

• g. **darəgō.ǰyātay-** f. 'langes, dauerndes Leben': *apānō* (sd.) *°ǰyāitīm ā xšaϑrəm .. Y. 33.* 5; — *vīspā ayārō* (sd.) *°ǰyātōiš*

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urvādarəhā ". . sammt der Freude des dauernden Lebens" Y. *43.* 2.
Vgl. *darəγō.fītay-*. — Pü.: *dēr šīvišnīh.*

• g. **darəgō.bāzav-**, j. **darəγō.bāzav-** Adj. (auch fem.) 'langarmig': *hukərətō ahi spitama* . . °*zāuš* (NSm.) Yt. *17.* 22[1]; — *apasčā vā* . . *avaočāmā* . . *avā vō varəuhīš rātōiš* °*zāuš* (GSf.) "euch Wasser rufen wir her . . herab, ihr guten, mittelst der langarmigen Opferspende[2]) für euch" Y. *38.* 5.
ai. *dīrghabāhav-* Adj. — Pü.: *pa drang bāzākīh.* — [1]) Es galt das also für schön; vgl. *darəγō.-angušta-*. — [2]) Sie heisst 'langarmig', weil sie bis zu den Göttern reicht.

• j. **darəγō.fratəma'ϑwa-** n. 'langdauernder Prinzipat, lange Gebieterschaft': *us nū airϑhāi vīse jamyāṯ ašəmča* . . °*ϑwəmča airϑhā daēnayā* Y. *60.* 2.
Pü.: *dēr frāčtum patīh*, erl.: *pēš pāδīh.*

• j. **darəγō.yaštəm** Absol. 'mit, bei langdauernder Verehrung, Anbetung', mit Akk.: *mam* (näml. *daēnam*) *narō paskāṯ yazənte ahurəm mazdam* °*təmča ham.parštəmča* (sd.) ". . verehren mich künftig die Männer, wenn sie den *AhM.* dauernd verehren und zu Rate ziehen"[1]) H. 2. 14.
Pü.: *angāh man mart pasčī yazēnd pa ān i ōhrmazd dēr yasišnīh u hampursakīh.* — [1]) Dh. wenn sie lm Paradies sind.

• j. **darəγō.vārəϑman-** Adj. (auch fem.) 'langdauernde Wehr bietend, lange als Wehr dienend': *ašīm rāsaintīm* °*manəm* (ASf.) Y. 52. 1; — *varəuhīščа aδā varəuhīščа ašayō* . . *rāsaintīš* °*manō* (NPf.) Y. 52. 3.
Pü.: *dēr pa kāmak*, Sü.: *dīrghaḥ abhilāṣaye* oder *samīhe*, bei Dst. 'longtemps désiré'; s. aber zu *vārəϑman-*.

• j. **+darəγō.-rarō.man-**[1]) Adj. (auch fem.) 'auf lange (Zeit) beruhigend, zur Ruhe bringend': *fravašayō* . . *yā amavaitīš* . . °*manō* (APf.) Yt. *13.* 29.
**rarō.man-* (statt **raraman-* geschr., § *268.* 57), *an*-Part. (Bthl. IF. *10.* 195) aus Praes. 7 (Intens.) des V. *ram-*; vgl. *rarəma-*. — [1]) So Mf 3; NA. °*rōm*°.

• j. **darəγō.šiti** Inf. 'lang zu wohnen': *hušiti rāmō.šiti d*° *ite vīse āfrīnāmi yahmaṯ hača imā zaoϑrā* "damit man gut, ruhig, lange (drin) wohne, flehe ich (dich o *Ātar*)[1]) an in des Haus zu gehen, von dem diese *Z.* (stammen)" Y. *68.* 14; 14[2]).
Pü.: *dēr mānišnīh.* — [1]) S. weiter unten. — [2]) An zweiter Stelle ist der Inf. *ite* hinzu zu denken.

• j. **darəγō.haxəϑrayana-** Adj. — ? —: *pouru.spaxšti dūrāṯ piϑana* (sd.) *xᵛāϑravana* °*na* Yt. *9.* 1.

• j. **darəγō.xᵛaδāta-** Adj. 'der lange Zeit, immer der eigenen Bestimmung untersteht sva. ewig': *ϑwāšəm xᵛaδātəm* . . *zrvānəm akaranəm* . . *zrvānəm* °*təm yazamaide* Ny. *1.* 8; — *ϑwāšahe xᵛaδātahe zrvānahe akaranahe zrvānahe* °*tahe* Y. 72. 10; — *vayam* °*təm* Ny. *1.* 1.
Pü.: *dēr xᵛatāδ, drang xᵛatāδ*; vgl. SBE. *37.* 223 No.
j. *darəjištō* Yt. *15.* 46: lies *darəz*°.

• j. **'darət-** Adj. 'Acht gebend, überwachend': *darəsča* (NS.) *daϑaṯ* +*amərəxšyantim vīspam yam astvaitīm gaēϑam* "und (sie) überwachend wird er die gesammte materielle Lebewelt unvergänglich machen" Yt. *19.* 94.
Zum V. [2]*dar-*; Bthl. IF. *10.* 203.

• j. **[2]darət-** Adj. 'festhaltend an —' (Akk.): *narəm ašavanəm daδrānəm humatəmča manō* . . *spəntam ārmaitīm* °*təm* Vr. 2. 5.
Zum V. 3*dar-*. — Pü.: *dāštār.*

• j. **darəta-** m. 'Schmerz': °*tō* N. *15.*
Zum V. [1]*dar-*? — mp. (Pü.) *dart*, np. *dard.*

• j. **darəϑra-** n. 1) 'Festhalten an —': *ārmaite* (lies °*tīm*?) °*rəm* P. *26*[1]). 2) 'Auffassen, Begreifen' (nur Komp.). DS. °*rāi* als Inf. sbes.
KompE. — Zum V. 3*dar-*. — Pü.: *dārišn.* — [1]) Vgl. Vr. *2.* 5 und auch Y. *49.* 2.

• j., g. **darəϑrāi** Inf. 1) 'in seinen Besitz zu bringen, sich zu erwerben': *kadā* . . *uxšānō* (sd.) *asnam arəhūš d*° *frō ašahyā frārəntē* ". . auf das die Welt das *Aša* sich erwerbe" Y. *46.* 3. 2) 'aufzufassen, zu vernehmen': *ušī ahurahe mazdā yazamaide d*° *maϑrahe spəntahe* . . *xratūm* . . *marəϑrāi* . . *hizvam* . . *fravākāi* "wir verehren die Ohren (das Gehör) des *AhM.*, dass er das heilige Wort vernehme, . . die Gedächtniskraft . ., dass er (es) behalte, die Zunge . ., dass er (es) verkünde" Yt. *1.* 28.
Zum V. 3*dar-*. — Vgl. *darəϑra-*. — Pü. (zu 1): *paδtākīh*, (zu 2): *dārišn rāδ*, erl.: *hač ayāzwāt dāštan.*
j. *darəvaṯ* F. *14*: lies *darəsaṯ.*

• j., g. **darəs-** V. 'erblicken'. Praes. 1 *darəs-*; Perf. 2 *dādarəs-*. — PPfP. *darəšta-*, °*darəšta-*; PFP. °*darəsya-*; Inf. *darštōiš*, *darəsāṯ.* [S. noch *darəšaṯ.*]

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'zu Gesicht bekommen, erblicken, erschauen': *čarāitiš* . . *yąm iṯ yava čarāitinąm kəhrpa sraēšṭąm dādarəsa* ". . das an Gestalt schönste von den Mädchen, das ich je zu Gesicht bekommen habe" H. 2. 10; Y. *9*. 1; — *ašā kaṯ ϑwā darəsānī manasčā vohū vaēdəmnō* "o *A.*, werde ich dich erschauen und den *VM.* als ein wissender" Y. *28*. 5[1]); — *aša vahišta* . . *darəsāma ϑwā pairi ϑwā ǰamyama haməm ϑwā haxma* (sd.) Y. *60*. 12[1]); — *humązdrā* (sd.) *ašā yečā yā raočābīš darəsatā* (3SKM.) *urvāzā* Y. *30*. 1; — *darəsaṯ*[2]) F. *14*; — *dərəštā*.°. a) vom visionären Erschauen: *hyaṯ ϑwā ərəhūuš zą̊ϑōi darəsəm paourvīm* "als ich dich zuerst erschaute bei der Schaffung des Lebens" Y. *43*. 5.

mit *aibī, aiwi* 'erblicken': *aibī.dərəšta-*, +*aiwi.darəšta-*; sbes.

mit *vī* und *ā* 'erschauen': *nū zīṯ čašmainī* (sd.) *vyādarəsəm*[3]) Y. *45*. 8.

ai. *adarśuḥ, darśati, dadarśa*; *dṛṣṭáḥ, darśyaḥ*. — Pü.: *dītan*, (zu Y. *45*): *apē paδtāk*, Sü.: *vidṛśyate*. — 1) Vgl. zu *darəsāṯ*. — 2) Hds. *darəvaṯ*, mit Inlauts-*v*; aber Pü.: *dīt*. — 3) Oder auch mit *vī* und Augment, KZ. *33*. 302.

• j. (, g.) **darəsa-** m. 1) 'Erblicken, Anblicken, Blick': °*sa* (IS.) .. *pairyaoxtača* (sd.) P. *58*. 2) 'Anblick' (nur Komp.). AblS. °*sāṯ* als Inf. sbes. [Y. *43*.16: lies *x*ᵛ*ǝng.-darəsōi*.]

KompE. — ai. °*darśa-* m. — Pü.: *vēnišn*.

• g. **darəsāṯ** Inf. 'zu erblicken, zu erschauen': *mąϑrānō* .. *yō īš pāṯ d*° *ašahyā* ". . des Propheten, der es ihnen wehren wird das *A.* zu erschauen" Y. *32*. 13[1]).

Zum V. *darəs-*. — Vgl. *darəsa-*. — Pü.: *hač nikēāišn*, Npü.: *az dīdan*. — 1) Vgl. zSt. BTHL. KZ. *28*. 23 und Y. *28*. 5.

• j., g. **darəz-** V. 'stabilire; vincire'. Praes. 1 *dərəz-*[1]), 16 (Des.) *dīdərəža-*[2]), 24 *dərəzaya-*, 30 (Iter.) *darəzaya-*; *s*-Aor. 1 *darəž-*[2]).

1) 'festbinden, fesseln': *apąš* (sd.) *gavō darəzayeiti* Yt. *10*.48. 2) Des. '(Satzungen) aufrecht erhalten, (daran) festhalten wollen': *avāiš urvātāiš* (sd.) *yā tū dīdərəžō* (2S.)[3]) *mazdā* Y. *44*. 15. S. noch *dərəzānō*.°.

mit *aipi* 'fesseln' (?): *aipi dərəzvanəm dərəzayaδwəm* "in Fesseln legt (ihn) den Fesseln tragenden" Yt. *1*. 27 (?)[4]).

mit *antarə* — ? —: *yezi* +*antarə.dərəzayāiti*[5]) . . *yezi* +*āaṯ nōiṯ antarə.dərəzayāiti* N. *94*.

mit *ā* 'fesseln': *tištryō* . . *avąm pairikąm ādarəzayeiti bibdāišča* . . *vīspabdāišča* . . *yaϑa hazaŋrəm naręm ōim nərəm ādarəzayōiṯ* Yt. *8*. 55. Undeutlich: *paoiryąm him varəm* +*ādərəzayōiṯ hē* . . N. *3*[6]).

mit *frā* und *nī* 'festmachen sva. unschädlich machen': *aēṯahmāṯčiṯ nidarəzayən* (sd.) *frā hīmčiṯ nidarəzayən* ". . (so) sollen sie ihn (den Hund) unschädlich machen" V. *13*. 31.

mit *nī* 'festmachen, befestigen': *aēṯaδa* . . *mazdayasna aēṯəm iristəm nidarəzayən havačibya pāδaēibya* +*xᵛaēpaiϑyača* (sd.) *varsa* . . *yezi nōiṯ* . . *astąm avi apąmča* . . *barəntəm* (sd.) *frąǰasąn* ". . sollen den Toten festmachen mittelst . ." V. *6*. 46; — *yezi nōiṯ* +*nidarəzayąnte*[7]) (näml. *iristəm*) V. *6*. 47. a) 'an —' (Abl.): *aēṯahmāṯčiṯ nidarəzayen* "an ihm (dem Maul) sollen sie es (das Stück Holz, Sp. 367 o.) festmachen" V. *13*. 31. b) mit Dat. 'festmachen gegen — hin sva. davon absperren': *paoiryāi* (näml. *sūne*) *nidarəzayən apərənāyūkəm avaϑa ātrəm* "von dem ersten (Hund) soll man die Kinder absperren, desgleichen das Feuer" V. *15*. 48[8]).

mit *hąm* 1) 'aneinander befestigen, zusammenbindend vereinigen': *yō barəsma* . . *hąm.srišāiti hąm vā darəzayeiti* (Konj.) N. *99*; — *yezi āaṯ nōiṯ tišrō tarō.dənānō handarəžanti* (Konj.)[9]) *aratufriš* N. *101*. 2) 'fesseln': *zasta he paoirīm handarəzayanta* V. *9*. 49. a) mit *handarəza* 'Fesseln anlegen': *handarəzačiṯ* (sd.) *handarəzayən* V. *9*. 49.

mit *ham* und *nī* 'zusammenfesseln': *hąm gava nidarəzayaδwəm*[10]) Yt. *1*. 27.

ai. *dṛmhati* (Praes. 9) 'firmat'; s. noch zu *darəza-*. — Pü.: *bastan*; s. noch No. 3–10. — 1) Nur in **dərəzāna-* (KompA.). — 2) § *53* I. — 3) Pü.: *kē* . . *pa nikēišn nikēīt*. — 4) D. i. so dass er Fesseln trägt. Pü.: unklar. — 5) Hds. °*drənj*°. Aber Pü.: *bastan*. — 6) Pü.: fehlt. — 7) So Jp 1, Mf 2. NA. *nidarəzy*°. — 8) Pü. erl. (zu *apurnāyakān*): *ku nihān nē gazāt*, (zu *ātaš*): *ku vēš andar nē rēšēt*. — 9) Pü.: *ham dārēnd*. Das gleiche Wort ist nach Pü. auch im vorhergehenden Satz an Stelle von *antara spənta* der Hds. zu erwarten. — 10) Pü.: *hamāk handāčak* dm nn *īk tō astīh*.

• j. *darəza-* m. 1) Befestigen, Binden. 2) 'Fassen, Greifen'.

KompE. — Zum V. *darəz-*. — np. *darz* 'Naht'.

• j. +**darəzišta-**[1]) Adj. 'der festeste, stärkste,

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tüchtigste': *dərəzrō nąma ahmi °tō nąma ahmi* Yt. *15*. 46.

Superl. zu *dərəzra-*. — 1) NA. *darəǰ°*.

• p. **darš-** V. 'wagen, sich getrauen'. Praes. 10 *daršnav-*.

mit Inf.[1]): *kaščiy naiy adaršnauš čiščiy ϑastanaiy pariy gaumātam* "keiner getraute sich über *G.* etwas zu äussern" Bh. *1*. 13.

ai. *dhṛṣṇóti*. — 1) Wie im Aind., s. DBR. AiS. 429.

• g. **darəšaṯ** Adv. 'sichtbarlich': *ā mā ādīdūm vahištā ā xᵛaiϑyāčā mazdā °šaṯčā aśā vohū manarhā* "kommt her zu mir, ihr Besten, her persönlich, o *M.*, und in sichtbarer Gestalt, o *A.*, *VM.*" Y. *33*. 7.

Zum V. *darəs-*; aus ar. **darxšat*. Vereinzelte Bildung; vgl. zAusg. DBR. VglS. *1*. 611 1). — Pü.: *ān i man pa āyišn – ka apē ō šmāk āyēm – dahišn i pahlum pa dahān ōhrmazd nikēzišn – ku: ān i pa dahān apāyēt gušlan am apē gōwēt u ān i pa dast apāyēt nimūtan am apē nimāyēt*. — 1) Eine 3. Sing. – so SP., ROTH ZDMG. *38*. 437, GDN. BB. *15*. 249, CLD. KZ. *31*. 321, MILLS G. 120 – passt gar nicht; zu GDN.s Übersetzung aO. s. jetzt GIrPh. *2*. 52; die von CLD. aO. verlangte den Dual des Verbs. DST. ZA. *1*. 246 gibt eine Paraphrase der Pü., aber keine Übersetzung des Aw.-Texts.

• p. **daršam** Adv. 'heftig, sehr': *hačā draugāʰ d° patipayaʰuvā* Bh. *4*. 4; D. 7² (?). [Bh. *1*. 13: lies *daršmaⁿ*.]

ASn. aus **darša-* Adj., zum V. *darš-*, eig. 'dreist'; vgl. zBed. ai. *dhṛṣṇú*, *dhṛṣatā́* Adv. — ai. vgl. *dharṣa-* m.

• j. **daršay-**[1]) Adj. 'kühn, stark', vom Wind: *vātō °šiš* Yt. *8*. 33, *18*. 5, 7; *8*. 34; — *vātəm °šīm* Vr. 7. 4; Y. *42*. 3.

KompA. — Zum V. *darš-*; vgl. p. *dādaršay-*. — Pü.: *škaft*. — 1) Vgl. *daršyav-*, womit sich die obigen Formen bei der Annahme vereinigen lassen, dass *°šiš*, *°šīm* nach § *208*. 14 für *°šyuš*, *°šyūm* stehen.

• j. **darši.kairya-** Adj. 'des Tätigkeit kühn, stark ist': *yaṯ bāun .. vispe ⁺°kaire*[1]) *kave* Yt. *19*. 72.

1) Hds. *°kairi*. *°re* für *°rya*, NP., § *268*. 32.

• j. **daršita-**[1]) Adj. 'kühn': *sraošəm .. °təm* Y. 57. 11.

Zum V. *darš-*; vgl. § *202* 1). — Pü.: *škaft*. — 1) Oder vielmehr *daršit-*?

• j. **darši.drav-** Adj. 'der eine starke Holzwaffe (Keule oder Spiess) führt': *sraošahe .. °drāoš* Y. *3*. 20, *4*. 23, V. *18*. 14, S. *1*. 17; — *vīštāspahe .. °drāoš* Yt. *13*. 99; 106.

Pü.: *škaft zēn*, erl.: *kuš zēn u [illegible] škaft [illegible]*.

• j. **darši'nika-** m. EN. eines von *Vīštāspa* bekämpften *Daēvayasna*: *dazdi mē* (näml. *vīštāspāi*) .. *yaϑa azāni pəšana °kahe daēvayasnahe* Yt. *9*. 30.

Eig. etwa 'der kühn angreift'; **nika-* (oder *°kā-*) zu lit. *apnìkti*, lett. *nikns*; s. dazu JSCHMIDT Plur. 395 No.

• j. *darəšta-* Adj.: s. unter **dərəšta-*.

• j. *darštar-* m. 'der erblickt'.

KompE. — Zum V. *darəs-*. — ai. vgl. *draṣṭár-* m.

• g. **darštōiš** Inf. 'zu erschauen': *tā tōi ⁺izyā ahurā mazdā °tōiščā hōm.parštōiščā* "(so) verlange ich diese deine beiden, o *AhM.*, zu erschauen[1]) und zu Rate zu ziehen"[2]) Y. *33*. 6.

Zum V. *darəs-*. — Vgl. *aibī.dərəštay-* und IF. *9*. 264. — 1) Näml. *Aša*; s. Y. *28*. 5. — 2) Näml. *VM.*; s. Y. *47*. 3.

• p. **⁺daršman-**[1]) n. 'Verwegenheit, Gewalttätigkeit': *kāraʰšīm hačā ⁺°maⁿ*[1]) *atarsaʰ* (sd.) .. "die Leute fürchteten von seiner Gewalttätigkeit .." Bh. *1*. 13.

Zum V. *darš-*. — 1) NA. liest *daršam* 'sehr'; aber *šim* kann nicht von *hačā* abhängig gemacht werden. Falsch auch FOY KZ. *35*. 31. Vgl. zF. BTHL. Handb. 86; § *403*.

• j. **daršyav-** Adj. 'kühn, stark', vom Wind: *vātahe kəhrpa ⁺°šyaoš*[1]) Yt. *14*. 2.

Zum V. *darš-*; vgl. *daršay-* mit No. 2). — Npü.: *saxt ba vazīdan*. — 1) Hds. *°šyōiš* – so NA. – und *°šyaōiš*. — 2) gr. Δρασύς kann auf idg. **dhṛsus* und **dhṛṣus* gehen.

• j. **dərəš'van-** Adj. 'der Gewalttaten verübt': *mašyāča parō °vanō* (NP.) "und die Menschen, die früher Gewalttaten verübt haben" Yt. *8*. 5.

Vgl. unter *dərəš-*.

j. *upa-daršnvainti* Yt. *8*. 44: s. *drag-*.

• j., g. **dasă** indekl.[1]) Zw. 'zehn': *°sa* (als Nom.) *avaϑra mānəhō zayana* V. *1*. 3; Vyt. *3*, Az. 5, N. *42*; — *°sā* (als Akk.) *aspā̊ arśnavaitīš* Y. *44*. 18; — *°sa pairi xšafnō* Yt. *13*. 49; *8*. 13, Y. *19*. 5, Vd. *19*, V. *8*. 96 PüZ.; — *°sa upāzana aspahe aštraya °sa sraošō.čaranaya* V. *4*. 18; — *°sanąm* (Gen.) *aspanąm* Yt. *8*. 24; 24³; — *yaϑa vā gāmą dvača ⁺dasača*[2]) *⁺antarə.ϑwąm* ".. zwei und zehn (sva. 'zwölf') .."[3]) F. 27 a. a) substant. mit Gen.[4]): *°sa ātrə.saokanąm* V. *8*. 96; — *°sa dahmanąm* V. *12*. 17; 19; — *°sa .. ašō.stūitinąm* H. *1*. 6; — *°sa gūš xᵛarnitinąm* H. *1*. 5 Var.

KompA., E.; Ableit. — ai. *dáśa*, np. *dah*. — Pü.: *10*; s. noch No. 3. — 1) S. aber *dasanąm*, § *210*. — 2) Hds. *dašča*; s. aber Pü. —

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3) So Pü.: *12.* — 4) So auch *panča*, sd.; jedenfalls nach dem Muster der ursprünglichen Zahlsubstantiva für 'zwanzig' usw. und zunächst bei der Zusammenstellung mit ihnen, s. V. *8.* 82 ff.

• j. **dasa-** n. 'Gegenstand der fahrenden Habe, Vermögensstück'[1]: *yasə . . tāyuš vā vəhrkō vā hača gaēδābyō para.baraiti °sa* (AP.) "wenn . . ein Dieb oder Wolf aus dem Anwesen fahrendes Gut fortschleppt" V. *13.* 10.

Vgl. *dasaδavant-*, *dāšta-*. — Zum ksl. V. *desiti* 'finden'; vgl. an. *taka* 'nehmen' (wozu BGM. Grdr.[2] *1.* 629). — Pü.: undeutlich[2]. — [1]) Wegen der Bedeutung s. ksl. *desiti* und ai. *védas-* n. 'Habe' zu *vindáti*. — [2]) DST. ZA. *2.* 196 liest *xast*, aber bei SP. steht dn ddt; vll. stand in der Urschrift n ddt, d. i. *vist* = ai. *vittá-* n.; die Ersetzung von n- durch dn- ist ja häufig. '10' (GGR. OK. 346) will sicher auch die Pü. nicht.

• j. **dasa.gāya-** n. 'Längenausdehnung von zehn Schritten, zehn Schrittlängen': *āaṯ tūm . . apa.barōiš °gāim hača nərəbyō ašavabyō* V. *17.* 4.

Pü.: *10 gām.*

• j. **dasaδa'vant-** Adj. (fem. °*vaitī-*) 'reich an Besitz, Hab und Gut': *fravašayō . . yā . . °vaitīš* Yt. *13.* 29.

Ableit. aus **dasaδa-* n.; zum ksl. V. *desiti* finden'; vgl. *dasa-*, *dāšta-*.

• j. **dasa.māhya-** Adj. 'zehn Monate dauernd': *yaṯ . . nāirika upas.puδrīm ǰasāṯ aēvō.māhīm vā . . °hīm vā* "wenn eine Frau in die Schwangerschaft kommt auf die Dauer von einem Monat . . oder von zehn" V. *5.* 45.

Ableit. aus **dasa.māh-* m.; s. WH. Gr.[2] § *1212* c. — ai. *daśamāsya-* Adj. 'zehn Monate alt' (vom reifen Embryo). — Pü.: *10 māhak.*

• j. **dasəma-** Adj. 'der zehnte': *ahmaṯ hača garayō fraoxšyaṇ . . °mō antarə.darəhuš* Yt. *19.* 2; *1.* 8, *14.* 27, V. *14.* 9; — *yezi °məm* (ASm.) *frāšnaoiti nāuməm paiti.raēδwayeiti* V. *5.* 28; 28; — *°məm* (ASn.) *asarəhamča . .* V. *1.* 12; — +*°mahe* F. *1.*

Ableit. aus *dasa* Zw. — ai. *daśamá-* Adj., np. *dahum.* — Pü.: *dahum.*

j. *dasta*, *daste* (Verbalf.), *dasti*: s. [1]*dā-*.

• j., g. **dastē** Inf. 1) 'zu geben, zu verleihen': *aēšəm tōi ahurā ēhmā pourutəmāiš °tē* "durch deren recht viele wollen wir dir, o *Ah.*, (sie) uns zu verleihen Anlass geben" Y. *34.* 1[1]). 2) 'etwas (Akk.) zu machen zu —' (Instr. statt Akk.): +*vərəzyaṯəm ēδa vohu vāstrya* (sd.) *uyamna* (sd.) *anuyamnāiš °te* Vr. *15.* 1[2]).

Zum Praes. 5[3]) des V. *dā-*, uzw. lautgesetzlich zu ar. **dā-*. — Pü. (zu V.): *hač ōšān ō tō . . amāk pēštar dahēm*; (zu Vr.): *dāt.* — [1]) Vgl. zSt. BTHL. IF. *5.* 366. — [2]) Die Fassung der Stelle bei GDN. KZ. *30.* 516, JN. JAOS. *14.* CCI scheint mir aus syntaktischen Gründen unmöglich. — 3) S. aber *dazdar-* No. 3.

• j. **dasma-**, g. **dasəma-** m. 'Darbringung': *yōi vō yōiδəmā* (sd.) *°mē stūṯəm* Y. *28.* 9; verwendet Y. *11.* 9: *°sme yōi vō yaēδma.* [F. *1*: lies *dasəmahe.*]

KompE. — ai. vgl. *dāśati*, *daśasyáti*; BTHL. AF. *2.* 147[1]). — Pü.: *dahēt*, aber zu Y. *11*: *dah* r dn n, s. zu +*məndāidyāi.* — [1]) Falsch JUSTI NB. 491; ar. **dhadzhma-* wäre gAw. **dazəma-*; § *53* I. 8.

j., g. *dasvā*: s. [1]*dā-*.

• j. **dasvar-** n. 'Gesundheit', nur in Verbindung mit (folg.) *baēšaza-* n. 'Heiltum': *°varəča baēšazəmča* V. *9.* 53; — *nī °varə nī baēšazəm* (näml. *mruyē*) Y. *9.* 17; *71.* 17, Vr. *20.* 1, Vyt. *39*; — *čiδrəm °varə baēšazəm* Y. *10.* 7; +FrW. *9.* 2[1]); — *°varə* (statt AD.)[2]) *baēšaza āfrīnāmi* Y. *68.* 15; — +*°varə*[3]) (statt des Instr.)[2]) . . *baēšaza* Y. *55.* 3; — *°varə* (statt des Dat.)[2]) *baēšazāiča* Y. *68.* 2.

Et.? Vgl. *dāsma-nī-*. — Bed. nach Pü. — Pü.: *drusīh*, Sü.: *surūpatvam*, *saundaryam.* — [1]) Hds. *°varəm*, was auch als Var. zu Y. *9.* 17, *10.* 7, Vr. *20.* 1, *24.* 1 vorkommt. Vgl. No. 2. — [2]) Man hat sich begnügt, die syntaktische Beziehung beim zweiten Wort zum Ausdruck zu bringen; vgl. zu *urvāδā-*. — 3) NA. *°vara*; s. aber No. 2 und Var.

• g. **dazdar-** m. 'der etwas hinsetzt, -bringt zu —' (Dat.)[1]): *yaδā ahū* (sd.) . . *vərəhūuš dazdā manarəhō šyaoδanaṇam arəhūuš mazdāi xšaδrəmčā ahurāi ā yim +drəgubyō* (sd.) . . ". . der des guten Sinnes Lebenswerke dem *Mazdāh* zubringt und (so) die Obergewalt[2]) dem *Ahura*, er, den . ." Y. 27. 13*).

*) Das *AhunaVairya*Gebet ist zuletzt von FRMÜLLER WZKM. *11.* 115 behandelt worden —, der auch Litt. angibt; dazu noch HBM. KZ. *27.* 102, BN. Stud. *1.* 308, WEST SBE. *37.* 5 – und von LUDWIG SBöhmGW. *1897.* XXXI. Ich bleibe im Wesentlichen bei meiner Auffassung in AF. *3.* 47 stehen. Dadurch, dass bei der schliesslichen Abrechnung die guten Werke überhaupt die bösen überwiegen, wird der Sieg der *ahuri*schen Welt über die *daēvi*sche gesichert, ihr Übergewicht beim Einzelnen sichert diesem den verheissenen Lohn. *Zaraδuštra* sorgt als 'Oberherr' ([1]*ahū-*) dafür, dass von des Gläubigen guten Werken keins verloren gehe, sondern gebucht

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und in *AhM.*s 'Haus' verwahrt werde – s. *dam-* mit No. 3, ¹*pā(y)-* mit No. 4 –, während er als Richter (*ratav-*) die endgiltige Ohnmacht der *Druǵ*-Welt feststellt und die endgiltige Herrschaft *AhM.*s.

Zum Praes. 5 3) des V. *dā-*, uzw. lautgesetzlich zu ar. **dhā-*. — Pü.: *dahišn*; s. zPü. des Gebets HAUG SBayrAW. *1872*. 2. 98, WEST SBE. *37*. 6. — 1) Erst nominal, mit Gen. (*ǵyao∂ananąm*), dann verbal, mit Akk. (*xšaθrəm*) konstruirt. — 2) Ich finde keine bessere und zugleich genaue Übersetzung. Ein eigentliches 'Zeugma' liegt nicht vor. — 3) Anscheinend. In der Tat ist im Iranischen das in der Komp. entstandene ir. **zdar-* (§ *53* I. 7; IF. *7*. 70) im Anschluss an das Praes. **dadāti* zu **dazdar-* umgestaltet worden (ebenso wie ai. (*devá-*)*tta-* zu *dattá-* nach *dádāti*); s. auch *dasťe*, *dazdyāi*; vgl. BTHL. AF. *3*. 48 und zu *zazāite*.

j., g. *dazdē*, *dazdī*, *dazdūm*: s. ¹*dā-*.

• j., g. **dazdyāi** Inf. 1) 'zu geben, zu gewähren': *gavōi .. rāmāčā vāstrəmčā d°* ". . dem Vieh Frieden und Futter zu gewähren" Y. *35*. 4; — *aṯ nō ašā fryā d° hākurənā* (sd.) Y. *44*. 1. 2) 'Jemanden zu bestellen, zu machen zu –' (Akk.): *aēṯaṯ dim .. d° ahūmča ratūmča yim ahurəm mazdąm* "darum wollen¹) wir ihn . ., den *AhM.*, bestellen zum (zu unserm) . ." Y. 27. 1.

Zum Praes. 5 2) des V. *dā-*, uzw. lautgesetzlich zu ar. **dhā-*. — Pü. (dRn.): *dahēm*, *dahišn*, – (fehlt; aber Sü.: *saṃgṛhṇāmi* und Pü. in der Erl.: *dahēm*). — 1) Inf. in exhortat. Sinn. — 2) Doch s. *dazdar-* No. 3.

• j. **dašina-** Adj. (fem. *°nā-*) 'recht, dexter': *+haoyō °nō* F. *3* g; — *haēnayā . . ava karana hōyūmča °nəmča °nəmča hōyūmča* Yt. *5*. 131; — *°nəm hē upa arəδəm* Yt. *10*. 100; 99; — *°nəm*¹) *upa sraxtim* N. *79*; *79*; — *°nāṯ +haē naēmāṯ* (sd.) N. *79*; — *°na paiti arəδanha* (sd.) N. *65*; — *°nəm gaošəm* V. *8*. 44, 45, *9*. 16, 17, *13*. 32; *8*. 46–70²², *9*. 17–24²⁰, *13*. 33; — *hāvōya bāzvō* (sd.) *°načа* (IS.) *°na bāzvō +hāvayačа* V. *3*. 25; — *°nąm* (APm.) *angušṭąm* V. *8*. 71. a) ASn. *°nəm* als Adv. 'rechts': *°nəm hē arəδe* (sd.) *vazaite* . . Yt. *10*. 126. A) n. und f. als Subst. 'die rechte Seite': *fravašayō .. yā ahurahe .. °nąm upa yūiδyeinti* Yt. *13*. 63; — *+°nəm ā gaonavatō* (sd.) N. *65*. A) sva. 'Westen'²): *yaδa vātō .. δwāšəm* (sd.) *°nāṯ pairi framərəzδiṯ* "von Westen her . ." V. *3*. 42.

Ableit. — ai. *dákṣiṇa-* Adj. (fem. *°ṇā-*), mp. *dašin*. — Pü.: *dašin*, (zu V. *3*. 42): *dašt*, vgl. unter ²*δwāša-*. — 1) Hier, sowie V. *8*. 46 f., *9*. 17, (*suptīm*), *8*. 56 f., *9*. 20 (*sraonīm*), *13*. 33 (*paiδyąm*) verlangte man statt *dašinəm* das Feminin; zu V. bieten in der Tat einige Hds. *°nąm*; vgl. unter *haoya-*. — 2) GGR. OK. 142 vielmehr: 'von Süden her'. S. aber unter *apāxtara-*.

• j. **dašinəm** Adv.: s. *dašina-*.

• j. **+dašinō.təmāi**¹) Adv. 'zu äusserst rechts von –' (Gen.): *+haoyō.təmāi .. °māi barəsmąn* (GS.) *paiti.barδiṯ* N. *70*.

DS. aus **°ma-*, Superl. aus *dašina-*. — Pü.: *ō dašintum*. — 1) Hds. *ašnō.t°*, s. aber Pü.

j. *dašča* F. *27* a: lies *dasača*.

• j. **¹dahaka-** m. Bezeichnung *daēv*ischer Geschöpfe: *āaṯ ahmi nmāne zayąnte °kāča mūrakāča* (sd.) *pouru.sarδa varšnāča* Y. *11*. 6.

Et.? — Vgl. ²*dahaka-* und *dahāka-*. — Pü.: *daxšak*¹) *kāhēnūār*, erl.: *kē daxšak*¹) *i ōhrmazd apē kāhēnēt*; Sü.: *cihnam*. — 1) Vgl. zu *daxša-* und ¹*daxšta-*.

• j. **²dahaka-** Adj. – ? –: *°kə* (NS.) *nąma ahmi* Yt. *15*. 45 (*Vayav* spricht).

Vgl. ¹*dahaka-*? Wenn der Verfertiger von Yt. *15* wirklich dies Wort im Auge gehabt hat, so ist ihm ein arger Missgriff passirt.

• j. **dahāka-** m. EN. eines sagenhaften *daēv*ischen Königs von Iran*); stets mit *ašay-* m. (sd.): *ašiš δrizafā °kō bawrōiš paiti daiθhaove* Yt. *5*. 29; — *ašiš δrizafā °kō upa kvirintəm dušitəm* Yt. *15*. 19; — *δraēṯaonō yō ǵanaṯ ašīm °kəm δrizafanəm δrikamərəδəm xšvaš.ašīm hazaŋrā.yaoxštīm .. daēvīm +drujim .. yąm aš.aoǵastəmąm +drujim frača kərəntaṯ aŋrō mainyuš* Y. *9*. 8; — *δraēṯaonō ǵanta ažδiš °kāi* V. *1*. 17; Yt. *19*. 92; — *aŋrō mainyuš ašəm fraŋharačayaṯ .. ažīmča °kəm* Yt. *19*. 46; — *aše δrizafəm °ka* Yt. *19*. 50; — *hazaŋra.yaoxštyō bavāhi yaδa ažδiš °kāi aγa.daēna* Az. *3*.

*) Als dreiköpfiges Ungeheuer gedacht. Er enttront *Yima* (sd.) und führt eine Schreckensherrschaft (Yt. *5*. 29), bis er von *Θraēṯaona* (sd.) besiegt wird (s. auch Bd. *29*. 9). In späteren Büchern wird er auch *Bēvarasp* genannt, s. Bd. *29*. 9: *dahāk kē bēvarasp x^vānēnd* (anders JUSTI NB. 60, der *B.* für den eigentlichen Namen ansieht), im Sn. heisst er *Ẓaḥḥāk*.

Et.¹) und Bed.? Vgl. ¹*dahaka-*. — np. *aždahā* 'Drache'. — 1) Unrichtig DST. ZA. *1*. 86.

• j., g. **¹dahma-** Adj. 'doctus (in Beziehung auf religiöse Fragen und Dinge), wissend, eingeweiht'; nur gAw.: *haməm taṯ vahištāčīṯ yō ušuruyē syas* (sd.) *čīṯ °mahyā* Y. *32*. 16 (?). A) als mask. Subst. im jAw. Bezeichnung für das vollwertige und im Besitz aller Rechte befindliche Mitglied der

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kirchlichen (und bürgerlichen) Gemeinde, 'Gemeinder'*): *+kahyāčiṯ nā °manąm zaoδrāδa +ratufriš nāirikāščiṯ apərnāyūkahečiṯ yezi vaēδa hāδanąm δwarəsāsča frataurunāšča* (sd.) "durch die *zaotar*amtliche Verrichtung eines jeden der Gemeinder wird man *r.*; auch durch die eines Weibes, auch durch die eines Kindes, sofern es (nur) .." N. *40*; s. *105* (unter a); — *mā mē aēṯayā zaoδrayā fraṇharəntu* .. *+mā +strī +mā +°mō*[1] *asrāvayaṯ.gāδō* Yt. 5. 92; — *yōi dim °ma vīduš.aša frāyazənte* Yt. *10*. 16; — *yaδa kaδača °mō staota yesnya haurva +daδāiti* .. *aδa ratufriš* N. *37*; — *nōiṯ hē +°mō*[2] *anavahīm* (sd.) *+čayaṯ* P. *56*; — *°mō ašava* P. *32*; — *yaδa °māičiṯ ašaone* V. *13*. 35; — *para kahmāičiṯ °manąm* .. *°mača ašavanasča* V. 7. 71 (?); — *°mənča narəm ašavanəm* Y. 2. 15; — *°maheča narš ašaonō* Y. *1*. 15; *61*. 1; — *°manąm naram ašaonąm* Y. *68*. 15; — *°mō °māi aoxte +frā mā +narə +gārayδiš* N. *19*; — *yaṯ hē nazdištō °mō vī.srunvaiti* (sd.) N. 27; 25, *30*, *104*[2], F. *14*; — *yō* .. *+ainim °məm gāδanąm +sraoδrāṯ pairištayeiti* N. 44; 45, Vyt. 44[2]; — *yō anyehe °mahe barəsma +frastərənti* (sd.) *frajasaiti* N. *104*; — *+apanō.təmənm °mənm* N. *12*; — *zaota ašava* .. *°mō tanu.mąδrō* Yt. *10*. 137 (vgl. 138); — *°mō ahmi āfrī.čačā* Az. *1*; *+Vyt. *1*; — *°mō niuruzdō aδāityδ.draonā* N. *17*; — *ǰahi* .. *yō xšudrā ham.raēδwayeiti °manąm adahmanąmča* V. *18*. 62. a) bes. im Gegensatz zu *tanu.pərəδa-* (sd.): *°mō zaota tanu.pərəδa upa.sraotārō* (sd.) N. *38*; *39*[3]; — *yō kəmčiṯ °manąm [apərnāyunąm]*[3] *aštəm* (sd.) *dasti* .. *nāirikąm vā +apərnāyūkəm vā aštəm dasti* .. *daēvayasnəm vā tanu.pərəδəm vā aštəm dasti* N. *105*; — *čvaṯ aēšąm upa.manayən* (sd.) .. *čvaṯ °manąm čvaṯ tanu.pərəδanąm* V. *12*. 1.

Undeutliche oder verderbte Stellen: N. *11* (*°mahe*), N. *105* (*paoiryāi °manąm*), Y. *23*. 3 (*°ma*).

*) Das wird der männliche[4]) Gläubige mit dem Tag seiner Gürtung; s. zu *aiwyārəhana-* und Bthl. IF. *7*. 224, wo weitre Litt.

KompA., E.; Ableit. — Zum V. *dąh-*; IF. *7*. 224. — ai. *dasmá-* Adj. 'geschickt'. — Pü.: *dahm* (Transskr.), mit der Erl. (zu Y. *32*): *vēh mart*; Sü.: *uttamaḥ*. — [1]) Hds. *madahmō*. — [2]) Hds. *tahmō*, s. aber Pü. — [3]) Das Wort stört den Sinn und ist sicher zu streichen, da ja 'Knabe' im Folgenden enthalten ist. — [4]) Nur dieser; vgl. Yt. *5*. 92, N. *105*.

• j. **²dahma-** Adj. (fem. *°mā-*) 1) '*dahma*-mässig, den Pflichten und Bräuchen der *D.* entsprechend': *°māhu vaēδāhu* V. 7. 71; — *tā* .. *yā °mayā vanhuyā anādruxtōiš yā °mayā vanhuyā anavauruxtōiš* Y. 70. 3. a) sonst von *āfrītay-* f. (Stverz.): *°ma* .. *āfritiš* P. *32* usw.; — *°mąm* .. *āfrītīm* P. *33* usw.; — *°ma* (IS.) *āfriti* V. 22. 5[2]; — *°mayā* .. *āfritōiš* Y. *8*. 1 usw.; — *°mayāṯ* .. *āfritōiṯ* V. *9*. 37 usw. 2) 'den *D.* (und ihrer Religion usw.) zugehörig': *yaṯ* .. *aēṯahe udrahe upa °mənm urvānəm frāyazānte* V. *13*. 55.

Ableit. aus ¹*dahma-* (mit blosser Verschiebung des Hauptton). — Pü.: *dahm*, Sü.: *uttamaḥ*.

• j. **dahmāyuš.harəδri.-bav-** kompV. 'der Unterhaltung, Pflege seitens der *D.* teilhaftig werden': *°buyā* .. *ātarš puδra ahurahe* Y. *62*. 2.

Komp.: **°harəδra-* Adj. + *bav-*; § *263*. — **dahmāyav-* Adj., Ableit. aus ¹*dahma-* (vgl. *pərənāyav-*). — Pü.: *dahmān sardār bavē*, Sü.: *uttamašca adhipatir bhūyāt*.

• j. **dahmō.kərəta-** Adj. 'von einem *D.* (gemacht, d. i.) gezeugt': *apərnāyūkəm °təm* V. *13*. 23; — *apərnāyūkanąm °tanąm* Y. *26*. 9.

Pü.: *dahmān kart*, erl.: *hač vēhān zāt*.

• j. **dahmō.-pairi.aṇharšta-** Adj. (fem. *°tā-*) 'von (einem oder) den *D.* gefiltert': *zaoδranąm* .. *°tanąm* V. *14*. 4; — *°tābyō zaoδrābyō* Y. *68*. 10.

Pü.: *dahmān nikīrīt*, mit den Erl. (zu V.): *dahmān pa sardār dāšt*, (zu Y.): *ast kē pālūt gōwēt*.

• j. **dahmō.pairīšta-** Adj. (fem. *°tā-*) 'von (einem oder) den *D.* ausgesucht': *zaoδrā* .. *yaoždātā °tā* Y. *65*. 10.

Pü.: *dahmān nikīrū*, erl.: *pa sardār dāšt ēstēt*; s. zu *pairiṇharšta-*.

• j. **dahmō.yaoždāta-** Adj. (fem. *°tā-*) 'von (einem oder) den *D.* richtig bereitet': *zaoδranąm* .. *°tanąm* V. *14*. 4.

Pü.: *dahmān yōždāsrēnīt*, erl.: *dahmān kart*.

• p. **dahyav-**, j. **daiṅhav-** (, **daṅh°**, **daṇh°**), j., g. **daṅyav-**[1]; *daṅyu-*[2]) f. 'Landgebiet, Landschaft, Land', oft zugleich auch von den Bewohnern; A) im **Aw.**: *haraiti barš* .. *hama pāirisāite frāpayā* (sd.) *°ṅhuš ā upaošaṇhvāsča* Yt. *19*. 1; — *kahrkāsō* .. *yō naomyā* (sd.) *čiṯ hača °iṅhaoṯ* .. *xrūm aiwi.vaēnaiti* Yt. *14*. 33; — *parō +zəmō aēṯaṇhā +°ṅhōuš*[3] *aṇhaṯ bərətō* (sd.) *vāstrəm* V. 2. 24; — *nōiṯ* .. *asaṇhaēδa šōiδraēča*

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*paiti.ǰasātō ižāča āzūitišča .. yaṯ .. aēta*ə*hā °iṅhūš*.. V.*9*.55 f.; — *rāma x*ᵛ*āstrəm* ⁺*aṅhā °iṅhūš āfrīnāmi* Y.*68*.15; — *aṯ tōi* ə*hən saošyantō* (sd.) *°ḫyunąm* Y. *48*. 12; 70. 4, Vr. *11*.13; — *āδravanō °ḫyunąm* Yt. *13*.147; — *yōi* ⁺*iyeyąm* .. *ašō.īšō* (sd.) *°ḫyunąm* Y. *42*. 6; — *miδrəm* .. *vīspanąm °ḫyunąm daiṅhupaitīm* Yt. *10*. 145, *19*. 35, Y. 2. 11; *1*. 11; — *fravašayō* .. *vīspā vīspanąm °ḫyunąm* Yt. *13*. 21; 21, 5. 22, 98; — *bāδa iδa āfrasāne °nhubyō* V. *3*. 27; — *x*ᵛ*aēpaiδe nō °iṅhuš niδātaēča* (Sp. 721 o.) *haošātaēča* Yt. *13*. 66; 68; — *tištrīm* .. *yim* .. ⁺*hispō.-sənti huyāiryāča °iṅhave uzǰasəntəm dužyāiryāča* Yt. *8*. 36; V. *4*. 2; — *huyāiryā avi °iṅhuš* Yt. *8*. 9; — *ušta ā.bavaṯ °iṅhavō* (P.) *us vō apąm aδavō* .. *ǰasānti* Yt. *8*. 29; — *ābyō °iṅhubyō sraēštō yaδa aēm* (näml. *tištryō*) *bavaiti yaštō* Yt. *8*. 47; *13*. 34; — *mərənčaite vīspąm °iṅhaom mairyō miδrō.druxš* Yt. *10*. 2; — *tūm akō vahištasča miδra ahi °iṅhubyō* Yt. *10*. 29; — *tūm āxštōiš anāxštōišča miδra xšayehe °ḫyunąm* Yt. *10*. 29; — *miδrəm* .. *yō °iṅhaom anādruxtō uparāi vərəδrāi daδāiti* Yt. *10*. 26; 26; — *tūm tā °iṅhāvō nipāhi yā hubərəitīm yātayeiti* (sd.) *miδrahe* .. *tūm tā frasčindayehi yā rąxšyeitīš °iṅhāvō* Yt. *10*. 78; 48, *13*. 48; — *yasə tąm °ḫyūm āčaraiti yaδa hubərətō* ⁺*baraite* Yt. *10*. 112; — *miδrəm* .. *yō °iṅhūš rąxšyąiδyā para raziṣtā baraiti* Yt. *10*. 27; — *°iṅhāvō avi.-miδranyā* Yt *10*. 101; — *nazdištā °iṅhāvō* V. *19*. 41; — *fratəməm °iṅhūš nava pərəδwō* (sd.) *kərənava* V. 2. 30; — *aspō* (sd.) *ayryō.təmō °nhve varəmanō* F. *3* h. B) im **Ap.**: *°ḫyāušmaiy duruvā ahatiy* Bh. *4*. 5; — *imām °ḫyāum a*ʰ*ura*ʰ*mazdā pātuv* .. *abiy imām °ḫyāum mā ājamiyā*ʰ.. *hainā* D. *4*. 3; Ao. *1*. 4 (*°ḫyum*); — *mām a*ʰ*ura*ʰ*mazdā pātuv* .. *utāmaiy viδam utā imām °ḫyāum* D. *6*. 5; — *kāra*ʰ *arika*ʰ *abava*ʰ .. *drauga*ʰ *°ḫyauvā* (LS.) *vasiy abava*ʰ *utā pārsaiy utā mādaiy utā aniyā*ʰ*uvā dahyušuvā* (zu A) Bh. *1*. 10. A) in vorwiegend oder ausgesprochen politischem Sinn; I) im **Ap.**; 1) von den Provinzen (Satrapien)*) des persischen Reichs: *imā °ḫyāva*ʰ *tyā manā patiyāiša*ⁿ (Sp. 151 m.) *vašnā a*ʰ*ura*ʰ*mazdāha*ʰ *adamšām xšāyaδiya*ʰ *āham: pārsa*ʰ ʰ*uvaǰa*ʰ *bābiruš* .. ⁺*fraharavam °ḫyāva*ʰ *23* Bh. *1*. 6; 7, 8²; — *imā °ḫyāva*ʰ *tyā adam* ⁺*adaršiy hadā* (sd.) *anā pārsā kārā* .. : ʰ*uvaǰa*ʰ *māda*ʰ *bābiruš* .. D. 5. 2; — *imā °ḫyāva*ʰ *tyā adam agarbāyam apataram hačā pārsā*ʰ .. : *māda*ʰ ʰ*uvaǰa*ʰ *parδava*ʰ .. D. *6*. 3; — *tya*ʰ ⁺*čiya*ʰ*karam* (sd.) ⁺*avā °ḫyāva*ʰ *tyā dāraya*ʰ*va*ʰ*uš* .. *adāraya*ʰ D. *6*. 4; — *utā pārsa*ʰ *utā māda*ʰ *utā aniyā °ḫyāva*ʰ Bh. *1*. 11; 12, 14; — *utā pārsaiy utā mādaiy utā aniyā*ʰ*uvā °ḫyušuvā* Bh. *1*. 10; — *imā °ḫyāva*ʰ *tyā hačāma*ʰ *hamiδ*ʳ*iyā abava*ⁿ: *pārsa*ʰ ʰ*uvaǰa*ʰ *māda*ʰ .. Bh. 2. 2; *4*. 4; — *°ḫyāva*ʰ *tyā* ⁺*paruvaiy* D. 5. 2; — *iyam °ḫyāuš pārsa*ʰ D. *4*. 2; Bh. *3*. 2, 4, 12; — *marguš nāmā*ⁿ *dahyāuš* Bh. *3*. 3; — (ʰ*uvaǰa*ʰ *nāma*ⁿ) *dahyāuš* Bh. 5. 1; 2 (wo *°ḫyāum*); — *dāraya*ʰ*va*ʰ*uš* .. *xšāyaδiya*ʰ *pārsaiy xšāyaδiya*ʰ *°ḫyūnām* Bh. *1*. 1; D. *1*, *12*, Am. *1*, *3*, Ao. *1*. 2; — *dāraya*ʰ*va*ʰ*uš* .. *xšāyaδiya*ʰ *°ḫyūnām vispazanānām* D. *6*. 2; — *dāraya*ʰ*va*ʰ*uš* .. *xšāyaδiya*ʰ *°ḫyūnām paruzanānām* D. *11*. 2; X. *1*. 2; — *dāraya*ʰ*va*ʰ*uš* .. *xšāyaδiya*ʰ *°ḫyūnām tyaišām parūnām* D. 5. 1. 2) von den Landschaften innerhalb der Provinzen; wo die Provinzzugehörigkeit nicht aus dem Zusammenhang hervorgeht – so Bh. *3*. 10, 13 –, wird sie besonders (durch den LS. des Provinznamens) angegeben: *ga*ⁿ*dutava*ʰ *nāmā*ⁿ *°ḫyāuš* Bh. *3*. 10; 13; — *yautiyā nāmā*ⁿ *°ḫyāuš pārsaiy* Bh. *3*. 5; — *ragā nāmā*ⁿ *°ḫyāuš mādaiy* Bh. 2. 13; *1*. 13 (*nisāya*ʰ), 2. 6 (*ka*ⁿ*pada*ʰ); — ⁺*ā*ʰ*utiyāra*ʰ *nāmā*ⁿ *°ḫyāuš arminaiy* Bh. 2. 11; — *izituš nāmā*ⁿ *°ḫyāuš aδurāyā*ʰ Bh. 2. 10. II) im **Aw.**: *uta azəm nijanāni ḫyaonīnąm °ḫyunąm pančasaγnāi* .. Yt. *9*. 31; — *uta azəm fraourvaēsayeni humaya* (sd.) ⁺*vāriδkanąm ḫyaonya* (sd.) *hača °iṅhāvō* (GS. statt AblS.) Yt. *9*. 31; — *yaδa azəm nijanāni tūiryanąm °ḫyunąm pančasaγnāi* .. Yt. 5. 54; *13*. 143², V. *3*. 42 PüZ., 5. 38 PüZ.; — *airyanąm*² *°ḫyunąm*² .. *sairimanąm*² *°ḫyunąm*² .. *sāininąm*² *°ḫyunąm*² .. *dāhīnąm*² *°ḫyunąm*² .. *vīspanąm*² *°ḫyunąm*² Yt. *13*. 143 ff.; — *kaδa airyā °iṅhāvō huyāiryā bavānti* Yt. *8*. 36; 56, 58³; — *nōiṯ* .. *airyā °iṅhāvō* (als AP.) *frąš* (sd.) *hyāṯ haēna* Yt. *8*. 56; — *miδrəm* .. *hušayanəm airyābyō °iṅhubyō* Yt. *10*. 4; — *hamaδa airyābyō °iṅhubyō vōiγnā ǰasānti* Yt. *8*. 61; 61²; — *yaδa vaēm nijanāma airyanąm °ḫyunąm pančasaγnāi* Yt. 5. 58; 117; — *arša airyanąm °ḫyunąm* .. *haosrava* Yt. 5. 49; — *gayehe marδnō* ..

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yahmaṯ hača frāδwərəsaṯ nāfō airyanəm °ňyunəm čiδrəm airyanəm °ňyunəm Yt. *13.* 87; — *x*ᵛ*arənō .. yaṯ asti airyanəm °ňyunəm* Yt. *19.* 56; V. *19.* 39; — *kavaēm x*ᵛ*arənō δrāδrəm airyanəm °ňyunəm* Yt. *19.* 69; *13.* 10; — *avavaṯ kavaēm x*ᵛ*arənō yaδa yaṯ iδa anairyā °ňuš hakaṯ usča us.frāvayōiṯ* (sd.) Yt. *19.* 68; — *taurvayeiti anairyā* ⁺*°ňāvō* (als AP.) Yt. *18.* 2; — *anairyanəm taṯ °ňyunəm vərərāi uzǰasaiti* N. *68*; — *aiwitarābyō hača °nhubyō* Yt. *17.* 14; — *miδrəm .. yim yazəmte daiňhupatayō .. antarə °iňhu* (AD.) *pāpərətāne* Yt. *10.* 8; *15.* 49; — *hazaərāiš* (näml. *asti miδrō*) *antarə °ňyu* (AD.) Yt. *10.* 117; — *yā .. karapanō urūpayeintī* (sd.) *yāčā xratū* ⁺*dušəxšaδrā °ňyunəm* Y. *48.* 10; — *sāsta °nhūš daňhupaitiš* ⁺*āxšta isəmnō °ňhave aməm isəmnō tanuye* Yt. *16.* 19; — *sāsta °iňhūš hamō.xšaδrō* Yt. *13.* 18, 69, *15.* 50; — *frat›matātō °ňyunəm* Yt. *13.* 95; ⁺*10.* 18; — *nōiṯ mē .. āδrava .. °iňhava* (LS.) *čarāṯ* Y. *9.* 24; — *ā̆nəhəm °ňyunəm yā̆ anyā̆ rajōiṯ* Y. *19.* 18; — *bawrōiš paiti °iňhaove* Yt. *5.* 29. a) GS. mit GS. des Landesnamens zur Bezeichnung der Gebürtigkeit bei EN.: *paršaṯ.gavā̆ dāzgrō.gavā̆ apaxšīrayā̆* (sd.) *°iňhūš* Yt. *13.* 127; 127; — *δritō aēvō.sarδō fyuštahe tanyehe tanyayā̆ °iňhūš* Yt. *13.* 125; 125²; — s. noch *ərəzavant- daiňhūš* EN. a) bes. im Gegensatz zu Haus, Gemeine und Gau**); a) im **gAw.**: ⁺*ā zī dəmānəm vīsəm vā šōiδrəm vā °ňyūm vā ādāṯ dušitāčā* (sd.) .. Y. *31.* 18; — *yō hudānuš dəmanahyā xšaδrəm šōiδrahyā vā °ňyūš vā .. fradaδāi* (sd.) *aspərəzatā* Y. *31.* 16; — *gā frōrətōiš* (sd.) *šōiδrahyā vā °ňyūš vā* Y. *46.* 4; — ähnlich: *pairī x*ᵛ*aēṯūš airyamanasčā dadaitī* (sd.) *nōiṯ mā xšnāuš yā vərəzənā* (sd.) .. *nazdā °ňyūš .. sāstārō* (sd.) Y. *46.* 1. b) im **jAw.**: ⁺*frazaintīm .. yā mē frāδayāṯ nmānəmča vīsəmča zantūmča °ňyūmča daiňhusastīmča* Y. *62.* 5; Yt. *10.* 87, 18, V. *8.* 103; — *yō čišča ahmi nmāne .. aiňhe vīsi .. ahmi zantvō .. aiňhe °iňhvō* (LS.) *aēnəňhā̆ asti mašyō* Y. *9.* 28; P. *17*, N. *8* (*°nhvō*); — *humaya nō buyata* .. ⁺*nmānyača vīsyača zantavača °iňhavača* (LS.) *ahmi nmāne aiňhe vīsi ahmi zantvō aiňhe °iňhō* (LS.) Vr. *12.* 5; — *dūrāṯ hača ahmāṯ nmānāṯ .. vīsaṯ .. zantaoṯ .. °iňhaoṯ* .. Y. *57.* 14; N. *8* (⁺*°nhaoṯ*); — *fradaδāi nmānaheča vīsaheča zantūšča °iňhūšča* Yt. *5.* 6; *10.* 17, 18, 83, Y. *13.* 1, Vr. *3.* 2, V. *7.* 41, 42, *9.* 37, *10.* 5, N. *8*, Vyt. *16*; — *paiti.pərəne ərərəm mainyūm hača nmāna .. vīsa .. zantu .. °iňhu* V. *10.* 5; — *ṯkaēšō .. nmānanəmča vīsəmča zantunəmča °ňyunəmča* Yt. *13.* 150; *10.* 18, Y. *8.* 7, *23.* 1; — *frā vā šūsa hača zantaoṯ .. hača °iňhaoṯ ava.ǰasa °ňyūm ā* Yt. *1.* 17; — ähnlich: *āpəm aēšəmnā̆ havāi kāčiṯ nāfāi .. vīse .. zantave .. havayāi °iňhave* Yt. *13.* 66. α) GS. und GP. mit *daiňhupatay-* (Stverz., unter 1 a, 2 a): *nmānahe vā nmānō.paitiš vīsō vā vīspaitiš zantūš vā zantupaitiš °iňhūš vā daiňhupaitiš* Yt. *10.* 18; usw.; — *nmānanəm nmānō.paitiš .. °ňyunəm daiňhupaitiš* Yt. *10.* 18.

Undeutlich: V. 2. 10 PüZ. (*°nhuš*), Az. 2 (*°nhūš*). [N. *8*: streiche *daənhōiṯ*.]

*) Deren jede einem *xšaδʳapāvan-* unterstellt war. — **) Uzw. an Grösse und Einwohnerzahl obenanstehend. In SüErl. zu Y. *13.* 1 wird *grāmaḥ* als *pañcāšannaranārīyugmaḥ* bezeichnet; s. unten zu Sü.

KompA., E. — S. auch *ərəzavant- daiňhūš* EN. — mp. *dēh* 'Land', arm. LW. *dehpet* 'Landesherr', np. *dih* 'Dorf'; ai. *dásyav-* m. hat ganz abweichende Bedeutung, worüber zuletzt GDN. VSt. *3.* 96. — Pü.: *dēh*, Sü.: *grāmaḥ* (was offenbar durch die Bedeutung des np. *dih* veranlasst ist). — ¹) Nur gAw.; s. No. 2. — ²) jAw. und gAw.; s. No. 1. — ³) NA. *daňhuš*; s. aber Jp 1, Mf 2.

• j. ¹**daňyu'ma-**, ¹**dāňyuma-**¹) Adj. 'der Provinz, dem Land an-, zugehörig, Land-': *kaya ratavō? nmānyō vīsyō zantumō °mō zaraδuštrō puxδō* Y. *19.* 18. A) m. Name der Gottheit der Länder*): *°məmča ašavanəm ašahe ratūm* G. *3.* 7; — *°mahe raδwō* G. *3.* 7; — *uzayeirinəm .. frādaṯ.vīrəm °məmča ašavanəm* Y. 2. 5; — *uzayeirināi .. frādaṯ.vīrāi °māiča ašaone* Y. *1.* 5; — *āhurōiš °mahe* Vr. *1.* 9.

*) Die einerseits mit *Frādaṯ.vīra*, anderseits mit *Uzayeirina* in Beziehung gebracht wird.

Ableit. — Ableit. aus *daňyav-*; s. No. 1. — Pü. (zu Y. *19*): *dēhupat*, (zu A): *dēh*, erl.: *martum i andar x*ᵛ*ēškārīh* ⁺*maṇu handarzpat*; s. dazu DST. ZA. *1.* 30, 31²). — ¹) So, mit *Vṛddhiḥ*, hat NA. überall ausser G.; s. aber Ableit. und Var. — ²) Jetzt fassen die Parsen das Wort als 'Richter'; s. JUSTI PrJ. *88.* 260 No. 109 (wo II statt IV zu lesen).

• j. ²**daňyuma-**, ²**dāňyuma-**¹) Adj. (fem. *°mā-*) 'zur Gottheit *Dāňyuma* gehörig, mit ihr in Beziehung stehend': *miδra .. nmānya ratvō vīsya zantuma °ma zara-*

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ϑuštrōtəma Yt. *10.* 115; — *fravašayō nmānyā* .. °*mā* Y. *17.* 18.

Ableit. (mit Verschiebung des Wortakzents?) aus ¹*dāhyuma-* A). — Pü.: *dēhīk.* — [1]) So (mit *ā*) Y. *17* (Pt 4).

• j., g., p. ¹dā- V. 'geben; setzen'. Praes. 1 *dā-* : *da-*[1]), *dī-*, *d-*, 5 *dadā-*, *daδā-*, *daϑā-* : *dad-*, *daδ-*, *daϑ-*, 11 +*dən-*[2]), 17 *dāhya-* [, 22 *daiδīš*, *daiδīṯ*, *daidīṯ*], 26 *dāya-*, 27 (Pass.) *daya-*; *s*-Aor. 1 *dīš-*[3]); Perf. 1 *dadā-*, *daδā-* : *daδ-*, 2 *dāδ-*. — PPfP. *dāta-*; Inf. *dāvōi*, +*dāitim*, *paityā-stayaē-ča*, *dyāi*, *dastē*, *daidyāi*, *dazdyāi*, °*daϑāi*, °*δāiti*, *dəm*, °*daiϑyən*.

I) 'etwas geben, schenken, verleihen, gewähren, verschaffen, zuweisen (usw.)'; 1) ohne Angabe des wem?; A) im **Aw.**: *āvōya* +*dāϑrəm daδāiti* (LS.)[4]) *yeńhe* .. *nōiṯ* .. *urva* +*vāurāza* (sd.) N. *84*; — *yasča* .. *aētahe mərəγahe* .. *tanumazō* (sd.) *gərūš daϑaṯ*[5]) V. *18.* 29; Vyt. 25; — *yātəm* (sd.) .. *dātəm astvainti anəhvō* V. *19.* 29; — *ārmaitī* (sd.) *təvīšīm dasvā* ('schenken') Y. *33.* 12; 8; — +*yā dā* ('verleihen') *ašā vanəhūš māyā* (sd.) *manaŋhō* Y. *43.* 2; *28.* 7, *51.* 2, 21; — *ašīm* (sd.) *šyaoϑanāiš vohū daidīṯ* ('zuweisen') *manaŋhā* Y. *43.* 16; — *hyaṯ hīm dātā* (2P.; 'verschaffen') *xšayantō* (sd.) .. *ϑwaxšō* Y. *29.* 2; — *kōi drəgvō.dəbīš* .. *rāmaṃ* (sd.) *dāntē* ('schaffen') Y. *48.* 11; *29.* 10; — *dasta amənm vərəϑraγnəmča* Ny. *3.* 10; 10[2]; — *yezi šaētō anhaṯ daδāiti vā nōiṯ daδāiti* ".., soll er zahlen oder nicht?" Nik. *1.* a) mit Dat. comm.: *yūžəm aēibyō* ("für sie") *ahurā aogō* (sd.) *dātā* (2P.; 'gewähren') .. *xšaϑrəmčā* Y. *29.* 10. b) mit finalem Dat.: *mazō* (sd.) +*rafnō.hyāi dāidī haurvātā amərətātā* Y. *58.* 7. 1) bes. in feierlicher Weise, sva. 'weihen, widmen, spenden': *hurayāsčāṯ* (sd.; als Obj.) *aδa aētavatō daidyaṯ* (Opt.)[6]) A. *3.* 4; — *vasō* .. *mazdayasna ahe nmānahe myazdəm daiϑyārəš* V. *8.* 22; — *dātō hē myazdō* (sd.) *ratufrīš* A. *3.* 6; 3; — *nəmanha aδara dāta ājasāni upara dāta* Yt. *10.* 118; 118[2]. α) mit fin. Inf.: *ašaya daδəmi* .. *myazdəm* .. *frasasti ahurahe mazdā* Y. *8.* 1; *7.* 1 ff., *66.* 1. β) mit Dat. comm.: *aēša zaoϑranəm mazištača* .. *yā* +*naire ašaone* +*daste*[7]) (in pass. Sinn) *aiwiča* +*haite* (Sp. 277 u.) .. N. *84.* 2) mit Angabe des wem?, uzw. 1) durch Dat.; A 1) im **gAw.**: *yastaṯ mīždəm hanəntē* (sd.) *nōiṯ dāiti* (Konj.) Y. *44.* 19; *34.* 14; — *yā dā ašīš* (sd.) *drəgvāitē ašāunaēčā* Y. *43.* 4; — *yəm xšnūtəm rānōibyā dā* .. *mazdā* Y. *51.* 9; *31.* 3; — *hanəhuš* (sd.) .. *mazdā dadāṯ ahurō daēnayāi* Y. *53.* 4; — *yahmāi uštā* (sd.) .. *mazdā dāyāṯ* (Konj.) *ahurō* Y. *43.* 1; *28.* 7; — *yā ərəzəfyōi dāhī* (2SKA.; 'verschaffen') *drigaovē* (sd.) *vahyō* Y. *53.* 9; — *yō* .. *dazdē* (3SPM.) .. *ahmāi akāṯ ašyō yō* .. Y. *51.* 6; — *xšmākəm* (näml. *xšaϑrəm*) *vohū manaŋhā vahmāi* (sd.) *dāidī savanhō* Y. *51.* 2; — *fərašaoštrāi urvāzištəm* (sd.) *ašahyā dā sarəm* Y. *49.* 8; — *spəntā mainyū vahištāčā manaŋhā* .. *hačā ašāṯ* (Sp. 231 m.) .. *ahmāi dən* (3PKA.)[8]) *haurvātā amərətātā mazdā xšaϑrā ārmaitī ahurō* ".. wird uns Wohlfahrt und Unsterblichkeit verleihen *MAh.* im Verein mit *Xš.*, mit *Ārm.*" Y. *47.* 1; *53.* 1; — *dāidī* +*ašā* +*dā* (Sp. 740 u.) *darəgāyū* .. *zaraϑuštrāi* Y. *28.* 6; — *rafδrəm* .. *hyaṯ fryō fryāi* (sd.) *daidīṯ* Y. *46.* 2; *43.* 14; — *kahmāi vanaṃ dadā* Y. *44.* 15; — *ϑnərəṃ* (sd.) .. *rāmaṃčā āiš dadātū* (3S.) *vīžibyō* Y. *53.* 8; — *yō vərəzənāi vanuhīm dāṯ frasastīm* "der der Gemeinde guten Ruf verschaffe" Y. *49.* 7; verwendet Yt. *9.* 26; — sva. 'freigeben', den Weg: *hyaṯ ahyāi dadā paϑəm* (sd.) *vāstryāṯ vā āitē* (sd.) Y. *31.* 9; — sva. 'preisgeben': *yāiš gəm karapā usixščā* (sd.) *aēšmāi dātā* (3PPrM.)[8])[9]) Y. *44.* 20; — durch enkl. Dat. (-Gen.) des Pron. pers.: *dāidī mōi* .. *amərətātā haurvātā spəntištā mainyū mazdā utayūitī təvīšī* .. *sənəhē* (sd.) "schenk mir .. Unsterblichkeit und Wohlfahrt für den heiligsten Geist, o *M.* .." Y. *51.* 7; — *aṯ taṯ mōi daxštəm dātā* (2P.) .. *maēϑā* (sd.) Y. *34.* 6; *43.* 1; — *arəϑā vōizdyāi* (sd.) *kāmahyā təm mōi dātā* (2P.) Y. *43.* 13; — *hā zī nō hušōiϑəmā* (sd.) *hā nō utayūitīm dāṯ* Y. *48.* 6; — *ahyā* (Gen. part. als Obj.) *hvō nō dāidī* Y. *40.* 2; — *yā vō vanuhīš ahurō mazdā* +*nāmaṃ dadāṯ* Y. *38.* 4; — *aṯ hōi mazdā ahūm* (sd.) *dadāṯ* Y. *46.* 13; — *yō hōi dadaṯ* (3SKA.) *zastavaṯ* (sd.) *avō* Y. *29.* 9. a) zum Pron. rel. ist der Dat. eines Pron. dem. zu ergänzen: *yō vahyō vanəhūš dazdē yasčā hōi vārāi rādaṯ* (sd.) .. *aṯ ahmāi akāṯ ašyō yō* .. Y. *51.* 6; — *mazdā dadāṯ ahurō* .. *sarō* (sd.) .. *yō hōi* .. *urvaϑō* (sd.) Y. *31.* 21. a) bes. in feierlicher Weise, sva. 'weihen, widmen': *aṯ rātəm* (sd.)

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zaraϑuštrō .. uštanəm dadāitī .. mazdāi Y. *33.* 14; — *aṯ tōi myazdəm ahurā nəmaŋhā ašāičā dāmā* "wir wollen dir, o *Ah.*, in Ehrfurcht das Opfer weihen und dem *Aša*" Y. *34.* 3; — *stūtō garō vahmīng .. ahurāi dadəmahičā čīšmahičā* .. Y. *41.* 1; *35.* 5; — mit enkl. Dat.(-Gen.) des Pron. pers.: *yaϑā tū ī mənghāčā .. aϑā tōi dadəmahī aϑā čīšmahī* .. Y. *39.* 4. A II) im **jAw.** a) ohne Obj. 'schenken sva. ein Geschenk geben, eine Gabe reichen': *hō daδō ašəm upa.raδayeite* (sd.) *yō drvaite* +*daδāiti* P. *50*; — *yaṯ bā paiti .. naire ašaone vərəzyāṯ* ("für seine Arbeit") *ašaya daδāiti* V. *3.* 34; 35; — *yō hē* +*gavāstryavarəš* (sd.) +*daidīṯ aēṯahmāi* N. *18.* b) mit Obj.: *vəhrkāi hizvaṃ daδāiti yō* .. N. *17*; — *yaṯ nā kasvikaṃčīṯ .. avarətanaṃ naire ašaone ajasta* .. *daδāiti* V. *18.* 37; 34; — *tištrīm .. yō daδāiti .. ayaptā jaiθyantāi* Yt. *8.* 49; Ny. *3.* 11[5]; — *daϑaṯ aēibyasčīṯ taṯ avaṯ āyaptəm arədvī* Yt. 5. 74; 19, *9.* 5, *15.* 4; — *miϑrəm .. yō .. ahmāi nmānāi daδāiti .. vaϑwa* Yt. *10.* 28; 62[2]; — *aδa nō tūm .. zīvarə dayā* (Opt.) *hitačibyō drvatātəm tanubyō* (sd.) Y. *57.* 26; Yt. *16.* 7; — *dātəm tē tanuye x*ᵛ*arənō* Yt. *17.* 22; — *kahmāi azəm daδaṃ .. īštīm* .. Yt. *8.* 15; — *kahmāi nō taṯ dāϑrəm dayāṯ* (Pass.)[10] Yt. *13.* 50; — *ahmāi daϑaṯ*[5] *vərəϑraynō .. ərəzōiš xā* Yt. *14.* 29; Vyt. *34,46*; — *yā mē varəzānāi varəuhīm dāṯ frasastīm* Yt. *9.* 26[11]; — *yō sūne .. astanaṃ* (als Obj.) *ahmarštanaṃ daδāiti* V. *15.* 3; — s. noch 2 a; — dazu mit IP. statt DP.: *haomō āzīzanāitibiš daδāiti xšaēṯō.puϑrīm* Y. *9.* 22; — durch enkl. Dat.(-Gen.) des Pron. pers.: *dāyā* (Konj.) *mē ātarš .. āsu x*ᵛ*āϑrəm* Y. *62.* 4; 6, Y. *68.* 5[2]; — *āpō yānəm vō yāsāmi .. təm mē dāyata* (2P.) Y. *65.* 11; 13; — *avaṯ āyaptəm dazdi mē* Yt. 5. 18, *9.* 4, *15.* 3, *17.* 25; — *yeiδi zī mē nōiṯ daiδīṯ*[12] *upastaṃ .. fravašayō* .. Yt. *13.* 12; — *āpō dasta* (2P.) *nō təm yānəm yō* .. Y. *68.* 21; 21, Vyt. *8*; — *haoma dazdi mē baēšazanaṃ* (als Obj.) Y. *10.* 9; F. *14*; — *daϑāni tē aēṯahe paiti* ('dafür') *hakaṯ hazaŋrəm aspanaṃ* V. 22. 3. a) zum Pron. rel. ist der Dat. eines Pron. dem. zu ergänzen: *āsu.aspīm daδāiti miϑrō .. yōi miϑrəm nōiṯ aiwi.družinti* Yt. *10.* 3; *3*[2]. 2) durch Gen.: A) im **Aw.**: *dazdi ahmākəm taṯ āyaptəm yasə ϑwā yāsāmahi* Yt. *10.* 33; — *yā naraṃ vīgərəptā* (sd.) *čīṯ tanvō baoxtārəm daδāiti* Vr. *7.* 3; — *yaēšaṃča .. mašyāka aiwitaδaēča* (sd.) .. *gairinaṃ nāmaṃ dāδarə* Yt. *19.* 6; — *yō* .. +*ašəmaoγahe .. haomahe* (als Obj.) .. *daδāiti* V. *18.* 12; — *yehe .. yaonəm daδāṯ ahurō* V. *21.* 4; — *aṯ kəhrpōm utayūitiš dadāṯ* ('verleihen') *ārmaitiš ąnmā* (sd.) Y. *30.* 7. a) Gen. neben Dat.: *ahmāi raēšča x*ᵛ*arənasča .. dāyata* (2P.) *varəuhīš āpō māvayača zaoϑre .. ahmākəmča mazdayasnanaṃ .. hašąmča* Y. *68.* 11 f. B) ‖ im **Ap.**: *aitaᵏ adam aᵏuraᵏmazdām ǰadiyāmiy aitaᵏmaiy aᵏuraᵏmazdā dadātuv* D. *6.* 5; *4.* 3. II) 'etwas setzen, stellen, legen'; 1) absolut; 1) 'hin- sva. zurechtlegen': *yaṯ yavō dayāṯ* (Pass.)[13] *āaṯ daēva x*ᵛ*īsəm* (sd.) V. *3.* 32; 32[3]. 2) 'ein-, festsetzen, bestimmen, begründen, stiften': *mainyū .. paourvīm dazdē* (3DPfM.)[14] *gaēmčā ajyāitīmčā* (sd.) Y. *30.* 4; — *ā* +*dātāṯ vīδātaoṯ* (sd.) Yt. *13.* 11, 22, 28; — *kasnā x*ᵛ*ōng* +*strōmčā dāṯ advānəm* (sd.) Y. *44.* 3; — *dātāṯ paiti draonāṯ* (sd.) *nava dātāṯ* V. 5. 26; — *yā išudō dadəntē* (3PKM.)[15] *dāϑranaṃ* (sd.) *hačā ašāunō* Y. *31.* 14; — *yaṃ daēnaṃ ahurō .. dadāṯ* Y. *53.* 2; *30.* 11; — *urvaiti dātanaṃ sravarəhąm* Yt. *10.* 33. a) mit Dat. comm.: *taṯ draonō .. yaṯ mē daϑaṯ*[5] *ahurō* Y. *11.* 5; — *hyaṯ mōi ašā dātā* (2P.) *vahyō* Y. *31.* 5; — *tā nō dāta tā ərəzvāna* (sd.) *fravaoδāma* Y. *70.* 2 (?). 3) 'hervorbringen, produziren': *gaomaēzəm* (sd.) *gava dātayā* V. *19.* 22. a) bes. 'schaffend hervorbringen': *čvantəm zrvānəm mainyava stiš dāta as* (Sp. 276 m.) V. 2. 20 PüZ.; — *paurvā dātā dāmąn ašaonīš* Y. *16.* 3; Vyt. *43.* α) mit fin. Inf.: *nōiṯ dātō ahmi nōiṯ čistō* (sd.) *mərətō bərətača daēnayāi* "ich bin nicht geschaffen .. zu hegen" V. 2. 3. a) von den beiden Geistern: *yaṯ mainyū dāmąn daiθītəm* (3DPrM.)[16] *yasča spəntō mainyuš yasča anrō* Y. *57.* 17, Yt. *13.* 76; — *uva dąma .. yasča daϑaṯ*[5] *spəntō mainyuš yasča daϑaṯ*[5] *anrō mainyuš* Yt. *15.* 43; — *daϑaṯ*[5] *spəntō mainyuš .. zrūne akarane* V. *19.* 9; 9; — *spəntahe mainyəuš dąma dātəm* V. *13.* 1. b) von den *AmSp.* und andern Göttern: *yaϑā nə dātā* (2P.) *amərštā spəntā aϑā nā ϑrāzdūm* Y. *58.* 5; — *apąm napātəm .. yō nərəuš daδa yō nərəuš tataša* Yt. *19.* 52. c) insbes. von *AhM.*: *ahurəm mazdąm yō gąmčā ašəmčā*

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dāṯ apasčā dāṯ urvarāsčā .. *raočāsčā dāṯ būmīmčā vīspāčā vohū* Y. *37.* 1; *38.* 4; — *kē hvāpā raočāsčā* (sd.) *dāṯ təmāsčā* Y. *44.* 5; — *ərəhžuš ahyā* .. *vaēdā yē īm dāṯ* Y. *45.* 4; — *dāmąn* .. *yāiš dadāδa pouruča vohuča* Y. *71.* 10; *19.* 10, Vr. *12.* 4; — *ahurō* .. *paitišā dāmąn daδānō* Yt. *19.* 58; — *azəm daδąm airyanəm x*ᵛ*arənō* Yt. *18.* 1; 3; — *ahurō mazdā yē gąm dadā yē narəm ašavanəm* Y. *12.* 7; — *daδušō ahurahe* .. *yē nō daδa yē tataša* .. Y. *1.* 1; — *hyaṯ dačnā paouruyā dā ahurā* "seitdem dass du die ersten *D.* geschaffen hast, o *Ah.*" Y. *46.* 6; *31.* 11; — ‖ *bagaᵏ* ⁺*vazarkaᵏ aᵏuraᵏmazdā hyaᵏ imām būmim adāᵏ* .. *asmānam adāᵏ* .. *martiyam adāᵏ* .. *šiyātim adāᵏ martiyahyā* (im Sinn des Dat. comm.) D. *6.* 1; 7², X. *1.* 1³, *6.* 1⁴, Ao. *1.* 1⁴; ‖ — s. noch *daδvahbes.* 2) mit Lok. des Ziels 'versetzen, verbringen in —': *zastāištā* (sd.) *yā nā* x*ᵛ*ąδrē dāyāṯ* (Konj.) Y. *50.* 5; — *āyaptā* .. *yāiš rapantō* (sd.) *daidīṯ* x*ᵛ*āδrē* Y. *28.* 2; — *aṯčā ī* .. *vīspā dātā* (2P.) .. *šyaoδanā* .. *pairigaēδē* (sd.) Y. *34.* 2. a) mit Lok. *zastayō* und Dat. der Person 'Jemandem in die Hände liefern': *aēibyō sastē* (sd.) *yōi ašāi dadən* (Konj.)[15] *zastayō* ⁺*drujīm* Y. *30.* 8; — *kaδā ašāi drujīm dyąm* (1SOA.) *zastayō* Y. *44.* 14. 3) mit Dat. 'bringen, verhelfen zu —': *miδrəm* .. *yō daiṅhaom anādruxtō uparāi amāi daδāiti* Yt. *10.* 26; 26. a) bes. mit Inf.; 1) Akt. 'Jemand dazu bringen, veranlassen, ihm dazu verhelfen, dass —, (ihn) .. lassen': *yąm hōi išyąm* (sd.) *dātū* .. *ahurō ašahyā āždyāi* (sd.) *gərəzdīm* Y. *51.* 17; — *mazdā xšaδrā* ⁺*varəzī* (sd.) ⁺*nā dyāṯ ahurō* Y. *45.* 9. 2) Med. 'sich vornehmen, vorhaben, willens sein zu —': *aibigairyā* (sd.) *daiδē* (1S.) *vīspā humatāčā* .. *paitiričyā daiδē vīspā dušmatāčā* .. Y. *11.* 17; — *nōiṯ* .. *ahurō mazdā* .. *avarətanąm* ⁺*paitiričyā* (sd.) *daiδe* (3SPM.) V. *5.* 60; — *yē vā mōi yā gaēδā dazdē* (3S.) ⁺*aēnaṅhē* "wer vorhat mir Haus und Hof zu vergewaltigen" Y. *46.* 8; — *ąstīng ahmāi yē nā ąstāi* (sd.) *daidītā* (3SOM.) Y. *46.* 18; — der Inf. 'esse' ist zu ergänzen: *axtiš ahmāi yēm axtōyōi* (näml. *stōi*) *dāṅhē* (2SKM.) Y. *36.* 1. 3) mit reflex. Dat. 'sibi propositum habere', mit ASn. des Pron. dem., der auf den Inhalt eines Satzes vorausweist: *hvō taṯ nā maidyōi.mārəhā spitamā ahmāi dazdē* (3S.) *daēnayā vaēdəmnō yē* .. *mraoṯ* "dieser Mann, o *M.Sp.*, hat es sich vorgenommen, nachdem er es im Innern begriffen hat: wer .., dem will er es verkünden" Y. *51.* 19. 4) mit einem Konjunktionssatz 'es dahin bringen, es schaffen, erwirken, geben, dass —': *dāstū mazdā xšayā*(sd.)*čā yā vē mąδrā srəvīm ārādā* (sd.) Y. *28.* 7. a) mit vorausweisendem ASn. des Pron. dem. und Dat. comm.: *taṯ mōi dāidī ahurā hyaṯ* .. *rapīn* (sd.) *tavā* Y. *51.* 18. 5) mit dem Dat. *kasyarəhe* (sd.) *sarəhāi* 'herabsetzen, verleumden bei —' (Dat.): *yō narəm ašavanəm anyō.varənāi vā* .. *kasyarəhe sarəhāi daδāiti* V. *15.* 2. III) Med. 'etwas an sich nehmen, sich erwerben, erhalten, empfangen': x*ᵛ*āδrōyā* (sd.) *nā* x*ᵛ*āδrəm daidītā* (3SOM.) Y. *43.* 2; — *δwā paiti zī haxəδrəm* (sd.) *daiδe* (1S.) *vahištəm vərəδraγnəmča* .. Yt. *10.* 80; — zugleich mit dem reflex. Dat. des Pron. pers.: *tāiš yūš šyaoδanāiš ašəm xšmaibyā daduyē* (2PPM.)[5] Y. *46.* 15. a) mit Gen.(-Abl.) 'von .. her': *miδrəm* .. *yō* ⁺*rašnaoš*[17] *daiδe* (3SPfM.) *maēδanəm yahmāi rašnuš* .. Yt. *10.* 79. IV) 'etwas (Akk.) tun, betätigen', Akt.: *yē vā mōi nā gənā* (sd.) *vā* .. *dāyāṯ* (Konj.) *arəhžuš yā tū vōistā vahištā* Y. *46.* 10; — *mašyā aēištā dantō* Y. *32.* 4; — *yaδā tū ī* ⁺*ahuramazdā māngháčā vaočasčā dāsčā varəsčā yā vohū aδā* .. Y. *39.* 4; — *yaδrā varənīng* (sd.) *vasā dāyetē* (Konj.) Y. *31.* 11; — *təm aoi ṯbaēšā paityantu* (Sp. 149 u.) .. *yō ī daδa* Y. *65.* 8; 8. 1) mit Dat. comm.; a) '(Gehorsam) leisten': *vačō* .. *yōi mōi ahmāi sərəaošəm dąn čayasčā* "das Wort ..; alle die diesem meinem Wort Gehorsam leisten .." Y. *45.* 5. b) '(distributionem) facere': *tā dā* (2S.) *spəntā mainyū* .. *vīdāitīm* (sd.) *rānōibyā* Y. *47.* 6. c) '(promissum) facere, leisten (was man versprochen hat)', Med.: *yē īṯ ahmāi ərəžuxδā* (sd.) *nā dāitē* (Konj.) Y. *44.* 19. V) mit praed. Akk. 'Jemanden einsetzen als —, bestimmen zu —, machen zu —; (von *AhM.*) schaffen zu —; veranlassen, dass Jemand, etwas — wird': ‖ *aᵏuraᵏmazdā* .. *dāraya*ᵏ*vaᵏum xšāyaδiyam adadāᵏ* D. *4.* 1[18]; — *āaṯ īδa dim* .. ⁺*daδəmahi*[19] *ahūmča ratūmča yim ahurəm mazdąm* Vr. *11.* 21; ˣYt. *5.* 89²; — *yō kəmčiṯ aštəm* (sd.)

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dasti[20] N. *105*; *105*²; — *tōi zī dātā* (NP.) *hamaēstārō* (sd.) ⁺*aēšəmahyā* Y. *48*. 12; Yt. *11*. 15; — *vaŋhuš haomō huδātō* .. ⁺*arš.-dātō vaŋhuš dātō baēšazyō* Y. *9*. 16; — *taṯ vərəδrəm dadəmaidē hyaṯ nəmō* Y. *58*. 1; — *yaṯ* ⁺*iriδānahe ašaonō šātəm daδāiti urvānəm* P. *35*; *24* (⁺*ḏaδaiti*)[5]; — *xšayamnəm ašavanəm dāyata* (2P.) ⁺*axšyamnəm drvantəm* Y. *8*. 5; — *hyaṯ δwā xšayaṇs* (sd.) *aēšəm dyāṯ əmavantəm* Y. *43*. 10; — *yasčā dāδəng* (sd.) *drəgvatō dadāṯ* Y. *32*. 10; — *dāidī* .. *vāstryəng* .. *ahmā.rafənaŋhō* (sd.) Y. *40*. 3; — *humāīm δwā* .. *dadəmaidē* Y. *41*. 3; *35*. 9, Vr. *12*. 4; — *nōiṯ tąm āδravō.puδrīm* (sd.) .. ⁺*daste*[21] Y. *10*. 15; V. *15*. 9; — *yā* .. *hāirišīš huzāmitō daδāiti* Y. *65*. 2; — *ratuš* .. *ratunaēm ayasnīm* (sd.) *daste* A. *3*. 7; 8, 9; — *azəm daδąm* .. *tištrīm* .. *avāntəm* (sd.) *yesnyata* .. *yeδi zī* .. *nōiṯ daiδyąm* .. *tištrīm* .. *avāntəm yesnyata* Yt. *8*. 50–52; *10*. 1; — *spānəm daδəm*[5] .. *hvāvastrəm* V. *13*. 39; — *hyaṯ dā* (2S.) *šyaoδanā mīždavąn* (sd.) Y. *43*. 5; — *yō dāṯ manō vahyō* .. *ašyasčā* (sd.) Y. *48*. 4; — *azəm daδąm asō rāmō.dāitīm* (sd.) .. *yeiδi zī* .. *nōiṯ daiδyąm* .. *asō rāmō.dāitīm* V. *1*. 1; Yt. *19*. 94; — *tūm* .. *nmānəm daδāhi bərəzimitəm* Yt. *10*. 30; 30; — *yō spīnəm* .. *tarō.piδwəm* ⁺*dasti*[22] V. *13*. 20; — *yaδa kaδačа dahmō staota yesnya haurva* (sd.) ⁺*daδāiti* N. *37*; P. *32*; — *ahurā fərašəm* (sd.) *vasnā haiδyəm dā ahūm* Y. *34*. 15; — *frašəm* (sd.) *vasna ahūm daδāna* Y. *55*. 6; Yt. *19*. 11, 19. a) mit Dat. comm.: *kəm nā* .. *mavaitē* (sd.) *pāyūm dadāṯ* Y. *46*. 7; — *yim* ⁺*drəgubyō* (sd.) *dadaṯ* (3PPrA.) *vāstārəm* Y. *27*. 13; — *təmčā* .. ⁺*paityāstīm* (sd.) .. *taibyō dāṯ* Y. *53*. 3; — *aētaṯ tē* .. *avayąm* (sd.) ⁺*dąnmahi*[23] Y. *68*. 1; — *anyō vā hē dahmō srutā gāδā daδāiti* .. *asrutā* (sd.) *daδāiti* N. *25*.

An unklaren oder wertlosen Stellen: *yaṯ vā aēšąm anyō aētahmāi dāiti daδāiti* N. *61*; *62*, *105*², Yt. 2. 12, Vyt. *48*, Nik. *3*²; — *daoąm* Yt. *4*. 1; — *daδāṯ* Vyt. *31*; — *daδaite* Vyt. 50; — *daste* Yt. 2. 12; — *dazde* N. *55*²; — *dāyata* V. 5. 2 PüZ.; — *daiδiš* Vyt. *48*²; — *dātahe* Yt. *14*. 48. Vgl. noch *mand-* (für Y. *28*. 4, *53*. 5), *mązdā-* (für Y. *9*. 31), *yaožda-* (für Y. *44*. 9), *zrazdā-* (für Yt. *9*. 26.]

mit *aibī*, *aiwi* 1) 'etwas beigeben, beilegen': s. **aiwiδāta-*. 2) mit praed. Akk. eines Part., negirt 'nicht zulassen wollen, dass Jemand ..': *avāiš aibī yəng daintī nōiṯ ǰyātūš* (sd.) *xšayamnəng vasō* "per illos, quos non sinunt vitā frui .." Y. *32*. 15. 3) '(Handlungen) begehen an –' (Akk.): *avaēzō* ⁺*dim* .. *nāršni* (sd.) *šyaoδna aiwi.daiδīta* A. *3*. 13 (?).

mit *antarə* 'dazwischen legen, – tun': *yō barəsmąn* ⁺*frastərənte haomąsča varəδəsča* (sd.) *δanvasča antarə.dāta* (3S.?) N. *97*[24].

mit *ā* 1) Akt. 'Jemandem (Dat.) etwas (Akk.) zur Vergeltung schenken, Jemandem heimzahlen mit –' (Akk.): *kahmāičiṯ hātąm ǰīǰišąm vahištąm ādā* (2SIA.)[5] [25] *ubōibyā ahubyā* "zahl Jedem .. heim mit der besten Erquickung für beide Welten" Y. *35*. 8. 2) Med. und Akt. 'an sich nehmen, sich erwerben, erhalten': *naēčiš aδa* .. *sūš* (sd.) *yaδa hīm ādarə* (3PPrA.)[26] *mašyāka* FrD. *3* (?); — *hyaṯ* ⁺*ā būštīš* (sd.) *vasasə xšaδrahyā dyā* (1SOM.) Y. *43*. 8; — *taδa ayaoš yaδa paoirīm* ⁺*vīrō ərəzušąm* (sd.) *adaste* Yt. *8*. 14. 3) Akt., mit Lok. des Ziels 'versetzen, bringen in –': *yō īš sənghō* (sd.) *apōməm drūǰō dəmānē ādāṯ* Y. *51*. 14; — unsinnlich: ⁺*ā zī dəmānəm* .. *ādāṯ dušitā* (sd.) *čā marakaččā* Y. *31*. 18. 3) Akt., mit praed. Akk. 'Jemand einsetzen als –, machen zu –': *yaṯ dim ahūm* (sd.) *ča ratūmča ādadaṯ* (3PPrA.) Y. *19*. 12; — *aṯ tōi vīspōng angrōng* (sd.) ⁺*ašaonō ādarō* (3PPrA.)[27] Y. *43*. 15. a) mit praed. Part. 'Jemand bestimmen, dazu bringen zu –': *yō vā xšayąs adąs*[28] *drūtā ayantəm urvātōiš* (sd.) .. *drəgvantəm* Y. *46*. 5. S. noch *adasta* Vyt. *39*, Sp. 98 m. [P. *3*: lies *daδāiti*; — Yt. *13*. 11, 22, 28: lies *ā dāt°*.]

mit *upa* 1) Pass. 'Jemandem (Dat.) nachgeben müssen': *nōiṯ pasčaēta vanō vantāi anu.dayāṯ*[29] *aŋrō mainyuš spəntāi mainyave* Yt. *13*. 13. 2 a) 'dazu legen, dazu tun': *yezi* ⁺*paitišā* (sd.) *urvarā upa.daδāiti*[30] *ratufriš parō upa.dātā*[30] ⁺*frastərənte aratufriš* N. *101* (?). b) 'hinbringen zu –, unterbringen in –' (Lok.): *upa stərəmaēšu* (sd.) *vārəma daiδe* (3SPM.) .. ⁺*vīspąm.hufyāitīm* Yt. *5*. 130.

mit *upa* und *frā*: *upa hē puδrəm fradaδāṯ* Vd. 2.

mit *us* 1) 'aufrichten, aufbauen, anlegen': *yaṯ bā paiti nā ašava nmānəm uzdasta*

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(3SPrM.) V. *3.* 2; *15.* 21; — *yō aētəm uštrō.-stānəm uzdasta* V. *15.* 24; 27, 30, 33, 42; — *nmāne nmāne .. ðrāyō kata uzdaiðyaṇ .. iristahe* V. *5.* 10. 2) 'aufsetzen', Term. techn. für das Verbringen des *Haoma*, der *Zaoðrā-* u. dgl. an den vorgeschriebenen Platz der Opferstätte: *haomō .. yō paoiryō hāvana haomạ uzdasta "H. . .*, der als erster *Hāvanan* die *H.* aufsetzte" Yt. *10.* 90; — *yō .. frāyazāite .. frastərətāṭ paiti barəsmən uzdātāṭ paiti haomāṭ*[31] A. *4.* 5; V. *9.* 56; — *iməm haoməm ašaya uzdātəm .. imạmčā gạm ǰīvyạm ašaya uzdātạm .. imạmčā urvarạm haδānaēpatạm ašaya uzdātạm .. imā̊ zaoðrā̊ .. ašaya uzdātā̊ āyese yešti* Y. 22. 1 f.[32]; *3.* 3, *66.* 1; — *haomanạm uzdātanạm zaoðranạm uzdātanạm uzdātanạm uzdāhyamnanạm* Vr. *9.* 1[33]; — *haoma ašaya uzdāta ašaya uzdāhyamna* Vr. *9.* 3[33]; — *haomạ .. yaṭ uzdātəm* (statt AP.) Vr. *11.* 1; — *yaṭ āvistəm yaṭ uzdātəm* (näml. *haoməm*?) Vr. *11.* 19; — *nəmərhā ašāi uzdātā̊* (näml. *zaoðrā̊*) *paitī avaṭ stuyē* Y. *12.* 3[34]. 3) 'ansetzen, anstellen, veranstalten': *urvaðạmčiṭ zbayemi avi imaṭ varō uzdātəm* Yt. *12.* 3.

mit *paiti* 1) 'Jemandem (Dat.) etwas (Akk.) überantworten, zuweisen': *kahmāi azəm uγrəm xšaðrəm .. paiti.daðāni* Yt. *10.* 109. 2) mit praed. Akk. 'veranlassen, dass .. ist': *yaða .. nmānō.paitīm paiti tarō.piðwəm daiðyāṭ aða āstryeiti* "als ob er .. einen Hausherrn Nahrungsmangel leiden liesse, so versündigt er sich" V. *13.* 20; ungeschickt benutzt Vyt. *9.* 3) in der Gerichtssprache '(einen Termin) ansagen (lassen), mitteilen': *yō ⁺pərənəmnāi nōiṭ paiti.daδāiti gātumča ⁺varasča* (sd.) F. *4* c[35]. Wertlos: *nizdasča narō dərəhrəm paiti dyaēti* Vd. 2.

mit *paiti* und *ā*: s. Inf.

mit *paiti* und *nī*: *aēvō baγəm paiti nidaδāiti* Vd. 2. Wertlos.

mit *para* 1) 'weggeben, verschenken an —'; a) mit Dat.: *yasča mē aēte mərəγa .. naire ašaone .. para.daðaṭ*[5] *nmānəm hō manyaēta* (sd.) *para.daðō* (NS.) V. *18.* 28. b) mit Gen.: *avaṭ mižəm .. yaða .. hazərəm maēšinạm .. narạm ašaonạm .. para.daiðyāṭ* A. *3.* 7. 2) kaufmännischer Term. techn. '(Posten) zur Buchung, zur Aufrechnung bringen für —' (Dat.), mit Bezug auf die letzte Abrechnung gebraucht: *kva tā dāðra* (sd.) *paiti ⁺hənjasənte mašyō astvainti ərəhvō havāi urune para.daiδyaṭ* V. *19.* 27. 3) '(die Tochter) verloben', vom Vater: s. *paradāta-*.

mit *pairī* 1) 'Jemandem (Dat.) etwas (Akk.) übergeben, schenken': *pairi mē .. dayā̊* (Opt.) *haoma .. vahištəm ahūm* Y. *11.* 10. a) bes. in feierlicher Weise den Göttern 'widmen, weihen': *pairī manā̊ pairī vačā̊ pairī šyaoðanā pairī pasūš pairī vīrəng spəntāi ⁺mainyavē dadəmahī* Y. *58.* 6; — *vīspā̊ gaēδā̊sča .. pairiča dadəmahī āča vaēδayamahī* Y. 55. 1; *4.* 1, *24.* 3; — *pairī vō amərštā spəntā .. daδạmi tanvasčiṭ x^vahyā̊ uštanəm pairī vīspā̊ hujītayō* Y. *13.* 4; — *pairi tē haoma .. daδạmi imạm tanūm* Y. *10.* 14. 2) mit Abl. 'trennen, fern halten von —': *pairī x^vaētəuš airyamanasčā dadaitī* (3PPA.)[36] *nōiṭ mā xšnāuš* "von Sippe und Freund halten sie (mich) fern .." Y. *46.* 1.

mit *frā* 1) 'Jemandem (Dat.) N. N. (Akk.) als Namen (Akk.) beilegen': *āaṭ hē nạma fradaiðyā̊ ātrə.dātəm* (sd.) *vā ..* V. *18.* 52. 2) 'etwas (Akk.) schaffend verleihen', von *AhM.*; a) mit Dat. der Person: *tištrīm .. yahmāi hazərəm yaoxštinạm fradaðaṭ*[5] *ahurō* Yt. *8.* 45 (s. b). b) mit Gen. der Person: *miðrəm .. yeδhe hazərəm yaoxštinạm fradaðaṭ*[5] *ahurō* Yt. *10.* 82 (s. a). 3) 'hervorbringen, schaffen', von *AhM.* und den *AmSp.*: *yaṭ miðrəm .. frādaδạm azəm* (näml. *AhM.*) *āaṭ dim daδạm ..* Yt. *10.* 1; — *ana vača .. daðaṭ spəntō mainyuš .. fradaðəm*[5] (näml. *vāčim*) *amərštā̊ spənta* V. *19.* 9; — *apạm .. yā̊ para ahmāṭ hištənta fraδātā̊ afrataṭ.kušīš* (sd.) ".. nachdem sie geschaffen waren" Yt. *13.* 53; 55. a) mit praed. Akk. '(schaffend) bestimmen, machen zu —': *təm .. vīspanạm sravərəhạm uparō.kairīm fradaðạm yim airyamanəm išīm* FrW. *4.* 1; Yt. *19.* 35; — *tištrīm .. yim ratūm .. stārạm fradaðaṭ*[5] *ahurō* Yt. *8.* 44; *10.* 103; — dazu auch: *fradaiðīša* Yt. *3.* 1; — *frādāhīš*(?) Yt. *3.* 2. 4) '(schaffend) bestimmen für —', von *AhM.*; a) mit Dat. comm.: *hyaṭ mīždəm ⁺mavaiðəm* (sd.) *fradadāδā daēnābyō mazdā* Y. *40.* 1. b) mit Inf.: *yaða hīš fradaðaṭ*[5] *mazdā̊ .. pāðrāi ašahe gaēδanạm* Y. 55. 3. 5) 'vorwärtsbringen, fördern': *miðrō .. fraδāṭ .. fratəmatātō* Yt.

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13. 95; — s. *fradaδāi* Inf. a) Med. 'vorwärts, in die Höhe kommen': *xᵛaēpaiδe nō daiṅhuš fraδātaēča varəδātaēča* "unser Land soll in die Höhe kommen und gedeihen" Yt. *13.*68; s. 66, Sp. 722 o.; vgl. ¹*frād-*. b) 'hervor, zum Vorschein bringen': *miδrəm .. yō .. vaēδiš* (sd.) *sūrəm frāδāiti* Yt. *10.* 142. 7) '(verstärkend) fortsetzen', einen Vertrag: *vačō paoirīm miδrəm kərənaoiti .. ⁺zastō.mazō aδāṯ antarə urvaitya* (sd.) *fradaδaiti*[5] V. *4.* 3; 3f.[4]. 8) 'ausliefern, preisgeben': s. Inf. *frāδāiti*. Wertlos: *fradaδāiti* Vd. *12*², *17*; — *fradaδāṯ* Vd. *20.*

mit *nī* 1) 'niedersetzen in —, auf —, hineinlegen in —', auch unsinnlich; 1) mit Angabe des Ziels, uzw. durch a) Lok.: *yeṅhe nmāne ašiš .. pāδa nidaδaite*[5] Yt. *17.* 6; — *tūirīm gāma* (sd.) *frabaraṯ .. urva anaγraēšva raočōhva nidaδāṯ* H. 2. 15; 15³, 33; vgl. f; — *yavaṯ .. hangəurvayaṇ aētavaṯ .. huške* (sd.) *zəme nidaiδyaṇ* V. *6.* 29; 31; — *sairi* (sd.) .. *zəmē niδāite* (NDf.)[37] V. 7. 45; 49; — *zaoδrā .. nī hīš dasva garō nmāne* Yt. *10.* 32; — *aṯ hōi vahmīng dəmānē garō* (sd.) *nidāmā* Y. *45.* 8; — *miδrəm .. yahmi vyāne* (sd.) .. *maza amava niδātəm* Yt. *10.*64. b) wo?-Adverb: *kva naraṇm iristanaṇm tanūm barāma .. kva nidaδāma* V. *6.* 44; — *aētaδa .. tanūm nidaiδyaṇ* V. *5.* 12; — *daxma .. yahmya narō irista niδayeinte* V. *3.* 9; — *aēvō pāδ m nidaδaite*[5] *ašiš .. ⁺antarə.arəδəm nmānahe* Yt. *18.* 4. c) Instr.: *hiku pasnu* (sd.) *gātu niδayaēta* V. *16.* 2. d) Dat.: *aṯčā ahmāi varənāi .. nidātəm ašəm sūidyāi ṯkaēšāi* (sd.) *rāšayeṅhē druxš* Y. *49.* 3; — *aməmča vərəδraγnəmča niδātəm tanuye* Yt. *14.* 38. e) Gen.: *huškanaṇm* (näml. *aēsmanaṇm*, als Obj.) .. *aiṅhā zəmō* (sd.) *nidaiδyaṇ* V. 7. 29; — *aētaēšaṇm.a* (näml. *haoṅmanaṇm*, als Obj.) *zəmō nidaiδyaṇ antarəm arəδəm nmānahe* V. *6.* 43; — *āaṯ vohu manō nidaiδīš .. raočaṅhaṇm yaṯ hē stāraṇm aiwi.raočayāṅte* "dann sollst du (ihn) .. dem Licht aussetzen, damit .." V. *19.* 23. f) *paiti* und Lok.: *paoirīm gāma* (sd.) *frabaraṯ .. urva humate paiti nidaδāṯ* H. 2. 15; 15²; vgl. a; — *azdibīš .. raočā.aiwi.varəna* (sd.) .. *zəme paiti nidaiδīta* V. *6.* 51; *8.* 76; — *kva* (s. b) .. *tanūm .. nidaδāma?* .. *barəzištaēšva*[*ča*] *paiti gātušva* V. *6.* 44f. g) *paiti* mit Gen.: *aurvantəm δwā .. bayō nidaδaṯ .. haraiδyō paiti barəzayā* Y. *10.* 10. h) *paiti* mit Instr.: *daxštanaṇm yōi hənti arərahe mainyōuš daxštəm mašyāišča paiti niδātəm* V. 2. 29. i) mit *upairi* und Akk.: *vanaṇm .. yaṇm upairi urvaranaṇm .. taoxma niδayaṯ* (Pass.)[10] Yt. *12.* 17. 2) ohne Angabe des Ziels; a) mit praedik. Akk.: *yō hīm* (näml. *daēnaṇm*) .. *uzvažaṯ hača hinūiwyō* (sd.) *nī hīm dasta maiδyōišāδəm* Yt. *13.* 100. b) Med. absolut 'herunter-, verkommen': *xᵛaēpaiδe nō daiṅhuš niδātaēča* (Konj.) *haošātaēča* "soll unser Land herunterkommen und vertrocknen?" Yt. *13.* 66; s. 68, Sp. 721 o. 2) '(seine Absicht, Kraft) darauf richten zu —' (Inf.): *ahyā ⁺grəhmō ā.hōiδōi* (sd.) *nī kāvayasčīṯ xratūš nī dadaṯ* (3PPrA.) *⁺vərəčāhīčā* Y. *32.* 14. 3) 'Jemanden (Akk.) dazu bestimmen, dass —' (*yaṯ*): *spānəm nidaδəm*[5] *yaṯ dim mazaoš* (sd.) *kəhrpō tūrahe* V. *13.* 39. Wertlos: *duye hazanərahe aspərənaṇm nidaδaṯ* Vd. *6.*

mit *vī* 1) 'etwas (Akk.) verteilen an —' (Dat.), eschatologisch von *Ašay*: *ašī .. yā vī ašīš ⁺rānōibyā savōi* (sd.) *vīdāyāṯ* (Konj.) Y. *43.* 12; — *srūidyāi .. yā vīdāyāṯ* (Konj.) *ašīš rāšnaṇm* (sd.) Y. *34.* 12[38]. 2) '(dahin und dorthin) richten, mit *avi* und Akk.: *miδrəm .. ⁺yahmi paiti čiδrəm vīδātəm vīspāiš avi karšvaṇ* "*M.*, (bei dem sva.) des Antlitz nach allen *K.* gerichtet ist" Yt. *10.* 64. 3) '(ein Haus) gründen, erbauen': *sraošəm .. yeṅhe nmānəm .. vīδātəm*[39] *barəziště paiti barəzahi haraiδyō* .. Y. 57. 21; Yt. *10.* 44; — s. noch °*vīδāta-*. 4) '(ein Urteil) festsetzen, fällen': *δwahmī vō mazdā xšaδrōi ašāičā sānghō vīdaṇm* (3SIM.)[40] "in deinem Reich wird euer, o *M.*, und des *Aša* Spruch (darüber) gefällt werden" Y. *32.* 6[41]. 5) Med. 'sich wo (Lok.) festsetzen': *yeziča aēte asti dātāhva arāṅte garəmōhva* (sd.) *vīδāṅte* V. *15.* 4. 6) 'tun, betätigen': *vohū xšaδrəm vairīm bāgəm aibī.bairištəm ⁺vīdīšəmnāi*[42] *īžāčīṯ ašā antarə.čaraitī šyaoδanāiš mazdā vahištəm* "das gute Reich, das köstliche, wird als frommendsten Anteil *Aša* dem erwirken, o *M.*, der mit Eifer in seinen Werken das Beste betätigt" Y. *51.* 1[43].

ai. *dā́h, dā́ti, dā́ta* 2 P. und *ádhāt, dhāma, dhúḥ*; *dadāmi, dadmasi, daddhí, datta* 2P. und *dádhāsi, dádhati* 3P., *dadhātu, dadhyāt, dádhīta*; *dhās-*

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yate; ksl. *dayetŭ*; ai. *adhiṣi*; *dadhātha*, *dadhé*; mp. *dēt* 3S. 44), *dahēt*; *dāt*; np. *dihad*, *nihad* 45), *dād*. S. noch No. 23. — Die einander entsprechenden Formen aus ar. **dī-* 'geben' und **dhā-* 'setzen' sind im Uriran. lautgesetzlich zusammengefallen, mit alleiniger Ausnahme derer, bei denen der Wurzelkonsonant vor einen tonlosen Geräuschlaut zu stehen kam; § *53* f., *126*, *345* f. — Wegen des neben *daϑ-* auftretenden *daϑ-* s. § *126* No. — Pü.: *dātan*; s. noch No. 4, 24, 27, 30–39, 41 f., 44. — 1) Vor dem *y* des Opt., mit *a* aus uridg. *ə*, § *69*. 2 No. 3. — 2) Y. *66*. 1, vgl. No. 23. — 3) Y. *51*. 1, vgl. No. 42. — 4) Vorher geht *vananti* und *+družanti*; Pü.: *apē dahišnīh*. — 5) Them. — 6) Vgl. *hyaṭ*, Sp. 276 o. mit No. 32. — 7) Hds. *dasti*; vgl. No. 21 f. — 8) Konstr. nach dem Sinn. — 9) § *119*. 2 b. — 10) Mit akt. End.; vgl. V. *3*. 32, Yt. *12*. 27, *13*. 13; § *325* No. — 11) Vgl. Y. *49*. 7, Sp. 712 m. — 12) Unsicher bezeugt; man verlangte Plur. — 13) Vgl. Yt. *13*. 50 usw., No. 10. — 14) § *120*. 1. — 15) Oder them.; vgl. § *104*. 1. — 16) § *120*. 2. — 17) Hds. *°nuš*. — 18) An den Parallelstellen steht *akunauš*, Sp. 446 o. — 19) K 7 a; NA. *dad°*. — 20) Neubildung zur Medialform *daste*. — 21) Pt 4; NA. *dasti*. — 22) So die guten Hds.; NA. *daste*. S. No. 20. — 23) NA. *dąm°*; s. aber IF. *7*. 79 und Ntr. zur NA. Es liegt nahe zBild. lat. *danunt* zu vergleichen; doch s. SOMMER LatLaut&Formenl. 527. — 24) Pü.: *andar dāšt ēstēt*. — 25) So jedenfalls viel einfacher als bei GDN. BB. *15*. 259, GIrPh. *2*. 32, BN. Stud. *1*. 355. Pü.: *katārā 1 hać astān .. pahlum dahišn pa har 2 axᵛān*. — 26) Pü.: o; s. No. 27. — 27) Pü.: *dārēnd*; wegen des Anklangs! — 28) Pü.: *nē dahišn*. — 29) Vgl. Yt. *13*. 50 usw., No. 10. — 30) Pü.: *apar drūtan*; vgl. Sp. 728 zu *dāiti*. — 31) Pü.: *pa uzdahišn i apar hōm*. — 32) Pü.: *uzdāt*, erl.: *ku pa frārōnīh sāxt ēstēt*; ähnlich Vr. *9*. 1, *11*. 1. — 33) Pü.: *uzdāt tāk nūn uzdahīhīt hać nūn frāć*. — 34) Pü.: *nyāyišn ō ahrākīh uzdāt*. — 35) Pü.: *kē .. nē buland*(?) *dahēt*. — 36) GDN. BB. *14*. 6 mit DBR. VglS. *1*. 706. Pü.: *ka apē xᵛēšān u ērmānān dāt ēm*, erl.: *kušān apē kart ēm*. — 37) Pü.: *i pa zamīk apē nisīt ēstēt*. — 38) Pü.: lässt die Worte *yā* bis *rāšnąm* aus. — 39) Pü.: n dn a rt (GIrPh. *1*. 299) sva. np. *ārāsta*, skr. *vinirmitaḥ*. — 40) § *116*. 4; GDN. BB. *15*. 261. — 41) Pü.: *pa ē i tō i šmāk ōhrmazd xᵛatāδīh ān i ahrākīh āmōxtišn apē dānīhēt* (also zu ¹*vaēd-*!), erl.: *ka šmīk pātixšāhīh bavandak apē būt har kas 1 pa frārōnīh ākās apē bavēt*. — 42) Vgl. Var. NA. *°nāiš*, das auf Angleichung an das folg. *šyaoϑanāiš* beruht. Pü.: *pa apē dahišnīh*. — 43) Vgl. zSt. Y. *43*. 11, *46*. 10. — 44) Geschr. dt, aus dem Praes. 1 hervorgegangen; vgl. zB. V. *4*. 3 f., *15*. 4, 9, *18*. 28 f. und V. *6*. 29, 31, wo SP. an a dt, d. i. *ē* (Optativpartikel, GIrPh. *1*. 315) mit *dēt*, zusammenschreibt. DARABS Änderung in der NA. des Pahl.-Vend. 99 No. 1 ist falsch; ¹*dā-* mit *nī-* wird nirgends mit *nihātan* übersetzt. — 45) Wozu GIrPh. *1* b. 124, IF. Anz. *10*. 34.

• j., g. ²**dā-** 1) Adj. (auch fem.); a) 'gebend, schenkend' (nur Komp.). b) 'setzend, schaffend, bereitend', mit Akk.: *aṭčā hōi sčantū .. xšnūm* (sd.) .. *dāərhō* (NPm.) *ərəzūš paϑō yąm dačnąm aḥurō saošyantō dadāṭ* ".. die geraden Pfade bereitend der Religion des *Saošyant*, die *Ah.* gestiftet hat" Y. *53*. 2. 2) f. 'Gabe' (nur Komp.).

KompE., Ableit. — Zum V. *dā-*. — ai. *dā-* Adj.; **dā-* f.; **dhā-* Adj., f. — Pü. (zu Y. *53*): *dahišnīh*; s. noch No. 1. — 1) Wörtl. 'facientes vias rectas quam religionem *ahuras* salvatoris posuit' sva. 'vias religionis salvatoris quam..'; Pü.: *dahišn ān i apēčak rās – rās i ō ānōk – kē dēn ōhrmazd ō sūtōmandān dahēt – ku vāčak ō vēhān čāšēt*.

• g. (, j.) ¹**dā(y)-** V. 'hegen und pflegen' (uzw., bes. das Rind). Praes. 1 *dā-*, 2 *dāya-*.

'(das Rind, Akk.) hegen und pflegen, dafür sorgen, sich seiner sorgend annehmen bei –' (Abl.): *kastē vohū manəŋhā yō ī dāyāṭ ərəvā marətačibyō* "wen hast du, o *VM.*, der für uns beide[1]) sorgen könnte bei den Menschen?" Y. *29*. 7.

mit *vī* 'sorgen für –' (Dat.): *vīdąs vā ϑwaxšəŋhā* (sd.) *gavōi* Y. *33*. 3; — *vīdąṭ.°* (?)[2]).

ai. vgl. *dhinóti* 'er sättigt'. — Vgl. *dāyah-*, *gaodāyav-*, *+gaoϑya-*. — Pü. (zu Y. *29*): *kē pa ān i har 2 dahān dahēt ōšmurtārān*, (zu Y. *33*): *dānišn*3). — 1) Näml. *mō urvā gūščā azyā* Y. Y. *29*. 5. — 2) S. *vīdąṭ.gav-* mit No. — 3) Also zu ¹*vaēd-*!

• j., g., p. ²**dā(y)-** V. 'sehen'. Praes. 5 *dīδā-*, *daδā-*, *dīδay-*[1]): *dīdī-*, *dīδy-*, *daidy-*[2]), *daiδy-*[2]), *did-*; Perf. 1 *dīδay-*: *dīδī-*, *daiδy-*[2]). — PPfP. *°dīta-*; Inf. *°dōiϑre*.

1) 'sehen, hinsehen auf –, beschauen': *patikaram dīdiy* (2SIA.)[3]) *tyaiy manā gāϑum baraⁿtiy* D. *6*. 4; — *spasō .. ave aipi* (sd.) *daiδyantō* (NP.)[2]) .. *yōi* .. Yt. *10*. 45; — *kəhrpa avavatąm sraya yaϑa dīδayatąm* (GP.)[1]) *zaošō* (sd.) Yt. *17*. 11. 2) 'im Auge behalten, beobachten': *tąm dačnąm yā hātąm* (Sp. 268 o.) *vahištā .. ārmatōiš uxδāiš šyaoϑanā ərəš daidyaṭ* (3PPrA.)[4]) *maḥyā čistōiš* (sd.) "die Religion.., werden sie sie mit den Worten und dem Tun der Frommergebenheit richtig beobachten .." Y. *44*. 10. 3) 'Jemandes Acht haben, sich kümmern um –' (Gen.): *nōiṭ ərəš.vačā sarəm* (GP.; sd.) *didąs* (NS.) *drəgvātā* Y. *49*. 9. 4) 'blicken', mit Akk. des Inhalts (?): *srīra daδāiti dačmāna dū-*

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rāṯ.sūka dōiⱥrābya "schöne, fernhin leuchtende Blicke blickt (schiesst) er aus den Augen" Yt. *10.* 107 (?). Undeutlich: *daiδyama* (1PPfA.?) Vyt. *58.*

apa .. *daiδya* Yt. *17.* 15: lies *upa*. . .

mit *ava* 'hinabsehen (auf —)': *aⱥra ava diδaēm* (1SPrPfA.) Vyt. *43* (?).

mit *avi* und *ā* 'überschauen': *avi arəzahi avi*² .. *avi imaṯ karšvarə yaṯ x*ᵛ*aniraⱥəm* .. *miⱥrō* .. *ādiδāiti* Yt. *10.* 15.

mit *ā* 'hinsehen auf —, betrachten': *vīspanąm para.čarəntąm ātarš zasta ādiδaya* (3SPfA.) "das Feuer betrachtet die Hände aller vorbeigehenden" Y. *62.* 8; — *miⱥrəm* .. *yō* .. *vīspəm imaṯ ādiδāiti yaṯ antarə ząm asmanəmča* Yt. *10.* 95; 13; — *miⱥrəm* .. *yō vīspəm ahūm* .. *ādiδāiti haraiⱥyāṯ paiti* Yt. *10.* 51.

mit *+upa*[5] 'hin-, herschauen auf —' (Akk.): *+upa*[5] *mąm +upa*[5] *daiδya* (2SIA.)[6] "schau her auf mich" Yt. *17.* 15.

mit *paiti* 'mit seinem Blick begegnen, treffen, erblicken': *mā mąm drvō paiti +diδōiš* (2SPrA.)[7] Vyt. *50*; — *yezi nōiṯ nāirika āⱥre +raoxšnąm paiti.diδyāṯ*[6] "sonst könnte die (menstruirende) Frau des Feuers Flammen mit ihren Blicken treffen" V. *16.* 2[8]; — *nəmō mąnəhāi* .. *paiti.dītāi* "Verehrung dem Mond .. dem erblickten" Yt. 7. 1.

mit *vī* 'seine Blicke hin und her gehen lassen': *uštrō* .. *yō hištaite vīdiδvą* (PPfA.)[9] *yⱥa sāsta* Yt. *14.* 13; — s. noch Inf.

ai. *dīdhye*, *dīdhaya* (1S.), *dhītáḥ*; np. *dīdan*. — Vgl. zu den Aw. Formen BTHL. ZDMG. *43.* 665; § *126.* 4 und unten No. 1 ff. — Pü. (zu V. *16*): *apar vēnēt*, (zu Yt. 7): *apar vēnišnīh*, (zu Y. *62*): *nikīrēt*, (zu Y. *44*, *49*): *dahēt*. — 1) In einigen Formen mag *dīδay°* für *dīδiy°* geschrieben sein; § *268.* 11 b. — 2) Das man nach § *268.* 11 für *didy°*, *dīδy°* nehmen könnte; s. aber *daδāiti* Yt. *10.* 107, wofür freilich in der NA. *dīδ°* vermutet wird. — 3) Durch Haplol. für **dīdīdiy* (zF. s. ai. *dīdihi*, *didīhi*); vgl. BTHL. WklPhil. *1898.* 1061. — 4) Vgl. BTHL. KZ. *29.* 291, ZDMG. *43.* 665; § *111.* 2. — 5) Hds. *apa*. Für die Verwechslung von *upa* mit *apa* verweise ich auf die Var. zu *upa.vāzō* A. *3.* 4. — 6) Them. — 7) Hds. *dīδōš* und *dadaōiš*; s. ai. *adīdhet*. — 8) zSt. s. Sd. *68.* 1. — 9) D. i. **dīδvą*, § *268.* 17.

• j., g. ³*dā*(*y*)-: *dī-* f. 1) 'Sehen, Blick'. — 2) 'Einsicht'. 3) 'Absicht'.
KompE. — Zum V. ²*dā*(*y*)-.

g. *dāiš* Y. *43.* 10: s. *daēs-*.

• j. *dāxštay-* f.: — ? —[1].
KompE. (in EN.). — 1) Angebl. 'Unterweisung', zum V. *daxš-* (JUSTI NB. 254); wegen des *ā* vll. eher zu *dāšta-* (§ *86* aE.).

• j., g. ¹**dāta-** Adj. (fem. °*tā-*), PPfP.: s. ¹*dā-*.
KompA., E.; Ableit.

• j., g., p. ²**dāta-** n. 'Satz' uzw. I) 'Recht' als das was einem zukommt: *miⱥrəm* .. *yim +drīγūščiṯ +ašō.ṯkaēšō apayatō havāiš °tāiš* .. *zbayeiti* ".. der Arme, der seiner Rechte beraubt ist . ." Yt. *10.* 84. II) 'Satzung, Bestimmung, Gebot, Vorschrift, Gesetz'; A) im **gAw.**: *+yⱥā +āiš* (Sp. 9 u.) .. *yā °tā arəhāuš paouruyehyā* Y. *33.* 1; verwendet *55.* 6; — *yāiš °tāiš paouruyāiš ahurahyā* Y. *46.* 15[1]; verwendet Yt. *14.* 5; — *kō airyamā kō x*ᵛ*aētuš* (sd.) °*tāiš arəhaṯ yō* .. Y. *49.* 7[2]; — *mazdā °tā* .. *gayehyā* (sd.) *šyaoⱥanāiš vahyō* Y. *51.* 19; — *nōiṯ urvāⱥā °tōibyasčā karapanō vāstrāṯ arōm* (sd.) Y. *51.* 14[3]. B) im **jAw.**: *vīspača* .. *frārraiⱥya* (sd.) *ašahe °tāiš vahištahe* F. 4 e[4]; — *yeṅhe iδa* (Sp. 364 u.) *mazdā yasnəm činasti yⱥa °ta ahurahe* ".. Anbetung .., wie sie nach dem Gesetz des *Ah.* (sein soll)" Y. *21.* 1 (?); — *+tarō darəγa °ta* .. *zaraⱥuštrahe* P. *56*; — *nōiṯ xšnāvayeiti ahurəm mazdąm* .. *yō* .. *tarō manyete* .. °*təmča rašnūmča arštātəmča* Yt. *10.* 139. a) mit *vīdaēva-* Adj. 'das gegen die *Daēva* gerichtete Gesetz'*): *mąⱥrəm spəntəm* .. °*təm vīdōyūm* Y. *2.* 13; *71.* 5; — *mąⱥrahe spəntahe* .. °*tahe vīdaēvahe* Y. *1.* 13, Yt. *11.* 17. b) mit *zaraⱥuštray-* Adj. 'das von *Z.* gegebene Gesetz': *dātəm vīdōyūm* .. °*təm zaraⱥuštri* Y. 2. 13; — *dātahe vīdaēvahe* .. °*tahe zaraⱥuštrōiš* Y. *1.* 13; — *kaṯ °tahe zaraⱥuštrōiš* N. 2; Yt. *11.* 3. c) mit *vīdaēva-* und *zaraⱥuštray-*: *aēṯəm °təm yim vīdōyūm zaraⱥuštri upairi anyāiš sravāiš* .. *yⱥa zrayō vouru.kašəm upairi anyā āpō* V. 5. 23; 22, 24, 25; — *nizbayemi vərəuhīm daēnąm māzdayasnīm °təm vīdōyūm +zaraⱥuštri* V. *19.* 16; — °*tāi haδa.dātāi vīdaēvāi *zaraⱥuštrāi* Extr. *1*; *2*, *3*; — °*ta* (VS.) *haδa.dāta vīdaēva zaraⱥuštri* Extr. *4.* c) ‖ im **Ap.**: °*tam tya*ʰ *manā aita*ʰ *+adāriy* D. *6.* 3; — *imā dahyāvaʰ +tyā manā °tā* (AP.) *+āpariyāya*ⁿ (sd.) Bh. *1.* 8. III) 'Regel, Norm' (nur Ableit.).

*) Die Tradition versteht darunter den 19.

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Naska des sasanidischen Awesta, den 'Vendidad'; s. dazu GDN. GIrPh. *2.* 5.

KompA., E.; Ableit. — Zum V. *dā-*. — np. *dād.* — Pü.: *dāt*; s. noch No. 1–4. — 1) Pü.: *kēš dāt fratum ōhrmazd*, Sü.: *yāni dadau prathamam hormijdaḥ.* — 2) Pü.: *kē . . dātār ast.* — 3) Pü.: *nē dōstīh dahēnd kē karp hēnd.* — 4) Die letzten drei Worte fehlen in Pü.

• j. *dā¹təma-* Adj. 1) 'der am meisten gibt'. 2) 'der am meisten setzt (usw.)'.

KompE. — Superl. aus ²*dā-*. — ai. *ojo-dātama-* Adj.; *ratna-dhātama-* Adj.

• j. **dātay-**: *dāiti-* f. 1) 'Geben, Schenken, Gewährung': *yānəm . . təm mē dāyata yeϑhe °ti* (IS.) *paiti varəhō nisrīta anaiwi.druxti* (sd.) Y. *65.* 11; — *⁺dāϑrəm* (sd.) . . *yeϑhe dāϑrahe °ti* . . N. *84*; — *yaṯčiṯ dim dava °tōiš uzrātiš* P. *54* (?). AS. *°tim* als Inf. sbes. 2) 'Setzen, Legen' (nur Komp.). Unklar: *yaṯ vā aēšaṃ anyō aētahmāi °ti daδāiti* N. *61*, *62*[1]).

KompE. — Zum V. *dā-*. — ai. *°dātay-* f.; vgl. *°dhitay-* f. — Pü.: *dahišn.* — 1) Vgl. N. *105.*

• j., g. **dātar-**: *dāϑr-* m.; j. **dāϑrī-** f. 1) 'der, die gibt, schenkt', mit Akk. der Sache und α) Dat. der Person: *nəmasə tē gaospənta . . °ϑrō baxtəm* (sd.) . . *ašaone* V. *21.* 1[1]); — *ava.ǰasa arədvī . . avaṇhe . . arədrāi yazəmnāi ǰaiδyantāi °ϑriš* (NSf.) *āyaptəm* Yt. *5.* 132; 19; — *fravašayō . . yā °ϑrīš* (NPf.) *vərəϑrəm zbayente . . °ϑrīš ahmāi vohu xᵛarənō yō* . . Yt. *13.* 24; 24[2]. β) Gen. der Person: *ašī °ϑre* (VSf.) *vohūm xᵛarənō aēšaṃ naraṃ yōi . .* Yt. *17.* 6[2]). 2) 'der schaffend hervorbringt, Schöpfer' von *AhM.* und den *AmSp.*; α) mit Gen. des Objekts: *ahura mazda . . °tarə gaēϑanaṃ astvaitinaṃ* (Stverz.) *ašāum* Yt. *1.* 1 usw.; — *ahurəm mazdaṃ . . °tārəm vohunaṃ dāmanaṃ* Y. *16.* 1; — *azəm yō ahurō mazdā azəm yō °ta vərəhvaṃ* V. 22. 1; — *pərəsaṯ zaraϑuštrō ahurəm mazdaṃ: ⁺°tarə ⁺vərəhvaṃ*[3]) *ahura mazda* V. *19.* 17; verwendet Vyt. *20*; — *amərštā spənta . . vohunaṃ °tārō* Y. *65.* 12; Vr. *11.* 12; — *amərštanaṃ spəntanaṃ . . yōi hənti ātərəhaṃ dāmanaṃ yaṯ ahurahe mazdā °tarasča marəxštarasča* . . Yt. *19.* 18; — *azəm tāiš ϑwā fraxšnī* (sd) *avāmī mazdā . . vīspanaṃ °tārəm* Y. *44.* 7; — *°tā arəhūš arədaṯ . . haiϑyāvarəštaṃ* (sd.) Y. *50.* 11[4]); — *°tā xratūuš . . rāzəng . . sāhīṯ* (sd.) Y. 50. 6[5]). β) absolut, von *AhM.*: *taδa dim ahurō mazdā avaṇ* (sd.) *°ta* Yt. *8.* 7; — *pāyušča ahmi °tāča ϑrātāča ahmi . .* Yt. *1.* 12; 13; — *navadasa yaṯ ahmi °tō* (statt NS.)[6]) Yt. *1.* 8; — *°tarə: ⁺kva.čiϑra . .* FrW. *10.* 39; — *°ta ahura spənta mazdā* Vd. *1.*

Zum V. *dā-*. — ai. (zu 1) *dā́tar-* m., (zu 2) *dhātár-* m.; np. *dādār* 'Schöpfer'. — Pü.: *dātār*; s. noch No. 1, 3, 4. — 1) Pü.: *kē pa dāsr apē baxt ēstē . . ō ōi i . . ahrav.* — 2) Vgl. zSt. Yt. *13.* 24 2. St. — 3) Hds. *dātō vərəhən*, aber Pü.: *dātār i āpātīhā.* Vgl. Yt. *1.* 8 und No. 6. — 4) Pü.: *dahē am axᵛān*, Sü.: *dadāmi*; s. No. 5. — 5) Pü.: *dahē am xrat*, Sü.: *dadāmi*; s. No. 4. — 6) Vgl. V. *19.* 17 und No. 3. Pü.: *dātār u xᵛatāδ*, erl.: *dām man dāt.*

• j. **dātā-** f. 'Zahn': *yeziča aēte asti °tāhva arānte garəmōhva* (sd.) *vīδānte* V. *15.* 4.

KompE. — Ableit. aus ar. **dant-* m. 'Zahn', ai. *dánt-* m.; auffällig ist das innere *ā*, wofür K 1, L 4 *a* bieten; s. aber Komp. und das mp. Wort. — mp. *dāt* (Bd. *14.* 24). — Pü.: *dandān.*

j. *dātō* V. *19.* 17, Yt. *1.* 8: s. unter *dātar-* mit No. 3 und 6.

• j. **dātō.baēšaza-** Adj. '(Arzt,) der mit dem Gesetz heilt': *ašō.baēšazō °zō . . maϑrō.baēšazō* (sd.) Yt. *3.* 6.

• j. **dātō.rāzah-** Adj. 'der (gesetzliche) Bestimmungen trifft, Gesetzgeber': *ṯkaēšō anyō* (näml. *urvāxšayō*) *°zō* (NS.)[1]) Y. *9.* 10.

Pü.: *dāt ārāstār*, erl.: *dāt i frārōn apē nihāt.* — 1) Nach der *a*-Dekl.

• j. **dātō.saoka-** Adj. (fem. *°kā-*) 'der Nutzen, Vorteil gewährt, verschafft': *miϑrəm . . amavantəm °kəm vyāxanəm* Yt. *10.* 25; — *ašīm vərəuhīm . . amavaitīm °kaṃ* Yt. *17.* 1.

• j. **dāiti** Inf. (?)[1]) 'abzuschneiden': *yō kəmčiṯ dahmanaṃ* [*apərənāyunaṃ*] *aštəm dasti hā mē bara aēsmača barəsmača, yezi šē d° daδāiti* [*a*]*ratufriš yezi āaṯ nōiṯ d° daδāiti aratufriš* N. *105* (?)[2].

Vgl. *vāstrō.dātainya-*. — Pü.: *hakar rat ān i drūnišn dahēt* 3). — 1) DST.s Übersetzung 'du bois (déjà coupé)', ZA. *3.* 145 ist mit dem überlieferten Text nicht vereinbar. — 2) Vgl. N. *61* f. — 3) S. dazu ¹*dā-* mit *upa* und No. 30.

• j. ⁺**dāitim**[1]) Inf. 'zu geben, zu verleihen': *vasaϑa ahi xšayamna tanuye xᵛarənaṇhe*[2]) *d°* "nach Gefallen vermagst du deinem Leibe Herrlichkeit zu verleihen" Yt. *17.* 15[3]).

KompE. (*yaožd°*, sbes.). — Zum V. *dā-*; vgl. *dātay-*. — 1) F 1; vgl. NA. Prol. XLIV b. — 2) Durch 'Attraktion' statt des Akk.; s. zu *anuxtōe.* — 3) Vgl. zSt. Yt. *17.* 22.

• j. **dāitya-** Adj. (fem. *°yā-*) 'so beschaffen, wie es dem (oder den) ²*dāta-* entspricht',

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uzw. I) 'worauf einer Recht und Anspruch hat, gebührend, gehörig': *dahmō niuruzdō* (sd.) *aδāityō.draonā °tyehe draonəṅhō* ✱*upa.-janāṅha* (sd.) N. *17*; — *yōi* .. *aδāityō.-draonəṅhasča* +*hṅtō °tīm gūuš draonō upa.isəmnō* .. *avaṅhabdənti* (sd.) N. 52; *53*. II) 'dem Gesetz entsprechend': 1) subjektiv 'gesetzestreu, dem Gesetz gehorsam': *aom nərəm °tīm yō nā mazištəm yasnəm yazāite* .. Yt. *1*. 24; — *yaδa nā °tyō* +*dāityāi* (s. A) +*bairyetiča* +*x*ᵛ*airyetiča* V. 5. 40. 2) objektiv 'wie es vom Gesetz bestimmt ist, gesetzlich, vorschriftsmässig': *vispača* .. *°tya* (APn.) *raδwya frāraiδya* (sd.) *ašahe dātāiš* F. *4* c; — *duye navaiti astanəm* (sd.) *aδāityō.aṅharəδranəm °tīm* .. *harəδrəm kərənuyāṯ* V. *14*. 17; — *dāyata °tya* (ISf.) *pairišti* (sd.) V. 5. 2 PüZ.; 4 PüZ., +N. *103*; — *°tīm yasnəmča vahmənča* Yt. *8*. 56; — *°tyəm āvistīm raδwyəm āvistīm* Vr. *11*. 19; — *°tyanəm raδwyanəm hvarštanəm šyaoδnanəm varəzāi* Vr. *15*. 1; — *aēšō* (Sp. 33 u.) *zī asti °tyō kata* .. *iristahe* V. 5. 11; — *°tyō* +*ainyō havanō* (sd.) +*°tyō*[1] +*ainyō yaδa* +*va °tyō* (NDm.) *hita* N. *107*. a) von *gātav-* m. (Sp. 518 m.): *hāvanānō °tyō gātuš dašinəm upa sraxtim* N. *79*; *79*[2], *78*; — *yaδa* .. *baēvarə ātrə.-saokanəm °tīm gātūm avi ava.baraiti* V. *8*. 81; 81, 85. A) als mask. Subst. 'der gesetzlich vorgeschriebene Ort': *yaδa nā dāityō* +*°tyāi*[2] +*bairyetiča* +*x*ᵛ*airyetiča* "wie (eben) ein gesetzestreuer Mann zum gesetzlich vorgeschriebenen Ort getragen und (dort) verzehrt wird" V. 5. 40. III) 'wie es der Regel, dem Brauch entspricht, üblich, gewöhnlich, normal': *dahmō huram x*ᵛ*araiti* .. *°ya draonā x*ᵛ*arō* +*maδaite* (sd.) .. +*frāyā draonā x*ᵛ*arō* N. *30*; — *arədvīm* .. *yā vīspanəm hāirišīnəm °tīm raδwīm paēma ava.baraiti* Y. *65*. 2.

Undeutlich: *aēvāčina °tīm* ✱*vīnānδat* N. 5[3]; — *nōiṯ avačinō °tīm* ✱*vīnāt* N. 5[3]; — *yaδa °tyā spasanya* N. *8*.

KompA., E.; Ableit. — Ableit. aus [2]*dāta-*. — mp. vgl. *dātīk*. — Pü.: *dātīhā*, (zu Y. 65) erl.: *čand apāyēt*; (zu N. *107* 1. St.): *dātīkīhā*, (zu Yt. *1*): ausgelassen; s. noch No. 3. — [1]) Hds. *aδāityō*; s. aber Pü. — [2]) NA. *°tyayāi*; s. aber K 1 usw. — [3]) Pü.: fehlt.

• j. +**dāitya.yaona-**[1]) Adj. 'der der gehörigen, angemessenen Beschäftigung obliegt': *yōi °na* +*čarənta* (Sp. 449 u.) N. 52. Pü.: *ōšān kē* [*kē*] *pa dātīhā āyavišnīh*[2]) *apē rəvēnd*, erl.: *pa x*ᵛ*ēš kārīh apē šavēnd*. — [1]) Hds. trennen. — [2]) Im Sinn von *āyōžišnīh* 'endeavour'; s. [1]*yav-* No. 2.

• j. **dāityā-** f. Name eines Flusses*) in *Airyana Vaēǰah* (sd.): *tam yazata* .. *zairi.-vairiš* +*pašne āpō °yayā* Yt. 5. 112; *9*. 29, *17*. 61; — *nəmō ape °yayā* Yt. *1*. 21. α) sonst mit *vərəuhī-*: *āpō vərəuhīš* .. *vərəhuyā °yayā* V. *19*. 2; — *tam yazata* .. *zaraδuštrō airyene vaēǰahi vərəhuyā °yayā* ".. in dem arischen *Vaēǰah* der guten *D*." Yt. 5. 104; 17, *15*. 2, V. *1*. 2, 2. 20[2].

*) Bd. *24*. 14 heisst er der *Ratav* des Flüssigen (*tačākān rat*) und *20*. 13 wird gesagt: *dāitīk rōt apāk ērān vēz apē āyēt u pa kōf i kōfastān*(?) *apē šavēt; hač hamāk rōt xrafstr andar ān vēš*; s. dazu WEST SBE. *5*. 79.

Eig. Bed.?

• j. **dāityō.aēsma-** Adj. 'die gehörigen Brennhölzer habend, daraus bestehend': *aēsməm* (sd.) *°smam*[1]) N. *103*.

vKompA. — Pü.: fehlt. — [1]) AP. auf kollekt. AS. bezogen; s. *aēsma-* No. 1.

• j. **dāityō.aēsmi.-bav-** kompV. 'des gehörigen Brennholzes teilhaftig werden': *°buyā .. ātarš puδra ahurahe* Y. *62*. 2.

Komp.: *°aēsma-* Adj. + *bav-*; § *263*. — Pü.: *dātīhā ēsm bavē*.

• j. **dāityō.upasayeni.-bav-** kompV. 'der gehörigen Lagerstatt (d. i. vom Feuer des Heerds, *ātaš dān*) teilhaftig werden': *°buyā .. ātarš puδra ahurahe* .. Y. *62*. 2.

Komp.: ✱*dāityō.upa*[1]*sayana-* Adj. + *bav-*; § *263*. — ✱*upa-sayana-* n., zum V. *sāy-*; ai. *śayana-*. n. — Pü.: *dātīhā pasišn*(?) *bavē*; Npü.: *ba nīkrāh pušti bād*, mit der Erl.: *ka pas az vaḳt i afrūxtan hīzum nihand ān pušti* ('Unterstützung').

• j. **dāityō.kərəta-** Adj. 'den Vorschriften entsprechend, nach Vorschrift, rite gefertigt': *havana °ta* (NDm.) V. *14*. 8; — *bixəδrəm °təm* V. *19*. 21.

Pü.: *dātīhā kart*.

• j. **dāityō.gātav-** Adj. 'am gesetzlichen, gehörigen, richtigen Platz befindlich': *kva asti spā pasuš.haurvō °tuš* V. *13*. 17.

Pü.: *dātīhā gāh*.

• j. **dāityō.təma-** Adj. 'der gesetzmässigste, gesetzlichste': *°mō yasnasča vahmasča ašāṯ hača yaṯ vahištāṯ* Y. *68*. 7, Yt. *14*. 48 (wo *°ma*).

Pü.: *dātīhātum*.

• j. **dāityō.draonah-** Adj. 'der die gehörige Nahrung, Kost hat': *āaṯ* ✱*aētaya fračarənti kərəsasča gaδōitīšča* .. *°nəṅhasča hantō* N. *53*.

KompE. — Pü.: *dātīhā sūrōmand*, erl.: *kušān nān ast vašān gōšt ast*.

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• j. **dāityō.piϑwa-** 1) n. 'gehörige Mahlzeit': *+aēva hē °ϑwəm* "so ist seine gehörige Mahlzeit" V. *13.* 28. 2) Adj. 'mit der gehörigen Mahlzeit versehen' (nur Komp.).
vKompA. — Pü.: *dātīhā pihn.*

• j. **dāityō.piϑwi.-bav-** kompV. 'der gehörigen Mahlzeiten teilhaftig werden': *°buyā̊ . . ātarš puϑra ahurahe* Y. *62.* 2[1]).
vKomp.: *°piϑwa-* Adj. + *bav-*; § *263.* — Pü.: *dātīhā pihn* (Sü.: *bhajanam*) *bavē.* — [1]) S. zSt. unter *ϑri.piϑwa-.*

• j. **dāityō.baoϑay-** Adj. (auch fem.) 'die gehörigen Räuchermittel habend, daraus bestehend': *aētąm baoiδīm °baoiδyō* (APf.)[1] N. *103.*
vKompA. — Pü.: fehlt. — [1]) Auf kollekt. AS. bezogen? S. *aēsma-* No. 1.

• j. **dāityō.baoiδi.-bav-** kompV. 'der gehörigen Räuchermittel teilhaftig werden': *°buyā̊ . . ātarš puϑra ahurahe* Y. *62.* 2.
Komp.: *°baoϑay-* Adj. + *bav-*; § *263.* — Pü.: *dātīhā bōδ bavē.*

• j. **dādaray-** Adj. 'der etwas (Akk.) besitzt': *yezi aspərənō vastrahe . . °rayō* (NP.) *ā anaiwyāsti strənti yezi āaṯ nōiṯ aspərənō vastrahe . . °rayō nōiṯ +anaiwyāsti* "wenn sie ein vollständiges Kleid . . besitzen, so versündigen sie sich, wenn sie es nicht anziehen; . ." N. *96.*
Zum V. *3dar-*, mit Int.-Red. gebildet; *ar* ist ar. *ar* oder *ṛ*; s. dazu WH. Gr.² § *1155* e. — Pü.: *hakar . . dārēnd.*

• p. **dādaršay-** m. EN. zweier Heerführer *Darius* I., 1) eines Persers, Satrapen von Baktrien: *°šiš nāma pārsa . . bāxtriyā xšaϑ apāvā* Bh. *3.* 3; 3. 2) eines Armeniers: *°šiš nāma arminiya manā ba-daka* Bh. 2. 7; 7, 9; — *patiš °šim* Bh. 2. 7, 8, 9.
Eig. 'kühn'; zum V. *darš-*, mit Int.-Red. — ai. *dādhṛṣay-* Adj. 'kühn'.

• p. **dāduhya-** m. EN. eines Persers: *bagabuxša nāma °hyahyā puϑ a pārsa* Bh. *4.* 18.
Eig. PPA. (§ *209.* 5), aus einem Praes. 29 b (Int.), mit *u* nach § *270.* 8 für *ṇ* aus ar. *un*, weshalb *h* (nicht *š*, § *62.* 1 No.)[1]); vgl. zBild. *saosunčayō.* Eig. Bed.?, s. No. 2. — [1]) Das Richtige über *h* bei JOPPERT Act. 6. Congr. Or., Sect. Sém. 629. Falsches neuerdings WZKM. *11.* 254. — [2]) Der Bildung scheint ein Praes. 8 ar. **d(h)uns-* : **d(h)unas-* zu Grunde zu liegen; ob eig. 'schnaufend, keuchend' zu lit. *dvesiù, dusiù?*

• j. **dāϑmainya-** Adj. 'sich aufblasend, -blähend', von Fröschen[1]): *baēvarə vazaγanąm °nyanąm . . vazaγanąm upāpanąm* V. *14.* 5; *18.* 73.
Eig. PPA. (§ *209.* 5), aus einem Praes. 7+13[2]). — Vgl. ai. *dhámati* 'er bläst', np. *damīdan* 'blasen'. — Pü.: *vazaγ i zamīk* (Erklärung statt Übersetzung); dazu die Erl.: *har ēē kē yut hač āp tuvān +žīvist zamīk*; vgl. No. 1. — [1]) Gemeint sind die Laubfrösche, als Vertreter der Landfrösche im Gegensatz zu den Wasserfröschen. — [2]) Ein Praes. auf *ainya-* mit Int.-Red.; ganz ähnlich ist gr. *παμφαίνω* aus **bhā-* gebildet, ferner, mit einfacher Reduplikation, *παπταίνω* aus **pat-* (vgl. got. *finþan* und zBed. gr. *ἰδεῖν* und ai. *vindáti*; s. *²vaēd-*).

• j. **dādrva-** n. 'Holz, Holzstück, Baumstumpf': *safəm* (sd.) *vā °drum vā* V. *9.* 11.
Red. Bild.; s. *dārav-* und gr. *δένδρεον*; BTHL. IFAnz. *4.* 13. — Pü.: *bandvar i frapīh.*

• j. **dāϑ-** V., nur mit *us* 'ausfüllen'. Praes. 2 *dāϑa-*.
'(ein Gefäss) aus-, bis oben anfüllen mit—'(Gen.): *yezi anəhaṯ* (näml. das Gefäss) *zarənaēniš hakərəṯ frasnāδayən maēsmana gōuš hakərəṯ zəmō uzdāϑayən hakərəṯ āpō frasnāδayən aϑa yaožδayąn* V. *7.* 74[1]).
Et.?[2]). — Pü.: *ēvak bār pa zamīk buland ē uzdahēnd*, erl.: *nam apē ē +vēžēnd*[3]). — [1]) Vgl. zBed. und zSt. V. *7.* 14 (wo *hankanayən*). — [2]) Jedenfalls nicht zu *¹dā-*, wie JUSTI Hdb. 114 wollte. — [3]) Bei SP. steht: n dd dn d, bei DARAB: n dd an d. Entweder ist dd für dz = *ēž* geschrieben oder die Urschrift hatte n dd an n nd, GIrPh. *1.* 326. 11.

• g. **dāϑa-** Adj. 'einsichtig, klug', von dem, der in Glaubenssachen das Richtige erkannt und gewählt hat[1]): *yō vīčinaoṯ °ϑəmčā adāϑəmčā dangrā mantū ašā* (sd.) *mazdā̊ ahurō* "(bei ihm,) der den Klugen und den Toren scheiden wird . ., er *MAh.*" Y. *46.* 17; — *hyaṯ °ϑōng vīčayaϑā adāϑąsčā* "damit ihr die Klugen und die Toren scheiden lernt" Y. *46.* 15; — *yasčā °ϑōng drəgvatō dadāṯ* "und der die Klugen zu *Drug*genossen macht" Y. *32.* 10; *28.* 10; — *yō °ϑaēibyō ərəš.ratūm xšayąs ašīvā̊* (Sp. 242 m.) *čistā* Y. *51.* 5; — *ərəžyīš ašā . . ākāstōng* (sd.) *mā nišąsyā °ϑōm* (GP.) *dāhvā* Y. *50.* 2.
KompE. — Zum V. *²dā(y)-*, § *203.* — Pü.: *dahišn*, Sü.: *dānam, dātiḥ.* — [1]) Ungefähr gleichbedeutend mit *ašavan-*, vgl. Y. *32.* 10 mit *43.* 15.

• j. **¹dāϑra-** n. 'Gabe, Geschenk, Almosen': *āvōya +°ϑrəm*[1]) *daoāiti . . yeϑhe °ϑrahe dāiti +nōiṯ +havō urva +vāurāza* (sd.) N. *84*; — *+°ϑre*[2]) *zī paiti nivāitiš vīspahe anhāuš*

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astvatō humatažšuča hūxtažšuča hvarəštažšuča "denn im Almosen(geben) liegt für alle Welt die Entscheidung für gute Gedanken . ." N. *84*[3].

Zum V. *dā-* (ar. *dā-*). — ai. *dātrá-* n.(?), mp. LW. *dāsr* (HBM. PSt. 59). — Pü.: *dāsr.* — [1] Hds. *dārəm.* — [2] Hds. °*ϑri.* — [3] D. i.: an der Art, wie einer Almosen gibt, kann man entscheiden, ob sein Denken . . gut ist. PüErl. spricht von der Errettung *hač dōžaxᵛ.*

• j., g. **²dāϑra-** n. 1) 'Satz sva. festgesetzter Sold, Lohn'[1]: *kahmāi nō taṯ* °*ϑrəm dayāṯ yaṯ* . . "wem soll von uns dieser Lohn zu teil werden, dass . ." Yt. *13.* 50; — *ārmaitīm yehe* °*ϑre ašaheča* . . Vr. *19.* 2 (?); — auch Plur.: *frasrāvayō ava* °*ϑra yim dim vaēnāṯ* ⁺*əvistaēšva* (sd.) *vindānəm* N. *16.* 2) 'Ansatz, Eintrag in der Rechnung, Buchung'[2]: *kva tā* (Sp. 618 m.) °*ϑra bavainti kva tā* °*ϑra* ⁺*pairyeinte* . . °*ϑra pairi.bavainti* . . °*ϑra paiti*⁺*hənjasənte mašyō astvainti anhvō havāi urune para.daiδyāṯ* "wo finden die Buchungen statt, wo werden die Buchungen (mit einander) verglichen, .. zum Abschluss gebracht, .. gegen einander abgerechnet, (die) der Mensch im materiellen Leben für seine Seele veranlasst?" V. *19.* 27; — *yā išudō dadəntē* °*ϑranąm*[3] *hačā ašāunō yāščā mazdā* ⁺*drəgvō.dəbyō yaϑā tā anhən* "die Schuldforderungen, die auf Grund der Buchungen an den *Aša*anhänger, und, o *M.*, die an die *Drug*genossen gestellt werden, wie die sein werden" Y. *31.* 14. Unklar: *ratuš* ᵐ*rāuininąm* °*ϑranąm sravananąmča* N. *83.*

Zum V. *dā-* (ar. *dhā-*). — Vgl. *daϑra-.* — np. *dāra* 'Besoldung'. — Pü.: *dāsr,* (zu N. erl.): *mizd vindišn;* (zu Vr.): *pa ān i yān dāsān*[4]. — [1] Vgl. ai. *dhána-* n., das eben doch zu *dádhāti* gehört, ZDMG. *50.* 677. — [2] S. dazu JN. A hymn 45. — [3] Als Gen. subj. zu denken. — [4] S. ²*dāšta-* No. 2.

• j. **dāϑrī-** f.: s. unter *dātar-.* [N. *83*: lies °*ϑre.*]

• j. **dānayana-** patr. Adj. 'von *Dānay* abstammend, dessen Nachkomme'[1]: *kərəsāspō . . yō ǰanaṯ zaranyō.pusəm hitāspəm varəšaomča* °*nəm* Yt. *19.* 41.

Ableit. aus **dānay-* m. EN. — [1] Denkbar wäre auch, dass *dānayana-* zu ²*dānav-* gehört; vgl. zu *mārgaya-.*

• j. **¹dānav-** f. 'Fluss, Strom': °*nuš* . . ⁺*frā bunāṯ tačintiš* "ein aus der Tiefe (der Erde) her strömender Fluss" Aog. *77.* [N. *52*: lies *dačnunąm.*]

KompA., E.; Ableit. (°*dānvan-*). — oss. *don* 'Wasser, Fluss', ai. *dā́nav-* n. 'träufelnde Flüssigkeit, Tropfen'[1]. — Pü.: *rōt,* Sü.: *nadī.* — [1] GDN. VSt. *3.* 45 nimmt auf die iran. Wörter keine Rücksicht.

• j. **²dānav-** Adj., bezeichnet einen den Iraniern feindlichen *tūr*ischen Volksstamm: *taδa yōi taxma xšāvayō* °*nubyō azəm pəšanā yūžəm* (näml. *fravašayō*) *taδa taurvayata vərəϑrəm* °*nunąm tūranąm . . ṯbaēšā* °*nunąm tūranąm . . xrūmā asābiš frazinta* (sd.) °*nunąm baēvarə.paitinąm* Yt. *13.* 37 f.; — *yaṯ bavāma aiwi.vanyā* °*navō* (als AP.) *tūra vyāxana* Yt. *5.* 73.

ai. *dā́nav-* m. Bezeichnung von Dämonen; s. dazu GGR. OK. 197. — S. noch *dānayana-* No. 1.

• j. ³*dānav-* f. '(Getreide)korn'.

KompE. — zEt. s. unter *dānō.karš-.*

• j. **dānazvāza-** m. andrer Name für den *ābərət-* (sd.): . . *paoiryō* . . *hāvanānəm* (sd.) . . *astayeiti* . . *tūirīm* °*zəm* N. *82.*

Wahrscheinlich verderbtes Wort; T hat °*vānəm.* — Pü.: *pa rōt vīčinītārīh*[1] "für das Amt dessen, der den Fluss (aus dem das Wasser geholt werden soll) aussucht"; erl.: *pa ābartīh.* — [1] Nach DST. ZA. *3.* 133, BLOCHET Lex. 88 wäre vielmehr . . *vazēnītārīh* . . zu lesen: 'en qualité de porteur d'eau'; das würde zu °*vāzəm* passen; aber *rōt* bedeutet doch eben 'Fluss'.

• j. **dānō.karš-** Adj. '(Getreide)körner (ver)schleppend', Bezeichnung einer Ameisenart*): *maoirīm* °*šəm* V. *16.* 12; — *maoirinąm* °*šanąm* V. *14.* 5, *18.* 73.

*) Die Zoologen des Awesta haben offenbar die Puppen, die die Ameisen in die Sonne tragen, für geraubte Getreidekörner angesehen.

Komp.: **dānā-* f. 'Getreidekorn'; ai. *dhā́nā-* f., mp. *dān,* np. *dāna;* +**karš-* Adj. (aus ir. **kṛš-,* IF. *9.* 261), zum V. ¹*karš-*; mp., np. °*kiš*; vgl. *yārə.čarəš-.* — mp. (Pü.) *dān kiš,* np. *dānakiš.*

• j. **dānu.drāǰah-** Adj. 'von der Länge eines Flusses, so lang wie die Flüsse': *ašōiš baēšaza . . zəm.fraϑanha* (sd.) °*ǰanha* (APn.)[1] *hvarə.barəzanha* Y. *60.* 4.

Pü.: *rōt drahnāk.* — [1] Them.

• j., g. **¹dāman-, dąman-**[1] n.[2] 1) im **gAw.** 'Stätte, Wohnstätte' in eschatologischem Sinn, Plur.: *aṯ hōi* °*mąm* (NP.) *ϑwahmī ā dąm* (Sp. 684 o.) *ahurā* Y. *48.* 7; — *drūǰō hvō* °*mąn* (AP.) ⁺*haēϑahyā gāṯ* (sd.) ". . zu den Wohnstätten derer, die[3] . ." Y. *46.* 6. 2) im **jAw.** 'Geschöpf, geschaffenes Wesen'; Sing. und Du. auch kollektiv von der Gesammtheit des Geschaffenen, 'Schöpfung': *pasčaēta . . yaṯ mainyū* °*mąn* (AP.) *daiδītəm yasča*

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spəntō mainyuš yasča ərərō Y. 57. 17; Yt. 13. 76, 15. 3; — *uva °ma* (als AD.) .. *yasča daδaṯ spəntō mainyuš yasča daδaṯ ərərō mainyuš* Yt. 15. 43; — *zaraδuštra* .. *yō* .. *vərəδraǰastəmō abavaṯ mainivā °mən* (GS.) Y. 9. 15; V. 19. 42; — *fravašayō* .. *hənti yāskərəstəmā uvayā* +*mainivā °mən* Yt. 13. 76; — *pāyū δwōrəštāra yā vīspa δwərəsatō °mən* (AP.) Y. 57. 2; Yt. 19. 94; — *azəm vīspanəm °manəm nipāta ahmi* Yt. 10. 54; 54; — *fravašayō vīspā* +*°məm* (AP.) *savaŋuhaitiš* (sd.) V. 19. 37; — *təm* .. *yazatəm* .. *°mōhu sravištəm miδrəm yazāi* Yt. 10. 6; — *yōi δwā vačnən °mōhu ahūm ratūmča gaēδanəm* Yt. 10. 92; — *yaṯ dim °mabyō čīnasti mazda iδa təm yaṯ ahmāi °mən* Y. 19. 14(?)[4]; 12[4]; — *uzīra hvarəxšaēta* .. *raoxšnəm kərənavāhi °mahva* V. 21. 5; — *vayaoš* .. *taraδātō* (Stverz.) *anyāiš °mən* Y. 22. 24; usw.; — *nəmasə tē ahura* .. *δrīščīṯ parō anyāiš °mən* Ny. 1. 1; — *ahurəm mazdəm mainyaom mainyavanəm °manəm* .. *zaraδuštrəm spitāməm gaēδīm gaēδyanəm °manəm* .. *ahūmča ratūmča* Vr. 2. 4; Vd. 20; — *ahurahe mazdā yaδa °mən daδaṯ* Yt. 19. 10; — *vīspe tē ahurō* (statt Vok.) .. *vaŋuhīš °mən ašaonīš* .. *yāiš dadāδa* Y. 71. 10; Vr. 12. 4; — *sraošəm* .. *yō* .. *nipāiti mazdā °mən* Y. 57. 16; 16, 31; — *paoiryō mazdā °mən* (GS.) Y. 57. 2; — *yaδa azəm amərəxtīm ava.barāni avi mazdā °mabyō uta azəm apa.barāni uva šuδəmča taršnəmča hača mazdā °mabyō* Yt. 9. 9 f.; 9 f.[3]; — *ārəhəm °manəm yaṯ ahurahe mazdā* Yt. 19. 18; — *ahurəm mazdəm* .. *dātārəm vohunəm °manəm* Y. 16. 1; — *vīspāiš* .. *yāiš spəntahe mainyəuš °mən* Yt. 8. 48; 10. 142, V. 5. 33, 13. 28, Vyt. 51; — *vīspanəmča spəntahe mainyəuš °manəm ašaonəm ašaoninəmča*[5] *ašahe raδwəm* Y. 1. 16; — *avasō.xšaδrō hyāṯ drvā* .. *nizbərətō hača spəntahe mainyəuš °mabyō* Y. 8. 6; 27. 2, Vr. 12. 4; — *spəntō.mainyavanəm °manəm* Y. 1. 11, V. 3. 20; — *vīspā spəntō.dātā °mən* Yt. 13. 93; — *spəntō.dātāiš °mən ašavanō yazamaide* Vr. 19. 1; — *vīspāča °ma* (AP.) *mazdaδāta ašaonīš* Y. 71. 6; — *kaṯ taṯ °ma* (NS.) *spəntō.mainyava aēθarəhəm °manəm yōi hənti spəntahe mainyəuš °ma dātəm* V. 13. 1; — *xᵛatō nizbayaŋuha* .. *imaṯ °ma yaṯ ahurahe mazdā* V. 19. 14, 34; 17, Vyt. 20; — *vasasča tū ahura mazda* .. *xšaēša havanəm °manəm* Y. 8 5; FrW. 4. 2; — *avā °mən ašavanō yazamaide yā hənti paoiryō.dāta paoiryō.fraδwaršta ašnāaṯča* .. Vr. 7. 4; — *paurvā dātā °mən ašaonīš* Y. 16. 3; Vr. 11. 2, Vyt. 43; — *aša.paoiryāišča °mōbīš* Y. 19. 19; Vr. 19. 2; — *manas.paoiryaēibyō °mabyō* Y. 19. 12; Vr. 19. 1; — *bvaṯ °ma* (AS.) *ašava yaoždāδrəm* Yt. 6. 2; — *yaoždātārəm ārəhəm °manəm vahištəm* Yt. 10. 92; — *tištrīm* .. *yō* .. *naēnižaiti* (sd.) .. *vīspāsə tā °mən bažšazyatiča* Yt. 8. 43; — *kəhrpa avavatō* +*sraya* (sd.) *yaδa °mən sraēštāiš* H. 2. 9; Yt. 10. 141; — *ərəra mainyō janāni °ma daēvō.dātəm* .. *paiti* .. *adavata* .. *ərərō mainyuš: mā mē °ma mərəmčaŋuha* .. *kahe vača vanāi* .. *mana °ma ərərō.mainyuš* V. 19. 5–8; — *naēčīš xšayāṯ* .. *ərərō mainyuš* .. *xᵛaēšu °mōhu* FrW. 4. 2. [V. 19. 15: lies *dāmi.dātəm*.]

KompE. — Zum V. *dā-*. — ai. *dhā́man-* n. 'Wohnstätte, Schar (usw.)'; mp. *dām* 'Geschöpf, Schöpfung'. — Pü.: *dām*, Sü.: *sṛṣṭiḥ*; s. noch No. 4. — [1]) Nur in *dəma*; so stets. — [2]) Doch vgl. Y. 1. 16, wo *dāmanəm* mit *ašaonəm*, mask. und *ašaoninəm*, fem. verbunden ist; s. zu *stay-* No. 1. — [3]) So ist Sp. 517 m. zu verbessern. — [4]) Pü. bietet fälschlich *dahm*; s. aber Sü. — [5]) Vgl. No. 2.

• j. ²*dāman-* n. 'Absicht'.

KompE. — Zum V. ²*dā(y)-*.

• j., g. ¹**dāmay-** f. 'Schöpfung': *°mōiš urvaēsē* (sd.) *apəmē* Y. 43. 5[1]; — *hvō °mōiš drūǰō hunuš* (sd.) Y. 51. 10. A) GS. *°mōiš*[2]) mit *upamana-* m. (sd., auch fdSt.) Name einer Gottheit.

KompA. — Vgl. ²*dāmay-*. — Zum V. *dā-*. — gr. vgl. δέμις. — Pü.: *dām*, Sü.: *sṛṣṭiḥ*; (zu A): s. unter *upamana-*. — [1]) Vgl. Y. 51. 6, wo *apəmē ərəhəuš urvaēsē*. — [2]) Oder zu ²*dāmay-*?

• g. ²**dāmay-**, g. **dəmay-** Adj. (auch fem.) 'schaffend, Schöpfer', a) absolut oder b) mit α) Gen. obj., β) Akk.; von Göttern, uzw. 1) von *Mazdāh*: b α) *aṯ δwā mənghī* .. *stōi* .. *vərəhəuš patarəm* (sd.) *manərəhō* .. *haiδīm ašahyā °mīm* ". . dass du der wahre Schöpfer des *Aša* bist" Y. 31. 8[1]; — *kasnā vərəhəuš mazdā °miš manərəhō* "wer ist, o *M.*, der Schöpfer des *VM.*?" Y. 44. 4[1]). β) *mazdāi* .. *yastā mantā* .. *hvō xraδwā °miš ašəm* ". . er, der durch seine Geisteskraft das *Aša* geschaffen hat" Y. 31. 7[1]). 2) von *Ārmatay-*: a) *vaočaṯ gərəbəm* (sd.) *huxratuš* .. *spəntəmčā ārmaitīm °mīm* (ASf.) ". . und an der heiligen *Ārm.*, der schaffenden" Y. 34. 10; — *°mīm* ..

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yąm ārmaitīm spəntąm Vr. *19.* 2[2]). [S. noch [1]*dāmay-* No. 2.]

KompA. — Zum V. *dā-*. — Pü.: *dām*, Sü.: *sṛṣṭiḥ*. — [1]) Vgl. Y. *31.* 8, *45.* 4, *47.* 2, wo *ptar-* statt *dąmay-*. — [2]) Offenbar im Anschluss an Y. *34.* 10 geformt.

• j. **dāmi.dāt-** Adj. 'die Schöpfung schaffend, der Schöpfung Schöpfer', von *AhM.*: *nizbayemi ahurō mazdā* (statt AS.) . . °*təm* V. *19.* 35, +15[1]).

**dāt-* Adj., zum V. *dā-*. — Pü. (zu V. *19.* 15): *dām dātār*, (zu V. *19.* 35): *dānāk*[2]). — [1]) NA. *dąma dātəm*. — [2]) Vgl. zu *dāmi.dāta-*.

• j. **dāmi.dāta-**[1]), **dąmi-ðāta-** Adj. (fem. °*tā-*) 'vom Schöpfer (*AhM.*) geschaffen'[2]), von Gottheiten: *aurvantəm ∂wā* (näml. *haoməm*) °*təm* Y. *10.* 10[2]; — *mi∂rəm* . . °*təm* Yt. *10.* 61; — *aši srīre* °*ðāite* (VSf.) Yt. *17.* 60, 61; — *gōušča urva* °*tō* Yt. *14.* 54.

Pü.: *dānāk*; s. zu *dāmi.dāt-*. — [1]) So Yt. *14.* — [2]) Unrichtig GDN. Stud. *1.* 62, BTHL. ZDMG. *36.* 585, DST.: 'créateur de sagesse, sage, créé sage'.

• g. *dāyah-* Adj. 'hegend und pflegend, sorgend für –'.

KompE. — Zum V. [1]*dā(y)-*. — ai. °*dhāyas-*.

• g. **dāvōi** Inf. 1) 'zu geben, zu verleihen', als 2PI.: *yə vā* . . *pairīǰasāi* (sd.) . . *maibyō d° ahvā* . . *āyaptā* (sd.) Y. *28.* 2. 2) 'zu machen, zu bewirken': *ərmavaitīm sinąm d° drəgvasū* "damit er unter den *Drug*-genossen den gewaltigen Zusammenbruch bewirke" Y. *44.* 14.

mit *aibī* 'legen in –' (Lok.), als 2SI.: *yąm xšnūtəm rānōibyā* (sd.) *dā* . . *mazdā* . . *aibī ahvāhū daxštəm d°* ". . (darüber) leg in die Gemüter ein Kennzeichen" Y. *51.* 9.

Zum V. *dā-*. — Pü. (dRn.): *dahēt*, *dahēnd*, *apar* . . *dahēt*.

• p. *aspačanā* . . **išuvām* **dāraya^{n}tā*** D. *9.*

Korr. der NA.; TASKERS Abschrift hat *isuvām dāsayamā*. — Die beiden Worte sind wahrscheinlich der Titel eines persischen Hofwürdenträgers. — NA. übersetzt *i° d°* mit 'Pfeilverwahrer', nimmt also *d°* als NS. aus **dāraya*tar-* m. (Komp. **dāra-* m., zum V. 3*dar-* +**ya*tar-*, zum V. *yam-*, ai. *yantár-* m.). Das ist mir jedenfalls noch annehmbarer als FOYS Deutung von *dārayatā* (so!) als Nom. ag. zum Praes. 30 **dārayatiy*, ZDMG. *52.* 598 mit No. 1. Ganz anders JUSTI ZDMG. *50.* 664, GIrPh. *2.* 426, wogegen wieder FOY ZDMG. *54.* 356, *55.* 509, KZ. *37.* 527.

• j. **dārayaṯ.raθa-** m. EN. eines Gläubigen: °*∂ahe ašaonō* Yt. *13.* 108.

Eig. 'den (Streit)wagen anhaltend'. — Vgl. +*frārayaṯ.ra∂a-*.

• j., p. *dārayant-* Adj., PPA.: s. 3*dar-*. KompA., E.

• p. **dāraya^{h}vahav-** m. EN. persischer Könige, uzw. 1) *Darius* I., Sohns des *Hystaspes*: *adam* °*va^{h}uš xšāya∂iya^{h}* +*vazarka^{h}*.. *vištāspahyā pu∂^{r}a^{h} aršāmahyā napā haxāmanišiya^{h}* Bh. *1.* 1; *4.* 19, D. *1*, 2, *4.* 1, *5.* 1, *6.* 2, 4, *12*, *16*, *18*, *19*; *15*; X. *3.* 3, *7.* 3, Am. *1*; Ao. *1.* 2; — *∂ātiy* °*va^{h}uš xšāya∂iya^{h}* Bh. *1.* 2 ff., *2.* 1 ff., *3.* 1 ff., *4.* 1 ff., *5.* 1 ff., D. *4.* 2, 3, *5.* 2, 3, *6.* 3, 4, 5, 7, *13*, *17.* 3; — *a^{h}ura^{h}mazdā* . . *hauv* °*va^{h}um xšāya∂iyam adadā^{h}* D. *4.* 1; *6.* 1, 7; — °*vahauš xšāya∂iyahyā* Bh. *3.* 9, D. *3*, *4.* 2, *8*, *9*, *17.* 1, X. *1.* 2, *3.* 3, 5; — °*va^{h}ušahyā*[1]) *vištāspahyā pu∂^{r}a^{h}*[2]) Am. *1*; — **xšayārčahyā* °*va^{h}ušahyā*[2]) *xšāya∂iyahyā pu∂^{r}a^{h}*[2]) Am. *1*; — *xšayārršā* °*va^{h}uš*[2]) *xšāya∂iya^{h}*[2]) *pu∂^{r}a^{h}* Ao. *1.* 2. 2) *Darius* II., Sohns des *Artaxerxes* I.: *artaxša∂^{r}ā* . . °*va^{h}ušahyā*[1]) *xšāya∂iyahyā pu∂^{r}a^{h}* Am. *1*; — °*va^{h}ušahyā*[1]) *artaxša∂^{r}ahyā xšāya∂iyahyā pu∂^{r}a^{h}*[2]) Am. *1*; — *artaxša∂^{r}ā* . . °*va^{h}uš*[2]) *pu∂^{r}a^{h}* Am. 2; — °*va^{h}uš artaxša∂^{r}ā*[2]) *xšāya∂iya^{h}*[2]) *pu∂^{r}a^{h}* Ao. *1.* 2; — *artaxša∂^{r}ā* °*va^{h}uš*[2]) *xšāya∂iya^{h}*[2]) *pu∂^{r}a^{h}* Ao. *1.* 2.

Eig. 'das Gute (oder dgl.) besitzend', aus ir. **dāraja̯t-u̯ahau̯-*; LINDNER LC. *1880.* 358. — [1]) Verunglückte GS.-Bildung; Am. *4* hat dafür *dāraya^{h}vašahyā*, *u* ist ausgelassen. — [2]) Sollte GS. sein.

• g. **dārayō** Inf. 'zurück-, fernzuhalten': *∂wōi dūtāərhō āərhāmā* (Sp. 271 m.) *tōng d° yōi vā daibišəntī* "als deine Abgesandten wollen wir die fernhalten[1]), die euch (Göttern) feind sind" Y. *32.* 1.

Zum Praes. 30 des V. 3*dar-*. — Pü.: *tō davāk* (oder *gōwāk*) *bavēm*, *ōšān dārēm kē šmāk bēšēnēnd*, erl.: *ku hać šmāk apāć dārēm*. — [1]) Näml. von der Botschaft und damit auch von dem *ahurahyā urvāzəman-* (sd.) *mazdā*; vgl. Y. *32.* 13.

• j. **dārav-, drav-** n. 1) 'Baumstamm; Holz, Holzstück': *draoš* . . *paiti sōinma* "in die Öffnung eines Baumstamms" N. *100*; — *ava hē barayən tāštəm dāuru upa tąm manao∂rīm* "sie sollen ihm (näml. dem Hund) ein zugeschnittenes Stück Holz am Hals anbringen" V. *13.* 30; — *hərəhuš* . . *draoščа* +*nəmataheča* V. *5.* 38. 2) Waffe aus Holz, etwa 'Keule': +*drū*[1]) *sna∂əntī*[1]) *sna∂ahe aēiti hā druxš* "mit der Keule

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des Schlägers schlagend geht die *Dr.* einher" FrW. *8.* 2 (?).

KompA., E.; Ableit. — ai. *dā́rav-*, *drāv-* n., mp. (Pü.), np. *dār*; weiteres bei OSTHOFF Parerga *1.* 98. — [1]) Nach M 3; Ausg. mit K 15 *dōīəsn°*.

• j. **dārā-** f. 'Schneide, Schärfe': +*yaožda̰nahe* (sd.) °*ra* F. *4g.*

KompE. — ai. *dhā́rā-* f. — Pü.: *taš* 'Axt'; s. aber *tiš.dārā-*.

• j. **dārəna-** n. '(Mittel zum) Zurück-, Abhalten': *yō hīm daste* °*nəm yōi hapta amə̰šā̰ spənta .. hamarə̰ə̰anamčiṯ* etwa "wer sie benutzt, die sieben *ASp.* . ., um die Gegner abzuhalten" Yt. 2. 12 (?).

Zum V. 3*dar-*. — ai. *dhāraṇa-* n. 'Halten; Zurückhalten'.

j. *dārəm* N. *84*: lies *dāə̰rəm*.

• j. +**dārišta-**[1]) Adj. 'der am besten zurück-, fernhält': *naire ham.varəitiš drujō vārə̰ə̰ma* °*ta* (NSf.) ". . hält als Brustwehr die *Dr.* am besten zurück" Yt. *11.* 2 (?).

KompE. — Superl. zum V. 3*dar-* (mit dem *a* des Praes. 30 *dāraya-*). — Pü.: *dāštārtum.* — [1]) So K 22; Var. *dārəšta* NA. und *dārəsta* F 1.

• j. **dāuru.-upa.darana-** n. 'aus Holz (-stangen od. dgl.) aufgerichtete Hütte'[1]): *yaṯ* °*ne vā* +*nəmatō.aiwi.varane vā spā nā vā iriə̰yāṯ* V. *8.* 1.

Eig. 'Holzverwahrung (od. ähnl.)'. — Pü.: *dār apar dāštār.* — [1]) Im Folgenden als *nmāna-* bezeichnet; daher falsch GDN. KZ. *25.* 580, 3Yt. 26.

• j. **dāstra.masah-** Adj. 'von der Grösse der Hälfte, halbsoviel': *āaṯ nāvayayāi* (näml. *ape*) *avaēzō aēṯanəhā̰* +*frabərəta* °*sō paiti.barō* "aber schiffbarem Wasser, ohne sich zu versündigen kann ihm der *Fr.* halbsoviel darbringen" N. *67.*

**dāstra-* n. eig. 'Teil'; zum gr. V. δατέομαι (mit *α* aus *ə*). — Pü.: *nēmak masāk.*

• j. **dāsma-nī-** Adj. 'Gesundheit zuführend, bringend': *aršuxə̰a vāčō* °*niš* (NPm.)[1]) *vārə̰ə̰rayniš* Y. *10.* 18.

Zum V. *nay-*; ai. vgl. *senā-nī́ḥ*, NSm. — **dāsman-* n., s. *dasvar-*. — Pü.: *drustīh*, Sü.: *saundaryam.* — [1]) Nach den abgeleiteten *ī*-Stämmen.

• j. *dāzgra-* Adj., Beiwort von Pferd und Rind, wohl Farbenbezeichnung, etwa 'dunkelfarbig'[1]).

KompA. — Et.? S. No. 1. — [1]) So wenn man lat. *furvos* vergleichen und auf **dhūzgu̯os* zurückführen darf; zum Ablaut s. BGM. Grdr. *1*². 204, zVersch. der Suffixe s. ai. *tāmrá*, *śvitrá-* usw. und lat. *helvos*, *flāvos* usw.

• j. **dāzgrāspay-** patr. Adj.[1]) 'von *Dāzgrāspa* stammend, dessen Nachkomme': +*buə̰rahe* °*pōiš ašaonō* Yt. *13.* 106.

Ableit. aus **dāzgrāspa-* m. EN., Komp.: *°*ra-*+*aspa-*, eig. 'der dunkelfarbige Rosse hat'. — [1]) Oder ist °*pōiš* GS. (nach der *i*-Dekl.) aus *dāzgrāspī-* m. EN. (eig. 'der dunkelfarbige Stuten hat')?

• j. **dāzgrō.gav-** m. EN. eines Gläubigen': *paršaṯ.gavā̰* °*gavā̰* (GD.) . . *ašaonā̰* "(der beiden Brüder) *P.* und *D.* . ." Yt. *13.* 127.

Eig. 'der dunkelfarbige Rinder besitzt'.

• j. **dāšta-** Adj. 'erhalten, erlangt': °*ta* F. *14.*

KompA. — PPfP. einer ar. Basis *daš-*; § *209.* 7 No. 11. — np. *dāšt*[1]); vgl. mp. *dās*[2]); ksl. *desiti* 'finden', vgl. an. *taka*, got. *tēkan*; s. noch zu *dasa-*. — Pü.: *kart*[3]). — [1]) Das als PPfP. zum Praes. *dārad* dient. Vgl. j. *dāštayānay-* und *vindaṯ* . . *yānəm*, p. *dāraya*ᵏ*va*ᵏ*uš* und ai. *vidádvasuḥ*; s. noch No. 2. — [2]) Vr. *19.* 2, s. Pü. zu [2]*dāə̰ra-*. mp. *yān dās* ist etwa sva. *mizd vindišn*; vgl. *dāštayānay-*. — [3]) Vermutlich verkehrte Umsetzung des Ideogramms für *grift.*

• j. **dāšta'yānay-** m. EN. eines Ungläubigen, dessen Söhne *Kərəsāspa* erschlägt'[1]): *kərəsāspəm* . . *yō janaṯ* . . *hunavasča* °*nōiš* Yt. *19.* 41.

Eig. 'der Gunstbeweise (der Götter) erhalten hat'; **yānay-* f. sva. *yāna-*[2]). — [1]) Nach JUSTI NB. 80 vielmehr patron. Adj., Ableit. aus *°*yāna-*; s. No. 2. — [2]) Vgl. ai. *jyānay-* f. neben *jyāna-* n., j. °*stānay-* m. neben °*stāna* n.

• j. **dāštāγnay-** m. EN. eines Gläubigen[1]): *parō.dasmahe* °*nōiš* "des *P.*, Sohns des *D.*" Yt. *13.* 125.

Komp.: *dāšta-*+**aγnay-*(?, Bed.?)[2]). — [1]) Nach JUSTI NB. 80 vielmehr patron. Adj., Ableit. aus **dāštāγna-* (, das aber 495 unrichtig gedeutet wird). — [2]) Ai. *agnáy-* m. 'Feuer' ist bisher im Iran. noch nicht nachgewiesen.

• j. **dāštō.ratav-** Adj. 'der einen *R.* erhalten hat, besitzt': ˣ*ašāi vahištāi yaṯ hufərə̰ə̰wəm* °*ratō*ˣ P. *35.*

Pü.: *kēča vitarak ō ōi i mart*(?) *kē ētar dastawar dārēt*, erl.: *aš rās i ānōk xᵛār apē kunēnd.*

• j. **dāžav-** n. Name einer Krankheit od. dgl.: *paitištātəe* °*žu paitištātəe tafnu* V. *20.* 3.

Wohl eig. 'Brand, innere Glut', zum V. *dag-*. — ai. vgl. *dā́ha-* m., *dāhuka-* Adj. — Pü.: *dart.*

• g. +**dāh-** n. 'Gabe': *dāidī* +*ašā* +*dā̰*[1]) *darəgāyū* . . *rafənō* "schenk . . als Gabe . ." Y. *28.* 6.

Zum V. *dā-*. — ai. vgl. *su-dā́s-* Adj. — Pü.: *dahišn.* — [1]) NA. *ašā.dā̰*; s. [1]*aša-* Sp. 235 u.

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j. *dāhīm, dāhīnąm*: s. *dāŋh°*.

• j. **dāhišta-** Adj. (fem. °*tā-*) 'der am meisten gibt, gewährt', mit Akk.: *tā* (näml. *fravašayō*) .. *upastąm hənti* °*tā* Yt. *13*. 17.

Superl. zu ²*dā-*[1]; Neubildung, etwa *dāhišta-*: ai. *sudāsam* = *yájiṣṭha-* : *suyájam*. — [1]) Vgl. Yt. *13*. 12, Hbm. ZC. 51, Bth. IF. *1*. 311.

g. *dāhvā*: s. unter *dam-*.

• j. **dāhyuma-** Adj. (fem. °*mā-*): s. unter *dahyuma-*.

j. *dāuš* N. *106*, F. *14*: s. *daoš-*.

j. *dāuš.dātayā* Aog. *56*: lies *duš.d°*.

• j. **dāuš.manahya-** n. 'Feindseligkeit': °*hyātīca hō* (näml. *yimō*) *stərətō nidāraṭ* (Sp. 691 u.) *upairi ząm* "und der Feindseligkeit (sva. den Feinden) erlegen . ." Yt. *19*. 34.

Ableit. aus *dušmanah-*; § *100* a. 2. — Vgl. ai. *daurmanasya-* n. 'Trübsinn'.

• j. **dāuš.sravah-** n., Plur. 'übler Ruf, schlechter Leumund': *uta buyā* .. *uta* °*vā* (AP.) *hačīmnō* ". . und üblen Ruf mögest du bekommen" Y. *11*. 1.

Ableit. aus **duš.sravah-*; § *100* a. 2. Vgl. *duš.srāvahyā-*. — Pü.: +*dušsravīh*, Sü.: *duḥkīrtiḥ*.

g. *dāj°*: s. unter *j°*.

• j. ˣ**dəṭ** *čiš āite*ˣ P. *33*.

g. *dəb°*, *dāb°-*: s. bei *db°*.

g. *dāng*: s. *dam-*.

j. *dəm*: lies *dim*; s. *day-* No. 3.

• j. ¹**dərəta-** Adj., PPfP.: s. ¹*dar-*.

• j. ²**dərəta-** Adj., PPfP.: s. ³*dar-*. *dərətəm* als Absol. sbes.

KompA.

• j. ³**dərəta-** Adj. 'geerntet, geschnitten': *aēṭavaṭ* °*tanąm* (näml. *yavanąm*) *aēṭavaṭ adərətanąm* V. *7*. 35.

KompE. — PPfP. eines V. iran. **dar-*; vgl. np. *durūdan*, wozu § *141* aE. und Hbm. PSt. 61. — Pü.: *ka* p r a n n ddt.

• j. **dərətəm** Absol.[1]), mit *asti* 'er hält sich auf, verweilt': *təm*(sd.)*čiṭ uzīra yezi ahi garō d°* "wenn du dich auf dem Berg aufhältst" V. *21*. 5.

Zum V. ³*dar-*. — Pü.: *hakar ē garōtmān dāštār*. — [1]) zBild. s. *asrutəm* und ai. °*dhṛt-* Adj. — [2]) zKonstr. s. ¹*ah-* I 5 b, Sp. 271 m.

• j. **dərətō.sraoša-** Adj. 'am Gehorsam festhaltend, fest im Gehorsam': *uxδəm* .. °*šəm* F. *3* f.

Pü.: +*dāštār i srōš*[1]), erl.: *pa dastawar kart čstēt*. — [1]) Vgl. K.

• g. +**dərəidyāi**[1]) Inf. 'in seinen Besitz zu bringen, sich zu erwerben': *uštā ahmāi yahmāi* .. *utayūitī təvīšīm* +*gaṭ.tōi vasəmī ašəm* (Sp. 233 o.) *d° taṭ mōi dā ārmaitē rāyō ašīš* ".. wünsche ich einem Jeden .., das *Aša* sich zu erwerben – das gewähre mir, o *Ārm*. –, die Lose des Reichtums" Y. *43*. 1[2]).

Zum V. ³*dar-*. — Pü.: *ān i ahrākīh dārišn dahišn*. — [1]) Pt 4. — [2]) zSt. *darəϑrāi* Y. *46*. 3.

• j. +**dərəwϑa-**[1]) n. 'Muskelbündel', im Plur. 'Muskelfleisch': *astīca gaonača* °*ϑača* +*uruϑwąmča* Yt. *13*. 11.

Zum ai. V. *dṛbhati* 'er büschelt'; § *53* I. — [1]) So F 1 zu Yt. *13*. 22, Pt 1, E 1 zu Yt. *13*. 28, wo F 1 *drəwϑa*, § *268*. 39.

• j. *pasča pairiϑnəm* **dərəninti**[1]) *daēva* .. V. *19*. 28: – ? –.

Pü.: .. *pas hač pēš*[2]) *tan – yān*[2]) – *apē darrišnīh dēvān* . ., zieht *d°* also zu ¹*dar-*. — [1]) Die Lesung der beiden Wörter *p° d°* ist unsicher; L 4, K 1 uam. haben *kərənənte*. — [2]) So nach Sp.; Dst. ZA. *2*. 269 (und danach Darab in der NA. des Pahl.-Vend.) will statt dessen *pāyišn*.

• *dərəs-* Adj. 'der erblickt, sieht'.

KompE.; Ableit. (s. °*darštəma-*). — Zum V. **darəs-*. — ai. °*dṛś-* Adj.

• g. (, j.) **dərəz-** f. 'Bande, Fessel': *īratū īš dvafšō* (sd.) *hvō* °*zā* (IS.) +*mərəiϑyaoš mazištō* Y. *53*. 8.

Ableit. — Zum V. *darəz-*. — Vgl. +*dərəzā-*. — Pü.: *škaft*[1]), Sü.: *ghorāndhakāraḥ*. — [1]) S. zu *dərəzi°*.

• j. +**dərəzā-**[1]) f. 'Bande, Fessel': *vīspe haoma upastaomi yaṭčiṭ baršnušva gairinąm yaṭčiṭ ǰafnušva raonąm yaēčiṭ azahu dərətārəhō ǰaininąm* +*upa* +°*zāhu*[1]) "alle *H.* preise ich, sei es, dass sie auf den Höhen der Berge, sei es, dass sie in den Tälern der Flüsse sind; auch die, welche in Gefangenschaft gehalten, sich in den Fesseln der Weiber[2]) befinden" Y. *10*. 17.

Zum V. *darəz-*. — Vgl. *dərəz-*. — Pü.: *kēča pa tangīh dārēnd jēh pa* an mn t[3]), dazu die Erl.: *tangīh i jēh hač ān kaš čīč i apārōn pataš kunēnd*. — [1]) Pt 4 usw.; NA. *upa.darəz°*. — [2]) Was ist damit gemeint? Vgl. Gdn. Metrik 160 und danach Mills SBE. *31*. 243. — [3]) So für *dərəzāhu*; Sü.: lückenhaft; s. auch ZDMG. *56*. 121.

• j. +**dərəzānō.pərəϑa-**[1]) Adj. 'starke, schwere Sühne (durch Leibesstrafe) erheischend': +*spayeiti* .. *daēna māzdayasniš* °*ϑəm pārəm* (sd.) V. *3*. 41.

**dərəzāna-* Adj. (eig. PPM. zum V. *darəz-*) sva. *dərəzra-*[2]). — Pü.: *škaft*[3]) *purtakīh*. — [1]) NA. °*pərət°*. — [2]) Bed. auffällig. — [3]) S. zu *dərəzi°*.

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• j. *dərəzi°*, nur KompA.: sva. *dərəzra-*. Vgl. unter *bərəzi°*. — Pü.: *škaft*; vgl. zu *dərəzānō.°* und *dərəz-*.

• j. **dərəzi.taka-** Adj. 'stark, tüchtig laufend': *hazaŋrəm aspaṇam aurvatō °kaṇam* V. 22. 3.
Pü.: *škaft tak*, erl.: *andar kāsr tak apāč nē nikāhēt.*

• j. **dərəzi.takaϑra-** Adj. 'stark (laufend, vom Wind) gehend': *yaϑa vātō °ϑrō ϑwāšəm* (sd.) *dašināṭ pairi framərəzōiṭ* V. 3. 42.
**takaϑra-* n., zum V. *tak-*. — Vgl. *dərəzi.tak-*. — Pü.: +*škaft tak*, erl.: *tēž āyēt.*

• j. **dərəzi.yaoxəϑra-** Adj. 'des Angriff stark ist'[1]): *vayuš .. °rō* Yt. 15. 54.
[1]) Anders GDN. Stud. *1.* 137.

• j. **dərəzi.raϑa-** Adj. 'der einen festen, starken Wagen hat': *taxməm staotārəm .. °ϑəm* Yt. *17.* 12.

• j. **dərəz'van-** Adj. 'der Fesseln trägt, gefesselt': *aipi °vanəm dərəzayaϑwəm* (sd.) Yt. *1.* 27; — *taṇ drvatō drvatyāsča aši .. °van*(?)[1]) *pairi.urvaēštəm* (sd.) Yt. *11.* 2.
Pü.: undeutlich. — [1]) Die Lesung ist ganz unsicher; F 1 *drująm*; Pü.: *druž huzvān*(?).

• j. **dərəzra-, drəzra-**[1]) Adj. (fem. °*rā-*) 'fest, stark, tüchtig': *buyāṭ āsušča aspō °rasča* +*vāšō* Yt. *13.* 52; — *°rō nąma ahmi* +*darəzištō nąma ahmi* Yt. *15.* 46; F. *14*[1]); — *mąϑranąm °rəm mąϑranąm dərəzrō.təməm* Yt. *3.* 5; — *fravašīš .. °rā yazamaide* Yt. *13.* 75; — *aētaēča tē vāčō yōi .. °ra āš* Yt. *14.* 46.
Ableit. — Zum V. *darəz-*. — S. *dərəzi°*. — ai. vgl. *dṛḍhá-* Adj. 'fest'. — Pü.: *saxt.* — [1]) So (*drəzr°*) nur F. *14*; § *268.* 39.

• j. **dərəzrō.təma-** Adj. 'der festeste, stärkste, tüchtigste': *mąϑranąm dərəzrəm mąϑranąm °məm* Yt. *3.* 5.
Superl. aus *dərəzra-*. — Vgl. +*darəzišta-*.

• g. **dərəš-** (, j. *darəš-*[1]) f. 'tätlicher Angriff, Misshandlung, Gewalttat': *ā mā .. āhišāyā* (sd.) *dərəščā təviščā* (sd.) Y. *29.* 1.
Ableit. — Zum V. *darš-*. — ai. vgl. *ādhṛṣe* Inf. — Pü.: *darritār*, erl.: *kum bōδak žait*[2]) *kunēt*; SüErl.: *yo me jīvazighāṭam kurute.* — [1]) Vgl. IF. *9.* 261. — [2]) Vgl. *baoδōjatay-*.

• g. *dərəšta-*, j. +*darəšta-*[1]) Adj., PPfP.: s. *darəs-*.
KompA., E. — [1]) IF. *9.* 262 No. 1.

• g. **dərəštā.aēnah-** Adj. 'sichtbare Gewalttat ausübend, sichtbare Pein schaffend': *ātrəm .. rapantē čϑrā.avaŋhəm* (sd.) .. *aṭ .. daibišyantē zastāištāiš* (sd.) *°naŋhəm* Y. *34.* 4.
Pü.: *aš .. dārēt kēn*, Sü.: *nidadhāti vigraham.*
j. *dōiāsnaϑənti* FrW. *8.* 2: lies *drū sn°*.

• j. **dōiϑra-** n. 'Auge' uzw. *ahur*ischer Wesen[1]): *hōyūmča °rəm* Y. *11.* 4; — *hvarəča xšaētahe .. °rahe ahurahe* Y. *1.* 11; — *nəmō ābyō*[2]) *°rābyō yā ahurahe* Y. *68.* 22; Yt. *10.* 82[2], *19.* 94; — *hō .. ahūm .. iżayā vaēnāṭ °rābya* Yt. *19.* 94; *1.* 29, *10.* 107; — *bażvarə °ranąm vīdōiϑre* (sd.) Yt. *10.* 82; — *°ra* F. *3* d.
KompE. — Zum V. [2]*dā(y)-*; wegen *ōi* (aus *ai*) s. § 79 No. 3. — Pü.: *čaśm*; *dōisr* (Transskr.). — [1]) Im Gegensatz zu *aš-*. — [2]) Geschlechtswechsel!, § *412.* 3 d.

• g. **dōišī** Inf. 'zuzuweisen, zuzusichern (etwas als —)': *d°*[1]) .. *yā vō abifrā* (sd.) *tā xšaϑrahyā ahurā yā vaŋhūuš ašiš manaŋhō*[2]) ".. sollt ihr .. zusichern als die Belohnung .." Y. *33.* 13.
Zum V. *daēs-*; IF. *2.* 274. — Pü.: *dahēt*, 2P.; Sü.: *dehi.* — [1]) Als 2Plur.; s. Pü. — [2]) Sva. *ašīm yā v° m°*.
g. *dōrəšt*: s. *dar-* mit No. 11.

• j. **'dąnha-** Adj. (fem. *dāhī-*) bezeichnet ein Volk (und dessen Land), '*dāhi*sch'*): *airyanąm daḥyunąm .. dāhīnąm daḥyunąm naram ašaonąm fravašayō* Yt. *13.* 144; 144.
*) Die *Dahae*, Δάαι, Δάαι, ein skythischer Volksstamm, wohnten östlich vom kaspischen Meer; vgl. GGR. OK. 201, DST. ZA. *2.* 554. Bd. *15.* 29 verzeichnet: *ān i pa dāy* (in Aw.-Buchst.) *dēh.*
ai. *dāsa-* Adj. (fem. °*sī-*) 'dämonisch; barbarisch' (im Gegens. zu *ārya-*); etwas anders GDN. VSt. *3.* 96.

• j. **²dąnha-** m. EN. eines Gläubigen: *°ŋhahe zairitahe ašaonō* Yt. *13.* 98.
Eig. Bed.?

• j. **dąnhay-** : *dāhi-*[1]) f. 'Schöpfung': *yaṭ titaraṭ aŋrō mainyuš dāhīm ašahe vaŋhūuš* Yt. *13.* 77; — *ape amərštanąm .. dāhīm* Y. *19.* 8; — *para avaiϑhe ašnō dąnhōiṭ para urvarayā .. dąnhōiṭ para narš .. zaϑāṭ* Y. *19.* 8.
Zum V. *dā-*. — ai. *dhāsáy-* f. 'Stätte, Wohnsitz'. — Pü.: *dāt*, *dahišn.* — [1]) § *298.* 7.

• g. **dąnhā-** f. 'künftig stattfindendes[1]), in Aussicht gestelltes[1]) Verleihen, Gewähren', mit Akk. des Obj., Instr. des Grundes und Dat. des Urhebers: *yā šyaoϑanā yā vačaŋhā yā yasnā amərətatātəm ašəmčā* +*taibyō °hā* (NS.) *mazdā xšaϑrəm*(sd.)*čā haurvatātō* "das Werk, das Wort, das Gebet,

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für die du, o *M.*, die Unsterblichkeit und das *Aša* verleihen wirst . ." Y. *34.* 1; — *mīždəm..hyaṯ mōi mazdā apivaitī haurvātā amərətātā yaϑā hī* +*taibyō* °*hā* "der Lohn.., der mir, o *M.*, zugesagt ward, so gut wie deine Verleihung der Wohlfahrt und Unsterblichkeit" Y. *44.* 18.

Zum *s*-Aor. **dāh-* des V. *dā*-[2]). — Pü. (zu Y. *34*): *kēm kunišn kēm gōwišn kēm yazišn pa amark rawišnīh, kunišn ētōn kunēm u gōwišn ētōn gōwēm u yazišn ētōn kunēm, u ō ašavahišt u ōčī tō dahēm ōhrmazd,* (zu Y. *44*): *mizd .. ka man ōhrmazd andar dānēm harvatat u amurtat ētōn ān i har 2 tō dāt.* — [1]) Vgl. No. 2. — [2]) Die Beziehung auf die Zukunft ist dem Nomen durch den Konjunktiv des *s*-Aorists zugeführt worden, der schon frühzeitig dem *sjo*-Praesens (Futurum) bedeutungsgleich geworden war; vgl. [1]*nas-* No. 3 und die Litt. bei BGM. GrGr.[3] 319 f., HIRT GrLaut- &Formenl. 401. Im übrigen verhält sich *dāϑhā-* zu **dāϑhaiti* (ai. *dāsati*) wie *jījiśā-* zu *jījiśaiti* und wie ai. *pipāsā-* zu *pipāsati, bhikṣā-* zu *bhikṣati* usw.

j. *dądrąxti*: s. [1]*drang-*.

g. *dąn*: s. unter *dam-* (Y. *45.* 10, *49.* 4) und [1]*dā-* (Y. *45.* 5, *47.* 1).

• g. **dąm** Inf. 'zu setzen, zu bestimmen': *čiϑrā mōi d°* +*ahūm.biš.ratūm* (sd.) *čīždī* Y. *44.* 16.

Zum V. *dā-*. — ai. *práti-dhām* Inf. — Pü.: *dahišn.*

g. *dąm* (Y. *48.* 7, *49.* 10), j. *dąm, dąmi*: s. unter *dam-*.

• j. **dąman-** n.: s. unter [1]*dāman-*.

• g. **dąmay-** Adj.: s. unter [2]*dāmay-*.

• j. **dąmi-ðāta-** Adj. (fem. °*tā-*): s. unter *dāmi.dāta-*.

j. *dąmahi* Y. *68.* 1: lies *dąnmahi*, s. [1]*dā-* mit No. 23.

• j. **ᵡdąmnsāvyąm** FrD. 7.

• g. **dąstvā-** f. 'Lehre, Dogma': *yayā̊ šyaoϑanāiš ašəm ϑraoštā* (sd.) *ahurā ṭam* (Sp. 616 m.) *mōi* °*vąm dacnayāi frāvaočā* ". . von solcher Lehre tu meinem Ich Kunde" Y. *46.* 7.

Zum V. *dąh-*; zSuff. vgl. KLUGE Stammbildungslehre[2] 70. — mp., np. *dast*° (in *dastawar, dastūr*)[1]); s. dazu HORN NpEt. 127. — Pü.: *ān i ō man dastawar i dēn frāč gōwē*, erl.: *ē gōwē ku: dēn pa dastawar dār.* — [1]) Es steht nichts im Weg, g. *dąstvā-* und mp. *dast* einander gleichzustellen.

• j. **dąždra-** n. —?—: +*ϑrixšaparəm* °*rəm* N. *11.*

Aus ar. **d(h)anždhra-*, zu einer Basis idg. *d(h)aᵡrgh-* § *53* I; s. No. 1. — [1]) DST. ZA. *3.* 87 übersetzt 'oubli' und verweist auf das mp. Praes. (*apē*) *dandēt* 'er vergisst' N. *11*[2] (Fol. *19.* 21, *20.* 7), Vr. *2.* 8 (SP.), Y. *19.* 12 (SP.), *54.* 21 (SP.). *dand*° (wenn richtig gelesen – WEST SBE. *37.* 455 liest *yang*° –) würde ein urir. **danz*° vertreten; s. dazu § *62.* 1 No.

• g. **dąh-** V. 'lehren'. Praes. 5 *dīdah-*. Med. in pass. Sinn 'von Jemand (Instr.) belehrt, unterwiesen werden in —' (Instr.): *hyaṯ xšmā uxδāiš dīdaiϑhē* (1SPrM.)[1]) *paourvīm* "als ich zuerst von euch in euren Sprüchen unterwiesen wurde" Y. *43.* 11.

Vgl. [1]*dahma-, dąstvā-, dazra-, dazhah-*. — gr. δίδαε (usw.); Litt. IF. *7.* 108 No. 1. — Pü.: *ka šmāk saxᵛan pa nikēžišn nikēžīt fratum*, erl.: *dēn.* — [1]) § *268.* 29; them.

• j. **dąhišta-** Adj. 'der (in Sachen der Religion) bestunterrichtete, sachverständigste, im Ritual bewandertste': *zaota* (sd.) *anahaxtō . . °tāi arš.vačastəmāi zaoϑrəm raēxšaiti* N. *80*; — *sraošāvarəzəm . . °təm* +*arš.vačastəməm* Vr. *3.* 1; — °*ta* (als AP.) *arš.vačastəma* A. *3.* 4; — *saošyantasčā* °*ṭą* +*arš.vačastəmą* Y. *13.* 3, Vr. *3.* 5 (wo °*tā*); — +°*tažva* Vyt. *42*[1]).

Superl. zu [1]*dahma-*. — ai. *dáṃsiṣṭha-* Adj. — Pü.: *dānāktum*, Sü.: *jñānitamaḥ.* — [1]) Hds. *dazh*°.

• p. **dīta-** Adj., PPP.: s. *zyā-*.

g. *dīdaiϑhē*: s. *dąh-*.

• g. **didant-** Adj., PPA.: s. [2]*dā(y)-*.

• j. **diðayant-** Adj., PPA.: s. [2]*dā(y)-*. Wohl für **dīðiyant-*, § *268.* 11 b; s. *daiðyant-*.

• p. **didā-** f. 'befestigter Ort, Festung; Burg': *tigraᵏ nāmāᵏ* °*dā armaniyaiy* Bh. 2. 8; 9, *1.* 13, *3.* 9, 11; — *avaiy hagmatānaiy aⁿtar* °*dām frāhaⁿjam* ". . in der Burg zu *Hagm.*" Bh. 2. 13.

Zum V. *daēz-*. — np. *diz*; ai. vgl. *dehī-* f. 'Wall'.

• j. **didrəzva-** Adj. 'sich (fest)klammernd an —' (Akk.): *māča . . astvatahe arəhāuš* °*vō pīsa* (sd.) *manahīm paiti.raēxšīša* P. *40*; *40.*

Zum V. *darəz-*, red. Bildung[1]); § *268.* 39. — Pü.: o. — [1]) Ähnliche Bildungen des Ai. bei WH. Gr.[2] § *1170, 1193.*

p. *dīdiy*: s. [1]unter [2]*dā(y)-*.

• j. **diṯ** Part. der Hervorhebung: *pairiϑwō bavaiti pantā̊ yim dānuš pāiti . . hā̊ d° aēvō apairiϑwō yō vayaoš* Aog. *77*; *78–81*[4].

ASn. aus *day-*. — Vgl. *dim.* — Pü.: lässt das Wort aus; Sü.: lässt das Wort an 1. St. aus, sonst aber *eva.*

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• p. **dipī-** (oder *°pay-*) f. 'Schrift, Inschrift': *hyaᵏ . . imām °pim paiṭarsātiy* Bh. 4. 8; 6, 15, 16, 17; — *pasāvaᵏ adam niyaštāyam imām °pim nipištanaiy* "drauf befahl ich, diese Inschrift niederzuschreiben" X. 7. 3; 3; — *avaᵏ ahyāyā °piyā* (ergänzt) *nai nipištam* Bh. 4. 8.

Vgl. mp. *diṭīr*, np. *dibīr*, arm. LW. *dpir* 'Schreiber'. — Das Wort stammt nach JENSEN WZKM. 6. 218 No. aus dem Babylonischen.

• j. **diwža-** m. 'Betrug, Täuschung': *°žaṭ hača ādrava sanhaite* "zum Betrug lässt er sich *Ā.* nennen" V. 18. 1.

Zum Praes. 16 *dīwža-* des V. *¹dab-*. — Pū.: *hać frēṭišn.*

• g. **diwžaidyāi** Inf. 'zu betrügen, täuschen': *nōiṭ dᵒ vīspā.hišas ahurō* "nicht zu betrügen ist der allwahrnehmende *Ah.*" Y. 45. 4.

Zum Praes. 16 *dīwža-* des V. *¹dab-*. — Pū.: *frēšt.*

j. *dinānō* N. 100: lies *tarō.dnānō.*

• j. **dim** Part. 1) der Hervorhebung: *tem dᵒ mruyā ādravanem . . yō . .* "dén sollst du einen Priester nennen, . . der . ." V. 18. 6; — . . *aparem* (sd.) . . *nōiṭ dᵒ avada irišyan* (sd.) V. 15. 48; — *yaṭ hanō . . bavāṭ aojištemča dᵒ pasčaēta mazdayasna tančištemča . . pastō.fradanhem* (sd.) *hē kamerdem vīnādayen* V. 3. 20; — *paoirīm taēa dᵒ mazdayasna . . driš mareem ava.kanayen* V. 8. 37; 38, 39. 2) ohne erkennbare Bedeutung, hinter dem Relativ: *yaēšam dᵒ frāyō vohunam* V. 3. 29; — *yaṭ dᵒ mazaoš kehrpō tūrahe* V. 13. 39.

ASn. aus *day-*. — Vgl. *diṭ*. — Pū.: *ān, ēi* und ausgelassen; zu V. 15. 48 s. *raēš-* No. 1.

• g. **divamna-** Adj. 'sich fern haltend, fern bleibend': *yō āyaṭ ašavanem °nem* (näml. *anhaṭ*) *hōi aparem xšyō darēgām āyū* "wer zum *Aša*anhänger (d. i. *Zar.*) übergeht, fern wird dem künftig bleiben des Elends lange Dauer . ." Y. 31. 20[1]).

PPM., aus Praes. 3 **diva-*. — Vgl. *dūra-*; JN. A hymn 53, PERSSON Wurzelerw. 154, 159. — Pū.: *pa frēṭišn.* — [1]) zEt. s. GDN. BB. 14. 13.

• j. **disav-** m. Name eines nächtlichen Raubtieres: *taērō.čīnō* (näml. ist der Hund) *yada °suš* V. 13. 47; 47[3]; — *asti šē haēm* (sd.) *yada °saoš* V. 13. 44; — *aiti šē haēm yada +°sāuš* (GS.) V. 13. 47.

Pū.: transskr., Npü.: *dad.* S. auch JUSTI NB. 85.

g. *dīšā* Y. 43. 7: s. *daēs-*.

• j. *kada sīsraya ayača tē* **dišānaya**[1]) Vyt. 51.

Pū.: *apadāk, ayēn baxēt.* — [1]) Mit Var.; s. DST. ZA. 2. 680.

• j. **dištay-** f. ein Längenmass*[1]): *mareem ava.kanīš +°tīm*[1]) *xrūzdisme vītastīm varedusme* (sd.) V. 17. 5; — *°ti* F. 27 a.

*) Gleich 10 Fingerbreiten (*āzōn 10 angust*, F. 27 a), also in der Mitte zwischen *vītastay-* und *uzištay-* stehend.

Eig. Bed.? — ai. *diṣṭay-* f. ein Längenmass. — Pū.: *dišt.* — [1]) NA. *dī*, s. Var.

• j. **dišta-** n., **dištā-** f. 'Kessel, Topf' zum Kochen: *yō ātrem °taṭ hača dāitīm gātūm avi ava.baraiti* V. 8. 92; — *apa aētam °tam barayen apa aētem uzdānem barayen* "den Kessel sollen sie zerstören, den Aufbau einreissen" V. 8. 74.

Zum V. *daēz-*; § 53 II. — Vgl. np. *dēz* 'Kochtopf', nhd. *tezel.* — Pū.: *dēk* (geschr. ddd); s. dazu HBM. PSt. 65.

j. *dišaṭ* P. 22: lies *dažaṭ.*

• g. **dugedar-**, j. **duγdar-** f. 'Tochter': *pudrō °γoa vā* V. 12. 3; 1, 4; — *xᵛanha vā °γoa vā* V. 14. 15; F. 2 f.; — *yezi °γoram hanti* (Sp. 267 m.) Vd. 2; — *ašīm . . °γoarem ahurahe mazdā* Yt. 17. 2; — *spenta srīra* (näml. *ārmaitiš?*) *°γoa ahurahe mazdā* V. 19. 13; — *aṭ hōi* (näml. *mazdā*) *°gedā hušyaodanā ārmaitiš* Y. 45. 4; — *pouručistā . . yezivī °gedram zaradušrahē* Y. 53. 3. [V. 12. 17: lies *tūirya.duγoa.*] *duγoairi* V. 12. 19: sbes.

KompE. — ai. *duhitár-* f., mp. (Pū.) *duxt*, np. *duxt, duxtar.* Vgl. dazu BTHL. AF. 1. 9, KZ. 27. 206, IF. 7. 53, ZDMG. 50. 698, HBM. IFAnz. 10. 45; § 53 I. 3[1]). — [1]) Die alte Deutung des Worts als 'Melkerin', zuletzt bei WEBER Festgr. Roth 135, ist ohne Wert; desgleichen die bei LMEYER GrEt. 3. 442.

• j. *yaṭ tūirya pudrō vā pudrō para.iridyeiti tūirya* **duγdairi** V. 12. 19(?)[1]).

[1]) Der Sinn soll sein: 'Wenn der Sohn des Sohns des Vatersbruders (also **tūirya.pudrō.pudrō*) oder die Tochter der Tochter der Vatersschwester (also **tūirya.duγdrō.duγdra*) stirbt'; vgl. unter *nabānazdišta-* No. 2. — Pū.: lässt die strittigen Wörter aus.

• j. **duγdō.vā-** f. EN. der Frau *Pourušaspas* und Mutter *Zaraduštras*[1]): *mā āzārayōiš zaraduštrahe* (sd.) *mā pourušaspahe mā °vam* FrD. 4.

Komp.: **duγda-* (Adj., PPfP.; ai. *dugdhá-*; np. vgl. *dōxtan*) + **°va-*, sva. ai. *godúgh-*; BTHL. IF. 12. 130. — [1]) Zu den mp. Formen des Namens s. JUSTI NB. 86 und SBE. 47 Index.

• j. *kahmāi ainištīm* *+**dučiθrim**[1]) (ASf.) . . *baxšāni* Yt. 10. 110.

Beiwort von *ainištay-*, etwa 'drückend, quälend'.

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duš.ārδr° – vgl. Yt. *19.* 94 f. und K 5 (für *duš.-xraδwā* zu Y. *49.* 4) – passt nicht. — [1]) So F 1.

• g. **dūta-** m. 'Abgesandter, Bote': *δwōi °tārəhō ārəhāmā tāng dārayō* (sd.) .. Y. *32.* 1.
Ableit. — Zum V. [2]*dav-*. — ai. *dūtá-* m. — Pü.: *davāk* (zu np. *davīdan* 'laufen') oder *gōwāk* (zu np. *guftan*); s. zu *dūtya-*. Dazu die Erl.: *rāyēnūlār*.

• g. **dūtya-** n. 'Botschaft': *maraxtārō ǰigərəzaṭ* (sd.) *kāmē δwahyā maṇδrānō* Y. *32.* 13.
Ableit. aus *dūta-*. — ai. *dūtyà-* n. — Pü.: *davāk*[1]) oder *gōwāk* (s. zu *dūta-*), mit der Erl.: *pēšpāδ*; Sü.: *puraḥsaraḥ*. — [1]) Wegen Sü. die wahrscheinlichere Lesung, sva. 'Läufer'; Npü. allerdings *gūyā*.

• j. **duδuwi.buzday-** f. 'Angstgefühl, Inangstgeraten'[1]): *°da* (LS.) F. 25 a.
**duδuway-* m., red. Bild.; Et.?[2]) — **buzday-*, zum V. *baod-* (§ *53* I); ai. *buddháy-* f.; vgl. *apaiti.busti*. — Pü.: *sahm nimāyišnīh* 'Angsterregen, Inangstversetzen', mit der Erl.: *ān bavēt ka gōwēt ku: pa snēh gēlūkīha žanēm*; s. dazu No. 1 und Reichelt WZKM. *15.* 143. — [1]) Das Wort steht unter den strafrechtlichen Term. techn., aber zu Unrecht. Man hat die mit der Straftat beabsichtigte Wirkung für die Straftat selbst genommen. Nach V. *4.* 17 könnte an der Stelle, der das Wort entnommen ist, etwa gestanden haben: **yō narəm duδuwi.buzda daδāiti aētaṭ hē* – ? – (Name der Straftat). — [2]) Vll. zu nhd. *taub* usw.

• p. **dubāla-** m. Name einer Landschaft in Babylon: *hauv udapatatā bābirauv °la*[h] *nāmā*[n] *dahyāuš hačā avadaša*[h] *hauv udapatatā* Bh. *3.* 13.

• j. **dunman-** n. 'Nebel, Nebelwolke, Wolke': *yayata °ma . . frā.āpəm nyāpəm upa.āpəm* (sd.) V. *21.* 2; F. *4* g; — *āpəm .. haδra vātəm °mənča* V. *5.* 15; — *naēδa °mən uzǰasaiti haraiδyō paiti barəzayā* "und nicht steigen Nebel empor von .." Yt. *10.* 50; — *āaṭ taṭ °mən hąm.hištənti .. āaṭ taṭ °mən frašāupayeiti* (sd.) *maēγō.kara* Yt. *8.* 32 f.
KompA. — Vgl. *dvąnman-*[1]). — Pü.: *awr*. — [1]) Für falsch halte ich Salemanns Zusammenstellung von *dunman-* mit np. *damāvand*, GIrPh. *1.* 266; vgl. zu *duma-*.

• j. **dunmō.frut-** Adj. 'in[1]) den Wolken fliegend': *vātō* (NP.) *vānti °tō* (NP.) *xā paiti* Yt. *13.* 14.
**frut-* Adj., zum V. *frav-*. — ai. *°prút-* Adj. — [1]) Oder auch 'mit' oder 'mittelst', wenn die Wolken als Flügel des Windes gedacht wurden. Dst.s 'poussant les nuées' ist unrichtig.

• j. **duma-** m. 'Schwanz': *dašinąm .. haoyąm hē* (näml. *sūnō*) *paiδyąm upa.kərəntayəm .. °məmčiṭ hē upa.δwərəsayəm* ".. sollen sie ihm auch noch den Schwanz abschneiden" V. *13.* 34.
zEt. s. § *24*, Bthl. Stud. 2. 101, Sütterlin IF. *4.* 93; unrichtig GIrPh. *1.* 266. — np. *dum*, *dumb*. — Pü.: *dum*.

• j. **dumna-** n. – ? –[1]): *aošta*(sd.)*ča paiti °nača δrivatača gaēsuš* V. 7. 59.
Pü.: *dast* 'Hand'. — [1]) Nach Pü. 'Hand', was an sich passen würde, Sp. 44 m.
j. *duye*: s. *dva-*.
p. *duv°*: s. bei *dv°*.

• j., g., p. (**dūra-**) Adj. 'fern'; nur LS. und AblS. als Adv. 1) LS. 'fern, fernhin': *āsnaēča zbayantāi °raēča* Yt. *17.* 2; — *nara .. yā nasāum ava.hišta °ire asahi razanhąm* (sd.) V. *8.* 97; Yt. *14.* 13; — ‖ *pārsahyā .. arštiš °raiy*[1]) *parāgmatā* "des Persers Speer ist fernhin gekommen" D. *6.* 4; — mit Abl.: *aēibyō °irē vohū as manō* (sd.) Y. *34.* 8. a) ‖ in Verbindung mit *apiy* (sd.): *ahyāyā būmiyā °raiapiy* D. *6.* 2; X. *1.* 2 (wo *°raiy apiy*); — mit *hačā* und Abl.: *pārsa*[h] *martiya*[h] *+°rayapiy*[1]) *hačā pārsā*[h] *hamaram patiyaǰatā* D. *6.* 4. 2) AblS. 'von fern; fern; fernhin, weit hinweg': *yaēčā asnāṭ yaēčā °rāṭ išaδā* "die ihr von nah und die ihr von fern (kommend) hören wollt" Y. *45.* 1; — *asnāaṭča ǰasəntəm °rāaṭča* Vyt. *59*; — *spāδəm .. °rāṭ ayantəm* Yt. 5. 68; *8.* 2, *9.* 1 (?), *10.* 90, Vyt. *51*, *52*; — *arədvīm sūrąm .. °rāṭ frasrūtąm* ".. die weitberühmte" Y. *65.* 3; Yt. *8.* 2; — *yōi +iyeyąm °rāṭ ašō.īšō* (sd.) "die fernhin .." Y. *42.* 6; — mit *hača* und Abl.: *°rāṭ hača ahmāṭ nmānāṭ .. +yeyenti* "weit weg von .." Y. *57.* 14; 14[3].
KompA. (*°ra-*[2]), *°raē-*, *°rāṭ.°*). — Zum V. [2]*dav-*. — ai. *dūré*, *dūrāt* Adv.; mp. (Pü.), np. *dūr*. — [1]) zLes. s. Foy KZ. *35.* 7. — [2]) Zweifelhaft, s. *dūraošah-*.

• j. **dūraē'kaēta-** m. EN. eines Ungläubigen: *tančištəmča °təm* Yt. 5. 73.
Eig. 'des Begehr in die Ferne geht'; Bthl. BB. *15.* 48, Justi NB. 498. — **kačta-* m., zum V. *kaēt-*; ai. *kēta-* m.

• j. **dūraē-karana-** Adj. 'des Enden in der Ferne liegen, fernbegrenzt': *asmanəm .. yō hištaite .. °nō* Yt. *13.* 2.
mp. vgl. *dūr kanār*.

• j. **dūraēdarš'təma-**[1]) Adj. 'der am besten in die Ferne sieht': *rašnvō °ma* Yt. *12.* 7; — *°təma* (statt NS.) *nąma ahmi* Yt. *1.* 12.
Superl. aus **dūraē-dərəs-* Adj. — ai. *dūredṛś-*

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Adj. 'fern sichtbar'. — Pü.: *dūr nikīrītārtum.* — [1]) *arš* nach IF. *9.* 261.

• j. **dūraē-darštar-** m. 'der in die Ferne sieht': °*ta nama ahmi* Yt. *1.* 12.
Pü.: *dūr nikīrītār.*

• j. **dūraē-pāra-** Adj. (fem. °*rā-*) 'des Ufer, Grenzen in der Ferne liegen': *aiṅhā̊ zəmō yaṯ paδanayā̊* (sd.) *skarənayā̊ °rayā̊* Yt. *10.* 95; *17.* 19, *5.* 38; — *rənhayā̊ °rayā̊* Yt. *14.* 29; — *rənham °rąm* [1]) Az. *4*, +Vyt. 2.
ai. vgl. *dūrapāra-* Adj. — Pü.: *dūr vitarak, dūr vitār.* — [1]) Korr.

• j. **dūraē-fra'kāta-**[1]) Adj. 'in der Ferne begehrt, nach dem man fern Verlangen hat': *āδrava °tō* Yt. *16.* 17[2]).
[1]) F 1 *dur°*; s. *dūraiy* No. 2. — [2]) Gemeint ist der *āδravan- pairijaδan-* (sd.).

• p. **dūraiy**[1]), j., g. **dūirĕ, dūraē-*ča*** Adv.: s. ***dūra-***.
KompA. (*dūraē°*)[2]). — [1]) Auch *dūray°, dūrai°.* — [2]) So NA. immer. Aber mehrmals ist *dur°* besser bezeugt, s. die einzelnen Komp.; ob *u* in Einklang mit IF. *7.* 107?

• j. **dūraē-urvaēsa-**[1]) 1) Adj. 'des Wende fern liegt', vom Weg: °*sąm paiti pantąm* Yt. *8.* 35. 2) m. 'ferne (Weges)wende': *āaṯ tē nūrąm fravazənti °sąm* ". . zur fernen Wegeswende" Yt. *13.* 58.
[1]) Besser bezeugt ist *dur°*; s. zu *dūraiy* No. 2.

• j. **dūraē-sūka-** Adj. (fem. °*kā-*) 'des Gesicht weithin reicht, weithin schauend': +°*ka* (statt NSm.) *nąma ahmi* Yt. *1.* 15; — *tištrīm stārəm . . °kəm* Yt. *8.* 4; — *yąm hē °kəm*[1]) *dūire fravāiti* (sd.) Yt. *14.* 13; — *fravašayō . . anāzarətā̊ aēibyō . . yōi vō . . °kā̊*[2]) *. . nōiṯ āzārayente* Yt. *13.* 30.
Pü.: *dēr sūt*, Sü.: *dīrghalabhah*, Npü.: *bisyār sūd.* — [1]) In Unordnung. Vll. *daēma hē °kəm.* Anders Gdn. 3Yt. 70, Jn. Reader *1.* 43. — [2]) So NA., aber schwerlich mit Recht. F 1, J 10: *duraēkukā̊*, Mf 3 *dūraēsrīkā̊.*

• j. [1]**dūraē-srūta-** Adj. 'wovon man fern, weit hört': *tarō pəšūm °təm yaṯ činvatō* Vyt. *42.*
Vgl. [2]*dūraēsrūta-* EN.

• j. [2]**dūraē'srūta-** m. EN. eines Gläubigen: °*tahe bərəzavatō ašaonō* "des *D.*, Sohns des *B.* . ." Yt. *13.* 119.
Vgl. [1]*dūraēsrūta-.* — ai. *dūreśruta-* m. EN.

• j., g. **dūraoša-** Adj. 'dem das Verderben fern bleibt, der es fern hält, Todwehrer', Beiwort des *Haoma*: *haomō ašava °šō* Y. *9.* 2, *11.* 3; — *haoma °ša* Y. *9.* 19; *11.* 10; — *haoməm °šəm* Y. *10.* 21. a) als Bezeichnung des *Haoma*: *hyaṯčā gāuš ǰaidyāi* (sd.) *mraoī yō °šəm saočayaṯ* (sd.) *avō* Y. *32.* 14.
Bed. nach Pü.; Komp.: *dūra-+aoša-*[1]). — Pü.: *dūrōš*, erl.: *dūrōših ē ku ōš hač ruvān i martumān dūr dārēt*, Sü.: *dūramṛtyuḥ*, wozu als eine Erklärung zitirt wird: *yat akṣayatvam hūmena bhavati.* — [1]) Unsicher, weil 1) sonst nur Komp. mit I.S. und AblS. aus *dūra-* im 1. Glied vorkommen, 2) weil für *-a* und *ao-āu-* zu erwarten wäre; doch vgl. Wh. Gr.[2] § *137* b. — Falsch ist selbstverständlich die Zusammenstellung mit ai. *durōṣa-* (noch bei Jn. Reader *1.* 73).

• j., g. **dūrāṯ** Adv.: s. *dūra-*.
KompA.

• j. **dūrāṯ.sūka-** Adj. 'von fern –, fernhin leuchtend': *srīra daδāiti* (Sp. 725 o.) *daēmāna °ka* (APn.) Yt. *10.* 107.
j. *dūre.paitinąm* Vyt. *2*: lies *dūraēpārąm.*
p. *duru°*: s. unter *dr°.*

• j., g., p. *duš°*[1]), j., g. *duž°*[1]) Adv., nur KompA.[2]) 'miss-, übel, schlecht'.
ai. *duṣ°, dur°*, np. *duš°, duž°.* — [1]) § *304* II. 9 No. — [2]) Auch vor Inf.

• g. **dušərəϑrī-** Adj. 'unter übler Obhut stehend, (in religiösen Dingen) verwahrlost': *aṯ mā yavā bəndvō pafrē maziśtō yō °rīš* (APm.) *čixšnušā ašā mazdā* "immer ist *B.* für mich das grösste Hindernis, der ich die verwahrlosten zufrieden stellen[1]) will, o *A.*, *M.*" Y. *49.* 1.
Komp.: **duš+*hərəδrī-*[2]), zum V. *har-*; *š* wie in *viśāpa-*[3]). Unsicher; s. No. 2, 3. — Pü.: *dušnikīrīh*, Sü.: *duṣṭadhartā.* — [1]) D. h. in die wahre Religion einführen. — [2]) Sva. *harəδra-*; aber die Bildung ist ungewöhnlich. Vgl. *daδrī-* No. 1. — [3]) Bei einer Zerlegung in **duš+ərəδr°* würde ich **dužər°* erwarten.

• g. **dušitay-** f. 'übles Wohnen sva. Elend, Unglück': +*ā zī dəmānəm vīsəm vā šōiδrəm vā daηyūm vā ādāṯ °tāčā* (LS.) *marakaēčā* "denn Haus und Gemeine und Gau und Land bringt er in Elend und Verderben" Y. *31.* 18.
Komp.: **duš+šitay-*; § *304* II. 37. — Pü.: *dušrawišn* (weil sie *duš-it°* zerlegte).

• j. **duš.kərət-**[1]) Adj. 'übeltuend, Übeltäter' (?): *āaṯ ana parō °ta* V. *21.* 6[2]).
ai. *duṣkṛt-* Adj. — Pü.: fehlt. — [1]) Stammansatz und Formbestimmung unsicher; vll. zu °*kərəta-* Adj. oder °*kərətay-* f. — [2]) Ob Glosse?

• j., g. **duš.xratav-** 1) m. 'schlechte Absicht, übler Wille': *yōi °xraδwā* (IS.) *aēšəməm varədən* (sd.) Y. *49.* 4. 2) Adj. (auch fem.?) 'von schlechter Einsicht' oder

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'Absicht': °*tūm* (ASf.?) .. *asrāvayaṯgāϑaṃ* Aog. *81* D(?).
Pü.: *dušxrat*, (zu Aog.): *dušxratōmand*.

• g. **dušə-xšaϑra-**[1] Adj. 1) 'schlechte Herrschaft führend, schlechter Herrscher, Fürst': *huxšaϑrā xšīntaṃ* (Sp. 551 m.) *mā nī* °*ϑrā* (NP.) *xšīntā* Y. *48*. 5; — *karapanō* .. °*ϑrā daḫyunaṃ*[2] Y. *48*. 10. 2) 'unter schlechter Herrschaft stehend, schlechten Fürsten untertan': °*ϑrōng duš.šyaoϑanōng* .. *drəgvatō* Y. *49*. 11.
§ *300*. 5. — Pü.: *dušxᵛatāδ*. — [1]) NA. hat 2mal *dušə.xš*°. — [2]) Vgl. dazu [1]*kavay-**).

• j. *narəm ašavanəm* ***duščā** *zarətəm* (sd.) P. *23*, V. *3*. 14 PüZ. (wo *aš*° fehlt).
Pü. (für *d*° *z*°): *dužzarmān*.

• j. **duš.čiϑra-** Adj. (fem. °*rā-*) 'des Anblick übel ist, hässlich anzusehen': *drujim yaṃ* °*raṃ təmərəhaēnīm* Yt. *19*. 95; — ** +°*rayā* (GSf.)[1] Yt. *19*. 94.
Vgl. *hučϑra-* 2. — [1]) Hds. °*rayaϑ*.

• j. +**duš.dātay-**[1] f. 'schlechte Einsicht, Mangel an Einsicht': °*tayā*[2] (GS. als AblS.) *fraēšta drvantō* "wegen Mangels an Einsicht sind die meisten glaubensfeindlich" Aog. *56* (?).
**dātay-* f., zum V. [2]*dā(y)-*. — Pü.: *hač dužākāsīh frahist drvand*. — [1]) Hds. *dāuš.d*°. — [2]) D. i. °*tiyā*, § *268*. 11.

• j. +**duš.dāman-**[1] Adj. sva. [2]*duždāman-*°*ma* (NSm.) F. *14*.
Pü.: *duždānāk*. — [1]) Hds. *dušd*°, was sicher falsch. Wohl in *dužd*° zu korrigiren.

• j. **duš-mata-** Adj. 'übel gedacht': *aibigairyā* (sd.) *daiϑē vīspā humatāčā* .. *paitiričyā daiϑē vīspā* °*tāčā* Y. *11*. 17; — *ϑrayaṃ ačištanaṃ aiwiϑyō buyata* °*taheča manaṇhō* .. V. *18*. 17; — *yōi aipi.kərəntənti vīspəm* °*təm* .. *dužūxtəm* .. *dužvarštəm* Y. *71*. 8; 7, V. *3*. 20, 42, *7*. 53 PüZ., Yt. *10*. 106; — *humatahe ahmi* °*tahe nōiṯ ahmi* Y. *10*. 16; *71*. 7; — *nižbarəmnō* °*tača* .. H. *1*. 7; FrW. *3*. 1, 2; — *yaṯ fraoirišaiti pairi* °*tačibyasča* .. H. *1*. 17; — *paitišātōe* °*tanamča* .. Vr. *20*. 2.
KompE. —. mp. (Pü.): *dušmat*.

• j. **duš-manah-**, g. +**duž-manah-**[1] Adj. 1) 'des Denken übel ist': *dušəxšaϑrōng duš.šyaoϑanōng dužvačaṇhō duždaēnōng* °*naṇhō*[1] *drəgvatō* Y. *49*. 11; — °*naṇhe* .. *dužvačaṇhe* .. +*duš.šyaoϑnāi* Y. *65*. 7; — *yūnō humanaṇhō* .. *yūnō* °*naṇhō* H. 2. 18—36. 2) 'des Denken feindlich ist, feindselig' (nur Ableit.).
Ableit. (s. *dūš.m*°). — ai. *durmanas-* Adj. 'missgestimmt', np. *dušman* 'Feind'. — Pü.: *dušmēnišn*. — [1]) NA. hat *duš.man*°; s. aber Pt 4 und § *278* No. 3.

• j. **duš-mainyav-**[1] Adj. 'übel, feindlich gesinnt'; (als mask. Subst.) 'Feind': *vītārəm paskāṯ hamərəϑəm ǰantārəm* (sd.) *parō* °*yūm* Yt. *17*. 12; *19*. 84; — °*yūm hamaēstārəm* Yt. *18*. 1; — *nipāyōiš* .. *urvaϑəm* .. *aurvaϑāṯ parō* °*yaoṯ* Yt. *1*. 24; *14*. 57; — *vīspe tərəsəntu* °*yuš* (NP.)[2] Yt. *14*. 38; — *vanāma vīspe* °*yuš* (AP.) Yt. *10*. 34; Ny. *3*. 10; — *nijanə buye vīspe* °*yū* (AP.)[3] A. *1*. 11; — +°*yū* (AP.)[3] +*ǰanantəm* Az. *7*; — *paiti.ǰaitīm* °*yunaṃ* Y. 57. 26; — *paiti.ǰaitīm* °*yavanaṃ*[4] +Yt. *10*. 11, Vyt. 25. [Yt. *14*. 57: streiche *dušmainyaoṯ*[5].]
mp. *dušmēn*. — Pü.: *dušman*, *dušmēnišn*. — [1]) Zweimal hat NA. *dušm*°. — [2]) § *407* Nachtr. — [3]) § *407*. — [4]) Them.; s. § *407* Ntr. Vgl. auch die Var. zu Y. *57*. 26, A. *1*. 9. — [5]) Entsprechend der Lesung von F 1 usw.
j. *dušmainyū.ǰayantəm* Az. *7*: lies *dušmainyū ǰanantəm*; s. Sp. 490 u.

• p. **dušiyār-** n. 'Missjahr, Misswachs': *imām daḫyāum mā āǰamiyāᵏ* .. *mā* °*ram* (NS.)[1] D. *4*. 3; — *imām daḫyāum aᵏuraᵏmazdā pātuv hačā haināyā hačā* °*rāᵏ* D. *4*. 3.
Komp.: **duš*+*yār-*, § *270* c. 2; vgl. *dušyāirya-* und § *304* II. 9 No. — [1]) Them.

• j. **duš.sanha-** Adj. 'üble, böse Sprüche sprechend, Verwünschungen aussprechend': *āaṯ mē ahe* °*ṇhahe parāča vaēpaya manō āaṯ ahe nī manō manō yō mē* °*ṇhō hištaite* (sd.) "so wend denn ab den Anschlag des, der mich verwünscht, (mach) zu nichte Anschlag um Anschlag des, der sich gegen mich in Verwünschungen ergeht" Y. *10*. 12.
ai. *duḥśáṃsa-* Adj. — Pü.: *dušsaxᵛan*, Sü.: *duṣṭasvaraḥ*.

• j., g. **duš.sastay-** 1) f. 'üble Lehre, Misslehre': °*tiš* F. *14*[1]. 2) Adj. 'des Lehre übel ist, Misslehrer': °*tiš sravā mōrəndaṯ* (sd.) Y. *32*. 9; — *nōiṯ daibitīm* °*tiš ahūm* (sd.) *mərəšyāṯ* "nicht soll der Misslehrer das zweite Leben zerstören" Y. *45*. 1.
Pü. (dRn.): *dužāmōčišnīh*, *pa dužāmōčišnīh*, *dužīh āmōxtār* (Sü.: *duṣṭaśiṣyāpitā*). — [1]) Stammt vll. aus Y. *32*. 9, s. 2 und Pü.

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• j. *duš.sravah-* Adj. 'der einen üblen Ruf, Leumund hat, δυσκλεής'.
Ableit. (s. auch *dəuš.sr°*).

• j. **duš.sravahyā-** f. 'Übelberüchtigtheit, übler Leumund': *°varəhē* (NS. oder IS.) F. *14*.
Ableit. aus **duš.sravah-*. — Vgl. *dəuš.sravah-*. — Pü.: *dušsravīh*.

• g. **duš.šyaoϑana-**, j. **°ϑna-** Adj. 'des Tun übel ist, des Taten übel sind': *duš-manarəhe . . dužvačarəhe . . +°ϑnāi*[1] Y. *65*. 7; — *yūnō . . °ϑnahe* H. 2. 36; — *°ϑanīng dužvačarəhō dužđaēnīng +dužmanarəhō* Y. *49*. 11; — *yōi . . °ϑanā* (NP.) Y. *34*. 9; — *drəgvāitē . . °ϑanāi* Y. *31*. 15.
Pü.: *duškunišn*. — [1]) NA. *°ϑanāi*.

• j. **duš.-ham.sāsta-** Adj. (fem. *°tā-*) 'schwer zurechtzuweisen, unlenksam': *nāirikayāi . . huš.ham.sāstayāi . . ǰahikayāi . . °tayāi* H. 2. 18–36.
Sü.: *dužāmōxt*.

• g. **duš.xᵛarəϑa-** n. 'üble Speise'[1]): *darəgōm āyū* (sd.) *tmarəhō +°ϑōm* ". . üble Speise" Y. *31*. 20; — *vayū.bərəduhyō* (sd.) *°ϑōm* Y. *53*. 6.
Pü.: *dušxᵛarišn*, mit den Erl.: *kuš xᵛarišn i vat dahēnd* und *kuš vīšaća* (in Aw.-Buchst., aus H. 2. 36) *dahēnd*. — [1]) Wie sie den Seelen der Gottlosen gereicht wird; s. Y. *49*. 11, H. *2*. 36.

• j. **duš-xᵛarənah-** Adj. 'übelberüchtigt': *°nā̊* (NS.) *naštō razišta ašātō asti arəuhaya* (sd.) Yt. *10*. 105; 105; — *aēšmō . . °nā̊* Yt. *19*. 95; — *°nā̊ arərō mainyuš* Vyt. *43*.

• j., g. *dužº* Adv., nur KompA.: s. *dušº*.

• j. **dužaka-** m. (gemeiner oder Spott-) Name des *spā varəhāparō* ('Igel')*): *spānəm . . yim varəhāparəm* (sd.) *yim mašyāka avi dužvačarəhō °kəm nama aoǰaite* V. *13*. 2.
*) Vgl. Bd. *14*. 19: *zaozik* (in Aw.-Buchst.) *kē xārpušt* (= np. *xārpušt* 'Igel') *xᵛānēnd*; *19*. 28 gilt der Igel als spezieller Cegner der Ameisen: *žūžak pa hamēstārīh i mōr i dānak kiš dāt ēstēt, āgōn gōwēt ku žūžak har +sūrak +i andar mōr xānak 1 mēzēt (u) 1000 mōr ǰanēt*.
KompA. — Et.? Vgl. Horn KZ. *33*. 437, Hbm. AGr. *1*. 142. Vll. **duš+²aka-* 'der schlimme Haken (Stacheln) hat'? – mp. (Pü.): *žūžak*, np. *žūza*; Assimilation der silbenanl. Kons.

• j. **dužakō.sayana-** Adj. 'wo der Aufenthalt, die Heimat des Igels ist': *vačkərətəm* (sd.) *yim °nəm* V. *1*. 9.
**sayana-* n., zum V. *sāy-*; ai. *śáyana-* n. 'Lager'. — Pü.: *dušsāyak*[1]) 'mit schlechtem Schatten', erl.: *vaš sāyakīh ē ku +sāyak i draxtān pa tan vat ast*; dazu als Glosse: (*ast*) *kē ān i kōfān gōwēt*. — [1]) Ohne Berechtigung vermutet Fr.Müller WZKM. *4*. 262 deshalb ein urspr. *akō.say°*.

• j. **duž-anhav-** m. 'Hölle': *spəntəm mainyūm hača raoxšna garō nmāna . . anərəm mainyūm ərəyata hača °žanha*[1]) Yt. *19*. 44; — *ačištəm °žanhavō* (GS.) P. *14*.
Ableit. (s. *daož°*). — Eig. 'schlechtes Sein' sva. 'Ort des schlechten Seins', s. Sp. 109 m.; falsch BB. *15*. 209. — Pü.: *kē ān i vat axᵛ dārēt*. — [1]) Statt *°žanuha* (§ *268*. 30), IS. wie *xraϑwa*, § *407*.

• j. **duž-anay-** Adj. 'der einen üblen Atem, d. i. Geruch hat': *maoirinaṇm aračkanaṇm . . °aininaṇm* V. *14*. 5.
Zum V. *an-*. — Pü.: *dužrawišn*.

• g. **duž-azōbā-** Adj. 'übelberufen, berüchtigt': *drəgvā̊ . . °bā̊* (NSm.) *haṇ xᵛāiš šyaoϑanāiš ahōmustō* (sd.) Y. *46*. 4.
ō ist Einschubvokal, § *300*. 5. — **a-zbā-* f., zum V. *zbā-*; ai. *āhvā-* f. 'Name'; Gdn. BB. *14*. 11[1]). — Pü.: *dušstaxmak*. — [1]) Andre, mir unglaubliche Deutungen bei Mills SBE. *31*. 136, G. 551, Justi NB. 337, PrJ. *88*. 245.

• j. **duž-āϑra-** n. '(schlechtes Atmen sva.) Missbehagen': *ravasča xᵛāϑrəmča . . ašaonō stōiš ązasča °rəmča . . drvatō stōiš* Y. *8*. 8. a) 'Not, Unglück': *aϑa apare* (sd.) *ayan °rəm* Aog. *53*.
Pü.: *dušxᵛārīh*, Sü.: *ašubham*.

• j. **dužāpya-** n. 'Schwer-, Unbeikömmlichkeit', mit Akk. (des Obj.): *yaēšąm anhaṭ °pīm činvaṭ.pərətūm* "für welche die *Č*.-Brücke schwer (beikömmlich, sva.) unüberschreitbar sein wird" V. *13*. 3.
Ableit. aus **duž-āpa-* Adj. 'dem man schwer beikommen kann'; zum V. *ap-*; ai. *dúrāpa-* Adj. — Pü.: *+dužayāpak*. — [1]) Wörtl.: 'quorum erit insuperabilitas . .'.

• j. **duž-ita-** 1) Adj. a) 'schwer gangbar, schwer zugänglich': *upa kvirintəm °təm* Yt. *15*. 19. b) 'gefährlich' (nur Ableit.) 2) n. 'Schwierigkeit, Not, Gefahr': *bōiwranąm °tanąmča . . ϑwaēšā̊* (sd.) Yt. *13*. 20.
Ableit. — ai. *duritá-* 1) Adj. 'schwierig', 2) n. 'Not'.

• j. **dužitō.tara-** Adj. 'der gefährlichere': *°tarasča . . yaϑa anya vəhrka* V. *13*. 43; 42.
Pü.: *dužrawišntar*, erl.: *vattartar*.

• j. **duž-ūxta-**[1]) Adj. 'übel gesprochen': *ϑrayąm ačištanąm aiwiϑyō buyata . . °taheča vačarəhō . .* V. *18*. 17; — *avā̊ hīm paiti.miϑnāiti vīspəm dušmatəmča °təmča*

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dužvarštəmča V. *3.* 20; 42, Y. *71.* 8, 7, Yt. *10.* 106[1]; — *hūxtahe ahmi °tahe nōiṯ ahmi* Y. *10.* 16; *71.* 7; — *nižbarəmnō* .. *°tača* H. *1.* 7; FrW. *3.* 1, 2; — *aibigairyā daiδē vīspā* .. *hūxtāčā* .. *pairiričyā daiδē vīspā* .. *°tāčā* Y. *11.* 17; — *yaṯ fraoirišaiti pairi* .. *°tačibyasča* H. *1.* 17; — *paitišṭātəe* .. *°tanamča* Vr. *20.* 2.

KompE. — ai. *duruktá-* Adj., mp. (Pü.) *dužuxt*[2]. — [1]) Mit *u* nur Yt. *10.* 106. — [2]) So!, vgl. *Pāz.*-Lesung in Mx.

• j. **duž-gantay-** Adj. 'übelriechend, stinkend': *vātō* .. *°gaintiš* H. 2. 25.

Ableit. — mp. (Pü.): *dužgand.*

• j. **dužgainti'tara-** Adj. 'der stinkendere': *vātō* .. *dužgaintiš °rō anyačibyō vātačibyō* H. 2. 25.

Pü.: *dužgandtum.*

• j. **dužgainti'təma-** Adj. 'der stinkendste': *yim* .. *vātəm* .. *°məm jigaurva* H. 2. 26.

Pü.: *dužgandtar.*

• g. **duž-jyātay-** f. 'das schlechte, peinvolle Leben' (in der Hölle): *yā īm hujyātōiš* (sd.) *pāyāṯ nōiṯ °tōiš* Y. *46.* 8.

Pü.: *dužīvišnīh.*

• j., g. **duž-daēnā-** Adj. (mask. *°na-*) 'des *Daēnā* (Ich) übel ist': *yūnō dušmanarəhō* .. *°nahe* H. 2. 36; — *°nōng* .. *drəgvatō* Y. *49.* 11; — *mā* +*duš.šyaoδnāi mā °nāi* Y. *65.* 7; — *°nō arərō mainyuš* FrW. *4.* 2; — *ažiš δrizafā °nō* Yt. *19.* 47, 49; — *taδryāvantəm °nəm* Yt. *9.* 31, 5. 109.

Pü.: *dužděn.*

• j., g. **duž-dā(y)-**[1]) Adj. 1) 'des Einsicht schlecht ist, unverständig': *zaurva* +*°dą*[2]) +*fərō kərənaoiti* "das Alter macht die Väter unverständig" V. *19.* 43 (?)[3]). a) bes. in Religionsangelegenheiten: *āščā hudānəhō ərəš vīšyātā nōiṯ °dānəhō* "und zwischen ihnen beiden haben die Verständigen die rechte Wahl getroffen, nicht die Unverständigen" Y. *30.* 3. 2) 'des Absichten schlecht sind, der Böses im Sinn hat, arglistig': *°dā* .. *yō ayāvarəš* Yt. *10.* 52; — *axtyō °dā təmarəuhā* Yt. *5.* 82; — *axtīm °dəm* Yt. *5.* 82; — *hunuš* (sd.) *tā °dā yōi həntī* "(und) darum (ist er) von bösen Absichten gegen die Seienden erfüllt" Y. *51.* 10[4]); — *dačva* .. *drvantō °dānəhō* V. *19.* 3, 28, 33, 44 f.[4], 47; — *ačšmō °dā* Y. *57.* 25, Yt. *10.* 97; — *hō yō °dā arərō mainyuš* V. *19.* 1, 44, Yt. *17.* 19, FrW. *8.* 1; — *hača °da arəra mainyō* V. *19.* 12; — *°da* (VS.) *arərō mainyō* V. *11.* 10; *19.* 5, 9; — *zəmō dačvō.dātahe ayavatō °dānəhahe*[5]) V. 7. 27.

ai. vgl. *dūdhí-*, *durdhī-* Adj.; np. *duzd* 'Dieb' (?). — Pü.: *dužděnāk*, Sü.: *dušṭajñānī*; (zu V. *7*): *dužděyāk* (?), erl.: *pa apārōnīh dāt īstēt.* — [1]) § *382*, *410*, *414*. — [2]) Hds. *dužděfərō*; s. aber Bd. *28.* 23. — [3]) Eine merkwürdige Sentenz. Bd. *28.* 23 liesse einen etwas andern Text erwarten. Pü.: fehlt. — [4]) Pü. erl.: *pa anākīh pa dāmān i ōhrmazd kartan hāvand hunušak u zūrāk mēnūk hēnd.* Vgl. dagegen Y. *45.* 6: *hudā yōi həntī.* — [5]) Them.

• j. **¹duž-dāman-** Adj. 'des Geschöpfe, Schöpfung übel ist': *hamistayačča* .. +*arəraḥe* +*mainyəuš maṯ.dāmanō °manō pouru.mahrkahe* Y. *61.* 2.

Pü.: *dužděm.*

• j. **²duž-dāman-** Adj. 'des Absichten schlecht sind, der Böses im Sinn hat, arglistig': *°mō*[1]) *arərō mainyuš* V. *19.* 6.

Vgl. +*duš.dāman-*. — Pü.: *dužděnāk*; s. zu *hudāman-*. — [1]) Nach der *a*-Dekl.

• j. **duž-dōiδra-** Adj. 'mit dem bösen Blick behaftet': *°ra apa.dvarata* Yt. *3.* 8; — *°ra jainti* Yt. *3.* 11.

KompA.; Ableit.

• j. **dužděiδra.-dužděiδrō.'təma-** Adj. 'der unter denen, die mit dem bösen Blick behaftet sind, den bösesten Blick hat': *°məm janāṯ °məm ṯbažšayāṯ* Yt. *3.* 15.

j. *dužděfərō* V. *19.* 43: lies *dužděfərō.*

• j. **duž-bərətəe** Inf. '(übel zu tragen sva.) zu erleiden', mit Akk.: *mā dužb° zyānąm yasōiš* .. *aom narəm* "lass nicht Schaden erleiden .. jenen Mann" Yt. *1.* 24.

Zum V. ¹*bar-*; vgl. *bərətay-*. — ai. *mā́ no* .. *durbhṛtáye* .. *prá vocaḥ* RV. *7.* 1. 22. — S. auch *upabərətayačča.* — Pü.: *ō dužbarišnīh* (nach *Pāz.*)

• j. **duž.bərəntō**[1]) Absol. 'mit schlechter Pflege, mit Vernachlässigung', in Verbindung mit dem V. ¹*bar-*: *aδra* .. *yaδa dužb°* +*baraite miδrō* "dort .., wo *M.* vernachlässigt wird" Yt. *10.* 48.

Zum V. ¹*bar-*. — [1]) Ob richtig überliefert? J 10 hat *°barəntō.* Jedenfalls ist *dužb°* grammatisch entsprechend dem *hubərətō* Yt. *10.* 112 zu fassen.

• j. **duž-ni'δāta-**[1]) Adj. etwa 'auf den man sich schlecht verlassen kann, unzuverlässig': *aδača °tō* (näml. ist der Hund) *yaδa tāyuš* .. *°tō yaδa disuš* V. *13.* 47.

Pü.: *duš*(?)[2])-*hēm* 'übel veranlagt', mit der Erl.: *kaš pa čīč ī apē vimārēnēnd apē xᵛarēt*, und: *kaš čīč ī frāč dahēnd apāč nē dahēt.* —

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1) Man verlangte *duš* °, s. § *28, 39*. — 2) Hds. dn dan (n).

• g. **+duž-manah-** Adj.: s. unter *dušmanah-*.

• j. **duž-yaštay-** f. 'schlechte, nicht gehörig dargebrachte Verehrung': *kō huyešti* (sd.) *kō °yešti maṃ zī mainyete yazatəm* Yt. *10*. 108.

ai. vgl. *dúriṣṭay-* f.

• j. **dužyāirya-** 1) Adj. (fem. °*yā-*) 'ein schlechtes Jahr, Misswachs bringend': *pairikayāi . . yā °ya yaṃ mašyāka avi dužvačaŋhō huyāiryaṃ nama aoǰaite* Yt. *8*. 51; 54. 2) n. 'Missjahr, Misswachs': *tištrīm . . yim . . huyāiryāča daiŋhave užǰasəntəm °yāča* (IS.) ". . der bei seinem Aufgang dem Land Gutjahr sowohl als Missjahr heraufbringt" Yt. *8*. 36.

Ableit. aus **duž-yār-* n., vgl. *dušiyār-*.

• j., g. **duž-vačah-** Adj. 'des Reden übel ist': *dušmanaŋhe . . °čaŋhe . . +duš.šyaoϑnāi . . dužda.ēnāi* Y. *65*. 7; — *yūnō . . hvačaŋhō . . yūnō °čaŋhō* (GS.) H. 2. 18—36; — *°čaŋhō* (AP.) . . *drəgvatō* Y. *49*. 11; — *avaiŋhāi pairikayāi . . yā dužyāirya yaṃ mašyāka avi °čaŋhō* (NP.) *huyāiryaṃ nama aoǰaite* Yt. *8*. 51; V. *13*. 2, 6, *18*. 15.

ai. *durvacas-* Adj. — Pü.: *dužgōwišn*, (zu V.): *pa dužgōwišnīh*.

• j. **duž-vandrav-** Adj. '(übles Lob spendend sva.) lästernd, blasphemisch': *uta anyāščiṯ aya °dravō hyaonāŋhō* Yt. *19*. 87.

**vandrav-* Adj., zum V. *vand-*[1]. — ai. vgl. *vandárav-* Adj.; s. dazu BTHL. Stud. *2*. 175. — 1) Unrichtig JUSTI NB. 16; Ἀνδρόβαζος könnte allenfalls ir. **ṇandrabaja-* wiedergeben, d. i. 'Lob zollend oder geniessend'.

• g. **duž-varəna-** Adj. 'der den Missglauben hat, missgläubig': *°nāiš vaēšō rāstī* (sd.) Y. *53*. 9.

Pü.: *dužīh varravēnītār*, Sü.: *duḥkṛtena svecchayā*.

• j., g. **duž-varšta-** Adj. 'übel getan': *ϑrayaṃ ačištanaṃ aiwiϑyō buyata . . °taheča šyaoϑnahe* V. *18*. 27; — *pairi . . °tanaṃ šyaoϑnanaṃ varəzāi* Vr. *15*. 1; — *yōi honti dušmatəm . . dužūxtəm . . °təm ǰayništa* Y. *71*. 7; 8, V. *3*. 20, 42, Yt. *10*. 106, 105; — *hvarštahe ahmi °tahe nōiṯ ahmi* Y. *10*. 16; *71*. 7; — *nižbarəmnō . . °tača* H. *1*. 7; FrW. *3*. 1, 2; — *aibigairyā* (sd.) *daiϑē vīspā . . hvarštāčā paitiričyā daiϑē vīspā . . °tāčā* Y. *11*. 17; — *yaṯ fraoirišaiti pairi . . °taēibyasča* H. *1*. 17; — *paitištātəe . . °tanamča* Vr. *20*. 2; — *yaēšaṃ nōiṯ hvarštāiš vas* (sd.) *°tā* Y. *49*. 4.

KompA., E. — Pü.: *dužvaršt*[1]), (zu Y. *49*): *dužvarzītār*. — 1) So!, s. *Pāz.*-Lesung in Mx.; Transskr.

• j. **dužvarštā-varəz-** Adj. 'üble Werke, Übles wirkend': *fravašayō . . fravazənte avaŋhe naraṃ ašaonaṃ ązaŋhe °varəzaṃ* Yt. *13*. 39; — *frānāmāiti °varš*[1]) *anrō mainyuš* Yt. *19*. 96.

1) Kann auch NS. aus *°vərəz-* sein, IF. *9*. 261.

• g. **duž-varəšnah-** Adj. 'des Tun übel ist': *anāiš ā °naŋhō* (NP.) *dafšnyā* (sd.) *hōntū* Y. *53*. 8.

Pü.: *dužvarzītār*.

• j. **duž-zaotar-** Adj. 'der einen schlechten, üblen *Zaotar* hat': *mā hyāϑa °tārō mā afryō.zaotārō °tārō zī ahmāṯ afryō.zaotārō narō* . . Vyt. *12* (?).

dtarō.dənānō N. *101*: lies *tarō.d°*.

• g. **dəbaēš-** V.: s. unter *ṯbaēš-*.

• g. **dəbav-** V. 'betören'. Praes. 30 (Iter.) *dəbāvaya-*.

Ohne Obj.: *vīdvā vīduṣē mraotū mā əvīdvā +aipī*[1]) *dəbāvayaṯ* ". . nicht länger mehr soll der Nichtwissende[2]) betören" Y. *31*. 17.

ai. vgl. *ádbhuta-* Adj. (?). — Vgl. *ā.dəbaomanund* [1]*dab-*. — Pü.: lässt aus, Sü.: *vipratārakaḥ* 'Betrüger'. — 1) NA. *aipī.dəb°*. — 2) D. i. der falsche Prophet.

• j. **dbōišta-** Adj. 'plurimus': *čavaṯ +ana °təm ayanəm paraŋhačāite* (sd.) N. *9*.

Superl. zu *būray-*; aus ar. **bhūyiṣtha-*, BTHL. IF. *11*. 137[1]). — Vgl. *baoyō*. — ai. vgl. *bhūyiṣṭha-* Adj. — Pü.: *+bālist*. — 1) Der naheliegenden Gleichstellung mit ap. *duvaišta-* steht *db-* (man erwartete *ṯb-*) im Weg.

j. *°ϑwōžn* Yt. *14*. 45: s. *dvag-*.

• g. **dəbaẓ-**, j. **baẓ-** V. 'unterstützen'. Praes. 1 *dəbaẓ-*, *baẓ-*.

Von der Unterstützung, Hilfe, die dem Gläubigen nach dem Tode und bei den letzten Dingen zu teil wird. Ohne Obj.: *ašəm šyaoϑanāiš dəbaẓaitī* (Konj.) *ārmaitiš* "wird *A.* mit seinem Tun Hilfe leisten, (wird es) *Ārm.*?" Y. *44*. 6[1]).

mit *paiti* dnwS., mit Akk.: *nōiṯ hē anyō urva haom urvānəm paiti irista* (sd.) *baẓaiti . . naēba spāna pəšu.pāna paiti irista baẓaiti* (statt Du.) V. *13*. 9[2]).

Aus urir. **dyanz°*, § *88*. — Et.? — Pü. (zu V. *13*): *bālēnītān*, erl.: *kuš ayāwārōmandīh kartan nē tavān*; (zu Y. *44*): *stawr 3*), Sü.: *sthūlataraḥ*. — 1) Vgl. zSt. Y. *47*. 6. — 2) Vgl.

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zSt. Y. 45. 11, ²daēnā- No. **). — 3) Vgl. zu dəbązah-.

• g. **dəbązah-** n. 'Unterstützung, Hilfeleistung' nach dem Tod bei den letzten Dingen: *vīdāitīm* (sd.) . . *ārmatōiš* °*zərəhā aśahyāčā* "unter Hilfleistung der *Ārm.* und des *A.*" Y. 47. 6[1]).

Zum V. *dəbąz-*. — Pü.: *stawr*, Sü.: *mahattaraḥ*; s. zu *dəbązaitī*. — [1]) Vgl. zSt. Y. 44. 6.

• g. **daibitā, daibitānā** (, p. *duvitā*) Adv. 'lange, schon lange, vor langem': *aṯ* . . *mā bōndvahyā* (sd.) *mānayeitī ṯkaēšō* . . °*tā* Y. 49. 2; — *hyaṯ* *ąsašutā* (sd.) *yā* °*tānā fraoxtā* ". . was vor langem verkündet ward" Y. 48. 1; — *šyaomąm aipī* (sd.) °*tānā yāiš* +*asrūždūm būmyā haptaiždē* "desgleichen auch die (eure) Taten, durch die ihr schon lang bekannt seid auf dem siebenten Kreis der Erde" Y. 32. 3.

KompA. — ai. *dvitá* Adv.[1]). — S. auch *duvaištam*. — Vgl. zEt. und Bed. FOY ZDMG. 52. 590, KZ. 37. 546, JUSTI GIrPh. 2. 417, GRAY JAOS. 23. 63. — Pü. (dRn.): *frēštār, pa frēštārīh, frēpišn*. — [1]) Worüber zuletzt OLDENBERG ZDMG. 55. 314, GDN. VSt. 3. 1 (, dem offenbar die neuere Litt. zu den ir. Wörtern unbekannt ist).

• g. **daibitya-** Adj.: s. unter *bitya-*.

• g. **daibišyant-** Adj., PPA.: s. unter *ṯbišyant-*.

• g. **daibišvant-** Adj.: s. unter *ṯbišvant-*.

• g. **dəmāna-** n.: s. unter *nmāna-*.

• j. **dəmąnō.paδnī-** f.: s. unter *nmānō.°*.

j. **dyaēti*: s. Sp. 719 u.

• g. **dyā-** V., nur mit *nī* 'devincire'. Praes. 1 *dyā-*.

'fesseln sva. einschränken, Einhalt tun': *nī aēšəmō nī*[1]) *dyātąm* (3SIM., in pass. Sinn) *paitī rəməm paitī*[1]) +*syōdūm* (sd.) Y. 48. 7.

'Erweiterung' der in ai. *ā-dyati*, gr. δίω (IF. 7. 74 No. 2), δίδημι enthaltenen Basis idg. **dēi̯-*. — Pü.: *apē ēšm apē dahēt*. — [1]) Nach dem Metrum zu streichen..

• g. **¹dyav-** V., nur mit *ā* 'studere'. Praes. 27 *dīvya-*.

'bestrebt sein nach –, sich mühen um –' (Lok.)[1]): *yōi asruštōiš* (sd.) *pərənāirəhō nōiṯ ašahyā ādīvyeintī* +*hačənā* "die . . sich nicht um das Zusammensein mit *Aša* mühen" Y. 44. 13.

Pü.: *nikēžūtan*, Sü.: *pratipādayitum*. — [1]) S. zu ¹*kan-* 3.

• j. **²dyav-** m. 'Himmel': *paurva.naēmāṯ pataṯ dyaoš* (GS. als AblS.) . . *anərō mainyuš* "kopfüber stürzte hinab aus dem Himmel *AM.*" Yt. 3. 13[1]).

Vgl. *fraidivā*. — ai. *dyav-* m. (GS. *dyáḥ*); BTHL. AF. 1. 67. (Falsch GDN. Stud. 1. 106 – s. auch VI –, VONBRADKE Dyaus 83.) — S. noch ap. Διαῖξις, § 265. 3. — [1]) zSt. s. Bd. 3. 11.

• g. **dyāi** Inf. 'zu geben, verleihen': *hyaṯ hōi hudəmōm* (sd.) *d°*[1]) *vaxšōrahyā* Y. 29. 8.

Zum V. *dā-*. — Pü.: *dahēt*, Sü.: *dāsyati*. — [1]) Inf. im Sinn einer 1. Plur. Konj., vgl. zu *čarəkərəδra-*.

• j. **dva-**[1]) Zw. (fem. *dvā-*) 'zwei', Du.: *nōiṯ* . . *aēvō nōiṯ dva*[2]) *nōiṯ δrāyō nōiṯ frāyanəhō* P. 44; — *δriš mayəm* (sd.) *ava.kanayən dva*[2]) *maya* . . +*ōim* V. 16. 12; — *dva ərəzu* . . *čaδwārō ərəzvō* V. 9. 6; — *aēvahe* . . +*ašəmaoyahe* . . *dvayā* . . *δrayąm* V. 18. 11; F. 1; — *aēvahe pasvō* . . *aδa dvā* (Gen.?) *aδa δryąm* N. 65; — *aēvąm vā avi xšapanəm duye* (Af.)[3]) *vā* Yt. 8. 11; — *aēva δrišva ahmāṯ masyehīm* . . *dva δrišva* (statt ID.) . . *δribyō δrišvaēibyō* V. 2. 11 ff.; — *dva* (statt An.) *danarə* . . *aēva danarə* V. 16. 7; — *yeziča hē dva yaska avi ačištō ājasāṯ* V. 7. 70; — *dvāčina piδe* (sd.) *hačimna* Yt. 10. 84; — *dasa avaδra mārəhō zayana dva hąmina* V. 1. 3; 5. 27, 7. 52, Yt. 14. 45[9], 19. 3, F. 1; — *dvaēibya hača nərəbya dva nara us.zayeinte miδwana striča nairyasča* V. 2. 41; 8. 10, FrB., Vd. 12; — +*dvaēibya*[4]) *ərəzubya* N. 65; — *dva aurvanta yāsāmi yimča bipaitištānəm* . . *yimča čaδwarə.paitištānəm* Yt. 5. 131; 22, V. 13. 49, 51; — *paragąṯ dvaēibya yōi anəhən x^vaētvadaδasča x^vaētvadaδīšča* V. 8. 13; — *yaδa vā gāmą dvača* +*dasača* (sd.) +*antarə.iδwąm* ". . zwölf . ." F. 27 a; — *čaδwarasča aδa garayō čaδwarəsatəmča* (sd.) *dvaēča* (Nn.) *saite dvaēča hazanre* Yt. 19. 7; — *duye* (An.)[3]) *saite* V. 4. 20[2], 16. 12; — *duye hazanre* V. 18. 73[3 5]), Vd. 6; — *duye* (Af.)[3]) *navaiti* (sd.) V. 14. 17[3].

KompA. — Vgl. *dvaē°, baē°, biš*; § 88. — ai. *dvā́, dvé*; oss. *duvā*, mp. *dō*, np. *du*, PDw. *būi*. — Pü.: 2. — [1]) D. i. *dva-* und *duva-*, § 268. 12. — [2]) D. i. *duva*, § 268. 8. — [3]) § 268. 19. — [4]) So T. — [5]) V. 18. 74: lies *hazanrəm* statt *duye °re*.

• j. *dvaē°, baē°*[1]), nur KompA.: sva. *dva-* Zw.

Aus ar. **dua(i̯)i°* (§ 81) hervorgegangen; vgl. BTHL. IF. 11. 135. — ai. *dve(-dhā*, Adv.), mp. *bē°*(?)[2]). — [1]) Zu *baē* F. 16 s. udW. — [2]) S. dazu SALEMANN GIrPh. 1. 284. 4 Anm.

g. *dvaidī*: s. ⁴*dav-*.

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• g. **dvaēϑā-** f. 'Bedrohung', mit Akk. der Person: *yehyā mā āiϑiš* (sd.) °*ϑā* "cuius me (mihi) pernicies minatio (minax est)" Y. *48*. 9; *32*. 16.

Vgl. gr. δεινός, δείδω; KZ. *28*. 31. (Falsch MILLS G. 487.) — Pü.: *pa vimānikīh*.

• j. +**dvaēpa-** n. 'Insel': +*paitipī*[1]) *dvaēpī*[1]) *ranhayå* "auf der umbrandeten Insel der *R*." Yt. 5. 81.

Eig. 'an zwei Wassern gelegen', Ableit. zu **dvaē*°+*āp-*; aus ar. **dua(i)ipa-*; BTHL. IF. *11*. 135. — ai. vgl. *dvīpá-* m., n. 'Insel, Sandbank'; s. ebd. — [1]) Statt °*pe*, I.S.; ZDMG. *46*. 291.

• j. **dvaēš-** V.: s. unter *ϑbaēš-*.

• g. **dvaēšanha-** Adj. 'feindselig': *yā* (näml. *šyaoϑanā*) *īm hujyātōiš* (sd.) *pāyāt̰* .. *kāčīt̰* °*šanhā* (NPn.) Y. *46*. 8.

Ableit. aus *dvaēšah-*. — Pü.: *bēšūtār*.

• g. **dvaēšah-** n.: s. unter *ϑbaēšah-*. Ableit.

• p. **duvaištam** Adv. 'diutissime, sehr lang': *hyāʰ dᵒ šiyātiš axšatā* (sd.) *hauvčiy*.. D. 5. 3.

ASn. aus **duvaišta-* Adj., Superl. zu *dūra-*; aus ar. **dua(i)ištha-*; § *81*, *208* No. 3, IF. *7*. 73, *12*. 127. — Vgl. ²*dav-*, gr. δηρόν usw.; FOY ZDMG. *50*. 130, KZ. *36*. 135. — S. noch zu *dbōišta-* No. 1.

• j. **dvag-** (°*ϑw*°) V. 'flattern', nur mit Praev. Praes. 2 *dvaža-*.

mit *ā* 'auf-, mit *frā* 'fort-', mit *vī* 'hin und herflattern': *dva* +*aϑwō.žən dva* +*vīϑwō.žən dva* +*fraϑwō.žən* "die zwei (Federn) sollen auf, die zwei sollen hin und her, die zwei sollen fortflattern" Yt. *14*. 45.

ai. *dhvajati* DhP. '*gatau*'; vgl. *dhvajá-* m. 'Fahne'; BTHL. GIrPh. *1*. 159. — Npü.: (*dīvān rā*) *mī zanad* .. *judā mī kunad* .. *bisyār mī zanad*; unsinnig. — [1]) Statt Du. NA. °*ϑwōžən*; s. dazu § *268*. 57; korrekt wäre °*ϑwaž*°.

• j. **dva.dasa** indekl. Zw. 'zwölf': °*sa karša frakārayōiš* V. *9*. 11; *12*. 8, *14*. 14.

KompA.; Ableit. — ai. vgl. *dvādaśa* indekl. Zw. — Pü.: *12*.

• j. **dvadasa-** Adj. 'der zwölfte': *ahmat̰ hača garayō fraoxšyan* .. °*sō vāiti.gaēsō* Yt. *19*. 2; *1*. 8, V. *14*. 9; — °*səm asanhamča šōiϑranamča* .. V. *1*. 15.

Ableit. aus *dva.dasa*. — ai. vgl. *dvādaśá-* Adj. — Pü.: *dvāždahum*.

• j. **dvadasa.xšapar-** n. 'Zeit von zwölf Nächten': *pasča* °*prāt̰* Vd. *19*.

Pü.: *pas hač 12 šap*.

• j. **dvadasanhāϑra-** Adj. 'zwölf *Hāϑra* lang': °*ϑrəm asti ayrim ayarə* "ein erstklassiger Tag[1]) ist zwölf *H.* lang" F. 27 b.

Komp.: **sa*+*hāϑra-*. — Pü.: *12 hāsr*. — [1]) D. i. ein Tag von grösster Länge (nach Bd. *25*. 5 zu 16 Stunden); vgl. *hāϑra-*.

• g. **dvafša-** m. 'Qual, Pein'[1]): *ā īš* °*šīng mazdā anāšē ąstąščā* "damit er Qualen über sie bringe, o *M.*, und Feindseligkeiten" Y. *44*. 14.

Vgl. *dvafšah-*. — Et.? Ar. **d(h)ąps(h)a-*. — Pü.: *ān i ōšān frēft bavēnd ōhrmazd*, erl.: *pas dānēnd ku 'frēft ēstēm'*. — [1]) zBed. vgl. BTHL. AF. *2*. 177, GDN. BB. *14*. 27.

• g. **dvafšah-** n. 'Qual, Pein': *īratū īš* °*šō hvō dərəzā* +*mərəϑyaoš mazištō* "Qual soll er über sie bringen, er, der der grösste ist, sammt der Fessel des Todes" Y. *53*. 8.

Vgl. zu *dvafša-*. — Pü.: *ōftēnd ōšān hač mizd frēft bavēnd*.

• j. **dvan-** V. 'fliegen'; nur mit Praev. Praes. 14 (Inkoh.) *dvąsa-*, 30 (Kaus.) *dvąnaya-*.

mit *apa* Inkoh. 'sich zum Flug erheben (in der Richtung) nach – weg' (Dat.): *aēša druxš yā nasuš apa.dvąsaiti apāxəϑraēibyō naēmaēibyō* V. *8*. 16.

mit *upa* Inkoh. 'her-, hinzugeflogen kommen von – her' (Abl.): *aēša druxš yā nasuš upa.dvąsaiti apāxəϑraēibyō naēmaēibyō* +*maxši.kəhrpa ərəγaitya* ".. kommt herzugeflogen von Norden her in abscheulicher Fliegengestalt" V. 7. 2; — *čvantəm pasčaēta zrvānəm* .. *aēša druxš* .. *upa.dvąsaiti* V. 7. 3; 1, 4. a) mit Angabe des Ziels: *kva aēšąm aēša druxš yā nasuš upa.dvąsaiti?* .. *paitiša hē* .. *antarāt̰ naēmāt̰ brvat̰.byąm* .. *upa.dvąsaiti* V. *8*. 41; — *hā druxš* .. *hōyum haxəm upa.dvąsaiti* V. *8*. 70; 71, V. *9*. 16–24[28]; — *tē* (Sp. 621 o.) *aēšąm paiti sruyē* (sd.) *aēša druxš*.. *upa.dvąsaiti* V. 7. 24; — *druxš* .. *yā hača irista upa ỳvantəm upa.dvąsaiti* V. *10*. 1[2]).

mit *us* Kaus. 'hinauf, in die Höhe fliegen machen': *pāurvō* (sd.) .. *yat̰ dim usča uzdvąnayat̰* .. *ϑraētaonō mərəγahe kəhrpa* Yt. 5. 61.

mit *frā* Inkoh. 'herangeflogen kommen': *frā zī dvąsaiti aēša druxš yā nasuš* V. 5. 28.

Pü.: *davāristan*; s. noch No. 2. — [1]) MEILLET MEN. 25 will zu Unrecht korrigiren. Vgl. zBild. ai. *vāñchati*. — [2]) Das Praeverb doppelt. Pü. erl.: (*apar davārēt*) *pa hamrēt*; vgl. *upa.raēϑwayeiti*.

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• j., g. ¹**dvar-** V. 'gehen', uzw. von *daēv*ischen Wesen[1]. Praes. 2 *dvara-*, 4 *dvāra-*.

'gehen, eilen; sich aufmachen': *advarənta* (Augm.) *adāunta daēva* V. *19.* 45; — *druxš dvarāṭ* Yt. *3.* 17; — *pairika* . . *hisiδyāṭ āča parača dvaraiti* (NSf.) ". . hin und wieder gehend" Yt. *8.* 54. a) mit Angabe des Ziels; α) durch Akk.: *advarənta* (Augm.) . . *daēva* . . +*bunəm arəhūš təmarəhahe* V. *19.* 47; — *aēša vō dvaraiti būšyaṣta* "es macht sich (sonst) *B.* zu euch auf" V. *18.* 16. β) durch Gen. (?, Sp. 649 o.): *vīspe daēva* . . *taršta təmarəhō* +*dvarənte*[2] Y. *57.* 18, Yt. *9.* 4 (wo *dvarānte*).

mit *apa* 'weg-, fortgehen, weichen': *apa druxš dvāra* (2S.) SrB. *3*; — *daēva apa.dvarata* (2P.) Yt. *3.* 7; 7–9[18]. a) 'zurückweichen vor –, sich zurückziehen von –': α) mit Gen (statt Abl.): *druxš hē* . . *apa.dvaraṭ* "die *Dr.* wich vor ihm zurück" V. *19.* 2. β) mit *hača* und Abl.: *apa.dvaraṭ anrō mainyuš hača zəmaṭ* Yt. *17.* 19.

mit *ā* und *niš* 'hervorkommend sich aufmachen': *ā dim paiti.yaṣ* (sd.) *nižđvaraiti daēvō yō apaošō* Yt. *8.* 21.

mit *upa* 'hinzugehen': *druxš upa.dvāra mərəncəmuha zaraδuštra* (statt AS.) V. *19.* 1.

mit *pairi* 'herumgehen um –' (Akk.): *druxš hē* (als AS.) *pairi.dvaraṭ* V. *19.* 1.

mit *frā* 1) 'hervor-, herangehen, sich heranmachen': *yaṭ dužđā fradvaraiti yō aγāvarəš* Yt. *10.* 52; — 'von – her': *āaṭ maire fradvaraiti būšyaṣta* . . *apāxtaraṭ hača naēmāṭ* FrW. *10.* 42; V. *19.* 1; — *āaṭ hē paskāṭ fradvaraṭ ažiš* Yt. *19.* 47. 2) 'davongehen, sich davon machen': *fratərəsaṇ fradvaraṇ* Yt. *11.* 6 (?).

mit *ham* 1) 'zusammen wohin (Akk., Adv.) gehen': *aṭ aēšəməm hənđvārəntā yā baṇuyəm* (sd.) . . Y. *30.* 6; — *kva daēva handvarənti?* . . *avaṭ* . . *handvarənti* V. 7. 53 f. 2) 'wo (Lok.) zusammenkommen': *arəzūrahe* (sd.) *grīvaya yaṭ ahmya daēva handvarənti* V. *3.* 7. 3) dnwS., aber mit intens. oder iterat. Bedeutung: *aδāṭ fraša ham.dvaraṭ ažiš* "drauf stürmte heran . ." Yt. *19.* 49; — mit wo?Adv.: *asne kamərəδāṭ handvaraiti* "in der Nähe des Kopfes geht sie (die Seele des *drvant*) hin und her" H. 2. 20.

mp. (Pü.) *davāristan*, gelW. 3); ai. vgl. *drávati* 'er läuft', wozu BGM. Grdr.² *1.* 260. — Sü. (zu Y. *30*): *durgacchati*; s. No. 3. — 1) Im Gegensatz zu ¹*ay-* (vgl. Yt. *8.* 20, 21), *gam-* (vgl. Yt. *11.* 4). Dem *ham.dvaraṭ* Yt. *19.* 49 steht 47 *ham.rāzayata*, dem *handvaraiti* H. *2.* 20 steht 2 *niš.hiδaiti* gegenüber. — 2) Pt 4; vgl. Yt. *9.* 4, wo ebenfalls die Medialform. — 3) SWienAW. *67.* 844. 14 mit *bad* (so!, s. oben Sü.) *davīdan* erklärt.

• j. ²**dvar-**, p. **duvar-** m. 'Tor, Türe': *apiča təm varəm marəza °rəm raočanəm xᵛāraoxšnəm antarə.naēmāṭ* "und an den *V.* bring ein Tor an, ein lichtes, innen eigenlichtiges" V. 2. 30; 38; — *bāδa iδa hištahe anyehe °rə* (LS.) *srayanō xᵛarəntīš* (sd.) *pərəsəmnaēšuča* "wahrlich, du sollst künftig stehen an eines anderen Tür dich lehnend . ." V. *3.* 29; — ‖ *°rayāmaiy* (LS.)[1] *bastaᵏ adāriy haruvᵏšīm kāraᵏ avainaᵏ* "an meinem Tor[2] wurde er gefesselt in Verwahr gebracht, alles Volk konnte ihn sehen" Bh. *2.* 13, 14. a) 'Pass' im Gebirg[3]: *upa °rəm xšaδrō.sukəm apanō.təməm kərəhaya* (sd.) Yt. *5.* 54.

Ableit. (?). — ai. *dvā́rau*, *dúraḥ*, fem.; np. *dar*. — Pü. (zu V. *3*): *dar*, (zu V. *2*): *dīvār* 'Mauer', erl.: *kuš* an n k 4). — 1) Them. — 2) Man übersetzt sonst 'an meinem Hof'. Ich nehme an, dass der gefangene Empörer am Tor des Palastes an den Pranger gestellt wurde. — 3) Wie *porta*, πύλη. — 4) Angebl. 'a house', JAMASPJI Gloss. 1014.

• j. **dvarant-** Adj. (fem. *°raitī-*)[1], PPA.: s. ¹*dvar-*.

1) Zu KZ. *29.* 546.

• j. +**dvariδra-**[1] n. 'Fuss, Bein' uzw. *daēv*ischer Wesen: *taṭ drvatō* . . *aši uši karəna gava °ra*[2] 3) *zafarə* . . *pairi.urvaēštəm* (sd.) Yt. *11.* 2.

Zum V. *dvar-* 3). — Pü.: *davārišn*. — 1) F 1 usw.; NA. *°rəδra-*; s. No. 3. — 2) Als ADn.; s. § *412* und die vorherg. Wörter. — 3) Vgl. zBild. ai. *caritra-* n.

• p. **duvarδay-** m. 'Torhalle': *vašnā aᵏuraᵏmazdāhaᵏ imam °δim visadahyum* (sd.) *adam akunavam* X. *1.* 3.

Ableit. 1) aus *duvar-*. — Vgl. np. *dahlīz* 'Halle', arm. LW. *dahlič*; FRMÜLLER WZKM. *9.* 171, HBM. AGr. *1.* 133. — 1) Unsicher; ein sek. Suffix *δay-* ist sonst nicht bekannt. Vll. durch Haplol. aus **duvar-varδay-*, zu gr. ἀλής usw.

• g. **dvaṇman-** n. 'Wolke': *kō vātāi dvaṇmaibyasčā yaogəṭ āsū* "wer verband mit Wind und Wolken die Schnelle?" Y. *44.* 4.

Vgl. *dunman-* n., wozu JSCHMIDT Festgruss Roth 183, BTHL. IF. *7.* 76 f. und *aipi.dvaṇnara-*. — ai. vgl. *dhvānlá-* n. 'Dunkel'; BTHL. IF. *1.* 493. — Pü.: *awr*.

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• p. **+duvitā-taranam** Adj. 'seit langem eine Reihe bildend, seit langem einander folgend': *9 duv° vayam xšāyaϑiyā amahy* "Könige sind wir neun seit langem einander folgend" Bh. *1.* 3.

*Avyayībhāva*komp. — **tarana-* n. 'Übergang (von einem zum andern)', zum V. *tar-*; ai. *taraṇa-* n. — Zu **dvitā* (aus ar. **dvi°*) s. unter *daibitā*, wo Litt.

• p. **duvitīya-** Adj.: s. unter *bitya-*.

• p. **duvitīyam** Adv.: s. *duvitīya-*.

• j. **draēǰištō.təma-** Adj. 'der allerärmste, -ärmlichste': °*mažšvača niuruzdō.təmažšvača aētā̊ x^v^arəϑā̊ x^v^aratu* "unter den allerärmsten und heruntergekommensten (Leuten) soll er (der Leichenträger) . ." V. *3.* 19.

Superl. aus dem Superl. zu *driγav-*. — Pü.: dr n č dn dt k da *tum*[1]), erl.: *nitum* (oder *vattum*). — [1]) S. zu +*drājyō*.

• j. (, g.) **draog-**, p. **draug-** V. 'lügen, trügen'. Praes. 3 *druža-*[1]), 27 *drujya-*, *durujiya-*. — PPfP. °*druxta-*[2]), *duruxta-*[2]), °*druxòa-*[2] 3]); PFP. °*draoxòa-*; Inf. °*druxtōe*[2]); Absol. °*druxtəm*[2]). [Vgl. noch **bīraošaṭ*.]

1) 'lügen'; a) ‖ mit wie?Adv. und folgender dir Rede: *hauv udapatatā avaϑā adurujiya^h^: adam* .. Bh. *3.* 13. b) ‖ transit., nur im Pass.: *mātya^h^ hya^h^* . . *avahyā paruv* +*ϑadayā^h^* (sd.) *tya^h^ manā kartam naišīm varnavātaiy duruxtam* +*maniyātaiy* "damit nicht dem, der . ., (dass) es ihn nicht überzeuge, (sondern dass er es) für gelogen halte" Bh. *4.* 8[4]); — *yaϑā ima^h^ hašiyam naiy duruxtam akunavam hamahyāyā ϑarda^h^* "dass ich das wirklich, nicht (nur) vorgeblich[5]) getan habe in jeder Weise" Bh. *4.* 7. ‖ c) absolut: *āvōyā* +*družanti*[6]) . . *fraurvaixti* (sd.) *havahe urunō družaite* N. *84*; — ‖ *hauv adurujiya^h^ avaϑā aϑaha^h^* Bh. *4.* 29; Bh. b–j[9]; — *vīspəm vačnaiti* (näml. *miϑrō*) *družintəm* Yt. *10.* 107. 2) ‖ 'Jemandem (Gen. statt Dat.) vorlügen', mit wie?Adv.- und folg. dir. Rede: *hauv kārahyā avaϑā adurujiya^h^: adam* . . Bh. *1.* 11. 3) 'Jemanden (Akk.) belügen, betrügen': ‖ *draugaʰdiš hamiϑ^r^iyā akunauš tya^h^ imaiy* (Sp. 369 m.) *kāram adurujiyaša^n^* (3PPrA.)[7]) Bh. *4.* 4; — *ave . . yōi paurva miϑrəm družinti* Yt. *10.* 45; — *kō məm* (näml. *miϑrəm*) *yazāite kō družāṭ* Yt. *10.* 108. a) ‖ mit wie?Adv. und folgender dir. Rede: *hauv . . kāram avaϑā adurujiya^h^: adam* .. Bh. *1.* 16. 4) 'böslich, dolos handeln, (Jemandem) ein Arg antun', absolut: *kačta-* (sd.)*ča parō družintō* (NP.) Yt. *8.* 5; — s. *adrujyant-*. [Vgl. noch *drujaiti*.]

mit *aiwi* 1) 'Jemanden (Akk.) belügen, betrügen', insbes. *miϑrəm* 'den *M.* belügen, betrügen' und 'den Vertrag verletzen, nicht halten': *kō miϑrəm aiwi.družaiti kō rašnūm paiti.irinaxti* Yt. *14.* 47; *10.* 18; — *yōi miϑrəm nōiṭ aiwi.družinti* Yt. *10.* 3; — *yō miϑrəm aiwi.družaiti yim vačahinəm* (sd.) V. *4.* 11; 12ff.[5]; — *čvaṭ aēšō miϑrō aiwi.druxtō āstāraiti yō vačahinō* V. *4.* 5; 6ff.[5] 2) 'Jemandem (Akk.) ein Arg antun': *yasə ϑwā* (näml. *arədvīm*) *nōiṭ aiwi.družā̊nte ažišča* . . Yt. *5.* 90.

mit *ā* dnwS. 3: °*ādruxta-*.

ai. *drúhyati*, *druhaḥ* (2S.); *drugdháḥ*; mp. *druxtan*, *družītan*; arm. LW. *držel*. — Pü. (zu V. *4.* 11): *apar druxtan*, (zu V. *4.* 5): *apar družišnīh*; s. noch No. 6. — [1]) Sp. ZDMG. *36.* 608 meint, *druža-* stehe für **družya-* (Praes. 27). Das ist wenigstens möglich, insofern sich nach Analogie des Wechsels von *šy* mit *š* (§ *90.* 2 a) im jAw. auch *ž* für *žy* eingestellt haben könnte. — [2]) § *53* II. — [3]) § *209.* 8. — [4]) S. zSt. Bthl. KZ. *29.* 585; zuletzt Foy KZ. *35.* 45. — [5]) Wörtlich: '. . als etwas wirkliches, nicht erlogenes . .'. — [6]) Hds. *druyanti*, aber Pü.: *družišn*. — [7]) Vgl. zF. JSchmidt KZ. *27.* 36 (wo ältere Litt.), Fr Müller WZKM. *7.* 253, *11.* 256, Foy KZ. *35.* 30, *37.* 541, ZDMG. *52.* 595. Ich bleibe bei dem § *309* II Gesagten.

• j. **draoγa-**, **draoγa-**, p. **drauga-** 1) Adj. 'lügnerisch, unwahr': *yaṭ . . +°gəm vāčim arəhaϑīm činmāne* (sd.) +*paiti.barata* Yt. *19.* 33. 2) m. 'Lug, Lüge': °*gəm vīϑuš* "des Lugs bewusst" V. *4.* 54. a) ‖ im Ap. von den unwahren Ausstreuungen der Thronprätendenten und Empörer, also mit politischem Anstrich[1]): °*gaʰdiš hamiϑ^r^iyā akunauš tya^h^ imaiy* (Sp. 369 m.) *kāram adurujiyaša^n^* "die Lüge machte sie abtrünnig, weil . ." Bh. *4.* 4; — °*gaʰ*[2]) *dahyauvā vasiy* (sd.) *abava^h^* Bh. *1.* 10; — *imām dahyāum . . pātuv hačā hainiyā hačā* °*gāʰ* D. *4.* 3; Bh. *4.* 5; — *imām dahyāum mā ājamiyāʰ mā hainā . . mā* °*gaʰ* D. *4.* 3. A) als Dämon personifizirt: °*gō miϑaoxtō* V. *19.* 46. [Yt. *3.* 9, 12: s. Komp.]

KompA. — Zum V. *draog-*. — ai. *drógha-* m.; np. *durōγ* 'unwahr; Lüge'. — Pü.: *drōγ gōwišn*.

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— 1) JN. GIrPh. 2. 628 verstehe ich nicht. — 2) Statt g^{a} hat der Stein g^{u}, s. *paruva-* No. 8. NA. bessert stillschweigend.

• j. **draoγō.vāxš.-draoǰišta-** Adj. 'der lügnerischste unter den Lügenrednern': *°tō ǰanāṯ °tō ṯbaẑšayāṯ* Yt. 3. 16; +9 1), +12 1).

Komp. mit NSm. im 1. Glied; **draoγō.vak-* Adj. — ai. *droghavák-* Adj. — 1) Wo NA. trennt.

• p. **drauǰana-**, j. *draoǰina-* Adj. 1) ‖ 'lügnerisch, Lügner': *hačā draugāʰ .. patipayaʰuvā martiyaʰ hyaʰ °naʰ ahatiy avam +ʰufrasatam parsā* Bh. 4. 5 1); 14 1); — *yaϑā naiy arikaʰ āham naiy °naʰ āham* Bh. 4. 13. 2) 'betrügerisch, Betrüger' (nur Komp.).

KompA. — Zum V. *draog-*. — 1) Mit politischer Färbung, s. zu *drauga-*.

• j. **draoǰinō.+bərəta-** 1) Adj. (fem. *°tā-*) 'von einem Betrüger gebracht': *yasča mē tāyāsča .. °tāsča zaoϑrā frabarāṯ* P. 22.

Pü.: *drōž barišnīh.* — 1) Hds. *barət°*.

• j. **draoǰišta-** Adj. 'der lügnerischste, trügerischste': *daēvanaṃ °tō anrō mainyuš* Yt. 3. 13 1); — *daēvāiš .. hātaṃ °tāiš* Y. 12. 4. [Yt. 3. 9, 12: lies *draoγō.vāxš.dr°*.]

KompE. — Superl. zu *2*drug-* und *draoga-* Adj. — Pü.: +*drušandtum*; Sü.: *durjanatamaḥ.* — 1) Vgl. arm. *arhamn xabeal* 'Arimanus fallax'.

• p. **+drauǰīya-** 1) den. Praes. 31 'für Lüge, erlogen halten': *tyaʰ manā kartam varnavatām ϑuvām mātyaʰ drauǰīyāhy* 2) "was von mir getan ist, soll dich überzeugen, du sollst es nicht für Lüge halten" Bh. 4. 6.

Ableit. aus **drauǰa-* m. 'Lüge', zum V. *draug-*. — ai. *°drohá-* m., mp. *drōž.* — 1) Anders NA., s. No. 2. — 2) Also sva. *duruxtam* 1*man-*, vgl. Bh. 4. 8. NA. ergänzt (mit OPPERT) *duruxtam maniyāhy*, was für den vorhandenen Raum viel zu viel ist. Vgl. zudem RL. JRAS. 12. VI, wonach *u* und *jⁱ* noch zu lesen sind.

j. *aēšō draojyehe* N. 69: lies *aēšō.drāǰahyehe.*

• j., g. **draonah-** n. 'bei der Besitzverteilung zufallendes Gut, Vermögens(usw.)-anteil, Teil' *): *dātā və amərətāsčā utayūitī* (sd.) *haurvatās °nō* Y. 33. 8; — *vīspəm avaṯ aipi °nō bažaṯ* (sd.) *aϑaurunaēča* .. Yt. 19. 8; — *us mē pita haomāi °nō frərənaoṯ* (sd.) .. *hanuharəne .. yō mam taṯ °nō zināṯ* (sd.) .. *yaṯ mē daϑaṯ ahurō* Y. 11. 4f.; — *yā taṯ yaṯ haomahe °nō nigārəhənti +nišhiδaiti* (sd.) Y. 10. 15; — *čaϑwārō °nō frakərəntənti* Vd. 1) 10; 10, 4; — mit Gen.: *ϑwāšəm ā gūš frāϑwərəsō* (sd.) .. *haomāi °nō* Y. 11. 7. a) 'Vermögensstück, Geldsumme (od. dgl.)' als Sühnemittel: *uzgərəptāṯ paiti °nāṯ* 2) *nava uzgərəptāṯ dātāṯ paiti °nāṯ .. nisritāṯ paiti °nāṯ .. xšayeite aēša yō ratuš ϑrišum aēṯahe čiϑā* (sd.) *apanharštōe* "wird ein Vermögensstück als Sühne angeboten (oder auch nicht), wird ein solches festgesetzt .., wird ein solches übergeben .., so kann .." V. 5. 26 3). A) insbes. von dem, was einer an Essen und Trinken zum Lebensunterhalt als sein Teil benötigt und beanspruchen darf: *dāityehe °nanhō ʷupa.ǰanānha* (Sp. 390 m.) N. 17; — *dahmō huraṃ* (sd.) *xᵛaraiti .. dāitya °nā* (AP.) *xᵛarō +maδaite* (sd.) .. *+frāyā °nā xᵛarō maδaite* .. ".. wenn er die übliche Portion trinkt .. wenn er eine zu grosse Portion trinkt .." N. 30; — mit Gen.: *dāitīm gūš °nō upa.isəmnō* N. 52; 53.

*) Das mp. Ritualwort *drōn* wird als gelW. dem Aw. *draonah-* entsprechen; aber seine Bedeutung 'Opferbrot' (vgl. DST. ZA. 1. LXV) ist im Awesta – Vd. zählt nicht mit – nicht zu belegen. Wahrscheinlich sind die in Y. 11 benannten Fleischopferstücke späterhin durch Brote ersetzt worden.

KompE. — ai. *dráviṇas-* n. 'Gut, Geld'; mp. *drōn*, s. *). — Pü. *sūr*, erl. (zu Y. 33): *mizd*, (zu Y. 10, 11. 7): *drōn.* — 1) Wo *daraon°*. — 2) Nach der *a*-Dekl. — 3) Die Stelle ist aus dem Zusammenhang gerissen, ihr Sinn daher nicht sicher zu ermitteln. Mir scheint, es handelt sich um die Herabminderung einer Leibesstrafe unter der Voraussetzung, dass der Geschädigte vom Verurteilten eine pekuniäre Sühne erhält. Anders GDN. KZ. 25. 205, DST. ZA. 2. 74.

j. *draonibya* N. 107: lies *drvaēnaēibya.*

• j. **draoman-** n. 'Angriff, Ansturm', uzw. *daēv*ischer Wesen: *aēšmahe parō °mōbyō yā aēšmō .. drāvayāṯ* Y. 57. 25; — *daēvanaṃ parō °mōhu* Yt. 13. 57.

Zum V. *drav-*. — Pü.: *pa pēšpāδīh i ēšm* "unter Vorangang des *A.*".

• j. **draoša-** m. Bezeichnung einer sündigen Tat 1): *+spayeiti zī .. daēna māzdayasniš narš āstavanahe .. °šəm* V. 3. 41.

Et. und eig. Bed.? — Pü.: *drōš* (transskr.), erl.: *ē dānēl ku: +duždih nē apāyēt kartan, apē pa ē dārēt ku: ka hać tuvānīkān duždēm u ō driγōšān dahēm, am karpak.* — 1) Nach PüErl. Diebstahl bei Reichen zum Zweck der Unterstützung Armer.

• j. **draošišᵛant-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyaṃ .. °vāsča* Yt. 19. 4.

Eig. vll. 'mit (Fels)trümmern bedeckt'; **drao-*

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šiš- n. 'Trumm', vgl. lat. *frustum* und unter *društa-*.

• j. **drag-** V. 'halten'. Praes. 2 *draža-*, 10 *daržnv-*[1]. — Inf. *drāǰəŋhe.*

'halten, an sich, mit sich haben, führen', Med.: *yō* +*paourvō vāšəm* (sd.) *vazāite ąxnā̊* (sd.) *dražaite vāšahe* Yt. 5. 11; — *zaranaēnəm paiti.dānəm vərəuhi hištaite dražimnō* (statt NSf.) *ərədvī* Yt. 5. 123. a) bes. mit IS. oder LS. aus *zasta-* m.: *zaraδuštrō* . . *asānō zasta dražimnō* V. *19.* 4; — +*avazaite* . . *snaiδiš zastaya dražimnō* Y. 57. 31; V. *19.* 15; — *mīδrəm yō* . . *aiwyāiti* . . *vazrəm zastaya* +*dražimnō* Yt. *10.* 96. Unklar: *kva hē dražahe aiθhā̊ zəmō* . . V. *19.* 4.

mit *upa* 'es durchhalten, durchsetzen, fertig bringen', mit Inf.; Akt.: *tištrīm* . . *yim nōiṯ mərəγənte arərō mainyuš* . . *naēδa vīspe haδra daēva mahrkaδāi upadaržnvainti* ". . den alle *D.* zusammen zu verderben nicht fertig bringen" Yt. *8.* 44.

ar. **d(h)rag(h)-*[2]; ksl. *drŭžati* 'halten'. — Pü.: *dāštan.* — [1]) Statt °*γn*°, mit Übertragung des vor hellen Vokalen entstandenen *ž*, also wie bei ai. *yuyujma, yuyujré* u. ähnl.; *ar* aus ir. *r*, IF. *9.* 261. — [2]) Bei Prellwitz WGrSpr. 79 und Petr BB. *21.* 212 wird etymologisch Verschiedenes zusammengeworfen.

• j. **draxtō.hunara-** Adj. 'der gelernte Fertigkeiten besitzt, Kunststücke kann', vom Luxushund[1]: *sūnąm* . . °*naranąm* V. *13.* 8; — +*us* +*tāčiṯ spāna patənti pasuš.-haurvąmča* (sd.) . . °*naranąmča* V. *13.* 42.

**draxta-* Adj., PPfP. zum V. ²*drang-*. — Pü.: *draxt hunar*, mit der Erl.: +*kēš āmōčēnd* +*ān kunēt* "was sie ihn lehren, das tut er". — [1]) Nach Dst. wäre *spā dr*° sva. *spā taurunō* 'Jagdhund'; s. aber *tauruna-*.

• j. **drafša-** m. 'Fahne, Banner': *mā* . . *yaδa* +*gaoš* °*šō*[1] . . +*vārəma* +*čaire* (sd.) ". . wie das Stierbanner[1] . ." Y. *10.* 14. a) sonst von den Feldzeichen der Feinde Irans: +*haēnōbyō yā̊ us xrūrəm* °*šəm gərəwnąn* Y. 57. 25; — *haēnayā̊sča* . . *xrūrəm* °*šəm barəntayā̊* Yt. *1.* 11; — *nōiṯ iδra airyā̊ daiθhāvō fraš* (sd.) *hyāṯ haēna* . . *nōiṯ haēnyō raδō nōiṯ uzgərəptō* °*šō* Yt. *8.* 56; — *hača* °*šayā̊* (als Fem.!) *pərəδu.uzgərəptayā̊* Yt. *4.* 3.

KompE.; Ableit. — ai. *drapsá-* m. 'Banner'[2]), np. *dirafš*; zEt. vgl. Wn. AiGr. *1.* 242, wozu noch mp. *drapēnd* (3P.; s. *3vah-* mit No. 5). — Pü.: *drafš*[3]), Npü.: *sinih* 'Waffe', Sü.: *šastram* 'Waffe'; s. noch No. 1. — [1]) Pü.: *gāv drafš*, Sü.: *gopatākīyā.* Gemeint ist das Reichsbanner der iranischen Könige, das nach der Sage vom Schmied *Kava* geschaffen wurde, indem er sein Lederschurzfell auf eine Stange steckte; danach bedeutete *g*° *dr*° eig. 'Rindslederbanner'; eher möchte das Banner das Bild eines Stiers oder Stierkopfs enthalten haben. Vgl. noch Justi NB. 160. — [2]) Gdn. VSt. *3.* 57 bestreitet diese Bedeutung des ai. Wortes. — [3]) D. i. 'Banner', wie das arm. LW. *drauš* beweist; s. Hbm. AGr. *1.* 146.

• j. **drafšaka'vant-** Adj. (fem. °*vaitī-*) 'mit Bändern geschmückt': *pusąm* . . °*vaitīm* Yt. 5. 128.

**drafšaˈka-* m. eig. 'Fähnchen'; arm. LW. *draušak*, s. Hbm. AGr. *1.* 147.

• j., g. **'drang-** V. 'firmare'. Praes. 2 *drənǰa-*, 7 *dądrang-*[1]), 16 (Des.) *dīdraγža-*[2]), 24 *drənǰaya-*. — PPfP. °*draxta-*[3]).

'festigen, kräftigen, bestärken': *δrišum aēṯaēšąm axtinąm ǰąnayō drənǰaiti* (statt Plur.) "ein Drittel dieser Krankheiten bestärken die Menscher" V. 7. 59 Gl. Unklar: *nərəbyō hō dądrąxti*[3]) V. *4.* 10 PüZ.

mit *ā* 1) 'etwas befestigen an —' (Abl.): *ā.drənǰayōiš aom srum paurva.naēmāṯ* (sd.) *ahe gravahe* V. *9.* 14. 2) 'festsetzen': *vərəθrūš īδa δritīm ṯkaēšəm ādrənǰayeiti* "'*vərəθrūš*" setzt den dritten Lehrsatz fest" Y. *19.* 13[4]). 3) Des. Med. 'sich etwas sicher stellen, sichern wollen'[5]): *yōi ā vərəθrūš manərhō* +*dīdraγžō.duyē*[6]) *ašā vyąm*[7]) "die ihr euch den Lohnanteil des guten Sinns sichern wollt durch *Aša*" Y. *48.* 7[8]).

mit *ham* dnwS. (mit intens. Bed.): *aēm* (näml. *asma*) *yō hištaite* +*mainyu.stātō handraxtō dūraēkaranō* Yt. *13.* 2.

ar. **d(h)rangh-*[9]). — Vgl. ²*drang-*. — Pü. (zu V. *7*, *9*): *dranǰēnītan*, (zu Y. *19*): *dranǰišn dātan*[4]); s. noch No. 7. — [1]) Wegen des *q* der Reduplikation s. § *297.* 2 No. und dazu die Erklärung des got. *ai* in *lailōt* usw. (zB. bei Bgm. Grdr. *2.* 1250). Aber die Bestimmung von *dądrąxti* (§ *313*) ist ganz unsicher. — [2]) § *53* I. — [3]) § *53* II. — [4]) In Pü. wird der Aw. Text anders zerlegt; s. die Note der NA. und SBE. *37.* 457. 31. — [5]) Falsch Sp. 301 m., wo der Absatz β zu streichen. — [6]) § *268.* 57. NA. beseitigt die Trennung mittelst Korr. — [7]) Pü.: *kētān pa vahuman dahišn* (für *duyē*) *dārišn bavišn* (beide zusammen für *dīdraγžō*; vgl. Var.) – *kutān tan i xᵛēs pa frārōnīh dārišn – ō ān i ahrākih nivēδ.* — [8]) Wegen der abweichenden Deutung der Stelle bei Gdn. KZ. *30.* 532 s. zu *vyam-*. — [9]) Mit *gh*, wie das Des. zeigt.

• j. ²**drang-** V. 'auswendig lernen'. Praes. 7 *dādrāg-*[1]), 24 *drənǰaya-*. — PPfP. *draxta*°.

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'auswendig lernen': *yavaṯ aēṯahmya* +*zru* (sd.) *staotanąm yesnyanąm dādrāǰōiš*[2] N. *12*; — *vīspəm ā ahmāṯ yaṯ tā̊ sravā̊ drənǰayąn yā̊ paourva* (sd.) *aēδrapatayō drənǰayąn* "bis dass sie die Sprüche auswendig gelernt haben werden, die zuvor die Lehrer auswendig gelernt haben" V. *4*. 45; — s. *draxtō*.°. A) 'memorirend aufsagen', Term. techn. für leises, murmelndes Aufsagen von Gebeten (usw.): *aδa imąm vačō drənǰayōiš aδa imąm vačō framruyā̊* Yt. *13*. 20, V. *9*. 12, 27, 28; — *aδa imā̊ nāmnīš drənǰayō framrava* Yt. *1*. 11; 16, *4*. 4 (wo **drənǰayā̊*); — *yezi* .. *drənǰayeiti* (Konj.) *para paityāiti vīraoδayeiti* (sd.) N. *11*; — *yezi* .. *drənǰayāaṯča* **naēmča* +*pasčaēta* +*vīraoδayāṯ* (sd.) N. *11*; — *yasča mē* .. *baγąm ahunahe vairyehe drənǰayō apa.raoδayeite* (sd.) Y. *19*. 7; — *yasča mē* .. *baγąm ahunahe vairyehe marāṯ frā vā marō drənǰayāṯ frā vā drənǰayō srāvayāṯ frā vā srāvayō yazāite* Y. *19*. 6.

mit *frā* dnwS.A: *yasča* .. *baγąm ahunahe vairyehe* .. *frā vā drənǰayō srāvayāṯ* Y. *19*. 6 (s. o.). Undeutlich: *taṯ narəm ašavanəm paoiryō frā* +*drənǰayaiti humatōibyasča* .. FrB.

Ar. **d(h)rang(h)*-; mp. *dranǰītan* (wohl gelW.), *draxt* 'gelernt'. — Gehört dazu air. *drēcht* 'song' (IFAnz. *2*. 124)? — Vgl. [1]*drang-*, womit ich [2]*drang-* semasiologisch nicht wohl zu vermitteln weiss. — Pü.: *dranǰēnītan*, erl.: *narm* (*apē*) *kartan*; Sü. (zu Y. *19*. 7): *ghuṇayitum*, (zu Yt. *1*): *ghoṣayitum*; Npü. (zu Yt. *1*): *x*ᵛ*āndan*. — [1]) Das *ā* der Wurzelsilbe ist auffallend. — [2]) Them.

• j. **dramna-** Adj., PPM.: s. [3]*dar-*.

• j., p. *dray-* Adj. 'haltend, tragend, wahrend'.

KompE. — Zum V. [3]*dar-*.

• j. [1]**drav-** V. 'laufen', uzw. von *dačv*ischen Wesen. Praes. 30 (Kaus.) *drāvaya-*. — PPfP. °*drūta-*.

Kaus. in Verbindung mit *draoman-* 'einen Anlauf, Ansturm veranstalten': *aēšmahe parō draomδbyō yā̊ aēšmō drāvayāṯ* Y. *57*. 25.

ai. *drávati* 'er läuft', *drutáḥ*; mp. vgl. *handrōn* 'Zusammenlauf' (Mx. *6*. 6; aus °*dravan*°). — Pü.: *dārēt* 'habet' (als habe man *dārayāṯ* gelesen).

• j. [2]**drav-** n.: s. unter *dārav-*.

• j. **dražimna-** Adj., PPM.: s. *drag-*.

• j. **drāǰah-** n. 1) 'Strecken, Vorstrecken' (nur Komp.). 2) 'Strecke, Länge'; nur AS. °*ǰō* 'an Länge'[1]); a) räumlich: *čvaṯ* °*ǰō hača* .. "(wie viel an Länge von .. sva.) wie weit weg von .." V. *3*. 16[4]; *16*. 5; — *nava vībāsva* °*ǰō* V. *9*. 2; 32 PüZ., *19*. 21 PüZ. b) zeitlich: *čvaṯ* °*ǰō* sva. "wie lang?" V. *5*. 53[2]; — *čvantəm* °*ǰō zrvānəm* "(wie viel Zeit an Länge sva.) wie lange Zeit" V. *6*. 1, *7*. 45.

KompE. — Vgl. *darəγa-*. — Vgl. np. *dirāzā*; ai. *drāghimán-*, *drāghmán-* m. 'Länge'. — Pü.: *drahnāk*[2]). — [1]) Hbm. ZC. 202. — [2]) In Angleich an *pahnāk* 'Breite' gegenüber np. *dirāzā*.

• j. **drāǰanhe** Inf. 'fest zu halten, zu bewahren': *dr*° *aiwiδāitīšča gravasča* (sd.) *mąδrahe* Y. *9*. 26.

Zum V. *drag-*[1]). — Pü.: *ō ān i drāž*, Sü.: *dīrgham*. — [1]) Man erwartete *draǰ*°, s. aber BB. *17*. 125.

j. *drāǰōyeitīm* P. *33*: lies *drāǰyō iyeitīm*.

• j. **drāǰištəm** Adv. 'am längsten, so lang als möglich': *yahmi zī kāčiṯ tanunąm dr*° *hāme maēδaine miδnāṯ* "auf dass nämlich in dieser selben Wohnung jede Person so lang als möglich verweile" Y. *16*. 10.

ASn. aus **drāǰišta-* Adj., Superl. zu *darəγa-*. — Vgl. +*drāǰyō*. — ai. vgl. *drā́ghiṣṭha-* Adj. — Pü.: *drāžtar*.

• j. +**drāǰyō**[1]) Adv. 'weiter, auf grössere Entfernung': *nōiṯ tē ahmāṯ dr*° +*iyeitīm*[1]) *framraomi* (sd.) .. *yąm* .. *āfrītīm yūnaṯ hača* .. *yaδa* .. P. *33*.

ASn. aus **drāǰyah-* Adj., Kompar. zu *darəγa-*. — Vgl. *drāǰišta-*. — mp. *drāž*[2]), np. *dirāz*[2]). — Pü.: d r n č dn dt k *tar*[3]). — [1]) Hds. *drāǰōyeitīm*. — [2]) Eig. Kompar., wie mp. *vēh*, np. *bih* uam. — [3]) Vgl. zu *draēǰištō.təma-*.

• j. **drāϑa-** m. EN. eines Gläubigen: °*δahe ašaonō* .. *paiti.drāδahe* .. Yt. *13*. 109.

Wohl Kurzname; eig. Bed.?

• g. +**drəgu-dāyah-**[1]) Adj. (auch fem.) 'für den, die Armen sorgend': *apasčā vā* .. *agənyā̊* (sd.) °*yənhō* (APf.) *vīspō.paitīš* Y. *38*. 5.

Pü.: *driγōš dāyak*, erl.: *āp i andar pus dān*, Sü.: *āpo yāḥ antargarbhasthāne*; vgl. zu *maēkant-*. — [1]) Mf 2 usw.; NA. *drig*°; s. unter *driγav-*.

• g. **drəgvant-**, j. **drvant-** Adj. (fem. °*vaitī-*) 'der zur *Drug* hält und gehört'; I) von Menschen 'Genosse der *Drug*, *Drug*gläubig, götzendienerisch, aftergläubig, glaubensfeindlich'; 1) bes. im Gegensatz zu *ašavan-* (sd., Sp. 246 m., auch für den

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Wortlaut dSt.); a) im **gAw.**: *katārəm ašavā vā °gvå vā vərənvaitē* (sd.) *mazyō* Y. *31.* 17; *44.* 12, *46.* 6 (zit. *71.* 13, P. *50*, wo *drvå*), *47.* 5; — *°gvantəm* Y. *46.* 5, *48.* 2, *51.* 9; — *°gvāitē* Y. *33.* 2, *43.* 4, 8, *46.* 6 (zit. *71.* 13, P. *50*, wo *drvāite*), *47.* 4; — *°gvatačā* Y. *33.* 1; — *°gvantō* (NP.) Y. *47.* 4, +*32.* 11; *31.* 20 (als Vok.; frei verwendet V. *5.* 62, wo *drvantō*); — *dušəxšaϑrəng duš.šyaoϑanəng dužvačarəhō dužda.ēnəng* +*dužmanarəhō* °*gvatō* (AP.) Y. *49.* 11; *43.* 15, *45.* 7; — +°*gvō.dəbyō* Y. *30.* 11, *31.* 14. b) im **jAw.**: *yaṯ ašava para.iriϑyeiti* . . *tūirīm gāma frabaraṯ yō narš ašaonō urva anaγraēšva raočōhva nidaδāṯ* . . *yaṯ °vå ava.*+*miryete* . . *tūirīm gāma frabaraṯ yō narš °vatō urva anaγraēšva təmōhva nidaδāṯ* H. 2. 1, 15 und 19, 33; 25, 26; — *ā dim aoxta pərəsō pourvō ašava para.iriϑyō kaϑa ašāum para.iriϑyō kaϑa ašāum apa.ǰasō* . . *ā dim aoxta pərəsō pourvō °vō* (statt NS.) *ava.mərətō kaϑa °vō* (VS.) *ava.*+*miryarəha kaϑa druǰō* (Sp. 781 m.) *apa.ǰasō* H. 2. 16 und 34; — *x*ᵛ*arəϑanəm hē* +*barətəm zarəmayehe* . . *taṯ nāirikayāi* . . *ašaonyāi x*ᵛ*arəϑəm* . . *x*ᵛ*arəϑanəm hē* +*barətəm* (sd.) *višayāaṯča* . . *taṯ ǰahikayāi* . . °*vaityāi x*ᵛ*arəϑəm* H. 2. 18 und 36; — °*vå* Y. *8.* 6, Vr. 22. 2; — °*vantəm* Y. *8.* 5, Yt. *1.* 28[2]; — °*vaite* V. *19.* 29; — °*vatačča* Yt. *10.* 2; — °*vataṯ* Yt. *10.* 2; — °*vatəm* V. *18.* 76, *19.* 30, Yt. *3.* 4, *4.* 4, *11.* 4. 2) sonst; a) im **gAw.**: *hyaṯ akōyā* (sd.) °*gvāitē ustā yō ašəm dādrē* Y. *51.* 8[1]); — *yasčā dāϑəng* °*gvatō dadāṯ* Y. *32.* 10[1]); — *nōiṯ ərəš.vačå sarəm* (sd.) *didaṣ* °*gvātā hyaṯ* . . *ašā yuxtā* (sd.) Y. *49.* 9[1]); — *antarō vīspəng* °*gvatō haxməng* [. .] *mruyē* (Sp. 134 m.) Y. *49.* 3; — *nōiṯ ərəžəǰyōi fraǰyāitiš* (sd.) *nōiṯ fšuyentē* °*gvasū pairī* Y. *29.* 5; — *yō* +°*gvō.dəbīš ažəməm* (sd.) *vādāyōiṯ* Y. *29.* 2; — *kōi* +°*gvō.dəbīš xrūrāiš rāmaṣm* (sd.) *dåntē* Y. *48.* 11; — *hyaṯ* +*aēnarəhe* °*gvatō ərānū išyəng arəhayā* (sd.) Y. *32.* 16; — *kaϑā ašāi druǰəm dyaṣm zastayō* (sd.) . . *əmavaitīm sinaṣm dāvōi* (sd.) °*gvasū* Y. *44.* 14; — *yaϑrā mainyuš* °*gvatō anaṣaṯ* (sd.) *parā* Y. *53.* 7; — *vayū.bərədubyō* (sd.) *duš.x*ᵛ*arəϑəm naṣaṯ x*ᵛ*āϑrəm* +°*gvō.dəbyō dəǰīṯ.arətačibyō* Y. *53.* 6; — *tā* °*gvatō* +*marədaitē daēnā* +*ərəzaoš* (sd.) *haiϑīm* Y. *51.* 13; *49.* 4; — *naēdā daḥyūš yōi sāstārō* (sd.) °*gvantō* Y. *46.* 1; — *bəndvahyā* (sd.) . . *ṯkaēšō* °*gvå* . . *ašāṯ rārəšō* Y. *49.* 2; — *duš.sastiš* (sd.) . . *akā varanā* °*gvå* +*hizvā āvərətō* (sd.) Y. *45.* 1. α) κατ' ἐξ. von bestimmten dem *Zaraϑuštra* feindlichen Persönlichkeiten, uzw. αα) von einem Fürsten[2]): *yō* °*gvāitē xšaϑrəm hunāitī* (sd.) Y. *31.* 15; — *aṯ təng* °*gvå yəng ašahyā važdrəng pāṯ gå frōrətōiš* (sd.) . . *yastəm xšaϑrāṯ* . . *mōiϑaṯ* (sd.) *ǰyātūš vā* Y. *46.* 4; — *hyaṯ mā* °*gvå dīdarəšatā* (sd.) +*aēnarəhē* Y. *46.* 7; — *yā fračinas* °*gvantəm xšayō* (sd.) Y. *32.* 5; — *yaṣm nazdištaṣm gaēϑaṣm* °*gvå baxšaitī* (sd.) Y. *50.* 3. ββ) von einem Lehrer[3]): *mā čiš aṯ vō* °*gvatō maϑrəsčā gūštā sāsnåsčā* (sd.) . . *gūštā yō mantā ašəm* +*ahūm.biš* Y. *31.* 18 f.; — *yō mā* °*gvå ϑwā savā* (sd.) *paitī.ərətē* Y. *44.* 12; — *hyaṯ vīsəntā* (sd.) °*gvantəm avō* Y. *32.* 14. b) im **jAw.**: *hō daδō ašəm upa.raoδayeite* (sd.) *yō* °*vaite* +*daδāiti* P. 50; — *mā mam* °*vō* (VS.) *paiti* +*diδōiš* Vyt. 50; *50*, *51*; — *kahyāčīṯ* °*vatəm araϑwyō.manarəhəm* . . Y. *61.* 4; — *vīspe* °*vantō tanu.druǰō yō adərətō.ṯkaēšō* (sd.) V. *16.* 18; — *mairyō* °*vå bizangrō* V. *5.* 35; Aog. *82*[3]; — *mašyehe* °*vatō sāstarš* (sd.) Y. *9.* 31; *65.* 8, V. *4.* 49, *21.* 1, Yt. *13.* 137; — *mašyāi* ᴺ°*vaityāi* Yt. *4.* 3; — +*yaṯ nōiṯ vistəm* (sd.) °*vatō* N. 54; Yt. *5.* 38; — *miϑrō.druǰō* . . *haiϑīm.ašava.ǰanasča* °*vantō* Yt. *10.* 38, 45; V. *7.* 26, Aog. *56*; — °*vatəm daēvayasnanəm* V. *19.* 26, 41, Yt. *5.* 68, *11.* 6; *5.* 94; — *ažšmō.vərəδanəmča* °*vatəm* Yt. *13.* 138; — *āaṯ naraṣm* °*vatəm bavainti* Nik. *3*; — *vīspå* +*ǰanayō yå* °*vaitīš* V. 20. 10; — *ašīm daḥākəm* . . °*vantəm* Y. *9.* 8; Yt. *5.* 109; — °*vå zainigāuš* Yt. *19.* 93; — *taṯ* °*vatō* °*vatəm* . . *taṯ* °*vatō* °*vatyåsča* . . Yt. *11.* 2; Vyt. *37* (?); — *təm ahūm* . . *yim* °*vatəm* V. *5.* 62; — in gAw. Form: *vī zī anā* (sd.) *sarəm mruyē yaϑanā* °*gvātā* (IS.) +*rəxšyantā* Y. *12.* 4. II) von den Göttern des *Drug*-glaubens; 1) im **gAw.**: *ayå* +*mainivå varatā yō* °*gvå ačištā vərəzyō ašəm mainyuš spəntištō* ". . der zur *Drug* haltende . . der heiligste Geist" Y. *30.* 5. 2) im **jAw.**, sva. 'ruchlos, verrucht': *snaϑāi arərahe mainyəuš* °*vatō* . . *vīspanəm daēvanəm varənyanəmča* °*vatəm* Y. 27. 1; Yt. *5.* 22, *10.* 97, 118, *13.* 78, 137; — *pairi mainyaoyāṯ druǰaṯ* +*varənyayāaṯča* +°*vō.iϑyāṯ*[4]) . . *pairi* °*vataṯ yaṯ arərāṯ mainyaoṯ* Yt.

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13. 71; — *daēva* °*vantō dužd̊ərəhō* V. *19.* 3, 28, 33, 44 f.[4], 47; — *daēvanąm* .. °*vatąm* V. *8.* 80. a) κατ' ἐξ. von *Ərəra Mainyav*[5]: *vahištō ahurō mazdā* .. *antarəča* °*vantəm āmrūta aya antarə.uxti* (sd.) Y. *19.* 15; — *hamistəe* .. *vīspayā* °*vatō stōiš* Y. *61.* 5 (s. α). α) im Gegensatz zu *ašavan-* (Sp. 251 u.): *ašaonō ahmi* °*vatō nōiṯ ahmi* Y. *10.* 16; — *fradaδāi vīspayā ašaonō stōiš hamistəe vīspayā* °*vatō stōiš* Y. *52.* 4; *8.* 8. III) von andern Schöpfungen der *daēv*ischen Welt 'glaubensfeindlich, ruchlos': *pairi* °*vataṯ mahrkāṯ pairi* °*vataṯ aēšmāṯ pairi drvaṯbyō*[6] +*haēnābyō* Y. *57.* 25, Yt. *10.* 93 (wo °*vataēibyō*)[7].

Ableit. aus ¹*drug-*, § *268.* 10, *275*, IF. *12.* 130. — Vgl. *drujant-*. — mp. *drvand*. — Pü.: *drvand*, Sü.: *durgatī*, *durgatimān*. — [1]) Mit ähnlichem Gegensatz wie zu 1. — [2]) Vgl. *dahyāuš yōi sāstārō drəgvantō* Y. *46.* 1, ferner zu ¹*kavay-*, *bōndva-*, +*grəhma-*. — [3]) Vgl. Y. *45.* 1, *49.* 2 (*ṯkaēšō drəgvā*) und zu *karapan-*, *usig-*. — [4]) § *268.* 57. Ganz wertlos ist die Var. *drvąδyāṯ*, die NA. zu Yt. *1.* 19 aufgenommen hat. — [5]) Pü. hat den Plural *drvandān*, ausser Y. *10.* 16, wo *pa ōi kē drvand*. — [6]) Die mask. (neutr.) Form statt der fem., § *229.* 1, *413.* S. noch No 7. — [7]) Mask. (neutr.) Form – s. No. 6 – nach der *a*-Dekl. Nicht recht sicher, s. Var.

• j. **drəǰā-** f. Name eines Flusses*): °*ǰya* (LS.) *paiti zbarahi nmānahe pourušaspahe* "an der *Dr.*, auf dem Hügel des Hauses *P.*s" V. *19.* 4; — °*ǰya paiti zbarahe* "auf dem Hügel an der *Dr.*" V. *19.* 11.

*) Über seine Lage s. Bd. *20.* 32: *dāraǰa* (in Aw.-Buchst.)[1]) *rōt pa ērān vēž kēš mān i parušasp i pitar i zaratušt pa bār būt.* Weiteres bei JN. Zor. 193.

Statt *dərəǰ*° geschr., § *268.* 39. — [1]) Das Mp. transskribirt verschiedentlich, meist d rp.

j. *drəwdača* Yt. *13.* 11: lies *dərəwδa'a*.

• j. **drənǰayant-** Adj., PPA.: s. ²*drang-*. KompE.

• j. **drəzra-** Adj.: s. unter *dərəzra-*.

• j. **driγav-**, g. **drigav-** : g. +*drəgu-*[1]) Adj. (fem. j. *drīvī-*)[2]) 'arm, bedürftig, schwach': *yaṯ kərənaoiti* °*γaoš havaṯ.masō* (sd.) *manō yaδa* .. Y. *10.* 13; 13; — *yim* +°*γūščiṯ* (NS.) +*ašō.ṯkaēšō zbayeiti* Yt. *10.* 84; — +°*γaoš ašō.ṯkaēšahe* P. *44*; — *δrāyōidyāi* (sd.) °*gūm yūšmākəm* Y. *34.* 5; — *sraošō* °*γūm δrātō.təmō* (sd.) Yt. *11.* 3; — +°*γūmča* °*rīvīmča* P. *26*; — *yō* °*γaošča* +°*rīvayāšča*[3]) *amavaṯ nmānəm ham.tāšti* Y. *57.* 10; — *taṯ mazdā tavā xšaδrəm yā* °*rəǰyōi dāhī* °*gaove*[4]) *vahyō* "dein, o *M.*, ist die Herrschgewalt, durch die du dem rechtlebenden Armen das bessere Los verschaffen wirst" Y. *53.* 9; — *yim* °*gubyō dadaṯ vāstārəm* "er (*Zar.*), den sie den Armen als Hirten bestellt haben" Y. *27.* 13[5]); benützt *19.* 14.

KompA., E. — Et.? Vgl. BEZZENBERGER GGN. *1878.* 267 (s. aber LESKIEN Ablaut 324), HBM. PSt. 62, BLOOMFIELD AJPh. *17.* 429. — Vgl. *drāēǰištō.təma-*. — mp. (Pü.) vgl. *driγōš*, (*Pāz. daryōš*), np. vgl. *darvēš*; s. HBM. aO. — Pü.: s. o., Sü.: *daridrī*, *durbaḷaḥ*. — [1]) So gegen NA. (*drig*°) fast alle guten Hds.; § *268.* 9 f. — [2]) § *268.* 1 a, *275.* — [3]) § *268.* 13. — [4]) § *268.* 35; s. aber Var. — [5]) S. noch zu *vāstar-*.

g. *drūtā* Y. *46.* 6: s. ³*dar-*.

• j. **driway-** f. 'Flecken, Mal' (nur Komp.). A) bes. 'Muttermal': *mā aδra* .. °*wiš* .. *māδa.čim anyąm daxštanąm* .. *ərərahe mainyəuš* V. 2. 29. a) als *Daēva*: °*wiš daēvō* V. *19.* 43[1]). [V. 7. 2: lies *akaranəm.driwyā*.]

Et.?[2]). — Pü. (zu V. *2*): d r d p k (Transskr.), erl.: *kē dart āwarēt*, (zu V. *7.* 2): *akanārak darīm*[3]), erl.: *darīm ō darīm patwast ēstēt*. — [1]) Wegen JUSTIS *driwi-* EN. (NB. 86) s. WEST SBE. *5.* 132 No. 6. — [2]) CLD.s Hinweis auf ai. *drmbhú-* (GGA. *1893.* 400) hilft nicht weiter. — [3]) zBed. vgl. Av. *17.* 12, wo *akanārak darīm* zur Schilderung eines hässlichen Weibes verwendet wird; etwa 'voller Mutter- oder Pockenmale'. S. noch ²*raēša-* No. 2.

• j. **driwika-** n. 'Stöhnen, Heulen': *paitiyārəm* (näml. *haraēvahe*) *frākərəntaṯ ərərō mainyuš* .. +*sraskəmča* °*kāča* (AP.) ".. Weinen und Stöhnen"[1]) V. *1.* 8.

Pü.: d d r dd p *akīh* (s. u.), erl.: *vāčak ē* an mn a dd an k an mn m; *ast kē ētōn gōwēt ku pa tabūrak kunēnd* "(ihr) Sprechen ist das: *hūmūh sahūk hūmūm*; andre sagen, sie machten es mit dem Tamburin". Ist *grīstakīh*[2]) zu korrigiren? — [1]) GrB. versteht darunter *šē(va)n u mōδ* 'Klagen und Weinen' um Verstorbene, was nach Sd. *96.* 1 ff., Av. *16.* 7 ff. eine schwere Sünde ist. Vgl. DST. ZA. *2.* 10. — [2]) Vgl. No. 1 und Av. *16.* 7.

• j. **drū** Adv. 'seitlich, nach den Seiten hin': *vīštāspahe* .. *yō druča paurvąnča ašāi ravō yaēša* (sd.) ". . der seitlich und vorn . ." Yt. *13.* 99; 99.

Vgl. ai. *hiruk*, *hurúk* (mit ar. *dh*). Unsicher.

• j. **druka-**[1]) m. Name einer Krankheit, eines Gebrechens od. dgl.: *paitištātəe yaskahe* .. *mahrkahe* .. °*kahe* V. *20.* 3.

Pü.: fehlt. — [1]) L 4, K 1 *duruk*°.

• j., g. ¹**drug-** f., nur Sing. 'Lüge, Trug': *aṯ yūš daēvā* .. *akāṯ* (Sp. 45 m.) *manənhō stā čiδrəm* .. °*ūǰaščā pairimatōiščā* Y. *32.* 3. A) insbes. als dogmatischer Term.

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techn. '*Drug*', d. i. 'Inbegriff dessen, was dem Wahren und Rechten (*Aša*) entgegengesetzt ist, die *daēvi*sche Welt der Lüge und ihre Ordnung'; 1) bes. im Gegensatz zu '*aša-* (sd., Sp. 230 o., auch für den Wortlaut dSt.); A) im **gAw.**: *aṯčā ahmāi varəmāi .. nidātəm ašəm* (sd.) .. *ṯkaēšāi* (sd.) .. °*uxš* Y. *49.* 3; — *yōi urvātāiš* °*ūjō ašahyā gaēdā vīmərəntaitē* (sd.) Y. *31.* 1; — +°*ujim* Y. *30.* 8, *32.* 12, *48.* 1; — °*ujəm* Y. *44.* 14; — s. noch °*ūjō hačā rādəmō* Y. *53.* 6 geg. *44.* 17; — *xšadrəmčā īšanəm* +°*ujim* Y. *32.* 12 geg. *28.* 4. B) im **jAw.**: *aēvayačiṯ barəsmō.stərəiti barəzyō* +*ašəm zarahehīš* (sd.) °*ujəm* (statt Nom.) P. *24*; — *vainīṯ ahmi nmāne* +*aša* +°*ujim* Y. *60.* 5; — *vanāṯ aša akəm* °*ujim yəm duščidrəm təmərəhaēnīm* Yt. *19.* 95; V. *7.* 78; — °*ujəm nižbarāṯ ašahe hača gaēdābyō* Yt. *19.* 93; — *kada nō fraourvaēsayāiti ašahe paiti pantəm* °*ujō vaēsmənda azəmnəm* Yt. *10.* 86. 2) sonst; A) im **gAw.**: *hvō dāmōiš* °*ūjō hunuš* (sd.) Y. *51.* 10; — °*ūjō hačā rādəmō* Y. *53.* 6; — *yehyā vərədā* (sd.) *vanaēmā* +°*ujim* Y. *31.* 4; zit. (mit Umsetzung ins jAw.) V. *20.* 8; — *adā zī avā* °*ūjō*[1] [. .] *bavaitī skəndō spayadrahyā* (sd.) Y. *30.* 10; — °*ūjō hvō dāmən* +*hazdahyā gāṯ* (sd.) Y. *46.* 6. α) GS. mit *dəmāna-* n. 'Haus der Lüge' von der Hölle[2] (vgl. B α): *yō īš sənghō* (sd.) *apōmən* °*ūjō dəmānē ādāṯ* Y. *51.* 14; *49.* 11; — *yavōi vīspāi* °*ūjō dəmānāi astayō* (sd.) Y. *46.* 11. a) in konkretem Sinn, sva. *drəgvantō* (Plur.): *yō* . . *yazāi* (sd.) *apā xᵛaēṯūščā tarəmaitīm vərəzənaḫyāčā nazdištəm* +°*ujim* Y. *33.* 4[3]; — *kadā* °*ujəm nīš ahmaṯ ā* [. .] *nāšāmā* (sd.) Y. *44.* 13; vgl. Y. *61.* 5, Yt. *19.* 12 unter B mit No. 5. B) im **jAw.**: *ašava vanaṯ* °*ujim ašava vanaṯ drvantəm* Yt. *1.* 28; — °*ujō aogarə* °*ujō xšadrəm* °*ujō astvā arəhuš* +*ārəhāṯ* "der *Drug* würde die Kraft, der *Drug* die Obergewalt, der *Drug* die Welt zu eigen sein" Yt. *13.* 12; — *zaradušṯrō* . . *daēvanəm snadō* . . °*uxš* (statt Gen.) *vīdruxš* V. *19.* 46; — °*ujō vārəda ma* Yt. *11.* 2 (?). α) GS. mit *gərəda-* m. 'Höhle der *Dr.*' von der Hölle (vgl. A α): *yaṯ ahmya daēva handvarənti* °*ujō hača gərəda* V. *3.* 7. B) konkret von einzelnen hervorstechenden Vertretern der 'Lügen'welt, nur **jAw.**; a) von *AžayDahīka*: *ažīm dahākəm* . . *aš.aojastəmam daēvīm* +°*ujim* Y. *9.* 8; 8. b) von der *Nasav* (sd., auch fdSt.): °*uxš yā nasuš* V. *7.* 1; usw.; — *kuda aēṯaṯ* °*uxš* (statt Akk.) *pərənāne yā hača irista upa ǰvantəm upa.dvaṣaiti kuda aēṯaṯ nasuš pərənāne* V. *10.* 1; — *ime aēte vača yōi hənti avaiṅhā* °*ujō avaiṅhā nasāvō hamaēstārəm* V. *10.* 17; — diese ist auch gemeint: .. *yōi ham.nasūm paiti.iristəm tanūm yaožda iǰyan* .. *āaṯ hā* °*uxš avāstryeite* (sd.) V. *9.* 1–13. c) vom *DaēvaBūtay* (sd.): °*uxš hē pairi.dvaraṯ būiti daēvō* V. *19.* 1; 1–3[3]. d) von *AnraMainyav* (?): *sraošəm* . . *yō āxštišča* . . °*ujō* (sd.) *spasyō* (sd.) *spōništahe* Yt. *11.* 14. e) von einer speziellen Gegnerin des *Sraoša*: *sraošəm* . . *yō ǰanta daēvayā* °*ujō aš.aojanhō* +*ahū.mərəntō* Y. *57.* 15; — *sraošō* . . °*ujəm ǰayništō* Yt. *11.* 3; — *sraošō* .. °*ujim apərəsaṯ apayūxtāṯ paiti vazrāṯ* °*uxš* (als Vok.) *axᵛādre* . .: *tūm* . . *aēva* . . *anaiwyāstiš hunahi? āaṯ* . . *paiti.davata yā daēvi* °*uxš* . . V. *18.* 30f.[4]. f) sonst: +*niš* +*taṯ paiti* °*uxš nāšāite yadāṯ aiwičiṯ ǰaymaṯ ašavanəm mahrkadāi* Yt. *19.* 12[5]; 2. 11[2], *3.* 17[3]; — *nīš.nāšāma saošyantō* +°*ujim kada* (sd.) *nīš.nāšāma yada hīm ǰanāma* Y. *61.* 5[5]; — °*uxš* (als Vok.) *nase daēvō.ādre* SrB. *3*; *3*[3]; — *kuda hīš azəm kərənavāni hača* +*avaṅhāṯ* °*ujaṯ hača dužda anra mainyō* V. *19.* 12; — *paitištātəe bizənərō.čidrayā* °*ujō* Yt. *13.* 129; — *nōiṯ zī čiš aṅhā* °*ujō nyāsāite* (sd.) . . *hā* °*uxš aš.aojišta anhaṯ* . . *yaṯ hā* °*uxš aēiti mərəzvī* FrW. *8.* 1 f. g) in kollektivem Sinn, sva. *daēva* (Plur.)[6]: *snaišča varəsča* . . *pairi mainyaoyāṯ* °*ujaṯ* +*varənyayāaṯča* +*drvōidyāṯ* Yt. *13.* 71; — *mazrō spəntō mainyəvīm* °*ujəm nižbairištō* Yt. *11.* 3. Undeutlich: °*uja* Vyt. *29*; — °*ujō* Vyt. *25*, *35*; — +°*ujim* Yt. *4.* 5[5]; — °*uje* V. *20.* 8. [Y. *9.* 17, 20: lies *drujim.vanō*. — Y. *53.* 6, 2St.: ist *drūjō* und *hōiš pidā* als spätere Zutat zu streichen; s. zu ᵡ*hōiš*.]

KompA., E.; Ableit. (s. *drəgvant-*, *drvant-*, *drujant-*). — Zum V. *draog-*. — ai. *drúham*, *druháḥ* (usw.), mp. *druž*. — Pü.: *druž*, (zu Y. *32.* 12, *33.* 4, V. *7.* 78): *drużišn*, (zu Y. *32.* 3): *drużtar*; s. noch No. 1, 2, 4. — 1) Pü. erl.: *zūrāk mēnūk*. — 2) Pü.: *drūžōtmān* (Transskr.); vgl. *garōtman* unter *gar-* Pü. — 3) Vgl. zSt. Y. *50.* 3. — 4) Die Tradition weiss nicht, wer damit gemeint ist; Pü.: *srōš* . . *hač druž pursēt*, erl.: *hač* an t k (wohl *hōtak*, s. *haota-* und *hunahi*, *hunāmi* an der Stelle; vgl. dazu Bd.

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28. 19, *31.* 6, JUSTI NB. 332 b), *ast kē ētōn gōwēt ku: hać ēšm, ast kē ētōn gōwēt ku: hać zūrāk mēnūk.* — 5) Offenbar in Erinnerung an Y. *44.* 13. — 6) Vgl. *drəgvant-* Sp. 776 u.

• j. ²*drug-* Adj. 'trügend, betrügend'.
KompE. — Zum V. *draog-*. — ai. °*drugh-* Adj.
j. *druγīm* P. *26*: lies *driγūm*.

• j. **druxta-**, p. **duruxta-** Adj., PPfP.: s. *draog-*. [Bh. *4.* 6 lies: *draujīyāhy* statt *duruxtam maniyāhy.*]
KompE.

• j. *druxtay-* f. 'Lügen, Betrügen'.
KompE. — Zum V. *draog-*, § *53* II.

• j. ⁺**druxš.manah-**[1]) Adj. 'der die *Drug* im Sinn hat, des Sinn von der *Dr.* beherrscht ist': *aēšmō.drūtahe* °*manəhō* . . *akavō* Yt. *1.* 18.
Komp. mit NS. im 1. Glied; § *264* D. — Pü.: *druš mēnišn.* — 1) F 1; NA. ohne Trennung.

• j. *nava* **druǰaiti** *xšaϑraēibyō* V. *4.* 10 PüZ.: — ? —.
DST. ZA. *3.* 43: "il *ment* pour neuf villes", WEST GIrPh. *2.* 83: "it *deceives* for nine guardian ships". Also zum V. *draog-*[1]), 3SPA.? — 1) sd. No. 1.

• j. **druǰant-** Adj., sva. *drvant-*: *druǰō* (sd.) *astvå anəhuš* ⁺*ārəhāṯ nī antarə zəm asmanəmča* °*ǰå* (NS.)[1]) *manivå hazdyāṯ nī antarə zəm asmanəmča* °*ǰå manivå vaonyāṯ nōiṯ pasčaēta* .. *upa.dayāṯ anrō mainyuš spəntāi mainyave* ". . der unter den beiden Geistern zur *Drug* hält, würde sich zwischen Himmel und Erde niedersetzen, . . würde . . den Sieg davontragen; nicht würde alsdann . . weichen *AM.* dem heiligen Geist" Yt. *13.* 12 f.; — *kaϑa drvō* ⁺*ava.miryənha kaϑa* °*ǰō* (VS.?)[2]) *apa.ǰasō* H. 2. 34.
Aus *dr(u)vant-* in Anlehnung an *druǰ*°, wodurch das Wort in seiner Bedeutung verdeutlicht wurde. — Pü.: lässt das Wort aus; s. No. 2. — 1) Vgl. Y. *30.* 5: *ayå mainivå* . . *yō drəgvå.* — 2) Ganz unsicher; s. Pü. und die Noten zum Text.

• j. **druǰas-kanā-** f. 'Höhle, Behausung der *Drug*': *sraošō* . . *daēum* . . *ava.ǰanyāṯ* °*nəm həm.pataiti* . . "*Sr.* möge den *D.* treffen, (so dass) er in die Behausung der *Dr.* hinabstürzt" V. *19.* 41.
Komp. mit GS. im 1. Glied. — **kanā-* f., zum V. ²*kan-*; vgl. *kata-* und *drūjō dəmāna-*, *drūjō gərəϑa-*. Ich verweise dazu auf Dd. *33.* 4, wo *družaskan* die unterste der drei Höllenabteilungen genannt wird; s. WEST SBE. *18.* 75. Doch vgl. auch Bd. *31.* 6. — Pü.: transskr. (s. oben).

• j. ⁺**druǰim.vana-**[1]) Adj. 'die *Drug* besiegend, siegreich über die Welt der *Dr.*': *yaϑa* . . *fraǰarāne* ⁺*ṯbaēšō.taurvå* °*nō* Y. *9.* 17, 20[2].
Pü.: *ēgōn* . . *druž vānēnē* (Sü.: *apa nayāmaḥ*). — 1) Pü.: trennt.
j. *drūm*: s. ¹*drva-*.
j. *druyanti* N. *84*: lies *drušanti*.

• j. ⁺**društa-**[1]) Adj. 'mit einem Bruch (Leibesschaden) behaftet'[2]): *mā mē aēṯayå zaoϑrayå fraənharəntu* ⁺*mā* ⁺°*ṯō*[1]) Yt. 5. 92.
PPfP. zum gr. V. θραύω; vgl. *draošišvant-*. — 1) Hds. *madr*°. — 2) Oder vll. 'dem die Hoden zermalmt, zerquetscht sind, entmannt'.

• j. **družant-**[1]) Adj., PPA.: s. *draog-*.
Vgl. *adrujyant-* und unter *draog-* No. 1. — 1) Auch °*žint-*.

• j. ¹**drva-**, p. **duruva-** Adj. (fem. °*vā-*) 'gesund, heil': *bantəmča* (sd.) °*rūm kərənaoiti* V. 22. 5; — *haurvafšavō drvō.gaēϑā* . . °*rvā* (NPm.) *haurvā* Y. *58.* 6; — °*rvahe paiti aoǰanəhō* Yt. *13.* 134; — ‖*dahyāušmaiy* °*ruvā* (NSf.) *ahatiy* Bh. *4.* 5; — *yaṯ frāyatayaṯ* . . *aoi nmānəm* . . °*rūm avantəm airištəm* (sd.) Yt. 5. 65.
KompA.; Ableit. — Iran. **druua-*, § *268.* 12, 22, *300* II. — ai. *dhruvá-*[1]) Adj. 'fest, bleibend'; mp. *dru-pušīh* 'Festung'. — Pü.: *drust*, Sü. (in Komp.): *arogyaḥ.* — 1) Wozu OSTHOFF Parerga *1.* 119.

• j. ²**drva-** Adj. 'zwergenhaft, Zwerg': *zaoϑrå yå* . . *fraənuharənti andåsča karənåsča* °*våsča* ". . Blinde, Taube, Zwerge" Yt. 5. 93; — °*vå vīmītō.dantānō* Yt. 5. 93.
Iran. **drugua-*, ar. **dhrughua-*, § *275.* — Vgl. ahd. *twerg* (aus **dhuergho-*); s. BTHL. IF. *12.* 131 No.

• j. **drva.aša'čiϑra-** Adj. 'bei, in dem (alles) gesund ist, was im *Aša* seinen Ursprung hat': *maēϑanahe* (sd.) *paiti drvafšaoš drvō.vīrahe* °*rahe* Y. *16.* 10.
Pü.: *drust ahrākīh paδtākīh.*

• j. **drvaēna-** Adj. (fem. °*nī-*) 'aus Holz, hölzern': *yezi anəhaṯ zarənaēniš* (sd.) . . *zəmaēniš* °*niš* (NSf.) V. 7. 74 f.; — *nōiṯ astaēnaēibya nōiṯ* ⁺°*naēibya*[1]) (näml. *hāvanaēibya*) *ratufriš* N. *107.*
Ableit. aus ²*drav-*. — Pü.: *dārēn.* — 1) Hds. *draonibya.*

• j. **drva'tāt-** f. 'Gesundheit, Heiltum': *dāϑrīš bantāi* °*tātəm* Yt. *13.* 24; F. *3* h; — *dayå* . . °*tātəm tanubyō* Y. 57. 26; — *tanvō* °*tātəm* Y. *68.* 11; *9.* 19, Yt. *10.* 108, *14.* 29; — *tanuyåsča paiti* °*tātō* Yt. *13.* 134; — *darəγō.-*

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ǰītīm uštānahe °tātəm tanubyō A. *1.* 8; — *vərəuhīmča čistīm vərəuhīmča °tātəm* Vr. *4.* 1.
Pü.: *drust rəwišnīh*, Sü.: *rūpapraṛttiḥ.*

• j. **drva-fšav-** Adj. 'des Haustiere gesund sind': *pairī . . dadəmahī . . °fšavō* (NP.) Y. *58.* 6; — *maēϑanahe* (sd.) *paiti . . °fšaoš drvō.vīrahe* Y. *16.* 10.
Pü.: *drust ramak.*

• j. **drvant-** Adj. (fem. *°vaitī-*): s. unter *drəgvant-*.

• j. **drvāspā-** f. Name einer Gottheit*): *°pəm sūrəm mazdaδātəm* Yt. *9.* 1, 6; — *°payā sūrayā mazdaδātayā* Yt. *9.* 0, S. *1.* 14; — *dazdi mē vərəuhi səvište °pe* (VS.) *taṯ āyaptəm yaṯ . . daϑaṯ ahmāi taṯ āyaptəm °pa sūra* Yt. *9.* 4 f.
*) Die mit *GāušUrvan* und *GāušTašan* zusammenzuhängen scheint, mit denen sie S. *1.* 14 zusammengenannt wird. Das ihr gewidmete 9. *Yašt* heisst *Drvāsp Yašt*, aber auch *Gōš Yašt.* Vgl. DST. ZA. *2.* 431.
Komp.: *drva-+aspā-*, eig. 'gesunde Rosse oder Stuten habend'.

• j. **drvō.apərənāyuka-** Adj. (fem. *°kā-*) 'die Kinder gesund erhaltend': *drvāspəm . . °kəm* Yt. *9.* 1.

• j. **drvō.gaēϑā-** Adj. (mask. *°ϑa-*) 'des (gesammter) Hausstand gesund ist': . . *dadəmahī haurvafšavō °ϑā* (NPm.) Y. *58.* 6.
Pü.: *drust gēhān.*

• j. **drvō.čašman-** Adj. 'mit gesunden, heilen Augen': *tištrīm °manəm* Yt. *8.* 12, Ny. *1.* 8.
Pü.: *drustīh i čašm rāδ.*

• j. **drvō.pasav-** Adj. (auch fem.) 'das Kleinvieh gesund erhaltend': *drvāspəm . . °svəm* (ASf.)[1] *drvō.staorəm* Yt. *9.* 1.
[1] Im Ausgang an *drvāspəm* und *drvō.staorəm* angeschlossen. Sonst wäre *°sūm* zu erwarten, s. RV. *5.* 75. 9.

• j. **drvō.vərəta-** Adj. (fem. *°tā-*) 'der einen gesunden, heilen Aufenthaltsort hat'(?): *drvāspəm sūrəm . . drvō.stāitīm °təm* Yt. *9.* 2.

• j. **drvō.vīra-** Adj. 'der gesunde Männer, Leute besitzt': *dadəmahī . . drvafšavō °rā* (NP.) Y. *58.* 6; — *maēϑanahe* (sd.) *paiti . . drvafšaoš °rahe* Y. *16.* 10.
Pü.: *drust vīr.*

• j. **drvō.urvaϑa-** Adj. (fem. *°ϑā-*) 'die Freunde gesund erhaltend': *drvāspəm . . °ϑəm* Yt. *9.* 1.

• j. **drvō.staora-** Adj. (fem. *°rā-*) 'das Grossvieh gesund erhaltend': *drvāspəm . . drvō.pasvəm °rəm* Yt. *9.* 1.

• j. **drvō.stātay-** Adj. 'gesunden, heilen Stand habend'(?): *drvāspəm sūrəm . . °stāitīm* (ASf.) *drvō.vərətəm* Yt. *9.* 2.

ϑ, ϑʳ.

• p. **ϑakatay-** f. '(zeitliches) Vorüber-, Zuendegehen', nur LS. *°tā* in Verbindung mit dem Verbum *¹ah-* (Sp. 271 o.): *garmapadahya māhyā 9 raučabiš*[1] *°tā āhaʰ avaϑā xšaϑʳam agarbāyatā* "im Monat des *G.* gingen neun Tage zu Ende[2], da . ." Bh. *1.* 11; 11, 13, 18, 19, 2. 6–10, 12, *3.* 3, 6, 7, 9, 10, 14; — *garmapadahya māhyā 1 raučaʰ °tā āhaʰ avaϑāšām hamaranam kartam* "im Monat des *G.* ging ein Tag zu Ende[3], da . ." Bh. *3.* 1.
Zum V. *²sak-*; BTHL. AF. *2.* 103; weiteres bei GRAY AJPh. *21.* 10. — Vgl. *saxtay-*, das sich zu *ϑakatay-* verhält wie ai. *dṛṣṭay-* zu *dṛṣṭáy-*. — [1] IP. als Subj., § *231*; ich stelle *°čabiš* syntaktisch gleich *°čaʰ* in Bh. *3.* 1. — [2] Sva. am 9. Tag des Monats *G.*, s. No. 3. — [3] Sva. am 1. Tag des Monats *G.*, s. No. 2.

• j. **ϑaxta-** Adj. (fem. *°tā-*), PPfP.: s. *ϑang-*.
KompE.

• p. **ϑatagav-** m. Name eines Lands, Sattagydien: *imā dahyāvaʰ tyā hačāmaʰ hamiϑʳiyā abavaⁿ pārsaʰ . . marguš °guš sakaʰ* Bh. 2. 2; *1.* 6, D. 5. 2, *6.* 3.
Zunächst Volksname; eig. Bed.: 'hundert Rinder besitzend', Komp.: **ϑata-* (s. *sata-*) + *ϑgav-*; ai. *śataṣav-* Adj.; BTHL. IF. *12.* 130 No.

• p. *+hadaxayaʰ . . ϑadaϑaʰ* S. 2: — ? —. Vgl. JUSTI NB. 219.

• p. **ϑaⁿd-** V.: s. unter *¹sand-*.

• j. **ϑang-** V. 'ziehen'. Praes. 14b (Inkoh.) *ϑanǰasa-*[1], 30 (Iter.) *ϑanǰaya-*. — PPfP. *ϑaxta-*; Inf. *°ϑaxta.*
1) '(den Wagen, Akk.) ziehen', von Rossen usw.; Med.: *yahmāi . . aurvanta +yuxta vāša* (als AP.) *ϑanǰasānte* Yt. *10.* 136; — *tē mē vāšəm ϑanǰayānte* Yt. *19.* 44. 2) '(den Strang, Akk.) anziehen', von Rossen, Med.; sva. '(am Strang) ziehen': *aspānhō . . mrātəm čarəma* (sd.) *ϑanǰayente* Yt. *17.* 12. 3) '(den Wagen, Akk.) lenken', vom Fahrer, Akt.: *yaṯ vīspanəm yuxtanəm . . fratəməm ϑanǰayeni* "dass ich

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von allen Gespannen das vorderste lenke" Yt. 5. 50. 4) '(das Schwert, den Dolch) zücken': *ϑaxtayāṯ parō aṇhuyāṯ* (Sp. 110 u.) Yt. *13*. 46; — *ϑaxtā arəzažīš* (sd.) Yt. *13*. 45. 5) '(den Pfeil) anziehen, (den Bogen) spannen': s. *huϑaxta-*. [*ϑaxtanaṃ* Yt. *14*. 63: lies *ϑraxt°*.]

mit *frā* 'heranfahren', absol., vom Fahrer: *ašīm . . yā . . fraϑanǰayeiti* Yt. *17*. 2.

mit *nī* '(das Ross) lenken, zügeln', vom Reiter: s. Inf.

np. *āhanǰīdan* 'ziehen'; s. HBM. PSt. 10, wozu BTHL. IF. *10*. 192. Vgl. ferner ZUPITZA BB. *25*. 89. — Pü.: s. Inf. — ¹) § *319*.

• j. **ϑangav-**¹) m. Name einer Pflanze: *yō barəsmaṇ ⁺frastərənte haomaṣča varəδōšča* (sd.) *ϑanvasča* (AP.)²) N. *97*.

Pü.: *sanvar*, erl.: *kamān i* (?, Hds. ad) *dārēn*; vgl. zu *ϑanvan-*. — ¹) Stammansatz unsicher. — ²) § *275*.

• j. **ϑanvan-, ϑanvar-** n. 'Bogen', als Waffe zum Schiessen: *huϑaxtaṯ hača °vanāṯ* Yt. *10*. 39; — *arštayasča karətayasča °varəča* (NP.) *išavasča* V. *17*. 9. a) Plur. 'Schiessgerät', d. i. Bogen mit Zubehör: *yaēšaṃ zayanaṃ raϑōišti . . tūirya °varə* (NP.) V. *14*. 9.

Vgl. *ϑanvarətay-*. — Aus ir. **ϑangu°*, zum V. *ϑang-*, § *275*. — Pü.: *sanvar* (transskr.), erl.: *kamān*; vgl. zu *ϑangav-*.

• j. **ϑanvarətay-** f. 'Bogen', als Waffe zum Schiessen: *hazaṇrəm °rəitinaṃ hukərətanaṃ* Yt. *10*. 128¹).

Vgl. *ϑanvar-*; Verhältnis dazu? — ¹) Die drei Schlusszeilen des § sind hier unpassend; s. Yt. *10*. 129–132.

j. *ϑamanaṇ°* Yt. *8*. 29: lies *ϑamn°*.

• j. **ϑamnah-** n. 'Sorge, Fürsorge, Obhut': *°nəm*¹) F. *23*.

Ableit. — Zum V. ai. *śamnīṣva*, gr. κάμνω; § *282*. — Pü.: *xᵛēš kārīh ī vurtīh* (?). — ¹) Nach der *a*-Dekl.

• j. **ϑamnah'vant-** Adj. 'sorglich, fürsorglich': *kō paoiryō mašyānaṃ °naṇuhataṃ varəčaṇuhataṃ yaoxštivataṃ* V. *20*. 1; — *tištrīm . . ⁺°naṇhuntəm*¹) *⁺varəčaṇhuntəm yaoxštivantəm* Yt. *8*. 49; — *yaṯ bāun . . vīspe °naṇhunta varəčaṇhunta* Yt. *19*. 72; — *xᵛarənō mazdaδātəm . . °naṇuhantəm* (ASm. statt n.) Yt. *19*. 9; 45, *12*. 1.

Pü.: *pahrēčōmand*, erl.: *kē pahrēč i tan nēwak dānēt kartan āgōn spanddāt*; dazu die Glosse: *ast kē ētōn gōwēt* (*ku*) *tuh kār apē nē kart*. — ¹) So im Ausgang F 1. Statt *ϑamn°* zeigen die Hds. *ϑaman°*.

• p. **ϑard-** f.: s. unter *sarəd-*.

• p. **ϑastanaiy** Inf. 'zu sagen, zu äussern', mit *pariy* und Akk. 'über –, in Bezug auf –': *kaščiy naiy adaršnauš* (sd.) *čiščiy ϑ° pariy gaumātam* Bh. *1*. 13.

Zum V. *ϑah-*.

• p. **ϑah-** V.: s. unter *sanh-*.

• p. **ϑāigarčay-** Adj., GS. mit *māh-* m. Name eines Monats*): *°čaiš māhyā* (sd.) *9 raučabiš* Bh. *2*. 9.

*) Nach OPPERT des dritten Monats (Mai–Juni), nach JUSTI des zweiten (April–Mai). S. unter *māh-*.

Eig. Bed.? Kann *ϑāigrač°* angesetzt werden – dagegen FOY ZDMG. *54*. 356; s. auch KZ. *37*. 522, 537 –, so würde ich nach JUSTI ZDMG. *51*. 243 ein Komp. **ϑāigra-* (n. 'Knoblauchzwiebel', Ableit. mit *Vṛddhiḥ* aus **ϑigra-* 'Knoblauch', np. *sīr*)+**kay-* (Adj., zum V. ¹*kay-*) Adj. 'Knoblauchsammler' annehmen.

• j. *airyō.šayanəm . . yahmya garayō . . āfəntō* ᵐ*ϑātairō gave* ⁺*frāδayəṇ* Yt. *10*. 14.

Das Wort, Objekt zu *frāδ°*, ist rettungslos verderbt.

p. *ϑātiy*, *ϑāhy*: s. *sanh-*.

• j. *vīspe ā tē ā ϑātuš tē ā ratuš* Vyt. *18*. Wertlos.

• p. **ϑuxra-** m. EN. eines Persers: *ʰutānaʰ nāmaⁿ °rahyā puϑʳaʰ pārsaʰ* Bh. *4*. 18.

Vgl. *suxra-*. — ai. *śukra-* m. EN.

• j., p. *ϑūra-* Adj. 'siegend, siegreich'.

KompA., E. — Et.?¹) — zBed. vgl. *aiwiϑ°*. — ¹) Die oft behauptete Identität mit *sūra-* ist wenigstens fürs Aw. unwahrscheinlich.

• p. **ϑūra'vāhara-** n., GS. mit *māh-* m. Name eines Monats*): *°rahya māhyā* (sd.) *8 raučabiš* Bh. *2*. 7; 8, 11, *3*. 6.

*) Nach OPPERT des zweiten Monats (April–Mai), nach JUSTI des ersten (März–April). S. unter *māh-*.

Eig. 'die siegreiche¹) Frühlingszeit'; **vāhara-* n., Ableit. (mit *Vṛddhiḥ*) aus *vaṇhar-*. — ¹) Oder allenfalls 'starke, gewaltige'; s. **ϑūra-* No.

• j., g. ¹**ϑwa-**, p. **ϑuva-** Pron. 2. Pers. Sing. I) volltonige Formen; sie werden – uzw. meist an der Spitze (bez. |) des Vers- oder Satzteils – gebraucht, 1) wenn auf dem Wort ein besonderer Nachdruck liegt, a) bei Gegenüberstellung, b) sonst; 2) vor einem attributiven Relativ(satz). I) Akk.; B) im **Aw.**; zu 1 a): | *ϑwaṃ daϑaṯ ahurō mazdā ᵐratuš . . | maṃ daϑaṯ . .* Yt. 5. 89; — | *čišča ϑwaṃ čakana . . tum* (Sp. 660 u.) *maṃ ᵐčakana yum humanō . .* H. 2. 11 f.;

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— | *yazamaide ϑwąm*[1]) (zugleich zu 2) *maēϑanəm yąm ārmaitīm* .. | *yazamaide ϑwąm*[1]) *maēϑanahe* (sd.) *paiti* .. *ahura mazda* Y. *16*. 10; — *ahmya zaoϑre* .. | *ϑwąm* (zugleich zu 2) *ratūm āyese* .. *yim ahurəm* .. | *ϑwąm* (zugleich zu 2) *āyese* .. *yim zaraϑuštrəm* Vr. 2. 4. zu 1 b): *azōmčīṯ ahyā mazdā* | *ϑwąm mōrōhī paourvīm vaēdəm* (sd.) Y. *29*. 11; — | *ϑwąm aṯ azšąm paityāstārəmčā* .. *dadəmaidē* Y. *35*. 9; — | *ϑwąm ahurānīm yazamaide* Y. *68*. 6 (vgl. 3, Sp. 789 m.); — | *ϑwąm yazānte aurvārəhō* .. | *ϑwąm naračīṯ* .. | *ϑwąm āϑravanō* .. | *ϑwąm kaininō* .. | *ϑwąm čarāitiš* .. Yt. 5. 85–87; — | *ϑwąm ātrəm ahurahe* .. *yazamaide* Y. *17*. 10, *25*. 7; 2. 12, F. 2 d, *23* (?). zu 2): | *kō ϑwąm yim ahurəm mazdąm* .. *inaoiti* V. *18*. 61; — s. noch Y. *16*. 10, Vr. 2. 4 unter 1 a. 2) Abl.; B) im **Aw.**; zu 1 a) *anyō ašāṯ* | *ϑwaṯčā mazdā ahurā* Y. *50*. 1. zu 1 b): *aoxtō* (Sp. 38 o.) .. *hē aoxte*: *ϑwaṯ pairi.*⁺*arəha* N. 7. zu 2): *anyō ϑwaṯ yaṯ zaraϑuštrāṯ* V. 2. 2. 3) Instr.; B) im **Aw.**; zu 1 a): *parštīm zī ϑwā* | *yaϑanā taṯ ōmavatąm* (Sp. 141 u.) Y. *43*. 10. zu 1 b): *ϑwā paiti zī haxδrəm daiδe* Yt. *10*. 80; verwendet Vyt. *26*. 4) Dat.; nur B 1) im **gAw.**; zu 1 a) *ašāi yečā* (näml. *īštiš*; Sp. 377 m.) | *taibyāčā ārmaitē* Y. *51*. 2. zu 1 b): *tōmčā tū pouručistā* .. ⁺*paityāstīm* (sd.) .. *ašahyā mazdāsčā* | *taibyō dāṯ sarəm* Y. *53*. 3; — *yā šyaoϑanā* .. *amərətatātəm* | *ašəmčā* ⁺*taibyō*[2]) *dārəhā* (Sp. 744 u.) Y. *34*. 1; — | *yaϑā hī* ⁺*taibyō*[3]) *dārəhā* (ebd.) Y. *44*. 18; — *taibyō* als Abl.: | *taibyō xšaϑrəm vohū činas* (Sp. 430 m.) *manarəhā* Y. *44*. 6; — | *aṯ mazdā taibyō xšaϑrəm* .. ⁺*vōivīdaitī azibyō sastē* (sd.) *yōi* .. Y. *30*. 8. 5) Gen.; B) im **Aw.**; zu 1 a): | *tavačā haxəmā ašahyāčā* Y. *40*. 2; — *hubərəti* .. *ātarš āfrīnāmi huyešti* | *tava ahurāne āfrīnāmi* Y. *68*. 14; — *āyese yešti hāvanaēibya* .. *taštāi* .. *varəsāi* .. | *tavača barəsmanō* Vr. *10*. 2; — *avi apąmča* .. *yasnəm gərəδmahi* .. | *avi tava zaraϑuštra* Vr. *21*. 1 f.; 2². zu 1 b): | *tava ātarš puϑra ahurahe mazdā* Y. *4*. 23, *62*. 1; *1*. 11, *3*. 2, 22. 3, 26, Ny. *5*. 4; — | *tava ahurāne ahurahe xšnūmaine* Y. *66*. 1; *68*. 1; — | *hyaṯ mazdā rapān* (sd.) *tavā* Y. *51*. 18; — | *taṯ mazdā tavā xšaϑrəm yā* .. Y. *53*. 9; — *maibyō mazdā* | *tavā rafənō* .. *hyaṯ* .. *frąštā* Y. *43*. 14. zu 2) *čaiti ažte miϑra tava yaṯ ahurahe mazdā* V. *4*. 2. II) schwachtonige (enklitische) Formen stehen 1) hinter dem ersten Wort des Satz- oder Versteils, von dem sie aber a) durch ein oder auch zwei andere Enklitika getrennt sein können; 2) unregelmässig und selten in andrer Stellung. 1) Akk.; A) ‖ im **Ap.**; zu 1): *aᵏuraᵏmazdā ϑuvām*[4]) *dauštā biyāᵏ* Bh. *4*. 10, 16; — *tyaᵏ manā kartam, varnavatām ϑuvām* Bh. *4*. 6; — unsicher: ** *nūram ϑuvām varnavatām* Bh. *4*. 10. B) im **Aw.**; uzw. B 1 α) im **gAw.** (mit Ausschluss des YHapt.); zu 1): *aṯ ϑwā mōnghī* .. ⁺*yazūm* (sd.) Y. *31*. 8; *43*. 4; — *taṯ ϑwā pərəsā* (sd.) *mazdā* Y. *44*. 1–19; — *tā ϑwā pərəsā ahurā* Y. *31*. 14; — *kaϑā ϑwā mazdā xšnaošāi* (sd.) ᵇ Y. *46*. 1; — *hyaṯ ϑwā xšayąs* (sd.) *azšəm dyāṯ* Y. *43*. 10; 5, *31*. 8; — *yaϑā ϑwā zvīštīm uzəmōhī* (sd.) Y. *46*. 9; — ⁺*yavatā*[5]) *ϑwā mazdā* ⁺*staomī ufyā* (sd.) *čā* Y. *43*. 8; — *maibyō ϑwā sąstrāi* (sd.) *vərənē ahurā* Y. *46*. 3; — *vahištəm ϑwā* .. *ahurəm yāsā* (sd.) Y. *28*. 8. zu 1 a): *aṯ zī ϑwā fšuyantačā* .. *ϑwōrəštā* (sd.) *tatašā* Y. *29*. 6; — dazu wohl auch[6]): *azōm tāiš ϑwā fraxšnī* (sd.) *avāmī mazdā* Y. *44*. 7; — *spəntəm aṯ ϑwā mazdā mōnghī* (sd.) Y. *43*. 5, 7, 9, 11, 13, 15. zu 2): *fərašaoštrāi* .. *ašahyā dā* | *sarəm taṯ ϑwā*[7]) *mazdā yāsā* (sd.) Y. *49*. 8; — s. noch Y. *28*. 5 im Anhang. Anhang. Der Akk., dem ein Vok. vorhergeht, ist dem Akk. eines (mit *čā* angeschlossenen) Subst. koordinirt (Sp. 565 u.); vgl. **2**, **5** (Sp. 790 u.): *ašā kaṯ ϑwā*[8]) *darəsānī* (sd.) *manasčā vohū* Y. *28*. 5; s. zu **2**. B 1 β) im **YHapt.**; zu 1): *aϑā ϑwā āiš yazamaidē* Y. *39*. 4; *36*. 1 1. St., 3; — *humāīm ϑwā* .. *yazatəm* .. *dadəmaidē* Y. *41*. 3; — *ϑwā* (zu ²*ϑwa-*) *ϑwā mainyū spəništā* (näml. *pairī.jasāmaidē*) Y. *36*. 1; 5; — *vohū ϑwā manarəhā vohū ϑwā ašā* .. Y. *36*. 4; 4. zu 2): *aϑā išūidyāmahī ϑwā mazdā ahurā* Y. *39*. 4; — *nəmaŋyīmahī išūidyāmahī ϑwā mazdā ahurā* Y. *36*. 5; — *varəhūš* .. *xᵛaēṯātā varəhūš ašahyā ϑwā pairijasāmaidē* Y. *39*. 5. B II) im **jAw.**; zu 1): *mā ϑwā haomō bandayāṯ* Y. *11*. 7; Vyt. *35*, *37*; — *āaṯ ϑwā aϑra* .. *mərəγa* .. *vībarən* Y. *10*. 11; — *iməm ϑwąm paoirīm yānəm*

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ǰaiδyemi Y. *9.* 19; 19 ff.[5]; — *ana ϑwā yasna yazāne* Yt. *17.* 61[2]; — *kasə ϑwąm paoiryō haoma* .. *hunūta* Y. *9.* 3; — *kana ϑwąm yasna yazāne* Yt. 5. 90, *15.* 54; — *kana ϑwā yasna* .. Yt. *15.* 54; Vyt. *21*; — *azəm ϑwā yasna yazāne* Vyt. 20; 20; — *taṯ āyaptəm, yasə ϑwā yāsāmahi* Yt. *10.* 33; 30, 5. 90, *17.* 61, Y. *62.* 1; — *yōi ϑwā vaēnən* .. Yt. *10.* 92; — *yaṯ ϑwā didvīšma* Y. *68.* 1; Yt. *13.* 20; — *yezi ϑwā didvazša* Y. *1.* 21; — *yaϑa ϑwąm nōiṯ taurvayāṯ* .. Yt. *15.* 56; — *upa ϑwā haxšōiṯ gūš vąϑwa* Y. *62.* 10; 10, Vyt. *13*, 22, *45*, Any. 2[3]; — *āča ϑwā zbayāi avaiṅhe* Yt. *10.* 77, 78; — *frā ϑwąm zadanha paiti uzuxšāne* Yt. *19.* 50; 48; — *aša* .., *darəsāma ϑwā, pairi ϑwā ǰamyama, haməm ϑwā haxma* (sd.) Y. *60.* 12; — *aoxtō.nāmana ϑwā yasna* .. *yazāi* Yt. *10.* 31; 56, Y. *9.* 27; — *aurvantəm ϑwā* .. *bayō tatašaṯ* Y. *10.* 10; 10; — *yaskəm ϑwąm paiti.sanhāmi* V. 20. 7; 7[11]; — *yazamaide ϑwā ahurāne* Y. *68.* 3 (vgl. 6, Sp. 787 o.); V. *11.* 10; — *yazayanta ϑwąm mazdayasna* Yt. *10.* 119; *12.* 1[2]; — *frā tē kəhrpəmča* .. *yaoždaϑāni; kərənaomi ϑwąm*[9] *hačaṯ.puϑrąm* V. *21.* 6; — *bāδa iδa hištahe* .., *bāδa ϑwąm tarasča ānhānō* .. *xᵛarəϑā bairyeinte* V. *3.* 29; verwendet Vyt. *41*[2]; — *tē* als Akk.[10]: .. *kuϑa tē azəm bišazāni* V. 22. 6[11]); — *ā tē aiṅhe frača stuyē* .. *yezi tē aiṅhe avā.urūraoδa* (sd.) Y. *1.* 21[12]. 2) Abl.; nur B I) im **gAw.**; zu 1); uzw. ist der Abl., vor Vokativ stehend, folgenden (mit *čā* angeschlossenen) Abl. (Gen.) aus Subst. koordinirt (Sp. 571 m.); vgl. I Anhang: *yō ϑwaṯ mazdā asruštīm* .. *yazāi apā xᵛaētənuščā* .. *gūščā vāstrāṯ* .. Y. *33.* 4. 3) Instr.; B) im **Aw.**; zu 1): *yaϑa ϑwā ⁺aiwišayama* .. *bərəγmya.šaētəm* (sd.) Yt. *10.* 77. zu a): *aēšāčā ϑwā əmavantasčā buyamā* (sd.) Y. *41.* 4. 4) Gen.; B II) im **jAw.**; zu 1): *yasə tava*[13] *mazdā kərənaoṯ tačarə* .., *yasə ϑwā* .. Yt. 5. 90; — *zaoϑrā* .., *yasə tava frabarənte drvantō* Yt. 5. 94. 5) Gen.-Dat.; den adnominalen Genitiv übersetzen wir mit dem Pron. poss. 'dein'; A) ‖ im **Ap.**; zu 1): *adataiy azdā bavātiy* "und es wird dir kund werden" D. *6.* 4[2]; — *utātaiy taumā mā biyā*[k] "und dein Geschlecht .." Bh. *4.* 11, 17; 10, 16; — *tyaᵏ kunavāhy, avaᵏtaiy aᵏuraᵏmazdā nikaⁿtuv* Bh. *4.* 17; 16; — *hyā aᵏuraᵏmazdāhaᵏ framānā, hauvtaiy gastā mā ϑadayaᵏ* D. *6.* 6; — *aᵏuraᵏmazdātaiy* (Gen. obj.) *ǰaⁿtā biyāᵏ* Bh. *4.* 17, 11 (wo °*tay*). B) im **Aw.**; uzw. B I α) im **gAw.** (mit Ausschluss des YHapt.); zu 1): *aṯ tōi ātrəm ahurā* .. *usəmahī* "von deinem Feuer, o *Ah.*, .." Y. *34.* 4; 11, *33.* 9, *48.* 1; — *kaϑā tōi gavōi ratuš* "hast du einen Richter für das Rind?" Y. *29.* 2; — *kuϑrā tōi arədrā mazdā* Y. *34.* 7; — *kaṯ tōi rāzarə* Y. *34.* 12; *49.* 12[2]; — *kā tōi vanhūš mazdā xšaϑrahyā īštiš* (sd.) Y. *48.* 8; 8; — *kastē vohū manaṅhā* .. "wen hast du, o *VM.*, .." Y. *29.* 7; — *kastē ašavā urvaϑō* Y. *46.* 14; — *yastē*[14] .. *sraošəm zbayā* ".. deinen *Sr.* .." Y. *33.* 5; — *mainyūm* .. *yastē*[15] *čšča spəništō* ".. jeden deiner heiligsten Geister" Y. *43.* 16; — *yā tōi mazdā ādištiš* Y. *44.* 8; — *yā tōi ašā* .. *mraoṯ* ".. dein *Aša* .." Y. *46.* 9[16]; — *pərəsā*(sd.)*čā nā yā tōi əhmā parštā* (sd.) Y. *43.* 10; — *yōi tōi maϑrā marəntī* Y. *43.* 14; — *tā tōi* (Gen. obj.) ⁺*izyā ahurā* .. *darštōiš*(sd.)*čā* .. Y. *33.* 6; — *išəntī* (sd.) *mā tā tōi vohū manaṅhā* Y. *46.* 9; — *hvō tōi mazdā* .. *anhaitī astiš* Y. *31.* 22; — *azəm tōi āiš* ⁺*paouruyē fravōivīdē* (sd.) Y. *44.* 11; — *azšąm tōi ahurā əhmā* .. *dastē* (sd.) Y. *34.* 1; — *azšąm tōi ā anhaṯ yaϑā* .. *ādānāiš* ⁺*paouruyō* ".. bei deinen Heimzahlungen .." Y. *30.* 7; — *vīspā.stōi*[17] *huǰītayō* (sd.) .. Y. *33.* 10; — *gərəzōi tōi* "ich klage dir" Y. *46.* 2. zu a): *aṯčā ī tōi manaṅhā* .. Y. *34.* 2. Anhang. 1) der Gen. in Verbindung mit dem Pron. poss. der 2. Pers. Sing.: *kā tōi ašōiš ϑwahyā* (Sp. 793 o.) *maibyō ahurā* Y. *48.* 8. 2) der Dat., dem ein Vok. folgt, ist dem Dat. eines (mit *čā* angeschlossenen) Subst. koordinirt (Sp. 565 u.): *aṯ tōi myazdəm ahurā* .. *ašāičā dāmā* (sd.) Y. *34.* 3. B I β) im **YHapt.**; zu 1): *aϑā tōi dadəmahī* Y. *39.* 4; — ‖ *rāitī tōi xrapaitī* (sd.) *ahmaṯ hyaṯ aibī* Y. *40.* 1[18]. zu 1 a): *yāsčā tōi gənā* .. Y. *38.* 1; zit. Vr. *3.* 4 (wo *tē*); — *hyaṯ vā tōi nāmanąm* .. Y. *36.* 3; — dazu wohl auch[6]: *sraēštąm aṯ tōi kəhrpəm* Y. *36.* 6. zu 2): *vohū xšaϑrəm tōi mazdā ahurā apaēmā* Y. *41.* 2[19]. B II) im **jAw.**; zu 1): *uta tē azəm āfrīnāni* V. 22. 5; — *nōiṯ tē ahmāṯ* .. *framraomi* P. *33*; — *mā tē nīre* ⁺*zəme paiti* Y. *10.* 17; — *aēva tē zāvarə* .. Yt. *13.* 1; 19 (*iϑa tē* ..), Az. *6*;

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— *avaϑa tē ərəhaṯ vərəhō* V. *18.* 7; — *aēṯaṯ tē ǰasāni* +*avaiṅhe* Yt. *12.* 4; 6; — *kuϑa tē azəm* +*apavarāne* .. *yaskē* V. 22. 6; — *kaϑa tē dərəγəm ušte abavaṯ* H. 2. 16, 34; — *kaṯ tē asti ahunahe vairyehe haiϑīm* P. 27; — +*kahmāi tē aēvahmi paiti vaǰō* .. H. *1.* 1; V. *18.* 33; — *aēṯaṯ tē ahurāne* .. *avayəm* +*dənmahi* Y. *68.* 1; 25. 5; — *imaṯ tē sərəhaṯ ahurō* V. 22. 8; — *iməm tē nərəm nisirinaomi* V. *18.* 51; — *imāsə tē haoma gāϑā* Y. *10.* 18; V. *17.* 9; — *yaϑa tē ərəhən yaštā āpō* FrW. *1.* 1; verwendet Yt. *3.* 2; — *yasə tē bāδa haoma* .. *baxšaite* Y. *10.* 13; — *imaṯ yaṯ tē frāvaočim* Yt. *17.* 22; *1.* 5, Y. *19.* 3, 25. 5, H. 2. 12, Vyt. *13, 34, 52*; — *yōi tē hənti yasnyāča* .. Y. *71.* 10; — *yā tē kəhrpəm vaxšayatō* Y. *10.* 3; — *azəm tē gaēϑā frāδayeni* V. 2. 5; 5², Yt. *15.* 56; — *frā tē vīsāi urvaϑō staota* Y. *10.* 9; *9.* 26, Vr. *6.* 3, V. 22. 6 f.³, +N. *47*; — *nī tē zāire maδəm mruyē* Y. *9.* 17; *1.* 21, *10.* 12, 14, *71.* 15, P. *34*, Yt. 2. 12; — *ǰasāni tē avaṅhaēča* .. Yt. *1.* 9; 9²; — *buyama tē šōiϑrō.pānō* Yt. *10.* 75; — *daϑāni tē aēṯahe paiti* .. V. 22. 3; — *ušta tē yō* .. Y. *9.* 25; 25², Az. *1* f.⁴; — *nəmasə tē ahura* Ny. *1.* 1; V. *21.* 1, Ny. 5. 4, Y. *58.* 7 (wo *tōi*); — *dātəm tē tanuye x*ᵛ*arənō* Yt. *17.* 22; — *pita tē yō ahurō* .., *brāta tē* .. Yt. *17.* 16; — *hazaərəm tē azəm zaoϑranəm* .. *barāni* Yt. 5. 63; Y. *71.* 13, FrW. *4.* 1; — *vīspe tē* .. *dāman ašaonīš yazamaide* Y. *71.* 10; — *staomi zəm* .., *barəϑrīm tē haoma* Y. *10.* 4. zu 1 a): *māča tē iδra spitama* .. *paiti.raēxšīša* P. *40*; — *tāšca tē mraomi spitama* .. V. *18.* 65; — *fratarəmāṯ tē havanəm* .. Y. *10.* 2; 2; — *nāirivaite zī tē ahmāṯ pourum framraomi* .. V. 4. 47; — *vərəhu tū* (sd.) *tē* .. *buyāṯ* Y. *59.* 30; — s. noch H. 2. 11 im Anhang; — dazu wohl auch[20]: *kəm iδa tē zaoϑrā bavainti* Yt. 5. 94; — *ušta iϑa tē nara yō* .. V. 7. 52; — *azəm bā taṯ tē framravāni* .. *spitama* Yt. *12.* 2. Anhang. Der Gen. in Verbindung mit dem Pron. poss. *hava-*: *azəm bā tē ahmi yum* .. *yā hava daēna* H. 2. 11. zu 2): *fraša frayantu tē maδō* Y. *10.* 14, 19; 19.

Unklare, wertlose oder verderbte Stellen: *aϑwərəsaya aēṯahe ϑwəm* N. *105*; FrD. *1*, 7, Vyt. *35, 38, 39, 43*, Yt. 4. 5⁵; — *āfrīnāmi tava nara* Az. *1*; — *saošyantəm ϑwā* .. Vyt. *15*; 24, N. *48*; — *nōiṯ ϑwaṯ paiti* .. Vyt. *51*; — *yō tē ǰasāiti amərəšanəm* .. Yt. *4.* 1; 2. 12², Vyt. *3, 18*², *19, 32*², *35, 36, 39, 41, 51, 52* 1. St., *58*. [Y. *19.* 58: lies *ϑwəzǰaiti*; — Yt. *1.* 29: lies *apaša vā zamarə* statt *upa ϑwā* ..; — Y. *44.* 10: lies *ϑwā.īštīš*.] Vgl. *tvəm* und ²*tū*, ferner *tē* (Sp. 650) und ¹*tū*.

Ableit. — ai. *tvám, tvát, táva*; *tvā, te*; np. *tō* (aus ir. **taua*), **t* (aus ir. **tai*); vgl. noch § *247, 424*. — Pü.: *tō*; s. ferner No. 1 f., 14 f., 17. — 1) Pü.: *apartum*; aber Sü.: *te*. — 2) NA. *taēibyō* gegen Pt 4; IFAnz. *1.* 9. Pü.: *ō tō*. S. No. 3. — 3) Wie No. 2. — 4) An der Parallelstelle Bh. *4.* 17 steht *a*ʰ*ura*ʰ*mazdā taiy ja*ᵐ*tā biyā*ʰ, woraus sich für *ϑuvām* die Schwachtonigkeit ergibt; vgl. No. 9. — 5) Hd. *yavaṯ ā*. — 6) Da *tāiš* und *aṯ* enklitisch genommen werden können. — 7) *ϑwā* steht hier nicht hinter dem ersten Wort der Verszeile, wohl aber des Satzes, der mit *taṯ* beginnt; s. No. 8. — 8) Vor *kaṯ* ist eine Pause anzunehmen; s. Bthl. AF. *2.* 25 und No. 7. — 9) *ϑwəm* ist hier sicher ebenso schwachtonig gesprochen worden wie das vorausgehende *tē*; vgl. No. 4, 13. — 10) Vgl. Pischel ZDMG. *35.* 714, Dbr. AiS. 205; s. No. 11 f. — 11) Vgl. zSt. V. *22.* 2, wo *āaṯ məm tūm* +*bišazyōiš*. — 12) Vgl. die Parallelstelle Y. *1.* 22, wo *vō* statt *tē*. *vō* ist Gen.-Dat. und Akk. 'euch'. Wahrscheinlich ist der Gebrauch von ar. **tai* als Akk. durch **ϑas* veranlasst worden. — 13) Schwachtonig so gut, wie *ϑwā* des folgenden Satzes; s. No. 9. — 14) Pü.: *āyišn*, Sü.: *samprāpnuhi*; daher Dst. ZA. *1.* 245. 19 'venue (*yastē*, locatif)'; s. No. 15. — 15) Pü.: *kēš mat ēstēt*, Sü.: *prāpto 'sti*; daher Dst. ZA. *1.* 284. 52 'vient'; s. No. 14. — 16) Falsch Gdn. KZ. *31.* 320: "was *Aša* dir, was dem *Aša* ..". Wegen des Gegensatzes würde *taibyō* stehen müssen. — 17) Statt *vīspâs tōi* geschrieben. Pü.: *ka pa harvisp ēstānd*. — 18) Die NA. zerlegt falsch. Wir haben hier keine Verse. — 19) Auffällig. Ist *vohū xšaϑrəm* zusammenzunehmen? — 20) Wenn man *iϑa, iδa, taṯ* enklitisch nehmen darf.

• g. ²ϑwa- Adj. (fem. °*wā-*) 'dein, deinig'; 1) attrib.[1]: *yaēibyō* .. °*wōi* (NSf.)[2] *vaǰyetē daēnā* Y. *44.* 11; *48.* 8[2]); — °*wahmāi āϑrē* Y. *43.* 9; — *hanarə* °*wahmāṯ zaošāṯ* Y. *47.* 5; *28.* 11, *46.* 7; — *hizvā* °*wahyā ərəhō* Y. *31.* 3; *32.* 13, *34.* 8, *43.* 4, 6, *44.* 14, *48.* 12; — °*wā* (IS.) *āϑrā suxrā* Y. *31.* 19, *51.* 9; *28.* 11, *31.* 11, *43.* 5, 14, *44.* 16, *53.* 3; — °*wā* .. *spəmištā mainyū* Y. *43.* 2; 6, *36.* 1; — *vairyā stōiš yā* °*wahmī xšaϑrōi vāčī* Y. *43.* 13; *32.* 6, *34.* 10, *49.* 5, 8, *32.* 8, *33.* 10, *48.* 4, 7, *49.* 10, *41.* 4; — °*wōi* (NPm.) *dūtā ərəhō āərəhāmā tōng dārayō* (sd.) *yōi* .. Y. *32.* 1; *41.* 5; — *yō mā drəgvā* °*wā* (APn.) *savā* (sd.) *paitī.ərətē* Y. *44.* 12; *51.* 4; — *aibī* °*wāhū gaēϑāhū* Y.

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43. 7. a) zusammen mit dem enkl. GS. des Pron. 2. Pers.[3]: *kā tōi ašōiš °wahyå maibyō* (näml. *īštiš*, sd.) Y. 48. 8. 2) praed.: *°wōi* (NSf.) *as ⁺ārmaitiš ϑwō* (NSm.) *ā gūuš tašā* (sd.) *as ⁺xratuš* Y. 31. 9. 3) 'der deinige sva. dir ergeben, dein Anhänger': *yōi .. ārmaitīm °wahyā mazdā bərəxδąm* (sd.) *vīdušō .. avazazaṭ* Y. 34. 9. [Y. 44. 10: lies *ϑwā.-īštīš*.]

KompA. — Ableit. aus dem Pron. 2. Pers. Sing. — ai. *tvá-* Adj., gr. σός. — Pü.: (*i*) *tō*. — [1]) Stets voranstehend! — [2]) MILLS zu *ϑwōi*, G. 456, 574 uō. ist mir unverständlich. — [3]) Ohne erkennbare Änderung der Bedeutung; s. auch *yūšmāka-* unter a. Ähnlich im Lat.: *cum suo sibi asino* usw., SCHMALZ LGr.3 481.

• g. (³ϑwa-) Adj., nur ASn. *ϑwaṭ* und AblS. *ϑwāṭ* als Adv. 1) Akk. 'nunmehr, nun': *kī yā må uxšyeitī nərəfsaitī °waṭ*[1]) "wer (ists), durch den der Mond wächst, nun (wieder) abnimmt?" Y. 44. 3. 2) Abl. wiederholt 'nunmehr, nun .. und .. und': *staotāiš °wāṭ*[1]) *ahurā staotōibyō aibī* (sd.) *uxδā °wāṭ uxδōibyō yasnā °wāṭ yasnōibyō* Y. 35. 10.

ai. *tva-* enkl. Adj., *tvad .. tvad* 'bald .. bald'; s. KAEGI Rigv.² 198. — Pü.: *tō* 'du'. — [1]) Die Stellung des Wortes hinter dem ersten Wort des Satzteils weist auf Enklise; s. das ai. Wort. Daher falsch GIrPh. 2. 32.

• j. ϑwaēšah- n. 1) 'Furcht, Angst': *bōiwranąm dužitanąmča ϑwayanuhatąm .. yeziča °šå* (NP.) *tanvō* "und wenn du vor schrecklichen Kämpfen und Nöten Angst um deine Person hast" Yt. 13. 20; — *hō nōiṭ ⁺frānāmaite °šāṭ*[1]) *parō dazvaēibyō* ". . aus Angst . ." Y. 57. 18. 2) 'angstvolle Lage, Gefahr' (?): *°šō biwivå* Yt. 11. 5; — *masō vā āpō masō vā °šō* (statt GS.) Yt. 11. 4.

Vgl. *ϑwayah-* und PERSSON Wurzelerweit. 77. — Pü.: *bīm*. — [1]) Nach der *a*-Dekl.

• j. ϑwaxš- V. 'sich rühren'. Praes. 2 *ϑwaxša-*. — Inf. *ϑwaxšitå*.

'sich rühren, emsig tätig sein': *mošu* (sd.) *taṭ ās .. yaṭ frāyatayaṭ ϑwaxšəmnō aoi ząm* Yt. 5. 65. a) von Wassern 'sich tummeln': *yahmya āpō nāvayå .. xšaoδanha ϑwaxšənte* Yt. 10. 14.

Vgl. ai. *pratvakṣāṇáḥ*; mp. *tuxšāk*. — S. auch ²*taxš-*. — Pü.: *pa ⁺tuxšākīh*.

• j. ϑwaxša- Adj. 'rührig, emsig, eifrig': *pairi tē haoma .. daδąmi imąm tanūm .. °šāi haomāi* Y. 11. 10.

Zum V. *ϑwaxš-*. — Pü.: *tāk mān bavāt*, was nicht zum Aw. Wortlaut stimmt.

• g. ϑwaxšah- n. 'Rührigkeit, Eifer': *ārmatōiš gaēϑå frādō °šanhā* "durch die Rührigkeit der *A.*, die Haus und Hof fördert" Y. 46. 12; — *vīdąs vā °šanhā gavōi* "oder wer mit Eifer für das Rind sorgt" Y. 33. 3; — *hyaṭ hīm dātā xšayantō* (sd.) *hadā vāstrā gaodāyō °šō* "auf dass ihr ausser Futter dem Rind auch eifrige Fürsorge[1]) verschaffen könnt" Y. 29. 2.

Zum V. *ϑwaxš-*. — ai. *tvákṣas-* n. — Pü.: *tuxšākīh*, (zu Y. 29): *tuxšāk*; Sü. (dRn.): *vyavasāyatā*, *°sāyah*, *°sāyī*. — [1]) Eig. 'für das Rind sorgenden Eifer'.

• j. ϑwaxšəmna- Adj., PPM.: s. *ϑwaxš-*.

• j. ϑwaxšitå Inf.[1]) 'sich zu rühren, emsig tätig zu sein', als Diener: *yōištō ϑw°*[1]) *hvōištō* (sd.) *⁺paitišāϑrāi* F. 4 e.

Zum V. *ϑwaxš-* (§ 260. 2 d). — Pü.: *tuxšāk*, erl.: *framān burtār bavēt*. — [1]) Im Sinn des Konj. — *i* aus idg. *ə* oder aus idg. *i*; dann zu einem Praes. 24 oder 30 (Iter.) **ϑwaxšaya-*.

• j. ϑwaxšišta- Adj. 'der rührigste, eifrigste': *yō* (näml. *zaraϑuštrō*) *°tō abavaṭ mainivå dāmąn* Y. 9. 15; — *miϑra .. yō °tō yazatanąm* Yt. 10. 98; — *sraošəm .. yūnąm °təm* Y. 57. 13.

Superl. zu *ϑwaxša-*. — ai. vgl. *tvákṣīyas-* Adj., Kompar. — Pü.: *tuxšāktum*.

• g. ϑwaṭ Adv.: s. ³*ϑwa-*.

g. *ϑwaṭ* Abl.: s. unter ¹*ϑwa-*.

• j. ϑway- V. 'Furcht erwecken; – hegen'. Praes. 2 *ϑwaya-*, 3 *ϑwya-*.

'Furcht erwecken': *ϑwyant-* (nur Ableit.).

mit *upa* 'sich fürchten, sich ängstigen': *paϑąm zrvō.dātanąm upā.ϑwayeiti yasča* .. "er ängstigt sich vor dem Pfad, der . ." Vyt. 27 (?)[1]).

Vgl. *ϑwayanha-*. — gr. vgl. σείω (?, BGM. GrGr.3 277). — [1]) An der Parallelstelle V. 19. 29 steht *jasaiti* statt *upā.ϑw°*.

• j. ϑwayanha- n. 'gefährlicher Zustand, Gefahr': *°nhəm vā ⁺aϑwayanhəm* (sd.) *vā* N. 10; — *⁺aϑwayanhəm* (sd.) .. *⁺°nhəm* N. 10.

KompE. — Ableit. aus **ϑwayah-*. — Pü.: *bīm*.

• j. *ϑwayah-* n. 'Schrecknis; Gefahr'. Ableit. — Zum V. *ϑway-*.

• j. ϑwayah'vant- Adj. 'schrecklich, gefährlich': *bōiwranąm dužitanąmča °yanuhatąm* Yt. 13. 20.

• j. ϑwarəxštar- m. 'Bildner, Schöpfer':

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aməršanąm spəntanąm .. yōi hənti ārəhąm dāmanąm .. dātarasča marəxštarasča °tarasča aiwyāxštarasča Yt. *19.* 18.

Zum V. *ϑwarəs-*; *xšt* nach § *86* aE. Doch s. auch Bthl. IF. *3.* 3 No. 3. — Vgl. *ϑwōrəštar-*.

• j., g. **ϑwarəs-** V. 'schneiden'. Praes. 3 *ϑwərəsa-*, 15 *ϑwarəš-*[1]), 24 *ϑwərəsaya-*; *s*-Aor. 1 *ϑwarəš-*[2]). — PPfP. *ϑwaršta-*.

1) '(schnitzen sva.) schneidend gestalten, schaffen, hervorbringen': *yō .. yazata pāyū ϑwōrəštāra yā vīspa ϑwərəsatō* (3DPrA.) *dāman* Y. *57.* 2; — *nazdišta upa* +*ϑwaršta raočā* P. *34.* a) mit Dat. comm.: *kahmāi mā ϑwarōždūm* (*s*-Aor.) *kē mā tašaṭ* "für wen habt ihr mich gestaltet? wer hat mich geschaffen?" Y. *29.* 1. 2) 'etwas (vorschneiden sva.) bestimmen, festsetzen, vorschreiben': *pərənāyuš čiϑąm ϑwərəsaiti* V. *3.* 42; — *frā nəruyō .. ϑwarštahe zrū āyu* (sd.) *šušuyąm .. upa ϑwarštahe jaγmyąm* (Sp. 498 o.) Yt. *8.* 11; — *ϑwarštāi zrūne* Yt. 5. 129. a) mit Gen. (statt Dat.) des wem?: *aframarəntəm* (Sp. 101 o.) *aēlaēšąm ratufriš ratufritīm* +*ϑwərəsaiti* N. *53*[3]); 52 (wo +*ϑwərəsāiti*)[4]).

mit *avi* '(einen Baum) in Blöcke zerlegen': *upa ṭąm vanąm aēiti .. avi dim ǰanaiti avi dim ϑwərəsaiti avi dim tāšti* (sd.) V. 5. 2.

mit *ā* und *frā* 'etwas abschneidend, abtrennend Jemandem (Dat.) zuweisen': *ϑwāšəm ā gōuš frāϑwərəsō* (2S.) .. *haomāi draonō* Y. *11.* 7.

mit *upa* 1) '(Nägel) beschneiden': *yō .. varəsāšča pairi.brīnənti srvaēča upa.-ϑwərəsənti* (statt Sing.) V. *17.* 2; — *yaṭ .. varəsāšča* +*pairi.brīnənha srvaēča* +*upa.-ϑwərəsənha* V. *17.* 4. 2) 'abschneiden': *dašinəm hē* (näml. *sūnō*) *gaošəm upa.-ϑwərəsayən* V. *13.* 32; 34; — *nōiṭ ϑrayąm upamanąm* (sd.) +*fravāxšyanąm* (als Obj.) *upa.ϑwərəsōiṭ* N. *105*; — *hō pərəϑwe* (sd.) .. +*upa.ϑwarəšti*[1]) *urvaranąm* (als Obj.) V. *9.* 2. 3) mit AP. *upa.ϑwərəsąn* 'eine Öffnung, Bresche brechen in —' (Gen.): *aēlaδa .. mazdayasna ahe nmānahe upa.ϑwərəsąn* (sd.) *upa.ϑwərəsayąn* V. *8.* 10.

mit *upa* und *nī* 'ausstechend graben': *paoirīm upa maγəm niϑwərəsōiš .. dva ərəzu nismahe* (sd.) V. *9.* 6.

mit *us* 'herausschneiden': *us vā hē* (näml. *sūnō*) *gaošəm ϑwərəsaiti* V. *13.* 10.

mit *paiti* 'ziselirend schmücken, auslegen mit —' (Instr.): *srvaēna aēšąm* (näml. *aurvaṭąm*) *safārəhō zaranya paiti.-ϑwarštārəhō* "ihre hörnernen Hufe sind mit Gold ausgelegt" Y. *57.* 27[5]).

mit *frā* 1) dnwS. 1: *miϑrəm .. yahmāi maēϑanəm frāϑwərəsaṭ yō daδvā ahurō mazdā* Yt. *10.* 50; — *paoirīm asaərhąmča .. frāϑwərəsəm azəm yō ahurō* .. V. *1.* 2; — *gayehe marəϑnō .. yahmaṭ hača frāϑwərəsaṭ* (näml. *AhM.*) *nāfō airyanąm dahyunąm* Yt. *13.* 87; — *mainyavača yazata yaēča gaēϑya fraϑwaršta* FrW. *1.* 2; — s. noch °*fraϑwaršta-*. 2) dnwS. 2: *aoxtō ratuš .. čiϑąm frāϑwərəsaiti* V. 7. 71; — .. *čiϑąm frāϑwərəsaēta* V. 7. 71 (?); — *baγō.baxtəm paiti yaonəm fraϑwarštəm paiti zrvānəm* Yt. *13.* 56; — *baγō.baxtəm paiti yaonəm fraϑwarštəm paiti āfəntəm* Yt. *8.* 35. 3) 'einschneidend hineingeraten, einbrechen in —' (Akk.): *yaṭ .. yuxtanąm azəm fratəməm ϑanǰayeni .. nava* +*frāϑwərəsāma razurəm* (sd.) Yt. 5. 50; +*19.* 77.

mit *nī* 'etwas (Akk.) durch Graben mit einem schneidenden Instrument herstellen, ausstechen': *ϑrāyō anya maγa niϑwərəsōiš* V. *9.* 9.

Sonst nicht nachweislich. — Vgl. *taršvah-*. — Pü.: *brītan*, (zu Y. *29, 57,* V. *3, 7*): *āfrītan* (*Pāz.*: *brihinīdan*), (zu P.): o, (zu N. *105*): fehlt; s. noch No. 5. — 1) Nur in +*upa.ϑwarəšti* 3S., wohl junge Neubildung zu *ϑwarəšta-* nach dem Verhältnis des synonymen *tāšti* zu *tāšta-*. — 2) § *51.* 3 a, *328.* 2. — 3) Hds. *ϑwirəsaitī*. — 4) Hds. *ϑwərəšāiti*. — 5) Pü. erl.: *zarr .. patkart čstēt apar kafšak.*

j. *ϑwirəsaitī* N. *53*: lies *ϑwərəsaiti*; s. *ϑwarəs-*.

• j. **ϑwarəsah-**[1]) m. 'Abschnitt sva. Abschluss, Ende': *paoiryeheča pasčaēta* +*hazaŋrō.zəmahe* °*sō* +*as*[2]) "und drauf war das erste Jahrtausend[3]) abgeschlossen (zu Ende)" V. 2. 19 PüZ.; — *yezi vaēϑa hāϑanąm* °*sōsča* +*frataurunāsča* (sd.) N. *40.*

Zum V. *ϑwarəs-*. — Pü. (zu V.): *sar*, (zu N.): *barsm*, aber erl.: *sar*. — 1) Zu V. *2* °*rs*° geschr. — 2) NA. des Pahl.-Vend. bietet fälschlich *aēəm*. — 3) Während dessen *Yima* herrschte.

• j. **ϑwaršta-** Adj., PPfP.: s. *ϑwarəs-*. KompE.

• j. **ϑwarštay-** f. 1) 'Schneiden' (nur Komp.). 2) 'Bilden, Schaffen': *para avaiŋhe hū* °*tō* (LS.) *kəhrpya* "bevor jene Sonne dort in ihre sichtbare Gestalt hineingeschaffen war" Y. *19.* 8.

KompE. — Zum V. *ϑwarəs-*; *-arš-* aus *-ṛš-*,

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IF. 9. 261. Pü.: *pēš hač ān xᵛaršēt brīn karp*, erl.: *tan i xᵛaršēt*; Sü.: *prāk tasmāt sūryasya vinirmitakāyāt.*

• g. +**ϑwā.ištay-** f. 'dein Gut', praegn. sva. 'das von dir in Aussicht gestellte Gut': °*iš* (AP.) *usən* (sd.) *mazdā* Y. *44.* 10.

Pü.: *aš ē i tō išt* (in Aw.-Buchst.) *bar*, erl.: *ān i mizd i ō tō barēnd ōča ōi barēnd.* — [1]) NA. trennt.

• g. **ϑwāṯ** Adv.: s. [3]*ϑwa-*.

• g. **ϑwā'vant-** Adj. 'dir ähnlich, mit solchen Eigenschaften, wie du sie hast, einer wie du', immer mit Vok. *mazdā* '(wie du) o *M.*' [1]): *pərəsā avaṯ yaϑā hvō yō* . . °*vaṣ mazdā ahurā yadā hvō aṇhaṯ yā.šyaoϑanasčā* "danach frag ich, ob der, der . ., einer sein wird wie du, o *MAh.*, wann der sein wird und wie er handeln wird" Y. *31.* 16[1]); — *yō nā ərəzūš* . . *paϑō šīšōiṯ* (sd.) . . *arədrō* °*vaṣ huzəntušə spəntō mazdā* ". . der zuverlässig ist, der wie du wissend ist und heilig, o *M.*" Y. *43.* 3[1]). a) im Sinn von 'du' (d. i. *Mazdāh*) [2]): *mazdā fryāi* °*vaṣ saňyāṯ mavaitē* "o *M.*, einer wie du möge es seinem Freunde, wie ich es bin, mitteilen" Y. *44.* 1; — *kaϑā mōi* . . *saňyāṯ* . . °*vaṣ asīštīš* (sd.) *mazdā hadəmōi* (sd.) *ašā vohučā šyaṣ manaṇhā* Y. *44.* 9; — *vahištā sāsnaṇam* (sd.) *yaṃ hudā sāstī ašā ahurō; spəntō* . . °*vaṣ mazdā* ". . die *Ahura* . . lehrt; er der heilige . ., er der wie du ist, o *M.*" Y. *48.* 3.

Ableit. aus dem Pron. 2. Pers. Sing. — ai. *tvā́vant-* Adj. — Pü.: *tō hāvand*, (zu Y. *44.* 1): *šmāk hāvand*; Sü.: *tvattulyaḥ.* — [1]) Gemeint ist der Prophet. — [2]) BTHL. AF. *2.* 153, 169, GDN. KZ. *30.* 530.

• j. [1]**ϑwāša-** Adj. 'eilig, rasch': +*ϑwāša.gāma* °*šəm* +*yuǰyeite vāšəm miϑrō* Yt. *10.* 52. a) ASn. °*šəm* als Adv.: °*šəm ā gžuš frāϑwərəsō* (Sp. 795 m.) . . *draonō* Y. *11.* 7; — °*šəm paskāṯ fravazənte* Yt. *13.* 39. [Yt. *10.* 52: lies *ϑwāša.gāma.*]

KompA. — Aus ir. **ϑwárta-* (§ *295*), zum ai. V. *tvárate* 'er eilt'. — ai. vgl. *tūrtá-* Adj. (§ *295*; BGM. Grdr.[2] *1.* 475) oder auch *tvarita-* Adj. (wozu IF. *7.* 70). — Pü.: *tēž.*

• j. [2]**ϑwāša-** n. 'Luftraum, Dunstkreis': *yaϑa vātō dərəzi.takaϑrō* °*šəm dašināṯ pairi framərəzōiṯ* "wie ein stark gehender Wind von Westen her den Luftraum ringsum (von Dünsten) freifegt" V. *3.* 42[1]). a) mit *xᵛaδāta-* Adj. als Gottheit: *miϑrəm yim hačaite ašiš* . . *uγrəmča* °*šəm xᵛaδātəm* Yt. *10.* 66; Ny. *1.* 8; — °*šahe xᵛaδātahe* Y. 72. 10, V. *19.* 13.

Et.? Falsch HBM. ZL. 76 (vgl. PSt. 73), unwahrscheinlich FICK VglWb.[4] *1.* 230. — Pü.: *spāš* (Transskr.), s. noch No. 1; Npü.: *xūb čarx*, Sü.: *śubhacakram.* — [1]) Pü. hat hier: *čigōn vāt* . . *ka tēž āyēt dašt frāč mālēt*, erl.: *kāhīčakīh u čīč 1 apē barēt* "wie der Wind . . wenn er rasch geht (vgl. [1]*ϑwāša-*), die Ebene (für *dašināṯ*) freifegt, Stroh usw. trägt er fort".

• j. +**ϑwāša.gāman-** [1]) Adj. 'eilig schreitend, raschen Schritts': *yaṯ duždā fradvaraiti* . . °*ma* (NS.) *ϑwāšəm* +*yuǰyeite vāšəm miϑrō* ". . raschen Schritts schirrt . ." Yt. *10.* 52.

[1]) NA. getrennt.

• j. **ϑwāšəm** Adv.: s. [1]*ϑwāša-*.

• g. **ϑwōi** Inf., mit *astī* [1]) (etwa) 'er beglückt, er segnet': *tāiš ā mazdā vīdvazšaṃ ϑwōi ahī* "auf diese Weise segnest du, o *M.*, die Gegner deiner Feinde" Y. *34.* 11.

Et.? — Pü. (für *v° ϑ° a°*): *yut bēš tō ē*, Sü.: *vītakaṣṭas tvam asi*; daher DST. ZA. *1.* 254: 'tu repousses la malice'. — [1]) Sp. 271 m.

• j., g. **ϑwōrəštar-** m. 'Bildner, Schöpfer' [1]): *aṯ zī ϑwā fšuyantazčā vāstryāičā* °*tā tatašā* "denn es hat dich der Bildner für den Viehzüchter und Bauern geschaffen" Y. *29.* 6[2]). a) Du. in Verbindung mit *pāyav-* m. Du.: *pāyū* (sd.) °*tāra* (AD.) *yā vīspa ϑwərəsatō dāmaṇ* Y. *57.* 2; — +*pāyūčā* (sd.) °*tārā* Y. *42.* 2.

Zum V. *ϑwarəs-*; § *298.* 3 b. — Vgl. *ϑwarəxštar-*. — Pü.: *āfrīnkar*; s. noch No. 2. — [1]) S. zBed. Yt. *1.* 12: *pāyušča* . . *dātāča*, ferner Y. *19.* 8 und *29.* 6 Pü. Falsch GDN. BB. *14.* 17, JN. A hymn 26, Reader *1.* 39, 70. — [2]) Zu dessen Nutzen und für seinen Dienst; s. [1]*ahū-***). Pü.: *ētōn tō ō ōi* . . *āfrīt ē u tāšīt ē*, erl.: *dāt ē.*

• j. **ϑwaz-** V., nur Praes. 14 (Inkoh.) +*ϑwazǰa-* [1]) 'in Bedrängnis geraten'.

+*ϑwazǰaiti* [1]) *ahurō mazdā paitišā dāmaṇ daϑānō* "in Bedrängnis gerät (soll geraten) *AhM.* beim Schaffen der widrigen Geschöpfe" Yt. *19.* 58.

ahd. *dwingan* [2]) 'drängen'. — Vgl. *ašəϑwō.zga°.* — [1]) NA. Prol. XLIV b. Aus ar. **tγanzǵha-*, mit *zgh-* aus idg. *-γh+sk(h)-*; § *53* I, BTHL. Stud. *2.* 8, 46, PEDERSEN IF. *5.* 72, 73 (zu ksl. *mězga*), BGM. Grdr.[2] *1.* 637. S. noch zu *syazg-*. — [2]) Mit *g* aus idg. *γh.* Das ahd. *dūhan* (NOREEN Lautl. 26, 95) hat sein *h* von dem synonymen urgerm. **þrihan* (got. *þreihan*); gr. *σάττω* (BGM. GrGr.[3] 42) steht abseits.

• g. **ϑwisra-** Adj. 'leuchtend': *tā čašmōng*

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(sd.) °*rā* (IS.) *hārō* . . *vaēnahī vīspā* Y. *31*. 13.

Aus ar. **tuishra-*[1]). — ai. vgl. *tveṣám cákṣuḥ* RV. *5*. 8. 6; s. BTHL. IF. *1*. 492, *10*. 9. — Pü.: *pa vimēčak*. — [1]) Das im Ai. **tvicchra-* wäre.

• j. **ϑwyā-** f. 'Schrecknis, Gefahr': *avi dīš aēm* . . *āϑīm barāiti* °*yaṃča* Yt. *10*. 37; — *tūm* . . *mašyānaṃ avi x^vaēpaiϑyāsə tanvō* °*yaṃ ava.barahi* Yt. *10*. 23.

Zum V. *ϑway-*.

• j. **ϑwyaṣtəma-** Adj. 'der schrecklichste, furchtbarste': *yaṭča aṇhaṭ* °*təmaēšu asaṇhaṃ yaṭča aṇhaṭ barəšnuš paiti gairinaṃ yaṭča ǰafnušva raonaṃ paxrumaēšu* (sd.) *nmānaēšu* "was an den furchtbarsten (der) Stätten[1]) ist, und was . ." V. 2. 23.

Superl. zu **ϑwyant-* Adj., PPA. zum V. *ϑway-*. — Pü.: *bīmakēntar*. — [1]) Es sind die ebenen Sand- und Salzwüsten im Gegensatz zu den Bergen und Tälern gemeint. Pü. führt als Beispiele für die bezeichneten drei Örtlichkeiten der Reihe nach an: *spāhān, apārsēn, ārāstān* (?). Vgl. DST. ZA. *2*. 25.

• j. *aēṭahe* *ϑnasaṭ[1]) *ṭbišaṇuha* V. 7. 52 PüZ.

[1]) Nach JN. JAOS. *16*. CXXVIII sva. *snaϑaṭ*, 3S.; aber die gegebene Übersetzung ist unmöglich.

• j. **ϑnātō** F. *23*: — ? —.

Pü.: *paṭīrišn*.

• j., g. **iϑyaǰah-, iϑyeǰah-**[1]) n. 'Not, Gefahr': *yō narəm* . . *apa azaṇhaṭ* . . *apa* °*aǰaṇhaṭ baraiti* Yt. *10*. 22; — *ayā* °*eǰā vōiγnā* Y. 57. 14; — *ṭbaēšā* . . °*eǰā* . . °*eǰā* Y. *65*. 8. a) mit Dat. 'für —': *tāiš* . . *šyaoϑanāiš* . . *yaēšū as pairī pourubyō* (sd.) °*eǰō* ".., in denen für viele Gefahr liegt" Y. *34*. 8. A) insbes. mit *maršaonō*[2]) GS. und mit *maršaona-*[2]) Adj.: °*eǰō maršaonəm* V. *19*. 1, 2, 43; — °*eǰaṇhō maršaonahe* Yt. *6*. 4; — °*aǰaṇhasča maršaonahe* Yt. *13*. 130; — °*eǰā maršaonō* V. *18*. 8.

KompE.; Ableit. — ai. *tyájas-* n. (wozu ZDMG. *55*. 281). — Pü.: *sēā* (s. dazu HBM. PSt. 110), Sü.: *mṛtyuḥ*. — [1]) § *298*. 2. — [2]) Sd.

• j. **iϑyeǰah'vant-** Adj. (fem. °*vaitī-*) 'gefahrvoll, mit Gefahren umgeben': °*ǰaṇuhataṭ aṇhaoṭ aiϑyeǰaṇhuntəm avi ϑhūm* H. 2. 16; V. 7. 52, *19*. 31 (beide Male °*ǰaṇhataṭ*); — *tanvō* °*ǰaṇuhaiti* (VSf.) Aog. 25–28[4].

KompE. — Pü.: *asēžōmand*, Sü.: *vināśavān*.

• j. **ϑraētaona-** m. EN. eines Helden der iranischen Sage, *Farēdūn**): °*nəm ādϑwyānəm* FrW. 2. 2; — °*nahe ādϑwyānōiš* Yt. *13*. 131, +FrW. 2. 1, 3; — *vīsō puϑrō ādϑwyānōiš vīsō sūrayā* °*nō* Yt. 5. 33, *17*. 35; — *varənəm yim čaϑru.gaošəm yahmāi zayata* °*nō ǰanta ažōiš dahākāi* V. *1*. 17; — °*nō yō ǰanaṭ ažīm dahākəm* Y. *9*. 7 f.; Yt. *14*. 40, *19*. 92; — °*nō yaṭ ās mašyānaṃ* . . *vərϑravastəmō* . . Yt. *19*. 36; Az. 2; — *pāurvō* (sd.) . . *yaṭ dim usča uzdvanayaṭ vərϑraǰā taxmō* °*nō* Yt. 5. 61; — *tē yōi puϑra* °*nahe* F. 4 f.

*) Er ist in *Varəna* als Sohn *Aϑwyas* geboren; seine Haupttat ist die Besiegung *Dahākas*; eine weitere Erzählung s. unter *pāurva-*; vgl. Y. *9*. 7 f., Yt. *5*. 33, 61, Bd. *23*. 3, *29*. 9, *31*. 9, SBE. *47*. 10. Über seine Beziehungen zum vedischen *TritaĀptya* s. zuletzt DST. ZA. *1*. 86, BTHL. IF. *1*. 180.

Wohl Ableit. aus *ϑrita-*; doch ist die Bildung unklar; s. IF. *1*. 180. Schwerlich richtig JUSTI NB. 513 (wonach BB. *25*. 57). — ai. vgl. *traitāná-* m.; mp. *frētōn*, np. *farēdūn*.

• j. **ϑraotah-** n. 'Fluss, Flusslauf'.

KompA. — Aus ar. **srautah-*, Satzinlautsform zu *rautah-* (§ *87* mit No. 2); s. noch Pü. — Pü.: *srāv*[1]) (das sich zu ai. *srāva-* m. 'Fluss' verhält wie mp. *sraxt* zu ai. *sraktáy-*, s. ebd.). — [1]) Geschr. dd r an (*tačišn*), nach JUSTIS Lesung, Hdb. 139. Oder ist *gīrān* ('Berge'; das wäre ir. **gṛṛiānām*, vgl. *garay-* mit No. 2) zu lesen? Vgl. *garān tačišn* für +*hōbavaintīš* (s. jedoch SBE. *37*. 257) und Bd. *21*. 1, wo aber die Erl. *i rōtīhā* nicht stimmen will.

• j. **ϑraotō.stak-** Adj. (auch fem.) 'in Flüssen laufend, fliessend': *yeṅhā paiti* °*stāčō āpō tačinti* Yt. *13*. 10; — *ϑrišum apaṃ* °*stāčam*[1]) . . *pairištayeiti* V. *18*. 63.

Komp.: **ϑraotah-+tak-*, Adj. zum V. *tak-*; § *304* II. 43. — Vgl. *ϑraotō.stāt-*. — Pü.: *srāv tačišn*; s. zu **ϑraotah-*. — [1]) Mit auffälligem *ā*.

• j. **ϑraotō.stāt-** Adj. (auch fem.) 'in Flussläufen befindlich': *vīspā āpō xā paiti* °*stātasča* "alle Wasser, die in Quellen und die in Flussläufen befindlichen" Y. *71*. 9; *68*. 6.

Vgl. *ϑraotō.stak-*. — Pü.: *srāv tačišn*; s. zu **ϑraotah-*.

• j., g. **ϑraoš-** V. 'reifen'. Praes. 1 *ϑraoš-*.

'reifen'; 1) trans. 'zur Reife, Vollendung, Vollkommenheit bringen': *gaēϑā vīspā ā xšaϑrōi* +*yā vohū ϑraoštā* (2P.) *manaṇhā* "auf dass ihr durch *VM*. alle Wesen im Reich vollkommen machet" Y. *34*. 3; — *aēta dāmaṇ* . . +*yaṃ daϑaṭ ahurō mazdā ϑraošta* (3S.) *vohu manaṇha vaxšt aša* Vr. *12*. 4[1]). 2) intrans. 'zur Reife, Voll-

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kommenheit gelangen': *anyōm ϑwahmāṯ āϑrasčā manaṇhasčā yayā̊ šyaoϑanāiš ašəm ϑraoštā* (3S.) *ahurā* "ausser deinem *Ātar* und *Manah*, durch deren Tätigkeit das *Aša* (die Welt der Wahrheit) reifen wird, o *Ah*." Y. *46*. 7.

s-'Erweiterung' aus [1]*ϑrav-*; vgl. Pü. — Pü. (zu Vr.): *parwart*, erl.: *vēh apē kart*, (zu Y. *46*): *parwarēm*, (zu Y. *34*): *srāyišn*[2]), erl.: *parwarišn*. — [1]) Vgl. zSt. GDN. BB. *15*. 253. — [2]) S. Sp. 804f. Falsch WEST SBE. *5*. 337.

• j. **ϑraoštay-** f. '(Reife sva.) Vollendung, Ende': °*ta* (LS.) *xšafnō ϑrityayā̊* Yt. 5. 62; H. 2. 7.

Zum V. *ϑraoš-*. — Pü.: (*pa*) *sar*.

• j. +**ϑraxta-**[1]) Adj. 'zusammengedrängt, eng aufgeschlossen': °*tanaṃ rasmanaṃ* "phalangum stipatarum" Yt. *14*. 63.

PPfP. aus einer Basis ar. **traṇk-*; nhd. *dringen*, got. *þreihan*[2]). — Npü.: *dar rah gufta šuda*. — [1]) NA. *ϑaxt°*; *ϑr°* (J 10, Pt 1 u. a.) ist die lectio diff. — [2]) Man beachte das zu KRETSCHMER GGrSpr. 109 No. 2.

• j. **ϑraxtay-** m., f.: s. unter *sraxtay-*.

• j. **ϑraṇh-** n. 'Mund': °*aṇ* (NS.)[1]) F. *23*. a) Du. 'die Mundwinkel': *nazdyō .. yaϑa* +*nāṇha hača* +*gaošačibya yaϑa vā gaoša hača* +°*aṇhibya*[2]) "näher .. als die Nase von den Ohren oder als die Ohren von den Mundwinkeln (entfernt sind)" P. *28*.

Ar. **trans-*; Et.? — Pü.: *dahān*, (zu F.): *ϑarγ* (in Aw.-Buchst.). — [1]) Statt **ϑrą*; vgl. § *268*. 54, *299*. 2 mit No. — [2]) Ausg. hat °*byō*. DD. aus dem ND. gebildet, § *223*. 1. Aus ar. **transībhiā*, § *299*. 2.

• p. **ϑrʳay-** V.: s. unter *sray-*.

• j. **ϑray-** Zw., fem. tišr- 'drei', Plur.: *nōiṯ aēvō nōiṯ dva nōiṯ ϑrāyō* (Nm.) *nōiṯ frāyaṇhō* P. *44*; — *aēvahe pasvō .. dvā̊ .. ϑryaṃ*[1]) .. *čaturaṃ* N. *65*; — *aēva ϑrišva .. dva ϑrišva .. ϑribyō ϑrišvaēibyō* V. 2. 11 f.; — *aēvahe* .. +*ašəmaoγahe .. dvayā̊ .. ϑrayaṃ .. čaϑwārō* V. *18*. 11; F. *1*, P. *23*, V. *15*. 49, *18*. 17[2]; — *ϑrāyō zavainti gāušča aspasča haomasča* Y. *11*. 1; *20*. 3, *21*. 2, Az. 5[3], Vyt. *3*; — *aēibyō ratubyō yōi hənti ϑrayasča*[2]) *ϑrisąsča* "..33.." Y. *1*. 10; — *ϑrāyō* (als Am.) *anya maγa niϑwərəsōiš* V. *9*. 9; *11*[3], 5. 10, Vd. *12*; — *ϑriš* (Am.) *mānhō upa.baoδayaṇ .. xšvaš mānhō* V. 7. 14 f.; N. *66*, *67*, *88*, *97*[3]; — *ϑriš maγəm*[3]) *ava.kanayəṇ* V. *8*. 37, *16*. 12; 5. 51; — *ϑrī* (An.) +*maēsma.šamaṇ ašamāṯ* P. *9*; — *ϑrī vā azāiti* (sd.) *sraošō.čaranaya aštraya* P. *9*; +N. *42*, *43*, *69*[2], *83*, *109*; — *ϑrayaṃ upamanaṃ* +*fravāxšyanaṃ* N. *105*; *108*, *105* (wo *ϑryaṃ*)[1]); — *tišraṃ* (Gf.) *xšapanaṃ* V. 7. 52 PüZ.[2], +Bd. *30*. 16 Zit.; — *yaṯ .. āϑrasča tišrō* (Af.) *ϑraxtiš yaoždaϑaṯ* N. *73*; *100* (?), F. *1*, N. *42*; — *tišrō paoiryō .. tišra paoirya .. tišra haurva.paoirya* (sd.) .. *tišranaṃ*[4]) *haurva.paoiryanaṃ* Vr. *13*. 3; 1, 2. A a) *ϑrāyō* als α) Nf.[5]): *yaṯ hē ϑrāyō xšafna sačā̊nte* V. *9*. 33, *16*. 8. β) als An.[5]): *ϑrāyō sata* F. *23*; Vd. *17*. b) *ϑriš* als Nn.[5]): *para mē .. ϑriščiṯ vahišta aṇhe astvaite vīsata* (sd.) P. *39*. c) *tišrō* als α) Am.[5]): *nava pərəϑwō* (sd.) *kərəṇava .. xšvaš .. tišrō* V. 2. 30; — *pairi.karəm*[3]) *pairi.kārayōiš tišrō yaṯ vā xšvaš .. ahunəmča vairīm*[3]) *frasrāvayōiš tišrō yaṯ vā xšvaš ..* V. *17*. 6. β) als An.[5]): *tišrō sata upāzananaṃ upāzōiṯ* V. *4*. 11; 11, 2. 30; — *yō zəmō tišrō karšā̊ frakārayeiti* N. *101*; *101* (?), *100*[2] (?). [Vgl. noch *ϑriš* No. 1, zu *ϑriš.hastra-* und **hiš.xᵛistō*.]

KompA.; Ableit. — ai. *tráyaḥ*, *tisráḥ*; np. *si* (HBM. AGr. *1*. 444), bal. *sai* (GGR. GIrPh. *1* b. 235). — Pü.: *3*. — [1]) Ob gr. τριῶν? Es ist wohl wie sonst *ϑrayąm* zu lesen. — [2]) § *294*. 3. — [3]) Man verlangte den Plur. des Subst.; vgl. *čaϑwar-* No. 2, *hapta* No. 2, *nava* No. 2; Sp. VglGr. 474. — [4]) Them. — [5]) Die N.-A. m. und f. sind in der Erstarrung begriffen; die indeklinablen Zw. gaben das Vorbild ab; vgl. zu *čaϑwar-* a und zu *ϑrisant-* No. 2.

j. *ϑrayanača* P. *42*: lies *sr°*.

• j. [1]**ϑrav-** V. 'alere'. Perf. 1 *tuϑru-*. 'auferziehen, unterhalten': *yō nō daδa yō tataša yō tuϑruyē* (3SPfM.) Y. *1*. 1.

Vgl. *ϑraoš-*. — Pü.: *parwartan*, Sü.: *pratipālayitum*.

• j. [2]**ϑrav-** V., nur mit *aoi* und *ava* 'aufschichten'. [Praes. 22 +*ϑravīṯ*.]

'etwas aufschichten, häufen auf —' (Akk.): *stərənaoiti .. starəm* (sd.) .. *yaϑa narəm ašavanəm* **duščā zarətəm uparāṯ naēmāṯ nasuš aoi ava* +*ϑravīṯ* ".. als ob er auf einen altersschwachen Gläubigen von oben her Leichenteile aufhäufte" P. *23*.

Unsicher. — Ar. **traṷ-*; vgl. lat. *struō*, § *83*. 2. — Pü.: *čigōn mart .. hač apartar nēmak nasāk apar apē* prk *ēnāt*.

• j., p. **ϑrah-** V. '(sich) fürchten'. Praes. 14 (Inkoh.) *tərəsa-*, *tarsa-*, 30 (Kaus.) *ϑrānhaya-*. — PPfP. *taršta-*[1]).

1) 'Furcht bekommen; Furcht haben, sich fürchten vor —'; a) mit Akk.: *vīspe tərə-*

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səntu duš.mainyuš aməmča vərəθraγnəm.ča Yt. *14.* 38. b) ‖ mit *hačā* und Abl. oder Instr.: *dahyāvaʰ . . tyā hačāmaʰ atarsaⁿ* D. *5.* 2; — *pasāvaʰ hačāmaʰ atarsaⁿ* [2] *ʰuvajīyā* ".. bekamen .. Furcht vor mir" Bh. 2. 4; — *iyam dahyāuš . . hačā aniyanā naiy tarsatiy* D. *4.* 2; — *hača aniyanā* (Sp. 137 u.) *mā tarsam* [3] D. *5.* 3. ‖ c) mit Dat.: *vīspe tərəsənti pərənine* (sd.) Yt. *14.* 38. α) zugleich mit Dat. comm. 'für —': *avaθa māvayačiṯ tanuye . . tərəsəntu aurvaθa* "folglich sollen (werden) die Feinde auch vor mir Furcht für ihre Person bekommen" Yt. *14.* 38. Anhang. PPfP. 'timidus': *hō nōiṯ tarštō ⁺frānāmaite frā ahmāṯ parō vīspe . . taršta nəmante* Y. *57.* 18; Yt. *9.* 4, Y. *9.* 11. A) Kaus. 'in Furcht, Schrecken versetzen': *⁺haθra.taršta* (sd.) *θrāṅhayete ᵘvaya aspa.vīraja* "in plötzlichen Schrecken versetzt er sie beide, auf Ross und Reiter einschlagend" Yt. *10.* 101. 2) ‖ 'etwas fürchten von —' (*hačā* mit Abl.); was gefürchtet wird, erscheint in einem selbständigen Satz mit Opt. des Verbs: *kāraʰšim* (als Gen.) *hačā ⁺daršmaⁿ* (sd.) *atarsaʰ: kāram vasiy avājaniyāʰ* [4] .. 'populus ab eius saevitate metuebat: (ne) multos interficeret . ." Bh. *1.* 13.

mit *avi* Kaus. 'heranscheuchen': *miθrō avi.θrāṅhayete rašnuš paiti.θrāṅhayete* "*M.* scheucht (sie) heran, *R.* scheucht (sie) zurück" Yt. *10.* 41.

mit *avi* und *frā* 'in Furcht geraten, Angst bekommen', absolut: *avi bāδa fratərəsaiti anrō mainyuš* Yt. *10.* 134; 134²; — *avi bāδa fratərəsənti vīspe . . dačva* Yt. *10.* 134.

mit *paiti* Kaus. 'zurückscheuchen': s. bei *avi*.

mit *frā* "Angst haben, bekommen vor —", mit *hača* und Abl. oder mit Akk.: *vazrəm . . yahmaṯ hača fratərəsaiti aēšmō . . fratərəsənti . . dačva* Yt. *10.* 97; 97; — *miθrəm . . yahmaṯ hača fratərəsənta . . dačva* Yt. *10.* 99; — *dačva . . baoδəm* (näml. *yaožδāθryehe*) *avaθa fratərəsənti yaθa maēši . . vəhrkaṯ hača ⁺fratərəsaiti* [5] V. *19.* 33. Wertlos: *fratərəsan fradvaran* Yt. *11.* 6.

ai. *trásati* (zu dessen Bed. Debr. VglS. *2.* 85), *trāsayati, trastáḥ*; np. *tarsīdan* 'sich fürchten', sbal. *tursag* dn., afγ. *tṣal* 'fliehen', lit. *triszù* 'ich zittere'. Vgl. § *135.* 2 mit No. 1 und IF. *8.* 249. — Pü.: *tarsītan*, (für PPfP.): *pa tars.* — [1] D. i. ar. **tṛšta-* (IF. *9.* 261), im Gegensatz zu ai. *trastá-* und gr. *ἀ-τρεστος*. — — [2] Das ganze Wort ist ergänzt; vgl. zSt. unter *ašna-*. — [3] zGebr. des Inkohativs bei *mā 'μή'* sd. und Bthl. Stud. *2.* 159 No. 3. — [4] Falsch zu *avājaniyāʰ* Foy KZ. *35.* 34, *37.* 548, Gray AJPh. *21.* 15. — [5] NA. *tarəs°*; s. aber Jp 1, Mf 2 und Aog. *19.*

• j., g. **θrā-** V. 'schirmen'. Praes. 26 *θrāya-*; *s*-Aor. 1 *θrāh-*. — Inf. *θrāyōidyāi, θrāθrāi.*

'schirmen, schützen, bewahren': *tā nō azahučiṯ hatō θrāyente ⁺aiwi.darəštāiš avəbiš* Yt. *13.* 146; — *naēčīm tōm anyōm* (sd.) *yūšmaṯ vaēdā . . aθā nā θrāzdūm* ". . so schirmet uns denn" Y. *34.* 7; — *yaθā nō dātā . . aθā nā θrāzdūm* [1] "wie ihr uns geschaffen habt . ., so schirmt uns auch" Y. *58.* 5; 5³.

ai. *trāyate*; *trādhvam* (*s*-Aor.). — Pü.: *srāyītan* (Transskr.). — [1] Aus Y. *34.* 7 herübergenommen.

• j. **θrātay-** f. 'Schirm, Schutz': *dāyā mē . . āsu °āitīm . . pouru °āitīm* Y. *62.* 4[1]. Zum V. *θrā-*. — Pü.: *srāyišn.* — [1] Vgl. zSt. Gab. *6.* 3.

• j., g. **θrātar-** m.; j. **θrāθrī-** f. 'der, die schirmt, schützt, sorgt für —': *gaēθanam °tāča harətāča aiwyāxštača* V. 2. 4, 5; Yt. *1.* 12; — *°ta nama ahmi* Yt. *1.* 13; — *zaraθuštrō urvaθəm °tārəm isōiṯ* (Sp. 28 u.) Y. *71.* 13; — *paiti °tāra* (AP.) *yazata* Yt. *10.* 41; — *kō mōi pasuš kō mō nā °tā vistō . . azdā* (sd.) Y. *50.* 1; — *drvāspa . . °θri* Yt. *9.* 5.

Zum V. *θrā-*. — Vgl. *θrātō.təma-*. — ai. *trātár-* m. — Pü. (zu Yt. *1*): *srāyēnītār*, (zu Y. *50*, V. *2*): *srāyišn*, (zu Y. *71*): *ayāwārīh*, erl.: *sardārīh.*

• j. **θrātō.təma-** Adj. 'der am besten beschirmt', mit Akk.: *sraošō ašyō driγūm °mō* Yt. *11.* 3[1]; Vyt. *18.*

Soll den Superl. zu *θrātar-* vorstellen; s. No. 1. — Pü.: *srāyišntum.* — [1] Vgl. A. *3.* 4: *θrāyō.driγutəma.*

• j. **θrāθra-** n. 'Schirm, Schutz; Sorge für —' (Gen.): *taṯ asti kavaēm xᵛarənō °θrəm airyanam dahyunam gāušča* Yt. *19.* 69; — *vohunazgō* (sd.) *dāityō.gātuš . . yō . . tanuye isaite °θrəm* V. *13.* 19; — *vīspəm ā ahmāṯ °θrəm kərənavāṯ yaṯ . .* V. *15.* 15; — *⁺driγaoš . . avaṅhasča ⁺°θraheča*[1] P. *44*; — *°θrā* F. *23*; — *xšvaš māṅhō sūnō °θrəm hapta sarəδa aparənāyūkahe* "sechs Monate muss man für einen (jungen) Hund, sieben Jahre für ein Kind

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sorgen" V. 15. 45. DS. °ϑrāi als Inf. sbes.

Zum V. ϑrā-. — ai. vgl. *su-trātrá-* Adj. — Pü.: *srāyišn*, (zu V. *15*. 45) erl.: *pānakīh* oder *sardārīh*. — [1]) Ausg. °ϑrahsča, ob Druckfehler? BLOCHET Lex. 81 hat °ϑrashča!

• j. **ϑrāϑrāi** Inf. 'zu schirmen, schützen': *āpō tačīnti* .. ϑr° *pasvå vīrayå* .. *avaiṅhe naraṃ* Yt. *13*. 10; 10[2]; — ϑr° *ašahe gaēϑanaṃ* .. *mahrkāi ašahe gaēϑanaṃ* Yt. *19*. 48–50.

Zum V. ϑrā-. — Vgl. ϑrāϑra-.

• j. **ϑrāϑrī-** f.: s. unter ϑrātar-.

• j. **ϑrāya'van-** : °*yaon-* Adj. — ? —, Beiwort des *āϑravan-*: ϑwaṃ (näml. *arədvīm*) .. *āϑravanō* °*yaonō* (NP.) *mastīm ǰaiδyåṅte* Yt. 5. 86; — *aēϑəm maϑrəm mā fradaēsayōiš ainyaṭ piϑre vā* .. *āϑravanāi vā* °*yaone* (DS.) Yt. *14*. 46.

Npü.: *sarāyiš*. — [1]) Gegen JUSTIS Deutung 'einem der drei (priesterlichen) Orden angehörig', der sich GDN. 3Yt. 80 angeschlossen hat, schon SP. Komm. *2*. 515. DST. ZA. *2*. 361 will 'élève'.

• g. **ϑrāyōidyāi** Inf. 'zu schirmen': *kā īštiš šyaoϑanāi* (sd.) .. ϑr° +*drəgūm yūšmākəm* ". . (nämlich) euren Armen zu beschirmen?" Y. *34*. 5; — ϑr° [1]) *tūrahe* Y. *11*. 9.

Zum Praes. 26 des V. ϑrā-; BTHL. BB. *17*. 347. — Pü. (zu Y. *34*): *srāyišn dahēt* (3S.), (zu Y. *11*): *3* r dn [1]). — [1]) Stammt aus Y. *34*. 5; s. dazu unter +*məndāidyāi* *).

• j. **ϑrāyō.driγav-** Adj. 'die Armen schirmend, für sie sorgend' [1]): *marždikəm* °*γūm* (statt ASn.) "die Barmherzigkeit, die für die Armen sorgt" S. 2. 4; — *marəždikāi* °*γaove* S. *1*. 4.

Ableit. — Komp. wie *barō.zaoϑrā-*; zum Praes. 26 des V. ϑrā-. — Pü.: *srāyēnītār i driγōšān*. — [1]) Vgl. Y. *34*. 5.

• j. **ϑrāyō.driγu'təma-** Adj. 'der die Armen am besten beschirmt, am besten versorgt': *marždikavastəma* °*ma* (als AP.) A. *3*. 4.

Pü.: *driγōšān srāyēnītārtum*.

j. ϑrəməm Yt. *1*. 22: lies ϑrim°.

j. ϑrəsarəm P. *29*: lies ϑris°.

j. ϑrəstəməmčaṭ N. *51*: lies ϑrisastəməmčiṭ (?).

• j. **ϑrafδa-, ϑrafδa-** [1]) Adj. (fem. °*δā-*) 'satt' sva. 1) 'ausreichend, reichlich versehen mit —' (Gen.): *nī hīm* (näml. *daēnaṃ*) *dasta* .. *bərəzi.rāzəm* .. °*δaṃ gəušča vāstraheča friϑaṃ gəušča vāstraheča* Yt. *13*. 100. a) ohne nähere Bestimmung 'reich gesegnet': *saokaṃča baraṭ.avarəṭaṃ baraṭ.āyaptaṃ* .. °*δaṃ* Yt. *13*. 42. 2) 'befriedigt, zufrieden gestellt': *yeṅhe nmānaya sraošō* .. °*δō asti paiti.zantō* Y. 57. 14. a) 'zufrieden, wohlzufrieden': *yaϑa ažō amavå* °*δō fraxštāne zəmā paiti* Y. *9*. 20; F. *23* [2]).

Aus ar. **tramptha-*; § *24* aE. — Vgl. ϑrafs-. — ai. vgl. *tṛmpáti* 'er wird satt'. — Pü.: pt dan n [3]), Sü.: *samṛddhaḥ*. S. noch No. 2. — [1]) So in NA. nur Yt. *13*. 100; s. aber Pt 4 zu Y. *57*, K 5 zu Y. *9*. — [2]) Pü. (fälschlich): pt dan *īh*. — [3]) Nach *Pāz. patīx*ᵛ zu lesen, s. Yt. *1*. 22, Mx. *2*. 2 (usw.); aber SWienAW. *67*. 841. 5 steht *pūdix* : *xušī*. Wohl zu *pitav-* (sd.), also *pit dār* zu lesen?, vgl. np. *baxtyār* usw. S. noch zu ϑrima-, *frapiϑwa-* und *āyapta-*.

• j. **ϑrafs-** n. 'Zufriedenheit' [1]): *yaϑa azəm uzbarāni hača daēvačibyō* .. *uyē fšaonīšča vaϑwāča uyē* °*fsča frasastišča* ". . beides, Zufriedenheit und Ansehen" Yt. 5. 26.

Vgl. zu ϑrafδa-. — zF. vgl. § *381* (s. aber zu *kəhrp-* No. 4). J 10 hat ϑrafšča. — [1]) Anders GDN. 3Yt. 19, 22; s. zu *frasastay-*.

• j. **ϑri.afsman-** Adj. 'drei Verszeilen enthaltend' [1]): *aēṭaṭča vačō* .. °*məm* (ASn.) [2]) *čaϑru.pištrəm panča.ratu* "und dieser Spruch [3]) .. enthält drei Zeilen [1]), umfasst vier Stände und hat fünf *Ratav*" Y. *19*. 16.

Pü.: *3 patmān*. — [1]) Vgl. unter *afsman-*. — [2]) Nach der *a*-Dekl. — [3]) Näml. das *Ahuna-Vairya*gebet.

• j. **ϑri.ayar-** n. 'Zeit von drei Tagen': *hō avaϑa vazata* °*rəm* ϑri.xšaparəm [1]) ". . drei Tage und Nächte hindurch" Yt. 5. 62; *8*. 22; — °*rəm* ϑri.xšaparəm [1]) *tanūm frasnayayanta* "während dreier Tage . ." Yt. *10*. 122; V. *9*. 56.

Pü.: *3 rōč*. — [1]) Them.

• j. **ϑri-kamərəδa-** Adj. 'mit drei Köpfen': *ažīm dahākəm* .. °*δəm* [1]) °*xšvaš.ašīm* (sd.) Y. *9*. 8.

Pü.: *3 kamāl*. — [1]) Vgl. AV. *5*. 23. 9: *triśīrṣāṇaṃ trikakúdaṃ krimim*.

• j. **ϑri.karša-** n. 'Dreigefurche', d. i. durch drei parallele Furchstriche hergestellte Abgrenzung: °*šəm frakārayeiti* Yt. *4*. 6. Wertlos.

Vgl. unter [1]*karša-*.

• j. **ϑri.gāmya-** n. 'Raum, Entfernung von drei Schritten': *yezi* +*āfš* (sd.) *antarāṭ naēmāṭ* °*myehe* N. *69*; — *taṭ* +*gāmahva* °*mim* F. 27 b K; — +°*mim* [1]) *aiwyāstāṭ hača barəsma parāiti* N. *83*; +*83* [1]).

Ableit. aus +ϑri-gāma- Adj. — Pü.: *3 gām*. — [1]) Hds. ϑri.gāmi.

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• j. **θri-gāya-** n. 'Längenausdehnung dreier Schritte, drei Schrittlängen': *čvaṯ hača paourvaẓibya? yaδa °gāim kaδa* (sd.) *°gāim yaδa* .. "Wie weit von den beiden ersten? Soviel als drei Schrittlängen betragen .." V. *9.* 9; *8.* 11, 39; — *°gāim hača nərəbyō* V. *3.* 17, *16.* 4; 6, *6.* 37, 40; — *yaṯ nā pasča yaṯ usəhištāṯ °gāim* .. "wenn man, nachdem man sich erhoben, drei Schritt (davon) .." V. *18.* 43.

Pü.: *3 gām.*

• j. **θri.xšapar-**[1] n. 'Zeit von drei Nächten', wobei 1) Nacht im Gegensatz zu Tag gilt: *tā yūiδyaδō* .. *θri.ayarəm °rəm*[2] ".. während dreier Tage und dreier Nächte" Yt. *8.* 22; *5.* 62, *10.* 122, V. *9.* 56. 2) Nacht als Zeit von Sonnenuntergang bis Sonnenuntergang gilt: *vīspəm ā ahmāṯ yaṯ* .. *θrāyō xšafnō sačānte āaṯ pasča °rāṯ*[2] V. *9.* 33; *5.* 54, 55; — *aẓtaδa* .. *tanūm nidaiδyan bixšaparəm vā °rəm*[2] *vā* V. *5.* 12; 54[2]; — *°rəm*[2] *haδrākəm* (sd.) *+xšvaš xšafnō* .. N. *4*; 2, *+11*[3].

Pü.: *3 šapak.* — [1]) NA. auch ohne Trennung. — [2]) Them. — [3]) Hds. *°xšafarəm*; vgl. *xšapā-* mit No. 2.

• j. **θrit-** m. EN. eines Gläubigen: *°tō aẓvō.sarδō* (sd.) *fyuštahe tanyehe tanyayā̊ daiṅhžuš ašaonō* Yt. *13.* 125.

Eig. Bed.? Ob 'schirmend', zum V. *θrā-*?

• j. **θrita-** m. EN. zweier Gläubigen; 1) des Vaters des *Urvāxšaya* und *Kərəsāspa* aus der *Sāma*familie*): *°tō sāmanəm səvištō* .. *taṯ ahmāi ǰasaṯ āyaptəm yaṯ hē puδra us.zayōiδe urvāxšayō kərəsāspasča* Y. *9.* 10; — *°tō paoiryō mašyānəm δamnaṅuhatəm* .. *yaskəm yaskāi dārayaṯ* V. *20.* 2. 2) des Sohns des *Sāyuždrī*: *ašavazdarnhō °tahe +sāyuždrōiš* Yt. *13.* 113; — *ašavazdasča °tasča sāyuždrōiš* (sd.) *puδra* Yt. *5.* 72.

*) Der V. *20.* 2 als erster Arzt bezeichnet und gefeiert wird.

Eig. Bed.? Ob eig. 'der dritte' (gr. τρίτος)? — ai. *tritá-* m. EN. — Vgl. *θritī-* und *θraētaona-*.

• j. **θritī-** f. EN. der zweiten Tochter *Zaraδuštras*[1]: *°tyā̊ ašaonyā̊* Yt. *13.* 139.

Eig. Bed.? — Vgl. *θrita-*. — [1]) Vgl. Bd. *32.* 5 und die Vd.-Stelle bei West SBE. *5.* 143.

• j. **θritīm** Adv.: s. *θritya-*.

• p. **θ^r itīya-**, j. **θritya-**[1] Adj. (fem. *°yā-*) 'der dritte': *kō tē aẓtaẓšam aršnam paoiryō* .. *bityō* .. *°tyō* .. *tūiryō* V. *18.* 33–46; 45, Y. *9.* 9, 10, Yt. *1.* 7, *14.* 9, V. *4.* 2, *14.* 9, N. 2, Vyt. *23*, Vd. *12*; — *ainim aẓθrapaitim upδisδiṯ* .. *°tīm* .. *tūirīm* N. *11*; *82*, Y. *9.* 19, *19.* 13, V. *5.* 31[2], *8.* 102[2], *9.* 7, 28, 31, *13.* 33[2], F. *1*; — *°tīm asanhamča šδiθranamča* V. *1.* 5; *4.* 38, *15.* 5, H. 2. 15, Yt. *19.* 38; — *paoiryam* .. *°tyam gərəzam* Yt. *17.* 59; H. 2. 5, 23, Vyt. *54*; — *θraošta xšafnō °tyayā̊* Yt. *5.* 62; — *°tyā̊* (GSf.) *xšapō θraošta* H. 2. 7, V. *19.* 28; — *°tyā̊* (APf.) *dasa xšapanō* Yt. *8.* 18; — *°tyāi θrišvāi xšafne* V. *18.* 22; — *paoiryehe +miδōxtahe* .. *bityehe* .. *°tyehe* P. *9*; A. *3.* 9; — *°tyā* (?) *'dāidī mōi'* N. *102.* a) ASn. *°tīyam*, *°tīm* und DS. *°tyāi* als Adv.; α) 'zum dritten Mal': *yaṯ paoirīm* .. *bitīm* .. *°tīm kərəntāṯ* V. 7. 37; *5.* 5, *8.* 39; — *°tyāi*[2] *upaẓta* (sd.) *°tyāi*[2] *nišasta* V. *16.* 15; — *patiy °tīyam hamiδ^r iyā +ha^n gmatā* .. Bh. 2. 9. β) 'beim dritten Mal': *kā hē asti čiδa?* .. *°tīm panča.dasa upāzana* V. *4.* 18; 23, 27, 31, 34, *8.* 77; — *aδa +bityāi aδa +°tyāi*[3] "ebenso beim zweiten, ebenso beim dritten Mal" N. *42.* γ) 'drittens': *kva °tīm aiṅhā̊ zəmō ašāištəm* V. *3.* 9; 4, 22.

KompE. (*āθrit°*). — Ordinale zu *θray-*; § *211.* Vgl. ai. *tṛtīya-* Adj., mp. *sitīkar.* — Pü.: *sitīkar.* — [1]) D. i. *°tīya-* § *268.* 11. Ich gebe dem urir. Wort *ī* wegen des mp. und des ai. Worts. — [2]) In attribut. Gebrauch, beim Nom. act. — [3]) Hds. *°tyā̊.*

• p. **θ^r itīyam** Adv.: s. *θ^r itīya-*.

• j. **θrityāi** Adv.: s. *θritya-*.

• j. **θridasa-** Adj. 'der dreizehnte': *dasəmō* .. *aẓvandasō* .. *dvadasō* .. *°sō səvištō* Yt. *1.* 8; — *°səm asanhamča* .. V. *1.* 16.

Ableit. aus *θridasa[1]) indekl. Zw. '13'. — Pü.: *sēzdahum.* — [1]) Aber ai. *tráyodaśa*, np. *sēzdah* (s. Hbm. PSt. 78).

• j. **θri-paδa-** n. 'Längenausdehnung von drei Fuss, drei Fusslängen': *kaδa* (sd.) *aẓvō.gāim? yaδa °δəm* V. *9.* 8.

ai. *tripada-* Adj. — Pü.: *3 pāδ.*

• j. **θri-piθwa-** Adj. 'der drei Mahlzeiten bekommt': *+°wō +zī asti ātarš ahurahe mazdā̊ hama bipiθwō aiwi.gāme aδa narō ašavanō* "Drei Mahlzeiten (am Tag) erhält das Feuer .. im Sommer, zwei im Winter. Ebenso die gläubigen Männer." F. 25 b*).

*) D. i. für jede helle Tageszeit je eine Mahlzeit; der Winter hat deren nur zwei, weil dann *hāvanay-* und *rapiθwina-* in éine Tageszeit zu-

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sammenfallen; cf. F. 27 b: *pa zamastān bahr i rapiϑwin apāč ō havān vimēxtēt.*
Pü.: *3 pihn.*

• j. **ϑri-bda-** m. 'dreifache Fessel': *tištryō .. avaṃ pairikaṃ ādarəzayeiti bibdāišča °dāišča .. vīspabdāišča* Yt. *8.* 55.

• j. **ϑrima-** m. 'Nahrung, Sättigung; Stärkung, Stärke': *gaoδanəm* (sd.) .. *yaṭ asti puϑrahe °mō* V. *21.* 7; — *aməmča* +*°məmča*[1]) *aoϑasča* Yt. *1.* 22; — *amāiča* .. *°māiča yaṭ pouru.baoxšnahe* (sd.) Y. *9.* 27; — *°mahe .. baēšazyehe* Yt. *15.* 50.
Et.? — Pü. (zu V. *21*): *srāyišn*, (sonst): p t dan *īh* (s. zu *ϑrqfəδa-* No. 3); Sü.: (zu Y. *9*): *ṛddhatvam*, (zu Yt. *1*): *śaktiḥ.* — [1]) NA. *ϑrəmənm*, was in den Hds. auch sonst vorkommt.

• j. **ϑri-māhya-** Adj. 'drei Monate dauernd': *upas.puϑrīm .. aēvō.māhīm* (sd.) *vā .. °hīm vā* V. *5.* 45.
Pü.: *3 māhak.*

• j. **ϑrimiϑwant-** m. EN. eines Gläubigen aus der *Spitama*familie[1]): *°watō spitāmahe ašaonō* Yt. *13.* 98.
Eig. Bed.? — [1]) JUSTI NB. 332 fasst das Wort als 'Drilling' und bezieht es auf die drei künftigen Söhne *ZaraϑuštraS*; s. unter *astvaṭ.ərəta-*. Ich kann das nicht für richtig halten.

• j. **ϑrivačahya-** Adj. 'was drei Worte umfasst, der Dauer von drei Worten entspricht': *nitəmənm hāϑrəm* (sd.) *°čahim* F. 27 b.
Ableit. aus **ϑri-vačah-*. — zBild. s. WH. Gr.[2] § *1212* c. — Pü.: *3 gōwišn.*

• j. *aoštača* (sd.) *paiti dumnača* **ϑrivatača** *gaēsuš* V. 7. 59: — ? —.
Lesung unsicher. Wohl Name eines Körperteils, vgl. unter *aošta-*. — Pü.: *3* n da k dt (undeutlich; DST. liest *3 vaškēt* 'three plaited').

• j. +**ϑri-vitastay-**[1]) Adj. 'drei Spannen lang': *°ti* N. *85.*
Pü.: fehlt. — [1]) Hds. *ϑriuit°.*

• j. *kaṭ haṃ* **ϑrisa** *vībarāṭ* N. *108*: — ? —.
Pü.: *čigōn hōm šān apē barāt*, erl.: *1 pa 3 apē kunēt 1 nē*; danach also Ableit. aus oder Komp. mit *ϑray-.*

• j. **ϑri.yaxštay-**[1]), **ϑryaxštay-**[2]) m., Plur. 'drei Zweige': *yō paoiryō barəsma frastərənata °tišča panča.yaxštišča* .. "der zuerst als *B.* spreitete drei Zweige*) und fünf Zweige .." Y. 57. 6; — *°tišča* F. *4* g.
*) Die Zahl der Zweige war bei den verschiedenen Zeremonien verschieden; drei zum mindesten; vgl. zu *barəsman-*.
Pü.: *3 tāk.* — [1]) So F. — [2]) § *268.* 11.

• j. **ϑri-sata-** Zw. 'dreihundert'[1]): *bawraini vastrā .. °satanaṃ bawranaṃ* Yt. 5. 129.
ai. *triśatá-* Adj. — [1]) Oder zu *ϑrisant-*?

• j. *ϑrisata°*, nur KompA. und Ableit.[1]): sva. *ϑrisant-.*
[1]) Es handelt sich um Neubildungen auf Grund des Nom.-Akk. *ϑrisatəm.*

• j. **ϑrisata.gāya-** n. 'Längenausdehnung von dreissig Schritten, dreissig Schrittlängen': *āaṭ tūm .. apa.barōiš .. °gāim hača apaṭ* V. *17.* 4; *3.* 17[3].
Pü.: *30 gām.*

• j. **ϑrisata'ϑwa-** n. 'Dreissigheit, τριακάς', AS. sva. 'dreissigmal': *°ϑwəm frasnātōe °ϑwəm upasnātōe* V. *8.* 98.
Pü.: *30 bār.*

• j. **ϑrisatō.zyam-** m., Plur. 'dreihundert Winter': *āaṭ yimāi xšaϑrāi* +*°zəma* (NP.) +*hənǰasənta* V. 2. 8.
Pü.: *ān i sitīkar sat i zam.*

• j. **ϑrisaϑwant-** Adj. 'dreissigfach': *°wā* (näml. *asti miϑrō*) *antarə varəzāna* Yt. *10.* 116.
Ableit. (mit *vant-*) aus *ϑrisant-.*

• j. **ϑri-sant-** fem. Zw. 'dreissig': *yōi hənti ašahe ratavō ϑrayasča °saṣča* (Nom.) Y. *1.* 10; — *°satəm* (als Nom.)[1]) *ayāϑrimahe* (sd.) *miϑrahe anaγranaṃ* A. *3.* 10; F. *23.* a) mit Gen.: *°satəm* (Akk.)[1]) *aiwi.gāmanaṃ* "dreissig Jahre lang" Yt. *19.* 29; *10.* 122, V. *4.* 19[2], *6.* 11[2], *8.* 94, *12.* 1, *18.* 74. A) attrib. gebraucht: *maṭ °saṣ* (statt Instr.)[2]) *fradaxšanyāiš* V. *14.* 9; 9.
Ableit. — Vgl. ai. *triṃśát-* f., np. *sī*[3]). — Pü.: *30.* — [1]) Statt *°santəm* (AS.), in Anlehnung an *satəm* 'hundert'. Der Akk. dient dann auch als Nom., § *213.* 2. S. noch *ϑrisat°.* — [2]) Erstarrter Nom., vgl. *ϑray-* No. 5. — [3]) § *210* udW.

• j. +**ϑrisarəm**[1]) Adv. 'dreimal': +*ǰarōiš* +*haomənm .. bisarəmča °rəmča yaϑa °rəm nitəmənm* "du sollst *H.* schlucken, zweimal und dreimal; wenn dreimal, (jeweils) nur ganz wenig" P. *29.*
AS. aus **ϑri-sara-* (oder *-sar-*); Et.? — Pü.: *pa 2 kunišnīh 3 kunišn ētōn pa 3 kunišn nitum*, erl.: *bār i sitīkar kam x*ᵛ*ar.* — [1]) Hds. *ϑrəs°.*

• j. +**ϑrisas'təma-** Adj. 'der dreissigste': *aēδa* ˣ*aiwyastčiṭ paiti apa* +*°məmčiṭ*[1]) ˣ*ptārənta* N. *51* (?).
Superl. aus *ϑrisant-.* — ai. vgl. *triṃśattamá-* Adj. — Pü.: fehlt. — [1]) Hds. *ϑrəstəməmčaṭ.*

• j. **ϑri-zafan-, -zafah-** Adj. 'mit drei Mäulern, Rachen', von *AžayDahāka*: *ažiš*

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°fā dahākō Yt. 5. 29, 15. 19; 19. 47, 49; — *ažīm dahākəm °fanəm ϑrikamərδəm xšvaš.ašīm* Y. 9. 8; — *aže °fəm* (VS.) *dahāka* Yt. 19. 50.

Vgl. *zafar-*. — Pü.: *3 zafr.*

• j. **ϑri-zantav-** Adj. (auch fem.) 'drei Gaue umfassend': *raγaṇm °tūm* (ASf.) "die drei Gaue umfassende (Landschaft) *R.*" V. 1. 15.

Pü.: *3 tōxmak*, mit der Erl.: *3 tōxmakīh ē kuš āsrav u artēštār u vāstryōš nēwak hač aš būt*; s. noch GGR. Pehl. 56. Ich halte die auf Y. 19. 18 zurückgehenden Erklärungsversuche für allzu künstlich.

• j. **ϑri.zarəmaya-** 1) Adj. 'drei Frühlinge umfassend': *yō °maēm ratūm aiwyāŋhaṇm* (sd.) *nōiṯ aiwyāsti* V. 18. 9. 2) n. 'Zeitraum von drei Frühlingen (sva. Jahren)': *°maēm xratūm ašavanəm aiwyāŋhaṯ* (sd.) N. 11.

Pü.: *3 zarmay*; (zu N. 11): transkr.

• j. **ϑrīš** Adv. 'dreimal': *biš frasnāδayən maēsmana . . °rīš . . čaϑruš . . xšvaš* V. 7. 75; 75², 14³, 18. 43²; — *°iš*[1]) *vaγžibiš ⁺hakərəṯ vīpaitičiṯ* N. 41 (?); — *nəmasə tē . . °iščiṯ* (Sp. 593 m.)[2]) *parō anyāiš dāmaṇ* Ny. 1. 1; Y. 19. 6; — *°iš satāiš haδa.čiϑanaṇm* "mit dreimal hundert . ." V. 4. 5. a) mit Gen. temp.[3]): *°iščiṯ . . hamahe ayaṇ* Vyt. 41; — *°iš ⁺yārə* (sd.) N. 11. A) attrib. beim Nom. act.: *°iš frasnāiti tanunaṇm . . °iš frasrūiti gāϑanaṇm* V. 12. 2; 2.

KompA.; Ableit. — Vgl. *ϑray-*. — ai. *triḥ* Adv. — Pü.: *3 bār, 3.* — [1]) Ob *ϑribiš* zu lesen?, vgl. *xšvaš vaγžibiš*; Pü.: *3 gōwišn.* — [2]) Anders freilich Sü.: *tridhā*, erl.: *kila manasā vacasā karmaṇāca.* — [3]) DBR. AiS. 163.

• j. **ϑriš-ā'mrūta-** Adj. 'dreimal aufzusagen': *vača yōi hənti gāϑāhva °ta ime vača āϑritīm framrva* V. 10. 7; 7, 2², 15, N. 35; — *pasča °ta vača ime vača framrva* V. 10. 9.

*) Die dreimal aufzusagenden *Gāϑā*strophen sind: Y. 27. 14, 33. 11, 35. 5, 53. 9; vgl. V. 10. 8, N. 35.

Pü.: transskr. (*srišāmrūt*).

• j. **ϑriš.urvarā-** Adj. (mask. *°ra-*) 'drei Pflanzenstengel enthaltend, daraus bestehend': *čvaṯ* (lies *čvata*) *nā nitəma barəsmana ratufriš? °ra* (ISn.) "wie umfangreich muss das *B.* zum mindesten sein, wenn man *r.* sein will? Drei Pflanzenstengel enthaltend." N. 90.

Komp. mit dem Zahladv. statt -adj.?[1]) — Pü.: *3 urvar.* — [1]) Eher vll. statt **ϑri.urv°* nach *bāzuš.aoϑarəhəm* u. ähnl., § 264 D.

• j. **ϑrišva-** n. 'Drittel': *°šūm aēṯahe šyaoϑnahe . . naēməm . . vīspəm* V. 8. 100ff.; — *°šum apaṇm* V. 18. 63; 63, 64², N. 4, Y. 19. 7, 62. 5 Gl., V. 6. 32, 16. 2, 5. 26, 7. 59; — *maδəme °šve ⁺arəhā zəmō* Y. 11. 7; — *raočahinō aoi °švā* (AP.)[1]) "strahlend nach (allen) Dritteln (der Erde)" Yt. 13. 2; — *paoiryāi °švāi xšafne* (sd.) V. 18. 18; 20, 22; — *aēva °šva* (IS.) . . *masyehīm . . dva °šva*[2]) . . *masyehīm . . ϑribyō °švaēibyō . . masyehīm* "um (ein, zwei,) drei Drittel grösser" V. 2. 11, 15, 19; — *dva °šva* (AS.) . . *daēvanaṇm* Yt. 5. 22; ⁺F. 1; — *yaϑa °šūm ⁺yārə* "als ein Dritteljahr" N. 43; 42[3]); — *°šum barəsma frastərənuyā* "den dritten Teil des *B.* .." Yt. 12. 3[3]); — *⁺°šūm* N. 65 (?)[4]).

Ableit. aus *ϑray-*, § 200. S. dazu BLOOMFIELD TrAPhilAss. 28. 59[5]), MEILLET MSL. 11. 9. — Pü.: *srišūtak.* — [1]) So F 1. — [2]) Man erwartete Instr. Du. — [3]) zKonstr. s. unter *čaϑrušva-*. — [4]) Hds. *ϑri°*. — [5]) Man beachte aber *parətahva-*.

• j. **⁺ϑriš.hastra-**[1]) n. 'Versammlung von dreien': *yō biš.hastrəm srāvayeiti . . °rəm . . čvaṯ nitəməm hastrəm* (sd.) *aŋhaṯ . . ϑriš.(hastrəm)*[2]) N. 31.

Pü.: *pa 3 gund*; s. No. 2. — [1]) So T. — [2]) Hds. blos *ϑriš*; Pü.: *3 mart.* Als Am. zu *ϑray-* ist *ϑriš* doch schwer erklärbar.

• j. **ϑrižant-** n. 'Drittel': *°aṯča ïϑa . . gūuš apa.ǰasaṯ yaṯča . .* "und (nur) ein Drittel des Getiers wird alsdann (mit dem Leben) davonkommen (von allem), was . ." V. 2. 23[1]).

Ableit. aus *ϑriš*; s. zSuff. lat. *tri-ent-is.* — Vgl. *ϑrižvaṯ.* — Pü.: *hač 3 yāδ* 'von drei Orten'. — [1]) S. zSt. HBM. KZ. 27. 93, HILLEBRANDT BB. 9. 134, GGR. OK. 138, LINDNER Festgr. Roth 214.

• j. **ϑrižvaṯ** Adv. 'dreimal': *ϑritīm upa maγəm ϑr° āpō āaṯ hvaṇm tanūm pairi.yaožδaiϑīta* V. 9. 31.

Ableit. aus *ϑriš*; vgl. *bižvaṯ* und wegen des *ž* noch *xšvažaya*, *ϑrižant-*. Woher *ž*? Falsch § 254. 1. — Pü.: *3 bār.*

• j. **ϑryaxštay-** f.: s. unter *ϑri.yaxštay-*.

ṯ.

• j., g. **¹ṯkaēša-** m. 1) 'Lehre' bes. auf religiösem Gebiet, 'Glaubenslehre'; A) im **gAw.** spez. von der Lehre des falschen Glaubens 'Irr-, Afterlehre'[1]): *aṯčā ahmāi*

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varənāi mazdā nidātəm ašəm sūidyāi °šāi rāšayeṅhē druxš "und in diesen (unsern) Glauben ist das *Aša* niedergelegt, um den Nutzen, in die Afterlehre die *Drug*, um den Schaden zu schaffen" Y. *49*. 3. B) im **jAw.** allgemein: *zaraϑuštrahe varənəmča °šəmča* Y. *16*. 2; — *yāvaranō as zaraϑuštrō .. tā varənāčā °šāčā mazdayasnō ahmī* Y. *12*. 7; — *aparəmča °šəm yazamaide* "den zweiten Teil[2] der Glaubenslehre .." G. *3*. 7. a) mit *āhuray-* Adj. 'die *ahur*ische, d. i. von *Ah.* erteilte Lehre, Belehrung': *āhūiriš frašnō* (sd.) .. *āhūiriš °šō* Y. *57*. 24; *60*. 3; — *āhūirīm frašnəm .. āhūirīm °šəm* Y. *71*. 12; Vr. 2. 11; — *āhurōiš frašnahe .. āhurōiš °šahe* Vr. *1*. 9. 2) 'Einzellehre, Lehrsatz; Dogma'[3], nur **jAw.**: *ϑrāyō °ša* Y. *20*. 3, *21*. 2; — *panča °ša* Y. *19*. 14; — *aϑa °šəm kārayeiti* (Sp. 448 u.) Y. *20*. 1; — *vərəhūš iϑa ϑritīm °šəm ādrənǰayeiti* (sd.) Y. *19*. 13. 3) 'richterliche Auslegung des Gesetzes, Richterspruch', nur **jAw.**: *°šō* F. 5.

KompE. — Zum V. ²*kaēš-*, § *302*. 5[4]). — Vgl. ²*ṯkaēša-*. — mp. *kēš*, arm. LW. *k'ēš*. — Pü. (zu I B und 3): *dātastān*, erl.: *pēšēmārīh u pasēmārīh* 'Anklage und Verteidigung' und *vičīr u dātawarīh* 'Entscheid und Urteil'; (zu I A): *dātawar*; (zu 2): *dātawarīh*, erl.: *vičīr*, Sü.: *nyāyaḥ*. Zu F. *5* wird gesagt, *ṯkaēšō* bedeute meist *dātastān*, aber auch *dātawar*. — 1) ¹*ṯkaēša-* (und ebenso ²*ṯkaēša-*, sd.) gehört also wie ¹*daēva-* (sd. *)), *usig-* usw. zu den Schlag- und Kampfwörtern der *zaraϑuštr*ischen Zeit. Später hat sich diese besondere Bedeutung der Wörter verwischt. — 2) Welcher ist das? Unrichtig Dst. ZA. *3*. XXIX, 197; s. *paoiryō.-ṯkaēša-*. — 3) Die Gebete Y. *27*. 14 und 15 enthalten drei, *27*. 13 fünf *ṯkaēša*. — 4) Sicher falsch ZDMG. *50*. 134.

• j., g. ²**ṯkaēša-** m. 1) 'Lehrer' bes. auf religiösem Gebiet, 'Lehrer des Glaubens, Rabbi'; A) im **gAw.** spez. vom Lehrer des falschen Glaubens 'Irr-, Afterlehrer': *aṯ ahyā mā bōndvahyā* (sd.) *mānayeitī °šō drəgvā* Y. *49*. 2. B) im **jAw.** allgemein: *zaraϑuštrəm vīspahe aṅhūš .. ahūmča ratūmča paoirīmča °šəm yazamaide* Yt. *13*. 152; — *vīspanəmča aēšəm zaraϑuštrəm paoirīm .. āhūirīm* (sd.) *+susruma °šəm* Yt. *13*. 148; — *yō* (näml. *zaraϑuštrō*) *paoiryō °šō daḫyunəm* Yt. *13*. 90; — *paoiryanəm °šanəm paoiryanəm sāsnō.gūšəm* (sd.) Y. *26*. 4; — *paoiryən °šō .. nmānanəmča vīsəmča* .. Yt. *13*. 150; — *fravašayō .. yā paoiryanəm °šanəm* Yt. *13*. 17; Y. *23*. 2. 2) 'Richter', im **jAw.**: *kō asti °šō* ×*vivišdātō* (sd.)? *yō aēta* (sd.) *pairi arəϑra frazānaiti* F. 5; 5; — *taṯ °šahe taṯ +vīkayehe* "das (gilt) für den Richter, das für den Zeugen" F. 27b; — *myazdavā ratuš amyazdavanəm ratunaēm āhūirīm °šəm frapərənaoiti* (sd.) A. *3*. 12; — *urvāxšayō* (sd.) .. *°šō .. dātō.rāzō* Y. *9*. 10.

KompE. — Vgl. ¹*ṯkaēša-* mit No. 1, wo weiteres. — Pü. (zu Y. *9*, *49*, F.): *dātawar*, (zu Y. *9*) erl.: *kuš vičīr u dātawarīh kart*; (zu A.): *dātastānīh*, (zu Y. *23*, *26*): wie für *paoiryō.-ṯkaēša-*, sd.; Sü. (zu Y. *9*): *nyāyādhipaḥ*, (zu Y. *49*): *nyāyī*, (zu A.): *nyāyaḥ*, (zu Y. *26*): *pūrvanyāyavān*.

• j. **ṯbaēš-, dvaēš-**, g. **dəbaēš-**[1]) V. 'anfeinden', uzw. nur wenn sich die Feindschaft gegen *ahur*ische Wesen richtet. Praes. 1 *daibiš-*, *ṯbiš-*, 27 *daibišya-*, *ṯbišya-*, 30 (Iter.) *ṯbaēšaya-*; Perf. 1 *didvaēš-*: *didvīš-*. — PPfP. *ṯbišta-*, *°ϑbišta-*; PFP. *dvaēštva-*.

1) 'anfeinden, feind sein', mit Akk.: *tōng dārayō* (sd.) *yōi vā daibišəntī*[1]) Y. *32*. 1; — *ṯbišəmuha*[2]) V. *7*. 52 PüZ.; — *aša vahišta yaskanəm yaskō.təməm ǰanāṯ .. ṯbaēšayāṯ* Yt. *3*. 14; 14–16[18]; — *ṯbišyant-, daibišyant-*[1]) sbes. 2) 'kränken, beleidigen', mit Akk.: *ratavō vīspe mazišta .. yezi vō didvaēša .. manəṅha .. vačəṅha .. šyaoϑna .. zaoša .. azaoša* Y. *1*. 22; 21; — *ahurāne .. yaṯ ϑwā didvīšma* Y. *68*. 1; — *kō ϑwəm yim ahurəm .. mazišta ṯbaēšəṅha ṯbaēšayeiti* V. *18*. 61; — *ṯbištahečiṯ axšnuštahe* (sd.) Yt. *10*. 109; — *ṯbištō axšnūtō* V. *9*. 40; — *yāhva* (näml. *nmānāhu*) *ṯbištō bavaiti* (näml. *miϑrō*) Yt. *10*. 28; — *yahmāi xšnūtō .. yahmāi ṯbištō bavaiti miϑrō* .. Yt. *10*. 87; — *ṯbištā hənti .. yā spəntahe mainyūš dāmən* Vyt. *51* (?).

mit *upa* dnwS. 2: *miϑrō grantō upa.-ṯbištō* Yt. *10*. 18, 19, 39, 43.

ai. *dviṣánti, didveṣa*; *dviṣṭáḥ*; mp. *bēšītan, abišt.* — Pü.: *bēšītan, bēšēnītan*. — 1) § *300*. 5, *268*. 56. — 2) Them.

• j. **ṯbaēšah-**, g. **dvaēšah-** n. 1) 'Anfeindung, Feindschaft, Feindseligkeit': *vīspōng anyōng mainyūš spasyā* (sd., 'ich' näml. *Zar.*) *°šəṅhā* Y. *44*. 11; — *paityaogəṯ* (sd.) *tā* (näml. *šyaoϑanā*) *ahmāi ǰasōiṯ °šəṅhā* (IS.) Y. *46*. 8. A) sonst nur, wenn gegen *ahur*ische Wesen gerichtet: *dāidī .. zaraϑuštrāi .. rafnō ahmaibyāčā ahurā yā daibišvatō °šā taurvayāmā* "gewähre .. dem *Zar.* .. Unterstützung und

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uns, o *Ah.*, mittelst deren wir des Feindes Feindseligkeiten überwinden" Y. *28.* 6; — *yaδa taurvayeni vīspanąm ṯbišvatąm °šå* Y. *9.* 18; *52.* 2. Yt. *1.* 10, *10.* 34, *13.* 38, 78, 142, *14.* 4, G. *1.* 6², F. *16*; — *vī nō ṯbišvatąm °šōbīš* .. *bara* Y. *9.* 28; — *daēvanąm parō °šaŋhaṯ* Yt. *13.* 57; — *nōiṯ gaδahe °šō* .. *frāšnuyāṯ* Yt. *11.* 5; 6 (?); — *paitištātōe ašava.karəštahe* (sd.) *°šaŋhō* Yt. *13.* 105; 120, 129, 131, 135–138⁴; — *aēšąm °šō sčindayaδwəm* Yt. *1.* 27; *10.* 76, Vyt. *39*; — *təm aoi °šå paityantu* Y. *65.* 8; — *taṯ nā nəmō nipātū pairī daēvāaṯčā °šaŋhaṯ mašyāaṯčā* ".. vor der Feindseligkeit der *D.* und der Menschen" Y. *58.* 2[1]); — *paitištātōe daēvaheča °šaŋhō mašyeheča* Y. *68.* 8[1]); — *yō taurvayāṯ daēvāaṯča °šå mašyāaṯča* Yt. *13.* 142[2]). 2) 'Kränkung, Beleidigung' des *Ahura*: *kō δwąm yim ahurəm mazdąm* .. *mazišta °šaŋha ṯbaēšayeiti* V. *18.* 61. [Y. *43.* 8: lies *haiδyō.dvaēšå.*]

KompA., E.; Ableit. — Zum V. *ṯbaēš-*. — ai. *dvéṣas-* n., mp. *bēš*. — Pü.: *bēš* – Sü.: *bādhaḥ, duḥkham*, Npü.: *āzār* –, (zu Y. *44*): *bēšūtār*. — [1]) Man sollte erwarten *daēvō.ṯbaēšaŋhaṯčā* (Y. *68*: *°ŋhasča*) *mašyō.ṯbaēšaŋhaṯčā* (Y. *68*: *°ŋhasča*). Eine analoge Verbindung s. unter *haota-*. Vgl. dazu unter *nairyō.saŋha-* und BTHL. IF. *11.* 112. Ganz ähnlich ist die Abkürzung im ai. *dṛṣṭapūrvāthavā śrutā* Nal. *1.* 14. Vgl. No. 2. — [2]) Wohl Y. *58.* 2 nachgebildet; s. No. 1.

• j. **ṯbaēšah'vant-** Adj. 'feindschaftlich handelnd, – gesinnt': *tūm aēšąm °šaŋuhatąm ṯbaēšå sčindayehi* Yt. *10.* 76.

• j. **ṯbaēšō.ǰata-** Adj. 'durch Feindschaft getötet': *yaṯ aēte yā spō.ǰatača* (sd.) .. *°tača* V. *7.* 3.

Pü.: *bēš čat*, mit der Erl.: *pa biš* (*viš*!) *murt ēstēt* 'er ist an Gift gestorben'; der Glossator las jedenfalls *biš* statt *bēš*, wie die Wahl des Verbums zeigt; vgl. HORN BB. *17.* 265.

• j. **ṯbaēšō.tara-** Adj. 'der die Anfeindungen, Feindschaften überwindet': *tarō.ṯbaēšō* (sd.) .. *°rō nąma ahmi* Yt. *15.* 47.

• j. **ṯbaēšō.taurvan-** Adj. 'die Feindschaften überwindend': *yaδa* .. *fračarāne +°vå* (NS.)[1] [2]) *+druǰim.vanō* Y. *9.* 17; 20²; — *°vå*[1]) *nąma ahmi* Yt. *1.* 14.

Vgl. *ṯbaēšō.taurvayąstəma-*. — Pü. (zu Yt. *1*): *bēš tarvēnītārtum*, erl.: *bēš hač dāmān apāč dārēm pa stēž u razm i dušmanān*; (zu Y. *9*): *čigōn* .. *bēš tarvēnēnē* (1Sg.). — [1]) zF. § *403.* — [2]) NA. trennt.

• j. **ṯbaēšō.taurvayąs'təma-** Adj. 'der die Feindschaften am besten überwindet': *kaṯ asti mąδrahe spəntahe* .. *°məm daēvanąm mašyānąmča*[1]) Yt. *1.* 2; 5.

Superl. aus **°taurvayant-*. — Vgl. *ṯbaēšō.taurvan-*. — Pü.: *bēš tarvēnītārtum hač dēvān u martumān i vat*. — [1]) Die Gen. *d°* und *m°* sind vom 1. Glied des Komp. abhängig.

• j. **ṯbaēšō.paršta-** Adj. 'aus Feindschaft, in feindseliger Absicht gefragt': *uta hē frašna* (sd.) *paiti.mravāne navača navaitīmča xruždranąm °tanąm yaṯ mąm pərəsaṯ* .. ".. auf die 99 schwierigen, in feindseliger Absicht gefragten (Fragen), wenn .." Yt. *5.* 82[1]); — *zaraδuštrō asarətō aka manaŋha xrūždya °tanąm* ".. durch die Schwierigkeit der in feindseliger Absicht gefragten (Fragen)" V. *19.* 4.

Pü.: *bēš pursišn*. — [1]) Hier Korr. der NA. nach V. *19.* 4.

j. *ṯbiš-*, g. *daibiš-*[1]) f. 'Feindseligkeit, -schaft'.

KompE.; Ableit. — Zum V. *ṯbaēš-*. — ai. *dviṣ-* f. — [1]) § *268.* 56.

j. **ṯbišaēṯąm* Vyt. *19*: s. unter *ṯbišyant-*.

• j. **ṯbišiš-** m. 'Glied' des Fingers: *kasištahe* (*maδəmahe, masištahe*) *ərəzvō fratəməm °šiš* V. *6.* 10 (12, 14), *18.* 44 PüZ.

Pü.: b č k; vgl. zu *bašidrājah-*.

• j. **ṯbišta-**, *°δbišta-* Adj., PPfP.: s. *ṯbaēš-*.

KompE. — ai. *dviṣṭá-* Adj.

• j. **ṯbišyant-**, g. **daibišyant-**[1]) Adj. 'feindlich, feind, inimicus': *rapantē* .. *aṯ* .. *°yantē zastāištāiš* (sd.) .. Y. *34.* 4; — *aēšąm +°yantąm*[2]) .. *ṯbaēšå* Yt. *10.* 76; — *aurvaδanąm °yantąm* Y. *57.* 26, Yt. *13.* 31, *+Vyt. *19*[3]); Yt. *14.* 34, Y. *57.* 26; — *aurvaδačibyō parō °yanbyō* Yt. *13.* 69, Y. *68.* 13; Yt. *10.* 75, *13.* 31; — *vīspəm aurvaδəm °yantəm vīspəm aγəm °yantəm* A. *1.* 10; — *vanāṯ vīspe °yantō* Yt. *19.* 54; — *pāta nō °yantaṯ pairi* SrB. *3.*

PPA. zum V. *ṯbaēš-*. — Pü.: *bēšūtār*. — [1]) § *268.* 56. — [2]) NA. *°yatąm*, s. Var. — [3]) In den Hds. verderbt.

• j. **ṯbiš'vant-**, g. **daibiš'vant-**[1]) Adj. 'feindselig, feind': *ṯbišvatąm ṯbaēšå* Y. *9.* 18; 28; — *daibišvatō dvaēšå* Y. *28.* 6.

Pü.: *bēšūtār*. — [1]) § *268.* 56.

p.

• j. *pa°*, *pā°*, nur KompA.: sva. *apå*.

In *paxrušta* und *pāyaozō* (beide an wenig vertrauenswerten Stellen). — *pa°*, *pā°* können sich zu ai. *apå* verhalten wie ai. *pi* zu *ápi*; vgl. ksl. *podati* 'ἀπο-διδόναι'.

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• j. **paēnaēna-** Adj. (fem. °*nī-*) 'aus Honig bestehend, bereitet': +°*nyāčiṯ* (ISf.)[1] *zaoδraya* N. *57*.

Ableit. aus **paēna-* m. 'Honig'[2]; mp. *angupēn*, np. *angubīn* 'Bienenhonig'. — Ob zu lit. *pēnas* 'Milch'? (s. dazu JSCHMIDT Krit. 104)[2]. — Pü.: fehlt. — [1]) So der Ausgang in T. — [2]) Die Bedeutung 'Milch' ist für **paēna-* nicht wahrscheinlich, obwohl sich ja np. *angubīn* allenfalls als 'Bienenmilch' fassen liesse; vgl. HBM. PSt. 19, AGr. *1*. 124.

• j. [1]**paēman-** n. 'Muttermilch': *yā* (näml. *arədvī*) *vīspanąm hāirišīnąm dāitīm raδwīm* °*ma ava.baraiti* Y. *65*. 2; Vyt. *50*; — *hā* (näml. *arədvī*) . . *yaožadaδāiti* . . *aršnąm xšudrā hā xšaδrinąm garəwą hā xšaδrinąm* °*ma* Y. *65*. 5.

KompE.; Ableit. — Zum V. *pay-*. — S. [2]*paēman-* und auch *paēnaēna-*. — mp. (Pü.) *pēm*; s. noch JSCHMIDT Krit. 104.

• j. [2]**paēman-** Adj., nur fem. °*mainī-* 'säugend', von der Hündin: *gaδwąm* . . *puδrāča* (sd.) °*mainiča* V. *15*. 49.

Zum V. *pay-*. — Vgl. [1]*paēman-*. — Pü.: *pēm i raft*.

• j. *[x]**paēmanyō** *vā* Vyt. *13*.

Vgl. V. *21*. 7, wo *paēmavaiti*.

• j. **paēma[1]vant-** Adj., nur fem. °*vaitī-* 'die mit Muttermilch versehen ist'[1]): °*vaiti xšviptavaiti* (VSf.) V. *21*. 7.

Pü.: *pēmēvand*. — [1]) Im Gegens. zu *xšviptavant-*.

• j. **paēs-**, p. **pais-** V. 'farbig machen; zieren'. Praes. 27 (Pass.) +*pəsya-*[1]); *s*-Aor. 1 *piš*[2]). — PPfP. °*pišta-*, °*pixšta-*[3]); Inf. °*pištanaiy*.

'zieren, schmücken': s. +°*pəsəmna-*[4]) (Sp. 130 u.).

mit *frā* 'verzieren': *baraṯ karəṯəm* . . *frapixštəm vīspō.paēsanəhəm* Yt. *14*. 27.

mit *niy* 'nieder-, aufschreiben': *dipim* . . *tyām adam niyapišam*[2]) Bh. *4*. 15; — *ava*[h] *ahyāyā dipiyā naiy nipištam avahyarādiy naiy nipištam mātya*[h] . . ". . das ist in dieser Inschrift nicht niedergeschrieben, deshalb ist es nicht niedergeschrieben, damit . ." Bh. *4*. 8; — *stānam* . . *yanaiy* (sd.) *dipim naiy nipištām akunauš* X. 7. 3.

ai. *pimšáti* 'er schmückt', *pišyáte*, *pišṭáḥ*; mp. *pēsīt* 'geschmückt', np. *nuvēsad* 'er schreibt', woss. *finssun* 'schreiben' (§ *62*. 1 No.). — [1]) Statt *pisya-*, § *268*. 9; s. No. 4. — [2]) Kann auch *paiš-* gelesen werden. — [3]) § *86* aE. — [4]) *ə* vor *mn* für *i* und dies statt *yə*; s. *hindav-* No. 1.

• j. [1]**paēsa-** m. 'Schmuck, Zierrat': °*sa* F. *10*.

KompE. — Zum V. *paēs-*. — ai. °*peśa-* m.; np. vgl. *pēsa* 'Scheckkuh'. — Vgl. [2]*paēsa-*. — Pü.: *pēsišn*.

• j. [2]**paēsa-** 1) Adj. 'aussätzig': *mā mē aēṯayā zaoδrayā fraŋharəntu* +*mā* +°*sō*[1]) *yō vīṯərəṯō.tanuš* ". . ein Aussätziger, dessen Person isolirt ist" Yt. 5. 92. 2) m. 'Aussatz': *mā aδra* . . °*sō yō vīṯərəṯō.tanuš māδa.čīm anyąm daxštanąm* . . *aŋrahe mainyūuš* "nicht . . Aussatz, womit die Isolirung der (betroffenen) Person verbunden ist, . ." V. 2. 29.

Vgl. [1]*paēsa-*, womit das Wort vll. identisch ist. — mp. (Pü.), np. *pēs*[2]). — [1]) Hds. *map*°. — [2]) Vgl. die Erklärung von mp. *pēsīk* SWienAW. *67*. 841. 17: *mard ī bāšad ki hamā andām safīd bāšad*.

• j. **paēsaŋhanū-** f. EN. eines gläubigen Mädchens: *kanyā* °*nva* (statt GS.) *ašaonyā* Yt. *13*. 141.

Eig. Bed.? Ob *paēsah-vanū-* 'schmuckliebend'?

• j. *paēsah-* n. 'Schmuck, Zierrat'.

KompA. (?), E. — Zum V. *paēs-*. — ai. *pēśas-* n.

• j. **paēšatah-** m. EN. eines Gläubigen: *nanarāstōiš* °*taŋhō ašaonō* Yt. *13*. 115; — *zrazdātōiš* °*taŋhō ašaonō* Yt. *13*. 115; — *usmānaraheča* °*taŋhō*[1]) Yt. *13*. 120; — *usmānarahe* °*tahe* (GS.)[2]) *ašaonō* Yt. *13*. 97.

Eig. Bed.? — Vgl. *uspaēšatah-*. — [1]) In einigen geringwertigen Hds. ist *paiti.srīrahe* zugefügt. — [2]) Nach der *a*-Dekl.

p. *paišiy*°: lies *pišiy*°.

j. *paoiδya* N. *29*: lies *paoirya* (LSf.).

• j. *[x]**paoš** F. *10*, angebl. 'faulig, stinkend'[1]).

Pü.: *pūtak*. — [1]) Der Verfertiger des F. ist dazu gekommen, indem er das mit *pūtaktum* übersetzte *paošišta-* (sd.) in *paoš* = *pūtak* und *išt*° = *tum* zerlegte!

• j. **paošišta-** Adj., 'der fauligste, stinkendste': *daēvāiš* . . *hātąm* °*tāiš* Y. *12*. 4; — *vīspanąm* +*ačištəm* +°*təmča*[1]) *yaṯ ərəγaṯ daožaŋhum* P. *40*.

Superl. aus einer Basis ar. **pauš-*; zum V. *pav-*. — Vgl. *[x]*paoš*. — Pü.: *pūtaktum*. — [1]) Hds. *paoišəšt*°!

• j. *[x]**hazaošyā** (sd.) **paāŋha**[x] N. *1*.

j. *paitūuš* N. *66*: lies *pitūuš*.

j. *paitəšəntəm* N. *13*: lies *paitiš*°; s. [1]*aēs-*, Sp. 30 m.

• j. *[x]**pairāuarštā.xəṯ** N. *44*.

Pü.: fehlt.

j. *paišō.tanuš* N. *44*: lies *pəšō.t*°.

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• j. **pak-** V. 'kochen'. Praes. 2 *pača-*.
'kochen', durch Sieden, Backen, Braten zum Essen zubereiten: *zaoδrå hē uzbārayən .. pasūm hē pačayən airyå daiṅhāvō* Yt. *8.* 58; — Med. reflex.: *ašīm .. yim upairi kərəsāspō ayənha pitūm pačata* Y. *9.* 11.
mit *frā* 'etwas verkochen zu ..' (Akk.): *yaδōiṯ puδrahe .. frā naēzəm* (sd.) *nasūm pačāṯ* V. *16.* 17.
mit *ham* dnwS.: *yaēibyō aēm* (näml. *ātarš*) *ham.+pačaiti xšāfnīmča sūirīmča* (sd.) Y. *62.* 7; — *nasūm ham.pačan nasūm hāvayan* (sd.) V. *8.* 73.
ai. *pacati*, np. *pazad.* — Pü.: *puxtan* [1]. — [1] Wegen des *u* s. Hbm. KZ. *27.* 107; die Fassung Salemanns GIrPh. *1.* 309 ist mir unverständlich.

• j. **paxruma-** Adj. 'fest': *δrižaṯča* (sd.) .. *gūuš apa.ǰasaṯ yaṯča .. yaṯča ǰafnušva raonam °maēšu nmānaēšu* ".. und was in den Tälern der Flüsse in festen Gebäuden[1] sich befindet" V. 2. 23.
Et.? — Pü.: *apar ō ān i kart mān.* — [1] In Ställen; es handelt sich um Stallvieh im Gegensatz zum Alm- und Weidevieh, wovon zuvor die Rede ist.

• j. **pa-xrušta-** Adj. (fem. °*tā-*), PPfP.: s. *xraos-*.

• j. *pačika-* Adj. 'kochend'.
KompE. — Zum V. *pak-*. — Pü.: *pačan.*

• j., (g.[1],) p. **pat-** V. 'fliegen; fallen'. Praes. 2 *pata-*, 3 *pta-*, *ta-*[2], 24 *pataya-*[3], 30 (Kaus.) *pataya-*[3]. — Inf. °*pastōiš*, °*patāi*, +°*paitita* (Kaus.); Absol. *patəntəm.* [Vgl. noch *tāta-*.]
1) 'fliegen, sich im Flug stürzen auf —' (*paiti* mit Lok.): *hazaənəm išunam .. mainyavaså patənti kamərδe paiti daēvanam* Yt. *10.* 129. 2) 'fallen, hinabstürzen' (s. auch 4): *pairikå .. yå stārō kərəmå* (sd.) *patanti antarə zam asmanəmča* Yt. *8.* 8. a) mit Abl. 'aus —': *paourva.naēmāṯ pataṯ dyaoš* (sd.) .. *ənərō mainyuš* Yt. *3.* 13; — *ptaṯ* (3SPrA.) F. *10.* 3) vom Wasser; a) 'herabfallen, -strömen', vom Regenwasser: s. +*tant-* (in *taṯ.āp-*). b) 'überfliessen', vom siedenden Wasser (?): *yaēšənta* (sd.) *patənta* F. *4* f. 4) Term. techn. für das Gehen *daēv*ischer Wesen: *haēnyåsča .. davaiδyå pataiδyå* Y. *9.* 18; — *vaēnəmnəm* (sd.) *ahmaṯ para daēva patayən* Yt. *19.* 80; — *daēva* (sd.) .. *yōi para ahmāṯ vīrō.raoδa apatayən* (Augm.) Y. *9.* 15.
mit *ava* 1) 'herabfallen': s. Inf. 2) in *daēv*ischer Art 'hinab-, hinzugehen zu —' (*avi* mit Akk.): *āaṯ ava.pataṯ fraənrase .. avi zrayō vourukašəm* Yt. *19.* 58.
mit *avi* Kaus. 'hinfallen lassen auf —' (Akk.): s. Inf. (Sp. 182).
mit *avi* und *frā* 'anfallen, einfallen in —' (Akk.), von *daēv*ischen Tieren: *yaδa vā vəhrkam* (statt NS.) .. *gaēδam avi frapataiti yaδa vā vazayam* (statt NS.) .. *āpəm avi frapataiti* V. *18.* 65.
mit *ā* in *daēv*ischer Art 'herangehen, kommen': +*gandərəwəm .. yō apataṯ .. mərəxšānō gaēδå* Yt. *19.* 41.
‖mit *ud* Med. 'abfallen, sich auflehnen, empören': *1 martiya^h .. hauv udapatatā mādaiy* Bh. 2. 5; 3, *1.* 11[2], 16[2], *3.* 13[2]. a) mit Abl.: *1 martiya^h .. hauv +duvitīya^h ma^h udapatatā pārsaiy* ".. der lehnte sich als zweiter in Persien gegen mich auf" Bh. *3.* 5.
mit *us* 1) 'hervorgehen, nasci', von *daēv*ischen Tieren: +*us +tāčiṯ vəhrka patənti* V. *13.* 43; 42. 2) in *daēv*ischer Art 'herausgehen aus —' (*hača* mit Abl. oder Instr.): *āaṯ us.pataṯ fraənrase zrayənhaṯ hača* Yt. *19.* 57. a) Kaus. 'herausgehen machen aus —': *uspatayeni ənərəm mainyūm ərəγata hača dužənha* Yt. *19.* 44.
mit *pairi* 1) in *daēv*ischer Art 'umgéhen, über — hin gehen', mit Akk.: *pairi yāiš* (statt AP.) *hapta karšvan .. apataṯ* (Augm.) *fraənrase* Yt. *19.* 82. 2) 'herum-, zu Ende gehen', vom *daēv*ischen Winter: *aδa zyåsčiṯ pairi.pataiti* V. *1.* 3.
mit *frā* 1) auffliegen': *yaṯ frā vayō patan* V. *5.* 12. 2) in *daēv*ischer Art 'einhergehen'[4]: *yaṯ nā* [*ǰahika*] *pasča pančadasīm sarδəm frapataiti*[5] *anaiwyāsta* (sd.) *vā anabdātō vā* "wenn ein Mann [ein Weib] nach (vollendetem) fünfzehnten Jahr einher geht ohne .." V. *18.* 54. 3) in *daēv*ischer Art 'herangehen zu —'; a) mit Dat.: *hamaδa airyābyō daiṅhubyō hačna frapatānti*[6] Yt. *8.* 61. b) mit *paiti* und Akk.: s. *afrapatāi* Inf.
mit *vī* (*viš*) in *daēv*ischer Art 'weg-, fortgehen': *viš apam iδa patəntu vī daēvānəhō vī daēvayō* Y. *10.* 1.
mit *ham* 'fallen, hinabstürzen in —' (Akk.): *druǰaskanam* (sd.) *ham.pataiti* (näml. *daēvō*) V. *19.* 41.
ai. *pátati* 'er fliegt, fällt', *patáyanti* 'sie fliegen', *patáyanta* 'sie brachten zu Fall'; mp. *patēt* 'er

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fällt', *ōpastan* 'fallen', np. *uftad* 'er fällt', *uftādan*; gr. πίτομαι, ἐπτόμην. — Pü.: *patītan, patēnītan*. — 1) Nur im Inf. *avapastōiš*. — 2) Form des absoluten Anlauts; § *83*. 1; s. *taṯ.āp-*. — 3) § *145, 151*. — 4) Im Gegensatz zu *fraṯaraite*; Pü.: fehlt. — 5) Falsch IF. *9*. 256. Es handelt sich um das 'Nacktgehen', s. Sp. 118 f.; *jahika* ist ergänzende Glosse. Richtig Dst. ZA. *2*. 251. — 6) Konstr. nach dem Sinn.

• j. **ϑrigāmi antarə anantarə aϑa antarə* **pataϑa*** N. *83*.
Pü.: *pašinjišnīk*.

• j. **patant-** Adj. (fem. *°taintī-, °taitī-*), PPA.: s. *pat-*. *patəntəm* als Absol. sbes. KompE.

• j., g. **patay-**: *paiti-, paiϑy-* m. 1) 'Herr, Gebieter': *miϑrəm .. ϑwā °ti* (IS.) *zī haxəδrəm* (sd.) *daiδe vahištəm vərəϑraγnəmča* Yt. *10*. 80; — *uiti +asti.gafyō āhūiriš uiti aēvō.gafyō* (sd.) *°tiš uiti* .. Yt. *15*. 28. a) sonst mit Gen. obj.: *iməmča šōiϑrahe °tīm .. yim ahurəm mazdąm* Y. 2. 16; — *kaϑā mōi .. °tišə* (NS.)[1] *sahyāṯ xšaϑrahyā* .. *asīštīš* (sd.) Y. *44*. 9. α) insbes. mit GS. *dəng* (Sp. 684 m.): *saošyantō dəng °tōiš spəntā daēnā* Y. *45*. 11. 2) 'Gatte, maritus': *jahikayāi yā aom puϑrəm baraiti anyahmāi aršānāi varštəm °ϑe* (DS.)[2] *upa.baraiti* (sd.) Yt. *17*. 58; — *haomō tāščiṯ yā kainīnō .. +°ϑīm*[3] *rāδəmča* (sd.) *baxšaiti* Y. *9*. 23; — *yā fδrōi vīdāṯ °ϑyaēčā*[4] *vāstryaēibyō* (sd.) *aṯčā x^vaētaovē* Y. *53*. 4. [Y. *9*. 27: lies *vaēδyā.paiti*.]

KompE. — ai. *pátay-* m. 1) 'Herr', 2) 'Gatte'; mp. *pat*, np. *°bad* 'Herr'. — Pü.: *pat*, (zu Y. *45*) erl.: *x^vatāδ*; s. noch No. 1, 3 f. — 1) Pü.: *navak navak*. — 2) Statt **paiϑye*, ai. *pátye*. Die Schreibung -ϑ- statt -ϑy- findet sich noch mehrere Male; so Yt. *19*. 95: *x^vaēpaiϑa*, wo NA. mit Korrektur (!) *°paiϑya* liest, Y. *40*. 1: *+mavaiϑəm* (so Pt 4) statt *°ϑyəm*, V. *19*. 43: *nāmhaiϑəm* statt *°ϑyəm*, N. *37*: *+paϑānō* statt *°ϑyānō*; s. noch No. 3. — 3) Ar. **°tjam*; die Bildung ist sonst nicht nachweislich, weil *°yəm* und *°im* gleicherweise mit *°īm* geschrieben werden, § *268*. 21. Hds. *haiϑīm, haiϑim* oder *haiϑəm* (Mf 1), wozu No. 2. Pü.: *āškārak*, las also ebenfalls *h°*. — 4) Pü.: *pit rāδ*; aber die Erl. hat: *katak x^vatāδ rāδ*.

• j., p. **patar-** m.: s. unter *pitar-*.

• j. **patarə'ta-** Adj. 'im Flug begriffen, fliegend': *āsyarəha* (sd.) *vayaēibya °taēibya* ".. als ein paar fliegende Vögel" Y. *57*. 28; — *pasubya staoraēibya vayaēibya °taēibya*[1] *yō parənīnō* (sd.) *fravazānte* "mit Klein- und Grossvieh und mit fliegenden Vögeln, .." Yt. *10*. 119.

Ableit. aus **pataro* Adv. 'im Flug', zum V. *pat-*; vgl. Bthl. BB. *15*. 19. — Pü.: *vāyandak*. — 1) *Dvandva*verbindung (zu BB. *10*. 267); *pasu staora* bilden zusammen das 1. Glied.

• j. **patəntəm** Absol.[1] 'beim Gehen' (in *daēv*ischer Art): *ahmi .. yim sāsta daiδhōuš .. pat° vā zbarəntəm vā* .. "wenn ein Tyrann .. gehend oder laufend .. (angreift)" Yt. *15*. 50[2].

Zum V. *pat-*. — 1) Vgl. Bthl. IF. *12*. 148. — 2) Unsicher. Das Verbum fehlt; vgl. *paitišəntəm* No. 1.

• j., g. **paiti** (, *pati-ča*)[1], p. **'patiy** (*pati°*) I) Adv.; 1) 'hingegen, aber': *frašāvayō* (sd.) .. *ratufriš; °ti nōiṯ afrašāvayō* N. *103*[2]. 2) 'wiederum, abermals': ‖ *°tiy*[3] *duvitīyam hamiϑ^riyā +ha^nmgmatā* (Sp. 501 m.) *paraitā* .. "wiederum, zum zweiten Mal .." Bh. 2. 8, 11; 9, *3*. 13; — *°tiy*[3] *hyā^hparam hamiϑ^riyā ha^nmgmatā paraitā* .. "abermals darauf sammelten sich die Aufrührer .." Bh. *3*. 10; ‖ — *aiwiča aparəm patiča*[4] *aparəm* (sd.) "ad(mittant)que alium iterumque alium" V. *15*. 48. II) Praen.; 1) 'gegen, gegen – hin, entgegen'; 1) mit Akk.: *yimō frašūsaṯ raočā ā upa rapiϑwąm* (sd.) *hū °ti aδwanəm* V. 2. 10; — *°ti āpəm* N. *70* (?)[5]; — *sraošō .. hąm.vāiti* (sd.) *°ti ϑrātāra yazata* Yt. *10*. 41; — bei Ellipse des Verbs: *čīm aoi* (Sp. 181 m.) *yasnō? amašō spəntō °ti yasnahe* ".. immortales .. versus sacrificii" Y. *21*. 2[6]. a) in feindlichem Sinn: ‖ *adam kāram frāišayam tyaipatiy*[3] (Sp. 660 o.) Bh. 2. 13; — *imāšə tē srvā .. hyārə arštayasča .. °ti daēvō māzanyąn* V. *17*. 9. 2) mit Lok., in feindlichem Sinn: *snaiϑiš zastaya drażimnō .. kamərδe °ti daēvanąm* Y. *57*. 31, V. *19*. 15. 2) zum Ausdruck des wohin?, wo? und woher?, sowie des wann?, 'in, auf, zu, bei (usw.)'; 1) mit Akk.; a) räumlich; a) auf die Frage wohin?: *yō barəsma +taošayeiti* (sd.) *draoš vā °ti sōinma unąm* (sd.) *vā kaṯčiṯ vā °ti sidaranąm* N. *100*; — *kaδa nō fraourvaēsayāiti* (sd.) *ašahe °ti pantąm drujō vaēsmənda azəmnąm* Yt. *10*. 86; — *tē aēšąm °ti sruye* (sd.) *upa.dvąsaiti* V. *3*. 14; — *yō narō .. nipaiδyeinte* (sd.) *hąm vā °ti stairiš hąm vā °ti barəziš* V. 5. 27. b) auf die Frage wo?: *aēšąm vantāmhō .. gātuš °ti +āmhante* (Sp. 344 u.) Yt. *17*. 10; — *yaṯča arəhaṯ barəšnuš °ti gairinąm* V. 2. 23[7]; Y. *9*. 26, *10*. 3; — *x^varənō baxšənti ząm °ti ahuradātąm* Yt. *6*. 1, 7. 3; *19*. 48, 50, V. *13*. 49,

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19.21; — *yaṯ xšayata °ti būmīm haptaiϑyaṃ* Yt.*19.26*; — *čīm haṃ.bərəϑa haṃ.bārayaṃa* (sd.) *arəzūrahe °ti kamərϑm* V.*19.44*; 45; — *vīspā̊ āpō xā̊ °ti*[8] Y.*71.9*; Yt.*13.43*; — *apaṃ . . °ti pərətūš paϑaṃ . . °ti vīčarənā̊* Yt.*11.4*; — *tā̊ nūraṃ fratačinti mazdaδātəm °ti pantaṃ* Yt.*13.54*; *8.35*[3]; — *ϑriš mā̊rəhō upa.baoδayaṇ raočanəm °ti nmānahe* V.*7.14*; — *kəmčiṯ °ti čaϑrušanaṃ* (Stverz.) V.*2.25* usw.; — *upəmam* (sd.) *°ti vaγδanahe* V.*8.38*; — *varəδayaṇuha . . vīspōsča °ti varšajīš* Y.*10.5*; 5[2]; — *aošta*(sd.)*ča °ti dumnača . . gaēsuš* V.*7.59*; — *frā ϑwaṃ zadaṇha °ti uzuxšāne* (sd.) Yt. *19.50*; 50. b) zeitlich: ‖ *tyaᵏšām hačāmaᵏ aϑahyaᵏ xšapaᵏvā* (Sp. 548 m.) *raučaᵏpativā*[3] *avaᵏ* +*akunavayaᵛtā* Bh. *1.7*; — *frāϑwarštəm °ti zrvānəm* Yt. *13.56*; — *vīspəm °ti aēṯəm zrvānəm* P. *37*; — *hamaspaϑmazdaēm °ti ratūm* Yt.*13.49*; — *hāvanīm °ti ratūm* Y.*2.18*; 18[2], A.*3.1*; — *mišti urvaraṇaṃ . . zarəmaēm °ti zəmāδa* +*uzuxšyeinti* Yt.*7.4*; — ‖ *ϑūravāharahya māhyā* +*niyamanam* (sd.) *°tiy*[3] Bh. 2. 11. 2) mit Lok.; a) räumlich; a) auf die Frage wohin?: *hō . . gaδaṃ* (sd.) *nijainti aspaēča °ti vīraēča* Yt.*10.101*; — *hazaərəm išuṇaṃ . . vazənti . . patənti kamərδe °ti daēvanaṃ* Yt. *10.129*; *6.5*; — *mā tē nīre* (sd.) +*zəme °ti* Y. *10.17*; — *kva . . tanūm . . nidaϑāma? . . barəzištaēšva*[*ča*] *°ti gātušva* V.*6.44* f.; — *ϑritīm gāma* (sd.) *frabaraṯ . . hvarište °ti nidaδāṯ tūirīm gāma frabaraṯ . . anaγraēšva raočōhva nidaδāṯ* H. 2. 15[9]; 15[2], V.*6.51*, *8.76*; — ‖ *avadašiš uzmayā*(sd.)*patiy*[3] *akunavam* Bh. *3.8*; 14, 2. 13, 14. b) auf die Frage wo?: *rātayō vīspāhu °ti barəzāhu vīspāhu vaēδanayāhu spasō ā̊rəhāire* Yt. *10.45*[9]; — *haoma raose* (sd.) *gara °ti* Y. *10.4*; — *yeṅhe nmānəm . . vīδātəm barəziště °ti barəzahi haraiϑyō paiti* (Sp. 824 m.) *barəzayā̊* Y. *57.21*; 19; — *yim yazənte raϑaēštārō barəšaēšu °ti aspanaṃ* Yt. *10.11*; — *təm yazata . . ahurō . . zaranaēne °ti fraspāiti* Yt. *15.2*; 2; — *taṃ yazata . . fraərase hankaine °ti* +*arəhā̊ zəmō* Yt. *5.41*; — *narš ašaonō urva urvarāhuča °ti . . saδayeiti* H. 2. 7; 25; — *drəγya* (sd.) *°ti zbarahi nmānahe* . . V. *19.4*; 11; — . . *masyarəhō aēδa* (sd.) +*yōi* +*aparaya °ti* +*mastrəγnya* (sd.) F. *3c*; c. A) Die räumliche Vorstellung tritt zurück: *miϑrəm* . . +*yahmi °ti čiϑrəm vīδātəm* (Sp. 722 m.) *vīspāiš avi karšvaṇ* Yt. *10.64*; — +*dāϑre* (sd.) *zī °ti nivāitiš vīspahe arəhāuš* . . *humataēšuča* . . N. *84*. b) zeitlich: *°ti asni °ti xšafne* "diu noctuque" Yt. *1.9*, 16, G. *3.7*, V. *4.45*. 3) mit Instr., nur räumlich; a) auf die Frage wohin?: *aərahe mainyāuš daxštəm* +*mašyāišča °ti niδātəm* V. 2. 29. b) auf die Frage wo?: *āpō yā̊ zəmā °ti fratačinti* Y. *65.3*; *9.20*[2]; — *paoiryō gairiš haṃ.hištaṯ . . °ti āya zəmā* Yt. *19.1*; *10.98*, *13.97*, Y. *9.15*, V. *7.54*; — *nasunaṃ yā̊ °ti āya zəmā irīriϑarə* V. *5.4*; — ‖ *kāraᵏ pārsaᵏ hyaᵏ vīϑā*-(sd.)*patiy*[3] . . Bh. *3.4*; 2. 5 (ergänzt); — *tiyriš . . xᵛanvata °ti niraṯ* (Sp. 184 o.) Yt. *8.38*; — *dašina °ti arəδaəha* "auf der rechten Seite" N. *65*. 4) mit Abl., nur räumlich; a) auf die Frage woher?: *miϑrəm . . yō vīspəm ahūm* . , *ādiδāiti haraiϑyāṯ °ti barəzaəhaṯ* Yt. *10.51*. b) auf die Frage wo?: *dunmaṇ haṃ.hištənti* +*us.hənḋvaṯ °ti garōiṯ* Yt. *8.32*; — *yim yazata ahurō mazdā̊ raoxšnāṯ °ti garō nmānāṯ* Yt.*10.123*; *5.25*, 45. 5) mit Gen., nur räumlich; a) auf die Frage woher?: *naēδa dunmaṇ* (sd.) *uzjasaiti haraiϑyō °ti barəzayā̊* Yt. *10.50*. b) auf die Frage wo?: +*dašinəm ā vā gaonavatō* (sd.) +*barəšnvō vā °ti vaγδanahe* N. *65*; — *zaṃ . . yeṅhā̊ °ti . . āpō tačinti* Yt. *13.9* f.; 10; — *yəṅhe nmānəm . . vīδātəm barəziště paiti barəzahi* (Sp. 823 u.) *haraiϑyō °ti barəzayā̊* Y. *57.21*; 19; — *yō . . haoma uzdasta . . haraiϑyō °ti barəzayā̊* Yt. *10.90*. c) auf die Frage wohin?: *aurvantəm ϑwā . . baγō nidaϑaṯ . . haraiϑyō °ti barəzayā̊* Y. *10.10*. 6) mit Dat. (?)[10], räumlich auf die Frage wo?: *taṃ yazata ažiš . . dahākō bawrōiš °ti daiṅhaove* Yt. 5. 29. 3) zum Ausdruck des Gleichkommens, Aufwiegens; mit Akk. 'gleichwertig mit —', bei Ellipse des Verbums (*ah*-): *hā mē baγa . . satəm °ti anyaēšaṃ raϑwaṃ gāϑanaṃ* "dieses Stück . . wiegt hundert andre . . auf" Y.*19.5*[11]; 15. A) bes. zur Angabe dessen, was als Preis oder Lohn geboten oder verlangt wird, 'gegen, um, für'; 1) mit Akk.: *uzbāzāuš °ti amərəxtīm* (sd.) *fravazaite miϑrō* Yt. *10.124*. 2) mit Lok.: *yehyā . . vahištəm yesnē °tī vaēdā* (sd.) *mazdā̊* Y. *51.22*; *27.15*, Vr. *16.3*; — *yahmi °ti* ᵛ*parəxᵛāiϑe* (sd.) *spəntasča mainyuš aərasča aētahmi °ti aṯ axᵛarəte* Yt. *19.46*. 3) mit Gen.: *āϑravanəm*

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*yaožda*ð*ō dahmayāṯ parō āfritōiṯ .. daiṅhu.-paitīm yaožda*ð*ō uštrahe* °*ti aršnō* V.9.37[12]; 37 f.[5]. a) bes. beim V. *yaz-*: *vanantəm .. yazamaide amaheča* °*ti hutaštahe* Yt. *8.* 12; 12[3], *13.* 133–135[16], *15.* 1; — *yazamaide* ð*wąm maz*ð*anahe* (sd.) °*ti*[4] .. *drvafšaoš* Y. *16.* 10; — *təm yazata .. zara*ð*uštrō vərə*ð*rayṇahe* °*ti manahi* Yt. *14.* 28; 28[4]; — *yąm yazata zara*ð*uštrō .. avaheča* °*ti yąnahe yaṯ hē da*ð*aṯ* .. Yt. *16.* 6 f. b) *aēṯahe paiti* (Sp. 14 m., u.) '(als Entgelt) dafür': *āaṯ mąm tūm* +*bazšazyōiš .. da*ð*āni tē aēṯahe* °*ti* V. 22. 2 f.[13]; — *kaṯ aēṯahe* °*ti .. azaēṯa* (Sp. 224 o.) V. *18.* 68[4]; — *aštəməm šyao*ð*ənanąm .. aēṯahe* °*ti .. duye saite upāzananąm upāzōiṯ* (Sp. 224 m.) V. *4.* 20[14]. 4) zur Bezeichnung der Ursache und Urheberschaft, sowie des Mittels 'per'; 1) mit Akk.; a) 'mittelst': *frasnātəe .. aγryąm* (sd) °*ti usnāitīm* V. *8.* 98; — *mi*ð*ra ahura .. yazamaide .. urvarā* °*ti barəsmanyā* Yt. *10.* 145 (s. 2 a); — *yasča hē .. vāčīm* °*ti zaēniš* (sd.) *anhaṯ* V. *13.* 40; — *aēṯahmāyuš* °*ti*[15] *har*ð*rəm* V. *15.* 21, 42. b) 'wegen, propter': *aēṯahmāyuš* °*ti*[15] *varšta šyao*ð*na* V. *15.* 10. 2) mit Lok.; a) 'mittelst': *ahura mi*ð*ra .. urvarāhu* °*ti barəsmanyāhu .. āyese yešti* Y. 2. 11 (s. 1 a); — +*kahmāi tē aēvahmi* °*ti vačō .. fravākəm* (sd.) H. *1.* 1[4]; — *handāitīm staotanąm yesnyanąm yazamaide apanō.təmayā* (sd.) °*tī vačastaštā* Y. *58.* 8[16]. b) 'durch': *zara*ð*uštrahe .. yahmi* °*ti .. +ašəm.sravō* (sd.) *vīsruyata* Yt. *13.* 91. c) 'wegen, propter': *nōiṯ .. ahmi* °*ti nairi dva* +*mainyu rəna* (sd.) *avastārəhaṯ* V. 7. 52. 3) mit Gen.; a) 'mittelst': *yąm yazata zara*ð*uštrō .. humatahe* °*ti manarhō* Yt. *16.* 6; 6[2]. b) 'wegen, causa': *yōi vərhaðra framanyeinte* (sd.) *vītarə.ązahyeheča* °*ti .. Y. 68.* 13. 5) 'gemäss' (?): *hāmō.šyao*ð*na .. bavainti ašahe* °*ti pantąm ašahe* °*ti mą*ð*rəm ašahe* °*ti frasastīm* V. *4.* 43. 6) zur Bezeichnung von Vorgängen und Umständen, die die Satzhandlung begleiten oder die Voraussetzung dazu bilden, 'bei'; 1) mit Lok.: *āhū aṯ* °*tī adāhū .. būiričā kərəšvā .. xrapaitī* (sd.) *hyaṯ ahmaṯ aibī* Y. *40.* 1. 2) mit Akk.: *mā yave imaṯ nmānəm .. x*ᵛ*arənō frazahīṯ .. x*ᵛ*āərō.disyehe* (sd.) °*ti ašōišča .. haxma* Y. *60.* 7; — *ṯbištahečiṯ .. manō rāmayeiti* [*huxšnūitīm* (sd.) °*ti mi*ð*rahe* Yt. *10.* 109; 111; — *nəmarəhā ašāi uzdātā* (Sp. 719 m.) °*tī avaṯ stuyē* Y. *12.* 3. 3) mit Dat. (?)[17]: *mərəždātā mōi ādāi* (Sp. 321 o.) +*kahyačīṯ* °*tī* Y. *33.* 11. 4) mit Abl., wobei das Subst. durch ein Partizip bestimmt wird, im Sinn des lat. Abl. absol.[18]: *yō .. rapi*ð*winəm .. frāyazāite frasnātačibya zastačibya .. frastərətāṯ* °*ti barəsmən uzdātāṯ* °*ti haomāṯ raočintāṯ* °*ti a*ð*rāṯ srāvayamnāṯ* °*ti ahunāṯ vairyāṯ* A. *4.* 5; V. *9.* 56[3]; — *təm .. yazata .. ahurō .. frastərətīṯ* °*ti barəsmən pərənābyō* °*ti γžārayaṯbyō* Yt. *15.* 2; *10.* 137, Y. *57.* 1; — *sraošō .. drujim apərəsaṯ apayūxtāṯ* °*ti vazrāṯ* V. *18.* 30; — *uzgərəptāṯ* °*ti draonāṯ* (sd.) *nava uzgərəptāṯ .. xšayete .. ratuš .. V. 5.* 26; 26[2]; — +*pairi.gərəptayāṯ* °*ti* +*zəmanayā* (sd., Gen. statt Abl.) *nōiṯ* +*anaipi.gərəptayāṯ* N. *17*; — .. *daēva* +*raēzaite* (sd.) +*upa.naxturušu* +*tą*ð*raēšu* +*asrāvayamnāṯ* (sd.) °*ti ahunāṯ vairyāṯ* N. *68*; *58*; — *aštəməm .. šyao*ð*ənanąm vərəzimnəm anuzvarštāṯ* °*ti paurvāṯ* V. *4.* 20; — *tąm yazata vistauruš .. ərəžuxðāṯ* °*ti vačərəhaṯ* (sd.) Yt. 5. 76. III) Praev. (mit [1]*aēš-*, *ay-*, *gan-*, *gam-*, [1]*bar-*, [2]*zan-*, [1]*hač-* usw.)

Undeutlich: N. *15* (*ahmāṯ* °*ti*), *51*, *83* (*antarə vā* °*ti*), *96*, *104* (*yā* °*ti tā* °*ti*), P. *38* (s. zu *hunara-*), Vyt. *26*, *30*, *51*. [Yt. *3.* 10: lies *pairi*; — N. *54*: lies *paitikaya*; — Vr. 22. 2: lies *paiti.ǰime*, Sp. 827; — Yt. 5. 81: lies *paitipē*; — Yt. *13.* 107: lies *paiti.yūiðištō*; — Yt. *15.* 28: lies *paiti.vazaiðyāi*; — N. *101*: lies *paitišā*; — Aog. *17*: lies *ərəzatō.paiði* und *zaranyō.paiði*; — V. *3.* 31: streiche °*ti*.] Die adv.-artigen Verbindungen *taṯ* °*ti* und *yaṯ* °*ti* sbes.

KompA.; Ableit.; s. auch *pāiti*°. — gr. ποτί, mp. *pa!*°, *pa*, np. *pa*ð°, *pa*° (GIrPh. *1* b. 158); vgl. auch ai. *práti*. — Vgl. [2]°*patiy*. — Pü. (zu II): *pa .. apar, apar .. pa*; *apar ō, ō .. apar*; *apar*; *pa*; *andar*; *hač .. apar*; *hač*; (zu III): *apar, apē, patīrak* (zB. Y. *49.* 11), *us* (zB. Y. *55.* 4), *pātdahišn* (zB.Y. *30.* 2); s. noch No. 4–6, 13–16, 18. — 1) Nur V. *15.* 48. — 2) Unsicher. Pü.: lässt das Wort aus. — 3) Vgl. dazu Foy WZKM. *14.* 291. In Verbindung mit Kasus steht *patiy* nach. — 4) Pü.: undeutlich. — 5) Pü.: *pa ān i āp*. Vgl. *paityāpəm*. — 6) Pü.: *pa ān yazišn*. — 7) Unmittelbar vor- und nachher steht in gleichem Sinn mit Akk. und *paiti* der blosse Lokativ; s. No. 9. — 8) *xā paiti* ist hier attributiv gebraucht, im Sinn von *xąnyā*. — 9) Lok. mit *paiti* und

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blosser Lok. stehen gleichbedeutend nebeneinander; s. No. 7. — [10]) Vgl. 6. 3. — [11]) Vgl. H. *1.* 5, wo zum Ausdruck des selben Gedankens *arəjaiti* verwendet wird. — [12]) *parō* mit Abl. und *paiti* mit Gen. dienen im nämlichen Sinn. — [13]) Pü.: *pa ān pātdahišn.* — [14]) Pü.: *pa ān.* — [15]) Pü. (für *aēt° p°*): *pa ōi.* — [16]) Pü.: fehlt. — [17]) Vgl. 2. 6 und *āda-* No. 2. — [18]) Pü. hat keine gleichmässige Wiedergabe dafür; zu N. *17*: *apar apē grift mizd*; zu V. *9.* 56: *pa sōčišn apar i ātaš, frāč vistarišnīh apar i barsm, uzdahišnīh apar i hōm*; entsprechend Y. *57.* 1; zu V. *5.* 26: *hač uzgīrišnīh apar i sūr .. hač apē dārišnīh apē i sūr*; zu V. *18.* 30: *apē hač āyōčišn i vazr*; zu N. *68*: *pa asrāyišnīh apar i ahunvar*; zu V. *4.* 20: *ka anuzvarzīt ān i pēš*; zu N. *58*: fehlt.

• p. [2]°**patiy** enkl. Part. der Verallgemeinerung, nur hinter Relativen; 1) *tyaʰp° kartam vainataiy naibam* (sd.) *avaʰ visam..* "quodcumque factum.." X.*1.*3. 2) +*yadip°*[1]) +*maniyāhay tyaʰ* +*čiyaʰkaram* (sd.) .. "wenn etwa . ." D. *6.* 4.

Et.? Identität mit [1]*patiy* ist mir, trotzdem Eü. das gleiche Wort (*šarak*) bietet (KZ. *35.* 40, WZKM. *14.* 291), nicht wahrscheinlich. — [1]) Auf dem Stein steht nach WG.s Abschrift °*padiy*; s. aber Eü.

• j. **paiti**[*š.harətar-*] m. 'der bewacht, Bewacher': *tūm varəzānahe paiti*[1]) *niš.harəta ahi adružąm* "du bist der Be-, der Überwacher des Gemeindebezirks derer, die .." Yt. *10.* 80.

[1]) Vgl. zu dieser Abkürzung BTHL. IF. *11.* 112.

• j. **paitī.a[1]ǰąϑra-** n. 'Wiederkunft, Rückkehr': *aϑaurunąmčā* °*ϑrəm yōi* +*iyeyąm dūrāṯ ašō.īšō* (sd.) *daħyunąm* Y. *42.* 6[1]).

Zum V. *gam-*. — ai. vgl. *pratyāgamana-* n. — Pü.: *apāč rasišnīh.* — [1]) Vgl. zu *pairi.jaϑan-* und *dūraēfrakāta-*.

• j. **paiti.ayah-** Adj. (auch fem.) — ? —: *upa taērəm harayā yuxtayā* °*yərhō* (soll wohl heissen) "auf dem Gipfel der mit Eisen zusammengefügten *Harā*" Yt. *15.* 7.

• j. **paiti.a-stay-, paity[1]ā-stay-, paiti-štay-** f. 1) 'Sichgegenüber-, Sichdazustellen zu —' (Gen.), Term. techn. für die stille Beteiligung an eines Andern *Gāϑā*rezitation oder *Yasna*feier: +*sraoϑra* (sd.) +*nā gāϑanąm ratufriš* °*ti.asti* (IS.) *ča yasnahe* +*aϑa* +*fšūšō.mąϑrahe* "durch Rezitation der *G.* wird man *r.* und durch stille Beteiligung am Gebet des *Y.* und auch des *FšM.*" N. 22; — *gāϑā* +*srāvayō yasnəm yazəntəm paitištāiti* (sd.) .. *yasnəm* +*yazāiti gāϑanąm* +*srāvayamnanąm* °*tišti* (IS.) N. 22. 2) 'Beipflichten, Gehorchen' (einem Befehl, Akk.)[1]): *ahe vačō* °*tyesti* (IS.) +*para.āiṯ upa.vazata* +*nairyō.sarəhō* "eius verbo obediens abiit .." V. 22. 13. 3) 'Gehorsam, Botmässigkeit': *xšaϑrəmča* °*ti.astīmča darəyō.xšaϑrəm xšaϑrahe* A. *1.* 8. Unklar: *təm .. yazamaide .. ahmāi nmānāi .. °ti.asti gōuš vačahyeheča* Yt. *15.* 1.

ai. vgl. *pratiṣṭháy-* f. 'Widerstand'. — Pü. (zu 1): *pa ēstišn i yasn*, erl.: *ka gōš dārēt*; *gōšān pa srāyišn apar nigōšēt*; (zu 2): *patīrand*[1]) (Part.; Ausgang unsicher); (zu 3): *har kas 1 pa ān i xᵛatāδīh kē hāt dēr apar xᵛatāδ bavāt*, Sü.: *rājyasyaca pratikāraṇīm* (np. Gl. *paδīraftan*)[1]) *sthitim.* — [1]) Vgl. zu *paiti.astō.vačah-*.

• j. **paiti.astō.-vačah-** Adj. 'des Worten man beipflichtet, des Wort Gehorsam findet': °*čā* F. *3* f.

**paiti.a-sta-* Adj., PPfP. zum V. *stā-*. — Vgl. *paiti.astay-*. — Pü.: *patīrišn gōwišn.*

• j. **paiti.ərətōe** Inf. 'in den Weg zu treten, aufzuhalten': *mamnūš stāraṃ .. vīspanąm p°* "vermeinend alle Sterne aufhalten zu können" Yt. *8.* 39[1]).

Zum V. [1]*ar-*. — Vgl. *frərətay-*. — [1]) Vgl. zSt. Yt. *13.* 57, 78.

• j. **paiti.ərəna-**[1]) Adj. 'entgegentretend, sich zur Wehr setzend': *varāzahe* °*nō*[2]) *tiži.dastrahe* Yt. *14.* 15.

PPA., zu einem Praes. 11 *ərənā-* zum V. [1]*ar-*; vgl. ai. *ṛṇáti* DhP. *9.* 27 3). — Npü.: *bālātar zānū.* — [1]) Nicht recht sicher, s. Var. — [2]) Statt GS.; s. [1]*harəta-*. — 3) Vgl. auch *frərəntay-*.

j. *paitiete* F. *10*: lies *paityete*; s. [1]*ay-* mit *paiti.*

• j. +**paitika-**[1]) Adj. (fem. °*kā-*) 'strittig' (?): *nōiṯ* ˣ*apita nōiṯ* °*kaya*[1]) (ISf., näml. *gava?*) *ratufriš* N. *54.*

Ableit. zu *paityank-*. — ai. vgl. *prátīka-* Adj. — Vgl. *paitiša-*. — Pü.: *nē* ap dt k – *kēš bahr andar nē būt ēstēt* – *nē pātimārakān* – *kaš bahr andar nē bavēt* – *ratīhā.* — [1]) Hds. *paiti kaya.*

• p. **pati-kara-** m. 'Bild, Abbild': °*ram dīdiy tyaiy manā gāϑum baraⁿtiy* "sieh dir das Bild derer an, die . ." D. *6.* 4; — *hyaʰ .. imām dipim vaināhy tyām adam niyapišam imaivā* °*rā* (AP.) Bh. *4.* 15; 16, 17.

Zum V. [1]*kar-*, eig. 'Gegen-, Nachbildung'. — np. *paikar* 'Bild'; ai. vgl. *pratikṛtay-* f. 'Bild'.

• p. **pati[1]grabanā-** f.[1]) Name einer Stadt in Parthien: °*nā*[1]) *nāmaⁿ vardanam parϑavaiy* Bh. *3.* 1.

Eig. 'receptaculum', zum V. *grab-*. — ai. vgl. *pratīgrahaṇa-* n. — [1]) Es könnte °*nā* auch NPn. sein.

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• j. **+paitiča.gaodana-**[1] Adj. 'verschiedene Schüsseln, Näpfe benützend, aus verschiedenen Schüsseln trinkend': [*paitinąm*][2] *hāmō.x*ᵛ*arəδa °na* (ND.) *paitinąm aēte +xšāudrim zaoδrąm barātō hamąm pāpiδwąm* "(zwei Männer,) die die gleiche Mahlzeit essen, aber aus verschiedenen Schüsseln trinken, die sollen gesondertes .. Trank-, aber gleiches Speiseopfer darbringen" N. *64*.

Komp. mit Adv. im 1. Glied; s. *paityank-*. — Vgl. *paitinąm.gaodana-*. — Pü.: *yut takōk*. — [1]) So T. — [2]) Zu streichen; fehlt in Pü.

• j. **paiti.ǰatay-** f. 'Zurückschlagen, Abwehr': *°ǰaitīm dušmainyunąm* Y. 57. 26.

Pü.: *apē tatārīh*. — Vgl. zSt. Yt. *13*. 67.

• j. **+paiti.ǰime**[1] Inf. 'entgegenzukommen sva. zu stossen (auf —), zusammenzutreffen (mit —)': *mā apaēma +paourvāvayōiṯ* (sd.) *mā manərha .. +māδa kaδačina p°* ".. nicht mit Gedanken, . . und nicht irgendwie sonst wollen wir (mit dem *drvant-*) zusammentreffen" Vr. 22. 2[2]).

Zum V. *gam-*. — Pü.: *apē rasēm*. — [1]) NA. getrennt. — [2]) BN.s Übersetzung, Stud. *1*. 394 verstehe ich nicht.

• j. **paitita-** Adj. (fem. *°tā-*), PPfP.: s. [1]*ay-*. A) n. a) 'Begleich' von Schuld und Strafe: *āaṯ yezi šē anya aya šyaoδna nōiṯ fravaršta °təm ahe narš yavaēča yavaētātaēča* "wenn er aber andre Übeltaten nicht begangen hat, so gilt der (Schuld)begleich dieses Mannes für . ." V. *3*. 21; 7. 52 PüZ. (2St.)[1]. b) Bezeichnung eines (nicht erhaltenen)[2] awestischen Stücks*): *°təm* V. 7. 52 PüZ. (1St.)[1].

*) So genannt nach dem ersten oder jedenfalls wichtigsten Wort *paitit°*. Es mag ein Bussgebet gewesen sein. Vgl. *patīt* der mp. Schriften. S. die Litt. zu *paititay-*.

Komp.: *paiti+*ita-*. — KompE. — Pü.: *patītīhā*. — [1]) S. dazu HORN BB. *17*. 259. — [2]) Die Stelle V. *7*. 51 (Sp. 152 m.) kann es doch nicht sein.

• j. **paititay-** f. 1) 'Zurückgehen'(?): *apąm vanuhīnąm frāitīmča* (sd.) *°tīmča aibijarətīmča* Y. *62*. 11; *70*. 6, *71*. 6. 2) 'Aufkommen für —, Begleichen': *kaṯ airθe asti °tiš kaṯ airθe asti āpərətiš* "wie hat man dafür aufzukommen, wie hat man es zu sühnen?" V. *18*. 68. [N. *11*: lies *aēδra.paitim*.]

Komp.: *paiti+*itay-*. — ai. vgl. *prátītay-* f.; mp. (gelW.) *patīt*, arm. LW. *bazpayit*; s. dazu SP. Komm. *2*. XXIX, GDN. KZ. *24*. 140, GGR. ZDMG. *34*. 420, HAUG Essays² 318, 327, WEST Mx.-Gloss. 157, HORN NpEt. 289, HBM. AGr. *1*. 122 und Pü. — Pü. (zu 1): *patīrak rawišnīh*, (zu 2): *tōtišn*, erl.: *pa xᵛāstak*; s. zu *čiδā-*.

• j. **paiti.tavah-** Adj. 'seine Kraft dagegen einsetzend, Widerstand erhebend': *nōiṯ °vā bavaiti* (sd.) Yt. *10*. 48.

• j. **paiti-tərətayaē-ča** Inf. '(und) zu überwinden, zu bewältigen': *avaiθā pairikayāi paitištātayaēča paitisčaptayaēča °tayaēča* Y. *16*. 8.

Zum V. *tar-*. — ai. vgl. *prátūrtaye*. — Pü.: *apāč tarvēnišnīh rāδ*.

• j. **paiti.daya-** m. 1) 'der die Aufsicht führt, Beaufsichtiger': *tištrīm .. yim ratūm °daēmča*[1] *vīspaēšąm stāraṃ fradaδaṯ ahurō mazdā yaδa naraṃ zaraδuštrəm* Yt. *8*. 44. 2) 'Erkennungszeichen, Merkmal' (?, nur Komp.).

KompE.; vgl. auch *pərəidiδaya-*. — Zum V. [2]*dā(y)-*; vgl. np. *paidā*, wozu HBM. PSt. 44, 192. — [1]) Ungefähr sva. [1]*ahū-* (sd.).

• j. **paiti.darana-** n. 'Ort des Verweilens, Aufenthaltsort': *hō imąm daēnąm .. frapinaoiti satəm +paitištananąm* (sd.) *hazarərəm °ranąm* (GP.) V. *3*. 31.

S. auch *paitidrā-*. — Pü.: *pistānīh*, erl.: *čagōn kē pa 500 ŝan dāyakānīh i apurnāyak 1 kunēt*; vgl. *paitištana-* No. 2 f.

• j. **paiti.darəzāna-**[1] n. 'Befestigung, Befestigungsmittel', Name eines landwirtschaftlichen, beim Pflügen notwendigen Geräts: *yaēšąm zayanąm vāstryehe fšuyantō .. ayažāna* (sd.) *°zāna* (NP.) ". . und Befestigungen" V. *14*. 10.

Zum V. *darəz-*. — Pü.: *aparwand*, erl.: *ān i hač ēš apāč ō yuγ bast ēstēt*. — [1]) Variante *pairi.d°*.

• j. **paiti.dāna-** m. 'Vortuch, Schutztuch'; a) auf der Brust (unter dem Panzer) getragen, 'Brusttuch': *yaēšąm zayanąm raδōišti .. nāumō °nō* V. *14*. 9; — *zaranaēnəm °nəm .. hištaite dražimnō* (statt fem.) *arəδvī* Yt. 5. 123. b) insbes. Name des von den Priestern über Nase und Mund getragenen Tuchs*), das bestimmt war, das Feuer vor der Berührung durch den Atem zu bewahren**): *yaēšąm zayanąm aδaurune aštra gaoiδi °nō* V. *14*. 8; — *°nəm +ainim baraiti anaiwyāstō daēnąm* V. *18*. 1; — wird dem Toten mitgegeben (s. *)): *avi hē iristanąm tanūm .. fradaδāiti .. xaštvī °nahe* Vd. *12*.

*) S. die Abbildung bei SP. Übersetz. *2* Taf. 2 Nu. 3 und DST. ZA. *1*. Taf. 4–6. Dass der *P.* unter gewissen Umständen auch von Laien zu tragen sei (vgl. HAUG Essays² 243), geht aus

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dem Awesta nicht hervor. Die Frage, ob der Tote, wenn er zum *Daxma* gebracht wird, einen *P.* anhaben solle oder nicht, bildete zu Anfang des 18. Jahrhunderts den Kernpunkt religiöser Zwistigkeiten. Jetzt soll die durch Vd. vertretene Sitte nur noch in Guzarat vorkommen; vgl. Dst. ZA. *1.* xii, Bahadur B. B. Patel Cama Mem. Vol. 175. — **) Nach V. *18.* 2 PüErl. ist es von beliebigem Stoff und zwei Finger breit.

ai. vgl. *pratidhāna-* n. 'Anlegen'. — Pü. (zu a): *paδtīn*, mit der Erl.: *ān i hačaδar i zrēh āyēt*; (zu b): *paδām*; SWienAW. *67.* 847. 13 wird vom *p°* gesagt: *ki ba vakt i xᵛāndan bar rux mī bandand.*

• j. **+paiti.dārišta-**[1]) Adj. 'der am meisten, besten zurückhält': *taṯ drvatō drvatąm aurvaδō °ta* (statt NSn.) *taṯ . . pairi.urvaēštəm yaṯ nəmō vohu* Yt. *11.* 2.

Unsicher; s. No. 1. — Pü.: *dārē* (2S.), Npü.: *dārišna.* — 1) Hds. *°rəšta, °rəsta.*

• j. **paiti.dīta-** Adj., PPfP.: s. *²dā(y)-.*

• j. **paiti.dītay-** f. 'das Treffen mit dem Blick, Erblicken': *nəmō paiti.dītāi nəmō °ti* ". . Verehrung (ihm) beim Erblicken" Yt. 7. 1; — *δrišum apąm δraotō.stāčam . . pairištayeiti °ti* ". . dadurch dass er sie mit seinem Blick trifft" V. *18.* 63; 63, 64.

Pü.: *pa apar nikīrišnīh.*

• j. **paiti.dvaēšayantā-** f. 'Fähigkeit, Kraft den Feinden, Anfeindungen entgegenzuwirken': *čišča δwąm čakana . . vərəδrająstača °tača* (IS.) H. 2. 11.

Missglückte Bildung eines Redaktors statt *°yąsr°. — Vgl. *paiti.bišay-.* — Pü.: *apē bēš.*

• j. **paiti.drā-** f. 'Ort des Verweilens, Aufenthaltsort': *nava.čiš . . °drąm nōiṯ paitištąm* (sd.) *vīδənti* Yt. *6.* 3.

Zum V. *³dar-.* — S. auch *paiti.darana-.* — Pü.: *apar dārišnīh.*

• j. **paiti.drāδa-** m. EN. eines Gläubigen: *drāδahe . . °δahe ašaonō* Yt. *13.* 109.

Eig. Bed.?

• j. **+paitipa-** Adj. 'gegen die Strömung des Wassers gerichtet, umbrandet': *°pō* (statt LS.) *+dvaēpō* (sd.) *rənhayā* Yt. 5. 81.

Ableit. zu *paiti+āp-.* — ai. vgl. *pratīpá-* Adj.[1]); Bthl. ZDMG. *46.* 299. — S. auch *paityāpa-.* — 1) zVersch. *°ipa-, °īpa-* s. unter *ainika-.*

• p. **pati-pada-** Adj. 'an den Stand-, Ausgangsort zurückkehrend', Akk. mit *¹kar-* (Sp. 446 u.) sva. 'in integrum restituere': *xšaδʳam tyʰ hačā amāxam taumāyā parābartam āhʰ avaʰ adam °dam akunavam* Bh. *1.* 14.

ai. vgl. *pratipadam* Adv. 'bei jeder Gelegenheit'.

• j. **paiti.parštay-** f. 'Erfragung, Erkundung (durch Fragen)'[1]): *dazdi ahmākəm . . vanaintīmča uparatātəm . . °tīmča mąδrahe spəntahe* Yt. *10.* 33.

1) Vgl. *paiti.fraxštar-.*

• j. **paiti.parštō.-sravah-** Adj. 'der die (heiligen) Lehren erfragt, (durch Fragen) erkundet hat': *nərəm . . vīdušgāδəm vīduš.yasnəm °vərəhəm mązdrəm* V. *18.* 51; — *āδravanō parštō.vačərəhō °vərəhō* Yt. 5. 91.

Pü.: fehlt.

• j. **paiti.pastay-** f. 'Entgegengehen, -treten' in *daēv*ischer Weise: *jahi . . δrišum narš ašaonō . . amaheča vərəδraynaheča . . apayasaite °ti* ". . dadurch dass sie (ihm) in den Weg tritt" V. *18.* 64.

Zum V. *pat-.* — Vgl. *avapastōiš* Inf. — Pü.: *pa apāk* n p m *išn*[1]). — 1) Haugs *pursišn*, SBayrAW. *1868* II. 47 ist sicher junge Korrektur; s. die Var.

• j. **paiti.pāpayamna-** Adj., PPM.: s. *¹pā(y)-.*

• j. **paiti.pāyav-** Adj. 'sich hütend vor —, behutsam, vorsichtig': *aδaviš . . vīδaviš . . °yuš nąma ahmi* Yt. *1.* 14.

Pü.: *apē pānak*, Npü.: *bisyār pāsbān.*

• j. **paiti.puδra-** Adj. (fem. *°rā-*) 'sammt dem, den Jungen': *hazarərəm mazšinąm daēnunąm °ranąm* "tausend Schafmütter sammt den Jungen" A. *3.* 7; 8—10.

Eig. 'das Junge (sich) gegenüber habend'. — Npü.: *bā bara*, Sü.: *putravatī.*

• j. **paiti.baire** Inf. 'herzuzubringen, hinzuzunehmen, zu verwenden': *nōiṯ payō fšuta* (sd.) *zaoδre . . paiti.b°* "nicht darf man . . verwenden" V. 7. 77.

Zum V. *¹bar-.* — Pü.: *apar barišn.*

• j. **paiti.bərətay-** f. 'Darbringung': *ā °rəitīm ᵛərəčništəm* N. 2; — *°rətim ᵛarštištim* N. 2.

Pü.: fehlt.

• j. **paiti.bišay-** Adj. 'den Feinden, Anfeindungen entgegen wirkend': *mąδrō spəntō . . +vārəδraynīš +°šīš baēšazyō* FrW. *9.* 1; — *ime hənti aršuxδa vāčō . . vārəδraynīš °šīš* (AP. als NP.) *baēšazya* Y. *10.* 18; — *haomanąm . . vārəδraynīnąm °šīnąm* Vr. *9.* 1.

**bišay-* f., zum V. *ṯbaēš-*; § *88.* — Pü. (zu Vr.): *yut bēš*, (zu Y.): *pa bēšazišnīh.*

• j. **paiti.fraxštar-** m. 'der auf Fragen Auskunft erhält über —, Erfrager, Erkunder'[1]): (*zaraδuštrō*) *staota ašahe . .*

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°*tača daēnayāi* Yt. *13*. 91; — (*zaraδuštrəm*) *staotārəm ašahe* .. °*tārəmča daēnayāi* Yt. *13*. 92.

Zum V. *fras-*; § *86* aE. — ai. *praṣṭar-* m. — [1]) Vgl. *paiti.parštay-*.

• j. **paitina-** Adj. (fem. °*nā-*) 1) 'verschieden, gesondert': [°*nąm*][1]) *hāmō.x*ᵛ*arəδa* +*paitiča.-gaodana* (sd.) °*nąm aēte* +*xšāudrim zaoδrąm barātō hamąm pāpiδwąm* N. *64*; *64*[3]. a) ASf. °*nąm* als Adv. 'diverse' (nur Komp.). 2) 'einzeln': *yavaṯ ahmāi yāmanąm* °*nąm sairinąm* (sd.) *aēṯavaṯ* .. V. *8*. 85; — *yavaṯ ahmāi* °*nąm urvaranąm aēṯavaṯ* .. V. *8*. 86.

Ableit. aus *paiti*; s. zu *apanō.təma-*. — Pü.: *yut, yut yut*. — [1]) Zu streichen; fehlt auch in Pü.

• j. *paitinąm* Adv.: s. *paitina-*. KompA.

• j. **paitinąm.gaodana-** Adj. 'verschiedene Schüsseln, Näpfe benützend, aus verschiedenen Schüsseln trinkend': *paitinąm.-x*ᵛ*arəδa* (sd.) °*na* (ND.) N. *64*.

Komp. mit Adv. im 1. Glied. — Vgl. +*paitiča.-gaodana-*. — Pü.: *yut takōk*.

• j. **paitinąm.x**ᵛ**arəϑa-** Adj. 'verschiedene Mahlzeiten essend': °*δa* (ND.) *paitinąm.-gaodana paitinąm aēte* +*xšāudrim zaoδrąm barātō paitinąm pāpiδwąm* "(zwei Männer) die verschiedene Mahlzeit essen und aus verschiedenen Schüsseln trinken, sollen .." N. *64*; — °*δa hāmō.gaodana* N. *64*.

Komp. mit Adv. im 1. Glied. — Pü.: *yut x*ᵛ*arišn*.

• j. ˣ**paitīm** *āpəm dąmnsāvyąm* ..ˣ FrD. 7.

j. *paitim* N. *67*: lies *pitūm*.

• j. **paiti.yąš** Adv.: s. *paityank-*.

• j. **paiti yaoždayąn** Inf.: s. unter *yaoždayąn*.

• j. +**paiti.yūiδišta-**[1]) Adj. 'der am besten kämpft gegen —' (Akk.): *karsnahe* .. *yō* .. *hamərəδəm* °*tō* Yt. *13*. 107.

ai. vgl. *pratiyoddhar-* m. — [1]) NA. trennt.

• j. **paiti.vak-** 1) Adj. 'antwortend, erwidernd' (nur Ableit.). 2) f. 'Ausspruch': *čim aēṯaya* °*vača paityāmraoṯ* (sd.) Y. *21*. 4.

Ableit. (s. auch *pāiti*°). — Zum V. *vak-*. — ai. vgl. *prativak-* f. 'Anschreien; Antwort'. — Pü.: *sax*ᵛ*an gōwišnīh*.

• j. **paiti.vačišta-** Adj. 'der am besten beantwortet, zu antworten weiss auf —' (Akk.): *mąm* (näml. *ahurəm*) .. *yim vačištəmča* °*təmča parštəm* (sd.) V. *18*. 7.

Superl. zu *paiti.vak-*. — Pü.: *pasax*ᵛ *guftārtum*.

• j. [1]**paiti.vaŋha-** m. Name eines Kleidungsstücks: *yō vaŋhənti kərətīšča* °*nəhąsča* N. *91*.

Zum V. *3vah-*. — Vgl. [2]*paiti.vaŋha-* EN. — Pü.: d z d.

• j. [2]**paiti.vaŋha-** m. EN. eines Gläubigen: °*nəhahe ašaonō* Yt. *13*. 109.

Vgl. [1]*paiti.vaŋha-* m.[1]). — [1]) Die Identität der Wörter ist freilich weder beweisbar noch nötig.

• j. **paiti.varah-** n. 'Nacken': *paitiša hē* °*rəm*[1]) .. *aēša druxš* .. *upa.dvąsaiti* V. *8*. 50; 51, *9*. 18[2].

Eig. 'was der Brust ([1]*varah-*) gegenüber liegt'. — Pü.: *var* 'Brust'[2]). — [1]) Nach der *a*-Dekl. — [2]) Wie für *varō* F. *3g*. Aber *varah-* und *paiti.-varah-* können doch nicht das gleiche bedeuten.

• j. **paiti.vazaiδyāi** Inf.: s. unter *vazaiδyāi*.

• j. **paiti.vīra-** Adj. 'sammt den Männern, Menschen'[1]): *karšvarə yaṯ x*ᵛ*anirəδəm maṯ.fšum maṯ.rəδəm* °*rəm* "das *K.X*ᵛ*an*. sammt seinen Tieren, Wagen und Menschen" H. 2. 14.

Pü.: *apē hač vīr*, erl.: *yut hač martum*. — [1]) Vgl. zu *paiti.puδra-*.

• g. **paitī.vyādā-** Adj. 'wieder heimzahlend, Vergeltung übend'[1]): *apasčā vā̊*.. *avaočāmā* .. *nāšū* °*dā̊* (APf.) *paitī.sōndā̊* "und euch, Wasser, .. die ihr im Unglück Vergeltung übend Abhilfe schafft" Y. *38*. 5.

Pü.: *yut dahišnīh*, Sü.: *vinā dātyā*. — [1]) Unrichtig Gdn. KZ. *27*. 243, *28*. 411, Bn. Stud. *1*. 337, Mills SBE. *31*. 287.

• j. **paiti.raēϑwa-** n. 'indirekte Ansteckung (durch die *Drug Nasav*)'[1]): *kuδa hąm.-raēδwəm kuδa* °*wəm kuδa nasuš apayasāne hača* +*avaŋhāṯ vīsaṯ* V. *19*. 12; *10*. 6, *11*. 9.

Pü.: *ka* (zu V. *10*: *kē*) *pa patrēt* (Transskr.) *rēm būt ēstēt*. — [1]) Vgl. *raēδwaya-* mit *paiti*.

• j. **paiti-ričyā** Inf. 1) 'im Stich zu lassen, verkommen zu lassen': *nōiṯ zī ahurō* .. *yā̊rəhuyanąm avarətanąm* +°*yā*[1]) *daiδe* "denn *Ah*. ist nicht willens .. verkommen zu lassen" V. *5*. 60. 2) 'zu unterlassen, abzulassen von —': *aibigairyā* (sd.) *daiδē vīspā humatāčā* .. °*yā daiδē vīspā dušmatāčā* .. Y. *11*. 17.

Zum V. *raēk-*. — Pü.: *apē hilišnīh*. — [1]) NA. *paiti.ričya*.

• j. +**paiti-ričya-** Adj. 'relinquendus' (?): *ratufriš havā yā nmānahe* +°*yehe*[1]) N. 55 (?).

PFP. zum V. *raēk-*. — Pü.: *ratīhā ān i x*ᵛ*ēš mān patrēč*. — [1]) Hds. *paiti.ričyeihe*.

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• j. *saošyantəm* ϑwā *paiti.irite Vyt. *15*.

• j. **paiti.sanhəm** Absol. 'contradicendo, in Widerspruch zu –' (Gen.): .. *rašnaošča p° miϑraheča aiwi.druxtəm* (Sp. 91 m.) .. V. *4*. 54.

Zum V. *sanh-*. — ai. °*śaṃsam* Absol. — Pü.: *rašnča apar gōwēt*, erl.: *ku rāst gōwēm*.

• g. **paiti.sōnda-** Adj. (fem. °*dā*-) 'entgegenwirkend, Abhilfe schaffend'[1]: .*apascā vā* .. *avaočāmā* .. *nāšū paiti.vyādā* (sd.) °*dā* V. *38*. 5.

Pü.: *yut gōwišnīh*[2]), Sü.: *vinā uktyā*. — [1]) Unrichtig GDN. KZ. *27*. 243, *28*. 411, BN. Stud. *1*. 337, MILLS SBE. *31*. 287. — [2]) Vgl. Pü.: *āmōxtēnd* für *sōndā*; s. [2]*sand-* No. 4.

• j. **paiti-sčaptayaē-***ča* Inf. '(und) sich zu stemmen gegen –, zu unterdrücken': *avaiϑhā pairikayāi paitištātayačča* °*tayačča paititarətayačča* Y. *16*. 8.

Zum V. *skamb-*[1]); *pt* nach § *53* II. 1. — Pü.: *apāč nasēnišnīh rāδ*. — [1]) Gegen HBM.s Zusammenstellung mit np. *šikāftan* 'spalten', PSt. 80 spricht die Bedeutung.

• j. **paiti.srīra-** m. EN. eines Gläubigen[1]): *usmānaraheča pačšatarəhō* °*rahe* Yt. *13*. 120 Var.

Eig. Bed.? — [1]) Ganz unsicher; das Wort steht nur in geringeren Hds.; die besseren haben blos *usm° p°*.

• j. **paiti.zanta-** Adj. (fem. °*tā*-): s. [2]*zan-*. KompE. — S. auch +*hupaitišnāta-*.

• j. **paiti.zantay-** f. 'gute Aufnahme, Bewillkommnung, Willkommenheissen': *tā ahmi nmāne ǰamyārəš yā ašaonam xšnūtasča ašayasča* .. °*tayasča* Y. *60*. 2; — *narščа ašaonō xšnūitīmča* .. °*zaintyasča* (AP.) P. *39*.

Pü.: *patīrišnīh*; K 18 (157) hat: *patgriftārīh*, erl.: *ku xᵛāstak hač frārōnīh vas dahēt*.

• p. **patiš**, j. **paitiš**[1]) 1) Praen. mit Akk. 'in der Richtung gegen –, nach – hin, gegen –': ‖ *avadā* .. *nadiᵐtabairaʰ* .. +*āiš* (Sp. 148 u.) *hadā kārā p° mām hamaranam čartanaiy* ". . brach *N.* mit seinem Heer gegen mich auf, um (mir) eine Schlacht zu liefern" Bh. *1*. 19; 2. 7–12[6], *3*. 6, 7, 10; — *ayene p° garō nmānəm* "auf dem Gang nach dem *GNm.*" Yt. *3*. 4 (?); — *yō aēšam daēvanam hazanrāi hazanrō p° baēvarāi baēvanō ahaxštāi ahaxštayō p° nāmōni* .. Yt. *4*. 3[2]). 2) Praev. (nur mit *baog-*). [Yt. 5. 62: lies *paitiša*.]

Vgl. *patiy*, *paiti* und JSCHMIDT Plur. 359. — [1]) Nur Yt. *3*, *4* und Vd., daher ganz unsicher. — [2]) Vgl. Yt. *3*. 10, wo *paiti* .. *pairi*, und 13, wo zweimal *pairi*.

• j. **paitiša** Adv.: s. *paitiša-*

• j. **paitiša-** Adj. (fem. °*šā*-) 'adversus'; 1) 'zugewandt', nur IS. °*ša* als Adv.; a) 'in der Richtung nach – hin, nach – zu': *hō* .. *vazata ϑri.ayarəm* .. +°*ša*[1]) *nmānəm yim* +*xᵛāpaiϑəm* "der schwebte .. nach seinem Hause zu" Yt. *5*. 62; — °*ša hū aδwanəm* Yt. *12*. 3. b) 'nach vorn hin, vorn': °*ša hē hō.nā* (sd.) *antarāṯ naēmāṯ brvaṯ.byaṃ* .. *aēša druxš* .. *upa.dvaṣaiti* V. *8*. 41; 42–44, *9*. 15, 16[3], 18[2]; — *pasča hē pourum* (sd.) *paiti.hinčōiš* °*ša aparəm* V. *8*. 58; 58. 2) 'entgegengewendet'; a) 'contrarius, widrig': +*ϑwazǰaiti* (sd.) *ahurō* .. °*šā* (APn.) *dāman daϑānō* Yt. *19*. 58[2]). b) 'abweichend, ungleichartig': *yezi* +°*šā*[3]) (APf.) +*urvarā upa.daδāiti ratufriš parō upa.dātā* +*frastərənte aratufriš* "wenn er ungleichartige Pflanzenstengel[4]) zulegt, ist er *r.*, wenn er die zugelegten zuerst spreitet, ist er *ar.*" N. *101* (?). A) Name eines *Daēva*: °*šō daēvō daēvanam daēvō.-təmō* V. *19*. 43.

Ableit. zu *paityank-*; vgl. BTHL. IF. *2*. 267. — Pü. (zu V.): *patīrak*, (zu N.): fehlt. — [1]) NA. °*tiš*; s. aber F 1 usw.; vgl. noch No. 1 zu *paitiš*. — [2]) *Franrasyan* spricht! — [3]) In den Hds. getrennt: *paiti šā*. — [4]) D. i. solche von einem andern Pflanzenexemplar; Pü. verstehe ich nicht.

j., g. *paitišaiti*, *paitišāṯ*, +*paitišāma* usw.: s. [1]*aēš-*.

• j. +**paiti-šāϑrāi**[1]) Inf.[2]) 'sich zu entschliessen, Entschlüsse zu treffen': *yōištō ϑwaxšštā hvōištō* (sd.) *p°* F. *4*e.

Zum V. *hā(y)-*. — Pü.: *tuxšāk*[3]), erl.: *framān dātār*. — [1]) Hds. °*ϑrā*; die Verwechslung *ā* – *āi* ist häufig. — [2]) Im Sinn des Konj. — [3]) Wie vorher für *ϑwaxšitā*; es ist hier ein anderes Wort dadurch verdrängt.

• j. **paitišāna-** Adj., PPM.: s. [1]*aēš-* (mit *paiti*).

j. *paitišām* Yt. *17*. 10: lies °*išāma*; s. [1]*aēš-*.

• j. **paitišəntəm** Absol. 'im Begehr nach –' (Gen.): *yim sāsta daiϑhōuš* .. *patəntəm* (sd.) *vā* .. *p° ϑrimahe p° baēšazyehe* Yt. *15*. 50[1]); — *yim ašmaoγəm* (statt NS.) .. *patəntəm* (sd.) *vā* .. *p° amahe p° srimahe p° baēšazyehe* Yt. *15*. 51[1]).

Zum V. [1]*aēš-* mit *paiti*. — [1]) *p°* hat vll. das fehlende Verbum fin. verdrängt.

• j. *zaoϑranam* *paitišta *stī* *myazdōiš* +*ayan* N. *83*.

Pü.: *zōt zōhrān pātixšāh ast kē andar myazd rōč*, erl.: *gāsānbār zōtān pa garmvārak baxšīt*.

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• j. **paiti-štana-** n.: s. unter *paitištāna-*.

• j. **paiti-štay-** f.: s. unter *paiti.astay-*.

• j. **paiti-štā-** f. 'Standort, Wohnstätte': *aδa . . nava.čiš mainyava yazata arəhava astvainti paiti.drąm nōiṯ °štąm vīδənti* "dann finden . . durchaus keinen Aufenthaltsort und keine Wohnstätte mehr" Yt. *6.* 3.

S. auch *paitištāna-* mit No. 2. — ai. vgl. *pratiṣṭhā-* f. — Pü.: *apar ēstišnīh.*

• j. **paiti-štātōe, -štātayaē-***ča* Inf. '(und) zu widerstehen, zu bestehen', uzw. *daēv*ische Wesen und Anfechtungen; a) mit Akk. *°tōe aǰastača zīžištača . . xrafstra* Yt. *21.* 1. b) mit Gen.: *°tōe . . druǰō °tōe . . ṯbaēšarəhō* Yt. *13.* 129; 105, 120, 131², 135–138¹⁰, 142, Y. *68.* 8, *60.* 4, *71.* 17², Yt. *6.* 4⁵, *8.* 12, *13.* 130, 131, 136², 137², 138², Vr. *20.* 2, V. *20.* 3¹³, S. 2. 13; — *avairəhā pairikayāi °tayaēča paitisčaptayaēča* Y. *16.* 8.

Zum V. *stā-*. — Vgl. *°stātay-* f. — Pü.: *pa apāč ēstišnīh, apāč ēstišnīh rāδ,* (zu Y. *60*): *apāč ēstēnītār bavānē.*

• j. **paiti-štāna-, °štana-**[1] n. 1) 'Standort, Wohnstätte': *hō imąm daēnąm . . frapinaoiti satəm* ⁺*°štananąm* (GP.)[2] *hazaŋrəm paiti.daranąm* "der bringt diese Religion zum Gedeihen, hundert (neue) Wohnstätten, tausend (neue) Aufenthaltsorte (sinds die er ihr schafft)" V. *3.* 31[3]. 2) '(Gestell sva.) Bein', vom Fuss bis zur Hüfte: *°štāna* F. *3g*; — *maiδyōi °štāne xrūždisme maiδyōi narš varəδusme* "bis zur Mitte des Beins (der Beinhöhe) in hartem, bis zur (Leibes)-mitte eines Mannes in weichem Erdboden" V. *8.* 8; ⁺N. *86.*

KompE. — S. auch *paitištā-*. — ai. vgl. *pratiṣṭhāna-* n. 'Standort, Unterlage; Fussgestell'. — Pü. (transskr.): *patištān,* (zu V. *3*): *patištānīh,* mit der Erl.: *ātgōn* (*ka*) *pa 50 mart dast hārakīh*[4] *i apurnāyak kunēnd* "als ob man durch die Kraft von 50 Männern dem Kinde Schutz verschaffte"; s. No. 3. — [1]) Vgl. dazu BTHL. IF. *7.* 62. — [2]) So Jp 1, Mf 2. NA. hat *paitištanąm.* Ob zu *paitištā-*? — [3]) Vgl. zSt. und zPüErl. GGR. ZDMG. *34.* 423, DST. ZA. *2.* 43. Aber beide übersehen die Parallele Yt. *6.* 3; s. GDN. Stud. *1.* 155. — [4]) So nach der NA. des Pahl.-Vend. Vgl. unter *har-*.

• j. **paiti.šmuxta-**[1], **⁺pāiti.šmuxta-**[1] [2] Adj. (fem. *°tā-*) 'mit Fusszeug bekleidet, beschuht': *arədvī sūra . . nizəŋga* (sd.) *aoδra* ⁺*°ta* (NSf.) *zaranyō.urvīxšna* Yt. *5.* 64; 78. a) vom Hufbeschlag: *tē para.safərəhō zaranaēna °ta āaṯ hē apara ərəzataēna* "die Vorderhufe sind golden (als goldene) beschuht, aber ihre hintern silbern" Yt. *10.* 125.

PPfP.; vgl. *framuxtay-*. — Vgl. ai. *muñcáti* 'er zieht aus', *pratimukta-* Adj. 'angezogen'[3]; mp. *patmōxtan* 'anziehen', np. *mōza* 'Schuh'. — [1]) *šm-* nach *i* neben *m-* hinter *a* (*framuxti*) nach dem Muster von Wörtern mit altem *sm-*, § *82.* 4. — [2]) So Yt. 5 alle guten Hds.; NA. *paitišm°*. *pāiti* als Praev. an Stelle von *paiti* erklärt sich wie *pāiri,* sd. — [3]) S. dazu DBR. VglS. *1.* 723, 727.

• j. **⁺paitiš.hahya-**[1] m. Name der Gottheit der dritten Jahreszeit und des an deren Ende gefeierten fünftägigen Fests*) (mit dem letzten, 75. als Haupttag): *°hīm hahīm* (sd.) *ašavanəm ašahe ratūm* Vr. 2. 2; Y. 2. 9; — *°hyehe hahehe* Vr. *1.* 2; A. *3.* 2; — *°hyāi* Y. *1.* 9; — *ərityeheča nā myazdahe aδāiti* (sd.) . . *yaṯ °hyehe* A. *3.* 9; — *pančāča haptāitīm °hyehe xšaδrahe vairyehe anayranąm* "75 [Tage sinds bis zum (Haupt)-tag] des *P.* [im Monat] des *Xš.* [am Tage] des ewigen Lichts" A. *3.* 9.

*) Ursprünglich Erntefest ist es später dem Andenken an die Schaffung der Erde geweiht. Der letzte (75.) Tag fällt auf den 30. des 6. Monats, 75 Tage nach dem *Maiδyōišam*-Fest, d. i. ursprünglich 75 Tage nach der Sommersonnwende, also auf den 3. September. Heutzutage auf Mitte März. S. im Übrigen unter *yāirya-* und *maiδyōišam-*.

Komp.: *paiti*+*hahya-* (§ *304* II. 15), eig. 'Getreide mit sich bringend'; s. ROTH ZDMG. *34.* 703. — [1]) NA. *paitišh°*; s. aber zB. K 5 zu Y. *3.* 11.

• j. **paitiš.hərəzəm** Inf.: s. unter **hərəzəm.*

• j. **paitiš.xᵛana-** m. 'dagegen gerichtetes, – sich erhebendes Lärmen, Tosen': *yō gāδā srāvayeiti apō vā °xᵛaine* (LS.) *raoδarəhō vā* . . "wer die *Gāδās* aufsagt, während sich ein Getöse dagegen erhebt[1]) hervorgerufen durch Wasser oder durch einen Fluss" N. *26.*

Komp.: *paiti*+**xᵛana-* (§ *304* II. 45). — ai. *svaná-* m. 'Schall'. — Vgl. *xᵛanaṯ°*. — Pü.: *vāng.* — [1]) Das die Stimme des Rezitirenden übertönt.

• j. **paitiš.xᵛarəna-**[1] n. 'der obere Teil des Gesichts', Stirn und Ohren umfassend: *yeziča āpō . . ⁺pasča.vaγδanəm paiti.ǰasaiti . . paitiša °nəm . . druxš yā nasuš upa.dvąsaiti* V. *8.* 43; 44, *9.* 16²; — *upa vā nasuš raēδwāṯ . . °nāδa* V. *3.* 14[2]).

Komp.: *paiti*+*xᵛar°* (§ *304* II. 45), eig. 'was den Kinnladen gegenüber liegt'. — Pü.: *patiš-*

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*x*ᵛār*. — [1]) NA. auch ohne Trennung. — [2]) Hier sind jedenfalls mit *p°* die Ohren gemeint, da von den neun Öffnungen (s. [1]*mayа-*ᵛ*) des menschlichen Leibes die Rede ist.

• j. **paiti.hinčāi** Inf. 'anzugiessen, zu begiessen', bei der rituellen Reinigung: *yezi srum p°* "wenn ein Bleigefäss zum Begiessen (dient)" V. *9.* 14[1]).

Zum Praes. 9 des V. [1]*hačk-*. — Pü.: *apar āšinjēh.* — [1]) Ergänze *asti*; vgl. Sp. 270 m.

j. *patuš* N. *57*: lies *pituš*; s. *pitav-* No. 3.

• g. **paity-aogəṭ** Adv. 'rückwärts, zurück': *p° tā ahmāi jasōiṭ dvažšarəhā tanvōm ā* "zurück auf ihn sollen sie (näml. die Taten) sich mit Feindschaft gegen seine Person wenden" Y. *46.* 8.

KompA. (vgl. *paityaogəṭ.ṭbaēšah'ya-*). — Eig. 'sich zurückbewegend', ASn. aus *°*aog-* Adj.[1]); zum Inf. *aojči.* — Pü.: *pa patīrak rawišnīh*[2]). — [1]) § *214.* 3, Bthl. IF. *4.* 123, ZDMG. *50.* 703. — [2]) Für *gəṭ!* S. zu +*gaṭ.tē*, +*gaṭ.tōi* und *bərəzyaogəṭ.*

• j. **paityaogəṭ.ṭbaēšah'ya-** n. '(auf den Urheber) sich zurückwendende (, ihn selber treffende) Anfeindung, Feindschaft': *avaiṅhā pairikayāi paitištātayačča .. °šahyāiča* Y. *16.* 8, Yt. *8.* 51 (wo *°hyāiča*)[1]).

Ableit. aus *°*šah-* Adj. 'des Feindseligkeit sich (auf ihn) zurückwendet', Komp. mit Adv. im 1. Glied. — Pü.: *patīrak rasišnīh i bēš rāδ.* — [1]) Vgl. zSt. Y. *46.* 8.

• j. (**paity'ank-** : *paitik-*) Adj. 'entgegen gewendet'; nur NSm. und IS. als Adv.; 1) NSm. *°ti.yąš*[1]) 'entgegen, contra': *ā dim p° nižđvaraiti daēvō yō apaošō* Yt. *8.* 21[2]). 2) IS. +*°tiča*[3]) (nur Komp.) 'contrarie, diverse'.

KompA.; Ableit. (s. **paitika-*, *paitiša-*). — Vgl. ai. *pratyáṅk-* : *pratīk-* Adj.; mp. (Inschr.) *patyāk*[4]). — [1]) Statt *°tiy°* geschr., § *268.* 11 d. — [2]) S. *parāṅk-* No. 1. Freilich kann *paiti.yąš* auch syntaktisch als NSm. genommen werden, vgl. zB. RV. *1.* 124. 7; aber Yt. *8.* 20 entspricht dem *p° nižđvaraiti* einfach *paiti avāiti.* — [3]) So T; die Ausg. hat *°ič°.* — [4]) Die Zusammenstellung mit np. *paidā* (Haug Essay on Pahl. 61; zuletzt GIrPh. *1.* 269, *1* b. 38, 158) halte ich auch aus semasiologischen Gründen nicht für richtig; vgl. Hbm. PSt. 44.

• j. **paity-a'stay-** f.: s. unter *paiti.astay-*.

• j. **paityaršavant-** m. EN. eines Gläubigen: *aršavatō .. vyaršavatō .. °vatō ašaonō* Yt. *13.* 109.

Eig. Bed.? Anscheinend Ableit. (mit *vant-*) aus **paityarša-*; vgl. *arəšyant-*?

• j. **paity-āδa-** m. 'Antwort': *°δa* F. *3*f[1]). Zum V. *ad-*. — Pü.: *pasaxᵛ gōwišn.* — [1]) Ob vielmehr 3SPfA.?

• j. **paity-āpəm** Adv. 'in der Richtung gegen die Strömung des Wassers, stromaufwärts': *yōi hīš bawrarə* (sd.) *°pəm* Y. *65.* 6; — *nyāpəm .. °pəm* V. *6.* 40.

ASn. aus **paityāpa-* Adj., Ableit. zu *paiti*+*āp-*. — np. vgl. *pādyāb.* — S. auch +*paitipa-*. — Pü.: *ō patīrak*; *patīrak i āp*, erl.: *ō pas.*

• j. +**paity-āptay-**[1]) f. — ? —: *yaδa yaṭ hīm ažōiš .. vastrəm °pta* (LS.?)[2]) *karšōiṭ* (Sp. 456 u.) N. *48.*

Wohl *paiti*+**aptay-* (§ *268.* 3), zum V. *ap-*. — Pü.: *apē ayāft*; in einer 2. Übersetzung scheint *apāč* zu entsprechen. — [1]) So T; Ausg. *paityp°*. — [2]) Vor *paity°* steht in der Ausgabe das mp. Wort *hač*, das aber in T ausgestrichen ist. Vll. ist *paity°* Name eines Gefässes.

p. *patiyāvahaiy*: s. [1]*van-*.

• j. **paity-āra-** m. 'Feindseligkeit, Widerwärtigkeit, Unglück': *zaraδuštrō .. hāu daēvanąm snaδō hāu daēvanąm °rō* V. *19.* 46; — *āaṭ hē °rəm ava.barənti* "da (ist es so, dass) die *D.* ihr ein Unglück zufügen" V. *16.* 11; — *hā* (näml. *nasuš*) *ačte yaska hā ačte mahrka hā ačte °ra* V. *9.* 48; Yt. *3.* 7, 10; — *°ranąm paityārō.-təməm* Yt. *3.* 14[2]. a) insbes. von den den einzelnen Ländern von *AərəraMainyav* geschaffenen 'Landplagen': *āaṭ ahe °rəm frākərəntaṭ anərō mainyuš .. ažimča ..* "aber ihm (näml. dem Land) schuf als Landplage *AM.* .." V. *1.* 2.

Ableit. — Zum V. [1]*ar-*; eig. 'motus oppositus, contrarius; vgl. *paityārəna-*. — np. gelW. *patyāra* 'Unglück' (dazu Hbm. PSt. 37); vgl. *paδīra* 'entgegen'[1]). — Pü.: *patyārak.* — [1]) Vgl. dazu j. *paityāpəm* und ai. *pratīpám.* — [2]) In Sü. (meist): *pratighātaḥ.*

• j. **paityārəna-** Adj. 'contrarius, Gegner', mit Akk. verb.: *°nō imąm daēnąm yąm āhūirīm* Yt. *8.* 59.

Komp.: *paiti*+**arəna-* (Sp. 187 u.; § *268.* 3), eig. 'cuius motus contrarius est'.

• j. **paityārō.təma-** Adj. 'was am meisten Unglück ist': *paityāranąm °məm* Yt. *3.* 14[2].

• g. +**paity'ā-stay-**[1]) f. 'Wiederholung, Einschärfen durch Wiederholung', konkr. sva. 'Einschärfer', mit Akk.: *tōmčā .. vərəhōuš* +*°tīm*[1]) *manərəhō ašahyā mazdāsčā taibyō dāṭ sarəm* "Und den hier .. hat er dir als Einschärfer bestimmt des Bunds

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mit *VM.*, *Aša* und *M.*" Y. *53.* 3. DS. °*tayaēča* als Inf. sbes.

Zum V. *dā-* mit *paiti* und *ā*. Vgl. zBild. ai. *vásuttaye* und IF. *7.* 70, zBed. ai. *pratyādāya*, *pratyādāna-*; BN. Stud. *1.* 356; undeutlich ist mir JAOS. *21.* 125. — Vgl. *paityāstar-*. — Pü.: *pa ēstišnīh*, Sü.: *sthātum*. — [1]) So J2 usw.; NA. °*tōm*.

• j. **paityāstayaē-*ča*** Inf. 'zu wiederholen': *yasnaheča haptəŋhātōiš fravākaēča p°* +*mažd.ātaēča* . . Vr. *15.* 2.

Zum V. *dā-* mit *paiti* und *ā*; vgl. zu +*paityāstay-*. — Pü.: *pa apar palīrišn*.

• g. **paity'ā-star-** m. 'der wiederholt, durch Wiederholung einschärft': *ϑwąm aṯ aēšąm* (näml. *vačəŋhąm*) °*tārəmčā fradaxštārəmčā dadəmaidē* "dich (*Zar.*) bestellen wir als deren Einschärfer und Lehrer" Y. *35.* 9[1]).

Zum V. *dā-* mit *paiti* und *ā*; vgl. zu +*paityāstay-*. — Pü.: *tō āngāh hač ōšān palīrišn ēstišnīh u frāč daxšakīh dahēm*; Sü.: *pratikaraṇasthitiḥ*. — [1]) GDN. GIrPh. *2.* 33 ergänzt in seiner Übersetzung ein 'den besten' und lässt dafür *aēšąm* aus.

j. *paityānte* P. *49*: s. [1]*ay-*, Sp. 151 m.

j. *paitypta* N. *48*: lies *paityāpta*.

• j. **[1]pad-, [1]paϑ-** V. 'sich abwärts bewegen'. Praes. 26 *paiδya-*, *paiϑya-*.

Med. 1) 'hinab-, hineingeraten in —'; a) mit Lok.: *yezi nōiṯ spā* .. *maēye vā čāiti vā* .. *paiδyāite* V. *13.* 37[1]). b) mit Akk.: *satō.vīrəm vaēməm* (sd.) *anusō paiδyāite* V. *4.* 52[2]). 2) 'hingelangen zu —' (Akk. oder Lok.): *yezi azāite* (sd.) *təm ahūm paiϑyāite yim ašaonąm* V. *18.* 76[3]); 76[3]); — *təm ahūm* +*paiϑyeiti*[4]) (3SKM.) *yim drvatąm* V. 5. 62[3]). 3) 'sich niederlegen, hinstrecken': *taδa hunavō* .. *ǰata paiϑyānte* ". . werden erschlagen sich hinstrecken" Yt. *10.* 113; — *hištəmnō vā ārəhānō vā* +*paϑānō*[5]) *vā* N. *37.* · Wertlos: *hā vā nōiṯ nā paiϑyānte šē* . . Vyt. *28* (?).

mit *nī* 'sich niederlegen, sich niederlassen': *us vā hištō nī vā paiδyamnō* "aufstehend oder sich niederlegend" Yt. *1.* 17[6]); 17[6]). a) mit Angabe des wo?; α) durch Akk.: *mā hē avi pāδəm ava.hišta mā gātūm nipaiδyaŋuha* ".. leg dich nicht nieder auf ihrem Lager" Yt. *17.* 57. β) durch *paiti* und Akk.: *yō narō hāmō.gātvō* (sd.) *nipaiδyeinte hąm vā paiti stairiš hąm vā paiti barəziš* V. 5. 27[7]).

mit *ham* 'sich einstellen bei —' (Akk.): *vayō* . . *nitəmaēšva* (sd.) *gātušva* . . *hąm isəmnəm* (sd.) *paiδyāiti* Yt. *15.* 53. Wertlos: *naēδa ϑwąm hąm.paϑyeiti* Vyt. *35.*

ai. *pádyate*; s. zu [1]*raod-* No. 1. — Vgl. *paiϑya-* mit No. 1. — Pü.: verschieden; s. No. 1 ff. — [1]) Pü.: *ōpastan*. — [2]) Pü.: *apē awganēt*; vgl. No. 3 und HORN NpEt. 24. — [3]) Pü.: . . *axᵛān hanbīrēt* (np. *anbārad*) . ., erl.: *kuš hanbār ō ān yāδ kart bavēt*. — [4]) Jp 1, Mf 2. — [5]) Hds. (auch zu P. *11*) *daϑānō*; ϑ statt ϑ*y*, s. *paiϑy-* No. 1. Pü.: *sāyān*; vgl. No. 6 und *sāy-* No. 7. — [6]) Pü.: *ka apē* n p dddt (*Pāz.*: *nepīṯ*; ob *nisāyēt*?, s. No. 5); Npü.: *nišasta*, Sü.: *upavišan*. — [7]) Pü.: *apē* p n dn d, wozu GIrPh. *1* b. 37.

• j., g. (, p.) **[2]pad-**: *pād-* (: *bd-*) m. 1) 'Fuss'; a) von Menschen (und Göttern), Du.: *ava °aδō* (AD.) *ava zastō dīrayaδwəm* Vr. *15.* 1; — *nōiṯ °āδa* (AD.) *vīδārayeiti* Yt. *10.* 48; F. *10*; — *yeṯhe nmāne ašiš vərəuhi sūra °āδa nidaϑaite* Yt. *17.* 6; — *gəurvaya hē °āδave*[1]) *zāvarə* Y. *9.* 28; Yt. *16.* 7; — *apa* . . *barahi* . . °*āδayā*[2]) *zāvarə* Yt. *10.* 23; — *aētəm iristəm nidarəzayəm havačibya °āδačibya*[2]) V. *6.* 46; 5. 11. b) von Tieren: *āaṯ azəm tanūm aguze aδairi °āδəm*[3]) *gūš aršnō* Yt. *17.* 55. c) von Dingen (nur Komp.). 2) 'Versteil, Vers': *ahunavaitīm gāϑąm* . . *maṯ vaγžibyāča* +°*aδəbyasča*[4]) Vr. *14.* 1. S. noch zu *upasu*.

KompE.; Ableit. — ai. *pādā*, *padáḥ*; np. *pāi*. — Pü.: *pāδ*, (zu Vr. *14*): *apāk gōwišn pa patmān*, erl.: *bišāmrūt*. — [1]) § *223.* 1. — [2]) Them. — [3]) Anders, zu *pāδa-*, GDN. 3Yt. 120; s. aber [6]*gar-* No. 2. — [4]) So K 7 a, b.

• j. **[1]paδa-** (, g., p. [1]*pada-*: *bda-*) n. 'Tritt, Treten' (nur Komp.). 2) 'Tritt, Stapfe, Fussspur': *abdača* (sd.) . . *sadayāṯ yaṯ ṯōa pasūš* .. °*δəm vaēnāite* V. 2. 24. 3) 'Standort' (nur Komp.).

KompE. — Zum V. *pad-*. — Vgl. *pāδa-*. — ai. *padá-* n., np. *pai*. — Pü.: *paδ*.

• j. **[2]paδa-, g. [2]pada-** n. 1) 'Fuss' als Längenmass*): °*δəm* F. *27* a. 2) 'Versteil, Vers': *maṯ vā °dāiš yā frasrūtā īžayā pairiǰasāi mazdā ustānazastō* "immer will ich mit den Versen . . vor euch treten, o *M.*, die Hände ausstreckend" Y. *50.* 8.

*) Nach F. *27* a gleich 14 Fingerbreiten (*ōgōn 14 angust*); s. noch WEST SBE. *5.* 99.

Ableit. aus [2]*pad-* (?). — ai. *padá-* n. — Pü. (zu F.): *pāδ*, (zu Y.): *paδ*.

• j. **paiδimna-** Adj. (fem. °*nā-*), PPM.: s. unter *paiϑya-*.

• j. **paiδyamna-** Adj., PPM.: s. [1]*pad-*.

• j. **paiδyā-** f. 'Fuss', 1) der Menschen: *astiča gaonača* +*dərəwδača* +*uruϑwąmča °yāsča* (AP.) *fravāxšasča* Yt. *13.* 11. 2) der

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Tiere: *yō sūne pištrəm ǰainti .. apa vā hē °yaṃ kərəntaiti* V. *13.* 10; — *dašinəm*[1] *hē* (näml. *sūnō*) *°yaṃ .. haoyaṃ hē °yaṃ upa.kərəntayən* V. *13.* 33.

Ableit. aus ²*paϑ-*. — ai. *pádyā-* f. 'Fusstritt'. — Pü.: *pāϑ.* — [1]) Statt fem.; s. *dašina-* No. 1.

• j. ¹**paϑ-** V.: s. unter ¹*pad-*.

• j., g. ²**paϑ-** m., f.: s. unter *pantay-*.

• j. **paϑana-** Adj. (fem. *°nā-*) 'breit, weit': *zaṃ pərəϑwīm °naṃ* Y. *10.* 4; — *zaṃ pərəϑwīm .. yaṃ masīmča* (sd.) *°namča* Yt. *13.* 9; — *aiϑhā̊ zəmō yaṯ °nayā̊* Yt. *10.* 95; *17.* 19, 5. 38[1]); — *čiϑrā̊ miϑrahe frayanā̊* (sd.) .. *°nā̊ ǰafrā̊* Yt. *10.* 112.

Vgl. zu *paϑanay-*. — np. *pahn*, ooss. *fāθān* 'breit'. — Pü.: *pahan*, Sü.: *pṛthulaḥ*, *suvistaraḥ*. — [1]) Wo vor *yaṯ* mindestens *aiϑhā̊ zəmō* ausgefallen ist; vgl. Yt. *5.* 41.

• j. **paϑanay-** patr. Adj. 'von *Paϑana* stammend, dessen Nachkomme'(?): *kərəsāspō .. yō ǰanaṯ hunavō yaṯ °naya nava* Yt. *19.* 41.

Ableit. aus **paϑana-* m. EN., vgl. *paϑana-* Adj.? Unsicher. S. auch West SBE. *24.* 63 No. 4, Dst. ZA. *2.* 627 No. 60.

• j. .. *nəma haδa* ˣ**paϑanō** .. Vd. *13.*

j. *paϑayeiti* N. *105*[2]: lies *paiϑyeiti*, s. Sp. 844 m.

• j., g. **paϑā-** f. 'Pfad, Weg': *°ϑaṃ xᵛāstāitīm* (sd.) Ny. *1.* 8; — *°ϑayā̊ xᵛāstātayā̊* FrW. *5.* 1; — *čatanrō pərənā̊* (sd.) *vīδāraγōiš avi °ϑaṃ katarasčiṯ* Yt. *14.* 44; — *āaṯ yasə ϑwā .. °ϑaṃ ǰasāiti vaϑwačsō* "wenn zu dir an den Weg herankommt (sva. dir in den Weg tritt) ein Strauchdieb" Yt. *13.* 20; — *kaṯ tā̊ °ϑā̊ frayaṇ pasvaṃ vā* .. "sollen diese Wege begehen ..?" V. *8.* 14; 15, 19, 22; — *āϑritīm taδa aēṯā̊ °ϑā̊ vīvāδayantu .. spānəm* V. *8.* 16; 17, 18; — *yaṯ .. kambištəmča aēte °ϑā̊ frayaṇ pasvasča* .. V. *3.* 15; — *kuϑa .. ašaonaṃ °ϑa* (NS.?) .. *kuϑa drvataṃ* Yt. *4.* 4. a) AS. mit V. *dā-* und Inf. '(Jemandem) den Weg freigeben, es (ihm) freistellen zu —'[1]): *hyaṯ ahyāi dadā̊ °ϑaṃ vāstryāṯ vā āitē* (sd.) "als du es ihm (dem Rind) freistelltest .. zu .." Y. *31.* 9.

Vgl. *pantay-*. — Pü.: *rās.* — [1]) Jn. JAOS. *14.* cxxv gegen ZDMG. *46.* 305.

• j. ⁺**paϑāna-** Adj., PPM.: s. ¹*pad-*.

• p. **paϑī-**[1]) f. 'Pfad, Weg': *°ϑim °tyām rāstām mā avarada*ʰ (sd.) D. *6.* 6.

Vgl. ²*paϑ-* und *paϑā-*. — [1]) Oder auch *paϑay-*. Den Anstoss zur Bildung des AS. *paϑim* gaben jedenfalls die *bh*-Kasus und der LP., ai. *pathibhiḥ*, *pathiṣu* usw., vgl. ai. *pathāyaḥ* NP. Im Iranischen waren hier die *i-* und *ī*-Deklination zusammengefallen; § *212* aE.

j. *paϑiča gaodana* N. *64*: lies *paitiča.gaod°*.

• j. **paiϑimna-** Adj., PPM.: s. *paiϑya-*.

• j., g. *paϑnī-* 'Herrin, Gebieterin'.

KompE. — Bildet das Fem. zu *patay-* m. — ai. *pátnī-* f.

• g. (, j.) **paϑman-** n. 'Pfad, Weg'[1]): *hvō tōng frōgā̊ °māng hučistōiš* ⁺*čaraṯ* "der soll voranschreitend die Pfade der rechten Lehre bereiten" Y. *46.* 4.

Ableit. (s. *hupaϑm°*, *pāϑm°*). — Vgl. *paϑ-*. — Pü.: *hanbār* 'Magazin'; s. zu *pāϑmainyō.təma-*. — [1]) Gegenüber Gdn. BB. *14.* 12 verweise ich auf Y. *53.* 2.

• j. **paiϑya-**, *paiδya-*[1]) den. Praes. 32[2]) 'potiri'.

1) 'in Besitz sein von — (Akk.), teilhaftig sein': *fravašayō .. yā̊ .. frašūsəmte .. aməm paiδimnā̊ hutaštəm* Yt. *13.* 42; — *haomō .. paiϑimnō vīspō.pačsīm mastīm* Y. 57. 20. 2) mit Dat. — ? —: *havāi raϑwe* ⁺*paiϑyeiti*[3]) .. *paoiryāi dahmanaṃ* .. ⁺*paiϑyeiti*[3]) N. *105.*

ai. *pátyate.* — Vgl. ¹*pad-*, ¹*paϑ-*. — Pü.: *pātixšāh būtan*, (zu Y. *57*): *pātixšāhīh .. apē dāt.* — [1]) In Nachahmung des Wechsels zwischen *d* und *ϑ* im Wurzelauslaut, s. ¹*raod-* No. 1. Doch ist zu beachten, dass sich ar. **paṭiatai* und **padiatai* in der Bedeutung berührten. — [2]) Nach der üblichen Erklärung, die jedoch nicht einwandsfrei ist. — [3]) Hds. *paϑayeiti*; s. aber Pü.

• j. **pawrāna-** n. 'Bergabhang, Halde': *āaṯ .. ϑwā .. mərəγa .. vībarən .. ⁺aoi °na* Y. *10.* 11.

Et. und Bed.?[1]) — Pü.: fehlt. — [1]) Falsch KZ. *29.* 487, BB. *16.* 234, Dst. ZA. *1.* 103.

j., g. *pafr°*, Verbalf.: s. ²*par-*, ⁵*par-*.

• j. **pantahva-** n. 'Fünftel': *yaṯ vā naēməm .. ϑrišum .. čaϑrušum yaṯ vā °tanhum* Y. *19.* 7, V. *6.* 32, *16.* 2; F. *1.*

Ar. **panktasua-*, § *24*; anscheinend Ableit. aus **panekta-* Adj. 'quintus'. S. aber *puxδa-*. — Pü.: *panjūtak.*

• j. **panča** indekl.[1]) Zw. 'fünf': *paitiča hē anya dva vā nara anəhən °ča* (als Nom.) *vā* V. *5.* 27; *15.* 10 PüZ.; — *čaiti tā šyaoϑna ..? °ča* V. *15.* 1 f.; *16.* 8, 9, *1.* 3 PüZ., N. *42*, Y. *19.* 14; — *°ča upāzana* (sd.) V. *4.* 18; 18; — *°ča* (als Akk.) *gāϑā̊ yazamaide* Y. *71.* 6; *57.* 8, V. *11.* 3, Vd. *21*, G. *1.* 6; — *°čanaṃ* (Gen.)[1]) *ahmi °čanaṃ nōiṯ ahmi* Y. *10.* 16; — *°ča sata upāzananaṃ* "500 .." V. *3.* 36; 36, *8.* 83, ⁺F. *10*[2]); —

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°*čača vīsatiča* "25" V. *12.* 9; — °*čača čaδwarəsatəmča* "45" A. *3.* 7; — °*čača haptāitīm* "75" A. *3.* 9, 12. a) substant. mit Gen.[3]: °*ča dahmanaṇm dasa tanu.-pərəδanaṇm* V. *12.* 19.
KompA. — ai. *páñca* Zw. (Gen. *pañcānām*); np. *panj*. — Vgl. *puxδa-*. — Pü.: *5.* — [1] S. aber Gen. °*čanaṇm*, § *210.* — [2] Hier als Komp. geschr. — [3] S. zu *dasa* No. 4.

• j. **panča-dayasya**[1] *sarəidə* N. 7: —?—.
Pü.: fehlt. — [1] Var. °*dayasaya.*

• j. [1]**panča.dasa** indekl. Zw. 'fünfzehn': °*sa* (als Nom.) *upāzana* V. *4.* 18; 18; — °*sa* (als Akk.) *mā uxšyeiti* °*sa mā nərəfsaiti* "15 (Tage) wächst der Mond, 15 nimmt er ab" Yt. 7. 2; *8.* 100 PüZ., F. 25 b. a) substant. mit Gen.: *čvaṭ dahmanaṇm?* °*sa dahmanaṇm* V. *12.* 16[1].
KompA.; Ableit. — ai. *páñcadaśa* Zw.; np. vgl. *pānzdah.* — Pü.: *15.* — [1] Vorher geht *vīsaiti dahmanaṇm* und es folgt *δrisatəm dahmanaṇm.* Vgl. auch *dasa* No. 4.

• j. [2]**panča.dasa** Adv. 'fünfzehnmal': *p° frasnātəe p° upasnātəe* V. *8.* 99[1]; — *p° zəmō hankanayəm* (sd.) V. *9.* 30[2].
Ableit. aus [1]*panča.dasa* Zw., wohl mit Verrückung des Wortakzents. — Pü. (zu V. *8*): *15 bār*, (zu V. *9*): *15 dast i zamīk* '15 Hände Erde'. — [1] Vgl. V. *8.* 98. — [2] Vgl. V. *7.* 14.

• j. [1]**panča.dasa-**[1] Adj. (fem. °*sī-*) 'der fünfzehnte': °*səm asərəhaṇmča* .. *vahištəm* V. *1.* 18; — *dasəmō yaṭ ahmi* .. *čaδrudasō* .. °*sa* (statt NSm.) Yt. *1.* 8; — *pasča* °*sīm sarəδəm* "nach (vollendetem) 15. Jahr"[2] V. *14.* 15, *18.* 54.
Ableit. aus [1]*panča.dasa.* — ai. *pañcadaśá-* Adj. (fem. °*śī-*). — Pü.: *pānjdahum.* — [1] Auch ohne Trennung geschr. — [2] D. i. nach Anlegung des Gürtels, vgl. Yt. *8.* 13 f.

• j. [2]**panča.dasa-** Adj. (fem. °*sā-*) 'fünfzehnjährig': °*sa* (NDm.) *fračarδiδe pita puδrasča raoδaēšva* (sd.) Y. *9.* 5; — *kainīnō kəhrpa* .. °*sayā* (GSf.) *raoδaēšva* (sd.) H. 2. 9.
Ableit. aus [1]*panča.dasa-*? [1]). — Vgl. *panča.dasah-*. — Pü.: *15 sālak.* — [1] Nach FRANKE ZDMG. *44.* 485 wäre das Wort ein abgekürztes Komp. Doch beachte man unser 'er ist ein dreissiger' usw. Ist also [2]*p°* das selbe Wort wie [1]*p°*? Aber die Feminina sind verschieden.

• j. **panča.dasa.-gāya-** n. 'Längenausdehnung von fünfzehn Schritten, fünfzehn Schrittlängen': °*gāim hača āδraṭ* V. *16.* 4; 4[2].
Pü.: *15 gām.*

• j. **panča.dasah-** Adj. 'fünfzehnjährig': *narš kəhrpa* °*sənhō* (GS.) Yt. *8.* 13; — *yezi narō* °*sənhō sarəδō irīraiδyaṭ* Vd. *17.*
Vgl. [2]*panča.dasa-* mit No. 1. — Npü. (zu Yt. *14.* 17): *pa sumr i pānzdah sāla.*

• j. **panča.māhya-** Adj. 'fünf Monate dauernd': *upaspuδrīm* .. *aēvō.māhīm* (sd.) *vā* .. °*hīm vā* V. 5. 45.
ai. *pañcamāsya-* Adj. 'fünfmonatlich'. — Pü.: *panj māhak.*

• j. **panča.yaxštay-** m., Plur. 'fünf Zweige': *yō paoiryō barəsma frastərənata δryaxštīšča* (sd.) °*tīšča* Y. 57. 6.
Pü.: *5 tāk.*

• j. **panča.ratav-** Adj. 'der vier *Ratav* hat'[1]: *aēṭaṭča vačō* .. *δri.afsməm* (sd.) *čaδru.pištrəm* °*tu* (NSn.) Y. *19.* 16.
Pü.: *5 ratīh.* — [1] Vgl. Y. *19.* 18.

• j. **pančasa-γnāi** Inf. 'um fünfzig zu schlagen': *p° sataγnāišča* .. *ahaxštaγnāišča* (sd.) V. 7. 53.
**pančasa-* sva. *pančasant-*; erinnert an ai. *pañcaśá-* Adj. 'der fünfzigste'[1]). — Pü.: *pa 50 žanišnīh.* — [1] Vgl. *pančā.sadvarā-* No. 1.

• j. **panča.saδwant-** Adj. 'fünfzigfach': °*δwā* (näml. *asti miδrō*) *antarə huyāγna* (sd.) Yt. *10.* 116.
Ableit. aus *pančasant-* (mit *vant-*).

• j. **panča-sant-** fem. Zw.: s. unter *pančāsant-*.

• j. **pančāsata.gāya-** n. 'Längenausdehnung von fünfzig Schritten, fünfzig Schrittlängen': °*gāim hača barəsmən frastairyāṭ* V. 17. 4.
Wegen *pančāsata°* neben *pančāsant-* s. zu *δrisant-*. — Pü.: *50 gām.*

• j. **pančā.sadvarā-** fem. Adj., Beiwort des mythischen Fisches *vāsī-* (sd.): *vāsīm yaṇm* °*raṇm yazamaidē* Y. *42.* 4.
Bed.? Vll. **pančāsa-*[1]+*dvar-* "der fünfzig Tore hat'[2]). — Pü.: transskr. — [1] Vgl. unter *pančasaγnāi.* — [2] Mit Flexion nach der *ā*-Dekl.

• j. **pančā-sant-**[1] fem. Zw. 'fünfzig': *paitiča hē anya dva vā nara arəhən panča vā* °*satəm* (als Nom.)[2] *vā* V. 5. 27; — *aēvaṇm vā avi xšapanəm duyē vā* °*satəm* (als Akk.)[2] *vā* Yt. *8.* 11. a) mit Gen.: *pasča* °*satəm sarəδaṇm* V. 7. 48; — °*satəm ātrə.saokanaṇm* V. *8.* 92; *4.* 19[2], *6.* 13[2], *12.* 9, F. *10.* A) adjekt. gebraucht: *haδra* .. *yazataēibyō* .. °*saṭbīšča satāišča* .. Vr. *8.* 1.
KompA.; Ableit. — ai. *pañcāśát-* f., np. *panjāh* 3). — Pü.: *50.* — [1] Mit *a* zu F. und Vr. — [2] Vgl. zu *δrisant-*. — [3] § *210* udW.

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• j. **pančō.hya-** Adj. (fem. °*yā-*) '(fünf Eigentümlichkeiten aufweisend sva.) in fünf Klassen zerfallend', vom Tierreich: *gəuš °hyayā* Yt. *13.* 10; — *gəuš °hyayāi* (Dat. für Gen.)[1] Yt. *19.* 69.

**hya-* n., KompForm von *haya-*, sd. No. 1; GDN. KZ. *30.* 514. — [1]) WH. Gr.² § *365* d.

• j. **pantay-** m.; j., g. **paϑ-** m., f.[1]) 1) 'Pfad, Weg': °*ϑamčā* ⁺*vīčarənā* .. °*ϑamčā hanjamanā* Y. *42.* 1; Yt. *11.* 4, ⁺Vyt. *54*; — *pairiϑwō bavaiti °tā* (NS.) *yim dānuš pāiti* Aog. 77; — *avaēšamča* °*ϑō* (AP.) *pāntō yim isənti miϑrō.drujō* Yt. *10.* 45; — *yam* °*ϑō āiti haomō frāšmiš* Yt. *8.* 33; — *ārəham* (näml. *fravašinam*) *raya* .. *hvarə ava* °*ϑa* (IS.) *aēiti* Yt. *13.* 16; 16²; — *fravašayō* .. *yā* .. *apam* .. *srīrā* °*ϑō daēsayeinti* .. *āat tā nūram fratačinti mazdaδātəm paiti* °*tam* (AS.) Yt. *13.* 53 f.; 57; — *mā dim pərəsō* .. *yim xrvantəm* .. °*tam aiwitəm* (Sp. 149 m.) H. 2. 17; Vyt. *42*; — *yō* (näml. *tištryō*) *avaδāt fravazāite* .. *dūraēurvaēsəm paiti* °*tam* Yt. *8.* 35; — *gāuš* .. *varaiϑīm* (sd.) °*tam azaite* Yt. *10.* 38; V. *3.* 11; — °*ϑam* (als Kasus des Ziels) *zrvō.dātanam jasaiti yasča drvaite yasča ašaone* V. *19.* 29; — *yaēšam* (näml. *aməršanam*) *raoxšnārəhō* °*tānō* (NP.) *āvayatam avi zaoϑrā* Yt. *13.* 84; *16.* 3; — *yōi* °*ϑa* (IS.) *uzbarənte* (sd.) *spānasča* .. V. *8.* 14; — ⁺*xšayete* .. ⁺*uzdarəhučīt* °*ϑa haxtōit* (sd.) N. *9*; — *yərəhe* (näml. *miϑrahe*) *daēna māzdayasniš* x^v*īte* (sd.) °*ϑō rāδaiti* Yt. *10.* 68; F. *10*; — *pairi šē* .. *miϑrō frāδayat* °*tam* (AS.) Yt. *8.* 7; 38, *10.* 3; — *airitō* (sd.) °*tānəm yaϑa jahika* V. *13.* 48; — *yezi āfš arəhat antarāt naēmāt aēte* °*ϑa* (als AP.) V. *8.* 104; — *kaδa nō fraourvaēsayāiti ašahe* (sd.) *paiti* °*tam*[2]) Yt. *10.* 86; — *hāmō.šyaoϑna tē* .. *bavainti ašahe paiti* °*tam*[2]) V. *4.* 43; Vyt. *42*; — x^v*āiš šyaoϑanāiš hizvasčā* (sd.) *ašahyā nasvā* °*ϑō*[2]) (GS.) Y. *51.* 13; — *aēvō* °*tā yō ašahe*[2]) *vīspe anyaēšam apantam* (sd.) Y. 72. 11; — *sīšā nā ašā* °*ϑō vərəhōuš* x^v*aēīng* (sd.) *manarəhō* Y. *34.* 12; — *tam* .. *vīštāspō* .. *nasat vərəhōuš padəbīš*[3]) *manarəhō yam čistīm* (sd.) .. Y. *51.* 16; — *dārəhō* (sd.) *ərəzūš* °*ϑō* .. Y. *53.* 2. a) mit Angabe des wohin? durch α) Lok.: *ā paiϑī* .. *dəmānē garō* "auf dem Weg zum Haus .." Y. 50. 4. β) *ā* mit Akk.: *ərəzūš* .. *paϑō* .. *haiϑyēng* (sd.) ⁺*ā stīš* Y. *43.* 3. γ) *ā* mit Abl.: *ašat ā ərəzūš* (sd.) °*ϑō yaēšū* .. Y. *33.* 5; *68.* 13 (s. δ). δ) Akk.: *razištahe* (sd.) °*ϑō aēšəmča vačəəmča yō asti razištō ā ašāt* (zu γ) *vahištəmča ahūm* Y. *68.* 13. 2) 'Raum, Stelle, Platz'[4]): *aētaδa hē* .. °*ta* (NS.) *vīčinaēta pairi urvarābyasča* .. V. *16.* 2; — *yō ātrəm* °*tat hača staorō.payāt dāitīm gātūm avi ava.baraiti* V. *8.* 94.

KompE. — Vgl. *paϑī-*, *paϑā-* und § *212.* 1 b, *213.* 2, *391.* — ai. *pánthāḥ*, *patháḥ*; PDš. *pund*, ooss. *fändäg* 'Weg', np. *pand* 'Rat'. — Pü.: *rās*; s. noch No. 3. — [1]) Nur Yt. *13.* 53. — [2]) Sp. 232 o. Vgl. *pánthā ṛtásya* RV. *1.* 136. 2 u. ö. — [3]) Falsch § *391.* Pü.: *pa ān i vahuman patīh*, erl.: *frārōn sardārīh rāδ yaš ast.* — [4]) Vgl. ai. *páthas-* n. (wozu freilich SIEG Gurupūjāk. 97; aber dagegen wieder OLDENBERG ZDMG. *54.* 599).

j. *pantānəm*, *pantānō*: s. *pantay-*.

• j. ⁺*yuǰyastōiš* **pay**** N. *71* T. Hinten verstümmeltes Wort.

Pü.: fehlt.

• j. *yaϑa āϑravanō* **biš* **pay**[1]) *biš** *maiδyōi.paitištānō* N. *86.*

Pü.: fehlt. — [1]) Oder *pai i.*

• j. **pay-** V. 'schwellen'. Praes. 10 *pinav-*: *pinv-*; Perf. 1 *pipi-*.

'schwellen (intrans.), strotzen', von Milch: *pipyūšīm* (sbes., unter *pipivah-*).

mit *frā* 1) intrans.; mit *avi* und Akk. 'hinschwellen, -fliessen zu —', Med.: *aētat* x^v*arənō frapinvata avi zrayō vouru.kašəm* Yt. *19.* 51[1]). 2) trans. 'schwellen machen, zum Gedeihen bringen', Akt.: *yō yaom kārayeiti* .. *hō imam daēnam* .. *frapinaoiti* V. *3.* 31.

ai. *pinvāte*, *pinvati*, *pipyúṣī*. — Pü. (zu V. *3*): *frāč pēmēnēt*, erl.: *kuš parvarī bavēt*; s. noch unter *pipivah-*. — [1]) Anders GDN. 3Yt. 29, 39 'entkam', VSt. *2.* 179 'gewann den Vorsprung', DST. ZA. *2.* 630 'va se nourrir'.

• j. **payanhar-** m. EN. eines Gläubigen: °*nharō maxštōiš ašaonō* des *P.*, Sohns des *M.* .." Yt. *13.* 116.

Komp.: ¹*payah-*+**har-* f. 'Fluss, Strom' (ai. vgl. *sirā-* f.), also eig. 'der Ströme von Milch hat' (?).

• j. ¹**payah-** n. 'Milch', auch Plur.: ⁺°*yō* F. *10*; — *nōit* °*yō fšuta* (sd.) .. *nōit gəuš* .. V. 7. 77; — *aipi.γžaurvatam aspayanamča* °*yərəham gāvayanamča maēšinanamča buzyanamča ham.vaoirinam us.vaoirinam* V. 5. 52; — *ratufriš* ⁺°*yōbīš*[1]) x^v*āstāišča* ax^v*āstāišča* N. *57.* a) mit ²*tūirya-* Adj. 'Molke': *tūirya* (sd.) *payā bavāt aspayāatča* ⁺*xarayāatča* "die Molke kann von

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einer Ross- oder Eselstute stammen" N. *67*. A) Plur. mit *xšāudray-* (sd.) Name eines aus Milch hergestellten alkoholischen Getränks, wohl 'Kumis': *xšāudrinaṃ °yaṇhaṃ* N. *67*; *66*. Undeutlich: *ratufriš ⁺nāirikayā̊ kəhrpa nōiṯ °yaṇhō nōiṯ sunō kəhrpa °yaṇhō ratufriš vəhrkayā̊ kəhrpaĉa °yaṇhaĉa* N. *59*; — *manaṇhō nōiṯ °yaṇhō* N. *67*[2].

KompE. — Zum V. *pay-*. — Vgl. ²*payah-*. — ai. *páyas-* n. — Pü.: *pēm*; s. noch No. 2. — [1]) Hds. *pasy°*. — [2]) Pü.: *pīh*.

• j. **²payah-** Adj. '(milchend, Milch sva.) Saft gebend, schaffend'[1]): *maiδyōizarəmaēm* (sd.) *°yaṇhəm* Vr. 2. 2; — *maiδyōizarəmayehe °yaṇhō* Vr. *1*. 2.

Vgl ¹*payah-*. — Pü.: *pēmēnīt*. — [1]) Bed. nach Roth ZDMG. *34*. 703.

• j. **pav-** V. 'faulig werden, verwesen'. Praes. 27 *puya-*.

yeziĉa aēte nasāvō friδyeitiĉa (sd.) *puyetiĉa* V. *6*. 28; — *°puyant-*.

ai. *pūyati*, woss. *āmbuyun*, mp. *hambūsītan*[1]), np. *pūsīdan*[1]); s. noch Pü. zu *apuyant-* und GIrPh. *1* b. 321. — Pü.: *pūtak*. — [1]) Inkoh.; vgl. GIrPh. *1*. 320, *1* b. 129.

• j. **pavant-** Adj. 'hütend, schirmend, schützend': *avā °vā* (NS.) *pasĉa °vā parō °vā spaš vīδaēta . . frā ⁺aṇhe vīsaiti miδrō . . yahmāi . .* Yt. *10*. 46.

Ableit. (mit *vant-*) aus *²*pā(y)-* n. Das auffällige *a* setzt die Existenz von Formen wie **hupō*, **hupəm* usw., nach der *a*-Dekl., voraus.

• j. **⁺pavitay-** f. 'Fäulnis, Verwesung': *čvaṯ antarə ⁺nərūuš aēša druxš yā nasuš axtiĉa °tiĉa āhitiĉa frāšnaoiti* "wie viel .. trifft die *Drug* .. mit Krankheit, Fäulnis und Befleckung?" V. 5. 27.

Zum V. *pav-*. — Vgl. *pūtay-*, zu dem sich ⁺*pavitay-* verhält wie im Aind. *sánitay-* f. zu *sātáy-* f. — Pü.: *pašinjišn* 'Besprengung', erl.: *rēmanīh*. — [1]) So L4, K1; NA. *pivat°*.

• j. **¹par-** V. 'gleich machen'. Praes. 4 *pāra-*, 26 (Pass.) *pairya-*.

'vergleichen': *kva tā dāδra* (sd.) ⁺*pairyete*[1]) V. *19*. 27.

mit *aipi* 'begleichen (eine Schuld)', ohne Obj. 'Busse tun': *hā hē asti čiδa hā hē asti āpərətiš aipi.pārəmnāi iδa ašaone nōiṯ anaipi.pārəmnāi drujō nmāne..* "..das ist dafür die Sühne für den Gläubigen, der hier Busse tut; für den (aber), der nicht Busse tut (, gilt der Spruch): *drūjō dəmānē* usw. (Y. *49*. 11 d)" V. *8*. 107.

Vgl. *āpərətay-*, *anāpərəδa-*. — lat. vgl. *par* Adj. 'gleich'. — Pü. (zu V. *19*): *ku ōšān dāsr apē rawēnd*, erl.: (*ku*) *šān āyišn u šavišn ku yāδ*, s. No.; (zu V. *8*): *ka apar puhrīk ast*, erl.: *ka apar vičārēt*. — [1]) So nach Jp 1, Mf 2. NA. hat *pārayeinti* (s. auch Pü.); doch beachte man, dass kurz zuvor zweimal *nipārayanta* steht, das leicht *pāray°* veranlasst haben kann. *pairy°* ist jedenfalls die lectio diff.

• j., g. **²par-** V. 'füllen'. Praes. 3 *°fra-*[1]), 7 *pāfr-*, 11 *pərən-*; Perf. ⁺*pafr-*. — PPfP. *pərəna-* (sbes.).

'füllen, voll machen': **frant-*[1]). a) '(einen Wunsch) erfüllen': *aēibyō pərənā* (2SIA.)[2]) *āpanāiš* (sd.) *kāməm* Y. *28*. 10. b) '(ein Werk) vollständig machen, vollenden': *tanu.mazō* (sd.) *zī ⁺aēṭəmčiṯ ašayəm ⁺pafre*[3]) *⁺yaṯ* . . P. *18*.

mit *ham* 'füllen mit —' (Gen.): *yō gūš uruδwarə ham.pāfrāiti*[4]) "wer den Bauch mit Fleisch füllt" V. *4*. 48.

ai. *pṛṇáti*, *pṛṇáti*; np. *anbārad* 'er füllt ein'. — Pü. (zu Y. *28*): *am pa ōšān purr hambārēt kāmak*, (zu P.): *ka . . hambārēt*, erl.: *kuš . . kart*, (zu V. *4*): *kē pa gōšt uruδwar ō ham hambārīt ēstēt*, erl.: *sēr*. — [1]) In *fraṯ.āp-*. *fra-* ist Komp-Form zu einem ai. **purá-ti*. — [2]) Them.; ai. *pṛṇa*. — [3]) Hds. *pfre*. — [4]) Them.

• j. **³par-** V. 'verurteilen'. Praes. 10 *pərənav-*, 27 (Pass.) *pirya-*[1]). — PPfP. *parəta°*, *°pərəta°*, *pəša°*.

'Jemanden (Akk.) zum Verlust von — (Akk.) verurteilen'; Pass. 'etwas (Akk.) rechtskräftig verlieren, etwas verwirken': *puxδəmčiṯ* (sd.) *nā arədušəm tanūm piryeite*[1]) ".. verwirkt man den Leib" V. *4*. 17; — *yō gāδā asrāvayō ⁺asta* (sd.) *vā tarō.maiti vā tanūm ⁺piryeiti* N. *41*[1][2]); *42*[1]), *43*[1]), *7*[1]); — *pəšō.tanuš tanūm ⁺piryete*[1][3]) F. 25b; — *⁺piryete*[1]) F. *10*.

mit *apa* dnwS.: *yō gāδā asrāvayō apa tanūm ⁺piryeiti*[1][2]) N. *42*.

mit *paiti* dnwS.: *pasĉa ⁺hāδra ⁺afrasruiti šē paiti tanūm ⁺piryeite*[1]) N. *7*.

mit *frā* dnwS.: *myazdavā ratuš amyazdavanəm ratunaēm yātəm* (sd.) *gaēδanəm frapərənaoiti* A. *3*. 11[4]); 10; — *myazdavā . . amyazdavanəm . . āhūirīm ṯkaēšəm frapərənaoiti* ". . verurteilt . . den Laien zum Verlust des *ah.* Richters" *A. 3*. 12[5]); — Pass.: *āaṯ x^v arənō frapiryeiti*[1][2]) V. 5. 9 PüZ.

Vgl. arm. LW. *partavorel* 'verurteilen' (BB. *7*. 187) usw. (bei Hbm. AGr. *1*. 228). — Pü. (für *tanūm piryeite* zu V., N., F.): *tanāpuhr bavēt*, (für *piryete* F. *10*): *apār*[6]); Sü. (für *frapərənaoiti*): *vibhinnayitum*, Npü.: *tark*, *dūr*,

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judā kardan. — [1]) § *268.* 40. *pir°* steht V. *5.* 9 PūZ., V. *4.* 17 NA. und F. *25* b. Sonst: *pərəy°* N. *41*, *pairy°* N. *42*[2], *43*, F. *10*, *paray°* N. *7*[2]. — [2]) Zu § *325* No. — [3]) Die Worte *r° p°* stellen wohl eine erläuternde Umschreibung des vorhergehenden *pəšō.tanuš* vor. — [4]) Pū. erl.: *hamāk x°āstak i gētīk hać ēi apār bəxēt*; s. No. 6. — [5]) D. h. es wird ihm das Recht entzogen, einen Richter anzurufen, d. i. er wird rechtlos; Pū. erl.: *pa pāšēmārān apar nē kunēt pa pasēmārān dātastān nē dahēt.* — [6]) D. i. 'fern'; s. No. 4, Npū. und SALEMANN MAs. *9.* 244. Die np. Glosse will allerdings *āzīr.*

• j., g. [4]**par-** V. 'hindurch-, hinübergehen', nur mit Praev.; Praes. 14 b *frasa-*, 21 °*frā-*, 30 (Kaus.) *pāraya-*.

mit *ā* 'durchdringend hinzu kommen zu —' (Dat.): *bāoa ioa āfrasāne*[1]) *dənhubyō* V. *3.* 27 (die Erde spricht).

mit *frā* (*frō*) 'voran, vorwärts und hinüber gehen'; 1) 'über —' (Akk.): *frō tāiš vīspāiš činvatō frafrā* (1SK.) *pərətūm* "mit all denen werde ich voran, hinüber über die Brücke des Scheiders gehen" Y. *46.* 10. 2) 'zu —' (Akk. mit *ā*): *ušta . . tē narə yō iʀyejənhatat hača anhaot aiʀyejənhəm ahūm ā frafrā* (2SPrA.) ".. der du vom vergänglichen Leben zum unvergänglichen Leben herüberkamst" V. *7.* 52. A) Kaus. 'vorwärts und hinüberführen'; a) 'über —' (*tarō* mit Akk.): *frapārayānhe urvānəm tarō činvatō pərətūm* Y. *71.* 16; *19.* 6 (s. b). b) 'hin —zu' (Akk.): *ʀrīščīt tarō pərətūmčīt hē urvānəm vahištəm ahūm frapārayeni* Y. *19.* 6.

mit *nī* Kaus. 1) 'hernieder-, herabführen, -bringen': *tat x°arənō hambārayeinti . . nipārayeinti . . baxšənti zam paiti ahurabātam* Yt. *6.* 1. 2) 'Jemandem (Dat.) etwas (Akk.) herzuführen, -bringen': *ānhəm zaoʀranəm yā* (APn. statt f.) *māvōya nipārayeinti* Yt. *17.* 54. a) Med. 'sich etwas (Akk.) zuführen sva. aneignen': +*hixšāne nərəm ašavanəm . . nāirikəm ašaonīm . . drvatəm . . zəm . . nipārayanta āpəm . . anyəm hē avərətəm nipārayanta* "soll ich . . (sie) antreiben, dass sie der Ungläubigen . . Land sich aneignen, ihr Wasser . ., ihr übriges Besitztum sich aneignen?" V. *19.* 26.

gr. πείρω, got. *faran.* — Pū. (zu Y. *46*, V. *7*): *franaftan*, (zu Y. *19*, *71*): *vitārtan*, (zu Yt. *6*.): *rānītan* — Sū.: *pracālayitum* —, (zu V. *19*): *rasēnītan*, (zu V. *3*): fehlt. — [1]) Eine ganz abweichende Erklärung des Worts bei GDN. KZ. *30.* 523.

• g. [5]**par-** V. 'obstare'. Perf. 1 *pafr-*. 'hindern, im Weg stehen', mit Akk. der Person: *at mā yavā bəndvō pafrē mazištō*[1]) *yō dušərəʀrīš* (sd.) *čāxšnušā* Y. *49.* 1.

Et.? Ob zu arm. *heř*, ksl. *sūpŏrŭ* 'Streit'? — Pū.: *pānakīh*, Sū.: *rakṣā.* — [1]) Wörtl. 'impedivit maximus' sva. impedimentum est maximum.

• j., g. [1]**parā** I) Adv. 'fort, weg, zur Seite': °*rača mraočas* (sd.) *aorāčā yaʀrā mainyuš drəgvatō anasat* (sd.) *parā* Y. *53.* 7. a) jAw. in der Verbindung *āča* (Sp. 300 o.) *parača* 'hin und her': *ʀrixšaparəm haʀrākəm xšvaš xšafnō āča* °*rača* N. *4*[1]); Yt. *8.* 54, *14.* 47. II) Praev. (mit *ay-*, [2]*kaēš-*, *kāy-*, *gam-*, [1]*bar-*, [1]*nas-*, *raēʀ-*, [1]*haēk-* usw.).

KompA. — Vgl. *parčīt.* — ai. *párā* Praev., mp., np. *par°* (GIrPh. *1.* 310, *1* b. 159). — Pū. (zu I): *parōn*[2]); (zu II): *apē*, auch *apar* (V. *4.* 5), *pēš*[3]) (Y. *51.* 15, *53.* 6). — [1]) Pū.: fehlt; s. No. 2. — [2]) So Y. *53.* 7; s. No. 1. Vgl. *parō* No. 1. — [3]) Vgl. [2]*para.*

• j., g., p. [2]**parā** I) Adv. 'zuvor'; 1) räumlich 'voran': *yat mē stārō . . hačānte* (sd.) °*rača mā* Yt. *8.* 1. 2) zeitlich 'vordem, ehedem': *fravašayō . . yī avača* °*ra fraoirisištā* (sd.) *yaʀra . .* Yt. *13.* 25; — *yō nāirikəm yəm apuʀrəm . . anasaxtəm* (sd.) °*ra xšudrā avi franhərəzaiti* V. *15.* 8; — *drūm . . hamaʀa* (Stverz.) *yaʀa* °*račīt* Yt. *5.* 65; usw. a) gAw. mit folg. *hyat* 'antequam, bevor'[1]); es folgt Konj.: +*uzirəidyāi* (sd.) °*rā hyat mōi ā.jimat sraošō* Y. *43.* 12; — *vaočā mōi . .* °*rā hyat . . pərʀā* (sd.) *jimaitī* Y. *48.* 2. II) Praen. 'vor'; 1) räumlich, mit Akk.: [*ava*[4]*parā* sbes. 2) zeitlich; a) mit Abl.: °*rā mazō yānhō ahmāi nā sazdyāi* (sd.) . . Y. *30.* 2[2]); — °*ra avaiṅhe ašnō dānhōit* Y. *19.* 8; 8[6]; — *pasča hū* +*frāšmō.dāitīm* °*ra hū vaxšāt* N. *48*; *46*, *50*; — *zaraʀuštrəm . . vačnəmnəm* (sd.) *ahmat* °*ra dačva patayəm* Yt. *19.* 79 f.; — *yeṅhe xšaʀrāoa nōit aotəm ānha . .* °*ra anādruxtōit* (sd.) *para ahmāt yat . .* Yt. *19.* 33; — die adv.-artige Verbindung *para ahmāt* sbes. b) mit Lok.: °*ra mərətō pasča mərətō* V. *8.* 31, 32; — °*ra avaiṅhe hū ʀwarštō* (sd.) *kəhrpya ape* (sd.) *amərəšanəm . . dāhīm* Y. *19.* 8. c) mit Akk.: *čīt avat vačō ās . . yat mē frāvaočō* °*ra asməm* °*ra āpəm . . °ra dačvāišča xrafstrāiš mašyāišča* °*ra vīspəm ahūm . .* Y. *19.* 1 f.; 2[6].

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Undeutliche Stellen mit *para*: N. *8* (*yaϑa °ra* ✱*vayţō*, sd.), V. 7. 71 (*°ra kahmāičiţ dahmanąm*)[3], Vyt. *44* (ungeschickte Verwendung von V. 7. 38, *15*. 22). [N. *9*: lies *pāra*.]

KompA.; Ableit. — ai. *purā́* Adv. (usw.). — Vgl. [2]*parō*, *paranam*. — Pü. (zu I 2): *pēš*, (zu I 2 a): *pēš hač ān tāk ka*, (zu II): *pēš hač*; s. noch No. 2 f. — [1]) Vgl. *para ahmāţ yaţ*. — [2]) Pü.: *apē pa ān mēh kār*. — [3]) Pü.: *apē hač* . . .

• j., g., p. *para-* Adj., 'ulterior, der andere spätere, künftige'. ‖ *hyā*[h]*param*: sbes.

KompA., E. — ai. *pára-* Adj.

• j. **para.aēšayamna-** Adj., PPM.: s. [2]*aēš-*.

• j. **para ahmāţ** adv.-artige Verb. 'antea, zuvor': *daēva* . . *yōi p° a° vīrō.raoϑa apatayən* . . Y. *9*. 15; — *apąm* . . *yā p° a° hištənta* . . *āaţ tā nūrąm fratačinti* Yt. *13*. 53 f.; 55, 57; — *ahmāţ masyehīm yaϑa p° a° [as]*[1]) V. 2. 11; — *aš.aoϑastara* . . *yaϑa p° a° as* V. *9*. 48. a) mit *yaţ* 'vordem dass —, antequam —'[2]); α) es folgt Praet.: *p° a° yaţ* . . *vāčim arəhaiϑīm činmāne* (sd.) *paiti.barata* Yt. *19*. 33. β) es folgt Konj.: *nōiţ nū p° a°* . . *yaţ aēša pąsnu raēϑwāţ* (sd.) V. 7. 50; — *nōiţ nū p° a°* . . *paiti.ϑasātō ižāča āzūitišča* . . *p° a° yaţ iϑa ašəmaoγō* . . *nijanāite* V. *9*. 55 f.; *13*. 54 f.[3]).

Wörtl. ante hoc, zu [1]*a-*. — Pü.: *pēš hač ān*, (zu a): *pēš hač ān tāk ka*; s. noch No. 3. — [1]) S. zu [1]*asta-* No. 1. — [2]) Vgl. *parā hyaţ*, Sp. 852 m. — [3]) Pü.: *pēš hač ān ka* (geschr. mn n).

p. *parauvaiy* D. *3*. 2: lies *paruvaiy*, s. *paruva-* No. 8.

• j. *paraka-* Adj. 'fern'.

KompA. (, wo auch *para.k°* und *parō.k°* geschrieben wird, § *268*. 57; IF. *4*. 122). — Ableit. aus *parānk-*[1]). — ai. *parāká-* Adj. — [1]) Zum *a* der zweiten Silbe vgl. *apaša*, *frakəm* u. a.

• j. **para-kantayaē-***ča* Inf.: s. unter ✱*kantəe*.

• j. [+]**para.kavistəma-** Adj. 'der das Ferne am besten trifft': *rašnvō °ma* Yt. *12*. 7.

Superl. aus ✱*paraka-vid-* Adj., § *268*. 57. — Vgl. *parō.kəvid-*.

p. *paragaʰ* Bh. *3*. 7: lies *parg°*.

• j. **paragəţ** Adv.: s. *parānk-*.

• j. **para.čarant-** Adj., PPA.: s. [5]*kar-*.

• j. **para.daxšta-** Adj., nur fem. *°tā-* 'die über die Regel hinaus ist, nicht mehr menstruirt'[1]): *narō pairištā.xšuϑrō* (sd.) . . *ϑahika °ta* Yt. *17*. 54.

[1]) Vgl. Bthl. ZDMG. *36*. 585.

• j. **para.daϑant-** Adj., PPA.: s. [1]*dā-*.

Vgl. *pairi.yaožda*ϑ*ant-* und *daϑa-*.

• j. [1]**para-dāta-** Adj. (fem. *°tā-*) 'verlobt': *yō kainīnəm upāiti stātō.ratūm* (sd.) *vā* . . *°tąm vā aparadātąm vā* V. *15*. 9.

KompE. — Eig. 'vergeben'. — Pü.: *apē dāt*, erl.: *kē hač xānak i pitarān pa šōϑ apē dā: ēstēt*.

• j. [2]**para-ϑāta-** Adj. Ehrentitel des Fürsten *Haošyaŋha*: *haošyaŋhō °tō* Yt. *5*. 21, *15*. 7, *17*. 26; — *haošyaŋhəm °təm* Yt. *19*. 26. a) sonst: *mašyānąm* . . *taxmanąm °tąm* (GP.) V. 20. 1[1]).

Eig. Bed.? Vll. 'voran, an die Spitze gestellt', vgl. das ai. V. *dhā-* mit *purā́ḥ* und j. *taraϑāt-*. Anders Pü. — Pü.: *pēš dāt*, erl.: *pēšdātīh ē būt ku dāt i xᵛatāϑīh fratum ōi rawāk kart*; s. dazu Sp. Komm. *1*. 459. Vgl. noch No. 1. — [1]) Pü.: *pēš dāt čiγōn hōšang*. Der Verf. des Stücks hat die eigentliche Bedeutung des Worts auch nicht mehr gekannt.

• j. **para.paϑwant-** Adj. '(von der Sehne, dem Bogen) fortfliegend'[1]), vom Pfeil: *išaoš °watō* Yt. *10*. 24.

Zum V. *pat-*, anscheinend PPA. einer Basis (Praes. 20) *patu-*; § *141*. — [1]) Gdn.s Übersetzung 'geflügelt', 3Yt. 37 verstehe ich nicht.

• p. **paranam** Adv. 'vormals': *kāram* (sd.) . . *hyaʰ par° bardiyam adānāʰ* ". . die vormals den *B.* kannten" Bh. *1*. 13.

ASn. aus ✱*parana-* Adj. 'vormalig'; s. [2]*para*, *parō*. — ai. vgl. *purāṇá-* Adj.

j. *paouraya* F. *3* e: lies *paouruya*; s. unter *paourva-*.

j. *parayaţ* usw.: s. [1]*ay-* (Sp. 151 f.), [3]*par-*.

• j. ✱*yō gāϑā ratufriš paiti* **parayanti**✱ N. *96*.

Pü.: *ōšān kē gāsān pa rat franāmišnīh apē franāmēnēnd*, erl.: *gōspand i gāsānbār pāyēnd*.

• j., g., p. **parav-**[1]): j., g. *pauru-*[1]), *paouru-*[1]), *pouru-*[1]) Adj. (fem. j. *paoirī-*[1]) 1) 'viel, zahlreich, reichlich': *yaţ yavō* (sd.) *°ruš*[2]) *bavāţ* V. *3*. 32; P. *45* (?); — *ząm* . . *yā barəϑri °raoš*[3]) *srīrahe* Yt. *13*. 9; — *kasəruščīţ nā* . . *isvāčīţ* (sd.) *hąs °raoš*[3]) Y. *47*. 4; — *mātyaʰ* . . *avahyā °ruv* +*ϑadayāʰ* (sd.) *tyaʰ* . . (sva.) ". . zu viel . ." Bh. *4*. 8; — *dāmąn* . . *yāiš dadāϑa °ručа*[2]) (APn.) *vohuča* Y. *71*. 10; Yt. *19*. 10[5]; — *ərəžyīš* (sd.) *ašā °rušū*[2]) *hvarō pišyasū* (sd.) Y. 50. 2; — *yaēšū as pairī °rubyō*[2]) *iϑyeγō* (Sp. 794 o.) Y. *34*. 8; — *hā zī °rūš*[2]) *išəntō vāurāitē*

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(sd.) Y. *47*. 6; — °*rū*[2]) *aēnā yāiš ɜnāxštā srāvahyeitī* (sd.) Y. *32*. 6; — *kō* .. °*runaṃ*[2]) *aēδra.paitinaṃ*[*ča*] N. *13*; — *yim aiwitō* °*riš*[4]) (NPf.) *āpō* .. Yt. *19*. 66; — *urvarā* .. *uzbarəm* °*rīš*[4]) *pouru.satā* V. 20. 4; 4[2], Yt. *13*. 65[3], *10*. 14, 142, *19*. 67; — *yasča* °*runaṃ*[2]) *haδrākō ašaonaṃ* Yt. *10*. 66; — *aivam* °*rūnām xšāyaδiyam aivam* °*rūnām framātāram* X. *1*. 1, *6*. 1; D. *6*. 1, Ao. *1*. 1 (wo *pʳrᵘvʳnᵘamʳ*)[7]); — *xšāyaδiyaʰ dahyūnām tyaišām* °*rūnām* (statt GPf.) D. 5. 1. a) ASn. °*ru* als Adv.; α) 'reichlich, in reichem Mass': *dāyā mē* .. *āsu xᵛāδrəm* .. °*ru*[2]) *xᵛāδrəm* Y. *62*. 4; 4[2]; — *apivatahe* +°*ru*[2]) +*vačaṃ*[8]) *ərəzuxδanaṃ* Y. *9*. 25; — *yaṯ aēta δa hanjasānti* °*ru*[5]) *gaonahe* (sd.) *uδaheča* N. *65*; — °*ručiṯ*[2]) *uδahe* N. *65*. β) 'sehr, heftig': *yaṯ bavāni* (sd.) *aiwi.sastō* .. +°*ru*[2]) *naraṃ*[9]) *ṯbišyantaṃ* Yt. *14*. 34; Vyt. *12* (?)[5]). γ) 'weithin': .. *hē miδrō* °*ru*[2]) *pantaṃ fračaēšaētəm* Yt. *8*. 38. b) ISn. °*rva* als Adv. 'in Fülle, in Massen': *təm āfš* °*rva*[6]) *vazaiδyāi* (sd.) V. 2. 24; — *yahmi sōire* .. *ǰata* °*rva*[6]) *mašyākānhō* ". . in Massen erschlagen liegen" Yt. *10*. 80. 2) 'mancher, manch einer; (Plur.) mehrere, einige': *yeṅhā* °*rūšča*[2]) (NS.) *bərəǰayan* (sd.) *naēčišča* .. Y. *65*. 11; — °*riš*[4]) (APf.) *paouru.fravāxšō* (sd.) N. *98*. 3) 'vielerlei': °*ravō*[3]) *zī mašyāka* "es gibt ja vielerlei Menschen" V. *18*. 1. 4) 'frequens, oft, gern, immer wieder (etwas tuend)': *yō daδāiti* .. °*ruš*[6]) (NSm.) *ayaptā jaiδyantāi* Yt. *8*. 49; — *yeṅhe vāšəm hangrəwnāiti aδaviš* °*rīš*[4]) (NSf.) .. *hū* +*bāmya* (sd.) *xšaētāi* (sva.) ". . sich untrüglich immer wieder einstellend" Yt. *10*. 143; — *nōiṯ nī* °*rūš*[2]) (NSm.) *drəgvatō hyāṯ čixšnušō* "nicht soll man immer wieder den *Drug*genossen zu Gefallen sein" Y. *43*. 15. [V. 7. 57: lies *pourušō*; — ‖ X. *1*. 2: lies *paruv.zan*°.]

KompA.; Ableit. — ai. *purav-* Adj. (fem. *pūrvī-*); mp. *pur*[10]), ZDg. *por*, *pur* (GIrPh. *1* b. 31). — Pü.: *vas*, (zu V. *20*, N. *98*): *pur*, (zu V. *2*. 24): *pēš*[11]). — [1]) Vgl. No. 2–6 und § *268*. 43 f., *298*. 3 a. — [2]) *pour*°. — [3]) *par*°. — [4]) *paoir*°. — [5]) *paour*°. — [6]) *paur*°. — [7]) BB. *10*. 270. — [8]) Pt 4. NA. *pourvačaṃ*. — [9]) NA. *pouru.naraṃ*. — [10]) Sva. *vas* Yt. *1*. 11 Pü. — [11]) Vgl. *paurva-*.

• j. **para.iriθyant-** Adj., PPA.: s. *raēδ-*.

• j. **para.iristay-** f. 'Sterben, Tod' uzw. *ahur*ischer Wesen[1]): *taṯ asti yūnō humana-nhō xᵛarəδəm pasča* °*tīm* H. 2. 18; 18, V. *19*. 33; — *išarə pasča* °*tīm* V. 7. 2. Wertlos: *ke asti kvačiṯ aṅhā zəmō* °*ti dahma nāirike* .. Y. *23*. 3[2]).

Pü.: *apē vitārišnīh*; s. noch No. 2. — [1]) Im Gegensatz zu *ava.mərətay-*; vgl. H. *2*. 18 und 36. — [2]) Pü.: *kē ast katāmčī 1 pa ān zamīk apē vitart hēnd dahm u nāirīk*.

• j. **para.safa-** m. 'Vorderhuf': *tē* °*fānhō zaranaēna paiti.šmuxta* (sd.) *āaṯ hē apara ərəzataēna* Yt. *10*. 125.

• j. **paras.xratav-** m. 'das Vorauserkennen, Zuvorwissen': °*δwəm yazamaide* Vr. *19*. 1.

§ *304* II. 3. — Pü.: *pēš xratīh*. — [1]) Das Zuvorwissen dessen, was geschieht, ist eine Eigenschaft *Ahuras*, während dem *AhraMainyav* das *pas dānīh*, *pas dānišnīh* (Bd. *1*. 3, 9) eignet (bei WEST: 'the backward understanding, knowledge').

• j. **para.haoma-** m. Bezeichnung des gekelterten und gemischten *Haoma* im Gegensatz zur *Haoma*pflanze*): *haomənča* °*mənča āyese yešti* Y. *3*. 2; *4*. 1, 7. 26, *8*. 1.

*) Die Bestandteile des *P.* werden in Y. *3*. 3 aufgezählt: *āpəm haomyaṃ* (1.) .. *gaṃ jīvyaṃ* (2.) .. *urvaraṃ haδānaēpataṃ* (3.) .. *āyese yešti*.

Eig. 'der andere *H.*', d. i. der *H.*-Trank gegenüber der *H.*-Pflanze. — Pü.: *parāhōm* (Transskr.).

• j. **para.hixtay-** f. 'Weggiessen, Ausschöpfen': *pasča āpō* °*ti* "nachdem das Wasser ausgeschöpft ist" V. *6*. 32.

Zum V. [1]*haēk-*, vgl. *hixtayaē-ča* Inf. — ai. *siktáy-* f. — Pü.: *apē āšinjišnīh*.

• p. **parā-gmata-** Adj. (fem. °*tā-*); PPfP.: s. *gam-*.

• j. **parāča** Adv.: s. *parānk-*.

• j. **parā-jitay-** f. —?—: *ərəahe mainyūš nasišṭaṃ daēnaṃ daēvayasnanaṃ* °*tīm mašyānam frākərəitīm* Y. 72. 11.

Die Übersetzungen der Stelle bei WEST SBE. *37*. 484 und DST. ZA. *3*. 150 verstehe ich nicht.

• j. **parāta-** m. EN. eines Gläubigen: *paršaṯ.gūš* °*tahe ašaonō* Yt. *13*. 96.

Eig. Bed.? Ob haplol. für **para-rāta-*?

j. *parāta* F. *10*: lies *paršta*[1]).

[1]) Pü.: *pursišn*. Das Wort stammt aus Y. *43*. 10.

• p. **parā-barta-** Adj., PPfP.: s. [1]*bar-*.

• g. **parāhva-** Adj. 'auf das künftige Leben bezüglich': *ahmāi mīždəm hanəntē* °*rāhūm*.. "ihm (soll) als Lohn, ihm der den des künftigen Lebens verdient, .. Y. *46*. 19.

Ableit. aus **parānhav-* m., Komp.: **para-+ aṅhav-*, vgl. *parō.astay-*. — Pü.: *andar har 2 axᵛān*[1]). — [1]) DST. ZA. *1*. 309 folgert daraus,

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dass "le mot *parâhu* est sans doute pour *ahu-parâhu*".

• j. *parənti N. *13*[2]: *āaṯ havaṯaṃ nana* (sd.) *yahmi p°* .. *vīspaēšu p° vīspaēšu* +*afraoxti* (sd.) *āstryeiti.*

Jedenfalls zum V. *parət-*. Man verlangte an 1. Stelle eine 3Sing. (*parətaite?*), an 2. den IS. eines Nom. act.; s. Pü. — Pü.: *ān kē pataš patkārēt*; *patkār.*

j., g. *parənd°*: lies *pār°*.

• j. *parəxᵛāiδe 3DPrM.: *uγrəm axᵛarətəm xᵛarənō*..*yahmi paiti p° spəntasča mainyuš aiərasča* ". . worum sich bemühten der heilige und der arge Geist" Yt. *19.* 46.

Vll. zu [2]*hav-*; ob *fraxᵛāiδe?* [1]). — [1]) Etwas anders Gdn. 3Yt. 33.

• g. **parō**, j. [1]**parō** 1) Praen. 'ausser, abgesehen von –', mit Akk.: *vīspā̊ xᵛarəntīš para.baraṇ haṃ.bərəδwaṃ* (sd.) *°rō yavahe* V. *3.* 27; — *yā sruyē °rō* +*magaonō* "auf dass man auf mich höre auch ausser den Bündlern" [1]) Y. *33.* 7; zit. V. *17.* 7. 2) Praev. (nur mit [1]*vak-*).

KompA. — ai. *paráḥ* Praen.; mp. vgl. *parōn* [2]). — Pü. (zu Vr. *3*): *hač* .. *apē* [3]), (zu Y.): *kē srūt ēstēt pa parōn maγīh* – Sü. *yā uktāsti paramamahattayā* –, (zu V. *17*): *kē srūt ēstēt pa apē ān frōttum maγih*; (zu 2): *pēš.* — [1]) D. i. sva. dass ich weitre Anhänger gewinne. — [2]) Vgl. zu *para* Sp. 852 m., und zu *parąš* Sp. 860 m. Wohl haplol. für **para-raun°*. Mills G. 120 liest das Wort *fravōn*; was soll das sein? — [3]) S. zu [2]*parō.*

• j. [2]**parō** I) Adv. 'ante'; 1) räumlich; a) 'vorn': *pasča pavā̊ °rō pavā̊ spaš vīδaēta* Yt. *10.* 46; F. *3* g; — *vītārəm paskāṯ hamərəδəm ǰantārəm °rō dušmainyūm* Yt. *17.* 12. b) 'hervor', bei Ellipse des Verbums: *°rō xšvis*(sd.)*ča āzūitišča gūš maṯ* V. *13.* 28. 2) zeitlich 'zuvor, vordem, früher': *yaēšąmča °rō mašyāka aiwitaēδača* (sd.) .. *gairinąm nāmąm dāδarə* Yt. *19.* 6; — *mašyāča °rō darəšvąnō* (sd.) Yt. *8.* 5; 5; — *yānəm yō yūšmaṯ °rō fravistō* (sd.) Y. *68.* 21; N. *101*, Aog. *41* [1]); — sva. 'zu früh': . . *gāδā̊* . . *yezi pasča vā °rō vā pairi.āδa* (Sp. 55 m.) . . N. *32.* II) Praen. 'vor'; 1) räumlich im Gegensatz zu 'hinter', mit Gen.: *pasča °rō nmānahe* V. *13.* 46; 46. a) auf Rangverhältnis übertragen, mit Akk.: *nəmase tē* .. *ərīščiṯ °rō anyāiš dāmąn* Ny. *1.* 1. A) die räumliche Bedeutung tritt zurück; 1) 'vor'; a) bei 'schützen', mit Abl.: *nipāyōiš* .. *urvaδəm aurvaδāṯ °rō dušmainyaoṯ* Yt. *1.* 24; — *māδa yaṯ nō uγra.bāzāuš nivānāṯ* (sd.) *°rō ṯbišyanbyō* Yt. *10.* 75; — neben *pairi* [2]): *aδa* .. *nō* .. *nipayā̊* .. *pairi drvataṯ aēšmāṯ pairi drvaṯbyō* +*haēnōbyō* .. *aēšmahe °rō* .. *draomōbyō* Y. 57. 25. b) bei 'fliehen'; α) mit Abl.: *hō nōiṯ* .. +*frānāmaite °rō daēvaēibyō frā ahmāṯ °rō* .. *daēva* .. *nəmante* Y. 57. 18; Yt. *9.* 4[2]. β) mit Lok.: *aēšu °rō franāmāite aēšmō* Yt. *19.* 95. 2) 'in Folge von –'; a) mit Abl.: *yōi* .. *maiδyanąm* (sd.) *°rō xᵛarətōiṯ* +*gāδā̊ nōiṯ srāvayeiti* N. *29*; — *mā* .. *kaine mašyānąm °rō fšarəmāṯ xᵛatō garəwəm raēšayāṯ* V. *15.* 11; 12, 9, 10; — *strąm* .. *yōi* .. *hame gātvō darəγəm hištənta* .. *daēvanąm °rō ṯbaēšarəhaṯ daēvanąm °rō* (zu b) *draomōhu* Yt. *13.* 57. b) mit Lok.: Yt. *13.* 57 (s. eben). 3) 'von – her, von Seiten', mit Abl.: *yaṯ bavaiti avi.spaštō* (sd.) *sāsta* .. *aurvaδaēibyō °rō ṯbišyanbyō* Yt. *13.* 69; — neben *pairi* [3]): *vītarə.ązahyehe*(sd.)*ča paiti* .. *pairi* +*haēnyā̊sča vōiγnāuyō aurvaδaēibyasča °rō ṯbišyanbyō* Y. *68.* 13. 4) 'mittelst; mit Hilfe von –' (Abl.): *yim yazata haomō* .. *anāhitāṯ °rō barəsmən* Yt. *10.* 88; 88[2]; — *yūšmaoyō °rō karšnazō hvīra baon* Yt. *13.* 38; — *yaṯ ās mašyānąm* .. *aoǰištō* .. *nairyayāṯ °rō haṃ.vərətōiṯ yaṯ dim upərəhačaṯ haṃ.vərəitiš* Yt. *19.* 38 f. 5) 'um (den Preis von –)', mit Abl.: *āδravanəm yaožda*δ*ō dahmayāṯ °rō āfritōiṯ* .. *daiδhu.paitīm* .. *uštrahe paiti* (sd.) *aršnō* V. *9.* 37; 7. 41. 2) zeitlich; 1) mit Abl.: *δaxtayāṯ °rō arəhuyāṯ* (Sp. 110 u.) *uzgərəwyāṯ* (Sp. 411 m.) *°rō bāzuwe* Yt. *13.* 46. 2) mit Gen.: *°rō* +*zəmō* .. +*daδhōuš arəhaṯ bərətō* (sd.) *vāstrəm; təm* .. *āfš vazaiδyāi* (sd.) *pasča* V. 2. 24. 3) mit Instr., nur in der adv.-artigen Verbindung *ana parō*, sbes.

Wertlose Stellen: *°rō āδrō baoδō dūrāṯ nəmaiti* Vyt. *51*; — **anaomō* .. *kva °rō* FrD. *6.* [V. *13.* 28 1. St.: lies *tarō.*]

KompA. (s. auch *paras°*). — ai. *puráḥ* Adv. (usw.). — Vgl. [2]*para*, *paranam.* — Pü. (zu I): *pēš*, (zu II): *pēš* (nur V. *13*), *pēš hač*, *apē hač*, *hač* .. *apē* [4]), *hač* (nur Yt. *1*); s. noch No. 1. — [1]) Pü.: fehlt. — [2]) S. Y. *68.* 13 unter 3. — [3]) S. Y. *57.* 25 unter 1 a. — [4]) Vgl. zu [1]*parō.*

• j. **parō.arəǰas'tara-** Adj. 'der kostbarere, köstlichere': *yaṯča ahmāṯ asti mazyō* .. *vərəhō* .. *srayō* .. *°rəm* Y. *65.* 14.

Komp. aus **°arjah-* Adj. eig. 'was über den (gewöhnlichen) Preis hinausgeht'; vgl. zKomp. ai. *paraḥsahasrá-* Adj. — Pü.: *pēš aršūm.*

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• j. **parō.astay-** f. 'künftige Existenz, das künftige Leben': *ašaonąm °asti jasəmtąm* Yt. *1.* 25; — *kərəhāścīṯ tanunąm °asti jasōiʒyā* H. *1.* 5.

**astay-* f., zum V. *¹ah-*; vgl. *stay-*. — S. *parō.-asna-*. — Pū. (zu Yt.): *ahravān kē šān apē hać tan rasišn*, (zu H.): *katārči 1 hać tanān kaš apē hać tan rasišn.*

• j. **parō.asna-** Adj. 'künftig seiend, künftig': *°nāi aṇuhe pasča astasča baoδaṇhasča +vī.urvīštīm* Y. *55.* 2; — *disyāṯ .. avaṯ mīždəm °nāi aṇuhe* V. *9.* 44, A. *3.* 7; — *hvō urva parāiti °nāi aṇuhe* V. *13.* 8.

Zum V. *¹ah-*; vgl. *parō.astay-*, *parāhva-* und BTHL. Stud. *2.* 43. — Pū.: *nazdik ax°*; Npü. (zu A): *andar ān jihān*, Sü. (zu A): *puras samāsanne bhuvane.*

• j. **parōiṯ** Praev. (nur mit *¹dar-* und *sačd-*, in Verbindung mit *pairiʒnəm*)[1]: sva. *¹para.*

Aus ar. **parait*, aus **parā+*it.* — Pū.: *pēš*; s. *para*, *parō.* — [1]) Yt. *8.* 54, V. *18.* 19.

• j. **parō.katarštəma-** Adj. 'der in der Ferne am meisten gefürchtet wird': *sraošəm .. yūnąm °məm* Y. *57.* 13.

Superl. aus **parō.ka-taršta-*[1]), durch Haplol., § *306*[2]). — Pū.: *pēš kāmaktum.* — [1]) S. zu **paraka-*. — [2]) Vgl. *+aγryō.maδimastəma-*.

• j. **parō.kə-vid-**[2]) Adj. 'das Ferne treffend': *xšviwi.išūm* (sd.) *°vīδəm* Yt. *10.* 102, *17.* 12 (wo *+°viδəm*).

Ableit. (s. *para.kav°*). — [1]) S. zu **paraka-*. [2]) nach BGM. Grdr.² *1.* 1091.

• j. **parō.dasma-** m. EN. eines Gläubigen: *°mahe dāštāγnōiš .. ašaonō* "des *P.*, Sohns des *D.* .." Yt. *13.* 125.

Eig. 'des Darbringung voraus ist, offerendo superior' (?).

• j. **parō.dərəs-** m. besonderer (theologischer) Name des Hahns: *kō asti sraošahe .. sraošāvarəzō* (sd.) *? mərəγō yō °darš*[1]) *nąma* V. *18.* 14f.; FrW. *10.* 41; — *aētahe mərəγahe yaṯ °daršahe*[2]) V. *18.* 29.

Eig. 'der zuvor erblickt', näml. die Ankunft des Tages; s. FrW. *10.* 41 und HAUG SBayrAW. *1868.* 2. 7, WEST SBE. *37.* 163. — Pū.: transskr.; dazu die Erl.: *parōdaršīhā pēš daxšakīh vaš pēš daxšakīh ē ku fratum bālak – ku parr – škāfēt pas vāng kunēt.* Vgl. Bd. *19.* 33. — [1]) **darš* entspricht dem ai. *°dṛk* (NSm.); IF. *9.* 261. — [2]) Aus dem versteinerten NS. nach der *a*-Dekl. gebildet.

• j. **parō.bərəʒya-** Adj. – ? –, nähere Bestimmung eines *aonya-* (sd.); in dem *aonya- p°* scheint Gras oder dgl. (*urvarā-*) verbrannt worden zu sein: *yō ātrəm aonyaṯ hača °yāṯ dāitīm gātūm avi ava.baraiti .. yavaṯ ahmāi paitinąm urvaranąm aētavaṯ* .. V. *8.* 86.

Pū.: *pēš aržūk*[1]) r dt an n. — [2]) Vgl. zu *bərəʒyąstəma-*.

• j. **parō.yā-** Adj. 'vorangehend, siegreich': *yō nāidyārəhō gaotəmahe* (sd.) *°yā* (NS.) *parštōiṯ avāiti* Yt. *13.* 16.

ai. vgl. *puroyāvan-* Adj.

j. *+parāṅhāṯ* Y. *9.* 11: s. Sp. 279 u.

• j. (**parānk-** : *parāk-*) Adj. 'weg-, abgewendet', nur ISn., NSm. und ASn. als Adv. 1) ISn. *°rāča* 'fort, weg': *p° tarasča* F. *3* a. a) als Praev.: *p° vaēpaya* (sd.) *manō* Y. *10.* 12. 2) NSm. *°rąš*[1]) 'bei Seite': *p° taršto apatačaṯ kərəsāspō* Y. *9.* 11. 3) ASn. *°ragəṯ*[2]) 'abseits, mit Ausnahme von –' (Abl.): *p° dvaēibya* V. *8.* 13.

Ableit. (s. **paraka-*). — Ableit. aus *¹para*; § *178*, *389.* — Pū. (zu F., Y. *9*): *parōn*3), (zu V. *8*): *apē hać*; (zu Y. *10*): fehlt, aber Sü.: *pašcāt.* — [1]) Vgl. *apąš*, *paiti.yąš*, *frąš*, *+usyąš*, *+nyąš*; WH. Gr.² § *1117.* Das obige *parąš* liesse sich allerdings syntaktisch als NSm. nehmen; allein die gleichartigen Formen *apąš* und *frąš* (zu Yt. *10.* 48, *8.* 56) gehen nur als Adv. Die Stelle mit *parąš* kann zeigen, auf welchem Weg diese NSm. zu Adv. geworden sind; vgl. BTHL. Stud. *1.* 21, DBR. VglS. *1.* 254. S. auch *anyō*, *pa'iryō.* — [2]) Man erwartete **parāg°*; vgl. *paraka-*. — 3) Sü.: *parataḥ.* Vgl. *¹parō* No. 2.

• j. **parāntay-** f. 'Ausatmen': *āntyā* (sd.) *parāntyā* (GD.) F. *3* d.

Komp.: *¹para+*antay-*, § *298.* 7. — Pü.: *šavūn i vēn.*

• j. **paraš** Adv.: s. *parānk-*.

• j., g. **pairī, pariy** I) Adv.; 1) räumlich 'vorne'(?): *yezi tarasča aiwyārəhana aipi.varəčainti* (sd.) *ratufryō pasča vā °ri* (*vā*) *barənti aratufryō* N. *95.* 2) zeitlich 'zuvor, früher': *saxᵛārā* (sd.) .. *yā* .. *vāvərəzōi °rī.čiʒīṯ* .. *yāčā varəšaitē aipī.čiʒīṯ* Y. *29.* 4; — *+ōyəmčīṯ* .. *vāčim* .. *asrutəm* (Sp. 222 u.) *paiti.barō aratufriš pasča vā +°ri*[1]) *vā +paiti.barō +ratufriš* ".. bringt er es nach- oder vorher dar[2]), so ist er *r.*" N. *103.* II) Praen.; 1) mit Akk.; 1) räumlich, a) 'um – herum': *urvarā baēšazyā uzbarəm paoirīš .. ōyum gaokərənəm °ri* V. *20.* 4[3]). b) 'bei': *gaomaēzəm ayasōiš .. gaom °ri uxšānəm bixərəm* (sd.) V. *19.* 21[4]). 2) unräumlich 'über –, in Beziehung auf –', beim V. *ʒah-* 'sprechen':

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kaščiy naiy adaršnauš (sd.) *čiščiy ϑastanaiy °riy gaumātam* Bh. *1.* 13. 3) 'über — hin'[5]; a) räumlich: *yaṭ barata anəram mainyūm framitəm* (sd.) .. *«va °ri zəmō karana* Yt. *19.* 29; — *yeńhe taṭ x^v^arənō isaṭ .. franərase vīspāiš avi karšvaṇ ..; °ri yāiš* (als Akk.) *hapta karšvaṇ .. apataṭ* Yt. *19.* 82. b) zeitlich: *apąm .. yā̊ para ahmāṭ hištəmta .. hamaya gātvō daraγəmčiṭ °ri zrvānəm* Yt. *13.* 53; — *āaṭ aϑra vīčarənti* (näml. *fravašayō*) *dasą °ri xšafnō* ". . decem per noctes" Yt. *13.* 49. Undeutlich: *yaṭ °ri barəsma hanǰasante* N. *62*[6]. 2) mit Lok., nur gAw. 'in, bei —'[7]: *tāiš .. šyaoϑanāiš .. yaēšū as °rī*[8] *pouruhyō iϑyeǰō* (sd.) Y. *34.* 8; — *nōiṭ ərəžaǰyōi fraǰyāitiš* (sd.) .. *drəgvasū °rī* "ne (fiat) recte viventi pernicies .. apud infideles (sva. ab infidelibus)" Y. *29.* 5. 3) mit Abl. 'von — her, von — weg'; 1) räumlich; a) 'von — her': *yaϑa vātō .. ϑwāšəm* (sd.) *dašināṭ* (Sp. 703 u.) *°ri*[3] *framərəzōiṭ* V. *3.* 42. b) '(von — weg sva.) abseits von —': *panta vīčinaēta* (Sp. 441 m.) *°ri urvarābyasča varəδābyasča* V. *16.* 2. 2) unräumlich; a) beim V. *urvaēs-* mit *frā* 'sich abwenden von — (weg)': *yaṭ fraoirišaiti °ri dušmataēibyasča ..*" H. *1.* 17. b) beim V. [1]*ah-* mit *aiwi* 'discere ab —, studiren bei —': *kaṭ* +*nā daēvayasnāṭ .. aēϑra.-patōiṭ* (sd.) *°ri*[9] +*aiwyaηhaṭ* (Sp. 278 o.) N. *16.* c) bei den Wörtern für schützen 'vor —', neben *parō*: *aδa .. nō .. nipayā̊ .. °ri drvataṭ mahrkāṭ °ri*[2] *.. aēšmahe parō draomōbyō* Y. *57.* 25; *58.* 2[10], SrB. *3*; — *tā̊* (näml. *fravašayō*) .. *parštasča pairivārasča vīsənte °ri mainyaoyāṭ druǰaṭ* Yt. *13.* 71; 71; — *yaϑa .. dadrānō nī °ri iriϑyaṣtāṭaṭ* (sd.) *haraite* Y. *19.* 10. d) wie lat. *ab* zur Bezeichnung des Anlasses, neben *parō*: *vītarə.ązahyehe* (sd.) *ča paiti .. °ri*[11] +*haēnyāsča vōiγnāuyō aurvaϑaēibyasča parō* Y. *68.* 13. e) 'ohne', in auffälliger Verwendung: *yim antarə āhitəm rānəm fraǰasāṭ* (Sp. 500 o.) *afraηharəzāṭ* (Sp. 101 o.) *°ri xšudrāṭ* V. *16.* 16[12]. 4) mit Instr.; 1) 'ex —', beim V. [2]*zan-* mit *frā* 'cognoscere': *yō aēta* (Sp. 11 u.) *°ri*[13] *arəϑra frazānaiti* F. *5.* 2) *pairī āiš* sbes. III) Praev. (mit [5]*kar-*, [3]*karš-*, *gam-*, *dā-*, [3]*var-*, *stā-* usw.).

Wertlos: *yō ǰanaṭ .. daēvanąm hazaηrāi hazaηrō °ri baēvarāi baēvanō °ri* Yt. *3.* 13[14], 10[15]. [Yt. *10.* 105: lies *pairi.-apaya*; — V. *15.* 45: lies *pairi.tačahi.*]

KompA.; Ableit. — Vgl. *pāiri.* — ai. *pári* Adv. (usw.), mp., np. *par°* (GIrPh. *1.* 310, *1* b. 159); s. noch zu +*pairi.aoǰastara-*. — Vgl. zBed. und deren Entwicklung HBM. ZC. 319, DBR. VglS. *1.* 702, CLD. KZ. *31.* 262. Pü. (zu I): *pēš*, (zu II): *apē hač*, (zu III): *apē*; s. noch No. 2 ff., 6, 8 ff. — 1) Hds. *pari.* — 2) D. i. vor oder nach der Rezitation der *Gāϑās*; Pü.: *pas — ku fratum kār apē kunēt pas apastāk gōwēt — aδāv pēš — ku apastāk* (Rest weggelassen). — 3) Pü.: ausgelassen. — 4) Unsicher. Pü.: *apar.* — 5) Vgl. *aipi* II 1 a (Sp. 83 m.). — 6) Pü.: *apar pa barsm.* — 7) S. dazu DBR. VglS. *1.* 711. — 8) Pü.: *kē andar ān apar.* — 9) Pü.: +*hač.* — 10) Pü.: undeutlich. — 11) Pü.: *apē.* — 12) Wörtlich: 'non profuso sine semine', eine Vermischung der beiden sinngemäss richtigen Ausdrücke **fraηharəzāṭ pairi xš°* und *afraηharəzāṭ paiti xš°*, vgl. *anādruxtay-* No. 1. Pü.: fehlt. — 13) Pü.: *hač.* — 14) Wo NA. unrichtig abteilt; s. Yt. *3.* 10. — 15) Wo die Hds. das 2. Mal *paiti* bieten; s. Yt. *3.* 14.

• j. +**pairi.aoxtay-**[1], **pairyaoxtay-** f. 1) 'Aussprache, Vortrag': *yezi arastrəm* (sd.) +*°ta*[1] *pairi.āδa* N. *32.* 2) 'Zuruf, Befehl': *darəsa nā °tača* (LS. als IS.) *uzuštanā̊* +*ādərəyeite .. frašumaitīš* (sd.) P. *58.*

Zum V. *aog-*; § *53* II. — Pü. (dRn.): *apē gōwišn, pa apar gōwišn.* — 1) So N. *32*; Hds. *pairi.axt°.*

• j. +**pairi.aoǰas'tara-**[1] Adj. 'der siegreichere': *°rō zī ahmāṭ* V. *4.* 10 PüZ.

Kompar. aus **°ǰah-* Adj. 'der die Übermacht hat'; vgl. *aiwi.aoǰah-*. — np. vgl. *pērōz* 'siegreich' (aus ir. **pariauǰ°*, s. dazu IFAnz. *10.* 28; falsch WZKM. *9.* 290). — zBild. des Kompar. s. ai. *ojastara-*, als Erklärung von *ójīyas-*. — 1) Die Ausg. trennen.

j. *pairi.axta* N. *32*: lies *pairi.aoxta.*

• j. +**pairi.apā-**[1] f. '(ringsum gehendes Erreichen sva.) Umfassen': *yaṭčiṭ vīmaiδīm* (sd.) *aiδhā̊ zəmō təmčiṭ miϑrō hangrəfšəmnō °paya* (IS.)[1] *bāzuwe* "auch wenn er .., auch den erhascht *M.*, mit den Armen ihn umfassend" Yt. *10.* 105.

1) NA. trennt.

• j. **pairi.aηharšta-** Adj. (fem. *°tā-*), PPfP.: s. *harəz-*.

KompE.

• g. **pairī āiš** adv.-artige Verb. 'antehac, zuvor, früher', attributiv gebraucht[1]: *aṭ yā varəšā yāčā p° āiš šyaoϑanā* .. "die Taten, die ich wirken werde, und die früheren .." Y. *50.* 10[2].

Pü.: *pēš i ōšān.* — 1) Anders JN. A hymn 22. — 2) S. zSt. CLD. KZ. *31.* 262.

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• j. **pairi.uxšatay-** f. —?—: *yō gāϑā̊ °šaiti* (IS.)[1] *+srāvayanti* N. *32*[2].

Pü.: *ōšān kē gāsān apar pa apāk* ap a dar *srāyēnd*; mit undeutlicher Erl. — [1]) T *°uxšayeiti*. — [2]) Es scheint sich um eine besondere Art des Vortrags der *Gāϑās* zu handeln oder um einen Vortrag bei besonderer Gelegenheit.

• j. *yō vaŋhaiti varənāsča* *pairiurusvištiš N. *92*.

Ob vll. *pairi.urvištiš*? S. *vī.urvištay-*. — Pü.: *ōšān kē nikumbēnd +nikumbīh i ēvtāk* p r zmn k n(?) *i tāpīk dārēt*.

• j. **pairika'vant-** Adj. 'der von *P.* umgeben ist, es mit *P.* hält': *yātušča yātumataṃ pairikāsča °vataṃ* Yt. *11*. 6.

Pü.: *parīk mart u tan*; vgl. zu *yātumant-*.

• j. **pairi.kara-** m. 'Umfurchung, rings herumgehender Furchstrich, -streifen': *xšaϑrāi vairyāi °rəm pairi.kārayōiš* (Sp. 449 m.) V. *17*. 6.

Zum V. *4kar-*. — np. vgl. *pargār* 'Zirkel'; Hbm. PSt. 39. — Pü.: *pa pērāmōn kārišnīh*; s. zu *pairi.karša-*.

• j. **pairi.karša-** m. 'Umfurchung, rings herumgehender Furchstrich, -streifen': *°šəm pairi.karšōiṯ* (sd.) *ažšō nā* V. *19*. 21.

Pü.: *pa pērāmōn kārišnīh*; vgl. zu *pairi.kara-*.

• j. **pairikā-** f. 'Zauberin, Hexe'*): *pərəne °kaṃ yā āiti ātrəm āpəm zaṃ* .. V. *11*. 9; — *miϑrəm* .. *hamaēstārəm °kanaṃ* Yt. *10*. 26; — *avaiŋhā̊ mūš avaiŋhā̊ °kayāi paitištātayaēča* .. V. *16*. 8; — *paitištātōe ayanamča x^vafnanaṃ* .. *daēsanaṃ* .. *+ōifranaṃ ayanamča °kanaṃ* Yt. *13*. 104; — *°kaṃ yaṃ +xnaϑaiti* (sd.) *yā upaŋhačaṯ kərəsāspəm* V. *1*. 9; *19*. 5. a) von *Tištrya* bekämpft**): *azəm daōaṃ* .. *tištrīm* .. *avaiŋhāi °kayāi paitištātayaēča* .. *yā dužyāirya* Yt. *8*. 50 f.; — *°ka yā dužyāirya* .. *parōiṯ pairīϑnəm* (sd.) *aŋhvaṃ avahisiōyāṯ* .. *tištryō* .. *avaṃ °kaṃ ādarəzayeiti* Yt. *8*. 54 f.; — *tištrīm* .. *yō °kā̊ taurvayeiti yō °kā̊ titārayeiti yā̊ stārō kərəmā̊* (sd.) *patanti antarə zaṃ asmanəmča* Yt. *8*. 8[1]. A) sonst in Verbindung mit *yātav-* (sd., auch fdSt.): *yaṯ maṃ naēziš taurvayāṯ* .. *nōiṯ yātavō naēča °kā̊* Yt. *1*. 6; usw.; — *paiti.pərəne* .. *vīspe yātavō °kāsča vīspā̊ +ǰanayō yā̊ drvaitīš* V. 20. 10; usw.; — *paitištātōe yātunaṃ °kanamča* Yt. *6*. 4; usw.; — *hača *yātāi hača °kāi* Yt. *4*. 3; — *yātušča yātumataṃ °kāsča pairikavataṃ* Yt. *11*. 6.

*) Das weibliche Gegenstück des *yātav-* (sd.). Die *P.* schaden besonders dadurch, dass sie die *Mazdayasner* durch Liebeskünste vom Glauben abspenstig machen; s. PüErl. zu Yt. *1*. 10 (*parīk ān kēī pa yātūkīh 1000 mark aržān kart ēstēt*) und zu *xnaϑaitī-*; Ggr. OK. 339. Vgl. noch **). — **) In diesem Fall sind die Meteore gemeint; s. zu *kərəma-*.

KompE.; Ableit. — Et.?[2]) — np. *parī*. — Pü.: *parīk*, Sü.: *rākṣasī*, (meist) *mahārākṣasī*; s. noch *) und No. 1. — [1]) Darauf geht die NpüErl. zu Yt. *1*. 10: *parī ān bāšad ka* .. *bar āsmān u ta zamīn bigardad*, in Sü.: *mahārākṣasī* .. *ākāše pātālādiṣu bhramate*. — [2]) Die Erklärung BB. *15*. 8 wird durch mp. *parīk*, np. *parī* unwahrscheinlich, die auf ir. **parīkā*- hinweisen.

• j. *mā hē barəsma* **pairi.kərətəm** *pairi.kərəntīš narō aŋhən ašavanō* V. *19*. 19: —?—[1].

Sü.: *mā ān barsm pa apar nikīrišnīh* (lies: *kirrēnišnīh*?) *apar kirrēnēh*[2]), erl.: *apē hilēh*. — [1]) Die Stelle ist mir grammatisch und inhaltlich unverständlich. Die Übersetzungen bei Sp. (s. Komm. *1*. 432), Haug Essays² 334 und Dst. ZA. *2*. 265 sind mit dem Wortlaut des Textes nicht zu vereinbaren. — [2]) Pü. nimmt also *pairi.kərəntīš* als 2S. zum V. *kərət-*, was ja an sich möglich wäre.

• j. *mā hē barəsma pairi.kərətəm* (sd.) **pairi.kərəntīš** .. V. *19*. 19: —?—.

• g. **pairigaēϑa-** n. 'Umfassung des Anwesens, Vorhof, Vorhalle'[1]): *aṯčā ī tōi manaŋhā +mainyuščā +vaŋhušū vīspā dātā spəntahyāčā nərəš šyaoϑanā* .. *°ϑē xšmāvatō vahmē mazdā garōbīš stūtaṃ* "und samt dem Denken alle Werke des guten Sinns und des heiligen Manns, ..: verbringt sie in deine Vorhalle auf das Gebet an euch, o *M.*, samt den Liedern des Lobs" Y. *34*. 2[1]).

Ableit. zu *pairi+gaēϑā-*; vgl. No. 1. — Pü.: *apē rasēm ō ān i šmāk nyāyišn ōhrmazd* .. *vatān andar garōtmān stāyēm*. — [1]) Ich verweise für meine Fassung des Worts und der ganzen Stelle auf Y. *28*. 11 (s. *'pā(y)-* mit No. 4), *49*. 10 (s. *dam-* mit No. 3), *27*. 13 (s. *dazdar-*)*). Der 'heilige Mann' ist *Zaraϑuštra*, der 'gute Sinn' seine Anhängerschaft; *garōbīš stūtaṃ* ergänzt *manaŋhā* und *šyaoϑanā* zu der bekannten Dreiheit.

• j. **+pairi.gā.-vačah-**[1]) Adj. 'der seine Worte ringsum singt, d. i. ertönen, erklingen lässt': *haomō frāšmiš* .. *hvačā̊ pāpō.vačā̊ °čā̊* Y. *57*. 20.

**pairi gā(y)-* Adj.; zum ai. V. *gāyati*. — ai. vgl. *sāmagā(y)-* Adj. — zKomp. s. § *264* A. 1 No. 9. — Pü.: *pa hangām gōwišn*[2]). — [1]) So K 5 u. a. — [2]) Daher Dst.: 'aux paroles opportunes', Jn. Reader *1*. 77: 'speaking timely words'. Dem widerstrebt schon die Art der Komp.

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• j. *paoiryāi dahmanąm* *pairi.gərəmyāi +*paiδyeiti* N. *105*.
Nach Pü. zum V. *grab-*; also °*gərəmby*°? — Pü.: *fratum hač dahmān kē apar gīrēt pātixšāh bavēt.*

• j. pairi.jaδan- Adj. 'herumgehend', vom Priester, der auch ausserhalb des Lands Dienst tut[1]: *daiṅhāurvaēsəm āstāya humāim* °*δnəm āstāya* Vr. *3*. 3; — +*daiṅhāurvaēsahe* .. *humāyehe* °*δnō* Vyt. *17*; — *ava bažšaza* .. *humāyehe* °*δnō* Vr. *9*. 2.
Ableit. aus **pairi.jaδa-* m., zum V. *gam-*; ai. vgl. *saṃgathá-* m. — Pü.: *pa apar rasišnīh.* — [1]) Im Gegens. zu *daiṅhāurvaēsa-*, sd. und vgl. *paiti.ająδra-*.

• j. pairi.taxtay- f. 'Herumlaufen': °*tō* (LS.) *paurvačibya yaδa apərənāyuš* "im Herumlaufen um die beiden Vorausgehenden (ist der Hund) wie ein Kind" V. *13*. 48 (?).
Pü.: *apē tačēt ō pēš*; dazu eine undeutliche Erl.

• j. +pairi.tačahi[1]) Inf. 'im Lauf zu umkreisen, zu umlaufen', mit Akk.: *yavaṭ aēte spāna biš hapta nmāna p*° *bavąn* "sobald die Hunde zweimal sieben Häuser umlaufen können" V. *15*. 45.
Zum V. *tak-*. — zSynt. s. IF. *10*. 193. — Pü.: *pērāmōn apē taxtār hēnd.* — [1]) NA. getrennt.

• j. pairi.daēza- m., Plur. 'einerings-, rundum gehende, sich zusammenschliessende Umwallung, Ummauerung': *aēta*δ*a hē aēte yōi mazdayasna aiṅhā̊ zəmō* °*ząn pairi.daēzayąn* V. *3*. 18.
np. *pālēz* 'Garten'; vgl. gr. LW. παράδεισος. — Pü.: *pa pērāmōn dahišnīh.*

• j. pairi.daṅyav- Adj. (auch mask.) 'der vor dem Land ist': *miδrəm* °*yūm* (ASm.) .. *aipi.daṅyūm* Yt. *10*. 144.
Npü.: *ki pīš i har šahr ast.*

• j. pairiδwa- Adj. 'um was man herumgehen, dem man ausweichen, was man vermeiden kann'[1]): °*δwō bavaiti pantā̊ yim* .. *pāiti* .. *hā̊ diṭ aēvō apairiδwō* .. "vitari potest via quam .." Aog. 77.
KompE. — Komp.: *pairi*+**iδwa-*. — Pü.: *vitarakōmandīh*, Sü.: *parikramaṇīyaḥ.* — [1]) Falsch WILHELM ZDMG. *42*. 96, vgl. *apairi.aya-*.

• j. pairiδnəm Adv. 'um und um, ganz und gar': *pairika yā dužyāirya vīspahe aṅhāuš astvatō parōiṭ p*° *aṅhvąm ava.hisiδyāṭ* (sd.) "die *P.* des Misswachses würde die Lebenskraft der ganzen körperlichen Welt ganz und gar entzwei spalten" Yt. *8*. 54; — *ava mē āziš* .. *parōiṭ p*° *aṅhvąm* +*ava.dərənąm sadayeiti* (sd.) V. *18*. 19. Unklar: *pasča frasaxtahe* (sd.) *mašyehe pasča p*°[1]) *dərəninti* (Sp. 740) *daēva* V. *19*. 28.
ASn. aus **pairiδna-* Adj., Ableit. aus *pairi*; s. WH. Gr.[2] § *1245* g, h. — Pü. (zu V. *18*): *tōšišn*, (zu V. *19*): s. bei *dərəninti.* — [1]) Lesung nicht recht sicher; L 4 *pairišnəm*, K 1 *pairisinəm.*

j. *paoiri.fravāxšō* N. *98*: lies *paouru.fr*°.

• j. pairi.frāsa- m. 'Herumfragen': *ušta tē nōiṭ* °*sa* (IS.) *ərəžuxδəm* +*pərəsahi vāčim* "nicht brauchst du nach dem wahren Wort herumzufragen" Y. *9*. 25[1]).
Zum V. *fras-*. — Vgl. ai. *práśam* (*prátiprāšo jahi*; BLOOMFIELD SBE. *42*. 305), mp. *āfrās*, *pātifrās.* — Pü.: *hač frāč pursakīh.* — [1]) S. zAusdr. *frasa-* No. 1.

• j. paoirīm Adv.: s. Sp. 873 u.

• g., j. pairi-matay- f. 'Geringschätzung' (Andrer)[1]), sva. 'Selbstüberhebung, Hoffart': *akāṭ manaṅhō stā čiδrəm* .. *drūjasčā* °*tōiščā* Y. *32*. 3. A) als Dämon: *tarō.mata apa.dvarata* °*mata apa.dvarata* Yt. *3*. 8; 11, 15[2].
Pü.: *apar mēnišntar*, vgl. zu P. *37*. — [1]) Vgl. zBed. RV. *7*. 59. 3: *nahi vaḥ caramáṃ caná vásiṣṭhaḥ parimaṃsate* "auch über den letzten ja von euch denkt *V.* nicht gering".

• j. pairi.yaožda*δ*ant- Adj., PPA.: s. *yaoždā-*.
Vgl. zu *para.daδant-*.

• j. pairi varəzāi Inf.: s. unter *varəzāi.*

• j. pairi.vāra- m. 1) 'Schutzwehr, Wehr': *tā̊ hē snaiδiš varəδasča parštasča* °*rasča vīsənte pairi* .. *drujaṭ* Yt. *13*. 71. 2) 'Umwehrung, Umwallung': *haδra nmānā̊ avastaya* .. *fraskəmbəmča* (sd.) *fravārəmča* °*rəmča* V. 2. 26.
ai. *parivāra-* m. 'Decke; Umgebung'; aram. LW. *parvārā* 'Vorstadt'; FRMÜLLER WZKM. *8*. 97. — Pü.: *pērāmōn parvār.*

• j. pairi.urvaēšta- Adj. 'der am meisten, besten zu Grunde richtet', mit Akk.: *taṭ drvatō drvatyā̊sča aši* [*uši*] *karəna gava* +*dvariδra zafarə* .. °*təm* "das ists, was am besten des Gottlosen Augen .. zu Grunde richtet" Yt. *11*. 2.
Superl. zum V. *3var-*; aus ar. **ṷra(i)ištha-*; der Superl. setzt ein mit *pairi.vārayа-* gleichbedeutendes Praes. 24 **pairi.urvaya-* voraus, s. IF. *7*. 73. — Pü.: *vartēnēt.*

• j. pairi.spātay- f. 'Herumwerfen, Hinwerfen, Hin(ein)fallenlassen': *nōiṭ astąm nōiṭ varsąm* .. °*spāiti apąm āstryā̊nte* "sie

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sollen sich nicht dadurch, dass sie Knochen oder Haare . . hineinfallen lassen, am Wasser versündigen" V. *6.* 29.

Zum V. *spā-*. — Pü.: *pa apē hilišn* (?, s. Sp. Komm. *1.* 195; die Lesung der NA. des Pahl.-Vend. ist ebenfalls unklar).

j. *paoirīš*: s. *parav-*.

• j. **pairišta-** Adj., PPfP.: s. [1]*aēš-*. [Yt. *13.* 71: lies *parśanąm.*]

KompA., E.

• j. **pairištā.xšudra-, °xšuδra-** Adj. 'dem der Same versiegt ist': *narō °δrō . . ǰahika para.daxšta* Yt. *17.* 54; — *yaṯ hanō vā zaururō vā °drō vā bavāṯ* V. *3.* 19; — *yaṯ sūnīš para.iriδyeiti* +*našta.sɔmanasča °drasča* V. *13.* 50.

PPfP.; s. [1]*stā-* mit *pairi.* — Pü.: *patīrak šusr*, erl.: *gāt nē tuvān* 'coeundi non potens'.

• j. **pairišta-nhara-** Adj. 'von ausgesuchter Wohlgenährtheit, auserlesen feist': *nōiṯ pasušča* (statt IS.) . . *irišta* (sd.) *ratufriš abanta airišta* +*azdya °ra ratufriš* N. *56.*

zEt. s. *harəta-*. — Pü.: *apar* arddtannnram, erl.: *kuš barišn hamāk hurust ēstēt.*

• j. **pairištay-** f. 'Aussuchen, Auslesen': *dāyata* (näml. *aēsmąn?*) *dāitya °ti* "gebt (Holz?) mit gehörigem Aussuchen" V. *5.* 2 PüZ.; 4PüZ., N. +*103*[1]), *103.*

Komp.: *pairi*+**ištay-*, zum V. [1]*aēš-*. — ai. *parīṣṭay-* f. — Pü.: fehlt. — [1]) Hds. *°tāi.*

• j. **pairištūra-** m. EN. eines Gläubigen[1]): *ǰarō.daṅhūš °rahe ašaonō* Yt. *13.* 110.

Eig. Bed.? — [1]) S. dazu auch West SBE. *5.* 115 No. 5.

• j. **pairiš.hanāna-** Adj. — ? —, von *ātrɔ.čarana-* (sd.): *ātrɔ.čarana °na* V. *14.* 7.

Pü.: *apar aržānīk*[1]), erl.: *2 haćaδar 2 haćapar.* — [1]) Vgl. zu [1]*han-*.

• j. +**pairiš.hāvanay-**[1]) Adj., Plur. 'die um *Hāvanay* sind sva. die mit *H.* (der Gottheit der ersten Tagesabteilung) sich einfinden', von den Göttern: *vīspaēibyō aēibyō ratubyō yōi hənti ašahe ratavō δrayasča δrisąsča nazdišta °nayō* Y. *1.* 10.

Pü.: *pērāmōn i hāvan*, Sü.: *parivartulaṃ hāūanasaṃdhyāyāḥ.* — [1]) NA. ohne Trennung.

• j. +**pairiš.x^{v}axta-**[1]) Adj. 'rings umschlossen': *fraərasyānəm . . °təm ayərəhahe* "den *Fr.* . ., den von Eisen rings umschlossenen" Y. *11.* 7*).

*) Es bezieht sich das auf den eisernen *hankana-* (sd.) des *Fr.*; vgl. die PüErl., die besagt, es sei eine Festung (*drupuštīh*) um ihn herumgebaut.

ai. *pariṣvakta-* Adj., PPfP. zum V. *svajate.* — Pü.: undeutlich; s. auch *). — [1]) NA. ohne Trennung; s. Var.

• j. **paouru** Adv.: s. *parav-*.

• j. **paouru.fraourvaēsa-** Adj. (fem. *°sā-*) 'mit vielen Ausläufern': *haraṃ bərəzaitīm °sąm* Yt. *12.* 23.

Vgl. *pouru.fraourvaēsya-*. — Komp.: **fra*+*urvaēsa-* m., eig. 'Hervordrehung'; vgl. zBed. Bd. *12.* 2: *čigōn apārīk kōfān hač harburz rust hēnd.*

• j. **paouru.fravāxš-** Adj. (auch fem.) 'an mehreren, verschiedenen Stengeln gewachsen': *urvaraṃ . . +hamō.vərəšajīm* (sd.) *°šəm* (ASf.) N. *98*; — *paoiriš* +*°šō* (APf., näml. *urvarā*)[1]) +*frastərənte* +*vī.barasča avī.-barasča* +*ratufriš* "wenn er deren mehrere an verschiedenen Stengeln gewachsene spreitet, ist er *r.*, gleichviel ob er sie zerteilt oder nicht" N. *98.*

Pü.: *pur tāk*, erl.: *kē . . aš sar ēčand ast.* — [1]) Hds. *paoiri.fr°.*

j., g. *paouruy°*: s. Sp. 870 u., 874.

• p. **paru-zana-, paruv-zana-**[1]) Adj. (fem. *°nā-*) 'viele Menschenrassen umfassend': *dāraya^{h}va^{h}uš . . xšāyaδiya^h dahyūnām °nānām*[2]) ". . König von Ländern vieler Rassen" D. *11.* 2; — *xšayāršā . . xšāyaδiya^h dahyūnām °nānām* X. *1.* 2.

[1]) Mit dem Worttrenner dazwischen; so X. *1.* 2 u. ö. — [2]) D. *6.* 2 steht statt dessen *vispazanānām.*

• j. **paouruša.gaona-** Adj. 'grauhaarig': *°nəm* F. *3* b.

S. *pouruša-*. — Pü.: *pīr mōδ.*

• p. +**parga-**[1]) m. Name eines Bergs in Persien: *°ga^h nāma* kaufa^h avadā hamaranam akunava* Bh. *3.* 7.

*) Gemeint ist der heute *Kūh i suxta* genannte Höhenzug, an dessen Westabhang *Purg* (s. unten) liegt.

np. *purg* (arabisirt *forǰ*), Name eine Stadt in *Fārsistān* (*Lāristān*). — [1]) So gegen NA.; s. KZ. *35.* 13, LC. *1894.* 151.

• j. **parət-** V. 'certare'. Praes. 2 *parəta-*[1]), 3 *pərəta-*[1]), 7 (Int.) *pāpərət-*, 11 b *pəšana-*[2]), 12 b *pərənā-* : *pərən-*[3]). [Vgl. noch **parənti* und **paršta.*]

1) Med. 'sich bekämpfen, mit einander kämpfen': *yaṯ narō . . pərətənte vərəδraγnyaēšu* Yt. *13.* 27; 45; — *uštrānhō . . pərətamna vaδairyavō* "die Kamele, die mit einander kämpfen, wenn sie brünstig sind" Yt. *17.* 13; — *antarə daiṅhu pāpərətāne* (ADf.) Yt. *10.* 8, *15.* 49. 2) 'vor Gericht

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streiten, prozessiren': *yō* +*naire* +*pərənəm-nāi*[4] *nōiṯ paiti.daδāiti gātumča* +*varasča* (sd.) "wer einem, der prozessirt, . ." F. *4* c. 3) 'Jemandem (Akk.) feindlich entgegen, zu Leibe gehen': *pərəne* (1S.) *aēšməm* V. *11.* 9; 9 f.[16]; — *kuδa aēṯaṯ druxš pərənāne* "wie kann ich der *Dr.* zu Leibe gehen?" V. *10.* 1[2]; *9.* 47[2] (wo *pərənāite*); — *pərənāi* (1S.) F. *10.* a) absolut: *astō.-vīδōtuš pəšanaiti* V. *4.* 49; 49[4].

mit *ā* 'Einwendungen machen, einen Disput anfangen, führen', absolut: *yō hē* +*apərənəmnāi*[5] *nōiṯ vīsāiti frāmrūite* "wenn man einem (Schüler), der Einwendungen macht, Auskunft zu geben sich weigert" N. *13.*

mit *paiti* 1) 'kämpfen gegen — (Akk.), bekämpfen': *yaṯ dim . . aspaēšu paiti*[6] *parətata* Yt. *19.* 77; *5.* 50. 2) dnwS. 3: *paiti.pərəne ərərəm mainyūm* V. *10.* 5; 6[3], 9[3], 10[2], 13[2], 14[2], *20.* 9[17], 10.

Et.: s. zu *pərət-*. — Pü.: *patkārītan*, erl.: *stav*[7]) *apē kartan*, (zu F. *4*): *patkār dār*, (zu F. *10*): *patkār*, (zu V. *11.* 20): *purtēnītan.* — [1]) F 1 hat überall *parət°* ausser Yt. *17.* 13. — [2]) § *132*, *172.* — [3]) BTHL. Stud. *2.* 99. — [4]) Hds. *pərəmnāi*, s. No. 5. — [5]) Hds. *apərəmnāi*, s. No. 4. — [6]) *paiti* gehört zum Verb. Statt des Lok. *aspaēšu* würde im Ai. der Instr. stehen. — [7]) 'Beschwerde', vgl. np. *sutōh* aus **stavak°*.

j. *parətasča* Yt. *11.* 15: lies *pərət°*.

• j. **parətō.tanū-** Adj. 'des Leib verwirkt, dem Gericht verfallen ist', sva. *tanu.pərəδa-* (sd.): *aδča hənti °nuṇam šyaoδnanąm uzvarštayō* "und es können auch die Taten der *P.* wieder gut gemacht werden" V. 7. 52 PüZ.; — *pairi šē hō* +*°nuṇam*[1]) *stārhaiti yahmaṯ hača təm ava.raoδənti* (sd.) N. *42.*

Vgl. *pəšō.tanū-*, *apərətō.tanū-*. — PPfP. zum V. *3par-*. — Pü.: *tanāpuhrakān.* — [1]) Vgl. T.

• j. **parəd-** V. 'farzen'. Praes. 3 *pərəδa-*. 'farzen', vor Angst: *yaṯ gundō* (sd.) *dayāṯ āaṯ daēva pərəδən* ". . dann farzen die *D.* vor Angst" V. *3.* 32.

Vgl. ai. *pardate*, gr. πέρδομαι. — Pü.: p n r d t (*pulūt?*) *hēnd* mit undeutlicher Erl.

• p. **parδava-** m. Name eines Lands, Parthien[1]): *°va*[k] *utā varkāna*[k] *hamīδ*[r]*iyā abava*[n] Bh. 2. 16; 2, *1.* 6, D. 5. 2, *6.* 3; — *ima*[k] *tya*[k] *manā kartam °vaiy* Bh. *3.* 2; 1.

np. *pahlav*; s. dazu HBM. PSt. 207, AGr. *1.* 63. — [1]) Eig. Volksname, vgl. zu *saka-*.

• j. **parəna-** n. 1) 'Feder': *mərγahe . . vārənjinahe* (sd.) *°nəm ayasaēša . . ana °na tanūm aiwi.sifōiš ana °na hamərəδəm paiti.sarəhaēša* "eine Feder des Vogels *V.* sollst du dir suchen, mit dieser Feder sollst du über deinen Leib streichen[1]), mit dieser Feder deinen Feind bannen" Yt. *14.* 35. 2) 'Flügel': *yaδa maxšyā °nəm* "wie der Flügel einer Mücke" V. *8.* 69. [Yt. *14.* 36: lies *pərənō.*]

KompE.; Ableit. — Vgl. [1]*pərəna-*. — ai. *parṇá-* n.; mp. (Pü.), np. *parr.* — [1]) Um ihn 'fest' zu machen.

• j. **parənaˈva-** Adj. 'mit einer Feder versehen': *astavō* (sd.) *vā . . °vō vā taxmahe mərγahe* Yt. *14.* 36.

Npü.: *pur zūr.*

• j. **parənahˈvant-** Adj. 'copiosus, in Fülle vorhanden, reichlich': *upa stərəmaēšu* (sd.) *vārəma daiδe °narəhuntəm*[1]) +*vīspąm.-hujyāitīm* Yt. 5. 130.

**parənah-* n. 'copia', zum V. *3par-*; ai. vgl. *párīṇas-* n. — [1]) Man verlangte das Fem.

• j. **parənin-** Adj. 'gefiedert, geflügelt': *vayaēibya . . yō °nīnō* (ND.) *fravazānte* Yt. *10.* 119.

Ableit. aus *parəna-*. — Vgl. *pərənin-*.

j. *paoiry°*: s. Sp. 874 ff.

• j. **pairy-aētar-** m. 'Taglöhner, Handarbeiter' ohne festen Wohnsitz im Dienst-haus[1]): *vaēsəsča* (sd.) +*°aētrūušča* (AP.)[2]) *yaožδaδō gūš paiti vazyā* V. *9.* 38.

Eig. 'Herumgeher, Störer', zum V. *ay-*. — ai. *paryetár-* m. 'Überwinder'. — Pü.: p r a ddt k, Npü.: *parastār.* — [1]) Im Gegens. zu *vaēsa-*. — [2]) NA. *°trāšča*; s. § *400* mit No. 5.

• j. **pairyaoxtay-** f.: s. unter *pairi.aoxtay-*.

j. *pairyeiti*, *°te*: s. *3par-* mit No. 1.

• j. **paurva** Adv.: s. *parav-*.

• j. **paourva** Adv.: s. *paurva-* unter **1** und **2**.

• j. **paurva-**[1]), **paourva-**[1]), **pourva-**[1]), p. **paruva-** Adj. (fem. *°vā-*) 'prior'; **1**) dem Ort nach, 1) 'der vordere': *barəšnūm hē vaγδanəm* (sd.) *°rum*[2]) *paiti.hinčōiš* V. *8.* 40; 41; — *yaṯ nā °rva* (AD.)[3]) *frabda* (sd.) *frabdō.drājō framaēzaiti* V. *18.* 40; — *frā mē gaδwa zazayąn nižbərəta* (sd.) . . *°rvaēibya*[4]) (näml. *pāδaēibya*) V. *8.* 37; — *aparaya . .* +*°ruya*[4])[5]) (LS.) *paiti* +*mastrγnaya* F. *3* c; — +*yatō* (sd.) *°rvaēibya*[3]) *yaδa raδaēštā* V. *13.* 45; 48. a) ISn. *paourva* und ASf. *paurvąn*[6]) als Adv. 'vorn, voraus': *mā apaēma* +*paourvāvayōiṯ* (d. i. *°rva*+*avay°*) "wir wollen (ihm) nicht nach-

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kommen, voraus soll er seines Weges gehen" Vr. 22. 2; — *yō druča* (sd.) °*vanča ašāi ravō yazša* Yt. *13*. 99; 99. 2) 'vorn, vornan befindlich': *yō* +°*rvō*[4] *vāšəm* (sd.) *vazaiti* Yt. 5. 11. a) insbes. von der Himmelsrichtung, uzw. α) im Ap. 'östlich'[7]: *utā dahyāvaʰ tyā* +°*ruvaiy*[8] "und die Provinzen auf der östlichen (Seite)" D. 5. 2. β) im jAw. 'südlich'[7]: *frā* °*rvō*[2] *vātąm* (sd.) *vazaiti* Yt. *8*. 33; — *mərəzu* (sd.) +°*rvō*[2] (ADm.) *xᵛaδātō* V. *19*. 42. 2)[9] der Reihenfolge (und dem Rang) nach, 'der erstere': *staota* (sd.) *yesnya* . . °*vāṯ*[3] *vā naēmāṯ aparāṯ vā* N. *37*; — *yaṯ hē avaṯ* °*rum*[2] *ubǰyāite* (sd.) V. 7. 52 PüZ.; — *čvaṯ hača* °*rvačibya*[4] (näml. *maγaēibya*)? *yaδa δrigāim* V. *9*. 9; *8*. 39; — *aiwiča aparəm* (sd.) *apāča* °*vaēibya*[3] V. *15*. 48; — °*rvā*[3] *dātā dāmąn ašaonīš* Y. *16*. 3; — *upa vā mąδrəm spəntəm maraēta*.. °*rumča*[2] *naēme asne aparəmča* ". . die erste Hälfte und die zweite" V. *4*. 45; 45; — °*rum*[4] *vā naēməm* +*yārə aparəm vā* N. *44*; — mit Abl.: *nāirivaite*.. *ahmāṯ* °*rum*[2] (ASn.) *framraomi yaδa maγavō* (sd.) V. *4*. 47. a) ISn. *paourva* als Adv. 'zuerst': °*rva hē nəmō baraiti* °*rva xᵛarənā* Yt. *14*. 36. 3)[9] der Zeit nach 'der frühere, erstere': ‖ *tyaiy* °*ruvā xšāyaδiyā* Bh. *4*. 9; — *anuzvarštāṯ* (sd.) *paiti* °*rvāṯ*[3] V. *4*. 20; — *yatārō* °*rvō*[3] *usəhišťaiti* "qui prior surgit" V. *18*. 26; 26, Yt. *14*. 44[2]; — *yatāra* (sd.) *vā dīš* °*rva*[2] (NPm.) *frāyazənte* Yt. *13*. 47; *10*. 9 (NSf.); — *yahmaṯ hača* °*rvō*[3] *snaoδō* (sd.) . . *snaēžāṯ* V. 2. 22; — °*rva*[3] (NPm.) *tāyūm* . . *būiδyōimaiδe mā čiš* °*rvō*[3] *būiδyaēta nō* Y. *9*. 21; 21[3], F. *1*[3]; — *katārō* °*rvō* (NPm.)[3] *āmayānte* (sd.) V. 7. 36; 37; — *ava.ǰastīm* (sd.) °*rvąm*[3] *āpō ǰaiδyōiš* . . *pasčaēta aiwyō zaoδrā frabarōiš* Y. *65*. 10. A) Das Praesens hat dabei den Sinn der Vergangenheit[10]: *yōi* °*rva*[3] (NPm.) *miδrəm družinti* "die zuvor den *M.* belogen haben" Yt. *10*. 45; — *aēibyō* . . *yōi vō vərəuhīš* . . *nōiṯ* °*rvā*[3] (ASf.)[11] *āzārayente* "denen, die euch, ihr guten, .. nicht zuvor erzürnt haben" Yt. *13*. 30; — *tā sravā* .. *yā* °*rva*[4] *aēδrapatayō drənǰayąn* (Sp. 773 o.) V. *4*. 45; — *ā dim aoxta* .. °*rvō*[2] *ašava para.irīδyō* (PPA.) ". . ein früher gestorbener Gläubiger" H. 2. 16. — Aber: *ā dim aoxta* . . °*rvō*[2] *drvō ava.mərətō* (PPfP.) ". . ein früher gestorbener Ungläubiger" H. 2. 34[12]. a) ASn. *pourum*, *paruvam* als Adv.; α) 'erst': *yezi nairyō anəhaṯ pasča hē* °*rum paiti.hinčōiš paitiša aparəm* "ists ein Mann, so sollst du ihn erst hinten, dann vorn angiessen" V. *8*. 58; 58. β) ‖ 'früher, zuvor': *kaᵛbūǰiyaʰ* . . °*ruvam idā xšāyaδiyaʰ āhaʰ* Bh. *1*. 10; 4; — *yaδā* °*ruvamčiy avaδā* "wie früher (es war), so" Bh. *1*. 14[3].

Unklar: °*rvačibyō*[4] Vd. *9* (?); — °*rvō*[4] P. *33* (?)[13]. [V. *16*. 14, Vyt. *26*, *40*: lies *paurvō.vasna*.]

KompA., E.; Ableit. — ai. *pūrvá-* Adj.; vgl. gr. πρόν. — Pü.: *pēš*; s. noch No. 12. — 1) Vgl. No. 2–4 und § *298*. 3, *268*. 43. — 2) *pour*°. — 3) *paur*°. — 4) *paour*°. — 5) So K. Statt °*rvya* geschr., gebildet wie *nmānya*, § *412*. — 6) Vgl. § *303*. 7. — 7) Vgl. unter *apāxtara-*. Bei den Persern geschah die Bezeichnung der Himmelsgegend wie bei den Indern (usw.) mit dem Gesicht nach Osten. — 8) NA. *parauvay*. *r*ᵘ steht fehlerhaft für *r*ᵛ. Vgl. *drauga-* No. 2. — 9) Die Bedeutungen 2 und 3 sind nicht immer scharf zu trennen. — 10) S. dazu DBR. VglS. *2*. 265. — 11) Man erwartete NPm., s. vorher und DBR. VglS. *1*. 456. Es ist hier das Adj. statt mit dem Subj. vielmehr mit dem Obj. in Beziehung gesetzt. — 12) H. *2*. 19 ff. ist jünger als H. *2*. 1 ff. und diesem Stück nachgebildet. — 13) Pü.: *paurune* (in Aw.-Buchst.); s. zu +*aēvō.gava-* No. 4.

• j. **paurvaˈtarə**[1] Adv. 'zuvor, vorerst, vor allem': *pərəsaṯ frašaoštrō* . . *zaraδuštrəm*: *paiti.mrūiδi p*° Y. *71*. 1.

Pü.: *pēštar*[2]. — 1) Lesung nicht sicher. — 2) Mit undeutlicher Erl., s. DST. ZA. *1*. 430.

• j. **paurvatā-** f. 'Bergzug, -kette, Gebirg': *dva hamankuna* (sd.) °*ta* (NS.) Yt. *19*. 3; 3; — *āaṯ āhva* °*tāhva pouru.sarəδō vīraoδahe haomō* Y. *10*. 12.

ai. vgl. *párvata-* m. — Pü.: *andar ān yāδ i pur tāk*, aber Sü.: *pavitranikareṣu*.

• j., g. **paurvaˈtāt-** f. 'prioratus' uzw. 1) 'Voransein, Anderspitzestehen, principatus': *amavaiδyā* °*tātō amavaiδyā uparatātō* Vr. *9*. 4. 2) 'das Höchste (einer Sache), Inbegriff, Auslese': *mastīm yąm pouru.āzaintīm mąδraheča* °*tātəm* Y. *57*. 20; — *təm aṯ yasnanąm* °*tātā yazamaidē* Y. *37*. 2; — *aṯ rātąm* (sd.) *zaraδuštrō* . . *dadāitī* °*tātəm manaŋhasčā vaŋhōuš mazdāi šyaoδanahyā ašāi yāčā uxδahyāčā* .. ". . die Auslese guten Denkens, Handelns und Redens dem *M.*, dem *Aša*, . ." Y. *33*. 14.

ai. vgl. °*pūrvatā-* f. — Pü. (zu Vr., Y. *57*): *pēš rastār*, (zu Y. *57*) erl.: *ēhrpat*[1]; (zu Y. *33*, *37*): *pa pēš rawišnīh*, erl.: *pa pēšpāδīh*, Sü.:

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purahpravṛtiyā. — [1]) Vgl. zu *hupaurva-* und zu *uparatāt-*.

• j. **paurva.naēma-**[1]) m. 'die vordere Seite'; nur Abl. °*māṯ* 'von der Vorderseite her, an der Vorderseite' sva. 1) 'vorn, voraus', a) absolut: *yezi ahi* °*māṯ*..*yezi paskāṯ* Yt. *16*. 2. b) mit Gen.: *yeṅhe* °*māṯ vazaite vərəϑraynō* "welchem voraus fährt.." Yt. *10*. 70; — *miϑrəm*..*yō tarō haraṃ āsnaoiti* °*māṯ aməšahe hū* ". . voraus vor der unsterblichen Sonne" Yt. *10*. 13; — *ā.drənjayōiš aom srum* °*māṯ ahe gravahe* "du sollst befestigen das Blei(gefäss) vorn an dem Stock" V. *9*. 14. 2) 'kopfüber' (?): °*māṯ*[1]) *pataṯ dyaoš* (Sp. 761 u.) .. *anərō mainyuš* Yt. *3*. 13.

Pü.: *pēš nēmak*. — [1]) Einmal (Yt. *3*. 13) *paourva*°.

• j. ×*γanānā druja* **paourvainīšča**× Vyt. 29[1]).

[1]) WG. verweist auf *druča paurvaṇča* Yt. *13*. 99.

• j. +**paourvanya-**[1]) Adj. — ? —, Beiwort von *aiwyārəhana-*: *frā tē* (näml. *haomāi*) *mazdā baraṯ* °*nīm aiwyārəhanəm* (sd.) *stəhrpaēsanəhəm* . . *daēnaṃ māzdayasnīm* Y. *9*. 26.

Pü.: p r n n, Sü.: *prāktanaḥ*. — [1]) Nach GDN. Metrik 140 'gegliedert', zu ai. *párvan-* n., nach HAUG Essays[2] 182 'leading the Paurvas (Pleiades)', was mir noch weniger einleuchtet.

• p. **paruvam** Adv.: s. *paurva-* **3** a β.

j. *parvō* Vyt. *26*: s. +*paurvō.vasna*.

• j. **paourvō.apāxtara-** Adj. 'der vordere nördliche'[1]): *vātō* °*ra apa.dvarata vātō* °*ra apa.nasyata* Yt. *3*. 9; 12[2], 16[2].

[1]) Vgl. unter *apāxtara-**).

• j. **paurvō.azī-** fem. Adj. 'zum ersten Mal trächtig, ersttragend': °*zyā aspayā arəϑō* "um den Preis einer ersttragenden Rossstute" N. *85*.

ai. vgl. *pūrva-sū-* Adj. 'erstgebärend'. — Pü.: fehlt.

• j. +**paurvō.vasna-**[1]) Adj. 'wobei der Wille vorausgeht sva. beabsichtigt, vorsätzlich': *yō nāirikayā čiϑravaityā* . . °*na šyaoϑna tanūm iriϑyāṯ* V. *16*. 14; ludrig zit. Vyt. *26*, *40*.

Pü.: *vas bār pa kāmak kunišn*. — [1]) NA. getrennt.

• j. **paurvaṇ**[1]) Adv.: s. *paurva-* **1** 1 a.

[1]) In *paurvaṇča*.

• g. **paourvīm**, j. **paoirīm** Adv. 1) 'zuerst', zeitlich und in der Reihenfolge früher als anderes, 'vor allem': *zasta hē* °*rīm frasnāϑayən* V. *8*. 40, *16*. 7; 7. 42, *8*. 19, 76, *9*. 49, Yt. *4*. 3 (?); — *hyaṯ tā hōm mainyū ǰasaēṯəm* °*rvīm dazdē gaēmča aǰyāitīmčā* (sd.) Y. *30*. 4; — *aṯ hōi aoǰī* (sd.) *zaraϑuštrō* °*rvīm* Y. *43*. 8; — *ahyā yāsā* (sd.) .. +°*rvīm*[1]) .. *vīspīng šyaoϑanā* Y. *28*. 1[2]); +*51*. 2[3]); — *hyaṯ ϑwā anəhōuš zaϑōi darəsəm* °*rvīm* Y. *43*. 5; 11. 2) 'zu Anfang, bei Beginn': *hyaṯ* °*rvīm*[4]) *taṯ ustəmənm* (sd.) *čīṯ* Y. *56*. 1, Vr. *9*. 7; — *hyaṯ nō mazdā* °*rvīm gaēϑāsčā tašō daēnāsčā* (sd.) Y. *31*. 11. a) mit Gen.: *anəhōuš* (Sp. 108 u.) *ahyā* +°*rvīm*[1]) +*yaṃ mōi vīdvā* (sd.) *mazdā vaočaṯ* Y. *45*. 3; — *kaϑā anəhōuš vahištahyā* °*rvīm kāϑō* (sd.) *sūidyāi* Y. *44*. 2. 3) 'zum ersten Mal': *taϑa ayaoš* (sd.) *yaϑa* °*rīm vīrəm avi yā bavaiti* Yt. *8*. 14; 14[3]; — °*rīm* . . *ϑriš mayəm ava.kanayən* . . *bitīm* . . *ϑritīm* V. *8*. 37 ff.; 7. 37. 4) 'erstens': *kō* °*rīm imaṃ zaṃ mazišta xšnaoma xšnāvayeiti* V. *3*. 12; 1, 7.

KompE. — ASn. aus *paouruya-*, *paoirya-*. — ai. *pūrvyám* Adv. — Pü.: *fratum*; vgl. No. 1 f. — [1]) NA. *pour*°; s. Var. — [2]) Pü. erl.: *gāsānūkīh*; vgl. +*paouruyē* No. 4. — [3]) Wie No. 2. — [4]) gAw. Wortform!

• j. **paoirya** Adv. 'zu Anfang (der ersten Welt)': *fravašayō yā p*° *ārəharə nmānanaṃča vīsaṃča* . . "die *Fr.*, die zu Anfang waren, (die *Fr.*) der Häuser und . ." Y. *23*. 1.

IS. aus *paoirya-*. — Pü.: *kē fratum būt ēnd*.

• p. *paruviya-*, g. **paouruya-**[1]), j. **paoirya-**[1]) Adj. (fem. °*yā-*) 'der erste, primus', nach Zeit und Ordnung: *čaiti aēte miϑra*..?.. *xšvaš* . . °*ryō vačahinō bityō* . . *ϑrityō* . . *puxδō* . . V. *4*. 2; *14*. 9, *18*. 33, 34, Y. *9*. 3, 4, Yt. *14*. 2, *19*. 1, N. 2, *82*, Vyt. *23*, Vd. *12*; — °*rīm pasūm avaynāṯ* °*rīm narəm razšyāṯ* . . *bitīm* . . *ϑritīm* . . V. *13*. 32 f.; *1*. 1 PüZ., 5. 32[3], *8*. 100[2], *9*. 7, 28, 31, Y. *9*. 19, +F. *1*; — °*rīm gāma frabaraṯ* . . *bitīm* . . H. 2. 15; V. *1*. 2, *4*. 50[2]), *15*. 2, Yt. *19*. 35; — °*ryaṃ gərəzaṃ gərəzaēta* . . *bityaṃ* . . Yt. 17. 57 f.; Vyt. *54*; — °*ryā dasa xšapanō* . . *bityā* . . Yt. *8*. 13–16; — °*ryeheča nā myazdahe aδāiti* . . *bityeheča* . . A. *3*. 7 f.; P. *9*, V. 2. 19 PüZ.; — °*ryāi ϑrišvāi xšafne* . . *bityāi* . . V. *18*. 18–20; — °*rya 'yeṅhē mē ašāṯ hačā' bityā* . . N. *102* (?); — °*ryāi nidarəzayən* (sd.) *apərənāyūkəm* . . *aiwiča aparəm* (sd.) . . V. *15*. 48; — *sraošəm* . .

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yazamaide °rīmča +upaməmča maδəməmča fratəməmča °ryāča yasna upamača .. Yt. *11.* 18; — *zaraδuštrahe .. yō .. °ryō ṭkaēšō daḥyunaṃ* Yt. *13.* 90; 89[3], 97, *10.* 13[2], 90; — *aṭ δwā mānghī +°rvīm mazdā +yazūm* (sd.) Y. *31.* 8; — *yaēšaṃ tū +°ruyō mazdā fradaxštā* (sd.) *ahī* Y. *51.* 3; — *vīspanaṃča aēšaṃ zaraδuštrəm °rīm .. +susruma ṭkaēšəm* Yt. *13.* 148; 152; — *°ryaṇ ṭkaēšō* Yt. *13.* 150; — *fravašayō .. yā °ryanaṃ ṭkaēšanaṃ*[3] *°ryanaṃ sāsnōgūšaṃ* Y. *26.* 4; *23.* 2, Yt. *13.* 150; — *zaraδuštrahe .. °ryāi aδaurune °ryāi raδaēštāi °ryāi vāstryāi fšuyeinte* Yt. *13.* 88 (s. Sp. 875 u.); — *zaraδuštrō yō °ryō mašyākō staota ašəm* Yt. *17.* 18; — *vīspanaṃča ārəhaṃ °ryanaṃ fravašīnaṃ* Y. *26.* 2; — *hyaṭ daēnā °ruyā dā* (Sp. 715 o.) *ahurā* Y. *46.* 6; — *yāiš dātāiš °ruyāiš*[4] *ahurahyā* "gemäss den ersten Gesetzen *Ah.*s" Y. *46.* 15; — *ima asma °rya* (APn.) *dāmaṇ* Vr. *11.* 2; — *+°rya* (LSf.)[5] *+varšta aēšaṃ +šyaoδnəm[ča] ačāδōirištəm* (sd.) N. *29*; — *°rīm dahməm* Vyt. *44*[2]; — *vačō °rīm miδrəm kərənaoiti* V. *4.* 3; — *tišrō °ryō* (als APm.) .. *tišra °rya* .. *tišra haurva.paoirya* (sd.) Vr. *13.* 3; 1, 2; — *azəmčiṭ ahyā .. δwaṃ mānhī °rvīm vaēdəm* Y. *29.* 10; — *ušta °ryaṃ ašaonō stīm yazamaide* Vr. *18.* 1; — von *arəhav-* (Sp. 108 m.): *arəhuš +°ruyō* Y. *28.* 11; — *yā dātā arəhōuš °ruyehyā* Y. *33.* 1, zit. *55.* 6; *48.* 6; — mit Gen. part.: *°ryāi dahmanaṃ* N. *105.* a) 'primus', auf Subj. oder Obj. bezogen, im Sinn unsres 'zuerst'[6]: *hyaṭ .. garō dəmānē ahurō* .. *ǰasaṭ* (Sp. 494 u.) *+°ruyō* Y. *51.* 15; — *kō hvō yō mā arədrō čōiδaṭ °ruyō* ".. qui primus .. docuit" Y. *46.* 9; — *tūm °ryō zaraδuštra ahunəm vairīm frasrāvayō* Y. *9.* 14; *57.* 6, 8, N. *71*, FrB.; — *zaraδuštrahe .. °ryāi vohu mamnānāi °ryāi .. vaokuše °ryāi .. vāvərəzuše* Yt. *13.* 88; 88[4] (s. Sp. 875 o.); — mit Gen. part.: *δritō °ryō .. mašyānaṃ yaskəm yaskāi dārayaṭ* V. 20. 2; 1; — *sraošəm .. yō °ryō mazdā dāmaṇ* (GS.) .. *yazata ahurəm* Y. *57.* 2; — *čiš* (Sp. 423 o.) .. *nāirika °rīm x^varəδanaṃ x^varāṭ* V. 5. 50. α) sva. 'anfänglich, zu Anfang': *yastā mantā °ruyō .. rōiδwən* (sd.) .. Y. *31.* 7; — *kasnā zaδā* (sd.) *patā ašahyā +°ruyō* Y. *44.* 3. A) mit *astī* und *ā* mit Gen.[7] 'er ist voraus vor —, hat den Vorzug vor —': *aēšaṃ tōi ā arəhaṭ yaδā ayarəhā* (Sp. 159 u.) .. *+°ruyō* Y. *30.* 7. A) *°ryō*; *°rvīm, °rīm; °rya; °ryāi* und *°ruyē* (auch *+Y. 44.* 11) als Adv.: sbes.

KompA., E.; Ableit. — ai. *pūrvyá-* Adj. — Pü.: *fratum*; s. noch No. 2 f. — [1]) zSchr. § *268.* 11, 43 f. Statt *paouruy°* hat NA. einige Male *pour°* (s. +); vgl. aber die Var. — [2]) Pü.: ausgelassen. — [3]) Pü. hat für *p° ṭk°* zu Y. *23.* 2, *26.* 4 das selbe Wort wie für *paoiryō.-ṭkaēša-*. — [4]) Bemerkenswerter Weise bieten alle guten Hds. die jAw. Wortform *paoiryāiš*. — [5]) Hds. *paoiδya*; s. aber Pü. — [6]) Vgl. DBR. VglS. *1.* 456. — [7]) S. *ā* II 3 mit No. 11.

• j. **paoiryaēinī-** f., Plur. Name eines Sternbilds 'Plejaden': *°yaēinyasča yazamaide* Yt. *8.* 12.

Fem. zu *°yaēna-* Adj., Ableit. aus *paoirya-*. — np. *parvīn* 'Plejaden'; s. dazu HBM. PSt. 40.

• p. **paruviya'ta^h** Adv., verb. mit *hačā* 'von früher, von Alters her': *hačā p° āmātā amahy hačā p° hyā amāxam taumā xšāyaδiyā āha^h* Bh. *1.* 3; — *aita^h xšaδ^ram hačā p° amāxam taumāyā āha^h* Bh. *1.* 12.

• j. **paoiryāi** Adv. 'zum ersten Mal'[1]: *p° upaēta* (sd.) *p° nišasta .. bityāi .. δrityāi* .. V. *16.* 15.

DS. aus *paoirya-*. — Pü.: lässt *p° u° p° n°* aus. — [1]) In attribut. Gebrauch, beim Nom. act.

• g. **+paouruyē**[1]) Adv. 1) 'zuerst, zunächst': *ahyā δwā ādrō* (Sp. 315 u.) *vərəzānā p° pairī.ǰasāmaidē* Y. *36.* 1; — im Gegensatz zu *apōma-*: *kā tōm ahyā +maēniš* (sd.) *arəhaṭ p°*[2]) *vīdvā avaṃ yā īm arəhaṭ apōmā* (sd.) Y. *44.* 19. 2) 'zu Anfang': *aṭ tā mainyū p° yā yōmā* (sd.) .. Y. *30.* 3; — *azəm tōi āiš +p°*[3]) *fravōivīdē* (sd.) Y. *44.* 11. a) mit Gen.: *arəhōuš* (Sp. 106 u.) *mainyū p°* Y. *45.* 2.

LS. aus *paouruya-*. — Pü.: *fratum*[4]). — [1]) NA. hat *pouruyē*; s. aber Var. — [2]) 'zunächst' sva. 'noch im ersten Leben'. — [3]) Vgl. J 2, K 5, Pt 4, Mf 1; NA. *pouruyō*. — [4]) Zu Y. *45.* 2 erl.: *gāsānīkīh*; vgl. *paourvīm* No. 2 f.

• j. **paoiryō** Adv. 'zuerst', zeitlich: *ahmāi p° mašyānaṃ apərəse* (sd.) *azəm .. anyō δwaṭ* .. V. 2. 2; 1.

NSm. aus *paoirya-*; vgl. zu *anyō*, Sp. 139 o. — Pü. (zu V. *2.* 2): *ō ōi fratum hač martumān ham pursīt ēm .. an hač tō.*

• j. **paoiryō.dāta-** Adj. 1) 'als erster, zuerst gesetzt, geschaffen': *asmanəm x^vanvantəm .. °təm paoiryō.fraδwarštəm +gaēδīm gaēδyayā stōiš* "den .. Himmel, das erstgeschaffene, erstgebildete Materielle des materiellen Seins" Vr. *7.* 4. 2) 'vorherig geschaffen, eher geschaffen als —'

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(Abl.)[1]): *avā̊ dāmaṇ..yā̊ hənti °ta paoiryō.fraϑwaršta ašnāaṭča apāaṭča* .. Vr. 7. 4.
Pü.: *fratum dāt.* — [1]) Der Abl. hängt vom 1. Glied des Komp. ab.

• j. **paoiryō.ṯkaēša-** m., Plur. 'die ersten Lehrer des Glaubens'*): *ašāunaṇm fravašinaṇm* .. *°šanaṇm fravašinaṇm* "den *Fr.* der Gläubigen . ., den *Fr.* der ersten Lehrer" Y. *1.* 18.
*) Vgl. Y. *23.* 2, Yt. *13.* 17. Dst.s Bemerkungen ZA. *3.* xxix sind unzutreffend, wenn ich schon nicht leugnen will, dass man später die Stelle so gefasst hat. Der Gegensatz von *apara-* ist *paurva-*, nicht *paoirya-*. S. [1]*ṯkaēša-* No. 2.
Pü.: transskr., Sü.: *pūrvanyāyavān*; vgl. Pü. und Sü. zu [2]*ṯkaēša-*.

• j. **paoiryō.fra'ϑwaršta-** Adj. 1) 'als erster, zuerst geschaffen, gebildet': *asmanəm* .. *paoiryō.dātəm* (sd.) *°təm* +*gaēiϑīm gaēϑyayā̊ stōiš* Vr. 7. 4. 2) 'vorherig gebildet, eher gebildet als —' (Abl.)[1]): *avā̊ dāmaṇ* . . *yā̊ hənti paoiryō.dāta °ta ašnāaṭča apāaṭča* . . Vr. 7. 4.
Pü.: *fratum frāč āfrīt.* — [1]) Der Abl. hängt vom 1. Glied des Komp. ab.
j. *parəsanyeiti* Yt. *8.* 15: lies *pərəs°*; s. *fras-*.

• j. **parəsav-** f. 'Rippe': +*°svi* (ND.)[1]) "die beiderseitigen Rippen" F. *3* g.
ai. *parśav-* f.[2]). — Vgl. *pərəsav-*. — Pü.: *pahlūk.* — [1]) Bestimmung unsicher, vgl. ai. *urví* ADn. S. noch Dbr. VglS. *1.* 143. — [2]) Wozu BB. 25. 295.

• j. +**parša-**[1]) m. 'Getreideähre, Ähre': *mąnayn ahe yaϑa nā satəmča hazaŋrəmča* . . *°šanaṇm*[1]) +*nijatəm hyāṯ* ". . als ob ein Mann auf hundert und tausend . . Ähren einschlüge" Yt. *13.* 71[2]).
ai. *parśá-* m. — [1]) So F 1; NA. *pairištanąm.* — [2]) Das Bild RV. *10.* 48. 7 ist ganz ähnlich.

• j. **paršaṯ.gav-**[1]) m. EN. zweier Gläubiger: 1) *°gūuš parātahe ašaonō* "des *P.*, Sohns des *Par.* .." Yt. *13.* 96. 2) *°gavā̊* (GD.) *dāzgrōgavā̊* (sd.) *ašaonā̊* Yt. *13.* 127.
Eig. 'bunte, gefleckte (**parsant-* Adj., wozu IF. *9.* 261) Rinder habend'; ai. *pṛ́śant-* Adj., vgl. *pṛ́śadaśva-* Adj.; Bthl. KZ. *29.* 563. — Vgl. *paršav-*. — [1]) Zu Yt. *13.* 127 hat F 1 *paršaϑg°*; § *268.* 50.

• j. **paršav-** Adj. 'ungleichfarbig, gesprenkelt': *°šva* F. *5.*
KompA. — Unsicher. — Vgl. *paršaṯ.°* und zu *paršvanika-*. — Pü.: p p d da p k.

• j. **paršinta-** m. EN. eines Gläubigen: *°tahe gandrnwahe ašaonō* Yt. *13.* 123.
Eig. Bed.?

• j. **paršuya-** Adj. (fem. *°yā-*) 'nivalis, Schnee-', Bezeichnung bestimmter Wasser: *vīspā̊sča āpō yā̊ zəmā* . . *°yā̊* (NPf.) +*vāiryā̊sča* Y. *68.* 6.
Bed. und Et.?[1]). — Pü.: k t dd *īk*; s. zu *nāvaya-*. — [1]) Die bei Wn. AiGr. *1.* 56 erwähnte Zusammenstellung ist ganz unsicher.

• j. ×**paršta** *aēšməm* V. *11.* 12; 12 f.[16 1]).
Pü.: *patkārēm*, erl.: *purtēnēm.* — [1]) Grammatisch wertlose späte Stelle. Der Verf. wollte mit *p°* augenscheinlich das selbe sagen, was V. *11.* 9 durch *pərəne*, V. *10.* 1 durch *pərənāne* ausgedrückt ist; s. *parət-* (wozu *paršta* nicht gezogen werden kann).

• g. **parštā** Inf. 'Jemanden (Akk.) wonach (Akk.) zu fragen', mit [1]*ah-* im Sinn des PFP. (Sp. 277 m.): *pərəsāčā nā̊ yā tōi ōhmā parštā* "et interroga nos quae tibi sumus interrogandi" Y. *43.* 10.
Zum V. *fras-*. — Vgl. [1]*parštay-*. — Pü.: *pursēča hač amāk pa ān pursišn i dēn.*

• j., g. [1]**paršta-** Adj., PPfP.: s. *fras-*.
KompA., E.

• j. [2]**paršta-** m. 1) 'Rücken, Rückgrat': *frā* +*°təm*[1]) *nāmayeinti vī maiδyaṇəm fšānayeinti* (sd.) Yt. *14.* 56. 2) 'Rückhalt': *tā̊* (näml. *fravašayō*) *hē* . . *°tasča pairivārasča vīsəmte pairi* . . *drujaṯ* Yt. *13.* 71; *1.* 19.
Vgl. [2]*parštay-*. — ai. *pṛṣṭhá-* n., np. *pušt*; weitre unsichere Anknüpfungen IF. *11.* 285. — Pü. (zu Yt. *1*): *hač pas u pēš ōi i man nām hač pušt patīrak barēh*, Npü. (zu Yt. *14*): *pāsux.* — [1]) So alle guten Hds.; NA. *°tīm.*

• j. [1]**parštay-** f. '(gegenseitige) Befragung, Disputation': *yō* . . *gaotəmahe* (sd.) *parō.yā̊ °tōiṯ avāiti* Yt. *13.* 16. LS. *°tā* als Inf. sbes.
KompE. — Zum V. *fras-*. — S. *hām.parštōiš* Inf. und *fəraštay-*. — afγ. vgl. *puštēdaḷ* 'fragen' (wozu IF. *9.* 264).

• j. [2]**parštay-** f., Du.[1]) 'Rücken': *°ti* (AD.) *hē* . . *aēša druxš* . . *upa.dvąsaiti* V. *8.* 51; 52, *9.* 18, 19. [Yt. *14.* 56: lies *°təm.*]
Vgl. [2]*paršta-*. — ai. *pṛṣṭáy-* f. 'Rippe'? — Pü.: *pušt.* — [1]) Weil aus zwei Hälften rechts und links des Rückgrats bestehend.

• j. **parštō.vačah-** Adj. 'der die (heiligen) Sprüche erfragt, durch Fragen erkundet hat': *āϑravanō °čanhō paiti.parštō.sravərhō* Yt. *5.* 91.

• j. **paršv-anika-** Adj. 'mit ungleichfarbiger, gesprenkelter Stirn-, Vorderseite', vom Wildschwein[1]): *hū kəhrpa varāzahe* . . *°kahe* Yt. *14.* 15.
[1]) Vgl. Brehm Tierleben: 'Am Vorderteil

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des Gesichts ist das Borstenhaar (des Wildschweins) gewöhnlich gesprenkelt'. Anders Gdn. KZ. 25. 523, Ggr. OK. 158.

• j. **pas-** V. 'fesseln'. *s*-Aor. 1 *paš-*. — PPfP. *•paxšta-*[1]).

'an einander befestigen, zusammenfügen': s. *zaranyapaxštapad-*.

mit *paiti* und *ava* 'zusammen-, aneinanderfesseln': *ayaṇhaēnāiš fšōbiš azdibiš paiti ava.pašāṭ* "mit eisernen Fesseln soll man seine Knochen zusammenfesseln" V. *4.* 51.

Vgl. zu *fšah-*. — Pü.: *pašēnītan*(?). — [1]) § *86* aE.

• p. **pasā** Praen. 'nach'; 1) örtlich 'hinter — nach, drein', mit Gen.: *kāra*ᵏ *.. p° manā ašīyava*ᵏ *mādam* Bh. 2. 6. 2) zeitlich 'nach', mit Akk.: *pasāva*ᵏ (sbes.).

Aus ir. **pas* (= idg. **post*) durch Ausgleich mit dem gegensätzlichen *parā*, vgl. Bthl. ZDMG. *50.* 723[1]). — S. noch *paskāṭ, pasča*. — np. *pas*. — [1]) Anders Foy KZ. *35.* 26, Gray AJPh. *21.* 8.

• j., g. **pasav-** : *fšav-* m. 'Vieh, domestizirtes vierfüssiges Tier, Haustier', Sing. auch koll.: *azəm .. tī nipayemi .. yaϑa °sūm pasu.vastrəm* (sd.) Yt. 5. 89; — *kō mōi °sūš kō mō nā ϑrātā vistō .. azdā* (sd.) .. Y. 50. 1; — *fšu* F. 5 (?)[1]); — im Gegensatz zu *nar-* oder *vīra-*: *°svaṃča naraṃča* Y. *4.* 5; — *yezi nōiṭ spā .. °sūm vā nərəm vā raēšyāṭ* V. *13.* 31; 32; — *vāstryehyā °sūš vīrāaṭčā* (sd.) Y. *31.* 15; — *°sūš vīrōng ahmākōng fradaϑāi* (sd.) *ā* Y. *45.* 9; — *pairī °sūš pairī vīrōng dadəmahī* Y. *58.* 6. a) in Dualverbindung mit *vīra-* (sd., auch fdSt.): *°su vīra* ⁺Yt. *13.* 12 usw.; — *°svā vīray.ī* Vr. 7. 3 usw.; — *°subya vīračibya* V. *6.* 32. A) insbes. vom Kleinvieh, den Schafen und Ziegen, im Gegensatz zu *staora-* (sd.): *°svaṃča staoranaṃča mašyānaṃča sūnaṃča vayaṃča* V. 2. 8; 10, *8.* 12, 13; — *°vasča* (als NP.) *staorāča .. mašyāča bizəngra* Yt. 5. 89; *8.* 5, V. 2. 8, 9, 11, *3.* 5, 6, 15; — *°svō* (AP.) *staorāča* V. *9.* 39[2]; — *°subya staoračibya vayačibya patarətačibya* (sd.) Yt. *10.* 119; — *°sūš ⁺gərəbuš yōištahe* (sd.) A. *3.* 3; — *panča.dasa °svō sraoni.masā* F. 25 b (?); — ⁺*hvōištaēšva* (sd.) *°suš.hva*[2]) N. *58*; — mit *anumaya-* (sd.): *uštrahe .. aspahe .. gūš .. nitəməmčiṭ apərənāyūkəm yaožda*ϑ*ō °sūš ⁺gərəbuš anumayehe* V. *9.* 38; 2. 24; — *biš hapta °vō* (AP.) *anumaya .. nisirinuyāṭ* V. *14.* 16. a) spez. als Opfertier: *zaoϑrā hē uzbāraym .. °sūm hē pačayəm airyā daiṅhāvō* Yt. *8.* 58; N. *67* (?); — *čaiti nī ažvahe °svō ⁺zaoϑrā barāṭ* "wie viel *Z.* soll man bei einem Opfertier bringen?" N. *65*; — *nōiṭ pasušča* (statt IS., lies *pasva*?) .. *irišta* (sd.) .. *ratufriš* N. *56*; — *yō °sūm ⁺ava vīnaoiti* (sd.) N. *58*; — *hazaṇrəm anumayanaṃ frāvinuyāṭ* (sd.) *vīspanaṃča ažtažšaṃ pasvam* .. V. *18.* 70. [N. *65*: lies *pasvāzaṇhəm*.]

KompA., E.; Ableit. 3). — ai. *paśú-* m.; sbal. *fas* 'Kleinvieh', woss. *fus* 'Schaf'; np. *šu-bān* 'Hirte'. — Pü.: *pah, gōspand*. — [1]) Vermutlich kein selbständiges Wort, sondern aus einer Komp. losgelöst; s. dazu IF. *11.* 133. Vgl. noch zu ᴹ*fšyo*. — [2]) LP., statt *pasušva*, in Anlehnung an den NS. — [3]) S. auch *kamnafšva-*.

• j. **pasāva**ʰ Adv. 'darnach, darauf, dann'; 1) an der Spitze des Satzes: *p° kaⁿbūjiyaᵏ avam bardiyam avāja*ⁿ *.. p° kaⁿbūjiyaᵏ mudrāyam ašiyavaᵏ .. p° drauga*ᵏ *dahyauvā vasiy abava*ᵏ Bh. *1.* 10; 11³, 12, 13, 16², 17, 18³, 19², 2. 1³, 4, 5, 6³, 7², 9, 10³, 11, 12, 13³, 14⁴, 16, *3.* 1, 2, 3², 4, 5, 6³, 7, 8, 9, 11, 12, 13, 14², *4.* 4, 5. 1³, 4, D. *17.* 3[1]), X. *7.* 3. 2) an der Spitze des Nachsatzes hinter einem Vordersatz mit *yaϑā*: *yaϑā kaⁿbūjiyaᵏ mudrāyam ašiyavaᵏ p° kāraᵏ arikaᵏ abavaᵏ* "als *K.* nach *M.* gezogen war, da .." Bh. *1.* 10; 16, 2. 7, *3.* 1, D. *6.* 4. 3) mit folgendem *yaϑā* 'nachdem dass, postquam' (im nachgestellten Nebensatz): *imaᵏ tyaᵏ manā kartam p° yaϑā xšīyaϑiyaᵏ abavam* "das ist es, was ich getan habe, nachdem ich König geworden war" Bh. *1.* 10; 15, *4.* 2.

*Sandhi*form für *pasā*+*avaᵏ* (ASn.) 'nach jenem', § *305* E. — [1]) zLes. s. unter *yuviyā-*.

• j., g. **pasu'ka-** m. 'domestizirtes, vierfüssiges Tier, Haustier'[1]): *ahmākōng .. urunō °kanaṃčā yōi nā jījīšəntī* "unsre Seelen und die der Haustiere, die uns nähren" Y. *39.* 1; — *°kanaṃ .. daitikanaṃ* "der Haus- und der wilden Tiere" Yt. *13.* 74.

ai. vgl. *paśukā-* f. — Pü.: *pasūk*. — [1]) Sva. *čaṇraṇhak-*.

• j. **pasu.maza-** Adj. 'durch Verpfändung eines Stücks Kleinvieh, eines Schafs geschlossen': *ϑrityō* (näml. *miϑrō*) *°zō* "die dritte (Art des Vertrags wird) durch Verpfändung eines Schafs geschlossen" V. *4.* 2; — *ažō miϑrō .. yō °zō* V. *4.* 7; — *°zō aδāṭ framarəzaiti °zō aδāṭ antarə urvaitya*

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(sd.) *fradaδaiti* V. *4.* 3[1]); — *yō miδrəm aiwi.družaiti yim °zəm* V. *4.* 13.

*) Eig. wobei Verpfändung eines Schafs stattfindet. Unter den 6 Vertragsarten nimmt dieser die vierte Stelle ein, zwischen dem *miδrō zastā.-marštō* und *staərō.mazō* stehend. S. noch zu Pü. Vgl. *anumayō.maza-*. — Pü.: *pah masāk*, erl. *3 stīr* 'drei Stir' (näml. ist das Pfandobjekt wert). — [1]) NA. hat zweimal *°zamō*; Druckfehler.

• j. ¹**pasu.vastra-** n. 'Kleid aus Tier-, (spez.) Schaffell': *čarəmanąm °ranąmča* N. *58*; *83*; — *°rahe* F. *3* b.

Eig. 'Tier-, Schafkleid'. — Pü.: *pah vastrak.*

• j. ²**pasu.vastra-** n. 'Viehstall': *azəm .. tī nipayemi .. yaδa pasūm °rəm* (Subj., näml. *nipayeiti*) Yt. 5. 89[1]).

**vastra-* n. 'Wohnung', zum V. *²vah-*[2]). — [1]) Vgl. zSt. GGR. OK. 48. — [2]) Got. *awistr* (KLUGE Stammbildungslehre² 48) könnte haplol. für **awi-wistr* stehen.

• j. **pasuš.haurva-** Adj., mit ¹*span-* m. 'Schäferhund': *kva asti spā °rvō dāityō.-gātušī .. yō yūγyastīm hača gaēδābyī parāiti sraēšəmnō* (sd.) *tāyūš vəhrkəmča* "Bei wem ist der Schäferhund richtig am Platz? .. (Bei dem) der eine *Y.* weit von seinem Hof weggeht .." V. *13.* 17; 49², 5. 29; — *spānəm yim .. °rum* V. *13.* 12, 20, 24; — *sūne yim °rve* (DS.)[1]) V. *15.* 3; *13.* 10; — *sūnąm .. yim °rvąmča* (GP.) V. *13.* 8; — *⁺us ⁺tāčāt spāna patənti °rvąmča*[2]) *viš.haurvąmča .. ⁺us ⁺tāčāt vəhrka ..* ".. auf der einen Seite werden Hunde geworfen, (je nachdem) Schäferhunde und Hofhunde ..; auf der andern .." V. *13.* 42 f.[2]); — *yaδača °vərəhō* (näml. *spānō*) Yt. *11.* 7.

Eig. 'der das Kleinvieh, die Schafe beschützt'; § *287.* GrBd.: *sak i šupān*, RIV.: *sak i rama.* — Pü.: transskr.; in Sü. (zu Y. *29.* 2): *pašupātā.* — [1]) Unthem., zu § *412.* 3 a. — [2]) GP. als Subj.; s. zSt. HBM. ZDMG. *26.* 85.

• j. **pasuš.hasta-** m., **°hastay-** m. 'Hürde, Pferch für Kleinvieh, Schafe': *maiδyōi °tažva* V. *15.* 47; — *yeziča ažša gaδwa °tažva frajasāt .. yō aētəm °təm uzdasta yeδhā vō ažšō °tiš anhat* V. *15.* 32 f.[1]).

Komp.: *pasav-+*hasta-*, **hastay-* (§ *287*), eig. 'Niederlassung', zum V. ¹*had-*; vgl. ai. *sádma pašumánti* RV. *9.* 97. 1. — Pü.: *pahast* (d. i. *pah-ast*, s. zu *asta-*). — [1]) S. zSt. unter *uštrō.-stāna-.*

• j. **pasuš.xᵛarəδa-** n. 'Nahrung für die Haustiere': *°δəm* V. *19.* 41 Gl.

• j. **paskāt** Adv. 1) räumlich 'von hinten her, hinterher, hinterdrein': *yezi ahi paurva.-naēmāt .. yezi paskāt* .. Yt. *16.* 2; — *vītārəm* (sd.) *p° hamərəδəm ǰantārəm parō dušmainyūm* Yt. *17.* 12; — *kaδa nō arša gavaiδīm apayāt p° vazəmnō miδrō* "wann wird *M.* .. einholen, hinterher fahrend?" Yt. *10.* 86; — *fravašayō .. δwāšəm p° fravazənte* Yt. *13.* 39; — *ā dim p° anumarəzatəm* (sd.) *ašišča .. pārəndiča* Yt. *8.* 38. a) mit voranstehendem enkl. (prokl.?) Gen.: *spāδəm yō mē p° vazaite* "das Heer, das hinter mir her zieht" Yt. *14.* 58; — *āat hē p° fradvarat ažiš* Yt. *19.* 47; — *āat hē p° hąm.rāzayata* Yt. *19.* 49. A) in Verbindung mit *⁺aoe* dn.: *yōi vīspe tē apayeinti* (Sp. 71 o.) *ya ⁺aoe p° vyeinti nōit ⁺aoe p° āfənte* Y. 57. 29. 2) zeitlich 'darauf, alsdann': *āat mąm narō p° vazənte ahurəm mazdąm dareγō yašləmča* .. H. 2. 14. a) mit voranstehendem enkl. Gen. neutr. *hē* dn.: *apa hē p° ⁺fraoirisyeite .. ažša druxš yā nasuš nāirəhanat hača* "alsdann kommt die *Dr.* wieder zum Vorschein von der Nase her" V. *9.* 40.

Zum lat. *post*; idg. *-sk-* aus *-stk-*; WN. AiGr. *1.* 269, BTHL. ZDMG. *50.* 722; § *178* a β, *253.* 4. — Vgl. *pasā* (usw.). — ai. vgl. *paścāt* Adv. — Pü.: *pas, pas hač.*

• j. **pasča** 'post'; 1) Adv.; a) räumlich, α) 'hinten': *p° pavā parō pavā spaš vīδaēta* Yt. *10.* 46; F. *3* g; — *p° hē vaγδanəm .. upa.dvąsaiti* ".. hinten auf seinen Kopf .." V. *8.* 42; *9.* 16; — *yezi nairyō anhat p° hē pourum* (Sp. 872 o.) *paiti.hinčōiš paitiša aparəm* V. *8.* 58; 58; — *yezi aiwyāirəhana aipi.vərəčainti p° vā pairi* (*vā*) *barənti* N. *95.* b) zeitlich 'hernach, drauf, später': *parō ⁺zəmō .. p° ..* "vor dem Winter .., darauf .." V. 2. 24; *5.* 5, *8.* 40, *19.* 28³, N. *87*, H. *1.* 5 Var., Yt. *4.* 8, Vyt. *5*, Vd. *12*; — *p° vā pairi* (sd.) *vā ⁺paiti.barō* N. *103*; — *āat p°* "hierauf" V. *9.* 11; — sva. 'zu spät': *yezi p° vā parō vā pairi.āδa* (sd.) N. *32.* α) mit folgendem *yat* 'postquam': *yat nā p° yat usəhištāt δrigāim* (sd.) .. V. *18.* 43; 49. 2) Praen.; a) räumlich 'hinter', α) mit Akk.: *yahmāi zaota anašava .. p° barəsma frahišta* Yt. *10.* 138; *17.* 61. β) mit Abl.: *⁺zainyāvarat p° xᵛīδahe* (sd.) Yt. *9.* 30; — *yā māvōya* (Dat. als Abl.) *p° vazənti* Yt. 5. 95. γ) mit Gen.: *parō p° nmānahe* "vor (und) hinter dem Haus" V. *13.* 45, 46; 46. b) zeitlich 'nach', α) mit Akk.: *p° hū frāšmō.dāitīm* Y. 57. 10, 16, Yt. *10.* 95,

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4. 8, 5. 94, V. 7. 58, N. +48, 58, +68; — *išarə p° para.iristīm* V. 7. 2; 19. 33, 14. 15, 6. 43, 9. 6², 10. 5, 18. 54, 55, 7. 48, 8. 51, Y. 55. 2, H. 2. 18², 36², Az. 8, Vyt. 29, Vd. 9. β) mit Abl.: *p° nava.xšaparāṯ* V. 19. 24; 5. 54, 55, Vd. 19². γ) mit Lok.: *para mərətō..p° mərətō* V. 8. 31 f.². δ) mit Instr.: *p° hāδra* "nach Ablauf eines *H.*" N. 7²; — *p° āδritīm aiwi.varaiti* V. 6. 41; 41, 32², 38², 5. 57, 58, Yt. 10. 133², H. 1. 9. [F. 3g 2.St., V. 8. 43, 9. 16 1.St.: lies *pasča.vaγδ°*.]

KompA. — ai. *paścā* Adv. 'hinter, hernach'; § 253. 2. — zEt. s. *paskāṯ*. — Pü.: *pas, pas hač*.

• j. **pasčaēta**[1]) Adv. 'darauf, hernach, dann, alsdann'; 1) starkbetont, zu Anfang des Satzteils; a) zeitlich: *p° dīš fraspayeiti miδrō* Yt. 10. 43; — *ava.ǰastīm* (sd.) *paurvaṃ āpō ǰaiδyōiš .. p° aiwyō zaoδrā frabarōiš* Y. 65. 10; — *nava.xšaparəm upa.mąnayən .. p° .. ātrəm aiti.baraṇ* V. 5. 42; 9. 12, 29, 31, 32², 36, 57⁴, Vd. 12, 17. b) kondizional, im Nachsatz: *hunarəm* (sd.) .. *āaṯ yaṯ hē +manō +ahe [paiti] ava baraite p° azəm .. urvāsma* (sd.) *dazsayeni* P. 38. 2) schwachbetont, hinter dem ersten Hochton des Satzes; a) zeitlich, zugleich auch öfters folgernd: *mošu p°* Yt. 5. 98²; — *išarə p°* V. 18. 55; — *āaṯ p°* V. 3. 3; 5. 39, 52; — *aδra p°* Yt. 8. 33, 19. 69; — *yezi p°* V. 7. 38; — *naēmča p°* N. 11; — *naēča p°* P. 23; — *māča p°* V. 6. 2, 7. 38; — *yaṯčiṯ +p°* N. 42; — *vasō p°* V. 6. 2, 8. 22², 15. 45; — *paoiryehe p° hazaərrō.zəmahe δwarsō* (sd.) *as* V. 2. 19 PüZ.; 5 PüZ., 3. 14, 18², 40, 7. 40, 9. 14, 32, 11. 2, 12. 2, 18. 55, +Vd. 4, 19, 20; — *vayō dim p°* V. 5. 8; A. 3. 13²; — *xšayeite hē p°* V. 5. 26; — *hāmō.šyaoδna tē p° bavainti* V. 4. 43. α) mit folgendem *anya-* 'der nächstfolgende': *asnyehe p° anyehe raδwō* V. 7. 4. b) kondizional, im Nachsatz: *yezi .. nōiṯ p°* Yt. 13. 13; — *yezi .. anāstərətō p°* N. 46; +109; — *yō .. nōiṯ p°* N. 4, +14; — *yaṯ .. čvantəm p° zrvānəm ..* V. 7. 3. c) einfach anschliessend 'ferner, und': *dāyā mē mastīm .. xratūm p° .. nairyąm p° hąm.varəitīm* Y. 62. 4 f. 3) in anderer Stellung[2]); a) zeitlich: *āaṯ tūm p°* V. 17. 4; — *tā srvā p°* V. 17. 10; — *aδa hā +xšayete +ana +p° .. haxtōiṯ* (sd.) N. 9; Vd. 9, 18. α) mit folgendem *yaṯ* 'postquam': *yō nōiṯ p° hušxᵛafa yaṯ mainyū dāmąn daiδītəm* Y. 57. 17. b) kondizional, im Nachsatz: *yō .. nabānazdištəm hē +pāra p° .. +āstāraiti* (sd.) N. 9.

Vgl. *pasča* und § 252. 4. — Pü.: *pas*. — 1) Oft *°čaita, °čaiti*, auch *°čaite* geschr., s. die Stellen mit + des N. und Vd. — 2) Der Wortlaut von N. 9 ist nicht ganz sicher; die Vd.-Stellen beweisen nichts. Es bleiben also nur zwei Stellen aus V. 17, sowie Y. 57. 17.

• j. **+pasča.vaγδana-**[1]) n. 'Hinterkopf': *yezica āpō .. °nəm paiti.ǰasaiti* V. 8. 43; 9. 16, F. 3g.

Pü.: *pas i vaγδān*, (zu F. nur): *vaγδān*. — 1) NA. trennt.

• j. **pasčąiδya-** Adj. 'rückwärts gelegen, von hinten kommend sva. nördlich': *vātəm aδarəm* (sd.) .. *fratarəm .. °čąiδīm* S. 2. 22; — *vātahe .. fratarahe °čąiδyehe* S. 1. 22.

Ableit. aus **pasčąm* Adv. 'hinten' (§ 199), vgl. *pasča* usw. — Pü.: *pastar*, (*vātak*) *i pas*.

• j. *haourvō* ***pasčič** N. 20.

Pü.: fehlt.

j. *pasne* (angeblich 'hinter'): lies *pašne*.

j. *pasyōbīš* N. 57: lies *payōbīš*.

• j. **pasvant-** Adj. (fem. *°vaitī-*) 'mit **pas-* (f. 'Strick'?)[1]) oder 'mit *pasav-* (m. 'Vieh'?)[2]) versehen': *hā* (näml. *kaine*) .. *°vaiti* V. 19. 30.

Die Lesung ist unsicher; nach Jp 1, Mf 2 u. a. wäre *pusavaiti* zu schreiben, d. i. 'mit einem Diadem (*pusā-*) versehen'; so las wohl auch Pü. — Pü.: *pusānōmand*, erl.: *vēš bačak apāk*. Scheint *pusavaiti* gelesen und *pusa* gleich np. *pus* 'Sohn' gesetzt zu haben. Dst. ZA. 2. 270 hält das für richtig! — 1) ai. *paś-* f. — 2) Dann für **pasuᵛ°* geschr., § 268. 12.

• j. **pasvarəzda-** m. Name einer Pflanze (?): *yō raδōsča °dōsča +barəsmaine *hąm.varəntayənti* N. 97.

Ganz unsicher. — Pü.: fehlt.

• j. **+pasv-āzah-**[1]) m. Titel eines Gehilfen beim Opfer: *°zarəhəm āstāya* "ich stelle den *P.* an" N. 65.

Eig. 'der das Opfertier zu treiben hat'; **āzah-* n. 'Trieb', zum V. *az-*. — 1) Hds. *pasvā z°*. — 2) Es heisst: *pa pasv° āst° vušn gōspand apē awganišn hač kust i dašin gōspand awganišn*.

j. *pasvīra* Yt. 13. 12: lies *pasu vīra*.

• j. **pazdaya-** Praes. 30 (Kaus.) 'scheuchen'.

1) 'aufscheuchen': *yō gaδwąm yąm apuδrąm ǰanaiti vā vayeiti vā xraosyeiti vā pazdayeiti vā* "wer eine Hündin, die kurz zuvor geworfen hat, schlägt oder verfolgt oder anschreit oder aufscheucht" V. 15.

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5. 2) 'verscheuchen': *yaṯ mąm tura* (sd.) *pazdayanta* . . *naotarača* Yt. *17*. 55; 56[2].

Zu einem Praes. 3 ar. **pa-zda-ti*; s. [1]*had-* und BTHL. ZDMG. *50*. 686. — Pü.: transskr. (*pazdēnēt*), mit der Erl.: *kuš dast hač pas škāfēt* (s. noch *syazg-*, No. 2).

• j. **pazdav-** m. Name schädlicher Kleintiere, etwa 'Käfer, Made': *baēvarə °dunąm gūδō.varətanąm* (sd.) *ava.ǰanyāṯ* V. *14*. 6.

np. vgl. *pazdak* 'Kornmilbe'. Ob dazu ai. *pedáv-* m. EN. — Pü.: p z n d, ob +*pazdūk*?

• j. +[1]**pašna-** m. 'Hinsehen auf —'; nur LS. 'in conspectu, angesichts', mit a) Gen. und b) Akk.: a) *°ne varōiš pišinaṇhō* Yt. *5*. 37; 49; — *°ne āpō dāityayå* Yt. *5*. 112, *9*. 29, *17*. 61. b) *°ne āpəm frazdānaom* Yt. *5*. 108.

KompE. (s. *nipašnaka-*). — Zum V. *spas-*, § *83*. 2. — [1]) NA. hat *pasne*; aber F 1, E 1 haben durchaus, J 10, Pt 1 fast überall *š*.

• j. [2]**pašna-** n. 'Augenlid': *°nəm* F. *3* d.

Vgl. ai. *pákṣman-* n. 'Augenwimpern'; np. *paśm* 'Wolle'; s. dazu ZUPITZA Gutt. 189, HBM. PSt. 43. — Pü.: *pēš i čašm* (wozu kurd. *pač i čam* 'Augenlid', ZDMG. *38*. 55 zu vergleichen).

• j., g., p. [1]**pā(y)-** V. 'hüten'. Praes. 1 *pā-*: *pa-*[1]), 2 *pāya-*, 7 *pāpay-*, 27 *paya-*, *°fya-*[2]); *s*-Aor. 1 *pāh-*. — PPfP. *pāta-*; Inf. *pōi*, *piδe*, *°pātayaē-ča*, *pāδrāi*, *°fyeiδyāi*.

1) 'hüten, schützen, schirmen': *avå* . . *xšaδrīš hupātō.təmå yå uštrō pāiti* +*vaδairiš* Yt. *14*. 12; — *pairiδwō bavaiti pantå yim* . . *pāiti* Aog. *78*; — *avaēšąmča paδō pāntō yim isənti* . . Yt. *10*. 45; — *ahunəm vairīm tanūm pāiti* V. *11*. 3; Yt. *3*. 3; — ‖ *mām a*[h]*ura*[h]*mazdā pātuv utamaiy xšaδ*[r]*am* X. *1*. 4; 4, 2. 3, *3*. 3[2], *4*. 3, 7. 3, Am. *4*, Ao. *1*. 4. a) 'behüten, beschützen vor —' (*pairi* oder *hača* mit Abl.): *pāta* (2P.) *nō ṯbišyantaṯ pairi* SrB. *3*; F. *10*; — ‖ *imām dahyāum a*[h]*ura*[h]*mazdā pātuv hačā haināyā* D. *4*. 3; *6*. 5. 2) 'abhalten, abwehren von —, es verwehren, dass . .', mit Abl. oder abl. Inf.: *tā* . . *yā īm huǰyātōiš* (sd.) *pāyāṯ* (3SKA.) *nōiṯ dužǰyātōiš* Y. *46*. 8; — *aṯ tōng drəgvå* . . *pāṯ gå frōrətōiš* (sd.) Y. *46*. 4; — *δwahyā mąδrānō dūtīm yō īš pāṯ darəsāṯ* (sd.) *ašahyā* Y. *32*. 13. 3) 'wahrnehmen, sich angelegen sein lassen, sorgen für —' (Akk.): *pāṇhahe* (2SK*s*-AorM.) *aṇhuδwəmča ratuδwəmča* Yt. *8*. 1; — ‖ *imam pārsam kāram pādiy yadiy kāra*[h] *pārsa*[h] *pāta*[h] *ahatiy* "(so) sorge für das persische Heer; wenn für das persische Heer gesorgt ist, . ." D. *5*. 3.

mit *ā*: s. *āfyeiδyāi* Inf.

mit *patiy*, *paiti* 1) ‖ Med. 'sich hüten, sich in Acht nehmen vor —' (*hačā* mit Abl.): *hačā draugā*[h] *darsam patipaya*[h]*uvā* Bh. *4*. 5. 2) Med. 'sich vorsehen gegen —, sich zu decken suchen gegen —' (Akk.): *yaδa nā snaiδiš asne niγmatəm paiti.vaēnōiṯ* . . *avaṯ paiti.pāpayamnō* +*vīδvå* . . P. *21*. 3) Med. 'sich (einer Sache) versehen, (es) ahnen', absolut: *naēδa mainyu paiti.pāite* "und nicht versieht er sich des im Geist" Yt. *10*. 19.

mit [*frā* und][3] *nī* 'schützen, Schutz gewähren vor —' (*pairi* mit Abl.): [*frā*][3] *aδa* *vaēibya ahubya* *vaēibya nō ahubya nipayå* (Opt.)[1]) . . *pairi* . . *mahrkāṯ* Y. 57. 25[3]).

mit *nī* 1) 'hüten, schützen': *sraošəm* . . *yō nipāiti mazdå dāmąn* . . *yō vīspəm ahūm* . . *ərδwa snaiδiša nipāiti* Y. 57. 16; — *azəm bōiṯ* . . *nipayemi vīspa vohū* Yt. *5*. 89; — *tūm tā dairhāvō nipāhi* Yt. *10*. 78. a) 'behüten, beschützen vor —' (*pairi* oder *parō* mit Abl.): *nipāyōiš mašīm urvaδəm* . . *aurvaδāṯ parō* Yt. *1*. 24; — *vaēibya nō ahubya nipayå* (Opt.)[1]) . . *pairi* . . *mahrkāṯ* Yt. *10*. 93[4]); — *taṯ nō nəmō nipātū pairī* . . *ṯbaēšaṇhaṯ* Y. *58*. 2. 2) 'in Obhut, Verwahr geben': *taṯčā* . . *δwahmī ā* +*dąm* (sd.) *nipāṇhē* (1SK*s*AorM.) *manō vohū* . . Y. *49*. 10[5]); — *yō āiš ašəm nipāṇhē manasčā vohū yavaēṯāitē* "der ich darum das rechte Tun in Verwahr geben will und das gute Denken für immer" Y. *28*. 11[5]).

ai. *pā́ti*, *pāhi*, *pāsati*, *pā́ntaḥ*; np. *pāyad*, *°bād*. — S. noch *pāh-* (*pišy°*). — Pü.: *pāyītan*, *pānakīh kartan*, Npü. (zu Y. *32*. 13, *46*. 4): *dūr kardan*. — [1]) *pa-* vor dem *y* des Opt.: *payå*. — [2]) Nur im Inf. *āfyeiδyāi*. *fya-* ist die regelrechte Kompositionsform zu *paya-* (mit *a* aus uridg. *ə*); IF. *7*. 70. — [3]) Vgl. Yt. *10*. 93. *frā* ist Wiederholung aus dem Vorhergehenden, wie auch die Stellung von *aδa* (sd., No. 5) ausweist. — [4]) Vgl. Y. *57*. 25 und No. 3. — [5]) S. zSt. unter *dam-*, *dazdar-* und *pairigaēδa-*.

• j. [2]*pā(y)-* 1) Adj. 'hütend, schützend, schirmend'. 2) n. 'Schutz, Schirm'. DS. *pōi* als Inf. sbes.

KompE.; Ableit. (s. *pavant-*). — Zum V. *pā(y)-*. — ai. *°pā́-* Adj.

• j. *pāka-* Adj. 'kochend'.

KompE. — Zum V. *pak-*. — ai. *°pāká-* Adj., mp. *°pāk*, np. *°bā*, *°vā*.

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• p. (, j.) **pāta-** Adj., PPfP.: s. ¹*pā(y)-*. KompE.

• j. *ϑwąm taṯ upazbaya yāṯ* **pātayasča** *nipātayāi mārəhəmča hvarəča* (soll heissen) "darum ruf ich dich an, dass du schützest und beschützest Sonne und Mond" Vyt. *43*.
Verbindung von *pā°* und *ni-pā°* wie Yt. *10*. 80.

• j. **pātar-** m. 'Hüter, Schützer, Schirmer', von Göttern: *°ta nąma ahmi* (näml. *AhM.*) Yt. *1*. 13; — *tūm* (näml. *Miϑra*) *maēϑanahe °ta nipāta ahi adružąm* Yt. *10*. 80; — *haoməm* . . *°tārəm tanuye baire* Yt. *14*. 57.
KompE. — Zum V. *pā(y)-*. — ai. *pātár-* m., np. *pād*(?); Hbm. PSt. 35. — Pü.: *pāspān*.

• j. **pāitivāka-** n. 'Antwort, Gegenrede': *vərϑraynahe paiti fravāke* . . *°ke* Yt. *14*. 28.
Ableit. (mit *Vṛddhiḥ*) aus **paiti.vak-* Adj.

• p. **pātiš^h^uvaray-** Adj. 'aus *Patiš^h^uvara* stammend, *Patischor*er'[1]: *+gaubruva^h^ °riš dāraya^h^vahauš* . . *arštibara^h^* D. *8*.
Ableit. aus **patiš^h^uvara-* m. Name einer Landschaft (oder Stadt), mit *Vṛddhiḥ*, § *100* a. — [1] Strabo 727: Πατ(ε)ισχορεῖς; sie wohnen in der Parsis.

• j. **+pāiti.šmuxta-** Adj.: s. unter *paiti.šmuxta-*.

• j. *zaota gūš* **pāityāipōiš** *paoiryō +fraŋharōiṯ* N. *71*: — ? —.
Pü.: *patīrak i āp*.
j. *pāϑa, pāϑaēibya, pāϑayā, pāϑave*: s. ²*pad-*.

• j. **pāϑa-** n. 1) 'Tritt, Schritt, Schreiten': *yaṯ aēte yōi mazdayasna °ϑa* (IS.) *ayantəm* (sd.) *vā tačintəm vā barəmnəm vā* . . V. *6*. 26. 2) 'Standort, Heimstätte': *mā hē avi °ϑəm ava.hišta mā gātūm nipaiϑyarəuha* Yt. *17*. 57; — *kąmčiṯ ϑwąmča +drujimča airyābyō* (statt Neutr.) *°ϑačibyō ƒanāni* Yt. *4*. 5 (?).
Vgl. ¹*paϑa-*. — Pü. (zu V.): *pa pāϑ*.

• j. **stavanō vā pūiti* **pāiϑi** *davaisnē vā** V. 7. 43 PüZ.
j. *pāϑā* N. *29*: lies *gāϑā*.

• j. **pāϑmainyō.təma-** Adj. 'der am besten den Pfad, die Bahn bereitet für —' (Dat.): *haomō* . . *urunačča °mō* Y. *9*. 16.
Superl. aus **pāϑmainya-* Adj., Ableit. (mit *Vṛddhiḥ*) aus *paϑman-*. — Pü.: *hanbārīktum*; s. zu *paϑman-*.

• j. **pāϑra'vant-** Adj. (fem. *°vaitī-*) 'Schutz, Schirm gewährend': *gāϑā harəϑravaitīšča °vaitīšča* Y. 55. 2[2].
**pāϑra-* n., zum V. *pā(y)-*; vgl. *pāϑrāi*; np. *pās*, arm. LW. *pah*. — Pü.: *pānak srāyišn*, Sü.: *pālakaḥ*.

• j. **pāϑrāi** Inf. 'zu hüten, schützen, schirmen': *p° ašahe gaēϑanąm harəϑrāi* . . Y. 55. 3; Yt. 5. 6.
Zum V. *pā(y)-*. — Vgl. *pāϑravant-*. — Pü.: *pānak*.

• j. **pāpərətāna-** Adj. (fem. *°nā-*), PPM.: s. *parət-*.

• j. **pāpō.vačah-** Adj. 'schützende Worte sprechend, des Wort Schutz verschafft': *haomō frāšmiš* . . *hvačā °čā* Y. 57. 20.
**pāpa-* Adj., zum V. *pā(y)-*, mit Int.-Red. gebildet; Wh. Gr.² § *1148*. 4. — Pü.: *pānak gōwišn*.

• j. **pāpiϑwā-**[1]) f. 'feste (nicht flüssige) Speise': *yā °ϑwa vasō ačištē* (sd.) N. *62*. a) insbes. 'feste Opferspeise, Speiseopfer'[2]): *zaoϑrąm* . . *°ϑwąm* N. *64*[4].
Red. Bild., vgl. *pitav-*; § *102* II. 4. — Pü.: *pit i puxt*. — [1]) Auch *pā.pi°* und *pāipi°* geschr. — [2]) Im Gegens. zu *zaoϑrā-* (sd.); vgl. *myazda-*.
j. *pāfrāiṯ*: s. ²*par-*.

• j. *pāna-*[1]) n. 'Obhut, Schutz, Schirm'. KompE.[1]). — Zum V. *pā(y)-*. — ai. *°pāna-* n., np. *°bān*, *°vān* (Horn GIrPh. *1* b. 188). — [1]) In *šōiϑrō.pānō* und *pəšu.pāna*. Gegenüber der von Horn und Hbm. IFAnz. *10*. 33, *11*. 45 angenommenen Erklärung JSchmidts Krit. 122 verweise ich auf ai. *tanūpāvā* und *°pānaḥ*, *devayāvā* und *°yānaḥ*, *sahasradāvnām* und *°dānaḥ*, sowie darauf, dass neben dem Adj. *tanūpānaḥ* es auch ein neutr. Subst. *tanūpānam* 'Schutz dem Leibe' (Ludwig) gibt. Vgl. auch LC. *1897*. 1262.

• j. **pāman-, pąman-**[1]) n. 'Krätze' (oder eine andre, bes. zu Kriegszeiten auftretende Hautkrankheit): *nōiṯ iϑra airyā daiϑhāvō frąš hyāṯ* . . *nōiṯ °ma* Yt. *8*. 56, *14*. 48.
ai. *pāmán-* m. 'Krätze'; vgl. afy. *pam* 'Krätze, Räude', np. (Npü.) *pam*. — Npü.: *pam*, erl.: *na pam īšān asar* ('Spur') *kunad*. — [1]) § *296*. 3. So zu Yt. *8*.

• p. **vahyāvišdā* **pāya^h^*** S. *4*.

• j. **pā-yaoza-** Adj. 'der (das Wasser) wegwogen lässt': *āyaozō nąma ahmi °zō* . . *vivaozō* "adductor (aquae) nomine sum abductor . . seductor . ." (*Vayav* spricht) Yt. *15*. 47[1]).
[1]) Die Stelle ist offenbar nach Yt. *8*. 31 geformt.

• j., g. **pāyav-** m. 'Hüter, Schützer, Schirmer': *kəm nā mazdā mavaitē* (sd.) *°yūm dadāṯ* Y. *46*. 7; — *°yušča ahmi dātāča* Yt. *1*. 12. a) Du. mit *ϑwōrəštar-* Du.[1]): *°yū* (AD.) *ϑwōrəštāra yā vīspa ϑwərəsatō dāmąn* "den Hüter und den Schöpfer,

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welch beide alle Wesen schufen" Y. 57. 2; — +°*yūčā*²) *ϑwōrəštārā* Y. 42. 2.

KompE. — Zum V. *pā(y)-*. — ai. *pāyáv-* m. — Pü.: *pānak*. — ¹) Pü. erl.: *mihr* oder *mihr yazat*. Vll. sind *Miϑra* und *Ahura* gemeint, s. Yt. 10. 113. Anders GDN. BB. 14. 17; s. unter *ϑwōrəštar-*. — ²) Hds. °*yūščā* (so NA.), °*yusča*, °*yūmčā*.

• j. ¹**pāra-** m. 'Schuld': *daēna māzdayasniš .. spayeiti anāpərəϑəm šyaoϑnəm..dərəzānō.-pərəϑəm °rəm* "die *m.* Religion .. nimmt auch eine Schuld weg, die schwere Sühne erheischt" V. 3. 41; F. 10, 26; — *nabānazdištəm* .. +°*ra*¹) .. +*rašaheča* .. +*āstāraiti* (sd.) N. 9.

Zum V. 3*par-*. — afγ. *pōr*. — Pü.: *āpām*, Npü.: *karz*. — ¹) Hds. *para*; Pü.: fehlt.

• j. ²**pāra-** Adj. 'der äusserste, fernste'(?): *anusō °rəm marəzəm* (sd.) *ava.hištāt* V. 4. 53.

Vgl. **para-*? — Pü.: *frōttum*.

• j., p. ³*pāra-* m. 1) 'Ufer'. 2) 'Grenze, Ende'.

KompA., E. — Zum V. ⁴*par-*. — ai. *pārá-* m.; np. °*bār*.

j. *pārayāt*, *pārayeinti* usw.; s. ¹*ay-* (Sp. 151 f.) und ⁴*par-*. V. 19. 27: lies *pairyete*; s. ¹*par-*.

• j. **pārəntara-, pārantara-**¹) Adj. 1) 'abseits, gesondert gelegen': *ϑrāyō antarəča* (sd.) +*ava.antara* +°*ra*²) (als APm.) *maγa frakārayōiš* V. 9. 11; — *airime gātūm hē nishiδaēta* .. +°*rəm*³) *hača anyaēibyō mazdayasnaēibyō* V. 9. 33; — *pasčaēta* .. *nishiδōit* .. +*antarəm* (sd.) *arəδəm maγahe* +°*rəm*³) *hača anyaēibyō maγaēibyō* V. 9. 29. a) ASn. als Adv. 'abseits von —' (Akk.): *zərəδazō* (sd.) *gairiš °rəm arəδō manušahe* Yt. 19. 1. 2) 'anderwärts befindlich': +*yasə taṭ* +*apivataiti* (sd.) °*rəm isōiṭ* ". . soll er sich anderwärts an einen (Lehrer) wenden" N. 12.

Eig. (als Komp. mit AS. im 1. Glied)⁴) 'das Ufer, die Grenze (**pāra-*) überschreitend (**tara-*)'. — Pü.: *parōntar*. — ¹) So N. 12. — ²) K 1, L 4; NA. °*tarə*. — ³) Jp 1, Mf 2; NA. °*tarə*. — ⁴) Vgl. ai. *druhaṃtarāḥ*.

• j. **pārəntarəm** Adv.: s. *pārəntara-*.

• j., g. **pārənday-** f. 'strotzende Fülle, Üppigkeit': *ā diṭ fraraθārayaṭ* .. *stryō mayā °dīš upavāzō* ".. Weiber, Beischlaf und Fülle herzubringend" A. 3. 4 (?)¹). A) als Gottheit*): *ašīm* .. *īšəm* .. *āzūitīm* .. *frasastīm vanuhīm* +°*dīm*²) *yazamaidē* Y. 38. 2; +13. 1²); — *rəvīm* +°*dīm*²) *yazamaide* Vr. 7. 2. a) sonst mit *raoraϑā-*: *miϑrəm* .. *yim hačaite ašiš* .. °*di*(NS.)*ča raoraϑa* Yt. 10. 66; 8. 38, +Vyt. 8; — °*dīm raoraϑaṃ* S. 2. 25; — °*dyā* (GS.) *raoraϑayā* S. 1. 25.

*) Über deren Bedeutung Sicheres nicht zu ermitteln ist; vgl. die GrB.-Stelle bei DST. ZA. 2. 321. Meist erscheint sie in Verbindung mit *Ašay*.

Komp. mit AS. im 1. Glied; § 265, 304 II. 10. Zum Schlussglied und zFlex. s. § 205, 212. 2. Aus ar. **pārandh°*; dagegen weist ai. *púrandhay-* f. auf ar. **pr̥ʳandh°*. Die Bedeutung ist unsicher; vgl. BTHL. IF. 1. 184, RICHTER IF. 9. 247; weitre Litt. ebd. — ai. vgl. *púrandhay-* f.; s. o. — Pü.: *pārand*, SüErl.: *nikhātarakṣakā*; s. noch No. 1. — ¹) Pü.: *kē šān andar ān mātakān māyakān ānča i pārantum varzīt ēstēt*. — ²) NA. *par°*; s. Var.

• j. **pāiri** 1) Adv. 'ringsherum': F. 3 g, N. 85 (?). 2) Praev. (mit *sāy-*, *haēz-*).

Sva. *pairi*, vermutlich durch sekundäre Ablösung aus *vr̥ddhi*rten Ableitungen wie *pāirivāza-* entstanden. Vgl. +*pāiti.šmuxta-*. — Pü.: *pērāmōn*.

j. *pāiri gərəftayāt* N. 37: lies *pairi.gərəpt°*.

• j. **pāirivāza-** Adj. 'überrennend': *varāzahe* .. °*zahe* Yt. 14. 15¹).

Ableit. (mit *Vr̥ddhiḥ*) aus **pairi.vāza-* m. 'Herum-, Überfahren', zum V. *vaz-*; ai. *parivāha-* m. 'Überfluten', np. *parvāz* 'Flug'. — Npü.: *pur raftār*, erl.: *bisyār ravanda*. — ¹) Der Eber sucht seinen Gegner zu überrennen; s. BREHM Tierleben.

• j. **pāurva-** m. EN. eines Mannes*): *tąm* (näml. *arədvīm*) *yazata °vō yō vifrō navāzō yaṭ dim usča uzdvanayaṭ* .. *ϑraētaonō mərəγahe kahrpa kahrkāsahe* ". . *P.*, der kundige Schiffer .." Yt. 5. 61¹). [S. noch +*aēvō.gava-* No. 4.]

*) Er wird von *Θraētaona* in die Luft geschleudert, wo er in Geiergestalt umherfliegt, bevor er wieder zu seinem Haus herabkommt.

Et. und Bed.? Urir. **pāruu-* oder **pārguu-*. — ¹) Vgl. Az. 4, wo irrig das Epitheton des *P.* als EN. genommen ist.

• p. **pārsa-** Adj., bezeichnet ein Volk 'persisch; Perser': *naiy āhaʰ martiyaʰ naiy °saʰ naiy mādaʰ* Bh. 1. 13; — °*sahyā martiyahyā* .. *arštiš* D. 6. 4; 4; — *imam kāram °sam pādiy* (sd.) *yadiy kāraʰ °saʰ pataʰ ahatiy* D. 5. 3; Bh. 3. 1, 5, 6; — *kāram °sam utā mādam* Bh. 3. 6, 2. 14; 6; — *hadā anā °sā kārā* D. 5. 2; — *adam dārayaʰvaʰuš* .. °*saʰ °sahyā puϑʳaʰ* D. 6. 2; — *adam °saʰ amiy* D. 17. 3; — *dādaršiš nāmaⁿ °suʰ manā baⁿdakaʰ* Bh. 3. 3; 6, 9, 2. 6, 12, 4. 2², 18⁶, 5. 1. a) Sing. (kollekt.) für Volk

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und Land: *pasāvaʰ gaumātaʰ . . adīnāʰ kaᵛbūjīyam utā °sam utā mādam utā aniyā dahyāvaʰ* Bh. *1.* 12; 10, 11, 14, *4.* 2²; — *iyam dahyāuš °saʰ tyām manā aʰuraʰ-mazdā frābaraʰ* D. *4.* 2; *1.* 6, 2. 2; — *hadā kārā ašiyavaʰ °sam yaϑā °sam parārasaʰ raxā nāma" vardanam °saiy avadā . .* Bh. *3.* 6; 5³, 8, 13, 2. 3; — *xšāyaϑiyaʰ °saiy* Bh. *1.* 1; — *⁺drayaʰ tyaʰ hačā °sāʰ aitiy* D. *17.* 3; 3, *6.* 3, 4; — *vasiy aniyaščy naibam* (sd.) *kartam anā* (sd.) *°sā* X. *1.* 3.

Unrichtige Et. GIrPh. *2.* 409. — Ob im RV. genannt? Vgl. zu *pṛthupárśavaḥ* RV. *7.* 83. 1 ZIMMER AL. 134, EMEYER GeschdAltert. *1.* 528; über die *Parsua* s. ebd. 413, ZDMG. *54.* 126, KZ. *37.* 535.

j. *paitiča pārəsmanāi* N. *84*: lies .. *pərəsm°*.

• j. **pāzah'vant-** Adj. —?—: ⁺*°zarəuhantem* F. *26.*

Vll. zu ai. *pájas-* n. — Pü.: *mizd arštānīkīhā* 'in lohnwürdiger Weise'.

• j. **pāzinah-** m. EN. eines Gläubigen: *°nərəhō ašaonō* Yt. *13.* 117.

Eig. Bed.? Ob *pā-zinah-* (zum V. *zyā-*) eig. 'frei von Schädigung'?

• j. **pāšna-** n. 'Ferse': *uzgərəptaēibya °naēibya* V. *8.* 70, 71; — *airϑā zəmō °nābya vīspara* V. 2. 31.

KompE. — ai. vgl. *pā́rṣṇay-* f.; np. *pāšna.* Vgl. HBM. IFAnz. *6.* 35. — Pü.: *pāšnak.*

• g. **pāh-** 'sehen'. Praes. 27 *pišya-.*

'sehen', mit Akk.: *ərəžəǰīš* (sd.) .. *pourušū hvarō pišyasū* ". . unter den vielen, die das Sonnenlicht sehen" Y. *50.* 2. a) das Obj. wird durch einen Relativsatz gegeben: *yōi pišyeintī*[1] .. *yāiš gąm karapā ušixščā* (sd.) *aēšmāi dātā* "die sehen, wie . ." Y. *44.* 20.

Vgl. *apišman-* und GDN. KZ. *30.* 520. — Ich nehme *pāh-* (ar. *pās-*) als 'Erweiterung' aus *pā(y)-*; vgl. zBed. nhd. *wahren* und gr. ὁράω. Doch könnte *piš-* auch auf idg. **pəxs-* (zu ai. *paśyati*) gehen. — Pü. (dRn.): *pānakīh, pāyēnd.* — [1]) zSchr. *pəšy°* in J 2 usw. s. § *268.* 9.

j. *pādvaēpō*: s. *dvaēpa-.*

• j. ˣ*nōiṯ xᵛąm* **pərəgərəptayāṯ**ˣ Nik. *3.*

pərə wohl statt *pairi.*

• j. ⁺**pərət-**[1]) f. 'Kampf, Streit': *āxštīm hąm.vaintīm °tasča mrvayāsča hamaēstāra* Yt. *11.* 15.

Zum V. *parət-.* — ai. *pṛt-* f., mp. *purt-ēnītan*; np. vgl. *na-burd.* — S. noch *pəšanā-.* — Pü.: undeutlich, Npü.: *jang.* — [1]) So J 10; NA. *parət°.* Zahlreiche Var.

• j. **pərətamna-** Adj., PPM.: s. *parət-.* KompE.

• j., g. **pərətav-** m., f.[1]) 1) 'Durchgang, Gang': *°tuš* F. *10*; — *fratəmem daiϑhūš nava °ϑwō* (AP.) *kərənava* "in der grössten Abteilung des Bezirks mach neun Gänge (d. i. Abteile)" V. 2. 30[2]); — *fratəmem °ϑwō* (AP.) *hazaərəm naraṃ nāirinąmča taoxma upa.bara* "in die Gänge der grössten Abteilung bring .." V. 2. 30[2]). 2) 'Eingang, Pforte', mit *zəmō* 'Pforte des Winters', Name einer Örtlichkeit: *nōiṯ tā īm xšnāuš vaēpyō* (sd.) .. *°tō* (LS.) *zəmō* Y. *51.* 12. 3) 'Durchgang durch —, Übergang über das Wasser, Furt, Brücke': *apąmčā °tūš* (AP.) Y. *42.* 1; — *apąm . . nāvayanąm paiti °tūš* Yt. *11.* 4. a) mit GS. *činvatō* (sd.) 'die Brücke des Scheiders' (beim letzten Gericht): *hyaṯ aibīgəmən yaϑrā činvatō °tuš* "wenn sie dahin kommen, wo die Brücke des Scheiders ist" Y. *46.* 11; — *frō tāiš vīspāiš činvatō frafrā* (Sp. 851 m.) *°tūm* Y. *46.* 10; — *tarō činvatō °tūm* Y. *71.* 16, V. *19.* 30; Vr. *7.* 1; — *yehyā urvā xraodaitī činvatō °tā* (LS.) *ākā* (sd.) Y. *51.* 13. α) dn. auch ohne *činvatō* 'die Brücke' κατ' ἐξ.: *ϑrīščiṯ* (Sp. 591 m.) *tarō °tūmčiṯ hē urvānəm vahištəm ahūm frapārayeni* Y. *19.* 6.

KompE.; Ableit. (s. *hupərəϑwya-*). — Zum V. *¹par-.* — kurd. *purd*, np. vgl. *pul* (s. dazu GIrPh. *1* b. 387). — Vgl. *pəšav-.* — Pü.: *vitarak*, (zu 2): *vitarak i zamastān*, (zu 3 a): *čayāk vitarak.* — [1]) Im Komp.; fürs Simplex ist das Geschlecht nicht sicher festzustellen; s. aber *pəšav-.* — [2]) Gramm. mangelhaft.

• j. **pərəidiϑaya-** m. EN. eines Gläubigen: *°ϑayehe ašaonō* Yt. *13.* 97.

Bed.? — GDN. vermutet *paradiδ°.* Eher vll. mit Mf 3 *pərəiδiday°*, d. i. **pərəiδi* (LS.; vgl. ai. *spṛdh-* 'Nebenbuhler; Kampf', got. *spaurds* 'Rennbahn'; § *83.* 2) + **daya-* (vgl. *paiti.-daya-*), also eig. 'der auf den Nebenbuhler Acht hat' oder 'der achtsam ist im Wettkampf'.

• g. (, j.) **pərəϑa-** n. 'Ausgleichung, Sühne (einer Schuld durch Leibesstrafe), Strafe': *parā hyaṯ mā yā mīng °ϑā* (NP.) *jimaitī kaṯ* .. "wird, bevor noch die Bestrafungen[1]), die du erdacht hast, eintreten, ..?" Y. *48.* 2.

KompE. — Zum V. *¹par-.* — Vgl. *āpərətay-.* — Pü.: *pēš hač ān tāk ka ō man ān i pa zamīk vitarak*[2]) *āyēt*, erl.: *rās i vahišt u dōžaxᵛ.* — [1]) Beim letzten Gericht. — [2]) Also wie für *pərətav-.* Ganz wunderlich DST. ZA. *1.* 315.

• j., g. **pərəϑav-** Adj. (fem. *°ϑwī-*)[1]) 'breit, weit': *ząm °ϑwīm* Y. *10.* 4, Yt. *13.* 9; — *yahmya āpō .. °ϑwiš* (NP.) .. *ϑwaxšənte* Yt. *10.* 14; — *aṯ vō yaojā zrvīštyīng* (sd.) *aurvatō . . °ϑūš* (AP.) . . *ugrīng* ". . die

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Renner, . . die breiten, die starken . ." Y. 50. 7. a) ASn. °ϑu als Adv. 'weithin': °ϑu aipi (sd.) Yt. 8. 40, 10. 44.
KompA. — Vgl. pərəϑwī-. — ai. pṛthav- Adj., pṛthú Adv. — Pü. (zu Y. 10): vitarakōmand[2]), (zu Y. 50): ō vitarak[2]); aber im Komp.: pur (Sü.: prabhūtaḥ), frāxᵛ. — [1]) S. auch bes. — [2]) In Folge von Verwechslung mit pərətav-.

• j. pərəϑu Adv.: s. pərəϑav-.

• j. pərəϑu.ainika-, pərəϑvainika-[1]) Adj. (fem. °kā-) 'mit breiter Front', vom Feindesheer: haēnayå °kayå Yt. 5. 131; 1. 11, 4. 3, Y. 9. 18.
Pü. (zu Y.): frāxᵛ ānīk, (zu Yt. 1): frāxᵛ ānīk (s. Pāz.) und frāxᵛ kēnīk. — [1]) So nur Yt. 1; § 304 II. 13.

• j. pərəϑu.uz'gərəpta- Adj. (fem. °tā-) 'breit, weit entfaltet': hača drafšayå (sd.) °tayå Yt. 4. 3.
Wertlos; es geht pərəϑu.ainikayå vorher; s. Yt. 1. 11.

• j. pərəϑu.drafša- Adj. (fem. °šā-) 'der ein breites Banner führt': haēnayåšča . . °šayå Yt. 1. 11.
Pü.: pur drafš, erl.: ku drafš vas dārēnd.

• j. pərəϑu.frava- m. 'breiter Klumpen, breite Scholle': aēṭaēšąmča (näml. mayanąm) zəmō °vāiš fraϑavata "und mit breiten Klumpen von deren (der Wasserlöcher) Erde[1]) soll er sich abreiben" V. 9. 29.
Et.? — Pü.: ōšānča ēn zamīk pur frāč kanišnīh frāč ē kanānd, erl.: xūp apē ē kunānd. — [1]) Dst. ZA. 2. 167: 'à pleine poignée de terre'.

• j. pərəϑŭ.frāka- Adj. (fem. °kā-) 'weit nach vorn sich wendend, sich weithin verbreitend': arədvīm sūrąm . . °kąm Y. 65. 1[1]); — daēnayāi . . °kayāi Yt. 10. 64.
*frāka- n., Ableit. aus frānk- wie ai. parāká- n. aus párāṅk-; vgl. fraka-. — Pü.: pur frāč t db, erl.: har yāδ 1 andar šavēt. — [1]) Hier ū.

• j. pərəϑu.yaona- Adj. (fem. °nā-) 'der eine breite Stätte hat': yå (näml. fravašayō) huyaonå °nå Yt. 13. 29[1]).
[1]) Vgl. RV. 10. 99. 2: pṛthúm yóniṃ .. sasāda.

• j. pərəϑu.vaēδayana- Adj. 'auf breiter Warte befindlich': miϑrəm .. °nəm Yt. 10. 7.
Pü.: pur ākās i kār i dātastān.

• j. pərəϑu.varah- Adj. 'mit breiter Brust, breitbrüstig': vayuš .. °varō (NSm.)[1]) Yt. 15. 54.
[1]) Nach der a-Dekl.

• j. pərəϑu.safa- Adj. 'breithufig', von den Zugtieren Miϑras: miϑrəm .. yim .. °fārəhō vazənti Yt. 10. 47.

• j. pərəϑu.sraonay- Adj. 'mit breiten Hüften': vayuš . . °niš Yt. 15. 54.
ai. pṛthúśroṇay- Adj.

• j. pərəϑu.zrayah- Adj. (auch fem.) 'über weite Wasserflächen sich erstreckend': apəmča °yarəhəm (ASf.) Yt. 8. 2.
ai. pṛthujráyas- Adj.

• j. pərəϑwī- f. 'Oberfläche': °we (LS.)[1]) aiϑhå zəmō "auf der Oberfläche der Erde" V. 9. 2.
Eig. fem. zu pərəϑav-. — ai. pṛthvī- f. (vgl. pṛthivī- f.) 'Erde'. — Pü.: pa ān i vitarakōmand (so!) zamīk; vgl. unter pərəϑav-. — [1]) Für °wya (§ 268. 32), vgl. ap. harᵘwatiyā und ai. pṛthivyā́m; die Form fehlt § 408.

• j. pərəϑv'afsman-[1]) m. EN. eines Gläubigen: varəsmō.raočå °afsmō (statt Gen.) ašaonō Yt. 13. 126.
Eig. Bed.? — [1]) Wegen der Zerlegung s. pərəϑu.afs° Mf 3.

• j. pərəϑv-ainika- Adj. (fem. °kā-): s. unter pərəϑu.ainika-.

• j. ¹pərəϑv-arəštay- Adj. 'des Speer breit ist (d. i. ein breites Blatt hat)': °tə[1]) nąma ahmi °tiš nąma ahmi Yt. 15. 48.
Vgl. ²pərəϑvarštay- EN. — [1]) Kasusausgang?

• j. ²pərəϑvarštay- m. EN. eines Gläubigen': °tōiš ašaonō Yt. 13. 101.
Vgl. ¹pərəϑvarəštay-.

• j. pərəϑvīra- Adj. (fem. °rā-) 'des Einsicht weit ist, in die Weite geht': ašīm varəuhīm .. baēšazyąm °rąm sūrąm Yt. 17. 1.
Komp.: pərəϑav-+²vīra-, § 268. 12; s. Dst. ZA. 2. 600. Unrichtiges bei Gdn. 3Yt. 95.

• j., g. ¹pərəna- Adj. 'gefüllt, voll': āfriti yā ūnəm (sd.) °nəm kərənaoiti °nəmčiṭ vīγžārayeiti (sd.) V. 22. 5; F. 10; — sva. 'zu voll, zu reichlich': zaota anašava .. °nəmča barəsma (sd.) starānō Yt. 10. 138. a) mit Gen.: āaṭ..īm zå bvaṭ °ne (NSf.)[1]) pasvąmča staoranąmča V. 2. 8; 9; — unsinnlich: tōng . . yōi asruštōiš (sd.) °nåŋhō Y. 44. 13.
KompA. — PPfP. zum V. ²par-. — np. pur, got. fulls; ai. vgl. pūrṇáḥ. — Pü.: purr, (zu Y.): kē . . patkārēnd[2]). — [1]) § 212 aE. — [2]) S. zu pərənāi, Sp. 869 o., m.

• j. ²pərəna- m., n. 1) 'Feder': čatarərō °nå[1]) vīδārayōiš avi paδąm katarasčiṭ "vier Federn sollst du verteilen auf den Weg[2]) nach beiden Seiten hin" Yt. 14. 44; — vīδārayeiti upastąm mərəγahe +°nō[3]) mərəγanąm "es verleiht Schutz die Feder .."

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Yt. *14.* 36. 2) 'Flügel': *yaϑa maxšyā °nəm yaϑa vā °nahe* V. *8.* 22 PüZ.

Vgl. *pərəna-*. — 1) APn. mit fem. Adj. verbunden, § *412.* 3 d. — 2) D. i. auf die freie Strecke zwischen den beiden Heeren; es handelt sich um einen Federzauber. — 3) So F 1 usw.; NA. *pərənō.*

• j. **pərənā-** f. 'hohle, zur Schüssel geformte Hand', spez. des Libationen darbringenden Priesters; stets mit (*vī*)*γžārayant-* (Sp. 530 f.): *paiti ava.jasa arədvī .. aoi zaotārəm .. aoi °nąm vīγžārayeintīm avərəhe zaoϑrō.barāi* Yt. *5.* 132; — *avi ātrəmča barəsmāča avi °nąm vīγžārayeintīm* Yt. *12.* 3; — *frastərətāṯ paiti barəsmən °nābyō paiti γžārayaṯbyō*[1] Yt. *15.* 2; — *xᵛāsta xᵛarəϑā frabarōiš vīγžārayeintīm °nąm* V. *19.* 40.

PDw. *pun* 'hohle Hand'; TOMASCHEK SWienAW. *96.* 784; vgl. ai. *pāṇáy-* m. 'Hand', gr. παλάμη. — Pü.: *purr.*

j. *pərənāi, pərənāne* usw., Verbalf.: s. *parət-*.

• j. **pərənāyav-** Adj. 'der die bürgerliche[1]) Mündigkeit erreicht hat, voll-, grossjährig': *°yuš* .. +*°yu*[2]) (ND.) .. +*°yunąm*[2]) F. 2e; — +*°yu*[2]) F. *10*; — *apərənāyu ahmi nōiṯ °yu* (als NSm.)[3]) *yezi bavāni* (sd.) *°yu* "minderjährig bin ich, noch nicht volljährig; wenn ich (erst) .." Yt. *19.* 43; — *vanuhi daēna māzdayasniš °yuš* (IP. statt DP.)[4]) *čiϑąm ϑwərəsaiti* V. *3.* 42.

KompE., Â. (in vKomp.). — Komp.: ¹*pərəna-*+ *āyav-*[6]). — ai. vgl. *pūrṇāyuṣ-* m. EN.(?). — Pü.: *purnāy*, (zu V. *3*): *āfrīnakān*[5]). — 1) Im Gegens. zu ¹*dahma-*. — 2) Hds. *i* statt *y*. — 3) § *407.* Unsicher. Oder auch NSn., s. ¹*ah-* Sp. 276 u. — 4) Vgl. zu *yātuš* Y. *12.* 4. S. übrigens Pü. — 5) Vgl. zu *pərənāvayam-*. — 6) Vgl. aber BEZZENBERGER GGN. *1878.* 268.

• j. **pərənāyuš.harəϑri-bav-** kompV. 'der Unterhaltung, Pflege seitens der *P.* teilhaftig werden': *°buyā .. ātarš puϑra ahurahe* Y. *62.* 2.

Komp. **harəϑra-* Adj. +*bav-*; § *263.* — Pü.: *purnāy sardār bavē*, Sü.: *sampūrṇo nā adhipatir bhūyāt.*

• j. **pərənāvayam-** f. 'vollkommene Abwendung, Abbitte': *°yā* (NS.) F. *10.*

Komp.: ¹*pərəna-*+*ava*¹*yam-*. — Pü.: *āfrīnakān*[1]). — 1) Vgl. zu *pərənāyuš* V. *3.* 42.

• j. +**pərənəmna-** Adj., PPM.: s. *parət-* mit No. 4.

KompE.

• j. **pərənō.māh-** m. Gottheit des Vollmonds, Vollmondstags: *°māhəm ašavanəm ašahe ratūm* Y. *2.* 8; — *°māhāi*[1]) Y. *1.* 8; — *antarəmāhāsča °māhāsča*[1]) (als AP.) *yazamaide* Yt. *7.* 4.

mp. (Pü.), np.[2]) *purmāh*; ai. vgl. *pūrṇámās-* m. — 1) Them. — 2) GIrPh. *I* b. 196.

• j. **pərənin-** Adj. 'mit einer Feder versehen': *vīspe tərəsənti °nine* "alle fürchten sich vor dem, der die Feder trägt" Yt. *14.* 38.

Vgl. *pərənin-*. — Ableit. aus ²*pərəna-*.

j. *pərəmnāi* F. *4* c: lies *pərənəmnāi.*

j. *pərəyeite* N. *41*: s. ³*par-* mit No. 1.

• j., g. **pərəsant-** Adj., PPA.: s. *fras-*.

• j. ¹**pərəsav-** m. 1) 'Rippe' (nur Komp.). 2) 'Rippengegend, Brustseite': *dašinəm* (*hōyum*) *hē °sāum* V. *8.* 54–56[4], V. *9.* 17, 20[3].

KompA. — Vgl. *pərəsav-*. — Pü.: *pahlūk.*

• j. ²*pərəsav-* m. 'Frage'.

KompE. — Zum V. *fras-*.

• j. **pərəsu.masah-** 1) Adj. 'von der Grösse einer Rippe': *astəm .. ərəzu.stavanəhəm vā °sanəhəm* (ASm. statt n.) *vā* V. *6.* 16. 2) n. 'Rippengrösse' (nur Komp.).

KompE. — Pü.: *pahlūk masāk.*

• j. **pərəskā-** f. 'Preis, Wert'[1]): *čvaṯ yavaṯ ərəzatəm? .. yaϑa aspahe aršnō °ka* "wie viel Silber? .. Soviel als der Wert eines Rosshengstes (ist)" V. *14.* 11; 11.

Aus **pṛt-skā-*; vgl. ai. *apratā*, lat. *pretium* usw.; s. dazu BTHL. IF. *9.* 255, PRELLWITZ BB. *23.* 251, BGM. IF. *13.* 88, 153[1]). — Pü.: p aa k, erl. an 1. St.: *barišn*, an 2.: *vačak* (= np. *bača*). — 1) JUSTIS abweichende Fassung des Aw. Worts, ZDMG. *49.* 684 halte ich nicht für richtig; s. BTHL. IFAnz. *8.* 16.

• +j., g. **pərəsmana-** Adj., PPM.: s. *fras-*.

j. *pəsānte* P. *44*: lies *pərəsānte.*

• j. ¹*pəša-* Adj., PPfP.: s. ³*par-*. [*pəšəmčiṯ* Yt. *14.* 36: s. unter *pəšō.sāra-*.]

KompA.

• j. ²*pəša-* Adj., 'weit auseinandergezogen, – ausgestreckt, – geöffnet'.

KompA. — Aus ir. **pṛta-*; ai. vgl. *sphuṭa-* Adj. 'aufgeblüht, offen'. Wegen ir. *p* und ai. *sph-* s. § *83.* 2 No. 4, IF. *10.* 199.

• j. ¹**pəšana-** n., **pəšanā-** f. 'Kampf, Schlacht': *nivandāṯ* (sd.) *apayeiti* [..] *°na* (IS.) *hača* Yt. *14.* 57; — sonst Plur.: *tā* (näml. *fravašayō*) *yūiδyeinti °nāhu have asahi* .. Yt. *13.* 67; 23, 27; — *tā* (näml. *fravašayō*) *uγrāhu °nāhu upastąm hənti dāhištā* Yt. *13.* 17; 37; — *hufraourvaēsō* (sd.) *vāšā °naēšuča* Yt. *5.* 131. a) mit Lok. 'um (den Preis von) –': *yaṯ bavāni aiwi.vanyā taϑryavantəm .. ahmi* (Sp. 4 m.)

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gaϑe °nāhu Yt. 5. 109; 113, 73. A) Akk. mit *az-* 'Jemandem (Dat., Gen.) eine (siegreiche) Schlacht liefern': *yōi . . dānubyō azən °nå* Yt. *13*. 37; — *yaϑa azāni °na* (APn.) *darśinikahe* Yt. *9*. 30; 30².

KompA. — Vgl. ²*pəšana-* EN. — Zum V. *parət-*. — ai. *pṛtanā-* f.; § *272*.

• j. ²**pəšana-** m. EN. eines Ungläubigen: *kava vīštāspō . . ǰaiϑyaṯ . . bavāni aiwi.vanyå . . °nəmča daēvayasnəm* Yt. 5. 109.

Vgl. ¹*pəšana-*? Dann Kurzname. S. aber auch *pəšanaiti* 3S., unter *parət-*.

j. *pəšanaiti*: s. *parət-*.

• j. **pəšav-** m. 1) 'Durchgang, Furt': *huškəm °šum raēčayaṯ tarō . . vītanuhaitīm* Yt. 5. 78; 77. 2) 'Übergang, Brücke, Brückensteg': *biš hapta °šavō* (als AP.) *fraoirisyōiṯ tarasča āpō nāvayå* V. *14*. 16. a) mit GS. *činvatō* (sd.) dnw. *pərətav-* 3 a: *tarō °šūm . . yim činvatō* Vyt. *42*. α) dn. auch ohne *činvatō* (nur Komp.).

KompA. — Zum V. ⁴*par-*, § *272*. — Vgl. *pərətav-* und OSTHOFF IF. *8*. 22. — Pü.: *puhl*.

• j. **pəšō-čingha-** Adj. 'mit weit auseinandergezogenen, gespreizten Klauen' [1]), von einem *Daēvayasn*er: *°həm . . humayakəm* (sd.) Yt. 5. 113.

Aus ir. **čanga-* m., mit *i* nach § *298*. 4 und mit *ngh* statt *ng*, vgl. zu ¹*bərəha-*. — np. *čang*. — [1]) Zum Angriff oder zur Abwehr.

• j., g. ¹**pəšō.tanū-** Adj. 'des Leib verwirkt, dem Gericht verfallen ist': *tōi narəpīš ⁺arəǰīš aēšasā* (sd.) *dāǰīṯ.arətā °nvō* (NP.) Y. *53*. 9. A) jAw. sva. *tanu.pərəϑa-* (sd.)*): *°nuš tanūm ⁺piryete* F. 25 b; *10*; — *aētahe paiti °nuye duye saite upāzananəm* (sd.) *upāzōiṯ aspahe aštraya . .* V. *4*. 20; — *airϑhaṯ hača ⁺šyaoϑnāvərəza* (sd.) *aϑa bavainti °nvō* (NP.) V. *13*. 38, *15*. 1 (wo *°nva*); — *yō gāϑå asrāvayō . . taṯ paiti ⁺ainim dahməm gāϑanəm ⁺sraoϑrāṯ pairištayeiti . . ⁺°nuš* N. *44*; — *vīspō arəhuš astvå . . xraodaṯ.urva* (sd.) *°nuš* V. 5. 4; — *aēšmō duždå °nuš* Yt. *10*. 97; — *vəhrkəm yim bizangrəm daēvayasnəm °nvi* V. 7. 52 PüZ. (?); — *yaϑa °nvaṯ* Nik. 2 (?).

*) Die Sünden, durch die man *p°* wird, sind genannt: V. *4*. 20 f., 24 f., 28 f., 32 f., 35 f., 38 f., 41 f., *5*. 43, *6*. 4, 8, 18, 47, *7*. 71, *13*. 24, 37, *15*. 1, 2, 4, 6, 7, 8, *16*. 13, N. *44*.

Vgl. ²*pəšō.tanū-* EN. — S. auch *pərətō.tanū-*. — Pü.: *tanāpuhr*, *tanāpuhrīkān*, erl.: *mark aržān*.

• j. ²**pəšō.tanū-** m. EN. eines Gläubigen, Sohns des *Vīštāspa**): *ayaska amahrka bavāhi yaϑa °nuš* Vyt. *4*.

*) Er wird Dk. *9*. 16. 15 als einer der sieben unsterblichen Herrscher in *X*ᵛ*anirasϑa* bezeichnet; s. noch Dk. *7*. 4. 81 und zu *kaərha-*.

Vgl. ¹*pəšō.tanū-*.

• j. **pəšō.parəna-** Adj. 'des Federn weit auseinandergezogen sind, mit weiter Flügelspannung' [1]): *mərəγahe °nahe vārənǰinahe* (sd.) Yt. *14*. 35.

Npü.: *farāx bāl*. — [1]) Verfehlt GDN. Stud. *1*. 157.

• j. **pəšō.sāra-** Adj. 'des Haupt verwirkt, dem Gericht verfallen ist, todsündig': *yō mąm . . dārayehi yaϑa tāyūm °rəm nava* (sd.) *ahmi °rō* Y. *11*. 3; — *vāčō yōi pəšəmčiṯ sārəm* [1]) *bunǰainti* ". . die selbst den noch retten, des Haupt schon dem Gericht verfallen ist" Yt. *14*. 46.

Vgl. ¹*pəšō.tanū-*. — Pü.: *purtak sar*. — [1]) Mit Trennung der Glieder, vgl. zu *nairyō.saəha-*.

j. *pəšuta* F. *13*: lies *fšuta*.

• j. **pəšu.pāna-** Adj. 'die Brücke (κατ' ἐξ.) behütend, bewachend', von den beiden Hunden, die als Wächter an der *Činvant*-Brücke stehen: *naēϑa spāna °pāna* (ND.) *paiti irista bązaiti* "noch werden die Hunde, die beiden Brückenwächter bei (seinem) Tod Hilfe leisten" V. *13*. 9*).

*) Vgl. zur Sache Sd. *31*. 5 und ai. *śvānau . . rakṣitārau . . pathirákṣī* RV. *10*. 14. 11; s. dazu KAEGI Rigveda 208. Übrigens geht aus dem Zusatz in Pü.: *ast kē awzūnīk puhlik gōwēt yayå asti anyō rašnuš razištō* hervor, dass gewisse Erklärer die Stelle nicht von Hunden, sondern von zwei Gottheiten verstanden wissen wollten, deren einer *RašnavRazišta* sei. S. noch zu *spānavant-*.

Pü.: *sak i puhlpān*, erl.: *sak i sakān*; s. noch unter *).

• j. **°pe** enkl. Part. der Hervorhebung, nur hinter *aēva-* 'auch nur (ein)': *yezi . . ōyum.pe vāčim ⁺aiwyās* N. *14*; — *yezi . . ⁺ōyum.pe vāčim* [1]) *framaraiti* N. *42*.

Vgl. *aipi*. — Pü.: *patmān*. — [1]) Hds. *ōyąm pevāčim*.

• g. **pōi** Inf. 1) 'zu hüten, schirmen': *kō vərəϑrəm.ǰā ϑwā p° sāŋghā yōi hənti* "wer ist es, der siegreich nach deinem Wort die Seienden beschirmen soll?" Y. *44*. 16. 2) 'fernzuhalten, abzuwehren von —' (Abl.): *yezī ahyā ašā p° maṯ xšayehī* (Sp. 552 o.) Y. *44*. 15.

Zum V. ¹*pā(y)-*. — Vgl. ²*pā(y)-* Adj. — Pü.: *pānak*, (zu 15): undeutlich.

• j. **pōiϑwa-** Adj. 'zu tilgen, auszurotten': *ǰąϑwa vəhrka sčąϑwa vəhrka*

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°ϑwa vəhrka snaēžana "zu erschlagen .., zu vertilgen, auszurotten sind die geifernden Wölfe" V. *13*. 40.

PFP. zum V. *spā(y)-*, § *83*. 2. — Pü.: *rānēnišn*.

• j. **pōiϑwəm** *buyā imaṯ nmānəm bərəzi.stūnəm* Vyt. *9*: —?—. Wertlos.

• j. **pouru** Adv.: s. *parav-*.

j., g. *pouru°*: s. unter *parav-*.

• j. **pouru.aspa-** Adj. 'der viele Rosse besitzt, rossereich': *°pō yaϑa paourušaspahe* Vyt. 2; — *°pəm bavāhi yaϑa* +*pourušaspahe* Az. *4*.

gr. πολύιππος; s. aber No. 2. — [1]) Auch *paour°* geschr. — [2]) Das Wort ist vll. ganz jung und auf Grund einer falschen Etymologie von *pourušaspa-* entstanden.

• j. **pouru.āzantay-** Adj. 'viel Verständnis habend, verständnisreich': *paiϑimnō vīspō.pažīm mastīm yaṃ °zaintīm* Y. *57*. 20.

Pü.: *pur šnāsak*.

• j. **pouru.išta-** Adj. 'viel, von vielen begehrt': *airyanəm xᵛarənō .. pouru.vaϑwəm °təm* Yt. *18*. 1[1]).

[1]) S. die Yt.-Stellen unter *¹aēš-* 2.

• j. **pouru.gav-**[1]) Adj. 'der viel Rinder besitzt, rinderreich': *°gāvō*[2]) *yaϑa .. paouru.aspō yaϑa* .. Vyt. 2; — *°gō*[2]) *bavāhi yaϑa* .. Az. *4*.

mp. *purgāv* (als EN.). — [1]) Auch *paouru°* geschr. — [2]) Soll NS. sein. Wenn die Formen korrekten Stellen entnommen sein sollten, ist *°gāvō* NP., *°gō* VS. (§ *303*. 3).

• j. **pouru.xšnūt-** f. 'reichliche Belohnung': *aϑaurunō hō rātanaṃ °təm išārəhaēta* (Sp. 345 m.) Yt. *19*. 53.

• j., g. **pouru'čistā-** f. EN. der dritten und jüngsten Tochter *Zaraϑuštras**), die er dem *Jāmāspa* zur Ehe gab**): *tōmčā tū °tā* (NS. als VS.) *hažčaṯ.aspānā* (sd.) *spitāmī yəzivī* (sd.) *dugədraṃ zaraϑuštrahe* .. +*paityāstīm* (sd.) *taibyō dāṯ* .. Y. *53*. 3; — *°tayā ašaonyā* Yt. *13*. 139.

*) Die Mutter hiess nach Vd. (S. 22) *Urvij*: *hač urvij kē pātixšāh žan būt čahār frazand zāt ēvak isatvastr pus būt u 3 duxt āgōn frēn u sritak u pōručist*; s. aber Justi NB. 334. — **) Bei welcher Gelegenheit das Hochzeitslied Y. *53* entstand.

Eig. 'viel Einsicht besitzend'.

• j. **pouru.jira-** Adj. 'vielverständig, intelligent': *aošnarahe °rahe ašaonō* Yt. *13*. 131; — *°rō yaϑa aošnarō* Az. 2; — *ava daxšta daxštavanta yā nōiṯ °ra fradaxšta* "mit dem Zeichen gezeichnete, womit nicht Intelligente gezeichnet sind" Yt. 5. 93.

Pü.: *pur ēir*; s. Dk. *7*. 1. 36, Dst. ZA. *2*. 549.

• j. **pouruta-** m. Name eines Lands*): *āiškatəm °təmča* Yt. *10*. 14.

*) Wo? Man verweist auf die *Παρυητοί* des Ptolemaeus oder die *Ἀπαρύται* des Herodot; s. Ggr. OK. 9, 131, Justi GIrPh. 2. 438.

Ob mit *paurvata-* zusammenhängend? Vgl. Ggr. aO.

• j. **pouru.'tāt-**[1]) f. 'Vielheit, zahlreiche Menge': *upa ϑwā haxšōiṯ gūš vaϑwa upa vīranaṃ* +*°tās* Y. *62*. 10; — *naraṃ* +*°tātəm*[2]) Ny. *3*. 10; zit. +Vyt. *6*.

Pü.: *pur rawišnīh*. — [1]) So NA. zu V. *18*. 27, Pt 4 zu Y. *62*. 10. — [2]) Vgl. zu *pouru.nar-*.

• g. **pouru'təma-** Adj. 'plurimus, recht, möglichst viel': *aēšaṃ tōi ahurā ōhmā °māiš dastē* (sd.) Y. *34*. 1.

ai. *purutáma-* Adj. — Pü.: *pēštar*, Sü.: *purahsaratarаm*.

• j. **pouru.darštar-** m. 'der vieles sieht': *°ta naṃa ahmi* Yt. *1*. 12.

Pü.: *pur nikīrītār*, erl.: *kār u dātastān vas apē nikīrēm*.

• j. **pouru.darštəma-** Adj. 'der vieles am besten sieht': *°ma*[1]) *naṃa ahmi* Yt. *1*. 12.

Superl. aus **°dərəs-* Adj. 'viel sehend'; IF. *9*. 261. — Pü.: *pur nikīrītārtum*. — [1]) Statt des NSm.

• j. **pouru'ϑāxštay-** m. EN. eines Gläubigen: *°tōiš xšṯāvaēnyehe ašaonō* Yt. *13*. 111; — *asabanayā nāiryā °tōiš* Yt. *13*. 140; — *ašavazdā puϑrō °tōiš* Yt. 5. 72.

Ableit. — Eig. Bed.?

• j. **pouruϑāxštayana-** patr. Adj. 'von *Pouruϑāxšṯay* stammend, dessen Nachkomme': *ayō.astōiš °nahe ašaonō* Yt. *13*. 112; 112[4].

Ableit. aus *pouruϑāxšṯay-*.

• j. **pouru.paxšta-** Adj. (etwa) 'viel, reich gefaltet': *aδkəm* (sd.) .. *°təm* Yt. 5. 126.

**paxšta-* Adj., PPfP. eines mit mhd. *vach* 'Falte' zusammengehörigen Verbs; wegen *xšt* (statt *št*) s. § *86* aE.

• j. **pouru.baēvan-** Adj. (auch fem.) 'viele Zehntausende betragend': *āaṯ frašūsənti* .. *fravašayō paoirīš pouru.satā* .. *pouru.hazaŋrā* .. *°vanō* (NPf.) Yt. *13*. 65; — *aδa* .. *urvarā bažšazyā uzbarəm paoirīš pouru.satā* .. *pouru.hazaŋrā* .. *°vanō* (APf.) V. 20. 4.

Pü.: *pur bēvar*.

• j. **pouru.baēšaza-** Adj. 1) 'reich an Heil-

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mitteln': *yazata pouru.x^{v}arənaŋha yazata °za* (VS.) Ny. *3.* 11; *5.* 6. 2) 'vielerlei Heilmittel anwendend': *yaṯ °za hanǰasārəte ..karətō.baēšazōsča* "wenn (Ärzte) zusammenkommen, die verschiedene Kurmethoden haben ..: einer, der mit dem Messer kurirt, und .." V. 7. 44.

Pü.: *vas bēšazēnītārān*, Npü.: *pur tan durustī.*

• j. **pouru.baoxšna-** Adj. 'vielen Rettung, Erlösung bringend': *ϑrimāiča yaṯ °nahe*[1] Y. *9.* 27.

Zum V. *baog-*[2]. — Vgl. +*āϑiyābaušna-*. — Pü.: *pur bōžišn*, erl.: *x^{v}āstak kē nēwakīh vas hač aś.* — [1]) Verbindung von DS. und GS. wie öfters. — [2]) Es liegt nahe, vielmehr an ai. *bhunákti* zu denken und das Adj. 'reich an Genüssen' zu deuten, wenn nur auch sonst im Iran. eine solche Bedeutung für *b°* zu erweisen wäre; vgl. Hbm. IFAnz. *6.* 34.

• j. **pouru.bangha-** m. EN. eines Gläubigen: *°hahe zaošahe ašaonō* Yt. *13.* 124.

Nach Justi NB. 254 eig. 'der viel Hanf besitzt', s. unter *baŋha-*.

• j. **pouru.brāϑra-** Adj. (fem. *°rā-*) 'mit zahlreicher Brüderschaft': *hutaosa yā °ra* (NSf.) Yt. *15.* 35.

**brātra-* n., Ableit. aus *brātar-*; ai. *bhrātrá-* n.

• j. **pouru.fraourvaēsya-**[1]) Adj. (fem *°yā-*) sva. *paouru.fraourvaēsa-*: *haraṃ bərəzaitīm °syaṃ*[1]) Yt. *10.* 50.

[1]) Es ist wohl *°sąm* zu korrigiren.

• j. **pouru.nar-** Adj. (fem. *°nairī-*) 'reich an Männern'[1]): +*°ru.narəm*[2]) *tūm kərənūši .. yasə tē* .. Y. *10.* 13; — +*°nairyā*[3]) *karšuyā* (sd.) Y. *11.* 2. [Yt. *14.* 34: lies *pouru n°.*]

Pü.: *pur mart, vas mart.* — [1]) Vgl. unter *pouru.tāt-* und ai. *puruvīra-* Adj. — [2]) NA. ohne Trennung; s. Pt 4. — [3]) NA. **narayā*; s. Pt 4.

• j. **pourum** Adv.: s. *paurva-* **3** a α.

• j. **pouru.ˈmant-** Adj. '(viele enthaltend sva.) zahlreich besucht': *°maiti hanǰamaine* Y. *11.* 2.

Ableit. aus *parav-* Adj. — Pü.: *ka vas mat čstēnd pa hamrasišn.*

• j. **pouru.mahrka-**[1]) Adj. 'viel Verderben, Tod bringend, vielverderblich': *axtiš °kō* Yt. *10.* 50; — *skaitīm .. °kəm* V. *1.* 4; — *sāstraheča °kahe* Y. *16.* 8, *61.* 4. a) bes. von *AnraMainyav*: *anrō mainyuš °kō* Yt. *10.* 97, *15.* 56, *17.* 19, *3.* 13, 14, V. *1.* 2, *19.* 1[2], 43, 44, *22.* 2, Aog. *28*, Vyt. *43*; Yt. *18.* 2, Y. *61.* 2.

Pü.: *pur mark.* — [1]) Yt. *12.* 23 *paour°*. g. *pouruy°*, *pourvīm*: lies *paour°*.

• j. **pouru.yaoxštay-** Adj. 'der viel Fertigkeiten besitzt, vielgeschickt': *miϑrəm .. °tīm* Yt. *10.* 61.

• j. +**pouru.vak-**[1]) m., Plur. 'viele Sprüche': *apivatahe °vačąm*[1]) *ərəžuxδanąm* Y. *9.* 25.

Pü.: *vas gōwišn.* — [1]) So Pt 4; NA. *pourvačąm*; § *268.* 12.

• j. **pouru.vāstra-** Adj. (fem. *°rā-*) 'reich an Weideflächen': *garayasča yōi .. °rāərhō āfəntō* Yt. *13.* 9; *10.* 14; — *urvąm* (sd.) *°rąm* V. *1.* 10; — *urvaδča* (sd.) *°ra* (NSf.) Yt. *19.* 67.

Pü.: *pur vāstrīh*, erl.: *žurtāk u vāstr vas andar bavēt.*

• j. **pouru.vąϑwa-** Adj. 'der viele Heerden hat, heerdenreich': *yimahe .. °wahe* Yt. *13.* 130; — *airyanəm x^{v}arənō .. °wəm* Yt. *18.* 1.

• j. **pouru.sata-** Adj. (fem. *°tā-*) 'viele Hunderte betragend': *āaṯ frašūsənti .. fravašayō paoirīš °tā̊ .. pouru.hazaŋrā̊ .. pouru.baēvanō* Yt. *13.* 65; — *aδa .. urvarā̊ baēšazyā̊ uzbarəm paoirīš °tā̊ .. pouru.hazaŋrā̊ .. pouru.baēvanō* V. 20. 4.

Pü.: *pur sat.*

• j. **pouru.sarəδā-** Adj. (mask. *°δa-*) 'vielartig, viele Gattungen umfassend': *°δā̊ urvarā̊* Yt. *13.* 10; — *īštīm .. °δąm amavaitīm* Y. *65.* 11; — *°δō .. haomō* Y. *10.* 12; — *γənąnąm* +*°δō* (statt GP.)[1]) *vīrō.vąϑwanąm* Vr. *1.* 5; — *āaṯ ahmi nmāne zayāṅte .. mūrakāča °δa varšnāča* Y. *11.* 6; — *gūušča aēvō.dātayā̊* (sd.) *gūušča °δayā̊* Yt. 7. 0; — *gaom aēvō.dātahe* (sd.) .. *°δahe urunō fravašīm* S. 2. 12.

Pü.: *pur sartak*, Sü. (zu Y. *10*): *sampūrnajātīh.* — [1]) Vgl. [1]*harəta-* No. 1. NA. schreibt *p°* und *v°* fälschlich zusammen.

• j. **pouru.spaxštay-** f. 'weithin reichendes Erspähen': *dayā̊ .. °tīm ṯbišyantąm paiti.ǰaitīm dušmainyunąm haϑrā.nivāitīm hamərϑanąm* "gib .., dass wir die Feinde auf weit hinaus erspähen, die Gegner abwehren, die Widersacher auf einen Schlag besiegen" Y. *57.* 26; — *°ti dūrāṯ* .. Yt. *9.* 1.

Komp. mit Adv. im 1. Glied. — Pü.: *pur pāspānīh.*

• j. **pouru.spāδa-** Adj. (fem. *°δā-*) 1) 'der ein zahlreiches, grosses Heer besitzt': *xšaϑrəm .. °δəm* Yt. *10.* 109. 2) 'ein grosses Heer bildend': *ašāunąm .. fravašayō .. °δā̊* Yt. *13.* 37.

Vgl. die seltsame Wiedergabe des Worts Zs. *23.* 10.

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j. *pouruš*, g. *pourūš* usw.: s. unter *parav-*.

• j. **pouruša-** (, *paouruša-*) Adj. 'grau, greis': +°*šō asti varsō* "greis ist das Haar" V. 7. 57 Gl.

KompA. — ai. *paruṣá-* Adj. 'fleckig'; vgl. *palitá-* Adj. 'grau'; np. *pīr* 'greis' [2]). — Pü.: *pīr ast vars.* — [1]) NA. *pourušu*; s. Var. und Pü. — [2]) In np. *pīr* 1) 'canus' und 2) 'pristinus' sind zwei urspr. geschiedene Wörter zusammengefallen.

• j. **pourušaspa-**[1]) m. EN. des Vaters *Zaraδuštras*: °*pō* .. *yaṯ hē tūm us.zayaṇha* .. *zaraδuštra nmānahe* °*pahe* Y. *9.* 13; V. *19.* 4, 46, F. *4*f.; — *puδrəm yaṯ* °*pahe* .. *zaraδuštrəm* Yt. 5. 18; V. *19.* 6; — *mā āzārayōiš zaraδuštrahe* (statt VS.) *mā* °*pahe* (statt AS.) *mā duγδō.vąm* "erzürne nicht, o *Z.*, den *P.*, nicht die *D.*" FrD. *4*; — *pouru.aspō* (sd.)[2]) *yaδa* °*pahe* Vyt. 2 [1]); Az. *4*.

Komp.: *pouruša-*+*aspa-* (§ *268.* 3), eig. 'der graue Rosse besitzt', BB. *9.* 312; vgl. No. 2. — [1]) Vyt. *2* steht *paour*°. — [2]) Ein misslungener Deutungsversuch des Namens.

• j. **pouruštay-** m. EN. eines Gläubigen: °*tōiš kavōiš* (sd.) *ašaonō* Yt. *13.* 114.

Eig. Bed.? Ob Komp.: *parav-*+*uštay-*?

• j. **pouruš.xᵛāϑra-** Adj. (fem. °*rā-*) 'der viel Behagen, Glück, Wonne gewährt': *ašiš* °*ra* Yt. *19.* 54; — *kahmāi īštīm* °*rąm azəm baxšāni* Yt. *10.* 108; Y. *68.* 11.

Vgl. *pouru.xᵛāδra-* und § *304* II. 45. — Pü.: *pur xᵛārīh.*

• j. **pouru.hazaṇra-** Adj. (fem. °*rā-*) 'viele Tausende betragend': *āaṯ frašūsənti* .. *fravašayō paoirīš pouru.satā̊* .. °*rā̊* .. *pouru.baēvanō* Yt. *13.* 65; — *aδa urvarā̊ baēšazyā̊ uzbarəm paoirīš pouru.satā̊* .. °*rā̊* .. *pouru.baēvanō* V. 20. 4.

Pü.: *pur hazār.*

• j. **pouru.xᵛarənah-** Adj. 'der viel Herrlichkeit, Glanz besitzt, hoheitsvoll': °*nəṇhō* (NS.)[1]) *ašava zaraδuštrō* V. *19.* 3; — °*nəṇha* (VS.)[1]) *ahura mazda* Vyt. *24* [2]); — *yazata* °*nəṇha* (AP.) *yazata pouru.baēšaza* Ny. 5. 6; — *yazata* °*nəṇha* (VP.) Ny. *3.* 11; — *xᵛarənō* °*nəṇhəm* (ASm. statt n.) Yt. *18.* 1.

Pü. (zu V. *19*): *hač pur xᵛarrīh*; Npü. (zu Ny. *3*): *pur xurrah*, (zu Ny. *5*): *pur nūr.* — [1]) Them. — [2]) Hier *paour*°.

• j. **pouru.xᵛāϑra-** Adj. dnw. *pouruš.xᵛāδra-*; 1) von Gottheiten: °*rəm* (statt NSm.) *bavāhi yaδa rāmanō xᵛāstrahe* Az. *7*; — °*ra* (statt NSm.) *nąma ahmi* (näml. *AhM.*) Yt. *1.* 14. 2) von Bergen: *vīspā̊ garayō ašaxᵛāδrā̊* °*rā̊* Y. 2. 14; — *vīspaēšąmča gairinąm ašaxᵛāδranąm* °*ranąm* Y. *1.* 14, Vr. *1.* 6.

Vgl. gr. *Παραχοάδρας*, arm. *parxar*; HBM. AGr. *1.* 66. — Pü.: *pur xᵛārīh*, Sü.: *sampūrṇaśubhaḥ.*

• j. **pourva-** Adj.: s. unter *paurva-*.

j. *pourvačąm* Y. *9.* 25: lies *pouru.vačąm.*

j. *pourvō.xᵛaδātō* V. *19.* 42: lies *pourvō xᵛaδ*°.

• j. **pā̊nt-** Adj., PPA.: s. [1]*pā*(*y*)-.

• j. **pąman-** n.: s. unter *pāman-*.

• j. **pąsanav-** m.: s. unter *pąsnav-*.

• j. **pąsta-** m. 'Haut', bes. die behaarte des Menschen: °*tahe* F. *3* b.

KompA. — Et.? — mp. (Pü.), np. *pōst.* Aber woher *ō*?

• j. **pąstō.fraϑaṇhəm** Adv. 'in der Breite der (behaarten) Haut sva. soweit die (behaarte) Haut (des Kopfes) geht' [1]): *p*° *hē kamərəδəm vīnāδayen* (sd.) "sie sollen ihm den Kopf schinden, soweit das Haar geht" V. *3.* 20; — *yaδa yaṯ hē p*° *kamərəδəm kərənuyāṯ* (Sp. 452 u.) "als ob er sich (selber) den Kopf schindete, soweit das Haar geht" V. *18.* 10.

ASn. (them.) aus *°*fraδah-* Adj. — Pü. (zu V. *3*): *pōst pahnāk ōi i kamāl ē* +*kašēnd*, erl.: *kuš sar apē ē brīnēnd*, (zu V. *18*): *pōst pahnāk kamāl kart*, erl.: *kuš sar burrīt ēstēt.* — [1]) Vgl. zu den Stellen HAUG SBayrAW. *1868.* 2. 27, GDN. KZ. *24.* 547, Stud. *1.* 153, GGR. ZDMG. *34.* 420, FRMÜLLER WZKM. *6.* 181, DST. ZA. 2. 40, 243. S. noch *frā.vərəsa-*.

• j. **pąsnav-, pąsanav-**[1]) m., n. 'Staub; Müll': °*nuš gavō* °*nuš aspa* °*nuš ərəzatəm zaranim* °*nuš narō* "zu Staub werden die Rinder .." Aog. *84*; — *ava* .. *barayən* .. *ištyehe vā* .. *huškō.zəmanąm vā* °*nūm* V. *8.* 8; — *tanuš* .. *hiγnvi* °*nu* (IS.) ".. frei von Staub" V. *9.* 31; — *yaṯ aēša* (näml. *daxmō*) °*nu raēδwāṯ* (sd.) V. 7. 50; — *hiku* °*nu* (NS.) *gātu niδayaēta* "trockener Müll soll an den Ort hingestreut werden" V. *16.* 2; — °*anuš* F. *10.*

KompE.; Ableit. — ai. vgl. *pāṃsáv-* m.; s. noch ksl. *pěšŭkŭ* 'Sand' und arm. *p'oši*; dazu PEDERSEN IF. *5.* 47, HBM. AGr. *1.* 501. — Pü.: *xāk.* — [1]) Scheint, wenn richtig bezeugt – nur F. *10* –, ar. **pāns̥*° zu erweisen; vgl. BTHL. Stud. *2.* 35 und § *33.* 1.

• j. **pąsnvant-** Adj. 'staubreich, staubig': *pantąm* .. °*nvāṇhəm*[1]) *hikvāṇhəm* V. *3.* 11.

D. i. *pąsnuvant-*, § *268.* 12. — Pü.: *pa xākīh.* — [1]) Neubildung zum NS. °*vā* (§ *394*), durch die Nachbarschaft begünstigt. S. noch *hąm.urvīsvāṇhō.*

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• j. **pitaona-** m. EN. eines Mannes, der von *Kərəsāspa* getötet wird: *kərəsāspō* .. *yō janaṯ* .. °*taonəmča aš.pairikəm* Yt. *19*. 41.
Eig. Bed.? Vgl. *ϑraētaona-* und JUSTI NB. 513.

• j. **pitav-** m. 'Speise', insbes. feste, 'Fleischspeise': *yim* (näml. *ažīm*) *upairi kərəsāspō* .. °*tūm pačata* ". . sich (Fleisch)speise kochte" Y. *9*. 11; — °*tum* F. *10*, +N. *67*[1]); — °*tūm* (statt NS.) *buyāṯ ahmya nmāne ϑwąm* °*tūm būyāṯ* FrD. *1*; — *āaṯ* +°*tōuš*[2]) *yaϑa čaϑwārō ašti.masō* N. *66*; — *ratufriš* +°*tuš*[3]) (IP.)[4]) *x*ᵛ*āstāiš nōiṯ* +*ana.-x*ᵛ*āstāiš*[*ča*] ". . mit gekochten Speisen, nicht mit ungekochten" N. *57*.
KompE. — Zu got. *fōdjan*, ksl. *pitati*; HIRT Ablaut 36, OSTHOFF Suppletivw. 55. — Vgl. °*piϑwa-*. — ai. *pitáv-* m. 'Nahrung', mp. (Pü.) *pit*, woss. *fid* 'Fleisch'; s. noch zu *ϑrąfəϑa-* No. 3. — 1) Hds. *paitim*; — 2) Hds. *paitōuš*; — 3) Hds. *patuš*; s. zu No. 1–3 BTHL. IF. *11*. 139. — 4) Vgl. zu *yātuš* Y. *12*. 4.

• j., g., p. **pitar-**, j., g. +**ptar-**, **patar-**[1]), g. **tar-**[2]): j., g. *piϑr-*, p. *piϑr-*, j., g. *fəδr-*[3]) m. 'Vater': *pita puϑrasča* Y. *9*. 5; — *piϑre vā puϑrāi* Yt. *14*. 46; — *kō uzəmīm* (sd.) *čōrṯ vyānayā puϑrəm piϑrē* Y. *44*. 7; — *pita* .. *māta* Yt. *17*. 16; V. *12*. 3, Y. *11*. 4; — ‖ *manā pitā vištāspa*ʰ Bh. *1*. 1; 1[4], 2. 16; — *dāraya*ʰ*va*ʰ*uš* .. *hya*ʰ *manā pitā* X. *3*. 3, *7*. 3; *1*. 3; ‖ — +*brātā* +*ptā vā* Y. *45*. 11; — *kasnā zaϑā* (sd.) *patā ašahyā* Y. *44*. 3; — *hvō* +*ptā ašahyā mazdā* Y. *47*. 2; — *ahyā* +*mainyōuš tvōm ahī tā* (NS.)[4]) *spəntō* "du bist der heilige Vater dieses Geistes" Y. *47*. 3; — *hō ptā gōuščā* +*ašaŋhāčā* Y. *58*. 4; — *amərašanąm spəntanąm yaēšąm asti* .. *hamō patača frasāstača yō daδvā ahurō mazdā* Yt. *13*. 83; — ˣ*pitō* (NS.) .. *māta vā* V. *12*. 1; — *pitarəm* .. *mātarəm* V. *12*. 1; — *aṯ ϑwā mōnghī* .. +*yazūm* (sd.) *stōi* .. *vərəhōuš patarōm manəŋhō* ". . dass du der Vater bist des *VM*." Y. *31*. 8; *45*. 4; — ‖ *tya*ʰ *manā kartam utā tya*ʰ*maiy piϑ*ʳ*a*ʰ *kartam* X. *1*. 4; *3*. 3; — *yā fəδrōi* (DS.) *vīdāṯ paiϑyaēčā vāstryaēibyō* (sd.) Y. *53*. 4; — *aēšąm patarō* (NP.) V. 7. 72 PüZ.; — *zaurva* +*dužda* (sd.) +*fəδrō* (AP.) *kərənaoiti* V. *19*. 43. A a) Du., ellipt. 'Eltern'[5]): *satāyuš* (näml. *asti miϑrō*) *antarə pitarə* (AD.)[6]) *puϑrəmča* ". . zwischen Eltern und Sohn" Yt. *10*. 117. b) Plur., ellipt. 'der Vater und die Erwachsenen seiner Familie, die erwachsenen Familienangehörigen'[7]): *yeziča aēša yā kaine* .. *x*ᵛ*atō garəwəm irišyeiti ptərəbyō*[8]) *āstryeiti ptərəbyō*[8]) *irišyeiti ptərəbyō irišintąm raēšō čikaēn baodō.varštahe čiϑaya* ". . so fällt auf die (erwachsenen) Familienangehörigen die Sünde, die sie tut, und der Schaden, den sie zufügt; an den erwachsenen Familienangehörigen soll man die Schädigungen der Geschädigten strafen mit . ." V. *15*. 12. Wertlos: *yezi narō* .. *pairi iriϑyeiti āaṯ hē nąma haδa pitō*[9]) *fragōurvayāṯ* Vd. *13*. [S. noch ˣ*fəδri*.]
KompE. (fem. °*fəδrī-*)[10]). Vgl. BTHL. IF. *7*. 54. — ai. *pitár-* m., np. *pidar*, sbal. *pit*, nbal. *pis*. — Pü.: *pitar*, *pit*; s. noch No. 4. — 1) § *300*. 5. NA. hat überall *pat*°, aber nicht in Einklang mit den besten Hds. — 2) In *tā* Y. *47*. 3; s. No. 4. — 3) § *280*. — 4) BB. *13*. 54. Pü.: *ān i mēnūk awzūnīkīh pa tō ast*. — 5) Wie ai. *pitárau*; s. zu *sava-*. — 6) § *303*. 3. — 7) Vgl. DBR. AiS. 102. — 8) Der Dat. in prägnantem Sinn; wörtl. 'so tut sie Sünde und Schaden für die F., d. h. zum Nachteil, zu Lasten der F.'. Vgl. zSt. DST. ZA. *2*. 223, BTHL. IF. *12*. 122. — 9) Pü.: *apāk pit*. — 10) Vgl. gr. *εὐ-πατρις*.

• j. *piϑ-* f.: s. unter *pis-*.
KompE.

• j. **piϑana-** Adj. — ? —: *pouru.spaxšti dūrāṯ* °*na x*ᵛ*āϑravana darγō.haxδrayana* Yt. *9*. 1. Wertlos.

• g. *drūjō āyesē* ˣ*hōiš* (sd.) **piϑāˣ** .. Y. *53*. 6.

• j. **piϑe** Inf. 'zu schützen': *miϑrəm* .. *yim dvāčina p*° *hačimna* .. *zbayeiti* (statt 3Du.) *avaiŋhe* "den *M*., . . den irgend zwei, die sich zu gegenseitigem Schutz zusammentun, . ." Yt. *10*. 84.
Zum V. *pā(y)-*; vgl. ai. *go-pīthá-* n.; BTHL. ZDMG. *46*. 304[1]). — 1) Anders, mir unwahrscheinlich, KERN bei CLD. Totenverehrung 61.

• j. *piϑwa-* n., *piϑwā-* f. 'Nahrung, Mahl'.
KompE. — zEt. s. *pitav-*. — Pü.: *pihn*(?)[1]). — 1) WEST SBE. *37*. 54 liest *pišōn*; mir unverständlich.

• j. **pipivah-** Adj., nur fem. *pipyūšī-* 'die Milch in der Brust hat, säugt': *yō nāirikąm yąm apuϑrąm* °*pyūšīm vā apipyūšīm vā anasaxtąm* (sd.) *para xšudrā avi fraŋhərəzaiti* ". . eine Frau .. gleichviel ob sie säugt oder nicht . ." V. *15*. 8.
KompE. — PPfA. zum V. *pay-*. — ai. *pipyúṣī* (*dhenúḥ*), lit. vgl. *pa-pìyusi* (*kárve*). — Pü.: *pēmēnūlak*, erl.: *kē šīr andar pistān*.
j. *pivatiča* V. *5*. 27: lies *pavitiča*.

• j. **pīvah-** n. 'Fett, Speck': *išarə pasčaēta*

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vaēm yōi daēva hakaṯ vaēm ava.mivāmahi hizvasča pivasča[1]) "gleich drauf beseitigen wir *D.* (ihm) beides zugleich, die Zunge und den Speck" V. *18.* 55.

vAbleit. (s. *gaopivanhav-*). — ai. *pívas-* n., np. *pī* (Hbm. PSt. 46), ooss. *fiw.* — Pü.: p dan č dan n[2]). — [1]) Vgl. zum *i* § *294.* 1. — [2]) Wie V. *5.* 27, wo *pašinǰišn* zu lesen.

• p. **pirāva-** m. Name eines Flusses, 'Nil': *adam niyaštāyam imām yuviyām* (sd.) *ka*ⁿ*tanaiy hačā °va*ʰ (NS.)[1]) *nāma*ⁿ *rauta*ʰ (sd.) *tya*ʰ *mudrāyaiy danuvatiy abiy* .. D. *17.* 3.

[1]) zKonstr. Bthl. BB. *14.* 249; falsch WZKM. *1.* 224, *3.* 148.

j. *piry°*, Verbalf.: s. *3par-*.

• j. **pīs-**, *piδ-*[1]) f. 'Schmuck; Kostbarkeit': *yō* .. ⁺*astvatahe anhūš didrazvō pīsa* (AP.) ⁺*manahīm ahūm paiti* ⁺*irinaxti* "wer .. an die Kostbarkeiten des leiblichen Lebens sich klammernd das geistige Leben preisgibt" P. *40*; *40.*

KompE. — Zum V. *paēs-*. — ai. *piś-* f. — Pü.: ⁺*pēsišn* (so jedenfalls!), erl.: *hīr* (PPGl. *12.* 4). Dazu die Glosse: *tāk hač zarr u sīm xᵛāstak bavāt.* — [1]) Nach § *282.*

• p. ˣ** *ā* **pisā**[1]) *viyatara* **ˣ Bh. 5. 4.

[1]) Oppert La Langue des Mèdes will *δrisā*; s. dazu KZ. *37.* 529.

• j. **pisinah-** m. EN. eines iranischen Fürsten aus der *Kavay*-Dynastie, Enkels des *Kavāta*: *kavōiš °nanhō ašaonō* Yt. *13.* 132; — *yimča kavaēm °nam* (AS.)[1]) Yt. *19.* 71.

Eig. Bed.? Ob *pi* (vgl. *aipi*)-**sinah-* (zum V. *saēd-*, aus ar. **šhindnas-*, § *24*)? — [1]) § *381* aE.

• j. **pisra-** m. Bezeichnung einer Vorrichtung zum Schweissen von Metallen: *°raṯ hača zaranyō.saēpāṯ* .. *°raṯ hača arazatō.saēpāṯ* .. *°raṯ hača ayō.saēpāṯ* .. *°raṯ hača haosafnaēnō.saēpāṯ* V. *8.* 87—90.

Et.? Falsch Jn. A hymn 44. — Pü.: p dt ar.

• j. **pišant-** Adj. 'zerstossend, durch Stossen zerhackend'[1]): *marγahe* .. *vārγnahe urvatō* (sd.) *aδara.naēmāṯ °šatō upara.naēmāṯ* Yt. *14.* 19.

PPA.; Praes. 1 oder 3. — Vgl. ai. *pinášṭi*, ksl. *plchati.* — Npü.: *bīštar.* — [1]) Falsch Cld. KZ. *31.* 266, vgl. IF. *9.* 261.

• j., ⁺p. *piši°* Adj., nur KompA.: —?—. Vgl. KZ. *31.* 266.

• p. ⁺**pišiyāʰuvādā-** f. Name einer Gegend'[1]): *hauv* .. *ašiyavaʰ °dām* Bh. *3.* 7; — *gaumātaʰ* .. *udapatatā hačā °dāyā* ⁺*arkadriš nāma*ⁿ *kaufaʰ hačā avadašaʰ* Bh. *1.* 11.

Komp.: **piši-*+**āʰuvādā-*; Bed.? — [1]) Man hat vielmehr behauptet, *piš°* oder *paiš°* (NA.) sei im Mund der Griechen zu *Pasargadai* geworden.

• j. **pišinah-** m. Name eines Sees*): *tam yazata* .. *kərəsāspō* ⁺*pašne varōiš °nanhō* Yt. *5.* 37.

*) Vgl. *Pišīn*, Name des obern Tals der *Lōra*, die in den *Hāmūn*-See geht; Ggr. OK. 109, GIrPh. *2.* 380, West SBE. *37.* 203.

• j. **piši.šyaoδna-**[1]) m. EN. eines Gläubigen: *°δnahe ašaonō* Yt. *13.* 103.

Bed.? — [1]) gr. Πασσούδνης gibt die haplol. Allegroform dazu wieder; vgl. die Var. in Mf 3. Unrichtig Cld. GGA. *1896.* 374.

• j. ¹**pištra-** n. 'Beruf, Stand, Kaste'*): *kāiš °rāiš āδrava raδaēštā vāstryō fšuyas hūitiš* "welches sind die Stände? Der Priester, Krieger, Bauer, Handwerker" Y. *19.* 17.

*) Es werden deren drei geschieden, nur Y. *19.* 17 vier. Bauern und Handwerker werden für gewöhnlich zusammengefasst worden sein. Im gAw. erscheinen zT. abweichende Namen, nämlich: *airyaman-* oder (vll.) *haxaman-* für den Priester-, *xᵛaētav-* und *nar-* für den Krieger-, endlich *vāstrya-*, *vāstrya-fšuyant-* oder (koll.) *vərəzəna-* oder *vərəzənya-* für den Bauernstand. Vgl. Gdn. VSt. *2.* 18, der aber nur zT. Richtiges gibt.

KompE. — Zum V. *paēs-*, eig. 'Färbung, Farbe'; vgl. ai. *várṇa-* m. — np. vgl. *pēša* 'Handwerk, Gewerbe'. — Pü.: *pēšak* (in Sü.: *vidyā* und *varṇaḥ*).

• j. ²**pištra-** m. 1) 'Quetschung, Quetschwunde, mit stumpfem Instrument beigebrachte Wunde': *yō sūne °rəm ǰainti yim pasuš.haurve* V. *13.* 10; — *yaṯ vā* ⁺*skəndō.aipi.ǰatō °rō* ⁺*aipi.ərətō.gātuš* (sd.) V. 5. 59. 2) '(Ausgequetschtes sva.) Mehl': *yaṯ °rō dayāṯ āaṯ daēva uruδəm* "wenn das Mehl (zum Teiganmachen) zurecht gelegt wird, dann heulen die *D.*" V. *3.* 32.

Zum ai. V. *pinášṭi.* — Vgl. np. *pišt* 'Mehl', ai. *piṣṭá-* n. 'Mehl'[1]). — Pü.: *pēšak*[2]). — [1]) Ob zu Wn. AiGr. *1.* § 235 b? — [2]) S. zu ¹*pištra-*

• g. **pišyant-** Adj., PPA.: s. *pāh-*.

• j. **puxδa-** Adj. (fem. *°δā-*) 'der fünfte *nmānyō* (näml. *ratuš*) *vīsyō zantumō dāhyumō zaraδuštrō °δō* Y. *19.* 18; Yt. *14.* 15, V. *4.* 2, Vd. *12*; — *paoirīm* .. *tūirīm* .. *°δəm yānəm* Y. *9.* 20; V. *9.* 7, 28, *5.* 30², *13.* 34², N. *67*, *82*, Vd. *12*; — *°δəm aētaēšam šyaoδnanam* V. *15.* 8; *4.* 32, *1.* 7; — *°δa* (NSf.) *zaēnāuš* (sd.) V. *14.* 9; F. *1*, *10*, Vd. *12*; — *°δa* (NPn.) *vīspa vohu* Yt. *1.* 7; — *°δa yehhe*

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mē ašāṯ hača N. *102*. a) ASn. als Adv.; α) 'beim fünften Mal': *kā hē asti čiϑa? °δəm pančāsatəm upāzananaṇm* V. *4*. 19; 23, 27, *8*. 77; — *δəmčiṯ* .. *arəduṣaṇm* sva. "bei der fünften Begehung der *A*.-Sünde" V. *4*. 17. β) 'fünftens': *kva °δəm airiṅhā̊ zəmō šāišṭəm* V. *3*. 6; 11, 34.

Ordinale zu *panča*. zBild. s. § *211*; dazu noch ZUPITZA Gutt. 8[1]). — Pü.: *panjum*. — [1]) MEILLETS Deutung des *u*, MSL. *9*. 379 halte ich bei dem häufigen Vorkommen des Worts für ganz unwahrscheinlich.

• j. **puxδəm** Adv.: s. *puxδa-*.

• j. **pūtay-** f. 'Fauligwerden, Verwesung': *paitiištātəe aγašyā̊ pūityā̊* (GS.) *āhityā̊* V. *20*. 3; — *stavanō vā pūiti pāiδi davaisnē vā* V. 7. 43 PüZ. (?).

Zum V. *pav-*. — Vgl. +*pavitay-*. — ai. *pū́tay-* Adj. — Pü.: *pūtak*.

• j. **pūitiˈka-** Adj. 'zur Läuterung dienend', nur mit *zrayah-* n. Name eines Sees, des Klärbeckens für alle verunreinigten Wasser*): *tā haϑra frafrāvayāmi avi zrayō °kəm; tē hiištənti* (sd.) *γžarə.γžarəntīš* +*antarə.arəδəm zrayarəhō; yaoždya tačinti āpō zrayarəhaṯ hača °kāṯ avi zrayō vouru.kašəm* "das (alles) schwemme ich auf einmal hin zum See *P*.; .. geläutert fliessen (dann) die Wasser aus dem See *P*. zum See *V*." V. 5. 18 f.

*) Er hat nach Bd. *13*. 7 ff., Zs. *6*. 14 ff. und V. *5*. 19 PüErl. Ebbe und Flut, ist salzig und mit dem *Zrayah Vouru.kaša* verbunden; aber dazwischen liegt das *Var Satvēs*. S. noch Mx. *44*. 14 f.

Ableit. aus **pūtay-* f. 'Reinigung'; ai. *pū́tay-* f., zum V. *punāti*[1]). — [1]) Nicht zu *puyeiti* 'er wird faulig', wie JUSTI annimmt. Für die awest. Theologie wenigstens ist der See 'der 'reinigende', nicht der 'faulig werdende'.

• p. **puⁿtiya-** Adj., bezeichnet ein Volk[1]): *imā dahyāvaʰ tyā adam agarbāyam* .. *°yā kušiyā mačiyā karkā* D. *6*. 3.

[1]) Vgl. JUSTI GIrPh. *2*. 455.

• j. **puδa-** m. Name einer iranischen Familie: *akayaδahe °δanaṇm ašaonō* "des *A*. (aus der Familie) der *P*. .." Yt. *13*. 127.

Eig. Bed.?

• j., g. **ˈpuϑra-**, p. **puϑʳa-** m. 'Sohn, Kind' (auch noch nicht geborenes), uzw. *ahur*ischer Wesen[1]): *panča.dasa fračarōiδe pita °ϑrasča raoδaēšva katarasčiṯ* Y. *9*. 5; — *piϑre vā °ϑrāi* Yt. *14*. 46; — *kē uzəmōm* (sd.) *čōrəṯ* .. *°ϑrəm piϑrē* Y. *44*. 7; — *antarə pitarə* (sd.) *°ϑrəmča* Yt. *10*. 117; — *°ϑrəm* .. *duγδarəm* V. *12*. 3; 1, 3; — *nāiryā̊ vā °ϑrahe vā* Y. *11*. 1; — *narəm vā* +*nāirikaṇm vā °ϑrəm vā* FrB.; — *°ϑrahe °ϑrəm* FrD. 7; — ‖ *vištāspahyā °ϑʳaʰ aršāmahyā napā* Bh. *1*. 1; — *kūrauš °ϑʳaʰ* Bh. *1*. 10, 11, 13, *3*. 5, *4*. 2², b, h; *1*. 16³, 2. 3, *3*. 13², *4*. 2², 18⁶, d, i, D. *1*, 2, *5*. 1, *6*. 1², *12*, *13*, *16*, *19*, X. *1*. 2, 5, Am. *1*⁵, 2, Ao. *1*. 2⁷; ‖ — *pourušaspahe °ϑrō* V. *19*. 6, Yt. *5*. 18; 72, 105, *9*. 18, 30, Y. *9*. 5; — *ašavazdasča ϑritasča sāyuždrōiš °ϑra* (ND.) Yt. *5*. 72; — *tē yōi °ϑra* (NP.) *ϑraētaonahe* F. *4* f.; — *yaṯ astvaṯ.ərətō* (sd.) *fraxštāite aštō* .. *vīspa.taurvayā̊ °ϑrō* Yt. *19*. 92; — *°ϑrā̊rəhō daiṅhu.paitinaṇm* Yt. *5*. 85; *14*. 59, V. *19*. 42; — *°ϑra* (oder *°ϑrō*) *kava vīštāspa* (oder *°pāi*; Stverz.) Vyt. *1*² usw.; *11*, *37*, *52*, *54*, *55*; — *vīsō °ϑrō āϑwyānōiš* Yt. *5*. 33, *17*. 35; V. 7. 43; — *ātrəm* (Stverz.) *ahurahe mazdā̊ °ϑrəm* Y. 2. 12 usw.; — *yazūm* (sd.) *°ϑrəm ahurahe* Vyt. *26*; F. *4* g; — *°ϑrəm taurunəm* Y. *10*. 8; — *°ϑrahe* +*apərənāyaoš* N. *54*; — *°ϑrahe hvāzātahe* V. *16*. 17; — *ahmaṯ hača °ϑra* (statt NS.) *zayāiti* "es wird in Folge dessen ein Kind geboren" Nik. *1*; +*2*[2]); — *yaṯ hē* .. *°ϑra* (ND.) *us.zayōiδe* Y. *9*. 10; 4, 7, Az. *1*, *5*, Vyt. *1*, *3*, *31*; — *yaϑa nā* .. *vantaoe* (sd.) *°ϑrəm vā* .. *avi ava.baraiti* V. *3*. 25; — *°ϑrəm aēm narō varšta* "dér Mann hier ist der Erzeuger des Kindes" V. *15*. 13; Yt. *17*. 58; — *gaoδanəm* .. *yaṯ asti °ϑrahe ϑrimō* V. *21*. 7; — *aētaδa aēša yā kaine aētahmāṯ °ϑrāṯ* (statt AS.)[3]) *mimarəxšaite* (sd.) V. *15*. 14; 14; — *fravašayō* .. *yā̊ barəϑrišva °ϑre* (als AP.)[4]) *vīδārayən paiti.vərəte* Y. *23*. 1; — *hāirišīš °ϑrō* (AP.) *vərənvainti* Yt. *13*. 15; 11, 28; — *yaϑa vəhrkō* .. *barəϑryāṯ hača °ϑrəm nižarə.dairyāṯ* V. *18*. 38; — *āaṯ hē °ϑraṇm čaϑwārō māhyanaṇmča upa dasa ayaranaṇm nōiṯ bavaiti* (s. Sp. 932 o.) Vd. *19*; — *ahmāi* ˣ*°ϑraṣ*[7]) *daδāiti* Vyt. *34*, *46*; — *upa hē °ϑrəm fradaδāṯ* .. *yahmaṯ hača °ϑrō haom urvānəm činvaṯ.pərətūm* +*vīδārayaṯ* "so soll man ihm (dem Sterbenden) einen Sohn geben (adoptiren), damit der (adoptirte) Sohn dessen Seele über die Brücke des Scheiders hinüberbringe" Vd. 2[6]); *17*; — *avaϑa hē xᵛatō* (sd.) *°ϑrəm anhaṯ* Vd. 2; V. *12*. 8 Gl.; — *yaṯ šaētō anhaṯ naēmirāϑa* (sd.) *°ϑra* (statt DS.) *daδāiti* Nik. 3. α) auch von Tierjungen: *biš hapta*

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ram (AP.) *gaurvm* (sd.) *ar'ϑmaϑ* V. 14. 16; — *'ϑrvm* ob koll.? *barazi* näml. *gaurvm* *sūnvm* *'barazāri* V. 15. 40 ?.

Yt. 14. 59: bes *ahuri.puϑri*; — V. 12. 17: bes *tāiryō.puϑri*; — Yt. 2 aE.: bes *ziϑri* (sd.) *puϑri* V. 12. 19[1]: s. unter *daγvairi*.

Komp. A., E.; Ableit. — a) *pura-* m., *pu.ra.*, *pur.*, *pasar.* — Pl.: *ra.*, *rasar.* — [2] Im Gegens. zu *avaar.*. — [3] Hdschr. *ruba.* — [4] Gedankenlose Angleichung an das vorherg. Wort. — [5] Prom. fehlt? — [6] Sch. AP. sein. Der Verf. hat wohl *ϑwaϑ* im Kopf gehabt. — [7] Vgl. Sd. *ib.* 3 E. 13 und unter *gaϑvaϑ*.

• j. **'puϑra-** Adj. nur fem. *'rā-*: von Frauen 'schwanger': *yō kaiϑrvm ayāi* .. *'rvm'a kē* als ASf.: *ahmāi* 'wenn einer ein Mädchen begattet .. und es schwanger macht' V. 15. 9. — [2] von Tierweibchen: die Junge geworfen hat: *hvaγvm 'barāiti* sd.: *hvaγrā 'ϑrā pāiϑrvā gaurvā* 'sie näml. die Hündin hat sich mit drei Rüden abgegeben, ist trächtig geworden und hat Junge geworfen und säugt sie und ..' V. 15. 44.

Ableit. aus *puϑra-*; ob durch Haplol. aus *'puϑra-rā-*? — Pl.: zu [1]: *ai* .. *pa.r* *ā* *ϑ* *ϑ* *ϑ*, zu [2]: *ϑ*, *ϑ*, *pa.*

• j. **puϑran-** Adj. 'der einen Sohn, Söhne, Kinder hat': *'rānē* .. *yaϑā aparō.* V. 4. 4[1].

Ableit. aus *puϑra-*. — zu vgl. *puϑra-* Adj. — Pl.: *pa.ϑrana.*

• j. **puϑravant-** Adj. 'mit Söhnen, Kindern versehen': *ϑwaϑvm* .. *ϑwaϑvaγ* sd. *'ϑrvγ* V. 3. 2.

zu *pa.ϑrava-* Adj. — Pl.: *pa.ϑravant.*

• j. **puϑrōistay-** f. 'Besitzen, Inbesitzbringen von Söhnen': *ϑwāiϑ ar'ϑrvaγvm ϑwā* *ϑwāiϑ* .. *ϑwāiϑ yaγvm* sd. .. *ϑwāiϑ ayvm* *'ϑrvm* V. 3. 33.

Komp.: *puϑra-ōistay-*, § *pra* II. 30[1]. — Pl.: *pur.ϑ'ϑ'ϑ'ϑ'ϑ* — [2] Oder ist *puϑrōistāi* zu lesen?

• j. **puϑrō.dā-** Adj. 'Söhne schenkend': *mā'ϑrvm* .. *yō rāi* NS. Yt. 10. 63.

zu vgl. *puϑrō.dā-* f. Name einer Pflanze.

j. *puϑrōdāy* N. 109: bes *aϑrōdāy*, Sp. 29 a.

• j. **pusa-** m. —?—: *frāϑrāi puϑrōiϑ* *'rāiϑ* *hanaiti* V. 19. 42.

Var. *pantaiϑ*. — Pl.: fehlt.

• j. **pusā-** f. 'Diadem': *apairi* *ϑwā* *frāϑ.ϑ* *ϑwāiϑ* *ϑ* *a* *ϑ* .. *ϑwāiϑ* *a* *ϑ* *ϑ* .. 'oben auf dem Kopf band sich *A.* ein Diadem fest ..' Yt. 5. 128; F. 10.

Komp. E. — Vgl. zu *ϑwāiϑ*. — Ety.? Ob zu *ϑ.ϑ.ϑ.ϑ* Schwanz? — Pl.: *apaϑar*; Hüb. AGr. *1.* 232.

• j. g. **ptar-**: s. unter *pitar-*.

• j. *apa* 'Erzeugnis'? **'ptāranta**[1]) N. 52: —?—.

Pl.: fehlt. — [1] Var. *pat.*, jedenfalls Verbalform, zu der *apa* gehört.

j. *pt.* P. *ib.* bes *pata*, s. *ata*.

j. *ptāi* F. 29: bes. *ϑaγ*.

b.

• j. g. **bā** Part. der Beteuerung und Hervorhebung, hinter dem ersten Wort bez. Hochton des Satzes[1]: a) hinterm Verbum: *mazdayasnō ϑ'* 'man könnte wahrlich meinen'[2] V. 5. 23. 7. 55. 6. 46. 48; — *nasāi ϑ'* Yt. 3. 2. — b) hinterm Nomen: *aϑa ϑ'* *yim* .. Yt. 17. 7; — *kaϑaϑrō.tanvō ϑ'* *ayō* *ahūrvm* .. V. 35. 5; — *ratvō ϑ'* *vaγrā ahmā* .. *ayō ratvō ϑ'*[4] *vaγrā ahmā* Yt. 15. 43. — *nasāi ϑ'* *ratu* F. 27; — *ϑaϑā ϑ'* .. V. 19. 62. — c) hinterm Pronomen: *azvm ϑ'* Yt. 11. 2, H. 2. 11; — *ϑ'* *ϑ'* V. 7. 7. 9. 52. 18. 34; — *ϑwā ϑ'* H. 1. 7, V. 17. 21; — *ϑā ϑ'* Yt. 5. 77; — *yōi ϑ'* *pairi* V. 3. 1–13[1]. 22, 34; — *yōi ϑ'* H. 1. 7. — d) hinter Adverbien usw.: *ϑrō.ϑ ϑ'* H. 2. 20, Yt. 5. 54; — *ϑrō.ϑ ϑ'* V. 5. 17. — *ayō ϑ'* Yt. 17. 5.

Vgl. *ϑwā* und *ϑwāi*. — Ety. zu *ba* hervorhebende Part.: s. Hüb. AGr. *1.* 237; vgl. noch Fick-Wtr. BB. 10. 77. — Pl.: zu V. *ib.*: *pa.ϑ.*, zu Yt. 17. 7 a) — Sch.: *ϑwāi*, sonst: fehlt. — [1] Sicher Yt. 19. 43 mit No. 4. — [2] Daneben im gleichen Satz *mazdayasnō ϑ'* sd. — [3] So J2, K3; P4 (Hg.) NA. hat *ϑ'*. — [4] Die unregelmässige Stellung begreift sich leicht. — [5] Vgl. Pl. zu *ϑwā*.

• j. **'baē** Zw. 'zwei': F. 17.

Pl.: 2. — [1] Kein selbständiges Wort, sondern aus einem Komp. abgelöst, vgl. *baēvarō*; Brtm. IF. 10. 133.

• j. *baiϑ*, nur Komp.A.: s. unter *ϑ.ϑ*.

• j. **baē.arazav-** n. 'Zweiβgetrene'?[1]: 'm. AS.' *ϑ* *ϑ* *ϑ* *ϑ* *ϑ* *ϑ* V. 18. 2 Pl.[2].

Komp. A. — [1] Das Wort ist wohl verstümmelt; s. No. 2. — [2] Es wird hier von *ϑwāi* *ϑ* *ϑ* *ϑ* *ϑ* gesagt, *ϑ* *ϑ* *ϑ* *ϑ* *ϑ* *ϑ*

• j. **baē.ərəzu.fraϑah-** Adj. 'zweifingerbreit': °*ϑanəhəm* V. *18.* 1 PüZ.[1]).

[1]) Es heisst hier vom *paϑām* (*paiti.dāna-*): *2 angust ōi apāyēt hač ān yāδ paδtāk baē.°*; s. zu *baē.ərəzav-*.

• j. **baē'ərəzu.stavah-** Adj. 'zweifingerdick': *astəm* .. °*vanhəm* (ASm. als n.) *vā bipərəsu.masanhəm vā* V. *6.* 18.

Pü.: *2 angust zahāk.*

• j. **baēvan-, baēvar-** n. 'Zehntausend, Myriade': *navača navaitīšča navača sata navača hazaŋra navasōs*(sd.)*ča* °*vąn* (NP.) Yt. *13.* 59, V. 22. 2; — *fravašayō* .. *yā maδəmənmčiṯ myezdinąm* °*vani* (NP.) *upavazənte* ".. die (als sva.) in Myriaden .. herzufahren" Yt. *13.* 64; — *urvarā* .. *satavaitinąm hazaŋravaitinąm* °*varə* °*varanąm*[1]) V. 5. 19 Gl.(?). a) mit Gen.: *satəmča hazaŋrəmča* °*varəča* +*paršanąm* Yt. *13.* 71; *10.* 82, *5.* 21, *9.* 3, H. *1.* 5, 5 Var., 12, Y. *68.* 15, V. *3.* 31, *8.* 81, *14.* 2—16[16]; — *yō janaṯ aēšąm daēvanąm* .. °*rāi*[1]) °*vanō* (soll heissen) ".. 10 000 mal 10 000" Yt. *3.* 10; *4.* 2, Vyt. *19.* A) attributiv gebraucht: °*varə γənąnā nisirinaoiti* Yt. *10.* 27; — *haϑra* .. *yazataēibyō* .. *pančasaṯbīšča satāišča hazaŋrāišča* °*varəbīšča ahąxštāišča* Vr. *8.* 1.

KompA., E.; Ableit. — zEt. s. § *210.* — mp. (Pü.), np. *bēvar.* — [1]) Them.

• j. **baēvara-yav-** Adj. '10 000fachen Halt habend': *satāyuš* .. *hazaŋrāiš* ., °*rōiš* (NSm.)[1]) *asti miϑrō yō daēnayā māzdayasnōiš* Yt. *10.* 117.

[1]) Statt °*rayuš* geschr., § *268.* 14. Aber das *a* ist auffällig. Doch vgl. den them. GP. *baēvaranąm.*

• j. **baēvarō.təmō.-baēvar-** n. 'das 10 000ste 10 000': *baēvarāi* °*ra* Vyt. *19.*

**baēvarō.təma-* Adj., Superl. (Ordinale) aus *baēvar-*. — Wertlos.

• j. **baēvarə-γna-** n., Plur. '10 000 Schläge': *pančasaγnāi* .. *hazaŋraγnāi* °*γnāišča baēvarəγnāi* +*ahąxštaγnāišča* (sd.) V. 7. 53. DS. °*γnāi* als Inf. sbes.

Pü.: *bēvar žanišnīh.*

• j. **baēvarə-γnāi** Inf. '10 000 zu schlagen': *b°* +*ahąxštaγnāišča* (sd.) V. 7. 53.

Vgl. *baēvarəγna-*. — Pü.: *pa bēvar žanišnīh.*

• j. **baēvarə.čašman-** Adj. 'zehntausendäugig', nur von *Miϑra*: *miϑrəm* .. *hazaŋra.gaošəm* °*manəm* Y. 2. 3; Yt. *10.* 7, *6.* 5; — *miϑrahe* .. °*manō* Y. *1.* 3; — *miϑrāi* .. °*maine* Yt. *10.* 91; — *hazaŋrā.gaošō* °*manō* (NS.)[1]) Yt. *10.* 141.

Pü.: *bēvar čašm*, (zu Yt. *1*)[2]) erl.: *vaš bēvar čašmīh ē kuš 5000 mēnūk ō sar āsāyēnd u kār i čašmīh kunēnd*; vgl. zu *hazaŋra.gaoša-*. — [1]) Them. — [2]) Etwas abweichend zu Yt. *6.*

• j. **baēvarə.patay-** m. 'Herr über Zehntausend': *puϑrānhō* °*tayō* Yt. *14.* 59; — *dānunąm* °*paitinąm*[1]) Yt. *13.* 38.

[1]) Warum heissen die *D.* so? GGR.s Erklärung, OK. 196 halte ich für unwahrscheinlich, die von GDN. 3Yt. 136 und JN. JAOS. *13.* CCIX für unmöglich.

• j. **baēvarə.fraskəmba-** Adj. 'auf zehntausend Tragbalken ruhend': *nmānəm* .. *satō.raočanəm* .. *hazaŋrō.stunəm* .. °*bəm* Yt. 5. 101.

• j. **baēvarə.mišta-** Adj. 'mit zehntausend Türmen'(?): *nmānəm* .. *satō.stūnəm hazaŋrō.frasčimbanəm* °*təm baēvarə.vaδayanəm* "ein Haus .. mit 10 000 Türmen, 10 000 Warten" V. *18.* 28, zit. +Vyt. *45.*

**mišta-* n.: –?–. — Pü.: *xānak 1* .. *bēvar mas bēvar xᵛartak* "ein Haus .. 10 000 grosse, 10 000 kleine"(?).

• j. **baēvarə.vaēδayana-** Adj. 'mit zehntausend Warten': *nmānəm* .. *baēvarə.mištəm* °*nəm* V. *18.* 28; zit. Vyt. *45.*

Pü.: s. *baēvarə.mišta-*.

• j. **baēvarə.vār-** m., Plur. 'zehntausend Regentropfen'(?): *yayata dunma* .. *upa.āpəm hazaŋrō.vārayō* (sd.) °*vārasčiṯ* (NP.) V. *21.* 2.

Pü.: *bēvar vārān.*

• j. **baēvarə.spasan-** Adj. 'der zehntausend Späher, Wächter hat', von *Miϑra*: *miϑrō* .. *yō* °*sanō* (NS.)[1]) Yt. *10.* 24; — *miϑrō* .. *yō* °*sānō* (NS.)[2]) Yt. *10.* 60.

Zum V. *spas-*. — [1]) Them.

• j. **baēšatastura-** patr. Adj. 'von *Baēšatastura*[1]) abstammend, dessen Nachkomme': *fraturā asrutā* °*rā* (GS.) *ašaonā* Yt. *13.* 125.

Ableit. (mit Verschiebung des Wortakzents) aus **baēšata\stura-*[2]) m. EN. (Bed.? +*baēšata-* vll. PFP., s. *biš-* und +*ōiγmatastura-*). — [1]) S. aber No. 2. — [2]) Oder aber aus **bišatastura-*, zu § *100* a. 2?

• j. **baēšaza-** 1) Adj. (fem. °*zī-*) 'heilend, heilkräftig, heiltätig'; a) von Mond und Sternen: *mārəhəm* .. *baγəm* °*zəm* Yt. 7. 5; — *vanantəm stārəm* .. °*zəm* Yt. *21.* 1. b) sonst: *ašō* .. *asti* °*zanąm baēšazyō.təmō yaṯ* +*mąϑrəm.spəntəm.baēšazyō* V. 7. 44; zit. Yt. *3.* 6; — *mąϑranąm* °*zəm* .. *baēšazyō.təməm* Yt. *3.* 5; — *vača aršuxδa vārəϑraγniš* °*ziš* (APf.?) Yt. *18.* 8;

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8. 2) n., m.[1]); a) 'Heil-, Gesundheitsmittel, Arzenei': *avaδa hē °zəm upōisayən yaδa dahmāičiṯ* "in einem solchen Fall sollen sie ein Heilmittel für ihn ausfindig zu machen suchen, wie für einen *D.*" V. *13.* 35; — *ā tē* (näml. *haomahe*) °*za* (NP.) *irīraδarə* (sd.).. Y. *10.* 12; — *haoma dazdi mē* °*zanąm yābyō ahi baēšazaδā* (sd.) Y. *10.* 9; *68.* 15[2], Yt. *13.* 135; — *aśīm* .. *barəntīm vīspā* °*zā* (AP.) *apąmča gavąmča urvaranąmča* ".. alle Heilmittel der Wasser, Tiere und Pflanzen" Y. *52.* 2; — *nava* °*zā* (NP.) V. *21.* 3; — *fravašayō* .. *ašōiš* °*za* (AP.) *hačīmnā* Y. *60.* 4; Vr. *9.* 1[5], 2, F. *16*, Yt. *8.* 60. α) überhaupt 'Hilfsmittel, Mittel': *čiš* (Sp. 423 u.) *airθhe asti* °*zō* "was gibts da für ein Mittel?" Yt. *14.* 34. b) 'Heilkraft': °*za* (IS.) *ahmi baēšazyō.təmō* Yt. *14.* 3. c) 'Heiltum': *baraṯ* (näml. *vātō*) °*zəm uta amənča* Yt. *14.* 2; Fr. *9.* 1. α) insbes. in Verbindung mit *dasvar-* (Stverz.): *dasvarəča* °*zəmča* (NS.) V. *9.* 53; usw. °*zāi* als Inf. sbes. [V. 7. 44: lies *mąδrəm.spəntəm.baēšazəm.*]

KompA., E.; Ableit. — zEt. s. *bišaz-*. — ai. *bheṣajá-* 1) Adj., 2) n.; mp. *bēšazak*; np. vgl. *bizišk* 'Arzt'. — Pü.: *bēšazišn, bēšazišnīh, bēšazēnišnīh.* — [1]) Sicher Yt. *14.* 34.

• j. **baēšaza.kəš-** Adj. 'Heilung bewirkend, schaffend': *nava baēšazā navata* °*kəša* (NPn.)[1]) "(wieder) frisch (werden) die Arzeneien, frisch die Heilung schaffenden (Mittel)" V. *21.* 3.

**kəš-* Adj. 'machend', zum V. [1]*kar-*; ai. °*kṛt-* Adj.; § *272.* — Pü.: *bēšazišnīh kartārīh*, erl.: *awzār.* — [1]) Them.

• j. **baēšaza-δā-** Adj. 'Heilung schaffend': *dazdi mē baēšazanąm yābyō ahi* °*δā* (NS.) "gib mir von den Arzeneien, durch die du Heilung schaffst" Y. *10.* 9.

Pü.: *bēšazēnītār.*

• j. **baēšazāi** Inf. 'zu heilen': *frā ābyō tanubyō haomō vīsāite* (sd.) *b°* Y. *10.* 8. a) 'die Heilkunst zu betreiben': *yaṯ* .. *mazdayasna b° fravazānte katārō paurvō āmayānte* (sd.) "wenn die *M.* sich der Heilkunst widmen wollen .." V. 7. 36. [Yt. *10.* 5: lies *baēšazyāi.*]

Vgl. +*baēšazyāi* und *baēšaza-*. — Pü. (dRn.): *bēšazēnišnīh, pa bizaškīh.*

• j. [1]**baēšazya-**[1]) den. Praes. 31 'heilen'. — Inf. +*baēšazyāi.*

'heilen, kuriren, ärztlich behandeln': *tištrīm* .. *yō* .. *naēnižaiti* .. *vīspāsə tā dāmąn baēšazyatiča* Yt. *8.* 43; — *āaṯ mąm tūm* +*baēšazyōiš*[2]) V. 22. 2, 9; — *baēšazyāṯ* Yt. *3.* 6[3]).

Ableit. aus *baēšaza-*[1]). — Vgl. *bišaz-*. — Pü.: *bēšazēnītan.* — [1]) Es ist nicht unmöglich, dass *baēšazya-* aus ar. **bhišažia-* (= ai. *bhiṣajya-*) unter dem Einfluss von *baēšaza-* hervorgegangen ist; vgl. *bišaz-* No. 1. — [2]) So K 1, L 4; NA. *biš°*. — [3]) Vgl. *bišaz-* No. 2.

• j. [2]**baēšazya-** Adj. (fem. °*zyā-*) 'heilend, heilkräftig, heiltätig'; a) von Göttern, Sternen, Wassern, Pflanzen udgl.: °*zya* (statt NSm.) *nąma ahmi* (näml. *AhM.*) .. *baēšazyō.təma* Yt. *1.* 12; 8; — *haomō* .. °*zyō* Y. *9.* 16, *57.* 19; — *haomahe* °*zyehe* Y. *10.* 7; — *fravašayō* °*zyā* Yt. *13.* 30, 32; — *aśīm* .. °*zyąm* Yt. *17.* 1; — *drvāspąm* .. °*zyąm* Yt. *9.* 2; — *arədvīm* .. °*zyąm* Y. *65.* 1; — *tištrīm* .. °*zīm* Yt. *8.* 2; — *stārō yōi haptōiringa* .. °*zya* S. *1.* 13; 2. 13; — *āpō* .. °*zyā* Yt. *8.* 47; — *urvarā* °*zyā* V. *20.* 4. b) sonst: *vāčō* .. *paiti.bišiš* (sd.) °*zya* Y. *10.* 18; Yt. *15.* 56, V. *10.* 5; — *vāčō yōi* .. °*zya āš* Yt. *14.* 46; — *vāxš* .. °*zyō* FrW. *9.* 1; — *δrimahe* .. °*zyehe* Yt. *15.* 50; — *gavašitīmča* °*zyąm* Yt. *10.* 15. [V. 7. 44: lies *mąδrəm.spəntəm.baēšazyō.*].

KompE.; Ableit. — Ableit. aus *baēšaza-*. — ai. *bheṣajyá-* Adj. — Pü.: *bēšazēnītār*, Sü.: *arogyakaraḥ.*

• j. +**baēšazyāi**[1]) Inf. 'zu heilen, Heilung zu bringen': *āča nō ǰamyāṯ b°* Yt. *10.* 5.

Zum Praes. 31 *baēšazya-*. — [1]) So alle guten Hds. (BTHL. BB. *15.* 228) gegen °*zāi* der NA.

• j. **baēšazyō.tara-** Adj. (fem. °*rā-*) 'der heiltätigere': *fravašayō* .. *yā* °*rā* (NPf.) *ahmāṯ* .. *yaδa vača framravāire* (sd.) Yt. *13.* 64.

Kompar. aus *baēšazya-*.

• j. **baēšazyō.təma-** Adj. 'der heilkräftigste, heiltätigste'; a) von Göttern: *baēšazya* .. °*ma* (statt NS.) *nąma ahmi* (näml. *AhM.*) Yt. *1.* 12; — *baēšaza ahmi* (näml. *Vərəδraγna*) °*mō* Yt. *14.* 3. b) sonst: *aēšō zī asti baēšazanąm* °*mō yaṯ* +*mąδrəm.spəntəm.baēšazyō* V. 7. 44; Yt. *3.* 6; — *mąδranąm baēšazəm* .. °*məm* Yt. *3.* 5; *1.* 2, 5; — *imą vačō* .. *yōi arəhən vārəδraγnyō.təmənča* (sd.) °*mənča* V. *9.* 27.

Superl. aus *baēšazya-*. — Pü.: *bēšazēnītārtum*, (zu Yt. *1*) erl.: *mart kaš guft čstēt* (*ku*) *kār u dātastān i vēh dānēd bēšazēnītan.*

• j. **baog-** V. 'lösen'. Praes. 3 *būǰa-*[1]), 9 *bunǰa-*, 24 *būǰaya-*, 9+24 *bunǰaya-*, 27 *būǰya-*[2]).

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1) '(den Gürtel) lösen sva. ablegen': *yasča .. aiwyåŕəhanəm vā aiwyåŕəhayamnō aiwyåŕəhanəm vā būǰayamnō* ".. den Gürtel an- oder .. ablegend" Yt. *1.* 17. 2) 'befreien, retten': *vāčō yōi pəsəmčīṯ* (Sp. 898 o.) *sārəm bunǰainti* Yt. *14.* 46; — *masyō arəδəm* (sd.) *yaṯ uštānəm bunǰayāṯ* ".. dass sie ihre Lebenskraft rette" V. 7. 71. a) 'vor —' (*hača* mit Akk.!): *tā̊ būǰaṯ .. narəm hača nasūm* Yt. *4.* 3. A) 'sich retten vor —' (*hača* mit Abl.): *astō.vīδōtuš .. yahmaṯ hača nazčiš bunǰayāṯ .. mašyānəm nōiṯ azδrapatayō* .. "*A.* .., vor dem sich keiner retten kann .." Aog. *57* f. 3) (angebl.) 'anlegen', den Gürtel[3]: *tūiryō aiwyåŕəhanō* (sd.) *būǰyamanō* Vd. *12.*

mit *ava* (angebl.) 'anlegen', den Gürtel[3]: *aiwyåŕəhanō ava hē maiδyānəm būǰyamanō* Vd. *20.*

mit *avi* 'retten': *avi hē urvānəm būǰyānəm* Vd. *17.*

mit *paitiš* (angebl.) 'anlegen', den Gürtel[3]: *aiwyåŕəhānō paitiš hē maiδyāi būǰyamanō* Vd. *18.*

mp. *bōxtan*, sbal. *bōǰag*; s. HBM. IFAnz. *6.* 34, AGr. *1.* 122, OSTHOFF IF. *5.* 294. — Pü.: *bōxtan*, *bōžēnūtan*, erl. (zu Yt. *1*): *višātan*; Npü. (zu Yt. *14*): *xalāṣī dādan* (*az čang i mardumān*); s. noch No. 3. — [1]) Yt. *4*! — [2]) Vd.! — [3]) Der Verfertiger des Stücks hat Yt. *1.* 17 benutzt, dabei aber die Verba verwechselt; s. WEST SBE. *37.* 475 No. 1, BTHL. IF. *11.* 127.

j. *baoγəm* Yt. *14.* 57: lies *sāiri.b°*.

• j. **baoxtar-** m. 'Retter, Befreier': *nairyəm hąm.varəitīm .. yā naram vīgərəptā* (sd.) *čīṯ tanvō °tārəm daδāiti* Vr. 7. 3.

Zum V. *baog-*. — mp. *bōxtār*[1]). — Pü.: *bōxtakīh*. — [1]) SWienAW. *67.* 840. 24 erklärt: *āmurzkār u rahānīdār*.

• j., g. **baod-** 'sentire'. Praes. 2 *baoδa-*, *baoda-*, 27 *būiδya-*, 30 (Kaus.) *baoδaya-*. — PPfP. *°busta-*[1]).

1) 'sentire, wahrnehmen, gewahr, inne werden': *paurva tāyūm .. būiδyōimaiδe mā čiš paurvō būiδyaēta nō vīspe paurva būiδyōimaiδe* "zuerst möchten wir des Diebs gewahr werden .." Y. *9.* 21; — *aδra pasčaēta vaozirəm* (sd.) *baoδəntō šuδəm taršnəmča* ".. sentientes famem sitimque" Yt. *19.* 69; 69; — *baoδō* (NS.) *vīδwā čikiδwā* (sd.) V. *18.* 67. a) Kaus. 'zu erkennen geben': *haomō..yahmāi hvarə dūrāṯ nəmō baoδayeiti* Yt. *10.* 90. 2) 'riechen nach —' (Akk.): *hubaoiδiš* (sd.) *baoδaite nmānəm yeŕhe* .. Yt. *17.* 6.

mit *upa* 'riechen, Geruch an sich haben': s. *°upabusta-*.

mit *paitī* 'sein Augenmerk richten auf —, bedacht sein auf —' (Inf.): *ahmāi nā sazdyāi* (sd.) *baodantō paitī* Y. *30.* 2.

mit *frā* 'aufwachen': *nā .. xᵛafnāδa frabūiδyamnō* V. *18.* 49; +H. *1.* 13[2]).

mit *ham* dnwS. 1: s. *°hąm.baoδəmna-*.

ai. *bódhate*, *búdhyate*, *bodháyati*, *buddháḥ*; np. *bōyīdan* 'riechen'. — Pü. (zu Y. *9*): *dītan*, (zu V. *18.* 67): *vēnākīhā*[3]), (zu Y. *30* mit *paitī*): *nikēzēnd pātdahišn*, (mit *frā*): *frāč bōdišnīh*. — [1]) § *53* II. — [2]) Hds. *frabiδy°* (so Ausg.) und *franuδy°*; s. aber Pü. — [3]) S. zu *baoδahvant-*.

• j. **baoδa-** m. 1) 'Geruch, Witterung': *dazva .. °δəm* (näml. *yaožδāδryehe*) *avaδa fratərəsənti yaδa* .. V. *19.* 33; — *āδrō °δō* Vyt. *51*[1]); — *°δō* F. *16*[2]), Vyt. *28*[2]). 2) 'Räucherwerk, Räuchermittel'.

KompE.; vAbleit. — Zum V. *baod-*. — ai. *bodhá-* m. (mit abweich. Bed.), np. *bōi*. — Pü.: *bōδ*. — [1]) Vgl. V. *8.* 80. — [2]) Oder zu *baoδah-* n.

• j. **baoδant-**, g. **baodant-** Adj., PPA.: s. *baod-*.

KompE.

• j. **baoδay-** f. 1) 'guter Geruch, Wohlgeruch'[1]): *yahmāṯ vātō āδrō baoiδīm vībaraiti* ". . der Wind des Feuers Wohlgeruch verbreitet" V. *8.* 80; N. *103*; — +*baoδišča* (AP.) *vīdiδārəmnō* H. 2. 7; — *ahmāi ātarš āfrīnāṯ ahmāi baoδi* (IS.?) *vīǰasāṯ* Vyt. *38.* 2) 'Räuchermittel', Sing. auch in koll. Sinn[2]): *aēsmasča baoiδīmča* Y. *4.* 1, 7. 26, *8.* 1, 22. 3; — *aēsmą .. āyese yešti baoiδi* (IS.)[3]) Y. *3.* 2; — *aēsma baoiδi* (AD.) Y. 7. 2; — *vohu.gaonanąm baoiδinąm āδre frabarōiš* "Räucherwerk von *V.*-Pflanzen" V. *19.* 24; — *aētąm baoiδīm*[4]) *dāityō.baoiδyō* (AP.) N. *103.*

KompE. — Zum V. *baod-*. — np. *bōi*; ai. *bódhay-* f. (mit abweich. Bed.). — Pü.: *bōδ*. — [1]) Im Gegens. zu *gantay-*, s. H. *2.* 7, 25. — [2]) Daher der Sing. auch mit dem Plur. des Attributs verbunden wird, s. No. 4; vgl. *aēsma-* No. 1. — [3]) Vgl. dazu Y. *4.* 1. — [4]) S. No. 2.

• j. **baoδa'ya-** den. Praes. 31 'mit Räucherwerk behandeln', nur mit Praev.

mit *ā* 'be-, ausräuchern': *pasčaēta dim* (näml. *tanūm*) *ā.baoδayaēta* V. *9.* 32; — *vohu manō ā.baoδayaēta* V. *19.* 24.

mit *upa* dn.: *vastrā̊ .. upa.baoδayąn*

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raočanəm paiti nmānahe V. 7. 14. a) mit Gen. des Räuchermittels: *upa aēṯəm nmānəm baoδayan urvāsnayā vā* .. V. *8.* 2.
Pü.: *bōδēnītan.*

• j. ¹**baoδah-** n. 1) 'Wahrnehmung, Erkenntnis, Einsicht' (nur Komp., Ableit.). 2) insbes. 'die Kraft wahrzunehmen, zu erkennen, Wahrnehmungsvermögen, -kraft'*): *ašaonąm* .. *ahūmča daēnąmča* °*δasča urvānəmča fravašimča* Y. *26.* 4; — *vīspā gaēδāsča tanvasča azdəbīšča uštānasča kəhrpasča tvīšīšča* °*δasča urvānəmča fravašimča* Y. 55. 1; V. *19.* 29, P. *34*; — *pasča astasča* °*δarəhasča vī.urvīštīm* Y. 55. 2, V. *8.* 81; H. 2. 17; — *nōiṯ astača nōiṯ uštānəmča nōiṯ* °*δasča vī.urvīsyāṯ* V. *19.* 7; — *išarə pasča para.iristīm* .. *us hača* °*δō ayāṯ* "gleich nach dem Tod, (wenn) die Wahrnehmungskraft aus (dem Körper) heraus geht" V. 7. 2; — *yaṯ sūnīš para.iriδyeiti* .. *kuδa aēšąm* °*δō ǰasaiti?* .. *xā paiti apąm parāiti* "wenn ein Hund stirbt .., wohin kommt deren Wahrnehmungskraft? .. Sie geht zu den Quellen der Wasser fort" V. *13.* 50; — °*δarəha* N. *59*; — °*δō* F. *16*[1]), Vyt. *28*[1]).

*) Über den Begriff haben zuletzt gehandelt GGR. OK. 298, CLD. Totenverehrung 48, JN. JAOS. *13.* CCVIII, CCXIV, Reader *1.* 38, DST. ZA. *2.* 500, JUSTI NB. 489; sie übersetzen dRn.: 'Geist' als Bewusstsein und Intelligenz, 'Wahrnehmungsvermögen, Sinne, Bewusstheit', 'consciousness, perception', 'les sens', 'Bewusstsein'. S. auch die Stelle des GrB. in RHR. *32.* 107.

KompA., E.; Ableit. — Zum V. *baod-*. — Vgl. ²*baoδah-*. — 1) Pü.: *bōδ*, (zu Y. *26*) erl.: *āšnāk.* — 2) Oder auch zu ²*baoδa-*. Mp. *bōδ* wird in Sü. mit 1) *gandhaḥ*, 2) *jīvam* gegeben.

• j. ²**baoδah-** Adj. 'wahrnehmend': °*δarəhō*[1]) F. *16.*

Zum V. *baod-*. — Vgl. ¹*baoδah-*. — gr. ἀ-πευδής. — Pü.: *vēnāk.* — 1) Vll. ist *b°* aus einem Komp. mit *b°* als 2. Glied losgelöst.

• j. **baoδah'vant-** Adj. (fem. °*vaitī-*) 'der die Wahrnehmung (gemacht) hat, (dessen) gewahr': *nāirikąm* .. °*δarəuhaitīm vīδušīm avi.čičīδušīm* (sd.) V. *18.* 67.

Pü.: *pa ān vēnākīh*; s. zu *baoδant-*, V. *18.* 67, zu ²*baoδah-* und zu *baoδō.varšta-*.

• j. ˣ**baoδō.baxti-***ča* Vyt. *33.*

Var. °*ta-ča.* — Vgl. *baγō.baxta*, was wohl gemeint ist.

• j. ⁺**baoδō.ǰatay-**[1]) f. 'Schlagen, Ertöten des Wahrnehmungsvermögens', Bezeichnung eines Delikts: ⁺*ā zī dim aēṯaēšąm* °*ǰaitiš astāraiti* (sd.) N. *67.*

Vgl. F. *25* a. — Pü.: *bōδak žatīh* (Transskr.). — 1) Hds. *daonō.j°.*

• j. **baoδō.varšta-** Adj. 'mit Erkenntnis, Einsicht (in die Folgen) getan': *vīspa humata* .. *hūxta* .. *hvaršta* °*ta vīspa dušmata* .. *dužūxta* .. *dužvaršta nōiṯ* °*ta* FrW. *3.* 1. a) als ntr. Subst.[1]) im Strafgesetz eine mit (trotz) Erkenntnis der Folgen begangene strafbare Handlung, insbes. Körperverletzung, 'vorsätzliche Körperverletzung'*): *čikayaṯ sūnahe raēšō* °*tahe čiδaya* ". . mit der Strafe für vorsätzliche Körperverletzung" V. *13.* 10; 7. 38, *15.* 12, 22, Vyt. *44*, F. 2 c, *25* a.

*) S. dazu WEST SBE. *37.* 44, DST. ZA. 2. 105. In F. *25* a wird das Wort mit *vēnākīhā žat* erläutert; s. zu *baoδahvant-*. Vgl. *raēša-* A 2.

Pü.: transskr., s. *). — 1) Ergänze *šyaoδna.*

• j. ˣ**baoiδyeita-***ča urvāsnyā* Vd. *17.*

Vgl. *baoδaya-* mit *upa* 2.

• j. **baoyō**[1]) Adv. '(mehr, zeitlich sva.) länger, auf länger als —' (Abl.): ⁺*cvaṯ* ⁺*aiwištīm parayaṯ* .. *haδrākəm* (sd.) ⁺*xšvaš xšafnō* .. *yō* °*yō aēṯahmāṯ parāiti nōiṯ pasčaēta anaiwištīm āstryanti* ". . wenn er noch auf länger als diese Frist weggehen soll, .." N. *4.*

ASn. aus **baoyah-*, Kompar. zu *būray-* 'viel'; statt *bavy°* geschr., § *268.* 13. — Vgl. *dbōišta-*. — ai. *bhávīyas-* Adj. — Pü.: db n a, lies b n a = *apē*; BTHL. IF. *12.* 119. — 1) In N. *9* fehlt das durch Pü. angedeutete Wort vor *aēṯahmāṯ*, s. ebd.

• j. **baosav-** m. Name einer sündigen Handlung: *yaṯ tum ainim avaēnōiš saočayača kərənavantəm* °*savasča* (als AP.) *varaxδorāsča* ˣ*varōžintəm* H. 2. 13; ⁺Vyt. *37*[1]).

Et. und Bed.?[2]). — Pü.: b n n d k, erl.: *dēv yazakīh*[3]). — 1) Hds. °*sayāča.* — 2) Das Wort ist vll. verderbt. Eine wenig glückliche Vermutung bei HAUG Arda Viraf 312. — 3) S. noch zu *saočaya-* No. 1.

• j. ⁺**baozdrī-**[1]) f. 'die kennen lernt, inne wird (geschlechtlich)': *δrayąm* °*ri* (näml. *gaδwa*) "(Hündin) die sich mit drei (Rüden) abgegeben hat" V. *15.* 49; — *sūnąm* °*ri* V. *15.* 49.

Zum V. *baod-*, fem. zu **baozdar-* m. — ai. *boddhar-* m. — Pü.: *burtār*(?). — 1) So Jp 1, Mf 2; NA. hat *bāuzdri*, § *268.* 33.

• j. **baoša-** m. 'Lösung, Rettung' oder 'Busse': °*šəm* F. *16.*

Bed. nach Pü.: *bōžišn*; s. zu *bug-*. — Et.? Die angegebene Bedeutung liesse **baoxšəm* erwarten oder auch **baožəm*; zum V. *baog-*; vgl. *pouru.baoxšna-* und *baošnah-*.

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• j. **baošnah-** n. 'Rettung, Befreiung': *naraṃ ašaonaṃ avåsča rafnåsča °nåsča* Yt. *4.* 1.

Ganz zweifelhaftes Wort; s. zu *baoša-*. — Npü.: *ba rāi i xalāṣī dādan i mardumān.*

• j. **bag-** V. 'als Anteil zuweisen; — zugehören'. Praes. 2 *baža-*. — PPfP. *baxta-* (sbes.)[1].

1) 'als Anteil zuweisen; bestimmen, fügen' (nur in *°baxta-*). 2) 'als Anteil zugewiesen sein, zugehören, bestimmt sein für —' (Dat.): *yavaṯ . . garayō višastarə vīspəm avaṯ aipi draonō bažaṯ aϑaurunažča . .* "soweit sich . . die Berge erstrecken, all das ist dem Priester und . . als ihr Teil bestimmt" Yt. *19.* 8.

ai. *bhag-* V. 'participare'; *bhájati, bhaktáḥ*; mp. *baxtan* 'zuteilen'. — Vgl. *baxš-*. — [1]) S. noch *bagābigna-*.

• p. **baga-**, j. [1]**baγa-** m. 'Herr; Gott': 1) ‖ im Ap.: *°gaʰ* +*vazarkaʰ aʰuraʰmazdā* D. *6.* 1, 7. 1, X. *1.* 1, *6.* 1, Ao. *1.* 1; — *mām aʰuraʰmazdā utā miϑʳaʰ °gaʰ pātuv* Ao. *1.* 4; — *aʰuraʰmazdā . . utā aniyā °gāhaʰ tyaiy haⁿtiy* Bh. *4.* 3; 12; — *aʰuraʰmazdā . . hadā bagaibiš* X. 2. 3, *3.* 3², *4.* 3; D. *4.* 3³; — *aʰuraʰmazdā . . hyaʰ maϑištaʰ °gānām* D. *4.* 1, X. *6.* 1. ‖ 2) im jAw.: *aurvantəm ϑwā . . °γō tatašaṯ hvāpå* Y. *10.* 10; 10; — *måŋhəm . . °γəm raēvantəm* Yt. 7. 5; 5; — *°γanaṃ asti* (näml. *miϑrō*) *aš.xraϑwastəmō* Yt. *10.* 141; — *təm °γəm*[1]) *təm ratūm . . yim ahurəm mazdaṃ* Y. 70. 1; — *°γa* F. *16*[2]).

KompA. — ai. *bhága-* m., mp. *baγ*, ksl. *bogŭ*. — Pü.: *baγ*, Sü.: *vibhaktā*; vgl. NpüErl. zu Yt. *7*: *rūz i mardumān baxšad.* — [1]) Ungefähr sva. [1]*ahū-* (sd.). — [2]) Oder zu [2]*baγa-*.

• g. **baga-**, j. [2]**baγa-** n. 'Anteil, Los': *avaϑa hē xᵛatō* (sd.) *puϑrəm anəhaṯ aēvō °γəm hača avarətanaṃ nisrinuyāṯ āaṯ yezi hvaṃ nāirika bavaiti* (sd.) *aēvō °γəm paiti nidaδāiti yezi duγδraṃ* (sd.) *hənti naēməm °γəm frajasāṯ* Vd. 2 (der Sinn ist: Frau und Söhne des Erblassers sollen aus der Erbschaft den gleichen Teil, die Töchter die Hälfte davon bekommen); — *yimasčīṯ yē mašyōŋg čixšnušō ahmākōŋg gāuš °gā* (APn.) *xᵛārəmnō* (sd.) Y. *32.* 8; — *°γa* F. *16*[1]). a) bes. 'günstiges Los, Glück': *yazāi* +*apaṃča °γəmča* Yt. *15.* 1. α) bes. vom Glück in der Ehe, 'Eheglück' (nur Komp.)[2]). [Yt. *16.* 15: lies *vohu.b°*.]

Zum V. *bag-*. — ai. *bhága-* m.; mp.: s. Pü.; arm. LW. *bag*. — Pü. (zu F., Vd.): *baγ*, (zu Y. *32*): *bažišn*, Npü.: *hissa*. — [1]) Oder zu [1]*baγa-*. — [2]) S. dazu Gdn. Stud. *1.* 123; doch vgl. Pischel VSt. *1.* 71 und Bloomfield SBE. *42.* 94.

• p. **baga'buxša-** m. EN. eines Persers, Genossen des *Darius* bei der Magophonie, Μεγάβυζος: *°šaʰ nāmaⁿ dāduhyahyā puϑʳaʰ pārsaʰ* Bh. *4.* 18.

Eig. 'von Gott befreit, erlöst'; **buxša-* m., zum V. *baog-*; vgl. Yt. *14.* 46.

• j. **baγā-** f. 'Teil, Stück (des heiligen Worts)'[1]), mit definitivem Gen.[2]): *°γaṃ staotanaṃ yesnyanaṃ* "das Stück die *St.-Y.*" Y. *55.* 7. a) bes. von den Gebeten Y. 27. 13—15: *°γa aēša* (sd.) *ās ahunahe vairyehe* Y. *19.* 3; 5, 6, 21; — *°γaṃ ašahe vahištahe* "das Stück *A.-V.*" Y. *20.* 5; — *°γaṃ yeϑhē hātaṃ* "das Stück *Y.-H.*" Y. *21.* 5. A) *baγā- staotanaṃ yesnyanaṃ* heisst Y. 55 (nach Y. 55. 7): *°γa st° y°* Y. 55 Überschr.

Zum V. *bag-*; vgl. [2]*baγa-*. — Pü.: *baxtārīh* 3), erl.: *frakart*; Sü.: +*vibhajanā* 4). — [1]) Anders Gdn. GIrPh. *2.* 19: 'Homilie'; Dst. ZA. *1.* 165: 'prière divine'; s. noch No. 3. — [2]) Ausser Y. *21.* 5, wo aber *yeϑhē hātaṃ* als Zitat (nicht Akk.) zu nehmen ist. Vgl. Dbr. VglS. *1.* 346. Der Gen. hat die Bedeutung 'bestehend aus —'. — 3) Bei West SBE. *37.* 454: 'apportionment'. — 4) So nach Sü. von *baxtārīh* in Sg. zu lesen.

• p. **bagā'bigna-** m. EN. eines Persers: *vidarnaʰ nāmaⁿ °nahyā puϑʳaʰ pārsaʰ* Bh. *4.* 18.

Eig. Bed.? **bigna-* (auch in Ἀριαβίγνης) ist jedenfalls PPfP. wie ai. *vigná-* usw.; Versuch einer Et. (zu gr. φοῖβος) bei Justi ZDMG. *49.* 682, NB. 489 (s. auch Hüsing ZDMG. *54.* 127); oder ist **bigna-* zu *bag-* zu stellen, mit *i* aus *ə*?

• j. **baγō.dāta-** Adj. 'gottgeschaffen': *yaṯ hē stāraṃ °tanaṃ aiwi.raočayåⁿte* "damit ihn die gottgeschaffenen Sterne bescheinen" V. *19.* 23.

mp. (Pü.) *baγ dāt.*

• j. **baγō.baxta-** Adj. 'von den Göttern bestimmt, gefügt': *°təm paiti yaonəm* Yt. *8.* 35; — *°tō* Vyt. 25(?). a) *°təm* ASn. als Adv. 'auf (besondere) Fügung der Götter'[1]): *nairyaṃ haṃ.vərəitīm . . yā dim* (sd.) *ǰasaiti °təmčīṯ* ". . die sich, und zwar auf besondere Fügung der Götter, bei ihnen (den Männern) einstellt" Vr. 7. 3.

mp. (Pü.) *baγ baxt.* — S. noch **baoδō.baxtča.* — [1]) Vgl. zu dieser Fassung die Erklärung von *baxt* und *baγ baxt* in Mx. *24.* 6 f.

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• j. **baγō.baxtəm** Adv.: s. *baγō.baxta-*.

• j. **baxta-** 1) Adj. (fem. °*tā-*) 'als Anteil zugewiesen; bestimmt, gefügt' (nur Komp.). 2) n. '*μοῖρα*'; a) 'bestimmter Anteil': *nəmasə tē dāϑrō °təm vahištāi ašaone* ". . dir, der du dem . . Gläubigen sein Anteil gibst" V. *21.* 1. b) 'Schicksalsbestimmung': *aϑra aϑāṯ fraǰasaiti °ta* (NS.) *aϑāṯ niǰasaiti* "es sind die Bestimmungen des Schicksals, die hier (bei ihm) sich vollziehen und ihren Abschluss erreichen" V. *5.* 8 [1]. α) insbes. 'übles Verhängnis, Missgeschick, Verderben': °*təm daēne māzdayasne* "Verhängnis über dich, o *mazday.* Religion" Yt. *8.* 23. c) 'Bestimmung über –, Bestimmungsrecht' (nur Komp.).

KompE. — Eig. PPfP. zum V. *bag-*, sd. — mp. (Pü.), np. *baxt* 'Schicksal'; s. No. 1. — [1] Pü.: *ka hać ānōk pas frāć rasēt – ku apē āyēt – baxt i ōi pas apē rasēnēt – ku pa rās i* b r dn n [2] *bavēt ka apē āyēt.* — [2] Wie zu lesen? *Pāz.*: *brīn*, das in Sü. durch *bhāgyaḥ, chinnaḥ* gegeben wird.

• j. **baxtar-** m. 'der den gebührenden Anteil anweist, *tributor*': *yazāi šōiϑrahe °tārəm tištrīm* Yt. *8.* 1 [1]; — *upa.baraṯ āyaptəm °tača nivaxtača* Vyt. *38.*

KompE. (s. *niv°*). — Zum V. *bag-*. — mp. *baxtār.* — [1] Vgl. Yt. *8.* 34.

• j. **baxəϑra-** n. 'Anteil, Portion': $^{+}$°*ra* F. *16* [1]; — *sairimananəm °rāi* Vyt. 52 (?).

KompE. — Zum V. *bag-*. — Pü.: *bāxr* [3]; s. noch No. 2. — [1] Hds. °*xϑra.* — [2] Pü.: *sardārēnēt ēn dēn i vēh pa dōstīh u ērmānišnīh*; s. dazu Dst. ZA. *2.* 680. — [3] Geschr. b a a r; np. *barx*; aus ar. **bhāktr°*; vgl. zu *bāxtrī-* und Hbm. PSt. 33.

• j., g. **baxš-** V. 'Anteil haben, geben'. Praes. 1 *baxš-*, 2 *baxša-*, 30 (Iter.) *baxšaya-*.

1) 'Anteil haben an –, inne haben; Anteil nehmen an –, bekommen', mit Akk. oder Gen.: *nōiṯ . . avāstryō . . humərətōiš* (sd.) *baxštā* Y. *31.* 10; — *məšasčāṯ nōiṯ baxšaiti vahištahe anhōuš* "und, wenn er gestorben ist, wird er des besten Lebens nicht teilhaftig" V. *5.* 61; — *ašāunē čōiš* (sd.) *yā zī čīčā vahištā hanarə* (sd.) *ϑwahmāṯ zaošāṯ drəgvā baxšaitī* (3SKA.) ". . soll . . der *Drug*genosse (daran) teil haben?" Y. *47.* 5 [1]; — *vərədayačtā* (sd.) *yəm nazdištəm gaēϑəm drəgvā baxšaitī* ". . das nachbarliche Haus, das (jetzt noch) der *Drug*gläubige (Fürst) inne hat" Y. *50.* 3 [2]; — *yasə tē . . haoma . . gava iristahe baxšaiti* "wer von dir, o *H.*, dem mit Milch gemischten, sein Teil (zum Genuss) empfängt" Y. *10.* 13 [3]; — *yezi dim nōiṯ yaoždaϑənte ϑrišūm aēϑahe šyaoϑnahe baxšənti* ". . so erhalten sie ein Drittel dieser (sündigen) Tat als ihr Teil" V. *8.* 100 [4]. 2) 'Anteil geben an – (Akk.), zuteilen, austeilen, schenken': *yō* (näml. *zaota*) *məm* (näml. *gəm*) *x^{v}āstəm nōiṯ baxšahe* "(der *Z.*,) der du mich (das Rind), wenn ich gar gekocht bin, nicht austeilst" Y. *11.* 1 [5]; — *āaṯ . . raēϑwiškarahe* (sd.) *yaṯ haomərmča gava raēϑwayāṯ baxšayāaṯča* N. *76*; — *taṯ x^{v}arənō baxšənti zəm paiti ahuraϑātəm* Yt. *6.* 1; *7.* 3; — *baxšānti raēšča x^{v}arənasča* Vyt. *34, 46*; — *yūžəmčiṯ x^{v}arənō baxšayata* Vyt. *8.* a) mit Dat. des wem?: *kahmāi raēšča x^{v}arənasča baxšāni* Yt. *10.* 108; 108, 110, *14.* 47; — *yaṯ . . stārō . . hačānte* (sd.) . . *nərəbyō x^{v}arənō $^{+}$baxšənta* (3PPrM.) [6] Yt. *8.* 1; — *yaϑra vō ahurō . . fradaϑəm baxšaṯ* F. 4b; — *haomō aēibiš* (IP. statt DP.) *yōi . . zāvarə aojāsča baxšaiti . . haomō taēčiṯ* (durch Attraktion) [7] *yōi . . ānhənte spānō . . baxšaiti haomō tāsčiṯ* (durch Attraktion) [7] *yā kainīnō ānhaire . . $^{+}$paiϑīm rāōəm* (sd.) *ča baxšaiti* Y. *9.* 22 f.

mit *ā* 'zuteilen, austeilen': *ϑwahmī hīš zaošē $^{+}$ābaxšō.hvā* "nach deinem Gefallen teile sie aus" Y. *33.* 10 [8].

mit *vī* 'austeilen an –' (Dat'): *tā* (näml. *apō*) . . *vībaxšaiti ābyō daiṅhubyō srvištō* (näml. *tištryō*) Yt. *8.* 47; 34.

s-'Erweiterung' aus *bag-*, sd.; § *136.* 5. — np. *baxšīdan* 'schenken'. — Pü.: *baxšītan*; s. noch No. 1, 2, 5. — [1] Pü. erl.: *x^{v}āstak nē pa apāyast i tō dārēnd.* — [2] D. i. das jetzt noch zur falschen Religion hält. Pü. erl.: *kuš ān andar dārišn apē stānēnd.* — [3] Vgl. N. *76* unter 2. Falsch Dst. ZA. *1.* 104. — [4] Ganz falsch Dst. ZA. *2.* 144; vgl. Hbm. PSt. 121 zu np. *baxšīdan.* — [5] Vgl. zSt. Gdn. KZ. *30.* 518. Pü. erl.: *ō arzānīkān.* — [6] F 1. NA. °*nti.* — [7] An den folgenden NP. des Pron. rel. — [8] Gdn. BB. *15.* 258 will 'zurückgeben, vergelten'. Das wäre aber doch eher *paiti.b°*.

• j. **bata-** Adj. 'geschrotet', vom Getreide: *aēϑavaṯ °tanəm* (näml. *yavanəm*) *aēϑavaṯ abatanəm* V. *7.* 35.

KompE. — Et.? Vgl. Var. *baxt°*. Bed.? Das Wort steht zwischen *x^{v}asta-* und *ᵃaša-*. — Pü.: *ka* b at (Transskr.).

• p. **ba^{n}da'ka-** Adj. (fem. °*kā-*) 'untertan; Untertan, Vasall': *imā dahyāva^{h} tyā . .*

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manā °kā (NPf.) *āhaⁿtā* ". . die . . mir untertan waren" Bh. *1.* 7; — *dādaršiš* . . *manā °kaʰ* Bh. *3.* 3, 2. 7; 6, 10, 14, *3.* 6, 9, 14, *5.* 1.

Eig. 'der (Jemands) Fesseln trägt'. — np. *banda* 'Sklave'.

• j. **bawra-** m. 'Biber': *bawraini vastrā* . . *ϑrisatanaṃ °ranaṃ ⁺čaturō zīzanataṃ* (sd.) "Biberkleider von dreihundert Bibern . ." Yt. 5. 129.

Ableit. — [1]) Vgl. [1]*bawray-*. — mp. *bawrak*, ahd. *bibar*; ai. vgl. *babhráv-* Adj. 'rotbraun', auch Tiername; s. noch GIrPh. *1* b. 49.

• j. [1]**bawray-** m. 'Biber', f. 'Biberweibchen': *yaṭ asti °riš sraēšta yaϑa yaṭ asti gaonō.-tōma °riš bavaiti upāpō* "das Biberweibchen ist am schönsten, insofern es am dichtesten behaart ist; der Biber ist ein Wassertier" Yt. 5. 129[1]).

Vgl. *bawra-*. — [1]) Ich halte das Ganze für spätere Zutat, nicht nur die letzten drei Worte.

• j. [2]**bawray-** m. Name einer Stadt, Babylon: *tam yazata ažiš* . . *dahākō °rōiš paiti daiṅhaove* Yt. 5. 29.

Vgl. *bābirav-*.

• j. **bawrinay-** Adj. 'vom Biber stammend, Biber°': *°wraini*[1]) (APn.) *vastrā* . . *ϑrisatanaṃ bawranaṃ* (sd.) Yt. 5. 129.

Ableit. aus *bawra-*. — Vgl. lit. *bèbrìnis* (*io*-Stamm). — [1]) Statt *°wrini* geschr., § *268.* 9. (S. noch *bərəzaiδiš*, *vīspō.paitiš*, *šaitayō*.)

• j. [1]**banha-**, *bangha-*[1]) m. 1) Name einer Pflanze[2]) (und deren Saft), die auch zur Kindsabtreibung benutzt wurde: *aēša hana frabaraiti °hem vā šaētem vā* . . *kamčiṭ vā vītāčinanaṃ urvaranaṃ* V. *15.* 14. 2) Name eines aus jener Pflanze hergestellten Narkotikums[2]) und zugleich Bezeichnung des dadurch hervorgerufenen Betäubungszustandes[3]) (nur Komp.).

KompE.; Ableit. — ai. vgl. *bhaṅgā-* f. 1) 'Hanf', 2) 'Narkotikum aus Hanf' 3); np. *bang* 'Bilsenkraut'. — Pü.: *mang* 4), erl.: *i vištāspān*. — [1]) *nh*, *ngh* statt *ng*, vgl. § *268.* 47, 46 und die Var. zu V. *19.* 20, 41, Yt. *13.* 124, ferner *sparnha-*, *pəšōčingha-*. — [2]) Vgl. dazu JUSTI NB. 254. — [3]) Vgl. ai. *máda-* 'Rauschtrank' und 'Rausch'. — [4]) S. dazu WEST Av.-Gloss. 220.

• j. [2]**banha-** Adj. 'narkotisirt, trunken': *dačum kundəm °hem vī.banhem* (sd.) V. *19.* 41.

Ableit. aus [1]*banha-*. — Pü.: *mast*.

• j., g. **ban-** V. 'kranken'. Praes. 30 (Kaus.) *banaya-*[1]). — PPfP. *banta-* (sbes.).

Kaus. 'krank machen': *aṭ aēšəmem hānd-vārəntā yā banayən ahūm marətānō* "zusammen gingen sie darauf zu *A.* über, durch den sie das Leben der Menschen krank machen" Y. *30.* 6[2]).

Vgl. got. *banja* 'Wunde', ahd. *banō* 'Verderben' 3). — S. auch [2]*band-*. — Pü.: *vīmārēnītan*, erl.: *āhōkēnītan*. — [1]) § *296.* 3. — [2]) Vgl. dagegen zu *⁺ahūm.biš-*. — [3]) Doch s. ZUPITZA Gutt. 30.

• j. **banta-** Adj. (fem. *°tā-*) 'erkrankt; krank, siech': *āfriti* . . *yā* . . *avantəmčiṭ bandayeiti °təmča drūm kərənaoiti* ". . die den Nichtkranken krank werden lässt und den Kranken gesund macht" V. 22. 5; — *fravašayō* . . *yā* . . *dāϑrīš °tāi drvatātəm* Yt. *13.* 24; — *°tā* F. *16.*

KompE. (*ab°*, *av°*). — PPfP. zum V. *ban-*. — Vgl. *bazda-*. — Pü.: *vīmār*.

• j., p. [1]**band-** V. 'binden'. Praes. 8 *⁺banad-*: *band-*[1]), 24 *bandaya-*. — PPfP. *basta-*[2]).

1) 'binden, fesseln': *išar pasča puxδəm bandəm* (sd.) *bandyāṭ*[3]) Vd. *12*; — *dazdi mē* . . *yaϑa* . . *bandayeni* . . *frənrasyānəm uta bastəm vāδayeni uta bastəm upanayeni bastəm* . . Yt. *9.* 18; — *haosrava* . . *frənrasyānəm bandayaṭ* Yt. *19.* 77; Y. *11.* 7; — *mā ϑwā haomō bandayāṭ yaϑa* . . Y. *11.* 7; — *astō.vīδōtuš dim bandayeiti vayō dim bastəm nayeiti* V. 5. 8; — *yaṭ bastō anəhaṭ hištəmnō* Yt. *15.* 52; 52², 2. 14 (?); — ‖ *hauv bastaʰ anayatā abiy mām* Bh. *1.* 17; — *duvarayāmaiy bastaʰ adāriy* Bh. 2. 13, 14; ‖ — *ϑwamča ⁺drujimča ⁺banadāmi*[4]) . . *niγne* . . *nižbarəm* Yt. *4.* 5. 2) Med. 'sich etwas an-, um-, fest-binden': *upairi pusaṃ* (sd.) *bandayata* Yt. 5. 128. 3) 'zusammenbinden, an einander befestigen': *⁺hạm.ivạmča* (sd.) *simạmča simōϑrạmča dərəta hukərəta ⁺upairi.spāta aka bastạm* (APn.?) Yt. *10.* 125.

ai. *badhnáti*, *baddháḥ*, mi. *bandhati*; np. *bandad*, *basta*. — Pü.: *bastan*. — [1]) Beide Stammformen höchst unsicher; s. No. 3 und 4. — [2]) § *53* II. — [3]) Es wird wohl *bandayāṭ* gemeint sein. — [4]) So F 1; 1SPA. mit them. Ausgang; vgl. *bībarāmi*. NA. *bandāmi*.

• j. [2]**band-** V. 'kranken'. Praes 30 (Kaus.) *bandaya-*. — PPfP. *bazda-* (sbes.).

Kaus. 'krank machen': *āfriti* . . *yā* . . *avantəmčiṭ bandayeiti bantəmča* (sd.) *drūm kərənaoiti* V. 22. 5.

dh- 'Erweiterung' aus *ban-*. — Pü. (: *ayāwārēnītan*, lies): *vīmārēnītan*; s. zu *ban-*.

• j. (, p.) **banda-** m. 'Bande, Fessel': *⁺spayeiti* . . *dačna māzdayasniš narš* . .

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°*dəm* V. *3.* 41; — °*dā̊* (NP.) F. *16.* a) in Vd. 'Verbindung': *išar pasča puxəm* °*dəm bandyāṯ yaϑa aēva angušṭam* . . (soll heissen) "sofort soll man alsdann die fünffache Verbindung herstellen, nämlich eine der Finger . ." Vd. *12**).

*) Die beiden Totenträger müssen bei ihren Verrichtungen durch ein Tuch od. dgl. mit einander verbunden sein, vgl. BTHL. IF. *11.* 120.

KompE. (s. *niv*°); Ableit. — Zum V. *band-*. — ai. *bandhá-* m., np. *band.* — Pü.: *band*, erl.: *band dahišn*, (zu Vd.): *patvand.*

• j., g. **bay-** V. 'erschrecken'. Praes. 2 *baya-*, 3 *bya-*; Perf. 1 *biwi-*.

1) trans. 'Schrecken erregen, in Furcht setzen': *aēšam aspā̊rəhō bayente*[1] "ihre Rosse erregen Schrecken" Yt. *17.* 12; 13; — *tāiš zī nā̊ šyaoϑanāiš byentē* ". . setzen sie uns in Furcht" Y. *34.* 8. 2) intrans. 'in Furcht, Angst sein vor —'; α) mit Dat.: *kahmāičiṯ azərəhəm biwivā̊* Yt. *13.* 41. β) mit Akk.: *ϑwaēšō* (sd.) *biwivā̊* Yt. *11.* 5.

mit *nī* dnwS.2, mit *hača* und Abl.: *niwyeiti zī* . . *ātarš* . . *hača* . . *aiwyō* "das Feuer hat Furcht vor den . . Wassern" P. *21.*

ai. *bháyate* 'timet', *bibhīvā́n.* — Pü. (zu Y. *34*): *hač ān i ōšān kunišn amāk bīm*, erl.: *hač kunišn i ahramōγ*, (zu P.): *čē aš bīm.* — [1]) Falsch § *322.*

• j. **bayana-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyan* . . °*nasča* Yt. *19.* 3.

Eig. Bed.?

• j., g., p. **bav-** V. 'werden'. Praes. 1 *bu-*, *bv-*[1]), 2 *bava-*, 3 *bva-*[1]), 17 (Fut.) *būšya-*, 22 *bī-*[2]), [25 °*vōiṯ*][2]), 27 *buya-*(?)[3]); Perf. 1 *bvāv-*[1]), 2 *bābv-*[1]); *s*-Aor. 1 *būš-*[4]). — PPfP. *būta-*; Inf. *buye*, °*būta*, *būždyāi.*

1) 'werden sva. ins Dasein treten, entstehen; erfolgen, geschehen': *vīspəm ašavanəm həntəmča bavantəmča*[5]) *būšyantəmča* ". . der (jetzt) da ist und (jetzt) ins Dasein tritt und künftig ins Dasein treten wird" Y. *21.* 4, Vr. *18.* 2; — *vīspam ašaonō stīm haitīmča bavaintīmča*[5]) *būšyeintīmča* Y. *19.* 9; — *vīspayā̊ ašaonō stōiš haiϑyāiča bavaiϑyāiča*[5]) *būšyaiϑyāiča* Y. 52. 1; *68.* 22; — *aϑa hāu apaγžārō bvaṯ*[1]) "da entstand jener Abfluss" Yt. *19.* 56; — *yaṯ hvarə uzuxšyeiti bvaṯ*[1]) *zam* . . *yaoždāϑrəm* "wenn die Sonne aufgeht, erfolgt eine Purifizirung der Erde" Yt. *6.* 2; 2. a) mit einer örtlichen Bestimmung durch α) Lok., auch sva. 'sich (wo) einstellen': *kva tā dāϑra* (sd.) *bavainti* V. *19.* 27; Yt. *18.* 5 (*bavaiti*[2]?); — *buyāṯ ahmi nmāne gušča vaϑwa* "es soll sich in diesem Hause einstellen . ." Yt. *13.* 52; 52[2], FrD. *1*[3]; — *nōiṯ mana xšaϑre bvaṯ*[1]) *aotō vātō* V. 2. 5. β) Abl. oder Abl. mit *hača* 'herstammen von —, hervorgehen aus —': *tūirya payā̊* (sd.) *bavāṯ aspayāaṯča* +*xarayāaṯča* N. *67*; — *amərš̊ā spənta* . . *aϑāṯ būta*[6]) *hača vanhaoṯ manaŋhaṯ* . . ". . πεφυκότες ἐκ . ." Vr. *11.* 12. 1 A) mit Negation auch sva. 'aus dem Dasein treten, aufhören zu existiren, aussterben': ‖ *utātaiy taumā mā bīyā*[4] (Opt.) "und dein Geschlecht soll (aufhören zu sein sva.) aussterben" Bh. *4.* 11, 17. 2) 'etwas, zu etwas (Nom.) werden': *aϑa nā yō dim staoiti vərəϑrajastarō bavaiti* ". . der ihn preist, wird siegreicher" Y. *10.* 6; V. *6.* 32, *9.* 28, *16.* 14[2](?); — *tāyuš nəmanhō bavaiti* V. *4.* 1; — *aϑa bavainti pəšō.tanvō* V. *13.* 38; 42, 43, *3.* 14, *4.* 43; — *čvantəm* . . *zrvānem sairi* . . *havaṯ-zəmō bavainti* (statt Du.) V. 7. 47, 49; s. 45, Sp. 929 m.; — *yō* [*as*] *vərəϑrajastəmō abavaṯ* (Augm.) *mainivā̊ dāman* Y. *9.* 15; — *vīštāspō* . . *āsu.aspō.təmō* +*bvaṯ* Yt. 5. 98; — *ǰvasčiṯ nōiṯ bvaṯ ašava* (Sp. 253 o.) *məšasčiṯ* . . V. 5. 61; F. *3* h; — *nōiṯ tāyuš* . . *bavaṯ* N. *63*; V. 2. 5 PüZ., *13.* 29, 35; — *īštīm baon*[7]) *səvišta* Yt. 5. 98; *13.* 38, *19.* 72 (wo *bāun*)[7]); — +*haiϑīm.ašavana bavatəm* V. 7. 52 PüZ.; — *bun*[8]) *gaēϑā̊* +*amaršantiš* Yt. *19.* 12; — *tā̊ srvā̊* . . *bun*[8]) . . *daēvanam karətayasča* . . "die Nägel werden zu Messern der *D.* und . ." V. *17.* 10; — *vīspəm ā ahmāṯ yaṯ hanō* . . *bavāṯ* "usque eo donec senex . . fuerit" V. *3.* 19; *3.* 32, *8.* 38, *9.* 31, Y. *65.* 9, FrW. *4.* 3; — *kaϑa dainhāvō huyāiryā̊ bavā̊nti* Yt. *8.* 36; FrW. *4.* 3; — *yaṯ bavāni frya friϑa paiti.zanta* (s. 5) Yt. *15.* 36; — *səvištō bavāhi yaϑa mazdā̊* Az. 2. 2—7[24], Vyt. *4*[4]; — +*yaϑa* +*nā buyāṯ* (statt Plur.) *hvāyaonā̊rəhō pantānō* Yt. *16.* 3; — *yesnyō ahi* . . *yesnyō buyā̊* Y. *62.* 1; — *uta buyā̊ afrazaintiš* Y. *11.* 1; — *tā̊ nō buyan humiždå* Y. 55. 2; — *čīϑra vō buyārəš masānā̊* Ny. *3.* 11; — *aēšāčā ϑwā āmavantasčā buyamā* "wirksam möchten wir durch dich werden und mächtig" Y. *41.* 4; — *buyama ahurahe* . . *frya* . .

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astayō (sd.) Y. *70.* 4; 4²; — *humaya nō buyata* (2P.) Vr. *12.* 5; — *havanhum mē buyata* Y. *71.* 11²; — ‖ *vašnā aʰuraʰmazdāhaʰ adam xšāyaϑiyaʰ abavam* "..wurde ich König" Bh. *1.* 13; 10, 15, *4.* 2, *1.* 12, 16, *2.* 5, *3.* 5, 13; — *pasāvaʰ kāraʰ hamiϑʳiyaʰ abavaʰ* Bh. *1.* 10; 11, 16, *2.* 5, 14, *3.* 5, 13, *5.* 1; — *bābiruviyā hamiϑʳiyā abavaⁿ* Bh. *3.* 13; *1.* 16, *2.* 2, 16, *4.* 4, *3.* 3. ‖ Anhang. a) ‖ An Stelle des kongruenten praed. Pron. poss. steht der Gen. des Pron. pers.: *pasāvaʰ dahyāuš manā abavaʰ* "drauf wurde die Provinz mein" Bh. *3.* 2, 4, 12. ‖ b) An Stelle des praed. Nom. steht ein Adv.: *aēva* .. *bavāhi yaϑa* .. "so sollst du werden wie .." Az. *2*; — *kəm* .. *zaoϑrā bavainti yasə tava* .. "was geschieht mit den *Z.*, wenn .." Yt. *5.* 94; — *hyaṯ haϑrā* (sd.) *manā bavaṯ yaϑrā* .. Y. *30.* 9; — *yāiš ā anhuš* ⁺*paouruyō bavaṯ* "wie es mit dem ersten Leben werden wird" Y. *28.* 11; — ‖ *adataiy azdā* (sd.) *bavātiy* D. *6.* 4²; — *pasāvaʰ drauga*ʰ *vasiy* (sd.) *abavaʰ* Bh. *1.* 10; *4.* 10, 16 (wo *bīyāʰ*); ‖ — *akō hiϑwaṯ* (sd.) *abavaṯ* (Augm.) Y. *19.* 15⁹). c) Statt der kongruenten Num.-Form des praed. Adj. steht die des Neutrums im Sing.: *kaϑa aēte spāna xᵛāzaēnəm* (sd.) *bavaṇ* V. *15.* 44; 43; — *apərənāyu ahmi* (Sp. 276 u.) .. *yezi bavāni pərənāyu* (sd.) Yt. *19.* 43 (?); — *yimō* .. *ǰaiδyaṯ avaṯ* .. *dazdi mē* .. *yaṯ bavāni xᵛarənaŋuhastəməm zātanaṃ* Yt. *15.* 16 (?). d) Statt des praed. Nom. erscheint der Gen. part.: *čvantəm* .. *zrvānəm sairi* .. *zəmō bavainti* (statt Du.) "in wie langer Frist werden .. zu Erde?" V. 7. 45; s. 47, 49, Sp. 928 m. Zu 2) noch die verderbten oder wertlosen Stellen V. *13.* 34 PüZ. (*bavaiti*) und Vyt. *4*, *8*, *9*, *10*, *28*, *30*, *31*², *34*, *38*, *43*, *44* (mit *bavaṯ*, *bvaṯ*, *bavāṯ*, *bavaṇ*, *bavā*, *buyā*). 3) mit einem Partizip oder Nom. ag. im Sinn des perfektivischen Verbs: *nōiṯ dim* .. *bitīm vāčim paiti.pərəsəmnō bva* (1SKA.) "an den werde ich keine zweite Frage (richtend werden, sva.) richten" V. *18.* 29; — *uta buyā dzuš.sravā* (sd.) *hačimnō* Y. *11.* 1; — *ahurahe* .. *yezi aēm bavaiti* ⁺*ašava.xšnuš* (sd.) Yt. *13.* 63; — *ϑrayaṃ* .. *aiwiϑyō* (sd.) *buyata* V. *18.* 17; — *buyama tē šōiϑrō.pānō* "wir wollen dein Land in Schutz nehmen" Yt. *10.* 75; — ‖ *aʰuraʰmazdā ϑuvām dauštā* (sd.) *bīyāʰ* Bh. *4.* 10, 16; — *aʰuraʰmazdātaiy* ⁺*ǰanᵗā bīyāʰ* Bh. *4.* 17, 11; ‖ — *aspačiṯ* .. *vazyaṣtra* (sd.) *bavainti* Yt. *10.* 20; — *yaṯ bavāni aiwi.vanyā axtīm* "dass ich besiege den *A.*" Yt. *5.* 82; 34, 38, 54, 107, 113, 117, *9.* 4, *15.* 12, *19.* 29, 77, 87; — *yaṯ bavāma aiwi.vanyā* Yt. *5.* 58, 73; — *tē zəmō* .. *aogazdastəma* (sd.) *bavainti* V. 7. 27; 26²; — s. noch Inf. *buye.* a) negirt: *mā ϑrayaṃ* .. *aiwiϑyō buyata* V. *18.* 17; — *mā buyama šōiϑrō.iričō* (sd.) Yt. *10.* 75; — *išavasčiṯ* .. *ašəmnō.vīδō* (sd.) *bavaiti* (statt Plur.) Yt. *10.* 39; 39 f.⁴; — *nōiṯ paiti.tavā bavaiti* "er vermag keinen Widerstand zu erheben" Yt. *10.* 48. 4) in gleicher Bedeutung auch mit Inf., uzw. a) mit lok.: *yavaṯ aēte spāna biš hapta nmāna* ⁺*pairi.tačahi* (sd.) *bavaṇ* V. *15.* 45; — *kuϑra vāčō aoi.būta* (sd., näml. *bavaṇ*) .. *kuϑra tā fryō* (näml. *aoi.būta*) *bavaṇ* Y. *65.* 9; 9². α) negirt: *mā buyā aurvataṃ yūxta* (sd.) .. *aiwišasta* .. *niϑaxta* Y. *11.* 2. b) mit dat.: *yezi šē* .. *bavaiti sarəhəmčiṯ* ⁺*anu.sastrāi sarəhəmčiṯ* ⁺*anu.mainyāi* "wenn er seinen Befehl zur Ausführung bringt und .. befolgt" Yt. *10.* 137; — s. noch Inf. *būždyāi.* 5) mit PPfP. im Sinn des Passivs; vgl. ¹*ah-*, Sp. 276 o.: *yahmāi xšnūtō bavaiti* .. *yahmāi ṯbišto bavaiti* "von wem er zufrieden gestellt .. beleidigt wird" Yt. *10.* 87; 28, *8.* 43; — *yaṯ bavaiti avi.spaštō* (sd.) Yt. *13.* 69; — *yaṯ bavāni aiwi.sastō aiwi.šmarətō* "wenn ich in Worten und Gedanken verwünscht werde" Yt. *14.* 34; — *iδa friϑā paiti.zantā buyata* "hier sollt ihr geliebt und gern aufgenommen werden (sein)" Yt. *13.* 147; — *aēṯaēšva daxmaēšva* .. *yōi paiti āya zəmā bavainti uzdaēza uzdišta* "in diesen *D.*, die auf der Erde aufgeschüttet werden (sind)" V. 7. 54; — *āaṯ hē īm zā bvaṯ pərəne* .. "drauf ward ihm die Erde voll .." V. 2. 8; — *ana buyā zavanō.sāsta* (sd.) *ana buyā huyaštatara* (sd.) Yt. *5.* 9; — *yō bavaiti xratu.kātō* (sd.) Yt. *13.* 16; — *yaṯ* ⁺*franata bun*⁸) N. *65* (?); — *kuϑa nmānəm yaoždaϑāni kuϑa bun*⁹) (näml. *nmāna*) *yaoždāta* "wie kann ich das Haus purifiziren? wie können (die Häuser) purifizirt werden?" V. *12.* 2; *11.* 2, *12.* 2, *19.* 23², 20. a) negirt: *yezi šē bavainti* ⁺*anāzarətā* Yt. *13.* 63; — *asista* .. *gāuš*

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buyāṯ "ne perdatur.." Y. *60*. 3. 6) 'Jemandem (werden sva.) zu teil werden': a) mit Dat.: *ušta* (sd.) *buyāṯ ahmāi naire* Y. *62*. 1; Vyt. *46* (*bavaṯ*); — *vərhu tū tē vərhaoṯ vərhō buyāṯ* . . *zaoδre* "was gut, was besser ist als gut möge dir, dem *Z*., zu teil werden" Y. *59*. 30; F. *16* (?). b) mit Gen.: *miδrəm* . . *yeṅhe avavaṯ* (Augm.)[10] *haēnanaṃ* (sd.) +*nava satāiš hazaərəmča* Yt. *5*. 120. c) mit enkl. Gen.-Dat. des Pron. pers.: *kuδa tē dareγəm ušte* (sd.) *abavaṯ* (Augm.) H. 2. 16; — *nōiṯ hē bvaṯ* . . *vahištō aṅhuš* . . *bvaṯ* . . *ərəγaṯ daožarhum* P. *40*; — +*aδa* +*nā āxšta* (sd.) *buyaṇ* Yt. *16*. 3. 7) mit Akk. 'hingelangen zu —'[11]: *yaδa* . . *upəməm xšaδrəm bavāni vīspanaṃ daṅhyunaṃ* "das ich zur höchsten Herrschaft gelange über . . Yt. *5*. 22. a) sva. 'zu teil werden' (?, vgl. 6): *δwaṃ pitūm* (statt NS.) *buyāṯ* FrD. *1*. 8) *bavaiti* dient als Ersatz des Futurs von *asti* 'er existirt': *hujītayō* (sd.) *yå zī ārharō yåsčā hənti yåsčā mazdā bavaintī*[12] ". . die (früher) da waren und die (jetzt) da sind und die, o *M*., (künftig) da sein werden" Y. *33*. 10; — *yōi zī ǰvā ārharəčā* (Sp. 267 m.) *bvantičā* (3PKA.) Y. *45*. 7; — *paoiryaṇ ṯkaēšō* . . *yōi ārharə* . . *yōi bābvarə* ('die künftigen'?)[13] . . *yōi hənti* Yt. *13*. 150. 9) *bavaiti* sva. *asti*; a) '(sein sva.) da sein, existiren': *yaṯ* . . *paiti fraēštəm bavainti* . . *gərəδaṃ* (sd.) V. *3*. 10; — *yezi hvaṃ nāirika bavaiti* "wenn eine rechtmässige Frau da ist" Vd. *2*; — *ašāunaṃ* . . *fravašayō* . . *hāitiš hātaṃ* . . *ārhušaṃ* . . *būšyantaṃ* ". . fidelium qui sunt . . fuere . . erunt" Yt. *13*. 21; — *daēnaṃ* . . *yā hāitinaṃčā būšyeintinaṃčā mazištāčā* . . "die Religion . ., die unter allen, die es gibt und geben wird, die grösste ist . ." Y. *12*. 9. b) 'sein' als Praedikatsverbum (Kopula): *bawriš bavaiti upāpō* "der Biber ist ein Wassertier" Yt. *5*. 129 Gl.; — +*frayaire ayaṇ bavaiti hubaδrō* . . *aδa apare* (sd.) *ayaṇ dužāδrəm* "vormittags ist er (noch) glücklich, dann (aber) . ." Aog. *53*; — *pairiδwō* (sd.) *bavaiti pantå yim* . . "evitanda est via quam . ." Aog. *77*; V. *19*. 42 (?), Vyt. *10* (?), Nik. 2, *3* (?). Unklar: *buyente* Yt. *15*. 52[2], wertlose Stelle.

mit *aoi*, *avi* 'hingelangen': s. Inf. *aoi.-būta*. a) sva. 'zu teil werden', mit Akk.: *taδa ayaoš* (sd.) *yaδa* . . *vīrəm avi yå bavaiti* Yt. *8*. 14.

mit *avā* [*avō*] 'stattfinden, sich ereignen': *adā zī avā drūǰō avō bavaitī skəndō spayaδrahyā* (sd.) Y. *30*. 10[14].

mit *ā* 1) dnwS3: *ā dim bavaiti aiwi.-aoǰå* (sd.) *ā dim bavaiti aiwi.vanyå* Yt. *8*. 22. 2) dnwS6: *ušta* (sd.) *mē* . . *ā.bavāṯ daiṅhavō* Yt. *8*. 29.

mit *ā-ča pairi-ča* 'von allen Seiten umgeben, umfassen': *aom asmanəm* . . *yō imaṃ zaṃ āča pairiča bvāva* Yt. *13*. 2; V. *5*. 25 (, wo *hāu asma* ausgefallen ist)[15].

mit *upa*: *āaṯ hē puδraṃ čaδwārō māhyanaṃča upa dasa ayaranaṃ nōiṯ bavaiti* (soll heissen) "und (wenn) das (totgeborene) Kind noch nicht vier Monat und zehn Tage alt ist" Vd. *19*[16].

mit 1) *pairi* 'sich machen über — (Akk.), her sein über —': . . *gaδwaṃ pairi.-yaožda*i*δīta stiptibyasča* (sd.) . . *yōi gaδwaṃ pairi.bavaiti* V. *14*. 17. 2) 'sich bemächtigen', mit Akk.: *nōiṯ taṯ x*ᵛ*arənō pairi.abaom* (Augm.) "nicht vermochte ich mich dieser Herrlichkeit zu bemächtigen" Yt. *19*. 57; 64 (wo *pairi.abavaṯ*, Augm.). 3) 'zum Abschluss kommen': *kva tā dāδra* (sd.) *pairi.bavainti* V. *19*. 27. Wertlos: *yezi* . . *čaδwārō mārhō pairi dasa ayara bavaiti* (soll heissen) "wenn vier Monate und zehn Tage (seit der Empfängnis) vergangen sind" Vd. *19*[16].

mit 1) *frā* 'geschehen, vor sich gehen, sich vollziehen': *vaēnəmnəm mayå frāvōiṯ* "vor aller Augen geschahen ihre (der *Daēva*) Begattungen" Yt. *19*. 80[17]. 2) 'werden zu —, sich verwandeln in —' (Nom.): *hō pasča mərətō mainyava daēva frabavainti* V. *8*. 32; 31. 2) 'im Stande sein zu —, ausreichen um zu . .', mit Inf.: *yavaṯ aēša āfš byārixti* (sd.) *upa.δwaršti frabavāṯ* V. *14*. 13.

mit *ham* 1) 'zusammen kommen, sich vereinigen': *āhva vyarəδāhva* (sd.) *zəmō daēva haṃ.bavainti* V. *17*. 3; 3, *7*. 58; — *narō ašavanō haṃ.bavainti nairyō.sarhō haṃ.bavaiti* V. *19*. 34; — *apō* . . +*hō-bavaintīš* (sbes.) Y. *38*. 3. 2) 'entstehen': *aδra ārhaṃ* (näml. *apaṃ*) *haṃ.bavainti* (statt Du.) *dva udra upāpa* V. *13*. 51; V. 7. 57.

Auch in Komp. mit Nom. — ai. *ábhūt*, *ábhūvan*, *bhūyāt*; *bhávati*, *bhúvat*, *bhaviṣyáti*, *babhūva*;

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bhūtáḥ, °*bhúve*; mp. *bavēt*, *bavandak*; np. *buvad*, *bād*, *būda*; lit. *būsiù*. — Vgl. [1]*ah-*. — Pü.: *būtan*; s. noch No. 5 f., 12, 14 f. — [1]) *bv* für *bŭv*; § *268*. 12; s. noch No. 6. — [2]) Für ar. **bhu*°; § *76*, *143* – doch s. zu *bīyā*[k] auch HBM. IFAnz. *6*. 35 –, unten No. 17. — [3]) In *buyente* (Sp. 931 u.)? — [4]) Nur im Inf. *būždyāi*, sd. — [5]) Pü. bezieht hier *bavant-* auf die Vergangenheit, vgl. Pü. zu Y. *21*. 4: *kēča hēnd kēča būt hēnd kēča bavēnd*; Sü.: *atītaḥ*. Vgl. No. 12 f. — [6]) Pü. (für *aδāṯ būta*): *ētōn bun dahišnīh*. — [7]) D. i. **bavən*; § *268*. 22, 33. — [8]) D. i. **bŭvən*, § *268*. 22. — [9]) Oder zu c? — [10]) § *268*. 37. — [11]) Vgl. dazu DBR. VglS. *1*. 371. — [12]) Pü.: *kēča bavēnd*, mit der Erl.: *hač nūn frāč*. — [13]) Die Verwendung des Perfekts in diesem Sinn ist höchst auffällig (DBR. VglS. *1*. 195); aber der Zusammenhang lässt keine andre Bedeutung zu. — [14]) Pü.: *pa frōt bavišnīh*. *avō* ist nach dem Metrum zu streichen. — [15]) Pü.: *ēgōn*.. *aparča apē nihumbēt*. — [16]) Vgl. zSt. BTHL. IF. *12*. 100. — [17]) Für **frāwōiṯ* (§ *268*. 37), aus ir. **frābaiṯ*, ar. **prābhuait*; vgl. BTHL. IF. *12*. 147.

• j. (, g.) **bavant-** Adj. (fem. °*vaintī-*, °*vaiδy-*), PPA.: s. *bav-*.

KompE. — mp. vgl. *bavandak*; SALEMANN GIrPh. *1*. 313.

j. *fra-bavara* Yt. *10*. 79: s. [1]*bar-*.

j. *bavarə.mištəm* Vyt. *45*: lies *baēvarə.*°.

• j., g., p. [1]**bar-** V. 'tragen'. Praes. 1 *bar-*[1]), 2 *bara-*, 5 *bībar-* [, 25 *barōiṯ*], 27 (Pass.) *bairya-*, 30 (Iter.) *bāraya-*; Perf. 1 (*ba*)*bar-*[2]), *bavar-* : *bawr-*. — PPfP. *bərəta-*; PFP. °*barata-*, *upa.bərəδwa-* (nur Ableit.); Inf. °*bərətōe*, °*bərətayaē-ča*, *bərəta*, °*bərəte*, *bərəδi*, *bərəδe*, *barəδre*, °*baraṯ*, °*baire*; Absol. *bərətəm*, *barəntəm*, *barəmnəm*, [3]°*bərəntō*, °*bərətō*, °*bərətā*, °*bərətąm*[3]).

1) 'etwas, Jemanden (Akk.) tragen; etwas an, bei, in sich tragen, besitzen, enthalten, führen, im Gebrauch haben': *imąm ząm yā nā baraitī* Y. *38*. 1, *13*. 1; Yt. *13*. 9; — *mā čiš barō aēvō yaṯ iristəm āaṯ yezi šē barāṯ aēvō* "nicht soll einer allein einen Toten tragen; wenn aber .." V. *3*. 14; — ‖ *patikāram dīdiy tyaiy manā gāδum bara*[n]*tiy* ".. (derer,) die meinen Thron tragen" D. 7. 4; — *haoməm baire* .. *yaδa azəm vanāni* "einen *Haoma*stengel trag ich bei mir (als Zauber), damit ich .." Yt. *14*. 57; 57[3]; — *baraṯ karətəm* "ein Messer führt er" Yt. *14*. 27; — *vaēδəm vaēŷō* (sd.) .. *yim baraṯ* .. *δraēṯaonō* Yt. *19*.92; 93[3]; — *haēnayāsča* .. *xrūrəm drafšəm* [+]*barəntyā*[4]) Yt. *1*. 11; — *fravašayō* .. *δaxtā arəzažīš* (sd.) *barəntīš* Yt. *13*. 45; — *paiti.dānəm* [+]*ainim* (sd.) *baraiti* V. *18*. 1; 2, 3; — *aomča sūkəm yim baraiti karō masyō* "und jene Sehkraft, die besitzt .." Yt. *14*. 29; — *amənča vərəδraγnəmča* .. *yim aspō arša baraiti* .. *yim δraēṯaonō* .. *baraṯ* Yt. *14*. 39; 39[2], 2; — *ašīm* .. *barəntīm vīspā bāešazā* "die *A*., die alle Heilmittel besitzt" Y. 52. 2. a) mit einer örtlichen Bestimmung, uzw. 1) des wo? durch Praen.: *minum baraṯ* .. *arədvī* .. *upa* .. *manaoδrim* "einen Schmuck trägt .. *A*. .. am Hals" Yt. 5. 127; — *nōiṯ hiš barōiṯ upa kašəm* N. *28*; — *bāδa δwąm tarasča* .. *x*[v]*arəδā bairyeinte* V. *3*. 29. 2) des wohin?; a) durch Adv.: *kva* .. *iristanąm tanūm barāma kva nidaδāma* "wohin sollen wir .. tragen, wo niederlegen?" V. *6*. 44; — s. noch Y. *65*. 6 unter 3. b) durch Praen.: *tōi ābyā* (zu 3 b) *bairyāntē vərəhūš ā dəmānē manərhō* "die werden, von den beiden hinweg, in das Haus des *VM*. getragen werden" Y. *32*. 15; ungeschickt verwendet V. *3*. 29, s. c; — *yō upairi hunarəm* (sd.) *manō barāṯ* P. *37*; *38*[2] (?). c) durch Dat.: *yaδa nā dāityō* [+]*dāityāi* (Sp. 729 m.) [+]*bairyetiča*[5]) [+]*x*[v]*airyetiča* V. 5. 40; — *tē ābya* (Sp. 10 m.) *bairyeinte yaēšąm* .. V. *3*. 29 (s. b). d) durch Akk., verbunden mit *āiti* (Sp. 308 m.): *asānō āiti maγa āiti barōiš* V. *9*. 11. 3) des woher?, a) durch Praen.: *yōi hīš bawrarə paityāpəm* (zu 2 a) *nazdištayāṯ apaṯ hača* "die sie gegen den Strom aus dem nächsten Gewässer getragen haben" Y. *65*. 6[6]). b) durch Abl.: *tōi ābyā bairyāntē* .. Y. *32*. 15 (s. 2 b). 2) 'etwas (Akk.) herzutragen, (herzu)bringen; darbringen': *gaonəm* (sd.) *baraṯ airyama* V. 22. 20; 20; — *uta barənti fradaδəm* Yt. *18*. 6[3]; 6; — ‖ *a*[k]*ura*[k]*mazdā upastām abara*[k] Bh. *4*. 13; — *aṯ tōi* .. *tōm mainyūm* .. *maēδā* (sd.) *mayā vahištā barətū manərhā* Y. *33*. 9; — *kuδa nāirikąm* .. *yaoždāδrəm* (sd.) *barāni* V. *19*. 12; — *yezi tišrō* .. [+]*haδrāčiš barənti* N. *100*[7]); *100*[8]); — *humnəm* (sd.) *rāiti baraēta* FrW. *9*. 2; Vd. 2. a) mit Angabe des wem? durch Dat. oder Gen.: *čīm haxa hašē* [+]*baraiti* "was bringt der Freund dem Freunde?" Y. *62*. 8; — *yō ahmāi aēsməm baraiti* Y. *62*. 10; — *aiwyō vərəuhibyō zaoδrā baraēta* "den .. Wassern soll er *Z*. darbringen" V. *12*. 2; — *vīspačibyō sastīm baraiti ātarš* "(zu allen bringt sva.) an

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alle richtet *Ā.* die Weisung" Y. *62.* 7; — *staomāča rāzarəča* (sd.) *barəntu daδušō ahurāi mazdāi aməršanəmča* Yt. *13.* 157; — *parō xšvisča* (sd.) .. *baratu xᵛarəδanəm sūnahe* ". . man soll es dem Hund als Speise bringen" V. *13.* 28; — ‖ *dahyāvaʰ tyā* .. *manā bājīm abaraⁿ* D. *5.* 2, *6.* 3, Bh. *1.* 7 (wo *abaraⁿtā*); — *manā aʰuraʰmazdā upastām baratuv* D. *4.* 3; — *aʰuraʰmazdā-maiy upastām* (Stverz.) *abaraʰ* Bh. *1.* 9 usw.; ‖ — *yaδa mē barəm upastəm* Yt. *13.* 1; 5. 63; — *hā mē bara azsmača* .. N. *105*; — *hazaŋrəm tē* . . *zaoδranəm barāni* Yt. 5. 63; — *yezi šē azm baraiti azsməm* Y. *62.* 9; — *xᵛarəδanəm hē* ⁺*barətəm*[9] . . *raoγnahe* "als Speise soll ihm gebracht werden . ." H. 2. 18; 36. a) zugleich mit Angabe des wohin?, α) durch Lok.: *azšəm ərəzatem* . . ⁺*nibərəδe ābərəta* (sd.) *baraiti* Yt. *17.* 14. β) durch Praen.: *yezi šē zaoδrā baraiti avi šē maēδanəm* "wenn er sich die *Z.* zu seiner Wohnung bringt" Yt. *10.* 136. 3) 'hervorbringen; gebären': *baraṯ daiṅhuš* V. 2. 10 PüZ. (?)[10]; — *ǰahikayāi yā aom puδrəm baraiti* . . *upa.-baraiti* (sd.) Yt. *17.* 58; — *aēṯaδača puδrəm baraiti sūnəm* ⁺*baozdri* (näml. *gaδwa*) V. *15.* 49. 4) 'wegtragen, entführen': *vātō təm arštīm baraiti* Yt. *10.* 21. 5) '(davontragen sva.) gewinnen; empfangen': *yānā* (sd.) *baraiti astavō vā* . . *mərγahe* Yt. *14.* 36. a) mit refl. Dat.: *paourva hē nəmō baraiti* "zuerst gewinnt er sich . ." Yt. *14.* 36. b) mit Abl.: *kahmāṯ* . . *harəδrəm barāṯ* "von wem .. soll sie Pflege empfangen?" V. *15.* 17; 16. 6) 'halten, pflegen, behandeln als –'; die Bestimmung erfolgt a) durch praed. Akk.: ‖ *avam* ⁺ʰ*ubaratam abaram* "den hab ich gut gehalten (behandelt)" Bh. *1.* 8, *4.* 13; — in pass. Wendung: ⁺*driγūmča drīvīmča araδwyō.bərəte* (sd.) *bərəmne* (ADf.)[11] P. *26.* b) durch ein Absolutiv (sd.) zu ¹*bar-*: *yō vohu.bərətəm baraite miδrəm* Yt. *13.* 18; — *yō nō hubərətəm barāṯ* Yt. *15.* 40; — *yō nā hīš hubərətā* ⁺*baraṯ* Yt. *13.* 18; — *yaδa dužbərəntō* ⁺*baraite*[12] (in pass. Sinn) Yt. *10.* 48; — *yaδa hubərətō* ⁺*baraite*[12] (in pass. Sinn, näml. *miδrō*) Yt. *10.* 112. 7) mit AS. *vāčim* 'die Stimme, den Ruf erheben, ertönen lassen': *yō maδrā* (sd.) . . ⁺*vāčim baraitī* Y. 50. 6; — *aδrā vāčim baraitī* . . *ərəšvačā* (sd.) Y. *31.* 12; — *nāirikača* . . *ǰarəzīm baraiti vāčim* V. *3.* 11; Yt. *10.* 85, *17.* 61, Y. *70.* 4 (⁺*barənti*); — *miδrəm* . . *yō* . . *avarōiṯ*[13] (3SPrA., Augm.) *vāčim* Yt. *10.* 73; — vom Hahn: *mərγō yō parō.darš* .. *vāčim baraiti upa ušāərəhəm* V. *18.* 15; — von der Peitsche: *yaṯ bərəzəm barāṯ aštra vāčim* Yt. *10.* 113. 8) 'reiten', Akt. und Med.[14]; a) absolut: *tačintō* . . *bərəntō* (NP.) *nōiṯ frastanvanti vazəntō* . . Yt. *10.* 20; — *bərəmnō vā vazəmnō vā* N. *37*; — *hvaspāi naire bərəmnāi* Y. *65.* 4; — °*barāna-*. b) mit Akk.: *yaṯ barata anəm mainyūm framitəm* (sd.) *aspahe kəhrpa* .. Yt. *19.* 29. Undeutlich: *yā nara gātum baraite* (3DPM.) F. *4* d; — *pasča vā pairi* (*vā*) *barənti* N. *95*; Vd. 7; — *bᵃrᵃtᵃyᵃ* Bh. 5. 4. [Zu *bavara* Yt. *10.* 81, Korr. der NA., s. Sp. 940 u. und No. 28.]

mit *aiti* 'etwas (wieder) hinübertragen, -bringen zu –' (*ava* mit Akk.): *us hača aēibyō nmānaēibyō barayən* . . *ātrəmča* . . *kuδa* (sd.) . . *aēṯəm ātrəm aiti baraṇ ava aēṯəm nmānəm* V. 5. 40 f.

mit *apa*[15] 1) 'etwas (Akk.) fort-, wegtragen, wegschaffen, -bringen, -nehmen von –'; a) mit *hača* und Abl.: *vərəsāsča* . . *srvaēča* . . *apa.barōiš dasagāim hača nərəbyō* . . V. *17.* 4; — *yaδa* . . *amərəxtīm ava.barāni* . . *uta azəm apa.barāni* . . *šuδəmča taršnəmča hača mazdā dāmabyō* Yt. *9.* 9 f.; 10²; — *yā hača daēvayasnaēibyō* . . *apa.bara* (3SPfA.)[16] *aya ratufriš* "was man den *D.* . . weggenommen hat, damit wird man *r.*" N. *54*; — *miδrəm* . . *yō narəm apa azarəhaṯ baraiti* ". . aus der Not (fortträgt sva.) befreit" Yt. *10.* 22; 22 f.². b) mit Gen.: *yō daiṅhāuš* . . *apa vərəδraγnəm baraiti* Yt. *10.* 27; — *apa*⁴ *azšəm bāzvā aoǰō* . . *barahi* Yt. *10.* 23. c) mit Dat.: *kahmāi xšaδrəm* . . *paiti.daδāni* . . *kahmāi xšaδrəm* . . *apa.barāni* Yt. *10.* 109–111. d) mit enkl. Gen.-Dat. des Pron.: *apa hē vastrā barayən* V. *9.* 49; — *kuδa tē azəm* ⁺*apavarāni*[17] *navača yaskō* .. V. *22.* 6. A) 'Jemanden bringen um –', mit dopp. Akk.[18]: *ǰvō* . . *drvā* . . *narəm ašavanəm hanəhuš* xᵛarəδaheča . . *apa.-baraiti* ". . bringt (er) den Gläubigen um die Nutzniessung . ." V. 5. 38. 2) 'abtragen, abreissen, zerstören': *apa aēṯəm dištəm* (sd.) *barayən apa aēṯəm uzdānəm barayən* V. *8.* 74.

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mit *antarə* 'dazwischen –, hineinbringen'(?): *xšvaš vaγžibiš antarə.barōiṯ* N. *67*.

mit *antarə* und *paiti* –? –: *vīspəm antarə paiti.barōiṯ* N. *65* [19].

mit *ava* 1) 'hinab-, hineinbringen': *yō zəmō tišrō karšā frakārayeiti ava iδa barənti* +*yavahe vā* "wenn man in der Erde drei Furchen zieht (und) sie bringen (sva. säen) hier Getreide hinein oder .." N. *101*. a) '(Kleider) herabziehen sva. von oben her, über den Kopf her anlegen': *yō vastra vastrəm* +*aiwyārəhayārti* +*uzbarənti* (sd.) .. *uparāṯ naēmāṯ ava.barənti* .. N. *93*. 2) 'hinzu-, herzubringen, verschaffen': +*yaoxštayō ava.barəṭąm* (statt Plur.) F. *4* g; — *čvaṯ gaonahe* (sd.) *ava.barāṯ* N. *65*. a) mit Angabe des wohin? oder wem?, α) durch *avi* mit Abl.: *yaδa* .. *amərəxtīm ava.barāni avi mazdā dāmabyō* Yt. *9*. 9; 9. β) durch Gen.: *yā vīspanąm hāirišinąm* .. *raδwīm paēma ava.baraiti* Y. *65*. 2. γ) enkl. Gen.-Dat. des Pron.: *ava hē gātūm barayən ātryehe* (sd.) *vā* .. V. *8*. 8; — *uta hē āsnəm xratūm ava.baraiti vārəma* (sd.) Yt. *17*. 2; V. *16*. 11. 3) 'etwas anbringen an –' (*upa* mit Akk.): *ava hē barayən* .. *dāuru* (sd.) *upa* .. *manaoδrīm* V. *13*. 30. 4) 'etwas hinzubringen zu –, an – hin' (Akk.): *haoma* .. *yā nasāum ava.bərəta* V. *6*. 42 [20]. 5) 'wegtragen, wegbringen': *ava aētəm iristəm barayən* V. *8*. 2; 3. Undeutlich P. *38*; s. unter *hunara-*.

mit +*ava* [21] und *avi* 'Jemandem (Akk.) etwas (Akk.) zubringen, verschaffen': +*ava* [21] *dim avi.barāmi aoǰō* Yt. *8*. 25; — +*ava* [21] *mąm avi.bawryąm* .. *aoǰō* .. "so würde ich mir verschaffen .. die Kraft .." Yt. *8*. 24.

mit *avi* 1) 'herzu-, heranbringen': *ima* .. *hāvana avi.bərəta* Vr. *11*. 2². a) mit Akk. des wohin?: *ā aēsmą yāsanuha avi mąm bara* V. *18*. 19; — *avi dīš aēm* +*baraiti* [22] *δwyąmča* "er bringt Verderben über sie und Angst" Yt. *10*. 37. 2) 'verteilen an –' (Akk.): *avi dīš aēm* .. *hamaδa* (sd.) *baraiti išavō* Yt. *10*. 101.

mit *avi* und *ava* 1) 'etwas hinzubringen zu –' (Akk.): *yō ātrəm nasupākəm dāitīm gātūm avi ava.baraiti* V. *8*. 81; 81, 85. 2) 'etwas Jemandem (Dat.) verschaffen': *yaδa nā fryō fryāi vantaoe* .. *puδrəm vā gaonəm* (sd.) *vā avi ava.baraiti* V. *3*. 25. 3) 'etwas Jemandem (Gen.) verursachen': *tūm* .. *miδrō.druǰąm avi xᵛaēpaiδyāsə tanvō δwyąm* (sd.) *ava.barahi* Yt. *10*. 23.

mit *avi* und *ā* 'etwas herzubringen zu –' (Akk.): *yaṯ* .. *avi ātrəm ābarənti aētayā urvarayā* .. Yt. *14*. 55.

mit *avi* und *frā*: *pasčaiti avi hē iristatanūm upa daxma frabarōiš* Vd. *12*; — *avi hē paoirīm yasna* .. *frabarōiṯ* Vd. *9*; — *avi* .. *harδrəm frabarāṯ* Vd. 2. Wertlos.

mit *ā* 1) 'an sich tragen, besitzen': *uštrahe* .. *yō aršnąm* .. *mazištəm aoǰō ābaraiti* Yt. *14*. 12; — *asānəm* .. *abarə* (?) [23] +*ahurō.puδrō* (sd.) Yt. *14*. 59. 2) 'etwas herzubringen, herbeiholen': *āpəm ābərəs* (sd.) *ā.barāṯ* N. *77*. 3) 'Jemanden hinzubringen zu –' (*ā* mit Akk.): *vīspəm ašavanəm vahištəm ā ahūm ā.baraiti* P. *24*.

mit *upa* 1) 'etwas herzu-, hinzubringen': *barəsmąn upa.baraiti* N. *103*; Vyt. *38*; — *δrayąm* +*kva* +*tāčiṯ* (sd.) *upa.barō ratufriš* N. *108*; — *haδra taoxma upa.bara pasvąmča* .. V. 2. 25; 27 f.⁴, 30, 33, 35 f.⁴, 38. a) mit Dat. der Person: *ǰahikayāi yā aom puδrəm baraiti anyahmāi aršānāi varštəm paiδe upa.baraiti* ".. die da das Kind gebiert, das von einem fremden Manne gezeugt ist, (und) es dem Ehemann zubringt" Yt. *17*. 58. α) sva. 'verschaffen': *upa hē gaonəm* (sd.) *baraiti* V. *3*. 25; — *upāča hē gātūm barayən* "und sie sollen ihr ein Lager verschaffen" V. *15*. 43. 2) 'beilegen': s. Inf.

mit *us* 1) 'hinaustragen': *yōi paδa uzbarənte spānasča irista* .. "wenn des Weges hinausgetragen werden tote Hunde und .." V. *8*. 14. a) 'etwas heraustragen, herausschaffen aus –'; α) mit Gen.: *iristəm uzbarōiṯ āpō* "man schaffe den Toten aus dem Wasser" V. *6*. 27. β) mit *hača* und Abl.: *us hača aēibyō nmānaēibyō barayən* .. *ātrəmča* V. 5. 40; 40. 2) 'etwas wegbringen, -schaffen': *us* .. *barāhi* .. *paēma hāirišinąm* Vyt. *50* (?). a) 'von – weg' (*hača* mit Abl.): *yiməm* .. *yō uzbaraṯ hača daēvaēibyō ištišča saokāča* Yt. *19*. 32; 5. 26. 3) 'etwas hervorbringen, schaffen', von *AhM.*: *aδa azəm* .. *urvarā* .. *uzbarəm* V. *20*. 4; — *yąm* (näml. *arədvīm*) *azəm* .. *uzbaire* (1SPrM.) Yt. 5. 6. 4) 'etwas

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Jemandem (Dat.) darbringen, weihen': *zaoδrā̊ hē uzbārayən* Yt. *8*. 58; — *barəsma hē uzbārayaṭ* V. *19*. 19, Vyt. *23*. 5) 'Kleider) heraufziehen sva. über die Füsse her anlegen': *yō vastra vastrəm* ⁺*aiwyā̊nəhayā̊nti* ⁺*uzbarənti aratufryō uparāṭ naēmāṭ ava.barənti aδa aiwyā̊nəhayā̊nti ratufryō* "wenn sie Kleid um Kleid anlegen –: ziehen sie sie heraufwärts an, so sind sie *ar.*, ziehen sie sie von oben her herabwärts an, legen sie sie so an, so sind sie *r.*" N. *93*[24]. Undeutlich: *us.bībarāmi* N. *48*; — *uzbārayaṭ* N. *28*.

mit *us* und *niš* 'etwas heraustragen, -holen aus –' (*hača* mit Abl.): *us hača nasāvō aēṭavaṭ apaṭ hača nižbārayəm* "man soll so viel (als möglich) von dem Leichnam aus dem Wasser herausholen" V. *6*. 31.

mit *paiti* 1) 'zurückbringen, wieder erstatten', mit Dat. der Person: *yō naire .. nōiṭ nəmō* (sd.) *paiti.baraiti* V. *4*. 1. 2) 'darbringen, offerre, opfern': *taδa yaṭ paiti.barənti yā arədušaṭ* ⁺*apaititaṭ* ⁺*āǰayaurva* (Sp. 727 m.) "so auch, wenn man darbringt, was .." N. *54*; *54* (*paiti.barā̊nti*); — *pasča vā* ⁺*pairi* (Sp. 857 u.; *vā*) ⁺*paiti.barō*[25] *ratufriš* N. *103*; — *yaṭ barəsma aēšō.drāǰō .. kvačiṭ aēṭahe paiti.barōiṭ* N. 70; 70[6]; — ⁺*kva aēṭəm aēsmənm paiti.barāṭ* N. *103*; *103* (*paiti.barō*, Sp. 222 f.), *106*, *108*; — *āaṭ* [*məm*] ⁺*kəmčiṭ* (Sp. 470 f.) .. *aēsmanəm paiti.baraiti* V. *18*. 22; — *yō barəsmača* ⁺*frastərənte gnušča paiti.baraiti* N. *60*; *60*; — *barəsmana paiti.bərəta* Y. *3*. 1, 22. 1[26]. a) mit Dat.: *čvaṭ nā ape payənhəm paiti.barāṭ* N. *67*; *66*, *69*[4]; — *yaoδiṭ .. paiti āδre ūδəm barāṭ* V. *16*. 17; N. *74*; — *avaēzō aēṭənhā̊* (statt Dat.) *frabərəta dāstra.masō* (sd.) *paiti.barō* N. *67*. 3) 'Jemanden wohin (Instr.) aufnehmen': *vīspəm ašavanəm .. ǰasəntəm paiti.barāhi humatāišča* .. Y. 55. 4. 4) 'anheben, beginnen', mit Inf.: *yaṭ hīm aēm* ⁺*draogəm vāčim .. činmāne* (sd.) *paiti.barata* Yt. *19*. 33. [Undeutlich: P. *39*; s. bei *hunara-*.]

mit *paiti*, *patiy* und *ā* 1) ‖ 'wieder zurückbringen': *adam tyᵃ parābartam patiyābaram* "was weggebracht war, brachte ich zurück" Bh. *1*. 14. 2) 'hinbringen (zu –)': *mayəm ava.kanōiš .. paiti dim* (Sp. 686 u.) *ābarōiš* V. *17*. 5.

mit *paiti* und *us* 'wieder herausbringen, zurückversetzen in –' (Lok.): *yasča mē aēṭəm narəm ązō* (sd.) *ava.gərəptəm ravōhu paiti uzbārayaṭ* V. *18*. 10.

mit *parā̊* 1) 'wegtragen, -bringen, -nehmen; entwenden': ‖ *adam tyᵃ parābartam patiyābaram* (sd.) Bh. *1*. 14; 14; — *miδrəm .. yō para razištā̊* (sd.) *baraiti* Yt. *10*. 27; — *yasča .. aēṭənhəm yaṭ myazdanąm para.baraiti* N. *63*; *63*; — *para .. barahe* Vyt. 50 (?). a) 'von – weg' (*hača* mit Abl.): *yasə.taṭ paiti .. hača gaēδābyō para.baraiti dasa* (sd.) V. *13*. 10; 40 (?). 2) ‖ 'fortreissen' vom Wasser: *āpišīm* (Sp. 329 m.) *parābaraᵏ* Bh. *1*. 19. 3) 'heimtragen, einheimsen': *vīspā̊ xᵛarənṭīš* (sd.) *para.baraṇ* V. *3*. 27. 4) 'beseitigen': *yaδā gaumātaᵏ .. viδam tyām amāxam naiy parābaraᵏ* Bh. *1*. 15. a) absolut 'eine Schuld beseitigen sva. sie wieder gut machen': *δriš satāiš haδa.čiδanąm* (sd.) *narąm para.baraiti* V. *4*. 5.

mit *pairi* –? –: *yaδača pasuš.haurvā̊nhō aēṭaṭ sraošəm .. pairi.barāmaide* Yt. *11*. 7. [N. *103*: lies *paiti.b°*.]

mit *frā* 1) '(gradum) proferre, vorwärts tun': *paoirīm gāma* (sd.) *frabaraṭ* H. 2. 15; 15[3], 33. 2) 'hintragen, hinbringen zu –' (*ā* mit Akk.): *tā nara .. yā nasāum āpəm ā vā ātrəm ā vā frabarənti* V. 7. 25; — *yō vīsaṭ .. zaoδrąm* ⁺*ātrəm ā frabarōiš* V. *3*. 14 (?) PüZ. 2) 'Jemandem (Dat., Gen.) etwas zutragen, bringen; übertragen, zu eigen geben': *yō nāirikayā̊ .. xᵛarəδəm frabarāṭ .. činəm xᵛarəδəm frabarāṭ* V. *16*. 5 f.; 6 f.[3]; — *pasvō staorāča aēṭahmāi naire frabārayən* V. *9*. 39; 39. A) bes. von Göttern ausgesagt: ‖ *aᵏuraᵏmazdā xšaδʳam manā frābaraᵏ* Bh. *1*. 5, 13; 9, D. *4*. 1, *17*. 1; — *aᵏuraᵏmazdā .. imām būmim .. manā frābaraᵏ* D. *6*. 4; — *iyam dahyāuš pārsaᵏ tyām manā aᵏuraᵏmazdā frābaraᵏ* D. *4*. 2; ‖ — *āaṭ hē zaya frabarəm azəm yō ahurō* .. V. 2. 6; — *frā tē mazdā̊ baraṭ .. aiwyā̊nhanəm* Y. *9*. 26; — *frā hē mazdā̊ .. ratuδwəm barāṭ* (als Praet.)[27] Yt. *10*. 92; — *miδrəm .. yahmāi rašnuš frabaʳara*[28] *manavaintīm* (sd.) Yt. *10*. 79. 3) 'darbringen, offerre, opfern': *xᵛāsta xᵛarəδā̊ frabarōiš* V. *19*. 40; 21; — *yō nasumaitīm āpəm .. frabaraiti* V. 7. 79; 79; — *frā aēṭā̊ zaoδrā̊ barōiṭ* N. *71*; *68*; — *satəm aspanąm .. uta zaoδrąm*

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frabarō Yt. *9*. 3. a) mit Angabe des wem? durch α) Dat.: *āδre zaoδrā̊ frabarōiš* .. *aēsmanąm āδre frabarōiš* .. *baoiδinąm āδre frabarōiš* V. *19*. 24; *18*. 70², 72, N. *48*, *71* (⁺*frabaraṯ*), Y. *65*. 10; — *yasča mē* .. *zaoδrā̊ frabarāṯ* P. 22 (oder zu β). β) Gen.: *zaoδrā̊* .. *yasə tava frabarəmte* .. Yt. 5. 94. 4) 'veranstalten' (Med.): *hanǰamanəm frabarata ahurō mazdā̊ haδra* .. V. 2. 20; 20.

mit *niš* 1) 'heraustragen, -bringen, -holen': *vīspəm ā ahmāṯ yavaṯ aēša nasuš nižbərəta* ".. bis dass .. herausgebracht ist" V. *6*. 31; — *yaṯ* ⁺*hamča* (sd.) *zastō frīne nižbarāṯ* V. 5. 59. a) mit Angabe des woher? durch *hača* und Abl.: *yavaṯ čvaṯča* .. *hangəurvayąn aēṯavaṯ apaṯ hača nižbārayən* V. *6*. 29. 2) 'herausnehmen, -reissen aus —' (*hača* mit Abl.): *taēča narō spiti.-dōiδra* (sd.) *čašmanaṯ hača nižbarənti* V. 7. 24. 3) 'weg-, fortschaffen', spez. *daēv*ische Wesen[29]: *δwąmča* ⁺*drujimča nižbarəm* Yt. *4*. 5. a) 'von — weg' (*hača* mit Abl.): *tā̊* .. *drujəm nižbarāṯ ašahe hača gaēδābyō* Yt. *19*. 93; — *hyāṯ drvā̊ gatō hamistō nižbərətō hača spəntahe mainyəuš dāmabyō* Y. *8*. 6. 4) '(*Daēv*isches)[30] abtun, sich losmachen von —' (Akk.); Med.: *frastavanō humatača* .. *nižbarəmnō dušmatača* .. H. *1*. 7.

mit *vī* 1) 'auseinandertragen, -tun, zerstreuen, zerteilen': *yaṯ* [*vā*] *aēṯəm ātrəm uzdarəza* (sd.) .. *vīča barōiṯ* .. V. *8*. 75; — *vī.barō fravāxšō* (sd.) *ratufriš nōiṯ* ⁺*avī.barō* N. *98*; *99*; — ⁺*paouru.fravāxšō* (sd.) .. ⁺*vī.barasča* ⁺*avī.barasča* ⁺*ratufriš* N. *98*[31]; *99*[32]. 2) 'aus-, verbreiten': *kō avaδa daēnąm* .. *vī.baraṯ* V. 2. 42; — *āaṯ δwā* (näml. *haoməm*) .. *mərγa vīžvanča vībarən* Y. *10*. 11; — mit Abl. des woher? und Dat. des wohin?: *yahmāṯ kahmāičiṯ* (sd.) *naēmanąm vātō āδrō baoiδīm vībaraiti* .. V. *8*. 80. 3) '(*Daēv*isches)[33] weg-, fortschaffen': *vī nō ṯbišvatąm ṯbaēšδbīš vī manō bara gramənṯąm* "schaff fort unsrer Feinde Feindschaften, fort der ergrimmten Anschlag" Y. *9*. 28.

mit *ham* 'conferre, zusammentragen, -bringen, sammeln': *hąm aēte maēsma barayən* V. *8*. 11; — *taṯ x*ᵛ*arənō hambārayeinti* Yt. *6*. 1; — *hąm īδa šaēṯəm hąm.bārayən* V. *4*. 44; — vgl. °*hąm.bərəta-*. a) mit Akk. des wohin?: *yōi nmānā̊ hąm.barāmahi* .. *ātrəmča barəsmača* "wenn wir in die Häuser zusammenbringen .." V. 5. 39. b) mit Inf.: *hąm hīš čīmāne* (sd.) *bararəuha* Yt. *10*. 32. Anhang. α) mit AP. *hąm.bərəδa* 'Versammlungen veranstalten': *čīm hąm.bərəδa hąm.bārayama* "sollen wir Versammlungen veranstalten?" V. *19*. 44; 45. β) mit AP. *bāzuš* 'manus conferre, handgemein werden': *hąm tāčiṯ bāzuš baratō* (3DPrA.) Yt. *8*. 22.

mit *ham* und *vī* — ? —: *kaṯ hąm δrisa vībarāṯ* .. N. *108*[34].

ai. *bhárati*, *bibharti*, *bhárti*; *babhāra*, *babhre*; *bhṛtáḥ*; np. *barad*, *burda*[35]. — Pü.: *burtan*, *apar burtan*; s. noch No. 7 f., 16 f., 19, 24–26, 31, 34. — [1]) In *barətū*, *barətąm* und *a-barə* (?). — [2]) Vgl. No. 16. — [3]) S. Sp. 935 u. — [4]) So zu Yt. *13*. 136; Yt. *1*. 11 steht *barəntayā̊*, § *268*. 11 b. — [5]) So besser bezeugt als *bairyeteča* der NA., statt dessen doch auch °*taēča* zu erwarten wäre; zu § *325* No. — [6]) Die Beziehungen sind ganz unklar. — [7]) Pü.: *apē ēstēnd* (lies *ēstēnēnd*); s. No. 8. — [8]) Pü.: *ōftēnēnd*; s. No. 7. — [9]) So M 6 und K 20 je einmal; s. noch bei *ava* 2. — [10]) Vgl. V. *2*. 24. — [11]) Fem., weil das nächststehende der beiden Substantiva feminin ist; s. *ta-* No. 5. — [12]) Hds. °*ti*. — [13]) § *268*. 37. — [14]) Man erwartete ausschliesslich Med. und unter b den Instr. statt des Akk. Es liegt wohl eine Vermengung von ¹*bar-* und ²*bar-* vor; vgl. das transitive ai. *bhuraṇyáti*. — [15]) Vgl. No. 35. — [16]) Haplol. für **apa.babara*; vgl. No. 35. Parallel geht zweimal das Perf. *jaγaurva*. Pü.: *barēt*. — [17]) So Jp 1, Mf 2; NA. *apa.varāni*; s. § *268*. 37. Pü.: *awārēm* (?). — [18]) Nach dem Muster der synonymen Verba *tarəp-*, *zyā-*. — [19]) Pü.: *harvisp ō ātaš apar ē barēt*; scheint also *āδre* statt *antarə* gelesen zu haben. — [20]) Vgl. ⁺*nasuš.ava.bərəta-*. — [21]) So F 1 usw. NA. *avi*. — [22]) F 1 *barāti*, mit *ā* statt *ai*; s. ²*iδa* No. 2. NA. *barāiti*. — [23]) Man verlangt 3SPr. Kann *barə* als Fortsetzer des ar. **bhart* gelten? Dann wäre *čōrəṯ* (s. ¹*kar-*) als Neubildung anzusehen. — [24]) Pü.: *hakar hač hačaδar nēmak uzbarēnd – ku pa pāδ buland hanǰēnēnd – aralīhā – ast ka us apē grift* a č d (Sp. 61 m.) *nē šayēt –*; *hač hačapar nēmak apāk* ⁺*barēnd vaš ētōn apar aiwyāhanēnēnd* [*a*]*ralīhā*. — [25]) Hds. *pairi.barənti*; Pü.: lässt aus. — [26]) Pü.: *pa barsm apar burt*, erl.: *ō barsm dān apar burt*. — [27]) § *104*. 1 No. 2. — [28]) Perf.; in der Wiederholung Yt. *10*. 31 haben die Hds. *baēvarə*. — [29]) Vgl. 4 und mit *vī* 3. — [30]) Vgl. 3 und No. 29. — [31]) Hds. *vī.narasča*, aber Pü.: *ka apē barēt*. — [32]) Hds. *varəsča*. — [33]) S. mit *niš* 3 und No. 29. — [34]) Pü.: *čigōn hōm* (für *hąm*!) *šān apē barāt*. — [35]) Np. *burdan* 'auferre' geht auf mp. *awurtan* (vgl. arm. LW. *avar* 'Raub'), der lautgesetzlichen Gestaltung von **ap(a)-bṛt°*. Das daneben vorkommende mp. *apartan*, *apurtan* (vgl. arm. LW. *apur* 'Beute') ist frühzeitig durch Haplol.

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aus **apa-bart** entstanden; s. dazu No. 16 und HBM. PSt. 9. DARABS *hazal* 'plunder' für a pr, Mainû i Khrat 43 No. 4 ist ohne Wert.

• j. **²bar-** V. 'sich rasch bewegen' (von Wind und Wasser)[1]. Praes. 3 *bara-*.

'heftig wehen, stürmen': *vārənti vā snaēžinti* (sd.) *vā barənti* (LS.) *vā .. ayaṇ* V. *8*. 4.

mit *ava* 'herabströmen': *aŋhāsča .. āpō* (näml. *apaγžārō*) *hamaδa* (sd.) *ava.baraiti* Y. *65*. 5; — *āaṭ āpō ava.barənte .. tātā* (sd.) Yt. *8*. 47; 5. 15.

mit *us* 'hervorströmen': *yaṭ āpō uzbarənte .. zrayanhaṭ hača vourukašāṭ* Yt. *13*. 65.

ai. *bhuráti*, vgl. *bhuraṇyáti*. — Pü. (zu V. 8): *pa buland vāt*, (zu Y. *65*): *burtan*. — [1]) Vgl. noch [1]*bar-* No. 8 und 14.

• j., p. *bara-* Adj. (fem. **bairī-*) 'tragend (usw.)'.

KompA.[1]), E. — Zum V. [1]*bar-*. — ai. **bhará-* Adj. (fem. **rā-*). — Vgl. noch ap. *Ἀρτεμβάρης*, IF. *9*. 186. — [1]) Zu den Komp. mit *barō-** s. unter *barō.zaoδrā-*.

• j. ***barajāimča** *kavaēm x^varənō* Vyt. *40*.

• j. **baraṭ* Inf. 'zu tragen, zu bringen'.

mit *apa* 'wegzubringen': *yō mē asadayaṭ* (sd.) *fradaδəm apa.baraṭ varədaδəm ap°* V. *9*. 51.

mit *upa* 'herzubringen': *yō mē asadayaṭ* (sd.) .. *yaskəm upa.baraṭ mahrkəm up°* V. *9*. 51.

Zum V. [1]*bar-*. — zF. s. LUDWIG Rigv. *6*. 264 und vgl. mit ai. *bhárā piban náryāya* lat. *bibere da* und das got.-lat. Epigramm ZDA. *1*. 379; DBR. VglS. *2*. 464.

• j. **baraṭ.avarətā-** Adj. 'Besitztümer, Kostbarkeiten bringend, verschaffend': *saokaṇmča* **taṇm baraṭ.āyaptaṇm* Yt. *13*. 42.

• j. **baraṭ.āyapta-** Adj. (fem. **tā-*) 'Glücksgüter, Herrlichkeiten bringend, verschaffend': *saokaṇmča baraṭ.avarətaṇm* **taṇm* Yt. *13*. 42.

• j. **baraṭ.zaoδrā-** Adj. '*Z.* bringend, darbringend': *razištaṇm čistaṇm* **δraṇm* Yt. *10*. 126, *16*. 1.

• j. (, g.) **barana-** Adj. 'tragend (usw.)' (nur Komp.). A) m. Name eines Bergs oder Gebirgs: *ahmaṭ hača garayō fraoxšyaṇ* .. **nasča* Yt. *19*. 6. [Y. *30*. 9: lies *mōyastrā.baranā*.]

KompE. — Zum V. [1]*bar-*. — ai. *bharaṇa-* Adj.

• j. **¹barant-** Adj. (fem. **rəntī-*), PPA.: s. [1]*bar-*. *barəntəm* als Absol. sbes.

KompA., E.

• j. **²barant-** Adj., PPA.: s. [2]*bar-*.

g. *barātā* Y. *45*. 11: lies *brātā*.

• j. **barəntəm** Absol.[1]) 'beim Tragen', mit *avi fra-gam-* 'etwas (Gen. part. als Obj.) wohin (Gen. part. als Ziel-Akk.) vertragen, verschleppen'[2]): *yezi nōiṭ sūnō vā .. vayō vā .. aēttarəhaṇm astaṇm avi apaṇmča urvaranaṇmča bar° frajasaṇ* "sonst könnten Hunde oder Vögel irgendwelche Knochen (des Leichnams) zu Wassern oder Pflanzen verschleppen" V. *6*. 46; 47 (wo *frajasāṭ*).

Zum V. [1]*bar-*. — Pü.: *pa barišn*. — [1]) Vgl. BTHL. IF. *12*. 146. — [2]) Wörtl.: 'unter, beim Tragen von .. hinkommen zu ..'.

• j. **¹barəmna-** Adj. (fem. **nā-*), PPM.: s. [1]*bar-*. *barəmnəm* als Absol. sbes.

KompE. — Vgl. [2]*barəmna-* EN.

• j. **²barəmna-** m. EN. eines Gläubigen: **nahe ašaonō* Yt. *13*. 121.

Eig. 'reitend, Reiter'; vgl. [1]*barəmna-*.

• j. **barəmnəm** Absol.[1]) 'beim Reiten': *yaṭ aēte yōi mazdayasna pāδa ayantəm* (sd.) *vā bar° vā .. frajasaṇ* V. *6*. 26; *8*. 73.

Zum V. [1]*bar-* 8. — Pü.: *ka .. barānd*; *ka .. barān .. rasānd*. — [1]) Vgl. BTHL. IF. *12*. 145.

• j. **barō** N. *11*, *104*: —?—. [N. *37*: lies *barō.aspō*.]

Pü. (zu N. *11*): *nē šāyēt*, (zu N. *104*): undeutlich.

• j. **+barō.aspa-**[1]) Adj. 'ein Ross, auf einem Ross reitend': **pō vazō.raδō* (sd.) N. *37*.

Pü.: fehlt. — [1]) In den Ausg. getrennt.

• j. **barō.baoδa-** Adj. 'die Witterung zutragend': *yaṭ hīš antarə vātō fravāiti* **δō mašyāṇaṇm* "wenn unter sie ein Wind herzubläst, der (ihnen) die Witterung von (kämpfenden) Menschen zuträgt" Yt. *13*. 46.

• j. **barō.srayan-** Adj. 'Schönheit inne habend', mit *taēra-* m. 'Bergspitze, Gipfel', Name eines Bergs oder Gebirgstocks[1]): *ahmaṭ hača garayō fraoxšyaṇ .. taērasča* **yanō* (NSm.)[2]) Yt. *19*. 6.

[1]) Wo? Die Gleichsetzung mit dem Yt. *12*. 25, *15*. 7 genannten *taērō haraiδyā* (oder *harayā*) bei GDN. 3Yt. 7 und DST. ZA. *2*. 620 ist falsch. — [2]) Them.

j. *barōiδrō.t°*: s. *brōi°*.

• j. **barō.zaoδrā-** (mask. **ra-*) 'der *Z.* darbringt': *yasə δwā .. yazaite* **δrō ašava* Yt. *10*. 30; 56, *13*. 24.

Vgl. *baraṭ.zaoδrā-* und *zaoδrō.bara-*[1]). — [1]) Auch **zaoδrō.barant-* und **zaoδraṇm.bara-* (vgl. ap. *Ἀρτεμβάρης*, IF. *9*. 186) wäre möglich. Auf höheres Alter haben nur *zaoδrō.bara-* und *baraṭ.zaoδrā-* Anspruch. Daneben bestand noch **zaoδraṇm barąs*. Die andern Komposita be-

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ruhen auf Vermengung der drei verschiedenen alten Ausdrucksweisen.

• j. **barō.zuš-** Adj. 'ein Juwel an sich tragend' (?): *arəzō.šamanem* . . °*šəm* Yt. *19*. 42.

• j. **barō.xᵛarənah-** Adj. 'der Hoheit, Herrlichkeit besitzt, gewinnt': *vərəϑraγnəm* . . °*nō mazdaδātəm* V. *19*. 37.

Pü.: *xᵛarrēh barēt i ōhrmazd dāt*, mit der Erl.: *drafš*.

• j. (, g.) **bairišta-** Adj. 'der am besten pflegt, hegt (usw.)', mit Akk.: *rašnvō arəϑamaṯ* (sd.) °*ta* . . *tāyūm nijaγništa* "o *R*., der du dem Beklagten am besten beistehst, . . den Dieb . ." Yt. *12*. 7.

KompE. — Superl. zum V. ¹*bar-*.

• j. **barəg-** V. 'willkommen heissen'. Praes. 24 *bərəǰaya-*. — PPfP. *bərəxδa-* (sbes.); PFP. *bərəǰya-* (als Name, sbes.).

1) 'willkommen heissen', mit Gen.[1]): *fraša fraya vahištəm ā ahūm bərəǰaŋ̊nti šē* . . ⁺*strōušča* . . *azəmča hē bərəǰaēm yō* . . *ahurō* . . *ušta iϑa tē narə* "'stracks gehe weiter zum Paradies' (so) werden ihn willkommen heissen die Sterne . . und (so) werde ich ihn willkommen heissen, ich der Schöpfer *AhM*., 'nach Wunsch geh es dir hier, o Mann'" V. 7. 52. 2) 'huldigen', mit Gen.: *bərəǰayaṯ ahurō* . . *bərəǰayəm amšā̊ spənta yeṅhā̊* (sd.) *kəhrpō huraoδayā̊* ". . des schöngestaltetem Leib huldigte *AhM*. . ." Yt. *10*. 90; — ⁺*frazaintīmča* . . *yeṅhā̊ pourūšča bərəǰayaṇ*[2]) *nazčišča aiṅhā̊ yāsāiti* . . "und Nachkommenschaft . ., der manch einer huldigen und der keiner wünschen soll . ." Y. *65*. 11.

Et.? Vgl. HAUG SBayrAW. *1868*. 2. 40, GDN. Stud. *1*. 35, KZ. *30*. 531. — S. noch *bərəxδa-* und *bərəg-*. — Pü.: *burzīitan*[3]). — [1]) S. 2. Oder auch Dat. oder auch Akk.; *šē* vertritt alle drei Kasus. — [2]) 3P., nach dem Sinn konstruirt. — [3]) b n rp° und b rp° geschrieben, vgl. Av. *12*. 4 und 6. Wegen meiner Umschreibung mit *ž* s. Sg.-Gloss. 238 b. Ohne Wert WILHELM Cama Mem. Vol. 44.

j. *barətanəm* H. *2*. 18, 36: lies *barətəm*; s. ¹*bar-*.

• p. **bardiya-** m. EN. eines Persers, Bruders des *Kambyses*, *Smerdis*: *avahyā kaⁿbūǰiyahyā brātā* °*yaʰ nāmaⁿ āhaʰ hamātā hamapitā kaⁿbūǰiyahyā* Bh. *1*. 10; — *kaⁿbūǰiyaʰ avam* °*yam avāǰaⁿ yaδā kaⁿbūǰiyaʰ* °*yam avāǰaⁿ kārahyā naiy azdā* (sd.) *abavaʰ tyaʰ* °*yaʰ* ⁺*avājataʰ* Bh. *1*. 10; — *maguš* . . *gaumātaʰ nāmaⁿ hauv udapatatā* . . *hauv* . . *adurujiyaʰ adam* °*yaʰ amiy hyaʰ kurauš puϑʳaʰ* Bh. *1*. 11; 13², *4*. 2, 18, Bh. b; — *vahyazdātaʰ* . . *hauv udapatatā* . . *avaϑā aϑahaʰ adam* °*yaʰ amiy hyaʰ kurauš puϑʳaʰ* Bh. *3*. 5; 6, 9; *4*. 2, Bh. h.

Kurzname zu iran. **bṛzi*.., s. unter *bərəzi*°. Vgl. BTHL. IF. *11*. 138, FOY KZ. *37*. 536 und *stipay-*, *spitay-*.

• j. **barəϑre** Inf. 'um zu tragen': *ārmaite frača šva vīča nəmənha* (sd.) *b*° *pasvaṇča* . . V. 2. 10.

Zum V. ¹*bar-*. — Vgl. *hąm.barətar-*. — Pü.: *barišn* . . *rāδ*.

• j. **barəϑrī-** f. 'Trägerin, Erhalterin; Mutter': *zaṇ̊m pərəϑwīm* . . *yā* °*ϑri paraoš srīrahe yā vīspəm ahūm* . . *baraiti* Yt. *13*. 9; ⁺F. 2 f.[1]), ⁺*16*[1]); — *zaṇ̊m pərəϑwīm* . . °*ϑrīm tē haoma* Y. *10*. 4; — °*ϑryāṯ hača zāviši* (sd.) V. *19*. 6. a) sva. 'Mutterleib': *antarāṯ načmāṯ* °*ϑrišva uruϑwō.hva* (sd.) V. 5. 51; — *yā̊* °*ϑrišva puϑre viδārayən paiti.vərəte apara.iriϑəntō* Y. *23*. 1; Yt. *13*. 11; — *yaϑa vəhrkō* . . °*ϑryāṯ hača puϑrəm niždarə.dairyāṯ* V. *18*. 38. b) sva. 'schwanger, trächtig': *ϑrayəm* ⁺*baozdri* °*ϑriča* (näml. *gaδwa*) *puϑrāča* (sd.) V. *15*. 49.

Zum V. ¹*bar-*, fem. zu **barətar-* m.; vgl. *hąm.-barətar-* und °*bərətar-*. — ai. *bhartrī-* f. — Pü.: *bartār*, zu F. *16* erl.: *čigōn āpustan* 'nämlich schwanger', zu F. *2* f.: *ka* ⁺*barōmand* 'wenn fruchtbar'. — [1]) Ausg. °*ϑra*; s. aber K 20 zu F. *16*.

• j. **barəmāyaona-** Adj. —?—, vom Stier: *aδairi pāδəm gāuš aršnō nahe* Yt. *17*. 55.

DST. ZA. *2*. 608: "marchant sous le fardeau", GDN. 3Yt. 118: "in brünstiger Jugendkraft (stehend)". Ob **barəma-*+**ā-yaona-*?

• j. *bairya-* n. 1) 'Tragen, Bringen (usw.)'. 2) 'Empfangen'.

KompE. — Zum V. ¹*bar-*.

• j. **baoirya-** Adj. (fem. °*yā-*) 'was gekaut werden muss, fest', von Speisen: *gąm* °*yąm* "(die feste[1]) Nahrung, die das Rind liefert, d. i.) das Fleisch des Rinds" Y. *3*. 3 Gl., 7. 3 Gl.

ir. **barṵiia-* (§ *268*. 44), PFP. zum ai. V. *bhárvati* 'er kaut'; vgl. °*baourva-* und BTHL. BB. *10*. 272. — mp. *pit i bōr*[2]) 'feste Nahrung' N. *66* (, *67*, *76*); s. auch Sü. — Pü.: fehlt, aber Sü.: *gām bavarām* (eine ungeschickte Wiedergabe des mp. *bōr*); BTHL. IF. *11*. 139. — [1]) Im Gegens. zu *jīvya-*. — [2]) Vgl. mp. *mōr* unter *maurvay-*.

• j. *baourva-* Adj. 'kauend'.

KompE. — Zum ai. V. *bhárvati* 'er kaut'. —

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ai. *sū-bharvá-* Adj. (wozu VONBRADKE ZDMG. *46*. 452, 459). — Vgl. *baoirya-*.

• j. **barəsman-** n., meist kollekt. Sing., Bezeichnung eines beim Gottesdienst gebrauchten Zweigbündels*): +*čvata nā* +*nitəma* °*mana ratufriš?* ϑriš.urvara (sd.) N. *90*; — *sraošəm* .. *yō paoiryō* °*ma frastərənata* ϑryaxštīšča *panča.yaxštīšča hapta.yaxštīšča nava.yaxštīšča āxšnūšča maiδyōi.paitištānəsča* Y. 57. 6; — *yaṯ* °*ma aēšō.drājō yavō.fraϑō* .. *yaṯ masyō aēṯahmāṯ* °*ma* N. 70; — °*ma hē uzbārayaṯ aēšō.drājō yavō.fraϑō* V. *19*. 19; — *yō anu aēšəm* (sd.) °*ma* +*frastərənte yaϑa* .. *jāmāspō* +*frastərənaēta ratufriš* N. *89*; *101*, *102*; — *anyāhu ratufrišu čatərrō* +*kərəhāsčiṯ* °*mən* ×*frastaraityō* N. *102*; *103*; — *zaoϑrā hē uzbārayəm* .. °*ma hē stərnayən* Yt. *8*. 58; V. *12*. 2; — *tā* (näml. *fravašayō*) *zī starətaēšu* °*mōhu zaoyā* Yt. *13*. 27; — *yō* °*mača* +*frastərənte gūšča paiti.baraiti* N. *60*; *60*; — *ϑrišum* °*ma frastərənuyā paitiša hū aδwanəm* Yt. *12*. 3; — *yō* .. *rapiϑwinəm* .. *frāyazāite frastərətāṯ paiti* °*mən* (Abl.) *uzdātāṯ paiti haomāṯ raočāntāṯ paiti ādrāṯ srāvayamnāṯ paiti ahunāṯ vairyāṯ* A. *4*. 5; Y. 57. 1, Yt. *10*. 137, *15*. 2, V. *9*. 56; — *haδa.zaoϑrəm haδa.aiwyāŋhanəm imaṯ* °*ma ašaya frastarətəm* Y. *71*. 23; 2. 1, *4*. 1, *62*. 9, Vr. *11*. 2, V. *3*. 15, *8*. 14, 15, Vyt. *23*; — °*manō ašaya frastarətahe* Vr. *10*. 2; — °*manəmča ašaya* +*frastərətanəm* Vr. *12*. 3; — *hača* °*mən* (Abl.) *frastairyāṯ* V. *3*. 16, 17, *16*. 4, *17*. 4; — *hazaŋrəm frastərətanəm* °*maine frastairyāṯ* V. *18*. 72; — *yō* °*mən* +*frastərənte haoməsča varəδōsča* ϑ*anvasča* (sd.) *antarəδāta* .. *yō raϑōsča pasvarəzdōsča* +°*maine*[2]) ×*hąm.varəntayənti* N. *97*; — *tūm* °*ma ayasāēša* .. Yt. *15*. 55; — *sādrəm ahmāi* .. *yahmāi zaota anašava* .. *pasča* °*ma frahišta pərənəmča* °*ma starānō darəγəmča yasnəm yazanō* ".. ein zu volles *B.*[1]) spreitend und den *Y.* zu sehr in die Länge ziehend" Yt. *10*. 138; — *bərəzəm barāṯ zaota vāčim hištəmnō pasča* °*ma* Yt. *17*. 61; — *yō* °*ma* +*aēvahmāṯ naēmāṯ hąm.srišāiti hąm vā darəzayeiti* N. *99*; — *yaṯ pairi* °*ma hanjasante* N. *62*; — *təm yazāi* .. *haomayō* (sd.) *gava* °*mana* Ny. *1*. 16; — *zaoϑra*[2] .. °*ma*[2] *āyese yešti zaoϑra haδa.barəsma* .. °*ma haδa.zaoϑra āyese yešti ahmya zaoϑre imaṯ* °*ma* .. *ana* °*mana imąm zaoϑrąm* .. *haδa.zaoϑrəm imaṯ* °*ma āyese yešti* Y. 2. 1; — *ahmya zaoϑre* °*manačča* (LS. als IS.)[3]) *ahurəm* .. *āyese yešti* Y. 2. 2; 3 ff., Vr. 2. 1 ff.; — *anāhitāṯ parō* °*mən anāhitayāṯ parō zaoϑrayāṯ* Yt. *10*. 88; — *yō anyehe* .. °*ma* +*frastərənti* (sd.) *fraǰasaiti* N. *104*; — °*mana paiti.bərəta* .. *hāvanōiš* .. *x*[v]*arəϑəm myazdəm āyese yešti* Y. *3*. 1; 22. 1; — *yō paiti ape baraiti nōiṯ* °*maine* (DS.) N. *69*; *69*, V. 7. 77; — *yezi* °*ma antarāṯ naēmāṯ* .. (näml. *asti*) *paiti* +°*manačiṯ*[4]) [*paiti*] *barōiṯ* N. *69*; — *yō dim* +*frahinčin* +*antarə ātarəmča* °*mača* N. *68*; Yt. 12. 3 (°*māča*); — *ātrəmča* °*mača taštača haomača hāvanača* V. 5. 39; *14*. 8; — *hāvanaēibya* .. *taštāi* .. *varəsāi* .. *tavača* °*manō* Vr. *10*. 2; — *haomąsča myazdąsča zaoϑrāsča* °*mača* .. *gąmča* Y. *4*. 1; — +*hava aēsma hava* °*mana* N. *108*; — *hā mē bara aēsmača* °*mača* N. *105*; *103*, *71* T, Y. *62*. 9; — *āaṯ frabərətarš* (näml. *kairim arəhaṯ*) *yaṯ* .. °*mąnča frakəm* (sd.) *āϑraēčā paiti.barāṯ* N. *74*; — *yaṯ zaota ahurəm mazdąm yazāiti* +*maδəmāi* °*mąn* (GS.) *paiti.barōiṯ* N. 70; 70[4 5]); — *hāvanānō* (sd.) *dāityō gātuš* .. *frataraṇ* °*mąn* (GS.) *aparąm āϑrō* N. *79*; *79*; — *yō* °*ma* +*taošayeiti* (sd.) *draoš vā* .. N. *100*.

Undeutlich: *aēṯaṯ* °*ma yaṯ paiti āpəm* .. N. *70*; *83*, V. *19*. 19; — °*mana* Vyt. *23*. [N. *98*: streiche °*ma*.[6])]

*) Über die Pflanzen, von denen die Zweige geschnitten werden dürfen, bieten die älteren Texte keine genaueren Mitteilungen; N. *90* PüErl. (Blatt *167*. 19) ist nicht recht deutlich. In Indien braucht man jetzt aus Metall hergestellte Zweige. Die Mindestzahl wird N. *90* auf drei angegeben; Y. *57*. 6 werden die Zahlen 3, 5, 7, 9 genannt. Als Höchstzahl erscheint N. *90* PüErl. (Blatt *168*. 1) 551. Für gewöhnlich schwankt die Zahl zwischen 5 und 33, der Zahl der *ratavō pairiš.hāvanayō* (sd.). Über Grösse und Stärke der Zweige s. Y. *57*. 6, N. *70*, *90*, V. *19*. 19. Die Zusammenfassung der Zweige zu einem Bündel geschieht mittelst des *aiwyāŋhana-*'Gürtel' (Sp. 98 m.), wozu man heutzutage ein Dattelblatt verwendet. Die gebündelten Zweige ruhen auf dem Gerätetisch (*arāϑrav-*) vor dem *Zaotar*. Weiteres bei HAUG Essays[2] 396 f., WEST SBE. *5*. 284, *18*. 142, *37*. 162, DST. ZA. *I*. LXXIII. Der Term. techn. für das Bündeln des *B.*s ist [1]*star-* 'sternere'. Dies sowie die Etymologie von *b*° weisen darauf hin, dass der Gebrauch des *B.* sich aus dem 'Spreiten der Opferstreu' (ai. *barhiṣaḥ stárīmā*) entwickelt hat; s. dazu OLDENBERG Rel. des Veda 342.

KompA., E.; Ableit. — Aus ir. **barzm*°, § *284*; vgl. *barəziš-*. — Pü.: *barsm* (Transskr.). — [1]) D. h. der mehr Zweige dazu verwendet,

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als für den betreffenden Fall vorgeschrieben ist; s. *). — 2) Hds. *maēne. — 3) Them. — 4) Hds. *mačiṯ; vgl. das folgende: *paiti apaečiṯ barōiṯ*. — 5) An letzter Stelle hds. *me. — 6) Als Glosse zu *urvarąm*; sd. Sp. 403 u.

• j. **barəsmanay-** Adj. (auch fem.) 'zum *Barəsman* gehörig, gebraucht (usw.), *Barəsman°*': *imąmča urvarąm °nīm* (ASf.) Y. 22. 3.

Ableit. aus *barəsman-*; vgl. *barəsmanya-* und vor § *195*. — Pü.: *i barsm.*

• j. **barəsmanya-** Adj. (fem. *°yā-*) 'zum *Barəsman* gehörig, gebraucht (usw.), *Barəsman°*': *urvarāhu paiti °nyāhu miϑrəm* .. *āyese yešti* Y. 2. 11; — *urvarā paiti °nyā miϑrəm yazamaide* Yt. *10*. 145.

Ableit. aus *barəsman-*; vgl. *barəsmanay-* und vor § *195*. — Pü.: *urvarān i barsm.*

• j. **barəsmō.stərətay-** f. 'Spreitung von *Barəsman*': *aēvayačiṯ +aēsmō.stərəiti aēvayačiṯ °rəiti* (IS.) P. *24*; N. *103*.

Pü.: *barsm vistarišnīh.*

• j. **barəsmō.zasta-** Adj. (fem. *°tā-*) '*Barəsman*(stengel) in der Hand habend, mit *B.* in der Hand': *yasə ϑwā* .. *frāyazāite* .. *°tō* Y. *62*. 1; V. *3*. 1; — *+yīm aiwitō mazdayasna hištənta °ta* Yt. 5. 98; — *°ta* (NSf.) .. *minum baraṯ* .. *arədvī sūra* Yt. 5. 127.

Pü.: *barsm dast.*

• j. [1]**barəz-** V., nur mit *us* 'in die Höhe gehen, aufwachsen'. Praes. 30 (Kaus.) *barəzaya-*.

Kaus. 'aufwachsen lassen': *kahmāi* .. *frazaintīm us apara barəzayeni* Yt. *10*. 108.

ai. *barhaya* (2S.) 'auge'; arm. *hambarnal* (Aor. *°barji*) 'extollere, elevare'. — Vgl. [2]*barəz-* usw., *bərəz-*.

• j. [2]**barəz-** : *bərəz-*[1]) 1) Adj. 'hoch, erhaben': *ratūm bərəzəm* Vr. 2. 10; — *ratūuš bərəzō* (GS.) Vr. *1*. 8; — *tištrīm* .. *yahmāṯ hača bərəzāṯ*[2]) *haosravərəhəm* (sd.) Yt. *8*. 4. a) von Tönen 'hoch, laut': *yasə* .. *bərəzəm barāṯ zaota vāčim* Yt. *17*. 61; — *yaṯ bərəzəm barāṯ aštra* ('die Peitsche') *vāčim* Yt. *10*. 113. 2) 'Höhe; Berg': *haraiti* (sd.) *barš* (NS.)[3]) Yt. *19*. 1; — *upa upa.bdi haraya* (sd.) *bərəzō* (GS.) Yt. *9*. 3, *15*. 24; — *taērəmčā haraiϑyā bərəzō* Y. *42*. 3; — *taērəm haraiϑyā bərəzō* (GS.) Yt. *12*. 25; — *haraiϑyō paiti bərəzayā* (GS.)[4]) Y. *10*. 10, *57*. 19, Yt. *10*. 50, 90; — *vīspāhu paiti bərəzāhu*[4]) Yt. *10*. 45. [FrBy.: lies *°bərəzō* als Komp.]

KompA. (s. auch *bərəzirāz-*), E. — Zum V. *barəz-*. — np. *burz* 'hoch; Höhe', *bālā* 'Höhe'; air. *bri* 'Berg', arm. *erkna-berj* 'himmelhoch' 5). — Pü. (zu 1): *buland*, (zu 2): *burz*. — 1) Idg. **bhérǵh-* : **bhṛǵh-*. Ersteres in np. *bāl-ā* (, vll. in arm. *°berj*)[6]), letzteres in np. *burz* (, got. *baurg-is*, air. *bri*, *breg*). — 2) Them. — 3) Idg. **bherxs* oder **bhṛxs* (= air. *bri*); IF. *9*. 261. — 4) Nach der *ā*-Dekl. — 5) Richter IF. *9*. 220 nimmt fälschlich ai. *bṛ́haspátiḥ* als (eig.) 'Bergesherr'; s. zu *bərəg-*. — 6) Anders Hbm. AGr. *1*. 428.

• j. **barəzan-** m. 'Höhe': *hukairīm* (sd.) *barəzō* .. *yahmaṯ* .. *hača frazgaδaite arədvī* .. *hazaərəri* (statt GS.) *°rəšna* (IS.) *vīranąm* Yt. 5. 96[1]); — *xšvaēpaya* (sd.) *vaēnaya °rəšna* Y. *9*. 11 PüZ., Yt. *19*. 40.

KompE. — Zum V. *barəz-*; vgl. *barəziman-* und Bthl. IF. *7*. 59. — 1) Vgl. Bd. *12*. 6: *hukar i buland ān kē āp i ardvīsūr hač aš frōt āyēt 1000 mart bālāk.*

• j. **barəzah-** n. 'Höhe, Berg': *+upa +maitīm* (sd.) *°zərəhąm* V. *3*. 20; — *miϑrəm* .. *yō vīspəm ahūm* .. *ādiδāiti haraiϑyāṯ* (sd.) *paiti °zərəhaṯ* Yt. *10*. 51; — *barəzište paiti °zahi haraiϑyō* .. Y. 57. 19; — *hukairīm* (sd.) *°zō* Yt. 5. 96, *12*. 24; — *yā* (näml. *arədvī*) .. *fratačaiti hukairyāṯ hača °zərəhaṯ* Y. *65*. 3; Yt. 5. 25.

KompE. — Zum V. *barəz-*, vgl. [2]*barəz-*. — Pü.: *buland*, (zu V.): *pa bālist*, erl.: *pa sar i kōf.*

• g., j. **barəziman-** Adj. 'hoch': *imā raočā barəzištəm °zimanąm avaṯ* (sd.) *yāṯ hvarə avāčī* Y. *36*. 6; — *hvarə barəzištəm °zimanąm* Vr. *19*. 2.

Zum V. *barəz-*. — Vgl. *barəzan-* und Bthl. IF. *7*. 65. — Pü. (dRn.): *bālistān bālist, bālist hač bālistān.*

• j. **barəziš-** n. 'Polster, Kissen': *yō narō hāmō.gātvō nipaiδyeinte hąm vā paiti stairiš hąm vā paiti °ziš* V. 5. 27; — *čvaṯ aēte stairišča °zišča aēša druxš* .. *frāšnaoiti* V. 7. 9; — *aētaδa aētahe āste* (Sp. 340) *stairišča °zišča hąm.vərənānte* V. 5. 59; — *ana °ziš sayamnanąm* (sd.) V. *18*. 26; — *gātu +xᵛaini.starətu* (sd.) *maṯ °ziša* V. *14*. 14. [Yt. 5. 102: lies *barəziš.hav°*.]

KompE.; Ableit. — ai. *barhiṣ-* n. 'Opferstreu', np. *bāliš* 'Kissen'; vgl. ai. *upabárhaṇa-* n. 'Polster'. — Pü.: *bālišn.*

• j., g. **barəzišta-** Adj. 'der höchste, höchstgelegene': *°te paiti barəzahi haraiϑyō paiti barəzayā* Y. 57. 19; — *°taēibyō gairibyō* V. 2. 22; — *°taēšvaēa paiti gātušva* V. *6*. 45; — *urvaranąm* .. *yōi hənti* .. *°taēa* V. 2. 28; — *imā raočā °təm barəzimanąm*

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Y. *36.* 6; Vr. *19.* 2. a) 'sehr tief': •*te* +*razuire* (sd.) V. *13.* 8.

Superl. zu *bərəzant-*. — mp. *bālist.* — Pü.: *bālist*, (zu V. *2.* 28) mit der Erl.: *čigōn sarv u činār* "wie Zypresse und Platane".

• j. **barəziš.havant-** Adj. 'mit Polstern, Kissen versehen': *gātu* .. +•*vantəm* (ASm. statt n.) Yt. *5.* 102[1]); — *gātuš paiti* .. *yōi srīra* •*vantō* Yt. *17.* 10; — *gātava* .. •*vantō* Yt. *17.* 9.

Schrullenhaft statt •*ziš'vant*• geschrieben. — ai. vgl. *barhiṣmant-* Adj. — [1]) NA. trennt.

• j. **barəzyah-** Adj. 'der höhere': *aēvayačiṯ* +*aēsmō.bərəiti* .. •*yō* (NSn.) +*ašəm zarahe.hīš* (sd.) *drujəm* (statt NS.) P. *24.*

Kompar. zu *bərəzant-*. — Pü.: *pa bulandīh.*

• j. **barəša-** m. 'Hals, Rücken' des Pferds: *raδaēštārō* •*šaēšu paiti aspanąm* Yt. *10.* 11, *5.* 53[1]).

KompE. — np. *buš* 'Hals'; s. Hbm. PSt. 144, AGr. *1.* 118. — [1]) Wo NA. *barš*• bietet.

j. *barəšna*: s. *barəzan-*.

• j. **barəšnav-** m. 'Erhebung, Höhe, culmen'; 1) von Bergen: •*nuš paiti gairinąm* .. *jąfnušva raonąm* V. *2.* 23; Y. *9.* 26, *10.* 3; — •*nušva gairinąm* Y. *10.* 17; — *avi* •*navō* (als AP.) *gairinąm* V. *5.* 1, 2; Yt. *14.* 21, *18.* 6; — *haca* •*navō gairinąm* V. *5.* 1; — *miδrəm* .. *yō* .. *srīrā* •*nava* (näml. *harayā*) *gərəwnāiti* Yt. *10.* 13. 2) vom Himmel: *fravašayō* .. *yā* .. *frašūsənte* •*nvō* (GS.)[1]) *avaṅhe ašnō* ".. die herankommen von dem Gipfel her des Himmels dort" Yt. *13.* 42; — *hanjamanəmča yaṯ as* .. •*nvō* (LS.) +*avaṅhe ašnō γəmatəm* G. 2. 8. 3) vom menschlichen Kopf: +•*nvō*[2]) *vā paiti vaγδanahe* N. *65*; — •*nūm hē vaγδanəm* (sd.) *pourum* V. *8.* 40; 41; — *avi hē* •*nūmča yaožda*δ*āiti* Vd. *4.* A) von Personen 'Spitze sva. an der Spitze stehend'[3]): *zaraδuštrō* .. *ratuš astvaiδyō gaēδayā* •*nuš bipaitištanayā* Yt. *13.* 41; — *fravašayō yazamaide* •*nūšča ašahe yaṯ vahištahe* G. 2. 7.

Zum V. *barəz-*[4]). — Pü.: *bālist*, (zu V. *2*): *bālīn*, (zu Vd.): *barəšnūm*[5]). — [1]) Als Abl. — [2]) Hds. •*nšō*, aber Pü.: *hač bālist.* — [3]) Ungefähr sva. [1]*ahū-*. — [4]) Meillet macht mich brieflich darauf aufmerksam, dass sich die in der Bedeutung entgegengesetzten Wörter *barəšnav-* und *jąfnav-* zu einander verhalten wie *barəzan-* und ai. *gámbhan-*; *jąfnav-* wird Neubildung nach *barəšnav-* sein. — [5]) S. dazu Dst. ZA. *3.* 207.

• j., p. **basta-** Adj. (fem. •*tā-*), PPfP.: s. [1]*band-*.

KompA.

• j. **basta'varay-** m. EN. eines Helden der iranischen Sage: •*rōiš ašaonō* Yt. *13.* 103.

*) Sohns des *Zairivaray*; vgl. SBayrAW. *1890.* 2. 62, 76.

Eig. 'der eine fest-, umgebundene Brustwehr trägt'. — Zum mp. *bastūr* s. Hbm. PSt. 170.

• j. **bazda-** Adj. 'erkrankt, krank, siech': *nōiṯ pasušča* (statt IS.) •*da nōiṯ irišta* (sd.) .. *abanta airišta* N. *56.*

PPfP. zum V. [2]*band-*. — Vgl. *banta-*. — Pü.: *vīmār.*

• j. **bašay-** m. ein Längenmass*): •*šī* F. *16.*

*) Von unbekannter Ausdehnung. Pü. hat zu N. *108* (s. Komp.) b č k, wie für *ṯbišiš-*; zu F. b č dn k, s. unten.

KompA. — Pü.: b č dn k, angebl. 'Gurke' (s. dazu Hbm. AGr. *1.* 159).

• j. +**baši.drāγah-**[1]) Adj. 'von der Länge eines *B.*': *čyāvantō* +*aēte ąsavō anəhm?* •*jənhō* N. *108.*

Pü.: b č k *drahnāk*; s. zu *bašay-*. — [1]) Hds. •*draj*•.

• j. **bā-** V. 'scheinen', nur mit Praev. Praes. 1 *bā-*.

mit *ā* 'den Anschein, das Aussehen haben wie —, gleich erscheinen wie —' (*yaδa*): *azəm daδąm* .. *tištrīm avāntəm*[1]) *yesnyata* .. *yaδa mąmčiṯ* "ich schuf den *T.* an Verehrungswürdigkeit .. mir selber gleichend" Yt. *8.* 50; 50[3].

mit *frā* 'hervorscheinen, — leuchten': *yąm* (ob *daēma?*) *hē* .. *dūire fravāiti*[1]) .. *ṭąδryąm aipi xšapanəm* "dessen (Auge?) weit hervorleuchtet auch über die dunkle Nacht hin" Yt. *14.* 13.

ai. *bhāti*; *bhānt-*. — Vgl. zEt. Bthl. KZ. *29.* 499, Gdn. 3Yt. 70. — S. auch *vyāvant-*, *vohvāvant-*. — [1]) *v* statt *w*, § *268.* 37.

j. *bāuzdri* V. *15.* 49: lies *baozdri.*

• g. **bāga-** n. 'Anteil, Los': *vohū xšaδrəm vairīm* •*gəm aibī.bairištəm* +*vīdīšəmnāi* (Sp. 722 u.) .. *ašā antarə.čaraitī* Y. *51.* 1.

Zum V. *bag-*. — ai. *bhāga-* m. — Pü.: *bahr*, Sü.: *vibhūtiḥ.*

• p. **bāgayāday-** f., GS. mit *māh-* m. Name des siebenten Monats*): •*daiš māhyā* (sd.) *10 raučabiš* .. Bh. *1.* 13.

*) Sept.-Okt. Eig. 'Monat der Götterverehrung (am Tag des Herbstäquinoktiums)'[1]). mp., np. *mihr* '(Monat des) *Miθra*', arm. *mehekan* (Hbm. AGr. *1.* 95, 194). — S. unter *māh-*.

Ableit. (mit *Vγddhiḥ*) aus **baga-yāda-* (zum V.

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yad-) Adj. 'Götter verehrend'[2]). — ai. *ati-yājá-* Adj., *prayājá-* m. — [1]) Vll. spez. des *Miθra*, vgl. JUSTI ZDMG. *51*. 247. — [2]) SP.s 'Gartenbau', VglGr. 229 verstehe ich nicht.

• p. **bāxtrī-**, j. **bāxδī-** f. Name eines Lands, Baktrien: ‖ *imā dahyāvaʰ tyā manā patiyāišaⁿ* . . °*riš suguda*ʰ . . Bh. *1*. 6; D. *5*. 2, *6*. 3; — *dādaršiš* . . °*riyā* (LS.) *xšaθʳapāvā* Bh. *3*. 3; 4;‖ — *tūirīm asanəhamča* . . *frāθwərəsəm* °*δīm srīrəm ərəδwō.drafšəm* V. *1*. 6; — *nisāim yim antarə mourumča* °*δīmča* V. *1*. 7.

zLautform s. § *280*, *281* No., FOY KZ. *35*. 65, ZDMG. *52*. 128. — np. *bāxr*, np. *balx*; s. dazu HBM. PSt. 194, 251, IFAnz. *10*. 20, SALEMANN GIrPh. *1*. 270.

• p. **bāǰay-** m. 'Steuer, Tribut': *imā dahyāvaʰ tyā* . . *manā* °*ǰim abaraⁿtā* Bh. *1*. 7; D. *5*. 2, D. *6*. 3.

Zum V. *bag-*. — mp. *bāž*, np. *bāǰ*, *bāž*, *bāz*. — Vgl. die griech.-iran. Wörter ποτίβαζις, βαζιγράβαν.

• j. **bāδa** Part. 1) der Beteuerung, am Satzanfang 'fürwahr': *b*° *iδa aēni bərəδi* (sd.) V. *3*. 27; 27, 29², Yt. *8*. 8, *5*. 127, F. *16*, Vyt. *35*, *36*. 2) der Hervorhebung, meist hinter dem ersten Wort des Satz(teil)es[1]); a) hinter dem Verbum: *hənti b*° *māvayačiṯ ćaθwārō aršāna* "sunt profecto mihi etiam quattuor mares" V. *18*. 31. b) hinter dem Relativ: *yō b*° *ustānazastō gərəzaite* Yt. *10*. 53; 73; — *yaθra b*° Y. *10*. 7²; — *yasə θwā b*° *frāyazāite* Y. *62*. 1; — *yō nō b*° *frāyazāite* Yt. *13*. 52; — *yasə tē b*° . . *baxšaite* Y. *10*. 13; — *yim vīsō vīspaitiš b*° [2]) *ustānazastō zbayeiti* Yt. *10*. 83; 84–86[6 2]). c) sonst: *avi b*° *fratərəsaiti* Yt. *10*. 134; 134³; — *aṯča hē b*° *kamərəδəm ǰaγnvā* . . Y. *57*. 10; — *yaṯ dim dāmōiš upamanō huirixtəm b*° *irinaxti* Yt. *10*. 68; — *taṯ xᵛarənō b*° *asti* N. *30* [2]). Ohne Wert: Vyt. *53*, Yt. *2*. 11, Vd. *20*.

Vgl. *bā* und *bāiδištəm*. — Et.? Ob zu ai. *bāḍham*? S. dazu WN. AiGr. *1*. 172 f. — Pü. (meist): *bāstān*, (zu V. *18*): *purčī*(?) [3]), (zu V. *3*): *bālistān* [4]); Sü.: *nityam*. — [1]) Von dem es aber durch Enklitika getrennt sein kann. Abweichend ist die Stellung Yt. *10*. 83 ff. – vgl. Yt. *10*. 53, 73 –, N. *30*. — [2]) In ungewöhnlicher Stellung, s. No. 1. — [3]) S. zu *bā*. — [4]) S. zu *bāiδištəm*.

• j. **bāiδištəm** Adj. 'am sichersten'[1]): *yaδōiṯ dim b*° *avaʿzanan* (sd.) *sūnō vā* . . V. *6*. 45.

ASn. aus **bāiδišta-* Adj., Superl., verwandt mit *bāδa*. — mp. vgl. *bāstān* [2]). — Pü.: *bālist*; s. unter *bāδa*. — [1]) Sicher falsch GDN. KZ. *25*. 582. — [2]) D. i. 'immer, jederzeit', Allegroform zu **bāhistān*, mit *h* für ir. *d*. zBed. vgl. Aam. *11*: *bāstān u har gāh* mit Axk. *2*: *pa har gāh u žamān*.

• j. **bāṯ** Part., sva. *bā*, *bāδa* 2: *ažšam vantāənhō b*° *mainyāənhō* Yt. *17*. 10. [Y. *35*. 5: lies *bā aṯ*.]

Das Wort steht nur in J 10 und ist vll. verderbt. Dafür spricht auch die Stellung.

• p. **bābirav-** m. Name einer Stadt und eines Lands, 'Babylon, Babylonien': *imā dahyāvaʰ tyā manā patiyāišaⁿ* . . *pārsaʰ ʰuvajaʰ* °*ruš* Bh. *1*. 6; D. *5*. 2, *6*. 3; — *hauv udapatatā* °*rauv* . . °*ruš hamiθʳiyaʰ abavaʰ xšaθʳām tyaʰ bābirauv hauv agarbāyatā* Bh. *1*. 16; — *adam kāram frāišayam* °*rum* Bh. *3*. 14; 14², 13, *1*. 18, 19², 2. 1², *4*. 2²; — *yātā adam* °*rauv āham* Bh. 2. 1; 2², *3*. 13², 14, *4*. 1, Bh. d, Bh. i; — *hačā* °*rauš* Bh. 2. 12.

Ableit. — Vgl. *bawray-*.

• p. **bābiruviya-** Adj. 'babylonisch; Babylonier': *kāraʰ hyaʰ* °*viyaʰ haruvaʰ* "das ganze babylonische Volk" Bh. *1*. 16; *3*. 13; — *1 martiyaʰ* °*viyaʰ* "ein Mann aus Babylon" Bh. *1*. 16; *4*. 2; — °*viyā hamiθʳiyā abavaⁿ* Bh. *3*. 13.

Ableit. aus *bābirav-*.

• j. **bānav-** m. 'Lichtstrahl, Strahl': *tištrīm* . . *dūrāṯ vyāvantəm* (sd.) °*nubyō* (als Instr.) +*raoxšnəbyō anāhitačibyō* Yt. *8*. 2; — *aši srīre* . . *bānumaiti šāiti vyāvaiti* (sd.) °*nubyō* (als Instr.) Yt. *17*. 6; — *āθraṯ hača* °*nuwe*(?)[1]) *ažsma frasaočayāhi* (sd.) V. *8*. 75.

Ableit. — Zum V. *bā-*. — ai. *bhānáv-* m.; oss. *bon* 'Tag'; s. auch Ἀρτάβανος pers. EN. (?; HBM. AGr. *1*. 30; falsch JUSTI NB. 32). — Pü.: s. No. — [1]) Anscheinend ID.; aber das Wort passt nicht; ebensowenig GDN.s *bāzuwe* KZ. *25*. 577, 584, weil es nicht 'mit den Händen' bedeuten kann. Pü.: z k n d.

• j. **bānu'mant-** Adj. (fem. °*maitī-*) 'strahlend, glänzend': *xšaθraheča paiti* °*matō* Yt. *13*. 135; — *aši srīre* . . °*maiti* (VSf.) Yt. *17*. 6.

ai. *bhānumánt-* Adj. — Vgl. *bānvant-*.

• j. **bānvant-** Adj. 'strahlend, glänzend': *satavaēsō* . . *srīrō* °*vā raoxšnəmā* Yt. *13*. 44.

Statt **bānuvant-* geschr., § *268*. 12. — Vgl. *bānumant-*.

• j. *bāma-* m. 'Licht, Glanz.

KompE.; Ableit. — Zum V. *bā-*. — ai. *bhāma-* m.; np. *bām* 'Morgen(-Frühlicht)'. — S. dazu HBM. PSt. 24.

• j. **bāmya-** Adj. (fem. °*yā-*) 'licht, leuchtend, strahlend, glänzend': *nmānəm* °*mīm*

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Yt. 5. 101; *10.* 44; — *karšvarə yaṯ x^v^aniraδəm °mīm* Y. *57.* 31, Yt. *10.* 15, 67, 133, *12.*15, V.*19.*39; — *upairi haraṃ bərəzaitīm* .. *°myaṃ* Yt. *10.* 50; — *zrayō yaṯ vouru.kašəm °mīm* Yt. *13.* 59; — *hənti anyāšcīṯ asāšca šōiδrāšca* .. *°myāšca* (NPn.) V. *1.* 20; — *aoδra* .. *°mya* (IS.) Yt. 5. 64, 78; — *hapta sravō* (sd.) *°mya* V. *19.* 42; F. *3*a; — *dāmaṇ* .. *pouruča °myāča* (NPn.) Yt. *19.* 10; — *fravašayō* .. *°myā* Yt. *13.* 37; — *barəsma* .. *°mīm* Yt. *15.* 55 (?). A) *bāmyā-* f. 'die lichte (Göttin)', d. i. die Morgenröte: *δrityā xšapō vī.usaiti* (sd.) *+usi.raočaiti °mya* V. *19.* 28; — *miδrəm* .. *yeńhe vāšəm hangrəwnāiti* .. *+hū +°mya xšaētāi* "den *M.*, des Wagen, des strahlenden Sonnengotts, die lichte Göttin lenkt" Yt. *10.* 143 [1].

Ableit. aus **bāma-*. — Pü.: *bāmīk*, (zu F.) mit der Erl.: *ēgōn nisāyak*; Npü. (zu V. *19*): *bāmdād*. — [1]) Vgl. zSt. BTHL. IF. *5.* 360.

• j. **bāman'iva-** Adj. 'glanzvoll, herrlich': *vastrāsča kəšā °vā* "und herrliche fertige Kleider" Yt. *17.* 14; zit. F. *5.*

Ableit. aus **bāman-* n. (sva. **bāma-*). — Pü.: *vastrak i kartak bāmīk tarāz* ".. von herrlicher Fasson"; s. dazu HBM. AGr. *1.* 252.

• j. **bāvōya** Interj. 'ach wehe': *āvōya mē b°* Yt. *3.* 14. Wertlos.

• p. *bāray-* Adj. reitend, Reiter'.

KompE. — Zum V. *1bar-* 8; vgl. WH. Gr². § *1155* d (gegen FOY KZ. *37.* 553).

• j. **bāzav-** m. 1) 'Arm' der Menschen und Götter: *hāvōya °zvō* (LS. als IS.) [1]) *dašinača dašina °zvō +hāvayača* "mit dem linken Arm und dem rechten, mit dem rechten Arm und dem linken" V. *3.* 25; — *paitišātāṯe uγrahe °zāuš* (GS.) Yt. *13.* 136; — *yā* (näml. *fravašayō*) .. *aurvaδanaṃ uγrā °zūš sčandayeinti* Yt. *13.* 31; — *arštayasčīṯ aēšaṃ* .. *vazəmna hača °zubyō* Yt. *10.* 39; 39; — *haṃ tāčīṯ °zuš* (AP.) *baratō* (sd.) Yt. *8.* 22. a) sonst Du.: *srīra vā anəhn °zava* "schön fürwahr sind ihre (näml. der *Arədvī*) Arme" Yt. 5. 7; +F. *3*g; — *yeńhe daraγāčīṯ °zava fragrəwənti miδrō.aojanhō* (sd.) Yt. *10.* 104; — *+uγra +°zava* [2]) Yt. *10.* 42; — *hā hē °zava gəurvayaṯ* Yt. 5. 65; — *havačibya °zubya* Yt. *13.* 107; — *təmčīṯ* .. *hangrəfsəmnō +pairi.apaya* (sd.) *°zuwe* (ID.) Yt. *10.* 105; *13.* 46; — *yaṯ hē daδaṯ* .. *°zuwe* (DD.) *aojō* Yt. *16.* 7; — *apa aēšaṃ °zvā* (GD.) *aojō* .. *barahi* Yt. *10.* 23; *14.* 29. a) bildl. sva. 'Stütze': *vīštāspahe* .. *yō °zušča upastača vīsata aiθhā daēnayā* Yt. *13.* 99. A) Du. 'Klafter' (nur Komp.) [3]). 2) 'Vorderfuss, -bein' der Tiere: *pasvaṃ* .. *+°zava* [4]) *aiwyō* .. *frabarōiṯ* V. *18.* 70 [5]).

KompA., E.; Ableit. (*°bāzura-*). — ai. *bāhú-* m. 'Arm; Vorderfuss'; np. *bāzū* 'Arm'; s. noch No. 3, 6. — Pü.: *bāzāk* [6]). — [1]) Einfacher als KZ. *30.* 522; falsch WZKM. *3.* 167. — [2]) NA. als Komp. — [3]) In *bāzu.staoyah-*. Eig. 'die beiden (ausgestreckten) Arme'; np. *bāz* 'Klafter' [7]). Vgl. *vībāzav-*. — [4]) L 4; NA. *°zva-*. — [5]) S. zSt. Sl. *11.* 4. — [6]) Vermutlich aus **bāzāuak°* mit der Stammform **bāzāu-*, die ND. und NP. enthalten haben mögen; vgl. ap. *dahyāva^k^*. — [7]) Vll. aus ir. **bāzu* ND.

• j. **bāzu.jata-** n. Term. techn. für die der Schwere nach zweite Art der Körperverletzung [1]): *δrišūm tarō* (näml. *yārə.drājahehīm*) *x^v^araya* (sd.) *naēməm tarō +°taya* [2]) N. *42.*

Eig. 'mit dem Arm geschlagen' (?). — Pü.: *bāzāk ŝanišnīk* [3]). — [1]) Sva. *x^v^ara- tačaṯ.vohunī-*. — [2]) So T. — [3]) Die Erl. dazu in F. *25* b ist nicht klar; wohl: *xōn rawišn vičārēt.*

• j. **bāzu.stavah-** Adj. 'von der Stärke, Dicke eines Arms': *astəm* .. *°vanhəm* (ASm. statt n.) V. *6.* 20.

Pü.: *bāzāk zahāk.*

• j. **bāzu.staoyah-** Adj. (fem. *°yehī-*) 'der stärker ist als eine Klafter, überklafterstark': *arədvī sūra* .. *frā* .. *sispata +urvaiti °yehi* ".. überklafterstark fliessend" Yt. 5. 7.

Komp. mit ND. im 1. Glied; s. *bāzav-* A.

• j. **bāzuš.aojah-** Adj. 'stark in den Armen, des Arme stark sind': *miδrəm* .. *°janhəm raδaēštaṃ* Yt. *10.* 25; — *sraošahe °janhō raδaēštā* Y. *57.* 33.

Komp. mit NS. im 1. Glied. — Pü.: *bāzāk ōē.*

• j. **bāšar-** m. 'Reiter', als Bezeichnung des Kriegerstandes [1]): *aspō °šārəm zavaiti* (sd.) Y. *11.* 2.

Aus ir. **bártar-*, § *272*, zum V. *1bar-* 8. — Pü.: *burtār.* — [1]) Im Gegens. zu *zaotar-* und *x^v^āšar-*, sd.

• j. *fraobaoye* **bāše** *buyente vīobaoye grāfe buyente* Yt. *15.* 52: — ? —.

Angebl. 'Gefängniswärter' (SP.) oder 'Gefängnis' (JUSTI).

• g. *x^v^mōm* **bāəduš**^x^ [1]) Y. *53.* 4.

Rettungslos verderbt. — Pü.: *masēnītār i ušīh* [2]), erl.: *dānākīh i uš* [2]). — [1]) Pt 4, K 5: *bōeṯ uš*; s. Pü. — [2]) S. No. 1.

• g. **bəndva-** m. EN. eines der *zaraδuštr*ischen Religion feindlichen Fürsten [1]):

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aṯ mā yavā °vō pafrē mazištō yō dušərəϑrīš (sd.) *čixšnušā* Y. *49.* 1; — *aṯ ahyā mā °vahyā mānayeitī ṯkaēšō drəgvā daibitā* "dieses *B.* Irrlehrer, der *Drug*genosse, steht mir schon seit langen im Weg" Y. *49.* 2.

Pü. (zu 1): *hamāk tāk ō ān i vattum žamān,* (zu 2): *pa vīmārīh* [2]. — [1]) Einer der *dahyūš yōi sāstārō drəgvantō* (Y. *46.* 1), der einen der neuen Religion feindlichen Lehrer unterstützte; s. *drəgvant-* Sp. 776 o. und BTHL. BB. *8.* 204, JUSTI PrJ. *88.* 246. — [2]) Vgl. zu *ban-*, [2]*band-*.

• j. **bərəg-** f. 'religiöser Brauch, religiöse Form, Ritus', nur in Verbindung mit GS. *ašahe* oder *daēnayā*: *ahurəm .. yazamaide .. °rəϑā* (IS.) *vərəhōuš ašahe °rəϑā daēnayā vərəhuyā māzdayasnōiš* Y. *35.* 1, *15.* 1 (wo *°ϑa*); — *aēsməm .. ašahe °rəϑa yaoždāṭa* Y. *62.* 10; +P. *48*; — *frā hē amərštā spənta °rəϑa vərənta daēnayāi* (als Gen.) "es bekannten sich dazu die *ASp.* nach dem Ritus der Religion" Yt. *10.* 92 [1]); — *saškuštəma ašahe °rəϑō* "die sich auf die Bräuche des heiligen Rechts am besten verstehen" A. *3.* 4.

vAbleit. (s. *bərəϑyəstəma-*). — ai. vgl. *bṛhaspátay-* m. und *bráhman-* n. (wozu OSTHOFF BB. *24.* 131). — Pü.: *arzūk*, Sü.: *abhīpsā, priyatā*; s. zu *bərəxδa-*. — [1]) D. h. mit dem vorgeschriebenen Glaubensbekenntnis, näml. Y. *12.* 1 ff.

• j., g. **bərəxδa-** Adj. (fem. °*δā-*) 'willkommen (geheissen), sva. geschätzt, schätzbar, teuer'; a) von Personen: *kē* °*δəm tāšt* (sd.) .. *ārmaitīm* Y. *44.* 7; — °*δəm mōi fərašaoštrō* . . *daēdōišt* (sd.) *kəhrpōm* Y. *51.* 17; — *āaṯ məm* .. °*δəm haitīm bərəxδō.-tarəm* (sd.) . . H. 2. 14. a) mit Gen. ('von —, für —'): *yōi spəntəm ārmaitīm ϑwahyā mazdā* °*δəm vīdušō* . . *avazazaṯ* "die die heilige *Ārm.*, die von deinem Wissenden, o *M.*, geschätzte, .. verscheuchen" Y. *34.* 9; — *hā* (näml. *ārmaitiš*) .. *vərəhōuš manərəhō* °*δē* (NSf.) [1]) "sie, die vom guten Sinn geschätzte" Y. *48.* 6. b) von Sachen: *anyāšcā* °*δā* (NPf.) *avarətā* "und andre schätzbare Besitztümer" Yt. *17.* 7; — *hənti anyāšcīṯ asāšča šōiϑrāšča* . . °*δāšča* (NPn.) V. *1.* 20; — *apō mā īštīm apayantā* (sd.) °*δəm hāitīm vərəhōuš manərəhō* Y. *32.* 9.

Ableit. — Zum V. *barəg-*; PPfP., § *209.* 8. — Pü.: *arzūk, arzānīk*; erl.: *apāyišnīk*; Sü. (meist): *priyataraḥ.* — [1]) § *212.* 2 aE., *245.*

• j. **bərəxδō.tara-** Adj. (fem. °*rā-*) 'der geschätztere': *āaṯ məm .. bərəxδəm haitīm* °*rəm* "du hast mich, die ich geschätzt war, noch geschätzter (gemacht)" H. 2. 14.

Pü.: *arzānīktar*, erl.: *apāyišnīktar.*

• j. **bərəγmya.šaēta-** m. 'willkommene Wohnstätte, willkommenes Heim': *yaϑa ϑwā* +*aiwišayama darəγa aiwišayana hušitəm* °*təm* "auf dass wir durch dich bewohnen mit langem Wohnen eine wohnliche willkommene Wohnstätte" Yt. *10.* 77.

**bərəγmya-* Adj., zum V. *barəg-*, vgl. *bərəxδa-*; — **šaēta-* m., zum V. *šay-*.

• j. **bərəϑya-** m. Name einer Gottheit, die die 'Getreideherden' mehrt*): °*ϑīm nmānīmča ašavanəm ašahe ratūm* Y. 2. 7; G. 5. 6; — °*ϑyāi nmānyāiča* . . *raϑwe* Y. *1.* 7.

*) Sie steht mit *Ušahina* und zugleich mit *Nmānya* in Verbindung; vgl. FüErl.: *mēnūk 1 apāk ušahin hamkār i ramak i žurtakān apē awzāyēt.* In Bd. *7.* 3 erscheint *Burž i yazat* in Gesellschaft des *Tištr.*

KompE. (?). — Eig. 'der willkommen zu heissen ist', PFP. zum V. *barəg-*. — mp. *burž*; s. *). — Pü.: transskr.

• j. **bərəϑyəs'təma-** Adj. 'der die religiösen Gebräuche am besten vollzieht, sich am besten aufs Ritual versteht': *yō ašāi* (als Gen.) *bərəϑyəstəmō* "der des heiligen Rechts Riten am besten zu vollziehen weiss" N. *1.*

Superl. aus **bərəϑyant-* Adj., PPA. aus **bərəϑya-*den. Praes. 31 aus *bərəg-*. — Pü.: *kē ahrākīh arzūktum.*

• j. (, g.) **bərət-** Adj. 1) 'tragend, bringend', mit Akk. verb.: *vāstrəm* °*təm* [1]) *gave huδāərəhe .. gaodāyūm nərəm ašavanəm* Vr. 2. 11. 2) '(Ruf) erhebend' [2]) (nur Komp.).

KompE. — Pü.: fehlt. — [1]) Sva. *vāstrō.bərə-təm*, vgl. Vr. *1.* 9. — [2]) Vgl. [1]*bar-* 7.

• j. **bərəta** Inf. 'zu pflegen, zu hegen': *vīsarəha mē* . . *mərətō* °*tača daēnayāi* (als Gen.) "stell dich bereit meine Religion zu behalten und zu hegen" [1]) V. 2. 3; 4; — *nōiṯ dātō ahmi nōiṯ čistō mərətō* °*tača daēnayāi* V. 2. 3.

Zum V. [1]*bar-*; vgl. FRMÜLLER WZKM. *1.* 163, BTHL. ZDMG. *46.* 300. — Vgl. *bərətay-*. — Pü.: *barišn.* — [1]) Sva. 'zu behalten und zu verbreiten', vgl. PüErl.: *ēhrpatīh u hāvištīh kun.*

• j. *bərəta-* Adj. (fem. °*tā-*), PPfP.: s. [1]*bar-*. *bərətəm* als Absol. sbes.

KompE. — Vgl. *parābarta-*.

• j. *bərətay-* f. 'Tragen (usw.)'. LS. °*ta*, °*tō* als Inf. sbes.

KompE.; s. auch Inf. *upa-bərətayaēča.* — Zum V. [1]*bar-*. — ai. *bhṛtáy-* f.

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• j. *bərətar-* m. 'Träger' (usw.).
KompE. — Zum V. [1]*bar-*. — Vgl. zu *barərī-*. — np. *burdār*.

• j. **bərətəm** Absol.[1]) 'mit Herzutragen, Bringen', in Verbindung mit dem V. [1]*bar-*[2]): *yezi šē aēm baraiti aēsməm vā ašaya b° barəsma vā* .. Y. *62*. 9; — *barata b°* .. *aēsməm* N. *103*.
Zum V. [1]*bar-*. — Pü.: *burt*. — [1]) zBild. s. *asrutəm*. — [2]) S. zu *hvastəm*.

• j. **bərətō** Inf. 'zu tragen, hervorzubringen': *parō* +*zəmō aēṯarəhā* +*daṅhōuš arəhaṯ b° vāstrəm* "ante hiemem eius regionis erat proferre pratum sva...pflegte das Land Grasweide zu tragen" V. 2. 24.
KompE. (vgl. *hub°*). — Zum V. [1]*bar-*. — Vgl. *bərətay-*. — Pü.: *ōšān dēh būt ast burt vāstr*. — [1]) zKonstr. s. [1]*ah-* Sp. 269 u.; falsch KZ. *35*. 105; zSt. s. Vr. *1*. 9, *2*. 11.

• *tūm ahe* ***bərətyāṯ** *drujō vanāne* Vyt. *25*.

• j. *bərəδa-* n. 'Tragen, Bringen (usw.)'.
KompE. — Zum V. [1]*bar-*. — ai. *bhṛthá-* n.

• j. **bərəδe** Inf., mit *asti* 'er besitzt, hat inne': *yimō asti b° xšaδrayā* (sd.) "*Y.* ist im Besitz der beiden Gewalten" V. 2. 7 (?)[1]).
Zum V. [1]*bar-*. — Vgl. *bərəδi*. — Pü.: *kē yam būt barišn xᵛatāδīh*, erl.: *kuš ān xᵛatāδīh ētōn nēwak pa ān awzār tuvān būt kart*. — [1]) Die Stelle scheint Glosse zu sein. Die beiden Gewalten sind vermutlich die des Königtums und die im *Var*. Vgl. noch WZKM. *3*. 116, *9*. 167.

• j. **bərəδi** Inf. 'hervorzubringen': *bāδa iδa aēni* (Sp. 148 m.) *b°* "fürwahr ich (die Erde) will künftig immer hier hervorbringen" V. *3*. 27[1]).
Zum V. [1]*bar-*. — Vgl. *bərəδe*. — Pü.: *apē barišn*. — [3]) GDN.s Übersetzung KZ. *30*. 523 setzt die Lesung *°δe* voraus.

• j. *puδrō* **bərəδyāṯ** Vyt. *31*, *52*. Wertlos.

• j. **bərəz-** f.: s. unter [2]*barəz-*.

• j. **bərəzaṯ** Adv. (?): s. *bərəzant-*.

• j. ***bərəzaṯ.varəzi** *haomanarəhəm* P. *25*: — ? —.
Pü.: *vaš buland varzišnīh humēnišnīh*.

• j. **bərəzant-** Adj. (fem. *°zaitī-*)[1]) 'hoch'; a) von α) Menschen, β) Göttern und γ) Tieren, 'hochgewachsen, von hoher Statur'[2]): α) *narš kəhrpa* .. *°zatō* .. *amavatō* Yt. *8*. 13; — *kainīnō kəhrpa* .. *°zaityā* H. 2. 9; zit. Vyt. *56*, wo *°zantyā*[3]). β) *amərštanąm spəntanąm* .. *°zatąm* Y. *26*. 3; zit. Yt. *19*. 15, wo *°zantąm*[3]); — *miδrəm ahurəm* .. *°zantəm* Yt. *10*. 25; 7; — *rašnuš °zō* (NS.) Yt. *10*. 100, *12*. 6, *17*. 16; — *°zantəm ahurəm*[4]) .. *apąm napātəm* Y. 2. 5; *1*. 5; — *°za* (VS.)[5]) *ahura*[4]) .. *apąm napō* Y. *65*. 12; — *haomasča zāiriš °zō* V. *19*. 19; Y. *10*. 21; — *sraošəm* .. *yō °zō* Y. 57. 30; — *tištrīm* .. *°zantəm* Yt. *8*. 2, 4[2]; — *ašiš varəuhi yā °zaiti* Yt. *10*. 68, *17*. 17, 21, 25, 26, 54, 57, 58, 59, *8*. 38, *18*. 4, *17*. 15; *17*. 1, *18*. 3, Y. 2. 14, *57*. 3; — *arədvīm sūrąm anāhitąm* .. *°zaitīm* Yt. 5. 15; — *°za* (als NS.) *nąma ahmi* (näml. *AhM*.) Yt. *1*. 15; — *ratūm °zantəm* .. *yim ahurəm mazdąm* Y. 57. 4; — *raδwačča °zaite* Y. *4*. 2; Vr. *12*. *1*; — *raδwō °zatō yō ašahe* Y. *1*. 17, 22. 4; Vr. *9*. 6, N. *48*; — *ratvō °za* (VS.)[5]) Vr. *21*. 2; — *fravašayō* .. *yā °zaitīš* Yt. *13*. 29; — *ahura miδra °zanta* (ND.) Y. 2. 11, Yt. *10*. 113, 145; — *ahuraēibya miδraēibya °zanbya* (DD.)[3]) Y. *1*. 11. γ) *uštrō* .. *°zō amavā* Yt. *14*. 12; — *čaδwārō vaštāra spaēta* .. *°zanta* Yt. 5. 13. b) von Bergen usw. 'hochgelegen, hochragend': *garayō °zantō* (NP.) Yt. *10*. 14; *13*. 9; — *staomi garayō °zantō* (als AP.) Y. *10*. 3; — *upairi haraṃ °zaitīm* Yt. *10*. 50; 118, V. *19*. 30, *21*. 5; — *kanhaya* (sd.) +*°zaintaya* (LS.)[6]) Yt. 5. 54; — *ašnō °zatō sūrahe* S. *1*. 27. c) von der Stimme 'hoch, hell, laut': *yazata zaota* .. *°zata vača* Yt. *10*. 89; F. *3* e. α) ASn. *°zaṯ* als Adv. (?): *°zaṯ iδa srāvayeiδyāi* Vyt. *46*.
Zum V. *barəz-*. — np. *buland*. — Pü.: *buland*, Sü.: *mahān*, *mahattarah*, *udagratarah*; s. noch No. 4. — [1]) S. noch No. 3. — [2]) Häufig mit *amavant-* zusammen genannt. — [3]) *bərəzantąm* und *bərəzanbya* zeigen den Vollstamm, § *181* c; *bərəzantyā* (Vyt.!) kann keinen Wert beanspruchen. — [4]) Für diese Verbindung (als Beiwort von *ApąmNapāt*) hat Pü.: *burz xᵛatāδ*, Sü.: *burjasvāmī*. — [5]) § *396* Bem. — [6]) D. i. **bərəzaintiya*, § *268*. 11. So F 1.
j. *bərəzaiδiš*, *°δīm*: s. unter *bərəzδāy-*.

• j. **bərəzavant-** m. EN. eines[1]) Gläubigen, *Βαρζαέντης*: *uxšānō vīδisravarəhō dūraēsrūtahe* (sd.) *°vatō* Yt. *13*. 119; — *frāčiδrahe °vatō* Yt. *13*. 124.
Ableit. mit *vant-* aus *bərəz-* (ZDMG. *50*. 724), eig. also 'bergig'? — [1]) Oder auch zweier verschiedener.

• j. *bərəzi°*, nur KompA.: sva. *bərəzant-*.
S. auch *bardiya-*. — Vgl. CLD. KZ. *31*. 266, *32*. 592, GGA. *1893*. 398, BTHL. ZDMG. *48*. 155, WklPh. *1898*. 1060, IF. *9*. 259, *11*. 136, WN. Verm.Beitr.z.griech.Spr. 9.

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• j. **bərəzi.gāϑra-** 'hoch' oder 'laut singend': *yim zaotārəm stayata ahurō* .. °*rəm; yazata zaota* .. °*rō bərəzata vača* Yt. *10*. 89.

• j. **bərəzi.čaxra-** Adj. 'mit hohen Rädern, hochräderig': *miϑrəm* .. *yō vāša* .. °*ra fravazaite* Yt. *10*. 67.

• j. **bərəzi-ϑā(y)-** : °*ϑī-* Adj. 'von hoher Einsicht': °*zaiϑiš* [1] (NSm.) *kava vīštāspō* Yt. *5*. 108, *9*. 29, *17*. 52; — *sraošəm* °*zaiϑīm* [1] (ASm.) Y. *57*. 11.

Pü.: *buland* [2]. — [1] Statt °*ziϑi*° geschr., § *268*. 9; s. zu *bawrinay-*. — [2] Übersetzt das in vielen Hds. (zu Y. *57*) bezeugte *bərəzaiīm*.

• j. **bərəzi.pad-** Adj. 'mit hohem, d. i. gewölbtem Fuss' [1]: *vayuš* .. °*pāϑō* (NSm.) [2] Yt. *15*. 54.

[1] GDN. Stud. *1*. 137 'mit hohen Stiefeln'. — — [2] Them.

• j. **bərəzi-mita-** [1] Adj. 'hochgemessen, hochgebaut': *nmānəm* .. °*təm* Yt. *10*. 30; — °*tahe nmānahe* Yt. *10*. 28.

[1] Oder vll. *bərəzi-mit-* (mit them. Flexion) 'hochsäulig', zu ai. *mít-* f.? Vgl. *urunyō.vāiϑimiϑkā-*.

• j. **+bərəzi.yāsta-** [1] Adj. (fem. °*tā-*) 'hochgegürtet': *sraošəm* .. *yō bərəzō* °*tō* Y. *57*. 30; — *fravašayō* .. *yā bərəzaitīš* °*tā* Yt. *13*. 29.

Pü.: *buland aiwyāst*, erl.: *pa kār i dātastān stawr*. — [1] So Pt 4, F 1; NA. *bərəzyāst*°.

• j. **bərəzi-rāz-** Adj. (auch fem.) 'in der Höhe gebietend': *nī hīm* (näml. *daēnąm*) *dasta maiϑyōišāϑəm* °*rāzəm* Yt. *13*. 100.

Komp. mit LS. im 1. Glied. — **rāz-* Adj., vgl. *rāzan-*; ai. °*rāj-* Adj.

• j. **bərəzi-savah-** Adj. Bezeichnung einer der fünf Arten des Feuers*): *ātrəm* (sd.) °*vərəhəm* Y. *17*. 11.

*) Es meint nach Pü. und Zs. *11*. 6 das Tempelfeuer (*varhrān pa ēvkartārīh*) und zugleich das des täglichen Gebrauchs (Bd. *17*. 1: *ātaš ān i pa gēhān pa kār dārēnd*), das nur Speise, kein Wasser verzehrt (*xᵛarišn xᵛarēt āp nē xᵛarēt*, Bd. *17*. 2). Doch beachte man, dass an der Bd.-Stelle die Feuer *bərəzisavah-* und *spōništa-* (sd.) vertauscht sind.

Eig. 'hohen Nutzen gewährend'. — Pü.: *buland sūt*; Sü.: *udagrajyotiḥ*.

• j. **bərəzi.stūna-** Adj. 'mit hohen Säulen': *nmānəm* °*nəm* Vyt. *9*.

• j. **bərəzi'šnav-** m. EN. eines Gläubigen: °*šnaoš arahe ašaonō* "des *B.*, Sohns des *A.* .." Yt. *13*. 110.

Eig. 'des Kniee hoch sind, hoch liegen' [1]; vgl. ai. *ūrdhvajānav-*, °*jñav-* Adj. — [1] JUSTIS Deutung NB. 67 ist mir nicht annehmbar.

• j. **bərəzy-aogəṯ** Adv. 'lautsprechenderweise, mit lauter Stimme': *b*° *vačō rāzayąn* (sd.) V. *8*. 100.

ASn. aus *°*aog-*. — Vgl. *miϑō.aog-*. — Pü.: *pa buland rasišnīh* [1]. — [1] Für *gəṯ*; s. *paityaogəṯ* No. 2.

• j. **bərəzy-arštay-** m. EN. eines Gläubigen: °*tōiš ašaonō* Yt. *13*. 101.

Eig. 'mit hohem Speer'.

j. *bərəzyāst*° : lies *bərəzi.yāst*°.

• g. **bəz'vant-** Adj. 'fest': *darəgāi īžyāi* °*vaitē haxmainē* Y. *40*. 3.

Bed. nach Pü. — Et.? [1] *bəz*° statt *buz*°; § *268*. 10. — Pü.: *stawr*, Sü.: *sthūlataraḥ*. — [1] Unsichres bei BN. Stud. *1*. 391.

• j. **bē** Part. zur Hervorhebung des ersten Worts im Satz: *zātō b*° *yō ašava zaraϑuštrō* V. *19*. 46.

Vgl. *bā*, *bōiṯ*. — Pü.: lässt das Wort aus.

• j. **bōiṯ** Part. der Beteuerung und Hervorhebung, hinter dem ersten Wort im Satz; a) hinter Nom.: *narəm b*° *ašavanəm* .. V. *13*. 22; — *čiϑrəm b*° *yūžəmčąṯ xᵛarənō* .. *dāyata* Ny. *3*. 11. b) hinter dem Pron.: *azəm bōiṯ* .. *tā nipayemi* Yt. *5*. 89.

Komp.: *bā* (sd.)+*iṯ*. — Pü. (zu V. *13*): *ētar*.

• j. **bōiwra-** m. 'Kampf, Streit': °*ranąm dužitanąmča* .. *ϑwaēšā* (sd.) Yt. *13*. 20.

Mit Int.-Red. gebildet, § *102* II. 6. — ai. vgl. *bhára-* m. 'Kampf'; BTHL. IF. *10*. 200.

• j. **bąnha-** m. EN. eines Gläubigen: °*nhahe sānhanhahe ašaonō* "des *B.*, Sohns des *S.* .." Yt. *13*. 124.

Ar. **bhāsa-* m. Name eines Raubvogels [1]. — ai. *bhāsa-* m. (auch als EN.); mp. *bāhak* EN. (= ai. *bhāsaka-* EN.). S. noch MARQUART Eranšahr 128. — [1] Zu gr. φήνη (eine Adlerart) s. BTHL. IF. *8*. 235.

• j. **bąϑra-** m. [1] (vll.) 'Krankheit': °*rō* F. *16*.

Zum V. *ban-*. — Pü.: b a n n, angeblich *bahūn* 'difficult' [2], wahrscheinlich *bār* (vgl. np. *tār* 'Faden', GIrPh. *1* b. 23). — [1] ? Eher dürfte °*rō* von einem Komp. abgerissen sein. — [2] Was ist b a n n t n n (*kartan*) im PPGl.?; s. SALEMANN GIrPh. *1*. 327. 15.

• j. **bąz-** V.: s. unter *dəbąz-*.

• j. **bązah-** n. 'Höhe, Tiefe': *avavaitya* °*zasča fraϑasča* .. *yaϑa īm zā, astiča īm zā avaiti* °*zō yavaiti fraϑasčiṯ* "soviel an Höhe und Breite als die Erde; und es ist die Erde so gross an Höhe (Tiefe) wie

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an Breite" Y. *19.* 7; — *avaiti* °*zō* V. 2. 19 PüZ.

Vgl. *bąšnav-*. — ai. vgl. *bahulá-* Adj. — Pü.: *zahāk*, Sü.: *piṇḍaḥ*.

• j. **bąšnav-** m. 'Höhe, Tiefe': *yahmaṭ hača .. snaoδō* (sd.) *vafra snažāṭ .. °nubyō arəduyå* ".. Schneemassen .. bis zu Tiefen, wie sie die *Arədvī* hat" V. 2. 22.

Vgl. *bązah-*. — Pü.: *pa bāš i čand arhn*[1] 'mit der Tiefe mehrerer Ellen'. Dazu die Erl.: *ān yāδ ku kam nišīnēt ēvak vitast u 2 angust apē nišīnēt* "wo wenig (Schnee) liegt, liegt er eine Spanne und zwei Finger hoch". — [1]) So zu lesen, = j. *arəϑna-*; E hat das synonyme *arš*.

• j. *bi°* [1]), nur KompA.: sva. *dva-*.

ai. *dvi°*; § *88*. — [1]) S. auch *biš.hastra-* und *by°*.

• j. **bi.ayar-** n. 'Zeit von zwei Tagen': °*rəm* [1]) *bi.xšaparəm tanūm frasnayayanta* "während zweier Tage .." Yt. *10.* 122.

[1]) Them.

• j. **bixəδra-** n. Name eines zu Ritualzwecken dienenden Gefässes: *gaomaēzəm ayasδiš .. gaom pairi uxšānəm* °*δrəm dāityō.kərətəm* "Rindsurin sollst du sammeln bei (von) einem Stier in ein rite hergestelltes *B.*" V. *19.* 21 [1]).

Vll. *bi-xəδra-* eig. 'was zwei Glieder, d. i. Henkel hat, Henkelgefäss'; **xəδra-* (aus ar. **ktra-*), Nullform zu ai. *gātra-* n. 'Glied'. — Pü.: undeutlich; b [2]) n aa r k. — [1]) Ich fasse die Stelle nach V. *9.* 14. S. übrigens HAUG ZPGl. 106, DST. ZA. *2.* 266. — [2]) S. dazu SALEMANN GIrPh. *1.* 288.

• j. **bi.xšapar-** [1]) n. 'Zeit von zwei Nächten', wobei 1) Nacht im Gegensatz zu Tag gilt: *bi.ayarəm* °*rəm* [2]) *tanūm frasnayayanta* "während zweier Tage und Nächte .." Yt. *10.* 122. 2) Nacht als Zeit von Sonnenuntergang bis Sonnenuntergang: *aētaδa .. tanūm nidaiϑyąn* °*rəm* [2]) *vā ϑri.xšaparəm vā* ".. auf die Dauer von zwei oder drei Tagen" V. 5. 12.

Pü.: *2 šapak*. — [1]) NA. auch ohne Trennung. — [2]) Them.

• j. **bi-taēγa-** Adj. 'auf zwei Seiten scharf, doppelschneidig': *čakušanąm* °*γanąm* Yt. *10.* 130.

• j. **bitīm** Adv.: s. *bitya-*.

• j. **bitya-** [1]), g. **daibitya-** [1]), p. **duvitīya-** Adj. (fem. °*yā-*) 'der zweite': *paoiryō gairiš hąm.hištąṭ .. haraiti barš* °*tyō zərəδazō gairiš* Yt. *19.* 1; *1.* 7, *14.* 7, Y. *9.* 6, 7, V. *4.* 2, *14.* 9, *18.* 39, 40, N. 2, *37*, Vyt. *23*, Vd. *12*; — *paoirīm upa mayəm niϑwərəsδiš .. °tīm .. ϑritīm* .. V. *9.* 6 f.; 28, 31, *1.* 1 PüZ., *5.* 31, 32, *8.* 101[2], *13.* 32[2], *18.* 29, Y. *9.* 19, N. *82*, F. *1* (wo °*tim*); — *nōiṭ* °*tīm duš.sastiš* (sd.) *ahūm* (Sp. 109 o.) *mərąšyāṭ* Y. *45.* 1; — *paoirīm aētaēšąm šyaoϑnanąm vərəzimnəm nōiṭ* °*tīm* "(wenn) die erste dieser Taten begangen (wird), nicht die zweite" V. *4.* 50 [2]); — ‖ *hauv* +°*tīya*[h]*ma*[h] [3]) *udapatatā* (sd.) *pārsaiy* Bh. *3.* 5; — *yaṭ* °*tīm x*[v]*arənō apanəmata* "als die zweite (sva. der zweite Teil der) Herrlichkeit entwich" Yt. *19.* 36; V. *1.* 4, *4.* 41, *15.* 3, H. 2. 15; — *paoiryąm xšapanəm .. °tyąm .. ϑrityąm* Vyt. *54*; H. 2. 3, 21, Yt. *17.* 58; — °*tyå* (APf.) *dasa xšapanō* Yt. *8.* 16; — *paoiryehečа .. °tyehečа .. myazdahe* A. *3.* 7 f.; +P. *9* [4]); — °*tyāi ϑrišvāi xšafne* V. *18.* 20; — °*tyā* (?) *ahunanąm vairyanąm* N. *102*; *102*. a) ASn. *duvitīyam, bitīm* und DS. *bityāi* als Adv.; α) 'zum zweiten Mal': *yaṭ paoirīm .. °tīm .. ϑritīm .. kərəntāṭ* V. 7. 37; 5. 5, *8.* 38; — °*tyāi* [5]) *upaēta* (sd.) °*tyāi* [5]) *nišasta* V. *16.* 15; — ‖ *patiy* °*tīyam bābiruviyā hamiϑ*[r]*iyā abava*[n] "wiederum zum zweiten Male wurden die .." Bh. *3.* 13; 2. 8, 11. β) 'beim zweiten Mal': *kā hē asti čiϑa? .. °tīm dasa upāzana* V. *4.* 18; 22, 27, 31, 34, 37, *8.* 77; — *aϑa* +°*tyāi* [6]) *aϑa* +*ϑrityāi* (sd.) N. *42*. γ) 'zweitens': *kō* °*tīm imąm ząm mazišta xšnaoma xšnāvayeiti* V. *3.* 13; 2, 8.

KompE. (*āδbit°*). — Ordinale zu *dva-*; § *211*. — ai. *dvitīya-*; vgl. mp. *ditīkar, diδ* (*Pāz.*), np. *dīgar*. — Pü.: *ditīkar, ditīkartar*. — [1]) D. i. °*tīya-*, § *268*. 11. Vgl. zu *ϑrítya-*. — [2]) D. h. bereits bei der erstmaligen Begehung dieser Tat. — [3]) NA. liest *duvitīyam*; s. aber ebd. die Übersetzung 'als zweiter'. — [4]) Hds. *biϑy°*. — [5]) In attrib. Gebrauch, beim Nom. act. — [6]) Hds. *bytyå*.

• j. **bityāi** Adv.: s. *bitya-*.

j. *biϑyehe* P. *9*: lies *bityehe*.

• j. **bi-paitištāna-** Adj. (fem. °*nā-*) 'zweibeinig', von *ahur*ischen Wesen [1]): *dva aurvanta yāsāmi yimča* °*štānəm .. yimča čaϑwarə.paitištānəm; aom* °*štānəm yō* .. Yt. *5.* 131; — *narš ašaonō* °*štānahe* Y. *19.* 8; — *vīspå hāirišīš* (sd.) .. °*štanača* (NSf.) *čaϑwarə.paitištanača* V. *15.* 19; — *yąmčā* °*štanąm ašaonīm* (näml. *hāirišīm*) [2]) Y. *13.* 1; — *aēša* (näml. *hāiriši*) °*štāna yā kaine* V. *15.* 19; — *barəšnuš* °*štanayå* (näml.

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gaēδayā) Yt. *13*. 41; — *saošyantąm yat °štanąm* (GP.) Yt. *11*. 17.
ai. vgl. *dvipratiṣṭhā-* Adj. 'zweibeinig'. — Pü.: *2 patištān* (Transskr.), Sü.: *dvipadacārī*. — [1]) Im Gegensatz zu *bizangra-*. — [2]) Nach V. *15*. 19. PüErl.: *žan 1 nēvak vaš rat i mātakān gōwēm*.

• j. **bi-pərəsu.masah-** Adj. 'doppelt so gross als eine Rippe': *astəm baēərəzu.-stavanəhəm vā °sanəhəm* (ASm. statt n.) *vā* V. *6*. 18.
Eig. 'zwei Rippengrössen (**pərəsu.masah-* n.) gross'. — Pü.: *2 pahlūk masāk*.

• j. **bi-piδwa-** Adj. 'der zwei Mahlzeiten bekommt': *+δripiδwō* (sd.) *+zī asti ātarš . . hama °δwō aiwi.gāme* F. 25 b.
Pü.: *2 pihn*.
j. *bwivδnha*: s. unter *byah-*.

• j. **bi-bda-** m. 'zweifache Fessel': *tištryō . . avąm pairikąm ādarəzayeiti °dāišča δribdāišča . . vīspabdāišča* Yt. *8*. 55.

• j., g. *bi-fra-* n. 'Vergleich, Ähnlichkeit'. [V. *13*. 44: lies *aštā.bifrəm*.]
KompE. — Aus idg. **duiplo-* [1]); § *88*, *198*, Gdn. KZ. *25*. 416, BB. *15*. 261. — Vgl. lat. *duplum*. — [1]) Was bedeutet **plo-* eigentlich?

• j. ***binayemi** [1]) F. *19*: —?—, 1SPA.
Pü.: *x^vānēm*. — [1]) Das Wort steht am Ende der Wörtersammlung für *č°*. Also *činayemi*, zu *¹kay-*, Praes. 11+24? Dazu aber stimmt Pü. nicht.

• j. **bi-māhya-** Adj. 'zwei Monate dauernd': *upas.puδrīm . . aēvō.māhīm* (sd.) *vā °hīm vā* V. 5. 45.
Pü.: *2 māhak*.

• j. **bi¹vakaya-** m. Bezeichnung einer *Awesta*stelle: *°yehe* V. 7. 43 PüZ. [1]).
Schreibung (*ay*) vermutlich nach § *268*. 11 b. — [1]) Vgl. Dst. ZA. *3*. 45.

• j. **bi¹vandanha-** m. EN. eines Gläubigen: *ašāvanhāuš °danhahe ašaonō* Yt. *13*. 110.
Eig. Bed.? *v* für *w*?

• j. *tanu.mazō* (sd.) *ašayāiti yō tanu.mazō* ***bīraošąt** P. *18*.
Pü.: *kaš tan masāk pa drōšīn druxt hāt. bīr°* bildet den Gegensatz zu *ašayāiti* (sd.) und muss bedeuten 'er hat ein Werk der *Drug* verübt'. Die Herstellung *draoxšąt*, *s*-Aor. zum V. *draog-* liegt nahe, ist aber schwerlich richtig.

• j. **bisarəm** Adv. 'zweimal': *+ǰarōiš +haoməm . . °rəmča +δrisarəmča* (sd.) P. *29*.
zEt. s. *+δrisarəm*. — Pü.: *pa 2 kunišnīh*.

• j. **bi-staora-** Adj. 'worauf zwei Stück Grossvieh (als Busse) stehen' [3]): *aγryō.-staorəm vā °rəm vā . . x^varəm* (sd.) N. *45*.
Pü.: *2 stōr*. — [1]) S. zAusdr. Bthl. IF. *10*. 6.

• j. **bi-zangra-, °zəngra-** Adj. 'mit zwei Fussknöcheln, zweifüssig', von *daēv*ischen Wesen [1]): *mairyō drvā °zangrō avaδa ašəmaoγō* V. 5. 35; — *mašyāča °zəngra* (NP.) Yt. 5. 89; — *mairyanąmča °zangranąm ašəmaoγanąmča °zangranąm vəhrkanąmča čaδwarə.zangranąm* Y. *9*. 18; — *yasča dim ǰanat . . vəhrkəm yim °zangrəm daēvayasnəm* V. 7. 52 PüZ.
KompA. — Pü.: *dō zang*. — [1]) Im Gegensatz zu *bipaitištāna-*.

• j. **bizəngrō.čiδra-** Adj. (fem. *°rā-*) 'vom Zweifüssler [1]) abstammend': *paitištātəe °δrayā drujō* Yt. *13*. 129 [2]); — *°δra apa.-dvarata* Yt. *3*. 8; — *°δra ǰainti* Yt. *3*. 11; — *yasča mē aētaēšąm °δranąm* Yt. *3*. 12.
Ableit. — [1]) D. i. insbes. der *ašəmaoγa-*. — [2]) Hier *°zənr°* geschr.

• j. **bizəngrō.čiδra.-bizəngrō.čiδrō.ˈtəma-** Adj. 'der unter den vom Zweifüssler abstammenden am meisten vom Zweifüssler abstammt': *°məm ǰanāt °məm tbaēšayāt* Yt. *3*. 15.

• j. **biš** Adv. 'zweimal': *b° frasnāδayən maēsmana . . δriš . . čaδruš . . xšvaš* V. 7. 75; 75 [2]; — *δriš ašəm upa.stuyāt b° humatanąm* "dreimal soll er das mit *A.*, zweimal das mit *H.* beginnende Gebet aufsagen" V. *18*. 43; *19*. 22 (?); — *b° hapta* [1]) *nmāna* "zweimal sieben Häuser" V. *15*. 45; *14*. 6, 16 [3]; — *b° aētavat hāδrəm yavat tačarəm* "zweimal (genommen) ist ein *H.* so viel als .." F. 27 a; 27 a. a) mit Gen.: *b° aētavatō* "bis tanto" V. *13*. 30. **b° pay b°** N. *86* (?).
KompA.; Ableit. — Vgl. *dva-* und *bi°*; § *88*. — Pü. (zu V. *18*): *2 bar*, (sonst): *2*. — [1]) Vgl. ai. *triḥ saptá*.

• j. *biš-* f. 'Heilmittel'.
KompE.; Ableit. — Vgl. *bišiš°*, *bišaz°*, *baēšaz°*. — ai. vgl. *bheṣajá-* Adj. 'heilend', n. 'Heilmittel' usw.

• j. **bišaz-** den. Praes. 32 'heilen'.
'Jemanden (Akk.) heilen, kuriren, ärztlich behandeln': *āδravanəm bišazyāt* [1]) *dahmayāt parō āfritōit* "einen Priester soll man um einen feierlichen Segensspruch kuriren" V. 7. 41; 41–44 [14], 40 [2]); — *kuδa tē azəm bišazāni kuδa .. +apavarāne navača yaskō* . . "wie soll ich dich (Sp. 789 m.) heilen, wie .. beseitigen die .. Krankheiten?" V. 22. 6; — ohne Obj.: *yezi arəzahva*

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mərənčaite (sd.) *xšapō.hva bišazyīṯ*[1] V. *21.* 3; 3[2].

Ableit. aus ar. **bhiśaź-* m. 'Arzt'[3]); ai. *bhiṣákti* 'er heilt', *bhiṣák* (NS.) 'Arzt'. — Vgl. *baēšasya-* den. Praes. und *baēšazāi* Inf. — Pū.: *bēšazēnūtan.* — [1]) Opt., oder auch Konj. zu *bišazya-* (= ai. *bhiṣajyá-*, den. Praes. 31); aber statt *bišazyōiš* der NA., das einen solchen Praesensstamm erweisen würde, ist besser *baēš°* zu lesen; vgl. *baēšazya-* No. 1, 2. — [2]) Yt. *3.* 6, im Zitat aus V. *7.* 44, steht *baēš°*. — [3]) D. i. Ableit. aus ar. **bhiś-* (vgl. **biš-*), § *176* b. α.

• j. **biš-ā'mrūta-** Adj. 'zweimal aufzusagen': *vača yōi hənti gāϑāhva °ta ime vača ābitīm framrva* V. *10.* 3; 3, 2[2], 15; — *pasča °ta vača ime vača framrva* V. *10.* 5.

*) Die zweimal aufzusagenden *Gāϑā*strophen sind: Y. *28.* 1, *35.* 2, *35.* 8, *39.* 4, *41.* 3, *41.* 5, *43.* 1, *47.* 1, *51.* 1, *53.* 1; vgl. V. *10.* 4, N. *34.*

Pū.: transskr. (*bišāmrūt*).

• j. **bišiš.fra'māta-** Adj. 'in der Heilkunde erprobt': *°tō* F. *16.*

**bišiš-* n.; vgl. **biš-*, *baēšaza-* usw. — Pū.: *bišišk frāč ōzmūtār.*

• j. **biš.hastra-** n. 'Versammlung von zweien': *yō °rəm srāvayeiti* .. *+ϑrišhastrəm* .. *čvaṯ nitəməm hastrəm* (sd.) .. *ϑriš* (*hastrəm*) N. *31.*

Komp.: **ti+k°*; § *257.* — Pū.: *pa 2 gundīk.*

• j. **bižvaṯ** Adv. 1) 'bis, zweimal': *bitīm upa maγəm b° āpō āaṯ hvaṃ tanūm pairiyaoždaϑūta* V. *9.* 31. 2) 'bis tanto, duplice': *satəm aštastūitinaṃ* .. *b° ahunəm vairīm* 'hundert .. doppelt so oft ..' V. *19.* 22; — *hazaŋraγna* .. *dačvanaṃ* .. *b° yātunaṃča pairikanaṃča* "als Tausendtöter der *D.* .., für die doppelte Zahl (als Töter) der *Y.* und *P.*" V. *8.* 80.

Ableit. aus *biš*; vgl. unter *ϑrišvaṯ*. — Pū. (zu V. *9*): *2 bār*, (zu V. *19*: *200*[1]), (zu V. *8*: *2*[2]) *ān i and.* — [1]) Berechnet statt übersetzt. — [2]) Hinter *2* steht *zangīn*, entweder eine Reminiszenz aus V. *5.* 35 f. oder aus *čandīn* verderbt; s. dazu Justi Bd. 119 b und das np. Zitat bei Sp. Komm. *1.* 261.

• j., g. **bŭg-** f. 1) 'Lösung, Rettung'[1]): *°uji* F. *16.* 2) 'Busse'[1]): *yō vā kasōuš aēnaŋhō* (sd.) *ā mazištaṃ ayamaite +°ujim* Y. *31.* 13.

Zum V. *baog-*. — Pū. (zu 1): *bōxt*, (zu 2): *bōšīn.* — [1]) Vgl. zBed. as. *bōta* 'Heilung' und nhd. *busse.* Bed. 1 ist unsicher, s. Pū.

• j. *karapanō* *ra*uyasnaṃ **buxtā** *mahe** FrW. 2. 2.

• j. **buxtay-** f. 'Heulen, Fauchen': *buxahi* (sd.) *nəma ahmi °tiš nəma ahmi* Yt. *15.* 47. Vgl. gr. βύκτης, nhd. *fauchen*; Burg KZ. *29.* 364. Aber die Herkunft des Worts ist verdächtig.

• j. **bučah'in-** Adj. 'der das Geheule, Gefauche an sich hat': *°čahi* (NS.) *nəma ahmi buxtiš nəma ahmi* Yt. *15.* 47.

Ableit. aus **bučah-* n.; zEt. s. *buxtay-*.

• j. **būǰay-** f. Name einer *Daēvī*: *nasūm janaṯ* .. *°ji janaṯ* Yt. *4.* 2; — *būǰaṯ nərəm ašavanəm haǰa nasūm* .. *haǰa °ǰi* Yt. *4.* 3.

Npū.: fehlt.

• j. **būǰayamna-** Adj., PPM.: s. *baog-*.

• j. **+būǰi'sravah-**[1]) m. EN. eines Gläubigen: *°vaŋhō ašaonō* Yt. *13.* 101.

Eig. etwa 'der im Ruf des Retters steht'; *būǰi°* (nur KompA. zum V. *baog-*[2]). — [1]) So Mf 3; NA. *bujasr°*. Falsch § *55.* 2, *304* II. 33. — [2]) Vgl. unter *bərəzi°* und s. zu *vīdisravah-*. Doch kommen *bərəzi°* usw. sonst nur in adjektivisch bestimmten Komp. vor.

• j. **būǰyamana-** Adj., PPM.: s. *baog-*. KompE. — Wertlos; Vd.!

• j. **būǰyāna-** Adj., PPM.: s. *baog-*. Wertlos; Vd.!

• j. **būta-** Adj., PPfP.: s. *bav-*.

• j. **būtay-** m. Name eines *Daēva*: *druxš hē pairidaraṯ būiti* (statt NS.) *dačvō ϑrayō maršaonəm davaϑā* V. *19.* 1; 2; — *būiti* (statt NS.) *dačvō driwiš dačvō* V. *19.* 43.

np. (Pū.) *būt*, np. (gelW.) *but* 'Götzenbild'; s. dazu West SBE. *5.* 111 (, wo wie bei Justi Hdb. 216 ai. *bhūta-* m., n. 'Gespenst' verglichen wird), *47.* 58, Horn NpEt. 42, GIrPh. *1* b. 80, Hbm. PSt. 26, Dst. ZA. *2.* 259, *3.* XLVIII.

j. *buda* Nik. *2*: lies *pudra.*

• j. **būδay-** m. Name eines *Daēva*: *pərəne būiδi* V. *11.* 9.

S. *būδiżā-*. — Pū.: fehlt.

• j. **būiδiżā-** f. Name einer *Daēvī*: *pərəne būiδi pərəne °ża* V. *11.* 9.

S. *būδay-*. — Pū.: fehlt.

• j. **+buδra-**[1]) m. EN. eines Gläubigen: *°rahe dāizgrāsp̄iš ašaonō* "des *B.*, Sohns des *D.* .." Yt. *13.* 106.

Eig. 'aufmerksam', zum V. *baod-*; vgl. *zaēnibuδra-* Adj. — [1]) So F 1; NA. hat *būδ°*; ZDMG. *50.* 698 No.

• j., g. **bŭna-**[1]) m. 'Grund, Boden, Tiefe': *°nəm aŋhōuš tmaŋhahe* V. *19.* 47; — *°ne jafraṇaṃ vairyaṇaṃ* V. *19.* 42; Yt. *19.* 51; — *°nəm srayaŋhō* Yt. *19.* 51; — *dānuš* (sd.) .. *+frā °nāṯ taϑintiš* Aog. *77*; — *yavaṯ āδuš* .. *°nōi haxtayā* (sd.) Y. *53.* 7;

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— °*nəm ā* F. *4* a(?). a) 'das Unterste, Unterseite' (nur Ableit.).
Ableit. — Aus ar. **bhundʰna-*, § *24*. — np. *bun*; vgl. ai. *budhná-* m., Pā. *bundha-* m. — Pü.: *bun*. — [1]) *u* ist überall ausser Y. *53*. 7 besser bezeugt.

• j. **buna'va-** Adj. 'von der Unterseite' stammend': *aspaēm varəsəm .. vaēnaiti katārō aγravō* (sd.) *vā* °*vō vā* Yt. *16*. 10, +*14*. 31.
zSuff. s. § *200*. — Npü.: *az dum*.

• g., j.[1]), p. **būmī-** f. 'Erde': ‖ *imām* °*mim .. avam asmānam* D. *6*. 1, X. *1*. 1, *6*. 1, Ao. *1*. 1 (wo °*mām*); D. *6*. 4; — *paiti* °*mīm haptaiδyąm* Yt. *19*. 26; — *raočāščā* .. °*mīmčā vīspāčā vohū* Y. *37*. 1; *42*. 3; — °*myā* (GS.) *haptaiδē* (sd.) Y. *32*. 3; — ‖*xšāyaδiyā* *ahyāyā* °*miyā* +*vazarkāyā* D. *6*. 2, X. *1*. 2; Am. *1*, *3*, Ao. *1*. 2, D. *12*.
Ableit. — Zum V. *bav-*. — ai. *bhūmī-* f., mp. (Pü.), np. *būm*. — [1]) Im jüngern Awesta nicht üblich (Y. *42*. 3 stammt aus Y. *37*. 1, Yt. *19*. 26 erinnert an Y. *32*. 3). Hier steht dafür *zam-*, vgl. *aom asmanəm .. imąm ząm* Yt. *13*. 2 mit D. *6*. 1.

• j. **būmya-** m. Name eines Bergs oder Gebirgs: *ahmaṭ hača garayō fraoxšyąn . xštvō ərəzurō* (sd.) *haptaδō* °*yō* Yt. *19*. 2.
Ableit. aus *būmī-*?; ai. *bhūmya-* Adj. 'terrenus'.

• j. **buye** Inf. '(etwas) zu werden', mit Nom. ag. (vgl. *bav-* 3): *āfrīnāmi vavanvā* +*vanaṭ.pəšanə* (sd.) *b*° *vīspəm aurvaδəm .. vavanə b*° *raδwya manənha .. nijanə b*° *vīspe dušmainyū .. zazə* (sd.) *b*° *vənhāuča mižde* A. *1*. 10 f.
Zum V. *bav-*. — ai. °*bhúve*; § *268*. 19.

• j., g. **būray-** Adj. 'reichlich; völlig, vollkommen': °*uiri gaoš* °*uiri xᵛarəδa* °*uiri vastra* °*uiri anyaēibyō mazdayasnaēibyō* Vyt. *45*; — *mazdā dadāṭ ahurō* .. °*ūrōiš ā* .. *xᵛāpaiδyāṭ* (sd.) .. Y. *31*. 21. a) Akk. mit [1]*kar-* 'etwas (Akk.) völlig machen sva. (Erhofftes) erfüllen mit —' (Instr.)[1]): *mazdąmčā* °*ūiričā kərəšvā rāitī tōi xrapaitī* (sd.) *ahmaṭ hyaṭ aibī hyaṭ mīždəm* .. Y. *40*. 1.
Zum arm. V. *bavel* 'bastare'. — ai. *bhūray-* Adj. — Pü.: *bavandak*; *bavandakīh*, Sü.: *saṃpūrṇatvam*. — [1]) Vgl. Y. *29*. 10 unter *āpana-*.

• j. **būza-** m. 'Ziege, Ziegenbock': °*zahe kəhrpa rənahe* "in der Gestalt eines wilden Ziegenbocks" Yt. *14*. 25.
Ableit. — np. (Npü.) *buz*. Weitres bei SCHRADER Reallex. 985.

• j. **buzya-** Adj. 'von Ziegen herrührend, caprinus': *payənhąm* .. °*zyanąmča* V. *5*. 52.
Ableit. aus *būza-*. — Pü.: *mātak i buz pēm*.

• g. +**būštay-**[1]) f. 'Werden', Plur. 'die werdenden, künftigen Dinge'[2]): *hyaṭ* +*ā* °*tīš*[1]) +*vasasə.xšaδrahyā dyā* "auf dass ich mir die künftigen Dinge des unumschränkten Reiches erwerbe" Y. *43*. 8.
Zum *s*-Aor. des V. *bav-*; vgl. *būždyāi*. — Pü.: *ka ān*3) *bavēt nēwakīh – ku tan i pasīn bavēt – pa kāmak xᵛatāδīh dahīhēt – ku pātixšāhīh pa apāyast ō dahīhēt*; Sü.: *yo 'sau bhavisyati svecchayā rājyasya dātā*. — [1]) NA. *ābūštīš*; s. aber KZ. *30*. 318. — [2]) Falsch § *55*. 2. — [3]) S. *ā* No. 21.

• j. **būšyant-** Adj. (fem. °*yeintī-*: °*yąiδy-*) PP 17 (Fut.) A.: s. *bav-*.
Ableit.

• j. **būšyąs'tā-** f. Name der *Daēvī* der Schläfrigkeit[1]): *āaṭ maire fradvaraiti* °*ta darγō.gava .. uiti daomna xᵛafsata mašyākərəhō* FrW. *10*. 42; Yt. *10*. 97; — °*ta darγō.gava hā vīspəm ahūm .. hakaṭ raočarəhąm fraγrātō nixᵛabdayeiti* V. *18*. 16; — °*ta yā zairina* .. °*ta yā darγō.gava* V. *11*. 9; — *taurvayeiti* °*təm*[2]) *zairinəm* Yt. *18*. 2.
Ableit. aus *būšyant-*; BTHL. KZ. *29*. 547. — mp. (Pü.), np. *būšāsp* 'Traum, Schlaf'; s. dazu NÖLDEKE SWienAW. *126*. 2. 1. — [1]) Vgl. SWienAW. *67*. 841. 8: *būšyāsp u būšāsp ism i dēv ī ast ki xᵛāb ārad*. — [2]) Statt °*tąm*. Der mask. Ausgang beruht auf Angleichung an die Umgebung.

• g. **būždyāi** Inf. 'künftig zu werden', mit dem Inf. *sarōi* 'sich zu vereinigen': *sarōi b*° *haurvātā amərətātā avā* (sd.) *mąδrā yō rāδəmō* (sd.) .. "auf dass sich .. *H.* und *Am.* künftig mit dem vereinigen, der .." Y. *44*. 17.
Zum *s*-Aor. (*būš-*) des V. *bav-*; vgl. *būštay-* und ai. *prabhūṣáṇi*. Wegen der Bed. s. [1]*nas-* No. 3. — Pü.: *sardār bavišnīh apar xᵛartāt u amurtāt*; Sü.: *svāmino bhavisyanti*.

• j. *bda-* m. 'Fessel'.
KompE. — gr. vgl. *πέδη*, nhd. *fessel*; JSCHMIDT KZ. *25*. 55; weiteres IF. *7*. 89.

• j. **byah-** m. 'Furcht': *byənha* F. *16*.
Zum V. *bay-*. — Statt *biya*° geschr.; § *268*. 11. — ai. *bhiyás-ā* (IS.). — Pü.: *bīm*.

• j. **by'aršan-** m. EN. eines iranischen Fürsten aus der *Kavay*-Dynastie, Enkels des *Kavāta*[1]): *kavaēm* °*šānəm* Yt. *19*. 71; — *kavōiš* °*šānō* (GS.) *ašaonō* Yt. *13*. 132.
Eig. 'mit zwei Hengsten (fahrend)'. — [1]) Bd. *31*. 25.

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• j. **byah-** V. 'Schreck erregen'. Perf. 1 *biwyāh-*.

'Schreck erregen, furchtbar sein': *aȯa ātarš zasta paiti apa.gnurvayaṯ yaϑa ažiš biwivāŋha*[1]) "da zog *Ā.* die Hände zurück, weil der Drache furchtbar war" Yt. *19.* 48.

ai. *bhyas-* V. 'sich fürchten'. — Vgl. *bay-*. — [1]) Statt **bivyāŋha* (= *biwy°*, § *268.* 37) geschr., § *268.* 11, *331.* 2.

• j. **by-ā'rixti** Inf. 'bis irrigare, (das Wasser) zweimal hin (zur Wiese) zu lassen, über zu lassen': *čvaṯ yavaṯ zā̊ . . yavaṯ ačša āfš °ti upa.ϑwaršti frabavāṯ* "wie gross (soll) das Grundstück (sein)? . . so dass das Wasser (des Grabens) ausreicht, um zweimal (im Jahr) vermittelst Durchstechens (des Damms) übergelassen zu werden" V. *14.* 13[1]).

Zum V. *rāēk-*. — Pü.: *tāk 2 bār pa 2 baxšišnīh* (Hds. a r k *īh*) *pa 2 kānakīh*; undeutlich. — [1]) D. h. das Grundstück soll so gross sein, dass es durch Öffnung des oberhalb gezogenen Bewässerungsgrabens zweimal im Jahr unter Wasser gesetzt werden kann.

• j. **byārə.drāǰah-** n. 'Dauer von zwei Jahren': *yaṯ . . nikante spānasča irista . . °ǰō anuskante* ". . zwei Jahre lang . ." V. *3.* 38.

**byār-* n. 'Zeit von zwei Jahren', Komp.: **bi* +*yār-*, § *268.* 11. — Pü.: *2 sāl drahnāk.*

j. *bityā̊* N. *42*: lies *bityā̊*.

• j. **bram-** V., nur Praes. 14 (Inkoh.) *brāsa-* 'anfangen umherzuschweifen, umherzuirren'.

avaēnō x^v^arənō fraēštō (sd.) . . *brāsaṯ yimō ašātō* ". . begann *Y.* betrübt umherzuirren" Yt. *19.* 34.

ai. vgl. *bhramati, bhrāmyati* 'er irrt umher'.

• j. **bravara-** m. — ? —, eine Landplage Baktriens: *bāxδīm . . āaṯ ahe paityārəm frākərəntaṯ anrō mainyuš . . °rəmča usaδasča* V. *1.* 6.

Pü. (für *br°* und *us°*): dn r[1]) *čakāt vas bavēt*, Npü.: *mūr i dānakiš.* Vgl. dazu Sp. Komm. *1.* 23, Ggr. Pehl. 40, OK. 205 (wo gr. *βάρβαροι* verglichen wird!), Haug Essays[2] 359, FrMüller WZKM. *4.* 86, Dst. ZA. *2.* 9. — [1]) Ob *gōr* 'Grab'?

• j., g.[1]), p. **brātar-** : *brāϑr-* m. 'Bruder': ‖ *ka^n^būǰiyahyā °tā bardiya^h^ nāma^n^ āha^h^* Bh. *1.* 10; 11; — *°ta . . x^v^anha vā* V. *12.* 5; Yt. *17.* 16; — *°ta hača x^v^anharəm x^v^anha hača °tarəm* V. *12.* 5; — *saošyantō dəng* (Sp. 684 m.) *patōiš spəntā daēnā urvaϑō* +*brātā*[1]) +*ptā vā* Y. *45.* 11; — *daēnayāsča māzdayasnōiš yaϑa °ϑrəm vā °ta vā* Vyt. *10*[2]); — *kaēna* (sd.) . . °*ϑrō* Yt. *15.* 28; — *piϑre vā puϑrāi °ϑre vā* Yt. *14.* 46; — *antarə °ϑra* (AD.) "zwischen ein paar Brüdern" Yt. *10.* 116; — *°ϑra* (NP.) *vā haxaya vā* V. *4.* 44; — *nōiṯ framanīm °ϑranəm*[3]) *āzīzušte* (sd.) P. *43.*

Ableit.; s. auch *pouru.brāϑra-* Adj. — Angebl. 'Träger', zum V. *1bar-* (zuletzt Weber Festgr. Roth 135); wertlos. — ai. *bhrātár-* m.; mp. (Pü.) *brātar*, np. *birādar.* — [1]) NA. hat zu Y. *45.* 11 *barātā*; s. aber Var. — [2]) Wohl Erinnerung an Y. *45.* 11. — [3]) Them.; s. aber *sāstar-* No. 1.

• j. **brātra'vant-** Adj. (fem. *°vaitī-*) 'mit Brüdern versehen': *°vaitīš* Vyt. *36* (?).

Ableit. aus *brātar-*, vgl. *aršnavant-*, aber auch zu *ātravaxš-* No. 1. — ai. vgl. *bhrātṛmant-* Adj.

• j. **brātruya-**[1]) m., **brātruyā-**[1]) f. 'Brudersohn'; 'Bruderstochter': *°yō . . °ye* (NSf.) *vā* V. *12.* 13.

Ableit. aus *brātar-*. — ai. *bhrā́tṛvya-* m. 'Vatersbruderssohn'. — Pü.: ausgelassen. — [1]) So NA., s. aber die Var. *°tūry°*, *°tūiry°*; jedenfalls abgekürzte Schreibung für *°tərvy°*, § *268.* 42.

• j. **brāy-** V., nur mit *pairi* 'ringsum schneiden, be-, verschneiden'. Praes. 11 *brīn-*.

yaṯ tūm . . varəsāsča (sd.) +*ham.rāzayanha varəsāsča* +*pairi.brīnanha*[1]) V. *17.* 4; — *yō . . varəsāsča* +*ham.rāzayeiti . . pairi.***\

'Schmuck'. — Npü. (für *br° br°*): *buzurg buzurgī*.

j. *brənǰayāiti* N. *94*: lies *dərəzay°*.

• j. **brōiθrō.taēža-** Adj. '(durch die Schneide scharf sva.) mit scharfer Schneide': *snaiθiš zastaya dražimnō* +*°žim*[1]) Y.*57*.31; o PüZ.[2]), V.*18*.14 PüZ.[2]).

**brōiθra-* n. 'Schneide', zum V. *brāy-*. — Pü.: *burrāk tēž*. — [1]) So Pt 4; NA. *°žəm*. — [2]) Hds. *barōiθr°*.

• j. **brvat-** f. 'Augenbraue', Du.: *antarāṯ naēmāṯ °vaṯbyąm* V.*8*.41, 42, *9*.15, 16.

D. i. *brŭvat-*; vgl. dazu § *182, 224, 397*. — Vgl. ai. *brū́-* f., np. *abrū, barū* (IFAnz. *10*. 24); air. *brūad*. — Pü.: *brūk*.

• j. ˣ**bsuṯ** N.*65*.

f.

• j. **fǎnkav-** m. 'Gipfel, Spitze (od. dgl.)': *ahmaṯ hača garayō fraoxšyąn ašta aurvantō °kavō* ". . die Berggipfel 'die acht Renner'" Yt.*19*.3.

Et.? Aus ar. **phāṅkh°*; § *9, 298*. 7 b.

• j. ˣ**fəδri** 'Vater'[1]): F.*13*.

Pü.: *pitar*. — [1]) Ist kein selbständiges Wort, sondern vom Kompositumende abgelöst, vgl. *ərədaṯ.fəδrī-* u. a., Bthl. IF. *11*. 133.

• j. *fəδrī-*, Fem. zu *ptar-*: s. unter *pitar-*. KompE. — Vgl. ˣ*fəδri*.

j. +*fəδrō*, g. *fəδrōi*: s. unter *pitar-*.

• j. **fyaṅhav-** m. 'Hagel': *arədvīm .. yeṅhe čaδwārō aršāna hąm.tāšaṯ ahurō mazdå vātəmča vārəmča maēyəmča °ṅhumča* Yt. 5.120; *8*.33.

vAbleit. — Ob zu ai. *pinášṭi, pipéṣa* 'zerstampfen' (mit idg. *s*)?; s. Bthl. AirV. 109, Osthoff PBrB. *18*. 2. Vgl. *pišant-*.

• j. **fyaṅhv'a-** den. Praes. 32 'hageln'.

'hageln, Hagel fallen lassen', 1) von der Nacht[1]): *taδryasčiṯ hača xšafnō vārəntyå .. fyaṅhvaityå*[2]) "auch in dunkler Nacht, (welche sva.) wenn es . . hagelt" Yt. *16*. 10. 2) von den Hengsten der *Arədvī*: *čaδwārō aršāna . . mīšti . . vārəntaēča snaēžintaēča srasčintaēča* +*fyaṅhuntaēča*[3]) (3PPM.) "vier Hengste . . durcheinander lassen sie es regnen und schneien und triefen und hageln" Yt. 5.120.

§ *153*. 3. — [1]) Vgl. *snaēg-* No. 1. — [2]) Lesung unsicher; besser vll. mit J 10 *fyaṅhuntyå*, § *181* d *α*. — [3]) NA. hat *fryaṅh°* ohne Bemerkung; ebenso WG. Doch wohl Druckfehler.

• j. **fyaṅhvant-** Adj. (fem. *°vaitī-*)[1]), PPA.: s. *fyaṅhva-*.

[1]) Unsicher, s. *fyaṅhva-* No. 2.

• j. **fyušta-** m. EN. eines Gläubigen: *θritō aēvō.sarəδō* (sd.) *°tahe ašaonō* Yt. *13*.125.

Vll. 'der angebrannte', ar. **ṗi-ušta-*; vgl. ai. *abhyuṣṭa-* Adj., PPfP. zu *óṣati*, und BGM. Grdr.[2] *1*. 277.

• j., g. **frā**[1]), **fərā**[1]), *fəra°*, j., g., p. *fra°* 1) (nur KompA.) Adv.; a) 'vorwärts, voran'. b) 'fort, weg'. 2) Praev. (mit *ay-*, ¹*ar-*, ²*ar-*, *gam-*, *dā-*, *vaz-*, *stā-* usw.).

KompA.; Ableit. — S. auch *frō* und *frōiṯ*. — ai. *prá*, np. *far°*. — Pü.: *frāč, fra°*; auch *frāk*[2]), *frōt* und *apa°*. — [1]) So als Praev., wenn von der zugehörigen Form getrennt (§ *268*. 7, 8)[3]); sonst erscheint im Awesta beliebig *fra°* (, *fəra°*) und *frā°*. — [2]) S. dazu Bthl. IF. *12*. 99. — [3]) Aog. *77*: lies *frā*.

• j. ˣ*yoγəδa* **fraēazaite**ˣ F.*4* e.

Pü.: *āyōžišn frāč* z a dt (d. i. *zāyēt* 'nascitur' oder *žāδēt* 'precatur').

j. *fraēta*: s. ¹*ay-*, Sp. 153 m.

• j. **fraēθ-** V. 'verfaulen, verwesen'. Praes. 27 *friδya-*.

yeziča aēte nasāvō friδyeitiča (statt Plur.) *puyetiča* "und wenn die Leichname verfaulen und verwesen" V.*6*.28; — *°friδyant-*.

Et.?[1]). — Pü. *nastak*[2]). — [1]) ai. *mrityati* 'er zerfällt' reimt wohl auf *friθy°*, ist aber nicht identisch damit, wie Gdn. GIrPh. *2*. 52 will. — [2]) Zu ¹*nas-*; vgl. dagegen zu *afriδyant-*.

• j. ¹**fraēšta-** Adj. 'der meiste' an Zahl: +*duš.dātayå* (Sp. 753 m.) *°ta* (NPm.) *drvantō* Aog. *56*; F.*13*. A) ASn. *°təm* als Adv. 'am meisten'[1]), nach Zahl, Menge, Umfang usw.: *maδravākahe . . yō °təm . . ašəmaoγanąm* (Gen. part. als Obj.) . . *avaǰγnaṯ* Yt. *13*.105; — *yaṯ bā paiti °təm kārayeiti . . yavanąmča vāstranąmča* (sd.; Gen. part. als Obj.) V.*3*. 4; — *yaṯ bā paiti °təm vīkənte . . gərəδąm* (Gen. part. als Obj.) V.*3*.22; — *yaṯ bā paiti °təm bavainti . . gərəδąm* (Gen. Plur. als Subj.) V.*3*.10; — *yaṯ bā paiti °təm maēzənti pasvasča* . . V.*3*.6; — *yaṯ bā paiti °təm us.zīzənti* (sd.) *pasvasča* V.*3*.5; — *yaṯ bā paiti °təm daxma uzdaēza* (sd.) *kiryeinte* V.*3*.9; 13; — *yaṯ bā paiti °təm sairi nikante* V.*3*. 8; — *yaṯ bā paiti °təm uskənti* V.*3*.12; — *yō °təm apivatāite daēnayå* V.*9*. 2. a) zur Verstärkung des Superlativs[2]): *yaṯ ahmi nmāne . . °təm yaoždātō.zəmō.təməmča hušk̄ō.zəmō.təməmča kambištəmča* . . V.5.46[3]).

Kompar. zu *parav-*. — Aus ar. **pra(i)ṡitha-*, mit *a* aus uridg. *ə*. — Vgl. *frāyah-*. — Pü.: *frahist*. — [1]) In V.*3*.10 könnte *°təm* syntaktisch

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als NSn. (Subj.), in V. *3.* 5, 6, 12, 22, Yt. *13.* 105 als ASn. (Obj.) genommen werden. S. aber die übrigen Stellen und den Gebrauch unsres 'am meisten'. S. auch *frāyō* Adv. — 2) Wie gr. πλεῖστον; s. KÜHNER Ausf.Gr.d. Griech.Spr.² *2.* 26. — 3) Vgl. V. *3.* 15, wo °*təm* fehlt.

• g. **²fraēšta-** m. 'Gesandter, Bote': *yavōi vīspāi* °*tərəhō ərəhāmā* "für alle Zeit wollen wir (deine) Gesandten sein" Y. *49.* 8 [1].

Komp.: **fra*+**išta-*, PPfP. zum V. ²*aēš-*. — np. *firēšta, firišta* 'Bote', arm. LW. *hreštak.* — Pü.: *hamāk tāk ō visp framānpat hēnd*, erl.: *frašōštr u hāvištān i frašōštr tāk tan i pasīn hamāk pātixšāhīh dah.* — 1) Vgl. zSt. Y. *32.* 1 c.

• j. **fraēštəm** Adv.: s. ¹*fraēšta-*.

• j. **fraēštō** Inf. 'zu enteilen, zu entweichen': *avaēnō xᵛarənō fr° yō yimō* "als *Y.* die Herrlichkeit entweichen sah" Yt. *19.* 34 [1].

Komp.: **fra*+**ištō*, zum V. ²*aēš-*. — 1) zKonstr. s. unter *vaēn-* mit *ā*, No. 5.

j. *fraēšy°*, Verbalf.: s. ²*aēš-*.

• j., g. **fraoxta-** Adj., PPfP.: s. ¹*vak-*. KompE.

• j. **⁺fraoxtaē-***ča* [1]) Inf. 'singend abzubeten' [2]): *yasnahe haptərəhātōiš fravākaēča* . . ⁺*zrazdātaēča* ⁺*framərətaēča* °*taēča* Vr. *15.* 2.

Komp.: **fra*+**uxt°*. — Zum V. *vak-*. — Vgl. **uxtay-*. — Pü.: *pa frāč vāngīh.* — 1) So K 7 a. NA. °*tayaēča.* — 2) Vgl. Pü. und Sü. zu *fragāδra-*.

j. *fraoxšyąn*: s. ¹*vaxš-*.

• j. **fraoδat.aspa-** Adj. 'mit schnaubenden Rossen': *masa xšaδra* . . °*pa* (APn.) Yt. *5.* 130.

**fraoδant-* Adj., PPA.; ai. *próthati* 'er schnaubt', *próthant-*.

• j. **fraoraosa-** m. EN. eines Gläubigen: °*sahe kaošahe ašaonō* "des *Fr.*, Sohns des *K.* . ." Yt. *13.* 122.

Ob für **fravō.r°* (§ *268.* 36), eig. 'flinkes Wachstum (zum V. ²*raod-*, § *53* II. 8) habend'? S. *frava-* EN. — Falsch JUSTI NB. 103. — Die Lesung ist unsicher.

• j. ˣ*upa.razšaštnāiš* (sd.) ˣ**fraoiritarāt** [1]) *nazmāt* N. *58.*

Pü.: *ka apar frōt hač frōttar* [1]) *nēm.* — 1) Ob nach Pü. etwa *fratarāt* zu lesen?

j. *fraoiris°*, *fraoiriš°*, Verbalf.: s. *urvaēs-*.

• j. **fraoirisimna-** Adj., PPM.: s. *urvaēs-*.

• j. **fraoirisišta-** Adj. (fem. °*tā-*) 'der sich am meisten, liebsten heranwendet zu —': *fravašayō* . . *yā avaδa para* °*tā yaδra* . . ". . die sich schon ehedem am liebsten dorthin gewendet haben, wo . ." Yt. *13.* 25.

Komp.: **fra*+**urvišišta-*, Superl. zum V. *urvaēs-*.

j. *fraorəčanta* Yt. *17.* 19: s. *varək-*.

• j. **fraorətay-** f. 'Sichbekennen zu —' (Gen.): °*rəitīmčā āstaoδwanəmčā dazənayā mazdayasnōiš* Y. *13.* 8. A) Bezeichnung des mit *fravarānē* beginnenden Glaubensbekenntnisses Y. *12.* 1 ff.: °*rəitīm hāitīm* Y. *13.* 8.

KompE. — Zum V. ²*var-*; § *268.* 41. — Vgl. *fravartay-* EN. — Pü.: *franāmišn* – Sü.: *pravaktṛtvam* –, (zu A.): *fravart*, Transskr.

• j., g. **fraorəṭ** Adv. 'gern': *yaēčā xšnaošən* (sd.) *ahurəm* . . *fr°* *mazdąm* Y. *30.* 5; — *aṭčā hōi sčantū* . . *xšnūm* (sd.) *mazdā* . . *fr°* *yasnąsčā* Y. *53.* 2; — *yatāra vā dim paurva frāyazāiti fr°* *fraxšni avi manō* ⁺*zrazdātōiṭ ərəuhyaṭ* (sd.) *hača* Yt. *10.* 9.

Aus ar. **pra-ṛṛt*; zum V. ²*var-*, § *268.* 41; eig. 'mit Vorzug'. — Pü. (zu Y. *53*, P. und H. *1.* 3): *franāmišn* – Sü. (zu Y. *53*): *namaskṛtiḥ* –, (zu Vr. *14.* 2): *pa franāmišnīh*, (zu Y. *30*): ausgelassen (?, oder *ō*?).

• j. **fraorəpa-** m. 'Berg, Gebirgszug (od. dgl.)' [1]): *ahmaṭ hača garayō fraoxšyąn ušiδā ušī.darənō ərəzifyas*(sd.)*ča* °*pō* Yt. *19.* 2.

Aus ar. **pra-ṛṛpa-*; Et.? [2]). — 1) Die Bedeutung ergibt sich aus dem Zusammenhang und aus Yt. *5.* 45: *ərəzifyāṭ paiti garōiṭ.* — 2) Ganz unsicheres KZ. *29.* 487. Vgl. *varəp-*.

j. *fraiare* F. *13*: lies *frayare.*

j. *frauāxš* F. *3* g: lies *fravāxš.*

• j. **(fraka-)** Adj. 'vorwärts, herangewendet', nur IS. und ASn. als Adv.; 1) IS. *fraka* 'vorwärts, hervor, von der Stelle' (nur Komp.). 2) ASn. *frakəm* 'heran, herbei', mit V. ¹*bar-* sva. *fra-bar-*: *frabərətarš* (sd.) *yaṭ*..*barəsmąnča* °*kəm* (näml. *barāṭ*) *āδračča yasnō.kərətaēibyō paiti.barāṭ* N. *74.*

KompE. (vgl. *afraka°*). — Ableit. aus *frānk-* [1]). — S. auch *fraša-*, *pərəδu.frāka-*. — Pü. (zu N.): *frāxᵛgām.* — 1) Zum kurzen *a* s. **apaka-*. — 2) DST. ZA. *3.* 129 erinnert an "le *frāgām* de la litourgie plus récente" und übersetzt danach "la tige oblique du *B.*". Aber *barəsmąnča* kann doch nicht wohl GS. sein; es wäre °*mąsča* zu erwarten.

• j. **fra-kana-** [1]) n. 'Aufgraben, Aufdämmen': *astō.vīδōtuš*..*yahmaṭ hača nazīš bunjayāṭ*.. *naδa* °*nəm arəhā zəmō* ". . nicht das Aufdämmen der Erde" Aog. *66.*

Pü.: *nē kē pa frāč kanišnīh frāč kanēt ān zamīk*, Sü.: *na khanitā asyāḥ pṛthivyāḥ.* — 1) *frakinəm* der Ausg. ist Druckfehler; s. das. S. 158.

• j. **fra-kava-** 1) Adj. 'der vorn, auf der Brust einen Höcker hat': *mā mē aēṭayāsčīṭ*

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zaoϑrayå fraṇharəṇtu °vō mā apakavō Yt. 5. 93. 2) m. Name für solches Gebrechen: *mā aϑra °vō* V. 2. 29.
Pü.: *frāč kōfak*, erl.: *ō pēš*.
j. *frakarana* Yt. *13*. 39: lies *frā karana*.

• j. **fra-kairya-** Adj. 'perficiendum': *°kaire* (APn.)[1] *frakərənaoṯ* "perficienda perficiat" V. *19*. 41.
ai. vgl. *prakārya-* Adj. — Pü.: fehlt. — [1]) Statt *°rya* geschr., § *268*. 32.

• j. **frakəm** Adv.: s. *fraka-*.

• j. **fra'kərəstō.fra'sāna-** Adj. 'Zerstörung, Vernichtung hervorrufend, bewirkend': *gaϑahe °nahe simahe* Yt. *13*. 136.
Vgl. *frākərəsta-*.

• j. **fra-gatay-** f. 'Herankommen, Nahen', mit GP. *raočaṇhạm* 'Nahen des Tageslichts', Name des vierten und letzten Abschnitts der Nacht*): *raočaṇhạm °tōiṯ* F. 27 b.
*) Der von Tagesgrauen bis Sonnenaufgang reicht, später *uš bām* genannt; s. F. *27* b, die GrBd.-Stelle bei Dst. ZA. *2*. 316 und zu *ušah-*.
Pü.: *rōšnīh frāč rasišnīh*.

• j. **fra-gāϑra-** n. 'Absingen, singendes Abbeten': *ahunahe vairyehe frasraoϑrəmča*(sd.) *framarəϑrəmča °ϑrəmča frāyaštīmča* Y. *19*. 21; Vr. *3*. 7, *13*. 3.
Pü.: *frāč vāngīh*; s. zu *fraoxtaēča*; Sü.: *prakṛṣṭaṃ gāthayā* (IS.).

• j. **fra-γrātay-** f. 'Erwachen': *būšyạsta .. vīspəm ahūm .. raočaṇhạm °tō* (LS.) *nix^v abdayeiti* ".. beim Erwachen des Tageslichts .." V. *18*. 16.
Zu einer *ā*-'Erweiterung' des V. [1]*gar-*; § *142*. — Pü.: *frāč* dn p r *āyišnīh*; s. Pü. zu [1]*gar-*.

• j. **fra-γrārayō** Inf. 'aufzuwecken': *vīsaiti dim fraγr° nōiṯ fraγrāγrāyeiti* (sd.) N. *19*.
Zum Praes. 7+30 *γrāraya-* des V. [1]*gar-*. — Pü. [*a*]*frāč* dn n pr *āyišnīh*; s. Pü. zu [1]*gar-*.

• j. **fra-γrisəmna-** Adj., PPM.: s. [1]*gar-*.

• j. **fəra-xšaostra-** n. 'Vorwärts-, Weiterfliessen': *apạmčā °rəm* Y. *42*. 6.
zEt. vgl. *xšusta-*. — Pü.: *frāč tačišnīh*.

• j. **fraxštay-** f. 'Fülle' (nur Komp.). A) IS. als Adv. 'in reichem Mass, valde': *ahe narš ašaonō fravašīm .. anyaēšạm ašaonạm °ti*[1]) *yazāi fravarəta* Yt. *1*. 30.
KompA. — Et. und Bed.? — Pü.: .. *an 1 ahravān vas yazēm*; *ān +pursišn yazēm ku varravišn u +pursišn i nēwakīh rāδ*. Undeutlich; *fraxšti* scheint einmal mit *vas* (vgl. *fraxšnin-*), einmal mit *pursišn* (s. *fraxštya-*) gegeben zu sein. — [1]) Lesung ganz unsicher.

• j. **fraxšti** Adv.: s. *fraxštay-*.

• j. **fraxšti.dā-** Adj. 'Fülle schenkend': *miϑrəm .. yō °då yō āzuiti.då* Yt. *10*. 65.

• j. **fraxštya-** Adj. 'der zu befragen ist' (?)[1]): *āaṯ mraoṯ ahurō mazdå °ya* (statt NS.) *nạma ahmi aśāum zaraϑuštra* Yt. *1*. 7.
PFP. zum V. *fras-*; *xšt* nach § *86* aE.; s. aber No. 1. — Pü.: *pursišnīk*, erl.: *kār u dātastān vas pursēm +vam ēn nām hač ān*. — [1]) Bed. nach Pü.; geringwertige Stelle.

• g. **fra-xšnī** Inf. 'kennen zu lernen': *azēm tāiš ϑwā fr° avāmī mazdā spəntā mainyū vīspanạm dātārəm* "ich bestrebe mich so, dich, o *M.*, durch den heiligen Geist als den Schöpfer aller Dinge kennen zu lernen" Y. *44*. 7.
Zum V. *xšnā-*; § *260*. 1. — Pü.: *vas* 'viel': *man ōšān hač tō vas ayāwārīh mēnēm ōhrmazd*; vgl. zu *fraxšnin-*.

• j. **fraxšnin-, frašnin-**[1]) Adj. 'providus, sorglich, besorgt': *yatāra vā dim paurva frāyazāiti fraorəṯ °ni* (ASn.) *avi manō +zrazdātōiṯ aṇuhyaṯ* (sd.) *hača* Yt. *10*. 9[2]); — *yahmāi °ni avi manō miϑrō ǰasaiti avaiṇhe* "welchem in sorglichem Sinn *M.* zu Hilfe kommt" Yt. *10*. 24. a) mit Instr. 'besorgt wegen –(, weil –)': *aϑa ātarš zasta paiti apaγnurvayaṯ °ni* (NSm.) *uštānō.činahya* "da zog das Feuer die Hände wieder zurück, besorgt weil ihm nach dem Leben gestellt wurde" Yt. *19*. 48.
Ableit. aus **fra(x)šnā-* f., zum V. *xšnā-*; Gdn. 3Yt. 35 (, 129). — ai. *prajñin-* Adj. — Pü.: *vas*, erl.: *vas bār*; vgl. zu *fraxšnī*, *frāxšnan-*, *frāxšnənē*, *fraxštay-*. — [1]) So Yt. *10*. 46; s. § *86*. — [2]) Vr. *14*. 2, *18*. o hat NA. fälschlich *°ne*, gegen K 7 a.

• j. **frača** Adv.: s. *frānk-*.

• j. **fra-čara-** Adj. 'vorangehend': *°rə* (NSm.) *nạma ahmi* Yt. *15*. 45.

• j. **fra-čarāt-** Adj. 'sich vorwärts, einher bewegend': *°rātō* (NP.) *aēva mazdayasna barəsmạn +stərənənti* "im Vorwärtsgehen spreiten die *M.* das *B.*" N. *103* (?).
Pü.: *pa'frāč rawišnīh*.

• j. **fračarəϑwant-** Adj. 'sich vorwärts bewegend': *čīm haxa hašē +baraiti °wā* (NS.) *armaēšāiϑe* "was bringt der Freund dem Freunde, der sich vorwärts bewegende dem stillsitzenden?" Y. *62*. 8.
Ableit. (mit *vant-*) aus **fra-čarət-* f., zum V. 5*kar-*. — Pü.: *frāč raftār*.

• j. *tūm barəsma ayasaēša*.. **fračinaϑwarə**

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*vičinaϑwarə .. frataračiy*ᵃ (sd.) *rasē* Yt. vor, diesseits von — Gen.: *ərəmaiⁿ* (sd.) 15. 55: —?—. Adv.?
Stelle von geringem Wert. Vgl. Lex. für. N. 79; 79: — *gātuš .. ᵃrəϑ.. hamərəϑ.. ᵃrəϑ.. ᵃ* 2 'der
2. 110, wonach ai. *prāṭa-* Adj. in vergleichen quantitiv oder qualitiv vorstehende', zw. a) besonders gut: *ištē nəmə .. ᵃtaxma gātuš ᵃyaϑrəm frauruuaiⁿti* sd. *gātuš* b) besonders gross: *nitaγaiⁿti* H. 2. 14. — 3 'der nächste, frühere, wäre.

• j. **fra-jaϑwa-** Adj. 'zu Ende': *framraϑwača ᵃwača* Yt. 2. 13.
j. *frauiϑrə* N. 66: Ees *frauiϑ*.

• g. **fra-jyātay-** f. Verleben: *ᵃfrašiyē* (sd.) V. 3. 76. — *ᵃnāit mašiyē ᵃyāitē* sd. *fiγeti* erstere: *ᵃmaiⁿ tē kərəmə* .. Y. 10. 2. — a) DP. *drəγvasē pairi* Sp. 561 c.) —.. nicht soll *ᵃmaiⁿ tē kərəmə* als Adv.? über als —, den rechtlebenden Verleben treten, nicht *frataračiy*ᵃ *ᵃyāitē* .. den Viehzüchter von Seiten der *Drug-* vor — (Akk.): *tōi ᵃfrašiyē ᵃyāitē* -du genossen" Y. 26. 5.
Zum V. *frašiyē* — Pl.: *ᵃfrašiyē*, Sg.: *ᵃfrašiyē*; *ᵃfrašiyē* sollst das *B.* sammeln .. über als das
hāitē — 2. Die Worte *nāit* .. bilden den In- volle. Tageslicht später als die Morgen-
hālt der *frašiyē* sd. — 2. S. *ni šiyē*. röte" Yt. 15. 55. — S. noch *ᵃfrataračiy*.
Ablen. — Komp.: *nis ᵃfrašiyē* — Vgl. *ᵃfrašiyē*. — — *γ.* *ᵃfrašiyē*, *ᵃfrašiyē* *ni* Y. 10: *ᵃfrašiyē*: s. Adv.: — Pl.: *ᵃfrašiyē*, *ᵃfrašiyē*. — 2. Pl.: *ᵃfrašiyē* .. *ᵃfrašiyē*. — 3. So noch No. 1 f. — 3. Pl.: *ᵃfrašiyē* .. *ᵃfrašiyē*. — 4. So dass die menstruierende Frau nicht hinkommen kann. Pl.: *ᵃfrašiyē* .. *ᵃfrašiyē*: s. dazu Dist. ZA. 2. 231. — 5. § 203. 7. — 6. Hds.: *ᵃfrašiyē*. — 7. § 203. 7. — 8. Hds.: *ᵃfrašiyē*. — 9. So Sp. 1. M. 2. NA: *ᵃfrašiyē*. — 10. Das mere Stück des Pressgeits wird vor dem obern zuerst gelegt. — 11. Geringe Stelle. — 12. S. dazu Zimm. F. 3. 12; Na.

• p. **fra'tama-**, j. **fra'təma** Adj. 'primus': 1) 'der räumlich vorderste, am weitesten vom beständlichen': *yāsa kasiϑ̌ē ᵃmaiⁿ ᵃmaiⁿ* 'wie des Kleinsten Fingers vorderstes Glied' V. 6. 10; 18. 44 PrZ.; — *yāsa .. yaxanaⁿ* .. *ᵃmaiⁿ* (sd.) Yt. 5. 50; — *sraošəm .. yasamiδē pairiⁿiδ ᵃyaϑmiδ ᵃmaiⁿiδ pairiⁿiδ yasna ᵃyaϑmiδ ᵃmaiⁿiδ* Yt. 11. 18; Vd. 9; — *airyamənəm .. yasnəm* (sd.) *yasnəm ᵃmaiⁿ yasnəm ᵃmaiⁿ* G. 1. 6. — a) DS. *ᵃfratəmē* als Adv. 'zu vorderst von —, vom vor —' (Gen.): *ᵃmaiⁿ .. ᵃmaiⁿ barəsnaⁿ* nämlich *ᵃfrataračiy*ᵃ *pairiⁿiδ* N. 79. — 2. 'der dem Rang nach erste, vornehmste': *ᵃmaiⁿ ᵃmaiⁿaγaⁿ* .. *ᵃmaiⁿ ᵃmaiⁿaγaⁿ* .. Y. 3. 7; — | *ᵃmaiⁿ ᵃmaiⁿaγaⁿ* .. die seine vornehmsten Anhänger waren" Bh. 2. 13. 7, 8, 11; 2. 13. — 3. 'der quantitiv erste, grösste': *ᵃtaxma dāiⁿhāuš ᵃmaiⁿ* (sd.) *kərəmə* V. 2. 30; 30.
Komp.: Ablen.: s. auch *ᵃmaiⁿ*. — Vgl. *ᵃmaiⁿ*. — No. 3 f. Superl. aus *ᵃfrata*. — Vgl. *ᵃmaiⁿ*. — Pl.: *ᵃmaiⁿ*; ai. vgl. *prathama*. Adj. § 211. — Pl.: *ᵃmaiⁿ*, zu N. 79 erl. *pairiⁿiδ*; zu V. 2: *kərəmə* .. *ᵃmaiⁿ*. — 1. Hds.: *ᵃmaiⁿ*.

• j. **fra'tara-** Adj. fem. *ᵃrə-* 'prior': 1) 'der räumlich vordere, weiter vom beständlichen': *aγərat kəla ᵃmaiⁿ ᵃmaiⁿ* sd. Yt. 29: — *ᵃmaiⁿ* .. *ᵃmaiⁿ* .. *pairiⁿiδ* S. 2. 22; — *ᵃmaiⁿ* .. *ᵃmaiⁿ pairiⁿiδ* S. 1. 22; — *ᵃmaiⁿ kəla ᵃmaiⁿ ᵃmaiⁿ* .. *ᵃmaiⁿ* .. *ᵃmaiⁿ* Vorderteil des Hauses sollen sie abspenen entweder die Hälfte oder .. V. 16. 2¹. — a) ASL *ᵃrəm*, *ᵃrəm* als Adv. vom Anfang. Pl.: *ᵃmaiⁿ*. — 1. Hds.: *ᵃmaiⁿ*. — 2. So Ar.; Arg. hat *ᵃmaiⁿ*. — 3. Hds.: *ᵃmaiⁿ*; s. zu *ᵃmaiⁿ*. — 4. Hds.: *ᵃmaiⁿ*. — 5. So Ar.; Arg. hat *ᵃmaiⁿ*. — 6. Hds.: *ᵃmaiⁿ*. — 7. Hds.: *ᵃmaiⁿ*. — 8. Hds.: *ᵃmaiⁿ*. — 9. Hds.: *ᵃmaiⁿ*. — 10. Hds.: *ᵃmaiⁿ*. — 11. Hds.: *ᵃmaiⁿ*. — 12. Hds.: *ᵃmaiⁿ*. — 13. Hds.: *ᵃmaiⁿ*. — 14. Hds.: *ᵃmaiⁿ*. — 15. Hds.: *ᵃmaiⁿ*. —

Mus. *8.* 39, Foy KZ. *35.* 43, *37.* 556. Der Sinn des Rel.-Satzes *hya*[*] .. *frat°* bleibt dunkel. — Eü.: verstümmelt, Aü.: vernichtet.

• j. **fratəma-** Adj.: s. unter *fratama-*.

• j. **fratəma'tāt-** f. 'principatus, Obrigkeit': *mīϑrō* .. *fraδāṯ vīspå °tātō daϑyuṇam yaozaintīšča* (sd.) *rāmayeiti* Yt. *13.* 95; — *daϑyuṇam daiṅhupaitiš uta daϑyuṇam* +*°tātō*[1] Yt. *10.* 18.

[1]) Hds. *°maδātō*; s. *daēvō.tāt-* No. 1.

j. *fratəmaδātō* Yt. *10.* 18: lies *°matātō*.

• j. +**fratəmāi** Adv.: s. *fratəma-*.

• j. **fratəmō.nmāna-** n. 'Haus von erster Bedeutung und Grösse': *°nahe nmānō.paitīm* .. *maδəmō.nmānahe* .. V. *13.* 20 f.

Pü.: *frāčtum mān mānpat*, erl.: *mānpatān mānpat*.

j. *fratiurunδsča* N. *40*: lies *frataur°*.

j. *fratufr°* N. *24, 100*[2]: lies *ratufr°*.

• j. **fratura-** m. EN. eines Gläubigen: *°rā* (GD.) *asrutå bažšatasturå ašaonå* "des *F.* und des *A.*, der beiden Nachkommen des *B.* .." Yt. *13.* 125.

**fra-tura-* Adj., eig. Bed.? Vgl. ai. *turá-* Adj. 'validus'?

• j. **fradaxšanā-** f. 'Schleuder' als Waffe: *yaēšam zayanam raϑōišti* .. *xštvī °na snāvarə.bāzura* (sd.) *maṯ ϑrisas fradaxšanyāiš* ".. Schleuder mit dreissig Schleudersteinen" V. *14.* 9.

Ableit. — *fra-daxš°*; Et.? — Pü.: k n p dn n; s. dazu Horn ZDMG. *43.* 39, Dst. ZA. *2.* 215.

• j. **fradaxšanya-** Adj. 'zur Schleuder gehörig, Schleuder°': *asanasča °ya* (NP.) "und Schleudersteine" V. *17.* 9; — *zaršt-vačiṯ ažšam °ya* Yt. *10.* 39. a) als ntr. Subst. 'Schleuderstein': *fradaxšana* (sd.) .. *maṯ ϑrisas °nyāiš* V. *14.* 9.

Ableit. aus *fradaxšanā-*. — Vgl. *fradaxštanā-* — Pü.: *sangča i* k n p dn n (s. unter *fradaxšanā-*).

• j. [1]**fra-daxšta-** Adj., PPfP.: s. *daxš-*.

• j. [2]**fra-daxšta-** Adj. 'mit einem Zeichen versehen, gezeichnet': *ava daxšta daxštavanta yā nōiṯ pouru.jira* (sd.) *°ta* (NPm.) Yt. 5. 93.

PPfP. aus einer Basis *[2]*daxš-*, die auch in [1]*daxšta-* steckt.

• j. **fradaxštanā-**[1]) f. 'Schleuderstein': *išūm vā arštīm vā °nam vā* P. *21.*

Vgl. *fradaxšanā-* und *fradaxšanya-*. — Pü. (bei Blochet Lex. 107): *karsang u kapīn*[2]) 'pierre de fronde'. — [1]) Ob richtig bezeugt? — [2]) Mir nicht verständlich. Ebensowenig Blochets Verweis auf np. *falāxan* 'Schleuder'.

• j., g. **fra-daxštar-** m. 'Lehrer, Unterrichter, Unterweiser', von *AhM.*: *zdī nō mazdā ahurā vanhūš °tā mananhō* "sei uns, o *MAh.*, Lehrer des guten Denkens" Y. *31.* 17; — *šyaoϑanāiš sārəntē* (sd.) .. +*hizvā uxδāiš vanhūš mananhō yaēšam tū* +*paouruyō mazdā °tā ahī* ".. (sie) für die du, o *M.*, der erste Lehrer bist" Y. *51.* 3; — *ϑwam* (näml. *mazdam*) *aṯ aēšam* (näml. *vačanham*) *paityāstārəmčā* (sd.) *°tārəmčā dadəmaidē* Y. *35.* 9; — *dazda manənhō para īm iδa* (sd.) *manənhe činasti* (sd.) *yaϑa °tārəm manənhe* Y. *19.* 13.

Zum V. *daxš-*. — Pü. (dRn.): *frāč daxšakēn* (2SI.), *frāč daxšakēnītār*, *frāč daxšakīh*[2].

• j. **fradaδafšū-** (n.) Name des im Südosten gelegenen Erdteils (*Karšvar-*, sd.)[1]): *avi °fšu vīdaδafšu* Yt. *10.* 15; 133, V. *19.* 39; — *avi karšvarə yaṯ °fšu* Yt. *12.* 11; — *arəzahibyō* (sd.) .. *°fšubyō vīdaδafšubyō* Vr. *10.* 1.

Erstarrter ND. aus *°fšav-*, vgl. unter *arəzahī.-* — [1]) Bed.? Ob für *fradaṯ.fšav-*? Vgl. *vīdaδafšū-* No. 1.

• j. **fra-daϑa-** n. 'Gedeihen, Zunahme, Vorwärtskommen': *para* .. *axštaṯ* .. *°ϑəmča varədaϑəmča vaxšaϑəmča* V. *9.* 53; 51, Y. *9.* 17, *71.* 17, Vr. *20.* 1, FrW. *9.* 2, Vyt. *39*; — *uta barənti °ϑəm vīspå barəšnavō gairinam* Yt. *18.* 6; 6[2]; — *yaϑra vō ahurō mazdå °ϑəm baxšaṯ* F. 4b; — *°ϑa* (IS.) .. *varədaϑa* Y. *55.* 3; — *°daiϑe*[1]) *varədaϑāiča* Y. *68.* 2. *°ϑāi* (und *°ϑāi ā*) als Inf. sbes.

Zum V. *dā-*. — Vgl. *fradaϑā-*. — Pü.: *frākdahišnīh*, Sü.: *vṛddhidātih*, *°dānam*. — [1]) Der LS. in Verbindung mit folgendem DS. ist auffällig; er kommt so im nämlichen § noch 3mal vor.

• j. **fradaϑā-**[1]) f. Name eines Flusses*): *zrayō yaṯ kasaēm* .. *avi təm avi.hantačaiti* .. *°ϑa x^v^arənanuhaitiča* Yt. *19.* 66 f.

*) Der in den *Kasaoya*(*Hāmūn*)-See fliesst, jetzt *Farāh Rūd* geheissen. Weiteres bei Stein IA. *15.* 22.

[1]) Aus *fradaϑa-* n. gebildet, durch Überführung in die feminine *ā*-Flexion.

• j., g. **fra-daϑāi** Inf. 'empor-, zum Gedeihen zu bringen': *āaṯ dīš āvaēδayamahī* .. *fr° ahe nmānahe pasvamča naramča* Y. *4.* 5; Yt. 5. 6; — *fr° vīspayå ašaonō stōiš hamistəe vīspayå drvatō stōiš* Y. 52. 4; 4; — *fr° gaēϑanam* Y. *68.* 4; — *snaϑāi arərahe*

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mainyūuš .. *fr° ahurahe mazdā* Y. 27. 2; 2[4], F. *13*, N. *103*; — *yaδā hvō yō hudānuš dəmanahyā xšaδrəm šōiδrahyā vā daḫyūuš vā ašā fr° aspərəzatā δwāvaṣ* (sd.) "ob der, der einsichtig des Hauses Herrschaft oder des Gaus oder des Lands durch das *A.* hochzubringen bestrebt ist .." Y. *31*. 16; — mit *ā* (Sp. 302 m.): *mazdā* .. +*varəzī* (sd.) +*nā dyāṯ pasūš vīrīng ahmākīng* °*δāi ā* ".. damit wir unsre Tiere und Leute zum Gedeihen bringen" Y. *45*. 9.

Zum V. *dā-*. — Vgl. *fradaδa-*. — Pü.: *frākdahišnīh*, zu Y. *4* und *45* mit *awzūtan* erl.

• j. *fradarišta-čiṯ*[1]) *tūirinąm fradarayōiṯ* N. *67*: — ? —.

Pü.: *pa frāč dārišnīh ān i* t dr *frāč ē dārēt panīr*. — [1]) Nach dem was vorausgeht und nach Pü. ist jedenfalls *fradaršta°* zu lesen, zum V. 3*dar-*.

• j. **fra'δāxštay-** m. EN. eines Gläubigen*): °*tōiš xunbyehe ašaonō* Yt. *13*. 138.

*) Er gilt Dk. *9*. 16. 16 als einer der sieben unsterblichen Herrscher in *X^vaniraδa*.

Eig. Bed.?

• j. **fra-dāta-**, °**δāta-** Adj. (fem. °*tā-*), PPfP.: s. [1]*dā-*.

KompE. — Vgl. Φραδάτης EN.; Kurzname; HBM. AGr. *1*. 48.

j. *fradātaēča* Yt. *13*. 68: s. Sp. 721 o.

j. *fradāitīm dāitīm gūuš draonō* N. *53*: lies *frāyō gūuš dr°*.

• j. **fraδəmna-** Adj., PPM.: s. *frād-*.

j. *fradā draonā* N. *30*: lies *frāyā dr°*.

• g. **fraidivā** Adv. 'lange, seit langem': *ahyā* +*grīhmō ā.hōiδōi* (sd.) .. *xratūš nī dadaṯ* +*varəčāhīčā fr°* Y. *32*. 14.

ar. **pra-diμā* IS.; vgl. [2]*dyav-* und § *253*. 2. — ai. vgl. *pradīvaḥ*, *pradīvi* Adv. — Pü.: *frāč dātastān*, Sü.: *prabhūtanyāyāt*.

• j. *fraδbaoye bāše buyente viδbaoye grāfe buyente* Yt. *15*. 52. Wertlos.

• j. +**fraδa.savah-**[1]) Adj. 'der den Nutzen aus-, verbreitet': *ašava °savō*[1]) (ASn.) *yazamaide* Vr. *19*. 2.

Komp.: **fraδant-* Adj., PPA. zum ai. *práthati*, +*savah-*; § *304* II. 32. — Vgl. *fraδah-*. — Pü.: *franāft sūt*. — [1]) So K 7 a; NA. *fraδasvō*.

• j. **fraδah-** n. 'Breite': *avavaitya bązasča* (sd.) °*δasča* .. *yaδa īm zā; astiča īm zā avaiti bązō* (sd.) *yavaiti* °*δasčiṯ* Y. *19*. 7.

KompE. — ai. *práthas-* n. — Vgl. **fraδa.savah-* und *pərəδav-*. — Pü.: *pahnāk*.

• j. **fra-δwaršta-** Adj.: s. *δwarəs-*.

KompE.

j. *fraδrāδvayō* N. *104*: lies *frasrāvayō*.

• j. **fraṯ.āp-** Adj. 'die Wasser, Gewässer füllend': *mīδrəm* .. °*āpəm zavanō.srūtəm taṯ.āpəm uxšyaṯ.urvarəm* Yt. *10*. 61.

**frant-* Adj., PPA. zum V. [2]*par-*.

j. *frap°*, Verbalf.: s. Sp. 71 f.

• j. **fra-pad-** : *fra-bd-* m. 'Vorderteil des menschlichen Fusses, Vorderfuss', vom Knöchel bis zu den Zehenspitzen: *dašinəm* (*hōyum*) °*bdəm* V. *8*. 67, 68[2], 69, *9*. 24[4]; — *yaṯ nā paurva* °*bda* (AD.) *frabdō.drāǰō framaēzaiti* "wenn Jemand über die Spitzen der Vorderfüsse um eines Vorderfusses Länge hinauspisst" V. *18*. 40*); — °*bda* F. *3* g.

*) Pü. hat: *ka mart pa vināskārīh pēš i frapaδ frapaδ drahnāk frāč mēzēt* "wenn man sündiger Weise vor den Vorderfuss einen Vorderfuss weit hinauspisst". Die Sünde heisst Av. *25*. 6 *hač pāδ mēzišnīh* 'Stehendpissen'. Das Pissen soll in hockender Stellung und so geschehen, dass der Urin zwischen den Füssen zu Boden geht. Vgl. die PüGlosse zu V. *18*. 44 (bei HAUG Essays [2] 374).

KompA. — ai. *prápad-* m. — Pü.: *frapaδ*, *frabd*.

• j. **fra-pixšta-** Adj., PPfP.: s. *paēs-*.

S. auch *nipišta-*.

• j. **fra-piδwa-** Adj. 'in Fülle, reichlich vorhanden, copiosus': *āaṯ pasčaēta ahe nmānahe °wō gāuš* "dann ist in diesem Haus reichlich vorhanden das Rind" V. *3*. 3; 3[7][1]).

Eig. 'gutgenährt, feist'; vgl. HBM. IFAnz. *10*. 21. — np. *farbih* 'pinguis, copiosus'. — Pü.: *frāč* p t dan n; s. zu *δrąfδa-*. — [1]) Im Text steht 8mal NSm. °*wō*; man verlangte 2mal NSf. und 2mal NSn. GGR. ZDMG. *34*. 416 ist gegen GDN. im Unrecht; falsch auch GDN. VSt. *2*. 156, 179.

• j. **fra'pərə-ǰāt-** Adj. '(im Flug sich bewegend, Flügeltier, spez.) Vogel': *vīspąmča gąm* .. °*ǰātąmča* (ASf.)[1]) *ravasčarātąmča* Y. *71*. 9; — *dāmąn* .. *yāča* °*ǰąn* (APn.)[2]) *yāča ravasčarąn* Yt. *8*. 48; — *ratavō* °*ǰāta* (APm.) .. *ravasčarāta* Vr. 2. 1; — *ratavō* °*ǰātąm* (GP.) .. *ravasčarātąm* Vr. *1*. 1, Yt. *13*. 74.

*) Als *Ratav* der Vögel (*vāyandakān*, *murvān*) wird Bd. *24*. 11 und Vr. *1*. 1 Pü. der Vogel *Karšipt* (zu Bd. *24*. 11: *karšipt kē čarx x^vānēnd*; Sp. 458 m.), aber Bd. *24*. 29 der Vogel *Čamrōš* genannt; s. noch Mx. *61*. 9 und WEST SBE. *24*. 108.

zEt. vgl. JSCHMIDT Plur. 161, 174, BTHL. BB. *15*. 19, *16*. 275, *17*. 341 3), BLOOMFIELD AJPh. *12*. 18, BGM. Grdr.[2] *1*. 596. — Pü.: *vāyandak*.

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— [1]) Nach der *ā*-Dekl. — [2]) Nach *ravasčarąn*, § *397*. *frapt°*, überall mit *ravasčarāt-* zusammen genannt, zeigt auch überall die gleichen Ausgänge; vgl. *xšap-* No. 2. S. noch No. 3. — [3]) *°ǰāt°* hat sein *ā* (gegenüber ai. *adhavagát-*) vll. von *ravasčarāt-* bezogen, s. No. 2; doch vgl. auch BTHL. IF. *7*. 107 No.

j. *frabarəta* N. *67*, *frabarətaš* Vyt. *15*: lies *frabərət°*.

j. *frabarvaṭ* N. *71*: lies *frabaraṭ*.

• j. **fra'bāzu.drāǰah-** n. 'Länge eines *Frabāzav**): *frārāδni.drāǰō yaṭ naptanąm °ǰō yaṭ huškanąm* (näml. *aēsmanąm*) "in der Länge eines *Frār.* von feuchten, in der Länge einer *Frab.* von trockenen (Hölzern)" V. *7*. 33, 34; 30.

*) Das ist das Mass von der Brustmitte bis zu den Fingerspitzen, doppelt so lang als ein *Frārāδnay* (sd.), halb so lang als ein *Vibāzav* (sd.); vgl. BTHL. AF. *2*. 43; falsch WEST SBE. *5*. 99, GGR. OK. 398.

Eig. 'Länge des ausgestreckten Arms'. — ai. vgl. *prabāhav-* m. 'Unterarm'. — Pü.: *frāč bāzāk drahnāk*.

• j. *fra-bərətay-* f. 'Darbringung, Darbietung'.

KompE. — ai. *prabhṛtay-* f.

• j. **fra'bərətar-** m. Bezeichnung des dritten, mit mehreren kleineren Dienstleistungen betrauten Unterpriesters (*ratav-*): *āaṭ °tarš* (GS., näml. *kairim*) *yaṭ āδrasča aēvąm δraxtim yaožδaδaṭ barəsmąnča frakəm āδraēča yasnō.kərətačibyō paiti.barāṭ* "(das Amt) des *Fr.* (ist), dass er eine Ecke (ein Viertel) des Feuers gehörig in Stand setzt und die *B.*-Stengel herbei und dem Feuer bei jedem *Yeϑhē-hātąm*-Gebet (Brennholz) hinzubringt" N. *74*; — *avaδa °ta +zaoδrā frabarōiṭ* N. *68*; — *°tarš dāityō gātuš +haoyąm upa δraxtim frataraṇ barəsmąn* "des *Fr.* gehöriger Platz (ist) auf der linken Seite vor dem *B.*" N. *79*[1]); *81*, +Vyt. *15*[2]); — *paoiryō . . hāvanānəm* (sd.) . . *astayeiti . . δritīm °tārəm* N. *82*; — *°tārəm āstāya* Vr. *3*. 1; G. *3*. 5; — *ātravaxše vā °δre vā* V. *5*. 57; 58; — *°ta* N. *71*, +*67*[3]).

Eig. 'der herzuträgt'. — Vgl. ai. *prábhartar-* m. — Pü.: *frabartār* (Transskr.). — [1]) Des Opferraums, vom *Zaotar* aus gesehen. Pü.: verloren; aber erhalten ist die Erl.: *apāčtum hač ātaš* "weitab vom Feuer"; vgl. zu *hāvanan-*. — [2]) Hds. *°barətaš*. — [3]) Hds. *°barəta*.

j. *frabiδyamnō* H. *1*. 13: lies *frabuiδy°*.

j. *frabd°*: s. unter *frapad-*.

• j. +**fra-buiδyamna-** Adj., PPM.: s. *baod-*.

• j. **frabdō.drāǰah-** n. 'Länge des Vorderfusses': *yaṭ nā paurva frabda* (Sp. 984 o.) *°ǰō framaēzaiti* V. *18*. 40.

Komp. mit GS. im 1. Glied[1]). — Pü.: *frapaδ drahnāk*. — [1]) Doch könnte *ō* auch Komp-Vokal sein.

g. *frafrā*, j. *frafrā*: s. *4par-*.

• j. **fəra-fraoδra-** n. 'Vorwärts-, Weiterfliegen': *vayąmčā °δrəm* Y. *42*. 6.

Zum V. *frav-*. — Pü.: *fravāyišnīh*.

• j. **frafšu'**(*tā-*) f. '(Besitz) trefflicher Haustiere': *frafšu +frāvīratāča*[1]) "Besitz trefflicher Haustiere und Leute" Vr. *12*. 1.

**fra-fšav-* Adj. 'des Haustiere voran sind, der treffliche Haustiere besitzt'. — Pü.: *frāk ramak*. — [1]) Abgekürzt für *frafšuta frāvīratāča*; s. zu (*vərəzi*)*sraoδra-*.

• j. **fra-nuharətay-** f. 'Geniessen, Essen, Trinken': *yąm bā nā pasča °rəiti haomahe* . . "wenn einer, nachdem er vom *Haoma* getrunken, . ." H. *1*. 9; — *yąm bā nā °rəta* . . "wenn man beim Essen . ." H. *1*. 7.

Komp.: **fra+xᵛar°*. — Pü.: *frāč xᵛarišnīh*.

• j. **franrasyan-** m. EN. eines sagenhaften *tūr*ischen Königs und Feinds der Iranier: *uγrəm axᵛarətəm xᵛarənō . . yaṭ isaṭ mairyō tūiryō °se* (NS.)[1]) Yt. *19*. 56; *82*[2]; — *arədvīm . . yazata mairyō tūiryō °se hankaine* (sd.) *paiti +arəhā zəmō* Yt. *5*. 41; — *āaṭ ava.pataṭ °se tūrō aš.vərəčā . . avi zrayō vouru.kašəm . . taṭ xᵛarənō isō* Yt. *19*. 58; 57; — *yim* (näml. *vaēδəm*) *baraṭ °se tūrō yaṭ . . zainigāuš ǰaini yim baraṭ kava haosrava yaṭ tūrō ǰaini °se* Yt. *19*. 93; — *mā δwā haomō bandayāṭ yaδa bandayaṭ mairīm yim tūirīm °syānəm . . +pairiš.xᵛaxtəm* (sd.) *ayarəhahe* Y. *11*. 7; Yt. *9*. 18, 22, *19*. 77.

*) Er wohnt in einer eisernen Feste (s. *hankana-*) im Innern der Erde, wird von *Haoma* gefesselt (Y. *11*. 7), von *Haosravah* getötet (Yt. *9*. 18, 22, *19*. 93). Am meisten erzählt das Awesta von seinen vergeblichen Versuchen, sich des *xᵛarənah-* zu bemächtigen (Yt. *5*. 41, *19*. 56 ff., 82).

Eig. Bed.? *-nr-* aus ar. *-sr-*. Die KZ. *33*. 464 vorgeschlagene Etymologie ist wenigstens möglich. — Zu mp. *frāsyāk* s. HBM. IFAnz. *10*. 29. — [1]) § *268*. 32.

• j. **fra'nhād-** f. EN. eines gläubigen Mädchens: *kanyā °rəhāδō ašaonyā* Yt. *13*. 141.

Eig. 'vorwärts zum Ziel führend' (?).

• j. +**fra-nata-** Adj., PPfP.: s. *nam-*.

j. *franāta* N. *65*: lies *franata*.

p. *framatāram* Ao. *1*. 1: lies *framātār°*.

• j. **fra-manah-** Adj. 'frischen, kecken

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Muts': *yaδa vaēm humanaŋhō °naŋhasča* (NPm.) *urvāzəmna haomanaŋhimna vanāma vīspō haraδō* Yt. *10*. 34.

ai. *prámaṇas-* Adj. (AV. *2*. 28. 1; BLOOMFIELD: 'provident'), *pramanas-* Adj. 'heiter gestimmt'.

• j. **fra-mainya-** n. 'Praevalenz, Vormacht über —' (Gen.): *nōiṯ nmānō.baxtəm .. nōiṯ °manīm brāδranąm āzīzušte* (sd.) P. *43*; — +*aδa* +*nā āxšta* (sd.) *buyąn* +*yaδa* +*nā buyāṯ .. ahmāi saokāi frasastāi fravākāi uta* +°*mainyāi*[1] ". . uns zum Vorteil, zum Ruhm, zum Preis und zur Vormacht" Yt. *16*. 3[2].

Zum V. *3man-*; eig. 'Hervorragen, Vorsprung'. — Vgl. gall. *Ἐρ-μίνιον* (ὄρος; ?), alb. *maje* 'Spitze'; s. dazu FICK Wb.[4] *2*. 210, PERSSON KZ. *33*. 292. — Pü.: *u nē kē pa framānpatīh i brātarān* .., erl.: *andar xānak pa pēš pāδih dāšt ēstēt*. — [1]) So nur K 12; dafür spricht aber die Lesung *framaināi* (mit Epenthese!) von F 1 usw. NA. korrigirt. — [2]) Es scheinen nicht zusammengehörige Stücke verbunden zu sein. *ahmāi* (Plur.) passt nicht zu *nā*[2] (Du.).

j. *framavainti* N. *60*: lies *framrav°*.

• j. **fra-marəntəm** Absol. 'beim Aufsagen (der Gebete)', mit Gen. subj.[1]): *yōi dāityaγ.-yaona čarənta* (Sp. 449 u.) *fr° azšąm nōiṯ aēṯaēšąm ratufriš ratufriṯīm* +*δwərəsāiti* "(Leute) die .., falls sie die Gebete aufsagen: ihnen kann nicht . . vorschreiben" N. 52.

KompE. — Zum V. *²mar-*. — Pü.: *frāč ōšmurt ast ōšān*, erl.: *kušān gāsānbār yašt bavēt andarvašt ō bun nēst*. — [1]) Vgl. *aframarəntəm*.

• j. **fra-marətar-** m. 'der (Gebete) aufsagt, rezitirt', insbes. in murmelnder Weise: *vīsāi vō amərā spəntā staotā .. yaštā °tā aibiγarətā* Y. *14*. 1, Vr. *5*. 1 (wo °*ta*); — *raδwąm °tārəm .. yim narəm ašavanəm* Vr. 2. 5.

Zum V. *²mar-*. — ai. *smartar-* m. — Pü. (zu Vr. *2*): *frāč ōšmurtār*, (zu Y. *14*): *framāmišn*, (zu Vr. *5*): *frāč ōšmurišnīh*.

• j. **fra-marəϑra-** n. 'Aufsagen, Rezitiren' von Gebeten, insbes. 'leise murmelndes Aufsagen': *ahunaheča vairyehe .. frasraoδrəm*(sd.)*ča °rəmča* Y. *19*. 21; Vr. *3*. 7, *13*. 3.

Pü.: *frāč ōšmurišnīh*, Sü.: *prakṛṣṭādhyayanam*.

• p. **fra-mātar-** m. 'Gebieter, Befehlshaber': *a*[h]*ura*[h]*mazdā .. hya*[h] *xšayāršām xšāyaδiyam akunauš aivam parūnām xšāyaδiyam aivam parūnām °tāram* X. *1*. 1, *6*. 1, +D. *6*. 1[1]), +Ao. *1*. 1[2]).

Zum V. *mā(y)-*. — ai. *pramātar-* m., mp. *framātār*, np. vgl. °*farmadār* (GIrPh. *1* b. 20), *farmūdan* 'befehlen'. — S. auch *framānā-*. — [1]) Wo fälschlich °*taram*. — [2]) Wo fälschlich *framat°*; doch s. freilich das np. Wort.

• p. **fra-mānā-** f. 'Gebot, Befehl': *hyā a*[h]*uγa*[h]*mazdāha*[h] °*nā hauvtaiy gastā* (sd.) *mā δadaya*[h] D. *6*. 6.

Zum V. *mā(y)-*. — Vgl. *mana-*. — ai. vgl. *pramāṇa-* n. 'Richtschnur'; np. *farmān* 'Befehl'.

j. *framānāi* Yt. *16*. 3: lies *framainyāi*.

• j. **framən.nar-** Adj. 'der die Männer —?—': *nairyąm hąm.vareitīm .. °rąm* (ASf.)[1]) *framən.narō.vīrąm* Vr. 7. 3; — *ušānhəm .. °rąm* (ASf.)[1]) *framən.narō.vīrąm* G. 5. 5.

framən, das hier und in *framən.narō.vīra-* als 1. KompGlied erscheint, ist nach Form und Bedeutung gleich unklar; vgl. BTHL. Stud. *2*. 100. — Pü.: *frāxᵛ mart*. — [1]) Ausgang wie beim folgenden Attribut.

• j. **framən.narō.vīra-** Adj. 'der die Einsicht der Männer —?—': *ušānhəm .. framən.narąm* (sd.) °*rąm* G. 5. 5; Vr. 7. 3.

Vgl. zu *framən.nar-*. — Pü.: *frāxᵛ mart vīr*.

• j. +**fra-mərətaē-ča**[1]) Inf. 'um aufzusagen, zu rezitiren', bes. in murmelnder Weise: *yasnaheča haptaŋhātōiš .. +zrazdātaēča °taēča +fraoxtaēča* Vr. *15*. 2.

Zum V. *²mar-*. — Vgl. *framərətay-*. — Pü.: *pa frāč ōšmurišnīh*. — [1]) So K 7 a (usw.). NA. °*tayaēča*.

• j. **fra-mərətay-** f. 'Aufsagen, Rezitiren': *kaṯ asti raδwąm* +°*rəitiš kaṯ gāδanąm* +*hankərəitiš* Y. *71*. 1; — °*rəiti humatanąmča hūxtanąmča hvarštanąmča* Vr. 20. 2. LS. +°*taē-ča* als Inf. sbes.

Zum V. *²mar-*. — ai. *smṛtay-*. — Vgl. *huframərətayae-ča* Inf. — Pü.: *frāč*[1]) *ōšmurišnīh*. — [1]) Fehlt Y. *71*.

• j. **fra-mərəϑwa-** Adj. 'der sterben soll, muss': °*wača frayąδwača* Yt. 2. 13.

PFP. zum V. *¹mar-*.

• j. **fra-muxtay-** f. 'Losbinden, Ausziehen (des Schuhwerks)': *maṯ aoδranąm °ti* V. *6*. 27.

Vgl. zu *paitišmuxta-*. — ai. *prámuktay-* f. — Pü.: *frāč vēšēt* 'proicit' (3S.).

• j. **fra-mrav-** Adj. 'aufsagend, rezitirend', nur NS. °*mrū*[1]): *pasčaēta .. zaoδrā fra-barōiš imą vačō °mrū* Y. *65*. 10; — *yaṯ .. nā ašava frayaṯ .. vača °mrū* V. *3*. 1; *8*. 19, *19*. 18[2]).

Zum V. *mrav-*. — Pü. (mit Verbalformen, dRn.): *frāč gōwē, kē ēlōn gōwēt, frāč gōwēt, frāč gōw*. — [1]) § *411*. — [2]) S. noch *mru*, unter *mrav-* mit No. 3.

• j. **fra-mravāt-** Adj. 'der aufsagt, rezitirt': *yaδā ahū vairyō .. framravānō* . .

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°vātō vərəδrafəstəməm "*y. a. v.*, wenn rezitirt, ist für den rezitirenden das siegbringendste" FrW. *9.* 1 (?).

Zum V. *mrav-*.

• j. **fra-mravāna-** Adj., PPM.: s. *mrav-* (mit No. 11).

Vgl. *+framrvąna-*.

• j. **fra-mrūite, frā mrūtē** Inf.: s. unter *mrūite*.

• j. **+fra-mrvąna-** Adj., PPM.: s. *mrav-*. S. *framravāna-*.

j. *fraya, frayōiṯ* usw., Verbalf.: s. Sp. 153 o.

j. *frayanhąm* N. *65*: lies *frāy°*.

• j. **frayana-** n. 'Weg, Bahn': *čiδrå midrahe °nå .. paδanå ǰafrå gaoyaotəe* "klar sind *M.*s Wege .. weit und tief zur Weide" Yt. *10.* 112.

Komp.: **fra+ayana-*; § *268.* 3 b. — ai. *prâyaṇa-* n. 'Eingang, Anfang'.

• j. **frayara-** 1) Adj. 'vormittägig': *+°yaire*[1] *ayąn .. aδa apare* (sd.) *ayąn ..* Aog. *53.* 2) n. 'Vormittagszeit, Vormittag'[*]: *hača hū vaxšāṯ maiδyāi °yarāi* N. *47*; — *ā +maiδyāṯ +°yarāṯ*[2] N. *46.* a) LS. als Adv. 'morgen, cras': *+°yare* F. *13.*

*) Nach F. *27* b ist (mp.) *frayar*[3]) die erste Hälfte des Tags (im Gegensatz zur Nacht); vgl. *uzayara-*.

Ableit. zu **fra+ayar-* (§ *268.* 3); eig. 'vorn am Tag, zu Anfang des Tags liegend'; vgl. zBed. ai. *prāhṇe* Adv. 'vormittags'. — Pü. (zu 1): *fratāk*[4]) *andar rōč* (, Sü.: *dīvasamadhye*), (zu 2): *frayar*[3]), (zu 2 a): *fratāk*[4]). — [1]) Hds. *°yaēre.* — [2]) Hds. *fr yarāṯ.* — [3]) gelW. — [4]) D. i. np. *fardā*; mp. *fratāk* scheint '*mane*' und '*cras*' bedeutet zu haben.

• j. **frayarəna-** Adj. 'vormittägig': *+°ne*[1]) *vā uzayeirine* (sd.) *vā +ayąn* N. *9.*

Ableit. aus *frayar-*. — Pü.: transskr. — [1]) Hds. *°na.* Ob *frayeirine*?

• j. **+frayare** Adv.: s. *frayara-*.

• j. **frayāi** Inf. 'vorwärts, weiter zu gehen', mit *fraša*: *nōiṯ dim bitīm vāčīm paiti.pərəsəmnō bva* (Sp. 929 u.) *fraša fr° vahištəm ā ahūm ā* ". . stracks soll er weiter gehen zum Paradies" V. *18.* 29.

Komp.: **fra+*ayāi*, zum V. *ay-* mit *frā*; sd. mit No. 37[1]). — Pü.: *frāč franāftēt* (3S.) *ō ān i pahlum axᵛ.* — [1]) Für diese Zerlegung sprechen die Stellen unter *ay-* mit *frā* 2 a. An sich könnte auch *fra-yāi* geteilt und ai. *upa-yái* usw. (zum V. *yā-*) verglichen werden; vgl. [2]*yā-*.

• j. *baxšānti rašča* .. ˣ**frayąhaδawδ-ča** *aurvaṯ.aspāča* .. Vyt. *34.*

Var. *fryąnhaxaδwaδača.* An der Parallelstelle Vyt. *46* steht *fšuyąn kaδwača* (sd.). — Pü. (für *haδ°*): *pa tēž*; s. zu *hiδwaṯ.*

• j. **frav-** V. 'schwimmen, fliegen', nur mit Praev. Praes. 2 *frava-*, 30 (Kaus.) *frāvaya-*.

mit *ava* und *nī* Kaus. 'Jemanden weg und nach Haus fliegen lassen, im Flug heimkehren lassen': *tā* (näml. *fravašayō*) *dim ava nifrāvayente mąnayən ahe yaδa nā mərəγō huparənō* (sd.) Yt. *13.* 70.

mit *us* 1) 'aufziehen, aufsteigen', von Wolken: *āaṯ maēγa us.fravānte .. yāhva ..* "alsdann steigen die Wolken auf .." Yt. *8.* 40. 2) Kaus. 'hinaus-, fortschwemmen': *astiča ahmi* (näml. im *Haētumant*) *.. avavaṯ kavaēm xᵛarənō yaδa yaṯ ïoa anairyå daṅhuš hakaṯ usča us.frāvayōiṯ* ". . dass er . . die nichtarischen Länder (alle) auf einmal wegschwemmen könnte" Yt. *19.* 68.

mit *frā* 1) 'sich auf und nieder schwankend, taumelnd vorwärts bewegen, dahintaumeln'[1]): *yeṅhe +frafravaite manō yaδa awrəm vātō.šūtəm* Y. *9.* 32. 2) Kaus. 'fortschwemmen hin zu —' (*avi* mit Akk.): *arəhaiδīm frafrāvayāhi tūm yō ahurō mazdå tā haδra frafrāvayāhi avi zrayō pūitikəm* V. 5. 16; 18 (wo *frafrāvayāmi*[2]).

ai. *plavate, plāvayati.* — Vgl. *dunmō.frut-.* — Pü. (zu V. *5*): *franāmēnītan*; (zu Y. *9*): prn ndt (ob *frōyēt*?, s. [2]*vā-*), Sü.: *prasphurati.* — [1]) Wie ein im fliessenden Wasser schwimmender Gegenstand.

• j. **frava-** m. EN. eines Gläubigen: *°vahe ašaonō* Yt. *13.* 117.

Vll. eig. 'flink'[1]); an. *frār.* Vgl. *fraoraosa-* und Justi NB. 105. — [1]) Oder Kurzname eines Komp. mit *fr°*.

• j. **fra-vaēγa-** Adj. 'anprallend, aufschmetternd': *vazrəm .. °γəm vīrō.nyāncīm* Yt. *10.* 96.

• j. **fra-vaēδa-** Adj. 'im Besitz von —, teilhaftig'[1]): *zaraδuštrahe .. paoiryāi °δāi paoiryāi fravaēδayamnāi .. gąmča ašəmča ..* ". . der als erster teilhaftig ist, als erster teilhaftig macht . ." Yt. *13.* 88[2]).

[1]) Das arm. LW. *hravēr* 'Einladung' (Hbm. AGr. *1.* 183) gehört zum V. [1]*vaēd-*. — [2]) Gdn.s Fassung der Stelle BB. *15.* 256 verstehe ich nicht.

• j. **fra-vaēδayamna-** Adj., PPM.: s. [2]*vaēd-*.

• j. **fra-vaēδəmna-** Adj. (fem. *°nā-*), PPM.: s. [1]*vaēd-*.

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• j. **fra-vaxš-** m. 1) 'Stengel, Ast': *vīspōsča paiti °vāxšō*[1]) Y. *10*. 5; — *vī.barō °vāxšō*[1]) *ratufriš nōiṯ* +*avī.barō* "wenn er die Stengel zerteilt, ist er *r.*, nicht wenn er es nicht tut" N. *98*. 2) 'das männliche Glied, penis'[2]): *°vāxš* (NS.) F. *3* g; — *°vāxšaṯ*[1]) *hača* V. *3*. 14; — *vyāhva urvaṯ.čaēm* (sd.).. *°vāxšasča* (AP.) Yt. *13*. 11. 3) 'Horn,[3]) Hornmasse': +*°vāxš*[4]) (NS.) F. *3* g.

KompE.; Ableit. — Eig. 'was hervor, herauswächst'. — [1]) Mit *ā* vom NS. her. — Pü. (zu 1): *tāk*, (zu 2): *kīr*, (zu 3): *sruv*, erl.: *čigōn nāxun*. — [2]) Vgl. zBed. geg. 1 lat. *caulis*; s. No. 3. — [3]) Vgl. zBed. geg. 1 nhd. *Stange* des Hirsches; s. No. 2. — [4]) Hds. *u* statt *v* (*uu*).

• j. **fravaitī-** fem. Adj., bezeichnet die Kuh, die weder säugt noch trägt*): *čvaiti* +*šē aēša zəmana* (sd.) *arəhaṯ̌ yaδa gāuš °vaiti* N. *17*; — *nmānō.paitīm yaožδaδō gōuš paiti azyā̊ .. nmānō.paitīm nāirikąm .. gōuš paiti °vaityā̊ vaēsōsča .. gōuš paiti vazyā̊* V. *9*. 37 f.

*) Sva. ai. *vaśā*-[1]). Sie steht an Wert zwischen der *gav- azī-* (sd.) und der *gav- vazī-* (sd.)[2]).

Et.? — Pü.: transskr. — [1]) Anders GDN. KZ. *27*. 254, DST. ZA. *2*. 168. — [2]) Wie aus V. *9*. 37 f. hervorgeht.

j. *fravatim-ča* N. *65*: s. *fravātay-*.

j. *fravaityanąm* N. *54*: lies *frārai*δ*yanąm*.

• j. **fravay-** f. 'Gedeihen'(?): *sraošəm .. yō harəta aiwyāxštača vīspayā̊ °vōiš gaēδayā̊* Y. *57*. 15; Yt. *10*. 103.

Et. und Bed.? — Pü.: undeutlich (*frāč* ann).

• j. **fra-varəta-** Adj., PPfP.: s. [2]*var-*.

• p. **fravartay-** m. EN. eines Meders, der sich gegen *Darius* I. empörte, *Phraortes*: *I martiya*[h] *°tiš nāma*[n] *hauv udapatatā mādaiy* Bh. 2. 5; 13[2], *4*. 2, Bh. e; — *hauv °tiš hya*[h] *mādaiy xšāyaδiya*[h] *agaubatā* Bh. 2. 12; — *kāra*[h] *māda*[h] .. *hamiδ*[r]*iya*[h] *abava*[h] *abiy avam °tim ašiyava*[h] Bh. 2. 5; — *parδava*[h] *utā varkāna*[h] .. *°taiš* +*agauba*[n]*tā* Bh. 2. 16; — *kāram tyam °taiš* Bh. 2. 12.

Wohl Kurzname mit **fra-vartay-* f. = *fravašay-* (sd.) oder = *fraorətay-* (sd.).

• j. **fra-varətar-** m. 'Bekenner (des Glaubens)': *aδāṯ anyaēšąm ašaonąm* (näml. *fravašīš*) .. *yazāi °ta* Yt. *1*. 30.

Zum V. [2]*var-*. — Pü.: *varrəvišn*.

• g. **fra-vazah-** Adj. (auch fem.) 'vorwärts fliessend': *apō .. maēkaintīš* (sd.) *čā* +*hōbavaintīščā °zarəhō* (APf.) Y. *38*. 3.

Pü.: transskr., mit der Erl.: *vārānīk* (also 'Regenwasser'); vgl. zu *maēkant-*).

• j., g.[1]) **fravašay-** f. '*Fravašay*'*), Bezeichnung für das dem Gläubigen eigene Unsterbliche, das Element, das schon vor seiner Geburt vorhanden war und ihn überdauert. So lang der Gläubige lebt, wacht seine *Fr.* als Schutzgeist über ihn. Die Gesammtheit der *Fr.* der Gläubigen aber spielt eine ähnliche Rolle wie die indischen *pitáraḥ*, die römischen *manes*: *°šayō hāitiš hātąm .. ā̊rəhušąm .. būšyantąm* (Sp. 931 m.) *ašaonąm* Yt. *13*. 21; — *ā hātąmča arəhušąmča zātanąmča azātanąmča ašaonąm iδa ǰasəntu °šayō* Y. *65*. 6; — *āaṯ anyaēšąm °šayō ǰvanąm narąm ašaonąm aoǰyehīš .. yaδa iristanąm* "aber im übrigen sind die *Fr.* der lebenden Gläubigen stärker als die der gestorbenen" Yt. *13*. 17; — *vīspābyō ašaonibyō °šibyō yā̊ irīriδušąm .. yāsča ǰvantąm .. yāsča narąm azātanąm* Y. *24*. 5; — *vīspanąmča ā̊rəhąm ašaonąm ašaoninąmča iδa yazamaide °šīm* Yt. *13*. 148[2]; — neben [2]*ahū-*, [2]*daēnā-* usw.: *ašaonąm ašaoninąmča ahūmča daēnąmča baoδasča urvānəmča °šīmča* Y. *26*. 4; — *gaēδāsča azdəbīšča uštānąsča kəhrpasča təvīšīšča baoδasča urvānəmča °šīmča* Y. *55*. 1; — *zaraδuštrahe .. °šīm .. sravā̊ .. daēnąm .. varənəmča ṯkaēšəmča* Y. *16*. 2; — *manā̊ .. daēnā̊ .. urunō .. °šayō* (als AP.) Yt. *13*. 74; — — bes. neben *urvan-*: *ašāunąmča urunasča °šišča yazamaide* N. 70; — *ašāunąmča °šibyō ašāunąmča urvōibyō* Y. *4*. 2; — *vīspanąmča .. yaēšąm* +*yašəδwača urvąnō zaoyāsča °šayō* Yt. *13*. 148; — *haom urvānəm .. havąm °šīm* Y. *71*. 18; — *havahe urunō °šōe* Y. *1*. 18; — — mit *urvan-* gleichgestellt: +*kva.čiδra .. hənti iristanąm urvąnō yā̊ ašāunąm °šayō* FrW. *10*. 39; Y. *26*. 7; — *ašahe vərəzō* (sd.) .. *yāhu iristanąm urvąnō* +*šāyente yā̊ ašāunąm °šayō* Y. *16*. 7; — — neben *ašay-* (Sp. 242 m.): *vīspaē* (GS.) *ča iδa ašaonō ašīmča °šīmča* Vr. *16*. 2; 2, Yt. *13*. 95; — — *aēva tē zāvarə aoǰasča .. framrava .. yaṯ ašaonąm °šinąm uγranąm aiwiδūranąm yaδa mē ǰasəm avarəhe yaδa mē barəm upastąm uγrā̊ ašaonąm °šayō* Yt. *13*. 1; 12 ff. (oft), *10*. 66, Y. *1*. 6, 18, 2. 6, *4*. 6, *16*. 5, *17*. 18, Vr. *11*. 21, V. *19*. 37, S. 2. 19; — *tā̊ uγrāhu pəšanāhu upastąm hənti dāhištā̊ yā̊ °šayō ašaonąm* Yt. *13*. 17; — *imaṯ vō āpō ǰaiδ-*

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yemi .. imaṯ amərštā spənta .. imaṯ ašāunąm vərəuhīš °šayō (VP.) *uγrā aiwiδūrā* Y. *65.* 12; Ny. *1.* 1; — *aora vərəuhīš upa.šaẓta .. āpō .. urvarā .. ašāunąm fravašayō* Yt. *13.* 147; *1.* 9, *10.* 100, *8.* 34, *13.* 79, FrW. *1.* 2; — *ǰamyąn iδra ašāunąm .. °šayō ašōiš baẓšaza hačimnā .. ištže +vərəhərəhąm paitištātže ātaranąm* Y. *60.* 4; — *apąmča .. urvaranąmča .. ašaonąmča °šinąm yasnəm* Vr. *21.* 1; — *yō nā hīš hubərətā +baraṯ ǰva ašaonąm °šayō* (als AP.) *sāsta .. hō arəhāiti zazuštəmō* Yt. *13.* 18; — *fravašayō .. yā afraourvisvaṯ kərənavainti īrəm yahmya ǰasənti* Yt. *13.* 26; — *°šayō .. yā ahurahe xšayatō dašinąm upa yūiδyeinti yezi aēm bavaiti +ašavaxšnuš* Yt. *13.* 63; — *frašūsənti uγrā ašāunąm °šayō paoirīš pouru.satā .. pouru.hazaərā .. pouru.baēvanō āpəm aēšəmnā havāi kāčiṯ nāfāi .. tā yūiδyeinti pəšanāhu have asahi* Yt. *13.* 65 ff.; — *°šayō .. yā avaṯ zrayō aiwyāxšayeinti yaṯ vourukašəm .. yā ave strəuš aiwyāxšayeinti yąm +haptōiringō .. yā avąm kəhrpəm aiwyāxšayeinti yąm .. kərəsāspahe .. yā avąm +xšuδrąm* (sd.) *aiwyāxšayeinti yąm .. zaraδuštrahe navača navaitīšča navača sata navača hazaəra navasīsča baēvąn* Yt. *13.* 59–62; — *°šayō .. yā vīsāδa āvayeinti hamaspaδmaēdaēm paiti ratūm āaṯ aδra vīčarənti dasa pairi xšafnō* Yt. *13.* 49; — *ašāunąmča °šibyō yā nō ištā urvōibyō* Y. *56.* 2; — *ašāunąm °šīš naraṃčā nāirinąmčā yazamaidē* Y. *37.* 3; — *°šayō yā paoirya* (sd.) *ārəharə* Y. *23.* 1; — *āyese yešti ˣvīspaya ašavane °šeˣ* Y. *23.* 3; — *vīspā °šayō* (als AP.) *ašāunąm yazamaide ādaḥ-+yunąmča .. °šayō .. +uzdaḥyunąmča .. °šayō .. naraṃča .. °šayō .. nāirinąmča .. °šayō yazamaide* Vr. *16.* 2; *7.* 1, *10.* 2, *16.* 1; — *nabānazdištanąm para.iristanąm aēδrapaitinąm aēδryanąm naram .. nāirinąm °šayō yazamaide* Y. *26.* 7; 8 ff.[11]; — *ašāunąm °šayō .. nmānyā vīsyā zantumā dāhyumā zaraδuštrō.təmā* Y. *17.* 18; — *airyanąm² .. tūiryanąm² .. sairimanąm² .. sāininąm² .. dāhīnąm² .. vīspanąm² daḥyunąm naram .. nāirinąm .. °šayō[12] yazamaide* Yt. *13.* 143–145; — *tā °šayō .. aoǰištā hənti .. yā paoiryanąm ṯkaēšanąm yā vā naram azātanąm frašō.čarəδrąm saošyantąm* Yt. *13.* 17; Y. *1.* 18², *23.* 2, *24.* 5; — *vīspā .. °šayō .. yā hača gayāṯ marəδnaṯ ā saošyantāṯ vərəδraγnaṯ* Y. *26.* 10; — *gūšča hudānəhō gayehyāčā maraδnō .. °šīm* Y. *13.* 7; *23.* 2, *26.* 5, Yt. *13.* 87; — *nəmō zaraδuštrahe spitāmahe ašaonō °šže* Y. *68.* 22; *3.* 2, *4.* 23, *16.* 2, *23.* 2, *24.* 5, *71.* 2, Vr. *16.* 2, Yt. *8.* 2, *13.* 87, Vd. *9*; — *ahe narš ašaonō °šīm yazamaide yō asmō.xᵛanvā nąma* Yt. *1.* 30; *13.* 95 ff. (oft), Y. *23.* 2, *26.* 5², FrW. 2. 1, 3; — *hvōuyā ašaonyā °šīm* Yt. *13.* 139; 139 f.[14]; — *kanyā +vaδutō ašaonyā* [..] *°šīm* Yt. *13.* 141; 141 f.[10]; — auch dem *AhM.* und andern Gottheiten wird eine *Fr.* zugeschrieben**): *vīspanąmča ārəhąm paoiryanąm °šinąm .. °šīm avąm yąm ahurahe mazdā .. °šayō .. yā amərštanąm spəntanąm .. yąmča āδrō urvāzištahe .. yąmča sraošahe .. yąmča ašnō yąmča āpō ..* Yt. *13.* 80–86; Y. *26.* 2 f., V. *19.* 4; — *āyese yešti +ā +fravaše* (?)[2]) *ahurahe mazdā amərštanąm spəntanąm ..* Y. *23.* 2; — *gaom* (statt Gen.) *aēvō.dātahe urunō °šīm* S. 2. 12; 12; — sogar den *Fravašay* selber (!): *ašāunąm °šinąm uγranąm .. paoiryō.ṯkaēšanąm °šinąm nabānazdištanąm °šinąm °šayō xšnūtā ayantu ahmya nmāne* Yt. *13.* 156. A) *fravašinąm* α) (näml. *mā*) heisst der 1. Monat im Jahr[3]): *ašāunąm °šinąm* Y. *1.* 11. β) (näml. *ayarə*) heisst der 19. Monatstag: *ašāunąm °šinąm uγranąm* S. *1.* 19; vgl. 2. 19, Y. *16.* 5.

*) Nach dem GrBd. (s. Dst. ZA. *2.* 500, Blochet RHR. *32.* 104) ist der Mensch aus fünf Bestandteilen zusammengesetzt: *tan, yān, ruvān, ādēnak* und *fravahr*. Vom letzten heisst es: *fravahr ān i pēš i ōhrmazd i xᵛadāt*, und über sein Verhältnis zum *ruvān* wird gesagt: *ruvān ō fravahr patwast, ku šān ruvān murnǰēnītan nē tuvān.* S. noch DkB. 269 (218. 6): *ka (fravahr) hač tan yut bavēt tan šut zōr u akār mānēt.* Die Schaffung der *Fr.* (bei West: "prototypes, primary ideas of the good creations") ist nach Bd. *1.* 8, *34.* 1 zu Beginn des ersten Milleniums erfolgt; nach *2.* 10 f. entscheiden sie sich, '*tan kartakihā*' gegen die Welt der *Druǵ* zu kämpfen. Über ihre, insbesondere kriegerische Tätigkeit als Schutzgeister und Manen gibt das ihnen gewidmete Yt. *13* Auskunft. Ihre Zahl wird Yt. *13.* 59 ff. auf 99 999 angegeben, vgl. *xšudra-*) und Mx. *49.* 16, *52.* 23, 29; weniger bestimmt Yt. *13.* 64, 66. Alljährlich während der letzten fünf Tage der sechsten (letzten) Jahreszeit und der sich anschliessenden fünf Schalttage kommen die Manen, ihre frühere Heimat zu besuchen (Yt. *13.* 49) und werden dann besonders gefeiert (s. *hamaspaδmaēdaya-*)[4]). Vgl. noch Cld. Totenverehrung 48, Bahadoor N. D. Khandalawala Cama Mem. Vol. 205, Jn. GIrPh. *2.* 643, Söderblom RHR. *39.* 229, 373, La vie future 7. Das Nichtauftreten der *Fr.* in den (eig.) *Gāδās* (s. unten No. 1) ist bemerkenswert; zum Teil aber entspricht

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hier [2]*daēnā-* (sd., *)). — **) S. CLD. aO. 49 No. Nach Mx. *49.* 23 hat jede Schöpfung des *AhM.* ein *hamgōhr* ('corresponding') *fravahr.*

KompE. — Aus ar. **pra-ɣartai-* (§ *272, 289*), Nom. act. einer Basis *ɣar-*; eig. Bed.? 5). Vgl. *fravartay-, fraorətay-.* — mp. (*artāk*) *fravart*; s. noch HBM. PSt. 243 und unten No. 3. — Pü.: *fravahr* (gelW.)[6]), Sü.: *vṛddhiḥ.* — [1]) Nur YHapt.[1] (Y. *37.* 3). — [2]) NA. *āfravaši*; wertlose Stelle. — 3) mp. *fravarīn*, np. *farvardīn.* — 4) Im Mp. heisst das Fest *fravartīkān*, von MENANDER als νεκυία 'Totenfest' bezeichnet (DELAGARDE GesAbh. 161). — 5) Die bei DST. ZA. *2.* 502 vorgeschlagene Deutung halte ich für durchaus verfehlt; zEt. des np. *parvardan* s. GIrPh. *1.* 259, *1* b. 49. — 6) Woraus np. *farvar.* Gegen die 'unsinnige' Lesung *frōhar* (auch noch bei DST. und BLOCHET) s. NÖLDEKE SWienAW. *116.* 423; ganz unverständlich ist mir JN.s *fravyašar*, Reader *1.* 80.

• j. **ya∂a bastəm* **fravašnąm** *daēnąm* ..* Yt. 2. 14.

• j. **fra-vāka-** n. 1) 'Anrede, Rede', im Gegensatz zu *pāitivāka-*: *təm yazata .. zara-∂uštrō .. vərə∂raγnahe paiti °ke .. pāitivāke* Yt. *14.* 28. 2) 'Ausspruch, Verkündigung; Offenbarung': +*kahmāi .. aēvahmi paiti vačō vīspanąm vohunąm .. °kəm* "cui (est) .. unam per vocem omnium bonorum .. pronuntiatio?" H. *1.* 1[1]); — *mazdā frāmraoṯ .. čvąs* (sd.) *frāmraoṯ °kəm* Y. *19.* 20[2]); — *vīspəm vačō °kəm haurum vačō ahurahe mazdā* "der gesammte Spruch ist eine Offenbarung, der ganze Spruch (eine Offenbarung) des *AhM.*" Y. *19.* 14. A a) DS. und b) LS. als Inf. 'edicere, pronuntiare'; a) *°kāi: uši ahurahe mazdā yazamaide dara-∂rāi* (sd.) .. *xratūm .. mara∂rāi .. hizvąm .. °kāi mą∂rahe spəntahe* Yt. *1.* 28; — *yasnahe haptaṇhātōiš .. yō fravaoče .. vačąmča vārə∂raγninąm °kāi* Vr. *15.* 3. b) *°kaē-ča: yasnahe haptaṇhātōiš °kaēča paityāstayaēča +mazdātaēča* .. Vr. *15.* 2. 3) 'Preis, Ruhm': *ahmāi .. °kāi uta +framainyāi* (sd.) Yt. *16.* 3.

Vgl. ai. *soma-pravāka-* m.; mp. *fravāk* EN. — Pü. (zu Y. *19.* 14): *frāč gōwišn*, (zu A): *pa frāč gōwišn, frāč gōwišn rāδ*; s. noch No. 1 f. — [1]) Pü.: *katār .. hač ōšān gōwišnān kē pa gōwišn harvisp āpātīh.* — [2]) Pü.: *ōhrmazd frāč guft .. čē kāmakīh rāδ frāč* (s. SBE. *37.* 461) *guft.*

• j. **fra-vākaē-***ča* Inf.: s. unter *fravāka-*. Zum V. *vak-*.

• j. **fra-vākāi** Inf.: s. unter *fravāka-*. Zum V. *vak-*.

• j. **fravāxšaēna-** 1) Adj. (fem. °*nī-*) 'aus Horn': *yezi aṇhaṯ zarənaēniš* (sd.) .. *°šaēniš* (NSf.) V. *7.* 74 f.; — *nōiṯ +°šaēnačibya*[1]) (näml. +*hāvanačibya*) *ratufriš* N. *107.* 2) ein aus Horn bestehender Gegenstand: *ayaṇhaēnəm vā .. °šaēnəm vā* "ein Stück Eisen .. oder ein Stück Horn" V. *6.* 46.

Ableit. aus *fravaxš-* (wo bereits *ā* allgemein ist). — Pü.: *sruvēn* [2]). — [1]) Hds. *°vāxšnačibya.* — [2]) So völlig sicher N. *107*; zu V. undeutlich.

• j. **fra-vāxšay-** m. 'Stengel, Ast': *nōiṯ ∂rayąm upamanąm* (sd.) *+°šyanąm*[1]) *upa-∂wərəsōiṯ* N. *105*; *+105*[1]).

Vgl. zu *fravaxš-.* — Pü.: fehlt; aber vorher steht: *ān i 3 tāk hakirč nē pātixšāh čūtan.* — [1]) Them.; vgl. zu [1]*varay-* No. 1. Hds. an 1. St.: *frāxšašyanąm*, an 2. St.: *fravāxšayanąm.*

• j. **fra-vātay-** f. 'Auslöschen, exstinctio': *nōiṯ ā∂rō °vatimča*[1]) *yaṯ nōiṯ gōuš +vīmatim* N. *65* (?).

Zum V. [2]*vā-.* — Pü.: *frōyišn* (oder *frōyēnišn*)[2]), erl.: *ku apē nē ōžanēt.* — [1]) *a* nach § *294.* 1. — [2]) Geschr. p r n k n *išn* statt p r n d (dn) *išn*; s. [2]*vā-* No.

j. *fravāiti* Yt. *13.* 46: s. [1]*vā-*; Yt. *14.* 13: s. *bā-.*

• j. **fra-vāra-** m. 'Befestigungswerk, Bastei (oder dgl.)': *ha∂ra nmānā avastaya .. fraskəmbəmča* (sd.) *°rəmča pairi.vārəmča* V. 2. 26.

ai. *pravāra-* m. 'Decke'; np. *farvār* 'Veranda'. — Pü.: *fravār.*

• j. **fra-vāza-** m. 'Vorwärtsbringen', nur IS. *°za* mit V. *vaz-* 'vorwärts bringen, fördern'[1]): *hō daēnąm māzdayasnīm °za vazaite* V. *3.* 31.

Zum V. *vaz-.* — ai. *pravāhá-* m. 'Fluss; Kontinuität'. — Pü.: *frāč pa vāzān*[2]) *vazēnēt*, erl.: *kuš rawākīh kart bavēt.* — [1]) S. zAusdr. *frasa-* No. 1. — [2]) So NA. des Pahl.-Vend. Ob *vāzišn*?

j. *us.fravānte* Yt. *8.* 40: s. *frav-.*

• j. **fra-uruxtay-** f. 'Zerbrechen, Zerstören': *āvōya +družanti .. yō °urvaixti* (IS.)[1]) *havahe urunō družaite* "weh dem, der lügt .., der (weil er) mit Zerstörung seiner Seele lügt" N. *84*[2]); — *āvōya vananti .. yō .. +°urvaixti*[3]) *havahe* (*urunō*) *+vanaiti* "weh dem der siegt .., der (wenn er) mit Zerstörung seiner Seele siegt" N. *84*[4]).

Pü.: *frāč rānakīh*; s. zu *anavauruxtay-.* — [1]) Statt *°urvixti* und dies statt *°uruixti*; s. IF. *11.* 137 und § *268.* 9. — [2]) Nach PüErl. geht das auf den Priester: *pa rās i drōγ čāšišnīh*; s. No. 4 und zu *urvāz-* No. 2. — 3) Hds. *°urvaērxte.* — 4) PüErl. bezieht das auf den Krieger: *pa rās i anāk ayāwārīh* (?; ob *āwārīh* 'Bringen'?) *u anapāč dārišnīh*; s. No. 2.

• j. **ha∂ra baδaṇha** **fraurvaēyō**[1]) N. *59.*

Pü.: *kašān ān i apāk +bōδ* (?, Hds. b n n d) *frōt*

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vašt ēstēt, erl.: *kuš sar i* +*dumb*(?, Hds. dnn mbn) *burrīt ēstēt*. — 1) Nach Pü. wäre eine Form aus *urvaēs-* zu vermuten.

j. *fraurvaixti*, °*vaērxte*: s. *frauruxtay-*.

• j. **fraourvaēštrima-** Adj. 'wofür der Eintrieb der Herden bezeichnend ist' 1), von *Ayāϑrima* (sd.): *ayāϑriməm* °*məm* Y. 2. 9, Vr. 2. 2; — *ayīϑrimāi* °*māi* Y. *1*. 9; — *ayāϑrimahe* °*mahe* Vr. *1*. 2.

Ableit. aus **fraourvaēštra-* n. 'Eintrieb', Komp.: **fra*+**urvaēštra-*, zum V. *urvaēs-* (vgl. Yt. *10*. 86). — Pü.: *i pa frōt vašt hamīnīh āyēt* "der kommt, wenns mit dem Sommer abwärts geht", Sü.: *adhaḥparivartitauṣṇakālāgāmī*; vgl. Dst. ZA. *1*. 39. — 1) Bed. nach Roth ZDMG. *34*. 704; vgl. Ggr. OK. 321.

• j., g., p. **fras-** V. 'fragen'. Praes. 1 *pərəs-*1), 13 +*pərəsanya-*2), 14 (Inkoh.) *pərəsa-*, *parsa-*; *s*-Aor. 1 *fraš-*, *fəraš-*. — PPfP. *paršta-*3); PFP. +°*frasata-*; Inf. *parštā*3), °*parštōiš*3); Absol. °*parštəm*.

1) 'Jemanden (Akk.) fragen, die Frage richten an —': *yaṯ* .. *frašna* (sd.) *paiti.mravāne* .. *yaṯ məm pərəsaṯ axtyō* Yt. 5. 82; — *mā dim pərəsō yim pərəsahi* "frag den nicht, den du fragst" H. 2. 17; — *āaṯ hīm aoxta* (sd.) *pərəsō yō* .. *ašaonō urva* H. 2. 10; 16, Vyt. *33* (?). a) es folgt dir. Frage: *adā* (sd.) *tašā gūš pərəsaṯ ašəm: kaϑā* ..? Y. *29*. 2; — *hyaṯ mā* .. *pairī.jasaṯ* .. *pərəsaṯčā mā: čiš* ..? "als .. und mich fragte: 'Wer ..?'" Y. *43*. 7; — *pərəsaṯ zaraϑuštrō ahurəm mazdąm* ..: *kahmāi* ..? V. 2. 1; 7. 1, *9*. 1, *10*. 1, *11*. 1, *14*. 1, *17*. 1, *18*. 8, 14, 61, 67, *19*. 11, 17, 20, 26, *20*. 1, H. *1*. 1, 2. 1, 19, Yt. *1*. 1, *14*. 1, 34, 42, A. *4*. 4, Y. *19*. 1; *71*. 1; — *pərəse* (1S.) *ϑwąm* ..: *kaṯ* ..? Yt. *12*. 1; — *sraošō* .. *drujim apərəsaṯ* (Augm.) ..: .. *tūm hunahi?* V. *18*. 30; — ohne Obj.: *hō īϑra* +*pərəsanyeiti*2): *kō* ..? Yt. *8*. 15; — *vərəϑraynəm* .. *yō āča parača pərəsaite* ..: *kō* .. Yt. *14*. 47. 2) 'wonach (Akk.) fragen, die Frage richten auf —': *mąm* (näml. *ahurəm*) .. *yim vaēδištəmča paiti.vačištəmča parštəm* ".. der am besten sich versteht und zu antworten weiss auf das gefragte" V. *18*. 7; — *parštəm zī ϑwā yaϑanā taṯ əmavatąm* (Sp. 141 u.) "interrogatum enim a te.." Y. *43*. 10; — in Verbindung mit IS. *pairi.frāsa* (sd.): *nōiṯ pairi.frāsa ərəžuxδəm* +*pərəsahi vācīm* Y. *9*. 25. a) mit Adv. statt Akk.: *avavaṯčiṯ yaϑa hvō pərəsahe* V. 7. 52 PüZ. 2 A) das sachliche Objekt wird mit einem Relativsatz ausgeführt: *pərəsā* (1S.) *avaṯ yā* +*maēniš* (sd.) .. Y. *31*. 15; — *pərəsā* (1S.) *avaṯ yaϑā hvō* .. *ϑwāvąs* (sd.) .. *yadā hvō anəhaṯ* Y. *31*. 16; — *vīspā tā pərəsąs yaϑā* .. *gąm vīdaṯ* (sd.) Y. *51*. 5. 3) 'Jemanden (Akk.) wonach (Akk.) fragen'; a) es folgt dir. Frage: *taṯ ϑwā pərəsā ərəš mōi vaočā ahurā: kā* ..? "danach frag ich dich — gib mir rechte Kunde, o *Ah.* —: 'Wie ..?'" Y. *44*. 8; 2—5, 7, 9—14, 16—19. b) sie geht voraus: *čiϑnā* ..? *aṯ īṯ pərəsā yōi pišyeintī* (sd.) .. Y. *44*. 20. 3 A) das sachliche Objekt wird α) mit einem Relativsatz ausgeführt: *tā ϑwā pərəsā* .. *yā zī āiti* (sd.) Y. *31*. 14; — *taṯ ϑwā pərəsā* .. *yaϑā nəmō* (sd.) Y. *44*. 1; — *taṯ ϑwā pərəsā* .. *yezī* .. *xšayehī* (sd.) Y. *44*. 15; 6. β) mit einem Relativsatz gegeben: *pərəsāčā nā yā tōi əhmā parštā* (Sp. 878 o.) "nun frag uns, was du uns zu fragen hast" Y. *43*. 10. 4) 'etwas (Akk.) erfragen von —, durch —' (Instr.): *yīčā vohū uxδā fraši* (1Ss-AorM.) *manənhā yāčā ašā anəhūš* "die Sprüche des Lebens, die ich von *VM.* erfrage und von *Aša*" Y. *44*. 8. 5) 'Jemanden (Akk.) ausfragen, aus-, erforschen' (s. mit *paiti* 2): *yō* .. *xratūm pərəsāṯ ašavanəm* V. *18*. 6; Vyt. *41*; — *yō anəhaṯ vačō aršvačō maϑrəm pərəsō* V. *9*. 2. 6) 'Jemanden (Akk.) zu Rate ziehen': *hanąm* .. +*jijišanuha* (sd.) *pərəsanuha* V. *15*. 13; — *hanąm* .. +*jijišāiti pərəsāiti* V. *15*. 14. a) Med. 'mit sich zu Rate gehen, sich beraten': *hyaṯ īš ā.dəbaomā* (Sp. 322 o.) *pərəsmanəng*1) *upā.jasaṯ* Y. *30*. 6. 7) Med. 'sich beraten mit —, beraten lassen von —' (Instr.): *naēdā vohū mazdā fraštā* (3SsAorM.) *manənhā* "noch lässt er sich von *VM.* beraten, o *M.*" Y. *49*. 2; — *ahurō yehyā vahmē vohū fraštī manənhā* ".. in dessen Preis ich mich von *VM.* habe beraten lassen" Y. *45*. 6. 8) Med. 'sich bereden, besprechen': *vīspaēšū* +*frašnaēšū vīspaēšū hanjamanaēšū yāiš apərəsaētəm* (3D., Augm.) *mazdāsčā zaraϑuštrasčā* "bei allen Besprechungen, bei allen Zusammenkünften, bei denen sich besprachen .." Y. *12*. 5. a) mit Angabe des 'mit —' durch α) Instr.: *ānuš.haxš* +*ārmaitiš mainyū* +*pərəsaite yaϑrā maēϑā* (sd.) Y. *31*. 12; — *kō ašavā yāiš pərəsāi drəgvā vā* "wer von denen, zu denen ich

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jetzt sprechen will, ist ein *Aša-*, wer ein *Drug*genosse?" Y. *44.* 12[4]. β) Dat.: *ahmāi paoiryō mašyānąm apərəse* (Augm.) *azəm yō ahurō .. anyō ϑwaṯ* "mit ihm von den Menschen habe ich mich zuerst besprochen .. abgesehen von dir .." V. 2. 2; — *kahmāi paoiryō mašyānąm* [x]*apərəsə*[5] *tūm .. anyō mana ..* V.2.1. 9) 'etwas (Akk.) verabreden mit –' (Abl.)[6]: *mīϑrəm mā janyā .. mā yim drvataṯ pərəsərəhe mā yim .. ašaonaṯ* Yt. *10.* 2. 10) 'betteln um –' (Akk.): *x*[v]*arəntīš pərəsəmnaēšuča* V. *3.* 29[7]. 11) mit Neg. 'nicht fragen nach –, sich nicht kümmern um –' (Gen.): +*yōi nōiṯ driγaoš .. avarəhasča* +*ϑrāϑraheča* +*pərəsānte*[8] P. *44.* 12) 'richten, strafen'[9]; mit Akk. a) ‖ der Person: *martiya*[k] *hya*[k] *.. avam* +[k]*ubaratam abaram hya*[k] *.. avam* +[k]*ufrasatam* (sd.) *aparsam* Bh. *4.* 13; *1.* 8; — *avaiy ahifraštādiy* (sd.) *parsā* Bh. *4.* 14; 5. b) der Sache, in Verbindung mit IS. *frasā* (sd.): *yā frasā āvīšyā yā vā ..* +*pərəsaēṯē* (3DPM., als Pass.)[10] *tayā* Y. *31.* 13. Wertlos: *tanūm pərəsānte* Vyt. *40.*

mit *ā* 1) dnwS. 1 a: *ā dim pərəsaṯ zaraϑuštrō: kō ..?* Y. *9.* 1; Nik. *1.* 2) Med. dnwS. 7: *kə vā ašā āfraštā* "wer wird sich von *A.* beraten lassen?" Y. *51.* 11.

mit *paiti*, *patiy* 1) 'Jemanden (Akk.) fragen': *paiti mąm .. pərəsarəuha .. avaϑa* +*arəhā spanyā yezi mąm paiti.pərəsārəhe* V. *18.* 7. a) es folgt dir. Frage: *paiti dim pərəsaṯ zaraϑuštrō ..: kana ϑwąm yasna yazāne?* Yt. *5.* 90; 94, *8.* 57, *10.* 121, *12.* 1, Vyt. *21*; — *paiti dim pərəsata zaraϑuštrō .. .: čvaṯ ..?* V. *9.* 43. A) zugleich mit Akk. des Inhalts: *nōiṯ dim yava .. bitīm vāčim paiti.pərəsəmnō bva* (Sp. 929 u.) V. *18.* 29. 2) 'Jemanden (Akk.) ausfragen, ausforschen' (s. Simpl. 5): +*naire ašaone .. paitiča* +*pərəsmanāi*[11] *xratūm ašavanəm* N. *84*; — *paiti.paršta°*. 3) ‖ (spez. Geschriebenes erforschen sva.) 'lesen': *tuvam kā hya*[k] *aparam imām dipim patiparsāhy* Bh. *4.* 6; — *mātya*[k] *hya*[k] *aparam imām dipim patiparsātiy .. Bh. 4.* 8.

mit *frā* –?–: *yaṯ vā frā uiϑe.ṯātō* (sd.) +*pərəsənti* N. *61.*

mit *ham* 1) 'Jemanden zu Rate ziehen': s. Absol. *hąm.parštəm* und Inf. *hīm.parštōiš.* 2) 'sich beraten mit –, beraten lassen von –' (Instr.): *hyaṯ hīm vohū mazdā hīmə.fraštā*[12] *manarəhā* "nachdem er, o *M.*, mit *VM.* sich beraten hatte" Y. *47.* 3; — *aϑā hīm fərašvā ϑwā xraϑwā* "so geh denn mit deinem Verstand zu Rate" Y. *53.* 3. 3) 'sich verabreden über –' (Akk.): *dazva mē .. aošəm hąm.pərəsənte* V. *19.* 3.

ai. *pṛccháti, apraṣṭa*; *pṛṣṭáḥ*; np. *pursad.* — Pü.: *pursītan, hampursītan* oder umschrieben mit *pursišn, pursišnīh, pursakīh, pursītār*; s. noch No. 7f. — 1) Nur in *pərəsmana-* Y. *30.* 6, +N. *84.* Die Bildung ist auffällig. — 2) NA. *parəs°*; s. Var. zu Yt. *8.* 15. — 3) jAw. und gAw.; s. dazu Bthl. IF. *9.* 264. — 4) S. zSt. Bthl. AF. *2.* 175. — 5) § *335.* — 6) Vgl. Hbm. ZC. 233. Vll. aber vertritt der Abl. vielmehr den Instr. wie bei *maṯ*, s. ebd. 240. — 7) Pü.: *x*[v]*arišn pursišn rāδ*, erl.: *tāk am dahāt* 'bis er mir gibt'. — 8) Hds. *pəsānte*; Pü.: *hampursēnd.* — 9) Vgl. zBed. arm. *p'ursišn* 'Prozess'. — 10) Pt 4 usw.; IF. *7.* 226. — 11) Hds. *pārəsm°*; s. No. 1. — 12) *hīmə* ist nach dem Metrum zu streichen.

• (j.,) g. **frasa-** m. 1) 'Frage' (nur Komp.). 2) 'Zuratezieheu, Erforschung, Studium' (nur Komp.). 3) 'Gericht, Strafe', nur IS. *°sā* mit V. *fras-*[1] 'etwas bestrafen, mit Strafe ahnden': *yā °sā āvīšyā yā vā mazdā* +*pərəsaēṯē tayā* "welche offenkundigen oder welche geheimen (Taten), o *M.*, mit Strafe geahndet werden" Y. *31.* 13[2].

KompE. — Zum V. *fras-*. — Vgl. *frasā-*. — Pü.: *hampursēt*, Sü.: *pṛcchati.* — 1) Vgl. zAusdr. Bthl. IF. *7.* 226 mit Bgm. IF. *6.* 101; s. ferner *anumatay-, uzdaēza-, pairi.frāsa-.* — 2) Vgl. zSt. IF. *7.* 226.

• j. **fra-saxta-** Adj., PPfP.: s. [2]*sak-*.

• j. [1]*fra-sasta-* Adj. 'rühmenswert'[1].

Ableit. — ai. *praśastá-* Adj. 'gerühmt'. — 1) PPfP. im Sinn des PFP.

• j. [2]**fra-sasta-** n. 'Rühmen, Ruhm': *ahmāi saokāi °tāi fravākāi uta* +*framainyāi* (sd.) Yt. *16.* 3; — *°ta* F. *13.*

Zum V. *sarəh-*; aus ar. **praśastha-*. — Pü.: *frāč āfrīnakān.*

• j. **frasasta'tā-** f. 'Würdigkeit gerühmt zu werden': *azəm daδąm .. aom stārəm yim tištrīm .. avānəm °sastata* (IS.) Yt. *8.* 50.

• j., g. **fra-sastay-** f. 1) 'Anweisung, Vorschrift': *ašahe paiti pantąm .. mąϑrəm .. °tīm* V. *4.* 43. 2) 'Ruhm, Lob'; DS. und IS. als Inf.: *hāvanəe .. yasnāiča vahmāiča xšnaoϑrāi* (Stverz.) *ča °tayaēča* Y. *1.* 23 usw.; Yt. *4.* 8, Vr. *9.* 6; — *ašaya daδąmi .. aēs-*

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mąsča baoδīmča °ti ahurahe mazdå Y. *8.* 1; 7. 26. 3) 'Ruf, Leumund, Ruhm', mit *vanhav-*: *vanuhīm āzūitīm vanuhīm °tīm.. yazamaidē* Y. *38.* 2 [1]); — *miδrəm yeϑhe vohu haosravanhəm vanuhi kərəfš vanuhi frasasti* (NS.) Yt. *10.* 60; — *kē xᵛaētuš* (sd.).. *yē vərəzənāi vanuhīm dāt frasastīm* Y. *49.* 7 [1]); verwendet Yt. *9.* 26. a) prägn. 'guter Ruf, Ansehen': *yaδa azəm uzbarāni hača daēvaēibyō .. uye δrąfsča* (sd.) *°tišča* (AP.?) Yt. *5.* 26 [1]).

ai. *práśastay-* f., mp. *frasast* (gelW.). — Pü.: *frāč āfrīnakānīh*, (zu V. *4*) erl.: *pa dastawar i dēn*; Sü.: *prasiddhiḥ*, (zu Y. *1*, *4*): *prakāśanāya.* — [1]) Falsch GDN. 3Yt. 23, 116, BN. Stud. *1.* 376. Vgl. Y. *62.* 5.

• j. **fra-sastayaē-ča** Inf.: s. unter *frasastay-* 2.

Zum V. *sanh-*.

• j. *aētəm vāčəm nī antarə mazdayasnanąm* **frasastayāt** Vd. *13.* Wertlos.

Pü.: *ēn vāčak frāč āfrīnakānēnāt.*

• j. **frasastō.təma-** Adj. 'der am meisten zu rühmen ist': *zaraδuštrəm .. hātąm °təməm* Yt. *13.* 152.

• j. **fra-sasti** Inf.: s. unter *frasastay-* 2.

Zum V. *sanh-*.

• g. **fərasā-**, fr° f. 1) 'Frage': *ahyā °sōm* (AS.): *kahmāi vīvīdūyē* (sd.) *vašī? at ā.. rātąm* (sd.) "auf seine Frage: "Wofür ..?' 'Bei ..'" Y. *43.* 9 [1]). 2) 'Fragen, Befragung über—' (*aibī* mit Lok.): *kaδā* (sd.) *ayārō ..°sayāi dīšā aibī δwāhū gaēδāhū tanušičā* ".. für die Befragung über das Deine und dich selbst?" Y. *43.* 7 [2]). 3) 'Sichberatenlassen von —' (Gen.): *yōi asrušōiš* (sd.) *pərənāərəhō nōit ašahyā ādīvyeintī* (sd.) +*hačənā nōit °sayā* (IS.)[3]) *vanhōuš čāxnarō manənhō* "die.. nicht .. noch darum Sorge tragen, sich von *VM.* beraten zu lassen" Y. *44.* 13[3]).

Zum V. *fras-*. — Pü.: s. No. 1–3. — [1]) Das Verbum zu dem mit *ahyā fərasōm* begonnenen Satz, nämlich 'antwortete ich' ist weggelassen. Pü.: *ōi i ōhrmazd pursīt*; dazu als Randglosse: *frašn i ōhrmazd.* — [2]) Pü.: *frāč ō pursakīh .. apar ē i tō gēhān ...* — [3]) Hier *fr°*. Pü.: *vašān nē frāč hampursakīh kāmak i pa vahuman*, erl.: *kušān hampursakīhčī 1 i frārōn nē apāyēt.*

• j. **fra-sāna-** n. 'Zerstörung, Vernichtung': *ava apanəm* (sd.) *gayehe* +*°nəm* [1]) *uštānahe* Yt. *19.* 44.

KompE. — Zum V. *sā-*; ai. vgl. *°chāna-* n. — [1]) Hds. nur *sānəm* mit Lücke davor.

j. *ā-frasāne* V. *3.* 27: s. [1]*par-*.

• j. **fra-sāstar-** m. 'Gebieter': *amešanąm spəntanąm .. yaēšąm asti .. hamō patača °tača yō .. ahurō* Yt. *13.* 83.

ai. *praśāstár-* m., vgl. *praśāsitar-*.

• g. **fəra-sāh-**, j. *fra-sāh-* f. 1) 'Bitte, Wunsch': *hyat mazdąm dvaidī* (Sp. 688 u.) +*°sāhyō* [1]) (als IP.) Y. *29.* 5. 2) 'Gegenstand der Bitte, des Wunsches, der Hoffnung' (nur Komp.).

KompE. — Zum V. *sāh-*. — ai. vgl. *praśiṣ-* f. 'Anweisung'; BTHL. AF. *3.* 41, IF. *2.* 182. — Pü.: *hampursēnd*, 3P. — [1]) Pt 4 usw., IFAnz. *1.* 101; NA. *°sāhyō.*

• j. **fra-skəmba-** m. 1) Stütz-, Tragbalken' (nur Komp.). 2) 'Vorhalle, Säulenhof' (oder dgl.): *haδra nmānā avastaya katəmča °bəmča fravārəmča pairi.vārəmča* "ebenda leg Häuser an und Keller und Vorhalle und Bastei und Umwallung" V. *2.* 26.

KompE. — Zum V. *skamb-*. — ai. *skambhá-* m. 'Strebepfeiler'. — Pü.: *frāč aškōp.*

• j. **fra-sčandayant-** Adj. (fem. *°yeintī-*), PPA.: s. *skand-*.

• j. **fra-sčimbana-** n. 'Stütze, Balken, Stütz-, Brückenbalken': *δrisatəm °nanąm frasčimbayōit tarasča āpō nāvayā* "dreissig Brückenbalken soll er über fliessendem Wasser befestigen" V. *18.* 74; — *fravašayō .. anvarštavastəmā* (sd.) *°nanąm* Yt. *13.* 26.

KompE. — Zum V. *skamb-*, § *298.* 4. — ai. vgl. *skámbhana-* n. — Pü.: *pa frāč awganišnīh.*

• j. *āat anyāhu ratufrišu čatanərō* +*kanhāsčąt barəsmąn* [x] **frastaraityō** N. *102*: —?—.

Zu [1]*star-* mit *frā.* — Pü.: *ān i an 1 rat franāmišnīh rāδ .. 4 katārči 1 barsm vistarišnīh*, erl.: *kuš pa 4 yāδ apar ō barišn.*

• j. **fra-stairya-** Adj. 'zu spreiten', vom *Barəsman*: *čvat drāγō hača āδrat .. apat barəsmən °yāt .. nərəbyō ašavabyō* V. *3.* 16; 17.

PFP. zum V. [1]*star-*. — Pü.: *hač barsm pa ahrākīh frāč vistart.*

• j. +**fra-stərənti** Inf. '(*Barəsman*) zu spreiten': *yō anyehe dahmahe barəsma fr° fraγasaiti* (Sp. 500 o.) "wer daran geht, das *B.* eines andern *D.* zu spreiten" N. *104.*

Zum V. [1]*star-*; die Bildung ist durch das Praes. 11 beeinflusst; vgl. *frārəntay-*. — Pü.: *kē pa ān i an 1 dahm pa barsm vistarišnīh frāč rasēt.*

• j. **fra-sparana-** Adj. 'mit den Füssen ausschlagend': *uštrahe .. °nahe* Yt. *14.* 11.

Zum V. *spar-*. — ai. vgl. *sphuraṇa-* n. — Npü.: *bē siparad*, erl.: *ţai mī kunad.*

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• j. **fra-sparəγa-** m. 'Schössling, Zweig': *varəδayənuha .. vīspōsča paiti .. varšajīš .. °γō .. fravāxšō* Y. *10.* 5.
Pü.: s p *īk* (vgl. HORN GIrPh. *1* b. 35), Sü.: *šākhā.*

• j. **fra-spā-** Adj. 1) 'der fort wirft, schleudert': °*spā* (NS.) *nəma ahmi nispā nəma ahmi* Yt. *15.* 45. 2) 'beseitigend, aufhebend' (nur Komp.).
KompA. — Zum V. [1]*spā-.*

• j. [1]**fra-spāt-** f. Name einer Pflanze (und ihres Safts), die zur Kindsabtreibung benutzt wurde: *aēša hana frabaraiti barəhəm vā .. °təm vā kəmčiṯ vā vītāčinanəm* (sd.) *urvaranəm* V. *15.* 14.
Pü.: *frāč awganišnīh,* erl.: *apē āyēt pas apē mirēt.* Eine etymologisirende Erklärung, s. [1]*spā-.*

• j. [2]**fra-spāt-** m. (etwa) 'Kissen, Pfühl': *zaranaēne paiti gātvō zaranaēne paiti °spāiti zaranaēne paiti upastərəne* "auf goldenem Thronsessel .. Kissen .. Teppich" Yt. *15.* 2.
Et.? — np. *farasp* (aus ir. **fraspās* NS.) 'Teppich'; GIrPh. *1* b. 101.

• j. **fra'spā-yaoxəδra-** Adj. (fem. °*rā-*) '(den Angriff beseitigend sva.) bewirkend, dass der Angriff eingestellt wird': *daēnəm māzdayasnīm °rəm niδāsnaiδišəm* "die .. Religion, die bewirkt, dass der Angriff eingestellt, die Waffe niedergelegt wird" Y. *12.* 9.
Vgl. zKomp. § *264* A. 1 No. 9. — Pü.: *frāč* [*mar*] *awgand āyōišnīh,* Sü.: *parityaktaprativādaḥ.*

• j. *yaṯ aiδyeǰəhəm vačəm* **fraspāvarəš** *frāča* .. Yt. 2. 13. Wertlos.

• j. **fra-snana-** n. 'Waschung, Abwaschung': *čatura °na* (AP.) *frasnayōiṯ* (sd.) V. *19.* 22.
Zum V. *snā-.* — ai. vgl. *snāna-* n. (wozu IF. *7.* 62). — Pü.: *frāč šōδišnīh.*

• j. **fra-snātay-** f. 'Abwaschung': *kaṯ tā vastra hə̊m.yūta* (sd.) *pasča yaoždāiti °snāiti* (IS.) ".. nachdem sie zum Zweck der Purifikation gewaschen worden sind" V. *5.* 57; 58; — *δriš °snāiti tanunəm δriš °snāiti vastrənəm* V. *12.* 2. DS. °*snātōe* als Inf. sbes.
Pü.: *pas ka yōždāsr frāč šust, 3 bār šōδēt tan ...*

• j. **fra-snātōe** Inf.: s. unter *snātōe.*

• j. **fra-sraoδra-** n. 'lautes Aufsagen' [1]): *staotanəm yesnyanəm .. °δrəmča framarəδrəmča fragāδrəmča* [1]) *frāyaštīmča* Y. 55. 7, Vr. *3.* 7; *13.* 3, Y. *20.* 5. a) insbes. 'Beten' des *AhunaVairya*Gebets, mit α) Gen. und β) Akk.; α) *ahunahe vairyehe °δrahe* Vr. *1.* 4; — *ahunahe vairyehe .. °δrəmča framarəδrəmča fragāδrəmča* Y. *19.* 21. β) *ahunəm vairīm °δrəm* Vr. 2. 6.
Pü.: *frāč srāyišn,* Sü.: *prakṛṣṭoktiḥ.* — [1]) Die Ausdrücke *frasraoδrəm framarəδrəm fragāδrəm* entsprechen dRn. den Y. *19.* 6 gebrauchten: *frā vā drənǰayō srāvayāṯ, marāṯ, frā vā marō drənǰayāṯ.* S. dazu auch JN. JAOS. *13.* CCXXIV.

• j. **fra-sraošya-** n. 'lautes Aufsagen' spez. des *AhunaVairya*Gebets, mit Akk. verb.: *čvaiti nərəm* +*haxtō zaota* (sd.) *ratufriš ahunəm vairīm °šyehe* N. *20.*
Vgl. *sraoša-.* — zBed. s. *frasraoδra-.* — Pü.: *frāč nigōšišnīh.*

• j., g. **fra-srūta-** [1]) Adj. (fem. °*tā-*) 1) 'auditus', s. *srav-.* 2) 'inclutus, wohlbekannt, berühmt', von Gottheiten: *miδrəm .. yim °təm* Yt. *10.* 47; — *fravašayō .. °tā* Yt. *13.* 29, 30, 35; — *razištəm čistəm .. °təm* Yt. *16.* 1. a) mit *dūrāṯ* 'weitberühmt': *vərəuhīmča* (sd.) *dūrāṯ °təm* Yt. *8.* 2; — *arədvīm .. dūrāṯ °təm* Y. *65.* 3.
Pü. (zu 2): *frāč nāmik.* — [1]) Mit *u* in NA. nur Yt. *8.* 2.

• j. **fra-srūtay-** f. 'Zugehörbringen, Vortrag (von Gebeten)': *ahunəm vairīm frasrāvayō .. aparəm xraožδyehya* (sd.) °*srūiti* Y. *9.* 14; — *δriš frasnāiti vastranəm δriš °srūiti gāδanəm* V. *12.* 2.
KompE. — Pü.: *frāč srāyišnīh; 3 bār frāč srāyēt gāsān.*

• j. **fra'srūtar-** m. EN. eines Gläubigen: °*tārahe* [1]) *ašaonō* Yt. *13.* 121.
Eig. Bed.? — [1]) Them., zum AS.

• g. +**fra-srūidyāi** Inf.: s. unter *srūidyāi.*

• j. +**fra-zan-** 'Nachkommenschaft, Kinder': *čim* +*aošərəha aošənuhaiti astəm tanva .. čim* +°*zəm* (GP.) [1]) Aog. *48.*
Zum V. [1]*zan-.* — ai. *prajan-* f. (AS. *prajām*). — Pü.: *frazand.* — [1]) Wie *xəm* V. *21.* 7. GGR. korrigirt ganz unnötig in *frazainti.*

• j. **fra-zantay-** : °*zainti-* [1]) f. 'Nachkommenschaft; Kinder': *yaṯ nmānō.paitīm vindāma .. °zaintīmča hō vərəzyāṯ* Yt. *15.* 40; Vd. *17*; — *īštīm vō ǰaiδyāmi ..* +°*zaintīmča x*ᵛ*āparəm* Y. *65.* 11; — sonst mit [2]*āsna-*: *mā yave imaṯ nmānəm frazahīṯ .. īštiš mā x*ᵛ*āδravaiti āsna °zaintiš* Y. *60.* 7; — *kahmāi īštīm .. āsnəmčiṯ °zaintīm us apara barəzayeni .. kahmāi āsnəmčiṯ °zaintīm haδra.ǰata* (sd.) *nijanāni* Yt. *10.* 108—

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110; 3, *18.* 5, +Y. *62.* 5, *68.* 5, 11; — *āsnayāsča paiti vərəhuyā °zantōiš* Yt. *13.* 134. [Aog. *48*: lies *frazam*, s. *frazan-*.]

KompE.; Ableit. — Zum V. ¹*zan-*; vgl. ai. *prájātay-* f. 'Zeugung'; s. dazu BTHL. ZDMG. *50.* 692, HBM. IFAnz. *10.* 47 und ¹*zan-* No. 6. — mp. (Pü.) *frazand*, np. *farzand.* — ¹) NA. hat einige Male (s. +) *frazanti°*; s. aber Var., bes. Pt 4.

• j. **frazainti¹vant-** Adj. (fem. *°vaitī-*) 'der Nachkommenschaft, Kinder hat': *kāravaiti .. mazgavaiti °vaiti* (VSf.) V. *21.* 7.

Pü.: *frazandōmand.*

• j. **fra-zaršta-** Adj. (fem. *°tā-*), PPfP.: s. *zarəš-*.

• j. **frazā-baoδah-** Adj. 'das Wahrnehmungsvermögen wegnehmend', mit *snaδa-* m. im Strafgesetz Term. techn. für die vorsätzliche Körperverletzung mit tötlichem Ausgang*): *yō narəm °δarəhəm snaδəm* (sd.) *jainti* V. *4.* 40, 42; — *ǰvō narəm ašavanəm °δarəhəm snaδəm vīkərəṭ.uštānəm ǰainti* V. 5. 37; *13.* 12¹), *14.* 1²).

*) Im Gegensatz zu *arəduš-* und zu *x^v^ara-* (sd.), sowie zu *raēša-* (sd.). Vgl. auch BTHL. IF. *10.* 6.

**fra-zā-* Adj., zu einer Basis *zā(y)-* sva. *zyā-* 3). zKomp. s. § *264* A. 1 No. 9. — Pü.: *frāč hač bōδ.* — ¹) Wo es sich um Verletzungen von Hunden und — ²) Ottern handelt. — 3) *zyā-* : *zā(y)-* = ai. *dhyā́-* f., *dhyā-na-* n., np. *jā-n* (GIrPh. *1* b. 73): j. *di-δā-iti.*

• j. **fra-zuš-** Adj. 'wertvoll, kostbar': *°šəm aδkəm vərəhānəm* Yt. 5. 126; — *yō vərəhaiti varənāsča .. aṭ.kōsča °šō* (AP.) N. *92.*

Pü.: *frāč* [*i*] *x^v^āstak.*

• j. **frazdānav-** m. Name eines Sees*): *ṭam* (näml. *arəδvīm*) *yazata .. kava vīštāspō +pašne āpəm °naom* Yt. 5. 108; — *yazāi āpəm °naom* F. *4* g.

*) Nach Bd. *22.* 5, PūErl. zu F. und AwdS. *2* in *Sakastān* (*Saistān*). Die Gleichstellung mit dem südlich von *Īāznī* gelegenen See *Abistāda* (JN. Zor. 211) ist dadurch ausgeschlossen. Eher lässt sich an den gleichnamigen See denken, in den sich der *Dōr* verliert.

Eig. Bed.? Vll. Komp.: **fra¹zda-* Adj., PPfP. zum V. *dā-* (ar. *dhā-*)¹) + *dānav-*, mit Haplol. — mp. *frazdān*, arm. LW. *hrazdān* (HBM. AGr. *1.* 48). — ¹) Vgl. den Flussnamen *fradaδā-* und ai. *pratta-* (zum V. *dā-*).

• j. **fraša** Adv. 1) 'vorwärts, voran; weiter' bei Verben der Bewegung: *fr° aδāṭ tačōiṭ* V. *8.* 100, 103; — *ōim ǰainti fr° ačiti* Yt. *14.* 37; — *aδāṭ fr° ham.rāzayata ātarš .. aδāṭ fr° ham.dvaraṭ ašiš* Yt. *19.* 47—49; — *āaṭ taṭ dunmaṇ frašāupayeiti*¹) Yt. *8.* 33; — *fr° upa.sčandayeiti miδrō .. nmānəm* Yt. *10.* 18; — *fr° +aδāṭ* ** N. *71* T (?). a) bes. vor dem Praev. *frā*; α) beim V. *ay-*: *fr° fraya vahištəm ā ahūm* V. 7. 52; *6.* 27, *18.* 29, Y. *10.* 14, 19. β) beim V. *tak-*: *fr° anyā* (näml. *āpō*) *fratačaṭ* Yt. 5. 78. γ) beim V. *δang-*: *ašīm .. yā vīspanəm saošyantəm fr° xraδwa fraδanǰayeiti* "*A.* .., die mit der Weisheit aller *S.* herangefahren kommt" Yt. *17.* 2²). 2) 'vorn': *yaṭ hē nōiṭ ərədvō.ārəhanəm* (sd.) *vaγδanəm upa.ǰanyāṭ nōiṭ fr° pāδaēibya nōiṭ zastaēibya vītarəm* V. 5. 11.

KompA. — IS. aus *frānk-*; s. IF. *2.* 266. — Vgl. *frača.* — Pü.: *frāč.* — ¹) *Sandhi*form für *fraša* + *upa-yeiti* (s. *yā-*); § *268.* 33. — ²) Vgl. zSt. Y. *46.* 3. Ganz abweichend GDN. 3Yt. 95, DST. ZA. *2.* 600.

• g. **fəraša-**, j. **fraša-** Adj. '(nach vorn, herzu gewendet, pronus sva.) geeignet, tauglich': *hənti anyāsčiṭ asāsča šōiδrāsča .. bərəxδāsča °šāsča bāmyāsča* V. *1.* 20; — *yaδa dāmaṇ daδaṭ ahurō mazdā .. vohuča .. srīrača .. abdača .. °šača .. bāmyāča* Yt. *19.* 10. A) im **gAw.** in der Verbindung *ahūm °šəm* ¹*kar-* oder ¹*dā-* 'die Menschheit tauglich machen', 'tauglich' in dem Sinn, dass sie am Ende der Vorbereitungen steht, die für die Neugestaltung der Dinge erforderlich sind: *aṭčā tōi vaēm ḥyāmā* (Sp. 275 o.) *yōi īm °šəm +kərənaon ahūm* ".. die die Menschheit tauglich machen" Y. *30.* 9; — mit IS. *vasnā*: *xšmākā xšaδrā ahurā °šəm vasnā haiδyəm dā ahūm* "durch eure Macht, o *Ah.*, mach es wahr, dass die Menschheit nach eurem Willen tauglich sei" Y. *34.* 15; verwendet: *staota yesnya .. °šəm vasna ahūm daδāna* Y. 55. 6. A) im **jAw.** wird die gAw. Formel auf die Neugestaltung der Dinge selbst angewendet und in dem Sinn von 'die Menschheit neu gestalten' gebraucht¹): *yaṭ kərənavaṇ °šəm ahūm azarəšəntəm amarəšəntəm ..* Yt. *19.* 11; — *saošyantəm vərəδrāǰanəm .. yaṭ kərənavāṭ °šəm ahūm azarəšəntəm ..* Yt. *19.* 89; — mit IS. *vasna*: *yaṭ irista paiti usəhištəṇ ǰasāṭ ǰvayō amərəxtiš* (sd.) *daδaite* (in pass. Sinn) *°šəm vasna arəhuš* Yt. *19.* 11.

KompA.; Ableit. — Gehört zu *frānk-*; zur Entstehung des 'Stamms' *fraša-* s. BTHL. IF. *2.* 266. Vgl. ferner zEt. und zBed. WINDISCH-

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MANN ZSt. 236, SP. Komm. *1.* 194, *2.* 228, ROTH ZDMG. *34.* 707, GDN. Stud. *1.* 36, 3Yt. 13, KZ. *27.* 228, BB. *12.* 98, *30.* 518, DST. ÉtIr. *2.* 111, ZA. *1.* 223, JN. Reader *1.* 81, HBM. ZDMG. *35.* 173, AGr. *1.* 183, JUSTI PrJ. *88.* 243, BTHL. ZDMG. *38.* 131, KL. *1.* 19, IF. *2.* 266, SÖDERBLOM La vie future 224, 240. — Pü (zu V. *1*): ausgelassen; (zu Y. *30*): *amān ēn fraškart kunišn andar axᵛān*, (zu Y. *34*): *pa ān i šmāk xᵛatāδīh ōhrmazd fraškart pa kāmak āškārak andar axᵛān kunēt*, (zu Y. *55*): *fraškart pa kāmak andar axᵛān dahēm.* — [1]) Die Stellen Yt. *19.* 11, 89 sind offenbar im Anschluss an Y. *30.* 9 und *34.* 15 geformt; man beachte *frašəm* ohne *vasna* bei [1]*kar-* wie Y. *30.* 9, aber *frašəm* mit *vasna* bei [1]*dā-* wie Y. *34.* 15. So mag sich die grammatisch anstössige Satzbildung *daδaite* ('fit') *frašəm* (statt **frašō*) *vasna arəhuš* erklären.

• j. **fra-šaēkəm** Absol. 'beim Vergiessen, unter Vergiessen': *yaṯ .. vohunīm vā tačayeinti fr° vā fraši̇čanti*[1]) Yt. *14.* 54.
Zum V. [1]*hačk-*; § *49.* — ai. *ā-sekam* Absol. — [1]) Vgl. zSynt. BTHL. IF. *12.* 141.

• j. **frašaoštra-**, g. **fərašᵒ** m. EN. eines Gläubigen, Schwiegervaters *Zaraδuštras*, Bruders *Jāmāspas*, aus der *Hvō.gva*-Familie: *bərəxδəm mōi °rō hvō.gvō daēdōišt* (sd.) *kəhrpōm* .. Y. *51.* 17; — *°rā* (VS.) .. *hvō.gvā* Y. *46.* 16; — *°rahe hvōvahe ašaonō* Yt. *13.* 103; — *aṯčā hōi sčantū* .. *xšnūm* .. *kavačā vīštāspō zaraδuštriš spitāmō °rasčā* Y. *53.* 2; — *vahištəm δwā* .. *yāsā* (sd.) *vāunuš narōi °rāi maibyāčā* Y. *28.* 8; *49.* 8; — *yāvaranā* +*°rā* (ND.)[1]) *jāmāspā* .. *tā varənāčā* (sd.) .. Y. *12.* 7; — *°raēibya jāmāspaēibya* Vyt. *11*; — ᵡ*haurvō.pāsō* (sd.) *°rō* ᵡ*naēmō.pāδwa zaraδuštrō* N. *64*; — *pərəsaṯ °rō ašava* .. *zaraδuštrəm* Y. *71.* 1; — *puδra °ra* Vyt. *11*, *54*, *55*.
Ableit. (s. *frāš°*). — Komp.: *fraša-*+*uštra-*, eig. 'der taugliche Kamele hat'. — [1]) NA. *fərašᵒ*, s. aber Pt 4.

• j. **frašana-** m. 'Hodensack': *°nəm* F. *3* g.
Et. und Bed.? — Pü.: k n m *īk*, in einer jungen Hds. mit np. *xāyagān bāšad* glossirt, ZPGl. 51 No. 3.

• j. +**fraša'vaxša-**[1]) m. EN. eines Gläubigen: *°šahe ašaonō* Yt. *13.* 109.
Eig. Bed. etwa 'der mehr und mehr vergrössert'; vgl. *frašavaxšyāi.* — [1]) NA. *frašāv°*; s. Var.

• j. **fraša.vaxšyāi** Inf. 'weiter zu mehren, mehr und mehr zu vergrössern': *jamyaṇ iδra* .. *fravašayō ištīe* (sd.) *vərhərhəm* .. *fr° rayəmča xᵛarənərhamča* Y. *60.* 4.
Komp. mit Adv. im 1. Glied. — Zum V. [1]*vaxš-*. — Pü.: *frāč vaxšēt.*

• j. **fra-šāimna-**[1]) Adj. 'scheissend': *yā* +*maēzō vā* +*frā vā*[2]) *šāimnō* +*srāvayeiti* "was er pissend oder scheissend aufsagt" N. *37.*
PPM. zu einem V. *šā-* (Praes. 26) oder *šāy-* (Praes. 2); vgl. *šāman-*. — Pü.: *ryān.* — [1]) D. i. *šāyəmn°*, § *268.* 21. — [2]) Ausg. *frāvā.*
j. *frašāupayeiti* Yt. *8.* 33: s. *fraša* mit No. 1.
j. *frašāvaxšahe* Yt. *13.* 109: lies *frašav°*.

• j. **fra-šāvayant-** Adj., PPA.: s. *šav-*. KompE.

• j. **fra-šāvayamna-** Adj. (fem. *°nā-*), PPM.: s. *šav-*.

• j. [1]**frašō.kara-** Adj. 'tauglich machend'(?): *vərəδraγnəm aršō.karəm maršō.karəm °rəm* Yt. *14.* 28.
Vgl. [2]*frašō.kara-* EN. — Npü.: *farāx kunanda.*

• j. [2]**frašō.kara-**[1]) m. EN. eines Gläubigen, Sohns des *Vīštāspa*: *°rahe*[1]) *ašaonō* Yt. *13.* 102.
Vgl. [1]*frašō.kara-*. — [1]) Var. *°karətahe*; s. JUSTI NB. 104.

• j. **frašō.kərətay-** f. 'Neugestaltung (der Menschheit)'*): *āaṯ tē nūrəm fravazənti* .. *aδwanō urvaēsəm nāšəmna* (sd.) *yim °tōiṯ* (statt Gen.) *vərəhuyā* Yt. *13.* 58; — *iməm mē nərəm nisrārayā upa sūrəm °tīm* V. *18.* 51; — *darγəmčiṯ aipi zrvānəm upa sūrəm °tīm haδa sūrayā vərəhuyā °tōiṯ* Y. *62.* 3.
*) Welche am Ende der Dinge durch die Tätigkeit der *Saošyant* herbeigeführt wird, die darum *frašō.čarətar-* (sd.) heissen; vgl. unter *fraša-* (mit der dort angegebenen Litt.), Yt. *19.* 11, 89, Bd. *30.* 17 ff., SÖDERBLOM La vie future 223, BÖKLEN Eschatologie 69, BAHADOOR N. D. KHANDALAWALA Cama Mem. Vol. 200.
Pü.: *fraškart kartārīh.*

• j. **frašō.čarətar-** m. 'Neugestalter (der Menschheit)', von den *Saošyant*, die die Neugestaltung der Menschheit (*frašō.kərətay-*, sd.) bewirken: *fravašayō* .. *yā* .. *nərəm azātanəm °rəδrəm saošyantəm* Yt. *13.* 17; *19.* 22, Y. *24.* 5; — *anye arəhōuš °δrā* (?) Aog. *69.*
**čarətar-* m. 'Macher', zum V. [1]*kar-*, HBM. ZDMG. *35.* 173; ai. vgl. *kartár-* m. — Pü.: *fraškart kartār* – Sü.: *akṣayatvakārī* –, (zu Aog.) erl.: *sōšyans.*

• g. **fərašō.təma-** Adj., nur in der Verbindung *hyaṯ vasnā* (IS.) *°məm*[1]) 'was nach dem Willen das geeignetste ist sva. dem Willen am besten entspricht': *yō mōi ašāṯ haiδīm hačā vərəšaitī* (sd.) *zaraδuštrāi hyaṯ vasnā °məm* Y. *46.* 19; — *dātā arə-*

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hūš arədaṯ .. *haiδyāvarəštąm* (sd.) *hyaṯ vasnā* °*məm* Y. 50. 11.

Pü.: *frāčtum*, erl.: *kuš* (bez. *kušān*) *apāyast vēš ku kart.* — [1]) Vgl. *frašəm vasnā* Y. *34.* 15.

• j. **fra-šuta-** Adj. (fem. °*tā-*), PPfP.: s. *šav-*.

• j. **fra-šūtay-** f. 'Herangehen, Annäherung': *kā* °*šūitiš yaṯ kvaṯ* (sd.) N. *103.* *fraštōiṯ* als Inf. sbes.

Zum V. *šav-*. — ai. *pracyutay-* f. — Pü.: *frāč šavišnīh.*

• j. **fra-šūtōiṯ** Inf.: s. unter *šūtōiṯ*.

• j. **frašumaka-** m. 'After': *upa vā nasuš raēδwāṯ fravāxšaṯ hača* °*kaṯ hača* V. *3.* 14.

Wohl Ableit. aus **fra-šuman-* Adj.; zum V. *šav-*. — Pü.: +*kūn.*

• j. **frašu'mant-** Adj. (fem. °*maitī-*) 'sich vorwärts bewegend, beweglich': *darəsa nā pairyaoxtača uzuštanā* +*ādərəyeite nyete uštanavaitīš vīspā* °*maitīš* (APf. statt n.) "durch Blick und Zuruf überwacht man (alle) leblose, leitet man alle lebende bewegliche Habe" P. *58* [1]).

**fra-šav-* f., zum V. *šav-*. — Vgl. *afrašīmant-*. — Pü.: *pa šavišn.* — [1]) Vgl. zSt. BTHL. IF. *10.* 200.

• j. **fra-šūsan-** Adj. 'fort-, weggehend von —, aus —' (*hača* mit Abl.): *yąm yazata zaraδuštrō* .. °*sa* (NS.) *hača dəmānāṯ* Yt. *16.* 2; — *yasča* .. *frā vā šūsa* [1]) *hača gātaoṯ frā vā šūsa* [1]) *hača zantaoṯ frā vā šūsa* [1]) *hača daiṅhaoṯ avajasa dahyūm ā* Yt. *1.* 17.

an-Part. zum Praes. 14 des V. *šav-*; BTHL. IF. *10.* 195. — Pü.: *ka frāč rawēt hač gās.* — [1]) Mit Trennung der Glieder.

j. *frašūšō mąδrahe* N. *22*: lies *fšūšō m°*.

• p. *tyaᵏ* **+*nayā* ˣ**frašta**ʰ *δadayāmiy* D. *13.*

Die NA. übersetzt: "welches ..... ich für das vorzüglichste halte". Aber *frašta-* kann nicht als Superlativ und *δadayāmiy* – wenn richtig gelesen 'videor' – nicht im Sinn von 'ich halte für –' genommen werden.

• g. **fəraštay-**, p. *fraštay-* f. 1) 'Sichberatenlassen' in religiösen Dingen; Plur. in Verbindung mit *īžā-* usw., Plur.: *yāsčā tōi gənā* +*ahuramazdā* .. *īžā yaoštayō* °*tayō* (als AP.) *ārmatayō* (Sp. 335 u.) .. *yazamaidē* Y. *38.* 1 f. 2) 'Richten, Gericht' (nur Komp.).

KompE. — Zum V. *fras-*. — Vgl. *parštay-*. — Pü.: *pursišn*, Sü.: *praṣṭāraḥ.*

• j. **frašna-** [1]) m. 1) 'Frage': *yaṯ* .. *uta hē* °*na* (als AP.) *paiti.mravāne* .. *yaṯ mąm pərəsaṯ axtyō* (sd.) "und (dass ich) ihm auf seine Fragen antworten kann, wenn mich *Axtya* fragt" Yt. 5. 82. a) mit *āhuray-* Adj. 'die (*ahur*ische, d. i. von *Zaraδuštra*) an *Ahura* gerichtete Frage', neben [1]*ṯkaēša-* (sd.): *āhūiriš* °*nō* .. *āhūiriš ṯkaēšō* Y. 57. 24; — *āhūirīm* °*nəm* .. *āhūirīm ṯkaēšəm* Y. *71.* 12, Vr. 2. 11; — *āhurōiš* °*nahe* .. *āhurōiš ṯkaēšahe* Vr. *1.* 9. 2) 'Besprechung, Unterredung': *vīspaēšū* +°*naēšū* [1]) *vīspaēšū hanjamanaēšū yāiš apərəsaētəm mazdāsčā zaraδuštrasčā* Y. *12.* 5.

Zum V. *fras-*. — ai. *praśna-* m., mp. *frašn.* — Pü.: *pursišn*, (zu 1 a) erl.: *apastāk u zand.* — [1]) NA. *fərašn°* zu Y. *12*; s. Var.

• j. **fra-šnav-** Adj. (auch fem.) 'die Kniee (?) nach vorn haltend', von der Fliege: +*maxši.-kəhrpa ərəγaitya* °*šnaoš* (GSf.) *apazaδərəhō* +*akaranəm.driwyā* (sd.) V. 7. 2.

Bed. [1]) nach Pü.: *frāč zānūk.* — ai. *prajñav-* Adj. 'säbelbeinig'. — [1]) Anders (sicher falsch) CLD. GGA. *1893.* 400.

• j. **frašnin-** Adj.: s. unter *fraxšnin-*.

• j. **fraš.hąm.vərəta-** m. EN. eines Gläubigen, Sohns des *Vīštāspa*: °*tahe ašaonō* Yt. *13.* 102.

Eig. Bed.? Vgl. JUSTI NB. 104. Die Lesung ist unsicher; F 1 *frašhamav°*, K 14 *fraša.-hąm.v°*. *-š.h-* wäre nach § *49* (mit § *287*) zu erklären.

• j. ˣ**fraždāta-** Adj. –?– [1]): *kaṯ asti mąδrahe spəntahe arš.dātəm kaṯ* °*təm* Yt. *12.* 1.

[1]) Jedenfalls ein Komp. mit [1]*dāta-*; aber *ž* ist mir nicht erklärlich. Die Belegstelle hat geringen Wert.

• p. +**fraharavam** [1]) Adv. 'im ganzen': *imā dahyāvaᵏ tyā manā patiyāišaⁿ* .. *pārsaᵏ ᵏuvajaᵏ bābiruš* .. *fr° dahyāvaᵏ 23* ".. im ganzen 23 Provinzen" Bh. *1.* 6.

ASn. aus **fra-harava-*; vgl. *haruva-* und BTHL. *13.* 69, VONPLANTA OUD. *1.* 180, BGM. Grdr.² *1.* 477. — [1]) NA. fälschlich °*harvam*; s. KZ. *35.* 4 No.

• j. **fra-hixta-** Adj., PPfP.: s. [1]*hazk-*.

• j. **frā.āpəm** Adv. 'vor dem Wasser': *yayata dunma* .. °*pəm nyāpəm upa.āpəm* (sd.) V. *21.* 2.

ASn. aus **frā.āpa-* Adj. 'vor dem Wasser befindlich', Ableit. zu *frā*+*āp-*. — Pü.: *frāč i āp*, erl.: *buland.*

j. *frahinčintarə* N. *68*: lies *fra'hinčin antarə.*

• j. **frāitay-** f. 'Vorwärtsgehen' (?) [1]), Bezeichnung einer Handlung im Kult, bei der das Wasser eine Rolle spielt: *kahmāṯ*

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+hača apąm +vərəuhīnąm +•tiš[2]) *frajasaiti* "ex quo aquarum bonarum processus evenit?" N. *48*. a) sonst im Gegensatz zu *paititay-* f.[1]), womit eine andre Handlung auf dem gleichen Gebiet gemeint sein muss: *aiwi.gərəmahi apąm vərəuhīnąm •tīmča paititīmča aibijarətīmča* "incipimus aquarum bonarum processum et recessum et laudem" Y. *62*. 11, *70*. 6, *71*. 6 (wo *apąm vərəuh•* fehlt); — *apasča •te* N. *50* T(?)[3]).

Komp.: **fra+ā+*itay-*; s. No. 1. — Pū. (zu Y.): *franāmiśn*, (zu N. *48*): *rat franāmišnīh*; s. noch No. 2f. — [1]) Ich fasse *frāitay-* und *paititay-* (s. a), d. i. *paiti+*itay-* (Pū.: *patīrak rawišnīh*) als Gegenstücke. Durch Pū. wird diese Ansicht freilich nicht in vollem Mass unterstützt, insofern sie mit *franaftan*, *franāmītan* usw. nicht nur *¹ay-* mit *frā* wiedergibt (Sp. 153 o. mit No. 37), sondern auch das Verbum *frāy-* und die zugehörigen Nomina (Sp. 1016). S. noch No. 2 f. — [2]) Hds. *frātiš*; von Pū. ebenso wie *ratufriš* N. *46* f., *49* f. gegeben. Dst. ZA. *3*. 111: 'l'offrande'. — [3]) Pū.: *āp franāmīt* oder *franāmēt*, 3S. Es wäre ja möglich *frāite* als 3S. zu nehmen, aber die Worte *apasča frāite* sind doch wohl eingeschoben; Dst. ZA. *3*. 112 ist nicht genau.

• j. *yezi vaēδa .. +antarə hāitišu yasnəm* *frāiziš[1]) "wenn es[2]) versteht .. zwischen den (einzelnen) Kapiteln das (vorgeschriebene) Gebet zu beten" N. *40*[3]).

Pū.: *hakar .. andark i +hātān andark dānēt yasnči frāč gōwišnīh*, erl.: *dānēt ku yāδ apāyēt guft*. — [1]) Man verlangte eine Nominalform zu *frāyazaite*. — [2]) Das Weib oder das Kind. — [3]) S. zSt. unter *+fratauruna-*.

• j. **frā-kərətay-** f. — ? —: *aərahe mainyōuš nasištąm daēnąm daēvayasnanąm parājītīm* (sd.) *mašyānąm •rəitīm* Y. 72. 11.

• j. **frā-kərəsta-** Adj., PPfP.: s. *karət-*. Vgl. *frak•*.

• j. **frā-kərəstay-** f. 'Hervorbringung' (seitens des *Aəra Mainyav*): *nasyeiti haδra •ta* (LS.) *ahmaṯ hača nmānāṯ āhitiš* .. Y. *10*. 7.

Zum V. *karət-*. — Pū.: gestört[1]), Sū.: *prakṛṣṭąm kṛtaḥ*. — [1]) Nach Aog. *57* und V. *18*. 16 ist zu erwarten: *pa hakanīn i frāč kirrēnišnīh*.

j. *frāxšašyanąm* N. *105*: lies *fravāxšyanąm*.

• g. **frā-xšnan-** Adj. 'fürsorglich': *hyaṯ nā .. isvā* (sd.) *daidīṯ maibyō mazdā tavā rafənō •xšnənəm* (NSn.)[1]) *hyaṯ δwā xšaδrā ašāṯ hačā frąštā* "fürsorgliche Unterstützung, wie sie .., wenn mir, o *M.*, die deine vermöge deiner Herrschgewalt durch *Aša* zu teil wird" Y. *43*. 14[1]).

zEt. vgl. *fraxšnin-* und IF. *10*. 195. — Pū.: *vas*, Sū.: *prabhūtataraḥ*; s. zu *fraxšnin-*. — [1]) Nach der *a*-Dekl. — [2]) Vgl. zSt. Gdn. BB. *14*. 8 gegen KZ. *30*. 330 f.

• g. **frā-xšnənē** Inf. 'Kunde, Unterweisung zu erhalten, unterwiesen zu werden': *aṯ mā .. yūžəm .. fr• .. paitī.zānatā* (sd.) Y. *29*. 11; — *hyaṯčā mōi mraoš ašəm jasō fr•* "und als du mir sagtest: 'Zum *Aša* sollst du kommen, um unterwiesen zu werden'" Y. *43*. 12.

Zum V. *xšnā-*; s. § 260 e. α und IF. *7*. 62. — Pū.: *vas*, Sū.: *prabhūtataraḥ*; vgl. zu *fraxšnin-*.

• j. *fraspāvarəš* **frāča** *framərəδwača* .. Yt. 2. 13. Wertlos.

• j. **frā¹čiθra-** m. EN. eines Gläubigen: *•rahe bərəzavatō ašaonō* Yt. *13*. 124.

Eig. Bed.?

• j. **frāčya-** m. EN. eines Gläubigen: *•yehe taurvaēčōiš ašaonō* Yt. *13*. 115.

Eig. 'nach vorn zu gewendet'; Ableit. aus *frānk-*. — ai. *prācyà-* Adj.

j. *frātaṯ.čay•*: s. *tak-*.

• j. **frātaṯ.čarəta-** Adj. (fem. *•tā-*) 'im Vorwärtsfliessen begriffen, fliessend', vom Wasser: *ānəham raya .. āpō tačinti •rətō* (NPf.)[1]) Yt. *13*. 14; — *vīspąsča āpō yazamaide yā zəmā armaēštā +•rətasča* (NPf.)[1] [2]) Y. *68*. 6; — *čvaṯ nā +ape +•rəte* (DSf.)[1] [3]) .. *paiti.barāṯ* N. *66*; — *āpō yaṯ •rətayā* (GSf.) V. *6*. 39.

Ableit. aus **frā-tačarə* Adv. 'im Vorwärtsfliessen', zum V. *tak-*[4]). — Pū.: *frāč tačāk*. — [1]) Unthem., etwa in Angleichung an die Formen aus *āp-*. — [2]) NA. *•ratasča*; ebenso zu Yt. *8*. 41; s. aber Pt 4. — [3]) Hds. *frat•*. — [4]) Vgl. zBild. *patarəta-*, zSchr. *-ṯ.č-* statt *-č-* Bthl. IF. *10*. 4.

j. *frātō* N. *48*: lies *frā tē*.

j. *frātəmāi* N. *70*: lies *frat•*.

j. *frātiš* N. *48*: lies *frāitiš*; s. Sp. 1011 o.

• j., g. **¹frād-** V. 'fördern'. Praes. 2 *frāda-*, *frāδa-*, 30 (Iter.) *frāδaya-*. — Inf. *frāδaiθhē frāδati-ča*.

1) Akt. 'etwas (Akk.) fördern, vorwärtsbringen, gross machen': *+frazaintīm .. yā mē frāδayāṯ nmānəmča vīsəmča* .. Y. *62*. 5; — *frāδāiti ašəm* P. *24*; — mit Dat. comm.: *yahmya garayō .. *δātairō gave +frāδayən* Yt. *10*. 14[1]); — neben *varəd-*: *yaδa vātō .. vīspəm ahūm .. frāδatiča varəδatiča* A. *4*. 6; — *nəmasə tē +gaohudā .. frā-*

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ðənte .. varəðənte .. dāðrō baxtəm .. ašaone V. *21*. 1. a) bes. mit Beziehung auf *gaēðā-* gebraucht[2]): *ahūm* (Sp. 107 m.) *dadāṯ ahurō ahmāi gaēðā vohū frādaṯ manaŋhā* Y. *46*. 13; — *daēnąm .. yā mōi gaēðā ašā frādōiṯ hačəmnā* (sd.) Y. *44*. 10; — *vohū manaŋhā yehyā šyaoðanāiš gaēðā ašā frādəntē* (als Pass.) "mit *VM.*, durch des Tätigkeit Haus und Hof von *Aša* gefördert werden" Y. *43*. 6; — *āaṯ mē gaēðā frāðaya .. varəðaya* V. 2. 4; — *azəm tē gaēðā frāðayeni .. varəðayeni* V. 2. 5. 2) Med. 'wachsen, gedeihen': *haoma raose gara paiti uta frāðaēša vispaða* Y. *10*. 4; — neben *varəd-*: *fraðəmnahe*[3]) *varəðəmnahe xraðwəmnahe suyamnahe* V. *4*. 2 Gl.

mit *pairi* 'ringsum gross, weit machen': *pairi šē* (näml. dem Pfeil) .. *miðrō frāðayaṯ pantąm* Yt. *8*. 7.

Vgl. ¹*dā-* mit *frā* unter 5, Sp. 720 u. — Pü. (zu Y. *62*, V. *2*, *4*, P.): *frāxᵛēnītan*, (zu Y. *46*, V. *21*): *frēh dātan*, (zu Y. *43*, *44*): *frāk dātan*, (zu Y. *10*): *frāč dāt ēstātan*; Erl. (zu V. *2*, *4*, *21*): *vēš apē kartan*, (zu Y. *46*): *apē awzūtan*. — [1]) S. NA. Ntr. — [2]) Vgl. *frādaṯ.gaēðā-*. — [3]) Das *a* der ersten Silbe ist offenbar dem Einfluss der Formen aus ¹*dā-* mit *frā* zuzuschreiben. Ich stelle das Wort nur wegen des Part.-Suffixes hierher.

• g. **²frād-**, Adj. (auch fem.) 'fördernd, vorwärtsbringend': *xšmākąm hučistīm* (sd.) *ahurā xratūuš ašā frādō* (GSm.) *vərəzənā* Y. *34*. 14; — *ārmatōiš gaēðā* °*dō* (GSf.) *ðwaxšarəhā* (sd.) Y. *46*. 12.

Zum V. *frād-*. — Pü. (dRn.): *kē ahrākīh frāč dahēt, i gēhān frēh dahēt.*

• p. **frāda-** m. EN. eines Margianers, der sich gegen *Darius* I. empörte: *iyam* °*da*ʰ *aduruǰiya*ʰ *avaðā aðaha*ʰ *adam xšāyaðiya*ʰ *amiy margauv* Bh. j; — *1 martiya*ʰ °*da*ʰ *nāma*ⁿ *mārgava*ʰ Bh. *3*. 2; *4*. 2.

Vll. Kurzname; vgl. *frādaṯ.*° und °*frādah-*; Hbm. AGr. *1*. 85. Doch s. auch Justi NB. 101, ZDMG. *51*. 242.

• j. **frāðati-***ča* Inf. 'und zu fördern': *taṯ xᵛarənō baxšənti .. fr*° *ašahe gaēðā fr*° *ašahe tanuye*[1]) Yt. *6*. 1; zit. Vyt. *15*.

Zum V. *frād-*. — Pü.: *pa frāč dahišnīh*, Npü.: *ziyāda dādan*. — [1]) Statt Akk. (wie zuvor *gaēðā*), vgl. *anuxtāe* No. 1.

• j., g. **frādaṯ.gaēðā-** Adj. (mask. °*ðə-*) 'der die Lebewesen, den lebendigen Besitz, Haus und Hof, Hab und Gut fördert'; a) von Gottheiten: *ahurāi mazdāi .. vərəðraγne* °*ðāi* Vr. *11*. 1; Y. *16*. 1, 55. 3; — *ašəmčā* °*ðəm manasčā vohū xšaðrəmčā* "und das Haus und Hof fördernde *Aša* und *VM.* und *Xš.*" Y. *33*. 11; — *haomō frāšmiš* °*ðō* Yt. *8*. 33; Y. *10*. 21; — *sraošəm .. °ðəm* Y. 2. 7, *57*. 1; *1*. 7; — *arštātasča* °*ðayā varədaṯgaēðayā* Y. *1*. 7, Yt. *11*. 16, S. *1*. 26 (wo °*ðahe*, statt GSf.); — *arštātəmča* °*ðąm varədaṯgaēðąm* Y. 2. 7; Vr. 7. 2, Yt. *10*. 139, *13*. 18, S. 2. 26 (wo °*ðəm*, statt ASf.); — *daēnąmča māzdayasnīm .. °ðąm* Vyt. *14*; — *ərəzuxðəm vačim yaṯ* °*ðəm* S. 2. 18; *1*. 18, Yt. *12*. 38. b) sonst: *vərəðraγne* (sd.) °*ðāiča* Y. *68*. 2.

Vgl. zKomp. *frād-* 1 a. — Pü.: *frāč dātār i gēhān*, Sü.: *vṛddhidaḥ*, Npü.: *afzūnī dihanda i gīhān.*

• j. **frādaṯ.fšav-** m. Name einer Gottheit, die die Kleinviehherden mehrt*): +°*fšaom*[1]) *zantuməmča ašavanəm ašahe ratūm* Y. 2. 4; — °*fšave .. raðwe* Y. *1*. 4.

*) Sie steht zugleich mit *Rapiðwina* und mit *Zantuma* in Verbindung; vgl. PüErl.: *mēnūk 1 apāk rapiðwin hamkār i ramak i gōspandān apē awzāyēt.*

Eig. 'das Kleinvieh fördernd'. — Pü.: *frāk dātār i pah.* — [1]) So Pt 4; NA. °*fšāum.*

• j. **frādaṯ.nar-** m. EN. eines Gläubigen: °*narahe*[1]) *gravāratūuš ašaonō* "des *Fr.*, Sohns des *Gr.* .." Yt. *13*. 122.

Eig. 'Männer fördernd'. — [1]) Them.

• j. **frādaṯ.vanhav-** m. EN. eines Gläubigen: °*vanhūuš stivatō ašaonō* "des *Fr.*, Sohns des *St.* .." Yt. *13*. 121.

Eig. 'das Gute (oder die Guten?) fördernd'.

• j. **frādaṯ.vīra-** m. Name einer Gottheit, die die 'Menschenherden' mehrt': °*rəm dāhyuməmča ašavanəm ašahe ratūm* Y. 2. 5; — °*rāi .. raðwe* Y. *1*. 5.

*) Sie steht sowohl mit *Uzayeirina* als mit *Dahyuma* in Verbindung; vgl. PüErl.: *mēnūk 1 apāk uzayarin hamkār kē ramak i martumān awzāyēt.*

Eig. Männer fördernd'. — Pü.: *frāk dātār i vīr.*

• j. **frādaṯ.-vīspąm.huǰyātay-** m. Name einer Gottheit, 'die alles fördert, was zum behaglichen Menschenleben gehört': °*ǰyātīm zaraðuštrō.təməmča ašavanəm ašahe ratūm* Y. 2. 6; G. *4*. 6; — °*ǰyātīe zaraðuštrō.təmāiča .. raðwe* Y. *1*. 6.

*) Sie steht mit *Aiwisrūðrima* und auch mit *Zaraðuštrō.təma* in Verbindung; s. noch Pü.

Eig. Bed.: s. oben. — Pü.: *frāk dātār i harvisp huzāyišnīh*[1]) *bun u bar*, Sü.: *yā mūlaṃ phalaṃ pravardhayati.* — [1]) Statt *huzīvišnīh*, s. zu *vīspąm.huǰyātay-* No. 2.

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• j. **frādaṯ.xᵛarənah-** m. EN. eines der sechs Genossen des *Saošyant* bei der Auferstehung, *Ratav* des *Karšvar Fradadafšū*[1]: °*nərəhō ašaonō* Yt. *13*. 128.

Eig. 'der das *xᵛarənah-* fördert'. — [1]) Vgl. Dd. *36*. 4, wo er *frādatfarrēh* heisst.

• g. **frādaiṅhē** Inf. 'zu fördern, zu mehren': *nōiṯ hīm mīzən* (sd.) *ašā vāstrəm fr°* Y. *44*. 20.

Zum V. *frād-*. — Vgl. *daiṅhu.frādah-* EN. — Pü.: *frāč dahēnd*.

• j. *frāδana-* Adj. (fem. °*nā-*) 'fördernd, mehrend'.

KompE. — Zum V. *frād-*.

• j. **frāδant-**, j., g. *frād°* Adj., PPA.: s. [1]*frād-*.

KompA. — Vgl. MARQUART Eranšahr 108 zu *Φραάσπα*.

• g. **frāday-** m.[1]) 'Förderung, Vorteil, Glück': *drūjō hačā rāδəmō yəmə spašuδā* (sd.) °*āidīm* Y. *53*. 6.

Zum V. *frād-*. — Pü.: +*frāk dahišn*, Sü.; *vṛddhidātiḥ*, Npü.: *afzūnī dahišnī*. — [1]) Oder fem.; *yəmə* kann ai. *yam* und *yām* vertreten.

• j. **frā-δāiti** Inf. 'auszuliefern an —, preiszugeben', mit Dat. oder Lok.[1]): *mā nō āpō dušmanənhe*[1]) .. *māδa nō ahmi*[1]) *fr° āpō vərəuhīš* .. *yō* .. "nicht dem Übeldenkenden sollt ihr uns, ihr Wasser, nicht dem sollt ihr uns, ihr guten Wasser, preisgeben, der .." Y. *65*. 7.

Zum V. *dā-*. — Pü.: *frāč dahē* (2S.). — [1]) Die Konstruktion wechselt.

j. *frāδā* N. *30*: lies *frāyā*.

• j. **frā-dərəsra-** Adj. 'hervorleuchtend, strahlend': *tištrīm stārəm .. aurušəm raoxšnəm °rəm* Yt. *8*. 2; — *asmanəm yō .. raoxšnō °rō* Yt. *13*. 2; — *nmānəm .. raoxšnəm °rəm* V. 22. 1; — *aurvantō auruša raoxšna °ra* Y. 57. 27; — *yeṅhe urva .. aurušō raoxšnō °rō* Yt. *13*. 81.

Zum V. *darəs-*. — Pü.: *frāč paδtāk*.

• j. **frāpa-** Adj. —?—, von *Satavaēsa*: *satavaēsahe °pahe sūrahe* Yt. *8*. 0; — *satavaēsəm °pəm sūrəm* S. 2. 13.

Et.? [1]), vgl. Pü. — Pü.: *frāč āp*, NpüErl.: *dar bīš āb ast*. — [1]) Ob mit *frāpaya-* zusammengehörig?

• j. **frāpaya-** Adj. (fem. °*yā-*) 'nach Sonnenuntergang zu gelegen, westlich': .. *haraiti barš; hama pāirisąite °payā* (APf.) *daṅhuš ā upaošənhvāsča* ".. das *Haraiti*-Gebirg; es umlagert ganz die westlichen Länder, dazu auch die östlichen" Yt. *19*. 1.

Statt **frāpiya-* geschr., vgl. J 10 und § *268*. 11. — Ableit. (mit *Vṛddhiḥ*) aus **fra-pay-* (od. āhnl.) f. '(Sonnen)untergang'; vgl. ai. *prapitvá-* n.

• j. **frā-payah-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyąn .. baranasča °yāsča gairiš* Yt. *19*. 6.

Eig. Bed.?

• j. *frāna-* n. 'Füllung'.

In den Komp. °*frānō.masah-*. — Zum V. [2]*par-*; BTHL. Stud. *2*. 102, IF. *7*. 62.

• j. *daxšmaēstim aēṯaṯ barəsma yaṯ paiti āpəm* ***frānayantəma** N. *70*.

Pü.: *ka pa ān i āp frāč šavē*.

• j. **frā.nasav-** Adj. 'von der *Nasav* (und der durch sie bewirkten Befleckung) frei, befreit'[1]): *yaṯ .. paiti.iristəm °sūm kərənaoiti* V. *9*. 42; — *paoirīm upa maγəm °suš nərəm* (statt Nom.) *bavaiti* V. *9*. 28.

Pü.: *frāč hač nasuš*. — [1]) Vgl. *kąm.nasav-*.

• j. **frānya-** m. EN. eines Gläubigen: *vohu.raočənhō* (sd.) °*yehe .. ašō.raočənhō °yehe .. vərəsmō.raočənhō °yehe* Yt. *13*. 97.

Eig. Bed.? Vll. patr. Adj.

j. *frāmā nərə* N. *20*: lies *frā mā nərə*; s. Sp. 511 u.

• j. **frā-mravan-** Adj. 'aufsagend, rezitirend': *yezi mē mąδrəm* ***framrava** .. *frā vā mrava* (NS.) *karšāim kārayeiti* Yt. *4*. 4.

an-Part. zum V. *mrav-*; vll. nach Yt. *1*. 17, s. *ava.jasan-*. Wertlose Stelle.

• j. **frāmrūiti** Inf.: s. unter *mrūiti*.

• j., g. **frāy-** V. 'befriedigen'. Praes. 1 *fry-*[1]), 11a *frīnā-*: *frīn-*, 11b +*fryan-*[2]). — PPfP. °*frita-*, *friδa-* (sbes.), *frīna°*; Inf. *frīne*.

1) 'einen Gott befriedigen, durch Liebes, das man ihm erweist, gnädig stimmen, um seine Gunst, Gnade werben mittelst —' (Instr.); a) mit Akk.: *kō nō* (näml. *fravašīš*) *stavāṯ .. yazāite .. ufyāṯ .. +frināṯ .. paiti.zanāṯ gaomata zasta* Yt. *13*. 50; — *yā vō* (näml. *āpō*) .. *ahurō .. nāmąm dadāṯ tāiš vā yazamaidē .. +fryąnmahī*[2] .. *nəmaṅhyāmahī .. išūidyāmahī* Y. *38*. 4 — *zbayamahi frīnāmahi rašnūm* Yt. *12*. 5; 3. b) mit Dat. (auch mit *ā*): *yō vō staotāiš* (sd.) *mazdā frīnāi ahurā* Y. *49*. 12. α) sva. 'beten zu —': *aṯ vā ustānāiš* (sd.) *ahvā* (Sp. 275 u.) *zastāiš frīnəmnā* (NDm.) *ahurāi ā* "zu *Ah.* wollen wir beide .. beten" Y. *29*. 5; — s. noch Inf. 2) 'etwas (Akk.) gönnen': *taṯ vīspəm frīnāmahi .. frazšyāmahi .. nəmaṅhyāmahi avi imąm tanūm yąm mašyā-*

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nạm V. 20. 5. 3) Pass. 'beliebt sein': s. PPfP.

mit *ā* 1) 'Jemandem (Dat., Gen., Lok.) etwas (Akk.) feierlich (an)wünschen'[3]: *ravasča x^vāδrəmča āfrīnāmi vīspayå ašaonō stōiš qazasča dužāδrəmča āfrīnāmi vīspayå drvatō stōiš* Y. 8. 8; 52. 1, 68. 15[3]; — *yasnəmča vahməmča .. āfrīnāmi ahurahe mazdå* Y. 72. 6; 62. 1; — *fravašayō .. xšnūtå āfrīnəntu ahmya nmāne vərəuhīm ašīm* Yt. 13. 157; — ohne Angabe des wem?: *aδa ǰamyāt̰ yaδu āfrīnāmi* SrB. 5; — *aməmča vərəδraγnəmča āfrīnāmi* Yt. 14. 45. a) Das Gewünschte erscheint in direkter Rede: *ahmāi ātarš āfrīnāt̰ xšnūtō ..: upa δwā haxšōit̰ ..* V. 18. 26 f.; — *ā hē pasčaēta frīnaiti ātarš ..: upa δwā haxšōit̰ ..* Y. 62. 9 f.; — *yō nā hīš frāyazāite .. ahmāi āfrīnənti xšnūtå .. fravašayō: buyāt̰ ahmi nmāne ..* Yt. 13. 51 f.; — ohne Angabe des wem?: *āfrīnāmi: darəγəm ǰva* A. 1. 12. 2) dnw. 1 mit Akk. der Person und Dat. der Sache: *āfrīnāmi xšaδrayāne daiṅhu.paiti uparāi amāi* A. 1. 8. 3) dnw. 1 mit Gen. der Person und Instr. der Sache: *huyeśti tava āhurāne āfrīnāmi* Y. 68. 14; 14. 4) absol. 'Jemandem (Dat.-Gen.) Gutes wünschen, ihn segnen': *uta tē āfrīnāni srīra dahma āfriti* V. 22. 5. 5) 'sich wünschen zu —' (Inf.): *āfrīnāmi vavanvå .. buye vīspəm aurvaδəm* A. 1. 10. 6) '(von Jemandem) wünschen, dass er —, ihn anflehen zu —' (Inf.): *darəγō.šiti* (sd.) *ite vīse āfrīnāmi* Y. 68. 14; 14. Wertlos: *āfrīnənti* Vd. 5; — *āfrīnāmi tava .. vohu.ǰīti .. darəγəm.ǰīti* (sd.) Az. 1.

ai. *prīṇāti, prītáḥ*. — Pü.: *franāmītan*, Sü. (zu Y. 38): *prakāśayāmi*, (zu Y. 29): *prabravīmi*, (zu Y. 49): *susamṛddhatvaṃ bhūyāt*; (mit *ā*): *āfrīnēnītan*[4]), Sü.: *āśirvādayāmi*. — [1]) D. i. *frīy°* in **fryāna-*, sbes. — [2]) § 132 No. 1. So jetzt auch NA. im Ntr. — [3]) Vgl. PüErl. zu Y. 52: (*ku*) *šān hāt*, näml. *vēh*, SüErl. zu Y. 8: (*kila*) *yāvad amīṣāṃ vṛddhatvaṃ śubhaṃca bhavet*. — [4]) So wird überall zu lesen sein; *āfrīnēt* (np. *āfarīnad*), womit *āfrīnēnēt* mehrfach verwechselt wird, bedeutet 'er schafft' und ist darum mit dem Aw. Verbum kaum zu verknüpfen; s. HORN NpEt. 10.

• j. **frā-yaēzyanta-** Adj. (fem. °*tā-*) 'was (den Göttern) geweiht werden soll': *ahunavaitīm gāδạm .. hufrāyaštạm °tạm* Vr. 14. 1; — *yasnəm .. haptənhāitīm .. hufrāyaštəm °təm* Vr. 16. 0.

PFP. zum V. *yaz-*; § 209. 14. — Pü. (zu Vr 14): *pa xūp frāč yazišnīh yazēm*, (zu Vr. 16) fehlt.

• j. **frā'yaoδa-** m. EN. eines Gläubigen: °*δahe karsnayanahe ašaonō* Yt. 13. 108.

Eig. 'der vorn im Kampf ist, πρόμαχος'. — *yaoδa- m., zum V. *yaod-*; ai. *yodhá-* m.

j. *frāyaṭ.raδ°* Yt. 13. 108: lies *frārayaṭ.r°*.

• j. **frā'yazənta-** m. EN. eines Gläubigen: °*tahe ašaonō* Yt. 13. 113; — *frānyå nāiryå* +°*tahe*[1]) Yt. 13. 140.

Ableit. — Eig. 'venerandus', PFP. zum V. *yaz-*, § 209. 14. — [1]) Nach J 10; NA. °*tanahe*, wie F 1 auch zu Yt. 13. 113 bietet.

• j. **frāyazəntana-** patr. Adj. 'von *Frāyazənta* stammend, dessen Nachkomme': *frānənhō °nahe* Yt. 13. 113; — *ǰarō.vərəhūš °nahe* Yt. 13. 113. [Yt. 13. 140: lies °*zəntahe*.]

Ableit. aus *frāyazənta-*.

• j. **frā-yaštay-** f. 'Darbringung, Opferung, Weihe': *ahunahe vairyehe .. frasraoδrəmča fragāδrəmča °tīmča* Y. 19. 21; Vr. 3. 7, 13. 3.

KompE. — Vgl. *hufrāyaštaē-ča* Inf. — Pü.: *frāč yaštārīh*.

• j. +**frā-yašaδwa-**[1]) Adj. 'der zu verehren ist von —' (Dat.): *tāča vohū yazamaide yā antarəstā .. °δwa* (APn.) *naire ašaone* Yt. 13. 153.

[1]) So F 1 usw.; NA. korrigirt in °*yaštva*. — Vgl. zu *yašəδwa-*.

• j. **frāyah-** Adj. (fem. °*yehī-*) 1) 'der mehrere, plus': *nōit̰ aēvō .. dva .. δrāyō .. °yənhō .. frāšənti* (Sp. 360 u.) P. 44; — *čaiti nā aēvahe pasvō* (sd.) .. *aδa dvå aδa δryạm .. aēvạm +kahyāčīt̰ taδa +°yənhạm*[1]) ". . ebenso bei zwei, ebenso bei drei . .; (je) eins dann bei jedem mehr" N. 65; — *pančasaṭbīščа .. +°yōbīščaṭ*(sd.)*ča*[2]) *ahmāt̰* Vr. 8. 1. a) 'mehr als genug, zu viel': *dahmō dāitya draonå .. +°yå*[3]) *draonå x^varō maδaite* N. 30; — *dāitīm gōuš draonō .. +°yō*[4]) [*dāitīm*] *gōuš draonō +upō.isəmnō* N. 53. α) n. als Subst. 'Überschuss, Überfluss': *tē bairyeinte yaēšạm dim °yō vohunạm* ". . bei denen schon Überfluss von guten Dingen ist" V. 3. 29. 2) ohne kompar. Bedeutung 'sehr viel, sehr zahlreich': *āat̰ dīš āvaēδayamahī °yehīš* (APf.) Y. 4. 5. a) ASn. °*yō* als Adv. zur Verstärkung des Superlativs[5]): *yeṅhe azəm °yō zbayəntạm sraēštəm susruye vāčim* "der unter denen, die (mich) rufen, die schönste

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Stimme besitzt, die ich gehört habe" Yt. *17*. 17 [6]).

KompA. — Komp. zu *parav-*. — Vgl. [1]*fraēšta-*. — ai. *prāyaḥ* Adv.; np. vgl. *firih*. — Pü.: *frēh* [7]), (zu N. *30*): *frahišt*, erl.: *apatmān frahišt*, (zu Y. *4*): *ō frahistīh* [8]), (zu N. *53*): *mēh*, (zu N. *65*): fehlt. — [1]) Hds. *fray°*. — [2]) NA. *frāyebīš*; § *379* No. 2. — 3) Hds. *frāδā*. — 4) Hds. *fraδāiīm*. — 5) Vgl. *fraēštəm*. — 6) Ganz falsch GDN. 3Yt. 106. — 7) Das mp. *frēh* (np. *firih*) hat seinen Ausgang von *vēh*, *kēh*, *mēh* (np. *mih*, *kih*, *mih*) bezogen, die in die gleiche Bedeutungsgruppe gehören. Entsprechend ist *frahist* nach *mahist* gestaltet. — 8) Fälschlich p ra dt *īh* geschr., aber Sü.: *prabhūtatayā*; zu Vr. *11*. 13 scheint *pa frākdahišnīh* zu entsprechen.

• j. **frāyō** Adv.: s. *frāyah-*.

• j. **frāyō.duš'mata-** Adj. (fem. *°tā-*) 'bei dem das übel Gedachte, die übeln Gedanken überwiegen' [1]): *nāirikayāi frāyō.humatayāi* .. *ǰahikayāi* *°tayāi* H. 2. 18–36.

Pü.: *frēh dužmat*. — [1]) Vgl. zu *frāyō.humata-*.

• j. **frāyō.duž'ūxta-** Adj. (fem. *°tā-*) 'bei dem das gut Gesprochene, die guten Reden überwiegen' [1]): *nāirikayāi* .. *frāyō.hūxtayāi* .. *ǰahikayāi* .. *°tayāi* H. 2. 18–36.

Pü.: *frēh dužuxt*. — [1]) Vgl. zu *frāyō.humata-*.

• j. **frāyō.duž'varšta-** Adj. (fem. *°tā-*) 'bei dem das übel Getane, die übeln Taten überwiegen' [1]): *nāirikayāi* .. *frāyō.hvarštayāi* .. *ǰahikayāi* .. *°tayāi* H. 2. 18–36.

Pü.: *frēh dužvaršt*. — [1]) Vgl. zu *frāyō.humata-*.

• j. **frāyō.hūxta-** Adj. (fem. *°tā-*) 'bei dem das gut Gesprochene, die guten Reden überwiegen' [1]): *nāča ašava* .. *°tō* Y. *57*. 14, *59*. 30; — *narəmča ašavanəm* .. *°təm* Vr. *3*. 4; — *narš ašaonō* .. *°tahe* V. *18*. 64; P. *39*; — *nāirikəmča* .. *°təm* Vr. *3*. 4; — *nāirikayāi* .. *°tayāi* .. *ǰahikayāi* .. *frāyō.dužūxtayāi* H. 2. 18–36.

Pü.: *frēh hūxt*. — [1]) Vgl. zu *frāyō.humata-*.

• j. **frāyō.hu'mata-** Adj. (fem. *°tā-*) 'der mehr gut (als übel) Gedachtes hat, bei dem das gut Gedachte, die guten Gedanken überwiegen': *nāča ašava* *°tō* *frāyō.hūxtō* *frāyō.hvarštō* Y. 57. 14, *59*. 30; — *narəmča ašavanəm* *°təm* Vr. *3*. 4; — *narš ašaonō* *°tahe* V. *18*. 64; P. *39*; — *nāirikəmča* .. *°təm* Vr. *3*. 4; — *nāirikayāi* *°tayāi* .. *ǰahikayāi* *frāyō.dušmatayāi* H. 2. 18–36.

Pü.: *frēh humat*. — Vgl. zBed. des Ausdrucks GDN. KZ. *30*. 529.

• j. **frāyō.hvarišta-** Adj. (fem. *°tā-*) 'bei dem das gut Getane, die guten Taten überwiegen' [1]): *nāča ašava* .. *°tō* Y. *57*. 14, *59*. 30; — *narəmča ašavanəm* .. *°təm* Vr. *3*. 4; — *narš ašaonō* .. *°tahe* V. *18*. 64; P. *39*; — *nāirikəmča* .. *°təm* Vr. *3*. 4; — *nāirikayāi* .. *°tayāi* .. *ǰahikayāi* .. *frāyō.dužvaršta yāi* H. 2. 18–36.

Pü.: *frēh hvaršt*. — [1]) Vgl. zu *frāyō.humata-*.

• j. *yāta raēšəm* **frāyu**təm** N. *71* T. In der Mitte verstümmeltes Wort.

j. *frāvā šāimnō* N. *37*: lies *frā vā š°*, s. Sp. 1008 o.

• j. **frā vərəndyāi** Inf. 'das Glaubensgelübde abzulegen', mit Dat. 'zu Gunsten von –': *frā gave v° mazdayasna zaraϑuštrayō* "zu Gunsten des Rinds wollen wir das Glaubensgelübde ablegen als .." Vr. *4*. 2.

Zum Praes. 11 des V. [2]*var-*. — Pü.: *frāč gōspand rātēnēm ō mazdayasnān*.

• j. **frā.vərəsa-** Adj. 'des Haars beraubt, skalpirt(?)': *hunavō* .. *ǰata paiϑānte* *°sa* Yt. *10*. 113 [1]).

**vərəsa-* sva. *varəsa-*; np. *gurs*. — [1]) Vgl. BTHL. IF. *5*. 358.

j. *frāvōiṯ* Yt. *19*. 80: s. *bav-* mit No. 17.

• j. +**frāvīra'tā-** [1]) f. 'Besitz trefflicher Leute': *frafšu* (sd.) *°tāča* [1]) Vr. *12*. 1.

**frā-vīra-* Adj. 'des Leute voran sind, der treffliche Leute hat'. — Pü.: *frāk vīr*. — [1]) NA. *frāvīra tāča*; s. die Var.

j. *frāra* N. *10*: s. [2]*ar-*.

j. *frāraϑne.drāǰanhō* N. *103*: lies *frārāϑni.-dr°*.

• j. **frāraiϑya-** Adj. 'was zum Apparat eines Rechtshandels, eines gerichtlichen Verfahrens gehört': *vispača ahubya ratubya dāitya raϑwya °ya ašahe dātāiš vahištahe* "und den ganzen gerichtlichen Apparat, der gesetzlich vorgeschrieben und durch den Einzelfall gegeben ist, für den Oberherrn und den Richter nach den Gesetzen des besten heiligen Rechts" F. *4* c [1]). a) GP. mit *aδātay-* f. 'Rechtsverweigerung' *): *nōiṯ aδāiti* +*°yanəm* [2]) +*urvisyeiti* +*tarō darəγa dāta ašaonō zaraϑuštrahe* "nicht verstösst er durch Rechtsverweigerung gegen die .. Gesetze .." P. *56*; — *ratufriš* .. *yā aδāiti* +*°yanəm* [3]) *frapa* (Sp. 72 o.) ".. mit dem, was man (als Sühne) für Rechtsverweigerung bekommen hat" N. *54*.

*) Die darin besteht, dass man als Gegner einen andern verhindert, sich sein Recht beim Richter zu suchen, oder aber als Richter es ab-

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lehnt, ihm sein Recht zu erteilen, sofern er nicht ausdrücklich zur Rechtlosigkeit verurteilt ist (Sp. 850 u. mit No. 5).

Ableit. aus **frārəδa-* n. (Komp.: **fra+arδa-*; ai. *prārtha-* m. 'Zurüstung'); *ai* statt des gewöhnlichen *əi*. — ai. *prārthya-* Adj. (TBr.-Komm.). — Pü. (zu F.): *frāč dātastān*, (zu P.): *pa adahišnīh i dātastān*, erl.: *kaš dātastān bun nē kunēt*, (zu N.): *pa adahišnīh i frāč dātastān*. — [1]) Ganz anders freilich JN. Cama Mem. Vol. 130, der aber die andern Stellen nicht berücksichtigt hat. — [2]) Hds. *frārāiδy°*. — [3]) Hds. *fravaity°*.

• j. **frāraṇha-** n. 'Regsamkeit, Munterkeit': *kahmāi .. upaṇhačayeni* (sd.) *°ṇhāi haomanaṇhāiča* Yt. 5. 8.

Ableit. aus **frārah-* Adj. 'sich regend', Komp. **frā+*arah-*, zum V. [1]*ar-*. Unsicher.

• j. **+frārayaṭ.raδa-**[1]) m. EN. eines Gläubigen: *°δahe ašaonō* Yt. *13*. 108.

Eig. 'den (Streit)wagen in Bewegung setzend'; *frā+*ārayant-*, zum V. [1]*ar-*. — [1]) So J 10, Mf 3; NA. mit F 1 *frāyaṭ.r°*. Ich glaube, dass die drei hinter einander genannten Gläubigen, jedenfalls drei Brüder, Reimnamen hatten: *dārayaṭ.raδa-*, *frār°*, *skār°*.

• j. **frā-rātay-** f. 'Freigebigkeit, Mildtätigkeit', nur in Verbindung mit *vīdīšā-* (sd.): *tā nō .. °rāiti tā vīdīše uzjamyaṇ yā staota yesnya* Y. 55. 3; — *hāčā nā fšūmā .. aiwyāxšayatū hadā ašāčā vāstrāčā °rātičā vīdīšayāčā ainitičā ..* Y. *58*. 4; — *°rāitīšča +vīdīšāsča antarə +x^vādaēnāiš ašaonīš* P. *36*; — in Dualverbindung: *°rāiti vīdīše yazamaide yaṭ asti antarə x^vādaēnāiš ašaonīš* Vr. *21*. 3*); — *°rāiti +vīdīše* (?)[1]) *ainitiš aēšō +vāxš* P. *26*.

*) Freigebigkeit gegenüber Religionsgenossen wird oft genug eingeschärft; vgl. zB. unter [1]*dāδra-*; dagegen halte man P. *50* unter [3]*raod-*. Pü.: *frāč rātih*. — [1]) Hds. *vūdīm*.

j. *frārāiδyaṇąm* P. *56*: lies *frāraiδy°*.

• j. **frā'rāδni.drāǰah-** n. 'Länge eines *Fr.* (Elle)'*): *°ǰō yaṭ huškanąm frabāzu.drāǰō yaṭ naptanąm* "in der Länge eines *Fr.* von trockenem, eines *Frab.* von feuchtem Holz" V. 7. 30, 33; 29, 5. 4 PüZ.[3]; — *+°ǰō* N. *103*[1]).

*) D. i. das Mass vom Ellenbogen bis zu den Fingerspitzen, doppelt so lang als ein *vitastay-* (sd.), halb so lang als ein *frabāzav-* (sd.); vgl. WEST SBE. *5*. 99, BTHL. AF. 2. 43, ferner F. *27* a[2]).

**frā-rāδnay-* m. 'Elle'; s. dazu ai. *aratnáy-* 'Ellenbogen, Elle' und BTHL. BB. *17*. 111; s. auch [1]*arəδna-*; mp. *frārāst* ist eine Verunstaltung des Aw.-Worts. — Pü.: *frāč* a dr tn (*arhn*?)[3]) *drahnāk*. — [1]) Hds. *°raδne.dr°*. — [2]) S. zu *gāman-*. — [3]) S. zu [1]*arəδna-*.

• j. **frā'rāzay-** m. EN. eines Gläubigen: *°rōiš tūrahe ašaonō* Yt. *13*. 123.

Eig. Bed.? Vgl. zBed. *bərəzirāz-*?

g. *frārəntē* Y. *46*. 3: s. [1]*ar-*.

• j. **frā-urustay-** f. —?—: *nōiṭ °ti* N. 2. Pü.: fehlt.

• j. **frā.uruzda-payah-** Adj. 'dem die Milch verhalten ist, was keine Milch (zum Säugen) hat', von weiblichen Tieren: *pasūš garəbuš yōištahe* (sd.) *°yaṇhō* A. *3*. 3.

Pü.: *pēm i puxt*, Npü.: *šīr i gūspand ki hast xūb puxta*. S. dazu BTHL. IF. *5*. 229, DST. ZA. *2*. 730, SP. Komm. *2*. 688.

j. *frāšənti* P. *44*: s. *qs-*.

• j. **frāšaoštrayana-** patr. Adj. 'von *Frašaoštra* stammend, dessen Nachkomme': *hušyaoδnahe °nahe* Yt. *13*. 104; — *x^vādaēnahe °nahe* Yt. *13*. 104.

Ableit. (mit *V̥ddhiḥ*) aus *frašaoštra-*; aber F 1 bietet *fraš°*.

• j. **frāšmay-** Adj. —?—, Beiwort des *Haoma* (als Gottheit): *haoməm zāirīm bərəzantəm .. haoməm °mīm frādaṭgaēδəm .. haoməm dūraošəm* Y. *10*. 21; — *haomō °miš baēšazyō srīrō xšaδryō zairi.dōiδrō* Y. 57. 19; Yt. *8*. 33.

Et.? Versuche bei GDN. 3Yt. 115, FOY ZDMG. *50*. 135. — Pü.: transskr.; zu Npü. *buzurg nām* s. HBM. SBayrAW. *1872*. 654.

• j. **frāšmō.dātay-** f., mit *hū* (GS., sd.) 'Sonnenuntergang': *hača hū vaxšāṭ ā hū °tōiṭ* Yt. 5. 91, +N. *48*; — *pasča hū °dāitīm* Y. 57. 10, 16, Yt. *4*. 8, 5. 94, *10*. 95, V. 7. 58, N. +*48*, *58*, +*68*; — *para hū °tōiṭ* N. *50*; — *hū °dāiti* Vd. 5; — *hača +maiδyāṭ +uzayarāṭ +hū +°tōe* N. 50[1]); — *hača hū* [+*vaxšāṭ*][2]) *+°tōe* (statt Abl.) *maiδyāi xšape* N. *51*[1]). A) Name des ersten Abschnitts der ersten Hälfte der Nacht*): *+°dāitīm* F 27 b; — s. noch N. *50*, *51* mit No. 1.

*) Der von Sonnenuntergang bis zum Eintritt der völligen Dunkelheit reicht. Weitres zu *ərəzaurvaēsa-*. Vgl. auch SüErl., unten No. 3.

Et.? Versuche bei GDN. 3Yt. 115, FOY ZDMG. *50*. 136. — Pü.: transskr.; s. No. 3. — [1]) Oder zu A. — [2]) S. zu [2]*vaxša-* No. 1. — [3]) SüErl. zu Y. *57*. 16: *prathamarātrivibhāgaḥ*.

• j. **[2]frənay-** f. 'Fülle, Menge'; nur LS.: *°na ərəzatəm zaranim* Yt. 5. 129; — *°na ayanąm maδranąm* "bei der Menge von .." Yt. *10*. 20; V. 5. 4.

Zum V. [2]*par-*, aus ar. **fr-anaj-*; § *298*. 1, 8 und WH. Gr.[2] § *1159*. — Vgl. [2]*frānay-* EN. — Pü.: *hač frahistīh*, erl.: *hač vasīh*.

• j. **[2]frənay-** f. EN. 1) der ältesten

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Tochter *Zaraδuštras*: °*nyǻ ašaonyǻ* Yt. *13*. 139. 2)–5) von vier gläubigen Frauen; 2) °*nyǻ nāiryǻ usinəmanhō ašaonyǻ*, 3) °*nyǻ nāiryǻ* +*frāyazəntahe ašaonyǻ*, 4) °*nyǻ nāiryǻ* +*xšviwrāspahe ašaonyǻ*, 5) °*nyǻ nāiryǻ gayaδāstōiš ašaonyǻ* Yt. *13*. 140.

Vgl. [1]*frənay-*. — Wohl Kurzname.

• j. **frənah-** m. EN. eines Gläubigen: °*nanhō frāyazəntanahe ašaonō* Yt. *13*. 113.

Eig. Bed.?

• j. ***zata ratuš frənč*** N. *97*.

• j. **frərəta-** n. 'Zuweisung (von Opfer udgl.), Darbringung': *tē ābyō* °*tǻ frərənvainti* .. *fravašibyō* "die weisen ihnen Darbringungen zu .. den *Fr.*" Yt. *13*. 46[1]; — *yaδra narō*.. *ašəm hənti zrazdātəma yaδrača mazištǻ* °*tǻ yaδrača* .. ".. und wo die grössten Darbringungen (gereicht werden) .." Yt. *13*. 25.

Komp.: **fra*+**ərəta-*, eig. 'praebitum', PPfP. zum V. [2]*ar-*. — Vgl. *afrəratay-*. — [1]) Falsch IF. *7*. 226.

• j. **frərətay-** f. 'Heran-, Herzukommen': *āaṯ ušanhąm para* °*tōiṯ* .. *parō.darš āδrō vāčim surunaoiti* ".. vor der Ankunft der Morgenröten .." FrW. *10*. 41. 2) 'Sichvorwärtsbewegen, Vorwärtsstreben, Eifer': +*yōi.dim hanhāna* (sd.) *ašāča* °*tiča* Y. *8*. 2.

Komp: **fra*+*ərətay-*[1]) (§ *304* II. 28). — Vgl. *frərətōiš*, *frərəntay-* und *paiti.ərətə*. — Pü.: *franāmišn*, Sü. (zu Y.): *ādeśaḥ*. — [1]) S. Ntr. zu Sp. 350.

j. *frərən*°, Verbalf.: s. [2]*ar-*.

• j. **frərəntay-** f. 'Herankommen, (vom Wind) -wehen', mit Akk. der Richtung: *aṅhǻ dim vātayǻ* °*rənta* (LS.)[1]) *saδayeiti yā hava dačna* "indem sie (die Seele) dieser Wind anweht, wird das eigene Ich sichtbar" H. 2. 9.

Komp.: **fra*+**ərəntay-*[2]), zum V. [1]*ar-*; § *304* II. 28. — Vgl. *frərətay-*. — Pü.: *franāft*. — [1]) Vyt. *56* steht °*rənti*. — [2]) Dessen Bildung ein Praes. 11 voraussetzt, wie *paiti.ərəna-*(sd.); **frā ərəte*: *frərətay-* = **frā ərənte* (3SPM.): *frərəntay-*. Vgl. +*frastərənti*.

• g. **frō** Praev. (mit [2]*aēš-*, [1]*ar-*, *aṣ-*, *daxš-*, [4]*par-*, *mrav-*, [1]*vaēd-*, *sāh-*): dnw. *frā*. An der Spitze des Vers(glied)es.[1])

Aus ar. **prau* (d. i. **pra*+**u*). — ai. *prō*. — Pü.: *frāč*. — [1]) Vgl. BTHL. KZ. *29*. 570. Die einzige Ausnahme *frōsyāṯ* (Sp. 360 m.) ist zugleich das einzige Beispiel dafür, dass *frō* direkt vor dem Verbum fin. steht. Sonst ist es davon getrennt, wird aber mehrmals unmittelbar davor mit *fra*° wieder aufgenommen; die Metrik spricht zumeist gegen die Ursprünglichkeit dieser Wiederholung; s. BTHL. GǻΔās 14. Anderseits findet sich im gAw. nie *frā* in Trennung vom Verbum.

• j. **frōiṯ** Praev. (nur mit *mrav-*)[1]), dnw. *frā*: Yt. *1*. 5. S. noch ***frōiṯ.varō***.

Aus ar. **prait* (d. i. **pra*+**it*). — ai. *prēt* RV. *3*. 5. 2. — Pü.: *frāč*. — [1]) Vor dem Verbum mit *fra*° wiederholt; vgl. zu *frō*.

• j. (*yō anyehe nāirika*) ***frōiṯ.varō***[1]) *paranhačāiti* "(wenn einer eines andern Frau) zum Zweck von — ? —[1]) mit sich wegführt" N. *6*.

Pü.: *gātan* (erl.: *dušāmul*) *rāδ* 'zum Zweck des Beischlafs (der Unzucht)'[2]). — [2]) Man verlangt einen AS., entsprechend dem vorherg. *aδaurunəm*. — [2]) Vgl. [4]*var-*.

• g. **frō.gā(y)-** Adj. 'voranschreitend': *hvō tōng* °*gǻ* (NS.) *paδmōng* (sd.) *hučistōiš* +*čaraṯ* Y. *46*. 4.

ai. vgl. *purogáḥ* (NS.). — Zum Verhältnis von *frō*° zu *parō* (= ai. *puráḥ*) s. BTHL. IF. *7*. 70 und unter *spityura-*. — Vgl. *frō.hakafra-*.

• g. **frōrətōiš** Inf. 'vorwärts zu bringen, zu fördern': *aṯ tōng drəgvǻ yōng ašahyā važdrōng* (sd.) *pāṯ gǻ fr*° *šōiδrahyā vā dahyōuš vā* "der *Drug*genosse will es nicht haben, dass die Förderer des *Aša* das Rind in Gau und Land zum Gedeihen bringen" Y. *46*. 4.

Zum V. [1]*ar-* mit *frā*, § *268*. 4. — Vgl. *frərətay-*. — Pü.: *hač franāmišn*, Sü.: *samādeśāt*, Npü.: *az raftan*.

• j. **frō.hakafra-** m. EN. eines Gläubigen: °*rahe marəzišmyehe saēnanąm ašaonō* Yt. *13*. 126.

Et.? Am ehesten noch *frō.haka-fra-*.

• j. **(frǻnk-)** Adj. 'nach vorn, herzugewendet'; nur ISn. *frača* und NSm. *fraṣ* als Adv. 1) *frača* 'voran, hervor', nur als Praev. mit V. *karət-* sva. *fra-karət-*: Y. *9*. 8[1]). 2) *fraṣ*[2]) a) 'voran, vorwärts': *hō mairyō* .. *fr*° *ayanhō frasparaṯ* ".. vorwärts schnellte er unter dem Kessel hervor" Y. *9*. 11; F. *13*; — mit Abl.[3]): *vərδraynō* .. *yō* +*fr*° +*tačō*[4]) *hamərδāδa* .. *nijainti* ". . der dem Gegner voranlaufend[5])." Yt. *10*. 71. b) 'herzu, heran': *nōiṯ iδra* .. *fr*°[6]) *hyāṯ* (Sp. 270 o.) *hažna* .. "nicht möge hier .. herankommen Feindesheer" Yt. *8*. 56.

Ableit. (vgl. °*frāka-*, *frāčya-*, *fraka-*, *fraša-*). — Ableit. aus **fra*; § *178*, *389*. — ai. *prǻṅk-*: *prǻk-*; mp. *frāk*[7]), *frāč*[8]), np. *farā*[7]), *farāz*[8]). — Pü.: *frāč*. — [1]) Sonst ist *fr*° *fra-ča* ('und'): V. *2*. 10, *5*. 34, *7*. 12, Yt. *10*. 118 oder kann es

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wenigstens sein: Y. *1.* 21, *19.* 8, 10, *70.* 2. CLD.s Bemerkung zu Y. *9.* 8, GGA. *1893.* 400 ist mir nicht deutlich. — 2) Vgl. No. 6 und zu *paraš* als Adv. — 3) Vgl. ai. *prâk* mit Abl. — 4) NA. *fraštacō.* — 5) Sva. im Lauf überholend. — 6) Lässt sich nur als Adv., nicht als NS. fassen, da *haēnā-* feminin ist. — 7) Aus ir. **frākam*; BTHL. IF. *12.* 99. — 8) Wohl gleich ai. *prācā* Adv.

• **fraš**[1]) Adv.: s. unter *frānk-*.
1) Auch Yt. *10.* 71.

• j. **fraštay-** f. 'Erreichen, Treffen': *nōiṯ gaδahe . . ṯbaēšō °ti*(IS.)[1]*čina frāšnuy.āṯ* Yt. *11.* 5.
Komp.: **fra+*qštay-* f., zum V. *qs-*. — Pü.: *nē . . bēš frāč hampursīh frāč hampursišn.* — 1) Zur Verstärkung des Verbalbegriffs; die Stelle hat geringen Wert.
g. *frqštā*: s. *qs-*.

• j. **frī-** f. '(was dazu dient, einen Gott gnädig zu stimmen,) Flehen, Gebet': *kuδra tā fryō* (NP.) . . *tā išudō* . . *tā rātayō* (sd.) *bavaṇ* (näml. *aoi.būta*) Y. *65.* 9.
KompE. (s. *āfrī°*). — Zum V. *frāy-*. — ai. vgl. *ā-prī-* f. — Pü.: . . *franāft* . .; s. bei *rātay-*.

• j. **fritay-** f. 'Gebet'[1]): *+frā +mā* . . *+gārayōiš* (sd.) *yaṯ ratuš +°tōiš*[2]) *+ājasāṯ* N. *19.*
KompE. — Zum V. *frāy-*. — Pü.: *franāmišnīh*, erl.: *gāsānbār yaštan.* — 1) Vgl. *frī-*. — 2) So T; Ausg. *°tiš.*
j. *fritō.taraṇ* Vyt. *60*: lies *friδō.°.*

• j. ***friδist** N. *67.* Ob *Pāz.*?

• j. **friδa-** Adj. (fem. *°δā-*) 1) 'erfreut, froh, sich freuend an' (Gen.): *°δaṇ* (näml. *daēnaṇ*) *gūšča vāstraheča* Yt. *13.* 100. 2) 'geliebt, lieb, beliebt': *fryō °δō paiti.zantō* Y. 57. 34; Yt. *8.* 43, V. *19.* 40; — *frya °δa* (NSf.) *paiti.zanta* Yt. *15.* 36; — *iδa °δā* (NPf.) *paiti.zantā buyata* (sd.) Yt. *13.* 147; — *°δaṇ haitīm friδō.taraṇ* (sd.) H. 2. 14; — *°δa* (VSf.) *spənta ārmaite* V. 2. 10; — *uta tē* . . *āfrīnāmi* . . *°δa* (ISf.) *dahma āfriti* V. 22. 5.
Ableit. (s. auch *°friδita-*). — Zum V. *frāy-*; § *209.* 8. — np. *farī* 'froh'; s. dazu HBM. IFAnz. *6.* 33. — Pü.: *franāft*, zu H. *2* erl.: *xūp dāšt*; (zu V. *2*): *dušārmīhā.*

• j. **friδō.tara-** Adj. (fem. *°rā-*) 'der beliebtere': *āaṯ maṇ friδaṇ haitīm °raṇ* "du (hast) mich, die ich beliebt war, noch beliebter (gemacht)" H. 2. 14.
Pü.: *franāfttar*, erl.: *xūptar dāšt.*

• j. **frīnāspa-** m. EN. eines Gläubigen: *°pahe kaēvahe* (sd.) *ašaonō* Yt. *13.* 122.
Komp.: **frīna-* (PPfP. zum V. *frāy-*)+*aspa-*, eig. 'dem Rosse lieb sind'[1]). — 1) Doch vgl. RV. *10.* 101. 7.

• g. **frīnəmna-** Adj., PPM.: s. *frāy-*.

• j. **frīne** Inf. 'zu beten': *yaṯ +hamča* (sd.) *zastō fr° nišbarāṯ* V. *5.* 59.
Zum Praes. 11 des V. *frāy-*; *baraiti*: *°baire* = *frīnaiti*: *frīne*; zu § *258.* 1. — Pü.: *franāmišn.*

• j., g. [1]**frya-** Adj. (fem. *°yā-*) 'lieb, wert, freund': *hvō zī drəgvā yō drəgvāitē vahištō hvō ašavā yahmāi ašavā °ryō* "denn der ist (selber) ein *Drug*genosse, der dem *Drug*genossen wohlwill, der ein *Aša*anhänger, dem der *Aša*anhänger wert ist" Y. *46.* 6; — *yaδa nā °ryō fryāi vantaoe* . . *avabaraiti* ".. ein lieber Mann seinem lieben Weib .." V. *3.* 25; — *rafδrəm čagvā hyaṯ °ryō °ryāi daidiṯ* "die Unterstützung (mir) bietend, wie sie der Freund dem Freunde gewährt" Y. *46.* 2; — *hyaṯ nā °ryāi vaēdamnō isvā* (sd.) *daidīṯ* Y. *43.* 14; *44.* 1; — *°ryehe vāzištahe astōiš* (sd.) Y. *13.* 2; — *buyama ahurahe* . . *°rya* (NPm.) *vāzišta astayō* Y. 70. 4; — *aṯ nō ašā °ryā* (IS.)[1]) *dazdyāi hākurənā* (sd.) Y. *44.* 1; — *sraošō* . . *°ryō friδō paiti.zantō* Y. 57. 34; — *°rya* (NSf.) *friδa paiti.zanta* Yt. *15.* 36; — *mā zī ahmi nmāne* . . *°rīm vaočata maṇ yim ahurəm mazdaṇ yaδa mē nōiṯ ātarš* . . *°ryō aṇhaṯ* "nicht sollt ihr mich in dem Hause freund heissen . ., wo nicht das Feuer freund ist" P. *17*; Vyt. *51*, F. *13* (wo *°rim*); — *kaδa šāiti* (sd.) *+paitišāma °ryā* (APn.) *paiti tanvi* Yt. *17.* 10.
Zum V. *frāy-*. — Vgl. [2]*frya-* EN. — ai. *priyá-* Adj. — Pü.: *dōst*, (zu Y. *44.* 6): *pahlumīh* (wie für das vorherg. *vahištō*). — 1) Vgl. Y. *32.* 2: *mazdā* . . *ašā huš.haxā.*

• j. [2]**frya-** m. EN. zweier Gläubiger: *°yehe ašaonō* 1) Yt. *13.* 110, 2) Yt. *13.* 119.
Vgl. [1]*frya-*.
j. *fryaṇhuntaēča* Yt. *5.* 120: lies *fya°.*

• j. **fryana-** m. EN.: s. unter *fryāna-*.
j. *fr.yarāṯ* N. *46*: lies *frayarāṯ.*

• j. [1]**fryāna-** Adj., PPM.: s. *frāy-*.
KompE. — Vgl. [2]*fryāna-* EN.

• j., g. [2]**fryāna-**, j. **fryana-** m. Name einer gläubigen *tūr*ischen Familie[1]): *naptyaēšū nafšučā tūrahyā* . . *°yānahyā aoϑyaēšū* Y. *46.* 12; — *yōišṯō yō °yananaṇ* "*Y.* (aus der Familie) der *Fry*." Yt. *5.* 81; — *yōištahe °yānanaṇ* Yt. *13.* 120.
Vgl. [1]*fryāna-*. — skyth. Φλίανος, JUSTI NB. 106. Die Zusammenstellung mit *pīrān* bei

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WILHELM ZDMG. *44*. 151 und deren Begründung ist greulich; s. HORN GIrPh. *1* b. 97. — 1) S. dazu WEST SBE. *37*. 280.

• g. **fsəratū-**[1] f. 'Vergeltung, Belohnung' in eschatologischem Sinn[2]; 1) in den *Gāϑās*: *ārmaitī təvīšīm* (sd.) *dasvā .. ašā hazō* (sd.) *ɔmavaṯ vohū manəŋhā* +°*tūm* "durch *Ārm.* schenk .., durch *VM.* die Belohnung" Y. *33*. 12. a) mit Abl. und *ā* sva. 'Entschädigung für —': *kuϑrā ārōiš* +*ā* +°*tuš kuϑrā mərəždikā axštaṯ* "wo findet die Vergeltung für das (erlittene) Leid, wo die Verzeihungen (für das verübte) statt?" Y. *51*. 4. 2) im YHapt., mit *vərəhav-* Adj., neben *ārmatay-*: *vərəhuyå* +°*tvō* (GS.) *vərəhuyå ārmatōiš* Y. *39*. 5; — *vərəuhīmčā daēnəm vərəuhīmčā* °*tūm vərəuhīmčā ārmaitīm* Y. *37*. 5.

Et.? Ar. **ps(h)ratū-* oder **pš(h)ratū-*3). — Pü.: *sardārīh*, Sü. (dRn.): *prabhutvam, ādhipatyam, svāmitvam, adhipatitvam*. — 1) NA. auch *fəsər°*; s. Var. — 2) Vgl. zBed. GDN. BB. *15*. 259. — 3) Alle andern Fassungen – die letzten bei MILLS G. 495, DST. ZA. *1*. 64, JOHANSSON IF. *14*. 275 – sind unhaltbar.

• j. **fšaonay-** 1) Adj. (auch fem.) 'feist, üppig, strotzend', von den Heerden: *yaϑa azəm* °*ni* (APn.) *vaϑwa ava.barāni avi mazdå dāmābyō* Yt. *9*. 9; — °*nīm vaϑwəm* +*aspanāča yəvīnō* S. 2. 7; — °*nibya* (DD.) *vaϑwābya* +*aspanibya yaonibya*[1] S. *1*. 7. 2) m. 'Feistigkeit, Üppigkeit', in Verbindung mit *vaϑwa-*: *yaϑa azəm uzbarāni .. uyē* °*nīšča* (AP.) *vaϑwāča* ".. beides, die Üppigkeit und die Heerden"[2] Yt. 5. 26. [Yt. *9*. 2: lies *fšaoni.mar°*.]

Zum V. *fšav-*. — Pü. (zu S. *1*): *fšōnišn*3), erl.: *awzāyišn*, Npü. (zu Yt. *2*. 8): *afzāyīnīdār i tamām rama*, (zu S. *1*): *fšavišn*4) *rama*, erl.: *ziyādat kunanda rama i yazišn i yazdān kunandagān*. — 1) *Dvandva*, bei dem jedes Glied mit einem Adjektiv verbunden ist; falsch BB. *10*. 268. — 2) Doch wohl sva. 'die Üppigkeit der Heerden' oder 'die üppigen Heerden'. — 3) Vgl. ¹*fšav-* No. 4. — 4) S. *fšumant-* No. 3.

• j. **fšaonaˈya-** den. Praes. 31 'vermästen'. 'vermästen, als Mast brauchen für —' (Gen., statt Dat.): *yō mam* (näml. *gam*) *xᵛāstam nōiṯ baxšahe* (sd.) *āaṯ mam tūm fšaonayehe nāiryå vā .. haoyå vā maršuyå* (sd.) "der du .., sondern mich vermästest für .." Y. *11*. 1.

**fšaona-* m., zum V. *fšav-*. — Vgl. *fšaonay-*. — Pü.: *fšōnēnītan*, Sü.: *sphītayitum*.

• j. +**fšaoni.mərəza-**[1] Adj. (fem. °*zā-*) 'Streifen von Fett (habend, d. i. beim Fahren) hinterlassend' (?)[2]: *drvāspam .. xᵛanaṯ.čaxram* °*zam* Yt. *9*. 2.

**mərəza-* m., zum V. *mərəz-*. — 1) So Jm 4. NA. *fšaonīm mərəzam*; s. zu *aēšəma-* No. 1. — 2) Anders GDN. Stud. *1*. 103.

• j. **fšan-** V., nur mit *vī* 'auseinanderrenken'. Praes. 30 (Iter.) *fšānaya-*.

'(durch Ziehen, Zerren) verrenken': *yaṯ .. frā* +*parštəm nāmayeinti vī maiᵒyanəm fšānayeinti vīspa handāma rāzayeinti* "wenn .. (sie) das Rückgrat (des Rinds) eindrücken, den Rumpf verrenken, alle Glieder recken" Yt. *14*. 56.

Vgl. ahd., ags. *spannan*[1]; s. dazu BGM. Grdr.² *1*. 867. — Npü.: *nīst kardan*. — 1) Die Zusammenstellung mit np. *afšāndan*, wie sie von GDN. 3Yt. 88, DST. ZA. *2*. 575 vorgeschlagen wird, ist falsch, da air. *fš-* = np. *ś-*; s. HORN GIrPh. *1* b. 89, NpEt. 24.

• j., g. ¹**fšav-** V. 'fett machen'. Praes. 27 *fšuya-*.

'fett machen, feist werden lassen': *gavōi vərəzyātam* (sd.) *tam nō xᵛarəϑāi fšuyō* ".. das (Rind) lass feist werden zu unsrer Nahrung" Y. *48*. 5; +F. *13*[1]. a) bes. 'Vieh auffüttern, aufziehen, Vieh züchten'[2], nur PPA. *fšuyant-* 'Viehzüchter, Freund der Viehzucht': *yōi aēšəməm vərədən* (sd.) .. *xᵛāiš hizubīš fšuyasū afšuyantō* ".. die Feinde der Viehzucht unter deren Freunden" Y. *49*. 4[3]; — *nōiṯ ərəžəϑyōi fraϑyāitiš* (sd.) *nōiṯ fšuyentē drəgvasū pairī* Y. *29*. 5. a) mit *vāstrya-* (sd.): *aṯ zī ϑwā fšuyantaēčā vāstryāičā ϑwōrəštā* (sd.) *tatašā* Y. *29*. 6; — *aṯ hī ayå fravərətā* (sd.) *vāstrīm aňyāi fšuyantəm* Y. *31*. 10; Yt. *10*. 60. A) als Bezeichnung für den dritten Stand (¹*pištra-*), 'der viehzüchtende Bauer', geg. *āϑravan-* (Stverz.), *raϑaēštar-* (und *hūtay-*): *āϑrava raϑaēštå vāstryō fšuyas hūitiš* Y. *19*. 17 usw.; — *vāstrīm fšuyantəm* Vr. *3*. 2 usw.; — *vāstryāi fšuyeinte* Yt. *13*. 88 usw.; — *vāstryehe fšuyantō* V. *13*. 44 usw.; — *fšuya* (VS.) *vāstrya* V. *18*. 21; — *vāstryəsčā fšuyantō* Y. *13*. 3 usw.

Et.? — Pü. (zu F.): *fšōnišn*4), (zu Y. *48*): *fšōnēnišn*, (zu Y. *29*², *31*): *fšōnēnītār*, (zu A): *vāstryōš*5); s. noch No. 3. Sü. (zu Y. *48*): *sphītayitum*, (zu Y. *29*²): *vrddhikartā*. — 1) Hds. *pšyō*, aber unter den Wörtern für anlaut. *f*. Wohl von Y. *48*. 5 her genommen. — 2) Das Wort wurde volksetymologisch mit ²*fšav-* in Beziehung gebracht. Ganz unwahrscheinlich ist, was GDN. KZ. *30*. 518 zur Bedeutung von *fšuyəs* bemerkt. — 3) Pü.: *ān i xᵛēš huzvān fšōnēnēnd*

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hač ān i afšōnēnišn. — 4) Lies *fšōnēnišn?* S. zu *fšaonay-* und *fšūmant-*. — 5) So *Pāz.* Eine Verstümmelung von *vāstryō fšuyąs*; V. *18.* 21 steht n a ddt r dn p dah.

• j., g. ²**fšav-** m.: s. unter *pasav-* (mit No. 1). Vgl. auch ⁑*fšyō.*
KompA., E.; Ableit.

• j. **fšarəma-** m. 'Scham(gefühl) vor —' (Gen.): *mašyānąm parō °māṯ* "aus Scham vor den Menschen" V. *15.* 9, 10.
Et.? — mp. (Pü.), np. *šarm.*

• j. **fšah-**[1]) n. 'Fessel': *ayərhaēnāiš fšōbīš azdibīš paiti ava.pašāṯ* (Sp. 879 o.) V. *4.* 51.
Zum V. *pas-*. — ai. vgl. *paś-* f. (*paḍbhiḥ*), *páśa-* m. — Pü.: *fšīh* (Lesung?). — 1) Wohl durch Dekomposition entstanden.

• g. **fšōnghya-** Adj. 'fördernd, förderlich': *vāstrīm..fšuyantəm vərəhūš °hīm manərhō* ". . den Förderer des guten Sinns" Y. *31.* 10; — *sraotū sāsnā °hyō suyē taštō* "hören soll auf die Gebote der förderliche, der geschaffen ist, den Nutzen zu erwirken" Y. *49.* 9[1]).
Aus ar. **ps(h)ansiya-* oder **pš(h)°* [2]). — Vgl. zBed. JN. JAOS. *15.* CLXXX; dazu § *61.* 2 No. 1. — Pü.: *fšah(?)*, Sü.: *visphārayitā*, Npü. (zu Y. *49*): *afzūnī.* — 1) D. i. der zum *Saošyant* geschaffen ist. — 2) Eine Schaueretymologie bei DST. ZA. *1.* 230.

• j. **fšutā-**[1]) f. 'Käse': *nōiṯ payō °ta*[2]) *zaoδre nōiṯ gūš zaoδre barəsmaine paiti.baire* "nicht darf man (von dem Rind) die Milch, den Käse[2]) beim *Z.* verwenden, nicht das Fleisch . ." V. *7.* 77; +F. *13*[3]).
Et.? — Pü.: *panīr*[4]). — 1) Stammansatz unsicher. — 2) Wohl eine in den Text geratene Glosse; man verlangte sonst *nōiṯ* davor. — 3) Hds. *pašuta*, aber unter den Wörtern für anlaut. *f.* — 4) Wozu KZ. *36.* 162.

• j. **fsū'mant-** Adj. 'der sich Vieh hält': *°mā astī ašavā vərəδrajā vahištō fšūšō čarəkərəmahī . . hōčā nā °mā nišərharatū* "wer sich Vieh hält, hat das Anrecht (Sp. 253 o.), ist siegreich, der frommendste; den Viehbesitzer rühmen wir . . und der Mann, der sich Vieh hält, soll . ." Y. *58.* 4[1]); — unter den Namen *AhM.*s: *°mā nąma ahmi* +*fšūšō mąδra nąma ahmi* Yt. *1.* 13.
ai. vgl. *paśumant-* Adj. — Pü.: *fšōnišnōmand*[2]), Sü.: *vṛddhimān*, (zu Y. *58* 2. St.): *fšōnišn*[2]). — 1) Ich nehme an, dass Y. *58.* 4, 5 als Worte des Rinds aufzufassen sind; vgl. Y. *29.* 1 c. — 2) Vgl. ¹*fšav-* No. 4. *Pāz.* hat *fšavəšn.*

• j., g. **fšuyant-** Adj., PPA.: s. ¹*fšav-*.
KompE.

• j. *baxšānti raēšča* . . ⁑**fšuyąn**⁑ *haδwača* (sd.) Vyt. *46.*

• j. **fšū-šan-** Adj. 'der Vieh in seinen Besitz bringt, Viehbesitzer': *fšūmā* (sd.) *astī ašavā . . °šō* (GS.) *čarəkərəmahī* Y. *58.* 4. A) GS. *fšūšō* mit *mąδra-* m. 'der Spruch vom Viehbesitzer', Bezeichnung von Y. *58* (4–7)*): *°šō mąδrō* Y. *58* Überschr.; — *yasnasča haptarhāitiš °šasča mąδrō yō vārəδraγniš* Y. 57. 22; — *°šō mąδrəm haδaoxtəm* Y. *59.* 33; Vr. 2. 10; — *°šō mąδrahe* Vr. *1.* 8, +N. 22[1]); — *fšūšəmča mąδrəm*[2]) G. 2. 6. a) unter den Namen *AhM.*s: *fšūmā nąma ahmi* +*°šō mąδra*[3]) *nąma ahmi* Yt. *1.* 13.
*) Nach Y. *59.* 33 stammt das Stück aus dem *Naska Haδaoxta* (sd.).
Komp.: ²*fšav-*+²*han-*. — ai. vgl. *paśuṣán-* Adj. — Pü.: *fšūš*[4]) *kartār i nēwakīh*, (zu A): *fšūš*[4]) *mānsr.* — 1) Hds. *frašūšō.m°.* — 2) Neubildung zum NS. *fšūšasčamąδrō*, als die eig. Bedeutung vergessen war. — 3) NA. *°š.mąδra.* — 4) Transskr.; s. zu ¹*fšav-*.

• j. **fštāna-** m. 1) 'weibliche Brust', Du.: *hā hē maiδim nyāzata* (sd.) *yaδača hukərəpta °na yaδača arəhən nivāzāna* (sd.) Yt. 5. 127; F. *3* g. 2) 'Wölbung der Brust', um die Brustwarze herum: *dašinəm* (bz. *hōyum*) *°nəm* V. *8.* 52–54[4], *9.* 19[4]. 3) 'Buckel, Knoten' (nur Komp.).
KompE. — Vgl. *ərədvafšna-*. — Vgl. ai. *stána-* m. 'mamma', np. *pistān*; BTHL. IF. *7.* 62, zuletzt JOHANSSON IF. *14.* 324. — Pü.: *pistān.*

• j. ⁑**fšyō**[1]) F. 5.
Pü.: *pas* 'hernach' (mit dem Ideogramm geschrieben)[1]). — 1) Ich vermute *fšvō*, d. i. ein aus der Komposition losgelöster GS. zu ²*fšav-*; s. *pasav-* No. 1. Vorher geht *fšu.* Die Pü. war pdd, d. i. *pas*, Nebenform von *pah* Kleinvieh'. Die Abschreiber setzten das Ideogramm von *pas* 'hernach' dafür.

n.

• j. ⁑*anyamča sutəm vərhānahe narəm* na *aratufryō*⁑ N. *92.*
Pü.: scheint für *narəm na ar°* nur *ratīhā* zu bieten.

• j., g., p. *na°*, nur in (alten) Verbindungen mit enkl. Part., neg. Part. 'nicht'.
ai. *ná* 'nicht', np. *na°* (GIrPh. *1* b. 155). — Vgl. **naē°*, *naēdā*, *nōiṯ*, ¹*nava*, ²*nava.*

• j., g. **°nă** enkl. Part. der Hervorhebung; 1) hinter *čiṯ* (s. *čiδənā*); — 2) hinter *yaδă* (s. *yaδanā*); — 3) hinter *yaṯ* (s. *yaδna*).
Mit *čiδənā* vergleicht sich lat. *quidne.* Das

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hinter den Relativadv. auftretende *nă ist vll. davon zu trennen. S. auch Dbr. VglS. 2. 540.

g., j. *nā* Y. 45. 2, Yt. 15. 32, +16. 3[2]: s. unter *na-*.

g. *kas-nā* usw.: s. unter *nar-*.

• j., g. **na-** enkl. Pron. 1. Pers. Du. und Plur.; die Formen stehen 1) hinter dem ersten Wort des Satz- oder Versteils, von dem sie aber a) durch ein oder auch zwei andere enklitische Wörter getrennt sein können; 2) selten in abweichender Stellung. I) g., j. *nā* Akk.-Gen.-Dat. Du.; zu 1): *mainyū .. yayå spanyå* (sd.) *ūitī mravaṭ yōm angrōm nōiṭ nā* (Gen.) *manå .. naēdā varanā* (sd.) .. *hačaintē* Y. 45. 2; — *yaṭ nā* (Akk.) *nōiṭ nijanāṭ .. haosrava* Yt. 15. 32 (?); — *yezi ahi paurva.naēmāṭ āaṭ mąm avi nmānaya* (sd.) .. +*aϑa* +*nā*[1]) (Dat.) *āxšta* (sd.) *buyąn* +*yaϑa* +*nā*[1]) *buyāṭ hvāyaonåŋhō pantānō .. ahmāi .. +framainyāi* (sd.) Yt. 16. 2 f. II) g. *nå* Akk. Plur.; zu 1): *sīšā nå ašā paϑō .. xᵛaēṭōng* (sd.) Y. 34. 12; — *aϑā nå ϑrāzdūm* Y. 34. 7; verwendet Y. 58. 5; — *āviš nå antarə hōntū .. rātayō* (sd.) Y. 33. 7; — *yō nå ərəzūš .. paϑō sīšōiṭ* Y. 43. 3; 46. 18; — *zastāištā* (sd.) *yā nå xᵛāϑrē dāyāṭ* Y. 50. 5; — *ząm .. yā nå baraitī* Y. 38. 1; verwendet Y. 13. 1; — *pasukanąmčā yōi nå jijišəntī* Y. 39. 1. zu 1 a): *ahurā! nū nå avarō* (sd.) Y. 29. 11[2]); — *tāiš zī nå šyaoϑanāiš byentē .. Y. 34. 8*; — *pərəsāčā nå yā .. Y. 43. 10*. zu 2): *urvāzištō* (sd.) *hvō nå*[3]) .. *paitī.jamyå* Y. 36. 2; — *nąmištahyā nəmənhā nå*[3]) .. *paitī.jamyå* Y. 36. 2. III) g. *nō* Gen.-Dat. Plur.; zu 1): *zdī nō mazdā .. fradaxštā* (sd.) Y. 31. 17; — *aϑā nō ənhaṭ yaϑā .. Y. 29. 4; 51. 16*; — *aṭ nō ašā .. dazdyāi .. Y. 44. 1*; — *mā nō* +*dušəxšaϑrā xšōntā* Y. 48. 5; — *taṭ nō nūčīṭ varəšānē* Y. 51. 1; 31. 3; — *tōm nō .. čixšnušō* (sd.) Y. 45. 9; 8; — *tąm nō xᵛarəϑāi fšuyō* Y. 48. 5; — *hā nō ənhaṭ* Y. 32. 2; 48. 6; — *yō nō aēvō sāsnå gūšatā* Y. 29. 8; 45. 9; — *yaϑā nō ā vohū jimaṭ manənhā* Y. 44. 1; F. 2 d[4]). zu 1 a): *taṭ vō nō hazaošåŋhō* (sd.) .. *daidyāi savō* Y. 51. 20; — *hā zī nō hušōiϑəmā* (sd.) .. *dāṭ* Y. 48. 6; — *rapōiščā tū nō* .. Y. 41. 4; — *aϑā tū nō gayasčā .. hyå* Y. 41. 3; — *huxšaϑras* (sd.) *tū nō .. xšaēṭā* Y. 41. 2. zu 2): *ahyā hvō nō dāidī* .. Y. 40. 2. Anhang. α) Der Dat. *nō* in Verbindung mit dem hochtonigen Dat. *ahmāi* (Sp. 295 u.); zu 1): *ahmāi nō sazdyāi* (sd.) .. Y. 30. 2[5]). β) Der Gen. *nō*, dem ein Vok. folgt, ist dem Dat. eines (mit *čā* angeschlossenen) Subst. koordinirt (Sp. 565 u.); zu 1): *hvō nō mazdā vašīī ašāičā čarəkərəϑrā* (sd.) *srāvayeŋhē* Y. 29. 8. IV) j. *nō* Akk.-Gen.-Dat. Plur.; zu 1): *surunuyå nō yasnəm .. xšnuyå nō yasnəm* Y. 68. 9; Yt. 10. 32[2]; — *pāta nō ṭbišyantaṭ pairi* SrB. 3; — *āpō! dasta nō təm yānəm* Y. 68. 21; verwendet Vyt. 8; — *aδa nō tūm sraoša .. zāvarə dayå* Y. 57. 26; Yt. 10. 94; — *taδa nō jamyāṭ avaiŋhe* Yt. 10. 113; — *mā nō grantō aipi.janyå mīϑra* Yt. 10. 98; — *mā*[3] *nō*[3] *āpō*[3] .. *maδa nō ahmi frāδāiti* Y. 65. 7; — *apa nō hača azənhaṭ barδiš* Yt. 10. 23; — *vī nō ṭbišvatąm ṭbaēšōbīš .. bara* (sd.) Y. 9. 28; — *upa nō yasnəm āhiša paiti nō zaoϑrå vīsanuha* Yt. 10. 32; Y. 68. 9; — *frā nō yazāite zaoϑrābyō* Yt. 13. 94; — *kaδa* (sd.) *nō aoi uzyarāṭ tištryō* Yt. 8. 5; 42, 10. 86[2], 17. 10; — *yaϑa nō ərəhąm šyātō manå* Y. 60. 11; 52. 3; — *tūm nō āϑraom* +*zaota* +*stē* Vr. 3. 7; — *taṭ nō dāyata* Y. 65. 14; 70. 2; — *tå nō azahučīṭ hatō ϑrāyente* Yt. 13. 146; 146, Y. 55. 2 f.[3]; — *ime nō aurvantō .. Yt. 10. 42; 42, V. 12. 2* (?); — *yō nō daδa Y. 1. 1*; Yt. 13. 51, 15. 40, Vyt. 30; — *yō nō .. irīrixšāite gaēϑanąm* Y. 65. 7; 7; — *yō nō aēvō* Y. 11. 9[6]); — *yå nō hənti gāϑå harəϑravaitīšča .. Y. 55. 2; 2*; — *fravašibyō yå nō ištå urvōibyō* Y. 56. 2; — *yaēšąm nō ahurō .. vanhō vaēδa* (sd.) Vr. 16. 3; — *kō nō stavāṭ* Yt. 13. 50; — *kahe nō iδa nąma āγairyāṭ .. kahmāi nō taṭ dāϑrəm dayāṭ* Yt. 13. 50; — *ašaya nō* +*paitī.jamyāṭ* Y. 7. 24; — *humaya nō buyata* Vr. 12. 5; Y. 68. 21; — *uvačibya nō ahubya nipayå* Y. 57. 25, Yt. 10. 93; — *ušta nō zātō āϑrava* Yt. 13. 94; F. 2 d[7]). zu 1 a): *āča nō jamyāṭ* +*avaŋhe* Y. 57. 3; Yt. 10. 5[8], 77, 78; — *upa tū nō iδa .. +iϑəmtō fravašayō* Yt. 13. 146; — *aēṭaṭča nō vačō frāvaoče* Y. 19. 11. zu 2): *māδa yaṭ nō uγra.bāzāuš nivānāṭ* Yt. 10. 75; — *yō aēnənhaiti nō manō* Y. 9. 29; 29; — *avaṭ āyaptəm dazdi nō* Yt. 5. 58; 73, 15. 40; — *mā čiš paurvō būiδyaēta nō* Y. 9. 21; — wertlos: Yt. 2. 11[2]. V) j. *nå*, *nō* Akk.-Gen.-Dat. Plur.[8]); zu 1) *sraošō .. yō nå* (Dat.) *ištō* (sd.) Y. 56. 1; — *ašōiš .. yā nō* (Dat.)

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āraēčā ərənavataēčā (sd.) Y. *56*. 3; — *taṯ nō* (Akk.) *nəmō nipātū* Y. *58*. 2; — *yaϑā nō* (Akk.) *dātā* .. *aϑā nā̊ ϑrāzdūm* (Sp. 1031 m.) *ϑrāzdūm*[3] *nō*[3] (Akk.) Y. *58*. 5.

Vgl. zu *vayam*; ferner *nō*, *nō* als Part. ai. *nau*, *naḥ*; lat. *nōs*(?); vgl. § *423* und MEILLET MSL. *10*. 80. — Pü.: *amāk*, *ō amāk*, *amāk rāδ*, *ān i amāk*; s. noch No. 2–4, 6. — [1]) So F 1, J 10. NA. hat *aϑanā*, *yaϑanā*. Vgl. Y. *10*. 6. — [2]) Der Satz beginnt mit *nū*; s. BTHL. AF. *2*. 25. — 3) Pü.: *mart*, weil sie *nā* las; s. die Var. — 4) Pü.: *šmāk*(!) *gāsānīk*; s. No. 6. — 5) Pü.: *ō ān i āmōxtišn i amāk*. Man könnte *nō* auch als Part. nehmen. — 6) Zitat aus Y. *29*. 8 mit Umsetzung ins jAw.; s. +*məndāidyāi* *). — 7) Pü.: *šmāk*(!); s. No. 3. — 8) Nur in Y. *56* und *58*; s. das Vorwort. Bezeichnend ist, dass *nā̊* als Dat., *nō* auch als Akk. gebraucht wird; s. auch No. 4.

• p. **naiy** neg. Part.: s. unter *nōiṯ*.

• j. *naē*°, nur in (alten) Verbindungen mit enkl. Part. und Pron., neg. Part. 'nicht'. lat., nosk. *nei*, lit. *neī*; vgl. BTHL. BB. *10*. 277, IF. *5*. 365 (geg. BB. *22*. 77), BGM. IF. *6*. 86, DBR. VglS. *2*. 524.

• j., g. **naē-kay-** neg. Pron. interrog. 'non quisquam', nur substantivisch 'nemo; nihil': *ϑwahyā xratūuš yōm* °*čiš dābayeiti* (sd.) Y. *43*. 6; — *yōm vā̊* +°*čiš dārəšt itē* (sd.) Y. *43*. 13; — +*frazaintīmča* .. *yeṅhā̊ pourūšča bərəjayan* °*čišča aiṅhā̊ yāsāiti zyānāi* (sd.) Y. *65*. 11; — *yahmaṯ haca* °*čiš bunjayāṯ* .. *nōiṯ* +*usyąš* (sd.) *tačō* .. Aog. *58* ff.; — *yaṯ mąm* °*čiš taurvayāṯ nōiṯ daēvō naēϑa* .. Yt. *1*. 6. a) mit Gen. part.: °*čiš axᵛarəntąm tva nōiṯ* .. *ašayąm* (sd.) *nōiṯ* .. V. *3*. 33; — *yō* °*čīm isaiti hunaranąm* V. *13*. 19; — *aēšąm aēnarəhąm* °*čīṯ vīdvā̊ aojōi* (sd.) Y. *32*. 7. *naēčīm*, *naēčiš* als Neg. sbes.; vgl. auch *naēϑa.čīṯ* mit No.

ooss. *nīčī* 'nihil' (HBM. Oss. Spr. 51); vgl. ai. *nákiḥ* NS. 'nemo', lit. *nĕkas* 'nihil'. — Pü.: *nē* (zu Y. *65*: *mā*) *kas*, *nē čīč*.

• j. **naēg-** V. 'abwaschen'. Praes. 7 *naēnig-*. mit dopp. Akk. 'etwas abwaschen, wegspülen von —, etwas durch Spülen befreien, säubern von —'[1]): *tištrīm* .. *yō vīspāiš naēnižaiti simā̊ apaya važdriš uxšyeiti vīspā̊sə tā̊ dāmąn baēšazyatiča* "der alle Greuel .. von all den Wesen hier wegspült und (so) sie heilt" Yt. *8*. 43.

ai. *neniktē*. — [1]) Vgl. zKonstr. ὁ .. χρόα νίζετο .. ἅλμην ζ 224; DBR. VglS. *1*. 383, BGM. GrGr.3 383.

• j. **naē-ča** Part. 'und nicht'; es folgt *pasčaēta*: *n*° *pasčaēta* +*hāu* +*nā ahmāṯ hača gātaoṯ isaēta frašūtōiṯ nōiṯ apašūtōiṯ* (sd.) P. *23*; — *yezi* .. *drənjayāaṯča* +*n*°[1]) +*pasčaēta* +*vīraoϑayāṯ* (sd.) N. *11*.

aosk., aumbr. *neip* 'neque'. — Pü.: *u nēčī*. — [1]) Hds. *naēmča*; s. aber Pü.

• g. **naē-čīm** Part., verstärkte Negation, mit folg. *ta-* und *anya-* 'nicht irgend ein andrer': *n*° *tīm anyōm* (sd.) *yūšmaṯ vaēdā ašā* Y. *34*. 7.

ai. vgl. *nákīm* 'nicht'. — Vgl. *naēkay-*, *māδa.čīm* und *naēδa.čīm*. — Pü.: *nē*.

• j. **naē-čiš** Part., verstärkte Negation: *čiš aiṅhe asti uzvarəzəm?* .. *n*° *aiṅhe asti uzvarəzəm* "quid eius est piaculum? .. non eius est piaculum" V. *18*. 56 f.; — *n*° +*ϑa* .. *sūš* (sd.) FrD. *3*; — *yaϑa* .. *nijanāni arərahe mainyūš dāmanąm n*° *avaṯ yō spəntahe* Yt. *15*. 3; *3*. 4. a) es folgt Konj. des Verbs: *xšayeni havanąm dāmanąm azəm yō ahurō mazdā̊ n*° *xšayāṯ* .. *arərō mainyuš* FrW. *4*. 2.

ai. vgl. *nákiḥ* 'nicht'. — Vgl. *naēkay-*. — Pü. (zu FrD.): *nē*, (zu V.): fehlt.

j. *naēta čīṯ* P. *57*: lies *naēδa.čīṯ*.

• j. **naēd-** V. 'schmähen'. Praes. 15 *nāis-*[1]) : *nis-*[2]).

'schmähen, verwünschen': *nāismī daēvō fravarāne mazdayasnō* Y. *12*. 1; Vr. *24*. 3; — *zaraϑuštrahe* .. *yō paoiryō* .. *staoṯ ašəm nāist daēvō* (AP.) *fraorənata mazdayasnō* Yt. *13*. 89; — *usəhištata mašyāka staota ašəm* .. +*nista*[3]) (2P.) *daēva* V. *18*. 16.

Vgl. gr. ὀνείδος, GIrPh. *1*. 76. — Pü.: *nikōhītan*, Sü. (zu Y.): *nindayāmi*. — [1]) Aus ar. **nāits-*. — [2]) Aus ar. **nits-*; s. No. 3. — 3) So K 1, L 4; NA. *nīsta*.

• g. **naēdā**, j. **naēδa** neg. Part. 'und nicht, noch', zum Anschluss eines Satzes oder Satzteils: *miϑrəm* .. *yō* .. *nijainti hamərəϑō* °*δa manyete* (sd.) *jaynvā̊ naēδa.čīm γənąm sadayeiti* (sd.) Yt. *10*. 71; — *ahmāi naēmāi uzjasāiti miϑrō yahmāi naēmanąm miϑrō.druxš* °*δa mainyu paiti.pāite* (sd.) Yt. *10*. 19. a) bes. hinter einer andern Negation: *yaϑra* .. *nōiṯ aotō vātō ā̊rəha nōiṯ*[3] .. °*δa dunmąn uzjasaiti* Yt. *10*. 50; — *nōiṯ hē anyō urva haom urvānəm paiti irista bazaiti* .. °*δa spāna* .. *paiti irista* (sd.) *bazaiti* V. *13*. 9; — *yim nōiṯ mərəγənte arərō mainyuš nōiṯ*[2] .. °*δa vīspe haϑra daēva mahrkaϑāi upadarəznvainti* Yt. *8*. 44; — *naēδa.čiš raēva mašya jainti* °*δa frazšyeiti* Yt. *14*. 36; — *nōiṯ spəntąm dōrəšt* .. *ārmaitīm* °*dā vohū*

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.. *fraštā* (sd.) *manaŋhā* Y. *49*. 2; — *yā* .. *nōiṯ tąm āδravō.puδrīm* °*δa* +*daste hupuδrīm* Y. *10*. 15; +P. *54*[1]); — *nōiṯ ahmi nmāne* +*zānaite āδrava* °*δa raδaēštā* °*δa vāstryō fšuyąs* Y. *11*. 6; — *nōiṯ aēvā ahū vistō* (sd.) °*dā ratuš* Y. *29*. 6; *46*. 1; — *yaδa δwąm nōiṯ taurvayāṯ aŋrō mainyuš nōiṯ*[2] .. *nōiṯ daēvō* °*δa mašyō* Yt. *15*. 56; — *yaṯ mąm naēčiš taurvayāṯ nōiṯ daēvō* °*δa mašyō nōiṯ yātavō* °*δa pairikā* Yt. *1*. 6; Aog. *58–66*; — *nōiṯ nā manā nōiṯ sīnghā nōiṯ xratavō* °*dā varanā nōiṯ uxδā* °*dā šyaoδanā nōiṯ*[2] .. *hačaintē* Y. *45*. 2. Wertlos Vd. *4*, Vyt. *35* und Vyt. *15*, *30* (wo *naēδača*). *naēδa.čiṯ*, *naēδa.čim* sbes.

KompA. — np. *nai* 'nein'; Horn KZ. *35*. 175. Wegen der Bedeutung zweifelhaft. — Vgl. *naē*°, wozu sich *naēδa* verhält wie *māδa* zu *mā*. S. auch *nōiṯ*. — Pü.: *u nē*, *u nēči*, *nē*. — [1]) Hds. *naēṯa*.

• j. naēδa.čiṯ Part., verstärktes *naēδa*: *haxayō* .. *astvaṯ.ərətahe* .. *humanəŋhō* .. *huδaēna n*° *miδō.aojārəhō* (sd.) Yt. *19*. 95. a) verstärktes *nōiṯ*[1]): *ava* +*vīsaēte* +*n*°[1]) *āstryeite* P. *57*.

Pü. (zu P.): o; Blochet Lex. hat das Wort nicht. — [1]) Hds. *naēta čiṯ*. Ob *naēčiṯ* zu lesen? Vgl. den Gebrauch von *naēδa*.

• j. naēδa.čim Part., verstärktes *naēδa* 'neque', hinter einer andern Negation: *naēδa manyete jaγnvā* +*n*°[1]) *γənąm sadayeiti* (sd.) Yt. *10*. 71; — *nōiṯ aδra frakavō nōiṯ*[2]) .. *n*° *anyąm daxštanąm* V. 2. 37.

Vgl. *māδa.čim* und *naēčīm*. — Pü.: *nē kas 1 hač anān* ... — [1]) NA. trennt. — [2]) An der Parallelstelle V. *2*. 29 steht *mā* .. *māδa.čim*.

• p. naiba- Adj. (fem. °*bā*-) 'schön, gut, tüchtig': *dahyāuš* .. *hyā* °*bā* D. *4*. 2; — *vasiy aniyaščiy* °*bam kartam* .. *tyaʰ adam akunavam* .. *tyaʰpatiy kartam vainataiy* °*bam avaʰ visam vašnā aʰuraʰmazdāhaʰ akumā* "auch noch viel andres Schöne ist geschaffen .., das ich geschaffen habe ..; welch Werk schön anzusehen ist, all das haben wir nach dem Willen des *AhM*. geschaffen" X. *1*. 3; — *hauv* .. *vasiy tyaʰ naibam akunauš* "der hat viel Schönes geschaffen" X. *7*. 3.

np. *nēv* 'wacker', *nēk* 'schön', air. *noib* 'heilig'; vgl. Lidén Stud. 60.

• j. naēnaēstar- m. 'der eifrig strebt nach –, sich bemüht um –' (Gen.)[1]): *humatanąm hūxtanąm hvarštanąm* .. *mahī aibī.arətārō* °*tārō yaδanā vohunąm mahī* "wir preisen, was (von andern) wohl gedacht .. ist, wie wir (auch selber) uns eifrig um das Gute bemühen" Y. *35*. 2.

Nom. ag. aus einem Praes. 7 (Int.) ar. **nainait-*[2]). — Vgl. got. *neiþ* 'Neid', ahd. *nīd* 'Eifer, Neid' usw.[2]). — Pü.: *humatān* .. *ēm apar griftār – ku ō xᵛēš gīrēm – ān i mart ō mart apaspārtār*[3]) – *karpak pa dāt rās – čigōn vēh ēm – ku čigōn pahlum ō xᵛēš gīrēm*. — [1]) Bn.s Deutung, Stud. *1*. 343, halte ich für unmöglich. — [2]) Aus einer Basis mit der Grundbedeutung des 'Wettbewerbs um –'. — [3]) Sü.: *narasya narasaṃpadayitā*.

j. *naēnižaiti*: s. *naēg-*.

j. *naēm* N. *44*: lies *naēməm*; — *naēmča* N. *11*: lies *naēča*.

• j. naēma- 1) Adj. 'halb': °*mąm baγąm* Vd. 2; — °*mąm yārə* "ein halbes Jahr (lang)" N. *45*; +*44*[1]); — °*mąm yārə.drāγō* "eine halbe Jahreslänge (hindurch)" V. *3*. 36, N. *44*; *42*; — *paourum vā* °*mąm yārə aparəm vā* "das erste Halbjahr oder das zweite" N. *44*; — *pourumča* °*me asne* (bz. *xšafne*) *aparəmča* "die erste Hälfte des Tags (bz. der Nacht) und die zweite" V. *4*. 45[2]). 2) m. a) 'Hälfte, latus alterum': *yaṯ vā* °*mąm yaṯ vā δrišum* .. V. *6*. 32, *16*. 2, Y. *19*. 7; V. *8*. 101; — *aδarāṯ* °*māṯ* .. *uparāṯ* °*māṯ* V. *14*. 7; *8*. 8, N. *93*, P. *23*; — *haoyāṯ haē* +°*māṯ*[3]) .. *dašināṯ haē* +°*māṯ*[3]) N. *79*; — **fraoiritarāṯ °*māṯ* N. *58*; — +*aēvahmāṯ* °*māṯ* N. *79*; — *paurvāṯ vā* °*māṯ aparāṯ vā* N. *37*; — *antarāṯ* (sd.) °*māṯ* V. *5*. 43[2], 51, *6*. 2, 3, *7*. 77, *8*. 41, 42, 104, *9*. 15, 16, N. *60*, *69*[2], +*71* T, *94*, *104*[2]; *11*[2]; — +*va* +°*ma* N. *99*[4]); — *vačibya* °*mačibya* "von beiden Seiten" V. *13*. 31–37 PüZ.[6]; — *apāxtaraṯ hača* °*māṯ* V. *19*. 1, H. 2. 25, FrW. *10*. 42; V. *19*. 5, H. 2. 7, A. *4*. 6. b) 'Seite' überhaupt: *vīspe* °*mą* (AP.) F. *3* g; — *vīspačibyō* °*mačibyō* Yt. *10*. 41; — *ahmāi* °*māi* .. *yahmāi* °*manąm* Yt. *10*. 19; *13*. 3, V. *8*. 80; — *ušastaračibyō hača* °*mačibyō* V. *19*. 5; 1, H. 2. 25, V. *7*. 2, *8*. 16, FrW. *10*. 42.

KompA., E. — ai. *néma-* Adj. 'der eine – der andere; halb'; np. *nēm* 'halb; Hälfte'. — Vgl. zBed. ai. *árdha-* 1) Adj., 2) m. und got. *halbs* 'ἥμισυς', *halba* 'μέρος'. — Pü.: *nēm*, *nēmak*. — [1]) Hds. *naēm*. — [2]) Gramm. undeutlich. Gdn. Stud. *1*. 93 übersetzt falsch. — [3]) Hds. *haēnaēmāṯ*; s. zu *ha-*. — [4]) Hds. *vanaēma*.

• j. *haurvō.**pāsō fraŝaoštrō* naēmō.-**pāδwa *zaraδuštrō* N. *64*.

Vgl. unter *haurvō.pāsō*.

• j. naēmō.vačastaštay- f. 'Halbstrophe':

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kaϑa zaota (sd.) *gāϑā frasrāvayāiti?* +°*ta* (LS.)[1] +*maδəmya vača zaraϑuštri mana* N. *33*[2].

Pü.: *nēmak i vačtašt*, mit der Erl.: *hač bun i vačtašt* "vom Anfang der Strophe an". — [1] Hds. °*tai* und °*ti*. — [2] Zur Sache vgl. unter *xraoždyah-*; der zweite Teil der Strophen wird mit lauterer Stimme vorgetragen.

• j. **naēmi.rāϑa-**[1] m. 'halber Pflichtteil'[2]: *yezi šaēṭō arəhaṭ* °*ϑa puϑra daδāiti* °*ϑa anyō.ṭkaēša nāirika daδāiti* (soll heissen) "wenn Vermögen da ist, gibt man einen Pflichtteil zur Hälfte dem Kind, zur Hälfte der .. Frau" Nik. *3*.

Pü.: .. *baxr*. — [1] Wohl statt *naēmō*°. — [2] Das oder irgend einen andern bestimmten Anteil des Vermögens muss *rāϑa-* bedeuten (sollen).

j. *naēre* (öfters): lies *naire*; s. *nar-*.

• j. [1]**naēza-** n. 'Spitze', spez. der Nadel: *avavaṭčiṭ yaϑa sūkayā* (sd.) °*zəm* Yt. *14*. 33.

np. vgl. *nēza* 'Speer', wozu Hbm. KZ. *36*. 162. — Npü.: *čunān ki sūdmand garmā ast*.

• j. [2]**naēza-** m. Name einer Krankheit: *aēṭaēšva daxmaēšva ham.bavainti axtišča garənušča tafnušča* °*zasča sārastišča* V. 7. 57; — *paitištātəe garmāušča tafnaošča* °*zaheča sārastōišča* Yt. *13*. 131.

woss. *nēz*, ooss. *nīz* 'Krankheit'. — Pü.: ak n dn *išn*; s. zu *3naēza-*.

• j. [3]**naēza-** m. (etwa) 'Klumpen, formlose, breiige Masse': *yaδōiṭ puϑrahe hvāzātahe frā* °*zəm nasūm pačāṭ paiti āϑre ūϑəm barāṭ* "als ob er seines eigenen Sohnes Leichnam zu Brei verkochte (und) das Fett dem Feuer darbrächte" V. *16*. 17.

Et. und Bed.?[1]. — Pü.: *čigōn ka pus i xᵛēš zātak frāč pa* ak n aan n[2] *nasāk puxt ē* .. . — [1] Unwahrscheinlich Gdn. KZ. *25*. 411 (unter 3). — [2] Vgl. zu *2naēza-*.

• j. **naotara-** patr. Adj. 'von *Naotara* stammend, dessen Nachkomme': *yaṭ mam* (näml. *ašīm*) *tura* (sd.) *pazdayanta āsu.aspa* °*rača* Yt. *17*. 55; 56[2]; — *təm* (näml. *vaēm*) *yazata hutaosa* .. *vīsō avi* °*ranam* Yt. *15*. 35.

Ableit. (durch Verschiebung des Wortakzents) aus **naotara-*[1] m. EN. eines Sohns des *Manuščiϑra*. Vgl. *naotairy*°. — [1] Dessen Deutung bei Justi NB. 226 nicht richtig sein kann.

• j. **naotairya-** patr. Adj., dnw. *naotara-*: *tam* (näml. *arədvīm*) *yazənta hvōvārəhō tam yazənta* °*ryārəhō īštīm jaiδyanta hvō.vō āsu.aspīm* °*re* (NP.) *mošu pasčaēta hvō.vō īštīm baon səništa mošu pasčaēta* °*re* (NP.) Yt. 5. 98.

Ableit. aus **naotara-*; s. zu *naotara-*. — [1] Statt °*rya* geschr., § *268*. 32.

• j. **naotairyāna-**, °**yana-** patr. Adj., dnw. *naotara-*: *vistauruš* (sd.) *yō* °*yanō* Yt. 5. 76; — *vistaraoš* °*yānahe* Yt. *13*. 102.

Ableit. aus **naotara-*; s. zu *naotara-*.

• j. **naoϑ-**[1] V. 'schwirren'. Praes. 26 *navīϑya-*[2].

yaṭ .. aštrā kahvan (sd.) *ǰyā navīϑyan*[2] *tiyrārəhō aštayō* "wenn .. die Sehnen schwirren, die spitzen Pfeile .." Yt. *10*. 113.

Ganz unsicher; nur die Form 3PKA. steht fest. — [1] Oder mit (ausl.) *t*. — [2] Ich nehme *navīϑy*° für *nuϑy*° und verweise auf *xšavisti* Jp 1 zu V. *2*. 32.

• j. **naoma-** Adj. (fem. °*mī-*): s. unter *navama-*.

• j. +**naomaya**[1] Adv. 'neunmal': *spānəm* .. +°*yačiṭ*[1] *taδa aēṭā paδā vīvāδayantu* V. *8*. 18.

Statt **navəmaya* geschr., § *268*. 22. — Komp.: *3nava*+**aya-* (vgl. *xšvaēaya*); korrekt wäre ir. **naϑanaia* (idg. **neϑn*°), dafür **naϑamaia* mit analogischem *m* (nach dem Zw. für 7, 10) wie im Ordinale. — Pü.: *9 bār*. — [1] So Jp 1, Mf 2; NA. *nāumayāčiṭ*.

• g. **nadant-** Adj. 'schmähend, lästernd': *yō ϑwaṭ mazdā asruštīm akəmčā manō yazāi* (sd.) *apā* .. *airyamanasčā* °*dəntō* .. ".. und von dem Sodalen die Lästerer .." Y. *33*. 4.

PP2A. einer ar. Basis **nad-*; vgl. ai. *nindati*, red. Praes., gr. ὀνοσσάμενος(?)[1]. — Pü.: n n aadn n *dahišn*, erl.: *kušān* n dd r *īh dārišn*; Sü.: *nindām dātarah*. — [1] Vgl. zEt. BB. *15*. 254.

• j. *yaṭ hama avi nōiṭ aošō* **naδō** *saosunčayō* V. 7. 72 PüZ.: — ? —.

• p. **nadi**ⁿ**tabaira-** m. EN. eines Babyloniers, der sich gegen *Darius* I. empörte, *Nidintubel*: *1 martiyaʰ bābiruviyaʰ* °*raʰ nāmaⁿ ainairahyā puϑʳaʰ udapatatā bābirauv* Bh. *1*. 16; 19, 2. 1, *4*. 2, Bh. d; — °*ram adam bābirauv avājanam* Bh. 2. 1; 1, *1*. 16, 18; — *kāram tyam* °*rahyā* Bh. *1*. 18, 19; 18.

• j. **naϑa-** m. (Plur.) Name eines Kleidungsstücks: *yō vərhaiti* °*ϑīsča sāδayantīšča čarəmanča* +*hiku* N. *95*.

Pü.: k n da.

• j. **naϑ-** V., nur mit *vī* 'schinden'. Praes. 30 (Iter.) *nāϑaya-*.

pastō.fraϑarəhəm (sd.) *hē kamərəδəm vīnāϑayən* V. *3*. 20, *9*. 49.

Et.? — Pü.: *kašītan*, erl.: *brītan*; vgl. Sp. 902 m.

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• j., g., p. **napāt-**: *napt-* m., j. **naptar-**: *nafδr-* m.[1]), j. **naptī-** f. 'Enkel; Enkelin': *adam dāraya^h va^h uš .. vištāspahyā puδ^r a^h aršāmahyā °pā* (NS.)[2]) Bh. *1.* 1; — *°pō* (NS.)[1]) .. *°pti* (NSf.) *vā* V. *12.* 11; 10; — *nyākō hača °ptō* (als AblS.)[1]) *nyāke hača °pti* (statt AblSf.) V. *12.* 11; — *hyaṭ us ašā naptyaēšū nafšu*(LP.)[1]) *čā .. uzjšn* (Sp. 498 m.) *fryānahyā aoϊyaēšū* Y. *46.* 12. A) mit GP. *apąm*[2]) 'Enkel der Wasser', Name einer Gottheit*): *ā dim* (näml. *x^v arənō*) *haδra hangəurvayaṭ apąm °pā* (NS.) *aurvaṭ.aspō* Yt. *19.* 51; 51, *13.* 95[3]); — *apąm °pāsə* (NS.) *tā āpō .. arəuhe .. vī.baxšaiti* Yt. *8.* 34; — *bərəzantəm ahurəm xšaδrīm xšaētəm apąm °pātəm aurvaṭ.aspəm .. yō upāpō yazatō* Yt. *19.* 52; Y. 2. 5; — *apąm °ptārəm yazamaide nairīm sarəhəm* Y. *71.* 23; — *bərəzatō ahurahe °fδrō apąm apasča mazdaδātayā* Y. *1.* 5; — *bərəza ahura xšaδrya apąm °pō* (VS.) Y. *65.* 12. a) Name einer jener Gottheit geweihten Örtlichkeit[4]) (oder eines Flusses, einer Quelle, eines Berges): *tąm* (näml. *arədvīm*) *yazənta .. sāyuždrōiš puδra upa bərəzantəm ahurəm xšaδrīm xšaētəm apąm °pātəm* Yt. *5.* 72. [*nafδrəm* Y. *17.* 11: s. *xšaδrō.naptar-*.]

*) Uzw. einer Wassergottheit (*upāpō yazatō*), wie es auch der indische *Apāṃ Nāpāt* war; vgl. GRAY AfR. *3.* 18, MAGOUN JAOS. *21.* 274, OLDENBERG Rel. 118, HILLEBRANDT Ved. Myth. *1.* 365, *2.* 133, *3.* 338.

KompE.; Ableit. — ai. *nápāt-*, *náptar-* (: *náptr-*) m.; *naptī-* f.; mp. *nap*, np. *nava*, *navāda* (wozu HBM. PSt. 102). — Pü. (zu Y. *46*): *nāf*, (zu V. *12*): fehlt; (zu A): *āpān nāf*[5]); (zu Y. *3.* 7): *āpānīk*; Sü.: *apāṃ nābhiḥ* oder *nābhir apām*, erl.: .. *nābhiḥ svayaṃ apāṃ evaṃ yatas tasmāt bījaṃ jalasya aruandasya nāmno* .. (s. dazu Sp. Nerios. 20. — [1]) zFlex. s. BTHL. KZ. *29.* 572; § *397.* — [2]) Der nur Y. *1.* 5 nachgestellt ist. — [3]) Wo man *iδa apąm* (Sp. 32 u.) *apąm napā* erwarten sollte. — [4]) Die alle Beiwörter der Gottheit erhält. — [5]) So zu lesen; s. Sü. Statt ap an n+ap n haben die Hds. ap an n+ap n (oder dafür auch das Ideogramm m da). WINDISCHMANN ZSt. 178 hat Y. *46.* 2 nicht berücksichtigt.

• j. **napta-** Adj. 'feucht': *aētavaṭ huškanąm aēsmanąm aētavaṭ °tanąm* V. 7. 31; 29, 30, 33, 34; — *huškanąm yavanąm .. °tanąm* V. 7. 35.

Eig. PPfP. zum V. *nab-*, sd. — Pü.: *xavīt.*

• j. **naptar-**: *nafδr-* m.: s. unter *napāt-*.

• j. **naptī-** f.: s. unter *napāt-*.

• g. (, j.) **'naptya-** m. 1) 'Abkömmling, Nachkomme': *°yaēšū nafšučā .. fryānahyā* Y. *46.* 12. 2) 'Generation' (nur Komp.).

KompE. — Vgl. [2]*naptya-* EN. — Ableit. aus *napāt-*. — Pü.: *nāf.*

• j. **[2]naptya-** m. EN. eines Gläubigen: *°yehe ašaonō* Yt. *13.* 102.

Vgl. [1]*naptya-*.

• j. *nab-* V. 'befeuchten, benetzen'. PPfP. *napta-*[1]) (sbes.); Absol. *°naptīm.*

mit *aiwi* dnwS.: s. Absol. (Sp. 92 m.).

mp. *nambītan* 'befeuchten', np. *nam* 'feucht', ai. vgl. *nabhanū* f. 'Quelle'[2]). — [1]) *pt* nach § *53* II; doch s. No. 2. — [2]) Eine andre Etymologie (zu ap. *νάπας* 'Quelle', lat. *neptūnus*) bei BGM. Grdr.[2] *1.* 726 nach WILHELM BB. *12.* 104.

• g. **nabah-** n., Plur. 'Luftraum, Himmel': *kasnā dərətā ząmčā adā* (sd.) *°bāsčā* Y. *44.* 4.

ai. *nábhas-* n. — Pü.: s. unter *adā.*

• j. **nabā-nazdišta-** Adj. 'der verwandtschaftlich nächststehende, nächstverwandte': *δriš satāiš haδa.čiδanąm* (sd.) *narąm °tanąm para.baraiti* V. *4.* 5; — *°təm hē .. +āstāraiti* N. *9*; — *kō hē .. aēδrapaitinąm .. āstryeiti? °tō* N. *13*; — *°tanąm iδa ašaonąm ašaoninąmča ahūmča daēnąmča* .. Y. *26.* 6; — *vīspanąm ahmya nmāne °tanąm para.iristanąm .. fravašayō* "von allen verstorbenen Nächstverwandten dieses Hauses .." Y. *26.* 7; *1.* 18.

Ar. **nabhā-nazdištha-* eig. 'der der Familie, Verwandtschaft nächst stehende'. Ar. **nabhā-* f. 'Nabel; Familie'; ahd. *naba* 'Nabe', lett. *naba* 'Nabel'; vgl. *nāfa-* m.; RICHTER IF. *9.* 209. — ai. *nābhānédiṣṭha-*[1]) m. EN. (Ableit. aus ar. **nabh°*). — Pü.: *nabānazdišt* (Transskr.), Sü.: *navānvāyanikaṭāḥ* 'novem familiae propinqui'[2]). — [1]) *nabh°* (BB. *12.* 105) existirt nicht. — [2]) Nach V. *12.* 1 ff. wären das: 1) Eltern, 2) Kinder, 3) Geschwister, 4) Grosseltern, 5) Enkelkinder, 6) Kinder der Geschwister, 7) Geschwister der Eltern, 8 und 9) deren Kinder und Enkelkinder. Vgl. *navanaptya-*.

• p. **nabukudračara-** m. EN. eines babylonischen Fürsten (*Nebukadnezar*, Sohn des *Nabonedos*): *1 martiya^h bābiruviya^h nadi^n tabaira^h .. avaδā adurujiya^h: adam °ra^h amiy hya^h nabunaitahyā puδ^r a^h* Bh. *1.* 16; 18, 19, *4.* 2, Bh. d; — *iyam araxa^h adurujiya^h ..: adam °ra^h amiy hya^h nabunaitahyā puδ^r a^h* Bh. i; Bh. *3.* 13, *4.* 2.

• p. **nabunaita-** m. EN. eines babylonischen Fürsten, *Nabonedos*: *adam nabukudračara^h amiy hya^h °tahyā puδ^r a^h* Bh. *1.* 16, *3.* 13; — *°tahya puδ^r a^h* Bh. *4.* 2[2], Bh. d, i.

j. *nafδr°*: s. unter *napāt-*.

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g. *nafšu-čā*: s. unter *napāt-*.

• j. **nanhuš'mant-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyaṇ* .. *sāirivāsča* °*māsča* Yt. *19*. 4.

Eig. Bed.? — **nanhuš-* (= ar. **nasuš-* oder **nansuš-*)?

• j., g. **nanā** Adv. 1) 'an einem besondern Ort, abgesondert': *yō dāṯ manō vahyō mazdā ašyasčā* .. *ϑwahmī xratā apōmem* °*nā anhaṯ* "wer sein Denken (jetzt) besser macht und (jetzt) schlechter .., der wird nach deinem Ratschluss zuletzt abgesondert sein" Y. *48*. 4[1]. 2) 'an mehreren verschiedenen Orten', attrib. sva. 'verschiedene, mehrere': *nabānazdištō āaṯ havataṇm* °*na yahmi* ˣ*paranti* ".., aber von mehreren einander gleichstehenden der, bei dem er den Einwand erhebt" N. *13*; — *nabānazdištem* .. *āaṯ* +*havataṇm* +°*na*[2]) *aēϑrapaitīm* ".., aber von mehreren einander gleichstehenden den Lehrer" N. *9*[3]).

KompA. — ai. *nānā* Adv.; s. dazu Bthl. IF. *10*. 10, *12*. 116. — Pü. (zu N.): *yut* (?, IF. *12*. 117), (zu Y.): *mart u žan*[4]). — [1]) Zuletzt zSt. IF. *12*. 117. — [2]) Hds. *aba*, s. aber Pü. — [3]) IF. *12*. 115. — [4]) Weil man das Wort mit *naram narām* Y. *30*. 2 in Beziehung brachte.

• j. **nana'rāstay-** m. EN. eines Gläubigen: °*tōiš paēšatanhō ašaonō* Yt. *13*. 115.

Eig. 'da und dort Sorge tragend'; **rāstay-* f., zum V. *rād-* (§ *53* II), s. zu *rāϑa-*.

j. *nanatma* N. *86*: lies *nā nitma*.

• j., g. **nam** V. 'sich (weg)beugen'. Praes. 2 *nama-*, 3 °*nma-*, 4 *nāma-*, 30 (Kaus.) *nāmaya-*. — PPfP. +°*nata-*; Inf. *namōi*.

parō āϑrō baoδō dūrāṯ namaiti Vyt. *51* (?). S. noch Inf.

mit *apa* 'entfliehen, weichen von — weg' (Abl. mit *hača*): *paoirīm* ˣ*arənō apanmata* .. *yimaṯ hača* Yt. *19*. 35.

mit *frā* 1) 'fliehen', absolut: *frānāmāiti* .. *anrō mainyuš* Yt. *19*. 96. 2) 'fliehen vor —' (*parō* mit Abl., Lok.): *hō nōiṯ tarštō* +*frānāmaite*[1]) .. *parō daēvaēibyō* Y. 57. 18; — *frā ahmāṯ parō vīspe daēva* .. *tarsta namante* Y. 57. 18, Yt. *9*. 4 (wo *namānte*); — *yaϑa azem nōiṯ tarštō frā.nmāne* .. *parō daēvaēibyō* Yt. *9*. 4; — *aēšu parō frānāmāite aēšmō* Yt. *19*. 95. 3) Kaus. 'niederbeugen, eindrücken': *frā* +*parštem nāmayeinti* .. *fšānayeinti* (sd.) Yt. *14*. 56. Undeutlich: *yaṯ* +*franata*[2]) *bun* N. *65*.

mit *vī* 'sich auseinander tun, -ziehen, -dehnen': *ārmaite frača šva vīča namanha barϑre pasvaṇča* .. "*Ārm.*, geh vorwärts und tu dich auseinander, um tragen zu können .." V. 2. 10. a) Kaus. 'auseinander treiben, sprengen': *fravašayō* .. *yā rasmanō* .. *vī maiδyaṇnem nāmayeinti* Yt. *13*. 39.

ai. *nāmate*, *nāmayati*; *nataḥ*, *ni-nāme*; mp. *fra-nāmītan* (usw.; s. Pü.). — Pü. (zu Y. *57*): *ānāmītan*, (zu V. *2*): *awnāmītan* 3). — [1]) Pt 4; s. das folg. *namante*. — [2]) So T, Ausg. °*nāta*. Pü.: fehlt. — 3) Das *ā* darin ist nach *Pāz.*-Manier mit *ą* dargestellt.

• +**namra-vak-**[1]) Adj. 'ehrerbietige Worte sprechend': °*vāxš* F. *3* e.

**namra-* Adj., zum V. *nam-*. — ai. *namrá-* Adj.; np. *narm* 'sanft, weich'. — Pü.: *āpāt gōwišn*. — [1]) Hds. *namnra*°.

• j., g., p. **nay-** V. 'leiten'. Praes. 2 *naya-*, 3 *nya-*[1]), 17 (Fut.) *naēšya-*; *s*-Aor. 1 *naēš-*.

1) 'Jemanden leiten, führen': *darsa nā pairyaoxtača* .. +*nyete uštanavaitīš vīspā frašumaitīš* (sd.) P. *58*. 2) ‖ 'hinführen, hinbringen zu —' (*abiy* mit Akk.): *hauv čiϑ*ʳ*a*ⁿ*taxmam agarbāya*ʰ *anaya*ʰ *abiy mām* Bh. 2. 14; 5. 1; — *fravartiš* .. *anayatā* (in pass. Sinn) *abiy mām* Bh. 2. 13; — *hauv* .. *basta*ʰ +*anayatā* (pass.)[2]) *abiy mām* Bh. *1*. 17. 3) 'wegführen, wegbringen': +*astō.vīδōtuš dim bandayeiti vayō dim bastem nayeiti* V. 5. 8; — *spānem* +*naēšyeiti* FrB. (?). a) mit Angabe des wohin? durch Akk.: *tēm* +*vā ahūm drəgvantō šyaoϑanāiš* ˣ*ᵛāiš daēnā naēšaṯ* (Konj.)[3]) "zu solchem Leben (aber) wird euch, ihr *Drug*genossen, ob eurer Taten das eigne Ich führen" Y. *31*. 20.

mit *ava* 1) 'Jemanden herabführen, -holen von — her, aus —' (*hača* mit Instr.): *avanayeni spəntem mainyūm hača* .. +*garō nmāna* Yt. *19*. 44. 2) absolut 'reissen', vom Wasser: *ranhaṇm* +*ava.nayeintīm*[4]) "die reissende *R.*" P. *33*.

mit *upa* 'Jemand herzuführen': *yaϑa* .. *bandayeni* .. *fraərasyānem* .. *uta bastem upanayeni* Yt. *9*. 18.

‖ mit *patiy* (?) und *ā* 'herzuführen, -bringen (lassen)': *aniyahyā aspā* (sd.) *patiyānayam*[5]) Bh. *1*. 18.

mit *para* '(als Beute?) fortführen': *ime nō* .. *aspa para* +*miϑra* +*iδa nayente* "die da führen, o *M.*, unsre Rosse hier (als Beute?) fort" Yt. *10*. 42.

ai. *nayati*, *nēṣat*; mp. *nītan*. — Pü. (zu Y., V.):

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nūtan, (zu P. *58*): fehlt; s. noch No. 4. — 1) D. i. *niya-*, § *268*. 11. — 2) Ausg. hat *ānayatā*. — 3) V. *5*. 62, wo die Stelle verwendet ist, steht dafür *nisirinuyāṭ*. — 4) Hds. *ava nāyaiąṭim* (so nach BLOCHET Lex. 95). Pū.: *pa apē* +*nayźnīh*. — 5) Der Stein lässt nur noch *ānayam* erkennen, davor eine Lücke. Vll. besser *abiyān°* statt *patiyā°* zu lesen.

• j. ¹**nava** Part. 'durchaus nicht, überhaupt nicht, sicher nicht, keineswegs': *kā hē asti čiδa? .. n° hē asti čiδa n° hē asti āpərətiš nōiṭ hē asti yaoždāδrəm* "was ist die Sühne dafür? .. Es gibt dafür überhaupt keine Sühne .." V. *3*. 39; — *yō maṃ .. dārayehi yaδa tāyūm pəšō.sārəm n° ahmi pəšō.sārō* ". . wie einen todsündigen Dieb; und ich bin doch sicher kein Todsünder" Y. *11*. 3; — *tūm aēva .. anaiwyāstiš hunahi .. n° azəm .. anaiwyāstiš hunāmi* "gebierst du denn .. ohne Begattung? .. Ich gebäre keineswegs ohne Begattung" V. *18*. 31; — *yaṭ .. yuxtanaṃ .. fratəməm δanjayeni* (sd.) .. +*n°* +*frāδwərəsāma*[1] *razurəm* (sd.) Yt. 5. 50; *19*. 77[1]. *nava.čiš* sbes.

KompA. — Komp.: **na°*+[1]*vā*; ar. **nauā*, § *92*. 1. — ai. vgl. *ná vái*[2]. — Pū.: *nē*. — 1) NA. *nava.frāδwərəsām*; s. aber F 1 und § *296*. 4. — 2) In der Bedeutung 'überhaupt nicht' RV. *2*. 33. 10, *10*. 95. 15.

• j. ²**nava** Part. 'oder nicht': *uzgərəptāṭ paiti draonāṭ* (sd.) *n° uzgərəptāṭ* V. 5. 26; 26[2].

Ableit. — Komp.: **na°*+[2]*vā*; ar. **nauā*, § *92*. 1, BTHL. BB. *13*. 58[1]. — ai. *ná vā*. — Pū.: *nē*. — 1) Vgl. übrigens dazu [1]*nava*.

• j. ³**nava** indekl.[1]) Zw. 'neun': *yaṭ hē °va* (als Nom.) *xšafna sačānte* V. *9*. 35, *19*. 23; *16*. 10, 11; — *°va* (als Akk.) *pərəδwō .. kərənava* V. 2. 30; 5. 51, *9*. 2, 11, 32 PüZ., *10*. 18, *14*. 14, *17*. 6[2], *19*. 21 PüZ., 22. 20[2], P. *9*, Yt. *4*. 6 (?), *19*. 41; — *°va upa mayəm*[2]) V. *5*. 54; — *°vača yaskō navaitišča °vača sata °vača hazaŋra navasōsča* (sd.) *baēvaṇ* V. 22. 2; Yt. *13*. 59; — *°vača navaitīmča* "99" Yt. 5. 82; — *°va sata upāzananaṃ* V. *4*. 15; 15; — *°va* (als Instr.) *satāiš haδa.čiδanaṃ* V. *4*. 9; — +*°va* +*satāiš*[3]) *hazaŋrəmča* Yt. 5. 120; — *°va* (als Dat.) *drujaiti xšaδračibyō* V. *4*. 10 PüZ. (?); — *°vanaṃ* (Gen.) *aspanaṃ aršnaṃ* V. 22. 20; — +*məndāidyāi* (sd.) .. *°va dasmē* Y. *11*. 9.

KompA. (s. auch +*naomaya*); Ableit. — ai. *nava* (Gen. *navānām*), PDw. *nau*; np. vgl. *nuh*[4]). — Pū.: *nōh*[4]), *9*. — 1) S. aber Gen. *°vanaṃ*, § *210*. — 2) Man verlangte den Plur. des Subst.s, vgl. *δraγ*- No. 3. — 3) NA. *nava.sat°*. — 4) np. *u*, mp. *ō* aus ir. *aua*; *h* vom Zahlwort für 10 *dah*.

• j. ⁴**nava** Adv.: s. *nava-*.

• j. **nava-** Adj. (fem. *°vā-*) 'neu, frisch': *vīvārəmti* (sd.) *vīvārāhu °va* (NSf.) *āfš* .. *°va* (NPn. statt f.) *urvarā °va* (NPn.) *bačšazā °vata*[1]) *bačšaza.kəša* (sd.) V. *21*. 3. a) IS. *°va* als Adv. 'aufs neue': *kaδa xā .. apaṃ tačānti °va* Yt. *8*. 5.

ai. *náva-* Adj., np. *nau*. — Pū.: *nōk*. — 1) D. i. *nava* (NPn.) +*tā* (NPn.).

• **nava.karša-** n. 'durch neun parallele Furchstriche hergestellte Abgrenzung': *°šəm frakārayeiti* Yt. *4*. 6.

Vgl. *δrikarša-*.

• j. **nava.gāya-** n. 'Längenausdehnung von neun Schritten, neun Schrittlängen': *δrigāim nyāpəm °gāim paityāpəm* V. *6*. 40.

Pū.: *9 gām*.

• j. **nava.xšapar-** n. 'Zeit von neun Nächten': *yaṭ hē nava xšafna sačānte āaṭ pasča °rāṭ*[1]) V. *9*. 35, *19*. 24; 5. 56; — *°rəm*[1]) *upa.manayən* V. 5. 42, 56; 56; — *antarāṭ nazmāṭ °rahe*[1]) V. 5. 43.

Pū.: *9 šapak*. — 1) Them.

• j. **nava.čiš** Part. 'durchaus nicht mehr': *aδa .. n° mainyava yazata .. paiti.drəm nōiṭ paitišṭam* (sd.) *vīδənti* Yt. *6*. 3.

Komp.: [1]*nava*+**čiš* Part., vgl. *naē-čiš*. — Pū.: *nē kas*, Npū.: *na hīč kas*.

j. *navata* V. *21*. 4: *Sandhi*form für 3*nava tā*.

• j. **navatay-** fem. Zw. 'neunzig': *yaṭ .. hē frašna paiti.mravāne navača °vaitīmča* ". .: 99" Yt. 5. 82; — auch Plur.: *navača yaskō °vaitiš*(AP.)*ča navača sata..navasōsča* (sd.) *baēvaṇ* V. 22. 2; Yt. *13*. 59. a) mit Gen.: *°vaitīm upāzananaṃ* V. *4*. 19; 19, *6*. 17[2], *8*. 88; — *duye °vaiti* (AD.) *naraṃ* "zwei Neunzige (d. i. 180) von Männern" V. *14*. 17; 17[2].

Ableit. — Ableit. aus 3*nava*. — ai. *navatáy-* f., np. *navad*. — Pū.: *90*, (zu V. *14*): *2 nōh*[1]). — 1) D. i. '2 mal neun', woraus für *navataya-* die Bedeutung 'Neunheit' erschlossen wurde; s. zuletzt JSCHMIDT Urheimat 35. Ich halte das für unrichtig; s. auch BÖHTLINGK BSächsAW. *1891*. 255.

• j. **navaiti'vant-** Adj. 'neunzigfach': *°vā* (näml. *asti miδrō*) *antarə brāδra* Yt. *10*. 116.

• j. **nava.dasa-** Adj. 'der neunzehnte':

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°*sa* (statt NSm.) *yaṯ ahmi dātō; vīsaṣtəmō..* Yt. *1.* 8.

Ableit. aus **nava.dasa* indekl. Zw. '19'. — ai. *navadaśá-* Adj.; woss. vgl. *näudäs* '19'. — Pü.: *navaždahum.*

• j. **nava.paδa-** n. 1) 'Längenausdehnung von neun Fuss, neun Fusslängen': *kaδa* (sd.) *δrigāim ..yaδa* °*δəm* V. *9.* 9. 2) 'Stelle, Raum von neun Fuss Längenausdehnung': *δrāyō upa* °*δəm asānō .. āiti* (sd.) *barōiš* "zu den drei neun Fuss langen (freien) Stellen [1]) sollst du .." V. *9.* 11.

Pü.: *9 pāδ; 9 pāδ yāδ.* — [1]) Näml. des Reinigungsraums; vgl. in der Tafel bei DST. ZA. *2.* 162 die mit 'pierres' bezeichneten ausgefüllten Kreise. Zwischen dem ersten Loch für Rindsurin und der Nordseite, zwischen dem dritten Loch für Wasser und der Südseite des ganzen Raums, sowie zwischen dem sechsten Loch für Rindsurin und dem ersten für Wasser ist ein Abstand von je drei Schritt- (sva. neun Fuss)längen; s. V. *9.* 6 ff.

• j. **nava.pixa-** Adj. 'mit neun Knoten': *graom ayasōiš .. °xəm* "sollst du einen Rohrstock mit neun Knoten holen" V. *9.* 14.

mp. *pixak* (N. *65*) 'Knoten' [1]). — Pü.: *9 pixak*, erl.: *9 grēh* (= np. *girih*). — [1]) S. unter *gaonavant-*.

j. *nava.frāδwərəsām* Yt. *5.* 50, *19.* 77: lies *nava frāδwərəsāma*; s. [1]*nava.*

• j. **nava.naptya-** m. 'die neunte Generation': °*ptyaēčiṯ hē urvānəm para.mərənčaite* "er schädigt seine Seele (sich) selbst noch in der neunten Generation" V. *13.* 3 [1]).

Pü.: *nōhum* p t d k (ob *nafūk?*); dazu die Erl.: *pa kār u karfak kartan dahišn vattar bavēt.* — [1]) S. dazu *nabānazdišta-* No. 2.

• j. **nava.nəmata-** Adj. 'mit neun (als Scheidewände dienenden) Hürden aus Reisig': *nmānəm gāvayanəm nava.hāδrəm* °*təm* "einen Rinderstall mit neun Pferchen und neun Reisigscheidewänden" [1]) V. *14.* 14.

Pü.: *9 namat.* — [1]) Um neun Pferche von einander zu trennen, genügten allerdings acht Zwischenwände. Aber –.

• p. **navama-**, j. **naoma-** [1]), **nāuma-** [1]) Adj. (fem. °*mī-*) 'der neunte': ‖ *8 manā taumāyā tyaiy xšāyaδiyā āha*[n] *adam* °*ma*[h] Bh. *1.* 3; — *ahmaṯ hača garayō fraoxšyan .. °mō mazišvā* Yt. *19.* 2; *1.* 7 [2]), *14.* 25, V. *14.* 9 [2]); — *yezi* °*məm* (ASm.) *frāšnaoiti aštəməm paiti.raēδwayeiti* V. *5.* 28 [2]); 28 [2]); — °*məm* (ASn.) [2]) *asanhamča .. V. 1.* 11; — °*mahe* F. *1*; — *kahrkāsō .. yō* °*myāčiṯ* (ISf.) [3]) *hača daiṅhaoṯ mušti.masanhəm xrūm aiwi.vačnaiti* ". . der sogar noch aus dem neunten Land [4]) eines faustgrossen Stücks Fleisch gewahr wird" Yt. *14.* 33; *16.* 10. a) ASn. °*məm* als Adv. 'beim neunten Mal': *yaδa taδa* °*məm* [2]) *handarəza* V. *8.* 78.

Ableit. aus 3*nava*; wegen *m* (statt *n*, s. lat. *nōnus*) s. § *211*, BGM. Grdr. *2.* 482; vgl. auch zu +*naomaya.* — ai. *navamá-* Adj. (fem. °*mī-*). — Pü.: *nōhum* 5), (zu V. *5*): *nōh* nd n n 6); s. noch No. 4. — [1]) Statt *navəm*° geschr., § *268.* 22, 33; vgl. No. 2. — [2]) Hier hat NA. *nāum*°; die Hds. schwanken. — 3) Man verlangte den Abl.; man beachte, dass *hača* sowohl mit Abl. als mit Instr. verbunden wird. — 4) Sva. 'über acht Länder weg'; Npü.: *ki az nēma bālād yasnī az ṭarf i šahr .. .* — 5) So ist jedenfalls zu lesen, entsprechend dem np. *nuhum*; s. zu 3*nava.* Die Hds. haben n a n m; die *Pāz.*-Lesung ist *nāhum* und *nuhum.* — 6) Vgl. dazu SALEMANN GIrPh. *1.* 289.

• j. **nava.māhya-** Adj. 'neun Monate dauernd': *upas.puδrīm .. aēvō.māhīm* (sd.) *vā .. °hīm vā* V. *5.* 45.

Pü.: *nōh māhak.*

• j. **nava.yaxštay-** m., Plur. 'neun Zweige': *yō paoiryō barəsma frastərənata δryaxštīšča* (sd.) *.. °tīšča* Y. *57.* 6.

Pü.: *9 tāk.*

j. *nava.satāiš* Yt. *5.* 120: lies *nava sat*°.

• j. **nava.satō.-zyam-** m. Plur. 'neunhundert Winter': *āaṯ yimāi xšaδrāi* +°*zəma* (NP.) +*hənjasənta* V. *2.* 16.

Pü.: *ān i nōhum sat i zam.*

• j. **navasō** ZAdv. 'zu neunen, neunmal': *navača navaitīšča navača sata navača hazarəra* °*sōšča* [1]) *baēvan* "9 und 90 und 900 und 9000 und 9 mal 10 000 (= 99 999)" Yt. *13.* 59, V. *22.* 2.

Ableit. aus 3*nava*; vgl. ai. *śataśáḥ* ZAdv.; WH. Gr.[2] § *1106*, PEDERSEN IF. *5.* 39. — Pü.: *9.* — [1]) Vgl. zur *Sandhi*form § *303* II. 33.

• j. **nava.hāδra-** Adj. 'mit neun Abteilungen, Pferchen': *nmānəm gāvayanəm* °*δrəm nava.nəmatəm* (sd.) V. *14.* 14.

Pü.: lässt das Wort aus.

• j. **navāṯ** Part. 'oder nicht': *aiṅhā āpō para.hinčayən yaṯ vā naēmənm yaṯ vā δrišum .. yezi tūtava n*° *tūtava* "sie sollen von dem Wasser fortgiessen die Hälfte oder ein Drittel .., je nachdem es möglich ist oder nicht" V. *6.* 32; A. *3.* 5; — *yezi taṯ yayata n*° *taṯ yayata* (sd.) A. *3.* 3, 4, 5.

Ableit. aus [2]*nava*, vgl. zu *aδāṯ.* — Pü.: *nē*, Npü.: *yā na*, Sü.: *no vā.*

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• j. **navāza-** m. 'Schiffer': *pāurvō* (sd.) *yō vifrō °zō* Yt. 5. 61; Az. 4, Vyt. 2.

Komp.: *nāv-*[1]+**āza-*. — Vgl. ai. *nāvājá-* m., arm. LW. *navaz*; Hbm. AGr. *1.* 201. (Justis Erklärung NB. 338 a oben verstehe ich nicht; s. übrigens ebd. unter *Νάβαζος*.) — [1]) Man verlangte, auch nach dem Ai. und Lat. (*nāvigō*) *nāv°*; *nav°* vll. nach *gavāza-*, weil die NS. gleich auslauteten: *gāuš* – **nāuš*.

j. *navidyąn*; s. *naod-*.

• j., g. **nar-** : *nər-* m. 'Mann'; **1**)[1]) 'Mann' als der erwachsene (, geschlechtsreife) männliche Mensch; 1) im Gegensatz zu Weib und Kind; uzw. zu a) *gənā-*: *yō vā mōi nā gənā vā* .. *dāyāṯ* .. *yā* .. Y. *46.* 10. b) *ǰənay-*: *idā ī haidyā* (sd.) *narō* (VP.) *adā ǰənayō* Y. *53.* 6. c) *nāirī-*: *yadā* .. *utā nā vā nāirī vā vaēdā haidīm* Y. *35.* 6; Yt. *11.* 4; — *huxšadras* (sd.) *tū nō nā vā nāirī vā xšaēta* Y. *41.* 2; — *ā airyāmā* (sd.) .. *ǰantū nərəbyasčā nāiribyasčā zaraduštrahē* Y. *54.* 1; FrW. *1.* 1; — *narasča* +*nāirīšča* Vyt. *30*; — *nərąm nāirinąmča* V. 2. 27, 30; *8.* 12, 13, Vd. 2, Y. *68.* 12; — in Verbindung mit *ašavan-* (s. auch Sp. 1050 o.): *ašāunąm* .. *urunō* .. *kudō.zātanąmčīṯ nərąmčā nāirinąmčā* Y. *39.* 2; *37.* 3, *26.* 7, 8, 10, Vr. *16.* 2, Yt. *13.* 143–145[6]. d) *nāirikā-*: *nərəm vā* +*nāirikąm vā* FrB.; Az. *1*, Vyt. *1*, Vd. *13*, Nik. *1–3*[3]; — *hača nā* (statt Abl.) *paiti.iristō hača nāirika paiti.iriste* V. *10.* 5; — in Verbindung mit *ašavan-* (s. auch Sp. 1050 o.): *nərəm ašavanəm* .. *nāirikąm ašaonīm* V. *9.* 33, 42, *19.* 12, 26, *11.* 1, 2, 7, 10 (statt Abl.); Vr. *3.* 4, G. *4.* 9. e) *ǰahikā-*: *narō* (NS.)[2]) *pairištā.xšuδrō* .. *ǰahika para.daxšta* Yt. *17.* 54. f) *vantav-*: *yada nā fryō fryāi vantaoe* (sd.) .. *puδrəm* .. *avi ava.baraiti* V. *3.* 25. g) *puδra-*: *nərəm vā* .. *puδrəm vā* FrB.; Az. *1*, Vyt. *1*, Nik. *1.* h), i) *apərənāyūka-*, *kainikā-*: *nərąmča* .. *apərənāyūkanąmča kainikanąmča* Y. *68.* 12; *26.* 8 f. 2) sonst: *narš*[3]) *kəhrpa panča.dasarhō* Yt. *8.* 13, *14.* 17; Vd. *17*; — *nitəmačiṯ* .. *stārąm* (sd.) *yada narš maδmyehe vaγδanəm* F. *4* a; — *havanəm* (sd. .. *yahmi niγne narš aoǰarəha* Y. *10.* 2; — *dva dim nara isōide* (sd.) .. *nidaidyąn* V. *8.* 10; Vd. *12*; — *yezīča vaočāṯ azša yā kaine: puδrəm* (sd.) *aēm narō* (NS.)[2]) *varšta; yezīča vaočāṯ azšō nā* .. +*havanti* .. *vərəzyąn nāča kainiča hanāča* V. *15.* 13 f.; — *iməm tē nərəm nisrinaomi* V. *18.* 51; 51. a) in der Anrede: *kō nərə ahī yim* .. Y. *9.* 1; — *ušta idą tē nərə yō* .. V. 7. 52; — *nara* (VS.)[2]) *yō mąm* +*aiwi.vərəzyehi* V. *3.* 26; Az. *1*; — +*frā* +*mā* +*nərə* +*gārayōiš* (sd.)[4]) N. *19*; — *x*ᵛ*arata narō* (VP.) .. +*yōi.dim hərhāna* (sd.) Y. *8.* 2; Yt. *14.* 54. A) Du. (mit *dvə-*) elliptisch sva. 'ein Mann und ein Weib, ein Menschenpaar'[5]): *dvačibya hača nərəbya dva nara us.zayeinte* (sd.) *midwana striča nairyasča* V. 2. 41. **2**)[1]) praegn. 'wehrhafter Mann, Kriegsmann; kriegerischer Held': *narōi fərašaoštrāi* Y. *28.* 8; — *kaēna* (sd.) *syāvaršānāi zurō.ǰatahe narahe*[2]) Yt. *9.* 18; — *pąsnuš narō* (NS.)[2]) *čiryō taxmō* Aog. *84*; — *yaṯ narō taxma pərətənte* Yt. *13* 27; — *tē narō paiti.zānənti yāhva vərəδra.baoδō* (sd.) Yt. *13.* 46; — *yaṯ mē stārō* .. *hačānte* (sd.) *nərəbyō x*ᵛ*arənō* +*baxšənta* Yt. *8.* 1; 5. 11, *17.* 6, 7; — *dasta nərąm* +*pouru.tātəm stāhyanąm* .. *vanatąm avanəmnanąm* Ny. *3.* 10; — *hvaspāi naire barəmnāi* Y. *65.* 4; — *yā nərąm vīgərəpta* (sd.) *čiṯ* .. *baoxtārəm daδāiti* Vr. 7. 3; Yt. *10.* 22; — *yada hazarərəm nərąm ōim nərəm ādar.zayōiṯ* Yt. *8.* 55; *1.* 19[2]; — *adra nərąm midrō.drująm apąš* (sd.) *gavō darəzayeiti* Yt. *10.* 48; — *nərąm azātanąm fašō.čarəδrąm saošyantąm* Y. *24.* 5, Yt. *13.* 17. A) als Bezeichnung für den zweiten Stand (s. [1]*pištra-*) 'Krieger, Ritter'[6]): *kadā* .. *mąnarōiš* (sd.) *narō vīsəntē* Y. *48.* 10; — *dāidī aṯ nərąš* (AP.) .. *ašāunō* .. *aidyūš vāstryəng* .. *ahmaibyā ahmā.rafənarəhō* (sd.) Y. *40.* 3; — *dwąm naračiṯ yōi taxma ǰaiδyānte āsu.aspīm* .. *dwąm ādravanō* .. *mastīm* Yt. 5. 86. **3**)[1]) ohne Betonung des Geschlechts sva. Mensch; Person'; 1) im Gegensatz zum Tier; uzw. zu a) *pasav-*: *ahe nmānahe pasvąmča nərąmča* Y. *4.* 5; — *pasūm* .. *nərəm raēšyāṯ* V. *13.* 32 31. b) [1]*span-*: .. *ahe nmānahe spā vā nā vā iridyāṯ* V. 5. 39; *8.* 1, 4; — *yaṯ ahmi spānasča narasča para.iridinti* V. *6.* 1; — *yči pada uzbarənte* (sd.) *spānasča irista naraēča* (NP.)[7]) *irista* V. *8.* 14; *3.* 32; — *yaṯ* .. *sairi nikante spānasča irista naraēča* (AP.)[7]) *irista* V. *3.* 8; 36. c) [5]*gav-*: *ǰanyāṯ* +*nərəuš*[8]) *para gąm azδiṯ varətąm* V. *18.* 12; — *nərąm*

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aiwi.xšoiδne..gavaṇ gāvayanəm V.2.25; — sonst in Verbindung mit *ašavan-* (s. auch Sp. 1050 o.): *δrāδrāi gūš pančō.hyayā avaiṅhe naraṇ ašaonaṇ* Yt. *13.* 10; *19.* 69; — Sing. koll.: *ahurō mazdā yō gaṇ dadā yō naraṇ ašavanəm* Y. *12.* 7; Vr. *11.* 3; — *para gūš čaδwarə.paitištānayā dāṅhōiṭ para narš ašaonō bipaitištānahe zaδāṭ* Y. *19.* 8; — *xᵛarəδəmča naire ašaone vāstrəmča gave huδāṅhe* V. 5. 20. 2) sonst: *tištrīm .. yim ratūm .. stāraṇ fradaδaṭ ahurō mazdā yaδa naraṇ zaraδuštrəm* Yt. *8.* 44; — *apaṇ napātəm .. yō nərōuš daδa yō nərōuš*[8] *tataša* Yt. *19.* 52; — *yaδa narš vaγδanəm* "wie der Kopf eines Menschen" V. *6.* 22; *8.* 23, F. *3* c, P. *34*; — *naraṇ nāirinaṇča .. tē kərənava miδwaire dźyamnəm vīspəm ā ahmāṭ yaṭ aēte narō* ᵡ*varəfšva arəhən* V. 2. 27 f.; — *čvaiti naraṇ .. zaota ratufriš* N. 20; — *yō narō hāmōgātvō .. anya dva vā nara .. āaṭ aēšaṇ naraṇ .. čvaṭ antarə* ⁺*nərōuš*[8] V. 5. 27; *4.* 44; — *yā nara* (NS.) *gātum baraite* F. *4* d; N. *64*; — *paoirīm upa maγəm frā.nasuš* (sd.) *narəm* (statt NS.) *bavaiti* V. *9.* 28. A) Gegenüber einem attributiven a) Subst.[9], b) Adj. oder c) Pron. tritt *nar-* vielfach so zurück, dass wir es unübersetzt lassen können; es gilt das insbesondre vom NS. *nā*, der dabei meist in der Stellung der Enklitika – hinter dem ersten Hochton des Satz- oder Versteils – auftritt. a)[9] *čvaṭ nā*[10] *āδrava* (sd.) .. ⁺*parayāṭ* ".. (ein Mann, der Priester ist, sva.) ein Priester .." N. *4*; — *yaδa nā taxmō raδaēštā .. hača šaētāṭ* (sd.) .. *paiti.ynīta* Yt. *13.* 67. b) *us nā zayeiti* (sd.) *vyāxanō* Yt. *13.* 16; 52, V. 5. 40; — *paoiryeheča nā myazdahe aδāiti* (sd.) .. *ratuš .. ratunaēm ayasnīm* (sd.) *daste* A. *3.* 7; 8–12[5]; — *daxma .. yahmya narō irista niδayeinte* V. *3.* 9; Vd. 2², 17, Vyt. *12*; — *kva naraṇ iristanaṇ tanūm barāma* V. *6.* 44; — *kaṭ tā* (Sp. 612) *nara irista .. nasuš upa.dvasaiti* V. 7. 1; — *yō naire nəmarəhənte nōiṭ nəmō* (sd.) *paiti.baraiti* V. *4.* 1; ⁺F. *4* c[11]; — *yaṭ bavāni* (Sp. 930 m.) *aiwi.sastō* ⁺*pouru* ⁺*naraṇ ṯbišyantaṇ* Yt. *14.* 34; V. *4.* 5; — *yārə narš xᵛā.aoδrahe* (sd.) *iyatō* V. 5. 46 PüZ.; *3.* 41; — *yehyā hiδāuš* (sd.) *nā spəntō* Y. *48.* 7; *51.* 21; — *spəntahyāčā nərəš* (GS.) .. *yehyā* .. Y. *34.* 2; — ⁺*vāčim nərəš asūrahyā* Y. *29.* 9; — *yā nərəš*(AP.) *sādrā* (sd.) *drəgvatō* Y. *45.* 7; zit. Vr. *18.* 2, G. *3.* 6 und P. *38*, wo *narš*[12]; — *yō narš drəgvatō urva* H. 2. 25, 26, 33; Nik. *3*, Vd. *13*, *15*; — besonders häufig mit *ašāvan-* (Sp. 250 m.; s. auch Sp. 1047 m., 1049 o.): *yaṭ bā paiti nā ašava nmānəm uzdasta* V. *3.* 2; 1, Yt. *10.* 120, *11.* 3; — *yeṅhe* ⁺*nmānya sraošō .. nāča ašava frāyō.humatō* Y. 57. 14; — *yōi narō ašavanō humatāiš mainimna* .. Y. 70. 4; V. *19.* 19, 34, Vd. *9*; — ⁺*δripiδwō* (sd.) .. *asti ātarš .. aδa narō ašavanō* F. 25 b; Yt. *13.* 25; — *naraṇ ašavanəm daδrānəm humatəmča manō* .. Vr. 2. 5; — *gaoidyeheča narš ašaonō* Vr. *1.* 9; 2. 11; — *dahmaheča narš ašaonō* Y. *1.* 15, *61.* 1; 2. 15, *68.* 15; — *yō nōiṭ naraṇ ašavanəm .. xšnaošta* P. *49*; 39, H. 2. 13; — *ǰvō naraṇ ašavanəm frazābaoδarəhəm snaδəm .. ǰainti* V. 5. 37; 38, *9.* 2, *13.* 22, *15.* 2, Vr. *11.* 3, *16.* 1, *18.* 1, *19.* 1, *23.* 1, Y. *12.* 7, *19.* 2, P. *23*, Yt. *4.* 3², 6³, Vyt. *15*, FrB.; — *kambištəmča aēte paδā frayaṇ pasvasča staorāča ātrəmča .. barəsmača .. naraṇ mča* (statt Nom.) *yim ašavanəm* V. *3.* 15; — *yaṭ bā paiti .. naire ašaone vərəzyāṭ ašaya daδāiti* V. *3.* 34; 5. 20, *18.* 28, 34, 37, Yt. *13.* 153, ⁺N. *84*[13], Y. *19.* 17, Vr. *18.* 1; — *yōi arəhən nərəbyō ašavabyō ayaptō.dātəmasča* .. P. *49*; V. *6.* 43, *14.* 6, 15, Yt. *8.* 11 (*nəruyō*)[14], *10.* 55 (*nuruyō*)[14], *3.* 4 (*nərəyō*)[14]; — *yō narš ašaonō urva* H. 2. 7, 8, 10, 15⁴; Y. *19.* 8, *27.* 2, *60.* 3; — *ahe narš ašaonō fravaštīm .. yō asmō.xᵛanvā naṇma* Yt. *1.* 30; — *narš ašaonō iririδušō* V. *3.* 40 PüZ.; — *daēna māzdayasniš narš ašaonō framərəzaiti vīspəm dušmatəmča* .. V. *3.* 42; *7.* 44; — *yaṭ bā paiti narš ašaonō .. nāirikača apərənāyūkasča varaiδīm* (sd.) *pantaṇ azōiṭ* V. *3.* 11; — *δrigāim hača nərəbyō ašavabyō* V. *16.* 4; *3.* 16, 17, *17.* 4; — *fravašayō* (sd.) *ǰvanaṇ naraṇ ašaonaṇ aǰyehīš .. yaδa iristanaṇ* Yt. *13.* 17; Y. *4.* 5; — *avarəhe naraṇ ašaonaṇ* Yt. *9.* 2, *13.* 10, 39, *19.* 69; Yt. *4.* 1, Vyt. *14*³; — *duye navaiti naraṇ ašaonaṇ vāstryaēta gūš ..* V. *14.* 17; A. *3.* 7; — *ašδwō.zgatəma .. naraṇ ašāunaṇ* Y. *13.* 2; — Sing. in kollekt. Sinn: *δrišum narš ašaonō frāyō.humatahe .. apayasaitē* V. *18.* 64. c)[15] *kasnā*[16] *dərətā zaṇčā .. avapastōiš* (sd.) *kō apō .. kō .. kasnā*[16] "(welcher Mann

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sva.) wer .." Y. 44. 4; 3[2 16]); — *kō urvaždō* (sd.) *spitamāi zaraštrāi nā mazdā* Y. 51. 11; — *kō mōi pasčuš kō mō nā ərātā vistō .. azdā* (sd.) Y. 50. 1; — *aṭčiṭ ahmāi .. ašā* (Sp. 234 o.) *anhaitī .. yō nā*[17]) .. *vərədayaṭtā* (sd.) Y. 50. 3; — *aṭ yō mā nā mərəxšaitē anyāšā* (sd.) *hvō* .. Y. 51. 10; — *aṭ yastōm nōiṭ nā isəmnō āyāṭ* (Sp. 150 o.) .. *hvō* .. Y. 46. 6; — *yō iṭ ahmāi ərəzuxšā* (sd.) *nā dāitē* Y. 44. 19; — *āaṭ yō nā hīš frāyazāite .. ahmāi* .. Yt. 13. 51; 18, 152; — *mā təm urvaštəm .. frāyavayōiš .. aom nərəm dāitīm yō nā .. frāyatāṭ* (sd.) Yt. 1. 24; — *yō .. hvō nā* +*frasrūidyāi* (sd.) *ərəšwō* Y. 46. 13; — *hvō mā nā sravā mōrəndaṭ* (sd.) *yō* .. Y. 32. 10; — *aṭ hvō vanhūš vahyō* (sd.) *nā aibī.jamyāṭ yō* .. Y. 43. 3; — *hvō taṭ nā ahmāi dazdē* (Sp. 715 u.) Y. 51. 19; — *hōčā nā fšūmā nišanharatū hō aiwyāxšayatū* Y. 58. 4; — *yezīča mā hāu nā ava snaiθiša* (sd.) .. *ašnavāṭ* P. 21; — *nazīa pasčaēta* +*hāu* +*nā*[18]) .. *isaēta* .. *apašūtōiṭ* (sd.) P. 23; — *aēšō nā yō yaoždāθryō* V. 9. 39, 40, 42, 19. 21, Vd. 8, 10, V. 5. 41, 4. 49 (wo *narō*)[2]); — *čvaṭ hō nā anhuyāite* (sd.) *čvaṭ hō nā ašayeiti čvaṭ ahmāi naire mižděm anhaṭ yō* .. A. 4. 4 f.; 6[2], V. 8. 81, 9. 39[2], 44, Y. 62. 1, Yt. 10. 137 f.[3]; — *yezīča hō nā paiti.hinčōiṭ yō nōiṭ apivatāite daēnayā* sva. "wenn einer .., der .." V. 9. 47; — *taēča narō gərəōō.kərətāsča* (sd.) .. V. 7. 24; 24; — *yasča mē aētəm nərəm .. paiti uzbārayaṭ* sva. "und wer ihn .." V. 18. 10; — *paititəm ahe narš yavaēča* .. V. 3. 21; — *nōiṭ zī ahmi paiti nairi .. rəna* (sd.) .. V. 7. 52; — *anāzarətā aēibyō nərəbyō .. yōi* .. Yt. 13. 30; — *hāuča* +*anayā narā* (GD.) *vohu manō jāgərəbuštarō anhaṭ yō* .. V. 4. 48. B) Ohne Attribut steht 'ein Mann' im Sinn von 'einer, Jemand'; insbesondere hat der NS. *nā* in der Stellung der Enklitika häufig die Bedeutung unsres 'man': *yō nərəm arəduša* (sd.) *snaθa jainti* V. 4. 26; 18, 21; — *āfš nərəm jainti vā* V. 5. 8; 8 f.[3]; — *yō* +*naire*[11]) *aoxte frā mē čičī* (sd.) "wer zu einem sagt: .." F. 4 d; — *nā taṭ* (Sp. 630 u.) *para.iriθyeiti* V. 5. 1; 2, 5; — mit der Negation 'niemand': *nōiṭ spō.bərətō .. nasuš nərəm nōiṭ* +*astārayeiti* V. 5. 3. A) NS. *nā* in enkl. Stellung: *vīdušē zī nā mruyāṭ* (sd.) Y. 51. 8; — *kasčuščīṭ nā ašāunē kāθē* (sd.) *anhaṭ* Y. 47. 4; — *x*ᵛāθrōyā* (sd.) *nā x*ᵛāθrəm daidītā* Y. 43. 2; — *puxəmčīṭ nā arəduṣam tanūm piryeite* V. 4. 17; — *darəsa nā .. nyēte .. frašumaitīš* (sd.) P. 58; N. 106; — +*sraoθra* +*nā*[19]) *gāθanam ratufriš paiti.asti* (sd.) *ča* .. N. 22; — *nōiṭ nā pourūš* (sd.) *drəgvatō hyāṭ čaxšnušō* Y. 43. 15; — *aθa nā yō dim staoiti* .. Y. 10. 6; — *ahe zī nā* +*sravanhō aframarəmti* (sd.) .. N. 22. a) besonders nach dem Pron. α) interrog. und β) rel.; α) *kōm nā*[20]) .. *mavaitē* (sd.) *pāyūm dadāṭ* Y. 46. 7[15]); — *kanham nā gāθanam .. aratufriš* N. 37; Y. 9. 25 PüZ.; — *kaṭ* (Sp. 436) *nā* +*daēvayasnāi .. gūš aθāitya* (sd.) *āstryeiti* N. 18; +16[21]), 17, Sl. 8. 22 (?); — *čvaṭ nā* +*aēθrapaitim* (sd.) *upōisāṭ* N. 11; — +*čvata* (sd.) *nā* +*nitəma vača .. ratufriš* N. 27; 66, 67, 106, +108[22]); — *čaiti nā aēvahe pasvō* (sd.) +*zaoθrā barāṭ* N. 65; — +*kahyāčīṭ nā dahmanam zaoθrāōa* (sd.) .. N. 40. β) *yam bā nā franuharəta .. ašəm staoiti* "wenn man .." H. 1. 7; — *hyaṭ nā fryāi vaēdamnō isvā* (sd.) *daidīṭ* Y. 43. 14; — *yaṭ nā paurva frabda* (sd.) .. *framaēzaiti* V. 18. 40; 34, 37, 46, 49, 54 (Sp. 820 u.); — *yaθa nā snaiθiš .. niymatəm* (Sp. 500 m.) *paiti.vaēnōiṭ* P. 21; Yt. 13. 70, 71. AA) In gleichem Sinn erscheint auch NP.: *āaṭ mam narō .. yazəmte .. darəγō.yaštəm* (sd.) *ča* .. H. 2. 14; Vd. 18; — *kaṭ tā* (Sp. 612) *nara yaožda yan anhəm .. yā nasāum avahištāṭ* "können die Männer (sva. kann man) purifizirt werden .., wenn man .." V. 8. 33; 35, 97, 7. 23, 25.

Aus dem Zusammenhang gerissene, undeutliche, verderbte oder wertlose Stellen mit *nar-*: *narš* (GS.) .. *nara* (ND.) .. *narō* (NP.) F. 2 e; — *nā* F 2 d; — *nərəm .. zarətəm* V. 3. 14 PüZ[23]); N. 92[10]); — *panča narō* V. 15. 10 PüZ.; Vyt. 42, Vd. 13, 15; — *dva nara* FrB.; — *parā* *kavahmāṭ* (sd.) *nərəṭ* (AblS.) V. 3. 42 PüZ.; — *aēšamča naram* V. 5. 9 PüZ.; — *hamtaptibyō aiwyō čaxrare* (sd.) *nərəbyō* V. 4. 47; 10 PüZ.; — *tē* *narōš paitišmarəntəm* Vyt. 52; — *nōiṭ dim* *nara .. avasyāṭ* Yt. 1. 28; — *yaθa nā stāitya* Y. 20. 2; Vyt. 28, 30. *narōm nərəm* als Adv. sbes. [N. 30: streiche *nā*.]

KompA., E.; Ableit. — ai. *nā́, nárah, nṛ́bhyah*;

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np. *nar*. — Pü.: *mart*; s. noch No. 10, 16–22. — 1) Die einzelnen Bedeutungen sind nicht immer streng auseinanderzuhalten. — 2) Them. Vgl. ai. *naraḥ* NS., usw. — 3) Vgl. zu *narš* gAw. *nərəš* und AblS. *nərəṯ*; BTHL. IF. *9*. 263. — 4) Hds. *nərəgā rayōiš*. — 5) Vgl. zu *sava-*. — — 6) S. dazu numbr. *nerf* 'principes'. — 7) Pronominal flektirt? — 8) § *268*. 54. — 9) Vgl. DBR. VglS. *1*. 421. — 10) Pü.: lässt das Wort aus. — 11) Hds. *naēre*. — 12) Also GS. an Stelle des AP.! — 13) Hds. *nairi*. — 14) § *268*. 42. — 15) S. dazu GDN. BB. *14*. 14. — 16) Pü. hat für *kasnā* nur *kē*, wie für *kō* allein; s. No. 20. — 17) Pü.: *i amāk*, Sü.: *asmākam*. — 18) Hds. *haonā*; Pü.: *ān mart*. — 19) Die beiden Worte fehlen in der Ausg.; aber T hat *sraoδrana* und Pü.: *mart .. gāsān srāyišn*. — 20) Pü. nur *kē*; s. No. 16. — 21) Hds. *vā*, aber Pü. *mart*. — 22) Hds. *kā*, aber Pü. *mart*. — 23) Wohl verstümmeltes Zitat; s. P. *23*.

• j. **vašta haδa* **nara** *taδa mara haδa nā.tanasuš** Yt. *12*. 8.

• j. ***naratō** *kərəδən** N. *46*, *97* (wo *karaiδin*).

Anscheinend verderbtes Zitat.

• g. **narəm narəm** Adj. 'Mann für Mann, männiglich': *sraotā .. n° n° x^vaḫyāi tanuyē .. ahmāi nō sazdyāi* (sd.) *baodantō paiti* Y. *30*. 2.

Ein *āmreditam*; AS. aus *nar-*. — Pü.: *kē mart u žan hēm*.

• j. **narava-** patr. Adj. 'von *Narav* stammend, dessen Nachkomme' [1]): *aγraēraδahe °vahe* Yt. *13*. 131; *9*. 18.

Ableit. aus **narav-* m. EN. — 1) Anders DST. ZA. *2*. 433.

• j. **naire.manah-** Adj. 'mannhaften Sinns': *°nā kərəsāspō* Y. *9*. 11, Yt. *5*. 37, *15*. 27, *19*. 38, 44[2].

Statt **nairya-m°* geschr.; § *268*. 32. — Vgl. ai. *nṛmánas-* Adj. — Pü.: *mart mēnišn*, erl.: *kuš dil pa gās dāšt*.

j. *paiti.narōiš* N. *65*: lies *paiti.barōiš*.

• j. **+narō.vaēipya-** [1]) Adj. 'päderasterisch': *aγa anāpərəδa šyaoδna yā °ya* V. *1*. 11.

Ableit. aus **narō.vaēpa-* m. 'Päderastie'; zum V. *vaēp-*. — Pü.: *mart vēpīk*, erl.: *kūn marz*. — 1) So Jp 1. NA. *°vaēpaya*.

• j., g. **narəp-** V. 'abnehmen', vom Mond. Praes. 14 *nərəfsa-*.

kō yā mā uxšyeitī nərəfsaitī δ*waṯ* (sd.) Y. *44*. 3; — *kaṯ mā nərəfsaiti? .. pančadasa mā nərəfsaiti* Yt. *7*. 2; — *nərəfsant-* (nur Ableit.).

Pü.: *nirfsītan*, mit der np. Glosse: *kim šudan*; Npü.: *kāstan*; Sü.: *nimīlitum*, (zu Yt.): *kṣayati* 3S. (statt *kṣīyati*).

• g. **narəpiš-** n. '(Verminderung sva.) Herabwürdigung, Herabsetzung' [1]), mit Akk. verb.: *tōi °pīš* (AS.) *+arəjīš aēšasā* (sd.) *dəjīṯ.arətā* Y. *53*. 9.

Zum V. *narəp-*. — Pü.: *kē ōi i tō dastawar nirfsēnēnd* ('sie vermindern') *vaš* . . . — 1) Vgl. zAusdr. unter *kasyah-* a.

• j. **nairya-** Adj. (fem. *°ryā-*) 'virilis'; 1) 'männlichen Geschlechts'; a) von Menschen: *dva nara us.zayeinte miδwana* (sd.) *strīča °ryasča* V. 2. 41; — *yezi °ryō anəhaṯ .. yezi strī anəhaṯ* V. *8*. 58; — *dāyā mē .. °ryam āsnam +frazaintīm* Y. *68*. 5; — *°ryō ratuš* .. N. 5(?). b) von Tieren: *mərəγa .. miδwana strīča °ryasča* V. *18*. 28; *13*. 51 (von Hunden). 2) 'mannhaft', von *ham.varətay-* f. (sd., auch fdSt.): *°re* (NSf.) *ham.varəitiš* Yt. *10*. 66 usw.; — *°ryam ham.varəitīm* Yt. *19*. 39 usw.; — *°ryayā ham.varətōiš* S. *1*. 22; — *haδra °rya* (ISf.) *ham.varəta* Yt. *10*. 71; — *°ryayāṯ parō ham.vərətōiṯ* Yt. *19*. 38. S. noch unter *nairyō.saṇha-* mit No. 1.

KompA. — Ableit. aus *nar-*. — ai. *nárya-* Adj. — Pü.: *nar*, (zu Y. *68*): *i martān*, (zu N.): fehlt.

• j. **nairyō.nāman-** Adj. '(mit männlichem Namen sva.) männlichen Geschlechts', von Tieren: *hazaŋrāiš sūnīš* (sd.) *strī.nāmanō .. °manō* (NP.) V. *13*. 51, *14*. 1 Gl. Wertlos: *aməšaēibyō .. yō asti yazatanam .. +°manā* [1]) Yt. *4*. 3.

Pü. (zu V.): *nar nām*; s. noch No. 1. — 1) So F 1; NA. *rayō.n°*, vgl. Npü.: *xālīs nāmī*.

• j. **nairyō.saṇha-** [1]) m. Name einer Gottheit (*Yazata*), die des Götterbotenamts waltet: *+°hō* [2]) .. *aštō mazdā ahurahe "N.*, der Bote des *AhM.*" V. *19*. 34; 34; — *nairyō.saṇhō* (statt Dat.) *aočayata yō daδvā ahurō mazdā: nairya saṇha* [1]) *vyāxana .. imaṯ saṇhōiš airyamanāi* V. 22. 7; 13; — *sraošasča .. °hasča yō māyuš* (sd.) Yt. *10*. 52; — *apam naptārəm .. nairīm saṇhəm* [1]) Y. *71*. 23; — *sraošəm .. nairīmča saṇhəm* [1]) *huraoδəm* Y. 57. 3, Vyt. 40; Vr. 7. 1; — *sraošahe .. nairyeheča saṇhahe* [1]) Vr. *11*. 16; — *yamča* (näml. *fravašīm*) *sraošahe .. yamča nairyehe saṇhahe* [1]) Yt. *13*. 85; — *xšaδrəm.nafəδrəm °həm yazatəm* Y. *17*. 11; — *xšaδrō.nafəδrō °hahe yazatahe* Ny. 5. 6.

*) Wie der indische *Agniḥ*. In der Tat steht *n°* in Y. *17* unter den Namen für Feuer. Vgl. ai. *nárāśáṃsa-* und GRAY AfR. *3*. 45, OLDENBERG ZDMG. *54*. 49. S. noch die GrBd.-Stelle bei DST. ZA. *2*. 319.

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Eig. Bed.?3). — mp. *narsah* (als Mannsname, *Narses*); ai. vgl. *nárāśáṃsa-*4) m. Name des Feuers. — Pü.: transskr. — 1) Öfters mit Trennung der Glieder, wobei das erste den entsprechenden Kasusausgang erhält: *nairyehe sanhahe, nairyehečа s°* neben *nairyō.-sanhahe* usw. S. noch zu *pərō.sāra-, xšaϑrō.-naptar-, ṭbačīah-, haota-* und No. 4. — 2) NA. getrennt. — 3) Der Verf. von V. *22.* 7 erklärte sich das Wort jedenfalls als 'männliche Rede führend'. Die Deutung GIrPh. *2.* 642 halte ich für falsch. S. noch No. 4. — 4) Zum ai. Wort zuletzt FAY JAOS. *16.* CLXXII (mit sehr bedenklicher Etymologie) und OLDENBERG ZDMG. *54.* 51 (aus **narāṃśaṃsaḥ*; also Dissimilation?).

• j. **nairyaṃ.haṃ.vārəti'vant-** Adj. 'der mannhafte Tapferkeit besitzt': *arəzō.šamanəm °vantəm taxməm* Yt. *19.* 42.

Vgl. *nairyąm haṃ.vərəitīm* und *haṃ.vərətivatō*; auffällige Bildung; s. RICHTER IF. *9.* 204.

• j., g. **¹nas-** V. 'verschwinden'. Praes. 26 *nasya-*; Perf. 1 *nānās-* : *nąs-*; PfPr. *nąsa-*; *s*-Aor. 1 *nāš-*. — PPfP. *našta-*, *°nāxšta-*1). Vgl. noch ‖ *viyanāsaya*[k].

1) 'verschwinden, sich fort machen, weichen', a) absolut: *nase* (2SIA.)2) *dačvi druxš* SrB. *3*; *3*3; — *nasyāṭ druxš* Yt. *3.* 17; — *vīspa druxš nāšāiti* Yt. 2. 11; — *maire nāšaite* Yt. *4.* 8; — +*āϑaočа* +*maire nāšātačа mairyō* Yt. *19.* 12. b) 'von — weg, aus' (*hačа* mit Abl.): *nasyeiti haϑra frākərəsta ahmaṭ hačа nmānāṭ āhitiš* Y. *10.* 7. 2) 'abgehen, abweichen von —' (Abl.): *mašyā .. mazdā ahurahyā xratōuš nasyantō ašāaṭčā* ".. die von des *MAh.* Willen abgehen und vom heiligen Recht" Y. *32.* 4; — *urvā .. xᵛāiš šyaoϑanāiš hizvasčā* (sd.) *ašahyā nąsvā paϑō* Y. *51.* 13; — *dušxᵛarənā naštō razišta* (sd.; Instr. statt Abl.) Yt. *10.* 105. 3) 'verloren gehen, abhanden kommen': *vayū.-bərədubyō* (sd.) *duš.xᵛarəϑəm nąsaṭ xᵛāϑrəm drəgvō.dəbyō* Y. *53.* 6; — s. noch *našta°*. 4) 'zu Grunde gehen': *paiti ažōiš .. kəhrpəm nāšəmnāi*3) *ašaone haoma .. vadarə* (sd.) *ǰaiδi* ".. pro perituro3) fideli .." Y. *9.* 30; — s. noch ¹*anāxšta-*.

mit *apa* 1) dnwS. 1 a: *apa druxš nase* (2SIA.)2) .. *apāxδre* (sd.) *apanasyehe* (2SKM.) SrB. *3*; — *apanasyāṭ druxš* Yt. *3.* 17; — *apa.dvarata vātō .. apa.nasyata* (2P.) Yt. *3.* 9, 12; — *yaskahe apanaštahe*4) *mahrkahe apanaštahe*4) V. *21.* 2; 2 3(?). 2) dnwS. 4: *hā yā dapta* (sd.) *apanasyeiti* (Konj.) Y. *10.* 15.

mit *apa* und *vī* 'völlig verschwinden': *apa druxš nase apa .. dvāra apa .. vī-nase* (2SIA.)2) SrB. *3*.

mit *ā* und *parā* 'der Vernichtung anheim fallen': *paračā mravčąs* (sd.) *aorāčā yaϑrā mainyuš drəgvatō anąsaṭ parā* "wo .. der Geist des *Drug*genossen der Vernichtung anheim fallen wird" Y. *53.* 7 5).

mit *vī* 'dem Untergang verfallen': *anāiš ā vī.nānāsā yā karapōṭās* (sd.) *čā* .. Y. *32.* 15.

ai. *náśyati, nanāśa*; *naṣṭáḥ*; mp. *nasītan*. — Pü. (zu SrB.): *nasītan*; (zu Y. *10, 32.* 4, *51*): *nasēnītan*, erl. (zu Y. *10.* 15): *apaδtāk kartan*, (zu Y. *32.* 4): *tapāk kartan*; (zu Y. *32.* 15 : +*avēn*6) *būtan*, Sü.: *anirīkṣaṇīyo bhavati*; s. noch No. 3–5. — 1) § *86, 209.* 7 c. — 2) Statt **nasya* geschr., § *268.* 32. — 3) Part. des *s*-Aor. in futurischem Sinn (vgl. zu *aēšəmnā* Yt. *13.* 66, ¹*aēš-* No. 5); ebenso ist *nāšəmna* Yt. *13.* 58, Vyt. *29* gebraucht (zu ²*nas-*); s. noch zu *dānhā-* No. 2, +*būštay-* und *būždyāi*7). — Pü.: *aš .. ka karp kašēt ō ōi ahraw*, Sü.: *ahau .. kalevaraṃ vināśayati* (LS.) *punyātmanaḥ*. — 4) Pü.: *pa apē šawišnīh rāδ*; s. zu *naštā.zəmanā-*. — 5) Pü.: undeutlich; MILLS G. 387 hat *arasišn*; SüErl.: *mṛtyuṃ prāpnoti*. — 6) So! Geschr. an b dn n. — 7) *nāšəmna-* als Part. des Futurs zu fassen (s. zu *hindav-* No. 1) hindert mich die Länge des Wurzelvokals, die vielmehr auf den *s*-Aorist weist.

• j., g. **²nas-** V. 'hingelangen zu —'. Praes. 2 *nasa-*, 4 *nāsa-*; *s*-Aor. 1 *nāš-*; PfPr. *nąsa-*. — Inf. *°nāsəm*.

1) 'erlangen, erreichen': *āaṭ tē nūrąm fravazənti .. aδwanō urvaēsəm* (sd.) *nāšəmna*1) ".. um den Wendepunkt zu erreichen" Yt. *13.* 58; — *yaϑa aspa .. aparaṭ hačа urvaēsāṭ fratarəm urvaēsəm* +*nāšəmna*1) 2) ".. Rosse, die .. den vorderen Wendepunkt erreichen wollen" Vyt. *29.* 2) 'empfangen, annehmen': *tąm .. vīštāspō .. nąsaṭ .. yąm čistīm* (sd.) .. Y. *51.* 16. 3) 'es erreichen zu (werden)', mit Inf.: *pourū aēnā ānāxštā* (3Ss-AorM., Augm.)3) *yāiš srāvahyeitī* (sd.) Y. *32.* 6.

mit *aiwi* 'erlangen, bekommen': *yā* +*paitišmarənte yā* +*aiwināsənte vərəhūš yasnąsčа vahmąsčа* Y. *23.* 3; — *aiwinasant-* (Ableit.).

ai. *náśati, nákṣati*. — Vgl. *ąs-*. — Pü. (zu Y. *23, 51*): *arδānīk būtan*, (zu Y. *32*): *kēn xᵛāhīhēt*; s. noch zum Inf. — 1) Vgl. zu ¹*nas-* No. 3, 7. — 2) Hds. *nāšəmčа*. — 3) Zum *x* s. § *86* aE. *ān°* aus *an°*.

• g. **³nas-** f. 'Not, Unglück': *apasčā vā .. avaočāmā nāšū* (LP.)1) *paitī.vyādā* (sd.) *paitī.sāndā* Y. *38.* 5.

Zum V. ¹*nas-*2). — ai. vgl. *°nal-* Adj. und *nāśa-* m. — Pü.: *kē .. nayēnd ān i gēhān tan,*

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Sü.: *nirgaminyaḥ* (NP.). — [1]) Das *ā* vom NS. **nāš*; s. dageg. lat. *nĕx*. — [2]) GDN. KZ. *28*. 211.

• j. **nasav-** f., m. 'Leiche, Leichnam' (von Menschen und Tieren); 'Leichenteil': *nōiṯ spō.bərətō nōiṯ* .. °*suš narəm nōiṯ* +*āstārayeiti yeziča aēte* °*sāvō* ('Leichenteile') *yā spō.bərətača* .. °*suš narəm* +*āstārayantīm ārəhāṯ išarə.štāitya* .. *vīspō arəhuš* .. *pəšō.tanuš frīna ārəhəm* °*sunəm* ('Leichen') *yā paiti āya zəmā irīriδarə* V. 5. 3 f.; — *yeziča aēte* °*sāvō frīδyeitiča puyetiča* V. *6*. 28; — *kaṯ tā nara yaoždayəṇ arəhən* .. *yā* °*sāum ava.bərəta sūnō vā para.iristahe mašyehe vā* V. *8*. 35; 33, 97, *6*. 42; — *yaδa narəm ašavanəm* .. °*suš* (AP.) *aoi ava* +*δravīṯ* (Sp. 802 u.) P. 23; — *yezi aēša* °*suš anaiwi.γnixta sūnō vā* .. V. 7. 29; 30; — *yaṯ* .. *mazdayasna* .. *tači.apaya* (sd.) °*sāum*[1]) *frajasəṇ* .. *aēša āfš ayaoždya* .. *yavaṯ aēša* °*suš nižbərəta; us hača* °*sāvō* (GS.) *aētavaṯ apaṯ hača nižbārayən* (Sp. 939 o.) .. *pasča* °*sāvō* (GS.) *nižbərδi* .. *āfš yaoždya bavaiti* V. *6*. 26–32; — *pasča* .. °*sāum ava.karəšənti* (sd.) *spānəm vā raožəm vā vəhrkəm vā* V. 5. 5; — *nara* .. *yā* °*sāum maṯ.gūδəm āpəm ā vā ātrəm ā vā* .. *frabarənti* V. 7. 25; — *yaṯ* .. *mazdayasna* .. *ātrəm nasu.pākəm frajasəṇ* °*sūm həṇ.pačəṇ* °*sūm hāvayəṇ* (sd.) V. *8*. 73; — *nōiṯ vərəhō* .. *šyaoδnəm vərəzyeiti yaδōiṯ puδrahe* .. *frā naēzəm* (sd.) °*sūm pačāṯ* V. *16*. 17; — *nara* .. *yā* °*sāum fraṇuharāṯ sūnō vā* .. *mašyehe vā* V. 7. 23; — *vīspəm ā ahmāṯ* °*sunəṇča aiwi.varštanəṇ* (sd.) V. 5. 14; — *āpəm zazāmi azəm yō ahurō mazdā* .. *avi* °*sūm* (in koll. Sinn) *vazāmi* .. *tā haδra frafrāvayāmi avi zrayō pūitikəm* (sd.) V. 5. 17 f.; 15 f. A) Name der Leichenhexe*): *kaṯ* .. °*suš upa.dvəṇsaiti?* .. *išarə pasča para.iristīm* .. *us hača baoδō ayāṯ* .. °*suš upa.dvəṇsaiti apāxδraēibyō naēmaēibyō* +*maxši.kəhrpa ərəγaitya* V. 7. 1 f.; — *yaṯ aēte yā spō.ǰatača* .. *čvantəm pasčaēta zrvānəm* .. °*suš upa.dvəṇsaiti?* .. *asnyehe* (sd.) *pasčaēta anyehe raδwō* .. °*suš upa.dvəṇsaiti* V. 7. 3 f.; — *kuδa aētaṯ* °*suš* (statt Akk.)[2]) *pərənāne yā hača irista upa ǰvantəm upa.raēδwaiti* (sd.) V. *10*. 1, +*9*. 47[3]); — *upa vā* °*suš raēδwāṯ* (sd.) *nārəhanaṯ hača* V. *3*. 14; *9*. 40; — *frā zī dvəṇsaiti* .. °*suš yezi dasəməm frāšnaoiti nāuməm paiti.raēδwayeiti* (sd.) V. 5. 28; 27–32[11], *8*. 41[2], 70, 71, *9*. 15–24 (oft); — *āaṯ* °*suš aδairi angušta nivōiryete* .. *yaδa maxšyā parənəm* V. *8*. 70; — *mənayəm bā* .. *aipi tā* °*suš zgaδaite yaδa išuš* x^{v}*āδaxtō yaδa vā nəmatō* .. V. *9*. 46; — *spānəm zairitəm* .. *vīvāδayantu aiwi.nitičiṯ* (Sp. 92 u.) .. °*suš apa.dvəṇsaiti apāxərδraēibyō naēmaēibyō* V. *8*. 16; *9*. 26; — *paiti.pərəne* °*sūm* .. *həṇ.raēδwəm* .. *paiti.raēδwəm* V. *10*. 6; 9; — *avairhā drujō avairhā* °*sāvō* (GS.) *hamaēstārəm* V. *10*. 17; — *kuδa* °*suš* (statt Akk.) *apayasāne hača* +*avarhāṯ vīsaṯ* V. *19*. 12; — *ǰanāni* °*suš* (statt Akk.)[4]) *daēvō.dātəm* V. *19*. 5; — °*sūm ǰanaṯ* Yt. *4*. 2, 8; — *nyānčō daēvayāzō* °*suš* (Nom.) *daēvō.dātō* V. *19*. 46; — *aēša* (oder *hā*) *druxš yā* °*suš* V. 5. 27–32[12], 7. 1–4, 9, 10, *8*. 16, 41–72 (oft), *9*. 15–26 (oft); 40. [V. *6*. 43: lies *nasuš.ava.bərəta*.]

*) Meist als *Drug* bezeichnet. Wenn Jemand mit einem Leichnam in Berührung kommt, dringt die Leichenhexe durch eine der neun Leibesöffnungen in ihn ein (V. *3*. 14) und macht ihn unrein.

KompA., E.; Ableit. — Zum V. [1]*nas-*. — gr. νέκυς; s. noch Pü. — Pü.: *nasāk* 5), (zu A): *nasuš* (Transskr.); s. noch No. 1. — [1]) Pü.: *tačāk āp i nasākōmand*. — [2]) Korrekt wäre *aētąm nasūm*; s. zu V. *19*. 5. — [3]) Wo NA. °*su* bietet; s. Var. — [4]) Vgl. No. 2. — [5]) Vgl. *bāzav-* No. 6.

• j. **nasišta-** Adj. (fem. °*tā-*) 'der am besten zu Grunde richtet'; a) mit Akk.: *ǰaγništa* °*ta* (VS.) *tāyūmča hazaṇuhanəmča* Yt. *12*. 8. b) absol.: *aṇrahe mainyūuš* °*tąm*[1]) *daēnąm daēvayasnanąm* Y. 72. 11.

Superl. zum V. [1]*nas-*, mit kaus. Bedeutung(!). — Pü.: fehlt. — [1]) Lesung unsicher.

• j. **nasu-kaša-** m. 'Leichenwärter'*): *aēte* °*ša nišhiδaēta avavaṯ hača iristaēibyō yaδa δrigāim* .. *hąm aēte maēsma barayən yaēibyō aēte* °*ša frasnyānte varəsāsča tanūmča* V. *8*. 11; — *aētaēšąm* °*šanąm* Vd. *4*; — *yaṯ aētahe* °*ša*[1]) *avi hē barəšnūmča yaozdaδāiti frasnayāiti varəsəm vā tanūm vā* Vd. *4*.

*) Man unterscheidet heute zwei Klassen von '*Nasāsālār*': '(a) The *Nasāsālār*s who alone can enter into the Tower with the corpse. They also go into the house to arrange the corpse on the bier; (b) the *Xāndya*s who are mere carriers; their only business is to carry the corpse from the house to the Tower in the inside of which it is carried again by the *Nasāsālār*s'; vgl. JIVANJI The funeral Ceremonies 12; dazu auch DST. ZA. *2*. 148. S. noch *iristō.kaša-*.

Vgl. *nasu.kərət-*. — Pü.: *nasāk kiš*. — [1]) In der Ausg. *nsu.kaša* gedruckt.

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• j. **nasu.kərət-** Adj. 'der sich mit Leichen zu tun macht': *yōi °kərəta* (NP.) *drvantō* V. *7*. 26.

Vgl. *nasūm.kərət-* und *nasu.kaša-*. — Pū.: *nasāk kirrēn*[1]). — [1]) Daher Dst. ZA. *2*. 101 'dépeceurs de cadavres' übersetzt; s. zu V. *7*. 24. Aber V. *7*. 25 ist davon nichts gesagt.

• j. **nasu-pāka-** Adj. 'Leichen(teile) kochend': *ava aēṯəm °kəm janaēta* V. *8*. 74. a) vom Feuer 'zum Kochen von Leichen(teilen) verwendet'*): *yaṯ .. ātrəm °kəm fraǰasaṇ nasūm haṃ.paēaṇ nasūm hāvayaṇ* (sd.) V. *8*. 73; — *haēa āϑraṯ °kāṯ* V. *8*. 76; — *yō ātrəm °kəm dāitīm gātūm avi ava.baraiti* V. *8*. 81.

*) Es gilt das für den schlimmsten Missbrauch des Feuers; vgl. V. *8*. 81 ff.

Pū.: *nasāk pāk*, in der Erl.: *ka .. paēend aδāv .. brēēend*.

• j. **nasu'mant-** Adj. (fem. *°maitī-*) 'durch Leichen(teile) verunreinigt, mit Leichenunrat besudelt': *yō °maitīm āpəm vīzaoϑrəm frabaraiti* V. *7*. 79.

Pū.: *nasākōmand*.

• j. **nasūm.kərət-** Adj. 'der sich mit Leichen zu tun macht': *°ta paiti janaiti* Yt. *4*. 7. Ohne Wert.

Komp. mit AS. im 1. Glied. — Vgl. *nasu.kərət-*.

• j. **nasu-spačya-**[1]) Adj. 'im Kochen von Leichen(teilen) bestehend': *čaxrəm .. āaṯ ahe paityārəm frākərəntaṯ aərrō mainyuš .. aya anāpərəϑa šyaoϑna yā °čya* V. *1*. 16.

*spačya- n. 'Kochen', zum V. *pak-*; s. § *82*. 4 a. — Pū.: *vinās ka nasāk pačend*, erl.: *nē šān pa dāt apē vas pačend čigōn rōpās u* r dd p n k[2]); s. auch das Zitat aus GrBd. bei Dst. ZA. *2*. 14. — [1]) *č* nach § *8*. — [2]) Vgl. *urupay-*.

• j. **nasu-spaya-** 1) m. 'Vergraben, Eingraben von Leichen': *yezi mazdayasna taṃ zaṃ kārayən .. yaṯ ahmi spānasča .. para.irīϑinti antarāṯ naēmāṯ yārə.drājō °spaēm pasčaēta āstryānte .. apasča ..* ". . dann versündigen sie sich mit der Sünde des Leichenvergrabens am Wasser .." V. *6*. 3; — *daēna māzdayasniš .. +spayeiti °spaēm* ". . tilgt die Sünde des Leichenvergrabens" V. *3*. 41. 2) Adj. 'im Vergraben, Eingraben von Leichen bestehend': *haraxᵛaitīm .. āaṯ ahe paityārəm frākərəntaṯ aərrō mainyuš .. aya anāpərəϑa šyaoϑna yā °spaya* V. *1*. 12.

Vgl. zu *nasuspā-*. — Bed. nach Pū. — Pū.: *nasāk nikānih*, erl. (zu V. *3*): *ēn dānēt ku: nasāk nikānīh nē apāyēt kartan, apē pa ēn dārēt ku: ka sak u rōpās ō āp u ātaš nē barēt am karpak*, (zu V. 1): *aγdēn hēnd vašān pa dāt*.

• j. **nasu-spā-** Adj. 'Leichen ein-, vergrabend, der die Sünde des Leichenvergrabens begeht': *yō yātumā yō °spā* Y. *65*. 8.

Bed. nach Pū.; vgl. auch *nasuspaya-*. — Et.? Bedeutet *nasu-spā-* vll. eig. 'Leichen hinwerfend'? Vgl. die Stelle mit *pairispātay-*. — Pū.: *+nasāk +nikān*.

• j. **+nasuš.-ava.bərəta-**[1]) Adj. 'zu einem Leichnam hingebracht': *nōiṯ haomō hutō axtiš nōiṯ mahrkō nōiṯ °tō ava aēte ahuta yaϑa čaϑwārō ərəzvō* "ausgepresster *H.* ist (verursacht) weder Krankheit noch Tod, auch nicht wenn er zu einem Leichnam hingebracht ist; dagegen die nicht ausgepressten *H.* (verursachen sie, wenn hingebracht) auf vier Finger Entfernung" V. *6*. 43.

Komp. mit NS. im 1. Glied. — Pū.: *kē nasāk apar burt*. — [1]) NA. getrennt.

• j. **naskō.frasa-** Adj. 'der Erforschung, dem Studium der *Naska**) obliegend': *taēčiṯ yōi katayō °sānhō ārəhənte* (sd.) "die gern dem Studium der *N.* obliegen" Y. *9*. 22.

*) D. i. Sammlung heiliger Texte; das sasanidische Awesta zerfiel in 21 solcher Textsammlungen; s. Gdn. GIrPh. *2*. 17.

*naska- m., s. *) (eig. wohl 'Bündel', vgl. air. *nascim* 'ich binde', *nasc* 'Ring'[1]); mp. *nask*[2]) (Y. *50*. 2 d; s. Sü.). — Pū.: *pa nask frāč āmōktišnīh*. — [1]) Andre sehen *n°* für ein Lehnwort aus dem Semitischen an; vgl. zB. Haug PPGl. 165 f., Essays[2] 125, Dst. ZA. *3*. xcix. Nach einer brieflichen Mitteilung Nöldekes vom 12.02.1898 sind 'die semitischen Etymologien auf keinen Fall aufrecht zu halten'. — [2]) So die lautgesetzliche Form (GIrPh. *1* b. 87, § *39*. 2); *nask* ist gelW.

• j., g. **nasyant-** Adj., PPA.: s. *¹nas-*.

• j., g. **nazdišta-** Adj. (fem. *°tā-*) 'der (räumlich) nächste, proximus': *°təm avi nmānəmča* .. V. *8*. 103; — *°tā daiṅhāvō* V. *19*. 41; — *yaṃ °taṃ gaēϑaṃ drəgvā baxšaitī* (sd.) Y. 50. 3; — *°tayāṯ apaṯ haēa* Y. *65*. 6; — *°ta .. raočā* P. *34*; — *yaṯ hē °tō dahmō vī.srunvaiti* "so dass ihn der zunächst befindliche *D.* hört" N. *27*; — *ratubyō .. yōi .. °ta pairiš.hāvanayō* (sd.) Y. *1*. 10; +N. *60* (?)[1]); — *yō ϑwaṯ .. asruštīm .. yazāi* (sd.) *apā .. vərəzənaŋyāčā °taṃ +drujim* Y. *33*. 4; — sva. als 'der nächstbeste': *yō ātrəm °taṯ haēa dāitīm gātūm avi ava.baraiti* "wer Feuer vom nächstbesten (Ort)

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weg[2]) zum .. Ort .." V. *8.* 95. a) mit Abl.: *yō hē anəhaṯ* (Sp. 106 o.) °*təm nmānəm uzdasta* V. *15.* 21.

KompE. — Superl. zu **nazdyah-* 'propior' und zu *ǎsna-* 'propinquus'. — ai. *nédiṣṭha-* Adj., mp. *nazdist.* — zEt. (ar. **nazdiṯha-* zu einem Praes. 3 **ná-zda-ti*, zum V. [2]*had-*) vgl. ZDMG. *50.* 686, BGM. Grdr.[2] *1.* 735. — Pü.: *nazdist*, (zu Y. *33*): *nazdīk.* — [1]) Hds. *mazdišta*; Pü.: fehlt. — [2]) Abgesehen von den zuvor ausdrücklich genannten. PüErl.: *apē i šapastān* 'vom Ort der Nacht weg', daher DST. ZA. *2.* 142 'le feu du campement'; s. auch SP. Komm. *1.* 267.

• j. **nazdyō** Adv. '(räumlich) näher zu —, an —' (Akk.): *n° mąm upa.hišta* "tritt näher zu mir heran" Yt. *17.* 21; 21; — .. *hizvasča* .. +*raδwyō.varšti* (sd.) °*yō ahmi azəm yō ahurō* .. *vīspahe anhąuš astvatō* +*manąšča* +*vačąšča* +*šyaoδnača yaδa* .. ".. bin ich .. den Gedanken und Worten und Taten der gesammten Menschheit näher als .." P. *28.*

ASn. aus **nazdyah-* Adj., Kompar. zu *nazdišta-* (sd.). — ai. *nédīyaḥ* Adv.; np. *nazd* 'nahe'. — Pü.: *nazdīktar.*

• j. **našta-** Adj., PPfP.: s. [1]*nas-*.

KompA., E.

• j. +**naštā.zəmanā-**[1]) Adj. (mask. °*na-*) '(der seinen Verdienst verloren hat sva.) der sein Brod nicht mehr verdient', vom Hund: *yaṯ sūnīš para.iriδyeiti* °*nasča pairištā.xšudrasča* V. *13.* 50.

Pü.: *šut mizd*[2]), erl.: *čī ānčī nē arǎēt.* — [1]) So L 4. NA. *ništā°*, worin ich eine Ausgleichung mit dem folgenden Wort sehe. — [2]) DST.s Bemerkung ZA. *2.* 208 No. 73 ist mir unverständlich.

• j. ˣ**nahaowąn** N. *83*: — ? —.

Pü.: fehlt.

• j. ˣ**nāuiti** *hā aēte yōi mašyāka xᵛarənti framanyete* V. *7.* 55: — ? —.

Pü.: *vēnāk hēt šmāk kē martum hēt – bōδ dānēt – xᵛarēt frāčča mēnēt* b a r d t n m; s. dazu SP. Komm. *1.* 226, DST. ZA. *2.* 110.

• j. **nāuma-** Adj.: s. unter *navama-*.

j. *nāumayāčiṯ* V. *8.* 18: lies *naomayāčiṯ.*

• j. **nāuməm** Adv.: s. *naoma-*.

j. *nāuya* Yt. *16.* 3: lies *nāvaya.*

• j. ˣ*yahmi gaēδe kəša vašta haδa nara taδa mara haδa* **nā.tanasuš**ˣ Yt. *12.* 8: — ? —[1]).

[1]) Ohne Wert GDN. Stud. *1.* 81.

• g., j. **nāidyah-** Adj. 'der schwächere; unterliegend': *tāiš zī nǎ šyaoδanāiš byentē.. hyaṯ as* +*aoǰǎ* °*dyǎnəhəm* "denn durch diese Taten setzen sie[1]) uns[1]) in Furcht .., insofern er[1]) stark ist, (mich) den schwächeren" Y. *34.* 8; — *yaδa aoǰǎ* °*dyǎnəhəm* Y. *57.* 10[2]); — °*dyǎnhō* (GS.)[3]) *gaotəmahe* (sd.) *parō.yǎ* Yt. *13.* 16[4]).

Kompar. aus der Basis ar. **nādh-*; vgl. ai. *nādhitá-* Adj. 'bedrängt, hilfsbedürftig', ksl. *nąžda* 'Not'; s. dazu ROTH ZDMG. *25.* 230, GDN. KZ. *25.* 554. — Pü.: n aa dt n *dahišn* (wozu DST. ZA. *1.* 253). — [1]) 'sie uns', d. i. der Irrlehrer (Pü. erl. richtig *ahramōγ*, s. unter *bay-*) und seine Anhänger mich (*Zaraδuštra*) und meine Anhänger. Im Folgenden hat *Zar.* nur den Irrlehrer allein und sich selbst im Auge, daher er nun den Sing. braucht: "er .. den schwächeren". — [2]) Aus Y. *34.* 8 herübergenommen. — [3]) Man erwartete °*anh°*, wie aber nur minderwertige Hds. bieten. Vll. war auch hier die Erinnerung an Y. *34.* 8 wirksam, s. No. 2. — [4]) Zu DARABS Ansicht s. unter *gaotəma-*.

• j. **nāfa-** m. 'Nabel': °*fō* F. *3* g. A) 'Verwandtschaft, Familie': *havāi kāčiṯ* °*fāi*[1]) *havayāi vīse havāi zantave havayāi daiṅhave* "jede für ihre Familie .." Yt. *13.* 66; — +*yavata hē* °*fō* +*xᵛaδwarəštō* (sd.) N. *11.*

KompE.; Ableit. (s. auch °*nāfaēna-*). — Vgl. *nāfah-* und *nabānazdišta-*. — np. *nāf* 'Nabel'; ai. vgl. *nábhay-* f. 'Nabel', s. dazu § *23* b. — Pü.: *nāfak.* — [1]) Sonst erscheint in dieser Zusammenstellung *nmāna-* n. 'Haus', sd. mit *).

• j. **nāfah-** n. 'Verwandtschaft, Familie': *gayehe* (sd.) *marəδnō .. yahmaṯ haca frāδwərəsaṯ* (näml. *ahurō mazdǎ*) °*fō*[2]) *airyanąm daḥyunąm* Yt. *13.* 87.

Vgl. *nāfa-.* — [1]) Allenfalls AP. aus **nāf-* f., vgl. ai. *nábh-* f.

• j. **nāfya-** Adj. 'familienangehörig, geschlechtsverwandt'[1]): *drvataṃ* °*fīm ṯbaēšō* Vyt. *37* (?)[2]).

KompA. — Ableit. aus *nāfa-.* — [1]) GDN.s Erklärung, VSt. *2.* 19 ('adelig') ist verfehlt; vgl. *nāfa-* No. 1 und Pü. zu *nāfyō.ṯbiš-.* — [2]) Vgl. Y. *65.* 7.

• j. **nāfyō.karšta-** Adj. 'von Familienangehörigen, Geschlechtsverwandten bewirkt, veranlasst': *paitištātōe* °*tahe ṯbaēšanəhō* Yt. *13.* 120.

• j. **nāfyō.ṯbiš-** Adj. 'der die Familienangehörigen, Geschlechtsverwandten befeindet': *mā nō .. dušmanənhe .. mā* °*ṯbiše* Y. *65.* 7.

Pü.: *nāf bēš*, erl.: *kē patwandān bēšēt.*

• p. **nāma**ⁿ, **nāmā**ⁿ Adv.: s. *nāman-*.

• j.. g., p. **nāman-**, j. **nąman-**[1]) n. 'Name': *āaṯ hē* °*ma fradaiδyǎ ātrə.dātəm vā .. kąmčiṯ vā ātrə.dātahe* (sd.) °*ma* V. *18.* 52;

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Vd. *13*²; — *yazšamča parō mašyāka aiwitaδačа* (sd.) .. *gairinąm °mąm* (AP.) *dāδarə* Yt. *19*. 6; — *yā vī vərəuhīš* (näml. *āpō*) *ahurō mazdā* ⁺*°mąm*²) *dadāt* .. *tāiš vā yazamaidē* Y. *38*. 4; — *tą yazāi xᵛāiš °mənīš* (IP.) *pairičā ǰasāi* (sd.) *vantā* Y. *51*. 22; — *hyat vā tōi °manąm vāzištəm ātarə* .. *tā ϑwā pairiǰasāmaidē* Y. *36*. 3; — *amərštō spəntō vərəhūš srīrāiš °mąn* (als IP.) *āzbaya* Y. *15*. 1, Vr. *6*. 1; — *tōm* .. *āhūiryā °mənī* (als IS.) *mazdā.varā* (sd.) .. *yazamaidē* Y. *37*. 3; — *°mənī āpō yazamaide* Yt. *13*. 79; 79²; — *kahe nō iδa °ma āyairyāt* (Sp. 512 m.) Yt. *13*. 50; — *ahmākəm °ma* .. *yat amərštanąm spəntanąm tat asti mąϑrahe spəntahe amavastəməm* Yt. *1*. 3; — *frōit mē tat °ma framrūiδi* Yt. *1*. 5; — *yasča mē* .. *imā °mənīš* (als AP.) *drənǰayō* .. Yt. *1*. 16; 11, 15; — ⁺*vīsąs* ⁺*tača imā °mənīš* (als NP.) *parštasča* .. *vīsənte* Yt. *1*. 19; — *tāsča mē °ma* (AP.) *zbayaēša* Yt. *15*. 49, 50; — *gūšča °ma mazdaδātəm* Yt. *8*. 2; — *°mənī amərštanąm spəntanąm* Yt. *4*. 2; 7; — *xᵛarəha vā duγδa vā °mənī* V. *14*. 15 (?)³). A) AS. und LS. (im Sinn des IS.)⁴) als Adv. 'mit Namen'; 1) im jAw. AS. *nąma*, hinter dem Nom. propr.⁵): *barəzahi* .. *yat vaočē* (sd.) *hūkairīm °ma* Yt. *10*. 88; *12*. 7, *14*. 55²; — *pairikayāi* .. *yā dužyāirya yąm mašyāka* .. *huyāiryąm °ma aoǰaite* (sd.) Yt. *8*. 51; V. *13*. 2, 6; — *mərəγō* .. *yim mašyāka* .. *kahrkatās °ma aoǰaite* (sd.) V. *18*. 15; *17*. 3; — *vayuš bā °ma ahmi* Yt. *15*. 43; 43–48 (oft), *1*. 7, 8, 12–15 (oft); — *vairiš yō haosravā °ma* Yt. *19*. 56; 59, 62, *1*. 30, *13*. 129², 142, *14*. 59², V. *18*. 15; — *arədvī °ma āpa* V. 7. 16; — *ašəm.yeϑhe.raočā °ma ašaonō fravašīm* Yt. *13*. 120; 120²; — hinter dem Nom. appell.: *vīzarəšō daēvō °ma* V. *19*. 29. 2) ‖ im Ap. LS., uzw. a) *nāmaⁿ*, b) *nāmāⁿ*; ersteres folgt dem Namen eines mask. oder neutr., letzteres dem eines fem. Appellativs⁶); a) *nāmaⁿ*; sowohl der Name als das Appellativum stehen unter allen Umständen im Nominativ⁷); α) das Appellativum geht voraus: *1 martiyaʰ maguš āhaʰ gaumātaʰ °maⁿ* Bh. *1*. 11; 16², 2. 3, 5, 6, 14, *3*. 3, 5, 13, *5*. 1²; — *avahyā kaⁿbūǰiyahyā brātā bardiyaʰ °maⁿ āhaʰ* "illius Cambysis frater Bardiyas nomine erat" Bh. *1*. 10. αα) statt des Appellativs erscheint *1*⁸): *1 gaumātaʰ °maⁿ āhaʰ hauv aduruǰiyaʰ* Bh. *4*. 2; 2⁸. β) das Appellativ folgt: ⁺*pargaʰ °maⁿ kaufaʰ avadā* .. Bh. *3*. 7; *1*. 11; — *zāzānaʰ °maⁿ vardanam* Bh. *1*. 19; 2. 3, 6, 12, 16, *3*. 1, 5, 6, 8, 2. 7; — *hačā pirāvaʰ °maⁿ rautaʰ* D. *17*. 3⁹). γ) ohne Appellativ; wir übersetzen dann 'einer namens ..' oder 'ein gewisser'⁸): *kaⁿbūǰiyaʰ °maⁿ kūrauš puϑʳaʰ* .. *paruvam idā xšāyaϑiyaʰ āhaʰ* Bh. *1*. 10; — *taxmaspādaʰ °maⁿ mādaʰ manā baⁿdakaʰ* Bh. 2. 14; 10, *3*. 3, 6, 9, 14, *4*. 18⁶, S. *1*. Ohne Wert: *dārayaʰvaʰuš vištāspahyā °maⁿ puϑʳaʰ* Ao. *1*. 2; 2. b) *nāmāⁿ*; das Appellativ folgt: *hauv udapatatā bābirauv dubālaʰ °māⁿ dahyāuš hačā avadašaʰ* Bh. *3*. 13; 3, 5, 10, *1*. 13, 2. 6, 10, 11, 13; — *tigraʰ °māⁿ didā arminiyaiy avadā hamaranam akunavaⁿ* Bh. *2*. 8; 9, *1*. 13, *3*. 9, 11.

KompA. (*nąm°*), E. — ai. *nā́man-* n., np. *nām*. — Pü.: *nām*; s. noch No. 3. — 1) Nur in *nąma*, aber hier stets. — 2) So alle Hds., mit einer Ausnahme, J 3, wonach NA. *°mą* bietet. — 3) Pü.: undeutlich; *apāk* a dd p n a r k an n (JAMASPJI Gloss. 569 u.) p aa k an n. — 4) S. No. 6. — 5) Von dem es nur durch ein Enklitikum getrennt sein kann. — 6) Die Frage, wie ap. *nᵃamᵃ* beim mask. und neutr., *nᵃamᵃ* beim fem. Appellativum formal und syntaktisch zu fassen sei, ist noch nicht gelöst; zuletzt darüber FOY IF. *12*. 172, wo weitre Litt. — 7) S. No. 9. — 8) Vgl. FOY aO. 174. — 9) FOYs Fassung von *pirāvaʰ* als Abl., aO. 176 halte ich nicht für richtig; ich verlange auch hier den Nom.; s. Sp. 907 o.

• j. ˣnāyašta N. *46*¹).

Pü.: fehlt. — 1) DST. liest *nā yašta*.

j. *ava nāyeiątīm* P. *33*: lies *ava.nayeintīm*.

• j., p. *nāv-* f. 'Schiff'¹).

KompA. (s. *navāza-*); Ableit. — ai. *nā́v-* f., np. *nāv*. — 1) S. übrigens *nāviyā-* No. 1.

• j. nāvaya- Adj. (fem. *°yā-*) 'schiffbar', Bezeichnung fliessenden Wassers von grösserer Breite und Tiefe: *airyō.šayanəm* .. *yahmya āpō °yā pərəϑwiš xšaoδarəha ϑwaxšənte* Yt. *10*. 14; — .. *ϑraotō.stāčō āpō tačinti °yā* Yt. *13*. 10; — *pəšavō fraoirisyōit tarasča āpō °yā* (APf.) V. *14*. 16; *18*. 74; — ⁺*yaϑa* ⁺*nā buyāt* .. *hupərəϑwe āfš* ⁺*°ya*¹) Yt. *16*. 3; — *apąm vā °yanąm paiti pərətūš* Yt. *11*. 4; — *dasanąm apąm °yanąm aoǰō* Yt. *8*. 24; *14*. 39; — *°yayāi* .. *ape* N. *67*; *67*; — *yezi nōit spā* .. *maēγe vā čāiti vā vaēmi vā urūiδi vā apō vā °yā* (GSf.) *paiδyāite* V. *13*. 37.

Ableit. aus **nāv-*. — Statt *nāviya-* geschr., § *268*. 11 b; vgl. No. 1. — Pü.: *āp i nāv tāk*²), erl. (zu V. *14*): k t dd 3) *i āpān pa dān*. — 1) So J 10; NA. nach F 1 *nāuya*,

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§ *268*. 13 a. — 2) Statt dessen auch an ap(t)ak. — 3) S. zu *paršuya-*.

• p. nāviyā- f. 'Schiffszeug, Flotte, Flottille': *utā abiš °yā āha*[h] "und dabei war eine Flottille" Bh. *1*. 18[1]).

Ableit. aus **nāv-*. — 1) Vgl. KERN ZDMG. *23*. 237. Anders jetzt FOY ZDMG. *54*. 371 (LS. aus *nāv-*).

• j., g. nāirī- f. 'Frau', bes. die verheiratete, als Mitglied der Familie, 'Ehefrau', im Gegensatz zu *nar-* und *puϑra-*: *huxšaϑras* (sd.) *tū nō nā vā °rī vā xšaēta* Y. *41*. 2; *35*. 6; — *nā vā °ri vā* Yt. *11*. 4; — *narasča* +*°rīšča*[1]) (NP.) Vyt. *30*; — *ā airyōmā* (sd.) . . *jantū nərəbyasčā °ribyasčā zaraϑuštrahē* Y. *54*. 1; FrW. *1*. 1; — *vīspanąm narąm °rinąmča taoxma* V. 2. 27; 30, *8*. 12, 13, Y. *68*. 12, Vd. 2; — *frənyå °ryå usinəmanhō* "der *Fr.*, der Frau des *U.*" Yt. *13*. 140; 140[5]; — *āaṯ mąm tūm fšaonayehe* (sd.) *°ryå vā puϑrahe vā haoyå vā maršuyå* (sd.) Y. *11*. 1; N. *54*. a) mit *ašavan-* (Sp. 250 m.): *narąm °rinąm* . . *ašaonąm ašaoninąm* Y. *26*. 7; 8, 10, Vr. *16*. 2, Yt. *13*. 143—145[6]; — *aśāunąm fravašiš narąmčā °rinąmčā* Y. *37*. 3; *39*. 2. [V. 5. 27: lies *hąm.nāirinąm*.]

KompA., E.; Ableit. — Ableit. aus *nar-*. — ai. *nárī-* f. — Pü.: *nāirīk*[2]). — 1) So K 4; Ausg. *°ryasča*. — 2) S. zu *nāirikā-*.

• j. nāirikā- f. 'Frau', bes. die verheiratete, 'Hausfrau', uzw. der *ahur*ischen Schöpfung[1]): *yaṯ ahmi nmāne yaṯ māzdayasnōiš °ka čiϑravaiti* . . *nišhiδāṯ* V. *16*. 1; 8; — *yō °kayå čiϑravaiϑyå* . . *xᵛarəϑəm frabarāṯ* . . *čvaṯ xᵛarəϑəm frabarāṯ? dva danarə* . . *yezi nōiṯ °ka niuruiδyāṯ* (sd.) V. *16*. 5—7; 2[2], 13, 14, 5. 50; — *yō °kąm čiϑravaitīm* . . *xšudrā avi fraṇharəzaiti* V. *18*. 67; *15*. 7; — *anyō.ṯkaēša* (sd.) *°ka pairi xšudrā fraṇharəzaiti* Nik. 2; *3*; — *yeṅhe* . . *mazdayasnanąm °ka avayå* (sd.) *xšudrå* +*hąm.raēϑwayeiti* . . N. *11*; — *yō °kąm yąm apuϑrąm* . . *xšudrå avi fraṇhərəzaiti* V. *15*. 8; — *yaṯ ahmi nmāne yaṯ māzdayasnōiš °ka upas.puϑrīm* (sd.) *jasāṯ* . . *aēta δa aēša °ka taδa apuϑrīm* (sd.) *nijasāṯ uzuštana* V. 5. 45; 59, 7. 70, 71, Vd. *19*[3]; — *yezi nāiri.činaṇhō jasąn upa vā °kąm vāδayaēta* V. 4. 44; — *°ka* (NS.) *°kayå* (GD.) *°kanąm* (GP.) F. 2 f.; — *ratufriš* +*°kayå*[2]) *kəhrpa* N. *59*; — *āϑrō* . . *avaϑa* (sd.) *°kayāi* V. *15*. 45; — *narąm* . . *°rikąm* (GP.?) Az. *1*, Vyt. *1*; Vd. *13*; — *narəm vā* +*°kąm vā puϑrəm vā* FrB.; — *hača nā paiti.iristō hača °ka paiti.iriste* V. *10*. 5; — *yaṯ bā paiti narš ašaonō* . . *°kača apərənāyūkasča varaϑīm* (sd.) *pantąm azōiṯ* V. *3*. 11; 3; — . . *zaoϑrāδa* (sd.) *ratufriš °kāsčiṯ* (GS.) *apərənāyūkahečiṯ* N. *40*; — *yō anyahe °ka* (IS.) . . *yō anyehe* +*apərənāyūka* +*anahaxtō aϑaurunəm* +*paraṇhačāiti* N. *6* f.; *6*; — *yōi* . . *°kąm vā* +*apərənāyūkəm* (*vā*) *aštəm dasti* N. *105*; — *°ka kasu.xraϑwa* (sd.) N. *40*; — *avaϑa hē xᵛatō* (sd.) *puϑrəm aṇhaṯ* . . *āaṯ yezi hvąm °ka*[3]) *bavaiti* (sd.) . . *yezi duγδrąm hənti* Vd. 2; — *dahma °ke* (NS.?) *apərənāyūke kainike* Y. *23*. 3; — *katārō* (sd.) *aϑaurunəm* +*parayāṯ °ka vā nmānō.paitiš vā* N. 5; 5, +5[4]); — *yaṯ* . . *nmānahe nmānō.paitīm °kąm* . . *daiṅhōuš daiṅhupaitīm °kąm bišazyāṯ* V. 7. 42; 42[2], *15*. 38. a) mit *ašavan-* (Sp. 250 m.): *narəm ašavanəm* . . *°kąm ašaonīm* V. *9*. 33, 42, *19*. 12, 26, *11*. 1, 2, 7, 10 (statt Abl.), Vr. *3*. 4, G. *4*. 9; — *taṯ asti yūnō* . . *xᵛarəϑəm* . . *taṯ °kayāi* . . *ratuxšaϑrayāi ašaonyāi* H. 2. 18; — *°rikayå ašaonyå* Vd. *4*.

Ableit. aus *nāirī-*. — Pü.: *žan*, *nāirīk* (Transskr.). — 1) Im Gegensatz zu *jahikā-*, s. H. *2*. 18, 36. Nik. *2* beweist nichts; s. noch No. 3. — 2) So T. — 3) Pü. erläutert hier (Vd. *2*) *nāirīk* mit *pātixšāh žan*; vgl. dazu WEST SBE. *5*. 142 ('a ruling' or 'privileged wife') und HOUTUM-SCHINDLER ZDMG. *36*. 86 zu ZDg. *šāhzan*. — 4) Hds. *°kāi*.

• j. nāiri'ϑwana- n. 'Stand der (Ehe)frau, Ehestand': *xᵛanha vā duγδa vā* . . *nərəbyō ašavabyō* +*°ϑwanāi*[1]) *upa.vāδayaēta* (sd.) V. *14*. 15.

Pü.: *nāirīkīh*. — 1) So Jp 1 usw.; NA. *°na*.

• j. nāiri.činah- Adj. 'eine Frau, Frauen heischend'[1]): *yezi °nəṇhō jasąn upa vā nāirikąm vāδayaēta* (sd.) V. *4*. 44; 44.

Pü.: *nāirīk kāmakīh rāδ*. — 1) Vgl. zu *šaētō.činah-* No. 1.

• j. nāiri'vant- Adj. 'mit einer Frau versehen': *nmānəm* . . *°vaṯ puϑravaṯ* "ein mit Frau und Kindern versehenes Haus" V. *3*. 2; — *°vaite* . . *ahmāṯ pourum framraomi* . . *yaϑa mayavō* (sd.) *fravāxšōiṯ* V. *4*. 47.

Pü.: *nāirīkōmand*.

• j. nāršnay- Adj. —?—, bezeichnet bestimmte Handlungen: *avaēzō* +*dim pasčaēta °ni šyaoϑna aiwi.daiϑīta* A. *3*. 13.

Et.?[1]). — Pü., Sü.: transskr.; Pü. erl.: *kuš tanāpuhr hačaš apē kunēnd*. — 1) Greulich DST. ZA. *2*. 735.

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• j. *nāsəm* Inf. 'hinzugelangen zu —, zu erlangen'.

KompE. — Zum V. ²*nas-*. — Pü.: *arżānīk*.

• j., g. nāš- V. 'tragen'. Praes. 1 *nāš-*, 30 (Iter.) *nāšaya-*. — Inf. °*nāšē*.

'(tragen sva.) als Träger, Stütze dienen für —' (Akk.): *yaϑa īža vāčim nāšīma* (1POA.) *yaϑa vā saošyantō daḫyunąm* Y. *70*. 4.

mit *ā*: s. Inf., Sp. 331 u.

mit *frā* 'herzutragen, -bringen zu —' (Akk.): *aēsmanąmčiṯ* . . *vazyāiš* (sd.) . . *ratūuš nmānəm frānāšayata* (2P.?) A. *3*. 5; 5.

mit *nīš* 'wegbringen, -schaffen': *kaϑā drujəm nīš ahmaṯ ā nīš*[1] *nāšāmā tōng ā avā yōi* . . "ob wir wohl die (Anhänger der) *Drug* von uns wegschaffen können hin zu denen, die . ." Y. *44*. 13; — *nīš.-nāšāma saošyantō* +*drujīm; kaϑa* (sd.) *nīš.nāšāma? yaϑa hīm ǰanāma* Y. *61*. 5[2].

mit *niš* und *paiti* 'wieder wegbringen, fortschaffen': +*niš* +*taṯ paiti druxš nāšāite yaϑāṯ* (sd.) *aiwičiṯ ǰaγmaṯ* "die *Dr.* wird wieder fortgebracht werden dahin, woher .." Yt. *19*. 12.

s-'Erweiterung' zu lit. *nèszti*, ksl. *nesti* 'tragen'; vgl. ksl. *nĕsŭ*, *s*-Aor.; § *328*. 2. — Pü. (zu Y. *44*, *61*): *nītan*[3]), (zu *70*): *nivēδēnītan*, (zu A): *burtan*, Sü. (zu A.): *samānetum*. — [1]) Nach dem Metrum zu streichen. — [2]) In Anlehnung an Y. *44*. 13. — [3]) Oder *kašītan*? Vgl. WEST Sg.-Gloss. 253, 260.

• j. ᵛ*nāšātanąm aoǰaŋha* Yt. 2. 12, 14.

j. *nāšəmča* Vyt. *29*: lies *nāšəmna-*.

• j. ¹*nāšəmna-* Adj., P*s*-AorM.: s. ¹*nas-*.

• j. ²*nāšəmna-* Adj., P*s*-AorM.: s. ²*nas-*.

g. *nāšū* Y. *38*. 5: s. ³*nas-*.

• j., p. nāh- m. 'Nase', Sing. und Du.: ‖*adamšaiy utā nāham utā gaušā frāǰanam* Bh. 2. 14; 13; — *yim yava vātəm nāŋhābya hubaoiδitəməm ǰigaurva* H. 2. 8; 26; — *təm vātəm nāŋhaya* (LS.)[1]) +*uzgrəmbayō* H. 2. 8; 26; — *nāŋha* (ND.)[2]) F. *3* d; — *yaϑa* +*nāŋha*[3]) *hača* +*gaošačibya yaϑa vā gaoša hača* +*ϑraŋhibya* (sd.) P. *28*.

Vgl. *nāŋhan-*. — ai. *nā́s-* : *nas-* m.; mp. *nāk* (?; aus **nāhak*?). — Pü.: *vēnīk*. — [1]) LS. im Sinn des IS.; oder ist die Form ein zum ND. neugebildeter IS.? § *223*. 2. — [2]) Oder IS., oder allenfalls auch NS. zu *nāŋhan-*. — [3]) Hds. *āŋha*, aber Pü.: *vēnīk*.

• g. nə̄ Part.: s. unter *nō*.

g. *nə̄* Pron.: s. unter *na-*.

j. *nətəma* N. *86*: lies *nitəma*.

j. *nəm°*, Verbalf.: s. unter *nam-*.

• j. nəmata-[1]) m. 1) 'Reisig': *nasuš zgaϑaite* . . *yaϑa* . . °*tō tarō yārə* "die *N.* verschwindet . . wie übers Jahr das (dürre) Reisig" V. *9*. 46[2]); — *avi təm spayāṯ* . . *vīspača avi tiγra* +°*ta* ". . und auf lauter spitzes (dorniges) Reisig" V. *3*. 35; — *hanhuš* . . *draošča* +°*taheča ayanheča* "die Nutzniessung von Holz und Reisig und Eisengerät" V. *5*. 38. 2) 'Geflecht aus Reisig, Hürde' (nur Komp.).

KompA., E.; vgl. auch +*nəmaδka*. — Zum V. *nam-* '(sich) herabbeugen', vgl. nhd. *reis* und ags. *hrissan* 'zittern'. S. auch JOHANSSON IF. *2*. 54. — np. *namad* 'grober Teppich; Filz' [3]). — Pü.: *namat*; (zu V. *3*): apdnnatdt, unklar. — [1]) NA. schwankt zwischen *nəm°* und *nim°*. Vgl. auch das ai. LW. *namata-*, das ein mp. *nam°* voraussetzt. — [2]) Die dürr gewordenen Reiser der Bäume werden von den Frühjahrsstürmen abgerissen und verweht. — [3]) Vgl. dazu oben Bed. 2.

• j. +nəmatō.-aiwi.varana-[1]) n. 'Unterschlupf, Hütte aus Reisiggeflecht'[2]): *yaṯ dāuru.upa.darane vā °ne vā spā vā nā vā iriϑyāṯ* V. *8*. 1.

Eig. 'Reisig(geflecht)bedeckung'. — Pü.: *nama' apar nihumbīh*. — [1]) NA. *nim°*. — [2]) Im Folgenden als *nmāna-* bezeichnet.

• j. +nəmaδkā-[1]) f. 'Reisig' als Feuerungsmaterial[2]): *yaṯ* . . *mašyāka daēvayāzō avi ātrəm ābarənti* . . *aēṯəm aēsməm yō vaoče* °*ka nąma* Yt. *14*. 55.

Zu *nəmata-* wie ai. *avatká-* (BLOOMFIELD SBE. *43*. 278) zu *avatá-* m. — [1]) Wegen *δk* s. § *268*. 50. NA. hat *nəmδka*, was ich nicht für awestisch ansehen kann. Vgl. Var. — [2]) Das aber zu verwenden verpönt war.

• j., g. nəmaŋhan- Adj. 1) ehrfürchtig': +*ašača* °*ŋhāna* (IS.) *uxšne* (sd.) *xraϑwe yaonəm* (sd.) *āste* V. *4*. 45. 2) 'ehrfurchtsvoll bittend, betend': *yō mąϑrā* (sd.) +*vāčim* . . *baraitī urvaϑō ašā* °*ŋhā* (NS.) Y. *50*. 6; — *vāstryō šyaoϑanāiš ərəšvō has huxratuš* °*ŋhā yō* . . "der Bauer, der in seinem Tun gerecht ist, der einsichtsvolle, wenn er (zu dem) betet, der . ." Y. *51*. 5; — *yaṯčiṯ* °*ŋha* (NS.) *vāčim baraiti yaṯ gaoš*(sd)*čiṯ* Yt. *10*. 85[1]).

Ableit. aus ¹*nəmah-*. — ai. vgl. *namasvin-* Adj. — Pü. (zu V.): *nyāyišnōmandīh*, (zu Y. *51*): *kē varzītār pa kunišn rāst pa huzvān huxrat hāt pa nyāyišn*, (zu Y. *50*): *ahrākīh nyāyišn guftār* [2]), erl.: *ō kār u karpak franāmēm*. — [1]) Anscheinend nach Y. *50*. 6 geformt. — [2]) So bei MILLS.

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• j. **nəmaŋhant-** Adj. 'ausleihend': *yō naire °hənte nōiṯ nəmō* (sd.) *paiti.baraiti* V. *4.* 1.

Statt °*aŋhant-* geschr. (§ *268.* 30), aus °*ahyant-*, PPA., zum den. Praes. 31 **nəmahya-*, aus [2]*nəmah-*. — Pü.: *nyāyišnōmand.*

• j. **nəmaŋhē** Inf. 'zu verehren': s. unter [1]*nəmah-* mit No. 3.

Zum V. *nam-*.

• j., g. [1]**nəmah-** n. 'Verehrung, Ehrerbietung, Huldigung, Ehrfurcht(sbezeigung)': *parənavō . . mərəγahe . . paourva hē °mō baraiti paourva x*ᵛ*arənā* "wer eine Feder des .. Vogels hat, der gewinnt sich zuert Huldigung . ." Yt. *14.* 36; — sonst nur in Beziehung auf Gottheiten gebraucht: *haomō . . yahmāi hvarə . . dūrāṯ °mō baoδayeiti* Yt. *10.* 90; — *nəmištahyā* (sd.) *°mənhā*[1] *nā . . paitī.ǰamyā* Y. *36.* 2; — *taṯ vō nō hazaošāənhō* (sd.) .. *daidyāi savō ašəm vohū manənhā . . yazəmnāənhō* (sd.) *°mənhā*[2] Y. *51.* 20; — *aṯ tōi myazdəm . . °mənhā . . dāmā* (sd.) Y. *34.* 3; — *tōm nō staotāiš °mənhō* +*ā.vīvarəšō* (sd.) Y. *45.* 8; — *°mənha aδara dāta āǰasāni upara dāta* Yt. *10.* 118; 118; — *miδrəm . . pairi.ǰasāi vantača °mənhača* Yt. *10.* 6; — *kō nō* (näml. *fravašīš*) *stavāṯ . . ašə.nāsa °mənha* Yt. *13.* 50; — *°mahī šyāmā* +*ahura.mazdā °mahī* (LS. als Inf.) *usōmahī °mənhē* (DS. als Inf.) *vīsāmaidē* "wir haben Freude an deiner Verehrung, o *AhM.*, wir wünschen (dich) zu verehren, wir sind bereit (dich) zu verehren" Y. *58.* 3[3]; — mit Dat. des Gottes, dem die Huldigung gilt: *°mənhā ašāi . . avaṯ stuyē* Y. *12.* 3; — *aṯ ā δwahmāi ādrē rātąm* (sd.) *°mənhō . .* Y. *43.* 9. A) bes. NS. in elliptischen Sätzen[4]; der Name der Gottheit folgt im a) Vok.: *°mō urvaire* V. *19.* 18; Yt. *1.* 21; — *°məm*[5] *kavaēm x*ᵛ*arənō* Yt. *1.* 21; *18.* 7. b) Dat. oder Gen.: *°mō ahurāi mazdāi °mō amərštaēibyō spəntaēibyō °mō*[3] *. . °mō gōuš °mō gayehe °mō zaraδuštrahe . . fravašīe °məm*[5] *vīspayā ašaonō stōiš* Y. *68.* 22; *9.* 3, 16, *10.* 13, 17[2], 20[2], Yt. *1.* 21[3], 7. 1[5], *10.* 91, V. *19.* 25[2]; — *gave aməm gave °məm*[5] Yt. *14.* 61. c) Vok. hinter dem enkl. Dat.-Gen. des Pron. 2. Person: *nəmasə tē ahura mazda . . °mō vō amərštā spəntā* Ny. *1.* 1; *5.* 4, Y. *58.* 7, V. *21.* 1[4]; — *°mō vō gāδā ašaonīš* Y. *28.* 0, *43.* 0, *47.* 0, *51.* 0, *53.* 0. d) Lok.: *°mō airyene vaēǰahi* Yt. *1.* 21. Ohne Wert: *°mō tištrīm . . °mō vātō darštiš* Yt. *18.* 7. A) insbes. mit Bitte verbundene Huldigung, 'Gebet': *taṯ vərəδrəm dadəmaidē hyaṯ °mō hučiδrəm* Y. *58.* 1; — *yeŋhē °mənhō čiδrəm humatəmčā . .* "das Gebet, dessen Ursprung das gut Gedachte ist und .." Y. *58.* 1; — *taṯ nō °mō nipātū pairī . . ṯbaēšənhaṯ* Y. *58.* 2; — *ahmāi °mənhē āvaēdayamaidē gaēδāščā . .* "diesem Gebet vertrauen wir an die . ." Y. *58.* 2; — *°mō vohū aδavīm aṯbaēšəm* Vr. *21.* 3; Yt. *11.* 2; — *manō vohū urunasčā ašāunąm °masčā yā ārmaitiš* (Sp. 335 m.)[6] *īžāčā* Y. *49.* 10; — mit Gen. subj.: *maṯ vā . . pairiǰasāi . . arədrahyā-* (sd.) *čā °mənhā* Y. *50.* 8; — mit Gen. obj. der Person 'an —': *taṯ δwā pərəsā . . °mənhō ā yaδā nəmō xšmāvatō* ". . wegen des Gebets, wie das Gebet an einen wie ihr (sein soll)" Y. *44.* 1[6]; — der Sache 'um —': *ahyā yāsā* (sd.) *°mənhā ustānazastō* (sd.) *rafδrahyā* Y. *28.* 1. Undeutliche oder wertlose Stellen: P. *26* (*°mənhō*), N. *31*, *103*, Vd. 7 (*°mō*).

KompA., E.; Ableit., vAbleit. — Zum V. *nam-*. — ai. *námas-* n. 'Huldigung'; vgl. mp. *namāč*, np. *namāz* 'Gebet'. — Pü.: *nyāyišn*; *namāč*; s. noch No. 3 ff., 6 f. — 1) Pü.: *nyāyišnōmandīh.* — 2) Pü.: *ānāmēm* 1S., aber Sü.: *namaskṛtiḥ.* — 3) Pü.: *nyāyišn x*ᵛ*āhēm ōhrmazd hač kasān vam pa nyāyišn ku x*ᵛ*arsandīh i pa martumān pa ān žamān ka kār u karpak kunēnd nyāyišn patīrēm.* Nicht recht deutlich. — 4) Wie im Aind. Es ist etwa *astu* oder *buyāṯ* zu ergänzen. — 5) Nach der *a*-Dekl. — 6) Pü.: *ān i nyāyišnōmand spandaramat.* — 7) Pü.: *nyāyišn ō* (geschr. zk, Sp. 303 m. No. 21) *kē ētōn nyāyišn i šmāk*, erl.: *dēn.*

• j. [2]**nəmah-** n. 'Darlehen': *yō naire nəmənhənte nōiṯ °mō paiti.baraiti tāyuš °mənhō bavaiti hazənha nəmō.barahe* "wer einem Darleiher das Darlehen nicht wiedergibt, wird zu einem Dieb des Darlehens, zu einem Räuber am Darlehnsgeber" V. *4.* 1.

KompA.; vAbleit. — Eig. 'Zuwendung'?; s. gr. νέμος, lit. *nùmas* 'Zins'. — S. zSt. Sp. Übers. *1.* 91, Komm. *1.* 116, Haug Essays[2] 237, Gdn. Stud. *1.* 88, 95, Dst. ZA. *2.* 49; ferner Dk. *8.* 44. 13 und Pü. — Pü.: *kē ō mart i nyāyišnmand – čič apāyēt dātan aš – nē nyāyišn apāč barēt – kuš nē dahēt – dužīh i nyāyišn bavēt . . vaš apar i nyāyišn hač barišn – ka x*ᵛ*āhēt u gōwēt ku: astam vat nē dahēm* ('ich habs wohl, aber ich gebs dir nicht').

• j. **nəmahī** Inf. 'zu verehren': s. unter [1]*nəmah-* mit No. 3.

Zum V. *nam-*.

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• g., j. **nəmaňya-** den. Praes. 31 1) '(einer Gottheit, Akk.) Ehrfurcht bezeugen, huldigen': *nəmaňyāmahī išūidyāmahī* (sd.) *ðwā mazdā ahurā* Y. *36*. 5; — *yā vō* (näml. *apō*) .. *ahurō* .. +*nāmaṃ dadāṯ tāiš vā yazamaidē* .. +*fryaṇmahī* .. *nəmaňyāmahī* .. *išūidyāmahī* Y. *38*. 4; *39*. 4. 2) 'etwas (Akk.) durch Gebet erstreben, erflehen für –' (*avi* mit Akk.): *taṯ vīspəm frīnāmahi* .. *nəmaňyāmahi avi imaṃ tanūm* V. 20. 5.

ai. *namasyāmaḥ*. — Pü.: *nyāyišnēnītan*, (zu V.): *nyāyišnōmand*.

• g. **nəmax^vant-** Adj. (fem. °*x^vaitī-*) 'ehrfurchtsvoll': *āviš nā antarə hənṭū* °*x^vaitīš* .. *rātayō* (sd.) Y. *33*. 7.

Ableit. (mit *vant-*) aus [1]*nəmah-*. — ai. *námasvant-* Adj. — Pü.: *nyāyišnōmand*.

j. *nəmðka*: lies *nəmaðka*.

• j. *yezi taṯ* *āfrimari (sd., auch für Pü.) **nəmō** *ňyāṯ* .. N. *12*: – ? –.

j. *nəmō vantāhva* V. *15*. 43: lies *nəmō.v°*.

• g. **nəmōi** Inf. 'um auszuweichen, zu entfliehen': +*kaṃ n°* *zaṃ kuðrā n°* *ayenī* "in welches Land um zu entfliehen, wohin um zu entfliehen soll ich gehen" Y. *46*. 1 [1]); zit. H. 2. 20, wo *nəmōi* .. *nəme*.

Zum V. *nam-*. — ai. *ni-náme* Inf. — Pü.: *pa nyāyišn*. — [1]) Vgl. zSt. GDN. 3Yt. 86.

• j. **nəmō.bara-** Adj. 'der ein Darlehen gibt': *yō* .. *nōiṯ nəmō* (Sp. 1070 u.) *paiti.baraiti* .. *bavaiti hazaŋha* °*rahe* V. *4*. 1.

Pü.: s. unter [2]*nəmah-*.

• j. **nəmō.vaŋhav-** m. EN. eines Gläubigen: °*vaŋhūš* +*vaēðaŋhahe ašaonō* Yt. *13*. 109.

Eig. Bed.? Vll. aus einem ellipt. Satz, etwa *nəmō vaŋhavō* "Verehrung, ihr Guten!" entstanden. — Vgl. *vohu.nəmah-*.

• j. +**nəmō.vantā-** [1]) f., Plur. Bezeichnung eines zum Lager für Tiere geeigneten weichen und warmen Stoffs: *upāča hē* (näml. der jungenden Hündin) *gātūm barayn* (sd.) °*tāhva kaṃčiṯ vā starətaēšīnaṃ* (sd.) V. *15*. 43.

Pü.: mtnn *vanaza* (in Aw.-Buchst.). — [1]) NA. trennt.

• j. *vīspā āpō* .. *urvāzənte yā* .. *uštatātəm* *nəmrōnāi [1]) FrG.

[1]) Hat jedenfalls eine 3Plur. aus *mrav-* mit *nī* verdrängt: 'die Wasser .., die .. sich Glück und Erfolg verheissen', vgl. Yt. *13*. 93 usw.

j. *frāmā nərəgā rayōiš* N. *19*: lies *frā mā narə gārayōiš* (Sp. 511 u.).

• j. **nərə.gar-** Adj. 'männerverschlingend': *ažīm* .. *yim aspō.garəm* °*garəm* Y. *9*. 11.

Pü.: *mart ōpār*.

• j. **nərə.bərəz-** f. 'Mannshöhe, -tiefe': *ā žnubyasčiṯ* .. *ā maiðyaṇasčiṯ* [1]) .. *ā* °*zasčiṯ* (AblS.) ".. bis zur Mannshöhe (ins Wasser gehend)" V. *6*. 27; —+*žnu.bərəzō* °*zō* [2]) +*gairi.bərəzō mānō* (sd.) FrBy.; — *ā* °*zanaṃ* Vd. *14*.

Pü.: *mart bālāk*. — [1]) § *304* II. 2. — [2]) Oder Adj.

• j. **nərəfsas'tāt-** f. 'Zustand, Dauer der Abnahme (des Monds)': *yā hē uxšyastātō* (sd.) *tā* °*tātō* Yt. 7. 2; 2.

Ableit. aus **nərəfsant-* PPA., s. *narəp-*. — Pü.: *nirfsišn ēstišnīh*.

• j. **nərəmyazdana-** m. EN. eines Gläubigen: °*nahe āiðwyaos ašaonō* Yt. *13*. 110.

Eig. Bed.? — Anscheinend Ableit. aus **nərəmyazda-*.

j. *nərəyō*, *nəruyō*: s. *nar-* mit No. 14.

• j. **nō**, j., g. **nə** Part., hinter dem ersten Hochton des Satz(teil)es, unübersetzbar: *tīm nə yasnāiš* .. *mimaγžō* (sd.) Y. *45*. 10; — *hyaṯ nə mazdā paourvīm gaēðāsčā tašō daēnāsčā* (sd.) Y. *31*. 11; — *kaða nō* [1]) *ahmāi asaŋhačča* .. *paiti.jasātō ižača āzūitišča kaða* .. "wann wird zu dieser Stätte und .. zurückkommen .." V. *9*. 54; — *kaða nō ïða ašāum agatō* .. *aiðyajaŋhəm ahūm ā* "wie ists geschehen, dass du hergekommen bist ..?" V. *19*. 31; — *aða zī nə humāyō.tara* (sd.) .. *ārhāma yāiš spəntahe mainyūš dāmaṇ* Vr. *12*. 4; — *aða zī nə humāyō.tara arəhən* Vr. *12*. 4; — *mā nō aēša yā kaine* .. *tarō daxštəm pārayāṯ* (Sp. 152 u.) V. *15*. 9; — *iməm* (Sp. 371 m.) *nō haṃ.bərəða haṃ.bārayama* V. *19*. 45.

Eig. Dat. eth. des Pron. 1. Pers. Plur.; vgl. DBR. VglS. *1*. 298. — Pü. (zu Y. *31*): *ō amāk*, (zu V. *9*, *13*, *15*, *19*. 46): *i amāk*, (zu Y. *45*, Vr.): *amāk*, (zu V. *19*. 31): ausgelassen. — [1]) So allenfalls auch noch Yt. *8*. 5, 42, *17*. 10; s. *kaða* No. 1.

j. *nō* Pron.: s. unter *na-*.

• j., g. **nōiṯ**, p. **naiy** [1]) (, *nai°*) [1]) neg. Part. 'nicht, non'. Die gewöhnliche Stellung der Negation ist: A) in Hauptsätzen 1) am Anfang (des Satzes oder Satzteils), sofern sie nicht α) hinter einem andern, ebenfalls nach der Spitze drängenden Wort zurückstehen musste, oder 2) vor dem Verbum; B) in Nebensätzen 1) möglichst weit nach dem Anfang zu, oder 2) vor dem Verbum.

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(1 und 2 können auch zusammenfallen.) Sind zwei oder mehr Satzteile einander koordinirt, so erscheint *n°* oder aber eine andre Negation (s. insbes. *naēdā*) bei jedem der Teile; s. jedoch Yt. 5. 90, *14.* 45, P. *17.* I) *n°* verneint die Tatsächlichkeit der Aussage; A) in Hauptsätzen; a) im **Ap.**; das Verbum ist indikativisch; zu 1) *n° āha^h* (sd.) *martiya^h n° pārsa^h n° māda^h n° amāxam taumāyā kaščiy* (Sp. 426 u.) Bh. *1.* 13; *4.* 13². zu 2) *hauv +adakīy n° adāraya^h* Bh. 2. 6; — *kaščiy* (Sp. 426 u.) *n° adaršnauš čiščiy ϑastanaiy* Bh. *1.* 13; — *iyam dahyāuš .. hačā aniyanā n° tarsatiy* D. *4.* 2; — *avaišām n° astiy kartam yaϑā manā* Bh. *4.* 9; — mit Ellipse von *astiy*: *ava^h ahyāyā dipiyā n° nipištam avahyarādiy n° nipištam* Bh. *4.* 8. 3) in ungewöhnlicher Stellung: *kārahyā n° azdā abava^h tya^h bardiya^h* .. Bh. *1.* 10. b) im **gAw.**; zu 1); das Verbum ist indikativisch: *n° nā manā n° sīnghā n° xratavō naēdā varanā* (sd.) *n°* ² .. *n° urvanō hačaintē* Y. *45.* 2; — *n° spəntąm dōrəšt* (sd.) .. *ārmaitīm naēdā* .. *fraštā* (sd.) Y. *49.* 2; *44.* 20; — *n° avāstryō humərətōiš* (sd.) *baxštā*²) Y. *31.* 10; — *čyanhaṯ hvō? n° ayōm angrō* (sd.) *+mainyetē?* Y. *44.* 12; — es ist eine Form des Verbums 'sein' (*astī*, *hənti*) zu ergänzen: *n° aēvā ahū vistō* (sd.) *naēdā ratuš* .. Y. *29.* 6; — *n° mōi vāstā* (sd.) *xšmaṯ anyō* Y. *29.* 1; 3, *46.* 1, *49.* 9, *51.* 12, 14; — *n° diwžaidyāi* (sd.)³) *vīspā.hišas ahurō* Y. *45.* 4; — es ist die Verbalform des vorhergehenden positiven Satzes zu ergänzen: *ahmāṯ +mainyōuš rārəšyeintī* (sd.) *drəgvantō* .. *n° iϑā ašāunō* Y. *47.* 4; — *āsčā hudānhō ərəš vīšyātā n° dužānhō* (sd.) Y. *30.* 3. zu 1 α): *aṯ tū mōi n° asruštā* (sd.) *pairyaoγžā* Y. *43.* 12; — *ayā n° ərəš vīšyātā daēvāčīnā* (Sp. 595 o.) Y. *30.* 6; — mit Ellipse von *astī*: *avaēšąm n° vīduyē* (sd.)³) *yā* .. Y. *29.* 3. c) im **jAw.**; zu 1); a) das Verbum ist indikativisch: *n° dātō ahmi n° čistō* (sd.) *mərətō* .. V. *2.* 3; — *n° hē aošō pairi.vačnāmi* V. *19.* 3; Yt. 5. 93; — *n° taṯ x^varənō pairi.abaom* Yt. *19.* 57; — *ušta tē! n° pairi.frāsa* (sd.) .. *+pərəsahi* .. Y. *9.* 25; — *nava hē asti čiϑa* .. *n° hē asti yaoždāϑrəm* V. *3.* 39; — *n° tąm āϑravō.puϑrīm* (sd.) *naēϑa +daste hupuϑrīm* Y. *10.* 15; — *naēčišča airhā* (Sp. 8 o.) *yāsāiti zyānāi n° snaϑāi n°*³ .. Y. *65.* 11; — *naēčiš ax^varəntąm tva* (näml. *asti*) *n° uγrąm ašayąm n°* .. *n°* .. V. *3.* 33; — *n° imaṯ vīspəm dušvarštəm n° vīspəm aiwidruxtəe miϑrō vaēnaiti* Yt. *10.* 105; 24², 48², 139³; — *n° vanhō ahmāṯ šyaoϑnəm vərəzyeiti* .. V. *16.* 17, *18.* 10, N. *48*; — *n° ašavanəm aniištiš* (sd.) *āstārayeiti* P. *12*; N. *4*, *10*, *14*, *15*, *18*, *30*, *95*, *109*; — *vīsaiti dim fraγrārayō n° fraγrāγrāyeiti* (Sp. 511 u.) N. *19*; P. *15*, *43*⁷, *56*, Yt. *14.* 37², V. *8.* 34, *13.* 40, *18.* 16; — *n° zī ahurō mazdā* .. *+paitiričyā* (sd.) *daiϑe* V. 5. 60; — *n° mašyō gaēϑyō stē* (sd.) *aojō surunaoiti* .. Yt. *10.* 107; 107, 106; — *n° ahmāi daϑaṯ taṯ avaṯ āyaptəm* Yt. 5. 31, 43, 59, 118; *15.* 21⁶; — *n° hāu ās vaoze* (sd.) .. *n° ahmāṯ vašata yō* .. P. *48*; — *n° aora avōirisyāṯ* (als Praet.) Yt. 5. 62; — *n° hē gāuš bvaṯ*²) *n° ašəm n°* ² .. P. *40*; — *n° tāyuš n° hazanha bavaṯ*²) N. *63*; P. *56*; — *n° hīm gātvō vindənti pasvasča* V. 2. 9; 8 (wo *vindən*); — *nava.čiš mainyava yazata* .. *paiti.drąm n° paitištąm* (sd.) *vīϑənti* Yt. *6.* 3; V. *13.* 49; — *n° ahmi nmāne +zānaite* (sd.) *āϑrava naēϑa*² .. Y. *11.* 6; — *n° mąm nūrąm mašyāka* .. *yazənte* Yt. *8.* 23 (vgl. *10.* 54, Sp. 1075 m.); *1.* 18, Y. *57.* 29; — *mąm vīspe yazatānhō anusəntəm fraorəčinta* (sd.) Yt. *17.* 19; *14.* 56²; — *n° zī ahmi paiti nairi dva +mainyu rəna* (sd.) *ava.stānhaṯ*²) V. 7. 52; — mit Ellipse von *asti* 'ist': *n° zī īm zā šā* (sd.) *yā* .. V. *3.* 24; P. *46*, *47*; — *n° čahmi* (Sp. 426 u.) *zazva* (sd.) *yō* .. FrD. *3*; *3*; — *n° astaēnačibya n°* ² .. *ratufriš* N. *107*; *40*, *56*; — *n° haomō hutō axtiš n°* ² .. V. *6.* 43; — *n° payō fšuta* (sd.) .. *n° gōuš* .. *paiti.baire* (sd.)³) V. 7. 77; — *n° tā vastra pasča* .. *hąm.yūta*³) *zaoϑre n° hāvanāne n°*⁹ .. V. 5. 58; — *hō aēvō* .. *apayeiti hasčiṯ* (Sp. 592 u.) *vā* (näml. *apayeiti*) *n° vā* Yt. *14.* 20⁴); — mit Ellipse von *ānha* 'war': *n° aϑra frakavō n°*⁹ .. *naēϑa.čim anyąm* .. V. 2. 37; — es ist eine Verbalform entsprechend der des vorhergehenden positiven Satzes zu ergänzen: *apərənāyu ahmi n° pərənāyu* (sd.) Yt. *19.* 43; — *ǰvō āpəm ǰainti* .. *n° avaϑa mərətō* V. 5. 37; 38; — *avi +ainyō +surunvaiti n° ainyō* N. *24*; P. *57*; — *nisriti aētahe āstryeiti n° anisriti* N. *11*; — *mošu taṯ ās n° darəγəm* Yt. 5. 65; — *surunaoiti +zaota upa.sraotaranąm n° +upa.sraotārō*

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zaotarō N. 21; 21, 68; — es ist das Praedikatsnomen des vorhergehenden positiven Satzes zu ergänzen: *vī.barō .. ratufriš n° +avī.barō* N. 98; 99, 104, 57–59[8]; — *hā hē asti āpərətiš aipi.pārəmnāi ioa ašaone n° anaipi.pārəmnāi* V. 8. 107; — *paoirīm .. šyaoϑnanąm vərəzimnəm n° bitīm* V. 4. 50. b) das Verbum hat modale Form oder Bedeutung: *n° dim .. bitīm vāčim paiti.pərəsəmnō bva* (Sp. 929 u.)[2] V. 18. 29; — *n° ahmāṯ +ā +zyānīm* (sd.) *n° vīvāpəm xštā*[2] *.. aoi vīsō n° astō n° uštānahē činmānī* (sd.) Y. 12. 3; — *n° hē apastavāne*[2] *.. dačnąm* V. 19. 7; — *n° zī čiš* (Sp. 426 u.) *asraošyanąm tanunąm ašahe .. +vīϑāiti*[2] P. 15; N. 52, Nik. 1; — *n° nū .. aēvō n° dva n°*[2] *.. ašahe n° ašayā frāšənti*[2] (Sp. 360 u.) P. 44; V. 15. 48[2]; — *n° nū para ahmāṯ .. paiti.ǰasātō*[2] *ižāča āzūitišča* V. 9. 55; — *n° dim .. aiṅhe ayąn n° aiṅhā xšapō .. avasyāṯ*[2] *n° akavō n°*[4] .. Yt. 1. 18; — *n° gaϑahe .. ṯbaēšō frąštičina* (Sp. 595 o.) *frāšnuyāṯ*[2] Yt. 11. 5; 5[2]; — *yeiϑi zī mē nōiṯ daiϑīṯ .. n° mē ioa +ārəhāṯ.-təm*[5] (Sp. 269 o.) *+pasu vīra .. n° pasčaēta .. upa.dayāṯ*[5] *ərrō mainyuš* Yt. 13. 12 f. zu 1 α); mit indikativischen Verben: *hō n° tarštō +frānāmaite* Y. 57. 18; — *āaṯ mā n° mašyāka .. yazənte* Yt. 10. 54 (vgl. 8. 23, Sp. 1074 m.); — es ist das Praedikatsnomen des vorhergehenden positiven Satzes zu ergänzen: *frašāvayō .. ratufriš paiti n° afrašāvayō* N. 103. zu 2); mit indikativischem Verbum: *pančanąm ahmi pančanąm n° ahmi* Y. 10. 16; 16[5]; — *aṯčiṯ dim n° rāšayente* Yt. 10. 21; — *āfš narəm n° ǰainti* V. 5. 8; 9; — *ǰvasčiṯ n° bvaṯ ašava* (Sp. 253 o.) *məšasčiṯ n° baxšaiti vahištahe ərəhūš* V. 5. 61; Yt. 10. 20[3]; — mit Ellipse der Kopula: *vīspa dužvaršta n° baoδō.varšta* FrW. 3. 1; — *vərəϑraγnō .. n° narō* (Vok.) *yesnyō vahmyō gūušča urva* .. Yt. 14. 54[6]; — — mit Konjunktiv: *ǰatārəhō ahmya n° ǰanyānte* Yt. 14. 43; 43. 3) in ungewöhnlicher Stellung[7]: mit Indikativ: *yimahe xšaϑre aurvahe n° aotəm ārəha n° garəməm n° zaurva ārəha n°*[2] .. Y. 9. 5. Anhang zu I) Die am Satzanfang stehende Negation wird vor dem Verbum wiederholt: *n° spō.bərətō n°*[3] *.. n° maxši.bərətō nasuš narəm n° +āstāra-yeiti* V. 5. 3. B) in Nebensätzen; a) im **Ap.**; zu 1): *yaϑā n° arika^k āham n° draujana^k āham n° zūra^k kara^k āham n° adam naimaiy taumā* Bh. 4. 13; 1. 19; — *yadiy imām dipim vaināhy .. naiydiš vikanāhy* Bh. 4. 16; 11, 17; — *mātya^k .. avahyā paruv +ϑadayā^k* (sd.) *tya^k manā kartam naišim varnavātaiy* Bh. 4. 8; — mit Ellipse von *astiy*: *yaϑā ima^k hašiyam n° duruxtam* Bh. 4. 7. zu 2): *kāram .. hya^k manā n° gaubataiy* Bh. 2. 6, 7, 10, 14, 3. 3, 14; — *yaϑā gaumāta^k .. viϑam .. n° parābara^k* Bh. 1. 14. 3) in ungewöhnlicher Stellung[7]: *tya^k adam n° bardiya^k amiy* Bh. 1. 13; — *yanaiy dipim n° nipištām akunauš* X. 7. 3. b) im **gAw.**; zu 1): *yō n° ǰyōtūm* (sd.) *hanarə vīnastī .. aēnarəhō* Y. 31. 15; — *yōi n° ašəm mainyantā* (sd.) Y. 34. 8; — *yaēšąm n° hvarštāiš vąs* (sd.) *dužvarštā* Y. 49. 4; — *tāčiṯ .. yā n° vā arəhaṯ* (Sp. 271 u.) *arəhaitī vā* Y. 31. 5; — — *yō hōi n° vīdāitī* (sd.) Y. 51. 6; 31. 9; — *aṯ yastəm n° nā isəmnō āyīṯ* (Sp. 150 m.) Y. 46. 6; — *yōi īm vō n° iϑā maϑrəm varəšəntī* (sd.) Y. 45. 3; — mit Ellipse von *astī*: *yezī āiš n° urvānē* (sd.) *advā aibī.-dərəštā vahyā* Y. 31. 2; — es ist die Verbalform des vorhergehenden positiven Satzes zu ergänzen: *yā īm hujyātōiš* (sd.) *pāyāṯ* (sd.) *n° dužjyātōiš* Y. 46. 8; — *yaϑrā vō afšmānī sənghānī n° anafšmąm* Y. 46. 17. zu 2): *yastaṯ mīždəm hanəntē* (sd.) *n° dāitī* Y. 44. 19. 3) in ungewöhnlicher Stellung[7]: *yōi asruštōiš pərənārəhō n° ašahyā ādīvyeintī* (sd) *+hačənā n° frasayā* (sd.) .. *čāxnarō* Y. 44. 13; — *avāiš aibī yəng daintī n° ǰyātūuš* (sd.) *xšayamnəng vasō* Y. 32. 15. c) im **jAw.**; zu 1): *yō n° pasčaēta hušx^vafa yaṯ* .. Y. 57. 17; N. 24; — *yō n° kahmāi* (Sp. 426 u.) *mīϑrō.drująm .. aojō daϑāiti n° zāvarə* Yt. 10. 62; 62[2]; — *yō n° ǰvō sraošyąm uzvərəzyeiti* V. 13. 3; 9. 47, 18. 9 (s. 2), P. 48; — *yō n° narəm ašavanəm .. xšnaošta vā xšnāvayeite vā* P. 49; — *yim n° mərəγənte arərō mainyuš n°*[2] .. *naēϑa vīspe daēva* .. Yt. 8. 44; — *yārəhąm n° aiwyō .. +frabaraṯ* N. 71; — *yahmāi n° čahmāi* (Sp. 426 u.) *naēmanąm karana pairi.vaēnōiϑe* Yt. 13. 3; — *yasča n° +vīsaite framrūite* Y. 8. 4; — *yahmaṯ hača naēāiš bunǰayāṯ .. n° aēϑrapatayō n°*[5] .. *naēϑa* .. Aog. 58 ff.; — *+yaṯ n° yava mīϑō mamne n°*[2] .. P. 18; — *yaṯ n° āpō takāiš stayaṯ n° .. Yt. 13. 78; — yaṯ hē n° .. vaγδanəm upa.-ǰanyāṯ n°*[2] .. V. 5. 11; — *yaṯ nā* (Sp. 103 o.)

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n° nijanāṯ arša Yt. *15.* 32; — *yasə ∂wā n° aiwi.drušānte ažišča*[8]) *arə∂nāišča*[8]) .. Yt. *5.* 90; — *ya∂a n° taṯ paiti karətō* .. *n°*[4] .. *avasyāṯ* Yt. *13.* 72; — *ya∂a mē n° ātarš*.. *fryō anhaṯ nāča*[9]) *ašava* P. *17*; — *yezi n° harə∂rəm baraiti* V. *15.* 16, Vd. 2; V. *4.* 21, *5.* 14, *6.* 8, 47, 51, *7.* 13, *8.* 39, *17.* 10, *18.* 76, N. *69*, *109*; — *yezi mąm n° janāṯ* .. Yt. *19.* 44; V. *8.* 100; — *yezi āaṯ n° hvačibya ušibya aiwi.surunvaiti* N. *26*; *60*, *88*, *100*, *101*; — *yezi āaṯ hē n°* .. *frāra* N. *10*; *105*, *55*; — *yezi āaṯ dim n° tanupərə∂əm* +*vīδarə* N. *39*; *38*; — mit Ellipse von *asti*: *nōiṯ hāu* +*taxmō yō n°* +*aša* +*taxmō* P. *47*; *46*, FrD. *3*[2]; — *mā čiš* .. *yā n° staotanąm yesnyanąm āmātō* Yt. *10.* 122; — *yō n° kahmāi aiwi.draoxδō n°* .. *nmānō.patōe n°*[3] .. Yt. *10.* 17; — *yā n° vistəm* (sd.) *drvatō* N. *54*; — *daxšta* .. *yā n° pouru.jira fradaxšta* Yt. *5.* 93; — *yezi apōiš* (sd.) (*yezi*) *āaṯ n° apōiš* N. *26*; — die Verbalform des vorhergehenden positiven Satzes ist zu ergänzen: *yō paiti ape baraiti n° barəsmaine* N. *69*; *69*; — *yō gūuš uru∂warə hąm.pafrāiti* (sd.) .. *yō n° i∂a* V. *4.* 48; — *yaṯ dim vaēnāṯ* +*vistaēšva* (sd.) +*vindānəm n° ava yā* +*vistaēšva* N. *16*. zu 1α): *yō* .. *paiti.hinčaiti ā dim* (sd.) *n° apivatāite daēnayā* V. *9.* 52. zu 2): *yō mąm x*^{v}*āstąm n° baxšahe* Y. *11.* 1; 2; — *yō* +*naire* .. *n° paiti.daδāiti* F. *4* c; N. *15*, *29*, V. *3.* 28[2]; — *yō hē n° vīsāiti* +*framrūite* N. *13*; — *yō* .. *aiwyānhąm* (sd.) *n° aiwyāsti nōiṯ* (zu I) *gā∂ā srāvayeiti nōiṯ* (zu I) *āpō* .. *yazaiti* V. *18.* 9; — *yaṯ bā paiti* .. *naire* .. *n° daδāiti* V. *3.* 35; *7.* 59, *18.* 34; — *ya∂a azəm n° frā.nmāne* Yt. *9.* 4; N. *67*; — *yezi isəmnō n° vindāite* V. *13.* 36; *2.* 4; — *yezi mē n° ārhāṯ spā* .. V. *13.* 49; — *yeiδi zī hvarə n° uzuxšyeiti* Yt. *6.* 3; *8.* 52; — *yeiδi zī azəm n° daiδyąm* .. *asō* .. V. *1.* 1; — *yeiδi zī mē n° daiδīṯ upastąm* .. Yt. *13.* 12; — die Kopula ist zu ergänzen: *yaṯ hē zasta n° frasnāta* V. *8.* 40; — *āaṯ yezī šē anya aγa šyaδna n° fravaršta* V. *3.* 21. 3) in ungewöhnlicher Stellung[7]): *yō naire nəmanhəmte n° nəmō paiti.baraiti* V. *4.* 1; — *yōi vō vanuhīš* .. *n° paurvā āzārayente* (sd.) Yt. *13.* 30; — *yō asruṯgaošō vā* .. *n° ōim činəm* (Sp. 595 m.) *vāčim* +*aiwyās* N. *14*; — *yeṅhe xša∂rāδa n° aotəm ārəha n°*[4] .. Yt. *19.* 33; — *yeṅhe dā∂rahe dāiti* +*n°*[10]) *hava urva* +*vāurāza* N. *84*. II) der Gebrauch von *n°* nähert sich dem von *mā* 'μή'; a) im **gAw.**; es folgt Optativ; zu 1): *n° daibitīm duš.sastiš* (sd.) *ahūm mərašyāṯ* Y. *45.* 1; — *n° ahyā mā ā∂riš* (sd.) .. *frōsyāṯ* Y. *46.* 8; — *n° nā pourūš* (sd.) *drəgvatō hyāṯ čixšnušō* Y. *43.* 15; — mit Ellipse von *hyāṯ*: *n° ərəšajyōi frajyāitiš* (sd.) *n° fšuyentē drəgvasū pairī* Y. *29.* 5. zu 1α): *anāiš vā n° ahurā* .. *yānāiš zaranaēmā* (sd.) Y. *28.* 9. b) im **jAw.**; zu 1); es folgt Optativ: *n° i∂ra airyā daiṅhāvō frąš* (sd.) *hyāṯ haēna n°*[5] .. Yt. *8.* 56; — *n° hiš barōiṯ upa kašəm* N. *28*; *105*, *16*(?); — — Konjunktiv: *n° zī čiš* (Sp. 426 m.) *arəhā drujō nyāsāite* (sd.) FrW. *8.* 1; — *n° mē apąm ā∂rava aiwištiš vərəδyē* .. *čarāṯ* (sd.) Y. *9.* 24; — *n° astąm n°*[4] .. *pairi.spāiti* (sd.) *apąm astryānte* V. *6.* 29; *8.* 25[6]; — — Injunktiv: *n° mana xša∂re bvaṯ aotō vātō n°*[3] .. V. *2.* 5; — — es ist die Modusform des vorausgehenden positiven Satzes zu ergänzen: *vərəzyāṯ usaiti n°* +*anusaiti* N. *6*; V. *8.* 37, 39; — *naēča* .. +*hāu nā* .. *isaēta frašūtōiṯ n° apašūtōiṯ* (sd.) *∂rayamčina* (Sp. 595 o.) *gāmanąm* P. *23*; — (*kaṯ*) *nā daēvayasnāi* .. +*čašāite?* .. *dahmō niuruzdō* (näml. *čašāite*) .. +*pairi.gərəptayāṯ paiti zəmanayā* (sd.) *n°* +*anaipi.gərəptayāṯ paiti* N. *17*; V. *8.* 13; — *frā mē gaδwa zazayąn nižbərəta* (sd.) *n° ainižbərəta* V. *8.* 37; — *aiwyāsta* .. *gā∂ā srāvayaṯ n° anaiwyāsta* N. *85*. Anhang zu II: *nōiṯ* im Sinn von 'dass nicht, damit nicht' zur Einleitung eines dem Sinn nach untergeordneten Satzes; a) mit Konjunktiv: *nōiṯ hē apastavāne* .. *daēnąm* .. *n° astača*[10]) *n° uštānəmča*[10]) *n° baoδasča*[10]) +*vīurvisyāṯ* V. *19.* 7. b) mit Infinitiv: *frā ∂wąm* .. *uzuxšāne* .. *n° apaya afrapatāi* Yt. *19.* 50; 48. III) *nōiṯ* als Wortverneinung; uzw. a) eines Partizips: *n° tē ahmāṯ* +*drājyō* +*yeitīm framraomi* .. *āfrītīm* P. *33*; — *ašəmaoγahe* .. *daēnayā mąs vača da∂ānahe n° šyao∂nāiš apayantahe* Y. *9.* 31. b) eines mit dem Pron. interrog. zusammengesetzten Adjektivs: *asō rāmō.dāitīm n° kudaṯ.šāitīm* (sd., Ntr.) V. *1.* 1.

Aus dem Zusammenhang gerissene, verderbte oder wertlose Stellen: ‖ Bh. *5.* 5; — V. *1.* 1 PüZ., 15 PüZ., *3.* 14 PüZ., 42 PüZ., *8.* 74 PüZ., Yt. *4.* 8, *5.* 95, Vyt. *28*, *31*[3], *47*, *51*, Vd. *4*[4], *19*[2], *21*, DkB. *131*, FrD. *7*[3], P. *10*[6], *45*, *54*, N. *2*, *5*, *11*, *17*, *62*, *65*, *67*,

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95–97[4], *105*, *108*, Nik. 2 f.[3]. *yezi nōiṯ* als adv.-artige Verbindung sbes.

Aus ar. **nait*[1]), Komp. aus **na*, neg. Part.+**it*. — ai. *nét* Neg. 'non, ne' (s. DBR. VglS. *2*. 533); mp. *nē*, np. *niy*° (GIrPh. *1* b. 155). — Pü.: *nē*. — [1]) *naɪ*° nur in *naiśim*, *naimaiy*. Das ap. Wort könnte auch ar. **nai*, nicht **nait* entsprechen; s. *naē*°. Für wahrscheinlich halte ich es nicht. — [2]) In futurischem Sinn. — [3]) Praedikativer Infinitiv. — [4]) Man erwartete eher *naēčiš* 'nemo' statt *nōiṯ*; dann wäre *apayeiti* hinzuzudenken. — [5]) In kondizionalem Sinn. — [6]) Statt *gūšča* verlangte man *nōiṯ gūš*; s. No. 8 f. — [7]) Wo *nōiṯ* in ungewöhnlicher Stellung steht, liegen zumeist besondre Gründe vor. In Y. *9*. 5, Yt. *19*. 33 – wozu V. *2*. 5 zu vergleichen – steht *n*° hinter einer Satzpause; ebenso in Y. *44*. 13, Yt. *13*. 30, N. *14*, *84*. — — [8]) Statt *ča*.. *ča* erwartete man die Wiederholung von *nōiṯ*. Vgl. [1]*mā* No. 3. — [9]) Man verlangte *nōiṯ nā aiava*; s. No. 6. — [10]) Hds. *čōiṯ*; aber Pü.: *nē*. — [11]) Auffällig ist die Verbindung von *nōiṯ* mit *ča*.

j. *nōim* N. *109*: lies *ōim*.

g. *nā*: s. unter *na-*.

j. *nāmh*°: s. *nāh-* und die folg. Wörter.

• j. **nāmhaiθya-** m. Name eines *Daēva*[*]): *indrəm* .. *saurum* .. °*ϑim daēum* V. *10*. 9; — *daēvanaṃ daēvō indrō* .. +*sauru* .. °*ϑm*[1]) (statt NS.) V. *19*. 43.

*) Vgl. Bd. *28*. 10: "The business of the demon *N.* is this, that he gives discontent to the creatures"; ferner WEST SBE. *5*. 128 No. 4, *37*. 213 No. 4, BLOCHET RHR. *32*. 113.

Et. und eig. Bed.?[2]). — ai. *nāsatya-* Beiwort der *Aśvinau*. — [1]) S. zu *patay-* No. 1. — [2]) Vgl. MMÜLLER Wiss. Myth. *2*. 147, UHLENBECK WAiSpr. 147.

• j. **nāmhan-** m. 'Nase' des Menschen: *upa vā nasuš raēϑwāṯ* °*hanaṯ hača* V. *3*. 14; — °*ha* (NS.)[1]) F. *3* d.

Vgl. *nāh-* und BLOOMFIELD AJPh. *12*. 9. — Pü. (dRn.): *nāk*, *vēnik*. — [1]) Oder zu *nāh-*, sd.

• j. **nama.a'zbātay-**[1]) f. 'Anrufung (einer Gottheit) mit dem Namen, namentliche Anrufung': *kva asti vərϑraγnahe*.. °*zbāitiš* "wo ruft man den *V.* namentlich an?" Yt. *14*. 42.

+*a-zbātay-* f., zum V. *zbā-*; ai. vgl. *āhūtay-* f. — Npü.: *nām ba nām yād kardan*. — [1]) J 10, Pt 1 haben °*uzb*°, vll. die bessere Lesart; vgl. *uzbātā*.

• j. **namaṇ-** n.: s. unter *nāman-*.

• j. **namō.xšaϑra-** Adj. – ? –, unter den Namen *AhM.*s: °*rō nama ahmi namō.-xšaϑryō.təmō* (sd.) *nama ahmi* Yt. *1*. 13. Geringe Stelle.

Pü.: *āpāt x*ᵛ*atāδ*, (nach *Pāz.*): *nāmīk* und *āpāt x*ᵛ*atāδ*; Sü.: *svatantrarājā*.

• j. **namō.xšaϑryō.təma-** Adj. – ? –, unter den Namen *AhM.*s[1]): *namō.xšaϑrō* (sd.) *nama ahmi* °*mō nama ahmi* Yt. *1*. 13. Geringe Stelle.

Pü.: *āpāt x*ᵛ*atāδtum*, mit der Erl.: *hač apārīk yazatān*, Sü.: *svecchārājā*. — [1]) Soll den Superl. von *namō.xšaϑra-* vorstellen.

• g. **namišta-** Adj. 'ehrerbietigst': °*tahyā nəmənhā nā̊ mazištāi yānəhəm paitī.ǰamyā̊* Y. *36*. 2.

Superl. zu *namra-*; *ą* aus ar. *ā* (§ *296*. 3), s. *namy*° und *stāvišta-*. — Pü.: *nyāyišnōmand*.

• j. **namy-asav-** Adj. 'mit biegsamen, zarten Schösslingen': *haomō* °*suš* Y. *9*. 16.

**nami*°, nur KompA.: sva. **namra-*; s. CLD. GGA. *1893*. 398. — *ą* aus ar. *ā*, § *296*. 3. — Pü.: *narm tāk*.

• g. **nasvah-** Adj., PPfA.: s. [1]*nas-*.

• j. ˣ*ainidkim* **nazā̊**ˣ N. *66*: – ? –.

Pü.: *vēnīk uzāyišn*; s. zu *ainidkim*.

• j., g. **nī**, j., g. *ni*°, *ny*°, p. *niy*° 1) Adv. a) 'nieder, hinunter' (nur Komp.). b) 'hinein' (nur Komp.). 2) Praev. (mit [1]*ar-*, *az-*, *gam-*, *dā-*, *pais-*, *vaz-*, *sray-* usw.). Ohne Wert: *nī*[3] Vyt. *33*[1]).

KompA.; Ableit. — ai. *ni*, np. *ni*°, *na*°. — Pü.: *apē*, *ni*°. — [1]) Vgl. Yt. *8*. 29.

• j. **ni-kanta-** Adj. (fem. °*tā-*), PPfP.: s. [2]*kan-*.

Vgl. *avakanta-*.

• j. **ni-gāmhant-** Adj. (fem. °*hənti-*), PPA.: s. *gah-*.

• j. **ni-γnintay-** f. 'Niederschlagen': *pasča ǰainti daēvanaṃ pasča* °*ti mīϑrō.drujəm* .. *fravazaite mīϑrō* Yt. *10*. 133.

Zum V. *gan-*. — Die Art der Bildung ist mir undeutlich; CLD. KZ. *32*. 591 verstehe ich auch nicht. F 1 hat *nryaninti*. Vll. *niγnainti* zu IF. *1*. 300 No. 2.

• j. **ni-γmant-** Adj., PPA.: s. *gam-* mit No. 20.

ai. *gmánt-* Adj. (*trá sú gmántā* RV. *10*. 32. 1).

j. *niγrāire*: s. [4]*gar-*.

• j. **nixšata** Adv., mit Abl. 'niederwärts von –': *n*° *ahmāṯ* (näml. *mīϑrāṯ*) *vazata ātarš yō upa.suxtō* "niederwärts von ihm fährt *Ā.* .." Yt. *10*. 127.

Die Bildung ist undeutlich; **nixš* zu *nī* wohl wie gr. *πίριξ* zu *περί*; vgl. BGM. GrGr.3 177 und *nyānk-*.

• j. **ni-ǰaγništa-** Adj. 'der am besten nieder –, zu Boden schlägt', mit Akk.: *rašnvō tāyūm* °*ta* (VS.) Yt. *12*. 7.

ai. vgl. *nijaghnáy-* Adj.

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• j. +ni-ǰatəm[1] Absol.[2], mit *asti* 'er schlägt nieder, ein auf —' (Akk.)[3]: *manayən ahe yaδa nā satəmča* .. +*paršanąm* (sd.) *niǰ° hyāṯ* Yt. *13*. 71. [Yt. 5. 77: s. Sp. 492 u.]

Zum V. *gan-*. — 1) So F 1; NA. °*δəm*. — 3) zBild. s. *asrutəm*. — 3) zKonstr. s. [1]*ah-* I 5, Sp. 271 o.

• p. *niǰ°* Praev.: s. unter *niš*.

• j. niǰara- m. EN. eines Gläubigen: °*rahe savarəhō ašaonō* Yt. *13*. 101.

Eig. Bed. von *nī-ǰara-*?

• j. niǰāma'ya- den. Praes. 31[1] 'puerperam facere'.

yaṯ kainyō uzvāδayeinti darəγəm (sd.) *aγrvō niǰāmayeinti* "wenn sie Mädchen (mit Gewalt) entführen und sie . . zum Gebären bringen, ohne dass sie verheiratet sind" Yt. *17*. 59.

**ni-ǰāma-* m. 'puerperium'[1]; vgl. lit. *gìmti* 'geboren werden', apr. *gemton* 'gebären'. — 1) Man kann *niǰāmaya-* auch als Praes. 30 (Kaus.) zu [2]*gam-* (apr. *gem-ton*) mit *nī* fassen. Der Zusammenstellung mit ai. *nigácchāt* RV. *10*. 10. 12 widerspricht die Bedeutung.

• j. +nitəma Adv.: s. *nitəma-*.

• j. ni'təma- Adj. (fem. °*mā-*) 'der unterste, am tiefsten befindliche' (nach Lage, Grösse, Zahl, Dauer usw.): °*mazšva gātušva hazarərō.təmahvača* "an den tiefstgelegenen und ganz finsteren Orten" Yt. *15*. 53 (?); — °*mačiṯ avazšąm stāraṃ* (sd.) *yaδa* . . "die kleinsten . ." F. *4* a; — *čvaṯbya nā* °*mazibya hāvanazibya* (sd.) *ratufriš* "wie gross mindestens . ." N. *108*; — *fratəməm daiϑhūš nava pərəδwō* (sd.) . . *mąδəmō* . . °*mō tišrō* V. 2. 30; 30[1]; — +*čvata nā* +°*ma*[2] *barəsmana ratufriš* N. *90*; — +*čvata* (sd.) *nā* +°*ma*[2] *vača gāδā srāvayō ratufriš* "quanta minima voce . ." N. *27*; — *dvadasa vītāra* (sd.) *upəma nava* . . *maδəma xšvaš* . . °*ma* (NPm.) V. *14*. 14; — *čvaṯ* °*məm hastrəm* (sd.) *arəhaṯ* . . N. *31*; — °*mačiṯ* +*haoma.hūitiš hazarəraγnyāi asti daēvanąm* "auch die geringfügigste *H.*-Kelterung dient dazu tausend *D.* zu töten" Y. *10*. 6; 6[2]; — *aγrīm staorəm* . . *maδəməm* . . °*məm* ". . von geringstem Wert" V. 7. 43[2]; 41; — *ayarəhaēnəm vā srum* (sd.) *vā* °*ma* (NDn.) *xšaδra vairya* ". . die beiden mindestwertigen Metalle"[3] V. *16*. 6; — °*məmčiṯ apərənāyūkəm* "geringster Leute Kind" V. *9*. 38; — °*məm hāδrəm* (sd.) *δrivačahim* "das kürzeste *H.* . ." F. 27 b; — °*manąmčiṯ* Vyt. *23*[2] (?); — +*ǰarōiš* +*haoməm* . . *yaδa δrisarəm* (sd.) °*məm* ". . ein Minimum" P. *19*. a) IS. °*ma* als Adv. 'mindestens': *čvaṯ nā* +°*ma*[2] *azmahe* (sd.) *paiti.barō ratufriš* "wie viel . . mindestens . ." N. *106*; — (*čvaṯ*) +*nā* +°*ma*[4] *aiwyāstō ratufriš* N. *86*; *87*[2].

Superl. aus *nī*. — mp. (Pü.) *nitum*; vgl. ai. *nitarām* Adv., ahd. *nidar*. — 1) Gestört. — 2) Hds. *nətəm*°, *nitim*°, *nistəm*°. — 3) Anscheinend Glosse. Pü.: *pa asēnēn aδāv pa srupēn aδāv* (!) *pa nitum šahrēvar*. — 4) Hds. *nanətəma*.

• j. ni-daiϑyąn Inf. 'niederzulegen, hinzulegen auf —' (Gen.): *dva dim nara isōiδe* . . *upa.skambəm* (sd.) *vīčičazšva dim paiti airϑhā zəmō nid*° V. *8*. 10.

Zum Praes. 5 des V. *dā-*; Bthl. IF. *12*. 142. — Pü.: *apē ē dahēnd* (3. Plur.).

• g. ni-dāta-, j. ni-δāta- Adj. (fem. °*tā-*): s. [1]*dā-*.

KompA., E.

niδātačča Yt. *13*. 66: s. [1]*dā-*, Sp. 722 o.

• j. ni-δātay- f. 1) 'Nieder-, Ablegen': *maṯ vastranąm* °*δāiti* V. *6*. 27. 2) 'Verbergen'[1]: *yaδa nōiṯ* +*aiti* (sd.) °*δāitiča* +*airišya* N. *67*.

Pü. (zu V.): *apē ē nihēt* (3S.), (zu N.): undeutlich. — 1) S. zBed. np. *nihādan*.

• j. niδātō.pitav- Adj. 'wo Speisen niedergelegt, geborgen sind': *xšaδra* . . °*tu* (APn.) *hubaoiδi* Yt. 5. 130, *17*. 7.

• j. niδātō.barəzišta- Adj. — ? —, Beiwort des Hauses: *tūm* . . *ništarətō.spayā* °*tā nmānā masitā daδāhi tūm* . . +*ništarətō.spaēm* °*təm nmānəm daδāhi bərəzimitəm* Yt. *10*. 30.

Vermutlich verderbt aus *niδātō.barəziš-* 'wo(rin) Polster, Kissen niedergelegt sind'. Dst.s 'hautes sur leurs bases', ZA. *2*. 451 ist unmöglich.

• j. ni-dārant- Adj., PPA.: s. [3]*dar-*.

• j. ni'δā-snaiϑiš- Adj. (auch fem.) 'die Waffen niederlegend, sva. bewirkend, dass die Waffen niedergelegt werden': *daēnąm māzdayasnīm fraspāyaoxδrąm* (sd.) °*δišəm* (ASf.) Y. *12*. 9.

**ni-δā-* Adj., zum V. *dā-*; s. zKomp. § *264* A. 1 No. 9. — Pü.: *nihāt snēhīh*, Sü.: *saṃnyastaśastraḥ*.

g. *nīdyātąm* Y. *48*. 7: s. Sp. 761 m.

• j. ni-ϑaxta Inf. 'zu lenken, zu zügeln' (das Ross beim Reiten): *mā buyā aurvataṃ yūxta* (sd.) . . *niδ*° Y. *11*. 2.

Zum V. *δang-*. — Pü.: *mā* (*bavē*) *arvandān apē nihaxtan*, erl.: *apīć dāštan mā tuvān bavāt*.

• p. nipadiy Adv. 'unmittelbar hinter —

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(Akk.) her': *vivāna^h hadā kārā n° tyaiy ašiyava^h* Bh. *3*. 11.

LS. aus **ni-pad-*(?). — Vgl. arm. *yet* 'hinter', gr. *πεδά* (BGM. GrGr.3. 445).

• j. **nipašna'ka-** Adj. 'neidisch, schelsüchtig': *nivayaka °ka* (NP.) *apa.skaraka apa.xraosaka imā̊ paiti.vīsənte* Yt. *5*. 95.

Ableit. aus **ni-pašna-* m. 'invidia'.

• j. **ni-pātayaē-ćā̊** Inf. '(und) zu beschützen': *gaēϑāśćā tanvasćā nip° nišənharətayaēćā* Y. *58*. 2; *71*. 11[2], Yt. *5*. 6.

Zum V. *pā(y)-*. — Pü.: *apē pānakīh*.

• j. *pātayasća* (sd.) ˣ**ni-pātayāi** Vyt. *43*.

• j. **ni-pātar-** m.; **ni-pāϑrī-** f. 'der, die beschützt, verwahrt; Beschützer, Beschützerin', von Gottheiten: *tūm* (näml. *miϑra*) *maēϑanahe pāta °ta ahi adružąm* Yt. *10*. 80; — *amənća vərəϑraγnəmća .. dva apātāra dva °tāra* Yt. *14*. 45; — *°tāra*[1]) *vīspayā̊ ašaonō stōiš* Yt. *5*. 89; — *azəm* (näml. *Miϑra*) *vīspanąm dāmanąm °ta ahmi .. nišharəta* Yt. *10*. 54; — *amərśanąm spəntanąm .. yōi hənti ārəhąm dāmanąm °tarasća nišharə-tarasća* Yt. *19*. 18; — *māzdayasnīm daēnąm .. °ϑrīm naraṃ ašaonąm nišənharə-ϑrīm* Vyt. *14*. a) mit Akk.: *haoməm .. °tārəm vohu baire* Yt. *14*. 57.

Npü.: *nigah bānī kunanda*. — [1]) Man verlangte ASf. (auf *mąm*, d. i. *arədvīm* bezogen); wohl Zitat.

• p. **ni-pišta-** Adj. (fem. *°tā-*), PPfP.: s. *pais-*.

Vgl. np. *niwišta*; ooss. *nifista* 'Schrift'. — S. auch *frapixšta-*.

• p. **ni-pištanaiy** Inf. 'niederzuschreiben, aufzuschreiben': *pasāva^h adam niyaštāyam imām dipim* (sd.) *nip°* X. 7. 3.

Zum V. *pais-*. — np. *niviśtan*.

• j. **ni-bərəϑa-** n. 'Ort, wo man etwas hinein-, unterbringt, d. i. Kammer, Vorrats-, Schatzkammer': *ərəzatəm .. +°ϑe* (LS.)[1]) *ābərəta* (sd.) *baraiti* Yt. *17*. 14.

[1]) So J 10; NA. *°ϑi*, das als *un*thematischer LS. zu fassen wäre.

j. *niwyeiti* P. *21*: s. *bay-*.

j. *nimat°* V. *3*. 35, *5*. 38, *8*. 1: lies *nəm°*.

• j. **ni-marəzišta-**[1]) Adj. (fem. *°tā-*) — ? —, von der *Čistā*: *razištąm čistąm .. °tąm* Yt. *16*. 1.

[1]) Korr. der NA.; F 1 usw. *namar°*.

• g. **nī məraždyāi** Inf. 'niederzufegen, zu Boden zu werfen': *kaϑā ašāi drujəm dyąm zastayō* (sd.) *nī hīm m° ϑwahyā mąϑrāiš sənghahyā* ". . damit er (der Gott *Aša*) sie (die Welt der *Drug*) zu Boden werfe gemäss den Verheissungen deiner Lehre" Y. *44*. 14.

Zum Praes. 8 des V. *marəz-*. — Pü.: *kē apē murnjēnēnd*[1]) *kē ē i tō mānsr āmōčēnd*, erl.: *dēn burtār apē murnjēnd*. — [1]) Danach also zu *marək-*, was grammatisch unmöglich ist. Auch steht dem der sonstige Gebrauch von *marək-* entgegen.

• j. **ni-mraoka-** m. 'Einmündung (fliessenden Wassers), Zufluss': *zrayənhō vourukašahe vīspāsća srīrā °kā vīspāsća .. apayzāire* Yt. *8*. 46.

Zum V. *mraok-*. — ai. vgl. *mroká-* m., *nimrúk-* f.

• j. **ni-mraomna-** Adj., PPM.: s. *mrav-*.

p. *niyaϑrārayam*: s. unter *sray-*.

• p. +**ni-yamana-**[1]) n. 'Zuendeführen, Beendigung, Ende'[2]): *ϑūravāharahya māhyā °nam patiy avaϑāšām* .. "im Monat des *Θ*., an dessen Ende, da . ." Bh. 2. 11.

Zum V. *yam-*. — ai. *niyamana-* n. 'Niederhaltung'. — [1]) NA. *iyam°*; vgl. BTHL. IF. *12*. 135. — [2]) Die Bedeutung steht durch Aü. fest, wo 'am 30. Tag'.

j. *niyą* Aog. *60*: lies *nisyąš*.

• j. **ni-vaxtar-** m. 'der in den gebührenden Anteil einweist': *upa.barat āyaptəm baxtača °tača* Vyt. *38*.

Komp. *nī+baxt°*, § *268*. 37.

j. *nivanti* N. *94*: lies *nivənhənte*; s. *²vah-*.

• j. **ni-vanda-** m. 'Fessel, Fesselung, Gefangennahme': *haoməm yim nivizaiti* (sd.) *°dāt apayeiti* [*dušmainyaot*, sd.] *pəšana hača* ". . entgeht man der Fessel [des Feindes] in der Schlacht" Yt. *14*. 57.

Komp.: *nī+banda-*, § *268*. 37. — ai. *nibandha-* m.

• j. **nivayaka-** Adj. 'der einem Schreck einflösst, terrificus': *°ka* (NP.) *nipašnaka apa.skaraka apa.xraosaka imā̊ paiti.vīsənte* Yt. *5*. 95.

Ableit. aus **ni-vaya-* m. 'terror'; zum V. *bay-*, § *268*. 37. — Vgl. ai. *bhayá-* n.

• j. **nivavant-** Adj. (fem. *°vaitī-*) — ? —: *hāu* (näml. *kaine*) .. *spānavaiti °vaiti pasvaiti* .. V. *19*. 30.

Pü.: *vičārišnōmand*[1]), erl.: *paδtāk ku katār hač katār u katār hač katār*. — Vgl. zu *nivātay-*.

• j. **ni'vaštakō.srvā-** Adj. (mask. *°va-*) 'mit eingebogenen, nach innen zurückgekrümmten Hörnern', vom Schafbock: *maēšahe kəhrpa .. °vahe* Yt. *14*. 23.

**nivašta'ka-* Adj., Ableit. aus **ni-vašta-* Adj., PPfP.; vgl. mp. *vaštan*, np. *gaštan* 'drehen'; s. dazu BTHL. IF. *4*. 131, HBM. PSt. 197. —

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Npü.: *kutāh surūn*, (bei TĪR ANDAZ): *surūn zīr kaj dāranda.*

• j. **ni-vātay-** f. 'entscheidender Sieg': *aṯčiṯ ahmāṯ yaϑa apəməm manivā̊ aṇhaṯ °vāitiš* "und zwar bis dass am Ende der Dinge zwischen den beiden Geistern der entscheidende Sieg stattfinden wird" Y. *10.* 16 [1]. a) 'Entscheidung': +*dāϑre* (sd.) *zī paiti °vāitiš vīspahe aṇhōuš . . humataēšuča* . . N. *84.*

KompE. — Zum V. [1]*van-*. — Pü.: *apē vičārišnīh.* — [1]) Vgl. Yt. *13.* 13 und Bd. *30.* 29 ff.

• j. **nivāzan-** Adj. 'anziehend, reizend, gefällig' [1]): *hā hē maiδim nyāzata yaϑača hukərəpta fštāna yaϑača aṇhən °zāna* (ND.) "sie schnürt sich ihre Taille, damit ihre Brüste schöngestaltet und damit sie gefällig seien" Yt. *5.* 127.

Ableit. aus **ni-vāza-* m. 'attraction' [1]); ai. *nivāhá-* m. 'Abnahme (der Tage)', vgl. *nivahá-* Adj. 'herbeiführend'. — [1]) Anders GDN. KZ. *25.* 401 ('geschnürt') und DST. ZA. *2.* 395, der np. *navāk* 'schmeichelnd' vergleicht (s. auch JUSTI NB. 504), dabei aber ausser Acht lässt, dass dessen *z* nach Ausweis des np. *navā* 'Melodie' aus mp. **navāk* (oder vielmehr **nivāk*) ein mp. *č* vertritt; s. dazu HBM. AGr. *1.* 207, SALEMANN GIrPh. *1.* 298, VONSTACKELBERG WZKM. *17.* 54.

• j. **nivika-** m. EN. eines Ungläubigen, dessen Söhne von *Kərəsāspa* getötet wurden: *kərəsāspō . . yō ǰanaṯ hunavō . . nivikahe hunavasča* . . Yt. *19.* 41.

Eig. Bed.? Nach JUSTI NB. 230 zu p. *naiba-* (§ *268.* 37); schwerlich.

j. *nivizaiti* Yt. *14.* 57: s. *vaēz-*.

j. *niraṯ* Yt. *8.* 38: s. [1]*ar-*.

• j. **nīre** Inf. 'hinabzusinken, -sickern': *mā tē nīre +zəme paiti iϑa raēvantō arəǰahe* "dass nur von dir, dem . ., nichts auf den Boden hinabsickert" Y. *10.* 17.

Zum Praes. 5 (*īr-*) des V. [1]*ar-*, mit *nī.* — Pü.: *awganēm*, 1Sg. 'ich werfe hin'.

• j. **ni-uruzda-** Adj., PPfP.: s. [2]*raod-*. Ableit.

• j. **niuruzdō.təma-** Adj. 'der (physisch) am meisten heruntergekommen ist': *draēǰištō.təmaēšvača °maēšvača* . . V. *3.* 19.

Pü.: +*niuruzdīktum* [1]), erl.: *kamist.* — [1]) S. [2]*raod-* No. 4 f.

• j., p. **nisāya-** m. Name zweier Länder; 1) *puxδəm asaṇhamča . . frāϑwərəsəm . . °sāim yim antarə mōurumča bāxδīmča* ". . *N.*, das zwischen *M.* und *B.* liegt" V. *1.* 7. 2) ‖ *°sāya^k nāmā^n dahyāuš mādaiy* "eine Landschaft namens *N.* in Medien" Bh. *1.* 13.

*) Über die Lage des im Awesta genannten *N.* s. GGR. OK. 72. Pü. besagt, die Hinzufügung *antarə m° b°* geschehe, weil es noch ein andres Land des Namens gebe.

Eig. 'Niederlassung', zum V. *sāy-*; ai. vgl. *niśāyin-* Adj. — Pü.: *nisāy.*

j. *nīsta* V. *18.* 16: lies *nista*; s. *naēd-*.

j. *nistəma* N. *87*: lies *nitəma.*

• j. **ni-spā-** Adj. 'der niederwirft, schleudert': *fraspā̊ nąma ahmi °spā̊* (NS.) *nąma ahmi* Yt. *15.* 45. Geringe Stelle.

• j. **nisma-** m. '(Hineingehen in den Erdboden sva.) Tiefe': *paoirīm upa mayəm niϑwərəsōiš . . dva ərəzu °mahe* [1]) "das erste Loch sollst du . . zwei Finger in der Tiefe ausstechen" V. *9.* 6.

Ableit. aus **ni-zam-* Adj. 'in die Erde hinein gehend'. — Pü.: *pa nikōnīh.* — [1]) Wörtl. 'duos digitos altitudinis' im Sinn von 'in altitudinem duorum digitorum'.

• j. +**nisyąš** [1]) Adv. 'nach unten, in die Tiefe': *yahmaṯ hača naēčiš bunǰayāṯ . . nōiṯ +usyąš* (sd.) *tačō nōiṯ n°* Aog. *58* ff.

NSm. [2]) aus **nisyank-* Adj., Ableit. (§ *178* a. β) aus *nī* in Ausgleich mit *usyank-* (sd.) [3]). — Vgl. *nyā̊nk-*. — Pü.: *kē pa nikānīh frōt vazēt*, erl.: *hačaδar i zamīk nihān bawēt čigōn frāsyāk.* — [2]) Vgl. zu *paraš.* — [3]) Ir. **usank-* und **niǰank-* ergeben durch Kontamination sowohl j. **usyank-* als **nisyank-*.

• j. **ni-sritay-** f. 'Anvertrauen, Überlassen' [1]): *yehhe +°tīm* [2]) *frāra* (Sp. 185 m.) . . *yezi āaṯ hē nōiṯ +°tīm* [3]) *frāra* N. *10*; — +°*ti* [4]) *aēlahe āstryeiti nōiṯ +anisriti* "bei dessen Anvertrauung wird man sündig, nicht bei dessen Verweigerung" N. *11* [5]).

KompE. — Pü.: *apē apaspārišnīh.* — [1]) Näml. eines Kindes an einen Priester zum Zweck priesterlicher Hilfsleistungen. — [2]) Hds. *°təm.* — [3]) Hds. *aiṛsritim.* — [4]) *°tiṯ.* — [5]) D. h. wenn man es (das Kind eines *Daēvayasna* oder *Tanu.pərəϑa*) anvertraut bekommt und mitnimmt, nicht im Gegenteil.

• j. **ni-zənga-** Adj. 'vom Fussknöchel hinab gehend': *arədvī . . °ga* (IS.) *aoϑra +pāiti.šmuxta* ". . vom Knöchel abwärts mit Schuhwerk bekleidet" Yt. *5.* 64.

• j. **ni-zənta-** Adj. 'ein(d. i. im Haus) [1]) geboren, ingenuus': *°təm* F. *26.*

mp. (Pü.) *nizand*; ai. vgl. *nija-* Adj. 'eigen'; BTHL. IFAnz. *12.* 27. — Pü.: *nizand*, erl.: *i pa xānak zāyēt.* — [1]) S. PüErl.

• j. +**ni-zbaya-** m. 'Anrufung': *maṯ °yehe*

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sraošō ašyō (soll heissen) "unter Anrufung des .. *Sr.*" Vd. *12.*

Zum V. *zav-* (Praes. *zbaya-*). Wertlos. — Pü.: *ayāt kartan.*

• j., g. **niš**[1], *niž*°[2], p. *nij*°[3] 1) Adv. 'hinaus' (nur Ableit.). 2) Praev. 'hinaus, weg' (mit *ay-*, [1]*dar-*, [1]*bar-*, *nāš-*).

KompA.; Ableit. — ai. *niṣ*°, *nir*° (usw.) Adv., Praev. — Pü.: *apē.* — [1]) Wenn vom Verbum getrennt, sowie vor tonlosen Lauten. — [2]) Vor tönenden Lauten. — [3]) In *nijāyam*, Sp. 153 m.

• j. **nišanharətayaē-ča** Inf. '(und) Acht zu haben auf –, zu wachen über –': *fradaδāi nmānaheča .. harəδrāiča aiwyāxštrāiča nipātayaečа* °*yaečа* Yt. 5. 6; Y. *71.* 11; — mit Akk.: *gaēδāsčā tanvasčā nipātayaečā* °*yaečā* Y. *58.* 2.

Zum V. *har-* mit *nī*; zSchr. s. § *268.* 48. — Pü.: *pa apē sardārīh.*

j. *nišanharatū*: s. unter *har-*.

• j. **nišanharəδrī-** f.: s. unter *nišharətar-*.

j. *nišanhasti*: s. [1]*had-*.

• j. **ni-šastay-** f. '(das Sichsetzen, Sichniederlassen auf das Weib sva.) Begatten'[1]: *paoiryāi upačta* (sd.) *paoiryāi* °*ta* (LS.) *δrisatəm upāzananaṇm upāzōiṭ* V. *16.* 15.

Zum V. [1]*had-*; vgl. *aiwišasta* Inf. — ai. *niṣattay-* f. 'Untätigkeit'. — Pü.: *pa apar niīnišnīh.* — [1]) zBed. s. ai. *niṣedúṣaḥ* RV. *10.* 86. 16, bei Gdn. VSt. *2.* 27 'sobald er aufsitzt'.

g. *nišąsyā* Y. *50.* 2: s. *hand-*.

g. *ništaṭ* Yt. *19.* 12: d. i. *niš taṭ.*

• j. **niš'tara-** Adj. 'der äussere': *āaṭ tūm .. ava.hištōiš ava* °*rəm* (ASn.) *karšayā* "dann sollst du aussen an[1]) den abgegrenzten Raum herantreten" V. *9.* 12.

KompA. — Kompar. aus *niš.* — ai. vgl. *niṣṭya-* Adj. — Pü.: *hač kustaktar apar kiš.* — [1]) Wörtl. 'an das Äussere des ..'.

• j. **ništara.naēma-** m. 'Aussenseite', nur AblS. 'von der Aussenseite her sva. aussen, ausserhalb': °*māṭ nmānahe* V. *17.* 7; — *nmānəm x'āraoxšnəm* (sd.) +*antarə.naēmāṭ stəhrpaēsəm* °*māṭ* Y. *57.* 21.

Pü.: *hač kustaktar nēmak.*

• j. **ništarətō.spaya-** Adj. 'mit hingebreiteten Kissen, worin Kissen ausgebreitet sind': °*yā* (APn.) .. *nmānā* Yt. *10.* 30; — +°*spaem*[1]) .. *nmānəm* Yt. *10.* 30.

**spaya-* m. sva. *fra'spāt-*, sd. — [1]) Die Hds. bieten hier *aspā*°.

• j. **ni-štātay-** f. 'Anordnung, Befehl': *yō ništayeiti* (sd.) *kərətōe sraošyąm* (sd.) *išarə hā* °*ta* (LS.) *kiryeiti* Yt. *10.* 109.

j. *ništā.xem*° V. *13.* 50: lies *naštā.x*°.

• j. **ni-štūtay-** f. 'Preisung, Ehrung': *kva .. vərəδraγnahe nąma.azbāitiš .. kva ..* °*štūitiš* Yt. *14.* 42.

Npü.: *zīrtar sitāyiš.* — Vgl. *°*štuiti.*

• j. **nišharətar-**[1]) m., **nišanharəδrī-** f. 'der, die wacht über –, Acht hat auf –, Wächter, Wächterin': *vīspanąm dāmanąm nipāta ..* °*ta* Yt. *10.* 54; — *yōi hənti ārəhąm dāmanąm .. nipātarasča* °*tarasča* Yt. *19.* 18; — *dva nipātāra dva* °*tāra* Yt. *14.* 45; — *dačnąmča māzdayasnīm .. nipāδrīm ..* °*δrīm naraṇm ašaonąm* Vyt. *14*; — *tūm varəzānahe paiti* (Sp. 827 m.) °*ta ahi* Yt. *10.* 80.

Komp.: *nī*+*harətar-*; § *207*, *268.* 48. — Npü.: *sālārī mī kunad.* — [1]) NA. hat zu Yt. *10.* 80 *niš.h*°, sonst *nish*°.

j. *nishaurvaiti*: s. *har-*.

j. *nishiš.čanti* N. *100*: lies *niš.hištanti*, s. [1]*stā-*.

• j. **niž-bairišta-** Adj. 'der am besten fortbringt, -schafft', mit Akk.: *mąδrō spəntō mainyəvīm drujəm* °*tō* Yt. *11.* 3.

S. *niš.* — Pü.: *apē burtārtum.*

• j. **niž-bərəta-** n. 'Weg-, Forttragen': *nižbərəta* (sd.) *nōiṭ ainižbərəta* °*tāṭ hača paourvaēibya* ".. durch Forttragen[1]) an den Vorderbeinen" V. *8.* 37.

Zum V. [1]*bar-*. — Pü.: *pa apē barišnīh.* — [1]) Ich vermute, dass *nižbərətāṭ* ein andres Komp. mit *niš*° verdrängt hat, das 'Lagerstätte' bedeutete, etwa **nishaδāṭ.* Anlass dazu gaben die vorhergehenden Komp. mit *niš.*

• j. **niž-bərətay-** f. 'Weg-, Forttragen': *frā mē gaδwa zazayąn* °*ta* (LS.) *nōiṭ ainižbərəta nižbərətāṭ* (sd.) *hača paourvaēibya* "sie sollen meine Hunde herholen, indem sie sie forttragen[1]), nicht ohne dass sie sie forttragen .." V. *8.* 37. *nižbərətōe*, °*tayaečа* als Inf. sbes.

Pü.: *pa apē barišnīh.* — [1]) Von ihrem Lager weg'; vgl. unter *nižbərəta-*.

• j. **niž-bərətōe**, °**tayaē-ča** Inf. '(und) weg-, fort zu bringen, zu schaffen': *hamistōe* °*tōe vīspayā drvatō stōiš* Y. *61.* 5; — *hamistayaečа* °*tayaečа ašavaγnąmča* .. Y. *61.* 4; 2–4[10].

Zum V. [1]*bar-*. — Vgl. *nižbərətay-*. — Pü.: *pa apē barišnīh.*

• j. **niž-bərəδay-** f. 'Weg-, Forttragen': *pasča nasāvō* °*δi* "nachdem der Leichnam weggetragen ist" V. *6.* 32, 38, 41.

Zum V. [1]*bar-*; vgl. *nižbərətay-*. — Pü.: *pas hač nasāk apē barišnīh.*

• j., g. **nū** Adv. 'jetzt, nun'; 1) starktonig;

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a) an der Spitze des Satz(teil)es: *aṯ fravaxšyā n° +gūšō.dūm* (sd.) *n° sraotā .. n° īm vīspā .. +mazdāŋhō.dūm* (sd.) Y. *45*. 1; 8; — *ahurā! n° nā avarā* (sd.) Y. *29*. 11[1]. b) in andrer Stellung, mit *čīṯ*: *taṯ nā nūčīṯ varəšānē* (sd.) Y. *51*. 1; — *+aϑa +nūčīṯ*[2] *ainim azϑrapaitim upōisōiṯ* N. *11* (?). b) schwachtonig, hinter dem ersten Wort des Satzes: *asista n° aiŋhaṯ hača vīsaṯ gāuš buyāṯ* Y. *60*. 3; — *us n° aiŋhāi vīse ǰamyāṯ ašəmča* .. Y. *60*. 2; — *para n° ahmāṯ hača asarəhaṯča .. axštaṯ* .. V. *9*. 53; — *nōiṯ n° para ahmāṯ .. paiti.ǰasātō* .. V. *9*. 55; 7. 50, P. *44*; — *yaϑa n° mašyāka +xšvisti zəmē* (sd.) *vīšāvayeinti* V. 2. 31; — *yavaṯ n° aša* .. P. *42* (?).

ai. *nú, nū́*, gr. *νύ* usw. (s. BGM. GrGr.3 544). — S. auch *nūram*. — Pü.: *nūn*; s. noch No. 1. — [1] S. *na-* No. 2. — [2] Unsicher; Hds. *hāϑrəm nvčiaiuim*; Pü.: *ētōnditīkar*, lässt also *nvči* aus.

• p. nūram[1], j., g. [1]nūrəm, j. nūraṃ Adv. 'jetzt, gegenwärtig': *yōi para ahmāṯ hame gātvō .. hištənta .. āaṯ tē °raṃ fravazənti* Yt. *13*. 57 f.; 54, 56; — *mošu mē ǰava avarəhe °rəm mē bara upastaṃ* Yt. *5*. 63; — *kō maṃ °raṃ frāyazāite .. °raṃ ahmi yesnyasča* .. Yt. *8*. 15; 23; — *yaṯ °rəm vyāmbura .. vohunīm vā tāčayeinti* Yt. *14*. 54; — ‖ ** *°ram*[1] *ϑuvām varnavatām* Bh. *4*. 10; — *°rəmča yavaēča tāite* (sd.) Y. *62*. 6. a) mit Praen. *ā* (zu II 1 b) und folg. *čīṯ* 'auch jetzt noch': *mainyū .. yō ā °rəmčīṯ hāmō* "durch den Geist, der, o *Ah.*, auch jetzt noch der gleiche ist" Y. *31*. 7.

Anscheinend ASn. und ASf. aus **nūra-* Adj. — Vgl. *nū*. — ooss. *nur* 'jetzt'; vgl. ai. *nūnám* Adv. 'jetzt', np. *nūn*. — Pü.: *nūn*, Sü. (zu Y. *31*): *punar api*. — [1] Ist das Wort wirklich richtig gelesen?

• j., g. [1]nūrəm Adv.: s. unter *nūram*.

• j. [2]nurəm Adv. 'in listiger, arglistiger Weise': *yaṯ dim mairyō n° aspaēšu paiti.parətata* "als ihn arglistig[1] der Schurke zu Ross bekämpfte" Yt. *19*. 77; — *yō maṃ mairyō n° manō*[2] .. *paiti.parətata* ".. arge List[1] im Sinn[2] .." Yt. *5*. 50.

ASn. aus **nura-* Adj., eig. 'klug'; vgl. got. *snutrs*[3] 'σοφός', gr. νοῦς. — [1] Zur Sache s. unter *razura-*. — [2] Eine Verbindung wie gr. μένος ἄσχετος. — [3] **nura-* (§ *83*. 2) verhält sich zu got. *snutr-s* wie np. *ā-murzad* zu ai. *mṛḍáti*.

• j. nūraṃ Adv.: s. unter *nūram*.

j. *nuruyō*: s. *nar-* mit No. 14.

j. *ntasčīṯ* N. *109*: lies *maγnəntasčīṯ*.

j. *nmāṯ* N. *8*: lies *nmānāṯ*.

• j. nmāna-, g., j.[1] dəmăna-[2], j.[1] *dəmana-* n. 'Behausung, Haus', von jedem zum Aufenthalt für Menschen (Götter) und Haustiere dienenden Bauwerk, sowie auch von dem zu einem Anwesen gehörigen Gebäudekomplex; I) von Wohnungen für Menschen (und Götter): *yesnyō buyā °nāhu mašyākanaṃ* Y. *62*. 1; — *ahmi °ne yaṯ māzdayasnōiš* (Stverz.) V. 5. 45; — *vasō .. mazdayasna ahe °nahe myazdəm daiϑyārəš* V. *8*. 22; — *ātačāni sūrəm °nəm drvatō* Yt. *5*. 38; — *aoi °nəm yim x^vaēpaiϑīm* Yt. 5. 63; 62; — *haϑra °nā avastaya katəmča fraskəmbəm* (sd.) *ča* .. V. 2. 26; — *yaṯ bā paiti nā ašava °nəm uzdasta āϑravaṯ gaomavaṯ nāirivaṯ* .. V. *3*. 2; *15*. 21; — *miϑrəm .. yō stunā viϑārayeiti bərəzimitahe °nahe* Yt. *10*. 28; 30; — *tūm .. °nā masitā .. daδāhi* Yt. *10*. 30; — *sraošəm .. yō driγaošča .. amavaṯ °nəm haṃ.tāšti* Y. *57*. 10; — *azəm yō ahurō mazdā .. yasə taṯ °nəm ākərənəm srīrəm raoxšnəm frādərəsrəm* V. 22. 1[3]; Y. *57*. 21; — *kaŋhe kaŋhe apaγžāire °nəm hištaite huδātəm* Yt. 5. 101; — *aēšaṃ °nā hvīδātā .. hištənte* Yt. *17*. 8; V. *13*. 49; — *hubaoiδiš baoδaite °nəm yeŋhe °ne ašiš vərəuhi .. pāδa nidaϑaite* Yt. *17*. 6; *13*. 107; — *iϑa mē tūm* (näml. *Aša*) *haṃ.čarənuha +antarə.arəδəm °nahe srīrahe* Yt. *17*. 60; *13*. 147, 156[2]; — *ašiš .. rāmyaṯ iϑa upa imaṯ °nəm yaṯ āhūiri* Y. *10*. 1; *60*. 2, Yt. *14*. 41; — *vainīṯ ahmi °ne sraošō* Y. *60*. 5; Yt. *13*. 52, FrD. 1[3]; — *vīspa °na sraošō.pāta yazamaide* Y. 57. 34; — *dūrāṯ hača ahmāṯ °nāṯ .. iϑyeǰā .. +iyeyenti yeŋhe +°nya*[4] *sraošō .. asṯi paiti.zantō* Y. 57. 14; *10*. 7; — *mā yave imaṯ °nəm x^varənō frazahīṯ* Y. *60*. 7; Vyt. *9*; — *xšnūtā āfrīnəntu* (näml. *fravašayō*) *ahmya °ne vərəuhīm ašīm .. xšnūtā pārayantu hača ahmāṯ °nāṯ .. māčīm gərəzānā pārayantu hača ahmāṯ °nāṯ ahmākəmča mazdayasnanaṃ* Yt. *13*. 157; Y. *23*. 3; — *āaṯ ahmāi °nāi daδāiti gūušča vaϑwa vīranəmča* Yt. *10*. 28; — *āaṯ .. ahe °nahe frapiϑwō gāuš* .. V. *3*. 3; — *nōiṯ ahmi °ne +zānaite āϑrava .. āaṯ ahmi °ne zayānte dahakāča* .. Y. *11*. 6; — *fradaϑāi ahe °nahe* Y. 52. 4; *4*. 5, Vr. *11*. 13[6]; — *°nəm hō manyaēta para.daϑō* V. *18*. 28; — *iϑa miϑnāṯ daēva +aipi.ǰaiti °ne aiŋhāi gundayāi* (sd.) V. *3*.

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32; — *daēvanąm arəšyantąm ahmāiča °nāi ahmāiča °nahe nmānō.patəe* Y. 52. 2; Yt. 15. 1[2]; — *pərəne ϑwā .. arəra mainyō hača °naṯ* V. *11.* 10; — *yaoždāta .. bun °na* V. *11.* 2; 1, 4, *12.* 2; — *yaṯ aēšō nā yō yaoždāϑryō hača aēibyō °naēibyō xšnūtō .. pārayāṯ* V. *9.* 39; 40, *13.* 22; — *yaṯ .. aēšąmčiṯ °nanąm[ča] čaratō dva* .. V. *13.* 49; — *vīspanąm ahmya °ne nabānazdištanąm* Y. *26.* 7; — +*katāmō °nahe*[5]) *aϑaurunəm* (sd.) *pārayāṯ* N. *1*; Yt. 2. 11; — *upa.vazarəuha avi °nəm airyamaini* V. 22. 7; 13; — *tūm .. zaraϑuštra °nahe pourušaspahe* Y. *9.* 13; V. *19.* 4, 46, Yt. *15.* 36; — *aēsmanąmčiṯ .. vazyāiš .. ratūuš °nəm frānāšayata* A. *3.* 5; 5; — *usə.hišta hača gātvō frašūsa hača dəmānāṯ*[1]) Yt. *16.* 2; — *yavaṯ .. spāna biš hapta °na* +*pairi.tačahi* (sd.) *bavąn* V. 15. 45; — *fratara* (sd.) *hača °na vərəzyąn* .. V. *16.* 2; — *ništara.naēmaṯ °nahe* V. *17.* 7; *6.* 43, *9.* 33, Yt. *17.* 60; — *maϑəmya °nahe* N. 78; — *parō pasča °nahe* V. *13.* 45, 46; 45; — *kəm kəmčiṯ aipi °ne gātu* +*saēte* Yt. 5. 102; — *raočanəm paiti °nahe* V. 7. 14; — *yōi °nā hąm.barāmahi* .. *ātrəmča* .. *āaṯ pasčaēta ahe °nahe spā vā nā vā iriϑyāṯ* .. *us hača aēibyō °naēibyō barayən* .. *ātrəmča* .. *kuϑa* .. *ātrəm aiti barąn ava aētəm °nəm* ..? V. 5. 39–41; *9.* 32; — *°ne °ne*[6]) *vīsi vīsi ϑrāyō kata* (sd.) *uzdaiϑyąn aētahe yaṯ iristahe* V. 5. 10; — *ahe °nahe upa.ϑwərəsąn* (sd.) *upa.ϑwərəsayąn* V. *8.* 10; — *yezi* .. *iristəm upa.bərəϑwō.tarəm* (sd.) *ava.zanąn ava* .. *iristəm barayən avaϑa °nəm hərəzayən upa* .. *°nəm baoδayąn* .. *yezi* .. *°nəm upa.bərəϑwō.tarəm ava.zanąn ava* .. *°nəm barayən* V. *8.* 2 f.; — *ratufriš havā yā °nahe* +*paitiričyehe* (sd.) N. 55. a) bes. im Gegensatz zu Gemeine, Gau und Land*); im **gAw.**: *yō hudānuš dəmanahyā*[7]) *xšaϑrəm šōiϑrahyā vā daŋhyūš vā* .. *fradaϑāi* (sd.) *aspərəzatā* Y. *31.* 16; — *ā zī °nəm*[7]) *vīsəm vā šōiϑrəm vā daŋhyūm vā ādāṯ dušitāčā* (sd.) .. Y. *31.* 18; — im **jAw.**: *miϑrō* .. *ahmāi frasčindayeiti °nəmča vīsəmča zantūmča daŋhyūmča daiŋhusastīmča* Yt. *10.* 87; 18, Y. *62.* 5, V. *8.* 103, N. *8*; — *mā* .. *ahmi °ne* .. *aŋhe vīse* .. *ahmi* +*zantvō* .. *aŋhe daŋhvō frīm vaočata* .. *ahurəm* P. *17*; Y. *9.* 28, Vr. *12.* 5, N. *8*; — +*°nyača* (LS.)[8]) *vīsyača zantavača* +*daŋhavača* Vr. *12.* 5; — *yuŋyastīm hača* +*°nāṯ*[9]) *aϑa* [..] *vīsaṯ hāϑrəm* (*hača*) +*zantaoṯ aϑa* +*daŋhaoṯ* N. *8*; Y. *57.* 14; — *fradaϑāi °naheča vīsaheča zantūušča* +*daŋhūušča* Yt. 5. 6; *10.* 17, 18, 83, V. 7. 41, 42, *9.* 37, *10.* 5, Y. *13.* 1, Vr. *3.* 2, Vyt. *16*; *8*; — *paiti.pərəne arərəm mainyūm hača °na* .. *vīsa* .. *zantu* .. +*daŋhu* V. *10.* 5; — *paoiryąn ṯkaēšō* .. *°nanąmča vīsąmča zantunąmča daŋhunąmča* Yt. *13.* 150; *10.* 18, Y. *8.* 7, *23.* 1. A) j. GS. oder GP. mit *nmānō.patay-* (sd.[10]), Stverz.) und *nmānō.paϑnī-* (sd.[10]), Stverz.): *°nahe nmānō.paitīm* .. *°nahe nmānō.paϑnīm* Vr. *3.* 2 f.; usw. B) j., g. mit GS. *garō* (sd.[10]), Sp. 512 f.; Stverz.), vom Paradies: *°nē garō* Y. *45.* 8; *50.* 4, *51.* 15; — *hača raoxšna garō °na* .. *arəγata hača dužarəha* Yt. *19.* 44; usw. C) g. mit GS. *vaŋhūuš manaŋhō* dnwb.[11]) (vgl. E): *tōi* .. *bairyāntē* (sd.) *vaŋhūuš ā °nē*[7]) *manaŋhō* Y. *32.* 15. D) g. mit GS. *drūjō* (sd.)[10]) von der Hölle: *drūjō °nē* Y. *49.* 11, *51.* 14; — *yavōi vīspāi drūjō °nāi astayō* Y. *46.* 11. E) g. mit GS. *ačištahyā manaŋhō* dnwd. (vgl. C): *yā xšaϑrā* +*grōhmō hīšasaṯ* (sd.) *ačištahyā °nē manaŋhā* Y. *32.* 13. II) von Behausungen, Ställen für Tiere: *ϑrišaṯ* (sd.) *ča* .. *gūuš apa.jasaṯ yaṯča aŋhaṯ ϑwyastəmaēšu asaŋhąm* .. *barəšnuš paiti gairinąm* .. *jafnušva raonąm paxrumaēšu* (sd.) *°naēšu* V. 2. 23; — *°nəm gāvayanəm* (sd.) *nava.hāϑrəm nava.nəmatəm* .. *čvaṯ yavaṯ °nəm?* .. *dvadasa vīāra* (sd.) .. V. *14.* 14.

*) Uzw. an Grösse und Einwohnerzahl untenan stehend; vgl. SüErl. zu Y. *13.* 1: *pañcanaranārīyugmaṃ*[12]) *gṛham*. Im jAw. wird einmal im gleichen Sinn wie *nmāna-* in gleicher Verbindung *nāfa-* gebraucht; sd. No. 1.

KompA., E.; Ableit. — Aus ar. **dm-ăna-* (IF. *7.* 62); zum gr. V. δέμω; ai. vgl. *dáma-* m. 'Haus'. S. noch *māniya-*. — Pü.: *mān*, Sü. (meist): *gṛham*; s. noch No. 3, 5, 7, 10. — 1) Nur Yt. *16.* 2 (und F. 2 f. im Komp.); aus dem gAw. übernommen. — 2) Kurzes *a* nur Y. *31.* 16. — 3) Pü.: *garōtmān*; s. zu B. — 4) Unthem.; so Pt 4 usw.; s. No. 8. — 5) Pü.: *mēhan*(?). — 6) Ein '*āmreḍitam*'; s. Wh. Gr.[2] § *1260*. — 7) Pü.: dm n n, Transskr.; Sü. (zu Y. *31.* 18): *gṛham*, (zu Y. *32.* 15): *sthānam*. — 8) Unthem.; so K 7 a usw.; s. No. 4. — 9) Hds. *nmāṯ*. — 10) Auch für Pü. — 11) Pü. erl.: *garōtmān*. — 12) Hds. *paśu°*.

• j. **nmāna-ŋhan-** Adj. 'der sich das Haus verdient, erworben hat': *paoiryąn ṯkaēšō* .. *nmānanąmča vīsąmča* .. *°ŋhānō* (AP.) *vīšānō* .. Yt. *13.* 151.

Komp.: *nmāna-*+[2]*han-*.

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• j. **nmāna'ya-** den. Praes. 31, nur mit *avi* 'erwarten, warten auf —.

yezi ahi paurva.naēmāṯ āaṯ maṃ avi nmānaya yezi paskāṯ āaṯ maṃ avi apaya "wenn du voraus bist, so wart auf mich, wenn zurück, so hol mich ein" Yt. *16*. 2.

**nmāna-* n., aus ar. **mnāna* (§ *302*. 3), zum V. *²man-*; vgl. dazu IF. *1*. 307 No. 3.

• j. *yōi aiwyāərəhayānti* ˣ*rusča* (sd.) *nmānāi* **nmānayaṣ**(AP.)*ča*ˣ N. *95*.

Pü.: s. bei ˣ*rusča*.

• j. *yōi aiwyāərəhayānti* ˣ*rusča* (sd.) **nmānāi** *nmānayaṣča*ˣ N. *95*.

Pü.: s. bei ˣ*rusča*.

• j. **nmānō.patay-** m. 'Herr, Gebieter eines Hauses, Hausherr'; a) im eig. Sinn: *°paitiš* .. *nmānō.paδni vā* V. *12*. 7; Yt. *17*. 10; — *katārō* (sd.) .. *nāirika vā °paitiš vā* N. 5; 5²; — *yā nāirika °paiti vərəzyanti* (?) N. *6*; — *δwaṃ kaininō* .. *xšaδra* .. *jaiδyānte taxməmča °paitīm* Yt. 5. 87; *15*. 40. α) mit Gen. aus *nmāna-*: *nmānahe vā °paitiš vīsō vā vīspaitiš zantūuš vā zantupaitiš daiṅhūuš vā daiṅhupaitiš* Yt. *10*. 18; 84; — *nmānahe °paitīm* Vr. *3*. 2, V. 7. 41, *9*. 37, *18*. 18; — *avaiṅhe nmānahe °paite* (VS.) *usəhišta* V. *18*. 19; — *nmānahe °patōiš* Y. *13*. 1, V. *10*. 5, Vyt. *16*; — *nmānahe °patōe* Y. 52. 2, Yt. *10*. 17, *15*. 1; — *nmānanaṃ °paitiš* (AP.) Yt. *10*. 18; — *nmānahe °paitīm nāirikaṃ* V. 7. 42, *9*. 38[1]; — *fratəmō.nmānahe °paitīm* V. *13*. 20; 21. b) von Göttern: *haoma °paite vīspaite* .. Y. *9*. 27. α) mit Gen. aus *nmāna-*: *ātrəm vīspanaṃ nmānanaṃ °paitīm* Y. *17*. 11.

Vgl. *nmānō.paδnī-*. — Pü.: *mānpat*, zu N. *5* erl.: *katak xᵛatāδ*. — [1]) S. zSt. unter *daiṅhupatay-* No. 2.

• j. **nmānō.paδnī-, dəmanō.paδnī-**[1]) f. 'Herrin, Gebieterin eines Hauses, Hausherrin': *nmānō.paitiš* .. *°ni vā* V. *12*. 7; F. 2 f.; — *dəmanō.paδni* F. 2 f. a) mit Gen. aus *nmāna-*: *nmānahe °nīm* Vr. *3*. 3; — *nmānahe °δnyā* Vyt. *17*.

Vgl. *nmānō.patay-*. — Pü. (zu F.): *katak bānūk*, (zu Vr.): *mānpatēn* (?), erl.: *katak bānūk*, (zu *dəm°*): *katak bānūk ka nōk šōδ*; s. dazu ZDMG. *36*. 580. — [1]) 1mal, s. eben; zum *d* s. *nmāna-* No. 1.

• j. **nmānō.baxta-** n. 'Bestimmung(srecht) über das Haus': *nōiṯ °təm* .. *āzīzušte* (sd.) P. *43*.

Pü.: *mān bažišnīh*.

• j. **nmānō.irik-** Adj. 'das Haus im Stich lassend, dem Verderben preisgebend': *mā buyama šōiδrō.iričō mā °iričō mā vīsō.iričō* .. Yt. *10*. 75.

• j. **'nmānya-** Adj. 'dem Haus an-, zugehörig, Haus-': *kaya ratavōi °yō vīsyō zantumō dāhyumō zaraδuštrō puxδō* Y. *19*. 18; — *kaya aiṅhā* (näml. *rajōiš*) *ratavōi °yasča vīsyasča zantumasča* (sd.) .. Y. *19*. 18. A) m. Name der Gottheit der Häuser*): *°nīmča ašavanəm ašahe ratūm* G. 5. 6; — *°nyehe raδwō* G. 5. 6; — *bərəžīm °nīmča* Y. 2. 7; — *bərəžyāi °yāiča* Y. *1*. 7.

*) Die einerseits mit *Bərəžya* anderseits mit *Ušahina* in Beziehung gebracht wird.

Ableit. — Ableit. aus *nmāna-*. — Pü. (zu Y. *19*): *mānpat*, (zu A): *mānyak*, erl.: *martum i andar xᵛēškārīh dātawar*; vgl. dazu Dst. ZA. *1*. 30.

• j. **²nmānya-** Adj. (fem. *°yā-*) Adj. 'zur Gottheit *Nmānya* gehörig, mit ihr in Beziehung stehend': *miδra* .. *°ya ratvō vīsya zantuma dahyuma zaraδuštrō.təma* Yt. *10*. 115; — *fravašayō °yā vīsyā* .. Y. *17*. 18.

Ableit. (mit Verschiebung des Wortakzents) aus *¹nmānya-* A. — Pü.: *mānyak*.

• j. *ušāərəhəm yazamaide* .. *yā xᵛāδravaiti* ˣ**nmānyāiti**[1]) G. 5. 5.

[1]) Jedenfalls NSf., aber sicher verderbt, wahrscheinlich aus **nmānyavaiti* 'die mit der Gottheit *Nmānya* zusammen ist'; vgl. Dst. ZA. *2*. 721.

• j. *yō janaṯ arəzō.šamanəm* .. *apa.disəm* ˣ**nyāidāuru** *apastanaṅhō gatō arəzahe* Yt. *19*. 42.

Rettungslos verderbt. Missglückte Deutungs- und Herstellungsversuche bei Gdn. 3Yt. 27, 128.

• j., p.[1]) **nyāka-** m.; **nyākā-** f. 'Grossvater, Grossmutter': *yaṯ °kō para.iriδyeiti °ke* (NSf.) *vā* .. *čvaṯ aēšaṃ upa.manayəm napō hača °kō*[2]) *napti hača °ke*[2]) V. *12*. 9; 11; — ‖ *artaxšaδʳā °kᵃmaᵃ*[1]) "*A.*, mein Grossvater" Am. *1*.

KompE. — Et.? Vgl. Dbr. Verwandtschaftsn. 96, Kluge Wb.⁶ 7 a. — np. *niyā*. — [1]) Vollständig – nach *apany°* – ergänzt. — [2]) Man verlangt AblS.

• j. **ny-āpəm** Adv. 'stromabwärts': *°pəm* .. *paityāpəm* V. *6*. 40; — *yayata dunma* .. *frā.āpəm °pəm upa.āpəm* (sd.) V. *21*. 2.

ASn. aus **nyāpa-* Adj. 'dem Wasser entlang abwärts gehend', Ableit. zu *nī*+*āp-*. — ai. vgl. *nīpá-* Adj. (KZ. *31*. 385). — Pü.: *nikān i āp*, erl.: *ō pēš*.

j. *nyāsāite*: s. unter *yās-*.

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j. *nyāz*°, Verbalf.: s. unter *qz-*.

• j. **nyǎnk-** Adj. '(unten befindlich sva.) erniedrigt, gedemütigt': *zaraϑuštrō* .. *daēvanąm snaϑō* .. °*ǎnčō* (NP.) *daēvayāzō* V. *19.* 46; — °*ǎnčō daēvō* °*ǎnčō daēvayāzō* Yt. *11.* 6. A) als m. Subst. von dem in Vertiefungen der Erde sich sammelnden Wasser, 'Lache, Tümpel': *yaṯ frā vayō paṯąn frā urvara uxšyąn* °*ǎnčō apa.tačīn us vātō ząm haēčayāṯ* "bis .. die Lachen sich verlaufen, der Wind die Erde ausgetrocknet hat" V. 5. 12.

Ableit. aus *nī*; § *178* a. β, *389*. — ai. vgl. *nyàṅk-* Adj. (*nyàñcaḥ* NP.). — Pü. (zu V. *19*, Yt. *11*): *nihānū*(?), (zu V. *5*): *ka* .. *nihān* dn da č *apē tačāt*, erl.: *ku patyārak i zamastān apē šavāt.*

j. *hāϑrəm nvčainim aēϑrap*° N. *11*: lies *aϑa nūčiṯ* (?, sd.) *ainim aēϑrap*°.

m.

• j., g., p. ¹mā prohib. Part. 'nicht, *ne*, μή'; drückt aus, dass man das Eintreten der Satzaussage nicht haben will. *mā* tritt a) an die Spitze des Satzes oder b) vor das Verbum [1]. Gilt die Aussage von mehreren Nomina, so wird *mā* wiederholt (doch s. No. 3), an letzter Stelle erscheint dann auch *māδa* (statt *mā*). 1) mit Inj. des Verbs; zu a): *huxšaϑrā xšīntąm* (sd.) *mā nō* +*dušəxšaϑrā xšīntā* Y. *48.* 5; — *mā čiš*[2] *aṯ vō drəgvatō mąϑrąsčā gūštā sāsnǎsčā*[3] Y. *31.* 18; — *vīdvǎ* (sd.) *vīdušē mraotū mā əvīdvǎ aipī.dbāvayaṯ* Y. *31.* 17; — *mā zī ahmi nmāne mā*[3] .. *frīm vaočata mąm* .. P. *17*; — *mā yave imaṯ nmānəm* .. *x*ᵛ*arənō frazahīṯ mā*[2] .. Y. *60.* 7; — *māča pasčaēta mazdayasna tąm ząm kāraym mā āpō hərəzayn* V. *6.* 2; — *māča pasčaēta mazdayasna vīmāδasčiṯ vīmāδayanta* V. 7. 38[4]; — *mā dim pərəsō yim pərəsahi* H. 2. 17; — *mā mərənčainīš astvaitīš gaēϑǎ* SrB. *3*; — *mā mąm* .. +*diδōiš* Vyt. *50.*; — s. noch zu 6. zu b) *aēϑm mąϑrəm mā fradaxšayō* +*anyaṯ* .. Yt. *4.* 9[5]; — ‖ *hačā aniyanā mā tarsam* D. 5. 3; — *avahyarādiy mā apagaudaya*ʰ Bh. *4.* 10; — *hya*ʰ *draujana*ʰ *ahatiy hya*ʰ*vā* .. *avaiy mā dauštā* (sd.) *avaiy* .. *parsā* Bh. *4.* 14; — *hyā a*ʰ*ura*ʰ*mazdāha*ʰ *framānā hauvtaiy gastā* (sd.) *mā ϑadaya*ʰ *paϑim tyām rāstām mā avarada*ʰ (sd.) *mā* +*starava*ʰ D. *6.* 6. ‖ 2) mit Inf. im Sinn der 2. Sing.: *mā mē yaϑa* +*gaoš drafšō* .. +*čaire* (sd.) Y. *10.* 14; — der 3. Sing.: *mā tē nīre* (sd.) +*zəme paiti iϑa raēvantō* Y. *10.* 17; — der 2. Plur.: *mā nō āpō dušmanarəhe mā*[7] .. *māδa* (sd.) *nō ahmi frāδāiti* (sd.) .. *yō* .. Y. *65.* 7. 3) mit Opt.; α) wenn ein syntaktisch gleichstehender positiver Satz mit Opt. vorausgeht; zu a): *jamyāṯ vō vərəhaoṯ vərəhō mā vō jamyāṯ akāṯ ašō* Y. *59.* 31; 31; — *buyama tē šōiϑrō.pānō mā buyama šōiϑrō.iričō mā*[4] .. *māδa* (sd.) .. Yt. *10.* 75; — *paurva tāyūm* .. *būiδyōimaiδe mā čiš*[2] *paurvō būiδyaēta nō* Y. *9.* 21; — *nipāyōiš mašīm urvaϑəm* .. *mā təm urvaϑəm frāyavayōiš* (sd.) *snaϑāi mā* .. *mā yasōiš* .. Yt. *1.* 24. zu b) ‖ *a*ʰ*ura*ʰ*mazdātay* +*ja*ⁿ*tā bīyā*ʰ *utātaiy taumā mā bīyā*ʰ Bh. *4.* 11, 17. β) sonst; zu a): *mā apaēma* +*paurvāvayōiṯ* (Sp. 870 u.) *mā*[3] .. +*māδa* (sd.) *kaϑačīna* +*paiti.jīme* (sd.) Vr. 22. 2; — *mā dim mruyǎ āϑravanəm* .. *təm dim mruyǎ āϑravanəm* .. *yō* .. V. *18.* 1–6; — *mā ϑrayąm vahištanąm aiwiϑyō buyata* .. *ϑrayąm ačištanąm aiwiϑyō buyata* V. *18.* 17; — *mā miϑrahe* .. *vaēγāi jasaēma* Yt. *10.* 98; 98; — *mā buyǎ aurvaṯąm yūxta mā*[2] .. Y. *11.* 2; *9.* 29[4]; — *mā xšayamna jasōiṯ ātrəm mā*[6] .. V. *9.* 33; *13.* 49; — *mā mąm* .. *fraspayōiš* Aog. *28*; Yt. *8.* 59[3], FrD. *4*[3], Vyt. *12*[2], *35*, *37*; — *mā čiš*[2] *mē ǎrəhąm zaoϑranąm vindita yā* .. *mā narō pairištā.xšuδrō mā*[3] .. Yt. *17.* 54; — *māča* .. *astvatahe arəhūš didrəzvō pīsa* (sd.) *manahīm paiti.raēxšīša* P. *40*; — *mā gūuš mā vastrahe hatō aδāitīm* (sd.) *vaočōiṯ* V. *4.* 46. zu b) *aēϑm mąϑrəm mā fradaēsayōiš anyaṯ* .. Yt. *14.* 46[6]; — *miϑrəm mā janyǎ mā yim* .. *mā yim* .. Yt. *10.* 2; — ‖ *abiy imām dahyāum mā ājamiyǎ*ʰ *mā hainā mā dušiyāram mā drauga*ʰ D. *4.* 3. 4) mit Konj.: *mā čiš*[2] *mē ǎrəhąm zaoϑranąm framuharāṯ* Yt. *10.* 122; — *mā* .. *kaine* .. *tarō daxštəm pārayāṯ* V. *15.* 9; — *māča* ᵛ*kərətu* (Sp. 452 u.) *irišyāṯ* V. 7. 38[4]; — *ϑwāšəm ā gūuš frāϑwərəsō* (sd.) .. *haomāi draonō mā ϑwā haomō bandayāṯ yaϑa* .. ".. dass dich nur nicht *H.* fessele, wie .." Y. *11.* 7[7]. 5) mit Imp.: *mā avi asmanəm frašusa mā avi ząm ni.urvise* Yt. *17.* 60; 57[2]; — *mā mē dąma mərənčanuha* V. *19.* 6; — *mā mē aēϑayǎ zaoϑrayǎ fraərharəntu harətō* +*mā taftō*[8] +*mā*[5] .. Yt. 5. 92; 93[3]; — *māča*

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*kərəntu (Sp. 452 u.) V. 7. 38[4]. 6) zum Part. ist eine Verbalform (aus *bav-* oder ¹*ah-*) zu ergänzen: *mā čiš*[2] *barō* (sd.) *aēvō yaṯ iristəm* V. *3*. 14. Ausserhalb des Zusammenhangs: F. *6*. Verderbt: *mā hē barəsma pairi.kərətəm* (sd.) *pairi.kərəntīš* .. V. *19*. 19. An zerstörter Stelle: ‖ *mā* Am. *4*.

Ableit. — ai. *mā́*, mp. *mā* (*Pāz. ma*), np. *ma*. — Vgl. zSynt. von *mā* Dbr. VglS. *2*. 355, 519. — Pü.: *mā*, (zu Y. *31*. 17, *10*. 17): *nē*. — [1]) So regelmässig im Ap. — [2]) Sp. 426 m. — [3]) *mā* .. °*čā* .. °*čā* ist ungewöhnlich; vgl. *nōiṯ* No. 8. — [4]) Auf *māča* .. *vīmāδayanta* (zu 1) folgt *māča* *kərəntu (zu 5) *māča* .. *iriiyāṯ* (zu 4). Im Urtext stand nur das erste Verbot. — [5]) Vgl. Yt. *14*. 46 unter 3. — [6]) Vgl. Yt. *4*. 9 unter 1. — [7]) Der Satz mit *mā* gibt hier den Beweggrund für den vorhergehenden Satz an und lässt sich darum als Nebensatz bezeichnen. — [8]) Hds. *mataftō*, und entsprechend noch fünfmal.

• g. ²**mā** enkl. Part. der Hervorhebung; 1) dem ersten Hochton des Versteils sich anschliessend; a) hinter Pron.: *hvō mā nā sravā mōrəndaṯ* (sd.) Y. *32*. 10; — *yō mā drəgvā δwā savā* (sd.) *paitiərətē* Y. *44*. 12; — +*yō* +*mā*[1]) *vasəmī* +*īšā.xšaδrīm* Y. *29*. 9; — *taēčīṯ mā mōrəndən* (sd.) *ǰyōtūm* Y. *32*. 11. b) hinter Nom.: *ašahyā mā yavaṯ isāi manyāi* (sd.) Y. *43*. 9; — *ākāstəng* (sd.) *mā nišąsyā dāδəm dāhvā* Y. *50*. 2. c) hinter Praev.: *apō mā īštīm apayantā* (sd.) .. Y. *32*. 9. d) hinter Verb.: *yā* .., *išəntī* (sd.) *mā tā tōi vohū manərhā* Y. *46*. 9. 2) sonst, hinter *hyaṯ*: *aṯ tū mōi dāiš* (Sp. 672 u.) *ašəm hyaṯ mā zaozaomī* Y. *43*. 10; — *parā hyaṯ mā yā mōng pərəδā* (sd.) *ǰīmaitī* Y. *48*. 2.

ai. *sma* enkl. Part. (wozu Dbr. AiS. 501); Bthl. AF. *2*. 7, *3*. 58, Bn. Stud. *1*. 393[2]). — Pü.: *man*, *i man*, (zu Y. *46*. 9 für *iš*° *mā*): *x*ᵛ*āhēm*, (zu Y. *50*. 2): undeutlich; s. noch No. 1. — [1]) Hds. *yēm ā* und *yēmā*; vgl. die Var. zu Y. *44*. 12 und *30*. 3, *46*. 9. Pü.: *kēm*. — [2]) Gdn. KZ. *30*. 327 leugnet, dass irgendwo *mā* dem ai. *sma* entspreche, unterlässt es aber, seine Ansicht irgendwie eingehend zu begründen.

• j. *maš **mā** rava šaδąm haitīm* V. *1*. 1 PüZ.

• j., g., p. ¹**ma-** Pron. 1. Pers. Sing. I) volltonige Formen; sie werden — uzw. meist an der Spitze (bez. |) des Satz- oder Versteils — gebraucht, 1) wenn auf dem Wort ein besonderer Nachdruck liegt, a) bei Gegenüberstellung; b) sonst; 2) vor einem attributiven Relativ(satz). 1) Akk.; A) im **Ap.**; zu 1 a): *mām aʰuraʰmazdā pātuv* .. *utāmaiy viδam utā imām dahyāum* D. *6*. 5; — *mām aʰuraʰmazdā pātuv utamaiy xšaδʳam utā* .. X. *1*. 4; 2. 3, *3*. 3, *4*. 3, Ao. *1*. 4 1. St. zu 1 b): *aʰuraʰmazdā yaδā avainaʰ imām būmim* +*yaudaⁿtim* (sd.) *pasāvaʰdim manā frābaraʰ* (s. 4 1 b) |*mām xšāyaδiyam akunauš adam xšāyaδiyaʰ amiy* D. *6*. 4. B II) im **jAw.**; zu 1 a): *δwąm daδaṯ ahurō* .. *mąm daδaṯ* .. Yt. 5. 89; — *yaδa azəm taurvayeni vīspe yātavō* .. *yaṯ mąm nazčiš taurvayāṯ* Yt. *1*. 6; — *čišča δwąm čakana* .. *tum mąm* *čakana H. 2. 12; — *tē mąm avaδa vərənənte yaδa anyāščīṯ aršānō avi xšudrā xšaδrišva hąm.vərənavainti* V. *18*. 32; 35; — s. noch bei 2. zu 1 b): *ušta bā yim hačahi uta mąm upərəhačahi* Yt. *17*. 7; — *mąm zī mainyete yazatəm* Yt. *10*. 108 (?). zu 2): *paiti mąm* .. *pərəsərəuha yim daδvārəhəm* .. V. *18*. 7; Yt. *12*. 3; — zugleich zu 1 a): *yō ašəm staoiti hō mąm staoiti yim ahurəm mazdąm* H. *1*. 3; P. *17*; — *azəm daδąm* .. *tištrīm* .. *avāntəm* .. *yaδa mąmčīṯ yim ahurəm mazdąm* Yt. *8*. 50. 2) Abl.; B) nur II) im **jAw.**; *mana* als Abl.; zu 2): *anyō mana yaṯ zaraδuštrāi* V. 2. 1. 3) Dat.; B I) im **gAw.**; α) *maibyā*[1]); zu 1 a): *dāidī* .. *vīštāspāi īšəm maibyačā* Y. *28*. 7; 8, *49*. 8; — *yō maibyā yaoš ahmāi asčīṯ* (Sp. 11 m.) *vahištā* .. *čōišəm* Y. *46*. 18. β) *maibyō*[1]); zu 1 b)[2]): |*maibyō δwā sąstrāi* (sd.) *vərənē ahurā* Y. *46*. 3; — *maibyō zbayā ašəm vərəhuyā ašī* +*gaṯ.tē* (sd.) Y. *51*. 10; *43*. 14; — *išasā* (sd.) .. |*maibyō xšaδrəm aojōngʰvaṯ* Y. *31*. 4; benutzt V. *20*. 8; — *yō vā mazdā* .. *pairī.ǰasāi* .. |*maibyō dāvōi* .. Y. *28*. 2; — *kā tōi ašōiš* |*δwaňyā maibyō ahurā* Y. *48*. 8. B 2) im **jAw.**; zu 1 a): *dāyata āpō* .. |*māvayača zaoδre* .. *ahmākəmča* .. Y. *68*. 12. zu 1 b): *vīspe tərəsənti pərənine* (sd.) .. |*avaδa māvayačīṯ* .. *vīspe tərəsəntu* (sd.) Yt. *14*. 38; — |*hənti* (sd.) *bāδa māvayačīṯ čaδwārō aršāna* V. *18*. 31; Y. *68*. 2; — |*māvōya havāi urune zbayemi* Y. *71*. 11; — *avā zaoδrā* .. *yā māvōya fraηuharənti andāsča* .. Yt. 5. 93; *17*. 54; — *amāiča δwā vərəδraγnāiča māvōya upa.mruyē tanuyē* Y. *9*. 27; — *imāsə tūmčīṯ māvōya* Y. *10*. 19 (?)[3]). 4) Gen.; A) im **Ap.**;

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der Gen. auch an Stelle des Dat.; zu 1 a): *manā pitā vištāspaʰ vištāspahyā pitā aršāmaʰ* Bh. *1.* 2; — *kāraʰ hyaʰ manā avam kāram tyam hamiδʳiyam ajaⁿ* Bh. 2. 7, 8—11⁴, 14, *3.* 3, 9, 10; 6, 7; — *avaišām naiy astiy kartam yaδā manā* Bh. *4.* 9; — *manā aʰuraʰmazdā upastām baratuv .. utā imām dahyāum .. pātuv* D. *4.* 3; — *vašnā aʰuraʰmazdāhaʰ manačā dārayaʰvahauš* D. *4.* 2; — *tyaʰ manā kartam utā tyaʰmaiy piδʳaʰ kartam* X. *1.* 4; — *avam kāram .. hyaʰ manā naiy gaubataiy*[4] Bh. 2. 6, *3.* 3, 14; 2. 14. zu 1 b): *aʰuraʰmazdā yaδā avainaʰ imām būmim ⁺yaudaⁿtim* (sd.) *pasāvaʰdim manā frābaraʰ mām* (s. I 1 b) .. D. *6.* 4; — *pasāvaʰ dahyāuš manā abavaʰ* Bh. *3.* 2, 4, 12. zu 3): *kāraʰ hyaʰ hamiδʳiyaʰ manā naiy gaubataiy*[4] Bh. 2. 7, 10. B II) im **jAw.**; zu 1 a): *kaṯ .. mana asti vīγaymištəm .. ərəhvəm asti vīmarəzištəm* Yt. *1.* 2; — s. noch bei 2. zu 1 b): *mana raya .. pasvasča staorāča upairi zəm vīčarənta* Yt. 5. 89; *1.* 26 (?). zu 2): *yaδa .. ās zaošō mana yaṯ ahurahe mazdå* Yt. *19.* 82; V. *19.* 14; — *ərəhuš yō mana yaṯ ahurahe mazdå* P. *40*; — zugleich zu 1 a): *manača yasnəm yaṯ ahurahe mazdå āδrasča* P. *39*. II) schwachtonige Formen stehen a) enklitisch 1) hinter dem ersten Wort des Satz- oder Versteils, von dem sie aber a) durch ein andres enklitisches Wort getrennt sein können; 2) hinter einem Praenomen; 3) selten in anderer Stellung; b) proklitisch[5]; das hochbetonte Wort, an das sie sich anschliessen, hat keine bestimmte Stellung. 1) Akk.; A) im **Ap.**; zu a 1): *avadā mām čitā amānayaʰ* Bh. 2. 6; — *yaδā mām kāmaʰ* Bh. *4.* 4; D. *6.* 4, *17.* 3; — *mātyaʰ mām xšnāsātiy* Bh. *1.* 13. zu 2): *hauv āišaʰ hadā kārā patiš mām hamaranam čartanaiy* Bh. *1.* 19; 2. 12; — *fravartiš agarbāyatā utā anayatā abiy mām* Bh. 2. 13; *1.* 17, 2. 14, *5.* 1, 4; — *kāraʰ .. hyaʰ upā mām āhaʰ* Bh. 2. 6; *3.* 6. zu 3): *pasāvaʰ dādarštiš čitā mām amānayaʰ* .. Bh. 2. 9, 11. B I) im **gAw.**; zu a 1): *kahmāi mā δwarōždūm? kō mā tašaṯ?* Y. *29.* 1; — *hyaṯ mā drəgvå dīdarəšatā* (sd.) .. Y. *46.* 7; *43.* 7; — *yehyā mā āiδiš dvaēδā* Y. *48.* 9; *32.* 16, *31.* 5; — *kō hvō yō mā arədrō čōiδaṯ* .. Y. *46.* 9; — *aṯ yō mā nā marəxšaitē anyāδā* (sd.) .. Y. *51.* 10; — *aṯ mā yavā bōndvō pafrē* .. Y. *49.* 1; *29.* 11; — *nōiṯ mā xšnāuš* .. Y. *46.* 1; — *tvōm mazdā ahurā |frō mā sīšā* .. Y. *28.* 11; *45.* 6; — *ā mā aēšəmō* .. *āhišāyā* (sd.) Y. *29.* 1; *33.* 7. zu 1 a): *|pərəsaṯčā mā čiš ahī* .. Y. *43.* 7; — *aṯ ahyā mā bōndvahyā* (sd.) *mānayeitī ṯkažšō* Y. *49.* 2; — *nōiṯ ahyā mā āδriš* (sd.) .. *frōsyāṯ* Y. *46.* 8. B II) im **jAw.**; zu a 1): *kō mąm stavāṯ?* Yt. 5. 8; *8.* 15, *10.* 108; — *ana mąm yasna yazaēša* Yt. 5. 91; — *yaṯ mąm tura pazdayanta* Yt. *17.* 55; — 5. 82; — *yezi mā hāu nā .. aoi avi ašnavāṯ* P. *21*; — *yezi mąm pərəsārəhe* V. *18.* 7; Yt. *15.* 56, *19.* 44; — *aoi mąm .. stūiδi yaδa mā aparačiṯ saošyantō stavąn* Y. *9.* 2; — *yō mąm ačvō γāmayeiti* Yt. *17.* 20; 5. 50, Y. *11.* 1, 2, 3, 5; — *kō ahi yō mąm zbayehi* Yt. *17.* 17; V. *3.* 26; — *āaṯ mā nōiṯ mašyāka .. yazənte* Yt. *10.* 54; — *āaṯ mąm tūm ⁺bažšazyōiš* V. 22. 2, 9; 2 1. St., H. 2. 14, Yt. *17.* 19, 55; — *yezi ahi paurva.nacmāṯ āaṯ mąm avi nmānaya* Yt. *16.* 2; 2, Y. *11.* 1; — *mā mąm .. fraspayōiš* Aog. *28*; Vyt. *50*; — *nōiṯ mąm vīspe .. fraorəčinta* Yt. *17.* 19; *8.* 23; — *ā mąm yāsanuha .. frā mąm hunvanuha .. aoi mąm staomaine stūiδi* Y. *9.* 2; V. *18.* 19², Yt. *8.* 24, *17.* 15²; — *nazdyō mąm upa.hišta* Yt. *17.* 21; — *vīvarəhå mąm paoiryō .. hunūta* Y. *9.* 4; — *γainti mąm ahuna vairya .. |tāpayeiti mąm aša vahišta* .. Yt. *17.* 20; — *usəhišta tū |vyārayeite mąm* V. *18.* 26. zu 1 a): *yeδi zī mā mašyāka .. yazayanta* Yt. *8.* 11; — *yaṯčiṯ mąm tura pazdayanta .. aṯčiṯ mąm fraguzayanta* .. Yt. *17.* 56; 56; — *⁺dažaṯ zī mąm avavata daxša* (sd.) *yaδa* .. P. 22. 2) Abl.; A) im **Ap.**; zu a 2): *tyaʰšām hačāmaʰ aδahyaʰ .. avaʰ* .. Bh. *1.* 7; 8, D. *6.* 3; — *pasāvaʰ hačāmaʰ atarsaⁿ* Bh. 2. 4; D. 5. 2; — *imā dahyāvaʰ tyā hačāmaʰ hamiδʳiyā abavaⁿ* Bh. 2. 2; 5, *3.* 5, 13². zu a 3): *vahyazdātaʰ .. hauv ⁺duvitīyaʰ* (sd.) *maʰ udapatatā* Bh. *3.* 5; — *manā* als Abl.: *hauv ʰuvajam hamiδʳiyam akunauš manā* Bh. *4.* 2. B I) im **gAw.**; zu a 3): *yezī ahyā |ašā pōi maṯ xšayehī* Y. *44.* 15. II) im **jAw.**; *māvōya* als Abl.; zu a 1): *imå .. yå māvōya pasča vazənti* Yt. 5. 95. 3) Dat.; B) nur II) im **jAw.**; zu a 1): *uzvarəzāi* (sd.) *māvōya miδō.matanąmča* .. Vr. 20. 2. 4) Gen.;

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den adnominalen Gen. poss. übersetzen wir mit dem Pron. poss. 'mein'; A) im **Ap.**; der Gen. auch an Stelle des Dat.; zu **a** 1): *dārayaʰvaʰuš hyaʰ manā pitā* X. *3.* 3; *7.* 3; — *tyaiy manā gāϑum baraⁿtiy* D. *6.* 4; Bh. *1.* 6, 7, 8; — *dahyāuš tyām manā aʰuraʰ-mazdā frābaraʰ* D. *4.* 2; — *imaʰ tyaʰ manā kartam pasāvaʰ yaϑā* . . Bh. *1.* 10; 2. 15, *3.* 2, 4, 12, *4.* 1, 6, 8, 10, X. 2. 3; — *kāraʰ hyaʰ manā* Bh. 2. 6; — *dātam tyaʰ manā* D. *6.* 3; — *aʰuraʰmazdā manā xšaϑʳam frābaraʰ* Bh. *1.* 9 (vgl. 5, 13 unter 3). zu 2): *kāraʰ pārsaʰ pasā manā ašīyavaʰ* Bh. *3.* 6. zu 3): *aʰuraʰmazdā xšaϑʳam manā frābaraʰ* Bh. *1.* 5, 13 (vgl. 9 unter 1); — *imaiy martiyā hamataxšaⁿtā anušīyā manā* Bh. *4.* 18. zu b); α) der Gen. steht für den Dat.: *adamšām ⁺patiy-axšayaiy manā bājīm abaraⁿ* "ich führte die Herrschaft über sie, sie brachten mir Tribut" D. *6.* 2; — *dahyāvaʰ* . . *tyā hačāmaʰ atarsaⁿ manā bājīm abaraⁿ* D. *5.* 2; Bh. *1.* 7. β) der Gen. ist possessiv: *8 manā taumāyā* . . *xšāyaϑiyā āhaⁿ* Bh. *1.* 4; — *dādaršiš nāmaⁿ pārsaʰ manā baⁿdakaʰ* Bh. *3.* 3; 6, 9, 14, 2. 6, 7, 10, 14, 5. 1; — *vištāspaʰ manā pitā* Bh. 2. 16; — *pasāvaʰdiš aʰuraʰmazdā manā dastayā akunauš* Bh. *4.* 4; — *hyaʰ hamataxšatā manā viϑiyā* Bh. *4.* 13. B) nur II) im **jAw.**; der Gen. ist possessiv; zu 1): *varϑa-yaŋuha mana vaca* Y. *10.* 5[6]; V. *19.* 8, 9; — *nōiṯ mana xšaϑre bvaṯ* . . V. 2. 5. zu 3): *ϑa asti vohu manō mana dąmi* Yt. *1.* 25; 25[4]. 5) Gen.-Dat.; zur Wiedergabe des Gen. s. bei 4; A) im **Ap.**; zu a 1): *tyaʰmaiy piϑʳaʰ kartam* X. *1.* 4; *3.* 3; — *utā tyaʰmaiy kartam* X. 2. 3, *3.* 3, *4.* 3; 2. 3; — *hauvmaiy hamiϑʳiyaʰ abavaʰ* Bh. 2. 14; *3.* 3; — *aitaʰ-maiy ahuraʰmazdā dadātuv* D. *6.* 5; *4.* 3; — *mām aʰuraʰmazdā pātuv* . . *utāmaiy viϑam* D. *6.* 5; X. *1.* 4, 2. 3; *4.* 3; — *uta-maiy yāvā taumā ahatiy* . . Bh. *4.* 16, 17; — *utamaiy tyaʰ piϑʳaʰ akunauš* X. *1.* 2; — ⁺*utāmaiy aniyaščiy vasiy astiy kartam* Bh. *4.* 8; — *naiy adam naimaiy taumā* Bh. *4.* 13; — *aʰuraʰmazdāmaiy upastām* (Stverz.) *abaraʰ* Bh. *1.* 9 usw.; — *dahyāušmaiy duruvā ahatiy* Bh. *4.* 5; — *duvarayāmaiy bastaʰ adāriy* Bh. *3.* 13, 14. B I) im **gAw.**; zu a 1): *kē mōi pasōuš kē mē nā ϑrātā vistō* Y. *50.* 1; 1; — *aṯ fravaxšyā ǀhyaṯ mōi mraoṯ* (sd.) *spəntō.təmō* Y. *45.* 5; *31.* 5, *43.* 4, 11, *44.* 18; — *yē mōi aśāṯ haiϑīm hačā varə-šaitī* (sd.) *zaraϑuštrāi* Y. *46.* 19; *31.* 6; — *daēnąm* . . *ǀyā mōi gaēϑā* . . *frādōiṯ* Y. *44.* 10; — *tōm advānəm* . . *ǀyōm mōi mraoš* . . Y. *34.* 13; — *aṯ fravaxšyā* . . *ǀ⁺yąm mōi vīdvā* (sd.) *mazdā vaočaṯ* Y. *45.* 3; — *ǀtaṯ mōi vīčādyāi* (sd.) *vaočā hyaṯ* . . Y. *31.* 5; *43.* 1, *46.* 18, *51.* 18; — *arϑā vōizdyāi kāmahyā ǀtōm mōi dātā* Y. *43.* 13; — *tąm mōi dąstvąm* (sd.) . . *frāvaočā* Y. *46.* 7; — *ačm mōi idā vistō yē* . . Y. *29.* 8; — *kaϑā mōi yąm yaoš daēnąm ⁺yaoždānē* Y. *44.* 9; — *aϑā mōi sąstā* (sd.) *vohū vāstryā* Y. *29.* 1; — *nōiṯ mōi vāstā* (sd.) *xšmaṯ anyō* Y. *29.* 1; — *ā mōi rafδrāi zavōng* (sd.) *ǰasatā* Y. *28.* 3; *49.* 1; — *us mōi uzārəšvā* (sd.) *ahurā* Y. *33.* 12; — *frō mōi fravōizdūm arəϑā* (sd.) . . Y. *33.* 8; — *gaidī mōi ā mōi arapā* Y. *49.* 1; *48.* 2; *51.* 7; — *dōišā mōi ištōiš* (sd.) *xšaϑrəm* Y. *51.* 2; *33.* 13; — *sraotā mōi mərəždātā mōi* Y. *33.* 11; — *taṯ ϑwā pərəsā ǀərəš mōi vaočā ahurā* Y. *44.* 1–19; *48.* 9; — *čiϑrā mōi dąm ⁺ahūm.biš.ratūm čiždī* Y. *44.* 16; — *sādrā mōi sąs* (sd.) . . *zarazdāitiš* Y. *43.* 11; *51.* 17. zu 1 α): *hyaṯčā mōi mraoš* . . Y. *43.* 12; 17; — *yō vā mōi yā gaēϑā dazdē* (sd.) ⁺*aēnaŋhē* Y. *46.* 8; 10; — *tāčīṯ mōi sąs* (sd.) *tvōm mazdā* Y. *46.* 19; — *aṯ tū mōi dāiš* (sd.) Y. *43.* 10; 12. zu 3): *aṯ taṯ mōi daxštəm dātā* Y. *34.* 6; — *mazdā aṯ mōi vahištā* . . *vaočā* Y. *34.* 15[7]; — *parā hyaṯ mōi ā.ǰimaṯ sərəaošō* Y. *43.* 12[8]. S. noch *mōi* bes. B II) im **jAw.**; zu a 1): *yō mē duš.sarəhō hištaite* Y. *10.* 12; V. *9.* 51; — *spāδəm yō mē paskāṯ vazaite* Yt. *14.* 58; — ⁺*frazaintīm* . . *yā mē frāδayāṯ nmānəmča* . . Y. *62.* 5; *10.* 14, Yt. *9.* 26[2]; — *draonō* . . *yaṯ mē daϑaṯ ahurō* Y. *11.* 5; *19.* 1, Yt. *12.* 25; — *varəm* . . *yā mē aoxta ahurō* V. 2. 31; — *hā mē bara aēsmača* . . N. *105*; — *yānəm* . . *təm mē dāyata* Y. *65.* 11; — *tē mē vāšəm ϑanǰayānte* Yt. *19.* 44; — *iməm mē narəm nisrārayā* V. *18.* 51; — *ārmaitīm* . . *vərənē* . . *ǀhā mōi astū* Y. *12.* 2[9]; — *dāyā mē* . . *yā mē arəhaṯ afra-šārəhā* Y. *62.* 6; Yt. 5. 77 (*yaṯ*), V. *13.* 49 (*yaṯ*); — *yaϑa mē ǰasən avarəhe* Yt. *13.* 1; 1; — *yezi mē yima nōiṯ vīvīse* . . V. 2. 4;

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Yt. 4. 4; — *iδa mē tūm ham.čaraṇuha* (sd.) ⁺*antarə.arəδəm nmānahe* Yt. 17. 60; — *aδa mē zaoδrā̊ iyeinte* .. N. 68; — *āaṯ mē tūm* .. *huškəm pəšum raēčaya* Yt. 5. 77; V. 2. 4³, Y. 10. 12; — *āaṯ mē aēm paityaoxta* Y. 9. 2, V. 2. 3; — *nōiṯ mē apaṃ āδrava* .. *daiṅhava čarāṯ* (sd.) Y. 9. 24; — *mā mē ǰamyāṯ akāṯ ašō* Y. 59. 31; Yt. 5. 92, 93, V. 19. 6; — *us mē pita haomāi draonō frərənaoṯ* Y. 11. 4; V. 18. 19; — *upa mē srayaṇuha vāšahe* Yt. 17. 21; — *pairi mē tūmčiṯ dayā̊* .. Y. 11. 10; Yt. 1. 5, 12. 1, F. 4 d, Vd. 20; — *ǰasa mē avaṇhe* Y. 72. 9; Ny. 1. 18; — *dāyā̊ mē ātarš* .. *x*ᵛāδrəm* Y. 62. 4; 68. 5²; — *dazdi mē* .. *yaṯ* .. Yt. 9. 4; V. 2. 3; — *haoma* |*dazdi mē* .. Y. 10. 9²; — *isaēta mē yaožδāitīm* V. 8. 100; — *daēva mē* .. *aošəm ham.pərəsənte* V. 19. 3; — *ušta mē* .. Yt. 8. 29; 23; — *vaxšəm mē asaṣaṯ* .. V. 19. 15; Yt. 17. 20, Az. 1, Vyt. 1; — *havaṇhum mē buyata* Y. 71. 11; — *mošu mē ǰava avaṇhe* |*nūrəm mē bara upastaṃ* Yt. 5. 63. zu 1 α): *hō bā mē aēṯaēšaṃ aršnam paoiryō* V. 18. 34; — *yasča mē* .. *imā̊ nāmənīš* .. Yt. 1. 16; 3. 9, 12, P. 22; — *yeiδi zī mē nōiṯ daiδīṯ upastaṃ* .. Yt. 13. 12; — *mā čiš mē ānhaṃ zaoδranaṃ fraṇuharāṯ* .. Yt. 10. 122; 17. 54; — *ā tū mē aēṯayā̊ zaoδrayā̊ fraṇharōiš* Yt. 5. 91. zu 3): *yaδa yaṯ mē saδayehi* H. 2. 11; — *avaṯ āyaptəm dazdi mē* Yt. 5. 18, 15. 5, 17. 25; — *yaδā ahū vairyō* |*zaotā frā mē mrūtē* Y. 3. 25; — *yaδā ahū vairyō* |*yō zaotā frā mē mrūtē* Y. 3. 25; Vr. 3. 7. S. noch *mē* bes. Anhang. *maṃ* als Gen.-Dat.; zu a 1): *hō maṃ avaδa vərənaṇ niǰainti* (sd.) V. 18. 38; — *āaṯ maṃ* .. *manya manaṇha humatəm* Aog. 25; 26 f.²; — *āaṯ maṃ mairyō frākərənaoṯ* .. *navača yaskō* .. V. 22. 2 [10]); — *vī maṃ urvaēsayāṯ astača uštānača* P. 21.

Aus dem Zusammenhang gerissen: *maṃ* F. 6, 11. Wertlose Stellen: ‖ *mām upa mām kartā* Ao. 1. 3; 4 2. St., Am. 4²; — *aʰuraʰmazdā hyaʰ mām artaxšaδʳā xšāyaδiyaʰ akunauš* Ao. 1. 1; — *apanyākaʰmaʰ* Am. 1. [V. 18. 22: streiche *maṃ*.[11])]

Ableit. — ai. *mā́m, mā́t*; *mā, me*; np. *man*, **m* (aus ir. **mai*); vgl. noch § 246, 423. — Pü.: *man*; s. noch No. 1, 3, 6, 11. — 1) Die Scheidung zwischen *maibyā* und *maibyō* im Gebrauch ist auffällig. Pü. (meist): *manīkān*; s. zu *mavant-*. — 2) Öfters ist der Nachdruck, der auf der Form liegt, kaum bemerklich. — 3) Pü.: *ōšān tōčī ō man*. — 4) Der Gegensatz ist nur angedeutet. — 5) Nur *manā̊* im Ap. und jAw. — 6) Pü.: *mēnišn u gōwišn*. — 7) Hinter den Vokativ *mazdā* fällt eine Pause; s. Bthl. AF. 2. 25. — 8) Vgl. Y. 48. 2, wo *parā hyaṯ mā*; s. ²*mā* 2. — 9) In gAw. Lautform; vgl. Y. 32. 2 c. — 10) Der vorhergehende und der folgende Satz enthält *maṃ* als Akkusativ. — 11) Das in L 4, K 1 fehlt; Pü. freilich: *man*.

• g. ²ma- Adj. (fem. *mā-*) 'mein, meinig'; a) attrib.: *mō* (NSm.) *urvā gūušča azyā̊* (sd.) Y. 29. 5; 44. 8; — *kō mō nā δrātā vistō* Y. 50. 1; — *mahmāi hyātā ⁺avaṇhē* Y. 50. 7; — *tā uxδā ⁺mainyūuš mahyā* .. *gərəzē* (sd.) Y. 32. 9; — *hizvō raiδīm* (sd.) *stōi mahyā* Y. 50. 6; — *vahištā mahyā̊ ištōiš* Y. 46. 18; 50. 9, 44. 10; — *mahmī manōi* (sd.) Y. 32. 1; — *maēδā* (sd.) *mayā* (ISf.) Y. 33. 9. b) praedik.: *mā* (NPn.) *kamnafšvā* (sd.) Y. 46. 2. [Y. 48. 12: lies *aēšəmahyā*.]

Ableit. aus ¹*ma-*. — gr. vgl. ἐμός. — Pü.: (*i*) *man, am*, (zu Y. 33): *pa patmān*.

• g. maēkant- Adj. (fem. °*kaintī-*) 'hervorsickernd, quellend': *apō* .. °*kaintīščā ⁺hōbavaintīščā fravazaṇhō* "die hervorquellenden und (dann) sich zusammenfindenden (und dann) fortfliessenden Wasser" Y. 38. 3*).

*) Die spätere Theologie sieht in *maēkaintī-* und andern Wörtern von Y. 38. 3 und 5 siebzehn Namen bestimmter Flüssigkeiten; vgl. Bd. 21. 1: *pa dēn haft 10 sartak i āp* ('17 Arten Wasser') *guft* und deren Aufzählung nach dem GrBd. bei Dst. ZA. 1. 265, 267. Bezeichnender Weise erkennt sie solche Namen auch in dem GS. *ahurahyā* (Samenflüssigkeit) und in *ubōibyā ahubyā čagəmā* (ausgelassene Butter). Diese Deutung ist wohl durch Y. 38. 4: *ūitī yā vō vaṇuhīš* (näml. *apō*) *ahurō mazdā̊ ⁺nāmaṃ dadāṯ* veranlasst. Sie ist wertlos.

PPA. einer Basis ir. **maik-* 'hervorquellen'; vgl. np. *makīdan, mazīdan* 'saugen, schmecken', sbal. *mičag* 'saugen' (usw., bei Hbm. PSt. 137)[1]). — Pü.: transskr. und erl.: *pa urvar ēstēt* (also Pflanzensaft). — 1) Wegen der Bedeutungsdifferenz verweise ich auf ahd. *swehhan* 'hervorquellen' und *sweh* 'sapor' usw., wozu Osthoff PBrB. 8. 279 auch ahd. *sougen* 'säugen' stellt.

• j. ¹maēγa- n. 'Wolke': *arəδvīm* .. *yeṅhe čaδwārō aršāna ham.tāšaṯ ahurō mazdā̊ vātəmča vārəmča °γəmča fyaṇhumča* Yt. 5. 120; 8. 33, Y. 10. 3; — *āaṯ °γa*[1]) *us.fravā̊nti huyāiryā̊ āpō baraṇtiš yāhva* .. *pərəδu aipi vīǰasāitīš avō urvaitīš* (sd.) "dann steigen die Wolken auf, die die .. Wasser enthalten, (die Wolken) in denen ..,

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die sich . . verbreiten . ." Yt. *8.* 40; — *āsyaṇha* (sd.) °*yaēibya* Y. *57.* 28.

KompA. — ai. *meghá-* m., np. *mēγ.* — Pü.: undeutlich[2]), Sü.: *meghaḥ.* — [1]) NPn.; darauf beziehen sich die folgenden femininen Formen *barəntiš, yāhva* usw.; § *412* aE. — [2]) Vgl. HORN NpEt. 284; ZDMG. *56.* 117.

• j. ²maēγa- m. 'Grube, Kuhle'[1]): *yezi nōiṯ spā* .. °*γe vā čāiti vā* .. *paiδyāite* V. *13.* 37, *15.* 6.

Et.? — Pü.: *mēγ*[2]). — [1]) Oder dgl. — [2]) Wohl nur Transskr. 'Wolke' (HORN NpEt. 226) kann doch nicht gemeint sein. Zu V. *13* ist Pü. nicht in Ordnung; m d z n an n.

• j. maēγō.kara- Adj. 'wolkenbildend': *āaṯ taṯ dunmaṇ frašāupayeiti* (sd.) °*ra* (NPn.) Yt. *8.* 33.

• j. maēt- V. 'weilen'. Praes. 11 *miδnā-*, 24 *mitaya-*.

1) 'weilen, wohnen': *vaṇhuš sraošō mitayatu ašiš vaṇuhi iδa miδnatu*[1]) Y. *10.* 1; — *yahmi zī kāčiṯ tanunaṃ drāǰištəm* (sd.) .. *maēδaine miδnāṯ* Y. *16.* 10. 2) 'bleiben': *yaδa grantō* . . *miδnāiti miδrō* Yt. *10.* 39. 3) 'dauernd vorhanden sein': *iδa miδnāṯ* . . *aiṅhāi gundayāi* (sd.) V. *3.* 32.

Vgl. zEt. unter *maēδana-*. — Pü.: *māndan.* — [1]) Them.

• j. *maēd-* V., nur mit *ham* 'nieder-, zu Boden werfen, unterdrücken'. — PPfP. °*mista-*; Inf. °*mistōe*, °*mistayaēča.*

avasō.xšaδrō hyāṯ drvā gatō hamistō[1]) *nižbərətō hača spəntahe mainyōuš dāmabyō* ". . gewichen, unterdrückt, weggebracht von . ." Y. *8.* 6[2]).

Vgl. ags. *smitan*, nhd. *schmeissen*; § *87*[3]). — S. auch *hamaēstar-*. — Pü.: *hamēstārīh.* — [1]) *m* für °*m*+*m*°, § *304* II. 40. — [2]) Vgl. Y. *61.* 2, 5. — [3]) Die Zusammengehörigkeit der Aw.-Wörter mit an. *meiða*, lett. *maitat* usw. (s. ZUPITZA BB. *25.* 98) ist auch möglich, doch passt deren Bedeutung nicht so gut.

• g. maēϑ- V. 'mittere'. Praes. 2 *maēϑ-*: *miϑ-*, 11 *miδnā-*.

mit Abl. '(emittere ex —, hinaustreiben aus — sva.) berauben': *yastōm xšaδrāṯ mazdā mōiδaṯ ǰyātōuš vā* "wer ihn, o. *M.*, der Herrschaft beraubt oder des Lebens" Y. *46.* 4.

mit *ā* (etwa) '(an sich) kommen lassen': *ayarō āmiδnāiti ǰuye tanuš frayaire ayaṇ bavaiti* (sd.) *hubaδrō* "den Tag muss man im Leben an sich kommen lassen: .." Aog. *53.*

mit *paiti* '(zurückschicken sva.) den Laufpass geben, absagen': *avā hīm paiti.-miδnāiti vīspəm dušmatəmča* .. "jener dort sagt ab allem, was übel gedacht ist und .." V. *3.* 20.

mit *ham* dnwS.: *yō īš ǰyātōuš hōmiδyāṯ*[1]) *vasō.itōiščā* "der sie des Lebens und der Freiheit beraube" Y. *53.* 9.

mit *ham* und *aibī* 'zulassen, den Zutritt gestatten' (in das Reich)[2]): *aṯ īš vohū hōm aibī.mōist manaṇhā*[2]) *aēibyō rafδrāi mazdā̊ sastē* (sd.) Y. *46.* 12.

Ar. **maith-*; vgl. lat. *mittere* (mit idg. *t*; s. dazu § *52.* 2, BGM. Grdr.² *1.* 632). — Pü. (zu Y. *46*): *hamēstārēnišn hēnd*, erl.: *hač vinās apāč apāyēnd dāštan u žanišn hēnd*, (zu Aog.): *mēnēt* 'er denkt'[3]), (zu V. *3*): *misnūtan* (Transskr.), (zu Y. *53*): *kē ōšān žanēt vašān hamēstārēnēt*, erl.: *ku šān hač vinās apāč dārēt*, (zu Y. *46*): *ōšān pa vahuman mānēnd pa frārōnīh.* — [1]) *m* für °*m*+*m*° § *304* II. 40. — [2]) Vgl. Y. *30.* 8 (unter *sasta-*). — [3]) Sü.: *cintayati.* Aber Pü. zu V. *3.* 20 lässt doch m dd n dt = *misnēt* vermuten.

• g. maēϑa- Adj. (fem. °*δā-*) 'schwankend, wandelbar': *hyaṯ haδrā* (sd.) *manā̊ bavaṯ yaδrā čistiš aṇhaṯ* °*δā* Y. *30.* 9.

Zum ai. V. *methete* 'sie schwanken hin und her'(?)[1]), got. *inmaidjan* 'immutare' (usw.). — Vgl. *maēδā-*, *miϑō*; GDN. BB. *15.* 257. — Pü.: *andar mēhan.* — [1]) RV. *1.* 113. 3, im Gegens. zu *tasthatuḥ.* SĀYAṆA freilich *paraspara̱m hiṃstaḥ.*

• j. maēϑana- n. 'Aufenthaltsort für Menschen (und Götter), Wohnung, Haus': *ārəṇhaṃ asaṇhaṃča šōiδraṇaṃča gaoyaoitinaṃča* °*naṇaṃča* Y. *1.* 16; — *yaδa asō* °*nəmča aiwišitōe daδāra* (sd.) Yt. *13.* 67; — *ahe vīse* (sd.) *uta* °*nəm* Y. *10.* 7 Gl.; — *rāštəm ahmāi naire* .. *miδrō* °*nəm āčaraiti* "stracks kommt zu dem *M.* ins Haus" Yt. *10.* 137; — *tūm* °*nahe pāta* .. *adružaṃ* Yt. *10.* 80; — *yazamaide δwaṃ* °*nəm yaṃ ārmaitīm* .. *yazamaide δwaṃ* °*nahe paiti* .. *ahura mazda* .. *drvō.vīrahe* .. *yahmi zī kāčiṯ tanunaṃ drāǰištəm* (sd.) *hāme* °*δaine miδnāṯ* "wir verehren dich, o *Ārm.* (Erde), als unsre Wohnung, wir beten zu dir, o *AhM.*, um eine Wohnung . . mit gesunden Männern .., auf dass .." Y. *16.* 10; — *aēšaṃ* (sd.) *čiṯ* .. °*nahe x*ᵛ*āi pairigərvayeiti* V. *4.* 1; +1PüZ.[1]); — *avarətanaṃ* (sd.) °*nanaṃča* Vd. 2; — *mārəhəmča* °*nəmča myazdəmča yazamaide* Yt. *8.* 1[2]); — *miδrəm* .. *yeṅhe zəm.fraδō* °*nəm vīδātəm* Yt. *10.* 44; 50, 79, 81; — *avi garō nmānəm* °*nəm ahurahe mazdā̊* °*nəm*[2] . . V. *19.* 32; zit. Sl. *13.* 8.

Ableit. — Zum V. *maēt-*; wegen des δ s.

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§ 8. — np. *mēhan*; vgl. ksl. *město* 'Ort'. — Pü.: *mēhan*, erl. (zu V. 4): *drupust gās*; (zu Y. 16): *mān, mānišn*, (zu V. 19): *mān* 3). — 1) Hds. *maēϑəmnahe*; s. Var. zu V. 4. 1. — 2) Schwerlich richtig überliefert. — 3) Aber *mēhan* im Zitat des Sl.

• j. **maēϑanyā-** f. 'Wohnung, Behausung': *asāsča* .. *°yāsča* Y. 2. 16, 6. 15; — *xrūmā šaitayō frazinte* (sd.) *anašitā °yā* (NP.) Yt. 10. 38.

Ableit. aus *maēϑana-*. — Pü.: *mēhan*.

• g. **maēϑā-** f. 1) 'Schwanken, Unsicherkeit': *ānuš.haxš ⁺ārmaitiš mainyū ⁺pərəsaitē yaϑrā °ϑā*[1] "von einem zum andern gehend bespricht sich *Ārm.* mit dessen Geist, der noch schwankend ist" Y. 31. 12[2]. 2) 'Schwenkung, Wandel': *aṯ taṯ mōi daxštəm dātā ahyā anhōuš vīspā °ϑā* "so werde mir das als Zeichen gegeben: der vollständige Wandel (der Dinge) schon in diesem Leben" Y. 34. 6; — *aṯ tōi mazdā tōm mainyūm* .. *°ϑā* (IS.) *mayā vahištā barətū manaṇhā* "Deinen Geist, o *M.*, .. soll bei dem durch mich bewirkten Wandel[3] (der Dinge) *Vahišta Manah* herbeibringen" Y. 33. 9[4].

Vgl. *maēϑa-*. — Pü. (dRn.): *mēhan, mānānē, mānēnišn*. — 1) Wörtl. 'wo (, bei wem) Schwanken (ist)', näml. *ēstōiš*; s. Y. 30. 9. — 2) Vgl. Y. 46. 12. — 3) Wörtl. 'mittelst meines Wandels'; das Pron. poss. in prägnantem Sinn. — 4) GDN. hat bisher drei völlig verschiedene Übersetzungen der Strophe geliefert, Stud. 1. 21, KZ. 28. 408, BB. 15. 250, 257.

j. *maēϑəmnahe* V. 4. PüZ. 1: lies *maēϑanahe*.

• j. **maēϑmanəm** Inf.[1] 'sich zu paaren', vom Hund: *yezi vasəm mazdayasna yvō.-daxštəm* (sd.) *m°* "wenn die *M.* wollen, dass ein läufischer (Hund) sich paare" V. 15. 46.

Vgl. *miϑwana-*. — ai. vgl. *mithunīkaroti* usw. — Pü.: m dd (wohl statt m da = *mēh*) *-ēnītan*, erl.: *gawr kartan*. — 1) Auffällige Bildung. Ob mit Jp 1, Mf 2 *maēϑanəm* zu lesen, Inf. wie im Germanischen?

• j. **maēna'xan-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyaṇ* .. *aēzaxasča °xasča* (NS.)[1] Yt. 19. 4.

Eig. 'wo die Quelle des *Maēna*flusses liegt'; s. zu *aēzaxan-* und ai. *menā-* f. Name eines Flusses[2]. — 1) § 405. — 2) Die oft wiederholte Zusammenstellung mit ai. *ménakā-* (so!) f., zuletzt bei GGR. OK. 131, ist falsch.

• g. **⁺maēnay-** f. 'Strafe, Bestrafung': *pərəsā avaṯ yā °niš yō* .. "darnach frag ich, was die Strafe ist (für den), der . ." Y. 31. 15. a) mit Gen. dessen, wofür, und Akk. dessen, an dem die Strafe vollzogen wird: *kā tōm ahyā °niš anhaṯ ⁺paouruyē* "welche Strafe wird den dafür zunächst treffen?" Y. 44. 19.

ai. *menáy-* f. 'Rache'; vgl. GDN. Festgr. Boehtlingk 31. — Pü.: *vināsišn pātifrās*, zu Y. 44 erl.: *vināskārīh pātifrās*.

• j. **maēsma-** m. 'Harn', als rituelles Reinigungs- und als Heilmittel verwendet*); im Plur.: *haṃ aēte °ma* (AP.) *barayən yaēibyō aēte nasukaša frasnyāṇte varəsāsča tanūmča* V. 8. 11; — *aēte °ma* (AP.) *maēzayanta yaēibyō* .. V. 8. 13; — *čayō* .. *aēte °ma* (AP.) *anhən* .. *yaēibyō* .. V. 8. 12; F. 3 g.

*) Insbesondere gilt das vom Rindsharn (s. *gaomaēza-*)[1]; vgl. dazu DST. ZA. 2. 266, SCHRADER Reall. 1021.

Zum V. ¹*maēz-*, § 278 I. 4. — Vgl. *maēsman-*. — Pü.: *gōmēz*, (zu V. 8. 13): *mēšak*[2]), (zu F.): *mēšu* (in Aw.-Buchst.). — 1) Vgl. V. 8. 12 f. — 2) Oder vll. *mēžak* aus ar. **maiṯha°*?

• j. **maēsman-** n. 'Harn', als Reinigungs- und Heilmittel[1]: *hvaṃ tanūm pairi.-yaoždaiϑīta gūš °mana apāča paiti avaϑa yaoždayaṇ* V. 8. 36; 37, 39, 5. 54, 56, Vyt. 31; — *aēṯā vastrā frasnāδayən °mana gūš* V. 7. 13; 14, 74, 16. 12; — *gūš °mana ātryō.-paiti.iristəm* (sd.) V. 5. 51.

KompA. — Zum V. ¹*maēz-*. — Pü.: *gōmēz*. — 1) Vgl. zu *maēsma-*.

• j. **⁺maēsma.šama-**[1] n. 'Schluck Harn': *ϑrī* .. *⁺°maṇ*[1] *ašamāṯ* (sd.) P. 9.

Zum V. *šam-*. — Vgl. *šama-*. — Pü.: *apēšamak*[2] (*maēsma* ist nicht übersetzt). — 1) Hds. (nach DST.) *maēsma šaman*; aber BLOCHET Lex. 156 hat *šamaṇ*. — 2) Das wäre etwa ir. **upaiṯ-šamak°*.

• j. **¹maēz-** V. 'harnen'. Praes. 2 *maēza-*. 'harnen, Harn lassen', von Menschen und Tieren: *yaṯ bā paiti fraēštəm maēzənti pasvasča staorāča* V. 3. 6; — *kanhaṃ nā gāϑanaṃ* .. *aratufriš? yā ⁺maēzō*[1] *vā ⁺frā vā šāimnō* (sd.) *srāvayeiti* N. 37. a) mit Inhaltsakk.: *paragəṯ dvaēibya yōi anhən xᵛaēṯvadaϑasča xᵛaēṯvadaiϑīšča aēte maēsma maēzayanta* (Opt.) *yaēibyō* .. *frasnyāṇte* V. 8. 13.

mit *frā* 'nach vorne pissen vor —, hinauspissen über —' (Akk.): *yaṯ nā paurva frabda* (sd.) *frabdō.drājō framaēzaiti* V. 18. 40.

ai. *méhati*, np. *mēzad*. — Pü.: *mistan* (GIrPh. 1. 301, SP. VendPü. 204, 3.-letztes Wort). — 1) Hds. *yaēzō*, aber Pü.: *mēzān*.

• g. **²maēz-** V. 'hegen'. Praes. 3 *mīza-*. 'hegen, sorglich pflegen (das Rind)': *yāiš gaṃ karapā usixš* (sd.) *čā aēšmāi dātā*

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.. *nōiṯ hīm mīzōn ašā vāstrəm frādaiṅhē* "wie sie .. das Rind der Raserei preisgeben, statt dass sie es hegen[1]), um durch *Aša* die Landwirtschaft zu fördern" Y. *44.* 20[2]).

Aus ar. **smaiγ-*; s. mhd. *smeichen* 'schön tun'. — Pü.: *paća mizd*, Sü.: *prasādeṣu*. — [1]) Wörtlich: "nicht (aber) hegen sie es, um ..". — — [2]) JUSTIS Übersetzung PrJ. *88.* 247 verstehe ich nicht.

• j. **+maēzant-** Adj., PPA.: s. **1maēz-** (mit No. 1).

• j. **maēša-** m.; **maēšī-** f. 'Schaf; Schafmutter': °*šahe kəhrpa aurunahe* Yt. *14.* 23; — °*šahe .. yaṯ varšnōiš satō.karahe* (sd.) "eines Schafbocks.." Yt. *17.* 56; — *hazaŋrəm* °*šanąm* N. *42*; — °*ši vəhrkavaiti* (sd.) V. *19.* 33; — °*šinąm daēnunąm* '(Schafmutter') *paiti.puϑranąm* A. *3.* 7.

KompE.; Ableit. — ai. *meṣá-* m., *meṣī-* f.; mp. (Pü.), np. *mēš*.

• j. **maēšina-** Adj. 'vom Schaf herrührend, dafür bestimmt, ovillus': °*šinəm yavaŋhəm* Aog. *82*; — *payaŋhąm* .. °*nanąmča* V. *5.* 52.

Ableit. aus *maēša-*. — Pü.: *mēšīk, māłak i mēš pēm*.

• j. **maoδanō.kara-** Adj. (fem. °*kairī-*) 'Lust, Wollust bereitend': *jahikayāi* .. °*kairyāi* Y. *9.* 32.

Vgl. *ahīmusta-*. — ai. *modana-* n.; vgl. *moda-* m. 'Lust'. — Pü.: *mūtak* (Sü.: *mandatvam*) *kartār*, erl.: *čīč tapāh kunēt*; vgl. unter *mrūra-*.

j. *maoirī*°: s. *maurvay-*.

• p. **maka-** Adj., bezeichnet ein Volk, *οἱ Μάκαι*[1]); Sing. in kollekt. Sinn: *imā dahyāva*^{h} *tyā manā patiyāiša*^{n} .. *ϑatagušˇ hara*^{h}*uvatiš* °*ka*^{h} Bh. *1.* 6; D. *5.* 2.

[1]) Am Golf von *Omān*, an dessen Nordküste *Makrān* gelegen ist; vgl. JUSTI GIrPh. *2.* 454.

j. *ma-kasvīš, taftō, dahmō, drušlō, paēsō, sačīš, strī* Yt. *5.* 92: lies *mā k*°, *mā t*° usw.

• g. **maga-** m. 'Bund, Geheimbund'[1]), spez. von der *zaraϑuštr*ischen Religionsgemeinschaft: *aṯčā vā mīždəm* (sd.) *aŋhaṯ ahyā* °*gahyā* Y. *53.* 7; — *ivīzayaϑā* (sd.) °*gōm tīm* Y. *53.* 7; — *ṯąm kavā vīštāspō* °*gahyā xšaϑrā nąsaṯ* .. *yąm āstīm* (sd.) .. ".. zugleich mit der Obherrschaft über den Bund .." Y. *51.* 16; — *kē vā vaŋhušˇ manaŋhō ačistā* °*gāi ərəšvō* (sd.) Y. *51.* 11; — bes. mit *maz-*: *aṯ mā mašā yūžəm mazdā frāxšnəmē mazōi* °*gāi ā paitī.zānatā* (sd.) Y. *29.* 11; — *zaraϑuštrā kastē ašavā urvaϑō mazōi* °*gāi* "o *Z.*, welcher Gläubige ist dein Freund für den grossen Bund?" Y. *46.* 14. [Y. *48.* 10: lies *madahyā*.]

Ableit. — Vgl. 3*maγa-*. — Et.? [2]). — Pü.: *maγīh*, erl.: *apēčakīh, apēčak vēhīh*; Sü.: *uttamatvam, mahattvam* (erl. *nirmalam uttamatvam*) usw.; Npü.: *xālisī*. — [1]) So nach GDN. KZ. *28.* 200; s. auch JUSTI PrJ. *88.* Das Wort ist ein Term. techn., dessen eigentliche Bedeutung nicht zu ermitteln. — [2]) Schwerlich mit ai. *maghá-* n. identisch.

• j. **1maγa-** m., **maγā-** f.[1]) 'Loch im Erdboden, Grube': *srvābya* (sd.) °*γəm ava.kanōiš* V. *17.* 7; 5, F. *11*; — *baēvarə* °*γanąm* (GPf.) *irimaitinąm aiṅhā zəmō aipi.kanyāṯ* V. *14.* 6. a) insbes. von den zu Zwecken ritueller Reinigung gegrabenen Löchern*): *mazdayasna aiṅhā zəmō ϑriš* (sd.) °*γəm ava.kanayn dva* °*γa frasnāδayn maēsmana gōuš +ōim āpō* "die *Mazday.* sollen in der Erde drei Löcher graben, zwei Löcher – da sollen sie mit Rindsurin waschen –, eins – mit Wasser –" V. *16.* 12; *8.* 37; — *paoirīm upa* °*γəm niϑwərəsōiš* .. *bitīm upa* .. *xštūm upa* .. *ϑrāyō anya* °*γa niϑwərəsōiš* "ein erstes Loch sollst du ausstechen, ein zweites .. ein sechstes .. drei weitre Löcher sollst du ausstechen" V. *9.* 6 ff.; *10.* 18; — *ϑrāyō yim antarə vīta* (sd.) *antarə ϑrāyō* (*xšvaš, nava*) °*γa frakārayōiš* V. *9.* 11[3]; 11[2], 12, 31; — *antarəča* (sd.) .. °*γa* (NP.) V. *9.* 11; — *karšasčiṯ frakārayōiš* .. *čvaṯ hača* °*γačibya* V. *9.* 10; 29; — *paoirīm upa* °*γəm frā.nasuš narəm* (statt NS.) *bavaiti* "am ersten Loch .." V. *9.* 28; 31[3]; — *us tanūm snayaēta us vastrāṯ* (statt AP.) *gōuš maēsmana apāča nava* (sd.) *upa* °*γəm* "er soll seinen Leib und seine Kleider bei den neun Löchern .. waschen" V. *5.* 54.

*) Es sind deren drei, bei der 'Reinigung der neun Nächte' (*barašnūm i nuh šaba*) – V. *9* – aber neun. Die Zahlen entsprechen den Öffnungen des menschlichen Leibes (vgl. ai. *srotas-*), bz. den drei hauptsächlichsten (Mund, After und Geschlechtsteil). Vgl. 2*maγa-*.

Ableit. — np. *maγ* 'Tiefe', vgl. *maγāk* 'Grube'. — mp. *maγ*. — [1]) Nur V. *14.* 6.

• j. **2maγa-** n. Name des die 'neun Löcher' enthaltenden Reinigungsraumes*): *pasčaēta ava tā nišhiδōiṯ* .. *+antarəm arδəm* °*γahe +pārəntarem hača anyaēibyō maγaēibyō* "drauf soll (er) .. sich zu denen auf die andre Seite des Reinigungsraumes setzen, die von den andern

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(zuvor bezeichneten sechs) Löchern gesondert ist" V. *9.* 29[1]).

*) Ein nach aussen durch drei parallele Furchstriche abgegrenztes Rechteck auf dem Boden, von 6 zu 16 Schritt, auf der langen Mittellinie drei Löcher mit Wasser und sechs mit Rinderharn enthaltend. Der Raum ist zunächst in zwei wieder mit je drei Furchstrichen umzogene Abteilungen geschieden, eine kleinere mit den Wasser- und eine grössere mit den Harnlöchern. In der letztern Abteilung ist abermals durch drei Furchstriche an der den Wasserlöchern abgekehrten Seite eine Unterabteilung mit drei Löchern geschaffen. Die Furchstriche werden zu je dreien gezogen der Reihe nach 1) um die Unterabteilung, 2) um die grössere Abteilung, 3) um beide Abteilungen, 4) um die kleinere Abteilung; vgl. zu *antarəča-*. Dann werden an bestimmten Stellen des Raums Steine od. dgl. niedergelegt. Vgl. Sp. 1045 o. und die Zeichnungen bei WEST SBE. *18.* 435 und DST. ZA. *2.* 162 (dessen Erläuterungen aber nicht stimmen). Abweichend SP. Übers. *1*, Tafel. Zur Reinigungszeremonie s. WEST aO. 431.

Ableit. aus ¹*maγa-* (mit Verschiebung des Wortakzents?)[2]), etwa 'Raum mit den Löchern'. — Pü.: *maγ.* — [1]) D. i. er soll von der grössern Abteilung (PüErl. *pa gōmēz*) in die kleinere gehen. — [2]) Ob etwa *māγ°* zu lesen?

• j. ³**maγa-** Adj. 'rein, lauter': *°γa* F. *11.* So nach Pü.: *apēčak*; vgl. PüErl. zu *maga-*. — Sehr zweifelhaft.

• p. **magav-** (: j. *moγu-*) Adj., bezeichnet einen medischen Volksstamm, für den die Priesterwürde vorbehalten war, 'magisch, Magier'*): *1 martiya^h °guš āha^h gaumāta^h nāma^n* Bh. *1.* 11; 12², 14³, *4.* 2, b; — *gaumātam tyam °gum* Bh. *1.* 13³, 16, *4.* 18.

*) Litteratur bei JN. Zor. 6.

KompA. (s. *moγu°*). — Et.? Die Herkunft des Worts aus dem Assyrischen (ZDMG. *58.* 168) wird von NÖLDEKE (Brief 05. 06. 03) und BEZOLD (Brief 08. 06. 03) bestritten. — mp. *maγūk*, np. *muγ*, *mōγ*.

• j. **maγava-** Adj. 'unverheiratet': *nāirivaite .. ahmāṯ pourum framraomi .. yaϑa °vō fravāxšōiṯ* "dem beweibten spreche ich den Vorrang zu vor dem, dass einer unverheiratet altern sollte" V, *4.* 47.

Ableit. aus **maγav-* m. 'caelebs'. — Vgl. got. *magus* 'Knabe', *magaþs* 'Jungfrau' (usw., FICK Wb.⁴ *2.* 198). — Pü.: *ō ōi i nāirīkōmand .. hač ē ō pēš .. frāč gōwēm .. čigōn kē pa maγīh frāč raſt ēstēt*; dazu die Erl.: *ku žan nēst* 'd. i.: er hat kein Weib'.

• g. **magaᵢvan-** Adj. 'der zum 'Bund', zur *zaraϑuštr*ischen Religionsgemeinschaft gehört, Bündler': *hyaṯ mīždəm zaraϑuštrō °vabyō čōišt parā* "was *Zar.* den Bündlern als Lohn in Aussicht gestellt hat" Y. *51.* 15; — *yā sruyē parō* (sd.) ⁺*°gaonō*[1]) Y. *33.* 7.

Pü. (zu Y. *33*): *pa* p rn nn *maγīh*, erl.: *pa apēčak vēhīh*; (zu Y. *51*): *ō* m dn n dan n (Npü.: *mīnuvān*), ob *maγōkān*? — [1]) NA. *°gāunō*; s. auch V. *17.* 7.

• j. **maγna-** Adj. (fem. *°nā-*) 1) 'nackt, entblösst': *dva nara .. °na* (ND.) *anaiwi.vastra* V. *8.* 10; — *°nō apa.spayaṯ vastrā* Yt. *19.* 56; — *°nam ⁺tanūm* N. 95²[1]); — *°na* F. *11.* 2) 'bloss, lauter': *°nō maϑrō* N. 2[2]).

Ableit. — Vgl. ai. *nagná-*, woss. *bāγnäg*, gr. γυμνός (von denen jedes auf einen andern Anlaut weist). — Pü.: *brāhnak.* — [1]) Einmal *maγan°*. — [2]) Text: *apastāk čigōn dāt m° m°*.

• j. **maγnənta-** Adj. 'nackt, entblösst': *vərharəštas*(sd.)*čiṯ °tasčiṯ* P. *11*, ⁺N. *109*[1]).

Ableit. aus *maγna-*; auffäll. Bildung; vgl. HORN GIrPh. *1* b. 146. — Pü.: *višātak.* — [1]) Wo das Wort ganz entstellt ist.

• j. **maxšī-** f. 'Fliege': *druxš yā nasuš .. nivōiryete mąnayən ahe yaϑa °šyā parəmm* (sd.) V. *8.* 69; 22 PüZ.; — *baēvarə °šīnąm ərəγaitinąm ava.ǰanyāṯ* V. *14.* 6; — *°ši* F. *11.* [V. 7. 2 lies: *maxši.kəhrpa.*].

KompA. — mp. (Pü.) *maxš*, kurd. *miš*, afγ. *mač*; vgl. ai. *mákṣikā-* f. 'Biene', np. *magas.*

• j. ⁺**maxši.kəhrp-**[1]) f. 'Fliegengestalt': *aēša druxš yā nasuš upa.dvąsaiti .. °kəhrpa ərəγaitya* V. 7. 2.

Pü.: *pa maxš karp.* — [1]) NA. trennt.

• j. **maxši.bərəta-** Adj. 'von Fliegen vertragen, fortgeschleppt': *°tō nasuš* V. 5. 3; *3.* 14 PüZ.; — *aēte nasāvō yā .. °tača nasuš* V. 5. 4.

Pü.: *maxš burt.*

• j. **maxštay-** m. EN. eines Gläubigen: *spō.paδō °tōiš ašaonō* "des *Sp.*, Sohns des *M.* .." Yt. *13.* 116; — *payənharō °tōiš ašaonō* Yt. *13.* 116.

Eig. Bed.?

• p. **mačiya-** Adj., bezeichnet ein Volk[1]): *imā dahyāvā^h tyā adam agarbāyam .. °yā* (NPm.) D. *6.* 3; — *iyam* (sd.) *°yā* D. *10* (?).

[1]) HERODOT *4.* 191: *Μάξυες*; vgl. JUSTI GIrPh. *2.* 455, EMEYER GeschdA. *1.* 281.

• j. (, g.) **mata-** Adj., PPfP.: s. ¹*man-*. [P. 25: lies *humata.*]

KompE.

• j. ¹*matay-* f. 'Denken'. [P. 25: lies *arəm.maiti*; — N. *41*: lies *tarō.maiti.*]

KompE. — Zum V. ¹*man-*. — ai. *matáy-* f.

• j. ²⁺**matay-**[1]) m. 'Vorsprung (des Gebirgs), promunturium': *aoǰištəmča .. mazdayasna vaϑyō.təmə̄mča upa maitīm*[2]) *barəzanəhąm pąstō.fraϑanəhəm* (sd.) *hē kamərəδəm vīnā-*

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ϑayən ". . sollen die *M.* auf einem Vorsprung des Gebirgs[2]) ihm den Kopf schinden . ." V. *3.* 20.

Zum V. *3man-*. — lat. vgl. *mont-is*[3]). — Pü.: *apar ē mān (i) yut*[4]) *pa bālist*, erl.: *pa sar i kōf*. — NA. *upa.m°*. — [2]) Ebenda soll dann die Leiche den Geiern überantwortet werden. Dazu wird der Ort gewählt. — [3]) Womit *²matay-* im Ablaut steht. — [4]) So nach Dst.

• j. *maite[1]) F. *6.*

Pü.: *patmān*. — [1]) Ist kein Wort, sondern aus *vohumaite* (Pü.: *vēh patmān*) abgerissen; Bthl. IF. *11.* 134.

• j. ¹mad- V. 'sich berauschen'. Praes. 2 *maδa-*, 24 *maδaya-*. — PPfP. °*masta-*[1]).

Nur Med. 1) 'sich berauschen, trunken werden': *dahmō huraṃ* (sd.) *x*ᵛ*araiti* . . *dāitya draonā x*ᵛ*arō* ⁺*maδaite*[2]) *nōiṭ gāϑanaṃ asruiti āstryeiti* ⁺*frāyā draonā x*ᵛ*arō maδaite* [*nā*] *gāϑanaṃ* . . "ein *D.* trinkt *H.* . .; wenn er die übliche Portion trinkt und dabei trunken wird, dann macht er sich durch Nichtaufsagen der *G.* nicht sündig; wenn er aber eine zu grosse Portion trinkt und dabei trunken wird, dann macht er sich . ." N. *30*; — PPfP. *masta-* 'brünstig' (nur Ableit.)[1]). 2) 'sich ergötzen an — (Akk.), sich behagen lassen': *aēta vaca maδayanha ahe vaca səndayanha* (sd.) Vr. *8.* 1.

ai. *mádati, mattáḥ*; np. *mast* 'trunken'. — Pü. (zu N.): *maδēnītan*, (zu Vr.): *masīh* (?). — [1]) Vgl. *aγryō.maδimastəma-*. — [2]) Hds. *maδō x*ᵛ*araiti*; s. aber Pü.

• j. ³mad- V. 'zumessen'. *s*-Aor. 1 *mas-*. 'zumessen, zuteilen': *ašahyā yāsā* (sd.) *ašīm yaṃ išyaṃ* (sd.) *ahurō masatā* (3SKM.)[1]) *mazdā* ". . den Preis . ., welchen *AhM.* zuteilen wird" Y. *54.* 1.

got. *mitan*; lat. vgl. *modus*; usw. — Pü.: *masīh*, Sü.: *mahattvam*. — [1]) Die Bedeutung hat schon Gdn. Stud. *1.* 33 richtig bestimmt, seine Etymologie aber ist greulich.

• j. ³mad- Adj. 'sich berauschend, begeisternd an —', mit Gen.: *fraša frayantu tē* (näml. *haomahe*) °*δō* (NP.) *vərəzyanuhārhō jasəntu* "stracks vorwärts sollen sie gehen, die sich an dir (dem *Haoma*) begeistern, . ." Y. *10.* 14; 19; — *raoxšna frayantu tē* (näml. *haomahe*) °*δō rənγyō* (sd.) ⁺*vazainte* °*δō* (näml. *tē*) Y. *10.* 19.

Zum V. ¹*mad-*. — ai. *soma-mád-* Adj. — Pü.: *mahīk-ān* (Hds. m a dd und m dn dan an n); Sü.: *vidyā*.

• g. ⁺mada-, j. maδa- m. 1) 'Rauschbegeisterung' durch *Haoma*genuss': *nī tē zāire* (näml. *haoma*) °*δəm mruyē nī amənm nī vərəϑraynəm* . . Y. *9.* 17[1]); — *pairi tē haoma* . . *daδami imaṃ tanūm* . . *ϑwaxšāi haomāi* °*δāi havanuhāi ašavastāi* Y. *11.* 10. 2) 'Rauschtrank, Wein'; a) vom *Haoma*: *vīspe zī anyē* ⁺°*δārhō azšma hačinte* . . *āat hō yō haomahe* °*δō aša hačaite* . . *rənγaiti* (sd.) *haomahe* °*δō* "denn alle andern Rauschtränke sind von . . *A.* begleitet, aber er, der Rauschtrank des *H.* . ." Y. *10.* 8; Yt. *17.* 5[2]). b) sonst: *dahmō huraṃ* (sd.) *x*ᵛ*araiti* °*δō* ⁺*aspya.-payanhō* N. *30*; — *kadā ajīn mūϑrəm ahyā* ⁺°*dahyā*[2]) *yā* . . "wann wirst du den Unflat dieses Rauschtranks treffen, mit dem . ." Y. *48.* 10[3]). [N. *30*: lies *maδaite* statt *maδō x*ᵛ*araiti*; s. Pü.]

Ableit. — Zum V. ¹*mad-*. — ai. *máda-* m., np. *mai*. — Pü. (zu N.): *maδ*, (zu Y. *9, 10*): *maδišn*, (zu Y. *11*): undeutlich. S. noch No. 1, 3. — [1]) Pü.: *pa tō* . . *maδišn gōw – hač* ⁺*ēn maδ pa frahang gōw – kum dānākīh bavāt*. — [2]) NA. *magahyā*. So liest aber nur éine bessere Hds. Pt 4, K 5, J 2, Mf 2 haben *mad°*, wogegen Pü. 3) nicht aufkommen kann. Gegenüber Gdn. KZ. *30.* 534 s. Gdn. KZ. *28.* 198. Seine Einwendungen entbehren der Begründung, seine eigene Übersetzung ist unhaltbar. Vgl. zu *urvāxš.uxtay-*. — [3]) Pü.: *ka ān dahišn kašān stānēnd muhrdān ōšān pa mayīh – pa ān i apēčak vattarīh*, vgl. zu Y. *53.* 7, wo richtig *ahyā magahyā* steht.

• j. maδaxa- m., °xā- f. 'Heuschrecke', ein *daēvi*sches Tier: *tē sūnō* °*xayāsča aogazdastəma bavainti* "die verleihen der Spinne und der Heuschrecke am meisten Macht" V. *7.* 26; — . . *xštamičatča* °*xaheča* V. *1.* 14 Gl.

np. *malax*; vgl. *maig*; s. dazu Dst. Étlr. *2.* 195, Hbm. PSt. 100, 202, 264, Horn GIrPh. *1* b. 44, 57. — Pü.: *maδag*.

• j. maδav- n. '(Wein uzw.) Beerenwein'[1]): *gaṃča* . . *yaomča* . . °*δuča anāpəm* V. *5.* 52; 53, 54, F. *11*; — *duye navaiti naraṃ* . . *vāstryaēta gōuš vā x*ᵛ*arəϑahe vā hurayā vā* ⁺°*δōuš*[2]) *vā* V. *14.* 17.

Ableit. — Pü.: *maδ*. — [1]) Im Gegens. zu *hurā-*, sd. — [2]) Hds. *maδuš*.

• j. maδəma- Adj. 'medius'; a) räumlich, in 'partitivem' Sinn[1]): °*me* [*vā*] *vāstre* (sd.) [*vā*] V. *15.* 41; — *zaota* (sd.) . . °*mātṛ arāϑraoṭ apa.sritō* N. *78.* b) 'der in der Mitte befindliche, mittlere' nach Lage, Reihe, Grösse, Zahl, Wert: °*me ϑrišve* ⁺*anhā zəmō* (sd.) Y. *11.* 7; — *sraošəm yazamaide* . . *paoirīmča* ⁺*upaməmča* °*məmča*

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fratəmə̊mča paoiryāča yasna upamača °mača fratəmača Yt. *11.* 18; Vd. *9*; — *airyamanəm .. yō upəmō* (sd.) *yō °mō yō fratəmō zaozīzuye* G. *1.* 6; — *fratəməm daiṅhāuš nava pərəδwō* (sd.) *kərənava °mō .. nitəmō* V. 2. 30; 30; — *kasišťahe ərəzvō .. °mahe ərəzvō .. +mazišťahe ərəzvō* "des kleinsten .. eines mittelgrossen .. des grössten Fingers" V. *6.* 10–14; — *dvadasa vītāra* (sd.) *upəma .. °ma* (NP.) .. *nitəma* V. *14.* 14; — *nitəməm staorəm .. °məm .. aγrīm* V. 7. 41; 43[2]. A) ASn. und DSn. als Adv.; a) ASn. *°məm* 'mitten hinein in –, unter –' (Gen.): *fravašayō .. yā °məmčiṯ myezdinəm .. upavazənte* Yt. *13.* 64. b) DSn. *°māi* 'zur Mitte hin –, mitten vor –' (Gen.): *+haoyō.-təmāi barəsmən .. +dašinō.təmāi .. °māi* N. *70*; *+70*[2]).

Ableit. — Vgl. [1]*maiδya-*. — got. *midumai* (DSf.); BTHL. ZDMG. *46.* 305. — Pü.: *mayān, mayānak.* — [1]) S. *maiδya-* No. 2. — [2]) Hds. *maδim°*.

• j. **maδəmāi** Adv.: s. *maδəma-*.

• j. **maδəməm** Adv.: s. *maδəma-*.

• j. **maδəmō.nmāna-** n. 'mittleres Haus, Haus von mittlerer Grösse': *fratəmō.nmānahe .. °nahe nmānō.paitīm* V. *13.* 20 f.

Pü.: *mayānak mān.*

j. *aγryō maδi mastəmahe* P. *32*: lies *aγryō.-maδim°*.

• j. **maiδim** Adv.: s. [1]*maiδya-*.

j. *maδimāi* N. *70*: lies *maδəmāi*.

• j. **maδu'mant-** Adj. 'Met, Wein enthaltend': *myazdəm* (sd.) .. *gaoməntəm °mantəm* V. *8.* 22[1])

Pü.: *maδōmand.* — [1]) Vgl. N. *64.*

• j. **maδəmya** Adv.: s. *maδmya-*.

• j. **maδmya-, maδəmya-** Adj. 'der in der Mitte befindliche, mittlere'; a) an Grösse, 'mittelgross': *yaδa narš °δmyehe vaγδanəm* F. *4* a. b) an Stärke, von der Stimme, 'mittelstark': *°δəmya vača frasrāvayamnahe* N. 20; *33*[1]); — *°δmya vača* N. *26*; *+26*[2]). A) ISn. *°δəmya* als Adv. 'mitten in –, in der Mitte von –' (Gen.): *°δəmya nmānahe* N. *78.*

Ableit. aus *maδəma-*; aus ar. **madhmiia-*[3]). — Pü.: *mayān, mayānak.* — [1]) Hds. *maδimya.* — [2]) Hds. *mamδya, mamya.* — [3]) Zu *°δm°* s. *sōinman-* No. 1. *ə* in *°δəm°* ist anaptyktisch wie in *+daδəmahi, +daδəmaide.*

• j. [1]**maiδya-**[1]) 1) Adj. (fem. *°yā-*) 'medius', zeitlich; in 'partitivem' Sinn[2]): *hača hū vaxšāṯ °δyāi frayarāi* "von Sonnenaufgang bis zur Mitte des Vormittags" N. *47*; *+49*; — *hača +°δyāṯ*[3]) *uzayarāṯ* N. *50*; *+46*[4]); — *hača +°δyayāṯ*[5]) *xšapaṯ* "a media nocte" N. *46*; — *°δyāi* (DSf.)[6]) *xšape* N. *51*; — *ā °δyāṯ*[6]) *xšapaṯ* N. *50.* 2) m., n. 'Mitte', räumlich und zeitlich: *yaozənti vīspe karanō .. ā vīspō °δyō yaozaiti* Y. *65.* 4; — *aδa +zəmahe °δim* (NS.) .. *+zərəδaēm* V. *1.* 3; — insbes. des Leibes, 'Taille': *hā hē °δim nyāzata* Yt. 5. 127; — *paitiš hē °δyāi būγyamnō* Vd. *18*; *12* (*°yehe*). A) Adv.; a) AS. *°δim* 'in der Mitte von –[7]), mitten in –' (Gen.)[8]): *garōiṯ yō hištaite °δim zrayanhō vouru.kašahe* Yt. *8.* 32; *12.* 17, *+Y. 42.* 4[1]), Yt. 5. 42. b) DS. *°δyāi* 'um die Mitte von –' (Gen.)[9]): *°δyāi asnəmča xšafnəmča avanhabdaēta* (sd.) V. *4.* 45. c) LS. *°δyōi*; α) 'mitten in –' (Lok.)[10]): *ava.kanəm ava.kanayən °δyōi pasuš.hastaēšva* V. *15.* 47. β) 'bis zur Mitte von –' (Gen., Lok.)[11]): *ava.kanəm ava.kanayən °δyōi paitištāne xrūždisme °δyōi narš varədusme* V. *8.* 8; N. *86.*

KompA. (nur LS.), E.; Ableit. — Vgl. *maδəma-*. — ai. *mádhya-* Adj., n.; vgl. np. *miyān*, woss. *mēdäg.* — Pü.: *mayān, mayānak*; s. noch No. 8 ff. — [1]) So, mit δ, auch Y. *42.* 4, wo NA. *d* hat; s. *mazdaδāta-* No. 1. — [2]) 'Media res aliqua dicitur in cuius medio fit aliquid'. — [3]) Hds. *°δyāi.* — [4]) Hds. *maēidyāṯ.* — [5]) Vgl. T; Hds. *°δyāi.* — [6]) Durch Haplol. (§ *306*) für *°δyay°*. — [7]) Auf die Frage wo? Vgl. ai. *madhyámdina-* m. — [8]) Pü.: *mayān i –*, Sü.: *madhye.* — [9]) Pü.: *pa mayān i –.* — [10]) Pü.: *andar mayān i –.* — [11]) Pü.: *tāk ō mayān i –.*

• j. [2]**maiδya-** n. 'geistiges, alkoholisches Getränk': *yōi .. °δyanəm parō xᵛarətōiṯ +gāδā nōiṯ +srāvayeinti* "die .. in Folge des Genusses geistiger Getränke die *G.*s nicht aufsagen" N. *29.* [Y. *10.* 8: lies *maδānhō.*]

Ableit. aus *maδa-*; eig. Adj. — ai. *madya-* n. — Pü.: *hač maδ xᵛarišn*; erl.: *maδ xᵛarēnd mast apē bavēnd.*

• p. *pasāvᵃ adam kāram* [x]**madyakāʰuvā** *avākanam* Bh. *1.* 18: – ? –.

m° ist eine überaus unglückliche Ergänzung der NA. von *mᵃ*kᵃauvᵃ*, mit Raum für ein Zeichen zwischen *mᵃ* und *kᵃ*. Der ass. und el. Text sind lückenhaft. Bei der Dunkelheit von *mᵃ*kᵃauvᵃ* (ob LS. zu § *407* ?) bleibt auch *avākanam* unklar. Zuletzt zSt. BTHL. IF. *12.* 132, GRAY AJPh. *21.* 19, FOY KZ. *37.* 533.

• j. **maiδyāi** Adv.: s. [1]*maiδya-*.

• j. **maiδyāna-, maiδyəna-** n. 'Mitte'; a) des Leibes, α) des Menschen: *fraša*

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frayōiṯ .. *ā* °*yaṇasčiṯ* (AblS.)[1] *ā nərəbərəzasčiṯ* V. *6.* 27; — *ava hē* °*yānəm būγyamanō* Vd. 20. β) bei Tieren, sva. 'Rumpf': +*parštəm* .. *vī* °*yaṇəm fšānayeinti* (sd.) .. *handāma* .. Yt. *14.* 56. b) des Heers, 'Zentrum': *vīspe karanō rasmanō* .. °*yaṇəm* .. *spāδahe* Yt. *10.* 36; *13.* 39.

Ableit. aus [1]*maiδya-*. — mp. (Pü.) *mayān*, np. *miyān*, lat. *mediānus*. — [1]) Unthem.; § *304* II. 2.

• j. **maiδyāirya-** m. Name der Gottheit der fünften Jahreszeit und des an deren Ende gefeierten fünftägigen Fests*) (mit dem letzten, 80. als Haupttag): °*yāirīm sarəδəm ašavanəm ašahe ratūm* "den kältebringenden *M.* . ." Vr. 2. 2; Y. 2. 9; — °*ryehe sarəδahe* Vr. *1.* 2; A. *3.* 2; — °*ryāi* Y. *1.* 9; — *puxδaheča nā myazdahe aδāiti* (sd.) .. *yaṯ* °*ryehe* A. *3.* 11; — *aštāitīm* °*ryehe daδušō vərəδraγnahe* "80 [Tage sinds bis zum (Haupt)tag] des *M.* [im Monat] des Schöpfers [am Tage] des V." A. *3.* 11.

*) Ursprünglich das Jul(Wintersonnwend)fest (s. unten) ist es später dem Andenken an die Schaffung der Tiere geweiht. Der letzte (80.) Tag fällt auf den 20. des 10. Monats und ist der 185. Tag nach dem Sommersonnwendfest (20. Juni), woraus sich für die ältere Zeit eben der 22. Dezember, der Wintersonnwendtag ergibt; heutzutage fällt er auf Anfang Juli. S. übrigens unter *yāirya* und *maiδyōišam-*.

Eig. 'Mittjahr'; ir. **madiāria-*, haplol. aus **madiai-iāria* entstanden (falsch § *306.* 3). Der Name lässt schliessen, dass in ältester Zeit das Jahr mit dem Sommersolstiz begann; s. ROTH ZDMG. *34.* 711, GGR. OK. 324.

• j. **maiδyōi** Adv.: s. [1]*maiδya-*.

KompA. — S. auch *maiδyāirya-*. — Vgl. ai. *madhye*°.

• j. (*ā.*)**maiδyōi.paitištāna-** Adj. 'bis zur Mitte des Beins reichend, so gross, dass es bis zur Mitte des Beins geht': *yō paoiryō barəsma frastərənata* δ*ryaxštīš*(sd.)*ča* .. *āxšnūšča maiδyōi.paitištānasča* ".. bis zum Knie und bis zur Mitte des Beins reichende (Zweige)" Y. *57.* 6.

Abgekürzt für *āxšnūšča ā.maiδy*°; s. unter (*vərəzi*)*sraoδra-*. — Pü.: *čand mayān patištān.*

• g. **maidyōi.mąnha-**, j. +**maiδyōi.mąnha-**[1] m. EN. zweier Gläubiger: 1) °*hahe ārāstyehe* .. *ašaonō* "des *M.*, Sohns des *Ār.* . ." Yt. *13.* 95*); — °*hā* (VS.) *spitamā* Y. *51.* 19*). 2) +°*hahe*[2] *aparazātahe* (sd.) *ašaonō* Yt. *13.* 127.

*) *M.*s Vater *Ār.* ist der Bruder *Pourušaspas*, des Vaters *Zaraδuštras*, zu dessen ersten Anhängern *M.* gehört.

Ableit. — Ableit. aus *°*māh-* m. 'Monatsmitte', also eig. 'der mit der M. in Beziehung steht, am 15. geboren ist' (nach JUSTI NB. 502). — [1]) In den Hds. meist in °*δyō.m*° verderbt, wie auch bei den andern Komp. mit *maiδyōi*; s. No. 2. — [2]) Hds. °*yō.m*°; s. No. 1.

• j. **maiδyōi.mąnhay-** patr. Adj. 'von *Maiδyōi.mąnha* abstammend, dessen Nachkomme: *ašastvō* (sd.) °*hōiš* Yt. *13.* 106.

Ableit. aus °*mąnha-* EN.

• j. **maiδyōi.zarəmaya-**[1]) m. Name der Gottheit der ersten Jahreszeit und des an deren Ende gefeierten fünftägigen Fests*) (mit dem letzten, 45. als Haupttag): °*maēm payanhəm* (sd.) *ašavanəm ašahe ratūm* Vr. 2. 2; Y. 2. 9, A. *3.* 3; — °*mayehe payanhō* Vr. *1.* 2; A. *3.* 2; — °*mayāi* Y. *1.* 9; — *paoiryeheča nā myazdahe aδāiti* (sd.) .. *yaṯ* °*mayehe* A. *3.* 7; — *pančāča čaδwarəsatəm* °*mayehe ašahe vahištahe daδušō* "45 [Tage sinds bis zum (Haupt)tag] des *M.* [im Monat] *AV.* [am Tag] des Schöpfers" A. *3.* 7.

*) Ursprünglich ein Frühlingsfest (s. unten) ist es später dem Andenken an die Schaffung des Himmels geweiht. Der letzte Tag fällt auf den 15. des 2. Monats, 45 Tage nach dem Jahresanfang, d. i. in alter Zeit 45 Tage nach dem 8. März, also auf den 21. April; heutzutage auf Anfang November. S. im Übrigen unter *yāirya-* und *maiδyōišam-*.

Eig. 'Mittfrühling'; vgl. ZDMG. *35.* 643. — [1]) NA. auch °*ōiz*°.

• j. **maiδyōi-šam-**[1]) m. Name der Gottheit der zweiten Jahreszeit und des an deren Ende gefeierten fünftägigen Fests*) (mit dem letzten, 60. als Haupttag): °*šəməm vāstrō.dātainīm* (sd.) *ašavanəm ašahe ratūm* Vr. 2. 2; Y. 2. 9; — °*mahe vāstrō.dātainyehe* Vr. *1.* 2; A. *3.* 2; — °*šəmāi*[2]) Y. *1.* 9; — *bityeheča nā myazdahe aδāiti* (sd.) .. *yaṯ* °*šəmahe*[2]) A. *3.* 8; — *xšvaštīm* °*šəmahe*[2]) *tištryehe daδušō* "60 [Tage sinds bis zum (Haupt)tag] des *M.* [im Monat] des *Tištrya* [am Tag] des Schöpfers" A. *3.* 8.

*) Ursprünglich Sommersonnwendfest ist es später dem Andenken an die Schaffung des Wassers geweiht. Der letzte Tag (15. des 4. Monats) ist der 105. Tag des Jahrs; mit ihm schliesst die erste Hälfte der auf 210 Tage (7 Monate) gerechneten warmen Zeit; vgl. V. *1.* 3 Gl., Bd. *25.* 7. Heutzutage fällt er auf Anfang Januar. War er in alter Zeit der Sommersonnwendtag (20. Juni), so begann das alte Jahr am 8. März. So ROTH. WEST und DST. dagegen setzen den Jahresanfang auf den Tag nach der Frühlings-

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tagundnachtgleiche, Sp. auf den 1. März. Die Angaben in Bd. *25.* 3, 6 widersprechen sich, indem einerseits der letzte Tag von *Maiδyōišəma* als der längste — und entsprechend der von *Maiδyāirya* als der kürzeste — bezeichnet, anderseits der letzte Tag des Jahrs auf den Tag des Frühlingsäquinoktiums verlegt wird. Vgl. Bthl. IF. *9.* 261.

Komp.: *maiδyōi*(sd.)+*ham-*, eig. 'Mittsommer'; § *402* und ZDMG. *35.* 643. — [1]) NA. hat auch *°ōi.š°*. — [2]) Them.

• j. **maiδyōi-šad-** Adj. (auch fem.) 'in der Mitte[1]) sitzend': *vīštāspahe .. yō hīm* (näml. *daēnąm*) .. *uzvažąṯ .. nī hīm dasta °šāδəm* (ASf.) Yt. *13.* 100.

Komp.: *m°*+*3had-*. — [1]) D. i. auf dem bevorzugtesten, dem Ehrenplatz.

• j. **maiδyąna-** n.: s. *maiδyāna-*.

• p. **maδišta-** Adj.: s. unter *masišta-*.

• j., g. **maṯ**[1]) 1) Adv. 'immer, immerdar': *m° vā padāiš* (sd.) .. *pairiǰasāi* .. Y. *50.* 8; — *avi maṯ zairi.gaonəm maṯ x^vairyete* (sd.) V. 2. 26. 2) Praen., vor- oder nachgesetzt 'zusammen mit —, sammt, mit'; a) mit Instr.: *ašā m° ārmaitiš* Y. *34.* 11, *48.* 11; *44.* 7, *45.* 9; — *vərəzənəm m° airyamnā* Y. *32.* 1; — *m° tāiš vīspāiš yōi* .. Y. *43.* 14; — *m° vaγžibyāča* .. Vr. *14.* 1; — *manō.vistāiš* (sd.) *m° vīspāiš* Y. *46.* 19; — *zaēnāuš* (sd.) *m° akana m°* .. *ayō.-ayrāiš* V. *14.* 9; 9, 14, F. 2 b, *11*; — mit DP. statt IP.: *narəm* .. *m° avabyō daxštābyō yaδa āδrava* "einen Mann .. mit jenen Merkmalen wie (sie) ein Priester (hat)" V. *13.* 22; — *tava āδrō* .. *m° vīspačibyō ātərəbyō* Y. *1.* 12; 2. 12, *17.* 11, 22. 26, Ny. 5. 6; — *m° vīspābyō* .. *fravašibyō* Y. *23.* 2, *24.* 5. α) von einer begleitenden Handlung: *m° aoδranąm framuxti m° vastranąm niδāiti upa.mąnayən* (sd.) V. *6.* 27. b) mit Abl.[2]): *draomōbyō yā aēšmō* .. *drāvayąṯ m° vīδātaoṯ daēvō.dātąṯ* Y. 57. 25. a) mit Gen. (statt Abl.)[2]): *xšvisča* (sd.) *āzūitišča gəuš m°* V. *13.* 28; — *hamuharəne* +*m° hizvō*[3]) Y. *11.* 4; — *m°* +*nizbayehe* Vd. *12.* [V. *14.* 15: lies *maṯ.g°*.]

KompA. — ai. *smát* Adv., Praen.; auch KompA. — Pü.: *apāk* – Sü.: *saha, samam* –, (zu V. 2. 26): *hamēšak*[4]). — [1]) Zu Y. *43.* 14, *50.* 8 an der Spitze der Verszeile; vgl. BB. *8.* 225 zStell. des ai. *smát.* — [2]) Der Abl. ist wie der Gen. bei *sīθw* zu beurteilen; Bthl. IF. *1.* 316 No. S. auch *avi* No. 6. — [3]) NA. *maṯ.h°*. — [4]) S. auch KompA.

• j. **maṯ.afsman-** Adj. (auch fem.) 'sammt den Verszeilen, mit allen Verszeilen': *yasnəm* .. *haptarəhāitīm* .. *°manəm maṯ.vačastaštīm* Vr. *16.* 0; — *ahunavaitīm gāδąm* .. *°manąm* (ASf.)[1]) *maṯ.vačastaštīm* Vr. *14.* 1.

Pü.: *apāk gās.* — [1]) Nach der *ā*-Dekl.

• j. **maṯ.āzantay-** Adj. (auch fem.) 'mit der Auslegung*) versehen, sammt der Auslegung': *yasnəm* .. *°zaintīm* Vr. *16.* 0; — *gāδąm* .. *°zaintīm* Vr. *14.* 1; — *yō paoiryō gāδā frasrāvayąṯ °zaintīš* Y. 57. 8.

*) Ein Rest solcher 'Auslegungen' – freilich wohl aus jüngerer Zeit – ist in Y. *19–21* erhalten. Etwas anders Gdn. GIrPh. *2.* 2.

Pü.: *apāk šnāsakīh i zand.*

• j. +**maṯ.gaošāvara-**[1]) Adj. (fem. *°rā-*) 'mit Ohrschmuck, Ohrgehängen versehen': *x^varəha vā duγδa vā* .. *°varə*[2]) .. *upa.-vāδayaēta* (sd.) V. *14.* 15.

Pü.: *apāk gōšwār*, erl.: *patrāδīk.* — [1]) NA. getrennt. — [2]) Statt *°vare*, NDf.?

• j. **maṯ.gūδa-** Adj. 'mit Unrat, Kot behaftet, unrein': *nasāum °δąm* V. 7. 25.

Pü.: *apāk anākīh*, erl.: *kuš apāk rēmanīh.*

• j. **maṯ.dāman-** Adj. 'sammt seinen Geschöpfen, seiner Schöpfung': *hamistayaēča* .. *angrahe* +*mainyūš °manō duždāmanō* Y. *61.* 2.

Pü.: *apāk dām.*

• j. **maṯ.-paiti.pərəsav-** Adj. (fem. *°svī-*) 'mit den Antworten*) versehen, sammt den Antworten': *yasnəm* .. *haptarəhāitīm* .. *°sūm* Vr. *16.* 0; — *ahunavaitīm gāδąm* .. *°svīm* Vr. *14.* 1.

*) D. s. die überlieferten *Gāδā*-Texte; vgl. unter *maṯ.pərəsav-*.

**paiti.pərəsav-* m. 'Erwiderung auf die Frage'; vgl. ai. *pratipraśna-* m. Vgl. noch *maṯ.paiti.-frasa-*. — Pü.: *apāk apāč pursišnīh i nīrang.*

• j. **maṯ.-paiti.frasa-** Adj. (fem. *°sā-*) 'mit den Antworten versehen, sammt den Antworten': *gāδā* .. *°sā* Y. 57. 8.

**paiti.frasa-* m. 'Erwiderung auf die Frage'. Vgl. *maṯ.paiti.pərəsav-* und zur Sache *maṯ.-pərəsav-*. — Pü.: *apāk apāč pursišnīh i nīrang.*

• j. **maṯ.pərəsav-** Adj. (fem. *°svī-*) 'mit den Fragen*) versehen, sammt den Fragen': *yasnəm* .. *haptarəhāitīm* .. *°sūm* Vr. *16.* 0; — *gāδąm ahunavaitīm* .. *°svīm* Vr. *14.* 1.

*) Ich verstehe unter den 'Fragen' jene nicht erhaltenen Stücke (in Prosa), die den Zusammenhang zwischen den verschiedenen Teilen der einzelnen *Gāδā* herstellten. Der folgende überlieferte Text enthält die Antwort darauf; vgl. *maṯ.paiti.pərəsav-*.

Pü.: *apāk pursišnīh.*

• j. **maṯ.fšav-** Adj. 'sammt den Tieren':

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karšvarə yaṯ xᵛanirəδəm °fšum (ASm. statt n.) H. *1.* 14.
Pü.: *apāk ramak.*

• j. **maṯ.vačastaštay-** Adj. 'sammt den Strophen, mit allen Strophen': *yasnəm .. haptərhāitīm .. maṯ.afsmanəm °tīm* Vr. *16.* 0; — *ahunavaitīm gāδaṃ .. maṯ.afsmanaṃ °tīm* Vr. *14.* 0 f.
Pü.: *apāk vačast.*

• j. **maṯ.raδa-** Adj. 'sammt den Wagen': *karšvarə yaṯ xᵛanirəδəm maṯ.fšum °δəm* H. *1.* 14.
Pü.: *apāk ras.*

• j. **maṯ.saoči.buye** Inf. 'immerflammend zu werden, semper inflammari': *saoči.buye .. mᵒ ahmya nmāne* Y. *62.* 3.
Zum kompV. **maṯ.saočī.-bav-*, § *263.* 2; **maṯ.-saoča-* Adj. — Pü.: *hamēšak sōč bavē andar ēn mān.*
j. *maṯ.hizvō* Y. *11.* 4, 5: lies *maṯ hizvō.*
g. *maibyā*: s. unter ¹*ma-*.

• j. **mərhāna-** Adj., P*s*-AorM.: s. ¹*man-*.

• j., g., p. **¹man-** V. 'denken'. Praes. 1 *man-*, 26 *mainya-*, *maniya-*, 30 (Iter.) *mənaya-*; *s*-Aor. 1[1] *mərh-*, *mīngh-*; Perf. 1 *maman-*: *mamn-*. — PPfP. *mata-*; PFP. °*mąδwa-*. S. noch zu ¹*manaoδrī-*.

1) 'denken, meinen, sich vorstellen'; oft im Gegensatz zu sprechen (¹*vak-*, *mrav-*) und handeln (¹*varəz-*): Y. *45.* 3, *35.* 3, *39.* 4; *13.* 4, *70.* 4, Yt. *10.* 106, *13.* 88, P. *18*, 25, Aog. 25, Gš. *163*; a) mit wie?-Adverb: ⁺*yaṯ nōiṯ yava mīδō mamne .. vavača .. vavarəza* P. *18*; — s. noch c α. b) das Gedachte erscheint im Akk.: *yaδā tū ī* ⁺*ahuramazdā mīnghā*(2SPrM.)*čā*[2] *vaočasčā dāsčā varəščā yā vohū* Y. *39.* 4; — *zaraδuštrāi .. paoiryāi vohu mamnānāi .. vaokuše .. vāvərəzuše* Yt. *13.* 88; — *taṯ aṯ vairīmaidī .. hyaṯ ī mainimadi*(1POM.)*čā vaočōimāčā vərəzimāčā yā .. šyaoδanaṇam vahištā ..* Y. *35.* 3; — *yōi īm vī nōiṯ īδā mąδrəm varəšəntī* (sd.) *yaδā īm mīnāi*(1SKM.)*čā vaočačā* Y. *45.* 3[3]; — *nōiṯ mašyō .. aoǰō manyete dušmatəm yaδa mīδrasčiṯ .. manyete humatəm .. mraoiti hūxtəm .. vərəzyeiti hvarštəm* Yt. *10.* 106; — *āaṯ .. manya*(2SIA.) *manərha humatəm* Aog. 25[4]; — *arəm.maiti* ⁺*humata mamne* ⁺*arəm.uxti hūxta* (*vavača*)[5] *arəm.varšti hvarəšta* (*vavarəza*)[5] "mit rechtem Denken hat er gut gedachtes gedacht, mit rechtem Sprechen gut gesprochenes (gesprochen), mit rechtem Handeln gut getanes (getan)" P. 25; — *yezi humatəm mainyāṯ* Gš. *163*; — *yōi narō ašavanō humatāiš* (als Obj.) *mainimna .. mrvatō .. vərəzyantō* Y. *70.* 4[6]; — pass.: *āča manō mata āča yazamaide* Vr. *4.* 1[7]. c) das Gedachte folgt in direkter Rede: *āaṯ mąsta yimō: kuδa tē .. varəm kərənavānē?* V. 2. 31; — *āaṯ azəm manya* (1SPA.) *manərhō: nōiṯ ..* Yt. *10.* 106. α) zugleich mit einem vorausweisenden Pron. oder Adv.: *arədvī .. avaṯ manərha mainimna: kō mąm stavāṯ?* Yt. 5. 7, 11, 123; — *īδa mainyete dušxᵛarənā: nōiṯ ..* Yt. *10.* 105; — *ātarš .. uiti avaδa mərhānō: aēṯaṯ ..* Yt. *19.* 47; — ‖ *yadiy avaδā* ⁺*maniyāhay: hačā aniyanā mā tarsam* D. 5. 3; Bh. *4.* 5; — ⁺*yadipatiy* ⁺*maniyāhay: tyaᵏ* ⁺*čiyaᵏkaram* (sd.) ⁺*avā dahyāvaᵏ* D. *6.* 4; ‖ — *īδā mainyū mamanāiṯē .. vaočātarō .. vāvərəzātarō:* (..) Y. *13.* 4[8]. d) das Gedachte wird infinitivisch gegeben: *ərərō mainyuš mamnūš* (NSm.) *stārąm .. vīspanąm paiti.ərətē* Yt. *8.* 39; — *yō .. kayā* (Sp. 462 m.) .. *avā manərhā yā vərəzyeidyāi mantā* (pass.) *vāstryā* Y. *33.* 6[9]. 2) 'etwas bedenken, worüber nachdenken', a) mit Akk.: *kō hō .. yō ašəm mainimnō .. ašəm aparaoδayeite* V. 7. 78; — mit Neg. 'nichts wissen wollen von —': *yōi nōiṯ ašəm mainyantā aēibyō ..* "die nichts vom *Aša* wissen wollen, denen .." Y. *34.* 8. b) mit Gen.: *aṯ ā δwahmāi ādrē rātąm nəmərhō ašahyā mā yavaṯ isāi manyāi* ". . will ich, solang ich vermag, das *Aša* bedenken" Y. *43.* 9; — *īδa ādravanō .. manyente vərəhūš ašahe* Yt. *13.* 147. 3) 'etwas (Akk.) erdenken, sich etwas ausdenken': *yąm čistīm* (sd.) *ašā mantā .. ahurō* Y. *51.* 16[9]; — *parā hyaṯ mā yā mīng* (2SPrA.) *pərəδā* (sd.) *ǰimaitī* Y. *48.* 2[10]. α) dem Akk. eines vorausweisenden Pron. folgt direkte Rede: *yastā mantā* ⁺*paouruyō raočōbīš rōiδwəm* (sd.) *xᵛādrā* Y. *31.* 7[9]; zit. F. 4 g[9]. 4) 'etwas (Akk.) denkend erfassen, begreifen': *gūštā yō mantā ašəm* ⁺*ahūm.biš*(sd.) Y. *31.* 19[9]. 5) 'halten für —; erkennen als —', mit doppeltem Akk.: *taēča ayarə mainyente yaṯ yārə* V. 2. 41; — *humaya aēta dāmąn* ⁺*daδəmaide .. čīšmaide .. mainyāmaide* ⁺*yąm daδaṯ ahurō* Vr. *12.* 4; Yt. *10.* 108(?); — *aṯ δwā mīnghāi taxməm*(sd.)*čā spəntəm mazdā* Y. *43.* 4; —

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tōm vī ašā mōhmaidī +*huš.haxāim* (sd.) Y. *46.* 13; — *spəntəm aṯ ϑwā mazdā mōnghī ahurā hyaṯ* .. "als den Heiligen erkannte ich dich da, o *MAh.*, als .." Y. *43.* 5; — *azōmčīṯ ahyā mazdā ϑwąm mōnhī paourvīm vaēdəm* (sd.) Y. *29.* 10; — *mazdā yasnəmčā vahməmčā vahištəm amōhmaidī* (Augm.) Y. *35.* 7; — ‖ *mātyaᵏ* .. *avahyā paruv* +*ϑadayāᵏ* (sd.) *tyaᵏ manā kartam naišīm varnavātaiy duruxtam* (sd.) +*maniyātaiy* Bh. *4.* 8; — pass.: *nōiṯ ayōm angrō* (sd.) +*mainyetē* (Konj.) Y. *44.* 12. α) zum praed. Akk. tritt der Infinitiv 'sein': *aṯ ϑwā mōnghī* +*paourvīm* .. +*yazūm* (sd.) *stōi manaŋhā* Y. *31.* 8. 6) Med. 'sich halten für —, sich vorkommen wie —, sibi videri', mit praed. Nom. eines Part. sva. 'glauben, vermeinen zu —': *nmānəm hō manyaēta para.daϑō* "der mag ein Haus zu verschenken glauben" V. *18.* 28; — *yā* +*mainyeite*[11] *davayeinti* (Sp. 680 o.) *āϑravanəmča* .. Y. *10.* 15; — *yō* .. *naēϑa manyete jaynvā* "der .. und nicht geschlagen zu haben vermeint" Yt. *10.* 71. 7) mit *arōm* (sd.) und Dat. der Person 'Jemandem ergeben sein': *yō hōi arōm* (sd.) +*mainyātā* Y. *45.* 11. 8) *mąnayəm* (3P.) *ahe* (Sp. 280) oder *bā* mit folg. *yaϑa* 'man könnte wirklich meinen, auf den Gedanken kommen, (es ist, geschieht etwas) wie, als ob—' sva. 'gerade so wie, wie wenn, als ob —'[12]: *tāpayeiti mąm aša vahišta m° ahe yaϑa ayaoxšustəm* Yt. *17.* 20; *13.* 70, V. *8.* 69; — *m° ahe yaϑa vīš aēm yō* .. Yt. *13.* 2; — *azəm* .. *tā nipayemi* .. *m° ahe yaϑa pasūm pasu.vastrəm* (sd.) Yt. *5.* 89; — *m° bā* .. *nasuš zgaϑaite yaϑa išuš* V. *9.* 46; *5.* 23; — *m° ahe* .. *daēna* .. *framərəzaiti vīspəm dušmatəmča* .. *yaϑa vātō* .. *ϑwāšəm* .. *framərəzōiṯ* V. *3.* 42; 25, *2.* 31, *5.* 40, Y. *71.* 8, Yt. *1.* 19, *8.* 55, *13.* 67, 71, P. *21*; — *m° bā* .. *aēṯəm dātəm* .. *upairi anyāiš* .. *yaϑa masyayā āfš kasyaŋhąm apąm* +*avi.frādavaite* (sd.) V. *5.* 24; 25, *7.* 55; — *m° bā* .. *nasuš varϑayete yaϑa para ahmāṯ as* (*yaϑa* ..)[13] V. *9.* 48.

mit *anu* 'Gehörtem in Gedanken folgen sva. es in Gedanken wiederholen', mit Instr. *anu.maiti*: *yō gāϑanąm anu.maiti* (sd.) *vā* +*anu.mainyete* N. *25.*

mit *ā* 'nachstellen': s. *anā.mąϑwa-*.

mit *tarō*, *tarō* 'missachten'[14]: *yastā daēvōŋg* .. *tarō.mąstā yōi īm* +*tarō.mainyantā anyōŋg ahmāṯ yō hōi arōm* (sd.) +*mainyātā* Y. *45.* 11; — *nōiṯ xšnāvayeiti ahurəm mazdąm* .. *yō mazdąm tarō manyete tarō*[3] .. Yt. *10.* 139.

mit *frā* —?—: *ᵐnāuiti* (sd.) *hā aēte yōi mašyāka xᵛarənti framanyete* V. *7.* 55.

mit *frā* und *vī* 'hin und her überlegen': *fradavata vīdavata* (sd.) *framanyata vīmanyata aərrō mainyuš* Y. *19.* 43.

ai. *mányate*; *amata*; *amaṃsta*, *masīya*; *mamnáte*; *matáḥ*; mp. *mēnītan* (aus dem Praes. 26). — Pū.: *mēnītan*; s. noch No. 2–4, 6–12, 14. — 1) § *361.* — 2) Pū.: *mēnišn ē*, Sū.: *manasi vartasi.* — 3) Pū.: *čigōn ēn mēnišn u gōviśn.* — 4) Pū.: lässt *manya* aus. — 5) Der überlieferte Text lässt die Worte aus. — 6) Pū.: *kē* .. *pa humat mēnišnīh* .. *būt ēstēt.* — 7) Pū.: *ānča mēnišn mēnītārīh u ānča yasēm.* — 8) Der Inhalt des Gedachten usw., der in direkter Rede folgen sollte, fehlt. Pū.: *ētōn pa mēnišn mēnēm u ētōn gōvēm u ētōn varzēm.* — 9) Pū. (für *mantā*): (*pa*) *patmān*; vgl. zu *manlav-*. — 10) Pū. (für *mōng*): *ō man.* — 11) Hds. *mainyeinti*, *°yeinte* usw.; Pū.: *mēnēnd.* — 12) Pū.: *humānāk i ōi čigōn.* — 13) Der Satz mit *yaϑa* ist verloren. — 14) Pū.: *tar mēnītan.*

• j., g., p. [2]man- V. 'bleiben; warten'. Praes. 27 *manya-*, 30 (Iter., Kaus.) *mānaya-*, *mąnaya-*. — Absol. *°maitīm.*

1) 'bleiben', nur Kaus. 'zum Bleiben zwingen, aufhalten, im Wege stehen': *aṯ ahyā mā bōndvahyā* (sd.) *mānayeitī ṯkaēšō* Y. *49.* 2. 2) 'warten auf —, erwarten': ‖*pasāvaᵏ vaᵏumisaᵏ čitā mām amānayaᵏ yātā adam arasam mādam* Bh. 2. 11; 6, 9.

mit *upa* 'warten, ab-, zuwarten'; a) mit Angabe der Dauer des Wartens durch Akk.: *nava.xšaparəm upa.mąnayən aēte yōi mazdayasna* .. *pasčaēta* .. "neun Tage sollen die *M.* warten ..; dann .." V. *5.* 42; Vd. *11*; — *čvaṯ drājō upa.mąnayən* .. *ϑrixšaparəm upa.mąnayən* "wie lang sollen sie zuwarten? .." V. *5.* 53 f.; — s. noch Absol. b) mit Angabe des Endpunkts des Wartens α) durch *maṯ* mit Instr. eines Nom. act.[1]: *maṯ aoϑranąm framuxti maṯ vastranąm niϑāiti upa.mąnayən* "man soll warten, bis die Schuhe ausgezogen, bis die Kleider abgelegt sind" V. *6.* 27. β) durch *vīspəm ā ahmāṯ yaṯ* 'usque eo donec': *vīspəm ā ahmāṯ upa.mąnayən yaṯ hē* .. *varsa hiku bavāṯ* V. *8.* 38. Vgl. noch Absol. A) bes. vom Aushalten der Trauerzeit nach dem Tod eines Angehörigen, während deren das Sterbehaus

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für verunreinigt galt[2]): *yaṯ pitō .. māta vā para.irīϑyeiti čvaṯ aēšąm upa.mąnayən .. čvaṯ dahmanąm čvaṯ tanu.pərəϑąnąm? .. ϑrisatəm dahmanąm xšvaštīm tanu.pərəϑanąm* "wenn der Vater .. oder die Mutter stirbt, wie lang soll man für sie die Trauerfrist aushalten, wie lang, wenn sie *d.*, wie lang, wenn sie *t.* waren? .. Dreissig (Tage) wenn sie *d.*, sechzig wenn sie *t.* waren" V.*12.* 1. Wertlos: *nōiṯ zī dī yā pasu vīra xšaϑrā ahmāṯ ašāunō mazištya dī šātōiš mąnayāṯ*[3]) *kasištəm uzyāϑramayā* DkB. 131.

mit *frā* 'ausharren': *yōi vərəhaϑra* (sd.) *framanyeinte vītarə.ązahyeheča paiti* .. Y. *68.* 13.

np. *māndan* 'bleiben', nbal. *mānaγ* 'müde werden'; ai. *mamandhi* (usw.?, KZ. *29.* 527), vgl. Pü.: *vimāno*(?, WZKM. *8.* 330). — Pü.: *māndan, pātan,* (zu Y. *49*): *mānēnītan,* (zu Y. *68*): *mēnītan* (wie für ¹*man-*). — Vgl. *nmānaya-.* — 1) Eig. 'warten unter gleichzeitiger Betätigung von –'. — 2) Wie aus V. *12.* 2 hervorzugehen scheint. — 3) Pü.: *mānēnēt.*

• j. ³man- V., nur mit *frā* 'Vorsprung gewinnen'. Praes. 27 *manya-.*

tačintō nōiṯ apayeinti (sd.) *barəntō nōiṯ frastanvanti vazəntō nōiṯ framanyente* Yt. *10.* 20.

Vgl. lat. *prō-mineō.* — S. ²*matay-, framainya-.*

j., g., p. *manā*: s. ¹*ma-.*

• j., g. ¹mana- n. 1) 'Mässe, Art und Weise': *kaϑa zaota* (sd.) *gāϑā frasrāvayāiti? .. zaraϑuštri °na* N.*33*; — *ahyāčā xᵛaēṯuš* (sd.) *yāsaṯ .. ahyā daēvā mahmī °nōi ahurahyā urvāzəmā* (sd.) *mazdā* "und seine Seligkeit .. seine, ihr *D.*, des *AhM.*, in der Masse, wie ích sie gebe" Y.*32.* 1. 2) 'Erprobung, Qualifikation' (nur Komp.). [N. *105* 1.St.: lies *upamanąm.*]

KompE.; Ableit. — Zum V. *mā(y)-*; vgl. ai. *māna-* n., p. *framānā-* und Bthl. IF. *7.* 62[1]). — Pü.: *pa ān i zaratušt sāmān; pa man mēnišnīh,* erl.: *ku mān mēnišn ētōn frārōn čigōn zaratušt.* — 1) *mana-*: p. (*fra-*)*mānā-* = gr. μέτρο-ν: ai. *mātrā-.*

• j. ²*mana-* m. 'Sinn, Wille', sva. *manah-.*

KompE. — Zum V. ¹*man-.*

• g. ¹manaoϑrī- f. 'Gemahnerin an –' (Gen.), mit Akk.: *ušā arəm.piϑwā* (sd.) *xšapāčā yā °ϑrīš* (NP.) *čazdōnghvantəm arəϑahyā* ".. die den Verständigen an seine Pflicht gemahnen" Y.*44.* 5.

Fem. zu **manaotar-* m., ai. *manōtar-* m. 'Ersinner'. — Zum Praes. 10 ar. **manaɣ-* des V. ¹*man-*; s. dazu Meillet *MEN- 25. — Pü.: *patmān .. i ēmār.*

• j. ²manaoϑrī- f. 'Hals, Nacken', uzw. *ahur*ischer Wesen[1]): *°ϑri* F. *3* g; — *minum baraṯ .. arədvī sūra .. upa tąm srīrąm °ϑrim* Yt. *5.* 127; — *ava hē* (näml. *sūnō*) *barayən tāštəm dāuru* (sd.) *upa tąm °ϑrīm* V.*13.* 30.

KompE. — Et.? — Pü.: *gartan.* — 1) Im Gegens. zu *grīvā-.*

• j. *puxδəm* ˣmanaṇhō *nōiṯ payaṇhō* N.*67.*

Pü.: m zd.

j. *manaṇhīm* P.*40*: lies *°nahīm,* Sp. 1133 f.

• j. mana-vantay- f. – ? –: *miϑrəm .. yō ⁺rašnaoš daiδe mazϑanəm yahmāi rašnuš darəγāi haxəδrāi frabavara °vaintīm* Yt. *10.* 79.

Vgl. Gdn. KZ. *25.* 524, Dst. ZA. *2.* 463.

• j. manas.paoirya- Adj. 'der erste im Denken' (?)[1]): *tϑa dim para.činasti yim ahurəm .. °yazibyō dāmabyō* Y.*19.* 12; — *kaṯ humatəm? ašavanəm ⁺°ryō*[2]) Y.*19.* 19 (?); — *spəntō.dātāiš dāmąn .. dāmąn °ya ašavanō* Vr.*19.* 1.

Zu § *304* II. 43. — Pü. (dRn.): *mēnišn – mēnūtārīh –fratum dām*[3]); *mēnūtār i fratum,* erl.: *gayōmart; dām i mēnūtārīh ōi i fratum ahrav,* erl.: *andar gayōmart*[3]); Sü.: *manasi prāktanaḥ, dhyātā prāktanaḥ.* — 1) Nicht richtig Gdn. KZ. *27.* 246. — 2) NA. ohne Trennung. — 3) S. dazu West SBE. *37.* 457, 460, Dst. ZA. *1.* 167, 170, 448.

• j., g. ¹manah- n. 'der innere Sinn, Geist' als Sitz des Denkens, Erkennens und Wollens; 'Sinn, Geist; Denken, Gedanke; Streben, Begierde; Plan, Anschlag'; I) im gAw.: *aṯ ϑwā mōnghī .. °nəṇhā* Y. *31.* 8[1]); — *kayā* (Sp. 462 m.) .. *avā °nəṇhā yā .. mantā vāstryā* Y.*33.* 6[1]); — *čiϑrā ī hudānhē yaϑanā vazdəmnāi* (sd.) *°nəṇhā* Y.*31.* 22; — *hyaṯ haϑrā* (sd.) *°nā bavaṯ yaϑrā čistiš aṇhaṯ mazϑā* Y.*30.* 9; — *yō dāṯ °nō vahyō .. ašyas*(sd.)*čā hvō daēnąm šyaoϑanāčā vačəṇhāčā* Y.*48.* 4 (s. α); — *nōiṯ nā °nā nōiṯ sōnghā .. xratavō .. varanā* (sd.) .. *uxδā .. šyaoϑanā .. daēnā .. urvąnō hačaintē* Y.*45.* 2; — *aϑrā ⁺vāčīm baraitī .. ahyā zərədā*(sd.)*čā °nəṇhāčā* Y. *31.* 12; — *taṯ mōi xratūš °nəṇhasčā vīčiϑəm* (sd.) Y.*46.* 18; — *sraotā ⁺gūš.āiš* (sd.) *vahištā avaēnatā sūčā* (sd.) *°nəṇhā* Y.*30.* 2. α) im Gegensatz zu Sprechen und Handeln (od. ähnl.): *aṯ tā mainyū .. °nahičā vačahičā šyaoϑanōi hī vahyō akəm*(sd.)*čā* Y.*30.* 3; — *aṯčā .. sčantū °nəṇhā uxδāiš šyaoϑanāiščā xšnūm* (sd.)

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mazdā Y. *53.* 2[1]); — *aṭčā ī* .. °*nəmhā* .. *vīspā dātā* .. *šyaoδanā* .. *pairigaēδē* (sd.) .. *garōbīš* Y. *34.* 2[1]); — *aṭ yō akəm drəgvāitē vačənhā vā aṭ vā* °*nəmhā zastōibyā vā varəšaitī* Y. *33.* 2. S. noch Y. *48.* 4; Sp. 1126 u. β) GS. mit *aməhav-* (Sp. 107 u.) bezeichnet die 'geistige Welt' im Gegensatz zur stofflichen[2]): *ahvā astvatasčā hyaṭčā* °*nəmhō* Y. *28.* 2; *43.* 3. 1) sonst nur mit einem näher bestimmenden Adj., uzw. 1) *aka-*, *ačišta-*[3]): *aṭ yūš daēvā* .. *akāṭ* (sd.) °*nəmhō stā čiδrəm* Y. *32.* 3; *33.* 4; — *hyaṭ vərənātā* (sd.) *ačištəm* °*nō* Y. *30.* 6. α) im Gegensatz zu Sprechen und Handeln: *hyaṭ vā akā* °*nəmhā* .. *akā šyaoδanəm vačənhā* .. *fračinas* .. *xšayō* (sd.) Y. *32.* 5[4]). 2) *vəmhav-*, *vahišta-*: *yezī tāiš aδā hātā.marānē* (sd.) *vahištā vōistā* °*nəmhā* Y. *32.* 6[5]); — *zātē nō mazdā* .. *vəmhūš fradaxštā* (sd.) °*nəmhō* Y. *31.* 17[6]); — *kəng ā vəmhūš jimaṭ* °*nəmhō čistiš* (sd.) Y. *48.* 11[6]); *44.* 16[6]); — *yaδā nō ā vohū jimaṭ* (sd.) °*nəmhā* (als Subj.)[7]) Y. *44.* 1[6]); — *āxsō* (sd.) *vəmhūš ašā īštīm* °*nəmhō* Y. *46.* 2[6]); *32.* 9[6]); — *vəmhūš* °*nəmhō šyaoδanā vaočaṭ gərəbəm* (sd.) *huxratuš* Y. *34.* 10[6]); *50.* 10[6]); — *tōng zbayā* (sd.) *vəmhūš uxδāiš* °*nəmhō* Y. *46.* 14[6]); — *maṭ vā* .. *pairijasāi* .. *vəmhūš* °*nəmhō hunərtātā* (sd.) Y. *50.* 8[6]); — *vəmhūš* .. *haozaδwāṭ* (sd.) *ā* °*nəmhō* Y. *45.* 9[6]); — *ahurəm ašavanəm vəmhūš fšōnghīm* (sd.) °*nəmhō* Y. *31.* 10[6]); — °*nəmhō* +*vəmhūš*[8]) *vīdō* (sd.) Y. *51.* 18[6]); — *yōi* .. *ārmaitīm* .. *duš.šyaoδanā avazazaṭ vəmhūš vistī* (sd.) °*nəmhō* Y. *34.* 9[6]); — *yōi vahištāṭ* +*ašaonō* .. *rārəšyan* (sd.) °*nəmhō* Y. *32.* 11[5]); — *daēvō.zuštā* (sd.) *vəmhūš stōždyamnā* (sd.) °*nəmhō mazdā* .. *xratūš nasyantō* (sd.) *ašāaṭčā* Y. *32.* 4[6]); — *kudā* (sd.) *ašəm vohučā* °*nō xšaδrəmčā* Y. *29.* 11[6]); — *yōng ašāaṭčā vōistā vəmhūščā* .. °*nəmhō ərəδwōng* (sd.) Y. *28.* 10[9]); — *yō āiš ašəm nipānhē* (sd.) °*nascā vohū* Y. *28.* 11[9]); — *taṭčā δwahmī* +*ā* +*dəm* (Sp. 684 o.) *nipānhē* °*nō vohū urunascā ašāunəm* Y. *49.* 10[6]); verwendet *42.* 4; — in YHapt.: *vohū δwā* °*nəmhā vohū δwā ašā* .. *pairijasāmaidē* Y. *36.* 4[10]). α) im Gegensatz zu Sprechen und Handeln: *vahištācā* °*nəmhā ašāṭ* (Sp. 231 m.) *hačā šyaoδanācā vačənhācā* Y. *47.* 1[11]); — *paurvatātəm* (sd.) °*nəmhascā vəmhūš* .. *šyaoδanahyā* .. *yācā uxδahyācā* Y. *33.* 14[6]); — *vahištəm hizvā uxδāiš vəmhūš ərānū* °*nəmhō ārmatōiš zastōibyā šyaoδanā vərəzyaṭ* Y. *47.* 2[6]). A) konkret von dem, des Sinn gut ist; meist koll.: *ā airyəmā* .. *jantū* .. *vəmhūš rafδrāi* °*nəmhō* Y. *54.* 1[6]); — *vəmhūš dazdā* (sd.) °*nəmhō šyaoδananəm əmhūš mazdāi* Y. *27.* 13[6]); — *vəmhūš vaēdənā* (sd.) °*nəmhō* .. *raēxənā* Y. *34.* 7[6]); — *vəmhūš gaēm* (sd.) °*nəmhō* Y. *43.* 1[6]); — *yaδrā vəmhūš* °*nəmhō īštā* (sd.) *xšaδrəm* Y. *46.* 16[6]); — *ašīm vəmhūš āyaptā* (sd.) °*nəmhō* Y. *28.* 7[6]); *34.* 13[6]), *28.* 8[6]), *43.* 2[6]), 4[6]), *53.* 4[6]); — *ərəš mōi ərəžūčəm vəmhūš vafuš* (sd.) °*nəmhō* Y. *48.* 9[6]); 7[6]); — *ahūm yō vəmhūš* °*nəmhō* Y. *53.* 5[6]); — *x*ᵛ*aδrā* .. *yā dārayaṭ vahištəm* °*nō tā* .. *uxšyō* (sd.) Y. *31.* 7[11]); — *hā* (näml. *ārmaitiš*) .. *vəmhūš* °*nəmhō bərəxδē* (sd.) Y. *48.* 6[6]); — in YHapt.: *spəntōng amərštōng* .. *yōi vəmhūš ā* °*nəmhō šyeintī* Y. *39.* 3[6]); zit. *4.* 4, Vr. *11.* 12. II) im jAw.: *azəm manya* °*nəmhō* (Abl.?) Yt. *10.* 106; — *kahmāi* .. *xšaδrəm* .. *amainimnahe* °*nəmhō paiti.daδāni* Yt. *10.* 109; — *arədvī* .. *avaṭ* °*nəmha mainimna* Yt. *5.* 7, 11, 123; — *zaraδuštrō* °*nəmhō pairi.vaēnāṭ* V. *19.* 3; — *yō* .. *upairi hunarəm* (sd.) °*nō barāṭ* .. ᵐ°*nahe* .. ᵐ°*nahi* P. *37* f.; — *yaṭ kərənaoiti drīyaoš havaṭ.masō* (sd.) °*nō yaδa* .. Y. *10.* 13[2]; — *jahikayā* .. *yehhe* +*frafravaite* °*nō yaδa awrəm* Y. *9.* 32; — *ṭbištahečāṭ* .. °*nō rāmayeiti* Yt. *10.* 109; 111; — *para īm iδa* °*nəmhe činasti* (Sp. 431 m.) *yaδa fradaxštārəm* °*nəmhe* Y. *19.* 13[1]); — *fraxšni* (sd.) *avi* °*nō* Yt. *10.* 9, 24; — *yō məm mairyō nurəm* (sd.) °*nō* .. *paiti.parətata* Yt. *5.* 50; — *āča* °*nō mata* (sd.) *āča yazamaide* Vr. *4.* 1; — *āsnača* °*nā ašaonəm āsnača* °*nā saošyantəm* Vr. *11.* 3; — *āsnā* .. °*nā* .. *daēnā* .. *saošyantəm yazamaide* Yt. *13.* 74; — *yaδa nō ānhəm šyātō* °*nā* +*vaštō* (sd.) *urvanō* Y. *60.* 11; — *upa δwā vərəzvaṭča* °*nō vərəzvatiča haxšdiṭ anuha* Y. *62.* 10; — *yō aēnəmhaiti nō* °*nō* .. *nō kəhrpəm* Y. *9.* 29; — *gurvaya hē pāδawe zāvarə pairi šē uši vərənūiδi skəndəm šē* °*nō kərənūiδi* Y. *9.* 28; — *vī nō ṭbišvatəm ṭbaēšōbīš vī* °*nō* ('Anschlag') *bara* (sd.) *gramənəm* Y. *9.* 28; — *dušsəmhahe* (sd.) *parāča vaēpaya* °*nō* ('Anschlag') *āaṭ ahe nī* °*nō* °*nō* ('Anschlag um Anschlag') *yō* .. Y. *10.* 12[12]); — mit *vəmhav-* oder *vahišta-*

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Adj.: *°nō vohū urunasčā ašaonąm yazamaidē* Y. 42. 4[13]; s. Y. 49. 10, Sp. 1127 u.; — *hāuča* +*anayā narā vohu °nō jāgərəbuštarō* (sd.) *ərəhaṭ* V. 4. 48[6]; — *amərša spənta . . būta* (Sp. 928 o.) *hača vərəhaoṭ °nərəhaṭ* Vr. 11. 12[6]; — *spəntaṭ hača manyaoṭ . . ačšąm čiδrəm vahištāaṭča °nərəhaṭ* FrW. 10. 40[11]. α) im Gegensatz zu Sprechen und Handeln: *yezi δwā didvačša yezi °nərəha . . vačərəha . . šyaoδna* Y. 1. 21; Vr. 22. 2; — *təm yazata . . zaraδuštrō vərəδraynahe paiti °nahi . . vačahi . . šyaoδne* Yt. 14. 28; — *fərā vō rāhī . . yasnəmčā vahməmčā fərā °nərəhā . . vačərəhā . . šyaoδanā* Y. 11. 18; — *patitəm hē °nō . . vačō . . šyaoδnəm* V. 7. 51; 51; — *anaēšəm* (sd.) *°nō . . vačō . . šyaoδnəm* V. 8. 100; — *aməršanąm spəntanąm . . yaēšąm asti haməm °nō . . vačō . . šyaoδnəm* Yt. 13. 83; — *nazdyō* (sd.) *ahmi . . +°nāsča +vačāsča šyaoδnača* P. 28; — *vī daēvāiš . . sarəm mruyē . . vī °nōbīš . . vačōbīš . . šyaoδanāiš* Y. 12. 4; — *pairī °nā . . vačā . . šyaoδanā . . dadəmahī* Y. 58. 6; — *°nərəhasča +humaiti hizvasča +hūxti zastayasča +hvaršti* P. 28; — *āaṭ . . manya °nərəha humatəm . . hizva mrūiδi hūxtəm . . zastaēibya vərəza hvarštəm* Aog. 25 ff.; — — mit näherer Bestimmung durch ein Adj.: *yasča . . imaṭ . . vačō fravaočāṭ ašə.sara °nərəha . . vačərəha . . šyaoδna* Yt. 11. 4; Any. 2; — *sūkāi °nərəhe . . vačərəhe . . šyaoδnahe* Y. 68. 4; — insbes. mit *humata-* oder *dušmata-*: *nərəm ašavanəm daδrānəm humatəmča °nō hūxtəmča vačō hvarštəmča šyaoδnəm* Vr. 2. 5; Y. 12. 8; — *yąm yazata zaraδuštrō humatahe paiti °nərəhō hūxtahe paiti vačərəhō hvarštahe paiti šyaoδnahe* Yt. 16. 6; V. 18. 17; — *δrayąm ačištanąm . . dušmataheča °nərəhō dužūxtaheča vačərəhō dužvarštaheča šyaoδnahe* V. 18. 17. A) mit *vərəhav-* 'gut' konkret von dem, des Sinn gut ist: *vohu °nō hąm.raēδwayeiti vohu °nō paiti.raēδwayeiti . . +bavaṭ vohu °nō yaoždātō* V. 19. 20[14]; — *uzgərvayāṭ vohu °nō hāvōya bāzvō . .* V. 19. 23; Vd. 9; — *fravaočaṭ vohu °nō: nəmō haomāi* V. 19. 25; 23[2 14], 24; — *aməršaēibyō spəntaēibyō . . yōi vərəhūš ā manərəhō šyeinti* (s. Y. 39. 3, Sp. 1128 m.) *vərəhūš ā zī ā °nərəhō šyeinti* (sd.) *yōi aməršā spənta* Vr. 11. 12[6]. A) mit *vərəhav-* 'bonus', im gAw. auch mit *vahišta-* 'optimus' und mit *δwa-* 'tuus' (näml. des *AhM.*)[15] als Gottheit (*Amərša.Spənta*), *Vohu-Manah**); I) im gAw.: *yō +urvąnəm mən gairē* (sd.) *vohū dadē haδrā* (sd.) *°nərəhā* Y. 28. 4; — *təm advānəm ahurā yəm mōi mraoš* (sd.) *vərəhūš °nərəhō* Y. 34. 13; — *sīšā nā . . paδō vərəhūš x^vaēīng °nərəhō* Y. 34. 12; — *tąm* (näml. *čistīm*, sd.) *vīštāspō . . nąsaṭ vərəhūš padəbīš °nərəhō* Y. 51. 16; — *tā vərəhūš sarē* (sd.) *+izyā °nərəhō* Y. 49. 3; — *kō vā vərəhūš °nərəhō ačistā magāi ərəšvō* (sd.) Y. 51. 11; — *yehyā vahmē vohū frašī* (sd.) *°nərəhā* Y. 45. 6; 47. 3; — *δwāvąs . . vərəhūš xraδwā °nərəhō* Y. 48. 3; — *vərəhūš xšaδrā °nərəhō . . ārmaitiš vaxšt* (sd.) *utayūitī təvīšī* Y. 34. 11; — *mazdāi avaṭ xšaδrəm hyaṭ hōi vohū vaxšaṭ* (sd.) *°nərəhā* (als Subj.)[7] Y. 31. 6; — *gaēδā vīspā ā xšaδrōi +yā vohū δraoštā* (sd.) *°nərəhā* Y. 34. 3; — *hyaṭ nō mazdā . . gaēδāsčā tašō daēnāsčā* (sd.) *δwā °nərəhā* Y. 31. 11; — *dātā xratūš . . rāzəng vohū sāhīṭ °nərəhā* Y. 50. 6; 46. 9; — *dātā ərəhūš ərədaṭ vohū °nərəhā haiδyāvarəštąm* (sd.) Y. 50. 11; — *vohū xšaδrəm* (sd.) *°nərəhā mazdā dadāṭ ahurō* Y. 51. 21; 7, 46. 10, 18; — *taṭ zī mazdā vairīm astvaitē* (sd.) *uštānāi dātā vərəhūš šyaoδanā °nərəhō* Y. 34. 14; — *kastē vohū °nərəhā* (als Vok.)[7] *yō . .* Y. 29. 7; — *ašīm* (sd.) *šyaoδanāiš vohū daidīṭ °nərəhā* (als Subj.)[7] Y. 43. 16; — *kaēibyō ūδāi vohū jīmaṭ °nərəhā* (als Subj.)[7] Y. 46. 3; 43. 7; — *aṭ mazdā taibyō xšaδrəm vohū °nərəhā* (als Subj.)[7] *+vōivīdaitī aēibyō sastē* (sd.) *yōi . .* Y. 30. 8; 44. 6; — *aṭ tōi mazdā təm mainyūm . . maēδā* (sd.) *mayā vahištā barətū °nərəhā* (als Subj.)[7] Y. 33. 9; — *aṭ δwā mənghī . . mazdā . . vərəhūš patarəm °nərəhō* Y. 31. 8; 45. 4; — *kasnā vərəhūš . . dąmiš* (sd.) *°nərəhō* Y. 44. 4; — GS. mit *dəmāna-* n. sva. *garō dəmāna-*: *tōi . . bairyāntē vərəhūš ā dəmānē °nərəhō* Y. 32. 15. a) neben *Ahura-Mazdāh*: *staotāčā ahurāi yesnyāčā vərəhūš °nərəhō* Y. 30. 1; — *təm nō vohū maṭ °nərəhā čxšnušō* (sd.) *yō . . mazdā* Y. 45. 9; — *aṭ īš vohū həm aibī.mōist °nərəhā* (als Subj.)[7] *aēibyō rafδrāi mazdā sastē* (sd.) Y. 46. 12; 13; — *yō vā mazdā ahurā pairī.jasāi vohū °nərəhā* (als Vok.)[7] Y. 28. 2. b) neben *Aša*: *nōiṭ ašahyā ādīvyeintī* (sd.) *+hačənā nōiṭ frasayā* (sd.) *vərəhūš čāxnarō °nərəhō* Y. 44. 13; 8; —

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yō daēnąm vohū +*sārəštā* (sd.) °*nəmhā* .. *kasčīt̰ ašā huzəntuš* (sd.) Y. *49*. 5; — *ašā kat̰ ϑwā dərəsānī* (sd.) °*nasčā vohū* Y. *28*. 5; — *mazdå ahurō sārəmnō* (sd.) *vohū* °*nəmhā* .. *ašā huš.haxā* Y. *32*. 2; — *ϑwāvąs* .. *mazdā hadəmōi* (sd.) *ašā vohučā šyąs* °*nəmhā* Y. *44*. 9; — *ahurō hyat̰ hōi ašā vohučā čōišt* (sd.) °*nəmhā* Y. *45*. 10; *51*. 15; — *vohū gaidī* °*nəmhā dāidī* +*ašā* +*då darəgāyū* .. *mazdā* Y. *28*. 6; — *at̰ hvō ašahyā ənhat̰ vərəhušča vāstrē* °*nəmhō* Y. *33*. 3; — *apānō* (sd.) .. *xšaϑrəm vərəhuš* °*nəmhō ašāt̰ ā ərəzūš* (sd.) *paϑō* Y. *33*. 5. c) neben *AhuraMazdāh* und *Aša*: *anāiš vå nōit̰ ahurā mazdā ašəmčā yānāiš zaranaēmā* °*nasčā hyat̰ vahištəm* Y. *28*. 9[5]; — *anyō ašāt̰ ϑwat̰čā mazdā ahurā* .. *vahištā at̰čā* °*nəmhō* Y. *50*. 1; — *at̰ vå yazāi* .. *mazdā ahurā hadā* (sd.) *ašā vahištāčā* °*nəmhā* Y. *50*. 4; — *tat̰čā vohū* .. *sraotū* °*nəmhā* (als Subj.)[7] *sraotū* (sd.) *ašā gūšahvā tū ahurā* Y. *49*. 7; — *at̰ vō yaojā* .. *aurvatō* .. *mazdā ašā* .. *vohū* °*nəmhā* (als Vok.)[7] Y. *50*. 7; 10, *29*. 10, *31*. 5, *33*. 7, 8, *34*. 5, 6, 15, *48*. 12, *49*. 1, 12; — *yōi vō šyaoϑanāiš sārəntē* (sd.) *ahurō ašā* +*hizvā uxδāiš vərəhuš* °*nəmhō* Y. *51*. 3; — *tōmčā* .. *vərəhuš* +*paityastīm* (sd.) °*nəmhō ašahyā mazdåsčā taibyō dāt̰ sarəm* Y. *53*. 3; — *ā hušitōiš vərəhuš* °*nəmhō mazdå ašahyāčā* Y. *30*. 10. d) neben *Xšaϑra*: *at̰čīt̰ ahmāi* .. *ənhaitī* (näml. *gāuš*) *yąm hōi xšaϑrā vohučā čōišt* °*nəmhā* (Instr.) Y. 50. 3. e) neben *Aša* und *Xšaϑra*: *vohū uxšyā* (sd.) °*nəmhā* (Instr.) *xšaϑrā ašāčā uštā tanūm* Y. *33*. 10; — *ahmāičā xšaϑrā jasat̰* (sd.) °*nəmhā* (als Subj.)[7] *vohū ašāčā* Y. *30*. 7; — in YHapt.: *ašāat̰čā hačā vərəhušča* °*nəmhō vərəhušča xšaϑrāt̰* Y. *35*. 10[16]. e) neben *Ārmatay*: *nōit̰ spəntąm dōrəšt* (sd.) *ahmāi stōi ārmaitīm nazdā vohū* .. *fraštā* (sd.) °*nəmhā* Y. *49*. 2; — *kū spəntā ārmaitiš kuϑrā* °*nō vahištəm* Y. *51*. 4. f) neben *Ātar*: *kəm nā* .. *mavaitē pāyūm dadāt̰* .. *anyəm ϑwahmāt̰ ādrasčā* °*nəmhasčā* Y. *46*. 7. g) in anderen Verbindungen: *tat̰ vō nō hazaošåmhō* .. *daidyāi savō ašəm vohū* °*nəmhā* (als Subj.)[7] *uxδā yāiš ārmaitiš* .. *mazdå* Y. *51*. 20; — *yō vå ašā ufyānī* °*nasčā vohū* .. *mazdąmčā ahurəm yazibyō xšaϑrəmčā* +*ayžō.nvamnəm* (sd.) *vərədaitī ārmaitiš* Y. *28*. 3; — *yō səvištō ahurō mazdåsčā ārmaitiščā ašəmčā* .. °*nasčā vohū xšaϑrəmčā* Y. *33*. 11; — *yadā ašəm zəvīm* (sd.) *ənhəm mazdåsčā ahurånhō ašičā ārmaitī vahištā išasā* (sd.) °*nəmhā* (als Vok.)[7] .. Y. *31*. 4; — *mazdå dadāt̰ ahurō haurvatō amərətātasčā* .. *ašahyāčā xšaϑrahyā sarō* (sd.) *vərəhuš vazdvarō* °*nəmhō* Y. *31*. 21; — *us mōi uzārəšvā ahurā ārmaitī təvīšīm dasvā* .. *vərəhuyā zavō ādā ašā hazō əmavat̰ vohū* °*nəmhā* +*fsərətūm* Y. *33*. 12; — *tā vō mazdā* .. *ahurā ašāi yečā taibyāčā ārmaitē dōišā mōi ištōiš* (sd.) *xšaϑrəm xšmākəm vohū* °*nəmhā* .. *dāidī savənhō* Y. *51*. 2; — *vərəhuš xratūm* °*nəmhō yā xšnəvīšā gəušča* +*urvąnəm* Y. *28*. 1; — *yahmī spəntā ϑwā mainyū urvaēsē jasō mazdā xšaϑrā ahmī* (Sp. 8 o.) *vohū* °*nəmhā* Y. *43*. 6; — in YHapt.: *ahurəm mazdąm* .. *ašəm at̰ vahištəm* .. *vohučā* °*nō yazamaidē vohučā xšaϑrəm* .. Y. *37*. 1–5. II) im jAw.: *vohu* °*nō amšəm spəntəm* S. 2. 2; Y. *16*. 3, G. 5. 5; — *usəhištat̰ vohu* °*nō hača gātvō zaranyō.kərətō* V. *19*. 31; 31, Vyt. *51*; — °*nō bā vohu*+*aδaoyamnəm* (sd.) P. *27*; — *ašəm vohuča* °*nō yazamaide* Y. 55. 5; — — *iδa asti vohu* °*nō* .. *ašəm yat̰ vahištəm xšaϑrəm vairīm mana dąmi* Yt. *1*. 25; — *dāmąn* .. +*yąm daϑat̰ ahurō mazdå* .. *ϑraošta vohu* °*nəmha vaxšt* (sd.) *aša* Vr. *12*. 4; — *aya daēnaya fraorənta ahurō mazdå* .. *vohu* °*nō* .. *ašəm vahištəm* .. Y. *57*. 24; Yt. *4*. 1; — *ahurahe mazdå* .. *vərəhave* °*nəmhe ašāi vahištāi* Y. *1*. 1 f.; *70*. 2, Yt. 2. 13, V. *3*. 42 PüZ.; — *vohu* °*nəmha hačimnō ašāča* .. *xšaϑrāča* FrW. *1*. 1; — *yat̰ titarat̰ ənrō mainyuš dāhīm ašahe antarə pairi.avāitəm vohuča* °*nō ātarščа* Yt. *13*. 77; — *haomasča zāiriš srīrå(?)ča vohu* °*nō* V. *19*. 19; — *ā tē* (näml. *haomahe*) *bazšaza iriraϑarə* (sd.) *vərəhuš* °*nəmhō mayābyō* Y. *10*. 12. Undeutlich: *vohu* °*nəmha jainti apəmčit̰ ənrō mainyuš* V. *18*. 2 PüZ. a) als besonderer Gegner des *AkaManah*: +*vanaite akəmčit̰ manō vohu* °*nō tat̰ vanaiti* Yt. *19*. 96; — *spəntō mainyuš* .. *fraŋharəčayat̰ vohuča* °*nō ašəmča* .. *ənrō mainyuš* .. *fraŋharəčayat̰ akəmča* °*nō aēšəməmča* Yt. *19*. 46. A) DS. (statt GS.) *vərəhave manəmhe* (näml. *ayarə*) heisst der 2. Monatstag: *vərəhave* °*nəmhe āxštōiš* .. S. *1*. 2; vgl. 2. 2, Y. *16*. 3. B) mit *aka*- 'malus', *ačišta*- 'pessimus' als *Daēva* (s. A II a)[17]: *zaraϑuštrō asarətō aka* °*nəmha*

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V. *19.* 4; Yt. *19.* 46, 96; — *drəgvå* .. *akāṭ* +*ā šyąs* (sd.) °*nəŋhō* Y. *47.* 5; — GS. mit *dəmāna-* n. sva. *drūjō dəmāna-*: *yā xšaϑrā* +*grəhmō hīšasaṭ* (sd.) *ačištahyā dəmānē* °*nəŋhō* Y. *32.* 13[18]).

*) In den *Gāϑās* und im *YHapt.* (s. Y. *37.* 1–5) nimmt *VM.* die zweite Stelle hinter *Ahura-Mazdāh* ein, später rückt er an die erste (vgl. [1]*aša-**)), als sein oberster Minister. Sein besonderer Gegner ist *AkaManah*; vgl. Yt. *19.* 96, Bd. *30.* 29. Bemerkenswert ist die Stelle Yt. *13.* 77 f., wonach *VM.* in Verein mit *Ātar* den Angriff *AŋraMainyavs* abschlägt; vgl. auch Y. *46.* 7. S. noch TIELE Godsdienst[2] 131, JN. GIrPh. *2.* 637, MILLS JAOS. *21.* 67 und die Stelle des GrBd. bei DST. ZA. *2.* 307. Für die Scheidung des Begriffs 'guter Sinn' und der Gottheit '*VM.*' fehlt es vielfach an objektiven Kennmitteln. Die Pü. hat für die Verbindung von *manah-* mit *vaŋhav-* fast überall *vahuman*, öfters auch für *manah-* allein, s. unter No. 1 und 5.

KompA., E.; Ableit. — Zum V. [1]*man-*. — Vgl. *mainyav-*. — ai. *mánas-* n., np. °*man*. — Pü.: *mēnišn*, *mēnišnīh*, (für A): *vahuman*, (für B): *akaman*; s. noch No. 1 ff. — [1]) Pü. (für *manah-*): *vahuman*. — [2]) Pü. (zu Y. *28*): *i mēnūkān*, (zu Y. *43*): *i mēnišn*. — 3) Pü. (zu Y. *32, 33*): *akaman*, (zu Y. *30*): *ān i vattar pa mēnišn*; s. noch No. 4. — 4) Pü.: *vattar mēnišn*. — 5) Pü. (für *vahišta-*): *pahlum*, (für *manah-*): *pa vahuman*. — 6) Pü. (für *vaŋhav-* und *manah-*): *pa vahuman, i vahuman*. — 7) Vgl. [1]*aša-* No. 3. — 8) NA. *vaŋuhiš*; s. Var. — 9) Pü. hat für *aš°* und *v° m°*: *ahrākīh* .. *vahuman*, erl. aber: *rāstīh* .. *frārōnīh*. — 10) Pü.: *pa ān i vēh mēnišn*. — 11) Pü.: *pahlum mēnišnīh*. — 12) Ein *āmreḍitam*. Pü.: *ān mēnišn mēnītār gōwēm kē* . . . — 13) Pü.: *ān i vēh mēnišn*, erl.: *vahuman*. — 14) Pü.: *vahuman*, mit der Erl.: *martum*. — 15) Nur Y. *31.* 11, *46.* 7. — 16) Pü.: *ān i vēh mēnišn i vahuman*. — 17) Pü.: *akaman*; s. aber No. 18. — 18) Pü.: *ān vattar andar* dm n n *pa mēnišn*.

• g. [2]**manah-** n. 'Aufenthalt, Wohnstatt'[1]): *yaϑāčā aŋhaṭ apōməm* (sd.) *aŋhuš ačištō drəgvaṭąm aṭ ašāunē vahištəm* °*nō* Y. *30.* 4; — *ačibyō dūirē vohū as manō* "denen wird die gute Wohnstatt fern sein" Y. *34.* 8.

Zum V. [2]*man-*. — Pü. (dRn.): *u ētōn ān i ahrav pahlum mēnišnīh*; *hač ōšān apē dūr ast vahuman*. — [1]) Es stehen sich in Y. *30* gegenüber: *drəgvaṭąm* – *ašāunē*, *ačištō* – *vahištəm* und *aŋhuš* – *manō*. Demgemäss fasse ich die Bedeutung von *manah-*.

• j., g. **manahya-** Adj. 'geistig', im Gegens. zu materiell, von *aŋhav-* (sd.): *aheča aŋhōuš* (sd.) *yō astvatō yasča asti* °*hyō* Y. *57.* 25; — *astvataṭ hača aŋhaoṭ* °*hīm avi ahūm* H. 2. 16; P. *40*, +*40*[1]); — *ahmāičā ahuyē* °*hyāičā* Y. *40.* 2; — *aheča aŋhōuš* .. °*hyeheča aŋhōuš* Vyt. *32*; — *astvatō* °*hyāča* (GS.)[2]) Y. *71.* 3; — *anāiš ā* °*hīm ahūm mərəngəduyē* (sd.) Y. *53.* 6.

Ableit. aus [1]*manah-*. — Pü.: *i mēnūkān* 'der Geister', Sü.: *paralokah*, *paralokī*. — S. noch No. 2. — [1]) Wo Hds. *manaŋhīm*. — [2]) Näml. *aŋhōuš*; *manahyāča* für **manahyahyāča* durch Haplologie. Pü.: *i mēnišn*.

• g. **manā-** f. 'Denken an – (Akk.), Bedenken': *imā āṭ uxδā vačā* .. *ašəm* °*nyā* (IS.) *vahehyā fravaočāmā* "diese offenbarten Worte wollen wir verkünden .. mit (immer) besserem Bedenken des *Aša*" Y. *35.* 9.

Zum V. [1]*man-*. — ai. *manā́-* f. — Pü.: *pa ahrākīh mēnītārīh i vēh*, erl.: *pa frārōn am mēnišnīh*; Sü.: *dharmadhyātatayā uttamayā*, erl.: *sadvyāpāratayā*. — [1]) Vgl. Y. *43.* 9 e.

• g. **manə̄.vista-** Adj. 'im Sinn vorhanden, was einem im Sinn liegt, worauf sein Sinn gerichtet ist': *ahmāi mīždəm hanəntē parāhūm* (sd.) °*tāiš maṭ vīspāiš gāvā azī* "ihm soll als Lohn .. ein paar trächtige Kühe werden sammt allem, worauf sein Sinn steht" Y. *46.* 19.

Vgl. zBed. ai. *manogata-* Adj.; GDN. BB. *14.* 28. — Pü.: *kē ō man vindēt*, erl.: *kum čič dahēt*.

• j. *amənča vərəϑraγnəmča niδātəm tanuye* *manō[1]) Yt. *14.* 38.

[1]) GDN. 3Yt. 78 vermutet *mana*; mir unwahrscheinlich.

• j. **manō.mərəta-** Adj. 'in Gedanken aufgesagt, rezitirt': °*tanąmča vačō.mərətanąmča* (sd.) N. 22.

Pü.: fehlt.

• j. **mainimna-** Adj. (fem. °*nā-*), PPM.: s. [1]*man-*.

KompE.

• j. **mainiv-asah-**[1]), **mainyav-°** Adj. (auch fem.) 'im, durch den Raum der Geister (d. i. die Luft) sich bewegend, schwebend, fliegend'; a) von Rossen: *sraošəm* .. *yim* .. *aurvantō* .. *spənta vīδvāŋhō asaya* °*ivasəŋhō* (NPm.) *vazənti* Y. 57. 27. b) von Geschossen: *yaϑa tiγriš* °*yavasā* (NSm.) *yim aŋhaṭ* .. Yt. *8.* 6; — *hazaŋrəm išunąm* (*arštinąm*, *čakušanąm*, *karətanąm*, *gaδanąm*, fem.!) .. °*yavasā* (NPm., f.)[2]) *vazənti* °*yavasā paṭənti kamərδe paiti daēvanąm* Yt. *10.* 129 (ff.).

Pü.: *mēnūk yāδ* (DST. ÉtIr. *2.* 166). — [1]) Statt °*nyav-as°*, § *268.* 15. — [2]) Nach der *a-*, bz. *ā-*Dekl.

g. *mainiš*: lies *maēniš*.

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• j. *manuš-* m. EN. eines alten, vorsaglichen Helden.

KompA.; Ableit. — ai. *mánuṣ-* (*mánav-*) m. EN.

• j. manuša- m. Name eines Bergs[1]: *zrəðazō* (sd.) *gairiš pārəntarəm arəðō °šahe* Yt. *19*. 1.

Ableit. aus **manuš-*. — [1]) Wo nach Bd. *12*. 10 *Manuš.čiθra* geboren ist.

• j. manuš.čiθra- m. EN. eines Gläubigen: *°θrahe airyāvahe ašaonō* "des *M.*, Sohns des *A.* .." Yt. *13*. 131.

Eig. 'von *Manuš* abstammend'[1]). — mp. *manuščihr* (im Bd. und sonst). — [1]) Vgl. ai. *ápatyam mánuṣaḥ* RV. *8*. 49. 8.

• g. mang- V. 'verherrlichen'. Praes. 14 (Des.) *mimaγža-*.

Des. '(eine Gottheit) zu verherrlichen suchen sva. feiern': *tōm nō yasnāiš ārmatōiš mimaγžō* (2S.) *yō* .. "den sollst du mit den Gebeten der Frommergebenheit feiern, der .." Y. *45*. 10.

ai. vgl. *mahaya* (Imp.)[1]). — Pü.: *hamēšak*[2]) *masēnišn*, Sü.: *sadaiva mahāgīḥ*. — [1]) Falsch (zu ai. *maha-* m.) UHLENBECK WAiSpr. 220 b oben. — [2]) Für *mi*, vgl. *mišāk-*.

• j. mant- V. 'rühren'; nur mit Praev. Praes. 12 b *manā-*[1]); *s*-Aor. 1 *mas-*.

mit *ā* 'durch Anstossen beschädigen, verletzen': *astəm *aēvō mastrauanəm* vīspačа yō *mastraγnəm amasta* (3S*s*-AorM.) **x^varōčiθrəm* (sd.) **aēθe anye *čikaiatō* "wenn einer éinen Knochen des Schädels und wenn einer den ganzen Schädel (eines Toten) durch Anstossen verletzt, so sollen sie (beide) dies und jenes mit der Strafe büssen, wie sie für Verwundungen (Lebender) bestimmt ist" F. *3* c.

mit *vī* 'da und dort aufstossen, stossend hin und her bewegen': *āaṯ hāvanānō* (näml. *kairim*) *yaṯ haoməmča ahunavaṯ arəhavanəmča +vīmanāṯ*[2]) "das Amt des *H.* ist, dass er den *H.* stampft und den Stössel in Bewegung setzt" N. 72.

ai. *mánthati*, *mathnáti* 'er rührt um', *amanthiṣṭām*; PDw. *mandam* 'ich rühre um' (SWien AW. *96*. 862). — Vgl. zEt. und zu den Stellen, sowie zu deren Herstellung JN. JAOS. *16*. CLV, BTHL. IF. *11*. 115, 118. — Pü. (zu F.): *andar suft*, (zu N.): *awganēt* 'er führt ein'. — [1]) Aus ar. **manthnā-*, § *24*; IF. *11*. 118. — [2]) Hds. *vaēm°*, IF. *11*. 115.

• g. mantav- m. 'Berater, Besorger, Walter': *yō vīčinaoṯ dāθəm* (sd.) *čā* .. *dangrā °tū ašā* .. *ahurō* Y. *46*. 17; — *yō* .. *yazāi apā* .. *gūšča vāstrāṯ ačištəm °tūm* ".. und von der Weide des Rinds den schlechtesten Walter" Y. *33*. 4.

Zum V. [1]*man-*. — ai. *mántav-* m. — Pü.: *patmān*[1]); zu Y. *33* die Erl.: *pāhrēč i gōspandān nē kunēt*. — [1]) Vgl. [1]*man-* No. 9.

• g. mand- V. 'dem Gedächtnis einprägen; im Gedächtnis behalten'. Praes. (5)[1]) *mōn* .. *dad-*[1]). — Inf. *+məndāidyāi*[1]), *mōn* .. *daidyāi*[1]).

1) 'dem Gedächtnis einprägen': *sāx^vōnī* .. *mōnčā ī mazdazdūm*[2]) .. "Lehren ..; prägt sie auch ins Gedächtnis und .." Y. *53*. 5. 2) 'im Gedächtnis behalten, eingedenk sein', mit Inf.: *yō +urvanəm mōn gairē* (sd.) .. *dadē* (1SPM.) Y. *28*. 4.

Vgl. gr. μαθεῖν, got. *mundōn*, ksl. *mądrŭ*; BTHL. BB. *13*. 80. — S. *mazav-*. — Pü. (zu Y. *53*): *mēnišnča ō ān har 2 mēnišn dahišnīh*, (zu Y. *28*): *kē ruvān andar garōtman dahēt*. — [1]) Das Verbum ist von dem bedeutungsgleichen *mazdā-* und von *zrazdā-* beeinflusst, daher 1) die Zerreissung in *mōn* .. *d°* (auch im Inf.) und 2) die Formen *dadē*, *dazdūm*. — Zum *ā* des Inf. **məndāidyāi* vgl. den Inf. *+mazdātačča*. — [2]) *maz* ist nach dem Metrum zu streichen.

j. *mandāidyāi* Y. *11*. 9: lies *mənd°*.

• j. mainyaoya- Adj. sva. *mainyava-*: *ahurahe mazdā* .. *mainyōuš °yaoyehe* Y. *4*. 7.

Ableit. aus *mainyav-*. — Pü.: *mēnōktum* (Sü.: *adṛśyatamaḥ*), erl.: *hamāk kaš kāmēt andar amahraspandān mēnōk tuvān būt* (Sü.: *vapur adṛśyaṃ śaknoti kartum*).

• j., g. mainyav-, manyav- m. 'Geist'; I) 'Geist' als Sitz des Denkens und Wollens, sva. [1]*manah-*; 1) im gAw.: *tā uxδā +°inyōuš mahyā* .. *yūšmaibyā gərəzē* (sd.) Y. *32*. 9[1]); — *vīspōng anyōng +°inyōuš spasyā* (sd.) *dvaēšarəhā* Y. *44*. 11; — *frō mā sīšā* (sd.) *θwahmāṯ +vaočarəhē +°inyōuš hačā θwā θrāərəhā* Y. *28*. 11[2]); — *+ārmaitiš °inyū +pərəsaitē yaθrā mazdā* (sd.) Y. *31*. 12; — *hvō* .. *irixtəm* .. *hārō* (sd.) *°inyū* Y. *44*. 2[3]); — mit *vərəhav-* Adj.: *vərəhōuš +°inyōuš šyaoθanaṇəm ǰavarō* (sd.) Y. *48*. 8[4]). a) im Gegensatz zu Sprechen und Handeln: *yō hōi °inyū šyaoθanāiščā urvaθō* (sd.) Y. *31*. 21; — mit *vərəhav-* Adj.: *nū zīṯ* (Sp. 154 u.) *vyādarəsəm vərəhōuš +°inyōuš šyaoθanahyā uxδahyačā* Y. *45*. 8[4]); — mit *spənta-*, *spəništa-*: *spəntā °inyū vahištačā manarδhā hačā ašaṯ* (Sp. 231 m.) *šyaoθanāčā vačərəhāčā ahmāi dən* .. *mazdā* Y. *47*. 1; — *ahyā +°inyōuš spəništahyā vahištəm* .. *θrānū* .. *vərəzyaṯ* (sd.) Y. *47*. 2; — *ahyā*

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yāsā (sd.) +°*inyūš* .. *spəntahyā* .. *šyaoϑanā* Y. *28*. 1[2]. A) mit *vərəhav-* konkret von dem, des Geist, Sinn gut ist, in koll. Sinn: +°*inyūščā* +*vərəhūš vīspā dātā spəntahyāčā nərəš šyaoϑanā* .. *pairigaēϑē* (sd.) Y. *34*. 2[4]. 2) im **jAw.**: *ahmāi naēmāi* .. *yahmāi* .. *miϑrō.druxš naēϑa* °*inyu paiti.pāite* Yt. *10*. 19; — mit *spənta-*: *spəntaṯ hača* °*nyaoṯ* .. *aēšəm čiϑrəm* FrW. *10*. 40. II) 'Geist' als Bezeichnung unkörperlicher Wesen; 1) von dem Geist Verstorbener; nur im **gAw.**: *yaϑrā* °*inyuš drəgvatō anəsaṯ* (Sp. 1056 o.) *parā* Y. *53*. 7. 2) von Gottheiten; A) im **gAw.**; mit *spəništa-* von *Aša*, *Ārm.*, *VM.*: *aṯ ahurā hvō* °*inyūm zaraϑuštrō vərəntē* (sd.) *mazdā yastē čiščā spəništō: ašəm* .. *ārmaitiš* .. *vohū* .. *manərhā* Y. *43*. 16; — von *Ātar*: *ātarš vōi ahurahyā mazdā ahī* °*inyuš vōi* (sd.) *ahyā spəništō ahī* Y. *36*. 3; — *ahyā* ϑ*wā ādrō* (Sp. 315 u.) *vərəzānā* .. *pairī.ǰasāmaidē* .. ϑ*wā* ϑ*wā* °*inyū spəništā* Y. *36*. 1. B) im **jAw.**, von *AhM.*, mit *mainyaoya-*: *ahurahe mazdā* .. °*inyūš mainyaoyehe* Y. *4*. 7[5]; — mit *spəntō.təma-*: *ahurahe mazdā* .. *yō nō daϑa* .. *yō* °*inyuš spəntō.təmō* Y. *1*. 1; Yt. *1*. 12; — mit *spəništa-*: *ahura mazda* °*inyō* (VS.) *spəništa dātarə gaēϑanəm astvaitinəm* (Stverz.) *ašāum* V. 2. 1 usw. 2) insbes. von den 'beiden Geistern', die das gute und das böse Prinzip vertreten*); im **gAw.**: *aṯ tā* °*inyū* (ND.) +*paouruyē yā yōmā* (sd.) .. *manahičā vačahičā šyaoϑanōi hī vahyō akəm* (sd.) *čā* Y. *30*. 3; — *aṯčā hyaṯ tā hōm* °*inyū* (ND.) *ǰasaētəm* (Sp. 501 o.) *paourvīm dazdē gaēmčā aǰyāitīm* (sd.) *čā* Y. *30*. 4; — *ərəhūš* (Sp. 106 u.) °*inyū* (AD.) +*paouruyē yayā spanyā* (sd.) *ūitī mravaṯ yōm angrəm: nōiṯ nā manā* .. *nōiṯ varanā* (sd.) .. *hačaintē* Y. *45*. 2; — *ayā* +°*inivā varatā* (sd.) *yō drəgvā ačištā vərəzyō ašəm mainyuš spəništō* Y. *30*. 5. a) der Geist des Guten wird mit *vərəhav-*, *vahišta-* oder mit *spənta-*, *spanyah-*, *spəništa-* bezeichnet, auch wird *mainyav-* allein — oder mit *tōi* 'tuus' (näml. des *AhM.*) — dafür gebraucht*): *upā.ǰimən* (sd.) *haurvātā amərətātā vərəhūš* +°*nyūš šyaoϑanāiš* Y. *45*. 5[4]; — *yō* .. *ərəzūš* .. +°*inyūš ā vahištāṯ kayā* (Sp. 462 m.) Y. *33*. 6; — — *spəntā* °*inyū sraotū mazdā ahurō* Y. *45*. 6; — *tā dā* °*inyū spəntā mazdā* .. *ādrā* .. *vīdāitīm* (sd.) *rānōibyā* Y. *47*. 6; 5; — *yahmī spəntā* ϑ*wā* °*inyū urvaēsē ǰasō* (Sp. 494 o.) *mazdā xšaϑrā ahmī vohū manərhā* Y. *43*. 6; — *azəm tāiš* ϑ*wā fraxšnī* (sd.) *avāmī mazdā spəntā* °*inyū vīspanəm dātārəm* Y. *44*. 7; — *ahmāṯ* +°*inyūš rārəšyeintī* (sd.) *drəgvantō* .. *spəntāṯ* Y. *47*. 4; — *mainyū* (Sp. 1125 m.) *yayā spanyā* (sd.) .. *mravaṯ yōm angrəm* Y. *45*. 2; — *ayā* +*mainivā* (Sp. 1125 o.) *varatā* .. *ašəm* °*inyuš spəništō yō xraoždištōng asōnō vastē* (sd.) Y. *30*. 5; — *xᵛāϑrəm daidītā* ϑ*wā* .. *spəništā* °*inyū mazdā* ".. per tuum sanctissimum spiritum, o *M.*" Y. *43*. 2; *33*. 12, *51*. 7; — — *yəm dā* °*inyū āϑrāčā* .. *rānōibyā* (sd.) *xšnūtəm* Y. *31*. 3[2]; — *tā* (näml. *xᵛāϑrā*) *mazdā* °*inyū uxšyō* (sd.) *yō ā nūrəmčiṯ* .. *hāmō* Y. *31*. 7[2]; — *ahyā* +°*inyūš tvōm ahī tā* (Sp. 905 m.) *spəntō yō ahmāi gəm* .. *hōm.tašaṯ* Y. *47*. 3; — *aṯ tōi mazdā tōm* °*inyūm ašaoxšayantyā* +*sarəidyayā* (sd.) .. Y. *33*. 9; — ϑ*wō ā gūš tašā* (sd.) *as* +*xratuš* °*inyūš mazdā ahurā* Y. *31*. 9[2]. b) der Geist des Bösen heisst *angra-*, *aka-* oder *drəgvant-*: *mainyū* (Sp. 1125 m.) .. *yayā spanyā ūitī mravaṯ yōm angrəm* Y. *45*. 2; — *hyaṯ vā akā manərhā yōng daēvōng akasčā* °*inyuš* .. *šyaoϑanəm* .. *fračinas* .. *xšayō* (sd.) Y. *32*. 5[6]; — *ayā* +*mainivā* (Sp. 1125 m.) *varatā yō drəgvā ačištā vərəzyō* Y. *30*. 5. B) im **jAw.**: *iϑā* °*inyū mamanāitē* .. *vaočātarō* .. *vāvərəzātarō* Y. *13*. 4; — *pasčaēta* .. *yaṯ* °*inyū dāmən daiδītəm* Y. *57*. 17; Yt. *13*. 76 (+°*inyu*); — *yūiδištō* °*inivā dāmən* V. *19*. 42; Y. *19*. 15, Yt. *13*. 76 (°*nivā*); — *yaϑa apəməm* °*nivā ərəhaṯ nivāitiš* Y. *10*. 16; *19*. 9; — *nōiṯ* .. *ahmi paiti nairi dva* +°*inyu rəna* (sd.) *ava.stāərəhaṯ* V. 7. 52; — *nī antarə zəm asmanəmča drujā* (Sp. 781 m.) °*nivā vaonyāṯ* Yt. *13*. 13; 13. a) der Geist des Guten*) heisst *spənta-*, *spanyah-*: .. *yaṯ mainyū dəman daiδītəm yasča spəntō* °*inyuš yasča ərərō* Y. *57*. 17; Yt. *13*. 76, *15*. 43, Vyt. *47*; — *dəma* .. *yā hənti spəntahe* °*inyūš* Yt. *6*. 2; Y. *1*. 16, *8*. 6, *27*. 2, Vr. *12*. 4, Yt. *8*. 48, *10*. 142, *15*. 3, V. 5. 33, *13*. 1, 28, Vyt. *51*; — *yaṯ spəntō* °*inyuš vīδārayaṯ asmanəm* Yt. *13*. 28; 29, V. *19*. 9; — *yō daδvā spəntō* °*inyuš* Yt. *10*. 143; — *avanayeni spəntəm* °*inyūm hača* .. *garō nmāna uspatayeni ərərəm* °*inyūm* .. *hača dužərəha; tē mē vāšəm* ϑ*anjayānte spəntasča* °*inyuš ərərasča* Yt. *19*. 44; — *xᵛarənō yahmi paiti* *°*parə-*

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xᵛāiϑe (sd.) *spəntasča °inyuš aṇrasča* .. *spəntō °inyuš aštəm fraṇharəčayaṭ vohuča manō ašəmča* .. *ātrəmča* Yt. *19.* 45 f.; — *pairī* .. *pasūš* .. *vīrəng spəntāi* ⁺*°inyavē dadəmahī* Y. *58.* 6; — *nōiṭ* .. *upa.dayāṭ aṇrō mainyuš spəntāi °inyave* Yt. *13.* 13; — *frā mē spanyā °nivā vavača* (sd.) *ašaonō stīm* Y. *19.* 9. b) der Geist des Bösen heisst einmal *drujant-* (Sp. 781)[7]: *nī antarə zaṃ asmanəmča drujā manivā hazdyāṭ* Yt. *13.* 13; 13; — sonst *aṇra-* (Stverz.)[9]: *āi dužda aṇra °inyō* (VS.) V. *19.* 9; usw.; s. auch a.

*) Sie werden als Zwillinge gedacht (s. *yīma-* mit Litt.), die in ewigem Kampf mit einander liegend alles Seiende geschaffen haben. Nicht ganz klar erscheint das Verhältnis des guten (heiligen) Geists zu *AhuraMazdāh*. Es kommt das daher, dass *Zaraϑuštras* Lehre eben doch nicht rein dualistisch ausgedacht ist, sondern dass sie über die beiden uranfänglichen und gleichmächtigen Geister des streng dualistischen Gedankens die Gottheit des *AhuraMazdāh* hinaushebt. Auf diese Weise wird der heilige Geist, wo er in Beziehung zu *AhM.* gesetzt ist, zu einem dienenden und vermittelnden Geist des *AhM.*, nicht anders als *Aša*, *VohuManah* usw., und als neuer Gegensatz ergibt sich nunmehr *AhuraMazdāh* und *AṇraMainyav*. Litt. bei Jn. GIrPh. *2.* 630 f.

KompA., E.; Ableit. (s. auch *aṇrō.mainyava-*, *spəntō.mainyava-*). — Zum V. ¹*man-*. — ai. *manyáv-* m.; mp. vgl. *mēnūk*[8]. — Pü.: *mēnūk*; *mēnūkīh*; Sü.: *adṛśyaḥ*, *adṛṣṭaḥ*, *adṛśyamūrtiḥ*, *paralokī*, *mānasaḥ*; *adṛśyatā*; s. noch No. 1–6. — 1) Pü.: *mēnūkīhā*, Sü.: *mānasavṛttyā*. — 2) *mēnūkīkīh*, öfters mit der Erl.: *gāsānīkīh*. — 3) Pü.: *pa mēnūkīh*, Sü.: *paraloke*. — 4) Pü.: *pa vahuman*. — 5) Pü.: *mēnūkān mēnūktum*. — 6) Pü.: *vattar mēnišn*. — 7) Wohl in Anlehnung an Y. *30.* 5. — 8) Wozu Hbm. PSt. 100. — 9) Mit Ntr.

• j. **mainyava-** Adj. (fem. *°yavā-*[1]; *°yəvī-*: *°yaoy-*) 'geistig, unstofflich (und daher unsichtbar)'[2]: *čvantəm drāǰō °yava stiš ašaonō dāta as* V. 2. 19 PüZ.; — *vīspaṃ ašaonō stīm* .. *°yəvīmčā gaēϑyaṃčā* Y. *35.* 1; — *ašavanəm °yaomča gaēϑīmča* Y. *19.* 20; — *miϑrəm* .. *yim aurvantō °vāṇhō* .. *vazənti* Yt. *10.* 68; — *ahurəm mazdaṃ °yaom °yavanaṃ dāmanaṃ °yaoyā stōiš ahūmča ratūmča* Vr. 2. 4; Vd. 20; — *ratavō °yavanaṃ* (näml. *dāmanaṃ*) .. ⁺*gaēϑyanaṃ* Vr. *1.* 1; — *ratavō °yava āyese yešti* .. *gaēϑya* Vr. 2. 1. A) bes. von a) Göttern, b) Dämonen; zu a): *ahurəm mazdaṃ °yaom* Vr. 2. 4; — *nōiṭ mašyō gaēϑyō stē* (sd.) .. *yaϑa miϑrasčiṭ °yavō* Yt. *10.* 106; 106 f.[2], 140; — *miϑrəm* .. *xᵛarənaṇuhastəməm °yavanaṃ yazatanaṃ* Yt. *19.* 35; *10.* 13, 16, *14.* 1, *4.* 3, Y. *23.* 2; — *vīspəmča ašavanəm °yaom yazatəm* .. ⁺*gaēϑīm yazatəm yazamaide* Y. *16.* 1 f., 25. 8; — *xšnāvayeiti vīspe °yavača yazata* ⁺*gaēϑyāča* Yt. *6.* 4; Y. *16.* 9, *71.* 5, FrW. *1.* 2; — *xšnūmaine yazatanaṃ ašaonaṃ °yavanaṃ gaēϑyanaṃ* Y. *3.* 4; 22. 27, V. *19.* 30, Yt. *4.* 8, *19.* 22; — ⁺*hištənte °yavāṇhō yazatāṇhō* .. Yt. *6.* 1; — *nava.čiš °yava yazata* .. *paitišṭaṃ vīϑənti* Yt. *6.* 3; G. 2. 6; — *yazataēibyō °yaoibyasča*[3] *gaēϑyaēibyasča* Y. *1.* 19; — *haϑra °yaoibyō*[3] *yazataēibyō* V. 2. 20. zu b): *miϑrəm* .. *yahmaṭ hača fratərəsənti vīspe °yava daēva yaēča varənya drvantō* Yt. *10.* 97; V. *8.* 31, 32; — *daēvanaṃ °yavanaṃ* V. *8.* 80; — *maϑrō spəntō °yəvīm drujəm nižbairištō* Yt. *11.* 3; — *tā hē snaiϑišca* .. *vīsənte pairi °yaoyāṭ drujaṭ* ⁺*varənyayāaṭča* ⁺*drvōiϑyāṭ* Yt. *13.* 71.

Ableit. aus *mainyav-*. — np. vgl. *mīnō* 'Himmel'. — Pü.: *mēnōk*, Sü.: *paralokacārī*, *paralokīyaḥ*, *adṛśyaḥ*, *adṛśyamūrtiḥ*. — 1) Nur V. *2.* 19 PüZ. — 2) Im Gegens. zu *gaēϑya-*(sd.). — 3) § *268.* 36.

• j. **mainyav-asah-** Adj.: s. unter *mainivasah-*.

• j. **mainyu.tāšta-**[1] Adj. 'von Geistern[2] gefertigt': *vāšəm* .. *stəhrpaēsarəhəm °təm* Yt. *10.* 143; — *aiwyāṇhanəm stəhrpaēsarəhəm °təm* Y. *9.* 26; Yt. *13.* 3, Vd. 20; — *haoma* (sd.) .. *stəhrpaēsarəha °ta* (als APm.) Yt. *10.* 90.

Vgl. *mainyu.ham.tāšta-*. — Pü.: *mēnūkān tāšt*, *mēnūk tāštak*. — 1) Auch *°yut°* geschr. — 2) Nicht von Menschenhand.

• j. ⁺**mainyu.stāta-** Adj. 'von (den) Geistern hingestellt': *asmanəm* .. *yō hištaite °tō* Yt. *13.* 2.

• j. **mainyu.šūta-** Adj. (fem. *°tā-*) 'vom Geist angetrieben': *fravašayō* .. *yā uzbātā °tā frašūsənte barəšnvō avaϑhe ašnō* "die *Fr.*, die, wenn gerufen, vom Geist getrieben, herankommen von .." Yt. *13.* 42.

Komp.: *mainyav-*+*hūta-*; Bthl. IF. *10.* 202.

• j. **mainyuš.xᵛarəϑa-** Adj. (fem. *°ϑā-*) 1) 'die Nahrung des Geistes bildend': *yā nō hənti gāϑā harəϑravaitīšča* .. *°ϑāsča yā nō hənti urune uvaēm xᵛarəϑəmča vastrəmča* Y. 55. 2; 2. 2) 'die Nahrung der Geister geniessend': *aurvantō* .. *°ϑa anaošāṇhō* Yt. *10.* 125.

Komp.: *mainyav-*+*xᵛarəϑa-*, § *304* II. 45. — Pü.: *mēnūk xᵛarišn*; vgl. Bd. *18.* 4.

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• j. **mainyu.ham.tāšta-** Adj. 'von Geistern gefertigt, gebaut': *miδrəm .. yō vāša °ta .. fravazaite* Yt. *10.* 67.

Vgl. *mainyu.tāšta-*.

j. *mamanδsca* P. *28*: lies *manδsča*.

j. *mamδya* N. *26*: lies *maδmya-*.

• j. **mamnāna-** Adj., PPfM.: s. ¹*man-*.

• j. **mamnvah-**[1] : *mamnuš-* Adj., PPfA: s. ¹*man-*.

[1]) Vgl. zu *ǰaγmvah-* No. 1.

• j. **may-** V. 'zu Grunde richten'. Praes. 2 *maya-*.

mayaṯ (3SPrA.) F. *6*.

ai. *minā́ti* 'er mindert' (usw.). — Pü.: *vināsišn* 'Zerstörung'; vgl. **vīmitay-*. — [1]) Unsicher.

j. *mayazdivanąm* N. *62*: lies *myazdavanąm* (so T).

• j. **mayah-** n. 'Begattung, Beischlaf': *vaēnəmnəm °yå frāvōiṯ* (Sp. 932 m.) Yt. *19.* 80; — *stryō °yå pārəndīš* (sd.) *upavāzō* A. *3.* 4; F. *11*.

Ét.? — Vgl. *māyavant-*. — Pü. (zu F.): *māyūt*(?); (zu A.): *māyakān*, Sü.: *strīmaithunāni*; s. dazu Bthl. IF. *12.* 147.

• j. **mayā-** f. 'Freude, Wonne; Segen, Glück': *ā tē baēšaza irīraδarə* (sd.) *vanhāuš manənhō °yābyō* (als Instr.) Y. *10.* 12; — *yō nōiṯ ašahe vahištahe +bərəǰa framarətahe °yå* (AP.) *vaoze* P. *48*(?).

KompE. — Vgl. *māyā-*. — ai. vgl. *máyas-* n. — Pü.: (*pa*) *patmān*.

g. *mavaēδəm* Y. *40.* 1: lies *mavaiδəm*.

• g. **+mavaiδya-**[1] Adj. 'einem wie ich (es bin), meinesgleichen (zu)gehörig': *rāitī tōi xrapaitī* (sd.) *ahmaṯ hyaṯ aibī hyaṯ mīždəm +°δəm*[1] *fradadāδā dazənābyō mazdā ahurā* ".. durch deine Gewährung dessen, was du den *D.* als den meinesgleichen gehörigen Lohn bestimmt hast, o *MAh.*" Y. *40.* 1.

Ableit. aus *mavant-*. — Pü.: *kē mizd ō manīkān*[2]) *frāč dahē ān i ō dēnīkān apāyēt dāt.* — [1]) So Pt 4, vgl. Pü.; s. zu *patay-* No. 1. Falsch BB. *15.* 259. — [2]) Vgl. zu *mavant-* und ¹*ma-* No. 1.

• g. **ma¹vant-** Adj. 'mir ähnlich, mit solchen Eigenschaften, wie ich sie habe, einer wie ich'; nur im Sinn von 'ich' (d. i. *Zaraδuštra*): *mazdā fryāi δwāvaṣ* (sd.) *saŋhyāṯ °vaitē* Y. *44.* 1; — *kəm nā mazdā °vaitē pāyūm dadāṯ hyaṯ mā drəgvå dīdarəšatā* (sd.) *+aēnaŋhē* "wen, o *M.*, wird man einem wie ich als Schützer bestellen, wenn mich .." Y. *46.* 7.

Ableit. — Ableit. aus dem Pron. 1. Pers. Sing. — ai. vgl. *mā́vant-* Adj. — Pü. (zu Y. *44*): *am*, erl.: *hāvišt*, (zu Y. *46*): *ō man u manīkān*, erl.: *hāvištān i man.*

• j., p. ¹**mar-** V. 'sterben'. Praes. 27 *mirya-*[1]), *mariya-*; *s*-Aor. 1 *marš-*. — PPfP. *mərəta-*; PFP. *°mərəδwa-*. — Vgl. noch *məša-*.

'sterben, umkommen': ‖*pasāva^h ka^n buǰiya^h ^huvāmaršīyuš* (sd.) *amariyatā* Bh. *1.* 11; — *°maršant-*. A) von *daēv*ischen Wesen[2]): *mairyō drvå .. ǰvō āpəm ǰainti .. nōiṯ avaδa mərətō* V. 5. 36 f.; 38; — *yezi ahmaṯ* (*hača*) *+puδra +miryeiti*[3]) Nik. 2; — *nasāum .. hiškunąm* (sd.) *tarō yārə mərətanąm* V. *8.* 33; — *yaδa vazaγačiṯ* (sd.) .. *tarō yārə mərətō* V. 5. 36; — *mərətō* FrW. *8.* 2 (?), Yt. *4.* 7 (?).

mit *ava* dnwS.A[2]): *yaṯ drvå ava.-+miryete*[4]) H. 2. 19; — *kaδa drvō ava.-+miryanha*[3][5]) H. 2. 34; — *ava hō* (näml. *daēvayasnō*) *miryāite* V. 7. 37[3]; — *yaṯ mahrkūšō ava.+miryāite*[6]) FrW. *8.* 2; 1[2]; — *pourvō drvō ava.mərətō* H. 2. 34.

mit *frā* dnwS.A[2]): *x^vāšaya zī vīspō anhuš .. +ǰvaiti ax^vāše framiryeite* "durch Essen lebt die ganze Welt, durch Nichtessen verliert sie das Leben" V. *3.* 33.

ai. *mṛtáḥ*; vgl. *mriyáte*; np. *mīrad, murda.* — Pü.: (*frōt*) *murtan.* — [1]) Statt *mairy°*, § *268.* 40. — [2]) Im Gegensatz zu *raēδ-*, *para.raēδ-*; vgl. Yt. *13.* 17 und V. *5.* 37 f., H. *2.* 1, 16 und 19, 34. So im Aw. überall ausser in *amaršant-*. — [3]) Hds. *mairy°*. — [4]) So K 20, M 6. — [5]) Hds. *°yanuha*; vgl. § *268.* 30. S. aber Vyt. *62.* — [6]) Die Hds. haben zu FrW. *8* zweimal *mīryāite* (dessen Schreibung mit *ī* durch die spätere Form des Worts veranlasst ist), einmal das ungetüme *mīryaēšaēiti* (oder *°šaēte*), nach Dst. ZA. *3.* 8 'futur moyen'(!).

• j., g. ²**mar-** V. 'merken'. Praes. 2 *mara-*, 4 *māra-*[1]) 5 *hišmar-*, 26 *mairya-*, 30 (Iter.) *māraya-*. — PPfP. *°mərəta-*, *°marəta-*; PFP. *hišmāirya-*; Inf. *mərətō*, *°mərətaē-ča*, *°mərətayaē-ča*, *marδrāi*; Absol. *°mərətəm*, *°mərətąm*.

1) 'etwas (Akk.) merken, im Gedächtnis behalten, dessen eingedenk sein': *maṯ tāiš vīspāiš yōi tōi mąδrå marəntī* "mit allen denen, die deiner Worte eingedenk sind" Y. *43.* 14; — *tā vō urvātā* (sd.) *marəntō .. sənghāmahī* Y. *31.* 1. a) 'merken auf —' (Akk.): *spasō ārəhāire .. ave aipi daiδyantō .. hišmarəntō* Yt. *10.* 45. b) 'bemerken': *karō masyō yō rənhayå .. vərəsō-stavanhəm āpō urvaēsəm mārayeite* Yt. *14.* 29. 2) Gebete usw. (Akk.) 'sich ins

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Gedächtnis zurückrufen', indem man sie in Gedanken oder leise murmelnd wiederholt: *yaṯ yazō* (sd.) .. *dayāṯ aṣa maδrəm* .. *mairyāṯ* V. 3. 32 f.[2]; — *airyamanəm* .. *iṯīm* .. *tem* ⁺*marīnti*[3] *saδyanti* FrW. 4. 1: — *yezi maδrəm framraza* ⁺*marā vā* Yt. 4. 4; — *yasča* .. *barəṇm ahurahe zairyehe marāṯ*[4] .. *drəṇ'ayāṯ* .. *srāvayāṯ* .. *yazāite* Y. 19. 6; — *staota yesnya* .. *mareəmna* (NPm.) *varəzimna* ⁺*sixšmna sāδayamna* .. Y. 55. 6; — *hmāṯ* .. *marəntəm* ⁺*vərəzintəm sixšintəm sāδayantəm* P. 13[5]. a) absolut sva. 'beten': *δaxam āδravanō mareəmnō* (NPm., unthem.) .. *mastīm jaiδyāite* Yt. 5. 86.

mit *aiwi* 'Jemanden in Gedanken verwünschen': *yaṯ barāni* (Sp. 934 m.) *aiwisastō aiwišmarətō*[6] ⁺*pouru* ⁺*naram ṯbišyantam* Yt. 14. 34.

mit *upa* 1) '(Gebete u. dgl.) aufsagen, rezitieren': *upa vā maδrəm spəntəm maraδta* V. 4. 45[7]. 2) '(einen Vertrag) durch blosse mündliche Verabredung, auf Treu und Glauben ohne Verpfändung abschliessen': *hō* (näml. *miδrō*) *upamarətō hāu aspərəmōmazō hāu anumayōmazō* "der eine (Vertrag) wird auf Treu und Glauben geschlossen, der andere unter Verpfändung eines *Asp.*, der dritte .." V. 4. 48[8].

mit *paiti* 1) 'sich etwas ins Gedächtnis zurückrufen': *staota yesnya* .. *vərəzimna* ⁺*sixšmna sāδayamna* .. *paitišmarəmna* (NPm.)[9] *framarəmna* .. Y. 55. 6; — *paitišmarəntəm*[10] *vərəzintəm* ⁺*sixšintəm sāδayantəm* .. Vyt. 52. 2) Med. 'sich sehnend denken an —, sich sehnen nach —' (Akk.): *tištrīm yim paitišmarəmte pasvasča* .. *kaya nō aoi uzyarāṯ tištryō* Yt. 8. 5; 41, 48; — *yā* (näml. *gāuš*) *varəta* (sd.) *azimna* .. *gavaiδīm paitišmarəmna* Yt. 10. 86; — *arədvī* .. *zaoδre* (statt Gen.) *vāčim paitišmarəmna* Yt. 5. 123; — *arədvī* .. *narəm paitišmarəmna avaṯ* .. *mainimna: kō* .. Yt. 5. 11; — *yā* (näml. *fravašayō*) ⁺*paitišmarəmte*[11] *yā aiwināsəmte* . *yasnasča vahmasča* Y. 23. 3; — *yam dūrāṯ paitišmarəmte*[10] *miδrō* .. Vyt. 52.

mit *frā* '(Gebete) aufsagen, rezitiren', bes. in murmelnder Weise: *yasnəm haptanhāitīm* .. *huframəratəm* (sd.) *framarəmnəm* (pass.) Vr. 16. 0; — *ahunavaitīm gāδam* .. *huframəratam* (sd.) *framarəmnam* (pass.) Vr. 14. 0 f.; — *aiahe vahištahe* ⁺*bərəja framarətahe* P. 48; — *yō* .. *rapiδwinəm ratūm framarāite* A. 4. 5; — *yasča* .. *bərəṇm* .. *marāṯ frā vā marō drəṇ'ayāṯ* .. Y. 19. 6; — *staota yesnya* .. *paitišmarəmna framarəmna* NPm.) Y. 55. 6; — *yezi* ⁺*čyumpe vāčim framareiti* N. 42; — ⁺*aδravatō ratufriš yazaṯ framareiti* N. 38; 21 ('te); — *yazāiṯ* (sd.) *aite framarmati* N. 52; 21⁺, 23, 38; — ⁺*maθmya* ⁺*vaδa framarəmnō* N. 26.

ai. *smáran*; *smṛtíḥ*; np. *hamārai*, *hamurda*. — Pā.: *ēmarēm*; s. noch No. 2–4, 6–9, 11; Sē.: zu Y. 43: *zamarazai*, zu Y. 31: *mazyāmahe*; s. noch No. 12. — 1) Nur Vyt., ohne Wert. Das *ā* wird durch das entsprechende np. oder np. Wort veranlasst sein. — 2) Pā.: *ēmarēnd*, erl.: *ēkpatēn vēā hamēnd*. — 3) Hds. *tem arānti*. — 4) Pā.: *ēmarā*, erl.: *xᵛānā* 'geschr. dd p r an n dt 12)'. — 5) Das Objekt fehlt. — 6) Npā.: *bālāter hamār hamanda*. — 7) Pā.: *mānr spand ē ēmarēnd*, erl.: *hai vāhak ē dāhēn*. — 8) NA. zieht *hō upa.m'* zu den Worten vorher: *yaδa hāu yō nāṯ δa* und trennt *hāu aṯ'* davon ab. Pā. teilt hinter *nāṯ* ab, dann folgt: *āēn ā ē apar marēhk bawāt ka apē ā mārēt*. Vgl. GDM. Stud. 1. 101. — 9) Pā.: ausgelassen. — 10) S. No. 1. — 11) Pā.: *ēmēnēnēn* 'hoffen'. — 12) Das selbe Wort steht auch N. 16 24. 24) als Erläuterung von *ēmarēnēn*. Nach PPGl. soll es *xᵛānēn* gelesen werden. Ich vermute vielmehr, dass hier *xᵛānēn* 'lesen' gemeint ist; vgl. Sā.: *aiāyēti*, erl.: *pazāhayēti* nach DST.).

• j. *vašta haδa nara taδa* **mara** *haδa nāiṯanasuš* Yt. 12. 8: — ? —.

j. *marata*, *mareδa*: s. unter *mardan-*.

• g. (, j.) **marant-** Adj., PPA.: s. ²*mar-*. KompE.

• p. **marav-** m. Name einer Stadt in Medien: *°ruš nāma° vardanam mādaiy* Bh. 2. 6.

Lesung nach Eā.; der Stein zeigt nur noch *m°*; RL. schätzt das Wort auf 8 Buchstaben. Also Lesung – und Stammansatz – unsicher.

j. *marahe* P. 10: lies *mairyehe*. S. unter *mairya-* No. 2.

j. *marāt* N. 58: lies *mrāt*.

• j. ²**marəmna-** Adj. (fem. °*nā-*), PPM.: s. ²*mar-*. KompE.

• j. ²**marəmna-** n. 'Imgedächtnisbehalten': *āδrava duraδfrakātō* °*nəm isəmnō daδnayāi amənm isəmnō tanuye* Yt. 16. 17.

Zum V. ²*mar-*. — Auffällige Bildung. Ob ai. *dyumná-* n., gr. ὄμμα zu vergleichen? S. BTHL. ZDMG. 46. 303. Dann also ar. °*smarmna-*.

• j. *nōiṯ* **maraṇm** *pairištəm* V. 3. 42 PüZ.: — ? —.

• j. **mairīm** Adv.: s. *mairya-*.

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• g. **mairišta-** Adj. 'der am besten im Gedächtnis hat, merkt', mit Akk. verb.: *mazdā̊ saxᵛārō* (sd.) °*tō* Y. *29.* 4.

Zum V. ²*mar-*. — Pü.: *āmārēnītār*, Sü.: *gaṇanakaraḥ*.

• j., g. **marək-** V. 'töten, zerstören', uzw. vom Töten und Zerstören *ahur*ischer Schöpfungen[1]. Praes. 8 *mərənk-*, 9 *mərənča-*, [12 + 22 *mərənčainīš*], 16 (Des.) *mimarəxša-*, 17 (Fut.) *mərəxšya-*[2], 27 *mərənčya-*[3]; *s*-Aor. 1 *mareəxš-*: *mərəxš-*. — PFP. °*mərəxšyanta-*; Inf. *mərəngəδyāi*, *mərənčyāi*, *mahrkāi*, *mahrkaδāi*.

'töten, verderben, zunichte machen, zerstören, schädigen': *nōiṯ* .. *duš.sastiš* (sd.) *ahūm mərəšyāṯ* (3SOA.)[4] Y. *45.* 1; — *anāiš ā manahīm ahūm mərəngəduyē* (2PPM.)[5] "auf solche Weise zerstört ihr das geistige Leben" Y. *53.* 6; — *tištrīm* .. *yim nōiṯ mərəγənte* (3SPM.)[6] *anərō mainyuš* "., den *AM.* nicht verderben kann" Yt. *8.* 44; — *xšayamna mərəγənte* (3SPM.)[6] *gaēδā̊* .. *ašahe yaδa zanda yātumənta mərənčita* (3SOM.) *gaēδā̊ ašahe* V. *18.* 55; Y. *8.* 3; — *mā mərənčainīš* (3SPrA.)[7] *gaēδā̊* .. *ašahe* SrB. *3*; — *gandarəwəm* .. *yō apaṯaṯ* .. *mərəxšānō gaēδā̊* .. *ašahe* Yt. *19.* 41; — *mərənčaite* (3SPM.) *vīspąm daiṅhaom mairyō* .. Yt. *10.* 2; V. *21.* 1; — *aδa daēva vīspā̊* ⁺*mərənčīnta*[8] *yā̊* .. Yt. *6.* 3; — *druxš upa.dvāra mərənčənuha ašāum zaraδuštra* (statt Akk.)[9] V. *19.* 1; — *paiti ahmāi adavata* .. *anərō mainyuš: mā mē dąma mərənčənuha* .. *zaraδuštra* V. *19.* 6[10]; — *yē mā nā mərəxšaitē* (3SKs-AorM.) *anyāδā* (sd.) .. Y. *51.* 10; — *yezi uzirōhva mərənčaite arəzahva bišazyāṯ* "wenn sie (*ǰahi*?; s. § 1) nachmittags (ihm) Schaden zufügt, soll man (ihn) abends kuriren" V. *21.* 3; 3²; — s. noch *mərənčyant-* (nur Ableit.). a) Des. 'zu töten versuchen': *aēṯahmāṯ puδrāṯ* (statt Akk.) *mimarəxšənuha aēṯaδa aēša yā kaine aēṯahmāṯ puδrāṯ* (statt Akk.) ⁺*mimarəxšāite* "'damit such dein Kind (im Mutterleib) zu töten!' Dann versucht das Mädchen ihr Kind damit zu töten" V. *15.* 14.

mit *para* 'schädigen': *navanaptyaē*(sd.)*čiṯ hē urvānəm para.mərənčaite* (3SPM.) V. *13.* 3.

mit *vī* 'zu Grunde richten, verderben': *aēibyō yōi urvātāiš drūjō ašahyā gaēδā̊ vīmərənčaitē* (3PPM.) ".. für die, die nach den Geboten der *Drug* was zum *Aša* gehört verderben" Y. *31.* 1.

ai. *marcáyati* 'er gefährdet'. — Pü.: *murnjēnītan*[11], erl. (zu Y. *53*): *tapāhēnītan*; (zu Y. *32*): *murnjēnišn*[11] *dātan*, erl.: *arawākīh dātan*; Sü.: *mārayitum*, *vināśayitum*. — [1]) Die einzige Ausnahme bildet V. *19.* 6; geringe Stelle; vgl. V. *19.* 1. — [2]) Nur im PFP. — [3]) Mit dem Nasal der Praes. 8, 9, 12; *č* nach § 8. — [4]) § *67* No. 4. — [5]) § *24* No. 5. — [6]) Statt *mərən(g)te* geschr., § *348* No. 1. — [7]) BTHL. AF. *2.* 94, Stud. *2.* 82. NA. hat viermal *māmər°*; aber Pü.: *mā murnjēn*[11]. — [8]) F 1. — [9]) Vgl. V. *19.* 6. — [10]) S. No. 1. — [11]) Oder wie die Transskription zu lesen ist.

• j. **mahrka-**, g. **maraka-**[1] m. 'Tod, Verderben, Vernichtung': *kahmāi yaskəmča* °*kəmča*[2] .. *baxšāni* Yt. *10.* 110; *14.* 47, V. *20.* 7, 10; — *yaskəm yaskāi* .. °*kəm* °*kāi dārayaṯ* (sd.) V. *20.* 1; *9.* 51; — *paitištātəe yaskahe* .. °*kahe* V. *20.* 3; *21.* 2; — *aēte yaska* .. *aēte* °*ka* (als AP.) V. *9.* 48; — °*ka apa.dvarata* Yt. *3.* 7; 10; — °*kanąm mahrkō.təməm* Yt. *3.* 14²; — *nōiṯ axtiš nōiṯ* °*kō* V. 2. 5; *6.* 43; — *dəmānəm* .. *ādāṯ dušitāčā* (sd.) *marakaēčā*[3] Y. *31.* 18; — *pairi drvataṯ* °*kāṯ* Y. *57.* 25; — *kəm aoǰišta* °*ka* (IS.) *mašyāka daēvō aošō* (sd.) *yazāite* V. *17.* 1; — °*kahe apanaštahe* V. *21.* 2. DS. *mahrkāi* als Inf. s. bes.

KompE.; Ableit. — Zum V. *mərək-*. — ai. *márka-* m. Name eines Dämons; np. *marg* 'Tod'. — Pü.: *mark*, *markīh*. — [1]) In *marakaēčā*; s. dazu § *289* No. — [2]) Gegen § *289* No.; s. No. 1. — [1]) S. No. 1.

• j. **mahrkaδa-** m. 'Töten, Verderben, Zerstörung': *čīm* ⁺*aošənəha* .. *isaiti* .. ᵛ*gaēδāhvō* ⁺°*kaδəm*[1] Aog. *48*; — *uta barənti* °*kaδəm daēum apaošəm* Yt. *18.* 6 (?). DS. °*δāi* als Inf. s. bes.

Zum V. *mərək-*. — Pü.: *markīh*. — [1]) In der Hds. °*kasəm* geschr.

• j. **mahrkaδāi** Inf.[1]) 'zu verderben, zu nicht zu machen': *yaδāṯ aiwičiṯ ǰaγmaṯ ašavanəm m° aom čiδrəmča stīmča* Yt. *19.* 12; — *zaraδuštrəm yim* .. *naēδa vīspe* .. *daēva m° upadarənvainti* (sd.) Yt. *8.* 44.

Zum V. *mərək-*. — Vgl. *mahrkaδa-*.

• j. **mahrkāi** Inf. 'zu töten, zu verderben': *δrāδrāi ašahe gaēδanąm* .. *m° ašahe gaēδanąm* Yt. *19.* 48–50; — *yąm frača kərəntaṯ anərō mainyuš* .. *m° ašahe gaēδanąm* Y. *9.* 8; — *naēčišča aiṅhā̊ yāsāiti zyānāi* .. *nōiṯ m°* Y. *65.* 11.

Zum V. *mərək-*. — Vgl. *mahrka-*. — Pü.: (*pa*) *markīh*.

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• j. **mahrkō.təma-** Adj. 'der am meisten Tod, Verderben ist': *mahrkanąm °mąm* Yt. *3.* 14[2].

• j. **mahrkūša-** m. EN. eines *daēv*ischen Wesens, nach Dk. Zauberers*): *yaṯ °šō ⁺ava.-miryāite* FrW. *8.* 2. [S. noch **mōirōs.*]

*) Wenn 300 Jahre vom Millennium des *Uxšyaṯ.nəmah* vergangen sind, wird der Zauberer *M.* durch Schnee und Kälte in drei Jahren fast die ganze Menschheit vernichten. Dann soll *Yimas Var* (sd.) geöffnet und so die Erde neu bevölkert werden: worauf das Millennium des *Uxšyaṯ.nəmah* beginnt. Vgl. SBE. *47.* 9, 108, *18.* 109, 479, Dst. ZA. *2.* 19, Söderblom La vie future 181 und zu *aγa-* No. 1.

Eig. 'Zerstörer, Verderber', zum V. *marək-*; s. Wh. Gr.[2] § *1197* c.

• p. **margav-**, j. **marγav-**: *mŏurv-*[1]) m. Name eines Landes, *Margiane*[2]): ‖ *°guš nāmā* dahyāuš* Bh. *3.* 3; *2.* 2; — *hauv °gum hamiθ'iyam akunauš* Bh. *4.* 2; — *adam xšāyaθiya* amiy °gauv* Bh. j, *4.* 2; ‖ — *θritīm asarəhąmča . . frāθwərəsəm . . mōurum sūrəm ašavanəm* V. *1.* 5; — *nisāim yim antarə mōurumča bāxδīmča* V. *1.* 7; — *⁺ā iškatəm . . mourum hārōyum gaomča suxδəm x'āirizəmča* "hin . . nach dem zu *Haraēva* gehörigen *M.* und nach *G.* . ." Yt. *10.* 14.

Ableit. (s. *märg°*). — mp. (Pü.), np. *marv*, np. *marγ-āb*; s. dazu Hbm. PSt. 248. — [1]) Aus ir. **margu-*, § *268.* 22, *275*, *298.* 3, *407.* — [2]) *M.* gilt in den pers. Inschriften nicht als Hauptprovinz, sonst würde es Bh. *1.* 6, D. *5.* 2, *6.* 3 aufgeführt sein. Damit stimmt die Angabe Yt. *10.* 14, wonach *M.* als zu *Haraēva* gehörig bezeichnet wird. Anders Justi GIrPh. *2.* 454. Doch vermag ich in Bh. *3.* 3 keine Begründung für seine Annahme zu erkennen.

• j. **marəγā-** f. 'Wiese': *haθra °γā avastaya* ". . leg Wiesen an" V. *2.* 26.

np. *marγ* 'Wiese'; s. dazu Hbm. ZDMG. *46.* 244, Justi ZDMG. *51.* 249, NB. 14 b. — Pü.: *murv*[1]) (*apē īstēn*), erl.: *pērāmōn i āp.* — [1]) Wie für *mərəγa-*.

• g. **maraxtar-** m. 'Zerstörer, Verderber': *arəhāuš °tārō ahyā yaēčā mazdā* "und die Verderber dieses Lebens, o *M.*" Y. *32.* 13[1]).

Zum V. *marək-*. — Pü.: *murnjēnītār.* — [1]) Es sind damit die Irrlehrer gemeint; vgl. Y. *45.* 1, *46.* 11, *53.* 6.

• j. **marəxštar-** m. 'Gestalter': *amərəšanąm spəntanąm . . yōi hənti ārəhąm dāmanąm . . dātarasča °tarasča . .* Yt. *19.* 18.

Vgl. gr. μορφή (Solmsen KZ. *34.* 23); *xšt* nach § *53* II.

• j. **marəθā-** f. Bezeichnung eines Teils der (tierischen) Eingeweide: *yaṯ antarə vərəδka ⁺as °θa* "was zwischen den Nieren sitzt, (näml.) *M.*" V. *18.* 70 PüZ.[1]).

Et., Bed.[2]) und Stammansatz? — [1]) Glosse zu *asmanivā* (sd.). Hds. (nach Wg.): *asma rəja.* — [2]) Falsch Dst. ZA. *3.* 51.

• g. **marəta-** m. 'Sterblicher, Mensch': *yō . . zaraδuštrəm rādarəhā* (sd.) *°taēšū xšnāuš* Y. *46.* 13; — *vačō srūidyāi* (sd.) *hyaṯ °tačibyō vahištəm* Y. *45.* 5; — *yō ī dāyāṯ* (sd.) *ōāvā °tačibyō* Y. *29.* 7.

Eig. PFP. zum V. ¹*mar-*. — Vgl. *maša-*. — np. *mard*, gr. μορτός. — Pü.: *martum*, (zu Y. *29*): *ōšmurtār*, erl.: *ēhrpat* (auf Grund falscher Etymologie).

• j., g. **marətan-**[1]): *marəθn-*[1]) Adj. 'sterblich; Mensch'; Sing. auch koll.: *yā bąnayən* (sd.) *ahūm °rətānō* (GS.; koll.) Y. *30.* 6; — *yā rāərhayən sravarəhā . . °rətānō* (AP.) Y. *32.* 12. a) mit ²*gaya-* (sd., auch fdSt.) EN. des ersten Menschen: *°rata*; *°rəθnō*, *°raθnō*; *°rəθnaṯ.*

Ableit. aus **marəta-* n.[2]) 'Tod', zum V. ¹*mar-*. — [1]) Auch *maraṯ°*, *maraθ°* geschr. — [2]) Verhält sich zu got. *maurþ* n. wie ai. *márta-* m. zu arm. *mard* (m.).

p. *martihyā* Ao. *1.* 1: s. *martiya-* mit No. 2.

• p. ¹**martiya-**, j., g. **mašya-** m. 'Sterblicher, Mensch; Mann'; Sing. auch koll.: |*°yā* (VS.) *hyā a*ura*mazdāha* framānā hauvtaiy gastā* (sd.) *mā θadaya** D. *6.* 6; — *hyaṯ tā urvātā sašaθā* (sd.) . . *°yārəhō* (VP.) Y. *30.* 11; — *yaoždāta bun °yō* V. *19.* 23[3]); — *urvaθō . . yazatanąm yaθa zarōnəm °yānąm* Az. *4*; — *tā dəbənaotā °šīm hujyātōiš* (sd.) Y. *32.* 5; *46.* 11; — *yimasčiṯ yō °yəng čixšnušō ahmākəng gāuš bagā x'ārəmnō* (sd.) Y. *32.* 8; — *daxštanąm yōi hənti arərahe mainyāuš daxštəm ⁺°yāišča*[1]) *paiti niδātəm* V. 2. 29; — *sādrā mōi sąs* (sd.) *°yaēšū zarazdāitiš* Y. *43.* 11; — ‖ *baga* ⁺vazarka* . . hya* °yam adā* hya* šiyātim adā* °yahyā* D. *6.* 1, *7.* 1, X. *1.* 1, *6.* 1, Ao. *1.* 1[2]); ‖ — *kō . . āθrō tafnuš dārayaṯ tanaoṯ hača °yehe* V. 20. 1; — *avi imąm tanūm yąm °yānąm* V. 20. 3, 5; — *yaṯ hīš antarə vātō fravāiti barō.baoδō* (sd.) *°yānąm* Yt. *13.* 46; — *°yānąm parō fšarəmāṯ* "aus Scham vor den Leuten" V. *15.* 9, 10; — *kəhrpəm . . yąm iristahe °yehe* V. 5. 1; *19.* 28[2]; — *sairi* (sd.) *°ya* (NP.) *iriste zəme niδāite* V. 7. 45; — *°yehe yārə.čaršō* (sd.) Yt. *8.* 36; — *kasə θwąm paoiryō haoma °yō hunūta* Y. *9.* 3; 4, F. *11*,

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Yt. 2. 11; — *kō paoiryō °yānąm* .. V. 20. 1; 2. 1, 2, Yt. *19*. 53; — *yimō* .. *hvarə.darəsō °yānąm* Y. *9*. 4; Yt. *15*. 16; — *xšayō* .. *°yānąm* Yt. *13*. 18; — *yaṯ ās °yānąm* .. *aojištō* Yt. *19*. 38; 36; — *naēδa.čiš raēva °ya* (statt NS.?) Yt. *14*. 36; — *yō* .. *aēnanhā asti °yō* Y. *9*. 28; *10*. 8, V. *19*. 27; — ‖ *°ya[h] hya[h] draujana[h] ahatiy* Bh. *4*. 5, 14; 13, *1*. 8; — *nōiṯ °yō gaēδyō stē aojō* (sd.) *manyete dušmatəm* Yt. *10*. 106; 107[2]; — *naēčiš* .. *aošanuhatąm °yānąm* Aog. *58*; — *nipāyōiš °šīm urvaδəm* Yt. *1*. 24; — *uxδašna °yō vanhā yaδa* .. F. *3* f.; — *tištrīm* .. *yō daδāiti* .. *ayaptā jaiδyantāi* .. *°yāi* Yt. *8*. 49; *18*. 4; — *imaṯ* .. *stāvištəm šyaoδnəm °ya vərəzinti sāsta* Yt. *17*. 59; — *°ya mərənčyastəma* V. 7. 58; — *miδrəm* .. *yō nōiṯ kahmāi miδrō.drująm °yānąm aojō daδāiti* Yt. *10*. 62; 62, 23, 26, 37[2], 38, 72, 133, *14*. 63; — *°yō gaδō* Aog. *80*; — *°yō yō yaožδāδryō* Vd. *4*; — *°yasča drvā sāsta* V. *21*. 1; Y. *65*. 8, Yt. *3*. 7, 10, Y. *9*. 31, V. *4*. 49, Yt. *4*. 4 (?); — *drvatąm daēva-yasnanąm* .. *°yānąm* V. *19*. 26, 41, Y. 72. 11; — *aδaurune °yāi* .. *raδaēštāi* .. *vāstryāi fšuyante* V. 5. 58; 57; — ‖ *naiy āha[h]* (sd.) *°ya[h] naiy pārsa[h] naiy māda[h] naiy amāxam taumāyā kaščiy hya[h]* .. Bh. *1*. 13; — *1 °ya[h] frāda[h] nāma[n] mārgava[h]* Bh. *3*. 3; 5, 13, *1*. 11, 16[2], 2. 3, 4, 14, 5. 1[2]; — *parsahyā °yahyā +dūraiy* (sd.) *arštiš parāgmatā* .. *pārsa[h] °ya[h] +dūrayapiy hačā pārsā[h] hamaram* (sd.) *paitiyajatā* D. *6*. 4; — *hauv °ya[h] hya[h] avahyā kārahyā maδišta[h] āha[h]* Bh. *3*. 11; 9; — *utā tyaišaiy fratamā °yā anušiyā āha[n]tā* Bh. *1*. 13; — *avam vahyazdātam utā °yā tyaišaiy fratamā anušiyā āha[n]tā agarbāya[n]* Bh. *3*. 7; 8, 11, 2. 13; ‖ — *yāṯ yūštā framīmaδā* (sd.) *yā °yā* (NP.) *ačištā dantō vaxšəntē daēvō.zuštā* (sd.) Y. *32*. 4; — ‖ *avaδā adam hadā kamnaibiš °yaibiš* .. *gaumātam* .. *avāǰanam* Bh. *1*. 13; — *imaiy °yā tyaiy +adakīy* (sd.) *avadā āha[n]tā yātā* .. Bh. *4*. 18; 18, 19 (?) ‖. a) im Gegensatz zu Tieren: *yavō* (sd.) *mē °yō x[v]arāṯ vāstrəm gave* V. 5. 20; — *yaoždā* (sd.) *°yāi +aipī.zaδəm* .. *gavōi* .. Y. *48*. 5; — *pasvasča staorāča* .. *°yāča bizəngra* Yt. 5. 89; — *pasvąmča staoranąmča °yānąmča sūnąmča vayąmča* V. 2. 8; 10; — *pasvasča staorāča °yāča parō darəšvąnō* Yt. *8*. 5; V. 2. 8, 9, 11; — *astəm* .. *sūnō vā para.iristahe °yehe vā* V. *6*. 10; 42, 7. 23. b) im Gegensatz zu den *Daēva* (usw.): *yastā daēvēng* .. *°yasčā tarō.mastā* (sd.) Y. *45*. 11; — *vīspe daēva °yasča* Yt. *1*. 6; — *vīspāiš* .. *daēvāiščā xrafstrāiš* (sd.) *°yāiščā* Y. *34*. 5; *19*. 2, *29*. 4, *48*. 1; — *ṯbaēšā daēvanąm °yānąmča* Y. 52. 2; Yt. *1*. 2, 5; — *pairi daēvāaṯčā ṯbaēšarəhaṯ* (sd.) *°yāaṯčā* Y. *58*. 2; *68*. 8, Yt. *13*. 89, 142; — *nōiṯ daēvō* .. *°yō* .. *yātavō* .. *pairikā* Yt. *1*. 6; *15*. 56; — *aiwi.vanyā vīspe daēva °yāča* (als AP.) .. *yātavō pairikāsča* Yt. *19*. 29; — *nōiṯ yātavō pairikāsča* .. *yātavō °yānąm* .. *daēva* Yt. *8*. 44; — *ṯbaēšā daēvanąm °yānąmča yāδwąmča pairikanąmča* Y. *9*. 18. A) 'Mann' in geschlechtlichem Sinn: *yōi kainina anupaēta* (sd.) *°yānąm* Yt. *17*. 55; 54, *15*. 39; — *yaṯ °yō °šīm xšudrā avi fraənhərəzaiti yaṯ vā °yō °yānąm xšudranąm +pairi.gəurvayeiti* V. *8*. 32.

KompA., E.; Ableit. — Vgl. [2]*martiya-* EN. — Zum V. [1]*mar-*; § *272*. — Vgl. *marəta-*. — ai. *mártya-* m. — Pü.: *martum*. — 1) Vgl. Var. — 2) Wo *°tihyā* statt *°tiyahyā* geschrieben ist. — 3) Koll. Sing. mit Plur. des Verbs? Geringe Stelle.

• p. [2]**martiya-** m. EN. eines Persers, der sich gegen *Darius* I. empörte: *1 martiya[h] °ya[h] nāma[n]* .. *hauv udapatatā [h]uvaǰaiy* Bh. 2. 3; f.; — *1 °ya[h] nāma[n] pārsa[h]* Bh. *4*. 2; — .. *[h]uvaǰiyā avam °yam agarbāya[n]* .. *utāšīm avāǰana[n]* Bh. 2. 4.

Vgl. [1]*martiya-*. — Vll. Kurzname.

• g. **marəd-** V. 'verderben'. Praes. 2 *marəd-*, 9 *mōrənda-*[1]).

'verderben, zu Schanden, zunichte machen': *duš.sastiš sravā mōrəndaṯ hvō ǰyātūš sənghanāiš xratūm* "der Irrlehrer macht die (heiligen) Worte zu Schanden, er den Plan des Lebens mit seinen Lehren" Y. *32*. 9; — *hvō mā nā sravā mōrəndaṯ* "der ists, der die (heiligen) Worte zu Schanden macht" Y. *32*. 10; — *taččiṯ mā mōrəndəm ǰyōtūm* "die sinds, die das Leben zunichte machen" Y. *32*. 11; — *yōi gəuš mōrəndən urvāxš.uxtī* (sd.) *ǰyōtūm* Y. *32*. 12. a) Med. im refl. Sinn: *tā drəgvatō daēnā +marədaitē*[2]) *+ərəzaoš* (sd.) *haiδīm* Y. *51*. 13.

ai. vgl. *mṛdnāti* 'er zerreibt'. — Pü.: *murnjēnītan* 3), *murnjēnišn dātan* 3), (zu Y. *51*): *ōš murtan*. — 1) Ar. **mṛnd**, § *268*. 4. — 2) K 5 usw.; NA. *°tī*. — 3) Vgl. zu *marək-*.

• p. ** [*]**marda[h]** ** Bh. 5. 1.

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• j. **marəδā-** f. – ? –, eine Landplage Margianes: *mōurum . . āaṯ ahe paityārəm frākərəntaṯ anrō mainyuš . . °ḍamča vīδušamča* V. *1.* 5.

Pü.: *āmāl* (HORN BB. *17.* 265)[1]), erl.: *āmāl*[1]) *i ayāwārān ān yāδ kunēnd.* S. dazu die GrB.-Stelle bei DST. ZA. *2.* 8. — [1]) am a r; ich halte die obige Lesung nicht für sicher; GrB. hat am n ar.

• p. **marduniya-** m. EN. eines Persers, *Mardonius*: +*gaubruva*[h] *nāma*[n] °*yahyā puδ*[r]*a*[h] *pārsa*[h] Bh. *4.* 18.

Vll. Ableit. aus **marduna-* m. 'Winzer'; vgl. np. *mul* 'Wein', ai. *mṛdvīkā-* f. 'Weinstock'[1]). — [1]) Doch s. auch ZDMG. *54.* 359.

• j. **marəδra-** n. 'Merken, Imgedächtnisbehalten': °*rəmča varəzīmča daēnayā varəhuyā* Y. 22. 3. DS. °*rāi* als Inf. sbes.

Zum V. [2]*mar-*. — Pü.: *ōsmurišnīh*, Sü.: *adhyayanam.*

• j. **marəδrāi** Inf. 'im Gedächtnis zu behalten': *uši ahurahe mazdā darəδrāi* (sd.) .. *xratūm . . m° . . hizvaṃ . . fravākāi maδrahe spəntahe* Yt. *1.* 28.

Zum V. [2]*mar-*. — Vgl. *marəδra-*. — Pü.: +*ōšmurišn rāδ.*

• j. **mairya-** Adj. (fem. °*yā-*) 'betrügerisch, tückisch, schurkisch; Schurke': +*āδaδča* +°*re*[1]) (NSf.) *nāšātaēča* °*yō* "und es wird zu Grunde gehen die Schurkin und verderben wird der Schurke" Yt. *19.* 12; *4.* 8; — *ārmatōiš dōiδrābya avāstryata* (sd.) °*yō* Yt. *1.* 29; — *mərənčaite vīspaṃ daiθhaom* °*yō miδrō.druxš* Yt. *10.* 2; — °*yō drvā bizangrō* V. 5. 35; — *sāδraṃ kaoyaṃ karafnaṃča* °*yanaṃča bizangranaṃ ašəmaoγanaṃča* Y. *9.* 18; — +*ǰanyōiš* . . °*yayā* Y. *10.* 15; — *mā hē* °*yō gəurvayōiṯ mā ǰahika* Yt. *8.* 59; — *nōiṯ* +°*yehe*[2]) *nōiṯ ǰahikayā* P. *10*; — °*yō tūiryō fraərase* Yt. 5. 41, *19.* 56, 82; 82, 77, 5. 50; — °*rīm tūirīm fraərasyānəm* Yt. *9.* 18, 22, *19.* 77, Y. *11.* 7; — °*yehe hyaonahe arəǰaṯ.aspahe* Yt. *9.* 30; — *tafsaṯča hō* °*yō* (näml. *ažiš srvarō*) Y. *9.* 11; — °*re* (NSf.) . . *būšyaṃsta* FrW. *10.* 42; — *āaṯ maṃ* °*yō ākasaṯ anrō mainyuš* V. 22. 2; 2. a) ASn. °*rīm* als Adv. 'trügerischer Weise, betrüglich': *aštraṃ* °*rīm kāšayeiti* (sd.) *anaiwyāstō daēnaṃ* "betrüglich handhabt die Strafgeissel, wer nicht . ." V. *18.* 4[3]). [*azəm maire* Yt. *1.* 29: lies *zamarə.*]

Vgl. mp. *mar*, air. *mellaim* 'ich betrüge', lit. *mēlas* 'Lüge', arm. *mel* 'Sünde'; Litt. bei HBM. AGr. *1.* 473. Falsch GIrPh. *2.* 534). — Pü.: *mar*, (zu Y. *10*): *marānīk*; Sü.: *nṛśaṃsaḥ*, erl.: *nikṛṣṭaḥ*; Npü.: *rāhzan* 'Strassenräuber'. S. noch No. 2. — [1]) NA. *mare.* Lesung unsicher. — [2]) Hds. *marahe*, Pü.: *mār*; s. aber Yt. *8.* 59. — 3) DST. 'il manie un *Ashtra mairya* irrégulier', womit zuvor +*ainim* übersetzt wurde. Aber *ainim* (sd.) fehlt hier, muss also dem Sinn nach ungefähr durch *mairīm*, das *D.* stillschweigend korrigirt, ersetzt sein. S. jetzt auch GDN. SPreussAW. *19.* 422. zPü. s. unter *kāšaya-*. — 4) S. dazu BTHL. LG&RPh. *1902.* 61.

• j. **maurvay-** m.[1]) 'Ameise', ein *daēvi*sches Tier, von dem zwei Arten geschieden werden: *xrafstrəm ava.ǰanaēta maoirīm dānō.karšəm* (sd.) V. *16.* 12; — *baēvarə maoirinaṃ dānō.karšanaṃ ava.ǰanyāṯ* V. *14.* 5; *18.* 73; — *baēvarə maoirinaṃ araēkanaṃ* (sd.) *kutakanaṃ dužaininaṃ ava.ǰanyāṯ* V. *14.* 5.

Aus ar. **marǵ*° oder **margʷ*°; zSchr. *maoir*° s. § *268.* 44. — mp. (Pü.), np. *mōr*[2]). Weiteres bei HBM. AGr. *1.* 476, IFAnz. *10.* 22; dazu noch WN. AiGr. *1.* 277. — [1]) Gegen den Ansatz eines fem. °*vī-* sprechen die Epitheta. — [2]) Vgl. mp. *bōr* unter *baoirya-*.

• j. **marəz-** V. 'streifend berühren'. Praes. 2 *marəza-*, 3 *mərəza-*, 8 *mərəz-*[1]). — Inf. *mərəždyāi.* [S. noch zu *mərəzyumna-*.]

1) 'streifend berühren, streifen': *miδrəm . . yō . . aiwyāiti . . marəzaiti ava karana aiθhā zəmō* Yt. *10.* 95. 2) 'im Flug streifen': *vārəγnahe . . yō vazaite . . barəšnavō marəzaṯ gairinaṃ ǰafnavō marəzaṯ raonaṃ* Yt. *14.* 19–21; 21[2].

mit *aipi* '(ein Tor, Akk.) anbringen an –' (Akk.): *apiča təm varəm marəza dvarəm* (sd.) *raočanəm* V. 2. 30; 38 (wo *marəzaṯ*).

mit *ā* 'auffliegen': *dva āmarəzən . . vīmarəzən . . framarəzən* (sd.) Yt. *14.* 45.

mit *ā* und *anu* 'fliegend begleiten': *ā dim* (näml. *tiγrīm*) *paskāṯ anumarəzatəm ašišča . . pārəndiča* "hinter ihm drein flogen begleitend *A.* . . und *P.*" Yt. *8.* 38.

mit *ā* und *pairi* 'ringsum streichelnd berühren': *ā dim* (näml. *zaraδuštrəm*) *usča pairi.marəzaṯ* (näml. *ašiš vanuhi*) *hāvōya bāzvō dašinača* Yt. *17.* 22.

mit *frā* 1) 'wegfegen': *daēna māzdayasniš narš ašaonō framərəzaiti vīspəm dušmatəmča . . yəδa . . framərəzōiṯ* (s. 2) "die *mazday.* Religion fegt alles, was ein Gläubiger Übles gedacht . . hat, weg wie . . V. *3.* 42; 7. 52 PüZ. 2) 'freifegen, säubern': . . *framərəzaiti* (s. 1) *vīspəm dušmatəmča . . yəδa vātō . . δwāšəm* (sd.)

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.. *framərəzōiṯ* V. *3*. 42. 3) '(einen Vertrag) aufheben': *vačō .. mīϑrəm kərənaoiti* +*zastō.mazō .. framərəzaiti .. antarə urvaitya* (sd.) *fradaϑaiti* V. *4*. 3; 3 f.[4]. 4) 'fortfliegen': *dva āmarəzən dva vīmarəzən dva framarəzən* (statt Du.) "die zwei (Federn) sollen auf, .. hin und her, .. fortfliegen" Yt. *14*. 45.

mit *nī*: s. Inf.

mit *vī* hin und herfliegen': *dva āmarəzən .. vīmarəzən .. framarəzən* (sd.) Yt. *14*. 45.

ai. *mārṣṭi*, *mṛjánti*, *ni-mṛñjyāt*; np. *mālīdan* 'reiben', woss. *mārzin* 'fegen'. — Vgl. *mərəždā-*. — Pü. (mit *frā*): *frāč mālītan*, (mit *aipi*): *apar .. dāt dēvār* ('Mauer'); Npü. (zu Yt. *14*. 45): *māliš dādan*, (zu Yt. *14*. 21): *dar marz*. — [1]) Nur im Inf.

• j. **marəza-** m. 'Mark, Grenzgebiet': *anusō pārəm °zəm ava.hištāṯ* "zwangsweise soll er sich in das äusserste Grenzgebiet[1]) begeben" V. *4*. 53.

mp., np. *marz*. — Pü.: *axᵛarsandīhā pa ān frōttum marz apē ēstēnd*; Erl. undeutlich. — [1]) Wo es wegen der unruhigen Nachbarschaft am gefährlichsten ist.

j. *marəzišmyehe* Yt. *13*. 126 lies *mərəz°*.

• j. **maršaona-** Adj. 'mit (dem *Daēva*) *Maršavan* in Verbindung stehend, von ihm herrührend': *iϑyejō °nəm* V. *19*. 1, 2, 43; — *iϑyejərhō °nahe* Yt. *6*. 4; *13*. 130.

Ableit. aus *maršavan-*. — Pü.: *sēž i nihān rawān*, Npü.: *marg i nihān āyanda*, Sü.: *mṛtyur guptacārī*.

• j. **maršavan-** m. Name eines *Daēva**): *kā asti iϑyejā °šaonō* "welches sind die Gefahren (von Seiten) des *M*.?" V. *18*. 8 [1]).

*) Der den Abfall vom rechten Glauben bewirkt; vgl. V. *18*. 9 und und unten zEt.

Ableit. — *maršaᵗvan-* eig. 'das Vergessen bewirkend'; s. GDN. KZ. *25*. 405; vgl. ai. *durmarṣa-* Adj. 'schwer zu vergessen', np. *farāmōš* 'vergessend' (s. dazu IF. *4*. 130). — Pü.: *sēž i nihān rawān*; vgl. zu *maršaona-* und HAUG SBayrAW. *1868* II. 25, DST. ZA. *2*. 242. — [1]) Die SPreussAW. *19*. 423 vorgeschlagene Fassung halte ich nicht für richtig.

• j. **maršō.kara-** Adj. — ? — [1]): *vərəϑraγnəm .. aršō.karəm °rəm frašō.karəm* Yt. *14*. 28.

Npü.: *šumār kunanda*. — [1]) Erklärungsversuch bei GDN. 3Yt. 74 ('versöhnlich'), DST. ZA. *2*. 568 ('qui fait mourir').

• j. **maršū-** f. 'Bauch, Wanst' uzw. *daēv*-ischer Wesen [1]): *nāiryā vā puϑrahe vā haoyā vā °šuyā* (GS.)[2]) "für des Weibes oder Sohnes oder für den eignen Wanst" Y. *11*. 1.

š aus ar. *xš*, vgl. *mərəzāna-*. — Pü.: *mulān*, Sü.: *duṣṭodaram*. — [1]) Im Gegensatz zu *uruϑwar-*. — [2]) Vgl. zFlex. BTHL. IF. *9*. 276.

• j. **marždika-**: s. unter *mərəždika-*.

Ableit.

• j. **marždikaᵗvant-** Adj. 'erbarmungsvoll, barmherzig': *hadišasča* (sd.) .. *°vatō* Vr. *9*. 5.

Ableit. — Pü.: *āmurzišnōmand*.

• j. **marždikavasᵗəma-** Adj. 'der am meisten Erbarmen, Mitleid hat': *°təma* (als AP.) *ϑrāyō.driγutəma* A. *3*. 4.

Superl. aus *°kavant-*. — Pü.: *āmurzītārtum*.

• j. **mas-** Adj. (fem. *°sī-*) 'lang': *zəm .. yəm °sīmča paϑanəmča* "die Erde, die lange und weite" Yt. *13*. 9. a) 'ausgedehnt, gross': *yaϑa azəm .. °sa* (APn.)[1]) *xšaϑra nivānāni* Yt. 5. 130; — *°sō* (statt GSf.) *vā āpō °sō vā ϑwaēšō* (sd.) Yt. *11*. 4; — *arədvī .. °sō* (GS.)[2]) *xšayete* (sd.) *xᵛarənəhō yaϑa* .. Yt. 5. 96.

Ableit. — mp. (Pü.) *mas*; gr. vgl. μακρός. — Vgl. *masyah-*, *masišta-*. — [1]) Them. — [2]) Unrichtig KZ. *30*. 539.

• j. **ᵗmasan-** n. 'Grösse, Bedeutendheit': *°sanača* (IS.) *vərhanača srayanača* (sd.) V. *5*. 22, Yt. *19*. 58, A. *1*. 12, H. *1*. 6, 2. 11, +P. *42*. a) Plur. 'Grosstaten': *čiϑra vō buyārəš °sānā* (NP.)[1]) *čiϑra vō zavanō.savō* (sd.) Ny. *3*. 11.

Ableit. — Zum Adj. *mas-*. — Pü.: *mas*. — [1]) Them.

• j. **²masan-** Adj. 'gross, bedeutend': *yərhē .. °sānasčā* (GS.) *vərhānasčā srayanasčā* (sd.) *čarəkərəmahī* Y. *58*. 4.

Ableit. aus ᵗ*masan-* n., durch Haplol. aus **masanan-*(?)[1]); man beachte das *ā* des GS. und § *403* I. — Pü.: *masīh* 'Grösse'. — [1]) S. auch ai. *varmin-*, *nāmin-* u. a. (bei WH. Gr.² § *1230* c); vll. hat sich der Typus schon im Arischen ausgebildet.

• **masah-** n. 'Länge; Grösse': *arədvīm sūrəm .. yā asti avavaiti* (sd.) *°sō yaϑa* .. Y. *65*. 3. a) AS. als Adv. 'valde': *zafarə tafsən* (sd.) *aya °sō* V. *3*. 32.

KompE. — Zu *mas-* Adj. — Vgl. gr. μῆκος. — Pü.: *masīh*, (zu a): *masāk*.

• j. **masō** Adv.: s. *masah-*.

• j. **masit-** Adj. 'ausgedehnt, gross': *yaϑa ave awrā upāpā °sitō gairīš nivānənti* Yt. *14*. 41.

Ableit. aus *mas-*; vgl. *masita-* mit No. 2.

• j. **masita-** Adj. [1]) (fem. *°tā-*) 'gross, um-

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fangreich': *arədvīm* .. °*sitąm* .. *yā asti avavaiti masō* .. Y. *65*. 3; — *tūm* .. *nmānā* °*sitā daδāhi* Yt. *10*. 30; — *dāyā* .. *xratūm pasčaēta* °*sitəm mazānəm apairi.āδrəm* (sd.) Y. *62*. 4.

Ableit. aus *mas-*; vgl. *masita-*[2]). — Pü.: *mas*. — [1]) Vgl. noch zu p. **mazānam*. — [2]) Vgl. ai. *harit-* und *hárita-*?

• j. **masišta-**, p. **maδišta-** Adj. 'der grösste'; 1) der Ausdehnung nach: *kasištahe* .. *maδəmahe* .. °*tahe ərəzvō fratəməm ṭbišiš* V. *6*. 14. 2) ‖ dem Rang nach: *a^hura^h-mazdā* .. *hya^h* °*ta^h bagānām* D. *4*. 1; X. *6*. 1. a) bes. 'der Oberste' einer Truppe: *hya^h mādaišuvā* °*ta^h āha^h* Bh. 2. 6; — *hya^h avahyā kārahyā* °*ta^h āha^h* Bh. *3*. 11; 11, 2. 4; — *avamšām* °*tam akunavam* Bh. 2. 6; 14, *3*. 6, 9, 14, *5*. 1, 4; — *avam* °*tam akunavaⁿtā* "den machten sie zu ihrem Obersten" Bh. *3*. 3, *5*. 1.

Superl. zu *mas-*. — mp. (Pü.), np. *mahist*.

• j. **mastay-** f. 'Kenntnis, Wissen': *dazdi ahmākəm* .. °*tīm spānō vaēiδīmča* Yt. *10*. 33; *5*. 86, Y. *9*. 22, *62*. 4; — °*tīm vīspō.-pačsarəhəm* "allseitiges Wissen" Y. *9*. 17; *57*. 20.

Zum V. *mand-*; § *53* II; vgl. dagegen *mazav-*. — Pü.: *frazānakīh*.

• j. ***mastəm**[1]) *āδrnəntəm āstāδa** N. 2. Ob zu ai. *mattá-* Adj., mp. (N. *29*), np. *mast* 'betrunken'? S. *aγryō.maδimastəma-*. — Pü.: fehlt. — [1]) H.: *masti m**nəntəm*.

j. *aγryō maδi mastəmahe* P. *32*: lies *aγryō.-maδim°*.

j. *mastraγn°*, *mastrγn°*, *mastrauanąm*: s. unter *+mastrəγan-*.

• j. **+mastrəγan-**[1]) m. 1) 'Schädelwand': *aēδa* (sd.) .. *+yōi +aparaya paiti +°γnya*[1]) (LS.) .. *+yōi +paouruya paiti +°γnaya*[1]) (LS.)[2]) F. *3* c. a) Plur. 'Schädel': *astəm *aēvō +°γnąm*[1])[3]) *vīspača yō °γnąm*[1]) *amąsta* (sd.) F. *3* c. 2) Plur. 'Gehirn': *astāsča varəsāsča +°γnasča*[1]) (AP.) Yt. *10*. 72.

Statt *mastərəγ°* geschr., § *268*. 39; Bthl. IF. *11*. 118 No. 3, wo auch zEt. und zur Stammbildung. — mp. (Pü.) *masturγ*; ai. vgl. *mastaka-* m., n. 'Schädel', *mastiṣka-* m., n. 'Gehirn'. — [1]) *°strəγ°* bietet F 1 (usw.); NA. und F. haben *°stra°*, einmal *°strγ°*. — [2]) Them. — [3]) Hds. *mastrauanąm*.

• j. **masya-** m. 'Fisch': *karō* (sd.) °*syō upāpō* Yt. *14*. 29, V. *19*. 42.

ai. *mátsya-* m., np. *māhī* (, wozu Horn GIrPh. *I* b. 23). — Pü. (zu V.): fehlt; Npü. (zu Yt.): undeutlich.

j. *masyayā* V. *5*. 24: s. unter *masyah-* (mit No. 2).

• j. **masyah-** Adj. (fem. °*yehī-*)[1]) 'der grössere': *čū asti* °*yō* (NSn.) *vanhō srayō* (sd.) *aētəm dātəm* .. *upairi anyāiš* .. V. *5*. 22; — *avaṭ hē asti* °*yō arəδəm* (sd.) V. *7*. 71; — *nōiṭ mašīm gaēδīm stō* (sd.) °*yā hačaite* (sd.) *āsnō xratuš* Yt. *10*. 107; — *+kaya hənti* °*yanhō* (NP.) *aēδa* (sd.) .. *+kaya kasyanhō* F. *3* c; — *yaṭ* °*yō aētahmāṭ barəsma* N. 70; — *yaδa* °*yayā* (NSf.)[2]) *āfš kasyanhąm apąm +avi.frādavaite* (sd.) V. 5. 24; — *yaδa* °*yayā* (NSf.)[2]) *vana kasyanhąm vanąm aiwi.vərənvaiti* (sd.) V. 5. 24; — *yimō* .. *ząm vīšāvayaṭ* (sd.) *aēva δrišva ahmāṭ* °*yehīm yaδa* .. V. 2. 11; — *fravašayō* .. *yā* °*yehīš ahmāṭ* .. *yaδa vača framravāire* (sd.) Yt. *13*. 64; — °*yō vā ahmāṭčiṭ* "oder noch grösseres (ärgeres, näml. soll als Strafe ihm geschehen)" V. *4*. 50. a) 'von grösserem Wert, wertvoller': *yaṭ* °*yō aētahmāṭ +vastrəm* "wenn das Gewand wertvoller ist als das" N. *87*[3]).

Kompar. zu *mas-*. — mp. *mēh*, np. *mih*; gr. *μάσσων*. — Pü.: *mas*. — [1]) S. noch *masyayā* mit No. 2. — [2]) Vgl. dazu § *208*. 2 No. 1. — [3]) Pü.: *hakar mēh hač ān ast vastrak*, mit der Erl.: *arž*. Vgl. N. *70*.

• j. **masyō.xraδwā-** f. 'grössere Einsicht': *taēča yā kasu.xratuš* °*δwąm nōiṭ paitišaiti* "wenn (?) wer geringe Einsicht besitzt, nicht nach grösserer Einsicht strebt" V. 7. 59.

Vll. durch Haplol. (§ *306*) aus *°*xraδwaδwā-*, Ableit. aus *°*xraδwan-*, also eig. 'Zustand des, der grössere Einsicht besitzt'. zSuff. ar. *tγā-*s. Wh. Gr.[2] § *1239* b aE., Bgm. Grdr. *2*. 111. Geringe Stelle. — Pü.: *kē mas xratīh nē apar x^vāhēnd*, erl.: *ēhrpatistān nē gīrēnd*.

• g. **maz-** Adj.[1]) 'gross, von hervorragender Bedeutung'; von *maga-*: *kastē ašavā urvaδō* °*zδi magāi* (sd.) Y. *46*. 14; *29*. 11; — von *3yāh-*: *parā* °*zō* (GS.) *yāhō ahmāi nō sazdyāi* (sd.) *baodantō paiti* Y. *30*. 2. a) IP. *mazibīš*[2]) als Adv. 'magnopere, mit Nachdruck, angelegentlich': *yōi m°* .. *čikōitərəš* .. *apayeitī* (sd.) .. *vaēdəm* Y. *32*. 11.

ai. *mah-* Adj.; s. No. 1. — Vgl. *mazyah-*, *mazišta-*, *mązā°* und *maǰ*. — Pü.: *mas*; (zu a): *pa masāk*. — [1]) Nur in obl. Kasus, ebenso wie ai. *mah-*. Nom. und Akk. werden aus *mazant-* gebildet. — [2]) § *386* No. 3.

• j. *maza-* n.: s. unter *[2]mazah-*. KompE.

• g., j. **mazan-** n. 'Grösse, Erhabenheit':

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ahyā xšaϑrāčā °zānā(IS.)*čā* +*hvapaṇhāiš-* (sd.)*čā tōm* (näml. *ahurəm*) *yazamaidē* Y. *37*. 2; — *miϑrəm* .. *yahmi* .. *°za amava niϑātəm* Yt. *10*. 64 (?).

Zum Adj. *maz-*. — Vgl. ai. *mahimán-* m. (: g. *mazan-* = ai. *śremán-* – aus ar. *śra(i)man-* –: j. *srayan-*)[1]. — [1]) S. dazu BLOOMFIELD JAOS. *16*. CLVI, JSCHMIDT Krit. 87 ff. und auch BGM. GrGr.3 188 zu *μέγα* (mit Litt. das.).

• j. **mazant-** Adj.[1]) 'gross, geräumig; umfassend, gewaltig; erhaben': *mazϑanəm* .. *°zaṯ anązō* Yt. *10*. 44; — *hāu °za* (NS.) *mərəγō saēnō* Yt. *14*. 41; F. *11*[2]); — *yānəm* .. *°zāntəm* Y. *65*. 11; — *xratūm* .. *masitəm °zāntəm apairi.āϑrəm* (sd.) Y. *62*. 4; — *sraošasča* .. *°za amava vərəϑraja* Vr. *15*. 3.

Zum Adj. *maz-*; sd. No. 1. — ai. *mahánt-* Adj. — Pü.: *mas*. — [1]) zFlex. s. § *181* b, *395*, RICHTER IF. *9*. 52. — [2]) Nur in K.

• j. **mazav-** Adj. 'acht habend auf –', mit Gen.: *aϑa spānəm nidaϑəm yaṯ dim °zaoš* (NS.) *kəhrpō tūrahe* "den Hund habe ich dazu bestimmt, dass er acht habe auf die Person des *Tūr*ers" V. *13*. 39.

Zum V. *mand-*; aus ar. **madzhaμ-*, § *53*. 8. — Vgl. got. *mundōþ* 'observate'. — Pü.: *kē ān* m a da k *zēnā(va)nd pa karp apar tūrān*, erl.: *vināskārān apāč dārēt*.

• j. [1]**mazah-** n. 1) 'Grösse, Umfang': *yasča* .. *daxmanąm avavantəm °zō vīkānayāṯ yaϑa hē tanuš aṇhaṯ* ".. (soviel an Grösse als .. sva.) ein Stück so gross als .." V. 7. 51. 2) (etwa) 'Fülle': *°zō avaḫyāi °zō rafnō.ḫyāi dāidī haurvatā amərətātā* "gewähre zur Hilfe die Fülle, zur Unterstützung die Fülle des *H.* und *A.*" Y. *58*. 7.

KompE. — Zum Adj. *maz-*. — ai. *máhas-* n. — Pü. (zu V.): *masāk*, (zu Y.): *mas*.

• j. [2]*mazah-* n., *maza-* m. 'Draufgeld, Pfand; Pfandwert'[1]).

KompE. — Zum ai. V. *mámhate* 'er gibt hin'(?). — Eig. 'was man drauf gibt'; GDN. Stud. *1*. 95. — Pü.: *masāk*. — [1]) Nicht 'Wert' überhaupt; das ist *arəϑah-*.

• j. [3]**mazah-** Adj.: s. unter *mazyah-*.

• p. *utā tya*[k] *kunavāhy ava*[k]*taiy a*[k]*ura*[k]*mazdā* [x]**mazānam** *kunautuv* "und was du tust, das möge dir *AhM.* gross (berühmt)[1]) machen" Bh. *4*. 16.

In der Inschrift ist nur *m*[a]***[a] zu sehen. *mazānam* ist eine sehr unglückliche Ergänzung der NA. Andre schlagen *vazarkam* vor; zuletzt KZ. *35*. 47. Steht *m*[a] als erster Buchstabe fest, so liegt *maϑitam* am nächsten; s. IF. *12*. 132, KZ. *37*. 558. Die Bedeutung ist auch durch Eü. und Aü. gesichert. — [1]) Vgl. zu *nika*[x]*tuv*.

• j., g. **mazišta-** Adj. (fem. *°tā-*) 'der grösste' an äusserer und innerer Bedeutung: *yō vā kasəuš aēnaṇhō* (sd.) *ā °tąm ayamaitē* +*būjīm* Y. *31*. 13; — *yō nā °təm yasnəm yazāite kasištəm* +*yasnāṯ frāyatāṯ* (sd.) Yt. *1*. 24; — *°šīya* (?) .. *mąnayāṯ* (sd.) *kasištəm* DkB. 131; — *kō ϑwąm* .. +*°taya* +*inti* (sd.)[1]) *inaoiti kō °ta ṯbaēšaṇha ṯbaēšayeiti* V. *18*. 61; *3*. 12; — *yaϑrača °tā frərətā* (sd.) Yt. *13*. 25; — *°tāi yāṇhąm paitī.ǰamyā* Y. *36*. 2, *58*. 7; — *airyamanəm tē* .. *°təm mraomi* .. *sravaṇhąm* FrW. *4*. 1; Y. *54*. 2; — *°tāiš vaēdyāiš daēnayā māzdayasnōiš* Y. *13*. 3; — *uštrahe* .. *yō aršnąm* .. *°təm aojō ābaraiti °təmča āmanaṇhəm* Yt. *14*. 12; — *°tą amą āmruyē daēnayā māzdayasnōiš* Y. *13*. 3; — *°tō amą āmrūmaide daēnayā* Vr. *3*. 5; — *anā mąϑrā °təm vāurōimaidī* (sd.) .. Y. *28*. 5. a) von Personen: *aṯ mā yavā bōndvō pafrē °tō* Y. *49*. 1; — *°ta* (als APm.) *mąϑra* .. *°ta vīndaiϑya* (sd.) *daēnayā māzdayasnōiš yazamaide* G. 2. 7; 7[3], Vyt. *46*; — *ratavō* (sd.) *vīspe °ta* (VP.) Y. *1*. 22; — *ratavō vīspe °ta paiti ratūm* Y. 2. 18; 17; — *āaṯ iϑa dim vīspanąm °təm* +*daϑəmahi ahūmča ratūmča yim ahurəm* Vr. *11*. 21; — *yaϑa īm vīspanąm °təm činasti* Y. *19*. 12[2]), 27. 1; — *aṯ fravaxšyā vīspanąm °təm* "ich will reden von dem, der der grösste ist von allen" Y. *45*. 6; *53*. 8; — *ahurəm mazdąm* .. *°təm yazatəm* Y. *16*. 1; — *ahurō mazdā yō °tō yazatanąm yō vahištō yazatanąm* Yt. *17*. 16; *10*. 142; — *ātarš* .. *°ta yazata* Ny. *5*. 4. b) in Verbindung mit *vahišta-* und *sraēšta-*: *yaϑa nō °tāsča vahištāsča sraēštāsča ašayō ərənavante* Y. 52. 3; — *aēša zaoϑranąm °tača vahištača sraēštača* N. *84*; — *dāmąn* .. *yā hātąm °tača vahištača sraēštača* Vr. *12*. 4; — *vīspanąm naręm nāirinąmča* .. *yōi hənti* .. *°tača vahištača sraēštača* V. 2. 27; 27; — *taṯ nąma* .. *yaṯ tē asti °təmča vahištəmča sraēštəmča* Yt. *1*. 5; — *daēnąm māzdayasnīm* .. *yā* .. *°tāčā vahištāčā sraēštāčā* Y. *12*. 9; — *airyamanəm mąϑranąm °təm* .. *vahištəm* .. *sraēštəm* Yt. *3*. 5; — *staota ašahe yaṯ °taheča vahištaheča sraēštaheča* Yt. *13*. 91; 92; — *fravašīm avąm yąm ahurahe* .. *°tąmča vahištąmča sraēštąmča* Y. *26*. 2; — *ahurahe mazdā* .. *°taheča vahištaheča sraēštaheča* Y. *1*. 1.

KompE. — Superl. zu *maz-*, *mazant-*. — ai.

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máhiṣṭha- Adj. — Pü.: *mahist*, (zu N.): *mahist pa tan.* — [1]) Hds. *mazištayanti* mit Var.; s. aber Pü. — [2]) Pü. erl.: *šāhān šāh.*

j. *mazištayanti* V. *18.* 61: lies *mazištaya inti* (sd.).

• j. **mazi¹vant-** m. Name eines Bergs oder Gebirgs[1]): *ahmaṯ hača garayō fraoxšyąn .. naomō °zišvā* Yt. *19.* 2.

Eig. 'mit **maziš-* n. (ob sva. ¹*mazah-*?) versehen'. — [1]) Man verweist dazu auf den armenischen *Masis.*

• j. **mazga-** m. 'Mark, Gehirn': *°gəmča* F. *3* h.

Ableit. — ai. vgl. *majján-* m.; np. *mayz*, nhd. *mark*; s. BTHL. KZ. *27.* 352, BGM. Grdr. *1*². 578.

• j. **mazga¹vant-** Adj. (fem. *°vaitī-*) 'mit Mark versehen': *raoγnavaiti °vaiti* (VSf.) *frazaintivaiti* V. *21.* 7.

Pü.: *mazgōmand.*

• j. **mazda¹oxta-** Adj. 'von *M.* ausgesprochen, verkündet': *aēṯaṯča vačō °təm ϑri.afsməm* .. Y. *19.* 16.

Komp.: *mazdāh-+uxta-.* — Pü.: *ōhrmazd guft.*

• j. **⁺mazdaoxϑa-**[1]) Adj., dnw. *mazdaoxta-*: *°ϑəm*[1]) *vačō* FrW. *9.* 1.

Komp.: *mazdāh-+uxϑa-.* — [1]) Hds. *mazdā uxϑəm*; vgl. Y. *19.* 16.

• j. **mazda.xšaϑra-** Adj. 'der seine Macht von *Mazdāh* hat' (?): *haoma pairi.harəšyente °ra* (NPm.) *aša.ratavō* Y. *27.* 6[1]).

Pü.: fehlt. — [1]) Ganz unsicher. DST. ZA. *1.* 200 und MILLS SBE. *31.* 280 lesen *mazda xšaϑra aša ratavō*, die sie als Vokativ nehmen.

• j. **mazda-ϑāta-**[1]) Adj. (fem. *°tā-*) 'von *Mazdāh* geschaffen': *vīspa vohū °ta* (APn.) *ašačiϑra* (Stverz.) Y. *19.* 2 usw.; — *vīspāča dāma °ta ašaonīš* Y. *71.* 6; — *savō °təm* Y. 2. 14; *1.* 14, Ny. *5.* 5, S. *1.* 9, 2. 9; — *yazāi saoka* .. *°ta* (als VSf.) V. 22. 3; Yt. *1.* 21, S. *1.* 3, 2. 3; — *haϑra saoke °ϑāite* (ISf.?) Yt. *12.* 4; — *rātača vanuhi °ta* (NSf.) V. *19.* 19; S. *1.* 5, 2. 5, Vyt. *36*; — *xᵛarənaŋhača °ta* (IS.) Yt. *10.* 67; Y. *1.* 14³, Ny. *5.* 5², 6, S. *1.* 25², 2. 9², Yt. *13.* 65, 134, *14.* 2², *19.* 9, 13²; — *airyanąm xᵛarənō °ϑātanąm* (statt ASn.) Ny. *5.* 5, Yt. *18.* 0; — *vərϑraγnəm °təm* V. *19.* 37²; — *nəmō urvaire* .. *°ϑāite* (VSf.) V. *19.* 18; Y. *1.* 12, 2. 12, Ny. *4.* 0, N. *71*, *97*, Vyt. 22; — *apəmča °tąm* Y. 2. 5; *1.* 5, 12, *3.* 3², *16.* 4, *65.* 7, *68.* 7, Yt. *13.* 53, V. *19.* 35, Ny. *4.* 0², S. 2. 10, FrW. 7. 1; — *āpō °tā* (ASf.) *ašaonīš* Y. 2. 12²; — *gaokərənahe* .. *°tahe* Yt. *1.* 30; 30, S. *1.* 7, 2. 7; — *frasnayōiṯ* .. *gaomaēzəm* (sd.) .. *biš āpəm °tayā* V. *19.* 22; — *vīspāsča varayō °tā* (als APm.) *yazamaide* Y. *71.* 10; *1.* 14, 2. 14², Ny. *5.* 5, S. 2. 9, FrW. 5. 1; — *rənhayā °tayā* Yt. *15.* 27; — *garayō* .. *°ta* (als APm.) .. *āyese yešti* Y. 2. 14; *1.* 14, 22. 6, Vr. *1.* 6, Ny. *1.* 8, *5.* 5, 6, S. 2. 9², FrW. 5. 1; — *harayā bərəzō* .. *°tayā* Yt. *9.* 3; *17.* 24; — *stāręm* .. *°tanąm aoe stārō yōi haptōiringa °ta* S. *1.* 13; 13, 2. 13³, Yt. *8.* 0, 12, *12.* 26 *21.* 0–2³, Ny. *1.* 8, Vd. *10*; — *°təm paiti pantąm* Yt. *13.* 54; — *činvaṯ.pərətūm °tąm* V. *19.* 29, 36, S. *1.* 30, 2. 30; — *vātō taxmō °tō* V. *19.* 13, Vyt. *24*; Yt. *8.* 33, *14.* 2, *18.* 5, 7, Vr. 7. 4, ⁺Y. *42.* 3[1]); — *nəmō haomāi °tāi* Y. *10.* 17; 17; — *razišta čista* (Stverz.) *°ta ašaoni* Yt. *16.* 7 usw.; — *drvāspa sūra °ta* Yt. *9.* 5; 0, 1, 6, S. *1.* 14; — *airyamanō išyehe* .. *°tahe* S. *1.* 3; 2. 3; — *daēnąm māzdayasnīm* .. *°tąm* Yt. 2. 12; — *vīrahe kəhrpa* .. *°tahe* Yt. *14.* 27; — *γənąnąm* .. *°tanąm* Vr. *1.* 5; — *gūušča nąma °təm* Yt. *8.* 2; — *vača framravāni °ta* Yt. *15.* 56; — *xratūm °təm* Y. 25. 6²; 22. 5²; — *xᵛafnəm °təm* Vr. 7. 3.

Pü.: *ōhrmazd dāt.* — [1]) So, mit *°ϑāt°*, auch Y. *42.* 3 zu lesen, wo NA. *°dāt°* bietet; s. ¹*maiϑya-* No.

• j. **¹mazda-yasna-** Adj. 'der den *Mazdāh* verehrt, anbetet; Anhänger der *Mazdāh*-religion': *yaṯ* .. *bāšazāi* (sd.) *fravazānte* .. *daēvayasnaēibyō paurvō āmayayanta yaϑa °naēibyasčiṯ* V. 7. 36 f.; 36; — *yehhe* .. *°nanąm nāirika avayā xšudrā hąm.raēϑwayeiti °nanąmča daēvayasnanąmča* N. *11*; — *nāismī daēvō fravarānē °nō zaraϑuštriš vīdaēvō* Y. *12.* 1; 6, 8, Yt. *13.* 89; — *frā gave vərəndyāi °na zaraϑuštrayō* Vr. *4.* 2; *15.* 1; — *yāvaranō kasčiṯ saošyantąm* .. *tā varənāčā ṯkaēšāčā °nō ahmī* Y. *12.* 7; — *paitišata °na* (NP.) *sraošahe* .. *yasnəm* Y. *57.* 13; A. *3.* 3; — *yazayanta ϑwąm °na* Yt. *10.* 119; — *arədvīm sūręm* .. ⁺*yīm aiwitō °na hištənta barəsmō.zasta* Yt. 5. 98; — *aiwyāsta* (sd.) *°na gāϑā srāvayaṯ nōiṯ anaiwyāsta* N. *85*; — *myazdavā ratuš amyazdavanəm ratunaēm ayasnīm* (sd.) *daste antarə °nāiš* A. *3.* 7; 8–12⁵, Vd. *13*, *14*; — *āaṯ vaočāṯ ratuš ašava °naēibyō* V. *8.* 11; — *yasča pourunąm haϑrākō ašaonąm °nanąm* Yt. *10.* 66; 120, Vr. *3.* 5; — *hača ahmāṯ nmānāṯ ahmākəmča °nanąm* Yt. *13.* 157; Vr. *12.* 5, Y. *68.* 12; — *yūžəm yōi °na* V.

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7.71; — *kuδa* (Stverz.) *tē vərəzyan aēte yōi* °*na* V. 5.10 usw.; *3.* 13², *5.* 42, *6.* 6, *9.* 49, Vd. *18, 19, 20*; — *aēta*δ*a hē aēte* °*na* . . *ava.kanəm ava.kanayəm* V. *8.* 8; 10, *3.* 18, *5.* 13, 14, 41, 42, 43, 61, *6.* 7, 46, 51, *7.* 12, *9.* 39², *14.* 7, *16.* 2, 12; — *aēta*h*e yaṯ* °*nahe aēta*y*ā nāirikaya*ā V. *16.* 13; — *māča pasčaēta* °*na ṭam zam kārayəm* V. *6.* 2; 2, 3, 4, 6, *3.* 20, *8.* 11, 22², 37, N. *103*; — *vasō pasčaēta* °*na* (als AP.) *vīmāδasčiṯ vīmāδayanta* V. 7. 40; 38⁴; — *kahmāṯ* °*nanam harəδrəm barāṯ* V. *15.* 17; N. *63*; — *yūtō gātuš* . . *anyaēibyō* °*naēibyō* V. 5. 55; *9.* 33, Vyt. *45*; — °*nō dim āfrivanaēibiš* (sd.) *avāǰanəm* FrW. *8.* 1; F. *11*, Vd. *13*; — *yō aēšva* °*naēšva* °*nō aoǰanō* . . *yāδwa ašahe gaēδā mərəγənte avi tū dim disyata* (sd.) Y. *8.* 3; — *yasča aēta*h*ēšam* °*nanam* . . *imą vačō nōiṯ* ⁺*vīsaite framrūite* (sd.) *aēṭam* (Sp. 19 u.) *ā yātumanahe ǰasaiti* Y. *8.* 4. [Y. *12.* 2: lies *māzday*°; — N. *61*: lies *myazdavanam*.]

Ableit. (s. *māzday*°). — Vgl. ²*mazdayasna-*. — Pü.: *mazdayasn* [1]), (zu Y. *12.* 1): *māzdayasn*, (zu F.): *ōhrmazd yaz.* — [1]) So nach den Inschriften und nach *Pāz.*; s. auch arm. LW. *mazdezn.* In den Büchern erscheint statt dessen m a d d t n oder m a d d d t n; s. dazu Hbm. AGr. *1.* 190.

• j. ²**mazdayasna-** m. EN. eines Gläubigen: *usaδānō* °*nahe ašaonō* Yt. *13.* 121. Vgl. ¹*mazdayasna-*.

• j., g. **mazdā-** kompV.: s. unter *mazdā-*.

• j. ⁺**mazdātaē-***ča* [1]) Inf. 'dem Gedächtnis einzuprägen, im Gedächtnis zu behalten': *yasnaheča haptanhātōiš* . . *m*° ⁺*zrazdātaēča* Vr. *15.* 2.

Zum V. *mazdā-*. — Pü.: *pa* . . *patīrak rawišnīkīh.* — [1]) So K 7 a usw.; NA. °*tayaēča.*

• g. **mazdāδa-** n. 'res commemorabilis, was man dem Gedächtnis einprägen soll, sich merken muss': *aṯ tā vaxšyā išntō yā* °*δā hyaṯčiṯ* (Sp. 593 u.) *vīdušē staotāčā ahurāi yesnyāčā vanhūš mananhō humazdrā* (sd.) *ašā yečā* . . "nun will ich davon reden zu denen, die hören wollen, von all dem was der Wissende sich merken muss für die Lobgesänge des *Ah.* und die Gebete an *VM.*, und von . ." Y. *30.* 1.

Zum V. *mazdā-*. — Pü.: *ōhrmazd dāt* [1]). — [1]) Weshalb Dst. ZA. *1.* 220 *mazd*° ansieht für "contracté de *mazdā-dathā*". Ich verweise dagegen auf die Beziehungen des Worts zum folgenden *humazdrā.*

• g. **mazdā.vara-** Adj. 'den Wunsch des *M.* bildend, dem *M.* wohlgefällig': *tōm* (näml. *ahurəm mazdąm*) *aṯ āhūiryā nāmənī* °*rā spəntō.tōmā yazamaidē* "ihn wollen wir mit dem von *Ah.* stammenden, dem *M.* wohlgefälligen heiligsten Namen verehren" Y. *37.* 3.

**vara-* m., zum V. ²*var-*; ai. *vára-* m. — Vgl. ²*vāra-*. — Pü.: *kē* . . *pa dānākīh dōšīt ēstēt.*

• g. ¹**mazdāh-** [1]) n. 'memoria, Gedächtnis', nur AS. °*dąm* [1]) mit ¹*kar-* (Sp. 445 m.): °*dąmčā būiričā kərəšvā rāitī tōi xrapaiti* (sd.) *ahmaṯ hyaṯ aibī* Y. *40.* 1.

zEt. s. *mazdā-*. — Vgl. ²*mazdāh-*. — ai. *medhā* f. — Pü.: *masīh*, Sü.: *mahattā.* — [1]) Der ar. NS. °*dhā* (im *Sandhiḥ*; § *85.* 2 b, Bgm. Grdr.² *1.* 886) führte frühzeitig zur Flexion nach der fem. *ā*-Dekl.

• j., g., p. ²**mazdāh-** m. Name des höchsten Gottes; I) ohne *ahura-*; 1) im **gAw.**: *urvātā* . . *yā* °*dā* (Nom.) *dadāṯ* Y. *30.* 11; *34.* 8; — °*dā* (Gen.) *dātā* . . *gayehyā* (sd.) *šyaoδanāiš vahyō* Y. *51.* 19; — *urvatəm* (sd.) . . *taṯ nī* °*dā* (Vok.) *vīdvanōi* (sd.) *vaočā hizvā δwahyā ārənhō* Y. *31.* 3; *34.* 12, *51.* 3; — *hyaṯ nī* °*dā* . . *gaēδāščā tašō daēnās*(sd.)*čā* Y. *31.* 11; *51.* 7; — *aṯ δwā mīnghī* ⁺*paourvīm* °*dā* ⁺*yazūm* (sd.) *stōi* . . *vanhūš patarəm* (sd.) *mananhō* Y. *31.* 8; *43.* 4, *45.* 4; — *hvō patā ašahyā* °*dā* Y. *47.* 2; — °*dāi* (Dat.) *avaṯ xšaδrəm hyaṯ hōi vohū vaxšaṯ* (sd.) *mananhā* Y. *31.* 6; *51.* 4; — *taṯ* °*dā tavā xšaδrəm yā ərəžǰyōi dāhī drigaovē* (sd.) *vahyō* Y. *53.* 9; *43.* 14; — *hyaṯ* °*dąm* (Akk.) *dvaidī*(sd.) ⁺*fərasābyō: nōiṯ ərəžǰyōi fraǰyāitiš* (sd.) . . Y. *29.* 5; — *tāčiṯ mōi sąs* (sd.) *tvōm* °*dā vaēdištō* Y. *46.* 19; *28.* 7, *34.* 11; — *yąm xšnūtəm rānōibyā* (sd.) *dā δwā ādrā suxrā* °*dā ayanhā xšustā* Y. *51.* 9; — *taṯčā* °*dā δwahmī ā* ⁺*dąm* (Sp. 684 o.) *nipānhē manō vohū urunasčā* . . Y. *49.* 10; *34.* 2; — *aēšamčiṯ ā ahmī δwahmī* °*dā vīčīδōi* (sd.) *aipī* Y. *32.* 8; — *yōi* ⁺*zrazdā anhen* °*dāi* Y. *31.* 1; — *aṯčā hōi sčantū* . . *xšnūm* (sd.) °*dā* (Gen.) *vahmāi ā* Y. *53.* 2; *43.* 8; — *yō δwaṯ* °*dā asrušīm akəmčā manō yazāi* (sd.) *upā* Y. *33.* 4; — *arədrō δwāvas* (sd.) . . °*dā* Y. *43.* 3; *48.* 3; — °*dā* . . *δwahyā maδrānō dūtīm* (sd.) Y. *32.* 13; *33.* 10, *34.* 9, *43.* 2, 6; — *kadā* °*dā ašā maṯ ārmaitiš ǰimaṯ* (sd.) Y. *48.* 11; 4, 10, *31.* 10, 13, *32.* 11, *33.* 9, *44.* 20, *46.* 4, 8, *47.* 3, 4, *49.* 2, 3, *50.* 3, *51.* 1, 8, 10, 11; — *zara-*

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ϑuštrō .. hvō nā °dā vaštī ašāičā (Sp. 565 u.) čarəkərəϑrā srāvayeϑhē Y. 29. 8. a) daneben Aša (Sp. 235 o.): tā uxδā .. °dā ašāičā yūšmaibyā gərəzē (sd.) Y. 32. 9; 49. 6; — aṯ rātąm (sd.) zaraϑuštrō .. dadāitī paurvatātəm (sd.) .. °dāi .. ašāi Y. 33. 14; — tāiš vā yasnāiš paitī stavas (sd.) ayenī °dā ašā Y. 50. 9; 2, 6, 8, 11, 28. 1, 34. 7, 46. 18, 48. 9. b) daneben Aša und VohuManah (Sp. 235 u.): tīm .. vərəhōuš +paityāstīm (sd.) manərhō ašahyā °dās- (GS.) čā taibyō dāṯ sarōm Y. 53. 3; 30. 10; — aṯ vō yaojā zəvīštyōng (sd.) aurvatō .. °dā ašā ugrōng vohū manərhā Y. 50. 7; 33. 7, 8, 34. 5, 6, 48. 12, 49. 1. c) in andrer Verbindung: taṯ vō nā hazaošārəhō (sd.) .. daidyāi savō ašəm vohū manərhā .. ārmaitiš yazəmnārəhō (sd.) .. °dā rafərəm čagədō Y. 51. 20. 2) im jAw.: vīsąstəmō ahmi yaṯ ahmi °dā nąma Yt. 1. 8 [1]); — ahura (Sp. 286 m.) nąma ahmi °dā nąma ahmi Yt. 1. 12 [2]); — səvištō bavāhi yaϑa °dā Az. 2; — nōiṯ xšnāvayeiti ahurəm mazdąm .. yō °dąm tarō manyete Yt. 10. 139; — ǰasa mē avarəhe °da Y. 72. 9, Ny. 1. 9; Yt. 3. 3 [3]; — asmanəm .. yim °dā vaste vərəhanəm Yt. 13. 3; — yasə tava °dā kərənaoṯ tačarə .. Yt. 5. 90; 10. 92; — frā tē °dā baraṯ .. aiwyārəhanəm Y. 9. 26; — tā (näml. fravašayō) °dā zbayaṯ avarəhe Yt. 13. 28; — vahištō °dā paityāmraoṯ Y. 21. 4; 3, 19. 20, FrW. 9. 1; — yerəhe iϑa (sd.) °dā (GS.) yasnəm čīnasti Y. 21. 1; 19. 13, 14; — yaϑa hīš fradaϑaṯ °dā Y. 55. 3; — hača daϑušaṯ °dā (als Abl.) Yt. 5. 7; — sraošəm .. yō .. nipāiti °dā dāmąn Y. 57. 16; 2, 16, 30, Yt. 9. 9 f. [4]; — ząm .. yaϑa raoϑahe (näml. haoma) .. °dā huruϑma Y. 10. 4 [3]); Vr. 9. 1; — urvąnō .. ākāsčōiṯ (sd.) āhūire °da ǰasəntąm Y. 60. 11; — kaṯ ašava °da vanaṯ drvantəm Yt. 1. 28; — pāta nō ṯbišyantaṯ pairi °dās (als Vok.) ča ārmaitišča SrB. 3; — hanǰamanaēšū yāiš apərəsaēṯəm °dāsčā zaraϑuštrasčā Y. 12. 5; — °dąmčā zaraϑuštrəmčā yazamaidē Y. 42. 2. Undeutlich: haϑanrō.pąm (sd.) °dāi uxδąm F. 24. [FrW. 9. 1: lies mazdaoxtəm.] 2) in Verbindung mit ahura-, a^h^ura- [4]): sd., auch fdSt. (Sp. 286 u.).

KompA. [5]), E. — Zum V. mazdā-; eig. 'memor, der (alles) merkt'. — zFlex. § 382, 414. — Pü.: ōhrmazd; s. noch No. 1 ff. — [1]) Pü.: ōhrmazd, mit der Erl.: ōhrmazdīh u x^v^atādīh u dānākīh hač pēš paδtāk; s. No. 2. — [2]) Pü.: x^v^atāδ nām ēm dānāk nām ēm, erl.: ō kē ōhrmazdīh u x^v^atādīh u dānākīh ast +hač ē yāδ paδtāk; s. No. 1. — [3]) Pü.: mas(!) ārōδišn. — [4]) Pü. (für ah° m°): ō ōhrmazd. — [5]) Wo, bes. wohl unter dem Einfluss des Vok. Sing., mazda, mazdā. und mazdō. erscheint.

j. mazdōiš N. 72: lies myazdōiš.

• j. **mazdō.fra'oxta-** Adj. 'von *M.* ausgesprochen, verkündet': vača °ta (NP.) V. 19. 9; — vīspačča vāčō °ta (AP.) Y. 71. 7.

Pü.: ōhrmazd frāč guft.

• j. **mazdō.fra'sāsta-** Adj. 'von *M.* gelehrt, geheissen': vīspačibyō ačibyō ratubyō .. yōi hənti .. °ta zaraϑuštrō.fraoxta ".. die von *M.* (dem *Zar.*) gelehrt (geoffenbart), von *Zar.* (der Welt) verkündet sind" Y. 1. 10.

Pü.: ōhrmazd frāč āmōxt, erl.: ō zaratušt.

j. +mazdārəhō.dūm: s. unter mązdā-.

j. mazdišta N. 60: lies nazdišta (?).

j. mazdyasčiṯ Yt. 13. 72, Vyt. 30: lies mazyasčiṯ.

• g. **mazibīš** Adv.: s. maz-.

• j., g. **mazyah-**, j. **mazah-** [1]) Adj. 'der grössere, gewaltigere', an Umfang, Bedeutung usw.: yaṯča ahmāṯ ašti °zyō .. vərəhō .. srayō .. taṯ nō dāyata Y. 65. 14; — katārəm ašavā vā drəgvā vā vərənvaitē (sd.) °zyō Y. 31. 17 [2]); — vīsənte avaṯ vīsəntačča +mazyasčiṯ [3]) Yt. 13. 73; — izyeiti .. zavavaṯ (sd.) .. +°zyasčiṯ [3]) Vyt. 30; — °zərəhəm [1]) vā x^v^arəm (sd.) N. 45.

Komp. zu maz-, mazant-. — ai. vgl. máhīyas- Adj. — Pü.: mas [4]), (zu N.): m z d. — [1]) § 90. 3. — [2]) Vgl. Y. 28. 5. — [3]) Hds. mazdyasčiṯ (mit Var.). Der Verf. des Vyt. fand also die Verderbnis in Yt. 13. 72 bereits vor. — [4]) Zu Y. 31 mit der Erl. tuxšākīhātar.

• g. **maš** Adv. 'magnopere, sehr': yasčā vā m° yazaitē "und der euch hoch verehrt" Y. 32. 3; — ačibyō m° ašā syazdaṯ (sd.) Y. 34. 9; F. 11.

s-Adv. aus maz-; aus ar. *maxš; vgl. aš, ɔrš und Bthl. IF. 9. 282 [1]). S. ferner Bgm. GrGr.3 83, Dbr. VglS. 1. 612. — np. vgl. mašt 'viel'(?). — Pü.: vas. — [1]) Falsch § 182, 272.

• j. ˣmaš mā rava šaϑąm haitīm ˣ V. 1. 1 PüZ.

• g. **maša-** m. 'Sterblicher, Mensch': aṯ mā °šā (VP.) yūžəm .. frāxšnənē .. paitī-zānatā (sd.) Y. 29. 11. [V. 2. 29: lies mašyāišča.]

Zum V. ¹mar-, § 272. — Vgl. marəta-. — Pü.: kē ētōn ō man rasēnēt gōwišn i zaratušt.

• j., g. **mašya-** m.: s. unter martiya-.

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• j. **mašyāka-** m. 'Mensch': *aēṭaēšąm šyaoϑnanąm yōi vərəzinti °ka* V. *15.* 2; 2. 31, 7. 55², *9.* 1, *17.* 3, Yt. *8.* 11, 23, *10.* 54, *14.* 48, FrD. *3*, Nik. *3*; — *°ka daēvayāzō* Yt. *14.* 54; — *paravō* (sd.) *zī °ka* V. *18.* 1; P. 22 (?); — *yaēšąmča parō °ka* .. *gairinąm nāmąm dāϑarə* Yt. *19.* 6; *8.* 51, V. *13.* 2, 6, *17.* 3, *18.* 5; — *usəhištata °ka* (VP.) V. *18.* 16; — *x^vafsata °kərəhō* FrW. *10.* 42; — *x^vafsa darəγō* (sd.) *°ka* (VS.) V. *18.* 16; — *aməršačiṭ parō avaŋhe isənti °kərəhō* Aog. *41*; — *zaraϑuštrō yō paoiryō °kō staota asəm* Yt. *17.* 18; — *yahmi sōire miϑrō.drujō* .. *°kərəhō* Yt. *10.* 80; — *hanjamanəm* .. *haϑra mainyaoibyō yazataēibyō* .. *haϑra vahištaēibyō °kaēibyō* V. 2. 20; 5PüZ.; — *tūm akō vahištasča miϑra ahi °kaēibyō* Yt. *10.* 29; 80; — *nmānāhu °kanąm* Y. *62.* 1; — *karətačiṭ* .. *yōi niγrāire sarahu °kanąm* Yt. *10.* 40; — *kəm* .. *°ka* (IS.?) *daēvō aošō* (sd.) *yazāite* V. *17.* 1.

Ableit. aus *mašya-*. — Pü.: *martum.*

• j. **mašyāna-** m. sva. *mašya-*: *zaranumatō °nahe* Vyt. *4.*

Ableit. aus *mašya-*? Wertlos.

• j. **mašyō.jata-** Adj. 'von Menschen getötet': *yaṭ aēte yā spō.jatača* (sd.) .. *°tača* V. *7.* 3.

Pü.: *martumān šat*, erl.: *pa dātastānōmandān* 'von solchen mit richterlicher Gewalt'.

• j. **mašyō.vaŋha-** Adj. 'den Menschen bekleidend, ihm zur Kleidung dienend': *uštrahe* .. *gaēϑāuš °vaŋhahe* "des Kamels .., das mit seinen Zottelhaaren dem Menschen zur Kleidung dient" Yt. *14.* 11.

**vaŋha-* m., zum V. *3vah-*. — ai. vgl. *adhīvāsá-* m. — Npü.: *mardumān bihtar.*

• j. **mašyō.sāsta.-sāstō.təma-** Adj. 'der unter den *Sāstar* der Menschen der ärgste *Sāstar* ist': *°məm janāṭ* .. *°məm ṭbaēšayāṭ* Yt. *3.* 14.

Zu *sāstar-*, eine wertlose Missbildung.

• j. **karapanō raϑwyasnąm buxtā* **mahe*** FrW. 2. 2.

• j., g. (, p.) ¹**mā(y)-** V. 'messen'. Praes. 27 *maya-*; Perf. 1 *mim-*. — PPfP. *°mita-*, *°mīta-*, *māta-*; PFP. *°miϑwa-*.

1) 'messen, bilden, bauen': *aməršā spənta aδāṭ māta aδāṭ būta hača vaŋhaoṭ manaŋhaṭ* ".. gebildet und hervorgegangen aus .." Vr. *11.* 12; — *°mita-*. 2) 'ausmessen mit —, vergleichen': *°miϑwa-*.

mit *ā* Med. 'sich erproben, als tüchtig erweisen, seine Befähigung ausweisen': *āmātō zī azšō yavaēča* .. "der ist erprobt für immer .." V. 7. 39; — *āmāta* F. *6*; — ‖ *hačā paruviyata^t āmātā amahy* "vor Alters haben wir uns als tüchtig erwiesen" Bh. *1.* 3[1]. a) 'seine Befähigung erweisen an —' (Dat.): *katārō*[2] *paurvō āmayānte mazdayasnaēibyō vā daēvayasnaēibyō vā?* .. *daēvayasnaēibyō paurvō* .. *āmayayanta* (3POM.) *yaϑa* .. "an welchen von beiden sollen sie zunächst ihre Befähigung (zur Chirurgie) zu erweisen suchen, an *M.* oder *D.*? .. An *D.* sollen sie eher ihre Befähigung zu erweisen suchen als .." V. 7. 36f.; — ungrammatisch: *nōiṭ staotanąm yesnyanąm āmātō vīspe ratavō* (soll heissen) "der nicht die Befähigung erwiesen hat für den Vortrag der *StY.* (und) der *VR.*" Yt. *10.* 122.

mit *frā* 1) 'als Norm aufstellen, anordnen, befehlen': *yāṭ yūšṭā framīmaϑā* (2PPfA.)[3] *yā mašyā* .. *vaxšəntē daēvō.zuštā* (sd.) "seitdem ihr das verfügt habt, dass .." Y. *32.* 4[4]. 2) Med. 'sich messen, erproben an —': *°framāta-*. 3) 'verbilden, umbilden, verwandeln in —' (Instr.): *yaṭ barata aŋrəm mainyūm framitəm aspahe kəhrpa* "dass er den *AM.* ritt, den in Rossgestalt verwandelten" Yt. *19.* 29.

mit *vī*[5] 'missbilden, umstalten': *vīmīta°*.

ai. *mimīte*; *mitáḥ*; np. *paimāyad* 'er misst', *numāyad* 'er zeigt', *āzmāyad* 'er erprobt'; ooss. *amain* 'erbauen'. — Pü. (zu V. *7*, F. *6*): *ōzmāyišn*, *ōzmūt(ak)*, (zu Vr. *11*): *mātarīh* 'Mutterschaft'; s. noch No. 4. — 1) Nach ANDREAS bei HÜSING KZ. *38.* 255 ist statt *āmātā* vielmehr *ādātā* (zu ¹*āzāta-*) zu lesen. In Bh. *1.* 3 sind die drei ersten, in Bh. a der zweite Buchstabe zerstört. — 2) Statt *katāraēibyō*. — 3) § *354*; s. noch *vaorāzaϑā*. — 4) *kē* .. *aš frāč mēnišn vartēnēt*, erl.: *kuš apē frēpēt vaš mēnišn apē ō vinās kartan vartēnēt.* — 5) Vgl. noch **vīmā*.

• j. ²*mā(y)-* f. 'Mass'. [*mąm* V. 5. 60, 61: lies *avi.mąm*; — **māi*, **mā* F. *6*: sbes.] KompE. (s. *avi.mąm*, *yaϑa.mąm*). — Zum V. *mā(y)-*. — ai. *mā(y)-* f. — Pü.: *patmān(ak)*.

• j. **māi* F. *6*.

Angebl. 'Mass', nach Pü.: *patmān*. Die Belegstelle *vīspəm māi* (Pü.: *harvisp patmān*, aber Npü.: *tamām māh*) *aŋuhe* ist aus *vīspəmāi aŋuhe* verderbt; s. Ny. *4.* 15, Yt. *10.* 5.

• j. **mā-čim** neg. Part., 'verstärktes ¹*mā* '*μή*', mit Imp.[1]): *staomāča rāzarəča* (sd.)

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barəntu .. *m°* *gərəzānā pārayantu*[1]) *haca ahmāt nmānāt* Yt. *13*. 157.

ai. vgl. *mākīm* neg. Part. — Vgl. *māδa.čim*. — [1]) Begünstigt durch den Imp. der vorhergehenden positiven Sätze.

• j. **māta-** Adj., PPfP.: s. [1]*mā(y)-*. KompE.

• j. [1]**mātar-** m. 'der misst, Messer': *°ta* F. *6*[1]).

KompE. — Zum V. *mā(y)-*. — ai. *mātar-* m. — Pü.: *patmān* 'Mass'. — [1]) Bei der Vieldeutigkeit des Ausgangs *°ta* nicht sicher bestimmbar.

• j., g. (, p.) [2]**mātar-** f. 'Mutter': *yat pitō* .. *°ta vā para.iriδyeiti čvat aēšam upa.mənayən* (sd.) *puδrō hača pitarəm duγδa hača °tarəm* V. *12*. 1; 3, F. 2, *6*; — *pita tē* (näml. *ašδiš*) *yō ahurō mazdā* .. *°ta ārmaitiš brāta* .. Yt. *17*. 16; — *apasčā* .. *°tarō* (VP.) *jītayō* (sd.) Y. *38*. 5; — von Muttertieren: *apasčā vā azīščā* .. *°tərəščā* (AP.) .. *agənyā* (sd.) Y. *38*. 5.

KompE. — ai. *mātár-* f., np. *mādar*. — Pü.: *mātar*; s. noch No. 1. — [1]) Zu Y. *38*. 5 werden die Worte von Pü. als EN. genommen und transskribirt; dabei zu *mātərəš* die Erl.: *āp andar hambandišnīh* (Sü.: *sambandhe*) *i ān narān u mātakān tōxmak* (Samenflüssigkeit); zu *mātarō jītayō* die Erl.: *šīr* (Milch); vgl. zu *mačkant-**).

• p. **mā-tya**[h] neg. Konjn. mit Konjv.; 1) hinter einem regierenden Satz mit *avahyarādiy* 'dass nicht, damit nicht': *avahyarādiy naiy nipištam m°* *hya*[h] .. *avahyā paruv* [+]*δadayā*[h] (sd.) Bh. *4*. 8; — *avahyarādiy* (sd.) *kāram avājaniyā*[h] *°tya*[h]*mām xšnāsātiy* (sd.) *tya*[h] .. Bh. *1*. 13. 2) ohne regierenden Satz, sva. [1]*mā*: *tya*[h] *manā kartam varnavatām δuvām m°* [+]*draujīyāhy* (sd.) Bh. *4*. 6; — *tuvam kā hya*[h] *aparam imām dipim vaināhy* .. *m°* *vikanāhy* "du, wer es auch sei, der du später diese Inschrift sehen wirst .., zerstöre sie nicht" Bh. *4*. 15.

j. **mātrəm* Vyt. *50*: s. **ana.m°*.

• j. **mā-δa** prohib. Part. 'und nicht, neve', den oder die letzten von zwei oder mehr gleichgeordneten Satzteilen mit [1]*mā* '*μή*' einleitend und anschliessend; 1) mit Inf.: *mā nō āpō dušmanəŋhe mā*[7] .. *m°* *nō ahmi frāδāiti* (sd.) *yō* .. *m°* *nō* .. Y. *65*. 7; — *mā apačma* .. *mā manəŋha mā*[2] .. [+]*m°*[1]) *kaδačina paiti.jime* (sd.) Vr. 22. 2. 2) mit Ellipse des Verbs: *mā buyama šōiδrō.iričō mā*[4] .. *m°* (näml. 'soll es geschehen') *yat nō uγra.bāzāuš nivānāt* Yt. *10*. 75.

KompA. — Pü.: *mā*. — [1]) So K 7 a; NA. *mā aδa*.

• p. **māda-** Adj., bezeichnet ein Volk, 'medisch; Meder'; *naiy āha*[h] *martiya*[h] *naiy pārsa*[h] *naiy °da*[h] Bh. *1*. 13; — *kāram pārsam utā °dam* Bh. *3*. 6, 2. 14; 6; — *kāram tyam °dam* Bh. 2. 6; 5; — *1 fravartiš nāma*[m] *°da*[h] Bh. *4*. 2; 2. 5, 14, *3*. 14; — *avadā hamaranam akunauš hadā °daibiš; hya*[h] *°daišuvā maδišta*[h] *āha*[h] *hauv* .. Bh. 2. 6. a) Sing. (koll.) für Volk und Land: *pasāva*[h] *drauga*[h] *vasiy abava*[h] *utā pārsaiy utā °daiy utā aniyā*[h]*uvā dahyušuvā* Bh. *1*. 10; 12, 11, 14; — *imā dahyāva*[h] .. *pārsa*[h] .. *°da*[h] Bh. 2. 2; *1*. 6, D. 5. 2, *6*. 3; — *yaδā °dam parārasa*[h] *maruš nāma*[m] *vardanam °daiy* Bh. 2. 6; 6[2], 5[2], *1*. 13, 2. 9, 11, 12[4], 13, 15, *3*. 6, 13, *4*. 2, Bh. e.

• j. **māδa.čim** Part., verstärktes *māδa* 'neve', mit Ellipse des Verbs: *mā aδra frakavō mā*[8] .. *m°* *anyam daxštanam* V. 2. 29[1]).

Vgl. *mačim*. — Pü.: *mā kas 1 hač anān* .. — [1]) An der Parallelstelle V. *2*. 37 steht *nōit* .. *naēδa.čim*.

• j. [+]*žnu.bərəzō nərə.bərəzō* [+]*gairi.bərəzō* **mānō** *stārō mānhō* .. FrBy.: — ? —.

Npü.: lässt das Wort aus[1]). Vorher ist im np. Text vom *garōtmān i mān i hūrmazd* die Rede, für dessen Unübertrefflichkeit die zitirte Awestastelle Zeugnis (*guvāhiš*) ablegen soll. — [1]) Oder soll *pāya* die Übersetzung sein?

• p. **māniya-** n. 'liegende Habe' im Gegensatz zu *gaiδā-* (Sp. 478 m.): *āyadanā* .. *niyaδ*[r]*ārayam* (sd.) *kārahyā abičariš gaiδāmčā °yamčā* [+]*vīδaibiš* (sd.) *čā tyādiš gaumāta*[h] .. *adīnā*[h] Bh. *1*. 14.

Et. und eig. Bed. unsicher. Vgl. BTHL. GIrPh. *1*. 183, FOY KZ. *35*. 73, ZDMG. *54*. 346, JUSTI GIrPh. *2*. 426, ZDMG. *53*. 91, GRAY AJPh. *21*. 17.

j. *māmərənčainīš* V. *8*. 21: lies *mā mərənč°*.

• j. **māyav-** Adj. '(in besonderer Weise und Richtung) geschickt, gewandt; findig': *nairyō.sanhasča yō °yuš* Yt. *10*. 52. Vgl. *māyava-*.

ai. vgl. *dur-māyáv-* Adj. (wozu GRAY AfR. *3*. 47, HILLEBRANDT WZKM. *13*. 316).

• j. **māyava-** patr. Adj. 'von *Māyav-* abstammend, dessen Nachkomme': *aēta-vahe °vahe ašaonō* Yt. *13*. 123.

Ableit. aus **māyav-* m. EN., vgl. *māyav-* Adj.

• j. **māya**[1]**vant-** Adj. (fem. *°vaitī-*) 'wo Begattungen stattfinden' (?): *kaδa ašāum apa.jasō šitibyasča hača gaomaitibyasča*

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+*vayavaitibyasča* (sd.) *hača* °*vaitibyasča* ".. von den Stätten, die mit vierfüssigen Tieren und mit Vögeln bevölkert sind und wo deren Begattungen stattfinden" H. 2. 16 (?)[1].

Bed. nach Pü.; vgl. *mayah-*. — Pü.: *māyūt* (?)-*ōmand*. — [1]) Sehr fragwürdiger Text.

• g. (,j.) **māyā-** f. 'Freude, Wonne; Glück, Segen': +*čičŏwā* (sd.) +*yā dā ašā vanhūš* °*yā manaṇhō* ".. die Segnungen des guten Sinns[1]), die du durch *A.* verleihen wirst" Y. *43.* 2.

KompE. — Vgl. *mayā-*, auch zEt. — Pü.: (*pa*) *palmān*. — [1]) Vgl. [1]*gaya-* No. 1.

j. *māvaya-ča*, *māvōya*: s. unter [1]*ma-*.

• p. +**mārgaya-**[1]) Adj. 'aus Margiane stammend; Margianer': *dādaršiš* .. *hamaranam akunauš hadā* °*yaibiš* Bh. *3.* 3.

Ableit. aus *margav-*; vgl. *mārgava-*. — Zum auffälligen *y* s. BTHL. ZDMG. *50.* 716; vgl. zu *dānayana-*. — [1]) NA. °*rgy*°; ob Druckfehler?

• p. **mārgava-** Adj. 'aus Margiane stammend; Margianer': *frāda*[k] *nāma*[m] °*va*[k] Bh. *3.* 3, *4.* 2.

Ableit. aus *margav-*, mit *Vṛddhiḥ* § *100* a. — Vgl. *mārgaya-*.

• j. **māzainya-** Adj. '*māzan*isch, aus *Mazāna* stammend, in *M.* heimisch (od. dgl.)', Bezeichnung von *Daēva*: *yada azəm nijanāni dva drišva* °*yanam daēvanam varənyanamča drvatam* Yt. 5. 22; *13.* 137, Y. 27. 1, V. *10.* 16, *17.* 10; — *yaṭ bavāni aiwi.vanyā vīspe daēva* °*ya* Yt. *9.* 4; V. *17.* 9; — *sraošəm* .. *yō* .. *yūiδyeiti* °*yačibyō haδa daēvačibyō* Y. 57. 17.

Ableit. aus **mazana-* (mit *Vṛddhiḥ*) oder **māzana-* m. Name eines Landes[1]). — mp. *māzēn-īk*, *māzēn-darān*. — Pü.: *māzanīk*, Sü.: *mājandarah*, *mājandaradešīyah*. — [1]) Heute *māzandarān*[2]), nach NÖLDEKE GIrPh. *2.* 178 '*Mazan*-Tor' (mit dem Ländernamensuffix *-ān*)[3]). — [2]) Beruht auf einer Ableitung ohne *i* im Suffix; s. dagegen mp. *māzēnīk*. — [3]) Anders, sicher falsch DST. ZA. *2.* 373.

• j. +**māzdayasna-**[1]) Adj. (fem. °*nā-*) 'den *Mazdāh*anbetern zugehörig (usw.), *mazdayasn*isch': °*nanam vīsam* Y. *12.* 2.

Ableit. (mit *Vṛddhiḥ*) aus *mazdayasna-*. — Pü.: *māzdayasn*. — [1]) So, mit *mā*°, Pt 4 und fast alle guten Hds.; NA. *mazd*°.

• j. **māzdayasnay-** Adj. (auch fem.) 'den *Mazdāh*anbetern zugehörig (usw.), *mazdayasn*isch'; 1) von *vīs-* f.: ..*haēnam avazōiṭ* °*nīš avi vīsō* V. *18.* 12; Y. *12.* 3; — *hača* +*avaṅhaṭ vīsaṭ yaṭ* °*nōiṭ* V. *19.* 12; — *vīspayāi vīse* °*ne* (?) Y. *68.* 14. 2) von [1]*daēnā-* (Stverz.): *daēna* °*niš*, *daēnam* °*nīm*, *daēnayā* °*nōiš*, *daēnayāṭ* °*nōiṭ*, *daēne* °*ne* (VS.). A) als Subst. sva. *mazdayasna-*: *ahmi nmāne yaṭ* °*nōiš* V. 5. 45, 46, 59, *8.* 4, *13.* 29, 35, *16.* 1.

Ableit. (mit *Vṛddhiḥ*) aus *mazdayasna-*. — Pü.: *māzdayasn*[1]). — [1]) Meist m a d ddt n oder m a ddt n geschrieben, s. [1]*mazdayasna-* No. 1.

• j. **māzdrājah'ya-** n. 'Dauer eines Monats': *antarāṭ naēmāṭ* °*hīm* "innerhalb (d. i. vor Ablauf) eines Monats" V. 5. 43; — *drixšaparəm vā* °*hīm vā* V. 5. 12; 42.

Ableit. aus **māz* (für *māh-*, § *304* II. 7) *drājah-* Adj. 'einen Monat dauernd'. — Pü.: *māh drahnāk*.

• j., g., p. **māh-** m. 1) 'Mond', auch als Gottheit*): *avaṭ hvarə* .. *hāu mā* .. *ave stārō* V. *9.* 41; — *yaṭ mē starō* .. *hačānte* (sd.) *parača mā* .. Yt. *8.* 1; — *stārō mānhō* (NS.?)[1]) +*hvarə anaγra* +*raočā* FrBy.; — *ānhəm* (näml. *fravašinam*) *raya* .. *hvarə* .. *mā ava paδa ačiti* .. *stārō* Yt. *13.* 16; — *upa taērəm haraiδyā* .. *yaṭ mē aiwitō urvisənti starasča māsča hvarəča* Yt. *12.* 25; V. 2. 40; — *strūušča mānhəmča hvarəča* Y. 2. 11, *71.* 9, G. *3.* 6, Yt. *10.* 145; V. *11.* 1, 2 (statt NS.), 7. 52 (statt NS.), Vyt. *43*; — *hača mānhəm* (statt Abl.) V. *11.* 10; — *fravašayō* .. *yā stram mānhō* (GS.) *hūrō* .. *paδō daēsayən* Yt. *13.* 57; Y. *1.* 16; — *yazāi haxərəmča yaṭ asti* .. *antarə mānhəmča hvarəča* Yt. *6.* 5; *8.* 1; — *kē yā mā uxšyeiti nərəfsaitī δwaṭ* (sd.) Y. *44.* 3; — *panča.dasa* (sd.) *mā uxšyeiti panča.dasa mā nərəfsaiti* Yt. 7. 2; 2[2], F. *6*; — *yaṭ mānhəm* (statt NS.) *raoxšne tāpayeiti* Yt. 7. 4; — *raoxšnəm mānhəm aiwi.vaēnəm* Yt. 7. 3; 3[3]; — *tanūm* .. *yaδa mānhō hvāraoxšnō* (sd.) Yt. *10.* 142; — *raočinavantəm bavāhi yaδa mānhəm* (statt NS.) Az. *6*; Vyt. *4*; — *yazāi mānhəm gaočərəm baγəm raēvantəm x*[v]*arənaṇuhantəm* Yt. 7. 5, S. 2. 12; Yt. 7. 3, 6, *12.* 33, Y. *16.* 4; — *mānhahe*[1]) *gaočīδrahe* Yt. 7. 0; Y. *1.* 11, N. *47*; — *nəmō mānhāi*[1]) *gaočīδrāi* Yt. 7. 1; — *uzayara uzīra mānha* (VS.)[1]) *gaočīδra* V. *21.* 9. a) *mānhahe*[1]) (näml. *ayarə*) heisst der 12. Monatstag: *mānhahe*[1]) *gaočīδrahe* S. *1.* 12; vgl. 2. 12, Y. *16.* 4. 2) 'Monat': *dasa avaδra mānhō* (NP.) *zayana dva hamina* V. *1.* 3; — *hapta*

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hənti haminō mərəha[1] (NP.) *panča zayana aškarə* (sd.) V. *1.* 3 PüZ.; — *ϑriš mərəhō* (AP.) V. 7. 14; 15, *9.* 32 PüZ., *12.* 8, *15.* 45, Vd. *19*; — *sarəϑahe mərəhō* (GS.) FrW. *8.* 1; — +*ārmatōiš mərəhō* Vd. *21*; — ‖ *ϑūravaharahya māhyā* (LS.)[2] +*niyamanam* (sd.) *patiy avaϑā* .. Bh. 2. 11; — *garmapadahya māhyā* (LS.)[2] *9 raučabiš ϑakatā* (Stverz.) *āha*[n] *avaϑā* .. Bh. *1.* 1 usw. ‖

*) Der Yt. *7* gewidmet ist; vgl. Dst. ZA. *2.* 308. — **) In den ap. Inschriften sind uns 9, in den aw. Schriften 7 Monatsnamen überliefert (A. *3.* 7–11, Y. *1.* 11 und Vd. *21*). Vgl. unter den einzelnen Namen, sowie Justi ZDMG. *51.* 233, Joppert ZDMG. *52.* 259, Ggr. OK. 316.

KompA. (s. *māzdrāǰahya-*), E.; Ableit. (s. auch °*māhya-*). — ai. *mās-* m.; mp. (Pü.), np. *māh.* — 1) Them. — 2) Bthl. BB. *9.* 209; ich bleibe dabei gegen AJPh. *21.* 14.

• j. **māhya-** m. Name der Gottheiten der Monate und Monatsfeste: °*ya* (AP.) *ašavana ašahe ratavō* Y. 2. 8; 17; — °*yaēibyō ašahe ratubyō* Y. *1.* 8; — *raϑwąm* .. °*hyanąmča yāiryanąmca* Y. *1.* 17; — *čaϑwārō māhyanąmča* Vd. *19*[1].

Ableit. aus *māh-*, eig. Adj. 'auf den Monat bezüglich, menstruus'. — ai. *māsya-* Adj. — Pü.: *māhīk.* — 1) Das Y. *1.* 17 bezeugte Wort in falscher Verwendung ('Monate'); s. zu *ayan-* No. 2.

j. *mərəϑrəm* N. *17*: lies *mąϑrəm.*

g. *mən* Y. *28.* 4, *53.* 5; *31.* 5: s. unter *mand-* und +*məndāidyāi.*

g. *mānāi* Y. *45.* 3: s. ¹*man-.*

g. *māng* Y. *48.* 2: s. unter ¹*man-.*

• g. (, j.) +**məndāidyāi, mən** .. **daidyāi** Inf. 'im Gedächtnis zu behalten, eingedenk zu bleiben': +*məndāidyāi yā tōi mazdā ādištiš* "deiner Willensmeinung will ich eingedenk bleiben, o *M.*" Y. *44.* 8; — *taṯ mōi vīčidyāi* (sd.) *vaočā* .. *vīduyē* .. *mənčā daidyāi* Y. *31.* 5; — *yō nō aēvō aṯ tē uyē ϑrāyōidyāi tūrahe* +*məndāidyāi xšvīdəm haptāždyāi nava dasme yōi vō yaēϑma* Y. *11.* 9*).

*) Ein kabbalistisches Gemengsel aus meist *gāϑ*ischen Wörtern, die zum guten Teil in andrer als der ihnen zukommenden Bedeutung gebraucht sind. Vgl. Sp. Komm. *2.* 134, Dst. ZA. *1.* 112, Gdn. KZ. *27.* 250, Bthl. IFAnz. *6.* 42, IF. *11.* 139. *mənd°*, aus Y. *44.* 8 genommen, soll 'fünffach' (od. dgl.; Pü.: *panǰ* r d n n) bedeuten, s. dazu No. 1. Entsprechende Bedeutung ist den Wörtern *uyē, ϑrāyōidyāi, tūrahe, xšvīdəm, haptāždyāi* beigelegt (sd.), die mit den Zahlwörtern für 2, 3, 4, 6, 7, 8 in Zusammenhang gebracht worden sind, an die sie z. T. anklingen.

Zum V. *mand-*, wo weiteres. — Pü. (zu Y. *31*): *ō man ān dahī*, Sü.: *mahyaṃca dehi*, (zu Y. *44*): *panǰ dahišn*[1], (zu Y. *11*): s. *). — 1) Eine Übersetzung, die erst wieder durch die seltsame Verwendung des Worts in Y. *11* veranlasst ist; s. unter *xšvid-* No. 2. Die Bemerkungen von Dst. ZA. *1.* 113 und Mills SBE. *31.* 246 sind ganz verfehlt.

• g. ᵛ**məm** Y. *53.* 4: s. unter *bərəduš.*

g. *mərąšyāṯ*: s. *marək-.*

• j. **məhrk-** f. 'Verderben, Zerstörung': *mərəxš* (NS.)[1] F. *11.*

KompE. — Vgl. *mərənk-.* — Zum V. *mahrk-.* — ai. *mṛcā́* (IS.) RV. *8.* 67. 9. — Pü.: *murnǰēnišn.* — 1) Könnte auch vom Ende eines Komp. abgelöst sein.

• j. **mərəγa-** m., n.[1] 'Vogel', spez. von grösseren[2]: *ā taṯ* °*γəm* (NS.) *uzvazaite hača* .. "es fliegt dann ein Vogel herauf aus .." V. *5.* 1; 1; — *āaṯ ϑwā* (näml. *haoməm*) .. *spənta fradaxšta* °*γa* (NP.) .. *vībarən* Y. *10.* 11; — *upa tąm vanąm aēiti yąm hō* °*γō* "er geht hin zu dem Baum, zu dem jener Vogel (zuvor geflogen war)" V. *5.* 2[3]; — *taxmahe* °*γahe* Yt. *14.* 36[2]; — °*γahe parənō mərəγanąm* Yt. *14.* 36; — *yaϑa nā* °*γō huparənō* (sd.) Yt. *13.* 70. A) mit Gattungsbestimmung: *hāu maza* °*γō saēnō* (sd.) Yt. *14.* 41; — °*γahe kəhrpa kahrkāsahe* (sd.) Yt. *5.* 61; — °*γa* (VS.) *ašō.zušta* (sd.) V. *17.* 9[2]; — °*γahe kəhrpa vārəγnahe* (sd.) Yt. *14.* 19, *19.* 35; 34; — °*γahe pəšō.parənahe vārənǰinahe* (sd.) Yt. *14.* 35. A) vom Hahn, Huhn: *aēšō* °*γō parō.darš* (sd.) *aēšō* °*γō yō karətō.dąsuš* (sd.) FrW. *10.* 41; V. *18.* 16; — *aom* °*γəm* .. *parō.darš nąma* V. *18.* 23; — *aēiahe* °*γahe yaṯ parō.daršahe* V. *18.* 29; — *āaṯ hō* °*γō* (näml. *parō.darš*) *vāčim baraiti* V. *18.* 15; — *yasča mē aēte* °*γa* (als AP., näml. Hühner) .. *miϑwana* .. *paradaϑaṯ* V. *18.* 28.

ai. *mṛgá-* m. 'Waldtier' (Gazelle), auch 'Vogel'; np. *murγ* 'Vogel; Huhn'. — Pü.: *murv.* — 1) Nur für V. *5.* 1 gesichert; s. Dbr. VglS. *1.* 129. — 2) Wie Adler, Geier, Huhn; im Gegensatz zu *3vay-.* — 3) Im Nebensatz fehlt das Verbum, etwa *upa.**iyāya.

j. *mərəγənte*: s. *marək-* mit No. 2.

• j. **mərəxšāna-** Adj., P*s*-AorM.: s. *marək-.*

• j. ¹**mərəta-** Adj., PPfP.: s. ¹*mar-.*

KompE. — ai. *mṛtá-* Adj., np. *murda.* — Vgl. *məša-.*

• j. ²*mərəta-* Adj., PPfP.: s. ²*mar-.* [Y. *19.* 17: lies *ratuš.m°.*]

KompE.

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• j. **mərətay-** f. 'Sterben, Tod' uzw. *daēv*ischer Wesen: *kō para °tō* (LS.) *daēvō kō pasča °tō mainyava daēva frabavainti* V. *8.* 31; 32.
KompE. — Zum V. [1]*mar-*. — ai. *mṛtay-* f. — Pü.: *mark.*

• j. **mərətō** Inf. 'im Gedächtnis zu behalten': *m° bərəta*(sd.)*ča daēnayāi* V. 2. 3[2], 4.
Zum V. [2]*mar-*. — Vgl. *humərətay-*. — Pü.: *ōšmarišn.*

• j. **mərəϑwánt-** Adj. 'denkend an —' (Lok. oder Akk.): *amərəšanąm spəntanąm .. yaēšąm ainyō ainyehe urvānəm aiwi.vaēnaiti °wəntəm*[3] *humataēšu .. hūxtaēšu .. hvarštaēšu °wəntəm +garō nmānəm* ".. deren einer auf des andern Seele schaut, die an *Humata* denkt .. an das Paradies denkt" Yt. *13.* 84[1].
Ableit. aus **mərət-* f. 'memoria', zum V. [2]*mar-*; vgl. ai. *°smṛt-* Adj. — [1]) GDN.s Fassung, 3Yt. 16 halte ich nicht für richtig.

• j., g. **mərəϑyav-**[1]) (, p. *maršiyav-*)[2]) m. 'Tod': *nōiṯ zaurva ārəha nōiṯ °ϑyuš* Y. *9.* 5; — *apa.barāni ‿va zaourvąmča °ϑyūmča hača mazdā dāmabyō* Yt. *9.* 10; — *īratū īš dvafšō* (sd.) *hvō dərəzā +°ϑyaoš* Y. *53.* 8.
KompE. — Zum V. [1]*mar-*. — ai. *mṛtyáv-* m.; woss. *mālāt'*. — Pü.: *markīh.* — [1]) Auch *mərəiϑ°* geschr.; s. Pt 4 zu Y. *53.* 8. — [2]) § *280, 290.*

• j. **mərənk-** Adj. 'verderbend, zerstörend'.
KompE. — Zum V. *mərək-*. Zum Nasal s. § *178* a α No. 2. — Vgl. *məhrk-*.

• g. **mərəngəidyāi** Inf. 'zu zerstören, verderben': *xšaϑrāiš yūjən* (sd.) .. *akāiš šyaoϑanāiš ahūm m° mašīm* Y. *46.* 11.
Zum Praes. 8 des V. *mərək-*. — Statt *mərəndy°* geschr., § *268.* 47, 56. — Pü.: *murnjēnēnd*, 3Pl.

• j. **mərənčyāi** Inf. 'zu zerstören, zu verderben': *aδa taččiṯ uzjasənti yā °yāiča zaraδaγnyāiča* (sd.) V. *1.* 14 Gl.
Zum Praes. 8 des V. *mərək-*. — Pü.: undeutlich.

• j. **mərənčyąs'təma-** Adj. 'der am meisten zerstört, der verderblichste': *ačtaēšva daxmaēšva mašya hąm °ma bavainti pasča hū frašmō.dāitīm* V. 7. 58.
Superl. aus **mərənčyant-* Adj., PPA.; s. *mərək-*. — Pü.: *murnjēnītārtar.*

• j. [1]**mərəzav-** n. 'Wirbel' des Halses und Rückens: *yavata .. nijainti °zuča stūnō gayehe °zuča xā uštānahe* "bis er entzwei schlägt die Wirbel, die Säulen des Lebens, die Wirbel, die Quellen der Lebenskraft" Yt. *10.* 71.
Et.[1]) und Bed.? — [1]) Ganz verkehrt DST. ZA. *2.* 262; s. IFAnz. *6.* 43 No.

• j. [2]**mərəzav-** m., Du. Bezeichnung einer *ahur*ischen Schöpfung, vll. eines Sternbilds: *nizbayemi °zu +pourvō +x^vaδātō yūtδištō mainivā +dāmąn* "ich rufe an die beiden *M.* im Süden, die ewigen, die am besten kämpfen von der Schöpfung der beiden Geister" V. *19.* 42.
Et. und Bed.[1])? — Pü.: fehlt. — [1]) S. dazu JUSTI Hdb. 234, HAUG Essays[2] 337, DST. ZA. *2.* 274.

• j. [3]**mərəzav-** Adj. (fem. *°zvī*) — ? —: *zaya avaϑa staxrō* (sd.) *yaṯ hā druxš ačiti °zvī* FrW. *8.* 2[1]). Vgl. **mərəzu.*
KompA. — Pü. (im Komp.): aan k, was die verschiedensten Lesungen zulässt. DST. ZA. *2.* 268 liest (mit Anderen) *āhōk* 'Sünde'. JAMASPJI Gloss. 204 hat *a-ādu*, was 'lifeless (usw.)' bedeuten soll. Nach HAUG Essays[2] 386 ist die ältere Lesart — statt aan k – vielmehr d n dan k; s. aber **mərəzu.* — [1]) Ohne Wert KZ. *25.* 523.

• j. **mərəzāna-** n. 'Bauch': *°zānāi* F. *11.* mp. *mulān*; BTHL. IF. *9.* 277. — Vgl. *maršū-*. — Pü.: *aškambak.*

• j. +**mərəzišmya-**[1]) patr. Adj. 'von *Mərəzišma* abstammend, dessen Nachkomme': *frō.hakafrahe °yehe saēnanąm* "des *Fr.*, Sohns des *M.*, aus der Familie des *S.*" Yt. *13.* 126.
Ableit. aus **mərəzišma-* m. EN., Et.? S. *mərəzyumna-*. *š* vor *m* = ar.[1] *š* (idg. *s*), *xš*(*h*) oder *γš*(*h*). — [1]) So, mit *mərəz°*, Mf 3; F 1 *mərəzi°*.

• j. ***mərəzu** F. *11.*
Ist aus *mərəzu.jītay-* oder *mərəzu.jva-* losgelöst. — Pü.: aan k.

• j. **mərəzu.jītay-**[1]) 1) f. — ? —: *drvatąm daēvayasnanąm °tīm mašyānąm* V. *19.* 26, 29, 41[2]). 2) Adj. — ? —: *x^vafsata mašyākārəhō .. mərəzu.jvārəhō .. °jītayō* FrW. *10.* 42.
Vgl. *mərəzu.jva-*, wonach das Wort als 2. Teil *jītay-* 'Leben' enthält; s. auch Pü. — Pü.: aan k 3) *žīvišn* 4). — [1]) FrW. getrennt. — [2]) S. auch *parājītay-* Y. *72.* 11. — 3) S. aber zu [2]*mərəzav-*. — 4) Mit der np. Glosse: *rāh zan* 'Strassenräuber'.

• j. **mərəzu.jva-** Adj. '— ? — lebend': *x^vafsata mašyākārəhō .. °jvārəhō .. mərəzu.jītayō* FrW. *10.* 42.
Pü.: aan k *žīvišn*; vgl. zu [2]*mərəzav-*.

• j. **mərəzyumna-** Adj. (fem. *°nā-*) — ? —:

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aēšąm vantārəhō .. °*nā* +*ankupəsəmnā* Yt. *17*. 10.

Wenn richtig bezeugt, Komp.: **mərəzi°* (s. zu *bərəzi°*)[1]+**umna-* oder **yumna-*. GDN. in der NA. vermutet *mərəzyamnā*. — [1]) Vgl. *mərəzišmya-* und ai. *ní-mṛgra-* Adj.

• g. **mərəždā-** Praes. 18 d 'verzeihen'.

'verzeihen, barmherzig, gnädig sein', mit Dat. der Person: *sraotā mōi mərəždātā* (Imp.) *mōi ādāi* (sd.) +*kahyāčiṯ paitī* Y. *33*. 11.

Zum V. *marəz-*[1]; § *139* No. 4. — ai. *mṛḍáyati*. — Pü.: *āmurzēt man*, erl.: *vinās 1 yam ō bun būt ēstēt am apē āmurzēt*. — [1]) Wie np. *āmurzīdan* zeigt.

• g. **mərəždika-**, j. **marždika-**[1]) 1) Adj. 'sich erbarmend': *anamarəždikō zī asti havāi* °*kāi* "erbarmungslos ja ist er gegen seinen Erbarmer" Aog. *49*[2]). 2) n. 'Barmherzigkeit, Verzeihung, Gnade': *sraotəm-* (sd.)*ča* °*kəmča yazamaide* Vr. *21*. 3; — *frā mąm aiwi.urvaēsayaṇuha* °*kəm ašiš* Yt. *17*. 15; — °*kəm vahmanəm* (sd.) Vr. *21*. 3[3]); — °*kəm* ∂*rāyō.driγūm* S. 2. 4; — °*kāi* ∂*rāyō.driγaove* S. *1*. 4; — *āča nō ǰamyāṯ* °*kāi* (näml. *mi*∂*rō*) Yt. *10*. 5; — *ku*∂*rā ārōiš ā* +*fsəratuš* (sd.) *ku*∂*rā* °*kā* (NP., näml. *ārōiš ā*) *axštaṯ* Y. *51*. 4.

KompE.; Ableit. — Zum Praes. *mərəždā-*; IF. *9*. 264. — ai. *mṛḍīká-* 1) Adj.; BTHL. BB. *15*. 241; 2) n. — Pü.: *āmurzišn*; s. noch No. 2, 3. — [1]) Aog. *49* °*rəžd°* geschr., s. auch Komp. — [2]) D. i. gegen den, der sich seiner erbarmt. Pü.: *anāmurzīt ast kē nē ān i x*^{v}*ēš ruvān āmūrzēt*. — [3]) Pü.: *āmurzītār*.

• j. (g.) **məša-** Adj. 'gestorben, tot': *ǰvasčiṯ nōiṯ bvaṯ* (sd.) *ašava* °*šasčiṯ nōiṯ baxšaiti* (sd.) *vahištahe arəhūš* V. 5. 61.

KompE. — Aus **mṛ́ta-* (§ *289*), zum V. [1]*mar-*; s. ai. *amṛ́ta-*. Vgl. *mərəta-* und *kəša-*. — Pü.: *murt*.

g. *māhmaidī*: s. [1]*man-*.

• j. **mē**, g. **mōi** Part., hinter dem ersten Wort des Satz(teil)es, von dem es aber a) durch ein andres enklitisches Wort getrennt sein kann; wir können es in der Übersetzung überall weglassen, z. T. aber auch mit 'mir' oder durch das Pron. poss. 'mein' wiedergeben: *imaṯ mē stāvištəm šyao*∂*nəm* .. *vərəzinti* Yt. *17*. 59; — *hā mē baγa ahunahe vairyehe* .. *satəm paiti anyaēšąm ra*∂*wąm* Y. *19*. 5; — *yaṯ mē stārō* .. *hačānte* Yt. *8*. 1; — *vačō* .. *yōi mōi ahmāi sraošəm dąn* (sd.) Y. *45*. 5; — *yehyā mōi ašāṯ hačā vahištəm* .. *važdā mazdā* Y. *51*. 22; — *yahmaṯ mē hača fraγga*∂*aite arədvī* Yt. 5. 96; — *ya*∂*a mē nōiṯ ātarš ahurahe* .. *fryō arəhaṯ* P. *17*; — *āaṯ mē paoiryāi* ∂*rišvāi xšafne ātarš ahurahe* .. *nmānō.paitīm yāsaiti* V. *18*. 18; 20, 22; — *a*∂*ra mē urvarā ra*o∂*ənti* V. 5. 19; — *nōiṯ mē nmānəm vīdātō hištənti* .. *yezi mē nōiṯ ārəhāṯ spā* .. V. *13*. 49; — *nōiṯ mē iδa* +*ārəhaṯ.təm* +*pasu vīra* Yt. *13*. 12; — *mā mē ya*∂*a* +*gaoš drafšō āsitō* .. +*čaire* (sd.) Y. *10*. 14; — *frā mē spanyā manivā vavača vīspąm* .. *stīm* Y. *19*. 9; V. *8*. 37; — *para mē aētahmi arəhvō* .. ∂*riščiṯ vahišta* .. *vīsata* (sd.) P. *39*; — *inǰa mē urvisyatəm* .. *ya*∂*a ka*∂*ača tē* (Sp. 650 o.) *ās zaošō mana* Yt. *19*. 82; — *išarə.štāitya mē vīspō arəhuš* .. *pəšō.tanuš* V. 5. 4; — *yavō mē mašyō x*^{v}*arāṯ* V. 5. 20; — *yazaēša mē hīm* .. *arədvīm* Yt. 5. 1; — *hačaṇuha mē ana apərənāyūka* N. *9*. zu a): *yasča mē aētaēšąm yaṯ daxmanąm* .. *vīkānayāṯ* V. 7. 51; *18*. 28, 29, Y. *19*. 6; — *yasča mē aētəm narəm ązō avi avaγərəptəm* (sd.) *ravōhu paiti uzbārayaṯ* V. *18*. 10; — *mīšti zī mē hīm* .. *vārəntaēča* .. Yt. 5. 120; — *hamahe zī mē iδa ayąn* .. *pairika* .. *ava.hisiδyāṯ* Yt. *8*. 54.

Eig. Dat. eth. des Pron. 1. Pers. Sing.; vgl. *nō* und DBR. VglS. *1*. 298. — Pü.: *i man*.

j. *mē*: s. unter [1]*ma-*.

j. *mehana* N. *9*: lies *mē ana*.

j. *mōi.tū* Yt. *10*. 69: s. +*mōiṯ*.

• g. **mōi** Part.: s. unter *mē*.

g. *mōi*: s. unter [1]*ma-*.

g. *mōi*∂*aṯ*, *mōist*: s. *maē*∂-.

• j. +**mōiṯ** prohib. Part., verstärktes [1]*mā*; mit Opt.: *mōi.tū*[1]) *i*∂*ra ahurahe grantahe vaγāi ǰasaēma* Yt. *10*. 69[2]).

Ar. **mait*, aus **mā* '*μή*' +**it*; s. No. 1. — [1]) Statt *mōiṯ ū* geschrieben (gegen § *268*. 49). Die Verbindung *id u* ist im RV. ganz gewöhnlich. — [2]) Vgl. Yt. *10*. 98, wo blosses *mā*.

• j. ***xša*∂*rata arəhaṯ* **mōirōs*** [1]) FrW. *8*. 2.

[1]) Vermutlich aus *mahrkūš°* verderbt.

• j. **moγu.ṯbiš-** Adj. 'der die Magier, die Angehörigen des magischen Stammes, aus dem die Priester hervorgehen, befeindet': *mā nō āpō* .. *hašī.ṯbiše mā* °*še mā varəzānō.ṯbiše* .. *frā*o∂*āiti* (sd.) Y. *65*. 7.

S. zu *magav-*. — Pü.: *maγūk bēš*, erl.: *kē maγūk martān bēšēt*.

g. *ā.mōyastrā baranā* Y. *30*. 9: lies *ā mōyastrā.bar°*; s. unter *myastr°*.

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j. *mŏurum*: s. unter *margav-*.

• j. **mošu**, g. **mošū** Adv. 'bald, alsbald, gleich': *īratū īš dvafšō* (sd.) .. °*šučā astū* ". . und alsbald soll es geschehen" Y. *53*. 8; — °*šu taṯ ās nōiṯ darəγəm yaṯ* .. "alsbald geschah es – es (dauerte) nicht lang –, dass . ." Yt. 5. 65; — °*šu mē ǰava avarəhe nūrəm mē bara upastąm* Yt. 5. 63; *13*. 146, F. *11*, V. 2. 5 PüZ.; — *īštīm ǰaiδyanta* .. °*šu pasčaēta* .. *īštīm baon səvišta* Yt. 5. 98; 98; — *haomō* .. *baxšaiti* .. °*šu ǰaiδyamnō* ". . alsbald, wenn er drum gebeten wird" Y. *9*. 23; — *taṯ nō dāyata* .. °*šučа āsuyāča* ". . alsbald und rasch" Y. *65*. 14, FrW. *8*. 1.

KompA. — ai. *makṣū* Adv. — Pü.: *tēz*.

• j. **mošu.kairya-** Adj. (fem. °*yā-*) 'der sein Geschäft alsbald vollzieht': *razištąm čistąm* .. *āsu.kairyąm* (sd.) °*yąm* Yt. *16*. 1.

• j. **ᵘmå**[1] F. *6*.

Pü.: *patmān*. — In der Bedeutung *patmān* kein Wort, sondern aus *xratumå* (Pü.: *xrat patmān*) losgeschält; Bthl. IF. *11*. 134.

• j. **mąϑwa-** Adj. 'was zu denken ist': *humatōibyasčā hūxtōibyasčā hvarštōibyasčā* .. °*ϑwōibyasčā vaxδwōibyasčā varštvōibyasčā* "(bene cogitatisque . . cogitandisque sva.) indem alles was zu denken, sagen und tun ist, gut gedacht . . wird" Y. *11*. 17; — *daēnayåsča māzdayasnōiš* °*ϑwanąmča vaxδwanąmča* . . "eorumque, quae religionis . . et cogitanda et . . sunt . ." Vr. *12*. 3; — *taṯ* °*ϑwəm* V. 2. 5 PüZ.

KompE. — PFP. zum V. ¹*man-*. — Pü.: *ŏa mēnišn*.

• j., g. **¹mąϑra-** m. 'Wort, Ausspruch, Spruch'; I) im **gAw.** 'Wort': *mā čiš aṯ vō drəgvatō* °*rąsčā gūštā sāsnåš*(sd.)*čā* Y. *31*. 18. a) sonst nur vom göttlichen Wort: *maṯ tāiš vīspāiš yōi tōi* °*rā* (als AP.) *marəntī* Y. *43*. 14; — *nī hīm mərąždyāi* (sd.) *ϑwahyā* °*rāiš sənghahyā* Y. *44*. 14; — *yōi īm vō nōiṯ ϑā* °*rəm varəšəntī* (sd.) Y. *45*. 3; — °*rəm yim haurvatātō ašahyā amərətātas*(sd.)*čā* Y. *31*. 6; — *tōm āzūtōiš* (sd.) *ahurō* °*rəm tašaṯ* . . *gavōi* Y. *29*. 7. α) bes. 'Verheissungswort, -spruch': *avā* °*rā yō rāδəmō* (sd.) *ašāṯ hačā* Y. *44*. 17; — *anā* °*rā mazištəm vāurōimaidī* (sd.) *xrafstrā* Y. *28*. 5. 2) im **jAw.**; 'Spruch, Ausspruch': *fšūšō* (Stverz.) °*rəm* Y. *59*. 33; usw.; — sva. 'Urteil': *vīspanąm anu* (sd.) °*rəm* Yt. 5. 93; — sva. 'Befehl'[1]: +*maiδyōi.mārəhahe* .. *yō paoiryō zaraδuštrāi* (statt Gen.) °*rəmča* +*gušta sāsnåsča* Yt. *13*. 95[2]; — *gāδanąmča sraoδrəm* .. *hvarštå* °*rå* (als AP.) *āyese yešti* Y. *3*. 4; *4*. 1, Vr. *19*. 2; — sva. 'Zauberspruch': '*amərmča vərəδraγnəmča āfrīnāmi* . .' *aēṯəm* °*rəm mā fradaēsayōiš ainyaṯ piδre vā* . . Yt. *14*. 46; *4*. 9; — *frāna aγanąm* °*ranąm yå vərəzyeiti avi.miδriš* Yt. *10*. 20. a) bes. 'göttlicher Spruch': *airyamanəm* °*ranąm mazištəm* °*ranąm*[10] .. Yt. *3*. 5; — °*ranąm ašō.baēšazō* Yt. *3*. 6 (?). A) insbes. Sing. κατ' ἐξ. oder mit *spənta-* Adj. 'das heilige Wort', der Inbegriff der göttlichen Offenbarung; auch vielfach als Gottheit'; I) κατ' ἐξ.: *ašahe paiti* °*rəm* V. *4*. 43; — *aiwiδāitīšča gravas*(sd.)*ča* °*rahe* Y. *9*. 26; — *mastīm* .. °*raheča paurvatātəm* Y. *57*. 20; — *aδa* °*rəm* .. *mairyāṯ* V. *3*. 33; Yt. *4*. 4 (?); — *yō anhaṯ* .. °*rəm pərəsō ašava* V. *9*. 2; — *yō azrazdāi* (sd.) +°*rəm*[3] *čašte* N. *17*; — *vīspəm* °*rəm yazamaide* Vr. *13*. 1; Y. 20. 3; — *maγnō* °*rō* N. 2[4]; — *haomaheča* °*raheča ašaonaēča zaraδuštrahe* Y. *8*. 1. a) beschränkt auf die fünf *Gāδās*: *airyamanəm išīm* . . *yō upəmō* (sd.) . . *zaozīzuye tarō* (sd.) °*rəm panča gāδå* G. *1*. 6. II) mit *spənta-* Adj.[5]: *uši ahurahe mazdå yazamaide darəδrāi* (sd.) °*rahe spəntahe xratūm* . . *marəδrāi* °*rahe spəntahe hizvąm* . . *fravākāi* °*rahe spəntahe* Yt. *1*. 28; — *ahurahe mazdå* . . *yeϑhe urva* °*rō spəntō* Yt. *13*. 81, V. *19*. 14; — *kaṯ hūxtəm?* °*rō spəntō* Y. *19*. 19; FrW. *9*. 1; — *kaṯ asti* °*rahe spəntahe amavastəməm* . . ? . . *ahmākəm nąma* . . *yaṯ amərašanąm spəntanąm taṯ* °*rahe spəntahe amavastəməm* Yt. *1*. 1–3; *12*. 1; — *upa vā* °*rəm spəntəm maraēta* V. *4*. 45; — *uparatātəm yąm ašahe vahištahe paiti.parštīm*- (sd.)*ča* °*rahe spəntahe* Yt. *10*. 33; — °*rahe spəntahe ašaonō vərəzyaənuhahe dātahe vīdaēvahe dātahe zaraδuštrōiš darəγayå upayanayå daēnayå vərəhuyå māzdayasnōiš* Y. *1*. 13; 2. 13, *71*. 5, Yt. *10*. 8, S. 2. 29; — *dātāi haδa.dātāi vīdaēvāi* . . *haδa.mąδrāi* . . *upairi.gātubyō* (sd.) *gərəptāi* °*rāi spəntāi* Extr. *1*; 2, *3*, *4*; — *zarəzdāitīm* °*rəm spəntəm* . . *uši.darəδrəm daēnąm māzdayasnīm* . . *vaēδīm* °*rəm spəntəm* Y. 25. 6; 22. 25[2]; — °*rō spəntō mainyəvīm druγəm nižbairištō* Yt. *11*. 3; *12*. 2 (?), V. *19*. 6, *21*. 6 (?); — *ząm huδåərəhəm* . . °*rəm spəntəm* . . *anaγra raočå* Y. *16*. 6; — °*rahe spəntahe* . . *daēnayå*

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māzdayasnōiš .. *staotanąm yesnyanąm* Vr. *9*. 7; — *gūš* .. *gayehe* .. °*rahe spəntahe ašaonō vərəzyarəuhahe* Vr. *21*. 2; — *zaraϑuštrəm* .. °*rəm spəntəm* .. *gūš urvānəm yazamaide* G. *4*. 6; — *fravašayō* .. *yąmča āϑrō* .. *sraošahe* .. *miϑrahe* .. °*rahe spentahe* Yt. *13*. 86; *11*. 17; — *āaṯ mąm tūm bišazyōiš* °*rō* (als Vok.) *spəntō yō aš.xᵛarənā* V. 22. 2; — *paiti ahmāi avašata* °*rō spəntō yō aš.xᵛarənā* V. 22. 6. A) °*rahe spəntahe* (näml. *ayarə*) heisst der 29. Monatstag: °*rahe spəntahe ašaonō vərəzyarəuhahe* S. *1*. 29; vgl. 2. 29, Y. *16*. 7. Undeutlich: *yōi* °*rəm saošyantō* Vr. 2. 5; — *yō nōiṯ* °*rāṯ* ⁺*spəntāṯ* P. *45*. [V. 7. 44: lies *mąϑrəm.spəntəm baēš*°, 2mal.]

KompA., E.; Ableit. — Vgl. ²*mąϑra-*. — Zum V. ¹*man-*. — ai. *mántra-* m. 'Spruch'. — Pü.: *mānsr* (gelW.) – Sü.: *vāṇī*, *mānthrī*, *mānthravāṇī* –, erl.: *dēn* oder *apastāk u zand*; s. noch No. 1, 4, 5. — 1) Pü.: *framān*, Sü.: *ādeśaḥ*. — 2) An Y. *31*. 18 angelehnt. — 3) Hds. *meϑrəm*; s. P. *7*. — 4) Der Text hat: *apastāk čigōn dāt maynō mąϑrō*. — 5) Pü.: *mānsr spand*.

• j. ²**mąϑra-** n. 1) 'Gedanke'; im Gegensatz zu Wort und Werk: *təm* .. *yazamaide* .. °*rača vačača šyaoϑnača* Ny. *1*. 16. 2) 'Bedenken, Nachdenken über –': *barəšnūšča ašahe* .. *mazišta* °*ra* .. *vərəzya* .. *urvaitya* .. *haiϑyā.vərəzya* .. *vīndaiϑya dačnayā* G. 2. 7.

Zum V. ¹*man-*. — Vgl. ¹*mąϑra-*. — Pü.: *mānsr*.

• g., j. **mąϑran-** m. '(der den *Mąϑra* verkündet sva.) Prediger, Prophet': *ϑwōi staotarasčā* °*ranas*(NS.)*čā* ⁺*ahuramazdā aogəmadaēčā* .. Y. *41*. 5[1]); — *staotarəča zaotarəča zbātarəča* °*rana*(VS.)*ča yaštarəča* Yt. *3*. 1. a) in den *Gāϑās* nur von *Zaraϑuštra*: *yō* °*rā* (NS.) ⁺*vāčim mazdā baraitī urvaϑō ašā nəmanhā zaraϑuštrō* "der Prophet, der betend seine Stimme erhebt, o *M.*, der Freund des *Aša*, *Zaraϑuštra*" Y. *50*. 5; — *hyaṯ yūšmākāi* °*rānē vaorāzaϑā* (sd.) Y. *50*. 6; — *ϑwahyā* °*rānō dūtīm* (sd.) Y. *32*. 13; — *yā vō* °*rā* (NS.) *srəvīm ārādā* (sd.) Y. *28*. 7; — *hvō zī* °*rā šyātō* (sd.) *yō* .. Y. *51*. 8.

Ableit. aus *mąϑra-*. — ai. vgl. *mantrín-* Adj. — Pü.: *mānsr* (wie für *mąϑra-*); s. noch No. 1. — 1) Pü.: *ka ō ē ī tō* .. *mānsrīkīh apar rāsānē*.

• j. **mąϑra'vāka-** m. EN. eines Gläubigen: °*kahe sāimužōiš aēϑrapatōiš hamiϑpatōiš ašaonō* "des *M.*, Sohns des *S.* .." Yt. *13*. 105; — *vahmaϑātahe* (sd.) °*kahe* Yt. *13*. 115.

Eig. 'der das (heilige) Wort aufsagt'.

• j. ⁺**mąϑrəm.spəntəm.baēšaza-**[1]) Adj. 'der mit dem heiligen Wort heilt, kurirt': *təm iϑra hanǰasānte yaṯ* °*zəm* "sie sollen sich an den wenden, der .." V. 7. 44.

Komp. mit AS. im 1. Glied. — Vgl. *mąϑrəm.spəntəm.baēšazya-*. — Pü.: fehlt. — 1) NA. trennt.

• j. ⁺**mąϑrəm.spəntəm.baēšazya-**[1]) Adj. 'der mit dem heiligen Wort heilt, kurirt': *ažō zī asti baēšazanąm baēšazyō.təmō yaṯ* °*zyō* "der ist der heiltüchtigen heiltüchtigster, der mit dem heiligen Wort heilt" V. 7. 44.

Komp. mit AS. im 1. Glied. — Vgl. *mąϑrəm.spəntəm.baēšaza-*. — Pü.: fehlt. — 1) NA. trennt.

• j. **mąϑrō.anhan-** Adj. 'der sich das (heilige) Wort verdient, erworben hat': *paoiryąn ṯkažō* .. *ašō.anhānō* °*anhānō* (AP.) Yt. *13*. 151.

Komp.: ¹*mąϑra-*+²*han-*; § *268*. 48.

• j. **mąϑrō.baēšaza-** Adj. '(Arzt,) der mit dem heiligen Wort, durch Besprechungen damit kurirt': *yaṯ pouru.bažšaza* (sd.) *hanǰasānte karətō.bažšazōsča urvarō.bažšazōsča* °*zōsča* (NS.)[1]) V. 7. 44; — °*zō* Yt. *3*. 6.

Pü.: *kē pa mānsr spand bēšazēnēt*; erl.: *afsūn kunēt*. — 1) § *303* II. 43.

• j. **mąϑrō.hita-** Adj. 'mit dem heiligen Wort verbunden, eins geworden': *haomō.anharštahe* (sd.) *hizvō* °*tahe*[1]) *tanvō* A. *4*. 5.

1) Vgl. *tanū-* No. 1.

• g. **mąnaray-** f. 'Verkündigung, Botschaft' des Propheten: *kadā mazdā* °*rōiš narō vīsəntē* "wann, o *M.*, werden die Ritter die Botschaft verstehen lernen?" Y. *48*. 10.

Aus ir. **māmr*°, zum V. ²*mar-*; § *292*. 1, *296*. 2, *102* II. 4 Ntr. — Pü.: *ka ō man mart* (weil man *mą narōiš* teilte) *andar martān patirišn*.

j. *mąs*: s. *mązdā-*.

j., g. *mąstā*: s. ¹*man-*.

• j., g. *mązā*°, nur KompA.: sva. *mazant-*.

ai. vgl. *mahā*°; BTHL. BB. *10*. 273, GDN. KZ. *30*. 331 (mit falschem Zitat); ferner WN. Mélanges Kern 149.

• g. ⁺**mązā.xšaϑra-**[1]) Adj. 'grosse Macht, Herrschaft besitzend, grossmächtig', von *Mazdāh*: *taṯčā mazdā ϑwahmī ā* ⁺*dąm* (sd.) *nipānhē* .. °*rā* (VS.) *vazdanhā* ⁺*avōm īrā* (sd.) Y. *49*. 10.

ai. vgl. *máhikṣatrau* (näml. *mitrāvaruṇā*). — Pü.: *mēnišn* (für *mąz*) *ō* (für *ā*) *xᵛatādīh*. — 1) NA. getrennt; s. zu *mązā*°.

• g. **mązā.rayay-**, j. ⁺**mązā-rayay-**[1]) Adj. (auch fem.) 'der grosse Reichtümer besitzt, schätzereich': *sraošō ašī* °*rayā* (ISf.)[2]) *hačimnō* "*Sraošō* .. im Verein mit der

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schätzereichen *Ašay*" Y. *43*. 12; — *sraošō* .. *yō* +*aši hačaite* °*raya* Y. 27. 6; Vr. *12*. 1 [3]).

Pü. (zu Y. *43*): *srōš i ahrav – u vištāsp – kēš ān i mas rat apāk – zaratušt* –; (zu Vr.): *srōš i ahrav – u vištāsp – kē ahrākīh apākēnēt ān i mas rat apāk*. — [1]) So Pt 4, K 7 b; NA. *mązar*°. — [2]) S. *rayay-* No. 1. — [3]) Offenbar eine Nachbildung der *Gāϑā*stelle, s. auch Pü. Danach ist *aši* statt *ašahe* zu lesen.

• j. **mąz-dā-**, j., g. **maz-dā-** kompV. 'dem Gedächtnis einprägen; im Gedächtnis behalten'. Praes. 5 °*daϑ-*; *s*-Aor. 1 °*dāh-*. — Inf. +*mazdātaēča*.

1) 'dem Gedächtnis einprägen': *nū īm vīspā čiϑrō zī* +*mazdāərhō.dūm* (2P*s*-Aor M.)[1]) "nun prägt ihn euch alle ins Gedächtnis, denn er ist (jetzt) offenbar" Y. *45*. 1. 2) 'im Gedächtnis haben': *airhā dačnayā mąs*[2]) *vača daϑānahe*[2]) *nōiṯ šyaoϑnāiš apayantahe* (sd.) "des, der die Worte dieser Religion im Gedächtnis hat, aber .." Y. *9*. 31. [*mązdazdūm* Y. *53*. 5: s. unter *mand-*.]

Aus ar. **ma(n)ϑ-dhā-* (§ *41*), zum V. *mand-*; BTHL. AF. *3*. 56. — Vgl. *mązda-*, *mazdā-* usw. — ai. vgl. *mandhātár-* m. — Pü. (zu Y. *9*): *kē mēnišn gōwišn dahēt*, (zu Y. *45*): *ōhrmazd dāt*. — [1]) Them.; BTHL. BB. *8*. 210, GDN. GIrPh. *2*. 30. — [2]) Zur Trennung vgl. [1]*zrazdā-* und *mand-* No. 1. *mąs* (gegenüber *mązdaϑ*°) ist die Form des absoluten Auslauts. Falsch FRMÜLLER WZKM. *1*. 247, HILLEBRANDT BB. *9*. 134.

• j. **mązdra-** Adj. 'verständig, weise': *narəm* .. °*drəm haϑa.hunarəm tanu.mąϑrəm* V. *18*. 51; — °*drō haϑa.hunarō* Yt. *5*. 91.

KompA. — Zum V. *mązdā-*. — Vgl. ai. *medhirá-* Adj. (wozu BTHL. IF. *7*. 57), ksl. *mądrŭ* 'weise'. — Pü.: fehlt.

• j. **mązdrā'vanhav-** m. EN. eines Gläubigen: °*vərhāuš ašaonō* Yt. *13*. 118.

Eig. 'verständig und gut'; vgl. *srīrāvərhav-* und ai. *tāmradhūmrá-* usw., WH. Gr.[2] § *1257* b.

• j. *mita-*, *mīta-* Adj., PPfP.: s. [1]*mā(y)-*. KompE. (s. auch *vīmītō.d*°).

p. **mitra**: s. unter *miϑra-* mit No. 1.

• j. **miϑaoxta-**, **miϑōxta-**[1]) Adj. 'falsch gesprochen': °*tō ərəžuxδō vāxš* Yt. *19*. 96; — *vainīṯ ahmi nmāne* .. *aršuxδō vāxš* °*təm vāčim* Y. *60*. 5; — *draogō* °*tō* V. *19*. 46; — *paoiryehe* +°*tahe* (näml. *vačō*) .. *bityehe* .. P. *9*; — *uzvarəzāi māvōya miϑō.matanąmča* °*tanąmča miϑō.varštanąmča* Vr. 20. 2.

Statt **miϑō.uxta-* geschr. — Pü.: *drōγ gōwišn*, *mit* (Transskr.) *gōwišn*, *mitōxt* (Transskr.). — [1]) So Vr. und wohl auch P.; s. No. 2. — [2]) Hds. *miϑō.hitahe*.

• g. **miϑah'ya-** Adj. 'verkehrt, falsch': *yeϑyāčā həməmyāsaitē* (sd.) °*hyā* (NPn.) *yāčā hōi ārəzvā* Y. *33*. 1.

Ableit. aus *miϑō*; ROTH ZDMG. *37*. 224. — Pü.: *drōγ*.

• g. **miϑah-vačah-** Adj. 'des Worte, Sprüche falsch, die falschen sind': *aϑrā* +*vāčim baraitī* °*čā vā* +*ərəš.vačā* (sd.) *vā* Y. *31*. 12.

Komp.: *miϑō*+*vačah-*, § *304* II. 4. — Pü.: *drōγ guftār*.

• j. (, g.) **miϑō** Adv. 'verkehrt, falsch': +*yaṯ nōiṯ yava m*° *mamne nōiṯ m*° *vavača nōiṯ vavarəza* P. *18*.

KompA.; Ableit. — ai. *mithá̆ḥ* Adv. 'gegenseitig'; vgl. *mithŭ*, *mithuyā̆* Adv. 'verkehrt'; s. noch *maēϑa-* und PEDERSEN IF. *5*. 39, FOY KZ. *36*. 133, UHLENBECK WAiSpr. 231. — Pü.: *mih* (von DST. und BLOCHET fälschlich *mizd* gelesen).

• j. **miϑō.aog-** Adj. 'fälschlich redend, falsche Rede führend': *haxayō* .. *huϑaēna hušyaoϑnārəhō naēϑa.čiṯ* °*ǰārəhō*[1]) *aēšąm xᵛaēpaiϑya hizvō* ". . und nicht führen sie irgend falsche Rede mit ihrer (eigenen) Zunge" Yt. *19*. 95[2]). [S. noch **miϑrō.-*aoǰah-*.]

Zum V. *aog-*. — Vgl. *bərəzyaogəṯ*. — [1]) Them. — [2]) Die Stelle scheint eingeschoben zu sein.

• j. **miϑōxta-** Adj.: s. unter *miϑaoxta-*.

• j. **miϑō.mata-** Adj. 'falsch gedacht': *uzvarəzāi māvōya* °*tanąmča miϑōxtanąmča miϑōvarštanąmča* Vr. 20. 2.

Pü.: *mit* (Transskr.) *mēnišn*.

• j. **miϑō-varšta-** Adj. 'falsch gehandelt, getan': *uzvarəzāi māvōya miϑō.matanąmča miϑōxtanąmča* °*tanąmča* Vr. 20. 2.

Pü.: *mit* (Transskr.) *kunišn*.

j. *miϑōhitahe* P. *9*: lies *miϑōxtahe*.

• j. **miϑwa-** Adj. 'gepaart': °*wa* (ND.) F. *11*.

Vgl. *miϑwana-*. — Pü.: *vimēčak*.

• j. **miϑwana-** Adj. 'gepaart, paarweise vereint', nur Du.: *dva nara* .. °*na striča nairyasča* "zwei Menschen .., ein Paar: Weib und Mann" V. 2. 41; — *dva udra* .. °*na striča nairyasča* "zwei Ottern .. ein Paar: Weibchen und Männchen" V. *13*. 51; *18*. 28.

Vgl. *miϑwa-*, *miϑwara-*. — ai. vgl. *mithuná-* Adj. — Pü.: *pa vimēčak*.

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• j. miϑwara- Adj. 'gepaart, paarweise vereint', Du.: *tē kərənava °waire* (ADn.) *aĵyamnəm* (sd.) "die (alle) mach paarweise . ." V. 2. 28, 36.

Vgl. *miϑwana-*. — Pü.: *2 kān, dō kānak.*

• j., g., p.[1]) miϑra-, p. ᵡmitra-[1]) m. 'Vertrag, Abmachung, Kontrakt': *°rəm mā ĵanyå . . ᵡvayå zī asti* (Sp. 270 u.) *°rō drvataēča ašaonaēča* Yt. *10.* 2; — *čaiti aēte °ra tava yaţ ahurahe mazdå? āaţ mraoţ ahurō . . : xšvaš . . vačahinō . . zastā.marštō . . pasu.mazō . . staorō.mazō . . vīrō.mazō . . daiṅhu.mazō* V. *4.* 2; — *vačō paoirīm °rəm kərənaoiti* ⁺*zastō.mazō aδāţ framarəzaiti* ⁺*zastō.mazō aδāţ antarə urvaitya* (sd.) *fradaϑaiti* V. *4.* 3; — *čvaţ aēšō °rō aiwi.druxtō āstāraiti yō vačahinō* V. *4.* 5; — *yō °rəm aiwi.družaiti yim vačahinəm* V. *4.* 11; — s. noch Yt. *10.* 3, 45, *14.* 47, V. *4.* 54 unter A II. a) im **gAw.** 'religiöse Bindung, Verpflichtung': *yō . . drītā ayantəm urvātōiš* (sd.) *vā . . °rōibyō vā* Y. *46.* 5. A) als Gottheit*); I) im **Ap.**: *mām aʰuraʰmazdā utā °ϑraʰ bagaʰ pātuv* Ao. *1.* 4; — *aʰuraʰmazdāʰ ᵡanahitaʰ utā ᵡ°traʰ* Am. *4*[1]); *1* (°*ϑraʰ*). II) im **jAw.** (*yazata-*): *kō °rəm aiwi.družaiti kō rašnūm paiti.irinaxti* Yt. *14.* 47; *10.* 45; — *āsu.aspīm daδāiti °rō . . yōi °rəm nōiţ aiwi.družinti* Yt. *10.* 3; — *rašnaošča paiti.sarəhəm °raheča aiwi.druxtəm* (sd.) V. *4.* 54; — *yezi vā dim aiwi.družaiti . . fraša upa.sčandayeiti °rō grantō upa.ţbištō uta nmānəm . .* Yt. *10.* 18; 19; — *apa nō hača azarəhaţ . . °ra barōiš anādruxtō* Yt. *10.* 23; — *iϑa mainyete dušxᵛarənå nōiţ vīspəm aiwi.druxtōe °rō vaēnaiti apišma* Yt. *10.* 105; — *satāyuš antarə pitarə puϑrəmča . . asti °rō* Yt. *10.* 117; 116; — *tūm akō vahištasča °ra ahi daiṅhubyō . . tūm āxštōiš anāxštōišča °ra xšayehe daĥyunəm* Yt. *10.* 29; 29; — *ţbištahečiţ axšnuštahe* (sd.) *°ra* (IS.) *manō rāmayeiti huxšnūitīm paiti °rahe . . xšnūtahečiţ aţbištahe* (sd.) *°ra manō yaozayeiti axšnūitīm paiti °rahe* Yt. *10.* 109—111; 120; — *°rahe daĥyunəm daiṅhupatōiš* Y. *1.* 11; 2. 11, Yt. *10.* 145, *19.* 35; — *āča nō ĵamyāţ avaĥyāi uγrō aiwiϑūrō . . °rō raēvå daiṅhupaitiš* Yt. *10.* 78; — *°rəm aiwi.daĥyūm . . °rəm antarə.daĥyūm °rəm ā.daĥyūm . .* Yt. *10.* 144; 144[5]; — *čiϑrå °rahe frayanå yasə tam daĥyūm āčaraiti . .* Yt. *10.* 112; — *kaδa nō arša gavaiϑīm apayāţ paskāţ vazəmnō °rō . . kaδa nō fraourvazsayāiti ašahe paiti pantam drujō vazsmənda azəmnam* Yt. *10.* 86; — *°rəm . . ahurəm* (Sp. 285 u.) *gufrəm amavantəm . .* Yt. *10.* 25; vgl. 69; — *°rəm . . yim fradaϑaţ ahurō mazdå xᵛarənənuhastəməm mainyavanam yazatanam* Yt. *19.* 35; 98; — *təm amavantəm yazatəm sūrəm dāmōhu sravištəm °rəm* Yt. *10.* 6; Y. 2. 3, *1.* 3; vgl. Yt. *10.* 13, 16, 142; — *nōiţ mašyō gaēϑyō stē aoĵō* (sd.) *manyete dušmatəm yaϑa °rasčiţ mainyavō aoĵō manyete humatəm* Yt. *10.* 106; 106[2], 107[2]; — *yazāi °rəm . . aoĵarəhəm taxməm raϑaēštam* Yt. *10.* 140; 31, 119, *17.* 2; — *tižinavantəm bavāhi yaϑa °rəm* Az. *6*; Vyt. *4*, Yt. *10.* 107; — *°rəm . . hazarəra.gaošəm . . baēvarə.čašmanəm . . axᵛafnəm ĵaγaurvåŋhəm* Yt. *10.* 7; — *°rəm . . yahmāi maēϑanəm frāϑwərəsaţ . . ahurō mazdå . . haraiϑyō paiti barəzayå* Yt. *10.* 50; — *surunuyå nō °ra yasnahe* Yt. *10.* 32; 32; — *ušta ahmāi . . yahmāi . . zaota ašava . . °rahe vača yazāite rāštəm ahmāi . . °rō maēϑanəm āčaraiti* Yt. *10.* 137; — *yahmāi . . °rō ĵasaiti avaiṅhe yō baēvarə.spasanō vīspō.vīδvå aδaoyamnō* Yt. *10.* 24; — *°rəm . . yō . . aiwyāiti pasča hū frāšmō.dāitīm . . vīspəm imaţ ādiδāiti yaţ antarə zam asmanəmča vazrəm zastaya* ⁺*dražimnō* Yt. *10.* 95 f.; 15; — *āaţ ābyō dōiϑrābyō . . aδaoyō asti °rō yō baēvarə.spasanō . .* Yt. *10.* 82; — *°rəm yō paoiryō tarō haram āsnaoiti* (sd.) *paurva.naēmāţ . . hū yaţ aurvaţ.aspahe . . aδāţ vīspəm ādiδāiti* Yt. *10.* 13; — *gairinam ašaxᵛāϑranam* ⁺*āsnaoiti* (sd.) *°rəm* (statt NS.) *huzaēnəm* V. *19.* 28; — *yeṅhe ašta rātayō vīspāhu paiti barəzāhu spasō ārəhāire °rahe* Yt. *10.* 45; — *°rəm . . yeṅhe paurva.naēmāţ vazaite vərϑraγnō ahuraδātō* Yt. *10.* 70; — *yaţ duždå fradvaraiti . . ϑwāšəm* ⁺*yujyeite vāšəm °rō* Yt. *10.* 52; — *yaţ °rō fravazaite avi haēnayå xrvišyeitiš . . aϑra naram miϑrō.druĵam apaš gavō darəzayeiti* Yt. *10.* 48; — *uityaoĵanå °rāi . . : āi °ra . . ime nō . . aspa para* ⁺*°ra* ⁺*iδa*[2]) *nayente ime nō* ⁺*uγra bāzava karəta °ra sčandayeinti; pasčaēta dīš fraspayeiti °rō* Yt. *10.* 42 f.; — *°rəm . . yeṅhe . . bāzava fragrəwənti* ᵡ*miϑrō.aoĵarəhō* (sd.) . . *yaţčiţ vīmaiδīm* (sd.) *aiṅhå zəmō təmčiţ °rō hangrəfšəmnō* ⁺*pairi.apaya* (sd.) Yt. *10.* 104 f.; — *°rō zayāţ* (sd.) *zaraϑuštrəm* Y. *9.* 1 PüZ. α) bes. mit dem Beiwort *vouru-*

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gaoyaotay- (sd.; auch fdSt.): *āi °ra vouru.-gaoyaoite* Yt. *10.* 42; usw. A 1) in Verbindung mit *rašnav-*: *vərəϑraγnəm .. yō vīrāzaiti .. haδa °ra haδa rašnvō kō °rəm aiwi.družaiti kō rašnūm paiti.irinaxti* Yt. *14.* 47; V. *4.* 54; — *mazdå . . hačimnō +°ra*[3] *rašnuča* Yt. *13.* 3; 47, 86, Vyt. 52, Vr. 7. 2. α) und mit *sraoša-*: *°rō aiwi.-ϑrāŋhayete rašnuš paiti.ϑrāŋhayete sraošō ašyō . . ham.vāiti . .* Yt. *10.* 41; *17.* 16; — *sraošāiča . . rašnvaēča . . °rāiča* Vr. *11.* 6; Y. *65.*12, 70.3, Yt. *11.*6; vgl. Yt. *10.*100. 2) in Verbindung mit *rāman-* (sd., auch fdSt.) *x^v^āstra-*: *°rahe vouru.gaoyaotōiš rāmanasča x^v^āstrahe* Yt. *10.* 0; usw. 3) Du. in Verbindung mit *ahura-* Du.[4]: *taδa nō ǰamyāṯ avaiŋhe °ra ahura bərəzanta* Yt. *10.* 113; 145; — *ahura °ra bərəzanta aiϑyaǰarəha* Y. 2. 11; — *ahuraēibya °raēibya bərəzanbya . .* Y. *1.* 11. A a) *°rahe* (näml. *mā*) heisst der 7. Monat im Jahr: *ϑrisatəm ayāϑrimahe* (sd.) *°rahe anaγranəm* A. *3.* 10. b) *°rahe* (näml. *ayarə*) heisst der 16. Monatstag: *°rahe +vouru.gaoyaotōiš . . yazatahe* S. *1.* 16; vgl. 2. 16, Y. *16.* 5.

*) Eine arische Götterfigur, ursprünglich eine Sonnengottheit (OLDENBERG Rel. d. Veda 48, 190, HILLEBRANDT Ved. Myth. *3.* 128). In den ap. Inschriften erscheint der Name *M.* erst mit *Artaxerxes* II.; *Darius* I. und *Xerxes* I. erwähnen der Gottheit nicht, auch im gAw. wird sie nicht genannt. Ich nehme an, dass *M.* in der strengzaraϑuštrischen Lehre als Gottheit nicht anerkannt war, ebenso wenig wie zB. *Haoma* (sd.). Da aber der Glaube an *M.* im Volke zu fest wurzelte, waren die Priester späterhin genötigt, seine Verehrung zuzulassen. Bekanntlich hat sich alsdann der *M.*-Kult bis weit ins Abendland hinüber verbreitet. Vgl. WINDISCHMANN Mithra (AKM. *1*), DST. ZA. *2.* 441.

KompA., E. (in Ableit.); Ableit. (s. *°miϑray-*, *°miϑranya-*). — Et.? Vgl. UHLENBECK WAiSpr. 223, BGM. GrGr.3 74 No. — ai. *mitrá-* m. 1) 'Freund', 2) ein *Āditya*; np. *mihr* 'Sonne'; s. noch p. EN. *Μιτραδάτης*, *Μιτράνης* usw. — Vgl. *va^k^umisa-*. — Pü.: *mihr* (geschr. m t n n oder m t n n k); SüErl. zu Y. *16*: *maitrīpatiḥ*. — 1) Erst in Inschriften des 4. Jahrhunderts; 2mal ist *m^i^ϑ^a^r^a^*, 1mal (Am. *4*) *m^i^t^a^r^a^* geschrieben. zSchr. mit *ϑ^a^r^a^* s. BTHL. BB. *9.* 131, HBM. KZ. *36.* 177; auf die Schreibung mit *t^a^r^a^* irgend welche Schlüsse aufzubauen, wie KZ. *36.* 571 geschieht, halte ich für verfehlt. — 2) S. *²iϑa* No. 2. — 3) Hds. *°rō*. — 4) Zweifellos eine aus arischer Zeit stammende Verbindung.

• j. **miϑrō.aoǰah-** Adj. 'falsche Rede führend' oder 'den *Miϑra* betrügend'[1]: *miϑrəm . . yeŋhe darγāčiṯ bāzava fragrəwənti °ǰaŋhō* (AP.) "*M.*, des lange Arme die ergreifen, welche . ." Yt. *10.* 104.

1) Je nachdem das Wort aus *miϑō.aoǰaŋhō*, zu *°ǰah-* Adj., dnw. *miϑō.aoǰ-*, oder aus *miϑraoǰaŋhō*, haplolog. für *miϑra-ϑraoǰ°*, zu *°ǰah-* Adj., dnw. *miϑrō.drug-*, verderbt ist.

• j. **miϑrō.drug-** Adj. 'den *Miϑra* belügend, betrügend', auch sva. 'den Vertrag brechend'[1]: *mərəncaite vīspəm daiŋhaom mairyō °druxš* Yt. *10.* 2; 19; — *vīspāhu paiti barəzāhu . . spasō ārəhāire miϑrahe +°drujim +hišpō.səmna* Yt. *10.* 45; — *paϑō . . yim isənti °drujō* (NP.) Yt. *10.* 45; 38, 80; — *aspačiṯ yōi °druǰəm vazyəstra* (sd.) *bavainti* Yt. *10.* 20; — *miϑrō . . naraṃ °druǰəm apəš gavō darəzayeiti* Yt. *10.* 48; — *miϑrəm . . yō nōiṯ kahmāi °druǰəm mašyānəm aoǰō daδāiti nōiṯ zāvarə* Yt. *10.* 62; 62, 23, 26, 37², 38, 72, 133, *14.* 63; — *hamistayaēča . . miϑrō.zyəmča +°drujimča* Y. *61.* 3; +Yt. *10.* 82.

ai. *mitradruh-* Adj. — mp. (Pü.) *mihr druž.* — 1) Vgl. SWienAW. *67.* 848. 2, wo *mihr druž* so erläutert wird: *ḵaul šikastan nām i dīv* (*ī*) *ziddi mihr īzad ast*, *ḵaul bišikanad*; ähnlich auch 849. 4.

• j. **miϑrō.zyā-** Adj. 'den *Miϑra* schädigend sva. den Vertrag verletzend': *°zyəmča +miϑrō.drujimča* Y. *61.* 4, Yt. *10.* 82.

Vgl. *zyānāi*. — Pü.: *mihr žan*.

g. *minaš* Y. *46.* 14: s. *myas-*.

• j. **minav-** f. 'Halsgeschmeide, -schmuck': *°num baraṯ . . arəδvī . . upa tam . . manaoϑrim* "ein Halsgeschmeide trug *A.* . . am . . Hals" Yt. *5.* 127. a) Du.[1] dn.: *frā gaošāvara sispimna . . °nuča* (AD.) *zaranyō.pisi* ".. und ein goldgeschmücktes Halsgeschmeide" Yt. *17.* 10.

KompE. (?). — Et.?[2]. — Vgl. *°manay-*; aber wie zusammenhängend? S. IF. *3.* 172. — 1) Weil aus zwei Stücken, für Vorder- und Hinterhals, bestehend; vgl. DBR. VglS. *1.* 136. — 2) SCHEFTELOWITZ ZDMG. *58.* 167 nimmt *m°* als LW. aus dem Assyrischen. Nach BEZOLD, briefl. Mitteil. vom 08.06.03, lässt sich die Bedeutung 'Kopfputz' für *mi-i-nu*, das nur in einem Synonymenverzeichnis belegt ist, nicht erweisen. Im Übrigen besagt *manaoϑrī-* 'Hals', nicht 'Kopf', wie SCHEFTELOWITZ übersetzt.

• j. **mimara-** Adj. 'eingedenk, memor': *°rō* F. *11.*

Red. Bildung. — Zum V. *²mar-*. — Pü.: *hamēšak ōšmurtār*.

j. *miry°*, Verbalf.: s. *¹mar-*.

• j. **misvan-** Adj. 'die Gemischten ent-

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haltend', mit *gātav-* m. 'Ort der Gemischten', Name des Zwischenreichs*): *°vānəm gātūm x^v^aδātəm* S. 2. 30; — *°vānahe*[1]) *gātvahe x^v^aδātahe* S. *1.* 30, V. *19.* 36, Yt. *1.* 1 PüZ.

*) In das Zwischenreich, mp. *yāδ i hamišt(ak)ān* 'Ort der Gemischten' kommen die, deren Gut- und Übeltaten bei der Abwägung sich die Wage halten. Es befindet sich nach Mx. *7.* 18 zwischen der Erde und dem Sternenpfad; s. auch Av. *6.* 5 ff. — Vgl. zur Sache unter *myas-* und *nanā*, ferner BTHL. ZDMG. *35.* 157, IF. *3.* 51, *7.* 226, *10.* 11, wo weitere Litt.; dazu noch MILLS G. 487, JN. The Bibl. World *1896.* 155, JUSTI PrJ. *88.* 238, SÖDERBLOM La vie future 126, BÖKLEN Eschatologie 26, 56. Pü. bezieht den Ausdruck irrtümlich auf das Schatzhaus (*ganj*) der überzähligen guten Werke; s. unten und BTHL. AF. *3.* 50.

Ableit. aus **misva-* Adj. 'gemischt', zum V. *myas-*; vgl. ai. *miśrá-* und IF. *10.* 11. — Pü.: *hamēšak sūt gāh*; s. NpüErl.: *aṣar ū rā karja nabūd az ganj i hamīša sūd i ūrmizd šīvaz i ān bāz dihand* (bei SP. Komm. *1.* 449). — [1]) Them.

• j. **mišāk-** Adj. (auch fem.) — ? —[1]): *ašīm rāsaintīm darəγō.vārəždmanəm °šāčim hvō.aiwišāčim °šāčim āfrasārəhaitīm* Y. 52. 1.

Sehr zweifelhaftes Wort. — Pü.: *pa hamēšak apākih.* — [1]) Nach Pü. (und DST. ZA. *1* 340: 'perpétuelle compagne') ein Komp. mit [2]*hak-* als 2. Glied. S. zu *mišti.*

• j. **mišti**[1]) Adv. 1) '(in Mischung sva.) durcheinander': *°ti zī mē hīm .. vārəntačča snačintač*(sd.)*ča* Yt. 5. 120. 2) '(in Vereinigung sva.) miteinander': *yaṭ mārəhəm raoxšne tāpayeiti °ti urvaranəm zairi.gaonanəm .. zəmāδa ⁺uzuxšyeinti* Yt. 7. 4.

IS. aus **mištay-* f. 'Mischung'[2]), zum V. *myas-.* — Vgl. lat. *mistiō, mistim.* — Pü.: *mēšak*[3]), Npü.: *hamīša*, Sü.: *sadaiva.* — [1]) Mit *ī* Yt. *5.* — [2]) Falsch ROTH ZDMG. *34.* 703, PISCHEL VSt. *1.* 87. — [3]) Wohl *hamēšak* zu lesen; s. *mišāk-.*

• j., g. **mižda-**[1]) n. 1) 'Lohn' als das verabredete oder zugesicherte oder gebührende Äquivalent einer Leistung (usw.): *každā .. taṭ °dəm hanānī* (sd.) *dasā aspā aršnavaitīš* (sd.) .. *hyaṭ mōi .. apivaitī* (sd.) Y. *44.* 18; — *ahmāi °dəm hanəntē parāhūm* (sd.) *manō.vistāiš* (sd.) *maṭ vīspāiš gāvā azī* Y. *46.* 19; — *yastaṭ °dəm hanəntē* (sd.) *nōiṭ dāitī* Y. *44.* 19; — *hanaēša tū tūm taṭ °dəm yaṭ zaota hanayamnō ārəha* Y. *59.* 30; F. *11*; — *°dahe afrəraiti* (sd.) Vyt. *30.* a) bes. von dem Lohn, der den Gläubigen versprochen ist: *haurvata amərətāta yōi stō °dəm ašaonəm parō.asti jasəntəm* "*H.* und *A.*, die den Lohn der Gerechten bilden, wenn sie ins künftige Leben kommen" Yt. *1.* 25; V. *9.* 44; — *čvaṭ ahmāi naire °dəm arəhaṭ pasča astasča baoδarəhasča vī.urvīštīm* "wie grosser Lohn wird dem Manne werden .." V. *8.* 81; A. *4.* 4, 6; — — *hyaṭ °dəm ⁺mavaiždəm* (sd.) *fradadāždā dačnābyō* Y. *40.* 1; — *hyaṭ dačnā vahište yūjən* (sd.) *°dē* Y. *49.* 9; — .. *hyaṭ ⁺čərištā ⁺hudābyō °dəm mazdā yehyā tū dažrəm* ".. zu dem Lohn, der den Verständigen versehen ward, den du, o *M.*, festgesetzt hast" Y. *34.* 13; — *hyaṭ °dəm zaražuštrō magavabyō* (sd.) *čōišt parā* Y. *51.* 15. α) mit Gen. obj.: *yā dačnā vairīm hanāṭ °dəm ašahyā yāsā* (sd.) *ašīm* Y. *54.* 1; — *aṭčā vō °dəm arəhaṭ ahyā magahyā .. yažrā ..* "und es wird euch der Lohn dieses Bundes werden .. dort wo .." Y. *53.* 7; — *disyāṭ hē arəhe avaṭ °dəm parō.asnāi arəuhe yaža ..* "es soll ihm dafür ein so grosser Lohn für das künftige Leben zugesichert werden, als ob .." A. *3.* 7. aa) zugleich auch von der den Ungläubigen angedrohten Strafe: s. Ableit. 2) 'Gewinn, Vorteil'[2]): *mižrō .. yō nōiṭ kahmāi mižrō.druγəm .. x^v^arənō daδāiti nōiṭ °dəm* Yt. *10.* 62; Vr. *20.* 1; — *zazə* (sd.) *buye vərəhāuča °de vərəhāuča sravahe* A. *1.* 11.

KompE.; Ableit. — Et.?[3]). — ai. *mīḍhá-* n. 'Kampfpreis', np. *muzd* 'Lohn'. — Pü.: *mizd*, Sü.: *prasīdah.* — [1]) In g. *ī*, in j. *i* ausser zu Y. *59.* — [2]) Vgl. Yt. *10.* 62: *x^v^arənō .. miždəm* mit Yt. *10.* 108: *raēšča x^v^arənasča.* — [3]) Gegenüber JOHANSSON IF. *2.* 33 s. BGM. Grdr.[2] *1.* 626.

• g. **mižda'vant-** Adj. 'mit dem (gebührenden) Lohn (in beiderlei Sinn, Lohn únd Strafe) versehen': *hyaṭ dā šyaožanā °vaṇ* (APn.) *yāčā uxδā akōm akāi vərəuhīm ašīm vərəhaovē* "wie du den Taten ihren Lohn bestimmtest[1]) und den Worten, das böse Los dem Bösen, das gute dem Guten" Y. *43.* 5.

Vgl. *mižda-* 1 aa. — Pü.: *kat dāt ō kunišn karān mizd u kēča pa sax^v^an.* — [1]) Wörtl.: .. die Taten lohnversehen machtest.

j. *arəm mūxti* P. *25*: lies *arəm.uxti.*

• j. **mūiδī-** f. Name einer *Dačvī*: *pərəne °δi pərəne kapastiš* V. *11.* 9.

Pü.: fehlt.

• p. **mudrāya-** Adj., bezeichnet ein Volk 'ägyptisch; Ägypter'; Plur. und Sing. (kollekt.) als Bezeichnung für Volk und Land: *imā dahyāva^h^ tyā adam ⁺adaršiy ..*

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aϑurā °yā (NP.) *armina^h* D. 5. 2; *6.* 3; — *dahyāva^h tyā manā patiyāiša^n .. arabāya^h °ya^h* (NS.) Bh. *1.* 6; *2.* 2; — *hačā pārsā^h °yam agarbāyam* D. *17.* 3; — *pasāva^h ka^n būǰiya^h °yam ašiyava^h* Bh. *1.* 10; 10; — *pirāva^h nāma^n rauta^h tya^h °yaiy danuvatiy* D. *17.* 3.

• j., g. **mūϑra-**[1] n. 'Exkremente, faeces': *°ϑrəm* F. *11*; — *aētaṇhəm astəmča .. spāməmča* (sd.) *°ϑrəmča* (GP.) V. *6.* 7; 29. a) sva. 'Unrat, Unflat': *kadā aǰən °ϑrəm ahyā +madahyā* (sd.) Y. *48.* 10.

ai. *mū́tra-* n. 'Harn'. — Pü.: *muhrdān, muhrdāt* (geschr. mn t r°). — [1]) Mit *u* F. *11.*

• j. **mūra-** Adj. 'stumpf-, blödsinnig': *nōiṯ avā zaoϑrā paiti.vīse yā .. fraṇuharənti .. °rāsča* (NP.) Yt. 5. 93.

ai. *mūrá-* Adj. — Vgl. *mūraka-.*

• j. **mūraka-** m. Bezeichnung *daēv*ischer Geschöpfe: *nōiṯ ahmi nmāne +zānaite ādərava naēϑa raϑaēštā naēϑa vāstryō fšuyəs āat .. zayānte dahakāča °kāča pouru.sarəϑa varšnāča* Y. *11.* 6[1]).

Et. und eig. Bed.?[2]). — Pü.: *mūtak kartār*; s. unter *mrūra-.* — [1]) Den drei *ahur*ischen Ständen werden drei Klassen *daēv*ischer Wesen gegenübergestellt. — [2]) Ob Ableit. aus *mūra-*?

• j. **mūš-** f. Name einer *Pairikā**): *xšvīϑa āzūiti yazamaide .. āzōiš .. hamōistri avaiṇhā mūš* (als GS.)[1]) *avaiṇhā pairikayāi paitištātayaēča .. Y. 16.* 8.

*) Neben *Azay*, dem *Daēva* der Gier, etwa als Hexe der Habsucht od. dgl. zu fassen. Bd. *5.* 2, *28.* 44 erscheint *duždīn mūš parīk* (so *28*) 'die diebische *P. Mūš*', die als *dumbōmand* 'mit einem Schweif versehen' (s. zu *pairikā-*) bezeichnet wird, in Verbindung mit den Planeten als Feind von Sonne, Mond und Sternen.

Eig. Bed.? Ob 'Maus?'; ai. *mū́ṣ-* f., np. *mūš*; vgl. Dst. ZA. *1.* 144. — Pü.: transskr. (*mūš parīk*; s. *)); Sü.: *muśnāmnī rākṣasī.* — [1]) Flexionslos; vgl. zu *xnaϑaitī-.*

j. *mušta.masō* F. *3g*: lies *mušti.m°.*

• j. **muštəməša-** m. 'Myrte': *°šō* F. *11.* Ir. **muštamṛta-*? Schwerlich richtig bezeugt[1]). — Pü.: *mūrt* (d. i. np. *mūrd*). — [1]) Vgl. zu den idg. Namen der Myrte Hehn-Schrader Kulturpfl.[6], Schrader Reallex. 568.

• j. **mušti.masah-** 1) n. 'Grösse einer Faust': *+°sō* F. *3g*[1]). 2) Adj. (auch fem.) 'faustgross': *°sarəhəm* (ASf.) *xrūm* (sd.) Yt. *14.* 33.

**muštay-* f. 'Faust'; ai. *muṣṭáy-* f., np. *must* 'Faust'. — Pü.: *mušt masāk.* — [1]) Hds. *mušta.masō.*

• j. **muža-** Adj. (fem. *°žā-*), bezeichnet ein Volk: *parō.dasmahe .. +°žahe*[1]) *mužayā daiṇhōuš* "des *P.*.., des *Mu*žers aus dem *Mu*žerland" Yt. *13.* 125.

[1]) Hds. *muža*; vgl. *tanya-* und *raoždya-.*

• j. **myaēši** F. *11*: — ? —.

Pü.: *mōšišn.*

• j. **myav-** V., nur mit *ava* 'beseitigen'. Praes. 3 *mīva-.*

'beseitigen, wegnehmen': *pasčaēta vaēm yōi daēva vaēm ava.mīvāmahi hizvasča pivas*(sd.)*ča* V. *18.* 55.

ai. *mīvati* 'movet'. — Vgl. zu *amuyamna-*[1]). — Pü.: *apē vināsēm.* — [1]) Hirts Zusammenstellungen unter *mowē* und *majawa* (Ablaut 105, 151) sind nicht ausgeglichen.

• g. **myas-** V. 'mischen'. Praes. 4 *myāsa-*, 8 *minas-.*

'zusammenmischen, -bringen, vereinigen': *yəngstū mazdā hadəmōi minaš* (2SPrA.) *ahurā* "die du im selben Haus (mit dir) vereinigen sollst" Y. *46.* 14[1]).

mit *ham* Med. 'sich (zu gleichen Teilen) mischen': *drəgvataēčā .. +aśaonē .. yeṅyāčā hāmməmyāsaitē* (3DPM.)[2]) *miϑahyā yāčā hōi ārəzvā* ". . und gegen den, bei dem sich (zu gleichen Teilen) mischen was falsch und was bei ihm recht ist" Y. *33.* 1*); V. 7. 52 PüZ. mit *ham yā saiti* zitirt.

*) D. i. bei dem sich Gut- und Übeltaten die Wage halten, einander ausgleichen (Mx. *12.* 14: *kēš karpak u vinās hakanīn rāst ast*) und der darum weder in den Himmel noch in die Hölle kommt, sondern in das Zwischenreich der Gemischten (*hamistakān*); s. Bthl. ZDMG. *35.* 157, AF. *3.* 61 und zu *misvan-.*

Vgl. mp. *hamistak* 'gemischt', np. *āmēxtan* (wozu Hbm. PSt. 8). — Vgl. *misvan-.* — Pü. (zu Y. *46*): *vartēnēt*, (zu Y. *33*): *kēča i ōi ō ham mat ēstēt ān i drōγ kēča i ōi ān i apēčak*, dazu die Erl.: *hamistakān.* — [1]) S. zSt. Bthl. AF. *2.* 170, Gdn. BB. *14.* 4. — [2]) § *120.* 1 c, *300.* 4.

• g. **+myastrā.barana-**[1]) Adj. 'societatem praebens (cum —)': *mazdāšča ahurāṇhō ā +mōyastrā.baranā* (NPm.)[2]) *ašāčā hyat haϑrā* (sd.) . . "*MAh.* und ihr andern Götter, heran (kommt)! eure Bundesgenossenschaft gewährend, und *Aša*, auf dass . ." Y. *30.* 9[3]).

ai. vgl. *medin-* Adj.; s. Gdn. KZ. *27.* 249, Bthl. AF. *2.* 130. — Vgl. *hamiϑpatay-*, p. EN. Ἀμίστρης. — Pü.: *ōhrmazdča ān i hamāk hanjamanīkīh barišn ašavahištča*, erl.: *kušān hamēšak hanjaman apar tan i pasīn kunišn.* — [1]) NA. getrennt; s. No. 2. — [2]) *ā mōya°* (NA. *ā.mōya°*) statt *ā mya°* wie in *hāvōya* (§ *268.* 13); s. auch *ā vōyaϑrā* Y. *34.* 10. — [3]) Wo hierin die Anspielung auf die Bd. *30.* 10 ge-

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schilderte Versammlung enthalten sein soll (GDN. GIrPh. 2. 52, JUSTI PrJ. 88. 243), sehe ich nicht.

• j., g. **myazda-** m. Bezeichnung der zum Opfer bestimmten, als Opfer dargebrachten festen (nichtflüssigen) Genussmittel, 'feste Opferspende, Opferspeise, Speiseopfer'[1]: *mazdayasna .. °dəm daiδyārəš gaoməntəm maδumantəm* V. 8. 22; — *ašaya daδąmi x^varəδəm °dəm haurvata amərətāta* Y. 8. 1; 3. 1; — *imą haomąsča °dąsča zaoδrāsča barəsmača* Y. 4. 1; — *imą haomą .. ima °dą* Vr. 11. 2; — *x^varata narō aēləm °dəm +yōi.dim hərəhāna* (sd.) Y. 8. 2; — *yasča aēlaēšąm..myazdavanąm* (sd.) *aēlərəhąm yaṯ °danąm anahaxtō* (sd.) *parabaraiti* N. 63; — *kahmāṯ hača +myazdavanąm °de*(?) *raēδwaiti* N. 61, 62 (?); — *paoiryeheča nā °dahe aδāiti* (sd.) A. 3. 7; 8—12; — *dātō hē °dō ratufrīš* "gespendet ist von ihm der den *R.* genehme *My.*" A. 3. 6; — *dātāča .. aēləm ratūmča °dəmča yim maiδyōizarəmaēm pasəuš +gərəbuš* "und spendet für (?) diesen *R.* und als seine Opferspeise, für den *M.*, das Junge eines .." A. 3. 3[2]; — *mərəhəmča maēδanəmča °dəmča frāyazamaide* Yt. 8. 1; — *+aēlaδa °de* (als AP.)[3] *+aiwi.vaēδayeiti raδwaēča °daēča raδwaēča* N. 81 (?); Vr. 4. 2 (?); — *nivaēδayemi .. staotanąm yesnyanąm .. °danąm* Vr. 1. 3; — *yaṯ aēvō zaota frāyazāiti °dahe +ayą* N. 81; — *aṯ tōi °dəm ahurā nəmərəhā ašāičā dāmā* (sd.) Y. 34. 3.

Ableit.; vgl. *nərəmyazdavana-*. — ai. *miyédha-* m., np. *miyazd*, gelW. — Pü.: transskr. (*myazd*), erl. (zu N. 61): *gōšt*, (zu Y. 34): *bar* (, Sü.: *phalam*), Npü. (zu A. 3. 3): *xurdan* (, Sü.: *āhāraḥ*. — [1]) Im Gegensatz zu *zaoδrā-*; vgl. *pāpiδwā-*. — [2]) Synt. nicht in Ordnung. Pü.: *dahišn ōšān mazdayasnān ō ān ratīh u myazd kē pa mēδōkzarm*. — [3]) Nach der pron. Dekl.

• j. **myazday-** m. sva. *myazda-*: *°dōiš +ayą* N. 83; +72[1].

Pü.: transskr.; dazu die Erl.: *gāsānbār*. — [1]) Hier Hds. *mazdōiš*.

• j. **myazda'van-** Adj. 'der *My.* hat, darbringt': *yasča aēlaēšąm mazdayasnanąm °vanąm aēlərəhąm yaṯ myazdanąm anahaxtō* (sd.) *parabaraiti* "und wer von den *Mazdasyn*ern, die *My.* dargebracht haben, etwas von den *My.*.. wegnimmt" N. 63; — *kahmāṯ hača +°vanąm* N. 62[1], 61[2].

KompE. — Pü.: *myazdōmand*. — [1]) So T. — [2]) Nach Pü.; Hds. *mazdayasna°*.

• j. **myazda'vant-** Adj. 'der *My.* hat, darbringt': *myazdahe aδāiti* (sd.) .. *°vā ratuš amyazdavanəm ratunaēm ayasnīm* (sd.) *daste* A. 3. 7; 8—12.

Pü.: *myazdōmand*.

• j. **myezdin-** Adj. (fem. *°dinī-*) 'mit *Myazda* versehen': *yō .. haomahe hutahe daδāiti usəfritinąm vā °dinąm* (GPf.)[1] V. 18. 12. a) sva. 'der *Myazda* darbringt': *fravašayō..yā maδəmənčiṯ °dinąm* (GPm.) .. *upavazənte* Yt. 13. 64.

Ableit. aus *myazda-*. — Pü.: transskr. — [1]) Haplol. für *°dininąm*.

j. *myō* N. 37: lies *ayō*; s. [1]*ay-*.

• g. **mraočant-** Adj. 'sich duckend': *paračā °čąs aorāčā yaδrā mainyuš drəgvatō anąsaṯ* (sd.) *parā* "(dort) wo sich zur Seite und nieder duckend der Geist .." Y. 53. 7.

PP2A. — ai. *mrócati, mlócati*. — Pü.: *mrōčēnūtan* (Transskr.?), Sü.: undeutlich. Zu Pü. die Erl.: *kuš hamāk pa tan andar šavēt apē āyēt*.

• j., g. **mrav-** V. 'sagen'[1]. Praes. 1 *mrav-*: *mrv-*, 21 *mravā-*, 22 *mrvī-*; PrP. *mraoī*[2]. — PPfP. *°mrūta-*; Inf. *°mruyē, mrūitē, mrūtē*.

I) 'sagen, sprechen, kund tun', mehrmals im Gegensatz zu denken ([1]*man-*) und handeln ([1]*varəz-*): Y. 70. 4, Yt. 10. 106, Aog. 25, Gš. 163. 1) es folgt direkte Rede: *āaṯ mraoṯ ahurō mazdā* "es sprach *AhM.*" Yt. 1. 7; — *āaṯ mraoṯ mazdā* "es sprach *M.*" Y. 21. 3; F. 3 f.; — *āaṯ mraoṯ zaraδuštrō* Vyt. 22; — insbesondere vor Antworten *AhM.*s auf vorhergehende Fragen: *āaṯ mraoṯ ahurō mazdā* Y. 19. 3, H. 2. 2, 17, 20, V. 2. 2, 43, 3. 1, 7, 12, 15, 17, 30, 36, 39, 4. 2, 5, 11, 18, 20, 21, 55, 5. 3, 8, 9—11, 17, 23, 28, 34, 36, 40, 42, 44, 46, 51, 54, 58, 6. 1, 5, 7, 9, 11, 27, 29, 31, 40, 43, 45, 50, 7. 2, 4, 10, 24, 26, 27, 37, 46, 50, 54, 71, 79, 8. 2, 13, 15, 23, 26, 32, 34, 41, 74, 81, 9. 2, 44, 48, 49, 52, 50, 10. 2, 3, 11. 2, 12. 1, 2, 13. 2, 4, 6, 12, 17, 20, 24, 30, 35, 41, 51, 14. 2, 11[2], 12—15, 15. 2, 18, 21, 24, 25, 47, 51, 16. 2, 4, 6, 13, 15, 16, 17. 2, 18. 9, 15, 62, 69, 19. 13, 18, 21, 26, 28, 20. 2, Yt. 1. 3, 8. 58, 10. 122, 12. 2, 3, 14. 1, 35, 43, 48, 17. 60, Aog. 57, 81 D.; FrB.; — *mru* (2SIA.?)[3] F. 3 f. a) mit Dat. oder b) mit Akk. der Person; a) *mraoṯ ahurō mazdā spitamāi zaraδuštrāi* V. 1. 1, 22. 1, Yt. 3. 1, 4. 1, 5. 1, 8. 1, 10. 1, 13. 1, 20, 18. 1, 22. 1; A. 4. 3; — *āaṯ hē mraom .. azəm yō ahurō mazdā* V. 2. 3; — *hyaṯčā*

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mōi mraoš ašəm ǰasō Y. *43*. 12. b) *yayā spanyā* (sd.) *ūitī mravaṯ* (Pr.)[4] *yōm angrəm* Y. *45*. 2; F. *3* f. 2) in die direkte Rede eingeschoben: *āaṯ vō kasčiṯ mašyānəm — uiti mraoṯ ahurō mazdā — x^v^arənō .. isaēta* Yt. *19*. 53; *10*. 137, V. *18*. 1, Vyt. *11*, *43*; — *yayata dunma* .. — *mruyā* .. *zaraϑuštra* — *yaskahe* .. V. *21*. 2; — *aštō ahurahe mazdā* — *mrūiδi*[5] — +*nairyō.saṇhō* V. *19*. 34 (?). 3) mit Objektsakk.: *mrūiδi vačō zaraϑuštra* FrW. *1*. 2; Yt. *3*. 2, V. 2. 5 PüZ.; — *yezi humatəm mainyāṯ hūxtəm vāčəm mrvāṯ hvarštəm vərəzyāṯ šyaoϑnəm* Gš. *163*; — *yōi narō .. humatāiš mainimna hūxtāiš* (statt AP.) *mrvatō* (NP.) *hvarštāiš vərəzyantō* Y. *70*. 4; — *manya .. hizva hūxtəm mrūiδi* Aog. *26* ff.; — *nōiṯ mašyō .. mraoiti dužuxtəm yaϑa miϑrasčiṯ mraoiti hūxtəm* Yt. *10*. 106; — *mazdā dātā mraoṯ gayehyā* (sd.) *šyaoϑanāiš vahyō* Y. *51*. 19. a) mit Dat. der Person: *sāx^v^ānī .. kainibyō mraomī* Y. *53*. 5; — *yā tōi ašā yā ašāi gūš tašā* (sd.) *mraoṯ* Y. *46*. 9; — *aēibyō mazdā akā* (sd.) *mraoṯ yōi* .. Y. *32*. 12. 4) mit Objekts- und praedik. Akk. 'nennen, bezeichnen als —, sagen von —, dass —': *mā dim mruyā āϑravanəm* V. *18*. 1. a) mit Dat. der Person: *airyamanəm tē išīm mazištəm mraomi .. sravaṇhəm* FrW. *4*. 1; V. *18*. 65; — *aṯ fravaxšyā hyaṯ mōi mraoṯ spəntō.təmō vačō srūidyāi* (sd.) "ich will reden von dem, was der heiligste mir genannt hat als das Wort .." Y. *45*. 5; — *taṯ vərəzyeidyāi hyaṯ mōi mraotā* (2P.) *vahištəm* ".. wovon ihr mir sagtet, dass es das beste sei" Y. *43*. 11. α) statt des praed. Akk. ein Inf.: *ašavanəm tē ašaonaṯ āfyeiδyāi* (sd.) *mraomi* Y. *71*. 13. αα) in pass. Wendung (ohne Dativ): *hyaṯčā gāuš ǰaidyāi mraoī*[2] *yō dūraošəm saočayaṯ* (sd.) *avō* Y. *32*. 14. 5) ohne Obj. 'Kunde, Auskunft geben': *aṯ zī tōi vaxšyā mazdā vīdušē zī nā mruyāṯ* "von den beiden will ich denn reden, o *M.*, dem Wissenden ja soll man Kunde geben" Y. *51*. 8; — *vīdvā* (sd.) *vīdušē mraotū* Y. *31*. 17; — *hvō* .. *šyātō* (sd.) *yō vīdušē mravaitī* (3SKA.) Y. *51*. 8. II) 'sagen, erzählen von —' (Akk.): *təm advānəm ahurā yōm mōi mraoš vaṇhōuš manaṇhō* "den Weg des *VM.*, o *Ah.*, von dem du mir sagtest" Y. *34*. 13.

mit *antarə*: s. Inf.

mit *antarə* und *ā* 'Jemandem (Akk.) aufsagen, entsagen': *antarəča drvantəm āmrūta* (3S.) *aya antarə.uxti* (sd.) Y. *19*. 15[6].

mit *ā* 1) Med. 'zu sich heranrufen': *vərəϑraγnəm .. vaxšaϑəm āmravī* (1SPrM.) FrW. *9*. 2; — *vaṇuhīm* .. *ādəm āča niča mrūmaide* Y. *68*. 21; Vyt. *39*. 2) Med. 'aufrufen, berufen als —' (Akk.): *ahurəm mazdəm āmruyē nmānahe nmānō.patōiš ratūm ā* .. "den *AhM.* rufe ich auf als *R.* des Hausherrn und (*ā*) .." Y. *13*. 1; 2[3], 3[3]; — *āaṯ vō .. ratūš āmrūmaide ratūš* +*āstayamaide* Vr. *3*. 5; 5. 3) 'aufsagen, rezitiren': *yaṯ hakaṯ* +*āmrutō* (3D.)[7] N. *24*; — °*āmrūta-*.

mit *ā* und *frā* 'aufsagen, rezitiren': *ā dim framraomi ašəm vahištəm* Yt. *3*. 3.

mit *upa* 'herzurufen' (zu wem? Dat., wozu? Dat.): *amāiča ϑwā vərəϑraγnāiča māvōya upa.mruyē*[8] *tanuyē* Y. *9*. 27.

mit *paiti* 'antworten'[9]: *paiti.mrūiδi paurvataṇ* Y. *71*. 1; — *baγō.baxtō paiti.mruyā* Vyt. 25 (?). a) Jemandem (Dat.): *ahmāi ašā* (als Subj.) .. *paitī.mravaṯ*[4] Y. *29*. 3; — *aēibyō mazdā .. paitī.mraoṯ* Y. *32*. 2; — *paiti mē vīδvā mrūiδi* Yt. *12*. 1. α) Jemandem (Dat.) auf — (Akk.): *yaṯ .. uta hē frašna* (sd.) *paiti.mravāne* Yt. 5. 82.

mit *paiti* und *ā* 'ankündigen' (etwas: Akk., Jemandem: Akk., für —: Dat.)[8]: *čīm aēlaya paiti.vača paityāmraoṯ? uštatātəm paityāmraoṯ uštatāityača vīspəm ašavanəm* .. *vahištəm paityāmraoṯ; vahištō mazdā paityāmraoṯ vahištəm ašavanəm vahištāi ašaone* "was hat er mit diesem Spruch angekündigt? Das 'Nachwunschgehen' hat er angekündigt und mit dem Worte 'nach Wunsch' hat er jedem Gläubigen .. das Beste angekündigt. Der beste *M.* hat es dem besten Gläubigen (d. i. *Zar.*) für (je)den besten Gläubigen angekündigt" Y. *21*. 4.

mit *frā* (*frō*, *frōiṯ*) 1) 'sagen, sprechen, kund tun'; a) es folgt dir. Rede: *frāmraoṯ ahurō mazdā* Y. *20*. 1; V. *19*. 10; — *ahe* (sd.) *framraomi spitama* FrW. *4*. 2. b) mit Objektsakk. und α) mit Dat. oder β) Akk. der Person: *zaraϑuštrahe* .. *yō* .. *vāčim aoxta .. yō vāčim framraoṯ vīdōyum* .. Yt. *13*. 90; — *ahurō .. ahunəm vairīm frāmraoṯ* Y. *19*. 15. α) *azəm bā tē taṯ framravāni* "ich will dir das sagen" Yt. *12*. 2; *15*. 56, Vyt. *35*, Y. *71*. 14; — *vīčirō* (sd.) *haṇ taṯ frō x^v^aētavē mruyāṯ* "so soll (er) .. das dem

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Adel kund tun" Y. *46.* 5. β) *mazdå frāmraoṯ čīm frāmraoṯ .. čvaṣ frāmraoṯ fravākəm .. čvantəm* "*M.* dixit. Cui dixit? .. Qualis dixit verbum? .. Quali?" Y. *19.* 20; Yt. *4.* 3, 6³(?). b) mit Objekts- und praedik. Akk. 'von Jemandem (Akk.) sagen, dass er –' (Part.): *nōiṯ tē ahmāṯ ⁺drāǰyō ⁺ɨyeitīm framraomi .. yąm dahmąm ⁺vərəuhīm āfrītīm yūnaṯ haca .. yəda ..* "ich sage dir, die .. *Afr.* geht von dem .. Jüngling nicht weiter weg als .." P. *33.* c) ohne Obj.: s. Inf. 2) 'erzählen von – (Akk.), beschreiben': *īda tē zāvarə aoǰasča .. framraomi* "das ists, was ich dir erzähle von .." Yt. *13.* 19; 1 (wo *framrava,* 1SKA.); — *fravašayō yå masyehīš ahmāṯ .. yəda vača framravāire* ".. die grösser sind .., als dass sie mit Worten beschrieben werden können" Yt. *13.* 64. a) mit Gen. (statt Dat.): *mīdrəm yazaēša .. framrviša* (2SOM.) *aēdryanąm* "den *M.* sollst du verehren .., (von ihm) den Schülern erzählen" Yt. *10.* 119. 3) 'Jemandem (Dat.) etwas (Akk.) zusprechen': *nāirivaite .. ahmāṯ pourum framraomi .. yəda maγavō* (sd.) .. V. *4.* 47. 4) insbes. 'Gebete (usw.) sprechen, aufsagen, hersagen, rezitiren': *əda imąm vačō drənǰayōiš* (sd.) *əda imąm vačō framruyå* Yt. *13.* 20; *11.* 6, V. *17.* 5, Vyt. *26*; — *ime vača framrva* (2S.)[4] *yōi hənti gādāhva bišāmrūta* V. *10.* 2; 2, 3, 5, *11.* 4; — *aēte .. ustəme urvaēse gayehe framrūiδi yeiδi zī .. aēte vačō framravāi* (2S.)[10] Y. *71.* 14 f.; — *aēte vača framravānā*[11] V. *4.* 1 PüZ. (?); — *aδāṯ anye .. ⁺vačasča ⁺framravainti* .. N. *60*; — *aēšō .. vāxš .. ərəuxδō ⁺framrvąnō* .. "dieser Spruch, wenn er richtig aufgesagt wird, .." H. *1.* 4; — *ahurō mazdå .. ahunəm vairīm frāmraoṯ* Y. *19.* 15; — *⁺yadā ahū vairyō .. framravānō*[11] *framravātō* (sd.) *vərəδraǰaṣtəmō* FrW. *9.* 1; — *adā ratuš .. frā ašava vīδvå mraotū* Y. *3.* 25; — *aēṯaṯča .. uxδanąm uxδō.təməm* (sd.) *yāiš yava frača vaoče frača mruyē* (3S.) *frača ⁺vaxšyeite* Y. *19.* 10; — *yezi framraomi ašəm vahištəm* Yt. *3.* 3; — *yezi mē mądrəm ˣframrava*[12] Yt. *4.* 4; — *frōiṯ mē taṯ nąma framrūiδi* Yt. *1.* 5[13]; — *əda imå nāmənīš drənǰayō framrava* (2S.)[4] Yt. *1.* 11; — *yasča mē .. imå nāmənīš drənǰayō ˣframrava*[12] Yt. *1.* 16; 17. a) mit Dat. 'für –': *frā staotəm vačō yesnīm .. mruyå nərəbyasča* .. FrW. *1.* 1.

mit *frā* und *ā* 'aussagen, dass –' (*yaṯ*): *yəda frā iδa* (sd.) *āmraoṯ yaṯ dim .. ādadaṯ* Y. *19.* 12.

mit *nī* Med. 1) 'sich (hoffend oder fürchtend) etwas einreden, verheissen': *uštatātəm nimravaite*[4] *tištryō* Yt. *8.* 29; — *yehe ządačča .. uštatātəm nimravanta*[4] *vīspå .. dāmąn* Yt. *13.* 93; — (*urva*) *uštavaitīm gādąm srāvayō uštatātəm nimraomnō* H. 2. 2; Y. *71.* 16; — *sādrəm* (sd.) *urvištrəmča nimrūite tištryō* Yt. *8.* 23; — s. noch ˣ*nəmrōnāi.* 2) 'zu sich herabrufen': *nī tē zāire maδəm mruyē nī amənm nī*[13] .. *nī taṯ yəda* .. Y. *9.* 17 f.; — *amənm vərədraγnəm .. āmruye nimruye* Vyt. *39*; — *vərəuhīm .. ādąm āča niča mrūmaide* Y. *68.* 21.

mit *vī* 'aufsagen, entsagen' (mit Akk.): *vī daēvāiš ayāiš .. sarəm* (sd.) *mruyē* (1S.) *hātąm draoǰištāiš .. vī daēvāiš vī*[13] .. *vī zī anā sarəm mruyē yadanā* .. Y. *12.* 4; — *adā adā čōiṯ zaraduštrō daēvāiš sarəm vyāmrvītā* (2SPrM., Augm.)[14] .. *aδa azəmčīṯ .. daēvāiš sarəm vīmruyē yadā anāiš vyāmrvītā .. zaraduštrō* "so so wie *Z.* der Gemeinschaft mit den *D.* entsagte, .. so entsage auch ich .." Y. *12.* 6; — *vīmraoṯ* Yt. 2. 13² (?).

ai. *bravāṇi, brūhi, abravīt, bruvāṇáḥ*[15]. — Pü.: *guftan*; s. noch No. 3, 5—9. — [1]) Ergänzt sich mit *vak-*; s. zB. Y. *19.* 10. — [2]) § *268.* 20. — [3]) So nach Pü. *gōw.* Vll. ist *mru* aus *framrū* (sd.), Pü.: *frāč gōw* losgelöst. — [4]) Them. — [5]) Etwa sva. 'das ist, das heisst'. Pü. lässt das Wort aus (daher auch Dst.). — [6]) Pü.: *andark guft,* erl.: *yutākīh.* — [7]) Hds. *ārmutō*; s. aber Pü. — [8]) Pü.: *apar pa āfrīn.* — [9]) Pü.: *pasax guftan.* — [10]) S. *yam-* No. 1. — [11]) Mit *av* nach § *268.* 12 b. — [12]) Man verlangte eine 3S. Die Form stammt wohl aus Yt. *1.* 11. — [13]) Das Praev. ist wiederholt. *frōiṯ .. fra°.* — [14]) Cld. KZ. *33.* 303; § *268.* 3. — [15]) Zum ai. *b-* s. ZDMG. *50.* 712.

• j. **mrāta-** Adj. '(durch Wässern und Walken) weich gemacht, gegerbt': °*təm čarəma* (sd.) Yt. *17.* 12; — *čarəmanąmča pasu.vastranąm ⁺°tanąm*[1] *nōiṯ ⁺amrātanąm* N. *58.*

KompE. — PPfP. zum ai. V. *mlāyati*; ai. *mlātá-* Adj. — Vgl. IF. *1.* 494, WZKM. *9.* 290. — Pü.: *narm.* — [1]) Hds. *marāt°.*

• j. ˣ**mruāča** N. *62.*

Pahl.-Text: *nē apē dānēt ku mruāča vīšātak kart adāv nē.*

• j. **mruta-** Adj. 'aufgerieben, schwach' °*ta* F. *11.*

Vgl. *mrūra-.* — PPfP.; j. *mru-ta-*: ai. *mṛṇáti*

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und *mūrṇáḥ* = lat. *stru-ō* (SOLMSEN Stud. 133) : ai. *stṛṇāti* und *stīrṇáḥ*. Dazu wohl auch got. *blauþjan* 'entkräften' (usw.)[1]. — Pü.: *mūtāk* (in Sü. zu Y. *9.* 32 *mandaḥ*). — [1]) Vgl. got. *straujan*.

• g. **mrūitē**, j. **mrūtē**, **mrūite** Inf. 1) 'zu sagen': *frō vā̊ fraēšyā mazdā ašəmčā mrūitē yā vō . . ā.manaŋhā* (sd.) "ich dringe in euch, o *M.*, und den *Aša* zu sagen, was . ." Y. *49.* 6. 2) 'aufzusagen, zu rezitiren': *zaota . . +fraŋharōiṭ +mrūite*[1]) *aēta zaota imaṃ vačō: amərša spənta . .* ". . dann soll der *Z.* diese Worte aufsagen: *AmSp.* . ." N. *71.*

mit *frā* 1) 'aufzusagen, zu rezitiren': *yasča . . imą vačō nōiṭ +vīsaite framrūitē* "und wer . . diese Worte aufzusagen sich weigert" Y. *8.* 4; — *yaϑā ahū vairyō zaotā* (sd.) *frā mē mrūtē* Y. *3.* 25[2]); 25[2]), *15.* 4, Vr. *3.* 6[2]), 7[2]), N. *71* (wo *mrūite*). 2) ohne Obj. 'Kunde, Auskunft zu geben': *yō hē +apərnəmnāi* (sd.) *nōiṭ vīsāiti +frā mrūite*[3]) N. *13.*

Zum V. *mrav-*. — Pü. (zu Y. *49*): *gōwēm*, (zu N. *71*): *guft*; mit *frā* (zu Y. *8*, N. *13*): *frāč gōwišnīh*, (zu Y. *3*, *15*, Vr., N. *71*): *frāč gōw.* — [1]) Hds. °*ti*. Der Inf. ist im gleichen Sinn gebraucht wie vorher der Opt. — [2]) Der Inf. steht im gleichen Sinn wie zuvor der Imp. (*mraotū*). — [3]) Hds. °*mrūiti*. Vgl. die Var. zu Y. *8.* 4.

• j. **mrūra-** Adj. 'aufreibend, zerstörend, verderblich': *staxrō* °*rō zyā̊* V. 2. 22.

zEt. s. *mruta-*. — Pü.: *mūtak* (*Pāz. mudah*), statt *mūtak kartār*, wie die Erl. (*ku čīč tapāh kunēt* 'weil er alles zu nichte macht') zeigt, die auch Y. *9.* 32 und *11.* 6 wiederkehrt; s. zu *maoϑanō.kara-*, *mūraka-* und *amuyamna-*.

• j. **mrvant-** Adj., PPA.: s. *mrav-*.

• j. **mrvī-** f. etwa 'Hader, Zwist': *āxštīm ham.vaintīm yazamaide +pərətasča* °*vayāsča*[1]) *hamaēstāra* Yt. *11.* 15.

Et.; *v* vll. aus ir. *gu*, § *275*. Lesung unsicher. J 10 *mraoy*°. — Pü.: undeutlich, Npü.: *duśmanī*. — [1]) § *268.* 11 b.

y.

• j., g. **yā**[1]) 1) Adv. 1) 'auf welche Weise, wie', hinter den Verben für 'wissen' und 'sehen': *avaēšąm nōiṭ vīduyē* (sd.) *y° šavaitē ādrōng* (sd.) *ərəšvā̊rəhō* Y. *29.* 3; — *yōi pišyeintī aēibyō kąm yāiš gąm karapā usixš* (sd.) *čā aēšəmāi dātā yāčā kavā . . urūdōyatā* (sd.) Y. *44.* 20. 2) 'so gut (wie)': *taṭ . . vərəzyāmahī . . y°*[2]) *tō isāmaidē* Y. *35.* 7. 2) Konjn.; 1) 'weil': *vaočā mōi y° tvōm vīdvā̊* (sd.) Y. *48.* 2; — *y° xšaϑrā +grəhmō hīšasaṭ ačištahyā dəmānē manaŋhō . . jīgərəzaṭ* (sd.) Y. *32.* 13. 2) 'wenn'[3]): *mā čiš . . fraŋuharāṭ y° nōiṭ . . āmātō* Yt. *10.* 122. α) vorher geht *tā* (Stverz., Sp. 612 m.): *tūm tā daiŋhāvō nipāhi y° hubərəitīm yātayeiti* (sd.) Yt. *10.* 78; 78; — *kaṭ tā nara yaoždayąn aŋhən . . y° nasāum fraŋuharāṭ* V. *7.* 23; usw. 3) 'dass', einen Subjekts- oder Objektssatz einleitend; a) mit Konj.; α) vorher geht *taṭ*: *taṭ* (Sp. 618 m.) *mazdā tavā xšaϑrəm y° . . dāhī drigaovē* (sd.) *vahyō* (wörtlich) "das ist (darin besteht) .. deine Macht, dass du .." Y. *53.* 9. β) voraus geht *tā* (Sp. 612 m.): *yāṭ yūštā framīmaϑā* (sd.) *y° mašyā . . vaxšəntē daēvō.zuštā* (sd.) Y. *32.* 4. b) Verbum fehlt: *dāstū . . y° vā̊.mąϑrā srəvīm ārādā̊* Y. *28.* 7; — *asti* (Sp. 272 o.) *y° +ayaŋhaēna sparəya* (sd.) Yt. *10.* 129 Gl. 4) 'auf dass, so dass, damit'; a) mit Ind.: *ā mā āidūm . . y° sruyē parō* (sd.) *+magaonō* Y. *33.* 7. b) mit Konj. (oder Inj.): *ahyā yāsā* (sd.) . . *šyaoϑanā, vaŋhūš xratūm manaŋhō y° xšnəvīšā* (sd.) *gūščā +urvąnəm* Y. *28.* 1[4]); — *aṭ vā̊ vīspōng āyōi . . y° ašāṭ hačā jvāmahī* (sd.) Y. *31.* 2; — *tōm . . varānī* (sd.) *y°*[5]) *fərōi vīdāṭ* (sd.) Y. *53.* 4; — *aṭ tōi myazdəm . . dāmā, gaēϑā̊ vīspā̊ . . +y°*[6]) *vohū ϑraoštā* (sd.) *manaŋhā* Y. *34.* 3[1]); — *. . hāčayene . . hutaosąm anumatōe daēnayāi . . y°*[5]) *mē daēnąm . . zras-* (sd.) *ča dāṭ . . y°*[5]) *mē varəzānāi vaŋuhīm dāṭ frasastīm* Yt. *9.* 26; — *čavaṭ dbōištəm ayanəm paraŋhačāiti* (sd.)? *y°*[2]) *+frayarəne vā . . aiwyāstiš* (sd.) *aŋhaṭ* N. *9.* c) mit Opt.: *taṭ nə vīdvanōi* (sd.) *vaočā . . y° jvantō vīspōng vāurayā* (sd.) Y. *31.* 3. α) voraus geht *taṭ* (Sp. 630 o.): *ahyā . . nō dāidī . . taṭ ahyā y° taṭ upā.jamyāmā . .* Y. *40.* 2. d) das Verbum fehlt: *frasrāvayō ava dāϑra yim dim vaēnāṭ +ŋvistaēšva* (sd.) *+vindānəm nōiṭ +ava y° +vistaēšva* N. *16*[7]). Undeutlich: *y° ahmāṭ* (Sp. 297 m.) *staota yasnya srāvayeni* Ny. *4.* 8.

ISn. aus *ya-*. — ai. vgl. *yena* 1) Adv., 2) Konjn. — Pü.: wie für *ya-*; s. noch No. 2, 6. — [1]) Ausser Y. *28.* 1 und *34.* 3 an der Spitze des Satzes. — [2]) Pü.: *čand*. — [3]) Unsicher; s. *tā* No. 1. — [4]) S. No. 1. — [5]) Könnte auch NSf. sein; Relativsatz mit finalem Sinn. — [6]) NA. *yā̊*; s. Var. — [7]) Pü.: s. unter *ŋvista-*.

j. *ham yā saiti* V. *7.* 52 PüZ.: s. unter *myas-*; — *naēməm yā* N. *44*: lies *n° yāre*.

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• j., g. (, p.) **ya-**, g., j.[1)] [1]**hya-**[2)] Pron. rel. (fem. *yā-*) 'welcher, wer, der'†). (**jAw.** unvollständig, Vd. und Vyt. habe ich nicht berücksichtigt.) I) als eigentliches Relativum; das Verbum kann dabei 1) weggelassen, 2) indikativisch, 3) modal sein[3)]. Die seltenen Fälle, in denen das Relativ nicht an der Spitze des Satzes steht, sind mit † bezeichnet. 1) mit einem – substantivischen oder adjektivischen – demonstrativen Korrelat (Stverz.), das *1*) folgt; uzw. a) [1]*hva-* (sd.); A) im **gAw.**; das Relativ ist α) substantivisch: *yō ašāunē vahištō .. aṯ hvō ašahyā ərəhaṯ̊ .. vāstrē* (sd.) Y. *33.* 3; — *yastōm*[4)] *xšaϑrāṯ .. mōiϑaṯ* (sd.) .. *hvō* .. Y. *46.* 4; — s. noch Y. *31.* 16 (Sp. 1202 u.); — mit Lok. part.: *yō zaraϑuštrəm .. marətaēšū xšnāuš hvō nā* +*frasrūidyāi* (sd.) *ərəϑwō* Y. *46.* 13. β) adjektivisch; nur NSm. mit *nā* (Sp. 1051 o.) sva. 'wer': *aṯ yō mā nā marəxšaitē .. hvō ..* Y. *51.* 10; — *aṯ yastōm*[5)] *nōiṯ nā .. āyāṯ* (Sp. 150 o.) *drujō hvō* .. Y. *46.* 6. B) im **jAw.**; das Relativ ist α) substantivisch; die Verbindung ist ungenau: *yō aēṯaēšąm sūnąm ǰainti .. xraosyō.tara* (sd.) *ča nō .. hvō urva parāiti parō.asnāi ərəuhe yaϑa ..* V. *13.* 8[6)]. b) [1]*ha-* (sd.); nur B) im **jAw.**; das Relativ ist α) substantivisch: *yō yaom kārayeiti hō ašəm kārayeiti* V. *3.* 31; Yt. *17.* 2, H. *1.* 3. β) adjektivisch; nur NSm. mit *nā* (vgl. a): *yō nā hīš hubərətā̊ barāṯ .. hō ərəhāiti zazuštəmō yō* (zu 2) .. Yt. *13.* 18. c) [1]*a-* (Sp. 3 o., 7 o.); A) im **gAw.**; das Relativ ist α) substantivisch: *yō maibyā yaoš ahmāi* .. Y. *46.* 18; — *yō .. gaēϑā̊ dazdē* (sd.) +*aēnarəhē nōiṯ ahyā* .. Y. *46.* 8; — *aṯ yōng .. vōistā ərəϑwōng* (sd.) .. *aēibyō* .. Y. *28.* 10; — *yō .. haiϑīm .. vərəšaitī* (sd.) .. *fərašō.təməm ahmāi* .. Y. *46.* 19; — *yōi nōiṯ ašəm mainyantā* (sd.) *aēibyō* .. Y. *34.* 8; 9; — mit Gen. part.: *yōi īm vō nōiṯ .. mąϑrəm vərəšəntī* (sd.) .. *aēibyō* .. Y. *45.* 3. β) adjektivisch: *yā* (IS.) *šyaoϑanā yā vačərəhā yā yasnā .. dāərəhā* (sd.) .. *aēšąm* .. Y. *34.* 1; — die Beziehung ist ungenau (Sp. 7 u.): *yā rāərəhayən* (sd.) *sravərəhā .. aēibyō mazdā̊ akā* (sd.) *mraoṯ* Y. *32.* 12 (vgl. Sp. 1203 u.). B) im **jAw.**; das Relativ ist α) substantivisch: *yō vō āpō .. yazāite .. ahmāi raēšča* .. Y. *68.* 10 f.; V. *8.* 51; — *yōi dāitya.yaona* +*čarənta .. framarəntəm* (sd.) *aēšąm* .. N. 52; — *yahmāi ṯbištō bavaiti* (sd.) *mīϑrō .. ahmāi* .. Yt. *10.* 87; 87; — *yaēšąm .. ahurō .. vərəhō vaēδa* (sd.) *aēšąm* .. Vr. *16.* 3; — in Verbindung mit [3]*aēta-* (Sp. 12 m.): *yōi* +*aēte .. gāϑā̊ nōiṯ* +*srāvayeinti .. aēšąm šyaoϑnəm*[*ča*] N. *29*: — mit Gen. part.: *yahmāṯ kahmāičiṯ*

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†) Übersicht zu *ya-*, [1]*hya-*.

I) als eigentliches Relativum.
1) Verbum ist weggelassen,
2) „ ist indikativisch,
3) „ ist modal.

1) mit einem demonstr. Korrelat, das
1) folgt, } das Relativ ist α) subst.,
2) vorausgeht. } β) adj.

2) ohne demonstr. Korrelat.
A) das Rel. bezieht sich auf ein Nomen, das
1) vorausgeht,
A) im gAw. } das Rel. ist α) subst.,
B) im jAw. } β) adj.
2) folgt.
A) im gAw. } das Rel. ist α) subst.,
B) im jAw. } β) adj.
B) eine Bezugsmasse ist nicht vorhanden.
A) im gAw., das Rel. ist
α) subst.
a) Rel. auf 1. oder 2. Pers. bez.,
b) Rel. ohne Bezugsmasse, weil diese in den Rel.-Satz hereingenommen ist.
β) adj.
B) im jAw., das Rel. ist
α) subst.
a) wie bei A,
b) wie bei A,
c) *yō* im Sinn von
a) 'wenn wer',
b) 'dass wer'.
β) adj.

Anhang zu I. a) das Rel. sva 'quisquis' usw.
b) *ya- kvant-*.
c) gAw. *yō* sva. 'o dass (ich)'.

II A) Zur Anknüpfung einer nominalen Ergänzung oder Erläuterung an ein vorausgehendes Nomen.
A) im gAw.
a) ASm.; b) ASf.; c) APm.; d) IPn.
B) im jAw.
1) Nom. oder gleichlaut. Akk.
a) NSm.; b) NSf.; c) NPm.; d) N.-ASn.
2) andere Kasus.
a) ASm.; b) APf.; c) APm.; d) ISm., n.; e) IPm., n.

II B) Anscheinend bedeutungslos.
A) im gAw.
1) Nom. oder gleichlaut. Akk.
2) andere Kasus.
B) im jAw.
1) Nom. oder gleichlaut. Akk.
a) NSm.; b) NSf.; c) NPm.; d) NPf.
2) andere Kasus.
a) ASm.; b) ASf.; c) IPm., n.

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naēmanąm vātō.. baoiδīm vībaraiti ahmāṯ.. V. *8.* 80; — die Beziehung ist ungenau: *yå* +*xᵛarəhe* [*avå*][7] *yå nāiryå yå .. yå .. yå hača daēvayasnaēibyō.. apa.bara aya* (Sp. 7 u.) *ratufriš* N. *54*; — *yō.. draonō zināṯ.. nōiṯ ahmi* (Sp. 7 o.) *nmāne..* Y. *11.* 5f. β) adjektivisch; wie eben: *yō.. haoməm vandaēta mašyō .. ābyō* (Sp. 7 o.) *tanubyō..* Y. *10.* 8[8]; — NSm. mit *nā* (s. Sp. 1200 o.): *yō nā hīš frāyazāite .. ahmāi ..* Yt. *13.* 51. d) *aēta-* (Sp. 14 m.); nur B) im **jAw.**; das Relativ ist α) substantivisch: *yōi dāitya.yaona* +*čarənta .. nōiṯ aētaēšąm..* N. *52*; — s. noch N. *53* (Sp. 1205 o.); — mit Gen. part.: *yasča aētaēšąm raδwąm paoiryō paiti ā.ǰasāṯ hāvanānəm* (sd.) *aētəm astayeiti* N. *82*; — die Beziehung ist ungenau: *yā* (APn.) +*maēzō vā ..* +*srāvayeiti aētaēšąm* (Sp. 14 u.) *vačąm..* N. *37*. β) adjektivisch: *yā* (NDm.) *nara hāmō.xᵛarəδa.. hamąm aēte* +*xšāudrim* (sd.) *zaoδrąm barātō* N. *64*. e) *ta-* (Sp. 617 m.); A) im **gAw.**; das Relativ ist α) substantivisch: *yastaṯ*[9] *mīždəm .. nōiṯ dāitī kā tōm ..* Y. *44.* 19; — *yōi aēšəməm varədən .. yaēšąm nōiṯ hvarštāiš vąs dužvarštā tōi ..* Y. *49.* 4; — *hyaṯ urvatəm* (sd.) *čazdōnrəhvadəbyō taṯ nō .. vaočā* Y. *31.* 3; — *yā* (NPn.) *vō abifrā tā xšaδrahyā* Y. *33.* 13; — *yā* (APn.) *tōi ašā yā ašāi gōuš tašā* (sd.) *mraoṯ .. tā ..* Y. *46.* 9; *31.* 7, *44.* 6; — *yąsčā haxšāi .. frō tāiš vīspāiš..* Y. *46.* 10; — *yōngstū*[10] *.. hadəmōi minaš* (sd.) *.. tōng zbayā* Y. *46.* 14; — mit Gen. part.: *hyaṯ vā tōi nāmanąm vāzištəm .. tā δwā pairiǰasāmaidē* Y. *36.* 3; — die Beziehung ist ungenau: *yō akəm drəgvāitē .. zastōibyā* (sd.) *vā varəšaitī vərəhāu vā čōiδaitē* (sd.) *astīm tōi vārāi* (sd.) *rādəntī* Y. *33.* 2[8]; — *yehyā .. vahištəm vaēdā* (sd.) *mazdå .. tą yazāi* Y. *51.* 22[8]; — *hyaṯ*[11] *mīždəm .. magavabyō* (sd.) *čōišt parā tā vō .. savāiš* +*čəvīšī* (sd.) Y. *51.* 15; — *yąm*[11] *då .. rānōibyā xšnūtəm hyaṯ* (Sp. 1201 m.) *urvatəm .. taṯ nō .. vaočā* Y. *31.* 3; vgl. *51.* 9 (Sp. 1216 m.); — *yā* (zu β) *frasā* (sd.) *āvīšyā yā* (zu β) .. +*pərəsaētē .. yō vā .. ayamaitē* +*būjim tā* (APn.) *.. vaēnahī* Y. *31.* 13[12]. β) adjektivisch: *yåsčā tōi gənå .. vairyå tå yazamaidē* Y. *38.* 1; — *yā vō ..* +*nāmąm dadāṯ .. tāiš vå yazamaidē* Y. *38.* 4; — *yå išudō dadəntē dāδranąm* (sd.) *hačā ašāunō yåš* (zu α) *čā .. drəgvō.dəbyō yaδā tå arəhən* Y. *31.* 14; — *yā frasā* (sd.) *āvīšyā yā vā ..* +*pərəsaētē tayā yō* (s. α) *vā .. tā .. vaēnahī* Y. *31.* 13; s. α und No. 12. B) im **jAw.**; das Relativ ist α) substantivisch: *yaṯča ahmāṯ asti mazyō yaṯča*[3] *.. taṯ nō dāyata* Y. *65.* 14; — *yā taṯ .. nigārəhənti* +*nishiδaiti* (sd.) *nōiṯ tąm ..* +*daste hupuδrīm* Y. *10.* 15; — *yim vašånte ahurārəhō .. təm vašata ..* Yt. *14.* 39; — *yå paiti .. tå paiti* N. *103* (?); — s. noch Y. *55.* 2 (unter β) und V. *3.* 41 im Anhang; — mit Gen. part.: *yåsča ārəhąm* (näml. *fravašinąm*) *nivānənte tå ..* Yt. *13.* 68; — dgl.; die Beziehung ist ungenau: *yerəhē hātąm .. vərəhō .. ahurō vaēδā .. yårəhąmčā tąscā tåscā yazamaidē* Y. 27. 15[8]. β) adjektivisch: *yąm .. ašava ašayąm* (sd.) *vaēδa tąm drvå zvīδvå* Vr. 22. 2; — *yå nō hənti gāδå harəδravaitīščā .. yå* (zu α) *nō hənti xᵛarəδəmčā .. tå ..* Y. *55.* 2; — im Sinn von quantus (s. Sp. 1207 m., 1209 m.): *yå hē uxšyąstātō tå nərəfsąstātō* Yt. 7. 2. f) *day-* (Sp. 686 o., u.); nur B) im **jAw.**; das Relativ ist substantivisch: *yasča .. imaṯ uxδəm vačō fravaočāṯ .. nōiṯ dim ..* Yt. *11.* 4 ff.; *1.* 18, Y. *8.* 3, *19.* 7, V. *18.* 29. g) [2]*ha-* (sd.); das Relativ ist substantivisch; A) im **gAw.**: *yō āyaṯ ašavanəm divamnəm* (sd.) *hōi aparəm ..* Y. *31.* 20. B) im **jAw.**: *yasča .. baγąm .. marāṯ .. δrīščiṯ .. hē urvānəm .. frapārayeni* Y. *19.* 6; V. *3.* 25, *13.* 3; — *yō miδrəm aiwi.družaiti .. kā hē asti čiδa* V. *4.* 11; 17, 18, 55, *6.* 10, *7.* 51, *8.* 23, *13.* 4, 12, 24, *14.* 1, *15.* 50, *16.* 14, N. *6*, *9*, *10*, P. *40*; — s. noch Y. *9.* 28 im Anhang. 2) vorausgeht; uzw. a) [1]*hva-*; nur A) im **gAw.**; das Relativ ist substantivisch; zu 1): *hvō .. drəgvå yō drəgvāitē vahištō hvō ašavā yahmāi ašavā fryō* (sd.) Y. *46.* 6. zu 2) *hvō .. yō mā .. δwā savā paitīərətē* Y. *44.* 12. zu 3) *hvō mā nā sravå mōrəndaṯ* (sd.) *yō ačištəm* +*vaēnarəhē* (sd.) *aogədā gąm .. yasčā dāδōng drəgvatō dadāṯ yasčā*[2] .. Y. *32.* 10; *29.* 9; — *kō hvō yō mā arədrō čōiδaṯ ..* Y. *46.* 9; — *pərəsā avaṯ yaδā hvō yō hudānuš .. xšaδrəm .. fradaδāi* (sd.) *aspərəzatā .. yadā hvō* (zu 1) *arəhaṯ* Y. *31.* 16; — *hvō.. yō nå ərəzūš savarəhō paδō sīšōiṯ* (sd.) Y. *43.* 3; — *hvō .. yahmāi zavōng ǰimā* 29. 3; — s. noch Y. *49.* 5 im Anhang. b) [1]*ha-*

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(sd.); nur B) im **jAw.**; das Relativ ist substantivisch: *hā yā dapta* (sd.) *apanasyeiti* Y. *10.* 15; — *čvaṯ hō nā ərəhuyāite* (sd.) *čvaṯ ahmāi* (sd.) *naire mižd̊əm ərəhaṯ yō .. rapiδwinəm .. framarāite* A. *4.* 4 f.; V. 7. 78, 79², *9.* 47, Yt. *13.* 41, P. 50. c) *aēm* (Sp. 160 u.); nur B) im **jAw.**; das Relativ ist substantivisch: *kudaδaēm vātō vāiti* (sd.) *yim .. hubaoiδitəməm jigaurva* H. 2. 8; 26. d) *hāu* (sd.); nur B) im **jAw.**; das Relativ ist substantivisch: *hāuča vohu manō jāgərəbuštarō ərəhaṯ yō gūuš uruδwarə ham.pāfrāiti* (sd.) *yaδa hāu yō nōiṯ iδa* V. *4.* 48; *9.* 51, *17.* 2; — *nōiṯ hāu ās vaoze* (sd.) .. *yō nōiṯ .. mayā̊ vaoze yō nōiṯ nərəm ašavanəm .. xšnaošta vā* .. P. *48* f.; +*46*[13], *47.* e) [1]*a-* (Sp. 9); A) im **gAw.**; das Relativ ist α) substantivisch; zu 1): +*yaδā* +*āiš iδā vərəšaitē yā* (NPn.) *dātā ərəhūš paouruyehyā* ".. secundum ea .. quae (sunt) praecepta (als Praed.) .." Y. *33.* 1. zu 2): *ahyā* +*mainyūuš .. yō .. gəm .. hōm.tašaṯ* Y. *47.* 3; — *ayā̊ .. yayā̊ hačintē urvanō* Y. *33.* 9; — *ahyā* +*madahyā .. yā* (ISm.) *karapanō urūpayeintī yāčā .. dušəxšaδrā* Y. *48.* 10; — *aēšəm aēnərəhəm .. yaēšəm tū .. irixtəm* (sd.) *vaēdištō ahī* Y. *32.* 7; — *aēibyō .. yōi .. gaēδā̊ vīmərəmčaitē .. aṯčīṯ aēibyō .. yōi* (zu 3) +*zrazdā̊ ərəhən mazdāi* Y. *31.* 1; — s. noch Y. *44.* 16 im Anhang. zu 3): *ahmāṯ yō hōi arəm* (sd.) +*mainyātā* Y. *45.* 11; *31.* 6, *51.* 6; — *ahmāi yōm axtōyōi* (sd.) *dā̊rəhē* Y. *36.* 1; — *aēibyō .. yōi ašāi dadən zastayō* +*drujim* Y. *30.* 8; *31.* 1, *35.* 6; — *aēibyō .. yōi gūuš mōrəndən .. jyōtūm yāiš* +*grəhmā* (sd.) *ašāṯ varatā* Y. *32.* 12; — *ąstōng* (sd.) *ahmāi yō nā̊ ąstāi daidītā* Y. *46.* 18; — s. noch Y. *43.* 1 im Anhang. β) adjektivisch; nur NSm. mit *nā* (s. Sp. 1200 o.); zu 3): *aṯčīṯ ahmāi .. ašā* (Sp. 234 o.) *ərəhaitī yō nā .. vərəδayaētā* (sd.) Y. 50. 3. B) im **jAw.**; das Relativ ist α) substantivisch: *ušta buyāṯ ahmāi naire yasə δwā .. frāyazāite* Y. *62.* 1; *10.* 12, *65.* 7 f.[12], Yt. *13.* 24, 41; — *anyō ahmāṯ yō hē* +*gavāstryavarəš* (sd.); *daidīṯ ahmāi* N. *18*; V. *5.* 34; — *aiṅhā̊ daēnayā̊ yā* (NSf.) *āhūiriš zaraδuštriš* Y. *8.* 7; — *aya aibijərəta yā amərəšanəm spəntanəm* Vr. 22. 1; — *aēibyō nərəbyō .. yōi vō .. nōiṯ .. āzārayente* (sd.) Yt. *13.* 30; Y. *1.* 10², N. 20; — *aēšəm naraṃ yōi* (als Akk.) *hačahi* Yt. *17.* 6; — *ušta ahmāi naire .. yahmāi zaota ašava .. yazāite* Yt. *10.* 137; 138, 46; — *vīspanəm ā̊rəhəm ašaonəm ašaoninəmča .. yaēšəm*[14] +*yaδwača urvanō* .. Yt. *13.* 148; 148; — *nəmō ābyō dōiδrābyō yā̊ ahurahe mazdā̊* Y. *68.* 22; — *ā̊rəhəm nasunəm .. yā̊ .. irīriδarə* V. 5. 4; — *avi ā̊rəhəmčiṯ yā̊ vərəuhīš yā̊ āpō yā̊sča urvarā̊ yā̊sča .. fravašayō* Vr. *21.* 1; Y. *19.* 18; — *aēšəm uxδanəm .. yāiš* (als Subj.) *yava frača vaoče* .. Y. *19.* 10; *12.* 3; — *vīspe .. vərəuhīš dāmən ašaonīš yāiš* (als Obj.) *dadāδa* Y. *71.* 10; — *ā̊rəhəm zaoδranəm .. yā* (APn. statt f.) *māvōya nipārayeinti* Yt. *17.* 54; — *ahmāi nmānāi .. *yahva* (statt LS.) *xsnūtō bavaiti* Yt. *10.* 28; — mit Gen. part.: *ahmāi naēmāi .. yahmāi naēmanəm miδrō.druxš* Yt. *10.* 19; — die Beziehung ist ungenau: *hača ahmāṯ* (Sp. 9 u.) *nmānāṯ yeṅhe* +*nmānya sraošō .. asti paiti.zantō* Y. 57. 14; — *tē ābya* (Sp. 10 m.) *bairyeinte yaēšəm dim frāyō* (sd.) *vohunəm* V. *3.* 29. β) adjektivisch, insofern das Bezugswort (Substantiv), das man beim vorhergehenden Demonstrativ erwarten sollte, in den Relativsatz gezogen ist: *aēšəm gūnaoiti vərəδraγnəm yōi dim dahma .. frāyazənte* Yt. *10.* 16; — *haomō aēibiš yōi aurvantō hita taxšənti arənāum zāvarə .. baxšaiti* "*H.* schenkt den Helden, die .." Y. *9.* 22. f) [4]*aēša-* (Sp. 34 o.); nur B) im **jAw.**; das Relativ ist substantivisch: *aēšō* +*ratufriš yō nōiṯ* +*aiwi.srunvaiti* N. *24*; +*19*, *60*, V. *16.* 5; — *aēša zaoδranəm .. yā* +*ašaone* +*daste* N. *84*; — *baγa aēša* (in Kongruenz mit dem Praed.) *ās ahunahe vairyehe .. yaṯ tē frāvaočəm* Y. *19.* 3; — *aēša yeṅhe apərənāyūkō* N. *9*; 7. g) [3]*aēta-* (Sp. 13 u., 16 u.); nur B) im **jAw.**; das Relativ ist substantivisch: *aētəm aēsməm yō vaoče* +*nəmaδka nəma* Yt. *14.* 55; — *aētayā̊ urvarayā̊ yā vaoče haδānaēpāta* V. *14.* 4; Yt. *14.* 55; — *ime aēte vača yōi hənti ərərahe mainyūuš snaδəm* V. *10.* 16; 3, 15, 17, N. *33*; — *kuδa aētaṯ druxš pərənāne yā .. upa jvantəm upa.dvąsaiti* V. *10.* 1; 1; — *aētaṯ barəsma yaṯ paiti āpəm* *frānayantəma* N. *70*; — *aētaṯ .. yaṯ tē asti spəntō.mainyaom* Y. 25. 5; — *aēta dāmən .. +yąm* (APn.) *daδaṯ ahurō* Vr. *12.* 4; — *aētaēšva daxmaēšva .. yōi paiti āya zəmā bavainti*

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V. 7. 54; — *aēte maēsma* .. *yaēibyō* (als Instr.) .. *nasukaša frasnyāṅte varəsāsča* .. V. *8.* 11; 12, 13; — *aētāibyō zaoδrābyō* .. *yāərəhąm nōiṯ aiwyō* .. +*frabaraṯ* N. *71* (?); — *aētərəhąm dāmanąm yōi* (statt NPn.) *hənti spəntahe mainyūš dąma dātəm* V. *13.* 1; — *aētaēšąm šyaoδnanąm yōi* (statt APn.) *vərəzinti mašyāka* V. *15.* 2; — *aētē raočā yō* (statt NPn.) *avaδa āraočayeite aētaēšva varəfšva yō* (statt APm.) *yimō kərənaoṯ* V. 2. 39; — *aēta-* geht voraus und folgt: +*aēte* +*yōi*[15] *fraēarənti* .. *nōiṯ aētaēšąm* .. N. *53*; — mit auffälliger Stellung des Bezugsworts (Substantivs): *aētaēšąm yōi gōuš sarəδanąm* V. 2. 41. h) [1]*ava-* (Sp. 163 u., 164 u., 167 o.); A) im **gAw.**; das Relativ ist α) substantivisch; zu 1): *avaṯ yāsąs hyaṯ vō īštā* (sd.) *vahištəm* Y. *49.* 12; — das Relativ kongruirt mit dem Praedikat: *pərəsā avaṯ yā* (NSf.) +*maēniš* (sd.) Y. *31.* 15. zu 2): *avāiš aibī yōng daintī nōiṯ ǰyātūuš* (sd.) *xšayamnōng* Y. *32.* 15; — *avā manənhā yā* (IS.) *vərəzyeidyāi mantā vāstryā* Y. *33.* 6; — *avaṯ yāṯ* (statt NSn.) *hvarə avāčī* Y. *36.* 6. zu 3): *vīdvā avąm* (näml. **maēnīm*) *yā* (NSf.) *īm anəhaṯ apōmā* (sd.) Y. *44.* 19; — *avaṯ xšaδrəm hyaṯ* .. *vohū vaxšaṯ* (sd.) *manənhā* Y. *31.* 6; — *xšaδrəmčā avaṯ yā* (IS.) *hušəitīš* .. *dāṯ* Y. *29.* 10; — *avāiš urvātāiš* (sd.) *yā* (APn.) *tū* .. *dīdərəžō* Y. *44.* 15. β) adjektivisch wie bei e (Sp. 1204 m.): *avā yā dā ašīš* (Sp. 241 u.) *drəgvāitē* .. Y. *43.* 4. B) im **jAw.**; das Relativ ist α) substantivisch: *aom asmanəm yō usča raoxšnō* .. *yō imąm ząm āča pairiča bvāva* .. *yō hištaite* .. *yim vaste* .. *yahmāi nōiṯ* .. Yt. *13.* 2 f.; — *aom* .. +*aurvantəm yō haēnayā* .. *urvaēsayaṯ karana* Yt. 5. 131; 131, *14.* 58; — +*avaiṅhāi ǰahikayāi yā* .. *puδrəm* .. *paiδe upabaraiti* (sd.) Yt. *17.* 58; *8.* 51, V. *10.* 17[2]; — *aomča sūkəm yim baraiti karō* Yt. *14.* 29; — *avaṯ* +*vyāxəmča hanǰamanəmča yaṯ as aməšanąm spəntanąm* G. 2. 8; Vr. *20.* 2, Y. *19.* 1; — *avaṯ* x^v*arənō* .. *yim* (als NSn.) *vazaite maiδim zrayanhō* .. Yt. 5. 42; — *ave aipi hišmarəntō yōi* .. *miδrəm družinti* Yt. *10.* 45; — *avā* .. *xšaδrīš hupātō.təmā yā uštrō pāiti* +*vaδairiš* Yt. *14.* 12; 5. 93, Y. *23.* 1[6]; — *avā dāmąn* .. *yā hənti paoiryō.dāta* Vr. 7. 4; — *ava daxšta* .. *yā* (IS.) *nōiṯ pouru.ǰira fradaxšta* Yt. 5. 93; — die Beziehung ist ungenau: *avaēšąmča paδō pāntō yim isənti miδrō.drujō* Yt. *10.* 45[8]). β) adjektivisch; nur NSm. mit *nā* (Sp. 1200 o.): *aom narəm* .. *yō nā mazištəm yasnəm yazāite* Yt. *1.* 24. i) *ima-* (Sp. 369 m., 371 o.); das Relativ ist substantivisch; A) im **gAw.**; zu 2): *imąm* .. *ząm* .. *yā nā baraitī* Y. *38.* 1; verwendet Y. *13.* 1. B) im **jAw.**: *imąm tanūm yā mē vaēnaite huraoδa* Y. *10.* 14; — *ime vača* .. *yōi hənti* .. *bišāmrūta* V. *10.* 2[2]; — +*imąm vačō yōi arəhən* .. V. *9.* 27; — *imaṯ yaṯ tē frāvaočīm* Yt. *17.* 22; — *vīspəm imaṯ yaṯ ǰuyō arəhuš* (näml. *išaiti*) H. 2. 2; — *vīspəm imaṯ* .. *yaṯ antarə ząm asmanəmča* Yt. *10.* 95; H. *1.* 16; — *vīspā imā āpō yā zəmā paiti fratačinti* Y. *65.* 3; — *imā* .. *yā māvōya pasča vazənti* Yt. 5. 95. k) *ta-* (Sp. 614 u., 618 u., 620 u.); A) im **gAw.**; das Relativ ist α) substantivisch; zu 1): *tąm daēnąm yā* (NSf.) *hātąm* (Sp. 268 o.) *vahištā* Y. *44.* 10; *49.* 6; s. noch Y. *30.* 1 im Anhang. zu 2): *tōm* .. *yō ąnmōnī* (sd.) *mazdā srāvī* Y. *45.* 10; 9; — *tā mainyū* .. *yā* (NDm.) *yōmā* (sd.) .. *asrvātəm* Y. *30.* 3; — *tōng dārayō* (sd.) *yōi vā daibišəntī* Y. *32.* 1; *43.* 14, *44.* 13; — *tōm advānəm* .. *yōm mōi mraoš* (sd.) *vərəhūš manənhō* Y. *34.* 13; — *taṯ mīždəm* .. *hyaṯ mōi* .. *apivaitī* Y. *44.* 18; *31.* 5, *43.* 11; — *tā urvātā* .. *yā* (APn.) *mazdā dadāṯ* Y. *30.* 11; — *tā zastā yā* (IS.) *tū hafšī* (sd.) .. *ašīš* Y. *43.* 4; — *vaēdā taṯ yā ahmī* .. *anaēšō* (sd.) Y. *46.* 2; — *arədrāiš* .. *tāiš yōng usvahī* +*uštā* +*stōi* (sd.) Y. *46.* 16; — *tōng* .. *yaēibyō* .. *δwōi vašyetē daēnā* Y. *44.* 11. zu 3): *tōi* .. *yōi xšnūm* (sd.) *vohū manənhā hačāntē* Y. *48.* 12; *30.* 9, *32.* 11; — *tōm* (näml. *kāməm*) .. *yōm vā* +*naēčiš dārəšt itē* (sd.) Y. *43.* 13; — *tā δwā pərəsā* .. *yā* (NPn.) *zī āitī* (Sp. 148 m.) *ǰōnghatičā* Y. *31.* 14; 5; — *arδā tā yā* (APn.) *šyavāi* Y. *33.* 8; — *tōm advānəm* .. *daēnā saošyantąm* †*yā* (IS.) +*hū.kərətā* .. *urvāxšaṯ* Y. *34.* 13; — *tāiš* .. *šyaoδanāiš* .. *yaēšū as pourubyō iδyejō* Y. *34.* 8; — *tąm daēnąm* .. *yā* (NSf.) *mōi gaēδā frādōiṯ* Y. *44.* 10. β) adjektivisch; wie bei e (Sp. 1204 m.); zu 2): *taēčīṯ* .. *yōi* +*drəgvantō mazibīš čikōitərəš* .. *apayeitī* (sd.) Y. *32.* 11; — *tąm* .. *vīštāspō nąsaṯ* .. *yąm čistīm* (sd.) *mantā* .. *ahurō* Y.

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51. 16; — *tā dəbənaotā mašīm hujyātōiš* (sd.) .. *hyaṯ vå šyaoϑanəm* .. *yā* (Sp. 1215 m.) *fraēinas* Y. 32. 5. B) im jAw.; das Relativ ist substantivisch: *təm yānəm* .. *yō* .. *fravistō* (sd.) Y. 68. 21; — *təm aoi* .. *yō ī daoa* Y. 65. 8; 8, Yt. 13. 142, V. 18. 6; — *taēčiṯ yōi* .. *naskō.frasåŋhō åŋhənte* Y. 9. 22; V. 9. 1, P. 49, Yt. 14. 46², 19. 19; — *us tāčiṯ spāna patənti* .. *taēčiṯ yå* (als NPm.) *bavainti* .. V. 13. 42; 43; — *taēčiṯ usjasənti yā* (als NPm.) *mərənčyāiča zaraϑaγnyāi* (sd.) *ča* V. 1. 14 Gl.; — *tåščiṯ yå kainīnō åŋhaire* (sd.) .. *aγrvō* Y. 9. 23; — *upa ṭam vanaṃ aēiti yaṃ hō mərəγō* (sd.; näml. **upa.iyāya*) V. 5. 2; — *taṯ draonō* .. *yaṯ mē daϑaṯ ahurō* Y. 11. 5; 59. 30, Yt. 1. 5, 19. 56², V. 2. 6 PüZ. (?); — *taṯ āyaptəm yasə* (ASn.) *ϑwā yāsāmahi* Yt. 10. 33; — .. *tē apayeinti yaṃ* +*aoe paskāṯ vyeinti* Y. 57. 29; — *tē narō* .. *yōi* (als APm.) *hačahi* Yt. 17. 7; Vr. 2. 3; — *tå xšapanō yå* +*ǰvāhi* Y. 62. 10; — *tā šyaoϑna* .. *yā aŋhuš* .. *vərəzyeiti* V. 15. 1; V. 4. 45 (*yå*; — *tē narō* .. *yāhva* (statt mask.) *vərəϑra.baoδō* Yt. 13. 146; — die Beziehung ist ungenau: *tå fryō* .. *tå išudō tå rātayō* +*yaṃ* (APn.)[16] *ahurō* .. *zaraϑuštrāi fravavača* Y. 65. 9; — im Sinn von quantus (Sp. 1202 m.): *tå nərəfsaṃstātō yå hē uxšyaṃstātō* Yt. 7. 2. l) ²*ay-*, nur A) im gAw.; zu 1): *yaϑā tū ī mənghačā* .. *yā* (NPn.) *vohū* Y. 39. 4. zu 3): *hyaṯ ī mainimadičā* .. *yā* (NPn.) *hātaṃ šyaoϑananaṃ vahištā hyāṯ* Y. 35. 3. m) *day-* (Sp. 686 m.); nur B) im jAw.: *mā dim pərəsō yim pərəsahi* H. 2. 17; — *nōiṯ dim* .. *ava.ašnaoiti* .. *yahmāi* .. *miϑrō ǰasaiti avaiŋhe* Yt. 10. 24. 2) ohne demonstratives Korrelat; A) das Relativ bezieht sich auf ein Nomen, das 1) vorausgeht; A) im gAw.; das Relativ ist α) substantivisch; zu 1): *mainyū* .. *yō ā nūrəmčiṯ* .. *hāmō* Y. 31. 7; 32. 8, 36. 1; — *ahūm yō vaŋhōuš manaŋhō* Y. 53. 5; — *manasčā hyaṯ* (NSn.) *vahištəm* Y. 28. 9; — *vačō srūidyāi* (sd.) *hyaṯ marətačibyō vahištəm* Y. 45. 5; 35. 5; — s. noch ¹*yaṯ* No. 1; — *padāiš* (sd.) *yā* (NPn.) *frasrūtā īžayå* Y. 50. 8; — *mīždəm yehyā tū daϑrəm* Y. 34. 13; 31. 5, 48. 7; — *yezī čahyā xšayaϑā* (sd.) *yehyā mā āiϑiš* (sd.) *dvaēϑā* Y. 48. 9; — *ušå arəm.piϑwā xšapāčā yå* (NPf.) *manaoϑrīš* (sd.) *čazdōnəŋhvantəm* Y. 44. 5; — *hazaošåŋhō* (sd.) *vīspåŋhō* .. *ašəm vohū manaŋhā* .. +*yāiš ārmaitiš* Y. 51. 20. zu 2): *mainyuš* .. *yō asənō vastē* (sd.) Y. 30. 5; 37. 1; — *mazdāi* .. *yastā*[17] *mantā* .. *rōiϑwəm* (sd.) Y. 31. 6 f.; — *vairyå stōiš yā* (NSf.) *ϑwahmī xšaϑrōi vācī* Y. 43. 13; — *hujītayō* (sd.) *yå zī åŋharō yåščā hənti yåščā* .. *bavaintī* (Sp. 931 m.) Y. 33. 10; — *ϑwahyā xratūuš yəm naēčiš dābayeitī* (sd.) Y. 43. 6; 27. 13 (*yim*); — *aṯ tū mōi dāiš* (sd.) *ašəm hyaṯ mā zaozaomī* Y. 43. 10; — *vaŋhūščā* .. *vaŋuhīščā* .. *yōi vaŋhōuš ā manaŋhō šyeintī yåščā ūitī* Y. 39. 3; 45. 11; — *saxᵛārō* (sd.) .. *yā* (NPn.) *zī vāvərəzōi* .. *yā* (zu 3) *čā varəšaitē* Y. 29. 4; — *haiϑyāng* (sd.) +*ā* +*stīš yāng ā* +*šaēčiṯ ahurō* Y. 43. 3; — *nərəš* .. *yehyā urvā ašā hačaitē* Y. 34. 2; 43. 6, 45. 6; — *mainyū* .. *yayå spanyå ūitī mravaṯ* Y. 45. 2; — *šyaomaṃ* .. *yāiš* +*asrūždūm* Y. 32. 3; 40. 4; — *pourū aēnå ənāxštā* +*yāiš srāvahyeitī* (sd.) Y. 32. 6; — *naraṃčā nāirinaṃčā yaēšaṃ*[18] *vahehīš dačnå vanaintī vā* .. Y. 39. 2; — *paδō yaēšū mazdå* .. +*šaēčiṯī* Y. 33. 5; — *pasukanaṃča yōi nå ǰīǰišəntī yaēibyascā tōi ā yaēčā aēibyō ā* (Sp. 330 m.) *aŋhən* Y. 39. 1. zu 3): *zaraϑuštrāi* .. *yō vō* .. *staotāiš* (sd.) .. *frīnāi* Y. 49. 12; — *maϑrānō* .. *yō īš pāṯ darəsāṯ* (sd.) *ašahyā* Y. 32. 13; 14; — *aṯ mā* .. *yō dušərəϑrīš* (sd.) *čixšnušā* Y. 49. 1; — *hadā* (sd.) *ašā vahištāčā manaŋhā xšaϑrāčā yā* (NPn.) .. *ståŋhaṯ ā paiϑī* (sd.) Y. 50. 4; 5; — *aštm yaṃ* .. *ahurō masatā* (Sp. 1113 m.) Y. 54. 1; — *rafδrəm* .. *hyaṯ fryō fryāi* (sd.) *daidīṯ* Y. 46. 2; — *saxᵛārō* (sd.) .. *yā* (zu 2) .. *vāvərəzōi* .. *yāčā varəšaitē* Y. 29. 4; — *karapanō kāvayascā* .. *yāng xᵛō urvā* .. *xraodaṯ* (sd.) Y. 46. 11; — *aēšəməm* .. *yā* (ISm.) *baṇayən* (sd.) *ahūm* .. Y. 30. 6; 28. 6; — *drəgvatō* .. *yehyā urvā xraodaitī* (sd.) Y. 51. 13; 45. 7; — *āϑrascā manaŋhascā yayå šyaoϑanāiš ašəm ϑraoštā* (sd.) Y. 46. 7; — *aurvatō* .. *yāiš azāϑā* Y. 50. 7; — *āyaptā* .. *yāiš* (als Subj.) *rapantō* (sd.) *daidīt xᵛāϑrē* Y. 28. 2; — *kū* .. *ahurō* (Sp. 293 u.) *yō īš ǰyātūuš hōmiϑyāṯ* (sd.) Y. 53. 9; 29. 2; — *xšaϑrəm* .. *yehyā vərədā* (sd.) *vanaēmā* +*drujim* Y. 31. 4; verwendet V. 20. 8 (wo *yeŋhe*²). β) adjektivisch; das Nomen ist wiederholt; zu 2): *dāmōiš urvaēsē apōmē yahmī* .. *urvaēsē ǰasō* (Sp. 494 o.) Y. 43. 5 f.; — NSm. mit *nā* (Sp.

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1200 o.); zu 3): *hanəntē .. yō ḭ̄ ahmāi ərəžuxδā* (sd.) *nā dāitē* Y. *44.* 19. B) im **jAw.**; das Relativ ist α) substantivisch; NSm.: *miδrəm .. yō āsunəm āsuš yō arədranəm arədrō yō*[10] .. Yt. *10.* 65; G. *1.* 6[3]; — *ahurahe mazdā yō nō daδa yō tataša yō tuδruyē yō* (s. II) *mainyuš spəntō.təmō* Y. *1.* 1; Yt. *19.* 52[3]; — *ahurō mazdā yō*[19] *gəm dadā yō*[19] *nərəm ašavanəm* Y. *12.* 7; *56.* 1; — *δraētaonō .. yō ǰanaṯ ažīm* Y. *9.* 8; 11, 24[2], *10.* 6, *27.* 6, *57.* 2, 6, 8, 10[2], 15–17[9], 23, 30, 31; — *miδrəm .. yō paoiryō .. tarō haraṃ āsnaoiti .. yō paoiryō .. barəšnava gərəwnāiti* Yt. *10.* 13; 16, 17, 22, 26[2], 27, 28, 36[3], 51, 53, 60, 67, 71, 73, 79, 90, 95, 98, 120, 142, *8.* 6, 8[2], 32, 35, 43, 45, 49, *11.* 14, *13.* 16[2], 87 ff.[10], 95, 96, 99 f.[4], 105, 107, 129, 146, *14.* 12 f.[4], 19, 20, 29, 31, 33, 47, 62[4], *16.* 9[2], *17.* 18 2.St., 20 1.St., *19.* 26, 32, 66, V. 7. 44, *9.* 52, N. *84*[2]; — *kahyāčiṯ .. yō .. činmavastəmō* +*arəhaṯ* P. *43*; — *yasnaheča haptarəhātōiš .. yō fravaoče yō fravaxšyeite* Vr. *15.* 2 f.; — *kərəsāspō yō ǰanaṯ gandarəwəm yim* (s. II) *zairi.pāšnəm yō apataṯ .. mərəxšānō ..; yō*[4] *ǰanaṯ ..* Yt. *19.* 40–43; Y. *42.* 4; — *nərəm ašavanəm .. yō arəhaṯ .. maδrəm pərəsō .. yō .. apivatāite daēnayā̊* V. *9.* 2; — *yvānō .. yō nō huberətəm barāṯ* Yt. *15.* 40; — *azəm .. yasə taṯ nmānəm ākərənəm* V. 22. 1; — *ušta tē yō .. vasō.xšaδrō ahi* Y. *9.* 25; V. 7. 52; — *tūm .. yō aoǰištō yō*[3] *.. yō* [*as*] *vərəδraǰastəmō abavaṯ*[20] *mainivā̊ dāmən* Y. *9.* 15; — auf Vok. bezogen: *nara yō məm* +*aiwi.vərəzyehi* V. *3.* 26; — die Beziehung ist ungenau: *vīspe drvantō tanu.drujō yō adərətō.ṯkaēšō* (sd.) V. *16.* 18; 18[2]; — NDm.: *pāyū δwōrəštāra yā vīspa δwərəsatō dāmən* Y. *57.* 2; — *staomi maēγəmča vārəmča yā tē kəhrpəm vaxšayatō* Y. *10.* 3; Yt. *13.* 12; — *vayaēibya patarətaēibya* (sd.) *yō parənīnō fravazānte* Yt. *10.* 119; — s. noch unter NPm.; — NPm.: *amərəšanəm spəntanəm yōi aiδyaǰarəhō* Y. *26.* 3; Yt. *13.* 82 f.[4], Vr. *11.* 12[2]; — *yazamaide vīspā̊ .. yazata .. yōi vərəhuδā̊rəhō* Y. *16.* 9; G. 2. 6, Yt. *12.* 28 ff.[5], *13.* 9, *19.* 18; — *ratavō yōi hənti* .. Y. *1.* 10; 10, *71.* 7 f.[8], 10, A. *3.* 1, Yt. *19.* 18; — *ṯkaēšanəm .. yōi ašāi vaonarə* Y. *26.* 4; Yt. *13.* 150[2]; — *spānō yōi hištənte axᵛarō* V. *13.* 28; *14.* 17; — *daēva .. yōi para ahmāṯ .. apatayən* Y. *9.* 15; — *karətačiṯ aēšəm hufrāyuxta yōi niγrāire sarahu ..* Yt. *10.* 40; *17.* 10, Vr. *12.* 1; — *nōiṯ δrāyō nōiṯ frāyarəhō ašahe .. frāšənti* (sd.) +*yōi nōiṯ ..* +*pərəsā̊nte* P. *44*; — *vīspanəm nərəm nāirinəmča .. yōi hənti .. mazištača* V. 2. 27[18]); 27 f.[3 21]); — *hazarərəm nərəm .. yōi hyən .. aoǰišta* Yt. *8.* 55; — *aδaurunəm .. yōi* +*iyeyəm dūrāṯ* Y. *42.* 6; — *paragṯ dvaēibya yōi* (statt Du.) *arəhən xᵛaētvadaδasča xᵛaētvadaiδīšča* V. *8.* 13; — *strəm mā̊rəhō hūrō yōi*[22] *hištənta* .. Yt. *13.* 57; — *frā hē mazdā̊ .. ratuδwəm barāṯ gaēδanəm yōi*[23] *δwā vaēnən .. ahūm ratūmča gaēδanəm* Yt. *10.* 92; — *anyəm daxštanəm yōi*[24] *hənti arərahe mainyōuš daxštəm* V. 2. 29; — NSf.: *daēnəm .. yā hāitinəmčā .. mazištāčā .. yā āhūiriš* Y. *12.* 9; — *kanyā̊ ərədaṯ.fəδryā̊ .. yā vīspa.taurvairi nəma* Yt. *13.* 142; — *zəm pərəδwīm .. yəm* (s. II) *masīmča .. yā barəδri paraoš srīrahe yā vīspəm ahūm baraiti* Yt. *13.* 9; *12.* 17[3], V. *1.* 9, *11.* 9; — *arədvīm .. yā aršnəm xšudrā̊ yaožda δāiti* Y. *65.* 2; 3, *10.* 15, *56.* 3, Yt. *5.* 126, *17.* 2, *19.* 39, V. 22. 5, Vr. 7. 3[4], 22. 1, G. *5.* 5; — *čarāiti yā darəγa apuδra aēiti* V. *3.* 24; 24[2]; — +*frazaintīm .. yā mē frāδayāṯ nmānəmča ..* Y. *62.* 5; — NDf.: *haurvata amərətāta yōi stō miždəm ašaonəm* Yt. *1.* 25; — *sarəhavāčī arənavāčī yōi hən kəhrpa sraēšta* Yt. *5.* 34; — N.-APf. (vgl. II): *fravašibyō yā̊ irīriδušəm .. yā̊sča ǰvantəm .. yā̊sča nərəm azātanəm* Y. *24.* 5; *23.* 2 f.[4], *56.* 2; — *vīspā̊ .. fravašayō yazamaide yā̊ hača gayāṯ marəδnaṯ ā saošyantāṯ* Y. *26.* 10; — *fravašayō .. yā̊ avaṯ zrayō aiwyāxšayeinti* .. Yt. *13.* 59; 22–26, 37, 39, 42, 45, 49, 60–64, 76 2.St.; — *fravašayō .. yā̊ apəm .. paδō daēsayeinti yā̊ .. hištənta .. afrataṯ.kušīš* Yt. *13.* 53; 55[2], 57, *8.* 8; — +*haēnōbyō .. yā̊ us xrūrəm drafšəm gərəwnən* Y. *57.* 25; — *pairikā̊ .. yā̊* (Akk.) *uzā̊rəhaṯ arərō mainyuš* Yt. *8.* 39; *13.* 35; — *kəhrpasča yā̊ raēδwayeiti srīrā̊* .. Yt. *13.* 81; — im Genus mit dem Praedikat kongruirend: *iristanəm urvanō .. yā̊ ašāunəm fravašayō* Y. *16.* 7, *26.* 7, 11, FrW. *10.* 39; — N.-ASn.: *xᵛarənō .. yaṯ asti ahurahe mazdā̊ .. yaṯ*[2] *asti*[2] *.. yaṯ uparəhačaṯ haošyarəhəm* Yt. *19.* 9–26; 66, P. *35*[2]; — *taērəm .. yaṯ .. aiwitō .. urvisənti* Yt. *12.* 25; — *gaoδanəm .. yaṯ asti puδrahe δrimō* V. *21.* 7; Yt.

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6. 5; — *barəzahi .. yaṯ vaoče hūkairīm nəma* Yt. 10. 88; 51; — *xᵛarənō .. yaṯ isaṯ mairyō .. fraərase* Yt. 19. 56; — die Beziehung ist ungenau; *yaṯ* geht auf fem. Du.: *frārāiti vīdīše .. yaṯ asti antarə* .. Vr. 21. 3; — *yim* (als N.-ASn.) geht auf neutr. Plur.: *xrafstra .. yim* (als Akk.) *mašyāka spiš* (sd.) *nəma aoǰaite yim* (als Nom.) .. *yaom .. gərəhənti* V. 17. 3 (?) [25]; — N.-APn.: *vīspā .. yā hənti haptō.karšvōhva* Yt. 6. 3; — *dəma .. yā hənti spəntahe mainyūš* Yt. 6. 2; — *draomābyō .. yā ažšmō .. drāvayāṯ* Y. 57. 25; — ASm.: ..*ǰanaṯ ažim srvarəm yim* (s.II) *aspō.garəm .. yim upairi* ⁺*viš* ⁺*raoδaṯ yim upairi kərəsāspō .. pitūm pačata* Y. 9. 11; Yt. 14. 7, 9, 10. 66; — *vaēδəm yim* (s. II) *vārəϑraγnəm yim baraṯ .. ϑraētaonō yim*³ *baraṯ* .. Yt. 19. 92 f.; 8. 6, 11. 15, 14. 39⁴, 48, 19. 35, 81; — *miϑrəm .. yim yazənte daiṅhupatayō* Yt. 10. 8; 11, 47, 66, 68, 83 f.⁶, 88, 89, 103, 109, 123, 8. 5, 36, 41, 44², 48, 13. 147, Aog. 77; — *spānəm .. yim* (s. II) *vərəhāparəm yim .. dužakəm nəma aoǰaite* V. 13. 2; 6, 18. 15; — ASf.: *avəm vanəm yəm* (s. II) *saēnahe yā hištaite maiδīm zrayərhō .. yəm upairi urvaranəm .. taoxma niδayaṯ* Yt. 12. 17; — *arštiš .. yəm* ⁺*ərəhyeiti avi.miϑriš* Yt. 10. 20; 21, 5. 6; — *razištəm čistīm .. yəm yazata zaraϑuštrō* Yt. 16. 5 f.; 2; — *avaiṅhāi pairikayāi .. yā* (s. I) *dužyāirya yəm .. huyāiryəm nəma aoǰaite* Yt. 8. 55; — *arədvīm* .. ⁺*yīm* [26] *aiwitō mazdayasna hištənta* Yt. 5. 97 f.; — ISm., n.: *varəm .. yā mē aoxta ahurō* V. 2. 31; — DSm., n.: *tištrīm .. yahmāi hazarərəm yaoxštinəm frādaϑaṯ ahurō* Yt. 8. 45; — *miϑrəm .. yahmāi maēϑanəm frāϑwərəsaṯ .. ahurō* Yt. 10. 50; 79, 90, 125; — AblSm., n.: *vazrəm .. yahmaṯ hača fratərəsaiti arərō mainyuš* Yt. 10. 97; 97³, 13. 87, Aog. 58; — *hukairīm barəzō yahmaṯ mē hača frazgaδaite arədvī* Yt. 5. 96; — *tištrīm .. ⁺yahmaṯ hača bərəzāṯ haosravarəhəm* Yt. 8. 4; — GSm., n.: *miϑrəm .. yeṅhe zəm.fraϑō maēϑanəm vīδātəm .. yeṅhe ašta rātayō .. spasō ārəhāire* Yt. 10. 44 f.; 60, 68, 69, 70, 82, 85, 104, 143, 9. 30, 13. 81, 93³, 107, V. 11. 13³, 19. 44; — *sraošəm .. yeṅhe ahunō vairyō snaiϑiš vīsata* Y. 57. 22; 21, 23; — *yānəm vō yāsāmi .. yeṅhe dāiti paiti varəhō nisrīta anaiwi.druxti* (sd.) Y. 65. 11; — *yiməm .. yeṅhe xšaϑrāδa nōiṯ aotəm ārəha* Yt. 19. 33; 32; — *zaraϑuštrəm .. yeṅhe taṯ xᵛarənō isaṯ mairyō* .. Yt. 19. 82; — *ahurāi mazdāi .. yeṅhē gāuš yeṅhē ašəm* Y. 12. 1; 1², 58. 4; — LSm., n.: *havanəm .. yahmi niγne narš aoǰarəha* Y. 10. 2; — *miϑrəm .. yahmi vyāne* (sd.) *daēnayāi .. maza amava niδātəm* ⁺*yahmi* [27] *paiti čiϑrəm vīδātəm* .. Yt. 10. 64; 13. 91; — *airyō.šayanəm .. yahmya āpō .. ϑwaxšənte* Yt. 10. 14; 14³; — *xᵛarənō .. yahmi paiti* ˣ*parəxᵛāiϑe* (sd.) .. Yt. 19. 46; 12. 8 (?); — GSf.: *tanūm .. yeṅhā ainikō brāzaiti yaϑa* .. Yt. 10. 143; — ⁺*frazaintīmča .. yeṅhā pourūšča bərəǰayən nazčišča aiṅhā* (Sp. 8 o.) .. Y. 65. 11; — *zəm .. yeṅhā paiti .. āpō tačinti .. yeṅhā paiti .. uzuxšyeinti urvarā* Yt. 13. 9 f.; — *arədvīm .. yeṅhe* [28] *hazarərəm vairyanəm* .. Y. 65. 4; Yt. 5. 13; — *arədvīm .. yeṅhe* [28] *avavaṯ .. āpō ava.barənte* Yt. 5. 15; 120 [28]; — *ǰahikayāi .. yeṅhe* [28] ⁺*frafravaite manō yaϑa* .. Y. 9. 32; — *ārmaitīm .. yehe* [28] *dāϑre ašahečа* .. Vr. 19. 2 (?); — AblSf.; auf Neutr. Plur. bezogen (vgl. Sp. 7 f.): *vīspa nmāna sraošō.pāta yazamaide yeṅhāδa* .. Y. 57. 34; — APm.: *vāčō .. ⁺yəm hē čaxše* .. Y. 65. 9; — *aγanəm məϑranəm yā* (als Akk.) *vərəzyeiti avi.miϑriš* Yt. 10. 20; — APf.: *fravašayō .. yā* ⁺*ava* ⁺*zbayatō* Yt. 13. 35; — IPm., n.: *vīspaēšū* ⁺*frašnaēšū .. yāiš apərəsaēṯəm* (sd.). . Y. 12. 5; — *manyačibyō .. yāiš* (als Subj.) .. ⁺*šyeintī* Y. 12. 3; 71. 10 (als Obj.); — DPm., n.: *tašəm .. vadəm .. yaēibyō* (als Instr., statt Du.) .. *mazdayasna āϑre .. aēsmə pairišənte* V. 14. 7; — DPf.: *baēšazanəm yābyō* (als Instr., auf Ntr. bezogen) *ahi baēšazaδā* Y. 10. 9; 9; — GPm., n.: *amərəšanəm spəntanəm .. yaēšəm asti hamərəm manō* Yt. 13. 82 f.; 81²; — die Beziehung ist ungenau: *navanaptyaē* (sd.) *čiṯ .. yaēšəm arəhaṯ dužāpīm* (sd.) *činvaṯ.pərətūm* ".. bis in die neunte Generation, (für welche sva.) so dass für sie .." V. 13. 3 [8]; — LPf.: *xᵛanvaitīš .. vərəzō .. yāhu iristanəm urvanō* ⁺*šāyante* Y. 16. 7; — *šaitayō .. yāhva miϑrō.drujō šyete* Yt. 10. 38; — *maēγa .. yāhva* (als LPn.) *avō urvaitīš* Yt. 8. 40; — *anyā* (näml. *nmānā*) *sčindayeiti yāhva* (dgl.) *ṯbištō bavaiti* Yt. 10. 28. β) adjektivisch; das Nomen ist wiederholt: *nəmō .. yeṅhē nəmarəhō čiϑrəm humatəmčā* .. Y. 58. 1;

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— *daēvīm* +*drujīm* .. *yạm ašaoǰastəmạm* +*drujim frača kərəntaṯ arərō mainyuš* Y. *9.* 8; — *āvōya* +*dāδrəm daδāite yeṅhe dāδrahe dāiti* +*nōiṯ hava urva* +*vāurāza* (sd.) N. *84*; — *maēδanahe* .. *yahmi zī kāčāṯ tanunạm drāǰištəm* (sd.) *hāme maēδaine miδnāṯ* Y. *16.* 10; — *vīspe zaya* .. *yaēšạm zayanạm* V. *14.* 8ff.; — NSm. mit *nā*: *zaraδuštrəm* .. *yō nā ištasča yesnyasča* .. *vaoče* Yt. *13.* 152; — das adjektivische Relativ vertritt lat. cuius (s. Sp. 4 m., 7 o.): *vərəδraγnəmča* .. *yahmi sōire miδrō.drujō aipi* (sd.) *vīδiši ǰata paurva* (Sp. 855 m.) *mašyākərəhō* "(.. in quo judicio .. sva.) in cuius judicio .." Yt. *10.* 80; — *miδrəm* .., *bərəǰayaṯ* (sd.) *ahurō* .. †*yeṅhā kəhrpō huraoδayā* Yt. *10.* 90. 2) folgt; nur A) im **gAw.**; das Relativ ist substantivisch; *hyaṯ nā fryāi* .. *isvā* (sd.) *daidīṯ maibyō* .. *tavā rafnō frāxšnənəm* (sd.) *hyaṯ* .. *frạštā* Y. *43.* 14; — *parā hyaṯ mā yā* (APn.) *mōng pərδā* (sd.) *ǰimaitī* Y. *48.* 2; — *ašāi* †*ye*(NSf.)*čā taibyāčā* .. *dōišā mōi ištōiš* (sd.) *xšaδrəm* Y. *51.* 2; — die Bezugsmasse ist ein Pron. pers.: *yō vā* .. *pairī.jasāi* .. *maibyō dāvōi* Y. *28.* 2; — *yō vā* .. *ufyānī ā mōi* .. *jasatā* Y. *28.* 3; *33.* 11; — *yō nipārəhē* .. *frō mā sīšā* Y. *28.* 11; — die Beziehung ist ungenau, insofern die Person wechselt und statt des Gen. des Pron. pers. das Pron poss. steht (s. Sp. 4 m.): *yō mạδrā* (sd.) *vāčim* .. *baraitī zaraδuštrō dātā* .. *hizvō raiδīm* (sd.) *stōi mahyā rāzəng* .. *sāhīṯ* Y. *50.* 6. B) eine Bezugsmasse ist (äusserlich) nicht vorhanden, sondern — in irgend einem durch den Zusammenhang gebotenen Kasus — zu ergänzen; A) im **gAw.**[29]; das Relativ ist α) substantivisch; zu 1): *mazdā dadāṯ* .. *vazdvarō* (sd.) .. *yō hōi* .. *urvaδō* (sd.) "*M.* dabit .. perpetuitatem .. (ei) qui .. amicus" Y. *31.* 21; *33.* 11; — *yō ahūm* (sd.) *šiasạs aibī* .. *mraoṯ* "qui .. studiosus .. (ei) .." Y. *51.* 19; — *sarōi būždyāi* (sd.) .. *yō rāδəmō* .. "coniungi .. (cum eo) qui .." Y. *44.* 17; — *ayā* +*mainivā varatā yō drəgvā* "eorum spirituum .. (is) qui fallax" Y. *30.* 5; — *yō* (zu 3) .. *drītā ayantəm urvātōiš* (sd.) .. *yō ašavā drəgvantəm vīčirō hạs taṯ frō* .. *mruyāṯ* ".. qui .. (is) .." Y. *46.* 5; — *paurvatātəm* (sd.) *manaṅhasčā varəhōuš* .. *šyaoδanahyā* .. †*yā* (NSf.)*čā uxδahyāčā* "prioratum et bene cogitandi et (eum) qui (est) faciendi et dicendi" Y. *33.* 14; — +*grōhmō* .. *aṅhōuš maraxtārō* (sd.) *ahyā* †*yaēčā* "*Grōhmas* .. et (ii) qui (sunt) .. destructores" Y. *32.* 13; — *kuδrā tōi arədrā* (sd.) .. *yōi* .. *čaxrayō* "num tibi (sunt) fidi (ii) qui .." Y. *34.* 7; — *kadā* .. *yōi uxšānō asnạm* .. *frārəntē* "quando .. (ii) qui (sunt) tauri .." Y. *46.* 3; — *naēdā daḥyōuš* †*yōi sāstārō drəgvantō* "neque (ii) qui (sunt) .. imperatores" Y. *46.* 1; — *taṯ* .. *uštānāi dātā* .. *yōi zī gōuš vərəzānē* (sd.) *azyā* ".. vitae (eorum) qui .." Y. *34.* 14; — *tōm aṯ yasnanạm paurvatātā yazamaidē yōi* .. *šyeintī* ".. imprecationum .. (eorum) qui .." Y. *37.* 2; — *yō vərəšaitī* (sd.) *hyaṯ vasnā fərašō.təməm* "qui .. fecerit .. (id) quod (est) .." Y. *46.* 19; — *hyaṯcā darəgōm drəgvō.dəbyō rašō savačā ašavabyō* "et (id) quod (est) .. damnum et lucra .." Y. *30.* 11; — *haiδyāvərəštạm* (sd.) *hyaṯ vasnā fərašō.təməm* "verificationem (eius) quod .." Y. *50.* 11; — *aṯ zī tōi vaxšyā* .. *hyaṯ akōyā* (NSf.; sd.) *drəgvāitē* wörtlich ".. von dem, was die Androhung ist .." Y. *51.* 8; — *hyaṯ* *ạsašutā* (sd.) *yā* (NPn.) *daibitānā* (sd.) *fraoxtā* ".. (ea) quae (sunt) .. enuntiata" Y. *48.* 1; — das Relativ kongruirt mit dem Praedikat: *vīdvā yaēčīṯ gūzrā* (sd.) *sōnghārəhō* (wörtlich) "kennend auch (das), was die geheimen Lehren (sind)" Y. *48.* 3; — *anāiš ā vī.nānāsā yā* (NSf.) *karapō.tāš*(sd.)*čā kəvītāšča* Y. *32.* 15; — +*məndāidyāi* (sd.) *yā* (NSf.) *tōi ādištiš* Y. *44.* 8; 5, *33.* 13; — *nipārəhē* .. *nəmasčā yā ārmaitiš* (sd.) *īžāčā* Y. *49.* 10; — *yō vā mōi* †*yā* (NPf.) *gaēδā dazdē* (Sp. 715 u.) +*aēnaṅhē* wörtlich ".. (das), was meine Besitztümer (sind) .." Y. *46.* 8; — *utayūtā yā* (NPn.) *nərạš sādrā drəgvatō* (wörtlich) "immer (wird sein) was die Qualen (sind) .." Y. *45.* 7; *43.* 5, *49.* 6; — *yā* (s. 3) *varəšā yā* (NPn.)*čā pairī āiš šyaoδanā yā*(s. 3)*čā* .. *xšmākāi* (sd.) *vahmāi* (wörtlich) ".. und was die früheren Taten (sind), .. (das) .." Y. *50.* 10; — *miδahyā yā* (NPn.)*čā hōi ārəzvā* Y. *33.* 1; — s. noch Y. *47.* 5 im Anhang. zu 2): *aṯ yūš daēvā* .. *yasčā vā yazaitē* "vos et (is) qui vos .. adorat" Y. *32.* 3; — *aēm mōi* .. *vistō* (sd.) *yō nā aēvō sāsnā gūšatā* (wörtlich) "der ist mir .. (als der) bekannt, der allein .. hörte" Y. *29.* 8; —

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vaēdā (sd.) *yō īm dāṯ* "novi (eum) qui .." Y. *45*. 4; 6, *31*. 19; — +*maēniš* (sd.) *yō drəgvāitē xšaϑrəm hunāitī* (sd.) .. *yō nōiṯ jyōtūm* (sd.) *vīnastī* .. "poena (eius) qui .. eius qui .." Y. *31*. 15; — *nəmarəhā* (Sp. 1068 u.) *yō* .. *čistā yō* .. *dazdē* "respectuosus (ei) qui .." Y. *51*. 5 f.; 8; — *yehyā* (zu 3) *savā išāntī* .. *yōi* .. +*anharəčā bvanti* (sd.)*čā* ".. (ei) qui .." Y. *45*. 7; — *yehyā* .. *vahištəm* .. *vaēdā mazdā* .. *yōi ārnharəčā həntičā* "cuius .. (eorum) qui fuerunt et sunt" Y. *51*. 22; — *pərəsā yōi pišyeintī* (sd.) "interrogo (eos) qui .." Y. *44*. 20; — *ā vō* +*gūš.ā hōmyantū yōi* .. *sārəntē* .. *yaēšąm tū* .. *fradaxštā ahī* ".. (cum iis) qui .. quorum .." Y. *51*. 3; — *pōi* (sd.) *yōi həntī* Y. *44*. 16; — *hudā* (sd.) *yōi həntī* "benevolus (iis) qui sunt" Y. *45*. 6; *51*. 10; — *aṯ fravaxšyā hyaṯ mōi mraoṯ* (sd.) *spəntō.təmō* ".. enuntiabo (id) quod .." Y. *45*. 5; — *rāitī* .. *hyaṯ mīždəm* .. *fradadāϑā* "donatione (eius) .. quod praemium (als Praed.) .. destinasti" Y. *40*. 1; †1; — *aṯ fravaxšyā* .. +*yąm* (APn.) *mōi vīdvā* (sd.) *vaočaṯ* ".. enuntiabo (ea) quae .." Y. *45*. 3; — *tā dəbənaotā* .. *hyaṯ* (Sp. 1207 o.) *vā* .. *yaoϑanəm yā* (APn.) *fračinas drəgvantəm xšayō* "eo (facinore) .. quod .. facinus, (iis) quae docuit .." Y. *32*. 5; *46*. 10; — *vahištā sāsnanąm* (sd.) *yąm* .. *sāstī* .. *ahurō* "optima doctrinaram (ea est) quam .. docet" Y. *48*. 3; *50*. 3; — *kō yā* (ISm.) *mā uxšyeitī* "quis (est is) per quem .." Y. *44*. 3; — *drəgvatačā* .. +*ašaonē* .. *yehyāčā hōməmyāsaitē* (sd.) ".. fideli .. et (ei) cuius .." Y. *33*. 1; — *manasčā vohū* .. *mazdąmčā* .. *yaēibyō xšaϑrəmčā* (Sp. 571 u.) *varədaitī ārmaitiš* ".. et (eos) quibus .." Y. *28*. 3; — das Relativ kongruirt mit dem Praedikat: *hādrōyā yā* (NSf.) *jōyā sōnghaitē* (wörtlich) "in dem Verlangen (nach dem) was als Gewinn kund wird" Y. *32*. 7. zu 3): *kastē* .. *yō ī dāyāṯ* .. "quis tibi .. (is) qui .. curet ..?" Y. *29*. 7; *49*. 7; — *kāϑō sūidyāi* (sd.) *yō ī paitišāṯ* ".. prodesse (ei) qui reddat .." Y. *44*. 2; *46*. 17; — *šyātō* (sd.) *yō vīdušē mravaitī* "laetus (eo) qui .. enuntiaverit" Y. *51*. 8; — *vāstryāṯ vā āitē* (sd.) *yō vā nōiṯ anhaṯ vāstryō* "aut ab agricola aut (ab eo) qui .." Y. *31*. 9; — *yō dāṯ manō vahyō ašyas* (sd.)*čā* .. *apōməm nanā* (sd.) *anhaṯ* "qui fecerit .., (is) .. erit" Y. *48*. 4; — *yō* .. *dāyāṯ yā* (zu 2) *tū vōistā vahištā ašīm* (sd.) *ašāi* .. "qui .. fecerit (ea) quae .., (ei) .." Y. *46*. 10; — *yastā*[30] *daēvōng* .. *tarō.maṣtā* .. *saošyantō dōng patōiš* .. *daēnā urvaϑō* "qui itaque .. contempserit .. (ei erit) .. amicus" Y. *45*. 11; — *mainyuš spōništō* .. *yaēčā xšnaošəm* .. "spiritus sanctissimus .. et (ii) qui satisfaciant .." Y. *30*. 5; 10 (*yōi*); — *zaraϑuštrahē* .. *yezī hōi dāṯ āyaptā* .. *yaēčā* (Sp. 574 m.) *hōi dabəm* (sd.) *saškəncā* .. ".. ei .. et (item iis) qui .." Y. *53*. 1; — *pərəsā* (sd.)*čā nā yā* (NPn.) *tōi šhmā parštā* "et interroga nos (ea) quae .." Y. *43*. 10; — *aṯ yā* (APn.) *varəšā yā* (zu 1)*čā* .. *yāčā čašmąm* .. *arəϑaṯ* (sd.) .. *xšmākāi* (sd.) *vahmāi* "quae faciam .. quaeque .., (ea) .." Y. *50*. 10; — *kō ašavā yāiš pərəsāi* (sd.) "quis (est) fidus (eorum) quibuscum .." Y. *44*. 12; — *fərašaoštrāi maibyāčā yaēibyasčā īṯ rānharəhōi* (sd.) ".. et mihi .. et (iis) quibus .." Y. *28*. 8; — mit Gen. part.: *srūidyāi* (sd.) .. *frāvaočā yā* (APn.) *vīdāyāṯ ašīš rāšnąm* (sd.) ".. (ea) quae .. debitorum" Y. *34*. 12; — s. noch Y. *51*. 6 im Anhang; — — *kaϑā* .. *gąm išasōiṯ yō hīm ahmāi* .. *stōi usyāṯ* (sd.) "num bovem accipiat (is) qui .. voluerit?" Y. *50*. 2; — *yō vā xšayąs* .. *drītā ayantəm urvātōiš* (sd.) *vīčirō hąs taṯ frō* .. *mruyāṯ* "qui (sva. si quis) .. tenuerit, (is) .." Y. *46*. 5; — — das Relativ kongruirt mit dem Praedikat: *yąm xšnūtəm rānōibyā* (sd.) *dā* .. *aibī ahvāhū daxštəm dāvōi* "quod praemium .. parabis, (eius) .." Y. *51*. 9; vgl. *31*. 3 (Sp. 1201 u.). a) das Relativ bezieht sich auf die 1. oder 2. Person, die in der Verbalform des übergeordneten Satzes enthalten ist; erste Person: *yō* ('der ich') +*urvąnəm mōn gairē* (sd.) .. *dadē* .. *yavaṯ isāi* (sd.) .. *avaṯ xsāi* .. Y. *28*. 4; — *yō* .. *yazāi* (sd.) *apā* .. *yastē*[31] .. *sraošəm zbayā* .. *yō* .. *kayā* (sd.) .. *tōi* +*izyā* .. *darštōiš* (sd.)*čā* .. Y. *33*. 4–6; — *anāiš vā nōiṯ* .. *yānāiš zaranaēmā* (sd.) *yōi* ('die wir sva. indem wir') *vō yōiϑəmā* (sd.) Y. *28*. 9; — zweite Person: *dāidī mōi yō* ('der du') *gąm tašō* Y. *51*. 7; — *nū sraotā yaē* ('die ihr')*čā asnāṯ yaēča dūrāṯ* (sd.) *išaϑā* Y. *45*. 1; *48*. 7 (*yōi*). b) das Relativ erscheint insofern ohne Bezugsmasse, als das Nomen, worauf es sich be-

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zieht, in den Relativsatz hereingenommen ist: +*sāndā* (sd.) .. *yō iš sōnghō* (sd.) .. *drūjō dəmānē ādāṯ* "perpetra (sententiam) quae sententia .. imponat" Y. *51*. 14; — *daidītā* .. +*yā* (APf.) *dā* .. *māyā* (sd.) "accipiat (beneficia) quae dabis .. beneficia" Y. *43*. 2; — *yō* .. *vərəḍayaẽtā* (sd.) *yəm nazdištəm gaẽḍəm drəgvā baxšaitī* "qui .. auxerit (dominium) quod dominium .. habet" Y. *50*. 3; — *advānəm* .. *yā* .. *urvāxšaṯ* (sd.) *hyaṯ* +*čəvištā* .. *mīždəm* (sd.) ".. (ad praemium) quod destinatum est praemium" Y. *34*. 13; — +*məndāidyāi yā* (Sp. 1214 m.) *tōi* .. *ādištiš yā*(NPn.)*čā vohū uxδā fraštī manəŋhā yāčā ašā* ".. et (verba) quae verba .. interrogavi" Y. *44*. 8; — *aṯ* .. *vaxšyā* .. *staotāčā* .. *yesnyāčā* .. *humazdrā* (sd.) *ašā* †*ye*(NSf.)*čā yā* (NSf.) *raočəbīš darəsatā urvāzā* ".. et (voluptatem) quae una cum *Ašo* quae una cum luce videatur voluptas" Y. *30*. 1; — *kaδā mōi yəm yaoš dazəm* +*yaoždānē* (sd.) .. *paitišə saŋyāṯ* .. *asīštīš* (sd.) ".. (animae) quam animam purificem .." Y. *44*. 9; — *tōi dazvāng dəm yā* (NSf.) *drəgvatō dazmā* ".. (animae) quae (est) fallacis anima" Y. *49*. 4; — *dāŋhō* (sd.) *ərəzūš paδō yəm dazəm ahurō* .. *dadāṯ* ".. vias (religionis) quam religionem *Ah*. .. instituit" Y. *53*. 2; — *bərəxδəm* .. *kəhrpəm* .. *dazmayāi vərəhuyāi* †*yəm hōi išyəm* (sd.) *dātū* .. *āždyāi* ".. den Leib (der lieben), welcher lieben .." Y. *51*. 17. β) adjektivisch: *yā* (NSf.) *dazmā* .. *hanāṯ mīždəm ašahyā yāsā ašīm* (wörtlich) "welches Ich .. verdient, (dem) wünsche ich .." Y. *54*. 1; — *drūjō hačā rāδəmō* †*yəmə* (ASm.) **spašuδā* (sd.) *frāidīm* [*drūjō*] *āyesē* (sd.) ".. quem videtis successum (eum) .." Y. *53*. 6. Vgl. noch Sp. 1216 f. unter b. B) im jAw.; das Relativ ist α) substantivisch: +*katāmō* .. *pārayāṯ? yō* (NSm.) *ašāi bərəžyəstəmō* "quis ..? (is) qui .." N. *1*; V. *4*. 41; — *aēvō pantā yō ašahe* "una est via: (ea) quae (est) veritatis" Y. *72*. 11; — *nōiṯ čahmi zazva* (sd.) *yō nōiṯ urune zazva* FrD. *3*; *3*; — *vəhrkāi hizvəm daδāiti yō azrazdāi* +*məδrəm čašte* N. *17*; P. *18*, Yt. *6*. 4, *10*. 139; — *yō* .. *nōiṯ nəmō* (sd.) *paiti.baraiti tāyuš nəmarəhō bavaiti* "wer .., (der) .." V. *4*. 1; *8*. 79, *13*. 10, 11, 20, *15*. 21, 24, *16*. 17, *18*. 10, 12, N. *4*, 7, *14*, *15*, *25*, *26*, *31*, *32*, *41* ff., *48*, *69*², *87*, *89*, *91* ff., P. 22 (*yasča*); — *mainyū* (ND.) .. *yasča spəntō mainyuš yasča ərərō* "duo spiritus .. (is) qui (est) spiritus sanctus et (is) qui .." Y. *57*. 17, Yt. *10*. 72, *13*. 76; V. *7*. 70², *13*. 49²; — *paδəm* .. *yasča drvaite yasča ašaone* V. *19*. 29; — *yas*(Sp. 1202 m.)*ča dim ǰanaṯ* .. *spānəm* .. *nava.naptyaē*(sd.)*čiṯ hē urvānəm para.mərənčaite* .. *yō nōiṯ* .. *uzvərəzyeiti* ".. (er der sva.) wenn er .." V. *13*. 3; —(*yō*)[13] *astəm* .. *vispača* †*yō* .. *amasta* (Sp. 1135 m.) .. *čikayatō* F. *3* c; — mit Gen. part.: *yasča aēṯaēšəm mazdayasnanəm* .. *nōiṯ* +*vīsaite framrūite aēṯəm ā* .. *ǰasaiti* Y. *8*. 4; N. *63*; — +*pouru.narəm tūm kərənūši* .. *yasə tē* .. *baxšaite* ".. (eum) facis qui .." Y. *10*. 13; — *x*ᵛ*arənō* .. *yaṯ upərəhačaiti yō avaδāṯ fraxšayeite* ".. quod sequitur (eum) qui .." Yt. *19*. 66; — *tūm* .. *nmānəm daδāhi bərəzimitəm yasə δwā* .. *yazaite* ".. domum (eius) qui .." Yt. *10*. 30; — *hā yaoždā yō hvəm ərəhvəm yaoždāite* ".. purificatio (eius) qui .." V. *5*. 21; Y. *62*. 10; — *paoirīm aēṯaēšəm šyaoδnanəm* .. *yō narəm ašavanəm* .. *kasyərəhe* (sd.) *sərəhāi daδāiti* "die erste dieser Taten .. ist (die dessen, der .. sva.) wenn man .." V. *15*. 2; 3, 5, 7, 8; — *kva asti spā vohunazgō* (sd.) *dāityō.gātuš?* .. *yō nəččim isaiti hunaranəm* "ubi est canis .. aptus? .. (apud eum) qui .. " V. *13*. 19; 17, 18; — *aheča ərəhūš* .. *yasča asti manahyō* "et huius vitae et (illius) quae est .." Y. *57*. 25; — *čvaṯbya* +*nā nitəmaēibya hāvanaēibya* (sd.) +*ratufriš?* +*yā* (NDm.) .. ***\

elegerint" N. *1*; — *miδrəm mā ǰanyå* .. *mā yim drvataṯ pərəsåŋhe mā yim* .. *ašaonaṯ* "pactum ne frangito .. ne (id) quod cum .. feceris, ne (id) quod .." Yt. *10*. 2; — *ušta bā yim hačahi* ".. (ei) quem sequeris" Yt. *17*. 7; — *taēča ayare mainyente yaṯ* (NSn.) *yārə* ".. halten für einen Tag (das) was ein Jahr (ist)" V. 2. 41; — *uštā astī* .. *hyaṯ ašāi vahištāi ašəm* (Sp. 233 u.) ".. (id) quod (est) .. praemium" Y. 27. 14; — *mā čiš aēvō barō* (sd.) *yaṯ iristəm* "ne quis solus ferto (id) quod mortuum (est)" V. *3*. 14; 14; — *ava dąma* .. *yas*(ASn.)*ča daδaṯ spəntō mainyuš yasča daδaṯ*.. ".. utramque creaturam .. et (eam) quam creavit .." Yt. *15*. 43; — *δrižaṯ*(sd.)*ča* .. *gōuš apa.ǰasaṯ yaṯča aŋhaṯ* .. *yaṯča*[2] .. "et tertia pars .. pecudum .. (eius)que quod (pecudum) erit .." V. 2. 23; — *taδa yaṯ paiti.barənti yā* (N.-APn.) *arədušaṯ* +*apaititaṯ* +*āǰayaurva yā*..*yā aδāiti* +*frāraiδyanąm* (sd.) *frapa* +*yaṯ nōiṯ vistəm* (sd.) *drvatō* "ferner wenn sie (das) darbringen, was .." N. *54*; — *dāyå mē* .. *yā* (ISn.) *mē aŋhaṯ afrasåŋhå* "des mihi .. (id) quo .." Y. *62*. 6; — *ite* (sd.) *vīse yahmaṯ* (AblSm.) *hača* .. Y. *68*. 14; — *havatąm nana* (sd.) *yahmi* (LSm.) **parənti* ".. (is) apud quem .." N. *13*; — *afraourvisvaṯ kərənavainti īrəm yahmya ǰasənti* ".. impetum (eius) quem visitant" Yt. *13*. 26; — mit Gen. part. (?): *yō aēləm uštrō.stānəm uzdasta yeŋhå* (?) *vō aēšō ustrō.stāniš* (sd.) *aŋhaṯ aētahmāyuš* .. V. *15*. 24 (?); — im Sinn von quantus (s. Sp. 1202 m.): *čvaṯ? yaṯ hē kasištahe ərəzvō fratəməm ṯbišiš* "quantum? (tantum) quantum .." V. *18*. 44 PüZ.; — s. noch N. *108* unter **hiš.xᵛistō*; — im Sinn von quot: *čvaṯ gaonahe* (sd.) *avabarāṯ? yā* (APn.) +*dvaēibya ərəzubya* (sd.) +*hangərəwnāṯ* ".. (tot) quot .. cohibuerit" N. *65*. a) wie Sp. 1216 u.; erste Person: *buyama ahurahe mazdå* .. *astayō yōi narō ašavanō humatāiš mainimna* .. "wir möchten .. sein, die (sva. indem) wir als gläubige Männer .." Y. 70. 4; — zweite Person: *uta buyå afrazaintiš* .. *yō mąm* .. *nōiṯ baxšahe* Y. *11*. 1; 2, 3; — *kō ahi yō mąm zbayehi yeŋhe* .. *sraēštəm susruye vāčim* Yt. *17*. 17; — *kō narə ahī yim* .. *sraēštəm dādarəsa* Y. *9*. 1; — *čišča čarāitiš ahi yąm* .. *sraēštąm dādarəsa* H. 2. 10; — *usihišta pāiri.haēzaŋuha yehe zaδaēča vaxšaēča yaonəm* (sd.) *daδāṯ ahurō* V. *21*. 4; — *aora vaŋuhiš upa.šaēta yå āpō yåsča urvarå yåsča ašāunąm fravašayō* Yt. *13*. 147; — *avi tū dim disyata* (sd.) *yå apasča urvaråsča zaoδråsča* Y. *8*. 3. b) wie Sp. 1216 f.: *razurəm* (sd.) *yō mąm mairyō* .. *paiti parətata* "laqueum (insidiatoris) qui me insidiator .. oppugnavit" Yt. 5. 50[33]; — *yō kərənavāṯ* (Sp. 447 o.) *yim yazaite miδrəm* .. *aṯbištō hyāṯ* Yt. *10*. 120; — *frā paurvō vāṯąm vazaiti yąm* (APm.) *paδō āiti haomō* ".. (ad vias) quas vias .." Yt. *8*. 33; — *āvistayaēča* .. *huframəratayaēča yōi hənti haoma sūra* ".. (vinorum) quae sunt vina .." Vr. *9*. 3; — *udryasča raēvåsča gairiš yaēšąmča* .. *mašyīka* . *gairinąm nāmąm dāδarə* "et *U*. et *R*. mons et (alii montes) quorum .. montium .." Yt. *19*. 6. c) *yō* NSm. und *yōi* NPm. stehen, ohne Beziehung zu einem Wort des übergeordneten Satzes, *a*) im Vordersatz im Sinn von 'wenn wer, wenn einer, wenn man': *yō kainīnəm upāiti* .. *puδrąm*(sd.)*ča hē daδāiti mā* .. *aēša yā kaine* .. *tarō daxštəm pārayāṯ* (Sp. 152 u.) V. *15*. 9; — *yō nāirikąm čiδravaitīm* .. *xšudrå avi fraŋharəzaiti kaṯ airŋhe asti paititiš* (sd.) V. *18*. 67 f.; — *yō hē* +*āpərənəmnāi* (Sp. 869 o.) *nōiṯ vīsāiti* +*frāmrūite kō* .. *aēδrapaitinąm*[*ča*] .. *āstryeiti* N. *13*; — *yō aēvō barəsmača* +*frastərənte* .. *aδāṯ anye* .. +*framravainti* .. *vīspaēšąmča aiwi.srunvaiti* (sd.) *vīspe ratufryō* N. *60*; — *yōi paδa uzbarənte spānasča irista naraēča* .. *kaṯ tå paδå* (sd.) *frayąn* .. "wenn man des Wegs hinausträgt tote Hunde .., sollen .. V. *8*. 14; — +*yōi dim* +*frahinčin* +*antarə ātarəmča barəsmača anairyanąm taṯ daŋhyunąm vərəδrāi uzǰasaiti* N. *68*; — mit der 1. Plur. im Sinn von 'wenn wir, unsereins': *yōi nmānå hąm.barāmahi* (sd.) .. *ātrəmča* .. *āaṯ pasčaēta* .. *spā vā nā vā iriδyāṯ kuδa tē vərəzyąn aēte yōi mazdayasna* V. 5. 39. *b*) im Nachsatz im Sinn von 'dass einer': *aya daēna disyāṯ* (sd.) *yō* .. *aiwyīŋhąm* (sd.) *nōiṯ aiwyāsti* V. *18*. 9. β) adjektivisch: *yaēča iδa narō* .. *ǰasąn brāδra vā haxaya vā* .. *yezi šaētō.činaŋhō ǰasąn hąm iδa šaētəm hąm.bārayən* "quique .. viri venerint, (iis) .." V. *4*. 44. Anhang zu I. a) das Relativ im Sinn von 'quisquis, quicunque' (substantivisch), uzw. in

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Verbindung 1) mit folgendem *ča* (Sp. 574 u.); nur A) im **gAw.**; zu **2** B: *vahyō .. dazdē yasčā hōi vārāi rādaṯ* (sd.) ".. (ei) quicunque . ." Y. *51*. 6. 2) mit folgendem *čiṯ* (Sp. 593 u.); nur A) im **gAw.**; zu **2** B: *xšayas* (sd.) .. *yehyā mā aiδīščiṯ dvaēδā* Y. *32*. 16. 3) mit folgendem [1]*kay-* und *ča* (Sp. 426 o.); A) im **gAw.**; zu **2** A *1*: *mainyūm* .. *vərəmtē* .. *yastē*[5] *čiščā spəništō* Y. *43*. 16; — zu **2** B: *yōi mōi ahmāi səraošəm dąn čayas-* (sd.) *čā upā.ǰimən* (sd.) Y. *45*. 5; — *ašāunē čōiš* (Sp. 430 o.) *yā zī čičā vahištā* Y. *47*. 5; verwendet Y. *12*. 1. B) im **jAw.**; zu **1** 2 k: +*spayeiti vīspa tā šyaoδna yā čiča vərəzyeiti* V. *3*. 41; — zu **1** *1* g: *yō čiščа ahmi nmāne yō*[3] .. *aēnaŋhå asti mašyō* .. *pairi šē ušī vərənūiδi* Y. *9*. 28. 4) mit folgendem *ka-* und *čiṯ* (Sp. 426 o.); nur A) im **gAw.**; zu **1** 2 a: *hvō* .. *yō* .. *daēnąm* .. +*sārəštā* .. *kasčiṯ* Y. *49*. 5; — zu **1** 2 e: *səraošō ǰantū ahmāi yahmāi vašī kahmāičiṯ* Y. *44*. 16; *43*. 1; — zu **1** 2 k: *šyaoδanāiš* .. *paityaogəṯ tā* .. *yā īm hujyātōiš pāyąṯ* .. *kāčiṯ* Y. *46*. 8. 5) mit folgendem *hyaṯčiṯ* (Sp. 593 u.); nur A) im **gAw.**; zu **1** 2 k: *aṯ tā vaxšyā* .. *yā* (NPn.) *mazdāδā* (sd.) *hyaṯčiṯ vīdušē* Y. *30*. 1. b) éinmal findet sich im **jAw.** die Verbindung *ya- kvant-* im Sinn von 'wenig, gering': *kā frašūitišī yaṯ kvaṯ* (sd.) N. *103*. c) éinmal ist im **gAw.** *yō* NSm. im Sinn von 'o dass (ich) .." zum Ausdruck des Bedauerns gebraucht; der übergeordnete Satz fehlt: *aṯčā gūuš urvā raostā* (sd.): *yō anaēšəm xšąnmānē* (sd.) *rādəm* +*yō* +*mā vasəmī* (sd.) .. Y. *29*. 9. II A) zur Anknüpfung einer nominalen Ergänzung oder Erläuterung an ein vorausgehendes substantivisches Nomen. Jeweils unter α) sind die Stellen aufgeführt, an denen das Relativ einem vorausgehenden Demonstrativ entspricht; Stverz. unter dem Demonstrativ. A) im **gAw.**; ich verzeichne hier nur solche Stellen, wo das Relativ nicht nominativisch ist oder sein kann[34]; vgl. dagegen zB. Y. *28*. 9 (Sp. 1207 u.), *39*. 4 (Sp. 1207 m.) und B **1** (Sp. 1225 o.); a) ASm.: *yō mōi* .. *vaočaṯ* .. *mąδrəm yim haurvatātō* Y. *31*. 6; — *vahištəm δwā* .. *yōm hazaošəm ahurəm yāsā* (sd.) Y. *28*. 8. b) ASf.: *kaδā* .. *yaoš daēnąm* +*yaoždānē* (sd.) .. *yąm* +*hudānaoš* Y. *44*. 9. c) APm.: *hyaṯ vā* .. *yōng daēvōng* .. *fračinas* Y. *32*. 5. α) *aṯ tōng drəgvā yōng ašahyā važdrōng pāṯ gā frōrətōiš* (sd.) Y. *46*. 4. d) IPn.; α) *tāiš yūš šyaoδanāiš* (sd.) *ašəm* .. *daduyē yāiš dātāiš paouruyāiš ahurahyā* Y. *46*. 15; — *gavōi adāiš* (Sp. 321 o.) *tāiš šyaoδanāiš yāiš vahištāiš* Y. *35*. 4. B) im **jAw.**; **1**) im Nominativ oder dem ihm gleichen Akkusativ; alle hier verzeichneten Stellen können auch zu I gestellt werden; a) NSm.: *miδrō yō vouru.gaoyaoitiš* (Stverz.) Yt. *10*. 3; V. 22. 19, 20; — *miδrō yō baēvarə.spasanō sūrō vīspō.vīδvā aδaoyamnō* Yt. *10*. 24; *98*[5]; — *miδrō yō vouru.gaoyaoitiš yō sruṯgaošō* Yt. *19*. 35; — *pāurvō yō vifrō navāzō* Yt. 5. 61; — *mąδrō spəntō yō aš.x*[v]*arənā* V. 22. 2; — *daēvasča yō apaošō* Yt. *8*. 22; 21, 23; — *ātarš yō upasuxtō* Yt. *10*. 127; 52, 100, 127, 5. 76, 81, 93, *8*. 34, *12*. 6, *15*. 3, 4, 21, *17*. 16[3], V. 2. 29; — *mazdā yō səvištō vərəδrajā* .. Y. 55. 3; — *vairiš yō haosravā nąma* Yt. *19*. 56; 59, 66, V. *18*. 15; — *azəm* (Stverz.) *yō ahurō mazdā* P. *28* usw.; — *tūm* (Stverz.) *yō ahurō mazdā* V. 2. 1 usw.; — *pantā yō haēnayā čaxravaiδyā* Aog. *81*; P. *40*, Yt. *10*. 117. α) *aēšō* (Stverz.) *mərəγō yō parō.darš* FrW. *10*. 41 usw.; — *aēša* +*yō apərənāyūkō* N. 7; — *aēša yā* (als NSm.)[35] *paiti.irista* V. *9*. 12 usw.; — *aēša bipaitištāna yā kaine* V. *15*. 19; 20; — *hō yō dužda* V. *19*. 1; Y. *10*. 8, Yt. *17*. 19; — *hō zī* +*ahumača* .. *yō ahurō* Vr. 2. 7; — +*hāu* .. *aēvō apairiδwō yō vayaoš anamarəždikahe* Aog. 77. b) NSf.: *x*[v]*arənaŋuhaitiča yā srīra uštavaitiča yā* +*sūra* Yt. *19*. 67; — *gāuš yā čaŋraŋhāxš yā* .. *frazaršta* Yt. *10*. 38; — *ašiš* (Stverz.) *vaŋuhi yā bərəzaiti* Yt. *17*. 25 usw.; V. *11*. 9[2]; — *hutaosa yā pourubrāδra* Yt. *15*. 35; — *āfš yā awždānva nąma* Yt. *19*. 62. α) *aēša druxš yā nasuš* V. 7. 1 usw.; — *aēša yā kaine* V. *15*. 9–14[6]; — +*avāu pairika yā dužyāirya* Yt. *8*. 54; — *hā druxš yā nasuš* V. *9*. 15 usw.; 5. 21, *18*. 31. c) N.-ASn.: *zrayō yaṯ kąsaēm* Yt. *19*. 66; — *īδa asti* .. *ašəm yaṯ vahištəm* Yt. *1*. 25; — *yō* .. *staota ašəm yaṯ vahištəm* Yt. *17*. 18; Y. *10*. 9, V. *18*. 16; — *hvarə yaṯ amərəm* Yt. *6*. 4; *19*. 65; — *haēčō kərənaoiti yaṯ avāstrəm* V. *13*. 51; — *aoi nmānəm yim* (als APn.) *x*[v]*aēpaiδīm* Yt. 5. 63; 62; — *āyaptəm yaṯ ahu-*

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rahe mazdā Vr. 14. 2; — *zāvarə aojasča framrava yaṯ ašaonąm fravašinąm* Yt. 13. 1; — *bvaṯ vīspanąm .. paošištəmča yaṯ ərryaṯ daožərəhum* P. 40. α) *avaṯ karšvarə yaṯ +arəzahi .. imaṯ karšvarə yaṯ x^v anirəždəm* V. 19. 39; — *aētaṯ vačō .. yaṯ ahumaṯ yaṯ ratumaṯ* Y. 19. 8; — *aētaṯ .. yaṯ ax^v arətəm* Yt. 19. 48; 47; — *aētəm* (Sp. 16 u.) *yaṯ spānō* V. 13. 28; — *taṯ yaṯ haomahe draonō* Y. 10. 15; — *taṯ .. yaṯ nəmō vohu* Yt. 11. 2; — *taṯ .. hyaṯ nəmō hučiždrəm* Y. 58. 1; — *imaṯ dąma yaṯ ahurahe mazdā* V. 19. 14; — *čū asti masyō .. aētəm dātəm yim* (als NSn.) *vīdōyūm .. upairi anyāiš sravāiš* V. 5. 22. d) N.-APm.: *kainina yōi anupaēta* Yt. 15. 39; — *vaēm .. yōi saošyantō* Vr. 11. 13; V. 18. 55; — *yūžəm* (Stverz.) *yōi mašyāka* V. 7. 55; — *aspačiṯ yōi mižrō.drująm* Yt. 10. 20. α) *aēte yōi mazdayasna* V. 3. 18; — *aēte nasāvō yā* (als NPm.) *spō.bərətača* .. V. 5. 4; — *aēte yā spō.jatača* .. V. 7. 3; — *tē yōi pužra žraētaonahe* F. 4 f.; — *upa ave stārō yōi haptō.iringa* Yt. 12. 28. e) N.-APf.: *bun gaēždā +amaršantiš* (sd.) *yā ašahe sarəuhaitīš* Yt. 19. 12; — *yō .. gāždā frasrāvayaṯ yā panča .. zaražuštrahe* Y. 57. 8; — *paiti.pərəne vīspā +janayō yā drvaitīš* V. 20. 10; — *vīspāsča āpō yā .. armaēštā* Y. 68. 6; — *fravašayō yazamaide yā amərəšanąm spəntanąm* Y. 26. 3; Yt. 13. 23—26[8], 40. α) *tā ahmi nmāne jamyārəš yā ašaonąm xšnūtasča* .. Y. 60. 2; — *avā* (näml. *gāždā*) *yā anyā srāvayōiṯ* N. 46. f) N.-APn.: *aya anāpərəža šyaožna yā narō.vaēpaya* V. 1. 11; 12, 16; — *vahišta čižra .. yā staota yesnya* Vr. 23. 1; — *vīspāča dāma .. yā ašava.dāta* Y. 71. 6. α) *ava baēšaza .. yā humāyehe yā*[5] .. Vr. 9. 2; — *tā .. yā staota yesnya* Y. 55. 3; 70. 2 f.[15]; — *tāča vohū .. yā antarəstā* Yt. 13. 153; — *aēta dāmąn .. yā hātąm mazištača* .. Vr. 12. 4; — *aiwyāxšayeinti avąm +xšuōrąm .. yąm* (APn.) *zaražuštrahe* Yt. 13. 62. g) N.-ADf.: α) *gaēždyāi tē yōi abdō.təme* Yt. 5. 34. 2) in andern Kasus[34]; α) ASm.: *yō janaṯ ažīm .. yim aspō.garəm .. yim vīšavantəm .. yim* (s. I) *upairi +viš +raoδaṯ* Y. 9. 11; 42. 4, 57. 4; — *mižrəm yim vouru.gaoyaoitīm* (Stverz.) Yt. 10. 1 usw.; — *daēūm yim apaosəm* Yt. 8. 28; 5. 38, 11. 7, 12. 5, 19. 41, 43, 92, A. 3. 3, Vr. 2. 5, 16. 1[2]; — *mižrəm yim vačahinəm* V. 4. 11; 3. 16, 13. 2, 6, 12, 20, 14. 1, 19. 35; — *mairīm .. yim tūirīm fraərasyānəm* Y. 11. 7; 16. 1; — *xratūm vīspō.vīčvārəhəm .. yim ahurəm mazdąm* Vr. 19. 1; — *urvāžəm .. yim frašō.kərətōiṯ vanhuyā* Yt. 13. 58; — *nisāim yim antarə mōurumča bāxōimča* V. 1. 7; 2, 4, 8, 9, 11; — *hō staoiti mąm* (Stverz.) *yim ahurəm mazdąm* H. 1. 3; — *žwąm* (Stverz.) *yim ahurəm mazdąm* V. 18. 61. α) *iməmča .. paitīm yim ahurəm mazdąm* Y. 2. 16; — *haomō təmčiṯ yim kərəsānīm .. nišābayaṯ* Y. 9. 24; — *təm ahūm .. yim ašaonąm* V. 18. 76; — *aom gairīm .. yim ušī.dąm* Yt. 1. 28; — *mā dim pərəsō yim* (zu I) *pərəsahi yim xrvantəm .. pantąm aiwitəm* (Sp. 149 m.) H. 2. 17. b) ASf.: *daēnąm yąm āhūirīm* V. 2. 1, 2; Y. 42. 4, 57. 20, V. 15. 5, 8, 49, 18. 15; — *āpəm yąm rənhąm* Yt. 5. 63; 76, 16. 1, Vr. 7. 2, V. 1. 5, 5. 19; — *akąm drujim yąm dušiždrąm* Yt. 19. 95; 13. 9; — *pairikąm yąm xnąžaiti* (sd.) V. 19. 5, 1. 9; — *vahištąm īštīm .. yąm ašahe vahištahe* Vr. 23. 1; Y. 57. 33[2], Yt. 10. 33, 13. 85 f.[13]; — das Relativ steht hinter dem attrib. Adjektiv das Substantiv folgt: *vīspąmča yąm ašaonō stīm* Vr. 16. 1; — *vīspąm yąm astvaitīm gaēždąm* Yt. 19. 94; — *dāmīm .. yąm ārmaitīm spəntąm* Vr. 19. 2. α) *imąm daēnąm yąm āhūirīm* Yt. 8. 59; — *avi imąm tanūm yąm mašyānąm* V. 20. 3; — *upa tąm čarətąm yąm darəγąm* Yt. 19. 77; — *avąm vanąm yąm saēnahe .. yā* (zu I) *vaoče vīspō.biš nąma yąm* (zu I) *upairi* .. Yt. 12. 17; — *fravašīm avąm yąm ahurahe mazdā* Y. 26. 2; — *yazaēša mē hīm .. yąm arədvīm* Yt. 5. 1. c) APm.: *yō .. frāyatāṯ* (sd.) *+ahma +yą amərš spəntō* Yt. 1. 24. α) *ave strōuš yą haptōiringa* Yt. 8. 12; — *yā ave strōuš aiwyāxšayeinti yąm haptōiringō* .. Yt. 13. 60; — *+tąm yazāi .. +yąm amərš spəntō* Y. 70. 1. d) ISm., n.: *vohu manərha hačimnō ašāča yā vahišta xšaražāča yā vairya* FrW. 1. 1; — *+zarənya aožra* (sd.) *+pāiti.šmuxta yā vīspō.pīsa bāmya* Yt. 5. 78. e) IPm., n.: *raočōbīš .. yāiš ahurahē mazdā* Y. 58. 6; — *vīspāiš .. karšvąn yāiš hapta* Y. 61. 5, 65. 5, Yt. 5. 30, 8. 33, 10. 64, 89, 13. 94, 19. 82; — wie Vr. 16. 1 usw. (Sp. 1224 m.); IP. als Subj.: *tištrīm .. yim vīspāiš paitišmarənte yāiš spəntahe mainyōuš dāmąn*

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Yt. *8.* 48. f) GPm.: *miδrō vīspō mazdayasnanąm yąm ašaonąm ərəδwā*(sd.)*ča* .. Yt. *10.* 120. II B) bedeutungslos erscheint uns das Relativ vielfach dann, wenn es, ohne dass ein Verbum folgt, dem Nomen, mit dem es kongruirt, und dessen Attributen vorausgeht. A) im gAw.; 1) im Nominativ oder dem ihm gleichen Akkusativ. Die Fälle, die hierher gezogen werden können, sind unter I 2 B verzeichnet: Y. *30.* 5 (*yō drəgvå*), *46.* 3 (*yōi uxšānō asnąm*), *32.* 15 (*yā karapō.tāsčā kəvītāsčā*), *45.* 7 (*yā nəraš sādrā*), *46.* 8 (*yō vā mōi yå gaēδå dazdē* +*aēnaŋhē*) usw. 2) in andern Kasus[36]; nur ASm.: *mainyū..yayå spanyå* (sd.) *ūitī mravaṭ yōm angrəm* Y. *45.* 2; — *vīduš* (sd.) *ašā yōm mazdąm ahurəm* Y. *45.* 8. B) im jAw.; 1) im Nominativ oder dem ihm gleichen Akkusativ. Alle diese Fälle lassen sich auch zu I 2 B ziehen, insofern zB. *yō* als '(is) qui (est)' genommen werden kann (s. unter A 1); a) NSm.: *hanjamanəm frabarata yō daδvå ahurō mazdå* .. *hanjamanəm frabarata yō yimō xšaētō hvąδwō* V. 2. 20; — *tąm yazata yō daδvå ahurō mazdå* Yt. *5.* 17; *10.* 50, 143, *15.* 2, 4, V. 22. 7; — *pita tē yō ahurō mazdå yō* (zu A) *mazištō* .., *māta ārmaitiš spənta, brāta tē yō vaŋhuš sraošō ašyō rašnušča* .. *miδrasča* .. *yō* (zu A) *baēvarə.spasanō* Yt. *17.* 16; — *yaēšąm asti* .. *hamō patača frasāstača yō daδvå ahurō mazdå* Yt. *13.* 83 (oder zu A); — [s. dagegen: *azəmča* .. *yō daδvå ahurō mazdå* V. 7. 52;] — *tąm yazata yō yimō xšaētō hvąδwō* Yt. 5. 25; *17.* 31, *19.* 34; — *yaṭ hē puδrō us.zayata yō yimō xšaētō* Y. *9.* 4 (oder zu A); — *yaδā* .. *vyāmrvītā yō ašavā zaraδuštrō* Y. *12.* 6; Yt. *4.* 7; — *zātō bē yō ašava zaraδuštrō* V. *19.* 46; Vr. *11.* 19, Yt. 5. 104, *14.* 28, *17.* 47; — *nazdyō tąm upahištaṭ yō spitāmō zaraδuštrō* Yt. *17.* 21; 18, 20, V. *19.* 17; — *ušta nō zātō āδrava yō spitāmō zaraδuštrō* Yt. *13.* 94 (oder zu A); — *jasāni tē avaŋhaēča rafnaŋhaēča azəm yō* (zu A) *ahurō mazdå jasāiti* .. *yō vaŋhuš sraošō* .. *jasånti* .. *yå* (s. d) *āpō* Yt. *1.* 9; *10.* 100; — *yaδā ahū vairyō zaotā frā mē mrūtē yaδā ahū vairyō yō zaotā frā mē mrūtē* Y. *3.* 25; N. *37*[5], Vr. *3.* 7; — *paoirīm gāma frabaraṭ yō narš ašaonō urva* H. 2. 15; 7, 8, 15; — *bavaṭ aiwi.vanyå yasə taxmō kava vīštāspō* Yt. *19.* 87; — *yim hačaite ašīš* .. *uγrasča dāmōiš upamanō uγrāsča ašaonąm fravašayō yasča pourunąm haδrākō* (sd.) Yt. *10.* 66. b) NSf.: *yaṭ dim upaŋhačaṭ yā uγra naire hąm.varəitiš* Yt. *19.* 39; — *aṭčiṭ dim aiwyāiti yā dahma* +*vaŋuhi āfritiš* P. *32*; — *kaṭ hē vā ašəm* (Sp. 237 m.) +*vərəzyāṭ yā nāirika* N. *6*; — *saδayeiti yā hava daēna* H. 2. 9; 11[2]; — *kā yā kaine* V. *14.* 15[37]; — hierher oder zu I B (Rel. in Kongruenz mit dem Praed.): +*kā tarō.maitišī yā hača daēnayāṭ māzdayasnōiṭ apastūitiš* N. *41*; — *yā pāpiδwa vasō ačištōe* (sd.) N. *62.* c) N.-APm.: +*taṭ yōi taxma xštāvayō dānubyō azən pəšanå* "damals lieferten die tapferen *Xšt.* den *D.* die (siegreichen) Schlachten" Yt. *13.* 37; 38[3]; — *vaŋhōuš* .. *ā manaŋhō šyeinti yōi amərštå spənta* Vr. *11.* 12; — *āaṭ mąm fraguzayanta yōi apərənāyu tauruna yōi kainina anupaēta* Yt. *17.* 55. d) NPf.: *upa tū nō iδa yå ašaonąm mošu* +*iδəntō fravašayō* Yt. *13.* 146; — *vīδārayaṭ spəntō mainyuš yå amavaitīš* .. *yå*[2] .. Yt. 29; — s. noch Yt. *1.* 9 unter a. 2) in andern Kasus[36]; a) ASm.: *yaṭ upaŋhačaṭ yim yiməm xšaētəm hvąδwəm* Yt. *19.* 31; — *vazəmna yim vohūm sraošəm* Y. 57. 29; — *dva aurvanta yāsāmi yimča bipaitištānəm* .. *yimča čaδwarə.paitištānəm* Yt. 5. 131. b) ASf.: *aoi yąm gaēδąm astvaitīm* Y. *9.* 8; *57.* 24; — *γənąnąm ratūm āmruγē daēnąm* +*māzdayasnīm ašīm vaŋuhīm* +*pərəndīm yąmčā bipaitištanąm ašaonīm imąmčā ząm* Y. *13.* 1; — *yąm bityąm kva aēṭąm xšapanəm urva* +*vaŋhaiti* "die zweite (Nacht) wo weilt diese Nacht .." H. 2. 3, 21; 5, 23; — *nōiṭ tē* .. +*drāγyō* +*γeitīm framraomi* (sd.) .. *yąm dahmąm* .. *āfrītīm* P. *33.* c) IPm., n.: *pairi yāiš hapta karšvąn mairyō apataṭ fraŋrase* Yt. *19.* 82; — *humāyō.tarača* .. *ārəhāma yāiš spəntahe mainyōuš dāmąn* Vr. *12.* 4.

Von undeutlichen oder verderbten Stellen erwähne ich: *hamōm taṭ vahištāčīṭ yō ušuruyē syasčīṭ dahmahyā* Y. *32.* 16; — *nōiṭ mā xšnāuš yā vərəzənā hāčā* Y. *46.* 1; — *yā* (NDm.) *nara gātum baraite* F. 4 d; — *jahi* .. *yō xšudrå ham.raēδwayeiti* V. *18.* 62[38]; — *yō hapta həndu* V. *1.* 18; — *upa aoδaēšu* (sd.) *raŋhayå yō asārō aiwyāxšayeinti* V. *1.* 19; — *pūityå āhityå yā ərərō mainyuš frākərəntaṭ* V. 20. 3; — *arədvīm*

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. . *yō paourva vāšəm vazāite* Yt. 5. 11; — *taēča yā kasu.xratuš* V. 7. 59; — ferner V. 4. 2, 15. 49, N. 41 2.St., 58, P. 45, F. 4d, 5 (*yō*), Yt. 5. 95, V. 21. 1, N. 55, 61, 94 (*yā*), Vr. 2. 5, N. 1 (*yōi*), Yt. 10. 120 (*yā̊*), 14. 43 (*yąm*), N. 7 (*yehe*), 60 (*yaēšąm*) uam.

yā, *yaṯ*, *yahmāi*, *yahmi*, *yahmya*, *yāiš*, *yāṯ*, *yō*, *yąm*, *yim*, ‖*yanaiy* als Adv., Part. und Konjn., sowie die adv.-artigen Verb. *yaṯ ahmi*, *yaṯ ahmya*, *yaṯ paiti*, *yahmaṯ haca*, *yāiš ā* sbes.

KompA.; Ableit. — § *416*. — ai. *yá-* Pron. rel.; mp., np. *i*, *ya°*. — Vgl. *tya-*. — Pü.: *i*, *kē*, auch *ka-*, *hakar*, *čand*, *čigōn* und weggelassen; s. noch No. 4. — 1) Aus den gAw. Stücken herübergenommen; s. No. 2. — 2) Nur in *hyaṯ*, das regelmässig dem jAw. *yaṯ* gegenübersteht. Statt *hyaṯ* bieten die Hds. oft *yyaṯ* (mit An- und Inlauts-*y*). Es ist mir nicht wahrscheinlich, dass das *h* etymologischen Wert – ar. *s* – habe und somit gAw. *hya-* dem ap. *hya-* gleichzusetzen sei; s. § 268 aA. — 3) Die Scheidung ist nur fürs gAw. für die unter I 2, 2 A, B fallenden Belege durchgeführt. — 4) Pü.: *pa ān i mat ēstēt*; s. No. 5, 9, 17, 30f. — 5) Pü.: *kē* . . *mat ēstēt*; s. No. 4. — 6) Vgl. V. 13. 3, Y. 19. 6 unter g. — 7) Vermutlich zu streichen; doch s. Sp. 167 o. — 8) Der Numerus wechselt; Konstruktion nach dem Sinn. — 9) Pü.: *kē* . . *i mat ēstēt*; s. No. 4. — 10) Pü.: s. *²tū* No. 2. — 11) Zu Y. 51. 15 Sing. statt Plur., zu Y. 31. 3 fem. statt Neutr., weil auf das Praedikat bezogen. — 12) Den nach Zahl und Geschlecht verschiedenen Relativen entspricht das Neutr. Plur. des Dem.; s. No. 16. — 13) *yō* fehlt in den Hds. — 14) Hinter mask. und fem. Bezugswörtern steht das mask. Relativ; s. No. 18, 22. — 15) Hds. *aētaya*; Pü.: *ōšān kē*. — 16) Auf mehrere fem. Plurale bezogen; s. No. 12. NA. *yą*; s. aber Var. — 17) Pü.: *mat aš*; s. No. 4. — 18) Wie No. 14. — 19) Aus dem gAw. herübergenommen. — 20) Die 3. Person hinter *tūm* ist auffällig; es sind wohl ursprünglich nicht zu einander gehörige Stücke zusammengeschweisst; s. No. 23. Unrichtig Sp. Gramm. d. altbaktr. Spr. 313; s. Y. 9. 25. — 21) Wo *yōi* auf GPf. und GPn. bezogen ist; § *416* Bem. Die Stellen sind einander sehr ähnlich. S. übrigens No. 24. — 22) Das mask. Relativ bezieht sich auf Nomina mask. und neutr. Geschlechts; s. No. 14. — 23) *yōi* auf *gaēδanąm* GPf. bezogen. Vermutlich weil zwei ursprünglich nicht zusammengehörige Stellen verknüpft sind; s. No. 14, 24. — 24) Man verlangte NPn.; die GP. der Stämme auf *-a* und *-ā* haben gleichen Auslaut; s. auch No. 21, 23. — 25) Geringe Stelle. — 26) So F 1; NA. *yim*. Auffällige Bildung; auf ar. **i̯ām* nicht zurückführbar. — 27) Hds. *yahi*, was nicht richtig sein kann. — 28) Ob LSf.?; aber die Funktion ist stets genetivisch. Vll. geht *yehe*, *yehe*¹ auf die ar. *Sandhi*form zu **i̯asi̯ās*. — 29) Vgl. II B A 1, Sp. 1223 o. — 30) Pü.: *mat*; s. No. 4. — 31) *rasišn*; s. No. 4. — 32) Hds. *yo*. — 33) An der Parallelstelle Yt. 19. 77 steht *yaṯ* statt *yō*. — 34) S. dazu *tya-* No. 5. — 35) Der Wechsel zwischen *aēša* und *aēšō* konnte wohl neben *yō* ein gleichwertiges *yā* erzeugen, insbesondere unmittelbar hinter *aēša*. — 36) Die Fälle erklären sich wie bei II A; s. No. 34. — 37) Vgl. V. 14. 14 (wo *čvaṯ yavaṯ nmānəm*), 11—13. — 38) Unrichtig SPreussAW. 19. 429.

• j. ˣ*yaaδa*[1] *vā azō sčaēniš yaδa huš.pərəsō*ˣ N. 58.

Pü.: fehlt. — 1) Var. *yaaδā*; wohl *yaδa*.

j. *yaēt°*, *yaēδ°*, Verbalf.: s. *yat-*.

j. *yaētuš°*: s. *yōiδwah-*.

• j. yaētuš.gav- m. EN. eines Gläubigen: *°gəuš vyātanahe ašaonō* Yt. 13. 123.

Komp. mit PPfA. (s. *yōiδwah-*) im 1. Glied; vgl. *vīduš.aša-*; eig. etwa 'der sich um das Rind bemüht'.

• j. yaētušˈtəma- Adj. 'der am meisten in Bewegung ist, der rührigste, geschäftigste': *āδre* . . *°māi aməšanąm spəntanąm* Y. 1. 2; — *°məm yazatanąm hərəhanuštəməm* . . Y. 71. 3.

Superl. aus *yōiδwah-*. — Pü.: *matārtum*, Sü.: *samāgantṛtamaḥ*.

j. *yaēva-ča* Vd. 9: gemeint ist *yavaē-ča*.

j. *yaēzō* N. 37: lies *maēzō*; s. ¹*maēz-*.

j. *yaēš°*, Verbalf.: s. *yah-*; — *yaēša*, *apayaēša*: s. ¹*aēš-* mit No. 4, 10.

• j. yaēšant-[1] Adj. (fem. *°šəntī-*), PPA.: s. *yah-*.

1) Nicht ganz sicher; s. *yah-* No. 1.

• j. yaēšyant- Adj. (fem. *°yantī-*), PPA.: s. *yah-*.

• j. yao-karš- den. Praes. 32 'Getreide säen, bauen': *kaṯ asti dačnayā̊* . . *uruδwarə* (sd.)? . . *yaṯ uγrəm paiti yaokaršti* (3SPA.) ". . wenn man tüchtig Getreide baut" V. 3. 30.

Statt *yavō.k°* geschr., § *268*. 36. — Den. aus **yaokarš-* (mit ir. *γ*, IF. 9. 261) Adj. 'Getreide bauend', zum V. ²*karš-*. — Pü.: *ku pa ōi čir apar žurtāk kišt*.

• j., g. yaog- V. 'anspannen'. Praes. 1 *yaog-* : *yŭg-*, 8 *yung-*, 27 *yujya-*. — PPfP. *yŭxta-*; Inf. *yūxta*. [Vgl. noch *yaoxštay-* und ˣ*yoγəδa*.]

1) 'anspannen, anschirren', Wagen und Rosse: *δwāšəm* ⁺*yujyeite*[1] *vāšəm miδrō* . . Yt. 10. 52; — *aṯ vō yaojā* (1S.) *zəvīštyēng* (sd.) *aurvatō* Y. 50. 7; — *yahmāi* . . *aurvanta* ⁺*yuxta*[2] *vāša δanjasāṅte* Yt. 10. 136. 2) 'zusammenfügen; verbünden'; a) absolut: *upa taērəm harayā̊ yuxtayā̊*

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paiti.ayanhō (sd.) Yt. *15.* 7; — +*δraxtanaṃ* (sd.) *rasmanaṃ yūxtanaṃ šōiδranaṃ* ". . der verbündeten Länder" Yt. *14.* 63. b) mit Angabe des womit? durch α) Instr.: *hyaṯ daēnā̊ . . yūǰən* (sd., bei 4) . . *ašā yuxtā* Y. *49.* 9. β) Dat.: *kē vātāi dvanmaibyasčā yaogəṯ* (3SPrA.)[3] *āsū* Y. *44.* 4. 3) 'vertraut machen mit –, gewöhnen an –' (Instr.)[4]: *xšaδrāiš yūǰən karapanō kāvayasčā akāiš šyaoδanāiš ahūm mərəngədyāi maštm* "durch ihre Herrschaft gewöhnen die *Karapan* und die *Kavay* den Menschen an böse Taten, um das (zweite) Leben zu zerstören" Y. *46.* 11. 4) 'einer Sache (Lok.) teilhaftig machen': *hyaṯ daēnā̊ vahištē yūǰən mīždē ašā yuxtā* (s. 2 b) *yāhī dāǰāmāspā* "wenn die mit *Aša* verbündeten ihr Ich beim Schlusswerk des besten Lohns teilhaftig machen, o *J̌ām*." Y. *49.* 9. a) Med. 'teilhaftig werden': *aṯ asištā yaoǰantē ā hušitōiš vanhōuš manaṇhō mazdā̊ ašahyāčā yōi* . . "aber des verheissenen Lohnes werden in der guten Wohnung des *VM.*, des *M.* und des *Aša* die teilhaftig werden, die . ." Y. *30.* 10. 5) Med. 'sich rüsten, sich bereit machen': *yūxta* (3SPrM.) *pourušaspō* +*yunǰaite* (3PPM.)[5] *tē yōi puδra δraēstaonahe* F. 4 f.

mit *apa* 'ausser Bereitschaft setzen, bereitgestelltes bei Seite legen': *apayūxtāṯ paiti vazrāṯ* V. *18.* 30[6].

mit +*avi*[7] und *frā* –? –: *avāsča rafnāsča* . . +*avi*[7] *frača yaoxmaide*[8] Yt. *4.* 1.

mit *frā* '(Rosse) anschirren, anspannen an –' (Akk.): *āaṯ tē vīspa* (näml. *aurvantō*) *frā.yuxta* +*ham.ivam*(sd.)*ča* . . Yt. *10.* 125.

ai. *yojate, yujanta, yujyate* (Pass.); *yuktáḥ*; mp. *āyōxtan*; np. vgl. *juγ* 'Joch'. — Pü.: *āyōxtan, apar āyōxtan*; s. noch No. 6, 8; Sü.: *niyojayitum*, (zu Y. *44, 46*): *upakrāntum*, (zu Y. *30*): *prāroḍhum*. — [1]) F 1; NA. •*ti*. — [2]) F 1 usw. — [3]) § *303.* 10; Bthl. IF. *4.* 122. — [4]) S. dazu Gdn. BB. *14.* 22, 24. — [5]) Unsicher; Hds. *yunǰiti*; Pü.: *āyōxt hēnd*. — [6]) Pü. erl.: *kuš vazr apē nihāt*. — [7]) Hds. *avōi*. — [8]) Ob *x* nach § *23* a? Wertlose Stelle.

j. *yaoxtivantō* Yt. *8.* 8: lies *yaoxšt*•.

• j. *yaoxəδra-* n. '(kriegerische) Anspannung sva. Unternehmung; Angriff'.

KompE. — Zum V. *yaog-*. — ai. *yóktra-* n. 'Strang, Gurt'.

• j. **yaoxštay-** f. 'Fertigkeit, Fähigkeit, Gewandtheit, Geschick': *tištrīm . . yahmāi hazanrəm* •*tinaṃ fradaδaṯ ahurō* Yt. *8.* 45; *10.* 82; — *āaṯ . . aiwyasča* •*tibyō spasyeiti miδrō.zyaṃ . . aiwyasča* •*tibyō aδaoyō asti miδrō* ". . und kraft dieser Fertigkeiten erspäht er den, der den Vertrag verletzt . . und kraft dieser Fertigkeiten . ." Yt. *10.* 82; — +•*tayō*[1] *ava.barəṭaṃ* F. 4 g.

KompE.; Ableit. — Aus dem *s*-Aor. des V. *yaog-*. — Pü. (in Komp. und Ableit.): *kāmak, nicōδišn*[2]); s. noch No. 1. — [1]) Hds. *yoxšt*•; s. +*yaoždana-* No. 1. — Pü.: fehlt. — [2]) Das zu np. *čust* 'flink, tätig' gehört.

• j. **yaoxšti'vant-, •ta'vant-**[1] Adj. (fem. •*vaitī-*) 'gewandt, geschickt, πολύμητις, πολυμήχανος': *miδrəm* . . •*vantəm* Yt. *10.* 61; *7.* 5, *8.* 49; — *aiwiča vāta vānti* +•*vantō*[2] Yt. *8.* 8; — *yaṯ bāun . . vīspe* •*vanta* (NP.) Yt. *19.* 72; — *x*ᵛ*arənō . . vareθanuhantəm* •*vantəm* (ASm. statt n.) Yt. *19.* 9; 45, *12.* 1; — *mašyānaṃ . . vareθanuhataṃ* •*vataṃ* V. *20.* 1; — *hāu* (näml. *kaine*) . . •*vaiti hunaravaiti* V. *19.* 30.

Pü. (zu V.): *kāmakōmand*, mit den Erl.: *čigōn mart apāyēt*; *čigōn yam šēt*; (zu Yt. *7*): *nicōδišnōmand*, erl.: *kār u dātastān*; Sü.: *vicāryavantaṃ kāryanyāyānām*, Npü.: *andīša i nīk dāranda*, erl.: *kār u sadl*. — [1]) So (mit *av* statt *iv*, § *268.* 17) in der NA. zu V. *19* und Yt. *7*. — [2]) S. die Var. zu Yt. *12.* 1, V. *19.* 30, *20.* 1.

• p. **yautiyā-** f. Name einer Landschaft in Persien*): *tāravā* (sd.) *nāmaⁿ vardanam* •*yā nāmāⁿ dahyāuš pārsaiy* Bh. *3.* 5.

*) Joppert Le peuple . . des Mèdes 241 vergleicht die *Οὔτιοι* Herodots.

• j. **yaod-** V. 'kämpfen'. Praes. 27 *yūiδya-*. 'kämpfen'; a) absol.: *tā̊* (näml. *fravašayō*) *yūiδyeinti pəšanāhu* Yt. *13.* 67; 63; — *hamṯāčiṯ bāzuš baratō . . tā̊ yūiδyaδō* (3DPA.) Yt. *8.* 22. b) 'mit –' (*haδa*): *yō yūiδyeiti māzanyaēibyō haδa daēvaēibyō* Y. *57.* 17.

ai. *yúdhyati*; mp. *āyōδītan*; nbal. vgl. *jōδ* 'Krieger'. — Pü.: *āyōδēt pa kušišn*.

• p. +**yauda**ⁿ**t-** Adj. (fem. •*daⁿtī-*): s. unter *yaozant-*.

• j. *δwaṃ kaininō vaδre* (sd.) **yaona** *xšaδra hvāpā̊ ǰaiδyānte* Yt. *5.* 87: –? –[1]).

[1]) Vgl. Gdn. 3Yt. 120, Dst. ZA. *2.* 387.

• j. [1]**yaona-** m. '(bestimmte, fest zugewiesene) Statt, Stätte'[1]): *tištrīm . . yō . . fravazāite dūraēurvaēsəm paiti pantaṃ bayō.baxtəm paiti* •*nəm* Yt. *8.* 35; *13.* 54, 56, V. *21.* 5; — *usihišta ham.yaēθānhō* (sd.) •*nəmča*[2] *avi zaṃ . . usihišta pāiri.haēzanuha yehe zaδaēča vaxšaēča* •*nəm daδāṯ ahurō mazdā̊* ". . (du), dem bei (sva. für) Geburt

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und Wachstum *AhM.* eine feste Stätte zugewiesen hat" V. *21.* 4. a) insbes. 'Heimstätte, Heimat' [1]) (nur Komp.).

KompA.(?), E. — ai. vgl. *yónay-* m. — Pü. (zu V. *21.* 5, 4 3.St.): *āyōžišn*, (zu V. *21.* 4 1. und 2.St.): *āyōž.* — [1]) Vgl. zBed. GDN. KZ. *24.* 146, HAUG Essays² 320.

• j. ²*yaona-* m. 'Beschäftigung'. *yaonəm* als Absol. sbes.

KompA.(?), E. — Zum V. *yav-*.

• p. **yauna-**[1]) Adj., bezeichnet ein Volk 'jonisch; Jonier': °*nā tyaiy ʰuškahyā utā tyaiy ⁺drayahyā* "die *J.* des Festlands und die im Meer (Inseljonier)" D. *5.* 2; Bh. *1.* 6; — °*nā takabarā* (sd.) D. *6.* 3. a) Sing. in koll. Sinn: *imā dahyāvaʰ tyā adam agarbāyam* . . °*naʰ* D. *6.* 3.

[1]) Umschreibt *ιαον*° oder *ιων*° (BTHL. BB. *13.* 70), wogegen ai. *yavaná-* auf *ιαϝον*° beruht.

• j. **yaonəm** Absol., mit *āste* (zu ¹*āh-*) 'er geht dauernd damit um zu —, bemüht sich dauernd zu —', mit Inf.: ⁺*ašača nəmanhāna uxšne xraθwe y° āste* (Sp. 340 m.) "und in ehrfürchtiger Gerechtigkeit soll er dauernd sich bemühen, seine Weisheit zu mehren" V. *4.* 45[1]).

Zum V. ¹*yav-*. — Vgl. ²*yaona-*. — Pü.: *pa āyōžišn ⁺nišīnēt.* — [1]) Ganz unwahrscheinliches bei GDN. 3Yt. 120.

• j. **yaonō.xᵛata-**[1]) Adj. — ? —, Beiwort des *raopay-*: *raopiš* (statt GS.) °*tahe* V. *13.* 16.

Pü.: *xᵛat āyōtār*, erl.: *xᵛat āyōtārīh* und *zōrakē davēt*; vgl. ¹*yav-* No. 1. — [1]) Denkbar wäre auch *yaonō.xᵛant-* (vgl. *nəmaxᵛant-* und *rajənō.hya-*), Ableit. aus **yaonah-*. Die Bedeutung bleibt auch so dunkel.

j. *yaonibya*: s. *yavan-*.

• j. **yaoz-**, p. *yaud-*[1]) V. 'in unruhige Bewegung geraten'. Praes. 2 *yaoza-*, *yauda-*[1]), 30 (Kaus.) *yaozaya-*.

1) 'in Aufregung geraten, sich aufregen', vom Wasser: *yaozənti vīspe karanō zrayā vouru.kašaya* Y. *65.* 4; — *upa yaozənta* (AD.) *karana* (sd.) *zraya vouru.kašaya* Yt. *5.* 38; — sonst: *hāmō yaozaiti tištrīm* (statt NS.) *hāmō vātō daršiš* Yt. *18.* 5; — *mīθrō . . fraθat vīspā fratəmatātō daŋyunəm yaozaintīšča* (näml. *daiŋhuš*) *rāmayeiti* ". . und die in Aufregung geratenden (Provinzen) bringt er zur Ruhe" Yt. *13.* 95; — *ʰaʰuraʰmazdā yaθā avainaʰ imām būmim ⁺yaudaⁿtim*[1]) *pasāvaʰdim manā frābaraʰ* "als *AM.* diese Erde in Aufregung geraten sah, da hat er sie mir übergeben" D. *6.* 4. a) Kaus. 'in Aufregung bringen, erregen': *xšnūtahečiṯ aṯbištahe . . manō yaozayeiti* Yt. *10.* 111. 2) 'in Unruhe, Verwirrung geraten', von Heereskörpern: *yaozənti vīspe karanō rasmanō arəzō.šutahe* Yt. *10.* 36. a) Kaus. 'in Verwirrung bringen': *vərəθraγnəm . . yō rasmanō yaozayeiti* Yt. *14.* 62.

mit *avi* Kaus. 'völlig in Verwirrung bringen' (?): *vərəθraγnəm . . yō rasmanō yaozayeiti* (vgl. Simpl. 2 a) . . *avi rasmanō yaozayeiti* Yt. *14.* 62.

mit *ā* 'aufwogen, aufwallen', vom Wasser: *yaozənti vīspe karanō zrayā . . ā vīspō maiδyō yaozaiti* Y. *65.* 4. a) Kaus. 'aufwogen lassen': *hō zrayō āyaozayeiti* Yt. *8.* 31.

mit *upa* Kaus. 'heranwogen lassen': *upāča tā āpō yaozayeiti* Yt. *8.* 8.

mit *vī* Kaus. 'auseinander, überwogen lassen': *hō zrayō āyaozayeiti hō zrayō vīvaozayeiti*[2]) Yt. *8.* 31.

nbal. *juzaγ* '(sich) bewegen'; arm. *yuzel* 'ταράσσειν'; HBM. AGr. *1.* 199. — Pü.: *āyōzītan* [3]), erl.: *apē kōftēnītan.* — [1]) Vgl. dazu BTHL. IF. *12.* 132. In der Inschr. ist nur noch *yᵃu* deutlich zu lesen. S. noch *vaina-* 1 a. — [2]) Statt *vī-yaoz°*, § *268.* 11. — [3]) Mit dem č-Zeichen (für *z*) geschr.; s. zu *yaoštay-* und GIrPh. *1.* 263.

• j. *yaoza-* m. 'Aufregung, Inswogenbringen (des Wassers)'.

KompE. — Zum V. *yaoz-*. — np. *razm-yōz*, arm. LW. *yoiz*; s. HBM. AGr. *1.* 199.

• j. **yaozant-**, p. ⁺**yaudaⁿt-** Adj. (fem. °*zaintī-*, °*daⁿtī-*), PPA.: s. *yaoz-*.

• j. **yaoš**-*čini surahe* F. *4* g.

Pü.: dan; vgl. ²*yav-*.

j. *yaoš* Y. *46.* 18: s. ²*yav-*; — Y. *44.* 9: s. unter *yaoždā-* mit No. 2.

• g. **yaoštay-** f. 'Rührigkeit, Emsigkeit' (in religiösen Dingen); Plur. in Verbindung mit *īžā-* usw., Plur.: *yāsčā tōi gənā ⁺ahuramazdā . . īžā °tayō* (als AP.) *fəraštayō ārmatayō* (Sp. 335 u.) . . *yazamaidē* Y. *38.* 1 f.

Zum V. *yaoz-*; also eig. 'Inaufregunggeraten'. — Pü.: *āyōžénd* (?, 3P.)[1]), Sü.: *upakramitārah.* — [1]) Wie zum V. *yaog-*; s. aber *yaoz-* No. 3.

• j. ⁺**yaoždana-**[1]) n. Name eines Geräts, nach Pü. 'Schermesser': °*nahe dāra* "die Schneide des *Y.*" F. *4* g.

Zum V. *yaoždā-*. — Vgl. *yaoždānay-*. — Pü.: *ōstarak* (np. *ustura*). — [1]) So K; M *yožd°*.

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• j. yaoždayąn Inf. 'rituell zu reinigen, zu purifiziren': *kaṯ tā haoma y° ərəhən yā nasāum ava.bərəta ..? y° ərəhən* "sind die *H.* zu purifiziren, die ..? Sie sind zu purifiziren" V. *6.* 42 f.; *7.* 11, 23, 25, 28 f.², 32 f.², 73 f.², 76 f.², *8.* 33 f.², 35 f.², 97 f.; — *aδa y°* "in solcher Weise ist die Purifikation vorzunehmen" V. *7.* 29, 33, 74, 75⁴; — [*y°*] [1]) *anāstərətəm* (sd.) *hamaδa yaδa paračiṯ* V. *8.* 22.

mit *paiti* 'wieder zu reinigen, zu purifiziren': *us tanūm snayaēta us* ⁺*vastrā gərəuš maēsmana apāča .. paiti avaδa y°* ". . auf diese Weise sind sie wieder zu purifiziren" V. *5.* 54; *8.* 36.

KompE. — Zum Praes. 27 des V. *yaoždā-*. — Pü.: *yōždāsr*; *apē yōždāsr*. — [1]) Zu streichen.

• j., g. ¹yaoždā- V. 'heil machen'. Praes. 1 *yaoždā-*, 5 *yaoždaδā-*, °*daδā-* : °*daδ-*, 27 *yaoždaya-*[1]). — PPfP. *yaoždāta-*; PFP. °*yaoždya-*; Inf. *yaoždāta*, °*dāiti*, °*dāitīm*, °*dayąn*.

1) 'heil machen, vollbringen, vollkommen machen': *kaδā mōi yąm yaoš dačnąm* [⁺*yaož*]*dānē*[2]) *yąm* ⁺*hudānaoš* .. "ob mir wohl für die *Dačnā*, die ich vollkommen machen will, für die des einsichtigen . ." Y. *44.* 9; — *dačnąm ərəzvō yaoždaiδīša* V. *10.* 19; — *yō hvąm ərəhvąm yaoždāite humatāišča* .. V. *5.* 21; *10.* 19; — *ərədvīm sūrąm .. yā .. aršnąm xšudrā yaoždaδāiti yā .. hāirišinąm zaδāi* ⁺*garəwąn yaoždaδāiti* Y. *65.* 2; — *hā* (näml. *ərədvī*) *mē āpō yaoždaδāiti* Y. *65.* 5. 2) 'rituell vollkommen machen, den religiösen Vorschriften gemäss bereiten, in den gehörigen Stand setzen': *aiwyō zaoδrā frabarōiš yaoždātā dahmō.pairīštā* Y. *65.* 10; — *yaoždātąm zaoδrąm* Yt. *10.* 120; — *zaoδranąm .. yaoždātanąm* V. *14.* 4; Yt. *5.* 63; — *zaoδrābyō yaoždātābyō pairiərəharštābyō* Yt. *5.* 8; — *huškəm aēsməm yaoždātəm hupairīštəm* Y. *71.* 8; — *aēsmanąm yaoždātanąm frasnātačibya zastačibya* V. *18.* 19; — *aēsməm* (sd.) .. *hikūš* ⁺*raočaspairīštąm ašahe bərəja* ⁺*yaoždātąm* (APm.) Y. *62.* 10. c) *āaṯ frabərətarš* (sd.) *yaṯ aδrasča aēvąm δraxtim yaoždaδaṯ*[3]) N. *74*; *73*. 3) 'wieder rituell vollkommen machen, in den normalen Zustand zurückbringen, Verunreinigtes, Verseuchtes reinigen, entseuchen, Infizirtes purifiziren': *īδa iristahe tanūm ava.hišta .. isaēta mē yaoždāitīm .. yezi dim nōiṯ yaoždaδənte*[3]) "'Ich bin hier an den Körper eines Toten herangetreten .. ihr könntet mich purifiziren'. . . Wenn sie ihn nicht purifiziren . ." V. *8.* 100; — *tē yōi hąm.nasūm .. tanūm yaoždaiδyąn* V. *9.* 1; — *haom tanūm yaoždāiti* Vd. *19*²; *15*; — *barəšnūmča yaoždaδāiti frasnayāiti* Vd. *4*; — *kuδa nasuš apayasāne .. kuδa narəm ašavanəm yaoždaδāni* V. *19.* 12; *11.* 1, ⁺4–7⁸, *12.* 2; — *āδravanəm yaoždaδō* (2S.)[3]) *dahmayāṯ parō āfritōiṯ* "an einem Priester soll man die Purifikation vollziehen für einen .. Segensspruch" V. *9.* 37; 37–38⁷; — *yaoždāta pasčaēta bun* (sd.) *nmāna* V. *11.* 2, *12.* 2; 2, *11.* 2¹²⁴); — *bvaṯ vohu manō yaoždātō* "kann .. purifizirt werden?" V. *19.* 20⁴); — *yaoždāta bun vohu manō* V. *19.* 23; 23⁴); — *apasča vanuhīš yaoždaδāne* Ny. *4.* 8 (?); — *vastaranąm yaoždātanąm* Vd. *12.*

mit *paiti*: s. Inf.

mit *pairi* 1) 'ringsum in den gehörigen Stand setzen': *zaraδuštrəm ātrəm pairi.yaoždaδəntəm* Y. *9.* 1. 2) 'ringsum (wieder) reinigen': *āaṯ hvąm tanūm pairi.yaoždaiδīta gərəuš maēsmana* V. *8.* 36, 37, 103; 39, *9.* 31. a) 'von etwas' (Abl.): *duye navaiti gaδwąm pairi.yaoždaiδīta stiptibyasča* (sd.) .. *vīspačibyasča pairi ačištačibyō* (näml. *yaoždaiδīta*) V. *14.* 17.

mit *frā* 'vollkommen machen': *frā tē kəhrpəmča tərvīšīmča yaoždaδāni* V. *21.* 6.

Komp.: **yaoš-* n. + [1]*dā-*. — ai. *yóṣ-* n. (nur in Verbindung mit *śám-*), lat. *jūs*; s. dazu BGM. Grdr.² *1.* 301 (?) 5). — Pü.: *yōždāsrēnūtan*, *yōždāsrīh dātan*, erl. (zu V. *9.* 1): *pāk kartan*, (zu V. *5.* 21): *hač vinās pāk dāštan*; (für PPfP.): *yōždāsr*, erl.: *pāk pāk nikīrūt*; Sü. (zu Y. *9*): *pāvayitum*, (zu Y. *44*): *pavitrayitum*). — [1]) Nur im Inf. *yaoždayąn*. — [2]) Zur Trennung s. unter [1]*zraždā-*. Das zweite *yaoš* ist nach dem Metrum zu streichen. JN.s Auffassung der Stelle, GIrPh. *2.* 626 verstehe ich nicht. — [3]) Them. — [4]) Ungrammatische Stellen. — [5]) Ar. **ǵauš-* soll aus **ǵauuš-* hervorgegangen sein. Eher dürfte es Kompositionsform neben **ǵauiš-* (mit *i* aus *ə*) sein.

• j. ²yaoždā- f. 'Reinigung, Purifizirung, Entseuchung': *aēša āfš* °*dy.ı* (IS.)[1]) *bavaiti vasō aiwiš.xᵛarəδa pasubya vīraēibya* ". . wird mit seiner Purifikation beliebig geniessbar für . ." V. *6.* 32; — °*dya* (IS.)[1]) *tačinti āpō zrayəhaṯ hača* "mit Reinigung (sva. gereinigt) fliessen . ." V. *5.* 19.

KompE. — Zum V. *yaoždā-*. — Pü.: *yōždāsr*;

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ṭa yōždāsrīh, erl.: *pa pākīh*. — [1]) S. auch *ayaoždya*, Sp. 155 u.; zF. s. Hbm. ZC. 267.

• j. **yaoždāta** Inf. 'zu purifiziren, rituell zu reinigen': *gaomaẽzəm . . y° frabarōiš zaṃ paiti ahuraožātaṃ* "zum Zweck der Purifikation sollst du Rindsurin herzubringen . ." V. *19*. 21.
Zum V. *yaoždā-*; vgl. *yaoždātay-*. — Pū.: *yōždāsrīh*.

• j. **yaoždāta-** Adj. (fem. °*tā-*), PPfP.: s. [1]*yaožda-*.
KompA.

• j. **yaoždātay-** f. 'Heilmachung, Vervollkommnung': *aʒa zī aiṅhā °dāitiš kahmāičiṭ . . havayā . . daēnayā* V. *10*. 19. °*dāta*, °*dāiti*, °*dāitīm* als Inf. sbes.
KompE. — Zum V. *yaožda-*. — Pū.: *yōždāsrīh*.

• j. **yaoždātar-** m. 1) 'Heilmacher, Vervollkommner': *yōi ʒwā* (wen?) *vaēnən . . °tārəm ārəhaṃ dāmanaṃ* Yt. *10*. 92. 2) 'der die rituelle Reinigung vollzieht' (nur Ableit.).
Ableit. — Zum V. *yaožda-*.

• j. **yaoždātō.zəmō.ˈtəma-** Adj. 'wo der Erdboden am reinsten, saubersten ist': *yaṭ aiṅhā zəmō vīāpō.təmə̊mča* (sd.) . . °*məmča huškō.zəmō.təmə̊mˈa* V. *3*. 15; *5*. 46.
Superl. aus **yaoždātō.zam-* Adj., im Anschluss an den AS. gebildet. — Pū.: *yōždāsr zamīktum*, mit der Erl.: *hać hixr*.

• j. **yaoždāiti** Inf. 'rituell zu reinigen, zu purifiziren': *kaṭ tā vastra haṃ.yūta pasča y° frasnāiti* (sd.) V. *5*. 57; 58.
Zum V. *yaožda-*; vgl. *yaoždātay-*. — Pū.: *pas ka yōždasr frāč šust*.

• j. **yaoždāitīm** Inf. 'rituell zu reinigen, zu purifiziren': *iδa iristahe tanūm ava.hišta . . isaēta mē y° . . yezi dim nōiṭ yaoždåənte* (sd.) V. *8*. 100.
Zum V. *yaožda-*; vgl. *yaoždātay-* und +*aāitim*. — Pū.: *x^vāhēt ō man yōždāsrih*, erl.: *kum aṭē šōdēt*.

• j. **yaoždāθra-** n. 1) 'Heilmachung, Vervollkommnung': *kahmāi azəm daδaṃ vīrayaṃ īštīm . . havaheča urunō °rəm* Yt. *8*. 15. 2) 'rituelle Reinigung, Purifikation': °*rəm srāvayōiš* (sd.) *zaraʒuštra* V. *11*. 2; — *vastranaṃ °ranaṃ* Vd. *20*; — mit Akk. verbunden: *yaṭ hvarə uzuxšyeiti bvaṭ* (sd.) *zaṃ . . °rəm* Yt. *6*. 2; 2[5]; — *kuʒa narəm . . yaoždåāni kuʒa nāirikaṃ . . °rəm barāni* "wie soll ich den . . Mann purifiziren, wie die Purifikation der Frau besorgen?" V. *19*. 12. a) 'Reinigung von einer Schuld, Entsündigung'[1]): *nava hē asti čiʒa* (sd.) *nava hē asti āpərətiš nōiṭ hē asti °rəm* V. *3*. 39; 38.
Ableit. — Zum V. *yaožda-*. — Pū.: *yōždāsrīh*; (zu Yt. *6*) erl.: *hać ān āhōkēnišn yaš pa šap dēvān apar . . .* (?, Sü.: *kṣipyanti*); s. noch No. 1. — [1]) PūErl.: *pa ruvān*.

• j. [1]**yaoždāθrya-** n. 'Amt, Geschäft dessen, der die rituelle Reinigung, Purifikation vollzieht': *yō fraēštəm apivatāite daēnayā̊ māzdayasnōiš °ryāṭ hača* "der mit der *mazd*. Religion in Bezug auf das Amt des Reinigers am besten vertraut ist" V. *9*. 2[1]); 47[1]), 52[1]), *19*. 41 (?).
Ableit. aus *yaoždåtar-*. — Pū.: *yōždāsrkarīh*, (zu V. *19*): fehlt. — [1]) Pū. erl.: *ku nīrang* (*nē*) *dānēt*.

• j. [2]**yaoždāθrya-** Adj. 'der mit der rituellen Reinigung, Purifikation zu tun hat, sie vollzieht': *aēšō nā yō °ryō* V. *9*. 39, 40, 42, *19*. 21, Vd. *8*, *10*; *4*; — °*ryō ašava* V. *19*. 33.
Ableit. aus *yaoždåθra-*. — Pū.: *yōždāsrkar*, (zu V. *19*. 33): *hać yōždāsrīh*.

• j. **yaoždānay-** m. Name eines Geräts, womit das Feuer wieder in den gehörigen Stand, d. i. in hellen Brand gebracht wird[1]): °*dāni* (AD.) *garəmō.skarana* "*Y.* und *G.*" V. *14*. 7[2]).
Zum V. *yaožda-*. — Vgl. *yaoždåna-*. — Pū.: *yōždān*, Transskr. — [1]) Vgl. *ātrəm pairi.yaoždåənəm* Y. *1*. 1. — [2]) Zu BB. *10*. 267.

• j., g. **yaoždāh-** Adj. (auch fem.) 'vollbringend, vollkommen machend', mit Akk. verb.: *vanhuyā̊ čistōiš . . °dā̊* (NSf.) *mašyāi +aipī.zaʒəm vahištā gavōi vərəzyāṭaṃ* (sd.) "der guten Lehre; sie, die beste, vollbringt für den Menschen die künftige Geburt . ." Y. *48*. 5; — °*dā̊ mašyāi aipi.zaʒəm vahišta hā °dā̊ . . yā daēna māzdayasniš yō hvaṃ anhvaṃ yaoždāite humatāišča* . . ". . sie vollbringt (die künftige Geburt), die *mazd*. Religion (für den), der . ." V. 5. 21.
Zum V. *yaožda-*. — Pū. (zu Y. *48*): *yōždāsrīh i martumān pas hać zāyišn pahlum*, erl.: *pas hać zāyišn avināsīh pahlum*, (zu V. *5*): *yōždāsrīh kartan martum pākīh pa ruvān pas hać zāyišn pahlum*.

• j. *yaxštay-* m. 'Zweig'.
KompE. — ai. *yaṣṭáy-* m. 'Stab'[1]). — Pū.: *tāk*. — [1]) Nach dem ai. Wort muss das zu Grunde liegende arische *št* gehabt haben; Aw. *xšt* ist also sekundär, vgl. § *86* aE.

• j., g. **yat-** V. 'sich in Bewegung setzen'. Praes. 2 *yata-*, 24 *yataya-*, 30 (Kaus.) *yātaya-*; Perf. 1 *yayat-* : *yaēt-*[1]).

1) 'sich in Bewegung setzen', Perf. 'in Bewegung sein': *yayata dunmaṇ yayata . .*

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upa.āpəm (sd.) "agitatur nebula, agitatur .." V. *21.* 2[2]); zit. F. *4*g; — *yezi tē yaētataro* (3D.) F. *4*g[3]); — +*yaētušāδa* (AblS.) F. *26*[4]); — *yaētuš* (NS.?) F. *4*f.[5]); — *imā yaētušīš*[5] *zaoδrā* "diese Opfergüsse, die im Gang sind" Vr. *11.* 3. a) 'sich rühren sva. emsig tätig sein, eifrig sich bemühen um —' (Lok.): *vərəhuš sraošō .. hōča iδa yōiδwā* (NS.)[6] +*astū* ".. und der soll hier emsig tätig sein" Y. *27.* 6; — *yōi vō yōiδəmā* (1PPfA.) *dasəmē stūtąm* "indem wir (vielmehr) uns beeifern, euch Lobgesänge darzubringen" Y. *28.* 9[7]); verwendet *11.* 9, wo *yōi vō yaēδma*[8]). 2) Kaus.; a) 'in Gang setzen sva. zur Verwendung bringen': *yezi δriš* +*haδrānčō yātayante .. yezi āaṯ* (*δriš*) *nōiṯ* +*haδrānčō yātayanti* "wenn sie drei (*Barəsman*-Zweige) zugleich zur Verwendung bringen .." N. *88*[9]); — *yezi δriš* +*haδrākačibiš* +*yātayeinti .. yezi āaṯ δriš nōiṯ* [*δriš*] +*haδrākačibiš yātayeinti* N. *97*[10]). b) 'betreiben, sich befassen mit —, sich befleissigen': *tūm tā daiṅhāvō nipāhi yā huburəitīm yātayeiti* (statt Plur.) *miδrahe* "du schirmst dann die Länder, wenn sie sich der guten Pflege des *M.* befleissigen" Yt. *10.* 78. 3) 3SPfA. mit zurückweisendem *taṯ* (Sp. 616 u.) 'es ist dazu gekommen sva. man hat es dazu gebracht, es reicht dazu'[11]): *dātāča .. pasōuš* +*gərəbuš .. yezi taṯ yayata navāṯ taṯ yayata hurayāsčāṯ .. ".. wenn es dazu reicht; oder aber, wenn es nicht dazu reicht, .." A. *3.* 3[12]); 4[4], 5[2].

mit *frā* 1) 'sich heranbewegen, herzukommen': *yōi uvačibya snaiδīžbya frāyatayeinti vazəmna .. Y. 57.* 29[13]); — *mošu* (sd.) *taṯ ās .. yaṯ frāyatayaṯ .. aoi ząm* Yt. 5. 65. 2) 'Jemanden (Akk.) angehen um —' (Akk.): *aom narəm .. yō nā mazištəm yasnəm yazāite kasištəm* +*yasnāṯ frāyatāṯ*[14]) +*ahma* +*ya amərō spəntō* "den .. Mann, der (uns) das grösste Opfer spendet, (dabei aber) uns, die *ASp.*, um das geringste für sein Opfer angeht" Yt. *1.* 24 (?).

mit *ham*: s. **ham.yaētārəhō.*

ai. *yátati* 'er schliesst an' (usw.), *yātáyati*, *yetire.* — Pü.: verschieden, s. No. 2 ff. — 1) Vor Kons. auch mit *ōi*, § *297.* 1. — 2) Pü.: *rawēt awr pa rawišn.* — 3) Pü.: *hakar ān mat ēstēt.* — 4) Them.; Hds. °*šāta.* Pü.: fehlt. — 5) Pü.: *mat* (*ēstēt*). — 6) Pü.: *hač tō.* Sind die Worte *y° a°* einer verlorenen *Gāδā* entnommen? — 7) Pü.: *kē ō ē ī šmāk ayāwārih dahēt stāyītārān*; s. aber No. 8. — 8) Pü.: *kē mān hač šmāk mat ēstēt*; s. aber No. 7. — 9) Pü.: *hakar 3 apē ham hakanīn rawēnēnd*, erl.: *3 tāk rāst apē gīrēnd*; s. noch No. 10. — 10) Pü.: *hakar 3 pa hakanīn ō ham dārēnd*, erl.: *3 tāk rāst apē gīrēnd*; s. noch No. 9. — 11) Vgl. *tūtava.* — 12) Pü.: *hakar tuvānīk*, Sü.: *yadi tat prāptam*, Npü.: *har gāh ān dastgāh ast.* — 13) Pü.: *kē .. frāč rasēt.* — 14) Pü.: *frāč ham rasēm.* Lesung des Worts unsicher. Dst. ZA. *2.* 342 lässt *y° frāy°* aus.

• j. *yata-* Adj., PPfP.: s. *yam-*. KompE.

• j. +**yatay-**[1]) f. 'Sichhalten an —, Sichrichten nach —': °*tō* (LS.)[1]) *paurvačibya yaδa raδaēštā* "indem er sich an die beiden Vorausgehenden hält, (ist der Hund) wie der Krieger" V. *13.* 45 (?).

Zum V. *yam-*. — Vgl. *apayatōe, apayeitī.* — ai. *yátay-* f. 'Festhaltung'. — Pü.: *raftār ō pēš*, erl.: *vičīn kunēt.* — 1) So L 4, K 1. NA. *raftō.* Aber ein dem np. *raftan* entsprechendes Verbum fehlt dem Aw. Also ist *raftō* der Pü. zu danken, deren *raftār* zeigt, dass man *yatō* mit *aēiti* (1*ay-*) verband; vgl. Sp. Komm. *1.* 318. Wie sollte die Lesung *yatō* entstanden sein?

• j. **ya'tāra-** Adj. (fem. °*rā-*) 'welcher von beiden': °*tārō pourvō frāyazāite .. atārō* (sd.) .. Yt. *14.* 44; — °*rō paurvō .. °rō paurvō .. ahmāi .. V. 18.* 26; — °*tāra* (NSf., näml. *daiṅhuš*) *vā dim paurva frāyazāiti .. ātaraδra .. Yt. 10.* 9; — *yatāra* (NPm.) *vā dīš paurva frāyazənte .. ātaraδra .. Yt. 13.* 47.

Kompar. aus *ya-*[1]). — ai. vgl. *yatará-* Adj. — Pü.: *atār 1 kē.* — 1) Zum *ā* s. *katāra-*.

• p. **yad-** V.: s. unter *yaz-*.

• g. **ya'dā** (, j. *yaδa*) Adv. und Konjn. 1) zeitlich 'wann, wenn erst', mit fut. Konj.: *y° aēšąm kaēnā* (sd.) *ǰamaitī .. aṯ .. Y. 30.* 8; — *y° ašōiš maṅhyā vasō xšayā* (sd.) *aṯ .. Y. 50.* 9; — in indirekter Frage: *pərəsā avaṯ yaδā hvō yō .. δwāvąs* (sd.) *.. y° hvō anhaṯ Y. 31.* 16. 2) bedingend 'wenn, sofern', mit Konj.: *y° ašəm zəvīm* (sd.) *anhən .. Y. 31.* 4.

Ableit. — ai. *yadā* Adv.; § *252.* 6. — Pü.: (*ka*) *pa ān dahišn*, Sü.: *evam*[2], *yadi dānena, evaṃ tayā dātyā.*

• p. **yadā-** f. — ? —: *kāra*[h] *pārsa*[h] *hya*[h] *viδāpatiy hačā °dāyā fratarta*[h] *hauv hačāma*[h] *hamiδ'iya*[h] *abava*[h] Bh. *3.* 5.

Angebl. zum V. *yad-*; s. die Litt. unter *fratarta*[h].

• j. **yaδāṯ** Adv. 'woher', Korrelat von *taṯ* 'dahin' (Sp. 630 o.): +*niš* +*taṯ paiti*

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druxš nāšāite (Sp. 1067 m.) *y° aiwičāṯ ǰaymaṯ* ". ., von wo sie herzugekommen war" Yt. *19*. 12.

Ableit. aus **yaδa* (= ar. **ǰa-dha*) 'wo'; vgl. *²aδāṯ*.

• j. **yaδōiṯ** Konjn. 1) 'sofern', mit Praes.: *y° aēte framarənti* ⁿ*yaδōiṯ*[1]) *ratufryō* "sofern sie die Gebete sprechen, sind sie *r*." N. *52*; *83*. a) mit Opt.; im Nachsatz *aδa*: ⁺*y°* ⁺*naēməm* ⁺*yārə* ⁺*gāδā asrāvayō hyaṯ aδa* . . "sofern er ein halbes Jahr lang die *G*. aufzusagen unterlässt, so . ." N. *44*. 2) 'auf dass', mit Konj.: *barəzištaēšva paiti gātušva . . y° dim avazanaṇ* (sd.) V. *6*. 45. 3) 'bis dass', mit Opt.: *vīspəm ā ahmāṯ y° upa.ǰasōiṯ . . tanūm* V. *6*. 27. 4) 'als ob', mit Konj.: *nōiṯ vərhō . . šyaoδnəm vərəzyeiti y° . . puδrahe frā naēzəm* (sd.) *nasūm pačāṯ* . . V. *16*. 17.

Komp.: **yaδa*+*iṯ*. — Pü. (dRn.): *ka ētōn*, fehlt, *čand ka, čāgōn, tāk ka, čāgōn ka*. — [1]) Ob *aδōiṯ*? oder *aδa* (s. l., 5 c)? Pü.: *ētōn*.

• p. **ya'diy**, j. **yeδi**[1]), **yeiδi**[1]) Konjn. I) ‖ zeitlich 'zu der Zeit als': *viyaxnahya māhyā 14 raučabiš δakatā āha*ʰ *y° udapatatā* Bh. *1*. 11. II) bedingend 'wenn, sofern'; 1) mit (futur.) Konj., a) vor dem Hauptsatz: ‖ *y° kāra*ʰ *pārsa*ʰ *pāta*ʰ *ahatiy . . šiyātiš . . nirasātiy* . . D. 5. 3; — *y° avaδā* ⁺*maniyāhay . . imam pārsam kāram pādiy* D. 5. 3; — *y° imām dipim vaināhy . . utā parikarāhidiš a*ʰ*ura*ʰ*mazdā δuvām daušta bīyā*ʰ Bh. *4*. 16; 17, 10, 11; ‖ — *°iδi zī . . aēte vāčō ustəme urvaēse gayehe framravāi* (2S.) *pairi tē tanava . . urvānəm* . . Y. *71*. 15; — im Nachsatz steht *aδa*: *°iδi zī hvarə nōiṯ uzuxšyeiti aδa daēva vīspā mərənčinta* "wenn (einmal) die Sonne nicht aufgehen wird, dann werden die *D*. alles zu nichte machen" Yt. *6*. 3. α) ‖ mit ²*°patiy* (sd.) 'wenn etwa': ⁺*yadipatiy* ⁺*maniyāhay*: *čiyaʰkaram* (sd.) . . *patikaram dīdiy* D. *6*. 4. b) ‖ hinter dem Hauptsatz: *martiyaʰ hyaʰ draujanaʰ ahatiy avam* ⁺ʰ*ufrasatam parsā y° avadā* ⁺*maniyāhay: dahyāušmaiy duruvā ahatiy* Bh. *4*. 5. 2) mit Opt.; a) die Annahme wird als künftig möglich hingestellt; im Nachsatz steht der Opt.: *°δi zī mā mašyāka . . yazayanta . . frā šušuyaṇ* Yt. *8*. 11, *10*. 55 (*°iδi*), 74; — *°iδi zī mā mašyāka . . yazayanta . . avi maṇ avi.bawryaṇ . . aojō* Yt. *8*. 24. b) die Aussage geht auf die Vergangenheit und widerspricht der Wirklichkeit; im Nachsatz steht α) der Opt.: *°δi zī azəm nōiṯ daiδyaṇ . . tištrīm . . pairika yā dužyārya . . pairiδnəm* (sd.) . . *ava.hisiδyāṯ* Yt. *8*. 52 ff. β) der Konj.: *°iδi zī azəm nōiṯ daiδyaṇ asō rāmō.dāitīm nōiṯ kudaṯ.šāitīm* (sd.) *vīspō anhuš . . airyanəm vaēǰō frāšnvāṯ* V. *1*. 1. 3) mit Inj.[3]); wie bei 2 b; im Nachsatz der Opt.: *°iδi zī mē nōiṯ daiδīṯ* (Sp. 713 u.) *upastaṇ . . nōiṯ mē* ⁺*ārhāṯ.təm* ⁺*pasu* ⁺*vīra* Yt. *13*. 12. An zerstörter Stelle: ‖ *y°* Bh. 5. 5.

ai. *yádi*; § *252*. *8*. — Vgl. ²*yezi*. — Pü. (für *y° zī*): *čē hakar*[2]), Npü.: *čirā agar*, Sü.: *yato yadi*. — [1]) Stets mit folgendem *zī*. — [2]) So auch – at statt am t – Yt. *6*. 3 zu lesen? — [3]) Unsicher; s. aber *yaδā*, Sp. 1245 o.

• j. **ya'δa**, j., g., p. **yaδā** Adv. und Konjn. Die korrelativen Demonstrativa (Stverz.), die im übergeordneten Satz erscheinen, ferner *°čiṯ*, *°čiy* (Stverz. Sp. 590), das hinter *y°*, und *maṇayən* (*ahe* oder *bā*; Stverz. Sp. 1123 m.), das in Verbindung damit auftritt, sind durch Sperrdruck hervorgehoben. I) vergleichend; 1) die Aussage des *y°*-Satzes gilt als wirklich: 'wie, so wie, gerade wie, entsprechend dem wie, in dem Masse wie; als'; dabei kann die Aussage im *y°*- und im übergeordneten Satz 1) verschieden, 2) gleich sein, in welchem Fall das Praedikat meist nur einmal gesetzt ist. A) im **Ap.**; zu 1) *tyaʰšām adam aδaham avaʰ* ⁺*akunavayaⁿtā y° mām kāmaʰ āhaʰ* "was . ., das taten sie, so wie es mein Wille war" D. *6*. 4; *17*. 3; — *°δāšām hačāmaʰ aδahyaʰ avaδā* ⁺*akunavayaⁿtā* Bh. *1*. 8; — *y° mām kāmaʰ avaδā diš akunavam* Bh. *4*. 4; — *iyam yuviyā* (sd.) *akāniy* ⁺*avaδā* ⁺*y° adam niyaštāyam* D. *17*. 3; — *adam kāram* ⁺*gāδavā avāstāyam y° paruvam čiy* (näml. *āhaʰ*) *avaδā* Bh. *1*. 14; 14². zu 2): *avaišām naiy astiy kartam y° manā* (näml. *astiy kartam*) Bh. *4*. 9. B) im **gAw.**; zu 1): *kā īštīš* (sd.) *šyaoδanāi . . y°* ⁺*vā* ⁺*haxmī* (sd.) Y. *34*. 5; — *aδā nō anhaṯ y° hvō vasaṯ* (sd.) Y. *29*. 4; — *yōi īm vō nōiṯ iδā maδrəm vərəšəntī* (sd.) *y° īm mānīčā vaočačā* Y. *45*. 3; — *yōi īṯ aδā vərəzyaṇ y° īṯ* (Sp. 367 o.) *astī* Y. *35*. 6; — *y° tū ī . . mānghāčā vaočasčā . . yā vohū aδā tōi dadəmahī* Y. *39*. 4; *35*. 6; — ⁺*y°* ⁺*āiš* (Sp. 9 u.) *iδā vərəšaitē yā dātā anhōuš*

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. . *ratūš šyaoϑanā razištā* (sd.) Y. *33.* 1. zu 2): *y° ahū vairyō* (sd.) *aϑā ratuš ašāṭčiṭ hačā* . . *dazdā* (sd.) Y. *27.* 13; — sva. 'so gut wie': *mīždəm* . . *hyaṭ mōi* . . *apivaitī haurvātā amərətātā y° hī taēibyō dāərhā* (sd.) Y. *44.* 18. c) im jAw.; zu 1): *y° vaši* (sd.) . . *+aδa arəhō ašava* Y. *71.* 16; — *aϑa ǰamyāṭ y° āfrīnāmi* SrB. 5; — *yimō avaϑa kərənaoṭ y° dim +išasaṭ ahurō* V. 2. 32; — *aēvaϑa* (sd.) *bā* (näml. *asti*) . . *y° tūm* . . *vašərəhe* V. 5. 17; 7. 52 PüZ.; — *y° nō dātā* . . *aϑā nā ϑrāzdūm* Y. 58. 5; F. 4 a; — *avavatąm sraya y° diδayatąm zaošō* (näml. *asti*) Yt. *17.* 11; — *kəhrpa avavata +sraya* (sd.) *y° dāmąn sraēštāiš* (näml. *hənti*) H. 2. 9; V. 7. 2, Yt. *10.* 143 Gl.; — *narəm* . . *maṭ avabyō daxštābyō y° āϑrava* V. *13.* 22; — *yeδi zī mā mašyāka* . . *yazayanta y° anye yazatāərəhō* . . *yazinti* (sd.) Yt. *8.* 11; — *yōi aipi.kərəntənti vīspəm dušmatəm* . . *mąnayən ahe y° ātarš huškəm aēsməm* . . *aipi.kərəntaiti hāvayeiti* (sd.) *dažaiti* Y. *71.* 8; — *us* . . *iristəm barayən mąnayən ahe y° nā dāityō +dāityāi* (sd.) *+bairyeitiča* . . V. 5. 40; — *upa hē gaonəm baraiti mąnayən ahe y° nā fryō fryāi vantaoe* . . *gaonəm vā avi ava.baraiti* V. 3. 25; — *mąnayən ahe daēna* . . *narš ašaonō framərəzaiti vīspəm dušmatəmča* . . *y° vātō* . . *ϑwāšəm dašināṭ pairi framərəzōiṭ* V. *3.* 42; — *tē mąm avaϑa vərənənte y° anyāščiṭ aršānō avi xšudrā xšaϑrišva hąm.vərənavainti* V. *18.* 32; — *āvistəm y° dīš āvaēδayaṭ ahurō* Vr. *11.* 19[2]; — *aiϑhā zəmō pāšnābya vīspara zastaēibya vīxaδa mąnayən ahe y° nū mašyāka +xšvisti zəmē vīšāvayeinte* V. 2. 31; 7. 55; — *vərəϑraγnō avi imaṭ nmānəm* . . *xᵛarənō pairi.vərənavaiti* (sd.) *y° hāu maza mərəγō saēnō y° ave awrā* . . *gairīš nivānənti* (sd.) Yt. *14.* 41; — *y°* . . *hvarəxšaētəm tarasča haraṃ* . . *frača āiti* . . *avaϑa azəmčiṭ* . . *ājasāni tarasča arəhe mainyāuš* . . *zaošą* Yt. *10.* 118; — *mąnayən bā* . . *aētəm dātəm yim vīdōyūm* . . *upairi anyāiš sravāiš* . . *y° zrayō vouru.kašəm upairi anyā āpō* . . *y° masyayā āfš kasyərhąm apąm +avi.frādavaite* (sd.) . . *y° masyayā vana kasyərhąm vanąm aiwi.vərənvaiti* . . *y°* (*asma*) *imąm ząm āča pairiča bvāva* V. 5. 23 ff.; — *y° aētahe frastərənāiti aϑa aētahe paiti.barōiṭ* N. 70; *12, 68*; — *y° vātō* . . *vīspəm ahūm* . . *frāδatiča varəδatiča* . . *avaṭ hō nā arəhuyete* A. *4.* 6; — *y° aštiš paityahmi aϑa bunəm ā* F. *4* a (?); — s. noch Anhang. a) mit folgendem *kaϑača* 'wie auch immer': *inǰa mē urvisyatəm* . . *y° kaϑača* . . *ās zaošō mana* Yt. *19.* 82; V. 2. 11; — *y° kaϑača dahmō staota yesnya haurva daδāiti* . . *aϑa ratufriš* N. *37.* zu 2); a) der *y°*-Satz ist vollständig: *aoi mąm* . . *stūiδi y° mā* . . *saošyantō stavąn* Y. *9.* 2; — *aϑā +azəmčiṭ* . . *daēvāiš sarəm vīmruyē °ϑā anāiš vyāmrvītā* . . *zaraϑuštrō* Y. *12.* 6; — *yō anu aēšąm* (sd.) *barəsma +frastərənte y°* . . *ǰāmāspō +frastərənaēta* N. *89*; Yt. *13.* 41; — *baoδəm avaϑa fratərəsənti y° mazši* . . *vəhrkaṭ +fratərəsaiti* V. *19.* 33; *18.* 55; — *vindāi yānəm y° vindaṭ* (näml. *yānəm*) *vaδayanō* V. *19.* 6; — *mā ϑwā* . . *bandayāṭ y°* . . *bandayaṭ* . . *fraərasyānəm* Y. *11.* 7; — *nōiṭ mašyō* . . *aoǰō* (sd.) *vərəzyeiti dužvarštəm y° miϑrasčāṭ* . . *vərəzyeiti hvarštəm* Yt. *10.* 106; 106[2]. b) im *y°*-Satz ist das Praedikat weggelassen; die verglichenen Nomina stehen im gleichen Kasus: *sraēvištō bavāhi y° mazdā* Az. 2; *1–7*[29], Vyt. 2–5[12]; — *yō hištaite vīdiδvā y° sāsta* Yt. *14.* 13; — *yō avavaṭ xšvaēwō vazāite* . . *y° tiγriš* Yt. *8.* 6; — *paiti xᵛarəϑa xᵛaraiti y° āϑrava* V. *13.* 45; — *mąnayən ahe y° vīš aēm* (näml. *asti*) Yt. *13.* 2; V. *13.* 45–48[28]; — *mąnayən bā* . . *nasuš zgaϑaite y° išuš* V. *9.* 46; 46, *8.* 69, 22 PüZ.[2] (?); — *nōiṭ mašyō* . . *aoǰō surunaoiti* . . *y° miϑrasčiṭ* Yt. *10.* 107[1]); — *mərənčaite vīspąm daiϑhaom y° satəm kayaδanąm avavaṭ ašava.ǰačiṭ* Yt. *10.* 2; — *ǰahikayāi* . . *yeϑhe +frafravaite manō y° awrəm* Y. *9.* 32; — *pasča yārə.drāǰō vasō xᵛarəϑā arəhən* . . *hamaϑa* (Stverz.) *y° paračiṭ* V. *6.* 43; usw.; — *yaϑa* (zu VI 3) *azəm avata vərəϑra hačāne y° vīspe +anye aire* Yt. 5. 69; — *mā mē y° +gaoš drafšō* . . *+vārəma +čaire* (sd.) Y. *10.* 14; — *yō mąm* . . *dārayehi y° tāyūm* Y. *11.* 3; — *azəm* . . *daδąm aom stārəm* . . *avāntəm* (Sp. 952 m.) . . *y° mąmčiṭ* Yt. *8.* 50; — *yō y° puϑrəm taurunəm* (sd.) *haoməm vandaēta mašyō* Y. *10.* 8; — *azəm* . . *tā nipayemi* . . *y° pasūm* (Obj.) *pasu.vastrəm* (Subj.) Yt. 5. 89; — *tištrīm* . . *yim ratūm* . . *stāraṃ fradaϑaṭ ahurō* . . *y° naraṃ zaraϑuštrəm* Yt. *8.* 44; — *yaṭ kərənaoiti driγaoš havaṭ.masō manō y° raēvastəmahečiṭ* Y. *10.* 13;

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— *yeṅhā̊ ainikō brāzaiti y° tištryō.stārahe* Yt. *10.* 142; — *ahe zī nā* +*sravaṅhō* +*aframaṅrenti* (sd.) *āstryeite y° gāϑanaṃčiṯ* N. 22; — *avaϑa hē bažšazəm* (sd.) *upōisayəṅ y° dahmāičiṯ* V. *13.* 35; — *asti šē haēm y° aϑaurune* V. *13.* 44; 44[7]; — *aiti šē haēm y° tāyaoš* V. *13.* 47; 45–48[7]; — der Vergleich ist unvollständig ausgeführt: *aēta yasna .. paiti ava.jasa .. avaṅhe .. yaϑa* (zu V) *tē vīspe aurvanta zazvā̊ṅha paiti.jasaṅ y° kavōiš vīštāspahe* ".. auf dass all (meine) Helden siegreich heimkehren wie (die) des *KV.*" Yt. *5.* 132; — *yaϑa* (Sp. 1245 m.) *tanūm raočayeiti y° mā̊ṅhō* ".. (ipsius) corpus .. velut (corpus) lunae" Yt. *10.* 142; — s. noch Anhang. α) mit [1]*vā*: *yaϑa* (Sp. 1246 o.) *īza vāčīm nāšīma y° vā saošyantō* Y. *70.* 4. Anhang zu I c (jAw.). *1)* Vor *y°* steht ein Komparativ (oder ein komparativähnliches Adjektiv), allein oder mit *ahmāṯ* (Sp. 297 u.); zu 1): *aojastara varəδayete y°* ('als') *para ahmāṯ as* V. *9.* 48; — *yimō .. zaṃ vīšāvayaṯ .. ahmāṯ masyehīm y° para ahmāṯ* V. 2. 11; — *tā̊šča tē mraomi .. ǰaϑwō.tara y° ažayō* (näml. *hənti*) .. *y° vā vəhrkā̊ṅhō* V. *18.* 65; 65[2]; — .. *xraosyō.tara* (sd.) *ča .. ahmāṯ .. hvō urva parāiti .. y° vəhrkō vayōi* (sd.) *tūite* .. V. *13.* 8; P. *33*; — *imaṯ vaṅhō imaṯ srayō y° tūm .. vašaṅhe* V. 5. 21 (?); — *fravašayō .. yā̊ masyehīš ahmāṯ .. y°* ('als dass') *vača framravāire* (sd.) Yt. *13.* 64[2]); — *nāirivaite .. ahmāṯ pourum framraomi y° mayavō* (sd.) *fravāxšōiṯ* V. *4.* 47 (?)[3]). zu 2 a): *nōiṯ mašīm .. masyā̊ hačaite āsnō xratuš y° mīϑrəmčiṯ .. hačaite āsnas čiṯ xratuš* Yt. *10.* 107. zu 2 b): *hāuča .. vohu manō ǰāgərəbuštarō aṅhaṯ yō .. y° hāu yō* .. V. *4.* 48; F. *3* f, V. *13.* 42, 43; — *staotārəm vaṅhaṅhəm .. aoxta ahurō .. y° ašəm yaṯ vahištəm* Y. *10.* 9; — *nazdyō ahmi .. vīspahe aṅhāuš* +*manā̊sča .. y° ā̊ṅha hača* +*gaošačibya y° vā gaoša hača* +*ϑraṅhibya* (sd.) P. *28*; — *vīsāne* (*ahmāṯ pourum framraomi*) *y° ṅvīsāi* V. *4.* 47; 47[2]; — *dačvayasnačibyō paurvō āmayayanta y° mazdayasnačibyas čiṯ* V. 7. 37. *2)* *y°* mit einer Mass- oder Wertangabe 'so viel (, gross, weit, wertvoll usw.) als ..'; zu 1): *avavaṯ taδa y° čaϑwārō ərəzavō* V. *9.* 29; — *yaṯ hē hanǰasaiti y° čaϑrušum* +*yārə* N. *42*; *43*; — *nōiṯ haomō hutō axtiš .. nōiṯ* +*nasuš.avabərətō* (sd.) *ava aēte ahuta y° čaϑwīrō ərəzvō* V. *6.* 43; — *yō astəm upaṅhərəzaiti .. +avaṯ aipi y° kasištahe ərəzvō fratəməm ṯbišiš* V. *6.* 10; 12, 14, 22; — *yasča .. avavantəm masō vīkānayāṯ y° hē tanuš aṅhaṯ* V. 7. 51; — *xrūm aiwi.vaēnaiti avavaṯčāṯ y° sūkayā̊ naēzəm* (näml. *asti*) Yt. *14.* 33; 33, V. *8.* 11, 39, 76, *9.* 29; — *yō vastrəm upaṅharəzaiti .. avavaṯ aipi y° narš* +*āϑravana* (näml. *stō*) V. *8.* 23; 24 f.[2]; — *avavaṯ šātōiš urva* +*išaiti y° vīspəm imaṯ* (näml. *asti*) *yaṯ ǰuyō aṅhuš* (näml. *išaiti*) H. 2. 2; — *pairi dim tanava .. urvānəm .. avavaitya .. y° īm zā̊* Y. *19.* 7; zit. F. *4* a; — *yeṅhe avavaṯ .. tāṯā̊ āpō ava.barənte y° vīspā̊ imā̊ āpō* (näml. *hənti*) Yt. 5. 15; — *yaṯ mē avavaṯ dačvayasnanaṃ niǰatəm y°* +*sārəma* +*varəsanaṃ* (sd.) *barāmi* Yt. 5. 77; — zu 2 b): *arəδvīm .. yā asti avavaiti masō y° vīspā̊ .. āpō* Y. *65.* 3; — *nitəmačiṯ .. stāraṃ* (sd.) *y° narš .. vaγδanəm* F. *4* a. α) insbesondere auf eine Frage mit *čvant-* antwortend: *čvaṯ hača paourvačibya? y° ϑrigāim* V. *9.* 9; 8[2], 10; — *čvaṯ yavaṯ ərəzatəm? .. y° aspahe aršnō pərəska* (sd.) V. *14.* 11; 11; — *čvaṯ ..? y° varšnahe kəhrpahe dūuš* (Sp. 674 m.) N. *106*; +*86*; — *čvaṯ nā .. xšāudrinaṃ payaṅhaṃ paiti.barāṯ? y° ϑriš x^v^arəma* N. *67*; *66*[3]; — *čvaiti .. +zəmana aṅhaṯ? y° gāuš fravaiti* N. *17*; — *čvaiti* [x]*ātšaya? y° .. gāmą dvača* +*dasaϑa* +*antarəϑwaṃ* (sd.) F. 27 a. 2) die Aussage des *y°*-Satzes ist angenommen: 'wie wenn, als ob'; uzw. 1) sie wird als möglich oder denkbar hingestellt; nur c) im jAw.; a) mit Opt.: *hō maṃ avaϑa vərənaṃ niǰainti* (sd.) *y° vəhrkō .. barəϑryāṯ hača puϑrəm niϑdarə.dairyāṯ* (sd.) V. *18.* 38 — *y° .. nmānō.paitīm paiti tarō.piϑwəm daiϑyāṯ aϑa āstryeiti* V. *13.* 20; A. *3.* 7; — *tā̊ yūiδyeinti .. mąnayən ahe y° .. raϑaēštā̊ .. hača šaēṯāṯ* (sd.) .. *paiti.ynīta* Yt. *13.* 67; — *tā̊ hē snaiϑišča varəϑasča .. vīsənte pairi .. drujaṯ .. mąnayən ahe y° nā satəmča .. +paršanaṃ* (sd.) +*niǰatəm hyāṯ* Yt. *13.* 71. b) mit Inj.: +*stərənaoiti ana avavaṯ starəm .. y° narəm ašavanəm .. nasuš aoi ava* +*ϑravīṯ* (sd.) P. *23.* c) mit Praes.: *čvaṯ ahmāi naire mižδəm aṅhaṯ ..? .. y° .. baēvarə ātrəsaokanaṃ dāitīm gātūm avi ava.baraiti* ".. als ob er .. hinzu brächte" V. *8.* 81. d) ohne Verbum: *tā̊ dim ava ni-*

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frāvayente mąnayən ahe y° nā mərəγō huparənō (sd.) Yt. *13.* 70; — *tāpayeiti mąm aša vahišta mąnayən ahe y° ayaoxšustəm* ".. als wäre es geschmolzenes Eisen" Yt. *17.* 20; 20. 2) sie geht auf die Vergangenheit und widerspricht der Wirklichkeit; nur A) im **Ap.**; mit Inj.: *adam hamataxšaiy .. y° gaumāta^h .. viϑam tyām amāxam naiy parābara^h* "ich wirkte und schaffte .., als ob *G.* .. unser Haus (überhaupt) nicht beseitigt hätte" Bh. *1.* 14[4]. II) zeitlich 1) 'wie, als'; A) im **Ap.**: *artavardiya^h .. ašiyava^h pārsam; y° pārsam parārasa^h raxā nāma^n vardanam .. avadā hauv vahyazdāta^h .. hadā kārā .. āiša^h* ".. als er nach Persien kam, .." Bh. *3.* 6; 2. 6, 12; — *abiy bābirum y° naiy upāiyam* (Sp. 150 u.) *zāzāna^h nāma^n vardanam* .. Bh. *1.* 19 (?); — *y° ka^n būjiya^h bardiyam avāja^n kārahyā naiy azdā* (sd.) *abava^h tya^h* .. "als *K.* den *B.* tötete, da wurde .." Bh. *1.* 10; — im Nachsatz folgt *pasāva^h*: *y° hauv kāra^h parārasa^h abiy vištāspam pasāva^h* .. Bh. *3.* 1; *1.* 10, 16, 2. 7, 10, D. *6.* 4. a) *pasāva^h y°* 'nachdem, postquam': *ima^h tya^h adam akunavam pasāva^h y° xšāyaϑiya^h abavam* Bh. *1.* 15; 10, *4.* 2. 2) 'sowie, sobald als, wenn'; c) im **jAw.**: *miϑrəm .. yō paoiriš vaēiδiš* (sd.) .. *frāδāiti .. y° tanūm raočayeiti* Yt. *10.* 142; — *aēlahe šyaoϑnahe y° vaēϑənti* (sd.) *y° aētahmi arəhvō* (näml. *vaēϑənti*) .. *anusō pārəm mərəzəm* (sd.) *ava.hištāt* V. *4.* 53; 50–52[3]. 3) 'bis dass', mit (fut.) Konj.; c) im **jAw.**: *atčit ahmāt y° apəməm .. arəhat nivāitiš* (sd.) Y. *10.* 16. III) örtlich 'wo'; c) im **jAw.**: *staomi zəmō y° raoδahe .. čarānəm* (sd.) Y. *10.* 4; — *mā .. ahmi nmāne .. frīm vaočata mąm yim ahurəm mazdąm y° mē nōit ātarš .. fryō arəhat* P. 17; — *ābyō daiṅhubyō srvištō y° aēm bavaiti yaštō* Yt. *8.* 47; *13.* 34; — *yasə tąm daḫyūm āčaraiti y° hubərətō +baraite* Yt. *10.* 112; — *have asahi .. y° asō .. aiwišitōe daδāra* (sd.) Yt. *13.* 67 (?); — *yī avaδāt fraxšayeite y° zrayō yat kąsaēm* (sd.) .. *y° gairiš yō ušδā* (näml. *asti*) Yt. *19.* 66; — im Sinn des LP.: *tā* (Sp. 619 m.) *daiṅhīvō tē +hamərəϑe y° dužbərəntō +baraite miϑrō* Yt. *10.* 48. IV) Ursache oder Mittel angebend 'weil; dadurch dass, insofern als'; A) im **Ap.**, mit dem Korrelat *avahyarādiy*: *avahyarādiy a^hura^h-mazdā upastām abara^h .. y° naiy arika^h āham* Bh. *4.* 13. c) im **jAw.**: *išavasčit aēšąm .. ašəmnō.vīδō bavaiti y° grantō .. miϑnāiti miϑrō* Yt. *10.* 39; — *y°* ('insofern als') *ašai xšaϑrəm čīnasti* (Sp. 430 u.) *°ϑača² .. ϑrāyō ṭkaēša* Y. *20.* 3; — *avaϑa saošyąs y° vīspəm ahūm .. sāvayāt* Yt. *13.* 129; 129, 142; — *aδa ātarš zasta paiti apa.gəurvayat y° ažiš biwivārəha* (Sp. 971 o.) Yt. *19.* 48; 50; — *tā nō ama .. uzjamyąn yā staota yesnya y° hīš fradaϑat mazdā .. pāϑrāi ašahe gaēϑanąm* ".. sollen sich einstellen .., weil sie ja *M.* geschaffen hat die Welt des *Aša* zu schützen" Y. *55.* 3; — *naēčiš aδa .. sūš* (sd.) *+y° hīm ādarə mašyāka* FrD. *3*; — *tā nō dāta tā ərəzvāna* (sd.) *fravaočāma .. y° īza vāčim nāšīma yaϑa* (Sp. 1243 o.) .. ".. weil wir mit Eifer als Träger .. dienen möchten wie .." Y. *70.* 2–4. V) die Folge oder den Zweck angebend 'so dass; auf dass, damit'; B) im **gAw.**; es folgt Konj.: *at nī .. dazdyāi hākurəmā* (sd.) *y°* ('damit') *nī ā vohū jimat* (sd.) *manarəhā* Y. *44.* 1; — *at .. dadāt ārmaitiš ąnmā* (sd.), *aēšąm* (sd.) *tōi ā arəhat y°* ('so dass') *ayarəhā* (sd.) *ādānāiš +paouruyō* Y. *30.* 7; — *at tat mōi daxštəm dātā .. maēϑā* (sd.) *y°* ('auf dass') .. *urvāidyā .. ayenī paitī* Y. *34.* 6. c) im **jAw.**; es folgt a) Ind. ('so dass'): *asti zī ana avavat uxδata* (sd.) *y° .. vīspō arəhuš .. nī iriϑyąstātat* (sd.) *haraite* Y. *19.* 10; — *yat .. aiwi.sačārəš dāitīm yasnəmča .. y° hē asti dāityō.təmō yasnasča* .. Yt. *8.* 56; Y. *68.* 7; — *daϑat ahmāi .. āyaptəm y° tā uparəhačat* .. Yt. *15.* 4. b) Konj. (Inj., Imp.)[5] 'auf dass': *frōit mē tat nąma framrūiδi .. y° azəm taurvayeni vīspe daēva .. y° taurvayeni vīspe yātavō yat mąm naēčiš taurvayāt* Yt. *1.* 5 f.; *10.* 34[3], *14.* 58[3], *15.* 56; — *vərəuhīšča ašayō* (näml. *āfrīnāmi*) .. *y° nō mazištāšča .. ašayō ərənavante* Y. *52.* 3; — *mrūiδi vačō .. y° tē arəhən yaštā āpō* FrW. *1.* 1; — *hā hē maiδim nyāzata °ϑača hukərəpta fštāna °ϑača arəhən nivāzāna* Yt. *5.* 127; — *y° nō ārəhąm* (3P.) *šyātō manā .. x^vāϑravaitīš tanvō +hənto* (3P.)[5] *ākāsčōit* (sd.) *āhūire .. jasəntąm* Y. *60.* 11; — *āča nō jamyāt avaiṅhe .. y° ϑwā +aiwišayama .. bərəγmya.šaētəm* (sd.) Yt. *10.* 77; — *x^varənō .. yat asti ahurahe mazdā y° dāmąn daϑat .. pouruča vohuča*

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Yt. *19.* 9 f. c) es folgt Opt.: *ātrəm .. vīča barəiṯ vīča šāvayəiṯ y° āsištəm frāvayəiṯ* (sd.) V. *8.* 75; — *tā hē snaiϑišča varəϑasča .. y° nəiṯ .. karətō .. nəiṯ vazrō .. avasyāṯ* Yt. *13.* 71 f.; — +*aϑa* +*nā āxšta buyan* +*y°* +*nā buyāṯ hvāyaonāŋhō pantānō* Yt. *16.* 3. d) das Verbum fehlt: *dāityō* +*ainyō havanō* (sd.) +*dāityō* +*ainyō y°* +*va dāityō hita* N. *107.* VI) einen Inhaltssatz einleitend; 1) 'wie' in indirekter Frage; B) im **gAw.**; es folgt a) Konj.: *vīdyāṯ* (sd.) *saošyaṇs y° hōi ašiš aŋhaṯ* Y. *48.* 9; — *pərəsā .. yā išudō dadəntē dāϑranam* (sd.) .. *y° tā aŋhən* Y. *31.* 14. b) Opt.: *ərəš vīčidyāi* (sd.) *y° ī srāvayaēmā* Y. *49.* 6. c) das Verbum ist weggelassen; *taṯ ϑwā pərəsā .. nəmaŋhō ā y° nəmō* (sd.) *xšmāvatō* Y. *44.* 1. c) im **jAw.**; a) mit dem Praet.: *aēva tē .. framrava .. y° mē ǰasən* +*avaiŋhe y° mē barən upastam* Yt. *13.* 1; 19². b) das Verbum ist weggelassen: *yeŋhe ïϑa mazdā yasnəm čīnasti y° dāta* (Sp. 726 m.) *ahurahe* (näml. *aŋhaṯī*) Y. *21.* 1. 2) 'ob' in indirekter Frage; es folgt Konj. (oder Inj.); nur B) im **gAw.**: *vīspā tā pərəsaṇs .. y° .. gam vīdaṯ* (sd.) *vāstryō* Y. *51.* 5; — *pərəsā avaṯ y° hvō yā .. ϑwāvaṇs* (sd.; näml. *aŋhaṯ*) .. *yadā hvō aŋhaṯ* Y. *31.* 16. 3) 'dass'; A) im **Ap.**: *ᵡa*ᵏura*ᵏmazdiyaᵏ taiyiyaᵏᵡ* (sd.) *y° imaᵏ hašiyam naiy duruxtam* (Sp. 767 m.) *akunavam* Bh. *4.* 7 (?). B) im **gAw.**: *kē hvō yā mā .. čōiϑaṯ .. y° ϑwā zəvīštīm uzəmōhī* (sd.) Y. *46.* 9; — *paourvīm dazdē gaēmčā aǰyāitīm* (sd.) *čā °ϑāča aŋhaṯ apōmam* (sd.) *aŋhuš ačištō drəgvatam* Y. *30.* 4. c) im **jAw.** den Inhalt von *āyapta-* (sd.) angebend; es folgt a) Konj.: *avaṯ āyaptəm dazdi mē .. y° azəm hāčayene* .. Yt. 5. 18; 22², 26², 30, 54, 58, 69, 105, 117, 130, *15.* 3, 32; — *dazdi mē .. taṯ āyaptəm yaṯ bavāni aiwi.vanyā vīspe dačva .. y° azəm nəiṯ tarštō frā.nmāne ..* Yt. *9.* 4; 9², 18, 22, 26, 30³. b) Ind. (?): *avaṯ āyaptəm dazdi mē .. y° azəm avaṯ xᵛarənō apayemi* Yt. 5. 42. VII) bedingend 'wenn, sofern'; nur c) im **jAw.**: *hačaŋuha* +*mē* +*ana .. y° vaši* "geh mit ihm .., wenn du willst" N. *9*; — +*ǰarōiš* +*haoməm .. y° ϑrisarəm* (sd.; näml. **ǰarahi*) *nitəməm* (näml. *ǰarōiš*) P. *29.* VIII) sva. 'das heisst, das besagt, will sagen'; nur c) im **jAw.**; 1) in der exegetischen Litt. hinter ²*kaēš-* (Sp. 430 f.): *dazda manaŋhō para īm ïϑa manaŋhe čīnasti* (sd.) *y° fradaxštārəm manaŋhe* Y. *19.* 13; 14 (?); — *yāŋhəm .. yasnəm .. para.čīnasti* (sd.) *y° vahməm amərštatibyō* Y. *21.* 2; *20.* 1, 2 (?); — *hātam yasnəm čīnasti y° haϑbīš jīǰišam* (sd.) Y. *21.* 1 f. (?). 2) die Antwort auf eine Frage mit *kaϑa* (Sp. 435 m.) einleitend: *kaϑa* (sd.) *aēvō.gāim? y° ϑripaϑəm* V. *9.* 8; 9; — *kaϑa* (sd.) *ϑrigāim? y° gāman hančayata* V. *9.* 9; — *kaϑa* (sd.) *nīš.nāšāma? y° hīš ǰanāma* Y. *61.* 5. IX) *y°* vertritt attributiv eine Form des lat. qualis, uzw. insofern das Substantiv, das man im Hauptsatz erwarten sollte, in den *y°*-Satz gezogen ist (vgl. Sp. 1204 m.); B) im **gAw.**: *aṯ vā vīspēng āyōi y° ratūm ahurō vačdā .. asayā* (sd.) ". . (talis) qualem arbitrum *Ahuras* novit sva. (talis) arbiter qualem .." Y. *31.* 2. c) im **jAw.**: *narš kəhrpa .. taϑa ayaoš y° paoirīm vīrəm avi yā bavaiti* "hominis corpore .. adeo adulti (corpore) qualem .. virum .. sva. .. adeo adulti (corpore) viri qualem . ." Yt. *8.* 14; 14². X) *y°* im Sinn von quantum; c) im **jAw.**: *y° taϑa paoirīm handarəza* (sd.) *aētaṯ paiti nidaiϑīta* V. *8.* 76; 77 f.⁸. XI) *y°* in der Beteuerung sva. 'so wahr als'; c) im **jAw.**: *dātəm tē tanuye xᵛarənō .. y° imaṯ yaṯ tē fravaočim* sva. ". . so wahr ich dir das sage" Yt. *17.* 22.

Undeutliche, verderbte oder wertlose Stellen: *aēta parāyaiti* (Sp. 152 m.) *y° gaēϑābyō* +*hənti* N. 2; — *y° nəiṯ* +*aiti* (Sp. 54 f.) *niϑāiti irišya* N. *67*; — *y° zrayō vouru.kašəm* (sd.) *apō asti hanǰaγmanəm* V. *21.* 4; — *y° mazdā hujītīš vaŋhāuš ïϑa .. ādrənǰayeiti* (sd.) Y. *19.* 13; — *y° drvā gaom* +*viste* Aog. *82*; — *y° kavačāṯ jasən* V. *1.* 14 Gl.; — °*ϑača kahmāičīṯ* F. 4 b; — *yaṯ vā y°* +*uzayarəm* N. *47*; *47*; — ferner: Yt. 2. 11, 12, 14, *3.* 2, *4.* 1, *11.* 7, *15.* 34, V. 7. 52 PüZ. 1. St., *8.* 22 PüZ.², *12.* 21, *13.* 41 f.³, N. *8*², *11*, *12*, *58*, *67*, *86*, *99*, *103*, *106*, P. 22, F. 27 b, Vyt. *9* f.³, *12* f.³, *33*³, Nik. 2, Vd. *8*, *9*, *12*⁵, *17*, *20*. *yaϑa ahmya*, *yaϑa yaṯ* und *yaϑa vā* sbes. S. noch ᵡ*yaaϑa*.

KompA.; Ableit. — ai. *yáthā*. — Pü. (meist): *ēgōn* – im gAw. nur Y. *29.* 4, *31.* 14, *45.* 3, *48.* 9, *35.* 6 1. St., *39.* 4, *27.* 13 –, auch *ēgōn ka*; (oft): *ētōn* – im gAw. Y. *31.* 16, *33.* 1, *34.* 5, 6, *44.* 1 2. St., 18, *49.* 6, *35.* 6 2. St. –, und *čand* –

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stets in den Fällen des Anhangs 2., Sp. 1243 u. –; auch *kē ētōn* – im gAw. Y. *30.* 4, *44.* 1 1.St., *51.* 5 –, *ka ētōn* – im gAw. Y. *31.* 2 –, *ka* – im gAw. Y. *46.* 9 – und *ku.* — 1) Der Satz schliesst mit °*yaoxštiš.* — 2) Man erwartete *yaϑa yaṯ.* — 3) Man erwartete *yaϑa ahmāi yō mazavō frav°.* — 4) Ich bleibe bei dem ZDMG. *46.* 297 gesagten. Neuere Litt. AJPh. *21.* 18. — 5) Vgl. (zu Y. *60.* 11) 1*ah-* No. 28.

• j. **yaϑa ahmya** adv.-artige Verb. 'wo, ubi': Y. *60.* 6; s. Sp. 298 m.

• j. **yaϑa.kərətəm** Adv. '(je nach der Machung sva.) bei richtiger Bereitung, Behandlung': *y° ϑwarštāi zrūne čarəmā* (sd.) .. *brāzənta* "bei richtiger Behandlung zur vorgeschriebenen Zeit glänzen die Felle .." Yt. *5.* 129.

*Avyayībhāva*komp.; ASn. aus *°*ta-* Adj. — ai. *yathākṛtám* Adv. 'wie gewöhnlich'.

j. *yaϑaγnyō* V. *13.* 42: lies *yaϑa γnyō.*

• j., g. **yaϑa-nā** Adv. und Konjn. 1) 'wie, gerade wie', zwei Nominalbegriffe vergleichend: *parštīm zī ϑwā °nā taṯ īmavaṯąm* (sd.) Y. *43.* 10. 2) 'als' zum Anschluss eines praedikativen Nomens in begründendem Sinn: *čiϑrā ī hudānhē °nā vaēdəmnāi* (sd.) *manaŋhā* ".. dem verständigen als (wie es eben der Fall ist bei) einem, der .." Y. *31.* 22. 3) zum Anschluss eines Nomens an ein vorausweisendes Demonstrativ, das dadurch die Bedeutung 'jeder beliebige' erhält: *vī zī anā* (Sp. 113 u.) *sarəm mruyē °nā drəgvātā +rąxšyantā* Y. *12.* 4. 4) 'wie auch entsprechend, wie auch anderseits': *hvarštanąm .. vərəzyamnanąmčā vāvərəzananąmčā mahī aibī.ǰarətārō, naēnaēstārō* (sd.) *°nā vohunąm mahī* Y. *35.* 2. Wertlos: *°na* Vyt. *30.* [Yt. *16.* 3: lies *yaϑa nā.*]

Aus *yaϑa*+*°nā*, Sp. 1030 u. — Pü. (zu Y. *31, 35*): *čigōn*, (zu Y. *43, 12*): *kē ētōn.*

• j. *yaϑa.navanta*[1]) F. *23.*

Pü.: ddn dd t[1]). — 1) Das Wort steht unter den Wörtern für anlaut. ϑ. Andernfalls würde ich *yaϑnavanta* (ND. zu *yaϑna'vant-* Adj., **yaϑna-* m., zum V. *yat-*; ai. *yatnavant-* Adj.) und als Pü.: *čust* 'laboriosus' vermuten.

• j. **yaϑa.mąm** Adv. 'wie das Mass, die Vorschrift für Mass und Zahl ist': *arədvī .. y° barəsmō.zasta* Yt. *5.* 127.

*Avyayībhāva*komp.: *yaϑa*+[2]*mā(y)-.*

• j. **yaϑa yaṯ** Konjn. 1) mit Ind.; a) 'in so fern als, deshalb weil': *yaṯ asti bawriš* (sd.) *srazšta y° y° asti gaonō.təma* Yt. *5.* 129. b) 'so wie, der Art wie' (?): *čišča ϑwąm čakana ava masanača .. y° y° mē saϑayehi* H. 2. 11; 12 (wo *y° y° tē saϑayemi*). 2) mit Opt.; a) die Aussage ist hypothetisch, soll aber als möglich hingestellt werden 'als ob': *nōiṯ vanhō ahmāṯ šyaoϑnəm vərəzyeiti y° y° hē pąstō.fraϑanhəm* (sd.) *kamərəϑəm kərənuyāṯ* V. *18.* 10; N. *48.* b) die Aussage stellt eine Folge als möglich hin 'so dass .. könnte': *astiča ahmi .. avavaṯ kavaēm x^varənō y° y° iϑa anairyā daēhuš hakaṯ usča us.frāvayōiṯ* (sd.) Yt. *19.* 68. c) ohne Verb, wie 2 a: *avavata aoǰanha y° y° panča narō* V. *15.* 10 PüZ. Wertlos: Vyt. *4, 5, 13, 20, 25, 34, 37, 46, 52,* Vd. *9.* [Y. *19.* 10: s. Sp. 1246 m., 1255 o.]

Verbindung der Konjunktionen *yaϑa* und *yaṯ.* — Pü. (zu H.): *čigōn*, (zu V., N.): *čigōn ka.*

• j. **yaϑa vā** part.-artige Verb., wiederholt 'sei es .. sei es .., vel .. vel ..': *y° vā +ərəzatō.paiϑi* (sd.) *y° vā +zaranyō.paiϑi y° vā +kāčiṯ gaonanąm* Aog. *17.*

Vgl. *yaṯ vā*[1]). — Pü.: stimmt nicht zum Aw.-Text, Sü.: *yathā vā.* — 1) Ob so zu schreiben?

g. *yaϑāiš* Y. *33.* 1: lies *yaϑā āiš.*

• j. **yaϑāišiϑā-** fem. Adj. 'die Worte *yaϑā āiš iϑā* enthaltend, damit beginnend': *°ϑa hāitiš* (sd.)[1]) Y. *33* Überschr.; — *°ϑąm hāitīm* (sd.)[1]) *yazamaide* Y. *33.* 15.

1) D. i. Y. *33.*

• j. **yaϑ-na** Part. 'und zwar': *aēṯaṯča nō vačō frāvaoče +sixšaēmča* (sd.) *hišmāirīmča y° kahmāičiṯ hātąm* Y. *19.* 11; Yt. *13.* 152. *iϑe* (sd.) *iϑa y° ahmāi* Yt. *19.* 57, 60, 63: sind sinnlose Fluchworte.

Aus ar. **iat* (Pausaform; s. [1]*yaṯ*)+*°nā*, Sp. 1030 u. — Pü.: *ētōn.*

• j., g. **yaϑrā** 1) Adv. 'wo; wohin': *aϑrā tū idī .. °ϑrā mazdā .. šačitī* Y. *46.* 16; 16[2], 17; — *yaṯ aϑra para.ǰasaiti .. °ϑra daiṅhāvō* (näml. *hənti*) Yt. *10.* 101; F. *4* b; — *hyaṯ aibī.gəmən °ϑrā činvatō pərətuš* (sd.) Y. *46.* 11; *53.* 7; — *°ϑra vō ahurō .. fradaϑəm baxšaṯ* F. *4* b; N. *10*[4]; — *avaϑa .. °ϑra .. °ϑrača .. °ϑrača ..* Yt. *13.* 25; 36[3]; — *°ϑra avaṯ hvarə uzāiti* F. *4* b; — sva. LS. oder LP. des Pron. rel.: *haraṯ .. °ϑra nōiṯ xšapa nōiṯ təmā nōiṯ aotō vātō ..* Yt. *10.* 50; Y. *10.* 7[2]; — *garayō .. °ϑra .. +urūruϑiša* Y. *10.* 3; Yt. *13.* 48; — *hyaṯ haϑrā* (sd.) *manā bavaṯ °ϑrā čistiš ..* Y. *30.* 9; *31.* 12. 2) Konjn. 'damit', mit

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Konj.[1]): *hyaṯ nō .. tašō dačnâs*(sd.)*ča* .. °*ðrā varənāng* (sd.) *vasâ dāyetē* Y. *31*. 11. ai. *yátra* Adv. — Pü.: *ānōk ku, ku ānōk, ānōk,* (zu Y. *46*. 17): *ētōn*. — [1]) Vgl. DBR. AiS. 326.

• j. ¹**yaṯ**, g. ¹**ñyaṯ**[1]) **1**) Part. zur Anknüpfung einer nominalen Ergänzung oder Erläuterung an ein vorausgehendes Nomen[2]), sofern °*ṯ* nicht als neutraler Nom. oder Akk. Sing. genommen werden kann (vgl. Sp. 1222 o. unter B); die Fälle, wo ein Pron. dem. vorausgeht, sind unter α) eingestellt. a) NSm.; α): *aēšō zī asti .. baēšazyō.təmō y° +mąðrəm.spəntəm.baēšazyō* V. 7. 44; s. b α. b) ASm., n.: *vāčim y° frādaṯ.gāēðəm* S. 2. 18; — *puðrəm y° pouru.šaspahe* Yt.5.18; 105; — *xrvantəm .. pantąm .. y° astasča baoðərəhasča vī.urvištīm* H. 2. 17; — *ašəm* (ASn.) *aṯ vahištəm yazamaidē hyaṯ sraēštəm hyaṯ spəntəm amə̊šəm* (ASm.) *hyaṯ raočōnəhvaṯ hyaṯ +vīspā.vohū* Y. *37*. 4[3]). α): *təm .. y° +mąðrəm.spəntəm.baēšazəm* V. 7. 44; s. a α. c) N.-APm.: *yō ǰanaṯ hunavō y° paðanaya* Yt. *19*. 41; — *staota*(sd.)*ča .. y° aēša ahurahe* Vr. *9*. 6; 6 f.[8]; — s. noch Anhang. d) DSm., n.: *raðwe .. y° ahurāi mazdāi .. y° zaraðuštrāi* Vr. *12*. 1; — *ðrimāi y° pouru.baoxšnahe* (statt Dat.) Y. *9*. 27; — *huxšaðrō.təmāi .. hyaṯ mazdāi ahurāi* Y. *35*. 5, A. *3*. 6 (wo *y°*); — *hvāvōya y° zaoðre* Y. *59*. 30; V. *19*. 47, Vyt. *33*[2]; — *maēšahe .. y° varšnōiš* Yt. *17*. 56. e) AblSm., n.: *ašāṯ* (Stverz.) *hača y° vahištāṯ* Y. *19*. 11 usw.; — *drvataṯ y° ərərāṯ mainyaoṯ* Yt. *13*. 71; — *ðwaṯ y° zaraðuštrāṯ* V. 2. 2. f) GSm., n.: *ašahe y° vahištahe* Y. *1*. 10; G. 2. 7, Yt. *13*. 91, 92; — *amə̊šahe hū y° aurvaṯ.aspahe* Yt. *10*. 13; 67, *12*. 38, S. *1*. 18; — *kərəsāspahe y° +gaēðāuš gaðavarahe* Yt. *13*. 61; — *ərəhuš yō mana* (Stverz.) *y° ahurahe* P. *43*; usw.; — *mana y° zaraðuštrāi* (statt Gen.) V. 2. 1; — *tava y° ahurahe mazdâ* V. *4*. 2; — *myazdahe aðāiti* (sd.) .. *y° maiðyōizarəmayehe* A. *3*. 7; 8—12[5], 7. α): *aheča karšvanō y° x^v^aniraðahe* Vr. *10*. 1; — *aiṅhe .. y° yasnaheča vahmaheča* Y. *1*. 21; — *aēṯahe narš .. y° iristō.kašahe* V. *3*. 15; *18*. 29; — *aēṯahe y° iristahe* V. 5. 10 f.[3]; *16*. 7, 13; — *ahe nmānahe .. y° vohvarəzəm y°*[5] .. Vr. *11*. 14. g) LSm., n.; α): *ahmi ərəhvō y° astvainti* V. 5. 39; — *aēṯahmi ərəhvō* (Stverz., Sp. 107 u.) *y° astvainti* P. *39* usw.; — *ahmi nmāne y° māzdayasnōiš* (Stverz.) V. 5. 45 usw. h) DSf.: *dačnayāi y° haitinąm vahištayāi* Yt. *13*. 91 f.[2]. i) AblSf.: *hača zəmaṯ y° paðanayâ* (statt Abl.) Yt. *17*. 19. α): *+avaṅhāṯ vīsaṯ y° māzdayasnōiṯ* V. *19*. 12; — *hača avaṅhāṯ tanvaṯ y° daēvōǰatayâ* (statt Abl.) V. *19*. 20. k) GSf.: *apō y° +vāiryayâ* V. *6*. 50. α) *aiṅhâ zəmō y° paðanayâ* Yt. *10*. 95; *13*. 99, Y. *60*. 2; — *aēṯəṅhâ āpō y° armaēštayâ* V. *6*. 30; 33, 36, 39. l) DP.: *haðra .. yazataēibyō y° amə̊šaēibyō spəntaēibyō* Vr. *8*. 1; — *xšmāvōya .. y° +saošyantaēibyō* Y. 20. 3. α): *aēibyō yazataēibyō y° amə̊šaēibyō spəntaēibyō* Vr. *9*. 4. m) GP.: *yūšmākəm .. y° amə̊šanąm spəntanąm ahmākəm .. y° saošyantąm* Y. *14*. 1; Vr. 5. 1[2], Yt. *1*. 3, *3*. 1 f.[2], *11*. 17, FrW. *1*. 2; — *anyaēšąm y° amə̊šanąm spəntanąm* Yt. *3*. 3. α): *ārəhąm dāmanąm y° ahurahe mazdâ* Yt. *19*. 18; — *aēṯəṅhąm urvaranąm y° ātrə.čīðranąm* V. *8*. 75; — *aēṯəṅhąm y° daxmanąm* V. 7. 51; Yt. *3*. 9, 12; — *aēṯəṅhąm y° myazdanąm* N. *62*. Anhang. Auffällig ist die Wortfolge (zu c): *daitikanąmčā aidyūnąm hyaṯ urunō yazamaidē* Y. *39*. 2[4]). **2**) ohne erkennbare Bedeutung; A) im **gAw.**; a) vor *čiṯ* in *ya- hyaṯčiṯ* 'quicunque' (Sp. 593 u., 1220 u.): *yā mazdāðā* (sd.) *hyaṯčiṯ*[5]) *vīdušē* Y. *30*. 1. b) vor *čā*: *dāvōi ahvâ astvataščā hyaṯčā*[6]) *manəṅhō āyaptā* (sd.) "vitarum et (vitae) corporeae et (vitae) animi felicitates" Y. *28*. 2; — *varəšaitē .. ratūš šyaoðanā razištā* (sd.) *drəgvataēčā hyaṯčā*[6]) *+ašaonē yeñyāčā hāmə̊myāsaitē* (sd.) .. Y. *33*. 1. c) zur Einleitung einer Aufforderung: *hy°*[7]) *hōi hudəmām* (sd.) *dyāi vaxðrahyā* Y. *29*. 8. B) im **jAw.**; zur Einleitung der Antwort: *kva paoirīm aiṅhâ zəmō ašāištəm? .. y°*[8]) *ərəzūrahe grīvaya* V. *3*. 7; — zur Einleitung des Refrains: *paiti ǰahikayāi .. kəhrpəm nāšəmnāi ašaone .. vadarə ǰaiδi y°*[9]) *hē kəhrpəm .. vadarə ǰaiδi* Y. *9*. 32; — sonst: *bvaṯ vispō ərəhuš astvâ +azarəšō .. darəγəm y°*[7]) *yave vispāi* F. *3* h; — *daiṅhāuš daiṅhupaitīm bišazyāṯ vāšəm .. arəǰō y°*[9]) *paoirīm nmānahe nmānō.paitīm nāirikąm bišazyāṯ kaðwa daēnu arəǰō* V. 7. 41 f.; — *vītasti.drāǰō y°*[9]) *huškanąm* (sd.) .. *aiṅhâ zəmō nidaiðyąn* V. 7. 29; 29 f.[3], 33 f.[4]; — *dasəmō y° ahmi spānō aēvandasō spanəruhâ .. navadasa y° ahmi dātō vīsąstəmō ahmi y° ahmi*

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mazdā nama Yt. *1.* 8[10]; 7[2 10]. *yaṯ vā* als Part. sbes. S. auch *yaϑna.*

ASn. aus *ya-*, *hya-*. — S. ²*yaṯ*. — Vgl. *ya-* II. — Pü.: *kē*, *i* und weggelassen. — 1) Nur YHapt. 3; unrichtig CLD. Pron. 25 No. — 2) Vgl. CLD. Pron. 24, DBR. VglS. *3.* 309. — 3) An 1., 3. und 4. Stelle könnte *hyaṯ* auch zu Sp. 1207 u. gezogen werden. — 4) Man verlangte die umgekehrte Stellung: *urunō hyaṯ daiṯ*. — 5) Pü.: *kēčā*. — 6) Pü.: *kēča*. — 7) Pü.: *kē*. — 8) Pü.: lässt das Wort aus. — 9) Pü.: *ka*. — 10) Pü.: *ka* und *ku*; geringe Stellen.

• j. ²**yaṯ**, g., j.[1] ²**hyaṯ**[1] Konjn. 'quom, quod, si, ut'; dem. Korrelativa sind durch Sperrdruck hervorgehoben; I) zeitlich (zT. zugleich bedingend oder begründend, s. II, III) 'als, da; indem, wie; wann, (dann) wenn; nachdem, seit'; A) im **gAw.**; 1) mit dem Praeteritum: *hyaṯčā* ('und als') *mōi mraoš* .. *frāxšnənz* (sd.) *aṯ tū mōi nōiṯ asrušṯā* (sd.) *pairyaoγšā* Y. *43.* 12; — *aṯčā hy°* ('als') *tā hōm mainyū ǰasaēṯəm* (sd.) *paourvīm dazdē* .. Y. *30.* 4; — *hy°* ('als') *nō mazdā paourvīm gaēϑāsčā tašō daēnās*(sd.)*čā* .. *hy°* ('als') *astvantəm* (sd.) *dadā ušṯanəm hy°* ('als') *šyaoϑanāčā* .. *aϑrā* .. Y. *31.* 11 f.; — *spəntəm aṯ ϑwā mazdā mōnghī* (sd.) .. *hy°* ('als') *ϑwā arəhūš zaϑōi darəsəm* (sd.) *paourvīm hy°* ('wie') *dā šyaoϑanā mīždavaṇ* (sd.) Y. *43.* 5; 7, 11, *31.* 8, 9, *51.* 12 2.St.; — *yā vō* .. *ahurō* .. +*nāmaṃ dadāṯ* .. *hy°* ('als') *vā dadāṯ tāiš* .. Y. *38.* 4; — *yō ahmāi gaṃ* .. *hōm.tašaṯ* .. *hy°* ('nachdem') *hōm vohū* .. *hōmə.fraštā* (sd.) *manaṇhā* Y. *47.* 3; — *hvō ašavā yahmāi ašavā fryō* (sd.) *hy°* ('seitdem dass') *daēnā paouruyā dā* (Sp. 715 o.) *ahurā* Y. *46.* 6. 2) mit dem Praesens: *aṯ vā ustānāiš* (sd.) *ahvā zastāiš frīnəmnā* (sd.) .. *hy°* ('indem') *mazdaṃ dvaidī* (sd.) +*fərasābyō* Y. *29.* 5. 3) mit dem Konj. (oder Inj.) in futurischem Sinn: *hy°* ('wenn') *us ašā naptyaēšū* .. *tūrahyā uǰōn* (sd.) .. *aṯ īš vohū hōm aibī.mōist* (sd.) *manaṇhā* Y. *46.* 12; — *yōng x*ᵛ*ō urvā* .. *xraodaṯ* (sd.) .. *hy°* ('wenn') *aibī.gəmən yaϑrā činvatō pərətuš* Y. *46.* 11; *44.* 15, *49.* 9; — *kōm nā* .. *mavaitē* (sd.) *pāyūm dadāṯ hy°* ('wenn') *mā drəgvā dīdarəšatā* (sd.) +*aēnaṇhē* Y. *46.* 7; — *aṯ ϑwā mōnghāi taxməm*(sd.)*čā spəntəm* .. *hy°* ('wann') *tā zastā yā* .. *ϑwahyā garəmā* (sd.) *āϑrō* .. *hy°* ('wann') *mōi vaṇhōuš hazō ǰimaṯ manaṇhō* Y. *43.* 4. a) mit vorausgehendem *parā* 'antequam': +*uzirəidyāi parā hy° mōi ā.ǰimaṯ sraošō* Y. *43.* 12; — *vaočā mōi* .. *parā hy° mā yā mōng pərəϑā* (sd.) *ǰimaitī* Y. *48.* 2. 4) das Verbum (¹*ah-*) ist weggelassen: *yaϑā tā aṇhən hənkərətā* (sd.) *hy°* ('wenn') Y. *31.* 14. B) im **jAw.**; 1) mit dem Praeteritum oder Perfekt; *1*) mit dem Praeteritum: *ṭaṃ yazata ǰāmāspō y°* ('als') *spāδəm pairi.avaēnaṯ* Yt. 5. 68; 61; — *y° bitīm x*ᵛ*arənō apanəmata* .. *aom x*ᵛ*arənō hangərurvayata* .. *ϑraēṯaonō* Yt. *19.* 36; 38; — *vaδəm* .. *yim baraṯ* .. *ϑraēṯaonō y° ažiš dahākō ǰaini* Yt. *19.* 92; 93², 77; — *y° titaraṯ arərō mainyuš dāhīm ašahe* .. *antarə pairi.avāitəm* (sd.) *vohuča manō* .. Yt. *13.* 77; — *fravašayō* .. *yā taδa ərəδwā hištənta y° +mainyu dāmaṇ daiδītem* Yt. *13.* 76; — *y° maṃ tura* (sd.) *pazdayanta* .. *āaṯ azəm aguze* .. Yt. *17.* 55; *10.* 1; — *y° tūm* .. *vərəsās*(sd.)*ča +haṃ.rāzayəṇha* .. *srvaēča +upa.ϑwərəsəṇha āaṯ tūm pasčaēta* .. V. *17.* 4; — *y° tum ainim avaēnōiš* (sd.) .. *āaṯ tum nišhiδōiš* .. H. 2. 13. a) mit vorhergehendem *pasčaēta* 'postquam': *yō nōiṯ pasčaēta hušx*ᵛ*afa y° mainyū dāmaṇ daiδītəm* Y. 57. 17[2]. b) mit vorhergehendem *para ahmāṯ* 'antequam': *yeṇhe xšaϑrāδa nōiṯ aotəm ārəṇha* .. *para ahmāṯ y°* .. *vāčīm arəṇhaiϑīm činmāne* (sd.) *paiti.barata* Yt. *19.* 33. c) mit vorhergehendem *vīspəm ā ahmāṯ* 'donec, bis': *ā dim paskāṯ anu.marəzatəm* .. *vīspəm ā ahmāṯ y° aēm paiti.apayaṯ* .. Yt. *8.* 38. 2) mit dem Perfekt: *tanu.mazō* (sd.) .. *ašayaṃ +pafre +y°*[3] *nōiṯ yava miϑō mamne* .. P. *18.* 2) mit dem Praesens: *y°* ('dann wenn') *ašava para.iriϑyeiti kva* .. *havō urva vaṇhaite* H. 2. 1; 19, V. *13.* 50; — *āaṯ y° duždā fradvaraiti* .. *ϑwāšəm +yuǰyeite vāšəm miϑrō* Yt. *10.* 52; 48, 101, *8.* 9; — *āaṯ y° āpō uzbarənte* .. *āaṯ frašūsənti* .. *fravašayō* Yt. *13.* 65; *14.* 63; — *y° hīš spā vā aiwi.vaēnaiti* .. *aēša druxš yā nasuš apa.dvaṇaiti* FrW. *11*; Yt. *6.* 1 f.[3], 7. 4; — *yaozənti vīspe karanō y° hīs aoi fratačaiti y° hīš aoi fraǰgaraiti arədvī* .. Y. *65.* 4; — *čiϑrā miϑrahe frayanā yase*[4] *ṭaṃ daḥyūm āčaraiti yaϑa* .. Yt. *10.* 112; — (*yaϑa raēvastəmahečiṯ*) *y° usnaṃ aēiti vaδya* (sd.) Y. *10.* 13; — — +*yasə*[5] *taṯ +apivataiti* (sd.) *pārantarəm* (sd.) *isōiṯ* N. *12*; — *vāšəm* .. *yim aurvantō* .. *vazənti y°* ('indem') *dim dāmōiš upamanō*

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hu.irixtəm (sd.).. *irinaxti* Yt.10.68. a) mit vorhergehendem *vīspəm ā ahmāṯ* 'donec, bis': *aδa bityāi aδa δrityāi vīspəm ā ahmāṯ y° hē hanǰasaiti yaδa čaδrušum* ⁺*yārə* N.42; 43, Vd.4. 3) mit dem Konj. (oder Inj.) in futurischem Sinn: *yaṯ* (s. V) .. *frašna* (sd.) *paiti.mravāne y° mąm pərəsaṯ axtyō* Yt.5.82; — *y° irista paiti usəhišṯąn* .. *daδaite fraštm vasna arəhuš* Yt.19.11; — *y° astvaṯ.ərətō fraxštāite* .. *avaδa drujəm nižbarāṯ* Yt.19.92 f.; — *y° yavō dayāṯ āaṯ daēva xᵛīsən* (sd.) *y°*³ .. *dayāṯ*³ *āaṯ*³ .. V.3.32; — *asti zī ana avavaṯ uxδata* (sd.) *yaδa y° dim vīspō arəhuš āsaxšaṯ* (sd.) .. *pairi iriδyąstātaṯ* (sd.) *haraite* Y.19.10. 1) im Sinn des lat. Fut. II: *aēta δa hē tanūm* .. *nidaiδyąn vīspəm ā ahmāṯ* .. *yaṯ* (s. c.) *frā vayō pataṇ* .. *āaṯ y°* ('wenn') *hīš frā vayō pataṇ frā urvara uxšyąn nyāṅčō apa.tačin* .. *aēta δa* .. *kəhrpəm hvarə.darəsīm kərənaoṯ* V.5.12 f.; — ⁺*frā* ⁺*mā* .. ⁺*gārayōiš* (sd.) *y° ratuš fritōiš* ⁺*ǰasāṯ* N.19; — *y° dim kasčāṯ*.. *paiti* ⁺*ava.hištāṯ* V.8.100 (?); 103 (?); — *yezi nāirika vohunīš aiwi.vaēnāṯ y°* ('nachdem') *hē δrāyō xšafna sačānte* V.16.8; — *y°* ('nachdem') *hē tanuš hiškvi hiγnvi pąsnu bavāṯ pasčaēta* .. *ǰasδiṯ* V.9.31. a) mit vorhergehendem *pasča* 'postquam': *aom aiṅhe asti uzvarəzəm yaṯ* (s. V) *nā pasča y° usəhištāṯ*⁶) .. *δriš ašəm upa.stuyāṯ* V.18.43; s. V.18.49 (unter 4). b) mit vorhergehendem *para ahmāṯ* 'antequam': *nōiṯ* .. *paiti.ǰasātō ižāča āzuitišča* .. *para ahmāṯ y° iδa ašəmaoγō* .. *niǰanāite y° vā* .. *sraošō* .. *frāyazānte* V.9.55 f.; 13.55², 7.50. c) mit vorhergehendem *vīspəm* (Stverz.) *ā ahmāṯ* 'usque adeo donec': *vīspəm ā ahmāṯ δrāδrəm kərənavāṯ y°* .. *apərənāyūkō uzǰasāṯ* (sd.) V.15.15; usw. 4) das Verbum (¹*ah*-) ist weggelassen: *y°* ('nachdem') *hē zasta frasnāta āδritīm pasča* .. *vaγδanəm pourum paiti.hinčōiš* V.8.40; vgl. II 4; — mit vorhergehendem *pasča* 'nachdem': *aom aiṅhe asti uzvarəzəm yaṯ* (s. V) *nā pasča y° xᵛafnāδa frabūiδyamnō δriš ašəm upa.stuyāṯ* V.18.49; s. 43 unter 3 1 a. II) bedingend 'wenn, sofern, für den Fall dass, vorausgesetzt dass'; A) im gAw.; 1) mit Ind.: *hy° tā urvātā sašaδā* (sd.) .. *aṯ* .. *arəhaitī uštā* (sd.) Y.30.11. 2) mit Inj.: *tavā rafənō frāxšnənəm* (sd.) *hy° δwā xšaδrā* .. *frąštā* ⁺*uzirəidyāi azō sarədanā* (sd.) Y.43.14. B) im jAw.: 1) mit Ind.: *y° aiṅhā zəmō nikante spānasča irista* .. *kā hē asti čiδa* V.3.36; 8.26, 27, 12.1; — *y°* .. *čaratō dva mā apa.raoδayaēta* V.13.49; — *hō para mərətō daēvō* .. *y° mašyō maštm xšudrā avi frəhərəzaiti y° vā mašyō* .. *xšudranąm* ⁺*pairi.gurvayeiti* V.8.32; — *hō bā* .. *aršnąm bityō y° nā paurva frabda* (Sp. 984 o.) *frabdō.drāǰō framaēzaiti* V.18.40; 34, 46, 54; — *y° aoxte aēša* .. *aδa* ⁺*hā* ⁺*xšayete* .. *haxtōiṯ* (sd.) N.9; 7; — *y° hakaṯ* ⁺*āmrutō* .. *aēšō* ⁺*ratufriš yō* .. N.24; — *taδa y° paiti.barənti yā* .. *āǰayaurva* N.54; — *yō sūne pištrəm ǰainti* .. *yasə*⁴) *taṯ* .. *tāyuš* .. *para.baraiti dasa* (sd.) *aδāṯ paiti afšō čikayaṯ* (sd.) V.13.10; — *āaṯ y° bavaiti avi.spaštō sāsta* .. *tā hasčāṯ upa.zbayeite* Yt.13.69; 46; — *yō narš snaδəm usəhištaiti aēṯaṯ hē āgərəptəm* (sd.) *y° frašusaiti aēṯaṯ hē avaoirištəm* (sd.) *y°* .. V.4.17; — *aēšō zī narō paityeinti* (sd.) ⁺*astō.vīδōtuš pəšanaiti yasča*⁴) *išuš* .. *pəšanaiti yasča*³.. V.4.49⁷); — *kəm iδa* (s. Ntr.) *tē zaoδrā bavainti* (Sp. 929 o.) *yasə*⁴) *tava frabarənte drvantō* .. ". . dann .. wenn (sie) dir darbringen .." Yt.5.94. 2) mit Konj. (oder Inj.): *y°* .. *mazdayasna* .. *nasāum fraǰasąn kuδa* .. *vərəzyąn* "angenommen den Fall: die *M.* stossen auf einen Leichnam . ., wie . .?" V.6.26; 5.45, 8.1, 4, 16.1; — *y°* .. *spā avačā vā bavaṯ* .. *kuδa* .. *vərəzyąn* .. *mazdayasna* V.13.29; 35; — *y°* .. *mazdayasna bažšazāi* (sd.) *fravazānte katārō paurvō āmayānte* (sd.) V.7.36; — *y° bavāni* (sd.) *aiwi.sastō* .. *čiš aiṅhe asti bažšazō* Yt.14.34; — *y° aēvō zaota* (sd.) *frāyazāiti* .. *zaotarš gātava* N.81; 70; — *y° ahmi nmāne* .. *nāirika daxštavaiti arəhaṯ y° vā* .. ⁺*aipi.ərətō.gātuš* (sd.) *aēta δa* .. V.5.59; — *y° pouru.bažšaza hanǰasānte* .. *təm iδra hanǰasānte* V.7.44; Yt.11.6; — *yasča*⁴) .. *vāčim paiti zaēniš* (sd.) *arəhaṯ nōiṯ* .. *tāyuš* .. *para.baraiti* V.13.40; — *y° mašyāka frāyazānte* .. *nōiṯ iδra airyā daiṅhāvō fraṣ hyāṯ* Yt.14.48; — *y° paoirīm* .. *kərəntāṯ* .. *y°*² .. *kərəntāṯ*² *ava hō miryāite anāmātō zī aēšō* V.7.37; — neben *yezi*: *yeziča aēte asti* .. *garəmōhva* (sd.) *vīδānte y° vā aēte garəma* (sd.) *xᵛarəδa stamanəm* .. *apa.dažaṯ* .. *aiṅhaṯ hača* .. *bavainti pəšō.-*

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tanva V.15.4; — dgl.: *yasə*[8]) *ϑwā .. paϑạm ǰasāiti vạϑwaēsō . . yeziča ϑwaēšā̊ tanvō aϑa . . drənǰayōiš* Yt. *13.* 20; — *y°* *spāδa hanǰasā̊nte . . vaštā̊rəhō ahmya* (Sp. 298 u.) *nōiṯ vazyā̊nte . . čatarərō pərnā̊* (sd.) *vīδāra-yōiš* Yt. *14.* 43 f.; — *taδa nō ǰamyāṯ avaiṅhe . . y°* *bərəzəm barāṯ aštra vāčim* Yt. *10.* 113. 3) mit Opt.: *y°* . . *airyā̊ daiṅhāvō . . saçyārəš dāitīm yasnəmča . . nōiṯ ϑra . . frąš* (sd.) *hyāṯ haēna* Yt. *8.* 56. 4) das Verbum (¹*ah-*) ist weggelassen: *y°* *hē zasta nōiṯ frasnāta āaṯ . . tanūm ayaoždāta kərə-naoiti* V. *8.* 40; vgl. V. *8.* 40 unter I 4; — *y°* *barəsma aēšō.drāǰō . . kavačiṯ aēṯahe paiti.barōiṯ* N. 70; 70, 87; — *aδa y°* *vā yaϑra ϑwayərəhəm vā . .* N. *10.* III) begründend 'weil, da; indem, insofern als'; A) im **gAw.**: *ayā̊ nōiṯ ərəš vīšyātā* (sd.) *daēvāčinā hy°* ('weil') *īš ā.dəbaomā* (sd.) . . *upā.ǰasaṯ* Y. *30.* 6; *45.* 10; — *ārōi* (Sp. 184 f.) *zī xšmā . . hy°* ('da') *yūšmākāi mạϑrānē vaorāzaϑā* (sd.) . . *zastāištā* (sd.) Y. *50.* 5; — *nōiṯ tā īm xšnāuš vaēpyō* (sd.) . . *hy°* ('indem') *ahmī urūraost* (sd.) *aštō* Y. *51.* 12; — *ahyā* ⁺*grōhmō ā.hōiϑōi* (sd.) *nī kāva-yasčiṯ xratūš . . dadaṯ . . hy°* ('weil') *vīsəntā* (sd.) *drəgvantəm avō* Y. *32.* 14; — *tāiš zī nā̊ šyaoϑanāiš byentē* (sd.) . . *hy°* ('insofern') *as* ⁺*aoǰā̊ nāidyā̊rəhəm* (sd.) Y. *34.* 8; — *vaēdā taṯ yā ahmī . . anaēšō mā kamnafšvā hyaṯčā* (Sp. 574 o.) *kamnānā ahmī* Y. *46.* 2; — *parštōm zī ϑwā yaϑanā taṯ əmavatạm* (sd.) *hy°* ('weil') *ϑwā xšayạs* (sd.) *aēšəm dyāṯ əmavantəm* Y. *43.* 10. B) im **jAw.**: *aṯčiṯ bā nəmō haomāi y°* ('weil') *vīspe anye maδā̊rəhō aēšma hačinte* Yt. *17.* 5; Y. *10.* 13; — *avaṯ vayuš bā nạma ahmi y°* *uva dạma vayemi* Yt. *15.* 43; 43 f.[3]; — *aoǰištō . . y°* *dim upərəhačaṯ . . hạm.varəitiš* Yt. *19.* 38 f.; — *aom xᵛarənō hangərva-yata . . ϑraēṯaonō . . y°* *ās . . vərəϑravastəmō* Yt. *19.* 36; 38; — *bawraini vastrā̊ vərəhata . . y°* *asti bawriš* (sd.) *sraēšta* Yt. *5.* 129; — *vərəϑraynō . . nōiṯ . . yesnyō* (sd.) *vahmyō . . y°* *nūrəm . . daēvayāzō vohunīm vā tāča-yeinti . .* Yt. *14.* 54; — ⁺*barəšnvō vā paiti vayδanahe . . y°* *aēṯaδa* ⁺*hanǰasā̊nte pouru gaonahe* (sd.) *uϑaheča* N. *65.* IV) die Folge oder den Zweck angebend 'so dass; auf dass, damit'; A) im **gAw.**; 1) mit dem Praeteritum: *hyaṯ* (s. III) *īš ā.dəbaomā* (sd.) . . *upā.ǰasaṯ hy°* ('so dass') *vərənātā* (sd.) *ačištəm manō* Y. *30.* 6. 2) mit modalen Formen: *yezī adāiš* (sd.) *ašā* ⁺*drujim vīnghaitī hy°* ('so dass') ⁽*)*ạsašutā* (sd.) *yā . . Y. 48.* 1; — *kaϑā tōi gavōi ratuš hy°* ('auf dass') *hīm dātā xšayantō* (sd.) *ϑwaxšō* Y. *29.* 2; — *ā* ⁺*mōyastrā.-baranā* (Sp. 1190 u.) . . *hy°* ('auf dass') *haϑrā* (sd.) *manā̊ bavaṯ* Y. *30.* 9; *32.* 16 (?); — *vaxšyā vō . . hy°* ('damit') *dāϑəng* (sd.) *vīčayaϑā adāϑạsčā* Y. *46.* 15; — *ašaonē rafnō hyəm . . hy°* ('auf dass') ⁺*ā* ⁺*būštīš* (sd.) . . *dyā* Y. *43.* 8; — *taṯ aṯ vairī-maidī . . hy°* ('damit') *ī mainimadičā . .* Y. *35.* 3. B) im **jAw.**; 1) mit Ind.: *tā̊ hē taurvayatəm ṯbaēšā̊ . . y°* ('so dass') *nōiṯ āpō takāiš stayaṯ* Yt. *13.* 78; — *xᵛarənō . . yaṯ upərəhačaṯ haošyərəhəm . . y°* *xšayata . . daēvanạm mašyānạmča* ". . so dass er herrschte über . ." Yt. *19.* 26; 28 f.[3], 72, 79, 84, Y. *9.* 4; — *zaya avaϑa staxrō y°* *hā druxš aēiti mərəzvī . .* FrW. *8.* 2 (?). a) die Antwort auf eine Frage mit *čvant-* einleitend (s. 2 a, 3): ⁺*čvata* (sd.) *nā* ⁺*nitəma vača gāϑā̊ srāvayō ratufriš? y°* *hē nazdištō dahmō aiwi.srunvaiti* ". . so, dass ihn . . verstehen kann" N. *27.* 2) mit Konj. (oder Inj.): *y°* ('damit') *yavō* (sd.) *pouruš bavāṯ aδa mạϑrəm* ⁺*taṯ mairyāṯ* V. *3.* 32 f.; — *xᵛarənō . . yaṯ upərəhačaṯ saošyantạm vərəϑrāǰanəm . . y°* *kərənavāṯ frašəm ahūm . .* ". . auf dass er die Menschheit neu gestalte" Yt. *19.* 88 f.; 11, *8.* 1, V. *19.* 23; — neben *yaϑa*: *frōiṯ mē taṯ nạma framrūiδi . . yaϑa* (Sp. 1246 u.) *azəm taurvayeni . . y°* ('auf dass') *mạm nazčiš taurvayāṯ* Yt. *1.* 6; — *tā̊ mazdā̊ zbayaṯ avərəhe . . y°* ('damit') *spəntō mainyuš vīδārayaṯ asmanəm y°* *āpəm y°*[4] . . Yt. *13.* 28; — *mā buyama šōiϑrō.-iričō . . māδa* (sd.) *y°* ('damit') *nō uγra.-bāzāuš nivānāṯ* (sd.) Yt. *10.* 75; — *kana ϑwạm yasna yazāne . . yasə*[4]) ('auf dass') *tava mazdā̊ kərənaoṯ tačarə . . yasə*[8]) ('damit') *ϑwā nōiṯ aiwi.družā̊nte . .* Yt. 5. 90. a) wie 1 a: *čvaṯ aiwyā̊rəhayā̊nti? yaṯ aēšạm* ⁺*ərədvaya* (sd.) . . ⁺*vərəzyantạm nōiṯ avərərāsayāṯ* (sd.) N. *85.* 3) mit Opt.; wie 1 a: *čvantō arəhən aēte kata . . ? . . y°* *hē nōiṯ ərədvō.ā̊rəhanəm* (sd.) *vayδa-nəm upa.ǰanyāṯ* V. 5. 11. 4) das Verbum (¹*ah-*) ist weggelassen: *spānəm nidaϑəm y°* *dim mazaoš* (sd.) *kəhrpō tūrahe* V. *13.* 39. V) einen Inhaltssatz einleitend 'dass'; A) im **gAw.**; es folgen modale

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Formen: *taṯ mōi dāidī ahurā hy° mazdā rapān* (sd.) *tavā* Y. *51.* 18; — neben einem Objektsakk.: *kaϑā .. zarəm* (sd.) *čarānī* .. +*āskəitīm* (sd.) *xšmākəm hyaṯčā mōi hyāṯ vāxš aēšō* (sd.) Y. *44.* 17; — neben einem Inf.: *hyaṯ* (zu III) *vīsəntā* (sd.) *drəgvantəm avō hyaṯčā gāuš ǰaidyāi* (sd.) *mraoī* Y. *32.* 14. B) im **jAw.**; 1) mit Ind.: *taṯ ahmāi ǰasaṯ āyaptəm y° hē puϑrō us.zayata* Y. *9.* 4; 7, 13, 13; — *mošu taṯ ās .. y° frāyatayaṯ .. aoi zəm* Yt. 5. 65; — *aētaṯ tē .. aiṅhe* (Sp. 10 m.) *avayəm* +*dənmahi y° ϑwā didvīšma* Y. *68.* 1; — *imaṯ .. stāvištəm šyaoϑnəm mašya vərəzinti .. y° kainyō uzvāδayeinti* Yt. *17.* 59; — *yaϑa frā iδa* (sd.) *āmraoṯ y° dim ahūm*(sd.)*ča .. ādadaṯ* Y. *19.* 12; — *ārəhəm raya x^v^arənəhača* (näml. *asti*) *y° bavainti hačaṯ.-puϑrā* Yt. *13.* 15. 2) mit Konj.: *avaṯ āyaptəm dazdi mē y° bavāni aiwi.vanyā .. vīštāspəm .. yaϑa* (Sp. 1247 u.) *azəm nijanāni* .. Yt. 5. 117; 34, 38, 50, 54, 58, 73, 82, 109, 113, *9.* 4, *15.* 12², 16², 28², 32, 36, 40; — *kahmāi .. taṯ dāϑrəm dayāṯ y° hē arəhaṯ x^v^airyən*(sd.) *ǰyamnəm* Yt. *13.* 50; — *avaheča paiti yənahe y° hē daϑaṯ .. pāδave zāvarə* Yt. *16.* 6 f.; — *aom aiṅhe asti uzvarəzəm y° nā kasvikəmčit .. avarətanəm naire .. ǰasta .. daδāiti* V. *18.* 37; vgl. noch V. *18.* 43 unter 3; — *avaṯ hē masyō arəϑəm* (sd.) *y° uštānəm bunǰayāṯ* V. 7. 71; — *čiš zaotarš* (sd.) *kairim arəhaṯ ..? (y°)*[9] *gāϑāsča frasrāvayāiti .. āaṯ hāvanānō* (sd.; näml. *kairim arəhaṯ*) *y° haoməmča ahunavaṯ .. āaṯ* +*ātravaxšahe y° ātrəmča aiwi.vaxšayāṯ* .. N. 72 f.; *74*—*76*[3]. 3) mit Opt.: *aom aiṅhe asti uzvarəzəm y° nā .. ϑriš ašəm upa.stuyāṯ .. čaϑwārō aδāṯ ahunəm vairīm frasrāvayōiṯ yeṅhe hātəm frāyazāite* (zu 2) V. *18.* 43. 4) das Verbum (¹*ah-*) ist weggelassen: *tā bā aša* (Sp. 239 m.) *tā aršuxδa y° mē avavaṯ .. nijatəm yaϑa* .. Yt. 5. 77. VI) zur Angabe der Art und Weise, wie, und des Mittels, wodurch etwas erreicht wird 'indem, dadurch dass'; nur B) im **jAw.**; 1) mit Ind.: *xšnāvayeiti .. aēšō nā .. y° aētəm paiti.iristəm frā.-nasūm kərənaoiti xšnāvayeiti ātrəm* .. V. *9.* 42; — *yaṯ bā paiti fraēštəm kārayeiti .. y°* ('indem man') *vā anāpəm* (sd.) *āi āpəm kərənaoiti* [*y° vā āpəm āi anāpəm kərənaoiti*] V. *3.* 4. 2) mit Konj.: *īžyō.tarača ārəhāma yāiš spəntahe mainyəuš dāmən y° hīš humayača .. činaϑāmaide* Vr. *12.* 4; — *kā aēva ašō.stūitiš yā vīspəm imaṯ .. arəǰaiti? .. y° fraoirišaiti pairi dušmatačibyasča* .. H. *1.* 16 f. 3) mit Opt.: *aēsmə frasaočayāhi* (sd.) .. *y°* [*vā*] .. *ātrəm uzdarəza* (sd.) .. *vīča barōiṯ* .. V. *8.* 75. VII) räumlich 'wo'; nur B) im **jAw.**: *kva aētahe narš gātuš arəhaṯ .. ? .. y° arəhaṯ aiṅhā zəmō vī.āpō.təmənm*(sd.)*ča* .. V. *3.* 15; *10.* 18; — *aētəm nmānəm y° aēšō nā para.iriϑyāṯ* V. 5. 41; — *abda*(sd.)*ča iδa* (Sp. 364 u.) *sadayāṯ y° iδa pasūš .. paδəm vaēnāite* V. 2. 24; — *tā iδa* (Sp. 364 u.) *y° narō pərətənte* Yt. *13.* 27. VIII) vergleichend 'wie'; A) im **gAw.** 'so gut als', mit Opt.: +*haiϑyō.-dvaēšā* (sd.) *hy° isōyā drəgvāitē .. hyōm* Y. *43.* 8. B) im **jAw.**: *ana ϑwā yasna yazāne .. yasə*[8] *ϑwā yazata vīštāspō* Yt. *17.* 61; — *hy° paourvīm taṯ ustəmənm*(sd.)-*čīṯ* Y. *56.* 1, Vr. *9.* 7.

Aus dem Zusammenhang gerissene, undeutliche, verderbte oder wertlose Stellen: *y° iriϑnāahe .. šātəm daϑāiti urvānəm* P. *35*; — *y° hanǰasante āaṯ .. y° yazanti y° vā həm.raēϑwayanti .. y° .. nōiṯ vərəzənti* +*y°*[10] *vā* .. N. *62*[11]; — *y° hē avaṯ pourum ubǰyāite* V. 7. 52 PüZ.; — *y° hē čiϑra daxštəm bavaiti* V. *16.* 14; 14; — *āaṯ y° .. barāṯ āaṯ y°* ('wenn') .. *baraite pasčaēta .. urvāsma* (sd.) *daēsayeni* P. *38*; — *y° paiti.barānti* N. *54* (s. N. *54* mit *paiti.-barənti*, Sp. 1256 o.); — ferner Y. *19.* 14, V. 7. 3, *8.* 74 PüZ., Yt. *3.* 2, *15.* 52, FrW. *8.* 2, N. +*4*, *65* 2., 3. St., *83*, Vyt. *43*, *51*, Vd. 2, *10*, *13*, *18*, *20*. *yaϑa yaṯ* (ausser zu Y. *19.* 10) und *yaṯčīṯ* sbes.

ASn. aus *ya-*, ¹*hya-*. — S. ²*yaṯ*. — ai. *yát* Konjn. — Pü.: (meist) *ka*, *kē*; (auch) *ku* – zB. Y. *29.* 5, V. *5.* 41 –, *čigōn* – zB. Yt. *1.* 6, Y. *56.* 1 –, *čand* – zB. Y. *43.* 8, N. *27* –, und weggelassen; (vereinzelt): *hakar* – Y. *31.* 9 –, *tāk ka* – Y. *46.* 6 –, *čōn* – Y. *31.* 14; s. noch zu *para ahmāṯ yaṯ*, *vīspəm ā ahmāṯ yaṯ* und No. 2 f., 5 f., 9. — 1) Vgl. Sp. 1227 No. 1, 2. — 2) Pü.: *pas .. pēš tāk*(?). — 3) Hds. *yā*; Pü.: *ka*. — 4) § *304* II. 2; vgl. No. 8. — 5) Hds. *yese*; Pü.: *ka*; s. No. 4. — 6) Pü.: *pas hać uzēstišnīh*. — 7) Das erste Mal, vor +*astō.vīδōtuš*, fehlt *yasča* in den Hds. — 8) § *304* II. 46; vgl. No. 4. — 9) Fehlt hier in den Hds. Pü. lässt es überall weg. — 10) Hds. *yāṯ*. — 11) Vgl. N. *61*, Sp. 1262 o.

• j. **yaṯ ahmi** adv.-artige Verb. 'wo, ubi': V. *6.* 1; s. Sp. 298 m.

• j. **yaṯ ahmya** adv.-artige Verb. 'wo, ubi': V. *3.* 7; s. Sp. 298 m.

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• j. **yaṯ-čiṯ** Konjn. 1) konzessiv 'auch wenn, wenn schon'; das Verbum (¹*ah*-) ist weggelassen: *y° ušastaire hindvō* (sd.) +*āgəurvayeiti* Y. 57. 29; 29, Yt. *10*. 104²; — mit Praes.: *hō .. išva.vasma* (sd.) *apayeiti .. y° vazaite hvastəm* Yt. *14*. 20. a) im Nachsatz steht α) *čiṯ*; das Verbum (¹*ah*-) ist weggelassen: *y° vīmaiδīm airθhā zəmō təmčiṯ miδrō hangrəfšəmnō* .. Yt. *10*. 104 f.; 104. β) *aṯčiṯ*, mit Praes.: *y° hvastəm* (sd.) +*arəhyeiti y° tanūm apayeiti aṯčiṯ dim nōiṯ rāšayente* (sd.) Yt. *10*. 21. 2) temporal; 'als', mit Praes., im Nachsatz steht *aṯčiṯ* 'da': *y° mąm tura* (sd.) *pazdayanta aṯčiṯ azəm tanūm aguze .. aṯčiṯ* .. Yt. *17*. 56[1]; 56. 3) kondizional 'wenn, sofern'; mit Praes.: *y° +pasčaēta aēvąm ratufritīm ava.raoδayeiti tanūm +piryeiti* N. *42*. a) wiederholt 'sei es dass .. oder dass'; mit Praes.: *y° ahi rašnvō .. upa karšvarə yaṯ arəzahi zbayamahi .. y°* [28] .. Yt. *12*. 9–37; — das zweite Mal mit Tmesis: *y° nəmarəha vāčim baraiti yaṯ gaoš* (sd.) *čiṯ* Yt. *10*. 85. b) das Verbum (¹*ah*-) ist weggelassen: *vīspe haoma upastaomi y° barəšnušva gairinąm y° ǰąfnušva raonąm yaṯčiṯ ązahu* .. Y. *10*. 17.

Unklar: P. *54*.

ai. *yáccit* Adv. 'wenn auch'. — Pü. (zu N.): *kaći*; (zu P.): *hakarći*; (zu Y.): *kēći*. — [1]) Yt. *17*. 55 steht in gleichem Sinn *yaṯ .. āaṯ*.

• j. **yaṯ paiti**[1]) adv.-artige Verb.; sie leitet überall einen Satz ein, der auf eine Frage antwortet; 1) 'wo, ubi': *kva .. zəmō šāištəm? .. yaṯ bā paiti fraēštəm kārayeiti .. yavanąmča vāstranąm* (sd.) *ča* V. *3*. 4; 1, 2, 5, 6, 8–13[6], 22. 2) 'wenn, wofern': *kaṯ asti daēnayā uruδwarə* (sd.)? .. *yaṯ uγrəm paiti yaokaršti* (sd.) V. *3*. 30; — *kō .. ząm .. xšnāvayeiti? .. yaṯ bā paiti .. naire ašaone vərəzyāṯ ašaya daδāiti* V. *3*. 34; 35.

Eig. 'in quo'; ASn. aus *ya*-. — Pü.: *ku pa ān apar, ku pa ōi apar*. — [1]) Stets durch ein Wort getrennt.

• j. **yaṯ vā**[1]) partikelhafte Verbindung; I) zur Trennung von Satzteilen im Sinn des lat. vel. Sie tritt 1) zum letzten von zwei oder mehreren Satzteilen: *āδraṯ hača .. azəmą frasaočayāhi* (sd.) *y° vā aṯtarəhąm urvaranąm yaṯ ātrə.čiδranąm* V. *8*. 75. a) beim zweiten und den folgenden steht ²*vā*: *yō .. dahməm +ǰainti arəduš vā aγryō.staorəm vā bistaorəm vā y° mazarəhəm v° x^v^arəm* (sd.) N. *45*[1]). 2) zum zweiten und den folgenden: *ahunəm vairīm frasrāvayδiš tišrō y° v° xšvaš y° v° nava* V. *17*. 6; *6*[2]. a) beim ersten steht ²*vā*: *frasrāvayamnahe vā .. +y°*[2]) *v° +yasnəm +yazəmnahe* N. *20*; — *gžuš maēsmana .. δriš vā šāmąn y° v° xšvaš y° v° nava* V. *5*. 51. 3) zu allen: *yasča .. baγąm .. aparaoδayete y° v° naēməm y° v° δrišum y° v° čaδrušum y° v° parətarəhum* Y. *19*. 7; V. *6*. 32[4], *16*. 2[4]; — *yā +xšudra* (sd.) *+y°*[3]) *v° yazənti y° v° +hąm.raēδwənti y°*[2] *v°*[2] .. N. *61*. II) in auffälliger Verwendung: *xrafstrəm ava.ǰanaēta maoirīm dānō.karšəm y° v° hama duye saite kahyāčiṯ .. xrafstranąm ava.ǰanyāṯ y° v° .. zaēna* "das *Xr*.-Geschmeiss, die körnerschleppende Ameise soll er im Sommer töten, zweihundert Stück, dagegen (zweihundert Stück) beliebiger *Xr*.s soll er im Winter töten" V. *16*. 12 (?).

Undeutlich: *y° v° yaδa +uzayarəm y° (v°) yaδa xšaparəm* N. *47*. [V. *8*. 75 2.St.: streiche *vā*; s. Sp. 412 m.] *yaṯ vā* mit *yaṯ* als Konjn. s. unter ²*yaṯ*.

Aus *yaṯ* (Konjn.?, Part.?) + ²*vā* erwachsen. — Vgl. *yaδa vā*. — Pü. (beim zweiten und den folgenden Malen): *aδāv*; s. zu ²*vā*. — [1]) Einmal (N. *45*) getrennt. — [2]) So T; Ausg. *yō*. — [3]) So T. Ausg. *yāṯ*. — [4]) Vgl. N. *62*, Sp. 1260 m.

• p. **yanaiy** Adv. 'wo, worin': *ima^h^ stānam* (sd.) *hauv niyaštāya^h^ ka^n^tanaiy y° dipim naiy nipištām akunauš* ".. ohne (aber) eine Inschrift darin anbringen zu lassen" X. 7. 3.

LS.-Neubildung zum IS. **yanā*, aus *ya*-; § *416* β 3. Anders Foy KZ. *35*. 52, *37*. 501; weitere Litt. ebd. — [1]) Wörtlich 'ubi edictum non scriptum fecit'. — Eü.: transskr.; Aü.: *ma ina muxxi* 'aber darauf'.

• j. **yant-** Adj., PPA.: s. ¹*ay*-.

KompE. — ai. *yánt*- Adj.

• j., g., p. **¹yam-** V. 'halten; fassen'. Praes. 1 *yam*-, 14 *yasa*-. — PPfP. °*yata*-; PFP. *apayanta*° (Ableit.); Inf. °*yatəe*, °*yeitī*, °*yāne*. S. noch ¹*yāta*-.

mit Neg. 'es nicht zulassen', mit Inf. als Obj.: *apayatəe* (sd.) *mā yasōiš aom narəm* Yt. *1*. 24.

mit *apa* (*apō*) 1) 'fortschaffen, beseitigen, propellere': *kahe vača vanāi kahe vača apa.yasāi* (2S.)[1]) .. *mana dąma? .. ana*

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vača +*apa.yasāni* V. *19*. 8 f.; — *kuϑa nasuš apayasāne hača* +*avaṅhāṯ vīsaṯ* V. *19*. 12; — s. noch *apayantama-*. 2) 'wegnehmen, bringen um —'; a) mit dopp. Akk.: *ϑrišum urvaranąm* .. *vaxšā* (sd.) *apayasaite* V. *18*. 63; 64. b) mit Akk. der Pers. und Gen. od. Instr. der Sache: *ϑrišum narš ašaonō* .. *amahečа vərϑraγnahečа* .. *apayasaite* "einem Drittel der gläubigen Männer nimmt er Kraft und Sieg .." V. *18*. 64; — *yim* +*driγūščiṯ* .. *apayatō havāiš dātāiš* .. *zbayeiti* Yt. *10*. 84. 3) 'um das Seine, seine Habe bringen, berauben': s. Inf. 4) 'etwas abhalten, verhindern, dass ..', mit praed. Part.: *apō mā īštīm apayantā*[2] *bərəxδąm hāitīm vaṅhδuš manaṅhō* "er verhindert es, dass der Besitz des guten Sinns geschätzt wird" Y. *32*. 9.

mit *ā* 1) 'herbeibringen, holen': *graom ayasōiš* .. *nava.pixəm* (sd.) V. *9*. 14. a) Med. 'sich etwas holen, verschaffen': *parənəm ayasazša* Yt. *14*. 35; *15*. 55; — *ayasaṅha* Vyt. *9* (?). 2) 'hinzubringen zu —, sammeln in —' (Akk.): *gaomaēzəm ayasōiš* .. *bixəδrəm* (sd.) V. *19*. 21. 3) ‖ Med. 'an sich nehmen, accipere'; a) '(Truppen) an sich ziehen': *hauv kāra*^{h} (sd.) *parārasa*^{h} *abiy vištāspam pasāva*^{h} *vištāspa*^{h} +*āyasatā*[3] *avam kāram* Bh. *3*. 1; — *vahyazdāta*^{h} .. *amuϑa*^{h} (s. Ntr.) *ašiyava*^{h} +*pišiyā*^{h}*uvādām hačā avadaša*^{h} *kāram* +*āyasatā*[3] "*V.* zog .. nach *P.*, von da aus zog er Truppen an sich" Bh. *3*. 7. b) '(Länder) an sich reissen': *pasāva*^{h} *gaumāta*^{h} .. *adīnā*^{h} *ka*^{n}*būjiyam utā pārsam* .. *utā aniyā*^{h} *dahyāva*^{h} *hauv* +*āyasatā*[3] ^{h}*uvāipašiyam* (sd.) *akutā* Bh. *1*. 12. ‖ 4) Med. 'etwas (Akk.) heischen, verlangen': *yō vā kasδuš aēnaṅhō* (sd.) *mazištąm ayamaite* +*būjim* Y. *31*. 13. a) zugleich mit Akk. der Person: *viš.čiϑrəm* (sd.) *dim ayasata āyapta* (sd.) .. V. 20. 3.

mit *upa*: s. *anupayata-*.

mit *vī* ausbreiten': s. Inf. *vyāne*.

ai. *yamate* (Konj.), *yacchati*; *yatáḥ*. — Pü.: 1) zum Simpl.: *x*^{v}*āstan*; 2) mit *ā*: *x*^{v}*āstan*, (zu Y. *31*): *ōzmūtan*; 3) mit *apa* (zu Y. *32*, V. *18*. 64, *19*): *apurtan*, *apē apurtan*, *apē apārēnītan* (zu V. *19*. 8 erl.: *yutāk apē kartan*), (zu V. *18*. 63): *apē pātirānēnūtan*[4]. — 1) Statt *°sāhi*; § *339*, MILLS ZDMG. *49*. 483. — 2) Nach dem Metrum ist *apa* zu streichen; s. zu *frō*. Verfehlt ZDMG. *57*. 164. — 3) Vgl. BTHL. BB. *14*. 246; weiteres AJPh. *21*. 14. NA. hat einmal *ay°*, zweimal *āy°*. — 4) Wie für das vorhergehende *pairištayeiti*!

• j., g. [2]yam- f. 1) 'Halten, Fassen (usw.)' (nur Komp.). 2) 'Erhalten, Erlangen', mit Lok. der Sache: *frašaoštrāi urvāzištąm* (sd.) *ašahyā dā sarəm* .. *maibyāčā yąm* (AS.) *vaṅhāu ϑwahmī ā xšaϑrōi* "dem *Fr.* gewähre .. und mir den Gewinn des Guthabens in deinem Reich" Y. *49*. 8.

KompE. — Zum V. *yam-*. — Pü.: *manīkān-* (s. [1]*ma-* No. 1) *ča* — *hāvištān i frašōštr* — *kē pa vēhīh ē i tō x*^{v}*atādīh apē awzāyēnd*; nimmt also *yąm* als Rel. Dass das unmöglich, zeigen die früheren Übersetzungen der Stelle.

• j. yama-[1]) m. 'Glas, Glasgefäss': *yavaṯ* .. *°manąm paitinąm sairinąm* (sd.) V. *8*. 85.

Vgl. *yāmō.pačika-*. — Pü.: undeutlich; das Wort scheint zu fehlen; s. zu V. *8*. 86. — 1) So nur K 1 a; sonst *yim°* und in weniger guten Hds. *yahm°*.

j. *yayeinti* N. *97*: lies *yātayeinti*.

• j. [1]yav- V. 'intendere'. Praes. 24 *yavaya-*[1]). — Inf. *yūtō*, *°yūta*; Absol. *yaonəm*.

1) 'damit umgehen, sich damit beschäftigen zu —' (Inf.): s. Absol. 2) 'etwas (Akk.) verwenden': s. Inf.

mit *frā* 'darauf ausgehen zu —' (Inf.): *mā təm urvaϑəm frāyavayōiš* "nicht sollst du darauf ausgehen, dem Freund einen Schlag zu versetzen" Yt. *1*. 24.

mit *ham* dnwS. 2: s. Inf.

ai. *yuvásva* 'spann an'[2]). — Pü.: ausgelassen, aber *Pāz.*: *fərāj rahīn* '*ἀπόλειπε*'. — 1) Statt *yuvay°*, § *268*. 12 b. — 2) In Pü. zu V. *13*. 16 steht *āyōtār*, zu N. *52* *āyavišnīh*. Sind die Wörter korrekt? Vgl. *dāitya.yaona-*, *yaonō.x*^{v}*ata-*.

• g. [2]yav- Adj. 'haltend, stehend zu —' (Dat.): *yō maibyā yaoš* (NS.) *ahmāi as-* (Sp. 11 m.) *čīṯ vahištā* .. *čōišəm* "wer zu mir hält, dem .." Y. *46*. 18. [S. auch **yaoščīni*.]

Zum V. *yav-*. — Vgl. *3yav-*. — ai. *yáv-* m. 'Geselle, Gefährte'; vgl. BTHL. Stud. *1*. 120. — Pü.: *kē ō man* dan (ob *yāv*?)[1]), erl.: *hāvištīh i man kunēt*; Sü.: *yo madarthaṃ sadaiva*. — 1) S. *3yav-* Pü.

• j., g. [3]yav- n. 'Dauer': .. *kāmahyā tīm mōi dātā darəgahyā* +*yaoš* .. *vairyā stōiš* ".. (den Wunsch) nach der langen Dauer des köstlichen Daseins" Y. *43*. 13. A) insbes. 1) DS.; a) *yavaē-ča* mit folg. *yavaētatačča* (Stverz.) sva. 'für immer und ewig': F. *4* g usw. b) *yavōi*, *yavē* mit *vīspāi* 'für die ganze Dauer, für alle Zeit': *°vōi vīspāi fraēštāṅhō* (sd.) *āṅhāmā* Y. *49*.

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8[1]); *46.* 11[1]); — *vohū xšaδrəm tōi mazdā .. apaēmā vīspāi °vē* Y. *41.* 2; *40.* 2[1]), *28.* 8[1]); — *bvaṯ vispō arəhuš .. +azarəšō .. darryəm yaṯ °ve vispāi* F. *3* h. α) auch mit *ā* (Sp. 302 m.): *hərəhuš* (sd.) .. *mazdā dadāṯ* .. *°vōi vīspāi ā* ".. soll .. verleihen .. für alle Zeit" Y. *53.* 4; 1[1]). c) *yave* 'jemals', mit vorhergehender Negation 'niemals': *mā °ve imaṯ nmānəm .. x^v^arənō frazahīṯ* Y. *60.* 7. 2) IS. oder LS.[2]) *yavā* als Adv. a) 'je sva. zu jeder Zeit, immer': *aṯ mā °vā bāndvō pafrē .. yō dušərəδrīš* (sd.) *čixšnušā* Y. *49.* 1[3]). b) 'je sva. zu irgend einer Zeit, jemals, einmal', auf Vergangenheit, Gegenwart und Zukunft bezogen: *uxδanəm .. yāiš °va frača vaoče frača mruye frača +vaxšyeite* "verba .. quae unquam enuntiata sunt et enuntiantur et enuntiabuntur" Y. *19.* 10; — *kadā °vā hvō arəhaṯ* (Sp. 269 o.) *yō* .. Y. *29.* 9; — hinter dem Rel. mit folg. Superl.: *vātəm .. yim °va vātəm .. hubaoiδitəmem ǰigaurva* ".. (welchen ich je als den wohlriechendsten Wind wahrgenommen habe sva.) den wohlriechendsten Wind, den ich jemals wahrgenommen habe" H. 2. 8; — dgl.: *yəm iṯ °va čarāitinəm .. sraēštəm dādarəsa* (sd.) H. 2. 10. α) mit vorhergehender Negation 'nie mehr, niemals': *nōiṯ dim °va .. pərəsəmnō bva* V. *18.* 29; Yt. *11.* 5; — *+yaṯ nōiṯ °va miδō mamne .. vavača .. vavarəza* P. *26.* Undeutlich: *°va aēte arəhəm* (Sp. 290 o.) F. *4* e[4]).

KompA.; Ableit. (*yavaē°*). — Et.? Ob eig. 'tenor' und mit [2]*yav-* zusammengehörig? Oder *yav-* : *āyav-* = *drav-* : *dārav-*? — Pü. (zu Y. *43*): *dēr rasišnīh i* dan (s. [2]*yav-*; Sü.: *jīvam*), erl.: *pa tan i pasīn*; (zu A 1 a): s. bei *yavaētāt-*; (zu A 1 b): *hamāk tāk ō visp*; (zu A 2 b): *hakirč*, Sü.: *kadūcit*; s. noch No. 1, 4. — 1) PüErl.: *tāk* (*ō*) *tan i pasīn.* — 2) § *411.* *yavā* könnte auch für *yuv°* geschrieben sein. — 3) Pü.: s. unter *bāndva-*. — 4) Es heisst dort: *ast yāδ ku y a v a pa hangām hangārēt: yava aēte arəhəm.* Besagt das: "es gibt Stellen, wo *yava* für 'mal' gebraucht ist: .."?; vgl. das arm. LW. *angam* 'mal'.

• j., g. **yavā** Adv.: s. [3]*yav-*.

j. *yava* Y. *9.* 10: s. unter *yvan-*; — N. *101*: lies *yavahe.*

• j. **yava-** m. 'Getreide': *yaṯ °vō pouruš bavāṯ aδa mąδrəm +taṯ mairyāṯ* "damit das Getreide reichlich wachse, drum soll man den *M.* aufsagen" V. *3.* 32 f.[1]); — *yaṯ °vō dayāṯ āaṯ daēva x^v^īsən* (sd.) V. *3.* 32; — *°vō mē mašyō x^v^arāṯ vāstrəm gave* "mein Getreide – der Mensch soll es essen, das Gras ist für das Rind" V. *5.* 20; — *yō yaom* (AS.) *kārayeiti hō ašəm kārayeiti* V. *3.* 31; *17.* 3; — *yō zəmō tišrō karəšā frakārayeiti ava iδa barənti* (Sp. 937 o.) *+yavahe vā gavanahe vā* N. *101*; — *yaomča ašəm* (sd.) V. *5.* 52; 53, 54; — *aš.dānunəmča* (sd.) *°vanəm* Yt. *8.* 29; V. *3.* 4, *9.* 53, *7.* 35[2], *19.* 26; — *°vahe sarδa* F. *4* g; V. *3.* 27; — *°vanəm gantumō* (sd.) *ratufriš* N. *28*; — *kaṯ tā °vača vāstrača yaoždayəṇ arəhən .. yā nasāum ava.-bərəta* V. *7.* 32. a) mit *xšāudray-* Adj. 'alkoholisches Getreide', d. i. Name eines aus Getreide hergestellten alkoholischen Getränks, etwa 'Bier': *čvaṯ yaom* (s. b.) *frabarāṯ? .. aēva danarə +xšāudrinəm* (näml. *yavanəm*)[2]) "wie viel Bier soll man (ihr)[3]) bringen? .. Zwei Portionen Bier." V. *16.* 7. b) dn. auch ohne *xšāudray-*: *činəm yaom frabarāṯ* V. *16.* 6; 7.

KompA. (s. auch *yaokarš-*, *yāvarəna-*); Ableit.[4]). — S. noch *yavō.fraδah-*. — ai. *yáva-* m., np. *jav.* — Pü.: *šurtāk.* — 1) Die beiden in der NA. getrennten Sätzchen gehören zusammen und stehen auch zusammen auf dem ersten Blatt von K 18 (mit Npü.: *ki ɣallah bisyār bāšad īdūn māsra ān šumār kardan*). — 2) Pü. erl.: *maδ.* — 3) Der Menstruirenden. — 4) Vgl. auch *yuyō°*.

• j., g. **yavaē-ǰī-** (auch mask.) Adj. 'immerwährend Leben habend, immer lebend': *yaṯ kərənavəṇ frašəm ahūm .. °ǰim yavaēsum* Yt. *19.* 11; — *amərəŋg °ǰyō* (AP.) *yavaēsvō* Y. *39.* 3; — *amərəšaēibyō .. °ǰibyō yavaēsubyō* Y. *4.* 4.

**ǰī-* f. 'Leben', zum V. [1]*gay-*. — Pü.: *hamāk ǰīvandak*, Sü.: *saaājīvaḥ.*

• j., g. **yavaē'tāt-** f. 'perpetuitas', nur DS. 'für immer': *yō āiš ašəm nipārəhē .. °tāite* Y. *28.* 11; — *nipāyōiš mašīm urvaδəm °tāite* Yt. *1.* 24; V. *7.* 75; — *yavaēča °tātaēča* "für immer und ewig" F. *4.* g, V. *3.* 14, 21, 39, *5.* 34, *7.* 37, *8.* 27, Yt. *13.* 50, +Vd. *9*, FrD. *7*; — mit Tmese: *nūrəmča yavaēča tāite*[1]) "jetzt und allzeit" Y. *62.* 6.

Ableit. aus dem DS. zu [3]*yav-*; s. *yave.* — np. *jāvēd* 'ewig'. — Pü.: *tāk ō hamāk* (*u hamāk*) *rawišnīh.* — 1) Die auffällige Zerreissung war durch die Verbindung *yavaēča yavaētātaēča* begünstigt.

• j., g. **yavaē-sū-** Adj. (auch mask.) 'immerwährend Nutzen, Vorteil habend sva. immer gedeihend': *yaṯ kərənavəṇ frašəm ahūm .. yavaēǰim °sum* Yt. *19.* 11; —

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amərəšəng yavaǰ̌yō °*svō* (AP.) Y. *39*. 3; — *amərəšaēibyō yavaǰ̌ibyō* °*subyō* Y. *4*. 4.
Pü.: *hamāk sūt*, Sü.: *sadālābhaḥ*.

• j., +g. **yavatā** Adv. und Konjn. 1) 'so lange als': +°*ta* +*hē*[1] *nāfō* +*x*ᵛ*a*∧*warštō* N. *11* (?)[1]; — °*ta gayehe marata* F. *4* e (?)[2]. a) mit Praes.: +°*tā*[3] ∧*wā mazdā* +*staomī ufyāčā* (sd.) Y. *43*. 8; — °*ta gaya ǰavaiti* F. *4* e. b) mit Praet.: *nōiṯ aotəm ā̊rəha* .. °*ta xšayōiṯ* .. *yimō* Y. *9*. 5. c) mit Konj.: *āpō gātava rāmōiδwəm* °*ta zaota yazāite* Y. *65*. 9; — *yō nō hubərətąm barāṯ* °*ta gaya ǰvāva* (sd.) Yt. *15*. 40. 2) 'so lange bis dass', mit Praes.: *naēδa.čim γənąm sadayeiti* (sd.) °*ta aēm nijainti mərəzuča* (sd.) .. Yt. *10*. 71.
IS. aus *yavant-*. — Pü.: *hamāk tāk ka*; s. noch No. 1 ff. — [1]) Hds. *yavatahe*, vgl. No. 3; Pü.: fehlt. — [2]) Pü.: *yuvān gayōmart*. — [3]) Hds. *yavaṯ ā* ∧*wā*; vgl. Bthl. AF. 2. 14. Pü.: *ēlōn tō ōhrmazd* .., hat also für *yavaṯ* und *ā* nur ein Wort.

• j., g. **yavaṯ** Adv. und Konjn. 1) 'auf welche Entfernung, so weit als': *aēibyō maš ašā syazdaṯ* y° *ahmaṯ aurunā* (sd.) *xrafstrā* Y. *34*. 9. 2) mit vorhergehendem *čvaṯ* (sd.) 'in welchem Mass?': *čvaṯ* y° *zā̊* V. *14*. 13; 11[2], 12, 14. 2) 'so lang als': y° *nū aša* ᵛ*vačaiti* (sd.) P. *42*. a) mit Konj.: *aṯ vō staotā aoǰāi* (sd.) .. y° *ašā tavāčā isāičā* ".. so lang ich, o *Aša*, vermag und kann" Y. *50*. 11; *43*. 9. α) mit dem Korrelativ *avaṯ*: y° *isāi tavāčā avaṯ xsāi* .. Y. *28*. 4. 3) 'bis dass': *vīspəm* (sd.) *ā ahmāṯ aēša āfš ayaožəya* .. y° *aēša nasuš nižbərəta* V. *6*. 31; *15*. 48. a) mit Opt.: *pārantarəm* (sd.) *isōiṯ* y° *aētahmya* +*zru* (sd.) .. *dādrāǰōiš* N. *12*. 4) 'sobald als', mit Konj.: *ka*∧*a*..?.. y° *spāna* .. +*pairi.tačahi* (sd.) *bavąn* V. *15*. 44 f. 5) 'sofern': y° *āčuš* (sd.) +*zrazdištō būnōi haxtayā̊* Y. *53*. 7. 6) 'so dass'; mit Konj.: *čvaṯ yavaṯ zā̊?* .. y° *aēša āfš byārixti* (sd.) .. *frabavāṯ* V. *14*. 13. Unklar: y° *ərədva* N. *83* (?)[1]; — y° *vā aēte vača framrvānā* .. V. *4*. 1 PüZ.. [Y. *43*. 8: lies *yavatā*.] *yavaṯ vā* als Part. sbes.
ASn. aus *yavant-*. — ai. vgl. *yā́vat* Adv. — Pü. (zu V. *6*, *15*): *tāk*, (zu Y. *53*): *ka*, (zu N. *12*, P.): *ān i and*, (sonst): *čand*. — [1]) Wohl abgekürztes Zitat.

• j. **yavaṯ vā** partikelhafte Verbindung, sva. *yaṯ vā* I 1: *yaṯ hē nazdištō dahmō vī srunvaiti* (sd.) y° v° *aēm aēm* .. N. 27.
Pü.: *aδāv čand* (wie für das vorhergehende *yaṯ*).

• j. **yavanha-** n. 'Weide': *ya*∧*a drvā̊ gaom* .. *uta* .. *aspəm* .. *uta mazišnəm* °*nəhəm* +*viste* Aog. δ2.
Vgl. *yava-*. — ai. *yávasa-* n. — Pü.: *mēšīk ramak*, Sü.: *meṣīsamūhaḥ*.

• j. **yavan-** : *yaon-* n. 1) 'Getreidefeld': *fšaonibya* (sd.) *va*∧*wābya* +*aspanibya* °*aonibya* (DD.)[1] Ś. *1*. 7. 2) 'Getreidespeicher': *spiš* (sd.) .. *yim* .. *yaom* °*vō.hva nižgarəhənti* V. *17*. 3.
Ableit. aus *yava-*; eig. Adj. 'Getreide enthaltend?'. Wenig sicher. — Pü. (dRn.): *žurtak*, *žurt dān*. — [1]) Aus dem ND. gebildet, § *223*.

• j. **yavant-** Adj. (fem. °*vaitī-*) 'quantus, wie gross, viel, weit, lang', mit den Korrel. *avant-*, *aētavant-*, *čvant-*: *astiča īm zā̊ avaiti bązō* °*vaiti fra*∧*asčiṯ* Y. *19*. 7; — *čvaṯ* .. *upa.isaṯ?* °*vaṯ hā*∧*rəm* "auf welche Entfernung .. soll er suchen? So gross ein *H.* (ist)" N. *109*. A) N.-ASn. als Subst. (mit Gen. part.): *nōiṯ aspərənō.mazō* .. °*vaṯ* .. *čarāitika* .. *harəkō* (sd.) *harəčayāṯ* V. 5. 60; — *biš* (sd.) *aētavaṯ hā*∧*rəm* °*vaṯ tačarəm* F. 27 a; a; — °*vaṯ anu aipi* (sd.) .. *garayō višastarə vīspəm avaṯ aipi* .. Yt. *19*. 8; — °*vaṯ ahmāi yamanąm* .. *sairinąm* (sd.) *aētavaṯ ātrə.saokanąm* V. *8*. 85; — *aētavaṯ āpō* °*vaṯ* (näml. *āpō*) .. N. *108*; — *aētavatō* (sd.) *zaota* (näml. *ratufriš*) °*vaṯ framaraiti* N. *21*; *21*, *23*, *38*, *39*. a) in Verbindung mit folgendem *čvant-* und *ča* 'quantumcunque'[1]: °*vaṯ čvaṯča hē zastaēibyō hangərvayąn aētavaṯ* .. V. *6*. 29. ASn. °*vaṯ* und IS. °*vatā* als Adv. sbes.
ai. vgl. *yā́vant-* Adj. — Vgl. *yāvā*. — Pü.: *čand*, Sü.: *yāvān*; s. noch No. 1. — [1]) Pü.: *čand ān i*.

• j. **yavākəm** GD. Pron. 2. Pers. 'euer beider'[1]: *tava* .. *yav*° .. *yūšmākəm* FrW. *6*. 1; N. *67*, F. 2 d.
Statt *yuvāk*° geschr., § *268*. 12. — ai. vgl. *yuvā́yoḥ* und *yuvā́kū*. — Pü. (zu F.): *šmāk ō* 2; NpüErl. zu FrW.: *agar gāv yā gūspand yak bīd* .. *tava gūš huδānhe urune* .. *agar dū bīd* .. *yavākəm gūš huδānhe urune* .. *agar si bīd ayā gala bīd* .. *yūšmākəm gūš huδānhe urune*; ähnlich PüErl. zu N. — [1]) Weitere Dualformen des Pron. 2. Pers. fehlen.

• j. **yave** Adv.: s. *³yav-*.

• j. **yavō.čarānya-** n. 'Getreidefeld': *nā taṯ āpəm hinčaiti avi* °*rānīm* "da lässt einer Wasser über ein Getreidefeld laufen" V. 5. 5.
Ableit. aus *čarāna-*. — Pü.: *žurtāk kartārīk*.

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• j. **yavō.fraϑah-** Adj. (auch fem.) 'von der Breite eines *Yava*'*): *barəsma aēšō.drāǰō* °ϑō N. *70*; V. *19*. 19; — *āaṯ upama aēšō.drāǰəŋha* (sd.) °ϑəŋha (NPf., näml. *urvarayå əŋhən*) N. *90*.

*) Ein Längenmass von unbekannter Grösse. DST. erinnert an engl. *barley corn*. Also 'Getreidekorn' (s. *yava-*) sva. 'Linie'?

Ableit. — Pü.: *yavak drahnāk*.

• j. +**yavō.fraϑah'ya-**[1]) n. 'Breite eines *Yava*: *barəsma antarāṯ naēmāṯ* +*aēšō.drāǰahyehe* +°ϑahyehe N. *69*.

Pü.: *yavak drahnāk*. — [1]) Hds. °*fraϑyehe*. — [2]) Vgl. *māzdrāǰahya-*.

• g. **yas-** Adj. 'in den Besitz gelangend von —, teilhaftig werdend', mit Akk.: *kuϑrā* °*sō* (NP.) *hyōn ašəm* (Sp. 233 m.) "wo werden sie des *Aša* teilhaftig werden?" Y. *51*. 4.

Zum Praes. 14 (Inkoh.) des V. *yam-*[1]). — Pü.: *ku rasišn ahrākīh*. — [1]) Vgl. zF. ai. *bandhupṛcchā* ND.

j., g. *yas-čā, yas-taṯ, yas-tē, yasə ϑwā* usw.: s. *ya-* und *yaṯ*.

• j. **yasō.bərəta-** Adj. (fem. °*tā-*) 'in würdiger, angemessener Weise dargebracht': *yazaēša mąm* .. °*tābyō zaoϑrābyō* Yt. *1*. 9; G. *3*. 7, F. *4* g.

**yasō* Adv. 'würdiglich'; vgl. ai. *yáśas-* n. 'Würde', *yaśás-* Adj. 'würdig'. — Pü.: [1])*pa ān i mat ēstēt barišn i zōhr*, Sü.: *prāptena dānena prāṇasya*, Npü.: *yāfta dihišn i zūr* und [2])*pa barišn i zōr pa kār čē mat ēstet*. — [1]) So F. und Yt. *1 Pāz*. — [2]) So Yt. *1 Uzv*.

• j. **yaska-** m. 'Krankheit': *kō* °*kəm* °*kāi* .. *mahrkəm mahrkāi dārayaṯ* (sd.) V. *20*. 1; *9*. 51; — *paitištātəe* °*kahe* .. *mahrkahe* V. *20*. 3; *21*. 2; — *kahmāi* °*kəmča mahrkəmča* .. *baxšāni* Yt. *10*. 110, *14*. 47; V. *20*. 7, 10; — *aēte* °*ka* (als AP.) .. *aēte mahrka* V. *9*. 48; — *frākərənaoṯ arərō mainyuš navača* °*kō navaitišča navača sata navača hazaŋra navasōsča* (sd.) *baēvąn* V. 22. 2; — °*ka apa.dvarata* Yt. *3*. 7; 10; — *yezača hē dva* °*ka avi ačištō āǰasāṯ* (statt Du.) *yasča šuδō yasča taršnō* V. 7. 70; — °*kanąm yaskō.təməm* Yt. *3*. 14[2]; — °*kā* N. *62* (?)[1]).

KompE.; Ableit. — mp. (Pü.) *yask*[2]). (Wegen np. *jašk* 'Unglück' s. HBM. PSt. 220, HORN GIrPh. *1* b. 27). — [1]) Pü.: fehlt. — [2]) Mit *yákṣma-* m. Krankheit' ist *yaska-* nur so zu vereinigen, dass man für *sk* eine uridg. Grundlage *ksk* (°*ks-ko-*) annimmt; s. übrigens LIDÉN Stud. 69.

• j. **yaskō.təma-** Adj. 'was am meisten Krankheit ist': *yaskanąm* °*təməm* Yt. *3*. 14[2].

j. *yastō.z*° Yt. *13*. 37, 67: lies *yāstō.z*°.

• j., g. ¹**yasna-** m. Gottesverehrung in weitestem Sinn; 'Verehrung, Anbetung, Huldigung, Preis, Gebet; Opfer; Feier, Gottesdienst'. A) im **gAw.**: *aṯčā hōi sčantū* .. *xšnūm* (sd.) .. °*nəsčā* ". . und um seine (näml. *MAh.*s) Verehrung" Y. *53*. 2; — *arəϑā* (sd.) *tā yā* .. *šyavāi* .. °*nəm mazdā xšmāvatō* (sd.) *aṯ vā ašā staomyā* (sd.) *vačā* Y. *33*. 8; — *staotāiš ϑwāṯ ahurā staotōibyō aibī* (sd.) .. °*nā ϑwāṯ* °*nōibyō* Y. *35*. 10; — *kaṯ vašī* (sd.) *kaṯ vā stūtō kaṯ vā* °*nahyā* ". . was für Preis, was für Gebet?" Y. *34*. 12; — *tāiš vā* °*nāiš paitī stavas* (sd.) *ayenī* .. *vərəhōuš šyaoϑanāiš manərhō* Y. *50*. 9; *45*. 10; — *tōm aṯ* °*nanąm*[1]) *paurvatātā yazamaidē yōi* (Sp. 1214 o.) .. ". . mit der Auslese der Gebete .." Y. *37*. 2; — *yehyā* .. *vahištəm yesnē*[2]) *paitī vaēdā* (sd.) *ahurō* Y. *51*. 22; verwendet Y. 27. 15, Vr. *16*. 3; — *yā šyaoϑanā yā vačərhā yā* °*nā amərətatātəm ašəmčā* +*taibyō dārəhā* (Sp. 744 f.) Y. *34*. 1; — neben *vahma-* (s. Sp. 1271 o.): *ahurahyā* .. °*nəmčā vahməmčā vahištəm amōhmaidī* "des *Ah.* . . Anbetung und Preis . ." Y. *35*. 7. B) im **jAw.**: *surunuyå nō miϑra* °*nahe xšnuyå nō miϑra* °*nahe upa* °*nō* °*nəm āhiša* Yt. *10*. 32; Y. *68*. 9; — *paitišata* .. *sraošahe* .. °*nəm* Y. 57. 13; — *manača* °*nəm yaṯ ahurahe* P. *39*; — *ahe* °*na yazatanąm*[3]) *təm yazāi* "wegen seiner Verehrung der *Y.* . ." Y. 57. 3; — *aparahe yasnahe* (Sp. 1272 m.) °*nəm* Vr. *21*. 4[4]); — *čīm aoi* °*nō? amərštō spəntō paiti* (Sp. 822 m.) °*nahe* Y. *21*. 2; 1 f.[2]; — *daēvanąm* +*paiti* °*na* .. Yt. 5. 95 (?; s. bei *vaēs-*); — *yō nā mazištəm yasnəm* (s. c β) *yazāite kasištəm* +°*nāṯ frāyatāṯ* (sd.) +*ahma* +*yą amərštō spəntō* Yt. *1*. 24; — *avi hē paoirīm* °*na upəməmča* .. *frabarōiṯ* Vd. *9*[5]); — *yeŋhē hātąm āaṯ yesnē*[2]) *paitī vərhō mazdå ahurō vaēϑā* (sd.) *ašāṯ hačā* "wen unter den seienden *MAh.* als einen solchen kennt, dem durch *Aša* das bessere Los zu teil wird" Y. 27. 15[6]); Vr. *16*. 3[6]); — *antarə hāitišu* °*nəm* *fraīziš (sd.) N. *40*; — wertlos: *kana ϑwā* °*na paiti hankərəitiš ava.hištāṯ vayuš* Yt. *15*. 54. a) DS. in infinitivischem Sinn (s. Sp. 1271 m.): *sraošō ϑōā astū ahurahē mazdå* °*nāi* Y. *56*. 1; 2 f.[4], Vyt. *47* (?); — *ahmākəm avərhe* .. *yūšmākəm* °*nahe*[7]) Yt. *13*. 147. b) neben

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vahma-: *fərā vō rāhī aməšā spəntā °nəmčā vahməmčā* Y. *11.* 18; — *avi apąmča* .. *urvaranąmča ašaonąmča fravašinąm °nəm gərəδmahi vahməmča* Vr. *21.* 1; 1 f.[6]; — *°nəmča vahməmča* .. *āfrīnāmi ahurahe mazdā* Y. *72.* 6; *62.* 1, P. *39*, F. *4* g; — *vīδvā aēšąm* (näml. des *AhM.* usw.) *°nəmča vahməmča* Vr. *11.* 19; — *frā* +*tē* +*staomaide* .. +*vərəhūš °nąsča* +*vahmąsča* N. *48*; — *yaδa* .. *amešā spənta* .. *paitišąn vərəhūš* (AP.) *°nąsča vahmąsča vohū* (AD.) *°nəmča vahməmča* Y. *60.* 6; — *yaṯ* .. *sačyārəš dāitīm °nəmča vahməmča yaδa hē asti dāityō.-təmō °nasča vahmasča* Yt. *8.* 56; Y. *68.* 7; — *yā* +*aiwināsənte vərəhūš °nąsča vahmąsča* Y. *23.* 3; — *vīspāsča āpō yazamaide* .. *ana °nāaṯča vahmāaṯča yaδa ārəhąm asti* .. (s. eben) Y. *68.* 6 f. (?); — *aēta °na aēta vahma* .. *ava.jasa* Yt. *5.* 132; — *yezi tē airhe avā.urūraoδa yaṯ °naheča vahmaheča* Y. *1.* 21. α) insbes. DS. in infinitivischem Sinn (s. Sp. 1270 u.): *mrūiδi vačō zaraδuštra ahmākəm °nāiča vahmāiča yaṯ amešanąm spəntanąm* FrW. *1.* 2; G. *1.* 7, *3.* 7, *4.* 9, *5.* 6, Yt. *10.* 122, Vr. *9.* 6, Y. *14.* 1, Vyt. *47*; — *daēvanąm °nāiča vahmāiča* V. *16.* 11; — *staotača °nāiča vahmāiča frasastayačča yaṯ aēša ahurahe* Vr. *9.* 6; — *hāvanəe* .. *°nāiča vahmāiča xšnaoδrāi* (Stverz.) *ča frasastayačča* Y. *1.* 23; usw. c) in Verbindung mit dem V. *yaz-* (auch mit *frā*); α) mit Instr. 'Jemanden (Akk.) mit Gebet, Opfer usw. verehren, feiern': *tąm yazāi surunvata °na tąm yazāi huyašta °na arədvīm* Yt. *5.* 9; *3.* 18, Y. *57.* 3; — *yeδi zī mā mašyāka aoxtō.nāmana °na yazayanta yaδa* .. Yt. *8.* 11; 11, 23[2], 24[2], *10.* 30, 31, 54[2], 56; — *sraošəm* .. *yazamaide paoiryāča °na upamača* Yt. *11.* 18; — *kana δwąm °na yazāne kana °na frāyazāne* Yt. *5.* 90, *15.* 54; *17.* 61[4], V. *19.* 17[28]), Vyt. 20[2], 21; — wertlos: *°na miδra* .. *frayazānti* Vd. *9.* β) mit Akk. 'Verehrung, Opfer darbringen; Gottesdienst verrichten': *yō nā mazištəm °nəm yazāite* Yt. *1.* 24 (s. Sp. 1237 u.); — *zaota* .. *pərənəmča barəsma* (sd.) *starānō darəγəmča °nəm yazānō* Yt. *10.* 138. A) mit *haptərəhātay-* Adj. 'der siebenteilige *Y.*', d. i. Y. *35.* 3–*41.* 6: *sraošəm* .. *yerhe ahunō vairyō snaiδiš vīsata* .. *°nasča haptərəhāitiš fšūšasča maδrō* .. *vīspāsča yasnō.kərətayō* Y. *57.* 22; — *yezi* .. *ahunavaṯča* +*gāδanąm srāvayeiti °nəmča haptərəhāitīm uštavaitīm hāitīmča* N. *46*; — *°nəm sūrəm haptərəhāitīm* .. *maṯ.-afsmanəm maṯ.vačastaštīm* .. Vr. *16.* 0; 2. 7, Y. *41.* 8; — *°naheča haptərəhātōiš fravā-kačča paityāstayačča* .. Vr. *15.* 2; *1.* 5; — *yazamaidē vō* .. *°nahē haptərəhātōiš handātā* Y. *42.* 1; Vr. *16.* 4[2], *17.* 1; — in Verbindung mit V. *frā-yaz-* 'den *YH.* beten' (s. auch A): *yaṯ aēvō zaota* (sd.) *frāyazāiti* .. *frabərətarš* +*gātava °nəm haptərəhāitīm* +*frāyazāiti* N. *81*; — undeutlich: *tarō °nəm haptərəhāitīm* +*yazəntəm* N. *65*. A) in gleicher Bedeutung auch ohne *hapt°* **): +*sraoδra* +*nā gāδanąm ratufriš paiti.-asti* (sd.) *ča °nahe* +*aδa fšūšō mąδrahe* N. 22; 22 2. St. (s. gleich); — *vīspačā pančа gāδā* .. *vīspəmča °nəm* Y. *71.* 6; — in Verbindung mit dem V. *yaz-* 'den *YH.* beten': *gāδā srāvayō °nəm yazəntəm paitištāiti* (sd.) *vīspanąm* [*gāδanąm*] *ratufriš °nəm* +*yazāiti gāδanąm srāvayamnanąm paitišti* (sd.) *°nahe aēvahe* (sd.) *ratufriš aratufriš gāδanąm* "(wer) die *G.*s aufsagend einem zur Seite steht, der den *Y.* betet, ist für alles *r.*; (wer) den *Y.* betet, indem er sich zur Seite stellt, wo die *G.*s aufgesagt werden, ist nur für den *Y. r.* .." N. 22; — *yōi hē* .. *frasrāvayamnahe* (sd.) *vā upa.srunvanti* +*yaṯ vā* +*°nəm* +*yazəmnahe* N. *20*; *24*. B) mit *haptərəhātay-* und *apara-* Adj. 'secundus, alter' oder auch mit *apara-* allein Bezeichnung des Stücks Y. *52*: *aparəm sūrəm °nəm haptərəhāitīm* Vr. *21.* 0[2]; — *aparahe °nahe haptərəhātōiš handāta* Vr. *21.* 0; 0; — *aparəm °nəm* Vr. *21.* 4; — *aparahe °nahe* .. *hāitišča* .. Vr. *21.* 4; — *aparahe °nahe yasnəm* "das Beten des andern *Y.*" Vr. *21.* 4[3]).

*) Dass die siebente *Hātay* des *Yasna Hapt.* mit den Worten *vīspāi yavē* in Y. *41.* 6 abschliesst, war aus Sü. zu entnehmen, wo den entsprechenden Worten *sadaiva yāvat sarvam* (usw.) *saptamaḥ sargaḥ* folgt. Im übrigen muss gegenüber Bn.s Ausführungen Stud. *1.* 447 ff. betont werden, 1) dass der *Yasna Hapt.* von Haus aus prosaisch abgefasst, und 2) dass er ganz sicher nicht so alt, geschweige denn älter als die fünf *Gāδās* ist; vgl. zB. Sp. 290 o. zur Stellung von *ahura-*. — **) Auch in mp. Schriften geht *yasn* allein öfters auf den *Yasna Hapt.*, zB. Dk. *9.* 12. 1; vgl. GIrPh. *2.* 31. Dass *yasna-* irgendwo als Bezeichnung für das 'liturgische Hauptbuch' des heutigen Awesta zu nehmen sei, bestreite ich. — ***) Dass dieses Stück damit gemeint ist, scheint mir aus der Reihenfolge der Aufzählung in Vr. *14* bis *23* hervorzugehen; es ist wie der *Yasna Hapt.* in die *Gāδās* eingeschoben und zwar, wenn man Y. *42* als Appendix

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zum *YHapt.* betrachtet, als zweites (*apara-*) Stück. Warum es ausser *yasna- apara-* auch *yasna- aparahaptaṇhātay-* genannt wird, bleibt freilich dunkel. Dst.s abweichende Ansicht, ZA. *1.* 487, dürfte doch für die Anordnung des *Sāda*textes ein allzu hohes Alter voraussetzen. Wieder anders Sp. Komm. *2.* 48.

KompE.; Ableit. — S. ²**yasna-*. — Zum V. *yaz-*; § *33.* 1. — ai. *yajñá-* m. — Pü.: *yazišn*, Sü.: *ijisniḥ*, *ārādhanam*; (zu A, B meist): *yasn* 9), Sü.: *iaśnaḥ*; s. noch No. 1, 3f., 8f. — 1) Pü.: *hač yaštārān.* — 2) § *298.* 2. — 3) Pü.: *pa ān i ōi yazatān yaštārīh.* — 4) Pü.: *ān i pas yasn yazišn.* — 5) Vgl. Yt. *11.* 18. — 6) Mit Verwendung der *Gāϑā*stelle Y. *51.* 22 a, b geformt. — 7) Gen. statt Dat. — 8) Pü.: *gōwišn.* — 9) Hds. öfters dddt.

• j. ²*yasna-* m.: s. unter *yasnō.kərəta-*. KompA.

• j. **yasnō.kərəta-** n. 'feierliche Nennung des Worts *Yasna-*', näml. im *Yeϑhē.hātąm*-Gebet (mit dem Wort *yesnē*), sva. Aufsagen, Rezitiren des *Yh.*-Gebets: *fraborərtarš* (sd.) *yaṯ* . . *āϑraēča* °*tačibyō paiti.barāṯ* N. *74*; — *vīspačibyō* °*tačibyō maϑəmāi* +*barəsmąn paiti.barōiṯ* "bei allen Rezitationen des *Yh.*-Gebets soll man (die *Zaoϑrās*) zur Mitte des *B.* hin darbringen" N. *70.* Wertlos: *avi hē* °*tanąm uzgōurvayāṯ* Vd. *9.*

Vgl. *yasnō.kərətay-* und *xšaϑrō.kərəta-*. — Pü.: *pa* (*frāč*) *yazišn kartārīh*, (zu N. *70*) erl.: *pa yeϑhe hātąm.* S. dazu Dst. ZA. *1.* 364, 396 und PüErl. zu *yasnō.kərətay-*.

• j. **yasnō.kərətay-** f. sva. °*kərəta-*: *yeϑhe ahunō vairyō snaiϑiš vīsata* . . *yasnasča haptaṇhāitiš fšūšasča mąϑrō* . . *vīspāsča* °*tayō* ". . und alle *Yeϑhē.hātąm*-Rezitationen" Y. *57.* 22; — *hō* . . *dačnąm* . . *frapinaoiti satəm paitištanąm* (sd.) *baēvarə* [*paiti*] °*rəitinąm* ". . zehntausend *Yh.*-Gebete" V. *3.* 31.

Vgl. *yasnō.kərəta-*. — Pü.: *yazišn kartārīh*, (zu V.): *pa bēvar yazišn kartārīh*, erl.: *čigōn kē pa pānakīh i apurnāyak 1 rāϑ ān and yazišn apē kunēt čand aš yeϑhe hātąm* (s. zu *yasnō.kərəta-*, PüErl.).

• j., g. **yasnya-**[1]**, yesnya-** Adj. (fem. °*yā-*) 1) 'würdig verehrt zu werden, Opfer zu empfangen', stets in Verbindung mit *vahmya-* Adj. a) von Gottheiten: *uγrō aiwiϑūrō* °*yō vahmyō miϑrō* Yt. *10.* 78; — °*yō ahi* (näml. *Ātar*) *vahmyō* °*yō buyā vahmyō nmānāhu mašyākanąm* Y. *62.* 1; — *vərəϑraγnō* . . *nōiṯ narō* °*yō vahmyō* . . *yaṯ* . . "ist (denn) *V.* . . nicht (mehr) verehrens- und preisenswert, ihr Männer, . . weil . . ?" Yt. *14.* 54; — *yazataēibyō* . . *yōi hənti* °*yāča vahmyāča ašāṯ hača yaṯ vahištāṯ* Y. *1.* 19; — *vīspe tē ratavō* . . *yōi aoxta* (sd.) *ahurō* . . °*yāča vahmyāča ašāṯ hača yaṯ vahištāṯ* Vr. 2. 3; — *yaϑa* . . *yūžəm* (näml. *fravašayō*) °*yā vahmyā fračaraϑwe* Yt. *13.* 34. α) mit Dat. der beteiligten Person[2]: *nūrąm ahmi* (näml. *Tištrya*) °*yasča vahmyasča aṇuhe astvaite ašāṯ hača yaṯ vahištāṯ* Yt. *8.* 15; — *arəδvīm* . . °*yąm aṇuhe astvaite vahmyąm aṇuhe astvaite* Y. *65.* 1; — °*yō vahmyō vīspəmāi aṇuhe astvaite miϑrō* Yt. *10.* 5. b) sonst: *vīspe* . . *vaṇuhīš dāmąn* . . *yōi tē hənti* °*yāča vahmyāča ašāṯ hača yaṯ vahištāṯ* Y. *71.* 10; — *saokąmča* . . °*yąm vahmyąm ašāṯ hača* . . Yt. *13.* 42. α) mit Dat. der beteiligten Person[2]: *tāča vohū* . . *yā antarəstā* °*yāča vahmyāča* +*frāyašaϑwa naire ašaone* Yt. *13.* 153; — *zaraϑuštrəm* . . *yō nā ištasča* °*yasča vahmyasča vaoče yaϑna kahmāičiṯ hātąm* Yt. *13.* 152. 2) 'auf die Gottesverehrung und den Gottesdienst (¹*yasna*) bezüglich, dazu gehörig (usw.)': °*nīm vačō ašaonō zaraϑuštrahe* Y. *21.* 1; — *vīspəm vačo* °*nīm* Y. *21.* 2; — *staotəm* (sd.) *vačō* °*nīm* FrW. *1.* 1; — *yā mazdāϑā* (sd.) *staotāčā ahurāi* °*yāčā vaṇhōuš manaṇhō* Y. *30.* 1. A) Plur. neutr. mit *staota-* (sd.) Name bestimmter *awest*ischer Texte: *staota* °*ya* Y. 55. 3 usw.[3]; — *staotanąm* °*yanąm* Y. 55. 7 usw.[3]; — °*yanąm* Vd. *15*[2 4]. [Yt. *1.* 24: lies *yasnāṯ*.]

KompE.; Ableit. — Ableit. aus ¹*yasna-*. — ai. *yajñiya-* Adj. — Pü. (zu 1): *yazišnōmand*, (zu 2): *yazišn*, (zu 2 A): s. zu *staota-*. — 1) So, mit *a*, Y. *1.* 19, *71.* 10, Vr. *2.* 3. — 2) Dbr. AiS. 396. — 3) Stverz. unter ²*staota-* A. — 4) Stammt jedenfalls aus Y. *55.* 6 (usw.).

• j., g. **yaz-**, p. **yad-** V. 'venerari; sacrare'. Praes. 2 *yaza-*, *yada-* [, 25 *yazaēta*], 26 (Pass.) *yazya-*, *yezya-*, 29 *yaēzya-*[1]. — PPfP. *išta-*, *yašta-*; PFP. +*yašəϑwa-*, *yazata-*, °*yaēzyanta-*, °*yazanta-*[2]; Inf. *yešti*; Absol. °*yaštəm.*

(Fürs **jAw.** unvollständig.) Im Praes. 2 fast nur Med. I) mit persönlichem Objekt '(eine Gottheit) verehren, feiern, ihr huldigen, ihr zu Ehren Gebete und gottesdienstliche Handlungen verrichten': ‖*aʰuraʰ-mazdām* +*yadātaiy*[3] Bh. 5. 6; — *iϑā āṯ yazamaidē ahurəm mazdąm* . . *ašāunąm fravašīš yazamaidē ašəm aṯ vahištəm yazamaidē* . . *vohučā manō yazamaide* Y. *37.* 1,

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3, 4, 5; — *imaṃ āaṯ zaṃ .. yazamaidē* Y. *38.* 1; 1, 2, 3, *39.* 1, 2², 3; — *yeńhē hāṯaṃ .. ṭaṣčā tāṣčā yazamaidē* Y. 27. 15; — *ahurəm mazdaṃ yazamaide amərštā spəntā .. yazamaide* Y. *6.* 1; 2 ff., *16.* 1 ff., *17.* 1 ff., *42.* 1 ff., *71.* 2 ff., 17 ff., Vr. 7. 1 ff., Yt. *10.* 144 f., S. 2. 1 ff. usw. (unendlich oft)[4]; — *fravašayō staomi zbayemi* (sd.) *ufyemi yazamaide nmānyā* .. Y. *17.* 18; — *vīspačča aēte ašīš.hāgəṯ* (sd.) .. (*zbayemi*) *yazamadačča* Y. *71.* 11; — *yaṯ zaota ahurəm mazdaṃ yazāiti* +*maδəmāi barəsmaṇ paiti.barōiṯ amərštō spəntō yazāiti* .. "wenn der *Z.* das Gebet an *AhM.* spricht, soll er ..; wenn er das Gebet an die *ASp.* spricht, .." N. 70[5]; — *zaraδuštrō yō paoiryō .. staota ašəm .. yazata ahurəm mazdaṃ yazata amərštō spəntō* "*Zar.*, der als erster das *Aša* aufsagte, das Gebet an *AhM.*, das Gebet an die *ASp.* sprach" Yt. *17.* 18[6], Y. 57. 2[3][7]; — *yazəmnō ahurəm mazdaṃ yazəmnō amərštō spəntō* "indem er das Gebet an *AhM.* und an die *ASp.* spricht" V. *19.* 19[6]; — *yazāi* (1S.) *miδrəm* Yt. *6.* 5, *10.* 140; *1.* 30, 5. 96, *15.* 1², *21.* 1, Y. *65.* 1, *70.* 1, F. *4*g; — *yazāi vazrəm .. yazāi haxδrəmča yaṯ asti* .. Yt. *6.* 5; *10.* 119; — *miδrəm .. yim yazənte raδaēštārō* Yt. *10.* 11; 8, 120, 123, 5. 17, 98², *15.* 39, *16.* 2, Y. 57. 19, H. 2. 14; — *miδrəm yazaēša spitama* Yt. *10.* 119; 5. 1; — *δwaṃ yazānte aurvānhō* Yt. 5. 85; — *yō yazaite hvarə* Yt. *6.* 4; 4³; — *yasčā vā maš* (sd.) *yazaitē* Y. *32.* 3; — *yō hīš aδa frāyazāite yaδa hīš .. yazata .. zaraδuštrō* Yt. *13.* 41; — *gāδāsča srāvayō apasča vanuhīš yazəmnō* H. 2. 13; — *yō .. nōiṯ gāδā srāvayeiti nōiṯ āpō .. yazaiti* V. *18.* 9; — *ātrəm yazaēta barəsma stərnaēta* V. 12. 2; — *kō maṃ yazāite kō družāṯ* Yt. *10.* 108; — *kō maṃ stavāṯ kō yazāite* Yt. 5. 8; *13.* 50; — *aṯ vā yazāi stavas mazdā .. hadā* (sd.) *ašā* Y. *50.* 4; — *yaδā vā yazəmnasčā urvāidyā* (sd.) *stavas ayenī paitī* Y. *34.* 6; — *yō .. sruṯ.gaošō.təmō asti yezimnō* (Pass.) "der am besten hört, wenn man zu ihm betet" Yt. *19.* 52; — *taṯ vō nō hazaošānhō* (sd.) .. *daidyāi savō ašəm vohū manaṇhā uxδā* (sd.) *yāiš ārmaitiš yazəmnānhō nəmaṇhā mazdā rafəδrəm čagədō* ". . mit denen (vereint) *Aša*, *VM.*, *Ārm.*, *M.*, wenn demütig verehrt, .. ihre Stütze leihen" Y. *51.* 20; — *ahurahē mazdā yasnāi .. yō nā ištō* ".. des *AhM.*, der von uns verehrt wird" Y. *56.* 1[8]; — *fravašibyō yā nō ištā urvōibyō* Y. *56.* 2[8]; — *zaraδuštrəm .. yō nā ištasča yesnyasča vahmyasča vaoče* Yt. *13.* 152; — *tištrīm .. yezi aēm bavaiti yaštō xšnūtō friδ paiti.zantō* Yt. *8.* 43; V. *19.* 40; — *yaδa tē aṇhən yaštā āpō yaštā urvarā yaštā .. fravašayō yaštā .. yazata* FrW. *1.* 2. 1) mit Angabe des womit? durch a) Instr. (oder dessen Ersatz): *ṭa yazāi x^vāiš nāmənīš pairičā ǰasāi* (Sp. 499 u.) *vantā* Y. *51.* 22; — *yā vō .. ahurō .. +nāmaṃ dadāṯ .. tāiš vā yazamaidē tāiš +fryaṇmahī tāiš* .. Y. *38.* 4; — *tōm aṯ āhūiryā nāmənī* (LS. statt IS.) .. *yazamaidē* Y. *37.* 3; — *tōm aṯ yasnaṇaṃ paurvatātā yazamaidē* Y. *37.* 2; *39.* 4; — *nāmōni āpō yazamaide* Yt. *13.* 79; 79²; — *tištrīm .. aoxtō.nāmana yasna yaze* Yt. *8.* 25; — *yeδi zī mā mašyāka aoxtō.nāmana yasna yazayanta* (Opt.) *yaδa anye yazatānhō aoxtō.nāmana yasna yazinti* (Pass.)[9] Yt. *8.* 11; 23 f.[4], *10.* 54 f.[4], 74²; — *yasə δwā aoxtō.nāmana yasna raδwya vača yazaite* Yt. *10.* 30; 31, 56; — *ṭaṃ yazāi surunvata yasna ṭaṃ yazāi huyašta yasna arədvīm* Yt. 5. 9; — *ana δwā yasna yazāne .. yasə* ('wie sva. womit') *δwā yazata vištāspō* Yt. *17.* 61; 61, 5. 90, 91, *15.* 54, V. *19.* 17, Vyt. *20*, *21*; — *kaδa zaota xsāta vača āpō .. yazāite* Y. *65.* 9; — *təm yazāi surunvata yasna sraošəm .. zaoδrābyō* (DP. statt IP.) Y. 57. 3; Yt. *3.* 18, *10.* 31; — *yō ašīm yazāite zaoδrābyō* Yt. *17.* 2; 2, *8.* 1, *10.* 6, Y. *68.* 10; — *yazaēša maṃ zaraδuštra .. zaoδrābyō* Yt. *1.* 9; mangelhaft zitirt F. *4*g; — *hvarəxšaēṯəm .. yazamaide haomayō gava barəsmana .. zaoδrābyasča aršuxδaēibyasča vāγžibyō* (DP. statt IP.) Ny. *1.* 16; — *yazayanta δwaṃ mazdayasna pasubya staoraēibya vayaēibya pataṇṭaēibya* (sd.) Yt. *10.* 119; — *uštatāitya* (LS. statt IS.) *ča vīspəm ašavanəm .. yazamaide* Vr. *18.* 2. b) Akk.: *ṭaṃ yazata haošyaṇhō .. satəm aspanaṃ .. hazaṇrəm gavaṃ* "ihr opferte *H.* .. hundert Rosse, .." Yt. 5. 21; *9.* 29; — *ṭaṃ yazənta .. hunavō .. satəm aspanaṃ* Yt. 5. 57; 72. c) *paiti* mit Gen. (?): *yaṃ yazata zaraδuštrō humatahe paiti manaṇhō* Yt. *16.* 6. 2) mit Angabe des wozu? durch a) Instr. (?): *kəm aojišta mahrka .. daēvō aošō* (sd.) *yazāite* V. *17.* 1. b) *paiti* mit Gen. (Sp. 815 o.): *vanantəm stārəm ..*

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yazamaide amaheča paiti hutāštahe Yt. *8.* 12; *13.* 135 f., *14.* 28, *15.* 1, *16.* 5, Y. *16.* 10. II) mit sachlichem Objekt '(ein Gebet) beten, den Göttern weihen, (ein Opfer) darbringen, weihen'; von *yasna-* (Sp. 1271 m., Stverz.): *yasnəm* +*yazāiti* N. 22; — *yī yasnəm* +*yazənti* .. *ham.sruṭ.-vāčayāδa* (sd.) +*yazənti* +*va* .. N. 24; — *yasnəm yazəntəm* N. 22; — +*yasnəm* +*yazəmnahe* N. 20; — *darəγəmča yasnəm yazānō* Yt. *10.* 138; — *yō* .. *mazištəm yasnəm yazāite* Yt. *1.* 24; — sonst: *paiti nō zaoδrā vīsaṇuha paiti hīš yaštā vīsaṇuha* Yt. *10.* 32; — *yasča* .. *baγam ahunahe vairyehe* .. *yazāite* Y. *19.* 6. III) ohne Objekt 'beten': *yazāi saoka* (Vok.) *vaṇuhi* V. 22. 3; — *daδaṭ ahmāi taṭ avaṭ āyaptəm arədvī* .. *arədrāi yazəmnāi ǰaiδyantāi* Yt. *5.* 19; *15.* 21, Ny. *3.* 11; — *gāδābyō spəntābyō* .. *zbayemi yazamadazča nipātayazča* .. Y. *71.* 11; 11; — *dāδrīš ahmāi vohu* x^v*arənō yō hīš yazānō* .. *zbayeiti* Yt. *13.* 24. a) insbes. vom *Zaotar* sva. 'Gottesdienst tun': *āpō gātava rāmōiδwəm yavata zaota yazāite* Y. *65.* 9; — *kuδra bavāṭ hitō.hizvā yezi anarəδe* (sd.) *yazāite* (näml. *zaota*) Y. *65.* 9; — *yazata zaota āsu.yasnō bərəzi.gāδrō bərəzata vača* Yt. *10.* 89; — *māvayača zaoδre yazəmnāi* Y. *68.* 12; — *aoi zaotārəm yazəmnəm* Yt. *5.* 132; — mit Dat. comm.: *ahmāi naire* .. *yahmāi zaota* .. *frastərətāṭ paiti barəsmən* .. *yazāite* Yt. *10.* 137. Undeutliche Stellen: *yaṭ yazanti yaṭ vā ham.-raēδwayanti* N. *62*; *61*; — *tarō yasnəm haptaṇhāitīm* +*yazəntəm* N. *65*; — +*yazəmna kaṭ nā hakaṭ* Sl. *8.* 22.

mit *apā* 'etwas (Akk.) wegbeten von — (Abl.) sva. durch Gebet abhalten, abwehren von —': *yō δwaṭ mazdā asruštīm akəmčā manō yazāi apā* x^v*aētōušča tarəmaitīm* "der ich durch mein Gebet von dir, o *M.*, den Ungehorsam und den schlechten Sinn fernhalten will und vom Adel den Trotz" Y. *33.* 4.

mit *ā* 1) dnwS. I: +*ā taṭ*[10] x^v*arənō yazamaide* Vr. *19.* 2. 2) dnwS. II: *āča manō mata* (sd.) *āča yazamaide* Vr. *4.* 1.

mit *upa* und *frā* dnwS. I: *yaṭ* .. *aētahe udrahe upa dahməm urvānəm frāyazānte* .. *saočintaṭ paiti āδraṭ* .. V. *13.* 55[11].

mit *frā* I) dnwS. I: *sraošəm* .. *frā.-yazamaide* Yt. *11.* 7; *8.* 1 (?), N. *65* (?); — *zaraδuštrō ahunəm vairīm frasrāvayaṭ* .. *āpō vaṇuhīš frāyazaēta* (Praet.) V. *19.* 2; — *ātrəm* .. *frāyazaēša* V. *19.* 40; 41; — *yasə δwā bāδa frāyazāite azsmō.zastō* Y. *62.* 1; A. *4.* 5, Yt. *13.* 41, *8.* 15; — *yatāra vā dim paurva frāyazāite* Yt. *10.* 9; *13.* 47 (+*frāyazənti*); — *kahe vō urva frāyezyāṭ* Yt. *13.* 50; — *yaṭ* .. *sraošō* (statt Akk.) .. *frāyazānte* V. *9.* 56; — °*frāyašta-*. zu 1 a: *kana δwəm yasna* .. *frāyazāne* Yt. *5.* 90, *15.* 54; *5.* 91, *17.* 61[2], V. *19.* 17; Vyt. 20[2]; — *yōi dim* .. *zaoδrābyō frāyazənte* Yt. *10.* 16; *13.* 94; — *yō nā hīš frāyazāite gaomata zasta* Yt. *13.* 51; 52. II) dnwS. II; von *yasna-*: *frabərətarš* +*gātava yasnəm haptaṇhāitīm frāyazaiti* N. *81*; — sonst: *staota yesnya* .. *framarəmna frāyazəmna* (pass.) Y. *55.* 6; — *yaṭ nā* .. *ašəm upa.stuyāṭ* .. *ahunəm vairīm frasrāvayōiṭ yeṇhe hātəm frāyazāite* V. *18.* 43; — °*frāyašta-*. III) dnwS. III: *yatārō pourvō frāyazāite* Yt. *14.* 44; — *frāyeze bərəǰa vaṇhōuš ašahe* Y. *15.* 1; — *ahmākəmča mazdayasnanəm frāyazəmnanəm* Y. *68.* 12, Vr. *12.* 5. zu a: *yaṭ azvō zaota* (sd.) *frāyazāiti myazdahe ayə* N. *81.* Undeutlich: *yaṭ maśyīka frāyazānte vərəδraγnō* .. Yt. *14.* 48; — *yā zaota aiwiča vaēδayānte frača yazānte* Yt. *10.* 120. Wertlos: *frāyaza vā nizbaya vā ahurāi mazdāi* Vd. *20*; — *yaṭ* +*draonō* .. *frāyazyāṭ* Vd. *10*; *9* (*frayazānti*).

ai. *yajati, yajate*; *iṣṭáḥ*; mp. *yazēt*; *yaštan*. — Pü.: *yaštan* (Sü. meist *ārādhayitum*), einige Male mit *yaziśn* oder *yaštār* umschrieben; s. noch No. 5, 8. — 1) Nur im PFP. *frāyaēzyanta-*. — 2) Nur im EN. *frāyazanta-*. — 3) Es ist nur $y^a a^a a t^a$ erhalten; NA. *yadāta* .. . — 4) In der Hds. oft abgekürzt, *yaz.*, *y.* — 5) Es handelt sich um die Verehrung des *AhM.*, der *AŚp.* mit bestimmten Gebetsformeln. Pü. erläutert *ka zōt ōhrmazd yazēt* mit (*ka*) *ēn apastāk gōwēt ku ahurəm mazdąm* "wenn er die Aw.-Stelle *ah. m.* (Y. *35.* 1) spricht". An dritter Stelle steht statt (*yaṭ*) *āpō yazāiti* vielmehr mit direkter Anführung der zu sprechenden Worte *apō aṭ yazamaide* +*havyō.təmāi barəsmąn paiti.barōiṭ* "(bei den Worten) '*apō aṭ yaz.*' (Y. *38.* 3) soll er ..". Entsprechend steht an vierter Stelle: *ašāunąmča urunasča fravašīšča yazamaide* +*dašinō.təmai barəsmąn paiti.barōiṭ* "(bei den Worten) '*a. u. f. y.*' (wo?) soll er ..". Pü. hat wie an 1. und 2. Stelle: *ka āp* (bz. *fravahr*) *yazēt*. Vgl. Dst. ZA. *1.* 395. — 6) Vgl. No. 5. — 7) Vgl. No. 5 und Y. *42.* 2. — 8) Pü.: *kē amāk* x^v*āstār*; also zu [1]*išta-*! — 9) Zu § *325* No.; § *268.* 21. Yt. *8.* 23, *10.* 54 steht statt *yazinti* viel-

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mehr *yazənte*; s. dazu *hindav-* No. 1. — 10) S. *ā* No. 18. — 11) Vgl. V. *9.* 56.

• j. **hvāiš ātše* **yaza** *ajīδō** FrD. 7.

• j., g. **yazata-** Adj. 'verehrungs-, anbetungswürdig': *humāīm* (sd.) *δwā īšīm °təm ašərəhāčīm dadəmaidē* Y. *41.* 3. A) im **jAw.** Bezeichnung für alles göttlich Gedachte, 'Gott'*): *taṯ nō dāyata yūžəm °ta* (VP.) *ašavanō* Y. *65.* 14; Ny. *3.* 11; — *vīspe ašavanō °ta āyese* Y. 2. 18; — *ātarš.čiδrōsča °tō yazamaide* Vr. *16.* 1; N. *48*; — *ahe yasna °tanąm təm yazāi* .. Y. *57.* 3 1); — *upastaota °tanąm* .. *ašīš* Yt. *17.* 17; — *sraošō ašyō* .. *hąm.vāiti* (sd.) *paiti δrātāra °ta* (AP.) Yt. *10.* 41 2); — *imaṯ vō* .. *ǰaiδyemi* .. *vīspe °tərəhō* (VP.) *yōi vərəhazdā* .. Y. *65.* 12; — *nōiṯ mąm vīspe °tərəhō anusəntəm fraorəδinta* (sd.) *āaṯ* .. *aēvō zaraδuštrō* .. Yt. *17.* 19; — *yaδa anye °tərəhō* .. *yazinti* Yt. *8.* 11; — *haxaya vīspaēšąm °tanąm* Yt. *11.* 17; — *urvaδa °tanąm bavāhi yaδa* .. Az. *4*; — *haδra vərəhubyō °taēibyō yaṯ amərəšaēibyō spəntaēibyō* Vr. *8.* 1; *9.* 4; — *yaēṯuštəməm °tanąm* .. *yazamaide* Y. *71.* 3 2); — *aoxtō.nāmanō °tahe* Y. 22. 27 3); — *ahurō mazdā* .. *yō mazištō °tanąm yō vahištō °tanąm* Yt. *17.* 16; Y. *16.* 1; — *miδra* .. *yō aojištō °tanąm yō tančištō °tanąm* Yt. *10.* 98; 98 3, 142, *19.* 35; — *miδrəm* .. *amavantəm °təm sūrəm* Yt. *10.* 6; 13, 16, 108, Y. *1.* 3, 2. 3; — *sraošahe ašyehe* .. *aoxtō.nāmanō °tahe* Y. *3.* 20; — *kō* .. *mainyavanąm* (s. a) *°tanąm zayō.təmō?* .. *vərəδraynō ahuraδātō* Yt. *14.* 1; *4.* 3; — *təm vaēmčiṯ* .. *vahištəm °təm* Yt. *15.* 1; — *uγrəm taxməm dāmōiš upamanəm °təm* Y. 2. 15, 7. 26; *71.* 23, *1.* 15; — *nairyō.-sarəhahe °tahe* Ny. 5. 6; Y. *17.* 11; — *apąm napātəm* .. *yō upāpō °tō* Yt. *19.* 52; — *arštōiš °tahe* Y. 57. 33; — *āδrō* .. *aoxtō.-nāmanō °tahe* Y. *3.* 21; — *ātarš spənta* .. *°ta* (VS.) Ny. 5. 6; 4, 6; — *uši.darənəm* .. *°təm* Y. 2. 14; — *zəmō huδərəhō °tahe* S. *1.* 28; 2. 28; — *zaraδuštrahe* .. *aoxtō.-nāmanō °tahe* Y. *3.* 21. a) sie zerfallen in *mainyava-* (Stverz.) und *gaēδya-* (Stverz.): *hanǰamanəm frabarata* .. *ahurō haδra mainyaoibyō °taēibyō* V. 2. 20; — *mainyavərəhō °tərəhō satəmča hazarərəmča* Yt. *6.* 1; — *vīspaēibyō °taēibyō mainyaoibyasčā gaēδyaēibyasčā* Y. *1.* 19; usw.

*) 'Gott' im weitesten Sinn; im engern Sinn hiessen vll. jene Gottheiten so, denen ein Monatstag geweiht war, s. S. *1.* 17; vgl. im Übrigen Jn. GIrPh. *2.* 641.

KompA. — PFP. zum V. *yaz-*. — ai. *yajatá-* Adj.; mp. *yazat*, np. *īzad* (wozu GIrPh. *1.* 268, *1* a. 27). — Pü. (zu Y. *41*): *yazišn*, (zu A): *yazat*; s. noch No. 1. — 1) Pü.: *pa ān i ōšān yaštārīh ōi yazēm.* — 2) Wer damit gemeint ist, geht aus der Stelle nicht hervor; s. No. 3. — 3) Wie bei No. 2.

• j. *x^varəδa* ***yazada** *ratufriš* N. 55 1).

Pü.: *+hakaraš ān i ōi x^varišn* z dddt *ēstēt ratīhā.* — 1) Es folgt *x^varəδa yezi aratufriš.*

• j. **.. daiδīš* **yazaoiš** *čina** Vyt. *48.*

• j. **yazant-** Adj., PPA.: s. *yaz-*.

• j., g. **yazav-** Adj. (fem. *yezivī-*) 1) 'der jüngste': *yazuš puδrō* F. *4g*; — *yazūm puδrəm* Vyt. *26*; — *pouru.čistā* (sd.) *yeziv* (VS.) *dugədrąm* (sd.) *zaraδuštrahē* Y 53. 3. a) sva. 'der letzte': *aṯ δwā mənghī +paourvīm mazdā +yazūm* 2) *stōi manərhā* "ich erkannte von dir im Sinn, dass du, der erste, (und auch) der letzte bist" Y. *31.* 8 3).

ai. *yaháv-* Adj. — Gdn. KZ. *28.* 195; IFAnz. *12.* 25. — Pü.: *zāyak, pa zāyakīh.* — 1) Vgl. zur Femininbildung § *207.* 2. — 2) So!, s. NA. Prol. XXVII. — 3) Vgl. zSt. Y. *31.* 7: *yā ā nūrəmčīṯ ahurā hāmō.*

• j. **yazāna-** Adj., PPM.: s. *yaz-*.

j. *yazəm aipe* N. *20*: lies *yazəmnahe.*

• j., g. **yazəmna-** Adj., PPM.: s. *yaz-*. KompE.

j. *yaziča* Vyt. *24*: lies *yeziča.*

j. *yazəbənti* N. *24*: lies *yazənti.*

• j. **¹yašta-** Adj. (fem. *°tā-*), PPfP.: s. *yaz-*. KompE.

• j. **²yašta-** Adj. (fem. *°tī-*), PPfP.: s. *yah-* 1).

1) Unsicher; s. *yah-* No. 2.

• j. **yaštay-** f. 'Verehrung, Beten zu —': *yezi mąm °tō* (LS.) *kərənavāni* (sd., statt 2S.) Yt. *15.* 56. 1) IS. *yešti* als Inf. sbes.

Zum V. *yaz-*. — ai. vgl. *iṣṭay-* f. — 1) Ganz unsichere Stelle; vgl. *¹kar-* mit No. 10.

• j. **yaštar-** m. 'Anbeter': *staotā* .. *°tā amərəšanąm spəntanąm* Y. *12.* 1; — *vīsāi vō* .. *zbātā °tā framarətā* Y. *14.* 1, Vr. *5.* 1 (wo *°ta*); — *°tarəča āfrītarəča* Yt. *3.* 1.

Zum V. *yaz-*. — ai. *yáṣṭar-*, *yaṣṭár-* m., mp. *yaštār.* — Pü. (zu Y. *12*): *yazēm*, (zu Y. *14*): *patīrēm* .. *pa yazišnīh.*

• j. **yašəϑwa-** (, *+yašaδwa-*) Adj. 'venerandus': *vīspanąmča* .. *fravašīm* .. *yazəšąm +°δwača* 1) *urvąnō zaoyāsča fravašayō* Yt. *13.* 148.

KompE. — PFP. zum V. *yaz-*; statt **yaštva-* unter

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dem Einfluss der PFP. mit regelrechtem ϑwa- (§ 209. 13). Ähnlich *yasə ϑwā* (= ai. *yás tvā*) statt **yas tvā*. — [1]) Hds. *°ϑwaṭča*.

• j. **yah-** V. 'sieden' (intrans.). Praes. 6 *yaēša-*[1]), 29 *yaēšya-*. — PPfP. *yašta-*(?)[2]). 'sieden, sich in Siedehitze befinden': *yaēšənta* (3P.)[3]) *patənta* "(die Wasser) siedeten, flossen über" F. 4 f.; — *fraṣ* (sd.) *ayərhō frasparaṭ yaēšyantīm āpəm +parārhāṭ* ".. das siedende Wasser schüttete er um" Y. 9. 11; — *+yaēšəntim*[4]) *āpəm* F. 4 f.; — *niwyeiti* (sd.) *zī .. ātarš .. hača yaštibyō* (DPf.)[2]) *aiwyō* ". . vor den siedenden[5]) Wassern" P. 21.

ai. *yásyati, yéṣati; yastáḥ*; np. *jastan* (?, GIrPh. 1 b. 139), PDw. *yakšn* (?, GIrPh. 1 b. 298). — Pü.: a dart *ītan*, *°ēnītan*, Sü. (zu Y. 9): *malavatī* 'schmutzig' (, weil man *hixr°* las)[6]). — [1]) Nicht ganz sicher, da *°šənt°* für *°šint°* geschrieben sein kann; s. *hindav-* No. 1. — [2]) *š* müsste vom redupl. Praesens stammen. Statt *yashtibyô* im Text schreibt Dst. in der Note *yahsti°*. Vll. ist beides falsch. Ob *yaēšəntibyō*? — 3) Vgl. No. 1. — 4) M hat *aēšəntim*, K *yaēšəntəm*; s. noch No. 1. — 5) Und deshalb überwallenden. — 6) Vgl. Dst. ZA. 3. 21. Jamaspji Gloss. 475, 476 hat *ayârt(in)êd* 'surpasses'.

j. *yahi* Yt. 10. 64: lies *yahmi*; s. *ya-* mit No. 27.

• j. **yahmaṭ hača** adv.-artige Verb. 'weshalb, quam ob rem', an den Inhalt des vorausgehenden Satzes anknüpfend: *avi ahūm .. +zəmō jərəhəntu y° h° staxrō .. zyā .. y° h° .. snaoδō* (sd.) *vafra snaēžāṭ* V. 2. 22; — *pairi šē hō +parətō.tanunam stāhaiti y° h° təm ava.raoδənti* (sd.) N. 42.

AblSn. aus *ya-*. — Pü.: *kē hač ān, ka hač ān*.

• j. **yahmāi** Konjn. 'bis (dahin) dass'; es folgt Konj.: *jənāni dama daēvō.dātəm .. y° +us.zayāiti saošyas* V. 19. 5.

DSn. aus *ya-*. — Pü.: *tāk ka*.

• j. **yahmya** Adv. 'wo, ubi': *yaṭ bā paiti fraēštəm daxma* (NPm.) *uzdaēza* (sd.) *kiryeinte y° narō irista niδayeinte* V. 3. 9; 12, 7. 54; — *tē narō xšaϑra* (APn.) *xšayente .. y° starətasča gātuš* .. Yt. 17. 7; — *arədvīm* (ASf.) .. *y°* ('ubi' statt 'in qua') *ahurō mazdā .. nivaēδayaṭ* Yt. 5. 85.

KompA. — LSn. aus *ya-*. — Pü.: *ku andar ān*.

• j. *vīspāča dāma .. ašaoni ašavabyō* **yahmyāča**[1]) *ašavabyō* Y. 71. 6: — ? —.

Pü.: *harvispča dām .. ōi i ahrav kē andar ahravān pa ahrākīh āšnāk*. — [1]) Vll. alte Verderbnis aus *yesnyāča vahmyāča*.

• j. **+yahmya-jatara-**[1]) m. Name eines Bergs oder Gebirgs: *ahmaṭ hača garayō fraoxšyan .. °rasča* Yt. 19. 6.

Komp. mit LS. im 1. Glied. Eig. vll. 'wo (auf welchem, näml. Berg) das Harz – oder der Asphalt – (wächst)'. — Vgl. ai. *játav-* n. 'Gummi', np. *žad* 'Gummi', *angu-žad* 'Harz'. — [1]) So, ohne Trennung, alle guten Hds.

j. **yahva* Yt. 10. 28: s. *ya-*, Sp. 1204 o.

• j. **¹yā-** V. 'gehen'; nur mit Praev. Praes. 1 *yā-*.

mit *apa* 1) 'weggehen von –' (Abl.): *apa aδāṭ frabərəta aētāibyō zaoϑrābyō yāiti* (Konj.) *yārəham* .. N. 71 (?). 2) 'entgehen', mit Abl.: *haoməm yim nivizaiti nivandāṭ* (sd.) *apayeiti* Yt. 14. 57.

mit *upa* 'herzugehen, -kommen': *āaṭ taṭ dunmaṇ frašāupayeiti* (d. i. *fraša* + *upay°*)[1]) *maēyō.kara* "und dann kommen die wolkenbildenden Nebel herangezogen" Yt. 8. 33.

Vgl. *¹ay-*; die Formen der beiden Basen sind nicht immer sicher zu scheiden. S. auch zu *frayāi*. — ai. *yáti* 'er geht'. — Pü. (zu N.): *apē +rawēt*. — [1]) § 304 II. 31, 268. 33.

• j. **²yā-** Adj. (auch fem.) 'gehend'.

KompE. — ai. *°yá-* Adj. — Vgl. zu *frayāi*.

• g. **+yāaṭ**[1]) Adv. 'seit (dem dass –)'; es folgt Perf.: *y° yūštā framīmaϑā* (sd.) *yā mašyā .. vaxšəntē daēvō.zuštā* (sd.) Y. 32. 4.

AblSn. (nominaler Bildung) aus *ya-*; eig. 'ex quo'. — ai. *yát* Konjn. 'seit'. — Pü.: *kē hač ān*. — [1]) So richtig Mf 1 usw.; s. auch Pt 4. Vgl. *āaṭ* No. 6.

• g. **yāiš** Adv. 'wie'; 1) 'so wie, sicut': *yā jōyā sənghaitē y° srāvī x^v^aēnā ayərhā* ". . sicut auditur, . ." Y. 32. 7. 2) 'in welcher Weise, wie', hinter *pāh-* 'sehen': *yōi pišyeintī .. y° gam karapā usixš*(sd.)*čā ažəmāi dātā yā*(Sp. 1197 u.)*čā kavā .. urūdōyatā* (sd.) Y. 44. 20. *yāiš ā*: sbes.

IPn. aus *ya-*. — Pü.: *kē*.

• gAw. **yāiš ā** adv.-artige Verb. 'auf welche Weise, wie': *frō mā stīšā* (sd.) .. *+vaočarhē .. yāiš ā arəhuš +paouruyō bavaṭ* (sd.) Y. 28. 11.

IPn. aus *ya-*; vgl. Sp. 302 m. — Pü.: *kē andar ax^v^ān fratum būt*.

• j. **yākar-** n. 'Leber': *°karə* F. 3 g.

Vgl. ai. *yákṛt*; mp. (Pü.) *jakar*, np. *jigar*[1]). Weiteres bei Hbm. AGr. 1. 452. — [1]) j. *yākarə*: np. *jigar* = j. *zāvarə* (sd.): np. *zōr*; vgl. auch Bthl. BB. 17. 125.

• j. **gəčō* **yāgərə*** V. 5. 48 PüZ.

• p. **yātā** Konjn. 1) 'während dem dass': *y° adam pārsaiy .. āham .. bābiruviyā*

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hamiδʳiyā abavaⁿ Bh. *3.* 13; 2. 2; — *tyaiy paruvā xšāyaδiyā y°*[1] *āhaⁿ avaišām* .. "die früheren Könige: während dem dass sie waren, ist von ihnen .." Bh. *4.* 9. 2) 'als', mit vorausgehendem ⁺*adakīy* ('damals'): *imaiy martiyā tyaiy* ⁺*adakīy* (sd.) *avadā āhaⁿtā y° adam gaumātam* . . *avājanam* Bh. *4.* 18. 3) 'bis dass': *adam hamataxšaiy y° viδam tyām amāxam* ⁺*gāδavā avāstayam* ". . bis dass ich unser Haus wieder an seinen Platz gestellt hatte" Bh. *1.* 14; 13; — *vaʰumisaʰ čitā mām amānayaʰ* . . *y° adam arasam* Bh. 2. 11; 6, 9; — *aʰuraʰmazdā upastām abaraʰ y° imaʰ xšaδʳam adāriy* Bh. *1.* 9; D. *6.* 5.

Aus *ya-*, § *252.* 4[2]). — Vgl. DBR. VglS. *3.* 334. — [1]) Aus *a* ergänzt nach Eü. *kuš.* — [2]) SALEMANNS Annahme GIrPh. *1.* 318, dass mp. *tāk*, np. *tā* auf *yātā* zurückgehe, halte ich für unmöglich.

• j. ¹**yāta-** n. 'der Jemandem zugewiesene Anteil; Besitz': *myazdavā ratuš amyazdavanəm ratunaēm °təm gaēδanəm fraprənaoiti* ". . verurteilt den . . Laien zum Verlust seines Anteils an Hab und Gut" A. *3.* 11; — *baoδasča urvānəmča °təm gaēδanəm paiti.ǰaiδyeinti dātəm astvainti anhvō* ". . befragen sie nach dem Anteil an Hab und Gut, der (dem Verstorbenen) . . verliehen war" V. *19.* 29[1]); F. *4* f.

Ableit. — Eig. 'was (vom Schicksal) gewährt, zugewiesen ist' (s. *baxta-*); PPf P. zum V. *yam-*, vgl. IF. *11.* 141 und *yāna-* mit No. 2. — mp. *yāt, yātak* in *yātgōw* (*Pāz. ǰādangō*), *yātakgōw* 'Fürsprech, Sachwalter'; s. HBM. AGr. *1.* 232, IFAnz. *8.* 43[2]). — Pü.: *bahr* (*i gēhān*), *xᵛāstak* (*i gētīk*). — [1]) Um danach dessen Wohltätigkeitssinn zu bemessen. — [2]) Aber die eigentliche Bedeutung des mp. Worts ist anders als dort zu bestimmen. Falsch KZ. *37.* 552. — S. übrigens auch zu *vazō.vaδwya-* No. 3.

• j. ²**yāta-** n. Term. techn. für die der Schwere nach dritte Art von Körperverletzung[1]): *δrišūm tarō xᵛaraya* (sd.) . . *vīspəm tarō* ⁺*yārə.drājahehīm °təm āstryeiti* N. *42*; F. *4* f.; — *°ta raēšam* . . N. *71* T (?).

Eig. Bed.? — Pü.: *yāt.* — [1]) Sva. *astō.bidxᵛara-*; BTHL. IF. *11.* 142.

• j. ⁺**yāta'mant-** Adj. 'reich an Besitz, vermögend': *mašyānam* . . *°matam* V. 20. 1.

Pü.: *bahrōmand*, erl.: *tuvānīk ēigōn pātisrav* ('. . wie *P.*'); s. dazu DST. ZA. *2.* 277. — [1]) Hds. *yātum°*; s. aber Pü. und ¹*yāta-*.

• j. **yātav-** : *yīδw-* m. 1) 'Zauberei, Behexung': *°δwa* (IS.) *gaēδā ašahe mərəγənte* Y. *8.* 3. 2) 'Zauberer', d. i. der durch Zauber den *Mazdayasn*ern Schaden zufügt: *vī* (näml. *sarəm mruyē*) *°tuš* (IP.)[1]) *vī yātumaṭbīš* Y. *12.* 4; — *nōiṭ* ⁿ*°tō* (statt NS.) *nōiṭ yātumā* Yt. *15.* 56; — ⁿ*°tu* (statt AP.) . . *vanaṭ* Yt. 2. 11; — *frākərəntaṭ anrō mainyuš aγa °tava* (AP.) V. *1.* 13. a) sonst in Verbindung mit *pairikā-* (sd.): *yim nōiṭ mərəγənte* (sd.) *nōiṭ °tavō pairikāsča nōiṭ °tavō mašyānam* Yt. *8.* 44; *1.* 6; — *yaδa azəm taurvayeni vīspe °tavō* (als AP.) *pairikāsča* Yt. *1.* 6; *19.* 29, V. 20. 10; — *ṭbaēšā* . . *°δwam pairikanamča* Y. *9.* 18; F. *4* f., Yt. *3.* 5, *8.* 12, *13.* 135, S. 2. 13; — *°tunamča pairikanamča* V. *8.* 80, Yt. *6.* 4; — *hača* ⁿ*°tāi hača pairikāi* Yt. *4.* 3; — *°tušča yātumatam pairikāsča pairikavatam* Yt. *11.* 6 (?).

KompA.; Ableit. — ai. *yātáv-* m. 'Zauberei; Zauberer'; np. *jādū* 'Zauberer'. — Pü. (zu 1 und zu V. *1.* 13): *yātūkih*; (zu 2): *yātūk.* Sü.: *rākṣasaḥ, śākinī* (fem.!). S. noch zu *yātumant-*. — [1]) § *407.* Vgl. noch *pituš, vīzuš, anrō.mainyuš*, +*spəntō.mainyuš, prərənāyuš.* *-uš* ist statt- *viš* geschrieben, wie umgekehrt *-iš* für *-yuš* (§ *268.* 14).

• g. *urvāzištō* (sd.) *hvō nā* **yātāyā**[1]) *paitī.ǰamyā ātarə* Y. *36.* 2: — ? —.

Pü.: *pa tuvān*, Sü.: *šaktyā.* — [1]) Deutungsversuche bei GDN. KZ. *27.* 586, BN. Stud. *1.* 363, JUSTI PrJ. *88.* 85 (der offenbar *yātā yā* liest). Die Hds. haben überwiegend *yā tāyā.* Eine Verbalform (so GDN.) halte ich für ausgeschlossen.

• j. **yātuγnya-** n. 'Töten durch Zauberei': *spayeiti °γnīm* V. *3.* 41 Gl.[1]).

Ableit. aus **yātu-gan-* Adj. 'durch Zauber tötend'; vgl. ai. *yātuhán-* Adj. 'Zauberspuk vertreibend'. — [1]) Nur in den Hds. ohne Pü.

• j. **yātuxtay-** f. 'Aussprechen von Zauberformeln, Zauberspruch', Bezeichnung eines Delikts: *°ta* (LS., als IS.?)[1]) F. 25 a.

Komp.: *yātav-*+*uxtay-*, § *268.* 1. — Pü.: *yātūk gōwišnīhā* 'indem man Zauber spricht', erl.: *ka gōwēt ē kut pa yātūkih apē murnjēnēm* "when one shall speak thus: 'I will destroy thee through witchcraft'" (WEST SBE. *37.* 40). — [1]) Bestimmung nach Pü.

• j. **yātu.ǰata-** Adj. 'von Zauberern getötet': *yaṭ aēte yā spō.ǰata* (sd.) *ča* . . *°tača* V. 7. 3.

Pü.: *yātūk žat.*

• j. **yātu'man-** Adj. 'der Zauberei treibt': *aēṭam* (Sp. 19 u.) *ā °manahe* (GS.)[1]) *ǰasaiti* Y. *ō.* 4.

Vgl. *yātumant-*. — Pü.: *yātūkīh.* — [1]) Them.

• j. **yātu'mant-** Adj. (fem. *°maitī-*)

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1) 'Zauberei treibend, hexend': *yō aśavaja yō °mā̊* Y. *65.* 8; Yt. *15.* 56; — *°maiti* (VS.) *ǰahi* V. *21.* 17; Yt. *3.* 9, 12, 16[2]; — *ǰahikayāi °maityāi* Y. *9.* 32; — *zanda °mənta* V. *18.* 55, F. *20*; — *hamistayaēča zandəmča °mataṃča* Y. *61.* 3; — *yātušča °mataṃ* Yt. *11.* 6 (?); — *°məntəm* V. *1.* 14 Gl. 2) 'von Zauberern umgeben, der es mit Zauberern hält, Zauberergenosse': *vī daēvāiš* (näml. *sarəm mruyē*) *vī daēvavaṭbīš vī yātuš vī °maṭbīš* Y. *12.* 4. [V. *20.* 1: lies *yātamataṃ.*]

Ableit. — ai. *yātumánt-* Adj. 'hexend'. — Vgl. *yātuman-.* — Pü.: *yātūk,* (zu Y. *12*): *apē hać yātūkān martān u ǰanān*[1]) – Sü.: *ṛte rākṣasebhyaḥ ṛte rākṣasībhyaḥ* –, (zu V. *1*): *yātūkīh.* — [1]) Entsprechend auch zu Yt. *11.* 6.

• j. **yātumas'təma-** Adj. 'der am meisten Zauberei treibt, hext': *aδa hənti °təma* V. *1.* 14 Gl.

Superl. aus *°mant-.* — Pü.: *yātūktumist* (mit gedoppeltem Superl.-Suffix, vgl. § *208.* 2).

• j. **ˣyāθra** *yastuma*ˣ N. *108.*

S. unter ˣ*hiš.xᵛistō.*

• j. *taṭ* (Sp. 630) *upazbaya* **yāṭ** *patayas-*(sd.)*ča* .. Vyt. *43.* Wertlos. [N. *61, 62*: lies *yaṭ.*]

g. *yāṭ* Y. *32.* 4: lies *yāaṭ*; — Y. *36.* 6: s. Sp. 1205 m.; Pt 4 *yāaṭ*; aber man verlangte NSn.

• p. *aitᵃ adam* **yān******m** *ǰadiyāmiy aʰuraʰmazdām* "das erbitte ich mir als Gunst von *AhM.*" D. *4.* 3.

Vgl. *yāna-, yānya-.* — Zuletzt zSt. Foy KZ. *35.* 49, der die Lesung *yāniyam* befürwortet. Es geht aber doch nicht an, einem aus *yāna-* abgeleiteten *yāniya-* die selbe Bedeutung wie dem Grundwort zuzuweisen.

• j., g. **yāna-**, j. **yąna-**[1]) m. 'Gunst, Gunstgewährung, Gunstbeweis' (seitens der Gottheiten gegenüber den Menschen): *iməm δwąm* .. *°nəm haoma ǰaiδyemi* Y. *9.* 19; — *āpō °nəm vō yāsāmi* .. *təm mē dāyata* Y. *65.* 11; — *dasta nō təm °nəm* Y. *68.* 21; Vyt. *8*; — *vindāi °nəm yaδa vindaṭ* .. V. *19.* 6; — *vindāṭ təm °nəm* .. Yt. *17.* 26; — *°nā̊* (als AP.) *baraiti astavō* "Gunstbeweise (der Götter) trägt davon .." Yt. *14.* 36; — *anāiš vā̊ nōiṭ* .. *°nāiš zaranaēmā* (sd.) "um dieser Gunstbeweise willen .." Y. *28.* 9; — *yezi šē °nāδa bavaiti* (Sp. 930 m.) .. "wenn er (der Mann) um seiner (*Miθras*) Gunst willen .." Yt. *10.* 137; — *yąm yazata zaraδuštrō* .. *avaheča paiti yąnahe* ".. und um jene Gunst (zu erlangen)" Yt. *16.* 6; — *°na ahmi yānavastəmō* Yt. *14.* 3.

KompE.; Ableit. — Vgl. *yān****m*; *vyāne* Inf. — Zum V. *yam-*[2]); Bthl. BB. *10.* 279. — mp. *yān* 3). — Pü. (zu Y. *9, 28, 68*): *yān* – Sü.: *kalyāṇam, śubham* –, (zu Y. *65*, V. *19*): *nēwakīh*; Npü. (zu Yt. *14*): *nīkī, yārī.* — [1]) Zu § *296.* 3; NA. nur zu Yt. *16.* 6; aber F 1 auch zu Yt. *10.* 137. — [2]) Vgl. zBed. ai. *yántaṃ sumnám* RV. *5.* 67. 2 (usw.), zF. (*ā*) ai. *yámitavái* (usw.); s. noch [1]*yāta-.* — 3) Falsch vergleicht Ggr. GIrPh. *1* b. 208 aγ. *yūn* 'Gang'.

• j. **yānavas'təma-** Adj. 'der am meisten Gunst(beweise) gewährt': *yāna ahmi °mō* Yt. *14.* 3.

Superl. aus **yāna'vant-.* — Npü.: *bisyār nīkī rasandatar.*

• j. **yānya-** Adj. 'Gunst erweisend, Gunst (der Götter) erwirkend': *°nīm manō °nīm vačō °nīm šyaoδnəm* .. *zaraδuštrahe* Y. *28.* 0.

Ableit. aus *yāna-.* — Pü.: *yān,* Sü.: *śobhanaḥ.*

• j. **yāmō.pačika-** Adj., mit *xumba-* 'Vorrichtung zum Glasbrennen, Glasbrennofen': *xumbaṭ hača °kāṭ* V. *8.* 85.

np. *ǰām* 'Glas, Becher'. Vgl. *yama-.* — Pü.: *xumbak apē yāmīk pačān,* erl.: *dūsēn* (?) *karān*; vgl. Darabs Bemerkung dazu.

• p. **yāvā** Adv. 'so lang als', mit Konj.: *yadiy imām dipim vaināhy* .. *utāmaiy y° taumā ahatiy parikarāhidiš* ".. so lang die Kraft dazu vorhanden ist .." Bh. *4.* 16; 17. a) mit dem Korr. ⁺*āvā*: *y°* ⁺*taumā* ⁺*ahatiy*[1]) ⁺*āvā avaiy parikarā* Bh. *4.* 15.

Vgl. ai. *yāvant-* Adj.; § *416* β No. 4. — [1]) So richtig gegen NA. Foy KZ. *35.* 47. Doch s. zu *tauman-* No. 1.

• j. **yā-varana-**[1]) Adj. (fem. *°nā-*) 'welchen Glauben habend, wes Glaubens': *°nā*[2]) *āpō °nā*[2]) *urvarā̊ °nā gāuš* .. *°nō ahurō mazdā̊* .. *°nō as zaraδuštrō °nō kavā vīštāspō °nā* (NDm.) *fərašaoštrā ǰāmāspā °nō kasčīṭ saošyantąm* .. *tā varənā*(sd.)*čā* .. Y. *12.* 7.

Pü.: *vam kāmak ān i āp* (usw.). — [1]) NA. hat die drei ersten Male *yā.var°*, s. aber Var. — [2]) Man erwartet *°nā̊* (NPf.).

• j. **yāvarəna-** n. 'Stössel' (des Mörsers): *yaēšąm zayanąm vāstryehe fšuyantō* .. *°nəm zgərəsnō.vayδanəm* ".. ein Stössel mit rundlichem Kopfstück" V. *14.* 10.

Man erwartete **yavārəna-*, als Komp. aus *yava-* + **arəna-* n., eig. 'Instrument zum Mahlen des Getreides'; s. zu *4aša-* und GIrPh. *1.* 261. — np. *yāvar, yār.* — Pü.: *ǵurtāk i ārt* 'gemahlenes Getreide', erl.: *āsyāk ē pa dast* 'eine Handmühle'.

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• j. (, p.) yār- n. 'Jahr'*): *tačča ayarə mainyente yaṯ °rə* "und die halten für einen Tag, was ein Jahr (ist)" V. 2. 41; — *°rə narš xᵛā.aoϑrahe* (sd.) *ṯyatō* V. 5. 46 PüZ.; — *tarō °rə* V. 5. 36, *8.* 33; — *nəmatō* (sd.) *tarō °rə* V. *9.* 46; — *načməm °rə* "ein halbes Jahr lang" N. *45*; +*44*[1]), +*42*[1]), +*43*[1]); — *paourum vā načməm* +*°rə*[2]) *aparəm vā* "das erste Halbjahr oder das zweite" N. *44*; —.*ϑriš* ᶻ*yā* (als GS.!)[3]) "dreimal des Jahrs" [N. *4*; — *hazaŋrəm °rəm* (?) Vyt. 5.

*) Das Jahr bestand aus 12 Monaten zu 30 Tagen und fünf Schalttagen; vgl. Vd. S. 125: *pas [i] 12 māh ān 5 rōć pa āsṭurūih* ('Kompletirung') *i sāl andar apāyēt.* Über die Jahreszeiten und Feste s. unter *yāirya-*. Zu den Namen der Monate s. unter *māh-*; die der Tage ergeben sich aus S. *1*.

KompA., E.; Ableit. — got. *jēr.* — Pū.: *sāl.* — 1) Hds. *yā*, — 2) Hds. *yā*; aber Pū.: *sāl.* — 3) Wie zu lesen? Pū.: *3 bār andar sāl.*

• j. yārə.čarəš- Adj. 'annum trahens, ein Jahr hin —, zu Ende bringend, dem ein Jahr zu Ende geht': *tištrīm .. yim °šō* (GS.) *mašyehe*[1]) .. *uzyō.rəntəm* +*hispō.sənti* (sd.) ".. wenn dem Menschen das Jahr (wieder) zu Ende geht .."[2]) Yt. *8.* 36.

Zum V. ¹*karəš-*. °*čarəš* (wenn mit idg. *er*) steht im Ablaut mit (*dānō.*)*karš-* (mit idg. *r*). Es kann aber *č* auch auf Übertragung beruhen. — 1) Absol. Gen. — 2) Und damit wieder die Zeit des *Tištrya*-Aufganges gekommen ist.

• j. yārə.drāǰah- 1) n. 'Dauer eines Jahrs': °*ǰō* F. *4* f; — *yaṯ .. nikante spānasča .. °ǰō anuskante* V. *3.* 37; 5. 14, N. *11*, *42*, Vyt. *45*; — *čvantəm drāǰō zrvānəm? .. °ǰō* V. *6.* 1, 7. 45 f.; — *yaṯ hē °ǰō sačāite; āaṯ pasča °ǰō* V. *6.* 43; — *načməm* (sd.) °*ǰō* V. *3.* 36; N. *44*; — *antarāṯ naēmāṯ °ǰō* "innerhalb (vor Ablauf) eines Jahrs" V. *6.* 2, 3, 7. 77[1]). 2) Adj. 'ein Jahr lang' (nur Ableit.).

Ableit. — Vgl. *byārə.drāǰah-*. — Pū.: *sāl drahnāk.* — 1) Vgl. V. *6.* 43.

• j. +yārə.drāǰah'ya-[1]) n. 'Dauer eines Jahrs': *ϑrišūm tarō .. načməm tarō .. vīspəm tarō °ǰehim*[1]) N. *42*.

Ableit. aus °*ǰah-* Adj.; vgl *māzdrāǰahya-*. — Pū.: *sāl drahnāk.* — 1) Hds.: *yārə drāǰē hē him.*

• j. yāirya- 1) Adj. (fem. °*yā-*) 'annuus, das ganze Jahr hindurch ununterbrochen dauernd': °*yąm*(*ča*) *hušitīm* (sd.) S. 2. 6; Y. 2. 6, G. *4.* 10; — °*yayā* (°*yayāsča*) *hušitōiš* S. *1.* 6; Y. *1.* 6. 2) m. Name der Gottheiten der sechs Jahreszeiten und der jeweils am Ende gefeierten fünftägigen Jahresfeste*): °*ya* (AP.) *ašavana ašahe ratavō* Y. 2. 9; 17, Vr. 2. 2; — °*yaēibyō ašahe ratubyō* Y. *1.* 9, Vr. *1.* 2; — *raϑwąm* .. °*yanąmča sarδanąmča* Y. *1.* 17.

*) Ihre Namen finden sich z. B. Vr. *1.* 2, A. *3.* 7 ff. Ursprünglich bürgerliche (oder bäuerliche) Feste, wie Frühlings-, Mittsommer-, Erntefest, werden sie später dem Andenken an die einzelnen Abschnitte der Schöpfung geweiht. Vgl. Bd. *25.* 1 ff.; ROTH ZDMG. *34.* 698, GGR. OK. 320, DST. ZA. *1.* 36, *3.* 180 und unter den einzelnen Namen; ferner VULLERS Fragmente 21, SP. Übers. *3.* C, 239, Komm. *2.* 3, ZDMG. *36.* 642, HAUG Essays² 192, CLD. Totenverehrung 64.

Ableit. aus *yār-*. — Pū. (zu *1*): *sālān kumānišnīh*, (zu 2): *gāsānbār.*

• j., g. yās- V. 'langen nach —, verlangen'. Praes. 2 *yāsa-*.

1) 'etwas verlangen, wonach Verlangen tragen, etwas zu erlangen streben; bitten um —', mit Akk. der Sache: *tīm vanuhīm yāsā ašīm* "nach diesem guten Lohn trag ich Verlangen" Y. *51.* 21; — *avaṯ yāsąs hyaṯ vō īštā* (sd.) *vahištəm* Y. *49.* 12; — *avaṯ āyaptəm yāsāmi yaϑa* .. Yt. 5. 130; 131; — *ahyāčā xᵛaēuš yāsaṯ .. ahurahyā urvāsəmā* (sd.) Y. *32.* 1; — *ahyī yāsā* .. +*mainyōuš mazdā* +*paourvīm spəntahyā ašā vīspōng šyaoϑanā* ".. will ich um seine, des heiligen Geistes Werke, o *M.*, vor allem zuerst bitten, o *A.*" Y. *28.* 1; — *yā dačnā vairīm hanāṯ mīždəm ašahyā yāsā ašīm* "welches Ich den köstlichen Lohn verdient, (dem) erbitte ich den Preis der Gerechtigkeit" Y. *54.* 1; — *yāsanha ātarš baoiδīm* N. *103* (?). a) mit Inf. (statt Akk.): *nazčišča airhā yāsāiti zyānāi* (sd.) Y. *65.* 11. 2) 'Jemanden bitten um —', mit dopp. Akk.: *taṯ ϑwā mazdā yāsā ahurā* "darum bitte ich dich, o *MA.*" Y. *49.* 8; — *āyaptəm yasə ϑwā yāsāmahi* ".. worum wir dich bitten" Yt. *10.* 33; — *yānəm vō yāsāmi mazānəm* Y. *65.* 11; — *vahištəm ϑwā vahištā .. ahurəm yāsā* "um das beste bitte ich dich, o bester, den .. *Ah.*" Y. *28.* 8. 3) 'Jemanden auffordern': *āaṯ .. ātarš .. nmānahe nmānō paitīm yāsaiti* V. *18.* 18; 20, 22.

mit *apa* 'wegnehmen': *yō mąm taṯ draonō zināṯ* (sd.) *vā trəfyāṯ vā apa vā yāsāiti* Y. *11.* 5.

mit *ā* 1) 'herholen, holen': *ā aēsmą*

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yāsanuha V. *18*. 19; Y. *9*. 2; — *zaoδra āyese* (1SPM.) *yešti* Y. 2. 1; 1[9], 2–18; — *ahmya zaoδre barəsmanaēča ratavō mainyava āyese yešti* Vr. 2. 1; 1[6], 2–11, *10*. 1 f.[4], Y. *23*. 3, *62*. 11; — *āyese yešti* +*ā* +*fravaše* (statt AP.)[1]) Y. *23*. 2[2].

mit *ā* und *parā* 'wegholen, wegnehmen von —': *drūjō hačā rāδəmō yāmə spašuδā* (sd.) *frāidīm* [*drūjō*] *āyesē* (3S.) [*hōiš pīδā*] *tanvō parā* ".. das wird von seiner Person weggenommen" Y. *53*. 6.

mit *nī* 1) 'nieder-, im Zaume halten': *apąm napā̊ .. fraδāṯ .. fratəmatātō daḫyunąm yaozaintīšča* (näml. *daiṅhūš*) *nyāsāite* Yt. *13*. 95. 2) 'festhalten': *narō .. hāvōya zasta nyāsəmnō* (statt NP., näml. *barəsma*) V. *19*. 19; — *yezi aēṯaṯ nyāsā̊rəhe yaṯ ax*[v]*arətəm* (näml. *x*[v]*arənō*) Yt. *19*. 48; — *nōiṯ zī čiš aṅhā̊ drujō nyāsāite* "keiner soll sich von der *Dr.* festhalten lassen" FrW. *8*. 1 (?).

Vgl. np. *yāsa* 'Wunsch, Begierde'(?)[2]); gr. ἥκω(?)[3]). — Pü. (meist): *x*[v]*āstan* – auch *x*[v]*āstār būtan, pa x*[v]*āhišn* –, (zu Y. *65*. 11): *žadītan*, (zu Y. *11*, mit *apa*): *apē apurtan*, (zu V. *18*, mit *ā*): *x*[v]*āh man barē* "wünsche mir zu bringen", (zu V. *19*, mit *nī*): *apē dāštan*. — [1]) NA. *āfravaši*. Das Praeverb ist wiederholt. — [2]) HORN GIrPh. *1* b. 22. — [3]) Anders OSTHOFF PBrB. *8*. 290, FAY AJPh. *16*. 7 u. A.

• g. **yāsant-** Adj., PPA.: s. *yās-*.

• j. **yās-kərət-** Adj. (auch fem.) 'der sich beim Schlusswerk zu tun macht, dabei tätig ist': *fravašīš* .. *°kərətō* (APf.) *yazamaide* Yt. *13*. 75.

Ableit. — Komp.: *yāh-*+*k°*.

• j. **yās-kərəs'tara-** Adj. (fem. *°rā-*) 'der beim Schlusswerk tätigere': *fravašīš* .. *yā̊ °rā̊ ahmāṯ yaδa vača framravāire* (sd.) Yt. *13*. 64[1]).

Kompar. aus *yāskərət-*. — [1]) Vgl. Yt. *13*. 75 f.

• j. **yāskərəs'təma-** Adj. (fem. *°mā-*) 'der beim Schlusswerk tätigste': *aršyehe* .. *°mahe mazdayasnanąm* Yt. *13*. 108; — *tā̊* (näml. *fravašayō*) *zī hənti °mā̊ ‟vayā̊ manivā̊ dāmąn* Yt. *13*. 76; 75; — *kaṯ asti mąδrahe spəntahe* .. *°məm?* Yt. *1*. 1; 3, 5, F. *4* f.

Superl. aus *yāskərət-*. — Pü.: *kār kartārtum*.

• j. **yāsta-** Adj. (fem. *°tā-*), PPfP.: s. [1]*yāh-*.

KompA., E. S. das folg. Wort.

• j. +**yāstō.zaēnāv-**[1]) Adj. 'der sich das Wehrgehänge umgegürtet hat': *yaδa* .. *raδaēštā̊ huš.hąm.bərətaṯ hača šaēṯāṯ* (sd.) *°nuš paiti.ynīta* Yt. *13*. 67.

[1]) So Mf 3; NA. mit F 1 *yastō.zaēniš* (was ich nicht verstehe; *yasta-* könnte nur ai. *yattasein*); vgl. V. *14*. 9 *zaēnāuš* mit den Var. und +*yāštō.zaya-*.

• j. +**yāstō.zaya-**[1]) Adj. (fem. *°yā-*) 'mit umgegürtetem Waffengerät, Gewaffen': *fravašayō* .. *pouru.spāδā̊ °yā̊* Yt. *13*. 37.

[1]) So J 10, vgl. auch Mf 3. NA. mit F 1 *yastō°*; s. das vorherg. Wort.

• g. **yā.šyaoδana-** Adj. 'welche Taten verrichtend, wie handelnd': *yaδā hvō* .. *δwāvąs* (sd.) .. *aṅhaṯ °nasčā* Y. *31*. 16.

Pü.: *pa kunišn*.

• j. **yā.šyaoδanā-** fem. Adj. 'die Worte *yā šyaoδanā* enthaltend, damit beginnend': *°na hāitiš* (sd.)[1]) Y. *34* Überschr.; — *°nąm hāitīm yazamaide* Y. *34*. 16.

[1]) D. i. Y. *34*.

• j. [1]**yāh-** V. 'gürten'. Praes. 24 *yā̊rəhaya-*[1]). — PPfP. *yāsta-*.

'úmgürten, (sich) den Gürtel umlegen': *kainīnō* .. *uskāṯ yāstayā̊* "eines Mädchens .. eines hochgegürteten" Yt. 5. 64; — *vayuš aurvō* +*uskāṯ* +*yāstō* Yt. *15*. 54.

mit *aiwi* 1) 'etwas sich umtun, anlegen, anziehen' (den Gürtel, Kleidungsstücke): *aiwyā̊rəhanəm vā aiwyā̊rəhayamnō aiwyā̊rəhanəm vā būjayamnō* (sd.) Yt. *1*. 17; — *yā hama* +*aiwyā̊rəhana* (sd.) *aiwyā̊rəhayā̊nti* N. *94*; — *āaṯ aiṅhe* (näml. *aiwyā̊rəhanahe*) *ahi aiwyāstō* +*barəšnuš paiti* .. Y. *9*. 26; — *aiwi vastra yā̊rəhayarəuha* "zieh deine Kleider an" V. *18*. 19; — *vastrā̊* .. *aiwyā̊rəhayaēta* V. *9*. 32; — *yō vastra vastrəm* +*aiwyā̊rəhayā̊nti*[2]) N. *93* (?); *93*, *91*[2], +*92*[2][3]); — *yezi* +*aspərənō vastrahe aiwyāstəm*[4]) *dādarayō* (sd.) N. *96*; +*96*[5]); — (*čvaṯ*) +*nā* +*nitəma vastrahe* (sd.) *aiwyāstō ratufriš* N. *86*; *87*[2]; — *yō aiwyā̊rəhayāite karətōsča* .. *pasča* +*aiwyāstəm nitaošayeiti* N. *87*; *95*. 2) 'die Gürtelschnur umbinden, umlegen': *kva iδra aiwyā̊rəhayā̊nte aδairi kašačibya čvaṯ aiwyā̊rəhayā̊nti* "wo sollen sie hier die Gürtelschnur anlegen? Unterhalb der Achselhöhlen. In welcher Grösse sollen sie sie anlegen?" N. *85*; — *aiwyāsta*[6]) *mazdae yasna gāδā̊ srāvayaṯ nōiṯ anaiwyāsta* (sd.) N. *85*; — *yaδa kaδača dahmō staota yesnya haurva daδāiti* .. *barəmnō vā vazəmnō vā aiwyāstō aδa ratufriš* "wie

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immer ein *D.* . . sei es reitend, sei es fahrend: wenn er nur die Gürtelschnur umhat, so ist er *r.*" N. *37.* a) von der Bündelung der *Barəsman*zweige: *barəsma ašaya frastarətəm ašaya aiwyāstəm anabdātəm* (sd.) "das *B.* . . das vorschriftsmässig gebündelte" Vyt. *23*; — +*ərigāmim aiwyāstāṯ hača* +*barəsmən parāiti* N. *83.*

ksl. *po-yasayetŭ* 'er gürtet'; lit. *jūsiu* 'ich gürte', gr. ζώννυμι. — Pü.: *aiwyāhanītan* 7), *aiwyāhan* 7) *dāštan*; *aiwyāst* 7), *pa aiwyāhanišnīh* 7); s. noch No. 4, 6. — 1) Vgl. BTHL. Stud. *2.* 104, 108, 110. — 2) Hds. *aiwyānti.* — 3) Hds. *aiwyānhyānti.* — 4) Statt *aiwyāstəm* (s. auch No. 5) verlangte man einen Infinitiv; s. Pü.: *pa aiwyāhanišnīh.* — 5) Hds. *aiwyāstrəm.* — 6) Pü. erl.: *ku sutarak u kustīk ē dārēnd*, womit mehr gesagt wird, als der Text bietet. — 7) Transskr.; s. IF. *11.* 125.

• j. ²**yāh-** n. 'Gürtel, Gürtelschnur': *taδa ayaoš* (sd.) *yaδa* (Sp. 1248 m.) *paoirīm vīrəm avi yā* (NS.) *bavaiti* ". . wie wenn dem Mann zuerst der Gürtel zu teil wird" Yt. *8.* 14.

Zum V. *yāh-.* — Vgl. *aiwyānhana-.*

• j., g. ³**yāh-** n. 'Krise, Entscheidung, Wendepunkt'[1]: *yaδa hīš* . . *yazata* . . *zaraδuštrō kahmāičiṯ yānhaṃ ǰasō kahmāičiṯ azanhaṃ biwivā* Yt. *13.* 41. A) insbes. eschatologisch von dem entscheidenden 'Schlusswerk', das den Sieg der *ahur*ischen Welt vollenden wird[1]: *hyaṯ daēnā vahištē yūǰōn* (sd.) *mīždē ašā yūxtā* (sd.) *yāhī* (LS.) Y. *49.* 9; — *kastē ašavā urvaδō mazōi magāi* (sd.) . . *aṯ hvō kavā vīštāspō yāhī* ". . das ist der *Kavay V.* bei dem Schlusswerk" Y. *46.* 14; — *aršuxδō vāxš yāhi vərəδraǰastəmō* Yt. *11.* 3. a) bes. mit *maz-* und *mazišta-*: *narəm narəm* . . *parā mazō yānhō ahmāi nō sazdyāi* (sd.) *baodantō paitī* Y. *30.* 2; — *ātarə* . . *nəmišta hyā nəmənhā nā mazištāi yānhaṃ paitī.ǰamyā* Y. *36.* 2; *58.* 7.

KompA. (*yās°*). — Et.? — Pü.: *kār*, (zu Y. *30*) erl.: *pasāxt tāk pa tan i pasīn* 2); (zu Y. *46*, *49*): *kārīk*; (zu Yt. *11*): *hanǰaman* 3); Sü.: *kāryam, mahattvam*, (zu Y. *46*): *saṃgrāmī.* — 1) Vgl. zBed. GDN. BB. *14.* 24. — 2) Ähnlich zu Y. *58.* — 3) Vgl. Sü. zu Y. *46.*

• j. . . *hē* **yāhya** *hē hvanəm* N. *3*: — ? —.

g. *yēm ā* Y. *29.* 9: lies *yō mā* (Sp. 1097 m.).

• g. **yōma-** m. 'Zwilling': *aṯ tā mainyū* +*paouruyē yā °mā* (ND.) +*x*ᵛ*afnā asrvātəm* . . "die beiden Geister zu Anfang, die sich durch ein Traumgesicht als Zwillingspaar offenbarten, . ." Y. *30.* 3*).

*) Sachliches zSt. s. Dk. *9.* 30. 4 und unter *zrvan-.*

ai. *yamá-* m. — Pü.: *ēšān fratum ān i yumāk x*ᵛ*at srūt*, erl.: *kušān vināš u karpak i x*ᵛ*at apē gušt*; s. dazu BTHL. IF. *12.* 112.

• j. **yəvīn-**[1] m. 'Getreidefeld': *aspənāčā yəvīnō* (AP.) *yazamaidē* Y. *42.* 2; — *fšaonīm vaδwaṃ* . . +*aspanāča yəvīnō yazamaide* Š. 2. 7.

Ableit. aus *yava-*; vgl. zBild. BGM. GrGr.³ 188 d. — Vgl. *yavan-.* — Pü.: *ǵurtāk*, Sü.: *dhānyam.* — 1) Aus ar. **iaǵīn-*; vgl. MEILLET bei BGM. Grdr.² *1.* 1091.

• j. **yeiti** indekl. Pron. rel. 'wie viele', nur in der Verbindung *yeiti čatiča* 'so oft als, immer wenn'[1], im Nachsatz folgt *aṯčiṯ*[2]: *y° č° . . dahmō ašava* ✱*haurvī ratīš*✱ (sd.) *daδaṯ aṯčiṯ*[2] . . P. *32.*

ai. *yáti* Pron. rel. — Pü.: o. — 1) S. *ka-* II 3. — 2) Ist Sp. 69 f. vergessen, s. Ntr.

• j. **yeδi, yeiδi** Konjn.: s. unter *yadiy.*

• j. **yeńhē.hātā-** f. Name des mit *yeńhē hātaṃ āaṯ yesnē paitī* beginnenden Gebets Y. 27. 15*): *°taṃ hufrāyaštam ašaonīm* Vr. 2. 6; Y. *61.* 1; — *°tayā hufrāyaštayā ašaonyā* Vr. *1.* 4. [Y. *21.* 5: lies *yeńhē hātaṃ.*[1]]

*) Das offenbar im Anschluss an Y. *51.* 22 geformt ist; s. ¹*vaēd-* 2 a. Nach Y. *21* (das eine Art Kommentar des Gebets bildet – zur Pü. dazu s. WEST SBE. *37.* 463 -) ist es von *Zaraδuštra* verkündigt worden, im Gegensatz zum *Ahuna-* und *Aēm*-Gebet, die als Offenbarungen *Ahura-Mazdāh*s bezeichnet werden. Nach seiner Lautgestalt gehört es der nachgāδischen Zeit an. S. noch zu *yasnō.kərəta-*, *°tay-.*

Pü.: transskr. oder lässt es unverändert. — 1) Vgl. *baγā-* No. 2.

• j. **yeńhē hātaṃ**: so wird das damit beginnende Gebet Y. 27. 15 zitirt, zB. Y. *21.* 5: *baγaṃ y° h°*[1] *hufrāyaštaṃ* . . *yazamaide* "das Stück '*y° h°*' . ."; — V. *18.* 43: *y° h° frāyazāite*; — oft in PüErl.

1) In NA. fälschlich ohne Trennung; s. *baγā-* No. 2.

j. *yese taṯ* N. *12*: lies *yasə taṯ.*

j., g. *yesnē*: s. ¹*yasna-* mit No. 2.

• j., g. **yesnya-** Adj. (fem. *°yā-*): s. unter *yasnya-.*

Ableit.

• j. **yesnya'tā-** f. 'Würdigkeit verehrt zu werden, Opfer zu empfangen': *azəm daδaṃ* . . *tištrīm avāntəm °ta* (IS.) Yt. *8.* 50.

• j. **yesnyō.təma-** Adj. 'der verehrungs-

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würdigste': *zaraδuštrəm .. hātaṃ °məm* Yt. *13*. 152.

j. *yezəntəm* N. *65*: lies *yazəntəm*.

• g. ¹yezī Konjn. 1) begründend 'da ja, weil': *vahištā īštiš* (sd.) *srāvī zaraδuštrahe .. y° hōi dāṯ āyaptā .. hvərəhəvīm* (sd.) Y. *53*. 1; — im Nachsatz entspricht *aṯ*: *y° aδā stā haiδīm* (sd.) .. *aṯ taṯ mōi daxštəm dātā .. maēδā* (sd.) Y. *34*. 6; — *y° āiš nōiṯ urvānē* (sd.) *advå aibī.dərəštā vahyå aṯ vå vīspōng āyōi* Y. *31*. 2. 2) eine indirekte Frage einleitend 'ob denn, ob': *taṯ δwā pərəsā .. yā fravaxšyā y° tā aδā haiδyā* "danach frag ich dich —: ob denn das auch wirklich so ist, was ich verkünden will" Y. *44*. 6; 15; — *pourū aēnå .. y° tāiš aδā .. vōistā* "die vielen Untaten ..: ob es durch die so (werden wird) .., du weisst es" Y. *32*. 6; — *kadā vaēdā y° čahyā xšayaδā* (sd.) .. *yehyā* .. Y. *48*. 9. 3) zeitlich 'wenn (erst)', mit fut. Konj.; im Nachsatz entspricht *aṯ*: *y° addāiš* (Sp. 320 f.) *ašā ⁺druǰim vōnrəhaitī .. aṯ .. vahməm* (sd.) *vaxšaṯ* Y. *48*. 1.

1) Junge Verbindung von ²*yaṯ* mit *zī*; § *304* II. 35. — Vgl. ²*yezi* mit No. 6. — Pü. (dRn.): *ān, hakar, kē, hakar, ka*⁴; Sü. (dRn.): *idam* (?), *cet, yat, yadi, cet, yadi* (?), *yam, yat*.

• j. ²yezi Konjn. 'wenn'. Die Korrelata (Stverz.) des übergeordneten Satzes sind durch Sperrdruck hervorgehoben. I) kondizional¹) 'si; wenn, sofern'; 1) mit *Ind.*; im übergeordneten Satz steht a) Praes.: *y° vā* (Sp. 1305 u.) *dim aiwi.družaiti .. nmānō.paitiš fraša upa.sčandayeiti .. nmānəm* Yt. *10*. 18; Y. *62*. 9; — *°zīča āpō .. hōyum frabdəm paiti.ǰasaiti kva .. druxš yā nasuš upa.dvaṣaiti?* V. *8*. 69; 41–68²⁸; — *y° dim nōiṯ yaožδaδənte δrišūm aēṯahe šyaoδnahe baxšənti* V. *8*. 100; 101, 102, *9*. 40, Vd. *19*; — *mā .. kaine .. garəwəm raēšayāṯ °zīča .. garəwəm irišyeiti ptərəbyō āstryeiti* V. *15*. 11 f.; *13*. 38, *15*. 4, 6, P. *12* (Sp. 26 m.); — *y° δwā didvaēša y° manərəha y°*⁴ .. *ā tē airθe frača stuye .. y° tē airθe avā.urūraoδa* Y. *1*. 21; — *yeθe*²) *⁺nisritīm frāra* (Sp. 185 m.) *ā hē ⁺anisritīm* (*staryeiti*) *y° āaṯ hē nōiṯ nisritīm frāra nōiṯ .. āstryeiti* N. *10*; — *fravašayō .. yå ahurahe .. dašīnəm upa yūiδyeinti y° aēm bavaiti ⁺ašavaxšnuš y° šē bavainti anāzarətå* .. Yt. *13*. 63; *8*. 43, *10*. 137. b) Imp., 2S.: *y° ahi paurva.naēmāṯ āaṯ məm ⁺avi.nmānaya* Yt. *16*. 2; 2; — *y° vaši .. ṯbaēšå taurvayō* (sd.) .. *aδa imå nāmānīš framrava* Yt. *1*. 10 f.; — *təm* (sd.) *čiṯ usīra y° ahi garō dərətəm* (sd.) V. *21*. 5. c) Konj. oder Inj.: *y° .. ⁺ōyum.pe ⁺vāčim framaraiti pairi šē hō parətō.tanunəm stāərəhaiti* N. *42*; — *y° nōiṯ paiti.vaēδayeinti tå srvå bun .. daēvanəm arštayasča* .. V. *17*. 10; — *δrāδrəm kərənavāṯ .. y° nōiṯ harδrəm baraiti — aēṯaδa* (Sp. 18 m.) *aēša yō apərənāyūkō .. irišyāṯ — para hē irišintō raēšəm čikayaṯ* .. V. *15*. 16; — *antarə ⁺hāδrəmčiṯ .. upa.isōiṯ y° nōiṯ upōisaiti ⁺δrī vā azāiti* .. N. *109*; — *°zīča aēte nasāvō fridyeiti puyetīča kuδa .. vərəzyən .. mazdayasna?* V. *6*. 28; Vd. 2³, *13*²; — *°zīča .. ratavō ⁺anahaxta* (sd.) *⁺para.ǰyayanti zaota ⁺vīspe.ratuδwāiš* (sd.) *⁺raēδwayeiti* N. *80*; — *y° āaṯ nōiṯ .. aiwi.srunvaiti apayāṯ* (Sp. 71 m.) N. *26*; *69* 4. St.; — *miδrəm .. yahmāi .. aurvanta .. vāša δanǰasånte .. y° šē zaoδrå baraiti avi šē maēδanəm* Yt. *10*. 136; — *aēsmanəmčiṯ āaṯ .. vazyāiš* (sd.) .. *ratūuš nmānəm frānāšayata y° taṯ yayata* (sd.) *navāṯ taṯ yayata* A. *3*. 5; 5, 3, 4. d) Opt.: *y° dim nōiṯ yaožδaδənte āaṯ hvəm tanūm pairi.yaožδaiδīta* .. V. *8*. 103; — *y° ⁺uzirō.hva mərənčaite arəzahva bišazyāṯ* V. *21*. 3; 3²; — *y° .. ⁺drənǰayeiti para paityāiti vīraoδayeiti* (sd.) .. *ainim aēδrapaitim upōisōiṯ* N. *11*; — *airθå āpō para.hinčayən yaṯ vā naēməm .. y° tūtava navāṯ tūtava* V. *6*. 32. e) ist das Verbum weggelassen: *y° ⁺hvačibya ⁺ušibya aiwi.srunvaiti ratufriš* (näml. *arəhaṯ*) N. *26*; *32*, *33*, *55* 1., 2. St., *60*, *88*², *91*, *92*, *94*⁴, *95*, *97*², *100*³, *101* 3. St., *105*²; — *y° diš tanupərəδō* (sd.) *vaēδa ⁺aēṯavatō ratufriš yavaṯ framaraiti y° āaṯ diš nōiṯ tanupərəδō vaēδa vīspanəm gāδanəm ratufriš* N. *38*; *39*²; — *°zīča aēša yā kaine tarō daxštəm parāiti* (Sp. 152 u.) .. *aēṯahmāyuš paiti varšta šyaoδna* V. *15*. 10; Vd. *17*; — *⁺kahyāčiṯ .. zaoδrāδa* (sd.) *ratufriš .. y° vaēδa hāδanəm δwarəsīsča* .. N. *40*. 2) mit *Konj.* oder *Inj.*; im übergeordneten Satz steht a) Ind.: *aēṯaδa .. pairišayanta .. y° nōiṯ pairišånte kā hē asti čiδa* V. *6*. 7 f.; 10, 47, *4*. 21, *5*. 43; — *y° āaṯ ōyum.pe ⁺vāčim ⁺aiwyās anaiwišti* (sd.) *āstryeiti* N. *14*; *109* (Sp. 26 m.); — *y° arəhaṯ āfš antarāṯ naēmāṯ aēte paδa āfš čiδəm ⁺fraoirisyeiti*

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.. *āaṯ y° arəhaṯ urvara* .. *ātarš čiδąm* ⁺*fraoirisyeiti* V. *8.* 104–106; *5.* 33, 35, Vd. *19.* b) Konj. oder Inj.: *y° azāite təm ahūm paiδyāite yim ašaonąm y° nōiṯ azāite təm ahūm paiδyāite yim drvatąm* V. *18.* 76; P. *21*; — *y° mazdayasna tąm ząm kārayən y° āpō hərəzayən* .. *nasuspaēm pasčaēta āstryāṅte* V. *6.* 3; *3.* 14, *5.* 61, *15.* 6, 13 f.²; — *y° tavąn* .. *mazdayasna pasvō* .. *frabārayən y° nōiṯ tavąn* .. *anyąm* .. *avarətąm* .. *frabārayən* V. *9.* 39; — *y° taṯ frajasāṯ antarə sairi* (sd.) *varəzāne kahmāṯ* .. *harəδrəm barāṯ?* V. *15.* 17; 23; — *avaδa hē bažšazəm* (sd.) *upōisayən* .. *y° isəmnō nōiṯ vindāite kuδa* .. *vərəzyąn* .. *mazdayasna?* V. *13.* 35 f.; *6.* 6, *15.* 46; — *y° šaēto arəhaṯ daδāiti* (Sp. 711 m.) *vā* .. *?* Nik. *1*; *3*, Vd. 2, *15*; — *y° aēṯaṯ nyāsārəhe yaṯ axᵛarətəm frā δwąm zadarəha paiti uzuxšāne* Yt. *19.* 50; 48, *15.* 56 (?); — *y° arəhaṯ upaēṯəm* .. *aēṯaδa hē* .. *vastrā frača kərəntən* (Inj.) *niča kanayən* (Opt., zu c) V. 7. 12; — *yaē* (Sp. 1220 u.) *ča iδa narō* .. *ǰasąn* .. *y° šaēto.činarəhō ǰasąn hąm iδa šaēṯəm hąm.bārayən* (Inj.) *y° nāiri.činarəhō ǰasąn upa vā nāirikąm vāδayaēta* (Opt., zu c) V. *4.* 44; — *y° arəhaṯ āstūtō daēnąm māzdayasnīm*[3] *āaṯ y° arəhaṯ anāstūtō* .. *aēṯāčiṯ aēibyō* ⁺*spārəhaiti āstavanaēibyō* V. *3.* 40; — *kuδra bavāṯ hitō.hizvā y° anarəδe yazāite* Y. *65.* 9; — *avanayeni spəntəm mainyūm* .. *y° mąm nōiṯ ǰanāṯ* .. *kərəsāspō* Yt. *19.* 44; — *avaδa* ⁺*airhā spanyā y° mąm paiti.pərəsārəhe* V. *18.* 7; — *y° mazdayasna vīmāδasčiṯ vīmāδayāṅte y°* ᵛ*kərənte y°* ᵛ*kərətu irišyāṯ para hē irišəntō razšəm čikayaṯ* V. 7. 38 (Sp. 452 f.); — neben ²*yaṯ*: °*ziča aēte asti* .. *garəmōhva* (sd.) *vīδāṅte yaṯ vā aēte garəma* (sd.) *xᵛarəδa stamanəm* .. *apa.dažaṯ ahmaṯ hača irišyāṯ* V. *15.* 4. c) Opt.: *y° nairyō arəhaṯ pasča hē pourum* (sd.) *paiti.hinčōiš* V. *8.* 58; 58; — *y° nāirika vohunīš aiwi.vaēnāṯ* .. *airime gātūm hē nišhiδaēta* V. *16.* 8; Vd. *17*; — *y° aēṯəm iristəm upa.bərəδwō.tarəm* (sd.) *ava.zanąn ava aēṯəm iristəm barayən* V. *8.* 2; 3, 7. 13, 14 f.², 74 f.⁶; — *y° xratu.činarəhō ǰasąn upa vā mąδrəm* .. *maraēta* V. *4.* 45; — *y° tavąn aēte mazdayasna y°*[3] .. *tūtuxšva* (sd.; näml. *nidaiδīta*) *y° nōiṯ tavąn xᵛā.stairiš* (sd.) .. *nidaiδīta* V. *6.* 51; — s. noch V. *4.* 44, 7. 12 bei b. d) ist das Verbum weggelassen: *y° āaṯ nōiṯ tišrō tarō.dənānō handarəžanti aratufryō* N. *101.* 3) mit *Opt.*; im übergeordneten Satz steht a) Konj.: °*ziča hō nā paiti.hinčōiṯ yō* .. *kuδa aēṯaṯ druxš pərənāite* V. *9.* 47. [5] b) Praes.: *nōiṯ mē nmānəm vīδātō hištənti y° mē nōiṯ ārəhāṯ* (Perf.) *spā pasuš.haurvō* .. V. *13.* 49. c) ist das Verbum weggelassen: °*ziča* .. *nasuš narəm* ⁺*āstārayantīm ārəhāṯ* (Perf.) *išarə.štāitya* .. *vīspō arəhuš* .. *pəšō.tanuš* V. 5. 4; — *nōiṯ* ⁺*hišku hiškvāi sraēšyeiti y°* ⁺*hišku hiškvāi sraēšyeintīm ārəhāṯ* (Perf.) *išarəštāitya* .. *vīspō arəhuš* .. *pəšō.tanuš* V. *8.* 34.[5] 4) mit *Inf.* statt des Verb. fin.; im übergeordneten Satz steht a) Imp.: *y° mē nōiṯ vīvīse* (sd.) *mərətō* .. *āaṯ mē gaēδā frāδaya* V. 2. 4. b) Opt.: *y° srum paiti.hinčāi* (sd.) *graom ayasōiš* V. *9.* 14. 5) das Verbum (¹*ah-*) ist weggelassen; im übergeordneten Satz steht a) Praes.: *y°* ⁺*aspərənō vastrahe* .. *dādarayō* (sd.) *ā anaiwyāsti strənti* N. *96*; *96.* b) Konj.: °*ziča vā gaēδā vīmā* (sd.) *katarasčiṯ* ⁺*parayāṯ* N. 5. c) Opt.: *y°* ⁺*āfš antarāṯ naēmāṯ δrigāmyehe paiti apaēčiṯ barōiṯ* N. *69*; *69*; — *y° nasuš aiwi.ynixta* .. *airhā zəmō nidaiδyąn* V. 7. 30; 29; — neben ²*yaṯ*: *yasə δwā* .. *paδąm* (sd.) *ǰasāiti vąδwazsō, bōiwranąm* .. °*ziča δwazšā* (sd.) *tanvō aδa imąm vačō drənǰayōiš* Yt. *13.* 20. d) ist das Verbum weggelassen: *y° hōi dahmō antarāṯ naēmāṯ hāδrahe aratufriš* N. *104*; *104*, *26* (Sp. 76 m.); — °*ziča hē anya aya šyaoδna fravaršta paitita* (sd.) *hē čiδa* V. *3.* 21; 21; — *hāvanaēibya ratufriš* .. *y°* ⁺*anusavanta* (sd.) N. *107*. II) temporal[1] 'quando; wenn, wenn erst, sobald als'; 1) mit *Ind.*; im übergeordneten Satz steht Ind.: *y° dasəməm frāšnaoiti nāuməm paiti.raēδwayeiti* V. 5. 28; 28–32[10]. 2) mit *Konj.* im Sinn des lat. Fut. II; im übergeordneten Satz steht a) Ind.: *išarə hā ništāta kiryeiti y° grantō ništayeiti* (sd.) Yt. *10.* 109. b) Konj.: *y° bavāni pərənāyu ząm čaxrəm kərənavāne* Yt. *19.* 43. c) Opt.: *y° para* ⁺*hū vaxšāṯ ahunavaṯ* (sd.) *ča* .. *srāvayeiti* ⁺*anāstərətō pasčaēta avā yā anyā gāδā srāvayōiṯ* N. *46*; *50*.

Undeutliche, verderbte oder wertlose Stellen: *y° tē yaēṯatarə* F. *4* g; — *y° vaēδaṯ*

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N. *11*; — ferner N. *3*⁵, *55*⁴, *101* 1.St., V. 7.72 PüZ., Yt. *3*.3, *4*.4, Gš. *163*; Vyt. +*47*, *50*, Nik. *1* f.³. In N. ist *yezi* einige Male vor *āaṯ* (sd., No. 5) ausgefallen. Die adv.-artige Verbindung *yezi nōiṯ* sbes. Die Stellen mit *āaṯ yezi* und *yezi āaṯ* s. Sp. 306 o., 307 m.

Vgl. ¹*yezī* und *yeδi* (*zī*); s. No. 6. — Pü.: *hakar*, Pü.: *yadi*. — 1) Eine scharfe Scheidung der kondizionalen und temporalen Bedeutung ist nicht immer möglich. — 2) Ob vielmehr *yezi hē* zu lesen? Pü.: *hakar aš*. *zi* und *ṡ* sehen sich sehr ähnlich. — 3) Es fehlt hierzu der übergeordnete Satz, etwa des Inhalts: 'so ist es, das gilt'. — 5) In den Sätzen unter b und c dient der Opt. Perf. zur Bezeichnung des Irrealis der Gegenwart (Kondizionalis des Aind.); vgl. ¹*ah*- No. 8. — 6) Die Identität von jAw. *yezi* und gAw. *yezī* halte ich wegen der Bedeutungsverschiedenheit für unwahrscheinlich. Auch die Pü. spricht dagegen, da sie für das jAw. *yezi* stets *hakar* 'wenn', für das gAw. *yezī* aber nur zweimal bei achtmaligem Vorkommen bietet. Vielleicht ist die Schreibung *yezi* statt *yeδi*, das nur vor *zī* stehen geblieben ist, unter dem Einfluss des gAw. *yezī* durchgeführt worden: wobei in Betracht zu ziehen, dass die Zeichen für δ und *z* in guten alten Handschriften „so gleichartig geschrieben sind, dass eine Scheidung nur auf Grund der Etymologie oder der Übersetzung möglich ist"; s. REICHELT WZKM. *14*. 179.

• j. **yezi ahmya** adv.-artige Verb. 'wo': V. *6*. 10; s. Sp. 298 u.

j. *yezištva* N. *24*: lies *yazənti uva*.

• j. **yeziδā-**[1] fem. Adj. 'die Worte *yezī adāiš* enthaltend, damit beginnend': °*δa hāitiš* (sd.)[2] Y. *48* Überschr.; — °*δąm hāitīm*[2] *yazamaide* Y. *48*. 13.

1) Man erwartete *yezi.adā*-. — 2) D. i. Y. *48*.

• j. **yezi nōiṯ** adv.-artige Verbindung 'wo nicht, andernfalls, sonst'[1]: *frā hīmčiṯ nidarəzayən y° n° spā ahąm.baoδəmnō* (sd.) *maēγe vā* .. *paiδyāite* V. *13*. 37; 31; — *fratara* (sd.) *hača nmāna vərəzyąn yaṯ vā nacməm* .. *y° n° nāirika ātrəm aiwi.vacnāṯ* (sd.) V. *16*. 2; 2; — *aēta δa* .. *iristəm nidarəzayən* .. *y° n° sūnō* .. *aētarəhąm astąm avi apąmča* .. *barəntəm* (Sp. 944 o.) *frajasąn* V. *6*. 46; — *čvaṯ x^varδəm frabarāṯ?* .. *δva danarə* .. *y° n° nāirika niuruiδyāṯ* (sd.) V. *16*. 7; — *aēša druxš yā nasuš apa.dvąsaiti* .. *y° n° upa vī* .. *spānəm* .. *vīvāδayantu* ".. avolat ..; si non: canem .. adducunto" V. *8*. 16 f.; 18, 19.

Pü.: *hakar nē*. — 1) Eig. Bedingungssatz mit weggelassenem Verbum; vgl. zB. N. *69*: *paiti apaēčiṯ barōiṯ yezi nōiṯ paiti.baraiti*, wo der Satz vollständig ist, und V. *6*. 46 f.: *iristəm nidarəzayən* .. *yezi nōiṯ sūnō vā* .. *barəntəm frajasąn; yezi nōiṯ +nidarəzayānte aēta δa hē aēte sūnō vā* .. *barəntəm frajasāṯ*, wo der Satz das erste Mal elliptisch, das zweite Mal vollständig ist. Welches Verbum fehlt, ergibt sich jeweils aus dem vorausgehenden positiven Satz.

g. *yezīm* Y. *31*. 8: lies *yazūm*.

• j. **yezimna-** Adj., PP26M.: s. *yaz*-.

g. *yezivī*: s. *yazav*-.

• j. **yešti** Inf. 'um zu verehren, venerandi causa', stets in Verbindung mit *āyese* (Stverz.): *zaoδra āyese y°* Y. 2. 1; usw.

Zum V. *yaz*-. — Vgl. *yaštay*-. — Pü.: *ō ēn yazišn*, Sü.: *ijisnau*.

• j. **¹yō** Part. zur Verknüpfung zusammengehöriger Nomina, sofern sie nicht alle im NSm. stehen: *aheča arəhāuš y° astvatō yasča asti manahyō* Y. *57*. 25[1]; — *nixšata ahmāṯ vazata ātarš yō upasuxtō uγrəm y° kavaēm x^varənō* Yt. *10*. 127[2]; — *yaδa azəm nijanāni arərahe mainyāuš dāmanąm naēčiš avaṯ y° spəntahe* Yt. *15*. 3[3].

NSm. aus *ya*-; s. ²*yō*. — Pü.: *i*. — 1) Vll. eine Kontamination aus *arəhāuš yaṯ* (Sp. 1251 u.) *astvatō* und *arəhāuš yō astvā* (Sp. 1222 o.). — 2) Man beachte, dass regelmässiges *yō* (Sp. 1222 m.) vorhergeht. — 3) Geringe Stelle.

• j. **²yō** Konjn. 1) sva. ²*yezi* I: *y° narō hāmōgātvō nipaiδyeinte* .. *patiča hē anya dva vā nara arəhən panča vā* .. *āaṯ aēšąm narąm aēvō iriδyāṯ čvaṯ* .. *aēša druxš yā nasuš* .. *frāšnaoiti* V. 5. 27. 2) sva. *yā* 3 b: *asti* (Sp. 272 o.) *y° gavasnahe snāuya ǰya* Yt. *10*. 128 Gl. [N. *20*: lies *yaṯ vā*.]

NSm. aus *ya*-; s. ¹*yō*. — Unsicher. — Pü. (zu V.): *ōšān kē*.

g. *yōiδəmā*: s. *yat*-.

• j. **yōiδwah-** : *yaētuš*- Adj., PPfA.: s. *yat*-.

KompA.; Ableit. (*yaētuš*°).

• j. **¹yōišta-** Adj. 'der jüngste': *yō ašāi bərəǰyąstəmō* (sd.) *hvōištō vā* °*tō* (*vā*) ".. gleichviel ob es der älteste oder jüngste ist" N. *1*; — °*tō δwaxšitā hvōištō* (sd.) +*paitišāδrāi* F. *4* e. a) 'der geringste' an Rang und Wert[1]: *pasāuš* +*gərəbuš* °*tahe* "das Junge von einem Stück geringsten Kleinviehs" A. *3*. 3.

Superl. zu *yvan*- m.; ar. **iuuaištha*-; BTHL. IF. *11*. 137. — Vgl. ²*yōišta*- EN.(?). — Pü.: *kas*[2]), (zu a): *ēvak sālak*. — 1) Sva. *nitəma*-; vgl. zu *hvōišta*- und zum ai. Kompar. *yávīyas*-. — 2) Zu N. mit a d da geschrieben, IF. *11*. 137.

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• j. ²**yōišta-** m. EN. eines Gläubigen aus der Familie der *Fryāna*, der die 99 Fragen des *Axtya* (sd.) beantwortet*): *tąm yazata °tō yō fryananąm ⁺paitipō ⁺dvaēpō ranhayā̊ .. āaṯ hīm ǰaiδyaṯ: .. yaṯ bavāni aiwi.-vanyā̊ axtīm .. uta hē frašna* (sd.) *paiti.-mravāne navača navaitīmča* Yt. 5. 81 f.; — *°tahe fryānanąm .. fravašīm* Yt. *13*. 120.

*) Das *mātīkān i yvišt i fryān* ist herausgegeben von HAUG-WEST Arda Viraf 207; s. ferner JUSTI NB. 149, wozu noch SWienAW. *67*. 868. 10: [1]*yvišt i fryān* [1]) *dastūr ī ki bā axd i jādū ǰavāb u suāl karda būd .. axd i jādū rā kušt.*

Et. und Bed.? Vgl. [1]*yōišta-*. Anders JUSTI aO., der ai. *yéṣṭha-* Adj. vergleicht. — [1]) Im Original ungeschickt transskribirt.

• j. ***yoγəδa**[1]) *fraēazaite** (sd.) F. *4* e.

Pü.: *āyōčišn*[2]). — [1]) K 20 *yōγəm*. — [2]) Nach Pü. zum V. *yaog-*. *yo* statt *yao* ist im selben Kapitel noch zweimal geschrieben. Ob etwa ungeschickte Umsetzung von g. *yaogəl*? Falsch Cama Mem. Vol. 131.

j. *yoxštayō* F. *4* g: lies *yaoxšt°*.

j. *yōjuyastōiš* N. *71* T: lies *yujy°*.

j. *yoždanahe* F. *4* g: lies *yaožd°*.

j. *yā̊*: s. unter *ya-* und [3]*yah-*. — N. *42–44*3: lies *yārə*. — P. *18*: lies *yaṯ*(?); s. Sp. 1254 u. S. ferner *ya-* aE.

• j. **yā̊nhuya-** Adj. (fem. *°yā-*), nur mit *avarətā-* f. 'bewegliches Besitztum, fahrende Habe'*): ⁺*°ya*[1]) *avarəta* F. *4* f.; — *yaṯ nā kasvikąmčina °yanąm avarətanąm naire ašaone ǰasta .. nōiṯ daδāiti* "wenn man nicht einmal ein ganz geringfügiges Stück seiner Habe .. schenkt" V. *18*. 34; 37; — *nōiṯ ahurō .. °yanąm avarətanąm paiti.-ričya daiδe nōiṯ aspərənō.mazō* V. 5. 60; — *čvaṯ aēṯaēšąm °yanąm avarətanąm maδananąmča vastranąm* .. Vd. 2*).

*) Im Gegensatz zum unbeweglichen, liegenden Besitz. Dieser Gegensatz soll wohl Vd. *2* zum Ausdruck gebracht werden.

Ableit. aus **yā̊nhav-* m.; statt *yā̊nhvy°* geschr., § *268*. 13. — Pü.: k n t; ob *kart*? [2]). — [1]) Hds. *°hya*. — [2]) Darf man Pü. *kār* für [3]*yāh-* vergleichen?

• j. **yąna-** m.: s. unter *yāna-*.

• j. **yąm** Konjn. 'wenn' [1]), es folgt Indik. des Verbs: *kā aēva ašō.stuitiš* (sd.) *yā .. hāu bā .. y° bā nā ustəme urvaēse gayehe ašəm staoiti* ".. das ist das (*Aša*gebet).., wenn man am letzten Ende des Lebens das *Aša* betet" H. *1*. 14 f.; 7, 9, 11, 13.

ASf. (?) aus *ya-*[2]). — Pü.: *ka*. — [1]) Vgl. H. *1*. 17, wo *yaṯ*. — [2]) Vgl. zu *kąmčiṯ*.

• j. ***yāδra yąstuma*** N. *108*.

S. unter **hiš.x°istō*.

• [1]**yim** Konjn. 1) 'dass, so dass': *δrāyō y° antarə vīta* (sd.) .. V. *9*. 11 (?); — es folgt Konj.: *ava dāδra y° dim vąēnāṯ ⁺nvistaēšva* (sd.) ⁺*vindānəm nōiṯ ⁺ava yā* (Sp. 1198 u.) ⁺*vistaēšva* N. *16*. 2) 'wenn': *haoməm y° nivizaiti* (sd.) *nivandāṯ apayeiti* Yt. *14*. 57; — *tūiryāi upaēta .. y° antarə vastrəm frajasāṯ y° antarə āhitəm rānəm frajasāṯ* (Sp. 500 o.) *kā hē asti čiδa* V. *16*. 16; — hinter *ahmi* 'dann' (Sp. 298 u.): *tāš.ča mē nąma zbayaēča ahmi .. y° antarə haēnayā̊ xrūišyeitiš* .. Yt. *15*. 49; 50, 51[1]).

ASm. (n.) aus *ya-*; vgl. [1]*yaṯ*. — S. [2]*yim*. — Unsichere Stellen. Bemerkenswert ist, dass dreimal *antarə* folgt. — Pü.: lässt *y°* aus. — [1]) Vgl. Yt. *15*. 52, wo in gleichem Sinn *ahmi .. yaṯ* ...

• j. ²**yim** Part. zur Anknüpfung einer nominalen Ergänzung oder Erläuterung an ein vorhergehendes Nomen, sofern *y°* nicht mask. oder neutr. Akk. Sing. sein kann: *yō sūne pištrəm ǰainti y° pasuš.haurve* V. *13*. 10; — *yō sūne y° pasuš.haurve vā .. astanąm ahmarštanąm daδāiti* V. *15*. 3. α) es geht ein Pron. dem. voraus: *yō aēṯaēšąm sūnąm ǰainti y° pasuš.haurvąmča* .. V. *13*. 8.

ASm. (n.) aus *ya-*; vgl. [1]*yaṯ*. — S. [2]*yim*. — Pü.: lässt das Wort aus.

• j., g. **yima-** m. EN. eines sagenhaften Königs von Iran*): *yō*[1]) *yimō xšaēṯō hvąδwō x°arənaŋuhastəmō zātanąm* Y. *9*. 4; Yt. 5. 25, *17*. 31, *19*. 34[2], V. 2. 20, Az. *3*, V. 2. 3, 10, 11, 31, 32, 19 PüZ.; — *°mō vīvaŋuhatō puδrō* Y. *9*. 5; — *yim*[1]) *°məm xšaēṯəm* Yt. *19*. 31; — *°ma srīra vīvanhana* V. 2. 3, 9, 22; 4, 23, 24; — *°mahe vīvanhanahe* Yt. *13*. 130; — *°maṯ haēa vīvanhušāṯ* Yt. *19*. 35; 35; — *°mō asti bərδe* (sd.) *xšaδrayā̊* V. 2. 7; — *āaṯ °māi xšaδrāi ⁺δrisatō.xəma ⁺hənǰasənta* V. 2. 8; 12, 16; — *°mahe xšaδre .. nōiṯ zaurva ārəha nōiṯ mərδyuš* Y. *9*. 5; — *°māi srīrāi .. paoiryō mašyānąm apərəse azəm yō ahurō* V. 2. 2; 9, 22, *19*. 39; — *āaṯ °mō varəm* (sd.) *kərənaoṯ* V. 2. 33[2]; 39; — *aēšąm aēnanhąm vīvanhušō srāvī °masčiṯ* "zu diesen Frevlern gehört, wie bekannt, auch *Y.*, der Sohn des *Vīv.*" Y. *32*. 8.

*) Sohn des *Vīvahvant*, Erbauer des *Var* (V. *2*. 22 ff.). Er führt eine tausendjährige (V. *2*. 8, 12, 16, 19 PüZ.) glückliche, von Hitze und Kälte, Krankheit und Tod verschonte Herrschaft (Y. *9*. 4 f.), bis er in Folge lügnerischer Rede des *x°arənah* verlustig geht, worauf er bis zu seiner

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Tötung (Yt. *19.* 46) fliehend umherirrt (Yt. *19.* 34 f.); s. noch zu *xᵛārəmnō* Y. *32.* 8. Vgl. Bd. *31.* 3 ff., *34.* 4, ROTH ZDMG. *4.* 416, WINDISCHMANN ZSt. 19, 147, DST. ZA. *2.* 16, FOY IFAnz. *8.* 30, wo weitere Litt., JUSTI PrJ. *88.* 236.

KompA. — ai. *yamá-* m. EN., np. *jam(šēt)*[2]. — Eig. Bed.? Zuletzt FOY IFAnz. *8.* 33. — [1]) Die häufige Voranstellung des Relativs (als Artikel) verdient Beachtung. — [2]) D. i. *yimō xšaētō.*

• j. **yimō.kərənta-** Adj. 'den *Y.* zerschneidend, entzweischneidend': *spityurəmča* (sd.) °*təm* Yt. *19.* 46.

**kərənta-* Adj. (§ *209.* 5), zum Praes. 9 des V. *karət-*; vgl. *kərəta*, Sp. 466 m.

j. *yizi* N. *100*: lies *yezi.*

• j. **yŭxta** Inf. 'anzuschirren, anzuspannen': *yu*° *čaδwarə.aspahe* "um das Viergespann anzuschirren" F. *4* f; — *mā buyā aurvatąm yū*° .. *aiwišasta* .. *niδaxta* "du sollst keinen Renner mehr aufzäumen .. besteigen .. zügeln" Y. *11.* 2[1]).

Zum V. *yaog-*. — ai. vgl. *yuktay-* f. — Pü. (zu F.): *āyōžišn*, (zu Y.): *mā bavē arvandān āyōxtār* (lies °*xtan*). — [1]) Vgl. zKonstr. BTHL. IF. *10.* 189 und *bav-* 4.

• j., g. **yŭxta-** Adj. (fem. °*tā-*), PPfP. zum V. *yaog-* (sd.). a) n. 'Gespann': *yaṯ vīspanąm yuxtanąm azəm fratəmərm δanjayeni* (sd.) Yt. *5.* 50.

KompA., E. — ai. *yuktá-* Adj., np. *juft* 'Genosse'.

• j. **yuxta.aspa-** Adj. (fem. °*pā-*) 'geschirrte Rosse habend': *drvāspąm* .. °*pąm varətō.raδąm* Yt. *9.* 2.

Vgl. *yuxtāspa-* EN., wo die zusammenstossenden *a*-Vokale nach älterer Weise verschliffen sind.

• j. **yuxta'varay-** m. EN. eines Gläubigen: °*varōiš ašaonō* Yt. *13.* 101.

Eig. 'der die Brustwehr angeschirrt, umgetan hat'.

• j. **yuxtāspa-** m. EN. eines Gläubigen: °*pahe ašaonō* Yt. *13.* 114.

Komp.: *yuxta-*+*aspa-*; vgl. *yuxta.aspa-*. — ai. *yuktāśva-* Adj. 'geschirrte Rosse habend'.

• j. **yūxδa-** Adj. 'gewandt'[1]): *hū kəhrpa varāzahe* .. *taxmahe* °*δahe pāirivāzahe* Yt. *14.* 15.

Zum V. *yaog-* (PPfP. mit *tha-*, § *209.* 8). — Npü.: *āyŭxtār*, erl.: *tīz raftār.* — [1]) GDN. 3Yt. 65: 'kampfbereit', DST. ZA. *2.* 566: 'rapide'.

• j. **yuǰyastay-** f. ein Wegmass*): *biš aṯtavaṯ* +*daxšmaēstiš yavaṯ* +°*tiš*[1]) "zweimal (genommen) ist eine *D.* soviel als eine *Y.*" F. 27 a; — +°*tīm*[2]) *hača gaēδābyō* V. *13.* 17; — +°*tiš*[3]) *hača* +*nmānāṯ aδa* [*darəhōiṯ*] *vīsaṯ hāδrəm* .. N. *8*; — +*antarāṯ naēmāṯ* +°*tōiš*[3]) N. *71* T.

*) Eine *Y.* ist gleich 16 *Hāδra*, 8 *Tačar*, 4 . . .[5]), 2 *Daxšmaēstay*; vgl. WEST SBE. *5.* 98, *37.* 56. Der Text in F. *27* a ist nicht in Ordnung.

Wie zu teilen? — ai. vgl. *yojana-* n. ein Wegmass (gleich 4 *krōša-*). — Pü.: transskr. — [1]) Hds. *yuǰaiastiš.* — [2]) NA. *yūǰ*°; s. Var. — [3]) Hds. *yuǰay*°. — [4]) Hds. *yōǰūy*°. — [5]) Ich kann das Wort nicht lesen. In M 6 steht das von JAMASPJI Gloss. 779 *anâ-ǵîvâst* gelesene Wort, das WEST mit *asvâst* oder *aēvast*, neuerdings mit *agoyôhast* oder *agoyôst* wiedergibt, s. *). Es ist aus *and* 'so viel'+. . . zusammengeflossen, vgl. K.

• j. **yūtō** Inf. 'zu verwenden, zu gebrauchen, in Gebrauch zu nehmen'[1]), praedikativ gebraucht: *pasča δrixšaparāṯ* *y*° *gātuš* *y*° *xᵛarəδa* *y*° *vastra* *y*° *anyaēibyō mazdayasnaēibyō* "nach drei Tagen sind Lager, Speisen und Kleider für die übrigen *M.* verwendbar" V. 5. 55.

Zum V. *yav-*. — Vgl. *hąm.yūta.* — Pü.: *pas hač 4 šapak ka āyōžēt ō gās.* — [1]) Unrichtig GIrPh. *1.* 319.

p. *yudiyā* D. *6.* 4: lies *yauda*ⁿ*tim.*

• j. **yūiδišta-** Adj. 'der am besten kämpft': *mərəzu* (sd.) °*tō* (AD.) *mainivā* +*dāmąm* V. *19.* 42. [Yt. *13.* 107: lies *paiti.y*°.]

KompE. — Superl. zum V. *yaod-*. — ai. vgl. *yōdhīyas-* Adj., Kompar. — Pü.: fehlt.

j. *yūnaṯ*, *yūnō*, *yum* (H. *2.* 12): s. unter *yvan-.*

• j. ˣ**yuyō.səmī-**[1]) f. Name eines landwirtschaftlichen Geräts: *yaēšąm zayanąm vāstryehe fšuyantō aēša* °*mi* (ND.)[2]) ".. Pflug und . ." V. *14.* 10.

Das 1. Glied des Komp. ist sicher verderbt. Wohl *yaoyō* zu lesen, zu °*ya-* m. oder °*yā-* f., Ableit. aus *yava-*; vgl. ai. *yávya-* m., gr. ζειά. — Pü.: *ujun* (in Aw.-Buchst.) *sam.* — [1]) Oder °*sam-* oder °*səmay-*. — [2]) Dualverbindung, zu BB. *10.* 267.

• p. **yuviyā-** f. 'Kanal': *adam niyaštāyam imām* °*yām kaⁿtanaiy hačā pirāvaᵏ nāmaⁿ rautaᵏ* .. *abiy drayaᵏ tyaᵏ hačā pārsāᵏ aitiy pasāvaᵏ iyam* °*yā akāniy avaδā yaδā adam niyaštāyam* "ich befahl diesen Kanal zu graben vom Nilstrom .. bis zum Meer, das von Persien ausgeht; darauf wurde dieser Kanal gegraben, wie ich es befohlen hatte" D. *17.* 3[1]); — °*yām* D. *17.* 3.

Vgl. ai. *yavyá-* f. 'Fluss', np. *jōi* 'Kanal'[2]). — [1]) Meine Lesung weicht von der der NA. in mehreren Punkten ab; ich verweise auf MÉNANT und DARESSY Recueil de trav. ..

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égypt. et assyr. 9. 147, 11. 160. — 2) Wonach ap. *yaviyā- zu erwarten wäre; vgl. BB. 13. 70.

• g. yūš enkl. NP. Pron. 2. Pers. 'ihr'; hinter dem ersten Wort der Verszeile: *aṯ y° daēvā vīspąnhō akāṯ* (sd.) *manaŋhō stā čiθrəm* Y. 32. 3; — *+yāaṯ yūštā framīmaθā* (sd.) .. Y. 32. 4; — *tāiš y° šyaoθanāiš* (sd.) *ašəm xšmaibyā daduyē* Y. 46. 15.

Vgl. *yūžəm*, zu dem *yūš* sich verhält wie *2tū zu tvəm*. — Pū.: *šmāk*, (zu Y. 32. 4 für *yūštā*): *āyōtiśn*.

g. *yūš-tā*: s. *yūš*.

• j., g. yūšma-, xšma-[1]) Pron. 2. Pers. Plur. 'euch' (usw.). Es wird gebraucht 1) wenn auf dem 'euch' (usw.) besonderer Nachdruck liegt: *yūšmaoyō parō karšnazō hvīra baon srvišta* Yt. 13. 38; — *nazīm təm anyəm* (sd.) *yūšmaṯ vazdā* Y. 34. 7; — *nōiṯ mōi vāstā* (sd.) *xšmaṯ anyō* Y. 29. 1; — *kaθā mazdā zarəm* (sd.) *čarānī hačā xšmaṯ* Y. 44. 17; — *xšmaibyā gūš urvā gərəždā* (sd.) Y. 29. 1; — *tā .. mazdā ašāičā yūšmaibyā gərəzē* (sd.) Y. 32. 9. a) in Verbindung mit *vō*: *aṯ vō xšmaibyā* (Abl.) *asūnā vazdā x^varaiθyā* (sd.) *vaintyā sravā* Y. 28. 10. A) bes. bei Gegenüberstellung: *sāx^vənī vazyamnābyō kainibyō mraomī xšmaibyāčā vadəmnō* (sd.) Y. 53. 5; — *uzgurvayeinte zastō ahmākəm avaŋhe .. yūšmākəm yasnahe* Yt. 13. 147; s. noch unter 2, 2 a. 2) vor einer erläuternden oder ergänzenden Beifügung (zugleich zu 1 A): *rāma x^vāstrəm +aŋhā dainŋhūš āfrīnāmi dasvarə bažšaza āfrīnāmi yūšmākəm dahmanąm naręm* Y. 68. 15. a) mit relativischem Anschluss (zugleich zu 1 A): *yaθa ašāi xšaθrəm činasti yaθača zbayente ašaone ašəm činasti yaθača xšmāvōya .. yaṯ saošyantačibyō* Y. 20. 3; — *yūšmākəm .. yaṯ amərəšanąm spəntanąm ahmākəm .. yaṯ saošyantąm* Y. 14. 1, Vr. 5. 1, Yt. 3. 1 f. 3) sonst; uzw. a) notwendig, wenn enklitische Kasusformen fehlen: *hyaṯ xšmā* (Instr.) *uxδāiš dīdaiŋhē* (sd.) *paourvīm* Y. 43. 11; — *ārōi* (sd.) *zī xšmā mazdā ašā ahurā .. zastāištā* (sd.) Y. 50. 5; — *āpō dasta nō təm yānəm yō yūšmaṯ parō fravistō* (sd.) Y. 68. 21. b) beliebig: *tāiš yūš šyaoθanāiš* (sd.) *ašəm xšmaibyā daduyē* Y. 46. 15; — *tava .. yavākəm* (sd.) .. *yūšmākəm* FrW. 6. 1; F. 4 f. Vgl. zu *yūžəm*.

Ableit. — ai. *yuṣmát*, *yuṣmákam* usw.; np. *šumā*, oss. *smak* 2). — Vgl. § 249 1). — Pū.: *šmāk*, *i šmāk*, *ō šmāk*, *kać šmāk*, *pa ān i šmāk*; s. noch zu *yavākəm*. — 1) Im jAw. nur Y. 20. 3. — 2) Wozu HBM. GIrPh. 1 Anh. 1. 32.

• g. yūšmāka-[1]), xšmāka- Adj. (fem. *kā-) 'eurig, euer': *kāi ašā vahmāi mazdā ahurā "(das alles dient) zu eurem Preis, o *A.* und *MA.*" Y. 50. 10; 5 1); — *ǰayāiš* (sd.) .. *vahmahyā *kahyā* Y. 50. 7 1); — *drigūm *kəm* Y. 34. 5 1); 46. 18, 51. 2; — *kąm kučistīm* (sd.) Y. 34. 14; 44. 17; — *kā* (IS.) *xšaθrā* Y. 34. 15. a) zusammen mit dem enkl. GP. des Pron. 2. Pers. 2): *yā vō xratūuš *kahyā ā.manaŋhā* (sd.) Y. 49. 6.

Ableit. aus *yūšma-*, *xšma-*. — ai. *yuṣmáka-* Adj. — Pū.: *i šmāk*. — 1) So (*yūšm°*) Y. 34. 5, 50. 5, 7. — 2) S. 2*θwa-* 1 a mit No. 3.

• g. yūšmā'vant-[1]), xšmā'vant- Adj. 'euch ähnlich, mit solchen Eigenschaften wie ihr sie habt, einer wie ihr'; nur im Sinn von 'ihr' und mit Beziehung auf die Götter gebraucht: *frō vā fraēšyā mazdā ašəmčā mrūitē* (sd.) .. *tąm daēnąm yā *vatō* 2) *ahurā* ".. die Religion eines wie ihr, o *Ah.*" Y. 49. 6; — *frō mōi fravōisdūm arəθā* (sd.) .. *yasnəm mazdā *vatō* 2) ".. das an einen wie ihr gerichtete Gebet, o *M.*" Y. 33. 8; — *yaθā nəmō* (sd.) *vatō* 2) Y. 44. 1; — *aṯčā ī .. dātā .. pairigaēθē* (sd.) *vatō* 2) *vahmē mazdā* Y. 34. 2; — *yąsčā haxšāi* (sd.) *vatąm vahmāi ā* Y. 46. 10; — *ōhmā rātōiš* (sd.) *vatąm* 1) Y. 29. 11; — *ārōi* (sd.) *zī .. mazdā *vasū savō* Y. 34. 3.

ai. *yuṣmāvant-* Adj. — Pū.: *i šmāk*, *ō šmāk*. — 1) So (*yūšm°*) nur Y. 29. 11. — 2) GS.

• j. yūžəm, g. yūžōm NP. Pron. 2. Pers. 'ihr'. Es erscheint 1) wenn auf dem 'ihr' ein besondrer Nachdruck liegt; *y°* steht dann an der Spitze des Satzes und der Verszeile: *y° srvištyāŋhō* (sd.) *īšō xšaθrəmčā savaŋhąm* Y. 28. 9; — *y° ačibyō ahurā aogō* (sd.) *dātā ašā xšaθrəmčā* Y. 29. 10; 11; — *y° taθa taurvayata vərəθrəm dānunąm* "ihr seid es, die damals .." Yt. 13. 38; 38; — *y° vaŋuhi nisrinaota vərəθraynəmča* .. Yt. 13. 34; — *°žəmčiṯ x^varənō baxšayata* Vyt. 8. 2) vor einem attributiven Relativ: *y° yōi mašyāka* V. 7. 55; F. 4 f 1); — *y° yōi mazdayasna* V. 7. 71. 3) sonst beliebig: *čiθrəm bōiṯ °žəmčiṯ x^varənō .. dāyata* Ny. 3. 11; — *ǰaiδyamnā nō y° dasta xšayamnā ražča* .. Y. 68. 21; — *taṯ nō dāyata y° yasata* Y.

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65. 14; — *yaϑa* .. *vanuhīš* .. *aṯbištā* *y°* *yesnyā vahmyā vasō.yaonā fraćaraϑwe* Yt. *13*. 34. Vgl. *yūš* und für die übrigen Plur.-Kasus des Pron. 2. Plur. unter *yūšma-*, und ¹*va-*.

got. *jūs*[2]); ai. vgl. *yūyám*. — Pü.: *šmāk-* — [1]) Die Hds. haben nur *yūžem*; aber Pü.: *šmāk kē martum ēt* zeigt, dass der Text verstümmelt ist und aus V. *7*. 55 stammt. — [2]) Das ebensowohl idg. **i̯ūsa^xm* als **i̯ūs* entsprechen kann.

• j. *yō* .. *nōiṯ aiwyāsti* (sd.) .. *ᵡynā vā aodra vā taršnā vā* N. *15*.

Pü.: *kē* .. *nē apar ōšmurēt* .. *hušk aδāv sarmāk aδāv tišn rāδ*.

• j. yvan-, yavan-[1]): *yūn-* m. 'Jüngling': °*vānəm humanaŋhəm* Vr. *3*. 3; — °*ūnō humanaŋhō* H. 2. 18; 36; — °*ūnaṯ haća* .. *humanaŋhaṯ* P. *33*; — *yum* (VS.)[2]) *humanō* H. 2. 11, 12. a) bes. 'junger Held, Held': *yaṯ nmānō.paitīm vindāma* °*vānō* (GS.)[3]) *sraēšto.kəhrpa* Yt. *15*. 40; — *kərəsāspasča* .. °*ava gaēsuš gaδavarō* Y. *9*. 10; — *sraošəm* .. °*ūnąm aojištəm* Y. *57*. 13; 13[4].

ai. *yúvan-* : *yūn-*; np. *javān*. — Pü.: *yuvān*[4]). — [1]) § *268*. 12 b. Nur Y. *9*. 10. — [2]) § *303*. 7. — [3]) Kaum richtig; geringer Text. — [4]) So! dn dan statt dn b an. Gegenüber JUSTI NB. Vorw. XV verweise ich auf PPGl. 8, Kap. 12, auf *Pāz.* zu Bd. *3*. 9 und auf Sg.-Voc. 252 b.

v.

• j., g. ¹vā enkl. Part. der Hervorhebung und Versicherung; meist unübersetzbar; 1) hinter dem ersten Wort (bez. Hochton)[1]) des Satzes; a) hinterm Nomen: *srīra v°* *aŋhən bāzava* Yt. 5. 7. b) hinterm Pronomen und den Ableitungen daraus: *katārəm ā angrō* (sd.) *v°* *hvō vā* (Sp. 1309 u.) *angrō* Y. *44*. 12; — *yō v°* *mōi yā gaēδā dazdē* (sd.) ⁺*aēnaŋhe* Y. *46*. 8; 5[2]); — *yō v°* *mōi nā gənā* (sd.) *vā* (Sp. 1306 m.) .. *dāyāṯ* .. Y. *46*. 10; — *hyaṯ v°* *tōi nāmanąm vāzištəm* .. *tā* .. Y. *36*. 3; — *yatāra v°* *dīš paurva frāyazəmte* .. *ātaraϑra* .. Yt. *13*. 47; *10*. 9[3]); — *yezi v°* *dim aiwi.-družaiti* .. *mnānō.paitiš* Yt. *10*. 18; — *yaṯ bā paiti fraēštəm kārayeiti* .. *yaṯ v°* *anāpəm* (sd.) *āi āpəm kərənaoiti* V. *3*. 4[4]); — *yaϑa īža vāčim nāšīma yaϑa v°* *saošyantō* Y. 70. 4; — *kaṯ hē v°* *ašəm* (Sp. 238 No. 21) ⁺*vərəzyāṯ* N. *6*; — *āaṯ hā druxš avāstryeite kąmčiṯ v°* *vačaŋhąm* V. *9*. 13; — *aṯ v°*[5]) *ustānāiš* (sd.) *ahvā zastāiš frīnəmnā* (sd.) *ahurāi ā* Y. *29*. 5. c) hinterm Praeverb: *parō* ⁺*v°*[6]) *vīspāiš parō vaoxəmā* .. *xrafstrāiš* (sd.) Y. *34*. 5; — *yezi šē barāṯ aēvō* .. *upa v°* *nasuš raēϑwāṯ* V. *3*. 14; — *yezi xratu.-činaŋhō jasąn upa v°* *mąϑrəm maraēta* V. *4*. 45; 44. 2) in anderer Stellung; hinterm Verbum: *āfš narəm jainti v°?* V. 5. 8; 9.

KompA. (s. ¹*nava*). — ai. *vā́* Part., *Sandhi*-form zu *vái*; vgl. bes. RV. *5*. 17. 3 (*asyá vāsā́ u*)[7]). — Pü.: lässt das Wort aus; s. noch No. 2, 5 f. — [1]) Nur N. *6*. — [2]) Pü.: *šmāk*; *vā* steht in geringen Hds. S. No. 5, 6. — [3]) Vgl. Yt. *14*. 44, wo *vā* fehlt: *yatārō pourvō frāyazāite* .. *atārō* ... — [4]) Der folgende Satz mit *yaṯ vā* ist Glosse. — [5]) Pü.: *i šmāk*; vgl. *vā* in Pt 4 usw.; s. No. 2. — [6]) So Pt 4 usw. NA. *vā*; Pü.: *šmāk*; s. No. 2. — [7]) Allerdings hat *vái* (*vā́*) immer den Hochton, nach der Stellung aber zu Unrecht; vgl. LG&RPh. *1903*. 266. Über den Gebrauch von *vái* s. DBR. AiF. 482; er deckt sich vollständig mit dem von Aw. ¹*vā*. S. ferner zu ¹*nava*.

• j., g., p. ²vā enkl. Part. der Disjunktion 'oder'; wird im Sinn des lat. vel (sive) oder aut zur Trennung von 1) Satzteilen, 2) Sätzen gebraucht. Es steht hinter dem zu trennenden Wort oder hinter dem ersten Wort (bez. Hochton) der betr. Wortgruppe. (jAw. unvollständig.) I) *v°* steht nur beim letzten Glied; zu 1); A) im Ap.: *yadiy imām dipim imaivā patikarā vaināhy* Bh. *4*. 17; 16. B) im gAw.: *yō vā* (Sp. 1305 u.) *mōi nā gənā* (sd.) *v°* .. *dāyāṯ* ".. vir vel uxor .." Y. *46*. 10; — *kō ašavā* .. *drəgvā v°* "quis fidelis .. aut fallax?" Y. *44*. 12; — *yastəm xšaϑrāṯ* .. *mōiδaṯ jyātōuš v°* Y. *46*. 4; — *yō ašāunē vahištō* .. *vīdąs v°* *ϑwaxšaŋhā* (sd.) *gavōi* Y. *33*. 3; — *urvaϑō* ⁺*brātā* ⁺*ptā v°* Y. 45. 11; — *yā frasā* (sd.) *āvīšyā yā v°* .. ⁺*pərəsaēṯē* (Du.)[1]) *tayā* Y. *31*. 13. c) im jAw.: *yō gāϑanąm* (sd.) *ōyəm vāčim apayāiti aēvąm v°* *vačastaštīm* N. *42*; H. *1*. 5; — *haomahe hutaŋhe* .. *usəfritinąm v°* *myezdinąm* V. *18*. 12; *15*. 43; — *yō barəsma* .. *hąm.srišāiti hąm v°* *darəzayeiti* N. *99*; — *vāϑmaini* ⁺*ašaya* (Sp. 256 o.) *xᵛafna v°* N. *15*; — *čim* .. *čim* .. *čim* .. *čim v°* Aog. *48*. α) *vā* im Sinn von 'et' (s. Sp. 1308 o.)[2]): *hamahe ayąn hamayā v°* *xšapō* Y. 57. 31; Yt. *8*. 54; — *tā fravašayō* .. *aojištā hənti* .. *yā paoiryanąm i̯kaēšanąm yā v°* *naram azātanąm*

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Yt. 13. 17. zu 2); A) im **Ap.**: *hya*ʰ *draujana*ʰ *ahatiy hya*ʰ *vā* ⁺*startā ahatiy* Bh. 4. 14. B) im **gAw.**: *kastē ašavā urvaδō mazōi magāi* (sd.)? *kō v°* ⁺*frasrūidyāi* (sd.) *vaštī* Y. 46. 14; — *yō akəm drəgvāitē . . varəšaitī vaŋhāu v° čōiδaitē* (sd.) *astīm* Y. 33. 2; — *yā frasā* (sd.) . . ⁺*pərəsaētē . . yō v° kasāuš aēnaŋhō* (sd.) . . *ayamaitē* ⁺*būjīm* Y. 31. 13; — *kō urvaδō . . zaraδuštrāi . .? kō v° ašā āfraštā* (sd.)? *kā spəntā ārmaitiš*? *kō v° . . ačistā ərəšvō* (sd.)? Y. 51. 11[3]. c) im **jAw.**: *yaṯ . . udrō.jaṇō . . nijanāite yaṯ v° aētahe udrahe upa dahməm urvānəm frāyazānte* V. 13. 55; 9. 56, 5. 59, 8. 32; — *nazdyō yaδa ārəha hača* ⁺*gaošačibya yaδa v° gaoša hača* ⁺*δraŋhibya* P. 28; V. 8. 22 PüZ. (?); — *yeziča . . asti . . garəmōhva* (sd.) *vīδānte yaṯ v° . . garəma* (sd.) *xᵛarəδa stamanəm vā* (zu III) *hizvaṃ vā apa.dažaṯ* V. 15. 4; — *yaṯ hē nazdištō dahmō vīsrunvaiti* (sd.) *yavaṯ v° aēm aēm havaēibyā ušibya* N. 27; — *yaṯ hīš spā . . aiwi.vaēnaiti . . vayō v° hē . . avi uzvazaite* FrW. 11; — *ayaŋhaēnāiš karətāiš azdibīš paiti ava.kərəδyāṯ* (sd.) . . *masyō* (sd.) *v° ahmāṯčiṯ* V. 4. 50. II) *v°* steht beim zweiten und den folgenden Gliedern; zu 1); B) im **gAw.**: *dəmanahyā xšaδrəm šōiδrahyā v° daḫyāuš v°* "domus regnum vel pagi vel provinciae" Y. 31. 16; — ⁺*ā* ⁺*zī dəmānəm vīsəm v° šōiδrəm v° daḫyūm v° ādāṯ dušitā* (sd.) *čā* . . Y. 31. 18. c) im **jAw.**: *yasča . . baγaṃ ahunahe vairyehe marāṯ frā v° marō drənjayāṯ frā v° drənjayō srāvayāṯ frā v° . . Y. 19. 6.* zu 2); c) im **jAw.**: *yō sūne pištrəm jainti us v° hē gaošəm δwərəsaiti apa v° hē paiδyaṃ kərəntaiti* V. 13. 10; — *mənayən bā . . aipi tā nasuš zgaδaite yaδa išuš . . yaδa v° nəmatō . . yaδa v° raδwya varəna* V. 9. 46; 18. 65. III) *v°* steht bei allen Gliedern; zu 1); A) im **Ap.**: *tyaʰšām hačāmaʰ aδahyaʰ xšapaʰvā raučaʰpativā* Bh. 1. 7. B) im **gAw.**: *nā v° nāirī v°* Y. 35. 6, 41. 2; — *katārəm ašavā v° drəgvā v° vərənvaitē* (Du.[1]); sd.) *mazyō* Y. 31. 17; 12², 12²; — *šōiδrahyā v° daḫyāuš v°* Y. 46. 4; — *urvātōiš* (sd.) *v° . . miδrōibyō v°* Y. 46. 5; — *kaṯ vašī* (sd.) *kaṯ v° stūtō kaṯ v° yasnahyā* (sd.) Y. 34. 12; — *yaēšaṃ . . daēnā vanaintī v° vāŋhən v° vaonarō v°* Y. 39. 2; — die Satzteile sind ungleich gebaut: *paδaṃ* (sd.) *vāstryāṯ v° āitē* (sd.) *yō v° nōiṯ aŋhaṯ vāstryō* Y. 31. 9; — beim zweiten Glied steht *aṯ vā* (Sp. 70): *vačaŋhā v° aṯ vā manaŋhā zastōibyā v°* Y. 33. 2; 3. α) *vā . . vā . .* im Sinn (fast) von 'et . . et' (s. Sp. 1106 u.)[2]): *aδrā* ⁺*vāčim baraitī miδahvačā v°* ⁺*ərəš.vačā* (sd.) *v° vīdvā v° əvīdvā v°* Y. 31. 12. c) im **jAw.**; 1) bei zwei Gliedern: *yaṯ dāuru.upa.darane v°* ⁺*nəmatō.aiwi.varane v° spā v° nā v° iriδyāṯ* V. 8. 1; — *katārō* (sd.) *aδaurunəm* ⁺*parayāṯ nāirika v° nmānō.paitiš v°* N. 5; — *aspaēm varəsəm . . vaēnaiti katārō aγravō v° bunavō v°* Yt. 16. 10, 14. 31; — *spā . . pasūm v° narəm v° raēšyāṯ* V. 13. 31; — *spā pasuš.haurvō v° vishaurvō v°* V. 13. 49; — ⁺*frayarəne v° uzayeirine* (sd.) *v°* ⁺*ayaṃ* N. 9; — ⁺*oim taṯ v° . . ayarə ājasaiti . . aēva v° xšapa* Aog. 51[5]); — *rasmō.jatəm v° dim jainti amō.jatəm v°* Yt. 10. 52; — *paourum v° naēməm* ⁺*yārə aparəm v°* N. 44; — *anaiwyāsta v° anabdātō* (sd.) *v°* V. 18. 54; — ⁺*maēzō v°* ⁺*frā* ⁺*v°*[4]) *šāimnō* N. 37; — *us v° hištō nī v° paiδyamnō* Yt. 1. 17; — *aiwyāŋhanəm v° aiwyāŋhayamnō aiwyāŋhanəm v° būjayamnō* Yt. 1. 17; — *yā nasāum . . āpəm ā v° ātrəm ā v° . . frabarənti* V. 7. 25[6]); — *dašinəm ā v°* ⁺*barəšnvō v° paiti vaγδanahe* N. 65[6]); — *iδra v° asni iδra v° xšafne* V. 4. 1; — *paiti v° asni paiti v° xšafne* Yt. 1. 16; — *pasča v° parō v°* N. 32; — *pasča v° pairi v°* ⁺*paiti.barənti* N. 103; — *haṃ v° paiti stairiš haṃ v° paiti barəziš* V. 5. 27; — *frā v° apa v° šāvayeite* N. 103; — *yō nōiṯ narəm ašavanəm . . xšnaošta v° xšnāvayeite v°* P. 49; — *yaṯ hīš spā v° aiwi.vaēnaiti frā v° xᵛaraiti vayō vā* (Sp. 1307 m.) . . FrW. 11; — *yaṯ . . vyāmbura . . vohunīm v° tāčayeinti frašaēkəm v° frašinčanti* Yt. 14. 54; — ferner: Yt. 1. 17, 4. 5, 8. 60, 11. 4, 14. 36, V. 3. 25, 40², 4. 44, 5. 39, 6. 10², 18, 20, 42, 45, 46, 7. 23, 29, 30, 36, 46, 8. 4, 8², 10, 13, 14, 23, 9. 14, 13. 10, 40, 14. 15, 15. 2, 3, 4, 8, 16. 6, 18. 54, N. 10, 11, 14, 17, 24, 37, 41, 42, 43, (45,)[7]) 58, 69², 83, 101, 102³, 105, 109; — s. noch Anhang 2; — beim zweiten Glied steht *yaṯ vā* (Sp. 1262 o.): *frasrāvayamnahe v° . . ⁺yaṯ vā* ⁺*yasnəm* ⁺*yazəmnahe* N. 20. 2) bei drei oder mehr Gliedern: *yaṯ hanō v° zaururō v° pairištā.xšuδrō v°*

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bavāṯ V. *3*. 19; — *nāiryå v° puϑrahe v° haoyå v° maršuyå* Y. *11*. 1; — *yezi arəhaṯ upaēləm v° aiwinaptīm v°* .. *v°* .. *v°* V. 7. 12; — *pāδa ayantəm v° tačintəm v°* .. *v°* .. *v°* V. *6*. 26; — *draoš v° paiti sōinma unəm v° kaṯčiṯ v° paiti sidaranəm* N. *100*; — *vārənti v° snaēzinti v° barənti v° təmarəhəm v° +aiwigatō* (sd.) *ayən v°* .. *varətō.vīre* (sd.) *jasənti* V. *8*. 4; — *yō taṯ draonō zināṯ v° trəfyāṯ v° apa v° yāsāiti* Y. *11*. 5; — *yō gaδwəm* .. *janaiti v° vayeiti v°* .. *v°* .. *v°* V. *15*. 5; — ferner: Y. *62*. 9, Yt. *4*. 4, *8*. 11, *10*. 18, *11*. 4, *15*. 50, V. *4*. 44, *5*. 5, 12, 27, 45, 57, *6*. 46, *8*. 2, 12, *9*. 11, *13*. 37, *14*. 17, *15*. 9, 14, *18*. 52, N. *15*, *26*, *37*, P. *21*, Vyt. *10*, *23*; — s. noch Anhang 2; — im Wechsel mit *yaṯ vā* (Sp. 1261 f.): *ϑriš v° šāmən yaṯ vā xšvaš yaṯ vā nava* V. *5*. 51; — *arəduš vā aγryō.staorəm v° bistaorəm v° yaṯ mazarəhəm vā x*ᵛ*arəm* N. *45*[8]. zu 2); B) im **gAw.**: *yā nōiṯ v° arəhaṯ* (Sp. 271 u.) *arəhaitī v°* Y. *31*. 5. c) im **jAw.**: *hasčiṯ* (Sp. 592 u.) *v° nōiṯ v°* Yt. *14*. 20; — *yaṯ* .. *apərənāyūkō sraoši* (sd.) *v° anu.tačaiti aoxtō* (sd.) *v° hē aoxte* .. N. 7; — *yō gāϑanəm anumaiti* (sd.) *v° +anumainyete ainyehe v° srāvayantō paitištanti* (sd.) *anyō v° hē dahmō* .. "wenn einer .. oder wenn er .. oder wenn ihm .." N. *25*; — in weiter Trennung[9]: *yaṯ* .. *spā avačå* (sd.) *v° aδāityō.xratuš* .. *yaṯ* .. *spā ahəm.baoδəmnō* (sd.) *v° bavaṯ aδāityō.xratuš* "wenn .. einerseits .., wenn .. anderseits .." V. *13*. 29 und 35. Anhang. *1*) Eine Ellipse liegt vor in: *katārəm ā angrō* (Sp. 104 u.) *vā? hvō v° angrō yō* .. ".. der Feind? (Ist er auf dieser Seite) oder ist der der Feind, der .." Y. *44*. 12. 2) Ausgefallen () ist *vā* an folgenden **jAw.**Stellen; zu III **1** 1: *daēvayasnāṯ v° tanupərəϑāṯ* (*v°*) N. *16*; — *nāirikəm v° +apərənāyūkəm* (*v°*) N. *105*; — *pasča v° pairi* (*v°*) .. N. *95*. zu III **1** 2: *piϑre v° puϑrāi* (*v°*) *brāϑre v°* Yt. *14*. 46; — mit ungleich gebauten Gliedern: *hvōištō v° yōištō* (*v°*) *yim v° ainim* .. *čayən* N. *1*. zu III **2**: *yezi arastrəm* (sd.) *pairi.āδa v° +vača* (*v°*) *+apayaēiti* (Sp. 190 o.) *aratufrya* N. *32*.

Aus dem Zusammenhang gerissene oder wertlose Stellen: *kəmčiṯ v° vaxšišəm* N. *97*; — *yaϑača dim jənaṯ* .. *yim viptəm v°* V. 7. 52 PüZ.; — *ϑrī v° azaiti sraošō.čaranaya aštraya* P. *9*; — *daδāiti v° nōiṯ daδāiti* Nik. *1*; — ferner V. *4*. 1 PüZ., 7. 43 PüZ.², N. *58*, *83*², Vyt. 25, 26², *44*³; — *aṯ vā*, *yaϑa vā*, *yaṯ vā*, *yavaṯ vā* als Part. sbes. [V. *13*. 31 1.St.: streiche *vā*[10]; — V. *15*. 41: streiche *vā* beide Male[9].]

KompE. (s. ²*nava*). — ai. *vā* Part. 'oder'; mp., np. *u* (*va°*)[2]), mp. *aδā*]*v* 'oder'[11]). — Pü. 1) im jAw.: *aδāv* (meist nur vor dem zweiten und den folgenden Gliedern, einige Male weggelassen (zB. V. *4*. 50); 2) im gAw. (nur zu Y. *31*. 17): *aδāv*², (sonst): *u*, *va°* oder weggelassen[12]); Sü.: *vā* oder *ca*. S. noch No. 3, 9. — 1) Das gemeinsame Praedikat zu zwei in Disjunktion stehenden singularischen (Y. *31*. 17) oder singularisch, weil kollektiv gedachten (Y. *31*. 13) Subjekten steht im Dual; vgl. BTHL. IF. *7*. 226. — 2) Vgl. die Bedeutung des lat. *vel* bei Plautus und in nachklassischer Zeit; s. SCHMALZ LGr.3 347 (und 348 zu *sive*). So ergibt sich die Berechtigung, die np. Part. *u* (*va°*) 'und' auf air. **ṷā* zurückzuführen. Das mp. *u* (*va°*) hat auch noch die disjunktive neben der kopulativen Bedeutung gewahrt; so erklärt sich die scheinbare Differenz in Pü. und Sü. für *vā* des gAw. Auch sonst wird mp. *u* oft genug mit skr. *vā* übersetzt; s. Mx., Sg. — 3) Die 4 Sätze zerfallen in 2 gleiche Teile. Pü.: *pa ān i šmāk*. — 4) Hds. *frāvā*; vgl. Pt 4, K 5, J 2 zu Y. *19*. 6. — 5) Die Stellung von *vā* erweist Enklise des *taṯ* und — 6) des *ā*. — 7) *vā* hinter *aγryō.staorəm* entspricht einerseits dem *vā* nach *arəduš* anderseits dem *vā* und *yaṯ vā* dahinter (s. Sp. 1261 f.). Streng richtig wäre *arəduš vā x*ᵛ*arəm vā aγryō.staorəm vā* .. . — — 8) S. No. 7. — 9) Pü.: lässt *vā* aus. — 10) Das aus V. *13*. 29 stammt. — 11) = ir. *adāṯ* (jAw. *aδāṯ*)+*ṷā*; vgl. dazu ai. *athavā*. — 12) Bei dem Charakter der Pahl.-Schrift lässt sich *u* überall ohne weiteres ergänzen; vgl. No. 2.

j., g. *vā*: s. ¹*vā*, ²*vā* und ³*va-* (Sp. 399 f.); — Y. *31*. 20, *34*. 5 1.St.: lies *vå*; — N. *16* 1. St.: lies *nā*.

• j., g. ¹**va-** enkl. Pron. 1. Pers. Plur.; die Formen stehen 1) hinter dem ersten Wort des Vers- oder Satzteils, von dem sie aber a) durch ein oder auch mehrere enklitische Wörter getrennt sein können; 2) selten in anderer Stellung. I) g. *vå* Akk.; zu 1): *aṯ vå yazāi stavas mazdā ahurā hadā ašā* .. Y. 50. 4; 8², *31*. 2; — *tāiš vå yasnāiš paitī stavas* (sd.) *ayen*- Y. 50. 9; — *maṯ vå padāiš* (sd.) .. *pairijasāi* Y. 50. 8; — *tōm +vå*[1]) *ahūm drəg. vantō* .. *daēnā naēšaṯ* (sd.) Y. *31*. 20; *zitī* V. 5. 62; — *yā vō* .. *+nāməm dadāṯ* .. *hyaṯ vå dadāṯ tāiš vå yazamaidē* Y. *38*. 4; — *yō vå mazdā ahurā pairī.jasāi* (sd.) Y. *28*. 2; — *tōng dārayō* (sd.) *yōi vå daibišəntī* Y. *32*. 1; — *yōm vå +naēčiš dārəšt itē*

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(sd.) Y. 43. 13; — *hyaṯ vå .. yōng daēvōng .. šyaoϑanəm .. fračinas* Y. 32. 5; — *yaϑā vå yazəmnasčā urvāidyå* (sd.) .. *ayenī paitī* Y. 34. 6; — *kā īštīš šyaoϑanāi mazdā yaϑā +vå*[2]) *+haxmī* (sd.) Y. 34. 5; — zu 1 a): *yasčā vå maš* (sd.) *yazaitē* Y. 32. 3; — *apasčā vå azīščā vå mātərəṣčā vå* .. *avaočāmā* Y. 38. 5; 3. Anhang. *vå*, dem ein Vok. folgt, ist dem Akk. eines (mit *čā* angeschlossenen) Subst. koordinirt (Sp. 565 u., 571 m., u.); zu 1): *anāiš vå nōiṯ ahurā mazdā ašəmčā yānāiš zaranaēmā* (sd.) Y. 28. 9; — *frō vå fraēšyā mazdā ašəmčā mrūitē* (sd.) Y. 49. 6; — *yō vå ašā ufyānī manasčā vohū* Y. 28. 3. II) g. *vō* Gen.-Dat.; zu 1): *haēčaṯ-aspā* (sd.) *vaxšyā vō spitamåŋhō* Y. 46. 15; F. 2 d; — *dātā vō* .. *draonō* Y. 33. 8; — *ašā vō anyō ainīm vīvōnghatū* (sd.) Y. 53. 5; 32. 2; — *hadā* (sd.) *vōstā*[4]) .. *sraošā* Y. 46. 17; — *ā vō +gūš.ā hōmyantū* Y. 51. 3; — *avā vō vaŋuhīš rātōiš darəgō.bāzāuš* (sd.) Y. 38. 5; — *aϑā vō utā hyāmā* .. *rāitī* (sd.) Y. 40. 4; — *aṯ vō yaojā* .. *aurvatō* Y. 50. 7; 11, 53. 7; — *taṯ vō nō hazaošåŋhō* (sd.) .. *daidyāi savō* Y. 51. 20; — *tōm vō ašā mōhmaidī +huš.haxāim* (sd.) Y. 46. 13; — *tā vō urvātā maraŋtō* .. Y. 31. 1; — *kaṯ vō xšaϑrəm kā īštiš* (sd.) Y. 34. 5; — *yaϑrā vō afšmānī* (sd.) *sōnghānī* Y. 46. 17; — *dåstū* .. *yā vō mąϑrā srəvīm ārādå* (sd.) Y. 28. 7; — *yōi vō yōiϑəmā* (sd.) *dasəmē stūtąm* Y. 28. 9; zit. 11. 9; 51. 3; — *yō vō staotāiš* (sd.) *mazdā frīnāi* Y. 49. 12; — *hyaṯ vō īštā* (sd.) *vahištəm* Y. 49. 12; — *dōišī mōi yā vō abifrā* (sd.) Y. 33. 13; — *ūitī: yā vō* .. *+nāmąm dadāṯ* .. *tāiš* .. Y. 38. 4; — zusammen mit *xšmāka-* (Sp. 1304 o.): *yā vō xratūuš xšmākahyā ā.manaŋhā* (sd.) Y. 49. 6. zu 1 a): *aṯčā vō mīždəm* (sd.) *aŋhaṯ* Y. 53. 7; — *yōi īm vō nōiṯ iϑā mąϑrəm varəšəntī* (sd.) Y. 45. 3. Anhang. α) *vō*, dem ein Vok. folgt, ist dem Dat.[5]) eines (mit *čā* angeschlossenen) Subst. koordinirt (Sp. 565 u., 566 m.): *tā vō vohū manaŋhā ašāičā savāiš +čəvīšī* (sd.) Y. 51. 15; 2; — neben *ϑwa-* 'tuus': *ϑwahmī vō mazdā xšaϑrōi ašāičā sōnghō vīdąm* (sd.) gewissermassen 'in deinem Reich, das euer ist, o *M.*, und in dem des *Aša* . ." Y. 32. 6[6]). β) *vō* in Verbindung mit dem hochtonigen Abl. *xšmaibyā* (Sp. 1303 m.): *aṯ vō xšmaibyā asūnā vazdā* .. Y. 28. 10. zu 2); vgl. *aṯ* No. 2: *mačiš aṯ vō drəgvatō mąϑrąsčā gūštā sāsnåš*(sd.)*čā* Y. 31. 18; — *ahurahyā aṯ vō mazdå yasnəmčā* .. Y. 35. 7; — *taṯ aṯ vō vərəzyāmahī* .. Y. 35. 7. III A) j. *vō* Akk.-Gen.-Dat.; zu 1): *vīse vō amərša spənta staota* Vr. 5. 1; — *ǰamyāṯ vō vaŋhaoṯ vaŋhō* Y. 59. 31; F. 2 d, 8; — *mā vō ǰamyāṯ akāṯ ašō* Y. 59. 31; — *āaṯ vō kasčiṯ mašyānąm x^varənō isačta* Yt. 19. 53; Vr. 3. 5; — *ā vō airϑe frača stuye nī vō vaēϑayemi* Y. 1. 22; — *ušta ā.bavāṯ daiŋhavō us vō apąm aϑavō* .. *ǰasåntī* Yt. 8. 29; V. 18. 16; — *imaṯ vō āpō ǰaiϑyemi* Y. 65. 12; — *yō vō āpō* .. *yazāite* Y. 68. 10; — *yōi vō vaŋuhīš* .. *nōiṯ āzārayente* Yt. 13. 30; — *yeŋhå vō aēšō uštrō.stāniš* (sd.) *aŋhaṯ* V. 15. 25 (?); — *kahe vō urva frāyeṇyāṯ* Yt. 13. 50; — *yaϑra vō ahurō* .. *fradaϑəm baxšaṯ* F. 4 b; — *yezi vō didvaēša* Y. 1. 22; 22; — *čϑra vō buyārəš masānå* Ny. 3. 11; 11; — *āpō/ īštīm vō ǰaiϑyāmi* Y. 65. 11; 11; — wertlose Stellen: Vyt. 8, Az. 5. III B) j. *vō* Gen.-Dat.[7]); zu 1): *nəmō vō gāϑå ašaonīš* Y. 28. 0; — *fərā vō rāhī amərša spəntā yasnəmčā* .. Y. 11. 18; — sonst unmittelbar vor *amərša spəntā*: *pairī vō am° sp°* .. *daϑąmi* .. *uštanəm* Y. 13. 4; — *vīsāi vō am° sp° staotā* Y. 14. 1; 42. 1; — *nəmō vō am° sp°* Ny. 1. 1.

Vgl. zu *yūžəm* und *yūš*; ferner *vō*, *vō* als Part. [Y. 34. 5 2. St.: lies *vā*; — N. 84: lies *vāurāza*.]

ai. *vaḥ*; lat. *vōs*(?). — Pü.: *šmāk, ō šmāk, ō* oder *pa ān i šmāk, šmāk rāδ*; s. noch No. 1–4, 6. — [1]) NA. *vā*; Pü.: *šmāk*; s. BB. 14. 13. — [2]) So Pt 4, K 5; NA. *vā*. Pü.: *šmāk*. — [3]) Pü.: *šmāk i gāsānīk*. — [4]) § 304 II. 43, IF. 1. 486 No. 4; Pü.: *ō ān i šmāk*. — [5]) Der aber die Bedeutung eines Genitivs hat. Man sieht daraus klar, dass die spätere Verwirrung zwischen Gen. und Dat. durch die Gleichheit beider Kasus beim enkl. Pron. pers. veranlasst worden ist. — [6]) Pü.: *pa ē i tō i šmāk ōkrmazd x^vatāδīh*; Sü.: *tvayā yuṣmākaṃca mahājñānin rājye*. — [7]) Aus dem gAw. herübergenommen.

• j. ²*va-* (fem. *vā-*, *vī-*)[1]): s. unter **gva-*. KompE. — [1]) Nur in adj. Komp.

• j. ³va- Adj., Du. 'beide': s. unter *uba-*.

• j. vaēk- V., nur mit *ava* (etwa) 'ausscheiden, aussuchen'. Praes. 2 *vaēča-*.

yō urvarayå ava.vaēčeinti yezi tišrō

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tarō.dənānō +*haδrāčiš barənti* +*ratufriš* N. *100*.

ai. *vinákti*; mp.[1]) *vēxtan*, np. *bēxtan*. — Pü.: *kē urvar pa* +*vēčišnīh*[2]) +*vēčēt*[2]). — [1]) Unrichtig also GIrPh. *1*. 300 u. — [2]) In der Hds. steht p n n dzb an n *išnīh* dzb an n *ēt* = *pa yazišnīh yazēt*; der Abschreiber fand p n n n dp *išnīh* n dp *ēt* (= *pa vēčišnīh vēčēt*) vor, hielt den senkrechten Strich (*n* = *v*) vor dp für bedeutungslos und ersetzte alsdann dp durch das Ideogramm für *yaz*°. In einer andern Hds. scheint aber statt n dp *ēt* vielmehr das Ideogramm dafür gestanden zu haben, n dd an n *ēt*, daher die PüErl. unserer Hds. adγ b n a n dd an *ēt* (= *ku apē vēčēt*).

• j. **vaēkərəta-** m. Name eines Landes*): *haptaδəm asərəhąmča* .. *frāδwərəsəm* °*təm yim dužakō.sayanəm* (sd.) V. *1*. 9.

*) Zur Lage des Landes s. Pü., die *Kāpūl* dafür einsetzt. DST. ZA. *2*. 10 verweist auf PTOLEMAEUS' *Βαγάρδα* am *Paropanisus*, der *Kābūlistān* nach Norden zu abgrenzt. Weiteres bei GGR. OK. 81.

Eig. Bed.? Vgl. GGR. OK. 83, der an die *Vaikarṇa* des RV. erinnert; ZIMMER AiL. 103. — Pü.: *kāpūl*; s. *).

• j. *vaēg-* 'schwingen'. Praes. 2 *vaēǰa-*. — PPfP. °*vixta-*.

'schwingen, schleudern', eine Waffe: *vaēδəm vaēǰō yim vārəδraγnəm yim baraṯ* .. "das sieghafte Geschoss schwingend, das führte . ." Yt. *19*. 92; +F. *8*.

mit *nī* 'herabschwingen, -schleudern': °*nivixta-*.

ai. *vejate* 'er schnellt', *viktáḥ*; np. *vēxtan* 'schleudern', woss. *vēγun* 'erschüttern', sbal. *gēǰag* 'schwingen, schleudern', np. *angēxtan* 'antreiben'. — Vgl. *vōiγnā-*. — Pü.: +*vēžišn*.

• j. **vaēγa-** m. 1) 'Anprall' (nur Komp.). 2) 'Schlag, Streich': *mā miδrahe* . . *grantahe* °*γāi ǰasaēma* Yt. *10*. 98; — *yeθhe hazaŋrəm* °*γanąm paiti hamərəδāi ǰasaiti* Yt. *10*. 69.

KompE. — Zum V. *vaēg-*. — ai. *vēga-* m. Unsicheres bei JUSTI ZDMG. *49*. 690.

• j. **vaēǰant-** Adj., PPA.: s. *vaēg-*.

• j. **vaēǰah-** n. mit *airyana-* Adj. Name eines Landes*): °*nəm* °*ǰō* V. *1*. 1; — *paoirīm asərəhąmča* .. *vahištəm frāδwərəsəm azəm yō ahurō mazdā* .. °*nəm* °*ǰō vərəhuyā dāityayā* (sd.) ". . *AV*. der guten *Dāityā*" V. *1*. 2; — *tąm yazata ahurō mazdā* °*yene* °*ǰahi vərəhuyā dāityayā* Yt. 5. 17; 104, *15*. 2; — *yimō* . . *srūtō* °*yene* +°*ǰahe vərəhuyā*[1]) *dāityayā* V. 2. 20; 20; — *srūtō* °*yene* °*ǰahe*[1]) *tūm zaraδuštra* . . Y. *9*. 14; +Yt. *1*. 21.

*) Des Stammlands der *Airya* (Iranier). Nach Bd. *29*. 12 grenzt *Ērān Vēž* an *Āturpātakān* (*pa kustak i āturpātakān*). Es ist nicht zu bestimmen, wohin man es verlegt hat. Der Gedanke an *Arrān* (heute *Karabaγ* in Armenien, in dem grossen Bogen des *Aras*), der zuletzt von DST. ZA. *2*. 5, SBE. *4*². 2, 3 und GDN. GIrPh. *2*. 38 vertreten wird – s. auch JUSTI PrJ. *88*. 61 –, ist schliesslich ja doch nur der unmöglichen Gleichsetzung von *Arrān* mit *airyan*° zu danken. Dagegen auch GGR. SBayrAW. *1884*. 2. 334, GIrPh. *2*. 389 und neuerdings MARQUART Eranšahr 118, 155 (wo *AV*. mit Chorasmien 'dem kältesten Land am Oxus und einem der kältesten Gebiete von Iran' identifizirt wird). Vgl. noch JN. Zor. 196.

Eig. Bed.? Die Übersetzung 'germe des *Aryas*', 'the Iranian seed' fusst auf der falschen Verbindung von *vaēǰah-* mit np. *bīǰ* 'Same'[2]); vgl. nbal. *bij*, ai. *bīǰam*, die ar. *b*° erweisen, § *14*. — [1]) Them. — [2]) Nach HORN NpEt. XIX existirt das Wort überhaupt nicht.

• j. **vaētay-** f. 'Weide; Weidengerte': *nava* °*tayō* (als AP.) *baraṯ* (näml. *airyama*) "neun Weidengerten brachte (*A*.)" V. 22. 20.

np. *bēd*, afγ. *vala*; ai. vgl. *vetasá-* m. 'Rute'. — Pü.: *tāk i vēt*.

• j., g. ¹**vaēd-**, j. ¹**vaēϑ-**[1]) V. 'kennen lernen'. Praes. 1 *vaēd-*[2]), 30 (Kaus.) *vaēdaya-*, *vaēδaya-*; *s*-Aor. 1[3]) *vaēs-*[2]) : *vīs-*; Perf. 3 *vaēd-*[2]), *vaēδ-* : *vīd-*, *vīδ-*. — PPfP. *vista-*; PFP. °*vaēδayanta-*; Inf. °*vīstayaēča*, *vaēdyāi*, *vīduyē*, *vīdvanōi*, *vōizdyāi*.

1) 'etwas (Akk., Gen.) kennen –, verstehen –, begreifen lernen, erkennen': *mōnčā ī mązdazdūm* +*vaēdō.dūm*[4]) *daēnābiš abyastā* (Sp. 96 u.) *ahūm* Y. *53*. 5; — *hvō* . . *ahmāi dazdē* (Sp. 715 f.) *daēnayā vaēdəmnō*[5]) Y. *51*. 19; — *kadā* .. *mąnarōiš* (sd.) *narō vīsəntē* (3Ps-AorKM.) Y. *48*. 10; — *ašāṯ hačā mazdā vaēdā* (1SPfA.) *yō īm dāṯ* "durch *Aša* habe ich den kennen gelernt, o *M*., der es (näml. das Leben) erschuf" Y. 45. 4; — *vīduš* (NS.) *ašā yōm mazdąm ahurəm* "nachdem ich den *MAh*. durch *Aša* kennen gelernt habe" Y. *45*. 8; — *čiδrā ī hudāθhē yaδanā vaēdəmnāi*[5]) *manaŋhā* "klar ist das dem verständigen als einem, der es in seinem Sinn begriffen hat" Y. *31*. 22. a) es folgt ein Inhaltssatz mit ¹*yezī* 'ob': *kadā vaēdā* (1SKPA.) *yezī čahyā xšayaδā* (sd.) Y. *48*. 9[6]). A) Perf. auch in der Bed. 'kennen, wissen, sich verstehen auf –' (Akk.): *yąm ašava* .. *ašayąm* (sd.) *vaēδa tąm drvā ɔvīδvā* Vr. 22. 2; — *yezi vaēδa*

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(3SPfA.) *hāϑanąm* .. *frataurunåš*(sd.)*ča* N. *40*; — *yaϑa havaṯ vaēϑaṯ* N. *68* (?); — *yezi avaṯ vaēϑaṯ vaēnaϑa* (sd.) N. *11* (?); — *yō* .. *ašīščā šyaoϑananąm vīduš mazdå ahurahyā* "und da ich des *AhM.* Belohnungen für die Taten kenne" Y. *28*. 4; — *vīdvå avąm yā īm ərəhaṯ apōmā* (sd.) Y. *44*. 19; *29*. 6, *48*. 3; — *vaēdā* (1SPfA.) *taṯ yā ahmī anaēšō* (sd.) Y. *46*. 2; *34*. 7; — *yaϑā ratūm ahurō vaēdā* (3SPfA.) .. *ayå ąsayå* (sd.) Y. *31*. 2; *35*. 6; — *azəm yō zaota* .. *vīδvå aēšąm yasnəmča vahməmča* ". . der ich mich verstehe auf . ." Vr. *11*. 19; 19². α) Kaus. 'erkennen —, wissen lassen': *vaēδayama* F. *8*. 2) 'etwas, Jemanden (Akk.) erkennen als —' (Akk.); Perf. auch 'etwas, Jemanden (Akk.) kennen als — (Akk.), wissen (von —), dass — ist': *aṯ yōng* .. *vōistā* .. *ərəϑwōng* (sd.) Y. *28*. 10; — *ərəhōuš yā tū vōistā vahištā* "was du als das beste für das Leben kennst" Y. *46*. 10; — *yezi* .. *dim nōiṯ tanu.pərəϑəm* +*vīδarə* (3PPfA.)[7] "wenn sie es (von ihm) nicht wissen, dass er *t.* ist" N. *39*; *39*, *38*²; — *aṯ vō xšmaibyā asūnā vaēdā x*ᵛ*araiϑyā* (sd.) *sravå* Y. *28*. 10. a) 'etwas (Akk.) kennen als (das) des — (praedik. Gen.), scire rem (esse, fore) alicuius': *yehyā mōi ašāṯ hačā vahištəm yesnē paitī vaēdā mazdå ahurō yōi åərəharəčā hənticā* "wen von denen, die waren und die sind, *MAh.* als einen solchen kennt, dem durch *Aša* mein Bestes für sein Gebet zu teil wird" Y. *51*. 22; — *yeŋhē hātąm āaṯ yesnē paitī vərəhō mazdå ahurō vaēϑā ašāṯ hačā* Y. *27*. 15; — *yaēšąm nō ahurō* .. *vərəhō vaēδa* "quorum nostrum *Ahuras* .. melius (fore) scit" Vr. *16*. 3; — +*yaṯ nōiṯ vistəm drvatō* "wovon man nicht weiss, ob es einem Ungläubigen gehört" N. *54*[8]; — *yōi vərəhōuš vaēdənā* (PPfM.) *manərəhō* .. *raēxnå* .. *čaxrayō* (sd.) ". . die dem guten Sinn gewissen Erbanteile . ." Y. *34*. 7. 3) Perf. Pass. 'bekannt sein als — (Nom.), etwas (Nom.) gewisslich sein': *aēm mōi idā vistō yō nō aēvō sāsnå* (sd.) *gūšatā* "der ist mir hier als der einzige bekannt, der . ." Y. *29*. 8[9]; — *kō mōi pasōuš kō mō nā ϑrātā vistō* .. *azdā* (sd.) *zūtā* Y. *50*. 1[10]; — *hā zī ərəhōuš vərəuhī vistā ākərətiš* "denn gewiss wäre das eine der Welt frommende Botschaft" Y. *48*. 2[8]. 4) Perf. 'wissen'; dabei ein Inhaltssatz als Objekt[11], uzw. a) mit *yaϑā* 'wie': *vīdyāṯ saošyąs yaϑā hōi ašiš ərəhaṯ* "der *Saošyant* möchte wissen, wie sein Los sein wird" Y. *48*. 9. b) mit ¹*yezī* 'ob': *pourū aēnå ϑnāxštā yāiš srāvahyeitī* (sd.) *yezī tāiš aϑā hātā.marānē* (sd.) .. *vōistā* Y. *32*. 6. 5) Perf. 'sich einer Sache (Akk.) bewusst sein': *vīδvå*[12] *avaṯ hava xraϑwa*: *yezi* .. "indem er sich dessen in seinem Verstand bewusst ist: 'wenn . .'" P. *21*; — *āpəm vīϑušavaitīm* .. *draogəm* (sd.) *vīϑuš* (NSm.) *apāiϑiš* (sd.) V. *4*. 55; 54. a) ohne Objekt: *yō nāirikąm čiϑravaitīm* .. *vīδvå* .. *vīϑuštīm* .. *xšudrå avi fraŋharəzaiti* V. *18*. 67; — *yō narəm* .. *kasyərəhe* (sd.) *sərəhāi daδāiti vīδvå avaṯ hava xraϑwa parāiti* (Sp. 152 u.) V. *15*. 2. b) insbes. Part. Perf. *a*) Akt. 'kundig': *sraošəm* .. *yim aurvantō* .. *spənta vīδvåŋhō vazənti* Y. *57*. 27; — *vīδuš* F. *8*. *b*) Akt. und Med. 'wissend sva. im Besitz des wahren heiligen Wissens befindlich, darin eingeweiht'[13]; α) von *AhM.*: +*yąm mōi vīdvå mazdå vaočaṯ ahurō* "was mir der wissende *MAh.* verkündet hat" Y. *45*. 3; — *vaočā mōi yā tvōm vīdvå ahurā* "tu mir kund — denn du ja bist der wissende, o *Ah.* —" Y. *48*. 2. β) sonst: *miϑahvačå vā* +*ərəš.-vačå vā vīdvå vā əvīdvå* (sd.) *vā* Y. *31*. 12; — *vīdvå vīdušē mraotū* "der Wissende soll dem Wissenden Kunde geben" Y. *31*. 17; *51*. 8², *30*. 1, *32*. 7; — +*ahūm.biš* (sd.) *vīdvå* Y. *31*. 19; 6, *34*. 10; — *ārmaitīm* .. *bərəxδąm* (sd.) *vīdušō* Y. *34*. 9; — *aṯ vaēdəmnāi*[5] *vahištā sāsnanąm* (sd.) "für den Wissenden .." Y. *48*. 3; — *ašā kaṯ ϑwā darəsānī* (sd.) .. *vaēdəmnō*[5] Y. *28*. 5; — *hvōvi ašaoni vīϑuši* Yt. *16*. 15; — *mąϑrača spənta vīduša* Yt. *13*. 146; — *hyaṯ nā fryāi vaēdamnō*[5] *isvā* (sd.) *daidīṯ* Y. *43*. 14; — *zaotā* (sd.) *frā mē mrūtē* .. *frā ašava vīδvå mraotū* Y. *3*. 25; — *paiti mē vīδvå mrūtōi* Yt. *12*. 1.

mit *aiwi* 1) 'wahrnehmen': *måŋhəm aiwi.vaēnəm* .. *måŋhəm aiwi.vīsəm*[3] "auf den Mond schaute ich hin, den Mond habe ich (jetzt) wahrgenommen" Yt. *7*. 3. 2) Kaus. 'zusprechen, zuweisen, dedicare': *yōi hənti haoma* .. *ašaya aiwi.-vaēδayamna ašaya aiwi.vaēδayanta* (sd.) Vr. *9*. 3; — *haomō āvistō aiwi.vistō*[14]

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yā̊ zaota aiwiča vaēδayā̊nte frača yazā̊nte Yt. *10.* 120(?); — +*aēṭaδa myazde* (als AP.) +*aiwi.vaēδayeiti raδwaēča* .. N. *81.*

mit *ā* Kaus. 1) 'Jemandem (Dat., Gen.) etwas zusprechen, zu-, überweisen, widmen, weihen': *sraēštąm aṯ tōi kəhrpəm kəhrpąm āvaēdayamahī* "pulcerrimam .. tibi formam formarum dedicamus" Y. *36.* 6; — *stūtō garō* .. *ahurāi* .. *āčā āvaēdayamahī* Y. *41.* 1; *4.* 1; — *havahe urunō haomą āvaēδayamahī* Vr. *11.* 1; 1[4], 13, 16[2], 21, *4.* 2, Y. *4.* 2 ff., *24.* 1, 3[2], 5; — *yaṯ uzdātəm yaṯ āvistəm*[14] *yaδa dīš āvaēδayaṯ ahurō* .. *yaδa dīš azəm yō zaota āvaēδayemi* .. *vīδvā̊ dāityąm āvistīm* Vr. *11.* 19; 19; — *paiti tē mərəγa* .. *imā̊ srvā̊ vaēδayemi imā̊ srvā̊ āvaēδayemi* "ich weise dir .. diese Nägel zu, ich überweise .." V. *17.* 9; — *haomō āvistō*[14] *aiwi.vistō* Yt. *10.* 120. 2) 'Jemandem (Dat.) etwas anvertrauen': *ahmāi nəmənhē āvaēdayamaidē gaēδāščā tanvasčā* .. Y. *58.* 2; — *āaṯ dīš āvaēδayamahi gāδābyō* .. Y. *55.* 1; 1.

mit *us* Kaus. 'certiorem facere': *uzvaēδayaṯ zaraδuštrō anəm mainyūm* V. *19.* 5[15].

mit *paiti* 1) 'gewahr werden': *mā̊nhəm paiti.vaēnəm* .. *paiti.vīsəm*[3] .. *aiwi.vaēnəm* (sd.) .. *aiwi.vīsəm* Yt. 7. 3. 2) Kaus. a) 'Jemandem (Dat.) etwas zu wissen tun': *āaṯ yimāi paiti.vaēδaēm* V. 2. 9[16]. b) 'Jemandem (Dat.) etwas zuweisen, zusprechen': *paiti tē mərəγa* .. *imā̊ srvā̊ vaēδayemi* .. *āvaēδayemi* (sd.) V. *17.* 9; — *yezi nōiṯ paiti.vaēδayeinti tā̊ srvā̊ pasčaēta bun* .. "wenn sie die Nägel (ihm) nicht zuweisen, dann werden sie zu .." V. *17.* 10.

mit *para s*-Aor. 'wissen (von —, Akk.), dass — ist', mit praed. Akk.: *para mē* .. *δrišciṯ vahišta anhe astvaite vīsata*[17] *manača yasnəm* .. "wisset: meine drei besten Dinge für die leibliche Welt sind .." P. *39* (?).

mit *frā* (*frō*) 'etwas (Akk.) wahrnehmen': *frō mōi fravōizdūm* (*s*-Aor.) *arəδā* (sd.) *tā yā* .. Y. *33.* 8; — *arədvīm* .. *yā hištaite fravaēδəmna* .. *kaininō kəhrpa srīrayā̊* ".. die immer wahrzunehmen ist in der Gestalt eines schönen Mädchens" Yt. *5.* 126.

mit *nī* Kaus. 1) 'Jemandem (wo?-Adv. statt Lok.) etwas zu wissen tun': *arədvīm* .. *yahmya ahurō* .. *nivaēδayaṯ* Yt. *5.* 85. 2) 'Jemandem (Dat., Gen.) zuweisen, widmen, weihen' (Opfer, Gebet udgl.)[18]: *ā tē aiṅhe frača stuye nī tē vaēδayemi* "so preise ich dich dafür, so widme ich (es) dir" Y. *1.* 21; — *nivaēδayemi hankārayemi* .. *ahurahe mazdā̊* .. *vanhave manənhe* "ich widme (es), ich vollziehe (es) für *AM.* .., für *VM.*" Y. *1.* 1 f.; 2 ff., Vr. *1.* 1 ff., N. *103.*

ai. *védat*, *vedayāmasi*; *véda*, *vétha*, *vidúḥ*, *vidyāt*; *vidvā́n*, *viditáḥ*[19]; mp. *nivēδēnītan*[20]; gr. *οἶσατο*, *ᾖσαν*, *ἴσαν*, *ἄιστος*; ahd. *wissun*, got. *unwis.* — Pü.: *ākās būtan*, *ākās dahišn*, *pa ākāsīh*, *ākāsīhā*, – oder in ähnlicher Weise –; (fürs Kaus.): *nivēδēnītan*, *nivēδīh* oder *nivēδišn dātan.* S. noch No. 3, 7–10, 15–18. — [1]) Wegen des δ s. zu [1]*raoδ-*. — [2]) In geschlossener Silbe erscheint *vōi**; § *297.* 3. — [3]) Pü. (für *fravōizdūm*): *pa frāč nivēδišnīh*, (für *vīs**): *paṯgriftan*, (*pa*) *patīrišnīh*; vgl. zu *vaēs-*. — [4]) § *268.* 57. Them. — [5]) PPfM. — [6]) Vgl. unter No. 11. — [7]) Hds. *vīvarə*; aber es geht *vaēδa* vorher und Pü. hat *ākās hēnd.* — [8]) Pü.: *paδtāk*; zu N. *54*: *ē kē nē paδtāk drvandān adāv ahravān*, wonach als Aw.-Text zu erwarten wäre: *yaṯ nōiṯ vistəm drvatō vā ašaonō vā.* — [9]) Pü.: *vindēt*; vgl. [2]*vaēd-* und No. 10. — [10]) Pü.: *vindēnēt*; s. No. 9. — [11]) Vgl. Dbr. AiS. 588, 595; s. auch Y. *48.* 9 unter 1 a. — [12]) Hds. *vīṯvā.* — [13]) Vgl. Gdn. BB. *14.* 8, Bthl. IF. *7.* 224. — [14]) Ist im Sinn eines PPfP. des Kaus. gebraucht. — [15]) Pü.: undeutlich. — [16]) Pü.: *paidahēt* (?). — [17]) Them. — [18]) Pü.: *nivēδēnēm*, erl.: *yazišn bun kunēm*; Sü.: *nimantrayāmi*; vgl. [1]*kar-* No. 21. — [19]) Vgl. IF. *7.* 70. Doch könnte *viditaḥ* auch zu lat. *vidēre* gehören; dann geht *i* auf idg. *i.* Im Arischen könnte sich analogisch auch zu **u̯iditaḥ* aus idg. **u̯iditos* ein **u̯iδtaḥ* gestellt haben, da hier eben idg. *i* und *ə* zusammengefallen waren. — [20]) Zu sbal. *gindag* s. [2]*vaēd-* No. 13.

• j., g. [2]**vaēd-** V. 'finden'. Praes. 3 *vīδa-*, *vīda-*, 7 *vōivīd-*, 8 *vīnad-*[1]: *vind-*[2], 9 *vinda-*[1], 30 (Kaus.) *vaēδaya-*; Perf. *vīvaēd-*. — PPfP. *vista-*; Inf. *vindāi.* — S. noch *vīᵐdaᵏ-farnah-*.

1) 'finden, ausfindig machen; (beim Suchen) stossen auf —, treffen': *nava.čiš* .. *yazata* .. *paitišṭąm* (sd.) *vīδənti* Yt. *6.* 3; — *nōiṯ hīm gātvō* (Gen. als Obj.) *vindənti pasvasča* .. V. 2. 9; 8 (wo *vindən*); — *yezi isəmnō nōiṯ vindāite* "wenn man trotz Suchens (ein Heilmittel) nicht ausfindig machen kann" V. *13.* 36; — *yō* +*upōisōiṯ nōiṯ* +*vinasti* N. *109*; — *vīštāspahe* .. *yō* .. *ašāi ravō yaēša* (Sp. 28 m.) .. *vīvaēδa* Yt. *13.* 99; — *yō ašəm isəmnō* .. *drujimča vīnasti* V. 7. 78; — mit Neg. 'nicht zu finden

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wissen': *yō nōiṯ ǰyōtūm* (sd.) .. *vīnastī* Y. *31*. 15. a) Pass. 'gefunden werden sva. vorhanden sein': *nōiṯ aēvā ahū* (sd.) *vistō naēdā ratuš* Y. *29*. 6. 2) 'bekommen, erlangen, teilhaftig werden; sich verschaffen': *vindāi* (Inf.) *yānəm yaδa vindaṯ vaδayanō* V. *19*. 6; F. *8*; — ⁺*vindātəm*[3] *yānəm* "es erlangte diesen Gunstbeweis" Yt. *17*. 26; — *yaṯ nmānō.paitīm vindāma* Yt. *15*. 40; — *yaδa drvā gaom* ⁺*viste* (3SPM.)[4] .. ⁺*viste*² Aog. *82*; F. *8*[5]; — *vīspā tā pərəsaṣ yaδā ašāṯ hačā gaṃ vīdaṯ vāstryō* "nach all dem frag ich, ob durch *Aša* der Kuh teilhaftig werden wird der Bauer .." Y. *51*. 5[6]; — *mā čiš mē āṇhaṃ zaoδranaṃ* (Gen. als Obj.) *vindita* (3SOM.)[7] Yt. *17*. 54; — *nōiṯ zī čiš asraošyanaṃ tanunaṃ ašahe* (Gen. als Obj.) .. ⁺*vīδāiti*[8] P. *15*; — *yim dim vaēnāṯ* ⁺*əvistaēšva* (sd.) ⁺*vindānəm nōiṯ* ⁺*ava yā* ⁺*vistaēšva* (sva. 'gegen Entgelt') N. *16*; — s. noch *vīdaṯ.*°, *vīδaṯ.*° a) mit Gen. (statt Abl.) der Person 'von ..': *asānō zasta dražimnō* .. *vindəmnō daδušō ahurāi mazdāi* „Steine .. von dem Schöpfer *AhM.* (sie) bekommend" V. *19*. 4. 3) 'Jemandem (Dat.) etwas erwirken, verschaffen, verleihen': *aṯ* .. *taibyō xšaδrəm vohū manaṇhā* (als Subj.) ⁺*vōivīdaitī* (3SKA.)[9] *aēibyō sastē* (sd.) *yōi* .. Y. *30*. 8; — s. noch *vindaṯ.*°. 4) 'fertig, zu Stand bringen, bereiten': *ahyā vohū aošō vīdā* (2S.) *manaṇhā* "ihm bereite, o *VM.*, den Untergang" Y. *49*. 1; — *kva hē aošō vindāma* V. *19*. 46.

mit *frā* 1) 'herausfinden sva. auserlesen': *azōm tōi āiš* ⁺*paouruyē fravōivīdē* (1SPrM.)[10] "ich ward dazu[11] von dir zu Anfang auserlesen" Y. *44*. 11. 2) 'erlangen': *āpō dasta nō təm yānəm yō yūšmaṯ ṭarō fravistō* ".. den Gunstbeweis, wie er früher von euch erlangt ward" Y. *68*. 21. a) Kaus. 'erlangen lassen, teilhaftig machen': *zaraδuštrahe* .. *paoiryāi fravaēδāi* (sd.) .. *fravaēδayamnāi* .. *gaṃča ašəmča* .. Yt. *13*. 88.

ai. *ávidat*, *vévidat*, *vindáti*, *vedáyati*; *vivéda*; *vittáḥ*; mp. *vindītan*[12]), sbal. *gindag* 'sehen'[13]); air. *finnaim* 'ich finde'. — Pü.: *vinditan*, (zu Y. *49*, N. *16*): *dānistan*, (zu Y. *31*, *44*): *nivēδēnītan*, (zu Yt. *6*): *dītan*, (zu Y. *30*): *dātan*. — [1]) S. dazu Bthl. BB. *10*. 270, WklPh. *1892*. 396 (mit JSchmidt Kritik 43). — [2]) In *viste*, mit *i* statt *ī*; s. No. 4. — [3]) So alle Hds., sva. *vindāṯ* (als Praet., § *104*. 1 No. 2) +*təm*, § *268*. 49. — [4]) Hds. *isti*, aber Pü.: *vindēt*, Sü.: *labhate*. Es wird eben Aog. *82* sein, woher *viste* F. *8* stammt. Ggr.s Fassung der Stelle Aog. 132 f. ist grammatisch unmöglich. — [5]) S. No. 4. — [6]) S. zSt. Y. *50*. 2 f.; vgl. *vīdaṯ.gav-* mit No. — [7]) § *129*. 5. — [8]) Hds. *vīṯāiti*. Pü.: undeutlich. — [9]) Pt 4 usw. — [10]) Them.; § *359*. — [11]) Näml. deine Religion zu verkünden, als Prophet. Falsch Gdn. BB. *15*. 256. — [12]) S. noch mp. *vist*(?), unter *dasa-* No. 2. — [13]) Oder zu ¹*vaēd-*? Vgl. gr. ἰδεῖν, lat. *vidēre* usw. Durch seine Nasalirung weist es auf ²*vaēd-*.

• g. ³vaēd- V. 'dienend ehren'. Praes. 3 *vīda-*.

'dienend ehren, dienen, willfährig sein', mit Dat.: *tōm zī vō* ⁺*spərədā* ⁺*nivarānī* (sd.) *yā fδrōi vīdāṯ paiδyaēčā vāstryaēibyō* Y. *53*. 4; — *yō vahyō* .. *dazdē yasčā hōi vārāi rādaṯ* (sd.) *ahurō* .. *aṯ ahmāi akāṯ ašyō yō hōi nōiṯ vīdāitī* "der .. verschafft, (aber dem) was schlechter ist als schlecht, der ihm nicht willfährig ist" Y. *51*. 6.

ai. *vidháti*. — Pü. (dRn.): *apē dahišn dahīhēt*.

• g. vaēda-, j. ¹vaēδa- 1) m. 'Finden, Erlangen, Erwerben': *razištahe paδō aēšəmča* °*δəmča* "das Suchen und Finden des geradesten Pfads" Y. *68*. 13; — *apayeitī* (sd.) *raēxənaṇhō* °*dəm* Y. *32*. 11; — *yaṯ usnaṃ aēiti* °*δya* (LS.) "wenn er sich (in der Erlangung sva.) am Ziel seiner Wünsche befindet" Y. *10*. 13[1]). 2) Adj. 'der etwas (Gen.) verschafft, zu erwirken weiss': *azōmčīṯ ahyā mazdā δwaṃ mōṇhī paourvīm* °*dəm* "auch ich (ja) habe erkannt, dass du das, o *M.*, als erster zu erwirken vermagst" Y. *29*. 10[2]).

KompE. — Zum V. ²*vaēd-*. — ai. *veda-* m. 'Besitz'. — Pü.: *vindišn*, (zu Y. *68*): *ayāpišn*, (zu Y. *10*): *čigōn xᵛarsandīh raft ēstēt*; s. dazu Gdn. GIrPh. *2*. 48. — [1]) Vor *yaṯ* hat man sich wohl nochmals *yaδa raēvastəmaheāṯ* zu denken. — [2]) Vgl. zSt. Y. *46*. 19 e.

• j. ²vaēδa- m. ('Wurfgeschoss') Name einer bestimmten Angriffswaffe[1]): °*δəm vaēǰō* (sd.) *yim vārəδraγnəm yim baraṯ δraēṭaonō* Yt. *19*. 92.

Zum ai. V. *vidhyati* 'trifft (mit einem Geschoss)'², mp. *vistan* 'schiessen' 3); s. noch mp. *vēstār* (unter *astar-*). — [1]) Es ist wohl 'die Keule mit dem Stierkopf' gemeint (im Šn. *gurz i gāvsar*), die für *Θraētaona* gefertigt war und später zu den Reichskleinodien zählte; s. Bthl. AF. *2*. 130. — [2]) Vgl. zu *ašəmnō.-vīd-*. — 3) PPGl. *10*. 6; s. auch mp. *vist* unter ²*ah-*.

• j. ⁺vaēδaṇha-[1]) m. EN. eines Gläubigen: *nəmō.vaṇhōuš* °*ṇhahe*[1]) *ašaonō* Yt. *13*. 109.

Eig. Bed.? — [1]) NA. *vaēδayaṇh*°.

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• g. **vaēdamna-** Adj., PPfM.: s. *vaēdəmna-*.

• j. **vaēδay-** f. 'Gestalt, Form': *mīϑrəm* .. *yō paoiriš vaēiδiš sūrəm frāδāiti spəntahe mainyōuš dāmąn* "*M.* .., der die vielen Gestalten in der Morgenfrühe (wieder) hervor (zum Vorschein) bringt[1]), die Schöpfungen des heiligen Geistes" Yt. *10.* 142.

Zum V. [2]*vaēd-*; sd. No. 13; zBed. gr. εἶδος, ἰδέα, ksl. *vidŭ*. — [1]) Die in der Nacht verschwunden, d. h. unsichtbar geworden waren; s. BTHL. BB. *15.* 190 zu RV. *1.* 123. 4.

• j. **vaēδayanā-** f. 'Auslugplatz, Warte': *yeϑhe* .. *vīspāhu* °*nāhu* .. *spasō ārəhāire mīϑrahe* Yt. *10.* 45.

KompE. — Zum V. [2]*vaēd-*; sd. No. 13.

• j. **vaēδah-** n. 'Besitz': °*δarəhō nōiṯ uzōiš* "aus dem Besitz bist du nicht herausgegangen" V. *1.* 15 PüZ. (?)[1]).

Zum V. [2]*vaēd-*. — ai. *védas-* n. — [1]) Die Beziehungen des Zitats sind unklar, daher sichere Fassung unmöglich. (S. noch [1]*ay-* mit *us.* Verfehlt JN. JAOS. *15.* 232.)

• g. **vaēdəna-** Adj., PPfM.: s. [1]*vaēd-*.

• g. **vaēdəmna-** j. *vaēδəmna-*, g. **vaēdamna-** Adj., PPfM.: s. [1]*vaēd-*.

KompE.

• g. [1]**vaēdišta-**, j. **vaēδišta-** Adj. 1) 'der am besten weiss, kennt, sich versteht auf —' (Akk.): *irixtəm* (sd.) .. °*tō* Y. *32.* 7; — *mąm* (näml. *ahurəm*) .. *yim* °*təmča paiti.-vačištəmča parštəm* (sd.) V. *18.* 7. 2) 'der weiseste, kundigste': *rašnvō* °*ta* (VS.) Yt. *12.* 7.

Superl. zu *vīdvah-*. — mp. *vēδišt* EN. (?, JUSTI NB. 342). — Pü.: *ākāstum*; vgl. [2]*vaēdišta-*.

• g. [2]**vaēdišta-** Adj. 'der etwas (Akk.) am besten zu verschaffen weiss': *tāčiṯ mōi sąs* (sd.) *tvəm mazdā* °*tō* Y. *46.* 19.

Superl. zu *vaēda-* Adj. — ai. *védiṣṭha-* Adj. — Pü.: *ākās*; vgl. [1]*vaēdišta-*.

• j. **vaēδya-**, **vaēdya-** n. 'Kenntnis, Wissen', mit Akk. oder Gen. obj.: °*δīm mąϑrahe spəntahe* Y. 22. 25; — °*δīm mąϑrəm spəntəm* Y. 25. 6; — *mazištāiš* °*dyāiš daēnayā māzdayasnōiš* Y. *13.* 3; — *mastīm spānō* °*iδīmča* Yt. *10.* 33; — *sraošəm* .. *yeϑhe* .. *haoząϑwača* °*δyāča* (IS.) Y. *57.* 23; — +°*δim* F. *8.* [Y. *9.* 27: lies *vaēδyā.paite.*]

Zum V. [1]*vaēd-*. — ai. vgl. *vedyā́-* f.[1]) — Pü.: *ākāsīh*. — [1]) Vgl. *vaēδyā.patay-* No. 1.

• g. **vaēdyāi** Inf. 'verstehen —, begreifen zu lernen': *yāčā vohū uxδā frašī* (sd.) *manarhā yāčā ašā arəhōuš arəm v°* "und recht begreifen lernen (will ich) die Sprüche .." Y. *44.* 8.

Zum V. [1]*vaēd-*. — Pü.: *kēča pa ahrākīh andar axᵛān bavandak ākāsīh.*

• j. +**vaēδyā.patay-**[1]) m. 'Herr der Kenntnisse, des Wissens': *haoma* .. *spanarha* °*paite* Y. *9.* 27.

Pü.: *ākās patūkīh.* — [1]) NA. trennt; dagegen spricht aber schon *-ā* (§ *264* D No. 2; oder zu ai. *vedyā́-*?).

• j. **vaēδyō.təməm** Adv. 'auf die kundigste, geschicktesteWeise': *aojištəmča dim pasčaēta mazdayasna tančištəmča* °*məmča* .. *pąstō.fraϑarəhəm* (sd.) *hē kamərəδəm vīnāϑayən* "möglichst stark, energisch und geschickt sollen dann die *M.* .." V. *3.* 20.

ASn. aus *°*ma-* Adj., Superl. aus **vaēδya-* Adj., Ableit. aus **vaēδa-* m. 'Kunde', zum V. [1]*vaēd-*; vgl. ai. *véda-* m., *vaidyá-* Adj. — Pü.: *pāktum*, erl.: *frahaxttum pa ān kār*[*īh*]; s. zu *vīzvārant-*.

• j. [1]**vaēϑ-** V. 'kennen lernen': s. unter [1]*vaēd-*.

• j. [2]**vaēϑ-** V. 'gerichtlich feststellen'. Praes. 1 *vaēϑa-*.

'die Schuld einer Tat (Gen.) gerichtlich feststellen, (Jemanden) einer Tat überführen': *paoirīm aēṯaēšąm šyaoϑnanąm vərəzimnəm nōiṯ bitīm* (sd.) *avaδa aēṯaδa aēṯahe šyaoϑnahe yaϑa vaēϑənti* .. *ayarəhaēnāiš karətāiš* .. *ava.kərəϑyāṯ* (sd.) ".. wenn sie die Schuld an dieser Tat (bei Jemand) feststellen, .." V. *4.* 50; 51—54[4].

Vgl. *vaēϑā-*, *vīϑiš-*, *vīϑušavant-*. — Pü.: *ētar ōi ētōn pa ān kunišn čigōn kē ākās.* — [1]) Ist etwa 'ermitteln' die nächste Bedeutung des Verbs, so liesse es sich mit [1]*vaēd-* oder [2]*vaēd-* in Verbindung bringen; vgl. Pü.

• j. **vaēϑā-** f. etwa 'gerichtliche Feststellung, Überführung (eines Angeklagten)', Titel eines Abschnitts des *Naska* (sd.) *Nikātum**): °*ϑa daēnayā māzdayasnōiš* FrB. Unklar: *para kahmāičiṯ dahmanąm dahmāhu* °*ϑāhu dahmača ašavanasča* V. *7.* 71; — °*ϑāča*[1]) *taṯča kaēϑiča* Yt. *1.* 26.

*) Vgl. dazu IF. *12.* 101, wo sich weitere Angaben finden.

Zum V. [2]*vaēϑ-*. — Pü. (zu V. *7*): *apē hač katārči 1 hač dahmān i sardirān ō dahmān i dastawar kē ākās ku dahmīh ahrākīh dahmīh dastawārīh*, ganz unklar; (zu Yt. *1*): *ākās ē* (2S.). — [1]) Mit vielen Varianten.

• j. (, g.) **vaēp-** V. 'proicere'. Praes. 2 *vaēpa-*, 27 *vifya-*, 30 (Iter.) *vaēpaya-*. — PPfP. *vīpta-*; PFP. *vaēpya-*.

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'pedicare aliquem, Päderastie treiben mit —' (Akk.)[1]: *yaṯ anusō* +*vifyeite*[2] *vifyeitiča* "si (quis) invitus pedicatur et pedicat" V. *8.* 26; 27; — *aršača vīptō aršača vaēpayō* "ein Mann der der Päderastie dient und ein Mann der ihr fröhnt" V. *8.* 32; — *yasča dim ǰanaṯ* .. *yim viptəm vā* V. 7. 55 PüZ.

mit *apa* 'deicere, (wieder) von sich geben': *aēte yōi daēva aēṯaēšva daxmaēšva gərəhənti apāča vaēpənti* V. 7. 55.

mit *parāča* '(fort-, wegwerfen sva.) abwenden': *dušsərəhahe* (sd.) *parāča vaēpaya manō* Y. *10.* 12.

mit *nī* 'niederwerfen, zu nichte machen': *dušsərəhahe* (sd.) *parāča vaēpaya manō āaṯ ahe nī manō manō* (näml. *vaēpaya*)[3] *yō mē dušsərəhō hištaite* Y. *10.* 12.

Vgl. mp. *viftak* 'pathicus', *vēpēnītak* 'pedicator' Dd. *72.* 6, 7. — Pü. (zu V. *8.* 32): *vušn i viftak u vušn i viftēnītak*[4], (zu V. *8.* 26, 27): *kē* .. *viftēt aδāv viftēnēt*, (zu V. *7.* 52): *künmarz*; (ferner zu V. *7.* 55): *apē vāmītan*, (zu Y. *10*): *bastan*(?), Sü.: *parivartayitum.* — [1] Eig. 'proicere', näml. pedicandi causa; vgl. lat. prosternere. — [2] So L 1. NA. hat zweimal °*ti*. GDN. in NA. vermutet statt dessen *vifyeiti vaēpayeitiča*, wofür V. *8.* 32 zu sprechen scheint; s. auch mp. *vēpēnītak*. Dann ist *vifyeiti* Passivum, zu § *325* No. — [3] Aus dem Vorhergehenden zu ergänzen. — [4] Richtig wohl *vēpēnītak* (oder °*nītār*), vgl. No. 2. S. übrigens zu *vīšō.vaēpa-*.

• j. **vaēpayant-** Adj., PPA.: s. *vaēp-*.

• g. **vaēpya-** Adj. 'der sich zur Päderastie gebrauchen lässt, pathicus': *nōiṯ tā īm xšnāuš* °*yō kəvīnō pərətō* (sd.) *zəmō zaraδuštrəm spitāməm hyaṯ* .. *vāzā* (sd.) "nicht hat ihn zufrieden gestellt der Buhlknecht des *Kavay* an der Pforte des Winters, den *ZSp.*, indem er . ." Y. *51.* 12.

PFP. zum V. *vaēp-*, eig. 'pedicandus'. — Pü.: transskr., Npü.: *γulāmbāra.*

• j., g. **vaēna-**, p. **vaina-** Praes. 11 'sehen' [, 25 *vaēnōiš*]. — Inf. *vaēnaṅhē*; Absol. *vaēnəmnəm.* S. noch ˣ*vaēnaδa.*

1) Akt. 'sehen, ansehen, beschauen': *vaēnaṯ* F. *8*; — ‖ *haruvahšim kārah avainah* Bh. 2. 13, 14; — *hyah aparam imām dipim vaināhy* "der du später diese Inschrift ansehen wirst" Bh. *4.* 15–17[3]; ‖ — *vīspəm vaēnaiti družintəm* .. *miδrō* Yt. *10.* 107; 105; — *mā gəm vaēnōiṯ ašibya* Y. *9.* 29; 29; — *hō vīspəm ahūm* .. *ižayā vaēnāṯ dōiδrābya* Yt. *19.* 94; — *čarəmā* (sd.) *vaēnantō* (AP.) *brāzənta* .. *ərəzatəm zaranim* Yt. *5.* 129. a) mit ergänzendem Partizip[1]: *yaṯ tum ainim avaēnoiš* (2SPrA.; Augm.) *saočayača kərənavantəm* "wenn du einen andern .. treiben sahst" H. 2. 13; — ‖ *yaδā avainah imām būmim* +*yaudanˣtim* (sd.) D. *6.* 4. 2) Akt. 'es einer Sache (Akk.) ansehen (können)': *varəsəm* .. *vaēnaiti katārō ayravō* (sd.) *vā* +*bunavō vā* Yt. *14.* 31, *16.* 10. 3) Akt. 'ansehen für —' (Akk.): *yōi δwā vaēnən* .. *ahūm ratūmča* "die dich für den *A.* und *R.* ansehen" Yt. *10.* 92; — *yim dim vaēnāṯ* +*əvistaēšva* (sd.) +*vindānəm* N. *16.* 4) Med. 'videri, gesehen werden, scheinen': *abda*(sd.)*ča* (sd.) *iδa* .. *sadayāṯ yaṯ iδa pasōuš* .. *paδəm vaēnāite* V. 2. 24; — *hakərəṯ zī irixtahe* (sd.) .. *vaēnaite* (statt Plur.) *starasča* .. V. 2. 40; — ‖ *tyahpatiy kartam vainataiy naibam* (sd.) X. *1.* 3; — *tanūm yā mē vaēnaite huraoδa* ". . quae mihi videtur formosa" Y. *10.* 14.

mit *aibī*, *aiwi* 1) 'hinschauen, hinblicken auf —' (Akk.): *mərəhəm paiti.vaēnəm* .. *mərəhəm aiwi.vaēnəm* Yt. 7. 3; — *amərəsanəm* .. *yaēšəm ainyō ainyehe urvānəm aiwi.vaēnaiti* Yt. *13.* 84; — (*yaṯ hīš*) *spā vā aiwi.vaēnaiti frā vā xᵛaraiti* "(wenn auf sie, die Leichname) ein Hund hinsieht oder sie anfrisst" FrW. *11*[2]; — *yezi nōiṯ nāirika ātrəm aiwi.vaēnāṯ* "sonst könnte die (menstruirende) Frau ins Feuer blicken" V. *16.* 2[3]; — *yim aiwi.*+*vaēnaṯ* Vyt. *10.* 2) 'gewahr werden': *kahrkāsō* .. *yō* .. *mušti.masərəhəm xrūm* (sd.) *aiwi.vaēnaiti* Yt. *14.* 33; — *tā čašmīng* (sd.) *δwisrā hārō aibī ašā aibī*[4] *vaēnahī vīspā* Y. *31.* 13; — *yezi nāirika vohunīš aiwi.vaēnāṯ* "wenn die Frau noch (Menstruations-) blutspuren gewahr wird" V. *16.* 8.

mit *ā* 1) 'es sich ansehen, prüfen': *gərəzōi tōi ā īṯ avaēnā ahurā* "ich klage dir, sieh dirs an, o *Ah.*" Y. *46.* 2[4]; — *avaēnatā* (2P.) *sūčā* (sd.) *manərəhā* Y. *30.* 2. 2) 'sehen' mit ergänzendem Inf.[5]: *avaēnō xᵛarənō fraēštō* (sd.) *yō yimō* Yt. *19.* 34.

mit *paiti* 1) 'entgegenschauen, den Blick richten auf —' (Akk.): *hō* .. *vīspa dāmən paiti vaēnāṯ* Yt. *19.* 94; — *taṯ mərəhəm paiti vaēnəm* .. *mərəhəm aiwi.vaēnəm* (sd.) Yt. 7. 3. 2) 'wahrnehmen, sehen' mit ergänzendem Partizip[1]: *yaδa nā snaiδiš*

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asne niγmatəm (sd.) *paiti.vaēnōiṯ* (3SOA.) P. *21*.

mit *pairi* 'wahrnehmen, gewahr werden, sehen': *yahmāi nōiṯ .. karana* (sd.) *pairi.-vaēnōiδe* (3DPM.) Yt. *13*. 3; — *zaraδuštrō manaŋhō pairi.vaēnāṯ* (Konj. als Praet.)[6] "*Z.* wurde in seinem Geist gewahr" V. *19*. 3; — *nōiṯ hē aošō pairi.vaēnāmi* "ich kann des Verderbens für ihn nicht gewahr werden" V. *19*. 3[7]. a) mit ergänzendem Partizip[1]: *yaṯ spāδəm pairi.avaēnaṯ* (mit Augm.) *dūrāṯ ayantəm rasmaoyō* "als er das Heer von fern her in Schlachtordnung anrücken sah" Yt. *5*. *68*.

mit *ham* 1) 'ansichtig werden, zu schauen bekommen': *daδušō .. raočōbīš* (IP. als Obj.)[8] *haṃ.vaēnōimaidī* "möchten wir des Schöpfers Lichträume zu sehen bekommen" Y. *58*. 6. 2) 'den Blick richten auf – (Akk.), sich wohin (Adv.) wenden': *kuδa* (sd.) .. *mašyāka haṃ.vaēnānte?* .. *narəm aśavanəm* (näml. *haṃ.v°*) V. *9*. 1 f.

ai. *vénati* 'ersehnt', np. *bīnad* 'sieht'; § *312*. — Pü.: *dīlan* (zu N. *16*): *dānistan*; s. noch No. 4. — 1) S. zKonstr. DBR. AiS. 396, BTHL. IF. *12*. 153. — 2) Vgl. zSt. Sd. *68*. 1. — 3) Vgl. zum sog. *Sagdīd* GGR. OK. 264. — 4) *a* vor *vaēnā* ist nach dem Metrum zu streichen. PüErl.: *kum čārak xᵛāh*. — 5) Wie im Latein; vgl. No. 1. — 6) § *104* No. 2. — 7) Sva. 'ich sehe nicht, wie ich ihn verderben kann'.

• j. *yezi avaṯ vaēδaṯ* *vaēnaϑa *antarāṯ* (sd.) *naēmāṯ hāδrahe* (sd.) *drəmǰayāaṯča* .. N. *11*.

Pü.: *vēnēm* 'ich sehe', wonach das Wort zu *vaēnaiti* gehörte. DST. ZA. *3*. 37 erklärt *vaēδaṯ v°* mit 'il connaît de vue'; danach wäre *v°* IS. aus *vaēnaδa-* n.

• g. +vaēnaṅhē Inf. 'zu sehen': *yō ačištəm v°*[1] *aogədā gəm ašibyā hvarəčā* "der vom Rind und der Sonne als dem schlechtesten spricht, was mit den Augen zu sehen sei" Y. *32*. 10[2].

Zum Praes. *vaēna-*. — Pü.: *pa vēnišn*. — 1) Wörtl.: 'pessimum visu'. — 2) Der Satz wird später als Formel gegen den bösen Blick verwendet, s. DST. ZA. *1*. 239 No. 37. Vgl. noch Y. *33*. 7 und V. *17*. 7 (*sruyē*).

• j. vaēnant- Adj., PPA.: s. *vaēna-*. KompE.

• j. vaēnā- f. 'Nase: *xšvaēpaya* (sd.) *°naya barəšna* Y. *9*. 11 PüZ., Yt. *19*. 40.

kurd. *bēn* 'Nase, Geruch'; mp. *vēn*, nbal. *gīn* 'Atem'; np. vgl. *bīnī* 'Nase'. Vgl. DST. ÉtIr. *1*. 57, HORN NpEt. 60.

• j. vaēnəmnəm Absol.[1] '(unter Sichtbarsein, sva.) so dass es gesehen werden kann, sichbarlich, vor aller Augen': *v° ahmaṯ hača xᵛarənō mərγahe kəhrpa frašusaṯ* "sichtbarlich in Gestalt eines Vogels .." Yt. *19*. 34; — *v° ahmaṯ para daēva patayn* "sichtbarlich trieben sich vor ihm die *Daēva* herum" Yt. *19*. 80[2]; 80[3].

Zum Praes. *vaēna-*. — 1) Vgl. BTHL. IF. *12*. 146. — 2) Vgl. zSt. Y. *9*. 15; anders freilich Dk. *7*. 4. 44.

• j. vaēm NP. Pron. 1.Pers.: s. unter *vayam*.

j. *vaēm* AS.: s. ¹*vaya-*, ³*waya-*.

• j. vaēma- m. 'Felsspalt, Felskluft': *satō.-vīrəm °məm anusō paiδyāite* "in eine hundertmännertiefe Felsspalte soll er mit Gewalt gebracht werden" V. *4*. 52[1]; — *čāiti vā °mi* (LS.)[2] *vā urūiδi vā* V. *13*. 37.

KompA. — mp. (Pü.) *vēm*; vgl. arm. LW. *vēm* 'Fels'[3]. — 1) S. zSt. GDN. Stud. *1*. 102, FRMÜLLER WZKM. *8*. 90. — 2) Im Ausgang den Nachbarwörtern angeglichen. — 3) Eine Bedeutung, die allenfalls für *vaēmō.ǰata-* (sd.) passt.

• j. vaēmō.ǰata- Adj. 'durch (Sturz in) eine Felsenkluft getötet': *yaṯ aēte yā spō.-ǰata*(sd.)*ča* .. *°tača* V. 7. 3.

Pü.: *vēm žat*, erl.: *hač kōf apē ōpast ēstēt* 'er ist vom Berg gefallen'; darnach wäre das Wort 'durch Sturz von einem Felsen getötet' zu fassen; s. *vaēma-* mit No. 3.

j. *vaēmanāṯ* N. *72*: lies *vī-m°*; s. unter *mant-*.

• j., g. vaēs- V. 'sich bereit stellen'. Praes. 3 *vīsa-*, 27 (Pass.) *vīsya-* (?)[1]; Perf. 1 *vīvīs-*[2]. — Inf. *vīsāi*, *vīvīse*.

1) '(antreten sva.) sich bereit stellen als –; Jemandem (Dat.) an die Hand gehen, dienen als –' (Nom.): *azəm tē vīsāne gaēδanəm δrātāčū harətāča* "ich will mich dir bereit stellen als .." V. *2*. 5; — *vīse vō amə̊ša .. staota* Vr. *5*. 1; F. *8* (*vise*); — *vīsāi vō amə̊šā .. staotā* Y. *14*. 1; — *δwōi staotarasčā .. aogəmadaēčā usmahičā vīsāmadaēčā* Y. *41*. 5; — *hāvanānəm āstāya .. azəm vīsāi* (näml. *hāvana*) "'Einen *H.* will ich anstellen.' 'Ich will mich (als solcher) bereitstellen.'" Vr. *3*. 1; 1[6]; — *sraošəm .. yeŋhe ahunō vairyō snaiδiš vīsata* ".. dem der *AV.* als Waffe diente" Y. 57. 22; — *vīštāspahe .. yō bāzušča upastača vīsata .. daēnayā* Yt. *13*. 99; — *tā* (näml. *fravašayō*) *hē snaiδišča varəδasča vīsənte* Yt. *13*. 71. 2) '(herantreten an – sva.) sich bereit stellen zu – (Akk.), etwas über-

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nehmen': *vīsəmte avaṯ vīsəntaečа* +*mazyasčiṯ* .. *fravašayō* "sie stellen sich dazu, sie stellen sich auch zu noch grösserem bereit .." Yt. *13*. 73; — *azəm aēta zaota vīsāi staotanąm yesnyanąm frasraoδrəmča* .. "ich will es als *Z.* übernehmen: das laute Aufsagen .." Vr. *3*. 7. 3) '(herantreten um zu — sva.) sich bereit stellen, dran, drauf aus gehen (etwas) zu (tun), es übernehmen zu —, bereit sein zu —', mit Inf.: *vīsərəha mē* .. *mərətō bərəta*(sd.)*ča daēnayāi* V. 2. 3; — *vīsaiti*[3] *dim fraγrārayō nōiṯ fraγrāγrāyeiti* (sd.) N. *19*; — *vīsaiti*[3] *ainyō* *usyō (sd.) *nōiṯ ainyō zvīsəmnō* +*āstryeite ava* +*vīsaēte*[4] +*naēδa.čiṯ āstryeite* "der eine zeigt sich bereit zu .., der andere nicht; der sich weigert, versündigt sich. Sind beide bereit, so geschieht überhaupt keine Versündigung" P. *57*; — *hyaṯ vīsəntā* (3PPrM.) *drəgvantəm avō hyaṯčā* .. "weil sie drauf ausgehen, dem *Drug*gläubigen (Propheten) zu helfen, und dass (s. 3 A) .." Y. *32*. 14; — *nəmahī usəmahī nəmərəhē vīsāmaidē* Y. *58*. 3. a) negirt mit Inf. α) 'sich weigern (etwas) zu (tun)': *yasča* .. *imą vačō nōiṯ* +*vīsaite*[5] *framrūite* (sd.) Y. *8*. 4; — *yō hē* +*apərənəmnāi* (sd.) *nōiṯ vīsāiti*[3] +*frāmrūite* N. *13*; — vgl. noch *ə-vīsəmna-*. β) 'es nicht fertig bringen, nicht vermögen zu (tun)': *nōiṯ vīsəmte asānō avasyāṯ* "nicht vermögen Steine (ihn) zu treffen" Yt. *1*. 18[6]. 3 A) 'darauf ausgehen dass —' (*hyaṯ*): *hyaṯ vīsəntā drəgvantəm avō* (s. 3) *hyaṯčā gāuš ǰaidyāi mraoī* Y. *32*. 14. *vīsāi*[7] FrD. *6* (?). [*vīsənti* Yt. *5*. 95: s. gleich, bei *paiti*.]

mit *paiti* 'sich einstellen bei —' (Akk.): *paiti nō zaoδrå vīsaṇuha paiti hīš yaštå vīsaṇuha* Yt. *10*. 32; — *nōiṯ avå zaoδrå paiti.vīse* (1S.) *yå* .. Yt. 5. 93; — *nīvayaka* .. *imå* (näml. *zaoδrå*) *paiti.vīsəmte yå* .. Yt. 5. 95; — *yā* (l. *yå*?) *nōiṯ haiti* (l. *paiti*?) *vīsənti* (für °*sinti*, Pass.?)[1] *daēvanąm haiti* (l. *paiti*) *yasna* "welche nicht (von mir) besucht werden, die dienen zur Verehrung der *D.*" Yt. 5. 95 (?).

mit *frā* 'sich bereitstellen a) als —' (Nom.): *frā tē vīsāi urvaδō staota* Y. *10*. 9; — *spaš vīδaēta aδaoyamnō frā* +*aśhe vīsaiti*[3] *miδrō* .. *yahmāi* .. Yt. *10*. 46. b) (um) zu —' (Inf.): *frā ābyō tanubyō haomō vīsāite baēšazāi* "denen wird sich *H.* bereit stellen ihren Leib zu heilen" Y. *10*. 8.

ai. *viśáti* 'er tritt ein', PDy. *vīsām* 'ich gehe'; vgl. mp. *x*ᵛar-āsān* 'Sonnenaufgang' (aus **-ā-ṷis°*). — Pü.: *patgriftan*; Sü.: *pratikartum*, (zu Y. *57*): *pratīkṣaṇam āste*; s. noch No. 6. — [1]) Nur im Inf. — [2]) In +*paiti vīsənti*(?), zu § *325* No.; s. zu *hindav-* No. 1. — [3]) *vīsaiti* Yt. *10*. 46, N. *19*, P. *57* und *vīsāiti* N. *13* sind die einzigen aktiven Formen. Der Fehler *-ti* statt *-te* ist beim Verbum häufig. S. No. 5. — [4]) Hds. *vaēsaēte*. — [5]) So, mit schliessendem *e*, Pt 4; s. No. 3. — [6]) PüErl.: *kušān akār kartan nē tuvān*. — [7]) Var. *vīspāi*; vgl. zu *anaomō*.

• j. **vaēsa-** m. 'Knecht', der im Herrenhof seine feste, dauernde Wohnung hat[1]: *āδravanəm* .. *nmānō.paitīm* .. *nmānō.paitīm nāirikąm* .. °*sōsča* +*pairyaētrəušča yaožδaδō gəuš paiti vazyå nitəməmčiṯ apərənāyūkəm* .. "einen Priester .. einen Hausherrn .. die Frau eines Hausherrn .. Knechte und Taglöhner sollst du heilen um .., geringster Leute Kind .." V. *9*. 37 f.; — *x*ᵛandrakarō* (näml. ist der Hund) *yaδa* °*sō* V. *13*. 46; 46[2].

KompE. — Ableit. aus *vis-*; zu § *100* a. 2. — ai. *veśá-* m. — Vgl. *vaēsav-*. — Pü.: transskr. Weiteres bei Dst. ZA. *2*. 206. — [1]) Im Gegensatz zu *pairyaētar-*.

j. *vaēsaēte* P. *57*: lies *vīsaēte*; s. *vaēs-*.

• j. **vaēsaēpan-** Adj. — ? —: *nōiṯ satəm ǰainti vīraǰa nōiṯ hakərəṯ ǰainti* °*pa* (NS.) Yt. *14*. 37.

Npü.: liest *vīspa*!

• j. **vaēsakay-** patr. Adj. 'von *Vaēsaka* stammend, dessen Nachkomme': *tąm yazəmta aurva hunavō* °*kaya* (NP.) Yt. 5. 57; — *hunavō* °*kaya* (als AP.) Yt. 5. 54.

Ableit. aus **vaēsaka-* m. EN., Feldherr des *Frangrasyan* (mp. *vēsak*, np. *vēsa*); vgl. Bd. *31*. 16, Dk. *9*. 15. 2 (, 23. 6), Justi NB. 366.

• j. **vaēsaδa-** m. EN. eines Gläubigen: °*δahe aśaonō* Yt. *13*. 110.

Eig. Bed.? Uhlenbeck WAiSpr. vergleicht ai. *viśada-* Adj. 'klar'. Eher wohl **vaēsa-δā-* Adj.

• j. **vaēsav-** m. sva. *vaēsa-*[1]: *asti šē haēm* (sd.) *yaδa* °*sāuš* (GS.) V. *13*. 44; — *aiti šē haēm yaδa* °*sāuš* V. *13*. 46.

Ableit. aus *vis-*. — Vgl. *vaēsa-*. — Pü.: transskr. — [1]) Unrichtig Ludwig Rigv. *4*. 423.

• j. **vaēsma-** m. 'Wohnung': *kaδa nō fraourvaēsayāiti* .. *drujō* **mənda* (AS. + °*da*)[1] *azəmnąm* (sd.) Yt. *10*. 86.

Zum V. *vaēs-*. — ai. vgl. *vésman-* n.[2]). — [1]) § *304* II. 10. — [2]) Zur Differenz zwischen *vaēsma-* m. und ai. *vésman-* n. s. ai. *dhárma-* neben **man-*, *hóma-* neben **man-* usw.

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• j. **vaēz-** V., nur mit *nī* 'an-, einstecken'. Praes. 3 *viza-*.

haoməm yim nivizaiti[1] *nivandāṯ* (sd.) *apayeiti* "wenn man einen *Haoma*stengel ansteckt, entgeht man . ." Yt. *14*. 57.

Et.? — [1]) Falsch § *268*. 16.

• j., g. **vaēšah-** n. 'Moder, Verwesung; Ort der Verwesung': *təmō āča °šō āča ačištəm āča ahūm ā* V. *3*. 35; — *dužvarənāiš °šō rāstī* (sd.) Y. *53*. 9.

Vgl. ahd. *wesanēn* 'faul werden', nhd. *verwesen*. — Pü. (zu V. *3*): *bēšōmand*[1]), erl.: *ax*[v] *i dartōmand*, (zu Y. *53*): *vēšišn*(?)[2]), erl.: *dart i vēštišn*(?)[2]). — [1]) Verwechslung mit *dvaēš°*. — [2]) MILLS G. 361: *bēš°*; s. No. 1.

• j. *yaϑa yō ham* ˣ*vaēšyā ham* ˣ**vaēščayeiti** N. *99*: — ? —.

Pü.: s. bei ˣ*vaēšyā*.

• j. *yaϑa yō ham* ˣ**vaēšyā** *ham* ˣ*vaēščayeiti* N. *99*: — ? —.

Pü.: *ēlōn bavēt ka pa* am dan *īh ō ham* a dd dat n *ēstēt*.

• j. ¹**vaēžy-arštay-** Adj. 'mit scharfer Lanze': *°tə*[1]) *nama ahmi °tiš nama ahmi* Yt. *15*. 48.

Vgl. ²*vaēžyarštay-* EN. — **vaēžay-* Adj.; air. *fēig* 'scharf' (wozu ZUPITZA BB. *25*. 104). — [1]) Unform.

• j. ²**vaēžy¹arštay-** m. EN. eines Gläubigen: *°tōiš ašaonō* Yt. *13*. 101.

Vgl. ¹*vaēžyarštay-*.

• j. **vaoxvah-**[1]): *vaokuš-* Adj., PPfA.: s. ¹*vak-*.

[1]) Ansatz unsicher; es kommt nur *vaokuš°* vor.

j. *vaočaṯ* usw.: s. ¹*vak-*.

• g. ⁺**vaočaṅhē** Inf. 'zu sagen, verkünden': *frō mā sīšā* (sd.) . . *v°* Y. *28*. 11.

Zum PfPr. des V. *vak-*. — Pü.: *pa gōwišn*.

j. *vaonarə, vaonyāṯ*: s. ¹*van-*.

j. *vaonāšąm* Yt. *13*. 155: lies *vaonušąm*; s. ¹*van-*.

p. *vaum°* : s. *vaʰum°*.

• j. *vaoray-* m. 'Rahm (auf der Milch)'. KompE. — Statt **vavr°* geschr., § *268*. 18. — Zum V. ¹*var-*; red. Bildung; eig. 'Hülle, Bedeckung'[1]). — ai. *vavráy-* m. 'Hülle, Gewand'[1]). — [1]) BTHL. IF. *9*. 260.

g. *vaorāzaϑā* Y. *50*. 5: s. *urvāz-*.

• j. ⁺**vaoze** Inf. 'es vorwärts zu bringen, vorwärts zu kommen': *nōiṯ hāu ās v°*[1]) . . *nōiṯ ahmāṯ vašata yō nōiṯ ašahe vahištahe* . . *mayā vaoze* (3SPfM.) 'nicht kann es der vorwärts bringen, der kommt da nicht weiter vorwärts, der . ." P. *48*.

Zum Perf. des V. *vaz-*. — Pü.: *nē ān vāzēnitār*, erl.: *kuš čīč 1 i frārōn rawāk nē kart bavēt*. — [1]) Vgl. Sp. 271 m. Bei der unmittelbaren Folge von *vaoze* als finiter Verbalform scheint mir der Inf. *vaoze* unsicher.

j. *vaozirəm* Yt. *19*. 69: s. *vaz-*.

j. *vaohxte* F. *8*: lies *vaoxte*(?); s. ¹*vak-*.

j. *vaikayō* F. *8*: lies *vīk°*.

• j., g. ¹**vak-** V. 'sagen'[1]). Praes. 1 *ūč-*, 5 *vaok-*[2]), 17 (Fut.) *vaxšya-*, 26 (Pass.) *vašya-*, PrP. *vāčī*; *s*-Aor. 1 *vaxš-*; Perf. 1 *vavak-*: *vaok-*, PfPr. *vaoča-*. — PPfP. *°ŭxta-*; PFP. *vaxəϑwa-*; Inf. *°uxtōe*, ⁺*°uktaē-ča*, *°vākāi*, *°vākaē-ča*, *ušyāi*, ⁺*vaočaṅhē*.

I) 'sagen, sprechen, kund tun'; öfters im Gegensatz zu denken (¹*man-*) und handeln (¹*varəz-*): Y. *45*. 3, *35*. 3, *39*. 4; *13*. 4, Yt. *13*. 88, P. *18*, *25*. 1) es folgt direkte Rede: *aṯ ō* (Sp. 11 m.) *vaočaṯ ahurō* . .: *nōiṯ* . . Y. *29*. 6; — *yezīča vaočāṯ aēša yā kaine: puϑrəm* (sd.) *aēm* . . *varšta* V. *15*. 13; 13. a) mit Dat. der Person: *āaṯ vaočāṯ ratuš* . . *mazdayasnaēibyō: mazdayasna* (Vok.) . . V. *8*. 11. 2) mit Objektsakk.: *yaϑā tū ī* ⁺*ahuramazdā mōnghāčā vaočasčā dāsčā varəsčā yā vohū aϑā* . . Y. *39*. 4; — *taṯ aṯ vairīmaidī* . . *hyaṯ ī mainimadičā vaočōimāčā vərəzimāčā yā* . . *vahištā* Y. *35*. 3; — *zaraϑuštrahe* . . *paoiryāi vohu mamnānāi* . . *vaokuše* . . *vāvərəzuše* Yt. *13*. 87 f.; — *yōi nōiṯ iϑā maϑrəm varəšəntī* (sd.) *yaϑā īm mōnāičā vaoča*(Konj.)*čā* Y. *45*. 3; — *aṯ zī tōi* (ADn.) *vaxšyā* (1S.) *mazdā, vīdušē zī nā mruyāṯ* (Sp. 1193 u.) Y. *51*. 8. a) zugleich mit α) Akk. der Person: *aṯ tā vaxšyā išəntō* (Sp. 29 o.) . . *mazdāϑā* Y. *30*. 1. β) Dat. der Person: *yō mōi vīdvā vaočāṯ haiϑīm maϑrəm* . . *amərətātas*(sd.)*čā* Y. *31*. 6; — ⁺*yąm mōi vīdvā mazdā vaočaṯ* Y. *45*. 3; — *mazdā aṯ mōi vahištā sravāsčā* . . *vaočā* (Imp.) *tā* . . *ašāčā išudəm* (sd.) Y. *34*. 15; — mit finalem Inf.: *taṯ nō mazdā vīdvanōi* (sd.) *vaočā hizvā ϑwahyā ārəhō* Y. *31*. 3; 5; — in pass. Wendung: *yaēibyō mazdā ϑwōi vašyetē daēnā* Y. *44*. 11; — *ərəš mōi ərəžūčąm*[3]) *vaṅhōuš vafuš* (sd.) *manaṅhō* Y. *48*. 9. 3) mit wie?-Adv. statt Obj.: *iϑā mainyū mamanāitē* . . *vaočātarō* . . *vāvərəzātarō* Y. *13*. 4; — ⁺*yaṯ nōiṯ yava miϑō mamne* . . *vavača* . . *vavərəza* P. *18*; — *taṯ ϑwā pərəsā* (sd.) *ərəš*

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mōi vaočā ahurā Y. *44.* 1–19. 4) absolut 'reden, Kunde geben', mit Dat. der Person: *hazčaṭ.aspā* (sd.) *vaxšyā vō .. hyaṭ* ('damit') .. Y. *46.* 15; — *vaočā mōi yā* ('weil') ...: *kaṭ* (Sp. 436 o.) *ašavā* ..? Y. *48.* 2. II) mit Objekts- und praed. Akk. 'nennen, heissen, bezeichnen als –, sagen von –, dass – ist': *mā .. ahmi nmāne frīm vaočata maṃ yim ahurəm mazdaṃ yaδa* .. P. *17*; — +*ahumaṭ ratumaṭ vahištəm* +*vaočata* P. *13*; — *zaraδuštrahe* .. *yō* .. *vīspaṃ* +*daēvō.tātəm vavača ayesnyaṃ avahmyaṃ* Yt. *13.* 90. 1) in pass. Wendung: *vairyā stōiš* (sd.) *yā δwahmī xšaδrōi vāčī* Y. *43.* 13. A) insbes. a) 'genannt werden, heissen', mit praed. Nom.: +*yāaṭ yūštā framīmaδā* (sd.) *yā mašyā ačištā dantō vaxšəntē* (Konj.) *daēvō.zušta* (sd.) Y. *32.* 4; — *yō nā ištasča* .. *vaoče* Yt. *13.* 152; — *urvarayā yā vaoče haδānaēpāta* V. *14.* 4; — dahinter *nama*: *urvarayā yā vaoče hapərəsi nama* Yt. *14.* 55; 55, *10.* 88, *12.* 17. III) 'etwas (Akk.) behaupten': *mā gžuš mā vastrahe hatō aδāitīm* (sd.) *vaočōiṭ* V. *4.* 46. IV) 'erklären etwas zu tun, tun zu wollen' (Inf.): *ahyā vanhžuš manaṇhō šyaoδanā vaočaṭ gərəbaṃ* (sd.) *huxratuš* Y. *34.* 10. Undeutlich: +*vaoxte* F. *8*[4]; — *vavaxδa* (2SPfA.) F. *8*; — *vaočim* FrW. *9.* 2.

mit *ava* 'herab-, heranrufen': s. unter *ā*.

mit *ā* 1) 'heranrufen, anrufen': *apasčā vā* .. *agənyā* (sd.) .. *vīspō.paitīš avaočāmā vahištā sraēštā avā* (näml. *vā vaočāmā*) *vō vanuhīš rātōiš darəgō.bāzāuš* (sd.) Y. *38.* 5. 2) dnwS. II 1 a: *avaṭ* (Sp. 163 u.) *yāṭ hvarō avāčī* Y. *36.* 6.

mit *parō* 'sich lossagen von –' (Instr.): *parō* +*vā vīspāiš parō*[5] *vaoxəmā daēvāiščā xrafstrāiš* (sd.) *mašyāiščā* Y. *34.* 5.

mit *frā* I) 'edicere, enuntiare'; 1) es folgt direkte Rede: *usəhišṭaṭ* .. *fravaočaṭ vohu manō: kaδa* .. V. *19.* 31; — *fravaočaṭ vohu manō: nəmō* .. V. *19.* 25. 2) mit Objektsakk.: *imā āṭ uxδā vačā* .. *fravaočāmā* Y. *35.* 9; Yt. *11.* 4, Vyt. *20* (*fravaočāṭ*); — *tā nō dāta tā ərəzvāna* (sd.) *fravaočāma frača vaočāma* Y. *70.* 2; — *yā fravaxšyā yezī* (Sp. 1293 o.) *tā aδā haiδyā* Y. *44.* 6; — in pass. Wendung: *aētaṭča aēšaṃ uxδanaṃ uxδō.təməm* (sd.) *yāiš yava frača vaoče frača mruye frača* +*vaxšyeite* Y. *19.* 10; 8; — *aētaṭča nō vačō frāvaoče* +*sixšaēm*- (sd.)*ča* .. Y. *19.* 11; — *hyaṭ* ⁺*asašutā* (sd.) *yā daibitānā* (sd.) *fraoxtā amərətāitī* .. Y. *48.* 1. a) mit Dat. der Person: *taṃ mōi daṣtvaṃ* (sd.) *daēnayāi frāvaočā* Y. *46.* 7; — +*yaṃ ahurō mazdā zaraδuštrāi frāvavača frā zaraδuštrō gaēδābyō astvaitibyō* (näml. *vavača*) Y. *65.* 9; A. *4.* 8; — *čiṭ avaṭ vačō ās ahura* .. *yaṭ mē frāvaočō* Y. *19.* 1; — *baγa* (sd.) *azša ās* .. *yaṭ tē frāvaočəm* Y. *19.* 3; — *yaδa imaṭ yaṭ tē frāvaočim* Yt. *17.* 22. 3) mit einem Relativsatz als Objekt; zugleich mit ergänzendem Inf.: *srūidyāi* (sd.) *mazdā frāvaocā yā vīdāyāṭ ašīš rāšnaṃ* Y. *34.* 12. 4) absolut 'reden, Kunde geben': *aṭ fravaxšyā nū* +*gūšō.dūm* (sd.) Y. *45.* 1. II) Pass. mit praedik. Nom. 'genannt werden, heissen': *yō fravaoče yō fravaxšyeite maza amava vərəδraja* Vr. *15.* 3. III) '(einen Spruch, ein Gebet) aufsagen': *azšō zī vāxš* .. +*framrvaṇō ā* (Sp. 300 o.) *vačō ahunō vairyō fraoxtō* H. *1.* 4. IV) 'etwas hervorsprechen' in praegn. Sinn sva. 'durch Wort, Spruch hervor-, ins Dasein rufen': *frā mē spanyā manivā vavača vīspaṃ ašaonō stīm* .. *šyaoδnō.tāitya* (sd.) "ins Dasein rief der heilige(re) der beiden Geister die gesammte Schöpfung .. mit dem Worte *šyaoδananaṃ* Y. *19.* 9. Wertlos: *yaδa yaṭ tē fravaočāma* Vyt. *13*, *20*, *34*[6]; — *yaδa yaṭ tā azəm fravaočāmi* Vyt. *46*, *52*; — *fravaočāma zaraδuštrō* .. Vyt. *65*[7]; — *aētaṭ uxδəm vačō fravaočāi* (2S.?) Vyt. 22; — +*fravaočaṭ ahurahe mazda azəm* .. Vd. *8.*

Vgl. *aok-* und zu *vaš-*. — ai. *vakṣyáte*, *ucyáte* (Pass.), *avāci*; *vavāca*; *avocat*; *uktáḥ*; mp. *uxt* (Sg.-Gloss. 261). — Pü.: *guftan*. — [1]) Ergänzt sich mit *mrav-*; s. zB. Y. *19.* 10. — [2]) Nur in dem unsicheren +*vaoxte* und in dem wertlosen *vaočāmi* des Vyt. — [3]) § *116.* 4, *337.* *ərə* ist nach dem Metrum als müssige Wiederholung zu streichen. Pü.: *pa ān i rāst ēvišnīh*; vgl. die Var. *ərəžjąm* und zu *ərəbjī-*. — [4]) Hds. *vaohxte* und *vaohaxte*, Pü.: *guft.* — [5]) Zu streichen. — [6]) S. Yt. *17.* 22. — [7]) S. V. *19.* 25.

• j., g. ²**vak-**: *vāk-* m., f.[1]) 'vox'; **I**) 'Stimme'; 1) der Menschen (und Götter) 'Stimme' ohne Rücksicht auf den Inhalt des zu Gehör Gebrachten: *yazata zaota* .. *bərəzi.gāδrō bərəzata vača* .. *hō vāxš us ava raočā ašnaoṭ* Yt. *10.* 89; F. *3* e; — +*amavata vača* F. *3* e; — *frā staotəm vačō yesnīm azarəmya* (sd.) *vača mruyā* FrW.

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1. 1; — *maδəmya vača frasrāvayamnahe* N. 20; +*26, 26, 33*; — *nitəma vača gāδå srāvayō* N. 27; — *miδrəm .. yeṅhe vāxš gərəzānahe .. vī hapta karšvaṇ ǰasaiti yaṭčiṭ nəmaṅha vāčim baraiti* (Sp. 935 f.) *yaṭ gaoš*(sd.)*čiṭ* Yt. *10.* 85; 73; — *mərəγō yō parō.darš .. āδrō vāčəm surunaoiti* FrW. *10.* 41; — *bərəzəm barāṭ zaota vāčim* Yt. *17.* 61; Y. *70.* 4, Yt. *5.* 123; — *yaṭ bā paiti .. nāirikača apərənāyūkasča .. ǰarəzīm baraiti vāčim* V. *3.* 11; — *yō maδrā* (sd.) +*vāčim*[2]) .. *baraitī* Y. 50. 6; — *aδrā* +*vāčim*[2]) *baraitī miδahvačå vā* +*ərəš.-vačå* (sd.) *vā* Y. *31.* 12; — *yeṅhe frāyō* (sd.) *zbayəntəm sraēštəm susruye vāčim* Yt. *17.* 17; — GS. mit *avaēṭāt-* (sd.) '(Wehetum der Rede sva.) Weherufen': *darəgəm āyū* (sd.) *təmaṅhō dušx*ᵛ*arəδəm* (sd.) *avaēṭās* (sd.) *vačō* (GS.) Y. *31.* 20. α) 'Gesang' beim Gottesdienst: *čiš zaotarš* (sd.) *kairim aṅhaṭ* ..? (*yaṭ*) *gāδåsča frasrāvayāiti vačimča*[3]) *aṅhe* .. *paiti.aδayāṭ* N. 72; *73.* 2) der Tiere: *mərəγō vāčim baraiti upa ušåṅhəm* V. *18.* 15; — *yasča hē* .. *vāčim paiti zaēniš* (sd.) *aṅhaṭ* (näml. der Hund) V. *13.* 40; — *vayəm vāčim susrušəmnō* Yt. *14.* 21. 3) der Peitsche: *yaṭ bərəzəm barāṭ aštra vāčim* Yt. *10.* 113. 2) 'Rede, Wort (als Tätigkeitsbezeichnung)': *hyaṭčā mōi ḥyāṭ vāxš aēšō* (Sp. 32 m.) Y. *44.* 17; — *yō anaēšəm xšaṇmānē* (sd.) *rādəm* +*vāčim*[2]) *nərəš asūrahyā* Y. *29.* 9; — *ainitiš aēšō* +*vāxš* P. *26.* 3) 'Rede, Wort (in koll. Sinn), (Plur.) Worte': *fravašayō* .. *yå masyehīš ahmāṭ* .. *yaδa vača* (IS.) *framravāire* (sd.) Yt. *13.* 64; — *nōiṭ dim bitīm vāčim paiti.pərəsəmnō bva* (Sp. 929 u.) V. *18.* 29; — *ā dim tā vača rāmayaṭ* (sd.) V. 5. 21; — *yeziča hē narō irista hva hizva uxδəm vāčəm .. paiti dyaēti vīspanəm vačəm uxδanəmča .. harəδrəm barāṭ* Vd. 2; — *yaṭ hīm aēm* +*draogəm vāčim aṅhaiδīm čīnmāne* (sd.) *paiti barata* Yt. *19.* 33; — *draoγō vāxš* Yt. *3.* 9, 12; — *vainīṭ ahmi nmāne .. aršuxδō vāxš miδaoxtəm vāčim* Y. *60* 5; Yt. *19.* 96[4]). 4) bes. von den in feste Form gefügten Worten der *mazdā*ischen Religion[5]) 'Spruch, Vers; Gebet; Zauberformel': *aiṅhå daēnayå məs* (sd.) *vača* (AP.) *daδānahe nōiṭ šyaoδnāiš apayantahe* (sd.) Y. *9.* 31; — *āxštaēδa daēnaya vača framrū* V. *3.* 1; — *ahunō vairyō vačəm vərəδrajəstəmō aršuxδō vāxš yāhi vərəδrajəstəmō* Yt. *11.* 3; Y. 7. 26; — *ahunahe vairyehe aršuxδahe* ᵐ*vāxš* (statt GS.)[6]) Y. *8.* 1; — +*iməm vačō* (AP.) *drənǰayōiš yōi aṅhən vārəδraγnyō.təmənča baēšazyō.təmənča: yaδā ahū vairyō* V. *9.* 27; 28, *8.* 19; — *iməm gāδwyəm vačō srāvayō* H. 2. 20; — *haδra ana gāδwya* (sd.) *vača* Ny. *4.* 8, Y. *10.* 19; *65.* 14; — +*gāδwōištačiṭ* +*vača*[7]) P. *50*; — *ime vača framrva yōi hənti gāδāhva bišāmrūta* (sd.) *δrišāmrūta* (sd.) *čaδrušāmrūta* (sd.) V. *10.* 2; 2 f., 5, 7, 9, 11, 15–17, *9.* 12, *11.* 4, *17.* 5, N. *34*; — *yeziča* +*aēte vačō apayaēiti yōi hənti* .. +*bišāmrūta* .. *aēṭaēšəm vačəm* +*aratufriš* N. *33*; *73*; — *aiwyō zaoδrå frabarōiš imə vačō framrū*: '*āpō yānəm vō yāsāmi* ..' Y. *65.* 10 f.; *8.* 4, N. *71*; — *yasə δwā* .. *paδəm* (sd.) *ǰasāiti vəδwaēsō* .. *aδa iməm vačō drənǰayōiš aδa iməm vačō framruyå vārəδraγnīš* ..: '*ašāunəm* .. *fravašayō staomi*' Yt. *13.* 20 f.; — *aēte zī vāčō* (AP.) *vahišta ahurō mazdå frāmraoṭ zaraδuštrāi* .. *yeiδi zī aēte vāčō ustəme urvaēse gayehe framravāi* .. Y. *71.* 14 f.; Yt. *15.* 56; — *vača* (NP.) *mazdō.fraoxta mana zaya* .. *ana vača* (IS.) *vanāni* V. *19.* 9; 8 f.[3]; — *vāčō mazdō.fraoxta* .. *yōi hənti dušmatəm ǰaγništa* .. *vīspanəmča aēṭaēšəm vačəm aoǰasča vərəδrəmča* .. *yazamaide* Y. *71.* 7 f.; Vyt. *39*; — *aēṭaēča tē vāčō yōi pərəšəmčiṭ sārəm* (Sp. 898 o.) *bunǰainti* Yt. *14.* 46; 46; — *havanəm vača upa.staomi* Y. *10.* 2[2]; F. *8*; — *vərəδayəṅuha mana vača* Y. *10.* 5; Vr. *8.* 1[2]; — *kuδra vāčō aoi.būta* (sd.) +*yəm hē čaxse aēδra.-paitiš* Y. *65.* 9; — *kaδa zaota xsāta vača āpō* .. *yazaite* Y. *65.* 9; — *yasə δwā* .. *raδwya vača yazaite* Yt. *10.* 30; 31, 56; — *yahmāi zaota* .. *mīδrahe vača yazāite* Yt. *10.* 137; — *vačəmča vārəδraγninəm fravākāi* Vr. *15.* 3; — *vāča humata hūxta hvaršta āyese yešti* Y. *3.* 4; *71.* 18; — mit dem Beiwort *aršuxδa-*, *ərəžuxδa-* (sd.): *ime hənti aršuxδa vāčō dāsmainiš vārəδraγniš paiti.bišiš baēšazya* Y. *10.* 18; — *vača aršuxδa* .. *vārəδraγnīš daēvō.γnīta* G. 2. 6; Y. *9.* 25 PüZ., *71.* 10, Vr. 7. 1, 20. 1, Yt. *18.* 8; — *ušta tē apivatahe* +*pouru* +*vačəm*[8]) *ərəžuxδanəm* Y. *9.* 25; 27. 7; — *aēšō* .. *vāxš ərəžuxδō* +*framrvanō* .. *spanvanti* (sd.) H. *1.* 4; — *miδrəm* .. *yim yazata haomō* .. *anāhitəm anāhitō* .. *anāhitaēibyō*

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parō vaγžibyō[9]) Yt. *10.* 88; — *zaoδrābyō aršuxδačibyasča vāγžibyō*[9]) *vīspəm* . . *yazatəm yazamaide* Y. *16.* 1; Vr. *6.* 1, Ny. *1.* 16; — *hvarəxšaētəm* . . *yazamaide vačača šyaoδnača zaoδrābyasča* N. *1.* 16. 5) Sing. κατ' ἐξ. oder mit *aršuxδa-*, *ərəžuxδa-* sva. *maδra-* (Sp. 1178 o.), 'das Wort, das wahrgesprochene Wort': *yaδa īža vačim nāšīma* (Sp. 1067 o.) *yaδa vā saošyantō* Y. 70. 4; — *zaraδuštrahe* . . *yō paoiryō vāčim aoxta vīdōyum ahurō.ṭkačəm* Yt. *13.* 90; 90; — *ərəžuxδəm vāčim yaṭ frādaṭ.gaēδəm yazamaide* S. 2. 18[10]); G. 2. 6; — *ušta tē nōiṭ pairi.frāsa* (sd.) *ərəžuxδəm* ⁺*pərəsahi vāčim* Y. *9.* 25. 6) 'Einzelwort, (Plur.) Wörter' uzw. der *Gāδās*[11]): *tišranəm haurva.paoiryanəm* (sd.) *hāitišča afsmanāča vačasča vačastaštīm*(sd.)*ča* Vr. *13.* 3; — ⁺*oyəmčāṭ* . . *vāčim gāδanəm asrutəm* (sd.) N. *103*; — *yō gāδanəm ōyəm vāčim apayāiti aēvəm vā vačastaštīm* N. *42*; *42*; — *yō asruṭ.gaošō vā afravaočō vā nōiṭ ōim činəm vāčim* ⁺*aiwyās* (Sp. 278 o.) . . *yezi āaṭ ōyum.pe* ⁺*vāčim* ⁺*aiwyās anaiwišti* (sd.) *āstryeite* N. *14.* Undeutliche oder wertlose Stellen: *sarəδyō vaxš* FrW. *9.* 1; — ᵐ*kaityā vača* FrW. *9.* 2; — *yō hača dačnayāṭ* . . ⁺*apastvōiṭ δriš vaγžibiš*[9]) ⁺*hakərəṭ* . . N. *41*[12]); — *xšvaš vaγžibiš*[9]) N. *67*, *103*[13]); — *ahunavaitīm gāδəm* . . *yazamaide* . . *maṭ vaγžibyā*[9])*ča*[14]) ⁺*paδbyasča* Vr. *14.* 1; Yt. 2. 11, 13 (*vačəm*). S. noch *vāčim* bes.

KompA. (*vaxš°*), E. — Zum V. *vak-*. — ai. *vāk-* f. (*vák*, *vācā́*); mp. *vāč* 'leises Gebet', *vāć u mārīkān* 'Sätze und Wörter' (F. *0*; vgl. Zs. *4*, Dk. *8.* 46. 1), *vāčak* 'yak suxun i awastā' (SWienAW. *67.* 850. 16); np. *āvāz* 'Stimme', *āvā i kōs* 'Trommelgetön', *guvāža* 'Schelten'; s. dazu Hbm. PSt. 104, 269. — Pü.: *gōwišn*, (zu Y. *31*, V. *18.* 15, F. *3* e 1.St.): *vāng*; s. noch No. 5, 7. — [1]) So wohl sicher FrW. *1.* 1. — [2]) So Pt 4. NA. *vāčəm*. — [3]) § *294.* 3. — [4]) Wo *vāxš* hinter *miδaoxtō* ausgefallen ist. — [5]) Vgl. die öfter wiederkehrende Erläuterung zu *gōwišn* in Pü.: *apastāk*; zB. Y. *16.* 1, Ny. *1.* 18. — [6]) Bthl. Stud. *1.* 79. — [7]) Hds. *vana*; Pü.: *guft*(?). — [8]) Pt 4. NA. *pourvačəm*. — [9]) Aus dem NS. gebildet, der *vāxš* und *vaxš* (FrW. *9.* 1) gelautet haben mag; er erscheint auch am Anfang des Kompositums; weniger wahrscheinlich IF. *9.* 59. — [10]) An der Parallelstelle S. *1.* 18 steht *vačənhō*. — [11]) Deren Zahl auf 5567 und 6666 angegeben wird; vgl. SBE. *37.* 404. — [12]) Im Pahl.-Text entspricht: *3 gōwišn*; Dst. ZA. *3.* 104 sieht darin eine Anspielung auf die bekannte Dreiheit Denken, Sprechen und Handeln; s. No. 13. — [13]) Pü.: fehlt. Dst. ZA. *3.* 124 meint, es seien die Worte *aša.sara manaŋha aša.sara vačaŋha aša.sara šyaoδna* damit gemeint, die allerdings zu N. *67* kurz zuvor zitirt sind. — [14]) Was ist unter den 'beiden Worten' oder 'Wörtern' zu verstehen? Pü. (für *v° p°*): *apāk gōwišnīh pa patmān bišāmrūt.*

• j. *vakəm*?
KompA. — AS. zu **vakā-* f. oder Adv.

• j. ⁺**vakəm.varay-**[1]) Adj. — ? —: *°rōiš* F. *8.*
Komp. mit AS. oder Adv. im 1. Glied. — Pü.: n dd an n t m da (= *vēxt āp* 'gereinigtes Wasser'?). — [1]) Hds. *vakəuvar°*, auch das zweite *v* mit dem Anlautszeichen.

• j. ⁺**vakəm.sav-**[1])[2]) Adj. — ? —, vom brünstigen Kamelhengst: *uštrahe* . . ⁺*vaδairyaoš °saoš*[1]) *aiwi.tačinahe* Yt. *14.* 11.
Komp. mit AS. oder Adv. im 1. Glied. — Npü.: *rāh rānanda u sūd dihanda.* — [1]) So Pt 1; F 1 hat *vakəsaoš* mit nachträglich eingefügtem *m*. NA. *dadəsaoš*. Dass *vak°* zu lesen, geht aus F. *8* hervor, wo auf *vaδairayoš* (richtig *vaδairyaoš*) *vakəuvarōiš* folgt. — [2]) Oder auch *°suš-*, vgl. *dačvō.ṭbōiš.*

• j. **vaγδana-** n. 1) 'Kopf' uzw. *ahur*ischer Wesen[1]); a) des Menschen: *narš maδmyehe °nəm* F. *4* a; *3* b, V. *5.* 11, *6.* 22; — *pasča hē °nəm* "hinten auf seinen Kopf" V. *8.* 42, *9.* 16; — *yaṭ hē upəm m* (sd.) *paiti °nahe upəmāṭ varsa hiku bavāṭ* V. *8.* 38; — *asne* (sd.) *°nāṭ* H. 2. 2; — *barəšnūm hē °nəm pourum* "sein Oberstes, den Vorderkopf" V. *8.* 40; 41; — ⁺*barəšnvō* . . *paiti °nahe* "zu oberst des Kopfes" N. *65.* b) des Kamels: *yō* (näml. *uštrō*) *kafəm aipi.spayeiti* . . *upa °nəm* Yt. *14.* 13. 2) 'Kopfstück, Oberstes' (nur Komp.). Wertlos: *nəmō avi zəmō °nəm haδa urva barənti* Vd. *7.* [F. *3* g, V. *8.* 43, *9.* 16 1.St.: lies *pasča.vaγδ°*.]
KompE. — mp. *vaγδān*, wohl gelW. — Et.?[2]). — Pü.: *sar*, *vaγδān*. — [1]) Im Gegens. zu *kamərəδa-*; s. H. *2.* 2 und 20. — [2]) Wertlos ist die Zerlegung in ²*vak-* ('Stimme') + *d°*.

j. *vaxāṭ* N. *51*: lies *vaxšāṭ.*

• j. **vaxəδwa-** Adj. 'was zu sagen ist': *humatōibyasčā hūxtōibyasčā* . . *maδwōibyasčā* (sd.) *°δwōibyasčā* Y. *11.* 17; — *daēnayāsča māsdayasnōiš maδwanəmča* (sd.) *°δwanəmča* Vr. *12.* 3.
PFP. zum V. *vak-*. — ai. *vákiva-* Adj. — Pü.: *pa gōwišn.*

• g. **vaxəδra-** n. 'Sprechen, Rede': *hyaṭ*

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hōi hudəmōm (sd.) *dyāi* °*ϑrahyā* Y. *29.* 8. [*vaxəϑrāsča* Vyt. *37*, *59*: s. *varaxəϑra-*.]

Zum V. *vak-*. — ai. *vaktra-* n. 'Mund'. — Pü.: *gōwišn.*

• j., g. ¹vaxš- V. 'wachsen; wachsen lassen'. Praes. 1 *vaxš-*[2], 4 *vāxša-*[2], 24 *uxšaya-*[3], 27 *uxšya-*[3], 30 (Kaus.?) *vaxšaya-*[1]. — Inf. °*vaxšyāi*, *uxšne.*

1 a) 'wachsen; zunehmen', von Pflanzen, Wasser, Mond: *haomō uxšyeiti stavanō* Y. *10.* 6; — *yehe zaϑačča* .. *uxšīn* (3P.) *āpō urvarāsča* Yt. *13.* 93; — *kō yā mā uxšyeitī nərəfsaitī ϑwaṭ* (sd.) Y. *44.* 3; — *pančа.dasa mā uxšyeiti* .. *nərəfsaiti* Yt. 7. 2; 2. 1 b) 'wachsen lassen': *aṭ ahyāi ašā mazdā urvarā vaxšaṭ* (Konj.) *ahurō* "aber ihm (dem Rind) lässt *MAh.* durch *Aša* die Pflanzen wachsen" Y. *48.* 6; — *staomi maēγəmča vārəmča yā tē* (näml. *haomahe*) *kəhrpəm vaxšayatō* (3D.) Y. *10.* 3. 2) 'erhöhen' in eschatologischem Sinn, sva. 'zu höchster Entfaltung, Grösse und Schöne bringen'[4]: *vahištəm* .. *mazdāi avaṭ xšaϑrəm hyaṭ hōi vohū vaxšaṭ* (Konj.) *manaŋhā* ". . das Beste . .: jenes Reich des *M.*, das ihm *VM.* erhöhen wird" Y. *31.* 6; — *vaŋhōuš xšaϑrā manaŋhō ašā maṭ ārmaitiš vaxšt utayūitī təvīšī* "die Reiche des *VM.* wird zusammen mit *Aša Ārm.* erhöhen, den Bestand und die Kraft" Y. *34.* 11; — *yā* (näml. *xᵛāϑrā*) *dārayaṭ vahištəm manō tā mazdā mainyū uxšyō yō* . . "welche (Räume) der beste Sinn inne haben wird, die erhöhst du, o *M.*, durch den Geist, der . ." Y. *31.* 7; — *dāmaṇ* . . ⁺*yaṇ daϑaṭ ahurō mazdā* . . *ϑraošta vohu manaŋha vaxšt aša* "die Wesen . ., die *AhM.* geschaffen hat . ., (die er) durch *VM.* vollkommen machen, durch *A.* erhöhen wird" Vr. *12.* 4; — *vohū uxšyā manaŋhā xšaϑrā ašačā uštā tanūm* ,'durch *VM.* erhöhe, durch *Xš.* und *A.* nach Wunsch den Leib" Y. *33.* 10[5]; — *aṭ tōi savāiš vahməm* (sd.) *vaxšaṭ* Y. *48.* 1; — vgl. *ašaoxšayant-*.

mit *aiwi* '(das Feuer) wachsen machen, sva. schüren': *āaṭ ātravaxšahe* (sd.) *yaṭ ātrəmča aiwi.vaxšayāṭ* . . N. *73*; — *ātravaxšahe gātava* ⁺*ātrəm aiwi.vaxšayōiṭ* N. *81.*

mit *us* 1) 'heraus-, in die Höhe, emporwachsen', von den Pflanzen: *fratačin āpō səvištā uzuxšyanča urvarā* Yt. *13.* 78; — *urvaranam* (als Subj.) . . ⁺*zarmaēm paiti zəmāδa* ⁺*uzuxšyeinti*[6] Yt. 7. 4; *13.* 10, 14; — *ϑrišum urvaranam uzuxšyentinam* . . *vaxšā* (sd.) *apayasaite* V. *18.* 63. 2) 'emporsteigen, aufgehen', von der Sonne: *yaṭ hvarə uzuxšyeiti* Yt. *6.* 2[7]; 3; — *pasča hū frāšmō.dāitīm* . . *pasča* ᵛᵛ*hvō nōiṭ uzuxšyamnō* (soll heissen) ". . wenn die Sonne noch nicht aufgegangen ist" Yt. *4.* 8.

mit *frā* 1 a) 'hervorwachsen, hervorspriessen', von den Pflanzen: *yaṭ frā vayō paṭan frā urvara uxšyan* V. 5. 12[8]; — °*fraoxšayant-*. 1 b) '(Pflanzen) hervorwachsen lassen': *āaṭ tā* (näml. *urvarā*) *nūram fravaxšayeinti* "und die (Pflanzen) lassen sie jetzt hervorwachsen" Yt. *13.* 56. 2) 'seinen Ausgangspunkt nehmen, ausgehen von —' (*hača* mit Abl.), von Bergen: *ahmaṭ hača garayō fraoxšyan* (zeitlos) *ušt̊ā* . . Yt. *19.* 2. 3) 'in die Jahre kommen, altern': *nāirivaite* .. *ahmāṭ pourum framraomi* . . *yaϑa maγavō* (sd.) *fravāxšōiṭ*[9] V. *4.* 47.

ai. *uxṣayanta*, *vaxṣayam*; mp. *vaxšītan*. — Pü.: *vaxšītan*, *vaxšēnītan*; erl.: *awzūtan*, *awzāyēnītan*; Sü.: *unmīlitum*, *pravardhitum*; *vīkāšayitum*, *vardhayitum*; s. noch No. 5, 7–9. — 1) Transitiv. — 2) Intrans. — 3) Trans. und intrans. — 4) Vgl. Gdn. BB. *15.* 257; s. noch No. 5. — 5) PüErl.: *frārōntar apē kartan.* — 6) So F 1 usw. — 7) Pü. (in M 6 a, fol. 6 a): an z a d t = *uzāyēt* (s. ¹*ay-* No. 27), Npü.: *bālā āyad.* — 8) Pü. erl.: *apē rustan.* — 9) Pü.: *čigōn* . . *frāč raft ēstēt.*

• j. ²vaxš- 'sprühen' (vom Wasser und Feuer). Praes. 3 *uxša-*, 26 *vaxšya-*, 27 *uxšya-*.

'sprühen': *tištrīm* . . *yō vīspāiš naēnižaiti* (sd.) *simā apaya važdriš uxšyeiti* (ISf.)[1] ". . der wegspült mit sprühendem Wasser daherfahrend . ." Yt. *8.* 43.

mit *ā* 'besprühen, sprühend benetzen': *kaδa xā* . . *ā varəšajiš urvaranam sūra vaxšyente*[2] *vaxša* "wann werden die Quellen . . die Wurzeln der Pflanzen mit starkem Netzen benetzen?" Yt. *8.* 42.

mit *frā* und *us* '(mit Flammen) aussprühen': *frā ϑwam zadaŋha paiti uzuxšāne* "ich werde dich am Hintern (mit Flammen) aussprühen" Yt. *19.* 50.

ai. *ukṣáti*; vgl. Gdn. KZ. *25.* 483. — 1) § *408* No. 5. — 2) Man erwartete Konjunktiv, wie zuvor (*γzārąm*). zAusdr. s. *frasa-* No. 1.

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• j. ³*vaxš-* Adj. 1) 'wachsend'. 2) 'wachsen machend, nährend'.
KompE. — Zum V. ¹*vaxš-*.

• j. ¹**vaxša-** n. 'Wachsen, Wachstum': *yehe zaδazča °šazča urvāsəm āpō* Yt. *13.* 93; 93²; — *ahe nmānahe fradaδāi . . savarəhō . . °šaṯ*¹) Vr. *11.* 13; — *yehe zaδazča . . °šəm daδāṯ ahurō* V. *21.* 12 (?); — auch Plur.: *δrišum urvaranaṃ . . °šā apayasaite paiti.dīti* (sd.) "einem Drittel der . . Pflanzen nimmt er das Wachstum" V. *18.* 63. A) mit GS. *hū* (sd.) 'Sonnenaufgang'²): *hača hū °šāṯ ⁺ā hū ⁺frāšmō.dātōiṯ pairi.sačaiti* N. *48*; Yt. 5. 91; — *hača hū °šāṯ maiδyāi frayarāi* N. *47*; — *pasča hū ⁺frāšmō.dāitīm para hū °šāṯ* N. *48*; ⁺*46*; — *hača ⁺maiδyayāṯ xšapaṯ ⁺hū °šāi* N. *46*; — *paiti ušāərəhəm ā hū °šāṯ* V. *13.* 1; — *hača hū ⁺°šāṯ*³) *⁺frāšmō.dātəe maiδyāi xšape* N. *51.*
KompE. — Zum V. ¹*vaxš-*. — Pü.: *vaxšišn*, (zu V. *21*): fehlt; s. noch No. 1. — ¹) Man verlangte – auch nach Pü.: *pa vaxšišn* – einen infinitivischen Dativ. — ²) Pü.: transskr. — ³) Sinnwidrig und zu streichen; fehlt auch in Pü.

• j. ²**vaxša-** m. 'Besprühen, Benetzen': *sūra vaxšyente* (sd.) *vaxša* Yt. *8.* 42.
Zum V. ²*vaxš-*.

• j. ³**vaxša-** n. 'Wort, Geheiss': *°šəm mē asasaṯ* (sd.) *zaraδuštrō* V. *19.* 15.
Zum V. *vak-*; vgl. *vačah-* und JSchmidt Plur. 378. — np. vgl. *vaxšūr* 'Prophet'. — Pü.: *gōwišnīh.*

• j. **vaxšaδa-** 1) n. 'Wachstum': *zaδəmča °δəmča* V. *21.* 6; — *para . . axšṯaṯ . . fradaδəmča varəδaδəmča °δəmča* V. *9.* 53; FrW. *9.* 2, Vyt. *39.* 2) Adj. 'wachsend' (nur Komp.).
KompA. (in vKomp.). — Zum V. ¹*vaxš-*. — ai. *vakṣátha-* m. — Pü. (zu 1): *vaxšišn*, (zu 2): *vaxšak.*

• j. **vaxšaδi.buye** Inf. 'increscentem fieri': *v° ahmya nmāne* "um (zu wachsen sva.) gross zu werden in diesem Haus" Y. *62.* 3.
Zum kompV. **vaxšaδi.bav-*, § *263.* 2. — Pü.: *vaxšak bavē andar ēn mān.*

• j. **vaxšaŋha** F. *3* e: – ? –.
Pü.: *gōwišn i ⁺sūtōmandīhā* (?).

• j. *kamčiṯ vā* **vaxšišaṃ** N. *97*: – ? –.
Als Zitat bezeichnet; Pü.: fehlt.

j. *vāstrāṯ vača* F. *5*: lies *vastrāsča.* S. unter *bāmaniva-.*

• j. *yavaṯ nū aša* ˣ**vačaiti** . . *vīspa taršuča xšudrača* ˣ*vnaiti ⁺ana ⁺masanača* . . P. *42*: – ? –¹).
Pü.: *ān and ahrākīh vindēt . . dān i* t dr (Sp. 644 m.) *u šusr vindāt.* — ¹) Nach Pü. sollte man sowohl für *vačaiti* als für *vnaiti* vielmehr *vindaiti* erwarten.

• j. *yezi* . . ˣ**vačaṯ** *apayanta*ˣ N. *32.*
Pü.: *gōwišn ō gōwišn*; s. Sp. 749 o., wo die Lesung *vača vā apayaēiti* vermutet wird.

j. *vačasta* N. *24*: lies *vačastaštivaṯča.*

• j. **vačas-taštay-** f. 'Strophe' der *Gāδās*¹): *⁺spəntā.mainyūm ⁺°tīm*²) *xšvaš vahištəm srāvayeiti* "die mit *Sp.M.* beginnende Strophe (und) sechs *Aša*gebete soll er aufsagen" N. *50*; — *yō gāδanaṃ ōyəm vāčim apayāiti aēvaṃ vā °tīm* N. *42*; — *apanō.təmayā paitī °tā* (LS. als Instr.) Y. *58.* 8; — *tišranaṃ haurva.paoiryanaṃ* (sd.) . . *hāitišča afsmanāča vačasča °tīmča*²) "von den drei ersten (*Gāδās*) . . die Kapitel und Verszeilen und Wörter und Strophen"³) Vr. *13.* 3.
KompE.; Ableit. — Eig. 'Redegebilde', zum V. *taš-*; ai. *taṣṭay-* f. — Pü.: *vačtast*, (zu Vr.): *vačtast rawišnīh.* — ¹) Im Ganzen 278. Falsch Gdn. VSt. *1.* 287; vgl. N. *23, 24, 33, 42, 50* und SBayrAW. *1872.* 97, SBE. *37.* 401, ferner SWienAW. *67.* 850. 14: ˣ*vīčast karda i awastā u zand gūyand.* — ²) Hds. *°tištəm.* — ²) Man verlangte Plur. — ³) S. No. 2. — ⁴) Geschr. n č dddt (*vačdast*) oder n dp dddt, n dp ddt.

• j. **vačastaštivaṯ** Adv. 'strophenweise': *yō gāδā frasrāvayaṯ ⁺afsmainivaṃ* (sd.) *°vaṯ* Y. *57.* 8; N. *23, 24, 24*¹).
ASn. aus **vačastaštivant-* Adj. 'so wie die Strophen (der *Gāδās*) sind'; vgl. zBed. Wh. Gr.² § *1107.* — Pü.: *pa vačtast.* — ¹) Hds. nur *vačasta* (statt *°taštivaṯča*).

• j., g. **vačah-** n. 1) 'Sprechen, Rede, Wort (als Tätigkeitsbezeichnung)'; im Gegensatz zu Denken und Handeln (oder ähnl.), A) im gAw.: *aṯ tā mainyū . . manahičā °čahičā šyaoδanōi hī vahyō akəm*(sd.)*čā* Y. *30.* 3; — *spəntā mainyū vahištāčā manarəhā . . šyaoδanāčā °čarəhāčā ahmāi dąn* (Sp. 712 o.) . . Y. *47.* 1; — *yō akəm drəgvāitē °čarəhā vā aṯ vā manarəhā zastōibyā* (sd.) *vā varəšaitī* Y. *33.* 2; — *yō dāṯ manō vahyō . . ašyas*(sd.)*čā hvō daēnąm šyaoδanāčā °čarəhāča* Y. *48.* 4; — *hyaṯ vā akā manarəhā . . akā šyaoδanəm °čarəhā yā fračinas drəgvantəm xšayō* (sd.) Y. *32.* 5; — *yā šyaoδanā yā °čarəhā yā yasnā amərətatātəm . . dārəhā* (sd.) Y. *34.* 1; —

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vohū hvō xšaϑrā ašəm °čərhā šyaoϑanāčā haptī (sd.) Y. *31.* 22; — *vərhuyå ϑwā čistōiš šyaoϑanāiščā °čəbīščā pairijasāmaidē* Y. *36.* 4. B) im **jAw.**; *nərəm ašavanəm .. yō arhaṯ °čō aršvačō* (sd.) V. *9.* 2; — sonst nur neben *manah-* (zum Wortlaut der Stellen s. Sp. 1129 unter α) und *šyaoϑna-*: *yānīm manō .. °čō .. šyaoϑnəm zaraϑuštrahe* Y. *28.* 0; V. 7. 51[2], *8.* 100, Yt. *13.* 83; — *mā apaēma .. mā manərha .. °čərha .. šyaoϑna +mādϑa kaϑačina +paiti.jime* Vr. 22. 2; Y. *1.* 21, *11.* 18 (°*čərhā*); — *vī daēvāiš .. sarəm mruyē .. vī manəbīš .. °čəbīš .. šyaoϑanāiš* Y. *12.* 4; — *pairī manå .. °čå .. šyaoϑanā .. dadəmahī* Y. *58.* 6; — *nazdyō ahmi .. arhūuš astvatō +manåsča °čåsča*[1] *+šyaoϑnača yaϑa .. P. 28*; — *təm yazata .. zaraϑuštrō vərəϑraynahe paiti manahi .. °čahi .. šyaoϑne* Yt. *14.* 28; — *vavanə buye raϑwya manərha .. °čərha .. šyaoϑna* A. *1.* 11; — *yasča .. imaṯ .. vačō* (s. Sp. 1341 f.) *fravaočāṯ ašasara manərha .. °čərha .. šyaoϑna* Yt. *11.* 4; — *sūkāi manərhe .. °čərhe .. šyaoϑnahe* Y. *68.* 4; — *āstuyē humatəm manō hūxtəm °čō hvarštəm šyaoϑanəm* Y. *12.* 8; Vr. 2. 5; — *mā ϑrayəm vahištanəm aiwiϑyō buyata humataheča manərhō hūxtaheča °čərhō hvarštaheča šyaoϑnahe ϑrayəm ačištanəm aiwiϑyō buyata dušmataheča manərhō dužūxtaheča °čərhō dužvarštaheča šyaoϑnahe* V. *18.* 17; Yt. *16.* 5. 2) 'Ausspruch, Spruch, Wort, Diktum' (sva. [2]*vak-* 2); A) im **gAw.**: *°čō srūidyāi* (sd.) *hyaṯ marətaēibyō vahištəm* Y. *45.* 5; — *aguštā* (sd.) *°čå sīnghāmahī aēibyō yōi .. aṯčīṯ aēibyō vahištā yōi .. Y. 31.* 1; — *yasnəm mazdā xšmāvatō aṯ vā ašā staomyā* (sd.) *°čå* Y. *33.* 8; — *ərəžuxδāi °čərhəm xšayamnō* (sd.) *hizvō vasō* Y. *31.* 19; — *imā āṯ uxδā °čå .. fravaočāmā* Y. *35.* 9; — *aṯ vō vayōi* (sd.) *arhaitī apōməm °čō* Y. *53.* 7. B) im **jAw.**: *ahe °čō paityesti .. upa.vazata +nairyō.sarhō* V. 22. 13; — *bərəzyaogəṯ °čō rāzayən* (sd.) V. *8.* 100; — *āaṯ .. ham.rāzayata ātarš .. uiti °čəbīš aojanō: tinja .. Yt. 19.* 49 f.; *5.* 76, *17.* 17, 22; — *čiṯ avaṯ °čō ās .. yaṯ mē frāvaočō* Y. *19.* 1[2]; 8; — *aēṯaṯča nō °čō frāvaoče +sixšaēm* (sd.) *ča .. Y. 19.* 11; — *imaṯ °čō framrū: nəmō .. V. 19.* 18; FrW. *1.* 2; — *aēšō .. vāxš .. ā °čō ahunō vairyō fraoxtō .. spanvanti* H. *1.* 4; — *yasča .. imaṯ uxδəm °čō fravaočāṯ* Yt. *11.* 4; — *.. anye..+°čåsča*[3] *+framravainti gavāstryāča varəšnå vərəzənti* N. *60*; — *imaṯ uxδəm °čō framruyå* Yt. *11.* 6; Vyt. 20, 22, *26*, *28*, *53*; — *aϑa zī mraoṯ ahurō .. zaraϑuštrāi rapiϑwinahe raϑwō uxδəm °čō* A. *4.* 3; Yt. *3.* 2; — *aēṯaṯča °čō mazdaoxtəm ϑri.afsməm čaϑru.pištrəm pančа.ratu* Y. *19.* 16; FrW. *9.* 1; — *vīspəm °čō fravākəm* (sd.) *haurum °čō ahurahe mazdå* Y. *19.* 14; — *yesnīm °čō .. zaraϑuštrahe* Y. *21.* 1; 2; — *frā staotəm °čō yesnīm .. mruyå* FrW. *1.* 1; — *+kahmāi .. aēvahmi paiti °čō* (LS.?) *vīspanəm vohunəm .. fravākəm* H. *1.* 1; — *hā druxš avāstryeite kəmčiṯ vā °čərhəm* V. *9.* 13; — *srīra uxδa °čå sasərhəm* V. 2. 10 PüZ.; — *aršuxδanəmča °čərhəm sravərhəmča* Vr. *12.* 3; — *ərəžuxδahe °čərhō*[4] *yaṯ frādaṯ gaēϑahe* S. *1.* 18; Yt. *12.* 38; — *təm yazata vistauruš .. ərəžuxδāṯ paiti °čərhaṯ* Yt. 5. 76. 3) 'Wort' im Sinn von Versprechen, mündliche Zusicherung: *°čō paoirīm miϑrəm* (sd.) *kərənaoiti* V. *4.* 3[5].

Undeutlich: *yerhe °čərhō nəmərhō .. P. 26.* [Y. *57.* 28, F. *3* e[2], f[2]: lies *°vačå*.]

KompA.; E.; Ableit. — Zum V. *vak-*. — ai. *vácas-* n. — Pü.: *gōwišn*; s. auch No. 2, 5. — [1]) Hds. *vačasča*. — [2]) Pü.: *saxᵛan*. — [3]) Hds. *vačāsča*. — [4]) An der Parallelstelle S. *2.* 18 steht *vāčīm*. — [5]) Pü.: *pa gōwišn fratum mihr kunēnd*, mit mir unverständlicher Erläuterung. Vgl. zu *vačahina-*.

• j. **vačahina-** Adj. 'durch das blosse Wort geschlossen', von *miϑra-* m. 'Vertrag': *paoiryō* (näml. *miϑrō*) *°nō* "die erste (Art des Vertrags wird) durch das blosse Wort geschlossen" V. *4.* 2; — *aēšō miϑrō yō °nō* V. *4.* 5; — *yō miϑrəm aiwi.družaiti yim °nəm* V. *4.* 11.

Ableit. aus *vačah-*. — Pü.: (*miϑr*) *i pa gōwišn*. — [1]) Vgl. V. *4.* 3: *vačō paoirīm miϑrəm kərənaoiti* und *apa.mərəta-* Sp. 1143 m.

• j. **vačah'ya-** n. — ? —: *paiti.asti gūš °yeheča haϑravataheča .. Yt. 15.* 1. Wertlos.

• j. **vačō.marəta-** Adj. 'mit (vernehmbaren) Worten aufgesagt, rezitirt': *manō.marətanəmča °tanəmča* (näml. *sravərhəm*)[1] "der in Gedanken und der laut rezitirten (Gebete)" N. 22.

Pü.: fehlt. — [1]) Die Worte stehen in Pü.: *čē mart .. pa .. afrāč ōšmurišnīh āstarēt ka manō.marətanəmča nē kunēt čigōn gāsānči ka vačō.marətanəmča nē gōwēt.*

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• j. **vačō.urvatay-** f. 'Vertrag, der auf dem (blossen) Wort beruht, bloss durch mündliche Verabredung abgeschlossen ist': °*urvaitiš* V. *7.* 52 PüZ.[2 1]).

KompE. — [1]) Wird als *apastāk* 'Awestastelle' bezeichnet, deren Aufsagen eine *Tanu.pərδa*-Sünde ausgleicht.

• p. ** *vaǰanam ** Bh. *5.* 1.

Herstellungsversuch bei FOY KZ. *35.* 48; JOPPERT Le Peuple .. des Mèdes 159 sieht in dem Wort einen EN.

p. *a-vaǰa-m* Bh. *2.* 13, 14: s. Sp. 170 o.

• j., g. **vat-** V. 'gnarum esse, fieri', nur mit Praev. Praes. 2 *vata-*, 30 (Kaus.) *vātaya-*; PrP. *vaitī.* — Inf. +°*vaite.*

mit *aipi* 1) 'einer Sache kund (= kundig) sein, etwas verstehen, vertraut sein mit —' (Gen.): *yō fraēštəm apivatāite daēnayā̊ .. yaoždāδryāṯ* (sd.) *hača* V. *9.* 2; 47, 52; — *ušta tē aipivatahe .. +vačąm ərəzuxδanąm* Y. *9.* 25. a) absol. 'die (verlangten) Kenntnisse besitzen sva. ausgelernt haben': +*yasə taṯ apivataiti*[1]) *pārantarəm* (sd.) *isōiṯ* "wenn er dann (bei diesem Lehrer) ausgelernt hat, .." N. *12.* 2) 'kund (= bekannt) werden, zugesagt werden': *kaδā .. taṯ mīždəm hanānī* (sd.) .. *hyaṯ mōi mazdā apivaitī .. yaδā .. +taibyō dā̊rəhā* (sd.) Y. *44.* 18.

mit *frā* Kaus. 'enarrare, Jemandem (Dat.) etwas zum Verständnis bringen': *ərādū* (sd.) *vərəzyōtūčā īṯ ahmāi fračā vātōyōtū īṯ aēibyō yōi* .. ".. soll er es für seine Person betätigen und es zum Verständnis bringen denen, die .." Y. *35.* 6; — *taṯ aṯ vō vərəzyāmahī fračā vātōyāmahī* Y. *35.* 7.

ai. *ápivatati, ápivātayati.* — Vgl. *aot-.* — Pü. (für *aipi vat°*): *andar dānistan,* (für *frā vāt°*): *ākāsēnītan.* — [1]) Hds. *apyaēiti,* s. aber Pü.: *kači pa ōi andardānēt kum čāšt.*

j. *vaite* F. *8*: lies *vaste,* s. *ɜwah-*; — F. *12*: lies *saēte,* s. *sāy-.*

j. *čyā̊ vaitiša* N. *90*: lies *čyāvaitiš.*

• j. **vad-** 'führen'. Praes. 30 (Iter.) *vāδaya-.*

'führen, ziehen, schleppen': *yaδa bandayeni .. fraərasyānəm uta bastəm vāδayeni* Yt. *9.* 18; — *yaṯ .. bastō arəhaṯ vāδayamnō* (pass.) Yt. *15.* 52; — *vīzarəšō* (sd.) *daēvō .. urvānəm bastəm vāδayeiti* V. *19.* 29.

mit *upa* 'zuführen, zur Ehe geben': *upa vā nairikąm vāδayaēta* "(so) möge man (ihnen) eine Frau zur Ehe geben" V. *4.* 44; — *x^vərəha vā duγδa vā .. +nāiriδwanāi upa.vāδayaēta* "es möge eine Schwester oder Tochter .. zur Ehe gegeben werden" V. *14.* 15.

mit *upa* und *vī* 'hinzu und (dann) hin und herführen': *yezi nōiṯ upa vī .. spānəm* (sd.) *xšvažayačīṯ taδa aētå paδå vīvāδayantu*[1]) V. *8.* 17; 18.

mit *us* '(Frauen) entführen, rauben': *yaṯ kainyō uzvāδayeinti .. aγrvō nijāmayeinti* (Sp. 1081 o.) Yt. *17.* 59.

mit *vī* 'hin und herführen': *spānəm* (sd.) .. *āδritīm taδa aētå paδå vīvāδayantu* V. *8.* 16.

PDs. *du-vāδam* 'ich bringe hinein', afγ. *rāvalī* 'er bringt'; ksl. *vedą,* lit. *vedù* 'ich führe, heirate'. S. noch ZUBATÝ ASlPh. *16.* 104. — Pü.: *vāδēnītan,* zu V. *4* erl.: *kuš žan ē dahēnd*; (zu V. *18*): *frarāmēnītan.* — [1]) Das zweite Praev. wiederholt; s. V. *8.* 16. Pü. zu *upa vī* ist undeutlich.

• j. **vada-** m. 'Keil' zum Spalten des Holzes[1]): °*dəm tiži.bārəm tiži.žnūtəm* V. *14.* 7.

Vgl. *vadar-.* — ai. *vadhá-* m. von *Indras* Geschoss. — Pü.: *kartēnak* (vgl. *kārt* 'Messer') oder *kutēnak* (vgl. np. *kudīna* 'Hammer')? — [1]) Vgl. *dárv .. ápāvadhīt* RV. *10.* 146. 4.

j. *vaδairayoš,* Var. °*yoiš* F. *8*: lies °*δairyaoš.*

• j. **vaδa'γan-** m. EN. eines glaubensfeindlichen Fürsten: *adavata .. ərərō mainyuš: .. zaraδuštra .. apa.stavərəuha .. daēnąm māzdayasnīm vindāi yānəm yaδa vindaṯ* °*nō* (NS.)[1]) *daiδhu.paitiš* ".. *Zar.*! schwör der *mazd.* Religion ab, um die Gunst zu erlangen, wie sie der Landesherr *V.* erlangte" V. *19.* 6; — °*γa* (NS.) F. *8*[2]).

*) Nach mp. Schriften mit *AiDahīk* identisch; vgl. Mx. *57.* 24 f.: *ahraman ō zaraδušt drāyist ku hakar hać ēn dēn .. i mazdayasnān apāk ēstē āngāh at 1000 sāl x^vatūδīh .. dahēm čāgōn vaδarān* (geschr. ntkann)[3]) *dahyupat dahāk dīt.*

Eig. Bed.? — [1]) Them. — [2]) Hds. *vaδaγa*: nγ (statt ndγ). — [3]) S. dazu WEST SBE. *24.* 103, *47.* 32.

• j. **vaδay-**: *vaiδi-* f. 'Wasserlauf, Bewässerungskanal': *nā taṯ āpəm hinčaiti yavō.čarānīm* (sd.) *ana tā* °*δīm ayā̊ ana bitīm .. pasča tūirīm nasāum ava.karəšmti* (sd.) "entlang dem Kanal läuft es (das Wasser) alsdann, entlang zum zweiten Mal .., dann .." V. *5.* 5; — °*δīm tačī.apąm .. nisirinuyāṯ .. čvaṯ yavaṯ* °*δīm? spā.bərəzəm* (sd.) *spā.fraδ m* "einen Bewässerungskanal mit fliessendem Wasser .." V. *14.* 12. [F. *8*: lies *vaēδim.*]

Zum ai. V. *unátti.* — Vgl. **usa-.* — Vgl.

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arm. *get* 'Fluss'; PDw. *vād* 'Kanal'. — Pü.: *yōy*.

• j., g. **vadar-** n. 'Waffe (zum Schlagen)': *yasčā °darō vōižḍaṭ ašāunē* "und der die Waffe wider den Rechtgläubigen erhebt" Y. *32*. 10; — *paiti .. kəhrpəm .. haoma .. °darə jaiδi*[1]) "gegen den .. Leib schlag .. die Waffe" Y. *9*. 30; 30–32[4].

Vgl. *vada-* und *vādāya-*. — ai. *vádhar-* n. (bes. von *Indra*s Waffe). — Pü. (zu Y. *32*): *haćaš pa paδtākīh ōšišn dāt ō ahravān*, (zu Y. *9*): *paδtākēnē* (Sü.: *parakāšaya*) *žanišn*, erl.: *kuš čārak apē gōw*. — [1]) Vgl. *jahi vádhaḥ* RV. *4*. 22. 9.

• j. **vaδairyav-**[1]) Adj. 'nach Begattung verlangend, brünstig', vom Kamelhengst[2]): *uštrō °riš*[3]) Yt. *14*. 39; 12; — *uštrahe kəhrpa °ryaoš* Yt. *14*. 11; +F. *8*; — *uštrāəhō .. pərətamna* (sd.) *°ryavō* Yt. *17*. 13.

PPA. (§ *209*. 4), aus **vaδairya-* den. Praes. 31; s. *vaδū-*. — ai. vgl. *vadhūyáv-* Adj. (und *vadharyántīm* RV. *1*. 161. 9?); GDN. 3Yt. 68. — Pü.: *vahar*(?), Npü.: *xabar dār u rāh dānanda*. — [1]) NA. auch *°δar°*. — [2]) Vgl. zBed. Yt. *14*. 11 mit 7, 15. — [3]) Statt *°ryuš* geschr., § *268*. 14.

• g. **vaδəmna-** Adj. 'zuredend, mahnend': *sāx^{v}ōnī vazyamnābyō kainibyō mraomī xšmaibyāčā °nō* "Lehren künde ich den heiratenden Mädchen und euch (den Freiern), mahnend" Y. *53*. 5[1]).

PPM., zu ai. *vádati* 'er spricht'. — Pü.: *ākāsīh*, nach der geringwertigen Lesart *vazd°*. — [1]) Der Sprecher der Strophe ist wie überall in Y. *53* ausser in Str. 4, die das Gelöbnis des Bräutigams enthält, der Brautvater, *Zaraδuštra*. Bei GDN.s Deutung von *vad°*, KZ. *28*. 192, 204 als "(ich) der heiratende" – ähnlich schon JUSTI – müsste auch Strophe 5 dem Bräutigam in den Mund gelegt werden; das passt aber nicht zu deren Inhalt.

j. *vaiδe* F. *12*: lies *saiδe*, s. *saiδyā-*.

• j. **vaδū-** f. 'Weib, Frau': *°δu* (NS.)[1]) *viδava* (sd.) F. 2 f.

ai. *vadhū́-* f.; np. vgl. *bayōg* 'Braut'. Vgl. *vaδrya-*. — [1]) Nach dem Muster der *ī*-Stämme (zu § *409*; vgl. § *407*).

• j. **vaδut-** f. EN. eines gläubigen Mädchens: *kanyā +°δutō*[1]) *ašaonyā* Yt. *13*. 141.

Vgl. *vaδū-*, *vaδrya-* und *jayrut-*. — [1]) So F 1.

• j. **vaδrya-** Adj. 'heiratsfähig', von Mädchen[1]): *δwaṃ kaininō °re*[2]) *yaona xšaδra hvāpā jaiδyānte* Yt. *5*. 87.

Zu lit. *vedù*, ksl. *vedą* 'ich heirate'; s. *vad-*. — Vgl. *vaδū-*, *vaδairyav-*. — [1]) Die Bedeutung scheint mir durch das folgende *čarāitiš zizanāitiš* gesichert. — [2]) NPm., für *°rya* stehend, § *268*. 32. *kainin-* ist als mask. behandelt, vgl. *anupaēta-*.

• p. **+vaδ^{r}a-bara-** m. 'Stabträger' (?)[1]), Titel eines persischen Hofwürdenträgers: *aspačanā °ra*[4] D. *9*.

np. *bār* 'Zweig' (HORN GIrPh. *1* b. 170); got. vgl. *wandus* 'Rute'. — [1]) So nach JUSTI ZDMG. *50*. 663, *53*. 92, GIrPh. *2*. 426. Dagegen neuerdings FOY ZDMG. *54*. 356, *55*. 509.

• g. **vap-** V., nur mit *vī* 'disicere'. Praes. 4 *vāpa-*.

'zerstören, verwüsten': *yasčā vāstrā vīvāpaṭ* "und der die Weideländer verwüstet" Y. *32*. 10.

ai. *vápati* 'er wirft'. — Vgl. *vīvāpa-*. — Pü.: *vīyāpānēnītan*[1]), erl.: *tapāh apē kartan*; Sü.: *udvāšayitum*, erl.: *vināšayitum*. — [1]) Wegen des Anklangs (s. np. *biyāb*); etym. Verknüpfung der Wörter ist unmöglich.

• j. **vawžaka-** m. Name eines *daēv*ischen Tiers: *yasə δwā nōiṭ aiwi.družānti ažišča* (sd.) *arəδnāišča °kāišča* (als Subj.) Yt. *5*. 90.

Ableit. aus **vawža-*, mit *wž* aus *bh+s*, § *53* I. — nbal. *gvabz* 'Biene, Wespe, Horniss'; ai. vgl. *ūrṇavābhay-* m. 'Spinne'; s. BTHL. AF. *1*. 21, ZDMG. *44*. 552, BGM. Grdr.[2] *1*. 704, 724. Ganz falsch DST. ZA. *2*. 388.

• j., g. **vaf-** V. 'besingen'. Praes. 27 *ufya-*.

'besingen, einen Sang dichten auf –' (Akk.): *+yavatā δwā mazdā +staomī ufyāčā* (1SPA.) "(immer) so lang ich dich, o *M.*, lobe und besinge" Y. *43*. 8; — *yō vā ašā ufyānī manasčā vohū apaourvīm* (sd.) Y. *28*. 3; — *ašāunąm vərəuhīš .. fravašayō staomi zbayemi ufyemi* Y. *17*. 18; — *kō nō stavāṭ .. yazāite .. ufyāṭ .. +frināṭ .. paiti.zanāṭ* Yt. *13*. 50.

Eig. 'weben', mit Übertragung auf die künstliche Fügung der Worte (s. ai. *váyati*); vgl. *vafav-*. — Vgl. np. *bāfad* 'er webt'. — Pü. (dRn.): *x^{v}ēšēnišn*[1]), erl.: *pa x^{v}ēš dārišn* und *ō x^{v}ēš kunišn*; *x^{v}ēš*[1]) *būtan*, erl.: *pa x^{v}ēšīh ēstātan*; *x^{v}ēšēnītan*[1]). — [1]) an d da° ist doch wohl alter Fehler für an dd da°, d. i. *handēš°*, s. np. *andēšīdan*; vgl. DST. ZA. *1*. 147, der sich zu Unrecht durch das Ideogramm für *x^{v}ēš* beirren lässt; s. seine eignen Bemerkungen ZA. *2*. 120 No. 13; ferner IF. *11*. 144 und sonst. Falsch MILLS G. 397, 514, ZDMG. *52*. 439.

• g. **vafav-** m. 'Spruch; Satzung, Bestimmung': *aṭ ō* (Sp. 11 m.) *vaočaṭ ahurō mazdā vīdvā °fūš vyānayā* (sd.) ".. *AhM.*, der die Satzungen kennt" Y. *29*. 6; — *ərəš mōi ərəžūčąm vərəhūš °fuš manərəhō* (Sp. 1128 o.) "recht soll mir kund werden

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die Bestimmung für den guten Sinn" Y. *48*. 9.

Zum V. *vaf-*; eig. 'carmen'; s. auch TIELE Godsd.² *2*. 132. — Pü.: *vīšōpīšn*, Sü.: *vināšanam*.

• j. **vafra-** m. 'Schnee': *vītaxti* (sd.) °*rahe* V. 2. 24; — *snaoδō* (sd.) °*ra* (als AP.) *snaēžāṯ* V. 2. 22; F. *8*. [Az. *4*, Vyt. 2: lies *vifrō*.]

KompE. — mp. (Pü.) *vafr*, np. *barf*.

• j. **vafra¹yā-** m. Name eines Bergs oder Gebirgs*): *ahmaṯ hača garayō fraoxšyaṇ* .. *syāmakasča* (sd.) °*yāsča***) Yt. *19*. 5.

*) Bd. *12*. 2 steht dafür *vafrmand* ('schneereich'). — **) Nach WEST SBE. *5*. 39 meinen die beiden Namen den *Safīdkūh* ('Weissenberg') und den *Siyāhkūh* ('Schwarzenberg'), die östlich von *Harāt* den *Harīrūd* einfassen.

Eig. 'im Schnee gehend'(?). Vll. fehlerhaft für *vafravāsča*, zu *vafra¹vant-*, wozu der mp. Name des Bd. stimmen würde.

j., g. *vaŋuhī-*, *vaŋuhī°*: s. unter *vahav-* und *vaŋhvī-*.

j. *vaŋri*: s. *vaŋhar-*.

• j. *vaŋha-* m. 'Gewandung'.

KompE. — Zum V. *3vah-*.

• j. **vaŋha¹ϑra** Adv. 'an dem Ort des Aufenthalts': *yōi v° framanyeinte vītarə.-ązahyeheča paiti* "die an ihrer Stätte ausharren zum Zweck der Überwindung der Not" Y. *68*. 13 [1]).

Lok.-Adv. (§ *252*. 1; WH. Gr. § *1099* a) aus **vaŋha-* m., zum V. *²vah-*; ai. vgl. *durvasa-* Adj. — Pü.: *kē vēh ahrākīh frāč mēnēnd*, erl.: *ku mān karpak bavāt*. — [1]) Vgl. zSt. Yt. *13*. 67.

j. *vaŋhaṯ* F. *8*: lies *saŋhaṯ*.

• j. **¹vaŋhan-** n. 'Güte, Trefflichkeit': *masanača* °*hanača* (IS.) *srayanača* (sd.) Yt. *19*. 58, A. *1*. 12, V. *5*. 22, H. *1*. 6, 2. 11, +P. *42*.

Ableit. — Zu *¹vaŋhav-* Adj. [1]). — Pü.: *vēh*. — [1]) *vaŋhan-* : *vahišta-* = *masan-* : *masišta-*.

• j. **²vaŋhan-** Adj. 'gut': *yeϑhē vō masānasčā* °*hānasčā* (GS.) *srayanas*(sd.)*čā čarəkərəmahī* Y. *58*. 4.

Ableit. aus *¹vaŋhan-* n. (vgl. unter *²masan-*). — Pü.: *masīh*.

• j. **vaŋhana-** n. 'Kleidung, Gewand': *kamnəm* (sd.) *vaste* °*nəm* V. *4*. 49; — *aom asmanəm* .. *yim mazdā vaste* (sd.) °*nəm stərhrpaēsarəhəm* Yt. *13*. 3; — °*nəmča* Vd. *19*.

Zum V. *3vah-*. — ai. *vāsana-* n. — Pü. (zu V.): *pa kamvastrakīh*, (zu Vd.): *nihumbēt* (3S.!).

• j. **vaŋhant-** Adj., Ps-Aor.1A.: s. *¹van-* mit No. 11.

• j., g. **¹vaŋhav-** Adj. (fem. *vaŋhvī-*): s. unter *vahav-*, Sp. 1395.

• j. **²vaŋhav-** m. EN. eines Gläubigen: °*ŋhūš aršyehe ašaonō* Yt. *13*. 108.

Vgl. *¹vaŋhav-*. Vll. Kurzname.

• j. *³vaŋhav-* n. 'Blut'.

KompA.; Ableit. (s. *vohu°*). — Vgl. *vohunī-*.

j. *vaŋhavačibyasča* N. *108*: lies *aŋhavačibyāča*.

• j. **vaŋhar-** (, p. *vahar-*) n. 'Frühling': *vaŋri* (LS.) F. *8*.

Ableit. (s. °*vāhara-*). — ai. *vasar°*, np. *bahār*. — Pü.: *vahār*.

• j. **vaŋhərə-štā-** Adj. 'in Kleidern befindlich, bekleidet' [1]): °*štasčīṯ* [2]) *maγnəntasčīṯ* +*srāvayōiṯ* "sowohl bekleidet als nackt soll man (die *Gāϑās*) aufsagen" P. *11*; N. +*83* [3]), +*83* [2], +*109* [4]), *109*. [S. noch **varišstaŋhasča*.]

**vaŋhar-* n., zum V. *3vah-*. — Pü.: *vīšātakīi brāhnakīi srāyēt kaš ētōn tuvān hāt* "auch ohne Gürtel und Hemd (s. Sp. 118 f.), auch (ganz) nackt soll man aufsagen, so wie man es (eben) vermag". — [1]) JN. Cama Mem. Vol. 131 übersetzt "with one's clothing thrown off i. e. incompletely dressed" und leitet *v°* mit Haplologie aus **vaŋha-haršta-* her. Die aufgestellte Bedeutung verlangte aber vielmehr eine Grundform **haršta-vaŋha-*. — [2]) Nach der *ā*-Dekl. — [3]) Hds. *varštas°*. — [4]) Hds. *vərəštas°*.

• j. **vaŋhaz-dāh-** [1]), **vaŋhaz-°** [2]) Adj. 'der das Bessere gibt, der schenkt, was besser ist (als gut)': *vīspe yazatāŋhō yōi* °*dā* (NP.) *ašavanō* Y. *65*. 12; G. 2. 6, FrW. *1*. 2 [2]). a) Name einer Bucht des *Vourukaša*: *zrayaŋhō vouru.kašahe vairiš* .. *yō* °*dā nąma* Yt. *19*. 59.

§ *304* II. 5. — Vgl. *vaŋhudāh-*. — Pü.: *vēh dahak*. — [1]) Oder °*dā-*; § *382*, *414*. — [2]) So, mit *ŋh*, FrW. geschr., § *268*. 30; s. auch die Var. zu Y. *65*.

• j. **vaŋhah-**, **vaŋhah-** Adj.: s. unter *vahyah-*.

• j. **vaŋhā-** f. ein Teil des Rückens(?) [1]): °*ham* F. *3* g.

KompA.(?). — Et. und Bed.? — Pü.: *pušt i pahan* 'der breite Rücken'. — [1]) Vgl. *ušaϑā-*.

• j. **vaŋhāpara-** m. Name eines *ahur*ischen Tiers, 'Igel': *spānəm sižərəm urvīsarəm yim* °*rəm yim mašyāka avi dužvačaŋhō dužakəm* (sd.) *nąma aojaite* "den scheuen spitzschnauzigen Hund *V.*, den die übelredenden Leute *D.* nennen" V. *13*. 2.

Ob Komp. mit *vaŋhā-*? — Pü.: transskr. in Aw.-Buchst.

• j. **vaŋhāna-** Adj., PPM.: s. *³vah-*.

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• j. **vaŋhānəm** Absol. 'beim Anhaben, Sichkleiden in —' (Akk.): *arədvīm .. yā hištaite fravaδəmna* (Sp. 1317 u.) .. *kaininō kəhrpa srīrayā̊ .. frazušəm aδkəm v° pouru.paxštəm* ".. in einen kostbaren Mantel gekleidet .." Yt. 5. 126.

Zum V. ³*vah-*. — Vgl. zF. *vavazānəm*.

• j. ˣ**vaŋhe**: *nazδaca v° paiti ušta vaŋhō bvaṯ* Vyt. *30*; — *rāta v° mazdaδāta ašaone* Vyt. *36*.

• j. ˣ**ātarə vaŋhā̊ṯ** *vanaṯ*ˣ (Sp. 1352 o.) V. 7. 52 PüZ.

j. *dātō vaŋhən* V. *19*. 17: lies *dātarə vaŋhvaṃ*.

• j. **vaŋhu'tāt-** f. 'Blut': *astaṃča varəsaṃča spāmaṃča mūδraṃča °tātaṃča* V. *6*. 7; 29.

Auffällige Bildung ('*sanguinitas*'!). — Pü.: *xōn taδišnīh*.

• j. **vaŋhu'δāta-** m. EN. eines Gläubigen: *°tahe xᵛaδātahe ašaonō* Yt. *13*. 119.

Ableit. — Vgl. *vohu.dāta-*, *vahyazdāta-*. — Eig. 'von den guten (Göttern, s. Y. *58*. 5) gegeben' oder 'geschaffen'. — ai. vgl. *vasudatta-* m. EN.

• j. **vaŋhuδātayana-** patr. Adj. 'von *Vaŋhuδāta* stammend, dessen Nachkomme': *uzyehe* (sd.) *°tayanahe* Yt. *13*. 119.

Ableit. aus *vaŋhuδāta-*.

• j., g. **vaŋhu-dāh-**[1], j. **°δāh-**[1] Adj. 'Gut, Gutes, das Gute schenkend; — schaffend': *haiδyō °dā̊* (NS.) *yeŋhē* .. "er ist der rechte Schenker des Guten .." Y. *58*. 4; — *yā vō* (näml. *āpō*) *vaŋuhīš ahurō* .. *⁺nāmaṃ dadāṯ °dā̊* (NS.)[2] *tāiš* .. "welche Namen euch .. *Ah.* gab, der Schenker des Guten, .." Y. *38*. 4; — *vīspaēibyō ⁺°δā̊byō yazataēibyō* Y. *1*. 19; — *yazata* .. *yōi °δā̊rəhō* Y. *16*. 9.

ai. *vasudás-*, *°dhās-*[1] Adj. — Vgl. *vaŋhazdāh-*. — Pü.: *vēh dahak*[3]; Sü.: *uttamadānaḥ*. — [1]) Oder aber *°dā-* usw. Die Formen sind nicht auseinander zu halten; § *382*, *414*. — [2]) Vgl. V. *22*. 1. — [3]) So auch zu Y. *38*, wo ein Strich versehentlich senkrecht geführt ist statt wagrecht (ddn statt da).

• j. **vaŋhu'ϑwa-** n. 'Blutvergiessen, blutiger Streit': *°ϑwaēšu* .. *vərəϑraγnyaēšu* .. *pəšanāhu* Yt. *13*. 23.

Vgl. *vaŋhutāt-* und HBM. ZC. 247. DST. ZA. *2*. 511 hat 'conquête des biens'; ähnlich GDN. KZ. *25*. 53 und CLD. Totenverehrung 59.

• j. **vaŋhu.fəδrī-** f. EN. der Mutter des *Uxšyaṯ.nəmah* (sd.)*): *kanyā̊ °fδryā̊ ašaonyā̊* Yt. *13*. 142.

*) Indem sie, im See *Kąsaoya* badend, von dem darin aufbewahrten Samen *Zaraθuštras* befruchtet wird; s. unter *xšudra-*, wo Litt.

Eig. 'die einen guten Vater hat'. — Vgl. mp. *vēh pit*, SBE. *47*. 111; weiteres bei VONSTACKELBERG WZKM. *12*. 235.

j. *vaŋhuna-ča* P. *42*: lies *vaŋhan°*.

• j. **vaŋhuya** Adv. 'bene'; nur in der Verbindung *ašaya* (Sp. 244; Stverz.) *vaŋh°* 'rite (et) bene, wie es recht und gut ist, nach Recht und Pflicht': *baēvarə vazyanaṃ* .. *āδre ašaya v° urune čiδīm nisir.nuyāṯ* V. *14*. 2; usw.

Zu ¹*vaŋhav-*; § *253*. 3. — Pü.: *pa ahrākīh i vēh*, Sü.: *puṇyāya uttamāya*, Npü.: *barāy i šazīzī*. — [1]) Wegen der Asyndese verweise ich auf ai. *śáṃ yóḥ* (woneben *śám ca yóś ca*) und DBR. AiS. 75. — [2]) Anders GDN. SPreuss AW. *19*. 426 'aus dem löblichen Streben nach Rechtschaffenheit'; aber *ašayā-* f. bedeutet sonst etwas anderes.

• j. **vaŋhu-šan-** Adj. 'der sich das Gute verdient, erworben hat': *paoiryaṃ ṯkaēšə* .. *urvō.aŋhānō vīspāiš ⁺vaŋhuš °šānō* (AP.) ".. die sich für immer, die guten das Gute verdient haben"(?) Yt. *13*. 151.

Komp.: ¹*vaŋhav-*+²*han-*.

• j. **vaŋhvī-** f. Name eines Flusses*): *°ŋuhīmča dūrāṯ frasrutaṃ* Yt. *8*. 2.

*) Gemeint ist der Bd. *20*. 1 (und öfters) mit *Arang* zusammengenannte *Vēh rōt*. Sie gelten für die beiden vornehmsten Flüsse, s. unter *raŋhā-*).

Eig. 'die gute', Fem. zu ¹*vaŋhav-*.

• j., g. ¹**van-** V. 'superare'. Praes. 2 *vana-*, 16 *vīvāngha-* [, 22 *vainīṯ*]; Perf. 1 *vavan-*: *vaon-*; *s*-Aor. 1 *vāngh-*, *vānəh-*. — PPfP. *vanta-*.

1) intrans. 'die Oberhand haben, überwiegen': *yaēšaṃ nōiṯ hvarštāiš* (als Subj.) *vas dužvarštā* "bei denen nicht die Guttaten, (sondern) die Übeltaten überwiegen" Y. *49*. 4[1]. 2) trans. 'übertreffen' (vgl. No. 14); Des. 'zu übertreffen suchen': *ašā vō anyō ainīm vīvānghatū* "einer von euch soll den andern an Gerechtigkeit zu übertreffen suchen" Y. *53*. 5[2]. A) insbes. bei feindlichem Zusammenstoss, 'überwinden, besiegen': *xšaδrəm* .. *yehyā vərədā* (sd.) *vanaēmā ⁺drujim* Y. *31*. 4[3]; verwendet V. 20. 8, wo .. *vərəda*² *vanaēma*²; — *yezī adāiš* (sd.) *ašā* (Sp. 230 o.) *⁺drujim vānəhaitī* Y. *48*. 1; — *kaṯ* (Sp. 436 o.) *ašavā mazdā vānghaṯ drəgvantəm* Y. *48*. 2; verwendet: *kaṯ ašava mazda vanaṯ drvantəm ašava vanaṯ drujim ašava vanaṯ drvantəm* Yt.

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1. 28; — *vanāṯ aša* (Sp. 230 m.) *akəm druǰim* Yt. *19.* 95; — *vainīṯ ahmi nmāne sraošō asruštīm* .. +*aša* (Sp. 230 m.) +*druǰim* Y. *60.* 5[4]); — +*vanaite* (pass.)[5] *akəmčiṯ manō, vohu manō taṯ vanaiti;* +*vanaite* (pass.)[5] *miδaoxtō* (*vāxš*), *ərəžuxδō vāxš təm vanaiti; vanāṯ haurvåsča amərətåsča uva šuδəmča taršnəmča, vanāṯ* .. Yt. *19.* 96; — *ana vərəδra hačāmnō vanāṯ vīspe ṯbišyantō* Yt. *19.* 54; 54; — *kahe vaca vanāi* (2S.)[6] .. *mana dəma* V. *19.* 8; 9 (wo *vanāni*); — *yaδa azəm aom spāδəm vanāni* .. *yō* .. Yt. *14.* 58; — *yaδa vaēm* .. *vanāma vīspō harəδō* Yt. *10.* 34; 34[2]; — *āfrīnāmi vavanvå*[7] .. *buye vīspəm aurvaδəm* A. *1.* 10; — *nōiṯ* .. *vanō* (s. 1 a) *vantāi upa.dayāṯ ərərō mainyuš spəntāi mainyave* "nicht würde .. der Sieger dem besiegten weichen, der arge Geist dem heiligen Geist" Yt. *13.* 13; — *vanō.vīspå* (sd.) *nəma ahmi yaṯ uva dəma vanāmi* Yt. *15.* 44. A) ohne Objekt; 1) absolut 'den Sieg davontragen, siegreich sein': +*āvōya vananti*[8] *yō* +*fraurvaixti* (sd.) *havahe* (*urunō*) *vanaiti* N. *84;* — *sraošəm* .. *yō vīspačibyō haca arəzačibyō vavanvå*[9] *paiti.ǰasaiti* Y. 57. 12; — *sāδrasčiṯ* .. *vanatō avanəmnahe* Yt. *10.* 109; Y. *57.* 33 (s. bei 1 b); — *naraṃ* .. *vanataṃ avanəmnanaṃ* Ny. *3.* 10; F. *8;* — *nōiṯ* .. *vanō* (NS.) *vantāi* (s. bei A) *upa.dayāṯ* Yt. *13.* 13; — s. noch °*vanəmna-*. α) *vanaintī-* als Beiwort von *uparatāt-* (Stverz.): *vanaintīmča uparatātəm* Y. 57. 33 usw.; — *vanaintyåsča uparatātō* Vr. *1.* 6 usw. 1 a) insbes. vom Sieg in dem inneren Kampf zwischen Gut und Böse (vgl. Y. *49.* 4): *ašāunaṃ* .. *yazəṃ vahehīš dazənå vanaintī vā vōnghəm vā vaonarō vā* "der Gläubigen .., deren besseres Ich den Sieg davonträgt oder davontragen wird oder davongetragen hat" Y. *39.* 2[10]); zit. Yt. *13.* 154 (wo *vərəhəm*); — *vanəntaṃ vərəhəntaṃ*[11] +*vaonušaṃ*[12] *dazənō.-sāčaṃ* .. *ašaonaṃ ašaoninaṃča* .. Yt. *13.* 155; — mit Dat. comm.: *ašaonaṃ yōi vaonarə*[13] ". . die zu Gunsten des *Aša* den Sieg davongetragen haben" Y. *26.* 4, 5. b) mit Inhaltsakk. aus *vanatay-* f. 'Sieg': *sraošahe* .. *vanatō vanaitīš vanaitivatō ašaonō vanatō* (s. 1) *vanaitīš* .. *yazamaide* "des *Sr.* .., des Siege gewinnenden, sieghaften, heiligen, siegenden Siege .. verehren wir" Y. *57.* 33. Ausser Zusammenhang: *vanaite* F. *8;* — verderbt: *ātarə vərəhåṯ vanaṯ* und *aiṅhå ātarə vanāṯ* V. 7. 52 PüZ.[14]); — wertlos: *vanaṯ* Yt. 2. 11; — *vanāne* Vyt. *25.*

mit *nī* '(den Feind, Akk.) völlig besiegen': *yaδa azəm aom spāδəm vanāni* .. *nivanāni* .. *nijanāni yō mē paskāṯ vazaite* Yt. *14.* 58. a) absolut 'den Sieg davontragen': *nī antarə zəm asmanəmča drujå* (Sp. 781 m.) *manivå vaonyāṯ* Yt. *13.* 13.

mit *ham* 'den Sieg gewinnen, siegreich sein', nur in *həm.vaintī-* (fem.)[15] als Beiwort von *āxštay-* (Stverz.): *āxštīm* °*tīm* "den siegreichen Frieden" Vr. 7. 1 usw.; — *āxštōiš* °*tyå* S. *1.* 2; — +*āxštibyasča* +°*tibyō* Vr. *11.* 16.

ai. *vánāmahai, vámsat; vavanvấn*; mp. *vānītan*. — Vgl. zu 4*van-*. — Pü.: *vānītan*[16]), *vānītār būtan*, s. noch No. 1–4, 7–10, 12–17. — 1) Pü.: *kē nē hvaršt kāmak kē dušvarzītār hēnd.* — 2) Pü.: *pa vindišn vindēt.* — 3) Pü.: *kē pa ān i vurtīh* .. *vānīhēt* (Sü.: *apanīyate*) *druž*, erl.: .. *druž stav šāyēt kartan.* Ganz wunderlich ist MILLS Lesung, G. 58. — 4) Pü.: *vānīhāt* .. *pa ahrākīh druž.* — 5) Hds. *vanaiti* (an allen Stellen). — 6) S. 1*yam-* No. 1. — 7) Sü.: *aśubhaṭālanāya*; s. No. 16. — 8) Pü.: +*vānišn*; s. zu den folg. Sätzen. — 9) Pü.: *vičārtan.* — 10) Pü.: *kē* .. *vānītār hēnd* – *aratēštār* – *u* .. (?, Sü.: *ṭālanāvantaḥ*, s. No. 16) – *vāstryōš* – *u vēh mart hēnd*[17]) – *āsravan.* — 11) Part. des *s*-Aor.s (vgl. Y. *39.* 2) als Ersatz des Fut.-Part.s; vgl. 1*nas-* No. 3. — 12) Hds. *vaonāšəm.* — 13) Pü.: *kē vēh mart i ahrav hēnd*[17]). — 14) Die erste Stelle wird als Beleg zitirt für den Satz: *kaš 3 srōšćaranām vināš vēš ku karpak tāk tan i pasīn pa dōžax*[v], die zweite für: *kaš 3 srōšćaranām karpak vēš ku vināš pa ān i pahlum ax*[v]*ān*; s. dazu HORN BB. *17.* 260. Danach dürften die Stellen so gelautet haben: *ātara vərəhå vanaṯ* d. i. '(si) pejora meliora (Akk.) superant' und *vaiṅhå ātara vanāṯ* d.i. '(si) meliora pejora (Akk.) superant'; vgl. die Var. bei WG. Der Gegensatz von *vərəhah-* und *ātara-* findet sich auch Y. *60.* 4; vgl. Ntr. zu Sp. 316. — 15) Haplol. für **vanaintī-*; Pü.: *amāvandīh.* — 16) In Sü. (meist): *ṭālayitum* (oder dgl., s. No. 7, 10), auch Mx.; das Verb wird bei APTE mit 'to be confused' verzeichnet. — 17) Zur merkwürdigen Übersetzung von *vaonarə* mit *vēh mart* (Y. *26, 39*) s. DST. ZA. *1.* 194, 270.

• j. [2]van- V. 'gewinnen'. Praes. 2 *vana-*, 11 *vānā-*.

'gewinnen, an sich reissen': *hō vīspe vərəiδinaṃ* (sd.) *vanāṯ nī vīspe vərəiδinaṃ ǰanāṯ* Y. *9.* 24.

mit *nī* 'gewinnen; habhaft werden': *yaδa azəm* .. *masa xšaδra nivānāni* Yt. 5. 130;

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— *yāšča ārəhąm nivānənte* (näml. *āpəm*) *tā āpəm parāzənti* Yt. *13*. 68.

ai. (*vásu* ..) *vanemahi*; ne. *to win*. — Vgl. zu ⁴*van-*. — Pü.: *vānītan*, Sü.: *ṭālayitum*; s. zu ¹*van-* mit No. 16.

• g., p. ³**van-** V. 'wünschen'. Perf. 2 *vāun-*; *s*-Aor. 1 *vah-*. — PPfP. °*vāta-*.

1) 'etwas wünschen, erflehen für —' (Dat.): *vahištəm ϑwā .. ahurəm yāsā* (sd.) *vāunuš* (NS.) *narōi fərašaoštrāi maibyāčā* ". . für den Helden *Fr.* es erflehend und für mich" Y. *28*. 8. 2) 'lieben': s. *kavāta-*.

‖ mit *patiy* und *ā* '(einen Gott, Akk.) anflehen': *pasāvaʰ adam aʰuraʰmazdām patiyāvahaiy*[1]), *aʰuraʰmazdāmaiy upastām abaraʰ* Bh. *1*. 13.

ai. *vánate*; °*vātaḱ*. — S. noch ²*vanta-*, ³*vanta-* und *vahma-*. — Vgl. zu ⁴*van-*. — Pü.: *vindēnē*, Sü.: *saṃyātaya*; Eü.: transskr. — [1]) BTHL. ZDMG. *42*. 156, FOY KZ. *35*. 67, *37*. 518.

• j. ⁴**van-**, nur mit *nī* 'von oben her bergen'. Praes. 11 *vānā-*.

1) 'von oben her bergend verhüllen': *vərəϑraγnō avi imaṯ nmānəm .. pairi.vərənavaiti* (sd.) .. *yaϑa ave awrā upāpā masitō gairīš nivānənti* ". . wie dort die feuchten Wolken von oben her die grossen Berge verhüllen" Yt. *14*. 41. 2) 'bergend schützen vor —' (*parō* mit Abl.): *māϑa* (sd.) *yaṯ nō uγra.bāzāuš nivānāṯ ṯbišyanbyō* ". . damit er uns . . bergend schütze vor . ." Yt. *10*. 75.

Et.? — Die Versuche, die verschiedenen Verba *van-* mit einander zu vereinigen, halte ich nicht für gelungen; vgl. zB. GDN. 3Yt. 79, UHLENBECK WAiSpr. 269, KLUGE Wb. unter *gewinnen* und *wohnen*. — Npü.: *guzr . . nīz dar buzurg garān mī parad*, erl.: *dar kūh i buzurg guzr mīkunad barāy i dard i mardumān*.

• j. ⁵**van-** f. 'Baum': *yaϑa masyayā vana kasyarəhąm* °*nąm* (GP., als Obj.) *aiwi.vərənvaiti* (sd.) V. 5. 24.

Vgl. *vanā-*. — ai. *vanám* GP. — Pü.: *van*.

j. *vana* N. *9*: lies *ana*; — P. *50*: lies *vača*.

j. *vanaēma*: s. ¹*van-*; — N. *99*: lies *va naēma*.

j. *vanat°* F. *2* f.: lies *vant°*.

• j. **vanatay-** f. 'Sieg': *sraošahe .. vanatō* (Sp. 1351 u.) °*naitīš* (AP.) *vanaitivatō ašaonō vanatō* °*naitīš vanaintīmča uparatātəm yazamaide* Y. *57*. 33.

Ableit. — Zum V. ¹*van-*. — Pü.: *pa vānišnīh*.

• j. **vanaiti¹vant-** Adj. 'sieghaft': *sraošahe .. vanatō vanaitīš* °*vatō ašaonō* . . Y. *57*. 33.

Pü.: *vānītār*.

• j. **vanaṯ.pəšana-** Adj. (fem. °*nā-*) 'die Schlacht gewinnend': *yaϑa vərəϑrajā* °*nō fraxštāne* Y. *9*. 20; — *āfrīnāmi vavanvā* +°*nə*[1]) (NSm.)[2]) *buye vīspəm aurvaϑəm* "ich flehe darum, als Gewinner der Schlacht siegreich zu werden über jeden Feind" A. *1*. 10; — *fravašayō .. yā .. vərəϑraγnīš* °*nā* Yt. *13*. 40; 30, 35.

Pü. (zu Y.): *vānītār pa kušišn*, Sü. (zu A.): *ṭālako yuddhena*. — [1]) Hds. °*īənə* mit Var. — [2]) Falsch JN. JAOS. *15*. LXI.

• j. **vanana-** m. 'Sieger über — (Gen.), Besieger, Überwinder': *sraošəm . . yō* °*nō kayaϑahe yō* °*nō kāiϑyehe yō ǰanta daēvayā drujō* Y. 57. 15.

Zum V. ¹*van-*. — Pü.: *vānītār*[1]), Sü.: *aśubham ṭālayet* (s. ¹*van-* No. 16). — [1]) NpErl. in SWienAW. *67*. 850. 22: *nāpaidā kunanda*.

• g. **vananā-** f. 'Sieg': *kuϑrā ayā kahmāi* °*nąm dadā* "welcher von den beiden (Heerschaaren), wem wirst du den Sieg verleihen?" Y. *44*. 15.

Zum V. ¹*van-*. — Pü.: *vēhīh*.

• j. **vanant-** Adj. (fem. °*naintī-*), PPrA.: s. ¹*van-*. A) mit *star-* m. Name eines als Gottheit verehrten Fixsterns*): °*nantəm stārəm mazdaϑātəm* Yt. *21*. 1; 1, *8*. 12, *12*. 26, Ny. *1*. 8, S. 2. 13; — °*nantō stārō mazdaϑātahe* Yt. *21*. 0, 2, S. *1*. 13, Vd. *10* (°*nəntō*).

*) Er gilt Bd. *2*. 7, *5*. 1, Mx. *49*. 12 als Anführer des westlichen (s. DST. ZA. *2*. 417) Fixsternhimmels im Kampf gegen den Planeten *Ōhrmazd* (Juppiter) und als Hüter der *Harburz*-pässe. Ob der Stern Wega gemeint ist? S. übrigens unter *satavaēsa-*.

KompA., E. — mp. (Pü.) *vanand*, gelW.

• j. **vanar-** n. — ? —: °*narə* F. *8*.

Pü.: n d da k a da.

j. *vanasti* N. *109*: lies *vinasti*, s. ²*vaēd-*.

• j. **vanā-** f. 'Baum': *yaϑa masyayā* °*na* (NS.) *kasyarəhąm vanąm aiwi.vərənvaiti* (sd.) V. 5. 24; F. *8*; — *avi* °*nąm yąm hvāpīm* (sd.) V. 5. 19; — *upa avąm* °*nąm* . . *yā vaoče vīspō.biš* (sd.) *nąma* Yt. *12*. 17; — *upa tąm* °*nąm aēiti* . . *ādre aēsmąn išaiti* (sd.) V. 5. 2; 1.

Vgl. ⁵*van-*. — np. *bun* 'Stamm', afγ. *vana* 'Baum'; ai. vgl. *vána-* n. 'Baum, Wald'. — Pü.: *van*.

• j. **vanāra-** m. EN. eines Gläubigen: °*rahe ašaonō* Yt. *13*. 101.

Eig. Bed.?

• j. **vanəmna-** Adj., PPM.: s. ¹*van-*.

• j. **vanō.vīspa-** Adj. 'alle besiegend':

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°pā̊[1]) *nąma ahmi avaṭ °pā̊*[1]) *nąma ahmi yaṭ ₐva dąma vanāmi* Yt. *15.* 44.

Zum V. ¹*van-*; Komp. wie *barō.zaoδrā-*. — [1]) Soll NSm. sein. Vll. direkt auf Grund eines Satzes **vispā vanaiti** gebildet. Geringe Stelle.

j. *vankrəm* F. *8*: lies *vandrəm*.

• j. ¹**vanta-** Adj., PPfP.: s. ¹*van-*.

• j. ²**vanta-** m., **vantā-** f. 'die Geliebte, Frau': *ażšąm °tā̊rəhō .. mainyā̊rəhō* (sd., Ntr.) *gātuš paiti ⁺ā̊rəhənte* .. Yt. *17.* 10; — *°ta*, *⁺°tāhva*[1]), *⁺°tanąm*[1]) F. 2f.; — *yaṭ .. uta hē °ta* (AD.) *azāni* (sd.) *sarəhavāčī arənavāčī yōi* (NDf.) *hən* .. Yt. *5.* 34.

Eig. wohl PPfP. zum V. *3van-*. — Vgl. *vantav-*. — ai. *vanitā-* f. 'Geliebte, Gattin'; s. dazu Bthl. IF. *7.* 58, Hbm. IFAnz. *10.* 47. — S. noch zu *kavāta*. — Pü.: *žan .. ka xūp*. — [1]) Hds. *vanat°*.

• j., g. ³**vanta-** m. 1) 'Lob, Preis, Huldigung': *tą yazāi x^vāiš nāmānīš pairičā jasāi* (sd.) *°tā* (IS.) Y. *51.* 22; — *⁺tąm yazāi ⁺tąm pairi.jasāi °tā ⁺yąm amərə̄ spəntō* Y. *70.* 1; — *miδrəm .. təm pairi.jasāi °tača nəmarhača* Yt. *10.* 6; — *sastiča °tāča rafnarəhāča amərə̄ spəntō .. srīrāiš nāmąn āzbaya* Y. *15.* 1; Vr. *6.* 1. 2) 'Flehen' (nur Ableit.).

KompA.; Ableit. — Zum V. *3van-*; vgl. *vahma-*. — Pü.: *ayāwārīh*.

• j. **vantă.bərətay-**[1]) f. 'Darbringung von Huldigungen': *⁺hubərəitīmča ⁺ušta.bərəitīmča ⁺°rəitīmča āfrīnāmi tava ātarš* Y. *62.* 1; 7, *60.* 6[2]), P. *39*; — *hubərəti ušta.bərəti °rəti ātarš āfrīnāmi* Y. *68.* 14. a) mit Gen. des Empfängers: *hubərətīšča .. °rətīšča yazatanąm* N. *48*.

Pü.: *ayāwār barišnīh*, erl.: *pa hamāk rās ayāwārīh u yātakgōwīh kartan*. — [1]) Mit *ā* Y. *62.* 7. — [2]) NA. ohne Trennung.

• j. **vantav-** m. 'Geliebte, Frau': *yaδa nā fryō fryāi °taoe*[1]) .. *puδrəm vā gaonəm* (sd.) *vā avi ava.baraiti* V. *3.* 25.

Zum V. *3van-*. — Vgl. *²vanta-*. — Pü.: *ēiġōn mart kē dōst i zyānak*[2]) *ōi kē dōst i zyānak mērak*[3]) .. *pus hakanīn apar barēt — āpustan bavēt — aδāv gōn — vēh apē bavēt*. Mangelhaft überliefert. — [1]) § *268.* 35. — [2]) Vgl. Bd. *31.* 4, Justi NB. 385. — [3]) S. dazu Bthl. LG&RPh. *1902.* 61.

• g. **vaintya-** Adj. 'flehend, flehentlich': *aṭ vō xšmaibyā asūnā vaēdā x^varaiδyā* (sd.) *°yā* (APn.) *sravā̊* Y. *28.* 10.

Ableit. aus *3vanta-*. — Pü.: *vindēnēt* (2P.), Sü.: *labhatām*.

• j. **vand-** V. 'loben'. Praes. 2 *vanda-*. *yō yaδa puδrəm taurunəm* (sd.) *haoməm vandačta mašyō frā* .. Y. *10.* 8.

ai. *vandate* 'er lobt'. — Pü.: *vandēnītan*, erl.: *pāhrēč kartan*.

• j. **vandarə'mainiš-**[1]) m. EN. eines *Hyaona*fürsten, Bruders des *Arəjaṭ.aspa*: *tąm yazata °niš arəjaṭ.aspō*[2]) *upa zrayō vouru.kašəm* Yt. *5.* 116.

Eig. 'des Sinn auf Lob, Ruhm gerichtet ist, *Κλεομένης*'; **vandar-* n., zum V. *vand-*; vgl. No. 1. — [1]) Die Lesart steht nicht fest; F 1 ua. haben *vandrm°*, wohl statt *vandrəm°* (s. J 10, wo *rə* sva. *ərə*, § *268.* 39; also mit der Nullform des Suffixes; vgl. *aoδərəš* und *vazarka-*. — [2]) Asyndese, wie sie Dst. ZA. *2.* 393 annimmt ('*Vand.* und *Arəj.*') ist wenig wahrscheinlich; vll. ist *arəj°* Glosse.

j. *vandānəm* N. *16*: lies *vind°*.

• j. ⁺**vandra-**[1]) Adj. — ? —: *°rəm* F. *8*.

Hds. angebl. *vankr°*; *k* und *d* können leicht verwechselt werden. — Pü.: *vas gung* ('stumm')?

• j. *vanya-* n. 'Sieg, Besiegen'.

KompE. — Zum V. ¹*van-*.

• j. *vam-* V. 'ausspeien, -brechen'. Inf. *°vanta*[1]); Absol. *°vantīm*[1]).

mit *aiwi* 'bespeien'; s. Absol.

mit *avi* 'bespeien'; s. Inf.

ai. *vamiti* 'vomit', mp. (Pü.) *vamītan*, woss. *vomun*. S. auch mp. *vātāk* (unter *spāma-*). — [1]) Vgl. zBild. Bthl. IF. *7.* 58, 70.

• j. ¹**vay-** V. 'fliegen', nur mit *ā* 'heranfliegen', von Gottheiten. Praes. 2 *vaya-*.

amərə̄šanąm spəntanąm .. yaēšąm raoxšnā̊rəhō pantānō āvayatąm[1]) *avi zaoδrā̊* ". . deren Pfade leuchten, wenn sie zu den *Z.* heranfliegen" Yt. *13.* 84; — *fravašayō .. yā̊ vīsāδa āvayeinti* Yt. *13.* 49; zit. N. *31* und *61*, wo *°yanti*.

ai. vgl. *vér ná vevīyate matiḥ* RV. *10.* 33. 2. — [1]) Gegen § *181* d. α.

• j. ²**vay-** V. 'schlachten', nur mit Praev. Praes. 10 *vīnav-* : *vinu-*.

mit *ava* 'abschlachten', als Opfer: *yō pasūm ⁺ava*[1]).*vīnaoiti pasča hū frāšmō.dāitīm asaočantaṭ paiti āδrāṭ* N. *58*.

mit *frā* 'schlachten', als Opfer: *hazarərəm anumayanąm frāvinuyāṭ* V. *18.* 70.

[1]) Et.? Vgl. § *317*. — Pü. (zu V.): *kuštan*, (zu N.): fehlt. — [1]) Hds. *avāi*.

• j. ³**vay-** m. 'Vogel', im Allgemeinen[1]): *pasvąmča staoranąmča mašyānąmča sūnąmča vayąmča*[2]) V. 2. 8; — *mərəγahe .. vārəγnahe .. yō vayąm*[2]) *asti āsištō* Yt. *14.* 19; — *vayąm*[2]) *vačim susrušəmnō* Yt.

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14. 21; Y. *42.* 6; — *āsyərəha* (sd.) *vayaēibya*[3] *patarətaēibya* (sd.) Y. *57.* 28; Yt. *10.* 119; — *yaṯ frā vayō paṭan* V. *5.* 12; — *sūnō vā kərəfš.xᵛarō vayō vā kərəfš.xᵛarō* V. *6.* 45, 46, *7.* 29, 30, FrW. *11*; — *vayō dim .. frənuharənti* V. *5.* 8; — *vayanamča*[3] *frənuharətanam* (sd.) V. *5.* 14. a) mit namentlicher Bestimmung: *vīš karšipta* V. *2.* 42; — *vayam*[2] *kahrkāsam* V. *3.* 20.

Ableit. — Zum V. ¹*vay-*. — ai. *váy-* m. (*viḥ, váyaḥ*); mp. (Pü.) *vay*, vgl. *vāyandak*. — [1]) Im Gegensatz zu *mərəγa-*. — [2]) § *233*. — [3]) Them.

• j. ¹**vaya-** m.: s. unter ¹*vayav-*.

• j. ²**vaya-** m.: s. unter ²*vayav-*.

• j. ³**vaya-** Adj.: s. unter *ubōya-*.

j. *vayaēibyasča* H. *2.* 16: lies *vayavaitibyasča* (?).

• p. **vayam**, j., g. **vaēm** NP. Pron. 1. Pers. 'wir'. Es steht 1) wenn auf dem 'wir' ein besonderer Nachdruck liegt: *aṯčā tōi vaēm hyāmā* (sd.) *yōi* .. Y. *30.* 9. 2) vor einem attributiven Relativ: *yeńhe vaēm mahi yōi saošyantō dahyunam* Vr. *11.* 13; — *vaēm yōi daēva* V. *18.* 55; Vyt. *32.* 3) sonst: *avaṯ āyaptəm dazdi nō .. yaṯ bavāma aiwi.vanyā .. yaδa vaēm nijanāma* .. Yt. *5.* 58; — *dazdi ahmākəm taṯ āyaptəm .. yaδa vaēm humanarəhō .. vanāma vīspō harəδō* Yt. *10.* 34; 34², F. *8*; — ‖ *avahyarādiy vayam haxāmanišiyā δahyāmahy* Bh. *1.* 3; — ⁺*duvitātaranam* (sd.) *vayam xšāyaδiyā amahy* Bh. *1.* 4‖. Für die übrigen Plur.-Kasus des Pron. 1. Pers. s. *ahma-* und *na-*.

ai. *vayám* 'wir'. — Pü.: *amāk*.

• j. ¹**vayav-**, ¹**vaya-**[1]) m. 'Luft, Atmosphäre', als Gottheit'*): °*yuš bā nama ahmi .. avaṯ* °*yuš .. yaṯ uva dama vayemi yasča daδaṯ spəntō mainyuš yasča daδaṯ anərō mainyuš* Yt. *15.* 43; — °*yuš yō uparō.kairyō* Yt. *15.* 4, 21; 3 (als Vok.); — °*yuš aurvō* ⁺*uskāṯ* ⁺*yāstō dərəzi.yaoxərō* .. Yt. *15.* 54; — °*yaoš uparō.kairyehe taraδātō anyāiš dāman* Y. 22. 24, Yt. *15.* 0; — *δwāšahe xᵛaδātahe zrvānahe akaranahe* °*yaoš uparō.kairyehe* V. *19.* 13; S. *1.* 21; — *aēṯaṯ tē* °*yō* (Vok.) *yazamaide yaṯ tē asti spəntō.mainyaom* Y. *25.* 5; — °*yō aurva* .. °*yō taxma* Yt. *15.* 57; — *təm yazāi .. uγrəm vaēm* (Akk.) *uparō.kairīm* Yt. *15.* 5; — *vaēm ašavanəm .. vaēm uparō.kairīm .. taraδātəm anyāiš dāman* Y. *25.* 5, S. *2.* 21; Yt. *15.* 1²; — *vaēm aurvantam aurvō.təməm yazamaide* Yt. *15.* 57; 57¹²; — *vayō* (Nom.)[2]) .. *nitəmaēšva* (sd.) *gātušva .. ham isəmnəm* (Sp. 29 m.) *paiδyāiti* Yt. *15.* 53.

*) Die S. *1.* 21 mit *Rāman* in Beziehung gesetzt wird[2]). V. *19.* 13 steht der Name hinter *Θwāša* und *Zrvan* und, durch eine Anrufungsformel getrennt, vor *Vāta*. Der Gottheit ist das junge Machwerk Yt. *15* gewidmet, das irrtümlich *rām yašt* genannt wird. — Die mp. Schriften kennen einen guten und einen bösen *Vāy* (*vāy i vēh, vāy i vattar*), von denen gesagt wird, dass sie bei der *Činvant*-Brücke um die Seelen kämpfen (Mx. *2.* 115). Es scheint mir aber nicht notwendig, darum ¹*vayav-* und ²*vayav-* gleichzusetzen und in den beiden 'the personifications of the upper and lower air' (WEST SBE. *37.* 224) zu sehen. Im Awesta ist von jener Tätigkeit des *ahur*ischen *Vayav* nirgends die Rede.

Vgl. ²*vayav-*, *vayah-*. — Zum V. ¹*vā-*. — mp. ⁺*vayūk*[3]) (Gfr. *68*); vgl. ai. *vāyáv-*[4]) m. 'Wind'; mp. *vāy*[3]) 'Luft' (Bd. *1.* 5), *andarvay*. — [1]) Die Berechtigung dieses Ansatzes ist sehr zweifelhaft, da AS. *vaēm*, nach § *269.* 14 für **vayum* geschrieben sein kann, auf *vayō* (Nom.; Yt. *15*) aber, das dann allein als Beleg übrig bleibt, wenig Verlass ist. — [2]) S. *vayah-* No. 3. — [3]) Geschr. ndnn statt ndnk. — [4]) Womit *vayav-* ablautet; *a* = uridg. *ə*, § *69* No. 3.

• j. ²**vayav-**, ²**vaya-** m. Name eines *Daēva**): ⁺*astō.vīδōtuš dim* (näml. *narəm*) *bandayeiti* °*yō dim bastəm nayeiti* V. *5.* 8; — *pairiδwō pantā yim .. hā diṯ aēvō apairiδwō yō* °*yaoš anamarəždikahe* Aog. *77.*

*) Der mit *Astō.vīδātav* in Verbindung steht; vgl. Bd. *28.* 35, WEST SBE. *5.* 111 No. 7, *37.* 223 No. 7, DST. ZA. *2.* 68, BARTHELEMY Gab. 45. GrBd. (bei DST. aO.) stellt beide fälschlich gleich. Sü. gibt *v°* mit *kālaḥ* 'Tod' wieder, s. auch Npü. *marg* im Mx.-Gloss. 203.

Eig. Bed.? Etwa 'Verfolger' zum V. *vā(y)-*? [1]). — Pü.: *vay, vay i vattar*. — [1]) Anders SBE. *37.* 224 No., DST. ZA. *2.* 579.

• j. ⁺**vaya'vant-** Adj. (fem. °*vaitī-*) 'mit Vögeln versehen, bevölkert': *kaδa ašāum apa.jasō šitibyasča hača gaomaitibyasča* ⁺°*vaitibyasča*[1]) *hača māyavaitibyasča* (sd.) H. 2. 16.

Ableit. aus *3vay-*, in Anschluss an die them. Kasus daraus gebildet; s. No. 1. — Pü.: *xᵛahišnmand*; ob *vayōmand* zu lesen? — [1]) Hds. *vayaēibyasča*, das wäre DPm. (oder n.), was sich nicht, wie DST. tut, mit *māyavaitibyasča* DPf. verbinden lässt. Geringe Stelle.

• p. **vayas'pāra-** m. EN. eines Persers: *viⁿdᵃfarnā nāmaⁿ* °*rahyā puδʳaᵏ pārsaᵏ* Bh. *4.* 18.

Eig. vll. 'der der Verfolgung ein Ende macht'; **vayah-* n. zum V. *vā(y)-*. — [1]) Falsch JUSTI

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NB. 342, Foy KZ. 35. 63 ('schildflechtend'; aber 'Schild' wäre ap. *spara-, s. np. sipar; auch σπαραβάραι bei Hesych dürfte auf ap. ā weisen).

• j. **vayah-** m. 'Luftraum': *fraŋrase . . ā taṯ xᵛarənō fraɜgaδata avi °yąn* (AS.)[1] *vītāpəm* (sd.) Yt. *19.* 82 (?)[2]. A) als Gottheit[3]: *aēṯaṯ* (näml. *nəmō*) +*jihāṯ ahurəm mazdąm . . amšō spəntō . . ašaonąm fravašiš . . +°yąn* (AS.)[1][4] *darəγō.-xᵛaδātəm* Ny. *1.* 1.

Zum V. ¹*vā-*. — Vgl. ¹*vayav-*. — Pü.: *vāy* (*i dērxᵛatāδīh*); s. noch No. 3. — [1]) § *213* a, *303.* 7. — [2]) Ganz unsichere Stelle. — [3]) Vgl. Dk. *9.* 23. 1. Pü. zSt. erl.: *rām yazat*; Npü. (für *vayąn*): *rām īzad*; s. dazu ¹*vayav-**). — [4]) NA. *°yąm*; s. F 1 usw.

• j., g. **vayōi** Interj. 'wehe!': *aṯ vō v° aŋhaitī apōməm vačō* "so wird 'wehe!' euer Wort am Ende der Dinge sein" Y. *53.* 7. a) als Subst. 'Wehgeheul': *xraosyō.tara*(sd.)*ča . . yaδa vəhrkō v° tūite +dramnō barəzište razūire* (sd.) "als ein Wolf Wehgeheul ausstösst . ." V. *13.* 8.

Vgl. np. *vāi*, lat. *vae*, got. *wai*. — S. auch *vayū.°*, *avōi*. — Pü.: *an*[1]*dahišn*. — [1]) Sva. *anāk*, vgl. Pü. zu *avōi* und *āvōya*; s. noch zu *voya-*, *sāstar-*.

j. *paourvā vayōiṯ* Vr. *22.* 2: lies *paourvāvayōiṯ*, *Sandhi*form für *paourva* (Sp. 870 u.) +*avayōiṯ* (Sp. 149 u.)

• j. **vayō.bərəta-** Adj. 'von Vögeln vertragen, verschleppt': *°tō . . nasuš* V. *5.* 3; — *aēte nasāvō yā . . °tača* V. *5.* 4.

Komp. *3vay-+b°*; gebildet im Anschluss an thematische Kasusformen wie *vayanąm*; vgl. +*vayavant-*. Oder ist *vayō* NP.? — Pü.: *vay burt.*

j. *vayozuštō* F. *27* b: lies *vayō* (Sp. 400 m.) *z°*.
j. *vayąn* Yt. *19.* 82, +Ny. *1.* 1: s. *vayah-*

• g. **vayū.bərət-** Adj. 'wehe!, Wehgeschrei anhebend': *°bərəδubyō duš.xᵛarəδīm nąsaṯ xᵛāδrəm drəgvō.dəbyō dəžīṯ.arətačibyō* "den wehe! rufenden wird üble Speise (vorgesetzt)[1], das Paradies (aber) geht ihnen verloren, den *Drug*genossen, die das Recht missachten" Y. *53.* 6.

**vayū* Interj. 'wehe!'. — Vgl. *vayōi*. — Pü.: *ō an*[2]*dahišn barēnd ruvān i xᵛēš*. — [1]) Die Zusammenstellung Weheruf und üble Speise als das, was des *Drug*anhängers wartet, auch Y. *31.* 20 und H. *2.* 34, 36. — [2]) Vgl. zu *vayōi*.

• j. *yaδa para* ***vayṯō** *nmānəmča vīsəmča zantīδušča daŋhōušča* N. *8*: — ? —.

Pü.: *vaš ētōn hač ōi apē paδtākīh hēnd hač mān u vis u zand u dēh.*

• j. **vavana-** Adj. 'siegreich': *āfrīnāmi °nə* (NSm.) *buye raδwya manaŋha . . vačaŋha . . šyaoδna* A. *1.* 11.

Zum V. ¹*van-*, red. Bild. — Sü.: *ṭālakaḥ* (s. ¹*van-* No. 16).

• j. **vavanvah-** : +*vaonuš-*[1]) Adj., PPfA.: s. ¹*van-* mit No. 12.

[1]) Vgl. zum Verhältnis der beiden Stammgestalten ai. *jaghanvā́n* und *jaghnúṣaḥ*.

• j. **vavazānəm** Absol. 'beim Fahren', trans., vom Fahrer sva. 'beim Lenken (des Wagens)': *fravazaite miδrō . . hača raoxšnāṯ garō nmānāṯ vāšəm srīrəm vav°* "herangefahren kommt *M.* vom leuchtenden *GN.* her den schönen Wagen lenkend" Yt. *10.* 124.

Zum Perf. des V. *vaz-*. — Vgl. zF. *vaŋhānəm*.

• j. ****vavčata**[1]) F. *11.*

Pü.: undeutlich. — [1]) Unter den Wörtern mit anlaut. *m*. Zweimal mit Anlauts-*v* geschr.

• ¹**var-** V. 'hüllend bedecken'; nur mit Praev. Praes. 10 *vərənav-* : *vərənv-*, 11 *vərənā-*.

mit *aiwi* 'überdecken, verbergen': *mąnayən bā . . yaδa masyayā vana kasyaŋhąm vanąm aiwi.vərənvaiti*[1]) ". . wie ein grösserer Baum kleinere Bäume verbirgt" V. *5.* 24.

mit *avi* und *ham* 'in etwas (Lok.) hinein bergen': *tē mąm avaδa vərənənte* (sd., Sp. 1363 m.) *yaδa anyāsčiṯ aršānō avi xšudrā xšaδrišva hąm.vərənavainti*[1]) V. *18.* 32.

mit *ham* 'zudecken, bedecken': *aēṯaδa aēṯahe āste* (Sp. 340 m.) *stairišča barəzišča hąm.vərənāṅte* V. *5.* 59.

ai. *vṛṇóti*, *vṛṇase*. — Pü. (zu V. *5*): *nihuftan*[2]), (zu V. *18*): *āpusītan*[2]). — [1]) Them. — [2]) Vgl. ⁴*var-*.

• j., g., p. ²**var-** V. 'wählen (usw.)'. Praes. 1 *var-*[1]), 7 *vāur-*[2]), 10 *vərənav-*, *varnav-*[2]) : *vərənv-*, 11 *vərən-* [, 25 *vərənaēta*]. — PPfP. *°varəta-*, PFP. *vairya-*; Inf. *urvānē*, *vərəndyāi*.

1) 'etwas (Akk.) wählen, sich auswählen, sich entscheiden für —, sich überzeugen von —, glauben, πείθεσθαι'; Med.[3]): *hyaṯ īš ā.dəbaomā* (sd.) . . *upā.ǰasaṯ hyaṯ vərənātā* (3P.) *ačištəm manō* ". . so dass sie sich das schlechteste Denken auserwählten" Y. *30.* 6; — *ayā* +*mainivā varatā* (3PPrM.) *yō drəgvā ačištā vərəzyō ašəm mainyuš spōništō . . yačā . .* "unter diesen beiden Geistern wählten sich der zur

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Drug haltende das Tun des Schlechtesten aus, das *Aša* aber der heiligste Geist .. und die, welche .." Y. *30.* 5; — *tąm čistīm dāǰāmāspō* .. *ištōiš* x^v*arənā* (sd.) .. *vərəntē* (3SPM.) Y. *51.* 18; — *aṯ ahurā hvō mainyūm zaraϑuštrō vərəntē mazdā yastē čišča spāništō* "aber, o *Ah.*, er, *Zar.*, erwählt sich jeden deiner heiligsten Geister, o *M.*" Y. *43.* 16; — *spəntąm vō ārmaitīm vanuhīm vərəmaidī* (1PPrM.) *hā nō arəhaṯ* "für eure heilige gute Frommergebenheit haben wir uns entschieden; sie soll unser sein!" Y. *32.* 2; — *spəntąm ārmaitīm* .. *vərənē* (1S.) *hā mōi astū* Y. *12.* 2; — *taṯ aṯ vairīmaidī* (1POM.) .. *hyaṯ* .. "das wollen wir uns erwählen .., dass .." Y. *35.* 3; — *katārəm ašavā vā drəgvā vā vərənvaitē* (3DPM.) *mazyō* "was ist das grössere, was der Anhänger des *Aša* oder was der der *Drug* glaubt?" Y. *31.* 17 [4]; — *vərənavaṯ* F. *8* [3] (?). a) 'überzeugt sein, vertrauen', mit Akk. und Inf.: *maibyō ϑwā sąstrāi* (sd.) *vərənē ahurā* Y. *46.* 3. b) 'lieber wollen als –, vorziehen vor –' (Abl.): *yāiš* +*grəhmā* (sd.) *ašāṯ varatā* (3PPrM.) *karapā* .. Y. *32.* 12. 2) mit kaus. Bedeut. 'überzeugen, πείϑειν', Med. ‖*mātya*^{h} .. *paruv* +*ϑadayā*^{h} .. *naišīm varnavātaiy duruxtam* (sd.) +*maniyātaiy* Bh. *4.* 8; — *tya*^{h} *manā kartam varnavatām ϑuvām mātya*^{h} +*draufīyāhy* (sd.) Bh. *4.* 6; — .. *nūram ϑuvām varnavatām tya*^{h} *manā kartam avaϑā* (sd.) .. Bh. *4.* 10.‖ a) gAw. insbes. vom Überzeugen auf religiösem Gebiet, sva. 'zum Glauben bringen, bekehren'; nur Int., Med.: *taṯ nō* .. *vaočā hizvā* .. *yā ǰvantō vīspōng vāurayā* (1SOM.) ".. auf dass ich alle Lebenden überzeugen kann" Y. *31.* 3; — *hā* (näml. *vīdāitiš*) *zī pourūš išəntō vāurāitē* "sie wird ja noch viele, die hören wollen, veranlassen sich zu bekehren" Y. *47.* 6. α) 'bekehren zu –' (Akk.): *anā mąϑrā mazištəm vāurōimaidī xrafštrā hizvā* "mittelst dieses (Verheissungs)wortes wollen wir die *Xr.* (das Raubgesindel) mit unsrer Zunge zu dem bekehren, was das grösste ist" Y. *28.* 5. [*varānī* Y. *53.* 4: lies *nivarānī*, s. unter *nī*.]

mit *frā* Med. 1) 'Jemanden (Akk.) für sich (Dat.) auswählen als –' (Akk.): *aṯ hī ayā fravarətā vāstrīm ahyāi fšuyantəm ahurəm ašavanəm* .. *fšīnghīm* (sd.) "da hat sie unter den beiden den viehzüchtenden Bauer für sich als den gerechten Herrn auserwählt .." Y. *31.* 10. 2) als religiöser Term. techn. a) 'den Glauben (einer Religion) bekennen, sich bekennen zu (einer Religion)', mit Akk. oder Instr.: *dačnąm māzdayasnīm fraorənaēta* [5] (3SPr.) "*Z.* bekannte sich zur *mazd.* Religion" V. *19.* 2; — *aya dačnaya fraorənta* [5] (3S.) *ahurō mazdā frā* [8] .. Y. *57.* 24; — *aya dačnaya fraorənta* [5] *ahurō mazdā frā* [5] .. *frā hē* (als AS.) *amərštā spənta bərəǰa* (sd.) *vərənta* (3S., statt Plur.) *dačnayāi* Yt. *10.* 92; — *frā tē vərəne ahe dačnaya* .. *ahura* .. *mazdayasnō zaraϑuštriš* "ich bekenne mich dir, zu dieser (unserer) Religion .. als ein *Mazd.* .." Vr. *5.* 3. b) 'das Glaubensgelübde ablegen, sich zum Glauben bekennen', absol.: *mazdayasnō zaraϑuštriš fravarānē āstūtasčā fravarətasčā* "als *Mazday.*, als *Zar.* will ich das Glaubensgelübde ablegen, der sich dem Glauben angelobt, zum Glauben bekannt hat" Y. *12.* 8; 1; — *yō paoiryō* .. *fraorənata* (3S.) [5] [6] *mazdayasnō zaraϑuštriš* Yt. *13.* 89; — s. noch Inf.

mit *nī* dnwS. 2 a: *tīm zī vō* +*spərədā* +*nivarānī* [7] *yā* .. "die hier will ich mit Eifer zum Glauben bekehren, dass sie .." Y. *53.* 4.

ai. *vṛṇīté* 'er wählt', *vṛṇute, varat, avṛta, vurīta*; np. *giravīdan* [8]; ooss. *urnin* 'glauben'. — Pü. 1) zum einf. V.: *dōšītan*, (zu Y. *32.* 12): *dōšaktar*, (zu Y. *35.* 3): *kāmak dātan*, (sonst): *varavītan* [8], *varavēnītan*, *varavišn dātan*; 2) zum komp. V., a) mit *nī*: *dōšītan*, b) mit *frā*: *franāftan* [9], (zu Vr. *5.* 3): *frāč varavītan*. Sü. ist auffällig ungleich. — [1] S. dazu § *310* No. 1. — [2] Stets them. flektirt. Int.-Red. zeigt auch mp. *vāvar*, np. *bāvar* (wozu HBM. AGr. *1.* 100, SALEMANN GIrPh. *1.* 269). — [3] Allein ausgenommen *vərənavaṯ* F. *8*, dessen Übersetzung mit *dōšīt* darum wahrscheinlich auf einem Missverständnis beruhen wird. — [4] Vgl. KZ. *29.* 285 f. — [5] § *268.* 41. — [6] Them. — [7] So die Lesart von Pt 4, J 2. NA. *sprədānī varānī*. — [8] Vgl. GIrPh. *1* b. 128; dazu noch KL. *2.* 85. — [9] Zu V. *19.* 2 mit der Erl.: *kuš fravarāne kart.*

• j. ³var- V. '(se) vertere', nur mit Praev. Praes. 10 *vərənav-* : *vərənv-*, 27 (Pass.) *vōirya-*, 30 (Kaus.) *vāraya-*.

mit *avi* und *pairi* 'sich überbreitend herzukommen zu –' (Akk.): *vərəϑraynō avi imaṯ nmānəm gaosurābyō* x^v*arənō pairi-vərənavaiti* [1] *yaϑa* .. "*V.* kommt herzu

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und breitet sich über dieses Haus, das durch seinen Rinderreichtum herrliche (?), wie . ." Yt. *14*. 41.

mit *paiti* 'umstürzen, zu Grunde richten, vernichten': *miδrəm* .. *yō daiṅhāuš rəxšyaiδyā̊ paiti xᵛarənā̊ vārayeiti* ".. der die Herrlichkeiten des Landes vernichtet" Yt. *10*. 27.

mit *pairi* 'pervertere'[2]; a) '(Ohren) abdrehen, abreissen'[3]: *azšəm* .. *pairi uši vārayaδwəm* Yt. *1*. 27; — *pairi šē uši vərənūiδi* Y. *9*. 28. b) '(Augen) ausdrehen, ausreissen'[3]: *miδrō* .. *nərəm miδrō.drujəm* .. ⁺*pairi*[4] *daēma vārayeiti* Yt. *10*. 48.

mit *nī* 'hinabdrängen, hinabscheuchen': *aδairi haxəm nivōiryete mənayən ahe yaδa* .. "unter die Sohle wird sie hinabgescheucht . ." V. *8*. 69; *9*. 26.

Vgl. ai. *valate*, gr. εἰλόμενος. — Pü. (zu V.): *nikūn vartēt*; (zu Y.): *apē* .. *vartān*, Sü.: *parivartaya*; (zu Yt. *1*): ⁺*vaštār*; Npü. (zu Yt. *14*): *ka* .. *bahrām* .. *andar xāna u makān ba mard i xᵛānanda ān fargard mīrasad* .. *mī gardānad*. — [1] Them. — [2] Vgl. *pairi.urvaēšta-*. — [3] Vgl. Yt. *14*. 56 unter ¹*dar-*. — [4] NA. *para*; s. aber Var. und Yt. *14*. 63.

• j. ⁴var- V. 'schwanger machen, werden'. Praes. 10 *vərənv-*, 11 *vərn-*. — PPfP. °*vərəta-*.

1) 'schwanger machen': *tē məm avaδa vərənənte yaδa anyāšcit aršānō avi xšudrā̊ xšaδrišva hąm.vərənavainti* (Sp. 1360 m.) "die schwängern mich ebenso, wie wenn sonst Männer den Samen in ihren Weibern bergen" V. *18*. 32; — *hō məm avaδa vərənūiti yaδa* .. V. *18*. 35; — ⁺*vərənuite* F. *8*[1]. 2) 'schwanger werden mit — (Akk.), empfangen': *ā̊rəhąm raya xᵛarənəhača hāirišīš puδrō vərənvainti* Yt. *13*. 15.

mit *paiti* dnwS. 2: *ā̊rəhąm raya* .. *vīδāraēm* .. *barəδrišva puδrō paiti.vərətō* Yt. *13*. 11; 28, Y. *23*. 1 (wo °*vərəte*)[2].

Pü. (zu V. *18*): *āpusītan*[3]; s. noch No. 1 f. — [1] Hds. *vərənyte*; Pü.: *āpus*[3]. — [2] Pü.: *nihuft*; vgl. ¹*var-*. — [3] Vgl. ¹*var-*.

• j. ⁵var- m. 'Schloss, Burg', Name des von *Yima* auf *Ahura*s Befehl errichteten Baus[1]: *āat təm* °*rəm kərənava čarətudrāfō kəmčit paiti čaδrušanəm* V. 2. 25[2]; 33[2]; — *āat məsta yimō kuδa tē azəm* °*rəm kərənavāne yā mē aoxta ahurō mazdā̊* V. 2. 31; — *apiča təm* °*rəm mərəza dvarəm* (sd.) .. V. 2. 30; 38; — auch Plur.: *aētaēšva* ᵐ°*rəfšva* (LP.)[2] *yō yimō kərənaoṭ* "in der Burg, die *Y.* erbaute" V. 2. 39; — *vīspəm ā ahmāṭ yaṭ aēte narō* ᵐ°*rəfšva* (LP.)[2] *ərəhən* V. 2. 28.

Zum V. ¹*var-*. — ai. vgl. *vara-* m. 'Raum'; mp. (Pü.) *var* 'Bezirk (usw.)'. — [1] Vgl. zur Sage vom *Var* (mp. *var i yamkart*) LINDNER Festgr. Roth 213. — [2] Statt *vərəšva*, wie tatsächlich L 4 a zu V. 2. 39, 41 bietet. Die Verzerrung des Worts ist offenbar durch V. 2. 30 (s. *vərəp-*, mit No. 2) veranlasst. S. noch ZDMG. *46*. 295.

• j. vara- m. EN. eines *Turani*ers: .. *yazənta ašavazdā̊* .. *yaṭ bavāma aiwi.vanyā̊ dānavō tūra* .. *karəmča* .. °*rəmča asabanəm* Yt. *5*. 73.

Eig. Bed.?

• j. varakasāna- patr. Adj. 'von *Varakasa* abstammend, dessen Nachkomme': *huraočarəhō* °*nahe* Yt. *13*. 113.

Ableit. aus **vara*ᵊ*kasa-* EN., eig. 'der auf die Schafe, Lämmer Acht hat, sie hütet'. **varan-* m. 'Schaf, Lamm'; PDw. *var* 'Widder', gr. ϝαρήν, arm. *gaṙn*, np. vgl. *barra*[1]); s. noch *spityura-*. **kasa-* zum V. *kas-*, vgl. oss. *xājärgās* 'Hauswächter', *rodgās* 'Kälberhirt'. — [1] Auf ir. Kasusformen mit **uarn*ᵊ (gr. ἀρνός) beruhend.

j. *varatō* Y. *8*. 5, *varatąm* V. *5*. 37: lies *varət*ᵊ.

• j. varaiθya- Adj. 'auf die Gefangennahme, Erbeutung bezüglich': *gāuš* .. °*δīm pantąm azaite* "den Weg der Gefangenschaft[1]) entlang zieht das Rind" Yt. *10*. 38; — *yaṭ bā paiti narš ašaonō* .. *nāirikača apərənāyūkasča* °*δīm pantąm azōiṭ pąsnvā̊rəhąm hikvā̊rəhąm* "wo des Gläubigen Weib und Kind den staubigen trocknen Weg der Gefangenschaft[1]) entlang ziehen" V. *3*. 11.

Ableit. aus **varaδa-* 'Gefangennahme'; vgl. *vərəta-*. — Pü.: *pa* ⁺*vartakīh*. — [1] D. i. der Weg, längs dem die Feinde der *Mazdayasn*er ihre Beute, wie Weiber, Kinder, Rinder nach Hause schleppten; er führte durch Wüste. Vgl. dazu GGR. ZDMG. *34*. 418. [Unannehmbar BANG BB. *17*. 268.]

• j. varafa- Adj. — ? —: *ahmaṭ hača garayō fraoxšyąn* .. *kąsō.tafəδra* (sd.) °*fa* (NP.) Yt. *19*. 3.

Die Lesung ist nicht recht sicher. Das zweite *a* allenfalls anaptyktisch.

• j. ¹varay-: *vairi-* m. 'See*'; Bucht einer See': *airyō.šayanəm* .. *yahmya ǰafra* °*rayō* .. Yt. *10*. 14; — *bune ǰafranąm* °*iryanąm*[1]) Yt. *19*. 51, V. *19*. 42; — °*irīšča* (AP.)

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awəždānāəhō Y. *42*. 2; — *arədvīm* . . *yeθhe hazaərəm* °*iryanąm*[1]) . . *kasčiṯča aēšąm* °*iryanąm*[1]) Y. *65*. 4; — *hō* (näml. *tištryō*) *zrayaəhō vourukašahe* .. *vīspō* °*irīš* (AP.) *āčaraiti* Yt. *8*. 46; 8; — *vīspāsča* °*rayō* (als AP.) Y. *71*. 10; — *mā mąm* . . *aərāi* (sd., Ntr.) °*irīm*[2]) *fraspayōiš* . . *yim frākərəntaṯ aərō mainyuš* ⁺*bune aəhōuš təmaəhahe* "wirf mich nicht . . in den See des Argen, den . ." Aog. *28*. A) mit namentlicher Bezeichnung: *zrayaəhō vouru.kašahe* °*iriš yō haosravā nąma* Yt. *19*. 56; — °*iriš yō vaəhazdā nąma* Yt. *19*. 59; — *haosravaəhəm* °*irīm* . . *čaēčastəm* °*irīm* S. *2*. 9; — °*rōiš pišinaəhō* Yt. *5*. 37; Ny. *5*. 5[2].

*) Ein Verzeichnis der Seen gibt Bd. *22*. 1 ff.

mp. (Pü.) *var*. — [1]) Them.; § *406* Ntr. und vgl. *garay-* No. 3, *fravāxšay-*. — [2]) GGR.s Korr. Ich denke an Bd. *22*. 10: *gōwēt ku pa kamīndān žafr 1 ast* .. *martumān gōwēnd ku hač dōtax*ᵛ *čašmak 1 palaš ast*.

• j. ²*varay-* m. 'Brustwehr'.
KompE. — Zum V. ¹*var-*; vgl. *varəϑa-*.

• j. *varav-* Adj. 'weit, weit ausgedehnt'.
KompA. (*vouru*°). — Vgl. *urvāp-*, *uruyāp-*. — Aus ar. **ᵘṛᵛau̯-*; ai. *uráv-* Adj.; vgl. ooss. *wärāx*, woss. *urux*. — Pü.: *frāx*ᵛ und (*pa*) *kāmak*[1]). — [1]) Dies trotz DST. ÉtIr. *2*. 182 falsch; s. auch WEST SBE. *18*. 78.

• j. ¹**varah-** n. 'Brust': °*rō* F. *3* g.
KompE. — Aus ar. **ᵘṛᵛas-*. — ai. *úras-* n., mp. (Pü.) *var*, np. *bar*.

• j. ²**varah-** n. 'Probe, Prüfung, Ordal'*): *urvaϑąmčiṯ* (sd.) *zbayemi avi imaṯ* °*rō uzdātəm avi ātrəmča barəsmāča avi pərənąm vīγžārayeintīm avi raoγnyąm varaəhəm* (sd.) *āzuitīmča urvaranąm* ". . zu dem hier angestellten Ordal, zu dem Feuer und *Barəsman*, zu der überfliessenden Hohlhand, zu der Ordalbutter und zum Schmalz der Pflanzen" Yt. *12*. 3; — *yō* ⁺*naire* ⁺*pərənəmnāi* (sd.) *nōiṯ paiti.daϑāiti gātumča* ⁺°*rasča*[1]) *zrvānəmča* ". . Ort (des Gerichts) und Ordal[2]) und Termin (des Gerichts)" F. *4* c.

*) Vgl. DST. ZA. *2*. 492. Über die Ordale handelte nach Dk. *8*. 42 ein besonderer Abschnitt des 18. *Naska* des Awesta, das *Varastān*. Über die verschiedenen in mp. Schriften genannten Ordalarten s. SBE. *5*, *18*, *37* im Index unter 'Ordeal'.

KompE. — Eig. 'Beglaubigung, Erhärtung' des Rechts, der Unschuld; zum V. ²*var-*. — Vgl. ³*varah-*. — mp. (Pü.) *var* 'Ordal'. — [1]) Hds. *varsča*. — [2]) Es ist wohl die Art des Ordals gemeint.

• j. ³**varah-** Adj. (auch fem.) 'beim Ordal verwendet, Ordal-': *urvaϑąmčiṯ* (sd.) *zbayemi avi imaṯ varō* (sd.) *uzdātəm* .. *avi raoγnyąm* °*raəhəm* (ASf.) ". . zu der Ordalbutter" Yt. *12*. 3*).

*) Wie das Butterordal angestellt wurde, ist nicht bekannt. Jedenfalls mit heisser Butter, die der im Gericht stehende sei es trinken, sei es über sich ausgiessen lassen musste.

Eig. 'beglaubigend, erhärtend', aus ar. **ṛarás-*; zum V. ²*var-*. — Vgl. ²*varah-*.

j. *apa varāni* V. *22*. 6: lies *apavarāne*; s. ¹*bar-*, Sp. 936 u.

• j. ¹**varāza-** m. 'Männchen des Schweins, Eber', in Verbindung mit dem Namen für Schwein[1]): *hū* (sd.) *kəhrpa* °*zahe* .. *aršnō*[2]) *hakərəṯ.ǰanō* °*rāzahe* Yt. *14*. 15.

Vgl. ²*varāza-* EN. — ai. *varāhá-* m., np. (Npü.) *gurāz*. — [1]) S. zu ¹*aršan-* No. 3 und *συὸς κάπροισι* E 783. — [2]) Zur Verbindung von *varāza-* mit *aršan-* s. *vṛṣabhir varāháiḥ* RV. *10*. 67. 7.

• j. ²**varāza-** m. EN. eines Gläubigen: *isvatō* °*zahe ašaonō* Yt. *13*. 96.

Vgl. ¹*varāza-*. — ai. *varāhá-* m. EN., np. *barāz* EN.

j. *varō* N. *6*: s. ˣ*frōiṯ.varō*.

j. *varəana* F. *8*: lies *varəna*; s. *varənā-*.

• j *paoiryąm hīm* **varəm** ⁺*ādərəzayōiṯ* N. *3*: — ? —.
Pü.: fehlt.

• j. *nōiṯ aēṯahe uzarənō* ⁺*naēϑa* **varō**[1]) *avavāite* P. *54*: — ? —.

Pü.: lässt das Wort aus. — [1]) Bei BLOCHET Lex. nicht verzeichnet.

j. *varō* F. *8*: lies *vārō*.

• j. *saočayača kərənvō* . . ˣ**varō.ǰinō** *urvarō.strąmča kərənvō* Vyt. *37*.

Vgl. H. *2*. 13, wo ˣ*varōžintəm*, Sp. 1376 m.

j. ˣ*varōž*°: s. ¹*varəz-* mit No. 5.

j. *varišta* N. *29*: lies *varšta*.

j. *varištča* N. *85*: lies *varəšnā*.

• j. ˣ**varišstaəhas-***ča* N. *103*: — ? —[1]).
Pü.: fehlt. — [1]) Vll. aus *vaəharəštasča* verderbt.

• j. **varək-** V. 'ziehen, schleppen'; nur mit Praev. Praes. 2 *varča-*, 3 *vərəča-*.

mit *aipi* '(ein Kleidungsstück) darüber anziehen': *yō aiwyāəhayānti* ˣ*rus*(sd.)*ča nmānāi nmānayąsča*ˣ *yezi tarasča aiwyāəhana aipi.vərəčainti ratufryō* N. *95*.

mit *frā* 'wegschleppen, mit Gewalt weg, von der Stelle bringen': *nōiṯ mąm vīspe*

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yazatānhō anusəntəm fraorəčinta āaṯ maṃ aēvō zaraδuštrō anusəntəm apayeiti (Sp. 71 m.) Yt. *17*. 19.

gr. ἕλκω, lit. *velkù*; s, noch Pū. — Pū.: *hakar tarist aiwyāhan apar varčēnēnd – ku pa ān i patmānak ast – raſīhā.*

• j. **varəka-** m. 'Blatt (der Pflanzen)': *°kahe* F. *8*.

mp. (Pū.) *vark*, np. *barg*.

• p. **varkāna-** (, *vəhrkāna-*) Adj., bezeichnet ein Volk 'hyrkanisch, Hyrkanier' (nur Komp). a) Sing. als Name des Lands, 'Hyrkanien': *parδava^k utā °na^k hamiδ^riyā abava^x* Bh. 2. 16.

KompA. — Aus ir. **ɣrk°*; anscheinend Ableit. aus **ɣrka-* (s. *vəhrka-*); s. HORN GIrPh. *1* b. 65. Vgl. MARQUART Eranšahr 72. — np. *gurgān.*

• j. **varaxəδra-** n. Name einer sündigen Handlung: *yaṯ tum ainim avaēnōiš .. baosavasča °rāsča ^m varōžintəm* H. 2. 13; Vyt. *37* [1]).

Aus ar. **ɣarktra-*; Bed. und Et.? — Pū.: *vašān pa kāmak i x^vēš* (für *vara*) *kāmak* (für *varō*) *i hambrātān* (für *xəδrāsča*) *žat* (für *žintəm*), erl.: *kē čīč x^vāhēt ašān nē dāt.* S. noch zu *saočaya-*, No. 1. — [1]) Wo *vaxəδr°*.

• g. (, j.) [1]**varəčah-** n. 1) 'Kraft, Tatkraft, Energie': *ahyā +grəhmō ā.hōiδōi* (sd.) .. *xratūš nī dadaṯ +°čāhīčā* [1]) (AP.) Y. *32*. 14. 2) 'Würde' (nur Komp.).

KompE.; Ableit. — Vgl. [2]*varəčah-*. — ai. *várcas-* n. 'Tatkraft' [2]); np. *varj* 'Würde' [3]). — Pū.: *pa ān i varčānān*, erl.: *apārōn dānākān.* — [1]) NA. *varəčā hīčā*, s. aber K 5, Pt 4; Pū. hat für *hī* kein besonderes Wort; § *229*. 2 a mit No. 2. — [2]) AWEBER SPreussAW. *1901*. 772 No. 2. — [3]) zBed. s. SALEMANN MAs. *9*. 235, zAbdulkādiri Lex. Šahn. *1*. 232, SWienAW. *67*. 850. 22, VONSTACKELBERG ZDMG. *48*. 493.

• j. [2]**varəčah-** Adj. [1]) 'tatkräftig, energisch': *°čā* (NSm.) F. *8* [1]).

Vgl. [1]*varəčah-*. — Pū.: *vas varčān.* — [1]) Vgl. aber Pū., die *aš.varəčā* erwarten liesse.

• j. **varəčah'vant-** Adj. 1) 'tatkräftig, energisch': *tištrīm .. +zamanarəhuntəm +°čarəhuntəm* [1]) *yaoxštivantəm* Yt. *8*. 49; — *uγrəm kavaēm x^varənō .. °čarəuhantəm* [2]) Yt. *19*. 9; 45; — *yaṯ bāun .. vīspe °čarəhunta* (NP.) Yt. *19*. 72; — *maδrahe spəntahe .. kaṯ °čarəhuntəm* [2]) Yt. *12*. 1; — *mašyānaṃ .. °čarəuhataṃ* V. *20*. 1. 2) 'würdevoll, erhaben': *mānəhəm .. +°čarəhuntəm* [1]) Yt. 7. 5.

Pū.: *varčānmand* (oder *varčōmand*), erl.: *dānāk čigōn kāvus* 3). — [1]) So F 1. — [2]) ASm. statt ASn. — 3) Vgl. Yt. *5*. 45, Az. *2*.

g. *varəčā hīčā* Y. *32*. 14: lies *varəčāhīčā*.

• j. **varət-** V. 'vertere'. Praes. 2 *varəta-*.

'wenden, drehen': *varətata* [1]) F. *8*.

ai. *vártati*, np. *gardad*. — Pū.: *vartēn* 'verte'. — [1]) Nach Pū. am ehesten 2P.

• j. [1]**varəta-** 1) m. a) 'locus versandi, Aufenthaltsort' (nur Komp.). b) 'Ball, Klos': *+°tō* F. *8* [1]). 2) Adj. 'rollend' (nur Komp.).

KompE. — Zum V. *varət-* [2]). — ai. *°varta-* (zu 1); vgl. *vartay-* f. 'Rolle (usw.)'. — Pū.: *vaſt.* — [1]) Hds. *vartō.* — [2]) In der Bed. 'Klos' vll. vielmehr zu ksl. *valiti*, lat. *volvere.*

• j. [2]**varəta-** [1]) Adj. (fem. *°tā-*) 'gefangen; der freien Bewegung, der Freiheit beraubt': *avasō.xšaδrō hyāṯ drvā .. +°tō* [1]) *avasō.xšaδrō* Y. *8*. 6. a) 'erbeutet': *ǰvō gaṃ +°taṃ* [1]) *azaite .. nōiṯ avaδa mərətō* "lebend schleppt er das Vieh mit sich als Beute fort .." V. 5. 37; — *yaδa yaṯ .. para gaṃ azōiṯ °taṃ* V. *18*. 12; — *yā °ta azimna* (näml. *gāuš*) "das als Beute fortgeschleppte (Vieh)" Yt. *10*. 86.

KompA. — np. *barda* 'Gefangener'; gr. vgl. ἀλίσκομαι. — Pū.: *pa vartakīh.* — [1]) Zu Y. *8*, V. *5* hat NA. *varaṯ°*.

• j. **varəta-fšav-** Adj. 'wo die Tiere nicht (aus Haus und Stall) heraus können': *ayaṇ vā °fšō* (LS.) *varətō.vīre ǰasənti* "oder wenn (sonst) ein Tag kommt, da Tiere und Menschen nicht heraus können" V. *8*. 4.

Eig. 'wo die Tiere gefangen, der freien Bewegung beraubt sind'; zSt. s. BTHL. IF. *1*. 178. — Pū.: *andar ān rōč ka vartak fšūkīh*(?) *u vartak vīrīh mat ēstēt.*

• j. **varətō.vīra-** Adj. 'wo die Menschen nicht (aus dem Haus) heraus können': *ayaṇ vā varətafšō* (sd.) *°vīre ǰasənti* V. *8*. 4.

Eig. 'wo die Menschen gefangen sind'. — Pū.: *ka .. vartak vīrīh mat ēstēt.*

• j. **varətō.raδa-** Adj. (fem. *°δā-*) 'mit rollendem Wagen': *drvāspaṃ .. yuxta.aspaṃ °δaṃ* Yt. *9*. 2.

Vgl. zu *vāśa-*.

• j., g. **varəd-** V. 'augere'. Praes. 2 *varəda-*, *varəδa-*, 30 (Iter.) *varədaya-*, *varəδaya-*. — PPfP. *vərəzda-*, PPfA. (*vī-*)*varəzdavant-* (sbes.); Inf. *varədəmaṃ*, *+vərəiδye.*

'wachsen machen, gedeihen lassen, gross (grösser) machen, mehren': *āaṯ mē gaēδā frāδaya .. varəδaya* V. 2. 4; +F. *8*; — *azəm tē gaēδā frāδayeni .. varəδayeni*

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V. 2. 5; — *nəmasə tē* +*gaohuδā nəmasə tē frāδənte* .. *varəδənte* V. 21. 1; — *yaϑa vātō* .. *vīspəm ahūm* .. *frāδatiča varəδatiča* A. 4. 6; — *varəδa* F. 3h[1]); — *yōi duš.xraϑwā aēšəməm varəδən rāmənčā x^vāiš hizubīš* "die durch ihre Zungen die Raserei mehren und die Grausamkeit" Y. 49. 4; — *yaēibyō xšaϑrəmčā* +*ayžō.nvamnəm* (sd.) *varəδaitī ārmaitiš* Y. 28. 3; — auch Med.: *yā nā ašōiš aoϑərhā varəδayaētā yəm* .. *gaēϑəm* .. *baxšaitī* (sd.) "dem, der durch die Kraft der *A.* gross machen wird das .." Y. 50. 3. a) Med. und Pass. 'wachsen, gedeihen': *varəδayənuha mana vača vīspīsča paiti varšaϑīš* Y. 10. 5; — *x^vaēpaiϑe nō daiϑhuš fraδātaēča varəδātaēča* (3SKPM.) Yt. 13. 68; — *yō daiϑhave hu.vaxšāi fraδəmnahe varəδəmnahe* .. V. 4. 2 Gl.; — *aēša druxš yā nasuš aš.aoϑastara varəδayete yaϑa para ahmāṭ as* V. 9. 48. α) PPfP. 'gross, gewaltig': *kəhrpasča* .. *srīrā* .. *vərəzdā amešanəm spəntanəm* Yt. 13. 81; — unsinnlich: *kadā* .. *frārəntē vərəzdāiš sīnghāiš saošyantəm xratavō* (sd.) Y. 46. 3.

mit *vī*: s. PPfA.

ai. *várdhati*, °*te*, *vardháyati*, *vṛddháḥ*; np. *bālidan*. — Pü.: *vālītan* (erl.: *frapīhtar* oder – zu Y. 49 – *frēh*[2]) *kart ēstātan*), *vālēnī'an* (erl.: *frapīhtar* oder – zu Y. 10 – *frārōntar kartan*; (für *vərəzda-*): *varziśn*. — S. noch No. 1 f. — [1]) Unsicher. Pü.: *vālīt ēstē*, erl.: *frapīh*. — [2]) Von MILLS G. 46 *pariš* gelesen! Einzelne Hds. haben *frapīh*, s. vorher.

• j. **varəδa-** m. 1) 'Mehren, Grossmachen' (nur Komp.). 2) Name einer Pflanze, vll. 'Rose': *yō barəsmən* +*frastərənte haomasča* °*δōšča ϑanvasča antarə.dāta* "wer *B.* spreitet und *Haoma-* und Rosen- und .. stengel dazwischen tut" N. 97.

KompE. — Zum V. *varəd-*. — Vgl. *varəδā-*. — KDs. *vāla* 'Blume', arm. LW. *vard* 'Rose'; vgl. np. *gul* 'Rose'; s. dazu BTHL. WklPh. 1895. 598. — Pü.: fehlt.

j. *varəda* V. 20. 8: s. unter *vərəd-*.

j. *varəδakanəm* Yt. 9. 31: lies *vāriδkan°*.

• j. **varədaϑa-** n. 'Wachstum, Zunahme, Mehrung': *para* .. *axštaṭ* .. *fradaϑəmča* °*ϑəmča vaxšaϑəmča* V. 9. 53; 51, Y. 9. 17, 71. 17, Vr. 20. 1, +FrW. 9. 2[1]), Vyt. 39; — *fradaϑa* .. °*ϑa* (IS.) Y. 55. 3; — *fradaiϑe* °*ϑāiča* Y. 68. 2.

Zum V. *varəd-*. — Pü.: *vālišn dahišnīh*, (zu Vr.): undeutlich; Sü.: *puṣṭidātiḥ*. — [1]) Wo Hds. *vərəd°*.

• j. **varədaṭ.gaēϑā-** Adj. 'der die Lebewesen, den lebendigen Besitz, Haus und Hof, Hab und Gut mehrt, gedeihen macht', von *Arštāt*: *arštātəm* .. *frādaṭgaēϑəm* °*ϑəm savō.gaēϑəm* Vr. 7. 2; Y. 2. 7, Yt. 10. 139, 13. 18; — *arštātō frādaṭgaēϑayā* °*ϑayā savō.gaēϑayā* Yt. 11. 16; Y. 1. 7.

Vgl. zKomp. Y. 50. 3, V. 2. 4. — Pü.: *vālišn dātār i gēhān*.

• p. **vardana-** n.: s. unter *vərəzna-*.

• j. **varəδant-** (, *varədant-*) Adj., PPA.: s. *varəd-*.

KompA.

• j. **varəδā-** f. etwa 'Strauch': *pairi urvarābyasča* °*δābyasča aēsmaēibyō* (sd.) V. 16. 2.

Vgl. *varəδa-* 2. — Zum V. *varəd-*. — Pü.: *apē hač urvar ānča i vašt ēstēt ō ēsmīh*(?)

• j. **varəδəmna-** Adj., PPM.: s. *varəd-*.

• j. **varədusma-** n. 'weicher Erdboden': *maiδyōi paitištāne* (sd.) *xrūždisme maiδyōi narš* °*sme* V. 8. 8; — *āaṭ aϑra mayəm ava.kanδiš dīštīm xrūždisme vītastīm* °*sme* ". . ein Loch . ., eine *D.* tief in hartem, eine *V.* tief in weichem Erdboden" V. 17. 5.

Ableit. aus **varədu-zam-* 'was aus weicher Erde besteht'. **varədav-* Adj. sva. *varəδva-*; vgl. ai. *ṛbháv-* und *ṛbhvá-* Adj., *yaháv-* und *yahvá-* Adj. — Pü.: *narm zamīk*.

• g. **varəδəmaṃ** Inf. 'gross zu machen, zu mehren': *yaϑrā* .. *xšaϑrəm yaϑrā mazdā v°* *šaēitī ahurō* "wo das Reich . ., wo *MAh.* wohnt, um es zu mehren" Y. 46. 16[1]).

Zum V. *varəd-*; s. BTHL. IF. 10. 10. — ai. vgl. *vardhman-* n. — Pü.: *pa kāmak* (für *varə*) *andar* dm n n (Sü.: *sthāne*; s. *nmāna-* No. 7). — [1]) S. zu Y. 28. 3.

• j. **varədva-** Adj. (fem. °*vā-*) 'weich', vom Holz (und der Erde[1])): *išti.masō* (sd., näml. *dāuru*) *xraoždvahe biš aēṭavatō* °*dvahe* V. 13. 30; — *upa ṭəm vanəm vazaite xraoždvanəmča* (sd.) °*dvanəmča*[2]) V. 5. 1; — *aēsmanəm xraoždvanəm* .. °*dvanəm* V. 14. 2 f.; 7. 31; — +°*dvō* F. 8[2][3]).

Vgl. *varədu°*. — ai. vgl. *avradanta* 'sie wurden weich, mürbe' RV. 2. 24. 3. — Pü.: *narm*. — [1]) Vgl. *varədusma-*. — [2]) Pü. führt als weichholzigen Baum an: *vēt* ('Weide') *i naft* ('feucht'?). — [3]) Hds. *vərəd°*.

• j. **varəϑa-** m. 'Verteidigungswaffe, Wehr': *tā hē snaiϑišča* (sd.) °*ϑasča* .. *vīsənte*

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Yt. *13.* 71; — *snaiϑišəmča* °*ϑanəmča* Yt. *13.* 26.

KompE. — Zum V. ¹*var-*; vgl. *vārəϑman-* und *vərəϑra-*.

j. *varəϑra* F. *8*: lies *vərəϑra*.

• j. **varəp-** V., nur mit *aiwi* 'mit einem Zeichen versehen'. Praes. 1 *varəp-*.

'etwas (Akk.) zeichnen, signiren mit –' (Instr.): *aiwiča tē* (näml. *pərəϑwō*) *varəfšva* (2S.) *suwrya zaranaēnya* "und zeichne sie mit dem goldenen Pfeil"[1]) V. 2. 30; — *aiwiča hō varəfšva* (statt 3SPr.)[2]) *suwrya zaranaēnya* V. 2. 38.

ai. vgl. *várpas-* n. 'Gestalt'. — Pü.: *aparča* (bz. *vaš aparča*) *ōšān i var mānišnān rāδ kunē* (bz. *kart*) *pa* . . . — [1]) D. i. mit dem Bild des goldenen Pfeils, des Hoheitszeichens *Yimas*; s. *suwrā-*. — [2]) Von den Abschreibern mit V. 2. 30 ausgeglichen; s. aber Pü. Vgl. noch zu *ϑvar-* No. 2.

j. *varəfšva*: s. *varəp-* und *ϑvar-*.

• j., g. ¹**varəna-**, g. **varana-** m. 'Überzeugung', insbes. auf religiösem Gebiet 'Glaube; Glaubensbekenntnis': *yayā spanyā* (sd.) *ūitī mravaṭ yōm angrəm: nōiṭ nā manā nōiṭ sōnghā nōiṭ xratavō naēdā* °*ranā nōiṭ uxδā naēdā šyaoϑanā nōiṭ daēnā nōiṭ urvanō hačaintē* ". . nicht stimmen unser beider Gedanken noch Lehren noch Absichten noch Überzeugungen noch Worte noch Werke noch Wesen noch Seelen zusammen" Y. *45.* 2; zit. *19.* 15 (wo °*rəna*); — *yaϑrā* °*rənōng vasā dāyetē* "damit man nach seinem Willen seine Überzeugungen betätige" Y. *31.* 11; — *yō dāṭ manō vahyō* . . *ašyas*(sd.)*čā* . . *ahyā zaošōng uštiš* °*rənōng hačaitē* ". . (wer) seinen eigenen Neigungen, Wünschen und Überzeugungen nachgeht" Y. *48.* 4; — *akā* °*ranā* (IS.) *āvərətō* (sd.) Y. *45.* 1; — *zaraϑuštrahe* °*rənəmča ṭkaēšəmča* "des *Zar.* Glauben und Lehre" Y. *16.* 2; — *yāvaranō kasčīṭ saošyantam* . . *tā* °*rənāča ṭkaēšāčā mazdayasnō ahmī* "wes Glaubens jeder der *S.* ist, nach diesem Glauben und dieser Lehre bin ich ein *M.*" Y. *12.* 7; — *aṭ ahmāi* °*rənāi* . . *nidātəm ašəm sūidyāi ṭkaēšāi* (sd.) . . *druxš* Y. *49.* 3.

KompE. — Zum V. ²*var-*. — Pü.: *kāmak*.

• j. ²**varəna-** m. Name eines Lands*): *čaϑrudasəm asarəhamča* . . *frāϑwərəsəm* . . °*nəm yim čaϑrugaošəm* (sd.) *yahmāi zayata* ϑ*raētaonō* V. *1.* 17; — *tam yazata* . . ϑ*raētaonō upa* °*nəm čaϑrugaošəm* Yt. 5. 33.

*) Wohin man es verlegt hat, ist nicht recht klar. Vgl. GGR. OK. 227, GIrPh. *2.* 391, DST. ZA. *2.* 14. Pü. erl.: *patišxᵛargar sar*(?), *ast kē* –? – (GIrPh. *1.* 274 oben No. 2) *gēwēnd*. Zur Lage des *Patišxᵛar*bergs s. Bd. *12.* 2, 27. Im Šn. *gar čahārgōš*; s. HORN ZDMG. *57.* 176.

Ableit. — Et. und Bed.? Vgl. VON FIERLINGER KZ. *27.* 474 mit JOHANSSON BB. *18.* 19. Die alte Zusammenstellung mit ai. *váruṇa-* m. erscheint neuerdings wieder bei KIRSTE WZKM. *16.* 72.

• j. ⁺**varənava-**[1]) m. Name eines *daēvi*schen Tiers: *yasə ϑwā nōiṭ aiwi.družānti ažišča* (sd.) . . °*vāiš*(als Subj.)*ča* Yt. 5. 90; — ⁺°*va* F. *8*.

KompA. — Wohl *varəna'va-* (§ 200), ob zu *varənā-*? Dann 'Spinne'; vgl. ai. *úrṇāvant-* m. 'Spinne'. — Pü.: nprnk. — [1]) So J 10; NA. °*nv*°.

• j. **varənava.viša-** m. Name eines *daēvi*schen Tiers: *yasə ϑwā nōiṭ aiwi.družānti ažišča* (sd.) . . ⁺*varənavāišča* °*šāiš*(als Subj.)*ča* Yt. 5. 90.

Eig. 'mit dem Gift der *V.*(Spinnen?) versehen'.

• j. ¹**varənah-** n. 'Farbe', insbes. als Zeichen blühender Gesundheit: ϑ*rišum spəntayā ārmatčiš* °*nā* (AP.) *apayasaite paiti.dīti* "einem Drittel der heiligen *Ārm.* (Erde) nimmt er die Farbe weg . ." V. *18.* 64; — *spəntam ārmaitīm us* ⁺*arδhā* °*nō barāhi* Vyt. *50.*

KompE. — Zum V. ¹*var-*. — ai. vgl. *várṇa-* m. — Pü.: *takīh* 'Tüchtigkeit'.

• ²**varənah-** n. –?–: *mā ϑwā* . . *āstāraita yaϑa yaṭ* °*narəham vahištā saočayača kərənvō* . . Vyt. *37.*

Wertlose Stelle. Ganz Unsicheres bei DST. ZA. *2.* 676, 373 f.

• j. **varənā-** f. 1) 'Wolle' der Tiere: *aipi tā nasuš zgaϑaite yaϑa vā* . . *yaϑa vā raϑwya* °*na* ". . oder wie die der Jahreszeit entsprechende Wolle (der Tiere)" V. *9.* 46. a) Name eines Kleidungsstückes aus Wolle: *yō varəhaiti* °*nāsča* ᵛ*pairiurusvištiš* (sd.) N. *92.* 2) 'Kraus-, Lockenhaar': ⁺°*na* F. *8*[1]).

ai. *úrṇā-* f., PDs. *vān.* — Vgl. *varənava-*. — Pü. (zu V.): *aδāv čigōn pa ān i frārōn nihumbīh i* aan ad [2]), (zu N.): *ōšān kē humbēnd* rn b dan da (lies: rb n da da = *nihumbīh*), (zu F.): *varsak* (in Aw.-Buchst.) — [1]) Hds. *varəana*. — [2]) Wofür bei JAMASPJI Gl. 96, 97 zwei verschiedene Lesungen und Bedeutungen gegeben werden.

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• j. *yō raϑwāsča pasvarəzdāsča* +*barəsmaine ham.*** **varəntayənti** N. *97.*
Pü.: fehlt.

• j. **varənya-** Adj. (fem. °*yā-*) '*varən*isch, aus *Varəna* stammend, in *V.* heimisch, (od. dgl.)', von *Daēva*s usw.: *yahmaṯ hača fratərəsənti vīspe mainyava daēva yaēča °nya drvantō* Yt. *10.* 97; — *paiti.pərəne °nya daēvō* V. *10.* 14; — *snaϑāi māzainyanąm daēvanąm .. vīspanąm daēvanąm °nyanąmča drvatąm* Y. *27.* 1; Yt. *5.* 22, *13.* 137; — *pairi mainyaoyāṯ druǰaṯ* +°*nyayāaṯča* +*drvō.iϑyāṯ* Yt. *13.* 71.
Ableit. aus ²*varəna-*. — Pü.: *varanīk*, Sü. (zu Y. *27*): *vibhramakarah*, (zu Yt. *1.* 19): *kāmah*²), Npü.: *varan nām i dīv ki dūzaxī u gumānī ast.* — S. noch SWienAW. *67.* 851. 4. — ¹) Vgl. Var. und Yt. *1.* 19. — ²) Wie für ¹*varəna-*.

• j. **varəman-** n. 'Auslese': *aspō* (sd.) *aγryō.təmō dərəhve °manō* F. *3* h.
Zum V. ²*var-*. — Vgl. *vārəmna-*. — ai. vgl. *variman-* n. — Pü.: unklar; *pa xᵛatāδ sardarīh?*

• j. **varəmay-** f. 'Welle': +*haētumā* .. *spaētiniš °miš sispimnō* "..weisslicheWellen-(kämme) emportreibend" Yt. *19.* 67.
Zum V. ³*var-*. — ai. *ūrmáy-* f., sbal. *gvarm*; PDs. *varm* 'Wolke, Nebel'. — Vgl. *aiwi.-varatay-*.

• j., g. **vairya-** Adj. (fem. °*yā-*) 'zu wählen, den man sich wählen soll'; 1) sva. 'der beste': *yaϑā ahū °yō aϑā ratuš ašāṯčīṯ hačā .. dazdā* (sd.) Y. *27.* 13. 2) sva. 'köstlich, wert': *yāsčā tōi gnā* +*ahura.mazdā .. ašāṯ hačā °yā* (NPf.) Y. *38.* 1; — *dargahyā* +*yaoš .. °yā* (GSf.) *stōiš* (sd.) Y. *43.* 13; — *yā daēnā °rīm hanāṯ mīždəm .. yāsā* (sd.) .. Y. *54.* 1; *34.* 14¹). a) bes. von *xšaϑra-* (sd., auch fdSt.): *vohū xšaϑrəm °rīm bāgəm* .. Y. *51.* 1; Yt. *1.* 25 usw.; — °*ya* (IP., APn.), °*yāi*, °*yehe*. A) mit *ahuna-* m. (sd., auch fdSt.) Name des Gebets Y. 27. 13: *ahunō °yō* H. *1.* 4 usw.; — °*rīm*, °*ya* (IS.), °*yāṯ*, °*yehe*, °*ya* (als AP.), °*yąn*, °*yanąm*. [Y. *68.* 6, Yt. *8.* 41, V. *6.* 50: lies *vāiry°*.]
PFP. zum V. ²*var-*. — ai. *varya-* Adj.; vgl. *vā́rya-* Adj. — Pü.: *kāmak*, *pa kāmak*, (zu 2 a – ausser Y. *51* – und zu A): transskr. — ¹) Näml. *mīždəm*, s. Y. *34.* 13.

• j. **vairya.stāra-** Adj. 'link': *dašīnəm .. °rəm hē upa arəδəm* "auf seiner rechten .. auf seiner linken Seite" Yt. *10.* 100.
Statt *vairyast°* geschr., § *268.* 57. — Eig. 'der wünschenswertere', zum V. ²*var-*; Kompar. mit dopp. Suffix; vgl. Wh. Gr.² § *473* d. — ai. vgl. *vā́riyas-* Adj. — zEt. s. Bgm. RhM. *43.* 399, Bthl. BB. *17.* 341, JSchmidt Kritik 83.

• j. ***ača ustrāi* (sd.) **vairyāi*** Yt. *4.* 3.

• j. **varəsa-**¹) m., n. 'Haar' der Menschen und Tiere, meist Kopfhaar²); Sing. auch kollektiv; a) der Menschen: +*pourušō* (sd.) *asti °sō* V. 7. 57; — *maēsma .. yaēibyō aēte nasukaša frasnayąnte °sąsča tanūmča* V. *8.* 11; — °*səm vā tanūm vā* Vd. *4*; — +*xᵛaēpaiϑya*(sd.)*ča °sa* V. *6.* 46; F. *3* b; — *astāsča °sāsča* Yt. *10.* 72; — *astąmča °sąmča* (GP.) V. *6.* 7, 29; — *yaṯ tūm* .. °*sąsča*² +*ham.-rāzayərəha* .. +*pairi.brīnərəha* "wenn du dir die Haare geordnet .. verschnitten hast"³) V. *17.* 4; 2; — *yaṯ hē* .. °*sa* (NPn.) *hiku bavāṯ* "bis dass seine Haare trocken werden" V. *8.* 38; — *avavaṯ* .. *yaϑa* +*sārəma °sanąm barāmi* "soviel als ich Haare auf dem Kopf trage" Yt. *5.* 77. b) der Tiere: *aspaēm °səm* Yt. *14.* 31, *16.* 10; — *gōuš vā aspahe vā °sa*⁴) Vd. *3*, *8*; N. *58*, Vd. *8*, *9*, *16*; — °*sāi haomō.ərəharəzānāi* (sd.) Vr. *10.* 2.
KompA.; s. auch *frā.vərəsa-*. — mp. *vars* 'Haar', ai. *válśa-* m. 'Zweig'; s. Bthl. IF. *9.* 252 (bestritten von Uhlenbeck WAiSpr. 277, wozu PBrB. *21.* 106, Lidén Stud. 48, Yt. *5.* 77). — Pü.: *vars*, *mōδ*. — ¹) Auch *vars°* geschr. — ²) Pü. zu F *3*: *mōδ apar sar*. Aber nicht ausschliesslich, vgl. b. — ³) Vgl. dazu Kirste Anal. Graec. 53. — ⁴) S. dazu unter *haomō.-ərəharəzāna-*.

• j. **varəsō.stavah-** Adj. (auch fem.) 'von der Breite, Dicke eines Haars': °*varəhəm āpō urvaēsəm* "einen haarbreiten Wasserwirbel" Yt. *14.* 29; — °*varəhō* (NPf.) N. *90.*
Vgl. *aoge.varəsō*. — Pü.: *vars zahāk*.
j. *varsča* F. *4* c: lies *varasča*; — *varəsča* N. *99*: lies *vī.barasča*.

• j. *varəsma-* Adj. 'wirksam'.
KompA. — Zum V. *varəz-*, § *284.*

• j. **varəsma'pā(y)-** m. EN. eines Gläubigen: °*pahe*¹) +*jananarahe ašaonō* "des *V.*, Sohns des *J.* .." Yt. *13.* 115.
Eig. 'wirksamen Schutz gewährend'. — ¹) Nach der *a*-Dekl.

• j. **varəsmō.raočah-** m. EN. zweier Gläubiger: 1) °*čərəhō frānyehe ašaonō* "des *V.*, Sohns des *Fr.* .." Yt. *13.* 97. 2) °*čā* (statt GS.) *pərəϑvafsmō ašaonō* "des *V.*, Sohns des *P.* .." Yt. *13.* 126.
Eig. 'wirksames Licht habend'.

• j., g. ¹**varəz-** V. 'wirken'. Praes. 1 *varəz-* : *vərəz-*, 16 (Des.) *vīvarəša-*, 17 (Fut.)

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varəšya-, 27 *vərəzya-*, 30 (Iter.) *varəzaya-*; Perf. 1 *vavarəz-*, 2 *vāvərəz-*; *s*-Aor. 1 *varəš-*. — PPfP. *varšta-*; PFP. *varštva-*; Inf. *vərəzyeidyāi*, *varəzāi*, *varəzī*, *°varštōe*.

'wirken', öfters im Gegensatz zu denken (¹*man-*) und sprechen (¹*vak-*, *mrav-*): V. *45.* 3, *35.* 3, *39.* 4; *13.* 4, *70.* 4, Yt. *10.* 106, *13.* 88, P. *18*, Aog. 25, Gš. *163*. Im Med. fast durchweg passivisch. 1) mit wie?-Adv. 'handeln; verfahren': +*yaṯ nōiṯ yava miϑō mamne* .. *vavača* .. *vavarəza* P. *18*; — *iϑā mainyū mamanāitē* .. *vaočātarō* .. *vāvərəzātarō* Y. *13.* 4; — *kuϑa* (Stverz.) *tē vərəzyan aēte yōi mazdayasna* "wie sollen da die *M.* verfahren" V. 5. 10 usw. a) mit Dat. der Person 'gegenüber –, gegen –': +*yaϑā* +*āiš iϑā varəšaitē* .. *ratūš šyaoϑanā razištā* (sd.) *drəgvataēčā hyaṯčā* +*ašaonē* Y. *33.* 1. 2) mit Obj.; 1) 'tun, machen, verrichten, vollziehen, betätigen; (eine Tat) begehen': *yaϑā tū ī mənghāčā vaočasčā dāsčā varəš*(2S.)*čā yī vohū* Y. *39.* 4; — *aϑā haṯ vohū taṯ ϑādū* (sd.) *vərəzyōtūčā īṯ aēibyō* (Dat. comm.) *fračā vātōyōtū* (sd.) *īṯ ahmāi yōi īṯ vərəzyan yaϑā īṯ astī* Y. *35.* 6; — *zaraϑuštrahe* .. *paoiryāi vohu mamnānāi* .. *vaokuše* .. *vāvərəzuše* Yt. *13.* 88; — *vahištəm* .. *taṯ aṯ vərəzyāmahī* Y. *35.* 7; — *taṯ aṯ vairīmaidī* .. *hyaṯ ī mainimadičā vaočōimāčā vərəzimāčā yā hātąm šyaoϑananąm vahištā* Y. *35.* 3; — *avaṯ* *vohvarštе nąma yaṯ vohū vərəzyāmi* Yt. *15.* 44; — *humatāiš mainimna hūxtāiš mrvatō hvarštāiš vərəzyantō* (NP.) Y. *70.* 4; Yt. *10.* 106²; — *humatanąm hūxtanąm hvarəštanąm* .. *vərəzyamnanąmčā vāvərəzananąmčā* Y. *35.* 2; — *vīspaēa hvaršta* .. *šyaoϑna* .. *varštača varəšyamnača* Y. *57.* 4; — *manya manərhō humatəm* .. *hizva mrūiδi hūxtəm* .. *zastaēibyō vərəza* (2S.)[2] *hvarštəm* +*šyaoϑnəm* Aog. 27; Gš. *163*; — *vohu* .. *hvarštəm šyaoϑnəm vərəzimnəm* V. *3.* 42; — *spāništā* (APn.) *ārmatōiš hudānvarəšvā*[3] Y. *53.* 3; — *yōi īm vā nōiṯ iϑā mąϑrəm varəšəntī* (Konj.) *yaϑā īm mānəičā vaočačā* "die von euch das Wort nicht so betätigen, wie ich es denke und sage" Y. *45.* 3; — *staota yesnya yazamaide* .. *marəmna vərəzimna* (APn.) +*sixšəmna sāčayamna* Y. *55.* 6; — *kəmčiṯ* .. *aoi marəntəm* +*vərəzyantəm*[4] *sixšəntəm sāčayantəm* (näml. *staota yesnya*?) P. *13*; zit. Vyt. 52 (wo *vərəzintəm*); — *saxᵛārō* (sd.) .. *yā* .. *vāvərəzdi pairī.čiϑīṯ dazvāiščā mašyāiščā yačā varəšaitē* (Konj.) *aipī.čiϑīṯ* Y. *29.* 4; — *ayanąm mąϑranąm yā vərəzyeiti avi.miϑriš* Yt. *10.* 20; — +*šyaoϑnəm.vərəzəm* (sd.) – *vərəzyāṯ* +*šyaoϑnəm* – V. *13.* 23; — *čaiti tā šyaoϑna varšta yā arəhuš astvā vərəzyeiti* V. *15.* 1; *3.* 41, *15.* 10, *18.* 68; — *imaṯ* .. *stāvištəm šyaoϑnəm mašya vərəzinti* Yt. *17.* 59; V. *15.* 1; — *nōiṯ vərəhō ahmāṯ šyaoϑnəm vərəzyeiti yaϑa yaṯ* .. N. *48*, V. *18.* 10, 12; *16.* 17; — *aštəməm aēṯaēšąm šyaoϑnanąm vərəzimnəm* V. *4.* 20; 50; — +*havanti* (sd.) *aēṯahe šyaoϑnahe vərəzyan nāča kainiča hanāča* V. *15.* 14; — *aṯ yā varəšā* (1S.) *yāčā pairī āiš* (Sp. 682 u.) *šyaoϑanā* Y. *50.* 10; — *yaṯ tūm ainim avaēnōiš* (sd.) .. *baosavasča varaxərāsča* *varōžintəm H. 2. 13[5]; verwendet Vyt. *59* (wo *varōžəntəm*), *37* (wo *varō.jīnō*); — *kaṯ hē vā ašəm* (Sp. 238 m.) +*vərəzyāṯ* N. *6*; *6*²; — bes. von der Verrichtung landwirtschaftlicher Arbeit[6]: *aδāṯ anye gavāstryāča varəšnā* +*vərəzənti*[7] N. *60*; — *yōi* .. +*gavāstryača varəšnā* +*vərəzyantō* N. 52; — *aēšąm* .. *gavāstrya* +*varəšnā* +*vərəzyantąm*[8] N. *85*; — *vāstre vərəzyōiṯ* V. *19.* 41 Gl.; — +*vərəzyatąmča*[9] *iδa vohu vāstrya* Vr. *15.* 1. a) mit Dat. der Person 'Jemandem etwas antun, zufügen': *yō akəm drəgvāitē* .. *zastōibyā* (sd.) *varəšaitī* Y. *33.* 2. b) mit praedik. Akk. aus *haiϑya-* Adj. 'etwas wahr machen sva. es leisten, erfüllen'[10]: *yō mōi ašāṯ haiϑīm hačā varəšaitī zaraϑuštrāi hyaṯ vasnā fraašō.təməm* "wer mir, dem *Zar.*, gemäss dem heiligen Recht erfüllt, was meinem Willen am besten entspricht" Y. *46.* 19. 2) 'zeugen': *frazaintīmča hō vərəzyāṯ* Yt. *15.* 40; — *puϑrəm anyahmāi aršānāi varštəm* Yt. *17.* 58. 3) 'Jemandem (Dat.) etwas erwirken, durch seine Tätigkeit verschaffen': *taṯ nā nūčīṯ varəšānē* "ihn (den Anteil) will ich jetzt uns verschaffen" Y. *51.* 1[11]. Undeutlich: *yā nāirika nmānō.paiti vərəzyanti* N. *6*; — *nōiṯ hē aši* +*šyaoϑnanąm vərəzyōiṯ* N. *16*.

mit *aiwi* '(die Erde) bearbeiten, bestellen': *yō imąm ząm aiwi.vərəzyeiti* .. *hāvōya bāzvō dašināča* .. *āaṯ aoxta īm zā nara yō mąm* +*aiwi.vərəzyehi hāvōya bāzvō* .. V. *3.* 26.

mit *anu*, *ϑāānū* (sd.) 'wirken, handeln gemäss – (Akk.) sva. (es) erfüllen': *ahyā*

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+*mainyōuš spəništahyā vahištəm hizvā* (sd.) *uxδāiš vərəhōuš ϑānū manərhō ārmatōiš zastōibyā* (sd.) *šyaoϑanā vərəzyaṯ* "dieses heiligsten Geistes Bestes erfüllt er (*Zar.*) mit der Zunge Rede durch die Worte des guten Sinns, mit der Hände Werk durch die Tätigkeit der Frommergebenheit" Y. *47*. 2; — s. noch Inf.

mit *ā* Des. 'Jemanden (Akk.) durch sein Wirken hérzubringen, zu gewinnen suchen für —' (Dat.): *tōm nō staotāiš nəmərhō* +*ā.-vīvarəšō* "ihn sollst du uns mit den Preisliedern der Ehrfurcht zu gewinnen suchen" Y. *45*. 8 [12].

mit *us* [13] 1) 'wegmachen, beseitigen, vertreiben': *yaṯ .. aēṯayå nāirikayå daxštavaityå . . daxštəm uzvərəzyāṯ* V. *16*. 13. 2) '(eine Strafe) abmachen, sich ihr unterziehen': *yō nōiṯ ϑvō sraošyąm* (sd.) *uzvərəzyeiti* V. *13*. 3. 3) 'wieder gut machen', uzw. zunächst eine üble Tat durch eine gute, dann überhaupt: *yezi nōiṯ uzvərəzyāṯ yō nərəm āgərəptəm āgəurvayeiti* "wenn er es nicht wieder gut machen sollte, wer .." V. *4*. 21; Vyt. *26* (?); — *uzvarštəm hē manō ərhaṯ uzvarštəm vačō uzvarštəm šyaoϑnəm* "wieder gut gemacht ist, was er (übles) gedacht, gesagt, getan hat" V. *7*. 51; — vgl. noch Inf. und *anuzvaršta-*. Wertlos: *tanūm uzvərəzyāṯ* Vyt. *26*.

mit *pairi*: s. Inf.

mit *frā* '(eine üble Tat) begehen, verüben': *yeziča hē anya aya šyaoϑna fravaršta paitita* (sd.) *hē čiϑa* V. *3*. 21; 21.

mit *nī* 'etwas verüben gegen —', mit dopp. Akk.: *āaṯ tå* (näml. *ϑainīš*) .. *hazō nivərəzayən daēva* "und die *D.* taten ihnen .. Gewalt an" Yt. *19*. 80.

np. *varzīdan* (GIrPh. *1* b. 48); got. *waurkjan*, **waurhts*. — Pü.: *varzītan* (Sü.: *samācaritum*, *vidhātum*); öfters mit *varzišn* umschreibend; s. noch No. 3, 9, 11—13. — [1]) § *172, 294*. 1. — [2]) Praes. 1, them.? Wohl *vərəzya* zu lesen. — [3]) D. i. *hudānū* (sd.)+*varəšvā*, *s*-Aor.; § *268*. 12. Pü.: *hudānākihā dēn dōšišn*; s. zu [2]*var-*. — [4]) Hds. *vərəzantəm*. — [5]) Sollte *vərəzintəm* sein. Geringe Stelle. — [6]) Vgl. zBed. np. *varz*, *barz* 'Feldarbeit, Ackerbau'. — [7]) So T; s. *hindav-* No. 1. — [8]) Hds. *vərəzant°*. — [9]) So K 7 a. NA. **yātąm*. Pü.: *varzišnak*. — [10]) S. zBed. GDN. BB. *12*. 98. — [11]) Pü.: *ān i amāk apē varzišn*. — [12]) Pü.: *ān stāyišn u nyāyišn ān i amāk apē varzišn*. — [13]) Pü.: *uzvarzītan*, erl. (zu V. *16*): *apāč kartan*, (zu V. *4*, *13*): *apē vičārtan*.

• j. [2]*varəz-* Adj. 'wirkend'. KompE.

• j. [3]varəz- V. 'absperren'. Praes. 1 *vərəz-*[2]).

fratara (sd.) *hača nmāna vərəzyąn* (Opt.)[3]) *yaṯ vā naēməm yaṯ vā ϑrišum .. yezi nōiṯ nāirika ātrəm aiwi.vaēnāṯ* (sd.) V. *16*. 2.

gr. εἴργω. — Pü.: *ē varzānd*; Sp. 980 m. No. 2. — [1]) GDN.s Fassung, KZ. *27*. 587 verstehe ich nicht. — [2]) S. No. 3. — [3]) Ich nehme *vərəzyąn* als Opt., entsprechend dem vorhergehenden *vīčinaēta*.

• j. varəza- m. 'Wirken, Verrichten von —; Tätigkeit': **zəmča haomanərhəmča yazamaide* "die Tätigkeit und die Wohlgemutheit . ." [1]) Y. *71*. 17; 17. DS. **zāi* als Inf. sbes.

KompE.; vAbleit. — Zum V. [1]*varəz-*. — np. *barz*; gr. ἔργον. — Pü.: *kāmak*. — [1]) Ob sva. 'wohlgemute Tätigkeit'?

• +j., g. varəzayant- Adj. 'wirkend, werktätig': *aṯ fravaxšyā .. patarəm vərhōuš °yantō manərhō* "ich will reden .. von dem Vater des werktätigen *VM*." Y. *45*. 4. Unklar: *kąstrəm paitiš.hərəzəm* (sd.) *°yantəm* [1]) V. *14*. 11.

PPA., aus **varəzaiya-*, den. Praes. 31. — Pü. (zu Y.): *vaš pa pitarīh vahuman varzīt*, (zu V.): ausgelassen. — [1]) Jp 1, Mf 2 u.a. NA. *vərəz°*. Wohl statt DS.

• j. varəzāi Inf. 'zu wirken, zu tun': *ava paδō .. dārayaϑwəm* (sd.) .. *dāityanąm raϑwyanąm hvarštanąm šyaoϑnanąm v°* ".. um die gehörigen, angemessenen, guten Werke zu tun" Vr. *15*. 1; s. unten bei *pairi*.

mit *uz* 'wieder gut zu machen': *uzv° māvōya miϑō.matanąmča miϑōxtanąmča miϑō.varštanąmča* "um wieder gut zu machen, was von mir falsch gedacht und gesagt und getan wurde" Vr. *20*. 2.

mit *pairi* 'sich von dem Tun, der Begehung von — (Gen.) fern halten, sie unterlassen': *pairi aδāityanąm araϑwyanąm dužvarštanąm šyaoϑnanąm v°* "um die ungehörigen, unangemessenen, bösen Werke zu lassen" Vr. *15*. 1; s. Simpl.

Zum V. [1]*varəz-*. — Vgl. *varəza-*. — Pü.: *varzišn*, *pa uzvarzišnīh*, *apē hač .. varzišn*[*ak*].

• j. [1]varəzāna- n.: s. unter *vərəzāna-*.

• j. [2]varəzāna- Adj. 'zur Gemeinde gehörig': *vīsaitivå asti miϑrō antarə haša suptiϑarənga* (sd.) .. *antarə °zāna* (AD.)

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.. *antarə haδō.gaēδa* .. *antarə huyāγna* Yt. *10*. 116.

KompA. — Ableit. aus ¹*varəzāna-* (mit Verschiebung des Hauptton s?); sd. mit No.

• j. **varəzānō.ṯbiš-** Adj. 'der die Gemeindeangehörigen befeindet': *mā nō* .. *dušmanarəhe* .. *mā* °*še mā nāfyō.ṯbiše* Y. *65*. 7.

Pü.: *vālūn bēš*, erl.: *kē hamsāyānīkān bēšēt*.

• g. +**varəzī**[1]) Inf. 'zu wirken, Wirksamkeit zu entfalten': *mazdā xšaδrā* +*v*° +*nā*[1]) *dyāṯ ahurō pasūš vīrəng* .. *fradaδāi* (sd.) *ā* "*MAh.* möge uns durch seine Macht zur Wirksamkeit verhelfen, damit wir .." Y. *45*. 9[2]).

Zum V. ¹*varəz-*. — Pü.: *pa ān i ōhrmazd xᵛatāδīh varzītār ō amāk dahē*. — [1]) NA. *vərəzānyā*, s. aber Prol. XXVII a. — [2]) Vgl. zSt. GDN. GIrPh. *2*. 31. Doch können Zeile c und d der Strophe keine Gegenüberstellung enthalten, da sonst statt *nā* die nichtenklitische Form stehen müsste. zKonstr. s. Sp. 715 m.

• j. **varəzya-** n. 'Betätigung': *marδrəmča* °*zīnča daēnayā varəhuyā māzdayasnōiš* Y. *22*. 3.

Zum V. *varəz-*. — Pü.: *varzišnīh*.

j. *gavā varəš* N. *18*: lies *gavāstryavarəš*.

• j. **varəša-** m. 'Baum': °*šəm avi spəntō.frasnā* (sd.) V. *22*. 19.

KompA.; Ableit.(?). — ai. *vṛkṣá-* m. 'Baum' (BTHL. IF. *9*. 273); ooss. *bäläs* 'Baum'; np. vgl. *varšān* 'Waldtaube' (?; FRMÜLLER WZKM. *10*. 275). — Pü.: *vēšak*[1]) 'Wald'. — [1]) Dessen Gleichsetzung mit *varəša-* bei SALEMANN GIrPh. *1*. 297 halte ich nicht für zulässig.

• j. **varəša-gay-**[1]) m. 'Wurzel'[2]): *vīspāsča paiti* °*ǰīš* Y. *10*. 5; — *ā* °*ǰīš urvaranəm* .. *vaxšyente* (sd.) Yt. *8*. 42; — *uruδmīšča paiti* °*ǰīšča* "an Schossen und Wurzeln" Y. *71*. 9.

KompE. — Ob eig. 'was dem Baum Leben gibt' (IF. *9*. 273)? — Pü. (zu Y. *71*): *rēšak*, (zu N. *98*): *bun*; (zu Y. *10*): undeutlich, Sü.: *skandhah*. — [1]) Im Y. *varš*° geschr. — [2]) Falsch GDN. KZ. *25*. 559, dem MILLS folgt.

• j. **varəšava-** m. EN. eines Mannes, der von *Kərəsāspa* getötet wird: *kərəsāspō* .. *yō ǰanaṯ* .. *hitāspəm* °*šaomča dānayanəm* Yt. *19*. 41.

Eig. Bed.? — Wohl **varəša'va-*? Adj. 'vom Baum stammend'.

• j. (, g.) **varšta-** Adj. (fem. °*tā-*), PPfP.: s. ¹*varəz-*. [N. *83*, *109*: lies *varəharšt*°.]

KompE. — Vgl. IF. *9*. 264.

• j. **varštay-** f. 1) 'Handeln, Tun' (nur Komp.). 2) 'Begehen einer Tat': +*paoirya* °*ta* (LS.)[1]) *aēšəm šyaoδanəm*[*ča*] *ačīδōirištəm* (sd.) N. *29*. [P. 25: lies *arəm.varš*°; — P. *28*: lies *hvarštᵊ*.]

KompE. (s. auch *anvarštavastəma-*). — Zum V. ¹*varəz-*. — got. *us-waurhts* 'δικαιοσύνη'. — Vgl. +*anu.varištōe* Inf. — Pü.: *varzišn*. — [1]) Hds. *varišta*.

• j. **varštar-** m. 'Zeuger, Erzeuger', mit Akk. verb.: *puδrəm* (sd.) *aēm narō* °*ta* V. *15*. 13.

Zum V. ¹*varəz-*. — Pü.: *pus ē mart yat varzūt*, erl.: *hač tō āpustan ēm*.

• j. **varštva-** Adj. 'was zu tun ist': *humatōibyasčā* .. *hvarštōibyasčā mąδwōibyasčā* (sd.) °*tvōibyasčā* Y. *11*. 17; — *daēnayāsča māzdayasnōiš mąδwanąmča* (sd.) .. °*tvanamča* Vr. *12*. 3.

PFP. zum V. ¹*varəz-*. — Pü.: *pa varzišn*.

• j. ¹**varšna-** m. Bezeichnung *daēv*ischer Geschöpfe: *āaṯ ahmi nmāne zayānte dahakāča mūrakāča* (sd.) *pouru.sarδa* °*nāča* Y. *11*. 6.

Et.? Vll. zum ai. V. *vṛháti*, aus ar. **ṷṛγhna-*.[1]) — Pü.: (*pursartak*) *varzītār*, erl.: *kār u dātastān vas frāč gīrēt ēvakē pa frażām apē nē kunēt*. — [1]) Verfehlt GDN. KZ. *27*. 588, JN. Reader 37. Der Text, auf den GDN. anspielt, beginnt mit *varəšnahe* und ist eine Formel zum Töten von Schlangen (*apastāk i mār žatan*; so Cod. Zend. Mon. 66, fol. 4 b). Aber *varəšna-* bedeutet doch nicht 'Schlange', sondern ist EN. Vgl. ³*varəšna-* No. 1.

• j. ²**varəšna-** Adj. 'männlich, masculus': *čvaṯ* ..? *yaδa* °*nahe kəhrpahe dūuš* (sd.) N. *106*.

Ableit. aus **varšan-* m. 'mas'; ai. *vṛṣan-* m., np. *gušan*[1]). — Vgl. ³*varšna-* EN. — Pü.: dn b dan n k n a; lies dn dan n k n p = *vušn karp*. — [1]) Worin **ṷṛšan-*, **ṷṛšnaṯ-* und **ṷṛšna-* zusammengefallen sind.

• j. ³**varšna-** n. EN. zweier Gläubiger: 1) °*nahe ašaonō* Yt. *13*. 116. 2) °*šnahe harəhaurušōiš ašaonō* "des *V.*, Sohns des *H.* .." Yt. *13*. 104; — °*nahe δwąm* +*harəhaurušōiš ǰāmāspānahe puδrahe puδrəm* "dich, den Sohnessohn des *V.*, des Sohns des *H.*, des Nachkommen des *J.*" FrD. 7[1]).

Vgl. ²*varəšna-*. — ai. *vṛṣṇa-* m. EN. — [1]) Es ist das die unter ¹*varəšna-* No. erwähnte Formel. In der Münchener Hds. lautet sie: *varəšnahe δwąm arəhō urušnōiš ǰąmāspanahe puδrahe puδrəm apaitiγni amā yim davata* (fol. 5) *ašiš apaδatō paitīm āpəm dąnsā wyąnōiṯ hvāzātō nōiṯ zānaiti nōiṯ amā irənā xᵛāiš āitōe yaza. ačīδō ānəm sāyeite yavačča yavačtāitaēča ašəm vohu.* Die Hds. enthält noch einige andere Formeln von gleichem Kaliber.

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• j. ¹**varšnay-** m. 'Männchen des Schafs, Widder' in Verbindung mit dem Namen für Schaf[1]: *mazšahe* .. *yaṯ* °*nōiš* Yt. *17*. 56.

KompA. — Vgl. ²*varšnay-* EN. — ai. *vṛṣṇáy-* m., np. *gušan*; IF. *9*. 261. — S. auch ²*varəšna-*. — [1]) S. zu ¹*aršan-* No. 3.

• j. ²**varšnay-** m. EN. eines Gläubigen: °*nōiš vāgərəzahe ašaonō* "des *V.*, Sohns des *Vāg.* .." Yt. *13*. 115.

Vgl. ¹*varšnay-*.

• j. (, g.) **varəšnah-** n. 'Tun, Tätigkeit, Arbeit, Verrichtung': *aδāṯ anye* .. *gavāstryāča* °*nā* (AP.) +*vərəzənti* N. *60*; *52*, +*85*[1]).

KompE. — Zum V. *varəz-*. — Pü. (für *gav°var°*): *kār varzišn*; s. aber die Glosse zu N. *52*, *60*: *kār i apārīk*. — [1]) Hds. *varištčā*.

• j. **varšni-haršta-** Adj. '(admissuram habens, d. i.) wofür die Zulassung der Widder, der Widdersprung bezeichnend ist', von *Ayāϑrima-* (sd.): *ayāϑriməm fraourvaēštriməm* °*təm* Y. 2. 9; — *ayāϑrimāi* .. °*tāiča* Y. *1*. 9; — *ayāϑrimahe* .. °*taheča* Vr. *1*. 2.

**haršta-* n., zum V. *harəz-*; s. IF. *9*. 261. — Pü.: *kē vušn hilišnīh pataš andar āyēt*.

• j. **varəšya-** Adj. 'mannhaft, heldenhaft': °*yō* F. *8*.

ai. *vṛṣya-* Adj. — Vgl. ²*varəšna-*. — Pü.: *vurlīk*.

• j. **varəšyamna-** Adj., PP17(Fut.)M.: s. ¹*varəz-*.

• j., g. **vas-** V. 'wollen'. Praes. 1 *vas-*: *us-*. — PPfP. *ušta-*.

'wollen, wünschen'; 1) mit Akk. als Obj.: *kaṯ vašī* "was willst du?" Y. *34*. 12; — +*vāčim nərəš asūrahyā* +*yō* +*mā vasəmī* +*īšā.xšaϑrīm* ".. eines unstarken Mannes, während mein Wunsch auf einen machtvollen Gebieter gerichtet ist" Y. *29*. 9; — Pass.: *ahmāi yahmāi uštā kahmāičīṯ* +*vasō* +*xšayąs mazdā dāyāṯ ahurō* ".. dem was er wünscht, der nach Wunsch schaltende *MAh.* gewähren möge" Y. *43*. 1 [1]). 2) mit Inf. als Obj.: *tāčīṯ mazdā vasəmī anyāčā vīduyē* "das, o *M.*, und noch andres möchte ich wissen" Y. *44*. 3; — *kahmāi vīvīduyē* (sd.) *vašī* Y. *43*. 9; — *hvō nō* .. *vaštī* .. *čarəkərəϑrā* (sd.) *srāvayeṇhē* Y. *29*. 8; — *kō vā* +*frāsrūidyāi* (sd.) *vaštī* Y. *46*. 14; — *nəmahī* (sd.) *usōmahī* Y. *58*. 3; — *yezi vašī* .. *avā ṯbaēšā taurvayō* (sd.) .. *aϑa* .. Yt. *1*. 10; — *yezi vasən* (Konj.) .. *ząm* .. *hixtayazča* .. V. *6*. 6; — wertlos: *narō hava urva* (statt Akk.) .. *usən* (Praet.) *frāyantō* (statt Inf.; sd.) .. *tarō pəšūm* .. Vyt. *42*. 3) mit Akk. dessen (dem oder von dem etwas gewünscht wird) und Inf.[2]): *yō hīm ahmāi vāstravaitīm stōi usyāṯ* "der den Wunsch hat, dass es (das Rind) ihm sammt Weide zu teil werde" Y. *50*. 2; — *yōng usvahī uštā stōi* (sd.) Y. *46*. 16; — *aṯ tōi ātrəm* .. *usəmahī stōi rapantē čiϑrā.avərəhəm* (sd.) *aṯ daibišyantē* .. Y. *34*. 4; — *yezi vasən mazdayasna ǰvō.daxštəm maēϑmanəm* (sd.) V. *15*. 46. a) Dat. statt Akk. (durch 'Attraktion'): *uštā ahmāi yahmāi uštā* (s. 1) *kahmāičīṯ* .. *dāyāṯ* .. *təvīšīm* +*gaṯ-tōi* (sd.) *vasəmī* Y. *43*. 1. 4) ein Inf. ist hinzuzudenken[3]); a) zu 2: *ϑwōi staotarasčā maϑranasčā aogəmadaēčā usmahičā* "deine Lobredner .. heissen wir und wollen wir (sein)" Y. *41*. 5; zit. Aog. *1*. b) zu 3: *aṯ hōi vohū sraošō ǰantū manarəhā mazdā ahmāi yahmāi vašī kahmāičīṯ*[4]) "und bei Jedem soll Gehorsam sammt dem guten Sinn sich einstellen, o *M.*, bei dem du es wünschest" Y. *44*. 16. α) sva. 'Jemanden bestimmen als —': *kīm hōi uštā* (2PPrA.) *ahurəm* "wen bestimmtet ihr ihm als Gerichtsherrn" Y. *29*. 2[5]). 5) ohne Objekt[6]): *aϑā nō arəhaṯ* (sd.) *yaϑā hvō vasaṯ* (Konj.) Y. *29*. 4; — *yaϑa vašī* .. +*aϑa arəhō ašava frapārayāṇhe urvānəm* .. *ǰasō* .. "wie du (es) willst, so sollst du dann des Anrechts teilhaftig sein, sollst .. hinüberbringen, sollst gelangen .." Y. *71*. 16; N. *9*; — *vasmi* F. *8*. a) bes. im Part.: +*vərəzyāṯ usaiti* (NSf.) *nōiṯ anusaiti* "sie soll es tun, wenn sie will, nicht, wenn sie nicht will" N. *6*; *6*; — *yaṯ usō* (NSm.) +*vifyeite* (sd.) .. V. *8*. 27; — *usasča* (NSm.) .. *usaiti* (NSf.) Vyt. *34*; *46*.

ai. *váśmi*, *uśmási*; *uśán*, *uśatí*. — Pü.: *kāmak*, *pa kāmak*, *x*ᵛ*arsand* (*būtan*), *pa x*ᵛ*arsandīh*, *x*ᵛ*arsandīhā* (V. *8*. 27, N. *6*), *nēwakīh* (Y. *43*. 1), *pa nēwakīh* (Y. *29*. 2). — [1]) Ganz abweichend Bn. Stud. *1*. 315. — [2]) S. dazu Bthl. BB. *15*. 13, Dbr. VglS. *2*. 469. — [3]) S. auch unter 5. — [4]) Vollständig: *yahmāi sraošəm gaṯtōi* (Inf.) *vašī*. — [5]) Wörtl.: 'von wem wolltet ihr, dass er sein Ger. sei'. — [6]) Man kann auch leicht überall einen Inf. ergänzen.

j. *vasa.xšayąs* Y. *21*. 3: s. bei *vasō.xš°*.

• j. **vasaϑa-** m. 'Wunsch, Gefallen': °*ϑa*

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(IS.) *ahi xšayamna* . . +*dāitim* (sd.) Yt. *17*. 15.
Zum V. *vas-*.

• g. +**vasasə.xšaϑra-**[1]) n. 'Herrschaft, Reich nach Gefallen sva. das unumschränkte Reich (im Jenseits)': *hyaṯ ā* +*būštīš* (sd.) °*rahyā dyā* Y. *43*. 8.
Komp.: *vasō*+*xš*°, § *304* L. 3. — Vgl. *vasō.-xšaϑra-* mit No. 1. — Pü.: *pa kāmak xᵛatāδīh*, Sü.: *svecchayā rājyam*. — [1]) NA. getrennt.

• g. **vasah-** Adj. 'wollend, wünschend': *yaϑrā varənəng* (sd.) °*sā* (NSm.) *dāyete* ". . (wollend sva.) nach seinen Willen . ." Y. *31*. 11.
Zum V. *vas-*. — Vgl. *vasō*. — Pü.: *kāmak*.

• g. **vasō** Adv.: s. unter *vasō*.
KompA.

• g. **vasō.itay-** f. 'Gehen nach Belieben sva. Freiheit der Bewegung, Freiheit': *yō īš ǰyātəuš hōmiϑyāṯ* (sd.) °*tōiščā* Y. *53*. 9.
Vgl. *vasō.yātay-*. — Pü.: *kē ōšān ʿanēt* . . *vašān pa kāmak kēnēnēt*.

g. *vasō.xšayąs* Y. *43*. 1: lies *vasō xš*°. — *vasa.xšayąs* Y. *21*. 3 ist eine ungeschickte Umsetzung ins jAw.

• j. **vasō.yātay-** f. 'Gehen nach Belieben sva. Freiheit der Bewegung': *fərā manyaṯibyō rāərəhē* °*yāitīm vasō.šəitīm* Y. *12*. 3.
Zum V. *yā-*; ai. °*yātay-* f. — Pü.: *ō kāmak āyišnān*.

• j. **vasō.šitay-** f. 'Wohnen nach Belieben sva. Freiheit des Wohnens': *fərā manyaṯibyō rāərəhē vasō.yāitīm* °*šəitīm*[1]) Y. *12*. 3.
Pü.: *ō kāmak* +*mānišnān*. — [1]) zSchr. § *268*. 9.

• j., g. **vasō**, g. **vasō** Adv. 'nach Gefallen, nach Wunsch, beliebig, wie einer will': °*sō pasčaēta mazdayasna vīmāδasčiṯ vīmāδayanta* V. 7. 40; 40², *6*. 2, *8*. 22²; — °*sō pasčaēta fraxštāite aiwi.gāme iϑa hama* V. *15*. 45; *12*. 3³; — *aēša āfš yaoždya bavaiti* °*sō aiwiš.xᵛarəϑa pasubya vīraēibya* V. *6*. 32; 43; — *yā pāpiϑwa* °*sō ačištīe* (sd.) N. *62*. a) in Verbindung mit *xšā(y)*- sva. 'unbeschränkt': °*sasča tū* . . *uštāča xšaēša havanąm dāmanąm* °*sō āpō* °*sō urvarā* °*sō vīspa vohū* Y. *8*. 5; — *uštā ahmāi yahmāi uštā* (Sp. 1382 o.) *kahmāičiṯ* +°*sō* +*xšayąs*[1]) *mazdā dāyāṯ* Y. *43*. 1; — *yadā ašōiš maϑyā* °*sō xšayā* (sd.) Y. *50*. 9; — *yōng daintī nōiṯ ǰyātəuš* (sd.) *xšayamnəng* °*sō* Y. *32*. 15; *31*. 19; — °*sō* +*pasčaēta xšayamna ǰasōiṯ* Vd. *4*; Vyt. *23*.
KompA. (s. auch +*vasasə.xš*°.). — AS. aus **vasah-* n., zum V. *vas-*. — Vgl. *vasah-*. — Pü.: *pa kāmak, kāmak*. — [1]) NA. *vasō.xš*°.

• j. **vasō.gaoyaotay-** Adj. 'des Fluren nach Wunsch sind': *vasō.yānəm* °*yaoitīm* Yt. *10*. 60 (?). Verderbte Stelle.

• j. **vasō.xšaϑra-** Adj. (fem. °*rā-*) 'nach Gefallen schaltend[1]) sva. unbeschränkte Selbständigkeit, Freiheit geniessend, frei, unabhängig': °*rō hyāṯ ašava avasō.xšaϑrō hyāṯ drvā* Y. *8*. 6; — *yō xᵛā aojənha* °*rō ahi haoma* Y. *9*. 25; — *yaϑa gaēϑāhva* °*rō fračarāne* Y. *9*. 17; *57*. 24; — *pasu vīra* °*rō* (NDm.) *fračaraite* (sd.) Yt. *10*. 112; — *yaṯ kərənavąn frašəm* (sd.) *ahūm* . . °*rəm* Yt. *19*. 11; — °*rąm* (ASf.) F. *3* h.
KompE. — Vgl. +*vasasə.xšaϑra-*. — Pü.: *kāmak xᵛatāδ*, Sü.: *kāmarājā*. — [1]) Vgl. zKomp. *xšā(y)*- V. mit *vasō, vasə* (Sp. 1383).

• j. **vasō.yaona-** Adj. (fem. °*nā-*) 'der seine Heimstätte nach Gefallen hat sva. der wo er will sich ein Heim sucht, bereitet': *ābyō daiδhubyō sərišta* (näml. *fravašayō*) *yaϑa* . . *yūžəm yesnyā vahmyā* °*nā fračaraϑwe* Yt. *13*. 34. Verderbt: *fšuyantəm vāstrīm* °*nāi intąm* . . Yt. *10*. 60.

• j. **vasō.yāna-** Adj. 'der nach Wunsch, Gefallen, Gunst empfängt oder erweist': °*nəm vasō.gaoyaoitīm* Yt. *10*. 60 (?). Verderbte Stelle.

• j. *nitəmanąmčiṯ* ˣ**vasō.vatəm** Vyt. *23*.

• p. **vasiy** Adv. 'multum'; 1) 'in grosser Anzahl, viel': *v*° *aniyaščiy naibam* (sd.) *kartam* X. *1*. 3; 7. 3, Bh. *4*. 8; — *kāram* (sd.) *v*° *avāǰaniyāʰ hyaʰ* . . Bh. *1*. 13. a) mit dem V. *bav-*; α) 'zahlreich werden': *utātaiy taumā v*° *biyāʰ* "und dein Geschlecht möge zahlreich werden" Bh. *4*. 10, 16. β) 'überhandnehmen, sich ausbreiten': *pasāvaʰ drauga*ʰ *dahyauvā v*° *abavaʰ* "drauf nahm die Lüge im Land überhand" Bh. *1*. 10. 2) 'in starkem Mass, sehr': *kāraʰ hyaʰ manā avam kāram tyam hamiϑʳiyam ajaⁿ v*° Bh. 2. 7—11⁵, *3*. 3, 9, 10; *1*. 18, 19, *2*. 6, 12, *3*. 1, 6, 7.
Zum V. *vas-*; eig. 'nach Wunsch'; s. BTHL. IF. *1*. 302 und zK. § *214*. 4[1]). — np. *bas*, nbal. *gvas*. — [1]) Anders, mit der Lesung *vasaiy*, FOY KZ. *35*. 21, 24. Falsch FRMÜLLER WZKM. *6*. 357, *7*. 257.

• j. ˣ**vasta** *haϑrąm kaitya vačaˣ* FrW. *9*. 2.

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j. *vasta* Vyt. *26, 40*: lies *vasna*, s. *paurvō.-vasna.*

• j. [1]**vastra-** n. 'Kleid, Gewand, Kleidungsstück': *bawraini °rå vaŋhata arədvī* Yt. *5.* 129; — *spaēta °rå vaŋhaiti spaēta* Yt. *10.* 126; — *ərəzatəm zaranim .. °rāsča kəšå bāmanivå* Yt. *17.* 14; zit. F. *5* (wo *vāstrāṯ vača k°*); — *°rəm .. ubdaēnəm vā īzaēnəm vā* V. *8.* 23; — *srīrəm °rəm stəhrpaēsaŋhəm* Vd. 20; 20; — *yåŋhuyanąm .. °ranąm* Vd. 2; +12; — *haŋhuš x^varəždaheča °raheča* V. 5. 38; — *aēta x^varəždå x^varatu aēta °rå vaŋhatu* V. *3.* 19; — *uvaēm x^varəždmča °rəmča* Y. *55.* 2; 2; — *yūtō x^varəžda yūtō °ra* V. 5. 55; 57, 58, Vyt. *45*; — *x^varəžaēibyō .. °raēibyō .. āstayanta* V. *3.* 18; — *gave x^varəždəm gave °rəm*[1] Y. *10.* 20; — *mā gūš mā °rahe hatō aδāitīm* (sd.) *vaočōiṯ* V. *4.* 46; — *yaṯ masyō aētahmāṯ +°rəm*[2] N. *87*; — (*čvaṯ*) *+nā +nitəma °rahe aiwyāstō ratufriš* "was an Kleidung muss man mindestens anhaben, um *r.* zu sein?" N. *86*; — *+yōi °ra °rəm +aiwyåŋhay ̈inti* N. *93* (?); V. *9.* 32, *18.* 19; — *aspərənō °rahe .. anaspərənō °rahe* N. *91*; *96*[2]; — *maγnō apa.spayaṯ °rå* Yt. *19.* 56; V. *9.* 49, *6.* 27; — *āaṯ .. us tanūm snayaēta us +°rå*[3] V. 5. 54; — *ərīš frasnāiti °ranąm* V. *12.* 2; — *aēta °rå frača kərəntən ničа kanayən* V. 7. 12; — *kaṯ tā °ra yaožda yaṇ aŋhən* V. 7. 11; Vd. *12*, 20; — *yim antarə °rəm frajasāṯ* (sd.) V. *16.* 16; — *spiš* (sd.) .. *yim .. nižgaŋhənti °ra vastrāhva* V. *17.* 3; F. *8.*

KompE.; Ableit. — Zum V. *3vah-*. — ai. *vāstra-* n., mp. *vastr.* — Pü.: *vastrak.* — [1]) GDN. in der NA. vermutet *vāstrəm*, vgl. No. 2. Aber Pü. *vastrak.* — [2]) Hds. *vāstrəm*, aber Pü. *vastrak.* — [3]) Hds. *°rāṯ* (ebenso V. *5.* 56).

• j. [2]**vastra-** n. 'Fresse, Maul, Rachen': *ažōiš višāpahe °rəm* N. *48.*

Idg. **ues-tro-* 'eig. 'womit man isst'; vgl. ahd. *wist*; mir. *feis* 'Essen'[1]). — Pü.: *zafar.* — [1]) Vgl. noch LEUMANN EtWb. 94 No.

• j. **vastran-** n. 'Aufbewahrungsort für Kleider, Kleiderkammer': *spiš* (sd.) .. *yim .. yaom yavō.hva nižgaŋhənti vastra °rāhva* (LP.)[1]) V. *17.* 3.

Ableit. aus [1]*vastra-*, eig. Adj. 'Kleider enthaltend'. Unsicher. — Pü.: *vastr dān.* — [1]) Auffäll. Form; s. zu *spiš-* No.

• j. **vastra'vant-** Adj. 'mit Kleidern versehen': *kō nō .. paiti.zanāṯ gaomata zasta °vata* ".. mit Fleisch und Kleider spendender Hand" Yt. *13.* 50.

ai. *vastravant-* Adj.

• j. ***vastrvi** *āždravana* (sd.) Vd. *12.* Vgl. V. *8.* 23 und BTHL. IF. *11.* 125.

• j., g. **vasna-** m.: s. unter *vašna-*.

• j., g. **vaz-** V. 'fahren'. Praes. 2 *vaza-*, 26 (Pass.) *vazya-*; Perf. 1 *vavaz-*[1]): *vaoz-*; *s*-Aor. 1 *važ-*, *vaš-*[2]). — PPfP. *vašta-*[2]); Inf. *vazaiδyāi*, *vaoze*; Absol. *vazəmnəm*, *vavazānəm.*

1) 'fahren'; 1) trans.; a) von Zugtieren sva. 'ziehen': *sraošəm .. yim .. aurvantō .. vazənti* Y. *57.* 27; Yt. *10.* 68, 47, *17.* 12; — *aurvantō .. vazəmna yim vohūm sraošəm* Y. *57.* 29; — s. noch *°vazāna-*. b) vom Wind: *ažra pasčaēta vazaite vātō .. vārəmča maēγəmča fyaŋhumča avi* ('hin zu ..') *aså* .. Yt. *8.* 33. c) vom Fahrer, sva. 'lenken': *yō +paourvō vāšəm vazāite* Yt. *5.* 11; — s. noch Absol. 2) intrans.; a) von Zugtieren: *ahmya vāše vazånte čaδwārō aurvantō* "an dem Wagen ziehen .." Yt. *10.* 125. b) vom Fahrer; Akt. und Med.: *dahmō .. barəmnō vā vazəmnō vā* ".. reitend oder fahrend" N. *37*; — *tačintō .. barəntō .. vazəntō nōiṯ framanyente* (sd.) "laufend .. reitend .. fahrend .." Yt. *10.* 20; — *fravašayō .. yå aojištå vazəntąm* Yt. *13.* 26; — *ahmya +vāša* (sd.) *vazəmna* (NSf.) Yt. *5.* 11; — *dašinəm hē upa arəδəm vazaite .. sraošō* Yt. *10.* 100; 100, 126[2], 70; — *vīspō hē upa +arəδō vazənti yå āpō* Yt. *10.* 100; — *mižrəm .. yō vīspāhu karšvōhu .. vazaite x^varənō.då* Yt. *10.* 16; 107; — *yaṯ ažra para.ǰasaiti vazəmnō* (näml. *mižrō*) Yt. *10.* 101; 86, *14.* 2; — *nixšata ahmāṯ vazata ātarš* Yt. *10.* 127. c) von Heer und Volk sva. 'einherziehen': *spāδəm .. yō mē paskāṯ vazaite* Yt. *14.* 58; — *ažra pasčaēta vaozirəm* (3PPrPfM.)[3]) *baoδəntō šuδəm* .. "dort werden sie alsdann einherziehen .." Yt. *19.* 69. 2) 'fahren' intrans. von jeder Art gleitender Bewegung wie 'schweben, fliegen (usw.)': *tištrīm .. yō avavaṯ xšvaēwō vazāite avi zrayō .. yaža tiγriš* ".. der so rasch dahinfährt zum See .. wie der Pfeil .." Yt. *8.* 6, 37 (wo *vazaite*); — *tištryō .. raoxšnušva vazəmnō* Yt. *8.* 13, 45; — *ažra pasčaēta vazaite vātō darštš* Yt. *8.* 33; — *avaṯ x^varənō .. yim vazaite*

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maiδim zrayaŋhō vouru.kašahe "jene Herrlichkeit . ., die schwebt inmitten des Sees . ." Yt. 5. 42; — *apaši vazaite aršti.š yąm* . . "zurück fliegt der Speer, den . ." Yt. *10.* 20; — *aršt̆ayasčiṯ* . . *vazəmna hača bāzubyō* Yt. *10.* 39; 39; — *hazaŋrəm išunąm* . . *mainyavasā vazənti* . . *patənti* Yt. *10.* 129; — *vīspəm ā ahmāṯ yaṯ aēm* (näml. *tiγriš*) *paiti.apayaṯ vazəmnō x*ᵛ*anvantəm avi gairīm* Yt. *8.* 38; — *išva.vasma* . . *yaṯčiṯ vazaite hvastəm* Yt. *14.* 20; — *mərəγahe* . . *yō vazaite zaršayamnō* (sd.) Yt. *14.* 20; — *pāurvō* . . *yaṯ dim usča uzdvąnayaṯ* (sd.) . . *ϑraēṯaonō* . . *hō avaϑa* (sd.) *vazata* . . +*paitiša nmānəm* Yt. 5. 61 f.; — *rənǰyō* +*vazainte maδō* (Sp. 1113 u.) Y. *10.* 19. 3) 'etwas Jemandem (Dat.) zuführen, darbringen': *zaoϑrā* . . *yā māvōya pasča vazənti* (Pass.)[4] ". . die mir . . zugeführt werden" Yt. 5. 95. 4) 'etwas bei sich führen, zu eigen haben': *yim* (näml. *aməm*?) *vašānte*[5] *ahurāŋhō vašānte*[2] . . *təm vašata*[5] *kava usa yim aspō arša baraiti* Yt. *14.* 39. 5) 1) trans. 'etwas vorwärts bringen, fördern', 2) intrans. (auch im Pass.) 'es vorwärts bringen, vorwärts kommen'; zu 1: *hō daēnąm māzdayasnīm fravāza* (sd.) *vazaite* V. *3.* 31; — *yō nōiṯ* . . *mayā vaoze* (3SPfM.)[6] P. *48* (?). zu 2: *nōiṯ hāu ās vaoze* (Inf., sd.) . . *nōiṯ ahmāṯ vašata*[5] P. *48*; — *yaṯ* . . *vaštāŋhō ahmya* (Sp. 298 u.) *nōiṯ vazyānte ǰatāŋhō ahmya nōiṯ ǰanyānte* "wenn . . wenn die erfolgreichen nicht weiter (zum endgiltigen Sieg) kommen, die geschlagenen keine (endgiltige) Niederlage erleiden" Yt. *14.* 43[7]. 6) 'uxorem ducere, zur Frau nehmen': *sāx*ᵛ*ənī vazyamnābyō*[8] *kainibyō mraomī xšmaibyāčā vadəmnō* (sd.) Y. *53.* 5.

mit *aiwi* intrans. 'herzufahren, gefahren kommen': *yaϑa avaṯ hvarəxšaēṯəm tarasča haraṃ* . . *frača āiti aiwiča vazaite* Yt. *10.* 118.

mit *avi* trans. 'hinführen zu —' (Akk.): *āpəm* . . *avi nasūm vazāhi tūm yō ahurō* ". . das Wasser . . führst du es hin zum Leichnam . ." V. 5. 16; — *avi nasūm vazāmi* (näml. *āpəm*) V. 5. 18.

mit *avi* und *us* intrans. 'auf und hinzufliegen': *vayō vā hē kərəfš.x*ᵛ*arō avi uzvazaite* (statt Plur.) FrW. *11.*

mit *avi* und *ham* intrans. 'sich in der Fahrt vereinigen mit —, einmünden in —' (Akk.): *avi təm avi hantačaiti* (sd.) *avi təm avi ham.vazaite x*ᵛ*āstrača* . . Yt. *19.* 67.

mit *ā*[9] intrans. 'herzufahren, herzugefahren kommen zu —' (Akk.): *sraošəm* . . *yō* . . *imaṯ karšvarə avazāite*[9] Y. 57. 31.

mit *ā* und *us* intrans. 'auffliegen hin zu —' (Akk.): *ā taṯ mərəγəm uzvazaite hača* . . V. 5. 1[2].

mit *upa* 1) intrans.; 1) 'hinzu, herzugefahren kommen': *fravašayō* . . *yā maδəmənčiṯ myezdinąm* . . *upavazənte* ". . die mittenhinein unter die Opferer gefahren kommen" Yt. *13.* 64; — *para āiδi upa.vazaŋuha*[10] *avi nmānəm* +*airyamanāi* V. 22. 7; — *upa.vazata*[10] *avi nmānəm* V. 22. 13; Yt. *10.* 127. 2) 'hinfliegen, hingeflogen kommen zu —' (Akk.): *mərəγəm* . . *upa tąm vanąm vazaite* V. 5. 1. 2) trans. 'hinzuführen zu —' (Akk.): *āpəm* . . *upa daxməm vazāhi* V. 5. 16; 16; — *āpəm* . . *upa daxməm vazāmi* V. 5. 18; 18.

mit *us* trans. 1) 'nach oben führen, treiben' (ohne Obj.): *āfš uzvazaiti*[11] *āfš nivazaiti*[11] *āfš paiti.raččayeiti* "das Wasser treibt (den Leichnam) nach oben . . treibt (ihn) den Fluss hinunter, . . lässt (ihn an seichter Stelle) liegen" V. 5. 8. 2) 'herausführen, -holen, befreien aus —': *yō hīm* (näml. *daēnąm*) . . *uzvažaṯ hača hinūiwyō* (sd.) Yt. *13.* 100.

mit *paiti*: s. Inf.

mit *para* intrans. 'davon-, wegfliegen': *para kamərəδā vazaite miϑrō.drująm* Yt. *10.* 37.

mit *frā* intrans. 1) 'vorwärts, heranfahren, hingefahren kommen'; vom Fahrer: *fravazaite miϑrō* . . *vāšəm srīrəm vavazānəm* (sd.) Yt. *10.* 124; — *yaṯ miϑrō fravazaite avi haēnayā* Yt. *10.* 48; 99; — *miϑrəm* . . *yō vāša* . . *fravazaite hača karšvarə yaṯ arəzahi upa karšvarə yaṯ x*ᵛ*aniraϑəm* Yt. *10.* 67; 133; — *ϑwāšəm paskāṯ fravazənte* (näml. *fravašayō*) Yt. *13.* 39; — *fravašayō* . . *rənǰištā fravazəmnanąm* Yt. *13.* 26. 2) 'vorwärts, dahinfahren, schweben, fliegen': *frā pourvō vātąm vazaiti* Yt. *8.* 33; — *tištrīm* . . *yō* . . *fravazāite* . . Yt. *8.* 35; — *āaṯ tē* (näml. *stārō*) *nūrąm fravazənti* Yt. *13.* 58; — *vayačibya* . . *yō parənīnō fravazānte* (statt Du.) Yt. *10.* 119. 3) 'sich dran machen

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etwas zu tun' (Inf.): *yaṯ aēte yōi mazdayasna bažšazāi* (sd.) *fravažānte* V. 7. 36.

mit *nī* 'nach unten führen, treiben' (ohne Obj.): *āfš uzvazaiti* (sd.) .. *nivazaiti* V. 5. 8.

ai. *váhati, uhyáte* (Praes. 27, Pass.), *ūhé, vakṣat*; *uḍháḥ, váhadhyai*; mp. *vazītan* 'dahinfahren', np. *vazīdan* 'wehen', afγ. *vaṭal* 'fliegen' (Praes. *vuzī*), sbal. *gvazag*, ZDg. *vaštmūn* 'laufen'. — Pü.: *vazītan, vazēnītan*; s. noch No. 6 ff. — 1) Nur im Absol. — 2) § *53* II; s. dagegen ai. *ūḍháḥ*. — 3) § *121* g. Wertlos WILHELM Mus. *3*. 600. — 4) Statt *vazinti*, zu § *325* No. S. *hindav-* No. 1. — 5) Them. — 6) Pü.: *vazēnēt*; s. zu *vaoze* Inf. — 7) Es handelt sich um einen Kampf, bei dem die Entscheidung nicht fallen will. Anders GDN. 3Yt. 81, DST. ZA. *3*. 572. Npü. (für *vaštānhō*): *mī gardad*. — 8) Pü.: n ap an (MILLS: *vazišn*), Sü.: *svāmikāminī*. — 9) Unsicher; vll. haplol. für **avavaz**. — 10) Fehlt in Pü. — 11) Pü. erl.: *buland ō sar .. frōt ō bun*.

• j. *vaza-* Adj. 1) 'fahrend, lenkend' (vom Fahrer). 2) 'wegführend, raubend'.

KompA. (*vazō.°*); s. dazu unter *barō.zaoϑrā-*.

• j. **vazaγa-** m., **vazaγā-** f. 'Frosch; Froschweibchen'; ein *daēvi*sches Tier, von dem zwei Arten geschieden werden, Land- und Wasserfrösche: *°γanąm dāδmainyanąm* (sd.) .. *°γanąm upāpanąm* (sd.) V. *14*. 5; *18*. 73; — *°γačiṯ* (statt NSm.) *viš.huškō tarō yārə mərətō* "ein vertrockneter über ein Jahr toter Frosch" V. 5. 36; — *jąϑwō.tara .. yaϑa vā °γąm* (statt NSf.) *hazaərō.hunąm āpəm frapataiti* "todeswürdiger als das .. Froschweibchen, wenn es sich ins Wasser stürzt" V. *18*. 65.

mp. (Pü.), np. *vazaγ*.

• j. **vazaiδyāi** Inf. 'hinzufliessen zu —' (Akk.): *təm*[1] *āfš paurva v° pasča vītaxti vafrahe* "darauf[1] soll dann bei der Schneeschmelze Wasser in Massen fliessen" V. 2. 24.

mit *paiti* 'zurück-, nach Hause schleifen': *yaṯ janāni hitāspəm raiϑe +paiti.v°*[2] "dass ich den *H.* erschlage, um ihn am Wagen nach Hause zu schleifen" Yt. *15*. 28[3].

Zum V. *vaz-*. — ai. *váhadhyai*. — Pü.: *pēš hać āp apē tačišnīh*. — 1) ASn., näml. *vāstrəm* 'Weide'. — 2) NA. trennt. — 3) Vgl. Il. *X* 395 ff.

• j. **vazant-** Adj., PPA.: s. *vaz-*.

KompE.

• p. **+vazarka-** Adj. (fem. *°kā-*) 'gross': *xšāyaϑiyaʰ ahyāyā būmiyā °kāyā* (GSf.) D. *6*. 2, H. *1*. 2; — *xšaϑʳam tyam °kam* D. *17*. 2; — *xšāyaϑiyaʰ °kaʰ* "ὁ μέγας βασιλεύς" Bh. *1*. 1, D. *1, 2, 5*. 1, *6*. 2, *12, 16, 19*, X. *1*. 2, 2. 3, *3*. 3, *4*. 3, *5, 8*, Am. *1, 2, 3*, Ao. *1*. 2, *2*; — *bagaʰ °kaʰ aʰuraʰmazdā* D. *6*. 1, *7*. 1, X. *1*. 1, *6*. 1, Ao. *1*. 1; — *aʰuraʰmazdā °kaʰ* D. *4*. 1.

Aus iran. **ṷazṛ̥ka-*, Ableit. aus **ṷazar-* n., vgl. *vazārət-* Adj., eig. also 'mächtig'. zF. s. ai. *ambhṛṇá-* und *ogaṇá-* bei JOHANSSON IF. *3*. 239, 241; s. jetzt auch FOY KZ. *37*. 537. Die übliche Ableitung aus *vazra-* m. 'Keule' (zuletzt bei FOY KZ. *35*. 25, FRMÜLLER WZKM. *11*. 201) ist aus Gründen der Laut- und Bedeutungslehre gleich unstatthaft.[1] — np. *buzurg* (wozu HBM. PSt. 29); vgl. *Ταυροξάρκης*, KEIPER Perser 107; zuletzt KZ. *37*. 537. — 1) Ein phantastischer Einfall dazu BB. *26*. 105.

• j. *vazah-* n. 1) 'Vorwärtsbringen, Fördern'. 2) 'Gleiten, Fliessen'.

KompE. — Zum V. *vaz-*. — Vgl. *važāspa-* und *°vāzah-*.

• j. **vazārət-** Adj. (auch fem.) 'mit Energie, Kraft, Macht sich aufmachend': *fravašayō .. yā °tō* (NPf.) Yt. *13*. 23.

Komp.: **vaza-* m. (vgl. ai. *vāja-* m., wozu OLDENBERG ZDMG. *50*. 443, UHLENBECK WGSpr. 171; s. auch ap. *+vazarka-* Adj.)+ **arət-*.

• j. **vazəmna-** Adj. (fem. *°nā-*), PPM.: s. *vaz-*. *vazəmnəm* als Absol. sbes.

KompA., E.

• j. **vazəmnəm** Absol.[1] 'beim Fahren', intrans.: *yaṯ aēte yōi mazdayasna pāδa ayantəm* (sd.) *vā .. vaz° vā .. frajasąn* V. *6*. 26; *8*. 73.

Zum V. *vaz-*. — Pü.: *ka .. vazānd* (3 Plur.), *ka .. vazān .. rasānd*. — 1) BTHL. IF. *12*. 145.

• j. **vazəmnō.arštay-** m. 'fliegende Lanze': *kō paoiryō .. °ti* (AP.)[1] *dārayaṯ .. tanaoṯ hača mašyehe* V. *20*. 1.

Ungewöhnliche Komp.; unsicher. — Pü.: *vazān aštr* (s. *¹arštay-* No. 2). — 1) S. *garay-* No. 5.

• j. **vazō.vąϑwya-**[1] Adj. 'wegführend, raubend was zur Heerde gehört' (?): *gaδahe °yehe ṯbažšō* Yt. *11*. 5.

Pü.: *ramak vēnītār* (?)[2], mit undeutl. Erl.[3]. — 1) Die Lesung des 2. Glieds ist unsicher. F I hat *vāiϑrahe*; richtig vll. *vāϑrahe*, zu *vāϑra-* n. 'Besitz, Schatz', zum V. *²van-*; s. No. 3. — 2) Ob *vānītār*? Oder *vindītār*? — 3) Sie scheint *yāt* (für *vāϑra°*) zu enthalten, s. *¹yāta-*.

• j. **+vazō.raϑa-**[1] Adj. 'den Wagen lenkend, im Wagen fahrend': *+barō.aspō*

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+°ð̊ "auf dem Ross reitend, im Wagen fahrend" N. *37*.

Pü.: fehlt; die Stelle ist Glosse zu *barəmnō vā vazəmnō vā*. — [1]) Hds. getrennt.

• j. **vazī-** fem. Adj. 'säugend', von der Kuh[1]): *gūuš paiti azyå* (sd.) .. *gūuš paiti fravaityå* (sd.) *vazsōsčа* .. *yaožda*ð̊ *gūuš paiti* °*zyå* V. *9*. 37 f.

Et.? — Pü.: transskr. — [1]) Anders GDN. KZ. *27*. 254, DST. ZA. *2*. 168.

• j. [1]*vazdah-* n. 'Beständigkeit; Ausdauer'.

KompE. — Vgl. [2]*vazdah-* und *vazdvar-* (sd. zEt.).

• g. [2]**vazdah-** Adj. 'beständig': °*dənhā* +*avōm īrā* (sd.) Y. *49*. 10.

Vgl. [1]*vazdah-* und *vazdvar-* (sd. zEt.). — Pü.: *vāzēnīt*; s. zu *īra-* No. 2.

• j. *vazdng[1]) N. *56*.

Pü.: fehlt. — [1]) Wohl **vazdōng*.

• j., g. **vazdvar-** n. 'Beständigkeit'; a) sva. 'Ausdauer': *tanvō vīspayå drvatātəm tanvō vīspayå* °*varə* Yt. *14*. 29; — *tanvō* °*varə* .. *tanvō vərə*ð̊*rəm* Y. *68*. 11. b) sva. 'ununterbrochene Dauer': *disyāṯ ahmāi naire avaṯ mižd*ə*m* .. °*varə vahištahe ərəhūš* V. *9*. 44; — *mazdå dadāṯ ahurō haurvatō amərətātasčа* .. *ašahyāčа* .. *xšə*ð̊*rahyā sarō vərəhūš* °*varō*[1]) *manənhō yō* .. "*MAh.* wird .. die beständige Gemeinschaft[1]) mit *H.* und *Am.* und mit *Aša*, mit *Xš.*, mit *VM.* dem gewähren, der .." Y. *31*. 21.

Et.? DST. ZA. *1*. 233, *2*. 169 (s. auch *3*. 110) vergleicht afγ. *vāzda* 'Fett'; vgl. Sü. Ohne Wert GDN. 3Yt. 119. — Vgl. [2]*vazdah-*. — Pü.: *vazdvarīh*, (zu V. *9*): *vazdvar*, erl.: *nēwakīh*, Sü.: *pīvaratvam*. — [1]) *sarō v*° eig. 'die Beständigkeit der Gemeinschaft'.

• j. **vazya-** n. 'Last, Tracht': *baēvarə* °*yanəm azsmanəm* V. *14*. 2, 3; — *azsmanəmčiṯ* .. °*yāiš*[1]) *stāišča staoyōbīš ratūuš nmānəm frānašayata* "Trachten und noch grössere Massen von Brennholz sollt ihr zum Haus des *R.* herzubringen" A. *3*. 5.

KompA. — Zum V. *vaz-*. — ai. *vahyá-* n. 'Tragsessel'; vgl. PDs. *vez* 'Ladung, Last', woss. *wäs* 'Schwere'. — Pü.: *puštak*, Sü.: *bhārakam*. — [1]) Instr. als Obj.

• j. **vazyamna-** Adj. (fem. °*nā-*), PPM.: s. *vaz-* 6.

• j. **vazyəstra-** Adj. 'der Tracht, Last (näml. des Reiters) sich widersetzend', von Rossen[1]): *aspačiṯ yōi mi*ð̊*rō.drujəm* °*ra* (NP.) *bavainti* "und die Rosse .. widersetzen sich der Last" Yt. *10*. 20.

Komp.: *vazya-*+**qstra-*, vgl. *qsta-*. — zEt. s. JN. JAOS. *14*. CXXVI[2]). — [1]) D. h. sie wollen sich die Last des Reiters nicht gefallen lassen und ihn abwerfen. — [2]) Anders jetzt *20*. 54. Aber 1) erwartete ich dann **vazyast*°, 2) muss das Subjekt zu *apayeinti* usw. *mi*ð̊*rō.drujō* sein.

• j. **vazra-** m. 'Keule'; insbes. 'Haukeule'[1]): *yazšəm zayanəm rə*ð̊*īšti* .. ð̊*rityō* °*rō* V. *14*. 9; — °*rō hunivixtō* (sd.) Yt. *13*. 72; *10*. 132; — °*račiṯ* (NP.) .. *hunivixta yōi niγrāire sarahu* Yt. *10*. 40; — *nōiṯ karəta nōiṯ* °*ra* Yt. *1*. 18; — *apayūxtāṯ* (sd.) *paiti* °*rāṯ* V. *18*. 30, 36; — ist *Mi*ð̊*ras* Hauptwaffe[2]): *mi*ð̊*rahe* °*rəm* .. *satafštānəm satō.dārəm fravaēγəm vīrō.nyāñčīm zarōiš* (sd.) *ayənhō frahixtəm amavatō* +*zarənyehe amavastəmənm zayanəm* Yt. *10*. 132; 96, *6*. 5.

ai. *vájra-* m.; np. *gurz*. — Pü.: *vazr*. — [1]) Im Gegens. zu *gaðā-*; sd. — [2]) Wie der *vájraḥ* die des *Indra*.

• j. **vaš-** V. 'sagen', von *ahur*ischen Wesen[1]). Praes. 2 *vaša-*.

Nur Med.: *aēvə*ð̊*a bā* .. *yə*ð̊*a tūm ərəzvō vašənhe* V. *5*. 17; 21.

mit *paiti* 'antworten', es folgt dir. Rede: *paiti ahmāi adavata* .. *ənərō mainyuš* .. *paiti ahmāi avašata* (Augm.) .. *zarə*ð̊*uštrō* V. *19*. 6 f.; 22. 6.

mit *frā* 'anheben zu sprechen': *aδāṯ uiti fravašata vərə*ð̊*raγnō* Yt. *14*. 54; *17*. 18, 21.

Vgl. *aoš-*, mit dem es sich auf einer zweisilbigen Basis zu vereinigen scheint, ar. **aṷaxš(h)-*[2]). — sbal. *gvašag* 'sagen', ZDs. *durū navāš* 'ne mens pas', *bāšī* 'dis' (JA. *9*. 1. 262); BTHL. Stud. *2*. 22. — Pü.: *guftan*. — [1]) Im Gegens. zu *dav-*, s. V. *19*. 6, 7. — [2]) GDN.s Fassung von *aošete* V. *18*. 26 in SPreussAW. *19*. 426 – vgl. IF. *7*. 228 – passt schon für V. *18*. 51 wenig gut.

• j. **vašan-** m. – ? –, Plur. mit *ašta* Name eines Gebirgs: *ahmaṯ hača garayō fraoxšyən* .. *ašta* °*šanō paurvata* ".. das Gebirg 'die acht *V.*'" Yt. *19*. 3.

• j. *yahmi gaē*ð̊*e kəša* **vašta** *haδa nara*. Yt. *12*. 8: – ? –.

• j. **vašta-** Adj., PPfP.: s. *vaz-* (mit No. 2).

• j. **vaštar-** m. 'Zugtier': *arədvīm* .. *yeδhe čə*ð̊*wārō* °*tāra spaēta vīspa* +*hamagaonāənhō* .. Yt. *5*. 13.

Zum V. *vaz-*; § *53* II. — ai. *vodhár-* m., *úṣṭar-* m. — Vgl. *sāyuṯdrī-* und *vaṯdra-*.

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• j. **+vaštō**[1]) Adv. 'nach Wunsch, wie es gewünscht wird', mit *asti* 'er befindet sich, es geht ihm nach Wunsch': *yaϑa nō ǎnhąm +šātō manǎ v° urvąnō* "auf dass unsere Gedanken froh seien, unsere Seelen sich nach Wunsch befinden" Y *60.* 11[2]).

LS. aus **vaštav-* m., zum V. *vas-*. — Vgl. *ušta.* — Pü.: *čigōn amāk ēm šāt mēnišn kāmak ruwān.* — [1]) So Pt 4; s. auch Pü. NA. hat *vahištō.* — [2]) S. zSt. BTHL. IF. *3.* 19.

• p. ***vašdā** *saka^h* S. *3.*

Jedenfalls EN. Unrichtig geschrieben oder gelesen.

• p. **vašna-**, j., g. **vasna-** m. 'Wille': *yō mōi . . varəšaitī . . hyaṯ °snā fərašδ.təməm* (sd.) Y. *46.* 19; *50.* 11, *34.* 15; — *staota yesnya . . frašəm* (sd.) *°sna ahūm daϑāna* Y. *55.* 6; Yt. *19.* 11, 19; — ‖ *°šnā a^hura^h-mazdāha^h*[1]) *adam xšāyaϑiya^h amiy* "nach dem Willen *AhM.*s bin ich König" Bh. *1.* 5; 6–9[4], 13, 14[2], 18, 19, 2. 1, 6–12, 14, *3.* 1, 3, 6, 7, 9, 10, 14, *4.* 2[2], 6, 8, 9, 12, *5.* 2, 5, D. *4.* 1, *5.* 2, *6*, 3–5, *7*, X. *1.* 3[2], 2. 3, *4.* 3, *7.* 3, Am. *4*, X. *3.* 3 (wo *°šnā a^hura^hya mazdāha^h*); — *°šnā a^hura^h-mazdāha^h manāčā dāraya^hvahauš* D. *4.* 2. [V. *16.* 14 lies: *paurvō.vasna.*]

KompE. — Zum V. *vas-*; § *33.* 1. — arm. *vasn* 'wegen'; ob LW.?, s. IFAnz. *10.* 46. — [1]) Meist an der Spitze des Satzes, zT. in gezwungener Stellung, zB. D. *5.* 2, *6.* 3, Bh. *2. 1* (vor *utā*), *4.* 8 (vor *utā*). Ehrerbietigkeitsstil! S. noch *a^hura^hmazdāh-* No. 1.

• j. **vażāspa-** m. EN. eines Gläubigen: *°pahe ašaonō* Yt. *13.* 102.

Komp.: **vaża-* n. (: **vazah-* = *vaxša-* : *vačah-*; § *53* I. 6)+*aspa-*; eig. 'der Zugrosse hat'.

• g. **važdra-** Adj. 'der vorwärts bringt, fördert', mit Gen. obj. *ašahyā* von den Verbreitern des *Aša*-Glaubens: *aṯ tōng drəgvǎ yōng ašahyā °rōng pāṯ gǎ frōrətōiš* (sd.) Y. *46.* 4.

Zum V. *vaz-*, § *53* I; zSuff. s. WH. Gr.[2] § *1185* c[1]). *važdra-* : ai. *vōḍhar-* = ai. *átra-* : *áttar-*. — Vgl. *ašavǎzah-*. — Pü.: *ōi i ahrākīh varzītār*, erl.: *kē kār u karpak kunēt.* — [1]) Falsch JN. GIrPh. *2.* 635.

• j. **vażədray-** Adj. 'fahrend, einher-, daherfahrend': *tištrīm . . yō vīspāiš naēnižaiti* (sd.) *simǎ apaya °riš uxšyeiti* (Sp. 1338 u.) *vīspǎsə tǎ dāmąn* Yt. *8.* 43.

Zum V. *vaz-*, § *53* I; vgl. zSuff. WH. Gr.[2] § *1185* g.

• j. **[1]vah-** V. 'aufleuchten' von der Morgenröte. Praes. 14 (Inkoh.) *usa-*. — Inf. *°usą.*

'aufleuchten': *aγrąm usaitīm ušǎnəhəm* Yt. *14.* 20.

mit *vī* dnwS.: *vīusaiti +usi.raočaiti bāmya* "aufleuchtet, aufflammt die Morgenröte" V. *19.* 28; zit. (*viusaiti*) F. *8*; — s. noch Inf.

ai. *uccháti* 'illucescit', *vyùcchati.* — Pü. (zu V.): (*pa*) *apē vičašišnīh ka uš rōšnēnēt i bāmīk*, (zu F.): *+vičašišn*; vgl. zu *vyusą.*

• j. **[2]vah-** V. 'weilen'. Praes. 1 *vənha-*.

'weilen, sich aufhalten': *yaṯ ašava para.-iriϑyeiti kva aēṯąm* (sd.) *xšapanəm havō urva +vənhaiti?*[1]) H. 2. 1; — *paoiryąm xšapanəm havō urva vənhaiti hūxte* Vyt. *54.*

ai. *vásati* 'er weilt'. — Pü. (zu H.): *ku . . vičārēt*[2]), erl.: *kuš gās ku.* — [1]) K 20; Ausg. *°te.* — [2]) Vgl. zu *5kar-* No. 4.

• j., g. **[3]vah-** V. 'sich kleiden in –'. Praes. 1 *vah-*, 2 *vənha-*. — Absol. *vənhānəm.*

Mit Akk. 'sich kleiden in –, anziehen, sich umtun; anhaben'; Akt. und Med.: *aēṯǎ vastrǎ vənhatu* V. *3.* 19[1]); — *bawraini vastrǎ vənhata* (3S.) *arədvī* Yt. *5.* 129[1]); — *spaēta vastrǎ vənhaiti spaēta* (sd.) Yt. *10.* 126[1]); — *yō vənhaiti . . aṯ.kəsča frazušō sənhasča . .* N. *92*[2]); *95*; — *+yōi vənhənti kərətīšča paiti.vənhąsča* N. *91*; — *kamnəm* (sd.) *vaste vənhanəm* V. *4.* 49; *+F. *8*[3]); — *anyąmča sutəm vənhānahe* N. *92*(?); — *vənhānō* F. *8*; — *asmanəm . . yim mazdǎ vaste vənhanəm stəhr-paēsənhəm* "den Himmel . ., den *M.* anhat als sein sternengeschmücktes Gewand" Yt. *13.* 3; — *mainyuš spəništō yō xraoždištəng asnō vastē* "der heiligste Geist, der die festesten Himmel als Gewand trägt" Y. *30.* 5. Wertlos: *vənhāna xšaēta raočǎ x^vanvaitīšča vərəzō* Yt. *3.* 1.

mit *nī* 'überziehen, überwerfen': *yezi *uzgərəsnāvayō* (sd.) *+nivənhənti*[4]) *yezi . .* N. *94.*

ai. *váste, vásānaḥ.* — Pü.: *nihuftan*, (zu N. *92* 2.St. und F. *8*): (*pa*) *nihān*, (zu N. *94*): *ōšān kē . . apē drapēnd*[5]). — [1]) Vgl. RV. *9.* 97. 2: *vástrā . . vásānaḥ*; s. No. 2. — [2]) Vgl. RV. *6.* 29. 3: *vásānō átkam.* S. noch Absol. — [3]) Hds. *vaite*, aber Pü. *nihuft* wie zu Y. *30.* 5, V. *4.* 49 für *vastē*; BTHL. IF. *11.* 134. — [4]) Hds. *nivanti*; s. aber Pü. — [5]) Zu ai. *drāpáy-* m. 'Mantel, Kleid'; vgl. auch *drafša-*. Das selbe Verbum findet sich auch N. *92* (fol. *170.* 10).

• p. **+vahauka-**[1]) m. EN. eines Persers:

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ardumaniš nāma[n] *°kahyā puδ*[r]*a*[k] *pārsa*[k] Bh. 4. 18.

Kurzname mit dem Kosesuffix *auka-*; vgl. np. *pusarō* (bei HORN GIrPh. *I* b. 185) und die EN. Σανδώκης, Σανδαύκη und vll. *Dayaukku* – Δηιόκης. — [1]) NA. *vahuk°*. Dass so gelesen werden könne, hat auch HÜSING IrEN. 32 nicht erwiesen; s. dazu auch KZ. 37. 510.

• p. (*vahav-* : *va*[k]*u-*,) j., g. ¹**vanhav-**: *vanhv-*, *vanhu-*, *vohu-* (fem. *vanhvī-*) Adj. 'gut', d. i. so wie etwas oder Jemand entsprechend seiner Bestimmung beschaffen sein soll, 'geeignet, tauglich, günstig, förderlich, genehm, gütig, religiös und moralisch gut'; eine scharfe Scheidung der Bedeutungen ist nicht durchzuführen. A) im **gAw.**; a) von Sachen: *dazнayā °nhuyā uxδā śyaoδanāčā* Y. 53. 1; 37. 5; — *°nhuyā čistōiš* (sd.) *šyaoδanāiš* Y. 48. 5; 36. 4; — — von ¹*manah-*[1]) (Stverz. Sp. 1127 f.): *aṯ hōi °hū sraošō ǰantū manaнhā* Y. 44. 16; — *°нhūš manaнhō šyaoδanā* Y. 34. 10; — *manaнhō* +*°нhūš vīdō* (sd.) Y. 51. 18; — *°нhūš gaēm* (sd.) *manaнhō* Y. 43. 1; usw.; — — von *mainyav-*[1]) (Stverz. Sp. 1136 f.): *°нhūš* +*mainyūš šyaoδanahyā uxδaнyāčā* Y. 45. 8; 48. 8; — +*mainyūš* +*°нhūš .. spəntaнyāčā nərəš šyaoδanā* Y. 34. 2; — — *spəntąm vō ārmaitīm °nuhīm varəmaidī* (sd.) Y. 32. 2; 37. 5, 39. 5; — *vanнūš* (s. b) *x*[v]*aēitūš x*[v]*aēitātā* (sd.) +*°нhūš ašahyā δwā pairiǰasāmaidē* Y. 39. 5; 36. 4; — *yō vərəzənāi °nuhīm dāṯ frasastīm* (sd.) Y. 49. 7; verwendet Yt. 9. 26; — *°nuhīm*[5] .. *ašīm* .. *īšəm* .. *āzūitīm* .. *frasastīm* .. +*pārəndīm* Y. 38. 2[2]); — *yōi zazəntī* (sd.) *°нhāu sravahī* Y. 30. 10; — *hā* .. *anнūš °nuhī vistā* (Sp. 1315 u.) *ākərətiš* Y. 48. 2; — *hanнuš* (sd.) .. *dadāṯ ahurō dazнayāi °nhuyāi* Y. 53. 4; 51. 7; — *ahurəm mazdąm yō* .. *apasčā dāṯ urvarāsčā °nuhīš raočāsčā dāṯ būmīmčā vīspāčā °hū*[3]) Y. 37. 1; — *apasčā vā* .. *avaočāmā vahištā sraēštā avā vō °nuhīš* (VPf.) .. Y. 38. 5; 4; — *aδā mōi sąstā* (sd.) *°hū*[3]) *vāstryā* Y. 29. 1; — *yaδā tū ī* +*ahuramazdā mīnghāčā vaočasčā dāsčā vərəščā yā °hū*[3]) *aδā* .. Y. 39. 4; — *yaδā* .. *aδā haṯ °hū*[3]) *taṯ ǰādū* (sd.) *vərəzyōtūčā īṯ ahmāi fračā vātōyōtū* (sd.) *īṯ aēibyō yōi* .. Y. 35. 6; — *yō* .. *°нhāu*[3]) *vā čōiδaitē* (sd.) *astīm* Y. 33. 2[4]). a) bes. in eschatologischem Sinn: *aēibyō dūirē* (sd.) *°hū as manō* Y. 34. 8[5]); — *kā mō urvā °hū*[3]) +*urvāxšaṯ* +*āgəmaṯ.tā* (sd.) Y. 44. 8; — *dasvā* .. *°нhuyā* (ISf.)[6]) *zavō ādā* (sd.) Y. 33. 12; — *°нhuyā* +*fsəratvō* (sd.) Y. 39. 5; 37. 5; — von *ašay-*: *akēm akāi °nuhīm ašīm* (Sp. 242 o.) *vanнaovē* (s. b) Y. 43. 5; 51. 21, 38. 2; — *maibyō zbayā ašəm °нhuyā ašī* +*gaṯ.tē* (sd.) Y. 51. 10; — von *xšaδra-* (Sp. 544 o.): *°hū xšaδrəm vairīm* .. +*vīdīšəmnāi* (Sp. 722 u.) .. *ašā antarə.čaraitī* Y. 51. 1; 31. 22; — *°hū xšaδrəm tōi* +*ahura.mazdā* .. *apaēmā vīspāi yavē* Y. 41. 2; — *kā tōi °нhūš xšaδrahyā mazdā īštiš* (sd.) .. *maibyō* Y. 48. 8; — Abl. mit Kompar. *vahyah-* (sd.): *yō vahyō °нhūš dazdē yasčā hōi vārāi rādaṯ* (sd.) *ahurō* .. *aṯ ahmāi akāṯ ašyō yō* .. Y. 51. 6; 43. 3. α) Neutr. als Subst. 'Gutheben, Lohn', von dem, was den Menschen nach der Abwägung seiner Taten erwartet: *°нhāu*[7]) *vīdātā* (sd.) *rąnayā* Y. 31. 19; — *tā dā* .. *°нhāu*[7]) *vīdāitīm* (sd.) *rānōibyā* Y. 47. 6; — *fərašaoštrāi urvāzištąm* (sd.) *ašahyā dā sarəm* .. *ahurā maibyāčā yąm* (Sp. 1264 o.) *°нhāu*[8]) *δwahmī ā xšaδrōi* Y. 49. 8. b) von Personen, uzw. a) von Menschen: *°нhūš x*[v]*aēitūš x*[v]*aēitātā* (sd.) .. *δwā pairiǰasāmaidē* Y. 39. 5; — *akēm akāi vanнuhīm* (s. a) *ašīm °нhaovē* Y. 43. 5; — s. noch ¹*manah-* I A (Sp. 1128)[1]) und *mainyav-* I I A (Sp. 1136 o.)[1]). b) von Gottheiten: +*āaṯ īδā yazamaidē °нhūščā īṯ °nuhīščā īṯ spəntīng amərəšīng* Y. 39. 3; — *°nuhī* (ISf.) *ādā gaidī mōi ā mōi arapā* (sd.) Y. 49. 1; — *upā.ǰimən* (sd.) *haurvātā amərətātā °нhūš* +*mainyūš* (Sp. 1137 u.)[1]) *šyaoδanāiš* Y. 45. 5; — *ašəm* .. *vahištəm* .. *°hučā xšaδrəm* (Sp. 545 m.) Y. 37. 4 f.; 35. 10; — bes. mit ¹*manah-* (Stverz., Sp. 1129 ff.)[1]): *kastē °hū* (als Vok.) *manaнhā yō* .. Y. 29. 7; usw. B) im j**Aw.** (unvollständig); a) von Sachen; die göttlich verehrten Begriffe sind, soweit sie nicht ausgesprochen persönlich gedacht erscheinen, hier mit aufgeführt: *°nuhi dazнa* (Stverz., Sp. 664 m., u.) *māzdayasniš* Yt. 13. 94; usw.; — *čistīm* (Stverz., Sp. 598 m.) *°nuhīm* Vr. 4. 1; usw.; — *dahmąm °nuhīm āfritīm* (Stverz., Sp. 330 u.) Y. 7. 26; P. 32 (*°nhi*), 33 (*°нhīm*); usw.; — *[x]ərδō* (sd.) *°нhuyā* +*rasąstātō* (sd.) *°нhuyā* Y. 1. 14; — *saokąm* (Stverz.) *°nuhīm* S. 2. 3; usw.; — *rātayā* (Stverz.) *°нhuyā* S. 1. 5; usw.; — *dahmayā °нhuyā anādruxtōiš* (sd.) Y. 70. 3; — *hauča*

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.. °*hu manō* (Stverz., Sp. 1129 o., u.) *ǰāgərə-buštarō* (sd.) *ərəhaṭ* V. *4.* 48; usw.; — °*nəhūš manənhō* .. °*nəhūš uxδahe* .. °*nəhūš šyaoδnahe zaoδrābyō* Any. 2; — °*hu* .. *hvarštəm šyaoδnəm vərəzimnəm* V. *3.* 42; — *dāhīm ašahe* °*nəhūš* Yt. *13.* 77; 147, Y. *15.* 1, *35.* 1; — *nəmō* °*hu nəmō vahištəm* Yt. *11.* 1; 2, Vr. *21.* 3; — *yaδa* .. *amšā spənta* .. *paitišəṇ* °*nəhūš yasnəṇsča vahməṇsča* °*hū* (ADm.)[9] *yasnəmča vahməmča* Y. *60.* 6; *23.* 3, +N. *48*[10]; — *zazə* (sd.) *buye* °*nəhāuča mižde* °*nəhāuča sravahe* A. *1.* 11; — *yā mē varəzānāi* °*nuhīm dāṭ frasastīm* Yt. *9.* 26; s. Sp. 1395 m.; — *yeńhe* °*hu haosravənhəm* °*nuhi kərəfš* °*nuhi frasasti* Yt. *10.* 60 (?); — °*nuhīmča drvatātəm* Vr. *4.* 1; — °*hu x*ᵛ*arənō mazdadātəm* Yt. *14.* 2; *13.* 24, 41; — *aši dāδre* °*hūm* (ASm. statt n.) *x*ᵛ*arənō* Yt. *17.* 6; — *yūžəm* °*nuhi* (ADn.)[11] *nisrinaota vərəδraγnəmča* .. *vanaintīmča uparatātəm* Yt. *13.* 34; — *āsnayāsča paiti* °*nəhuyā frazantōiš* Yt. *13.* 134; — *haδa sūrayā* °*nəhuyā frašōkərətōiṭ* Y. *62.* 3; Yt. *13.* 58; — *vīspe tē* .. °*nuhīš* (IIIP. als APn.) *dāmaṇ ašaonīš yazamaide yāiš dadāδa pouruča* °*huča* Y. *71.* 10; — *ahurəm mazdaṇ* .. *dātārəm* °*hunəṇ dāmanəṇ* Y. *16.* 1; — *yaδa dāmaṇ daδaṭ ahurō mazdā pouruča* °*huča* .. *srīrača* .. Yt. *19.* 10; — *nəmō urvaire* °*nuhi* (VSf.) V. *19.* 18; Vyt. 22, N. *71*, *97*; — *nəmō haomāi* °*nəhuš haomō* .. °*nəhuš dātō baēšazyō* Y. *9.* 16; *10.* 17; — *tarō* °*nuhīm vītanuhaitīm* Yt. 5. 77, 78; — *airyene* +*vaēǰahe* °*nəhuyā dāityayā* (Stverz., Sp. 730 o.) V. 2. 20; usw.; — sehr häufig von *āp-* Plur. 'Wasser': *kaδa zaota āpō* °*nuhīš yazāite* Y. *65.* 9; *16.* 4, *68.* 10, 12, V. *18.* 9, *19.* 2, S. 2. 10, G. *4.* 8, H. 2. 13; — *āpō* °*nuhīš vahištā* Y. 2. 12, *65.* 7, *68.* 7; Vyt. *3* (?); — *aiwyō* °*nuhibyō haomə āvaēδayamahī* Vr. *11.* 1; Y. *1.* 12, *3.* 3, 22. 2², V. *12.* 2, *14.* 4, *18.* 70, FrW. *7.* 1, N. 7 (°*nhibyō*); — *sraošō ižā astū apəṇ* °*nuhīnəṇ yasnāi vanhuš* °*nuhīnəṇ* Y. *56.* 3; 2, 3, Y. *3.* 3, *62.* 11, *68.* 7, *70.* 6, Vr. *21.* 1, Ny. *4.* o, N. *48*; — *avi ārəhəṇčiṭ yā* °*nuhīš yā āpō yāsča urvarā yāsča* .. *fravašayō yasnəm gərδmahi* Vr. *21.* 1; Yt. *13.* 147. a) bes. in eschatologischem Sinn: °*nəhuyāsčā ašciš* (Stverz., Sp. 242 o.) *yā nə āraē*(sd.)*čā* .. *ašanhāxš* Y. *56.* 3; usw.; — °*nuhīsča aδā* (Stverz. Sp. 230 f.) Y. 52. 3; usw.; — *yəṇ ašava* °*nuhīm ašayəṇ* (sd.) *vaδa* Vr. 22. 2; — °*hu xšaδrəm yazamaide* Vr. *20.* 1. aa) Neutr. als Subst. 'das Gute; Gut': *ašəm* (Sp. 235 u.) °*hū vahištəm asti* Y. *27.* 14; *20.* 1², Vyt. *30*; — *būmīmčā vīspāčā* °*hū yazamaidē* Y. *42.* 3; *12.* 1, 9; — *vīspaēšu* °*nəhušu vīspaēšuča ašō.čiδraēšu* (Stverz., Sp. 240 m.) Yt. *11.* 3; usw.; — *ahurəm* .. *taršvānəhəm vīspa* °*hu* Y. *70.* 1; — *azəm yō ahurō mazdā yō dāta* °*nəhvəṇ* (GP.) V. 22. 1; — +*dātarə* +°*nəhvəṇ* (Sp. 727 u.) *ahura mazda* V. *19.* 17; verwendet Vyt. 20; — *amšačibyō spəntačibyō* .. *yōi* °*hunəṇ dātārō* Vr. *11.* 12; Y. *65.* 12; — *tāča* °*hū yazamaide yā antarə.stā* Yt. *13.* 153; F. *8*; — *vīspe āfrīnāmi kə*(?) *asti* °*hu ašava antarə zəṇ asmanəmča* Y. *68.* 15; — *haoməm* .. *nipātārəm* (sd.) °*hu baire* Yt. *14.* 57; — *paoiryāi* °*hu mamnānāi* °*hu vaokuše* °*hu vāvərəzuše* Yt. *13.* 88; — *avaṭ* ˣ*vohvaršte nəma ahmi yaṭ* °*hū vərəzyāmi* Yt. *15.* 44; — *nazənaēstārō* (sd.) *yaδanā* °*hunəṇ mahī* Y. *35.* 2; — *aibiš* (sd.) *taṭ* °*nəhūš* +*aiwišōiδni* V. *3.* 24; 24; — *yaēšəṇ dim frāyō* (sd.) °*hunəṇ* V. *3.* 29; — °*nəhuča* +*vaiδhāsča āfrīnāmi vīspayā ašaonō stōiš* Y. 52. 1; — °*nəhu tū* (Sp. 654 m.) *tē* °*nəhaoṭ vanhō buyāṭ* Y. *59.* 30; — *ǰamyāṭ vō* °*nəhaoṭ vanhō mā vō ǰamyāṭ akāṭ ašō* Y. *59.* 30. b) von Personen; uzw. a) von Menschen: *paoiryəṇ ṭkaēšō yazamaide* .. +°*nəhuš* (AP.) *vanhušānō* (sd.) Yt. *13.* 151; — °*nuhīm āzātəṇ hutaosəṇ* Yt. *9.* 26; — *yazāi miδrəm spitama* °*nəhuš taxməm mainyaom* Yt. *10.* 140 (?); — s. noch [1]*manah-* II A (Sp. 1129 u.). b) von Gottheiten: *amšā spəntā* .. *δrāzdūm nō* °*nəhavō* (VPm.) *δrāzdūm nō* °*nuhīš* (VPf.) Y. *58.* 5; — *amšō spəntō* °*nəhūš* .. *āzbaya* Vr. *6.* 1; — *amšanəṇčā spəntanəṇ* .. °*hunəṇ* Y. *56.* 3; — *amšačibyō spəntačibyō yōi* °*hu*[12] *yōi vohunəṇ* (s. a) *dātārō* Vr. *11.* 12; — *amšā spənta* .. °*nəhavasča* °*nuhīsča* Y. *8.* 3; *65.* 12; — *vīspā* °*nəhavō* (als AP.) .. *vīspā* °*nuhīš yazamaide* .. *mainyavača yazata* .. Y. *16.* 9; — *haδra* °*nəhubyō yazatačibyō* Vr. *8.* 1; — *ahurāi mazdāi* °*nəhavē vohumaitē vīspā vohū* (s. a) *činahmī* Y. *12.* 1; V. *19.* 11; — *dazdi mē* °*nuhi srište drvāspe taṭ āyaptəm yaṭ* .. Yt. *9.* 4; — *dazdi mē* °*nuhi srište arədvī* .. *yaδa* .. Yt. 5. 18; 130, 131; — *spəntəṇ* °*nuhīm ārmaitīm yaza-*

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maide Y. *16.* 3, Vr. *19.* 1, S. 2. 5; Y. *12.* 2; Vyt. *50*, S. *1.* 5; — *brāta tē* (näml. *ašōiš*) *yō* °*nhuš sraošō* Yt. *17.* 16; Y. 27. 6, *56.* 3[2], Vr. *12.* 1; — *yim* °*hūm sraošəm* Y. *57.* 29; — *imaṯ vō* .. *ǰaiδyemi* .. *ašāunąm* °*nuhīš fravašayō* Y. *65.* 12; *4.* 6, *16.* 5, Yt. *13.* 30, 34, 46; — *tā* °*nuhīš tā vahištā yazamaide yā* .. *fravašayō* Yt. *13.* 27; — mit Dat. der Person 'benignus': *fravašayō* .. *ačibyō nərəbyō* °*nuhīš yōi* .. Yt. *13.* 30; — insbes. α) mit *ašay-* (Stverz., Sp. 243 o.): *ašiš* °*nuhi yā bərəzaiti* Yt. *17.* 17; usw. β) mit [1]*manah-* (Stverz., Sp. 1132 m.): *iδa asti* °*hu manō mana dąmi* Yt. *1.* 25; usw. [Y. *37.* 4: lies *vīspā.vohū.*]

KompA. (*vaʰu*°, *vanhu*°, *vohu*°), E.; Ableit. (*vah*°, *vohu*°). — Vgl. *vahyah-*, *vahišta-*; *vanhuya*; *vanhvī-*. — ai. *vásav-* Adj. — Pü.: *vēh*, (mehrmals, zB. Y. *35.* 6, *59.* 30 2St.; s. noch No. 8): *vēhī*, (oft, zB. Y. *37.* 1 2St., *12.* 9, *27.* 14, *42.* 3, *70.* 1, V. *3.* 29): *āpāīīh*; s. noch No. 1, 4 ff., 12. — [1]) Pü (für *v*° und *m*°): *vahuman.* — [2]) Oder auch zu **b** b; s. Sp. 1396 m. — [3]) Als neutr. Subst.; vgl. Sp. 1398 o. unter **aa.** — [4]) Pü.: *ō ōi i vēh tan čāšišn*; s. *kaē-* No. 4. Vgl. No. 7 f. — [5]) Pü.: s. unter [2]*manah-*. — [6]) Pü.: *vahuman.* — [7]) Pü.: *vičārišn*; vgl. No. 4, 8. — [8]) Pü: *vēhīh.* — [9]) Das den beiden singularischen mask. Substantiven *yasna-* und *vahma-* gemeinsame Attribut steht im Dual des selben Geschlechts; s. No. 11 und *ta-* No. 5. GDN. in der NA. zSt. will den Text verballhornen. — [10]) Hds. *vanhāuš* statt °*nhūš*; ebenso FrW. *7.* 2. — [11]) Als gemeinsames Attribut zu einem neutralen und einem femininen Substantiv im Singular; s. No. 9. Die Form (s. ai. *urví*) ist § *212* und *407* zu ergänzen. S. auch [+]*parəsvi*, Sp. 877 m. — [12]) Man erwartete NPm.; Pü.: *kē vēh hēnd.*

• j., g. [1]**vahišta-** Adj. (fem. °*tā-*) 'der beste', als Superl. zu [1]*vanhav-* in all dessen Bedeutungen; A) im **gAw.**; a) von Sachen: *ahurahyā* .. *yasnəmčā vahməmčā* °*təm amōhmaidī* Y. *35.* 7; — *ahyā xratū frō mā sāstū* °*tā* Y. *45.* 6; — *hyaṯ* .. *daxšaṯ ušyāi* (sd.) [+]*tūšnā.maitiš* °*tā* Y. *43.* 15[1]); — *mazdā aṯ mōi* °*tā sravāsčā šyaoδanāčā vaočā* Y. *34.* 15; — *taṯ vərəzyeidyāi hyaṯ mōi mraotā* (sd.) °*təm* Y. *43.* 11; — [+]*vīdīšəmnāi* (Sp. 722 u.) *īšāčīṯ* .. *šyaoδanāiš* .. °*təm* Y. *51.* 1; *47.* 2; — *yā rānhayən* (sd.) *sravanhā* °*tāṯ šyaoδanāṯ marətānō* Y. *32.* 12; — *adāiš* (Sp. 321 o.) *tāiš šyaoδanāiš yāiš* °*tāiš* Y. *35.* 4; — *yōi* °*tāṯ* [+]*ašaonō* .. *rārəšyąn* (sd.) *mananhō* Y. *32.* 11; — °*tāčā mananhā hačā ašāṯ šyaoδanāčā vačanhačā* Y. *47.* 1; *32.* 6; — *xᵛāδrā* .. *yā dārayaṯ* °*təm manō* (Sp. 1128 o.) Y. *31.* 7. α) mit Dat. oder Gen. 'für —': *aguštā* (sd.) *vačā sānghāmahī ačibyō* .. *aṯčīṯ ačibyō* °*tā* ".. Worte .. denen sehr genehm .." Y. *31.* 1; — *sraotā* [+]*gūš.āiš* °*tā* .. *āvarənā vīčiδahyā* (sd.) Y. *30.* 2[2]); — *aṯ fravaxšyā anhūš ahyā* °*təm* "ich will reden von dem, was für dieses Leben das beste ist" Y. *45.* 4; *46.* 10; — *tąm daēnąm yā hātąm* (Sp. 268 o.) °*tā* Y. *44.* 10; — zugleich mit ergänzendem Inf.: *vačō srūidyāi* (sd.) *hyaṯ marətačibyō* °*təm* Y. *45.* 5; — mit Gen. part.: *aṯ vazdəmnāi* °*tā sāsnanąm* (sd.) *yąm* .. *sāstī* .. *ahurō* Y. *48.* 3; — *yā hātąm* (Sp. 268 o.) *šyaoδananąm* °*tā hyāṯ ubōibyā ahubyā* Y. *35.* 3; 8 (Sp. 718 o.). a) bes. in eschatologischem Sinn: *hyaṯ daēnā* °*tē yūǰən* (sd.) *mīždē* Y. *49.* 9; — *kaδā anhūš* °*tahyā paourvīm kāδō* (sd.) *sūidyāi* Y. *44.* 2; — *yaδačā anhaṯ apōməm* (sd.) *anhuš ačištō drəgvatąm aṯ ašāunē* °*təm manō* (Sp. 1133 m.) Y. *30.* 4; — *aṯčīṯ ahmāi vīspanąm* °*təm xᵛāδrōyā* (sd.) *nā xᵛāδrəm daidītā* "und es soll ihm das beste von allem werden, .. das Paradies .." Y. *43.* 2; *31.* 6; — °*təm* δwā .. *yāsā* (sd.) *vāunuš* (sd.) *fərašaoštrāi māibyačā* Y. *28.* 8; — *yehyā mōi ašāṯ hačā* °*təm yesnē paitī vazdā* (Sp. 1315 m.) *mazdā* Y. *51.* 22; — *tačā mainyū* .. *ašāunē čōiš* (Sp. 430 o.) *yā zī čičā* °*tā* Y. *47.* 5; zit. *12.* 1; — *yō maibyā yaoš* (Sp. 1265 m.) *ahmāi as* (Sp. 11 m.) *čīṯ* °*tā mahyā ištōiš* .. *čōišəm* Y. *46.* 18; — *avaṯ yāsąs hyaṯ vō īštā* (sd.) °*təm* Y. *49.* 12; — °*tā īštiš* (sd.) *srāvī zaraδuštrahē* Y. *53.* 1. b) von Personen; uzw. a) von Menschen, mit Dat. 'benignissimus': *hvō* .. *drəgvā yō drəgvāitē* °*tō hvō ašavā yahmāi ašavā fryō* (sd.) Y. *46.* 6; *33.* 3[3]). b) von Gottheiten: *vahištəm* δwā °*tā* (VSm.) .. *ahurəm yāsā* (sd.) Y. *28.* 8; — *ā mā āidūm* °*tā* (VPm.) .. *mazdā* Y. *33.* 7; — *yaoždā* (Sp. 1236 m.) *mašyāi* [+]*aipī.zaδəm* °*tā* (NSf.; näml. *ārmaitiš*) Y. *48.* 5; — *apasčā vā* .. *avaočāmā* °*tā sraēštā* Y. *38.* 5; — insbes. in Verbindung mit α) *mainyav-* (Sp. 1137 u.): *yō* .. *ərəzūš* .. [+]*mainyūš ā* °*tāṯ kayā* (sd.) Y. *33.* 6. β) [1]*manah-* (Sp. 1129 ff.): *anyō ašāṯ* δwaṯčā *mazdā* .. °*tāaṯčā mananhō* Y. *50.* 1; *4*, *28.* 9, *31.* 4, *33.* 9, *51.* 4. γ) [1]*aša-* (Sp. 233 ff.): *vahištəm* (Sp. 1400 m.) δwā *vahištā* (Sp. 1400 u.) *yōm ašā* °*tā hazaošəm*

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(sd.) *ahurəm yāsā* (sd.) Y. *28.* 8; — *mazdāi ahurāi ašāičā °tāi* Y. *35.* 5; *41.* 1; — *ašəm* .. *°təm* .. *sraēštəm* Y. *37.* 4. Undeutlich: *hamōm taṯ °tāčīṯ yō ušuruyē syasčīṯ dahmahyā* Y. *32.* 16. B) im jAw.; a) von Sachen: *aēte* .. *vāčō °ta ahurō mazdā frāmraoṯ zaraδuštrāi* Y. *71.* 14; — *nəmō vohu* .. *°təm* Yt. *11.* 1; — *°ta čiδra* .. *yā staota yesnya* Vr. *23.* 1; — *staota ašahe* (Sp. 239 o.) *yaṯ maziśtaheča °taheča*[4] *sraēštaheča* Yt. *13.* 91; 92; — *taṯ nəma* .. *yaṯ tē asti maziśtəmča °təmča*[4] *sraēštəmča* Yt. *1.* 5; — *yaδa nō maziśtāsča °tāsča*[4] *sraēštāsča ašayō ərənavante* Y. *52.* 3; — *vahištahe* (s. a.) *ərəhūš °taṃ ayanəm* Vr. *7.* 2; — *vərəhuš haomō* .. *bažšazyō* .. *yaδa x*ᵛ*arənte* (sd.) *°tō* Y. *9.* 16; — *°tābyō zaoδrābyō sraēštābyō zaoδrābyō* Y. *68.* 10; — +*ahumaṯ* (sd.) *ratumaṯ °təm vaočata* P. *13*; — *kahmāi* .. *paiti.daδāni °təm* .. *kahmāi apa.barāni °təm* Yt. *10.* 109—111; Y. *21.* 4, F. *8*, Vyt. *32*; — *haxəδrəm* .. *°təm* Yt. *10.* 80; — *ašahe dātāiš °tahe* F. *4c*; G. 2. 7, Y. *1.* 10, Vr. *23.* 1, Yt. *1.* 7, P. *48*; — *ašāṯ* (Stverz. Sp. 232 m.) *hača yaṯ °tāṯ* Vr. 2. 3 usw.; — *ašəm vohū °təm astī* .. *uštā ahmāi hyaṯ ašāi °tāi ašəm* (Sp. 233 u.) Y. 27. 14; 20. 1²; — *spəntaṯ hača mainyaoṯ* .. *aēšəm čiδrəm °tāaṯča manərhaṯ* FrW. *10.* 40; — *mā δrayəm °tanəm aiwiδyō* (sd.) *buyata* .. *δrayəm ačištanəm* .. V. *18.* 17; — *yaoždātārəm ārəhəm dāmanəm °təm* Yt. *10.* 92[5]; — mit Gen. part.: *daēnayāi yaṯ haitinəm °tayāi* Yt. *13.* 91, 92; Yt. *12.* 9, Yt. *3.* 5; — *aēša zaoδranəm maziśtača °tača*[4] *sraēštača* N. *84*; — *paoirīm asərəhəmča šōiδranəmča °təm frāδwərəsəm* "als den erstbesten .." V. *1.* 2; — *dāman* .. *yā hātəm maziśtača °tača*[4] *sraēštača* Vr. *12.* 4; — +*pasu* +*vīra yā stō sarəδanəm °ta* Yt. *13.* 12. α) mit Dat 'für —': *para mē* .. *δriščīṯ °ta ərəhe astvaite vīsata* (sd.) P. *39.* a) bes. in eschatologischem Sinn: *δrīščīṯ tarō pərətūmčīṯ hē urvānəm °təm ahūm* (Stverz. Sp. 109 o.) *frapārayeni* Y. *19.* 6; usw.; — *ā °tāṯ ərəhaoṯ ā °tāṯ ašāṯ* (Sp. 233 m.) *ā °tačibyō raočbyō* Y. *19.* 6; — *°təm ašəm* .. *°taṃ īštīm* .. *yəm ašahe °tahe* Vr. *23.* 1. b) von Personen uzw. a) von Menschen: *fšūmā astī ašavā vərəδrajā °tō* Y. *58.* 4; — *ašavanəm °təm* Vr. *23.* 1; Y. *19.* 20, *21.* 4; — *baxtəm °tāi ašaone* V. *21.* 1; Y. *21.* 4; — *naraṃ nāirinəmča* .. *yōi hənti* .. *maziśtača °tača*[4] *sraēštača* V. 2. 27; — *haδra °tačibyō mašyākačibyō* V. 2. 20; — *vīspanəmča aēšəm zaraδuštrəm paoirīm °təm* .. +*susruma ṯkaēšəm* Yt. *13.* 148. b) von Gottheiten: *°tō ahurō mazdā ahunəm vairīm frāmraoṯ* Y. *19.* 15; 15, 20, *21.* 4²; — *ahurahe mazdā* .. *maziśtaheča °taheča*[4] *sraēštaheča* Y. *1.* 1; — *fravašīm* .. *ahurahe mazdā maziśtəmča °təmča*[4] *sraēštəmča* Y. *26.* 2; — *tā vərəuhīš tā °tā yazamaide yā fravašayō* Yt. *13.* 27; — *āpō vərəuhīš °tā* Y. 2. 12, *65.* 7, *68.* 7; Vyt. *3*; — *vahištəm yazatəm* Yt. *15.* 1; — *°təm ahurəm mazdəm* .. +*°tō amərō spəntō yazamaide* Vr. *23.* 1; — bes. von ¹*aša-* (Stverz. Sp. 237): *aša °ta aša sraēšta* Y. *60.* 12; usw.; — mit Gen. part.: *ahurō mazdā yō maziśtō* .. *°tō yazatanəm* Yt. *17.* 16; — mit ergänzendem Inf.: *fravašayō* .. *upa.šitāe* (sd.) *°tā* Yt. *13.* 30. α) mit Dat. 'für —': *tūm akō °tasča miδra ahi mašyākačibyō* Yt. *10.* 29; 29; — *ašaone °tō* V. *19.* 19 (?). Wertlos: Vyt. *37* (*°ta*). [Y. *60.* 11: lies *vaštō*.]

KompA. — Superl. zu ¹*vərəhav-*, *vahyah-*. — ai. *váhiṣṭha-* Adj.; mp. *vahišt*, np. *bihišt* 'Paradies'. — Pü.: *pahlum*, (auch) *pahlumīh* (zB. Y. *28.* 8, *44.* 2, *46.* 6, *47.* 5); s. noch No. 1–3. — 1) Pü.: *vaxšēnišn*; s. No. 2 f. — 2) *vahišt*, erl.: *vaxšēnišnīh*; s. No. 1, 3. — 3) Pü.: *vaxšēnišn*, erl.: *kuš čē dahišn*; Sü.: *vardhayitā*. Vgl. No. 1 f. — 4) Stverz. für die Verbindung von *vahišta-* mit *maziśta-* und *sraēšta-* Sp. 1158 u. — 5) GDN. in NA. vermutet *°tem* statt *°taṃ*.

• j. ²**vahišta-** n. Bezeichnung des mit *ašəm vohū vahištəm astī* beginnenden Gebets Y. 27. 14[1]): *yezi* .. *ahunəsča vairyən frasrāvayeiti* .. *spəntā.mainyūmča* +*vačastaštīm xšvaš °təm srāvayeiti* "wenn er .. (wie viel?) *AhV.* aufsagt .. und die *SpM.*-Strophe (und) sechs *V.* rezitirt" N. *50*; — *mana zaya asti* (Sp. 276 u.) *°təm* "das *V.* ist mein Gewaffen" V. *19.* 9.

Nicht sicher; s. Pü. — Pü. (zu N.): lässt das Wort aus; (zu V.): *man zay ast pahlum.* — 1) Also sva. ²*aša-*.

• j. **vahišta.nāsəm** Inf. 'das Beste zu erlangen': *yō* .. *xratūm pərəsāṯ ašavanəm* .. *ahu.nāsəm aša.nāsəm vah° vahištahe ərəhūš* ". . um das (andere) Leben, um Gerechtigkeit, um das Beste des besten Lebens zu erlangen" V. *18.* 6.

Pü.: *pahlum arżānīk – mizd pātdahišn – andar ān i pahlum ax*ᵛ*ān.*

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• j. **vahištōištay-** fem. Adj. 'die Worte *vahišiā īštiš* enthaltend, damit beginnend': *°tiš hāitiš* (sd.)[1] Y. *53* Überschr.; — *°tīm hāitīm yazamaide* Y. *53*. 10; — *°tīm gāϑəm* (sd.)[1] .. *yazamaide* Y. *53*. 10; Vr. *23*. 1, *2*. 9; — *°tōiš gāϑayā handātā yazamaide* Y. *53*. 10; Vr. *1*. 7, *23*[2], A. 2. 1, V. *19*. 38, Vyt. *53*. a) als Subst.[2] 'die mit *vahīštiš* beginnende *Gāϑā*': *avaṯ vərəϑraynəm* .. *yaṯ asti antarəča* (sd.) *vohuxšaϑrəm °tīm* Vr. *20*. 2. A) *°tōiš* (näml. *ayarə*) heisst der letzte der am Jahresende eingeschobenen 5 Schalttage: *pančāča haptāitīm hamaspaϑmaēdayehe* (sd.) *°tōiš gāϑayā* A. *3*. 12.

1) D. i. Y. *53*. Die *Gāϑā* besteht nur aus einem Kapitel (*hātay-*). — 2) Näml. *gāϑā-* (oder auch *hātay-*, s. No. 1).

p. *vahukahyā* Bh. *4*. 18: lies *vahauk°*.

• p. **va^{h}umisa-** m. EN. eines Persers, Heerführers *Darius* I., *'Ωμίσης*: *°sa^{k} nāma^{n} manā ba^{n}daka^{k}* Bh. 2. 9; 10, 11; — *patiš °sam hamaranam čartanaiy* Bh. 2. 10, 11.

Eig. Bed.? Vgl. JUSTI NB. 341, HBM. KZ. *36*. 177, HÜSING KZ. *36*. 570 (dessen Übersetzung 'das Gute habend' aber sicher falsch ist), *38*. 242, RICHTER IF. *9*. 186, 192, 245.

• j., g. **vahma-** 1) Adj. 'betend, anbetend, Beter'; nur im **gAw.**: *aṯ tōi savāiš °məm vaxšaṯ ahurā* "dann wird er durch deinen Nutzen, o *Ah.*, den erhöhen, der zu dir betet" Y. *48*. 1; — .. *xšaϑrəm* .. *xšmākəm vohū manaŋhā °māi dāidī savaŋhō* ". . Herrschaft ..; die eure des Nutzens verleih durch *VM.* dem, der zu euch betet" Y. *51*. 2. 2) m. 'Gebet, Anbetung; Lob, Preis'; A) im **gAw.**: *yəsčā haxšāi* (sd.) *xšmāvaṯəm °māi ā* Y. *46*. 10; — *yaϑrā vā afšmānī* (sd.) *sīnghānī* .. *hadā* (sd.) *vīstā °mīng səraošā rādaŋhō* Y. *46*. 17; — *aṯ hōi °mīng dəmānē garō* (sd.) *nidāmā* Y. *45*. 8; — *aṯ vā yaojā* .. *aurvatō jayāiš* (sd.) .. *°mahyā yūšmākahyā* Y. *50*. 7; — *xšmākāi ašā °māi mazdā ahurā* Y. *50*. 10; — *ahurō yehyā °mē vohū fraštī* (sd.) *manaŋhā* Y. *45*. 6; — *aṯčā hōi sčantū* .. *xšnūm* (sd.) *mazdā °māi ā fraorəṯ yasnəsčā* Y. *53*. 2; — *aṯčā ī* .. *vīspā dātā* .. *pairigaēϑē* (sd.) *xšmāvatō °mē* (LS., 'bei' in kausalem Sinn) *mazdā garōbīš stūtəm* Y. *34*. 2; — *stūtō garō °mīng ahurāi* .. *dadəmahičā* .. Y. *41*. 1. a) in *ča*-Verbindung mit *'yasna-*: *ahurahyā* .. *yasnəm-* (sd.) *čā °məmčā vahištəm amōhmaidī* Y. *35*. 7. B) im **jAw.**: *°māi* F. *8*; — *yānəhəm īϑa ašaoninəm* .. *yasnəm paračinasti* (Sp. 431 o.) *yaϑa °məm amərəštibyō* Y. *21*. 2; — *aēta yasna aēta °ma* .. *avajasa* Yt. 5. 132; — sonst nur in *ča*-Verbindung mit *yasna-* (Stverz., Sp. 1271 o.): *yasnasča °masča* Y. *68*. 7 usw.; — *yasnəmča °məmča* Y. *72*. 6 usw.; — *yasnəsča °məsča* Y. *60*. 6 usw.; — *yasnāaṯča °māaṯča* Y. *68*. 7; — *yasnaheča °maheča* Y. *1*. 21; — bes. DS. in infinitivischem Sinn: *yasnāičа °māičа* G. *1*. 7 usw.

KompA., E.; Ableit. — Zum V. *²van-*; vgl. BTHL. ZDMG. *48*. 156. — Pü.: *nyāyišn*.

• j. **vahmaē'ϑāta-** m. EN. eines Gläubigen: *°tahe məϑravākahe ašaonō* Yt. *13*. 115.

Eig. 'bei (sva. auf) Gebet geschenkt'; vgl. Y. *34*. 2.

• j. **vahma'na-** Adj. 'den Beter betreffend': *sraotəm °nəm* .. *marždikəm °nəm yazamaide* "das Anhören des Beters .. das Erbarmen mit dem Beter .." Vr. *21*. 3.

Pü.: *i vahuman*.

• j. **vahmō.səndah-** Adj. 'das Gebet durchführend, verwirklichend, erfüllend': *mīϑrəm* .. *°dəŋhəm* Yt. *10*. 25.

• j. **vahmya-** Adj. (fem. *°yā-*) 'würdig gepriesen zu werden, Anbetung zu empfangen'; auch mit Dat. der beteiligten Person (Y. *65*. 1, Yt. *8*. 15, *10*. 5, *13*. 152, 153); stets in Verbindung mit *yasnya-* (Stverz.): *°yō, °yasča, °yāča* (NPm., NPn.), *°yəm, °yā* (NPf.). S. noch **yahmyāča*, Sp. 1281 u. [Yt. *1*. 24: lies *ahma yə*[1] statt *vahmyə*.]

KompE.; Ableit. — Ableit. aus *vahma-*; das alte Verhältnis von *yasnō* zu *yasnyō* hat neben *yasnasča vahmasča* die Verbindung *yasnyasča vahmyasča* ins Leben gerufen. — Pü.: *nyāyišnōmand*, Sü.: *namaskaraṇīyaḥ*. — 1) Pü.: *amāk kē*. Die Unrichtigkeit der GDN.schen Lesung folgt auch daraus, dass *v°* allein – ohne *yasnya-* davor – eben nicht vorkommt.

• j. **vahmya'tā-** f. 'Würdigkeit gepriesen zu werden, Anbetung zu empfangen': *azəm daδəm* .. *tištrīm avānəm °yata* (IS.) Yt. *8*. 50.

• j. **vahmyō.təma-** Adj. 'der am würdigsten ist gepriesen zu werden, Anbetung zu empfangen': *zaraϑuštrəm* .. *hātəm °məm* Yt. *13*. 152.

• p. ***vahyavišdā** *pāya^{k}** S. *4*.

Wohl verstümmelter oder verlesener EN. mit *vahyah-* als 1. Glied, s. *vahyazdāta-*.

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• p. **vahyaz'dāta-**[1]) m. EN. eines Persers, der sich gegen *Darius* I. empörte: *1 martiya*ʰ *°ta*ʰ *nāma*ⁿ *tāravā nāma*ⁿ *vardanam* .. *pārsaiy* .. *hauv* .. *udapatatā pārsaiy* Bh. *3.* 5; 6, 7, 9², 11; — *1 °ta*ʰ *nāma*ⁿ *pārsa*ʰ *hauv udapatatā avaδā aδaha*ʰ *adam bardiya*ʰ *amiy hya*ʰ *kurauš puδ*ʳ*a*ʰ Bh. *4.* 2; Bh. h; — *kāra*ʰ *hya*ʰ *manā avam kāram tyam °tahya aja*ⁿ *vasiy* Bh. *3.* 6, 7; — *utā avam °tam agarbāya*ⁿ Bh. *3.* 7; 5, 8.

Eig. Bed.? Vll. 'der das bessere Gesetz hat (d. i. befolgt)'. Doch s. auch *vaŋhuδāta-* und JUSTI NB. 340. — [1]) HÜSINGS Bemerkungen zur Wiedergabe des EN., IrEN. 34 verstehe ich nicht ganz.

• g. (, p.) **vahyah-**, j. **vaŋhah-, vaŋhah-**[1]), g. **vaňyah-** (fem. [1]*vahehī-*) Adj. 'der bessere', als Kompar. zu *vaŋhav-* in all dessen Bedeutungen; A) im **gAw.**: *imā āṯ uxδā vačā* .. *ašəm manyā* (sd.) *°hehyā* (ISf.) *fravaočāmā* Y. *35.* 9; — *manahičā vačahičā šyaoδanōi* .. *°hyō akəm*(sd.)*čā* Y. *30.* 3; — *yō dāṯ manō °hyō* .. *ašyasčā* Y. *48.* 4; — *ašāunaṃ* .. *yaēšaṃ °hehīš* (dat.) *daēnā vanaintī* (sd.) *vā* .. Y. *39.* 2; — mit ergänzendem Inf.: *yezī āiš nōiṯ urvānē* (sd.) *advā aibī.dərəštā °hyā* Y. *31.* 2; — mit Dat. 'für —': *mazdā dātā mraoṯ gayehyā* (sd.) *šyaoδanāiš* (IP. als DP.) *°hyō* Y. *51.* 19; — — bes. Neutr. in eschatologischem Sinn: mit Abl. aus [1]*vaŋhav-*: *aṯ hvō vaŋhōuš °hyō nā aibī.jamyāṯ* "der möge zu dem was besser ist als gut gelangen" Y. *43.* 3; — *yō °hyō vaŋhōuš dazdē yasčā hōi vārāi rādaṯ* (sd.) *aṯ ahmāi akāṯ ašyō yō* .. Y. *51.* 6; — allein: *taṯ mōi vīčidyāi* (sd.) *vaočā hyaṯ mōi ašā dātā °hyō* .. *yehyā mā ərəšiš* (sd.) "davon gib mir Kunde, was ihr mir, o *Aša*, bestimmt habt, von dem besseren Los, .." Y. *31.* 5[2]): — *xšaδrəm yā ərəžəjyōi dāhī drigaovē* (sd.) *°hyō* Y. *53.* 9[3]). B) im **jAw.**: *raēkō* (sd.) *mē* .. *°ňhō kərənaoiti* Yt. *17.* 20; — *uxδašna* (sd.) .. *°ňhā yaδa* .. *uxδō.vačā* F. *3* f.; — *urvaδəm staotārəm °nhaŋhəm daδō aoxta ahurō mazdā yaδa ašəm yaṯ vahištəm* "einen Freund, der lobsingt, nannte .. *AhM.* noch willkommener als den *AV.*" Y. *10.* 9 (?)[4]); — *imaṯ °nhō imaṯ srayō yaδa tūm* .. *vaśaŋhe* V. *5.* 21; Y. *71.* 13; — *čā asti masyō °nhō srayō aēṯəm dāṯəm* .. *upairi anyāiš sravāiš masanača vaŋhanača srayanača* V. *5.* 22; — *ištōe* (sd.) +*°ňhaŋhaṃ* Y. *60.* 4[5]); — *nōiṯ °nhō ahmāṯ šyaoδnəm vərəzyeiti yaδa yaṯ* .. N. *48,* V. *18.* 10, 12; *16.* 17; — mit Dat.: *avaδa tē aŋhaṯ °nhō* V. *18.* 7; — — bes. in eschatologischem Sinn: *vaŋhuča* +*°inhāsča*[6]) *āfrīnāmi vīspayā ašaonō stōiš* "was gut und was noch besser ist, das wünsche ich .." Y. 52. 1; — *vaŋuhīšča aδā vaŋuhīšča ašayō hupaurvā °hehīš aparā* (näml. *āfrīnāmi* .., s. eben) Y. 52. 3; — *yeňhe hāṯam āaṯ yesnē* (Sp. 1270 u.) *paitī °nhō mazdā* .. *vaēδā* Y. 27. 15; Vr. *16.* 3; — *yaṯča* .. *asti mazyō* .. *°nhō* .. *srayō* .. *taṯ nō dāyata* Y. *65.* 14[7]); — *yānəm* .. *yeňhe dāiti paiti °nhō nisrīta anaiwi.druxti* (sd.) Y. *65.* 11[8]); Vyt. *30* (*°ňhō*); — mit Abl. aus [1]*vaŋhav-*: *vaŋhu tū* (Sp. 654 m.) *vaŋhaoṯ °nhō buyāṯ* .. *zaoδre* .. *jamyāṯ vō vaŋhaoṯ °nhō mā* .. *akāṯ ašō* Y. *59.* 30 f. S. noch [1]*van-* No. 14. Undeutlich: *°nhaŋhaṯ aēṯaδa upa.gərəmbayaṃ* N. *71*[9]).

KompA. — Kompar. zu [1]*vaŋhav-*; vgl. *vahišta-*. — ai. *vásyas-, vásīyas-* Adj.; mp. *vēh*, np. *bih*. — Pü.: *vēh, vēhtar; vēhīh*; s. noch No. 2–9. — [1]) § *268.* 30. — [2]) Pü.: *vēh*, erl.: *mizd i vēh*. — 3) Pü.: *āsān dahēt*, erl.: *nēwakīh pataš kunēt*; Sü.: *samādhānam*, erl.: *śubham*. — 4) Pü.: *čēš dōst i stāyitār rāδ vēh i man guft ōhrmazd – kum vēh dāt – hač ahrākīh i pahlum – ku dēn burtār vēh dāt ku dēn*. — 5) Pü.: *ēstēnītār hānē ō vēhīkān*; danach unter *ištōe* zu ändern. — 6) Pt 4. Pü.: *vēh nar u vēh mātak*. — 7) Pü.: *vēh*, erl.: *pa xrat*. — 8) Oder *vaňhō*, Pt 4. — 9) Pü.: fehlt.

• j. [1]**vā-** V. 'wehen' vom Wind. Praes. 1 *vā-*, 7 *vāv-*.

'wehen': *kudaδaēm vātō vāiti yim* .. "woher weht hier der Wind, den .." H. *2.* 8, 26; — *vātō vānti dunmō.frutō* (sd.) Yt. *13.* 14.

mit *aiwi* 'herzuwehen': *aiwiča vāta vānti* +*yaoxštivantō* Yt. *8.* 8.

mit *antarə* und *frā* 'herzuwehen hinein unter —' (Akk.): *yaṯ hīš antarə vātō fravāiti* "wenn unter sie hinein der Wind heranweht" Yt. *13.* 46.

mit *ā* und *upa* 'herzuwehen an — (Akk.), anwehen': *ā dim vātō upa.vāvō* (NSm.)[1]) *saδayeiti* (sd.) H. 2. 7, 25.

vāti 'er weht'. — Pü.: *vāyītan*. — [1]) Aus *°vāvant-* oder auch *°vāva-*, § *209.* 5.

• j. [2]**vā-** V., nur mit *frā* 'auslöschen' (trans. und intrans.). Praes. 27 *vaya-*.

1) intrans. 'verlöschen, ausgehen': *yaṯ* [*vā*] *aēṯəm ātrəm uzdarəza* (sd.) *aēṯayā*

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urvarayā̊ . . vīča barəiṯ vīča šāvayəiṯ yaδa āsištəm frāvayəiṯ ". . damit es (das Feuer) so rasch als möglich ausgehe" V. *8.* 75. 2) trans. 'zum Verlöschen bringen': *ǰvō āpəm ǰainti ǰvō ātrəm frāvayeiti* V. 5. 37.

ai. vgl. *vāyati*; s. noch Pü. — Pü.: *frōyūtan*[1] (aus **ǰraṷaiṯ*), zu V. *8* erl.: *apē afsārūtan.* — [1]) V. *8* steht prn k at statt prn d at. Vgl. zu *fravātay-* No. 2.

• j. ³*vā-* V., Pass. 'deficere'. Praes. 27 (Pass.) *uya-*. — PPfP. *ŭna-*.

1) PPM. 'nicht ausreichend, ungenügend, mangelhaft': +*vərəzyatəmča iδa vohu vāstrya* (sd.) *uyamna anuyamnāiš daste* ". . damit was mangelhaft ist, vollkommen gemacht werde" Vr. *15.* 1[1]). 2) PPfP.; a) 'ungenügend': *āfriti yā ūnəm pərənəm kərənaoiti pərənəmčiṯ vīγžārayeiti* (sd.) ". . die was ungenügend (gefüllt) ist, voll macht, . ." V. 22. 5. b) 'geringfügig, kärglich': *unəm* F. *9.* α) n. als Subst.: *avanhərəzāmi* +*ǰanyōiš ūnəm* (APn.) . . *yā* +*mainyete davayeinti* (sd.) "ich lehne ab die Kärglichkeiten (kärglichen Darbringungen) des Weibes . ., das . ." Y. *10.* 15.

ai. *ūná-* Adj. (Gegens. *pūrṇá-*); s. dazu BB. *22.* 189. — Pü. (zu Vr.): *bavandakīh* (*ō*) *ōi i abavandak dāt*, (zu F., V.): *kam*, (zu Y.): undeutlich. — [1]) Vgl. zu *daste*, Sp. 701 f. — [2]) Vgl. Dst. ZA. *1.* 105, Mills ZDMG. *56.* 120; das Wort beginnt offenbar mit an n = *un*; s. zu *unā-*; Mills' beide Lesungen sind wertlos.

• j. vā(y)- V. 'jagen'. Praes. 1 *vā*(*y*)-: *vy-*, 3 *vaya-*, °*vya-*[1]). — PFP. +*vōiδwa-*.

'jagen, jagend verfolgen': *yō gaδwəm yəm apuδrəm ǰanaiti vā vayeiti vā xraosyeiti vā pazdayeiti* (sd.) *vā* V. *15.* 5; — *yōi vīspō tē apayeinti yə* +*aoe paskāṯ vyeinti* ". . denen sie von hinten her verfolgend nachjagen" Y. 57. 29; — *yā̊* +*ava* +*zbayatō avanhe vyəsča vyānasča apatōe* (sd.) *zbayeiti vyəs apagatōe vyānō* "welche beide um Hilfe rufen der Verfolger und der Verfolgte . ." Yt. *13.* 35; — *avaṯ vayuš . . yaṯ ava dəma vayemi* Yt. *15.* 43[2]).

mit *apa* 'wegjagen von —' (*hača* mit Abl.): *apa dim aδāṯ vyeiti zrayanhaṯ hača vourukašāṯ* Yt. *8.* 23.

mit *aipi* 'verfolgen, herjagen hinter —' (Akk.): *miδrəm . . yō . . avarəδā̊ hīš apivaiti*[3]) *baēvarə γənənā̊ nisirinaoiti* "der . . hinter ihnen, den wehrlosen herjagt, zehntausend Schläge austeilt" Yt. *10.* 27.

mit *vī* 'wegjagen von —' (*hača* mit Abl.): *tištryō . . vīvāiti hiš zrayanhaṯ hača vourukašāṯ* Yt. *8.* 40; — *fravašayō . . yā̊ rarəmā̊ vīvāitīš*[4]) ". . die (jetzt) zur Ruhe bringen, (jetzt) aufjagen" Yt. *13.* 40 (?).

mit *ham* 'zusammenjagen': *sraošō . . vīspačibyō naēmačibyō ham.vāiti paiti δrātāra yazata* "*Sr.* jagt sie von allen Seiten zusammen den schirmenden *Y.* entgegen" Yt. *10.* 41.

ai. *vēti* : *vyánti* (s. dazu Gdn. VSt. *2.* 156); lat. *vēnor*, lit. *vejù* 'ich jage nach'. — Pü. (zu Y. *57*): *handāxtan*, (zu V. *15*): undeutlich (ob *handāčēt*?), aber erl.: *hač pas . . davēt* 'er läuft hinterdrein', s. dazu Bthl. IF. *10.* 197. — [1]) In *apa . . vyeinti*, s. dazu Bthl. IF. *10.* 197. — [2]) Eine missglückte Etymologie. — [3]) Man verlangte **vāiti.* Ob them. und mit ai. *párādat* usw. zu vergleichen? — [4]) Nach dem Muster starrer *ā*-Wurzeln.

j. *vāi* N. *43*: lies *vā.*

• g. vāunvah-[1]) : *vāunuš-* Adj., PPfA.: s. ³*van-*.

[1]) So nach *ǰaγnvah-* angesetzt.

• j. *vāka-* n. 'Sprechen; Spruch'. KompE. — Zum V. *vak-*. — ai. *vāká-* m.

• j. vāgərə'zan- m. EN. eines Gläubigen: *varšnōiš* °*zahe*[1]) *ašaonō* "des *V.*, Sohns des *V.* . ." Yt. *13.* 115.

vāgar-* n. (zu ai. *vāghát-*)+³zan-*; zBed. vgl. *uštāzanta-*. — [1]) Nach der *a*-Dekl.

• j. vāxəδrikā- f., Du. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyan* . . °*kačča* Yt. *19.* 4.

Et. und Bed.? Anscheinend Ableit. (mit *Vṛddhiḥ*) aus einem **vaxəδra-*.

j. *vāxšō* Yt. *13.* 52: lies *vāšō.*

• j. vāxš.bərətay- f. 'Darbringung von Gebet': °*tibyō vārəδraγnibyō* F. *3* e.

Komp. mit NS. im 1. Glied. — Pü.: *gōwišn barišnīh.*

• j. *ᵡanuha* vāča *tanrō.pīδwā̊*ᵡ N. *15.*

Nach Pü.: *abāv aš* . . ist *vā* zu erwarten.

• j. vāčim F. *8*: — ? —.

Pü.: *ast yāδ ku vinās*; wohl Missverständnis.

• j., g. vāta- m. 'Wind': *kudaδaēm* °*tō vāiti yim* . . °*təm nāənhābya hubaoiδitəməm ǰigaurva* H. 2. 8; 8[2], 26[3], F. *8*, Yt. *13.* 46; — *aiwiča* °*ta vānti* Yt. *8.* 8; — °*tō* (NP.)[1]) *vānti dunmō.frutō* (sd.) Yt. *13.* 14; — *frā pourvō* °*tąm* (GP.) *vazaiti* Yt. *8.* 33; — °*tō tąm arštīm baraiti* Yt. *10.* 21; V. *8.* 80; — *yaδa* °*tō dərəzi.takaδrō δwāšəm* (sd.) *dašināṯ pairi framərəzdiṯ* V. *3.* 42; — *yaṯ* . . *us* °*tō ząm hačayāṯ* V. 5. 12; — *yaδa*

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°tō rapiδwənatarāt naēmāt vīspəm ahūm .. frāδatiča .. A. *4.* 6; H. 2. 7, 25; — *hubaoiδitarō anyaēibyō °taēibyō* H. 2. 7; 25; — *āsyanha* (sd.) *°taēibya* Y. *57.* 28; — *nōit̰ bvat̰ aotō °tō nōit̰ garəmō* V. 2. 5; Yt. *10.* 50, *9.* 10, *3.* 9², 12², 16²; — *°tasča yō daršiš* Yt. *8.* 34; 33, *18.* 5, 7, Y. *42.* 3, Vr. 7. 4; — *airhāšča zəmō avairheča ašnō °taheča* Y. *1.* 16; — *°təmča dunmaṇča* V. 5. 15; Yt. 5. 120; — *kī °tāi dvaṇmaibyas-* (sd.)*čā yaogət̰ āsū* Y. *44.* 4. A) als Gottheit[2]: *°təm spəntəm huδārəhəm yazamaide .. aδarəm* (sd.) .. *uparəm .. fratarəm .. pasčaiδīm* S. 2. 22; Ny. *1.* 8, Y. *16.* 5; — *°tahe ašaonō* Y. 70. 3, Yt. *11.* 16; — *haδra miδrāča rašnuča haδra °ta vərəδrāǰana* Yt. *13.* 47; *10.* 9, *12.* 4; — *°tahe kəhrpa ⁺daršyaoš* Yt. *14.* 2; — *°tō taxmō mazdaδātō* V. *19.* 13, Vyt. *24.* a) *vātahe* (näml. *ayarə*) heisst der 22. Monatstag: *°tahe huδārəhahe aδarahe uparahe fratarahe pasčaiδyehe* S. *1.* 22; vgl. 2. 22, Y. *16.* 5.

KompA.; Ableit. — Vgl. *vātā-* f. — Zum V. ¹*vā-*. — ai. *vā́ta-* m., np. *bād.* — Pü.: *vāt.* — [1]) Unthem. — [2]) Insbesondere dürfte der Südwind damit gemeint sein; vgl. V. *3.* 42, A. *4.* 6, H. *2.* 7 (gegenüber H. *2.* 25).

• j. **vātay-** f. 'Verfolgung', Bezeichnung eines strafbaren Delikts: *vāiti* F. 25 a.

Zum V. *vā(y)-*. — Pü.: an da *iśn* (wohl *handāčišn*), erl.: *ān bavēt ka pa vināskārīh hač pas i kas 1 dāvēt.*

• j. **vātā-**[1]) f. dnw. *vāta-*: *arhā dim °tayā frərənta* (sd.) H. 2. 9.

Pü.: *vāt.* — [1]) Oder auch *vātyā-* (ai. *vā́tyā-* f.), s. § *268.* 11 b. Die Stelle ist nicht recht sicher.

• j. **vātō.bərəta-** Adj. 'vom Wind vertragen, fortgeführt': *nōit̰ spō.bərətō .. nōit̰ °tō .. nasuš narəm nōit̰ ⁺āstārayeiti* V. 5. 3; — *aēte nasāvō yā spō.bərətača .. °tača* V. 5. 4.

Pü.: *vāt burt.*

• j. **vātō.šūt-** Adj. 'im Wind sich bewegend': *yaδa awrəm °təm* (ASm. statt n.) Y. *9.* 32.

Zum V. *šav-*. — ai. *°cyút-* Adj. 'in Bewegung setzend'. — Pü.: *vāt* dan n k dn n, Sü.: *vātaprasāritaḥ.*

• j. **vāiti.gaēsa-** m. Name eines Gebirgs*): *ahmat̰ hača garayō fraoxšyaṇ .. dvadasō °sō* Yt. *19.* 2.

*) Bd. *12.* 2, 19: *Vātgēs* (jetzt *Bādgīs*), ein vom *Xuśk*fluss durchbrochener Höhenzug nördlich von *Hirāt*; vgl. GGR. OK. 65; s. noch HBM. AGr. *1.* 79. Die Erklärung in SWienAW. *67.* 841. 13 ist gestört.

Eig. Bed.?

• j. **vātya-** (Adj. 'zum Wind gehörig'[1]), als) m. Bezeichnung eines *Daēva*, des *D.* des verderblichen Winds[1]): *paiti.pərəne varənya daēvō paiti.pərəne °tīm daēvō* V. V. *10.* 14[2]).

Ableit. aus *vāta-*[1]). — ai. *vā́tya-* Adj.[1]). — Pü.: *vātīk*, erl.: *vātak kar.* — [1]) So nach Pü. — [2]) Ungrammatische, geringe Stelle.

• j. **vāϑman-** n. 'Erschlaffung, Abspannung': *°maini ⁺ašaya* (sd.) *xᵛafna vā anaivišti āstryeiti* N. *15.*

Zum ai. V. *vā́yati*[1]). — Pü.: *ranǰ* (in Sü. zu Sg. *āyāsaḥ*). — [1]) Zur Suffixform s. BGM. GrGr.³ 189 und *vārəδman-*.

• g. **vādāya-** Praes. 23 'zurückstossen'. 'zurückstossen, -drängen, fernhalten': *kəm hōi uštā* (sd.) *ahurəm yā ⁺drəgvō.dəbīš ažəmənm* (sd.) *vādāyōit̰* Y. *29.* 2.

Vgl. gr. ὠδάω; § *144.* — Pü.: *kē .. ǰanišn dahēt*, Sü.: *yo .. ṭādanāṃ* (s. ¹*van-* No. 16) *datte.*

• j. **vāvaršā-** f. Name einer Krankheit[1]): *paitištātəe garənāušča tafnaošča nažzaheča sārastōišča °šyāšča* Yt. *13.* 131.

Ir. wohl **μāμṛšā-* (IF. *9.* 261), Bildung mit Int.-Red. — [1]) Ohne Wert GDN. KZ. *25.* 551: 'Wolkenbruch', DST. ZA. *2.* 549: 'l'incontinance'.

• j. **vāvərəzana-** Adj., PPfM.: s. ¹*varəz-*.

• j. **vāvərəzvah-**: *°zuš-* Adj., PPfA.: s. ¹*varəz-*.

• j. ¹**vār-** m. 1) 'Regen': *staomi maēγəmča °rəmča yā tē* (näml. *haomahe*) *kəhrpəm vaxšayatō* Y. *10.* 3; — *āsyanha* (sd.) *°raēibya* Y. *57.* 28; — *⁺°rō* (GS.?) F. *8*[1]). 2) 'Regentropfen' (nur Komp.).

KompE.; Ableit. — Vgl. ²*vār-* und *°vāray-*. — ai. *vā́r-* n. 'Wasser', np. *bārān* 'Regen'. — Pü.: *vārān.* — [1]) Hds. *varō*, s. aber Pü.

• j. ²**vār-** V. 'regnen', persönl. und unpers. Praes. 2 *vāra-*, 30 (Iter.) *vāraya-*. — PFP. *°vārəntya-*.

'regnen sva. den Regen fallen lassen, veranlassen', pers.: *mišti zī mē hīm .. vārəntaēča* (3PPM., näml. *aršāna*) *snažzintaēča srasčintaēča ⁺fyanhuntaēča* "durcheinander lassen (die vier Hengste) es mir regnen und schneien und triefen und hageln" Yt. 5. 120; — *vārənti vā snažzinti* (sd.) *vā .. ayaṇ* "an einem Tag, der (sva. an dem es) regnet oder .." V. *8.* 4;

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— *xšafnō vārəntyā̊ .. fyərhvaityā̊* (sd.) Yt. *16*. 10.

mit *aiwi*: s. +°*aiwi.vārəntya-*.

mit *vī* 'von allen Seiten regnen'; a) pers., mit Akk. des 'worauf': *tā hadra vīvārayemi* "darauf lass ich es von allen Seiten regnen" V. *5*. 20. b) unpers.: *vīvārənti vī.vārāhu nava āfš nava zā̊* "wenns tüchtig regnet, wird das Wasser frisch, die Erde frisch" V. *21*. 3.

Vgl. ¹*vār-*. **vāraiti* könnte zu *vārəm* 'Regen' (AS.) einfach nach dem Muster **snaēžaiti* (ahd. *snīwit*) zu **snaēžəm* (got. *snaiw*) gebildet sein. — np. *bārad* 'es regnet'. — Pü. (zu V. *8*): *pa vārān*, (zu V. *5*): *apē vārēnēm*, (zu V. *21*): *ka apē vārēt*.

• j. ³*vār-* m.: — ? —[1].

KompA. — [1]) S. zu *vārəgan-*.

• j. ¹*vāra-* m. 'Deckung, Wehr'.

KompE. — Zum V. ¹*var-*. — ai. °*vāra-* m., np. *bāra* 'Wall', °*vār*; s. Hbm. AGr. *1*. 226.

• j., g. ²**vāra-** n. 1) 'Willen, Belieben': *mazdā ašā xšmākəm °rəm xšnaošəmnō* (sd.) Y. *46*. 18; — *yasčā hōi °rāi rādaṯ* (sd.) Y. *51*. 6; — *tōi °rāi rādəntī ahurahyā zaošē mazdā̊* "die erfüllen den Willen des *AhM*. zu seinem Wohlgefallen" Y. *33*. 2; — AS. mit °*a* (*vārəma*) als Adv. sbes. 2) 'Auslese' (nur vAbleit.). [Y. *10*. 14: lies *vārəma*.]

vAbleit. — Zum V. ²*var-*. — Vgl. *mazdā.vara-*. — Pü.: (*pa*) *kāmak*.

• j. **vārant-** Adj. (fem. °*rəntī-*), PPA.: s. ²*vār-*.

KompE.

• j. **vārən-gan-** m. Name eines Vogels[1]): *mərəγahe .. °rənjinahe*[2]) *parənəm ayasaēša* Yt. *14*. 35.

Komp. mit AS. im 1. Glied; § *265*. 1. — Npü.: *ba parandagī i xūb*. — [1]) Des selben, der sonst *vārəgan-* genannt wird, sd. — [2]) Them.; *i* nach § *298*. 4.

• j. **vārəma** adv.-artige Verbindung; 1) 'nach Wunsch, ex voluntate': *uta hē āsnəm xratūm ava.baraiti v° sbayantāi* "und dem verschafft sie nach (seinem) Wunsch .. Weisheit, der sie anruft" Yt. *17*. 2; *5*. 130. 2) 'nach Belieben, beliebig, willkürlich': *mā mē yada* +*gaoš drafšō āsitō* +*v°* +*čaire* (Sp. 581 f.) Y. *10*. 14.

D. i. *vārəm* (AS. aus ²*vāra-*)+°*a*; Bthl. GIrPh. *1*. 122, § *217* No. — Vgl. ai. *váram ā́*. — Pü.: *hač* na rn m mit NpüErl.: *dil*; s. Dst. ZA. *1*. 105 No. 42.

• j. **vārəmna-** Adj. 'ausgesucht, ausgelesen': *myazdavā̊ ratuš amyazdavanəm ratunaēm °nəm staorəm fraparənaoiti antarə mazdayasnāiš* ". . verurteilt den . . Laien zum Verlust eines ausgesuchten Stücks Grossvieh . ." A. *3*. 10.

PPM. aus **vāra-*, den. Praes. 32 aus ²*vāra-*. — Pü.: *hambār* (Npü.: *ṣahibī*) *i stōr frāč apār* (Npü.: *tark kardan*), erl.: *ka stōr 1 bavēt aš apē gōspandān apē ō ān gāsānbār dahišn*; Sü.: *pradhānataraṃ catuṣpadaṃ vibhinnayati*.

• j. +**vāriδkanā-**[1]) EN. einer Tochter *Vīštāspas*: *yada .. fraourvaēsayeni humaya °kanaṃ*[1]) Yt. *9*. 31[2]).

Eig. Bed.? — [1]) § *268*. 50. NA. *varəδakanaṃča*; s. die Var. in Jm 4 und F 1. — [2]) Vgl. zu *humayā-*. Im Sn. führt diese Tochter *Vīs* den Namen *Bihāfarīd*.

• j. **vārə-gan-**: °*γn-* m. Name eines Vogels[1]): *ahmāi .. ājasaṯ vazəmnō vərəϑraγnō .. mərəγahe kəhrpa °γnahe*[2]) .. *yō vayaṃ asti āsištō* Yt. *14*. 19; — *šusaṯ xᵛarənō yimaṯ hača .. mərəγahe kəhrpa °γnahe*[2]) Yt. *19*. 35.

Vgl. *vārən-gan-*. — Eig. Bed.? Man hat den Vogelnamen mit 'flügelschlagend' übersetzt und für *³*vār-* auf np. *bāl* 'Feder, Flügel' und ai. *vā́ra-* m. verwiesen; s. Sp. Komm. *2*. 264, Hbm. KZ. *27*. 607. Aber ai. *vā́ra-* bedeutet 'Schweifhaar', bes. des Rosses (wie lit. *balaž*), und np. *bāl* ist vielmehr gleich ai. *barha-* (*v°*) 'Schwanzfeder' zu setzen. Anders jetzt Richter IF. *9*. 185. — Npü.: fehlt. — [1]) Welches? Falsch Dst. ZA. 2. 566; vgl. Hbm. PSt. 87, Horn GIrPh. *1* b. 56. — [2]) Them.

• j. **vārəϑman-** n. 'Wehr, Brustwehr': *naire ham.vərəitiš* +*dāriśta* (sd.) Yt. *11*. 2.

KompE. — Zum V. ¹*var-*; vgl. *vərəϑa-* und zu *vāϑman-*. — Pü.: *varūh*, Npü.: *jaušan*.

• j. ¹**vārəϑraγna-** Adj. 'siegreich, sieghaft': *vaēδəm vaēžō* (sd.) *yim °γnəm* Yt. *19*. 92; — *maϑranaṃ* +*°γnəm*[1]) .. *vārəϑraγnyō.təməm* Yt. *3*. 5.

Ableit. (mit *Vṛddhiḥ*) aus *vərəϑraγna-*. — ai. *vā́rtraghna-* Adj. — [1]) J 10, K 36. NA. korrigirt in °*γni*. Geringe Stelle.

• j. +°**vārəϑraγna-** n. 'Siegertum, Eigenschaft des Siegers': *dazdi mē* +*°γnanaṃ*[1]) *yābyō aṅhi vərəϑra.taurvā̊* "gib mir von den Siegereigenschaften, durch die du Überwinder der Angriffe bist" Y. *10*. 9.

Ableit. (mit *Vṛddhiḥ*) aus *vərəϑragan-*. — Pü.: *pērōžkarīh*. — [1]) Pt 4 usw.; NA. °*γninaṃ*.

• j. **vārəϑraγnay-** Adj. (auch fem.) 'siegreich, 'sieghaft'; a) von Gottheiten: *fravašayō .. yazamaide yā̊ uγrā̊ .. °γniš* Yt. *13*. 40; — *fravašīnaṃ .. uγranaṃ °γninaṃ* Yt. *13*. 156; — *haomanaṃ .. °γninaṃ*

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paiti.bišinąm Vr. *9.* 1; — °*γniš həntəm* +*āstaoiti* Y. *10.* 19 (?)[1]. b) sonst: *nmānəm* °*γni* Y. *57.* 21. A) bes. α) von *mąϑra-*: *mąϑrō yō* °*γniš* Y. *57.* 22; +FrW. *9.* 1. β) von [2]*vak-*: *vačа aršuxδa* °*γniš baēšaziš yazamaide* Yt. *18.* 8; 8, Vr. 20. 1, Y. *10.* 18 (als NP.); — *aϑa imąm vačō framruyā* °*γniš* Yt. *13.* 20; V. *18.* 19, +*10.* 5[2], *17.* 5, G. 2. 6; — *vačąmča* °*γninąm* Vr. *15.* 3; — *vāxš.bərətibyō* °*γnibyō* F. *3* e. [Y. *10.* 9: lies °*γnanąm*; — Yt. *3.* 5: lies °*γnəm.*]

Ableit. (mit *V̥rddhiḥ*) aus *vərəϑraγna-*. — Pü.: *pērōžkar*; s. noch No. 1. — [1]) S. unter *hant-*. Pü.: *pērōžkar hāt ka* (nach ZDMG. *56.* 122: *hē kat*) *stāyēnd.* — [2]) So L 4, K 1; NA. °*γne.*

• j. **vārəϑraγnyō.təma-** Adj. 'der siegreichste, sieghafteste': *mąϑranąm* +*vārəϑraγnəm mąϑranąm* °*məm* Yt. *3.* 5; *1.* 2, 5; — *imą vačō yōi ərəhən* °*məmča baēšazyō.təməmča* "diese Worte .., die das sieghafteste und heiltätigste sind" V. *9.* 27.

Superl. aus **vārəϑraγnya-* Adj., Ableit. (mit *V̥rddhiḥ*) aus *vərəϑraγna-*. — Pü.: *pērōžkartum*, (zu Yt. *1*): *pa pērōžkarīh žatārtum – i vattarān u vināskārān.*

• j. +**vāirya-**[1]) Adj. (fem. °*yā-*) 'pluvialis': *āpō .. yā̊ .. parsuyā̊* °*yā̊sča* (NPf.) Y. *68.* 6, Yt. *8.* 41; — +*anaiwi.vārəntīm* (sd.) .. *apō yaṯ* °*yayā̊* (GSf.) V. *6.* 50.

Ableit. aus [1]*vār-*. — ai. *vārya-* Adj. 'aquaticus'. — Pü.: (*āp*) *i vārān.* — [1]) NA. *vairy°*, wie allerdings zu Yt. *8.* 41 alle Hds. bieten; s. aber Pt 4 zu Y. *68* und K 1 zu V. *6.*

• j. **vāsī-** f. Name eines mythischen Fisches*): °*sīm yąm pančа.sadvarąm* (sd.) *yazamaidē* Y. *42.* 4.

*) Im Mp. *māhīk kē ast vās i panǰās°*; s. dazu Bd. *18.* 5, 7. Die Wassertiere stehen unter seiner Herrschaft (*sardārīh*).

Et.? *s* geht auf ar. *š*, *šh* oder *ts.* — Pü.: *vās* (Transskr.).

• g. **vāstar-** m. 'Hirte' als der, der für Nahrung und Sicherheit der anvertrauten Herde sorgt: *yim* +*drəgubyō* (sd.) *dadaṯ* °*tārəm* Y. *27.* 13; zit. *19.* 14; — *nōiṯ mōi* °*tā xšmaṯ anyō* "ich habe keinen andern Hirten als euch" Y. *29.* 1.

Zu einer Basis ar. **u̯āt-* 'weiden'[1]); vgl. ahd. *weida* 'Weide'; s. dazu NOREEN UrgLtl. 211, BGM. Grdr. *1*[2]. 504. — S. noch *vāstra-*. — Pü.: verderbt[2]); zu Y. *27* die Erl.: *kušān yātakgōwīh kunēt*, zu Y. *19*: *kuš nēwakīh pataš kart bavēt*; Sü. (dRn.): *pālanam, āhāraḥ, pālayitā.* — [1]) D. i. 'auf die Weide (nach Kräuterfutter aus)gehen' und 'auf die Weide gehen lassen und dabei bewachen'; PAUL Wb. 537. — [2]) S. zu Y. *27* (und *19*) WEST SBE. *37.* 6.

• j., g. **vāstra-** n. 'Weide'; 1) 'was das Vieh weidet, Gras, Futter': *parō* +*zəmō* .. +*darəhōuš arəhaṯ bərətō* (sd.) °*rəm* V. 2. 24; — *gūušča* °*raheča* Yt. *13.* 100[2], *19.* 54; — *āaṯ .. ahe nmānahe frapiϑwō gāuš .. frapiϑwō* °*rəm* V. *3.* 3; — *gavōi .. fraēšyāmahī rāmāčā* °*rəmčā dazdyāi* (sd.) Y. *35.* 4; — *ahurahyā .. yasnəmčā vahməmčā .. gūuščā* °*rəm* Y. *35.* 7; — *gavōi .. hyaṯ hīm dātā .. hadā* °*rā gaodāyō* ϑ*waxšō* (sd.) Y. *29.* 2; — °*rəm bərətəm* (sd.) *gave .. gaodāyūm narəm* Vr. 2. 11; — *x*ᵛ*arəϑmča naire ..* °*rəmča gave huδā̊rəhe* V. 5. 20; — *yavō mē mašyō x*ᵛ*arāṯ* °*rəm gave huδā̊rəhe* V. 5. 20; — *yavača* °*rača* V. 7. 32; — *yaṯ bā paiti fraēštəm kārayeiti .. yavanąmča* °*ranąm*(als Obj.)*ča urvaranąmča x*ᵛ*arəϑō.bairyanąm* ". . Getreide und Gräser und Pflanzen mit essbaren Früchten" V. *3.* 4; *9.* 53; — *aš.dānunąm*(sd.)*ča yavanąm kasu.dānunąmča* °*nanąm* Yt. *8.* 29. 2) 'wo das Vieh weidet, Weideland, -grund, Wiese': *yasčā* °*rā vīvāpaṯ* (sd.) Y. *32.* 10; — *yezča azša gaδwa avi maδəme* [*vā*] °*re* [*vā*] *fraǰasāṯ* ". . mitten auf einer Weide .." V. *15.* 41[1]); — *yō* ϑ*waṯ .. yazāi apā .. gūuščā* °*rāṯ ačištəm mantūm* (sd.) Y. *33.* 4; — *aṯ hvō ašahyā arəhaṯ varəhōuščā* °*rē manarəhō* "der wird (dereinst) auf der Weide des *A.* und des *VM.*[2]) sein" Y. *33.* 3; — *yō ahmāi gąm .. hōm.tašaṯ aṯ hōi* °*rāi rāmā.dā̊ ārmaitīm* "der .. geschaffen hat, aber zu dessen (des Rindes) Weide[3]) die *Ārm.* (Erde), (ihm) Frieden gewährend" Y. *47.* 3. 3) 'Weidewirtschaft', überh. 'Landwirtschaft': *nōiṯ urvāϑā dātōibyasčā karapanō* °*rāṯ arəm* (sd.) Y. *51.* 14; — *nōiṯ hīm mīzən* (sd.) *ašā* °*rəm frādairəhē* Y. *44.* 20; — *hōčā nā fšūmā̊ .. aiwyāxšayatū hadā ašāčā* °*rāčā* Y. *58.* 4. [N. *87*, F. 5: lies *vast°*.]

KompA., E.; Ableit.; vAbleit. — zEt. s. unter *vāstar-*. — mp. *vāstr.* — Pü.: *vāstr*; aber zu Y. *33.* 3: *varzītār*[4]), zu Y. *33.* 4, *44.* 20, *51.* 14, *58.* 4: *kār*[4]). — [1]) Vgl. zu *vāstray-*. *vā – vā* fehlt in Pü. — [2]) Vgl. Y. *30.* 10: *ā hušitōiš vanhōuš manarəhō .. ašahyāčā.* Beide Ausdrücke besagen das selbe. — [3]) Der DS. °*rāi* sehr prägnant; sva. 'damit sie seine Weide sei', infinitivisch. Vgl. zSt. BTHL. IF. *5.* 356. — [4]) Weil man *vāstr°* mit *varə°* verknüpfte; und DST. ZA. *1.* 123, 230 glaubt an diese Etymologie; s. IFAnz. *6.* 42.

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• j. **vāstray-** m. sva. *vāstra-* n. 2: *yō aēṯəm °ri*[1]) *uzdasta yeṅhā̊ vō azšō °riš anhaṯ* V. *15*. 42.

Vgl. zSt. unter *uštrō.stāna-*. Der Abschnitt 41—42 ist eine späte Einschiebung, nach dem Muster der vorhergehenden §§ gefertigt. — Pü.: *vāstr*. — 1) Sollte *°rīm* sein.

j. *vāstrayanhva* F. *8*: s. unter [1]*vāstrya-*.

• j., g. **vāstra'vant-** Adj. (fem. *°vaitī-*) 1) 'mit Weide versehen, reich an Futter': *hušəitiš* (sd.) *°vaitī* Y. *48*. 11; — +*rānyō.-skərəitīm gąm* .. *yō hīm ahmāi °vaitīm stōi usyāṯ* (sd.) Y. *50*. 2. 2) 'Weide, Futter verschaffend', von *hadiš-* (sd.): *hadišaheča °vatō vāstrō.bərətaheča* .. *narš* Vr. *1*. 9; *9*. 5; — *hadiš °vatō* (statt ASn.!)[1]) Vr. *2*. 11.

Pü. (zu Vr. *1*): *vāstrōmand*, erl.: *hambār andar sāčēnd*, (zu Vr. *9*): fehlt, aber dafür die Erl.: *kuš* +*hambār*[2]) *andar kunēnd*, (zu Y. *48*): *pa ān i varzītār*, (zu Y. *50*): *ō kār*. — 1) Nach Vr. *1*. 9. — 2) *b* ist ausgelassen.

• j. **vāstrō.dātainya-** Adj. 'wofür die Futter-, Wiesenmahd bezeichnend ist', von *Maiδyōišəma* (sd.): *maiδyōišəməm °tainīm* Vr. *2*. 2; — *maiδyōišəmahe °tainyehe* Vr. *1*. 2.

Ableit. aus **vāstrō.dātana-* n. 'Futtermahd'; **dātana-* n., zum ai. V. *dyáti* 'er mäht', vgl. *dāiti* (Sp. 728) und ai. *dātra-* n., np. *dās* 'Sichel'; Roth ZDMG. *34*. 702. — Pü.: *vāstr drūnišnīh*.

• j. **vāstrō.bərət-** Adj. 'Futter, Nahrung bringend, bietend': *hadišaheča vāstravatō °taheča*[1]) *gave huδāṅhe* +*gaoiδyeheča narš ašaonō* ".. und des Gläubigen, der dem .. Rind Futter gibt und es hegt und pflegt" Vr. *1*. 9[2]).

Pü.: *vāstr barišnīh*. — 1) Them. — 2) Vgl. Vr. *2*. 11.

• j. [1]**vāstrya-**[1]), **vāstraya-**[1]) den. Praes. 31.

Med. 1) 'Jemandem (Dat.) Weide schaffen, Futter geben': *gave huδāṅhe vāstryanta* Vyt. *41*[2]). 2) 'Jemand (Akk.) weiden sva. laben mit —' (Gen.): *duye navaiti naraṃ* .. *vāstryaēta gōuš vā x*ᵛ*arəδahe vā* V. *14*. 17. 3) absol. 'Feldwirtschaft, Landbau treiben': *vāstrayanhva* (2Sl.) F. *8*; — *ašaya* ✱*vāstryaδa* Vyt. *11*[3]).

Ableit. aus *vāstra-*. — Vgl. *vāstryā-*. — Pü. (zu Vyt.): *parwārēnītan*, (zu V. *14*): +*vāstrēnītan*[4]), (zu F.): *kār varzišn*. — 1) D. i. *vāstrīya-*; § *268*. 11. — 2) Vgl. V. *5*. 20. — 3) Vgl. V. *3*. 33 unter *ašayā-*. — 4) Hds. *āstārēnītan*, aber erl.: *sēr apē kartan* 'satiare'.

• j., g. [2]**vāstrya-** Adj. 'was zur Weide-, Landwirtschaft, zum Feldbau gehört, sich darauf bezieht (usw.)': *aδā mōi sąstā* (sd.) *vohū °yā* (APn.) Y. *29*. 1[1]); — +*vərəzyatąm iδa vohu °ya* "die gute Landwirtschaft soll hier betrieben werden" Vr. *15*. 1[2]); — *frakaire frakərənaoṯ °re* (APn.) *vərəzyōiṯ* V. *19*. 41 Gl.; — *yō* .. *kayā* (Sp. 462) .. *avā manaṅhā yā vərəzyeidyāi mantā °yā* Y. *33*. 6[3]). A) insbes. 'der sich mit Weide-, Landwirtschaft, Feldbau beschäftigt, Bauer': *°yāṯ vā āitē* (Sp. 363 m.) *yō vā nōiṯ anhaṯ °yō* Y. *31*. 9; — *°yehyā* .. *pasəuš vīrāaṯčā adrujyantō* (sd.) Y. *31*. 15; — *yaδā ašāṯ hačā gąm vīdaṯ* (Sp. 1319 o.) *°yō* Y. *51*. 5. a) mit *fšuyant-* (sd.): *aṯ hī ayā̊ fravarətā* (sd.) *°rīm aṅyāi fšuyantəm* Y. *31*. 10; Yt. *10*. 60; — *aṯ zī δwā fyuyantaēčā °yāičā δwōrəštā* (sd.) *tatašā* Y. *29*. 6. A A) als Bezeichnung für den dritten Stand; α) gegenüber *x*ᵛ*aēṯav-*: *yā fδōrōi vīdāṯ paiδyaēčā °yaēibyō aṯčā x*ᵛ*aēṯaovē ašāunī ašavabyō* "dass sie fromm dem Vater diene und dem Gatten, den Bauern und dem Adel, die gläubige den gläubigen" Y. *53*. 4. β) gegenüber *nar-* und Priester: *dāidī* .. *nərąš* .. *ašačinaṅhō aidyūš °yōng* .. *ahmā.rafənaṅhō* (sd.) Y. *40*. 3[4]). γ) bes. mit *fšuyant-* (sd.)[5]) gegenüber *āδravan-*, *raδaēštar-* (und *hūtay-*): *āδrava raδaēštā °yō fšuyas hūitiš* Y. *19*. 17; *11*. 6, Yt. *13*. 89, V. *5*. 28, *13*. 46[3], *14*. 10 (wo statt DS.); — *āδravanəm* .. *raδaēštārəm* .. *°rīm fšuyantəm* Vr. *3*. 2; V. *18*. 20; — *aδaurune* .. *raδaēštāi* .. *°yāi fšuyeinte* Yt. *13*. 88; *19*. 8, V. *5*. 57, 58; — *aδaurunō* .. *raδaēštārahe* .. *°yehe fšuyantō* Vyt. *3*; *16*, Az. *5*, Y. *13*. 2, V. *13*. 44, 46, *14*. 10; — *fšuya °ya* (VS.) V. *18*. 21; — *aδaurunąsčā raδaēštāsčā °yąsčā fšuyantō* Y. *13*. 3; Vr. *3*. 5.

KompA., E. — Ableit. aus *vāstra-*. — Pü. (zu Y. *29*. 6, *31*, *51*): *varzītār*, (zu Y. *53* und A γ): *vāstryōš*, Sü.: *kuṯumbī*; s. noch No. 1–4. — 1) Pü.: *vēh i vāstr*. — 2) Pü.: *vēh varzišn*. — 3) Pü.: *kār*, Sü.: *kāryam*; s. No. 4. — 4) Pü.: lässt das Wort aus; aber Sü.: *kāryam*; s. No. 3. — 5) S. [1]*fšav-* No. 5. SWienAW. *67*. 850. 13 wird *vāstryōšān* mit *karba barzīkarān* erläutert.

• j. **vāstryā-** f. 'Beschäftigung mit Feldwirtschaft, Landbaubetrieb': *naēčiš ax*ᵛ*arəntąm tva nōiṯ* .. *ašayąm* (sd.) *nōiṯ uγrąm °yąm* V. *3*. 33. a) 'Feld-, bäuerliche

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Arbeit' (als Strafe): +ϑrī vā āzāiti ayarə.-drājō vā °yāṯ[1]) N. 42, 43, 69, 83, 109; 69.
Zum Praes. *vāstrya-*. — Pü. (zu N.): *vāstryōšīh*, (zu V.): *čir pa kār i varzišnīk*. — [1]) Man verlangte GS. °*yā*.

• j. **vāstryā-varəz-** Adj. 'Feldarbeit verrichtend, in der Landwirtschaft tätig': *naraṃča nāirinaṃča apərənāyūkanaṃča kainikanaṃča* °*zanaṃča*[1]) ". . und den Männern und Frauen und den Knaben und Mädchen und (überhaupt allen), die in der Landwirtschaft tätig sind" Y. 68. 12; — *dahma nāirike apərənāyūke kainike* °*zi*[2]) Y. 23. 3 (?).
Vgl. *gavāstryavarəz-*. — Pü.: *kār varzītār*. — [1]) Them. — [2]) Kasus? Geringe Stelle.

• j. *yō gāϑā srāvayeiti apō vā paitiš.-xᵛaine* (sd.) .. ˣ*gāϑanaṃ* (sd.) *vā* **vāsyantanaṃ**ˣ[1]) N. 26.
Pü. usw.: s. zu ˣ*gāϑanaṃ*, Sp. 519 o. — [1]) T: *vayantanaṃ*.

• j., g. **vāza-** 1) Adj. 'fahrend, fliegend' (nur Komp.). 2) m. a) 'Ziehen, Zug' (nur Komp. in Ableit.). b) 'Zugtier'[1]): *zaraϑuštrəm spitāməm hyaṯ ahmī urūraost aštō hyaṯ hōi īm čaratasčā aodərəščā zōišənū* °*zā* (ND.) "den *Zar. Sp.*, indem er es ihm verwehrte, bei ihm Unterkunft zu nehmen, und, als sie zu ihm kamen, (auch) dessen vor Kälte schaudernden Zugtieren" Y. 51. 12[2]).
KompE.; Ableit. (s. *nivāzan-*). — Zum V. *vaz-*. — ai. *vāhá-* Adj., m.; np. *par-vāz* 'Flug'. — [1]) Vgl. *vaštar-*. — [2]) S. zSt. GDN. KZ. 30. 524, GIrPh. 2. 52, BTHL. IF. 1. 191, JN. AJPh. 12. 69.

• j. *vāzah-* Adj. 'fahrend, führend'.
KompE. — Zum V. *vaz-*. — ai. *vā́has-* n.

• j., g. **vāzišta-** Adj. 'der am besten vorwärts bringt, der förderlichste, nützlichste': *hyaṯ vā tōi nāmanaṃ* °*təm ātarə* .. *tā ϑwā pairijasāmaidē* "welcher deiner Namen der förderlichste ist, mit dem . ." Y. 36. 3. a) bes. von [1]*astay-* (sd.): *hvō tōi mazdā* .. °*tō arəhaitī astiš* Y. 31. 22; — *buyama ahurahe* .. *frya* °*ta astayō* Y. 70. 4; — *fryehē* °*tahē astōiš ratūm āmruyē ātrōm* .. Y. 13. 2. A) Bezeichnung einer der fünf Arten des Feuers*): *ātrəm* (sd.) °*təm* Y. 17. 11; — *ātrəm* °*təm* .. +*daēum.janəm spənjaγrīm* (sd.) V. 19. 40.
*) Nach Bd. 17. 1 (*ātaš ān i pa awr*) und Zs. 11. 5 das Wolken(Blitz)feuer (Sü.: *vidyutrūpaḥ*), das zur Reinigung der Luft dient (s. Zs.); es steht im Kampf mit dem *Daēva Spənjaγrya* (s. Pü.; V. 19. 40, Bd. 7. 12); es verzehrt weder Wasser noch Speise (*nē āp xᵛarēt u nē xᵛarišn xᵛarēt* Bd. 17. 2, vgl. SüErl. zu Y. 17).
Superl. zum V. *vaz-*. — ai. *vā́hiṣṭha-* Adj. (ZDMG. 50. 432). — Pü. (zu Y. 36 und A): transskr.; (für *vāz*° und *ast*°): *burtār i tan*, Sü.: *niveditatanuḥ*.

• j. **vāša-** m. 'Wagen'[1]): *āsušča aspō dərəzrasča* +°*šō*[2]) Yt. 13. 52; — °*šəm čaϑru.yuxtəm* (sd.) V. 7. 41; — *tē mē* °*šəm ϑanjayānte* Yt. 19. 44; — *aspārəhō raom* °*šəm vāšayante* (sd.) Yt. 17. 12; — *hufraourvaēsō* (sd.) °*šā* (sls AP.) *pəšanaēšuča* Yt. 5. 131. a) insbes. von den Wagen der Götter: *ϑwāšəm* +*yujyeite* °*šəm miϑrō* Yt. 10. 52; 68, 143; — *fravazaite miϑrō* .. °*šəm srīrəm vavazānəm* (sd.) Yt. 10. 124; — *miϑrəm* .. *yahmāi* .. *aurvanta* .. °*ša* (IS.) *ϑanjasānte* Yt. 10. 136; 67; — *axnā dražaite* °*šahe* Yt. 5. 11; — *upa mē srayanuha* °*šahe* Yt. 17. 21; 21; — *hištaite aom* °*šahe miϑrahe hazanrəm ϑanvarəitinaṃ* Yt. 10. 128; — *ahmya* °*še vazānte* .. *aurvantō* Yt. 10. 125; — *ahmya* °*ša*[3]) *vazəmna* Yt. 5. 11; — *yō* +*paourvō* °*šəm vazāite* "der vorn (stehend) seinen Wagen lenkt" Yt. 5. 11.
KompE.; vAbleit. — Zum V. *varət-*, aus ir. **u̯árta-*, vgl. *varətō.raϑa-* und ai. *suvṛ́d rátho vartate* RV. 1. 183. 2; BTHL. AF. 2. 35, § 272, 295. 1. — Pü.: *vāš*, transskr. — [1]) Vgl. zu *raϑa-*. — [2]) NA. mit den meisten Hds. *vāxšō*, das durch Yt. 14. 46 veranlasst ist. — [3]) So die Hds., NA. °*še*. *ahmya vāša* steht für *ahmya vāšaya*; vgl. zu *urvāϑā-* und BTHL. Stud. 1. 98 No. 5 mit JSCHMIDT Plur. 235 No.

• j. **vāšaʼya-** den. Praes. 31 'den Wagen ziehen'.
aēšaṃ aspārəhō .. *raom vāšəm vāšayante* "ihre Rosse .. ziehen den flinken Wagen" Yt. 17. 12.

• g. **vā**, j. **vō** Part., hinter dem ersten Wort des Satzes, von dem es aber a) durch ein enklitisches Wort getrennt sein kann; kaum übersetzbar: *yeϑhē vā masānasčā* .. *srayanas* (sd.) *čā čarəkərəmahī* Y. 58. 4; — *āaṯ vō yūžəm yōi mazdayasna čiϑaṃ frāϑwərəsaēta* V. 7. 71[1]). a) *tōm zī vā* +*spərədā* +*nivarānī* (sd.) Y. 53. 4.
Eig. Dat. eth. des Pron. 2. Pers. Plur. — ai. *vaḥ*; s. DBR. VglS. 1. 298. — Pü. (zu V., Y. 53): *ān i šmāk*, (zu Y. 58): *šmāk*. — [1]) GDN.s Übersetzung BB. 14. 17 ist unmöglich.
j., g. *vā*: s. unter [1]*va-*.

• j. **vəhrka-** m., **vəhrkā-** f. 'Wolf; Wölfin': °*kō čaϑwarə.zangrō* V. 18. 38; N. 3[2]; —

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°*kanąm ćaϑwarə.zangranąm* Y. *9.* 18; — °*kərəhō sravanhavō* V. *18.* 65; — *jąϑwa* °*ka* (NP.) *sćąϑwa* °*ka pōiϑwa* °*ka snaēžana* V. *13.* 40; — °*kąm* (ASf.) *azrō.daiδīm* (sd.) V. *18.* 65; — *spānəm* .. *raožəm* .. °*kəm* V. *6.* 50; *5.* 50 (statt NS.); — *yaϑa maēši vəhrkavaiti* °*kaṯ hača* ⁺*fratərəsaiti* V. *19.* 33, Aog. *19* (wo °*kāṯ*); — *yaϑa* °*kō vayōi* (sd.) *tūite*.. *razūire* (sd.) V. *13.* 8; — °*kāi hizvąm daδāiti yō azrazdāi* (sd.) ⁺*mąϑrəm čašte* N. *17*; — *tāyuš vā* °*kō vā* V. *13.* 10; 40; — *tāyūm* .. °*kəm* Y. *9.* 21; — *tāyuš* °*kəmča*[1] V. *13.* 17; — °*kahe* F. *8*; — °*kayā* (GS.) *kəhrpača payanhača* N. *59*; — ⁺*us* ⁺*tāčiṯ* °*ka* (NP.) *patənti* (sd.) .. *aošō.tarasča* .. *yaϑa anya* °*ka* V. *13.* 43; — *aēšō*.. *aēṯayā* °*kayā* (GD.) *jąϑwō.tarō* ⁺*anhaṯ* .. *yaϑa spā* °*kahe kərənaoiti yaϑa yaṯ vəhrkō spā* "der von den beiden Wölfen (Wolfbastarden) verdient noch mehr umgebracht zu werden, den ein Hund einer Wölfin zeugt als der, den ein Wolf einer Hündin (zeugt)" V. *13.* 41[2]; 41. a) übertragen auf feindliche Wesen[3]: °*kəm yim bizangrəm dazvayasnəm* V. *7.* 52 PüZ.

KompA.; Ableit. — Vgl. auch *varkāna-* und ⁺*haumavarka-*. — ai. *vṛka-* m.[4]; mp. (Pü.) *vurk*, np. *gurg*, sbal. *gvark*. — [1]) Streng lautgesetzlich wäre *vərəkəmča*; § *289.* 4 No., *294* No. — [2]) Das ist jedenfalls der Sinn der Stelle, aber der Wortlaut stimmt nicht dazu; s. HBM. ZDMG. *28.* 84. — [3]) Umgekehrt afγ. *lēvą* 'Wolf' – jAw. *daēva-*. — [4]) Aber fem. *vṛkī-*.

• j. **vəhrka¹vant-** Adj. (fem. °*vaitī-*) 'von Wölfen umgeben, von einem Wolf bedroht': *yaϑa maēši* °*vaiti vəhrkaṯ hača* ⁺*fratərəsaiti* V. *19.* 33.

Pü.: *hač vurkān* an d ddt (?, *Pāz.* x^v*asū*), Sü.: *virūpasamanvitaḥ*.

• j. **vəhrkānō.šayana-** Adj. 'die Wohnung der *Hyrkan*ier bildend, wo die *H.* wohnen': *xnəntəm* (sd.) *yim* °*nəm* V. *1.* 11.

S. unter *varkāna-*. — Pü.: *vurkān māniśn*.

• j. **vəhrkō.čiϑra-** Adj. 'vom Wolf abstammend': °*ra apa.dvarata* Yt. *3.* 8; — °*ra jainti* Yt. *3.* 11.

KompA. in Ableit. — mp. *vurkčihr* (?; s. SBE. *5.* 21).

• j. **vəhrkō.čiϑra.-vəhrkō.čiϑrō.təma-** Adj. 'der unter den vom Wolf abstammenden am meisten vom Wolf abstammt': °*məm janāṯ* °*məm ṯbaēšayāṯ* Yt. *3.* 15.

• j. **vəhrkō.ǰata-** Adj. 'von Wölfen getötet': *yaṯ aēte yā spō.ǰataća* (sd.) °*tača* V. *7.* 3.

Pü.: *vurk žat*.

• j. **vəhrkō.bərəta-** Adj. 'von Wölfen vertragen, fortgeschleppt': °*tō* .. *nasuš* V. *5.* 3; — *aēte nasāvō yā* .. °*tača* V. *5.* 4.

Pü.: *vurk burt*.

• g. **vərəd-** f. 'Mehrung': *xšaϑrəm aoǰōnghvaṯ yehyā* °*dā vanaēmā* ⁺*drujīm* ".. Reich, durch dessen Mehrung wir die *Dr.* besiegen möchten" Y. *31.* 4[1]); zit. V. *20.* 8, wo NA. *varəda*[2].

Zum V. *varəd-*. — ai. °*vṛdh-* Adj. 'mehrend'. — Pü.: *pa* .. *vurtīh*, Sü.: *sainyatayā*. — [1]) Vgl. zSt. Y. *28.* 3.

j. *vərədaϑəm* FrW. *9.* 2: lies *varəd*°.

• j. **vərəδay-** m. 'augmentum, Wachstum, Gedeihen, Glück': *hō vīspe* °*rəiδinąm*[1]) *vanāṯ nī vīspe* °*rəiδinąm*[1]) *janāṯ* "er reisst alles Wachstum an sich, alles Wachstum zerstört er" Y. *9.* 24.

Zum V. *varəd-*. — Pü.: *vurtīh*, Sü.: *vṛddham*. — [1]) Wörtlich: omnia augmentorum; s. *vīspa-* No. 6.

• j. **vərəδka-**, ⁺**vərəṯka-**[1]) m. Du. 'Nieren': *yaṯ antarə* °*ka* ⁺*as marəǰa* (sd.) V. *18.* 70 PüZ.; — ⁺°*ka* F. *3* g[1]).

Statt **vərəϑka-* geschr.; § *268.* 50. — ai. *vṛkkáu* m. Du. (WN. AiGr. *1.* 135), np. *gurda*, kurd. *bulk*. — Pü.: *vurtak*. — [1]) Hds. (zu F.) *vərətka*.

• j. ⁺**vərəiδye**[1]) Inf. 'augere, zum Gedeihen zu bringen, auszubreiten': *nōiṯ mē apąm ādrava aiwištiš v*° *dairhava čarāṯ* (sd.) ".. studia (sacra) ut augeat .." Y. *9.* 24.

Zum V. *varəd-*; § *260* e. — Pü.: *pa kāmak*, Sü.: *svecchayā*. — [1]) NA. °*yē*.

• j. ¹**vərəϑra-** n. 1) 'Angriff': *yūžəm*.. *taurvayata* °*rəm dānunąm* Yt. *13.* 38. 2) 'siegreicher Angriff, Sieg': *aoǰasča* °*rəmča* x^v*arənasča zavarəča* Y. *71.* 8, Yt. *1.* 22; — *tanvō vazdvarə* .. *tanvō* °*rəm* Y. *68.* 11; *10.* 20 (?)[1]); — *fravašayō* .. *yā dāϑrīš* °*rəm zbayente* Yt. *13.* 24; — *anairyanąm taṯ dahyunąm* °*rāi uzǰasaiti* N. *68*; Yt. *10.* 26, A. *1.* 8; — *təm hačāṯ* °*rəm vīspō.ayārəm* (sd.) Yt. *19.* 54; — *atārō* °*ra hačaite* Yt. *14.* 44; *5.* 69, *19.* 54[2]; — °*ra vərəϑravastəmō* Yt. *19.* 79; *11.* 3, *14.* 3; — ⁺°*ra* F. *8*[2]).

KompA., E.; Ableit. — ai. *vṛtrá-* n. (mit abweichender Bed.). — Pü.: *pērōžkarīh*, (zu F.): *pērōžkar*, — [1]) Oder zu ²*vərəϑra-*? — [2]) Hds. *var*°.

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• j. ²**vərəϑra-** n. 'Wehr, Schild': *taṯ sōiδiš* (sd.) *taṯ °rəm dadəmaidē hyaṯ nəmō* Y. *58.* 1. KompE. — Zum V. ¹*var-*; vgl. *varəϑa-*. — ooss. *vart'* 'Schild'; ai. vgl. *vártra-* n. 'Schutzdamm'. S. noch Hbm. AGr. *1.* 242. — Pü.: *kāmak* (?).

• j. **vərəϑrǎ-gan-**[1]: *°ϑra-γn-* Adj. 'wehrhaft, siegreich'; a) von α) Göttern und β) Menschen; zu α): *ahurāi mazdāi* .. *°ϑraγne frādaṯ.gaēϑāi* Vr. *11.* 1; Y. *55.* 4; — *°ϑraǰā* (NS.) *sraošō* .. *ašyō* Y. *57.* 3, 14; 22; — *sraošō* .. *huraδδō °ϑraǰa* V. *19.* 40; Vr. *15.* 3, *16.* 1, Yt. *11.* 7, Y. 2. 7, *57.* 1, Az. *6*; — *sraošahe* .. *°ϑrāǰanō* Y. *1.* 7; — *haomō* .. *°ϑraǰā* Y. *9.* 16; Yt. *14.* 57; — *airyamanəm* .. *amavantəm °ϑrāǰanəm* Y. *54.* 2, G. *1.* 6; — *fravašayō* .. *haϑra vāta °ϑrāǰana* Yt. *13.* 47; — *haϑra vāta °ϑrāǰanō* (statt IS.)[2] Yt. *10.* 9, *12.* 4, *13.* 48. β) *°ϑraǰā taxmō ϑraētaonō* Yt. 5. 61; Az. 2; — *yaϑa °ϑraǰā vanaṯ.pəšanō fraxštāne* Y. *9.* 20; — *fšūmā astī ašavā °ϑraǰā* Y. *58.* 4; — *karšnazō* .. *yōi taxma saošyantō yōi taxma °ϑrāǰanō* (NP.) Yt. *13.* 38; — *buyama saošyantō buyama °ϑrāǰanō* Y. *70.* 4. ββ) bes. vom *Saošyant Astvaṯ.ərəta-*: *saošyaṇ °ϑraǰa nəma astvaṯ.ərətasča nəma* Yt. *13.* 129; V. *19.* 5, Vyt. *30*; — *astvaṯ.ərətahe °ϑraγnō* Yt. *19.* 95; — *ā saošyantaṯ °ϑraγnaṯ* Y. *26.* 10; *59.* 28, Yt. *19.* 89. b) sonst: *yasnaheča haptərəhātōiš* .. *°ϑraγne* (statt GS.) *ašaone* Vr. *15.* 2. *°ϑrāǰanō* FrW. *9.* 1 (?).

Ableit. (s. auch ²*vārəϑraγna-*). — Eig. 'den Angriff zurückschlagend'; vgl. *vərəϑrəm.gan-* und *vərəϑraγna-*. — ai. *vṛtrahán-*: *°traghn-* Adj. — Pü.: *pērōžkar*. — [1]) *ā* steht in drittletzter Silbe. — [2]) Erinnert an die als IS. gebrauchten *vō*-Formen der *μ*-Dekl.

• j. **vərəϑraγna-** 1) n. 'Wehrhaftigkeit' Sieg': *aēšəm gūnaoti* (sd.; näml. *miϑrō*) *°nəm yōi* .. Yt. *10.* 16; 27, Vr. *20.* 2, Vyt. *42*; — *dazdi amənm* (sd.) *°nəmča* Yt. *10.* 33; *14.* 38, 45, Y. *9.* 17, Ny. *3.* 10, Vyt. *39*, FrW. *9.* 2; — *airϑhe ama °nača* .. *təm yazāi* Y. *57.* 3; 23, *55.* 3; — *āča nō jamyāṯ* (näml. *miϑrō*) *°nāi* Yt. *10.* 5; — *amāi* .. *°nāi* Vr. *9.* 4; Y. *9.* 27, Vyt. *37*; — *amaheča* .. *°naheča* V. *18.* 64, H. *1.* 4; — *aϑa arəhāiti °nahe* Yt. *10.* 117 (?)[1]; — *°ne* (statt DS.)[2] *frādaṯ.gaēϑāiča* Y. *68.* 2; — *təm yazata* .. *zaraϑuštrō °nahe paiti manahi* "zu ihm betete *Z.*, um Sieg im Denken" Yt. *14.* 28; 28[4]; — sonst mit *ahuraδāta-*: *°nəmča ahuraδātəm vanaintīmča uparatātəm* Yt. 5. 86; *10.* 33, *13.* 34, 42; — *°nača ahuraδāta* Yt. *10.* 67; — *°naheča paiti ahuraδātahe* Yt. *8.* 12. 2) m.[3] Gott des Siegs (*yazata-*)*): *°nō avi imaṯ nmānəm* .. *xᵛarənō pairi.vərənavaiti* Yt. *14.* 41; — *kō asti mainyavanaṇm yazatanaṇm zayō.təmō?* .. *°nō ahuraδātō* Yt. *14.* 1; — sonst stets mit *ahuraδāta-*: *āǰasaṯ vazəmnō °nō ahuraδātō hū kəhrpa varāzahe* Yt. *14.* 15; 2 (*vātahe kəhrpa*), 7 (*gūš kəhrpa*), 9 (*aspahe kəhrpa*), 11 (*uštrahe kəhrpa*), 17 (*narš kəhrpa*), 19 (*mərγahe kəhrpa*), 23 (*mazšahe kəhrpa*), 25 (*būzahe kəhrpa*), 27 (*vīrahe kəhrpa*); — *°nō ahuraδātō* .. *yō* .. *upa.haxtō ā.manərəha stiǰa niǰainti hamərəϑ* Yt. *10.* 70 f.; *14.* 62, 63; — *ahmāi daϑaṯ °nō ahuraδātō ərəzōiš xā bāzvā aoǰō* Yt. *14.* 29; 1, 7[4], 48, 54; — *amənmča hutaštəm* .. *°nəmča ahuraδātəm* Y. 2. 6; *16.* 5, *59.* 28, Vr. 2. 8, Yt. *14.* 5², V. *19.* 37, Az. 7; — *°nahe ahuraδātahe vanaintyāsča uparatātō* Vr. *1.* 6, Y. *1.* 6; Yt. *14.* 0, 42, 49. a) *vərəϑraγnahe* (näml. *ayarə*) heisst der 20. Monatstag: *°nahe ahuraδātahe* S. *1.* 20; vgl. 2. 20. Y. *16.* 5; — *aštāitīm maiδyāiryehe daϑušō °nahe* A. *3.* 11.

*) Ihm ist Yt. *14* geweiht; s. noch Yt. *10.* 71. Vgl. Dst. ZA. *2.* 559, Hbm. AGr. *1.* 75; weitere Litt. ebd.

Ableit. (s. auch *vārəϑraγn°*). — Eig. 'Schlagen, Zurückschlagen des Angriffs'. **γna-* n., zum V. *gan-*; ai. *áhi-ghna-* n.; vgl. auch *°γnāi* Inf. — S. *vərəϑragan-*. — Vgl. mp. *varhrān*, np. *bahrām*, arm. LW. *vahagn* (die ein **μarϑr°* voraussetzen)[5]) und *Ἀρτάγνης* (BB. *25.* 294). — Pü.: *pērōžkarīh*; *pērōžkar*, dazu mehrfach die Erl.: *varhrān yazat*; Sü. (zu 2): *bahirāmaḥ*, erl. (zu Y. *16*): *vijayapatiḥ*. — [1]) S. zSt. Cld. KZ. *31.* 265. — [2]) Vgl. zu *fradaϑa-* No. 1. — [3]) Der Wechsel des Geschlechts geht mit der Personifizirung Hand in Hand. — [4]) Wo die Interpunktion vor *avaϑa āǰ°* zu streichen. — [5]) Dagegen dürfte das arm. LW. *vṙam* auf mp. **vur°* aus ir. **μrϑr°* beruhen.

• j. ¹**vərəϑra-γnya-**[1] n. 1) 'Zurückschlagen der Feinde, Sieg': *ahmākəm havərəhāiča* .. *°yāiča* Vr. *5.* 1. 2) 'Schlacht': *fravašayō* .. *yā pərətənte °yaēšu raoxšni.aiwiδātaēšu* Yt. *13.* 45; 27; — *fravašayō yā zaoyā vərəhuϑwaēšu* .. *°yaēšu* .. *pəšanāhu* Yt. *13.* 23; 27.

Zum V. *gan-*. — ai. vgl. *vṛtra-hátya-*[1]) n. — Pü.: *pērōžkarīh*. — [1]) j. *°γnya-*: ai. *°hatya-* etwa = ai. *°stūya*, Absol.: *°stutya*.

• j. ²**vərəϑraγnya-** Adj. 'siegreich': *aēϑaēča tē vāčō yōi* .. *°γne* (NP.)[1]) *ās* Yt. *14.* 46.

Ableit. aus *vərəϑraγna-*. — [1]) § *268.* 32.

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• j.vərəθraǰąs'tara- Adj. 'der siegreichere': *aδa nā yō dim* (näml. *haoməm*) *staoiti °tarō bavaiti* Y. *10*. 6.
Kompar. aus *vərəδragan-*; s. zu *vərəδraǰąstəma-*. — Pü.: *pērōžkartar*.

• j. vərəθraǰąs'tā- f. 'Sieghaftigkeit': *čišča δwąm čakana ava .. °ta*(IS.)*ča* H. 2. 11.
Ableit. aus *vərəδragan-*; s. *vərəδraǰąstəma-*. — Pü.: *kē rāδ tō .. ēlōn pērōžkar*.

• j. vərəθraǰąs'təma- Adj. 'der siegreichste': *yō* [*as*] *°mō yazatanąm fraxšīaite* Yt. *10*. 98; Y. *9*. 1, Yt. *11*. 3², FrW. *9*. 1.
Superl. aus *vərəδragan-*; s. *vərəδraǰąstā-*, *°ǰąstara-*[1]). — ai. vgl. *vṛtrahántama-* Adj. — Pü.: *pērōžkartum*. — [1]) Man erwartete nach dem Ai. **°ǰantəma-*[2]) oder nach *gaēδō.ǰatara-* **°ǰatəma-*, oder nach *zayō.təma-* **°ǰō.təma-*. *-ąs-* muss vom them. *nt*-Part. stammen, also muss sich die Bildung in Anlehnung an einen halbwegs synonymen Superlativ eines Part. vollzogen haben. Vgl. RICHTER IF. *9*. 191. — [2]) Sofern nicht etwa *-nt-* für *-ntī-* steht, was an sich möglich ist; dann sind *vərəδraǰąstəma-* und *vṛtrahántama-* gleichzustellen.

• j. vərəθra.taurvan- Adj. 'den Angriff überwindend': *haoma dazdi mē* +*vərəδra-γnanąm yābyō ahi °vå* (NS.)[1]) Y. *10*. 9[2]).
Pü.: *pa pērōžkarīh bēš tarvēnītār*. — [1]) Vgl. zAusg. § *403*. — [2]) S. Yt. *13*. 38.

• j. vərəθra.baoδah- n. 'Witterung (sva. Voraussicht) des Siegs': *tē narō paiti.zānənti yāhva* (Sp. 1207 m.) *°δō* "(dann) nehmen sie sich der Krieger an, auf deren Seite sie den Sieg voraussehen" Yt. *13*. 46.
Vgl. zSt. CLD. Totenverehrung 60, 67.

• j. vərəθra'van- Adj. 'siegreich': *amava ās °va nąma °va ās amava nąma* Yt. *14*. 59; — *mašyānąm °vanąm vərəδravastəmō* Yt. *19*. 36.
Vgl. *vərəδravant-*.

• j. vərəθra'vant- Adj. 'siegreich': *°vå* (näml. *miδrō*) *zaēna hačimnō hutāšta* Yt. *10*. 141; 141.
Ableit. — Vgl. *vərəδravan-*.

• j. vərəθravas'tara- Adj. (fem. *°rā-*) 'der siegreichere': *fravašayō .. yå amavastarå .. yå °rå ahmāt .. yaδa vača framravāire* Yt. *13*. 64.
Kompar. aus *vərəδravant-*.

• j. vərəθravas'təma- Adj. 'der siegreichste': *δraēštaonō .. yat ās mašyānąm vərəδravanąm °mō ainyō zaraδuštrāt* Yt. *19*. 36; — *ąma ahmi amavastəmō vərəδra ahmi °mō* Yt. *14*. 3; *11*. 3, *19*. 79; — *miδrəm .. xᵛarənaənuhastəməm .. °məm zayanąm* (sd.) V. *19*. 15; — *vazrəm .. amavastəməm .. °məm zaēnąm* Yt. *10*. 96; 132; — *kat asti mąδrahe spəntahe amavastəməm kat °məm* Yt. *1*. 1.
Superl. aus *vərəδravant-*. — Pü.: *pērōžkartum*.

• g. vərəθrəm.gan- Adj. 'siegreich, Sieger': *kō °rəm.ǰā* (NS.) *δwā pōi* (sd.) *sōnghā yōi hənti* Y. *44*. 16.
Komp. mit AS. im 1. Glied; vgl. IF. *9*. 185 und *vərəδragan-*. — Pü.: *pa pērōžkarīh*, erl.: *žatār i vināskārān*.

• j. vərəna- m. Plur. 'Leibesfrucht': *hō mąm avaδa °nąn niǰainti* (sd.) *yaδa .. V. 18*. 38.
Zum V. [4]*var-*. — Pü.: *āpusīh* 'Schwangerschaft'.
j. *vərəndyāi*: s. unter *frā v°*, Sp. 1020.
j. *vərənyte* F. *8*: lies *vərənuite*; s. [4]*var-*.

• j. *yat aδavaδa* vərəsō *nōit vərəzənti* N. *62*: — ? —.
Pü.: fehlt.

• j. [1]*vərəz-* 1) Adj. 'wirkend'. 2) f. 'Wirken, Tun'.
KompE.

• j. [2]vərəz- f. 'Wohnung, Stätte': *xᵛanvaitīš ašahe °zō yazamaide yāhu iristanąm urvanō* +*šāyante yå ašaonąm fravašayō* "die sonnigen Wohnungen des *Aša* .., in denen die Seelen der Verstorbenen ruhen, die *Fr.* der Gläubigen" Y. *16*. 7; Vr. *19*. 2, Yt. *3*. 1.
Vgl. np. *barzan* 'Quartier'; s. Sp. 1425 m. — Pü.: *ān i nēwak kart i ahrākīh varzišn*, dazu die Erl.: *garōtman*.
j. *vərəzyantəm* V. *14*. 11: lies *vərəz°*.

• g. [1]vərəzəna- n. 'Wirken, Tätigkeit': *ahyā δwā āδrō* (Sp. 315 u.) *°zənā paouruyē pairī.ǰasāmaidē mazdā ahurā* Y. *36*. 1; zit. V. *11*. 4, wo *vərəzāna*.
Zum V. [1]*varəz-*. — Pü.: *varzišn*, Sü.: *karma*; vgl. [2]*vərəzəna-*.

• g. [2]vərəzəna-, j. [1]varəzāna-, p. vardana- n., g. vərəzənā- f.[1]) 'Gemeinde'[2]); a) sva. 'Gemeinschaft': *astvaitē* (Sp. 215 m.) *uštānāi .. yōi zī gāuš °zənē azyå* ".. (derer) .., die in der Gemeinschaft der trächtigen Kuh (sind)" Y. *34*. 14. b) in politischem Sinn 'civitas': *tūm* (näml. *miδra*) *maēδanahe .. nipāta ahi adrušąm tūm °zānahe .. nišharəta ahi adružąm* Yt. *10*. 80; — *xšmākąm hučistīm* (sd.) *ahurā xratūuš ašā frādō °zənā* (AP.) Y. *34*. 14; — — neben [1]*sar-*: *ašahyā āat sairī* (sd.) *ašahyā °zənē kahmāičit hātąm ǰǰišąm .. ādā* (Sp. 718 o.)

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Y. 35. 8; — in Dualverb. damit: *yezi taṯ frajasāṯ antarə sairi* (sd.) °*zāne* V. 15. 17. ‖ α) im Ap. 'città[3]), Stadt': *zāzāna*ᵏ *nāma*ᵏ °*danam* Bh. 1. 19; 2. 3, 6, 12, 16, 3. 1, 4, 6, 8. ‖ c) in sozialem Sinn, im Gegensatz zu Adel und Priesterschaft als Bezeichnung des dritten Standes (Sp. 908 m.): *kō airyamā kō xᵛaētuš* (sd.) . . *anhaṯ yō* °*zənāi vanuhīm dāṯ frasastīm* Y. 49. 7; verwendet Yt. 9. 26, wo *varəzānāi*; — *ahyāčā xᵛaētuš yāsaṯ ahyā* °*zənəm maṯ airyamnā* . . *urvāzəmā* (sd.) *mazdā* Y. 32. 1; — *yō* . . *yazāi* (Sp. 1277 u.) *apā xᵛaētəušča tarəmaitīm* °*zənahyāčā nazdištam* ⁺*drujim airyamanasčā nadəntō* (sd.) "der ich . . von dir . . fernhalten will und vom Adel . . und von der Gemeinde die *Drug* der Nachbarschaft und vom Sodalen . ." Y. 33. 4; — *aδā xᵛaētūš aδā* °*zənā aδā* ⁺*haxəmam* (sd.) *hyāṯ yāiš hiščamaidē* Y. 40. 4; — *pairī xᵛaētəušuš airyamanasčā dadaitī* (Sp. 720 m.) *nōiṯ mā xšnāuš yā* °*zənā* (NSf.) ᵛ*hōčā naēdā daḥyəušuš yōi sāstārō* (sd.) ". . nicht stellt die Gemeinde mich zufrieden . . noch . ." Y. 46. 1[1]).

KompA., E.; Ableit. (s. auch ²*varəzāna-*). — ai *vṛjána-* n. 'geschlossene Niederlassung; Dorfschaft; oppidum'[4]), np. *barzan* 'Quartier' (wozu GIrPh. 1 b. 91); vgl. *vālūn* (s. Pü.) 'zur Gemeinde gehörig'[5]). — Pü.: verschieden; 1) zu V. 15. 17: *varzišn*; — zu Y. 34. 14 1St.: *kē pa gāv i az varzišn*, erl.: *vāstryōš*; — zu Y. 49. 7: *kēt ō varzišn vēh dahēt frāč vāvarīkānīh*; — zu Y. 34. 14 2St.: *varzīhēt*, Sü.: *vidhīyate*; — 2) zu Y. 35. 8: *pa ahrākīh vālūnīh*, Sü.: *dharmasya svapaṅktyām*; — zu Y. 32. 1: *vālūnīh*, Sü.: *svapaṅktitā*; — zu Y. 33. 4: *vālūnān*, erl.: *hamsāyakān*; Sü.: *svapaṅktīyāḥ*; — zu Y. 46. 1: *vālūnīk*, erl.: *hamsāyak*, Sü.: *svaśreṇayaḥ*; — zu Y. 40. 4: *vālūn*, Sü.: *svapaṅktayaḥ*. Vgl. dazu Pü. zu *varəzānō.ṭbiš-* und zu *vərəzənya-*. — [1]) Als Fem. nur Y. 46. 1. Die Stelle ist nicht recht sicher. — [2]) zBed. und zEt. vgl. BTHL. BB. 8. 218, 13. 57, GDN. BB. 15. 253, VSt. 1. 151, 2. 18, 3. 171, ZDMG. 52. 734, FOY KZ. 34. 245, 35. 24; weitere Litt. ebd. Man beachte auch Yt. 13. 33. S. noch No. 4f. — [3]) Aus lat. *civitātem* hervorgegangen! — [4]) Bed. nach PW. GDN. rechnet bei seiner Deutung des Worts – s. No. 2 – nicht mit der Möglichkeit, dass im ai. *vṛjána-* bis zu vier idg. Wörter zusammengefallen sein können; s. DL. 1890. 844. — [5]) Aus urir. **ǵarza-* sva. ¹*varəzāna-*. Die angegebene Bedeutung erschliesse ich aus der PüErl. *hamsāyak*.

• g. **vərəzənya-** Adj. 'der der Gemeinde (als drittem Stand) angehört', im Gegensatz zu *xᵛaētav-* und *airyaman-*: *yō ašāunē vahištō xᵛaētū* (sd.) *vā aṯ vā* °*zənyō airyamnā vā* Y. 33. 3.

Ableit. aus ²*vərəzəna-*. — Pü.: *pa vālūnīh* – Sü.: *svapaṅktyā* –, erl.: *pa xᵛēš vālūn dārišn*.

• j. *vərəzi*°, nur KompA. 'tätig, tatkräftig, wirksam, energisch'.

Zum V. *varəz-*. — Vgl. *vərəzvant-* und zu *bərəzi*°. — Pü.: *kāmak*; s. dazu DST. ÉtIr. 2. 274.

• j. **vərəzi.čašman-** Adj. (auch fem.) 'des Augen (energisch, d. i.) scharf sind': *yā* (näml. *fravašayō*) *hudōiδrīš* °*manō* (NPf.) *sraoiδrīš* (sd.) "die schönäugigen, scharfsichtigen, (scharf)hörigen" Yt. 13. 29.

• j. **vərəzi.dōiθra-** Adj. 'des Augen (energisch, d. i.) durchdringend sind': *amašanam spəntanam* . . °*ranam* Y. 26. 3.

Pü.: *kāmak dōisr*, erl.: *nēwakīh pa apāyist kunēnd*[1]). — [1]) Vgl. PüErl. zu *vərəzi.saoka-*.

• j. **vərəzimna-** Adj.: s. *vərəzyamna-*.

• j. **vərəzi.saoka-** Adj. 'wirksamen Nutzen schaffend, tatkräftig fördernd': °*ka* (statt NSm.)[1]) *nama ahmi* Yt. 1. 15.

Pü.: *kāmak sūt*, SüErl.: *śubhalābham yathecchayā karomi*. — [1]) Geringe Stelle.

• j. **vərəzi.savah-** Adj. 'wirksamen Nutzen schaffend, tatkräftig fördernd': °*vā* (NS.) *nama ahmi* Yt. 1. 15.

Pü.: *kāmak sūttum*, erl.: *tan i man hamāk purr sūt hać apārīk gēhān*.

• j., g. **vərəzda-** Adj. (fem. °*dā-*), PPfP.: s. *varəd-*.

• j. **vərəzya-** n. 1) 'Wirken, Tätigkeit, Arbeit': *yaṯ bā paiti* . . *airθā zəmō naire ašaone* °*yāṯ ašaya daδāiti* "wo man . . dem Gläubigen für seine Arbeit zahlt wie es rechtens ist" V. 3. 34; 35. 2) 'Betätigung': *mazišta maθra* . . °*ya* (IS.) . . *urvaitya* . . *haiδyā.vərəzya* . . *daēnayā māzdayasnōiš* G. 2. 7. S. noch *vərəzyātā-* mit No. 2.

KompE. — Zum V. *varəz-*. — Pü. (zu V.): *kē ēn zamīk varzēt*. — [1]) Abl. in der Bed. 'auf Grund, Anlass von –, pro'.

• j. **vərəzy-anhvā-** Adj. (mask. °*va-*) 'des Antrieb, Schaffensdrang energisch ist': *zam pərəδwīm paδanam* °*yanhvam xᵛāparam* Y. 10. 4; — *fraša frayantu tē maδō* °*yanuhārəhō jasəntu* Y. 10. 14; — *maθrahe spəntahe ašaonō* °*yanuhahe* Y. 1. 13, Vr. 21. 2.

Pü.: *kāmak axᵛ*, (zu Y. 1): *kāmak axᵛanīk*, mit der Erl.: *kuš kāmak pa mēnišn apāk ān i axᵛ rāst ast*[1]), (SüErl. zu Y. 10. 14: *kila me ma-*

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nasaḥ kāmaṃ svāmikāmena samānaṃ kuru), Sü.: *svāmikāmaḥ*, °*kāmī*. — [1]) S. aber zu *vərəzvant-*.

• j., g. **vərəzyant-** Adj., PPA.: s. [1]*varəz-*.

• j. **vərəzyamna-, vərəzimna-**[1]) Adj., PPM.: s. [1]*varəz-*.

[1]) § *268*. 21.

• g. **vərəzyah-** n. 'Wirken, Betätigen, Tun', mit Akk. verbunden: *ayā* +*mainivā varatā* (sd.) *yō drəgvā ačištā* (APn.) °*yō ašəm mainyuš spəništō* Y. *30*. 5.

Zum V. *varəz-*, gebildet im Anschluss an das Praes. 27 *vərəzya-*. — Pü.: *varziśn*.

• g. **vərəzyātā-** f. 'landwirtschaftliche Tätigkeit, Landwirtschaft': *yaoždā* (Sp. 1236 m.) *mašyāi* +*aipī.zaδəm vahištā gavōi* °*tąm tąm nō xᵛarəδāi fšuyō* (Sp. 1028 m.) "sie .. vollbringt .., für das Rind aber die Landwirtschaft; .." Y. *48*. 5[1]).

Zum V. *varəz-*[2]). — Pü.: *varzitār*, erl.: *vāstryōš*. — [1]) Vgl. zSt. Y. *29*. 1, wo das Rind bittet, ihm *vohū vāstryā* zu schaffen. — [2]) Bildung unklar, trotz GDN. KZ. *30*. 51. Ich vermute alte Dittographie: *vərəzyā*[*tąm*] *tąm*; also AP. zu *vərəzya-* n.

• g. **vərəzyeidyāi** Inf. 'zu wirken, zu betätigen, zu tun': +*zrazdāitiš* (sd.) *tat* °*v hyat mōi mraotā* (sd.) *vahištəm* Y. *43*. 11. a) von landwirtschaftlicher Arbeit: *yō .. kayā* (sd.) *avā manaṇhā yā* °*v mantā vāstryā* Y. *33*. 6.

Zum Praes. 26 des V. *varəz-*. — Pü.: *varziśn*.

• j. **vərəz'vant-** Adj. (fem. °*vaitī-*) 'tätig, energisch, regsam': *upa δwā* °*vatča manō* °*vatiča haxšōit aṇuha* "es möge dir ein regsamer Geist zu teil werden und ein regsames Gemüt" Y. *62*. 10.

**vərəz-* f., zum V. *varəz-*. (Unrichtig KZ. *29*. 578, *32*. 383.) — Pü.: *kāmak pa mēnišn, kāmak pa axᵛ*, mit der Erl.: *apāyist pa mēnišn apāk u ān i pa axᵛ rāst bavāt* (vgl. zu *vərəzyaṇhvā-*).

j. *vəhrk*°: s. Sp. 1419 f.

• j. **vō** Part.: s. unter *vā*.

j., g. *vō*: s. unter [1]*va-*.

• g. **vōi** Inf. 'zu erfreuen, zu gefallen', mit *astī* (Sp. 271 m.) sva. 'er ist die Freude des ..' (Gen.): *ātarš* °*v mazdā ahurahyā ahī mainyuš* °*v ahyā spəništō ahī* "als Feuer bist du die Freude des *AhM.*, als heiligster Geist bist du seine Freude" Y. *36*. 3.

Zu einer ar. Basis **μā(i̯)-*[1]). — ai. vgl. *devávītaye*, (*śócasva*) *devavītamaḥ* (*agne*; RV. *1*. 36. 9). — Pü.: *ākās*, Sü.: *vettā*. — [1]) Ähnlich GDN. KZ. *27*. 588; anders BN. Stud. *1*. 367, DST. ZA. *1*. 262.

• j. **vōiγnā-** f. '(Anprall uzw. des Wassers sva.) Überschwemmung': *aδa γyāsčit pairipataiti aδa fraēštəm* °*nanąm* "dann wenn der Winter zu Ende geht, dann gibt es sehr viele Überschwemmungen" V. *1*. 3; — **°*əmnō* (Sp. 347 m.) *paoiriš* °*nā* Yt. *19*. 67; — *dūrāt hača .. aγā iδyejā* °*nā*[1]) +*yeyenti* Y. *57*. 14. α) neben *haēnā-* f. 'Feindesheer': *nōit iδra airyā daiṇhāvō frąš* (sd.) *hyāt haēna nōit* °*na nōit pąma* Yt. *8*. 56; — *hamaδa airyābyō daiṇhubyō* °*nā jasānti .. haēna frapatānti* Yt. *8*. 61. A) 'Überschwemmung durch Feindesheer, Einbruch': *vītarəṇazahyeheča paiti vītarəṇbaēšahyeheča pairi* +*haēnyāsča* °*γnāuyō aurvaδaēibyasča parō* "zur Überwindung der Not und Drangsal in Folge der Einbrüche des Feindesheeres und von Seiten der Widersacher" Y. *68*. 13.

Zum V. *vaēg-*. — Vgl. *vaēγa-*. — zBed. s. GDN. 3Yt. 132. — Pü.: transkr.; Npü. (zu Yt. *14*. 53): *badī*. — [1]) Erläuternde Glosse zum vorherg. Wort.

• j. +**vōiδwa-** Adj. 'zu jagen, jagend zu verfolgen': °*wa* F. *8*.

PFP., s. *vā(y)-*. — Pü.: +*handāčišn*[1]). — [1]) So lese ich nach Pü. für *vyeinti*, s. *vā(y)-*; vgl. auch Pü. für *vāiti* F. *25* a. Die Lesungen von HOSHANGJI, JAMASPJI Gloss. 851, DST. ZA. *2*. 196 No. 11 und WEST SBE. *37*. 40 No. 1 verstehe ich nicht.

g. *vōistā*: s. [1]*vaēd-*.

• j. +**vōistra-**[1]) n. 'Erwerb': °*rəm* F. *8*.

Zum V. [2]*vaēd-*. — Pü.: *vindišn*. — [1]) Hds. *vostrəm*.

• g. **vōizdyāi** Inf. 'kennen zu lernen': *hyat mā vohū pairī.ǰasat manaṇhā arəδā* °*v kāmahyā* ".. um die Angelegenheiten meines Wunsches kennen zu lernen" Y. *43*. 13[1]).

Zum V. [1]*vaēd-*; aus dem *s*-Aor.; s. Y. *33*. 8. — Pü.: *nivēδēnītār*. — [1]) Vgl. zSt. GDN. KZ. *30*. 320, 331 (falsch BB. *15*. 256).

• g. **vōižda-**, j. **vōižday a-** Praes. 18 'erheben'.

'(eine Waffe) erheben gegen Jemanden' (Dat.): *yasčā vadarā* (sd.) *vōižda t ašāunē* Y. *32*. 10.

mit *aiwi* '(das Haupt) erheben, hoch tragen': *mašyehe .. aiwi.vōižday antahe*[1]) *kamərəδəm* ".. der das Haupt hoch trägt" Y. *9*. 31.

Et.?; vgl. JN. AJPh. *12*. 67. — Pü.: *ōšišn dātan*. — [1]) Them.

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• j. **voya-** m. 'Wehruf, Weh-, Zetergeschrei'; 1) über andere: °*yō* F. 25 b[1]). 2) über sich: *xraosyā*(sd.)*ča* °*yača* (LS.)[2]) +*arəhe* V. *13*. 9[2].

Ableit. — Aus einer Interj. **voya* 'wehe!' erwachsen; s. *āvōya*, *vayōi*. — Pü. (zu F.): an ddd t k 3), lies *andātak*, erl.: *ēn bavēt ka ōi andahēnd*; (zu V.): an ddd t k *īh* 3), lies *andātakīh*. — 1) Steht unter den strafrechtlichen Term. techn. — 2) Haplol. für **avoyaya*. — 3) S. zu *vayōi*, *vayū.bərət-*, *voyō.tara-* und *xraodaṯ.urvan-*.

g. *ā voyaδrā* Y. *34*. 10: s. unter *vyaδra-*.

• j. **voyō.tara** Adv. 'lamentantius, unter grösserem Wehklagen': *xraosyō.tara*(sd.)*ča nō ahmāṯ* °*rača hvō urva parāiti parō.asnāi arəuhe yaδa* . . V. *13*. 8.

ISn. aus dem Kompar.(?) aus *voya-*. — Pü.: an ddd t k *tar*, lies *andātaktar*; vgl. zu *voya-* und *vayōi*.

j. *vouru*°, KompA.: s. **varav-*.

• j. **vouru.ašta-** Adj. 'weites Unterkommen gewährend': *miδrəm* . . *yeńhe* . . *maēδanəm* . . *pərəδu aipi* °*təm* Yt. *10*. 44.

**ašta-* n., zum V. *ąs-*; vgl. *aštō* Inf.

• j. **vouru.kaša-**[1]) Adj. 'mit weit(ausgedehnt)en Buchten', nur mit *zrayah-* n. Name eines grossen Sees, der in der Vorstellung mit dem Weltozean zusammenfloss*): *yaδa zrayō* °*šəm upairi anyā āpō* "wie das *Zr.V.* die übrigen Gewässer über-(trifft)" V. *5*. 23; — *yaδa zrayō* °*šəm apō asti hanγaγmanəm* "wie das *Zr.V.* der Sammelort des Wassers ist" V. *21*. 4; — *yaožda tačinti āpō zrayərhaṯ hača pūitikāṯ* (sd.) *avi zrayō* °*šəm* V. *5*. 19; Y. *65*. 3, Yt. *8*. 6, 20, *19*. 51, 58, Y. *42*. 4, *68*. 6, Vr. *7*. 4, V. *19*. 35, Yt. *5*. 116, *12*. 16; — *avaṯ zrayō* . . *yaṯ* °*šəm bāmīm* Yt. *13*. 59; — *vanąm* . . *yā hištaite maiδīm zrayərhō* °*šahe yā vaoče vīspō.biš* (sd.) *nąma* Yt. *12*. 17; *5*. 42, Y. *42*. 4, Yt. *8*. 32, 46, *19*. 56[2]; — *āpəm zazāhi tūm yō ahurō* . . *zrayərhaṯ hača* °*šāṯ haδra vātəmča dunmąnča* V. *5*. 15; Yt. *8*. 23, 32[2], 40, 47, *13*. 65, *19*. 57; — *zrayā* (sd.) °*šaya* (LS.) Y. *65*. 4; Yt. *8*. 8, 38.

*) Welcher See ursprünglich so genannt wurde – der Kaspische, der Aralsee? –, ist nicht festzustellen, da er jedenfalls schon frühzeitig sagenhaft wurde. Er gilt für die grösste Wasserfläche und für das Sammelbecken aller Wasser. Zwei Buchten und ein Arm des Sees werden Yt. *19*. 56, 59, 62 genannt. Inmitten des Sees stehen der Baum *vīspō.biš* (sd.) und der heilige Esel (s. *xara-* a). Vgl. noch Bd. *13* und WEST SBE. *5*. 424 unter 'Ocean'. Mx. gibt das Wort mit *varkaš* wieder, aber Bd. bietet *frāxᵛkart*, s. Pü.

**kaša-* m. eig. 'Einschnitt', aus ar. **kárta-* (vgl. Pü.); BB. *7*. 187, KZ. *26*. 605, DST. ÉtIr. *1*. 80[2]); zum V. *karət-*. — Pü.: (*zray i*) *frāxᵛkart*; Sü. erl.: *kṣīrasamudraḥ*. — 1) NA. bald getrennt, bald ohne Trennung. Pt 4 trennt. — 2) Falsch wieder WEBER SPreussAW. *1891*, 794 No. 5.

• j. **vouru.gaoyaotay-** Adj. 'der weite Weideländer, Fluren besitzt (und verschafft)', nur von *Miδra*: *miδrō yō* °*yaoitiš* Yt. *10*. 3, 5, 9, 39, 43[2], 46, 48, 52, 86, 87[2], 95, 98, 99, 124, 133, *6*. 5, *19*. 35; — °*yaoitiš miδrō* Yt. *8*. 7, 38, *17*. 16; — *miδra* (VS.) *yō* °*yaoitiš* Yt. *10*. 98; — *āi miδra* °*yaoite* Yt. *10*. 42, 93, 115; 94, Y. *65*. 12; — *miδrəm yim* °*yaoitīm* Yt. *13*. 18, *10*. 1, 120, 139[2]; 4[2], 7, 60, *6*. 5, Y. 2. 3, *16*. 5, 25. 4, Vr. 2. 9, 7. 2, G. *1*. 7, V. *3*. 1, *19*. 5, S. 2. 7; — *miδrāiča* °*yaotōe*[1]) Vr. *11*. 6; +Y. *68*. 12, +Yt. *10*. 42, 91; — *miδrahe* °*yaotōiš*[1]) Y. *1*. 3, 22. 23, 70. 3, Vr. *1*, 7, +Yt. *10*. 0, 78, 98, 122, 128, 146, *11*. 16, *13*. 86, +S. *1*. 7, +Vd. *9*.

ai. vgl. *urúgavyūtay-* Adj. (von *Soma*)[2]). — Pü.: *frāxᵛ gōyōt*, Sü.: *nivāsitāraṇyaḥ*, Npü.: *ṣāhib šahr*, *ṣāhib dašt*. — 1) Oft fälschlich mit Epenthese (°*yaoit*°) geschr., s. +. — 2) S. auch RV. *9*. 74. 3: *urví gávyūtir áditeḥ*.

• g. **vouru-čašānay-** Adj. 'weit hinaus (in die Zukunft) blickend': *rafəδrāi* °*nē* (VS.) *dōišī mōi yā vō abifrā* (sd.) "um mich zu stützen, du weitausschauender, . ." Y. *33*. 13.

**čašānay-* Adj., zum ai. V. *cakṣ-*; s. unter *kaš-*. zBild. vgl. *hātā.marānay-*. — Pü.: *pa kāmak čāšišnīh*.

• j. **vouru.ǰarəštī-** (n.) Name des im Nordosten gelegenen Erdteils (*karšvar-*, sd.): *avi vouru.barəšti* °*ti* Yt. *10*. 15; 133, V. *19*. 39; — *upa karšvarə yaṯ* °*ti* Yt. *12*. 14; — *arəzahibyō* (sd.) . . *vouru.barəštibyō* °*štibyō* Vr. *10*. 1.

Erstarrter ND. aus °*tay-*; vgl. unter *arəzahī-*. — Bed. von **ǰarəštay-*?

• j. **vouru.dōiδra-** Adj. (fem. °*rā-*) 'des Augen weithin gehen, weitschauend': *saokąm varəuhīm* °*rąm* V. *19*. 37, S. 2. 4; *1*. 3; — *rātayā varəhuyā* °*rayā* S. *1*. 5; 2. 5; — *ašiš varəuhi rātača* °*ra* Vyt. *8*.

Pü.: *kāmak dōisr* (wie für *vərəni.d*°).

• j. **vouru.barəštī-** (n.) Name des im Nordwesten gelegenen Erdteils (*karšvar-*, sd.): *tarō* °*ti vouru.ǰarəšti* Yt. *10*. 133; 15, V. *19*. 39; — *upa karšvarə yaṯ* °*ti*

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Yt. 12. 13; — *arəzahibyō* (sd.) .. °*tibyō vouru.ǰarəštibyō* Vr. 10. 1.

Erstarrter ND. aus °*tay-*; vgl. unter *arəzahī-*. — Bed. von **barəštay-*? Lautlich stimmt ai. *bhṛṣṭáy-* f. 'Zacke'.

• j. **vouru.nəmah-** m. EN. eines der sechs Genossen des *Saošyant* bei der Auferstehung, *Ratav* des *Karšvar Vouru.-barəštī*[1]: °*mərhō ašaonō* Yt. 13. 128.

Eig. 'des andächtige Verehrung weithin reicht'. — [1]) Er wird Dd. 36. 4 *kāmak* +*nyāyišn* genannt.

• j. **vouru.rafnah-** Adj. (fem. °*nahī-*) 'der weithinreichende, weitgehende Unterstützung gewährt': *ahurahe mazdā* .. °*nərhō* Y. 1. 1; — *daēnąmča māzdayasnīm* .. °*nahīm* Vyt. 14.

Ableit. — Pü.: *kāmak rāmēnītār*.

• j. +**vouru.rafnō.s'təma-**[1]) Adj. 'der die weitgehendste Unterstützung gewährt': °*ma* (als AP.) *maržđikavastəma* ∂*rāyō.driγutəma* A. 3. 4.

Superl. aus *vouru.rafnah-*; § 304 II. 43, IF. 1. 486. — Pü.: *rāmēnītārtum*, erl.: *kasān pa apāyist purr pa rāmišn kunēt*. — [1]) NA. ohne Trennung, s. Var.

• j. **vouru.savah-** m. EN. eines der sechs Genossen des *Saošyant* bei der Auferstehung, *Ratav* des *Karšvar Vouru.-ǰarəštī*[1]: °*vərhō ašaonō* Yt. 13. 128.

Eig. 'des Nutzen weithin geht'. — [1]) Dd. 36. 4 *kāmak sūt* genannt.

• j. **vouru.sarəđā-** Adj. 'des Arten weithin verbreitet sind', von der *Ašay*: *uta mąm uparəhačahi* °*đa amavaiti* Yt. 17. 7.

Bed. unsicher. Falsch Dst. ÉtIr. 2. 183, Gdn. 3Yt. 103.

• j. **vouruša-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyąn* .. °*šasča* Yt. 19. 5.

Eig. 'weit, weithin sich erstreckend', Ableit. aus (Komp. mit) **varav-*; zum *š* s. § 8 und Bthl. IF. 2. 267; vgl. auch *ərəziša-*. — ai. vgl. *urūcī-* fem. Adj.

j. *vostrəm* F. 8: lies *vōist*°.

j. *vohū*, *vohu*°: s. [2] und [3]*vərhav-*.

• j. **vohu.kərətay-** f. Name einer Pflanze[1]), deren (weiches) Holz zum Räuchern und zum Unterhalten des heiligen Feuers diente: *upa aēṯəm nmānəm baoδayąn* .. °*tōiš vā* .. *kąmčiṯ vā hubaoiδitəmanąm urvaranąm* V. 8. 2; — *hazaərəm vazyanąm aēsmanąm varədvanąm* .. °*tōiš vā* .. *ādre* .. *frabarōiṯ* V. 18. 71.

*) Die indischen Parsen verstehen das Aloeholz darunter; s. Haug Essays[2] 251, West SBE. 37. 186.

Eig. Bed.? Vgl. *vohu.gaona-*. — Pü.: *hukart*.

• j. **vohu.gaona-** 1) Adj. 'schwarzhaarig, -farbig': *pasūm* .. *aurušəm vā* °*nəm vā* "ein weisses oder schwarzes Schaf" Yt. 8. 58; F. 3b. 2) m. Name einer Pflanze*), deren (weiches) Holz zum Räuchern und zum Unterhalten des heiligen Feuers diente: *upa aēṯəm nmānəm baoδayąn* .. °*nahe vā* .. *kąmčiṯ vā hubaoiδitəmanąm urvaranąm* V. 8. 2; — *hazaərəm vazyanąm aēsmanąm varədvanąm* .. °*nahe vā* .. *ādre frabarōiṯ* V. 18. 71; — °*nanąm baoiδinąm* V. 19. 24.

*) Die indischen Parsen verstehen den Benzoebaum darunter; s. Haug Essays[2] 251, West SBE. 37. 186.

Komp.: [2]*vərhav-*+*g*°; eig. 'blutfarben', vgl. μέλαν αἷμα. — Pü. (zu 1): *syāk mōδ*, (zu 2): *huǵōn*.

• j. **vohu.xšaθrā-** fem. Adj. 'die Worte *vohū xšaθrəm* enthaltend, damit beginnend': °*ra hāitiš* (sd.) Y. 51 Überschr.; — °*rąm hāitīm yazamaide* Y. 51. 23; — °*rąm gāθąm* (sd.)[1]) .. *yazamaide* Y. 51. 23; Vr. 2. 9, 20. 0; — °*rayā gāθayā handātā yazamaide* Y. 51. 23; Vr. 1. 7, 20. 3[2], A. 2. 1, V. 19. 38. a) als Subst.[2]) 'die mit *v. xš.* beginnende *Gāθā*': *avaṯ vərəθraγnəm* .. *yaṯ asti antarəča* (sd.) °*rąm vahištōištīm* Vr. 20. 2.

[1]) D. i. Y. 51. Die *Gāθā* besteht nur aus einem Kapitel. — [2]) Näml. *gāθā-* (oder auch *hātay-*, s. No. 1).

• j. **vohu.ǰītay-** f. 'gutes Leben': *āfrīnāmi tava nara darəhupaiti* °*ǰīti us.ǰīti darəγəm.ǰīti* (sd.) Az. 1; Vyt. 1.

Pü.: *āpāt ǰīvišnīh*.

• j. **vohu.dāta-** m. EN. eines Gläubigen: °*tahe kātahe ašaonō* Yt. 13. 124.

Sva. *vərəhudāta-*, sd.

• j. **vohu.pərəsa-** m. EN. eines Gläubigen: °*sahe ainyāvahe* (sd.) *ašaonō* Yt. 13. 124.

Eig. 'gute Fragen stellend'; **pərəsā-* f., zum Praes. 14 des V. *fras-*; ai. *pṛcchā-* f.

• j. +**vohu.baγa-**[1]) Adj. 'gutes Eheglück gewährend': *hvōvi* .. °*γəm isəmna* .. *zaraθuštrəm* "*Hv.*, von *Zar.* begehrend, dass er ihr gutes Eheglück gewähre" Yt. 16. 15.

[1]) NA. getrennt.

• j. **vohu.bərətąm** Inf. 'gut zu pflegen', mit dem V. [1]*bar-*: *yō v*° *baraite miθrəm*

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"wer den *M.* in guter Pflege hält" Yt. *13.* 18.

Zum V. [1]*bar-*; vgl. zu *hubərətąm.*

• j. **vohu.fryāna-** Adj. Bezeichnung einer der fünf Arten des Feuers*): *ātrəm* (sd.) °*yānəm* Y. *17.* 11.

*) Nach Bd. und Pü. meint es das im Leib der Menschen und Tiere wohnende Feuer (*ātaš ān i andar tan i martumān u gōspandān*, Bd. *17.* 1), das sowohl Wasser als Speise verzehrt (*āp u xᵛarišn har 2 xᵛarēt*, Bd. *17.* 2). Vgl. noch Zs. *11.* 3.

Eig. 'der das Gute liebt'(?)[1]), vgl. Pü. — Pü.: *vēh franāftār*[2]); Sü.: *uttamasakhā.* — [1]) Vll. ist *vohu* hier das selbe Wort ('Blut') wie in *vohu.gaona-.* — [2]) WEST SBE. *5.* 61, 184 'the good diffuser' oder 'offerer', DST. ZA. *1.* 150 'l'excellent ami'.

• j. *vohuna-* m. 'Blut'.

KompA.; Ableit. — Vgl. *vohunī-.*

• j. **vohuna-nhag-** : °*na-zg-* Adj. mit [1]*span-* m. 'Bluthund, Hund, der auf den Mann geht': *kva asti spā* °*nazgō*[1]) *dāityō.-gātušī..yō naēčīm isaiti hunaranąm tanuye isaite ϑrāϑrəm*[2]) "Bei wem ist der Bluthund richtig am Platz? . . (Bei dem) der, keine (besondere) Fertigkeit, (sondern) nur Schutz für seine Person verlangt" V. *13.* 19; *5.* 30; — *spānəm yim* . . °*zgəm* V. *13.* 14, 22, 26; — *sūnąm . . yim* . . °*zgąmča* V. *13.* 8; — +*us* +*tāčiṯ spāna patənti pasuš.-haurvąmča* (sd.) . . °*zgąmča* V. *13.* 42.

Eig. 'der sich an das Blut heftet, die Blutfährte verfolgt'. — Zum ai. V. *sajate* 'er hängt sich an –'; § *178* b. β. — Pü.: transskr. (s. auch Bd. *14.* 19), mit der Erl.: *ān i pasušharv u višharv kunēnd ān nē kunēt; apē ēn čē xrafstrak gīrāt u nasuš ŝanāt.* Npü.: *sag i ɣarīb*, wonach DST. SBE. *4*². 160: "the dog without a master, the vagrant dog"; GrBd.: *sak i ramīk* 'Heerdenhund'. — [1]) Them., § *390.* — [2]) Pü.: +*kē nē čīč xᵛāhēt hač hunarān čē ō tan xᵛāhēt srāyišn.*

• j. **vohuna'vant-**[1]) Adj., nur fem. °*vaitī-* 'die ihre Blutung hat'[2]): *nāirika čiϑravaiti daxštavaiti* °*vaiti* V. *16.* 1; — *nāirikąm* . . °*vaitīm* V. *15.* 7; — *nāirikayā* . . °*vaityā* V. *16.* 5, 13, 14.

Pü.: *xōnōmand.* — [1]) *av* allenfalls für *iv*, § *268.* 17. — [2]) Vgl. zu *čiϑravant-* No. 1.

• j. **vohu.nəmah-** m. EN. dreier[1]) Gläubiger; 1) °*mənhō avāraoštrōiš* (sd.) *ašaonō* Yt. *13.* 104. 2) °*mənhō katərəuš* (sd.) *ašaonō* Yt. *13.* 114. 3) *gaēvanōiš* °*mənhō ašaonō* "des *G.*, Sohns des *V.* . ." Yt. *13.* 115.

Eig. 'der (den Göttern) gute Ehrerbietung erweist'. — Vgl. *nəmō.vənhav-.* — [1]) Oder zweier, wenn der unter 3 aufgeführte *V.* mit einem der beiden ersten identisch ist.

• j. **vohunī-** f. 'Blut': °*ni* F. *3* h; — *yaṯ* . . °*nīm vā tāčayeinti frašaēkəm vā fraši-čanti* Yt. *14.* 54; — auch Plur.: *astāsča* . . +*mastrəynasča* °*nišča* (AP.) Yt. *10.* 72; — *yezi nāirika* °*nīš* (AP.) *aiwi.vaēnāṯ yaṯ* . . "wenn die Frau (noch) Blut (von der Menstruation) sieht, wenn . ." V. *16.* 8.

KompE. — Vgl. *ɜvənhav-, vohuna-.* — Vgl. mp. (Pü.) *xōn*, np. *xūn*, ZDs. *fīn* (GIrPh. *1* b. 387)[1]). — [1]) Die ich auf ir. **xᵛahun** zurückführe; s. dazu np. *xᵛāhar* und nbal. *gvāhar*, § *83.* 2. Anders GIrPh. *1.* 264.

• j. **vohu'mant-** Adj. 'mit Gütern versehen, reich an Schätzen': *ahurāi mazdāi vənhavē* °*maitē* Y. *12.* 1, V. *19.* 11[1]).

ai. *vásumant-* Adj. — Pü.: *vēh patmān*; s. IF. *11.* 134. — Vgl. **maite.* — [1]) Hier trennt die NA. °*hu.m*°.

• j. **vohu'raočah-** m. EN. zweier Gläubiger; 1) °*čənhō frānyehe ašaonō* "des *V.*, Sohns des *Fr.* . ." Yt. *13.* 97[1]). 2) °*čənhō varakasānahe ašaonō* "des *V.*, des *Varakas*iden . ." Yt. *13.* 113.

Eig. 'gutes Licht habend'. — np. vgl. *bihrōz* EN. — [1]) Vgl. Dk. *7.* 8. 56.

• j. **vohuštra-** m. EN. eines Gläubigen: °*rahe ąxnənhahe ašaonō* "des *V.*, Sohns des *A.* . ." Yt. *13.* 122.

Komp.: [1]*vənhav-*+*uštra-* (*u* statt *ū*, § *268.* 1), eig. 'der gute Kamele besitzt'.

• j. **vohv'astay-** m. EN. zweier Gläubiger; 1) °*tōiš snaoyehe ašaonō* Yt. *13.* 96[1]). 2) °*tōiš pouruϑāxštayanahe ašaonō* Yt. *13.* 112.

Eig. 'des Knochen gut sind'. — [1]) S. Dk. *9.* 33. 5.

• j. **vohvazdah-** m. EN. eines Gläubigen: °*dənhō katərəuš ašaonō* Yt. *13.* 114.

Statt *vohu-vazd*° geschr.; § *268.* 12. — Eig. 'gute Ausdauer' oder 'Ausdauer im Guten besitzend'.

• j. **vohvarəz-** Adj. (fem. °*zī-*) 'Gutes wirkend': °*ząm ašaonąm* . . °*zinąm ašaoninąm* Vr. *11.* 14.

Komp.: [1]*vənhav-*+[2]*varəz-* (*v* statt *uv*, § *268.* 12). — Pü.: *vēh varzītār.*

• j. ***vohvaršte** : *v*° *nąma ahmi* . . *avaṯ v*° *nąma ahmi yaṯ vohū vərəzyāmi* "Wirker des Guten heisse ich . . weil ich das Gute wirke" Yt. *15.* 44.

Soll Komp. sein aus [1]*vənhav-*+*varšta-* oder *varštar-* (*v* statt *uv*, § *268.* 12).

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• j. **vohvā'vant-** Adj. 'mit gutem Licht, Glanz versehen'[1]: *mąnəhəm* .. °*vantəm* Yt. 7. 5.

Statt **vohu-wā-* geschr., § *268*. 37[1]. — **bā-* f., zum V. *bā-*; ai. *bhām* (AS.), *dūrébhāḥ* (NSm.). — Pü.: *vēh āpāīh dātār*, Sü.: *uttamasamṛddhimān*. — [1]) Unsicher. Unrichtig KZ. *25*. 381.

j. *vānha* F. *12*: lies *sānha*.

• j. **vąϑwa-** n., **vąϑwā-** f.[1]) 'Heerde; Schaar': *vīrayąm* °*wąm* .. *gaoyąm* °*wąm* .. *aspayąm* °*wąm* Yt. *8*. 15, 17, 19; — *daδāiti gūšča* °*wa* (APn.) *vīranąmča* Yt. *10*. 28; Yt. *13*. 52; — *gūš* °*wa* .. *vīranąm* +*pouru.tās* "Heerden von Vieh .. eine Fülle von Männern" Y. *62*. 10; F. *8*; — +*ātərəδāta* °*wa yazamaide* Vr. *19*. 2; — *hazaŋrəm* °*wā*[2]) *bavaiti* Yt. *18*. 5; — *hazaŋrəm kaŋhāščiṭ* (sd.) °*wanąm* A. *3*. 11. a) zusammen mit *fšaonay-* (sd.): *fšaonīm* °*wąm* S. 2. 7; — *fšaoni* °*wa* (AP.) Yt. *9*. 9; — *fšaonibya* °*wābya aspinibya yaonibya* S. *1*. 7; — *uyē fšaonīšča* °*wāča* Yt. 5. 26.

KompA., E.; Ableit. — Pü.: *ramak*. — [1]) Nur im AS. und A. *3*. — [2]) Man verlangte GP.; geringe Stelle.

• j. **vąϑwaēsa-** m. 'Strauchdieb': *yasə ϑwā* .. *paϑąm* (sd.) *jasāiti* °*sō* Yt. *13*. 20.

Komp.: *vąϑwa-*+**isa-* 'eig. 'den Heerden nachstellend'; Bthl. ZDMG. *46*. 303.

• j. **vąϑwō.dā-** Adj. 'Heerden schenkend': *miϑrəm* .. *yō* °*dā* Yt. *10*. 65.

[1]) Vgl. Yt. *10*. 28.

• j. **vąϑwō.frāδana-** Adj. (fem °*nā-*) 'die Heerden fördernd, mehrend': *arədvīm sūrąm* .. °*nąm* Y. *65*. 1.

Pü.: *ramak frāxᵛēnītār*.

• j. **vąϑwya-** Adj. 'in Beziehung zur Heerde stehend, zu ihr gehörig': *bityō* °*yō* Yt. *1*. 7[1]).

KompE. — Ableit. aus *vąϑwa-*. — Pü.: *ramakīk*; s. noch No. — [1]) So nennt sich *AhM.*; Pü. erl.: *kum ramak i martumān u gōspandān vas sūt, vam ēn nām hać ān*.

g. *vąs* Y. *49*. 4: s. [1]*van-*.

• j., g. **vī**[1]), j., p. *vi*°, j., g. *vy*°, p. *viy*° I) Adv. (nur KompA.); 1) 'auseinander'. 2) 'abseits, getrennt von —'. 3) 'entgegen'. 4) 'durch und durch'.[2]) II) Praev. (mit [1]*ar-*, [1]*kan-*, *kay-*, *gam-*, *tar-*, [3]*dar-*, *dā-*, *pat-*, *vā(y)-*, [2]*raod-*, *stā-* usw.).

KompA.; Ableit. — ai. *vi*, np. *gu*°. — Pü.: *vi*°, *yut*, *apē*. — [1]) So bei Trennung (auch durch .). — [2]) Falsches gibt F. *2* d.

• j. **vī.āpō.'təma-** Adj. 'der wasserloseste': *yaṭ anhaṭ airiθā zəmō* °*məmča vī.urvarō.-təmənča yaoždātō.zəmō.təmənča huškō.zəmō.-təmənča* "wo es auf dieser Erde am meisten an Wasser und Pflanzen mangelt und wo der Erdboden am saubersten und trockensten ist" V. *3*. 15; *10*. 18.

Superl. aus **vī.āp-* Adj., im Anschluss an den AS. gebildet. — Pü.: *yut āptum*. — Wegen np. *biyābān* 'Wüste' vgl. Horn NpEt. 57.

j. *viānīš* P. *31*: lies *vyān*°.

j. *frārāiti vīīdīm* P. *26*: lies *fr*° *vīdīše*(?).

• j. **vī.urvarō.təma-** Adj. 'der pflanzen-(wuchs)loseste': *yaṭ anhaṭ airiθā zəmō vī.āpō.təmənm*(sd.)*ča* °*məmča* V. 3. 15, *10*. 18.

Superl. aus **vī.urvarā-* Adj. — Pü.: *yut urvartum*.

• j. **vī-kantəe** Inf.: s. unter **kantəe*.

• j. +**vī-kaya-**[1]) m. 'Zeuge': °*yō* F. *8*; — *taṭ ṭkaēšahe* (sd.) *taṭ* °*yehe* F. 27 b.

Zum V. *kay-*; eig. 'Scheider', näml. der Tatsachen. — arm. LW. *vkay*, Hbm. IF. *4*. 119. — Pü.: *gōkās*[2]). — [1]) Hds. *vikay*° und *vīkai*°. — [2]) Vgl. zLes. des Worts und zu den übrigen Wörtern für 'Zeuge' Bthl. IF. *12*. 95.

• j. **vīkərəṭ.uštāna-** Adj. 'das Leben, die Lebenskraft zerstörend': *frazābaoδanəhəm* (sd.) *snaϑəm* °*nəm* V. 5. 37, *13*. 12, *14*. 1.

**vī-kərət-* Adj. eig. 'entzweimachend', zum V. [1]*kar-*; vgl. ai. *vikaṭa-* Adj. 'ungestalt' (wozu IF. *3*. 194). — Pü.: *yut kirrēnīt*[1]) *yān*. — [1]) S. *karət-*.

• j. **vī-kusra-** Adj. 'sich auseinander wölbend': *ātrə.vazanəm* (sd.) .. °*rəm aδarāṭ naēmāṭ hankusrəm uparāṭ naēmāṭ* V. *14*. 7.

Pü.: *yut kustak*.

• j. **vī-gāϑ-** f. 'Einsenkung, Schlucht': °*ϑō* (AP.) *marəzaṭ kaofanąm* Yt. *14*. 21.

Zum ai. V. *gāhate*; § *23* b. — Vgl. ai. *vigāhá-* Adj. 'sich eintauchend', gr. *βῆσσα* 'Schlucht' (Bgm. Grdr.[2] *1*. 606). — Npü.: *jud gāh*.

• j. **vī-gərəptay-** f. 'Ergreifen, Gefangennahme, -schaft': *nairyąm hąm.varəitīm* .. *yā narąm* °*tā*(LS.)*čiṭ tanvō baoxtārəm daδāiti* ". . die den Kriegern auch in der Gefangenschaft einen Retter der Person schafft" Vr. 7. 3.

Zum V. *grab-*, § *53* II. — Pü.: *ō ham griftārtum*.

• j. **vī-xrū'mant-** Adj. 1) 'über und über blutig'[1]): *sraošəm* .. *yō aēšməm stərϑwata snaiϑiša* °*mantəm xᵛarəm jainti* Y. 57. 10; Yt. *4*. 8. 2) 'unblutig'[1]), mit *xᵛara-* m. (sd.) Term. techn. für die leichteste Art der Körperverletzung*): *yō narəm* °*məntəm xᵛarəm* (sd.) *jainti* V. *4*. 30, 33

*) Wobei es nur eine Beule oder Schramme

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gibt, ohne dass Blut fliesst (vgl. unter *taćaṭ.-vohunī-*); sva. *xᵛara- каr' ižk.*, sd.
Pü.: *vixrūn* [2]); *vixrūnōmand* [2]). — [1]) Zur Verschiedenheit der Bedeutung s. zB. ai. *vicetas-* Adj. — [2]) S. zu *xrūta-*.

• j. **vičā** Adv. 'weg': F. *8.*
Eig. IS. einer Ableit. aus *vī*; § *178.* — Bestimmung ganz unsicher, da das Wort aus dem Zusammenhang gerissen ist. Vll. stammt es aus V. *2.* 10; s. Pü. — Pü.: *apē.*

• j. **vī-čarəna-** n. 'Trennungsstelle, Stelle, wo sich der Weg teilt': *paδaṃčā* ⁺°*rənā* [1]) . . *paδaṃčā hanjamanā* Y. *42.* 1; — *paδaṃ* . . *paiti* °*nā* Yt. *11.* 4, Vyt. *54.*
Zum V. *5kar-*. — ai. *vicaraṇa-* n. 'Bewegung'. — Pü.: *yut rəwišnīh.* — [1]) So Pt 4; NA. °*rand.*

• j. **vīčiča-** n. 'Kalk, Gips, Mörtel': *asānaršva* . . °*čaēšva* . . *tūtuxšva* (sd.) V. *6.* 51; — *dva dim nara isōiδe* . . *upa.skambəm* (sd.) °*čaēšva dim nidaiδyan* V. *8.* 10.
Et.? — Pü. (zu V. *6*): *gačēn* [1]), (zu V. *8*): fehlt. — [1]) D. i. 'aus *gač* (= np. *gać* 'Kalk') bestehend'; s. dazu Hbm. PSt. 90.

• g. **vī-čidyāi** Inf. 'zu unterscheiden': *taṭ mōi vīč*° *vaočā* . . *vīduyē vohū manaŋhā mōnčā daidyāi yehyā mā ərəšiš* (sd.) "davon gib mir Kunde . ., damit ich, o *VM.*, unterscheide, begreife und (im Gedächtnis) behalte, . ." Y. *31.* 5; — *frō vā fraēšyā* . . *mrūitē* (sd.) . . *ərəš vīčidyāi yaδā ī srāvayaēmā* ". ., damit wir richtig unterscheiden können, wie wir sie verkünden sollen" Y. *49.* 6.
Zum V. *kay-*. — Pü.: *vičart, (rāst) apē vičīnēm.*

• g. **vī-čiδa-** n. 1) 'Scheidung, Sonderung': *aēšaṃčīṭ ā ahmī δwahmī mazdā* °*δōi aipī* "von ihnen werde ich, o *M.*, künftig von dir geschieden werden" Y. *32.* 8 [1]). 2) 'Entscheidung': *taṭ mōi xratūuš manaŋhasčā* °*δəm* "das ist meines Verstands und Sinnes Entscheidung" Y. *46.* 18; — mit Gen. obj.: *sraotā* ⁺*gūuš.āiš* (sd.) *vahištā* . . *āvarənā* °*δahyā* "das Beste . . für die Entscheidung zwischen den beiden Glaubensbekenntnissen" Y. *30.* 2 [2]). [Yt. *12.* 1: lies *vīčiδrəm.*]
Zum V. *kay-*. — Pü. (dRn.): *apē vičīt, apē vičīnēm, apē vičīnišn.* — [1]) Wörtl.: 'ab his sum in tua . . secretione postea'; s. [1]*ah-* Sp. 271 o. — [2]) S. zSt. Gdn. BB. *14.* 24.

• j. **vī-čiδra-** Adj. 'ausgezeichnet, hervorragend': *kaṭ asti maδrahe spəntahe arš.-dātəm* . . *fraždātəm* . . ⁺°*rəm* [1]) Yt. *12.* 1; — *kva* (sd.) *tāčīṭ gūuš* °*ra paiti.barō* ⁺*ratufriš* N. *108*(?); — °*rəmčīṭ* F. 25 b(?) [2]).
ai. *vicitra-* Adj. — Pü. (zu F.): *apē paδtākīh,* (zu N.): ausgelassen. — [1]) NA. °*δəm*; s. aber F 1, J 10. — [2]) S. zSt. West SBE. *37.* 480.

• j. *tūm barəsma ayasaēša* . . *fračinaδwarə* **vičinaδwarə** . . *frataraćibyō* (sd.) *raočā* Yt. *15.* 55. Ob Adv.?
Geringe Stelle. Vgl. zu *fračinaδwarə.*

• j., g. **vī-čira-** Adj. (fem. °*rā-*) 1) 'entscheidend, die Entscheidung treffend': *hvō* °*rō ahurō* "er, *Ah.*, hat die Entscheidung" Y. *29.* 4; — *fravašayō* . . *yā* . . *rarəmā vīvāitīš* °*rā* Yt. *13.* 40. 2) 'der sich entschieden, die Überzeugung, Gewissheit gewonnen hat': *yō vā xšayaṇ adaṇ drītā* . . °*rō haṇ* ". . wenn er dessen sicher ist" Y. *46.* 5 [1]).
Zum V. *kay-*. — Vgl. *viδčōišta-*. — np. *vasīr* 'Gelehrter'; ai. vgl. *nicirá-* Adj. — Pü. (zu Y. *29*): *apē vičītār*, erl.: *kār u dātastān apē vičīnēt*, (zu Y. *46*): *vičart*, erl.: *rōšnak ān mart vēh mart.* — [1]) Unrichtig Ggr. OK. 450.

• j. **vī-ǰaγmišta-** Adj. 'der am meisten sich verbreitet über —, erstreckt auf — (Akk.) sva. der am meisten einwirkt auf —': *ahmākəm nəma yaṭ amərəšanəm* . . *taṭ vīspahe anəhūuš astvatō* ⁺*manō* [1]) *asti* °*təm* "unser Name ist es . ., was am meisten . . auf das Denken einwirkt" Yt. *1.* 4; 2.
Superl. zum Perf. des V. *gam-*. — ai. vgl. *jágmay-* Adj. — Pü.: *ān i amāk nām* . . *ēn i harvisp axᵛ* . . *ān i pa mēnišn ast apē matārtum* [2]); Sü.: *prāpakataraḥ*, Npü.: *murād rasānanda.* — [1]) Hds. *mana*; s. aber Pü. und den Gegensatz *anhvəm vīmarəzištəm* (sd.), wozu Y. *62.* 10: *manō* . . *anuha.* S. zSt. Dst. ÉtIr. *2.* 272, ZA. *2.* 334. — [2]) *Pāz. hāδərtəm* verstehe ich nicht.

• j. ⁺**vī-ǰva-** [1]) Adj. (fem. °*vā-*) 'leblos': ⁺°*vāhu paiti tanušu astvā gayī* ⁺*dāryeite* (Sp. 691 u.) "in die leblosen Körper wird leibhaftiges Leben zurückgebracht werden" FrW. *4.* 3 [2]).
ai. vgl. *vijīvita-* Adj. 'leblos'. — Pü. (in der Paraphrase Dk. *9.* 46. 4): *apē žīvandakīh.* — [1]) So mit K 38. — [2]) S. zSt. Gdn. KZ. *25.* 581, 3Yt. 14, Dst. ZA. *3.* 5.

• j. **vī-taxtay-** f. 'Zerfliessen, Schmelzen': °*ti vafrahe* "in Folge der Schneeschmelze" V. 2. 24; — *pasča āpō* (näml. *yaṭ snaēžintyāiča srasčintyāiča*) °*ti* V. *6.* 38.
Vgl. np. *gudāxtan* 'schmelzen'. — Pü.: *apē tačīšnīh.*

• j. **vītanuhaitī-** f. Name eines Gewässers [1]): *taṃ yazata vistauruš* . . *upa*

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āpəm yąm °tīm Yt. 5. 76; — *pəšum raēčaya tarō vanuhīm °tīm* Yt. 5. 77; 78.

ar. **μitas'μatī-* eig. 'die ausgedehnte', Ableit. aus **μi'tas-* f., s. zu *vitastay-*. — ai. vgl. *vitástā-* f. Name eines Flusses. — [1]) Wo?

• j. **vītay-** f. 1) 'Weggehen, Sichentfernen': *čvaṯ.biš* ᴺ*ayā °tayā*[1]) *anəhən* (soll heissen) "wie weit dürfen sie sich davon entfernen?" N. *6.* 2) 'Sichscheiden, Sichabsondern', nur LS. sva. 'gesondert': *ərāyō yim antarə °ta* ᴺ*antarə* (lies *antarāiš?*) *ərāyō maγa frakārayōiš* "drei (Furchstriche) sollst du (so) ziehen, dass darinnen, von den übrigen abgesondert, drei Löcher (sind)" V. *9.* 11; 11[2]).

Komp.: *vī*+**itay-*. — ai. *vítay-* f. — Pü. (zu V.): *yut*, (zu N.): *čandīh hač ōšān apē yutākīh hēnd.* — [1]) Wohl GS., § *268.* 11 b. — [2]) An der dritten Stelle erwartete man statt **antarāiš* ein Wort in der Bedeutung 'nach aussen hin'; vgl. zu *²maγa-*.

• j. **¹vītar-** m. 1) 'der nachjagt, Verfolger' (mit Akk.): *°tārəm paskāṯ hamərəəəm ǰantārəm* (sd.) *parō dušmainyūm* "der den Gegner von hinten her verfolgt . ." Yt. *17.* 12; — *°ta nąma ahmi* Yt. *1.* 13.

Zum V. *vā(y)-*. — Pü.: *vītār* (aber *Pāz.*: *xᵛāstār*, Sü.: *yācakak*); dazu zwei widersprechende Erl.: *vinīskārān ō xᵛāhēm* (*Pāz.*: *hudahem*!) und *kušān ō vēh xᵛāhēm.* Eine Bedeutung wie 'bienveillant' (DST.; s. dessen ÉtIr. *2.* 273) ist mir trotz GDN. VSt. *2.* 156 unwahrscheinlich.

• j. **²*vī-tar-*** Adj. 'hinübergelangend über —, überwindend'.

KompA.[1]). — Zum V. *tar-*. — ai. *°tur-* Adj. — [1]) Wobei das 2. Glied vom 1. abhängig ist; zum Verhältnis von j. *vītarə.ṯbaēšah-* und ai. *viśva-túr-* vgl. j. *vīkərəṯ.uštāna-* geg. ai. *viśvakṛ́tam.* Doch bleibt die Bildung des Komp. auffällig.

• j. **vī'tara-** Adj. 1) 'der seitlichere', nur ASn. *°rəm* 'seitwärts, hüben und drüben': *yaṯ hē nōiṯ ərədvō.ārəhanəm* (sd.) *vaγδanəm upa.ǰanyāṯ nōiṯ fraša pāδaēibya nōiṯ °rəm zastaēibya* V. 5. 11. 2) 'der weitere, spätere'; DS. *°raēibyō* als Adv. (?) 'später als —' (Akk.): *frataraēibyō* (sd.) *raočā °raēibyō ušārəhəm* Yt. *15.* 55.

Kompar. aus *vī.* — ai. *vitarám* Adv. 'weiter'. — Pü.: *nē ka vitārēt dast*, erl.: *kuš dast apāč dāšt ēstēt.*

• j. **vītarəm** Adv.: s. *vītara-*.

• j. **vī'tar-ązah-** Adj. 'die Not überwindend': *āaṯ dīš āvaēδayamahī . . ahe nmānahe °zō ahe nmānahe vītarəṯbaēšō* (sd.) Vr. *11.* 13.

Ableit. — Pü.: lässt aus.

• j. **vītarə.ązah'ya-** n. 'Überwindung der Not': *°hyeheča paiti vītarə.ṯbaēšahyeheča pairi* ⁺*haēnyāsča vōiγnāuyō* (sd.) Y. *68.* 13; Yt. *8.* 12.

Pü.: *apē tarvēnišnīh i tangīh.*

• j. **vī'tarə.ṯbaēšah-** Adj. 'die Anfeindung überwindend': *āaṯ dīš āvaēδayamahī . . ahe nmānahe vītarązō ahe nmānahe °šō* "wir weisen sie zu . ., damit sie dieses Hauses Not überwinden, dieses Hauses Anfeindung überwinden" Vr. *11.* 13[1]).

Ableit. — Pü.: *pa apē tarvēnišnīh i bēš.* — [1]) Grammatisch nicht in Ordnung. Ungeschickte Erweiterung von Y. *4.* 5.

• j. **vītarə.ṯbaēšah'ya-** n. 'Überwindung der Anfeindung': *vītarə.ązahyeheča paiti °hyeheča pairi haēnyāsča vōiγnāuyō* (sd.) Y. *68.* 13; Yt. *8.* 12.

Pü.: (*apē*) *tarvēnišnīh i bēš.*

• j. ᴺ*ātarə.vitarə.maibyā* **vitarə.maibyā** . . *ātarə.vitarə.maibyasčiṯ* **vitarə.maibyasčiṯ**ᴺ Yt. 2. 13.

• j. **vī-tastay-**[1]) f. 'Spanne' als Längenmass*): *maγəm ava.kanōiš dīštīm xrūždisme °tīm varəδusme* "eine Grube sollst du graben, eine *D.* tief in harter, eine *V.* tief in weicher Erde" V. *17.* 5; — *°ti* F. *8,* 27 a; — *avavaṯ hača āəraṯ . . yaəa* ⁺*fratara* ⁺*°tiš*[2]) "soweit weg von dem . . Feuer als eine besonders grosse Spanne[3]) beträgt" V. *8.* 76.

*) Die Länge wird F. *27* a auf 12 Fingerbreiten (*čigōn 12 angušt*) angegeben. Es ist die volle Spanne zwischen Daumen und Kleinfinger. S. noch Bd. *26.* 3. Vgl. WEST SBE. *5.* 98.

KompA. — Eig. 'Auseinanderspannung', zum got. V. *at-þinsan.* — ai. *vitastay-* f.[4]), mp. (Pü.) *vitast*, np. *vidast.* — Vgl. *vītanuhaitī-.* — [1]) Mit *i* in F. — [2]) So Jp 1, Mf 2. NA. *°tarə.vīr°.* — [3]) Etwa was wir eine 'gute' Spanne nennen würden, d. i. 1¹/₄ der normalen. — [4]) Gleich *12 angulay.*

• j. **vītasti.drāǰah-** n. 'Länge(nausdehnung) einer *V.*': *°ǰō yaṯ huškanąm* (sd.) V. 7. 29; V. 5. 4 PüZ.[3].

Pü.: *vitast drahnāk.* — [1]) Mit *i* V. *5.*

• j. **vī-tāčina-** Adj. (fem. *°nā-*) 'abtreibend (den Foetus)': *kąmčiṯ vā °nanąm urvaranąm* "oder sonst eine von den abtreibenden Pflanzen" V. *15.* 14.

Zum Kaus. des V. *tak-*, eig. 'zerfliessen

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machend'; s. zBild. ai. *utpādana-*, *nāsana-*; *i* nach § *298*. 4. — Pü.: *tāčišnōmand.*

• j. *fraərase* . . *ā taṯ x^{v}arənō frazgaδata* (sd.) *avi vayąn* **vītāpəm** Yt. *19*. 82: —?—.
Zuletzt zSt. Jn. JAOS. *20*. 56, der fälschlich für *frazgaδata* zu Yt. *19*. 82 ein andres Subjekt annimmt als zu Yt. *19*. 52. Da auch die Bedeutung von *vayąn* unbekannt ist, bleibt der Schlusssatz dunkel. Ob Absol. und zu mp. *tapāh*, np. *tabah?*

• j. **vī-tāra-** m. 'Durchgang, Gang' (im Stall, sva. Abteilung): *čvaṯ yavaṯ nmānəm* (näml. *gāvayanəm*)? . . *dvadasa °ra* (NP.) *upəma nava °ra maδəma xšvaš °ra nitəma* "Wie gross soll der Stall sein? Zwölf Gänge sollen (drin) sein höchstens, neun im Mittel, sechs mindestens" V. *14*. 14[1].
Zum V. *tar-*. — ai. vgl. *tārá-* m. 'Ufer'; mp. *vitār*, np. *guδār* 'Durchgang' (s. dazu Hbm. AGr. *1*. 249). — Pü.: *vitast*(?). — [1]) So nach Dst. ZA. *2*. 218; anders Rückert u.a., s. Horn NpEt. 199.

• j. **vī'tərətō.tanū-** Adj. 'wobei der Leib, die Person (an einen besonderen Ort) weggebracht, isolirt werden muss': *paēsō* (sd.) *yō °nuš* V. 2. 29; Yt. 5. 92.
Zum V. *tar-*; eig. 'weggebrachten Leib habend'. Bed. nach Pü. — Pü.: *pēs ku yut kart ēstēt tan.*

• g. **vīd-** Adj. 'teilhaftig', mit Gen.: *tąm čistīm dəǰāmāspō* . . *x^{v}arənā* (sd.) *ašā vərəntē taṯ xšaδrəm manərəhō* +*vərəhōuš vīdō* (NP.) ". . an dieses Reich (glauben) die des guten Sinns teilhaftig sind" Y. *51*. 18[1].
Zum V. [2]*vaēd-*. — ai. *°vid-* Adj. — Pü.: *ān i pa x^{v}atāδīh pa ān i vahuman ākās dahišnīh*, erl.: *frārōn dānākīh rāδ yaš ast.* — [1]) Vgl. Y. *34*. 9 unter *ºvistay-*.

• j. **vī-δaētar-** m. 'der seine Blicke nach allen Seiten gehen lässt': *spaš °ta* Yt. *10*. 46.
Zum V. [2]*dā(y)-*; aus ar. **dha(i̯)itar-*; § *81*. — Vgl. arm. LW. *dēt* 'Späher'.

• j. **vī-daēva-**, **°dōiva-** (fem. *°vā-*) 'gegen die *Daēva* gerichtet, ihnen feind': *fravarānē mazdayasnō zaraδuštriš °vō ahura.-ṯkaēšō* Y. *12*. 1; Vr. 5. 3, Yt. *13*. 89, Y. *9*. 13; — *arədvīm sūrąm anāhitąm* . . *°vąm ahurō.ṯkaēšąm* Y. *65*. 1; — *vāčim* . . *°dōyum*[1]) *ahurō.ṯkaēšəm* Yt. *13*. 90[2]; — *mąδrača spənta* . . *yō °vō °vahe aštō mazdå ahurahe* "und (mit Unterstützung) des heiligen Worts, des *D.*-feindlichen, des Boten des *D.*-feindlichen *AhM.*" Yt. *13*. 146. a) bes. von [2]*dāta-* n. (Stverz.): *dātəm °dōyūm*[1]) Y. 2. 13 usw.; — *dātāi* . . *°vāi*, *dātahe* . . *°vahe*, *dāta* . . *°va* (VS.) Extr. *1* ff.; usw.
KompA. — ai. *videva-* Adj. (von den *Rakṣas*). — Pü.: *yut*[2]) *dēv.* — [1]) § *268*. 24. S. zu *ōiva-* No. 1. — [2]) Statt *vi.* In den Transskriptionen ist das Wort meist verunglückt, daher 'Vendidad'! S. aber V. *11*. 2 PüErl., F. *27* a, Z. 3, SBE. *5*. 340 No. 4.

• j. **vīdaēvō.kara-**, **viδ°** Adj. 'der *Daēva*-feinde macht': *°karə* (NS.) *nąma ahmi* Yt. *15*. 46 (*viδ°*); 53 (*vīδ°*).

• j. +**vidaka-** Adj. 'findend'(?): *°kə* (NS.) *nąma ahmi* (näml. *vayuš*) Yt. *15*. 45.
Zum V. [2]*vaēd-*. — Geringe Stelle.

• j. **vīdaδafšū-** (n.) Name des im Südwesten gelegenen Erdteils (*Karšvar-*, sd.)[1]): *tarō fradaδafšu °fšu* Yt. *10*. 133; 15, V. *19*. 39; — *upa karšvarə yaṯ °fšu* Yt. *12*. 12; — *arəzahibyō* (sd.) . . *fradaδafšubyō °fšubyō* Vr. *10*. 1.
Erstarrter ND. aus *°fšav-*, vgl. unter *arəzahī-*. — [1]) Bed.? Als Herren der beiden *Karšvar fr°* und *vīd°* gelten *frādaṯ.x^{v}arənah-* und *vīdaṯ.-x^{v}arənah-*. Danach lässt sich annehmen, dass *vīd°* für *vīdaṯ.fšū-* geschrieben ist; vgl. Cld. GGA. *1896*. 373.

• j. **vīdaṯ.gav-** m. EN. eines Gläubigen: *aša.nəmərəhå °gavå* (GD.) . . *ašaonå* "(der beiden Brüder) *A.* und *V.* . ." Yt. *13*. 127.
Eig. 'der der Kuh teilhaftig wird' oder auch 'der für das Rind sorgt', in Anspielung auf Y. *51*. 5 oder *33*. 3.

• j. **viδaṯ.x^{v}arənah-** m. EN. eines der sechs Genossen des *Saošyant* bei der Auferstehung und *Ratav* des *Karšvar Vidaδafšū* (sd.)[1]): *°nərəhō ašaonō* Yt. *13*. 128.
Eig. 'der des *x^{v}ar°* teilhaftig wird'; vgl. *vi^{n}-da^{h}farnah-* und *vindix^{v}arənah-*. — [1]) Vgl. Dd. *36*. 4, wo er *vərədaṯfarrah* genannt wird.

• p. +**vi^{n}da^{h}farnah-** m. EN. Ἰνταφέρνης, Gundaferus; 1) eines Persers, Genossen *Darius* I. bei der Magophonie: *°nā nāma^{n} vayaspārahyā puδ^{r}a^{h} pārsa^{h}* Bh. *4*. 18. 2) eines Meders, Heerführers *Darius* I.: *°nā*[1]) *nāma^{n} māda^{h}* Bh. *3*. 14[3].
Eig. 'der sich Ruhm verschafft', aus ir. **μindaṯ-x^{v}arənah-*; s. *vīdaṯ.x^{v}arənah-* und unter *x^{v}arənah-*. zLes. s. Bthl. WklPh. *1897*. 652, wozu noch Hbm. IFAnz. *8*. 46, *10*. 33, Ggr. GIrPh. *1* b. 387, 423, Justi GIrPh. *2*. 408, 506 (, Fick BB. *24*. 306, Hüsing ZDMG. *54*. 126, die beide die reiche Litt. nicht zu kennen scheinen). — [1]) Der Ausgang des Wortes ist an keiner Stelle ganz deutlich.

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• j. [1]*vīdant-*, [1]*viδant-* Adj., PPA.: s. [2]*vaēd-*.
KompA. — Vgl. *vindant-*. — ai. *vidád-vasav-* Adj.

• g. [2]**vī-dant-** Adj., PPA.: s. [1]*dā(y)-*.
KompA.(?).

• j. **vī-δavay-** Adj. (auch mask.) 'frei von —, sicher vor Betrug': +*aδavīš nąma ahmi* +°*vīš* (NSm.) *nąma ahmi* Yt. *1.* 14.
Pü.: *yut hać frēp*, erl.: *kē man kāmīk frēftan x*ᵛ*at frēftak bavēt.*

• j. **viδavā-** f. 'Wittwe', in Verbindung mit *vaδū-* f. 'Wittfrau'[1]: *vaδu* °*va* F. 2 f.
ai. *vidhávā-* f.[2]), np. *bēva.* — Pü.: *viδavak.* — [1]) S. No. 2. — [2]) "Oft in Verbindung mit den Wörter für 'Weib'", Dbr. VglS. *1.* 421.

• p. **vidarna-** m. EN. eines Persers; Heerführer *Darius* I. und dessen Genosse bei der Magophonie, *Ὑδάρνης*: °*na*ʰ *nāma*ⁿ *bagābignahyā puδ*ʳ*a*ʰ *pārsa*ʰ Bh. *4.* 18; — *kāram frāišayam* .. °*na*ʰ *nāma*ⁿ *pārsa*ʰ .. *avamšām maδištam akunavam* Bh. 2. 6; 6; — *kāra*ʰ *hya*ʰ °*nahyā* Bh. 2. 6.
Bed. und Et.? Ob gleich ai. *vi*[1]*dīrṇa-*?

• j. **vī-δāta-** Adj., PPfA.: s. [1]*dā-*.
KompE.

• g. **vī-dātay-** f. 'Verteilung auf —, Einweisung in —' (Lok.), mit LS. *vanhāu* 'Einweisung auf das Guthaben' (in gutem und üblem Sinn), wie es sich beim Abschluss der Buchungen (*dāδra-*) ergibt[1]); nur in eschatologischem Sinn: *δwā āδrā suxrā mazdā vanhāu* °*dātā* (LS.) *rąnayā* (sd.) "wenn durch dein rotes Feuer, o *M.*, das Guthaben der beiden Parteien verteilt wird" Y. *31.* 19; — *tā dā spəntā mainyū mazdā ahurā āδrā vanhāu* °*dāitīm rānōibyā* (sd.) "durch diesen heiligen Geist, o *AhM.*, mittelst des Feuers wirst du die Verteilung des Guthabens für die beiden Parteien vollziehen" Y. *47.* 6.
zBed. vgl. *vīdāyąt* Y. *43.* 12. — Pü. (für *vanhāu vīd*°): *vičārišn dahēt*; Sü. (zu Y. *31*): *vyaktim dadāti*, (zu Y. *47*): (*agnim*) *vivikter dātāram.* — [1]) Zuletzt behandelt von Justi PrJ. *88.* 240.

• j. [1]**vī-δātav-** m. 1) 'Zerteilung, Auflösung' (des Leibes): *puδrō paiti.vərətō apara.iriδintō* +*ā dātąt* °*δātaoą* ".. bis zu der (für alle) festgesetzten Auflösung" Yt. *13.* 11, 22, 28. 2) Name eines Dämons*): *draomōbyō yā aēšmō* .. *drāvayąt maą* °*δātaoą daēvō.dātąt* Y. 57. 25. [V. *4.* 49, 5. 8: lies *astō.vīδ*°.]

*) Der mit *Aēšma* und *Vayav* (oder *Vaya*, s. Sp. 1358 m.) in Verbindung steht; gewöhnlicher *astō.vīδ*° (sd.) genannt.
KompE. — Zum ai. V. *dyáti.* — ai. vgl. *dā́tav-* m. 'Teil'. — Pü.: verderbt, lies *astvīδāt.*

• j. [2]**vī-δātav-** m. 'Begründung, feste Fügung'(?): *nōiť mē nmānəm* °*tō* (LS.) *hištənti* (statt Sing.) .. *yezi mē nōiť ārəhāť spā* .. "nicht würde mein Haus festgefügt dastehen .., wenn nicht .." V. *13.* 49[1]).
Zum V. *dā-*. — ai. vgl. *dhā́tav-* m. 'Satz'. — Pü.: *nē ān i man mān* n dn a rt (= Sü.: *vinirmitaḥ*; GrIrPh. *1.* 299) *ēstišn būt ē.* — [1]) Ungrammatische Stelle; vgl. Yt. *10.* 44, *17.* 8, *57.* 21.

• p. *tyāmā* (Sp. 660 m.) **vidām** *martiyā a*** Bh. *4.* 19: — ? —.
Lesung ganz unsicher.

• j. **vī-dōiδre**[1]) Inf. 'um sich zu blicken': *miδrəm* .. *yeṅhe fradaδať ahurō* .. *baēvarə dōiδranąm vīd*° Yt. *10.* 82.
Zum V. [2]*dā(y)-*. — [1]) Wegen des *ī* vgl. *dōiδra-*.

• j. **vī-dōiva-** Adj.: s. unter *vīdaēva-*.
g. *vīdąm* Y. *32.* 6: s. [1]*dā-*, Sp. 722 u.

• j. *tā mazdā zbayať avanhe avaṅheča ašnō* ˣ**vīdiδāra**[1]) *apasča* .. Yt. *13.* 28.
[1]) Man verlangte einen Inf. 'um zu halten, zu stützen'; ein **vīdidāre*, zu [3]*dar-*, wäre wenigstens nicht unmöglich.

• j. **vī-diδārəmna-** Adj., PPM.: s. [3]*dar-*.

• j. **vī-diδvah-** Adj., PPfA.: s. [2]*dā(y)-*.
D. i. *diδīvah-*, § *268.* 17.

• j. **vīδi**[1]**sravah-** m. EN. eines Gläubigen: *uxšānō* (sd.) °*vanhō dūraēsrūtahe* Yt. *13.* 129.
Eig. etwa 'der im Ruf des Weisen steht'; **vīδi*° (nur KompA.)[1]), zum V. [1]*vaēd-*; vgl. gr. ἴδρις Adj.; s. unter *bərəzi*° und zu *būjisravah-*. — [1]) Die bei Fick VglWb.[4] *1.* 544 unter *vidra-* verzeichneten germ. Wörter – auch bei Prellwitz WbGrSpr. 84 – sind leider erfunden.

• j. **vī-dišā-** f. 'Freigebigkeit, Mildtätigkeit', nur in Verbindung mit *frārātay-* (sd.): *tā nō* .. *frārāiti tā* °*še* (IS.)[1]) *usjamyąn yā staota yesnya* Y. 55. 3; — *hōčā nā fšūmā nišanharatū* .. *hadā ašačā vāstračā frārātičā* °*šayā*(IS.)*čā ainitičā* Y. 58. 4; — *frārāitīšča* +°*šāsča antarə* +*x*ᵛ*āδaēnāiš ašaonīš* P. *36*; — in Dualverbindung damit: *frārāiti* °*še* (AD.) *yazamaide yať asti antarə x*ᵛ*āδaēnāiš ašaonīš* Vr. 21. 3; — *frārāiti* +°*še*[2]) *ainitiš aēšō* +*vāxš* P. 26.
Zum V. *dā-*, uzw. aus dem *s*-Aor.; eig. 'Verteilung (von Almosen)'. — Pü.: *apē dahiš-*

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nīh, (zu Y. *55*): *apē hudahišnīh*. — [1]) Statt °*ŝya*, § *268*. 32. — [2]) Hds. *vūidīm*; Pü.: o. BLOCHET Lex. 144 verweist unter *vūidīm* auf *vaēδya-*; das ist aber vergessen. Vgl. zSt. Y. *58*. 4.

• g. **vī-dīšəmna-** Adj., P*s*-AorM.: s. [1]*dā-*, Sp. 722 u.

• g. **vīduyē** Inf. 'zu begreifen, zu wissen': *taṯ mōi vīčdyāi* (sd.) *vaočā vīd°* .. *mōnčā daidyāi* Y. *31*. 5; — *tāčīṯ* .. *vasəmī* (sd.) .. *vīd°* Y. *44*. 3; — *avaēšąm nōiṯ vīd°* "jene dort können es (eben) nicht begreifen" Y. *29*. 3 [1]).

mit *vī* 'zu entscheiden, sich zu entscheiden für —' (Dat.): *ahyā fərasōm* (Sp. 1001 m.) *kahmāi vīvīd° vašī* ".: wofür willst du dich entscheiden?" Y. *43*. 9.

Zum V. [1]*vaēd-*; statt **vīdvē* geschr., § *268*. 19. — Pü. (zu Y. *31*, *44*): *ākās dahišnīh*, (zu Y. *43*): *ākās dahišnīh*, erl.: *kut pāhrēč kē apāyēt ka dānē*, (zu Y. *29*): *ōšān nē ākās hēnd*. — [1]) S. dazu BTHL. KZ. *28*. 26 und Pü.

j. *vīduš*: s. *vīdvah-*.

• j. **vīduš.aša-** Adj. 'der das heilige Recht kennt': *aēšąm* .. *yōi dim dahma* °*ša* .. *frāyazənte* Yt. *10*. 16; — *nərəm ašavanəm* +°*šəm* Vyt. *15*.

j. *vīdušāsča* P. *36*: lies *vīdīš°*.

• j. **vīduš.gāϑā-** Adj. (mask. °*ϑa-*) 'der die *Gāϑās* kennt': *nərəm* .. °*ϑəm vīduš.-yasnəm* V. *18*. 51.

Pü.: *ākās gāsān*.

• j. **vīduš.yasna-** Adj. 'der den *Yasna* [1]) kennt': *nərəm* .. *vīduš.gāϑəm* °*nəm* V. *18*. 51.

Pü.: gestört (nur *ākās*). — [1]) *κατ' ἐξ.*, d. i. den *Y. Haptənhātay*; s. Sp. 1272 o.

• j. **viδčōišta-** Adj. 'der am besten zu entscheiden weiss': *rašnvō vaēδišta* .. °*ta* .. *parakavistəma* Yt. *12*. 7.

Superl. zu *vīčira-*; § *268*. 52. — Vgl. *vīčayaϑā* (2P.) und IF. *7*. 73 No. — ai. vgl. *vicayiṣṭha-* Adj.

• j. **fraδbaoye bāše buyente* **viδbaoye** *grāfe* (sd.) *buyente** Yt. *15*. 52. Wertlos.

• j. **viδwana-** m. —?—, Plur. mit *ašta* Name eines Höhenzugs: *ahmaṯ hača garayō fraoxšyąn* .. *ašta* °*na kaofō* ".. der Höhenrücken "die acht *V.*'" Y. *19*. 3.

• j. **yā hača taēča aša* **viδya-***ča ašəm frāδatiča* ..* Vyt. *15*.

• g. **vī-dvaēšah-** Adj. 'der sich gegen die Feinde (des *AhM.* und der *ahur*ischen Wesen) wendet': *tāiš ā mazdā* °*šąm* (GP.) [1]) *ϑwōi* (Sp. 798 m.) *ahī* Y. *34*. 11.

Vgl. *viϑbaēšah-*. — ai. *vidveṣas-* Adj. 'der Feindschaft entgegentretend'. — Pü.: *yut bēš*. — [1]) Statt **vīdvaēšənhąm* unter dem Einfluss eines gleichbedeutenden **vīdaibišąm* (vgl. ai. *vidviṣ-* m. 'Feind').

• j. **vī'dvaēštva-** Adj. 'nicht anzufeinden, dem keine Feindschaft droht, was anhaben kann' [1]): *dasəmō yaṯ ahmi* .. *čaϑrudasō imaṯ* °*vō* ".. vierzehntens bin ich das: unerreichbar für Anfeindung" Yt. *1*. 8; — *yasnahe haptənhātōiš* .. *yō fravaoče maza amava vərəϑraja* °*vō* Vr. *15*. 3.

PFP. zum V. *dvaēš-*. — Pü.: *yut bēš*, Sü.: *vibhinnaduskhaḥ*, Npü.: *jud bīš*, erl.: *bīš az mardumān judā kunam*. — [1]) Zweifelhafte Bildung, da *vī* in negirender Bedeutung sonst nur vor Substantiven vorkommt; vll. durch *viϑbaēšah-* veranlasst.

• g. **vīdvanōi** Inf. 'zu begreifen, zu wissen': *taṯ nō mazdā vīd° vaočā* "das tu uns kund, o *M.*, dass mans begreife" Y. *31*. 3.

Zum V. [1]*vaēd-*. — Pü.: *ākāsīhā*.

• g. **vīdvah-**, j. **vīδvah-** : j., g. *vīduš-*, j. *vīδuš-*, j. **vīϑwah-** Adj. (fem. °*ϑušī-*), PPfA.: s. [1]*vaēd-*.

KompA. [1]), E. — ai. *vidvás-* Adj. — [1]) *vīduš.°*; die Komp. damit – sowie das gleichartige *yaētuš.gav-* – sind gewiss jung, Neubildungen nach solchen wie *baraṯ.zaoϑrā-* usw. Doch s. auch WH. Gr.[2] § *1299* c zu *yuyujāná-saptay-*.

• j. **vī-drug-** Adj. 'gegen die *Drug* gerichtet, ihr Feind': *hāu druxš* (statt GS.) °*druxš* "er ist der *Drug*feind der *Drug*" V. *19*. 46.

Pü.: *ān druž apē hač družīh kunēt*, erl.: *kuš stahmakīh apē stānēt*.

• j. **vī-drvāna-** Adj., PPM.: s. [3]*dar-*.

• p. **viϑ-** f.: s. unter *vis-*.

• p. **viϑī-** f. sva. *viϑ-* 1 a: *martiya*[k] *hya*[k] *hamataxšatā manā* °*ϑiyā* (GS.) *avam* [k]*ubaratam abaram* Bh. *4*. 13.

Vgl. *viϑ-* und zu *āpī-*.

• j. **vīϑiš-** n. 'Gericht': *miϑrəm* .. *yahmi sōire miϑrō.drujō aipi* (sd.) °*ϑišī paurva* (Sp. 855 m.) *mašyākərənhō* Yt. *10*. 80.

Zum V. [2]*vaēϑ-*.

• j. *vīϑuš-* n. sva. *vaēϑā-*.

Ableit. — Zum V. [2]*vaēϑ-*.

• j. **vīϑuša-** Adj. 'zur Überführung (eines Schuldigen), zur Schuldermittlung dienend, verwendet' [1]): °*šaēibyasča zaoϑrābyō aršux-*

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ϑaēibyasčа vāγžibyō aməšō spəntō .. āzbaya Vr. *6*. 1.

Ableit. aus **vīϑuš-*[1]). — Ganz unsicher; s. No. — Pü.: *pa ān i ākāsīh zōhr*. — [1]) Dafür scheint die Stelle Y. *8*. 3 zu sprechen, wo Wasser, Pflanzen und *Zaoϑrās* aufgefordert werden, den kund zu machen, der sich nur zum Schein einen *Mazdayasn*er nennt; s. DST. ZA. *1*. 460. Auch Pü. verbindet *vīϑ°* mit *zaoϑrābyō* und dafür spricht auch der Parallelismus mit *arīuxϑaēibyasčа vāγžibyō*. Aber sie stimmen im Geschlecht nicht zusammen. Die Stelle bleibt also dunkel.

• j. **vīϑušavant-** Adj. (fem. *°vaitī-*) 'die Ermittlung der Schuld bewirkend', vom Ordalwasser: *āpəm saokəntavaitīm zaranyāvaitīm .. apāiϑiš* (sd.) .. V. *4*. 54.

Ableit. aus **vīϑuš-*[1]). — Pü.: *āp i .. čihrānōmand*. — [1]) Man verlangte **vīϑušvant-*, und so bieten auch einige Hds. zu V. *4*. 55. Doch vgl. ai. *sahasāvan-* neben *sáhasvant-*.

• j. **vīϑušā-** f. — ? —, eine Landplage Margianes[1]): *mōurum .. āaṯ ahe paityārəm frākərəntaṯ arərō mainyuš .. marϑaṇm*(sd.)*ča °šamča* V. *1*. 5.

Pü.: *dužak āmāl*, erl.: *dužak marz*; s. auch die Stelle des GrBd. bei DST. ZA. *2*. 8. — [1]) Ohne Wert WZKM. *4*. 85.

• j. **vīϑwah-** Adj. (fem. *°ϑušī-*): s. *vīdvah-*.

j. *vīṯāiti* P. *15*: lies *vīϑāiti*, s. [2]*vaēd-*.

• j. **viṯkavay-** m. EN. eines Gläubigen: *utayutōiš* (sd.) *°vōiš ziγrōiš saēnahe* Yt. *13*. 126.

Komp.: *vī+kavay-*, eig. 'gegen die *K*. gerichtet, Gegner der *K*.'; vgl. zum *ṯ* § *302*. 5.

• j. **vi-ṯbaēšah-** Adj. 'gegen die Anfeindungen (der *Daēva* usw.) gerichtet, sich wendend; sie abwehrend': *airyamanəm išīm .. amavantəm vərϑrāγanəm °šarəhəm* Y. *54*. 2, G. *1*. 6.

Vgl. *vīdvaēšah-*. — Pü.: *yut bēš*.

j. *vīṯvā* P. *21*: lies *vīϑvā*.

• j. *yō hača daēnayāṯ .. +apastvōiṯ ϑriš vaγžibiš +hakərəṯ* **vīpaitičiṯ** N. *41*: — ? —.

Pü.: fehlt. Das Ganze soll Zitat sein.

• j. **vīpta-** Adj., PPfP.: s. *vaēp-*.

• j. **vī-barəha-** Adj. 'ohne *barəha-*, ohne Narkotikum, Rauschtrank': *daēum kundəm barəhəm °həm* ". . den ohne Rauschtrank trunkenen" V. *19*. 41.

Pü.: *mast yut mast*[1]), erl.: *yut hač maϑ mast* "trunken ohne Wein". — [1]) Wohl statt *yut maϑ*.

• j. **vī.barant-** Adj., PPA.: s. [1]*bar-*. KompE.

• j. **vībāzu.drāǰah-** n. 'Länge eines *Vībāzav*': *°ǰō yaṯ naptanəm* "in der Länge eines *V*. von trockenem (Holz)" V. *7*. 34.

Pü.: *yut* an a[1]) *drahnāk*. — [1]) Ob *ē*? Vorher geht *frāč bāzāk drahnāk*.

• j. **vī-bāzav-** m. 'Klafter'*) als Längenmass: *nava °zva* (AP.) *drāǰō kəmčiṯ paiti čaϑrušanəm* V. *9*. 2; 32 PüZ., *19*. 21 PüZ.

*) D. i. von Fingerspitzen zu Fingerspitzen bei wagrecht ausgestreckten Armen, gleich zwei *frabāzav-*, vier *frārāϑnay-*, acht *vītastay-*; etwa 170 Cm; vgl. BTHL. AF. *2*. 43; falsch GGR. OK. 398.

KompA. — Eig. 'Mass der (in entgegengesetzter Richtung) ausgestreckten Arme'; vgl. *bāzav-* A. — ai. *vibāhav-* Adj. (mit abweich. Bed.). — Pü.: *yut* n a d.

• j. **vībərəϑ'want-** Adj. 'mit den Zerlegungen, Trennungen, d. h. Pausen versehen': *tūm .. ahunəm vairīm frasrāvayō °wantəm* "du hast (das Gebet) *AhV*. vorgetragen unter Einhaltung der Pausen"*) Y. *9*. 14.

*) Während deren die *upa.sraotārō* (sd.) — später der *Raϑwīk* — das vom *Zaotar* Vorgetragene nachsprechen oder ergänzen; vgl. Y. *3*. 25. S. auch HAUG Essays[2] 179, GGR. OK. 253.

Ableit. aus **vī-bərəti-* f.; zum V. [1]*bar-*. — ai. vgl. *vibhṛ́tvan-* Adj. 'hin und her tragend'. — Pü.: *apē barišnīh*.

• j. **vifra-** Adj. 'klug, kundig': *pāurvō* (sd.) *yō °rō navāzō* (sd.) Yt. *5*. 61; +Az. *4*[1]), +Vyt. *2*[2]).

ai. *vipra-* Adj. — [1]) Ausg. *vaf°*; s. aber Var. — [2]) WG.s Korrektur (*vafrō*) für *puϑrō* der Hds.; vgl. GIrPh. *2*. 86.

j. *vī.narasča* N. *98*: lies *vī.barasča*.

• j. *nōiṯ avačinō dāitīm* *vīnāt N. 5[1]).

Pü.: fehlt. — [1]) Es folgt: *aēvāčina dāitīm vīnānϑat*.

• j. **aēvāčina dāitīm* **vīnānϑat*** N. 5[1]).

Pü.: fehlt. — [1]) Vorher: *nōiṯ avačinō dāitīm vīnāt*.

• j. **vīndaϑa-** m. '(Verschaffen sva.) Mitteilen, Verbreiten'[1]): *mazišta °daiϑya* (LS. statt IS.) *daēnayā̊ māzdayasnōiš* "die grössten durch die Verbreitung der .. Religion" G. *2*. 7.

Zum Praes. 9 *vinda-* des V. [2]*vaēd-*. — [1]) Bed. unsicher.

• j. **vindaṯ.spāϑa-** Adj. 'der ein Heer verschafft, (für Jemanden) aufbringt': *miϑrəm .. °ϑəm* Yt. *10*. 35.

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• j. **+vindan-**[1]) Adj. 'der bekommt, erhält': *+vistaēšva* (sd.) *°dānəm nōiṯ . . vistaēšva* N. *16*.

KompE. — Zum Praes. 9 des V. *²vaēd-*; s. dazu BTHL. IF. *10*. 196. — Pü.: *ān i mizd vindišn*. — [1]) Hds. *vand°*; s. aber *+vindan-*. Der Fehler ist häufig.

• j. *vindant-*, p. *vi^{n}da^{n}t-*[1]) Adj., PPA.: s. *²vaēd-*.

KompA. — [1]) Sp. 1439.

• j. **vindāi** Inf. 'zu bekommen, teilhaftig zu werden' (mit Akk.): *apa.stavaṇuha daēṇam . . māzdayasnīm v° yānəm yaϑa vindaṯ . .* V. *19*. 6.

Zum Praes. 9 des V. *²vaēd-*. — Pü.: *vindē* (2S.).

• j. **vindəmna-** Adj., PPM.: s. *²vaēd-*.

• j. **vindi-x^{v}arənah-** Adj. 'der Ruhm verschafft': *°ənə* (NSm.)[1]) *nama ahmi* (näml. *vayuš*) Yt. *15*. 45.

Vgl. *vi^{n}da^{h}farnah-* und *viϑaṯ.x^{v}arənah-*. Der Verfertiger des geringen Stücks mag *bərəzi°* neben *bərəzaṯ* im Kopf gehabt haben. [Doch vgl. auch WN. VermBeitr. 9 zu gr. λαϑικήδης.] — [1]) Nach der *a*-Dekl. (?).

j. *vīmatim* N. *65*: lies *vīmitim*.

j. *vimaiδəm* Yt. *15*. 31: lies *vīmaiδīm*.

• j. **vīmaiδīm** Adv.: s. *vīmaiδya-*.

• j. **vī'maiδya-** n. 'Mitte, Mittelpunkt': *yaṯčiṯ ahi . . upa karanəm . . yaṯčiṯ . . upa °δīm aiϑhā̊ zəmō* Yt. *12*. 21; — *upa +°δīm*[1]) *razuraya* Yt. *15*. 31. a) ASn. *°δīm* als Adv. 'mitten in —, im Mittelpunkt von —' (Gen.): *yaṯčiṯ sanake raṇhayā̊ yaṯčiṯ °δīm aiϑhā̊ zəmō təmčiṯ . .* "auch wenn er an der Mündung der *R*., auch wenn er im Mittelpunkt der Erde sich befindet, auch den . ." Yt. *10*. 104 f.

ai. *vimadhya-* n. 'Mitte'[2]). — [1]) Hds. *°δəm*; s. die Var. zu Yt. *10*. 104. Doch vgl. auch *patay-* No. 2. — [2]) Wegen mp. n d mn d (*Pāz. vīmand*) s. HORN NpEt. 299. Das Wort bedeutet übrigens nicht 'Grenze', sondern 'Gebiet'; s. die Var. zu Mx. *31*. 10.

j. *+vīmanāṯ*: s. unter *mant-*.

• j. **vimanə-kara-** Adj. 'dem Zweifel entgegen wirkend'[1]): *aspaēšu vīraēšu vīspaēšu °karə* (NS.) *vīspaēšu vīdaēvō.karə* Yt. *15*. 53.

[1]) Das wird sich vermutlich der Verfertiger des Unworts dabei gedacht haben.

• j. **vīmanō.hya-** n. 'Zweifelsucht' als Landplage von *Nisāya*: *nisāim . . ahe paityārəm frākərəntaṯ aṇrō mainyuš . . aγəmča °hīm* V. *1*. 7.

KompE. — Ableit. aus **vī-manah-* Adj. (§ *258*. 57); ai. *vimanas-* Adj. 'sehr verständig; niedergeschlagen', np. vgl. *gumān* 'Zweifel'. — S. ai. *vaimanasyá-* n. — Pü.: *vimānīkīh*, erl.: *pa čīč i yazatān vimān hēnd*.

• j. **vī-marəzišta-** Adj. 'der am meisten, besten abwischt, reinigt, läutert' (mit Akk.): *ahmākəm nama yaṯ amərəšanam spəntanam . . taṯ vīspahe aṇhžuš astvatō aṇhvam asti °təm* "unser Name ist es . ., was am besten die Seelentriebe . . läutert" Yt. *1*. 4; 2.

Superl. zum V. *marəz-*. — Pü.: *ān i amāk nām . . ēn i harvisp ax^{v} i astōmand ān i pa ax^{v} ast apē muštārtum – čīč i apārōn –*; Sü.: *vitarkānām muṣakatarā*, Npü.: *xayālāt farāmūš kunanda*. — Vgl. zSt. unter *vīγmišta-*.

• j. **vī-mad-**: *°mād-* m. 'Heilkundiger, Arzt': *vasō pasčaēta mazdayasna °māδasčiṯ* (NP.) *vīmāδayanta* (sd.) V. 7. 40; 38[2].

Vgl. lat. *medeor*, *medicus*. — S. *vīmāδaya-*. — Pü.: *pa apē āzmāyišnīh*.

• j. **vī-mā(y)-** Adj.[1]) 'ausrichtend, besorgend', mit Akk.: *yezīča vā gaēϑā̊ °mā* (ND.)[1]) *+katarasčiṯ +parayāṯ . . nmānō.paitiš gaēϑā̊ nāirika +parayāṯ +nāirika gaēϑā̊ *viš*[2]) *nmānō.paitiš +parayāṯ* "und wenn beide den Hausstand besorgen (können), so kann jeder von beiden ausgehen[3]); (wenn) der Hausherr den Hausstand (besorgt), soll die Frau ausgehen[2]), (wenn) die Frau den Hausstand (besorgt), soll der Hausherr ausgehen"[3]) N. 5.

Zum V. *mā(y)-*. — Pü.: *hakar har 2 . . ō gēhān +bavandakīh – kušān x^{v}āstak sardārīh 1tum tuvān kartan – katārčī 1 apē ē āyēt. sōšyāns guft: pa ēhrpatistān kartan*. — [1]) Sehr zweifelhaft, vll. verstümmelt. — [2]) Verderbt; man erwartete einen NS. zu *vīmā*, auch nach Pü. Vll. **vīmiš*? — [3]) Näml. *aϑaurunəm*, s. PüErl.

• j. **vīmāδa'ya-** den. Praes. 31 'mederi'. 'die Heilkunde ausüben an —' (Akk.): *vasō pasčaēta mazdayasna vīmāδasčiṯ vīmāδayanta* "nach Belieben sollen sie dann bei *M*. als Ärzte praktiziren" V. 7. 40; 38; — *yezi . . mazdayasna vīmāδasčiṯ vīmāδayānte* V. 7. 38.

Ableit. aus **vī-māδa-* m. 'Heilkunde'; vgl. *vī-mad-*. — Pü.: *āzmāyišn*.

• j. **+vī-mitay-**[1]) 'Zerstörung, Vernichtung': *nōiṯ āϑrō fravatimča yaṯ nōiṯ gžuš +°mitim*[1]) N. *65* (?).

Zum V. *may-*. — Pü.: *nē gōšt pa vināsišnīh*[2]), erl.: *gōšt ō bun +darrēt*. — [1]) Hds. *vīmatim*. Man könnte auch *vīmaitim* lesen, § *268*. 9. — [2]) Vgl. zu *may-*.

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• j. **vī'mītō.dantan-** Adj. 'mit ungestalten Zähnen': *mā aδra* .. *°tānō* (NP.) V. 2. 29; — *mā drvǎ °tānō* Yt. 5. 93.

Pü.: *ān i apē saxt dandān*, erl.: *kē afsōs kunēt*; dazu die Bem.: *ast kē ētōn gōwēt ku dandānīh pūtāk ēstēt.*

• p. *martiya^h hya^h hamataxšatā manā viδiyā avam +^h ubaratam abaram hya^h* **viyanāsaya^h** *avam +^h ufrasatam aparsam* "ein Mann, der für mein Haus sorgend schaffte, den hab ich gut gehalten, wer (ihm) schadete, den hab ich streng bestraft" Bh. *4.* 13.

Ob aus *nāsaya-* (oder *nāδaya-*; Foy KZ. *35.* 46), Praes. 30 (Iter.) zu [1]*nas-* mit *viy*? Das Wort ist zerstört; RL. hat *+iy^a n^a i++. Man verlangt jedenfalls eine 3SPr. in dem angegebenen Sinn; vgl. Bh. *1.* 8. — Eü.: teilweise zerstört, Aü.: völlig zerstört.

• j. **vivaoza-** Adj. 'der (das Wasser) auseinander wogen lässt': *āyaozō nama ahmi pāyaozō* (sd.) .. *°zō* Yt. *15.* 47.

Statt **vi-yaoza-* geschr., § *268.* 11.

j. *vīvaozayeiti*: s. unter *yaoz-* mit *vī.*

j. *vivaiīm* Yt. *5.* 62: lies *vivit°.*

• j. **vīvanhana-** patron. Adj. 'von *Vīvahvant* stammend, dessen Nachkomme': *yimahe °nahe* Yt. *13.* 130; — *yima srīra °na* V. 2. 3, 9, 22.

Ableit. aus *vīvahvant-*; sd. No. 1. — S. noch *vivāna-.*

• j., g. **vīvanhuša-** patron. Adj. 'von *Vīvahvant* stammend, dessen Nachkomme': *yimaṯ hača °hušāṯ* Yt. *19.* 35; — *°hušō* .. *yimasčīṯ* Y. *32.* 8.

Ableit. aus *vīvahvant-*; sd. No. 2. — Sü.: *vīvaṅghanasya putraḥ.*

• j. **vīvara-** Adj. (fem. *°rā-*) 'aus einer Entwendung stammend': *yasča mē tāyǎsča* .. *vīvāpǎsča °rǎsča* .. *zaoδrǎ frabarāṯ* P. 22.

Ableit. (mit Verschiebung des Wortakzents) aus **vī-vara-* m. (§ *268.* 37); zum V. [1]*bar-.* — Pü.: undeutlich. Wohl *vī* und das Ideogramm (des Praes.-Stamms) von *kaśītan* oder *nītan*+ *išnīh.* BLOCHET: *vīr zīvānishnīh* (lire *zanishnīh*) 'de tueur d'homme'.

j. *vīvarə* N. *39*[2]: lies *vīdarə*; s. [1]*vaēd-.*

• j. **vī-varəzda'vant-** Adj. 'der gross, mächtig geworden ist': *paiti gaδahe °vatō* .. *kəhrpəm* ". . des mächtig gewordenen Banditen" Y. *9.* 30.

PPfA. zum V. *varəd-*; § *209.* 10. — ai. vgl. *vivṛddha-* Adj. — Pü.: *yut varzītār*, erl.: *kē yuttar varzēt ku ān apāyēt varzītan*; Sü.: *vichinnakarmā.*

• j. (, g.) **vīvah'vant-** m. EN. eines Helden der iranischen Sage*): *°vanhǎ paoiryō* .. *hunūta* (näml. *haoməm*) .. *taṯ ahmāi ǰasaṯ āyaptəm yaṯ hē puδrō us.zayata yō yimō xšaētō* Y. *9.* 4; — *yimō °vanuhatō puδrō* Y. *9.* 5; — *nəmō *vīvahua*[1] N. *103.*

*) *Yima*s Vater. Eine aus arischer Zeit herüberragende, halb verklungene Sagengestalt. Vgl. RV. *10.* 14. 5, wo *Vivasvant* der Vater des *Yama* genannt wird.

Ableit. (*vīvanhuša-*, *vīvanhana-*)[2]. — Et. und Bed.?[3] — ai. *vivasvant-*, *vivásvant-* m. EN. — [1]) Der Ausgang ist zerstört. Pü.: fehlt. — [2]) Beide Bildungen bauen sich auf dem Vok. auf, der ja bei EN. eine wichtige Rolle spielt. Er lautete im Ar. auf *°ɣan* und *°ɣas* aus. — [3]) Die übliche Zusammenstellung mit ai. *vyùcchati* (s. [1]*vah-*) scheint mir höchst zweifelhaft.

j. *vīvāitīš* Yt. *13.* 40: s. *vā(y)-* mit No. 4.

• j. [1]**vī-vāpa-** m. 'Zerstörung, Verwüstung': *us* (näml. *stuyē*) +*māzdayasnanəm vīsəm zyānayaē*(sd.)*čā °paṯčā* Y. *12.* 2; — *nōiṯ* +*ahmāṯ* +*ā* +*zyānīm* (sd.) *nōiṯ °pəm xštā māzdayasniš aoi vīsō* Y. *12.* 3.

Ableit. — Zum V. *vap-.* — ai. vgl. *vāpa-* m. 'Aussaat'. — Pü.: *vīyāpānīh*, Sü.: *udvāsaḥ*; s. zu *vap-.*

• j. [2]**vīvāpa-** Adj. (fem. *°pā-*) 'aus einer Zerstörung, Verwüstung (*mazdayasn*ischer Grundstücke) stammend': *yasča mē* .. *°pǎsča vīvarǎsča* .. *zaoδrǎ frabarāṯ* P. 22.

Ableit. (mit Verschiebung des Wortakzents) aus [1]*vīvāpa-.* — Pü.: undeutlich. BLOCHET: *fraspishn.*

• p. **vivāna-** m. EN. eines Persers, Satrapen unter *Darius* I.: *°na^h nāma^n pārsa^h* .. *hara^h uvatiyā xšaδ^r apāvā* Bh. *3.* 9; 11; — *kāra^h* .. *tyam vahyazdāta^h frāišaya^h abiy °nam* Bh. *3.* 9; 9, 10, 11.

Eig. Bed. und Et.? Vll. aus **vivahana-* entstanden, s. *vīvanhana-*, § *270.* 6; so zB. JUSTI NB. 374.

• j. **vī.vāra-** n. 'nach allen Seiten strömender Regen': *vīvārəmti* (sd.) *°rāhu*[1] V. *21.* 3.

Zu [1]*vār-.* — Pü.: *apē hač ān vārān.* — [1]) Nach der *ā*-Dekl., § *412.* 3 d.

• j. +**vivārəšva-**[1] m. EN. eines Gläubigen: *°vahe ainyāvahe ašaonō* "des *V.*, Sohns des *A.* . ." Yt. *13.* 122.

Eig. Bed.? — [1]) So F 1.

• j. **vī-vǎnt-** Adj. (fem. *°vāitī-*), PPA.: s. *vā(y)-*[1].

[1]) Mit No. 3.

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• j. +vi-vitay-[1]) f. 'Aufleuchten': *ϑraošta xšafnō ϑrityayå frāγmaṯ ušåṅhəm sūrayå °tīm* ".. gelangte er zur Morgenröte, zum Aufleuchten der gewaltigen" Yt. 5. 62.

Zum V. *bā-*, § *268*. 37[2]). — ai. vgl. *bhātay-* f.[2]). — [1]) So F 1; NA. *vivait°*, wozu § *268*. 9. — [2]) Aw. *°vit°* (*°wūt°*) geg. ai. *bhāt°*, wohl nach dem Muster der *ā(y)*-Wurzeln; vgl. ZDMG. *43*. 665.

• g. vī-vīduyē Inf.: s. unter *vīduyē*.

• j. vīvīse Inf.[1]) 'sich bereit zu stellen zu (tun)', mit Inf.: *yezi mē yima nōiṯ vīv° mərətō bərəta*(sd.)*ča daēnayāi* "wenn du dich, o *Y.*, mir nicht bereit stellen kannst .." V. 2. 4.

Zum Perf. des V. *vaēs-*. — Pü.: *palīrēnd* (3P.). — [1]) Vgl. *vīsāi*. Als 2Sing. lässt sich *vīv°* nicht fassen; falsch GDN. KZ. *27*. 227, vgl. *30*. 533. Unsichere Stelle.

j. *vīvišdātō* F. *5*: lies *vīšātō*.

• j., g. [1]vīra-, *vira-* m. 'Mann': *narš kəhrpa .. taδa ayaoš* (sd.) *yaϑa pavirīm °rəm avi yå bavaiti* Yt. *8*. 13 f.; *14*. 2; — *hazaṅrāi barəšna* (sd.) *°ranąm* Yt. 5. 96[1]); — insbes. der wehrhafte, waffentragende, 'Kriegsmann': *°rahe kəhrpa raēvatō srīrahe* Yt. *14*. 27[2]); — *hačaiti dim °rahe aojō* Yt. *19*. 68; — s. noch a. a) im Gegensatz zu *aspa-*[3]): *hō .. gaδąm* (sd.) *nijainti aspaēča °raēča* ".. auf Ross und (Kriegs-) Mann" Yt. *10*. 101; — *aspaēšu °raēšu* Yt. *15*. 53; — s. noch No. 3. b) im Gegensatz zu *ˢgav-*: *gōušča vąϑwa °ranąmča* "Heerden von Vieh und Männern" Yt. *10*. 28, *13*. 52; — *gōuš vąϑwa* (sd.) .. *°ranąm* +*pouruṯās* Y. *62*. 10. c) im Gegensatz zu *pasav-*; α) 'Manne, Zugehöriger; Leute': *vāstryehyā .. pasōuš °rāaṭčā* "an des Bauern Tieren und Leuten" Y. *31*. 15; — *pasūš °rōng ahmākōng fradaϑāi* (sd.) *ā* Y. *45*. 9; — *pairī pasūš .. °rōng .. dadəmahī* Y. *58*. 6. β) 'Mensch', in Dualverbindung damit: *pasu °ra* "Tiere und Menschen"[4]) Yt. *10*. 112, +*13*. 12[5]), *19*. 32, Y. *9*. 4, +V. *10*. 18[6]), DkB. 131; — *ϑrāϑrāi pasvå °rayå* Yt. *13*. 10; Vr. 7. 3; — *āfš .. aiwiš.xᵛarəϑa pasubya °raēibya* V. *6*. 32.

KompA., E.; Ableit.; s. noch No. 3. — ai. *vīrá-* m.; mp. *vīr*, PDy. *vir*. — Pü.: *vīr*; (im Komp. auch): *mart*. — [1]) Der Mann als Masseinheit; s. Komp. und V. *4*. 52. — [2]) S. dagegen Yt. *14*. 17: *narš kəhrpa panča.dasaṅhō*. — [3]) S. auch *aspa.vīra*[1]*gan-*, mit Dualverbindung im 1. Glied. — [4]) Vgl. *pecudesque viros-que*, OVID Met. *1*. 286. — [5]) NA. *pasv°*, s. aber Var. — [6]) NA. *pasu.vīra*.

• j. [2]*vīra-* n. 'Verstand, Einsicht[1]).

KompE. — np. *vīr*; DST. ÉtIr. *2*. 183. — [1]) zBed. s. SWienAW. *67*. 850. 23: *vīrīh 'hušyārī'*.

• j. vīra-gan- Adj. 'Männer, Krieger tötend': *daiṅhupaitiš nōiṯ satəm jainti °raja* Yt. *14*. 37; — *ažiš .. vīraṅhāδō °raja* Aog. *78*.

ai. *vīrahán-* Adj. — Vgl. *vīrəngan-*. — Pü.: *vīr žatār*.

• j. vīra-ṅhad- Adj. 'Männer, Krieger an-, überfallend': *ažiš aspaṅhāδō °ṅhāδō* (NS.) Aog. *78*.

Pü.: *mart ōpār*[1]). — [1]) Wie für *nərəgar-*.

• j. vīraya- Adj. (fem. *°yā-*) 'aus Männern bestehend': *°yąm īštīm °yąm vąϑwąm* Yt. *8*. 15[1]).

Ableit. aus [1]*vīra-*. — Statt *°riya-* geschr., § *268*. 11 b[2]). — Vgl. ai. *vīryà-* n. 'Männlichkeit'. — [1]) Vgl. Yt. *10*. 28, 52. — [2]) Anders IF. *13*. 148.

• j. vīrāspa- m. EN. eines Gläubigen: *°spahe karsnayanahe ašaonō* "des *V.*, Nachkommens des *Karsna* .." Yt. *13*. 108.

Komp.: [1]*vīra-*+*aspa-*, eig. 'Männer (als Rosse d. i.) zum Gespann habend'[1]). — np. vgl. *vīrō* (JUSTI NB. 371)? — [1]) zBed. vgl. ai. *ajāśva-*.

• j. vīrāz- m. EN. eines Gläubigen: *°zahe*[1]) *ašaonō* Yt. *13*. 101.

Zum ai. V. *rājati*. — Eig. 'hier und dort, allenthalben gebietend', *vī-rāz-*; ai. *virāj-* m. 'Herrscher', auch EN., np. *gurāz* EN.[2]); oder aber: 'über Männer gebietend', haplol. aus **vīra-rāz-*[3]). — [1]) Them. — [2]) Der jedenfalls nicht notwendig 'Eber' bedeuten muss. — [3]) Statt *arḍāī vīrāf* (HAUG) ist vielmehr *artāk* (Sp. 252 No. 12) *vīrāz* zu lesen.

• j. vīrən-[1]gan- Adj. 'Männer tötend': *gaδahe .. °janō* Yt. *13*. 136.

Komp. mit AS. im 1. Glied. — [1]) F 1 *vir°*; s. auch *virō.mazah-*; vgl. zu *dūraiy* No. 2 und lat. *vir*, got. *wair*.

j. *vīrōaδai* N. *11*: lies *vīraoδayāṯ*; s. *ˢraod-*.

• j. vīrō.draonah- Adj. '(der die Nahrung der Männer hat, d. i.) der die selbe Nahrung wie die Männer hat, seine Nahrung von den (speisenden) Männern abbekommt', vom Hund: *spānəm daϑəm .. °nanhəm gaēϑanąm harəϑrāi* V. *13*. 39.

Pü.: *vīr sūr*, erl.: *kuš sūr ān i vīr*.

• j. vīrō.nyåṅk- Adj. 'auf die Männer, Krieger sich niederwendend, herabschmetternd': *vazrəm .. °nyåṅčīm* Yt. *10*. 96.

• j. vīrō.maza- Adj. 'durch Verpfändung,

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Bürgestellung eines Mannes geschlossen', von *miϑra-* m. 'Vertrag'*): *puxδō* (näml. *miϑrō*) °*zō* "die fünfte (Art des Vertrags wird) durch Verpfändung eines Mannes geschlossen" V. *4.* 2; — *aēšō miϑrō* .. *yō* °*zō* V. *4.* 9; — °*zō aδāṯ framarəzaiti* °*zō aδāṯ antarə urvaitya* (sd.) *fradaϑaiti* V. *4.* 4; — *yō miϑrəm aiwi.drūžaiti yim* °*zəm* V. *4.* 15; — *hō upa.mərətō* (sd.) .. *hāu* °*zō* V. *4.* 48.

*) Eig. wobei Verpfändung eines Mannes stattfindet. Unter den 6 Vertragsarten nimmt dieser die zweite (zweithöchste) Stelle ein, zwischen *miϑrō staorō.mazō* und *daiθhu.mazō*. S. noch zu Pü.

Vgl. *virō.mazah-*. — Pü.: *vīr masāk*, erl. 500, d. i. 500 *Drahm* (etwa = 150 *Stīr*) ist das Pfand wert.

• j. **virō.**[1]**mazah-** Adj. 'was den Pfandwert eines Mannes hat', oder 'wobei ein Mann verpfändet wird': *yārə.drājō* °*zərhō* F. *4* f.[2]).

Pü.: *sāl drahnāk kā vīrōk* (?, oder *nērōk*?) *maz.* — [1]) *i* nach § *268.* 1? Vgl. *vīrəngan-* No. 1. — [2]) Aus dem Zusammenhang gerissenes Zitat.

• j. **vīrō.vastra-** n. 'Männerkleid': *avavaṯ aipi yaϑa ōyum* °*rəm* ".. (als éin Männerkleid sva.) als das Gewand eines Mannes" V. *8.* 25.

Pü.: *čand ēvak vīr vastrak.*

• j. **vīrō.vaϑwā-** Adj. (fem.) 'mit Scharen von Heldensöhnen versehen': *γnāsča* °*wā* Y. 2. 6; — *γənaṇamča* °*wanaṇm* Y. *1.* 6; — *γəmaṇaṇm* +*pouru.sarəδō* (sd.) +°*wanaṇm* Vr. *1.* 5.

Pü.: *vīr ramak.*

• j. **vīrō.raoδa-** Adj. 'der das äussere Ansehen eines Mannes hat, in Männergestalt': *tūm zəmargūzō* +*akərənvō daēva yōi para ahmāṯ* °*δa apatayən* Y. *9.* 15.

Pü.: *vīr ārōδišn.*

• j. **vī.urvištay-** f. 'Auseinandergehen, Trennung': *pasča astasča baoδərəhasča* °*īštīm* +Y. 55. 2, V. *8.* 81; — *āiϑivantəm* .. *pantaṇm* .. *yaṯ astasča baoδərəhasča* °*ištīm* "den notvollen Weg, nämlich die Trennung von .." H. 2. 17.

Zum V. *urvaēs-*. — S. noch **pairiurusvištiš*. — Pü.: *apē vartišnīh.*

• j., g. **vīs-**[1]), p. **viϑ-** f. 1) 'Herrenhaus, Herrenburg, adeliger Hof': °*sō puϑrəm*[2]) *bišazyāṯ aγrīm staorəm arəǰō* V. 7. 43; F. *8*; — °*sō puϑrō āϑwyānōiš* °*sō sūrayā ϑraētaonō* Yt. 5. 33, *17.* 35; — *āϑwyō* .. *yaṯ hē puϑrō us.zayata* °*sō sūrayā*[3]) *ϑraētaonō* Y. *9.* 7; — *taṇm yazata hutaosa* .. °*sō avi naotaranaṇm* Yt. *15.* 35; — *hušiti* .. *ite* (sd.) °*se āfrīnāmi yahmaṯ hača imā zaoϑrā* Y. *68.* 14; — *yō* °*saṯ* .. *zaoϑraṇm ātarəm ā frabarōiš* V. *3.* 14 PüZ. (?); — *asista nū airθhaṯ hača* °*saṯ gāuš buyāṯ* Y. *60.* 3[4]); — von der Wohnstätte der *Fravašay*: *fravašayō* .. *yā* °*sāδa*[5]) *āvayeinti hamaspaϑmaēdaēm paiti ratūm* Yt. *13.* 49; — vom Himmel: *aom asmanəm* .. *maṇayən ahe yaϑa vīš aēm yō hištaite* +*mainyu.stātō* Yt. *13.* 2[6]). a) im Gegensatz zu *nmāna-* als dem Haus der Nichtadligen (?): *nmāne nmāne* °*si* °*si*[7]) *ϑrāyō kata uzdaiϑyaṇn* V. 5. 10. A) im **Ap.**; a) 'Königsburg, königliche Residenz'[8]): *ardastāna*^{h} .. *xšāyaϑiyahyā* °*ϑiyā* (LS.) *karta*^{h} D. *3*; — *kāra*^{h} *māda*^{h} *hya*^{h} °*ϑāpatiy* +*hauv hačāma*^{h} *hamiϑ*^{r}*iya*^{h} *abava*^{h} "die medischen Truppen in der Königsburg wurden mir abtrünnig" Bh. 2. 5; — *kāra*^{h} *pārsa*^{h} *hya*^{h} °*ϑāpatiy hačā yadāyā fratarta*^{h} (Sp. 980 f.) *hauv hačāma*^{h} *hamiϑ*^{r}*iya*^{h} *abava*^{h} Bh. *3.* 5. b) 'der königliche Hof, das Königshaus, die königliche Familie': *mām a*^{h}*ura*^{h}*mazdā pātuv* .. *utāmaiy* °*ϑam utā imām dahyāum* D. *6.* 5; — *šiyātiš* .. *nirasātiy* (Sp. 184 o.) *abiy imām* °*ϑam* D. *6.* 3; — *adam hamataxšaiy yātā* °*ϑam tyām amāxam* +*gāϑavā avāstāyam* Bh. *1.* 14; 14. ‖ 2) der zu einem Herrenhaus gehörige Komplex von Höfen 'Dorf, Dorfschaft, Gemeine': *yaϑa yaṯ* .. *haēnaṇm avazōiṯ māzdayasnīš avi* °*sō* V. *18.* 12; — *nōiṯ ahmāṯ* +*ā* +*zyānīm* (sd.) *nōiṯ vīvāpəm xštā māzdayasnīš aoi* °*sō* Y. *12.* 3; — *us* .. *stuyē* .. +*māzdayasnanaṇm* °*saṇm zyānayaē* (sd.) *čā vīvāpaṯčā* Y. *12.* 2; — *rāmaṇmčā āiš dadātū šyeitibyō* °*žibyō* "und (so soll er) Frieden vor ihnen schaffen den frohen Gemeinden" Y. *53.* 8; — *kuϑa nasuš apayasāne hača* +*avaθhāṯ* °*saṯ yaṯ māzdayasnōiṯ* V. *19.* 12; — *hušiti* .. *vīspayāi* °*se māzdayasne* (?) *āfrīnāmi* Y. *68.* 14. a) im Gegensatz zu *nmāna-* oder *gaēϑā-* oder *maēϑana-* (?) 'Haus, Einzelhof': *tā ahmi nmāne ǰamyārəš* .. *us nū airθhāi* °*se ǰamyāṯ ašəmča* .. Y. *60.* 2; — *yuǰyastīm hača gaēϑābyō* .. *hāϑrō.masarəhəm aδwanəm hača* °*žibyō* V. *13.* 17 f.; — *yasə* .. *tāyuš* .. *hača gaēϑābyō* .. *yasə taṯ paiti avā* °*sō tāyuš* .. *hača* °*žibyō para.baraiti dasa* (sd.) V. *13.* 10 f.; 40; — *ahe*

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°*se uta maēδanəm* Y. *10.* 7 Gl. b) bes. im Gegensatz zu Haus, Gau und Land*): +*ā* +*zī dəmānəm* °*səm vā šōiδrəm vā daḫyūm vā ādāṯ dušitā*(sd.)*ča* .. Y. *31.* 18; — *fraša upa.sčindayeiti miδrō* .. *uta nmānəm uta* °*səm uta zantūm uta daḫyūm* Yt. *10.* 18; 87, Y. *62.* 5, V. *8.* 103, N. *8*; — *ahmi nmāne* .. *aiṅhe* °*si ahmi zantvō* .. *aiṅhe daiṅhvō* Y. *9.* 28; Vr. *12.* 5; — +*nmānyača* °*sya*(LS.)*ča zantavača* +*daṅhavača* Vr. *12.* 5; — *nmāne* .. °*se* (LS.)[5] .. *zantvō* .. *daṅhvō* N. *8*; P. *17*; — *hača nmānāṯ* .. °*saṯ* .. *zantaoṯ* .. *daiṅhaoṯ* Y. *57.* 14; N. *8*; — *fradaδāi nmānaheča* °*saheca* (GS.)[5] *zantūušča* +*daṅhūušča* Yt. *5.* 6; *10.* 17, 18, 83, Y. *13.* 1, Vr. *3.* 2, V. *7.* 41, 42, *9.* 37, *10.* 5, Vyt. *16*; — *paiti.pərəne arərəm mainyūm hača nmāna* .. °*sa* .. *zantu* .. +*daṅhu* V. *10.* 5; — *fratəma nmānanamča* °*samča zantunamča daḫyunamča* Y. *8.* 7; *23.* 1, Yt. *10.* 18, *13.* 150; — *āpəm ažəmnā havāi kāčiṯ nāfāi* (sd.) *havayāi* °*se* (DS.) .. *zantave* .. +*daṅhave* Yt. *13.* 66. α) GS. oder GP. mit *vīspatay-* (sd.[9]); Stverz.): *nmānahe nmānō.patəe* .. °*sō vīspatəe* .. *zantūuš zantupatəe* .. *daiṅhūuš daiṅhupatəe* Yt. *10.* 17; usw.

*) Uzw. an Grösse und Einwoherzahl an zweiter Stelle (von unten) stehend. In SüErl. zu Y. *13.* 1 wird *vīsaḫ* | als *pañcadaśanaranārī-yugmaḫ* bezeichnet.

KompA., E.; Ableit. (s. auch *vaēs*°). — ai. *viś-* f., mp. *vis*, sbal. *ϱis*. — Vgl. *viδī-*. — Pü.: *vis*, Sü.: *vīsaḫ* (Transskr.); s. noch No. 2 f. — [1]) Mit *i* nur F. *8.* — [2]) Pü. (für *vīsō p*°): *vis pus pat.* — [3]) Pü.: *awzār vis* (Sü.: *veśmaśastraḫ*), mit undeutlicher Erl.; s. die Lesungen DST.s, ZA. *1.* 87. — [4]) Oder auch zu 2. — [5]) Them. — [6]) Vgl. GrB. *mān humānāk* bei DST. ZA. *2.* 506. Anders GDN. BB. *12.* 97. — [7]) Ein '*āmreḍitam*'; s. WH. § *1260*; vgl. ai. *viśé viśé*. — [8]) Anders FOY KZ. *35.* 37, *37.* 556. Wenn Bh. *2.* 5 von der 'königlichen Pfalz in Medien' schlechthin die Rede ist, so wird eben damit die in der Hauptstadt gemeint sein, dem Sitz des Satrapen; und die diesem unterstellte Truppenmacht ist es, die sich empört. In Bh. *2.* 5 ist *viδāpatiy* vollständig ergänzt. — [9]) Auch zu Pü.

j., g. *vīs*°, Verbalf.: s. unter *vaēs-* und ¹*vaēd-*.

• p. **visa-, viθa-** Adj. 'jeder, all': *aitaʰ tyaʰ kartam avaʰ* °*sam vašnā aʰuraʰmazdāhaʰ akunavam* D. *6.* 5; — *tyaʰ manā kartam idā utā tyaʰmaiy apataram kartam avaʰ* °*sam* .. X. *2.* 3; *1.* 3; — *aitaʰmaiy aʰuraʰmazdā dadātuv hadā* +°*δaibiš*[1]) *bagaibiš* D. *4.* 3; 3²; — *āyadanā* .. *adam niyaδʳārayam* (sd.) *kārahyā* .. *gaiδāmčā māniyamčā* +°*δaibiš*(als Obj.)[1])*čā tyādiš gaumataʰ* .. *adīnāʰ* ".. und die bewegliche und die liegende Habe und alles was .." Bh. *1.* 14.

KompA. — ksl. *vьsь* 'all'. — Vgl. *vīspa-*, wozu § *76* aE.; s. ferner FOY KZ. *35.* 19, 67, *37.* 533, 537, GRAY JAOS. *21.* 182, TIELE GeschRelAlt. *2.* 383; ebd. weitere Litt. Was FOY zum lautlichen Verhältnis von *visa-* zu *viδa-* aufstellt, halte ich nicht für zutreffend. — [1]) Ausg. *viδibiš*.

• j. **vīsata.gāya-** n. 'Längenausdehnung von zwanzig Schritten, zwanzig Schrittlängen': *āaṯ tūm* .. *apa.barōiš* .. °*gāim hača āδraṯ* V. *17.* 4.

Komp.: *vīsant-*+*gāya-*; Bildung nach dem Muster von *δrisata.gāya-*. — Pü.: *20 gām.*

• j. **vīsaiti'vant-** Adj. 'zwanzigfach': °*vā asti miδrō antarə haša suptiθarəngā* (sd.) Yt. *10.* 116.

Ableit. aus *vīsaiti*, ND. aus *vīsant-*.

• p. **visa-dahyav-** Adj. 'alle Länder, Provinzen umfassend': *duvarδim* °*hyum* "die Torhalle, die für alle Länder bestimmt ist" X. *1.* 3[1]).

[1]) Gemeint ist die Festhalle, in der die Abgesandten der einzelnen Provinzen zu bestimmten Zeiten dem Grosskönig ihre Huldigung darbrachten; s. JUSTI GIrPh. *2.* 449.

• j. **vīsan-** Adj. 'der ein Haus, Hauswesen hat': °*sāne ahmāṯ* (näml. *pourum framraomi*) *yaδa vīsāi* (sd.) V. *4.* 47.

Ableit. aus *vīs-*. — Pü.: *vīsōmand*, erl.: *ku xānak ast.*

• j. **vīsant-** fem. Zw. 'zwanzig', mit Gen.: °*saiti* (AD.) *upāzananam* Yt. *10.* 122; V. *8.* 95, *12.* 13, 17; — *pančača* °*saiti dahmanam* V. *12.* 9. a) adj. gebraucht: +°*saṣ* +*tā*(NS.)*ča*[1]) *imā nāmānīš* "und diese (genannten) zwanzig Namen" Yt. *1.* 19.

KompA.[2]); Ableit. (aus NS. und ND.). — Vgl. ai. *viṃśatáy-* f.; np. *bīst.* — Pü.: *20*, (zu Yt. *1*): *patīrēnd*[3]). — [1]) § *210*; Ausg. *vīsqstača*. Dazu noch HBM. ZDMG. *28.* 80. — [2]) Vgl. *vīsata*°. — [3]) Wie zum V. *vaēs-*.

• j. ¹**vīsāi** Inf.[1]) 'sich bereit zu stellen als —' (Nom.): *āaṯ mē v*° *gaēδanam δrātāča* "dann sollst du dich mir bereit als stellen .." V. 2. 4.

Zum V. *vaēs-*. — Pü.: *patīrēnd*. — [1]) Vgl. *vīvīse*. Die herkömmliche Erklärung von *vīsāi* als 2SKA. (§ *339*) ist unzulässig, weil *vīsa-* nur medial flektirt wird; s. unter *vaēs-* No. 3.

• j. ˣ*kya* ²**vīsāi** *kaya kva parō*ˣ FrD. *6.* Verderbt.

Var. *vīspāi*. Vgl. WEST SBE. *5.* 356.

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• j. +**vīsō.baxta-**[1]) n. 'Bestimmungs(recht) über die Gemeinde': *nōiṯ °təm .. āzīzušte* (sd.) P. *43*.

Pü.: *vis bažišnīh*. — [1]) Hds. *vīspe.b°*; s. das folg. Wort.

• j. **vīsō.irik-**[1]) Adj. 'die Gemeinde im Stich lassend, dem Verderben preisgebend': *mā buyama šōiϑrō.iričō mā nmānō.iričō mā °iričō* Yt. *10*. 75.

[1]) Bildung im Anschluss an den AS. *vīsəm*, begünstigt durch die vorherg. Wörter. Vgl. +*vīsō.baxta-*.

j. *vīsqstača* Yt. *1*. 19: lies *vīsqs tāča*; s. *vīsant-*.

• j. **vīsąs'təma-** Adj. 'der zwanzigste': *°mō ahmi yaṯ ahmi ahurō mazdā* "zwanzigstens bin ich das, dass ich *AhM*. bin" Yt. *1*. 8.

Ableit. aus *vīsant-*, zum NS. *°sąs* gebildet; vgl. *spəntō.təma-* und *spəntō*. — ai. vgl. *viṃśatitamá-* Adj. — Pü.: *vīstum*.

• g. (, j.) [1]**vista-** Adj. (fem. *°tā-*), PPfP.: s. [1]*vaēd-*.

KompA., E.

• j., g. [2]**vista-** Adj., PPfP.: s. [2]*vaēd-*.

KompE.

• j., g. *vistay-* f. ('Wissen'). DS. **vistayaē-ča* als Inf. sbes.

KompE. — Zum V. [1]*vaēd-*. — ai. *vittay-*.

• j. *°vistayaē-ča* Inf.: zBed. s. die Komp.

aiwi.vistayaē-ča '(und) zuzuweisen, zu widmen': *āvistayaēča aiwi.v° .. yōi hənti haoma* Vr. *9*. 3.

ā-vistayaē-ča '(und) zu weihen': s. eben.

Zum V. [1]*vaēd-* mit *aiwi* und *ā* in der Bed. des Kaus.; s. *āvistay-*. — Vgl. **vistay-*. — Pü.: *pa nivēdēnišnīh .. u apar nivēdēnišnīh*.

• j. **vī'starav-** m. EN. eines iranischen Helden[1]): *tąm* (näml. *arədvīm*) *yazata °tauruš yō naotairyąnō upa āpəm yąm vītanuhaitīm* ".. *V*., der *Naotar*ide .." Yt. *5*. 76; — *°taraoš naotairyānahe ašaon* Yt. *13*. 102.

Eig. 'der ausbreitet', zum V. [1]*star-*? Eher 'der sich gegen die Sünder (**starav-* Adj., zum V. [2]*star-*) wendet'. — [1]) S. über ihn Yt. *5*. 76 ff. Nach Dst. ZA. *2*. 385 wäre *Vist.* der *Gustahm* des Šn.

• j. **vistō.fraorətay-** Adj. 'der das Glaubensbekenntnis kennt': *narəmča ašavanəm āstāya .. °rəitīm əvistō.kayaϑəm* Vr. *3*. 4.

Pü.: *paδtāk franāmišn*.

• j., g. **vīspa-**, j. (, p.) **vispa-**[1]) Adj. (fem. *°pā-*) 'all, jeder; (Sing. auch) ganz, vollständig'. (Fürs jAw. unvollständig.) 1) *Sing.*; wo *vīspa-* deutlich die Bedeutung 'ganz' hat, ist Sperrdruck angewendet: *°pō arəhuš* (Stverz., Sp. 108 m.) *astvå* F. *3* h; usw.; — *yaozənti vīspe* (s. 2) *karanō .. ā vīspō maiδyō yaozaiti* Y. *65*. 3; — *kō havąs* (sd.) *daēvō? kō vīspō daēvō* ".. wer ist ganz (und gar) ein *D*.?" V. *δ*. 31; 32; — *ahyā arəhūš vīspā* (NSf.) *maēϑā* (sd.) Y. *34*. 6; — *°pa druxš* Yt. 2. 11 f.[3]; — *°pəm* (ASm.) *ašavanəm hmtəmča bavantəmča būšyantəmča* Vr. *18*. 2, Y. *21*. 4; *16*. 1, 2, *20*. 2[2], *25*. 8[2], *55*. 4, FrW. 5. 2, P. *24*, A. *1*. 10[2], Yt. *10*. 107, V. *20*. 10; — *vīspəmča asmanəm .. vīspōs*(s. 2)*ča strōuš* Y. *71*. 9; — *vīspəm aētəm paiti zrvānəm* P. *37*; — *vīspəmča maϑrəm spəntəm yazamaide* "das ganze heilige Wort .." Y. *71*. 5; 6, *20*. 3, Vr. *13*. 1; — *°pəm* (ASn.) *dušmatəmča dušūxtəmča dužvarštəmča* V. *3*. 20; 42, *7*. 52 PüZ., Yt. *10*. 105[2], Y. *71*. 8[3], 4; — *°pəm imaṯ .. yaṯ antarə ząm asmanəmča* Yt. *10*. 95; *19*. 8, H. *1*. 16, 2. 2, V. 20. 5[3]; — *vīspəm imaṯ karšvarə yaṯ x^vaniraϑəm* H. *1*. 14; Yt. *10*. 13; — *vīspəmča dātəm vīdōyūm* Y. *71*. 5; 4; — *ϑrišūm .. naēməm .. vīspəm tarō +yārə.drāǰehīm* N. *42*; — *vīspəm vačō fravākəm* (sd.) *haurum vačō fravākəm* Y. *19*. 14; *21*. 2; — *°pąm yąm astvaitīm gaēϑąm* Yt. *19*. 94; — *°pąm ašaonō stīm* (Stverz.) *haitīmča bavaintīmča būšyeintīmča* Y. *19*. 9; usw.; *71*. 9; — *vīspąm hvąm tanūm* V. *8*. 40; — *vīspąmča aipi imąm ząm* Y. *57*. 33; *71*. 9, Yt. *10*. 2; — *vīspąmča daēnąm māzdayasnīm* Y. *71*. 4; 5, Vyt. *14*[2]; — *zaraϑuštrahe .. yō .. vīspąm +daēvō.tātəm vavača ayasnyąm* Yt. *13*. 90; — *°pāi ašaone* Y. *20*. 2; — *yavōi* (sd.) *vīspāi* Y. *46*. 11, *49*. 8; *28*. 8, *53*. 1, 4, *40*. 2, *41*. 2[2]); — *yave vispāi* F. *3* h[2]); — *°payāi vīse .. āfrīnāmi* Y. *68*. 14; — *°pahe arəhūš* (Stverz., Sp. 108 m.) *astvatō* Y. *9*. 1 usw.; — *°paē*(statt Gen.)*ča iδa ašaonō* Vr. *16*. 2; — *°payāsča ašaonō stōiš* (Stverz.) Y. *55*. 4 usw.; *57*. 15, Yt. *10*. 103; — *ahmāi daϑaṯ vərəϑraynō .. ərəzōiš xå bāzvå aoǰō tanvō vīspayå drvatātəm* Yt. *14*. 29; 29. a) in Verbindung mit *haurva-* Adj.: *yō vīspąm haurvąm tanūm uparəharəzaiti* V. *6*. 24[3]). S. noch Anhang a. 2) *Plur.*:

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dužvaršnaṇhō .. *zaḫyāčā* °*pāṇhō* (NPm.) *xraosəntaṃ* (sd.) *upā* Y. *53*. 8; *51*. 20; — *aṯ yūš daēvā* °*pāṇhō akāṯ* (sd.) *manaṇhō stā čiδrəm* Y. *32*. 3; — *frā ahmāṯ parō* °*pe* (NP.) *daēva* .. *nəmante* Y. *57*. 18; Yt. *8*. 44, *10*. 97, *5*. 69, 132, *10*. 36, 51, *13*. 92, *14*. 38[3], *17*. 5, 19, *19*. 72[6], Ny. *1*. 1, Y. *1*. 22, *10*. 8, *65*. 3, 12, V. *16*. 18[4]; — *dahmō zaota dahmō upa.sraotārō* °*pe ratufryō* N. *39*; *39*, *60*; — *aēvō pantā yō ačahe* °*pe anyaēšaṃ* *apantaṃ (sd.) Y. *72*. 11; — *yaṯ bavāni aiwi.vanyā* °*pe* (AP.) *daēva* Yt. *9*. 4; *19*. 29. 81, Y. *9*. 15, 2. 10, 17 f.[4], *10*. 17, 21, *16*. 9, *25*. 7, Vr. 2. 3, Yt. *1*. 6[2], *6*. 4, *19*. 29, 54, 77, A. *1*. 11[2], S. 2. 13[3], V. *14*. 8—10[3], 20. 10; — *mā čiš* .. *būiδyaēta nō* °*pe paurva būiδyōimaiδe* Y. *9*. 21; — °*paēča ašahe ratavō yazamaide* Y. *71*. 4; 5, 7, 10 f.[3]; — *aṯ vā* °*pōng* (APm.) *āyōi* Y. *31*. 2; 3, *43*. 15, *44*. 11; — °*pəsča amšəṇ spəntə* Y. *42*. 6; — *yaδa* .. *vanāma* °*pō dušmainyuš* Yt. *10*. 34; 34, 100, Y. *57*. 29; — *hō* .. °*pō vairiš ačaraiti* °*pōsča* .. *nimraokō* °*pōsča* .. *apayžāire* Yt. *8*. 46; Y. *10*. 12[3], *71*. 4, 9; — °*pā* (als APm.) *garayō* .. *āyese yešti* Y. 2. 14; Yt. *18*. 6[2]; — °*pāsča garayō* .. *yazamaide* Y. *71*. 10[2]; N. *75*; — *yazamaide* °*pā vaṇhavō* .. °*pā* (APf.) *vaṇuhīš* .. °*pā* (APm.) *mainyavača yazata* .. Y. *16*. 9; 2. 12[2], *13*. 4, *26*. 10, 11, *55*. 1, *57*. 33, *65*. 2, *71*. 9[2], Vr. *16*. 2, V. *3*. 27, *15*. 19, 20. 10, Yt. *13*. 21, 79[3], 95, P. *58*; — °*pāsča ašāunaṃ* .. *fravašayō yazamaide* Y. *71*. 5; *57*. 22, *68*. 6; — *gaēδā* °*pā* .. +*yā vohū δraoštā* (sd.) *manaṇhā* Y. *34*. 3; — °*pā.stōi*[4] *hufštayō* (sd.) .. *δwahmī hīš zaošē* +*ābaxšō.hvā* Y. *33*. 10; — *tā čašmōng* (sd.) .. *aibī vaēnahī* °*pā* (APn.) Y. *31*. 13; *34*. 10, *51*. 5, *45*. 1; — °*pā ayārō* +*darəgō.ǰyātōiš* (sd.) Y. *43*. 2; *34*. 2; — *būmīmčā* °*pāčā vohū* Y. *37*. 1; — *yā* °*pa δwərəsatō dāmaṇ* Y. *57*. 2; 4[2], 34, *70*. 1, *71*. 9, G. *1*. 6[2], Yt. *10*. 125, *14*. 46, *19*. 94, A. *3*. 12, H. *1*. 15, V. 2. 40, PüZ.[2], *3*. 41, 45, P. *42*, F. *4*c, *8*, FrW. *3*. 1 f.[12]; — °*pa vohū ašačiδra* (Stverz.) Y. *8*. 5 usw.; — *ahurāi mazdāi* .. °*pā vohū činahmī* Y. *12*. 1; 9, *11*. 17, *42*. 3, *71*. 6, 7; — *taurvayeintīm* °*pā* (APn.) *ṯbaēšā* Y. *52*. 2; 2, Yt. *10*. 34; — °*pā dāmaṇ savaṇuhaitīš* V. *19*. 37; Yt. *13*. 93, Vyt. *51*; — °*pāsə tā dāmaṇ* Yt. *8*. 43; — *hakaṯ* °*pā aipi.kərəntaiti* Yt. *10*. 72; *6*. 3; — *antarə* °*pōng* (APn.) *drəgvatō haxmōng* .. *mruyē* (Sp. 134 m.) Y. *49*. 3; — °*paē*(als APf.)*ča*[5] *panča gāδā ašaonīš yazamaide* Y. *71*. 6; — °*pe* (als APn.)[5] .. *vaṇuhīš dāmaṇ ašaonīš yazamaide yāiš dadāδa pouruča vohuča* Y. *71*. 10; — *yō* °*pe* (als APn.)[5] *taurvayāṯ* .. *ṯbaēšā* Yt. *13*. 142; Y. *68*. 15(?); — *maṯ tāiš* °*pāiš yōi tōi maδrā marəntī* (sd.) Y. *43*. 14; *46*. 10, 19, *49*. 5, *34*. 5; — °*pāiš δwā humatāiš* .. *pairiǰasāmaidē* Y. *36*. 3; 3[2]; — °*pāiš hača karšvaṇ yāiš hapta* Y. *61*. 5; — °*pāiš* (als APn.) *ayaṇča xšafnasča* Y. *57*. 17; — °*pāiš* (als APn.) *avi karšvaṇ yāiš hapta* Y. *65*. 5, Yt. *5*. 30, *10*. 64, 89, *13*. 94, *19*. 82; — *yō* °*pāiš* (als APn.) *naēnižaiti* (sd.) *simā* Yt. *8*. 43; — *yim* °*pāiš* (als NPn.) *paitišmarənte yāiš spəntahe mainyūuš dāmaṇ* Yt. *8*. 48; — *hvō zī* .. *spəntō irixtəm* °*pōibyō hārō* (sd.) Y. *44*. 2; — °*pačibyō yazataēibyō* Y. *1*. 19; 10, 12, 2. 12, *17*. 11, 22. 26, Ny. *5*. 6, Yt. *10*. 41, N. *11*, +20, 70; — °*pačibyō sastīm baraiti ātarš* Y. *62*. 7; — °*pačibyō hača* +*izyeiti hubərətīm* Y. *62*. 7; — °*pačibyasča pairi ačištaēibyō* V. *14*. 17; Y. *57*. 12; — *maṯ* °*pābyō ašaonibyō fravašibyō* Y. *24*. 5, *23*. 2[2]; — °*paēšaṃ* (GPm.) *yazatanaṃ* Y. *23*. 27; *1*. 14, Yt. *11*. 7; — *yō* .. *paiti.baraiti aδāṯ anye* .. *vərəzənti* °*paēšaṃ*(GPn.)*ča aiwi.srunvaiti vīspe ratufryō* ". . und (alle) hören alles, so sind alle *r*." N. *60*; — °*paēšaṃ*(GPm.)*ča raδwaṃ* °*panaṃ*-(GPf.)*ča ratufritinaṃ* Vr. *9*. 7; — °*panaṃ* (GPm.) *aršnaṃ* .. °*panaṃ*[2] (GPf.) *hāirišinaṃ*[2] Y. *65*. 2; *1*. 12[2], 2. 11, *9*. 18, *26*. 2, 7—9[6], *27*. 1, *62*. 8, *71*. 8, Yt. *5*. 22, 50, *8*. 39, *10*. 145, *12*. 17, *13*. 145[2], 148[3], *17*. 2, *18*. 6, *19*. 35, V. 2. 27 f.[4], *13*. 16, *18*. 70, Ny. *4*. 1[2], FrW. 7. 1, N. 22, *38*, *39*, *59*, Vyt. *50*, Vd. 2, *4*, *12*, *17*; — °*panaṃ* (GPn.) *dāmanaṃ* Yt. *10*. 54[2]; *13*. 135[2], Y. *1*. 16, *17*. 11, 27. 2, H. *1*. 1[2], V. *13*. 16, N. *68*, FrW. *3*. 2, *4*. 1[2]; — °*panaṃ* (GPm.) *anu maδrəm* Yt. 5. 95; — °*panaṃ* (GPm.) *mazištəm* "eum qui est omnium maximus" Y. *45*. 6, *19*. 12, *27*. 1, Vr. *11*. 21; P. *40* (Sp. 52 f.); — °*panaṃ* (GPn.) *vahištəm* "id quod est omnium optimum" Y. *43*. 2; *44*. 7; — *paourvīm* .. °*pōng* (GPn.) "primo omnium" Y. *28*. 1; — *miδrō* °*pō* (GPm.?) *mazdayasnanaṃ* .. *ərδwā*(sd.)*ča* .. Yt. *10*. 120; — °*paēšū hanǰamanaēšū* Y. *12*. 5; 5, P. 27[2], N. *13*[2], Yt. *11*. 3[2], *15*. 53[2]; — °*pāhu paiti barəzāhu* Yt. *10*. 45; 45; —

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°*pāhu* (fem. statt ntr.) *karšvōhu* Yt. *10.* 16. *Anhang.* *vīspa-* mit Gen. part.[6]; a) Sing. mit Gen. Sing.: *ϑrišūm* .. *naēməm* .. *vīspəm aēṯahe šyaoϑnahe* "ein Drittel .. die Hälfte .. das Ganze dieser Tat" V. *8.* 100–102. b) Plur. mit Gen. Plur.: *hō* °*pe* (APm.) *vərəϑinąm* (sd.) *vanąṯ nī* °*pe vərəϑinąm ǰanąṯ* Y. *9.* 24.

Undeutlich: °*paya* Y. *19.* 17, *23.* 3; — ferner N. *65*, Yt. *3.* 5 (°*paēšąm*), *1.* 14[2], *4.* 9, Vyt. *46* (°*pa*), P. *30* (°*paēča*), *31* (°*pā*), Vyt. *15–17* (°*pō*[20]), *18* (°*pe*). ASn. *vīspəm* und IPn. *vīspāiš* als Adv., sowie *vīspe ratavō* sbes. [Y. *37.* 4: lies *vīspā.vohū*; — Y. *20.* 3: lies *vīspəm.mąϑrāi*; — V. *3.* 3, Yt. *5.* 130: lies *vīspąm.hujyāitīm*; — Yt. *15.* 32: lies *vīspe.aire.raz*°.]

KompA. (*vīspa*°, *vīspā.*°, *vīspō.*°, *vīspe.*°), E. (s. auch *zvīspō.*°); Ableit. — ai. *viśva-* Adj., mp. *visp*; vgl. *visa-* und dazu BGM. Totalität 70, BTHL. GIrPh. *1.* 29 u. — Pü.: *harvisp*, (einige Male): *harvispīn*; s. noch No. 2f. — [1]) Mit *i* nur in F. — [2]) Pü.: s. unter *3yav-*. — [3]) Pü.: *kē hač harvisp pēšak ō hamāk tan apar frāč hilēt.* — [4]) Statt *vīspāsə tōi* geschrieben; vgl. Yt. *8.* 43. — [5]) Der N.-APm. *vīspe* schiebt sich an die Stelle der übrigen Nom. und Akk. Plur. vermutlich unter dem Einfluss der Zahlwörter, die ja mit *vīspa-* zusammen zu brauchen häufig Gelegenheit gegeben war; s. zu *ϑray-* No. 5. — [6]) S. dazu lat. *cuncti hominum* usw. mit SCHMALZ LGr.3 288 No. 4.

• j. **vīs-patay-**[1]) m. 'Herr, Gebieter eines Dorfes, einer Gemeine; Gemeindeherr'; a) im eig. Sinn, mit Gen. von *vīs-*[2]): *nmānahe vā nmānō.paitiš vīsō vā* °*paitiš zantūuš vā zantupaitiš daiϑhūuš vā daiϑhupaitiš* Yt. *10.* 18; 84; — *vīsō* °*paitīm* Vr. *3.* 2, V. *7.* 41, *9.* 37; — *vīsō* °*tōiš* V. *10.* 5, Y. *13.* 1, Vyt. *16*; — *vīsō* °*tōe* Yt. *10.* 17; — *vīsąm* °*paitiš* (AP.) Yt. *10.* 18; — *vīsō* °*paitīm nāirikąm* V. *7.* 42[3]). b) von Göttern: *haoma nmānō.paite* °*paite* .. Y. *9.* 27; — *miϑrəm* .. *taxməm* °*paitīm*[4]) Yt. *10.* 112.

ai. *viśpátay-*[1]) m., mp. (Pü.) *vispat*; lit. vgl. *vēszpats.* — [1]) Wegen des Zischlauts s. § *49.* 2 mit No. 1. — [2]) Vgl. zVerb. WSCHULZE Quaest. ep. 509. — [3]) Vgl. zu *daiϑhupatay-* No. 2. — [4]) Lesung zweifelhaft; vll. besser *vīsō paitīm*; s. Var.

• j. **vīspa-taurušī-** f. EN. einer gläubigen Frau: °*rušyā ašaonyā* Yt. *13.* 139.

Eig. 'die alles überwindende'; **taurušī-* Fem. zu °*ša-* Adj., zum V. [1]*tar-*; ai. *tárusa-* m. 'Überwinder'. — S. die beiden folg. Wörter.

• j. **vīspa.taurvairī-** f. 'Allüberwinderin', Beiname der *Ārədaṯ.fəϑrī* (sd.): *kanyā ərədaṯ.fəϑryā* .. *yā* °*vairiča nąma avaϑa* °*vairi yaϑa hā təm zīzanāṯ yō vīspe taurvayāṯ* .. *ṯbaēšā* ".. die auch *V.* heisst, darum *V.*, weil sie den gebären wird, der alle Anfeindungen überwinden wird .." Yt. *13.* 142.

Vgl. °*taurušī-*, °*taurvā-*. — Fem. zu **taurvan-* Adj., zum V. [1]*tar-*; vgl. ai. *turváṇay-* Adj., *turváṇe* Inf.

• j. **vīspa-taurvā-** f. dnw. °*vairī-* (sd.): *astvaṯ.ərətō* .. °*vayā*[1]) *puϑrō* Yt. *19.* 92.

Fem. zu **taurva-* Adj. zum V. [1]*tar-*. — [1]) GDN. will °*vairyā* lesen.

• j. **vīspa-taš-** Adj. 'allzimmernd,-schaffend': +°*taš* (NS.) *nąma ahmi* Yt. *1.* 14.

Pü.: *harvisp tašītār.* — [1]) So Pt 1, E 1; lect. diff.; NA. °*tašə*.

• j. **vīspa.ϑaurva-** Adj. — ? —: *puϑrō* °*vō urvi.xaoδo urvi.vərəϑrō stvī.manaoϑriš* Yt. *9.* 30.

KompA. — Vgl. ai. +*thūrvan* MS. *2.* 10. 1 (*131.* 16)?

• j. +**vīspa.ϑaurvō.'aštay-**[1]) m. EN. des Vaters des *Ašta.aurvant*: *yaϑa azāni pəšana* +*ašta.aurvantō* °*tōiš* Yt. *9.* 30.

Eig. Bed.? — [1]) NA. trennt °*rvō aštōiš*.

• j. **vīspa-bda-** m. 'allfache, auf Alles sich erstreckende Fessel': *tištryō* .. *pairikąm ādərəzayeiti bibdāišča* .. *avanəmnāišča* °*dāišča* ".. mit zwiefachen Fesseln .. und mit unzersprengbaren (Fesseln) und mit allfachen Fesseln" Yt. *8.* 55.

• j. **vīspa-vanya-** Adj. 'alle besiegend': *haϑravane* .. °*vane* (statt NS.) *nąma ahmi* Yt. *1.* 14.

Pü.: *pa 1 bār harvisp vānītār nām ēm.*

• p. **vispa-zana-** Adj. (fem. °*nā-*) 'alle Menschenrassen enthaltend': *dāraya*ᵏ*va*ᵏ*uš* .. *xšāyaϑiya*ᵏ *dahyūnām* °*nānām*[1]) ".. König von Ländern aller Rassen" D. *6.* 2.

ai. *viśvajaná-* m. 'Jedermann'; vgl. *viśvajanína-* Adj. 'allerlei Volk enthaltend'. — Vgl. zuletzt FOY KZ. *37.* 530, 535. Die Lesung °*sna-* verwerfe ich unter Verweis auf § *28.* 1 a. — [1]) D. *11.* 2 steht statt dessen *paruzanānām*.

j. *vīspa.hišas*: s. unter *vīspā.hiš*°.

• p. **vispaʰuzatay-** f. Name einer Stadt in Parthien: °*tiš nāma*ᵃ *vardanam parϑavaiy avadā hamaranam akunava*ᵃ Bh. *2.* 16.

Komp.: *vispa-*+ʰ*uzatay-*; eig. Bed.? Etwa 'alle edelgeborenen umfassend', **ʰu-zatay-* Adj., zum V. [1]*zan-*, vgl. ai. *sujātá-* und lat. *gens*.

• j. **vīspa.xᵛāϑra-** Adj. 'der alles Behagen, Glück, alle Wonne besitzt und gewährt':

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°*ra* (statt NS.)[1] .. *pouru.xᵛāδra* .. *xᵛāδravā̊ nąma ahmi* Yt. *1*. 14.
Vgl. *vīspō.xᵛāδra-*. — Pü.: *harvisp xᵛārīh*. — [1]) Vgl. zu *pouru.xᵛāδra-* No. 1.

• j., g. **vīspāiš** Adv. 1) 'allzeit, immerdar': *ārōi* (Sp. 185 o.) *zī hudā̊nəhē v° mazdā xšmāvasū savō* Y. *34*. 4. 2) 'für alle Zeit, für immer'(?): *paoiryąn ṯkaēšō* .. *v° +vanhuš vanhušānō* (sd.) Yt. *13*. 151.
IP. aus *vīspa-*. — Pü.: *pa harvisp*, Sü.: *sarvasvatayā*.

• j. **vīspāyav-** Adj. (auch fem.) 'immerwährend': °*yūmča uštatātəm* .. *yā narš sādra drvatō* Vr. *18*. 2; — *vahištəmča ahūm* .. °*yūmča uštatās* (statt AS.) P. *38*.
Komp.: *vīspa-+āyav-*. — ai. *viśvāyav-* Adj. 'für alle Lebenden bestimmt'(?). — Pü. (dRn.): *harvisp ētōn, hamāk žīvandak*.

• g. **+vīspā.vanhav-**[1]) Adj. 'der alles Gute besitzt oder gewährt': *ašəm aṯ vahištəm* .. *hyaṯ raočōnəhvaṯ hyaṯ* °*vohū* Y. *37*. 4.
ai. *viśvāvasav-* Adj. 'allen wohltuend'. — Pü.: *kē harvisp āpātih hačaš*, Sü.: *yat samagrā samṛddhiḥ*, erl.: *śubhaṃ yasmāt*. — [1]) NA. trennt.

• g., j. **vīspā̊.hišat-** Adj. 'alles ausspürend, wahrnehmend': *nōiṯ diwžaidyāi* (sd.) °*ā.hišas* (NS.) *ahurō* Y. *45*. 4; — verwendet: *haptadasa* °*a.hišas* (näml. *ahmi*) Yt. *1*. 8.
Aus ar. **sixšat-*, PPA.[1]); **sixš-* (mit *i* aus idg. *ə*) Praes. 15. 3 der idg. Basis **sāγ-*. — Vgl. lat. *sāgīre*: *sagāx*; air. *saigim*. — Pü.: *harvisp nikīrītār*, Sü.: *sarvajñānī*; zu Yt. *1* die Erl.: *hamāk kār u dātastān ō nikīrēm*. — [1]) § *181* d. β.

• j. **vīspəm** Adv. 'immer': *v° paiti ušā̊nhəm* (sd.) *ā hū vaxšāṯ* V. *13*. 1. *vīspəm ā ahmāṯ* sbes.
ASn. aus *vīspa-*. — Pü.: *pa harvisp uš*.

• j. **vīspəma-** Adj. 'jeder': °*māi anuhe astvaite* Ny. *4*. 15, Yt. *10*. 5[1]), +F. *6*[2]).
Ableit. aus *vīspa-*; BTHL. ZDMG. *46*. 305. — Pü.: *harvisp patmān*, Npü.: *tamām māh*[2]). — [1]) Korr. der NA. aus *vīspəm māi*; s. F. *6*. — [2]) S. zu **māi*.

• j. **vīspəm ā ahmāṯ** adv.-artige Verb.; I) 'bis zu dem Zeitpunkt (, da ..), usque eo (donec ..)'. Die Angabe des Endpunkts erfolgt 1) durch Gen. absol.[1]): *v° ā a° nasunąm aiwi.varštanąm* (sd.) V. 5. 14. 2) durch einen Konjns.-Satz; uzw. mit a) *yaṯ*; es folgt α) Indik.: *v° ā a° yaṯ hē hanjasaite* (sd.) N. *42*, *43*; Vd. *4*; — *v° ā a° yaṯ aēm paiti.apayaṯ* .. Yt. *8*. 38. β) fut. Konj.: *v° ā a° yaṯ hanō* .. *bavāṯ* "bis dass er greis .. geworden ist" V. *3*. 19; *8*. 38, *4*. 45, 5. 12, 59; — *v° ā a° δrāδrəm kərənavāṯ yaṯ ažša yō apərənāyūkō uzjasāṯ* (sd.) V. *15*. 15; 21, 43; — *v° ā a° yaṯ hē δrāyō xšafna sačānte* "usque eo donec .. tres noctes praeterierint" V. *9*. 33; *16*. 8, *19*. 23, *6*. 43. b) *yavaṯ*; das Verb. fin. ist zu ergänzen: *v° ā a° ažša āfš ayaoždya* .. *yavaṯ ažša nasuš nižbərəta* V. *6*. 31[2]); — *v° ā a° δrāδrəm kərənavāṯ yavaṯ ažša spā anyō jasō* V. *15*. 48. 3) durch einen Hauptsatz (?)[3]): *v° ā a° spā vā aiwi.vaēnaiti* .. *āaṯ yaṯ hīš spā vā aiwi.vaēnaiti* (sd.) .. FrW. *11*[3]). II) 'bis zu dem Masse (, dass ..)'; es folgt 1) *yaδōiṯ* mit Opt.: *fraša frayōiṯ* .. *ā zangaēibyasčiṯ āpō* .. *v° ā a° yaδōiṯ upa.jasōiṯ iristąm tanūm* V. *6*. 27. 2) *yaṯ* mit Konj.: *anyąm hē avarətąm ažtahmāi naire frabārayən v° ā a° yaṯ ažša nā* .. *xšnūtō* .. *pārayāṯ* V. *9*. 39. III) 'so lange (als —), tam diu (donec ..)'; es folgt *yaṯ*; 1) mit Praes.: *v° ā a° yaṯ ažša +gaintiš uparəhačaiti* (sd.) V. 7. 56. 2) mit fut. Konj.: *v° ā a° yaṯ ažte narō* **varəfšva arəhən* V. 2. 28.
Wörtl.: 'omnino usque eo'. — Pü.: *hamāk hač ān tāk* (*ka*). — [1]) In Pü. *tāk* mit dem Abstraktum, s. Pü. zu V. *6*. 31. — [2]) Pü.: *tāk* .. *apē barišnīh*. — [3]) Es ist wohl *yaṯ hīš* hinter *v° ā a°* ausgefallen.

• g. **vīspā̊.mazišta-**[1]) Adj. 'der grösste von allen': *yastē* °*təm sraošəm zbayā avanhānē* (sd.) Y. *33*. 5.
Pü.: *harvispān mahist*. — Vgl. *vīspe.mazišta-*. — [1]) *ā* nach § *298*. 1 oder statt *ō* (§ *268*. 4), oder aber *v°* ist GP. (s. Yt. *10*. 120).

• j. **vīspəm.mąδra-** Adj. 'den ganzen *Mąδra* in sich fassend': °*rəm +ašəm.sravō* (sd.) Yt. *13*. 91; — *yaṯ ašāi vahištāi ašəm para.činasti* (sd.) *vīspəm mąδrəm* +°*rāi*[1]) Y. *20*. 3.
Vgl. zKomp. (mit Akk. im 1. Glied) GDN. KZ. *30*. 520, RICHTER IF. *9*. 204. — Pü.: *harvisp mānsr*, erl.: *hamāk kār u karpak pa apastāk u zand paδtāk kunēt*. — [1]) NA. getrennt; s. aber KZ. *30*. 520.

• j. **+vīspe.aire.-razurā-**[1]) f. 'AllArier-Wald', Name eines Waldes: *janāṯ təm kava haosrava* °*raya* "es tötete ihn *K.H.* im AllArierWald" Yt. *15*. 32.
Komp. mit NP. (*vīspe aire* 'alle Arier') im 1. Glied; vgl. *vīspe.ratuδwa-*. — [1]) NA. trennt in drei Wörter.

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j. *vīspe.baxtəm* P. *43*: lies *vīsō.b°*.

• j. **vīspe.mazišta-** Adj. 'der grösste von allen': *raδwąm °tanąm yōi hənti ašahe ratavō* A. *3*. 1.
Komp. mit (pron.) NP. im 1. Glied. — Vgl. *vīspō.mazišta-*.

• j. **vīspe ratavō** (NP.) 'alle *Ratav*', Bezeichnung eines Buchs des Awesta; gewöhnlich '*Visparad*' genannt (s. dazu GIrPh. 2. 5): *mā čiš mē ārəhąm zaoδranąm framəuharāṯ yā nōiṯ staotanąm yesnyanąm āmātō* (sd.) *v° r°* Yt. *10*. 122[1].
[1]) Vll. sind die beiden letzten Wörter *v° r°* Glosse.

• j. **vīspe.ratu.ϑwa-** n., Plur. 'die Obliegenheiten, Ämter sämmtlicher *Ratav*' (sd.): *yezīča +aēte ratavō +anahaxta* (sd.) *+para.iyayanti zaota °δwāiš +raēδwayeiti* ". . soll sich der *Z.* mit den Obliegenheiten aller *R.* befassen" N. *80*.
Ableit. zu *vīspe ratavō*, NP.; vgl. *+vīspe.aire.razurā*. — Pü.: *zōt harvisp ratīhā vimēčēt*, erl.: *hamāk kār* p a rak[1]). — [1]) Vgl. ai. *vyāpīra-* m.?

• j. **vīspō.afsman-**[1]) Adj. (auch fem.) 'alle Verszeilen enthaltend, mit allen Verszeilen': *daēnąmča māzdayasnīm vīspąm °manąm* (ASf.)[2]) Vyt. *14*. Wertlos.
[1]) WG.s Korr. für *°.awasm°*; s. die Var. zu Vr. *13*. 3. — [2]) Nach der *ā*-Dekl.

• j. **vīspō.ayāra-** Adj. 'alle Tage während': *vərəδrəm °yārəm . . tarō.yārəm* "Sieg, der alle Tage währt, . . der die Jahre überdauert" Yt. *19*. 54.
Aus der Verbindung *vīspa ayārə* (AP.) gebildet, vgl. Y. *43*. 2; beachte dazu § *399* Bem.

• j. **vīspō.gaona-** Adj. 'von allen Farben (des Haars)': *anumayanąm harətō* (sd.) *°nanąm* V. 22. 4.
Pü.: *hamāk mōδ*[1]), erl.: *hač ēvak mōδ*[1]); vgl. dazu Yt. *8*. 58 unter *hamō.gaona-*. — [1]) 'Haar' = 'Farbe', vgl. *¹gaona-*.

• j. **vīspō.xratav-** Adj. 'der alle Weisheit besitzt': *vīspō.vąδwō . . °xraδwō* (NSm.)[1]) Yt. *18*. 4.
[1]) Neubildung zum ASm. *°xraδwəm*; § *407* aE. Geringe Stelle.

• j. **+vīspō.xšapō**[1]) Adv. 'allnächtlich': *āaṯ ᵡaētaya fračarənti kərəsąsča gaδōitīš*(sd.)*ča . . v°* N. *53*.
AP. aus **vīspō.xšap-* f. 'jede Nacht'; vgl. zKomp. ai. *viśvâhā* (ZUBATÝ WZKM. *4*. 93). — Pü.: *hamāk šap čikāmči 1*. — [1]) So T; Ausg. *°pnō* (ob vll. *°/nō?*).

• j. **vīspō.tanū-** Adj. 'auf den ganzen Leib sich erstreckend': *aoϑō °nūm*[1]) (ASn.) Y. *9*. 17.
ai. *viśvatanu-* Adj. 'des Körper das All ist'. — Pü.: *harvisp tan*. — [1]) D. i. *°nuvəm*, § *268*. 22.

• j. **vīspō.paēsa-** Adj. 'mit allem Schmuck, allerlei Zierat': *vāšəm . . °səm zaranaēnəm* Yt. *10*. 124. [Y. *57*. 20: lies *°paisīm*; s. *°pis-*.]
Vgl. *vīspō.paēsah-*.

• j. **vīspō.paēsah-** Adj. (auch fem.) 1) 'mit allem Schmuck, allerlei Zierat': *baraṯ karətəm . . °sarəhəm* Yt. *14*. 27; — *garō nəmānāi yaṯ . . °sō* (ASn.) Vyt. *33*. 2) sva. 'allseitig': *mastīm °sarəhəm* Y. *9*. 17.
ai. *viśvápeśas-* Adj. — Vgl. *vīspō.paēsa-*, *°pis-*. — Pü.: *harvisp pēsīt*, Npü. (zu Yt. *14*): *tamām dast . . murassas bāšad*.
g. *vīspō.paitīš*: s. unter *°pitay-*.

• j. *ᵡgarō spəntahe nəmāne yaṯ srīrəm karštu* **vīspō.paϑa** *uzbārayaṯᵡ* Vyt. *28*.
Vgl. Vyt. *33*, wo *vīspō.paēsō*.

• g. **vīspō.pitay-** Adj. (auch fem.) 'alltränkend': *apasčā vā̊ . . agənyā̊* (sd.) . . *°paitīš* (APf.)[1]) Y. *38*. 5.
**pitay-* f. 'Trank', zum ai. V. *¹pā(y)-*. — ai. *pītáy-* f. — Pü.: *vīspōpit* (in Aw.-Buchst.), mit der Erl.: *āp i pa urvar axᵛ i urvar pataš vaxšīhēt* "das Wasser, durch das in der Pflanze das Wesen (Sü.: *jātiḥ*) der Pflanze zum Wachsen gebracht wird"; s. unter *maēkant-* *). — [1]) Vgl. zSchr. § *268*. 9 und zu *bawrinay-*. J 2 hat *°pitīš*; s. auch Pü.

• j. **vīspō.pis-** Adj. (fem. *°sī-*) 1) 'mit allerlei Schmuck, reichverziert': *arədvī . . aoδra* (sd.) *+pāiti.šmuxta yā °pīsa* (IS.) *bāmya* Yt. 5. 78. 2) 'allseitig': *paiδimnō +°paisīm*[1]) *mastīm* Y. 57. 20.
ai. *viśvapiś-* Adj. — Vgl. *vīspō.paēsah-*. — Pü.: *harvisp pēsīt*. — [1]) So K 5, § *268*. 9. NA. *°paēsīm* mit allzu dürftiger Variantenangabe.

• j. **vīspō.bāma-** Adj. 'allglänzend': *asānas*(sd.)*ča °ma* Yt. *10*. 136.
Vgl. *vīspō.bāmya-*.

• j. **vīspō.bāmya-** Adj. 'allglänzend': *hukairyāṯ hača barəzanəhaṯ °yaṯ* Yt. *15*. 15.
Vgl. *vīspō.bāma-*.

• j. **vīspō.biš-** f. Name eines mythischen Baums: *upa avąm vanąm yąm saēnahe yā hištaite maiδīm zrayanəhō vourukašahe yā hubiš ərəδwō.biš yā vaoče °biš* (NS.) *nąma yąm upairi urvaranąm vīspanąm taoxma niδayaṯ* "auf jenem Baum des Adlers, der inmitten des Sees *V.* steht, der gute, kräftige Heilmittel birgt, der *V.*

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heisst, auf dem aller Pflanzen Same niedergelegt ist" Yt. *12.* 17.

*) Vgl. Mx. *62.* 37: "das Nest des Vogels *Sēn* (*sēnmurv*) ist auf dem Baume *i yutbēš i harvisp tōxmak*"; Bd. *9.* 5: "der Baum *i harvisp tōxmak* steht im See *frāxᵛkart*", *18.* 9: "den Baum *i vas tōxm* .. nennen die einen *frārōn bižišk*, andere *tuxšāk bižišk*, wieder andere *hamāk bižišk*". Im Awesta heisst er auch *vana yā hvāpi* (sd.). S. noch WINDISCHMANN ZSt. 165.

Eig. 'der alle Heilmittel hat'. Bd. *18.* 9 übersetzt *hamāk bižišk*, s. o.

• j. **vīspō.mahrka-** Adj. 'allen Verderben, Tod bringend, Allverderber': *°kāaṭča pairi drvataṭ yaṭ anrāṭ mainyaoṭ* Yt. *13.* 71.

Pü.: *harvisp mark.*

j. *vīspō.vaməm* Yt. *12.* 24: lies *°vahməm*; sd. mit No.

• j. **vīspō.vahma-** Adj. 'allgefeiert': *hukairīm barəzō °məm*[1] *zaranaēnəm* Yt. 5. 96.

[1]) So auch Yt. *12.* 24, im Urkodex mag das Kurzzeichen für *hm* gestanden haben, daher die Hds. *°vaməm*. GDN. zSt. hat offenbar Yt. *5.* 96 übersehen.

• j. **vīspō.vərəϑra-** Adj. 'über alle siegreich': *vīspō.vaϑwō °ϑrō* Yt. *18.* 4.

• j. **vīspō.vərəzya-** Adj. (fem. *°yā-*) 'allwirkend, alltätig': *daēnaṃča māzdayasnīm .. vīspaṃ °zyaṃ* Vyt. *14.*

• j. **vīspō.vaϑwa-** Adj. 'alle Heerden besitzend': *°wō vīspō.vərəϑrō* Yt. *18.* 4.

• j. **vīspō.vīϑvah-** Adj. 'allwissend', von Göttern: *miϑrō .. yō .. °vā̊ aϑaoyamnō* Yt. *10.* 24, 60; 35; — *ahura mazda .. aϑaoyō ahi .. °vā̊* Yt. *12.* 1; — *xratūm °vā̊rəhəm .. yim ahurəm mazdaṃ* Vr. *19.* 1; — *°vā̊* (als VS.) *ahura mazda* V. *19.* 20, 26.

ai. vgl. *viśvavid-* Adj. — Pü.: *harvisp ākās.* — [1]) Zur Zusammenstellung mit *aϑaoya-*, *aϑaoyamna-* vgl. RV. *1.* 24. 13: *váruṇaḥ .. vidvā́ṃ ádabdhaḥ.*

• j. **vīspō.sarəd-** Adj. (auch fem.) 'von, in allen Arten': *aϑra mē urvarā̊ raoϑənti vīspā̊ °rəϑō* (NPf.) V. 5. 19.

Pü.: *harvisp sartak.*

• j. **vīspō.hankərəϑya-** Adj. (fem. *°yā-*) — ? —: *daēnaṃ .. vīspaṃ °yaṃ* Vyt. *14.* Wertlos.

Vgl. [1]*kar-* mit *ham*?, *hankərətay-*?

• j. **vīspō.huǰyātay-** Adj. '(der alles gute Leben hat, d. i.) der alles besitzt und bietet, was zum behaglichen Leben gehört': *zaraϑuštrahe .. yō sūrō °ǰyāitiš* Yt. *13.* 90.

Vgl. +*vīspaṃ.huǰyātay-*.

• j. **vīspō.xᵛarənah-** Adj. 'der alle Hoheit, Herrlichkeit besitzt': *vīspō.vaϑwō .. °nō* (NSm.)[1] Yt. *18.* 4.

[1]) Nach der *a*-Dekl. wie die vorherg. Wörter.

• j. **vīspō.xᵛāϑra-** Adj. 'der alles Behagen, Glück, alle Wonne besitzt und bietet': *vahištəm ahūm ašaonaṃ raočarəhəm °rəm* Y. *9.* 19 usw.[1]); — *vahištahe arəhuš .. raočarəhō °rō* (statt GS.)[2] S. *1.* 27.

Vgl. *vīspa.xᵛāϑra-*. — Pü.: *hamāk xᵛārīh.* — [1]) Stverz. unter [2]*raočah-*. — [2]) Mit dem vorhergehenden Wort ausgeglichen.

• j. +**vīspaṃ.huǰyātay-**[1]) f. '(alles gute Leben sva.) alles was zum behaglichen Leben, Wohlleben gehört': *āaṭ .. ahe nmānahe .. frapiϑwō* (sd.) *°ǰyāitiš* V. *3.* 3; — *upa stərəmaēšu* (sd.) .. *daiϑe .. parənərhuntəm °ǰyāitīm* Yt. 5. 132.

KompE. — zBild. des Komp. s. IF. *9.* 204. — Vgl. *vīspō.hujyātay-*. — Pü.: *harvisp huzāyišn*[2]) *bun u bar*, mit der Erl.: *ast kē ētōn gōwēt* (*harvisp*) *huzīvišnīh bun u bar.* — [1]) NA. getrennt. — [2]) Doch wohl alte Verderbnis aus *huzīvišn*; s. zu *hujyātay-*, *hujītay-* und *frādaṭ.-vīspaṃ.hujy°*.

• j. [1]**vīsya-** Adj. 'dem Dorf, der Gemeinde an-, zugehörig, Gemeinde-': *kaya ratavōi nmānyō °yō zantumō dāhyumō zaraϑuštrō puxδō* Y. *19.* 18; — *kaya airhā̊* (näml. *rajōiš*) *ratavōi nmānyasča °yasča zantumas*(sd.)*ča* .. Y. *19.* 18. A) m. Name der Gottheit der Gemeinden*): *°sīmča ašavanəm ašahe ratūm* G. *1.* 7; — *°syehe raϑwō* G. *1.* 7; — *sāvarəhaēm °sīmča* Y. 2. 3, 13; — *sāvarəhīe °syāiča* Y. *1.* 3, 23.

*) Die einerseits mit *Sāvarhay*, anderseits mit *Hāvanay* in Beziehung gebracht wird.

Ableit. — Ableit. aus *vīs-*. — ai. *viśyà-* Adj. — Pü. (zu Y. *19*): *vispat* (zu A.): *vis*, erl.: *martum i andar xᵛēškārīh maṛupat*; vgl. dazu DST. ZA. *1.* 30.

• j. [2]**vīsya-** Adj. (fem. *°yā-*) 'zur Gottheit *Vīsya* gehörig, mit ihr in Beziehung stehend': *miϑra .. nmānya ratvō °ya zantuma dahyuma zaraϑuštrō.təma* Yt. *10.* 115; — *fravašayō .. nmānyā̊ °yā̊* Y. *17.* 18.

Ableit. (mit Verschiebung des Wortakzents?) aus [1]*vīsya-* A. — Pü.: *visyak.*

• j. **vī'srūta-** m. EN. eines Gläubigen: *°tahe ašaonō* Yt. *13.* 121.

Eig. 'bekannt, berühmt'. — ai. *viśruta-* Adj.; m. als EN.

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• j. vī'srūtar- m. EN. eines Gläubigen: °*tārahe*[1]) *ašaonō* Yt. *13*. 121.
Eig. Bed.? — [1]) Them.

• j. vī-zaoθrā- 1) f. 'verpönter Weihguss, verpönte *Zaoθrā*': *yō upa.naxturušu tąθraēšu °rąm frabaraiti* V. 7. 79[1]). 2) Adj. 'zur Weihe, als *Z.* verpönt': *yō āpəm nasumaitīm °rąm frabaraiti* V. 7. 79.
Pü.: *zōhr* oder *āp zōhr*; statt *apē zōhr*; s. Dst. ZA. *2*. 114. — [1]) Vgl. dazu N. *68*.

• j. vī-zafāna- Adj. 'den Rachen aufreissend, mit geöffnetem Rachen': *gandarəwəm .. yō apataṯ °nō məraxšānō gaēδā astvaitiš ašahe* Yt. *19*. 41.
PP1M.; ar. **ẑaphāna-*; vgl. ai. *jáñjabhāna-* PP7M. und zu *zafar-*.

• j. vīzav- m. Name eines Nahrungsmittels: *ratufriš snākīnišča °zušča* (IP.)[1]) *x^vāstāiš*[*ča*] .. *+azdyāiš* .. N. *57*.
Et.? — Pü.: s. zu *snākan-*. — [1]) S. zu *yātuš* Y. *12*. 4.

• j. vī'zarəša- m. Name eines *Daēva**): °*šō daēvō nąma .. urvānəm bastəm vāδayeiti drvatąm* "der *D.*, *V.* mit Namen, führt die Seele der Ungläubigen gebunden fort" V. *19*. 26.
*) Vgl. Bd. *28*. 18. *Vīziš* peinigt die Seelen der Verstorbenen in den Tagen und Nächten, die sie noch auf der Erde sind (*ka pa gētīh*), mit Schrecken und sitzt am Tor der Hölle.
Zum V. *zarəš-*; eig. 'Wegzerrer'. — mp. *viziš*[1]). — [1]) Lässt auf ir. **ṷizṛš°* schliessen (IF. *9*. 261), daher ich auch für das Praes. *nizarəšaiti* ir. °*zṛš°* ansetze. *vīzarš*, *vizarēš* (Bd. T; s. SBE. *5*. 108 No. 8) ist Transskr.

• j. vī-zōišta- Adj. 'der regsamste, wachsamste': *dva dim nara isōiδe °tąm*[1]) *vīzvārəntąm*[1]) .. *upa.skambəm* (sd.) .. *nidaiδyąn* V. *8*. 10.
Superl. zum ai. V. *hinóti*; aus ar. **ẑha(ṡ)ištha-*; s. [1]*zaēman-* und Bthl. IF. *12*. 142. — Pü.: *zēnāvandtum*, erl.: *tuxšāktum*. — [1]) Ich halte die beiden Worte (wohl GP.) für glossematisch.

• j. vi-zutay- f. 'Ausruf' der Waaren seitens des Händlers: °*ta* (LS.) F. *26*.
So im Anschluss an Pü.[1]); unsicher. — Pü.: *vāčārakānīh bavēt* 'es bedeutet Handel'. — [1]) *vizuta* 'beim (Waaren)ausruf sva. auf dem Markt'.

• j. vī-zuš-[1]) m. (auch mit [1]*span-* m.) Name einer Art des Hundegeschlechts: *hāu °zāuš* (GS.)[2]) .. *hāu vīspanąm .. spačiδranąm* V. *13*. 16; — *spā °zuš* (NS.) V. 5. 32.
Vgl. *aiwizuš-*. — Pü.: fehlt (*nē rōšnak*). — [1]) Diesen Stammansatz ziehe ich trotz des GS. – vgl. dazu *daēvō.ṯbōiš*, § *384* – dem mit °*zav-* oder °*zū-* vor. — [2]) S. No. 1.

• j. vī-zbāriš- n. 'Verkrümmung' des Körpers: *mā aδra .. °riš .. māδa čim anyąm daxštanąm yōi hənti anrahe mainyōuš* V. 2. 29.
Zum V. *zbar-*. — ai. vgl. *hváras-* n. (wozu Gdn. VSt. *2*. 20); Bthl. ZDMG. *46*. 296. — Pü.: n d z n at k *rišk*.

• j. vīzvārant- Adj. 'tüchtig, geschickt' (?): *dva dim nara isōiδe vīzōišṭąm* (sd.) °*rəntąm* .. *upa.skambəm* (sd.) .. *nidaiδyąn* V. *8*. 10.
Et.? *zv* ist auffällig, § *76*. — Pü.: *apē pāktum*, erl.: *frahaxtaktum pa ān kār*; s. zu *vaēδyō.təməm*.
j. *vīzvāhu* FrW. *4*. 3: lies *vīṷvāhu*.

• j. viš Praev., sva. *vī*. Nur mit *pat-*. Vgl. *vī* und zu *patiš*. — Pü.: *apē*.

• j. [x]viš N. *5*: s. unter *vīmā(y)-* No. 2.
j. *vīš* V. *2*. 42: s. *3vay-*. — *vīš* Yt. *13*. 2: s. *vīs-*, Sp. 1456 o. — *viš* N. *55*: lies *hiš*.

• j. viš- n. 'Gift, Giftsaft': *ažīm .. yim upairi +viš*[1]) *+raoδaṯ āršṭyō.barəzəm zairitəm* ".. auf dem das grünliche Gift klafterhoch floss" Y. *9*. 11; Yt. *19*. 40.
KompA. — Vgl. *vīša-*. — [1]) So K 5, Pt 4 und F 1 (zu Yt. *19*. 40).

• j. vīša- n. 'Gift': *vīšā.aδča* Y. *49*. 11 Gl.[1]); — *vīšača* Y. *31*. 20 PüZ.
KompA., E.; Ableit. — Vgl. *viṣ-*. — ai. *viṣá-* n.; vgl. mp. *vēš*, np. *bēš* (wozu Hbm. PSt. 270). — [1]) S. dazu H. *2*. 36 und unter *vīšaya-*.

• j. vī-šaptaθa- m. Gottheit des nach jedem Voll- und Neumondstag eingeschobenen siebenten Tags: °*δəm ašavanəm ašahe ratūm* Yt. 7. 4; — *pərənō.mārəhəm °δəmča*[1]) Y. 2. 8; — *pərənō.mārəhāi °δāiča* Y. *1*. 8; — *pərənō.mārəhāsča °δāsča* (als AP.) *yazamaide* Yt. 7. 4.
*) So nennt man den 8. und 23. Tag jeden Monats, der Tag des Schöpfers (*daδušō*) heisst und als 7. auf den Neumonds- (1.), bz. Vollmonds- (16.) Tag folgt. Auf die beiden Tage fallen, die Mondphase zu 30 Tagen gerechnet, das erste und letzte Viertel. Vgl. dazu Ggr. OK. 319. — Pü. erläutert das Wort mit *pančak i sitīkar* 'dritte Pentade', die nach GrBd. auf den 20. bis 25. Tag der Mondphase fallen soll; s. Dst. Étlr. *2*. 294, ZA. *1*. 12.
Komp.: *vī+haptaδa-*, eig. 'der dazwischen liegende Siebente'; Roth ZDMG. *34*. 710. — Pü.: transskr.; s. noch *). — [1]) In NA. ohne *ča*; s. Var.

• j. +višan-[1]) Adj. 'der sich das Dorf, die Gemeinde verdient, erworben hat':

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paoiryąn ṭkaēšō .. nmānanąmča vīsąmča .. nmānanəhānō °šānō (AP.) Yt. *13.* 151.

Komp.: *viš-*+*²*han-*; *š* aus ar. *xš*?, oder NS. im 1. Glied? — ¹) So F 1; NA. *vī°*.

• j. **višavā-** f. Du. Name eines Bergs oder Gebirgs: *ahmaṭ hača garayō fraoxšyąn .. °vaēča* Yt. *19.* 4.

Ob Fem. zu **viša'va-* Adj. sva. *vīšavant-*?

• j. **viša'vant-** Adj. 'giftig': *ažīm .. yim °vantəm .. yim upairi* +*viš* (sd) +*raoδaṭ* .. Y. *9.* 11.

ai. *viṣávant-* Adj. — Pü.: *vēšōmand.*

• j. **višaya-** Adj. 'giftig', als Subst. 'giftige Substanz': *x*ᵛ*arəδanąm hē* +*barəṭąm °yāaṭča* +*vīš.gaintayāaṭča* "als Speisen soll ihm gebracht werden giftiges und nach Gift stinkendes Zeug" H. 2. 36 ¹).

Statt **vīšiya-* geschr., § *268.* 11. — ¹) Grammatisch nicht in Ordnung; man erwartete Gen. (als Subj.) statt Abl., wie vorher.

• j. +**vi-šāta-**¹) Adj. 'auserlesen, ausgezeichnet': *kō asti ṭkaēšō °tō? yō aēta* (Sp. 11 f.) *pairi arəδra frazānaiti* F. *5.*

PPfP. aus *šā-* (= ar. **ḳiā-*), *ā-*'Erweiterung' aus ¹*kay-*. — Vgl. mp. *vīčīlak*, np. *guzīda* (Bthl. IF. *12.* 140); mp. *vīšāt* EN. — Pü.: *ākīs dāt.* — ¹) Hds. *vivīšdātō*, Var. *vīšdātō.*

• j. **višāpa-** Adj. 'des Säfte Gift sind': *ažōiš °pahe* N. *48.*

Altes Komp.: ar. **ṇiš-* 'Gift' +**sāpa-* 'Saft'; vgl. an. *safe*; § *264* A. 1 No. 1. — arm. LW. *vīšap*, Hbm. AGr. *1.* 247. — Pü.: fehlt.

• j. **višō.vaēpa-** Adj. 'Gift ausspritzend': *ažōiš .. °pahe* Y. *9.* 30.

**vaēpa-* m. 'projectio', zum V. *vaēp-*. — Pü.: *viš apē āšift*¹), erl.: *kēš viš ō tan apē āšift*¹) *ēstēt.* — ¹) Zu ai. *kṣipáti.* S. auch Pü. bei Sp. zu V. *8.* 32 (S. *112.* 2). Sü.: *viṣāvāptaḥ*, las also *ayāft.*

• j. +**viš.gaintaya-**¹) Adj. 'was einen Giftgeruch hat, nach Gift stinkt': *vīšayāaṭča* (sd.) *°tayāaṭ'a* H. 2. 36.

Statt *°gaintiy°* geschr.; § *268.* 11. — Wohl Ableit. aus **viš.gantay-* f. 'Giftgeruch'. — Pü.: *ānʼa i haʼ vēš gandaktar.* — ¹) Hds. *°gait°*, s. aber Pü.

• j. **viš.čiδra-** n. 'Arznei': *°rəm dim ayasata* "Arznei verlangte er von ihm" V. *20.* 3.

Eig. 'giftigen Ursprungs'. — mp. (Pü.) *vēš āhr*; s. dazu SBE. *37.* 165.

• j., g. **vīštāspa-**, p. **vištāspa-** m. iranischer EN., *Hystaspes*; 1) des ostiranischen Fürsten, unter dessen Regierung *Zaraδuštra* auftrat, Sohns des *Aurvaṭ.aspa*, Gemahls der *Hutaosā*, aus der *Kavay*(sd.)dynastie¹): *zaraδuštrā kastē ašavā urvaδō ..? aṭ hvō kavā °pō yāhī* (sd.) Y. *46.* 14; — *tąm kavā °pō .. nąsaṭ .. yąm čāstīm* (sd.) .. Y. *51.* 16; — *kavačā °pō .. fraŝaoštrasčā* Y. *53.* 2; — *dāidī tū ārmaitē °pāi īšəm* (sd.) *muibyāčā* Y. *28.* 7; — *yāvaranō kavā °pō* Y. *12.* 7; — *bərəzaiδiš kava °pō* Yt. *5.* 108, *9.* 29, *17.* 52; *5.* 98, *19.* 87, 93, *17.* 61; — *puδrəm yaṭ aurvaṭ.aspahe .. kavačm °pəm* Yt. *5.* 105; 117, *19.* 84; — *kavōiš °pahe* Yt. *13.* 99, *5.* 132, *15.* 36, Y. *23.* 2, *26.* 5, Az. *1*; — *puδra* (oder *puδrō*) *kava °pa* (oder *°pāi*) Vyt. *1*², *6*, *8*, *9*, *10*, *12*, *19*, +*21*²), *22*, *24*, *26*, *28*, *34*, *37*, *40*, *43*, *45*, *53*, *65*; — *ašīum °pa* Vyt. +*45*; *13*, Az. 2, 5. 2) ‖ des Vaters *Darius* I, Sohns des *Aršāma*: *manā* (näml. *Darius* I.) *pitī °paʰ °pahyā pitā aršāmaʰ* Bh. *1.* 2; 1, 2. 16², *3.* 1², D. *1*, 2, *5.* 1, *6.* 2, *12*, *13*, *16*, *19*, Am. *1*, Ao. *1.* 2²; — *adam kīram .. frāišayam abiy °pam* Bh *3.* 1; 1.

*) Eingehende Mitteilungen über ihn bei Jn. Zor. (s. Index 309). Das grammatisch traurige Machwerk *VīštaspYašt* ist auch inhaltlich ganz wertlos.

Komp.: **vīšta-* (aus idg. **ṇi-st-to-*, PPfP. zum V. ¹*had-*)+*aspa-*, eig. 'verzagte, scheue Pferde besitzend'; vgl. ai. *viṣaṇṇa-*; § *96.* 1 mit No. 3. — np. *gušṭāsp.* — ¹) Dem Nomen ist überall ausser Y. *28.* 7, Yt. *5.* 98, *17.* 61, Az. *2*, *5*, Vyt. *13*, *45* der Titel *kavay-* (sd.) vorgesetzt. Die Identifikation dieses *V.* mit dem Vater *Darius* I., die auch Gdn. GIrPh. *2*: 37 befürwortet, halte ich für ganz verfehlt; s. auch Jn. JAOS. *17.* 17, West SBE. *47.* xxxviii. — ²) Der gedruckte Text hat *vīšspatā.*

• j. **višpaδa**¹) Adv. 'ringsum, allenthalben': *haoma raose gara paiti uta frāδaēša v°* Y. *10.* 4; — *āaṭ δwā .. mərəγa .. vībarən .. +aoi pawrāna v°* Y. *10.* 11.

Bed. und Et.?²). — Pü. (zu Y. *10.* 4): *pa n dda p t dd*, Sü.: *bahupathiṣu*, (zu Y. *10.* 11): fehlt. — ¹) Hds. meist getrennt, *viš.p°*. — ²) Versuche bei Sp. Komm. *2.* 113 (, Meringer BB. *16.* 233), Ggr. Hdb. 324, Bthl. KZ. *29.* 487.

g. *vīšyātā*: s. ¹*kay-*.

j. *vīšspatā* Vyt. *21*: s. *vīštāspa-* mit No. 2.

• j. **viš.haurva-**¹) Adj., mit ¹*span-* m. 'Haus-, Hofhund': *kva asti spā °rvō dāityō.gātuš? .. yō hāδrō.masanəhəm aδwanəm hača vīžibyō parāiti sraēšəmnō* (sd.) *tāyūš vəhrkəmča* "Bei wem ist der Hofhund richtig am Platz? .. (Bei dem) der eine *hāδra*lange Wegstrecke von seinem Hof weggeht .." V. *13.* 18; 49², *5.* 29; — *spānəm .. yim °rum* V. *13.* 13, 21, 25; — *sūne*

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yim .. °*rve* (DS.)[2] V. *15.* 3; *13.* 11; — *sūnam* .. *yim* .. °*rvaṃča* (GP.) V. *13.* 8; — +*us* +*tāčiṭ spāna patmti pasuš.haurvaṃča* (sd.) °*rvaṃča* V. *13.* 42.

Komp.: *vis-*+*h*°, eig. 'das Haus beschützend'; § *304* II. 45 No. — Bd.: *sak i mānpān*, Riv.: *sak i xāna.* — Pü.: transskr. — [1]) NA. auch ohne Trennung; zB. V. *13.* 49 2.St. — [2]) Unthem. § *412.* 3 a.

• j. **viš.harəzana-** Adj. 'wo die Häuser verlassen werden' (?)[1]): *harōyūm yim* °*nəm* V. *1.* 8.

Komp. mit NS. (aus *vis-*) im 1. Glied. — Pü.: *vis hil*, erl.: *vaš vis hilīh ē ku ān i amāk 9 šapak u māh drahnāk dārēm*[2]) *ōšān ēvak pa tāk apē hilēnd – apē šavēnd*; vgl. GrB.: *vis hil čē xānak kaš tan 1 andar apē vitirēt apē hilēnd.* S. dazu DST. ZA. *2.* 9. — [1]) Wenn Jemand darinnen stirbt; so nach Pü. und GrB.; unsicher, da die beiden Quellen auch nicht zusammen stimmen. — [2]) GrB. fügt davor *pa pahrēč* ein.

• j. **viš.huška-** Adj. 'ausgetrocknet, vertrocknet': *vazaγa*(sd.)*čiṭ* °*kō tarō yārə mərətō* V. *5.* 36.

Komp.: *vī*+*huška-.* — Pü.: transskr.

• j. **vīžv-ank-** Adj. 'nach verschiedenen Richtungen sich wendend': *āaṭ ϑwā aϑra* .. *mərəγa* °*anča* (NP.) *vībarən* Y. *10.* 11.

Et.? Ar. **uiγžhu-* oder **ui̯ǵu-*, °*ǵhu-* (mit übertrag. *ǵ*, *ǵh*); ZDMG. *48.* 154. — Bed. nach Pü. — Pü.: *yut yut*, Sü.: *vibhinnam.*

• j. *yavaṭ nū aša* ✱*vačaiti* .. *vīspa taršuča xšudra* ✱vnaiti P. *42*: – ? –.

Pü. (usw.): s. unter ✱*vačaiti*, Sp. 1340 o.

• j. **viyaxna-** m., GS. mit *māh-* m. Name des zwölften Monats: °*nahya māhyā* (sd.) *14 raučabiš* Bh. *1.* 11; *3.* 10.

*) Febr.–März; im Aw. *ārmatōiš* (Sp. 337 o.), im Mp. *spandaramat.* — S. noch unter *māh-.*

Et. und Bed.? [1]). Vll. zu ai. *vyácas-* n.; s. zu +*vyāxa-.* — [1]) Falsch ZDMG. *51.* 250, *52.* 266; das np. *yax* 'Eis' geg. jAw. *aēxa-* setzt ein mp.(!) **ēx* (= ap. **aixa-*) voraus, wie np. *yak* ein mp. **ēk* (das selber erst im Mp. aus älterem *ēvak* hervorgegangen ist).

j. *vyaxma* Y. *57.* 12: lies *vyāxm*°.

• j. +**vyaϑra-**[1]) n. 'Hoffnung, Gegenstand der Hoffnung': *ahyā vərəhūš manərəhō šyaoϑanā vaočaṭ gərəbam* (sd.) *huxratuš spəntamča ārmaitīm* .. *tačā vīspā ahurā ϑwahmī mazdā xšaϑrōi ā vōyaϑrā*[1]) "an .. hat der Einsichtige festzuhalten erklärt und an .. und an all den Hoffnungen, o *Ah.*, in deinem Reich, o *M.*" Y. *34.* 10.

Et.? — Pü.: *ānča pa harvisp ōhrmazd pa ē i tō xᵛatādīh frōt kušīhēt – zūrāk mēnūk pa harvisp vināskārīh.* — [1]) zSchr. s. +*myastrā.-barana-* No. 2 und CLD. KZ. *32.* 593.

• j. **vy'anura-** m. Name eines Insekts, das sich auf Hunden findet: *duye navaiti gaϑwam pairi.yaožda*i*ϑīta* .. °*raēibyasča vīspaēibyasča pairi ačištaēibyō* V. *14.* 17.

Eig. 'mit unförmlichen Gliedmassen'; vgl. ai. *vyáṅga-* Adj. 'an den Gliedern entstellt'; zu **anura-* s. Ntr. — Pü.: *vianhava* in Aw.-Buchst., erl.: rpkn oder rpnk; Gü.: 'Fäulnis'.

• j. **vyant-** Adj., PPA.: s. *vā*(*y*)-.

• j., g. **vyam-** f. 1) 'Zuwendung des Lohns bei der Verteilung, Lohnverteilung': *vyāhva* (LP.)[1]) *yaṭ ǰasaiti* (näml. *satavaēsō*) *srīrō hištaiti* .. *huyāiryā avi daiṅhuš* "wenn er sich bei (zu) der Lohnverteilung[2]) einstellt, .." Yt. *8.* 9. a) eschatologisch: *vyāhva*[1]) *urvaṭ.čaēm* (sd.) *astiča gaonača* .. Yt. *13.* 11; 22, 28. 2) 'das was dem Einzelnen bei der Lohnverteilung zugewendet wird, Lohnanteil, Lohn', eschatologisch: *yōi ā vərəhūš manərəhō* +*dīdraγžō.duyē* (Sp. 772 m.) *ašā vyam* (AS.) Y. *48.* 7.

Komp.: *vī*+²*yam-*; § *268.* 11. — Pü.: *nivēϑ*[3]), Sü.: ✱*manonyam* (ob *manojñam*?), Npü.: *xᵛāhiš.* — [1]) Neubildung zum NS., AS., die ar. *°*i̯āḥ*, *°*i̯ām* wären. — [2]) D. i. wohl: bei der Ernte. — [3]) arm. LW. *nvēr* 'Darbringung'. Die *Pāz.*-Lesung des mp. Worts ist nach SALEMANN Parsenhds. *78.* 3, *98.* 3 und JUSTI Bd. 241 b u. *nuvē* oder *nuvai*; dadurch wird dessen Gleichsetzung mit dem np. *nuvēd* (HBM. PSt. 103, HORN GIrPh. *1* b. 48) noch bedenklicher als sie es ohnehin schon ist. GDN. KZ. *30.* 532 hat das nicht bedacht.

• j. **vy-arəϑa-** Adj. 1) 'unbestritten' (nur Ableit.). 2) 'was gegen die Gebühr ist, ungebührlich', nur Plur. ntr. sva. 'Stätten der Ungebühr, missbrauchte Stätten': *āaṭ āhva* °*ϑāhva*[1]) *zəmō xrafstra ham.-bavainti yim* .. *spiš* (sd.) *nama* .. ". . an diesen missbrauchten Stätten der Erde entstehen die *Xr.* . ." V. *17.* 3; 3.

Ableit. — ai. *vyartha-* Adj. 'zwecklos'. — Pü.: *pa ān yut dātastānīh*, erl.: *ka yuttar kunēnd ku ān i apāyēt kartan.* — [1]) Fem. Ausgang, § *412.* 3 d.

• j. **vyarəϑya-** Adj. (fem. °*yā-*) 'worüber kein Streit erhoben wird, unbestritten'[1]): *huzantūš* (sd.) *paiti aparayā* °*yayā vahištahe arəhūš* Yt. *13.* 134.

Ableit. aus *vyarəϑa-*; vgl. zu *artavardiya-.* — S. auch *xᵛaraiϑya-.* — [1]) Vgl. wegen der Bed. V. *7.* 52 unter *rāna-.* GDN.s Fassung 3Yt. 50 verstehe ich nicht.

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• j. **vyaršavant-** m. EN. eines Gläubigen: *aršavatō* .. °*vatō ašaonō* .. *paityaršavatō* Yt. *13*. 109.
Wohl Ableit. aus **vyarša-*; Bed.?

• j. **+vyāxa-**[1] m. 'Versammlung': *avaṯ* °*xəm*[1] *hanjamanəmča* .. *aməšanaṃ spəntanaṃ* G. 2. *δ*[2].
Ob zu ai. *vyácas-* n.?; s. BGM. Grdr.[2] *1*. 632[3]. — Vgl. *vyāxana-*, *vyāxman-*. — [1]) So Mf 3, E 1; NA. °*xn*°. — [2]) zSt. s. Y. *57*. 12. — [3]) S. noch zu *viyaxna-*, Sp. 1475.

• j. **vyāxana-** Adj. (fem. °*nā-*) 'in der Versammlung sprechend, ihr Rat erteilend, beredt (ἀγορητής und βουληφόρος)'; a) von Menschen: *us nā zayeiti* (sd.) °*nō vyāxmōhu* (sd.) *gūšayaṯ.uxδō* Yt. *13*. 16; — *naraṃ* .. *stāhyanaṃ* °*nanaṃ* Ny. *3*. 10; Yt. *13*. 52; — *dānavō tūra* °*na* Yt. 5. 73; — *huδāṅhəm* +°*nəm*[1] .. *yaδa* ˣ*urvāxšahe* Az. *3*; — *aršyehe* °*nahe* Yt. *13*. 108; — *frazaintīm karšō.rāzaṃ* °*naṃ* Y. *62*. 5; F. 5; — *frazantōiš* .. °*nayā* Yt. *13*. 134. b) von Göttern: *āδrō urvāziṣtahe* .. °*nahe* Yt. *13*. 85; — *miδrəm* .. *spasəm taxməm* °*nəm karšō.rāzaṅhəm* °*nəm* Yt. *10*. 61; 7, 25; — *miδrəm* .. *yō* °*nanaṃ* °*nō* Yt. *10*. 65; — *nairyō.saṅhō* °*nō* V. 22. 13; — *nairya saṅha* °*na* V. 22. 7.
Ableit. — Vgl. *+vyāxa-*. — Pü.: *hanjamanīk*. — [1]) Hds. °*xnəm*.

• j. **vyāxainya-** Adj. 'der Versammlung Rat erteilend, sie beratend': *vāčō yōi* .. *ıcyra ās* °*aine*[1] (NPm.) *ās* Yt. *14*. 46.
Ableit. aus *vyāxana-* (ohne Bedeutungsänderung; s. zu *artavardiya-*). — [1]) Statt °*ainya* geschr., § *268*. 32.

• j. **vyāxtay-** f. 'Schmuck, Aufputz': °*ti hava* F. 2 f.
Komp.: *vī*+**axtay-* (§ *268*. 3), zum ai. V. *anákti*; s. CLD. KZ. *33*. 303. — ai. *vyaktay-* f. 'Manifestation', vgl. *vyakta-* Adj. 'herausgeputzt'. — Pü.: (*žan*) *hakar ārāstak*, d. i. von einer Frau, wofern sie geschmückt ist (, sagt man): *vy*° *h*°.
j. *vyāxn*° Az. *3*, Vyt. *6*: lies *vyāxan*°; — G. *2*. 8: lies *vyāxəm*.

• j. **vyāxman-** n. 'Versammlung': *sraošəm* .. *yō* .. *paiti.jasaiti* +°*ma*[1] *aməšanaṃ spəntanaṃ* "*Sr.*, der .. zurückkehrt zur Versammlung der *ASp.*" Y. 57. 12[2]; — *vyāxanō* °*mōhu gūšayaṯ.uxδō* ".., der in den Versammlungen sein Wort zu Gehör zu bringen weiss" Yt. *13*. 16.
vAbleit. — Vgl. *vyāxa-*. — [1]) NA. *vyax*°, s. Var. — [2]) zSt. s. G. *2*. 8.

• j. **vyāxman'ya-** den. Praes. 31 'contionari'.
'contionari, in der Versammlung sprechen': *hō iδra vyāxmanyeiti hō iδra* +*pərəsanyeiti* Yt. *δ*. 15; — *hō avaδa vyāxmanyata* Yt. *19*. 43.

• j. **vyātana-** m. EN. eines Gläubigen: *yaēṯušgūš* °*nahe ašaonō* Yt. *13*. 123.
Eig. Bed.? Wohl *vī*+*yāt*°; s. ai. *yātana-* n.

• j. **vy-ādā-** 1) Adj. 'heimzahlend, vergeltend' (nur Komp.). 2) f. 'Vergeltung für Verdienst, Belohnung, Dankabstattung': *narsča ašaonō xšnūitīmča* +*arəitīmča* °*das-* (AP.)*ča paiti.zaintyasča* P. *39*; — *tā ahmi nmāne jamyārəš yā ašaonaṃ xšnūtasča ašayasča* °*daibiš*[1] (als Subj.)*ča paiti.zantayasča* Y. *60*. 2.
KompE. — Pü.: *apē dahišnīh*. — [1]) D. i. **vyādbiš*, nach der kons. Dekl.; K 18 (S. 157) hat *vyādačibyasča*.

• j. **vyāna-** Adj., PPM.: s. *vā(y)-*.

• j. **+vyānay-**[1] f. — ? —: *vīspā antarə* °*nīš* P. *31*.
Pü.: *vaš pa harvisp andark apē pārīhā* (bei BLOCHET *parīhā*), erl.: *kuš apē pāyīhā*; mir unverständlich; s. No. 2. — [1]) So BLOCHET; DST. *viān*°. — [2]) DST. ZA. *3*. 66 übersetzt: "et ne faire que regarder dans l'intervalle" und verweist auf V. *19*. 19.

• g. **+vyānā-** f. 'Gescheitheit, Weisheit', nur IS: *kē uzəmōm* (sd.) *čōrəṯ* °*nayā pudrəm piδrē* Y. *44*. 7; — *aṯ ə vaočaṯ ahurō mazdā* .. °*nayā* "da sprach er selbst, *AhM.*, .. mit Weisheit" Y. *29*. 6.
Komp.: *vī*+**yānā-*, zum V. *yā-*. Bed. und Et. unsicher. — Pü. (dRn.): *hakar vindēnēt*[1]), *vičārišn*. — [1]) Sü. hat dafür *yat gṛhṇāti*, nicht *labhate*, womit *vindēt* sonst übersetzt wird.

• j. **vyāne** Inf. 'auszubreiten, zu verbreiten': *miδrəm* .. *yahmi vy*° *daēnayāi* .. *maza* (sd.) *amava nīδātəm* ".. zur Ausbreitung der Religion .." Yt. *10*. 64(?).
Zum V. *yam-* mit *vī*; vgl. *yāna-* mit No. 2.

• j. **vyāmbu'ra-** Adj. 'dem Wasser[1]) feindlich', Bezeichnung einer Klasse von *Daēva*-priestern: *yaṯ nūrəm* °*ra daēva mašyāka daēvayāzō vohunīm vā tāčayeinti* .. "wenn jetzt die *daēv*ischen *Vy.* .. das Blut fliessen lassen oder .." Yt. *14*. 54.
Ableit. aus **vyāmbav-* Adj.[2]) (Komp.: *vī*+**ambav-*[3]); ai. *ámbav-* n.). — [1]) Beim Opfer; s. zu *gouru.zaoδrā-*. — [2]) In gleicher Bedeutung; vgl. ai. *bahulá-* neben *bahāv-* usw. — [3]) Mit *ā* nach § *268*. 3 a. Urir. *ā* vor *mb* wäre nach § *298*. 7 b als *ā* zu erwarten.

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• j. **vyā'vant-**[1]) Adj. (fem. °*vaitī-*) 'aufleuchtend, -strahlend': *aši bānumaiti šāiti °vaiti* (VS.) *bānubyō*[2]) "o *A.*, lichtstrahlende, zur Wonne aufstrahlende mit deinen Strahlen" Yt. *17.* 6; — *tištrīm .. dūrāṯ °vantəm bānubyō*[2]) Yt. *8.* 2; 2.

Ableit. aus **vī-wā-* f.; zum V. *bā-*[1]); vgl. *vivitay-*. — ai. vgl. *vibhā́van-* Adj. — [1]) Ich nehme *vyāv°* für eine Verunstaltung von **vivāv°* (statt **vīwāv°*, § *268.* 15, 37); beachte *v-v-v*[3]). — [2]) Vgl. RV. *10.* 6. 2: *bhānúbhir vibhā́vā.* — [3]) Anders Gdn. KZ. *30.* 532, Dst. ZA. *2.* 414.

• j. **vy-ā'zda-** Adj. (fem. °*dā-*) 'lauernd, insidiosus': *haēnayā̊ čaxravityā̊ °dayā̊* Aog. *81.*

Zum V. [1]*had-*; vgl. *paripanthino yá āsī́danti* RV. *10.* 85. 32 und Bthl. IF. *10.* 1. — Pü.: ausgelassen.

j. *vyāhva*: s. *vyam-*.

• j. **vy-usą**[1]) Inf. 'aufzuleuchten', von der Morgenröte: *ϑrityā̊ xšapō ϑraošta vy° saδayeiti* (sd.) "bei der Vollendung der dritten Nacht sieht man die Morgenröte aufleuchten" H. 2. 7, 25.

Zum Praes. 14 des V. [1]*vah-*; § *255.* 2 e. — Pü.: *pa apē*[2]) *vičašišnīh*[3]) *sahēt*, erl.: *pa ušbām.* — [1]) Oder auch *°sąm*, s. zu H. *2.* 25. — [2]) Fehlt H. *2.* 7. — [3]) 'Beim Sichtbarwerden', vgl. zu [1]*vah-*, [2]*had-* (V. *19.* 28: +*āsnaoiti*) und *kaš-*, ai. *vicakṣaṇá-* Adj.; Dst. ZA. *2.* 269, 652.

• j. ..*paoirīm vərəhanəmča haδa* ˣ**vranō.-paitanəmča** .. Vd. *20.*

Pü.: *varavišn pān*; IF. *12.* 101.

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• j. **raēk-** V. 'linquere'. Praes. 8 *irinak-*, 16 (Des.) *irīrixša-*, 30 (Iter.) *raēčaya-*; *s*-Aor. 1 *raēxš-*. — PFP. °*ričya-*; Inf. °*rixti*, °*ričyā*; Absol. °*irixtəm.*

1) 'freilassen, freimachen'; a) einen Weg, Durchgang: *āaṯ mē tūm .. huškəm pəšūm raēčaya tarō .. vītarəuhaitīm* Yt. 5. 77; — *huškəm pəšūm raēčayaṯ tarō ..* Yt. 5. 78. b) den Wagen: *vāšəm .. yaṯ dim dāmōiš upamanō hu.irixtəm* (sd.) .. *irinaxti* Yt. *10.* 68. 2) 'Jemandem (Dat.) etwas überlassen': *zaota* (sd.) +*anahaxtō .. dąhištāi zaoϑrəm raēxšaiti* (3SK.) N. *80.* 3) 'im Stich lassen, dem Verderben preisgeben': *tē rasmanō* +*raēčayeiti*[1]) .. *miϑrō* Yt. *10.* 41. a) Des. 'dem Verderben preiszugeben wünschen': *yō nō airīričanąm* (sd.) *irīrixšāite gaēϑanąm* (als Obj.) Y. *65.* 7; 7.

mit *ā*: s. *byārixti* Inf.

mit *paiti* 1) 'zurücklassen': *āfš uzvazaiti* (sd.) *āfš nivazaiti āfš paiti.raēčayeiti* ".. das Wasser lässt (ihn) zurück" V. *5.* 8[2]). 2) 'überlassen, als Erbgut überweisen' (?)[3]): *yezi .. pairi.iriϑyāṯ čvaṯ .. paiti.raēčyāṯ* (statt °*čayāṯ*) Vd. 2. 3) 'im Stich lassen, preisgeben': *kō miϑrəm aiwi.družaiti kō rašnūm paiti.irinaxti* Yt. *14.* 47; — *māča tē iϑra .. astvatahe arəhōuš didrəzvō pīsa* (sd.) *manahīm paiti raēxšīša* (2SOM.) P. *40*; — *yō .. manahīm ahūm paiti* +*irinaxti*[4]) P. *40.* 3) 'unterlassen': s. Inf. °*ričyā.* S. noch PFP.

ai. *riṇákti* 'linquit', *ririkṣati* (Gramm.), *recayati*; *ā́raik*: *arikṣi*; *rikláḥ*; mp. *rixt* (Bthl. IF. *12.* 111), np. *rēxtan* 'ausgiessen'. — Pü. (zu N. *80*, V. *5*): *vimēxtēt*, (zu Y. *65*): *rēšēnēt*, (zu Vd.): *apē hištan*, (zu P.): *apē rānēnītan*, *apārēnītan*; s. noch Inf. und No. 2. — [1]) So - Sing. - mit allen besseren Hds. NA. °*yeinti.* — [2]) Näml. auf dem Land, indem es zurückweicht. PüErl.: *pa sūrāk apāč šavēt.* — [3]) Doch s. np. *murda rēg.* — [4]) Hds. *rrənāišti*, d. i. nach Dst. "3e pers. sing. futur de *ere-nâ*"!

• j. **raēkah-** n. 'Aufgeben, Sichzurückziehen von —', mit *hača* und Abl.: °*kō mē hača arəhā̊ zəmaṯ vərəhō kərənaoiti* "er bewirkt, dass es für mich besser ist, mich von der Erde zurückzuziehen" Yt. *17.* 20[1]).

Zum V. *raēk-*. — np. *murda rēg* 'Erbschaft'[2]). — [1]) Wörtl.: decessum meum ex hac terra melius facit ".. macht er zu etwas besserem"; vgl. Dst. ZA. *2.* 604. — [2]) S. zBed. *raēxənah-*.

• g. **raēxənah-** n. 'Erbe, Erbteil'[1]), in eschatologischem Sinn, von dem was den Gläubigen als Lohn bestimmt ist[2]): *arəuhīščā arəhvasčā apayeitī* (sd.) °*nərəhō vaēdəm* Y. *32.* 11; — *yōi vərəhōuš vaēdənā* (sd.) *manərəhō .. °nā̊ aspōnčiṯ .. čaxrayō* (sd.) Y. *34.* 7.

Zum V. *raēk-*. — ai. *rékṇas-* n. — Pü.: *rēxn* (Transskr.), zu Y. *32* erl.: *xᵛāstak.* — [1]) zBed. s. np. *murda rēg.* — [2]) κληρονομία, Eph. *5.* 5; vgl. *hərəhuš-* Y. *53.* 4.

• j. **raēϑ-** V. 'sterben', uzw. von *ahurischen* Wesen[1]). Praes. 27 *iriϑya-*; Perf. 1 *irīriϑ-*. — PPfP. *irista-*.

āaṯ aēšąm narąm aēvō iriϑyāṯ čvaṯ .. aēša druxš yā nasuš (sd.) *frāšnaoiti* V. 5. 27; — *āaṯ .. ahe nmānahe spā vā nā vā iriϑyāṯ* V. 5. 39; *8.* 1, 4, Vyt. *44* (?); — *vīspəm ahūm astvantəm .. ǰumča iristəmča* Yt. *13.* 9; —

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fravašayō ǰvanąm .. aoǰyehīš .. yaϑa iristanąm Yt. *13.* 17; — *fravašibyō yå irīriϑušąm .. yåsča ǰvantąm* Y. *24.* 5; — *mā čiš barō* (sd.) *aēvō yaṯ iristəm* V. *3.* 14; 14; — *fraša frayōiṯ iristəm uzbarōiṯ* V. *6.* 27; 5. 41; — *yō vastrəm upərəharəzaiti upairi aēṯəm iristəm* V. *8.* 23; 2 f.[3], 5. 60; — *aēṯəm iristəm nidarəzayən* (sd.) *havaēibya pāδaēibya* V. *6.* 46; — *nmāne nmāne .. ϑrāyō kata* (sd.) *uzdaiϑyąn aēṯahe yaṯ iristahe* V. 5. 10; 11[2]; — *druxš .. yā hača irista upa ǰvantəm upa.dvąsaiti* V. *10.* 1; 1, 7. 1; — *iδa iristahe tanūm ava.hišta* V. *8.* 100; — *kəhrpəm yąm iristahe mašyehe* V. 5. 1; — *yaδōiṯ upa.ǰasōiṯ iristąm tanūm* V. *6.* 27; — *kva narąm iristanąm tanūm barāma kva nidaϑāma* V. *6.* 44; Vd. *12*; — *daxma .. yahmya narō irista niδayeinte* V. *3.* 9, 13; 7. 54, Vd. 2[2], *17*; — *čvantəm drāǰō sairi mašya iriste zəmē niδāite .. zəmō bavainti* V. 7. 45; — *yō narš ašaonō irīriϑušō zəmē kəhrpa nikainti* V. *3.* 40 PüZ.; — *yaṯ bā paiti fraēštəm sairi nikante spānasča irista naraēča irista* V. *3.* 8; 12, 36, *8.* 14; — *aēṯaδa aēte nasukaša nišhiδaēta* (sd.) *avavaṯ hača iristaēibyō yaϑa ϑrigāim* V. *8.* 11; — *iδa iristanąm urvąnō yazamaide yå ašaonąm fravašayō* Y. *26.* 7; *16.* 7, FrW. *10.* 39; — *šātəm daϑaiti urvānəm ašaonō ⁺irīriϑānahe* P. *24*[2]); *35*[3]); — *yaṯ irista paiti usəhištąn* Yt. *19.* 11; — *us irista paiti arånti ⁺vīǰvāhu paiti tanušu astvå gayō ⁺dāryeite* (sd.) FrW. *4.* 2; s. noch **iriϑyant-*.

mit *para* dnwS.: *nā taṯ para.iriϑyeiti* V. 5. 1; *12.* 1 ff.; — *yaṯ ašava para.iriϑyeiti .. yaṯ drvå ⁺ava.miryete* H. 2. 1 und 19; — *yaṯ aēšō nā para.iriϑyāṯ* V. 5. 41; Vd. 2 (wo *pairi* statt *para*); — *yaṯ sūnīš para.iriϑyeiti* V. *13.* 50; — *yaṯ ahmi spānasča narasča para.iriϑinti* V. *6.* 1; — *sūnō vā para.iristahe mašyehe vā* V. *6.* 10, 42, 7. 24; — *vīspanąm ahmya nmāne nabānazdištanąm para.iristanąm .. fravašayō* Y. *26.* 7; — *pasča para.iristahe mašyehe pasča frasaxtahe* (sd.) *mašyehe* V. *19.* 28; — *ā dim aoxta .. pourvō* (Sp. 871 u.) *ašava para.iriϑyō* (NS.): *kaϑa ašāum para.iriϑyō* (2S.) H. 2. 16; — s. noch *a-para.iriϑyant-*.

Ar. **raith-*; got. **leiþan* 'gehen, fahren'. — Eig. Bed. also 'gehen' im Sinn von 'weggehen, abire'. — Pü.: *apē vitartan.* — [1]) Vgl. H. *2.* 1 und 19. — [2]) Hds. *irīritānahe.* — [3]) Hds. *irīriϑāne.*

• j. ¹raēϑwa- n. 1) 'Mengung' (nur Komp.). 2) 'Wirrnis': *kąmčiṯ vā ⁺aipyanąm* (sd.) *hąntīm kąmčiṯ vā °wanąm* Yt. *4.* 5[1]).

KompE.; vAbleit. — Et.? — [1]) Ganz unsichere Stelle; vgl. Yt. *11.* 5, wo statt dessen *araϑyanąm.*

• j. ²raēϑwa- den. Praes. 32, raēϑwa¹ya- den. Praes. 31 '(sich) mengen'.

1) 'sich vermengen mit —' (Instr.): *nōiṯ .. para ahmāṯ .. yaṯ aēša* (näml. *daxmō*) *pąsnu raēϑwāṯ* ".. bis diese (Leichenstätte) sich mit dem Staub vermengt hat" V. *7.* 50. 2) 'sich bemengen, befassen mit —' (Instr.): *zaota vīspe.ratu.ϑwāiš* (sd.) *⁺raēϑwayeiti*[1]) N. *80.* 3) 'hineindringen in — (Akk.), sich hineinstecken': *tištryō .. kəhrpəm raēϑwayeiti* ".. nimmt eine sichtbare Gestalt an" Yt. *8.* 13; — *yerəhe .. kəhrpasča yå raēϑwayeiti srīrå aməšanąm* ".. und die Gestalten, die er annimmt, sind die schönen (Gestalten) der .." Yt. *13.* 81. 4) trans. 'etwas vermengen, vermischen mit —' (Instr.): *āaṯ ⁺raēϑwiškarahe* (sd.) *yaṯ haoməm gava ⁺raēϑwayāṯ*[2]) *baxšayāaṯča* N. *76.* Undeutlich: *aēvaδa asnāϑraṯ hāvanāne ⁺raēϑwayeiti*[3]) N. *80*; — *kahmāṯ hača ⁺myazdavanąm myazde raēϑwaiti* N. *61*, *62*[4]).

mit *upa* 'eindringen in —' (Akk.): *nasuš .. yā hača irista upa ǰvantəm upa.raēϑwaiti* "die *N.*, die von dem Toten aus in den Lebenden eindringt" V. *10.* 1[5]); — *yezi šē barāṯ aēvō yaṯ iristəm upa vā nasuš raēϑwāṯ nåərəhanaṯ hača* ".. so dringt die *N.* (in ihn) ein durch die Nase .." V. *3.* 14.

mit *paiti* 'mittelbar, indirekt in Berührung treten mit —, Einfluss üben auf —'[6]) (Akk.): *čvaṯ aēšō spā yō urupiš spəntahe mainyəuš dāmanąm hąm.raēϑwayeiti čvaṯ paiti.raēϑwayeiti* "auf wie viele von den Geschöpfen .. erstreckt der Hund .. seinen Einfluss direkt, auf wie viele indirekt?" V. 5. 33. a) insbes. von ansteckender, verseuchender Berührung, uzw. α) 'indirekt anstecken': *yezi* (näml. *aēša druxš yā nasuš axtiča ⁺pavitiča āhitiča*) *dasəməm frāšnaoiti nāuməm paiti.raēϑwayeiti* "wenn (die *N.* ..) den zehnten trifft, steckt sie

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indirekt den neunten an" V. 5. 28. β) 'sich indirekt anstecken': *vohu manō ham.-raēϑwayeiti vohu manō paiti.raēϑwayeiti hača avaṇhāṯ tanvaṯ yaṯ daēvō.ǰatayā* ". . steckt sich direkt, steckt sich indirekt an an jenem Körper . ." V. *19.* 20.

mit *ham* 1) 'vermengen, durcheinander mengen': *ǰahi . . yō* (statt NSf.) *xšudrā̊ ham.-raēϑwayeiti dahmanam adahmanamča* "die Dirne . ., die den Samen durcheinandermengt der Gemeinder und der Nichtgemeinder . ." V. *18.* 62; +N. *11*; — *vaēm ham.-raēϑwayeni vīspa taršu*(sd.)*ča xšuδrača* "beides will ich durcheinandermengen . ." Yt. *19.* 58; — *yō hakaṯ astōsča varəsōsča . . zəmāδa ham.raēϑwayeiti* "der zugleich die Knochen und Haare und . . auf der Erde durcheinandermengt" Yt. *10.* 72; — *yā* +*xšudra* (sd.) +*yaṯ vā yazanti yaṯ vā* +*ham.raēϑwənti* N. *61*[7]; *62* (wo *raēϑwayanti*). 2) 'unmittelbar, direkt in Berührung treten mit —, Einfluss üben auf —'[8] (Akk.): *čvaṯ aēšō spā . . ham.raēϑwayeiti čvaṯ paiti.raēϑwayeiti* (sd.) V. 5. 33. a) insbes. von ansteckender, verseuchender Berührung, uzw. α) 'direkt anstecken': *daēva ham.raēϑwayeiti* (statt Plur.) "die *D.* stecken (ihn) direkt an" V. *19.* 20[9]. β) 'sich direkt anstecken': *vohu manō ham.raē-ϑwayeiti vohu manō paiti.raēϑwayeiti* (sd.) *hača avaṇhāṯ tanvaṯ* V. *19.* 20.

Vgl. *rōiϑwən.* — Pü.: *vimēxtan*; s. noch No. 4 ff. — 1) Hds. *rašayanti*, aber Pü.: *vimēčēt.* — 2) Hds. *raϑwayāṯ*, aber Pü.: *vimēčēt.* S. auch T zu N. *61.* — 3) So T. — 4) Pü. erl.: *čigōn bavēt gōšt pātixšāh* (*pa sērīh*, N. *62*) *xᵛartan* "wie wird es statthaft das Fleisch (bis zur Sättigung) zu essen?" — 5) Das Praev. doppelt. Pü.: *apar vimēxtēt pa patūt*; s. zu *upa.dvąsaiti* und No. 6, 8. — 6) Pü. (zu V. *5.* 33, *19.* 20): *apar vimēxtēt pa patrēt*; s. No. 5, 8 und *paiti.-raēϑwa-.* — 7) Pü.: *ō ham vimēčēnd*, erl.: *andar ō yāmak* ('Gefäss') *kunēt* (oder *gīrēt*). — 8) Pü.: *ham vimēxtēt pa hamrēt*; s. No. 5, 6. — 9) Pü.: *vaš dēvān ō ham vimēčēnd*, erl.: *rēm apar kunēnd.*

j. *raēϑwa.baǰinō* N. *67*: lies *raēϑwiš.b°*.

• j. *kamčiṯ vā* ˣraēϑwanam Yt. *4.* 5[1]. 1) Offenbar verderbte Anleihe aus Yt. *11.* 5, wo *araϑwyanam.* Fehlt in F 1.

• j. *raēϑwiš-* n. 'Mengung, Mischung'. KompA. — Vgl. ¹*raēϑwa-.*

• j. raēϑwiš-kara- m. Name des sechsten, mit der Mischung und Verteilung des *Haoma* betrauten Unterpriesters (*ratav-*): *āaṯ* +*°rahe*[1] (näml. *kairim*) *yaṯ haomə̊mča gava* +*raēϑwayāṯ baxšayāaṯča* "(das Amt) des *R.* (ist), dass er den *H.* mit Milch mischt und verteilt" N. *76*; — *dašīnāṯ* +*hē naēmāṯ °rahe* (näml. *dāityō gātuš*) "auf seiner (näml. des *Frabərətar*) rechten Seite[2]) (ist) des *R.* (gehöriger Platz)" N. *79*; — *paoiryō . . hāvanānəm* (sd.) . . *astayeiti . . xštūm °rəm* N. *82*; — *°rəm āstāya* Vr. *3.* 1; G. *3.* 5; — *āsnāϑre vā °re*[3]) *vā* V. *5.* 57; 58; — +*°rahe* Vyt. *15.*

Eig. 'die Mischung machend, besorgend'; s. N. *76.* — Pü.: *raϑwiškar* (Transskr.). — 1) Hds. *raēiϑ°.* — 2) Von der Nordwand (hinter dem *Zaotar*) aus gesehen. — 3) Unthem.; falsch § *398.* Der Ausgang *-e* war durch die syntaktisch gleichstehenden Nachbarwörter begünstigt.

• j. raēϑwiš.baǰina- n. 'Mischgefäss, -krug, -becher': *yaēšam zayanam aϑaurune . . urunya °ǰina* (NP.) *havana* V. *14.* 8; — *xšāudrinam payaṇham paiti.barāṯ yaϑa ϑriš xᵛarəma* +*°baǰinō*[2]) (GS.)[3]) ". . drei Schluck aus dem Mischgefäss" N. *67*; — *āaṯ tūirinam yaϑa ϑriš xᵛarəma °ǰinō* (GS.)[3]) N. *66.*

Vgl. ai. *bhājana-* n. 'Gefäss', mp. *bāž*[4]) (s. Pü.), arm. LW. *bažak* 'Becher' (Hbm. AGr. *1.* 115). — Pü.: *vimēčak bāž*[4]), erl.: *ān kē hōm* (*u*) *urvarān hač hāvan pataš āwarēnd.* — 1) *i* nach § *298.* 4. — 2) Hds. *°ϑwa.b°.* — 3) Unthem. (wenn richtig). — 4) Geschr. b a da oder a r k n n.

j. *raēm*, *raēš*: s. *rayay-.*

• j. raēmana- m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyan . . °nasča* Yt. *19.* 5.

Et. und Bed.? Vll. **ra(ṯ)i-manah-* (²*manah-*)?, also eig. 'Aufenthalt des Reichtums'?

• j. raē¹va- Adj. 'reich; prächtig, prunkvoll': *hvarəxšaētahe amə̊šahe °vahe* Yt. *6.* 0, Y. 22. 24.

Vgl. *raēvant-* und § *200.* — Pü.: *rāyōmand*, Sü.: *tejasvī.*

• j. raē¹vant- Adj. 'reich; prächtig, prunkvoll'; a) von α) Menschen und β) Göttern: α) *vīrahe kəhrpa °vatō* Yt. *14.* 27; — *mašyānam . . °vatam* V. 20. 1; Vyt. *37* (?); — *naēδa čiš °va mašya* (statt NS.?) *ǰainti* Yt. *14.* 36; F. *17.* β) *ahurāi mazdāi . . °vaitē xᵛarənaṇuhaitē* (Stverz.) Y. *12.* 1; usw.; — *vaēmča . . °vantəm* Yt. *15.* 42; — *tištrīm* (Stverz.) *stārəm °vantəm xᵛarənaṇuhantəm* Yt. *8.* 2; usw.; — *satavaēsō °vā̊ xᵛarənaṇuhā̊* Yt. *8.* 32; — *mā̊ṇhəm gaočiϑrəm °vantəm xᵛarənaṇuhantəm* Yt. 7. 5;

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— *miϑrō °vå daiṅhupaitiš* Yt. *10.78*; — *mā tē* (näml. *haomahe*) *nīre* .. *iϑa °vantō arǰahe* Y. *10.17*. b) sonst: *haētumå °vå xᵛarənaṅuhå* Yt. *19.67*; — *haētumantəm °vantəm* V. *1.13*, *19.39*; — *kainīnō* .. *ərəzvaiϑyō °vaṭ čiϑrəm* (sd.) *āzātayå* Yt. *5.64*; — *uštrō* .. *°va bərəzō amavå* Yt. *14.12*. A) Name eines Bergs*): *ahmaṭ hača garayō fraoxšyaṇ* .. *°vāsča gairiš* Yt. *19.6*; — *°vantəm gairīm* S. 2.9; — *°vantahe*[1] *garōiš mazdaδātahe* Ny. 5.6.

*) Er liegt nach Bd. *12.18* in *Xᵛarāsān* und ist der Sitz des *Burzīn*feuers; s. noch Bd. *12.34*. KompA.; Ableit. — Aus ar. **ra(ɣ)ᵛuant-*, § *81*. — ai. *revánt-* Adj.; mp. vgl. *rēvand* Name eines Bezirks in *Aparšahr*; s. MARQUART Eranšahr 74. — Pü.: *rāyōmand*, Sü.: *śuddhimān*, *ṛddhimān*. — [1] Them.

• j. raēvas-čiϑra- Adj. (fem. *°rā-*) 'von reicher Herkunft, von vornehmer Abstammung': *kainīnō* .. *āzātayå °rayå* H. 2.9[1]).

Komp.: *raēvant-+čᵃ*, § *304* II. 2. — Pü.: *rāyōmand tōxmak*. — [1] Vgl. Yt. *5.64*.

• j. raēvas'təma- Adj. 'der reichste': *zaraδuštrəm* .. *hātaṃ °məm* Yt. *13.152*; — *yaṭ kərənaoiti driyaoš havaṭ.masō* (sd.) *manō yaϑa °maheiṭ* ". . wie (den Sinn) selbst des reichsten" Y. *10.13*. a) mit *raēm* als Akk. der Beziehung: *zaraδuštrəm* .. *yaṭ as* .. *raēm °mō* Yt. *19.79*.

Superl. aus *raēvant-*. — Pü.: *rāyōmand*, Sü.: *+ṛddhimattaraḥ*.

j. *raēre* F. *17*: lies *raire*, s. *rā-*.

• j. raēz- V. 'lecken, leckend verzehren'. Praes. 1 *raēz-*.

vīspaṇaṃ (als Obj.) *zī* *+*ava.srasčintaṃ parāča aēšayamananaṃ daēva* *+*raēzaite*[1]) "alles was (davon) abtrieft und verschüttet wird, (das) lecken die *D.* auf" N. *6δ*[2]).

ai. *rēhmi*, *lēhmi* 'ich lecke', np. *lištan*; s. noch JUSTI DL. *1901*. 1063. — Pü.: *lēšēnd*3) (3P.) 'sie lecken'. — [1]) § *167*. 2; Hds. *°zaēte*, vgl. IF. *5*. 371. — [2]) Vgl. zSt. BTHL. IF. *5*. 369. — 3) So, mit *š*, gegenüber np. *lēsad*. Auf *š* geht auch *x* in PDw. *lixam* 'ich lecke', vgl. *tax* 'Durst' und np. *tiš* usw.

• j. raēš- V. 'Schaden tun, – nehmen'. Praes. 26 *raēšya-* (trans.), 27 *irišya-* (trans., intrans.), 30 (Kaus.) *raēšaya-*. — PPfP. *irišta-* (sbes.). — [S. noch *irīrīš*, **ririši*.]

1) 'leiblichen Schaden tun', absol. und mit Akk.: *mā* .. *kaine* .. *garəwəm raēšayaṭ yezača* .. *kaine* .. *garəwəm irišyeiti* .. *ptərəbyō* (sd.) *irišyeiti* V. *15.11* f.; — *māča* .. *vīmāδasčiṭ vīmāδayanta* .. *māča *kərətu* (sd.) *irišyāṭ* V. 7.38; 38; — *yezi nōiṭ spā* .. *pasūm vā narəm vā raēšyāṭ* .. *paoirīm pasūm avaγnāṭ paoirīm narəm raēšyāṭ* V. *13.31* f.; Vyt. *44* (wo *°šayāṭ*). 2 a) 'leiblichen Schaden nehmen, leiblich geschädigt werden': *yezi nōiṭ spā* .. *maēγe vā* .. *paiδyāite ahmaṭ hača irišyāṭ yezi taṭ paiti irišyeiti* V. *13.37* f.; *15.4*; — *aparəm* (sd.) .. *nōiṭ dim avaϑa irišyaṇ* ".. só werden sie keinen Schaden nehmen" V. *15.48*[1]); — *yezi* .. *spāna aδāityō.anharəϑrəm* (sd.) *irišyaṇ para aēšaṃ irišintaṃ raēšō čikaēn* .. V. *15.22*; 12, 16, Vyt. *44*; — *para hē irišintō raēšəm čikayaṭ* V. *15.16*, 7.38 (wo *irišəntō*)[2]). b) 'pekuniären Schaden erleiden': *aēšō gaēϑanaṃ* *+irišintinaṃ*[3]) *raēše* (sd.) N. 2.

mit *a* dnwS.2: *yaϑa nōiṭ aiti* (sd.) *niδāitiča* *+airišya* (3PKA.)[4]) N. *67* (?).

ai. *riṣyati* 'er tut, nimmt Schaden', *reṣáyati* 'er tut Schaden', *riṣṭáḥ*; mp. *rēšītan*. — Pü.: *rēšītan*, zu 2 a erl.: *apē murtan*. — [1]) Pü.: *ku nē ān i pas ō i pēš ētōn rēšēt*. — [2]) S. zu *hindav-* No. 1. — 3) Hds. *°šintanaṃ*. — 4) Hds. *airšyą*.

• j. ¹raēša- m., raēšah- n. 'Schädigung'; A) körperliche Schädigung überhaupt; a) in Bezug auf den Fötus: *yezača* .. *kaine* .. *xᵛatō garəwəm irišyeiti* .. *ptərəbyō* (sd.) *irišintaṃ raēšō čikaēn baoδō.varštahe čiϑaya* V. *15.12*. b) in Bezug auf Hunde: *yō sūne pištrəm ǰainti* .. *us vā hē gaošəm ϑwərəsaiti apa vā hē paiδyaṃ kərəntaiti* .. *čikayaṭ sūnahe °šō* (ASn.) *baoδō.varštahe čiϑaya* V. *13.10*; Vyt. *44*; — *yezi* .. *spāna aδāityō.anharəϑrəm* (sd.) *irišyaṇ para aēšaṃ irišintaṃ °šō čikaēn baoδō.varštahe čiϑaya* V. *15.22*, 40. 2) Rechtsausdruck für jede einem Menschen indirekt durch Fahrlässigkeit zugefügte körperliche Schädigung, fahrlässige Körperverletzung*): *yezi* .. *vīmāδasčiṭ vīmāδayānte* .. *yezi *kərətu* (sd.) *irišyāṭ para hē irišəntō °šəm čikayaṭ baoδō.varštahe čiϑaya* V. 7.38; — *yezi* .. *apərənāyūkō aδāityō.anharəϑrəm* (sd.) *irišyāṭ para hē irišintō °šəm čikayaṭ baoδō.varštahe čiϑaya* V. *15.16*; — *nabānazdištəm hē* .. *para* .. *+°šača*[1]) *+aδwaδāityača* *+āstāraiti* (sd.) N. *9*. B) pekuniäre; damnum: *aēšō gaēϑanaṃ* *+irišintinaṃ °še* (als AP.)[2]) (näml.: *paiti čikayaṭ?*) "der (ihn durch sein Weggehen verursacht hat,) soll den Schaden des geschädigten

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Hauswesens (ersetzen)" N. 2(?)[3]. Unklar: *yāta °šąm* .. N. 71 T.

*) Im Gegensatz zu *arəduš-*, *xᵛara-* und *frazā-baoδah- snaϑa-*; vgl. *baoδō.varšta-*. In den drei vorliegenden Fällen handelt es sich um Mangel an ärztlicher Umsicht (V. *7*) und um Pflichtversäumnis (V. *15*, N. *9*).

Zum V. *raēš-*. — ai. *reṣa-* m., mp. (Pü.), np. *rēš*. — [1]) Hds. *raēšča*. — [2]) Pron. flektirt. — [3]) So nach PüErl.: *čē rēš tōšēt*.

• j. ²raēša- m. 'Spalte' in der Erde: *yō .. varəsāsča .. aϑa dim ⁺upa.taošayeiti ⁺unāhva dim °šaya*(LS.)*ča* ".. und sie (näml. Haare und Nägel) dann fallen lässt in Erdlöcher und (oder?) in eine Erdspalte" V. *17*. 2.

Vll. aus idg. **sloiso-*; vgl. an. *slīta* 'zerreissen', nhd. *schlitz* (mit anderm 'Wurzeldeterminativ')[1]). — Pü.: *rēšīn*, erl.: *darīm*[2]). — [1]) Anders (falsch) Jn. JAPh. *11*. 88. — [2]) Sva. *darm*, das *sidara-* (sd.) übersetzt; vgl. auch Av. *17*. 12, wo die Hds. *darm* und *darīm* geben und zu *drīway-*. Ist *darīm* gleich ai. *dárīman-* n.?

• j. raēšah- n.: s. unter ¹*raēša-*.

• j. raok- V. 'leuchten'. Praes. 2 *raočа-*, 30 (Iter. und Kaus.) *raočaya-*. — Inf. °*raočayāi*.

'leuchten, flammen': *raočintāṯ*[1]) *paiti āϑrāṯ* A. *4*. 5. a) Kaus. 'leuchten machen': *yaϑa tanūm raočayeiti yaϑa mərəhō* Yt. *10*. 142.

mit *aiwi* 'beleuchten, bescheinen': *yaṯ hē stāraṃ* (als Subj.) .. *aiwi.raočayānte* "damit ihn die Sterne .. bescheinen" V. *19*. 23.

mit *avi* und *aiwi* 'aufflammen lassen, entzünden an —' (Gen.): *avi dim* (näml. *vanąm*) *aiwi.raočayeiti āϑrō* V. 5. 2.

mit *ā* 'leuchten': *raočā* (sd.) .. *yō avaϑa ā.raočayeite* V. 2. 39; — *vīspa stiδāta* (näml. *raočā*, sd.) *aora āraočayeiti antarāṯ* V. 2. 40 PüZ.

mit *us* 'aufleuchten, aufflammen, emporleuchten': *vīspa anaγra raočā* (sd.) *usča us.raočayeiti* V. 2. 40 PüZ.; — *zafarə paiti uzraočayeni* Yt. *19*. 50; — *vīusaiti* (sd.) ⁺*usi.*[2])*raočaiti bāmya* V. *19*. 28.

mit *paiti* Kaus. 'wieder aufflammen lassen': *paiti mąm raočaya aēsmanąm* (statt Instr.?) "lass mich wieder aufflammen durch (?) Hölzer" V. *18*. 19.

ai. *rócate*, *rocáyati*; np. *afrōxtan* 'anzünden', *afrōzad*. — Pü. (zu V. *5*, *18*): *awrōxtan*, (zu V. *19*): *rōšnēnītan*, (zu V. *2*): fehlt. — [1]) Them. — [2]) So L 4 und K 1 (*uisi*); Jp 1 usw. und NA. *uši*; Pü.: *uš* 'Morgenröte'. S. zu ¹*vah-*.

• j. raoγna- n. 'Butter', mit ⁺*zaramaya-* Adj. 'Frühlingsbutter', Bezeichnung der Speise der Seligen: *xᵛarəϑanąm hē barəṯąm* (sd.) ⁺*zaramayehe °nahe ṯaṯ asti yūnō .. hudaēnahe xᵛarəϑəm pasča para.iristīm* H. 2. 18[1]).

Ableit. — np. *rōγan* 'ausgelassene Butter'. — Pü. (zu H.): *rōγn*; zu Aog. *16* wird umschrieben: *āpēn*, *maδēn*, *šīrēn*, *angapēnēn*. — [1]) Vgl. zSt. Mx. *2*. 152, Dd. *31*. 13 f., Av. *10*. 5 und zu *amərətatāt-* No. 3.

• j. raoγna'vant- Adj. (fem. °*vaitī*) 'der Butter hat': *xšviptavaiti °vaiti* (VSf.) *mazgavaiti* V. *21*. 7.

Pü.: *rōγnōvand*.

• j. raoγnyā- f. 'Butter': *avi °yąm varanəhəm* (sd.) Yt. *12*. 3.

Ableit. aus *raoγna-* (ohne erkennbare Bedeutungsveränderung; vgl. ai. *śárav-* und *śaravyā-*, Wh. Gr.² § *1212* h).

• j. raoxšna- 1) Adj. 'licht, glänzend': °*nəm .. yaϑa ātrəm* Vyt. *4*; — °*nəm mānəhəm* Yt. 7. 3[2]; — *tištrīm .. aurušəm °nəm frādərəsrəm* Yt. *8*. 2; — *asmanəm yō .. °nō frādərəsrō* Yt. *13*. 2; — °*nəm garō nmānəm* S. 2. 30; — *hača °na ⁺garō nmāna* Yt. *19*. 44; — °*nāṯ paiti ⁺garō nmānāṯ* Yt. *10*. 123; 124; — °*nahe ⁺garō nmānahe* S. *1*. 30; Yt. *12*. 37; — *nmānəm .. frādərəsrəm °nəm* V. 22. 1; — *amərəšanąm spəntanąm .. yaēšąm °nānəhō pantānō* .. Yt. *13*. 84; — *aurvantō auruša °na frādərəsra* Y. 57. 27; — *yeϑhe urva .. aurušō °nō frādərəsrō* Yt. *13*. 81; — °*na frayantu tē maδō* (sd.) Y. *10*. 19. 2) n. 'Licht': °*nəm kərənavāhi dāmahva* V. *21*. 5. a) Plur. 'Flammen': *yezi nōiṯ .. āϑre ⁺°nąm*[1]) *paiti.diδyāṯ* V. *16*. 2.

KompE.; Ableit. — Zum V. *raok-*; vgl. *raoxšnay-*, °*šnav-*, °*šnā-*. — np. *rōšan*; vgl. *Ῥωξάνης*. — Pü.: *rōšn*, (zu V. *21*): *rōšnīh*. — [1]) AP.; so L 4, K 1; NA. °*nąn*.

• j. raoxšnay- 1) Adj. 'licht, glänzend': *tištrīm .. dūrāṯ vyāvanləm* (sd.) *bānubyō °nibyō* Yt. *8*. 2[1]). 2) n. 'Licht, Lichtglanz' (nur Komp.).

KompA. — Zum V. *raok-*. — [1]) Vgl. Yt. *13*. 44.

• j. raoxšnav- n. 'Licht, Lichtglanz': *paoiryā dasa xšapanō .. tištryō .. kəhrpəm raēϑwayeiti °nušva vazəmnō* Yt. *8*. 13[1]); 45.

Zum V. *raok-*. — Vgl. ai. *rociṣnáv-* Adj. 'leuchtend'; § *190*. 2 mit No. 9. — [1]) Vgl. Bd. *7*. 4: *tištr .. 30 rōč u šapān andar rōšnīh vazēt*.

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• j. **raoxšnā-** f. 'Licht': *yaṯ hvarə °ne* (IS.)[1] *tāpayeiti* Yt. *6.* 1; *7.* 4.
Zum V. *raok-*. — Vgl. *raoxšna-* usw. — Pü.: *rōšn.* — [1]) Statt °*nya* geschr.; § *413*, *268.* 32.

• j. **raoxšnə'mant-** 'licht-, glanzvoll': *satavaēsō . . srīrō bānvå °må* Yt. *13.* 44[1]).
[1]) nach § *298.* 1. — [1]) Vgl. Yt. *8.* 2.

• j. **raoxšni.aiwi'ðāta-** Adj. 'lichtübergossen, lichtumstrahlt'[1]): *fravašayō . . yå pərətənte vərəϑraynyaēšu °taēšu* Yt. *13.* 45.
[1]) Ganz verfehlt GDN. KZ. *25.* 558 No. 65.

• j. **raoxšni.xšnūt-** f. 'glänzende Belohnung': *aϑaurunō hō rātanaṃ °təm išåṇhaēta* (Sp. 345 m.) Yt. *19.* 53.

• j. **raočana-**, *raočina-*[1]) 1) Adj. 'leuchtend, licht': *dvarəm* (sd.) *°čanəm*[2]) *xᵛāraoxšnəm antarə.naēmāṯ* V. 2. 30, 38. 2) n. a) 'Licht' (nur Ableit.). b) 'Lichtöffnung, Fenster'[3]): . . *upa.baoδayaṇ °nəm paiti nmānahe* V. 7. 14.
KompE.; Ableit. — ai. *rocaná-* Adj. 'leuchtend', n. 'Licht', *locana-* n. 'Auge'[3]); np. *rōzan* 'Fenster'. — [1]) § *298.* 4. — [2]) Die herkömmliche Übersetzung, bei DST. ZA. *2.* 28: "une porte et une fenêtre", verlangte °*čanəmča*; s. PISCHEL ZDMG. *36.* 139. — [3]) Das Fenster ist das Auge des Hauses.

• j. **raočant-**[1]) Adj., PPA.: s. *raok-*.
[1]) Nur °*čint*°.

• j. **raočas.čaēšman-** m. EN. eines der sechs Genossen des *Saošyant* bei der Auferstehung, *Ratav* des *Karšvar Arəzahī*[1]): °*manō ašaonō* Yt. *13.* 128; 121.
Eig. 'Licht bereitend' (?), § *304* II. 3. — [1]) Vgl. Dd. *36.* 4, wo der Name *rōšn čašm* lautet.

• j. **raočas.pairišta-** Adj. 'zum Leuchten, zu lichtem, hellem Brand ausgesucht'*): *yō ahmāi* (näml. *āϑre*) *aēsməm* (sd.) *baraiti hikūš* +°*tam*[1]) Y. *62.* 10; zit. V. *18.* 27.
*) Das beim Opfer verwendete Holz soll mit heller Flamme brennen, nicht schwälen; dazu muss es ganz trocken sein; vgl. Sd. *92.* 2.
Vgl. *raočahi.buye.* — Pü.: *pa rōčišnīh nikīrīt.* — [1]) So K 4. NA. korrigirt. Im Zitat V. *18* hat NA. °*təm.*

• j., g. **¹raočah-**, p. **raučah-** n. 1) 'Leuchte' (bes. des Himmels): *hvare °čō* Vr. *19.* 2, Yt. *6.* 1; — *strōušča mānəhəmča hvarəča °čå* "die Sterne, den Mond und die Sonne, die (himmlischen) Leuchten" G. *3.* 6; — *miϑrəm . . yeϑhe vāxš . . us ava °čå ašnaoiti ava pairi imaṃ zaṃ jasaiti "M.* . ., des Stimme hinauf bis zu jenen Leuchten dringt, rings um die Erde geht" Yt. *10.* 85; 90, H. *1.* 16; — *čayō āṯ aēte °čå*[1]) *anəhən . . yō avaϑa ā.raočayeite . . xᵛaδātača °čå stiδātača* "was sind denn das für Leuchten, die dort leuchten . .? Es sind ewige und vergängliche Leuchten" V. 2. 39 f.; — *vīspa anaγra °čå usča us.raočayeiti vīspa stiδāta °čå aora āraočayeiti antarāṯ* "alle anfangslosen Leuchten leuchten oben in der Höhe, alle vergänglichen Leuchten leuchten innen in der Tiefe" V. 2. 40 PüZ. S. noch 5. 2) 'Licht', nur Plur.: *kō hvāpå °čåsčā dāṯ təmåsčā* "wer schuf wohlwirkend Licht und Finsternis?" Y. *44.* 5; *37.* 1, *12.* 1; — *yimō frašūsaṯ °čå ā upa rapiϑwaṃ* (sd.) V. 2. 10; — *yastā mantā . . °čbīš rōiϑwən* (sd.) *xᵛāϑrā* Y. *31.* 7; benutzt *12.* 1; — *°čå xᵛəng* (sd.) Y. *50.* 10; — *sūrō.ϑwarštanaṃ* (sd.) *°čanəhaṃ* V. *19.* 23. 3) 'Tageslicht', nur Plur.: *hakaṯ °čanəhaṃ fraγrātō* (sd.) V. *18.* 16; — *°čanəhaṃ fragatōiṯ* F. 27 b; — *frataraēibyō °čå vītaraēibyō ušåṇəhəm* Yt. *15.* 55; — *imā °čå barəziśtəm barəzimanaṃ avaṯ* (sd.) *yāṯ hvarə avāčī* Y. *36.* 6. ‖ 4) 'Tag'; a) im Gegensatz zur Nacht: *xšapaʰvā raučaʰpativā* "seis in der Nacht oder am Tag" Bh. *1.* 7. b) als Bezeichnung des Zeitraums von Sonnenaufgang bis Sonnenaufgang: *garmapadahya māhyā 1 °čaʰ ϑakatā* (sd.) *āhaʰ* Bh. *3.* 1; — *viyaxnahya māhyā 14 °čabiš* (als NP.) *ϑakatā* (sd., auch fdSt.) *āhaʰ* Bh. *1.* 11; usw.; — *anāmakahya māhyā 2 °čabiš* (als NP. statt ND.) *ϑakatā* (sd.) *āhaʰ* Bh. *1.* 19. ‖ 5) 'Licht, Lichtraum', der lichte Raum jenseits der Gestirne, wo die Seligen wohnen (αἰθήρ), nur Plur.[2]): *yā °čbīš darəsatā urvāzā* (sd.) Y. *30.* 1; — *daϑušō . . dadūbīš* (sd.) *°čbīš* (als AP.) *haṃ.vačnōimaidī* (sd.) Y. *58.* 6; — *ϑrīščiṯ tarō pərətūmčiṯ hē urvānəm . . frapārayeni . . ā vahištāṯ anəhaoṯ ā vahištāṯ ašāṯ ā vahištačibyō °čbyō* Y. *19.* 6; — *xšaēta °čå xᵛanvaitīšča vərəzō* Yt. *3.* 1; P. *34*; — *nōiṯ hē gāuš bvaṯ nōiṯ ašəm nōiṯ* +°*čå*[3]) *nōiṯ vahištō anəhuš* P. *40.* S. noch 1. A) bes. mit *anaγra-* (sd.): *tūirīm gāma frabaraṯ yō narš ašaonō urva anaγraēšva °čōhva nidaδāṯ . . yō narš drvatō urva anaγraēsva təmōhva nidaδāṯ* H. 2. 15 und 33; — *vahištəmča ahūm anaγrača °čå* P. *38*; — *yaṯčiṯ ahi . . upa anaγra °čå xᵛaδātå* Yt. *12.* 35; Y. *16.* 6, *71.* 9, G. *3.* 6, V. *11.* 1, 2, *19.* 35, S. 2. 30, +FrBy.; — *straṃ mānəhō hūrō*

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anaγranąm °čərəhąm x^vaδātanąm Y. *1.* 16; Yt. *13.* 57. 5 A a) *anaγranąm °čərəhąm* (näml. *ayarə*) heisst der 30. Monatstag[4]: S. *1.* 30; vgl. *2.* 30, Y. *16.* 6.

KompA. (s. *raočas°*, *raočō.°*, *raočā.°*), E.; Ableit. — Zum V. *raok-*. — Vgl. ²*raočah-*. — ai. *°rocas-*, vgl. *rocíṣ-* n.; np. *rōz.* — Pü.: *rōšn, rōšnīh.* — [1]) Als Mask. behandelt! — [2]) Doch s. P. *40* und No. 3. — [3]) Hds. *°čō.* — [4]) Im Mp. *anērān* genannt; s. auch *anaγra-* a α.

• j. ²raočah- Adj. 'leuchtend, licht': *vahištəm ahūm ašaonąm °čərəhəm vīspō.x^vāδrəm* Y. *9.* 19, *62.* 6, *68.* 5, 11, 13, Yt. *12.* 36, V. *19.* 56, A. *1.* 12, S. *2.* 27, Vr. *7.* 1, Az. *8*, Vyt. *5*; F. *17*; — *vahištahe arəhūš ašaonąm °čərəhō vīspō.x^vāδrō* S. *1.* 27.

KompA. (s. *raočahi.°*). — Zum V. *raok-*. — Vgl. ¹*raočah-*. — Pü.: *rōšn*, (zu F.): *rōšnīh.*

• j. raočahi.buye Inf. 'lucidum fieri': *r° ahmya nmāne* Y. *62.* 3.

Zum komp. V. **raočahi.bav-*; § *263.* 2. — Zu ²*raočah-*; auf dem ASm. aufgebaut. — Pü.: *rōšn bavē andar ēn mān.*

• j. raočah'ina- Adj. 'leuchtend, strahlend', mit *aoi* und Akk. 'nach – hin': *asmanəm .. yō hištaite .. °nō aoi +δrišvā* (sd.) Yt. *13.* 2.

• j. raočah'ya- Adj. 'licht, hell', Plur. neutr. 'Tageslicht': (*antarə*) *°čahe* (APn.)[1]) *nōiṯ antarə* (sd.) *təmahe* N. *68.*

Pü.: *andar rōšnīh.* — [1]) § *268.* 32.

• j. raočah'vant- Adj. 'licht': *ašəm aṯ vahištəm yazamaidē .. hyaṯ °čōnrəhvaṯ* Y. *37.* 4.

Pü.: *rōšn tan i ōi*, Sü.: *yat rucimat vapur asya.*

• j. raočā.-aiwi.varəna- m. '(Überdeckung durch das Licht sva.) Belichtung': *x^vāstairiš* (sd.) .. *°na hvarə.darəsya hē zəme paiti nidaiδīta* (näml. *azdibīš*) ".. sollen (die Gebeine) zu ihrer Belichtung und Besonnung auf dem Boden niedergesetzt werden" V. *6.* 51; — *yārə.drājō .. sairi* (sd.) .. *zəmē niδāite °na hvarə.darəsya zəmō bavainti* "in Jahresfrist werden Leichname, dadurch dass sie auf der Erde niedergelegt dem Licht und der Sonne ausgesetzt sind, zu Erde" V. 7. 46[1]); 45[1]).

Komp. mit NP. im 1. Glied. — Pü.: *rōšnīh apar nihumbīh.* — [1]) In NA. fälschlich getrennt.

• j. raočina'vant- Adj. 'lichtvoll, leuchtend': *°vantəm yaδa mārəhəm* Az. *6*; — *barəsma .. °vantəm* (ASm. statt n.) *bāmīm* Yt. *15.* 55.

S. unter *raočana-*.

• p. rautah- n. 'Fluss, Strom': *adam niyaštāyam imām yuviyām* (sd.) *ka^ntanaiy hačā pirāva^k nāma^n °ta^k* (NS.) .. *abiy +draya^k tya^k hačā pārsā^k aitiy* ".. vom Fluss Nil mit Namen[1]) zum Meer .." D. *17.* 3.

Zum ai. V. *srávati* 'er fliesst'; vgl. ²*urvant-*. — ai. *srōtas-* n., np. *rōd.* — Vgl. *raotah-*. — [1]) zKonstr. s. BTHL. BB. *14.* 249, GRAY IF. *11.* 311.

• g. ¹raod-, j. ¹raoδ-[1]) V. 'jammern'. Praes. 3 *uruδa-*, 30 (Kaus.) *urūdōya-*[2]); *s*-Aor. 1 *raos-*.

'jammern, heulen', im gAw. nur vom Rind gebraucht, dagegen im jAw. nur von *daēvischen* Wesen[3]); a) im gAw.: *aṯčā gəuš urvā raostā* "und ein Jammern erhob da die Seele des Stiers" Y. *29.* 9. α) Kaus. 'jammern machen': *yačā kavā +ąnmənī urūdōyatā* "und wie der *K.* es (das Rind) unaufhörlich jammern macht" Y. *44.* 20[4]). b) im jAw.: *yaṯ pištrō* (sd.) *dayāṯ āaṯ daēva uruδən* V. *3.* 32; — *uruδənta adāunta daēva drvantō* V. *19.* 45; — *kərəsānīm .. yō raosta xšaδrō.kāmya yō davata* "den *K.* .., der jammerte in der Sorge um seine Herrschaft, der sagte .." Y. *9.* 24; — *uruδaṯ* F. *9.* S. noch *āparō.

ai. *árudat, rodayati.* — Pü. (zu Y. *29*): *garzēt*, (zu Y. *44*): *rānakih dātār*[5]), (zu V. *3*): *gilīhēt* (Pass.), erl.: *kušān šēvan u mōδak kart*, (zu V. *19*): fehlt, (zu Y. *9*): *rust ast*[6]), (zu F. *9*): *gilāt*[7]). — [1]) Der idg. Verbalauslaut ist *d*; s. auch ahd. *riozan* 'beweinen'. δ neben *d* (δ) hat sich nach dem Vorbild solcher Verba eingestellt, da in alter Zeit *dh* und *th* wechselten; § *23*, BGM. Grdr.² *1.* 632. Der Austausch von *-d-* mit *-δ-* muss später in grösserem Umfang stattgefunden haben, daher es kommt, dass ar. *-d-*, *-dh-* = air. *-d-* im Np. durch *y* (*i*) und *h* vertreten ist; letzteres setzt δ voraus; s. dazu HBM. PSt. 198. Np. *dihad* ist = jAw. *daδaiti*, nicht *daδāiti.* S. auch ZDMG. *44.* 553 zu sbal. *rōtag.* — [2]) § *326.* — [3]) Eine höchst auffällige Divergenz. — [4]) Ich sehe in der Stelle eine Anspielung auf Y. *29.* 9. — [5]) Vgl. Pü. zu ³*raod-*, ⁴*raod-*. — [6]) Erl.: *buland mat ēstēt.* Wie für ²*raod-*; s. aber V. *19.* 45, wo die gleiche Verbindung. — [7]) Angebl. *draxt* 'Baum'!

• j. ²raod- V. 'wachsen'. Praes. 2 *raoδa-*, 27 *uruδya-*; Perf. 1 *urūrud-*. — PPfP. *uruzda-*, *urusta-*[1]); Inf. *raose*[1]).

1) 'wachsen': *aδra mē urvarā raoδənti*

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V. 5. 19; — *haoma .. staomi zəmō yaϑa raoδahe* Y. *10.* 4; — *garayō .. yaϑra haoma* +*urūruδiša* (2SPrPfM.)[2] Y. *10.* 3; — *srīra* (näml. *urvara*) *urusta*[3] *amavaiti* V. *19.* 18, Vyt. *24*; — *raoδaṯ* F. *17.*

mit *frā* 'hervorwachsen, hervorspriessen': *vīspanąm urvaranąm frāurustanąm* Yt. *18.* 6.

mit *nī* '(physisch) herunter-, von Kräften kommen': *yezi nōiṯ nāirika niuruiδyāṯ*[4] "sonst könnte die Frau von Kräften kommen" V. *16.* 7; — *dahmō niuruzdō*[5] *aδāityō.draonā* ".. der heruntergekommen ist, weil er nicht die gehörige Kost hat (, darf Unterricht erteilen)" N. *17.*

mit *vī* 'heraus-, hervorwachsen': *āaṯ āhva paurvatāhva .. vīraoδahe haomō .. zairi.gaonō* Y. *10.* 12.

ai. *rôdhati, rohati, ruroha*; *rūḍháḥ*; np. *rōyad, rusta.* — Pü.: *rustan*; s. noch No. 2–5; Sü. (zu Y. *10*): *samuditaḥ.* — [1] § *53* II. — [2] Hds. *urūruδuša*; Pü.: *ku ānôk hôm rust ēstē* (ZDMG. *57.* 118), Sü.: *yatra huma samudito 'si*; vgl. Bthl. IF. *5.* 354; § *359.* — [3] Pü.: *ārôδiśnômand.* — [4] Pü.: *niuruzdih* (Transskr.), s. No. 5. — [5] Pü.: *niuruzd*; s. No. 4. Vgl. auch Dk. *8.* 37. 11 und zu *niuruzdō.təma-*.

• j., g. ³raod-, j. ²raoϑ-[1] V. 'abhalten'. Praes. 2 *raoδa-, raoϑa-*, 30 (Iter.) *raoδaya-*; Perf. 1 *urūraod-*. — PPfP. °*uruzda*°, °*urusta-*[2].

'Jemanden abhalten, ihm verwehren etwas zu tun' (Inf.): *zaraϑuštrəm .. hyaṯ ahmī urūraost* (3SPrPfA.) *aštō .. aodərəščā zōišəṇū vāzā* (sd.) "den *Zar.* .., indem er es ihm verwehrte bei ihm Unterkunft zu nehmen .." Y. *51.* 12[3].

mit *apa* 1) 'abhalten, aussperren': *yaṯ mē aēšąmčāṯ nmānanąmča čaratō* (sd.) *dva mā apa.raoδayaēta* V. *13.* 49[4]. a) insbes. 'vom Gottesdienst ausschliessen, sacrificiis interdicere'[5]: *yā tanu.pərəϑahe* (sd.) *apa.raoϑəmnahe* +*ajaγaurva aya ratufriš* "was man einem *T.*, der (selber) vom Gottesdienst ausgeschlossen ist, abgenommen hat, damit ist man *r.*" N. *54*[6]. 2) 'einbehalten, beim Vortrag auslassen': *yasča mē .. baγąm ahunahe vairyehe drənjayō* +*apa.raoδayeie yaṯ vā naēmąm yaṯ vā* .. "und wer mir, das Stück *AV.* leise hersagend, (davon) auslässt sei es die Hälfte oder .." Y. *19.* 7[7]. 3) 'ausser Acht lassen, vernachlässigen': *kō hō arəhaṯ .. yō ašəm mainimnō ašəm isəmnō ašəm apa.raoδayeie* [*ašəmča mainimnō*] *drujimča vīnasti* ".. der an das *A.* denkend, das *A.* suchend das *A.* vernachlässigt [..] und die *Dr.* findet" V. 7. 78[8].

mit *ava* 1) dnw. mit *apa* 1 a: *yezi ārəhąm ōyum.pe vāčim framaraiti pairi šē hō* +*parətō.tanunąm* (sd.) *stārəhaiti yahmaṯ hača təm ava.raoδənti* "wenn er (aber) auch nur éin Wort davon hersagt, so stellt er sich (noch) abseits von den *P.* – [9](nämlich) davon, weshalb sie einen vom Gottesdienst ausschliessen" N. *42.* 2) 'ausser Acht lassen, vernachlässigen, versäumen': *yaṯčiṯ* +*pasčaēta aēvąm ratufritīm ava.raoδayeiti tanūm* +*piryeiti* "wenn er darnach auch nur eine *R.* versäumt, so .." N. *42*[10]; *43*[10]. a) 'Jemanden versäumen, vernachlässigen in –' (Gen.): *yezi tē* (als Akk.) *airəhe ava.urūraoδa yaṯ yasnaheča vahmaheča* "wenn ich dich darin versäumt habe, nämlich im .." Y. *1.* 21[11].

mit *ava* und *ā* (?) 'einbehalten, beim Vortrag auslassen': *vāča hankərəϑa .. gāϑanąm avāurusta*[12] *yazamaide* "die vollkommen gesprochenen Worte (der *Gāϑās*) .. die ausgelassenen (Worte) der *Gāϑās* .." Y. *71.* 18[12].

mit *upa* 'ausser Acht lassen, vernachlässigen': *hō daδō ašəm upa.raoδayeite yō drvaite* +*daδāiti* "der vernachlässigt das *A.*, in(trotz)dem er schenkt, der einem Ungläubigen schenkt" P. *50*[13].

mit *frā* 'zurück-, verhalten': s. *frā.uruzda*°.

mit *vī* '(beim Vortrag) einbehalten, auslassen': *yezi antarāṯ* (sd.) *naēmāṯ aētahe* (näml. *hāϑrahe*) *drənjayeiti para paityāiti vīraoδayeiti* "wenn er in der zweiten Hälfte dieser Frist leise hersagt (und dabei etwas) übergeht, auslässt" N. *11*[14]; — *yezi .. antarāṯ* (sd.) *naēmāṯ* (*aētahe*) *hāϑrahe drənjayāaṯča* +*naēča pasčaēta* +*viraoδayāṯ*[15] "wenn er .. leise hersagt und (dabei) nichts mehr auslässt" N. *11.*

ai. *ruṇádhmi, rodhayati, rurodha*; *ruddháḥ.* — Pü.: verschieden; s. No. 3 ff. — [1] Zum ϑ s. § *23.* — [2] § *53* II. — [3] Pü.: *pa rānakīh rānakēnēt*; s. No. 6, 11. — [4] Pü.: *apē rānēnēnd*, erl.: *apē hilīnd* (s. No. 10), und +*rāsēnānd*, erl.: *pa dar kunānd.* — [5] S. unten bei *ava* 1. — [6] Pü.: *pa ārānakīh*; s. No. 3, 11. — [7] Pü.: *apārôkēnēt*[16]), erl.: dn d dt[17]), Npü., *farāmūš kunad*, Sü.: *pariharati*; vgl. No. 8. 14 f. zSt. s. auch Sl. *10.* 26. — [8] Pü.: *apā-*

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rēnēt[16]), erl.: *kuš apār bavēt* "d. i. er entfernt sich von ihm". — 9) Offenbar erklärende Glosse. Pü. hat das Ideogramm für *apē kaniišn* (s. No. 13); lies: *apē apārēniišn*, s. No. 8, 13. zSt. vgl. oben bei *apa* 1 a und Axk. 2 d: *pa yaziišn i yazatān ō hampursakīh i vēhān* (sva. *dahmān*) *nē hilēnd* (bei SALEMANN MAs. *9*. 243). — [10]) Pü.: *apē apārōkēnēt*, erl.: *apē hilēt* (s. No. 4); vgl. No. 7. — [11]) Pü.: *kēm tō pa ān rānakēnīt ē*, Sü.: *pratyaskhalayam*; s. No. 3. — [12]) Pü.: undeutlich; s. DST. ZA. *1*. 434. — [13]) Pü.: *apē kanēt* (mit dem Ideogramm), statt *apārēnēt*; s. No. 9. — [14]) Pü.: *apē* dn n dt, vgl. No. 7. — [15]) Hds. *vīrōaδai* (Ausg.) und *virōiδai*. Nach *drənjayāaṭča* stelle ich die 3. Person her, aber Pü.: *apē apārōkēnēm*, erl.: *apē* dn dm (vgl. No. 7) hat die 1. Person. — [16]) D. i. Ableitung aus *apār* 'weg, fort, fern' – vgl. No. 8 und SALEMANN MAs. *9*. 244, 248 No. 86 –, bz. aus *apārēk* (wozu np. *nēkō* neben und gleich *nēk*). Anders WEST SBE. *37*. 455 No. 3. — [17]) Lies *dand°*? S. zu *dąždra-*.

• j. ⁴**raod-** V. 'fliessen'. Praes. 2 *raoδa-*, 30 (Kaus.) *raoδaya-*.

'fliessen': *ažīm .. yim upairi* ⁺*viš* (sd.) ⁺*raoδaṭ*[1]) Y. *9*. 11; Yt. *19*. 40.

mit *frā* Kaus. 'etwas hervorfliessen lassen, ergiessen': *yaṭ nā x*ᵛ*aptō xšudrā frāraoδayeite* V. *18*. 46.

Vgl. ²*urvant-* mit PERSSON Wurzelerw. 43, *raoδah-*, *urūd-*, *uruzdi°*. — Pü. (zu Y. *9*): *rānēnīt ēstēt*, (zu V. *18*): *frāč rānak bavēt*[2]). — [1]) So Pt 4, K 5, sowie F 1 zu Yt. *19*. 40. — [2]) Vgl. Pü. zu ³*raod-*, No. 3.

• j. **raoδa-** m. 1) 'Wachstum' (nur Komp.). 2) Plur. 'das äussere Ansehen': *kainīnō .. pančadasayā °δaēšva* "eines Mädchens .. von fünfzehn Jahren nach dem äussern Ansehen" H. 2. 9; — *pančadasa* (ND.) *fračarōiδe .. °δaēšva katarasčiṭ* Y. *9*. 5.

KompE. — Vgl. *raoiδita-* No. 4. — Zum V. ²*raod-*. — ai. *róha-* m. 'Erhebung', np. *rōi* 'Gesicht'. — Pü.: (*15 sālak*) *ārōδišn*.

j. *raoδayən* V. *5*. 7 PüZ.: lies *raoδyąm*.

j. *raoδayąm*: s. *raoδya-*.

• j. **raoδah-** n. 'Fluss': *yō gāδā srāvayeiti apō vā paitiš.x*ᵛ*aine* (sd.) *°δanhō vā* N. *26*.

Zum V. ⁴*raod-*. — kurd. *rō*[1]). — Pü.: *rōtak*; dazu die Erl.: *vānē hač rōt katak āyēt*. — [1]) Worin iran. **raudah-* und **rautah-* (p.) zusammengefallen sein können.

• j. **raoiδita-** Adj. 'rot, rötlich'[1]): *airyanəm vaēǰō .. āaṭ ahe paityārəm frākərəntaṭ anrō mainyuš .. ažimča yim °tam zyąmča daēvō.dātəm* V. *1*. 2. a) m. Name eines Bergs oder Gebirgs[2]): *ahmaṭ hača garayō fraoxšyąn .. aštəmō °tō* Yt. *19*. 2.

ai. *róhita-* Adj.; np. vgl. *rōi* (usw., HBM. AGr. *1*. 111). — Pü.: *aš i* r n t *īk* (Transskr.)[3]). — [1]) Vgl. zBed. *ažīm .. zairitəm*; s. No. 3. — [2]) Bd. *12*. 2, 27 *rōδišnōmand* genannt, mit der etym. Bemerkung: *kōf ān kē urvar pataš rust ēstēt*[4]). — [3]) DST. ZA. *2*. 6 übersetzt, durch Pü. verführt, 'le serpent de rivière'; Bd. *20*. 13 kann nicht dafür geltend gemacht werden. — [4]) Wonach hier *raoiδita-* eine Ableit. aus *raoδa-* wäre; s. WINDISCHMANN ZSt. 14. Unwahrscheinlich.

• j. ⁺**raoδya-**, ⁺**raoiδya-**[1]) Adj. (fem. *°yā-*) 'urbar zu machen': *yezi vasən mazdayasna ząm °iδyąm hixtayačča karštayačča parakantayačča* "wenn die *M.* ein urbar zu machendes Grundstück bewässern, pflügen und umgraben wollen" V. *6*. 6; zit. *5*. 7 PüZ., wo *raoδayən*; — *ząm* (sd.) *karšyąm °δyąm* V. *14*. 13.

PFP. eines idg. V. **reudh-* 'reuten, urbar machen'. — Vgl. nhd. *reuten*, ahd. *riuti*[2]), mp. *rōδastāk* 'inhabited district' (WEST SBE. *37*. 174), np. *rōstā* 'Dorf'[3]) und Pü. — Pü. (zu V. *6*): *ārōδišnōmand*, erl.: *ka kārēnd* "dass sie säen"(?); (zu V. *14*): fehlt. — [1]) NA. *°δay°*, s. § *268*. 11. — [2]) Anders hierüber HIRT PBrB. *22*. 23, aber ohne Kenntnis der iran. Wörter. ahd. *riuti* ist idg. **réudhiom*! — [3]) Vgl. die oberdeutschen Ortsnamen *Reute*, *Reuth* usw.

• j. ¹**raoϑ-** V. 'jammern': s. unter ¹*raod-*.

• j. ²**raoϑ-** V. 'abhalten': s. unter ³*raod*.

• j. **raopay-** m. Name einer Art des Hundegeschlechts: *hāu °piš* (statt GS.) *yaonō.x*ᵛ*atahe hāu vīspanąm .. spačiδranąm* .. V. *13*. 16.

Pü.: *rōpās* 'Fuchs' (wohl nur wegen des Anklangs).

j. *raonąm*: s. *ravan-*.

j. *raom*: s. *raγav-*.

• j. **rao-raϑa-** Adj. (fem. *°δā-*) 'auf hurtigem Wagen fahrend', von *Pārəndayə*: *pārəndyā* (Stverz.) *°δayā* S. *1*. 25; usw. (*°δa*, *°δąm*).

Statt *ravō.r°* geschr.; § *268*. 36. — Pü.: *rawāk* rab ad.

• j. **raose** Inf. 'zu wachsen': *haoma r° gara paiti uta frāδaēša vispaδa* "o *Haoma*, wachsen mögest du[1]) auf dem Berg und gedeihen allerwärts" Y. *10*. 4.

Zum V. ²*raod-*; § *53* II, *258*. 1. — Pü.: *hōm kē tō rust ēstē pa gar apar u ētōn frāč dāt ēstē*. — [1]) Der Inf. parallel der gleich folgenden 2SO.; s. auch Pü. Das BB. *25*. 192 gesagte verstehe ich nicht ganz.

• j. **raoža-** m. Name eines Raubtiers, 'Fuchs' (oder 'Schakal'): *spānəm vā °žəm vā vəhrkəm vā* V. *5*. 5, *6*. 50.

PDyd. *ruzo* 'Fuchs', BB. *7*. 198. — Pü.: *rōpās*.

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• j. **raoždya-** Adj. (fem. *yā-*) bezeichnet ein Volk: *gaomatō* .. °*yehe* °*yayā̊ daṅhāuš* "des *G.* . ., des *Raoždy*ers aus dem *Raoždy*erland" Yt. *13.* 125[1]).

[1]) Vgl. Sp. 709 m.

• p. **ragay-, rayay-, rajay-** f. Name einer Stadt und Landschaft in Medien*): °*gā* (NS.)[1]) *nāmāⁿ dahyāuš mādaiy* Bh. 2. 13; — *kāram frāišayam hačā* °*gāyā* (G.-AblS.)[1]) Bh. *3.* 1; ‖ — *caϑru.ratuš* (sd.) °*ya* (NS.)[1]) *zaraϑuštriš* Y. *19.* 18; — *dvadasəm asaṅhaṃča* .. *frāϑwərəsəm* . . °*yaṃ* (AS.)[1]) *ϑrizantūm* (sd.) V. *1.* 15; — *ā̊rəhaṃ dahyunaṃ yā̊ anyā̊* °*ǰsiṯ* (AblS.)[1]) *zaraϑuštrōiṯ* "die andern Länder ausser dem *zaraϑuštr*ischen *R.*" Y. *19.* 18.

*) *Ῥάγαι.* Die Ruinen der Stadt, nahe bei *Tahrān*, führen heut den Namen *Rai.* — Pü. zu V. *1.* 15 verlegt *R.* nach *Atropatene*; in den Erläuterungen findet sich die Angabe: *ast kē ēṯōn gōwēt ku zaratušt hač ān yāϑ būt*; s. dazu JN. Zor. 202. Vgl. im Übrigen MARQUART Eranšahr 122.

[1]) zFlex. *raya, rayąm, rajōiṯ* vgl. jAw. *panta, pantąm* und ksl. *pąti* (GS.), sowie jAw. *kava* und *kavōiš*; *ragāyā* ist Neubildung zum (fem.!) NS. *ragā* nach der *ā*-Dekl.

• j. **rayav-** Adj. (fem. *rəvī-*)[1]) 'leicht beweglich, flink'; 1) vom Wagen: *raom* (AS.)[2]) *vāšəm vāšayante* Yt. *17.* 12. 2) von Gottheiten: *ušā̊rəhəm* . . *rəvīm rənjaṯ.aspąm* G. *5.* 5; — *rəvīm* ⁺*pārəndīm rəvīm*[3] *ravō.manaṅhąm* . . Vr. *7.* 2; — *fravašīš yazamaide* . . *rəvīš* . . *rənjiśtā̊* Yt. *13.* 75.

KompA., E. (vgl. *rava°*). — Zum V. *rang-*. — Vgl. *rənjyah-, rənjiśta-*. — ai. *raghāv-, laghāv-* Adj. (fem. °*ghvī-*). — Pü.: *frāxᵛ*. — [1]) § *275, 298.* 1, MEILLET bei BGM. Grdr.² *1.* 1092. — [2]) D. i. *ravəm*, für **raguam*, them. AS., § *275.* Vgl. zu **rava-*.

• p. **raxā-** f. Name einer Stadt in Persien*): °*xā nāmaⁿ vardanam pārsaiy* Bh. *3.* 6.

*) Nach JUSTI GIrPh. *2.* 430 die Stadt *Aracha* des AMMIANUS MARCELLINUS.

• j. *narō pouru* ᵛ*raxsąm* Vyt. *12.*

Pü.: *zyān rasēt.*

j. *rajōiṯ*: s. unter *ragay-*.

g. *rajīš* Y. *53.* 9: lies *arəjīš*.

• j. **¹ratav-**: *raϑw-* m. 'Zeitabschnitt, Zeitraum': *yō ϑrizarəmaēm* °*tūm aiwyā̊rəhąm* (sd.) *nōiṯ aiwyāsti* ". . einen drei Frühlinge umfassenden Zeitraum hindurch . ." V. *18.* 9; — *hamaspaϑmaēdaēm paiti* °*tūm* Yt. *13.* 49; Vd. *21*; — *hāvanīm* (sd.) *ā* °*tūm ā haomō upāiṯ zaraϑuštrəm* Y. *9.* 1; — *hāvanīm paiti* °*tūm* Y. 2. 18, A *3.* 1.; — *hāvanōiš* °*ϑwō* Y. *1.* 17, *3.* 1; — *frā* ⁺*mā* ⁺*narə* ⁺*gārayōiš* (Sp. 511 u.) *yaṯ* °*tuš* ⁺*fritōiš* ⁺*āǰasāṯ* N. *19*; — *asnyehe* (sd.) *pasčaēta anyehe* °*ϑwō* . . *nasuš upa.dvąsaiti* V. 7. 4.

ai. *ṛtáv-* m. — Vgl. zu *²ratav-*. — Pü.: *ratīh*, Sü.: *gurutī*; s. zu *²ratav-*. Vgl. No. 1. — [1]) Pü.: *rat franāmišnīh*, erl.: *ka gāsānbār apāyist yaštan.*

• j., g. **²ratav-**: *raϑw-* m. I) 'judex, Richter, Schiedsrichter'[1]) von dem, der beim Gerichtsverfahren — im Gegensatz zum Gerichtsherrn (¹*ahū-*) — das Urteil schöpft und verkündet; A) im **gAw.**; neben ¹*ahū-*: *nōiṯ aēvā ahū* (sd.) *vistō naēdā* °*tuš ašāṯčiṯ hačā* Y. *29.* 6; — neben ²*ahura-*: *kaϑā tōi gavōi* °*tuš*[2])? *hyaṯ* . . *dātā* . . *ϑwaxšō* (sd.)? *kəm hōi uštā* (Sp. 1382 m.) *ahurəm yō* . . *aēšəməm* (sd.) *vādāyōiṯ*? "hast du einen Richter für das Rind, auf dass . .? Wen bestimmtet ihr ihm als Gerichtsherrn, der . ." Y. *29.* 2. a) insbes. von *Zaraϑuštra* als dem Richter bei der Resurrektion: ⁺*yaϑā* ⁺*āiš iϑā vərəšaitē* . . °*tūš* (NS.) *šyaoϑanā razištā* (sd.) *drəgvataēčā hyaṯčā* ⁺*ašaonē* Y. *33.* 1; — *aṯ vā̊ vīspōng āyōi yaϑā* (Sp. 1248 o.) °*tūm ahurō*[3]) *vaēdā mazdā̊ ayā̊ ąsayā̊* (sd.) Y. *31.* 2. S. noch Y. *27.* 13 unter B a α. B) im **jAw.** (unvollständig); hier zugleich von dem geistlichen Vorsteher, der, jedem *ahur*ischen Wesen beigegeben[4]) oder zugeschrieben, in allen Fragen, besonders der Religion die Entscheidung zu treffen hat. 1) Die eig. Bedeutung 'Richter' ist noch zu erkennen: *aoxtō* (Sp. 38 o.) °*tuš aoxtō sraošāvarəzō čiϑąm frāϑwərəsaiti* V. 7. 71; *5.* 26; — *xšayeite hē* . . *aēša yō* °*tuš ϑrišum aēṯahe čiϑā̊* (sd.) *apaṅharštōe* V. *5.* 26; — *āaṯ vaočāṯ* °*tuš*[5]) *ašava mazdayasnaēibyō: mazdayasna! hąm aēte maēsma barayən* V. *8.* 11. a) neben ¹*ahū-* (sd.) oder dessen Ersatz (s. ¹*ahū-* No. 1): *vispača ahubya* °*tubya dāitya raϑwya frāraiϑya* (sd.) *ašahe dātāiš* F. *4* c; — *kō aēšąm* (näml. der Bewohner des *Var*) *asti aṅhuča* °*tušča*[6])? . . *urvataṯ.narō* . . *tūmča yō zaraϑuštrō* V. 2. 43. aa) die Ämter des Gerichtsherrn und des Richters sind in einer Person vereinigt; uzw. führt sie α) *Zaraϑuštra* für die materielle Welt, insbes. für die Menschen: *zaraϑuštrəm*

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vīspahe arəhūuš astvatō ahūm(sd.)*ča °tūmča paoirīmča ṯkaēšəm* Yt. *13*. 152; — *zaraδuštrahe* .. *yim isən amərštā spənta* .. *ahūm °tūmča gaēδanąm* Yt. *13*. 92; 91, Vr. 2. 4, *16*. 3; — *yaδā ahū* (Sp. 282 o.) *vairyō* (näml. *zaraδuštrō*) *aδā °tuš*[7] *ašāṯčiṯ hačā* .. *dazdā* (sd.) Y. 27. 13; — *yaṯ dim* (näml. *zaraδuštrəm*) *ahūm*(Sp. 282 o.)*ča °tūmča ādadaṯ* Y. *19*. 12; — *zaraδuštrō* .. *°tuš astvaiδyō gaēδayā barəšnuš bipaitištanayā* Yt. *13*. 41; — s. noch Yt. *8*. 44 unter γ. β) *AhM.* für die gesammte und insbesondere für die geistige Welt: *āaṯ īδa dim vīspanąm maziśtəm* +*daδəmahi ahūmča °tūmča yim ahurəm mazdąm* Vr. *11*. 21; Y. 27. 1; — *δwąm* .. *yim ahurəm mazdąm* .. *mainyavanąm dāmanąm mainyaoyā stōiš ahūmča °tūmča* Vr. 2. 4; — *təm bayəm* (Sp. 921 m.) *təm °tūm* .. *yim ahurəm mazdąm* Y. 70. 1. γ) *Tištrya* für die Sterne: *tištrīm* .. *yim ratūm paitidaēm*(sd.)*ča vīspaēšąm stāraąm fradaδaṯ ahurō mazdā yaδa naraąm zaraδuštrəm* Yt. *8*. 44. Die Beziehung ist undeutlich: *yōi δwā* (wen?) *vaēnən dāmōhu ahūm °tūmča gaēδanąm* Yt. *10*. 92. b) von dem, der bei religiösen Veranstaltungen das Amt des Priesters und Leiters und damit zugleich des Richters innehat[8]: *paoiryehečа nā myazdahe aδāiti* (sd.) .. *yaṯ maiδyōi.zarəmayehe myazdavā °tuš amyazdavanəm ratunaēm ayasnīm* (sd.) *daste antarə mazdayasnāiš* A. *3*. 7; 8–12[5]; — *aēsmanąmčiṯ* .. *vazyāiš* (sd.) .. *°tūuš nmānəm frānāšayata* A. *3*. 5; 5; — *°tuš ratunaēm aδa ratunayō °tūm* A. *3*. 13 (?); — +*aδra* +*aδwayarəhəm* (sd.) *yaδra °tuš δwayarəhəm yaδra apərənāyūkō* .. N. *10*. 2) der Begriff der richterlichen Autorität tritt völlig zurück gegenüber dem der Autorität überhaupt. Jedes Wesen der *Aša*welt, das auf irgend einem Gebiet autoritativ gedacht ist, wird als *ratav-* bezeichnet: *°tavō*[6] *mainyava āyese yešti* .. *gaēδya* .. *upāpa* .. *upasma* .. *fraptərəǰāta* .. *ravasčarāta* .. *čarərarəhāča* Vr. 2. 1[9]; *1*. 1[6]; — *ahurəm mazdąm āmruyē* (sd.) *nmānahē nmānō.patōiš °tūm* Y. *13*. 1; 1[4], 2[3], 3; — *časānąsčā aēšąmčiṯ °tūš āstāyā amərštąsčā spəntą saošyantasčā* Y. *13*. 3; Vr. *3*. 5[2]; — *δwąm °tūm āyese yešti yim ahurəm mazdąm* .. *δwąm °tūm āyese yešti yim zaraδuštrəm* Vr. 2. 4; Y. 57. 4; — *haomanąmča* .. *yōi harəšyente °δwe bərəzaite yaṯ ahurāi mazdāi* .. *yaṯ zaraδuštrāi* Vr. *12*. 1; — *təm °tūm yazamaide yim zaraδuštrəm* Y. 70. 1; — *amərətātō °δwō* S. *1*. 7[10]; — *haurvatātō °δwō* S. *1*. 6[10]; — *āδrō ahurahe mazdā °δwō bərəzatō yō ašahe* Y. 22. 4; *1*. 17, *4*. 2; — *°δwasča bərəzatō*[11] N. *48*; Vr. *9*. 6; — *avi tava °tvō* (VS.) *bərəza*[11] *yasnəm gərəmahi* Vr. *21*. 2; — *kaya °tavō? nmānyō vīsyō zantumō dāhyumō zaraδuštrō puxoō ārəhąm dahyunąm yā anyā rajōiṯ* .. *čaδru.ratuš raγa* .. *kaya aiθhā ratavō? nmānyasča vīsyasča zantumasča zaraδuštrō tūiryō* "welches sind die 'Spitzen'? Die des Hauses .. bei den Ländern ausser *R. R.* hat nur vier Spitzen .." Y. *19*. 18; Yt. *10*. 115, G. *1*. 7, 2. 8, *3*. 7, *4*. 9, *5*. 6; — *°δwąm ayaranąmča asnyanąmča māhyanąmča* .. *yōi hənti ašahe ratavō* (s. a) *hāvanōiš raδwō* (s. Sp. 1498 o.) Y. *1*. 17; A. *3*. 1; — *yō rapiδwinahe ratufrita rapiδwinəm °tūm framarāite* A. *4*. 5; 5, 3; — *vīspe te °tavō āyese yešti yōi aoxta* (Sp. 37 u.) *ahurō* .. *zaraδuštrāi yasnyāča vahmyāča* Vr. 2. 3; — *hāvanīm paiti ratūm* (s. Sp. 1498 o.) *sāvarəhaēm vīsīmča paiti °tūm °tavō vīspe maziśta paiti °tūm* (AP.) "um die Zeit *H.*, wenn *S.* und *F.* die *Ratav*schaft haben, wenn alle grössten *Ratav* die *Ratav*schaft haben" Y. 2. 18 (?); — *vīspaēibyō aēibyō °tubyō yōi hənti ašahe ratavō* (s. Sp. 1501 o.) *δrayasča δrisąsča* Y. *1*. 10[12]; — *vīspaēšąmča °δwąm vīspanąmča ratufritinąm* Vr. *9*. 7; — *°tavō vīspe maziśta* .. *yezi vō didvaēša* .. Y. *1*. 22; 2. 17; — *°δwąm vīspe.maziśtanąm* A. *3*. 1; — *apanō.təmənm °δwąm* .. *yaētuštəmənm yazatanąm* Y. *71*. 3; Vr. *9*. 6; — *imąm arəhuyąmča* +*ašayąmča °δwąmča ratufritīm*[*ča*] Y. *3*. 4; — *mąδrahe spəntahe °δwō* Extr. *3*; — *dātahe* .. *vīdaēvahe* .. *°δwō* Extr. *3*; — *°tūuš bərəzō haδaoxδahe* Vr. *1*. 8; 2. 6; — von den *Gāδās*: *baγa ahunahe vairyehe* .. *satəm paiti anyaēšąm °δwąm gāδanąm* .. *dasa paiti anyē °tavō* (näml. *gāδā*) Y. *19*. 5; — *kaṯ asti °δwąm* +*framərəitiš kaṯ gāδanąm* +*hankərəitiš* Y. *71*. 1[13]; — *°δwąm framarətārəm* .. *yim narəm ašavanəm* Vr. 2. 5. a) bes. in der Verbindung *ašahe ratav-*[14]: *ahurəm mazdąm ašavanəm ašahe °tūm* Y. 2. 2; 2 ff., 12, *16*. 1, 2, *17*. 11, 25. 7, *35*. 1, 57. 2, *71*. 2[2], 4,

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12⁴, 23, Vr. 2. 2 f. (oft), *14.* 0, 3, *16.* 0, *18.* 0, *20.* 0, *21.* 0, *23.* 0, Ny. *4.* 9, G. *1.* 6, 7, 2. 8, *3.* 5 ff., *4.* 6 ff., *5.* 5 ff., Yt. *7.* 3, FrW. 2. 2; — *gaēδanąm ārəhairyehe ašaonō ašahe* °*δwō* Vr. *1.* 3; 2⁶, 4 ff. (oft), Y. *1.* 17, 22. 3, 4, *71.* 3; — *hāvanəe ašāum ašahe* °*tvō* (VS.) Y. *1.* 20; 20⁵, ⁺Extr. *4*²; — *vīspe ašahe* °*tavō* Y. 2. 18; *1.* 10, 17, 22 (Vok.), 2. 3, 8, 9, 10, *71.* 4, Vr. 2. 6, A. *3.* 1, S. 2. 6, Vyt. *18*; — *vīspaēiryō ašahe* °*tubyō* Y. *1.* 19; 3, 8, 9², Vr. *1.* 2, 4, S. *1.* 6; — *vīspanąmča spəntahe mainyōuš dāmanąm* . . *ašahe* °*δwąm* Y. *1.* 16; *71.* 3, Vr. *1.* 1, 3, 5, 6. II) im jAw. Bezeichnung der beim Gottesdienst neben dem *Zaotar* (Oberpriester) und unter dessen Leitung beschäftigten sieben Unterpriester (Helfer)*): *yasča aētaēšąm* °*δwąm paoiryō ā.jasāṯ hāvanānəm* (sd.) *aētəm astayeiti* (näml. *zaota*) N. *82*; — *aδāṯ anyaēšąm* °*δwąm paiti.āδayōiṯ* (näml. *zaota*; Sp. 55 m.) N. *83*; — *yezīča aēte* °*tavō* ⁺*anahaxta* (sd.) ⁺*para.iyayanti zaota vīspe.ratu.δwāiš* (sd.) ⁺*raēδwayeiti* N. *80*.

Undeutlich: °*tuš astvaiδyō gaēδayā* Yt. 5. 89; — *nairyō* °*tuš kara* N. 5; *83*, *97*; — *anahunāča* °*tušča stitātasča* Vr. *10.* 2; — *ratuδwəm aēšąm* °*tuš* Vyt. *42*; — °*tūš* Vyt. *18*; — *havāi* °*δwe* N. *105*; — *dātača* . . *aētəm* °*tūmča myazdəm*(sd.)*ča* A. *3.* 3; — °*δwaēča myazdaēča* °*δwaēča ratufritayaēča* Vr. *4.* 2; N. *81*²; — *xᵛahmi* °*tavō* Vr. *14.* 2; — *aētaēšąm* °*tavō azdāi* N. *83*; *102*. [Y. *19.* 17: lies *ratuš.mərəta*; — — Y. *51.* 5: lies *ərəš.ratūm*; — Y. *44.* 16: lies *ahūm.biš.ratūm*; — N. *98*: lies *ratufriš*.] *vīspe ratavō* s. auch bes. (Sp. 1467 o.).

*) Ihre Namen sind Vr. *3.* 1, V. *5.* 57 usw. und mit Angabe ihrer Tätigkeit N. *72* ff. aufgezählt. In nachchristlicher Zeit tritt an die Stelle der sieben Helfer ein einziger, der *Raδwīk*. Aber insbesondere N. *72* ff. und *82* bestätigen noch mit voller Deutlichkeit die alte Siebenzahl. Vgl. dazu TIELE GeschRelAlt. *2.* 313. S. ferner zu *upa.sraotar-*.

KompA., E; Ableit. — Vgl. ³*ratav-*. — Et.? Wohl zu **arta-*; zBild. vgl. *xratav-*. — GDN.s Versuch, zwischen ¹*r*° 'Zeit' und ²*r*° 'Richter' eine Brücke zu schlagen, KZ. *30.* 325, halte ich für verfehlt. — Pü.: *rat, ratīh*, erl. (oft): *dastawar*; Sü.: *guruḥ*, *gurutā*, *gurutvam*; s. noch No. 2–7, 9, 13 f. — 1) So zuletzt GDN. KZ. *30.* 325; aber BB. *15.* 252 übersetzt er wieder 'Meister'; s. ferner HAUG Essays² 327 ('judge'). JN. A hymn 23, DST. ZA. *1.* 7, 123. Vgl. ¹*ahū-* mit No. 1. — 2) Pü.: *kē tō gōspand rat*, erl.: *kut ēn dātastān čigōn* und *kut rat i gōspandān kē*. — 3) Pü.: *ratīh* (erl.: *awdīh*) *i ōhrmazd*. — 4) Vgl. zu *stātō.ratav-*. — 5) Pü.: *rat*, erl.: *sardār i murt kišān*. — 6) PüErl.: *dastawar* ⁺*kē ān guft kartan šāyēt*. — 7) Pü.: *ratīhā*, erl.: *frārōnīhā*; s. zu *raδwya-*. — 8) Uzw. zu A. im Gegensatz zu den beim *Gāsānbār*fest beteiligten Laien (*ratunaya-*), zu N. – als Zelebrant – im Gegensatz zu dem – als Ministranten – verwendeten Knaben. — 9) Pü. (zu Vr. *1.* 1) gibt an, wer die *R.* der sieben Klassen sind; nämlich: *ōhrmazd – zaratušt – kar i māhīk – kākumak – karšipt* – fehlt (Bd. *24.* 9: *xargōš i bōr*) – *xarbuz*. — 10) An den Parallelstellen S. *2.* 6, 7 steht *amərəm spəntəm* statt wie zu erwarten *ratūm*. — 11) Es ist nicht deutlich, wer damit gemeint ist. — 12) S. zu den *33 R.* DST. ZA. *1.* 13. — 13) Pü.: *katār ratikān ōšmurišnīh*. — 14) Pü.: *ahrākīh rat*, Sü.: *puṇyaguruḥ*.

• g. ³**ratav-** m. 'judicium, Richterspruch': *aēibyō* (Sp. 5 m.)[1] °*tūš sīnghaitī ārmaitiš δwahyā xratōuš yīm naēčiš dābayeitī* (sd.) "die von ihnen gefällten Richtersprüche wird *Ārm.* verkünden, die deiner Weisheit . ." Y. *43.* 6.

Vgl. ²*ratav-*, von dem es durch den Wortakzent geschieden gewesen sein wird. — Pü.: *ōšān kē rat āmōčēt pa bavandak mēnišnīh – šōšyāns*. — 1) Ablativ (oder Dativ) in praegnantem Sinn; s. zu *dāərhā-*. — 2) GDN.s Übersetzung, KZ. *30.* 318, verstehe ich nicht.

j. *ratiš* P. *32*: lies *rātiš*.

• j. **ratu-xšaθra-** Adj. (fem. °*rā-*) 1) 'die Herrschaft des *Ratav* innehabend, als *R.* herrschend': *ahurāi mazdāi* . . *yaṯ huxšaδrāi* . . *yaṯ* °*rāi* Vr. *11.* 1; — *gāδā spəntā* °*rā* Y. *54.* 2; — *gāδābyō spəntābyō* °*rābyō* Y. 55. 1, *71.* 11, V. *19.* 38, A. 2. 1. 2) 'die Herrschaft des *Ratav* über sich habend, dem *R.* untertan': *nāirikąmča* . . *huš.hąm.sāstąm* °*rąm* Vr. *3.* 4; — *nāirikayāi* . . *huš.hąm.sāstayāi* °*rayāi* H. 2. 18.

KompE. — Pü.: *rat xᵛatāδ*; erl. (zu V. *19*): *rat xᵛatāδīh ē ku apārīkēi pa ēn šāyēt yaštan*, (zu H.): *šōδ pa sardār dārēt*.

• j. **ratuθwa-** n. '*Ratav*schaft, Amt des *Ratav* (sd.)': *pāərhahe aərhuδwəm*(sd.)*ča* °*δwəmča* Yt. *8.* 1; — *aēšąm ḥyāṯ* . . °*δwəm* Vyt. *42*; — *frā hē* (wem?) *mazdā* °*δwəm barāṯ gaēδanąm* Yt. *10.* 92.

Vgl. *vīspe.ratu.δwa-*.

• j. ¹**ratu-frī-** f. 1) dnw. *ratufrītay-*(?): *āaṯ anyāhu* °*frišu čataərrō* ⁺*kərəhāščiṯ barəsmąn* ˣ*frastaraityō* (sd.) N. *102*; — ˣ*yō gāδā* °*friš* (AP.?) *paiti pawayanti*ˣ (sd.) N. *96*. 2) dem Zweck der Zufriedenstellung der *Ratavō Asnya* dienendes

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'Beten' bestimmter *Gāθāstücke*[1]) (Gen.): *kahmāṯ hača ušahinanąm gāθanąm °friš frąǰasaiti* (sd.) N. *46*; *47*, *49*, *50*, *51*.

Vgl. *ratufritay-* und ²*ratufrī-* Adj. — Pü.: *rat franāmišnih*. — [1]) S. zu ²*ratufrī-*.

• j. ²**ratu-frī-** Adj. 'der die *Ratav* befriedigt, ihnen genehm ist, es ihnen recht, zu Dank macht, ihren Willen, seine Pflicht gegen sie erfüllt'; A) von Dingen: *dātō hē myazdō* (sd.) *°frīš* A. *3*. 6; — *gantumō* (sd.) *yavanąm °friš* N. *28*. B) von Personen: *aētaēšąm °friš ratufritīm* (sd.) +*θwərəsaiti* N. *53*; *52*; — *aēšō °friš yō ǰaγāra* N. *19*; +*24*[1]), +*60*[2]); — *yō gāθanąm anumaiti* (sd.) .. +*anu.mainyete* .. +*°friš* N. *25*[3]); *89*; — *yā yasnəm* +*yazənti* (statt Du.) .. *ʷva* +*°frya* (ND.)[1]) N. *24*; — *yī gāθā* .. +*srāvayatō ʷva °friš* (statt ND.) N. *23*; — *yō* +*biš.hastrəm srāvayeiti °fryō* (statt NS.) N. *31*; *87*; — *yō vastra vastrəm aiwyāŋhayānti* .. *°fryō* N. *93*; — *yəθa kaθača dahmō staota yesnya haurva daδāiti* .. *aθa °friš* N. *37*; — *surunaoiti* +*zaota upa.sraotaranąm nōiṯ upa.sraotārō zaotarō zaota °friš* N. *21*; *21*; — *dahmō zaota dahmō upa.sraotārō vīspe °fryō tanu.pərəθō zaota* .. *vīspe aratufryō* N. *39*; *60*; — (*yezi*) *āaṯ nōiṯ apōiš* (sd.) *aētaδa* +*maδmya* +*vača framarəmnō °friš* N. *26*; — *yō urvarąm* +*frastərənte* .. *vī.barō fravāxšō °friš* N. *98*; +*98*[4]), *99*[2]); — +*čvata* (Sp. 600 m.) *nā nitəma vača gāθā srāvayō °friš* N. *27*; — *kva tīčit* (Sp. 475 u.) *gōuš* .. *paiti.barō* +*°friš* N. *108*[3]); *108*; — (*čvaṯ*) +*nā* +*nitəma vastrahe* (Sp. 1385 m.) *aiwyāstō °friš* N. *86*; +*87*[5]), *87*, *106*; — +*frasrāvayō °friš nōiṯ* +*asrāvayō* N. *104*; *103*; — *yezi* +*hvačibya* +*ušibya aiwi.srunvaiti °friš* N. *26*; — *yezi šē dāiti daδāiti* +*°friš* .. *yezi āaṯ hē nōiṯ dāiti daδāiti aratufriš* N. *105*; +*100*[2]), *101*[2], *55*; — *yezi θriš* +*haθrāŋčō yītayante* (sd.) *°fryō yezi āaṯ* (*θriš*) *nōiṯ* +*haθrāŋčō yātayanti aratufryō* N. *88*; *91*, *92*, *95*, *97*; — *yā* .. *aiwyāŋhayīnti yezi* .. *ʷva °fryō* (statt Du.) N. *94*; — *yaδōiṯ* (sd.) *aēte framarənti* .. *°fryō* N. *52*. a) mit Angabe dessen, wodurch oder wofür man *r.* ist oder wird durch α) Instr.: +*sraoθra* +*nā gāθanąm °friš paiti.asti* (sd.) *ča yasnahe* N. *22*; — *čvaṯbya* +*nā nitəmačibya hāvanačibya* +*°friš*[3]) N. *108*; *90*; — +*aēvayačiṯ* .. +*barəsmō.stərəiti °friš* N. *103*; — +*hāvanačibya °friš* +*ayərəhačnačibya* .. *nōiṯ astačnačibya* N. *107*; — *°friš payōbīš xᵛāštāišča* .. N. *57*; *57*[2], *56*[2], *54* 1., 4. St., *55*[2] (?); — *yī hača daēvayasnačibyō* .. *apabara* (sd.) *aya °friš* N. *54*; *54*. β) Abl.: +*kahyīčiṯ nī dahmanąm zaoθrāoa* (sd.) *°fryō* (statt NS.) N. *40*. γ) Gen.: *yasnahe aēvahe °friš aratufriš gīθanąm* N. *22*; — *vīspanąm gīθanąm °friš* N. *22*; *38*, *39* (statt NP.); — *aētavatō* (sd.) *°friš yavaṯ framaraiti* N. *38*; *39* (statt NP.), *21*[2], *23*; — *°friš čarəmanąmča pasuvastranąmča* N. *58*; — *čvaiti narąm* +*haxtō zaota* (sd.) *°friš ahunəm vairīm frasraoǰyehe* N. *20*.

KompE. — **frī-* Adj., zum V. *frāy-*; ai. *°prī-* Adj. — Vgl. [1]*ratufrī-* f. — Pü.: *ratīhā*. — [1]) Hds. *fratufr°*. — [2]) Hds. *ratufišo ratufšiō*, beide zusammen statt *ratufriš*. — [3]) Hds. *aratufr°*. — [4]) Hds. *ratuš*. — [5]) Hds. *ratufritiš*.

• j. **ratu-fritay-** f. 1) 'Zufriedenstellung der *Ratav*, an die *Ratav* zum Zweck ihrer Zufriedenstellung gerichtetes Gebet': *vīspəm ašavanəm aya °ta* (LS. als Instr.)[1]) *hvāvayərəhəm* .. *paiti.barāhi humatīišča* .. Y. *55*. 4; — *ahmākəm havərəhīča °tayačča ašavastāiča* .. *yaṯ saošyantąm ašaonąm* Vr. *5*. 1; — *vīspaēšąmča raθwąm vīspanąmča °tinąm* Vr. *9*. 7; — *ǰaγmūšyā ašōiš* .. *ǰaγmūšyā °tōiš* Vr. *9*. 6; — *raθwačča °tayačča* Vr. *4*. 2 (?); — *yō gāθanąm aēvąm °tīm ava.raoδayeiti* N. *43*; — *imąmča urvarąm* +*barəsmaināīm ǰaγmūšīmča °tīm marθrəmča varəzīmča dačnayā* .. *gāθanąmča sraoθrəm ǰaγmūšīmča* .. *raθwō °tīm* Y. 22. 3; — *ǰaγmūštəmąm* .. *raθwō °tīm yazamaide* Y. *71*. 3; — *imąm arəhuyąmča* +*ašayąmča raθwąmča °tīm*[*ča*] Y. *3*. 4; — besonders von den in den verschiedenen Tageszeiten an die *RatavōAsnya* (sd.) zu richtenden Gebeten[2]): *yō rapiθwinahe °ta* (LS. als Instr.) *rapiθwinəm ratūm framarāite* A. *4*. 5; — *yaṯčiṯ pasčaēta aēvąm °tīm ava.raoδayeiti tanūm* +*piryeiti* "wenn er alsdann ein einziges der täglichen Gebete versäumt, so .." N. *42*; — — DS. als Inf. sbes. 2) 'die wegen Beleidigung der *Ratav* notwendige Sühne'[3]): *aētaēšąm ratufriš °tīm* +*θwərəsaiti* "ihnen schreibt derjenige, der den *Ratav* gegenüber seine Pflicht erfüllt hat, die Sühne für die *Ratav* vor" N. *53*; *52*. [N. *87*: lies *ratufriš*.]

KompE. — Vgl. [1]*ratufrī-*. — Pü.: *rat franāmišnīh*, Sü.: *gurvanujñā*; s. noch No. 2. —

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1) Zur Verbindung des LS. (im Sinn des Instr.) mit dem Instr. des Attributs s. Bthl. IF. *10.* 9. — 2) Vgl. ¹*ratufrī-* 2. — 3) PüErl.: *pātifrās.*

• j. **ratu-fritəe** Inf. 'die *Ratav* zufrieden zu stellen': *yaṯ pairi barəsma hanǰasante āaṯ r°* ". . so dient das dazu, die *R.* zufrieden zu stellen" N. *62*; — *čvaṯ nitəməm hastrəm* (sd.) *arəhaṯ* +*r°* [1]? N. *31.*

Zum V. *frāy-*. — Vgl. *ratufritay-*. — Pü.: *pa rat franāmišn(īh).* — 1) Hds. *°fryəe.*

j. *ratufryəe* N. *31*: lies *ratufritəe.*

j. *aēšō ratufišō ratufšiō* N. *60*: lies *aēšō ratufriš.*

• j. **ratu-naya-** m. 'Laie' (im Gegensatz zu ²*ratav-*): *ratuš °naēm aϑa °nayō ratūm* A. *3.* 13; — *myazdavā ratuš amyazdavanəm °naēm ayasnīm* (sd.) *daste antarə mazdayasnāiš* A. *3.* 7; 8–12.

Eig. 'unter der Leitung (**naya-* m., zum V. *nay-*; ai. **naya-* m.) des *R.* stehend'. — Npü.: *hāvišt*, Sü.: *šiṣyaḥ* 'Schüler'.

• j. ¹**ratu'mant-** Adj. 'der einen *Ratav* besitzt', stets neben *ahumant-* (sd., auch fdSt.): *°maṯ* P. *13*; — *°matō* (GS.) Vr. *1.* 5; — *°məntəm* Vr. 2. 7; — +*°mača* (NS.) [1] Vr. 2. 7.

Vgl. *aratav-*. — Pü.: *ratōmandīh*; vgl. zu *ahumant-*. — 1) NA. *ratūmča*; s. *ahumant-* No. 4.

• j. ²**ratu'mant-** Adj. 'das Wort *ratav*-enthaltend' [1]: *aētaṯ vačō . . yaṯ ahumaṯ* (sd.) *yaṯ ratumaṯ* Y. *19.* 8.

Pü.: *ratōmand*, erl.: *dastawar dārišn.* — 1) Vom *AhunaVairya*gebet.

• j. +**ratuš.mərət-** [1] Adj. 'der auf den *Ratav* merkt, seine Weisungen beachtet': *°ta* (IS.) *daēnō.sāča* Y. *19.* 17.

Zum V. ²*mar-*; statt **ratu-šm°* geschr. — ai. **smṛt-* Adj. — Vgl. *mərəϑwant-*. — Pü.: *rat ōšmurt*, erl.: *ku dastawar dārēt*; Sü.: *gurupāṭhitaḥ.* — 1) NA. trennt.

• p. **rad-** V., nur mit *ava* 'verlassen'. Praes. 2 *rada-*.

1) 'verlassen, abweichen von –': *paϑim tyām rāstām mā avarada^h mā +staravaʰ* (2S.) "vom gebahnten Pfad weich nicht ab, versündige dich nicht" D. *6.* 6. 2) 'verlassen, im Stich lassen': *vištāspa^h . . +avam +kāra^h avārada^h* (3S.) Bh. 2. 16 [1].

ai. *rahati* 'er verlässt', np. *rahad* 'er kommt los von –' [2]. — 1) Ergänzung nach Foy KZ. *35.* 42; vgl. Eü. Aber Rl. JRAS. *12.* IV las *av^a h^a r^a*. — 2) S. noch *Pāz.* zu ¹*yav-*. — Dass ai. *rahati* mit *ráhas-* n., jAw. *razah-* zusammengehört (so zuletzt Foy KZ. *37.* 564), wird durch das np. Wort unwahrscheinlich. Vielmehr ar. **radh-*; s. ¹*raod-* No. 1. Wegen der Bed. des np. Verbums s. ai. *rahita-* Adj., PPfP. zu *rahayati*, eig. 'losgekommen von –'.

• j. ¹**raϑa-** m. 'Wagen' *): *gāuš frazaršta* (sd.) *aēšəm °iϑya* (LS.) Yt. *10.* 38; — *paitistayata °iϑya ašiš vanuhi* "es hielt an auf dem Wagen *A.* . ." Yt. *17.* 17; — *ahmya °ϑa hvazāna* Vyt. *48*; — *nōiṯ iϑra . . fraš hyāṯ . . haēnyō °ϑō nōiṯ uzgərəptō drafšō* Yt. *8.* 56; — *yaṯ ǰanāni hitāspəm °iϑe paiti vazaiδyāi* (sd.) Yt. *15.* 28; — *zəm čaxrəm* (sd.) . . *asmanəm °ϑəm kərənavāne . . tē mē vāšəm ϑanǰayāṇte spəntasča mainyuš ərərasča* Yt. *19.* 43 f.

*) *raϑa-* und *čaxra-* bilden nach Yt. *19.* 43 f. zusammen den *vāša-*. Sonach bedeutet *raϑa-* im Gegensatz zu *vāša-*, womit der Wagen als Ganzes gemeint ist, insbesondere den Wagenkasten. Unrichtig Ggr. OK. 391; vgl. Yt. *10.* 52, 68 u.ö., sowie die Komp.

KompA. (*raϑa°*, *raϑaē°*, *raϑōi°*), E.; Ableit. (s. auch *hurāϑva-*). — ai. *rátha-* m.; mp. *ras.*

• j. ²**raϑa-** m. Name einer Pflanze (?): *yō °ϑōsča pasvarəzdōsča barəsmaine* ***ham.varəntayənti* N. *97.*

Ganz unsicher. — Pü.: fehlt.

• j. **raϑaē-štar-, raϑaē-štā-, raϑōi-štā-** [1] m. 'Krieger, Kriegsheld': *yaϑa nā taxmō °tā* (NS.) Yt. *13.* 67; — *taxməm tusəm °tārəm* Yt. 5. 58; Vyt. *26*; — *miϑrəm . . yim yazənte °tārō* Yt. *10.* 11; 5. 53 [2]; — *miϑrəm . . taxməm °tąm* Yt. *10.* 140; 112, 25, 102; — *sraošahe . . taxmahe . . °tā* (GS.) Y. *57.* 33; — *ātarš spənta °tāra* (VS.) [3] Ny. 5. 6; Y. *62.* 8 Gl. A) insbes. als Bezeichnung für den zweiten, den Kriegerstand (vgl. unter ¹*pištra-*): *āϑrava °tā* (NS.) *vāstryō fšuyąs hūitiš* Y. *19.* 17; *11.* 6, Yt. *13.* 89, V. 5. 28, *13.* 45 [3]; — *āϑravanəm . . °tārəm . . vāstrīm fšuyantəm* Vr. *3.* 2; Yt. 2. 12; — *aϑaurunaēča °tāiča vāstryāiča fšuyente* Yt. *19.* 8; *13.* 88, V. 5. 57, 58; — *vāstryehē fšuyantō . . °tā* (GS.) . . *aϑaurunō* Y. *13.* 2 f.; — *asti šē haēm* (sd.) *yaϑa °tārahe* [3] V. *13.* 44; 45, Vyt. *3*, *16*, Az. 5; — *vīspe zaya °ϑōišti* (LS.) "alle Ausrüstungsgegenstände für einen Krieger" V. *14.* 9; 9; — *aϑaurunąsčā °tāsčā* (AP.) *vāstryąsčā fšuyantō* Y. *13.* 3; — *aϑaurunąsča °tārōsča* (AP.) [3] *vāstryąsča fšuyantō* Vr. *3.* 5; — *hastəmą ašahe amą °tā* Y. *13.* 2.

Komp. mit LS. im 1. Glied. *°štar-* aus idg. **sther-*, der KompForm von **sthəter-*; zum V. *stā-*. — ai. *ratheṣṭhā-* m. 'Wagenkämpfer'. Litt. IF. *9.* 209. — Pü.: *aratēštār* (gelW.),

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Sü.: *kṣatriyaḥ*. — 1) Nur in *raϑōišti* V. *14*. 9. — 2) Ungeschickte Herübernahme aus Yt. *10*. 11; falsch § *396*, *400*. — 3) Them.

• j. **raϑaēštā-** m.: s. unter *raϑāzštar-*.

• j. **raϑa.kara-** Adj. (fem. °*kairī-*) '(einen Wagen, Wagenkasten bildend, d. i.) wie ein Wagenkasten gestaltet' [1]): *upairi pusąm bandayata arədvī .. ašta.kaožḍąm °kairyąm* [2]) Yt. *5*. 128.

1) Anders (falsch) GDN. KZ. *25*. 401 ('anmutig'), DST. ZA. *2*. 396 ('en forme de roue'). — 2) Nach der *ā*-Dekl., in Ausgleich mit dem vorhergeh. Wort.

• j. **raϑōišəmnəm** Absol. [1]) 'beim Dahineilen im Wagen, beim Fahren': *ahmi .. yim sāsta daiṅhāuš .. patəntəm* (sd.) *vā .. °nəm vā* Yt. *15*. 50.

Komp.: *raϑa-*+**īšəmnəm*, Absol. zum V. [2]*aēš-*. — Geringe Stelle. — 1) BTHL. IF. *12*. 348.

• j. **raϑōištā-** m.: s. unter *raϑāzštar-*.

j. *raϑwayāṯ* N. *76*: lies *raēϑw°*.

• j. [1]**raϑwya-** Adj. (fem. °*yā-*) 'was der gegebenen Zeit entspricht, angemessen ist, was sich zur gegebenen Zeit und im gegebenen Fall gehört': *yaϑa °ya* (NSf.) *varəna* (Sp. 1372 u.) V. *9*. 46; — *mīϑrəm .. yō .. fravazaite .. °ya* (IS.) +*čxra* (sd.) *hačimnō* Yt. *10*. 67; — *yasə ϑwā aoxtō.nāmana yasna °ya* (IS.) *vača yazaite* Yt. *10*. 30; 31[3], 56; — °*yā uxδā* F. *3* f.; — *vavanə buye °ya manarəha °ya vačarəha °ya šyaoϑna* A. *1*. 11; — sonst neben *dāitya-* (sd.): *vīδvā dāityąm .. °yąm āvistīm* ".. die in rechter Form .., zu rechter Zeit sich vollziehende Weihe" Vr. *11*. 19; — *dāityanąm °yanąm hvarštanąm šyaoϑnanąm varəzāi pairi aδāityanąm araϑwyanąm varəzāi* Vr. *15*. 1; — *arədvīm .. yā .. hāirišinąm dāitīm °wīm paēma ava.baraiti* ".. die den Umständen und der Zeit entsprechende Milch .." Y. *65*. 2; — in der Rechtssprache: *dāitya °ya* (APn.) *frāraiϑya* (sd.) F. *4* e.

KompA.; E. — Ableit. aus [1]*ratav-*. — ai. vgl. *ṛtviya-* Adj. — Pü. (zu V., F., Vr. *15*, Y.): *frārōn* – (zu Y. erl.): *xᵛaš* –, (zu Vr. *11*): *ratihā*; Sü. (zu A.): *sadācarī*.

• j. [2]**raϑwya-** Adj. 'die *Ratav* betreffend, zu ihnen gehörig (usw.)': *avi ratūš avi °ya gərənte* Vr. *4*. 1 (?).

Ableit. aus [2]*ratav-*. — Ganz unsicher. — Pü.: *ētōn pa ān ratīh u ētōn pa ān ratīh rasišnīh*. Vgl. dazu SP. Komm. *2*. 17, DST. ZA. *1*. 457.

• j. ˣ*gaδwa kurō* (sd.) .. **raϑwyasnąm** *buxtā mahe*ˣ FrW. 2. 2.

• j. +**raϑwyō.varštay-** [1]) f. 'angemessenes Handeln, Tun': *manarhasča +humaiti hizvasča hūxti zastayasča +hvaršti °ti nazdyō* (sd.) *ahmi ..* "bei gutem Denken des Sinns, gutem Reden der Zunge, gutem, angemessenem Handeln der Hände bin ich .." P. *28*.

Pü.: *frārōn kunišn*. — 1) Hds. *araϑw°*.

• g. **raiϑya-** n. 'Weg': *dātā xratūuš hizvō °ϑīm stōi mahyā rāzīng .. sāhīṯ* (sd.) ".. damit meine Zunge einen Weg habe .." [1]) Y. *50*. 6.

Ableit. aus *raϑa-*. — Vgl. ai. *rathyā-* f. 'Strasse', np. *rāh* 'Weg'. — Pü.: *rās*, erl.: *frahaxtīh*. — 1) D. i. dass sie den rechten Weg finde. Vgl. zSt. GDN. GIrPh. *2*. 31.

• j., g. **rap-** V. 'Unterstützung gewähren, – finden'. Praes. 2 *rapa-*. — Inf. *rafərāi*.

1) 'Unterstützung gewähren, eine feste Stütze bilden, sein für –' (Dat.); a) von Göttern: *rapōiščā tū nō darəgəmčā uštačā hātąm hudāstəmā* Y. *41*. 4; — *ahurəm mazdąm daδvāərəhəm .. rapantəm taršvārəhəm vīspa +vohū* Y. *70*. 1. b) von Menschen, gegenüber den Göttern sva. 'getreulich dienen, die Treue halten': *aṯ tōi ātrəm .. usəmahī .. stōi rapantē čiϑrā.avarəhəm* (sd.) *aṯ .. daibišyantē .. dərəštā.ačnarəhəm* Y. *34*. 4; — +*stōi +rapantąm* [1]) Ny. *3*. 10; — *āyaptā* (sd.) .. *yāiš rapantō daidīṯ xᵛāϑrē* ".., welche die Getreuen in Wohlbehagen versetzen" Y. *28*. 2. 2) 'Unterstützung finden bei –, eine feste Stütze haben an –', mit Gen.: *taṯ mōi dāidī ahurā hyaṯ mazdā rapən tavā* "das schaff mir, o *Ah.*, dass sie an dir, o *M.*, eine feste Stütze haben" Y. *51*. 18.

mit *ā* dnwS. 1 a: *varəuhī ādā gaidī mōi ā mōi a*[2])*rapā* "mit der guten *Ādā* komm zu mir, sei mir eine feste Stütze" Y. *49*. 1.

Et.? Ohne Wert IF. *2*. 11. — Pü.: *rāmēnītār*, °*tārīh*, (zu Y. *49*): *arāmēnītār* (mit neg. *a*, Npü.: *bī*); Sü.: *ānandaḥ*, *pramodatvam*, *ānandakartā*. — 1) Eine ungeschickt verwendete Reminiszenz aus Y. *34*. 4. — 2) Nach dem Metrum zu streichen.

• j. **rapaka-** Adj. 'eine Stütze bildend für –, im Dienst stehend von –' (Gen.): *aēšō* (näml. *daxmō*) *zī asti daēvanąm °kō vīspəm ā ahmāṯ yaṯ aēša +gaintiš uparəhačaiti* (sd.) V. *7*. 56.

Zum V. *rap-*. — Pü.: *rāmišn*.

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• g., j. **rapant-** Adj., PPA.: s. *rap-*.

• j. **ra-piθwā-** f. 'Mittag': *hača °θwayāṯ +maiδyāi uzayarāi pairi.sačaiti* "sie währt vom Mittag bis zum halben Nachmittag" N. *49*; — *āaṯ yimō frašūsaṯ raočā ā upa °θwaṃ hū paiti aδwanəm* "da ging *Y.* zum Licht vor am Mittag dem Pfad der Sonne entgegen" V. 2. 10.

Ableit. — Vgl. *arəm.piθwā-*; *ra* ist Ablautsform zu **ara-*, woraus *arəm* als Adv. — Pü. (zu N.): *rapiθwin*, (zu V.): *rapiθwintar rōn*.

• j. **rapiθwəna'tara-** Adj. 'der südlichere, südlich': *yaθa vātō °taraṯ naēmāṯ* .. A. *4*. 6.

Kompar. aus **rapiθwəna-* Adj., Ableit. aus *rapiθwā-*; s. *rapiθwitara-*.

• j. **rapiθwi'tara-** Adj. 'der südlichere, südlich': *ā dim vātō upa.vāvō saδayeiti °taraṯ hača naēmāṯ °taraēibyō hača naēmaēibyō* H. 2. 7.

Kompar. aus **rapiθway-* Adj., Ableit. aus *rapiθwā-*; s. *rapiθwənatara-*. — Pü.: *rapiθwintar*.

• j. **'rapiθwina-** Adj. 'mittägig': *ā °nəm zrvānəm* Y. *9*. 11, Yt. *8*. 28. A) m. Gottheit der zweiten der fünf (priesterlichen) Tagesabteilungen*): *°nəm ašavanəm ašahe ratūm* Y. 2. 4; G. 2. 5; — *yō °nahe ratufrita °nəm ratūm framarāite °nəm ratūm frāyazāite* A. *4*. 5; — *°nāi* .. *raθwe* .. *frādaṯ.fšave zantumāiča* Y. *1*. 4; G. 2. 1; — *°nahe raθwō* A. *4*. 3; — *°na ašāum* Y. *1*. 20.

*) Genannt *rapiθwā-* (sd.) und nach N. *49* von Mittag bis zum halben Nachmittag während; vgl. noch Bd. *25*. 9 (*nēmrōč gās*) und zu *asnya-*.

Ableit. — Ableit. aus *rapiθwā-*. — Pü.: transskr.; Sü. erl.: *madhyāhnaḥsaṃdhyaḥ*.

• j. **+²rapiθwina-**[1]) Adj. (fem. *°nā-*) 'den *Rapiθwina* betreffend, ihm gebührend': *kahmāṯ hača +°θwinanaṃ*[1]) *gāθanaṃ ratufriš fraǰasaiti* N. *49*.

Ableit. aus *'rapiθwina-* (mit Verschiebung des Haupttons). — Pü.: transskr. — [1]) Hds. *°θwanaṃ*.

j. *raflō* V. *13*. 45: lies *yatō*.

• g. **rafəδra-** n. 'Unterstützung': *°rəm čagvā hyaṯ fryō* (sd.) *fryāi daidīṯ* Y. *46*. 2; — *yazəmnārəhō* (sd.) *nəmaṇhā* .. *°rəm čagədō* Y. *51*. 20; — *ahyā yāsā* (sd.) *nəmaṇhā ustānazastō °rahyā* "zum Gebet um Unterstützung die Hände ausstreckend will ich .." Y. *28*. 1. *rafəδrāi* als Inf. sbes.

Zum V. *rap-*. — Pü.: *rāmišn*, *rāmēnītārīh*.

• g. **rafəδrāi** Inf. 'zu stützen, Unterstützung zu gewähren': *ā mōi r° zavəng* (sd.) *ǰasatā* Y. *28*. 3; — *ā airyəmā* (sd.) .. *r° ǰantū nərəbyasčā* .. *vaṇhəuš r° manaṇhō* Y. *54*. 1; — *r° vouručašānē* (sd.) Y. *33*. 13; — *ačibyō r° mazdā sastē* (sd.) *ahurō* "es wird ihnen Unterstützung gewähren .." Y. *46*. 12.

Zum V. *rap-*; vgl. *rafəδra-*. — Pü.: *rāmišn* (, *pa*, *ō r°*), *rāmēnītārīh*.

• j. **rafnah-**, g. **rafənah-** n. 1) 'Unterstützung, Stütze': *dāidī* .. *darəgāyū ərəšvāiš* (sd.) *tū uxδāiš* .. *zaraθuštrāi aoǰōnghvaṯ °nō* Y. *28*. 6; *43*. 8, 14; — *θwahmī °nahī darəgāyāu* Y. *41*. 4; — *avasča °nasča* Yt. *13*. 1; — *avāsča °nāsča* Yt. *4*. 1; — *āča nō ǰamyāṯ avaiṇhe* .. *ravaiṇhe* .. *°naṇhe* Yt. *10*. 5; — *ǰasāiti tē avaṇhaēča °naṇhaēča* Yt. *1*. 9; 9[2]; — *°nō* F. *17*. 2) 'treue Ergebenheit, Dienstbeflissenheit': *sastiča vantāča °naṇhāča amərštō spəntō* .. *āzbaya* Y. *15*. 1, Vr. *6*. 1.

KompE., Ableit. — Zum V. *rap-*. — Pü.: *rāmišn*, *rāmēnītārīh*, (zu Y. *43*. 8): gestört, aber Sü.: *pramodayitā*.

• j. **rafənō.ñya-**[1) 2)] n. 'Unterstützung': *mazō avaḥyāi mazō* (sd.) *°ñyāi dāidī haurvātā amərətātā* Y. *58*. 7.

Ableit. aus *rafənah-*. — Pü.: *rāmišn*. — [1]) zSchr. vgl. § *268*. 57 und IF. *1*. 486. — [2]) Oder *°ñyā-* f.

• j. **raṇha-** Adj. 'fallsüchtig, epileptisch': *nōiṯ avā zaoδrā paiti.vīse yā māvōya fraṇuharənti* .. *°h̥ʔs* (NP.) *ča* Yt. 5. 93.

Zum ai. V. *sráṃsate*; s. GDN. KZ. *30*. 515[1]). Aus ar. **srasa-* oder **sransa-*; § *87*, *299*. 2. — [1]) Anders GGR. OK. 393. Mir ist skr. *las-* 'hinken' nicht bekannt.

• j. **raṇhā-** f. Name eines sagenhaften Flusses*): *°ṇhayā dūraēpārayā ǰafrayā hazanrō.vīrayā* Yt. *14*. 29; — *+paitipō +dvaēpō* (sd.) *°ṇhayā* Yt. 5. 81; — *upa aoδaēšu* (sd.) *°ṇhayā* V. *1*. 19, Yt. *12*. 18; — *upa sanake* (sd.) *°ṇhayā* Yt. *12*. 19; *10*. 104; — *guδəm* (sd.) *apaγžārəm °ṇhayā mazdaδātayā* Yt. *15*. 27; — *aoi āpəm yaṃ °ṇhaṃ* Yt. 5. 63; — *°ṇhaṃ +ava.nayeintīm* (sd.) P. *33*; — *°ṇhaṃ dūraēpāraṃ* Az. *4*, +Vyt. 2.

*) Im Mp. *arang*. Der *Arang* und der *Vēh rōt* (s. *vaṇhvī-*) gelten im Bd. als die beiden Hauptströme der Erde; s. Bd. *20*. 1 ff.: *ēn 2 rōt hač apāxtar nēmak i harburz* .. *frāč tačēt*: *ēvak ō x*ᵛ*arvarān* ('Westen') *ku arang*, *ēvak ō x*ᵛ*arāsān* ('Osten') *ku vēh rōt*. *hač pas i ōšān 18 rōt hač ham bun i xān* ('ex eodem fundo fontis') *frāč tačēt hēnd* .. *ōšān hamāk rōt hač ham āp apāč ō ēn rōt vimēxt hēnd ast arang rōt u vēh rōt*.

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ōšān har 2 pa 2 kanārakīh i zamīk hamāk vartēnd .. usw. Welche Flüsse man in awestischer Zeit mit *rəŋhā-* und *vərəhvī-* im Auge hatte, ist nicht ersichtlich. Zu den verworrenen Anschauungen der mp. Zeit s. jetzt MARQUART Eranšahr 148.

ai. *rasā-* f. Name eines Flusses. — Wegen *Pā* (KZ. *28.* 294) s. WklPh. *1890.* 1108.

• j. **rang-** V. 'leicht, flink machen'. Praes. 2 *rənǰa-*, *ranǰa-*, 20 *rava-*[1], 30 (Iter.) *rənǰaya-*.

'leicht, flink machen, sich bewegen lassen': *rənǰaiti haomahe maδō* "flink macht der *Haoma*rausch" Y. *10.* 8[2]; — s. noch *ranǰant-*, *ravant-* (nur KompA.).

mit *frā* dnwS.: *rəvīm* +*pārəndīm yazamaide* .. *frā tanvō rənǰayəiti* Vr. 7. 2.

ai. *raṃhate* 'er rennt'. — Pü. (zu Y.): *sapuk ān i hōm maδišn u nē čič 1 i garān*, (zu Vr.): *kē frāć tan* +*sapukēnēt*. — [1]) Für ir. **raguā-*, § *275*. — [2]) Vgl. Y. *10.* 19.

• j. **ranǰaṯ.aspa-** Adj. (fem. °*pā-*) 'der die Rosse flink laufen lässt': *ušāərəhəm* .. *rəvīm* °*pąm* G. 5. 5.

PPA. zum V. *rang-*. — Vgl. *ravaṯ.aspa-*.

• j. **ram-** V. 'ruhen'. Praes. 4 *rāma-*, 28 *rāmya-*, 30 (Kaus.) *rāmaya-*.

'ruhen, weilen, verweilen': *āpō gātava rāmōšδwəm* Y. *65.* 9; — *aśiš vərəuhi rāmyaṯ iδa* Y. *10.* 1. a) Kaus. 'zur Ruhe bringen, beruhigen; besänftigen': *miδrō* .. *fraδāṯ* .. *fratəmatātō daḥyunąm yaozaintiš*(sd.)*ča rāmayeiti* (3SKA.) Yt. *13.* 95; — *ṭbištahečiṯ axšnuštahe* (sd.) .. *manō rāmayeiti* Yt. *10.* 109.

mit *ā* Kaus. 'beruhigen': *ā dim tā vača rāmayaṯ ahurō* .. *zaraδuštrəm* V. 5. 21.

Vgl. *rərəma-*. — ai. *rāmayati*, vgl. *rámate*; np. vgl. *ārāmīdan*. — Pü. (zu V. *5*): *rāmēnītan*, (zu Y. *10*): *rāmišn* – Sü.: *prīṇāti* –; (zu Y. *65*): undeutlich, wohl *pa gāh*[1]) *āram* 'verweile am Ort'. — [1]) Hds. t n n a 'Rind', in Folge Verwechslung von *gāh* mit *gāv*.

• j. *ray-* V. 'kacken'; nur mit Praev. Inf. °*irita*; Absol. °*iritīm*.

mit *aiwi* 'bekacken'; s. Absol.

mit *avi* 'bekacken'; s. Inf.

np. *riyad*, *rīdan* 'kacken'; ai. *riṇáti* (DhP. auch *riyáti*) 'er lässt laufen'.

• j. **rayay-** m. 'Reichtum, Pracht, Prunk': *yaṯ as* .. *raēm* (AS.)[1]) *raēvastəmō* Yt. *19.* 79; — *hvarə yaṯ amərəm raēm aurvaṯ.aspəm* Yt. *6.* 4; *1.* 6. a) zusammen mit *xᵛarənah-*: *ahe raya* (IS.)[1]) *xᵛarənəhaca təm yazāi* Y. *57.* 3; Yt. *3.* 18, *5.* 9, *13.* 2, 14–16[10], *5.* 89; — *kahmāi raēšča* (AP.)[1]) *xᵛarənasča azəm baxšāni* Yt. *10.* 108; Vyt. *34*, *46*, Y. *68.* 11, 21; — *fraša.vaxšyāi rayąmča xᵛarənəhąmča* Y. *60.* 4.

KompE. — Ableit. (*raēvant-*). — Vgl. *rāy-*. — ai. *rayím* (AS.), *rayyā́* (IS.). — Pü.: *rāy*; (zu Yt. *6*): *rāyōmand*, Sü.: *śuddhimān*. — [1]) Aus ar. **ra(i)im*, **ra(i)iā*, **ra(i)inš*, **ra(i)iām*; § *81*. Doch beachte zu *raya*, *rayąm* auch ai. *bṛhádraye*, *ṛdhádrayaḥ*.

j. *rayō.nāman*° Yt. *4.* 3: lies *nairyō.n*°.

• j. ˣ*maš mā* rava *šaδąm haitīm*ˣ V. *1.* 1 PüZ.

• j. *rava-* Adj. sva. *rayav-*.

KompA. (s. auch *raor*°), E. (s. *aravaoštra-*). — Vgl. die Bem. zu *vərəδusma-* und § *275*.

• j. **ravaṯ.aspa-** Adj. (fem. °*pā-*) 'der die Rosse flink laufen lässt': *ušāərəhəm* .. *xšōiδnīm* °*pąm* G. 5. 5.

**ravant-* Adj., PPA. zum V. *rang-*. — Vgl. *rənǰaṯ.aspa-* und *ravant-*.

• j. **ravan-**: *raon-* m. 'Fluss, Flusslauf': *barəšnavō marəzaṯ gairinąm ǰafnavō marəzaṯ raonąm* ".. die Täler der Flüsse" Yt. *14.* 21; *18.* 6, V. 5. 1f.[4]; — *barəšnušva gairinąm* .. *ǰafnušva raonąm* Y. *10.* 17; V. 2. 23.

Vgl. *rautah-* — mp. *rōn* 'Richtung'; np. *rūn* 'wegen'; s. BTHL. IF. *6.* 309, SALEMANN GIrPh. *1.* 283. — Pü.: *rōδastāk* 'Flecken, Dorf'[1]), Npü.: *rūstā*, erl.: *daišt*; aber Sü.: *toyāšayaḥ* 'Teich'. — [1]) MILLS ZDMG. *56.* 121 hat ein mir unverständliches *rōḍīḍtāk*.

• j. **ravant-** m. EN. eines Gläubigen: *stipōiš* °*vatō ašaonō* "des *St.*, Sohns des *R.* .." Yt. *13.* 123.

Eig. Bed.? Vll. Kurzname; s. *ravaṯ.aspa-*[1]). — [1]) JUSTIS Deutung, NB. 260, setzt ein Praesens voraus, das, nach ai. *lunáti*, sbal. *runag*, jp. *runā* (GIrPh. *1* b. 126, 242) zu schliessen, schwerlich existirt hat.

• j. **ravas-čarāt-** Adj. 'was sich im Freien, in Freiheit bewegt', Bezeichnung der wilden, nichtdomestizirten Landtiere*); a) überhaupt: *vīspąmča gąm* .. °*rātąmča* (ASf.)[1]) *čərəraəhāčas*(sd.)*ča* Y. *71.* 9; — *ratavō* °*rāta* (AP.) Vr. 2. 1; — *ratavō* °*rātąm* (GP.) Vr. *1.* 1; — *urunō* .. °*rātąm* Yt. *13.* 74; — *dāmąn* .. *yāča* °*rąn* (APn.)[2]) Yt. *8.* 48**). b) im Gegensatz zu 'den in den Bergen hausenden' die der Ebene: *aurunā*(sd.)*ča gairišačō sižδrača* °*rātō* ".. und die scheuen (Tiere), die in den Ebenen streifen" Yt. *8.* 36.

*) Sva. *daitika-*, sd.; vgl. *čərəraəhak-*. — Als *Ratav* dieser Tierklasse gilt Bd. *24.* 9 der Hase (*xargōš*). Weiteres s. unter *aidyū-*. — **) Hier

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scheint *ravasčarąn* den Gegensatz zu *fraptərəǰąn* zu bilden, also alle Landtiere zu umfassen.
Pü.: *frāxᵛ raftār*. — [1]) Nach der *ā*-Dekl. — [2]) Vgl. zF. § *397*.

• j. **ravaz-dā-** Adj. 'Freiheit schaffend, gebend': *xratūm* .. *aśavanəm ązō.būǰim* (sd.) °*dąm* V. *18*. 6.
Pü.: *frāxᵛīh dātār*.

• j. **ravah-** n. 'freier Raum, Freiheit': *yō* .. *ašāi* °*vō yaēša* (Sp. 28 m.) .. °*vō vīvaδa* Yt. *13*. 99; — *yō*.. *havaēibya bāzubya tanuye* °*vō aēšištō*(sd.) Yt. *13*. 107; — °*vasča xᵛāδrəm*(sd.)*ča* .. *ązasča dužāδrəmča* Y. *8*. 8; — *yasča mē aētəm narəm ązō* (sd.) *avi ava.gərəptəm* °*vōhu paiti uzbārayaṯ* V. *18*. 10; Yt. *3*. 4 (?); — *āča nō ǰamyāṯ* °*vaiṅhe* ".. zur Freiheit" Yt. *10*. 5.
KompA. — Vgl. nhd. *raum*; Dst. MSL. *3*. 55, Osthof MU. *4*. 126; anders Meillet MSL. *12*. 223. — Pü.: *frāxᵛīh*, Sü.: *vṛddhatvam*, Npü.: *nūr baxšī*.

• j. **ravō.fraoδman-**[1]) Adj. (auch fem.) 'des Flug flink ist': *aspāṅhō* .. *āsavō* °*manō* Yt. *17*. 12 [1]); — *tištrīm* .. °*manəm* Yt. *8*. 2; — *fravašayō* .. *yā* .. °*manō* (NPf.) Yt. *13*. 29.
**fraoδman-* n., zum V. *frav-*; vgl. zu *vāδman-*. — [1]) Zu Yt. *17*. 12 °*δəm*° geschr.

• j. **ravō.manah-** Adj. 'des Denken flink ist': *rəvīm* ⁺*pārəndīm yazamaide rəvīm* °*naṅhąm rəvīm ravō.vačaṅhąm rəvīm ravō.-šyaoδnanąm* "die flinke *P*. .., die flinke unter den flinkdenkenden .. flinksprechenden .. flinkhandelnden" Vr. 7. 2.
Pü.: *frāxᵛ mēnišn*.

• j. **ravō.vačah-** Adj. 'des Sprechen flink ist': ⁺*pārəndīm* .. *rəvīm ravō.manaṅhąm* (sd.) .. °*čaṅhąm* Vr. 7. 2.
Pü.: *frāxᵛ gōvišn*.

• j. **ravō.šyaoθna-** Adj. 'des Handeln flink ist': ⁺*pārəndīm* .. *rəvīm ravō.manaṅhąm* (sd.) .. °*δənanąm* Vr. 7. 2.
Pü.: *frāxᵛ kunišn*.

p. *ras*°, Verbalf.: s. ¹*ar-*.

• j. **rasąs'tāt-** f. — ? —, als Gottheit: *ašōiš vaṅhuyā čistōiš* .. ˣ*ərəδə* .. °*tātō vaṅhuyā* Y. *1*. 14.
Ableit. aus *rāsant-*, § *294*. 3. — Pü.: *ras ēstišnīh*, Sü.: *cittasthitiḥ*; s. zu *rāsant-*.

• j. **rasman-** m., n. 'Schlachtreihe, Phalanx': *spāδa* .. *raštəm* (sd.) *rasma* (NSn.) *katarasčiṯ* Yt. *14*. 43; — *yō* °*manō* (APm.) *sčindayeiti* Yt. *14*. 62; 62⁷, *10*. 36, 41; — *antarə rāšta* °*mana* (ADm.) Yt. *14*. 47; — °*manō* (GS.) *arəzō.šūtahe* Yt. *10*. 36; — *yā* °*manō* .. ⁺*frā* ⁺*karana sčindayeinti* Yt. *13*. 39; — *spāδəm* .. *dūrāṯ ayantəm* °*maoyō* (DP. statt IP.) Yt. *5*. 68; — *avi hąm.-yanta* (Sp. 153 m.) °*maoyō* Yt. *10*. 8; *15*. 49; — ⁺*δraxtanąm* (sd.) °*manąm* Yt. *14*. 63.
KompA., E. — Zum V. *raz-*, § *284*. — mp. [1]), np. *razm* 'Schlacht'; vgl. gr. ὄρεγμα, lat. *regimen*. — S. auch *razan-* mit No. 2. — [1]) S. dazu Hbm. AGr. *1*. 233. Das Wort findet sich noch in PüErl. zu Yt. *1*. 14.

• j. **rasmō.ǰata-** Adj. 'in der Schlachtreihe getötet': °*təm vā dim ǰainti amō.-ǰatəm* (sd.) *vā* Yt. *10*. 52.

• j. **raz-** V. 'richten'. Praes. 30 (Iter.) *rāzaya-*. — PPfP. *rašta-*, *rāšta-*[1]).
1) 'richten, gerade richten, ordnen': *yaṯ spāδa hanǰasānte* .. *raštəm rasma katarasčiṯ* "wenn die beiden Heere zusammen treffen .., ein jedes eine (in Reihen) gerichtete Phalanx" Yt. *14*. 43; — *antarə rāšta* (ADm.) *rasmana* Yt. *14*. 47; — *yahmya sāstārō* .. *paoiriš īrā* (sd.) *rāzayente* Yt. *10*. 14. a) *rāštəm* als Adv. sbes. 2) 'recken (gewaltsam), verrenken': *vī maiδyąnəm fšānayeinti* (sd.) *vīspa handāma rāzayeinti* Yt. *14*. 56.
mit *nī* — ? —: *saočayanta āiti nirazayanti* Vyt. *36*. Wertlos.
mit *ham* Med. 1) 'sich aufrichten, emporrecken': *aδāṯ fraša hąm.rāzayata ātarš* Yt. *19*. 47; 49. 2) 'sich etwas zurechtrichten, (die Haare) ordnen, kämmen': *yō* .. *varəsāš*(sd.)*ča* ⁺*hąm.rāzayeite varəsāšča pairi.brīnənti* V. *17*. 2; — *yaṯ* .. *varəsāš*(sd.)*ča* ⁺*hąm.rāzayaṅha* V. *17*. 4.
np. *afrāxtan*, woss. *arazin* 'richten', PDw. *pūtrūzam* 'ich recke mich'; lat. *rēctus*, got. *raihts*. — Vgl. *ərəzav-*. — Pü. (zu V. *17*), Npü. (zu Yt. *14*): *ārāstan*. — [1]) § *209*. 7 No. 11.

• g. **razan-**: *rašn-*[1]) n. 'Ordnung, Satzung': *yā* .. *drītā ayantəm urvātōiš* (sd.) .. *huzəntuš* .. *rašnā* (IS.) *ǰvąs yā ašavā drəgvantəm* Y. *46*. 5.
Zum V. *raz-*. — Vgl. *rāzan-* und auch *rasman-*[2]). — Pü.: *pa rašn*. — [1]) § *28*. 1 a. — [2]) Da man die Gleichung aufstellen kann: *rasma* : *rašnā* — *asma* : *ašna*; s. *asan-* No. 1.

• j. **razah-** n. 'Einsamkeit, Abgelegenheit': °*zō* F. *17*; — Plur.: *dūire asahi* °*zaṅhąm* "fern an einem Ort der Einsamkeit" V. *8*. 97.
ai. *rāhas-* n.; vgl. np. *rāz* 'verborgen'. — S. zu *rad-*. — Pü. (zu V. *8*): *škar* 'Jagd' [1]), (zu

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F.): *vīrāst* 'geordnet' [2]). — [1]) West SBE. *18.* 455 will *vaškar* 'upon a wild spot'. — [2]) Als ob es *rāzō* hiesse, vgl. zu *karšō.rāzah-*.

• j. *razągąda N. *48.*

• j., g. **razišta-** Adj. (fem. °*tā-*) 'der geradeste, richtigste, rechtlichste, gerechteste': +*yaδā* +*āiš īδā varəšaitē yā dātā arəhōuš paouruyehyā ratūš šyaoδanā* °*tā* (APn.) *drəgvatačā hyaṭčā* +*ašaonē yehyāčā* .. "wie es den Gesetzen für das erste Leben gemäss ist, so wird er (näml. *Zaraδuštra*) als Richter in gerechtestem Tun gegen den *Drug*genossen verfahren und gegen den, bei dem .." Y. *33.* 1[1]). a) von *pantay-* (usw.): °*təm pantąm daδāiti ātarš* .. *yōi miδrəm nōiṭ aiwidružinti* "den geradesten Pfad gibt (weist) *A.* .. denen, die .." Yt. *10.* 3; — mit *ā* und Abl. oder Akk. 'hin – zu': °*tahe paδō* .. *yō asti* °*tō ā ašāṭ vahištəmča ahūm ašaonąm* "des geradesten Pfads .., der der geradeste ist hin zu *Aša* und zum besten Leben der Gerechten" Y. *68.* 13. α) ohne *pantay-* (usw.), das aber hinzuzudenken ist: *yō daiṅhōuš rąxšyąiδyā para* °*tā* (näml. *paδā*) *baraiti* Yt. *10.* 27[2]); — *duš.x*ᵛ*arənā naštō* °*ta* (näml. *paδa*) ".. der vom geradesten Weg abgegangen ist" Yt. *10.* 105[3]); — *amuyamna* (sd.) °*tanąm* (näml. *paδąm*) Yt. *17.* 17; *13.* 35. b) von *rašnav-* m. (Stverz.): *rašnuš* °*tō* V. *13.* 9 PüZ.; usw.; — °*təm*, °*tāi*, °*tahe*, °*ta* (VS.). A) mit *čistā-* f. (Stverz.) Name einer Gottheit: °*ta čista* Yt. *16.* 7 usw.; — °*tąm*, °*tayā*, °*te* (VSf.).

Superl. zu *ərəzav-*. — ai. *rájiṣṭha-* Adj., mp. *razistak*. — Pü.: *razistak*; (zu Y. *33*): *rāzēniišn*, Sü.: *śuddhatā*. — [1]) S. zSt. unter *myas-**) und Gdn. BB. *15.* 251. — [2]) Im Gegensatz zu Yt. *10.* 3. — [3]) Vgl. Y. *51.* 13.

• j. **razura-** n., **razurā-** f. 'Wald': *aδanā āxšta buyąn* +*yaδa nā buyąṭ* .. *x*ᵛ*ātačina* °*ra* (NP.) Yt. *16.* 3; — *upa* +*vīmaiδīm* °*raya* (LS.) Yt. *15.* 31. a) mit *spaẓitita-*, *spaẓtinī-* Adj. 'weiss(lich)' Name eines Waldes oder Waldgebiets*): *təm yazata aurvasārō* .. *avi spaẓtiniš* °*rā upa spaẓititəm* °*rəm* Yt. *15.* 31. A) 'Fall-, Fanggrube' [1]): *yaδa vəhrkō vayōi* (sd.) *tūite* +*dramnō barəzište* +°*zuire* ".. ein Wolf .., der in einer sehr tiefen Fallgrube gefangen ist" V. *13.* 8; — *yaṭ* .. *yuxtanąm* .. *fratəməm δanǰayeni* (sd.) *ana* +*čarətąm yąm darγąm* +*nava* +*frāδwərəsāma* °*rəm yō* .. *mairyō nurəm* .. "dass ich .. auf der langen Rennbahn, (und dass) wir durchaus nicht die Fallgrube des Schurken schneiden, der arglistig [2]) .." Yt. *5.* 50; *19.* 77. [Yt. *15.* 32: lies *vīspe.aire.razuraya.*]

*) Wohl des selben, der Yt. *15.* 32 *vīspe.aire.razurā-* heisst. Vgl. Bd. *24.* 16: *arus i razur* (lies *razur i arus*) *razurān rat.* Weiteres bei Jn. Zor. 215.

KompE. — Pü.: *vēšak*. — [1]) 'Wald' von den herumgesteckten und übergedeckten Baumzweigen, die die Grube verdecken sollen; aus der Jägersprache. — [2]) Indem er im Zug der Rennbahn jene Fallgrube anlegte.

j. *razrazdāi* P. *3*: lies *azr*°.

• j. (, g.) **raš-** V. 'schädigen'. Praes. 30 (Iter.) *rāšaya-* [1]). — Inf. *rāšayeṅhē.*

'schädigen, Schaden schaffen', mit Akk.: *yaṭčiṭ tanūm apayeiti* (näml. *arštiš*) *aṭčiṭ dim nōiṭ rāšayente* "auch wenn er (der Pfeil) den Leib erreicht, so schaffen sie ihm (damit) doch keinen Schaden" Yt. *10.* 21. a) insbes. 'den Schaden, den Nachteil geschaffen', d. i. das böse Loos im andern Leben [2]): s. Inf.

Vgl. ai. *rákṣas-* n., *rakṣas-* m. (, *mā* .. *rakṣīḥ* AV. *5.* 7. 1 ?) [3]); gr. *ἐρίχδω*; s. dazu Bthl. AF. *2.* 57, Wn. AiGr. *1.* 240, Bgm. KurzeVglGr. 207 (; anders KZ. *31.* 432). — [1]) Ich erwartete, da das Verbum im Arischen auf eine Doppelkonsonanz endet, **rašay*°; vgl. zur 3SPfA. KZ. *29.* 275. Doch s. auch gr. *πιστάομαι* u.a. — [2]) Im Gegens. zu *sav-*. — [3]) Bloomfield SBE. *42.* 172: 'do not keep'.

j. *rašayanti* N. *80*: lies *raēδwayeiti.*

• g. **rašah-** n. 'Schädigung, Schaden', insbes. der im andern Leben [1]): *x*ᵛ*ītičā ānaitī* (Sp. 367 m.) *hyaṭčā darəgəm* +*drəgvō.dəbyō* °*šō savačā ašavabyō* ".. der lange Schaden für die *Drug*genossen und der Nutzen für die *Aša*anhänger" Y. *30.* 11.

Zum V. *raš-*. — ai. *rákṣas-* n. — Pü.: *rēš*, erl.: *hač ān pasāxt* (s. zu *ānitay-*, Sp. 367 u.). — [1]) Vgl. *rāšayeṅhē* a und PüErl.

• j. **rašta-** Adj., PPfP.: s. *raz-*.

got. *raihts*. — Vgl. *rāšta-*.

g. *rašnā*: s. *razan-*.

• j. **rašnav-** 1) Adj. 'gerecht': *ātarš.čīδrōsča yazatō* .. *ātarš.čīδrōsča* +°*nuš* (AP.) *yazamaide* Vr. *16.* 1. 2) m. Name des Gotts der Gerechtigkeit: *kō miδrəm aiwidružaiti kō* °*nūm paiti.irinaxti* Yt. *14.* 47; — °*naošča paiti.sarəhəm miδraheča aiwidruxtəm* (sd.) V. *4.* 54; — *yō mazdąm tarō manyete* .. *tarō dātəmča* °*nūmča arštātəmča* Yt. *10.* 139; — *dašinəm hē* (näml. des *Miδra*) *upa arəδəm vazaite yō* .. *sraošō vair-*

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ya.stārəm .. °*nuš bərəzō yō amavā* Yt. *10*. 100; 41, *12*. 5, 6, *17*. 16; — *vərəθraγnəm* .. *yō vīrāzaiti* .. *haδa miθra haδa* °*nvō* (LS. als IS.) Yt. *14*. 47; — *mazdā* .. *hačimnō* +*miθra* °*nuča* Yt. *13*. 3; 47; — *miθrəm* .. *yō* (lies *yahmāi*?) °*nuš daiδe mazθanəm* Yt. *10*. 79; 79; — *arš.ṭkaēšəm bavāhi yaθa* °*nuš* Az. *7*; — °*nvō* (VS.) *ašāum* Yt. *12*. 7, 9; — °*nvō arəθamaṭ bairišta* °*nvō tāyūm nijayništa* Yt. *12*. 7; 7[4], 9. a) sonst mit *razišta-*: °*nvō ašāum* °*nvō razišta* Yt. *12*. 7; *4*. 3, Y. *65*. 12; — *yayā asti anyō* °*nuš razištō* "von welchen beiden der eine *R. r.* ist" V. *13*. 9 PüZ.; Vyt. *32*; — *dašinəm hē* (näml. des *Miθra*) *arəδe vazaite* °*nvō* (statt Nom.) *razištō spəništō upa.raoδištō* Yt. *10*. 126; — *sraošəm ašīm* .. °*nūm razištəm* Y. 2. 7; *16*. 5, Vr. 7. 2, S. 2. 18; — *sraošāiča* .. °*nvazča razištāi miθrāiča* Vr. *11*. 6; — *sraošahe* .. °*naoš razištahe arštātasča* .. Y. *1*. 7; *70*. 3, Yt. *11*. 16, *12*. 0, 38, *13*. 86. α) *rašnaoš* (näml. *ayarə*) heisst der 18. Monatstag: °*naoš razištahe* S. *1*. 18; vgl. 2. 18, Y. *16*. 5.

*) Dem das späte und nichtssagende Stück Yt. *12* gewidmet ist. SüErl. (zu Y. *1*. 7): *satyapatiḥ*. Vgl. noch die GrBd.-Stelle bei Dst. ZA. *2*. 321. Er erscheint hauptsächlich in Verbindung mit *Sraoša* und mit *Miθra*; vgl. auch Mx. *1*. 118 ff. S. Jn. GIrPh. *2*. 642.

Zum V. *raz-*. — mp. (Pü.) *rašn*.

• j. **rašnā-** f. 'Richtigkeit' (?): *pərəse θwam* °*šnya* (IS.) *uxδahe* Yt. *12*. 1. Geringe Stelle.

Zum V. *raz-*.

• j. *rašvatąmča *paiti.aoxta zaraθuštra* .. * Vyt. *10*.

• g., j. **rah-** V. 'abtrünnig sein; — machen'. Praes. 29 *rārəšya-*[1]), 30 (Kaus.) *rārəhaya-*. Vgl. *rārəša-*.

1) 'abtrünnig, abgefallen sein von —' (Abl.), in religiöser Hinsicht: *ahmāṭ* +*mainyūuš rārəšyeintī drəgvantō mazdā spəntāṭ nōiṭ iθā* +*ašaonō* "von diesem heiligem Geist sind die *Drug*genossen abgefallen, o *M.*, nicht so die *Aša*anhänger" Y. *47*. 4; — *nyāncō dazvayāzō zafarə* +*aoiγəurvayən iθa rārəšyantō* Yt. *11*. 6 (?). 2) 'Jemanden (Akk.) abtrünnig, abspenstig machen, zum Abfall verführen von —' (Abl.), in religiöser Hinsicht: *yā rārəhayən sravərhā vahištāṭ šyaoθanāṭ marətānō aēibyō* (Sp. 7 u.) .. "weil sie durch ihre Lehre die Menschen vom besten Tun abspenstig machen, so .." Y. *32*. 12; — *taēčīṭ* .. *yōi vahištāṭ* +*ašaonō mazdā rārəšyan manərhō* ".. indem sie, o *M.*, die *Aša*anhänger von dem besten Sinn abspenstig machen" Y. *32*. 11.

Vgl. *rārəša-*. — Pü. (zu Y. *32*. 11, *47*): *rāṭīh rēšēnēnd* – Sü.: *dakṣināṃ chindanti* –; (zu Y. *32*. 12): *kē rēš srāyēnd* .., (zu Yt. *11*): – ? – *rēšēt*. — [1]) *rārəšy*° könnte für *rārišy*° geschrieben sein (IFAnz. *4*. 12); aber *rārəšō* – das nicht etwa, für **rārəšyō* geschrieben, als NS. aus *rārəšyant-* genommen werden kann, da das gAw. solche NS. nicht kennt; s. Lichtenberck KZ. *33*. 180 – spricht dagegen. Also ist *rārəš*° wie *vāur*° (s. [2]*var-*) zu beurteilen.

• j., g. **rā-** V. 'gewähren; gönnen'. Perf. 1 *rar-*; *s*-Aor. 1 *rāh-*. — PPfP. *rāta-*.

Nur Med. 1) 'gewähren, spenden', insbes. 'als Opfer weihen': *ābyō rātābyō zaoθrābyō aršuxδaēibyasča vāγžibyō* .. *mainyaom yazatəm yazamaide* Y. *16*. 1. 2) 'Jemandem (Dat.) etwas (Akk.) gönnen': *vahištəm* .. *yāsā* (sd.) *vāunuš* (Sp. 1353 o.) .. *fərašaoštrāi maibyāčā yaēibyasčā īṭ rārəhərəhōi* (2SKAorM.) *vīspāi yavē vərəhžuš manərəhō* (Sp. 1128 o.) "um das Beste bitte ich .. und wem sonst du es gönnen wirst für alle Zeit, (das beste Gut) des guten Sinns" Y. *28*. 8. Aus dem Zusammenhang gerissen: +*raire*[1]) (3SPfM.) F. *17*.

mit *frā* 1) dnwS. 1, mit Dat. der Person und Akk. der Sache: *fərā vō rāhī* (1SAorM.) *amərštā spəntā yasnəmčā vahməmčā fərā manərhā fərā*[3] .. *fərā tanvasčīṭ* x^v*ahyā uštanəm* Y. *11*. 18[2]). 2) dnwS. 2: *fərā manyaēibyō* (sd., Ntr.) *rārəhē* (1SKAorM.) *vasō.yāitīm vasō.šəitīm* Y. *12*. 3.

ai. *rarí*, *rāsate* (Ko.), *rātáḥ*. — Pü. (dRn.): *pa ōšān rātēnīt* – Sü.: *dakṣiṇīkṛtaiḥ* – *sōhr*; *ōća ōšān* .. *rāt ē* – Sü.: *dakṣiṇībhava* –; *rāt*; (mit *frā*): *frāč ō šmāk rātēnēm* – Sü.: *prakṛṣṭam dakṣiṇayāmi*, *kila dakṣiṇīkaromi* –; *frāč* .. *rāt ēm* – Sü.: *prakṛṣṭam* .. *dakṣiṇībhavāmi*. — [1]) Hds. *raēre*; s. **naēre*, [1]*nar-* No. 11. — [2]) Y. *13*. 4 steht an ähnlicher Stelle in ähnlichem Sinn *pairī* .. *daδąmi*. S. übrigens Y. *33*. 14, das an beiden Stellen benutzt ist.

• j. *ratuš *rāuininąm *dāθranąm sravananąmča pasu.vastranąmča* N. *83*: – ? –.

Pü.: fehlt.

• j. **rāǰay-** m. 'Reihe' (?): °*ǰim* F. *17*.

Bed. nach np. *raǰa* 'Reihe', wozu Hbm. PSt. 66. — Pü.: r d da.

• j., g. **rāta-** Adj. (fem. °*tā-*), PPfP.: s. *rā-*.

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• j., g. ¹rātay- : *rāiti-* 1) Adj. 'dienstwillig; Diener, Gehilfe': *miδrəm .. yeδhe ašta °tayō .. spasō ārəhāire* Yt. *10.* 45. 2) f. 'Dienst, Dienstwilligkeit; Pflichterfüllung': *ahurā nū nā avarō* (sd.) *ōhmā* (Sp. 270 o.) *°tōiš yūšmāvatąm* ". .: so wollen wir bereit sein euresgleichen zu dienen" Y. *29.* 11[1]. a) bes. in religiöser Hinsicht: *āviš nā antarə hōntū nəmax^v aitīš čδrā °tayō* "offenkundig sollen unter uns werden die deutlichen ehrerbietigen Pflichterfüllungen" Y. *33.* 7[2]; zit. P. *36* mit der Ausführung: *tā āviš yā °tayō*[3] *antarə +aməšōsča spəntō saošyantasča frārāitīšča +vīdīšās*(sd.)*ča antarə +x^v ādaēnāiš ašaonīš* "die sollen offenkundig werden die Pflichterfüllungen zwischen den *ASp.* und den *Saošy.* und die Freigebigkeit und Mildtätigkeit zwischen den rechtgläubigen Religionsgenossen" P. *36*; — *yeiti čatiča .. dahmō ašava +haurvā +°itīš*[4] *daδaṯ aṯčiṯ dim aiwyāiti yā dahma vərəhi āfritiš* "so oft ein rechtgläubiger Gemeinder seine religiösen Pflichten völlig erfüllt, . ." P. *32.*

KompA.(?). — Zu *arəm.* — Vgl. ai. *rātáy-* Adj. 'bereitwillig', *aratáy-* m. 'Diener'; s. BB. *17.* 111. — Pü.: s. No. 1–4. — 1) Pü.: *ōhrmazd nūn amāk kāmak ān i ō amāk rātīh* (Sü.: *dakṣiṇā*) *i hač šmāk.* — 2) Pü.: *āškārak .. hēt .. paδtāk rāt* (Sü.: *dakṣiṇāḥ*), erl.: *kutān rātīh .. paδtāk bavāt.* — 3) Pü.: *rātīh.* — 4) Hds.: *haurvī ratiš*, Pü.: *hamāk rātīh*, erl.: *har yazišn 1 i sar apē gīrēt* (?).

• j., g. ²rātay- : *rāiti-* f. 1) 'Gabe, Gewährung': *°itī .. hyaṯ* (Sp. 1215 m.) *mīždəm +mavaiδəm* (sd.) *fradadāδā daēnābyō* Y. *40.* 1; — *təm hačāṯ ašiš °iti .. mašyāi* Yt. *18.* 4 (?); — *humnəm °iti barəzta* FrW. *9.* 2 (?); — *kuδra tā fryō bavąn* (näml. *aoi.-būta*) .. *tā išudō .. tā °tayō +yąm ahurō mazdā zaraδuštrāi frāvavača* "werden die Gebete erfüllt werden .. die Schuldforderungen .. ihre Gewährungen, die . ." Y. *65.* 9. a) insbes. 'Opfergabe, -spende': *avā* (näml. *vaočāmā*) *vō vərəuhīš °tōiš darəgō.bāzāuš* (sd.) *nāšū .. paitī.sōndā* Y. *38.* 5. 2) 'Freigebigkeit': *vainīṯ ahmi nmāne .. °itiš arāitīm* "überwinden soll in diesem Haus die Freigebigkeit die Kargheit" Y. *60.* 5. IS. *rāitī* als Inf. sbes.

KompA.(?), E. — Zum V. *rā-.* — ai. *rātáy-* f. 'Gabe; Opfergabe'; np. vgl. *rād* 'freigebig'. — Pü. (zu Y. *38, 40*): *rāt ēm*, Sü.: *dakṣiṇībhavāmi*; (zu Y. *60, 65*): *rātīh.*

• j., g. rātā- f. 'Gabe, Geschenk': *aδaurunō hō °tanąm* (als Obj.) *raoxšni.xšnūtəm išārəhaēta* (Sp. 345 m.) Yt. *19.* 53; 53[2]. a) bes. 'den Göttern dargebrachte Gabe, Weihgeschenk': *aṯ °tąm zaraδuštrō tanvasčiṯ x^v ahyā uštanəm dadāitī paurvatātəm* (sd.) "als Weihgeschenk bringt *Zar.* des eignen Leibes Leben dar, . ." Y. *33.* 14; — mit Dat. der Gottheit und Gen. der Sache: *aṯ ā δwahmāi āδrē °tąm nəmarəhō ašahyā mā yavaṯ isāi manyāi* (Sp. 1122 m.) "bei (jeder) deinem Feuer dargebrachten Gabe der Verehrung will ich . ." Y. *43.* 9. A) als Gottheit: *vohu manō °tača vərəuhi mazdaδāta* V. *19.* 19; Vyt. *36*; — *spəntayā vərəhuyā ārmatōiš °tayā vərəhuyā vouru.dōiδrayā* S. *1.* 5; — *ārmaitīm .. °tąm vərəuhīm vouru.dōiδrąm* S. *2.* 5; — *ašišča vərəuhi °tača vouru.dōiδra .. pārəndiča* Vyt. *8.*

Zum V. *rā-.* — Pü. (zu Y. *33*): *ētōn pa rātīh kē zaratušt ēm tan u ēnčī i x^v ēš yān dahēm*, Sü.: *dakṣiṇayā*, (zu Y. *43*): *ētōn ō ē i tō ātaš rāt ēm pa nyāyišn*, Sü.: *dakṣiṇībhavāmi*; (zu A): *rātīh.*

• g. rāitī Inf. 'zu verleihen, zu schenken': *aδā x^v aēṯūš .. hyaṯ .. aδā vō utā hyāmā .. ašavanō ərəšyā ištīm r°* "auf diese Weise möge der Adel . . und auf diese Weise möchten wir (alle) . . als gläubige (und) gerechte euch Anlass sein (uns) zu schenken was wir wünschen" Y. *40.* 4.

Zum V. *rā-.* — Vgl. ²*rātay-.* — Pü.: *pa īšt dāt ast*, erl.: *pa x^v āstak*, Sü.: *lakṣmīṣu dakṣinākarāḥ.*

• j. +rāiti.hankərəδa-[1] Adj. 'dessen Vollziehung durch Dienstwilligkeit (¹*rātay-*) oder Freigebigkeit (²*rātay-*) geschieht' (?): *aēṯaṯča vačō mazdaoxtəm δri.afsməm čaδru.pištrəm pančа.ratu °δəm* Y. *19.* 16.

Pü.: *vaš pa rātīh hanǵarfūkīh* (West SBE. *37.* 460: 'and its summing is with liberality'), erl.: *bavandak ētōn ō x^v ēš šāyēt kartan ka tan apē ō ēhrpatān +rātēnēnd.* Vgl. auch Gdn. KZ. *27.* 239. — 1) NA. trennt.

• j., g., p. ¹rād- V. '(sich) bereit machen'. Praes. 2 *rāda-, rāδa-*, 30 (Iter.) *rāδaya-.* — PPfP. *rāsta-*[1] (sbes.).

1) 'bereit machen, bereiten': *miδrəm .. yeδhe daēna .. x^v īte* (sd.) *paδō rāδaiti* Yt. *10.* 68; — *yō hudaēnō .. vīspa karəšō rāδayeiti* Yt. *4.* 9. 2) 'sich bereit machen, stellen, praesto esse', nur mit DS. *vārāi* sva. 'Jemands (Gen.) Willen erfüllen': *yō vahyō vərəhūš dazdē yasčā hōi vārāi rādaṯ ahurō xšaδrā mazdā* "der durch seine Macht

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was besser ist als gut Jedem verschafft, der seinen Willen erfüllt, *AhM.*" Y. *51.* 6[2]); — *tōi vārāi* (sd.) *rādəntī ahurahyā* Y. *33.* 2.

ai. *rādhati* (Konj.), *rāddháḥ*; np. *ārāyad, ārāstan* 'schmücken'. — Vgl. ²*rād-*, *rāda-*, *rādah-*. — Pü.: *rāīh dātan.* — [1]) § *53* II. — [2]) Vgl. zSt. KZ. *28.* 42. Pü.: *kēča ō ōi pa kāmak rātīh dahēt ō ōi i ōhrmazd.*

• p. ²**rād-** f. 'ratio, causa': *avahya-rādiy* (LS.) sbes.

Zum V. *rād-*. — Vgl. np. *rāi* 'wegen', ksl. *radi* 'wegen, χάρν'.

• g. **rāda-**, j. **rāδa-** m. 'Fürsorger': *yō anaēšəm xšaṇmōnē* (sd.) °*dəm* Y. *29.* 9; — *haomō tāšciṭ yā kainīnō ārəhaire dareγəm aγrvō* +*paiδīm*[1]) °*δəmca baxšaiti* ".. einen Gatten und Fürsorger" Y. *9.* 23.

Zum V. *rād-*; zBed. vgl. ksl. *raditi* 'sorgen' und *nanarāstay-*. — Pü. (dRn.): *pa ān i arāt dahišnīh*, erl.: +*kuš bavandak apar apē nē rātēnēnd*; *ōšān ān i āškārak u ān i rāt bažēt*, erl.: *kušān šōδ* ('Gatte') *apē paδtākēnēt.* — [1]) Hds. *haiδīm.*

• g. ¹**rādah-** n. 'Sichbereitstellen, -halten, Bereitwilligkeit (in religiöser Hinsicht)'[1]): *yō spitāməm zaraδuštrəm* °*dərhā mareatāēšū xšnāuš* "wer unter den Menschen den *SpZ.* durch Bereitwilligkeit zufrieden stellt" Y. *46.* 13; — *yaδrā .. sərhānī .. hadā* (sd.) *vāstā vahmōng sraošā* °*darhō* Y. *46.* 17.

Zum V. *rād-*. — Vgl. ²*rādah-*. — ai. *rā́dhas-* n. 'Gelingen, Wohltat'. — Pü.: *rāt dahišnīh, rāt dahišn.* — [1]) Näml. das zu tun, was *Mazdāh* und der Prophet verlangen.

• g. ²**rādah-** Adj. 1) '(etwas) bereit machend' (nur Komp.). 2) 'der (etwas) bereit gemacht hat und bereit hält, der die Verfügung (darüber) hat': *mazdā ahurō .. yehyā savā išāntī* °*darhō* (sd.) Y. *45.* 6 f.

KompE. — Zum V. *rād-*. — Vgl. ¹*rādah-*. — Pü.: *pa rāt dahišnīh.*

• j., g. **rāϑ-** V. 'haften'. Praes. 1 *rāδ-*, 27 *irīδya-*; Perf. 1 *irīrīδ-*, *irīraδ-*[1]). — PPfP. *irista-*.

1) 'haften an —' (Lok.): *astəm .. yezi ahmya irīδyeiti* (Konj.) *ūδəm vā ūδō.tās vā* "Knochen .., woran Fett oder fettiger Stoff haftet" V. *6.* 10[2]). 2) Perf. 'haftend liegen auf —' (*paiti* mit Instr.): *frəna ārəham nasuṇam yā paiti āya zəmā irīrīδarə* "bei der Fülle der Leichname, die auf dem Erdboden daliegen" V. 5. 4[3]). 3) 'zusammengehören mit —, Jemandem (Instr.) zugehören': *dužvarnāiš vaēšō rāstī* (3SPA.) "den Missgläubigen gehört der Ort der Verwesung zu" Y. *53.* 9[4]). 4) 'in Berührung treten mit —, sich machen an —' (Akk.); a) geschlechtlich: *yō nāirikayā čīδravaityā .. tanūm irīδyāṭ* V. *16.* 14[5]). b) sonst (?): *paoirīm dahməm irīδyāṭ .. raēšayāṭ* Vyt. *44.* 5) 'vermischt werden mit —' (Instr.): *yasə tē .. haoma .. gava iristahe baxšaite* Y. *10.* 13[6]). Unklar: *irīδəntəm* (ASm. statt n.) *xšaδrəm zazāiti* Yt. 5. 130.

mit *ava* 'haftend liegen auf —' (Abl.): *yō .. vərəsəm zəmāṭ* +*avō.irīδəntəm*[7]) *vaēnaiti* Yt. *16.* 10.

mit *ā* Perf. 'verbunden sein mit —' (Instr.): *ā tē baēšaza irīraδarə vərəhōuš manərəhō mayābyō* (statt Instr.) 'deine Arzneien sind mit den Wonnen des *VM.* verbunden" Y. *10.* 12[8]).

mit *paiti*, nur PPfP. 'behaftet, verbunden mit —': s. Komp. a) insbes. 'mit Unreinem behaftet, verunreinigt'[9]): *yaoždāδryō yaṭ aētəm paiti.iristəm frā.nasūm kərənaoiti* V. *9.* 42; — *tē yōi haṃ.nasūm paiti.iristəm tanūm yaoždaiδyaṇ* V. *9.* 1; — *pasčaēta ava tā nišhiδōiṭ aēša yā paiti.irista* (NSm.)[10]) V. *9.* 29; 12², 31, 33; — *anusō .. aēša yā paiti.irista* (statt NPm.?) *avaṭ hvarə ā.tāpaite* V. *9.* 41; — *hača nā paiti.iristō hača nāirika paiti.iriste* V. *10.* 5[11]).

Vgl. *rāδəma-*, *haṃ.iristay-*. — Pü.: verschieden, s. No. 2 ff. — [1]) Man verlangte °*riδ*°, mit *i* aus idg. *ə*; vgl. zum *a* BTHL. ZDMG. *50.* 675. — [2]) Pü.: *apē raft ēstēt*; s. No. 4. — [3]) Pü.: *vitīrēnd*; also zum V. *raēδ-*. S. aber mit *ava.* — [4]) Als Lohn; vgl. zSt. GDN. KZ. *28.* 193. Pü.: *ārāstār*, erl.: *rawāk kunēt*; s. No. 2. — [5]) Pü.: *tan vimēčēt*, erl.: *kuš vas bār apāk* +*hammarzak*(?) *bavēt.* S. No. 6. — [6]) Pü.: *vimēčīt*; s. No. 5. — [7]) So nach Jm 4 u.a.; NA. *avaoir*°. An der Parallelstelle Yt. *14.* 31 steht *sayanəm*, sd. — [8]) Pü.: *yumāk*, Sü.: *yuktaḥ*; s. BTHL. IF. *12.* 112. Falsches neuerdings bei MILLS ZDMG. *56.* 119. — [9]) Pü.: *rist, apar rist.* — [10]) °*ta* etwa in Ausgleich mit *aēša*, woneben auch *aēšō.* — [11]) Geringe Stelle.

• g. **rāϑəma-** Adj. 'zusammengehörig mit —, anhängend an —', mit *hačā* und Abl.: *yō* °*mō ašāṭ hačā* "der dem *A.* anhängt" Y. *44.* 17; — *drūjō hačā* °*mō* (LS.)[1]) *yōmə spašuδā* (sd.) *frāidīm* Y. *53.* 6.

Zum V. *rāδ-*. — Vgl. *rāδman-*. — Pü.: *bahr*, Sü.: *dānam, dvāram.* — [1]) Statt °*mōi*, weil *y*° folgt. Zwei minderwertige Hds. bieten wirklich °*mōi.*

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• j. **rāϑman-** Adj. 'zusammengehörig mit – (Gen.), Anhänger': *yō .. mazdayasnō aoǰanō ašahe °ma* (NS.) *ǰīštayamnō yāϑwa gaēϑā ašahe mərəγənte* "wer .. sich einen *M.* nennend, sich für einen Anhänger des *A.* ausgebend mit Zauber die Welt des *A.* zerstört" Y. *8.* 3.

Zum V. *rāϑ-*. — Vgl. *rāϑəma-* (und zB. ai. *darmán-* neben *darmá-*). — Pü.: *bahr.*

• j. **rāna-** m. 'der äussere Teil des Oberschenkels[1]); Oberschenkel (überhaupt)': *dašinəm* (bz. *hōyum*) *°nəm* V. *8.* 59–61[4], *9.* 21 f.[4]; — *antarə āhitəm °nəm*[2]) V. *16.* 16; — *°na* (ND.) F. *3* g.

KompA. — Nach FICK VglWb.[4] *1.* 339 aus **srān°*. — mp. (Pü.), np. *rān* 'Schenkel'. — [1]) Im Gegensatz zu *haxt-*. — [2]) Man verlangte Du.

• g. [2]**rāna-, raṇa-**[1]) m. 'Streiter, Kämpfer', nur Du.[2]), von den mit einander im Streit liegenden Religionsparteien[3]): *yəm xšnūtəm* (sd.) *°nōibyā dā ϑwā āϑrā suxrā mazdā ayərhā xšustā* (sd.) "was du als Belohnung den beiden Parteien durch dein rotes Feuer, o *M.*, durch das geschmolzene Metall bereiten wirst" Y. *51.* 9; — *yəm dā mainyū āϑrāčā ašačā čōiš °nōibyā xšnūtəm* (sd.) "was du als Belohnung durch den (heiligen) Geist und das Feuer bereiten wirst – und durch *Aša* gelehrt hast – den beiden Parteien" Y. *31.* 3; — *tā dā spəntā mainyū .. āϑrā vərəhāu vīdāitīm* (sd.) *°nōibyā* Y. *47.* 6; — *āϑrā suxrā .. vərəhāu vīdātā* (sd.) *°nayā* Y. *31.* 19; — *yā* (näml. *ašiš*) *vī ašīš °nōibyā*[2]) *savōi* (sd.) *vīdāyāṭ* Y. *43.* 12.

Zum V. [1]*ar-*; vgl. *rāna-* (= ai. *ráṇa-*)[4]). — Pü.: *patkartārān* (Sü.: *prativādakṛtaḥ* oder ähnlich), dazu (ausser Y. *43*) die Erl.: *buxt u ērixt*[5]) (Sü.: *śuddham aśuddhaṃca*) *paδtāk kunēt* 'den geretteten und den preisgegebenen macht er offenkundig'. — [1]) § *294.* 3; nur in *raṇayā*. — [2]) Zu Y. *43.* 12, wo NA. *°byō*, s. BB. *14.* 15, KZ. *30.* 320. — [3]) Zuletzt hierüber JUSTI PrJ. *88.* 239; s. auch zu *qsa-*. — [4]) *rāna-* : *rəna-* : *ar-* V. = *dəmāna-* : *dəmana-* : gr. δίμ-ω; s. noch IF. *7.* 62 No. — [5]) BTHL. IF. *12.* 112.

• j. **rāna-pā(y)-** m. 'Beinschützer, -schiene': *yaēšəm zayanəm raϑōišti .. dvadasō °pō* (ND.)[1]) ". . ein Paar Beinschienen" V. *14.* 9.

Pü.: *rānpān*, erl.: *sparčak* 'kleines Schild', s. WEST ZDMG. *43.* 49, JN. Her. 119 und unter [2]*karana-* No. 2. — [1]) § *414* Ntr.

• g. **rānyō.skərətay-** Adj. 'Glück, das Glück schaffend, bringend', vom Rind: *yō ahmāi gəm* +*°rəitīm hōm.tašaṭ* "der für uns das Glück bringende Rind geschaffen hat" Y. *47.* 3; — *kaϑā mazdā* +*°rəitīm gəm išasōiṭ* "ob wohl der, o *M.*, des Glück bringenden Rinds Besitz erlangen wird .." Y. *50.* 2; — *kaēibyō azīm* +*°rəitīm gəm tašō* "wer sind die, für die du das Glück bringende trächtige Rind geschaffen hast?" Y. *44.* 6.

Komp.: **rānyah-*(Kompar. zum ai. V. *raṇyati*; zum *ō* s. § *304* II. 43)+*[2]*kərətay-*, eig. 'das Behaglichere, Angenehmere bewirkend'; ai. vgl. *raṇakṛt-* Adj. — Pü.: *rātīh kartār.*

• g. **rāma-** m. 'Grausamkeit', insbes. gegenüber dem Rind: *yōi duš.xraϑwā aēšəməm vərəδən* (sd.) *°məmčā* Y. *49.* 4.

Et.? — Vgl. *rəma-*, mit dem es zusammengehört; BB. *8.* 211. — Pü.: *araēk* 'Neid', Sü.: *saṃmarjanam.*

• j., g. **rāman-** n. 'Ruhe, Friede': *°ma xᵛāstrəm* (sd.) *aiϑhā daiϑhūš āfrīnāmi* Y. *68.* 15; — *gavōi .. °mačā vāstrəmčā dazdyāi* (sd.) Y. *35.* 4; — Plur.: *aogō* (sd.) .. *xšaϑrəmčā avaṭ .. yā hušyitīš °mamčā dāṭ* ". . durch die er (ihnen) gutes Wohnen und Frieden schaffen kann" Y. *29.* 10; — *kōi* +*drəgvō.dəbīš xrūrāiš °mam dāntē* "wer sind sie, die Frieden schaffen werden vor den grausamen *Drug*genossen?" Y. *48.* 11; — *huxšaϑrāiš ǰīnərəm* (sd.) .. *rāmamčā āiš dadātū* Y. *53.* 8. A) mit *xᵛāstra-* Adj. ('Friede, der schöne Weide gewährt') Name einer Gottheit*): *miϑrəm vouru.gaoyaoitīm .. °ma xᵛāstrəm* Vr. 2. 9, Y. 2. 3, G. *1.* 7, V. *3.* 1; Y. *16.* 5, *25.* 5, S. 2. 7, 21; — *°manō* (*°manasčа*) *xᵛāstrahe* Y. *1.* 3, 22. 23, 72. 10, Vr. *1.* 7, Yt. *10.* 0, 146, Az. 7, S. *1.* 7, +Vd. *9.* a) *rāmanō xᵛāstrahe* (näml. *ayarə*) heisst der 21. Monatstag: S. *1.* 21; vgl. S. *2.* 21, Y. *16.* 5.

*) Die immer (ausser S. *2.* 21, Y. *16.* 5, Az. *7*) unmittelbar hinter *Miϑra vouru.gaoyaotay-* (s. dessen eig. Bed.) genannt wird. PüErl.: *ān mēnūk kē mičak i xᵛarišn dānēnd pa rās i ōi* (Sü.: *sa adṛśyarūpī yasya prabhāvāt manuṣyāḥ khādyasya svādaṃ vindanti*) beruht auf verkehrter Deutung des Beiworts. Yt. *15* hat mit *Rāman* nichts zu schaffen (, s. die Überschrift in F 1), nach meiner Meinung auch nicht in dem von JN. GIrPh. *2.* 643 befürworteten Sinn.

KompA.; Ableit. — Vgl. *ariyārāmna-*. — Zum V. *ram-*; np. *rām.* — Pü.: *rāmišn*, erl.: *apē bīmīh*, (zu Y. *48, 53*): *armēštīh*, erl.: *akārīh.*

• j. **rāman'ivant-** Adj. 'Ruhe, Frieden habend, bringend': *satavaēsō .. srīrō*

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hištaiti °vå huyāiryå avi daiṅhuš Yt. *8.* 9.

Ableit. aus *rāman-*; wegen des *i* s. *afsmanivant-*.

• j. **rāma-šayana-** Adj. 'der ruhiges, friedliches Wohnen gewährt': *miθrəm* .. *+°nəm hušayanəm airyābyō daiṅhubyō* Yt. *10.* 4; — *tištrīm* .. *°nəm* Yt. *8.* 2.

Npü.: *rāmišnī*(?).

• g. **rāmā.dāh-** Adj. 'der (dem Rind) Ruhe, Frieden gewährt', von *Ahura*: *yō ahmāi gąm +rānyō.skərəitīm* (sd.) *hōm.tašąt aṯ hōi vāstrāi* (sd.) *°då* (NS.) *ārmaitīm* Y. *47.* 3.

Pü.: *vat ētōn ō ān vāstr rāmišnča dāt*; las also *rāmā då* (als 2. Sing.).

• j. **rāmō.dātay-** Adj. 'Ruhe, Frieden gewährend': *azəm daδąm* .. *asō °dāitīm* (ASm. statt n.) *nōiṯ +kudaṯ.šāitīm* "ich machte auch den nicht irgend welche Freuden bietenden Ort zu einem Frieden gewährenden" V. *1.* 1; 1, 1PüZ.

Pü.: *rāmišn dahišnīh*, mit der Erl.: *martum ān yāδ ku ōi zāyēt* .. *ān aš vēh sahēt* "der Ort, wo Jemand geboren wird, der scheint ihm gut" [1]). — Der Sinn der Stelle scheint: ich sorgte, dass sichs überall leben lässt, auch an den nicht (gleich dem Land *airyanəm vaēǰō*) besonders begünstigten Orten. — [1]) Vgl. noch GGR. Pahl. 16, 30, HORN BB. *17.* 264, DST. SBE. *4*[2]. 3 No., TIELE, GeschRelAlt.[2] *2.* 356.

• j. **rāmō.šiti** Inf. 'ruhig, friedlich zu wohnen': *hušiti °šiti darγō.šiti* (sd.) *ite vīse āfrīnāmi* Y. *68.* 14; 14.

Pü.: *rāmišn mānišnīh.*

• g. **rāy-** m. 'Reichtum': *ašəm +dərəidyāi* (sd.) .. *rāyō* (GS.) *ašīš vanhōuš gaēm manaṅhō* Y. *43.* 1.

Vgl. *rayay-*. — ai. *rāy-* m. (GS. *rāyáḥ*), mp., np. *rāy* [1]). — Pü.: *rāyōmand*, Sü.: *śuddhimān.* — [1]) Šn. *1815.* 109. Mitteilung HORNS.

j. *rāyatō* N. *23*: lies *srāvayatō.*

• g. **rārəša-** Adj. 'abtrünnig, abgefallen von —' (Abl.): *aṯ ahyā mā bōndvahyā* (sd.) *mānayeitī ṯkažšō drəgvå daibitā ašāṯ °šō* "dieses *B.* Irrlehrer .., der vom *Aša* abgefallene" Y. *49.* 2.

a-Part. (§ *209.* 5) aus Praes. 7 (Int.) des V. *rah-* [1]). — Pü.: *kēš hač rāstīh rēš*, erl.: *kaš vičīr i rāst apar kunēnd aš rēš bavēt.* — [1]) sd., No. 1.

• j. **rārəšyant-** Adj., PPA.: s. *rah-* mit No. 1.

• j. **rās-** V., nur mit *ava* 'hinabreichen, -gehen'. Praes. 30 (Iter.) *rāsaya-*.

yaṯ aēšąm +ərədvaya (sd.) .. *+vərəzyantąm nōiṯ avanrāsayāṯ aδairi harəθražibyō* "dass sie (die Gürtelschnur) ihnen .. nicht über den Rocksaum hinabreiche" N. *85.*

Et.? *avanr°* weist auf *sr°* [1]). — Pü.: *ka* .. *nē apē rānak bavāt.* — [1]) Ein Versuch bei CLD. KZ. *33.* 464.

• j. **rāsant-** Adj. (fem. *°saintī-*) — ? —: *ašīm °saintīm darəγō.vārəθmanəm* Y. 52. 1; — *vanuhīšča aδå vanuhīšča ašayō* .. *°saintīš darəγō.vārəθmanō* Y. 52. 3.

Ableit. (*rasąstāt-*). — Pü.: *+ras ēstišnīh* [1]), Sü.: *cakrasthitaḥ*; vgl. zu *rasąstāt-*. — [1]) Hds. rada statt rdda.

• p. **rāsta-** Adj. (fem. *°tā-*) '(bereit gemacht', vom Weg sva.) gebahnt, vorgezeichnet': *paθim tyām °tām mā avarada*[k] (sd.) D. *6.* 6.

PPfP. zum V. *rād-* [1]). — mp., np. *rāst* 'recht' (worin ir. **rāsta-* und **rāšta-* zusammengeflossen sind). — [1]) Falsch neuerdings FRMÜLLER WZKM. *11.* 204, SALEMANN GIrPh. *1.* 298.

g. *rāstī*: s. *rāθ-*.

• j. **rāz-** V. 'gehen'. Praes. 2 *rāza-*, 30 (Kaus.) *rāzaya-* [1]). — Inf. *rāzayąn.*

Kaus. 'gehen lassen, mittere': s. Inf.

mit *vī* 'hin und her gehen': *vərəθraγnəm* .. *yō vīrāzaiti antarə rāšta rasmana āča parača pərəsaite* Yt. *14.* 47.

np. *gurāzīdan* [2]) 'einherstolziren'; vgl. aosk. *slaagim* 'Weg' (spez. 'Grenzweg') [3]), air. *sligе* 'Strasse' [3]); s. dazu IF. *6.* 307 und § *87.* — Npü.: *ki ba mānand pahluvān.* — [1]) Nur im Inf. — [2]) Mit Praev., vgl. *vī-rāzaiti.* — [3]) zBed. vgl. gr. οἶμος usw., lat. *iter*, nhd. *gleis*, *gang* usw.

j. *vå rāza* N. *84*: lies *vāurāza*; s. unter *urvāz-*.

• g. **rāzan-**: *rāšn-*, j., g. **rāzar-**, j. *rāzah-* n. 1) 'Gebot, Satzung, Anordnung': *kaṯ tōi °zarō* "was ist deine (des *Ah.*) Satzung?" Y. *34.* 12 [1]); — *dātā* .. *°zəng* (AP.) *vohū sāhīṯ* (sd.) *manaṅhā* Y. 50. 6. a) im Gegensatz zu *staoma-* (sd.) 'vom Ritus gebotene, vorgeschriebene Handlung, religiöser Brauch': *staomāča °zarəča* (AP.) *barəntu daθušō ahurāi mazdāi* .. "die rituellen Gesänge und Bräuche .." Yt. *13.* 157. 2) 'festgesetzte Gebühr, Entlohnung (im Jenseits)': *srūidyāi* (sd.) *mazdā frāvaočā yā vīdāyāṯ ašīš °šnąm* "tu kund .. was von Gebühren *A.* verteilen wird" Y. *34.* 12 [2]).

KompE. — Zum ai. V. *rājati.* — Vgl. *bərəzirāz-*. — ai. vgl. *rājáni* RV. *10.* 49. 4. — Pü.: *vīrāδišn*, *ārāδišn*; s. noch No. 1, 2. — [1]) Pü.

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erl.: *kār u dātastān i tō katār?* — 2) Pü.: lässt die Worte aus.

• j. rāzayaṇ Inf.[1] 'gehen, ergehen zu lassen, emittere': *bərəzyaogəṯ vačō r°* "so (soll) er mit lauter Stimme den Ruf ergehen lassen" V. *8.* 100.

Zum Praes. 30 (Kaus.) des V. *rāz-*; § *255.* 2 c. — Pü.: *pa buland rasišnīh gōwišn ē ārāδēt.* — 1) Im Sinn der 3SKonj.

• j., g. rāzar- n.: s. unter *rāzan-*.

• j. *rāzah-* n.: s. unter *rāzan-*. KompE.

• g. rāšayeńhē Inf. 'zu schädigen', insbes. in eschatologischem Sinn, 'den Schaden zu schaffen'[1], mit Akk.: *yaṇm xšnūtəm rānōibyā* (sd.) *dā̊ .. r° drəgvantəm savayō ašavanəm* "welche Belohnung .. (nämlich) den Schaden für den *Drug*genossen, den Nutzen für den *Aša*anhänger"[2] Y. *51.* 9; — ohne Obj.: *aṭčā ahmāi varənāi .. nidātəm ašəm sūidyāi ṯkaēšāi* (sd.) *r° druxš* Y. *49.* 3.

Zum Praes. 30 des V. *raš-*. — Pü.: *rēšēnēt* (3S.), Sü. (zu Y. *51*): *chedayet durgatimatāṃ lābhaṃ kuryāt puṇyātmanām.* — 1) Vgl. *raš-* a. — 2) Darin besteht eben die Belohnung; die Infinitive als Objekt.

• j. rāšta- Adj., PPfP.: s. *raz-*. a) ASn. *°təm* als Adv. 'in gerader Richtung, gerades Wegs': *r° ahmāi naire .. miδrō maēδanəm* (sd.) *āčaraiti* Yt. *10.* 137; F. *17.*

lat. *rēctus.* — Vgl. *rašta-*. — S. auch zu *rāsta-*. — Pü.: *razistak.*

• j. rāštarə.vaγəntī- m. EN. eines Gläubigen[1]: *avarəδrabarəhō °γəntōiš*[2] *ašaonō* "des *A.*, Sohns des *R.* .." Yt. *13.* 106.

Aus der Fügung **rāštarə* (VS.) *vaγəntōiš* 'Gebieter, Leiter des Festes' hervorgegangen; vgl. *avarəgav-*. **rāštar-* m., zum ai. V. *rājati*; vgl. ai. *rāṣṭrá-* n.; **vaγəntī-* f. (zBild. s. BTHL. IF. *1.* 300), zu ai. *vāghát-*[3]) m., lat. *voveō.* — 1) Nicht Titel, wie WEST SBE. *47.* 87 will. — 2) Nach der *i*-Deklination. — 3) GDN. VSt. *2.* 84 'Priester', MMÜLLER-OLDENBERG SBE. *32.* 46: 'suppliant, worshipper, invoking, sacrificer'.

• j. rāštəm Adv.: s. *rāšta-*.

g. *rāšnaṃ* Y. *34.* 12: s. *rāzan-*.

• j. ¹rōna- n. 'Treffen, Kampf, Streit', Plur.: *nōiṯ zī ahmi paiti nairi dva +mainyu °na ava.stārəhaṯ* "wegen dieses Manns werden die zwei Geister nicht in Kampf (mit einander) eintreten" V. *7.* 52.

KompE. — ai. *ráṇa-* m., n. 'Kampf'[1]). — Vgl. *hamarana-*, *hamərδa-*, *rāna-*. — Pü.: *patkār*; dazu die Erl.: *kuš ahraman tangīh*[2]) *apar nē +dahēt* 'd. h. *Ahraman* wird ihm keine Not bereiten'. Vgl. auch PüErl. zu Y. *47.* 6 d: *ahravān rāδ nē patkār* 'der Gläubigen wegen ist kein Streit'. — 1) Von *ráṇa-* m. 'Lust' etymologisch verschieden, entgegen JUSTI PrJ. *88.* 239. — 2) Oder *tapāh* (DST.)?

• j. ²rōna- Adj. 'wild (, nicht domestizirt)', von Tieren[1]): *būzahe kəhrpa °nahe* Yt. *14.* 25.

Aus ar. **rana-*, § *298.* 1 (, 8). — ai. vgl. *áraṇa-* Adj. 'nicht heimisch'. — Npü.: *firāx tan*, erl.: *ba tan i gušāda.* — 1) Vgl. Yt. *14.* 23.

• j. rənǰišta- Adj. (fem. *°tā-*) 'der sich am leichtesten bewegt, der flinkste': *fravašīš yazamaide .. rəvīš .. °tā̊* Yt. *13.* 75 — *fravašayō .. yā̊ .. °tā̊ fravazəmnanaṃ* Yt. *13.* 26; — *mərəγahe .. vārəγnahe .. yō vayaṃ asti āsištō °tō fravazəmnanaṃ* Yt. *14.* 19.

Superl. zu *raγav-*. — ai. vgl. *lághiṣṭha-* Adj. — Npü.: fehlt.

• j. rənǰyō Adv. 'leichter, flinker': *r° +vazainte* (*tē*)[1]) *maδō* "flinker fahren sie dahin, die sich an dir berauschen" Y. *10.* 19.

ASn. aus **rənǰyah-* Adj., Kompar. zu *raγav-*. — Vgl. ai. *rághīyas-*, *laghīyas-* Adj.; PDw. *ranǰk* 'leicht' (Gewicht), 'flink' (Ross). — Pü.: *sapuk.* — 1) Fehlt wegen des vorausgehenden *°te*; vgl. vorher.

• g. rəma- m. 'Grausamkeit', insbes. gegenüber dem Rind: *nī aēšəmō nī dyātam paitī °məm paitī +syōdūm* (sd.) Y. *48.* 7; — *ā mā* (näml. das Rind) *aēšəmō hazasčā °mō*[1]) *āhišāyā* (sd.) *dərəščā tviščā* (sd.) Y. *29.* 1.

Et.?[2]) — Vgl. *rāma-*, mit dem es zusammengehört. — Pü. (zu Y. *48*): *arašk* 'Neid' — Sü.: *īrṣyālumanuṣyaḥ* –, (zu Y. *29*): *rēšakōn*, erl.: *kum apatmān kuštan am āhōkēnēt*, aber Sü.: *īrṣyāluḥ.* — 1) Ist hier nach Ausweis des Metrums eine in den Text geratene Glosse. — 2) Vgl. GDN. KZ. *30.* 531.

j. *rəvī°*: s. unter *raγav-*.

• g. rōiδwən Inf. 'sich zu mengen, zu erfüllen mit –' (Instr.): *yastā mantā +paouruyō raočəbīš r° xᵛāδrā* "der zu Anfang sich das ausdachte: es sollen die wohligen Räume sich mit Licht erfüllen" Y. *31.* 7; benützt Y. *12.* 1.

BTHL. IF. *1.* 495; § *260.* 2 c. Vgl. *²raēδwa-*, *raēδwaya-*. — Pü.: *kēš ō rōšnīh vimēxt xᵛārīh*, Sü.: *rociṣi saṃśliṣṭā śubhatā.*

• j. rąxšyant- Adj. (fem. *°yaintī-*, *°yeitī-*) etwa sva. *ṯbišyant-*: *miδrəm .. yō daiδhāuš °šyaiδyā̊ para raziṣtā̊ baraiti* Yt. *10.* 27; — *tūm tā frasčindayehi yā °šyeitīš daiδhāvō*

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Yt. *10.* 78; — *vī zī anā* (sd.) *sarəm mruyē yaδanā drəgvātā* +°*šyantā*[1] (IS.) Y. *12.* 4.
Et.? Beachte KZ. *29.* 502. — Pü.: *rēšītār*, Sü.: *chedakaḥ*. — [1]) So Pt 4 usw.; NA. °*šay*°.

• g. **rạna-** m.: s. unter *rāna-*.

• j. **rạrəma-** Adj. (fem. °*mā-*) 'beruhigend, zur Ruhe bringend'[1]): *fravašayō* .. *yā* .. *vanaṭ.pəšanā* °*mā vīvāitīš* (sd.) Yt. *13.* 40.
a-Part. (§ *209.* 5) aus dem Praes. 7 (Int.) des V. *ram-*; § *313* mit No. 1; s. noch +*darəγō.rạrō.-man-*. — ai. vgl. *raṃramīti*. — [1]) Vgl. zBed. *rāman-*.

• j. *irik-* Adj. 'im Stich lassend, dem Verderben preisgebend'.
KompE. — Zum V. *raēk-*.

• j., g. **irixta-** n. 1) 'Zuendegehen, Ausgang, Ende': *yaēšạm* (näml. *aēnaəhạm*) *tū ahurā* °*təm mazdā vaēdištō ahī* "Übeltaten .., deren Ausgang[1]) dir, o *AhM.*, am besten kekannt ist" Y. *32.* 7. a) von Gestirnen 'Untergang': *hakərəṭ zī* °*tahe saδaya*(sd.)*ča vaēnaite starasča* .. "einmal (nur im Jahr) sieht man unter- und aufgehen Sterne und .." V. 2. 40[2]). 2) 'delictum, Vergehen': °*təm vīspōibyō hārō* (sd.) Y. *44.* 2.
Zum V. *raēk-*. — mp.: s. Pü. — Pü. (zu Y.): *riftak*, (zu V.): *riftakīh*[3]); s. noch No. 1 f. — [1]) D. i. was beim letzten Gericht dafür erfolgen wird; Pü. erl.: *pātifrās*. — [2]) Die Grammatik ist nicht in Ordnung; Pü.: gestört. — [3]) Vgl. BTHL. IF. *12.* 111.

• j. [1]*iriδyant-* Adj., PPA.: s. *raēδ-*.
KompE.; Ableit.

• j. [2]**iriδyant-**[1]) Adj., PPA.: s. *rāδ-*.
KompE. — [1]) Nur °*δənt*°, s. *hindav-* No. 1.

• j. **iriδyaṣ'tāt-** f. 'Sterben, Tod': *yaδa yaṭ* .. *vīspō aəhuš astvå* .. *nī pairi* °*tātaṭ haraite* "dass die ganze Menschheit, wenn sie .., sich vom Sterben retten kann" Y. *19.* 10[1]).
Ableit. aus *[1]*iriδyant-*. — Pü.: *vitīrišn ēstišnīh*. — [1]) Pü erl.: *amark bavēt*.

• j. **irimant-** Adj. (fem. °*maitī-*) 'mit Unrat angefüllt': *baēvarə maγanạm* °*maitinạm* .. *aipi.kanyāṭ* V. *14.* 6.
Durch Haplol. (§ *306*)[1]) aus **irima\mant-*; **irima-* (d. i. *irīma-*, § *268.* 1) m. 'Kot, Unrat', zum V. *ray-*; vgl. np. *rīm*, nbal. *rēm*. — Pü.: *may i rēm*. — [1]) Vgl. *xštāvant-*.
j. *irīraδarə*, *irīriδarə*: s. *rāδ-*.
j. *irīritānahe* P. *24*: lies *irīriδ*°.

• j. **irīriδāna-** Adj., PPfM.: s. *raēδ-*.

• j. *vīspaya* ˣ**irina** *hačimna* .. Y. *19.* 17.
Pü.: *hamak rōč u šap*, Sü.: *samagram idam*.

• j. **irīriδwah-**: °*δuš-* Adj., PPfA.: s. *raēδ-*.

• j. (*yezi*) +*maγnạm* +*tanūm aiwyāstạm* (sd.) ˣ**irīriš** *nōiṭ anaiwyāsti astrənti yezi āaṭ nōiṭ* .. ˣ**ririši** .. N. *95.*
Pü.: +*rēšānd*, +*rēšēnd*. — [1]) Man verlangte eine 3P. zum V. *raēš-* (s. Pü.), etwa *irīrišyạn*, 3POPfA.

• j. [1]**irista-** Adj., PPfP.: s. *raēδ-*
KompA., E.

• j. [2]**irista-** Adj. (fem. °*tā-*), PPfP.: s. *rāδ-*.
KompE.

• j. **irista-tanū-** f. 'Leib des Gestorbenen, Leichnam': *pasčaiti avi he* °*nūm upa daxma frabarōiš* Vd. *12.* Wertlos.
Pü.: *rist tan*.

• j. **iristay-** f. 'Sterben': *nōiṭ hē anyō urva haom urvānəm paiti* °*ta* (LS.) *bạzaiti* "keine andere Seele wird seiner Seele Hilfe leisten, wenn er stirbt" V. *13.* 9; 9; — *yezičа hē narō* °*ta hva hizva uxδəm vāčəm nizdasča narō dəəhrəm paiti dyaēti* Vd. 2[1]); 2.
Zum V. *raēδ-*. — Pü. (zu V.): *pa apē vitīrišnīh*. — [1]) Soll heissen: wenn einer sterbend mündliche Bestimmungen trifft.

• j. **iristō.kaša-** m. 'Totenwärter': *kva aētahe narš gātuš aəhaṭ yaṭ* °*šahe* V. *3.* 15.
Pü.: *rist kiš ēvak bar*; s. dazu V. *3.* 14 und DST. ZA. *2.* 38, aber auch *nasu.kaša-*.

• j. **irišəntəm** Absol. 'beim Reiten'[1]), von *daēv*ischen Wesen[2]): *yim sāsta* .. *patəntəm* (sd.) *vā zbarəntəm vā ir*° *vā* .. Yt. *15.* 50.
Aus einem Praes. 3 *iriša-* geb. — Vgl. ahd. *rīsan*, nhd. *reise*; BTHL. IF. *12.* 348. — [1]) Eig. wohl 'auf (das Pferd) steigend, aufsitzend'; s. die germ. Wörter. — [2]) Gegenüber [1]*bar-* 8.

• j. **irišta-** Adj. 'beschädigt; mit einem Schaden behaftet': *nōiṭ* ˣ*pasušča* (statt *pasva*) *bazda nōiṭ* °*ta* (*nōiṭ*) *anazdya ratufriš abanta airišta* +*azdya pairištəəhara* (sd.) *ratufriš* "nicht wird man *r.* mit einem Stück Kleinvieh, das krank oder mit einem Schaden behaftet oder mager ist; *r.* wird man mit einem, das nicht krank, ohne Schaden, wohlgenährt, auserlesen fett ist" N. *56.*
KompE. — PPfP. zum V. *raēš-*. — ai. *riṣṭá-* Adj., mp. *rišt*. — Pü.: *rišt*, erl.: *kē rēš hambun*.

• j. **irišyant-**[1]) Adj. (fem. °*šintī-*), PPA.: s. *raēš-*.
[1]) Nur °*šint*° und (V. *7.* 38) °*šənt*° (s. *hindav-* No. 1).

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• j. *uruxtay-* f. 'Brechen, Zerreissen'.
KompE. — Zum ai. V. *rujáti* 'er zerbricht'.

• j. *katarasčiṯ* *urūtatahe *kərətahe* . . Vyt. *47*.

• j. urūd- f. 'Flusslauf, Bett': *maēye vā čāiti vā vaēmi vā °rūiδi vā apō* [*vā*] *nāvayā* ". . oder in das Bett eines fliessenden Wassers" V. *13*. 37.
Zum V. [2]*raod-*. — ai. vgl. *visrúh-* f.(?). — Pü.: *rōt*.

• j. urūδayant- f. EN. eines gläubigen Mädchens: *kanyā °yantō ašaonyā* Yt. *13*. 141.
Eig. Bed.? Sehr fragwürdiges Wort.

• j. +uruδav-[1]) m. EN. eines Gläubigen: *°δaoš pouruδāxštayanahe ašaonō* Yt. *13*. 112.
Eig. Bed.? Ob etwa zu ai. *rudhirá-* Adj.? — [1]) So F 1; NA. *urūδ°* nach Mf 3.
j. *uruδiδyeiti* F. *9*: lies *urviδyeiti*; s. *urvaēd-*.

• j. uruϑa- n. 'Wachstum': *yavanąmča vāstranąmča °δəm* V. *9*. 53.
Zum V. [2]*raod-*; § *23* b. — Pü.: *ārōδišn*.

• j. uruϑman- n. 1) 'Wachsen, Wachstum': +*hixšāne narəm ašavanəm . . nipārayanta . . yavanąm °mąm* (AP.) V. *19*. 26; — *yaṯ nōiṯ āpō takāiš stayaṯ* (sd.) *nōiṯ urvarā °mabyō* Yt. *13*. 78. 2) 'Gewächs' (nur Komp.).
KompE. — Zum V. [2]*raod-*; § *23* b. — Pü. (zu V.): *ǰurtāk i rustak*.

• j. uruϑmay- f. 1) 'Schoss, Spross': *°mīšča paiti varšaǰīšča* (sd.) Y. *71*. 9. 2) 'Plantage, Garten'[1]): *yā urvaranąm . . srīrā °mīš daēsayeinti* Yt. *13*. 55.
Ableit. — Zum V. [2]*raod-*; § *23* b. — Pü.: *ārōδišn*. — [1]) GDN. KZ. *25*. 559.

• j. uruϑmya- Adj. (fem. *°yā-*) 'schossend, sprossend': *urvaranąmča °myanąm* V. *19*. 18, Vyt. 22.
Ableit. aus *uruϑmay-*[1]). — Pü.: *ārōδišnōmand*. — [1]) Vgl. zBild. ai. *ūrmya-* Adj. 'wogend': *ūrmáy-* m. 'Woge'.

• j. uruϑwan-, °war- n. 'Eingeweide, Bauch': *°warə* F. *3* g; — *yō gōuš °warə hąm.pāfrāiti* (sd.) V. *4*. 48; — auch Plur.: *astiča gaonača +dərəwδača +°wąmča paiδyāšča fravāxšašča* Yt. *13*. 11; — *yō narš ašaonō hača °wąn bišazyāṯ* "der bei einem Gläubigen die Eingeweide kurirt" V. 7. 44(?); — *aēte daxma* (sd.) *uparəharəzaēta antarāṯ naēmāṯ barəδrišva °wō.hva* "die Leichenstätten soll sie (damit) besprengen innen im Mutterleib, im Eingeweide" V. 5. 51. a) in übertr. Sinn 'Kern (, Quintessenz)'[1]): *kaṯ asti daēnayā māzdayasnōiš °warə* "was ist der Kern der *mazd.* Religion?" V. *3*. 30.
Vgl. np. *rūda*, nbal. *rōδ* 'Eingeweide'; BTHL. IF. *5*. 228. — Pü. (zu F.): *škamb*, (zu V. *7*): an dd p rn ad, (sonst): transskr. — [1]) S. +*zərəδaya-*.

• j. urupay- m. (auch mit [1]*span-* m.) Name einer Art des Hundegeschlechts: *hāu °piš* (statt GS.) *tiži.dātahe . . hāu vīspanąm . . spačiδranąm* V. *13*. 16; — *spā °piš* V. 5. 33[2].
Et.? Falsch FICK VglWb. *14*. 556. — Pü.: r p n k, nach DST. ZA. *2*. 77 für r d d p n k (s. zu *nasuspačya-*), das er *raspūk* liest und mit np. *rāsū* 'Wiesel' identifizirt. Diese Bedeutung will auch Gü.

• j. urupay- m. EN. des zweiten iranischen Königs, eines ältern Bruders *Yima*s, der ihm nachfolgt[1]): *taxmō °pa* (NS.) *azinavā* Yt. *15*. 11; — *kavaēm x^varənō . . yaṯ upanəhačaṯ taxməm °pi* (als AS.)[2]) *azinavantəm . . yaṯ barata arərəm mainyūm framitəm* (sd.) *aspahe kəhrpa δrisatəm aiwi.gāmanąm* Yt. *19*. 28f.; — +*zaēnanəuhantəm . . yaδa taxmō °pa* Az. 2.
Eig. Bed.? Falsch DST. ZA. *2*. 583, FICK BB. *24*. 314. — [1]) Später *Taxmūraf*, *Tahmūras* genannt. — [2]) Man verlangte *°pim*.

• g. urūpa'ya- den. Praes. 31 '(Scheinbilder, falsche Vorstellungen hervorrufen sva.) täuschen, betrügen'[1]): +*madahyā* (sd.) *yā angrayā karapanō urūpayeintī yāčā xratū dušəxšaδrā daḥyunąm* ". . Rauschtranks . ., durch den böslich die *Karapan* und durch den mit Absicht die üblen Herrscher der Länder betrügen" Y. *48*. 10.
**urūpa-* n. 'Scheinbild'; ai. *rūpá-* n. (wozu BGM. Grdr.[2] *1*. 260), *rūpayati* 'imitatur'. — Pü.: *rānēnēnd pānakīh*, erl.: *pānakīh i dāmān nē kunēnd*. Man zerlegte *urū+pay°*. — [1]) Anders GDN. KZ. *30*. 534, bei dessen Fassung ich jedoch ein Objekt verlangte.

• j. urunya- m. 'Gefäss'; 1) für den *Myazda*, 'Schale, Schüssel': *yaēšąm zayanąm aδaurune . . °ya raēδwiš.baǰīna . .* V. *14*. 8. 2) Du. die beiden Gefässe, 'Eimer' od. dgl., in denen den Rossen Wasser und Futter gereicht wird(?): *āpe urvaire yazamaide aourvatąm °ne* (AD.)[1]) *ašavanəm ašahe ratūm yazamaide* G. *4*. 5(?).
KompA.(?). — Et.? — Aus ar. *(s)runiya-. — Pü. (zu V.): *myazd dān*, (zu Y.): *awzārōmand*. — [1]) Statt *°nya*, § *268*. 32.
j., g. *urun°*: s. *urvan-*.

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• j. **urunyō.vāiδimiδkā-** f., Du. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyąn* .. °*kaẽča* Yt. *19*. 5.

Eig. Bed.? Anscheinend *urunya-*+*vāδay-*+ **miδkā-* (§ *268*. 50, vll. zu ai. *mit-* f.; s. unter *bərəzi.mita-*).

• j. *yōi aiwyāərəhayānti* ✱**rusča** *nmānāi nmānayąs*(AP.)*ča*✱ N. *95*: – ? –.

Verstümmelte Namen irgendwelcher Kleidungsstücke. — Pü.: *ōšān kē aiwyāhanēnēnd apar* m d a k n n (Dst.: *maškūn*) aan n (Dst.: *xān*)[1] *u* p r t k n (Dst.: *partak*). — [1]) *nmāna-* 'Haus' wird nie mit *xān* übersetzt!

• j. ✱*pairika hača* **urusta**✱ Yt. *4*. 3.

• j. **uruzdi-pāka-** Adj. 'Flüssigkeiten kochend', insbes. 'zum Kochen der aus dem Leichnam austretenden Flüssigkeit verwendet', vom Feuer: *yō ātrəm* °*kəm dāitīm gātūm avi ava.baraiti* V. *8*. 82.

**uruzday-* f., zum V. *3raod-*; § *53* I. 7. — Pü.: *rōδ*(?) *pāk*, das Dk. *8*. 46 mit *hixr pāk* erläutert wird, bei West SBE. *37*. 160: 'burning bodily refuse'. S. noch Dst. ZA. *2*. 139.

g. *hvō urušaēibyō* Y. *29*. 7: lies *hvō.uruš*°.

j. *aərhrō urušnōiš* FrD. *7*: lies *hərhaurušōiš*.

• j. **urvaēd-** V. 'stürzen'. Praes. 2 *urvaēδa-*, 27 +*urviδya-*[1]).

1) trans. 'stürzen, zu Grunde richten': *urvaēδąs* F. *9*. 2) intrans. 'stürzen, zu Grunde gehen': +*urviδyeiti*[1]) F. *9*.

Vgl. *urvinyant-* und Persson Wurzelerw. 35. — Pü. (zu 1): *ēring*[2]), (zu 2): *ērixt*[2]). — [1]) Hds. *uruδiδyeiti*. — [2]) Vgl. zu *ərəyant-* und zu *²rāna-* mit No. 5.

• j. **urvaēdant-** Adj., PPA.: s. *urvaēd-*.

• j. **urvaēs-** V. '(sich) drehen, wenden'. Praes. 27 *urvisya-*, 30 (Kaus.) *urvaēsaya-*; *s*-Aor. 1 *urviš-*. — PPfP. *urvišta-*.

1) 'sich drehen, kreisen': *taērəm* (sd.) *haraiδyā* .. *yaṯ mē aiwitō urvisənti*[1]) *starasčam āsča hvərača* Yt. *12*. 25. 2) 'sich wenden, umkehren': *inja mē urvisyatəm* "zurück wendeten sie sich beide" Yt. *19*. 82. 2) Kaus. α) 'sich wenden machen, fugare': *yō haēnayā* .. *uva urvaēsayaṯ karana* Yt. *5*. 131. β) 'abwenden, abkehren von –' (Abl.): *yō paoiryō čiδrəm urvaēsayata daēvāaṯča haotāṯ* (sd.) .. "der zuerst sein Gesicht abkehrte von .." Yt. *13*. 89. 3) 'invertere': °*urvišta-*[2]). 4) mit *tarō* und Akk. 'sich hinaussetzen über –, sich verfehlen gegen –': *nōiṯ aδāiti* +*frāraiδyanąm* (sd.) +*urvisyeiti*[3]) +*tarō* .. *dāta* .. *zaraδuštrahe* P. *56*.

mit *apa* und *frā* 'sich (von einem Punkt) weg hervor wenden, zum Vorschein kommen': *apa hē paskāṯ* (sd.) .. +*fraoirisyeite*[4]) .. *ažša druxš yā nasuš nāərəhanaṯ hača* V. *9*. 40.

mit *ava* 1) 'sich herabwenden,-kommen': *hō* .. *vazata* .. +*paitiša nmānəm* .. *nōiṯ aora avōirisyāṯ*[5]) (als Praet.) ". . er vermochte nicht wieder herunterzukommen" Yt. *5*. 62. 2) Kaus. in Verbindung mit *avaoirišta-*: *yō narəm avaoirištəm* (sd.) +*avaourvaēsayeiti*[6]) "wer auf Jemanden einen Angriff macht" V. *4*. 22, 25.

mit *avi* und *nī* 'sich hinabwenden zu –' (Akk.): *ząm avi ni.urvisyāni* Yt. *17*. 57; — *mā avi ząm ni.urvise* (2SIA.)[7]) Yt. *17*. 60.

mit *pairi* Kaus. 'ausdrehen, ausreissen': *yaṯ* .. *daēma hō pairi.urvaēsayeinti* Yt. *14*. 56.

mit *frā* 1) 'sich hinzu-, herzuwenden': *ātaraδra* +*fraoirisyeiti miδrō* Yt. *10*. 9; — *ātaraδra* +*fraoirisənti*[8]) .. *fravašayō* Yt. *13*. 47; 48. α) Kaus. 'zurückführen zu –' (*paiti*): *kaδa nō fraourvaēsayāiti ačahe paiti pantąm* Yt. *10*. 86. β) 'zurück-, heimbringen': *uta azəm fraourvaēsayeni humaya* (sd.) .. Yt. *9*. 31. 2) 'herzubringen': *hāvana fraoirisimna frašāvayamna* Vr. *12*. 5; — *biš hapta pəšavō fraoirisyōiṯ tarasča āpō nāvayā* "zweimal sieben Brückenstege soll er hinzubringen (sva. anbringen, legen) über .." V. *14*. 16. 3) 'sich ab-, wegwenden von –' (*pairi* mit Abl.): *yaṯ fraoirišaiti pairi dušmataēibyasča* .. H. *1*. 17. 4) 'herauswenden, -holen sva. einfordern, erheischen, exigere': *āfš čiδąm* +*fraoirisyeiti*[9]) V. *8*. 104; 106. [Vgl. noch ✱*fraurvaēyō*.]

mit *frā* und *aiwi* Kaus. 'Jemandem (Akk.) etwas zuwenden': *frā mąm aiwi.urvaēsayənuha maždikəm* "wende mir deine Gnade zu" Yt. *17*. 15.

mit *vī* 'sich (von einander) trennen': *nōiṯ astača nōiṯ uštānəmča nōiṯ baoδasča* +*vī.urvisyāṯ* V. *19*. 7. a) Kaus. '(von einander) trennen': *vī mąm* (statt GS.) *urvaēsayāṯ astača uštānača* P. *21*.

Vgl. ags. *wrigjan* usw.; Hbm. IF. *11*. 200. — Pü.: *vartītan*. — [1]) *ə* statt *i* für *yə*, vgl. No. 8. S. *hindav-* No. 1. — [2]) In *ačiδōirišta-*. — [3]) Hds. *urvityeiti*; Pü.: fehlt. — [4]) NA. °*saite*; s. Var. — [5]) § *268*. 44. — [6]) NA. °*urvaēsaite*; s. Var. — [7]) § *268*. 32. — [8]) So F 1 usw.; NA. °*sinti*; s. No. 1. — [9]) NA. °*saiti*; s. Var.

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• j. **urvaēsa-** m. 'vertex, Wirbel' im Wasser: *varəsō.stavarəhəm āpō °səm* Yt. *14.* 29. 2) 'Wende' des Wegs, 'Wendepunkt' der Rennbahn: *tē . . fravazənti dūraē-urvaēsəm aδwanō °səm nāšəmna* "die . . fahren jetzt weiter zu der fernen Wende des Wegs, um den Wendepunkt zu erreichen . ." Yt. *13.* 58; — *yaδa aspa . . aparaṯ hača °sāṯ fratarəm °səm +nāšəmna* "wie Rosse . ., die vom hintern Wendepunkt (der Rennbahn) her den vorderen Wendepunkt erreichen wollen" Yt. *29*; — *°sō* F. *9.* a) überhaupt 'Ziel, Ende': *ustəme °se gayehe* "am äussersten Ziel des Lebens" Y. *71.* 15, 16, H. *1.* 15; — *dāmōiš °sē apōmē* "beim letzten Ende der Schöpfung" Y. *43.* 5; 6; — *apōmē arəhūš °sē* "beim letzten Ende des Lebens" Y. *51.* 6; — *°sa* F. *9.*

KompE. — Zum V. *urvaēs-*. — gr. ῥοικός 'gebogen'. — Pü. (zu 2): *asp rās*, (zu 2 a): *vartišn.*

• j. **urvak-** V. 'wieder verbinden, zusammenfügen'[1]. Praes. 24 *urvaṯ.čaya-*[2].

ā̊rəhəm (näml. *fravašinəm*) *raya x*ᵛ*arənarəhača vīδāraēm . . barəδrišva puδrō paiti.vərətō . . vyāhva* (sd.) *urvaṯ.čaēm astiča gaonača +dərəwδača . .* ". . erhielt ich . ., werde ich . . wieder zusammenfügen die Knochen und die Haare und das Fleisch . ." Yt. *13.* 11; 22 (*urvaṯ.čayən*), 28 (*urvaṯ.čayaṯ*).

Et. und Bed.? S. No. 1. — [1]) Ich nehme diese Bedeutung an, weil ich unsre Stellen mit Bd. *30.* 6 in Zusammenhang bringe, wo: *pa ān hangām* – näml. bei der Resurrektion – *haē mēnūk i samīk ast u haē āp xōn u haē urvar mōδ u haē ātaš yān čigōnšān pa bundahišnīh patgrift x*ᵛ*āhēt* ('postulat'). . . *pas kašān . . tan u karp apīč bavēnd* ('redduntur') *āngāh šān ādēnak apē dahēnd.* — [2]) Vgl. zSchr. § *268.* 52.

• g. [1]**urvata-** n. 'Bestimmung': *hyaṯ °təm čaδdōnrəhvadəbyō* "was die Bestimmung für die Verständigen (ist)" Y. *31.* 3[1].

ai. *vratá-* n. Weiteres bei LIDÉN, Balt.-Slav. Anlautsges. 20. — Vgl. *urvatay-*, *urvāta-*, *urvāδā-*. — Pü.: *vāvarīkānīh*, Sü.: *prakāšatvam.* — [1]) D. h. was ihnen bestimmt ist; vgl. Y. *30.* 11.

• j. [2]**urvata-** Adj. –?–, bezeichnet eine gute Eigenschaft des Kamels: *uštranəm °tō* (statt GP.)[1] *saēni.kaofanəm* V. 22. 3; — *uštrahe . . aiwi.tačinahe °tō* (statt GS.)[2] *frasparanahe* Yt. *14.* 11.

Pü.: an rn an k, Npü.: *bulandī rā*[2]). — [1]) S. zu *karəta-* No. 1. — [2]) Vgl. zu [1]*urvant-*.

• j. **urvataṯ.nara-** m. EN. zweier Gläubiger; 1) des dritten (jüngsten) Sohns *Zaraδuštras* (aus zweiter Ehe): *°rahe zaraδuštrōiš ašaonō* Yt. *13.* 98; — *kō aēšəm* (näml. *aētaēšva varəfšva yō yimō kərənaoṯ*) *asti arəhuča ratušča? . . °rō . . tūmča yō zaraδuštrō* V. 2. 43*). 2) *°rahe aparazātahe* Yt. *13.* 127.

*) Vgl. Bd. *32.* 5: *urvataδnar vāstryōš rat i var i yam kart i hačaδar zamīk.*

Eig. 'den Männern, Helden gebietend'; **urvatant-* Adj., PPA.; vgl. air. *flaith* 'Herrschaft' und got. *waldan.*

• g. **urvag-** V. 'wandeln'. *s*-Aor. 1 *urvāxš-*.

'auf einem Weg (Instr.) wandeln, schreiten hin zu –': *tōm advānəm . . daēnā̊ saošyantəm yā +hū.kərətā ašačiṯ urvāxšaṯ* (3P.) *hyaṯ +čvištā +hudā̊byō mīždəm* (sd.) "den Weg . ., den durch *Aša* wohlgebahnten, auf dem die *Daēnas* der *Saošyant* hinwandeln werden zu dem Lohn, der . ." Y. *34.* 13.

ai. *vrajati* 'procedit'. — Pü.: *rās . . ku dēn i sūtōmandān ētar rawēt kē andar ān i pa hukartārīh – kaš dēn i x*ᵛ*ēš xūp kart ēstēt – aš haē ahrīkīh* an rn aam n *īh* (Sü.: *mahōtsavah*); s. zu *+urvāxšant-*.

• j. **urvatay-**: *urvaiti-* f. 1) 'foedus, Vertrag, Vertragsabschluss': *sraošəm . . yō āxštišča °itišča druyō spasyō* (sd.) *spōništahe* Yt. *11.* 14. 2) 'fides, Treue, treues Festhalten an –' (Gen.): *dazdi ahmākəm taṯ āyaptəm . . °iti* (IS.) *dātanəm sravarəhəm* Yt. *10.* 33; — *mazišta maδra . . vərəzya . . °itya* (IS.) . . *haiδyā.vərəzya . . vīndaiδya daēnayā̊ māzdayasnōiš* G. 2. 7.

KompE.; Ableit. — zEt. s. [1]*urvata-*. — Pü.: *dōstīh.*

• j. **urvaitya-** Adj. 'vertragschliessend, Kontrahent': *vaēō paoirīm miδrəm kərənaoiti +zastō.mazō aδāṯ framarəzaiti zastō.mazō aδāṯ antarə °tya* (AD.) *fradaδaiti* "das (blosse) Wort schliesst den ersten Vertrag ab; der durch Handschlag geschlossene hebt ihn dann auf, der durch Handschlag geschlossene setzt ihn dann (verstärkend) zwischen den beiden Verträglern fort"*) V. *4.* 3; 3, 4[3].

*) Ich verstehe das so: Die in einem Vertrag getroffenen Abmachungen können abgeändert werden durch einen neuen mit grösserer Förmlichkeit oder unter Verpfändung eines wertvolleren Gegenstands abgeschlossenen Vertrag, der dem Rang nach unterste durch den nächsthöheren usw. Der neue Vertrag mit seinen

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neuen Vereinbarungen hebt die des früheren auf, bildet aber doch zugleich dessen Fortsetzung. Ein Vertrag der höchsten (sechsten) Art – *daiθhu.-mazō* – kann also nicht abgeändert werden. Wesentlich anders: Sp. Komm. *1.* 121, Gdn. Stud. *1.* 89, Ggr. OK. 454, Dst. ZA. *2.* 50.

Ableit. aus *urvatay-*. — Pü.: *andar grawakān*; s. dazu Hbm. PSt. 92.

• j. +urvaδā-[1]) f. Name eines Flusses*): *zrayō yaṯ kąsaēm .. avi tǝm avi.hantačaiti .. uštavaitiča yā +sūra +°δača pouru.-vāstra* Yt. *19.* 66 f.

*) Der sich in den *Kąsaoya(Hāmūn)*-See ergiesst.

Aus urir. **uradā-* oder auch aus *(h)ru(g)ąadā-*. — 1) So J 10; F 1 *urvaδča*. NA. schreibt *sūra.urv°* zusammen, wodurch alle Symmetrie zerstört wird; *yā sūra* gehört zum vorherg. Namen.

• j., g. urvaδa- Adj. 'amicus, befreundet; Freund': *nipāyōiš mašīm °δǝm yavaēitāite .. aurvaδāṯ parō dušmainyaoṯ mā tǝm °δǝm frāyavayōiš snaδāi* .. Yt. *1.* 24; — *hvō ašava zaraδuštrō °δǝm δrātārǝm isōiṯ* (Sp. 28 f.) *ašavanǝm tē ašaonaṯ āfyeiδyāi* (sd.) *mraomi °δǝm °δāṯ* Y. *71.* 13; — *frā tē vīsāi °δō staota °δǝm staotārǝm varǝhanǝhǝm* (Sp. 1405 u.) .. *aoxta ahurō mazdā yaδa* .. Y. *10.* 9; — +*drǝgubyō vāstārǝm činasti yaδa °δǝm spitamāi* Y. *19.* 14; F. *9*; — *°δō +brātā +ptā vā* Y. *45.* 11; — *hvō zī .. ahūm.biš* (sd.) *°δō* Y. *44.* 2; *50.* 6. a) mit Dat.[1]): *kō °δō spitamāi zaraδuštrāi nā mazdā* "welcher Mann ist Freund dem *SpZ.*, o *M.*?" Y. *51.* 11; *46.* 14; — *mazdā dadāṯ ahurō .. yō hōi mainyū šyaoδanāišča °δō* ".. dem .., der im Geist und in Werken ihm Freund ist" Y. *31.* 21[2]). b) mit Gen.: *°δō bavāhi yazatanąm yaδa* .. Az. *4*; — s. noch Y. *31.* 21, bei a.

KompE. 3) — Zum V. *²var-*? — Vgl. *urvaδa-*. — Pü.: *dōst*, (zu Y. *19*): *dōstīh*. — 1) Gdn. KZ. *31.* 322 verstehe ich nicht; *ašā* Y. *50.* 6 ist Vok., Sp. 235 m. — 2) Oder auch zu b. — 3) Zweifelhafte EN.-Deutungen bei Justi NB. 519.

• j. urvaδā- f. 'Freundschaft' (?): *°δąmčiṯ zbayemi avi imaṯ varō uzdātǝm .. aēṯaṯ tē ǰasāni +avaiθhe* Yt. *12.* 3 f.

Vgl. *urvaδa-*. — Lesung unsicher; F 1 hat *aurv°*. Stelle gering.

j. *urvaṯ.č°*, Verbalf.: s. *urvak-*.

• j., g. urvan-: *urun-* m. 'Seele, Geist'; 1) beim Menschen von der unsterblichen Kraft, die all seine Handlungen bestimmt und nach dem Tode zu verantworten hat; 1) von der Seele zu Lebzeiten des Menschen; A) im gAw.: *spǝntaḫyāčā nǝrǝš .. yeḫyā °vā ašā haṯaitē* (sd.) Y. *34.* 2; — *yō °vąnǝm*[1]) *mǝn gairē* (Sp. 514 m.) *vohū dadē haδrā* (sd.) *manaǝhā* Y. *28.* 4; — *kaṯ mōi °vā isē* (Sp. 26 o.) *čaḫyā avaǝhī* Y. 50. 1; — *ašāunąm āaṯ °unō yazamaidē kudō.zātanąmčiṯ narąmčā nāirinąmčā* Y. *39.* 2; *39.* 1 (s. bei 3). B) im jAw.: *nōiṯ čahmi zazva* (sd.) *yō nōiṯ °une zazva* FrD. *3*; +*3*[2]); — *āvōya +družanti .. yō fraurvaixti* (Sp. 996 u.) *havahe °unō družaite* N. *84*; +*84*[3]); — *āvōya .. daδāiti .. yeθhe dāδrahe dāiti +nōiṯ +havō °va +vāurāza* (Sp. 1544 u.) N. *84*; F. *9*; — *vīspǝm aēṯǝm paiti zrvānǝm astarǝm °va kāšayāṯ* (sd.) P. *37*; — *hazaǝrǝm .. daēnunąm .. ašaya varǝhuya °une para.daiδyāṯ* A. *3.* 7; V. *14.* 2; — *tā nō hǝnti °une uvaēm x^varǝδǝmča vastrǝmča* Y. *55.* 2; 2, Vyt. *32*; — *haomō .. yaδa x^varǝnte vahištō °unaēča pāδmainyō.tǝmō* Y. *9.* 16; — *havahe °unō haomą āvaēδa-yamahī* Vr. *11.* 1; — *xšnūmaine havaheča °unō* Y. *3.* 4; — *zazǝ* (sd.) *buye varǝhāuča mižde .. °unaēča darǝγe havaǝhe* A. *1.* 11; Y. *71.* 11; — *fravašibyō yā nō ištā °vōibyō* Y. *56.* 2; — *yō yazaite hvarǝ .. yazaite haom °vānǝm* Yt. *6.* 4; — *kahe vō °va frāyeziṯ* Yt. *13.* 50; — *nava.naptyaē*(sd.)*čiṯ hē °vānǝm para.mǝrǝnčaite* V. *13.* 3. a) neben oder im Gegensatz zu *tanū-* und zu anderen menschlichen Kräften usw.: *tanvaēča +haosravaǝhǝm °unaēča darǝγǝm havaǝhǝm* F. *3* h; — *čim .. ąstǝm isaiti tanva čim °una* Aog. *48*(?); — *havaǝhāi °une fradaδāi gaēδanąm* Y. *68.* 4; — *amaheča vǝrδraγnaheča °unača daēnača spanvanti* (sd.) H. *1.* 4; — *īδa ašaonąm ašaoninąmča ahūmča daēnąmča baoδasča °vānǝmča fravašīmča yazamaide* Y. *26.* 4; — *vīspā gaēδāsča tanvasča azdǝbīšča uštānąsča kǝhrpasča tǝvīšīšča baoδasča °vānǝmča fravašīmča pairiča dadǝmahī* .. Y. *55.* 1; — *ašāunąmča °unasča fravašīšča yazamaide* N. *70*, Y. *63.* 3; — *ašāunąmča fravašibyō ašāunąmča °vōibyō* Y. *4.* 2; — *vīspanąmča āǝhąm ašaonąm ašaoninąmča .. yaēšąm +yašδwača °vąnō zaoyāsča fravašayō* Yt. *13.* 148; — *haom °vānǝm .. havąm fravašīm yazamaide* Y. *71.* 18; — *havahe °unō fravašē* Y. *1.* 18. 2) von der Seele nach dem Tode des Menschen; A) im gAw.: *kā mē °vā vohū +urvāxšaṯ +āgǝmaṯ.tā* (Sp. 497 m.) Y. *44.* 8; — *amǝrǝtāitī +ašaonō °vā aēšō* (sd.) *uta-*

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yūtā yā nərəš sādrā (sd.) *drəgvatō* Y. 45. 7; — *drəgvatō .. yehyā °vā xraodaitī činvatō pərətā̊ ākā̊* (sd.) Y. 51. 13; — *aṯ .. drəgvatō akāiš x^varəϑāiš* (sd.) *paitī °vaṇō paityeintī* Y. 49. 11. a) neben *°daēnā-* usw.: *karapanō kāvayasčā .. yīng x^vō °vā x^vaēčā xraodaṯ* (sd.) *daēnā hyaṯ aibī.gəmən yaϑrā činvatō pərətuš* (sd.) Y. 46. 11; — *taṯčā .. ϑwahmī +ā +dąm* (Sp. 684 o.) *nipā̊rəhē manō vohū °unasčā ašāunąm nəmasčā yā ārmaitiš* (sd.) *īžāčā* Y. 49. 10; zT. verwendet Y. 42. 4. B) im jAw.: *pasčaēta azəm yō ahurō .. aoi °une urvāsma* (sd.) *daēsayeni* P. 38; — *šātəm +daϑaiti °vānəm ašaonō +irīriϑānahe* P. 24; 35; — *xšnūtō ašaonąm °vānō pārayeinti* (Sp. 152 o.) .. *avi garō nmānəm* V. 19. 32; — *ϑrīščiṯ tarō pərətūmčiṯ hē °vānəm vahištəm ahūm frapārayeni* (Sp. 851 m.) *azəm yō ahurō* Y. 19. 6; 71. 16; — *hā ašāunąm °vānō* (als AP.) .. *tarō činvatō pərətūm vīϑārayeiti hačtō* (sd.) .. *yazatanąm* V. 19. 30; Vd. 2; — *pairi dim tanava .. °vānəm hača vahištāṯ arəhaoṯ* Y. 19. 7; 71. 15; — *xraosyō.tara*(sd.)*ča .. hvō °va parāiti parō.asnāi arəuhe yaϑa* .. V. 13. 8; — *vīzarəšō .. °vānəm bastəm vāϑayeiti* V. 19. 29; — *hā drvatąm .. °vānō təmō.hva nizaršaite* V. 19. 30; — *nōiṯ hē anyō °va haom °vānəm paiti irista* (sd.) *bązaiti* V. 13. 9; — s. noch Anhang. a) neben *baoϑah-*: *baoϑasča °vānəmča yātəm* (sd.) *gaēϑanąm paiti.jaiδyeinti* V. 19. 29. b) neben *manah-*: *yaϑa nō ā̊rəhąm šyātō manā̊ +vaštō* (sd.) *°vaṇō* Y. 60. 11; — s. noch Y. 42. 4 (vgl. A a aE.). c) mit *fravašay-* (Stverz., Sp. 992 u.) gleichgestellt: *iϑa iristanąm °vaṇō* (als AP.) *yazamaide yā̊ ašaonąm fravašayō* Y. 25. 7; 16. 7, FrW. 10. 39. 1) Anhang. Das Geschick der Seele nach dem Tode wird H. 2. 1 ff. und 19 ff. eingehend geschildert[4]: *yaṯ ašava para.iriϑyeiti* — (*drvā̊ +ava.miryete*) — *kva aēṯąm xšapanəm havō °va +vərhaiti* "wenn ein Gläubiger verscheidet — (ein Ungläubiger verendet) —, wo weilt an dem Tag seine Seele?" H. 2. 1; 19; — *asne vaγδanāṯ nishiδaiti* — (*kamərϑāṯ handvaraiti*) — .. *upa aēṯəm xšapanəm avavaṯ šātōiš* (sd.) — (*ašātōiš*) — *+išaiti yaϑa vīspəm imaṯ yaṯ ǰuyō* (sd.) *arəhuš* H. 2. 2; 20; — *ϑrityā̊ xšapō ϑraošta .. yō ašaonō* — (*drvatō*) — *°va urvarāhu-* (sd.)*ča paiti +baoδiščа* — (*+aēxāhuča paiti +gaintīščа*) — *vīdiδārəmnō saδayeiti; ā dim vātō upa.vāvō saδayeiti* (sd.) *rapīϑwitaraṯ* — (*apāxtaraṯ*) — *hača naēmāṯ .. hubaoiδitarō* — (*dušgaintitarō*) — *anyačibyō vātačibyō* H. 2. 7; 25; — *arəhā̊ dim vātayā̊ frārənta* (sd.) *saδayeiti yī hava daēna kainīnō kəhrpa srīrayā̊* H. 2. 9[5]; — *āaṯ hīm* (näml. *daēnąm*, sd., Sp. 666 m.) *aoxta pərəsō yō narš ašaonō °va: čišča čarāitiš ahi yąm iṯ yava .. sraēštąm dādarəsa* (sd.) H. 2. 10[5]; — *tūirīm gāma* (sd.) *frabaraṯ yō narš ašaonō* — (*drvatō*) — *°va anaγraēšva raočōhva* — (*təmōhva*) — *nidaδāṯ* H. 2. 15; 33, 15[3], Vyt. 54. 2) bei Göttern; A) im gAw.: *ayā̊ +ārōi hākurənəm* (sd.) *yayā̊ hačintē °vaṇō* Y. 33. 9; — *mainyū .. yayā̊ spanyā̊* (sd.) *ūitī mravaṯ yīm angrəm: nōiṯ nā manā̊ .. sīnghā .. xratavō .. varanā* (sd.) .. *uxδā .. šyaoϑanā .. daēnā̊ .. °vaṇō hačaintē* Y. 45. 2. B) im jAw.: *ahurahe mazdā̊ .. yeδhe °va mąϑrō spəntō* Yt. 13. 81, V. 19. 14; — *amərəšanąm spəntanąm .. yaēšąm ainyō ainyehe °vānəm aiwi.vaēnaiti mərəϑwəntəm humataēšu* .. Yt. 13. 83 f. 3) bei Tieren; A) im gAw.: *ahmākīng* (s. 1) *āaṯ °unō pasukanąm*(sd.)*čā yōi nā̊ ǰīǰišəntī* Y. 39. 1; — *daitikanąmčā aidyūnąm hyaṯ °unō yazamaidē* Y. 39. 2; — s. noch Anhang. B) im jAw.: *°unō .. pasukanąm .. daitikanąm* Yt. 13. 74; — *aēṯahe udrahe .. dahməm °vānəm* V. 13. 55; — neben *baoδah-*[6]: *para tē +gaospənta baoδasča °vānəmča +fraēšyāmahi* P. 34. 3) Anhang. Die Seele des Urrinds (s. [5]*gav-* III) als Gottheit[7], im gAw. und jAw.: *aṯčā gūš °vā raostā* (sd.) Y. 29. 9; 1; — *aṯ vā ustānāiš* (sd.) *ahvā zastāiš frīnəmnā* (sd.) .. *mō*[8] *°vā gūščā azyā̊* Y. 29. 5; — *vərəhūš xratūm manərəhō yā xšnəvīšā* (sd.) *gūščā +°vaṇəm*[1] Y. 28. 1; — *gūšča °va dāmi.dātō* Yt. 14. 54; — *gūš °vānəm ašavanəm ašahe ratūm* G. 4. 6; — *gūš huδā̊rəhō °vānəm* S. 2. 14, Y. 16. 4, 26. 4; — *gūš huδā̊rəhō °une* FrW. 6. 1[3]; — *gaom*[9] *aēvō.dātahe °unō .. gaom*[9] *pouru.sarδahe °unō fravašīm* S. 2. 12; — *iϑā āṯ yazamaidē gūš °vānəmčā tašānəmčā* Y. 39. 1; — *gūš tašne gūš °une* S. 1. 14, Y. 1. 2, 70. 2, FrW. 6. 1[3]; — *gūšča tašnō gūšča °unō* Vr. 9. 5.

An verderbten oder wertlosen Stellen: P. 15, Vyt. 42, Vd. 7 (*°va*), Vd. 17 (*avi hē °vānəm būǰyānəm*), P. 45 (*°une*).

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*) In GrBd. (RHR. *32.* 99) wird *ruvān* so definirt: *ruvān ān i apāk bōδ andar tan āšnavēt u vēnēt u gōwēt u dānēt*, und in DkB. 269 (*218.* 4): *ruvān ast axᵛ xᵛatāδ apar tan čigōn katak xᵛatāδ katak u aspwār asp rāδēnītārīh tan*; s. dazu RHR. *32.* 107 (der Text ist nicht ganz in Ordnung).

KompA., E. — Et.? Aus ar. **(s)ruɣan-*; falsch WZKM. *9.* 382, GIrPh. *2.* 674. — mp. *ruvān*, np. *ravān.* — Pü.: *ruvān*, Sü.: *ātmā*; s. noch No. 7. — 1) Pt 4 usw.; NA. *°vānəm.* — 2) Hds. *urvaṇi* statt *urune.* — 3) Die Hds. lassen *urunō* aus, das aber auch durch Pü. verbürgt wird. — 4) H. *2.* 1–18 beschreibt das Geschick, das die Seele des Gläubigen, H. *2.* 19–36 jenes, das die Seele des Ungläubigen erfährt. Die den Wörtern von H. *2.* 1 ff. entsprechenden von H. *2.* 19 ff. sind dahinter in –()– beigefügt; s. noch No. 5. — 5) Die entsprechende Schilderung für die Seele des Ungläubigen fehlt; s. aber die mp. Litt., Sp. 666*). — 6) Vgl. V. *13.* 50, Sp. 919 m. — 7) Pü.: s. Sp. 509 No. 14. — 8) Näml. *gōuš.* — 9) Statt Gen.

• j. ¹**urvant-** Adj. 'fassend, packend': *mərəγahe .. vārəγnahe °vatō aδara.naēmāṯ pišatō upara.naēmāṯ* "des Vogels *V.*, der (seine Beute) von unten her (d. i. mit den Fängen) fasst, von oben her (d. i. mit dem Schnabel) zerhackt" Yt. *14.* 19[1].

PPA., aus ar. **ɣrant-*, Praes. 1. — Vgl. gr. ἕλωρ 'Fang, Beute', lat. *voltur*; s. dazu SOLMSEN Stud. 15. — Npü.: *bar bulandī*[2]. — 1) Vgl. zSt. BREHM Tierleben², Vögel *1.* 523: "Zum Fangen dienen (dem Raubvogel) die Füsse .., zum Zerstückeln der Nahrung .. der Schnabel ..". — 2) S. zu ²*urvata-*.

• j. ²**urvant-** Adj. (fem. *°vāitī-*) 'fliessend, strömend', auch mit Akk. des Inhalts[1]: *maēγa .. yāhva °vāitiš* (NPf. statt n.) *awrā̊ pərəδu aipi vīγasāitiš avō °vaitīš* (NPf.) *hapta karšvaṇ* "die Wolken .., in denen die strömenden Regenschauer enthalten sind, die Wasser strömend sich gar weithin verbreiten über die sieben *K.* hin" Yt. *8.* 40; — *arədvī sūra .. frā .. sispata +°vaiti*[2] *bāzu.staoyehi* (sd.) Yt. *5.* 7.

PPA., aus ar. **sruɣant-*, Praes. 3. — ai. *srávati* 'er fliesst'; vgl. *rautah-*, *raod-*. — 1) Vgl. DBR. AiS. 169. — 2) S. NA. Proleg. XLIV.

• j. *kuδa para ašaonaṃ paδa* ˣ**urvašaiti** Yt. *4.* 4. Wertlos.

• **urvāxra-** n. 'Hitze'[1]: *aδra pasčaēta vaozirəm* (Sp. 1386 u.) *baoδəntō* (sd.) *šuδəm taršnəmča .. aotəm °rəmča* Yt. *19.* 69.

Aus ar. **ɣrākra-*. — Ob zu got. *wrōhjan* 'accusare'? Vgl. ai. *tāpayitum*, lat. *calefacere* '(Jemandem) einheizen'. — 1) Die Bed. folgt aus dem Gegensatz *aotəm*; vgl. zB. Yt. *9.* 10.

• j., g. *urvāxš-* Adj. 'froh, freudig'. KompA. — S. zu *+urvāxšant-*.

g. *urvāxšaṯ* Y. *34.* 13: s. *urvag-*.

j. *urvāxšaiṇha* Y. *62.* 10: lies *urvāxš.aiṇuha.*

• j. **urvāxš.aiṇhvā-**[1] Adj. (mask. *°aiṇhva-*) 'frohgemut': *°aiṇuha* (ISm.) *gaya jīγaēša* (Sp. 502 m.) *tā̊ xšapanō yā̊ +ǰvāhi* Y. *62.* 10.

Pü.: an rn am t (zu V. *18.* 27: an rn aa t) *axᵛ pa yān žīvē*, Sü.: *ānando svāmino jīvena jīvēt*, Npü.: *pur rāmišn xudā ba ǰān zīvīd*; s. zu *+urvāxšant-*. — 1) So NA. zu V. *18.* 27.

• g. ⁺**urvāxšant-**[1] Adj. 'froh machend, beglückend': *kā mō urvā vohū °xšaṯ* (ASn.)[1] *+āgəmaṯ.tā* (Sp. 497 m.) Y. *44.* 8; zit. *70.* 5; — verwendet Y. *70.* 5: *ā vohū °xšaṯ*[1] *+āgəmaṯ.tā.*

PPA., aus einer Basis *urvāxš-*, die mit *urvād-* und *urvāz-* verwandt ist. Litt. bei WILHELM ZDMG. *42.* 81, wozu noch HAUG SBayrAW. *1868.* 2. 36, BN. Stud. *1.* 363, GDN. BB. *15.* 253, JOHANSSON IF. *2.* 11, JUSTI PrJ. *88.* 85. — Pü.: an rn aam n *īh* – s. zu *urvāxš.aiṇhvā-*, *urvāxš.uxtay-*, *urvāz°* und zu *urvag-* –, Sü.: *uttamānandaḥ.* — 1) So Pt 4 u.a.; NA. *urvāšaṯ.* — 2) Wohl *urvāzmanīh*, Transskr.; s. zu *urvāz°*. *Pāz.*: *hurvāxm* (Mx.; in Sü.: *harṣaḥ, pramodaḥ*). Im Kolophon des Mx. (bei WEST 58, bei ANDREAS *72.* 9, bei DARAB 88) steht im Pahl.-Text *rāmišn* für *Pāz. hurvāxm*; s. auch Av. *14.* 7.

• j. **urvāxšaya-** m. EN. eines Gläubigen, Sohns des *Θrita*: *yaṯ hē* (näml. *θritahe*) *puδra us.zayδīδe °yō kərəsāspasča ṯkaēšō anyō dātō.rāzō āaṯ anyō* .. ".. zwei Söhne .. *U.* und *K.*, ein Richter der erstere, ein Gesetzgeber, aber .." Y. *9.* 10; — *yaṯ kaēna nijasāni azəm* (näml. *kərəsāspō*) *brāδrō* ˣ*°šaya*[1] *yaṯ ǰanāni hitāspəm* ".. dass ich als Rächer meines Bruders *U.* heimkehre, dass ich den *H.* töte" Yt. *15.* 28; — *huδā̊rəhəm +vyāxanəm bavāhi yaδa* ˣ*°šahe*[1] Az. *3.*

Eig. Bed.? Etwa 'der Freude bringende', Ableit. aus **urvāxša-* m. (mit *ay* statt *iy*, § *268.* 11), s. zu *+urvāxšant-*. — 1) Verderbt. Man verlangte *°šayehe*, Gen. Geringe Stellen.

• g. **urvāxš.uxtay-** f. 'freudiger Ruf, Freudengeschrei': *yōi gōuš mōrəndən °tī ǰyōtūm* "die das Leben des Rindes unter Freudengeschrei zu nichte machen" Y. *32.* 12[1].

Pü.: *kē hač ān i gōspandān murnǰēnišn* an rn aamn *īh* (s. zu *+urvāxšant-*; Sü.: *pramodaḥ*) *gōwēnd u šīvišnōmandīh.* — 1) Es handelt sich um die mit Orgien verbundene Tötung des Rinds zu Opferzwecken; vgl. IF. *1.* 365 und zu *+mada-*.

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• g. **urvāta-** n. 'Bestimmung, Gebot'; a) der Götter: *ϑwahyā mazdā ąstā °tahyā* "aus Feindschaft wider dein Gebot, o *M.*" Y. *34.* 8 [1]; — *hyaṯ tā °tā sašaϑā* (sd.) *yā mazdā dadāṯ* Y. *30.* 11 [2]; — *tā vō °tā marəntō .. sōnghāmahī* "eurer Gebote eingedenk .." Y. *31.* 1 [2]; — *avāiš °tāiš yā tū mazdā dīdərəšō* "nach jenen Bestimmungen, an denen du, o *M.*, festhalten willst" Y. *44.* 15. b) der *Drug*: *aēibyō yōi °tāiš drūjō .. vīmərəncaitē* (sd.) Y. *31.* 1.

gr. ῥητόν 'das verabredete'; vgl. zEt. unter [1]*urvata-*. — Pü.: *vāvarīkānīh*, Sü.: *prasiddhiḥ*, Npü.: *mašhūr*; s. noch No. 1 f. — [1]) Pü.: *varavēt*, 3S. — [2]) Pü.: *ān i har 2 vāvarīkānīh*, erl.: *apastāk u zand.*

• g. **urvātay-** f. 'Gelübde': *yō vā xšayąs adąs drītā ayantəm °tōiš vā huzōntuš miϑrōibyō vā rašnā ǰvąs yō ašavā drəgvantəm* "wenn ein wissender einen zu halten vermag, nachdem er ihn dazu gebracht hat, von seinem Gelübde und seinen Bindungen weg (zu ihm) überzugehen, einer der nach der Satzung lebt, ein *Aša*anhänger einen *Drug*genossen" Y. *46.* 5.

gr. ῥῆσις; s. zu [1]*urvata-*. — Pü.: *hvāvarīkān*, Sü.: *suprasiddhaḥ.*

• j. **urvād-** [1]) V., nur Praes. 14 (Inkoh.) *urvāsa-* [2]) '(wieder) froh werden, sich wieder erholen'.

yehe zaϑaēča .. urvāsən āpō urvarāsča .. uxšīn .. "bei des Geburt .. die Wasser und Pflanzen sich wieder erholten .. wuchsen .." Yt. *13.* 93.

[1]) Vgl. *urvāz°*, wodurch *dh* als idg. Auslaut erwiesen wird, und +*urvāxšant-* (wo Litt.). — — [2]) *s* statt *z* (aus idg. *dzh*, § *53* I) durch frühen Ausgleich mit den übrigen Inkohativen; s. auch *xšufsąn.*

• g. **urvādah-** n. 'Freude, Wonne': *vīspā ayārō +darəgō.ǰyātōiš* (sd.) *°dərhā* Y. *43.* 2.

Zum V. *urvād-*. — Pü.: an rn aa mn *īh* (vgl. zu +*urvāxšant-*) *apar dahišn*, Sü.: *utsavasya dātā.*

• g. **urvāidyah-** Adj. 'der freudigere, frohere, in gehobenerer Stimmung befindliche': *yaϑā vā yazəmnasča °dyā stavas ayenī paitī* "auf dass ich froher mit Preis und Lob wieder vor euch trete" Y. *34.* 6.

Kompar. zum V. *urvād-*. — Pü.: *pa vāvarīkān dahišnīh*, Sü.: *vikhyātidātyā.*

• g. **urvāϑā-** f. 'Gebot, Bestimmung': *nōiṯ °ϑā dātōibyasčā karapanō vāstrāṯ arəm* (Sp. 188 u.) Y. *51.* 14.

Vgl. zu [1]*urvata-*. — Pü.: *dōstīh*, Sü.: *mitraḥ*; Verwechslung mit *urvaϑa-*. — [1]) Abgekürzt für *urvāϑābyō dātōibyasčā*; vgl. *dasvar-* No. 2, *vāša-* No. 3, [1]*harəta-* No. 1; ferner zu *uštāna-(vant)-*, *urvištra(vant)-* und zu (*vərəzi*)*sraoϑra-*.

• j. **urvāϑra-** Adj. (fem. *°rā-*) 'spülend, läuternd', vom Regenwasser: *āaṯ āpō avabarənte .. tātā °rā bazšazyā* Yt. *8.* 47.

Zum lat. V. *lavāre.* — ar. **ṛ̥ātra-*, gebildet wie ai. *ṣvātrá-* Adj. (wozu *spayaϑra-* No. 4).

• g. **urvānē** Inf. 'zu wählen': *yezī .. nōiṯ urv° advā aibī.dərəštā* (sd.) *vaňyā* ".. der Weg, der zu wählen der bessere ist .." Y. *31.* 2.

Zum V. [2]*var-*; aus ar. **u̯rānai.* Vgl. BTHL. IFAnz. *1.* 103; § *260.* 2 e. — Pü.: *kē .. nē varavēt*, Sü.: *yat .. prati budhyati.*

• j. **urvāsnā-** f. Name einer Pflanze, deren (weiches) Holz zum Räuchern und zum Unterhalten des heiligen Feuers diente: *upa aēṯəm nmānəm baoδayąn °nayā vā .. kąmčāṯ vā hubaoiδitəmanąm urvaranąm* V. *8.* 2, Vd. *17*; — *hazarərəm vazyanąm aēsmanąm varədvanąm °nayā vā .. ādre frabarōiṯ* V. *18.* 71.

*) Die indischen Parsen verstehen das Sandelholz darunter; s. HAUG Essays [2] 251, WEST SBE. *37.* 186.

Et.? (*s* = idg. *s* oder *ts*, *dzh*) [1]). — Pü.: *rāsn.* — [1]) Falsch WILHELM ZDMG. *42.* 81; s. § *28.* 1 a.

• j. **urvāsman-** n.: s. unter *urvāzman-*.

• j., g. **urvāz-** V. 'laetari'. Praes. 2 *urvāza-*; Perf. 1 *vaorāz-*, 2 +*vāurāz-* [1]).

1) 'froh, frohgemut sein': *yaϑa vaēm humanarhō .. urvāzəmna .. vanāma vīspō harəϑō* Yt. *10.* 34; — *vīspā āpō .. urvāzənte* FrG. a) mit Instr. 'über —': *āvōya +dāϑrəm daδāiti .. yeϑhe dāϑrahe dāiti +nōiṯ +havō urva +vāurāza* [1]) "weh dem, der Almosen gibt, .. wenn nicht seine Seele über das Almosengeben froh ist" N. *84* [2]). 2) 'freundlich gesinnt sein, wohlwollen': *miϑrəm .. yō urvāzəmnō avarōiṯ* (Sp. 936 o.) *vāčim* Yt. *10.* 73. a) mit Dat. der Person: *ārōi* (Sp. 184 f.) *zī xšmā .. hyaṯ yūšmākāi mąϑrānē vaorāzaϑā* (2PPfA.) [3]) ".. da ihr eurem Propheten freundlich gesinnt seid" Y. *50.* 5.

s-'Erweiterung' aus *urvād-* (sd.); *z* aus idg. *dzh*, § *53* I. 8. — Ob dazu *Αὐράζακος* (= **ā-u̯rāzak°*)?; s. JUSTI NB. 52. mp. *urvāzišn* (u. a.) sind LW. aus dem Awesta. — Pü. (zu N.): an rn aamm *ēnūt ēstēt*; (zu Y.): an rn aam n *ēt*, erl.: *pa rāmišn*, Sü.: *pramodena harṣeṇa*; s. zu +*urvāxšant-*. — [1]) Hds. *vā rāsa*; s. § *268.* 34

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und K 11 zu Y. *47*. 6 für *vāur°*. — 2) Nach PüErl. soll das auf den Bauern gehen: *pa rās i anvičītār*(?) *dahišnīh*; s. zu *frauruxtay-*. — 3) Wie *framīmaδā*, § *354*.

• g. urvāzā- f. 'Freude, Wonne, Seligkeit': *humazdrā* (sd.) *ašā yeča yā raočəbīš darəsatā °zā* (NS.) Y. *30*. 1; — *urvāzištō* (sd.) *hvō nā̊ .. paitī.jamyā̊ .. urvāzištahyā °zyā* (IS.) Y. *36*. 2.

Zum V. *urvāz-*. — Vgl. *urvāzəman-*. — Pü.: an rn aam n *īh* (s. unter +*urvāxšant-*), erl.: *rāmišn*; Sü.: *ānandaḥ*.

• j. urvāzəmna- Adj., PPM.: s. *urvāz-*.

• j., g. urvāzišta- Adj. (fem. °*tā-*) 'der am meisten Freude bereitet, der wonnigste': *fərašaoštrāi °tam ašahyā dā̊ sarəm .. maibyāčā yam* (Sp. 1264 o.) .. "dem *F.* gewähre die wonnigste Gemeinschaft mit *A.* .. und mir .." Y. *49*. 8; — *°tō hvō nā̊ .. paitī.jamyā̊ ātarə .. °tahyā urvāzyā* "als wonnigster komm du uns .. entgegen, o Feuer (*Ātar*) .., mit der Wonne des wonnigsten" Y. *36*. 2 [1]. a) Bezeichnung einer der fünf Arten des Feuers*): *ātrəm* (sd.) *°təm* Y. *17*. 11; — *yamča* (näml. *fravašīm*) *āδrō °tahe spəntahe vyāxanahe* Yt. *13*. 85.

*) Nach Pü. und Bd. *17*. 1 meint es das in den Pflanzen wohnende Feuer (*ātaš ān i andar urvarān*), das nur Wasser, aber keine Pflanzen verzehrt (*āp xᵛarēt urvar nē xᵛarēt*, Bd. *17*. 2), daher Sü. zu *agniḥ vanaspatisthaḥ* erläutert: *yaḥ sadaiva pibaty eva na khādati*.

Superl. zum V. *urvāz-*. — Pü. (zu Y. *36*): *pa* an rn aam n *īh*, s. unter +*urvāxšant-*, (zu Y. *49*): *urvāziśn*, (zu Y. *17*): *frāxᵛ šīviśn* [2]; Sü. (zu Y. *36*): *utsavavān*, (zu Y. *49*): *vanaspatiḥ*, (zu Y. *17*): *vanaspatisthaḥ*; Npü. (zu Y. *49*): *dūstī*. — 1) Es bezieht sich das wohl auf den Metallstrom beim letzten Gericht; s. unter *ənitay-*. — 2) S. dazu Dst. ZA. *1*. 150.

• g. urvāzəman-, urvāsman- 1) Adj. 'frohmachend, heiter stimmend': *hō yō haomahe maδō* (sd.) *aša hačaite °smana* Y. *10*. 8. 2) n. 'Freude, Wonne, Seligkeit': *yaṯ .. pasčaēta azəm yō ahurō mazdā̊ aoi urune °sma daēsayeni vahištəmča ahūm* "wenn .., dann will ich, *AhM.*, seiner Seele die Seligkeit zuweisen [1]) und das beste Leben .." P. *38*; — *aḫyāčā xᵛaētuš* (sd.) *yāsaṯ .. ahurahyā °zəmā mazdā̊* "und seine Seligkeit [2]) soll .. zu erlangen streben, seine, des *AhM.*" Y. *32*. 1; — *para °smana barahe* Vyt. *50*.

Zum V. *urvāz-*; § *278*. 4, *284*. — Vgl. *urvāzā-*. — Pü.: an rn aam n (*īh*), s. unter +*urvāxšant-*; Sü.: *pramodaḥ*. — 1) Pü. fügt erläuternd hinzu *mizd*; s. No. 2. — 2) D.i. die von ihm (*AhM.*) versprochene Seligkeit.

g., j. *urvāšaṯ* Y. *44*. 8, *70*. 5: lies *urvāxšaṯ*.

• j. urvō.anhan- Adj. 'der sich die (Rettung der) Seele verdient, erworben hat' [1]): *paoiryan ṯkaēšō .. maδrō.anhānō °anhānō* (AP.) .. *vanhušānō* Yt. *13*. 151.

Komp.: *urvan-*+²*han-*; § *268*. 48. — 1) Bed. unsicher; vgl. V. *13*. 9.

• j. *urvi°*, nur KompA. 'spitz zu —, in einer Spitze auslaufend'.

Vgl. unter *bərəzi°*. — Aus ar. *(*s*)*ruṷi°*. — Et.? Bed. nach PüErl. zu *urvīsarah-*. Falsch Dst. ÉtIr. *2*. 180.

• j. urvi.xaoδa- Adj. 'des Helm (oben) in einer Spitze ausläuft' [1]): *puδrō .. °δō urvi.vərəδrō stvī.manaoδriš* Yt. *9*. 30.

1) Vgl. die Abbildung des Helms und des Schilds aus *Kīrmānšāh* in ZDMG. *36*. 655.

j. *urviṯyeiti* P. *56*: lies *urvisy°*.

• j. +urvinyant- [1]) Adj. (fem. °*yaintī-*) 'zerknickend, zu Fall bringend': *fravašayō .. yā̊ .. +°nyaintiš* [1]) (NPf.) +*frasčandayeintiš vīspanam ṯbišvatam ṯbaēšā̊* Yt. *13*. 33.

PPA., zu **urvinya-*, Praes. 13 a [2]) einer Basis *ṷraṯ°*; vgl. ai. *vlīnāti*. — S. auch *urvaēd-*. — 1) So nach F 1, J 10 usw.; NA. hat *urvīnaitīš*, mit geringwertigen Hds. — 2) Fehlt § *134*. ai. *vlīnāti* : j. **urvinyeiti* = lat. *°clīnat*, as. *hlinōt* : gr. κλίννω (Bgm. Grdr. *1*. 981).

• j. urvi.vərəδra- Adj. 'des Schild (in der Mitte) in einer Spitze ausläuft': *puδrō .. urvi.xaoδō* (sd. mit No.) *°δrō* Yt. *9*. 30.

• j. *urvis-* f. 'Sichwenden'.

KompE., vgl. *afrō.urvisvant-*, *hąm.urvīsvant-*. — Zum V. *urvaēs-*.

• j. urvī-sarah- Adj. 'mit spitz zulaufendem Kopf, mit spitzer Schnauze', vom Igel: *spānəm sīždrəm °sarəm* [1]) *yim vanhāparəm* (sd.) V. *13*. 2.

Statt *°vis°*, § *268*. 1; s. Var. — Pü.: da r m k *sarak*, erl.: *kuš sar i pōz bārīk* "die Spitze seiner Schnauze (np. *pōz*) ist dünn". — 1) Nach der *a*-Dekl.

• j. urvizō.maiδya- Adj. (fem. °*yā-*) 'die Leibesmitte, Taille schnürend, mit geschnürter Taille' [1]): *kaininō .. °yā̊* (NPf.) *sraotanvō* Yt. *17*. 11.

zKomp. s. *barō.zaoδrā-*. — **urvizaiti* 'er schnürt', Praes. 3, weist auf eine idg. Basis **ṷrīyh-*, die sich zu **ṷrengh-* in ags. *wringan*, got. *wruggō*, nhd. *ringen* verhalten mag wie etwa an. *glita*, mhd. *glitzen* zu nhd. *glänzen*; s. dazu Persson Wurzelerw. 172, Bgm. IF. *1*. 176. Vgl. noch *zaranyō.urvīxšna-*. — 1) Vgl. Yt. *5*. 127 unter *qs-*.

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• j. *urvišta-* Adj., PPfP.: s. *urvaēs-*.
KompE. (vgl. *aēiδōir, avaoir°*).

• j. urvištra- n. 'Unheil, Verderben': *sādrəm °rəmča nimrūite tištryō .. uštatātəm ..* "Weh und Unheil verheisst sich *T.* .., Glück und Erfolg .." Yt. *8.* 23 und 29; — *sādrəm mē .. °rəm āpō urvarāsča* "Weh mir .., Unheil (euch), ihr Wasser .." Yt. *8.* 23. [H. 2. 17: s. *urvištra(vant)-*.]
Zum V. *urvaēs-*; eig. 'Wendung zum Schlimmen'.

• j. urvištra(vant)- Adj. 'unheilvoll': *mā dim pərəsō .. yim xrvantəm āiδivantəm °rəm*[1] *pantąm aiwitəm* (sd.) H. 2. 17.
Pü.: s. unter *āiδivant-*. — [1]) Abkürzung aus *urvištravantəm*; *-vantəm* ist statt drei- nur zweimal gesetzt; vgl. RV. *1.* 81. 1 bei ROTH Verh7.OrKongr., ArS. 4.

s.

• j. *saē*[1]) (Adj.) 'verwaist, Waise': F. 2 f.
ksl. vgl. *sirŭ*. — Pü.: *apurnāyak kē(š) pit nē šivandak.* — [1]) Kein selbständiges Wort. Es ist aus einem Komp. losgeschält, wo *saē°* (für urar. **šąi°*) sich zu ksl. *sirŭ* verhält wie *dərəzi°* zu *dərəzra-*; vgl. BTHL. IF. *11.* 132 und zu *gaēvanay-*.

• j. saēd- V. 'spalten'. Praes. 27 *siδya-*; Perf. 1 *hisiδ-*. — PPfP. *°sista-*.
'spalten': *+siδyaṭ* F. *12.*
mit *ava* und *parōiṭ* 'entzwei spalten, zerspalten, zerstören': *pairika yā dužyāirya vīspahe ərəhūš astvatō parōiṭ pairiδnəm* (sd.) *ərəhvąm ava.hisiδyāṭ* Yt. *8.* 54[1]).
ai. *chidyate, cichide*; mp. *apasihāt* (s. zu *zah-*)[2]), *visistak*, np. *gusistan*, sbal. *sindag, sista.* — Vgl. zEt. HBM. ZDMG. *38.* 425, BTHL. Stud. *2.* 4, BGM. IF. *6.* 92. — Pü. (zu F.): *+vistihēl*[3]). — [1]) Vgl. V. *18.* 19. — [2]) S. ferner Pü. zu *ajyamna-, asista-* (, wo *avisīniišn* zu lesen), *jayāi,* [1]*jyā-, frajyātay-, sā-* (No. 3), *sčąδwa-, snaδāi*; Mx.-Gloss. 23, Sg.-Gloss. 233 b. — [3]) Geschr. n dd at statt n dd adt; Mx. *62.* 36 hat die Bombayer Ausgabe dd da dt, aber die Kieler zeigt dd dat.

• j. *saēpa-* m. 'Schweissen, Schmelze' (von Metallen).
KompE. — Et.? — Pü.: *patkar.*

• j. saēf- V., nur mit *aiwi* und mit *avi* 'über — hin(Akk.)streichen'. Praes. 3 *sifa-*.
mit *aiwi*: *ana parəna* (sd.) *tanūm aiwi.sifōiš* Yt. *14.* 35.
mit *avi*: *avi dim sifaṭ aštraya* "er strich über sie (die Erde) hin mit der Peitsche" V. 2. 10.
Et.?[1]) — Pü.: *suft*, Npü. (zu Yt.): *tamām tan i ān mury azīr sufta ast.* Doch nur wegen des Anklangs. — [1]) Np. *sift* 'stark, fest' (HORN GIrPh. *1* b. 143) passt nach seiner Bedeutung nicht; SALEMANNS Fassung GIrPh. *1.* 302 ist mir nicht deutlich.

• j. [1]saēna- m. Name eines grossen Raubvogels, wohl des Adlers: *yaδa hāu masa mərəγō °nō* Yt. *14.* 41; — *upa avąm vanąm yąm °nahe .. yā vaoče vīspō.biš* (sd.) *nąma* Yt. *12.* 17.
KompE. — Vgl. [2]*saēna-* EN. — mp. *sēnmurv*, np. (Npü.) *sīnmury*; ai. vgl. *śyená-* m. 'Adler, Falke' (§ *90.* 1); s. dazu HBM. AGr. *1.* 499.

• j. [2]saēna- m. EN. eines Gläubigen*): *°nahe ahūm.stūtō ašaonō .. yō paoiryō satō.-aēδryō fraxštata paiti āya zəmā* "des *S.*, Sohns des *A.* .., der zuerst mit hundert Schülern auftrat .." Yt. *13.* 97; — *ziγrōiš °nahe* "des *Z.*, Sohns des *S.*" Yt. *13.* 126.
*) Der vom 100. bis zum 200. Jahr der *zaraδuštr*ischen Religion gelebt haben soll; s. DkB. *197* (*5.* 237), WEST SBE. *37.* 230, 262, *47.* 83. Vgl. *zaraδuštra-**).
Ableit. — Vgl. [1]*saēna-*. — mp. *sēn* (vom Hsg. des DkB. gelesen *dāyūn*); vgl. ai. *śyená-* m. EN.

• j. [3]saēna- Adj. Name einer iranischen Familie: *tīrō.nakaδwahe uspaēšatanąm* (sd.) *°nanąm* Yt. *13.* 126; — *frō.hakafrahe .. °nanąm* Yt. *13.* 126.
Wohl patr. Adj., Ableit. aus [1]*saēna-* m. EN.

• j. saēnay- 1) Adj. 'spitz' (nur Komp.). 2) m. 'Spitze, Wipfel': *°niš* (AP.) *marəzaṭ urvaranąm* (sd.) Yt. *14.* 21.
KompA. — Zum ai. V. *śiśāti* 'er schärft'; FICK VglWb.4 *1.* 45, 208, 425; s. noch np. *sūdan.* — Pü. (zu V. *22.* 3): *saxt*, Npü. (zu Yt. *14*): *sāya* 'Schatten'.

• j. saēni.kaofa- Adj. '(mit spitzem, d. i.) gerade aufgerichtetem, steifem Höcker'[1]), vom Kamel: *uštrārəhō .. °fa* Yt. *17.* 13; — *uštranąm .. °fanąm* V. 22. 3.
Pü.: *saxt kōf*, erl.: *kuš kōf drust.* — [1]) Ein Zeichen von Kraft und Gesundheit im Gegensatz zum schlaff herabhängenden.

• j. saēnyā- f. Name einer *Daēvī*: *nasūm ǰanaṭ .. °ne ǰanaṭ* Yt. *4.* 2; — *būǰaṭ narəm ašavanəm hača nasūm .. hača °ne* Yt. *4.* 3.
Wertlos. — Npü.: *šīn*[1]) *u mūya*, erl.: *tamām rā dūr mī kardānad.* — [1]) Vgl. die Var. *šaēne.*

• j., g. saok- V. 'in lichter Flamme

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brennen'. Praes. 2 *saoča-*, 7 + 24 *saosunčaya-*[1]), 30 (Kaus.) *saočaya-*. — PPfP. °*suxta-*. S. noch ✱*saošyantąm* und ✱*saočayantaēibyō*.

'in lichter Flamme brennen, flammen': *saočintaṯ paiti āδraṯ* V. *9*. 56; — *āδrąmča suxrąm saočintąm* V. 2. 8. a) Kaus. '(inflammare sva.) incitare': *gāuš ǰaidyāi* (sd.) .. *yō dūraošəm saočayaṯ avō* "das Rind ist zu töten, damit es den 'Todwehrer' (d. i. *Haoma*) ansporne zu helfen" Y. *32*. 14[2]).

mit *avi* — ? —: *yaṯ hama avi nōiṯ aošō naδō saosunčayō* (2SPrA.?) V. *8*. 74 PüZ.

mit *upa* 'inflammari': *nixšata ahmāṯ vazata ātarš yō upa.suxtō* Yt. *10*. 127.

mit *frā* Kaus. 'ausser Brand setzen, zum Verlöschen bringen': *āδraṯ hača bānuwe* (?, sd.) *aēsmą frasaočayāhi yaṯ vā aēṯarəhąm urvaranąm* .. *yaṯ* [*vā*] .. "von dem Feuer weg .. sollst du die Hölzer zum Verlöschen bringen oder die Reiser .., indem man .." V. *8*. 75[3]).

ai. *śócati, śocáyati*; np. *sōzad, sōxtan*, vgl. woss. *suγdāg* 'rein, heilig' (zBed. s. ai. *śúcay-* Adj.). — Pü. (zu V. *2*): *suxr*, (zu V. *9*): *pa sōčišn*, (zu V. *8*): *sōčēnītan*, (zu Y. *32*): *guft*, Sü.: *vakti*. — [1]) D.i. Kontamination eines Praes. 7. Klasse (Int., vgl. ai. *śóśucat*) und eines Praes. 24. Klasse (wie j. *kərəntayeiti*); vgl. *dāduhya-*. Die Form ist nicht ganz sicher. — [2]) Der falsche Prophet (*drəgvant-*), gegen den sich *Zar.* wendet, ist ein Vertreter der blutigen Opfer und des *Haoma*kultus, die nach Y. *11*. 4 ff. mit einander in Zusammenhang stehen. *Haoma* wird – nach der falschen Lehre – zur Hilfleistung veranlasst dadurch, dass man ihm vom Opfertier einen Anteil zuweist. Vgl. BTHL. IF. *2*. 108 (mit HORN IF. *2*. 365) und zu +*mada-*. — [3]) Vgl. zSt. GDN. KZ. *25*. 577; anders DST. ZA. *2*. 136 No. 74. Der Text scheint verwirrt zu sein.

• j. **saoka-** n., **saokā-** f. 'Nutzen, Vorteil': *yaδa azəm uzbarāni hača daēvaēibyō uyē īštišča °kāča* Yt. 5. 26; — °*kąmča baraṯ.avarəṯąm baraṯ.āyaptąm ašaonīm* Yt. *13*. 42; — °*ka ahmi saokavastəmō* Yt. *14*. 3; — *ahmāi °kāi frasastāi fravākāi uta* +*framainyāi* (sd.) Yt. *16*. 3. a) (fem.) °*kā-* als weibliche Gottheit: *nəmō °ke* (VS.) *mazdaδāite* Yt. *1*. 21; — *yazāi °ka* (statt VS.?) *vərəuhi* V. 22. 3; — *nizbayemi °kąm vərəuhīm vouru.dōiδrąm* V. *19*. 37; S. 2. 3; — °*kayā vərəhuyā vouru.dōiδrayā* S. *1*. 3; — *haδra °ke* (IS.?) *mazdaδāite* Yt. *12*. 4.

KompE.; Ableit. — Zum V. *sav-*. — mp. (Pü.): *sōk*.

• j. **saokanta-**, °**kənta-**[1]) m. Name eines Bergs oder Gebirgs: °*təm gairīm* Ny. *1*. 8; — °*taheča garōiš* FrW. 5. 1.

Et.? Ob zum V. *saok-*? — [1]) Ny. *1*. 8 mit Var.

• j. **saoka'vant-** Adj. 'Nutzen bringend, nutzvoll': *mərəhəm* .. °*vantəm* .. *bayəm* Yt. 7. 5; — °*vantəm bavāhi yaδa mərəhəm* Yt. *4*.

Ableit. — Pü.: *sūtōmand*.

• j. **saokavas'təma-** Adj. 'der am meisten Nutzen bringt, schafft': *saoka ahmi °təmō* Yt. *14*. 3.

Superl. aus *saokavant-*. — Npü.: *sūdmandtar*.

• j. **saokənta'vant-** Adj. (fem. °*vaitī-*) 'Schwefel enthaltend, mit Schwefel versetzt': *āpəm °vaitīm zaranyāvaitīm vīδušavaitīm* (sd.) V. *4*. 54, 55.

np. *saugand* (mit auffälligem *au*)[1]) *xurdan* 'den Eid leisten', eig. 'das Schwefel(wasser) trinken, d. i. sich dem Ordal unterziehen'; s. dazu GIrPh. *2*. 124. — Pü.: *gōkirt*(= np. *gaugirdōmand*. — [1]) S. dazu HBM. PSt. 77, HORN GIrPh. *1* b. 39.

• j. ✱*ǰāmāča mərətō* **saoča**✱ Yt. *4*. 7.

• j. *saoča-* Adj. 'flammend'.

KompA., E. (in vKomp.). — Zum V. *saok-*.

• j. **saočant-**[1]) Adj., PPA.: s. *saok-*.

KompE. — [1]) Auch °*čint*°, § *298*. 4.

• j. **saočaya-** n. Name einer sündigen Handlung: *yaṯ tum ainim avaēnōiš °yača* (AP.) *kərənavantəm baosavasča varaxərδrāsča* ✱*varōžintəm urvarō.strayąsča kərənavantəm* H. 2. 13[1]); Vyt. *37*.

Et. und Bed.?[2]). — Pü.: *afsōs* (nur wegen des Anklangs)[3]). — [1]) Mx. *2*. 132 hat dafür folgende Paraphrase: *u kat dīt ku kas* [*kē*] *staxm u apar kart u vēh martum bēšīt u tar kart u xᵛāstak hač bačak handōxt*. — [2]) *ay* wohl für *iy*, § *268*. 11. Vll. ist das Wort verderbt. — [3]) Falsch DST. ZA. *2*. 653; vgl. HORN NpEt. 23.

• j. ✱**saočayanta** *āiti nirāzayanti*✱ Vyt. *36*.

• j. *haδa ātraēibyō* ✱**saočayantaēibyō** Vd. *9*.

Soll 'mit flammenden Feuern' besagen; s. V. *9*. 56.

• j. **saočahin-** Adj. 'flammenversehen, flammend': °*hi nąma ahmi* Yt. *15*. 47.

Ableit. aus ✱*saočah-* n., zum V. *saok-*; vgl. ai. *śociṣ-* n. — Geringe Stelle.

• j. **saoči.buye** Inf. 'flammend zu werden, aufzuflammen': *s° ahmya nmāne maṯ.saoči.buye* .. Y. *62*. 3.

Zum kompV. ✱*saoči.bav-*, § *263*. 2. — Zu ✱*saoča-* Adj. — Pü.: *sōčāk bavē andar ēn mān*.

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• j. saočinaˈvant- Adj. 'in lichter Flamme brennend': °*vantəm bavāhi yaϑa ātarəm* Az. *6*.

**saočina-* n. (*i* nach § *298*. 4), zum V. *saok-*; ai. *śocana-* n. 'Kummer'. Ganz unsicher.

j. *saoru* V. *19*. 43: lies *sauru*.

• j., g. saošyant- Adj., PPA.: s. *sav-*. A) m. 'Retter, Heiland, *Saošyant*'; A) im gAw.; 1) Sing., von *Zaraϑuštra* als dem Retter κατ' ἐξ.: *vīdyāṭ* (sd.) °*yas yaϑā hōi ašiš arəhaṭ* Y. *48*. 9; — *dāərhō* (sd.) *ərəzūš paϑō yaṃ daēnaṃ ahurō* °*yantō* (GS.) *dadāṭ* Y. *53*. 2; — *yastā daēvōng aparō .. tarə.mastā .. anyōng ahmāṭ yō hōi arəm* (Sp. 188 u.) +*mainyātā* °*yantō dōng* (Sp. 684 m.) *patōiš spəntā daēnā urvaϑō ..* Y. *45*. 11. 2) Plur., von denen, die bei *Zaraϑuštra*s Rettungswerk zu helfen bereit sind: *kadā .. yōi uxšānō* (sd.) *asnaṃ arəhōuš darəϑrāi* (sd.) *frō ašahyā frārəntē vərəzdāiš sōnghāiš* °*yantaṃ xratavō* (sd.) Y. *46*. 3; — *tōm advānəm .. daēnā* °*yantaṃ yā .. urvāxšaṭ* (Sp. 1536 o.) .. *mīždəm* Y. *34*. 13; — *aṭ tōi arəhn* °*yantō dahyunaṃ*[1] *yōi xšnūm* (sd.) .. *haēāntē* "die sind die Retter der Länder, welche .." Y. *48*. 12. B) im jAw.; 1) Plur., im Sinn von A 2, von den Priestern als den Fortsetzern des *zaraϑuštr*ischen Rettungswerks: *yāvaranō as zaraϑuštrō .. kavā vīštāspō .. kasčīṭ* °*yantaṃ haiϑyāvarəzaṃ* +*ašaonaṃ* Y. *12*. 7; — *kaϑa* +*drujim .. nīš.nāšāma? nīš.nāšāma* °*yantō* +*drujim* ".. als *S.* werden wir die *Dr.* wegschaffen" Y. *61*. 5; — *buyama* °*yantō buyama vərəϑrājanō buyama ahurahe mazdā .. astayō* (sd.) Y. *70*. 4; — *yōi taxma* °*yantō yōi taxma vərəϑrājanō* Yt. *13*. 38; — *āsnača manā ašaonaṃ āsnača manā* °*yantaṃ* Vr. *11*. 3; Yt. *13*. 74; — *yaϑača xšmāvōya ašəm činasti yaṭ* +°*yantibyō*[2] Y. *20*. 3; — *ašīm .. yā vīspanaṃ* °*yantaṃ fraša* (sd.) *xraϑwa fraϑanjayeiti* Yt. *17*. 2; — *nmānahe .. yerəhe vaēm mahi* (Sp. 270 o.) *yōi* °*yantō dahyunaṃ* Vr. *11*. 13[3]; — *yaϑa* (Sp. 1246 o.) *īša vāčim nāšīma yaϑa vā* °*yantō dahyunaṃ* Y. *70*. 4[3]; — im Gegensatz zu den *ÁmSp.*: *tā āviš yā rātayō* (sd.) *antarə* +*amərəϑsča spəntō* °*yantasča* P. *36*; — *ratūš āstāyā amərəšaṃ spəntaṃ* °*yantasčā dahištaṃ arəvačastəmaṃ ..* Y. *13*. 3; Vr. *3*. 5; — *yūšmākəm yasnāiča .. yaṭ amərəšanaṃ spəntanaṃ ahmākəm havarəhāiča .. yaṭ* °*yantaṃ* Y. *14*. 1; Vr. *5*. 1, *22*. 1, Yt. *11*. 17. 2 a) Plur., von den künftigen, am Ende der Dinge auftretenden Rettern, die die Neugestaltung (*frašō.kərətay-*, sd.) der Welt bewirken: *aoi maṃ* (näml. *haoməm*) .. *stūiδi yaϑa mā aparačīṭ* °*yantō stavaṇ* ".. wie mich die künftigen *S.* preisen werden" Y. *9*. 2; — *airyamanəm išīm .. təm* +*marānti* °*yantō* FrW. *4*. 1; — *xᵛarənō .. yaṭ uparəhačaṭ* °*yantaṃ vərəϑrājanəm* (s. b) *uta anyāščīṭ haxayō yaṭ kərənavāṭ frašəm ahūm* Yt. *19*. 89; — daher sie als *frašō.čarətar-* bezeichnet werden: *naraṃ azātanaṃ frašō.čarəϑraṃ* °*yantaṃ* Y. *24*. 5[4], Yt. *13*. 17; *19*. 22. 2 b) Sing., von dem künftigen Retter κατ' ἐξ., d. i. *Astvaṭ.ərəta-* (sd.), der auch 'der sieghafte' (*vərəϑrāgan-*) genannt wird: *hača gayāṭ marəϑnaṭ ā* °*yantāṭ*[5] *vərəϑraynaṭ* Y. *26*. 10; — °*yantəm vərəϑrājanəm yazamaide* Y. *59*. 28; — *yahmāi* +*us.zayāiti* °*yas vərəϑraja hača apaṭ kasaoyāṭ* V. *19*. 5; Vyt. *30*; — *yō arəhaṭ* °*yas vərəϑraja nama astvaṭ.ərətasča nama avaϑa* °*yas yaϑa vīspəm ahūm astvantəm sāvayāṭ* Yt. *13*. 129; — s. noch Yt. *19*. 89 bei a.

Undeutlich: *ārmaitīm darətəm* (sd.) *yōi maϑrəm* °*yantō* Vr. 2. 5; — wertlos: *ašavanəm vīδuš.ašəm* °*yantəm* Vyt. *15*.

PP17(Fut.)A. zum V. *sav-*; s. die Deutung Yt. *13*. 129. — Pü.; zu A: *sūtōmand* – Sü.: *labhamān* –, erl. (zu Y. *53*): *vēh*, (zu Y. *48*. 12): *fraškart kartār* – Sü.: *akṣayatvaṃ karisyati* –; zu B: *sūtōmand* oder *sūtēmand*[2] – Sü.: *labhamān* –; s. noch No. 4 f. — 1) Die Verbindung *saošyantō dahyunaṃ* ist Y. *70*. 4 und Vr. *11*. 13 verwendet. — 2) So Pt 4 usw.; NA. °*tačbyō*, die weitaus leichtere Lesart. zF. s. § *396* Bem. — 3) Die Verbindung *saošy*° *dahy*° stammt aus Y. *48*. 12. — 4) Pü.: *sōšyāns i sūtōmand i pēröžkar*. — 5) Them. Pü.: *sūtēmand i pēröžkar sōšyāns*.

• j. *āϑraṃča* ᵛ saošyantaṃ Vd. *4*.

Soll 'der flammenden Feuer' besagen; gemeint ist *saočintaṃ*, s. V. *2*. 8.

• j., g. ˈsak- V. 'sich verstehen auf –'. Praes. 1 *sak-*, 16 (Des.) *sixša-*[1], 26 *saša-*[2], 30 (Kaus.) *sāčaya-*; Perf. 1 *sašk-*[3], PfPr. *saška-*[4]; *s*-Aor. 1 *saxš-*. — PFP. +*sixšaya-*.

'sich verstehen auf – (Akk.), im Gedächtnis haben, sich merken': *hyaṭ tā urvātā sašaϑā yā mazdā dadāṭ mašyārəhō* "wenn ihr euch die Bestimmungen merkt, die *M.* getroffen hat, ihr Menschen" Y.

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30. 11; — *yaēčā hōi dabən* (Sp. 680 m.) *saškənčā daēnayā̊ .. uxδā šyaoϑanāčā* Y. *53.* 1; — *yaϑa yaṯ dim vīspō arəhuš .. āsaxšaṯ* (sd.) +*sašąs*[5] *dadrānō* .. Y. *19.* 10; — s. noch *saškuš*°. a) Kaus. 'lehren', b) Des. 'lernen': *yazamaide .. marəmna vərəzimna* +*sixšəmna*[6] *sāčayamna* Y. 55. 6; — *paitišmārəntəm vərəzintəm* +*sixšəntəm*[7] *sāčayantəm* Vyt. 52; — *marəntəm* +*vərəzintəm sixšəntəm sāčayantəm* P. *13.*

mit *aiwi* 'im Gedächtnis behalten, denken an —' (Akk.): *yaṯ .. airyā̊ daiṅhāvō tištryehe .. aiwi.sačyārəš* (3POA.) *dāitīm yasnəm ..* "wenn .. die *ar*ischen Länder an des *Tištrya* gebührende Anbetung .. dächten, .." Yt. *8.* 56.

mit *ā* (im Aor.) 'dem Gedächtnis einprägen': *yaϑa yaṯ dim vīspō arəhuš .. āsaxšaṯ* (Konj.) +*sašąs dadrānō nī pairi iriϑyąstātaṯ* (sd.) *haraite* ". . Menschheit, wenn sie es sich eingeprägt hat, dadurch dass sie es merkt und behält, sich . ." Y. *19.* 10.

ai. *śaknóti* 'er kann', *śikṣati* 'er lernt'. — Pü.: *āmōxtan* 'lehren, lernen'; Sü.: *śikṣitum.* — 1) S. No. 6, 7, +*sixšaya-* und *asixšant-.* — 2) *š* für *šy*, § *90.* 2 a. S. noch No. 5. — 3) § *45.* — 4) § *332.* — 5) So Pt 4, J 2, K 5. — 6) NA. *saxš*°; s. Var. — 7) Ausg. *saxš*°, aber gegen Hds.

• j. ²**sak-** V. '(zeitlich) vorübergehen, — sein'. Praes. 1 *šk-*[1], 2 *sača-.* — PPfP. °*saxta-.*

'(zeitlich) vorüber-, zu Ende gehen, verstreichen; vorübergegangen, verstrichen sein', mit Dat. der beteiligten Person: *yezi nāirika vohunīš aiwi.vaēnāṯ yaṯ hē ϑrāyō xšafna sačā̊nte* "wenn die Frau noch Blutspuren sieht, nachdem ihr drei Nächte (darüber) vergangen sind" V. *16.* 8; 8, *9.* 33, *19.* 23; — *aēṯaēšąmča zəmō nidaiϑyąn .. vīspəm ā ahmāṯ yaṯ hē yārə.drāϑō sačāite* "sie sollen .., bis dass ihnen die Dauer eines Jahrs (darüber) hingegangen ist" V. *6.* 43. a) unpers.: *xᵛafsa darəγō* (sd.) *.. nōiṯ tē sačaite* ". . deine Zeit ist noch nicht um" V. *18.* 16; — vgl. *anasaxta-.*

mit *ā* dnwS.: *hapta hənti hąminō mā̊rəha panča zayana aškarə* (3PPrA.)[1] "es gibt (sonst) sieben Sommermonate, (wenn) die fünf Wintermonate vorbei sind" V. *1.* 3 PüZ.

mit *pairi* 'verlaufen in der Zeit von — bis —, sich erstrecken, dauern von — (*hača* mit Abl.) bis —' (Dat.): *kahmāṯ hača ušahinanąm gāϑanąm ratufriš frajasaiti* (sd.)? *hača* +*maiδyayāṯ xšapaṯ* +*hū vaxšāi pairi.sačāiti* ". . sie dauert von Mitternacht bis Sonnenaufgang" N. *46*; *47*, *49*, *51*, +*48*[2], +*50*[3].

mit *frā* 1) dnwS.: *frā hama* (sd.) *sačinte aϑa aiwi.gāme* V. *5.* 10. 2) 'enden sva. sterben': *pasča para.iristahe mašyehe pasča frasaxtahe*[4] *mašyehe* "drauf wenn der Mensch gestorben, drauf wenns mit ihm zu Ende gegangen ist" V. *19.* 28.

Vgl. zu *ϑakatay-* und BB. *13.* 59. — mp. (Pü.) *sačēt* 'es geht vorüber'; s. noch No. 4. — 1) Bthl. AF. *2.* 51; § *310.* 15. Dst. ZA. *3.* 34 'considère *ashkare* comme une transscription zende du pahlavi *âshkâr*'. — 2) Wo Hds. *sačaiti.* — 3) Wo Hds. *para* statt *pairi.* — 4) Pü.: *pas hač ān frāč sačišnīh i martumān*, erl.: *kašān sačišn i gētīk apē bavēt.* Gdn.s Fassung SPreussAW. *19.* 425 passt nicht zum gleich folgenden Sätzchen, das doch mit H. *2.* 7, 25 korrespondirt. — 5) Sowohl *sačēt*, np. *sazad* 'es geziemt sich' (GIrPh. *1.* 316) als mp. *sāčēt*, np. *sāzad* 'er führt aus' (GIrPh. *1.* 299, *1* b. 135) sind ihrer Bedeutung wegen fernzuhalten. Gegenüber BB. *9.* 311 zu V. *18.* 16 s. oben. Weitere recht unwahrscheinliche Vergleiche bei Fick VglWb.⁴ *2.* 308 und Schrader Reall. 348.

• p. **saka-** Adj., bezeichnet ein Volk 'Sake, Skythe'*): *iyam skuⁿkaʰ hyaʰ* °*kaʰ* Bh. k; S. *3*; — °*kā* +*haumavarkā* (sd.) °*kā tigraxaudā* (sd.) .. °*kā tyaiy* +*taraʰdrayaʰ* (sd.) D. *6.* 3; *5.* 2. a) Sing. in kollekt. Sinn: *imā dahyāvaʰ tyā manā patiyāišaⁿ .. °kaʰ* Bh. *1.* 6; 2. 2.

*) Vgl. EMeyer Gesch.d.Altert. *1.* 514, Ggr. GIrPh. *2.* 393, Justi ebd. 454 f., 445. Sie zerfallen nach D. *6.* 3 in 3 Abteilungen.

np. vgl. *sagistān* (gr. Σακαστάνη). — Vgl. *sakā-.*

• j. **sakā-** f. Name eines Lands, '*Sakastān*, Skythien': *ašiyavam abiy* °*kām*[1] Bh. *5.* 4.

Vgl. *saka-.* — 1) Ob der Ausgang des Worts richtig gelesen ist?

• j. *saxta-* Adj., PPfP.: s. ²*sak-.* KompE.

• j. **saxtay-** f. '(zeitliches) Vorübergehen, Ablauf': °*ta* (LS.)[1] F. *12.*

Zum V. ²*sak-.* — Vgl. *ϑakatay-.* — Pü.: *sačišn.* — 1) Bestimmung nach Pü.; unsicher.

j. *saxš*° Y. *55.* 6, Vyt. *52*: lies *sixš*°; — Y. *19.* 11: lies *saš*°. S. ¹*sak-.*

• j. **sačay-** Adj. 'mit einer bestimmten Krankheit (Gebrechen) behaftet': *mā mē*

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aẽtayā̊ zaoδrayā̊ fraṇuharəṇtu..+mā +°čiš[1]) Yt. 5. 92.

Et. und eig. Bed.? — Dst. ZA. 2. 389 'lâche', indem er an Zusammenhang mit np. *sahm* 'furchtsam' denkt. Wegen der Bedeutung mir nicht wahrscheinlich. — [1]) Hds. *masačiš*.

• j. **sata-** (, p. δ*ata-*) neutr. Zw. 'hundert': *hištəṇti .. yazatā̊rəhō °təmča hazaṇrəmča* Yt. 6. 1; — *nōiṯ °təm ǰainti .. dim ǰainti* Yt. 14. 37. a) mit Gen.: *anya dva vā nara .. panča vā pančāsatəm vā °təm vā +ham.nāiriṇam* (näml. *naraṇm*) V. 5. 27; — *°təm ātrə.saokanaṇm* V. 8. 87; 19. 22, Vyt. 13; — *°təm kayaδanaṇm* Yt. 10. 2; — *°təm paitištanaṇm hazaṇrəm .. baēvarə* V. 3. 31; Yt. 5. 21, 9. 3, 13. 71, H. 1. 5, 5 Var., 8, Yt. 19. 6; — δ*riš °tāiš haδa.čiδanaṇm* "mit drei mal hundert .." V. 4. 5; Vyt. 19. A) mit attrib. Einerzahlen[1]): *čaδwarasča .. garayō čaδwarəsatəm*(sd.)*ča dvaēča °ite* (ND.) *dvaēča hazaṇre* Yt. 19. 7; — δ*rāyō +°ta* (NP.) F. 23; — *yā̊ .. vazəṇti xšvaš +°tāiš* (als Nom.) *hazaṇrəṇmča* Yt. 5. 95; — *navača yaskō navaitišča navača °ta navača hazaṇra navasōs*(sd.)*ča baēvaṇ* V. 22. 2; Yt. 13. 59. a) mit Gen.: *duye °ite kahyāčiṯ .. xrafstraṇam* V. 16. 12; 4. 21[2]; — *tišrō °ta upāzananaṇm* V. 4. 11; 11; — *čaδwārō °ta ātrə.saokanaṇm* V. 8. 84; 6. 21[2]; — *panča °ta upāzananaṇm* V. 3. 36; 36, 8. 83, +F. 10; — *xšvaš °tāiš haδa.čiδanaṇm* V. 4. 6; 12[2]; — *hapta °ta uštraṇam* Yt. 9. 30; V. 4. 7, 13[2]; — *ašta °ta upāzananaṇm* V. 4. 14; 14, 8; — *yeṇhe avavaṯ haēnanaṇm* (sd.) *nava +°tāiš* (als Nom.) *hazaṇrəṇmča* Yt. 5. 120; V. 4. 9, 15[2]. B) adjekt. gebraucht: *haδra..yazatačibyō..pančasaṯbīšča °tāišča hazaṇrāišča* Vr. 8. 1. a) mit attrib. Einerzahlen: *hazaṇrəm naraṇm .. taoxma .. xšvaš °ta .. tišrō °ta* (als Gen.) "den Samen von 1000 Männern .. von 600 .. von 300" V. 2. 30.

KompA., E. (s. auch *°zyam-*); Ableit. — ai. *śatá-* n.; np. *sad*. — Pü.: *100*. — [1]) Mit denen es auch gelegentlich zusammengeschrieben wird: F. 10, 23, Yt. 5. 95, 120.

• j. **sata-γna-** n., Plur. 'hundert Schläge': *pančasaγnāi °γnāišča .. ahaxštaγnāiš*(sd.)*ča* V. 7. 53. DS. als Inf. sbes.

Pü.: *100 žanišnīh*.

• j. **sata-γnāi** Inf. 'hundert zu schlagen': *s° hazaṇraγnāišča .. ahaxštaγnāiš-*(sd.)*ča* V. 7. 53.

Vgl. *sataγna-*. — Pü.: *pa 100 žanišnīh*.

• j. **sata-fštāna-** Adj. 'mit hundert Buckeln besetzt': *vazrəm .. °nəm satō.dārəm* Yt. 10. 96.

• j. **sata-yār-** n. 'Zeitraum von hundert Jahren': *upa δwā hixšaēša .. °yārə* ".. auf hundert Jahre .." Vyt. 45. Wertlos.

• j. **sata'vaēsa-** m. Name eines als Gottheit verehrten Fixsterns: *āaṯ tā̊ āpō +fraštāvayeiti °sō avi haptō.karəšvairīš* Yt. 8. 9; — *°sō raēvā̊ x^v^arənaṇuhā̊* Yt. 8. 32; — *tā̊* (näml. *fravašayō*) *hərəzənti °səm antarə zaṇm asmanəṇmča .. taṯ.āpəm uxšyaṯ.urvarəm* Yt. 13. 43; 44; — *°sahe frāpahe sūrahe* Yt. 8. 0; S. 2. 13.

*) Vgl. Bd. 2. 7, 5. 1, 13. 12, Zs. 6. 16. *S.* gilt als Gehilfe des *Tištrya* bei der Regenerzeugung, dem er an Rang zunächst steht (s. *upa.paoirya-*), sowie als Anführer des südlichen (Dst. ZA. 2. 417, West SBE. 47. 161) Fixsternhimmels im Kampf gegen den Planeten *Anahit* (Venus), ferner als Wächter der südlichen Seen. Vielleicht ist der Aldebaran gemeint, in dessen Nähe sich die Plejaden befinden (s. *paoiryaēinī-*). Ggr. OK. 313 und West SBE. 24. 309 gehen von der irrigen Annahme aus, *S.* sei der Anführer des Westens. Wieder anders Mx. 62. 12.

Eig. 'der hundert Knechte hat'. — mp. (Pü.): *satvēs*, gelW.

• j. **sata'vant-** Adj. (fem. *°vaitī-*) 'hundert enthaltend, hundertfach': *°vaitinaṇm hazaṇravaitinaṇm baēvarə baēvaraṇaṇm* V. 5. 19 Gl.; — *°vata satō.vita* (sd.) *utavata utō.-vita* Yt. 2. 14; wertlos.

ai. *śatávant-* Adj. — Pü.: fehlt.

• j. **satā-yav-** Adj. 'hundertfachen Halt habend': *°yuš* (näml. *asti miδrō*) *antarə pitarə* (sd.) *puδrəṇmča* Yt. 10. 117.

• j. **satō.vita-** Adj. (?) — ? —: *satavata °ta utavata utō.vita uta uta apa.barəṇuta* Yt. 2. 14. Wertloses Zeug.

Soll wohl *sata-* enthalten.

j. *saite*: s. *sata-*; — Yt. 5. 102: lies *saēte*.

• j. **satō.aēδrya-** Adj. 'der hundert Schüler hat': *saēnahe* (sd.) .. *yō paoiryō °ryō fraxštata* Yt. 13. 97.

Vgl. zBed. Dk. 7. 7. 6.

• j. **satō.kara-** Adj. 'des Heerde aus hundert Schafen besteht', vom Widder: *mazāhe .. yaṯ varšnōiš °rahe* Yt. 17. 56.

**kara-* n.; ai. *kúla-* n. 'Heerde, Familie'. — Vgl. § 59 und Wn. AGr. 1. 30.

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• j. **satō.təmō.-sata-** n. 'das hundertste Hundert': *satāiš °ta* Vyt. *19*. Wertlose Bildung.
**satō.təma-* Adj., Ord. zu *sata-*; vgl. ai. *śatatamá-* Adj.

• j. **satō.dārā-** Adj. (mask. *°ra-*) 'mit hundert Schneiden, schneidigen Kanten': *vazrəm .. satafštānəm °rəm* Yt. *10*. 96.
ai. *śatadhāra-* Adj.

• j. **satō.vīra-** Adj. 'hundert Männer hoch, tief': *°rəm vaēməm* (sd.) V. *4*. 52.
ai. vgl. *śatavīra-* Adj., Bein. des *Viṣṇav*. — Vgl. [1]*vīra-* No. 1. — Pü.: *100 vīr*.

• j. **satō.raočana-** Adj. 'mit hundert Fenstern versehen': *nmānəm .. °nəm .. hazanrō.stunəm* Yt. *5*. 101.

• j. **satō.stūna-** Adj. 'auf hundert Säulen ruhend, hundertsäulig': *nmānəm .. °nəm hazanrō.frasčimbanəm* V. *18*. 28.
Pü.: *100 stūn*.

• j. **satō.stranha-** Adj. (fem. *°nhā-*) 'mit hundert Juwelen (?) besetzt': *pusąm .. °nhąm zaranaēnīm* Yt. *5*. 128.
**stranha-* m., Bed.?; ob zu *3star-*?

• j. **saδa'nah-** m. EN. eines Gläubigen: *uštrahe °nanhō ašaonō* "des *U*., Sohns des *S*. .." Yt. *13*. 115.
Komp.: *saδā-+*nah-* Adj., zum ai. V. *násate*, etwa sva. *Εὔνοστος*.

• j. **saδay-** Adj. — ? —: *buxtiš nąma ahmi °ïδiš nąma ahmi* Yt. *15*. 47. Geringe Stelle.

• j. **saδā-** f. 1) 'Erscheinen, Aufgehen' der Gestirne: *hakərəṭ zī irixtahe* (sd.) *°δaya-* (LS.) *ča vaēnaite starasča māsča hvarəča* V. *2*. 40. 2) 'Gutscheinen, Gefallen, Zufriedenheit': +*°δe*[1]) (IS.) F. *12*.
KompA. — Zum V. [1]*sand-*. — zBed. vgl. ai. *chanda-* m. — Pü. (dRn.): *sahēt* (3S.), *x^varsandīh*. — [1]) Hds. *vaiδe*, aber unter den Wörtern für *s-*; *-e* für *-ya*, § *268*. 32.
j. *saδō.tinąm* N. *26*: lies *gaδ°*.
j. *paiti saδre* Vyt. *19*: gemeint ist *saēre*; s. *sāy-*.
j. *saṭ.vāstrahe* N. *31*: lies *isaṭ.v°*.

• j. **safa-** m. 'Huf' des Pferdes: *aurvantō.. srvaēna aēšąm °fānhō* Y. *57*. 27. a) 'Hufstück, Stück eines Pferdehufs': *°fəm vā dādrum vā zəm.varətəm vā kąmčiṭ vā xrūždismanąm* "ein Stück Huf oder einen Holzklotz oder einen Erdklos oder sonst ein Trumm harter Erde" V. *9*. 11.
KompE. — ai. *śaphá-* n., ooss. *säf-täg*. — Pü.: *sumb*[1]), (zu Y. *57*) erl.: *kafšak* 'Schuh'. — [1]) Zu V. *9* fälschlich an m b statt ddn m b geschrieben.
j. *sanuhaitīš* Yt. *19*. 12: s. *sanhvant-*.
j. *sanh°*, Verbalf.: s. unter *sąh-*.

• j. **sanha-** m.: s. unter *sāngha-*.

• j. +**sanhaδra-**[1]) n. 'Verkündigung, Lehre': +*āxšti °δrəm* P. *26* (?).
Zum V. *sąh-*. — Pü.: *vaš pa āštīh āmōxtišn i pa dēn*. — [1]) Hds. *sahe*δ*r°*.

• j. **sanha'vak-** f. EN. einer Schwester des *Yima* und der *Aranavak**): *uta hē vanta azāni* (sd.) *°vāčī* (AD.)[1]) *aranavāčī* ". . seine beiden Frauen . ., *S*. und *A*." Yt. *5*. 34*).
*) Die beiden Schwestern werden von *Ažay Dahāka* geraubt und zu seinen Frauen gemacht; von *Θraētaona* werden sie wieder befreit. Vgl. Dst. ÉtIr. *2*. 213, Justi NB. 293; CIrPh. *2*. 86: *arnvāč u šahrvāč 2 xūk i yamšēt būt*.
Eig. vll. 'den Spruch (des Preisrichters) verkündend'[2]); vgl. *aranavak-*. — [1]) Dualverbindung zu BB. *10*. 267; § *222*. 1. — [2]) Die Lesung *savanhav°*, worauf Justi (brieflich) *šahrnāz* des Šn. zurückführt, ist jedenfalls textkritisch ohne Wert.

• j. *yō vanhaiti .. aṭ.kīsča frazušō* **sanhasča** **uparsmanāi* N. *92*: — ? —.
Pü.: +*kafšak*(?) 'Schuh', Hds. kp aa.

• j. **sanhū-** f. 'Gebot, Befehl': *°nuhasča paiti husastayā °nuhasča paiti amuyamnayā °nuhasča paiti avanəmnayā* Yt. *13*. 134.
Ableit. — Zum V. *sąh-*. — Vgl. *sāngha-*.

• j. **sanhvant-** Adj. (fem. *°vaitī-*) 'an das Gebot, die Gebote sich haltend': *bun gaēδā* +*amaršantiš yā ašahe*[1]) *°nuhaitīš* (NPf.)[2]) ". . die sich an die Gebote des *Aša*[1]) halten" Yt. *19*. 12.
D.i. **sanhū'vant-*; s. No. 2. — [1]) Der Gen. *ašahe* hängt dem Sinn nach von dem in *s°* enthaltenen Substantiv ab. — [2]) S. zSchr. § *268*. 27.

• j. **sanaka-** n. 'Mündung'[1]): *yaṭčiṭ °ke ranhayā yaṭčiṭ vīmaiδīm* (sd.) *aiṅhā zəmō* Yt. *10*. 104; — *upa aoδačšu ranhayā .. upa °ke ranhayā* Yt. *12*. 18 f.
Et.? — [1]) Ich nehme diese Bedeutung an wegen Yt. *12*. 18 f., wo *aoδačšu r°* und *sanake r°* einander gegenübergestellt sind. Nach Yt. *10*. 104 liegt *sanakəm r°* am Ende der Erde.

• j. *sant-* : *sat-* f. 'Dekade'.
KompE. — Vgl. gr. πεντή-κοντ-α : ai. *pañcāšát-aḥ*. — zEt. (Ableit. aus *dasa*) s. Bgm. Grdr. *2*. 414.

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• j. ¹sand-, p. ϑaⁿd- V. 'videri'. Praes. 12 b *san-*[1]), 24 *saδaya-*, *sadaya-*, *ϑadaya-*, 26 *saiδya-*, 30 (Kaus.) *səndaya-*.

1) 'sichtbar werden, zum Vorschein kommen': *ušāŋhəm .. yā sanaṯ*[1]) *aoi .. zaṃ* G. 5. 5; — *gəuš .. yim upairi sruye sanaṯ*[1]) *amō* Yt. *14*. 7; 9; — *aŋhā dim vātayā frərənta* (sd.) *saδayeiti yā hava daēna* H. 2. 9. 2) 'gesehen werden, videri', mit Ergänzung durch a) Adj., b) Inf.; a) *haṃ.urvīsvāŋhō sadayeiti* (statt Plur.) "(in fugam se convertentes videntur sva.) man sieht sie sich zur Flucht wenden" V. *3*. 32. b) *ϑrityā xšapō ϑraošta vyusa* (sd.) *saδayeiti* ". . illucescere videtur" H. 2. 7. 3) 'scheinen, es scheint, sieht so aus als ob —', mit Ergänzung durch Adj.: +*janāŋhō saiδin* (3PPrA.) *nōiṯ janən* "es sieht so aus als schlügen sie, (aber) sie schlagen nicht" Yt. *14*. 56; 56. 4) 'erscheinen', mit praedik. a) Adj., b) Adv.; zu a): *abda*(sd.)*ča iδa .. sadayāṯ* (näml. *daiŋhuš*) V. 2. 24; — sonst mit Dat. (Gen.) der Person: ‖ *hyaʰ aʰuraʰmazdāhaʰ framānā hauvtaiy gastā* (sd.) *mā ϑadayaʰ* (3SPrA.) D. *6*. 6; — *mātyaʰ hyaʰ imām dipim patiparsātiy avahyā paruv* +*ϑadayāʰ* (3SKA.)[2]) *tyaʰ manā kartam* "damit nicht dem, der .., (zu) viel erscheine, was von mir getan ist" Bh. *4*. 8; ‖ — *xᵛarənaŋhā mē saδayehi* Az. *1*; Vyt. *1*. zu b); mit Dat. der Person: *yaϑa yaṯ* (Sp. 1250 o.) *mē saδayehi* "so wie du mir erscheinst" H. 2. 11; — *yaϑa yaṯ tē saδayemi* H. 2. 12. 5) 'es scheint, kommt (einem) so vor, es ist (ihm) so als ob —, er glaubt zu —'; mit Ergänzung durch a) Part., b) Inf.; zu a): *ā dim vātō upa.vāvō saδayeiti .. āaṯ təm vātəm nāŋhaya* +*uzgrəmbayō saδayeiti yō narš ašaonō urva* "es ist als ob ein Wind sie anwehe ..; drauf ist es der Seele .. so, als ob sie den Wind mit der Nase wahrnehme" H. 2. 7 f.; 25 f.; — *yō narš drvatō urva* +*aēxāhuča paiti* +*gaintīšča vīdiδārəmnō saδayeiti* "der Seele des Ungläubigen ist es so als ob sie auf Eisfeldern (sich bewege) und üble Gerüche empfinde" H. 2. 25; 7. zu b): *naēδa manyeie jaγnvā* +*naēδa.čim γənəm sadayeiti yavata* .. "nicht glaubt er geschlagen zu haben, und es ist ihm nicht so, als ob er einen Schlag führe, bis .." Yt. *10*. 71; — *ava mē āziš .. parōiṯ pairiϑnəm aŋhvəm* +*ava.dərənəm sadayeiti* "es ist, als ob *Āzay* (sd.) mir die Lebenskraft ganz und gar entzweisprenge" V. *18*. 19[4]). 6) Kaus., Med. 'sich etwas scheinen, gutdünken lassen, an etwas (Akk.) Gefallen finden': *aēta vača maδayaŋha ahe vača səndayaŋha* "an diesen (meinen?) Worten ergötze dich, seine (wessen?) Worte lass dir gefallen" Vr. *8*. 1. Undeutlich: *sadayaṯ* F. *12*; — *uϑəm sadayāṯ* N. *65*; — ‖ *ϑadayāmiy* D. *13* (s. Sp. 1009 u.).

mit *ā* dnwS. 2, mit Ergänzung durch Inf.: *čiš hāu as .. yō mē asadayaṯ fradaϑəm apa.baraṯ .. yaskəm upa.baraṯ* "wer ist der, der mir sichtlich ... wegbringt .. herzubringt" V. *9*. 51.

ai. *chadāyati*, *chandayati*; mp. *sahēt* 'videtur' 5); *pasand* 'gefällig'. — Vgl. zEt. KZ. *33*. 165, Hbm. PSt. 41, Horn GIrPh. *1* b. 95 6), zKonstr. des Verbs Wilhelm Muséon *7*. 135. — Pü.: *sahistan*, (zu Vr.): *xᵛarsandīh*. — 1) Them. flektirt. — 2) NA. *ϑadayātiy*; vgl. Bthl. KZ. *29*. 585, ZDMG. *46*. 295. — 4) Die von Gdn. SPreussAW. *19*. 425 für *pairiϑnəm* vorgeschlagene Fassung halte ich für unmöglich. Man verlangte dann den Abl.! — 5) Zu 2 a und 5 mit dem 'verkürzten' Infinitiv verbunden: *hamgašt*, *vāyūt*, *uzgrift*, *apē dāšt*, *apē* +*darrūt*. — 6) Wo mp. *pasandītan* (Gab.) nachzutragen; auch *xᵛarsand* gehört hierher.

• j., g. ²sand- V. 'efficere, perficere'. Praes. 2 *sōndā-*; *s*-Aor. 1 *sas-*. — Inf. *sastrāi*, *°sastrāi*, *sazdyāi*.

1) 'bewirken, schaffen, zu Stande bringen': *tāčiṯ mōi sas* (2S*s*-AorA.)[1]) *tvəm mazdā vaēdištō* "und das wirst dú mir bewirken, o *M.*, der du es am besten zu verschaffen weisst" Y. *46*. 19; — *aϑā mōi sastā* (2P*s*-AorA.)[2]) *vohū vāstryā* "so schaffet mir denn das Gut der Landwirtschaft" Y. *29*. 1 3); — *sādrā mōi sas*[4]) *mašyaēšū* +*zrazdāitiš taṯ vərəzyeidyāi hyaṯ* .. "soll mir Leid bei den Menschen schaffen mein Vertrauen, das zu tun, was ..?" Y. *43*. 11. 2) 'vollziehen, vollstrecken': *gavōi ārōiš* (sd.) +*ā* +*sōndā*[5]) *xᵛāiš šyaoϑanāišča sōnghāišča yō iš sōnghō* (sd.) .. ". . vollstrecke (an ihnen) ob ihres Tuns und Sprechens den Spruch, der .." Y. *51*. 14; — *vaxšəm mē asasaṯ* (Augm.) *zaraϑuštrō* V. *19*. 15. 3) absol. 'es vollenden, die Vollendung herbeiführen': s. Inf.

mit *anu*: s. Inf.

Vgl. Gdn. BB. *14*. 28 und Pü. zu Y. *29*. — Pü.: verschieden, s. No. 1 f., 4 ff. — 1) Pü.:

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x^{v}arsandīh; s. [1]*sand-*. — [2]) Pü.: *ētōn man rāδ sāčāt ān i vēh vāstr.* — [3]) Vgl. Vr. *15.* 1, wo +*vərəzyatąmčā iδa vohu vāstrya.* — [4]) Pü.: *guft.* — [5]) Pü.: *āmōxtēnd*; s. zu *paitī.sānda-* No. 2. — [6]) Pü.: *sahist*; s. [1]*sand-*.

• j. **sayana-** Adj, PPM.: s. *sāy-*.

j. *para.sayantī*(?) N. *80*: s. [1]*ay-* mit No. 34.

• j. **sayamna-** Adj., PPM.: s. *sāy-*.

• j. (, g.) **sav-** V. 'nützen'. Praes. 17 (Fut.) *saošya-*, 25 (Pass.) *suya-*, 30 (Iter.) *sāvaya-*. — Inf. *sūidyāi, suyē, savayō.* S. noch *spayaδra-*.

'nützen, Nutzen schaffen', mit Akk. des wem?: *yaδa vātō .. vīspəm ahūm .. frāδatiča varəδatiča saošyanti*(statt Sing.)*ča* A. *4.* 6; — *yō daiṅhave hu.vaxšāi fraδəmnahe varəδəmnahe .. suyamnahe* V. *4.* 2 Gl. a) insbes. 'den Nutzen, den Vorteil schaffen, erwirken', d. i. das gute Loos im andern Leben[1]): *avaδa saošyąs* (sd.) *yaδa vīspəm ahūm astvantəm sāvayāṯ* Yt. *13.* 129; — *harəδrāi ašahe gaēδanąm suyamnanąmča saošyantąmča* "um zu wachen .. über die, die den Nutzen bekommen und die ihn schaffen werden" Y. *55.* 3; — *yaδa vā saošyantō daḥyunąm suyamna vāčim* +*barənti* Y. *70.* 4; — *saošyant-* s. auch bes.

np. vgl. *sūd* 'Nutzen'[2]). — Pü. (zu Y. *55*): *sūtān u sūtōmandān*, (zu Y. *70*): *sūtōmand*, (zu V. *4*): *sūtēnēt* (3.Sg.), erl.: *kuš sūt pataš kunēt.* — [1]) Im Gegens. zu *raš-*. — [2]) Wegen np. *afzūdan* s. HBM. PSt. 16, SALEMANN GIrPh. *1.* 340. Falsch neuerdings GDN. VSt. *3. 45.*

• g., j. **sava-** m., n.; g. **savā-** f. 'Nutzen, Vorteil' uzw. der ewige im andern Leben: *hyaṯčā darəgəm* +*drəgvō.dəbyō rašō* (sd.) °*va*(NSf.)*čā ašavabyō* Y. *30.* 11; benutzt Vr. *13.* 1: °*va ašavabyō yazamaide*; — auch Plur.: *yō mā drəgvå* (Sp. 776 o.) δ*wā* °*vā paitī.ərətē* "der *Drug*genosse, der gegen deinen Nutzen auftritt" Y. *44.* 12[1]); — *aṯ tōi* °*vāiš vahməm* (Sp. 1403 m.) *vaxšaṯ ahurā* Y. *48.* 1; — *tā vō vohū manaṅhā ašāičā* °*vāiš* +*čəvīšī* (Sp. 442 o.) Y. *51.* 15. A) Du. ('die beiden Nutzen, Vorteile', ellipt. sva.) 'Vorteil und Nachteil, der (ewige) Nutzen und der (ewige) Schaden' im andern Leben[2]): *aštī .. yā vī aštīš* +*rānōibyā* °*vōi* (ADf.) *vīdāyāṯ* "*Ašay* .., die als Belohnungen an die beiden Parteien den Nutzen und Schaden verteilen wird" Y. *43.* 12; — *yehyā* (näml. *mazdå*) °*vā* (ADm.) *išāntī rādaṅhō yōi* .. ".. des, der darüber verfügt, Nutzen und (oder aber) Schaden erfahren werden (alle) .. Y. *45.* 7[3]).

Zum V. *sav-*. — Vgl. [1]*savah-*. — Pü.: *sūt*, Sü.: *lābhaḥ.* — [1]) D.i. der durch seine Lehren die Erlangung des Nutzens vereitelt. — [2]) Vgl. Y. *30.* 11. zAusdr. s. DBR. VglS. *1.* 137; ferner unter *pitar-*, *nar-* (Sp. 1048 o.) und *x^{v}arəδa-*. Vgl. noch No. 3. — [3]) In Zeile c und d wird ausgeführt, was unter *savī* in a zu verstehen sei; s. zu *sādra-* und *3aēša-*.

• g. **savayō** Inf. 'Jemandem (Akk.) den Nutzen (im andern Leben) zu schaffen': *yąm xšnūtəm rānōibyā* (sd.) *då .. rāšayeṅhē* (sd.) *drəgvantəm s*° *ašavanəm* Y. *51.* 9.

Zum V. *sav-*; anscheinend aus einem Praes. 2+24; § *260.* 2 a. — Pü.: *sūtēnēt* (3Sg.).

• j. **sava'vant-** Adj. 'der den Nutzen, Vorteil hat': °*vå* ˣ*dəṯ čiš āite*ˣ P. *33.*

Pü.: *pa sōk.* — Ganz unsicher.

• j., g. [1]**savah-** n. 'Nutzen, Vorteil': *us nū aiṅhāi vīse ǰamyīṯ ašəmča xšaδrəmča* °*vasča x^{v}arənasča* .. Y. *60.* 2; — *x^{v}arənō* .. °*vō mazdaδātəm* Y. 2. 14, S. 2. 9; — *x^{v}arənaṅhō* °*vaṅhō mazdaδātahe* Y. *1.* 14, Ny. *5.* 5; — *ahe nmānahe fradaδāi ahe nmānahe* °*vaṅhō*[1]) Vr. *11.* 13. A) **gAw.** nur vom 'ewigen Nutzen' im andern Leben (s. *sava-*): *yō nå ərəzūš* °*vaṅhō paδō sīšōiṯ* (sd.) Y. *43.* 3; — *ārōi* (Sp. 185 o.) *zī hudåṅhō vīspāiš mazdā xšmāvasū* °*vō* Y. *34.* 3; — — *taṯ vō nō hazaošåṅhō* (sd.) *vīspåṅhō daidyāi* °*vō* Y. *51.* 20; — *xšaδrəm* .. *xšmākəm* .. *vahmāi* (Sp. 1403 m.) *dāidi* °*vaṅhō* Y. *51.* 2; — auch Plur.: *yūžəm zəvīštyåṅhō* (sd.) *īšō xšaδrəmčā* °*vaṅhąm* Y. *28.* 9. [P. *33*: lies *aēvō.gavō*; — Y. *1.* 20: lies *sāvaṅhe.*]

KompE.; Ableit. — Zum V. *sav-*. — Vgl. [2]*savah-* EN. — Pü.: *sūt*, Sü.: *lābhaḥ*; (zu Y. *28*, *43*): *sūtōmand.* — [1]) Man erwartete einen Inf.

• j. [2]**savah-** m. EN. eines Gläubigen: *nīǰarahe* °*vaṅhō ašaonō* Yt. *13.* 101.

Eig. 'der Nutzen schaffende'; ar. **ṣ̌ąu̯ás-* neben **ṣ̌áu̯as-* (= [1]*savah-*, sd.)

• j. **savahī-** (n.) Name des im Osten gelegenen Erdteils (*karšvar-*, sd.): *avi arəzahi* °*hi* (AD.) Yt. *10.* 15; 133, +V. *19.* 39[1]); — *upa karšvarə yaṯ* °*hi* Yt. *12.* 10; — *arəzahibyō* (sd.) °*hibyō fradaδafšubyō* .. Vr. *10.* 1.

Eig. ND. zu **savah-* n. 'Morgen; Osten'; vgl. unter *arəzahī-*. — zEt. s. unter *svar-*. — Pü.: transskr. — [1]) Hds. °*he.*

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• j. **savah'vant-** Adj. (fem. °*vaitī-*) 'den Nutzen, Vorteil schaffend für –' (Akk.)[1]: *nizbayemi uγrā* ⁺*ašaonąm fravašayō vīspā dāmąn* °*vanuhaitiš* (APf.) ". . die *Fr.* . ., die allen Wesen den Nutzen schaffen" V. *19.* 37.

Pü.: *kē harvisp dāmān sūtēnēt.* — [1]) Wohl nach Analogie eines etwa gleichbedeutenden Partizips; doch vgl. auch ai. *mā́m kāminī* bei DBR. VglS. *1.* 386.

• g. **savā-** f.: s. unter *sava-*.

• j. **savō.gaēϑā-** Adj. 'der den Lebewesen, dem lebendigen Besitz, Haus und Hof, Hab und Gut Nutzen schafft': *arštātəm frādaṯ.gaēϑąm varədaṯ.gaēϑąm* °*ϑąm* Vr. *7.* 2; — *arštātō frādaṯ.gaēϑayā̊ varədaṯ.gaēϑayā̊* °*ϑayā̊* Yt. *11.* 16.

Bildung wie *barō.zaoϑrā-*; zum V. *sav-*. — Pü.: *sūtēnītār i gēhān.*

• p. *mām a*ʰ*ura*ʰ*mazdā pātuv hačā* **sar**** *utāmaiy viϑam utā imām dahyāum* "mich soll *AhM.* schützen vor . . und mein Haus und dieses Land" D. *6.* 3.

Das fehlende Wort – ein AblS. – muss 'Ungemach, Unglück' od. dgl. bedeuten[1]). — Eü.: *mušnika* (wie für *gastā*), Aü.: *bīši* 'böse'. — [1]) Herstellungsversuche bei JUSTI GGA. *1882.* 485 (*saranāʰ*), JN. JAOS. *20.* 55, *21.* 171, (*sarāʰ*), FOY KZ. *35.* 51, *37.* 527 (*gastāʰ*). Ich bemerke dazu, dass zwei neuere Photographien der Inschrift, die ich REICHELT verdanke, hinter *hačā* nur noch den Wortteiler und einen senkrechten Keil, sowie am Ende der Zeile wieder einen senkrechten Keil erkennen lassen, während alles, was dazwischen stand, völlig zerstört ist.

• g. ¹**sar-** V. 'vereinigen'. Praes. 4 *sāra-*; *s*-Aor. 1 *sārəš-*. — Inf. *sarē*, *sarōi.*

1) 'vereinigen mit –, anschliessen an –' (Instr.): *yō daēnąm vohū* ⁺*sārəštā*[1]) *manaŋhā ārmatōiš kasčiṯ . . huzəntuš* (sd.) "wer immer sein Ich mit *VM.* vereinigt . ." Y. *49.* 5[2]). 2) Med. 'sich vereinigen mit –, sich anschliessen an –; es halten mit –' (Instr.): *aēibyō mazdā̊ ahurō sārəmnō vohū manaŋhā xšaϑrāṯ hačā paitī.mraoṯ ašā huš.haxā* x^{v}*ānvātā* "ihnen erteilte *MAh.*, der mit *VM.* vereinte, mit dem lichten *A.* wohlbefreundete, durch *Xš.* die Antwort" Y. *32.* 2[3]); — *ā vō* ⁺*gūš.ā* (sd.) *hām.yantū yōi vō šyaoϑanāiš sārəntē ahurō ašā* ⁺*hizvā uxδāiš vaŋhūš manaŋhō* ". . die es in den Taten, in der Zunge Reden mit euren Worten, o *Ah.* und *Aša*, mit denen des *VM.* halten" Y. *51.* 3[4]).

Vgl. gr. κίραμαι, ai. *ā́śīrta-*; § *183.* — zBed. GDN. KZ. *28.* 260. — S. auch ²*sar-*. — Pü. (dRn.): *sardārīh, pa sardārīh, sardār.* — [1]) Pt 4 usw. — [2]) Vgl. Y. *32.* 2. — [3]) Vgl. Y. *49.* 5. — [4]) S. zSt. BTHL. IF. *5.* 364.

• j., g. ²**sar-** f. 'Vereinigung, Verbindung, Genossen-, Gemeinschaft mit –' (Gen. oder Instr.): *yā taṯ upā.jamyāmā tavačā* °*rəm ašahyāčā vīspāi yavē* "dass wir dazu gelangen, zur Vereinigung mit dir und dem *Aša* für alle Zeit" Y. *41.* 6[1]); — *fərašaoštrāi urvāzišṯąm* (sd.) *ašahyā dā̊* °*rōm* (AS.) Y. *49.* 8; — *mazdā̊ dadāṯ ahurō haurvatō amərətātasčā . . ašahyāčā . . xšaϑrahyā* °*rō* (GS.) *vaŋhūš vazdvarō* (sd.) *manaŋhō yō . .* Y. *31.* 21[2]); — *tōmčā . . vaŋhūš* ⁺*paityāstīm* (sd.) *manaŋhō ašahyā mazdā̊sčā taibyō dāṯ* °*rəm* Y. *53.* 3; — *vī dazvāiš . .* °*rəm mruyē* "ich entsage der Gemeinschaft mit den *D.*" Y. *12.* 4; 6[2]; — *vī . . anā* °*rəm mruyē yaϑanā drəgvātā* Y. *12.* 4; — neben *vərəzəna-*, *varəzāna-* (sd., Sp. 1424 u.): *ašahyā . . sairī* (LS.) *ašahyā vərəzənē* "in der Genossenschaft des *A.*, in der Gemeinde des *A.*" Y. *35.* 8; — *yezi taṯ fraǰasāṯ antarə sairi* (AD.) *varəzāne*[3]) "wenn das (die Niederkunft) vor sich geht innerhalb (des Bezirks) der Genossenschaft und der Gemeinde" V. *15.* 17. a) konkret 'der Gemeinschaft hat mit –, Genosse': *nōiṯ ərəšvačā̊* °*rōm* (GP.) *didąs drəgvātā hyaṯ . . ašā yuxtā . .* "nicht wird der, des Sprüche die rechten sind, sich um die kümmern, die mit dem *Drug*genossen[4]) Gemeinschaft haben, während die mit dem *A.* verbündeten . ." Y. *49.* 9. GS. *sarē*, DS. *sarōi* als Inf. sbes.

KompE. — Zum V. *sar-*. — zBed. vgl. BTHL. AF. *2.* 184, IF. *5.* 364, GDN. KZ. *28.* 195, BN. Stud. *1.* 354, JN. A hymn 55; falsch neuerdings GDN. VSt. *2.* 18. Entscheidend sind: Y. *40.* 2 mit *haxmā* gegenüber *sarəm* in Y. *41.* 6; Y. *49.* 3, wo sich *vaŋhūš sarē manaŋhō* und *drəgvatō haxmīng*, und Y. *49.* 9, wo sich *sarōm drəgvātā* and *ašā yuxtā* gegenüberstehen. — Pü.: *sardārīh*, (zu V. *15*): *sāyēt* 'er liegt'[5]). — [1]) Vgl. Y. *40.* 2. — [2]) Vgl. zu *sarōi.* — [3]) Dualverbindung; BB. *10.* 269. — [4]) Wie Y. *32.* 5; vgl. *xšayō* No. 1. — [5]) Nach der Variante *saēre*, vgl. *sāy-* und zu ³*sar-* No. 3.

• j. ³**sar-** f., Du. 'die beiden festen Bestandteile des menschlichen und tierischen Körpers, d. i. Haut (mit Fleisch usw.) und Knochen sva. Leib, Leichnam': *kva bitīm aiŋhā̊ zəmō ašāištəm* (sd.)? . . *yaṯ bā paiti*

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fraēštəm sairi nikante spānasča irista naraēča irista ". . wo man am meisten Leichen vergräbt – tote Hunde und tote Menschen –" V. *3*. 8; 12; — *čvantəm drājō zrvānəm sairi mašya iriste zəmē nikante havaṯ.zəmō bavainti* "in welcher Frist wird ein Leichnam – tote Menschen –, der in die Erde eingegraben ist, (selber) so gut wie Erde?" V. 7. 47; 45.

ai. *śárīra-* n. 'fester Bestandteil des Körpers; Leib' [1]); s. zEt. GDN. 3Yt. 133 und § *183* [2]). — Pü.: *sāyēt* 'er liegt' [3]). — [1]) Vll. *śarā*(ND.)*ra-*. — [2]) Doch ist *sar-* wegen *havaṯ.zəmō* besser als fem. zu nehmen. — [3]) Nach der Variante *saēre*, vgl. *sāy-* und zu [2]*sar-* No. 5.

• j. *sara-* m.: –?–.

KompE. — Et.? — Nur AS. hinter Zahlwörtern, im Sinn unsres 'mal'. — Pü.: *kunišn(īh)*.

• j. **saray-** m. 'Bruchstück, Scherbe': *yavaṯ ahmāi yamanəm paitinəm °airinəm aēṯavaṯ* . . "soviel es ihm von den Glasgefässen einzelne Scherben gibt, (als ob) er so viel . ." V. *8*. 85.

Zum ai. V. *śṛṇā́ti*, vgl. zu *asarəta-*. — Pü.: undeutlich.

j. *saraskəm* V. *1*. 8: lies *sr°*.

• j. **sarah-** n. 'Kopf': *karəṯačiṯ* . . *yōi niγrāire °rahu mašyākanəm* Yt. *10*. 40.

ai. *śiras-* n., np. *sar*. — Vgl. *sāra-*.

• g. **sarə̄** Inf. 'sich zu vereinigen, verbinden mit –, sich anzuschliessen an –' (Gen.) [1]): *tā vərəhūuš s° +izyā manərəhō* "drum verlange ich, dass man sich an *VM*.[1]) anschliesse" Y. *49*. 3.

Zum V. *sar-*. — Vgl. [2]*sar-*. — Pü.: *sardīrīh*. — [1]) Der Gen. statt des Instr. ist auffällig; wohl eine Attraktionserscheinung; vgl. zu Y. *31*. 15 unter *hanarə*, DBR. AiS. 88, WH. Gr.[2] § *982* a, *983* b.

• j. **saire.hya-** n. 'Vorrichtung zum Dörren von Mist [1]), Mistdarre': *yō ātrəm °hyaṯ hača dāitīm gātūm avi ava.baraiti* V. *8*. 83.

Statt *°ryahy°* geschr., § *268*. 32 [2]). — Komp.: *sairya-*+**ahya-* (§ *268*. 3 b) n. 'Darre'; vgl. nhd. *esse*, BTHL. ZDW. *4*. 252. — Pü.: *ātaš i* ddr a dd p n, wohl *sar* (sva. *sargōn*) *āsōč*. — [1]) Um ihn darnach als Brennmaterial zu gebrauchen. — [2]) Trennung wie bei *zarahe.hiš*.

• g. **sarōi** Inf. 'sich zu vereinigen, verbinden (mit –)': *s° būždyāi* (sd.) *haurvātā amərətātā* . . *yō rāδəmō* (sd.) *ašāṯ hačā* Y. *44*. 17 [1]).

Zum V. *sar-*. — Vgl. [2]*sar-*. — Pü.: *sardār*. — [1]) Vgl. Y. *31*. 21.

• j. **sairima-** Adj. (fem. *°mā-*), bezeichnet ein Volk '*sairim*isch'*): *airyanəm* . . *tūiryanəm* . . *°manəm daϑyunəm naram ašaonəm* . . *°manəm daϑyunəm nāirinəm ašaoninəm* . . *+sāinunəm* . . *dāhīnəm daϑyunəm* Yt. *13*. 143 f.

*) Nach MARQUART Eranšahr 155 die Sauromaten. Im Mp. heisst das Land *Sahmān*, das auch *Arōm* (das oströmische Reich) genannt und als Quellland des Tigris bezeichnet wird; s. Bd. *15*. 29, *20*. 12, Dk. *8*. 13. 15. S. dazu MARQUART a. O.; vgl. ferner GGR. OK. 199.

• j. ˣ**sairimananəm** *baxδrāi*ˣ (sd.) Vyt. *52*.

• g. **sarəgan-** m. 'Helfer': *ahmāi ašā nōiṯ °rəγā advaēšō gavōi paiti.mravaṯ* "ihm antwortete *Aša*: 'Es gibt für das Rind keinen leidlosen Helfer'" [1]) Y. *29*. 3.

Zu einer idg. Basis **xalg-* (, wozu got. *hulpan* wie ksl. *vrŭgą* zu got. *wairpan*)[2]). — Pü.: *ān i gōspandān tan sardārīh nē pa abēšitārīh*, Sü.: *na svāmine aduḥkhakartṛtayā gopaśūnām*. — — [1]) D.i. keinen, der ihm alles Leid fernhalten könnte. — [2]) GDN.s Andeutung KZ. *30*. 333 ist mir unverständlich, ebenso die von JN. JAOS. *21*. 171 No. 2.

• j. **sarəta-** Adj. 'kalt': *dva* (näml. *mārəhō*) *hamina taēča hənti °ta āpō °ta zəmō °ta urvarayā̊* "(es sind dort) nur zwei Sommermonate und auch die sind (zu) kalt für . ." V. *1*. 3.

np. *sard*, lit. *száltas*, ai. vgl. *śiśira-* Adj. — S. auch *sarəδā-* und *sārastay-*. — mp. *sart*.

• p. **δard-**, j. [1]*sarəd-* f. 'Art, Gattung': *°dam* Bh. 5. 1 (?). a) *hamahyāyā °daʰ* (GS.) 'in jeder Weise': *imaʰ tyaʰ adam akunavam hamahyāyā °daʰ vašnā aʰuraʰ-mazdāhaʰ akunavam* Bh. *4*. 12; 6, 2, 9; — *yaδā imaʰ hašiyam naiy duruxtam* (sd.) *akunavam hamahyāyā °daʰ* Bh. *4*. 7.

KompE. — Vgl. *sarəδa-*.

• j. [2]**sarəd-** f. 'Jahr': *xᵛarəha vā duγδa vā* . . *pasča pančа.dasīm °rəδəm* V. *14*. 15; *18*. 54; — *pasča pančāsatəm °rəδəm* V. 7. 48; — *xšvaš mārəhō sūnō δrāδrəm* (sd.) *hapta °rəδa* (AP.) *apərənāyūkahe* V. *15*. 45; Vd. *18*; — *yezi narō pančа.dasarəhō °rəδō irīraiδyāṯ* Vd. *17*.

Ableit. — ooss. *sārd* 'Sommer', np. *sāl* 'Jahr'; ai. vgl. *śarád-* f. 'Herbst; Jahr'; zEt. s. WOOD AJPh. *21*. 182. — Pü.: *sāl*.

• j. [1]**sarəδa-** n. 'Art, Gattung': *haδra vīspanəm gūš °δanəm taoxma upa.bara* V. 2. 27; 41; — *+pasu +vīra yā stō °δanəm vahišta* Yt. *13*. 12; — *čaiti hənti urvara-*

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nąm °δa V. 5. 19 PüZ.; — *yavahe* °δa F. 4 g.
KompE. — Vgl. *¹*sarəd-*. — mp. (Pü.) vgl. *sartak*.

• j. ²**sarəδa-** m. Name der Gottheiten der Jahre: °δa *ašavana ašahe ratavō* Y. 2. 9, Vr. 2. 6, S. 2. 6; — °δačibyō *ašahe ratubyō* Y. 1. 9, Vr. 1. 4, S. 1. 6; — *raδwąm* .. *yāiryanąmča* °δanąmča Y. 1. 17; — *ratavō* .. *yāirya* °δa Y. 2. 17.
Ableit. aus ²*sarəd-*; eig. Adj. 'auf das Jahr bezüglich'. — Pü.: *sāl*.

• g. **sarədanā-** f. 'Verachtung, Verhöhnung', Plur. konkr. 'Verächter, Schänder': +*uzirəidyāi* +*azā* °*nā sīnghahyā mat tāiš vīspāiš yōi* .. "so will ich mich aufmachen zum Angriff gegen die Schänder der (deiner) Lehre zusammen mit all denen, die .." Y. 43. 14.
Zum ai. V. *śárdhati* [1]). — Pü.: *sardīr i dānāk*, Sü.: *svāmī*. — [1]) Unvereinbare Ansichten über dessen Grundbedeutung bei GDN. KZ. 30. 333 und PISCHEL VSt. 2. 60.

• j. **sarə-δā-** 'gelidus, Kälte bringend': *maiδyāirīm* (sd.) °δəm [1]) Vr. 2. 2; — *maiδyāiryehe* °δahe [1]) Vr. 1. 2; — °δahe [1]) *mərəhō* FrW. 8. 1 (?).
**sar-* f. 'Kälte, Frost'; vgl. *sarəta-*. — Bed. nach Pü. — Pü.: *sartīk*, erl.: *pa sart bavēt*. — [1]) Them.

• j. *pančadayasya* ˣ**sarəidə** [1]) N. 7: — ? —. Pü.: fehlt. — [1]) T hat *sarəidən*.

• g. +**sarəidya-** Adj. 'gregalis; Genosse' [1]): *at tōi mazdā tīm mainyūm ašaoxšayantā* °*yayā* x^v*āδrā maδā* (sd.) *mayā vahištā barətū manərhā* "deinen Geist, o *M.*, sammt dem Wohlbehagen der beiden Genossen, die das *Aša* erhöhen, soll .." Y. 33. 9.
Ableit. aus **sarəda-* m. 'grex'; ai. *śárdha-* m. — Vgl. *ašasarəδa-*. — Pü.: *sardārīh dahišn*, erl.: *pāīxšāhīh*; Sü.: *svāmitvam dātī*, erl.: *pārthivatvam*. — [1]) Vgl. zBed. GDN. BB. 15. 257. — [2]) Das sind *Haurvatāt* und *Amərətatāt*, die ja unmittelbar zuvor genannt werden. Was hier als x^v*āδrəm* des *H.* und *A.* bezeichnet wird, heisst in der folgenden Strophe *hujītayō*.

• j. **sarəδya-** Adj. — ? —: *mazdaoxtəm vačō* °*δyō vaxš mąδrō spəntō* FrW. 9. 1.

• j. **sairya-** n. 'Dünger, Mist' *): *ava hē gātūm bārayəm ātryehe* (sd.) *vā* °*yehe vā* V. 8. 8.
*) Und zwar trockener, etwa Kamelmist. Die Leiche soll auf Asche oder Mist ruhen, die bestimmt sind, die aus dem Leichnam sickernden Flüssigkeiten aufzusaugen und so zu verhindern, dass der Erdboden verunreinigt wird.
KompA. (s. *saire.*°). — Vgl. mp. (Pü.) *sargōn*, np. *sargīn* 'Mist, Dünger'; s. noch unter *saire.-hya-*.

• j. **saurva-** m. Name eines *Daēva* *): *indrəm* .. °*rum* .. *nāərhaiδīm daēum* V. 10. 9; — *daēvanąm daēvō indrō* .. +°*ru* [1]) (statt NS.) .. *nāərhaiδəm* [2]) V. 19. 43.
*) Bd. 28. 9: "The business of the demon *S.*, that is a leader of the demons, is this, that is, misgovernment, oppressive anarchy, and drunkenness"; ferner WEST SBE. 37. 182 No. 2, wo weitere Litt. Bei der Auferstehung kämpft er mit *XšaδraVairya*, Bd. 30. 29. Weiteres bei JN. GIrPh. 2. 656, 658 No. 9.
ai. *śarvá-* m. Name eines Gottes. — Versuch einer Etymologie bei BLOOMFIELD BB. 23. 109. — [1]) NA. *saoru*. Hds. so und *sīuru*, *saouru*. — [2]) S. *patay-* No. 2.

• j. ¹**sasta-** n. 'Vollendung', in eschatologischem Sinn; nur LS.: *at mazdā taibyō xšaδrəm vohū manərhī* +*vīvīdaitī aēibyō* °*tē yōi ašāi dadən zastayō* +*drujīm* "dann, o *M.*, wird *VM.* bei der Vollendung das Reich von dir her denen verschaffen, o *Ah.*, die dem *A.* die *Dr.* in die Hände lieferten" Y. 30. 8; — *at īš vohū hōm aibī.mōist manərhā aēibyō rafəδrāi mazdā* °*tē ahurō* "dann wird sie *VM.* zulassen (in das Reich), ihnen wird Unterstützung gewähren *MAh.* bei der Vollendung" Y. 46. 12.
Zum V. ²*sand-*; BTHL. IF. 5. 365. — Vgl. *avərhāna-*. — Pü. (zu Y. 30): *pa ōšān āmōxtišn i ōhrmazd*, (zu Y. 46): *ōšān ān i ōhrmazd rāmēnītār gōwēnd*.

• j. ²*sasta-* Adj. (fem. °*tā-*), PPfP.: s. *sąh-*.
KompE.

• j. (, g.) **sastay-** f. 1) 'Preisen, Rühmen': °*tiča vantāča* .. *amərš spəntō* .. *āzbaya* Y. 15. 1, Vr. 6. 1. 2) 'Ruf, Ruhm' (nur Komp.). 3) 'Weisung, Befehl': *vīspačibyō* °*tīm baraiti* (Sp. 934 f.) *ātarš* .. *yačibyō* .. Y. 62. 7. 4) 'Lehre' (nur Komp.).
KompE. — Zum V. *sąh-*. — ai. *śastáy-* f. — Pü. (zu 1): *āmōxtišn*, (zu 3): *gōwišn*.
j. *sastrāi* Yt. 10. 137: lies *anu.sastrāi*.

• g. **sazdyāi** Inf. 'es zu vollenden, die Vollendung (im eschatologischen Sinn) herbeizuführen': *vīčāδahyī* (sd.) .. *narəm narəm* x^v*ahyāi tanuyē parā mazē yərhō ahmāi nē s*° *baodantō paitī* ".. Mann für Mann für seine Person vor dem grossen Schlusswerk darauf bedacht, dass es sich

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zu únsern Gunsten vollende" Y. *30.* 2[1]); — *aδā nō s° uštā* "so soll es sich nach unserem Wunsch vollenden!" Y. *51.* 16.

Zum V. [2]*sand-*. — Pü.: *ō ān i āmōxtišn i amāk nikēzēnd pātdahišn; ētōn at sāčišn nēwakīh.* — [1]) Vgl. zu *sąstrāi.*

g. *sašaδā* Y. *30.* 11: s. [1]*sak-*.

• j. +**sašant-** Adj., PPA.: s. [1]*sak-*.

• j. **saškušʼtəma-** Adj. 'der am besten sich versteht auf –, im Gedächtnis hat', mit Akk. verb.: *dąhišta arš.vačastəma* .. *°ma* (als AP.) *ašahe bərəžō* (AP.) A. *3.* 4.

Superl. aus dem PPfA. des V. [1]*sak-*. — Pü.: *āmōxtaktum.*

j. *sašyąs* Y. *19.* 10: lies *sašąs*; s. [1]*sak-*.

j. *sahe*δ*rəm* P. *26*: lies *sənhaδrəm.*

• g. **saxᵛar-** n. 'Anschlag, Plan': *mazdā °xᵛārə* (AP.) *mairištō yā zī vāvərəzδi pairīčiδīṯ dačvāiščā mašyāiščā yīčā vərəšaitē aipīčiδīṯ* "*M.* hat die Anschläge am besten im Gedächtnis, die früher schon von *D.* und Menschen ausgeführt worden sind und auch die künftig ausgeführt werden sollen" Y. *29.* 4.

Zum V. *sąh-*; eig. 'Ankündigung (eines Vorhabens)', § *184.* — Pü.: *ōhrmazd saxᵛanān* (Sü.: *vacasām*) *āmārēnītār*, erl.: *pa vinās u karpak āmār kunēt.*

g. *sahyāṯ*: s. *sąh-*.

• g. **sā-** V. 'wehren'. Praes. 27 *sya-*; *s*-Aor. 1 *sāh-*.

Nur Med. 'Jemandem (Akk.) wehren': *aδā īš sāzdūm* (*s*-Aor.) *snaiδišā* "drum wehret ihnen mit der Waffe" Y. *31.* 18.

mit *paitī* 'sich wehren gegen – (Akk.), entgegentreten': *nī aēšəmō nī dyātąm* (Sp. 761 u.) *paitī rəmąm paitī* +*syōdūm*[1]) "der Raserei soll Einhalt getan werden! gegen die Grausamkeit wehret euch" Y. *48.* 7.

Et.? — Pü. (zu Y. *31*): *ētōn ōšān – ahramōγān – rāδ sāčēt*[2]) *snēh*, Sü.: *evaṃ tasmai bhujena śastraṃ vighātaya*; (zu Y. *48*): *patīrak i ariśk patīrak visīnēt*[3]), Sü.: *pratikūlaṃ īrṣyālumanuṣyasya .. pratikūlaṃ śiṣyāpayāmi.* — [1]) So Pt 4 usw.; s. auch KZ. *30.* 526. Vgl. No. 3. Das zweite *paitī* ist nach dem Metrum als müssige Wiederholung zu streichen. — [2]) Doch nur wegen des Anklangs von *sāzdūm* an *sāz°* – wie man gewiss zur Zeit, als die Pü. gefertigt wurde, bereits statt *sāč°* gesprochen hat, s. *Pāz.* — [3]) Man las jedenfalls *syaozdūm* oder ähnlich und brachte das mit *visistan* zusammen; s. zu *saēd-*.

• j. *sāi°*, *sāy°*[1]), nur KompA. 'ungleichmässig gefärbt, scheckig'.

Aus ar. **šā(i)i°*, § *81.* — Vgl. ai. *śārá-* Adj. 'bunt, scheckig'; ferner unter *bərəzi°* und BTHL. WklPh. *1898.* 1060. — [1]) Vor sonantischem Vokal.

• j. +**sāinav-** Adj. (auch fem.?, oder fem. *°nū-*?) 'sāinisch, dem Volk der *Sāinav* zugehörig'*): *airyanąm .. tūiryanąm .. sairimanąm .. +°nunąm*[1]) *dahyunąm naram ašaonąm .. +°nunąm*[1]) *dahyunąm nāirinąm ašaonąm .. dāhīnąm dahyunąm ..* Yt. *13.* 143 f.

*) Welches Volk ist damit gemeint? Vgl. DST. ZA. *2.* 534, der an China (!), WEST SBE. *37.* 262, der an Samarkand denkt; s. noch GGR. OK. 200.

Vll. eine Ableit. mit *Vṛddhiḥ.* — [1]) So (*°nunąm*) F 1 usw.; NA. *°ninąm*, die leichtere Lesart.

• j. **sāiʼmužī-** m. EN. eines Gläubigen: *mąδravākahe °žōiš*[1]) "des *M.*, Sohns des *S.*" Yt. *13.* 105.

Eig. 'der ungleichmässig gefärbte Eselsstuten hat'; **mužī-* f., aus ar. **muγšī-*; vgl. gr. μυχλός; BTHL. WklPh. *1898.* 1060, BGM. GrGr.3 97. — [1]) Nach der *i*-Dekl.

j. *sāiždrōiš* Yt. *13.* 113: lies *sāyuždrōiš.*

• j. **sāčayant-** Adj., PPA.: s. [1]*sak-*. KompE.

• j. **sāčayamna-** Adj., PPM.: s. [1]*sak-*.

• j. **sātar-** : *sāδr-* m. 'Machthaber': *kahmāi azəm uγrəm xšaδrəm .. paitidaδāni .. °δrasčiṯ hamō.xšaδrahe* Yt. *10.* 109. a) insbes. von Feinden des *mazdayasn*ischen Volks und Glaubens: *vīspanąm ṯbišvatąm ṯbaēšā dačvanąm mašyānąmča yāδwąm pairikanąmča °δrąm kaoyąm karafnąmča* Y. *9.* 18; Yt. *13.* 135.

Et.?[1]) — Vgl. *sāstar-*. — Pü. (zu a): *sāstār* (wie für *sāstar-*). — [1]) Falsch SPreussAW. *1891.* 816.

• j. **sāδayantī-** f. Name eines Kleidungsstücks: *yō vərəhaiti naδōsča °tišča* N. *95.*

Unsicher. — Pü.: ddd n ak ad k.

• j., g. **sādra-** n. 'Leid, Qual, Wehe': *°rəm urvištrəm*(sd.)*ča nimrūite tištryō .. °rəm mē .. urvištrəm āpō* Yt. *8.* 23; — *ušta ahmāi naire .. °rəm ahmāi naire* Yt. *10.* 137 f.; — auch Plur.: *yōi .. raēxənā aspōnčiṯ °rāčiṯ čaxrayō* (sd.) Y. *34.* 7; — *°rā mōi sąs* (Sp. 1558 u.) +*zrazdāitiš* Y. *43.* 11. a) mit Akk.: *utayūtā yā nərąš °rā drəgvatō* "immerdar (aber werden) die Qualen der *Drug*genossen (währen)" Y. *45.* 7; verwendet Vr. *18.* 2, P. *28*, G. *3.* 6 (*°ra*).

Zum gr. V. κήδω 'kränke'; vgl. GDN. KZ. *27.* 242, FICK VglWb.4 *2.* 68. — np. *sār.* — Vgl. *sāsta-*. — Pü.: *tang, tangīh.*

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j. **sānəm Yt. *19*. 44: lies *frasānəm*.

• j. [1]sāma- Adj. 'schwarz': *aspahe kəhrpa aurušahe* (sd.) .. *aspahe kəhrpa °mahe* Yt. *8*. 18 und 21.

Vgl. [2]*sāma-*. — S. *syāmaka-*, *syāva-* und § *90*. 1.

• j. [2]sāma- Adj. Name einer iranischen Familie: *ϑritō °manąm svištō* Y. *9*. 10; — *°mahe kərəsāspahe* Yt. *13*. 61, 136.

Wohl patr. Adj., Ableit. aus **sāma-* m. EN. — Vgl. [1]*sāma-*[1]). — [1]) Wertlose Deutungen bei GDN. *1*. 166, MILLS SBE. *31*. 233.

• j. sāy- V. 'liegen'. Praes. 1 *sāy-*: *say-*[1]). — PPfP. *°sita-*.

Nur Med. 1) 'liegen, daliegen': +*saēte* F. *12*[2]); — *yahmi sōire* (3PPM.) .. *jata paurva* (Sp. 855 m.) *mašyākərəhō* Yt. *10*. 80; — *nōiṯ zī īm zā šā* (sd.) *yā darrya akaršta saēta* V. *3*. 24. a) mit Abl. im Sinn des wo[3]): *yō* .. *aspaēm varəsəm zəmāδa sayanəm vaēnaiti katārō ayravō* (sd.) .. "der .. es einem auf dem Boden liegenden Pferdshaar ansieht, ob .." Yt. *14*. 31[3]). A) bes. um der Ruhe zu pflegen: *yō saēte haurvąm tarasča xšapanəm ayazəmnō* .. V. *18*. 5. a) mit Akk. oder *ana* und Akk. 'auf —': *yaϑa nā fryō fryāi vantaoe* (sd.) *starəta gātuš* (AP.) *sayamanō* .. ".. auf dem gepolsterten Lager ruhend .." V. *3*. 25; — *kəm kəmčiṯ aipi* (sd.) *nmāne gātu* +*saēte*[4]) *x*ᵛ*aini.starətəm* Yt. 5. 102; — *āaṯ aošete haxa haša ana barəziš sayamnanąm*[5]) V. *18*. 26.

mit *ā* 'ruhen auf —': s. *āsitō.°*.

mit *paiti* — ? —: *tē* .. *paiti* +*saēre*[6]) +*hamərəϑanąm* .. *satāiš* .. (soll wohl heissen) "vor dir .. liegen die Feinde am Boden .. zu hunderten .." Vyt. *19*.

mit *pāiri* 'umlagern, herumgelagert sein um —' (Akk.): *haraiti barš hā hama pāirisāite frāpayā* (sd.) *daϑhuš ā upaošəϑhvāsča* Yt. *19*. 1.

ai. *śēte*, *śēre*; *aśāyata*[7]); *śāyānaḥ*; mp. (Pü.) *nisāyēt*, *nisāyān*, *nisītan*[8]), PDw. *nasīam* 'ich liege darnieder', gr. κεῖται. — Pü.: s. eben; ferner No. 6. — [1]) Zunächst wohl nur die antesonant. Form des Schwachstammes, mit *a* aus uridg. *ə*, dann übertragen. — [2]) Hds. *vaite*, aber unter den Wörtern mit *s-*; *ai* statt *aē* auch Yt. *5*. 102 und in den besten Hds. zu V. *18*. 5. — 3) DBR. VglS. *1*. 201 erklärt den Abl. gewiss falsch. Vgl. zSt. Yt. *16*. 10, wo +*avō.iriϑəntəm* (s. *rāϑ-*) statt *sayanəm* steht. — 4) Hds. *saite*, s. No. 2. Das Subj. des Satzes fehlt. — 5) Ob Gen. part.? — 6) Hds. *saϑre* und *saē*. Pü.: *kē hačaš apē vānīt*(?). — 7) Usw.?, s. BTHL. Stud. *2*. 91. — 8) So zu lesen; vgl. zu [1]*pad-* No. 5, [2]*sar-* No. 5, [3]*sar-* No. 3. Das np. *sitadan* 'wegnehmen', bei ANQUETIL (s. JUSTI Bd. 189) beruht auf falscher Punktirung des zweiten Zeichens, statt *sīdan*.

• j. ˣ*yaza aĵiϑō ānəm* sāyaēti˟ FrD. *7*.

• j. sāy'uždrī- m. EN. eines Gläubigen: *ašavazdasča ϑritasča °drōiš*[1]) *puϑra* "*A.* und *Θ.*, die Söhne des *S.*" Yt. 5. 72; — *ϑritahe °drōiš*[1])[2]) *ašaonō* Yt. *13*. 113.

Eig. 'des weibliche Zugtiere scheckig (s. *sāi°*) sind'; **užrī-*, Fem. zu **užar-*, zum V. *vaz-* (§ *53* I), vgl. zu *vaštar-*. — [1]) Nach der *ī*-Dekl. — [2]) Hds. *sāiždrōiš*.

• j. sāvanhay- m. Name einer Gottheit, die die Grossviehherden mehrt*): *°haēm vīsīmča ašavanəm ašahe ratūm* Y. 2. 3; 18; — *°hāe* .. *raϑwe* Y. *1*. 3, 23; — +*°he* (VS.)[1] .. *ratvō* Y. *1*. 20.

*) Sie steht mit *Vīsya*, aber auch mit *Hāvanay* in Verbindung. Vgl. PüErl.: *mēnūk apāk hāvan hamkār* und SüErl.: *yā yūthāni gavāṃ pravardhayati*.

Vll. Ableit. aus **savah-* n. 'Morgen'; vgl. *savahī-*. — Pü.: transskr. — [1]) So K 5, Mf 1; NA. *sav°*.

• j. sāra- m. 'Kopf, Haupt': *avavaṯ* .. *yaϑa* +*°rəma*[1]) *varsanąm* (sd.) *barāni* ".. auf dem Kopf .." Yt. 5. 77; — *°rahe* N. *42* (?). [*sārəm* Yt. *14*. 46: s. unter *pəšō.sāra-*.]

KompA., E. — Vgl. *sarah-*. — mp. *sār-vār*, np. *sabuk-sār*. — [1]) So F 1, vgl. § *217* No. 1.

• j. sārana- n. Name einer Krankheit, eines Gebrechens od. dgl.[1]): *paitištātše yaskahe* .. *mahrkahe* .. *°nahe* .. *sārastyehe* V. *20*. 3.

Pü.: fehlt. — [1]) Wertlos DST. ZA. *2*. 278.

• j. *sāray-* f. 'Bruch, Zusammenbruch; Untergang'[1]). [Yt. *14*. 57: lies *sāiri.baoγəm*.]

KompA.; Ableit. — Zum ai. V. *śṛṇāti*; vgl. zu *asarəta-*. — [1]) Vgl. zBed. air. *irchre* 'Untergang'.

• j. sāra-vāra- m. 'Helm': *yaēšąm zayanąm raϑōišti* .. *dasəmō °rō* V. *14*. 9; +Vd. *12*.

Eig. 'Kopfbedeckung'; **vāra-* m., zum V. [1]*var-*. — mp. *sārvār*; arm. LW. *salavart*, vgl. HBM. AGr. *1*. 235. — Pü.: *sārvār*, erl.: *tarak*.

• j. sārastay- f. Name einer Krankheit, nach PüErl. 'kaltes Fieber': *aēṯaēšva daxmaēšva hąm.bavainti* .. *tafnušča naēzasča °tišča* V. 7. 57; — *paitištātše* .. *tafnaošča naēzaheča °tōišča* Yt. *13*. 131.

Ableit. — Ob *sāra-*(zu *sarəta-*)*stay-*? Vgl. *aγ-*

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stay- und Pü. — Pü.: *sart ēstišnīh*, erl.: *taṗ* (*taff?*) *i sart.*

• j. **sārastya-** n. Name einer Krankheit: *paitištātəe yaskahe .. mahrkahe .. °yehe* V. *20.* 3.

Ableit. aus *sārastay-*. — Pü.: fehlt.

g. *sārəntē*, +*sārəštā*: s. [1]*sar-*.

• g. **sārəmna-** Adj., PPM.: s. [1]*sar-*.

• j. +**sāiri.baoγa-**[1]) Adj. 'aus, vor dem Untergang rettend': *haoməm baire °γəm haoməm vərəϑrājanəm baire* Yt. *14.* 57.

**baoγa-* m. Rettung', zum V. *baoǵ-*; vgl. arm. LW. *boiž* (, das auf ir. **bauǰa-* weist). — Npü.: *ḥiṣṣah vaḳsat kunanda*, (bei TIR ANDĀZ): *palīdī dūr kunanda.* — [1]) NA. trennt.

• j. **sāiri[1]vant-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyaṇ .. °vāsča* Yt. *19.* 4.

Eig. vll. 'der mit einem Bruch versehene, d.i. geborstene, eingestürzte (Berg)'.

• j. **sāsəvišta-** Adj. 'der die grösste Gewalt, Stärke besitzt, am meisten vermag': *nōiṯ °tā* (NPm.) *nōiṯ asəvištā* (sd.) Aog. *59.*

Vgl. *səvišta-*; *sās°* ist vermutlich Mischbildung aus *səvišta-* und einem redupl. Adj. **sāsava-* (od. ähnl.). — Pü.: *pa sūt sūt x*^{v}*āstār*, Sü. erl.: *ye sarveṣām upakārakarāḥ.*

• j. [1]**sāsta-** Adj. (fem. °*tā-*), PPfP.: s. *sāh-*. KompE.

• j. [2]**sāsta-** Adj. 'quälend, grausam': *imaṯ .. stāvištəm šyaoϑnəm mašya vərəzinti °ta* (NP.) Yt. *17.* 59; — *hača mašyāi drvaityāi °tayāi*[1]) .. *hača narō °tayāi*[1]) Yt. *4.* 3.

KompA. — Zum gr. V. κῆδω 'kränke'. — Vgl. *sādra-*. — [1]) Unform; soll vll. zu *sāstar-* gehören.

• j., g. **sāstar-** m. 'Gebieter, Machthaber, Fürst': *yahmya °tārō aurva .. īrā* (sd.) *rāzayente* Yt. *10.* 14; — *ahurō* +*°trəṇəm*[1]) *daiṅhupaitiš* Yt. *14.* 37; — *°ta daiṅhāuš hamōxšaϑrō* Yt. *13.* 18, 69, *15.* 50; *14.* 13, *16.* 19. a) bes. von Feinden des *mazd*ischen Glaubens[2]): *nōiṯ mā xšnāuš .. načdā daḥyāuš yōi °tārō drəgvantō* ".. noch die ungläubigen Machthaber des Landes" Y. *46.* 1. α) neben *ašəmaoγa-*: *yō ašəmaoγō anašava yō mašyō drvā °ta* Y. *65.* 8; V. *21.* 1, Yt. *3.* 7, 10; — *mašim drvantəm °tīrəm .. ašəmaoγəm* V. *4.* 49; — *mašyehe drvatō °tarš* (GS.) .. *ašəmaoγahe* Y. *9.* 31; — *ašəmaoγaheča .. °raheča*[3]) *pouru.mahrkahe* Y. *16.* 8, *61.* 4.

KompE.; Ableit. (s. *mašyō.sāsta.sāstō.təma-*). — Zum V. *sāh-*; s. aber No. 2. — ai. *śāstár-* m., mp. *sāstār.* — Vgl. *sātar-*; *sāsta-*. — Pü.: *sāstār*, erl. (zu Y. *9*): *kē apar andahišn*[4]) *dāt ēstēt*, (zu Y. *16*): *tāk anākīh ..*; Sü.: *anyāyī*, Npü.: *šikananda kār u ṣavāb* (s. dazu BARTHELEMY Gab. 57). — [1]) So die lect. diff. in Pt 1; aus ir. *°*tṛnām*, § *268.* 39; zSchr. °*traṇəm* in F 1 vgl. *ātravaxš°* neben *ātrav°* (sd., No. 1). — [2]) Es spielt hier vll. ein andres *sāstar-* mit, das zu *sādra-* gehört. — [3]) Them. — [4]) S. zu *vayōi.*

• j. **sāstō.karšta-** Adv. 'von grausamen Menschen, veranlasst, bewirkt': *paitištātəe °tahe ṯbaēšarəhō* Yt. *13.* 135.

• j. *avavaṯčiṯ* **sāstrača** *fraǰasāiti* Vd. *15.* Pü.: *sāstārīh.*

• j., g. **sāsnā-** f. 'Lehre; Gebot': *vahištā °nanəm yəm hudā sāstī ašā ahurō* ".. ist die beste der Lehren die, die der wohlmeinende *Ah.* durch *Aša* lehrt" Y. *48.* 3; — *tōm āzūtōiš* (sd.) *ahurō maϑrəm tašaṯ .. spəntō °nayā* (IS.) Y. *29.* 7; — *sraotū °nā fšōnghyō* (sd.) Y. *49.* 9; — *yō nō aēvō °nā gūšatā zaraϑuštrō spitāmō* "der einzige, der unsre Lehren vernommen hat, *ZarSp.*" Y. *29.* 8; — *mā čiš aṯ vō drəgvatō* (Sp. 776 o.) *maϑrəsčā gūštā °nāsčā* "keiner von euch höre auf des *Drug*gläubigen Worte und Gebote" Y. *31.* 18[1]); — *gayehe marəϑnō .. yō paoiryō ahurāi .. manasča* +*gušta °nāsča* Yt. *13.* 87[2]); — +*maiδyōi.mārəhahe .. yō paoiryō zaraϑuštrāi maϑrəmča* +*gušta °nāsča* Yt. *13.* 95[2]); — *gušta °nā* F. 3 f.; — *satəm °nanəm* Vyt. *13.*

KompA. — Zum V. *sāh-*. — ai. vgl. *śāsana-* n. — Pü.: *āmōčišn, āmōxtišn.* — [1]) Die letzten Worte der Stelle hat der Verfasser von Yt. *13.* 87, 95 benutzt. — [2]) S. No. 1.

• j. **sāsnō.gūš-**[1]) Adj. 'der die (heiligen) Lehren hört, vernimmt': *paoiryanəm ṯkaēšanəm paoiryanəm °gūšəm*[2]) "der ersten Verkünder und Hörer der heiligen Lehren" Y. *26.* 4, Yt. *13.* 149[3]).

**gūš-* Adj., zum V. *gaoš-*. — Pü.: *nigōšišn i āmōčišnān*, erl.: *fratum hāvišt i zaratušt.* — [1]) Vgl. No. 3. — [2]) Vgl. Y. *29.* 8, Yt. *13* 87, 95. — [3]) Wo F 1 °*gušəm* bietet.

• j., g. **sāh-** V. 'heissen'. Praes. 1 *sāh-*, 3 *sīša-*, 22 *sāhī-*. — PPfP. *sīšta-*[1]), *sāsta-*.

'heissen, lehren', mit dopp. Akk.: *dātā xratūuš .. rāzəng vohū sāhīṯ manaṅhā* "(es) lehre (mich) der Schöpfer der Geisteskraft durch *VM.* (seine) Satzungen" Y. *50.* 6; — *yō nā ərəzūš savaṅhō paϑ sīšōiṯ* "der uns die rechten Wege des Vorteils lehren könnte" Y. *43.* 3; — *sīšā nā ašā*

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paδō .. x^vāēng (sd.) Y. *34.* 12; — *vahištā sāsnanąm* (sd.) *yąm .. sāstī ašā ahurō* Y. *48.* 3.

mit *ā* 'verheissen, in Aussicht stellen': *aṯ tōi ātrəm .. +asīštəm*[2] *.. stōi rapantē čiδrā.avanhəm* (sd.) Y. *34.* 4.

mit *frā* (*frō*) 'lehren, offenbaren', mit dopp. Akk.: *ahyā xratū frō mā sāstū vahištā* "durch seine Weisheit lehre er mich das Beste" Y. *45.* 6; — *•frasāsta-*. a) mit Akk. der Pers. und Inf.: *tvəm mazdā ahurā frō mā sīšā δwahmāṯ vaočaṇhē +mainyəuš hačā δwā nāṇhā* "du, o *MAh.*, lehre mich aus deinem Geist durch deinen Mund verkünden" Y. *28.* 11.

mit *ham* 'zurechtweisen': *•ham.sāsta-*.

ai. *śāsti, aśiṣat; śiṣṭáḥ.* — Pū.: *āmōxtan,* (zu Y. *34.* 4): *tōi*[3]. — [1]) *ī* statt *i* (§ *268.* 1) für idg. *ə.* — [2]) NA. hat *•šīm*; s. die Var. — [3]) In Verwechslung mit *āsišta-*; s. zu *asištay-*.

• g. **sāx^van-** n. 'Lehre': *•x^vənī* (AP.) .. *mraomī .. vadəmnō* (sd.) Y. *53.* 5.

Zum V. *sāh-*; wegen *x^v* s. § *89.* — Pū.: *sax^van,* Sū.: *vacanam.*

g. *sāngh•*, Verbalf.: s. unter *sąh-*.

• g. **sāngha-, sānəha-,** j. **sanha-** m. 1) 'pronuntiatio, Verkündigung, Lehre, Spruch': *hyaṯ nā mazdā .. gaēδāšcā tašō daēnāš*(Sp. 665 m.)*čā .. xratūščā .. šyaoδanācā •nghąsčā* Y. *31.* 11; — *gavōi ārōiš +ā sāndā* (Sp. 1560 u.) *x^vāiš šyaoδanāiščā •nghāiščā yō īš sānghō*(s. 3) .. Y. *51.* 14; — *mainyū .. yayā spanyā ūitī mravaṯ yəm angrəm: nōiṯ nā manā .. •nghā .. xratavō .. varanā* (sd.) .. *haēainṯē* Y. *45.* 2; — *vīdvā yaēīṯ gūzrā* (sd.) *•nghānhō* Y. *48.* 3[1]); — *kō vərəδrəm.jā δwā pōi* (sd.) *•nghā yōi hantī* Y. *44.* 16; — *nī hīm mərəždyāi* (Sp. 1083 f.) *δwahyā maδrāiš •nghahyā* Y. *44.* 14[2]); — *kaδā .. frārəntē vərəzdāiš •nghāiš saošyantąm xratavō* (sd.) Y. *46.* 3. a) κατ' ἐξ. von der *ahur*ischen Lehre: *+uzirəidyāi +azō sarədanā* (sd.) *•nghahyā* Y. *43.* 14. 2) 'Befehl, Gebot': *yōi xšnūm* (sd.) .. *hačāntē šyaoδanāiš .. δwahyā mazdā •nghahyā* Y. *48.* 12[3]); — *yezi šē .. bavaiti* (Sp. 930 m.) *•nəhəmčiṯ +anu.sastrāi •nəhəmčiṯ +anu.mainyāi* Yt. *10.* 137. 3) 'richterlicher Spruch, Richterspruch', in eschatologischem Sinn: *+sāndā .. yō īš •nghō apōmərəm drūjō dəmānē ādāṯ* "vollstrecke .. den Spruch, der sie am Ende in das Haus der *Drug* bringen wird" Y. *51.* 14; *32.* 6; — *dāidī mōi .. ameratātā haurvātā spəntištā mainyū mazdā tvōīšī utayūitī manaṇhā tvhū •nəhē* "schenk mir .. Unsterblichkeit und Wohlfahrt durch den heiligsten Geist, o *M.*, Kraft und Bestand durch *VM.* bei dem Richterspruch" Y. *51.* 7. 4) 'Reden, Sprechen (über Jemanden)': *yō narəm ašavanəm anyō.vərənāi .. kasyanhe* (sd.) *•nhāi daēāiti* V. *15.* 2[4]). 5) 'Rede, Wort': *+antəmrəm* (sd.) *čiṯ •nhəm* F. *3* e; *3* e, *12.* S. noch bei *nairyō.sanha-*.

KompE. — Zum V. *sąh-.* — ai. *śaṃsa-* m. — Pū.: *āmōxtīm,* (zu Y. *44.* 16: *āmōxtīnīk,* zu Y. *48.* 3 und zu F.: *sax^van*; s. noch No. 2 f. — [1]) S. zu *gūzrā.sanha-.* — [2]) Pū.: *kē ē i tō mānsr āmōčēnd,* erl.: *dēn burtār*; s. No. 3. — [3]) Pū.: *ē i tō ōhrmazd āmōxtīnd,* erl.: *dēn i tō*; s. No. 2. — [4]) Pū.: lässt das Wort aus; aber die Erl. hat *sax^van.*

• g. **sānghana-** n. sva. *sāngha-* 1: *duš.sastiš sravā mōrəndaṯ* (Sp. 1150 u.) *hvō yātūuš •nāiš xratūm* .. Y. *32.* 9.

Zum V. *sąh-.* — ai. *śaṃsana-* n. — Pū.: *ōi kē ān i īzišnōmand xrat āmōxt ō kasān.*

• g. **sānghav-** m. dnw. *sāngha-* 1: *yōi vanhūuš vazdmnā* (Sp. 1315 u.) *manaṇhō •nghūš* (IP.)[1]) *raēxmā aspənčiṯ sādrāčiṯ čaxrayō* (sd.) Y. *34.* 7.

Zum V. *sąh-.* — Vgl. *sanhū-.* — Pū.: *āmōxtišn.* — [1]) S. *yātav-* No. 1.

• j. *hakaṯ daēva ¨āparō* (sd.) **sante¨** FrG.

• j. *sandah-,* g. *sānda-* n. 1) 'effectus'. 2) 'perfectio'.

KompE. — Zum V. *²sand-.*

• j. **səvin-** Adj. 'nützend': *vərəzi.saoka nąma ahmi vərəzi.savā .. •vī .. sūrā .. səvišta* Yt. *1.* 15.

Ableit. aus *sava-.* — Pū.: *sūtōmand.*

• j., g. **səvišta-** Adj. (fem. *•tā-*) 'der stärkste, gewaltigste, der am meisten vermag'; a) von α) Menschen und β) Göttern; zu α): *•tō bavāhi yaδa mazdā* Az. 2; — *δritō sāmanąm •tō* Y. *9.* 10; — *mošu .. hvōvō īštīm baon •ta* Yt. *5.* 98; *13.* 38. zu β): *mazdā yō •tō vərəδrajā frādaṯ gaēδō* Y. *55.* 3; — *δridasō •tō* (näml. *ahurō*) Yt. *1.* 8; Y. *16.* 1; — *sūrā nąma ahmi •ta* (statt NSm.) *nąma ahmi* Yt. *1.* 15; — *yō •tō ahurō mazdāsčā ārmaitiščā* "er, der gewaltigste *MAh.*, und *Ārm.* .." Y. *33.* 11; — *gātūmčā ahurāi +•tāi*[1]) *sraošəm* (sd.) *mazdāi* Y. *28.* 5; — *ahurahē mazdā ..*

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+°*tahē*[1]) Y. *56.* 1; — *ahurāi mazdāi* .. °*təm* (statt DS.) *vərəδrayne frādaṯgaēδāi* Vr. *11.* 1; — *təm* (näml. *miδrəm*) *amavantəm yazatəm sūrəm dāmōhu* °*təm* Yt. *10.* 6; 13; — *sūra miδra* .. °*ta* Yt. *10.* 31; F. *12*; — *tištrīm* .. *yahmāi* .. *fradaδaṯ* .. *āfščīδraēšva* °*tāi* Yt. *8.* 45; 43, 47; — *fravašīš* .. *spəntā* .. *spəništā* .. *sūrā* .. °*tā* Yt. *13.* 75; 147, 31, 34; — *vanuhi* °*te* (VSf.) *arədvī sūre anāhite* Yt. *5.* 18, 130, Ny. *1.* 19; Yt. *9.* 4. b) sonst: *fratačīn āpō* °*tā* Yt. *13.* 78.

KompE. — Superl. zu [1]*sūra-*; vgl. Yt. *1.* 15, *10.* 6, 31, *13.* 75, 147. — ai. *śávišṭha-* Adj. — Vgl. *sāsəvišta-*. — Pü.: *sūt xᵛāstār*[2]), erl. (zu Yt. *1.* 8): *dāmān rāδ sūt xᵛāhēm*; (zu Y. *33*): *sūtēnānd*, erl.: *sūt kunānd*. — [1]) NA. *səvišt°*; s. Var. — [2]) Diese Übersetzung – Sü.: *lābhepsuḥ, lābhābhilīṣan* – lässt erkennen, dass man in *išt°* nicht das Superlativsuffix, sondern ein Nomen sah. Der Anlass dazu wird Y. *56.* 1: +*səvištahē* .. *yā nā ištō* gewesen sein: *sūt xᵛāstīr* .. *kē amāk xᵛāstār i nēwakīh.*

• j. **sōiδiš-** n. 'Waffe' zum Angriff: *taṯ* °*δiš taṯ vərəδrəm dadəmaidē hyaṯ nəmō hučiδrəm* "das machen wir zur Waffe, das zum Angriff, das Gebet .." Y. *58.* 1.

Ob zum V. *saēd-* (BURG KZ. *29.* 363)? Oder zu lat. *caedō*[1])? — Pü.: *sūt* (weil man *saoiδiš* las; s. K 4). — [1]) Dessen Zugehörigkeit zu *scindō* wegen der Bedeutung doch sehr fraglich ist.

• j. **sōinman-** n. 'Spalte': *yō barəsma* +*taošayeiti* (sd.) *draoš* (sd.) *vā paiti* °*ma* .. N. *100.*

Zum V. *saēd-*; BTHL. IF. *8.* 253[1]). — Pü.: +*sūrāk* 'Loch'. — [1]) Ich nehme jetzt an, dass ir. *dm* im jAw. allgemein zu *nm* geworden ist (vgl. § *302.* 2) und zwar nach der Wirkungsfrist des Gesetzes § *293.* 12 a, s. *šanman-*. +*daδəmahi* lässt sich als Neubildung nach *daδąmi* usw. fassen; für *maδmya-* kommt der Einfluss von *maδəma-* in Anschlag. [Np. *hīma* ist jedenfalls nicht nach GIrPh. *1* b. 92 entstanden.]

• j. +**sāṇha-**[1]) m. 'Zahl'[2]): °*ṇha* F. *12.*

Zum V. *sāh-*. — ai. *śāsa-* m. 'Gebot'. — Pü.: *marak.* — [1]) Hds. *vā°*, aber unter den Wörtern für *s-*. — [2]) Bedeutung nach Pü., unsicher.

• j. **sāṇhaṇha-** m. EN. eines Gläubigen: *bāṇhahe* °*ṇhahe ašaonō* "des *B.*, Sohns des *S.* .." Yt. *13.* 124.

Eig. 'Gebieter', Ableit. aus **sāṇhah-* n., zum V. *sāh-*; vgl. *śāsuṣ-* n. 'Befehl'.

j. *vīspayā sąčaṯča* Y. *4.* 2: lies *vīspayāsə čaṯča.*

g. *sąs, sąstā*: s. [2]*sand-*.

j. *sąsaṇhąm*: s. *sąh-* mit No. 8.

• g. **sąstrāi** Inf. (absol.) 'es zu vollenden, die Vollendung (im eschatologischen Sinn) herbeizuführen': *maibyō δwā s° vərənē* (Sp. 1361 m.) *ahurā* "dass du es zu meinen Gunsten vollenden werdest, darauf vertraue ich, o *Ah.*" Y. *46.* 3[1]).

Zum V. [2]*sand-*. — Vgl. *anu.sastrāi.* — Pü.: *man ē i tō āmōxtišn dōšēm ōhrmazd.* — [1]) Vgl. zu *sazdyāi.*

• j., g. **sąh**[1]), p. **ϑah-**[2]) V. 'pronuntiare'. Praes. 1 *sąh-*[3]) : *sah-*[4]), 2 *sōngha-, sənha-, δaha-* (= *δā-*)[5]), 7 *sąsah-*[6]), 27 (Pass.) *δahya-*[7]). — PPfP. °*sasta-*; Inf. *δastanaiy*, °*sastayaē-ča*; Absol. °*sənhəm.*

Akt. 1) 'verkünden, kund tun, bekannt geben'; 1) ‖ ohne Obj.; es folgt direkte Rede: *δātiy dārayaʰvaʰuš xšāyaδiyaʰ: imaʰ tyaʰ manā kartam bābirauv* Bh. *4.* 1; 2 ff., *1.* 2 ff., *2.* 1 ff., *3.* 1 ff., *5.* 1 ff., D. *4.* 2, 3, *5.* 2, 3, *13*, *17.* 3; — *δātiy xšayāršā xšāyaδiyaʰ: mām aʰuraʰmazdā pātuv* X. *1.* 4; 3, *2.* 3, *3.* 3, *4.* 3, *7.* 3; — *δātiy artaxšaδᵛā xšāyaδiyaʰ* .. Am. *1*, *3*, Ao. *1.* 2 ff. a) mit vorausweisendem wie-Adv.: *hauv adurujiyaʰ avaδā aδahaʰ: adam bardiyaʰ amiy* Bh. *4.* 2; 2[8], Bh. b–j[9]. α) zugleich mit Angabe des wem? durch Gen. (statt Dat.): *kārahyā avaδā aδahaʰ: adam ʰuvajaiy xšāyaδiyaʰ amiy* Bh. *1.* 16; *2.* 3, 5, 14, *3.* 5. ‖ 2) mit Obj.: *yaδrā vā afšmānī* (sd.) *sōnghānī nōiṯ anafšmąm* Y. *46.* 17; — *srīra uxδa vačā sąsaṇhąm* (3PKo.)[8]) V. 2. 10 PüZ. (?). a) mit Angabe des wem? durch Dat. (oder Gen. statt Dat.): *tā vā urvātā* (sd.) *marəntō aguštā* (sd.) *vačā sōnghāmahī ačibyō yōi* .. Y. *31.* 1; — — *ačibyō ratūš* (sd.) *sōnghaitī* (Konj.)[9]) *ārmaitiš* Y. *43.* 6; — *kaδā mōi* .. *sahyāṯ* .. *δwāvąs asīštīš* (sd.) Y. *44.* 9; — ‖ *yadiy imām haⁿdugām* (sd.) *naiy apagaudayāhy kārahyā δāhy* (Konj.)[10]) Bh. *4.* 10; 11; — das Objekt ist ein auf die folgende direkte Rede weisendes Pron.: *imaṯ sənhōiš airyamanāi: imaṯ tē sənhaṯ ahurō mazdā ašava: azəm* .. "das sollst du dem *Airy.* kund tun: Das lässt dir *AhM.* .. kund tun: Ich .." V. 22. 7 f.; 13 f. α) das Objekt ist ein Satz mit *yaδā: yaδā nəmō* (sd.) *xšmāvatō mazdā fryāi δwāvąs* (sd.) *sahyāṯ mavaitē* Y. *44.* 1[11]). 2) 'etwas kund machen sva. zur Wahrnehmung bringen'; Med. in pass. Sinn: *yā jōyā* (sd.) *sōnghaitē* .. *xᵛaēnā ayənhā* Y. *32.* 7. 3) ‖ 'etwas

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verlauten lassen, äussern über –': s. Inf. 4) ‖ 'befehlen', mit Angabe des wem? durch Gen. (statt Dat.); 1) ohne Obj.; mit wie-Adv.: *yaδāšām hačāmaʰ aδahyaʰ* (Pass.)[12] *avaδā* ⁺*akunavayaⁿtā* Bh. *1.* 8; — es folgt dir. Rede: *avaδāšām aδahaʰ* (3S.): *paraitā* .. Bh. *3.* 9; — *avaδāšaiy aδaham: paraidiy* .. Bh. *3.* 3, 2. 7, 10; 6, 14, *3.* 14. 2) mit Obj.: *tyaʰšām adam aδaham avaʰ* ⁺*akunavaⁿtā* D. *6.* 4; — *tyaʰšām hačāmaʰ aδahyaʰ* (Pass.)[12] *avaʰ akunavaⁿ* D. *6.* 3; Bh. *1.* 7. ‖ 5) Med. in pass. Sinn und Pass. 'bezeichnet werden als –, genannt werden', mit praed. Nom.: *diwžaṯ hača ādrava sarəhaite*[13] *mā dim mruyā̊ ādravanəm* V. *18.* 1–5[5]; — ‖ *avahyarādiy* .. *haxāmanišiyā δahyāmahy*[12] Bh. *1.* 3. Ausser Zusammenhang: ⁺*sarəhaṯ*[14] F. *12.* Wertlos: *āaṯ tδa tūm sarəhāni* .. Vyt. *13.*

mit *aiwi* 'mit Worten verwünschen': *yaṯ bavāni* (sd.) *aiwi.sastō aiwi.šmarətō* Yt. *14.* 34.

mit *paiti* 1) 'beschwören, bannen': *yaskəm δwąm paiti.sarəhāmi* V. 20. 7; 7[12]; — *ana parəna* (sd.) *hamərəδəm paiti.sarəhaēša* Yt. *14.* 35. 2) 'widersprechen': s. Absol.

mit *frā* 'rühmen': s. PPfP. ⁺°*frasasta-* und Inf. *frasastayaē-ča.*

ai. *śáṃsati, śasta* (2P.); *śasyáte*; *śastáḥ*, °*śaṃsam.* — Pü.: *āmōxtan, guftan*; s. noch No. 8, 11, 14. — 1) § *299.* 2. — 2) § *270.* 8. — 3) Jedenfalls in *sīnghaitī*, Konj.; s. No. 9. — 4) In *sahyāṯ.* — 5) Neben *aδaham* und *aδahaʰ* steht *δātiy* und *δāhy* (Konj.). Wenn, wie ich annehme, die Nasalirung in *aδaham* und *aδahaʰ* noch hörbar war, so kann sie auch in *δātiy* und *δāhy* nicht wohl ganz verloren gewesen sein. Ich vermute die Aussprache *δā̊°* mit Schleifton. — 6) zRed. vgl. ai. *tantasáite.* Nicht ganz sicher; s. No. 8. — 7) S. noch No. 13. — 8) § *303.* 7. Nicht sicher; Pü.: fehlt. — 9) Also Praes. 1. — 10) Also wohl aus ar. **śansāsi*; doch s. No. 3. — 11) Pü.: undeutlich; es scheint *xᵛarsandīh* (Sü.: *saṃtoṣaḥ*) zu entsprechen. — 12) Mit Aktivendung; s. § *325* No. und No. 13. — 13) Könnte auch als Praes. 27 (Pass.). – *rəh* für *rōh*, § *268.* 28, 30 – genommen werden. Die Hds. bieten zumeist *sarhaiti*; also zu § *325* No.; s. No. 12. — 14) Hds. *varhaṯ*, aber unter den Wörtern für *s-* und mit Pü. *guft.*

• p. **sikayaʰuvatī-** f. Name einer Festung in *Nisāya* in Medien: °*tiš nāmāⁿ didā nisāyaʰ nāmāⁿ dahyāuš mādaiy avadašīm* (näml. *gaumātam*) *avājanam* Bh. *1.* 13.

Eig. Bed.? Vgl. *sičidāva-*. Wohl Fem. eines *vant*-Adj.s.

• j. ⁺**sīγūire.čiδra-**[1] Adj. '*sīγūr*ischer Herkunft': *asānəm* °*rəm abarə* ⁺*ahurō.puδrō* (sd.)[1] "den Stein *sīγūr*ischer Herkunft trug (als Amulet) . ." Yt. *14.* 59.

Statt °*rya.c°* geschr., § *268.* 32. — Ich nehme **sīγūirya-* als Adj. und Ableitung aus einem Land- oder Volksnamen. Ob man an die *Śigrav-* des RV. (*7.* 18. 19) denken darf? — 1) NA. getrennt.

• j. **sixšant-** Adj., PPA.: s. ¹*sak-*. KompE.

• j. ⁺**sixšaya-**[1] [2] Adj. 'was zu lernen ist, discendus', mit Dat. der Person: *aēṯaṯča nō vačō frāvaoče* °*šaēmča*[2] *hišmāirīmča* ⁺*yaδana kahmāičiṯ hāṯąm* "und dieser unser Spruch ist ausgesprochen worden um gelernt und überdacht zu werden und zwar von Jedem der Seienden" Y. *19.* 11.

PFP. zum V. ¹*sak-*, aus dem Praes. 16 (Des.) gebildet, § *320.* — ai. vgl. *śikṣanya-* Adj. — Pü.: unklar, Sü.: *śikṣanīyaḥ.* — 1) NA. *saxš°*, s. Var. — 2) Statt °*šiy°*, °*šiyəm*, § *268.* 11, 23.

• j. ⁺**sixšəmna-** Adj., PPM.: s. ¹*sak-*.

• j. **siči'dāva-** m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyąn* .. °*davasča*[1] Yt. *19.* 5.

Eig. Bed.? *sičā°* gehört wohl mit *bərəzi°* zusammen; vgl. ai. *śikvá-* (?, Wn. AiGr. *1.* 17). — 1) *a* nach § *294.* 3; vgl. Bd. *12.* 2 *sičādāv.*

• j. **sidara-**[1] n. 'Loch, Öffnung, Riss': *yō barəsma* ⁺*taošayeiti* (sd.) *draoš vā paiti sōinma unąm vā kaṯčiṯ vā paiti* °*ranąm* ". . oder sonst in irgend ein Loch" N. *100.*

Zum V. *saēd-*. — ai. vgl. *chidrá-* n.; dazu Bgm. Grdr.¹ *2.* 170. — Pü.: *darm* (zu np. *darrīdan*); vgl. ²*raēša-* No. 2.

• g. **sinā-** f. '(scissura sva.) Zerstörung, Zusammenbruch': *ərmavaitīm* °*nąm dāvōi* (sd.) *drəgvasū* Y. *44.* 14.

Zum V. *saēd-*; aus ar. **shindᵊnā-*, § *24*[1]. — Pü.: ⁺*visīnišn.* — 1) Vgl. sbal. *sindag* GIrPh. *1* b. 242.

• j. **sima-** 1) Adj. 'Grauen erweckend; greulich': *ažōiš zairitahe* °*mahe* Y. *9.* 30; — *gaδahe* .. °*mahe* Yt. *13.* 136; — *ašmaσγanąm* .. °*manąm* Yt. *13.* 105. 2) n. 'Greuel': *yō vīspāiš naēnižaiti* (sd.) °*mā̊ apaya* .. *uxšyeiti vīspā̊sə tā̊ dāmąn* Yt. *8.* 43.

Et.?[1] — Pü.: *sahmakōn.* — 1) Schwerlich richtig Gdn. Stud. *1.* 167.

• j. **simā-** f. ein Teil vom Geschirr des mit Pferden bespannten Wagens, vll.

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'Halsring', d. i. ein vom Joch ausgehendes, den Hals des Pferdes umfassendes Rundholz: *āaṯ tē* (näml. *aurvantō*) *vīspa frā.-yuxta* +*ḥam.ivaṃ*(sd.)*ča* °*maṃča simōiϑraṃča* Yt. *10*. 125.

KompA. — Vgl. zEt. und zBed. LAGERCRANTZ KZ. *34*. 396.

• j. **simōiϑrā-** f. ein Teil vom Geschirr des mit Pferden bespannten Wagens, vll. 'Joch': *āaṯ tē* (näml. *aurvantō*) *vīspa frā.-yuxta* +*ḥam.ivaṃ*(sd.)*ča simaṃča* °*raṃča* Yt. *10*. 125.

Komp.: *simā-*+*ϑrā-*(?).

j. *sirin*°: s. bei *sr*°.

• j. **sispəmna-, sīspimna-** Adj. (fem. °*nā-*), PPM.: s. *spā(y)-*.

• j., g. *sīždya-* Praes. 18 b 'zurücktreiben; zurückweichen'.

1) 'zurücktreiben': *vīštāspəm* . . *yaṯ imaṃ daēnaṃ āstaota dušmainyūm sīždyō daēvaṇ apa* *ašavaṇ (sd.) Yt. *19*. 84. 2) 'zurückweichen, sich entfernen von –' (Abl.): *mašyā* . . *vərəhūš sīždyamnā manərəhō* . . *ahurahyā xratūš nasyantō* (sd.) *ašāaṯčā* ". . die sich entfernen vom guten Denken . ." Y. *32*. 4.

Vgl. *syazda-* und *sīždra-*. — Et.?[1]) ar. *š(h)ḫazd(h)° : š(h)iždh°. — Pü.: *ašān vahuman* +*sīžd* (Transskr.)[2]), erl.: *kušān hač dūr*; Sü.: *uttamaṃ sīdayati manaḥ*, erl.: .. *teṣāṃ dehāt gvahmanaḥ dūre āste*. — [1]) Ohne Wert § *139*. — [2]) Am Ende mit *k* statt *d* geschrieben. S. zu *syazdaṯ* und zu *sīždra-*.

• j. **siždyant-** Adj., PPA.: s. *siždya-*.

• g. **sīždyamna-** Adj., PPM.: s. *sīždya-*.

• j. **sīždra-** Adj. 'scheu': *spānəm sīždrəm* . . *yim vərəhāparəm* "den scheuen Hund *V.* (Igel)" V. *13*. 2; — *auruna*(sd.)*ča gairiščō sīždrača ravasčarātō* Yt. *8*. 36.

Zu *syazda-*, *siždya-*; vgl. zEt. GDN. KZ. *25*. 407, zBild. *mązdra-* und ai. *medhirá-* mit IF. *7*. 57. — Pü.: +*sīžd* (Transskr.)[1]), erl.: *kōfik* 'montanus'. — [1]) S. zu *siždya-* und *syazdaṯ*.

• j. (, g.) **sū-** f. 'Nutzen, Vorteil': *naēčiš* +*ida* . . *sūš* +*yaϑa hīm ādarə mašyāka* "es ist da kein Nutzen vorhanden, weil es die Menschen wegnehmen können" FrD. *3* (?); — *svō* (GS.)[1]) F. *12*. DS. *suyē* als Inf. sbes.

KompE. — Zum V. *sav-*. — Pü.: *sūt*. — [1]) D. i. **suvō*, § *268*. 12.

• j. **sūka-**[1]), j., g. **sūča-**[1]) 1) Adj. 'sehend, licht': *sraotā* +*gūš.āiš*(sd.) *vahištā avaēnatā* °*čā manərəhā* ".. seht es euch an mit lichtem Sinn" Y. *30*. 2[2]); — °*ča* F. *12*[3]). 2) m.; a) 'Sehkraft, Augenlicht': *apa* (näml. *barahi*) *čašmanā* °*kəm apa gaošayā sraoma* Yt. *10*. 23; P. *34* (?)[4]), F. *12* (?)[5]); — *aomča* °*kəm yim baraiti* .. Yt. *14*. 29[6]). b) 'Licht, Erleuchtung': °*kāi manərəhe* °*kāi vačərəhe* °*kāi šyaoϑnahe* Y. *68*. 4[2]).

KompE. — Zum V. *saok-*. — ai. *śucá-* Adj. 'licht'. — Pü.: s. No. 2 ff. — [1]) Mit *u* nur F. — [2]) Pü.: *rōšn*. — [3]) Pü.: *vēnāk*. — [4]) Pü.: *vēnišnīh*. — [5]) Pü.: *vēnišn*. — [6]) Npü.: *sūd*; M 4 hat *saokəm*!

• j. **sūkā-** f. 'Nadel': *avavaṯčīṯ yaϑa* °*kayā brāzayā brāzəm avavaṯčīṯ yaϑa* °*kayā naēzəm* "auch was nur so gross ist wie der Schein einer blinkenden Nadel, .. wie das Öhr einer Nadel" Yt. *14*. 33.

ai. *śūka-* m. 'Getreidegranne'[1]), np. vgl. *sōzan* 'Nadel'. — Npü.: *sūdmand*(!). — [1]) Wegen ai. *sūcī-* f. 'Nadel' s. HORN NpEt. 167, HBM. PSt. 77, WN. AiGr. *1*. 226 β.

• j. **sukurəna-** m. (auch mit [1]*span-* m.) Name einer Art des 'Hunde'[1])geschlechts, 'Stachelschwein': *hāu* °*rənahe* . . *hāu vīspanaṃ* . . *spačiϑranaṃ* V. *13*. 16; — *spā* °*rənō* V. 5. 31.

np. *sugur*. — Pü.: +*sukurr*. — [1]) Vgl. [1]*span-**).

• p. **suguda-**, j. **suγδa-** Adj., bezeichnet ein Volk, 'Sogdianer' (nur Komp.). a) Sing. (koll.) für Volk und Land: ‖*imā dahyāva*[h] *tyā manā patiyāiša*[n] . . *bāxtriš* °*da*[h] . . ". . *Sogdiane* . ." Bh. *1*. 6; D. 5. 2, 7. 3; — *yahmya āpō* . . *ϑwaxšənte* . . *gaomča* +*suγδəm*[1]) *x*[v]*āirizəmča* Yt. *10*. 14.

KompA. — [1]) Hds. *suxδəm*; das Wort ist interpolirt, s. [1]*gava-**).

• j. **suγδō.šayana-** Adj. 'die Wohnung der *Sogdian*er bildend, wo die *S.* wohnen': *gāum* (Sp. 509 u.) *yim* °*nəm* V. *1*. 4.

Pü.: ddn r dk (statt ddn dd = *sugd*?) *mānišn*.

j. *suxδəm* Yt. *10*. 14: lies *suγδəm*.

• j., g. **suxra-** Adj. 'rot', vom Feuer: *āaṯ hē īm zā bvaṯ pərəne* . . *ādrəṃča* °*rəm*[1]) *saočintəm* "voll .. und von roten flammenden Feuern" V. 2. 8; — *ϑwā ādrā* °*rā* (IS.) . . *vərəhāu vīdātā rəṇayā* (sd.) Y. *31*. 19; *51*. 9.

Zum V. *saok-*. — Vgl. auch *ϑuxra-* EN. — ai. *śukrá-* Adj. 'licht', np. *surx* 'rot'. — Pü.: *suxr*. — [1]) NA.; die meisten Hds. fügen *ča* zu, weil sechs vorhergehende Wörter damit schliessen. Unrichtig FRMÜLLER WZKM. *6*. 180.

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• j. *anyąmča sutəm *vərəhānahe nərəm na aratufryō* N. 92.
Pü.: *ančī ān i* ddn pt n *pa nihān apē drapēnd* (s. Sp. 1394 u. No. 5).

• j. **suðuš-** n. 'Getreidemühle': *yaṯ °ðuš dayāṯ āaṯ daēva tusən* (sd.) "wenn die Mühle (zum Mahlen des Getreides) zurecht gemacht wird, dann . ." V. 3. 32.
Bed. unsicher; vgl. unter *x*aēd-, *pištra-* und *gunda-*. Anders bei GDN. KZ. 24. 549, GGR. ZDMG. 34. 424, DST. ZA. 2. 43. — Pü.: *suſt* 'durchbohrt'.

• g. **sūidyāi** Inf. 'zu nützen, den (ewigen)[1] Nutzen zu schaffen': *aṯčā ahmāi vərənāi .. nidātəm ašəm s° ṯkaēšāi* (sd.) *rāšayeṅhe druxš* Y. 49. 3; — *kaðā ərəhūš vahištahyā paourvīm kāðō* (sd.) *s° yō ī paitišāṯ* Y. 44. 2.
Zum V. *sav-*. — Pü.: *sūt dahišn*, zu Y. 49 erl.: *aš mizd dahēt*. — [1]) Vgl. *sav-* 2.

• j. **suptay-** f. 'Schulter': *haoyąm* (bz. *dašinəm*, sd.) *°tīm* V. 8. 46–47⁴, 9. 17⁴.
ai. *śuptay-* f.; mp. (Pü.), np. *suſt*. — S. noch § 51. 2.

• j. **suptiðarənga-** Adj. 'Gaugenosse, aus dem selben Gau gebürtig': *vīsaitivā asti miðrō antarə haša °ga* (AD.) *ðrisaðwā antarə vərəzāna čaðwarəsaðwā antarə haðō.gaēða pančasaðwā antarə huyāγna* "zwanzigfach (bindend) ist *M.* zwischen ein Paar Genossen aus dem selben Gau, .. aus der selben Gemeinde, .. aus dem selben Haus, .. aus der selben Stube" Yt. 10. 116.
Et.? Die übliche Heranziehung des nhd. *schultermagen* (zuletzt bei DST. ZA. 2. 472) ist nichts wert.

• j. **suwrā-** f. 'Pfeil': *āaṯ hē zaya frabarəm .. °rąm zaranaēnīm aštrąmča zaranyō.paēsīm* "da übergab ich (näml. *AhM.*) ihm (näml. *Yima*) zwei Geräte (als Hoheitszeichen): einen goldenen Pfeil und eine .. Peitsche" V. 2. 6; — *hō imąm ząm aiwišvaṯ °rya* (IS.) *zaranaēnya* "der ritzte die Erde .. mit dem goldenen Pfeil" V. 2. 10; — *aiwiča tē varəfšva* (Sp. 1371 o.) *°rya zaranaēnya* V. 2. 30; 38.
PDš. *surb* 'Pfeil'; BTHL. ZDMG. 46. 294. — Pü.: *sūrākōmand* 'was ein Loch hat', erl.: m t r a k *dastak*, s. dazu DST. ZA. 2. 21, HORN NpEt. 224. — [1]) Man übersetzt jetzt meist 'Ring', nach Gü.; s. DST. SBE. 4. 12, BANG WZKM. 3. 117, JN. JAOS. 14. CXXIV, FRMÜLLER WZKM. 9. 168, JUSTI NB. 144. DST. gibt aber jetzt, ZA. 2. 21 'Siegel'. Doch wird mit dem Šn.-Zitat bei DARAB PahlVend. 13 diese Bedeutung nicht erwiesen. Das Hoheitszeichen auf dem Bild 292/3 in JN.s Zor. ist doch kein Ring, sondern ein Kranz. — [2]) Die Etymologie des np. *sūrāx* in GIrPh. 1 b. 49 ist falsch.
j. *sūn°*, Kasusf.: s. ¹*span-*, ²*span-*.

• j. **sūnī-**[1]) m.[2]) 'Hund': *yaṯ °nīš para.iriðyeiti +naštā.zəmanasča pairištā.xšudrasča* "wenn ein Hund stirbt, der sein Brod nicht mehr verdient und dem der Same versiegt ist" V. 13. 50; — *hazaŋrāiš °nīš strī.nāmanō hazaŋrāiš °nīš nairyō.nāmanō miðwana strīča nairyasča* "auf tausend weibliche und tausend männliche Hunde kommt paarweise ein Weibchen und ein Männchen" V. 13. 51[3]); — *hazaŋrāiš °nīš strī.nāmanō hazaŋrāiš °nīš nairyō.nāmanō* V. 14. 1 Gl.
Ableit. aus ¹*span-*. — ai. *śunī-* f. 'Hündin'. — Pü.: *sak*; s. noch No. 3. — [1]) So NA.; K 1, L 4 haben *sun°*. — [2]) Eig. jedenfalls wie ai. *śunī-* Feminin, 'Hündin'. Dann aber diente das Wort ebenso wie ¹*span-* ohne Rücksicht auf das Geschlecht als Gattungsbezeichnung. — [3]) Das ist gemeint. Aber der Satzbau ist nicht in Ordnung. Pü.: *kē hač 1000 sak i mātak nām hač 1000 sak i nar pa vimēčak mātak u nar.*

• j. **suyamna-** Adj., PPM.: s. *sav-*.

• j. **suyā-** f. 'Nutzen'(?): *yazāi +apąmča baγəmča .. āxštīm hąm.vaintīmča °yąmča katarəmčiṯ* Yt. 15. 1.
Zum V. *sav-*. — Geringe Stelle.

• g. **suyē** Inf. 'zu nützen, den (ewigen) Nutzen zu schaffen': *sraotū sāsnā fšəŋghyō* (sd.) *s° taštō* Y. 49. 9.
Zum V. *sav-*, Bed. a; § 268. 19. — Vgl. *sū-*. — Pü.: *sūt*; s. *taš-* No. 2.

• j. **¹sūra-**[1]) Adj. (fem. *°rā-*) 'stark, gewaltig'; a) von α) Menschen und β) Göttern; zu α): *zaraðuštrahe .. yō °rō* Yt. 13. 90; — *yimahe .. °rahe* Yt. 13. 130; — *nōiṯ hāu °rō .. (yō) nōiṯ aša °rō* P. 47. zu β): *miðrō °rō* Yt. 10. 15; 24, 60, 76, 6, 7; — *apąm napā °rō* Yt. 13. 95; — *°rahe .. ahurahe* Yt. 13. 78; — *aomna .. sraošača ašya °ra* (IS.) Yt. 13. 146; 10. 52, Y. 57. 11; — *tištrīm .. °rəm* Yt. 8. 4; — *satavaēsahe °rahe* Yt. 8. 0; S. 2. 13; — *airyamanəm išīm °rəm* S. 2. 3; 1. 3; — *°ra* (VS.) *miðra .. səvišta miðra* Yt. 10. 31; 33; — *°rā* (statt NSm.) *nąma ahmi səvišta nąma ahmi* (näml. *AhM.*) Yt. 1. 15; — *ašiš .. °ra* Yt. 17. 6; — *arədvī* (Stverz.) *°re* (VSf.) *anāhite* Yt. 5. 18 usw.; — *drvāspayā °rayā*

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Yt. *9.* 0; 1, 5, S. *1.* 14; — *fravašīš* .. °*rā* .. *srvištā* Yt. *13.* 75; 147, 73, 76, *10.* 3, Y. *60.* 4, 2. 6, *16.* 5, *17.* 18, F. *12*; — *ašaonąm* .. °*rābyō fravašibyō* Yt. *13.* 46. b) sonst: *upa ušānəhəm yąm* °*rąm* V. *18.* 15; F. 27 b; — *frāγmaṯ ušānəhəm* °*rayā* +*vivitīm* (sd.) Yt. 5. 62; — *upa* °*rąm frašō.kərətīm* (sd.) V. *18.* 51, Y. *62.* 3; 3; — *yōi hənti haoma* °*ra* Vr. *9.* 3; — *gaokərənahe* °*rahe* S. *1.* 7, Yt. *1.* 30; 30, S. 2. 7; — *ašnō bərəzatō* °*rahe* S. *1.* 27; — °*rəm nmānəm* Yt. 5. 38; 101; — *vīsō* (sd.) °*rayā* ϑ*raēṯaonō* Y. *9.* 7; Yt. *5.* 33, *17.* 35; — *čaxrəm* (sd.) °*rəm* V. *1.* 16; 5; — *uštavaiti*(sd.)*ča yā* °*ra* Yt. *19.* 67; — *yasnəm* °*rəm haptərhāitīm* Y. *41.* 8, Vr. *16.* 0, *21.* 0; — *kaδa xā* .. *ā varəšajīš* .. °*ra vaxšyente*(sd.) *vaxša* Yt. *8.* 42. A) mit Gen. 'gebietend, Herr über —'[2]: *ašīš* .. °*ra gūušča vāstraheča* Yt. *19.* 54. Undeutlich: **yaoščini* °*rahe* F. *4* g. Wertlos: **puϑrąš* .. *yā* °*ra vīspa* Vyt. *46.*

KompA., E. — Vgl. *srvišta-*. — S. auch **ϑūra-*. — ai. *śūra-* Adj. — Hierher nach JUSTI NB. 37, 317, 496 die EN. ap. *Ἀρτασύρας* und mp. *sūrēn*, np. *sūrhan*. — Pü.: *awzār*[3]), Sü.: *sādhakaḥ*, Npü.: *saϑamat dāranda*; s. noch No. 4. — [1]) Mit *u* nur F. *4* g, *27* b und Komp. — [2]) Vgl. *gaosūra-*. — [3]) Natürlich ein andres Wort als *awzār* = np. *afzār* 'Werkzeug'; doch wird es von Sü. einige Male damit verwechselt; s. Y. *9.* 7, *57.* 11: *śastram*.

• j. ²**sūra-** m. 'Loch, *lacuna*', nur mit *zarənumant-* Adj. (sd.) Name eines Sees oder Teichs: +*zarənumantəm* °*rəm* Ny. *1.* 8; — °*mantō sūrahe* FrW. 5. 1.

np. vgl. *sūrāx*. — Npü.: *ālat* 'Gerät'; s. ¹*sūra-*.

j. *sūra.urvaδča* Yt. *19.* 67: lies *sūra urvaδača*.

• j. **sūrəm** Adv.: s. unter *svar-*.

• j. **sūrō.ϑwaršta-** Adj. 'von den starken (näml. Göttern) geschaffen': *āaṯ vohu manō nidaiδīš* (Sp. 721 u.) °*tanąm raočərəhąm* V. *19.* 23.

Pü.: *pa ān i awzār āfrūt rōšnīh*.

• j. **sūrō.yazata-** m. EN. eines Gläubigen: °*tahe ašaonō* Yt. *13.* 118.

Eig. Bed.?

• j. **surī-** f. 'Haut' uzw. des Menschen: °*ri* F. *3* b.

vgl. lit. *skurà* 'Haut' (zu § *55.* 1), ai. *chavī-* f. 'Haut'; BTHL. Stud. *2.* 57. — Pü.: *pōst i martum i žīvandak*.

• j. ***suru** N. *21.*

Im Original muss gestanden haben: *surun-vainti upa.sraotārō*(sd.) *zaotarō*. Der Abschreiber hat wohl eine Zeile ausgelassen.

j. *surun*°: s. bei *sr*°.

• j. **sūirya-** n. 'Frühmahl, -stück': *yaēibyō aēm* (näml. *ātarš*) *hąm.*+*pačaiti xšāfnīmča* °*rīmča* "denen er das Nacht- und das Frühmahl kocht" Y. *62.* 7; — *asūiri* (sd.) °*rīm isəmnō* Yt. *14.* 20.

Ableit. aus *svar-*. — np. *sūr* 'Gelage'. — Pü.: *sūr*, Sü.: *utsavapākaḥ*. — [1]) F 1 hat hier *svirim*; vgl. unter *kvirinta-*.

• j. **susrušəmna-** Adj., PP16M.: s. *srav-*.

• j. **suš-** f., Du. 'Lungen': °*šī* F. *3* g.

zEt. s. § *50.* — mp. (Pü.) *suš*, np. *šuš*, kurd. *šōš*; § *175* b.

• j. **skatay-** f. 'Heuschrecke' (?)[1], als Landplage von *Gava* (Sogdiane): *gāum yim suγδō.šayanəm āaṯ ahe paityārəm frākərəntaṯ arərō mainyuš* .. °*itīm yąm gavača daya*(sd.)*ča pouru.mahrkəm* V. *1.* 4.

Der Text ist inkorrekt und inhaltlich unklar. — Pü.: k n r k n *maδak* ('Heuschrecke') *i gōspandān* da dt *ča i pur mark*; erl.: *maδak apē āyēt žurtāk – ku apē vāstr apē āyēt – gāv bastan nē šāyēt gōspandīnā markih bavēt*. Auch GrBd. (s. DST. ZA. *2.* 8) bietet 'Heuschrecke' – k m c a; s. PPGl. *6.* 3 – für *skaitīm*. — [1]) So nach der Tradition; s. oben. Anders FRMÜLLER WZKM. *3.* 366, *6.* 183.

• j. **skapta-** Adj. 'erstaunlich, wunderbar': °*təm* F. *12.*

mp. (Pü.) *škaft* (in Sü.: *adbhutaḥ*), np. *šigift* 'Erstaunen', *šiguftan* 'sich wundern'.

• j. **skand-** V. 'brechen'. Praes. 9 + 24[1] *sčandaya-*, +*sčəndaya-*, *sčindaya-*.

'zerbrechen, zerstören, zu nichte machen': *yō rasmanō sčindayeiti* Yt. *14.* 62; — *fravašayō* .. *yā* .. *aurvaϑanąm* .. *bāzūš sčandayeinti* Yt. *13.* 31; — *ime nō* +*uγra* +*bāzava karəta* .. *sčindayeinti* "die da machen unsere starken Arme .. mit dem Messer zu nicht" Yt. *10.* 42; — *tūm aēšąm* .. *ṯbaēšā sčindayehi* Yt. *10.* 76; — *aēšąm ṯbaēšō sčindayaδwəm* Yt. *1.* 27; — *sčindaya* (2SIA.) *ašavaϑanō* Yt. *10.* 76; — *sčindayaṯ* F. *12.*

mit *avi* 'entzweibrechen' (?): *yō rasmanō sčindayeiti* .. *avi rasmanō* +*sčəndayeiti*[2] Yt. *14.* 62.

mit *upa* 'zerstören': *fraša upa.sčandayeiti miϑrō* .. *uta nmānəm* Yt. *10.* 18; — *upa anyā* (näml. *nmānā*) *sčindayeiti* Yt. *10.* 28.

mit *frā* 'zerbrechen, zerstören, zu nichte machen': *frā rasmanō sčandayeiti* Yt. *10.*

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36; — *ahmāi frasčindayeiti nmānəmča* .. Yt. *10*. 87; — *tūm tā frasčindayehi yā* .. *daiṅhāvō* Yt. *10*. 78; — *fravašayō* ⁺*frasčandayeintiš* .. *ṭbaēšā* Yt. *13*. 33.

np. *šikastan, šikanad*. — Pü.: *škastan, škastār būtan*. — [1]) Dieser Ansatz wegen des np. Praes. *šikanad*. Natürlich kann man auch ein Praes. 30 (Iter.) ansetzen. S. *skamb-* mit No. 1. — [2]) F 1, E 1; NA. hat *sčind°* mit einer Hds.

• j. **skamb-** 'stemmen', nur mit Praev. Praes. 9+24 *sčimbaya-*[1]). — Inf. *°sčaptayačča*; Absol. *°skambəm*.

mit *upa* 'festmachen': s. Absol.

mit *frā* 'festmachen, befestigen': *ϑrisatəm frasčimbananąm* (sd.) *frasčimbayōiṭ*[2]) *tarasča āpō nāvayā* V. *18*. 74.

mit *paiti* 'sich entgegen stemmen': s. Inf.

ai. *skambháthuḥ, skabhnáti, skabhāyáti*; np. vgl. *paškam* (HBM. AGr. *1*. 225). — Pü. (zu V. *18*): *frāč awgandan*; s. noch zum Absol. — [1]) zBild. s. BTHL. Stud. *2*. 104, 110. Vgl. auch *skand-* mit No. 1. — [2]) zSchr. des Nasals s. § *268*. 53.

• j. **skarəna-** Adj. (fem. *°nā-*) 'rund': *aiṅhā zəmō yaṭ paϑanayā* (sd.) *°nayā dūraēpārayā* Yt. *10*. 95; *5*. 38, *17*. 19.

Eig. 'gekrümmt, gedreht', PPfP.; s. *skārayaṭ.-raϑa-*. Vgl. PDw. *kard* 'gekrümmt', gr. σφαῖρα; BTHL. IF. *10*. 199. — Pü.: *girt*.

• j. **skairya-** n. eine Art[1]) Vorrichtung zur Feuerung: *yō ātrəm °yaṭ hača dāitīm gātūm avi ava.baraiti* V. *8*. 95.

Pü.: fehlt. — [1]) Welche? Vgl. SP. Komm. *1*. 266, DST. ZA. *2*. 142.

• j. **skārayaṭ.raϑa-** m. EN. eines Gläubigen: *°ϑahe ašaonō* Yt. *13*. 108.

Eig. 'der den (Streit)wagen kreisen lässt'[1]); **skārayant-* Adj., PP30(Kaus.)A.; vgl. *skarəna-*. — S. noch *frārayaṭ.raϑa-*. — [1]) Näml. beim Wenden.

• j., g. **skəndа-** m. 1) Bruch, Zerbrechen': *adā* .. *avā* .. *drūjō bavaitī °dō spayaϑrahyā* (sd.) Y. *30*. 10. a) [1]*kar-* (Sp. 445 m.) mit *°dəm* sva. 'zerbrechen, zerstören', mit Akk.: *°dəm šē manō kərənūiδi* "zerstöre seinen Geist (Denkkraft)" Y. *9*. 28. 2) 'Gebrechen, körperlicher Schaden' (nur Komp.). [V. 5. 59: lies *skəndō.aipi°*.]

KompA., E. — Zum V. *skand-*. — mp. *škand*. — Pü. (zu Y. *9*): *škanak kun*, erl.: *akārīh apē kun*; (zu Y. *30*): *škanīhēt spāh*, Sü.: *kṛšatarapatākinīkaḥ*.

• j. ⁺**skəndō.-aipi.ǰatay-**[1]) f. 'Schlagen, Zufügen eines (körperlichen) Schadens': *yaṭ vā °tō* (LS. als IS.) *pištrō* ⁺*aipi.ərətō.-gātuš* (sd.) V. *5*. 59.

Pü.: *škanāk ḥat*. — [1]) NA. trennt.

• p. **skuⁿka-** m. EN. eines *Sak*enfürsten oder -feldherrn: *iyam °kaᵏ hyaᵏ sakaᵏ* Bh. k; — *°kaᵏ nāmaⁿ avam agarbāyam* Bh. *5*. 4.

• j. **skutara-** Adj. — ? —, Beiwort des *AərraMainyav*: *druxš hē paiti.davata: °ra aərra mainyō* V. *19*. 3.

Pü.: *tarvēnītār ē*, erl.: *čic apē nē* ⁺*nikīrē u ān* ⁺*yat xᵛēš nē tuvān kartan amāk framāyē*.

• p. **skudra-** m. Name eines Landes*): *imā dahyāvaᵏ tyā adam agarbāyam* .. *sakā* .. *°raᵏ yaunā* D. *6*. 3.

*) Nach JUSTI GIrPh. *2*. 455 Makedonien; er verweist auf *Skydra*, Stadt in der westmakedonischen Landschaft *Eordaia*.

• j. ˣ*yaaϑa vā azō* **sčaēniš** *yaϑa huš.-pərəsō*ˣ N. *58*.

Pü.: fehlt.

g. *sčantū* Y. *53*. 2: s. [1]*hak-* mit No. 3.

• j. **sčąϑwa-** Adj. 'zu vertilgen, zunicht zu machen': *ǰąϑwa vəhrka °wa* (NP.) *vəhrka pōiϑwa vəhrka snaēžana* V. *13*. 40.

PFP. zum ai. V. *ścamnan* 'extinguant' RV. *1*. 104. 2; GDN. KZ. *25*. 415. — Pü.: *visīnišn*, erl.: *pa 2 apē visīnišn*.

• j. *sta-* Adj., PPfP.: s. [1]*stā-*.

KompE. — ai. *°sthá-*. — Aus ar. **°stha-*, der KompForm zu **sthita-* (ai. *sthitá-*); IF. *7*. 70. — Vgl. *[2]*stay-* und *raϑaēštar-*.

• j. **staēra-** m. 'Bergspitze': ⁺*aoi °ra* (AP. oder AD.) *starō.sāra* (sd.) Y. *10*. 11.

Vgl. *taēra-*. — S. auch *starō.sāra-* No. 1. — Vll. zu got. *stains*; s. FICK VglWb.⁴ *1*. 333.

• j., g. [1]**staota-** m. 'Lobgesang, Preislied': *°ta*(NS.)*ča yasnāiča vahmāiča frasastayaēča yaṭ aēša ahurahe mazdā yaṭ aēša* .. "Preislieder zur Verehrung und Huldigung ..: das des *AhM.*, das .." Vr. *9*. 6; — *°tāiš* (als AP.) *ϑwāṭ ahurā °tōibyō aibī* Y. *35*. 10; — *tōm nō °tāiš nəmarəhō* ⁺*ā.vīvarəšō* (sd.) Y. *45*. 8; — *zaraϑuštrāi* .. *yō vō °tāiš mazdā frīnāi ahurā* "*Zar.*.., der ich mit Preisliedern um eure Gnade werbe, o *MAh.*" Y. *49*. 12; — *kaṭ hvarštəm? °tāiš ašaṭ.paoiryāišča dāmābiš* Y. *19*. 19 (?)[1]).

Zum V. *stav-*. — Pü. (zu Y. *49*): *stāyītārīh*, (zu Vr.): *stōt yasn*, (sonst): *stāyišn*. — [1]) Pü. erl.: *yazišn u apārīkčī karpak pa gāsānīk kunēnd*.

• j., g. [2]**staota-** Adj. 'auf die Lobgesänge bezüglich, dazu gehörig (usw.)': *frā °təm*

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vačō yesnīm azarəmya vača mruyā̊ nərəbyasča nāiribyasča "die Worte, die für den Lobgesang, die für das Gebet vorgeschrieben sind, sollst du mit nicht nachlassender Stimme vorsprechen den Männern und .." FrW. *1.* 1; — *yā mazdāδā* (sd.) .. °*tāčā ahurāi yesnyāčā vərəhūš manəŋhō* Y. *30.* 1. A) Plur. neutr. mit *yesnya*-Name bestimmter awestischer Texte*): *srāvayδiš* °*ta yesnya* P. *15*; — *yaδa kaδača dahmō* °*ta yesnya haurva* (sd.) +*daδāiti paurvāṯ vā naēmāṯ aparāṯ vā* "wie immer ein *D.* die *St Y.* .. aufsagt, von der ersten oder der zweiten Hälfte an(fangend)" N. *37* [1]; — °*ta yesnya* .. *yā dātā arəhūš paouruyehyā* Y. *55.* 6; 3; — *vahišta čiδra* .. *yā* °*ta yesnya* Vr. *23.* 1; Y. *71.* 7, Ny. *4.* 8; — *haurvaṃ handāitīm* °*taṇam yesnyaṇam* Y. *58.* 8; Yt. *10.* 122, N. *12*, Vyt. *28*; — °*taṇam yesnyaṇam handātaṇam hufrāyaštaṇam* Vr. *1.* 3; *3.* 7, *9.* 7, *12.* 3, Y. *55.* 7; — *baγaṃ* (sd.) °*taṇam yesnyaṇam* Y. *55.* 7; *55* Überschr.

*) Etwa 'Lobgesänge und Gebete'. Die Texte sind in der *Yasna*sammlung enthalten. Sie umfassen 33 Stücke. Welche, steht nicht ganz fest. Sicher jedenfalls die (fünf) *Gāδās*, den *YasnaHapt.*, Y. *14*, *15*, *54*, *56*, *58*. Zuletzt hierüber BTHL. IF. *7.* 231, GDN. GIrPh. *2.* 26(, der aber N. *37* übersehen hat).

Ableit. aus *stūt-* f. (vgl. *stūtō* .. *yasnahyā* .. Y. *34.* 12). — Pü. (zu A): *stōt yasn, stōt yast*; (zu Y. *30*): *stāyišn i ōhrmazd u yazišn i vahuman*, erl.: *vaś paδtāk ān i apastāk u zand.* — [1] Pü. erläutert zu *pēš nēmak*: *yašt pa ātaš*, zu *pas* (*nēmak*): *dahm yašt pa āp.* Mir unverständlich.

• j., g. **staotar-** m. 'Lobsänger': *fravarānē* .. °*tā amərəšaṇam spəntaṇam yaštā amərəšaṇam* .. Y. *12.* 1; — *frā tē vīsāi urvaδō* °*ta* Y. *10.* 9; *14.* 1 (°*tā*), Vr. *5.* 1; — *urvaδəm* °*tārəm vərəhərəhəm* (Sp. 1405 u.) *daδō aoxta ahurō* .. *yaδa* .. Y. *10.* 9; — *zaraδuštra* °*tarəča zaotarəča* .. Yt. *3.* 1; — *aṯ vō* °*tā aojāi* (sd.) *mazdā arəhāčā* Y. *50.* 11; — *δwōi* °*tarasčā* (NP.) *mąδranasčā ahurā* .. *aogəmadaēčā* .. Y. *41.* 5; — *aēšąm aspāərəhō* .. *taxməm* °*tārəm vazənti* Yt. *17.* 12. a) mit GS. *ašahe* 'Beter des *Aša*(gebets)': *zaraδuštrahe* .. *yō* °*ta ašahe yaṯ mazištaheča* .. Yt. *13.* 91; — *zaraδuštrahe* .. *yim* .. °*tārəm ašahe yaṯ* .. Yt. *13.* 92.

Vgl. *staotar- vahištahe ašahe.* — Zum V. *stav-*. — ai. *stotár-* m. — Pü.: paraphrasirt mit *stāyītan, stāyišn, stāyītārīh.*

• j. **staotar- vahištahe ašahe** m. EN. eines Gläubigen: °*δrō v*° *aš*° *ašaonō* Yt. *13.* 111, 140.

Eig. 'Beter des *AšaVahišta*gebets'. — Vgl. *staotar-* a.

• j. **staoϑwa-** n. 'Beten' uzw. des *AšaVahišta*gebets, mit α) Gen. und β) Akk.; zu α) *ašahe vahištahe* °*δwahe* Vr. *1.* 4; — zu β) *ašəm vahištəm* °*δwəm* Vr. 2. 6.

Zum V. *stav-*. — Pü.: *stāyišn.*

• j. (, g.) **staoma-** m. 'Lobgesang, vom Ritus vorgeschriebenes Gebet': °*mā*(als AP.)*ča rāzarə*(sd.)*ča barəntu daδušō ahurāi mazdāi amərəšaṇamča* Yt. *13.* 157.

Ableit. — Zum V. *stav-*. — ai. *stóma-* m.

• j. **staomaine** Inf. 'zu loben, zu preisen': *aoi mąm st' stūiδi yaδa mā* .. *saošyantō stavąn* Y. *9.* 2 [1].

Zum V. *stav-*. — Pü.: *pa stāyišn.* — [1] Vgl. zVerb. BTHL. ZDMG. *46.* 304.

• j. **staomay-** f. 'Lobgesang, Preislied'; wohl Bezeichnung einer bestimmten Liedgattung: *imā̊sə tē haoma gāδā̊ imā̊ hənti* °*māyō* (NP.) Y. *10.* 18.

Zum V. *stav-*. — Pü.: *stāyišn.*

• g. **staomya-** Adj. 'zu den Lobgesängen, Preisliedern gehörig': *yasnəm mazdā xšmāvatō* (sd.) *aṯ vā ašā* °*yā* (APn.) *vačā̊* ".. und, o *Aša*, die Worte meines Lobgesangs" Y. *33.* 8 [1].

Ableit. aus *staoma-*. — ai. *stómya-* Adj., np. *stōmīk* [2]. — Pü.: *ētōn šmāk stāyūīr hānē pa gōwišn.* — [1] Vgl. die Verbindung *staotāčā yesnyāčā* Y. *30.* 1. — [2] SWienAW. *67.* 845. 20 erl.: *šumā rā sitāyam.*

• j. **staoyah-** [1] Adj. 'der umfangreichere, stärkere, grössere': *aēsmanąmčiṯ* .. *vazyāiš* (sd.) *stāišča* °*yōbīš* A. *3.* 5.

KompE. — Kompar. zu *[1]*stūra-*. — ai. vgl. *sthávīyas-* Adj. — Npü.: *buzurg*, Sü.: *sthūlaḥ.* — [1] § *268.* 13.

j. *staoyō* Yt. *13.* 86: lies *spāvaγō.*

• j. **staora-** m. 'Grossvieh'*), d. i. Kamel, Pferd, Rind und Esel**): *pasvasča* °*rā*-(NP.)*ča mašyāča* Yt. *8.* 5, 5. 89, V. 2. 8, 9, 11; *3.* 5, 6, 15; — *pasvąmča* °*ranąmča mašyānąmča sūnąmča vayąmča* V. 2. 8; 10; — *pasvąm vā* °*rąm vā naraṃ vā* V. *8.* 12; 13; — *pasvō* °*rā*(als AP.)*ča* .. *frabārayən* V. *9.* 39; 39; — *pasubya staoraēibya vayaēibya patarətaēibya* (sd.)

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Yt. *10.* 119; — *myazdavå ratuš amyazdavanəm ratunaēm vārəmnəm* (sd.) °*rəm fraporənaoiti* A. *3.* 10; — *nitəməm* (bz. *maδəməm, aγrīm*) °*rəm arəǰō* "um den Preis eines Stücks Grossvieh von geringster (mittlerer, bester) Qualität)" V. *7.* 41³, 43⁶.

*) Im Gegensatz zum Kleinvieh (*pasav-, anumaya-*) auch zum Ziehen, Reiten und Lastentragen zu verwenden. — **) So nach der Reihenfolge ihres Werts, s. V. *7.* 42.

KompE. — mp. *stōr* 'Zugtier, Ross', np. *sutōr* 'Ross; (überhaupt) Tier', ooss. *sturťä* 'Vieh'; got. *stiur* 'Stier'. — Pü.: *stōr*, Npü. (zu A): *gāvān u gōspandān*, Sü. (zu A): *catuspadam.*

• j. **staorō.paya-** Adj. 'wo eine Viehhut ist': *yō ātrəm pantaṯ hača* °*yāṯ dāitīm gātūm avi ava.baraiti* V. *8.* 94¹).

**paya-* n., zum V. *pā(y)-*. — Pü.: *stōr pān.* — ¹) Es handelt sich also um ein von Hirten angemachtes Feuer.

• j. **staorō.maza-** Adj. 'durch Verpfändung eines Stücks Grossvieh (Rind) geschlossen', von *miθra-* m. 'Vertrag'*): *tūiryō* (näml. *miθrō*) °*zō* "die vierte (Art des Vertrags wird) durch Verpfändung eines Rinds geschlossen" V. *4.* 2; — *aēšō miθrō* .. *yō* °*zō* V. *4.* 8; — °*zō aδāṯ framarəzaiti* °*zō aδāṯ antarə urvaitya* (sd.) *fradaθaiti* V. *4.* 4; — *yō miθrəm aiwi.drušaiti yim* °*zəm* V. *4.* 14; — *hō upa.mərətō* (sd.) .. *hāu* °*zō* V. *4.* 48.

*) Eig. wobei Verpfändung eines Stücks Grossvieh stattfindet. Es nimmt dieser Vertrag unter den 6 verschiedenen Vertragsarten die dritte Stelle (von oben) ein, zwischen dem *miθrō pasu.mazō* und *vīrō.mazō* stehend. S. noch zu Pü.

Pü.: *stōr masāk*, erl.: *12 stīr* 'zwölf *Stīr*' (näml. ist das Pfandobjekt wert).

p. *stakavaʰ* D. *6.* 6: lies *staravaʰ*, s. ²*star-* mit No. 2.

• j. **staxta-** Adj. 'stark, fest': °*tō* F. *12.*

Pü.: +*staft* ¹). — ¹) So lese ich für hds. ddt dpt, indem ich p für dp setze. Ich vergleiche ooss. *stawd*, das – wenn gleich ai. *stabdhá-* Adj., PPfP.; s. GIrPh. *1* Anh. 30, § *33*; doch s. auch 34, § *39.* 1 – sich zu mp. *staft* verhält wie ai. *dabdhá-* zu jAw. *dapta-*, § *53* II.

• j. **staxra-** Adj. 'stark, fest', inbes. vom Winterfrost 'streng': °*rō mrūrō zyå* V. 2. 22; F. *12*; — *zaya avaθa* °*rō yaṯ* .. "der Winter ist darum (so) streng, weil .." FrW. *8.* 2; — °*rahe* FrW. *8.* 2.

Vgl. ahd. *stahal*, apr. *stakla* 'Stahl'; Litt. in BSächsGW. *1897.* 20. — S. auch *staxtō* und np. *sitam*, mp. *staxm.* — Pü. (zu F.): *sturk*, (zu V.): *hač ān staxmakīh.*

• j. **stawra-** Adj. (fem. °*rā-*) 'stark, fest': *miθrəm* .. *yō* .. °*rå ąiθyå kərənaoiti* Yt. *10.* 28.

Zum V. *stamb-*. — np. *sitabr.*

• j. *stanvō ¹) *vā puiti pāiδi davaisne vā** V. 7. 43 PüZ.¹).

¹) So WG. Sp. und die NA. des PahlVend.: *stavanō.*

• j. **staman-** m. 'Maul', nur von dem des Hunds: °*manəm hē* (näml. des Hunds) .. *nyāzayən* (Sp. 362 o.) V. *13.* 30; — *yaṯ* .. *aēte garəma* (sd.) *xᵛarəθa* °*manəm vā hizvąm vā apa.dažaṯ* (näml. dem Hund) V. *15.* 4.

Vgl. gr. στόμα; kymr. *safn*; ganz unsicheres bei HIRT PBrB. *22.* 223. — Pü.: *astāmak* (bei JAMASPJI Gloss. 549 'gums').

• j., g. ¹**stay-** f., m.¹) 'Wesen'; 1) 'Sein, Dasein': *tīm* (näml. *kāməm*) *mōi dātā darəgahyā* +*yaoš* .. *vairyå stōiš yā θwahmī xšaθrōi vāčī* "ihn sollt ihr mir gewähren, .. den Wunsch nach der langen Dauer des köstlichen Daseins, von dem gesagt ist, dass es in deinem Reiche sei" Y. *43.* 13²). 2) von einem einzelnen Seienden 'Geschöpf': *ərəzūš* .. *paδō* .. *haiθyēng* (sd.) +*ā* +*stīš*³) *yēng* +*ā.šaēitī ahurō* Y. *43.* 3; — *hī ptā gūušča* +*ašaṅhāčā ašaonasčā ašāvairyåsčā stōiš* "er ist der Vater des Rinds und des *Aša* und jedes zum *Aša* gehörigen männlichen und weiblichen Geschöpfes" Y. *58.* 4. a) mit GS. *ašaonō* (Sp. 251 u.): *ušta paoiryąm ašaonō stīm yazamaide* ". . das erste Geschöpf des Heiligen⁴) . ." Vr. *18.* 1; — *haiθyāvarəzəm* (ASm.!)¹) . . *ašaonō stīm* G. *3.* 7. 3) von der Gesammtheit der Seienden 'Schöpfung, Welt': *zaraθuštrəm* .. *gaēθyayå stōiš ahūmča ratūmča* "den *Z.* . ., den *A.* und *R.* der materiellen Schöpfung" Vr. 2. 4; 4; — *zaraθuštrahe* .. *yō paoiryō stōiš astvaiθyå* .. Yt. *13.* 89 f.³; — *asmanəm* .. +*gaēiθīm* +*gaēiθyayå stōiš* Vr. 7. 4. a) mit GS. *ašaonō* (Sp. 251 u.): *yāča upairi* (sd.) *tå akarana anaγra ašaonō stiš āiδi* Yt. *8.* 48; — *čvantəm zrvānəm mainyava stiš* +*ašaonō dāta as* (Sp. 276 m.) V. 2. 19 PüZ. α) mit *vīspa-*: *vīspąm ašaonō stīm* .. *mainyavīmča gaēθyąmča* Y. *35.* 1; Vr. 16. 1; — *vīspąm ašaonō stīm haitīmča bavaintīmča būšyeintīmča* Y. *19.* 9; — *vīspayå ašaonō stōiš haiθyāiča bavaiθyāiča būšyąiθyāiča* Y. 52. 1, *68.* 22; —

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fradaδāi vīspayå ašaonō stōiš hamistēe vīspayå drvatō stōiš Y. 52. 4; *4.* 2, *8.* 8, *55.* 3, *70.* 6, Vr. *11.* 1, Yt. *1.* 21, *5.* 89, *11.* 17, V. *10.* 5, F. *26.* b) mit GS. *drvatō* (Sp. 777 o.) und *vīspa-*: *ravasča* .. *āfrīnāmi vīspayå ašaonō stōiš azasča* .. *vīspayå drvatō stōiš* Y. *8.* 8; *52.* 4, *61.* 5. 4) sva. 'Besitz, Hab und Gut' (?): *ašavanəm mahrkaδāi aom čiδrəmča* ⁺*stimča* "um den Gläubigen zu verderben, ihn und sein Geschlecht und sein Hab und Gut" Yt. *19.* 12. LS. *stōi*, *stē* als Inf. sbes.

KompA., E.; Ableit. — ai. *stáy-* m. (?, LUDWIG Rigveda *5.* 220); lat. *caele-stis* 5) 'qui est in caelo'. — Pü.: *gētak* (?, geschr. ddt d), Sü.: *paṅktiḥ*, *sṛṣṭiḥ*; s. noch No. 2, 4 und Komp., Ableit. — 1) Nur Y. *43.* 3, G. *3.* 7 und Y. *58.* 4; an der letzten Stelle handelt es sich um den Gegensatz von männlich und weiblich; vgl. ¹*dāman-* No. 2. — 2) Pü.: *pa kāmak īstāt*, Sü.: *svecchayāstu*. — 3) NA. *āstīš*; s. aber Pt 4 und Pü. — 4) PüErl.: *gayōmart*. — 5) Anders KZ. *29.* 270, IF. *12.* 185.

• j. ²*stay-* f. 'Stehen, Treten (usw.)'. KompE. — Zum V. *stā-*. — ai. °*sthay-* f. — Aus ar. *°*sthaị-*, der KompForm zu *°*sthitaị-* (ai. *sthitay-*); IF. *7.* 70. — Vgl. *°*sta-*.

• j., g. **stav-** V. 'preisen'. Praes. 1 *stav-*: *stv-*[1]. — PPfP. °*stūta-*; PFP. °*staota-*; Inf. *staomaine.*

1) 'preisen, loben, besingen': *staomi maēγəmča vārəmča* .. *staomi garayō* .. *staomi zam* .. *staomi zəmō* .. *čarānəm* Y. *10.* 3 f. a) bes. Gottheiten: *haomō uxšyeiti stavanō*[2] *aδa* (sd.) *nā yō dim staoiti* .. Y. *10.* 6; — *yaδa mā* (näml. *haoməm*) *aparačiṯ saošyantō stavan*[3] Y. *9.* 2; — *fravašayō* .. *avaṯ avō zixšnåṇəhəmnå* (sd.) *kō nō stavāṯ*[3] *kō yazāite kō ufyāṯ* Yt. *13.* 49 f.; *5.* 8; — *ašāunam* .. *fravašayō staomi zbayemi ufyemi* Y. *17.* 18; — *yō ašəm staoiti* (s. 2.) *hō mam staoiti yim ahurəm* H. *1.* 3; 3⁴; — ⁺*yavatā δwā mazdā* ⁺*staomī*[4] *ufyā*(sd.)*čā* Y. *43.* 8; — *aṯ fravaxšyā vīspanam maziśtəm* (sd.) *stavas ašā yō hudå* (sd.) *yōi həntī* (NSm.)[5] Y. *45.* 6; — *aṯ vå yazāi stavas*[5] *mazdā ahurā hadā* (sd.) *ašā* Y. *50.* 4; — *tāiš vå yasnāiš paitī stavas*[5] *ayenī mazdā ašā* "mit diesen Gebeten euch preisend will ich wieder vor euch treten, o *M.* und *Ašа*" Y. *50.* 9; — *yaδā vå yazəmnasčā urvāidyå* (sd.) *stavas*[5] *ayenī paitī* Y. *34.* 6. 2) Term. techn. für das Beten des *Ašа*gebets[6]: *yō ašəm staoiti hō* .. "wer das *Ašа* betet, der . ." H. *1.* 3; — *staomi ašəm* .. *nāismī daēvō* Y. *11.* 19 und *12.* 1; Vr. *24.* 3; — *usəhištata mašyāka staota* (2P.) *ašəm yaṯ vahištəm nista* ⁺*daēva* V. *18.* 16[7]; — *zaraδuštrahe* .. *yō paoiryō* .. *staoṯ ašəm nāist daēvō fraorənata mazdayasnō* .. Yt. *13.* 89; — *zaraδuštrō yō paoiryō* .. *staota* (3S.) *ašəm yaṯ vahištəm* Yt. *17.* 18. a) mit Dat. comm. (?): *yam bā nā fraŋuharəta haurvaṯbya amərətaṯbya ašəm staoiti* H. *1.* 7. 3) 'etwas (Akk.) geloben': *nəmənhā ašāi uzdātå* (näml. *zaoδrå*?) *paitī avaṯ stuyə*(1S.)[1] *nōiṯ ahmāṯ* ⁺*ā* ⁺*zyānīm* (sd.) .. *xštā* ".. gelobe ich das: .." Y. *12.* 3.

mit *aoi* dnwS., mit Inf. *staomaine*: *aoi mam staomaine stūiδi yaδa mā aparačiṯ saošyantō stavan* (s. Simpl.) Y. *9.* 2.

mit *apa* 'sich abgeloben, etwas abschwören'; a) mit Akk.: *apa.stavanuha*[3] .. *daēnam māzdayasnīm* V. *19.* 6; — *nōiṯ hē* (als Akk.) *apa.stavāne* .. *daēnam* .. V. *19.* 7. b) mit *hača* und Abl.: *yō hača daēnayāṯ māzdayasnōiṯ* ⁺*apastvōiṯ*[3] N. *41.*

mit *ā* 1) dnwS. 1: *vārəδraγniš həntəm* ⁺*āstaoiti*[8] *haδra ana gāδwya vača* Y. *10.* 19; — *ā tē* (statt Akk.) *aiṅhe frača stuyē*[1] Y. *1.* 21. 2) Med. 'sich angeloben an –, sich einschwören auf –' (Akk.): *yaṯ upənhačaṯ* .. *vīštāspəm* .. *yaṯ imam daēnam āstaota* (3S.) Yt. *19.* 84; — *aētāčiṯ* (näml. *šyaoδna*) *aēibyō* ⁺*spåṇhaiti āstavanaēibyō daēnam* .. V. *3.* 40; — *āstuyē*[1] *daēnam māzdayasnīm* Y. *12.* 9; — *yezi ənhaṯ āstūtō vā aiwi.sravanō* (sd.) *vā daēnam māzdayasnīm* V. *3.* 40; — *āstuyē*[1] *humatəm manō āstuyē hūxtəm vačō āstuyē hvarštəm šyaoδanəm* Y. *12.* 8[9]. a) 'sich dem Glauben angeloben', absol.: *mazdayasnō* .. *fravarānē* (sd.) *āstūtasčā fravarətasčā* Y. *12.* 8; — ⁺*spayeiti* .. *daēna māzdayasniš narš āstavanahe bandəm* V. *3.* 41.

mit *upa* 1) dnwS. 1: *vīspe haoma upa.staomi* Y. *10.* 17; 2²; — *yaδra bāδa upa.staoiti haomahe* .. *čiδrəm dasvarə baēšazəm* Y. *10.* 7; Vyt. *39*; — s. noch PFP. 2) dnwS. 2: *yaṯ nā* .. *δriš ašəm upa.stuyāṯ* V. *18.* 43; — *satəm ašō.stūitinam upastvōiš*[3] V. *19.* 22.

mit *us* 'sich feierlich lossagen von –, abschwören', mit Abl.: *us gōuš stuyē*[1]

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tāyāaṭčā hazaŋhaṭčā us mazdayasnaṇąm vīsąm zyānayaē(sd.)*čā vīvāpaṭčā* Y. 12. 2.

mit *frā* 1) dnwS. 1: *ā tē* (statt Akk.) *aiṅhe frača stuyē*[1] Y. 1. 21. 2) 'etwas (Akk.) zu Jemands (Dat.) Preis anheben': *frā* +*tē* +*staomaide*[10] . . +*vaŋhūš yasnąsča* +*vahmąsča* N. 48. 3) 'sich angeloben an –, sich feierlich verpflichten auf –' (Akk. oder Dat.): *yąm bā nā . . ašəm staoiti frastavanō humatača hūxtača hvarštača* H. 1. 7; — *frastuyē*[1] *humatōibyasčā hūxtōibyasčā* . . Y. 11. 17[11].

ai. *stáumi, stuvanti, stota* (2P.), *stuhi, stávānaḥ, stutáḥ*; np. *āstavān*[12], *sutūdan*. — Pü.: *stāyītān*, (*pa*) *stāyišn*, (zu V. 3. 40 f.): *āstavān*; s. noch No. 7. — [1] D. i. *stuv*°, § 268. 12, 19. — [2] § 209. 3. — [3] Them. — [4] NA. *stāumī*; s. Var. — [5] Ar. **stáuat-* geg. ai. *stuvánt-*; § 182 d. β. — [6] Vgl. PüErl. zu *ahrākīh stāyēt* H. 1. 7: *ān i ašəm vohū ōi gōwēt*; ferner Y. 11. 19, wo hinter *staomī ašəm* das *Aša*gebet folgt. GDN. hat das bei seiner Übersetzung von V. 18. 16 (SPreussAW. 19. 424) nicht berücksichtigt; doch s. zu V. 18. 43. — [7] S. No. 6. Pü. erl.: *kašān ahrākīh stāyīt ašān* +*dēvān nikōhīt bavēnd*. — [8] Pt 4; NA. °*te*. — [9] Mit *āstuyē* wird später das *Yasna*stück Y. 12. 8 bis 13. 8 bezeichnet; s. No. 11. — [10] So T und FrW. 7. 2. Ausg. °*maidi*, auch in der Wiederholung. Aber das Suffix *maidi* kommt sonst im jAw. nicht vor. — [11] Mit *frastuyē* bezeichnet man später das *Yasna*stück Y. 11. 17 bis 13. 7; s. No. 9. — [12] S. dazu HBM. AGr. 1. 161.

• g. **stavat-** Adj., PPA.: s. *stav-* mit No. 5.

• j. **stavana-** Adj., PPM.: s. *stav-* mit No. 2.
KompE.

• j. *stavah-* n. 'Dicke, Stärke'.
KompE. — Vgl. *stūra-*. — Pü.: *zahīk*.

• j. ¹**star-** V. 'sternere'. Praes. 1 *star-*, 10 *stərənu-*, 11 *stərənā-*: *stərən-* [, 11 + 25 *stərənaēta*], 27 (Pass.) °*strya-*. — PPfP. *starəta-*[1], *stərəta-*; PFP. °*stairya-*; Inf. +°*stərənti*. [S. noch **frastaraityō*.]

1) 'auseinander breiten, spreiten, durch Spreiten zurecht machen': *yahmya starətasča gātuš anyāsča bərəxδā avarətā* Yt. 17. 7; — *yaδa nā fryō fryāi vantaoe starəta gātuš sayamanō* (sd.) *puδrəm . . avi ava.baraiti* V. 3. 25. A) als Term. techn. für das Spreiten des *Barəsman* (s. Sp. 948*)), d. i. dessen Zurechtmachen, Bereiten durch vorschriftsmässiges An- und Aufeinanderlegen der einzelnen Stengel (*urvarā-*, Sp. 402 m., 403 u.): *tā* (näml. *fravašayō*) . . *starətaēšu barəsmōhu zaoyā* Yt. 13. 27; — *zaota . . pərənəmča barəsma* (sd.) *starānō darəγəmča yasnəm yazānō* Yt. 10. 138; — *fračarātō* (sd.) *aēva mazdayasna barəsmąn* +*stərənənti*[2] N. 103; — *barəsma stərənaēta* (Opt.)[3] V. 12. 2[4]; — *ima starəta*[5] (näml. *barəsma*) *ima myazda* (näml. *āvaēδayamahī*) Vr. 11. 2; — *hapta hanti hāvana barəsma* **stərənaēiti* N. 102 (?)[5]. a) mit Dat. comm.: *barəsma hē stərənayən*[3] *airyā daiṅhāvō pasūm hē pačayən* Yt. 8. 58. 2) 'niederwerfen, zu Boden strecken': s. °*stərəta-*. a) Pass. 'erliegen', mit Dat. des wem?: *druxš hē stərətō*[6] *apa.dvaraṭ būiti dazvō* V. 19. 2; — *yimō . . dūuš.manahyāi*(sd.)*ča hō stərətō nidāraṭ upairi ząm* Yt. 19. 34.

mit *ava* und *ā* 'zu Boden strecken'[7]: *āaṭ hā druxš avāstryeite kąmčiṭ vā vačaŋhąm* V. 9. 13; — *spəntayā ārmatōiš dōiδrābya avāstryata mairyō* Yt. 1. 29.

mit *us* 'ausstrecken': *yąm bā nā x*ᵛ*afnāδa ustryamnō*[8] *avaŋuhabdəmnō* (sd.) *ašəm staoiti* H. 1. 11.

mit *nī* 'hinbreiten': s. *ništarətō*.°.

mit *frā* dnwS. 1 A: *sraošəm . . yō paoiryō barəsma frastərənata*[3] Y. 57. 6; — *yō barəsmąn* +*frastərənte*[9] (3S.) *haomąsča varəδōs*(sd.)*ča* N. 97; +*60*[2], +*101*[2]; — *yaδa aēthe* (näml. *barəsmanō*) *frastərənāiti aδa . .* N. 70; — *yō anu aēšąm* (Sp. 34 u.) *barəsma* +*frastərənte*[9] *yaδa . . jāmāspō* +*frastərənaēta* (Praet.)[10] N. 89; — *δrišum barəsma frastərənuyā* Yt. 12. 3; — *imaṭ barəsma haδa.zaoδrəm haδa.aiwyāŋhanəm ašaya frastarətəm* Y. 2. 1; 4. 1, 62. 9, 71. 23, Vr. 11. 2, V. 3. 15, 8. 14, 15, Vyt. 23; — *barəsmanō ašaya frastarətahe* Vr. 10. 2; — *frastərətāṭ paiti barəsmən* V. 9. 56, A. 4. 5, Yt. 10. 137, 15. 2, Y. 57. 2; — *barəsmanąmča ašaya* +*frastərətanąm*[11] Vr. 12. 3; — *yō urvarąm* (sd.) [. .] +*frastərənte*[9] N. 98; 98; — *hazaŋrəm frastərətanąm* (näml. *urvaranąm*) *barəsmaine frastairyāṭ* "tausend spreitbare (Pflanzenstengel) soll er zum *B.* spreiten" V. 18. 72[12].

ai. *stṛṇáti, stṛṇóti, stárate,* °*stṛtaḥ*; np. *gustardan*. — Pü.: *vistartan, vistarēnītan*; s. noch No. 1–7, 12. — [1] In der Wurzelsilbe dem ai. *stīrṇáḥ* entsprechend. — [2] Hds. *stərənti*, Pü.: *vistarēnēnd*. — [3] Them. — [4] Pü.: *bandēt* 'er bindet'; die Pü. zu V. 12 ist ganz jung. — [5] Pü.: *vistarišnīh*; zu N. 102: *haft hēnd*

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ku pa hāvan raŭhā barsm vistarišnīh. — 6) Pü.: *start.* — 7) Pü. (fürs Pass.): *akār būtan.* — 8) Pü.: *us* n p dm *išnīh.* — 9) Statt +*frastərənte* (ar. **pra-stṛntai*) erscheint in den N.-Hds. °*stərənti* N. *10* 2.St., sonst °*starənti*; s. No. 10. — 10) Hds. *frastarən*°. — 11) So K 7 a, b. — 12) Pü.: *1000 pa frāč vistarišnīh barsm frāč ē vistarēt.* Ich nehme das PPfP. im Sinn des PFP. Anders GDN. SPreussAW. *19.* 130.

• j., p. ²**star-** V. 'sündigen'. Praes. 4 b (Kaus.) *stāra-*[1], 10 *stərənav-*, 20 +*starav-* (p.)[2], 27 *starya-*, °*strya-*, 30 (Kaus.) *stāraya-*. — Absol. +°*stārayantīm*, °*stərətəm.*

'sündigen, sich versündigen': ‖*paδim tyām rāstām mā avarada*ʰ (sd.) *mā* +*staravaʰ* (2S.)[2] D. *6.* 6. a) mit *starəm* als Akk. des Inhalts: +*stərənaoiti ana* +*avavaṭ starəm* (sd.) .. *yaδa* .. P. *23.*

mit *ā* 'sündigen, sich versündigen, in den Zustand der Sündigkeit geraten; sündig sein, sich im Zustand der Sündigkeit befinden', Akt. und Med.; 1) absolut: *vīsaiti* (sd.) *ainyō* ˣ*usyō nōiṭ ainyō əvīsəmnō* +*āstryeite ava* +*vīsaēte* (sd.) +*naēδa.čiṭ āstryeite* (in pass. Sinn 'non peccatur') P. *57*; — *yaδa* .. *daiδyāṭ aδa āstryeiti* "als ob er . , so versündigt er sich" V. *13.* 20; — *aētavaṭča aēšasčiṭ* +*āstryeiti*[3] "und in solchem Mass macht auch er sich sündig" N. *12*(?); — *yaδōiṭ* (sd.) .. *asrāvayō hyaṭ aδa* .. *āstryeiti* ". . bleibt er im Zustand der Sündigkeit" N. *44*; — +*nisriti* (sd.) *aētahe āstryeiti nōiṭ* +*anisriti* N. *11.* a) Kaus. 'sündig machen, in den Zustand der Sündigkeit versetzen': *nōiṭ ašavanəm ainištiš* (sd.) *āstārayeiti* P. *12*; — *nōiṭ* +*ašavanəm* +*ainištiš* (sd.) *āstāraiti* N. *109*; — *nōiṭ spō.bərətō* .. *nasuš narəm nōiṭ* +*āstārayeiti* V. *5.* 3; +Nik. *2*; — *čvaṭ aētaēšəm šyaoδnanəm* (als Subj.) *āstāraiti* "in welchem Mass macht solches Tun sündig?" V. *13.* 20; *4.* 5; — *aδa taṭ* ˣ*āfrimnō āstārayeiti* N. *12*(?); — *mā δwā* .. +*āstāraēta* Vyt. *37*(?). 2) mit a) Abl. oder Gen. dessen, an dem, b) Instr. oder Akk. (des Inhalts) dessen, womit man sich versündigt: *nōiṭ āstryeiti anyō ahmāṭ yō hē* +*gavāstryavarəš* N. *18*; — *nōiṭ astəm* .. *pairi.spāiti* (sd.) *apəm āstryāṅte* V. *6.* 29; — *nasu.spaēm* (sd.) .. *āstryāṅte* .. *apasča zəmasča urvarayāsča* V. *6.* 3; — *nōiṭ gāδanəm asruiti āstryeiti* N. *30*; — *yezi* .. *anaiwišti* (sd.) *āstryeiti* N. *14*; *14*, *13*², +*15*, *15*, *18*, *22*; — *nōiṭ* .. *anaiwištīm āstryanti* N. *4*; — *yezi šē* +*nisritīm frāra* (Sp. 185 m.) +*ā hē* +*anisritīm* (*staryeiti*) *yezi* .. *nōiṭ* .. *frāra nōiṭ* +*anisritīm āstryeite* .. +*aδra* +*aδwayarəhəm* (sd.) .. +*ā hē* +*anisritīm staryeiti* N. *10*; — *nōiṭ anaiwyāsti astrənti*[4] N. *95*; — *ā anaiwyāsti strənti*[3] N. *95*; *96*; — *xᵛaraya* (sd.) .. *bāzujataya* .. *yātəm āstryeiti* N. *42*[5]; — *yātəm astryete* "er begeht die *Y.*-Sünde" F. *4* f. α) Kaus. +*ā zī dim aētaēšəm* +*baoδō.ǰaitiš astāraiti*[6] "es belastet ihn ihnen gegenüber die Sünde *B.*" N. *67.* 3) mit Dat. incomm.: *yezča* .. *kaine* .. *garəwəm irisyeiti ptərəbyō* (Sp. 906 f.) *āstryeiti* V. *15.* 12.

mit *para* und *ā* Kaus. 'Jemand (Akk.) einer Sünde (Instr.) schuldig machen': *nabānazdištəm hē para* +*pasčaēta* +*raēšača* +*aδwadāityača* +*āstāraiti*[7] "seinen nächsten Verwandten macht er alsdann der Sünden *R.* und *A.* schuldig" N. *9.*

mp. vgl. *āstār* 'Sünde'; s. noch Pü. — Pü.: *āstartan, āstārtan, āstarēnītan, āstārēnītan.* Dazu die Erl.: *vināskār būtan*[8]), bz. *kartan.* — 1) Vgl. zu *tap-* No. 1. — 2) Them. NA. hat das ganz unglaubwürdige *stakavaʰ* (ZDMG. *43.* 530). — 3) Hds. *āstārayeiti.* — 4) Statt °*rinti* = °*ryənti* geschr.; s. *hindav-* No. 1. — 5) Die Konstruktion wechselt zwischen LS. (statt IS.) und AS. — 6) Das Praev. *ā* ist doppelt gesetzt. — 7) Hds. *āstrāinti*, Pü.: *āstarēnēnd.* S. zSt. BTHL. IF. *12.* 118. Ist *para* richtig? Pü. lässt es aus. — 8) Auch als Übersetzung (N. *30*).

• j., g. ³**star-** m. 'Stern': *taērəm* (sd.) *haraiδyā* .. *yaṭ* .. *aiwitō urvisənti staras-* (NP.)[1]*ča mašča hvarəča* Yt. *12.* 25; V. 2. 40; — *strāuš*(AP.)*ča mārəhəmča hvarəča raočā yazamaide* G. *3.* 6; Y. 2. 11, *71.* 9, Yt. *10.* 145, +V. 7. 52 (als Nom.)[2]; — *kuδa* .. *yaožadaδāni* .. *kuδa* +*strāuš*[2] .. *mārəhəm* .. *hvarə* V. *11.* 1; 2 (als Nom.), 10 (statt Abl.); — *kasnā xᵛāng* +*strəm*(GP.)[3]*ča dāṭ advānəm* (sd.) Y. *44.* 3; — *ārəhəm* (näml. *fravašinəm*) *raya* .. *hvarə* .. *mā* .. *stārō ava paδa yeinti* Yt. *13.* 16; FrBy.; — *fravašayō* .. *yā strəm mārəhō hūrō anayranəm raočarəhəm paδō daēsayən* Yt. *13.* 57; Y. *1.* 16; — *hāu mā* .. *ave stārō* V. *9.* 41; Yt. *8.* 1; — *tištrīm* .. *yim ratūm* .. *vīspaēšəm stārəm* Yt. *8.* 44; — *nitəmačiṭ avaēšəm stārəm yaδa narš maδmyehe vayδanəm* "selbst die kleinsten jener Sterne (sind so gross) wie der Kopf eines mittelgrossen Manns" F. *4* a; — *hača avaṭbyō stərəbyō* Yt. 5. 85; — *stārəmča spəntō.mainyavanəm*

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dāmanąm Y. *1.* 11; Yt. *12.* 32; — *yaṯ hē stārąm* (als Subj.) *baγō.dātanąm* (sd.) *aiwi.raočayāṅte* V. *19.* 23; — *stāra* (VP.)[4] *gufra afšči.ərāṅhō* V. *21.* 13; — *vīspe stārō afšči.ərra .. stārō zəmasči.ərra .. stārō urvarō.či.ərra* S. 2. 13; Yt. *12.* 28–31; — *stārąm afšči.ərranąm* Yt. *8.* 39; S. *1.* 13. A) von bestimmten Sternen und Sternbildern: *tištrīm* (sd.) *stārəm raēvantəm* +*x*ᵛ*arənəhuntəm* Yt. *8.* 2; 1, 3, 50, *12.* 27, *18.* 5, 7, Ny. *1.* 8, S. 2. 13, Y. *16.* 4, V. *19.* 37; — *tištryehe stārō* (GS.) Yt. *8.* 0, Y. *1.* 11, 27. 2; — *vanantəm* (sd.) *stārəm mazdaδātəm* Yt. *21.* 1[2], *8.* 12, *12.* 26, Ny. *1.* 8, S. 2. 13; — *vanantō stārō* (GS.) Yt. *21.* 0, 2, S. *1.* 13, Vd. *10*; — *ave stārō yōi haptōiringa* (sd.) Yt. *12.* 28; *8.* 12, *13.* 60, S. *1.* 13, 2. 13. B) mit *kərəma-* (sd.): *yō pairikā titārayeiti yā stārō kərəmā patanti antarə zam asmanəmča* Yt. *8.* 8.

KompA., E.; Ableit. (?, s. °*stranha-*). — ai. *stṛ́bhiḥ, tā́raḥ*, np. *sitāra*, gr. ἀστήρ; vgl. dazu Bthl. IF. *7.* 54; § *83.* 2. — zFlex. s. § *400.* — Pü.: *star, stār.* — [1] § *294.* 3. — [2] NA. *strāš*; s. aber Var. — [3] Pt 4; s. NA. Prol. XXXII. — [4] Them.

• j. **stara-** n. 'Sünde, Versündigung': +*stərənaoiti ana* +*avavaṯ* °*rəm* [*aina*][1] *yaδa* .. "er begeht damit eine solche Sünde, als ob . ." P. *23.*

KompE. — Zum V. [2]*star-*. — Pü.: *āstārēnēt ōi ātaš i ōhrmazd čigōn* . . . — [1] Verderbt und anscheinend überflüssig; s. freilich Pü.

• j. **starāna-** Adj., PPM.: s. [1]*star-*.

• j. **starō.sāra-** m. Name eines Gebirgs*): +*aoi staēra* °*ra* (AP. oder AD.) "hin zu den (beiden?) *St.* (genannten) Bergspitzen" Y. *10.* 11.

*) Wo? unbekannt. Nach Dst. ZA. *1.* 102, 'dans le massif de *Ghorband*' (nördlich von *Kābūl*).

Eig. 'die Sterne[1]) als (auf dem) Haupt tragend' (KZ. *29.* 487). — Pü.: fehlt. — [1]) Doch erwartete man eher *stārō.s°*; die Lesung des Worts ist nicht sicher. Pt 4 (usw.): *staērō.s°*.

• j. **stairiš-** n. 'Streu, Lager, Bett': *yō narō hāmō.gātvō nipaiδyeinte hąm vā paiti* °*riš hąm vā paiti barəziš* V. 5. 27; — *čvaṯ aēte* °*rišča barəzišča aēša druxš* .. *frāšnaoiti* V. 7. 9; — *upəma* [*aēte*] °*riš*[*ča*] *antəma aiwi.varəna* (sd.) V. 7. 10; — *aētaδa aētahe āste* (Sp. 340 m.) °*rišča barəzišča hąm.vərənāṅte* V. 5. 59.

KompE. — Zum V. [1]*star-*. — Vgl. np. *bistar* (aus ir. **apist*°), *gustar* (aus ir. **μist*°) 'Lager'[1]). — Pü.: *vistarak.* — [1]) S. noch arm. LW. *pastar*, Hbm. AGr. *1.* 222.

• j. **starəta-** Adj., PPfP.: s. [1]*star-*. KompA., E.

• j. **starətaēšī-** f., Plur. Bezeichnung eines zum Lager für Tiere geeigneten weichen und warmen Stoffs: *upīča hē* (näml. der säugenden Hündin) *gātūm barayən* (sd.) *nəmō.vantāhva* (sd.) *kąmčiṯ vā* °*šinąm* V. *15.* 43.

Anscheinend Komp.: *starəta-*+**išī-*; vgl. ai. *iṣīkā-* f. 'Binse, Rohr'; aber was ist dann die eig. Bedeutung? — Pü.: *katārā 1 i ān i vistarišnōmand urvar*, erl.: ddn pt k *1* p r p k n *1*.

• p. +**startar-**[1]) m. 'der sich versündigt, Sünder': *martiya*ᵏ *hya*ᵏ *draujana*ᵏ *ahatiy hya*ᵏ*vā* °*tā*[1]) *ahatiy* .. *avaiy ahifraštādiy parsā* Bh. *4.* 14.

Zum V. [2]*star-*. — [1]) Ergänzt aus **ᵗᵃʳᵃ**. NA. *ātartā*, was 'ein Abtrünniger' bedeuten soll. Foy KZ. *35.* 46 will *zūra*ᵏ*kara*ᵏ; aber "The letters *tᵃrᵃ* are perfectly legible" (Rl.). Justi GGA. *1882.* 495 wollte *stravaka*ᵏ.

• j., g., p. **'stā-** V. 'stehen; stellen'. Praes. 1 *stā-* (*xšta-*)[1]), 6 *hišta-*[2]), 10b *stanv-*, 26 *stāya-*, 27 *staya-*; Perf. 1 *hast-*, *hištā-*; *s*-Aor. 1 *stāh-*. — PPfP. *stāta-*, °*sta-*; Inf. °*štātəe*, °*štātayaē-ča*.

1) 'stehen, stillstehen; dastehen', Med. a) von Lebenden: +*ayō vā tača vā* +*hištəmnō*[3]) *vā ārəhānō vā* N. *37*; — *hištənti amšā spənta x*ᵛ*arənō dārayeinti* Yt. *7.* 3; 3; — *yaṯ bastō arəhaṯ hištəmnō* .. Yt. *15.* 52 (?); — *fravašayō* .. *yā taδa ərəδwā hištənta yaṯ* .. Yt. *13.* 76; — *zaranaēnəm paiti.dānəm* .. *hištaite* +*draδimna arədvī* .. Yt. 5. 123; — *bāδa iδa hištahe anyehe dvarə* (sd.) *srayanō x*ᵛ*arəntiš pərəsəmnaēšuča* V. *3.* 29; — *frazaršta* (sd.) .. +*asrū.azānō hištənte* (näml. *gāvō*) *anu.zafanō* (sd.) *takahe* Yt. *10.* 38; — *uštrō* .. *yō hištaite vīdiδvā yaδa sāsta* Yt. *14.* 13; — *xarəm* .. *yō hištaitē* +*maiδim zrayarəhō vourukašahē* Y. *42.* 4; — *spānō yōi hištənte ax*ᵛ*arō upa x*ᵛ*arəntəm* V. *13.* 28. b) von Leblosen: *strąm mārəhō hūrō* .. *yōi para ahmāṯ hame gātvō* .. *hištənta* Yt. *13.* 57; 53, 55; — *vanąm* .. *yā hištaite maiδīm zrayarəhō* Yt. *12.* 17; *8.* 32; — *airyō.šayanəm* .. *yahmya ǰafra varayō* .. *hištənte* Yt. *10.* 14; — *kərəhe kərəhe apayžāire nmānəm hištaite* Yt. 5. 101; *17.* 8; — *nōiṯ mē nmānəm viδātō* (sd.) *hištənti* (statt Sing.) V. *13.* 49; — *aēšąm gātava hištənte hustarəta* Yt. *17.* 9;

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— *asmanəm .. yō hištaite* +*mainyu.stātō* .. Yt. *13.* 2. α) sva. 'sich befinden': *hištaite aom vāšahe .. hazaŋrəm ϑanvarəitinaṃ* Yt. *10.* 128. 2) mit praed. Part. oder Adj. 'etwas ständig tun, sein': *tē hištənti γžarə.γžarəntīš* +*antarə.arəϑəm zrayaŋhō* "diese (Dinge) wallen beständig innerhalb des Sees auf und ab" V. 5. 19; — *arədvīm .. yā hištaite fravaϑəmna* (sd.) .. *kaininō kəhrpa* Yt. 5. 126; — *āaṯ mē ahe duš.saŋhahe .. manō yō mē duš.saŋhō* (sd.) *hištaite* Y. *10.* 12. 3) mit Dat. '(für Jemand dastehen sva.) Jemand erwarten': *yā īšō stāŋhaṯ* (3Ps-AorA.)[4] .. *ākā* (sd.) *arədrəng .. səraošānē* Y. *50.* 4. 4) 'sich aufstellen, Aufstellung nehmen', vom Priester: *bərəzəm barāṯ zaota vāčīm hištəmnō pasča barəsma* Yt. *17.* 61; — *arədvīm .. +yīm aiwitō mazdayasna hištənta barəsmō.zasta* Yt. 5. 98; — ‖ militärisch: *kāra*[k] .. *tigrām adāraya*[k] *avadā* +*aištatā*[5] "das Heer .. hielt den Tigris besetzt, dort hatte es Aufstellung genommen" Bh. *1.* 18. 5) 'sich einstellen': *āaṯ yaṯ hvarə raočō tāpayeiti hištənti mainyavāŋhō yazatāŋhō* Yt. *6.* 1; — +*xštāṯ* F. 5[6]; — mit *avi* und Akk. 'bei —': *srīrō* (näml. *tištryō*) *hištaiti .. huyāiryā avi daiŋhuš* Yt. *8.* 9. 6) 'zum Stehen bringen': *yō hīm* (näml. *daēnaṃ*) *stātaṃ hitaṃ haitīm uzvažaṯ hača hinūiwyō* (sd.) Yt. *13.* 100. a) mit Abl. 'in —' (eig. 'von — weg') sva. 'aufhalten in —': *anrahe mainyōuš .. yaṯ nōiṯ āpō takāiš* (statt Abl.) *stayaṯ nōiṯ urvarā urusϑmabyō* ".., dass er die Wasser nicht in ihrem Lauf, die Pflanzen nicht in ihrem Wachstum aufhalten konnte" Yt. *13.* 78. 7) 'Jemand anstellen als —' (Akk.): *haomō .. yim zaotārəm stayata ahurō mazdā* Yt. *10.* 89. 8) 'sich einlassen auf —, etwas (Akk.) verüben, sich zu schulden kommen lassen an —' (*aoi* mit Akk.): *nōiṯ ahmāṯ* +*ā* +*zyānīm* (sd.) .. *xštā* (1S.)[6] *māzdayasnīš aoi vīsō* Y. *12.* 3. Undeutlich: +*aiwičičīšəmnāi* *ākačīϑamanaṃ stayāṯ*[4] N. *63.* Wertlos: *bāϑa iϑa* *hištntā tūm brātravaitīš* Vyt. *36.*

mit *anu* und *vī* 'sich erstrecken über —' (*aipi* mit Akk.): *yavaṯ anu aipi* (sd.) +*āiti garayō višastarə* (3PPfA.) *vīspəm avaṯ aipi* .. Yt. *19.* 8.

mit *ava* 1) 'hinzu-, herantreten': *čvaṯ drāǰō ava.hištāṯ aēša yō* .. "wie weit soll der herantreten, der .." V. *16.* 5; — mit Akk.: *tā nara .. yā nasāum ava.hištāṯ* V. *8.* 33; — *tā nara .. yā nasāum ava.hišta* (Perf.?) V. *8.* 97; — *anusō pārəm marəzəm* (sd.) *ava.hištāṯ* V. *4.* 53; — *iϑa iristahe tanūm ava.hišta* (1SPfA.) V. *8.* 100; — mit *ava* und Akk.: *āaṯ tūm .. ava.hištōiš ava ništarəm* (sd.) *karšayā* V. *9.* 12. 2) 'eintreten, sich einlassen in —' (Akk.): *nōiṯ .. dva* +*mainyu rəna* (sd.) *ava.stāŋhaṯ* (3Ps-AorA., Plur. statt Du.) V. 7. 52. 3) 'errichten, anlegen': *haϑra marγγā* (sd.) *avastaya*[4] .. *haϑra nmānā avastaya katəmča* .. V. 2. 26; 34[2] (wo *avastayaṯ*)[4]. 4) ‖ mit +*gāϑavā* (LS.) 'an seinen (gehörigen) Ort, Platz stellen, bringen': *xšaϑ*[v]*am* .. +*gāϑavā avāstāyam yaϑā paruvamčīy avaϑā* Bh. *1.* 14; 14[2]. Undeutlich: *uxϑəm srīrəm pairištəm ava.stātəm dərətō.-sraošəm* F. *3* f.

mit *avi* und *ava* 'hintreten, sich hinbegeben zu —' (Akk.): *mā hē avi pāϑəm ava.hišta* (2S.) Yt. *17.* 57.

mit *ā* 1) 'sich einstellen; stattfinden': *kuϑrā ārōiš* +*ā* +*fsəratuš* (sd.) *kuϑrā mərəždikā axštaṯ* (3P.)[6] Y. *51.* 4. a) mit Instr. 'sich einstellen mit — sva. etwas herzubringen': *x*[v]*arϑačibyō* (statt Instr.) *pasčaēta āstayanta .. vastračibyō* (statt Instr.) .. *āstayanta aēte yōi mazdayasna* V. *3.* 18[4]. 2) 'anstellen, (amtlich) bestellen': *hāvanānəm āstāya* (1SKA.) *azəm vīsāi* (sd.) Vr. *3.* 1; 1—4[21], N. *65.* a) 'ins Amt einsetzen als —' (Akk.): *čašānasčā aēšamčīṯ ratūš āmruyē ratūš āstāyā* (1SPA.) ".. berufe ich als *R.* ins Amt, setze sie als *R.* ins Amt ein" Y. *13.* 3; — *āaṯ vō kasčīṯ mazdayasnanaṃ ratūš āmrūmaide ratūš* +*āstayamaide* "aber jeder von euch *Mazdayasn*ern —: wir berufen (sie) als *R.* ins Amt, setzen sie als *R.* ins Amt ein" Vr. *3.* 5; — *yasča .. paoiryō paiti ā.ǰasāṯ hāvanānəm* (sd.) *aēləm astayeiti bitīm ātravaxšəm* N. *82.*

mit *upa* 'herzutreten', mit Akk.: *nazdyō maṃ upa.hišta* (2S.) .. *nazdyō taṃ upa.-hištaṯ* Yt. *17.* 21.

mit *us*[7] 'aufstehen, sich erheben, — aufrichten von —' (*hača* mit Abl.): *us aϑāṯ hištāṯ satavaēsō .. zrayaŋhaṯ hača* .. Yt. *8.* 32; — *usəhištaṯ zaraϑuštrō frašūsaṯ* .. V. *19.* 4; — *usəhištaṯ gāuš* V. 2. 10 PüZ.; — *usəhištaṯ vohu manō hača gātvō zaranyō.-kərətō* V. *19.* 31; — *pasča yaṯ usəhištāṯ*

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V. *18.* 43; — mit finalem Inf.: *yō narš snaδəm usəhištaiti aēṯaṯ hē āgərəptəm* (sd.) V. *4.* 17. a) insbes. absolut, vom Lager: *usəhišta* (2S.) *tū vyārayeite* (sd.) *mąm* V. *18.* 26; 19, 21, *21.* 4 (wo *usihišta*); — *yatārō paurvō usəhištaiti* .. V. *18.* 26; — *usəhištata* (2P.) *mašyāka staota ašəm* V. *18.* 16; — *us vā hištō nī vā paiδyamnō* Yt. *1.* 17; 17. [S. noch *usə.hištan-* und **usyō.*]

mit *us* und *paiti* 'sich wieder erheben, aufstehen': *us paiti aδāṯ hištaiti* .. *tištryō* .. *zrayənhaṯ hača vourukašāṯ* Yt. *8.* 32. a) von den Toten: *yaṯ irista paiti usəhištąn* Yt. *19.* 11, 89 (wo *°štāṯ*).

mit *paiti* 1) 'stehen bleiben, anhalten': *paiti.stayata raiδya* (sd.) *ašiš* Yt. *17.* 17. 2) 'Stand halten, bestehen, widerstehen': *miδrəm* .. *yō arəze paiti.hištaiti yō arəze paiti.hištəmnō* .. Yt. *10.* 36; — s. noch Inf. 3) 'sich gegenüber-, dazustellen' (mit Akk. oder Gen.), Term. techn. für das stille Sichbeteiligen an der *Gāδā*rezitation oder an dem Gebet des *Yasna*(*Hapt.*) eines andern[8]: *gāδā srāvayō yasnəm* (Sp. 1272 m.) *yazəntəm paitištāiti* (Konj.) .. N. 22; — *yō gāδanąm anumaiti* (sd.) *vā ⁺anu.mainyete ainyehe vā srāvayantō paitištanti* (statt Sing.) "wenn einer .. oder aber einem andern sich zur Seite stellt, der sie (die *Gāδās*) rezitirt" N. 25.

mit *paiti* und *ava* 1) 'begegnen', mit Akk.: *yaṯ dim kasčiṯ* .. *aēṯaδa paiti ava.⁺hištāṯ*[9] V. *8.* 100. 2) — ? —, mit Akk.: *kana δwā yasna paiti hənkərəitiš ava.hištāṯ* Yt. *15.* 54.

mit *paiti* und *ā* 'beitreten, beipflichten, gehorchen', mit Akk.: s. *paiti.a¹stō.*°.

mit *para* und *ā* 'sich wegmachen, sich entfernen, weichen von —' (*hača* mit Abl.): *para nū ahmāṯ hača asanəhaṯča šōiδrāaṯča axštaṯ* .. *ižāča āzūitišča para*[3] .. V. *9.* 53.

mit *pairi* 1) 'sich abseits halten, stellen von —' (Gen.): *pairi šē hō ⁺parətō.tanunąm stāənhaiti* (3S.) *yahmaṯ hača təm ava.raoδənti* (Sp. 1494 o.) N. *42.* 2) 'Jemanden abhalten von —, hindern an —' (Abl., Gen.)[10]: *yō* .. *⁺ainim dahməm gāδanąm ⁺sraoδrāṯ pairištayeiti* N. *44*; — *δrišum apąm* .. *taxmanąm* (sd.) *pairištayeiti* V. *18.* 63. 3) absolut 'ausgehen, versiegen' s. *pairišta.*°.

mit *pairi* und *a* dnw2 mit *pairi*[10]: *paourum vā naēməm ⁺yīrə aparəm vā pairyaštayeiti ⁺pərštō.tanuš* "für das erste oder für das zweite Halbjahr — da er abhält (näml. *ainim dahməm gāδanąm sraoδrāṯ*, s. eben) — ist er *p.*" N. *44.*

mit *frā* 'procedere'; 1) 'hervortreten, auftreten', Med.: *amava miδrō fraxštāite* Yt. *10.* 107. a) mit *hača* und Abl.: *yaṯ astvaṯ.ərətō fraxštāite* (Konj.) *hača apaṯ kąsaoyāṯ* Yt. *19.* 92. b) mit *paiti* und Instr.: *fraxštaite*[11] *paiti āya zəmā miδrō* .. Yt. *10.* 98; — *saēnahe* .. *yō* .. *satō.aēδryō fraxštata*[11] *paiti āya zəmā* Yt. *13.* 97; — *yānəm* .. *yaδa vərəδraǰā* .. *fraxštāne* .. *zəmā paiti* Y. *9.* 20; 20. 2) 'hinaus, ins Freie gehen': *vasō pasčaēta fraxštāite aiwigāme īδa hama* "nach Belieben soll (kann) er (der Hund) dann hinausgehen .." V. *15.* 45[12]. 3) 'sich aufstellen, Aufstellung nehmen', vom Priester: *sādrəm ahmāi* .. *yahmāi zaota anašava* .. *pasča barəsma frahišta* (3SPfA.) Yt. *10.* 138. 4) 'vorankommen, Fortschritte machen': *tačintō nōiṯ apayeinti* (Sp. 148 f.) *barəntō nōiṯ frastanvanti* Yt. *10.* 20.

mit *nī* 'instituere, anordnen, befehlen', mit Akk. und Inf.: ‖ *adam niyaštāyam imām yuviyām* (sd.) *ka*tanaiy* D. *17.* 3; 3; — *imaᵏ stānam* (sd.) *hauv niyaštāyaᵏ kaᵃtanaiy* X. 7. 3; — *pasāvaᵏ adam niyaštāyam imām dipim* (sd.) *nipištanaiy* X. 7. 3; ‖ — *sāδrasčiṯ* .. *yō ništayeiti kərətəe sraošyąm* (sd.) *išarə* (sd.) *hā ništāta* (LS.) *kiryeiti yezi grantō ništayeiti* (Konj.) ".. sofort .. wird sie vollstreckt, sobald er ergrimmt (sie zu vollstrecken) befiehlt (jusserit)" Yt. *10.* 109. Undeutlich: *⁺yezi tišrō ⁺dənānō haδrāčiš ⁺niš.hištanti*[13] N. *100.*

mit *ham* 'entstehen, erstehen': *paoiryō gairiš hąm.hištaṯ* .. *paiti āya zəmā haraiti barš* Yt. *19.* 1; — *āaṯ taṯ dunmąn hąm.hištənti ⁺usə.həndavaṯ paiti garōiṯ* Yt. *8.* 32. S. noch **hąm.stātəe.*

ai. *ásthāt*; *°sthāḥ*; gr. ἵστᾱμι, στάνω, ἔστᾱμαι, ἔστᾱσα; ksl. *stają*; numbr. *stahu*; np. *ēstādan*, mp. *ēstāyēnītan.* — Pü.: *ēstātan*; s. noch No. 4, 6–10, 12 f. — 1) § *86* mit No. 2. — 2) Vgl. No. 5. — 3) Hds. *hištanəm.nō.* — 4) Pü.: *ēstēnītan.* — 5) Statt *ahištatā*, § *270.* 6. NA. *āišt°.* — 6) Pü.: *raštan*; so immer für *xšt°* ausser zu V. *15.* 45; s. No. 12. — 7) Pü.: *buland* (oder *us*) *ōstātan* und *buland* (oder *us*) *ēstātan.* — 8) Pü.: *apar*

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nigōšītan, erl.: *gōš dāštan*. — 9) Hds. °*hištōe*. Pü.: *ka..patīrak apē ēstēt*. — 10) Pü.: *pātīrānēnītan*. — 11) Them. — 12) Pü.: *pa kāmak pas frāč ē hilēnd*. — 13) Hds. *niš.hiš.čanti*, aber Pü.: *apē ēstēt*.

• j., g., p. ²*stā-* (*štā-*) 1) Adj. 'stehend (auf –, in –), befindlich (in –)'. 2) f. 'Stehen, Stand'.
KompE. — Zum V. *stā-*. — ai. °*sthā-* (°*ṣṭhā-*) Adj., f.

• j. **stā(y)-** m. 'Haufen, Masse': *aēsmanamčiṯ .. vazyāiš* (sd.) *stāišča*[1] *staoyəbīš ratəuš nmānəm frānāšayata* A. *3*. 5.
Vgl. gr. *στή-αρ*, *στῖ-φος*, lat. *stī-pāre*. — Npü.: *pušta i ān hīzum tā zānū buzurg*. — 1) Nach der *a*-Dekl.; Instr. als Obj.

• j. *stāt-* Adj. 'stehend, befindlich (in –)'.
KompE. — Zum V. *stā-*. — ai. *sthāt-ám*, GP.; KZ. *29*. 555, 584.

• j. **stāta-** Adj. (fem. °*tā-*), PPfP.: s. ¹*stā-*.
KompA., E. — Vgl. **sta-*.

• j. **stātay-** f. 1) 'Stehen, Stand': °*ta* (LS.) F. *12*. 2) 'Aufstellung, Statuirung': *yaϑa nā* °*itya* (IS.) *vīspəm ašavanəm vīspāi ašaone para.činasti* Y. *20*. 2 (?)[1].
KompE. — Zum V. *stā-*. — S. *paiti-štātōe* Inf. — Vgl. **stay-* und ai. *sthitay-* f. — Pü. (zu F.): *ēstišn*, (zu Y.): *ēstišnīh*. — 1) Gdn. KZ. *27*. 248 korrigirt den Text. Zur Pü. s. West SBE. *37*. 462.

• j. **stātō.ratav-** Adj. (auch fem.) 'dem ein *Ratav*, ein geistlicher Vorsteher bestellt ist'*): *yō kainīnəm upāiti* °*tūm* (ASf.) *vā astātō.ratūm vā paradātəm vā aparadātəm vā* "wer zu einem Mädchen geht, dem schon ein *R.* bestellt ist oder auch noch nicht, das schon verlobt ist oder auch noch nicht" V. *15*. 9.
*) D.i. sva. der religiös und bürgerlich mündig geworden ist. Nach vollendetem 15. Jahr tritt an die Stelle der elterlichen Aufsicht die Beratung durch den *Ratav*; s. Sp. 1498 f. Vgl. dazu Ggr. OK. 239, Jn. JAOS. *13*. ccix, Dst. ZA. *1*. 124 No.
KompE. — Pü.: *ēs'āyēnūt rat*, erl.: *kē andar xānak i pitarān u šōδ ast*.

• p. (, j.) **stāna-**, j. *stana-*[1] n. (, m.) 1) 'Stand, Stelle': ‖ *imaᵏ* °*nam hauv niyaštāyaᵏ kaⁿtanaiy* "er befahl diese Stelle[2] auszumeiseln" X. *7*. 3. 2) 'Stall' (nur Komp.).
KompE. — Zum V. *stā-*. — ai. *sthāna-* n.; np. °*stān*. — 1) Zu °*ana-* s. Bthl. IF. *7*. 62. — 2) Nämlich eine rechteckige Blende zur Aufnahme einer Inschrift; s. GIrPh. *2*. 60.

• j. *stānay-* m. 'Stall'.
KompE. — Zum V. *stā-*. — Vgl. *stāna-* 2.

• j. **stāvišta-** Adj. 'der stärkste, derbste, gröbste': *imaṯ mē* °*təm šyaoϑnəm mašya vərəzinti* "das ist die gröbste Tat, die mir Menschen antun" Yt. *17*. 59.
Superl. zu *¹*stūra-*. — ai. vgl. *sthávišṭha-* Adj.[1]). — 1) Zum *ā* des jAw. Superlativs s. *vāzišta-*, *nəmišta-*.

• j. **stāhya-** Adj. 'standhaft, tapfer': *buyāṯ nā* °*hyō vyāxanō* Yt. *13*. 52; — *dasta naraṃ* ⁺*pouru.tātəm* °*hyanəm vyāxananəm* Ny. *3*. 10.
Zum V. *stā-*. — Sü.: *stutikaraḥ*, Npü.: *bisyār sitāyad*.

• j. ⁺**stəmba-**[1] m. 'Streit': °*bya* (LS.) F. *12*.
Vgl. np. *sitamba* 'streitsüchtig', arm. LW. *stambak*; s. zSchr. und zEt. Bthl. IF. *11*. 139. — Pü.: *stēž*. — 1) Hds. *nb*, mit *n* statt des Zeichens Nu. 33 der Tafel in GIrPh. *1*. 161.

• j. **stərəta-** Adj. (fem. °*tā-*), PPfP.: s. ¹*star-*.
KompA., E.

• j. **stərətō.barəsman-** Adj. 'der das *Barəsman* gespreitet hat, mit gespreitetem *B.*': *frā nō yazāite zaoϑrābyō* °*ma zaraϑuštrō* Yt. *13*. 94.

• j. **stərəϑwant-** Adj. 'zu Boden streckend': *sraošəm .. yō aēšməm* °*wata snaiϑiša vīxrūmantəm xᵛarəm jainti* Y. *57*. 10; Yt. *4*. 8.
Ableit. aus **stərət-* f. 'Niederwerfen', zum V. ¹*star-*. — Pü.: *vistarišnōmand*.
j. *stərənti* N. *103*: lies *stərənənti*, s. ¹*star-* mit No. 2.

• j. **stəhr-paēsah-** Adj. 'mit Sternen geschmückt': *asmanəm .. yim mazdå vaste* (Sp. 1394 u.) *vərəhanəm* °*sarəhəm*[1] *mainyu.tāštəm* Yt. *13*. 3; Vd. *20*; — *aiwyårəhanəm* °*sarəhəm*[1] *mainyu.tāštəm* Y. *9*. 26; Vd. *18* (°*sarəhō*); — *vāšəm ..* °*sarəhəm mainyu.tāštəm* Yt. *10*. 143; — *nmānəm..*⁺°*sarəhəm*[1] [2] *ništara.naēmāṯ* Y. *57*. 21; — *haomą .. °sarəha* (APm.) *mainyu.tāšta* Yt. *10*. 90.
Komp.: *3star-+p°*, § *304* II. 17. — Vgl. zAusdr. ai. *stṛ́bhir anyā́ pipíśé* RV. *6*. 49. 3; 12, *1*. 68. 10. — Pü.: *star pēsīt*. — 1) ASm. statt n. — 2) So Pt 4, F 1; NA. °*səm*.

• j. **stərəma-** m. 'Lager, Lagerraum': *upa* °*maēšu vārəma daiδe parənərəhuntəm* (sd.) ⁺*vīspąm.hujyāitīm* "in seinen Lagerräumen bringt er nach Belieben in reicher Fülle unter alles was zum Wohlleben dient" Yt. *5*. 130[1].
Zum V. ¹*star-*. — 1) Bei Dst. ZA. *2*. 369

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fehlt die Übersetzung von Yt. 5. 130 von *upa* an.

• j. **stē** (, +•*ste*), g. **stōi** Inf. 'zu sein': *aṯ tōi ātrəm .. usəmahī .. stōi rapantē čiθrā.-avaṇhəm* (sd.) Y. 34. 4; zT. verwendet +Ny. 3. 10; — *yō hīm ahmāi vāstravaitīm stōi usyāṯ* (Sp. 1382 o.) Y. 50. 2; — *yōng usvahī +uštā +stōi*[1] "denen wir beide wünschen, dass es ihnen nach Wunsch gehe" Y. 46. 16; — *aṯ θwā mōnghī +paourvīm mazdā +yazūm* (sd.) *stōi* Y. 31. 8; — *nōiṯ spəntąm dōrəšt* (Sp. 690 u.) *ahmāi stōi ārmaitīm* Y. 49. 2; — *hyaṯ .. čōišt* (Sp. 430 m.) .. *ahmāi stōi dąn tvīšī utayūitī* Y. 45. 10; — *dātā xratūuš hizvō raiθīm* (sd.) *stōi mahyā rāzōng .. sāhīṯ* Y. 50. 6; — *tūm nō āθraom +zaotaste*[2] "du, o *Aθ.*, sollst unser *Z.* sein" Vr. 3. 7. a) im jAw. mit der Negation, in attributivem Gebrauch 'der nicht existiren kann, den es nicht geben kann'[3]: *nōiṯ mašyō gaēθyō stē aojō* (sd.) *surunaoiti gaošaiwe* "es gibt keinen Menschen auf der Welt, der .." Yt. 10. 107; 106; — *nōiṯ mašīm gaēθīm stē masyā̊ hačaite* (sd.) *āsnō xratuš* "es gibt keinen Menschen auf der Welt, dem .. zu eigen ist" Yt. 10. 107.

Zum V. [1]*ah-*. — Vgl. [1]*stay-*. — Pū.: *ēstišn*, *ēstišnīh* oder eine finite Form zu *ēstātan*; s. noch No. 2. — [1]) NA. *uštā.stōi*. — [2]) So K 7 a; NA. •*tē*. D. i. *zaota+stē*; BTHL. BB. 15. 12. Pū.: *tō hač amāk .. pa zōtīh ēst*. — [3]) Der attributive Gebrauch setzt den praedikativen voraus: es kann kein Mensch sein – kein sein könnender Mensch. S. dazu DBR. VglS. 2. 461.

• j. *zaoθranąm* *paitišta (sd.) **sti*** *myazdōiš +ayąn* N. 83.

• j. **stig-** f. 'Kampf': *vərəθraγnō .. yō .. stiγa nijainti hamərəθō* Yt. 10. 71.

Vgl. np. *sitēγ*, *sitēz*, mp. *stēzītan*.

• j. **sti'tāt-** f. 'Wesenheit'(?): •*tātasča daēnayā̊ māzdayasnōiš* Vr. 10. 2.

Pū.: *stēnīk rawišnīh*.

• j. **sti-ðāta-** Adj. 'den Bestimmungen für die (materielle) Welt unterworfen sva. vergänglich[1]): *x^vaðātača raočā̊ •tača* V. 2. 40; — *vīspa anaγra raočā̊* (sd.) *usča usraočayeiti vīspa •ta raočā̊ aora āraočayeiti antarāṯ* V. 2. 40 PüZ.

Pū.: transskr. — [1]) Im Gegens. zu *x^vaðāta-* (sd.).

• j. **stipay-** m. EN. eines Gläubigen: •*pōiš ravatō ašaonō* "des *St.*, Sohns des *R.* .." Yt. 13. 123.

Kurzname wie *spitay-*, sd. — Es verhält sich *stipi•* zu lit. *stipras* (neben *stiprùs*; LESKIEN Bild. der Nom. 292) 'kräftig, stark' wie *spiti•* zu ai. *svitráh*; vgl. auch ags., mhd. *stāf* 'steif, stattlich'; BTHL. IF. 11. 138.

• j. **stiptay-** f. Name eines Insekts, das auf Hunden schmarotzt': *duye navaiti gaδwąm pairi.yaoždaiθīta •tibyasča anāiritibyasča vyamuračibyasča vīspačibyasča pairi ačištačibyō yōi gaδwąm pairi.bavaiti* "zweimal neunzig Hunde soll er von *St.* reinigen und von *An.* und *Vy.* und von all den bösesten (Insekten), die auf Hunden schmarotzen" V. 14. 17.

Eig. Bed. und Et.? — Pū.: ddtptkrak, halb (*stipt*) transskr.

• j. **stivant-** m. EN. eines Gläubigen: *frādaṯ.vaṇhōuš •vatō ašaonō* Yt. 13. 121.

Ableit. aus [1]*stay-*? Bed.?

• j. *stūi•*, *stvi•*, nur KompA.: sva. *[*1]*stūra-*.

D. i. *stuvi•*, § 268. 12. — Vgl. unter *bərəzi•*.

• j. **stūi.baxəðra-** Adj. 'wo man derbe, tüchtige Portionen hat, bekommt': *xšaθra .. aš.pačina •ra* "Herrschaften, in denen man viel kocht und tüchtige Portionen (zu essen) bekommt" Yt. 5. 130.

• j., g. **stūt-** 1) Adj. '(preisend,) betend' (nur Komp.). 2) f. 'Preis, Lobgesang (für Götter)': •*tō* (AP.) *garō vahmōng ahurāi mazdāi .. dadəmahičā* .. Y. 41. 1; — *yōi vō yōiθmā* (Sp. 1237 o.) *dasəmē •tąm* Y. 28. 9[1]); — *vaočā .. išudəm* (sd.) •*tō* Y. 34. 15; — *dātā .. pairigaēθē* (sd.) *xšmāvatō vahmē .. garōbīš •tąm* Y. 34. 2[2]); — *kaṯ vašī* (sd.) *kaṯ vā •tō kaṯ vā yasnahyā* (Sp. 1270 o.) Y. 34. 12.

KompE. — Zum V. *stav-*. — ai. •*stút-* Adj., *stút-* f. — Pū.: *stāyišn*; s. noch No. 1 f. — [1]) Pū.: *kē .. dahēt stāyūtārān*. — [2]) Pū.: *vatān andar garōtmān stāyēm*.

• *stūtay-* f. 'Preisen, Lobpreisung'. [Y. 10. 6: lies *haoma.st•*.] S. noch *štuiti.

KompE. — Zum V. *stav-*. — ai. *stutáy-* f.

• j. **stūna-** m., **stunā-** f. 'Säule': *miθrəm .. yō •unā̊* (APf.) *vīδārayeiti bərəzimitahe nmānahe* Yt. 10. 28; — *yavata .. nijainti mərəzu*(sd.)*ča •ūnō* (APm.)[1]) *gayehe mərəzuča xā̊ uštānahe* Yt. 10. 71; — *+amərəča gayehe •ūna* (NPm.) Y. 9. 1 PüZ.

KompE. (mit *ū* und *u*). — ai. vgl. *stkūnā-* f.; np. *sutūn*. — [1]) Unthem. — [2]) zVerh. des ai. zu den ir. Wörtern s. IF. 3. 170. FORTUNATOV

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KZ. 36. 25 überzeugt mich nicht; vgl. [1]kar- No. 1.

• j. [1]stūra- Adj. 'umfangreich, stark, derb'.
KompE. — ai. sthūrá-, sthūlá- Adj.; nbal. istūr, woss. stur usw., HBM. PSt. 74; np. vgl. suturg[1]). — Vgl. staoyah-, stāvišta-. — [1]) Das an buzurg angeglichen ist.

• j. [2]stura- m.: — ? —.
KompE. (in EN.).

• j. [x]stnuiuxtiš N. 79[1]).
Var. stnuix°. — Pü.: fehlt. — [1]) Mir scheint, das Wort gehört noch zu N. 78 und zwar als Adjektiv zu zaota (sd.), in dem zum Ausdruck kommt, dass der Zaotar im Gegensatz zu den Ratav einen festen Sitzplatz hat.

• j. stvi°: s. unter stūi°.

• j. stvi.kaofa- Adj. mit starkem, feistem Höcker'[1]), vom Kamel: uštrō .. °fō Yt. 14. 12.
Npū.: kūf sazāvār, erl.: sitāyiš dār(!). — [1]) Als Zeichen von Kraft und Gesundheit.

• j. stvī.manaoϑrī-[1]) Adj. (auch mask.) 'mit starkem, derbem Nacken': puϑrō .. °riš (NSm.) Yt. 9. 30.
Statt stvi°, § 268. 1.
j. strūš, [x]strōš, g. +strōm: s. 3star-.

• j. strī- f. 'Weib', in geschlechtlichem Sinn: dva nara us.zayeinte miϑwana (sd.) °rīča nairyasča V. 2. 41; — yezi nairyō anhaṯ .. yezi °rī anhaṯ V. 8. 58; — strīm F. 2 f; — mā mē aēṯayā zaoϑrayā franharəntu .. +mā +kasvīš +mā +strī[1]) Yt. 5. 92; +F. 12[2]); — °ryō (AP.) mayā pārəndīš (sd.) upavāzō A. 3. 4; — auch von Tieren: mərəγa .. miϑwana °rīča nairyasča V. 18. 28; 13. 51.
KompA. — Et.? Nicht zu ai. sū́te trotz BB. 19. 297. — ai. strī́- f. — Pü.: žan. — [1]) Hds. mastrī. — [2]) Hds. stri, gegen § 303. 1; allenfalls aus strīča herausgelöst.

• j. strī.nāman- Adj. '(mit weiblichem Namen sva.) weiblichen Geschlechts', von Tieren: hazaŋrāiš sūnīš (sd.) °manō (NP.) .. nairyō.nāmanō V. 13. 51, 14. 1 Gl.
ai. strīnāman- Adj. 'einen Weibernamen führend'. — Pü.: mātak nām.

• j. spaēta- Adj. (fem. °tā-) 'weiss': spānəm .. °təm zairi.gaošəm V. 8. 16[2], 17, 18; — yeϑhe čaϑwārō vaštāra °ta vīspa .. Yt. 5. 13; — °ta vastrā vaŋhaiti °ta (NSf.) "weisse Kleider hat die weisse an" Yt. 10. 126.
KompA.; Ableit. — ai. śvetá- Adj.; np. sipēd. — Pü.: spēt.

• j. spaētō.ainika- Adj. 'mit weisser Stirn': arəšō .. °kō Aog. 79 (?)[1]).
Pü.: spēt ānūk. — [1]) Das Wort fehlt in GGR.s Ausgabe, muss aber, wie das Glossar zeigt, hdslich bezeugt sein. Vgl. auch jafra- No. 1.

• j. spaēitita- Adj. 'weiss, weisslich': °təm avi vaγδanəm Yt. 14. 13; — upa °təm razurəm Yt. 15. 31; — aurvantō °ta[1]) +hamagaonārəhō Yt. 10. 125.
Ableit. aus spaēta-; § 202. — Vgl. spaētinī- fem. Adj. — Npū.: fehlt. — [1]) Hier spaēt° geschr.

• j. spaētinī- fem. Adj. 'weiss, weisslich': upa °niš (AP.) razurā Yt. 15. 31; — °niš varəmiš sispimnō Yt. 19. 67.
Vgl. spaēitita- Adj., zu dem es das Fem. bildet, § 207. 2.

• j. spaka- Adj. 'hundeartig, Hunds°': ažinaṃ °kanaṃ kahrpunanaṃ (sd.) V. 14. 5.
Ableit. aus [1]span-. — Vgl. HERODOT 1. 110: σπάκα τὴν κύνα καλέουσι οἱ Μῆδοι. — Pü.: sak.

• j. spaxštay- f. 'Spähen': °tim F. 12.
KompE. — Zum V. spas-; vgl. ava.spaštay- f. Wegen xšt (neben št) s. § 86 aE. — Pü.: pāspān.

• j. spa-čiϑra- Adj. 'zum Hundegeschlecht gehörig'[1]): hāu vīspanaṃ .. °ranaṃ anya udra upāpa "das (ist die Strafe für die Tötung) aller .. zum Hundegeschlecht gehörigen Tiere ausgenommen den Otter, der im Wasser lebt" V. 13. 16.
Pü.: sak tōxmak. — [1]) S. [1]span-*).

• j. [x]. . drujō spaiti aϑra . .[x] Vyt. 35.

• j. [1]span-: sūn-[1]) m. 'Hund'*): spānəm daϑəm .. azəm yō ahurō mazdā hvāvastrəm x^v^ā.aoϑrəm zaēni.buδrəm tiži.-dasurəm vīrō.draonarəhəm gaēϑanaṃ harəϑrāi aδa .. spānəm nidaϑəm yaṯ dim mazaoš (sd.) kəhrpō tūrahe V. 13. 39; — sūnahe[2]) aēvahe +aštā.bifrəm (sd.) V. 13. 44; — spānəm zairitəm čaϑru.čašməm spaētəm zairi.gaošəm āϑritīm taδa aēṯā paϑā vīvāδayantu aiwi.niti (sd.) čiṯ .. spānəm .. "einen .. Hund sollen sie dann dreimal diese Wege auf und abführen, und . ." V. 8. 16[3]); 17, 18; — spānəm +naēšyeiti FrB.[3]); — aētəm .. āsištəm zaurvānəm (sd.) upāiti yaṯ spānō (NP.) yōi hištənte ax^v^arō upa x^v^arəntəm V. 13. 28; — parō xšvis (sd.) ča .. baratu (sd.) x^v^arəϑanaṃ sūnahe[2]) V. 13. 28; — yaṯ .. spā avačā vā bavaṯ aδāityō.xratuš V. 13. 29; 31, 35, 37, 15. 48; — kaϑa aēte spāna (NP.) x^v^ā.zaēnəm (sd.) x^v^ā.draonəm bavaṇ? .. yavaṯ aēte spāna

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biš hapta nmāna +*pairi.tačahi* (sd.) *bavaṇ* V. *15.* 44 f.; 43, 21, 22; — *xšvaš mārəhō sūnō* (GS.) *ϑrāϑrəm* (sd.) *hapta sarəδa apərənāyūkahe* V. *15.* 45; — *gaδwaṃ* .. *ϑrayaṃ* +*baozdri* .. *sūnaṃ* +*baozdri* (sd.) V. *15.* 49[4]; — *katārō zī ayā vəhrkayā ǰaϑwō.tarō* +*arəhaṭ* .. *yaϑa spā vəhrkahe* (sd.) *kərənaoiti yaϑa yaṭ vəhrkō spā* V. *13.* 41[5]; — *naδa spāna* (ND.) *pəšu.pāna* (sd.) *paiti irista bazaiti* V. *13.* 9; — *spānahe*[2] V. *13.* 48 PüZ.; — Sing. in kollekt. Sinn: *āaṭ* .. *ahe nmānahe* .. *frapiϑwō* (sd.) *spā* V. *3.* 3; — *tačiṭ yā bavainti aošō.tarasča* .. *yaϑa anya spā* V. *13.* 42 (?). a) im Gegensatz zu Menschen und zu andern Tieren: *yaṭ ahmi spānasča narasča para.iriϑinti* V. *6.* 1; *3.* 8, 12, 36, *8.* 14; — *yaṭ ahmi nmāne* .. *spā vā nā vā iriϑyāṭ* V. *8.* 4; 1, 5. 39; — *yō astəm upərəharəzaiti sūnō vā para.iristahe mašyehe vā* V. *6.* 10; 12, 7. 23; — +*nāirikayā kəhrpa* .. *sunō kəhrpa* N. *59*; — *pasvaṃča staoranaṃča mašyānaṃča sūnaṃča vayaṃča* V. 2. 8; — *pasča* .. *nasāum ava.karəšənti spānəm vā raožəm vā vəhrkəm vā* V. 5. 5; *6.* 50; — *yaδōiṭ dim* .. *ava.zanaṇ sūnō* (NP.) *vā kərəfš.x*[v]*arō vayō vā* V. *6.* 45; 46, 7. 29, 30; — *spā vā* .. *vayō vā kərəfš.x*[v]*arō* FrW. *11.* A) mit Bezeichnung der besonderen Art: *spā pasuš.haurvō*[6] .. *spā viš.haurvō*[6] .. *spā vohunazgō*[6] .. *spā taurunō*[6] .. *spā sukurənō*[6] .. *spā ǰažuš*[6] .. *spā aiwizuš*[6] .. *spā vīzuš*[6] .. *spā urupiš*[2 6] V. 5. 29–33; — *spānəm sīždrəm urvīsarəm yim vərəhāparəm*[6] V. *13.* 2; — *yō aētaēšaṃ sūnaṃ ǰainti yim pasuš.haurvaṃča viš.haurvaṃča vohunazgaṃča draxtō.hunaranaṃča*[6] V. *13.* 8, 42; — *yō sūne pištrəm ǰainti yim pasuš.haurve* V. *13.* 10; 11; — *yō spānəm ǰainti yim pasuš.haurum* .. V. *13.* 12; 14–16; — *kva asti spā pasuš.haurvō dāityō.gātuš* V. *13.* 17; 18, 19; — *yō spānəm tarō.piϑwəm* +*dasti yim pasuš.haurum* V. *13.* 20; 21–27; — *yō sūne yim pasuš.haurve vā viš.haurve vā astanaṃ ahmarštanaṃ daδāiti* V. *15.* 3; — *dva mā apa.raδayaēta yasča spā pasuš.haurvō yasča spā viš.haurvō, nōiṭ mē nmānəm viδātō hištənti* .. *yezi mē nōiṭ ārəhāṭ spā pasuš.haurvō vā viš.haurvō vā* V. *13.* 49.

*) Die Gattung 'Hund' umfasst in der awestischen Zoologie auch den Igel, das Stachelschwein, den Otter u.a.; s. die ersten Stellen unter A und zu *spačϑra-*. Bd. *14.* 19 kennt zehn Arten der Hundegattung. S. noch No. 3 ff.

KompA. (s. *spa°*, *spā.°*, *spō.°*); Ableit. (s. auch *spāna°*). — Vgl. *sūnī-*. — ai. *śvā́*, *śúnaḥ*; afγ. *spai*, np. vgl. *sag.* — Pü.: *sak.* —
1) NA. hat immer *ū*; aber die Hds., besonders L 4 und K 1 bieten oft *u*. S. zu *sunī-*. —
2) Them. — 3) Es handelt sich um das *Sagdīd*; s. GGR. OK. 264, DST. ZA. *2.* XI. —
4) Über Züchtung von Hunden. — 5) Über Kreuzung von Hund und Wolf. — 6) sd.

• j. ²span-: *sūn-* m. 'Spinne': *tē sūnō maδaxāš* (sd.) *ča aogazdastəma bavainti* V. 7. 26; — *nōiṭ* +*mairyehe nōiṭ ǰahikayā nōiṭ sūnō* .. P. *10.*

Aus idg. **sx(u)μen-*, eig. 'der (beim Weben oder im Gewebe) hin und herschiesst'. Vgl. zBed. WEST SBE. *37.* 158; Dk. *8.* 133 hat dafür *tanand*, zu np. *tanīdan* 'spinnen'; s. Pü. — Vgl. lit. *száuti* 'schiessen', *szaudýklė* 'Weberschiffchen' usw. — Pü. (zu V.): *tūn* (in Aw.-Buchst.; s. auch V. *1.* 14; statt t n n d = *tanand*; s. o.), (zu P): *sak* 'Hund'.

• j. spanah- n. 'Heiligkeit, sanctitas': *haoma nmānō.paite* .. °*nərəha* +*vačδyā.paite* Y. *9.* 27.

Ableit. — zEt. s. *spənta-*. — Vgl. *spānah-*. — Pü.: *awzūnīkīh*; s. zu *spənta-*.

• j. spanah'vant- Adj. 'heilig, sanctus', von *Ahura*: *dasəmō yaṭ ahmi spānō aēvandasō* °*nərəuhā* Yt. *1.* 8.

Pü.: +*awzāyēnītār*, erl.: *hač andak čīč vas čīč apē awzāyēnēm.*

• j., g. spanyah-, spainyah-[1] Adj. 'der heiligere'; 1) von Göttern: *mainyū* .. *yayā* °*yā ūitī mravaṭ yōm angrəm* "von den beiden Geistern .., von denen der heiligere also sprach zu dem argen" Y. *45.* 2; — *frā mē* °*yā* +*mainivā vavača vīspaṃ ašaonō stīm* Y. *19.* 9. 2) von Menschen: *avaϑa* +*arəhā* °*yā yezi maṃ paiti.pərəsārəhe* "so wirst du heiliger werden, wenn .." V. *18.* 7; — +*pouru.narəm tūm kərənūši* °*yarəhəm* Y. *10.* 13[1].

Kompar. zu *spənta-*; sd., auch zEt. — mp. *spēnāk* (mit *ē* aus ar. *anj*). — Pü. (zu V.): *awzūnīktum*, (sonst): *awzūnīk*, *pa awzūnīkīh.* —
1) Mit *spain°* nur Y. *10.* 13.

• g. spayaϑra- n. 'Gedeihen, Erfolg, Glück': *adā zī avā drūǰō* [*avō*][1] *bavaitī skəndō* °*ϑrahyā aṭ asištā yaoǰantē* (sd.) .. *yōi zazəntī* (sd.) *vərəhāu sravahī* "alsdann ja wird für die Welt der *Drug* die Zerstörung des Glücks erfolgen[2], aber .." Y. *30.* 10.

Zu einem Praes. ir. **spaya-* gebildet 3), in dem ar. **šuaǰa-* Praes. 24 – zu *sav-*, Sp. 1561 4) – und **sphaǰa-*, Praes. 4 oder 27 – zu *spā-* –

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zusammengefallen sein können. — Pü.: *spāh* 'Heer' – Sü.: °*patākinīkaḥ* –, wegen des Anklangs. — 1) S. *bav-* No. 14. — 2) zSt. vgl. Y. *53.* 6 unter *frāday-*. — 3) Wie ai. *gāyatrá-*, *tárutra-*, *kṛntátra-* u.a.; s. noch No. 4. — 4) Dann vll. mit ai. *śvātrá-* n. (im Naigh. '*dhanam*', bei OLDENBERG SBE. *46.* 26 'power') zusammengehörig, das ein ar. Praes. 21 **śṷā-* voraussetzen würde, oder – was das selbe ist – eine 'Wurzelerweiterung' durch *ā*; vgl. *urvāδra-*.

• j. **spar-** V. 'schnellen, treten'. Praes. 3[1]) *spara-*.

1) 'treten, stossen': *mā δwā daēna māzdayasniš aspahe sparōiṯ sparmaini* (sd.) Vyt. *35.*

mit *frā* 'hervorschnellen', intrans.: *fraṣ* (sd.) *ayaŋhō frasparaṯ* Y. *9.* 11.

mit *vī* 'auseinandertreten, -stampfen': *aiṅhā zəmō* (sd.) *pāšnābya vīspara* V. *2.* 31; 32 (wo *vīsparaṯ*).

ai. *sphuráti*; np. *sipardan*. — Pü. (dRn.): *awgandan*, *spurtan*, *spartan*. — 1) So nach dem ai. Praesens.

• j. **sparəγa-** m. 'Spross', von den Widerhaken unterhalb der Pfeilspitze: *asti yā* +*ayaŋhaēna* °*γa* "es kommt vor, dass eiserne Sprossen (dran, am Pfeil) sind" Yt. *10.* 129 Gl.

KompE. — Zum ai. V. *sphūrjati* 'es bricht hervor'; lit. *spùrgas* '(Pflanzen)auge'.

• p. **sparda-** m. Name eines Lands*): *imā dahyāvaʰ tyā adam* +*adaršiy* .. *arminaʰ katpatukaʰ* °*daʰ yaunā* D. 5. 2; *6.* 3, Bh. *1.* 6.

*) Lydien nach GMEYER IF. *1.* 326; so auch JUSTI GIrPh. *2.* 254.

• j. **sparnha-** n. 'Zahnfleisch' (mit den Alveolen): °*ha* F. *3* d.

Et.? *nh* steht für *ng*, vgl. zu [1]*barnha-*. Es stellt sich somit *sp°* seiner Bildung nach zu ai. *śṛṅga-* n. (wozu JOHANSSON Beitr. 13, IF. *2.* 24, BTHL. IF. *2.* 268). — Pü.: *haćaδar i dandān*, übers. mit np. *zīr i dandān* 'unterhalb der Zähne'.

• j. **sparman-** n. etwa 'Tritt, Stoss': *mā δwā daēna māzdayasniš aspahe*[1]) *sparōiṯ* °*maini* "damit dich nicht die *mazd.* Religion stosse mit dem Stoss eines Rosses" Vyt. *35* (?).

Zum V. *spar-*. — Pü.: *awganišn*. — 1) Nach Pü. (*tangīh*) gehörte *aspahe* zu [2]*aspā-*.

• g. **sparəz-** V., nur mit *ā* 'bestrebt sein'. Praes. 3 *sparəza-*.

mit Inf.: *yō* .. *dəmanahyā xšaδrəm* .. *ašā fradaδāi* (sd.) *asparəzatā* Y. *31.* 16.

ai. vgl. *spṛháyati* 'er begehrt eifrig nach –' (Dat.), mp. *apē spurzītan* 'to oppose' (SBE. *47.* 72). — Pü.: *akōšītār*, erl.: *kuš* .. *nē kōšēt*, also *a* als Neg. (daher DST. ZA. *1.* 232 'qui ne jalouse point'); vgl. *asparəzō*°.

• j., g. [1]**spas-** V. 'spähen'. Praes. 5 *hispas-*, 10 **spašu-* (?)[1]), 11 *spašn-*, 26 *spasya-*. — PPfP. °*spašta-*. [S. noch *spašitay-*.]

1) 'hinspähen auf –, beobachten, ausspähen nach –' (Akk.): *spasō* .. *miδrahe* +*miδrō.drujim* +*hispō.səmna*[2]) Yt. *10.* 45; — *vīspōng anyōng* +*mainyūuš spasyā dvaēšanhā* "alle andern beobachte ich mit Feindseligkeit des Geistes" Y. *44.* 11; — *tištrīm* .. *yim* .. +*uzyō.rəntəm* +*hispō.səntī*[2] 3]) "den *T.* .., nach dem sie ausspähen, wenn er im Aufgehen ist" Yt. *8.* 36. 2) 'Acht haben auf –' (Akk.): *sraošəm* .. *yō āxštišča urvaitišča drujō spasyō spəništahe* "den *Sr.*, der auf Frieden und Verträge der *Dr.* und des heiligsten (Geists) Acht hat" Yt. *11.* 14[4]). 3) 'erspähen, erblicken': *aiwyasča yaoxštibyō* (sd.) *spasyeiti miδrō.zyam* Yt. *10.* 82; — *drūjō hačā rāδəmō* (sd.) *yōmə *spašuδā* (2PPA.)[1]) *frāidīm* "welch Glück ihr bei dem Anhänger der *Drug* erblickt" Y. *53.* 6.

mit *aoi* und *ava* 'erspähen': *nōiṯ dim* .. *drvā* .. *ava.spaštičina aoi* +*ava.spašnōiṯ*[5]) "nicht soll ihn der Ketzer .. durch keinerlei Erspähen erspähen" Yt. *11.* 5.

mit *avi* 'es absehen auf –, aufs Korn nehmen, bedrohen': *yaṯ bavaiti avi.spaštō sāsta daiṅhāuš* .. *aurvaδačibyō parō* "wenn .. bedroht wird seitens .." Yt. *13.* 69.

ai. *páśyati* (§ *83.* 2); *spaṣṭáḥ*. — Pü.: *pāspānītan*, *pāspānēnītan*; s. noch No. 1, 5. — 1) In **spašuδā*, wohl für **spašnuδā*; s. übrigens *qasušutā*; Pü.: *pāspānīh*. Zuletzt hierüber GDN. KZ. *30.* 527 und (falsch) MILLS G. 613. — 2) Statt *hispas°*, § *268.* 57. Zu Yt. *10.* 45 hat NA. mit einer geringen Hds. das allerdings 'normale' *hišp°*. — 3) Them. Hds. *hispō.səntəm* in Ausgleich mit den Wörtern vorher. Vgl. Yt. *13.* 26, Var. No. 7. — 4) Nach DST. ZA. *2.* 486; vgl. Bd. *1.* 6, 19. Geringe Stelle. — 5) Them. NA. '*naoṯ*, s. Var. Ganz abweichend F 1, aber Pü.: *pāspānēnēt*. Geringe Stelle.

• j. [2]**spas-** m. 'Späher, Wächter': *spaš* (NS.) *vīδaēta* .. *miδrō* Yt. *10.* 46; — *miδrəm* .. *zaēnaŋhuntəm spasəm* Yt. *10.* 61; — *yeṅhe ašta rātayō* .. *spasō* (NP.) *āŋhāire miδrahe* Yt. *10.* 45.

Zum V. *spas-*. — ai. *spáś-* m.

• j. **spasan-** Adj. 'hinspähend (auf –)':

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spānō .. +*tarō* °*sānō* (NP.) *ɔvindānō* (sd.) V. *13.* 28.

Zum V. *spas-*; s. BTHL. IF. *10.* 196. — Pü.: *pāspān*, erl.: *ku xᵛāstak pānakīh kunēnd.*

• j. *yaδa dāityā* *spasanya N. *8*: – ? –. Pü.: *ka dātīhā pāspān.*

• j. spasyant- Adj., PPA.: s. *spas-*.

• j. spazga- Adj. 'verleumderisch, Verleumder': °*ga apa.dvarata* Yt. *3.* 8; 11.

Ableit. — mp. *spazg* (Sü.: *paišunyakṛt*; s. auch SWienAW. *67.* 846. 2: *čuγul*); np. vgl. *sipazgī* (GIrPh. *1* b. 69). S. noch Bd. *28.* 31.

• j. spazga.-spazgō.təma- Adj. 'der verleumderischste der Verleumder': *ϑbaēšayāṯ* °*məm ǰanāṯ* °*məm* Yt. *3.* 15.

• j. spašitay-[1] f. 'Beobachten, Betrachten': *yaēšəmča* .. *mašyāka aiwitaδa-*(sd.)*ča* °*taēδača gairinəm nāməm dāδarə* Yt. *19.* 6.

Nom. act. mit *itay-* (§ *189* No. 2) aus dem *s*-Aor. des V. *spas-*[1]. — [1]) Es ist vll. *spašt°* zu lesen. *it* könnte durch das vorhergehende Wort veranlasst sein.

g. *spašuδā: s. [1]*spas-* mit No. 1.

• j. spaštar- m. 'Späher, Beobachter': °*ta nəma ahmi* (näml. *AhM.*) Yt. *1.* 13.

Zum V. *spas-*. — lat. °*spector*. — Pü.: *pāspān*, erl.: *ku dām rāδ pāspāyēm.*

• j. [1]spā- V. 'iacere[1]), abicere'. Praes. 27 *spaya-*; *s*-Aor. 1 *spāh-*. — PPfP. °*spāta-*; PFP. *pōiδwa-*[2]).

'wegwerfen sva. wegschaffen, -nehmen, beseitigen, tilgen': +*spayeiti*[7] *zī* .. *daēna māzdayasniš narš āstavanahe bandəm* .. *anāpərəδəm šyaoδnəm* .. +*dərəzānō.pərəδəm pārəm* (sd.) .. V. *3.* 41; 42 PüZ.[4 3]), +N. *11* [3]); — *aēṯāčāṯ* (Sp. 591 m.) *aēibyō* +*spāəhaiti āstavanaēibyō* .. V. *3.* 40.

mit *apa* 'abwerfen, ablegen, exuere': *maγnō apa.spayaṯ vastrā* "nackt (war er), die Kleider hatte er abgeworfen" Yt. *19.* 56.

mit *aipi* 'zurückwerfen, -schleudern auf –' (*upa* mit Akk.): *uštrahe* .. *yō kafəm aipi.-spayeiti* .. *upa vaγδanəm huxšnaoδre* (sd.) *hupaitištāne* Yt. *14.* 13.

mit *ava* – ? –: *ąsta avaspayama* Vyt. *44.*

mit *avi* 'hineinwerfen zu –, hin zu – (*āča* mit Akk.) von – weg' (Abl.): *avi təm spayāṯ spəntayā ārmatōiš* (Sp. 337 o.) *təmō āča* V. *3.* 35.

mit *upairi* 'oben drauf legen, darüberstecken': *āaṯ tē* (näml. *aurvantō*) .. *frā.-yuxta* +*hąm.iv̥ąm*(sd.)*ča* .. *dərəta hukərəta* +*upairi.spāta*[4]) *aka* Yt. *10.* 125.

mit *para* 'fortschleudern': *para kamərəδā spayeiti* .. *para kamərəδā vazaite mīδrō.-druǰąm* "fort schleudert er (näml. *Mīδra*) die Köpfe .., davon fliegen die Köpfe der .." Yt. *10.* 37.

mit *frā* 1) 'fort-, hinwerfen in –' (Akk.): *mā mąm* .. *anrāi vairīm* (Sp. 1365 o.) *fraspayōiš* Aog. *28.* 2) 'zu Boden werfen': *pasčaēta dīš fraspayeiti mīδrō* .. *pančasaγnāi sataγnāišča* .. Yt. *10.* 43.

Et.? — S. noch *pairi.spātay-*. — Pü.: *awgandan*, Npü. (zu Yt. *14*): *afgandan.* — [1]) GDN. BB. *12.* 99 hat *pairi.spātay-* und *upairi.spāta-* ausser Acht gelassen; s. auch *nasuspā-*. — [2]) S. die Bem. dazu im Ntr. — [3]) Es steht hier nur das Wort *spayeiti*; offenbar wird damit auf V. *3.* 41 angespielt. — [4]) Hds. °*spātā.*

• j. [2]*spā-* Adj. 'der wirft, schleudert (od. dgl.)'.

KompE. — Zum V. [1]*spā-*.

• j., g. [3]spā- V. 'proficere'. Praes. 10b *spanv-*, *spānv-*.

'etwas (Akk.) fördern, vorwärts bringen': *ārmatōiš nā spəntō hvō čistī uxδāiš šyaoδanā daēnā ašəm spānvaṯ* "durch Frommergebenheit wird man heilig; ein solcher fördert durch sein Denken, seine Worte und sein Tun, durch sein Ich das *Aša*" Y. *51.* 21[1]). Undeutlich: *aēšō* +*zī vāxš* .. *ā* (Sp. 300 o.) *vačō ahunō vairyō* .. *amaheča vərəδraγnaheča urunača daēnača spanvanti* H. *1.* 4[2]).

ksl. *spěti*, ahd. *spuoen* 'proficere'; vgl. ai. *sphātáy-* f.; s. dazu IF. *1.* 173. — Pü. (zu Y.): *ān i bavandak mēnišn mart awzūnīk kē frazānak pa saxᵛan u kunišn; ōi dēn i ahrākīh awzāyēnūtār*; (zu H.): *čē ān i gōwišn* .. *amāvandīh u pērōžkarīh u ruvān u dēn apē awzāyēt*; s. No. 1. — [1]) S. noch *spənta-* No. 15. — [2]) Die Fassungen der Stelle durch Pü., HAUG Arda Viraf 305 und DST. ZA. *2.* 648 sind grammatisch gleich unzulässig.

• g. (, j.) [4]spā- n. 'Gedeihen, Glück': *tōm* .. *yō nō usōn* (Sp. 10 u.) *čōrəṯ spōn-* (AP.)*čā aspōnčā* Y. *45.* 9. a) im eschatologischen Sinn (nur Ableit.).

KompE.; Ableit. — Ir. **spā-*, worin ar. **sgā-* – zu *sav-*, Sp. 1561 – und **sphā-* – s. *3spā-* – zusammengefallen sein können; s. zu *spayaδra-*. — Pü.: *āsānīh*, Sü.: *samādhānam.* — [1]) Die Meinung, es müsse des Metrums halber *suv°* statt *sp°* gelesen werden – BTHL. GAδas 9 –, was die Herleitung aus ar. **sphā-* ausschlösse, ist irrig.

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• j. **spā(y)-** V. 'aufschwellen'. Praes. 5 *sispy-*, *sisp-*.

'etwas aufschwellen, schwellend emportreiben': *haē(tumā̊)* .. *spaētiniš varəmiš* (sd.) *sispimnō* Yt. *19*. 67.

mit *frā* Med. 'sich womit (Akk.) breit, augenfällig machen, womit Staat machen, etwas prunkend zur Schau tragen': *vantā̊rəhō* .. *frā gaošāvara sispimna* (NPm.) *čaδru.karana minu*(sd.)*ča zaranyō.-pisi* ".. ein vierkantiges Ohrgehänge zum Staat tragend und .." Yt. *17*. 10; — *+frā +gaošāvara sīspəmna* (NSf.) *čaδru.karana* .. *arədvī* Yt. 5. 127; — *arədvī* .. *frā srīra +zuš sispata +urvaiti bāzu.staoyehi* "*A*. .. herrliche Sachen trägt sie zur Schau, die anmutige, .." Yt. 5. 7.

Zum ai. V. *śváyati*. — Vgl. ai. *súśiśvim* [1]) (näml. *agnim*). — [1]) Doch schwerlich 'the fine child' (OLDENBERG SBE. *46*. 54).

• g. (, p.) **spāda-**, j. **spāδa-** m. 'Heer, Heerschaar': °*δəm* .. *drvatąm dačvayasnanąm* Yt. 5. 68; — *aom* °*δəm* .. *yō mē paskāt vazaite* Yt. *14*. 58; 58[2]; — °*δahe xrvīšyantahe* Yt. *10*. 36; — *yat* °*δa* (ND.) *hanjasā̊nte* Yt. *14*. 43; — *hyat hōm* °*dā* (ND.) *anaočərəhā* (sd.) *ǰamaētē* Y. *44*. 15.

KompE. — np. *sipāh*. — Pü.: *spāδ*.

• j. **spā.bərəz-** Adj. (auch fem.) 'in der Höhe, Tiefe eines Hunds'[1]): *čvat yavat vaiδīm?* .. °*zəm* (ASf.) *spā.fraδəm* "wie gross der Bewässerungskanal? .. So tief und breit als ein Hund" V. *14*. 12.

Komp. mit NS. im 1. Glied. — Pü.: *pāδ bālāk* 'in Fusshöhe'. — [1]) Der Hund als Masseinheit wie Pferd, Rind und Mann. Falsch GDN. KZ. *25*. 568.

• j. **spā.fraδah-** Adj. (auch fem.) 'in der Breite eines Hunds': *čvat yavat vaiδīm?* .. *spā.bərəzəm* (sd.) °*fraδəm* (ASf.)[1]) V. *14*. 12.

Komp. mit NS. im 1. Glied. — Pü.: *pāδ pahnāk* 'in Fussbreite'. — [1]) Im Ausgang an *spā.-bərəzəm* angeglichen.

• j. **spāna'vant-** Adj. (fem. °*vaitī-*) 'mit den beiden Hunden[1]) versehen'[2]): *hāu* (näml. *kaine*) .. °*vaiti* V. *19*. 30.

Komp. mit ND. im 1. Glied. — Pü.: *sakōmand*, erl.: *kuš pānak apāk*. — [1]) Von denen V. *13*. 9 die Rede ist; s. zu *pəšu.pāna-**). — [2]) Falsch JUSTI NB. 309 a.

• j. **spānah-** n. 'Heiligkeit, sanctitas'; a) von *Ahura*: *dasəmō yat ahmi* °*nō aēvandasō spanəruhā̊* Yt. *1*. 8. b) von Menschen: *haomō taēčit yōi* .. °*nō mastīmča baxšaiti* Y. *9*. 22; — *δwąm* .. *āδravanō* .. *mastīm ǰaiδyā̊nte* °*nəmča* Yt. 5. 86; — *dazdi ahmākəm* .. *mastīm* °*nō vaēδīmča* Yt. *10*. 33; — *dāyā̊ mē* .. *mastīm* °*nō xšviwrəm hizvąm* Y. *62*. 4.

Vgl. *spanah-* und zu *spənta-* No. 15. — Pü.: *awzūnīkīh*, (zu a): *awzūnik* (aber *Pāz. spēnāk*!); zu Yt. *1* und Y. *62* die Erl.: *hač čīč 1 vas čīč man dānēm awzūtan*, vgl. zu *spanahvant-*.

• j. **spāma-** m. 'Speichel, schleimiger Auswurf, Schleim': *pairišayanta* (Sp. 30 m.) .. *astąmča varəsąmča* °*mąm*(GP.)*ča mūδrąmča vərəhutātąmča* V. *6*. 7; 29.

Aus einer idg. Basis **spā̆ˣμ-*, wozu lat. *spūtum*, an. *spýia*. — Pü.: *vātak* [1]) 'ausgebrochenes' [2]). — [1]) Wozu ai. *vāntá-* Adj., PPfP. zu *vámiti* und BTHL. WklPh. *1898*. 1058 zu vergleichen. — [2]) So! Die Übersetzung mit 'Nägel' beruht auf einem Missverständnis der Pü. Danach bewertet sich auch der Vergleich bei GMEYER WAlbSpr. 92.

• j. **+spā'van-**[1]) Adj. 'die des (ewigen) Glücks teilhaftig sind, selig': *fravašayō* .. *yąmča gūuš yąmča gayehe yąmča +°vaoyō*[1]) *ašāvaoyō* (statt Gen.) ". . und die der seligen Gläubigen" Yt. *13*. 86.

[1]) So (*spāvaoyō*) F 1 usw.; s. auch J 10. NA. hat *staoyō* mit Mf 3, eine Lesung, die durch die häufige Verbindung von *stay-* mit *ašaonō* veranlasst sein wird.

• j. **spāra.dāšta-** Adj. (fem. °*tā-*) — ? —[1]), Beiwort der *Ašay*: *təm hačāt ašiš pouruš.-xᵛāδra* °*ta sūra gūušča vāstraheča* Yt. *19*. 54.

[1]) Dass das 1. Glied des Komp.s mit np. *sipar* zusammenzustellen sei – so zuletzt FOY KZ. *35*. 63 –, ist ganz unwahrscheinlich, s. auch zu *vayaspāra-*. Man verlangt ein Wort von ähnlicher Bedeutung wie *pouruš.xᵛāδra-*, aber nicht ein 'schildgewappnet' (GDN. 3Yt. 30, 41) oder 'qui porte le bouclier' (DST. ZA. *2*. 631). Eher möchte an ein **spāra-* 'Erfolg', zu ³*spā-* zu denken sein.

j. *spətama* P. *26* u.ö.: lies *spitama*.

• j., g. **spəništa-** Adj. (fem. °*tā-*) 'der heiligste'; I) von Gottheiten: *fravašīš* .. *spəntā̊* .. °*tā̊ yazamaide* Yt. *13*. 75; — *paiti mąm* (näml. *ahurəm*) .. *pərəsarəuha yim daδvārəhəm* °*təmča vaēδištəmča* V. *18*. 7; — *rašnvō razišta* .. °*ta* .. *vaēδišta* Yt. *12*. 7; *10*. 126 (wo °*tō*); — *sravšəm* .. *yō āxštišča urvaitišča drujō spasyō* (sd.) °*tahe* Yt. *11*. 14; — insbes. von *mainyav-* (sd., Sp. 1137 u., 1138 u. und Ntr.): *ayā̊ +mainivā̊ varatā* (Sp. 1360 f.) *yō drəgvā̊ ačištā vərəzyō ašəm mainyuš* °*tō* Y. *30*. 5; — *at ahurā hvō mainyūm zaraδuštrō vərəntē*

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(Sp. 1361 o.) .. *yastē čiščā °tō* Y. *43.* 16; — *x^vāθrəm daidītā θwā* +*čičiθwā* (Sp. 585 o.) *°tā mainyū* Y. *43.* 2; *33.* 12, *51.* 7, *36.* 1; — *mainyuš vōi* (Sp. 1427 u.) *ahyā °tō ahī* Y. *36.* 3. a) als Bezeichnung einer der fünf Arten des Feuers*): *ātrəm °təm yazamaide* Y. *17.* 11. II) sonst: *ahyā* +*mainyōuš °tahyā vahištəm hizvā uxδāiš vanəhōuš ərənū* .. *vərəzyaṯ* (Sp. 1379 o.) Y. *47.* 2; — *θwā xraθwā °tā* (APn.) *ārmatōiš hudānvarəšvā* (sd.) Y. *53.* 3.

*) Nach Pü. des Feuers, das im Paradies vor *AhM.* brennt (*ān i andar garōtmān pēš i ōhrmazd pa mēnōkīh ēstēl*); s. ferner Bd. *17.* 1, Zs. *11.* 6 mit Sp. 961 u.*) und WINDISCHMANN Stud. 87, WEST SBE. *5.* 61, 184, DST. ZA. *1.* 155.

Superl. zu *spənta-*; sd. mit No. 15. — Pü.: *awzūnīk* – Sü.: *mahattarah, gurutarah* –, (zu Y. *43.* 16): *awzūnīkīh*, erl.: *dānākīh*, (zu Y. *53.* 3): *pa awzūnīkīh*, (zu V. *18*): *awzūnīktum*, (zu Yt. *11*): ausgelassen.

• j. **spəngha-** m. EN. eines Gläubigen: *avayehe °hahe ašaonō* Yt. *13.* 123.

Et. und Bed.? ar. **sp(h)aŋg(h)a-* oder auch **sp(h)i°* – vgl. **spinja-* –; s. zSchr. *¹banha-* No. 1.

• j. **spənjaγrya-** m. Name eines *Daēva*, der von (dem Feuer) *Vāzišta* (sd.) bekämpft wird: *vāzištəm* .. +*daēum.janəm °γrīm*[1] "den *V.*, der den *D.* schlägt, den *Sp.*" V. *19.* 40.

Komp. *°ja-+aγ°*, § *268.* 3. — Statt *spinj°* geschr., vgl. L 4 und zu *hindav-*, sowie die mp. Transskr. zu Bd. *17.* 1 (*spinjaγr*). — S. auch *spinjauruška-*. — [1]) Von *janəm* abhängig zu zu denken; vgl. RV. *7.* 42. 6: *rāyáskāmo viśvápsnyasya.*

• j., g. **spənta-** Adj. (fem. *°tā-*) 'heilig, sanctus'; A) im **gAw.** (ohne *YHapt.*); 1) von Göttern; a) von *AhM.*: *yəm čistīm* (sd.) *ašā mantā °tō mazdā ahurō* Y. *51.* 16; *29.* 7, *48.* 3; — *°təm aṯ θwā mazdā mōnghī* (Sp. 1173 o.) *ahurā* Y. *43.* 5; 4; — *yaθā θwā* .. *uzəmōhī* (Sp. 43 m.) *šyaoθanōi °təm ahurəm ašavanəm* Y. *46.* 9; — *ahyā* +*mainyōuš tvōm ahī tā* (Sp. 905 m.) *°tō* Y. *47.* 3; — s. noch Y. *44.* 3 bei 2. b) von *Ārmatay*[1]: *frō °tā* (als VSf.) *ārmaitē ašā daēnā fradaxšayā* (sd.) Y. *33.* 13; — *kā °tā* (NS.) *ārmaitiš* (Sp. 336 m.) Y. *51.* 11; 4; — *nōiṯ °tąm dōrəšt* (Sp. 690 u.) *ahmāi stōi ārmaitīm* Y. *49.* 2; *34.* 9, 10; — s. noch Y. *32.* 2 bei 3. c) mit *mainyav-* (Sp. 1137 u.): *tā dā °tā mainyū mazdā* .. *vīdāitīm* (sd.) *rānōibyā* Y. *47.* 6; 5, *43.* 6, *44.* 7, *45.* 6[2]; — *ahmāṯ* +*mainyōuš rārəšyeintī* (Sp. 1517 u.) *drəgvantō* .. *°tāṯ* Y. *47.* 4; — s. noch Y. *28.* 1, *47.* 1 bei 3. 2) von Menschen: *yō nā ərəzūš savanhō paθō sīšōiṯ* (sd.) .. *arədrō θwāvąs* (sd.) *huzəntušə °tō mazdā* Y. *43.* 3; — *hvō zī ašā °tō irixtəm* .. *hārō* (sd.) *mainyū* +*ahūm.biš* (sd.) *urvaθō* Y. *44.* 2[3]; — *ašā* .. *yehyā hīθāuš* (sd.) *nā °tō* Y. *48.* 7; — *ārmatōiš nā °tō hvō* .. *ašəm spənvaṯ* (sd.) Y. *51.* 21; — .. +*mainyōuščā* +*vanhōuš* .. *dātā °tahyāčā nərəš šyaoθanā yehyā urvā ašā hačaitē* (sd.) *pairigaēθē* (sd.) Y. *34.* 2[4]; — dazu auch: *saošyantō dīng* (Sp. 684 m.) *patōiš °tā daēnā urvaθō* .. Y. *45.* 11. 3) sonst, von *mainyav-* (Sp. 1136 u.): *°tā mainyū vahištāčā manaṇhā* .. *šyaoθanāčā vačaṇhāčā* Y. *47.* 1; — +*mainyōuš* .. *°tahyā* .. *šyaoθanā* Y. *28.* 1[5]; — von *ārmatay-*[1] (Sp. 335 u.): *°tąm vō ārmaitīm vanuhīm vərəmaidī* (Sp. 1361 u.) Y. *32.* 2. B) im **jAw.** (und *YHapt.*); 1) von Gottheiten; a) von *Ārmatay*[1] (Stverz. Sp. 336 u.): *°tąm ārmaitīm vanuhīm vərənē* Y. *12.* 2; usw.; — *°ta* (Nom., auch als Vok.; so auch SrB. *3* zu lesen[6]), *°taya, °tayāi, °tayā* (so auch Yt. *1.* 21 zu lesen)[7]. b) mit *mainyav-* (Stverz. Sp. 1138 u.): *avanayeni °təm mainyūm* .. *uspatayeni anərəm mainyūm* Yt. *19.* 44; usw. — *°tō, °tasča, °tāi, °tahe* –. c) mit *amərša-*[8] (Stverz. Sp. 145 o.); α) in *YHapt.*: *ašəm aṯ vahištəm* .. *hyaṯ °təm amərəm* Y. *37.* 4; — *°tōng amərəng yavaēṯyō yavaēsvō* Y. *39.* 3. β) sonst: *amərəšaēibyō °taēibyō* Vr. *11.* 1; usw. — *°təm; °ta, °tā, °tą, °tō, °tanąm* –. d) von andern Gottheiten: *°təm ahurəm mazdąm* .. +*°tō*[9] *amərō spəntō yazamaide* Vr. *19.* 1; — *fravašīš* .. *°tā* .. *spəništā* .. *sūrā* .. *səvištā* Yt. *13.* 75; — *ašāunąm vanuhīš sūrā °tā fravašayō* Y. 2. 6, *16.* 5, *17.* 18, *60.* 4, Yt. *10.* 3, *13.* 21; — *ašaonąm vanuhibyō sūrābyō °tābyō fravašibyō* Yt. *13.* 46; — *vātəm °təm huδānəhəm* Y. *16.* 5, Ny. *1.* 8, S. 2. 22; — *°ta srīra duγδa* (sd.) *ahurahe mazdā* V. *19.* 13; — *ātarš °ta raθaēštāra* Ny. *5.* 6; — *ātrəm °təm* .. *taxməm həntəm raθaēštārəm* Y. *62.* 8 Gl.; — *āθrō urvāzištahe °tahe* .. Yt. *13.* 85; — s. noch 2 a, b. 2) sonst; a) von *mąθra-*[10] (Stverz., Sp. 1178 m.): *mąθrāi °tāi* Extr. *1*; usw. *°tō, °təm, °tahe,* +*°tāṯ*[11] –. b) von *gāθā-*: *gāθābyō °tābyō ratuxšaθrābyō* (Stverz.) *ašaonibyō* Y. *55.* 1; usw. — *°tā* –. c) sonst:

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yōi hənti haoma sūra °ta Vr. *9.* 3; — *°təm paras.xraδwəm yazamaide* Vr. *19.* 1; — *°təm narəm ašavanəm yazamaide* Vr. *19.* 1; — *aurvantō .. °ta vīδvārəhō* Y. *57.* 27; — *°ta fradaxšta mərəγa* Y. *10.* 11; — *nəmasə tē gaospənta*[12] .. *+gaohuδā*[12] V. *21.* 1; +P. *34*[13]; — wertlos: *garō °tahe nəmāne yaṯ srīrəm* Vyt. *28.*

KompA.; Ableit. — Vgl. *spanyah-, spāniśta-*; ferner *spānah-*[15]. — ksl. *svętŭ*, lit. *szveñtas* 'heilig'; np. vgl. *aspand* 'Raute' (wozu HBM. AGr. *1.* 277). — Pü.: *awzūnīk*, Sü.: *mahattaraḥ, mahattamaḥ, gurutaraḥ*, auch *mahān, vṛddhiḥ*; s. noch No. 1–5, 8, 10. — 1) Pü.: *awzūnīk bavandak mēnišn* oder *spandaramat.* — 2) Pü.: *spēnāk* (Sü.: *mahattaraḥ*) *mēnūk.* — 3) Pü.: *ka pa ahrākīh awzāyēnēt* (Sü.: *pravardhayati*). — 4) Pü.: *pa ān i ōi awzāyēnītār* (Sü.: *pravardhayituḥ*) *mart.* — 5) Pü.: *pa .. awzāyēnišn*, Sü.: *pṛthulatayā.* — 6) Hds. *ārmaitišča spəntasča.* — 7) Hds. *spəntaheča ārmatōiš.* — 8) Pü.: *amahraspand.* — 9) Hds. *°təm*; s. vor- und nachher. — 10) Pü.: *mānsr spand.* — 11) Hds. *°tā.* — 12) S. *sgav-* No. 8. — 13) Hds. *gaospānta.* — 15) Die Wörter setzen eine Basis auf (ar.) *-an* voraus. Dass GDN. VSt. *3.* 33, SPreussAW. *19.* 423 und JN. GIrPh. *2.* 633 wegen Pü. *awzūnīk* sich neuestens wieder dazu verstehen konnten, *spənta-* von lit. *szveñtas*, ksl. *svętŭ* loszureissen, ist mir nicht begreiflich. Wenn dem awest. *spənta-* eine andre Bedeutung als 'heilig' zukommen sollte, so müsste es eine Bedeutungsverschiebung oder eine Umdeutung erfahren haben; s. dazu BB. *13.* 62, IF. *3.* 162 No. 3. Das ist aber nicht der Fall. Ohne die Übersetzung *awzūnīk* würde Niemand auf den Gedanken kommen, *spənta-* anders als mit 'heilig' wiederzugeben, das überall vorzüglich passt; sie ist wohl insbesondere durch Y. *51.* 21 veranlasst worden, wo wir es vielleicht mit einem Wortspiel zu tun haben. Die Annahme, das Wort *spənta-* bedeute eig. 'vorteil-, gewinn-, heilbringend' (JN. GIrPh. *2.* 635) nimmt doch auch auf dessen Bildung nicht die genügende Rücksicht. Dass *awzūnīk*, np. *afsūdan* etymologisch mit den awestischen Wörtern nichts zu schaffen hat, steht fest, trotz GDN.s gegenteiliger Meinung; s. *sav-* No. 2.

j. *spəntama* P. *44*: lies *spitama.*

• j. **spəntā.mainyav-** fem. Adj. 'die Worte *spəntā mainyū* enthaltend, damit beginnend': *°yuš hāitiš* (sd.)[1] Y. *47* Überschr.; — *°yūm hāitīm yazamaide* Y. *47.* 7; — *°yūš vā hātōiš handātā* N. *102*[2]; — *°yūm gāδəm* (sd.)[2] Y. *50.* 12; Vr. *2.* 8, 19.0; — *°yūš gāδayā handātā yazamaide* Y. *50.* 12; Vr. *1.* 6, *19.* 3[2], V. *19.* 38, A. *2.* 1, N. *102*; — — *+°yūm +vačastaštīm* (sd.)[3] N. *50.*

1) D.i. Y. *47.* — 2) D.i. *47–50.* — 3) D.i. Y. *47.* 1.

• j. **spəntō.xratav-** m. EN. eines Gläubigen[1], Bruders des *Zrayah*: *zrayarəhā °tvā* (GD.) *ašaonā* "der beiden (Brüder) *Zr.* und *Sp.* .." Yt. *13.* 115.

Eig. 'der die heilige Weisheit besitzt'. — 1) Der Name fehlt bei JUSTI NB.; vgl. DkB. *5.* 311 (zu Kap. 198) und SBE. *47.* 83.

• j., g. **spəntō.təma-** Adj. 'der heiligste': *ahurahe mazdā .. yō mainyuš °mō* Y. *1.* 1; Yt. *1.* 12; — *aṯ fravaxšyā hyaṯ mōi mraoṯ* (sd.) *°mō* Y. *45.* 5; — *təm aṯ āhūiryā nāmənī mazdā.varā °mā* (IS.) *yazamaidē* Y. *37.* 3.

Pü.: *awzūnīktum*, zu Yt. *1* erl.: *hač čič 1 čič i vēš dānēm* (*awzūtan*); s. zu *spānah-.*

• j. **spəntō.dāta-** Adj. 'vom (oder von den) Heiligen geschaffen': *vīspā °tā dāmaṇ* Yt. *13.* 93; — *°tāiš* (als Obj.) *dāmaṇ .. yazamaide* Vr. *19.* 1. A) m. Name eines Bergs oder Gebirgs*): *ahmaṯ hača garayō fraoxšyaṇ .. °tasča* Yt. *19.* 6.

*) Der Bd. *12.* 2, 23 *spand dāt* genannt ist; vgl. 23: *spand dāt kōf pa var i rēvand* (s. *raēvant-* A).

Vgl. *spəntōδāta-* EN. — Pü.: *+spēnāk dāt.*

• j. **spəntōδāta-** m. EN. eines Gläubigen, Sohns des *Vīštāspa* (im Šn. *Isfandyār* genannt): *taxmahe °tahe ašaonō* Yt. *13.* 103; — *°tāi* Vyt. *25.*

Vgl. *spəntō.dāta-.*

• j. **spəntō.frasan-** Adj. 'heilige Fragen stellend, heilige Unterredung führend': *gairīm avi °frasnā* (GD.) *varəšəm avi °frasnā* "zum Berg auf dem, zum Baum, unter dem die beiden (näml. *AhM.* und *Zar.*) die heiligen Unterredungen führen" V. *22.* 19.

Ableit. aus **spəntō.frasā-* f. 'heilige Frage'; vgl. BTHL. IF. *9.* 252, JN. JAOS. *20.* 56. — Pü.: *ku awzūnīk frāč hampursīt ōhrmazd u zaratušt.*

• j. **spəntō.mainyav-** Adj. 'dem heiligen Geist entstammt, zur Schöpfung des heiligen Geists gehörig': *kaṯ taṯ dəma arərō.mainyava aēṯarəhəm dāmanəm .. hazarəraǰa +°yuš*[1] (näml. *dəma*; IP. als APn.)[2] *paiti.ǰasaiti* V. *13.* 5.

Ableit. zu *spəntō mainyuš* (NS.). — Pü.: *spēnāk mēnōk.* — 1) NA. *°yūm*, s. aber die Var. und V. *13.* 1. — 2) Vgl. zu *arərō.mainyav-* No. 1.

• j. **spəntō.mainyava-** Adj. 'dem heiligen Geist entstammt, zur Schöpfung des heiligen Geists gehörig': *vīspanəm °yavanəm spačδranəm* V. *13.* 16; — *aš.xᵛarətəmaēibyō*

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°*yavanąm dāmanąm* V. *3.* 20; — *kaṯ taṯ dąma* °*yava* (statt NSn.)[1]) *aēṯarəhąm dāmanąm* V. *13.* 1; — *aēṯaṯ tē vayō yazamaide yaṯ tē asti* °*yaom* Y. 25. 5; — *təm vaēmčiṯ* .. °*yaom* Yt. *15.* 42; — *upa ave stārō yōi* °*yava* Yt. *12.* 32; — *stāraṃča* °*yavanąm dāmanąm* Y. *1.* 11.

Ableit. zu *spəntō mainyuš* (NS.). — Pü.: *spēnāk mēnōk*, Sü. (zu Y. *1*): *spanāmaniosṛṣṭiḥ*, erl.: *hormijdena sṛṣṭaḥ*. — [1]) Vgl. zu *aiṛrō.mainyava-* No. 1.

• j. *yezi tišrō tarō.dənānō* .. **antara* **spənti*** *ratufriš* N. *101.*

Pü.: *hakar 3* .. *pa ham hakanīn ham dārēnd*; vgl. *darəz-* No. 9.

g. *spānvaṯ* Y. *51.* 21: s. *3spā-*.

• g. **spərəd-** f. 'Eifer': *tōm zī vō* +°*dā*[1]) +*nivarānī* (Sp. 1362 m.) Y. *53.* 4.

Zum ai. V. *spárdhate*. — ai. *spṛ́dh-* f. 'certamen'. — Pü.: *ōspurīk*, Sü.: *paripūrṇaḥ*. — [1]) So Pt 4, J 2; NA. *spərədānī var°*.

• j. **spərəzan-** m. 'Milz': °*za* F. *3* g.

np. *supurz*[1]). — Pü.: *sparz* (in Aw.-Buchst.). — [1]) Das Verhältnis zu ai. *plīhán-* m., gr. σπλήν usw. ist nicht klar; s. BECHTEL Hauptprobl. 260, BGM. Grdr.[2] 505.

• j. **spərəz'vant-** Adj. 'der Eifersucht hegt, Nebenbuhler': *yō* °*vā* .. *təm aoi ṯbaēšā paityantu* Y. *65.* 8.

**spərəz-* f., zum V. *sparəz-*. — ai. *puruspṛ́h-* Adj. — Pü.: *kuštār i yuvān*.

• j. **spō.ǰata-** Adj. 'von Hunden getötet': *āaṯ yaṯ aēte* (näml. *nara*) *yā* °*tača vəhrkō.ǰatača* .. *čvantəm pasčaēta zrvānəm* (sd.) *aēša druxš yā nasuš upa.dvąsaiti* (soll heissen) "wenn die Leute von Hunden getötet sind und von Wölfen .." V. 7. 3.

Komp.: [1]*span-*+*ǰ°*; § *268* D. — ai. *śvahata-* Adj. — Pü.: *sak šat*.

• j. **spō.pad-** m. EN. eines Gläubigen: °*paδō maxštōiš* (sd.) *ašaonō* Yt. *13.* 116.

Eig. 'hundefüssig'; vgl. ai. *śvápad-* m. Name eines reissenden Tiers.

• j. **spō.bərəta-** Adj. 'von Hunden vertragen, fortgeschleppt': *nōiṯ* °*tō* .. *vayō.bərətō* .. *vəhrkō.bərətō* .. *nasuš narəm nōiṯ* +*astārayeiti* V. 5. 3; — *yezi'ča aēte nasāvō yā* °*tača vayō.bərətača* .. *nasuš narəm* +*astārayantīm ārəhāṯ* V. 5. 4.

Pü.: *sak burt*.

• j. *spita-* Adj. 'weiss'.

KompA. — Vgl. *spiti°*, *spaēta-*. — ai. vgl. *śvitna-*, *śvitrá-* Adj.

• j. **spita.gaona-** Adj. 'weissfarbig, -schimmernd': *āaṯ δwā mərəγa* .. *vībarən* .. +*aoi kusrāδa kusrō.patāδa* (sd.) .. +*aoi* °*na* (als AP.) *gairi* ".. hin zu den weissschimmernden Bergen" Y. *10.* 11[1]).

Pü.: fehlt. — [1]) DST. ZA. *1.* 103 sieht darin den Namen eines Gebirgs, s. auch BTHL. KZ. *29.* 486.

• j., g. **spitāma-**[1]) Adj. (fem. °*tāmī-*) Name einer iranischen Familie*); A) im **gAw.**: *haččaṯ.aspā* (sd.) *vaxšyā vō* °*tamārəhō* Y. *46.* 15; — von *Maidyōi.mārəha*: *maidyōi.mārəhā* °*tamā* (VS.) Y. *51.* 19; — von *Isaṯ.vāstra*: *aṯčā hōi sčantū* .. *xšnūm* (sd.) *kavačā vīštāspō zaraδuštriš* (sd.) °*tāmō fraašaoštrasčā* ".. *Kavay Vīštāspa* und der *Zaraδuštra*sohn, der *Spitam*ide und *Frašaoštra*" Y. *53.* 2; — von *Pouručāstā*: *pouručistā haččaṯ.aspānā* (sd.) °*tāmī yezivī dugədrąm zaraδuštrahē* Y. *53.* 3; — sonst von *Zaraδuštra*; unmittelbar hinter oder vor dem Namen: *zaraδuštrō* °*tāmō* Y. *29.* 8; — *zaraδuštrəm* °*tāməm* Y. *51.* 12; — *zaraδuštrahē* °*tāmahyā* Y. *53.* 1; — °*tāməm zaraδuštrəm* Y. *46.* 13; — °*tamāi zaraδuštrāi* Y. *51.* 11. B) im **jAw.**: *δrimiδwatō* (sd.) °*tāmahe* Yt. *13.* 98; — sonst nur von *Zaraδuštra* als dem *Spitam*iden κατ' ἐξ.: *yaδa urvaδəm* °*tamāi* Y. *19.* 14; — im Vok.: *aēva tē zāvarə aoǰasča* .. *framrava ərəzvō* °*tama* Yt. *13.* 1; *5.* 89, 91, *17.* 21; — *mīδrəm mā ǰanyā* °*tama* Yt. *10.* 2; 1, 2, 118, 119, 140, 143, *13.* 17, Y. *62.* 7, FrW. *4.* 1; — vor oder hinter dem Namen: *avašata yō* °*tāmō zaraδuštrō* (Stverz.) V. *19.* 7; usw. — °*tāməm*, °*tāmahe*[2]), °*tamāi*, °*tama* —.

*) Zu der *Zaraδuštra* gehört. Sie heisst so nach dessen neunten Vorfahren; vgl. *3saēna-*. Die Annahme, *Sp.* sei ein Titel, wird – an sich schon wenig wahrscheinlich – durch Y. *53.* 3 widerlegt, wo *Pouručistā*, eine Tochter *Zaraδuštras*, als *spitāmī* bezeichnet wird. Zur Genealogie vgl. JN. Zor. 13, 19.

Eig. Bed.? Nach JUSTI NB. 309 Kurzname zu Σπιταμένης. — Pü.: *spitāmān* (mit dem *ān* der Herkunft), Sü.: *spitamānaḥ*, (zu Y. *26.* 5): *spitamaputraḥ*. — [1]) Mit *a* im VSm., DSm., und NPm.; vgl. dazu *aibi.gaya-* No. 1. S. noch No. 2. — [2]) So auch Yt. *8.* 2 zu lesen, wo NA. °*tamahe* bietet.

• j. **spitay-** EN. eines Gläubigen*): °*tōiš uspąsnaoš ašaonō* "des *Sp.*, Sohns des *Usp.* .." Yt. *13.* 121.

*) Der Bd. *29.* 1 als *Ratav* des *Karšvar Fradadafšū* gilt; s. noch Dk. *9.* 21. 24.

Vgl. *spiti°*. Kurzname, wohl für **spity-aspa-*, eig. 'der weisse Pferde hat', der Bruder heisst

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ərəzrāspa- (sd.); BTHL. IF. *11.* 137. Vgl. unter *bardiya-*.

• j. **spitavarənah-**[1] m. Name eines Bergs oder Gebirgs: *ahmaṯ hača garayō fraoxšyaṇ* .. °*nāsča* Yt. *19.* 6.

Komp.: *spita-* oder *spiti°*(§ *268.* 17)+*v°*; eig. 'weissfarben'.

• j. *spiti°*, nur KompA.: sva. *spačta-*.

ai. vgl. *śvitīc-é.* — Vgl. unter *bərəzi°*. — S. auch *spitay-* EN.

• j. **spiti.dōiδra-**[1] 1) Adj. (fem. °*rā-*) '(weiss- sva.) hell-, klaräugig': *narš kəhrpa* .. *xšaētahe* °*rahe* Yt. *8.* 13, *14.* 17; — *frazantōiš* . . *xšōiδnyō* °*rayā* Yt. *13.* 134[1]. 2) n. '(das helle Auge sva.) Augapfel': *taē.ča narō gərəδō.kərətāš*(sd.)*ča* .. °*ra čašmanaṯ hača nižbarənti* V. 7. 24.

Pü. (zu V.): *ōšānča mart* .. *ān i spēt dōisr hač apē barišn*; Npü. (zu Yt. *14*): *safīd čašm.* — [1]) NA. zu Yt. *13* ohne Trennung.

• j. **spity'ura-**[1] m. EN. eines Bruders des *Yima*: °*urəmča yimō.kərəntəm* "den *Sp.*, der den *Y.* (mit der Säge) entzweischnitt"[2] Yt. *19.* 46.

*) Zusammen mit oder veranlasst durch *Aži Dahāka.* Litt. bei VONSTACKELBERG WZKM. *12.* 245.

Eig. 'der weisse Schaflämmer hat'. Neben **ṷrā-* = ai. *úrā-* stand im Komp. ai. **ṷrā-*; vgl. BTHL. IF. *11.* 137, BGM. KurzeVglGr. 144. S. noch *varakasana-*. — [1]) zSchr. °*yur°* statt °*ivr°* vgl. § *268.* 18.

• j. *spinja-* — ? —, vll. Bezeichnung eines Volksstamms od. dgl.[1]

KompA. — Auch *spənj°* geschrieben. — Vgl. *spəngha-*. — [1]) JUSTIS Annahme, NB. 508 halte ich für wenig wahrscheinlich.

• j. **spinja-uruška-** m. EN. eines Ungläubigen, Feinds des *Vīštāspa*: *uta azəm nijanāni* .. °*kəm daēvayasnəm* Yt. *9.* 31.

Eig. Bed.? — **uruška-* vll. = lat. *luscus*? [1]). — mp. *spinjruš*, in Pü. zu Y. *17.* 11, sowie SWienAW. *67.* 840. 5, 845. 25 mit *spənjarrya-* verwechselt. — [1]) Anders JUSTI NB. 508.

• j. **spiš-**[1] n. 'Laus, Milbe (od. dgl.)': *āaṯ* .. *xrafstra hąm.bavainti yim mašyāka spiš* (NS.) *nąma aoǰaite yim mašyāka yaom yavō.hva nižgarəhənti vastra vastrāhva* ". . die *Xr.* . ., was die Leute 'Laus' nennen, was den Leuten das Getreide in den Speichern wegfrisst, die Kleider in den Kammern" V. *17.* 3[2]).

mp. *spiš*, *spuš*, np. *supuš*. — Pü.: *spiš*. — [1]) Oder auch *spis-*. — [2]) Grammatisch geringe Stelle.

j. *spnāδrəm* P. *26*: lies *xšnaoδrəm*.

• j. **snaēg-** V. 'schneien' (persönl.). Praes. 2 *snaēža-*.

1) intr. 'als Schnee (zur Erde) fallen', nur PPA. als Attribut 'Schnee-': *čvaṯ aētarəhā āpō yaṯ snaēžintyāiča srasčintyāi*(sd.)*ča* V. *6.* 36[1]). 2) 'Schnee fallen lassen': *mīšti zī mē hīm* .. *vārəntaē*(sd.)*ča snaēžintaēča* (3Plur., näml. *aršāna*) .. Yt. *5.* 120; — *vārənti* (sd.) *vā snaēžinti vā barənti vā* .. *ayąn* "die pluviali sive nivali sive ventoso" V. *8.* 4[2]); — *xšafnō vārəntyā snaēžintyā* "in einer Nacht, die (sva. in der es) .. schneit" Yt. *16.* 10[3]). a) mit Akk. des Inhalts aus *vafra-* (sd.): *yahmaṯ hača* . . *snaoδō* (sd.) *vafra snaēžāṯ* V. 2. 22.

ahd. *snīwit*, lit. *snēga*; mp. vgl. *snēx*, *snēxr* (wozu BTHL. ZDMG. *50.* 697). — Pü. (zu V. *8*): *snēx*, erl.: *vajr*, (zu V. *6*): *snēxr*, (zu V. 2): undeutlich. — [1]) Wörtlich 'des Wassers, das als Schnee fällt, gefallen ist'. — [2]) Wörtlich 'an einem Tag, der regnet . .'; BTHL. IF. *1.* 178. DBR. VglS. *3.* 24 hat das nicht beachtet. — [3]) S. No. 2.

• j. **snaēžana-** Adj. 'geifernd': °*žanō* (näml. *asti spā*) *yaδa apərənāyuš* V. *13.* 48; — *ǰąδwa* . . *vəhrka* °*na* V. *13.* 40.

Zum V. *snaēg-*; eig. 'Schnee fallen lassend sva. Schaum, Geifer aus dem Maul, Mund fliessen lassend'(?). — Pü.: *+snēxrēnītār* [1]). — [1]) So wird wohl an beiden Stellen zu lesen sein; s. zu *snaēg-*.

• j. **snaēžant-**[1] Adj. (fem. °*ntī-*), PPA.: s. *snaēg-*.

[1]) Es ist nur °*žint°* bezeugt.

• j. **snaoδa-** m. 'Gewölk': *yahmaṯ hača paurvō* °*δō vafra snaēžāṯ barəzištaēibyō gairibyō* "weshalb zunächst das Gewölk Schneemassen herschneien wird von den höchsten Bergen her" V. 2. 22.

Vgl. sbal. *nōd* (§ *83.* 2); s. GGR. SBayrAW. *19.* 1. 139; vgl. noch Pü. — Pü.: *kē hač ān apē vas pa* ddn dan n *vafr* ddn dan n *pa bālist apar garān*, sie zeigt also für *snaoδō* und *snaēžāṯ* (sd.) die nämliche Zeichenreihe; ist an ersterer Stelle *pa snōδān* zu lesen?

• j. **snaoδant-** Adj. (fem. °*δəntī-*) 'kreischend, schreiend (od. dgl.)': *āaṯ tā* (näml. *ǰainīš*) °*δəntiš gərəzānā hazō nivarəzayən* (sd.) *daēva* Yt. *19.* 80.

PPA. einer (ar.) Basis **snaud(h)-* [1]). — Pü.: s. WEST SBE. *47.* 60. — [1]) Ganz Unsicheres bei FICK VglWb.[4] *2.* 316.

• j. **snaoδō.manah-** Adj. — ? —: *yō asti* °*nā yō nōiṯ aδa snaoδō.vačā yō nōiṯ aδa* ***snaoδō.šaoδnā* Vyt. *31.* Wertlos.

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• j. **snaoδō.vačah-** Adj. – ? –: °*vaočā* Vyt. *31*; s. eben.

• j. +**snaoδō.šyaoϑna-** Adj. – ? –: °*šyaoϑnā* Vyt. *31*; s. eben.

• j. **snaoya-** m. EN. eines Gläubigen: *vohvastōiš* °*yehe ašaonō* Yt. *13*. 96.

Eig. Bed.? Vll. 'der zufrieden zu stellen ist', PFP.; s. *snut-*.

• j. *snaϑ-* V. 'schlagen'. Praes. 2 *snaϑa-*. — Inf. *snaϑāi*, *snaϑəm*.

+*drū* (sd.) *snaϑənti* (NSf.) *snaϑahe ačiti hā druxš* FrW. *8*. 2.

ai. *snathihi*. — Vgl. zu *snaϑiš-*.. — S. auch *ϑnasaṭ*.

• j. **snaϑa-** 1) Adj. 'der Schläge führt gegen – (Gen.), Schläger': +*drū* (sd.) *snaϑənti* °*ϑahe* FrW. *8*. 2; — *hāu dačvanąm* °*ϑō hāu dačvanąm paityārō* V. *19*. 46; — *ime aēte vača yōi hənti arərahe mainyūš* °*ϑəm* (statt NS.)[1] V. *10*. 16. 2) m. Schlag, Hieb (mittelst einer Waffe)': *yōi* .. *uzgərəptəmčiṭ* °*ϑəm apaša apa.x*ᵛ*anvainti* (sd.) Yt. *14*. 46. A) im Strafrecht; a) mit *arəduš-* (sd.): *yō narəm arəduša* °*ϑa ǰainti* V. *4*. 26, 29. b) mit *frazābaoδah-* (sd.): *yō narəm frazābaoδarəhəm* °*ϑəm ǰainti* V. *4*. 40, 42; *5*. 37, *13*. 12, *14*. 1. AS. °*ϑəm* und DS. °*ϑāi* als Inf. sbes.

Zum V. *snaϑ-*. — Pü.: *snēh*. — [1]) Vgl. *hamačēstārəm* in V. *10*. 17.

• j. **snaϑant-** Adj. (fem. °*ϑəntī-*), PPA.: s. *snaϑ-*.

• j. **snaϑāi** Inf. 'zu schlagen, einen Schlag, Hieb zu versetzen': *načīšča airϑhā yāsāiti zyānāi* (sd.) *nōiṭ sn*° .. *nōiṭ apayatče* Y. *65*. 11; — *mā təm urvaϑəm frāyavayδiš* (sd.) *sn*° Yt. *1*. 24; — *sn*° *arərahe mainyūš* .. *fradaϑāi ahurahe mazdā* Y. 27. 1 f.; 1[3].

Zum V. *snaϑ-*. — Vgl. *snaϑa-*. — Pü. (zu Y. *27*): *pa snēh*, (zu Yt. *1*): *ō snēh*, erl.: *visīnišn*, (zu Y. *65*): *mā kas ōšān rāδ x*ᵛ*āhāt* .. *snēh*.

• j. **snaϑəm** Inf. 'zu schlagen, einen Schlag, Hieb zu versetzen': *yō narš sn*° *usəhišṭaiti aēṭaṭ hē āgərəptəm* (sd.) V. *4*. 17; — *yaṭ* (näml. *narš sn*°)[1]) *frašusaiti aēṭaṭ hē avaoirištəm* V. *4*. 17.

Zum V. *snaϑ-*. — Vgl. *snaϑa-*. — Pü.: *pa ān i mart snēh*, erl.: *pa čanišn i mart*. — [1]) Die eingeschlossenen Worte sind nach dem Vorhergehenden zu ergänzen.

• j., g. **snaiϑiš-** n. 'Waffe zum Hauen und Schlagen, Angriffswaffe, Waffe': *tā hē* °*ϑišča varəϑasča* ".. Waffe und Wehr" Yt. *13*. 71; — °*ϑišąmča varəϑanąmča* Yt. *13*. 26; — °*ϑiš asne niγmatəm* (Sp. 500 m.) .. *išūm vā arštīm vā* P. *21*; — °*ϑiš zastaya dražimnō* Y. 57. 31, V. *19*. 15; — *yeϑhe ahunō vairyō* °*ϑiš vīsata* Y. 57. 22; — *yezi mā hāu nā ava* +°*ϑiša*[1]) *aoi ava ašnavāṭ* "wenn mich der Mann dort mit jener Waffe trifft" P. *21*; — *aϑā īš sāzdūm* °*ϑišā* "so wehret ihnen denn mit der Waffe" Y. *31*. 18; — *stərəϑwata* °*ϑiša* Y. 57. 10, Yt. *4*. 8; Y. 57. 16; — *avavata* °*ϑiša yaϑa asma katō.masā* Yt. *17*. 20; — *aurvantō* .. *yōi* *vačibya* °*ϑīžbya* (ID.)[2]) *frāyatayeinti vazəmna* .. *sraošəm* Y. 57. 29.

KompE. — Zum V. *snaϑ-*. — Vgl. mp. *snēh*, np. *sinih* 3); wohl aus ir. **snaϑ̣ia-*. — Pü.: *snēh*, Npü.: *silāḥ*, Sü.: *ǰastram*. — [1]) Hds. °*ϑiš*. — [2]) Was ist mit dem Dual gemeint? — 3) S. bei Dst. ÉtIr. *2*. 266 No., wo *bisyār snih*, erl.: *bisyār silāḥ* und M 4 zu Y. *57*. 29, wo mp. *snēh* mit np. *sinih* glossirt wird; die Erläuterung dazu *zīna* 'Leiter' passt allerdings schlecht.

• j. **snā-** V. 'waschen'. Praes. 18 *snāδa-*, 27 *snaya-*, °*snya-*. — PPfP. *snāta-*; Inf. °*snātōe*.

'waschen, durch Spülen reinigen': *snātō* F. *12*.

mit *ā* dnwS.: *āaṭ* +*āsnatarš* (sd.) *yaṭ haoməmča āsnayāṭ* .. N. 75.

mit *upa*: s. Inf.

mit *us* 'aus-, abwaschen': *us tanūm snayačta us* +*vastrā* (näml. *snayačta*) *gūš mačsmana apāča* V. 5. 54.

mit *frā* 1) 'abwaschen, abspülen': *yaṭ hē zasta frasnāta* (ND.) V. *8*. 40; 40; — *yō* .. *rapiϑwinəm* .. *frāyazāite frasnātačibya zastačibya frasnātačibya hāvanačibya* A. *4*. 5; V. *8*. 40, *18*. 19; — *zasta hē paoirīm frasnāδayən* V. *8*. 40, *16*. 7; — *vastrā frasnāδayən mačsmana gūš* V. 7. 13; 14[2]; — *tašta* .. *hakərəṭ frasnāδayən mačsmana gūš* .. *hakərəṭ āpō frasnāδayən* V. 7. 74; — *aēṭaδa* .. *ϑriš mayəm* (sd.) *ava.kanayəm dva mayə frasnāδayən mačsmana gūš* +*čim āpō* V. *16*. 12; — Med. in reflex. Sinn: *frā zasta snayarəuha* V. *18*. 19; — *tanūm frasnayayanta* Yt. *10*. 122[2]; — *mačsma* .. *yačibyō* (statt Instr.) .. *nasu.kaša frasnyānte varəšāšča tanūmča* V. *8*. 11; Vd. *4* (*frasnayāiti*). a) mit Akk. des Inhalts aus *frasnana*: *čatura frasnana frasnayδiṭ gaomačəm* (sd.) .. V. *19*. 22. 2) 'rein machen,

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läutern': *frā tē hazaŋrəm xąm .. frasnayeni* V. *21.* 7; 6.

ai. *snāti*; *snātáḥ*; ooss. *naïn* (§ *83.* 2), woss. *āxsnun*[1]), *āxsnad*[1]). — Pü.: *šustan*; (zu V. *21*): undeutlich, aber (zu V. *21.* 6) erl.: *pāk apē kartan.* — [1]) Aus ir. **xšnā-* (§ *86*; s. jetzt auch HBM. GIrPh. *1.* Anh. 66).

• j. **snāuya-** Adj. (fem. °*yā-*) 'aus einer (Tier)sehne gefertigt': *asti yō gavasnahe* (sd.) °*ya ǰya* Yt. *10.* 128 Gl.

Statt **snāvya-* geschr.; § *268.* 13. — Ableit. aus **snāva-* n. sva. *snāvar-*.

• j. **snākan-** n. Name eines Nahrungsmittels: *ratufriš* °*kəniš*(IP.)*ča vīzušča x*ᵛ*āstāiš*[*ča*] . . +*azdyāiš* . . N. *57.*

Et.? — Pü.: *ratīhā sūr ān i puxt pah .. ān kē hač ān i frapīh gōspand.*

• j. **snāta-** Adj., PPfP.: s. *snā-*.

KompE.

• j. *snātəe* Inf. 'zu waschen, zu spülen'.

mit *upa* 'feucht abzureiben'[1]): *ϑrisata-ϑwəm frasnātəe* (sd.) *ϑrisataϑwəm upasn*° V. *8.* 98; 99.

mit *frā* 'abzuspülen, durch Spülen zu reinigen': *āaṯ hvąm tanūm pairi.yaoždaiϑīta gəuš maēsmana ϑrisataϑwəm frasn*° *ϑrisataϑwəm upasnātəe* "so soll er seinen Leib mit Rindsurin purifiziren: dreissigmal ist (damit) abzuspülen, dreissigmal (damit) abzureiben" V. *8.* 98; 99.

Zum V. *snā-*; vgl. **snātay-*. — Pü. (für *up*°): *pa apar šōδišnīh*, erl.: *vaš dast apē mālēt*; (für *fr*°): *pa frāč šōδišnīh.* — [1]) So nach Pü.; doch ist der Unterschied zwischen *upasn*° und *frasn*° nicht klar; vgl. WEST SBE. *37.* 191, DST. ZA. *2.* 143.

• j. *snātay-* f. 'Waschung'. DS. als Inf. sbes.

KompE. — Zum V. *snā-*.

• j. **snāvar-** 'Sehne, Schnur': °*varə* F. *12.*

KompA. — Vgl. ai. *snā́van-* n. 'Sehne, Schnur', ooss. *nvar* (§ *83.* 2) 'Ader'; weiteres bei HBM. AGr. *1.* 478, BGM. GrGr.3 54. — S. auch *snāuya-*. — Pü.: dan dd r[1]); vgl. *snāvarə.bāzura-*. — [1]) Mit den np. Glossen *mai* und *tuxm*; s. *xšudra-*.

• j. **snāvarə.bāzu'ra-** Adj. (fem. °*rā-*) 'Schnüre, Sehnen als Arme habend, des Arme von Schnüren, Sehnen gebildet werden', von der Schleuder: *fradaxšana* °*ra maṯ ϑrisąs fradaxšanyāiš* V. *14.* 9.

Aus dem gleichbedeut. Komp. °*bāzav-* mit Suffix *ra-* gebildet; vgl. WH. Gr.[2] § *1307* a, b. — Pü.: dan r *bāzīk*, mit zwei undeutlichen Erklärungen (wozu auch HORN ZDMG. *43.* 39).

• j. **snāviδka-** m. EN. eines von *Kərəsāspa* getöteten Prahlers[1]): *kərəsāspō* . . *yō ǰanaṯ* °*kəm yim srvō.zanəm asəngō.gāum* Yt. *19.* 43.

Eig. Bed.? S. No. 1. — [1]) Angebl. Alexanders des Grossen, nach A.WEBER SPreussAW. *1890.* 903. Seine Etymologie (ebd.) verstehe ich nicht.

• j. **snut-** Adj. '(Jemandem) zuweisend, was ihm recht ist, gebührt, (ihn) zufrieden stellend': °*us* (NS.)[1]) F. *12.*

Zum V. *xšnav-*. — Vgl. *xšnūt-* und [2]*xšnav-*; BTHL. IF. *9.* 274. — Pü.: *sōkēnēt* 'er schafft Nutzen'. — [1]) Vll. vom Ende eines Komp.s abgelöst.

• j. **smaršnō.daēman-** Adj. 'mit – ? – Augen': *uštrō* . . °*ma* Yt. *14.* 12.

**smaršna-* Adj. – ? –, Et. und Bed.? *sm* = ar. *šm*; *šn* = ar. *šn*, *xšn*, *šn*, *žn*, *ǰhn*; *ar* = ar. *ar*, *ṛ*, *ṝ*. — Npü.: *dum* ('Schwanz') *bisyār nīk ba dīdan.*

• g. *hamōm taṯ vahištāčṯ yō ušuruyē* syas*čṯ dahmahyā* Y. *32.* 16: – ? – [1]).

Pü.: *ham ētōn čigōn pahlum pa frāx*ᵛ *ušīh – pa dānāk ušīh – u āmōxtišn ān i dahmīhā – i vēh martīhā*, Sü.: *sarvaṃ tat utkṛṣṭataraṃ yat pṛthulacaitanyena śikṣāpaṇaṃ uttamānām.* — [1]) Ich halte den Text für verderbt; s. auch Sp. 416 f. Von den mir bekannten Deutungsversuchen der Zeile – auch bei GDN. KZ. *28.* 258 (wozu BB. *13.* 73), BN. Stud. *1.* 463 – ist keine mit dem überlieferten Wortlaut zu vereinbaren.

• j. **syazg-** V., nur mit *frā* 'propellere'. Praes. 2 *syazǰa-*, 30 (Iter.) *syazǰaya-*.

'fort-, verjagen': *avaēzō* +*dim pasčaēta frača xraosyōiṯ frača syazǰayōiṯ* "ohne Sünde zu tun kann er ihn dann anschreien und fortjagen" A. *3.* 13; — *frasyazǰaiti* F. 25 a[1]).

Et.? Vll. ist *syazǰa-* = Inkoh.; = ar. **ṣ̌iazgha-*, aus einer idg. Basis *xi̯aᵘgh-*, die in ahd. *jagōn* enthalten sein kann[2]); vgl. zu *ϑwązǰaiti*. — Pü. (zu F.): *frāč spōčišnīh*, mit undeutl. Erl.; Sü. (zu A.): *hastatālikābhis sarvatra jñāpayitum*[3]). — [1]) Steht unter den strafrechtlichen Term. techn. — [2]) Ich kenne kein zweites Beispiel für idg. *xi̯* im Germ. — [3]) Als ob es *pazday*° hiesse, sd.

• g. **syazda-** Praes. 18 a 'zurückweichen'.

mit Abl. 'vor –': *yōi* . . *ārmaitīm* . . *bərəxδąm* (sd.) . . *avazazaṯ* . . *ačibyō maš ašā syazdaṯ yavaṯ ahmaṯ aurunā xrafstrā* ". . vor denen weicht *Aša* gar sehr zurück, so weit als vor uns die wilden Raubtiere" Y. *34.* 9.

Vgl. zu *siδya-*. — Pü.: *hač ōšān vas ahrākīh*

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+*siśd* (Transskr.)[1]), Sü.: *tebhyo prabhūto dharmaḥ prabhraśyati.* — [1]) Vgl. zu *sīdyamnā* Y. *32.* 4.

• j. **syāma'ka-** m. Name eines Bergs oder Gebirgs *): *ahmaṯ hača garayō fraoxšyaṇ* .. °*kasča vafrayāš*(sd.)*ča* Yt. *19.* 5.

*) Der Bd. *12.* 2 *syākmōδmand* ('mit schwarzen Haaren'), *12.* 22 *syākōmand* genannt wird. S. im Übrigen Sp. 1347 o.

ai. *śyāmaka-* Adj. (auch EN.); ai. *śyāmá-* Adj. — Vgl. *sāma-* und zu **syāva-*.

• j. *syāva-* Adj. 'schwarz'.

KompA. — ai. *śyāvá-* Adj. 'schwarzbraun', np. *siyāh* 'schwarz'; weiteres bei Hbm. AGr. *1.* 489, IFAnz. *10.* 29. — S. noch Σιάνακος skyth. EN. (= ai. *śyāvaka-* m. EN.), gebildet wie *syāmaka-*.

• j. **syāvaršan-** m. EN. eines iranischen Fürsten aus der *Kavay*dynastie, Urenkels des *Kavāta,* Vaters des *Haosravah-* (sd.): *haosrava* .. *puδrō kaēna* (sd.) °*šānāi*[1]) (statt Gen.) *zūrō.jatahe narahe* Yt. *9.* 18; — *kavaēm* °*šānəm* Yt. *19.* 71; — *kavōiš* °*šānō ašaonō* Yt. *13.* 132, Az. *3.*

Komp.: **syāva-*+*aršan-* (§ *268.* 3 b), eig. 'der Rapphengste besitzt'. — [1]) Them.

• j. **syāvaspī-** m. EN. eines Gläubigen: °*pōiš*[1]) *ašaonō* Yt. *13.* 114.

Komp.: *syāva-*+*aspī-* (§ *268.* 3), eig. 'Rappstuten besitzend'[2]). — [1]) Nach der *y*-Dekl., vgl. *avāraoštrī-, dawrāmaēšī-.* — [2]) Ein patr. Adj. – Justi NB. 300, Gubler Patronymica [Baseler Diss. 1903] 67 – ist nicht am Platz.

j. *syōuδūm* Y. *48.* 7: lies *syōdūm*; s. *sā-*.

• j. (**svar-**): *sūr-* n. 'Morgen, Morgenfrühe', nur AS. *sūrəm*[1]) als Adv. 'frühmorgens': *miδrəm* .. *yō paoiriš vaēidiš* (sd.) °*rəm frāδāiti* Yt. *10.* 142.

KompE.; Ableit. — Vgl. *savahī-.* — ai. *śvaḥ* (LS. als) Adv. 'cras'[2]). — zEt. s. IFAnz. *12.* 27. — [1]) Them.; die Bildung kann durch bedeutungsverwandte Zeitadverbien – vgl. ai. *náktam, doṣám, sāyám* – veranlasst sein. — [2]) Allerdings wird ja ai. *śvaḥ* im *Sandhiḥ* behandelt, als wäre *as* der ar. Ausgang; doch s. dazu Wn. AiGr. *1.* 334.

• j. **sraēš-** V. '(sich) heften'. Praes. 3 *sriša-,* 17 (Fut.) *sraēšya-.* — Absol. *sraēšyeintīm.*

1) 'haften an –' (Dat.): *nōiṯ* +*hišku* (sd.) *hiškvāi sraēšyeiti* "Trocknes wird nicht an Trocknem haften" V. *8.* 34. 2) 'sich heften an – (Akk.) sva. nachgehen, verfolgen': *yō* .. *hača gaēδābyō parāiti sraēšəmnō*[1]) *tāyūš vəhrkəmča* "wer .. weggeht in der Absicht die Diebe oder den Wolf zu verfolgen" V. *13.* 17.

mit *ham* 'zusammenheften, -binden': *yō barəsma ham.srišāiti ham vā darəzayeiti* N. *99*; — *yō barəsma* +*aēvahmāṯ naēmāṯ ham.srišāiti* N. *99.*

ai. *śriṣat, sleḱṣyati* (Gramm.), np. *sirištan*[2]). — Pü. (zu V. *8*): *pašinjišn,* erl.: [redacted] *nē kunēt,* (zu V. *13*): +*afšinjūtan*(?), (zu N.): *hačēnūtan.* — [1]) *ə* statt *i* für *yə*, s. zu *hindavə* No. 1. Zur Verwendung des Part. Fut. s. +*aēš-* No. 5. — [2]) Vgl. übrigens Hbm. PSt. 75.

• j. **sraēšəmna-** Adj., PP17(Fut.)M.: s. *sraēš-* mit No. 1.

• j., g. **sraēšta-** Adj. (fem. °*tā-*) 'der schönste'; 1) fürs Gesicht: *yim azəm vīspahe anhāuš* .. °*təm dādarəsa* Y. *9.* 1; — *yaṇ* .. *čarāitinaṇ kəhrpa* °*taṇ dādarəsa* H. 2. 10; — *yōi* (NDf.) *hən kəhrpa* °*ta* (ISf.) +*zazāite* (sd.) Yt. *5.* 34; — *kəhrpa avavatō* +*sraya* (sd.) *yaδa dāmaṇ* °*tāiš* H. 2. 9; Yt. *10.* 143; — °*taṇ aṯ tōi kəhrpōm kəhrpaṇ āvaēdayamahī* Y. *36.* 6; — *yaṯ asti bawriš* °*ta* Yt. *5.* 129. 2) fürs Gehör: *yeθhe azəm frāyō* (sd.) .. °*təm susruye vāčīm* Yt. *17.* 17. 3) im Allgemeinen: *taēča narō* °*ta gaya ǰvainti* V. 2. 41. A) in Verbindung mit a) *vahišta-*: *yō vō āpō* .. *yazāite* .. *vahištābyō zaoδrābyō* °*tābyō* Y. *68.* 10; — *apascā vā* .. *avaočāmā vahištā* °*tā* Y. *38.* 5. α) von *Aša*: *ašəm aṯ vahištəm yazamaidē hyaṯ* °*təm* Y. *37.* 4; Yt. *3.* 18[2]; — *ašahe vahištahe* °*tahe* S. *1.* 3; — *aša vahišta* .. °*ta* (VS.) Y. *60.* 12. b) *mazišta-* und *vahišta-*: *yaδa nō mazištāš*(Stverz.)*ča vahištāsča* °*tāsča ašayō ərənavante* Y. 52. 3; usw. – °*tača,* °*tāča,* °*təmča,* °*taṇmča* °*taheča* –.

KompA.; Ableit. — Superl. zu *srīra-.* — ai. *śréṣṭha-* Adj. — Pü.: *nēwaktum, nēwaktar, nēwak,* (zu N.): *nēwaktum pa dītan,* (zu H. *2.* 9): *dōšaktar,* erl.: *nikīrišn apāyišniktar.*

• j. **sraēštō.təma-** Adj. 'der weitaus schönste': *airyamanəm* .. *maδraṇaṇ sraēštəm maδraṇaṇ* °*məm* Yt. *3.* 5.

ai. *śréṣṭhatama-* Adj.

• j. **sraēštō.kəhrp-** f. 'die schönste Gestalt': *yaṯ nmānō.paitīm vindāma yvānō* °*pa* (IS.) Yt. *15.* 40.

• j. **sraēšyeintīm** Absol., mit *asti* 'er wird haften bleiben an –' (Dat.): *nōiṯ* +*hišku hiškvāi sraēšyeiti* (sd.) *yezi* +*hišku hiškvāi sr*° *āθahāṯ*[1]) ". . wenn Trockenes an Trockenem haften bliebe" V. *8.* 34.

Zum Praes. 17 (Fut.) des V. *sraēš-.* — Pü.: *hakar* .. *pašinjišn būt ast ē,* erl.: *kuš čiš i*

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rēm ō kart ast ē. — [1]) Bildet den Kondizionalis zu *srišaiti*; s. den ai. Kondizionalis und zu +*āstārayantīm*.

j. *srao°* (KompA.): statt *sravō°* geschr., § *268*. 36; s. *srava-*.

j. *sraoe*: lies *srvī*.

• j. **srao-gənā-** Adj. (mask. °*na-*) 'von tüchtigen Frauen bewohnt': *tūm °nəm .. nmānəm daδāhi* Yt. *10*. 30; — *tūm °nā̊ .. nmānā̊ .. daδāhi* Yt. *10*. 30.

• j. **sraota-** n. 'Hören, Anhören': °*təmča marždikəmča yazamaide* "das Anhören und Erbarmen .." Vr. *21*. 3[1]); — °*təm vahmanəm* (sd.) .. *marždikəm vahmanəm* Vr. *21*. 3[1]).

Zum V. *srav-*. — np. *surōd* 'Gesang'. — Pü.: *nigōšišn u āmurzišn*, erl.: *ka nigōšēnd u martumān āmurzēnd*. — [1]) Vgl. zVerb. Y. *33*. 11: *sraotā mōi mərəždātā mōi*.

• j. **sraota.gaoša-** Adj. (fem. °*šā-*) — ? —: *daēnəmča māzdayasnīm .. °šəm* Vyt. *14*. Wertlos.

Vgl. *sruṯ.gaoša-*.

• j. **srao-tanū-** Adj. (nur fem.) 'tüchtigen Leibes': *kainīnō kəhrpa .. °nvō* (GS.) H. 2. 9; — *aēšəm kaininō ā̊rəhənte .. °nvō* (NP.) Yt. *17*. 11; — *fravašayō .. yā̊ .. °nvō* (NP.) Yt. *13*. 40.

Pü.: *nēwak tan*.

• j. **sraoδra-** n. 1) 'Gehör' (nur Komp.)[1]). 2) 'Zugehörbringen, Aufsagen (der *Gāδās*)': *gāδanəmča °rəm* Y. *3*. 4, 22. 3; — +°*ra* +*nā*[2]) *gāδanəm ratufriš* N. 22; — *yō .. +ainim dahməm gāδanəm* +°*rāṯ*[3]) *pairištayeiti* N. *44*; — *vahištōištōiš gāδayā̊ °rəm* Vyt. *53*.

KompE. — Zum V. *srav-*. — ai. *śrótra-* n. 'Ohr, Gehör'. — Pü.: *srāyišn*. — [1]) S. das folg. Wort. — [2]) In der Ausg. fehlen beide Wörter. Aber T hat *sraoδrana* und Pü. *mart i .. gāsān srāyišn*. — [3]) Hds. °*rā̊*.

• j. (*vərəzi.*)**sraoδra-** Adj. (fem. °*rī-*) 'des Gehör (energisch, d. i. scharf) ist, (scharf-) hörig': *yā̊* (näml. *fravašayō*) .. *vərəzi.čašmanō* (sd.) *sraoiδrīš* Yt. *13*. 29.

Abgekürzt für *vərəzi.čašmanō vərəzi.sraoiδrīš*, s. BTHL. IF. *11*. 112; vgl. noch +*aiti*(*dātay-*), *aša*(*oxδa-*), *fraǰšu*(*tā-*) und *haota-*; ferner zu *urvāδā-* und *uštāna*(*vant*)-.

• j. **sraonay-** f. 'Hinterbacken': *haoyəm* (bz. *dašinəm*, sd.) °*nīm* V. *8*. 56—58[4], *9*. 20 f.[4]; — °*ni* (ND.) F. *3* g.

KompA., E. — ai. *śróṇay-* m., f. 'Hüfte', np. *sarūn* 'Hinterbacken, -teil'. — Pü.: *srēnak*, (zu V. *9*. 20): **sēnak* 'Brust'.

• j. **sraoni.masah-** Adj. 'von der Grösse eines Hinterbackens': *astəm .. °sarəhəm* (ASm. statt n.) V. *6*. 20; — *pančа.dasa pasvō °masā̊* F. 25 b (?).

Pü.: **sēnak*[1]) *masāk*. — [1]) S. beim Simpl.

• j. **sraoman-** n. 'Gehör, Hörvermögen': *apa .. barahi .. apa gaošayā̊ °ma* Yt. *10*. 23; — *yaṯ hē daδaṯ .. gaošaēwe °ma* Yt. *16*. 7.

Zum V. *srav-*. — Vgl. got. *hliuma* m., ai. *śrómata-* n.

• j. **srao-raθa-** Adj. 'mit tüchtigen Wagen versehen': *tūm .. °δəm .. nmānəm daδāhi* Yt. *10*. 30; — *tūm °δā̊ .. nmānā̊ .. daδāhi* Yt. *10*. 30.

• j. **sraoša-**, g., j.[1]) **sərаoša-** m. I) 'Gehör, Gehorsam, gehorsamer Sinn' uzw. des Menschen gegenüber dem göttlichen Willen: *aṯ hōi vohū °šō ǰantū manarhā .. yahmāi vašī* (Sp. 1382 m.) .. Y. *44*. 16; — *vačō .. yōi mōi ahmāi °šəm dan čayas* (Sp. 426 m.) *čā* Y. *45*. 5; — *hadā* (sd.) *vəstā vahməng °šā rādarəhō* Y. *46*. 17; — *aṯ rātəm* (sd.) *zaraδuštrō .. dadāitī paurvatātəm* (sd.) .. °*šəm xšaδrəm* (Sp. 543 m.) *čā* Y. *33*. 14[2]); — °*šahe ahmi asruštōiš nōiṯ ahmi* Y. *10*. 16; — *vainīṯ ahmi nmāne °šō asruštīm axštiš anāxštīm* Y. *60*. 5; — °*šō iδā astū ahurahē mazdā̊ yasnāi* "gehorsamer Sinn soll hier bereit sein zur Verehrung des *AhM*." Y. *56*. 1; 1, 2, 3 1.St. – vgl. 3 2.St. Sp. 1634 u. –, *70*. 6, Vr. *15*. 2, *9*. 7; — *ā dim frarəhārayaṯ °šāṯ dəhišta* A. *3*. 4; — mit Gen. obj.: *zaraδuštrahe .. paoiryāi harəhanuše .. uxδəmča uxδahyāča °šəm xšaδrəmča* Yt. *13*. 88[3]). a) konkr. und koll. 'Gefolge, Gefolgschaft': *ašā kaṯ δwā darəsānī* (sd.) .. *gātūmčā* (Sp. 567 m.) *ahurāi* +*səvištāi °šəm mazdāi* ".. den Thron des gewaltigsten *Ah.* und das Gefolge des *M.*" Y. *28*. 5; — *nmāne .. yaδa ahmya amərštā̊ spənta °šāδa ašyāδa paitišəṇ .. yasnəṇsča vahmənsča* Y. *60*. 6. A) als Gottheit*): *yastē vīspō.mazištəm °šəm zbayā avarəhānē* (sd.) Y. *33*. 5; — +*uzirəidyāi* (sd.) *parā hyaṯ mōi ājimaṯ °šō ašī mazā.rayā* (sd.) *hačimnō* Y. *43*. 12; — *varəhuš °šō yō +ašī hačaite +mazāraya hīča iδa yōiδwā* (Sp. 1237 o.) +*astū* Y. *27*. 6[4]); vgl. Vr. *12*. 1, Sp. 1635 m.; — *varəhuš °šō mitayatu ašiš varəuhi iδa miδnatu* Y. *10*. 1; Vr. *16*. 1; — °*šasčā iδā astū apəm varəuhīnəm yasnāi varəhuš ašivā̊* Y. *56*. 3 2.St.; s. 1, 2, 3 1.St., Sp. 1634 m. A) sonst stets mit unmittelbar folgendem *ašya-*: *ahurāiča mazdāi °šāiča*

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ašyāi aməršačibyasča spəntačibyō Y. *4.* 2; 22. 4, Vyt. *40*; — *ahurāiča mazdāi* °*šāiča ašyāi rašnvačča razištāi mīθrāiča* Vr. *11.* 6; — *tā* (näml. *fravašayō*) *nō* .. *θrāyente* .. *aomna ahura mazda* °*ša*(IS.)*ča ašya sūra maθrača spənta* Yt. *13.* 146; *1.* 9, Vyt. *14*; — *miθrō* .. °*šasča ašyō sūrō nairyō.sarəhasča* Yt. *10.* 52; *13.* 85, Vyt. *40*; — *dašinəm hē* (näml. *mīθrahe*) *upa arəδəm vazaite yō vərəhuš* °*šō ašyō vairya.stārəm* .. *rašnuš* Yt. *10.* 100; 41; — *imaṯ vō* .. *ǰaiδyemi* .. *mīθra* .. °*ša ašya* .. *rašnvō* Y. *65.* 12; *70.* 3; — °*šahe ašyehe ašδišča vərəhuyā nairyehečа sarəhahe* Vr. *11.* 16; *7.* 1; — *brāta tē* (näml. *ašδiš*) *yō vərəhuš* °*šō ašyō* Yt. *17.* 16; — °*šahe ašyehe taxmahe tanumaθrahe darši.draoš āhūiryehe aoxtō.-nāmanō yazatahe* Y. *3.* 20; *4.* 23, V. *18.* 14; — °*šahe ašyehe* .. *ham.vərəitivatō bāzuš.-aoǰərəhō raθaēštā kamərəδō.ǰanō daēvanam* Y. 57. 33; — °*šəm ašīm* .. *taxməm āsūm aoǰərəhvantəm daršitəm sūrəm bərəzaiδīm yō vīspačibyō hača arəzačibyō vavanvā paiti.ǰasaiti* +*vyāxma aməršanam spəntanam* Y. 57. 11 f.; — °*šəm ašīm huraoδəm vərəθrāǰanəm frādaṯgaēθəm* .. *yazamaide* Y. 57. 2; 3[2], 4, 13, 14, 21, 25, 26, 29, 33, 34, 2. 7, *16.* 5, Yt. *11.* 7[2], 16, 21, V. *18.* 14 PüZ., *19.* 15, 40 f.[4], S. 2. 17, Az. *6*, Vd. *12*; — °*šahe ašyehe ašivatō* Y. *1.* 7; — °*šō ašyō driγūm θrātō.təmō* .. *drujəm ǰaγništō* Yt. *11.* 3; V. *9.* 56 (statt Akk.); — *hā vərəhuš* °*šō ašyō* .. *iδa yōiθwā* +*astū* Vr. *12.* 1; s. Y. 27. 6 (Sp. 1634 u.); — °*šəm ašīm* .. *yō paoiryō* .. *yazata ahurəm mazdam* .. *yō paoiryō barəsma frastərənata* .. *yō paoiryō gāθā frasrāvayaṯ* .. *yō driγaošča* +*drīvayāsča amavaṯ nmānem ham.-tāšti pasča hū frāšmō.dāitīm yō ačšməm* .. *ǰainti* .. *yō nōiṯ pasčaēta hušx*[v]*afa yaṯ mainyū dāman daiδītəm* .. Y. 57. 2, 6, 8, 10, 17; — *kō asti* °*šahe ašyehe* .. *sraošāvarəzō* (sd.)? *mərəγō yō parō.darš nama* V. *18.* 14 f.; — *āaṯ hō* °*šō ašyō aom mərəγəm fraγrārayeiti parō.darš nama* V. *18.* 23; — *ātarš* .. °*šəm ašīm yāsaiti: avaiṅhe āi* °*ša ašya* V. *18.* 22; 31; — °*šō ašyō drujim apərəsaṯ apayūxtāṯ paiti vazrāṯ* V. *18.* 30. α) *sraošahe* (näml. *ayarə*) heisst der 17. Monatstag: °*šahe ašyehe taxmahe* .. S. *1.* 17; vgl. 2. 17, Y. *16.* 5. II) 'Zucht, Disziplin' (nur Komp. und Ableit.).

*) Dem das *SrōšYašt* (Y. *57*) und das späte *SrōšYaštHadōxt* (Yt. *11*) gewidmet ist. SüErl. zu Y. *1.* 7: *ādeśapatiḥ*. Vgl. Dst. ZA. *1.* 357, Jn. GIrPh. *2.* 642. Im jAw. erscheint er zumeist in Verbindung mit *Rašnav* und auch mit *Mīθra*, im gAw. dagegen in Verbindung mit *Aśay*. Eine Erinnerung an diese Beziehung weisen (ausser Y. *27.* 6, s. No. 4) die jAw. Stellen Y. *10.* 1, Vr. *11.* 16, *7.* 1 auf, ferner Yt. *17.* 16, wo *Sr.* der Bruder der *Aśay* heisst, sowie Y. *1.* 7, *56.* 3 3.St., wo *Sr.* das Beiwort *aśivant-* führt. Seltsam ist *Sr.*s Gespräch mit der *Drug* (Sp. 780 m.), V. *18.* 30 f. Der Hahn gilt als sein Büttel (s. *sraošāvarəz-*).

KompA., E.; Ableit. — Zu einer *s*-'Erweiterung' (*s*-Aor.) des V. *srav-*; vgl. *asruštay-*. — ksl. *sluchŭ* 'Gehör'. — Pü. (zu Y. *33.* 14 und zu Y. *56*, *70*, Vr. *9*, *15*): *nigōšišn*, Sü.: *śrutiḥ*; (sonst): *srōš*. — 1) Y. *56.* — 2) S. No. 3. — 3) Mit Verwertung der Schlussworte von Y. *33.* 14, aber in etwas abweichendem Sinn. Unrichtig BB. *15.* 262. — 4) Eine Erinnerung an Y. *43.* 12.

• g. **sərəošan-** Adj. 'gehorsam' gegenüber dem göttlichen Willen: *yā īšō stārəhaṯ ā paiθī* (sd.) *ākā* (sd.) *arəδrəng dəmānē garō* °*šānē* Y. *50.* 4.

Ableit. aus *sərəoša-*. — Vgl. *sraošin-*. — Pü.: *ka* .. *stāyēm* oder *srāyēm* (1. Sing.!).

• j. **sraošā-vərəz-** m. Name des siebenten und geringsten, mit der Kirchenpolizei (s. No. 2) betrauten Unterpriesters (*ratav-*); auch die Kirchenzucht liegt ihm ob: °*zō*[1] *aiwyāxšayāṯ* "der *Sr.* soll die Aufsicht führen" N. 77[2]; — +*anaiwi.ərətvōgātu* (sd.) *aēta ābərəta* +°*za* (ND.)[3] *vīčarayatəm* N. *79*; — .. *paoiryō* .. *hāvanānəm* (sd.) .. *āstayeiti* .. *haptaθəm* °*zəm* N. *82*; — °*zəm āstāya* Vr. *3.* 1; G. *3.* 5; — *raēθwiškare vā* °*ze vā* V. 5. 57; 58; — *aoxtō ratuš aoxtō* °*zō*[1] *čiθam frāθwərəsaiti* ". . bestimmt die Strafe" V. 7. 71[4]; 5. 26; — °*zahe* Vyt. *15.* a) vom Hahn, der als 'Büttel' des *Sraoša* gilt, weil er die Menschen aufweckt und so zur Erfüllung ihrer Pflicht antreibt: *kō asti sraošahe ašyehe* .. °*zō*[1]? *mərəγō yō parō.darš nama* V. *18.* 14 f.

Eig. 'der die Zucht, Disziplin ausübt'. — Pü.: transskr. — 1) Them. — 2) Pü.: *srōšāvarz apar nikās ē dārēt*, erl.: *har kē andar yazišn frōt mānīkīh kunēt aš pātifrās varzēt*5). — 3) Hds. °*zahe*. — 4) Pü. hat die Erl.: *ku vinās varzēt*5) "nämlich, er begeht Sünde". — 5) Geschr. d np dt; das kommt auch sonst vor, s. Sp. 466 o. No. 1 und Mx.-Gloss. 86.

• j. **sraošō.pāta-** Adj. 'von *Sraoša* beschirmt': *vīspa nmāna* °*ta yazamaide* Y. 57. 34.

Pü.: *srōš pānak*.

• j. **sraošō.čaranā-** f. 'Zuchtriemen', ein

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priesterliches Instrument zur körperlichen Züchtigung: *yaẑšąm zayanąm aδaurune aštra .. xrafstraγnəm °naya* (IS.) V. *14.* 8; — *tūiryehe δrī vā azaiti* (sd.) *°naya aštraya* P. *9*; — *panča upāzana* (Stverz.) *aspahe aštraya panča °naya* V. *4.* 18 usw.

*čaranā- f. sva. čarman-. — Pü.: *sröščaranām* (transskr.).

• j. **sraošin-** Adj. 'gehorsam, bereitwillig': *yaṯ ażša ⁺yō ⁺apərənāyūkō °ši* (NS.) *vā anu.tačaiti aoxtō* (sd.) *vā* .. "wenn das Kind bereitwillig mitläuft oder .." N. 7.

Ableit. aus *sraoša-*. — Vgl. *sraošan-*. — Pü.: *pa nigōšišn.*

• j. **sraošya-** Adj. 'zu züchtigen, strafbar, schuldig': *miδrəm .. akatarəm* (sd.) *°yanąm* Yt. *10.* 26.

Ableit. aus *sraoša-*. — Vgl. *sraošyā-*.

• j. **sraošyā-** f. 'Zuchtmittel, Strafe': *sāδrasčiṯ .. yō ništayeiti kərətōe °yąm* ".., der die Strafe zu vollstrecken befiehlt" Yt. *10.* 109; — *yō nōiṯ ǰvō °yąm uzvərəzyeiti* "wenn er nicht, so lang er lebt, seine Strafe abmacht" V. *13.* 3.

Ableit. aus *sraoša-*. — Vgl. *sraošya-*. — Pü.: *srōš.*

j. *sraγrim* F. *7*: lies *sar* (mp.)+*aγrim*, s. *aγrya-* No. 1.

• j. **sraxtay-, ϑraxtay-** f. 'Ecke, Seite': *yaṯ āδrasča aēvąm δraxtim yaožda δaṯ* .. N. *74*; — *yaṯ .. āδrasča tišrō δraxtiš yaožda δaṯ* N. *73*; — *⁺haoyąm upa δraxtim*[1] N. *79*; — *dašinəm* (sd., No. 1) *upa sraxtim* N. *79*; *79* (*⁺δr°*)[2].

ai. *sraktáy-* f., mp. (Pü.) *sraxt*[3], lat. *an-fractus* (DESAUSSURE Mém. 17). — [1] T *sr°*. — [2] Hds. *°təm*. — [3] Vgl. zum ir. *sr-* (*δr-*) § *87.* 2, *282.*

• j. **sray-, p. ϑ^r^ay-** V. 'lehnen'. Praes. 1 *sray-* : *srī-*, 2 *sraya-*, 7 *srāray-*[1], *δ^r^āray-*[1] 10 *srinav-*, *sirinav-*[2]: *srinu-*, *sirinv-*[2]; Perf. 1 *sīsray-* (?)[3]. — PPfP. *srita-*.

1) Med. 'sich lehnen an —' (Lok.): *bāδa iδa hištahe anyehe dvarə* (sd.) *srayanō* V. *3.* 29. 2) 'anvertrauen': *srita* F. *12.* *kaδa sīsraya* (3SPfA.)[3] *ayača tē* .. Vyt. *51* (?).

mit *apa* 'sich anlehnen an —, hinwenden zu —' (Abl.)[4]: *⁺zaotarš* (sd.) *dāityō gātuš .. maδəmāṯ arāδraoṯ apa.sritō* N. *78.* a) absol. 'sich anstemmen': *fravašayō .. afrakavastəmā* (sd.) *apa.srayamnanąm* Yt. *13.* 26.

mit *upa* Med. 'sich lehnen, schmiegen an —' (Gen.): *nazdyō mąm upa.hišta .. upa mē srayanuha vāšahe* Yt. *17.* 21; — *upa hē srayata vāšahe* Yt. *17.* 21.

mit *us* 'ausliefern, ausantworten': *δriščiṯ tē hamahe ayąn tanūm usrāraya*[5] Vyt. *41.* Wertlos.

mit *paiti* und *nī* 'zustellen, überantworten': *yeδhe dāiti paiti vanhō nisrīta* (3SPrM.) *anaiwi.druxti* (sd.) Y. *65.* 11; — *aš.x^v^arətəmačibyō* (sd.) .. *kərəfš paiti nisrinuyāṯ* V. *3.* 20.

mit *nī* 1) 'hinbringen zu —' (Akk.): *təm vā ahūm drvantō šyaoδnāiš x^v^āiš ⁺x^v^ā ⁺dačna nisirinuyāṯ*[6] V. 5. 62. 2) 'zustellen, zuweisen, überantworten': *yūžəm vanuhi* (Sp. 1397 m.) *nisrinaota vərəδraγnəmča* .. *ābyō daiδhubyō* .. Yt. *13.* 34; — *tūm tā ačibyō xšayamna nisirinavāhi*[5] Yt. 5. 87; — *bačvarə vazyanąm ačsmanąm .. āδre ahurahe .. āδīm nisirinuyāṯ* V. *14.* 2; Vd. 2; — *nisritāṯ paiti draonāṯ* (sd.) *nava nisritāṯ* V. 5. 26; — *nisritaṯ* N. *11* (?); — *iməm tē narəm nisrinaomi iməm mē narəm nisrāraya*[5] *upa sūrąm frašō.kərətīm* "diesen Mann überantworte ich dir, diesen Mann sollst du mir (wieder) ausantworten bei .." V. *18.* 51. 3) 'austeilen, (Schläge) versetzen': *bačvarə γənąnā nisirinaoiti* Yt. *10.* 27. 4) ‖ '(wieder) in Stand setzen, einrichten': *āyadanā tyā gaumāta^h^ hya^h^ maguš viyaka^n^ adam niya-δ^r^ārayam* "die Kultusstätten, die *G.* .. zerstört hatte, setzte ich wieder in Stand" Bh. *I.* 14[7].

ai. *śrayati, aśret, śiśraya*; *śritáḥ*; gr. *κλίνω*. — Pü. (zu V. *3*): *āsāyān* 'liegend', (zu N. *78*): *apē apāyuxt*[8], (sonst, ausser F. *12* mit *nī*): (*apē*) *apaspārtan.* S. noch No. 3. — [1] § *102* II. 5, *128.* — [2] Meist *sirin°*, § *300.* 2; s. die einzelnen Belege. — [3] Ganz unsicher; Pü.: *zyān.* — [4] Vgl. gr. *κρεμάσαι ἀπό* .., lat. *pendēre ex* .. — [5] Them. — [6] Ersetzt *naēšaṯ* der Mutterstelle Y. *31.* 20. — [7] So verbinde ich trotz ZDMG. *54.* 341, 373. — [8] D. i. ai *upāyuktaḥ.*

j. *sraya, srayā* Yt. *17.* 11, H. *2.* 9: s. unter *srāy-*.

• j. **¹srayan-** n. 'Schönheit': *čū asti masyō vanhō srayō* (sd.) *ačtəm dātəm .. upairi anyāiš sravāiš masanača vanhanača °yana*(IS.)*ča* V. 5. 22; — *čišča δwąm čakana ava masanača vanhanača °yanača .. yaδa yaṯ mē saδayehi* "Jeder hat dich gern gehabt wegen jener (deiner) Schöne und .., so wie du mir erscheinst" H. 2. 11; — *kā aēva ašō.stūitiš yā dasa anyaēšąm* ..

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masanaĉa vaŋhanaĉa °yanaĉa arəǰaiti H. *1.* 6; Yt. *19.* 58, A. *3.* 12, P. *42* [1]).

KompE.; Ableit. — Zu *srāy-* f. — Vgl. ai. *iremán-* m. 'Auszeichnung' (aus ar. **śra(i)man-*, § *81*); § *183.* 2 No. 1. — Pū.: *nēwak, nēwaktum.* — [1]) Hds. *ʒray°.*

• j. ²**srayan-** Adj. 'schön': *haiʒyō vaŋhudā̊ yeŋhē vō* (Sp. 1418 u.) *masānasčā vaŋhānasčā °yanas*(GS.)*čā čarəkərəmahī* "ein wahrhafter Wohltäter (ist er), cuius magnique bonique pulcrique gloriam praedicamus" Y. *58.* 4.

Ableit. aus ¹*srayan-* n. (vgl. unter ²*masan-*). — Pū.: *nēwakīh.*

• j. **srayana-** Adj., PPM.: s. *sray-.*

• j. **srayah-** Adj. 'der schönere': *ĉū asti masyō vaŋhō °yō aēṯəm dātəm yim vīdōyūm .. upairi anyāiš sravāiš* "um wie viel grösser, besser, schöner ist dies Gesetz .. als die andern Lehren" V. *5.* 22; — *imaṯ vaŋhō imaṯ °yō yəʒa tūm .. vašaŋhe* V. *5.* 21; — *yaṯča ahmāṯ asti mazyō .. vaŋhō .. °yō .. parō.arəǰastarəm taṯ ..* Y. *65.* 14.

Kompar. zu *srīra-.* — ai. vgl. *śréyas-* Adj. (wozu IF. *7.* 73 No.). — Pū.: *nēwaktar, nēwaktum* (*pa dītan*).

• j., g. **srav-** V. 'audire'. Praes. 1 *srav-*: *srv-*, 10 *surunav-, srunav-*: *surunv-* [1]), 16 (Des.) *susruša-*, 27 (Pass.) *sruya-*, 30 (Kaus.) *srāvaya-*; PrP. *srāvī*; Perf. 1 *susru-*; *s*-Aor. 1 *srūš-.* — PPfP. *srūta-*; PFP. *surunvata-*; Inf. *srūidyāi, srāvayeŋhē, srāvayeiδyāi*; Absol. *°srutəm.*

I) 'hören, mit dem Gehör wahrnehmen'; 1) ohne Obj.: *nōiṯ mašyō .. stē* (Sp. 1607 m.) *aojō surunaoiti gaošaiwe yaʒa miʒrasčiṯ ..* Yt. *10.* 107; — *aṯ fravaxšyā nū ⁺gūšō.dūm* (sd.) *nū sraotā* [2]) (2P.) Y. *45.* 1; — *spəntā mainyū sraotū mazdā̊ ahurō* "durch den heiligen Geist höre *MAh.*" Y. *45.* 6; — PPA. *surunvant-* sbes. 2) mit Obj. (etwas, auf etwas) im 1) Akk.: *sraotā ⁺gūš.āiš* (sd.) [3]) *vahištā avaēnatā sūčā* (sd.) *manaŋhā* Y. *30.* 2; — *taṯčā vohū mazdā sraotū manaŋhā* (Sp. 1131 m.) *sraotū ašā gūšahvā* (sd.) *tū ahurā* "und das höre *VM.*, o *Mazdāh*, .." Y. *49.* 7; — *sraotū sāsnā̊ fšənghyō* (sd.) Y. *49.* 9; — *aēšō mərəγō .. āʒrō vāčim surunaoiti* FrW. *10.* 41; — *surunuyā̊ nō yasnəm .. xšnuyā̊ nō yasnəm* Y. *68.* 9. a) Des. 'mit dem Gehör achten, horchen auf —': *vārəγnahe .. yō .. vayəm vāčim susrušəmnō* [4]) Yt. *14.* 21. b) pass. 'audiri': *yī ǰōyā* (sd.) *sənghaitē yāiš srāvī* [5]) *x*ᵛaēnā ayaŋhā* ".. sicut auditur .." Y. *32.* 7; — sva. 'Gehör finden': *yā sruyē* (1S.) [5] [6]) *parō* (sd.) *⁺magaonō* Y. *33.* 7; zit. V. *17.* 7 [6]); — sva. 'bekannt, berühmt, berüchtigt werden': *šyaomaṃ aipī daibitānā* (Sp. 761 o.) *yāiš ⁺asrūždūm* (Augm.) [7]) *būmyā̊ haptaiʒē* Y. *32.* 3; — — PPfP. *srūta-* sbes. A) zugleich mit einem praedik. Akk. 'etwas wahrnehmen als .., von Jemandem hören, dass er .. ist': *yeŋhe azəm frāyō* (sd.) *zbayəntaṃ sraēštəm susruye* (1S.) [8]) *vāčim* Yt. *17.* 17; — *vīspanaṃča aēšaṃ zaraʒuštrəm .. ⁺susruma ṯkaēšəm* Yt. *13.* 148. α) in pass. Wendung; mit praed. Nom.: *vahištā īštiš* (sd.) *srāvī* [9]) *zaraʒuštrahē* Y. *53.* 1; — *tōm .. yō ąnmənī* (sd.) *mazdā̊ srāvī* [5]) *ahurō* Y. *45.* 10; — *tā mainyū .. yā yəmā* (sd.) *x*ᵛafənā asrvātəm* (3D.; Augm.) Y. *30.* 3 [10]); — mit anderer praedik. Bestimmung [11]): *aēšaṃ aēnaŋhaṃ vīvaŋhušō srāvī* [12]) *yimas*(sd.)*čīṯ* Y. *32.* 8. 2) Gen.: *sraotā mōi mərəždātā* (sd.) *mōi* Y. *33.* 11; — *surunuyā̊ nō .. yasnahe xšnuyā̊ nō .. yasnahe* Yt. *10.* 32; — *surunaoiti zaota upa.sraotaraṇaṃ* N. *21.* Ausser Zusammenhang: *srunaoiti, sravaṯ* F. *12* [12]). II) Kaus. ('etwas zu Gehör bringen' sva.) 1) 'verkünden, predigen': *mrūitē yā vō xratūuš xšmākahyā ā.manaŋhā* (sd.) *ərəš vīčidyāi* (sd.) *yaδā ī srāvayaēmā* Y. *49.* 6; — s. noch Inf. 2) 'aufsagen, rezitiren'; Med. in pass. Sinn; als PPfP. dazu dient *sruta-*: *srāvayōiš staota yesnya* P. *15*; — *yā ahmāṯ staota yasnya srāvayeni ahunəmča vairīm srāvayeni ašəmča vahištəm ᵘ*husravāni* (sd.) Ny. *4.* 8; — *yezi .. xšvaš vahištəm* (sd.) *⁺srāvayeiti* N. 50; — *yasča mē .. baγaṃ ahunahe vairyehe .. frā vā drənǰayō srāvayāṯ frā vā srāvayō* (Sp. 1642 o.) *yazāite* Y. *19.* 6; — *srāvayamnāṯ paiti ahunāṯ vairyāṯ* A. *4.* 5; — *hā mē baγa ahunahe vairyehe .. anapyūxδa* (sd.) *anapišūta srāvayamna* Y. *19.* 5; 5; — *yaožδāʒrəm srāvayōiš* "du sollst die Purifikation (aufsagen sva.) durch Aufsagen (der dafür vorgeschriebenen Formeln) vollziehen" V. *11.* 2 [13]). insbes. A) vom Aufsagen der *Gāʒās*: *aiwyāsta mazdayasna gāʒā̊ srāvayaṯ nōiṯ anaiwyāsta* (sd.) N. *85*; — *yōi .. maiδyanaṃ* (sd.) *parō x*ᵛarəδōiṯ ⁺gāʒā̊ nōiṯ ⁺srāvayeinti* N. *29*; *26*, ⁺*37* [14]), V. *18.* 9;

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— +*anāstərətō* .. *avā yā* +*anyā* (näml. *gāδā*) *srāvayōiṯ* N. *46*, *50*; *48*; — *yā gāδā* +*afsmainiviṇ* (sd.) +*srāvayatō* (3D.)[15] .. *vačastaštivaṯ* +*srāvayatō*[16] N. *23*; — *yō gāδā pairi.uxšaiti* (sd.) +*srāvayanti* N. *32*; — *zaraδuštrəm* .. *gāδāsča srāvayantəm* Y. *9*. 1; — *gāδā* +*srāvayō*[17] *yasnəm yazəntəm paitištāiti* (Sp. 1603 m.) N. 22; 27; — *uštavaitīm gāδaṃ srāvayō uštatātəm nimraomnō* Y. *71*. 16; H. 2. 2, 13; — *yezi* .. *ahunavaṯ*(sd.)*ča* +*gāδanaṃ srāvayeiti yasnəmča haptənhāitīm* N. *46*; — *kərəhaṃ nā gāδanaṃ srutanaṃ aratufriš* (Sp. 186 u.) N. *37*[18]; — *kimaṃ gāδwyaṃ* (sd.) *vačō srāvayō* H. 2. 20; — *gāδanaṃ anapyūxδanaṃ* .. *srāvayamnanaṃ* Y. *19*. 5; +N. 22. a) ohne Objekt sva. 'die *Gāδās* aufsagen': *vərəharəštasčiṯ maγnəntasčiṯ* +*srāvayōiṯ* P. *12*; N. *109*; — *yō biš.hastrəm srāvayeiti ratufryō* +*δriš.hastrəm srāvayənti čvaṯ nitəməm hastrəm* (sd.) *ərəhaṯ* +*ratufritəe* N. *31*; — *yō gāδanaṃ anumaiti* (sd.) *vā* +*anu.mainyete anyehe vā srāvayantō paitištanti* (Sp. 1603 m.) N. *25*.

mit *aiwi*[19] 1) 'hören, verstehen'; a) ohne Obj.: *yezi* +*hvaēibya* +*ušibya aiwi.srunvaiti*[20] .. *yezi āaṯ nōiṯ* .. *aiwi.surunvaiti*[20] N. *26*; — *aēšō ratufriš yō nōiṯ aiwi.*+*srunvaiti*[20] [21] N. *24*. b) mit Gen. obj.: *yō aēvō* .. *aδāṯ anye* .. *vīspaēšaṃča aiwi.srunvaiti* (statt Plur.) *vīspe ratufryō yezi āaṯ nōiṯ aiwi.srunvanti aēšō* +*ratufriš yō* .. "wenn einer .. und die andern .. und (alle) hören alles (von einander), so sind alle *r*. Wenn sie aber nicht (alle alles) hören, ist nur der *r*., welcher .." N. *60*. 2) 'unterrichtet werden, Unterricht empfangen in —' (Akk.): *yezi ərəhaṯ āstūtō vā aiwi.sravanō vā daēnaṃ māzdayasnīm* "sofern er sich der *mazdayasn*. Religion angelobt hat oder darin Unterricht empfängt" V. *3*. 40.

mit *avi*[19] 'hören, verstehen': *avi* +*anyō surunvainti* (statt Sing.) *nōiṯ ainyō* "der eine hört es, der andere nicht" N. *24*.

āsrāvayamnāṯ N. *68*: lies *asr*°, Sp. 222.

mit *upa*[19] 'hören, verstehen', mit Gen. obj.: *zaota* (sd.) .. *aēibyō yōi hē* .. *frasrāvayamnahe vā upa.srunvanti* +*yaṯ vā* .. +*yazəmnahe* N. 20.

mit *frā* I) 'hören': s. Inf. a) Pass., mit praedik. Bestimmung 'wovon man hört, dass es .. ist, bekannt werden als ..'[22]: *maṯ vā padāiš* (sd.) *yā frasrūtā* (NSn.)[23] *īžayā pairijasāi* ". . mit den Versen, die bekannt sind als die des frommen Eifers . ." Y. *50*. 8. b) PPfP. s. auch bes. II) Kaus.[24]; 1) dnwS. II 2; Med. (ausser N. 20) in pass. Sinn; als PPfP. dient *frasrūta-*; a) vom *Ahuna Vairya*: *tūm* .. *zaraδuštra ahunəm vairīm frasrāvayō* .. *aparəm xraožδyehya* (sd.) *frasrūiti* Y. *9*. 14; Yt. *19*. 81, V. *19*. 2; — *δriš ašəm upa.stuyāṯ* .. *čaδwārō* .. *ahunəm vairīm frasrāvayōiṯ* V. *18*. 43; *11*. 3, *17*. 6, *19*. 22, N. *81*; — *yezi* .. *ahunəsča vairyəṃ frasrāvayeiti* N. *50*; — *yasča* .. *baγaṃ ahunahe vairyehe* .. *srāvayāṯ frā vā srāvayō yazāite* Y. *19*. 6; — *ahunahe vairyehe ašaya frasrūtahe frasrāvayamnahe* "des *AV*., das wie sichs gehört vorgetragen worden ist und vorgetragen wird" Vr. *12*. 2[25]; — *ahunahe vairyehe ašaya frasrūtahe* Y. 27. 7; — *yōi hē* +*maδəmya vača frasrāvayamnahe* (näml. *ahunəm vairīm*) *vā upa.srunvanti* +*yaṯ vā* +*yasnəm* +*yazəmnahe* "die ihn (näml. den *Zaotar*) hören, wenn er mit mittelstarker Stimme (den *AhV*.) aufsagt oder aber den *Y*. betet" N. *20*. b) von den *Gāδās*: *sraošō* .. *yō paoiryō gāδā frasrāvayaṯ yā panča* Y. 57. 8; — *zaotarš* (sd.) *kairim* .. +*gāδāsča frasrāvayāiti* N. 72; Vd. *12*; — *kaδa zaota* (sd.) *gāδā frasrāvayāiti* N. *33*. c) ohne Objekt sva. 'die vorgeschriebenen Gebete aufsagen': +*fraṣrāvayō*[26] *ratufriš nōiṯ* +*asrāvayō* N. *104*; Vd. *21* (?). 2) 'etwas zusagen, bewilligen': *frasrāvayō ava dāδra yim dim vaēnāṯ* +*ərvistaēšva* (sd.) +*vindānəm* N. *16*.

mit *vī* 1) 'vernehmen, hören', mit Gen. der Person: *yaṯ hē nazdištō dahmō vīsrunvaiti yavaṯ vā aēm aēm havaēibya ušibya* "so dass ihn der nächstbefindliche *D*. oder irgend ein beliebiger mit seinen Ohren hören kann" N. 27. 2) Pass. 'zu Gehör gebracht, bekannt werden durch —' (*paiti* mit Lok.): *zaraδuštra* .. *yahmi paiti vīspəm.maδrəm* +*ašəm.sravō* (sd.) *vīsruyata* Yt. *13*. 91.

ai. *śrávat*, *śróta*, *śrótu*, *śṛṇóti*[27], *śuśrūṣate*, *śrūyáte*, *śrāváyati*, *śrāvi*, *śuśruma*, *śrutáḥ*; sbal. *sunant* 'sie hören'; np. *sarāyad* 'er singt, vgl. *šunavad* 'er hört' (Sp. 559 u. No.). — Pü.: *nigōšītan*, (fürs Kaus.): *srāyītan*; s. noch No. 2–5, 7, 9 f., 12 f., 18 f., 23–25. — [1]) S. dazu

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§ *131* zu 2. Das ar. Praesens ist mit **śṛnáuti* anzusetzen, gleichviel wie man sich dessen Entstehung denken mag; zuletzt darüber KELLER KZ. *39*. 158. — 2) Pü.: *āšnūtan*. — 3) Pü. (undeutlich): *gōšān srūt* (oder *srōt*) *nigōšišnīh*. — 4) Npü.: *rāst gufṭār mī gūyad*. — 5) Pü.: *kē srūt ēstēt*. — 6) A1. **śruuai*, § *268*. 19. — 7) So Pt 4; vgl. KZ. *30*. 528. Pü.: *kē tān asrāyišnīh* (Sü.: *anuktim*) *dahēt*. — 8) § *268*. 19. — 9) Pü.: *srav*, Sü.: *vacanam*. — 10) Pü.: Sp. 1292 o. — 11) S. mit *frā* I a. — 12) Pü.: *srūt*. — 13) Geringe Stelle. Pü.: *yōždāsrīh srāyišn*, erl.: *yut dēv dāt apē yaz*. — 14) Hds. *srāyeiti*. — 15) Hds. *rāyatō*. — 16) Hds. *srāvaymnō* und *srāymnō*. — 17) So T. — 18) Pü.: *mart katār gāsān pa srāyišn aratīhā*. — 19) Pü.: *apar āšnūtan*. — 20) Them. — 21) Hds. *aiwisrunaiti* und *°nāiti*. — 22) S. Y. *32*. 8, Sp. 1640 m. — 23) Pü.: *frāč srāyēm*. — 24) Pü.: *frāč srāyītan* oder *srūtan*. — 25) Pü.: *kē frāč srūt – tāk nūn – .. frāč srāyīhēt – hač nūn frāč*. — 26) Hds. *fraδrāv°*. — 27) S. No. 1.

• j. *srava-* Adj. 'tüchtig (od. dgl.)'. KompA. (s. auch *srao°*). — Et.?[1]) — Pü.: *nēwak*. — 1) Ohne Wert KZ. *24*. 157.

• j. **sravaṇhav-** Adj. 'schleichend': *yaδa ažayō xšvaēwāṇhō yaδa vā vəhrkāṇhō °ṇhavō* V. *18*. 65.
Statt *°ṇhav°* geschr., § *268*. 30. — PPA. (§ *209*. 4); zum ar. Praes. 31 **tsraṇas'ia-*; s. BTHL. IF. *9*. 276 und zu *srvant-*. — Pü.: da dt, unklar.

• j. **sravana-**[1]) n. – ? –: *ratuš *rāuininaṇm dāδraṇaṇm °naṇaṇmča +pasu.vastraṇaṇmča* N. *83*.
Pü.: fehlt. — 1) T hat *srāv°*.

• j. **sravant-** Adj.: s. unter *srvant-*.

• g. **sravay-** f. 'Hören, Gehör': *yā vō maδrā srəvīm*[1]) *ārādā* (sd.) Y. *28*. 7.
Zum V. *srav-*. — Pü.: s. unter *ārādah-*. — 1) s. MEILLET bei BGM. Grdr.[2] *1*. 1091.

• j. **srava-šəmna-** Adj. (fem. *°nā-*) 'tüchtige – ? – habend': *fravašayō .. yā .. °nā sraotanvō* Yt. *13*. 40.
Die Lesung des 2. KompGlieds ist unsicher. F 1 *sravašyā*. GDN.s Deutung, KZ. *24*. 158 ist schauderhaft.

• j., g. **sravah-** n. 1) 'Wort' (in koll. Sinn), (Plur.) 'Worte': *aṭ vō xšmaibyā asūnā vaēdā x^v^araiδyā* (sd.) *vaintyā °vā*[1]) Y. *28*. 10. a) sva. 'Spruch, Lehre': *duš.sastiš °vā mōrəndaṭ* (sd.) Y. *32*. 9; 10; — *yā rāṇhayn* (Sp. 1517 u.) *°vaṇhā*[2]) *vahištāṭ šyaoδanāṭ marətānō* Y. *32*. 12; — *mazdā aṭ mōi vahištā °vāsčā šyaoδanāčā vaočā .. išudəm* (sd.) *stūtō* Y. *34*. 15[3]); — *yaṭ tā °vā drənjayaṇ yā .. aēδrapatayō drənjayaṇ* V. *4*. 45; — *dazdi ahmākəm taṭ āyaptəm .. urvaiti dātanaṇm °vaṇhaṇm* Yt. *10*. 33; — *čū asti .. srayō* (sd.) *aētəm dātəm .. upairi anyāiš °vāiš*[4]) V. *5*. 22; — **zad* (sd.) *daēnayā māzdayasnōiš °vō*[5]) P. *15*; — *airyamanəm išīm .. mazištəm ašahe °vaṇhaṇm* Y. *54*. 2; FrW. *4*. 1[2]; — *+fšūšō maδrahe .. ahe zī .. +°vaṇhō*[6]) *aframarənti* (sd.) .. N. 22; — *zaraδuštrahe °vā*[7]) .. *daēnaṇm .. varənəmča ṭkaēšəmča yazamaide* Y. *16*. 2; — *aršuxδanaṇmča vačaṇhaṇm °vaṇhaṇmča zaraδuštrinaṇm* Vr. *12*. 3; — *vīspa °vā zaraδuštri* Y. *57*. 4. 2) 'Leumund': *yōi zazəntī* (sd.) *vaṇhāu °vahī*[8]) Y. *30*. 10; — verwendet: *zazə* (sd.) *buye vaṇhāuča mižde vaṇhāuča °vahe*[9]) A. *1*. 11. [Yt. *13*. 91: lies *ašəm.sravō*.]
KompE.; Ableit. (s. *srāvahyeiti*). — Zum V. *srav-*. — Pü.: *srav*, Sü.: *uktiḥ*, (zu Y. *34*): *sarasvatī*; s. noch No. 1 f., 5–8. — 1) Pü.: *pa ān stāyišn*, Sü.: *vadanena*. — 2) Pü. (für *y° r° sr°*): *kē rēš srāyēnd*, Sü.: *ye chedaṃ samādišanti*. — 3) Die Dreiheit *sravah-*, *šyaoδana-* und *stūt-* bildet, wie *yasna-*, *vačah-* und *šyaoδana-* in Y. *34*. 1, nur eine Variante der bekannten Dreiheit *manah-*, *vačah-*, *šyaoδana-*. *sravah-* vertritt *vačah-*. — 4) Nach der *a*-Dekl. — 5) Pü.: aa rn b statt dd rn b = *srav*. — 6) Hds. *srāvaṇhəm* und *sravaṇhəm* (T); Pü.: *srav*, erl.: *apastāk*; s. No. 7. — 7) Pü.: *srav*, erl.: *apastāk u zand*; s. No. 6. — 8) Pü.: *nāmīkīh*, Sü.: *kīrtiḥ*. — 9) Them.

j. *sravō* V. *19*. 42: s. unter *srū-*.

j. *sravārō* Vd. *12*: s. *sāravāra-*.

• j. **srask-** V. 'triefen'. Praes. 2 *srasča-*, 30 (Kaus.) *srasčaya-*.

1) 'triefen, abtriefen von –' (Gen. statt Abl.), von fetten Speisen: *āṇhānō* (Sp. 357 f.) *srasčintīš x^v^arəδā* V. *3*. 29. 2 a) 'triefregnen sva. triefenden Regen fallen lassen, veranlassen', persönl.: *mīšti zī mē hīm .. vārəntaē*(sd.)*ča snaēžintaēča srasčintaēča* (3PPM., näml. *aršāna*) *+fyaṇhuntaēča* Yt. *5*. 120; — *hača xšafnō vārəntyā .. srasčintyā* "in einer Nacht, die (sva. in der es) .. triefregnet" Yt. *16*. 10[1]). b) 'als Triefregen (zur Erde) fallen': *čvaṭ aēṭaṇhā āpō yaṭ snaēžintyāi*(sd.)*ča srasčintyāiča*[2]) "wie viel von dem Schnee und Regenwasser .." V. *6*. 36.

mit *+ava* 'abtriefen': *vīspaṇaṇm +zī +ava.srasčintaṇm*[3]) .. *daēva +raēzaite* (sd.) N. *68*.

mit *vī* Kaus. 'auf allen Seiten beträufeln, besprengen': *hakərəṭ āpō vīsrasčayen* "ein-

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mal sollen sie (die Brennhölzer) mit Wasser besprengen" V. 7. 29.

Vgl. arm. *srskel*[4]) 'besprengen', mp. *srixt* 'dropped', PPfP. (SBE. *37*. 191, vgl. BTHL. WklPhil. *1898*. 1060); s. noch zu *sraska-*. — Pü. (zu V. *6*): *takark* 'Hagel', (zu N.): *apē lištak*(?), (zu V. *7*): *āšinjēnd*, (zu V. *3*): ddtk. — [1]) S. zu V. *8*. 4, Sp. 1626 o. — [2]) *yāi-* Dat. statt Gen. — [3]) IIds. *zyu asrasčintəm*. — [4]) Aus idg. **srēsk** oder **srōsk**, mit Dehnvokal; ächtarm.; s. IFAnz. *10*. 28.

• j. **+sraska-**[1]) m. 'Träne, Weinen': *āaṯ ahe* (näml. *haraēvahe*) *paityārəm frākərəntaṯ aṇrō mainyuš* .. *+°kəmča driwikā*(sd.)*ča* V. *1*. 8.

Zum V. *srask-*. — np. *sirišk* 'Tropfen, Träne'. — Pü.: *srča* (in Aw.-Buchst.). — [1]) NA. *sarask**.

• j. **srasčant-**[1]) Adj. (fem. *°ntī-*)[1]), PPA.: s. *srask-*.

KompE. — [1]) Nur *°ānt**, § *298*. 4.

• j. **srāy-**: *srī-* f. 'Schönheit': *kəhrpa avavatąm sraya*[1]) (IS.) *yaϑa diϑayatąm zaošō* (sd.) Yt. *17*. 11; — *kəhrpa avavatō +sraya*[1])[2]) (IS.) *yaϑa dāmąn sraēštāiš* "am Körper von der Schönheit eines solchen wie die schönsten Geschöpfe (sind)" H. 2. 9.

ai. *śrī-* f. (: *śriyā*). — [1]) Statt **sriya* geschr.; § *410*. — [2]) So M 6 und zu Vyt. *56*. Ausg. *°yā*.

j. *srāyeiti* N. *37*: lies *srāvayeiti*.

j. *srāvaṇhəm* N. *22*: lies *sravaṇhō*.

• j. **srāvayant-** Adj., PP30(Kaus.)A.: s. *srav-*.

KompE.

• j. **srāvayamna-** Adj. (fem. *°nā-*), PP30 (Kaus.)M.: s. *srav-*.

KompE.

• j. **srāvayeiϑyāi** Inf. 'hören zu lassen von —, bekannt zu machen': *bərəzaṯ ϑa sr° ištōiš xšaϑrəm* .. Vyt. *46*. Wertlos.

Zum Praes. 30 (Kaus.) des V. *srav-*.

• g. **srāvayeńhē** Inf. 'vernehmen zu lassen, zu verkünden': *hvō* .. *vaštī* .. *čarəkərəϑrā* (sd.) *sr°* Y. *29*. 8.

Zum Praes. 30 (Kaus.) des V. *srav-*. — Pü.: *srāyēt* (3S.).

j. *srāvaymnō* N. *23*: lies *srāvayatō*; s. Sp. 1641 o.

• g. **srāvahyeitī** Inf. 'bekannt, berüchtigt zu werden': *pourū aēnā ϑnāxštā yāiš sr° yezī tāiš aϑā hātā.marānē* (sd.) .. *vōistā* "die vielen Untaten, durch die er es erreicht hat berüchtigt zu werden, ob es durch sie so (werden wird)[1]): .. du weisst es .." Y. *32*. 6.

Zu einem Praes. **srāvahya-*, denom. Praes. 31 aus **srāvaṇha-* n. 'Berühmtheit', Ableit. (mit *Vṛddhiḥ*) aus *sravah-*. — Pü.: *kē srūt ēstēt*, Sü.: *yaḥ ukto 'sti*. — [1]) Nämlich wie er es vorhat; s. die vorhergehende Strophe.

g. *srəvīm* Y. *28*. 7: s. *sravay-*.

• j. **srita-** Adj., PPfP.: s. *sray-*.

KompE.

• j. *sritay-* f. 'Lehnen (usw.)'.

KompE. — Zum V. *sray-*. — gr. κλίσις.

• j. **srifa-** m. 'Nüstern': *yaṯ* .. *aspanąmča °fa xšufsąn* "und wenn die Nüstern der Pferde in Aufregung geraten" Yt. *10*. 113.

Weist auf ar. **śripha-*, womit ich ai. *śiprā-* f. 'Nase' (im Nir.) nicht zu vereinigen weiss.

• j., g. **srīra-** Adj. (fem. *°rā-*) 1) 'schön anzusehen, schön'; a) vom schönen Äussern der Menschen und Götter: *vīrahe kəhrpa* .. *°rahe* Yt. *14*. 27; 17; — *kainīnō kəhrpa °rayā* Yt. 5. 64, H. 2. 9; — *°rō ahi zaraϑuštra hukərətō ahi* .. *hvascvō darəγō.bāzāuš* Yt. *17*. 22; — *kəhrpasča* .. *°rā amərašanąm spəntanąm* Yt. *13*. 81; F. *12*; — *°rəm* .. *bavāhi yaϑa* .. Az. 3; — *dāmąn* .. *pouruča °rača* Yt. *19*. 10; — *āaṯ mąm* .. *°rąm haitīm srīrō.tarąm* .. H. 2. 14; — *°rāsča* (?) *vohu manō rātača vaṇuhi* V. *19*. 19 (?); — *ušąm °rąm* G. 5. 5; — *°ra duγδa ahurahe mazdā* V. *19*. 13; 30, +F. *3* e[1]); — *yima °ra* (VS.) V. 2. 3, 9, 22; 3; — *yimāi °rāi* V. 2. 2; — *haomō frāšmiš* .. *°rō* Y. 57. 19; — *ašiš vaṇuhi °ra* Yt. *13*. 107; — *ašī °re* (VSf.) Yt. *17*. 6, 60, 61; — *satavaēsō* .. *°rō* Yt. *13*. 44; *8*. 9; — *ašā °rā* (VSn.) Y. *35*. 3; — *vātahe kəhrpa* .. *°rahe* Yt. *14*. 2; — *daēnayāi °rayāi* Yt. *10*. 64; — *upa tąm °rąm manaoϑrim* Yt. 5. 127; — *°ra* .. *daēmāna* Yt. *10*. 107; — *°ra* (NDm.) *vā aṇhən bāzava* (sd.) Yt. 5. 7. b) von Tieren: *aspahe kəhrpa* .. *°rahe* Yt. *8*. 18; Yt. *14*. 7, 23, 25. c) sonst: *urvaranąm* .. *°ranąm* V. *18*. 63, Yt. *18*. 6; V. *19*. 18, Vyt. 22; — *°rāsča asō.šōiϑrāsča* Yt. *8*. 42, V. *1*. 20; — *°rā barəšnava* Yt. *10*. 13; — *harayā bərəzō °rayā* Yt. *9*. 3, *17*. 24; — *xᵛarənaṇuhaiti*(sd.)*ča yā °ra* Yt. *19*. 67; — *vīspōsča °rō nimraokō* .. *°rō apaγžāire* Yt. *8*. 46; — *°rā paϑō* Yt. *13*. 53; — *nmānəm* .. *°rəm* V. 22. 1; Yt. *17*. 60, Vyt. *28*, *33*; — *vāšəm °rəm* Yt. *10*. 124; — *gātuš paiti* .. *yōi °ra* Yt. *17*. 10; — *pusąm* ..

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°*rąm* Yt. 5. 128; — °*rəm vastrəm* Vd. 20²; — *vazrəm* °*rəm* Yt. *10*. 132; — °*rā uruδmīš* Yt. *13*. 55; — *yā barəδri paraoš* °*rahe* ". . des vielen Schönen" Yt. *13*. 9; — *frā* °*ra* (APn.) +*zuš sispata* (Sp. 1607 o.) "pulcritudines . ." Yt. *5*. 7. 2) 'schön anzuhören, schön': °*rāiš nāmąn* Y. *15*. 1; Vr. *6*. 1; — *uxδəm* °*rəm* F. *3* f.; — °*ra uxδa vačā* V. 2. 10 PüZ.; — °*ra* (ISf.) *dahma āfriti* V. 22. 5. Unklar: +°*rəm*[2]) *arəduməm* N. *65* (?). Wertlos: °*rā pərəsō disyata* Vyt. *33*.

KompA., E.; Ableit. — Zu *srāy-* f. — Vgl. *srayah-*, *sraēsta-*. — ai. *śrīlá-*, °*śrīrá-* Adj. — Pü.: *nēwak*, *nēwak pa dītan*, *nēwak nikās*. — [1]) Hds. *srira*. — [2]) Hds. *srūrəm* und *srīm*.

• j. **srīraoxšan-** m. EN. eines Gläubigen: °*xšnō ašaonō* Yt. *13*. 101.

Komp.: *srīra-*+*uxšan-*, eig. 'schöne Stiere habend'.

• j. **srīrā'vanhav-** m. EN. eines Gläubigen: °*vanhūš ašaonō* Yt. *13*. 118.

Eig. 'schön und gut, καλοκαγαθός'; vgl. unter *mązdrāvanhav-*.

• j. **srīrō.tara-** Adj. (fem. °*rā-*) 'der schönere': *āaṯ mąm* . . *srīrąm haitīm* °*rąm* . . H. 2. 14.

Kompar. aus *srīra-*. — Pü.: *nēwaktar*.

• j. **srū-, srvā-**[1]) f. 1) 'Nagel' der Finger und Zehen: *paiti tē mərəya ašō.zušta* (sd.) *imā* °*vā* (AP.) *vaēδayemi* V. *17*. 9; 9; — *imāsə tē* °*vā mərəya ašō.zušta hyārə arštayasča* . . "diese Nägel sollen dir, o Vogel *A.*, als Speere dienen . ." V. *17*. 9; 10. a) Du. '(beiderlei Nägel sva.) die Nägel der Hände und Füsse'[2]): *yaṯ tūm* . . *varəsāsča* +*hąm.rāzayənha* . . °*vaē*(AD.)*ča* +*upa.δwərəsənha* "wenn du dir . . und die Nägel zuschneidest" V. *17*. 4; — *tē* (Sp. 621 o.) *aēšąm paiti* +*srvī* (AD.)[3]) *aēša druxš* . . *upa.dvąsaiti* "auf deren Nägel kommt . . herzugeflogen" V. 7. 24, 27, *9*. 41; *3*. 14 (wo *sruye*)[4]); — *srvābya mayəm ava.kanōiš* "du sollst für die (abgeschnittenen) Nägel ein Loch graben" V. *17*. 7. 2) 'Horn' der Tiere (und tierähnlichen Wesen, s. Komp.): *gərūš* . . *yim upairi sruye* (AD.)[4]) *sanaṯ* (Sp. 1590 o.) *amō* Yt. *14*. 7. a) Plur. mit *hapta* Name eines Sternbilds (?): *nizbayemi mərəzu* (Sp. 1174 o.) . . *nizbayemi hapta sravō* (AP.)[5]) *bīmya* V. *19*. 42. 3) 'Horn' als Stoff, 'Hornstück' (nur Komp. und Ableit.).

KompA. (s. auch *srvī.*°), E.; Ableit. — np. *surū* 'Horn'; nbal. vgl. *srunbē* Huf'. — Pü.: *srūv*; s. noch No. 5. — [1]) D. i. *srūv*°; *srū-* wird in die *ā*-Dekl. überführt. — [2]) Oder auch der beiden Hände; s. Dbr. VglS. *1*. 143. — [3]) NA. hat dRn. *srvē*, *srvē*, *sraoe*; s. aber die Var. Vgl. auch *srvī.stāy-*. — [4]) D. i. *sruve* (§ *268*. 19), die them. Form gegenüber *srvī*. — [5]) Pü.: fehlt.

• j. *srūt-* Adj. 'hörend'.

KompA., E. — Zum V. *srav-* — ai. °*śrut-*, *śrut*°. — S. auch zu *asrutəm*.

• j. **srūta-**[1]) Adj. (fem. °*tā-*) 1) 'gehört'; a) sva. 'dass es gehört wird, hörbar': *anyō vā hē dahmō* °*tā gāδā daδāiti* +*ratufriš asrutā* (sd.) (*aratufriš*) N. 25. b) sva. 'von dem man hört, bekannt, berühmt': *ahurō mazdā* . . °*tō airyene* +*vaēǰahe* . . *yimō xšaētō* . . °*tō airyene* +*vaēǰahe* V. 2. 20; Y. *9*. 14; — °*ta* F. *12*. 2) 'zu Gehör gebracht, aufgesagt': s. *srav-* Sp. 1641 o.

KompA., E. — PPfP. zum V. *srav-*. — ai. *śrutá-* Adj., mp. *srūt*. — Pü. (zu 1 a): *srūt*, (zu 1 b): *nāmīk*, (zu 2): s. Sp. 1643, No. 18, 23, 25. — [1]) Mit *ū* V. *2*. 20, Y. *9*. 14 und im Komp. mit *frā* und *vī*.

• j. **srūtaṯ.fəδrī-** f. EN. der Mutter des *Uxšyaṯ.ərəta* (sd.)*): *kanyā* °*fəδryō ašaonyā* Yt. *13*. 141.

*) Indem sie im See *Kąsaoya* badend von dem dort aufbewahrten Samen *Zaraδuštras* befruchtet wird; s. unter *xšudra-*, wo Litt.

Eig. 'die einen berühmten Vater hat'[1]); statt *sruta-f*° nach dem Muster von *ərədaṯ.fəδrī-*, Justi NB. 311. — [1]) Im Mp. *nāmīk pit*, SBE. *47*. 105.

• j. *srūtay-* f. 'Zugehörbringen, Vortrag'.

KompE. — Zum V. *srav-*. — ai. *śrútay-* f. 'Hören (usw.)'.

• j. *srūtar-* m. 'der hört' oder 'der zu Gehör bringt'.

KompE. (in EN.). — Zum V. *srav-*. — Vgl. *upa.sraotar-*.

• j. +**srutō.spāda-**[1]) m. EN. eines Gläubigen, Bruders des *Ərəzav*: *ərəzvā* °*dā* (GD.)[2]) *ašaonā* "des *Ə.* und des *Sp.*, der beiden . ." Yt. *13*. 115.

Eig. 'der ein berühmtes Heer hat (*Lothar*)'[3]). — [1]) So F 1. — [2]) Unthem. — [3]) Eine priesterliche Deutung Dk. *7*. 7. 8.

• g. **srūidyāi** Inf. 'zu hören, zu vernehmen': *vačō sr*° *hyaṯ marətačibyō vahištəm* "als das Wort, das zu hören den Menschen das beste ist" Y. *45*. 5; — *sr*° *mazdā frāvaočā* 'tu kund, o *M.*, dass man es höre" Y. *34*. 12.

mit *frā* in pass. Sinn 'audiri, so zu werden, dass man davon hört, bekannt zu

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werden': *yō .. hvō nā +frasr°* [1] *+ərəδwō* "wer .. er, der würdig ist, dass man von ihm höre" Y. *46*. 13; — *kō vā +frasr°* [1] *vaštī* "oder wer will, dass man von ihm höre?" Y. *46*. 14.

Zum V. *srav-*. — Pü. (zu Y. *45*): *srāyišn dahišnīh*, (zu Y. *34*): *nigōšēm*, Sü.: *śṛnomi*, (zu Y. *46*): *frāč srāyišn dahišnīh*. — [1] NA. *fərasr°*, s. Var.

• j. **sruṯ.gaoša-** Adj. 'des Ohren hören, scharfhörig' [1]: *miδrascāṯ .. °šō hazaŋra.-yaoxštiš* Yt. *10*. 107; *19*. 35.

KompE.; Ableit. — Vgl. ai. *śrútkarṇa-* Adj.

• j. **sruṯ.gaošō.'təma-** Adj. 'des Ohren am besten hören, der am besten hört': *apam napātəm .. yō .. °mō asti yezimnō* (sd.) Yt. *19*. 52.

• j. **surunvata-** Adj. 'hörbar, laut': *təm yazāi °ta yasna sraošəm .. zaoδrābyō* Y. *57*. 3; Yt. *3*. 18, *5*. 9.

PFP. zum V. *srav-*, aus dem Praes. 10 *surunv-* gebildet, § *209*. 11. — Pü.: *nigōšišnōmand*, Npü.: *šunūda*.

• g. **surunvant-** Adj. 'belehrt, gelehrt': *°vatas*(AP.)*čā asurunvatasčā* Y. *35*. 4.

KompE. — PPA. zum V. *srav-*; zum Praes. 10 *surunv-*, eig. 'hörend, lernend', näml. die heilige Lehre. — Pü.: *āšnavāk* – Sü.: *śrutavān* –, erl.: *kuš ēhrpatistān kart ēstēt*.

j. *srūrəm* N. *65*: lies *srīrəm*.

• j. **srva-** n. 'Blei; Gefäss aus Blei': *ayaŋhaēnəm vā °rum* [1] *vā nitəma* (sd.) *xšaδra vairya* "in [1] einem Gefäss aus Eisen oder aus Blei .." V. *16*. 6; *9*. 14; — *yezi °rum* [2] *paiti.hinčāi* (sd.) V. *9*. 14; — *ādrənjayδiš aom °rum* [2] *paurva.naēmāṯ* (sd.) .. V. *9*. 14.

Pü. (zu V. *9*. 14 3.St.): *srup*, (sonst) *srupēn*. — [1] S. Sp. 595 m. mit No. 1. — [2] D. i. **sruvəm*.

• j. **srvaēna-** Adj. 'hörnen, aus Horn bestehend': *°na aēšam* (näml. *aurvatam*) *safārəhō zaranya paiti.δwarštārəhō* (sd.) Y. *57*. 27.

Ableit. aus *srū-*. — Pü.: *sruvēn* [1]. — [1] Nicht 'bleiern', vgl. Pü. zu V. *9*. 14 und HBM. PSt. 74.

• j. **srvant-, sravant-** [1] Adj. 'schleichend, anschleichend': *°avatō* (GS.) F. *12*.

mit *upa* 'sich (wie ein Raubtier) heranschleichend': *zəmō* ('des Winters') .. *°vatō* V. *7*. 27.

PPA. aus ar. **tsrau-*, einer *u*-'Erweiterung' (Praes. 20) aus **tsar-* in ai. *tsárati* 'er (be)schleicht'; vgl. *sravaŋhav-* und ai. *tsárav-* m. 'schleichendes Tier'; ferner zu *aiwi.srūδra-*. S. zEt. BTHL. IF. *9*. 276; ferner BLOOMFIELD IF. *4*. 72, JAOS. *16*. CLIX, OSTHOFF BB. *22*. 257, FLENSBURG Stud. 7. — Pü. (zu F.): *ōštāp* 'Hast, Aufregung', (zu V.): *apar ōštāp kar*, erl.: *ōšān anākīh hač aš*. — [1] So F.; § *268*. 11.

• j. **srvara-** Adj. 'gehörnt' [1]: *ažīm °rəm .. yim .. zairitəm* Y. *9*. 11.

Komp.: *srū-+*bara-*, § *268*. 37; BTHL. BB. *15*. 14. — Pü.: transskr. (dd rn b r). — [1] Die *daēv*ischen Tiere auf den Wandflächen in Persepolis sind alle gehörnt; s. *srvō.zana-*; vgl. DST. ZA. *1*. 88 No. 31. — [2] Man nahm das Wort als EN.; s. SBE. *18*. 374, *37*. 185, *47*. 12, VONSTACKELBERG WZKM. *12*. 340.

• j. **srvā-** f.: s. unter *srū-*.

KompA.

• j. **srvō.zana-** Adj. 'zur Hornrasse, zur Rasse der Gehörnten gehörig': *snāviδəm yim °nəm* Yt. *19*. 43.

Vgl. REMY JAOS. *20*. 70 und zu *srvara-* No. 1.

• j. **srvī.stāy-** Adj. 'mit hörnernen Widerhaken', vom Pfeil: *išunam +kahrkāsō.paranam zaranyō.zafram °stayam* Yt. *10*. 129.

Komp. mit ND. (s. *srū-* No. 3) im 1. Glied; **stāy-* f., zum V. *stā-*, s. dazu ZDMG. *43*. 665 und mp. *stēnīk*. Eig.: 'dem ein Horn(spitzen)-paar als Ständer dient', vom Pfeil, an dem unterhalb der Spitze ein paar Hornspitzen als Widerhaken eingesetzt sind, durch die er in der Wunde zum Stehen gebracht werden, festsitzen soll.

z.

j. *zā* F *4* a: lies *zd*; s. *zam-*.

j. *zaēna*: s. unter *zaēna-* und *zayan-*.

• j. **zaēna-** m. 'Waffe': *vazrəm .. amavastəməm °nam* (GP.) Yt. *10*. 96 [1]; 96; — *ham +°na* (AP.) [2] *zəmbayaδwəm* (sd.) Yt. *1*. 27; — *°na* (IS.) *hačimnō hutāšta* Yt. *10*. 141.

KompE. — ai. vgl. *hetáy-* f. 'Waffe'. — mp. *zēn*, np. *zīn°*. — Vgl. *zaya-*, *°zaēnay-*. — Pü. (zu Yt. *1*): *awzār*. — [1] Vgl. Yt. *10*. 132. — [2] NA. *zanva*, vgl. GDN. KZ. *30*. 514. S. aber Pü. und die Hds.

• j. **zaēnaŋh'an-** Adj. 'wachend, wachsam': *sraošəm .. yō anavaŋhabdəmnō °ŋha* (NS.) *nipāiti mazdā dāman* Y. *57*. 16; 16, F. *20*; — *°ŋha* (NS.) *zvīspō.x^vafna* (sd.) *yaδa vāstryō fšuyas* V. *13*. 46.

Ableit. aus *zaēnah-*. — Pü.: *zēnāvand*, *pa zēnāvandīh*.

• j. **zaēnay-** Adj. 'reg, eifrig': *yasča hē .. vāčim paiti °niš aŋhaṯ* (näml. *spā*)

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"wenn er (der Hund) .. eifrig ist mit (der Stimme sva.) Bellen" V. *13.* 40.

KompA. — Vgl. *zaēman-*. — Pü.: *kēča pa ēn i ōi gōwišn .. apar zēnāvand ast.*

• j. **zaēnav-** f. 'Wehrgehänge'*): *yaēšąm zayanąm raδōišti .. puxδa °nāuš mat akana mat δrisąs ayō.ayrāiš* ".. das Wehrgehänge mit dem Köcher sammt 30 eisenspitzigen Pfeilen" V. *14.* 9.

*) Das von der linken Hüfte über die rechte Schulter lief und insbesondere zum Tragen des Köchers diente; vgl. auf der Inschrift von *Bahištān* die Figur des hinter dem König stehenden Persers.

KompE. — np. *zīn* 'Sattel'. — Pü.: *zēn.*

• j. *zaēnah-* n.: sva. [1]*zaēman-* n.

Ableit. — mp. *zēn°*; s. dazu BTHL. IF. *12.* 142.

• j. **zaēnah'vant-** Adj. 'wachsam, regsam': *miδrəm .. °nəmhuntəm* Yt. *10.* 61; — +*°nəmuhantəm .. yaδa taxmō urupa* Az. 2[1]).

Pü.: *zēnāvand.* — [1]) Vgl. zu *azinavant-*.

• j. **zaēni.buδra-** Adj. 'reg, eifrig wachend, wachsam': *spānəm .. °rəm* V. *13.* 39.

Vgl. +*buδra-* EN. — Pü.: *zēnāvand* (erl.: *tuxšāk*) dn p r ak, erl.: *zēnīk xᵛapēt* 'er schläft wach'.

• g. [1]**zaēman-** n. 'Regsamkeit, Munter-, Wachsein': *kō hvāpā xᵛafnəmčā dāt °mačā* "wer schuf wohlwirkend Schlaf und Wachen" Y. *44.* 5.

Zum ai. V. *hinóti* 'incitat'. — Vgl. **zaēnah-*, [2]*zaēman-*, *vīzōišta-*. — ai. *áśu-heman-* Adj. — Pü.: *zēnāvandīh*, erl.: *tuxšākīh*, Sü.: *jāgaraṇam.*

• j. [2]**zaēman-** Adj. 'regsam, wach': *°manō* F. *4* f.

Vgl. [1]*zaēman-*. — Pü.: *zēnāvand.*

g. *zaēmā* Y. *41.* 4: s. *haz-*.

• j. **zaēša-** Adj. 'schauderhaft': *°šō* F. *20.*

S. auch *zōišnav-*, *zōiždišta-*. — Vgl. mp. (Pü.), np. *zišt*[1]) 'schauderhaft', got. *usgeisnan* 'erschrecken'; Litt.: IF. *2.* 48, GGA. *1896.* 962, HBM. PSt. 70. — [1]) Das freilich auch dem ai. *hṛṣṭá-* entsprechen könnte; vgl. unter *zaršayamna-*.

• j., g. **zaotar-**: **zaoθr-** m. 'Priester, Oberpriester': *yō* (näml. *zaraδuštrō*) *°tā ašā ərəzūš .. kayā* (Sp. 462 m.) Y. *33.* 6; benützt Yt. *4.* 7: *yō °ta zaraδuštrō.* A) im **jAw.** Name des vornehmlich mit dem Vortrag der *Gāδās* betrauten Oberpriesters, der den Gottesdienst zusammen mit sieben Unterpriestern (s. [2]*ratav-*), im Notfall aber auch allein (s. N. *81*, Sp. 1653 m.) vollzieht: *°tārəm ašavanəm ašahe ratūm yazamaide hāvanānəm .. ātravaxšəm ..* G. *3.* 5; V. *5.* 57, 58; — *vīsāi vō amšā spəntā staotā °tā zbātā ..* Y. *14.* 1[1]); Vr. *5.* 1; — *staotarəča °tarəča zbātarəča* Yt. *3.* 1; — *azəm .. °ta vīsāi* (Sp. 1327 o.) *staotanąm yesnyanąm frasraoδrəmča .. frāyaštīmča* Vr. *3.* 7; — *tūm nō āδraom* +*zaotaste* (Sp. 1607 o.)[2]) Vr. *3.* 7; — *yaδa dīš azəm yō °ta āvaδayemi vīδvā aēšąm yasnəmča vahməmča ..* Vr. *11.* 19; — *kaδa °ta xsāta vača āpō .. yazāite* Y. *65.* 9; 9, Yt. *5.* 132, *10.* 120; — *bərəzəm barāt °ta vāčim hištəmnō pasča barəsma* Yt. *17.* 61; *10.* 137, 138; — *dāyata .. āpō māvayača °δre yazəmnāi ahmākəmča mazdayasnanąm frāyazəmnanąm ..* Y. *68.* 12; 2, *59.* 30; — *hanaēša tū tūm tat mīždəm yat °ta hanayamnō ərəha frāyō.humatō ..* Y. *59.* 30; — *arədvī .. °δre* (statt Gen.) *vāčim paitišmarəmna* Yt. *5.* 123; — *dahmō °ta tanu.pərəδa* (sd.) *upa.sraotārō* N. *38*; *39*[3]; — *surunaoiti* +*°ta*[3]) *upa.sraotaranąm* (sd.) *nōit upa.sraotārō °tarō* (GS.) *°ta ratufriš* N. *21*; *21*[2]; — *čiš °tarš* (GS.) *kairim arəhat myazdahe* +*ayąn?* (*yat*) +*gāδāšča frasrāvayāiti vačimča arəhe* (Sp. 108 m.) +*astvaite paiti.aδayāt aδā ratuš* "'Was ist das Amt des *Z.* am Tag des *My.*?' 'Dass er die *G.* vorträgt und der Gemeinde auf ihren Gesang mit *aδā ratuš* (usw.) antwortet'" N. *72*; — *āat* +*ātravaxšahe* (sd., näml. *kairim arəhat*) *yat .. °δraēča vāčim paiti.āδayāt* N. *73*; — *yaδā ahū vairyō °tā frā mē mrūtē .. aδā ratuš ašātčit hača frā ašava vīδvā mraotū* "*y. a. v.* soll der *Z.* aufsagen .. *a. r. a. h.* soll der wissende Gläubige (sva. die Gemeinde, s. Sp. 250 o.) aufsagen" Y. *3.* 25; 25[4]), N. *37*[2]; — *kaδa °ta gāδā frasrāvayāiti?* +*nacmō.vačastašta* (sd.) +*maδəmya vača zaraδuštri mana* "'wie soll der *Z.* die *G.* vortragen?' 'In der (ersten) Halbstrophe (jeweils) mit mittelstarker Stimme im *zaraδuštr*ischen Zeitmass'" N. *33*; — *yat °ta ahurəm mazdąm yazāiti* +*maδəmāi barəsmąn paiti.barδit* N. *70*; — *°ta gūš* +*pāityāpōiš* (sd.) *paoiryō* +*frənharōit* N. *71*; *71*; — *yeziča* +*ačte ratavō* +*anahaxta* (sd.) +*para.iyayanti °ta vīspē.ratu.δwāiš* (sd.) +*raēδwayeiti* N. *80*; — *°ta* +*anahaxtō parayat dąhištāi aršvačastəmāi zaoδrəm raēxšaiti* "ein nichtqualifizirter *Z.* soll weggehen und das *Z.*-Amt einem überlassen, der .." N. *80*; — *čvaiti naram* +*haxtō*

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°ta ratufriš ahunəm vairīm frasraošyehe? +vīspaēibyō aēibyō yōi hē +maδəmya vaēa frasrāvayamnahe vā upa.srunvanti +yaṯ vā +yasnəm +yazəmnahe "Für wie viel Personen (im Höchstfall) darf ein qualifizirter *Z.* das *AhV.* aufsagen, wenn er den *R.* genehm sein will?' 'Für alle (d. i. so viele), die (als) ihn hören können, wenn er ihn (den *AhV.*) mit mittelstarker Stimme aufsagt oder aber wenn er (entsprechend) den *Yasna* betet'" N. *20*; — *yaṯ aēvō °ta frāyazāiti myazdahe +ayaṇ °tarš gātava; +aēta δa myazde +aiwi.vaēδayeiti . .; °tarš gātava +ahunəm vairīm frasrāvayδiṯ +šyaoϑnō.tāitya* (sd.) *+hāvanaēibya paiti.jaṇhōiṯ hāvanānō gātūm; ātravaxšahe gātava ātarəm +aiwi.vaxšayōiṯ; frabərətarš +gātava yasnəm haptaṇhāitīm +frāyazāiti* "wenn der *Z.* allein den Gottesdienst vollzieht am Tage des *My.*, soll er am Platz des *Z.* (sich anstellen). Hier soll er die *My.* zuweisen. .. Am Platz des *Z.* soll er (noch) den *AhV.* anstimmen, aber bei der Stelle *šyaoϑananaṇm* soll er sich zum Mörser begeben auf den Platz des *Hāv.* Auf dem Platz des *Ātr.* soll er das Feuer schüren, auf dem Platz des *Frab.* soll er den *Yasna Hapt.* beten" N. *81*; — *+°tarš*[5] *dāityō.gātuš maδəmya nmānahe maδəmāṯ arāϑraoṯ apa.sritō ˣstnuiuxtiš* (sd.) "des *Z.* gehöriger Platz ist in der Mitte des (Gottes)hauses[6], der Mitte des Gerätetisches zugewendet, .." N. *78*; — *yō bityō °ta* N. *37*[7] (?). a) als Vertreter des Priesterstandes: *gāuš °tārəm zavaiti* Y. *11.* 1[8]. A) von *Haoma* als dem *Z.* der Götter: *haomō . . yim °tārəm stayata ahurō mazdā* Yt. *10.* 89; — *haomō . . °ta ahurāi mazdāi °ta amərštanaṇm spəntanaṇm* Yt. *10.* 89; 89.

*) Der Name stammt aus arischer Zeit, wo in **ĥautar-* sich zwei Bedeutungen 1) 'Vollzieher des Opfergusses' (zu ai. *juhóti* 'er giesst aus', OLDENBERG Religion d.V. 386) und 'Rufer der Götter' (zu ai. *hávate* 'er ruft', vgl. DST. ZA. *1.* 108 No. 2, TIELE Godsdienst² *2.* 73) zusammengefunden hatten. S. noch ¹*zaoϑra-*.

KompE.; Ableit. — ai. *hótar-* m., mp. *zōt*; zEt. s. *). — Pü.: *zōt*, Sü.: *jyotaḥ*; s. noch No. 1, 8. — 1) Pü.: *paṯīrēm . . stāyišn zōtīh xᵛānišn*, Sü.: *pratikurve . . stutiṃca mukhyatāṃca āhvananāṃca.* — 2) D. i. *zaota+stē*, sd. — 3) Hds. *zaoδa.* — 4) Der zweite Absatz ist müssige Wiederholung; richtig J 2, ferner zu Y. *7.* 28, *26.* 11. — 5) Hds. *zaotara.* — 6) D. i. in der Mitte der Nordwand, so dass er, mit dem Gesicht nach Süden gewendet, den ganzen Raum überblicken kann; s. die Skizze in der NA. zu Vr. *3.* — 7) Aus dem Zusammenhang gerissene Stelle. — 8) Npü.: *xāvand*, Sü.: *gṛhītā.* Vgl. zu *zavah-*, ferner unter *xᵛāšar-* und GDN. KZ. *30.* 518.

j. *zaotastē* Vr. *3.* 7: lies *zaotaste*, s. *zaotar-* (Sp. 1652 o.) mit No. 2.

j. *zaoδa* N. *21*: lies *zaota.*

• j. ¹**zaoϑra-** n., **zaoϑrā-** f. Bezeichnung zum Opfer bestimmter, als Opfer dargebrachter Flüssigkeit (jeder Art), 'flüssige Opferspende, Opfertrank, Trankopfer, Opferguss'[1], Sing. und Plur.[2]: *aēša °ra* (NSf.) .. *haomavaiti gaomavaiti haδanaēpatavaiti* "diese *Z.*, die *Haoma*, Milch, *Haδ.* enthält" Y. *68.* 1; 22. 2, *66.* 1, Vd. *4*, F. *20*; — *hamaṃ . . +xšāudrim* (sd.) *°raṃ* (ASf.) *barātō hamaṃ +pāpiδwaṃ* N. *64*; *64*²; — *+paēnaēnyā*(sd.)*čiṯ °raya* (ISf.) "auch mit einem Honigtrankopfer" N. *57*; — *nōiṯ payō fšuta* (sd.) *°re* (LSn.) *nōiṯ gāuš °re barəsmaine paiti.baire* V. 7. 77; — *vīspanaṃča aēta ēšaṃ pasvaṃ asmanivā* (sd.) *°ra* (ISn.) . . *frabarōiṯ* V. *18.* 70; — *yō ape °raṃ frabaraite* N. *48*; Yt. *9.* 3, V. *3.* 14 PüZ.; — *aiwyō °rā frabarōiš yaoždātā dahmō.pairīštā* Y. *65.* 10; *68.* 14, Vr. *11.* 3, V. *12.* 2, *19.* 34, N. +*65*, *68*, +*71*; — *yasča mē tāyāsča hazahīšča . . °rā frabarāṯ* P. 22; — *°rā hē uzbārayəm* Yt. *8.* 58; — *aēṯāsə tē +ātarə °rā* N. *65*; — *yō vō āpō . . yazāite . . dahmō.pairi.aṇharštābyō °rābyō* Y. *68.* 10; 10², 3, *16.* 1, *57.* 3, Vr. *6.* 1, Yt. *1.* 9, *3.* 18, *5.* 8, 9, *8.* 15, *10.* 6, 16, 31, *13.* 94, *17.* 2², G. *3.* 7, N. *71*, Vd. *9*, Any. 2³; — *haomanaṃ . . °ranaṃ uzdātanaṃ* Vr. *9.* 1; Y. *68.* 9, Yt. 5. 63, *10.* 77², *17.* 54, V. *14.* 4; — *ahmya °re* (LS.) *barəsmanaēča ahurəm . . āyese yešti* Y. 2. 2; 1, 3 ff., Vr. 2. 1 ff.; — *°ra* (AP.) *āyese yešti* Y. 2. 1³; — *ana barəsmana imaṃ °raṃ āyese yešti* Y. 2. 1; — *imą haomąsča myazdąsča °rāsča barəsmača . . pairiča dadəmahī āča vaēδayamahī* Y. *4.* 1; — *anāhitāṯ parō barəsmən anāhitayāṯ parō °rayāṯ* Yt. *10.* 88; — *hvarəxšaēṯəm . . yazamaide haomayō gava barəsmana . . °rābyasča* Ny. *1.* 16; — *aēša °ranaṃ mazištača . . yā +naire ašaone +daste* N. *84*; — *mā čiš mē ārəhaṃ °ranaṃ fraṇuharāṯ* Yt. *10.* 122; 120; — *mā mē aēṯayāsčiṯ °rayā fraṇharəntu . .* Yt. 5. 93; 91, 92; — *kəm iδa tē °rā bavainti* (Sp. 929 m.) *yasə tava . .* Yt. 5. 94; — *aδa mē °rā iyeinte* (Sp. 148 u.) (*antarə*) *raočahe*

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nōiṯ antarə (sd.) *təmahe* N. *68*; — *amšanąm spəntanąm* . . *āvayatąm avi* °*rå* Yt. *13*. 84; — *surunuyå nō miϑra yasnahe* . . *paiti nō* °*rå vīsaŋuha* Yt. *10*. 32; 5. 93; — *miϑrəm* . . *yezi šē* °*rå baraiti avi šē maēϑanəm* Yt. *10*. 136; — vergöttlicht: *avi tū dim disyata* (sd.) *yå apasča urvaråsča* °*råsča* Y. *8*. 3. Unklar: °*ranąm* ˣ*paitišta stiˣ myazdōiš* ⁺*ayąn* N. *83*.

KompA.; E. — Zum ai. V. *juhóti* 'er giesst aus'; s. *zaotar-**). — ai. *hotrá-* n.; mp. (Pü.) *zōhr*, np. *zōr*. — Sü.: *prāṇaḥ* 3). — 1) Im Gegensatz zu *myazda-* und *pāpiϑwā-*. — 2) Ich vermute, dass das Wort ursprünglich nur Neutrum war und nur im Plural gebraucht wurde; dann stellte sich zu *zaoϑrå* APn. der ASf. *zaoϑrąm* ein usw. Der feminine Gebrauch ist weitaus der gewöhnlichere. Dem entsprechend habe ich die Komposita angesetzt. — 3) S. zu *zāvar-*.

• j. **²zaoϑra-** n. 'Amt des *Zaotar*, *zaotar*-amtliche Verrichtung': *zaota* (Sp. 1652 u.) *anahaxtō* . . *dąhištāi* . . °*rəm rəzxšaiti* N. *80*; — ⁺*kahyāčiṯ nā dahmanąm* (Sp. 705 o.) °*rāϑa ratufriš nāirikåsčiṯ apərənāyūkahečiṯ yezi vaēϑa hāϑanąm* . . ⁺*frataurunās*(sd.)*ča* N. *40*.

Ableit. aus *zaotar-*. — ai. *hotrá-* n. — Pü.: *zōtīh*.

• j. **zaoϑrō.bara-** Adj. 'der *Z.*, Trankopfer darbringt': *avarəhe* °*rāi arədrāi yazəmnāi ǰaiδyantāi dāϑriš* (näml. *arədvī*) *āyaptəm* Yt. 5. 132; *15*. 1, 20, ⁺5. 19 1).

KompE. — Vgl. *barō.zaoϑrā-*. — 1) S. unter ⁺¹*haϑa*.

• j. **zaoϑrō.barana-** Adj. 'die *Z.* enthaltend, aufnehmend' 1): *taštāi* ⁺°*nāi* "der Tasse, die die *Z.* enthält" Vr. *10*. 2; — *tašta* °*na* N. *66*.

Pü.: *tašt i zōhrbarān*. — 1) Dst. ZA. *1*. LXIV sieht in *tašta-* und *z*° zwei verschiedene Kultusgerätschaften. Aber Pü. hat beide Male deutlich das relative *i* dazwischen.

• j., g. **zaoya-** Adj. (fem. °*yā-*) 'zu rufen, der sich rufen lässt, invocandus', von Gottheiten: *yaēšąm* ⁺*yašϑwača urvąnō* °*yåsča fravašayō* Yt. *13*. 148; — *fravašayō* . . *yå* °*yå vərəϑraγnyaēšu* Yt. *13*. 23 1); 23 2, 27; — *yadā ašəm zəvīm* (NSn.) 2) *arəhən mazdåsčā ahurårəhō* (Sp. 292 m.) *ašičā ārmaitī* "wenn *Aša* zu rufen und *MAh.* und die übrigen Götter sich rufen lassen und *Ašay* und *Ārm.*" Y. *31*. 4; — °*yehe* V. *1*. 14 Gl.

PFP. zum V. *zav-*; vgl. § *268*. 13, 21 und Meillet bei Bgm. Grdr.² *1*. 1091. — ai. *hávya-* Adj. — Pü. (zu Y. *31*): *ka* . . *ašavahišt xᵛāndār hānē u ōhrmazdčī* – Sü.: *yadi* . . *nimantrakāḥ smaḥ* . . –, erl.: *kum vēhīh 1 ētōn bavāt* – Sü.: *kilāsmākam uttamaṃ evam astu – yam ōhrmazd u ašavahišt tuvān bavēt xᵛānd*; (zu V. *1*): *dast*(?). — 1) Vgl. zSt. RV. *4*. 24. 2. — 2) Falsch Pischel VSt. *1*. 44; s. IF. *3*. 19.

• j. **zaoyārət-** Adj. (auch fem.) 'auf den Ruf hin sich aufmachend': *fravašayō* . . *yå uγrārətō* . . *taxmārətō yå* °*tō* (NPf.) Yt. *13*. 23.

Komp.: **zaoyā-* f. 'Ruf' (zum V. *zav-*; ai. *hávyā-* f.) + **arət-*.

j. *zaozīzuye*: s. *zav-*.

• j. (, g.) **zaoš-**, p. **dauš-** V. 'Geschmack finden an —'. Praes. 5 *zīzuš-*; *s*-Aor. 1 *dauš-*. — PPfP. *zušta-*.

'Geschmack, Gefallen haben, finden an — (Akk.), gern haben, lieben': ⁺*vayō* ⁺*zuštō* F. 27 b; — *zušta* F. *20*. a) ‖ 'Jemanden (Akk.) liebevoll behandeln, ihm Liebes, Gunst erweisen': *martiyaʰ hyaʰ draujanaʰ ahatiy hyaʰvā* ⁺*startā ahatiy avaiy mā dauštā*(2S*s*-AorM.) *avaiy ahifraštādiy parsā* Bh. *4*. 14.

mit *ā* 'sich einer Sache (Akk.) zu erfreuen haben, erfreuen können': *nōiṯ nmānō.baxtəm* . . *nōiṯ framanīm brāϑranąm āzīzušte nōiṯ astō* ⁺*hutaštīm* P. *43*.

mit *frā* 'lieben': *yō ǰanaṯ arəzō.šamanəm* . . *taxməm frāzuštəm* ** *uštəm* (Sp. 420) Yt. *19*. 42.

ai. *jujuṣtana*. *jóṣiṣat*, *juṣṭáḥ*; mp. *dōšītan*. — Pü. (zu P.): *u nē kē* . . *pa dōšišn uzdōšīt ēstēt*; (zu F. *20*): dr am(?), (zu F. *27*): fehlt. — 1) § *115*. 2. Ich bleibe dabei trotz Foy KZ. *35*. 46. Wäre *dauštā* hier das selbe Wort wie Bh. *4*. 10, 16, so würde ich auch das selbe Verbum dabei erwarten.

• j., g. **¹zaoša-** m. 'Gefallen', uzw. 1) 'Belieben, Neigung; Wille, Absicht': *hvąm anu uštīm* °*šəmča yaϑa kaϑača hē* °*šō* V. 2. 11; Yt. *19*. 82, F. *20*; — *yə* . . *ahyā* °*šīng uštiš varənīng* (sd.) *haēaitē* Y. *48*. 4; — *ϑwahmī hīš* °*šē* ⁺*ābaxšō.hvā* (sd.) Y. *33*. 10; — *hanarə* (sd.) *ϑwahmāṯ* °*šāṯ* Y. *47*. 5; — *havāi kāmāiča* °*šāiča* Yt. *13*. 33; — *xᵛahmi* °*še* Vr. *14*. 2; — *tarasča arərahe mainyəuš* . . °*šą* Yt. *10*. 118; — *yezi ϑwā didvaēša* . . *yezi* °*ša yezi azaoša* ". . absichtlich oder unabsichtlich" Y. *1*. 21. 2) 'Wohlgefallen': *tōi vārāi* (sd.) *rādənīī ahurahyā* °*šē mazdå* Y. *33*. 2; — °*šāi ahurahe mazdå* °*šāi aməšanąm spəntanąm* Yt. *8*. 35; — *kəhrpa avavatąm sraya yaϑa diδayatąm* °*šō* "von der Körperschöne solcher, wie

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sie das Wohlgefallen der Schauenden (bilden)" Yt. *17*. 11.

KompE. — Vgl. ²*zaoša-* EN. — Zum V. *zaoš-*. — ai. *jóṣa-* m.; mp. vgl. *dōšak* Adj. — Pü.: *dōšišn*, (zu Vr. *14*): *kāmak*.

• j. ²**zaoša-**[1] m. EN. eines Gläubigen: *pouru.banghahe °šahe ašaonō* "des *P.*, Sohns des *Z.*, . ." Yt. *13*. 124.

Vgl. ¹*zaoša-*. — Ob Kurzname? (Anders JUSTI NB. 379.) — [1]) Die Lesung ist nicht ganz sicher.

j. *zagaδaṯ*: lies *zgaδ°*.

• j. **zaxšaδra-** n. 'Lästerwort, Lästerrede': *ažiš* . . *+uiti °δrəm daomnō* Yt. *19*. 47.

Et.? GDN. 3Yt. 128 vergleicht ai. *jákṣataḥ* RV. *1*. 33. 7, das man aber sonst zu *hásati* stellt; vgl. WN. AiGr. *1*. 239.

• j. *zata *ratuš frānč'* N. *97*.

Pü.: fehlt. — Vgl. **zatōfrān*.

• j. *zatō F. *20*[1]).

K hat *jatō*; s. No. — Pü.: *žat* (mit dem Ideogr.). — [1]) Pü. liesse *jatō* erwarten, wie tatsächlich K bietet. Aber das Wort steht unter den Wörtern für *z-*.

• j. *zatōfrān N. *97*.

Pü.: fehlt. — Vgl. **zata ratuš frānč'*.

• j. *zad[1]) *daēnayā māzdayasnōiš sravō* (sd.) P. *15*.

Pü.: *kē*. — [1]) Nach Pü. für *kaṯ* oder *yaṯ*.

• j. **zaδah-, zadah-** m. ('Hinterbacken'), Du. 'Steiss': *frā δwaṃ °dərha paiti uzuxšāne* (sd.) Yt. *19*. 50; — *+δərha-* F. *3* g.

KompE. — Zum ai. V. *hadati* 'cacat'[1]). — Pü.: *kūn*. — [1]) Weiteres KZ. *34*. 70. Dazu vll. auch gr. σχάζω?

• j. *zafan-* n. sva. *zafar-*.

KompE. — np. *dahan*.

• j. **zafar-** n. 'Mund (, Maul)', uzw. *daēvischer Wesen*[1]): *taṯ drvatō drvatyāsča* . . *zafarə* (AS.) . . *pairi.urvaēštəm* (sd.) Yt. *11*. 2; — *nyāṅčō daēvayāzō °farə* (AS.) *+aoi.gərurvayan* Yt. *11*. 6; — *°farə* (AS.) *paiti uzraočayeni* Yt. *19*. 50; — *°farə* (LS.) *tafsan aya masō* V. *3*. 32.

KompE. — Vgl. *°zafan-*, *°zafah-* und *vīzafāna-*. — np., mp. (Pü.) *zafar*; vgl. nhd. *kiefer*, ai. *jámbha-* m. 'Gebiss, Rachen'. — [1]) Im Gegens. zu 3*āh-*, *staman-*. — [2]) zVersch. *j* – *bh* vgl. § *23*, ferner HBM. PSt. 70, BGM. Grdr. *1*². 632; falsch JN. AJPh. *10*. 86.

j. *zarəhəm* N. *65*: lies *pasvāzarəhəm*.

• j. ¹**zan-** V. 'zeugen, gebären', von *ahurischen Wesen*[1]). Praes. 5 *+zazan-*[2]), *zizan-*, 11 *zān-*[3]), 17 (Fut.) *zaḥya-*[4]), 27 (Pass.) *zaya-*[5]). — PPfP. *zāta-* (sbes.); *°zanta-*[6]), *°zənta-*[6]); Inf. *+zazāite*.

'gebären'; 1) von Menschen; a) Akt.: *δwaṃ* (näml. *arədvīm*) *čarāitiš zizanāitiš* (NPf.) *jaiδyāṅte huzāmīm* (sd.) ". . gebärende Frauen . ." Yt. *5*. 87; — *ārəhaṃ raya* . . *huzāmitō* (sd.) *zīzanənti*[7]) (näml. *hāirišīš*) Yt. *13*. 15; — *yaδa hā təm zīzanāṯ*[7]) *yō* . . Yt. *13*. 142; — *gaēδanaṃ ārəhairyehe* (sd.) . . *yaṯ ārəhairyō zīzanən* Vr. *1*. 3; 2. 3. b) Pass. und Med. in pass. Sinn: *yahmāi zayata δraēštaonō* V. *1*. 17; — *ahmaṯ hača puδra* (sd.) *zayāiti*[8]) Nik. *1*; — *zayāṅte* . . *dasa puδra* Az. 5; Vyt. *1*, *3*; — *nōiṯ ahmi nmāne +zānaite*[9]) (3PPM.) *āδrava naēδa* . . *āaṯ* . . *zayāṅte* "nicht werden in diesem Haus geboren ein Priester noch . ., sondern es werden .. geboren werden . ." Y. *11*. 6; — *narəmča zātanəmča zəhyamnanəmča* ". . die geboren sind und künftig geboren werden" Y. *4*. 5; — s. noch *zāta-* bes. 2) von Tieren: *bawranəm +čaturə* (sd.) *+zīzanatəm* "der Biber, die vier Junge werfen" Yt. *5*. 129.

mit *ā* dnwS. 1: *haomō āzīzanāitibiš* (IP. statt DP.) *daδāiti xšaētō.puδrīm* Y. *9*. 22.

mit *us* 1) 'erzeugen', von Menschen: *dvaēibya hača nərəbya dva nara us.zayeinte* (statt Du.) *miδwana stričа nairyasča* "von dem Menschenpaar wird ein Menschenpaar erzeugt . ." V. 2. 41. 2) 'gebären'; Pass. 'nasci': *ārəhaṃ raya* . . *us nā zayeiti*[8]) (Konj.) *vyāxanō* ". . wird ein beredter Mann geboren werden" Yt. *13*. 16; — *yahmāi +us.zayāiti*[8]) *saošyas vərəδraja hača apaṯ kasaoyāṯ* V. *19*. 5; — *yaṯ hē puδrō us.zayata* Y. *9*. 4, 7; — *yaṯ hē tūm us.zayərəha* Y. *9*. 13; — *yaṯ hē puδra us.zayōiδe* (3DPrM.) *urvāxšayō kərəsāspasča* Y. *9*. 10; — *puδra us.zayāṅte* Az. *1*. 3) '(Tiere) züchten': *yat bā paiti fraēštəm us.+zazənti*[2]) (3SPA.) *pasvasča staorāča* "wo man am meisten Klein- und Grossvieh züchtet" V. *3*. 5.

mit *nī*: s. *nizənta-*.

ai. *jajanti*[10]), *ajījanat*, *janiṣyáti*, *jáyate*, *jātáḥ*; np. *zāyad* 'gignit; nascitur', *zāda* 'natus'. — Pü.: *zātan*. — [1]) Im Gegens. zu 3*hav-*. — [2]) V. *3*. 5; NA. *zīz°*; aber die Lesung von L4, K 1 war wohl *zaz°*; s. auch Inf. — [3]) Wie vom V. ²*zan-*; sd., No. 2. — [4]) Gegenüber ai. *janiṣyá-*; s. dazu BTHL. IF. *7*. 69, HBM. IFAnz. *11*. 45. —

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5) Gegenüber ai. *jáyate* und np. *zāyad*, die ein ar. **ẑāiatai* verbürgen. Es kann sich aber nach dem Muster der *i*- und *u*-Wurzeln schon im Arischen dem nichtkomponirten **ẑāiatai* in der Komposition ein **ẑaiatai* zur Seite gestellt haben; s. dazu BTHL. IFAnz. *8.* 14. — 6) nhd. *kind.* Es verhält sich j. *zāta*- (ai. *jātá*-) zu °*zanta*- wie ai. *prájātay*- zu j. *frazantay*-; s. ZDMG. *50.* 692 gegen IFAnz. *11.* 47. — 7) Them. — 8) Zu § *325* No. — 9) § *119.* 1 a. NA. korrigirt(!) in °*nāite.* — 10) s. VONSCHROEDER MS. *1.* XVIII.

• j., g. ²**zan-**, p. ²**dan-** V. 'kennen'. Praes. 11 *dānā*-, *zanā*- : *zān*-[1]), 27 *zaya*-[2]). — PPfP. °*zanta*-[3]). Vgl. *xšnā*-.

'kennen': ‖ *kāram* .. *hya*ʰ *paranam* (sd.) *bardiyam adānā*ʰ Bh. *1.* 13; — *miϑrō zayāṯ* (als Praet.?)[4]) *zaraϑuštrəm* Y. *9.* 1 SüZ.

mit *ava* 1) 'einer Sache (Akk.) gewahr, inne werden': *yaδōiṯ dim bāiδištəm ava.zanąn sūnō vā kərəfš.xᵛarō* .. "auf dass seiner am sichersten gewahr werden .." V. *6.* 45. 2) mit praed. Akk. 'inne werden, merken, dass etwas .. ist': *yezi aēṯəm iristəm upa.bərəϑwō.tarəm* (sd.) *ava.zanąn* V. *8.* 2; 3.

mit *paiti* 1) 'Jemanden (Akk.) anerkennen, (bei sich) gut aufnehmen, willkommen heissen': *aṯ mā mašā yūžəm mazdā frāxšnənē mazōi magāi ā paiti.zānatā* (2PPrA.)[5]) "so nehmt denn, o Menschen, ihr mich (den *Zar.*) bei euch auf, um, o *M.*, für den grossen Bund Unterweisung zu erhalten" Y. *29.* 11; — *kō frīnāṯ kō paiti.zanāṯ* (näml. *nō*) Yt. *13.* 50; — *yezi aēm bavaiti yaštō xšnūtō friϑō paiti.zantō* Yt. *8.* 43; V. *19.* 40, Y. *57.* 34; — *frya friϑa paiti.zanta* (NSf.) Yt. *15.* 36; — *iδa friϑā paiti.zantā* (NPf.) *buyata* Yt. *13.* 147; — *ϑrafδō* .. *paiti.zantō* Y. 57. 14. 2) 'sich Jemands (Akk.) annehmen': *tē narō paiti.zānənti yāhva vərəϑra.baδō* (sd.) Yt. *13.* 46.

mit *frā* 'etwas (Akk.) ausfindig zu machen, zu ermitteln wissen aus —' (*pairi* mit Instr.): *yō aēta* (Sp. 11 f.) *pairi arəϑra frazānaiti*[5]) F. 5.

ai. *jānāti*, np. *dānad* 'er weiss'. — Pü.: *dānistan*, (zu Y. *29*): *pātdahišnēnītan*, erl.: *pātdahišn kartan*, (für *paiti.zanta*-): *patgrift*; s. noch Nō. 4. — 1) BTHL. IF. *8.* 80, 108. — 2) Wie vom V. ¹*zan*-. Durch Nominalbildungen wie *zantay*-, das zu beiden Verben gehört, konnte auch die Verwendung von Verbalformen in beiderlei Bedeutungen veranlasst werden; vgl. ¹*zan*- No. 3. — 3) BTHL. ZDMG. *50.* 692 und ¹*zan*- No. 6. — 4) Pü. hat ein unklares Wort dafür (an p a dt), erläutert aber: *paδtāk kuš šnāxt.* — 5) Them.

• j. ³*zan*-[1]) f. 'Erzeugung, Geburt'.

KompE.[2]). — Zum V. ¹*zan*-. — 1) Die entsprechenden ai. Stämme werden mit °*jā*- oder °*ja*- angesetzt; s. LANMAN JAOS. *10.* 438.

• j., p.[1]) *zana*- m. 'Menschengeschlecht, Rasse'.

KompE. — Zum V. ¹*zan*-. — ai. *jana*- m., 'Mensch; Menschengeschlecht', oss. *zānāg* 'Kind', arm. LW. °*zan* 'Art'. — 1) S. zu *vispazana*-.

• j. zaini'gav- m. EN. eines von *Frənrasyan* getöteten Feinds des iranischen Volks: *yim* (näml. *vaδəm*) *baraṯ frənrase tūrō yaṯ drvā* °*gāuš ǰaini* Yt. *19.* 93.

Eig. Bed.? [1]). — Vgl. SBE. *47.* 116. — 1) S. JUSTI NB. 495, wonach man *zaēnig*° lesen müsste. Vgl. *zainyāvara*-.

• j. zaini.paršta- Adj. 'von dem kundigen erfragt, durch Fragen ermittelt': *haδa.mąϑrəm* (sd.) °*təm*, *haδa.mąϑrāi* °*tāi*, *haδa.mąϑrahe* °*tahe*, *haδa.mąϑra* °*ta* (VS.) Extr. *1–4.*

**zaini*°, nur KompA., zum V. ²*zan*-. — Vgl. lat. *gnārus* und unter *bərəzi*°; BTHL. IF. *11.* 136.

• j. zanga-, zəŋga- m. 'Knöchel (des Fusses)', von *ahur*ischen Wesen[1]): *dašinəm* (bz. *hōyum*) *zangəm* V. *8.* 65–67[4], *9.* 23 f.[4]; — *ā zangačibyasčiṯ āpō ā žnubyasčiṯ āpō* V. *6.* 27; — ⁺*zəŋga*[2]) F. *3* g.

KompE. — Vgl. **zangra*-. — ai. *jáṅghā*- f. 'Unterschenkel', mp. (Pü.) *zang*, oss. *zāngā* 'Unterschenkel'. — 1) Im Gegens. zu **zangra*-. — 2) Hds. *zəŋha*, *zəŋa*.

• j. *zangra*-, *zəŋgra*-, *zəŋra*-[1]) m. 'Knöchel (des Fusses)', von *daēv*ischen Wesen[2]).

KompE. — Vgl. *zanga*-. — 1) § *268.* 47. — 2) Im Gegens. zu *zanga*-.

• j. *zanta*-, *zənta*- Adj., PPfP.: s. ¹*zan*-.

KompE.

• j. zantay- f. 'Kennenlernen, Kenntnis': °*ta* (LS.) F. 20[1]).

KompE. — Zum V. ²*zan*-; sd. mit No. 6; vgl. No. 1. — Pü.: *šnāsēnišn.* — 1) Vll. ist das Wort aus einem Komp. ausgelöst.

• j. ¹zantav- m. 'Landkreis, -bezirk, Gau', im Gegensatz zu Haus, Gemeine und Land: *nazdištəm avi nmānəmča vīsəmča* °*tūmča daϑyūmča* V. *8.* 103; Y. *62.* 5, Yt. *10.* 18, 87; — *nmāne* .. *vīsi* .. °*tvō* .. *daiϑhvō* Y. *9.* 28; N. *8*, ⁺P. *17*, Vr. *12.* 5; — ⁺*nmānyača vīsyača* °*tavača* ⁺*daϑhavača* Vr. *12.*

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5; — *hača* .. *nmānāṯ* .. *vīsaṯ* .. °*taoṯ* .. +*daṅhaoṯ* Y. 57. 14; +N. 8[1]); — *fradaδāi nmānaheča vīsaheča* °*tūšča daiṅhūšča* Yt. 5. 6; *10.* 17, 18, 83, V. 7. 41, 42, *9.* 37, *10.* 5, Y. *13.* 1, Vr. *3.* 2, N. *8*, Vyt. *16*; — *paiti.pərəne ənərəm mainyūm hača nmāna* .. *vīsa* .. °*tu* .. +*daṅhu* V. *10.* 5; — *fravašayō yā paoirya*(sd.) *ārəharə nmānanaṃča vīsaṃča* °*tunaṃča daḫyunaṃča* Y. *23.* 1; *8.* 7, Yt. *10.* 18, *13.* 150; — *āpəm aēšəmnā havāi kāčiṯ nāfāi* .. *vīse* .. °*tave* .. +*darəhave* Yt. *13.* 66; — *frā vā šūsa hača* °*taoṯ* .. *hača daiṅhaoṯ* Yt. *1.* 17. a) Gen. mit *zantu.patay-* (Stverz.): °*tūš zantupaitiš* Yt. *10.* 83 usw.; — °*tunaṃ zantupaitiš* Yt. *10.* 18.

*) An Grösse und Einwohnerzahl zwischen *vīs-* (sd.) und *daḫyav-* (sd.) stehend. In SüErl. zu Y. *13.* 1 wird der *jandaḫ* als '*trimśannaranārīyugmam*' bezeichnet. In den *Gāδās* wird *šōiδra-* an Stelle von *z°* gebraucht. Vgl. zur politischen Gliederung des awestischen Volks und deren Gegenstück beim vedischen GGR. OK. 399, ZIMMER AiL. 158, SCHRADER Reallex. 776.

KompA., E.; Ableit. — Zum V. ¹*zan-*. — ai. *jantáv-* m. 'Geschöpf'; mp. (Pü.) *zand.* — [1]) So T.

• j. ²*zantav-*, g. *zəntav-* f. 'Kennenlernen; Kunde'.

KompE. — Zum V. ²*zan-*; vgl. zu *zantay-*.

• g. **zantu-patay-** m. 'Herr, Gebieter eines Landbezirks, Gaus, Gauherr'; a) im eig. Sinn, mit Gen. von *zantav-*: *nmānahe vā nmānō.paitiš* .. *zantəuš vā* °*paitiš* Yt. *10.* 18; 83; — *zantəuš* °*paitīm* V. 7. 41, *9.* 37, Vr. *3.* 2; — *zantəuš* °*tōe* Yt. *10.* 17; — *zantəuš* °*tōiš* Y. *13.* 1, Vyt. *16*, V. *10.* 5; — *zantunaṃ* °*paitiš* (AP.) Yt. *10.* 18; — *zantəuš* °*paitīm nāirikaṃ* V. 7. 42[1]). b) von Göttern: *haoma nmānō.paite* .. °*paite* Y. *9.* 27.

mp. (Pü.) *zand pat.* — [1]) S. zSt. unter *daiṅhupatay-* No. 2.

• j. **zantu.baxta-** n. 'Bestimmung(srecht) über den Gau': *nōiṯ* °*təm* .. *āzīzuṣte* (sd.) P. *43.*

Pü.: *zand bašīnīh.*

• j. ¹**zantu'ma-** Adj. 'dem Landbezirk, Gau an-, zugehörig, Gau-': *kaya ratavō* (Sp. 1500 o.)? *nmānyō vīsyō* °*mō dāḫyumō zaraδuštrō puxδō* Y. *19.* 18; — *kaya aiṅhā* (näml. *rajōiš*) *ratavō*? *nmānyasča vīsyasča* °*masča zaraδuštrō tūiryō* "..? Der *R.* des Hauses, der Gemeinde, des Gaus und viertens *Z.*" Y. *19.* 18. A) m. Name der Gottheit der Gaue*): °*məmča ašavanəm ašahe ratūm* G. 2. 8; — °*mahe raδwō* G. 2. 8; — +*frādaṯ.fšaom* °*məmča* Y. 2. 4; — *frādaṯ.fšave* °*māiča* Y. *1.* 4.

*) Die einerseits mit *Frādat.fšav*, anderseits mit *Rapiδwina* in Beziehung gebracht wird.

Ableit. — Ableit. aus ¹*zantav-*. — Pü. (zu Y. *19*): *zand pat*, (zu A): *zand*, erl.: *martum i andar xᵛēškārīh rat*; s. dazu DST. ZA. *1.* 30.

• j. ²**zantuma-** Adj. (fem. °*mā-*) 'zur Gottheit *Zantuma* gehörig, mit ihr in Beziehung stehend': *miδra* .. *nmānya ratvō vīsya* °*ma daḫyuma zaraδuštrō.təma* Yt. *10.* 115; — *fravašayō* .. *nmānyā* .. °*mā* Y. *17.* 18.

Ableit. (mit Verschiebung des Wortakzents) aus ¹*zantuma-* A. — Pü.: *zandyak.*

• j. **zantu.irik-** Adj. 'den Gau im Stich lassend, dem Verderben preisgebend': *mā buyama šōiδrō.iričō mā nmānō.iričō* .. *vīsō.iričō* .. °*iričō* Yt. *10.* 75.

• j. **zantu-šan-** Adj. 'der sich den Gau verdient, erworben hat': *paoiryaṇ ṯkaēšō* .. *nmānanaṃča* .. *zantunaṃča* .. *nmānarəhānō* .. °*šānō* (AP.) Yt. *13.* 151.

Komp.: ¹*zantav-*+²*han-*.

• j. **zanda-** m. Name gewisser Häretiker*): *yaδa* °*da* (NP.) *yātumənta mərəncīta gaēδā ašahe* V. *18.* 55; +F. 20[1]); — °*daṃča* (GP.) *yātumataṃča* Y. *61.* 3.

*) So wird *Abāliš* genannt (*zandīk*); Mx. *36.* 16 steht *zandīkīh* neben *yātūkīh*. Nach PüErl. ist *zand*: *paṛlāmbar i yātūkān u pa zand yātūkīh šāyēt kartan.* Vgl. dazu BARTHELEMY Gab. 39, DST. ZA. *1.* 384.

Et. und Bed.? — Pü.: *zand*; vgl. *). — [1]) Hds. *zinda.*

• j. +**zainyāvara-**[1]) m., mit GS. *xᵛīδahe* eine Ortsbezeichnung: *yaδa azāni pəšana* +*ašta.aurvantō* .. °*raṯ pasča xᵛīδahe* "dass ich dem *A.* eine (siegreiche) Schlacht liefere .. hinter *Z.X*ᵛ." Yt. *9.* 30.

Wohl **zaini°* (vgl. *zaini.gav-*?)+**āivara-* (etwa 'Wall, Wehr', zum V. ¹*var-*)[2]); s. No. 1 f. — [1]) So die beste Lesung in F 1, J 10; NA. *jainy°*. — [2]) Wertlos GDN. 3Yt. 117, DST. ZA. *2.* 439.

j. *zanva* Yt. *1.* 27: lies *zaēna.*

• j., g. (, p.) **zam-** f.[1]) 'Erde'; 1) als die Stätte alles Materiellen*), 'Erde, Erdoberfläche, Erdboden, Erdreich': *zam* (AS.) *pərəδwīm* .. *yā barəδri paraoš srīrahe yā vīspəm ahūm astvantəm baraiti* Yt. *13.* 9; Y. *10.* 4, *38.* 1, *13.* 1; — *aiṅhā zəmō* (GS.) *yaṯ paδanayā skarənayā dūraēpā-*

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rayā Yt. *10.* 95; — *ava pairi zəmō karana* Yt. *19.* 29; *12.* 20; — *vīspamča aipi imam zam* Y. *57.* 33; — *astiča īm zā* (ND.) *avaiti bazō yavaiti fraδasčiṯ* Y. *19.* 7; F. 20, N. *67*; — *avavaitya .. yaδa īm zā* Y. *19.* 7; zit. +F. *4* a; — *aoi haptō.-karšvairīm zam* Y. *57.* 23, G. *5.* 5; — *maδme δrišve +aṅhā zəmō* "im mittlern Drittel der Erde hier" Y. *11.* 7; — *vīmaiδīm aiṅhā zəmō* Yt. *10.* 104, *12.* 21; — *upa karanəm aiṅhā zəmō* Yt. *12.* 20; — *zam ahuraδātam* Yt. 5. 63, 85, *6.* 1, 2, 7. 3, *19.* 48, V. *13.* 49, *19.* 21, 26, 35, *21.* 4², 8, Y. *9.* 29; — *kō paoirīm imam zam mazišta xšnaoma xšnāvayeiti* V. *3.* 12; — *nōiṯ zī īm zā šā* (sd.) *yī darəya akaršta saēta* V. *3.* 24; — *yō imam zam aiwi.-vərəzyeiti .. āaṯ aoxta īm zā* V. *3.* 25 f.; — *pərəδwe* (sd.) *aiṅhā zəmō* V. *9.* 2; — *kva .. aiṅhā zəmō* V. *3.* 1, 7; Yt. *12.* 22, Y. *23.* 3, F. *26*; — *aēta δa .. aiṅhā zəmō* V. *3.* 18, *6.* 7, *8.* 8, *16.* 12; — *staomi zəmō .. čarānəm* Y. *10.* 4; — *zəmō +karšuyā* (sd.) F. 5; — *āhva vyarəδāhva zəmō* V. *17.* 3²; — *hankaine paiti aiṅhā zəmō* Yt. 5. 41; V. *14.* 6; — *pərəne īm zā hangata pasvamča* .. V. 2. 9; 8; — *yimō imam zam vīšāvayaṯ* .. V. 2. 11; 10; — *naram .. yōi hənti aiṅhā zəmō mazištača* .. V. 2. 27; 27, 28², *3.* 15, 40 PüZ., *10.* 18; — *yō .. fraxštaite paiti āya zəmā*[2] *miδrō* Yt. *10.* 98; *13.* 97, *19.* 1, Y. *9.* 20²; — *daēva .. yōi .. apatayən +paiti āya zəmā*[2] Y. *9.* 15; — *apa.dvaraṯ anrō mainyuš hača zəmaṯ* Yt. *17.* 19, 20; — *pasvasča .. upairi zam vīčarənta mašyāča* Yt. 5. 89; *19.* 34; — *āpō yā zəmā*[2] *paiti fratačinti* Y. *65.* 3; — *āpō .. yā zəmā*[2] *armaēštā* .. Y. *68.* 6; FrG.; — *manyaēibyō .. yāiš upairī +āya zəmā*[2] *gaobīš +šyeintī* Y. *12.* 3; — .. *zəmāδa*[3] *uzuxšyeinti urvarā* Yt. *13.* 10, 14; 7. 4; — *nasunam yā paiti āya zəmā*[2] *irīriδarə* V. 5. 4; — *daxmaēšva yōi paiti āya zəmā*[2] *bavainti* V. 7. 54; — *yaṯ .. us vātō zam haēčayāṯ* V. 5. 12; — *sairi .. zəmē* (LS.)[2] *niδāite .. zəmē*[2] *nikante* "ein Kadaver .., der auf den Erdboden hingelegt .. in das Erdreich eingegraben ist" V. 7. 45 und 47; *3.* 40 PüZ.; — *mā tē nīre* (Sp. 1085) *+zəme*[2] *paiti* Y. *10.* 17; — *zəme*[2] *paiti nidaiδita* V. *6.* 51; *8.* 76; — *yaṯ aiṅhā zəmō* (als LS.)[4] *nikante spānasča* .. V. *3.* 36; 34, *8.* 37; — *zəmō* (als LS.)[4] *nidaiδyan* V. *6.* 43; *7.* 29, *8.* 10; — *uštrāṅhō .. +uzayantō* (sd.) *zəmaṯ* Yt. *17.* 13; — *yō .. varəsəm zəmāδa*[3] *sayanəm* (sd.) *vaēnaiti* .. Yt. *14.* 31; — *varəsəm zəmāṯ*[3] *avaoiriδəntəm* Yt. *16.* 10; — *yō hakaṯ astōsča .. zəmāδa*[3] *ham.-raēδwayeiti* (sd.) Yt. *10.* 72. Daher a) oft im Gegensatz zu α) Himmel und Luftraum: *antarə zam asmanəmča* Y. *68.* 15, Yt. *8.* 8, *10.* 95, *13.* 13², 43, 44, Y. *61.* 1, H. *1.* 16; Yt. *19.* 43; — *vīspamča zam .. vīspəmča asmanəm* Y. *71.* 9; — *imamča zam .. aomča asmanəm* "die Erde hier .. der Himmel dort" Yt. *13.* 153; 2, *17.* 57, 60; — *aiṅhāsča zəmō avaiṅheča ašnō* Y. *1.* 16; — *kasnā dərətā zamčā adā nabāsčā avapastōiš* (sd.) Y. *44.* 4; — s. noch A. β) den Leuchten des Himmels: *yeṅhe vāxš .. us ava raočā ašnaoiti ava pairi imam zam jasaiti* Yt. *10.* 85; 89, H. *1.* 21; — *hača avaṯbyō stərəbyō aoi zam* Yt. 5. 85. 2) Im Gegensatz zu Wasser 'Erde, Land, Festland': *aēavaṯ apaṯ hača nižbārayən huške* (sd.) *zəme*[2] *nidaiδyan* V. *6.* 29; 31; — zugleich im Gegensatz zu Pflanzen: *zam ahuraδātam āpəm .. urvaram* V. *19.* 35; *9.* 33, 42, *11.* 1, 2, 5, 9, H. *1.* 3; — *hača apaṯ .. zəmaṯ .. gaoṯ .. urvarayāṯ* V. *11.* 10; — *nava āfš .. zā .. urvarā* V. *21.* 3; — *taēča hənti sarəta āpō .. zəmō .. urvarayā* V. *1.* 3; — auch Plur.: *imaṯ vō āpō jaiδyemi .. zəmō* (VP.) .. *urvarā* Y. *65.* 12; — *apasča zəmas* (AP.) *ča urvarāsča yazamaide* Vr. *16.* 3; Y. 2. 16, G. 2. 6; — *apamča zəmamča urvaranamča* Y. *1.* 16; V. *6.* 3. a) mit Wasser zusammen im Gegensatz zu Himmel: *asmanəm .. āpəm .. zam .. gam* Y. *23.* 1, Yt. *13.* 28; Y. *19.* 2; — *avanhe +avaṅheča ašnō .. apasča zəmasča* Yt. *13.* 28; 86, Y. *19.* 8; — *ašnāatča apāaṯča zəmāaṯča*[3] Vr. 7. 4. 3) ein Stück der Erdoberfläche von bestimmter Abgrenzung; a) 'Land' in politischem Sinn: *+kam nəmōi* (sd.) *zam kuδrā nəmōi ayenī* Y. *46.* 1. b) 'Grundstück': *zam karšyam +raoiδyam* "ein urbar zu machendes Ackergrundstück" V. *14.* 13; 13, *6.* 6; — *čvantəm drājō zrvānəm aiṅhā zəmō anaiδya yaṯ ahmi spānasča narasča para.iriδinti* "wie lange ruht der Bann auf einem Grundstück, wo .." V. *6.* 1; 1, 2², 3; — *+hixšāne narəm ašavanəm .. drvatam .. zam .. nipārayanta .. anyam*

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hē avarətąm nipārayanta (Sp. 851 u.) V. *19.* 26; — *yō zəmō tišrō* +*karšā frakārayeiti* N. *101.* 4) 'Erde' als Stoff; 'Lehm': *ϑriš frasnāδayən maēsmana gūuš ϑriš zəmō hankanayən* (sd.) V. *7.* 14; *9.* 30; — *hakərəṭ frasnāδayən maēsmana gūuš hakərəṭ zəmō uzdāϑayən* V. *7.* 74; — *aētaēšąmča zəmō pərəϑu.fravāiš fraδavata* V. *9.* 29; — *čvantəm drāγō zrvānəm sairi .. zəmō* (GS. *bavainti*, Sp. 929 m.) V. *7.* 45; — *aiṅhā zəmō* (als Obj.) *pāšnābya vīspara zastaēibya vīxaδa .. yaδa nū mašyāka* +*xšvisti zəmē*[2] *vīšāvayeinte* "stampf Erde mit den Fersen, quetsch (Erde) mit den Händen auseinander, wie heutzutag die Leute aufgeweichten Lehm auseinanderkneten" V. 2. 31[5]. A) als Gottheit (*yazata-*)**): *asmanəm .. ząm huδārəhəm yazamaide* Y. *16.* 6; S. 2. 28; — *ząmčā asmanəmčā yazamaidē* Y. *42.* 3; — s. noch Y. *1.* 16 und A a. A a) *zəmō* (näml. *ayarə*) heisst der 28. Monatstag: *zəmō huδārəhō yazatahe* S. *1.* 28; vgl. 2. 28, Y. *16.* 6. Wertlos: *nəmō avi zəmō vaγδanəm* .. Vd. 7.

*) Sie gilt für sieben- und für dreiteilig; s. oben 1 zu Y. *11.* 7, *57.* 23, G. *5.* 5, ferner unter *karšvar-* und unter *ϑrišva-* zu Yt. *13.* 2. — **) Nach ihr ist Yt. *19* benannt (*zam yazat yašt*), doch gilt ihr tatsächlich nur Yt. *19.* 1–8. Vgl. übrigens *ārmatay-* A A, Sp. 337 o.

KompA. (*zəm°, zəmō.°*), E.; Ableit. (s. *zam°, zəm°*). — S. auch *°sma-*; *°zəma-, °zəmō.təma-*; *°zma-*. — Vgl. np. *zamī*; gr. *χαμαί*, lat. *humī*. Wegen ai. *kṣam-* f., gr. *χθών* s. § *187* No. 2 und BGM. Grdr.[2] *1.* 792. — Pü.: *zamīk.* — [1]) zFlex. s. § *402.* — [2]) LS. wird im jAw. teils *zəme* teils *zəmē* geschrieben; letzteres lässt nach § *268.* 8 auf einsilbige Aussprache schliessen; ebenso wird *zəmā* einsilbig gesprochen worden sein. Also urir. **zamai, *zmai, *zmā*. Zum *z* von *zəme, zəmā* und allenfalls noch andrer obl. Kasus s. FOY ZDMG. *50.* 138. — [3]) Them. — [4]) Vgl. dazu HBM. ZC. 280, DBR. VglS. *1.* 359. — [5]) Syntaktisch nicht in Ordnung.

• j. +**zamarə**, *zəmarə* Adv. 'in der Erde, in die Erde': +*apaša vā z° ana duye*+ (Sp. 688 o.) Yt. *1.* 29.

KompA. — Zu *zam-*; vgl. BTHL. BB. *15.* 15, MERINGER IFAnz. *2.* 20 f. — Pü.: *pa zamīk dahēt*, erl.: *nihān kunēt*; im Komp.: *andar zamīk.*

• j. +**zamarə-guz-**[1]), **zəmar-gūz-** Adj. 'in der Erde sich verbergend, verkriechend': *tūm °gūzō* (AP.) +*ākərənvō vīspe daēva* Y. *9.* 15; — *aēvō ahunō vairyō .. °guza* (AP.)[2]) *avazaṭ vīspe daēva* Yt. *19.* 81; — *°gūzō* (NS.)[3]) *bavāṭ ərərō mainyuš °gūzō* (NP.) *bavānti daēva* FrW. *4.* 3.

**gūz-* Adj., zum V. *gaoz-*; ai. vgl. *gúhā* Adv. 'im Versteck'. — Pü.: *andar zamīk nikān.* — [1]) So Yt. *19.* 81. NA. *zəm°*, aber gegen alle guten Hds. — [2]) Hier *zam°*, s. No. 1. — [3]) Them.

• j. **zamb-** V., nur mit *ham* 'zermalmen'. Praes. 30 (Iter.) *zəmbaya-*.

'zermalmen, zertrümmern': *hąm* +*zaēna* (sd.) *zəmbayaδwəm*[1]) "zertrümmert ihre Waffen" Yt. *1.* 27.

ai. *jambháyati*, PDs. *vizambam* 'ich zerquetsche'. — Vgl. *vīzafāna-*. — Pü.: *hamāk hač awzār i tō vatdēnān rāδ škastak apē kunē.* — [1]) Vgl. die Var., bes. E 1. NA. hat *hąm zanva zəmbay°* mit Mf 3; s. aber Pü.

• j. **zaya-** m. 'Gerät, Ausrüstungsgegenstand': *vīspe °ya* (AP.) *aϑaurune .. yaēšąm °yanąm* .. V. *14.* 8; 9, 10; — *āaṭ hē zaya* (AD.) *frabarəm .. suwrąm .. aštrąmča* V. 2. 6. a) insbesondere des Kriegers 'Waffe' (zum Angriff): *vazrəm .. amavastəməm °yanąm vərϑravastəməm °yanąm* Yt. *10.* 132[1]); — *kana zaya* (IS.) *hukərətārəhō* (sd.) .. V. *19.* 8; 9; — *mana °ya asti vahištəm* (Sp. 1402 u.) V. *19.* 9.

KompE.; Ableit. — Vgl. *zaēna-*. — Pü.: *zay.* — [1]) Vgl. Yt. *10.* 96 und V. *19.* 15.

• j. [1]**zayan-** : *zaēn-* m. 'Winter': *°ya* (NS.) *avaδa staxrō* (sd.) *yaṭ* .. FrW. *8.* 2; — *yaṭ vā hama .. yaṭ vā aēte* (näml. *mazdayasna*) *zaēna* (IS.) V. *16.* 12.

Ableit. (*zayana-*). — np. *dai.* — Vgl. *zyam-*. — *zaēn-a* : ai. *hémaṅ*, gr. *χειμών* = j. *aēn-ō* : ai. *áśman*, gr. *ἀκμών*; s. noch *srayan-, mazan-*. Dazu JSCHMIDT Kritik 87.

• j. [2]**zayan-** Adj. 'bewaffnet': *miϑrəm .. huzaēnəm xᵛarənəuhastəməm °yanąm vərϑravastəməm °yanąm* V. *19.* 15[1]).

Ableit. (*zayō.təma-*). — Ableit. aus *zaya-*. — Pü.: *zay* (wie für *zaya-*). — [1]) Vll. sind die Worte *xᵛarən°* nur ungeschickte Verpflanzung aus Yt. *10.* 132; s. aber *zayō.təma-*.

• j. **zayana-** Adj. 1) 'winterlich': *dasa avaϑra mārəhō °na* (NP.) *dva hąmina; hapta hənti hąminō mārəha pančа °na aškarə* (Sp. 1553 u.) V. *1.* 3 und 3 PüZ. 2) n. 'winterliche Zeit': *hamaϑa* (sd.) .. *hąminəmča °nəmča* Y. *65.* 5; — *aṭ hama aṭ °yene* Y. *16.* 10.

Ableit. aus [1]*zayan-*. — ai. vgl. *hāyaná-* (mit *Vγddhiḥ*) 1) Adj. 'jährlich', 2) n. 'Jahr'. — Pü.: (*pa*) *zamastān.*

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• j. **zayō.təma-** Adj. 'der bestbewaffnete': *kō asti .. yazatanąm °mō* Yt. *14.* 1.
Superl. aus [2]*zayan-*; vgl. *gaonō.təma-*. — Npü.: *šitāb ba yārī rasandatar.*

• j., g. **zav-, zbā-**[1]) V. 'rufen'. Praes. 2 *zava-*, 5 *zūzv-*, 7 *zaozav-*, 5+7 *zaozīzv-*[2]), 24 *zbaya-*; *s*-Aor. 2 *zāviš-*. — PPfP. °*zbāta-*; PFP. °*zaoya-*.

1) 'Jemanden, etwas (Akk.) rufen, anrufen, aufrufen': *tīng zbayā vanhūš uxδāiš manaŋhō* "die will ich rufen mit den Sprüchen des guten Sinns" Y. *46.* 14; — *tāšča mē nąma zbayaēša* Yt. *15.* 49; *4.* 2 (*zbayδiṯ*); — *urvaδąmčiṯ zbayemi avi imaṯ varō* Yt. *12.* 3 (?). a) bes. Gottheiten: *yō hīš* (näml. *fravašayō*) *yazānō .. zbayeiti* Yt. *13.* 24; — *ašāunąm .. fravašayō staomi zbayemi*[3]) *ufyemi yazamaide*[3]) *nmānyā .. Y. 17.* 18; — *vīspaēča aēte .. gāδābyō* (als IP.) .. *zbayemi*[3]) *yazamadaēča*[3]) Y. *71.* 11; 11; — *tąm vaēmčiṯ zbayamahi* Yt. *15.* 1; *12.* 3, 5; — *yastē vīspō.mazištąm sraošąm zbayā* (1S.) *avanhānē* (sd.) Y. *33.* 5; — *kō ahi yō mąm* (näml. *aēīm*) *zbayehi yeŋhe azą m frāyō* (sd.) *zbayantąm sraēštąm susruye vāčim* Yt. *17.* 17; — *fravašayō .. yā dāδrīš vərδrąm zbayente* Yt. *13.* 24; Y. *20.* 3; — *nōiṯ yaząmnāi .. ǰaiδyantāi .. zbayantāi*[4]) .. *daδaṯ .. āyaptąm* Yt. *15.* 21; — *kaṯ tōi ašā zbayentē avanhō zaraδuštrāi kaṯ tōi vohū manaŋhā* "was für Hilfe hast du, o *Aša*, was du, o *VM.*, für mich, den *Zaraδuštra*, der ich rufe?" Y. *49.* 12; — *zaraδuštra* (sd.) *tūm ahi pourušaspahe puδrō barδryāṯ hača zāviši* (1S*s*-AorM.)[5]) ".. von deiner Mutter ward ich angerufen" V. *19.* 6; — *airyamanąm .. yō upąmō* (sd.) *yō maδąmō .. zaozīzuye* (3SPM.)[6]) G. *1.* 6. α) mit Inf.: *maibyō zbayā* (1S.) *ašąm vanhuyā ašī* +*gaṯ.tē* (sd.) Y. *51.* 10; — bes. mit *avanhe*[7]): *tā* (näml. *fravašayō*) *mazdā zbayaṯ* +*avaŋhe* Yt. *13.* 28; *10.* 83 f.[6]; — *fravašayō .. yā* +*ava* +*zbayatō*[8]) *avaŋhe vyąsča vyānasča* Yt. *13.* 35; — *uta hē āsnaēča zbayantāi*[4]) *dūraēča zbayantāi*[4]) *ǰasaiti avanhe* Yt. *17.* 2. 2) 'rufen nach —' (Akk.): *aṯ tū mōi dāiš* (Sp. 672 u.) *ašąm hyaṯ mā zaozaomī* Y. *43.* 10. 3) 'verrufen, verwünschen'[9]): *δrāyō .. āfrivaēanhō zavainti .. gāuš zaotārąm zavaiti* "drei .. sprechen fluchend Verwünschungen aus .. das Rind verwünscht den Priester" Y. *11.* 1; 2, 3. a) Med. 'sich verwünschen, verfluchen': *čaδwārō x*ᵛ*atō* (sd.) *zavante* V. *18.* 11.

mit *aiwi* 'aufrufen, auffordern': *yasča .. mazdayasnanąm .. aiwi.zūzuyanąm*[10]): *imą vačō nōiṯ* +*vīsaite framrūite* (sd.) "wer von den (dazu) aufgeforderten *M.* .." Y. *8.* 4.

mit *ā* (*āča*) 'heranrufen', Gottheiten: *amərštā spəntō vanhūš srīrāiš nāmąn āzbaya* (1S.) Y. *15.* 1, Vr. *6.* 1. α) mit Inf.: *āča δwā* (näml. *miδrąm*) *zbayāi* (1S.) *avaiŋhe* Yt. *10.* 77, 78.

mit *upa* 'anrufen', Gottheiten: *tā hasčiṯ upa.zbayeite*[11]) .. *fravašayō* Yt. *13.* 69; — *upa ušāŋhąm upa.zbayaṯ arədvīm* Yt. *5.* 62. Wertlos: *upa.zbaya* Vyt. *43*; — *upa.zbayata* Vyt. *38, 39.*

mit *us* 'herausrufen, excitare', Gottheiten: *yā* (näml. *fravašayō*) *uzbātā*[12]) .. *frašūsənte* Yt. *13.* 42.

mit *nī* 'herabrufen', Gottheiten: *nizbayemi miδrąm* V. *19.* 15; 15 f.[6], 35—39[26], 42[3]; — *nizbayaŋuha .. vaŋuhīm daēnąm* V. *19.* 13; *13* f.[5], 34. Wertlos: +*nizbayaēša* Vyt. *24*; — *nizbaya* Vd. *20.*

ai. *hávate, juhūmási, jóhavīti, hváyati*; mp. vgl. *āsbāyišn.* — Pü.: *x*ᵛ*āndan*, Sü.: (*sam*)*āhvānayitum, ākārayitum; prārthayitum*; s. noch No. 5, 9. — 1) D. i. *ā*-'Erweiterung' aus *zav-*; s. BTHL. Stud. *2.* 121. Dazu °*zbāta-*, ferner *zbātar-* und *dužazōbā-*. — 2) In *zaozīzuye*, 3SPM. (für °*zve*, § *268.* 19). Ist die Form ächt (vgl. IF. *4.* 12), so muss sie durch Kontamination von *zaozu*°, Praes. 7 und *°*zīzu*°, Praes. 5 entstanden sein. — 3) *zbayemi .. yazamaide*, °*madaēča*: der Numerus wechselt; erst spricht der *Zaotar* allein, dann die *Ratav* (oder *Upasraotar*). S. noch *ašiš.hak-* No. 1. — 4) Them. — 5) Pü.: *vat burtār ēm hač* zn daan n, erl.: *šnāsēm at; ast kē ētōn gōwēt ku: nyākānāi i tō ō yašt ēm vam tōčī ō yaz.* — 6) S. No. 2. — 7) Vgl. *indram .. ávase havāmahe* RV. *2.* 16. 1, usw. — 8) NA. *ava.zb*°; s. Sp. 400 o. S. die Var. *yāva zb*°, Mf 3 u.a. — 9) Pü.: r p *ēt, ēnd* (auch zu V. *18.* 11; s. Sp. PahlVend. *205.* 10), s. dazu GIrPh. *1.* 301; Sü. (zu Y. *11*): *ākrošayitum.* Vgl. BB. *24.* 179. — 10) Statt °*zuvan*° geschr., § *268.* 12 d. Pü.: *apar guftār.* — 11) So NA., aber korr. aus °*yante.* — 12) § *304* II. 36.

• g. [1]**zavan-** n. 'Ruf': *ā mōi rafδrāi* °*vāng* (LS.)[1]) *ǰasatā* "kommt her zu meiner Unterstützung, wenn ich rufe" Y. *28.* 3; — *yahmāi* °*vāng* (LS.)[1]) *ǰimā kərəduštā* (sd.) Y. *29.* 3.

Zum V. *zav-*. — Vgl. [2]*zavan-* EN. — ai. vgl. *hóman-* n., wozu sich *zavan-* stellt wie j. *asan-* zu *asman-*; s. *srayan-* No. — Pü.: *pa x*ᵛ*ā-*

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nišn. — 1) Einen AP. aus **zava-* (ai. *hávam.*) halte ich trotz RV. *1.* 183. 5 für weniger wahrscheinlich, weil in Y. *29.* 3 das Ziel schon durch den Dativ zum Ausdruck kommt (Sp. 495 m.).

• j. ²**zavan-** m. EN. eines Gläubigen: *gaomatō °vanō . . aṡaonō* "des *G.*, Sohns des *Z.* . ." Yt. *13.* 125.
Wohl Kurzname; vgl. ¹*zavan-*.

• j. *zavana-* n. 'Ruf, Anrufung'.
KompA. — Zum V. *zav-*. — ai. *hávana-* n.

• j. **zavanō.sāsta-** Adj. (fem. *°tā-*) 'durch den Ruf belehrt, angewiesen': *ana buyā* (sd.) *°ta* "so mögest du dich durch den Ruf weisen lassen" Yt. *5.* 9.
Npü.: *ān bād ba xᵛāhiš mārā pand.*

• j. **zavanō.sū-** Adj. 'der auf Anruf, wenn gerufen, hilft'; *apąm napātəm . . aršānəm °sum* Yt. *19.* 52; — *čiθra vō buyārəš masānā čiθra vō °savō* (VP.)[1] "offenbar sollen eure Grosstaten werden, offenbar die von euch, die ihr auf Anruf helft" Ny. *3.* 11.
Vgl. *zavanō.svan-*. — 1) D. i. *°suvō*, § *268.* 12 s. Mf 3.

• j. **zavanō.svan-** Adj. sva. *°sū-*: *tūm* (näml. *Miθra*) . . *°sva* (NS.) *ahi sūrō* Yt. *10.* 76.
an-Part. zum V. *sav-*; s. BTHL. IF. *10.* 195.

• j. **zavanō.srūt-**[1] Adj. 'auf den Anruf hörend': *satavaēsō . . °srūtō* (NSm.)[2] Yt. *13.* 44; — *satavaēsəm . . °srūtəm* Yt. *13.* 43; — *miθrəm . . °srūtəm* Yt. *10.* 61.
ai. *havanaśrút-* Adj. — 1) F 1 hat zweimal *u.* — 2) Them.

• j. **uzyeiti* **zavavaṭ** *izyatiča mazdyasčiṭ vohu** Vyt. *30* [1]).
Pü.: *pa xᵛāniśn.* — 1) WG. will *avavaṭ*; vgl. noch Sp. 1164 No. 3.
j. *zavarəča*: s. unter *zāvar-*.

• g. **zavah-** n. 'Kraft, Stärke': *dasvā . . spəništā mainyū mazdā vərəhuyā °vō ādā* (Sp. 321 o.) Y. *33.* 12.
Vgl. *zāvar-*. — Pü.: *vahuman griftār hānē pa ān dahišn*, Sü.: *gvahmanasya grahītāro bhavāmaḥ*; vgl. zu *zaotar-* No. 8.

• j., g. **zar-** V. 'erzürnen'. Praes. 10 b *zaranu-*[1]), 11 b *zaran-*[1]), 13 *zaranya-*[1]), 30 (Iter.) *zāraya-*; Perf. 1 *zazar-*[2]). — PPfP. *zarəta-*.

1) Akt. 'erzürnen': *anāiš vā nōiṭ ahurā mazdā ašəmčā yānāiš zaranaēmā*[3]) *manasčā hyaṭ vahištəm* "um dieser Gunstbeweise willen möchten wir euch, o *AhM.* und *A.* und *VM.*, nicht erzürnen" Y. *28.* 9; — *drvā zarətō* Yt. *11.* 5. 2) Med. 'sich erzürnen, zornig, ergrimmt werden': *drvā zarətō zaranumanō*[4]) *zazarānō*[2]) Yt. *11.* 5; — *miθrəm yim . . zaranimnəm pərəθusafārəhō vazənti avi haēnayā* "*M.*, den, wenn er zürnt, die breithufigen (Rosse) fahren gegen . ." Yt. *10.* 47.

mit *ā* dnwS1; Akt. und Med.: *mā āzārayōiš*[5]) **zaraθuštrahe mā *pourušaspahe* (sd.) FrD. *4*; — *anāzarəta āčibyō nərəbyō . . yōi vō . . nōiṭ paurvā* (Sp. 871 u.) . . *āzārayente* Yt. *13.* 30; — s. noch *anāzarəta-*.
ai. *hṛṇūté*; *hṛṇāyán*, *hṛṇīyámānaḥ*; np. *āzārdan.* — Pü. (zu Y. *28*): *āzārēm*, (zu Yt. *11*): *āzārtār*, *āzār mēnišn*[6]), *aš āzārēt.* — 1) D. i. *zᵃran°.* — 2) Die Bestimmung von *zazarānō* als PPfM. ist unsicher; vll. stammt das Wort aus Y. *9.* 30, s. *zazaran-*. — 3) Them. — 4) Die Annahme § *315* b ist nicht unbedingt nötig. — 5) Ob handschriftlich? S. DST. ZA. *3.* 151. — 6) Teilte also *zaranu+manō*; geringe Stelle.

• g. **zara-** m. 'Streben, Ziel': *kaθā mazdā °rəm čarānī hačā xšmaṭ ⁺āskəitīm* (sd.) *xšmākąm* "ob ich wohl, o *M.*, durch euch mein Ziel durchsetzen werde . ." Y. *44.* 17.
Vgl. ai. *háryati* 'er strebt nach –' usw.; s. VONPLANTA OUD. *1.* 438. — Pü.: *čigōn ōhrmazd žamān* ('Zeit') *kartārīh i šmāk*, erl.: *žamān i tan i pasīn čigōn bavēt.*
j. *zara°*: s. auch bei *zra°*.

• j. **zarəð-aⁱγnyāi** Inf. 'ins Herz zu treffen': *aθa taččiṭ uzjasənti* (sd.) *yā mərəncyāiča °γnyāiča* ". . die (da sind) um zu zerstören und ins Herz zu treffen" V. *1.* 14 Gl.
Zum V. *gan-* (mit *ā*). — Bed. sehr unsicher; man verlangte doch *zərəð°*. — Pü.: undeutlich.

• j., g. **zaraθuštra-** m. EN. des Stifters der *mazd*'ischen Religion, aus der *Spitama-*(sd.)familie, Sohns des *Pourušaspa* und der *Duγδō.vā**; A) im **gAw.**: *ačm mōi idā vistō* (Sp. 1315 u.) *yō nō ačvō sāsnā* (sd.) *gūšatā °rō spitāmō hvō nō . . vaštī . . čarəkərəθrā* (sd.) *srāvayeṅhē* Y. *29.* 8; — *yō mąθrā* (sd.) *⁺vāčim . . baraitī urvaθō ašā nəmənhā °rō* Y. *50.* 6; — *aṭ ahurā hvō mainyūm °rō vərəntē mazdā yastē čiščā spəništō* Y. *43.* 16; — *aṭ hōi aojī* (sd.) *°rō paourvīm ⁺haiθyō.dvaēšā . .* Y. *43.* 8; — *aṭ rātąm* (sd.) *°rō tanvasčiṭ xᵛahyā uštanəm dadāitī paurvatātəm* (sd.) Y. *33.* 14; — *hyaṭ mīždəm °rō magavabyō* (sd.) *čōišt*

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parā Y. *51*. 15; — *kaṯ tōi ašā zbayente* (sd.) *avərəhō °rāi* Y. *49*. 12; — *kō urvaδō* (sd.) *spitamāi °rāi nā* Y. *51*. 11; — *°rā kastē ašavā urvaδō mazōi magāi* (sd.) Y. *46*. 14; — *yō spitāməm °rəm rādarəhā* (sd.) *marətaēšū xšnāuš* Y. *46*. 13; — *yō mōi ašāṯ haiδīm hačā varəšaitī* (sd.) *°rāi hyaṯ vasnā fərašō.təməm* Y. *46*. 19; — *dāidī . . ərəšvāiš* (sd.) *tū uxδāiš mazdā °rāi aoǰōnghvaṯ rafənō* Y. *28*. 6; — *vahištā īštiš* (sd.) *srāvī °rahē*[1] *spitāmahyā* Y. *53*. 1; — *nōiṯ tā īm xšnāuš vaēpyō* (sd.) . . *°rəm spitāməm* Y. *51*. 12; — *pouručistā haēčaṯ.aspānā* (sd.) *spitāmī yezivī dugədrəm °rahē*[1] Y. *53*. 3; — *ā airyīmā* (sd.) *išyō rafəδrāi ǰantū nərəbyasčā nāiribyasčā °rahē*[1] Y. *54*. 1; verwendet FrW. *1*. 1. B) im **jAw.** (unvollständig): *°rahe . . yehe zaδaēča vaxšaēča uštatātəm nimravanta vīspā spəntō.dātā dāmaṇ: ušta nō zātō aδrava yō spitāmō °rō frā nō yazāite zaoδrābyō stərətō.barəsma °rō* Yt. *13*. 93 f.; — *advarənta adāunta daēva . . zātō bē yō ašava °rō nmānahe pourušaspahe; kva hē aošō vindāma? hāu daēvanəm snaδ* V. *19*. 45 f.; — *yaδa azəm hāčayene puδrəm yaṯ pourušaspahe . . °rəm anumatōe daēnayāi* Yt. 5. 18; Y. *9*. 13; — *mā āzārayōiš °rahe* (statt Vok.) *mā pourušaspahe* (sd.; statt Akk.) *mā duγδō.vaṇ* FrD. *4*; — *srūtō airyene vaēǰahe tūm . . °ra* Y. *9*. 14; Yt. 5. 104, *17*. 45; — *°rahe spitāmahe paoiryāi vohu mamnānāi . . vaokuše . . vāvərəzuše . . yō paoiryō čiδrəm urvaēsayata daēvāaṯča haotāṯ* (sd.) *mašyāaṯča yō paoiryō . . staoṯ ašəm nāist daēvō fraorənata mazdayasnō . . yahmi paiti vīspəm.maδrəm +ašəm.sravō* (sd.) *vīsruyata . . yim isən amərš spənta . . ahūm ratūmča gaēδanəm* Yt. *13*. 87 ff.; 41, 148, 152, *8*. 44, Vr. 2. 4, *16*. 3, Y. *16*. 2, 70. 1, G. *4*. 6; — *čaδru.ratuš* (sd.) *raya zaraδuštriš. kaya airhā ratavō? nmānyasča vīsyasča zantumasča °rō tūiryō* Y. *19*. 18; 18; — *°rəm haδa.maδrəm* (sd.) *yazamaide* Vr. *13*. 1; — *tūm paoiryō °ra ahunəm vairīm frasrāvayō* Y. *9*. 14; Yt. *19*. 81 (wo Akk. statt Nom.); — *tūm zəmargūzō +ākərənvō vīspe daēva °ra yōi para ahmāṯ vīrō.raoδa apatayən* Y. *9*. 15; — *raēkō* (sd.) *mē* (näml. dem *AnraMainyav*) *hača arhā zəmaṯ vanhō kərənaoiti yō mąm aēvō ǰāmayeiti yō spitāmō °rō* Yt. *17*. 20; 19; — *aδā aδā čōiṯ °rō daēvāiš sarəm vyāmrvītā* Y. *12*. 6; — *aδā aδā čōiṯ ahurō mazdā °rəm aδaxšayaēta vīspaēšū +frašnaēšū . . yāiš apərəsaēṯəm mazdāsčā °rasčā* Y. *12*. 5; — *mraoṯ* (Stverz., Sp. 1192 u.) *ahurō mazdā spitamāi °rāi: . .* V. *1*. 1 usw.; — *pərəsaṯ* (Stverz., Sp. 997 m.) *°rō ahurəm mazdąm: . .* Yt. *1*. 1 usw.; — *paiti dim* (näml. *ahurəm mazdąm*) *pərəsaṯ* (Stverz., Sp. 999 m.) *°rō: . .* Yt. *8*. 57 usw.; V. *9*. 43, Nik. *1*; — *āaṯ aoxta* (Stverz., Sp. 37 m.) *°rō: . . framrūiδi . . ahura mazda* Yt. *1*. 5 usw.; — *nizbayarəuha tū °ra +fravašīm mana yaṯ ahurahe mazdā . . vaxšəm mē asąsaṯ °rō* V. *19*. 14 f.; — *ā dim tā vača rāmayaṯ ahurō mazdā . . °rəm* V. 5. 21; — *yimāi . . paoiryō mašyānąm apərəse azəm yō ahurō mazdā anyō δwaṯ yaṯ °rāṯ* V. 2. 2; 1; — *+yąm ahurō mazdā °rāi frāvavača frā °rō gaēδābyō astvaitibyō* Y. *65*. 9; *71*. 14, Vr. 2. 3; — s. noch Yt. *13*. 95 (Sp. 1673 o.); — *miδrō zayāṯ* (Sp. 1659 o.) *°rəm* Y. *9*. 1 SüZ.; — *haomō upāiṯ °rəm ātrəm pairi.yaožδaδəmtəm . . ā dim pərəsaṯ °rō: kō narə ahī . . ? āaṯ . . paityaoxta haomō . . : azəm ahmi °ra haomō . . ā mąm yāsarəuha spitama frā mąm hunvarəuha . .* Y. *9*. 1 f.; — *ašiš varəuhi . . uiti vačəbiš aoǰana: kō ahi . . yerəhe azəm frāyō* (sd.) *zbayəntąm sraēštəm susruye vāčim? aδāṯ . . fravašata yō spitāmō °rō . . aδāṯ . . fravašata ašiš varəuhi . . nazdyō mąm upa.hišta . . ā dim usča pairi.marəzaṯ* (sd.) . . *uiti . . aoǰana: srīrō ahi °ra hukərətō . . hvasčvō darəγō.bāzāuš dātəm tē tanuye x^v^arənō urunaēča darəγəm havarəhəm* Yt. *17*. 17 ff.; — *uγrəm kavaēm x^v^arənō . . yaṯ uparəhačaṯ ašavanəm °rəm . . yaṯ as . . x^v^arənō x^v^arənarəuhastəmō . . yerəhe taṯ x^v^arənō isaṯ . . fraərase . . pairi yāiš hapta karšvąn . . apataṯ fraərase isō x^v^arənō °rāi* (als Gen.) Yt. *19*. 79 ff.; S. *1*. 25, 2. 25; — *δraētaonō . . vərəδravastəmō ainyō °rāṯ* Yt. *19*. 36; 38; — *gāδā . . yā panča spitāmahe ašaonō °rahe* Y. *57*. 8; — *°rahe*[3] *sravā . . daēnąm . . varənəmča ṯkaēšəmča yazamaide* Y. *16*. 2; — *yāvaranō as °rō . . tā varənāčā ṯkaēšāčā mazdayasnō ahmī* Y. *12*. 7; — *+tarō darəγa dāta ašaonō °rahe* P. *56*; — *yānīm manō . . vačō . . šyaoδnəm ašaonō °rahe* Y. *28*. 0; *21*. 1; — *°rahe spitāmahe . . ašīmča fravašīmča yazamaide* Vr. *16*. 2, Yt. *13*. 87; *8*. 2, Y. *3*. 2, *4*. 23, *23*. 2, *24*. 5, *68*. 22, *71*. 2; — *fravašayō . . yā avąm +xšudrąm* (sd.) *aiwyāxšayeinti yąm spitāmahe . . °rahe* Yt.

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13. 62; — *mazdąmčā °rəmčā yazamaidē* Y. *42.* 2; *71.* 2, Vr. *12.* 1, *21.* 2, *11.* 19; — *frasasti ahurahe mazdā̊ . . haomaheča mąθraheča ašaonaēča °rahe* Y. *8.* 1; — *mazdā̊ bažšaza hačimnanąm °rahe bažšaza hačimnanąm* Vr. *9.* 1; — *hvōvi ašaoni vīθuši +vohu.bayəm* (sd.) *isəmna ašavanəm °rəm* Yt. *16.* 15; — *pərəsaṯ frašaoštrō ašava ašavanəm °rəm: paiti.mrūiδi . . °ra . .* Y. *71.* 1; — *°rahe spitāmahe . . kavōiš vīštāspahe . . isaṯ.vāstrahe zaraθuštrōiš* Y. *26.* 5, *23.* 2; — *+maiδyāi.mā̊rəhahe . . yō paoiryō °rāi* (als Gen.) *mąθrəmča +gušta sāsnā̊sča* Yt. *13.* 95; — *tąm yazata yō ašava °rō . . : dazdi mē . . yaθa azəm hāčayene vanuhīm āzātąm hutaosąm* (sd.) *anumatōe daēnayāi* Yt. *9.* 25 f.; — *haxšaya* (sd.) *azəmčiṯ yō °rō fratəmą nmānanąmča . . daēnayā̊ anumatayaēča . .* Y. *8.* 7; — *hvō ašava °rō urvaθəm θrātārəm isōiṯ* (Sp. 28 f.) Y. *71.* 13; — *nipāyōiš mašīm urvaθəm yavaēṯāite °ra aurvaθāṯ parō* Yt. *1.* 24; — *kō azšąm* (näml. der Bewohner des *Var*, Sp. 1363 u.) *asti anhuča ratušča? . . urvataṯ.narō °ra tūmča yō °rō* V. 2. 43; — — bemerkenswert ist die Erzählung von *Zar.*s Versuchung: *. . fradvaraṯ anrō mainyuš . . uiti davata . . : druxš upa.dvāra mərənčanuha ašāum °ra* (statt Akk.). *druxš hē pairi.dvaraṯ . . °rō ahunəm vairīm frasrāvayaṯ . . druxš hē . . apa.dvaraṯ . . paiti.davata: . . anra mainyō nōiṯ hē aošō pairi.vaēnāmi spitamāi °rāi; pouru.x^v^arənaηhō ašava °rō. °rō . . pairi.vaēnāṯ: daēva mē . . aošəm hąm.pərəsnte. usəhištaṯ °rō frašūsaṯ °rō asarətō . . asānō zasta dražimnō . . vindəmnō daθušō ahurāi mazdāi . . uzvaēδayaṯ °rō anrəm mainyūm: . . ǰanāni dąma daēvō.dātəm . . yahmāi +us.zayāiti saošyąs . . paiti ahmāi adavata . . anrō mainyuš: mā mē dąma mərənčanuha ašāum °ra tūm ahi pourušaspahe puθrō barəθryāṯ hača zāviši* (sd.) *apa.stavanuha . . daēnąm māzdayasnīm vindāi yānəm yaθa vindaṯ vaδayanō . . paiti ahmāi avašata yō spitāmō °rō: nōiṯ . . apa.stavāne . . daēnąm māzdayasnīm* ". . machte sich *AM.* heran . . so sprach er . . : '*Drug*, geh hin, töte den heiligen *Zar.*' Die *Drug* ging um ihn herum . . *Zar.* sagte den *AhV.* auf . . . Die *Drug* wich . . vor ihm zurück . . sie antwortete: '. . *AM.*, ich kann des Verderbens für (ihn, für) den *Spit.Zar.* nicht gewahr werden; der heilige *Zar.* ist (zu) hoheitsvoll'. *Zar.* wurde . . gewahr: 'Die . . *Daēva* verabreden sich über mein Verderben'. Es erhob sich *Zar.*, es machte sich auf *Zar.* ungebeugt . . Steine in der Hand haltend . . (vom Schöpfer *AhM.* sie bekommend) . . . Zu wissen tat *Zar.* dem *AM.*: 'Ich werde die *daēva*-geschaffene Schöpfung schlagen . ., bis dass der Heiland geboren wird . .'. Ihm antwortete *AM.*: 'Zerstöre meine Schöpfung nicht, o heiliger *Zar.* Du bist der Sohn *Pourušaspa*s. Von deiner Mutter ward ich angerufen. Schwör ab die . . *mazd.* Religion, um die Gunst zu erlangen, die erlangte *Vaδ.* . .'. Ihm erwiderte der *Spit. Zar.*: 'Ich werde die . . *mazd.* Religion nicht abschwören . .'" V. *19.* 1 ff.; — — Vok. sehr häufig, oft nur zeilenfüllend: Y. *9.* 13, 14, 15, *65.* 10, *71.* 1, 14, 15, Vr. *21.* 2, Yt. *1.* 9, 10, 24, 25[5], *2.* 11, 13[2], *4.* 9, *5.* 7, 88, 102, *11.* 1, 4, 6, *13.* 2, 9, 20, *14.* 46, V. 2. 3[2], 43, *3.* 42, *4.* 46, *5.* 17, 21, 38, *6.* 27[2], *7.* 52, *9.* 12, 14, *10.* 18, *11.* 2, *13.* 39, *17.* 4, 5, *18.* 63 f.[4], *19.* 13 f.[6], 21, 34, H. *1.* 2, 4, 7, P. 27, *28*, *29*, *43*, *46*, *48*, FrW. *1.* 2, *8.* 2, *10.* 40, F. *4*e; s. noch unten bei α und β; — — die geläufigsten Beiwörter sind α) *ašavan-* (Stverz., Sp. 249 u.) *ašāum °ra* V. *17.* 2 usw.; — β) *spitāma-*: *yō spitāmō °rō* Yt. *17.* 18, 20, 21, V. *19.* 7; — *°rō spitāmō* Az. *4*; — *°rəm spitāməm* Vr. 2. 4, Y. *70.* 1; — *°rāi spitamāi* Vr. *12.* 1, V. *19.* 3; — *spitamāi °rāi* V. *1.* 1 usw. (Stverz., Sp. 1192 u.); — *°rahe spitāmahe* Vr. *16.* 2, Y. *3.* 2, *4.* 23, *23.* 2, *24.* 5, *68.* 22; — *spitāmahe . . °rahe* Y. *57.* 8, +Yt. *8.* 2, *13.* 62; — *°ra . . spitama* Y. *9.* 2, Yt. *13.* 17, *17.* 22, FrW. *4.* 2; — *spitama °ra* Yt. *1.* 3, 16, 2. 11, *3.* 1, *5.* 1, 95, 120, *8.* 13, 20, 22, 32, 47, 50, 56, *13.* 20, 65, *14.* 1, 35, *19.* 1, 7, 57, 58, A. *3.* 7, *4.* 6, Y. *19.* 3, 5, 6, *61.* 4, H. *1.* 5, N. *84*[3], Aog. *51*, P. +*13*, *21*, +*25*, *26*, *32*, *33*, *37*, *39*, *40*[2], *42*, *44*, *49*, FrD. *3*, V. *1.* 1[2], 2. 42, *3.* 1, 4, 11, 25, 30, 34, 41, 42, *4.* 47, *5.* 23, 24, 28, 36, 40, *6.* 45, *7.* 2, 16, 46, 50[2], 52 PüZ.[2], 54, 55, *8.* 16, 17, 18, 32, 79, *9.* 2, 40, 41, 42, 46, 48, 53, 55, *12.* 2, *13.* 3, 6, 28, 40, 51, *18.* 9, 15, 28, 65, *19.* 18, 29, *20.* 2.

Undeutliche oder wertlose Stellen: *naēmō.pāθwa °rō* N. *64*; — *yō zaota* (Sp. 1651 u.) *°rō* Yt. *4.* 7; — *°ra*, *°rō* Vyt. *1* ff. (oft),

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Az. *1.* V. *19.* 6: lies *zaraϑuštri*; — Extr. *1*: lies *zaraϑuštrē*.

*) Ich halte es für sicher, dass *Zaraϑuštra* eine geschichtliche Persönlichkeit ist, sowie dass die *Gāϑās* im wesentlichen auf ihn zurückgehen. TIELE GeschRelAlt.[2] *2.* 275 erklärt mit Recht den *Zar.* des jüngeren Awesta für "eine völlig mythische Person", aber dass er schon in den *Gāϑās* "eine legendarische Person" sei, muss ich ihm bestreiten. Ich finde vielmehr, dass er uns hier durchaus körperlich und menschlich entgegentritt. Sein Reformationswerk ist noch in den ersten Anfängen begriffen. Nur erst wenige einflussreiche Männer sind dafür gewonnen, um es als *Saošyant* (sd.) zu unterstützen: so ausser dem Sohn *Isaṯ.vāstra* (s. *zaraϑuštray-* a) und dem Vatersbruder *Maiδyōi.mąϑrha* insbesondere der Fürst *Vīštāspa*, sodann *Jāmāspa*, dessen Minister, und *Frašaoštra*, deren beider Interesse durch Knüpfung verwandtschaftlicher Bande gefestigt wird – *Zar.* heiratet *Fraš.*s Tochter und gibt *Jām.* seine jüngste Tochter *Pouručistā* zur Ehe –, ferner der *Türer Fryāna-* (s. Ntr.). Auf der andern Seite setzen die den alten Göttern (*daēva-*) wie *Miϑra*, *Haoma* usw. und ihrem Kult treu bleibenden Fürsten (*kavay-*, *sāstar-*) und Priester-Lehrer (*karapan-*, *usig-*) wie *Bōndva*, *Grāhma* dem Neuerer heftigen Widerstand entgegen, so dass er häufig genug in bittere Klagen ausbricht und der Besorgnis Ausdruck gibt, ob er seine Mission werde fortführen können (vgl. zB. Y. *46.* 1). Bezeichnend für die Wirklichkeit der Verhältnisse, unter denen die *Gāϑās* entstanden sind, ist die Strophe Y. *51.* 12. Halte ich sonach an *Zar.* als historischer Figur durchaus fest, so sehe ich doch anderseits jeden Versuch, die Zeit seines Auftretens genauer zu bestimmen, für aussichtslos an. Nach der heimischen Chronologie (s. WEST SBE. *47.* XXVIII) würde *Zar.*s Geburt in das Jahr 660 v. Chr. fallen, und JN. Zor. 174 hält das für wesentlich zutreffend: "the period .. just before the Achaemenian power (is) the approximate date of Zoroaster's life". Ich glaube, wir werden wesentlich weiter zurückzugreifen haben, und urteile über JN.s Ausführungen wie TIELE GeschRelAlt.[2] *2.* 275, 430. Einer Chronologie, die damit rechnet, dass ein Lehrer des Glaubens, der als erster 100 Schüler um sich versammelte (s. [2]*saēna-*), 100 Jahre nach der ersten Verkündigung der neuen Lehre geboren wird und 100 Jahre alt stirbt, kann ich kein Vertrauen schenken. S. auch No. 1 zu *vīštāspa-*. — Die Angabe, *Zar.* sei im Westen von *Īrān* geboren (s. *rayay-*), ist mit der Tatsache, dass alle entscheidenden Stellen des Awesta (insbes. Yt. *19.* 66 f.) auf Entstehung im Osten, in der Gegend des *Hāmūn*sees hinweisen, keineswegs unvereinbar. Es lässt sich sehr wohl begreifen, dass der Reformator seine Heimat verliess, weil er keinen Anklang fand, oder auch verlassen musste. So mag sich auch seine starke Betonung wirtschaftlicher Grundsätze (s. *vāstrya-*) erklären. Der Westen *Īrān*s stand zweifellos auf einer wirtschaftlich wesentlich höheren Stufe als der Osten, wo man sich noch lange nicht zur vollen Sesshaftigkeit durchgerungen hatte; und es musste *Zar.* darum zu tun sein, den Segen der geordneten Verhältnisse in seiner Heimat nach der Stätte seines Wirkens zu verpflanzen. Dabei ist es ganz gut denkbar, dass *Vīštāspa* als einsichtiger Fürst gerade um dieser Bestrebungen willen dem landfremden Prediger seine besondere Gunst und Unterstützung zugewendet hat. — Vgl. im Übrigen die Monographie JACKSON Zoroaster; ferner JUSTI PrJ. *88.* 244, OLDENBERG Deutsche Rundschau *24.* 408, EDVLEHMANN Zarathustra *2.* 1 ff.

KompA.; Ableit. — Komp.: **zarant-* Adj. 'alt' (ai. *járant-* Adj., ooss. *zārond*)[2]+*uštra-*, eig. 'des Kamele alt sind'; § *304* II. 44; weiteres bei JN. Zor. 12. — [1]) Man erwartete *zaraϑuštrahyā*; § *412* Bem. 1. — [2]) S. zu *zairina-*.

• j., g. **zaraϑuštray-** patr. Adj. (auch fem.) 'von *Zaraϑuštra* stammend, dessen Nachkomme': *isaṯ.vāstrahe °rōiš .. urvataṯ.-narahe °rōiš .. hvarə.čiϑrahe °rōiš* Yt. *13.* 98; — +*isaṯ.vāstrahe °rōiš nəmō* N. *31*; Y. *23.* 2, *26.* 5. a) κατ' ἐξ. von *Isaṯ.-vāstra* als dem ältesten Sohn *Zar.*s: *aṯčā hōi sčantū .. xšnūm* (sd.) *kavačā vīštāspō °riš spitāmō* (sd.) *fərašaoštrasčā* Y. *53.* 2[1]). A) überhaupt α) 'von *Zar.* stammend, herrührend, gegeben'; β) 'mit *Zar.* in Beziehung, Verbindung stehend'; γ) 'Anhänger des *Zar.*'; zu α): *kaϑa zaota* (Sp. 1652 u.) *gāϑā frasrāvayāiti? .. °ri* (IS.) *mana* N. *33*; — *vīspa sravā °ri* (APn.) Y. *57.* 4; — *sravərəhąmča °rinąm* Vr. *12.* 3; — von [2]*dāta-* (Stverz.): *dātəm °ri* Y. *2.* 13; +V. *19.* 16[2]) usw.; — *dātahe °rōiš* Y. *1.* 13 usw.; — *dātāi .. +°rže* (?)[3]) Extr. *1*; — von [1]*daēnā-* (Stverz., Sp. 664 m.): *imąm daēnąm yąm āhūirīm °rīm* Yt. *8.* 59 usw. zu β) von *rayay-*: *rayə °riš* Y. *19.* 18; — *dahyunąm yā anyā rajōiṯ °rōiṯ* Y. *19.* 18. zu γ): *fravarānē mazdayasnō °riš vīdaēvō ahura.-ṯkaēšō* Y. *12.* 1; 8, Vr. *5.* 3, Yt. *13.* 89; — *frā gave vərəndyāi* (Sp. 1020) *mazdayasna °rayō* Vr. *4.* 2; — *aϑā +azəmčiṯ yō mazdayasnō °riš daēvāiš sarəm vīmruyē yaϑā anāiš vyāmrvītā .. zaraϑuštrō* Y. *12.* 6; — *ava paδō .. zastō .. uši dārayaδwəm mazdayasna °rayō* Vr. *15.* 1.

Ableit. aus *zaraϑuštra-*. — Pü. (zu Y. *23*, *26*): *zaratuštān*, (zu Y. *12.* 6): *zaratuštum*, (zu Vr. *15*): *kē i zaratušt*, (sonst): *i zaratušt*; Sü.: *jarathustrīyaḥ*; s. noch No. 1. — [1]) Pü.: *zaratušt i spitāmān* in Verwechslung mit *zaraϑuštrō*. Vgl. Y. *23.* 3, *26.* 5, wo *Isaṯ.vāstra* ebenfalls als hervorragender *Saošyant* neben *Vīštāspa* genannt wird. — [2]) Hds. *°ra* statt *°ri*; s. Pü. — [3]) Hds. *°rāi*.

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• j. ¹**zaraϑuštrō.təma-** (Adj. 'der am meisten dem *Zaraϑuštra* gleicht', als) m. Name der an der Spitze des Priestertums stehenden Gottheit*): *haomanąm* .. *ašōiš* .. *čistōiš* .. *mazdå* .. *zaraϑuštrahe* .. °*mahe bažšaza hačimnanąm* Vr. *9*. 1; — *āhurōiš dāhyumahe āhurōiš* °*mahe* Vr. *1*. 9; — *frādaṯ.vīspąm.hujyātīe* °*māiča ašaone* .. *raϑwe* Y. *1*. 6; — *frādaṯ.vīspąm.hujyitīm* °*məmča* .. Y. 2. 6; G. *4*. 6, 9².

*) Die einerseits mit *Frādaṯ.vīspąm.hujyātay*, anderseits mit *Aiwisrūϑrima* in Beziehung gebracht wird.

Ableit. — Superl. aus *zaraϑuštra-*. — Pü.: *zaratušttum*, *zaratuštraktum*, erl. (zu Vr. *1*): *dēh dēhupat*, (zu Y.): *martum i andar xᵛēškārīh mayupatān mayupat*; s. dazu Dst. ZA. *1*. 30.

• j. ²**zaraϑuštrō.təma-** Adj. (fem. °*mā-*) 'zur Gottheit *Zaraϑuštrō.təma* gehörig, mit ihr in Beziehung stehend': *miϑra* .. *nmānya ratvō vīsya zantuma dahyuma* °*ma* Yt. *10*. 115; — *fravašayō* .. *nmānyå* .. °*må* Y. *17*. 18.

Ableit. (mit Verschiebung des Wortakzents) aus ¹*zaraϑuštrō.təma-*. — Pü.: *zara'ušttum*.

• j. **zaraϑuštrō.fra'oxta-** Adj. 'von *Zar.* (der Menschheit) verkündet': *vīspaēibyō ažibyō ratubyō yōi hənti* .. *mazdō.frasāsta* (sd.) °*ta* Y. *1*. 10.

Pü.: *zaratušt frāč guft*, erl.: *čigōn apāyēt kartan*.

• j. **zaranaēna-, zarənaēna-**[1] Adj. (fem. °*nī-*) 'von Gold, golden'; auch 'mit Gold besetzt, verziert (usw.)': *vąšəm* .. °*nəm* Yt. *10*. 124; — °*nəm*[1] (näml. *tašīəm*) *aoi* Y. *10*. 17; — °*nəm paiti.dānəm* Yt. 5. 123; — *suwrąm* °*nīm* V. 2. 6; — *suwrya* °*nya* (ISf.) V. 2. 10, 30, 38; — *pusąm* .. °*nīm* Yt. 5. 128; — *aēva čaxra* (sd.) °*na* Yt. *10*. 136; — *yezi arəhaṯ* °*niš*[1] [2]) "wenn sie (die Schale) von Gold ist" V. 7. 74; — *aδkəm* .. °*nəm* Yt. 5. 126; — *hukairīm barəzō* .. °*nəm* Yt. 5. 96; — *hukairyāṯ hača barəzərəhaṯ* .. °*nāṯ* Yt. *15*. 15; — °*ne paiti gātvō* Yt. *15*. 2; 2²; — *tē para.safåərəhō* (sd.) °*na* (NPm.) *paiti.šmuxta* (sd.) *āaṯ hē apara ərəzataēna* Yt. *10*. 125; — *gaošāvara* .. °*ni* (ADm.)[3] Yt. 5. 127.

Ableit. aus ir. **zarana-* und **zarna-*, sva. *zaranya-*. — ai. vgl. *hiraṇin-* Adj.; np. *zarrīn* 'golden' (zu *zar* 'Gold'). — S. *zarənya-* und Hbm. PSt. 69. — Pü.: *zarrēn*. — [1]) So V. *7*. 74 und Y. *10*. 17 (Pt 4). — [2]) NSf.; man erwartet NSn.; voraus geht *tā tašta* NPn.; s. § *412* aE. (Geschlechtswechsel); vgl. V. *7*. 14 f. (zu *izaēniš*). — [3]) Wie von einem *y*-Stamm; Neubildung auf Grund der fem. Formen, ähnlich wie lat. *suāvēs* geg. ai. *svādávaḥ*; vgl. unter *hama.nāfaēna-*.

• j. **zaranumant-** Adj.: s. unter *zarənumant-*.

• j. **zaranya-** n. 'Gold': *čarəmå* (sd.) .. *brāzənta* .. *ərəzatəm* °*nim* Yt. 5. 129; *17*. 14, Aog. *84*; — *hakərəṯ ərəzatəm hakərəṯ* °*nim*; .. *čvaṯ yavaṯ* °*nim*? .. *yaϑa uštrahe aršnō pərəska* (sd.) V. *14*. 11; — *srvaēna ažšąm safåərəhō* °*ya paiti.ϑwarštåərəhō* Y. 57. 27. [Yt. 5. 78, *10*. 96, 132: lies *zarəny*°; — Aog. *17*: lies *zaranyō.paiϑi*.]

KompA.; Ableit. — ai. *hiraṇya-* n., mp. *zarēn*[1]). — Vgl. auch *zaranaēna-*, *zarənya-* usw. — Pü.: *zarr*. — [1]) Wo das Wort 'Gold' bedeutet, also in *zarēn kart* (Sü.: *suvarṇanirmitaḥ*), *zarēn pēsīt*, mit *ēn* aus *aṇi*; daneben *zarrēn* Adj. 'golden', gleich np. *zarrīn*, aus **zarnaina-*.

• j. **zaranya'paxšta.pad-** Adj. 'des Füsse mit Gold zusammengefügt sind': *ažšąm gātava hištənte* .. °*pāδåərəhō* (NP.)[1]) Yt. *17*. 9.

**paxšta-* Adj., PPfP.: s. *pas-* mit No. — [1]) Them.

• j. **zaranyā'vant-** Adj. (fem. °*vaitī-*) 'Gold enthaltend, mit Goldstaub versetzt': *āpəm saokəntavaitīm* (sd.) °*vaitīm vīϑušavaitīm* (sd.) V. *4*. 54.

ai. vgl. *hiraṇyavant-* Adj. — Pü.: *zarrōmand*.

• j. **zaranyō.aoϑra-** Adj. 'mit goldenem Schuhwerk angetan': *vaēm zaranyō.vastrəm* .. °*rəm* Yt. *15*. 57.

• j. **zaranyō.aiwi'δāna-** Adj. 'mit goldenem Gebiss' oder 'mit gold(beschlag)enem Zügel', vom Pferd: *aspahe* .. °*nahe* Yt. *8*. 18.

**aiwi-δāna-*, zum V. *dā-*. — ooss. *vidon* 'Zaum, Zügel; Gebiss'; PDs. *wiδān*, PDy. *awlān* 'Zügel'; ai. vgl. *abhidhānī-* f. 'Halfter'. — Npü.: *zīn* (lies *zarrīn*) *vaγdān*, erl.: *rux i ū nīz ba rang i zardī ki mānand zar ṭilā numūdār bāšad*.

• j. **zaranyō.aiwyåənhana-** Adj. 'mit goldenem Gürtel angetan': *vaēm zaranyō.aoϑrəm* .. °*nəm* Yt. *15*. 57.

• j. **zaranyō.kərəta-** Adj. 'aus Gold gefertigt': *hača gātvō* °*tō*[1]) V. *19*. 31, Aog. *12*; — *avi gātvō* °*tō*[1]) V. *19*. 32.

ai. *hiraṇyakṛta*°, mp. (Pü.) *zarēn kart*. — [1]) Die Kasusform stimmt nicht. Unthem.?

• j. **zaranyō.xaoϑa-** Adj. 'mit goldenem Helm (bedeckt)': *vaēm* °*δəm* .. *zaranyō.pusəm* Yt. *15*. 57.

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• j. **zaranyō.čaxra-** Adj. 'des Wagenräder von Gold sind': *vaēm zaranyō.vāšəm* .. °*rəm* Yt. *15*. 57.

• j. **zaranyō.paēsa-** Adj. (fem. °*sī-*) 'goldgeschmückt': *suwrąm zaranaēnīm aštrąmča* °*sīm* ".. und eine goldgeschmückte Peitsche" V. 2. 6.

ai. vgl. *hiraṇyápeśas-* Adj. — Pü.: *zarēn pēsīt*.

• j. **zaranyō.pis-**, +°**piϑ-** Adj. (auch fem.) 'goldgeschmückt': *yō paoiryō* °*pīsō srīrā barəšnava gərəwnāiti* "der als erster die goldgeschmückten .. Höhen erklimmt" Yt. *10*. 13; — *frā gaošāvara sispimna* .. *minu*(sd.)*ča* °*pisi* (ADf.)[1] Yt. *17*. 10; — *yaϑa vā* +*ərəzatō.paiϑi* (sd.) *yaϑa vā* +°*paiϑi* (APn.)[2] *yaϑa vā* +*kāčiṯ gaonanąm* Aog. *17*.

Pü.: *zarēn pēsīt*, Sü.: *suvarṇanirmitaḥ*. — [1]) § *222*. 1. — [2]) § *268*. 9, *229*. 2 a. S. übrigens unter *ərəzatō.piϑ-*.

• j. **zaranyō.pusā-** Adj. (mask. °*sa-*) 'mit goldenem Diadem geschmückt': *vaēm zaranyō.xaoδəm* .. °*səm* Yt. *15*. 57; — °*səm hitāspəm* Yt. *19*. 41.

• j. +**zaranyō.minav-** Adj. 'der goldenen Halsschmuck trägt': *vaēm zaranyō.pusəm* .. +°*minum*[1]) .. *zaranyō.vāšəm* Yt. *15*. 57.

[1]) Hds. °*minəm*, in Ausgleich mit den Nachbarwörtern.

• j. **zaranyō.vastra-** Adj. mit goldenem Gewand bekleidet': *vaēm zaranyō.zaēm* .. °*rəm* .. *zaranyō.aoϑrəm* Yt. *15*. 57.

• j. **zaranyō.vārəϑman-** Adj. 'des Brustwehr von Gold ist': *miϑrəm* .. °*manəm* Yt. *10*. 112.

• j. **zaranyō.vāša-**[1]) Adj. 'des Wagen aus Gold ist': *vaēm* °*šəm*[1]) .. *zaranyō.čaxrəm* Yt. *15*. 57.

[1]) Die guten Hds. haben °*vašəm*, das allenfalls zum V. *vaz-* gehören könnte (§ *53* II); geringe Stelle.

• j. **zaranyō.urvīxšna-** Adj. 'mit goldener Verschnürung': *arədvī* .. *aoϑra* +*pāiti.šmuxta* °*na* ".. mit Schuhwerk angetan, das mit goldenen Schnürbändern befestigt ist" Yt. 5. 64.

**urvīxšna-* n.; vgl. *urvizō.maiϑya-*; wegen *xšn* statt *šn* s. § *86* aE.

• j. **zaranyō.saēpa-** Adj. wo(rin, -mit) Gold geschweisst wird': *pisraṯ hača* °*pāṯ* V. *8*. 87.

Pü.: *zarr patkar*.

• j. **zaranyō.saora-** Adj. 'mit Gold eingelegt, damaszirt': *karəṯəm* °*rəm* Yt. *14*. 27.

**saora-* m., zum ai. V. *churáti*, *churayati*, *chorayati* 'er ätzt, legt ein'. (Falsch Jn. Her. 109)[1]). — Npü.: *zarīn dasta*, (bei Tīr Andāz): *tamām bā zar niśānda, murakkas*. — [1]) Vgl. Mseriantz zu dem EN. Σωρακος in einer Katakombe von Kertsch, IFAnz. *12*. 212.

• j. **zaranyō.sravā-**[1]), °**srvā-**[1]) Adj. (mask. °*va-*) 'mit goldenen, vergoldeten Hörnern': *gūš* .. °*vahe* Yt. *8*. 16, *14*. 7, V. *19*. 37.

Pü.: *zarrēn srūk*. — [1]) Statt °*sruva-* geschr. (§ *268*. 12); °*ava-* nur V. *19*. 37.

• j. **zaranyō.zafar-** Adj. 'mit goldenem Maul', sva. Spitze, vom Pfeil: *išunąm* .. °*frąm* Yt. *10*. 129.

Vgl. RV. *6*. 75. 15 (*iṣuḥ*) *yásyā áyo múkham*. S. zAusdr. Ggr. OK. 447. Anders Jn. Her. 112 ('golden notched').

• j. **zaranyō.zaya-** Adj. 'des Waffen von Gold sind': *vaēm* °*zaēm* .. *zaranyō.vastrəm* Yt. *15*. 57.

j. *zaram*°: s. bei *zarm*°.

• j. **zaray-** Adj. 'gelb, gelblich, goldfarben': *vazrəm* .. °*rōiš ayəŋhō frahixtəm amavatō* +*zarənyehe* "die Keule .., aus gelbem Metall gegossen, aus festem, goldenem" Yt. *10*. 96.

KompA. — ai. *háray-* Adj.; np. *zar*°. — Vgl. *zāray-*.

j. *zarahe hīš* P. *24*: lies *zarahe.hīš*; s. *zarahyah-* Sp. 1703.

j. *zarāδvahe* Vd. *12*: gemeint ist *zrāδahe*.

• j. **zarōna-**[1]) n. 'Gold': *urvaϑō bavāhi yazatanąm yaϑa* °*nəm mašyānąm* "sei den *Yaz.* so lieb, wie es das Gold den Menschen ist" Az. *4*[2]).

Pü.: *dōst bavāt čigōn zarr ō martumān garāmīk*. — [1]) Wertlos. — [2]) Vgl. Vyt. *4*.

• j. **zairik-** m. Name eines *Daēva*: *daēvō taurvi* °*rīča* (ND.) "die beiden *Daēva*, *T.* und *Z.*" V. *19*. 43; — *paiti.pərəne* +*taurvi paiti.pərəne* °*rīča* V. *10*. 10.

Eig. 'gelblich, grünlich'. — Vgl. +*zairyank-*, *zairičī-* und ai. *śvityáñcaḥ*, *śvitīcī* und *śvitīcē*[1]). *Z.* ist 'the maker of poison', das Gift aber ist *zairita-*. S. im Übrigen unter *taurvay-*. — [1]) Falsch Jn. GIrPh. *2*. 657.

• j. **zairi.gaona-** Adj. (fem. °*nā-*) 'gelb-, goldfarbig': *haomō* .. °*nō* Y. *9*. 16, *10*. 12[1]); — *avi maṯ* °*nəm maṯ* x^v*airyeite* (sd.) V. 2. 26. a) sva. 'grünlich, gelbgrün': *urvaranąm* °*nanąm* (GPf.) Yt. 7. 4; *18*. 6, V. *18*. 63.

np. *zaryūn*. — Pü.: *zarī gōn*, *zarrēn gōn*, erl.:

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tar; Npü.: *sabz rang*. — [1]) Vgl. RV. *9*. 65. 8: *vásya* (näml. *sómasya*) *várṇaṃ* .. *hárim* ..

• j. **zairi.gaoša-** Adj. 'mit gelben, goldfarbigen Ohren': *spānəm* .. *spaēləm* °*šəm* V. *8*. 16[2], 17, 18; — *aspahe* .. *aurušahe* .. °*šahe* Yt. *8*. 18.
Pü.: *zart gōš*.

• j. **zairičī-** f. EN. einer gläubigen Frau: °*ĭy̆ī̆ ašaonyā̆* Yt. *13*. 139.
Eig. fem. zu +*zairyank-*; sd. und *zairik-*. Also eig. 'die gelbliche'; Kurzname? — Vgl. § *8*, *164*. 2 (16), wozu aber Hbm. IFAnz. *6*. 32.

• j. [1]**zairita-** Adj. 'gelb, fahlgelb': *spānəm* °*təm čaδru.čašməm* V. *8*. 16[2], 17, 18; — *ažīm* .. *yim* .. °*təm* Y. *9*. 11; — *ažōiš* °*tahe* Y. *9*. 30; — *yim upairi* +*viš* +*raoδaṯ* .. °*təm* Y. *9*. 11.
ai. *hárita-* Adj.; np. vgl. *zard*, wozu § *202* No. — Vgl. [2]*zairita-* EN. — Pü.: *zart*, Sü.: *lohitaḥ*, *pāṭalaḥ*.

• j. **zairita-** m. EN. eines Gläubigen: *dāərəhahe* °*tahe* Yt. *13*. 98.
Vgl. [1]*zairita-*. — Eig. 'der gelbliche'; Kurzname? — ai. *harita-* m. EN.

• j. **zairi.dōiδra-**[1]) Adj. 'mit gelben, goldfarbenen Augen': *haomō frāšmiš* .. °*rō* Y. 57. 19.
Pü.: *zarrēn dōisr*, erl.: *kuš čašm taranak* (sva *tar*, V. *2*. 26; Npü.: *rōšn*). — [1]) NA. Ima °*rid*°.

• j. **zairi.pāšna-** Adj. 'mit gelber, goldfarbener Ferse (?): *gandarəwəm* (sd.) *yim* °*nəm* Yt. 5. 38, *19*. 41.

• j. **zairina-** Adj. (fem. °*nā-*) 'aufreibend, erschlaffend', von der *Būšyaṇstā* (sd.): *būšyaṇsta yā* °*na* V. *11*. 9; — *būšyaṇstəm* °*nəm* Yt. *18*. 2.
Zum ai. V. *jīryati*, *jūryati* 'er wird gebrechlich', *járati* 'er macht gebrechlich'. S. noch *azarəma-*, *azarəšant-*, *zaurura-*, [2]*zarəta-*, *zaurvan-*, *zaraδuštra-*. — Vgl. np. *zar*, ooss. *zärond* 'Greis'. — Pü.: *zārkar*, erl.: *zārkarīh ē ku kē vas* x^{v}*apēt zār apē bavēt*.

• j. *zairimya-* n. 'festes Haus, Gehäus'. KompA.; Ableit. — ai. vgl. *harmyá-* n.; s. dazu IF. *7*. 70.

• j. **zairimyafsman-** Adj. — ? —[1]): °*ma* (NSm., näml. ist der Hund) *δryafsma yaδa vaēsō* .. °*ma δryafsma yaδa ǰahika* V. *13*. 46 und 48.
Wohl Komp.: **zairimya-*+*afsman-*. — Pü.: *nizār patmān* [2]), erl.: *frahang i vat* (*aš*) *kunēnd*. — [1]) Dst. ZA. *2*. 207 'mal dressé', nach Pü. — [2]) Vgl. zu *zairina-*.

• j. **zairimyaṇura-** m. Name eines *daēvischen* Tiers, 'Schildkröte'[1]): *dazum yim* °*rəm naṇma* .. *yim mašyāka avi dužvačənhō zairimyākəm* (sd.) *naṇma aoǰaite* "den *Daēva Z.* mit Namen, den die übelredenden Leute *Z.* nennen" V. *13*. 6.
Komp.: *zairimya-*+**aṇura-* 'des Glieder (oder Zehen) in einem festen Gehäus stecken'; *a* in der KompFuge statt *ā* (bz. *ā*, § *298*. 7), § *268*. 3 b. **aṇura-* (statt **aṇgura-*, § *268*. 47 c) m. 'Glied' oder 'Finger, Zehe'; vgl. ai. *aṅga-* n. 'Glied', *aṅgúlay-* f. 'Finger, Zehe'; woss. *ong* 'Glied', *änguljä* 'Finger'. — Vgl. *zairimyāka-*. — ai. vgl. *harmuṭa-* m. 'Schildkröte'. — Pü.: transskr. (*zarimangur*), Npü.: *lāk pušt*. — [1]) So nach Npü. und Gü., deren Angaben von der Etymologie unterstützt werden. Ggr. OK. 160 denkt vielmehr an den Maulwurf. S. noch Sp. Komm. *1*. 297.

• j. **zairimyāka-** m. anderer Name des *zairimyaṇura-*: *dazum yim zairimyaṇurəm* (sd.) *naṇma yim mašyāka avi dužvačənhō* °*kəm naṇma aoǰaite* V. *13*. 6.
Abkürz. aus *zairimyaṇura-*, mit Kosesuff. — Pü.: unverändert in Aw.-Buchst.

• j. **zairimyā'vant-** Adj. 'der ein festes Haus besitzt', vom Mond: *māərhəm* .. °*vantəm* Yt. 7. 5.
Pü.: *sabzōmand*, Npü.: *sabz rang*, erl.: *jihān sar sabz kunad*; daher Dst. ZA. *2*. 409 'maître de la verdure'.

• j. **zairi.varay-** m. EN. eines Helden der iranischen Sage; Sohn des *Aurvaṭ.-aspa* und Bruder des *Vištāspa*: *taṇm yazata aspāyaoδō* °*vairiš* +*pašne āpō dāityayā̆* Yt. 5. 112; 117[1]); — °*rōiš ašaonō* Yt. *13*. 101.
Eig. 'der eine gelbe (eherne) Brustwehr trägt'. — Zum np. *zarēr* usw. s. Hbm. PSt. 69, 170, Justi NB. 382. — [1]) Hier trotz ÉtIr. *2*. 229 eingeschoben.

• j. **zaurura-** Adj. 'altersschwach, gebrechlich': *hanō vā* °*rō vā pairištā.xšudrō vā* V. *3*. 19.
Zum ai. V. *jīryati*; s. zu *zairina-*. — Bildung wie ai. *qhurá-*, *bahulá-*. — Pü.: *zarmān*.

• j. [1]**zarəta-** Adj. (fem. °*tā-*), PPfP.: s. *zar-*.
KompE.

• j. [2]**zarəta-** Adj. 'altersschwach': *yaδa narəm ašavanəm* ^{x}*duščā* °*təm uparāṭ naēmāṭ nasuš aoi ava* +*δravīṭ* (sd.) P. *23*; V. *3*. 13 PüZ.
PPfP. zum ai. V. *jīryati*; s. zu *zairina-*. — Vgl. afγ. *zarēdəl* 'altern' (aus **zart*°), ai. *jīrṇá-* Adj., PPfP. — Pü. (für *duščā z*°): *dužzarmān*.
j. *zarəδaēm* V. *1*. 3: lies: *zərəδ*°.

• j. **zarənaēna-** Adj. (fem. °*naēnī-*): s. unter *zaranaēna-*.

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• j. *zarənav-*, *zaranav-* m. 'Gold'. KompA.; Ableit. — Vgl. *zaranya-*.

• j. **zarənumaitī-** f. Name eines Flusses*): *zrayō yaṯ kąsaēm .. avi təm avi.hantačaiti .. °matiča* Yt. *19.* 66 f.

*) Ein Nebenfluss des *Hilmand*. Bd. *20.* 34 gilt *Zarrēnmand* als andrer Name des *Hilmand*. Vgl. WEST SBE. *5.* 82 No. 9, STEIN IA. *15.* 23.

Eig. 'die goldhaltige'; fem. zu *zarənumant-*.

• j. **zarənu-manay-** Adj. 'mit goldenem Halsschmuck': *kahrkāsō °mainiš*[1]) Yt. *14.* 33, +*16.* 13[2]).

**manay-* m.; ai. *manáy-* m., lat. vgl. *monīle*; IF. *3.* 172. — Vgl. *minav-*. — Npü.: *zarīnmand*; s. dagegen Bd. *19.* 25: *karkās i zarmān mānīin* (bei WEST: 'dwelling in decay'). — [1]) Es könnte der Bartgeier damit gemeint sein. — [2]) NA. *°mainyuš*, s. aber J 10. Umkehrung der § *268.* 14 besprochenen Schreibweise.

• j. **zarənu'mant-, zaranu'mant-**[1]) Adj. 'Gold enthaltend, goldhaltig': *°mantəm bavāhi yaϑa yaṯ asti °matō mašyānahe* Vyt. *4*[2]). A) mit [2]*sūra-* m. (sd.) 'aurata lacuna', Name eines Sees oder Teichs*): *°mantəm sūrəm* Ny. *1.* 8; — *°mantō sūrahe* FrW. *5.* 1.

*) Bd. *22.* 6 kennt einen See (*var*) *Zarēnmand* in *Hamatān*. NpüErl. verlegt *zarrīn ālat* 'das goldene Gerät' – so für *z° s°* – auf den Berg *Saugand* (s. *saokənta-*); danach dachte man sich *z° s°* als eine bis zum Fuss des Bergs hinabreichende trichterartige Öffnung, durch die das Wasser auf dem Erdboden zum Himmel steigt (*pa ān sūrāx āb i tah i zamīn bar āsmān bālā šavad*).

Vgl. *zarənumaitī-*. — Npü. (zu A): *zarrīn*; s. noch No. 2. — [1]) So Vyt. — [2]) Wertlos; Pü.: wie zu Az. *4* (s. *zarōna-*).

• j. +**zarənya-**[1]) Adj. 'golden': *arədvī .. °nya aoϑra* (sd.) +*pāiti.šmuxta* Yt. *5.* 78; — *vazrəm .. zarōiš* (sd.) *ayərhō frahixtəm .. +°nyehe* Yt. *10.* 132; 96.

Ableit. aus **zarəna-*; vgl. *zarənaēna-*. — [1]) So F 1 zu Yt. *5.* 78, *10.* 132.

• j. +**zarmaya-**[1]), *zarəmaya-* m. 'Frühling': *mišti urvaranąm zairi.gaonanąm °maēm paiti zəmāϑa +uzuxšyeinti* Yt. *7.* 4.

KompE.; Ableit. — Et.? Ob zu *zaray-*? — Pü.: *pa zarmay*, Npü.: *ba zamān i bahār*. — [1]) So F 1; NA. *zaram°*.

• j. +**zaramaya-**[1]) Adj. 'vernus': *x^vərϑanąm hē barətąm °yehe raoγnahe* (sd.) H. *2.* 18.

Ableit. aus **zarmaya-* (mit Verschiebung des Haupttons). — Pü.: *zarmayīnak*. — [1]) So die Hds.; Ausg. *zarəm°*.

• j. +**zairyank-**[1]) m. EN. eines Gläubigen: *ašasarəϑahe °yąš* (Nom. statt Gen.)[2]) Yt. *13.* 114.

Eig. 'gelblich', vll. Kurzname. — Ableit. aus (Komp. mit) *zaray-*; vgl. *zairiγ-*, *zairičī-* und ai. *kriyáṅk-* Adj. 'weisslich'. — [1]) So J 10, Mf 3; NA. *jairy°*. — [2]) s. BTHL. Stud. *1.* 80, CLD. GGA. *1896.* 374.

• j. **zaurvan-** m. 'Greisenalter, Altersschwäche': *nōiṯ °va .. nōiṯ mərəϑyuš* Y. *9.* 5; — *°va °vąm*(AS.)*ča mərəϑyūmča* Yt. *9.* 10; — *°va +dužda* (sd.) *fərō kərnaoiti* V. *19.* 43; F. *20*; — *aēṯəm .. āsištəm °vānəm upāiti yaṯ spānō yōi .. "*das .. kommt am raschesten zur Gebrechlichkeit des Alters, (was) die Hunde (sind), die .." V. *13.* 28.

Zum ai. V. *jīryati*; s. unter *zairina-*. — Vgl. ai. *jarimán-* m., np. *zarmān*. — Pü.: *zarmān*, *zarmānīh*; zu F. die np. Glosse: *pīrī*. — [1]) Einmal (Yt. *9.* 10) *zaour°* geschr. — [2]) zF. § *403*.

• j. **zarəš-** V. 'zerren'; nur mit Praev. Praes. 3 *zarəša-*[1]). — PPfP. **zaršta-*.

mit *frā* 'fortzerren': *gāuš yā .. fra-zaršta aēšąm* (näml. *miϑrō.drująm*) *raiϑya* "das Rind, das .. an ihrem Wagen fortgezerrt wird" Yt. *10.* 38[2]).

mit *nī* 'hinabzerren': *hā drvatąm +aγąm* (sd.) *urvānō təmō.hva nizaršaite* V. *19.* 30.

Pü. (zu V. *19*): *nizaršēt*; blosse Umschreibung; nur in einer ganz jungen Hds. — [1]) Vgl. *vīzarəša-* No. 1. — [2]) Das erbeutete Vieh schleppen die abziehenden Horden in der Weise fort, dass sie es hinten an ihre Wagen binden.

• j. **zaršayamna-**[1]) Adj. 'die Federn aufsträubend': *mərəγahe .. vārəγnahe .. yō vazaite °nō aγrąm usaitīm ušāərhəm* "des Vogels *V.*, der ums erste Morgenrot fliegt, seine Federn aufsträubend" Yt. *14.* 20.

PP(24)M.[1]); zum V. ai. *hárṣate*, lat. *horreō*; s. noch np. *zišt* unter *zašta-*. — Npü. (für *z° aγrąm*): *zarīn sar*. — [1]) *zarš°* aus ir. **zrš°* = lat. *horr°*, s. IF. *9.* 261.

• j. **zarštva-** n. 'Stein': *dva dim nara isōiϑe .. zəmōištve vā °ve vā upa.skambəm* (sd.) .. V. *8.* 10; — *ištyehe vā °vahe vā .. pąsnūm* V. *8.* 8; — *°va*(NP.)*čiṯ aēšąm fradaxšanya* (sd.) Yt. *10.* 39.

Ableit. — Vgl. mars., sab. *hernae* 'saxa'; VONPLANTA OUGr. *1.* 439, *2.* 591. — Pü. (zu V. *8.* 8): *sang*[1]), (zu V. *8.* 10): *sangēn*. — [1]) Geschr. krba = *sak* 'Hund'(!); s. DST. ZA. *2.* 120.

• j. **zarštvaēna-** 1) Adj. (fem. **°nī-*) 'aus Stein': *yezi arəhaṯ zarənaēniš* (sd.) .. *°niš*

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(NSf.) V. 7. 74 f. 2) n. ein aus Stein bestehender Gegenstand: *aēləm iristəm nidarəzayən* (sd.) . . *ayənhaēnəm* (sd.) *vā °nəm vā* ". . ein Stück Eisen oder ein Stein" V. *6*. 46.

Ableit. aus *zarštva-*. — Pü.: *sangēn*.

• j., g. **zasta-**, p. **dasta-** m. 'Hand', uzw. *ahur*ischer Wesen[1]; 1) in eigentlicher Bedeutung, von Menschen und Göttern: *kō yazāite* . . *gaomata °ta* (IS.) Yt. *13*. 50; — *zaraδuštrō* . . *asānō °ta dražimnō* V. *19*. 4; 19; — *miδrəm* . . *yō* . . *vazrəm °taya* (LS.) +*dražimnō* Yt. *10*. 96; Y. *57*. 31, V. *19*. 15; — *hyaṯ tā °tā* (IS.) *yā tū hafšī* (sd.) . . Y. *43*. 4; — vom göttlich gedachten Urrinderpaar: *aṯ vā ustānāiš ahvā °tāiš frīnəmnā* (sd.) . . *mō urvā gōuščā azyā* Y. *29*. 5; — sonst Du.: *°ta* (AD.) *hē* . . *frasnāδayən* V. *8*. 40, *16*. 7, *18*. 19; *8*. 40[2], *9*. 49, *18*. 19, Y. *62*. 8, F. *3* g, *20*, Vyt. *31*; — *aδa ātarš °ta paiti apa.gnurvayaṯ* Yt. *19*. 48; — *yaṯ +hamča* (sd.) *°tō* (AD.) . . *nizbarāṯ* V. *5*. 59; — *ava paδō ava °tō* (AD.) . . *dārayaδwəm* Vr. *15*. 1; Yt. *13*. 147; — *pāδaēibya* . . *°taēibya* V. *5*. 11; — *pāšnābya* . . *°taēibya* V. 2. 31; *6*. 29, *8*. 40, *18*. 19, A. *4*. 5, Vd. *12*; — *hizva mrūiδi hūxtəm* . . +*°taēibya vareza hvarštəm šyaoδnəm* Aog. *26* f.; — *manənhasča +humaiti hizvasča +hūxti °tayas*(LS.)[2] *ča +hvaršti* P. *28*. a) gAw. ID. sva. 'durch Handeln, Tun'[3]: *aṯ yō akəm drəgvāitē vačənhā vā aṯ vā manənhā °tōibyā vā varəšaitī* "wer aber dem *Drug*genossen mit Worten oder mit Gedanken oder mit seiner Hände Werk Übles tut" Y. *33*. 2. α) in Verbindung mit *šyaoδana-*: *vahištəm hizvā uxδāiš* . . *ərānū* . . *°tōibyā šyaoδanā vərəzyaṯ* (Sp. 1377 o.) Y. *47*. 2. b) p., gAw. Lok. (Sg. oder Du.) mit V. *dā-* oder [1]*kar-* 'alicui (Dat., Gen.) in manu ponere': *pasāvaᵏdiš aᵏuraᵏmazdā manā °tayā* (LS.)[4] *akunauš* "dann gab sie *AM*. in meine Hand" Bh. *4*. 4; — *kaδā ašāi drujəm dyam °tayō* (LD.) "ob ich wohl dem *A*. (dem Reich der Wahrheit) die *Dr*. (das Reich der Lüge) in die Hände liefern kann?" Y. *44*. 14; *30*. 8[5]. 2) übertr., von den Klauen des Ebers (nur Komp.).

KompA. (*zastō.°*, *zastā°*, ND.), E.; Ableit. — ai. *hásta-* m., np. *dast*. — Pü.: *dast*, *har 2 dast*. — [1]) Im Gegens. zu [4]*gav-*, sd. No. 1. — [2]) Zweifelhaft, s. § *225* No. und *hizū-* No. 6. — [3]) S. *hizvā*, *hizvō*, *hizubiš* unter *hizū-* a. — [4]) Falsch neuerdings WZKM. *11*. 256. — [5]) Vgl. Dbr. VglS. *1*. 228.

• g., j. **zasta'vant-** Adj. 'tatkräftig'[1]: *yō hōi dadaṯ °vaṯ avō* "der ihm (dem Rind) tatkräftige Hilfe gewährt" Y. *29*. 9; — *°vaṯ* F. *20*[2]).

ai. *hastavant-* Adj. 'handversehen'. — Pü. (zu F.): *tuvān*, (zu Y.): *ka ō ōi dahīhēt pa tuvān xᵛāhišnīh ayāwārīh - ō ōi zaratušt*. — [1]) Vgl. unser 'es hat Hand und Fuss'. — [2]) Wohl Zitat aus Y. *29*. 9.

• g. **zastā-išta-** n. 'Wunsch, Weisung der Hand, Handwink'*): *ārōi* (Sp. 184 f.) *zī xšmā* . . *°tā yā nā xᵛāδrē dāyāṯ* ". . die Handwinke, die uns ins Paradies versetzen" Y. *50*. 5; — *stōi rapantē čiδrā.avənhəm* (sd.) *aṯ mazdā daibišyantē °tāiš dərəštā.aēnənhəm* ". . aber, o *M*., dem Feind sichtbare Qual schaffe, gemäss deinen Handwinken" Y. *34*. 4.

*) Bei den letzten Dingen. Die Scheidung der Gläubigen und der Ungläubigen – vgl. Bd. *30*. 12: *pas ahrav hač drvand yutāk kunēnd; pas ahrav ō garōtmān u drvand apāč ō dōšaxᵛ awganēnd* – vollzieht sich nach des Propheten Anschauung auf Grund gebietender Handbewegungen des Gerichtsherrn ([2]*ahura-*).

Komp.: *zastā*, ND.+**išta-* n., zum V. [1]*aēš-*; s. zEt. Gdn. GIrPh. *2*. 31. — Pü.: *pa tuvān xᵛāhišnīh*[1]), (zu Y. *50*) erl.: *kum pa tuvān ayāwārīh kunēnd*; Sü. (zu Y. *50*): *yat arogyatāṃ samīhe*, (zu Y. *34*): *hastecchayā*. — [1]) Vgl. zu *zastavant-*.

• j. **zastā.marašta-** Adj. 'durch Handschlag geschlossen', von *miδra-* m. 'Vertrag'[1]): *bityō* (näml. *miδrō*) *°tō* "die zweite (Art des Vertrags wird) durch Handschlag geschlossen" V. *4*. 2; — *aēšō miδrō* . . *yō °tō* V. *4*. 6; — *yō miδrəm aiwi.družaiti yim °təm* V. *4*. 12.

Eig. 'wobei Berührung (**marašta-* n., zum V. *marəz-*) der Hände stattfindet'. — Pü.: *dast mušt*. — [1]) Sva. *zastō.maza-*, sd.

• j. **zastō.frānō.-masah-** Adj. 'des Grösse die Hand füllt, so gross, umfangreich, wie man es in der Hand trägt': *aēsmanəmčiṯ* . . *°sōbīš* (näml. *stāiš*) A. *3*. 5.

Pü.: *dast franāmišn masāk*, Npü.: *tā dast bālā*.

j. *zastō.maiti* V. *7*. 71: lies *°miθīm*.

j. *zastō.masō* V. *4*. 3: lies *°mazō*.

• j. **+zastō.maza-**[1]) Adj. 'durch Verpfändung der Hand, durch Handschlag geschlossen'*): *°zō aδāṯ framarəzaiti °zō aδāṯ antarə urvaitya* (sd.) *fradaδaiti* V. *4*. 3.

*) Eig. 'wobei Verpfändung der Hand, des Handgelübdes stattfindet'; auch *zastā.marašta-* genannt.

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Unter den 6 Vertragsarten nimmt dieser die zweitunterste Stufe ein, zwischen dem *miϑrō vačahinō* und *pasu.mazō*. V. *4*. 48 steht dafür *aspərənō.maza-*; das Handgelübde wurde der Verpfändung eines *Asp.* gleichgewertet.

Pü.: *dast masāk*. — 1) NA. °*masō*; doch vgl. die folgenden Wörter und die Var.

• j. **+zastō.mitay-**[1] Adj. (auch fem.) 'das Mass der Hand habend', von Flüssigkeiten sva. 'soviel in die hohle Hand geht, eine Hand voll': *aδa azša nāirika* +°*tīm*[1] *āpəm fraṇuharāṭ* "und es soll die Frau eine Hand voll Wasser trinken" V. 7. 71.

Zum V. *mā(y)-*; ai. *mitay-* f. — Pü.: *tuvānīkīh*. — 1) So, °*miīm* K 1; L 1, Pt 2 haben °*maitīm* (s. § *268*. 9), NA. °*maiti*.

• j. **zazant-** Adj., PPA.: s. *haz-* mit No. 3.

• j. **zazaran-** Adj. 'zornig, zornmütig': *gaδahe* .. °*rānō* (GS.) Y. *9*. 30[1].

Zum V. *zar-*; red. Bildung mit 'primärem' *an-*; vgl. Bthl. IF. *10*. 195. — Pü.: *āzārtār*. — 1) Vgl. noch *zar-* No. 2.

• j. **zazarāna-** Adj., PPM.: s. *zar-* mit No. 2.

• j. **+zazāite**[1] Inf. '(Kinder) zu erzeugen, zu gebären'[2]: *vanta* .. *yōi hən kəhrpa sraēšta zaz*° "die beiden Frauen .., die den schönsten Körper haben zur Zeugung von Kindern" Yt. 5. 34.

Zum Praes. 5 des V. *zan-*[3]. — 1) So F 1 zu Yt. *19*. 14, *15*. 24; sonst °*tīe* (so NA.), wobei aber die Epenthese ungerechtfertigt wäre. — 2) Falsch § *258*. 2 d. — 3) Anscheinend! In der Tat aus **zāite* (s. ai. *jātáy-*) unter dem Einfluss des reduplizirten Praesens *zazan*° entstanden; s. Sp. 703 o. No. 3. Johansson IF. *14*. 295 verfährt zu mechanisch; auch ist seine Erklärung auf *zazāite* nicht anwendbar.

j. *zazāiti*, g. *zazəntī*: s. *haz-*.

• j. **zazušʼtəma-** Adj. 'der im Kampf am meisten gewonnen hat, der siegreichste': *yō nā hīš hubərətā barāṭ* .. *sāsta daiṅhāuš* .. *hō arəhāiti* °*mō xšayō kasčīṭ mašyānəm* "wen .., der wird der siegreichste Herrscher werden .." Yt. *13*. 18.

Superl. aus *zazvah-*.

• j. **zazvah-** : *zazuš-* Adj., PPfA.: s. *haz-*. Ableit.

• j., g. **zah-** V. 'verlassen, im Stich lassen'. Praes. 22 *zahī-*[1]. — PFP. *zaḫya-*.

mit *frā* 'im Stich lassen, verschwinden aus —' (Akk.): *mā yave imaṭ nmānəm* .. *xᵛarənō frazahīṭ* Y. *60*. 7.

ai. *jasate* 'deficit' (intr.). — Pü. (zu Y. *60*): *mā* .. *hač ēn mān* .. *xᵛarrah frāč apasihāt*[2]. — 1) Unrichtig Cld. KZ. *31*. 262. — 2) Vgl. zu *sačd-*.

• g. **zaḫya-**[1] Adj. 'der im Stich gelassen, dem Verderben preisgegeben werden wird, soll': °*ḫyāčā*[1] (NP.) *vīspārəhō xraosəntəm upā* Y. *53*. 8.

PFP. zum V. *zah-*. — Pü.: *žanišnēmand*. — 1) *ḫ* statt *h* vll. nur wegen des folgenden *čā*, vgl. *ašahyā* — *ašaḫyāčā*, § *286* No. 3.

• j., g. **zā-** V. 'gehen', nur mit Praev. Praes. 1 *zā-*, 27 *zaya-*. — Inf. °*zā*.

mit *ă* 1) 'herangehen, herankommen', ohne Zielangabe: *aṭ vā yaojā zəvīštyāng* (sd.) *aurvatō* .. *yāiš azāδā* (2PKA.) ".. Renner .., mit denen ihr herankommen sollt" Y. *50*. 7. 2) '(feindlich) gehen gegen —' (Akk.): s. Inf. +*azā*.

mit *uz* 'aufspringen, sich aufrichten': *uštrārəhō* .. +*uzayantō*[1] *zəmaṭ pərətamna* (sd.) *vaδairyavō* "die Kamele .., die vom Boden sich (auf den Hinterbeinen) aufrichtend .." Yt. *17*. 13.

ai. *jihīte*[2], ahd. *gān*(?)[3]. — Pü. (zu Y. *50*): *griftār bavānē*, Sü.: *asya gṛhītā*[*ro*] *bhavāmi*; vgl. zu *azā* mit No. 2. — 1) NA. *aojayeni*, J 10 *uzayanti*. zSchr. s. § *304* II. 36. — 2) Wie zu einer *ā(y)*-Wurzel; s. ZDMG. *43*. 663. — 3) Vgl. die Litt. bei Osthoff Suppletivw. 57.

• j., g. **zā(y)-**[1] V. 'mittere'. Praes. 1 *zī-*, 3 *zazā-* : *zazay-*, *zaz-*, 4 *zaya-*, 24 *zayaya-*.

'entlassen aus —' (*hača* mit Abl.): *āpəm zazāhi tūm* .. *zrayarəhaṭ hača vourukašāṭ* V. 5. 15; — *āpəm zazāmi azəm* .. *zrayarəhaṭ hača* V. 5. 17.

mit *avă* 'entfernen, verscheuchen': *yōi* .. *ārmaitīm* .. *bərəxδəm* (sd.) .. *avazazaṭ* (3PPrA.)[2] Y. *34*. 9; — *āaṭ tē azvō ahunō vairyō* .. +*zamarəguza avazaṭ* (3SPrA.)[3] *vīspe daēva* Yt. *19*. 81.

mit *upa* und *frā* 'herzulassen, -führen': *āpəm* .. *upa astəm frazayayāhi* V. 5. 16; — *āpəm* .. *upa astəm frazayayīmi* V. 5. 18.

mit *frā* 'herzulassen, herholen': *frā mē gaδwa zazayan*[3] *nižbərəta* (sd.) V. *8*. 37.

mit *vī* 'fahren lassen, sich scheiden von —' (Akk.): *ivīzayaδā*[4] *magəm təm aṭ* .. "scheidet ihr euch (aber) vom Bund, so .." Y. *53*. 7.

ai. *jáhāti* 'er lässt im Stich'. — Pü. (zu V. *5*. 15, 17, *8*, Y. *53*): *griftan*[5], (zu Y. *34*, V. *5*. 16, 18): *hištan*. — 1) § *312*. 10. — 2) § *111*. 26; vgl. ai. *jahati*, 3PPA. Falsch Mills G. 504. — 3) Them. — 4) Statt *vīz*°. Auffällige

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Schreibung. — 5) S. zu *zazəntī* usw., unter *haz-*.

• j. **zāta-** Adj. (fem. °*tā-*) 1) 'geboren': *uśta nō °tō āδrava yō . . zaraδuštrō* Yt. *13*. 94; V. *19*. 46; — *hātaṃča anhušaṃča °tanaṃča azātanaṃča ašaonaṃ* Y. *65*. 6; — *yazatanaṃ . . °tanaṃča azātanaṃča frašō.čarəδraṃ saošyantaṃča* Yt. *19*. 22; — *naraṃča °tanaṃča zaḫyamnanaṃča* (sd.) Y. *4*. 5; — *x*ᵛ*arənaṇuhastəmō °tanaṃ* Y. *9*. 4. 2) 'jetzt vorhanden, jetzig': *yaṯ asti airyanaṃ daḫyunaṃ °tanaṃ* (GPf.) *azātanaṃča* (sd.) Yt. *19*. 56.

KompA. — PPfP. zum V. *¹zan-*. — ai. *jātá-* Adj., mp. *zāt*; np. vgl. *zāda*. — Pü.: *zāt*, *zātak*.

• j. *nōiṯ hvāzātō nōiṯ* ᴷ**zāniti** FrD. *7*.

• j. **zānu.drāǰah-** Adj. (auch fem.) 'im Vorstrecken des Kinns bestehend': *aēvahe zī . . anašaonō °ǰā* (NSf.) . . *āfritiš* (sd.)[1] V. *18*. 11.

**zānav-* f. 'Kinn'[2]); vgl. ai. *hánav-* f., np. *zanax*. — Pü.: *zānak drahnāk*. — [1]) Vorstrecken des Kinns bei gleichzeitigem Streifen des Handrückens vom Hals her nach dem Kinn zu drückt in Italien Geringschätzung aus. — [2]) Das *ā* ist auffällig; man hat das Wort darum mit 'Knie' übersetzt – zuletzt GDN. SPreussAW. *19*. 424: 'Kniestoss' – und zu ai. *jā́nu* n., np. *zānū* gestellt. Aber Pü. spricht nicht dafür; 'Knie' wäre *zānūk*.

• j. ⁺**zāmaoya-**[1]) m. 'Bruder des Schwiegersohns': °*yō* F. *20*.

Ableit. aus **zāma-* m., sva. *zāmātar-*; afγ. *zūm*[2]). zSuff. (ar. *ṇia-*) und zBed. s. *tūirya-*, *brātruya-* und WH. Gr.² § *1228* c. — Pü.: *dāmāt* 'Schwiegersohn'. — [1]) D. i. **zāmavya-*, § *268*. 13. Die Hdss. haben *i* statt *y*. — [2]) Das nicht mit GGR. ABayrAW. *20*. 1. 194 gleich j. *zāmātar-*, np. *dāmād* gesetzt werden kann; dafür wäre **zūmōr* zu erwarten, vgl. *ōr*, *mōr*, *vrōr*.

• j. **zāmātar-** m. 'Eidam, Schwiegersohn': *aštaiδivā* (näml. *asti miδrō*) *antarə °tara* (AD.) *x*ᵛ*asura* ". . zwischen Eidam und Schwäher Yt. *10*. 116.

ai. *jā́mātar-* m., np. *dāmād*[1]). — Vgl. *zāmaoya-*. — [1]) Ein et. Versuch bei VONBRADKE IF. *4*. 88.

• j. **zāvar-** n. '(physische) Kraft, Stärke': °*varə aoǰasča* Yt. *13*. 1; *10*. 62, F. 20; — *aoǰasča zavarəča*[1 2]) Y. *72*. 6; *71*. 8, Yt. *1*. 22. A) insbes. a) der Füsse[3]): *yaṯ hē daδaṯ . . pāδave °varə* Yt. *16*. 7; Y. *9*. 28; — *apa pāδayā °varə* (näml. *barahi*) Yt. *10*. 23. b) der Rosse: °*varə dayā hitaēibyō* Y. *57*. 26; Yt. *10*. 11; — *yō maṃ* (näml. *aspəm*) °*varə nōiṯ ǰaiδyehi* (sd.) Y. *11*. 2; — *haomō aēibiš yōi . . hita taxšənti* (sd.) . . °*varə aoǰāsča baxšaiti* Y. *9*. 22.

Vgl. *zavah-*. — np. vgl. *zōr* (wozu HBM. PSt. 273). — Pü.: *zōr*[4]), Sü.: *prāṇaḥ*[5]), mit der Erl.: *iti pādayoḥ*. — [1]) Das erste *a* nach § *294*. 3. — [2]) Die selbe Verbindung auch im Mp., zB. Bd. *7*. 9: *ōž u zōr*. — [3]) Vgl. Sü. und unter *aojah-*. — [4]) Wofür auch fälschlich z n a r (*zōhr*), ebenso wie umgekehrt z n r (*zōr*) für *zaoδrā-* vorkommt; s. DST. ZA. *1*. LXXVI No. 3. Vgl. No. 5. — [5]) Wie für *zaoδrā-*; s. No. 4.

• j. **zāra-** m. 'Galle': °*ras*(NS.)*ča* F. *3* g.

Vgl. gr. χόλος, BTHL. ZDMG. *42*. 155; s. noch No. 1. — Pü.: *zahrak*. — [1]) Oder ist das Wort als *zārᵃsča* zu denken und *s* zu § *304* II. 2 zu stellen? Der idg. NS. **γhēld* wäre wie gr. κῆρ gebildet (BB. *17*. 119, 125) und verhielte sich zu **gərəd-* (Sp. 523 o.) wie gr. κῆρ zu lat. *cord-*; zur Anlautsdifferenz s. BGM. Grdr. *1*². 545. Lat. *fellis* enthält doch eher altes *ld* als *ln*, wie SOMMER LatLaut&Formenl. 394 will.

• j. **zāray-** Adj. 'gelb, goldfarben', von *Haoma*: *haoma °ire* Y. *9*. 30, *10*. 13, Vr. *11*. 2²; Y. *9*. 17; — *haomasča °iriš bərəzō* V. *19*. 19; — *haoməm °irīm bərəzantəm* Y. *10*. 21.

Vgl. *zaray-*. — Zum *ā* in der Stammsilbe s. WH. Gr.² § *1155* d. — Pü.: *zarrēn*.

• p. **zāzāna-** m. Name einer Stadt in Babylonien: °*naᵏ nāmaᵐ vardanam anuv ᵏufrātauvā* Bh. *1*. 19.

j. *zəna* F. *3* g: lies *zənga*.

j. *zānaṇhutəm* Az. *2*: gemeint ist *zaēnaṇhuntəm*.

• j. **zənga-** m.: s. unter *zanga-*.

• g. *zəntav-* f.: s. unter ²*zantav-*.

KompE.

j., g. *zəm°*, Kasusf.: s. unter *zam-* und *zyam-*.

• j. **zəmaēna-** Adj. (fem. °*nī-*) 'aus Erde, irden': *yezi anhaṯ zarənaēniš* (sd.) . . °*niš* (NSf.) V. 7. 74 f.; — ⁺*hāvanaēibya ratufriš* . . ⁺°*naēibya*[1]) N. *107*.

Ableit. aus *zam-*. — Pü.: *zamīkēn*, *ān i zamīk*. — [1]) Hds. °*nāibya*.

• j. **zəmaka-** m. 'Wintersturm': *yasča °kō pəšanaiti kamnəm* (sd.) *vaste vanhanəm* V. *4*. 49.

Ableit. aus *zyam-*; zum *ə* s. § *90*. 3. — Pü.: *zamistān*.

• j. **zəmanā-** f. 1) 'Bezahlung, pekuniäre Vergütung': *dahmō niuruzdō* (sd.; näml. *čašāite*) . . ⁺*pairi.gərəptayāṯ paiti* ⁺°*nayā*[1]) *nōiṯ* ⁺*anaipi.gərəptayāṯ paiti* "ein *D*. . . (darf

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den Unterricht erteilen), wenn er eine Bezahlung dafür empfängt, nicht ohne dass er (eine solche) dafür bekommt" N. *17*; — *čvaiti* +*šē aēša* °*na ərəhaṯ* "wie gross soll seine Besoldung sein?" N. *17*; F. *20*. 2) 'Verdienst' (nur Komp.).

KompE. — Et.? Ar. *ž(h)amanā-. — Pü.: *mizd*. — [1]) In den Hds. *zman*°.

• j. **zəmaini.pačika-** Adj., mit *xumba-* 'Vorrichtung zum Tonbrennen, Töpferofen': *xumbaṯ hača* °*kāṯ* V. *8*. 84.

**zəmanay-* f., Ableit. aus *zam-* mit gleicher Bed.; auffällige Bildung, doch s. ai. *aśánay-* f. (usw., WH. Gr.[2] § *1115* a). — np. *zamīn* 'Erde' (aus °*manī*°). — Pü.: *xumbak apē zamīk pačān*.

• j. **zəmar-gūz-** Adj.: s. unter *zamarəguz-*.

• j. **zəmas-čiθra-** Adj. 'den Samen der Erde enthaltend', von den Sternen*): *upa ave stārō yōi* °*ra* Yt. *12*. 30; — *vīspe stārō* °*ra* S. 2. 13; — *stāraṃ afščiθranaṃ* °*ranaṃ urvarō.čiθranaṃ* S. *1*. 13.

*) Sie sind nach Mx. *49*. 8 bestimmt *pa awzāyišn i zamīk*, nach Sü.: *vṛddhaye bhūmeḥ*.

Komp. mit GS. im 1. Glied. — Pü.: *zamīk čihrak*.

• j. **zəmōištva-** n. 'Lehmziegel': *dva dim nara isōiθe* .. °*tve vā zarštve vā upa.skambəm* (sd.) V. *8*. 10.

Komp.: *zəmō*, GS. zu *zam-*, +**ištva-* n., sva. *ištya-* [1]). — Pü.: *zamīkēn* 'irden'. — [1]) Man erwartete freilich bei dieser Et. die Schreibung *zəmō.iš*°.

• j. **zəm.fraθah-** Adj. 'von der Breite der Erde, so breit wie die Erde': *miθrəm* .. *yō* °*θā aiwyāiti* Yt. *10*. 95; — °*θō maēθanəm* Yt. *10*. 44; — *ašōiš baēšaza* .. °*θərəha* (APn.)[1]) *dānu.drāγərəha hvarə.barəzərəha* "der *Ašay* Heilmittel .., die so breit wie die Erde, so lang wie die Flüsse, so hoch wie die Sonne sind" Y. *60*. 4.

Pü.: *zamīk pahnāk*. — [1]) Them.

• j. **zəm.varəta-** m. 'Erdklos, -klumpen': *safəm* (sd.) *vā* .. °*təm vā* V. *9*. 11.

Pü.: *zamīk i vištisp* (gewiss verderbt aus *vašt*; vgl. unter *varəta-*).

g. *zəvīm* Y. *31*. 4: s. unter *zaoya-*.

• j., g. **zəvištya-**[1]) Adj. (fem. °*yī-*) 1) 'der eiligste, rascheste': *aṯ vō yaoγā* °*tyīng aurvatō* "ich will euch schirren die raschesten Renner" Y. *50*. 7. 2) 'der am meisten fördert, der förderlichste': *fravašayō* .. °*tyā* °*tyanəm dahyunəm* Yt. *13*. 21 (?); — *yaθā θwā* °*tīm uzəmōhī* (sd.) .. *ahurəm* Y. *46*. 9. a) mit Akk. verb.: *yūžəm* °*tyāərəhō īšō xšaθrəmčā savaəhəm* "ihr seid es (ja), die die Wünsche am besten fördern können, auch die nach dem Reich des (ewigen) Nutzens" Y. *28*. 9[2]).

S. [2]*gav-* No. 1 und § *208*. 2. — Vgl. ai. *jáviṣṭha-* Adj. 'der rascheste', np. *zūd* 'rasch'. — Pü.: *dōšak* 3), (zu Y. *46*): *pa* .. *dōšišn* 3); s. noch No. 2. — [1]) Mit *i* nur Yt. *13*. — [2]) Pü.: *šmāk dōšak hēt pa xᵛāhišn i xᵛatāδīh i sūtōmand*, erl.: *xatāδīh i sūtōmand apē dōšēt u apē dahēt*. — 3) In Folge Vermengung mit [1]*zaoša-* usw.; falsches bei JN. GIrPh. *2*. 636.

• g. (, j.) **zərəd-** n. 'Herz': *aθrā* +*vāčim baraitī* .. *vīdvā vā əvīdvā vā ahyā* °*dāčā manaŋhāčā* ".. nach seinem Herzen und Sinn" Y. *31*. 12[1]).

KompA. (s. auch *zərəδō.*°)[2]); Ableit. — ai. *hṛd-* n.; mp. (Pü.), np. *dil*. — Vgl. +*zərəδaya-*. — [1]) S. zVerb. RV. *7*. 98. 2: *utá hṛdôtá mánasā*. — [2]) S. auch *zaraθaγnyāi*. — 3) SIEBS Versuch, ai. *hṛd-áḥ* usw. mit lat. *cord-is* zu vermitteln, KZ. *37*. 300, überzeugt mich nicht; s. unter *zg*°.

• j. +**zərəδaya-** n. 'Herz': +°*δaēm*[1]) F. *20*. a) im Sinn von Innerstes, Höchstes[2]): *aδa* +*zəmahe maiδim aδa* +*zəmahe* +°*δaēm*[3]) "und es ist des Winters Mitte und es ist des Winters Herz" V. *1*. 3.

ai. *hṛdaya-* n. — Vgl. *zərəd-*. — Pü. (zu V.): *dil*, (zu F.): fehlt. — [1]) Hds. °*δaiem*. — [2]) Vergl. zu *uruθwar-*. — 3) Hds. *zarəδ*°.

• j. **zərəδaza-**[1]) m. Name eines Bergs oder Gebirgs*): *bityō* (näml. *gairiš haṃ.hištaṯ*) °*zō*[2]) *gairiš pārəntarəm arəδō manušahe* "als zweites (Gebirg erstand) das Gebirg *Z.* (abseits von sva.) zu beiden Seiten des *M.*" Yt. *19*. 1*).

*) Bd. *12*. 2: *kōf i zarδaz* 3) *kē ast kōf i manuš*. Ich nehme an, dass vor *ast* – am Anfang der Zeile in K – *pa kust i* ausgefallen ist, das dem aw. *pārəntarəm arəδō* entspräche. Der *Manuša*-Berg erhebt sich im Hintergrund über dem vorgelagerten *Z.*-Gebirg. Die Lage des *Zər*° wird Yt. *19*. 1 ebenso bestimmt wie die der *Haraiti*; vgl. unter *frāpaya-*.

Et. und Bed.? Wohl Komp. mit oder Ableit aus *zərəd-*. — [1]) Oder Stamm °*az-*? S. No. 2. — [2]) Oder GS. zu °*az-*?; § *386*. — 3) So nach der untergeschriebenen *Pāzand*lesung in K. Der Pahlavitext hat zr d t č, worin man das letzte Zeichen fälschlich für 'und' genommen hat.

• j. **zərəδō.kərəta-** Adj. 'das Herz herausschneidend': *taēča narō gərəδō.kərətāš-* (sd.)*ča* °*tāš*(NPm.)*ča* V. 7. 24.

Komp. mit GS. im 1. Glied. — Pü.: *dil kirrēnišnōmand*.

• j. **zōišnav-**, g. **zōišənav-** Adj. (fem. °*nū-*) 'zusammenschreckend, schaudernd,

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bebend', vor Frost: *avi tanuye °nuye* (DSf.) V. 7. 70; — mit Gen. (Abl.) der Ursache: *aodərəščā °nū* (NDm.) *vāzā* (sd.) Y. 51. 12.
Zu *zaēša-*. — Pü.: *bažāδēn, bažakāδēn,* (zu V.) erl.: *rēman.*

• j. **zōiždišta-** Adj. 'der schauderhafteste, abscheulichste', von den *xrafstra-*: *aǰastača °tača . . xrafstra* Yt. 21. 1; — *yaδa °tāiš xrafstrāiš* V. 7. 2.
Superl. zu einem V. **zōiždā-* 'schaudern machen', vgl. *zōišnav-* und *zrazdā-* : *zrazdišta-*. — Pü.: *+bažaktum,* erl.: *rēmantum.*

• j., g. **zaϑa-** n. 'Geburt, Entstehung; Erzeugung, Erschaffung': *yā . . hāirišīnąm °δāi +garəwąn yaoždaδāiti* Y. 65. 2; — *frā tē °δəmča vaxšaδəmča . . frasnayeni* V. 21. 6; — *zaraδuštrahe . . yehe °δaēča vaxšaēča urvāsən āpō . .* Yt. 13. 93; 93², V. 21. 4; — *anhōuš °δōi paouruyehyā* "bei der Erschaffung des ersten Lebens" Y. 48. 6; 43. 5; — *para āpō . . dāənhōiṯ para narš . . °δāṯ* Y. 19. 8; — *kasnā °δā patā ašahyā +paouruyō* "wer ist durch Erschaffung der Vater des *A.*, der erste?" Y. 44. 3. [Y. 48. 5: lies *aipīzaδəm.*]
KompE. — Zum V. *¹zan-*, aus ar. **zantha-*, § 13. — Pü.: *zāk,* (zu V. 21): *zāyišn,* (zu Y. 19): *dahišn.*

• j. **zaϑyamna-** Adj., PP17(Fut.)M.: s. *¹zan-*.
Pü.: *zāyišnōmand.*

• j. **zaϑra-** n. 'Geburt': *°ra* F. 20.
Zum V. *¹zan-*. — ai. vgl. *janitra-* n. 'Geburtsstätte'; s. dazu BTHL. IF. 7. 70. — Pü.: *zāt.*

• j., g. **zī** enkl. Part, hinter dem ersten Wort des Satzes[1]; **1)**[2] der *zī*-Satz begründet den Inhalt eines andern Satzes, dem er 1) folgen, 2) vorausgehen, 3) eingefügt sein kann; 'denn; ja'; A) im **gAw.**; zu 1): *mā čiš . . drəgvatō mąδrąsčā gūštā sāsnāš*(sd.)*čā +ā +zī dəmānəm vīsəm vā . . ādāṯ dušitā*(sd.)*čā marakaēčā* "keiner . . höre auf des *Drug*genossen Worte . .; denn Haus und Gemeinde . . bringt er in Elend . ." Y. 31. 18; — *tōm . . +ā.vīvarəšō* (Sp. 1377 o.) *nū zīṯ* (Sp. 154 u.) *čašmainī vyādarəsəm . .* Y. 45. 8; 30. 10 (*adā zī . .*); — *aṯ yastōm nōiṯ nā isəmnō āyāṯ* (Sp. 150 o.) *drūǰō hvō dāmąn +haēδahyā gāṯ* (Sp. 517 m.) *hvō zī drəgvā yō drəgvāitē vahištō hvō ašavā yahmāi ašavā fryō* (sd.) Y. 46. 6; — *aṯ tōi anhən saošyantō* (sd.) *dahyunąm yōi . . tōi zī dātā hamaēstārō* (sd.) *+aēšəmahyā* Y. 48. 12; 34. 8 (*tāiš zī . .*), 53. 5 (*taṯ zī . .*); — *vaočā mōi . . kaṯ* (Sp. 436 o.) *ašavā . . vōnghaṯ drəgvantəm? hā zī anhōuš vanuhī vistā* (Sp. 1315 u.) *ākərətiš* Y. 48. 2; — *aṯ tōi myazdəm . . dāmā . . ārōi* (Sp. 185 o.) *zī hudānhō vīspāiš . . xšmāvasū savō* Y. 34. 3; 50. 5 (*ārōi zī*); — *pərəsā*(Sp. 998 m.)*čā nā yā tōi āhmā parštā parštōm zī δwā yaδanā taṯ āmavatąm* Y. 43. 10; 51. 8 (*vīdušē zī . .*); — s. noch *aṯ zī* (Sp. 70). B) im **jAw.**: *kō tūirīm imąm ząm mazišta xšnaoma xšnāvayeiti? . . yaṯ bā paiti fraēštəm kārayeiti . . nōiṯ zī īm zā šā* (sd.) *yā dareγa akaršta saēta* V. 3. 23 f.; P. 15; — *airyamanəm tē išīm mazištəm mraomi . . sravanhąm təm zī . . sravanhąm uparō.kairīm fradaδąm* FrW. 4. 1; Y. 71. 13, Yt. 13. 76; — *daēva . . daxmaēšva ganhənti apāča vaēpənti . . aēšō* (näml. *daxmō*) *zī asti daēvanąm rapakō*(sd.) V. 7. 56; 44, 5. 11, 13. 28, N. 22; — *naēčiš axᵛarəntąm tva . . xᵛāšaya zī vīspō anhuš . . +ǰvaiti* V. 3. 33; — *māča . . astvatahe anhōuš didrəzvō pīsa* (sd.) *manahīm paiti.raēxšīša yō zī . . didrəzvō pīsa +manahīm ahūm +paiti.irinaxti nōiṯ hē gāuš bvaṯ . .* P. 40; — *miδrəm mā ǰanyā . . mā yim drvataṯ pərəsānhe mā yim . . ašaonaṯ uvayā zī asti* (Sp. 270 u.) *miδrō drvataēča ašaonaēča* Yt. 10. 2; N. 84; — *aēṯaṯča aēšąm uxδanąm uxδō.təməm* (sd.) . . *asti zī ana avavaṯ uxδata* (sd.) Y. 19. 10; — *aēṯāčiṯ aēibyō +spānhaiti . . +spayeiti* (Sp. 1615 m.) *zī . . daēna māzdayasniš . .* V. 3. 40 f.; — s. noch Yt. 8. 55 bei **6** und Anhang. zu 2); A) im **gAw.**: *ahurahyā zī aṯ vō mazdā yasnəmčā vahməmčā vahištəm amāhmaidī . . taṯ aṯ vō vərəzyāmahī* Y. 35. 7. B) im **jAw.**: *hakərəṯ zī irixtahe* (sd.) *saδayača vaēnaite starasča māsča hvarəča taēča ayarə mainyente yaṯ yārə* V. 2. 40 f.; — *paravō* (Sp. 855 m.) *zī mašyāka . . paiti.dānəm +ainim*(sd.) *baraiti anaiwyāstō daēnąm* V. 18. 1. zu 3); nur A) im **gAw.**: *nū īm vīspā — čiδrō zī — +mazdānhō.dūm* (Sp. 1181 o.) Y. 45. 1. **2)**[2] mit *zī* wird die Satzaussage als etwas allbekanntes, selbstverständliches, unleugbares hingestellt, 'ja; allerdings, freilich'; A) im **gAw.**: *hvō zī . . spəntō irixtəm vīspōibyō hārō* (sd.) *mainyū +ahūm.biš* (sd.) *urvaδō* Y. 44. 2; 51. 8 (*hvō zī . .*); — *vīdāitīm* (sd.) . . *hā zī pourūš išəntō vāurāitē* (Sp. 1361 u.) Y. 47. 6; — s. noch

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Y. *34*. 14 (*taṯ zī* ..) bei **4**; — im Nebensatz: *tāčā spəntā mainyū* .. *ašāunē čōiš* (Sp. 430 o.) *yā zī čiđā vahištā hanarə đwahmāṯ zaošāṯ drəgvå baxšaitī* (sd.) Y. *47*. 5; zT. verwendet Y. *12*. 1. B) im jAw.: *ǰvō zī* .. *mairyō drvå* .. *āpəm ǰainti* .. *nōiṯ avađa mərətō* "so lang er lebt, trifft er allerdings .., nicht (aber) so, wenn er tot ist" V. 5. 36 f.; 38; — *vīspe zī anye* +*maδåŋhō* (sd.) *aēšma hačinte* .. *āaṯ hō yō haomahe maδō ašа hačaite* "alle andern Rauschtränke sind freilich .., aber .." Y. *10*. 8; — in unregelmässiger Stellung[1]: *aməršaēibyō spəntaēibyō* .. *yōi vaŋhōuš ā manaŋhō šyeinti; vaŋhōuš ā*[3] *zī ā manaŋhō šyeinti yōi aməršå spənta* Vr. *11*. 12. **3**)[2] *zī* steht in Sätzen, die a) eine Willenserklärung oder b) eine Aufforderung enthalten 'so – denn, denn'; A) im gAw.: zu a): *tōm zī vō* +*spərədā* +*nīvarānī* (Sp. 1362 m.) Y. *53*. 4; — s. noch *aṯ zī* (Sp. 70). zu b) *hā zī nō hušōiđəmā* (sd.) *hā nō utayūitīm dāṯ* Y. *48*. 6. B) im jAw.; zu b): *aēte zī* (näml. *vāčō*) *zaraδuštra* .. *framrūiδi* Y. *71*. 14. **4**)[2] Der Satz mit *zī* enthält eine erläuternde Ausführung oder Ergänzung 'nämlich, und zwar', A) im gAw., nur hinterm Pron. rel.[4]: *mazdå saxᵛārō* (sd.) *mairištō yā zī vāvərəzōi* .. *yāčā varəsaitē* Y. *29*. 4; — *vīspå.stōi hujītayō* (sd.) *yå zī åŋharō yåsčā hənti* Y. *33*. 10; — *tā đwā pərəsā* .. *yā* (NPn.) *zī āitī* (Sp. 148 m.) *ǰōnghatičā* Y. *31*. 14; — *yehyā savā* (sd.) *išåntī rādaŋhō yōi zī ǰvā* +*aŋharə* (Sp. 267 m.) *čā bvantičā* Y. *45*. 7; — *taṯ zī* (zu **2**) .. *vairīm astvaitē* (sd.) *uštānāi dātā* .. *yōi zī gūš vərəzənē* (sd.) *azyå* Y. *34*. 14. B) im jAw.; im Hauptsatz: *ahumənəm ratumənəm* .. *āyese yešti hō zī asti* +*ahumača* +*ratumača yō ahurō mazdå* Vr. 2. 7; — *tanu.mazō* (sd.) *ašayāiti yō* .. *tanu.mazō zī* +*aēṯamčiṯ ašayəm* +*pafre* +*yaṯ* .. P. *18*; — im rel. Nebensatz: *yazamaide đwəm maēđanahe* (sd.) *paiti* .. *drvafšaoš* .. *yahmi zī kāčiṯ tanunəm drājištəm* (sd.) *hāme maēđaine miđnāṯ* Y. *16*. 10. **5**) *zī* steht in Fragesätzen, bes. a) hinter dem Interrog., 'denn'; nur B) im jAw.: *tūm zī aēva* .. *anaiwyāstiš* (sd.) *hunahi?* V. *18*. 30; — zu a): *paiti dim pərəsaṯ zaraδuštrō: kaṯ zī asti* .. *tištryehe* .. *dāityō.təmō yasnasča vahmasča* Yt. *8*. 57; — *katārō zī ayå vəhrkayå ǰaδwō.tarō* +*aŋhaṯ* V. *13*. 41; — +*kva.čiđra* +*zī*[5] *hənti iristanəm urvanō* FrW. *10*. 39; — in auffälliger Stellung[1]: *kō huyešti* (sd.) *kō dužyešti mam zī mainyete yazatəm* Yt. *10*. 108. **6**) *zī* dient zur Hervorhebung des vorhergehenden Wortes; nur B) im jAw.: *nōiṯ zī ahurō* .. *yåŋhuyanəm avarətanəm* +*paitiriđyā daiđe* V. 5. 60; 7. 52, FrW. *8*. 1; — *mā zī ahmi nmāne* .. *frīm vaočata mam yim ahurəm mazdam yađa* .. P. *17*; — *ađa zī mraoṯ ahurō mazdå* A. *4*. 3; Vr. *12*. 4², V. *10*. 19; — *aēte zī vāčō* .. *ahurō mazdå frāmraoṯ zaraδuštrāi* Y. *71*. 14; H. *1*. 4, V. *4*. 49, *13*. 41, Yt. *14*. 12; — *aēvahe zī* +*ašəmaoγahe* .. *zānu.drājå asti āfritiš* (sd.) *dvayå* .. V. *18*. 11; *4*. 47, *9*. 41, N. *68*; — *mīšti zī mē hīm* .. *vārəntaēča* .. Yt. 5. 120; — *arəǰaiti zī* .. *aēva ašō.stūitiš* .. H. *1*. 5; V. *9*. 42; — in unregelmässiger Stellung[1]: *đwā paiti zī haxδrəm* (sd.) *daiδe vahištəm* Yt. *10*. 80. a) im Nachsatz: *yasča mē tāyåsča zaoδrå frabarāṯ dažaṯ zī mam* .. P. 22; — *yaṯ đritīm daēvayasnō kərəntāṯ ava hō miryāite anāmātō zī aēšō* V. 7. 37; 39; — *yezi aŋhaṯ āđrava frā zī dvasaiti* .. *druxš* V. 5. 28; — *yeδi zī* (s. Anh. 2) *azəm nōiṯ daiδyam* .. *tištrīm* .. *hamahe zī mē iδa ayan* .. *pairika* .. *parδiṯ pairiđnəm* (sd.) *aŋhvam ava.hisiδyāṯ* .. *tištryō zī* (zu **1**) .. *avam pairikam ādarəzayeiti* Yt. *8*. 52–55. S. noch Anhang. Anhang. *zī* hinter Konjunktionen; nur B) im jAw.; 1) *yaṯ zī*; zu **6**: *yaṯ zī* .. *airyå daiŋhāvō tištryehe* .. *aiwi.sačyārəš dāitīm yasnəmča* .. *nōiṯ* .. Yt. *8*. 56. 2) *yeδi zī*, *yeiδi zī* (Sp. 1239 f.); zu **1**): *azəm daδam* .. *asō rāmō.dāitīm* (sd.) .. *yeiδi zī* .. *nōiṯ daiδyam* .. *vīspō aŋhuš* .. *airyanəm vaēǰō frāšmvāṯ* V. *1*. 1; Y. *71*. 15, Yt. *8*. 52, *13*. 12; — zu **6**): *yeiδi zī mā mašyāka* .. *yazayanta* .. *avi mam avi.bawryam dasanam aspanam aoǰō* Yt. *8*. 24; 11, *6*. 3, *10*. 55, 74. gAw. *aṯ zī* und ¹*yezī* sbes.

Aus dem Zusammenhang gerissene oder sonst undeutliche Stellen: Aog. *49*, V. *4*. 10 PüZ., +N. *67*[6], P. *21*, *43*, F. +25 b[7], 20[8]. Wertlos: Yt. 2. 11, Vyt. *11*, *12*, *28*, *29*, *30*, *36*, Vd. *20*, DkB. 131.

ai. *hi* Part.; s. zu deren Gebrauch Dbr. AiS. 522, VglS. *2*. 505 und wegen ihrer Betonung Bthl. LG&RPh. *1903*. 267. — Pü.: *ē*; oft weggelassen, zB. Y. *30*. 10, *34*. 3, *35*. 7, *47*. 5, Y. *16*. 10, *71*. 14 2.St., V. *13*. 41, *18*. 10, FrW. *10*. 39, H. *1*. 5, Aog. *49*; s.

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noch No. 4, 8. — 1) Nur Yt. *10.* 80, 108 und Vr. *11.* 12 ausgenommen; s. No. 3. Vyt. *28, 36* beweisen nichts. — 2) Die Gebrauchsweisen sind nicht immer streng auseinander zu halten. — 3) *ā* vor *zī* ist jedenfalls überflüssig. — 4) Pü. lässt das Wort stets aus. — 5) Hds. *zi.* — 6) Hds. *āzi*; vgl. zu Y. *31.* 18, wo *āzī.* — 7) Hds. *ϑripiϑwōzi* statt *°ϑwō zī.* — 8) Pü.: *ēē nimāyišnīk.*

• j. **ziγray-** m. EN. eines Gläubigen: *utayutōiš* (sd.) *viṯkavōiš °γrōiš saēnahe* Yt. *13.* 126.
Aus ar. **ẑ(h)ig(h)r*; Et.?

• j. **zixšnāṇhəmna-** Adj. (fem. *°nā-*), PP(16)M.: s. *xšnā-.*

• j. **zita** F. *20*: —?—.
Pü.: *awzāyēt ēgōn ārāδišn.*
g. *zīṯ* Y. *45.* 8: *Sandhi*form für *zī ṯ* (*²ay-*), § *304* II. 26.

• j. **zinaka-** Adj. 'schädigend'(?): *°kə* (NS.) *nąma ahmi* (näml. *vayuš*) Yt. *15.* 45.
Etwa zum Praes. 10 *zīnā-* des V. *zyā-.* — Geringe Stelle.
j. *fra-zinta, fra-zinte*: s. *zyā-.*
j. *zinda* F. *20*: lies *zanda.*

• j. *vīspā āpō* ᴷ**zimata** *urvāzənte* FrG.
j. *zimō*: s. *zyam-* mit No. 1.

• j. *frakərəstō astō.vīδōtuš* ᴷ**ziriγā** +*apairi.ayō* Aog. 57.
Pü.: *frāč kirrēnīt astvīδāt ō akārīh i ōšmandān,* erl.: *ōšmandān i ōi apē vēnēnd ētōn apē tarsēnd ku gētīhā apāk druž kōšūtan nē tuvān,* Sü.: *prakṛṣṭaṃ kṛto 'stiguhādayamo jīvamatāṃ vighaṭanākaraḥ.*

• j. **zīzanant-**[1] Adj. (fem. *°nāitī-*), PPA.: s. *¹zan-.*
KompA. — 1) Es ist nur *°nat-* und *°nāt-* bezeugt.

• j. **zizivah-** : *zizi.yūš-* Adj., PPfA.: s. *zyā-.*

• g. **zūtay-** (, j. *zutay-*) f. 'Ruf, Anruf': *kō mō nā ϑrātā vistō . . azdā* (sd.) *°tā* (LS.) Y. *50.* 1.
KompE. — Zum V. *zav-.* — ai. *°hūtay-* f. — Pü.: *pa xᵛāniśn.*

• p. **zūrah-**, j. *zūrah-* n. 'Unrecht, Trug': *naiy* ᴷ*šakaurim naiy* **ᴷ*huvatam °raʰ akunavam* "weder einem . . noch einem . . tat ich Unrecht" Bh. *4.* 13[1].
KompA. — np. *zūr* 'falsch; Lüge'; ai. vgl. *hvāras-* n. — zBed. und Et. s. BTHL. BB. *15.* 43, *17.* 146, ZDMG. *46.* 296, IF. *12.* 128, HBM. AGr. *1.* 151, GDN. VSt. *2.* 20, NÖLDEKE LC. *1894.* 151. — 1) Zuletzt zSt. BTHL. IF. *12.* 128, FOY KZ. *37.* 557, JN. JAOS. *24.* 92.

• p. **zūraʰ-kara-** Adj. 'Unrecht tuend': *naiy °karaʰ āham* Bh. *4.* 13.

• j. **zūrō.ǰata-** Adj. 'unrechtmässig, verräterisch getötet': *syāvaršānāi* (sd., Dat. statt Gen.) *°tahe narahe* Yt. *9.* 18; — *yaṯ aēte yā spō.ǰata*(sd.)*ča . . °tača* V. 7. 3.
Pü.: *zūr žat,* erl.: *pa adātastān.*

• j. **zurō.bərəta-** Adj. (fem. *°tā-*) 'unrechtmässig weggenommen': *°tā* (NPf.) *avarətā* F. *20.*
Pü.: *zūr burtār i xᵛāstak.*

• j. **zuš-** 1) Adj. (auch fem.) 'gefällig, anmutig, entzückend': *arədvī sūra anāhita . . frā srīra* +*°uš* (NSf.)[1] *sispata* (sd.) Yt. 5. 7. 2) f. 'wertvoller Schmuckgegenstand, Juwel'[2]: *°uša* F. *20.*
KompE. — Zum V. *zaoš-.* — ai. *sa-júṣ-* (in *sajúḥ*); s. BTHL. ZDMG. *48.* 146. — Pü.: an ddt nk, ob *xᵛāstak*? S. zu *frazuš-.* — 1) NA. Proleg. XIII b. — 2) DST. ZA. *2.* 368, 627, JN. Reader 104.

• j. **zušta-** Adj., PPfP.: s. *zaoš-.*
KompE.

• j. **zgad-, zgaϑ-**[1] V. 'fortschwimmen'. Praes. 2 *zgaδa-, zgaϑa-.*
'fortschwimmen': +*zgaϑaṯ* F. *20*[2]. a) in der Luft sva. 'davonfliegen': *mąnayən bā . . aipi tā nasuš zgaϑaite yaϑa išuš xᵛāϑaxtō* V. *9.* 46.
mit *ā* und *frā* 'sich schwimmend heranmachen an —' (Akk.): *fraərase . . ā taṯ xᵛarənō frazgaδata* "*Fr.* . .; er machte sich schwimmend an die Herrlichkeit heran" Yt. *19.* 56; 82.
mit *frā* 'herangeschwommen, -geflossen kommen': *hukairīm barəzō . . yahmaṯ mē hača frazgaδaite arədvī* Yt. 5. 96.
Vgl. *hvō.γžaϑa-.* — afγ. *zγāstal* 'sich bewegen, eilen[1]), fliegen' (DST. Chants pop. XXIV); vgl. mp. *jahēt* (Bd. *12.* 5, in der Übersetzung von Yt. *5.* 96; s. zu *hukairya-*; JUSTI liest *dāyat*; vgl. No. 4), np. *jahad* 'er eilt'[3]), *jastan.* — Pü. (zu F.): *jist*[4]), (zu V. *9*): *jaṯ*[4]). — 1) Wegen *d – ϑ* s. § *274.* 2 und zu *³raod-* No. 1. — 2) Hds. *gaϑaṯ,* aber unter den Wörtern für *z-.* — 3) Diese allgemeinere Bedeutung auch in *uzgastay-*; s. dazu FICK VglWb.[4] *2.* 323 unter **svem-.* — 4) In Aw.-Buchst.; statt *jast* und *jahēt*; s. o.

• j. **zgaϑ-** V.: s. unter *zgad-.*
j. *zgərəgnəm* F. *20*: lies *zgərəsnem.*

• j. **zgərəsna-** Adj. 'rund, konvex gerundet': +*°snəm*[1] F. *20.*
KompA. — Aus ar. **zg(h)rīsna-*; vgl. np. *gird* 'rund'; BTHL. IF. *10.* 7. — Pü.: *girt.* — 1) Hds. *°gnəm.*

• j. **zgərəsnō.vaγδana-** Adj. 'des Kopf-

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stück konvex gerundet ist': *yāvarənəm* (sd.) *•nəm* V. *14.* 10.

Pü.: *girt vaγdān.* — Vgl. zu **usgərəsnāvayō.*

j. *ϑwąm zjaiti* Yt. *19.* 58: lies *ϑwązjaiti.*

g. *zdī* Y. *31.* 17: s. *¹ah-* mit No. 30.

• j. *zbar-* V. 'krumm gehen', Term. techn. für das Gehen *daēvi*scher Wesen[1]. Praes. 2 *zbara-.* — Absol. *zbarəntəm.*

kərəsāspō .. yō janaṯ arəzd.šamanəm .. jīrəm zbarəmnəm jīγāurum Yt. *19.* 42.

ai. *kvárate* 'er geht krumm'. — [1]) Im Gegens. zu *¹tak-*; vgl. Yt. *15.* 50 und V. *6.* 26. S. auch *zbaraϑa-.*

• j. zbaraϑa- n. 'Fuss', uzw. *daēvi*scher Wesen: *mā •ϑaēibya fratuyā mā gavaēibya aiwi.tūtuyā* (sd.) .. *yō aēnarəhaiti nō manō* Y. *9.* 29.

Zum V. **zbar-.* — Vgl. zBild. und zBed. ai. *ayátha-* n., zum V. *éti.* — Pü.: *zbār*, Sü.: *pādak.*

• j. zbarah- n. 'Hügel'[1]: *drəγya* (sd.) *paiti •rahi nmānahe pourušaspahe* V. *19.* 4; — *drəγya paiti •rahe* (LS.)[2]) V. *19.* 11.

Zum V. **zbar-.* — ai. *kváras-* n. 'Krümmung (usw.)'. — Pü.: *zbār* 3). — [1]) Bed. unsicher; s. Jn. Zor. 194. — [2]) Them. — 3) Wie für *zbaraϑa-*! Bd. *20.* 32, *24.* 15 und Zs. *22.* 12 haben fälschlich *bār.*

• j. zbarəntəm Absol.[1]) 'beim Laufen' (in *daēvi*scher Art): *sāsta daiṅhāuš .. patəntəm* (sd.) *vā zb• vā* Yt. *15.* 50.

Zum V. **zbar-.* — [1]) Vgl. Bthl. IF. *12.* 348.

• j. zbarəmna- Adj., PPM.: s. **zbar-.*

• j. +zbaurvatana-[1]) patr. Adj. 'von *Zbaurvant-* abstammend, dessen Nachkomme': *karsnahe •tanahe* Yt. *13.* 106.

Ableit. aus *zbaurvant-.* — [1]) So nach F 1, wo *•vaitan•*; NA. mit Mf3 *zbaurvaϑin•.* *ai* ist allerdings auffällig.

• j. zbaurvant- m. EN. eines Gläubigen: *•vatō ašaonō* Yt. *13.* 106.

Ableit. — Eig. Bed.? Anscheinend PP2oA. Ob zu ai. *jvalati*? Kaum zu **zbar-.*

• j. zbātar- m. 'Rufer, Anrufer (der Gottheit)': *vīse vō amša spənta staota zaota •ta yašta* Vr. *5.* 1, Y. *14.* 1 (wo *•tā*); — *staotarəča zaotarəča •tarəča mąϑranača* Yt. *3.* 1.

Zum V. *zav-.* — ai. *kvātar-* m. — Pü.: *x•ānišn.*

j. *zmanayā* N. *17*: lies *zman•.*

• j., g. zyam- m. 'Winter': *staxrō mrūrō zyā* (NS.) V. 2. 22; — *aēa zyāsčiṯ* (NS.) *pairi.pataiti aēa fražištəm vōiγnanąm* (sd.) V. *1.* 3; — *zyąmča* (AS.) *daēvō.dātəm* V. *1.* 2, 19; *19.* 43, F. *20*; — *zəmō* (GS.)[1]) *daēvō.dātahe* V. *7.* 27; — *pasča zəmō*[1]) *isaoš* (sd.) *aiwi.gaitīm* V. *9.* 6; — *parō +zəmō*[1]) V. 2. 24; — *aēa +zəmahe*[1])[2]) *maiδim aēa +zəmahe*[1]) *+zərəδaēm* V. *1.* 3; — *avi ahūm .. aγəm* (sd.) *+zəmō*[1]) (NP.) *jərəhəntu* V. 2. 22[2]. a) GS. mit *pərətav-* m. 'Pforte des Winters', Name einer Örtlichkeit: *nōiṯ tā īm xšnāuš vaēpyō* (sd.) .. *pərətō zəmō* Y. *51.* 12.

KompE.; Ableit. — Vgl. auch *zayan-.* — ai. *him-*; np. *zam*; arm. *ziun* (wozu Hbm. AGr. *1.* 471). — Pü.: *zam*, *zamastān.* — [1]) Wegen *zəm•* vgl. § *90.* 3. NA. hat mehrmals *zim•*, aber *ə* ist überall besser bezeugt; s. auch *zəmaka-.* — [2]) Them.

• j. zyā-, p. diyā- V. 'schädigen'. Praes. 11 *zinā-*, *dīnā-*: *dīn-*[1]), 27 (Pass.) *zya-*[2]); Perf. 1 *zizy-.* — PPfP. *dīta-*[1]); Inf. *zyānāi.* S. noch **zyeiṯ.*

1) 'Jemanden (Akk.) um etwas (Akk.) schädigen, benachteiligen, bringen': *yō mąm taṯ draonō zināṯ vā trəfyāṯ vā apa vā yāsāiti* "wer mich um diesen Anteil bringt, ihn mir stiehlt oder wegnimmt" Y. *11.* 5; — | *xšaϑ^r^am tya^k^ gaumāta^k^ .. adīnā^k^*[1]) (3SPrA.) *ka^n^būjīyam* "die Herrschaft, um die *G.* .. den *K.* brachte" Bh. *1.* 12; 12, 14; — *xšaϑ^r^amšīm adam adīnam*[3]) Bh. *1.* 13; — *naiy āha^k^ .. kaščiy hya^k^ .. gaumātam .. xšaϑ^r^am dītam*[1]) *čaxriyā^k^* (Sp. 447 o.) Bh. *1.* 13. 2) ohne Obj. 'Schaden tun, stiften': *tā hē snaiϑišča .. vīsənte pairi .. druγaṯ .. zizi.yūšaṯča* (PPfA.)[4]) *kayaδāṯ* ".. und gegen den verderblichen *K.*" Yt. *13.* 71.

mit *frā* 'verwüsten'[5]): *xrūmā šaitayō frazinte*[6]) .. *yāhva* .. "die grausigen Wohnstätten werden verwüstet .., darin .." Yt. *10.* 38; — *xrūmā asbiš frazinta*[5]) *dānunąm* "verwüstet wurden .." Yt. *13.* 38.

ai. *jināsi*, *jīyate*; mp. *zīnītan.* — Vgl. auch *frazābaδah-.* — Pü. (zu Y. *11*): *+zīnēt* (geschr. z n d n dt, daher Sü.: *jaghāna*); (zu Yt. *1.* 19): *zāyišn zāyēnītār* (Sü.: *jīvanyajīvatām*). — [1]) Ausg. hat *i.* — [2]) *y* = *y* oder *ī̆y*, § *268.* 11. — [3]) Them. — [4]) Vgl. zSchr. § *268.* 11 d. Zu Yt. *1.* 19 hat NA. *zīz•.* — [5]) Eig. 'zerschädigen'. — [6]) D. i. *fraz(ī)yənt•*, § *268.* 21, 336.

j. *zyāišča* N. *57*: lies *azdyāišča.*

j. *zyāṯ* Y. *9.* 1 SüErl. (in P6, s. NA.): lies *zayāṯ.*

• j. zyānay- f. 'Schädigung': *nōiṯ ahmāṯ ā +•nīm*[1]) *nōiṯ vīvāpəm xšīā māzdayasnīš*

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aoi vīsō "ich werde von nun an mich nicht mehr der Schädigung noch Verwüstung an den *mazd.* Gemeinden schuldig machen" Y. *12.* 3; — *us* (näml. *stuyē*) *mazdayasnaṇam vīsaṇm °nayaēčā*[2] *vīvāpaṭčā* "(ich schwöre) ab der Schädigung und Verwüstung . ." Y. *12.* 2.

Zum V. *zyā-.* — ai. *°jyānay-* f.; np. *ziyān* 'Schaden'. — Pü.: *zyān.* — [1] So nach dem Vorschlag in der NA.; Hds. *āzyānīm* mit Var. Pü.: *nē hać ān . . pa zyān.* Vgl. *ā* No. 6. — [2] Man verlangte den Abl.; vll. *°nayaṭčā*, AblS. zu *zyānā-.*

• j. **zyānā-** f. 'Schädigung, Schaden': *mā dužbərətōe* (sd.) *°nam . . yasōiš aom narəm* Yt. *1.* 24.

Zum V. *zyā-.* — S. noch [1]*zyānay-* No. 2. — Pü.: *nē pa xᵛāhišn barē ōi mart rāδ*, erl.: *ku zyān nē hāčēt.*

• j. **zyānāi** Inf. 'zu schädigen': [+]*frazaintīmča . . yeṅhā . . naēčišča aiṅhā yāsāiti zy°* ". . und die keiner suchen soll zu schädigen" Y. *65.* 11.

Zum V. *zyā-.* — Pü.: *mā kas ōšān rāδ xᵛāhāt zyān*, erl.: *kušān mā tuvān bavāt kart xᵛāst.*

• j. **zyeiṭ** F. 25 b[1].

Pü.: *zīnītār.* — [1] Nach Pü. zum V. *zyā-.* Vll. aus **zyeite* (Pass.) verderbt.

j. *zyā*: s. unter *zyam-.*

j. *zyu.asrasčintəm* N. *68*: lies *zī avasr°.*

• p. [+]**zra^{n}ka-**[1] m. Name eines Landes[2], Drangiana: *imā dahyāvaʰ tyā manā patiyāišaⁿ . . parϑavaʰ °kaʰ haraivaʰ* Bh. *1.* 6; D. 5. 2, *6.* 3.

Bei den Griechen Σαράγγοι, Ζαράγγοι. — [1] NA. *zar°.* — [2] Eig. Volksname; s. zu *saka-.* Nach GGR. GIrPh. *2.* 393 soll *z°* freilich 'Seelandschaft' bedeuten; mir ist nicht deutlich, wie das Wort mit *zrayah-* zusammengebracht werden soll.

• j. **zaranimna-** Adj., PPM.: s. *zar-.*

• j. **zaranumana-** Adj., PPM.: s. *zar-.*

• j. **zrayaṅha-** m. EN. eines Gläubigen, Bruders (?) des *Spəntō.xratav-*[1]: *°yaṅhā* (GD.) *spəntō.xratvā aśaonā* Yt. *13.* 115.

Ableit. aus *zrayah-*, also etwa '*marīnus*'. — [1] Vgl. Dk. *7.* 7. 8.

• j. **zrayana-** Adj. (fem. *°nā-*) 'marinus': *āpəm xayanam . . āpəm °nam* ". . das Meerwasser" Yt. *6.* 2.

Ableit. aus *zrayah-*, etwa zu NS. *zrayō* oder zu Kasusformen nach der *a*-Dekl. (vgl. p. *drayam*) nach Mustern wie *vahmana-.* — Pü.: *āp i zray.*

• j. **zrayah-**[1], p. [+]**drayah-**[2] n. '(ausgedehnte Wasserfläche sva.) See, Meer'; 1) im **Ap.**: *imām yuviyām* (sd.) . . *abiy °yaʰ tyaʰ hačā pārsāʰ aitiy* D. *17.* 3; — *abiy °yam* (AS.)[3] Bh. 5. 4; — im Gegensatz zum Festland: *yaunā* (sd) *tyaiy ʰuškahyā utā tyaiy °yahyā* (LS.)[4] D. 5. 2. a) *tyaiy °yahyā* 'qui in mari (habitant) sva. Inselbewohner' steht unter den Provinzennamen des Reichs *Darius* I.: *imā dahyāvaʰ . . arabāyaʰ mudrāyaʰ tyaiy °yahyā . .* Bh. *1.* 6. 2) im **jAw.**, nur von bestimmten Wasserbecken; a) mit *vouru.kaša-* (sd., auch fdSt.) Name des Weltozeans: *°yō °šəm* Y. *65.* 3 usw.; — *°yaṅhō °šahē* Y. *42.* 4 usw.; — *°yaṅhaṭ hača °šāṭ* Yt. *8.* 23 usw.; — *°yaṅhaδa hača °šāṭ* Yt. *8.* 47; — *°ya* (LS.)[5] *°šaya* Yt. 5. 38, *8.* 8; — *°yā* (LS.)[5] *°šaya* Y. *65.* 4; — *hō °yō* (näml. *°šəm*) *āyaozayeiti* Yt. *8.* 31; 31[5]; — *bunəm °yaṅhō* (näml. *°šahe*) Yt. *19.* 51. b) mit *pūitika-* (sd.) Name eines mythischen Sees: *°yō °kəm* V. 5. 18; — *°yaṅhaṭ hača °kāṭ* V. 5. 19; — [+]*antarə.arδəm °yaṅhō* (näml. *°kahe*) V. 5. 19. c) mit *kąsaoya-* (sd.) Name des *Hāmūn*-Sees: *°yō yaṭ kąsaēm* Yt. *19.* 66.

KompE.; Ableit. — ai. *jráyas-* n. 'Fläche', mp. (Pü.) *zray*, np. *daryā* (wozu HBM. PSt. 62). — [1] So auch Y. *42.* 4 zu lesen, wo NA. *zarayō* neben *zrayaṅhō* bietet. — [2] NA. *daray°.* — [3] Nach der *a*-Dekl; aber die Form ist nicht sicher. — [4] FRMÜLLER WZKM. *11.* 256 hat ZDMG. *46.* 298 jedenfalls nicht nachgeschlagen. — [5] Wegen der LS. *zraya, zrayā* (so Pt 4 zu Y. *65.* 4, F 1 zu Yt. *5.* 4, *8.* 31; NA. hat auch *zrayāi*), beides verderbte Formen, s. BTHL. ZDMG. *43.* 668, *48.* 149. Anders FOY IFAnz. *8.* 28.

• j. [1]**zraz-dā-** kompV. 'vertrauen, glauben'. Praes. 1 *zrazdā-.* — Inf. [+]*zrazdātaē-ča.*

yā mē daēnam . . zrasča dāṭ[1] *apiča aotāṭ* "dass sie an meine Religion glaube und sie begreife" Yt. *9.* 26.

Aus ar. **śraδdhā-* durch volksetymologischen Anschluss an *zərəd-* 'Herz'; s. CLD. KZ. *31.* 272, wozu JUSTI NB. 381. Zur trad. Fassung s. BTHL. IF. *9.* 277. — ai. *śraddhā-* 'credere'. — [1] zTrenn. s. RV. *2.* 12. 5 (u. ō.), ferner unter *mand-, mązdā-, yaoždā-.*

• g. [2+]**zraz-dā-**[1] Adj. 'gläubig, gläubig ergeben': *yōi °dā* (NP.) *aṅhəm mazdāi* "die dem *M.* gläubig ergeben sind" Y. *31.* 1.

KompE.; Ableit. — Zum V. *zrazdā-.* — ai. vgl. *śraddhā-* Adj. 'credulus'. — Pü.: *rawāk dahišn*, Sü.: *pravṛttidāḥ.* — [1] zSchr. s. BTHL. ZDMG. *48.* 149, CLD. KZ. *33.* 461.

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• j., g. ¹**zrazdātay-**[1]) 1) f. 'Vertrauen auf –, Glaube an –'; a) mit Akk. oder Gen. (obj.): *°dāitīm maδrəm spəntəm* "den Glauben an das heilige Wort" Y. 25. 6; — *°dātōiš maδrahe spəntahe* Y. 22. 25. b) mit Inf.: *sādrā mōi saṣ* (sd.) . . *°dāitiš taṭ vərəzyeidyāi hyaṭ* . . Y. *43*. 11. LS. +*°dātaē-ča* als Inf. sbes. 2) Adj. (auch fem.) 'vertrauend, gläubig': *°dātōiṭ anhuyaṭ* (sd.) *hača* Yt. *10*. 9.

Zum V. *zrazdā-*. — Vgl. ²*zrazdātay-* EN. — Pü.: *rawāk dahišnīh*. — [1]) NA. hat bald *zarazd°*, bald *zrazd°* (Vr. *14*. 2, Yt. *10*. 51, *13*. 92); s. zu ²*zrazdā-*.

• j. ²**zrazdātay-** m. EN. eines Gläubigen: *°dātōiš paēšatərhō ašaonō* "des *Zr.*, Sohns des *P.* . ." Yt. *13*. 115.

Vgl. ¹*zrazdātay-*.

• j. +**zrazdātaē-**[1]*ča* Inf. 'zu vertrauen auf –, zu glauben an –': *yasnaheča haptərhātōiš* . . *zr°* Vr. *15*. 2.

Zum V. *zrazdā-*; vgl. *zrazdātay-*. — Pü.: *rawāk dahišnīh*. — [1]) So K 7 a; NA. *zarazdātayaēča*.

• j. **zrazdā¹təma-** Adj. 'der gläubigste an –' (Akk.): *yaδra narō* . . *ašəm hənti °təma* ". . am gläubigsten an das heilige Recht" Yt. *13*. 25.

Superl. aus ²+*zrazdā-*; s. *dātəma-*. — Vgl. *zrazdišta*.

• g. +**zrazdišta-**[1]) Adj. 'der gläubigste': *ažuš* (sd.) *°dištō* Y. *53*. 7.

Superl. zu ²+*zrazdā-*; vgl. *zrazdātəma-*. — Pü.: *rawēt*, Sü.: *pracaret* "soll vorwärts gehen". — [1]) NA. *zarazd°*.

• j. **zarahyah-**[1]) Adj. (fem. +*°he.hī-*)[2]) 'der mindere, schwächere': *aēvayačiṭ* +*aēsmō.-bərəiti* . . *barəzyō* +*ašəm*[2]) *°he.hīš* (NSf.)[2]) *drujəm* (statt NS.) "durch eine einzige Darbringung von Brennholz und . . wird das *Aša* erhöht, die *Dr.* geschwächt" P. *24*.

Vgl. ai. *hrásīyas-* Adj., Kompar. zu *hrasvá-* Adj.; BTHL. IF. *5*. 368. — Pü.: +*kāhišnīh*[3]) *i druž*, erl.: *kuš apē kāhēnēt*. — [1]) D. i. *zrah°*, trotz BGM. Grdr.² *1*. 745; vgl. zu ²+*zrazdā-*. — [2]) Hds. *°he hīš*. — [3]) DST. (und BLOCHET): *kâsishnakîh i drûj* . . .

• j. **zrāδa-** m. 'Panzerkoller, Panzer': *yaēšəm zayanəm raδōišti* . . *haptaδō °δō* V. *14*. 9; — +*°δahe*[1]) . . *paiti.dānahe* Vd. *12*.

arm. LW. *zrahk'*; vgl. mp. (Pü.) *zrēh*, np. *zrih* (wozu HBM. IFAnz. *10*. 21). — [1]) Das ist mit *zaraδvehe* gemeint.

• j. **zrvan-**: *zrūn-* m. 'Zeit'; 1) 'Zeitpunkt, bestimmte Zeit': *°rva* F. 20; — *āaṭ tā nūrəm fravaxšayeinti* . . *frāδwarštəm paiti °rvānəm* Yt. *13*. 56; — *yaδa.kərətəm* (sd.) *δwarštāi °rūne* (DS.) Yt. *5*. 129; — *δwarštahe °rū*[1]) *āyu* (sd.) Yt. *8*. 11. a) in der Gerichtssprache 'Zeit der Verhandlung, Termin': *gātumča* +*varas*(sd.)*ča °rvānəmča* F. *4* c. 2) 'Zeitabschnitt': *ā rapiδwinəm °rvānəm* "um die Mittagszeit" Y. *9*. 11, Yt. *8*. 28; — *vīspəm aēṭəm paiti °rvānəm astarəm urva kāšayāṭ* (sd.) P. *37*; — *yavaṭ aēṭahmya* +*zru*[2]) *staotanəm*[2]) *yesnyanəm dādrāǰōiš* "bis dass du im Lauf dieser Zeit die *StY.* auswendig gelernt hast" N. *12*. 3) 'Zeitdauer': *čvantəm °rvānəm mainyava stiš* . . *dāta as* (Sp. 276 m.) "wie lange ist es, dass . ." V. 2. 19 PüZ.; 7. 3; — *čvantəm drāǰō* (sd.) *°rvānəm aiθhā zəmō* (Sp. 1664 u.) *anaiδya* V. *6*. 1; 7. 45; — *xᵛarənō* . . *yaṭ upərhačaṭ haošyərhəm* . . *darəγəmčiṭ aipi zrvānəm* Yt. *19*. 26; *13*. 53, Y. *62*. 3; — *daδaṭ spəntō mainyuš daδaṭ °rūne* (LS.)[3]) *akarane* ". . in der unbegrenzten Zeit" V. *19*. 9. A) als Gottheit*): *°rvānəm akaranəm* . . *°rvānəm darəγō.xᵛaδātəm yazamaide* Ny. *1*. 8; — *°rvānahe*[3]) *akaranahe* . . *°rvānahe*[3]) *darəγō.-xᵛaδātahe* Y. 72. 10, V. *19*. 13.

*) Die später zum Mittelpunkt einer Sektenreligion wird; s. dazu HAUG Essays² 13, NÖLDEKE Festgruss Roth 34, JN. GIrPh. *2*. 630.

KompA. — Et.? Gr. χρόνος stimmt doch nur in den zwei ersten Lauten[4]). — mp. LW. *zrvān*, arm. LW. *zruan*; s. dazu HBM. PSt. 69. — Pü.: *žamān*, Sü.: *kālah*. — [1]) Ob für ar. *°*uns*, mit *ū* für *u*? — [2]) Hds. *zrustaot°*. Man verlangte LS.; s. No. 1. — [3]) Them. — [4]) *χρό-νος (WZKM. *9*. 292) ist ein papierenes Wort.

• j. **zrvō.dāta-** Adj. 'von *Zrvan* (Zeit) geschaffen': *paδəm °tanəm ǰasaiti* "er kommt zu den von *Zr.* geschaffenen Pfaden" V. *19*. 29.

Pü.: *žamāndāt*.

š.

p. *°šaᵏ* (in *hačā avadašaᵏ*): s. ²*ha-* II und Sp. 170 u.

• j. ¹**šaēta-** m. 'Geld, Vermögen': *yezi šaētō.čīnərhō* (sd.) *ǰasən həm iδa °təm həm.bārayən* V. *4*. 44; — *yaδa nā taxmō raδaēštā huš.həm.bərətaṭ hača °tāṭ* . . *paiti.-γnīta* "als ob ein tapferer Kriegsmann sich um sein wohlerworbenes Vermögen wehrte" Yt. *13*. 67; — *huš.həm.bərətəm* (sd.) *°təm* Yt. *18*. 1; — *yezi šaētō anhaṭ* "wenn Vermögen da ist" Nik. 2, *3*; F. 5.

KompA., E.; Ableit. — Vgl. gr. κτήματα[1]). — Pü.: *xᵛāsīak*. — [1]) Anders BGM. GrGr.³ 128;

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s. dagegen COLLITZ BB. *18*. 209; aber ein jAw. *ašayeiti* 'er erwirbt' gibt es nicht.

• j. ²šaēta- m. Name einer Pflanze (und deren Saft), die zur Kindsabtreibung benutzt wurde: *aēša hana frabaraiti barəhəm vā °təm vā .. kəmčiṯ vā vītāčinanəm* (sd.) *urvaranəm* V. *15*. 14.
Pü.: *šēt*.

• j. šaēta'vant- Adj. (fem. °*vaitī*-) 1) 'der Geld hat, vermöglich': °*vatō* (GS. statt DS.)[1] *ahmāṯ* (näml. *pourum framraomi*) *yaδa ašaētāi* (sd.) V. *4*. 47. 2) 'was Geldwert hat': *vīspanəm* +*avarətanəm* °*vaitanəm* "alle Habseligkeiten mit Geldwert" Vd. *17*; wertlos.
Pü.: *xᵛāstakōmand*. — 1) S. vorher.

• j. šaētō.činah- Adj. 'Geld heischend'[1]: *yezi* °*narəhō ǰasən ham iδa šaētəm həm.bārayən* "wenn sie Geld heischend kommen, soll man Geld (für sie) zusammenbringen" V. *4*. 44; 44.
Pü.: *xᵛāstak kāmakīh rāδ*[1]. — 1) GGR. OK. 452 übersetzt °*činah*- mit '.. sühnend' und sieht in der Stelle eine Anspielung auf Wergeld; s. aber *xratu.činah*-.

• j. šaētō.frāδana- Adj. (fem. °*nā*-) 'das Geld, Vermögen mehrend': *arədvīm sūrəm* .. °*nəm* Y. *65*. 1.
Pü.: *xᵛāstak frāxᵛēnītār*.
j. *šaota* Vyt. *26*: lies *šyaoδna*; s. Sp. 1712 u.
j. *šaitayō*: s. unter *šitay*-.
j. *šaitō* F. *5*: lies *šātō*.
p. °*šaiy*: s. ²*ha*- I.

• j. *usča āpe* ˣšauo *gāvayāiš*ˣ N. *67*.
Pü.: s. bei *gāvayāiš*.

• p. *naiy* ˣšakaurim *naiy* ˣˣ*huvatam zūra*ʰ (sd.) *akunavam* Bh. *4*. 13.
Vgl. zu *zūrah*-. JN. JAOS. *24*. 92 versichert, es stehe tatsächlich *sᵃkᵃurᵃi*(?)*mᵃ* auf dem Stein.

• j. ˣ*maš mā rava* šaδəm *haitīm*ˣ V. *1*. 1 PüZ.

• j. šanman- n. 'Wurf': *nōiṯ dim arštōiš* .. *nōiṯ išaoš* .. *ava.aśnaoiti* °*maoyō* (DP. statt IP.) *yahmāi* .. "nicht trifft man ihn mit der .. Lanze, nicht mit des .. Pfeiles Würfen, ihn, dem .." Yt. *10*. 24.
Et.?[1]) Wenn richtig, muss *nm* aus ir. *dm* hervorgegangen sein; s. zu *sōinman*-. — 1) Wertlos GDN. 3Yt. 36.

• j. šam- V., nur mit *a* 'einschlürfen, schlucken'. Praes. 2 *šama*-.
paoiryehe +*miδōxtahe δrī* +*maēsma.šamən ašamāṯ bityehe* +*xšvaš* .. "beim ersten falschen Wort soll er drei Schluck Harn schlucken .." P. *9*.
Aus ar. **xšam*° oder **kšam*-. — Vgl. np. *āšāmīdan*. — Pü.: *āšambēnītan*.
j. *maēsma šamən* P. *9*: lies *maēsma.š*°.

• j., g. šay- V. 'wohnen'. Praes. 1 *šay*-: *šy*-[1]), *xšay*-[2])[3]), 4 *šāya*-. — PPfP. °*šita*-; Inf. °*šitōe*, °*šiti*, °*xšōiδne*[3]).
1) 'sich wo (Lok.) aufhalten, wohnen, weilen': *aδrā* .. *yaδrā mazdå varədəmənm* (sd.) *šaēitī* Y. *46*. 16; — *δwāvəs* .. *hadəmōi* (sd.) .. *šyəs* Y. *44*. 9; — *ərəzūš* (sd.) *paδō yaēšū mazdå* .. +*šaēitī* Y. *33*. 5; — *maēδanyå yāhva miδrō.drujō* +*šyeiti* (3PPA.)[4]) "die Behausungen .., in denen die .. wohnen" Yt. *10*. 38; +F. 5[5]); — *xᵛanvaitīš ašahe vərəzō* .. *yāhu iristanəm urvanō* +*šāyante* Y. *16*. 7. 2) 'bei Jemand (Akk.) Wohnung haben sva. vorhanden sein'(?): *yim šyeiti* (3PPA.)[4]) *dāityō.təma* (sd.) *yasnasča vahmasča* Yt. *14*. 48. 3) 'auf Jemands Seite stehen, halten zu —, es halten mit —'; a) mit Instr.: *manyaēibyō* (sd.) .. *yāiš* (als Subj.) .. *gaobīš* +*šyeintī* ".. die es mit dem Rind halten" Y. *12*. 3. b) mit *hača* und Abl.: *tōm aṯ yasnanəm paurvatātā yazamaidē yōi gōuš hačā šyeintī* ".. der Gebete derer, die es mit dem Rind halten" Y. *37*. 2. c) mit *ā* und Abl.: *drəgvå* .. *ahyā šyaoδanāiš akāṯ ā* +*šyəs*[6]) *manarhō* "der *Drug*-genosse, der es in seinem Tun mit *Aka-Manah* hält" Y. *47*. 5; — *spəntōng amərštōng* .. *yōi vərəhōuš ā manarhō šyeintī* ".. die zum guten Sinn (Sp. 1128 m.) halten" Y. *39*. 3; zit. Y. *4*. 4 und Vr. *11*. 12 (wo °*ti*); verwendet Vr. *11*. 12.
mit *aiwi* 'etwas (Akk.) bewohnen': *yaδa δwā* +*aiwi.šayama* (1PKA.)[7]) *darəγa aiwi.šayana* .. *bərəγmya.šaētəm* (sd.) Yt. *10*. 77.
mit *ā* 'weilen, wohnen bei —' (Akk.): *ərəzūš* (sd.) .. *paδō* .. *yōng* +*ā.šaēitī ahurō* Y. *43*. 3.
mit *aiwi* und *ā* 'wohnen': *upa aoδaēšu* (sd.) *rarhayå yō asārō* (sd.) *aiwyāxšayeinti*[3])[8]) V. *1*. 19.
mit *upa* 1) dabei wohnen —': s. Inf. 2) 'seine Wohnung, seinen Aufenthalt wohin (Adv.) verlegen': *aora vərəuhīš upa.šaēta* (2P.) *yå āpō* Yt. *13*. 147. Undeutlich: *ke asti kvačiṯ* .. *kainike vāstryāvarəzi upašaēti* Y. *23*. 3[9]).
ai. *kṣéti*, *kṣiyánti*; lat. *situs*; np. vgl. *nišēm*

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'Nest' (?; s. HBM. PSt. 101, HORN GIrPh. *1* b. 125). — Pü.: *māndan*, (zu Y. *16*): *āsāyēnd* 'sie ruhen'; s. noch No. 5, 8 f. — 1) D. i. *šy-* und *šiy-*. — 2) D. i. *xšiy-*, § *268*. 11 b; s. No. 1, 3. — 3) *xš* stammt, wenn richtig, aus den Formen mit ar. *xšī*°, § *86*; falsch § *55*. 1. — 4) So alle guten Hds.; ar. **xšiṇati*, § *167*. 2 a. — 5) Hds. *šieiti* mit Pü. *mānišn*; unsicher. — 6) NA. *āšyąs*; s. aber *ā* No. 6 und Y. *39*. 3. — 7) So E 1. Vgl. ai. *kṣáyāma*, das sich zu *šayama* wie ai. *yájāmahe* zu *yazamaide* verhält; s. die ai. Konjunktive *kṣayaḥ*, *kṣayat*. — 8) Die Bed. nach Pü.: *apar mānišn hēnd*. — 9) Pü.: *apar mānēnd*, 3. Plur.

• j. *šayana-* n. 'Wohnstätte, Aufenthalt, Heimat'.
KompE. — arm. LW. *šēn* 'Dorf'.

• j., g. [1]*šav-* V.: s. unter *šīyav-*.

• j. [2]*šav-* V., nur mit *aiwi* 'ritzen'. Praes. 3 *šva-*.
mit Akk.: *hō imąm ząm aiwišvaṭ suwrya* (sd.) *zaranaēnya* V. 2. 10.
Aus ar. **xšaṷ-*, *u*-'Erweiterung' (Praes. 20) zu ai. *śas-* V. 'schneiden'. — Pü.: *ān ēn zamīk suft* (s. np. *suftan*) *pa sūrākōmand i zarrēn*.

• j. *šā-* 1) Adj. (auch fem.) 'froh, sich behaglich fühlend': *nōiṭ zī īm zā̊ šā̊* (NSf.) *yā darəγa akaršta saēta* "denn nicht ist die Erde froh, die lang ungepflügt dalag" V. *3*. 24. 2) f. 'Freude, Behagen' (nur Komp.). [N. *101*: lies *paitišā̊*.]
KompE. — Zum V. *šyā-*. — Vgl. *šāišta-*. — Pü.: *hač ān i āsānīh*.
j. *šāimnō* N. *37*: s. unter *frašāimna-*, Sp. 1008.

• j. *šāišta-* Adj. 'der erfreulichste, behaglichste': *kva paoirīm aiϑhā̊ zəmō °təm* (NSn.) "wo auf dieser Erde ist es erstens am behaglichsten?" V. *3*. 1.
KompE. — Superl. zu *šā-*. — Aus ar. **ḳiā(i̯)ištha-* (§ *81*), zum Praes. **ḳiāiati*; BTHL. IF. *7*. 73. — Pü.: *ku fratum ēn zamīk āsāntum*, erl.: *ku mēnūk i zamīk āsānīh hač čē vēš*.

• j. *šāta-* Adj., PPfP.: s. *šyā-*.

• j. *šātay-* f.: s. unter *šīyātay-*.

• j. +*šātō* Inf., mit *asti* 'er freut sich, fühlt sich behaglich': *yaϑa nō ā̊nhąm š° manā̊ +vaštō* (sd.) *urvąnō* Y. *60*. 11[1]); +F. 5[2]).
Zum V. *šyā-*. — Vgl. *šātay-*. — Pü. (zu Y. *60*): *šāt*, (zu F.): *šātīh*. — 1) NA. *šyātō*; s. aber Pt 4. — 2) Hds. *šaitō*. Bestimmung unsicher.

• j. *šāiti* Inf. 'sich zu freuen': *kaϑa š° +paitišāma* (Sp. 30 m.) *fryā paiti tanvi* "wann werden wir, uns zu freuen, liebes erleben an unserm Leib?" Yt. *17*. 10; — *ašī bānumaiti š° vyāvaiti bānuϑyō* ".. zur Freude (der Menschen) .." Yt. *17*. 6.
Zum V. *šyā-*. — Vgl. *šātay-*.
p. °*šām*: s. [2]*ha-* III.

• j. *šāma-* m. 'Schluck': *ϑrišī vā °mąn yaṭ vā xšvaš .. upanharəzaēta* V. 5. 51.
Zum V. *šam-*. — np. *ā-šām* 'Trank'. — Vgl. +*maēsma.šama-*. — Pü.: *apē šamak*.

• j. *šāman-* n. 'Kot, Scheisse': °*ma* F. *3* g.
Vgl. *frašāimna-*[1]). — Pü.: *riyišn*, in Aw.-Buchst. — 1) Falsch BTHL. Stud. *2*. 9.
p. *šāyatām* Ao. *1*: gemeint ist *šiyātim*, s. Sp. 1717 o. No. 1.

• j. ™*šənm* F. 5.
Pü.: *tēγ*.

• j. *šəmna-* n. 'Ziel'.
KompA. (s. *aišəmnō.*°). — Et.?
j. °*šē*: s. [2]*ha-* I.

• j. *hō .. vīspa dāmąn paiti.vaēnāṭ* **šō +*duš.čiϑrayā̊* Yt. *19*. 94.

• j., g. *šōiϑra-* n. 1) im jAw. 'Wohnplatz, Heimstätte': *yazāi °rahe baxtārəm tištrīm* Yt. *8*. 1; — *iməmča °rahe paitīm .. yim ahurəm mazdąm* Y. 2. 16; — *rasmanąm yūxtanąm °ranąm .. mašyānąm* Yt. *14*. 63; — s. noch ™*šōiϑrō*. a) sonst neben *asah-* (sd., auch fdSt.): *ahmāi asanhaēča °raēča* (DS.)[1]), *have asahi °raēča* (LS.), *asanhaṭča °rāaṭča, asā̊ .. °rā̊, asā̊sča °rā̊sča, asanhąmča °ranąmča*. 2) im gAw. 'Landkreis, Gau'[2]): +*ā zī dəmānəm vīsəm vā °rəm vā dahyūm vā ādāṭ dušitā-* (sd.)*čā* .. Y. *31*. 18; — *dəmanahyā xšaϑrəm °rahyā vā dahyūš vā* Y. *31*. 16; — *aṭ tīng drəgvā̊ .. gā̊ frōrətōiš* (sd.) °*rahyā vā dahyūš vā* Y. *46*. 4.
KompA., E.; Ableit. — Zum V. *šay-*. — ai. *kṣétra-* n. — Pü.: *rōϑastāk*, (zu 2): transskr. (*šōisr*)3), Sü. (überall): *dešaḥ*. — 1) Unthem., an *asanhaēča* angeglichen. — 2) Sva. im jAw. [1]*zantav-*, sd., mit *). — 3) S. zu *šōiϑrya-*.

• j. ™*šōiϑrō*[1]) (n.) 'Wohnplatz, Heimstätte': F. 5.
Pü.: *rōϑostāk*. — 1) Kein selbständiges Wort, sondern aus einem Komp. losgelöst, vgl. *šōiϑrō.baxta-* usw.; BTHL. IF. *11*. 5.

• j. *šōiϑrō.baxta-* Adj. (fem. °*tā-*) 'den (einzelnen) Heimstätten zugewiesen, bestimmt': *apąm napā̊sə tā̊ āpō .. °tā̊ vī-baxšaiti* Yt. *8*. 34.

• j. *šōiϑrō.pāna-* Adj. 'die Heimstätten schützend, behütend': *buyama tē °pānō* (NP.)[1]) *mā buyama šōiϑrō.iričō mā nmānō-*

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iričō .. vīsō.iričō .. zantu.iričō .. daiṅhu.-iričō Yt. *10.* 75.

[1]) Unthem., unter dem Einfluss der folgenden NP.; s. unter **pāna-*.

• j. **šōiϑrō.irik-** Adj. 'die Heimstätten im Stich lassend, dem Verderben preisgebend': *buyama tē šōiϑrō.pānō* (sd.) *mā buyama °iričō* (NP.) Yt. *10.* 75.

• j. **šōiϑrya-** Adj. 'was zur Heimstätte gehört, heimatlich': *°rya* (APn.) *apasča zəmasča urvarāsča yazamaide* "was zur Heimat gehört, das Wasser und die Bäume .." Vr. *16.* 3.

Ableit. aus *šōiϑra-*. — ai. *kṣetriyá-* n. 'inherited disease' (BLOOMFIELD SBE. *42.* 67)? — Pü.: +*šōisr*; s. zu *šōiϑra-* 2.

j. *šōϑnača* P. *28*: lies *šyaoϑ°*, Sp. 1712 o.

• j. (, g.) **šitay-** f. 1) 'Wohnen' (nur Komp.). 2) 'Wohnung, Wohnstätte': *xrūmā šaitayō*[1]) *frazinte* (Sp. 1700 o.) Yt. *10.* 38; — *kaϑa .. apa.jasō šitibyasča hača gaomavaitibyasča* H. 2. 16.

KompE. – Zum V. *šay-*. — Vgl. *°šitōe*, *°šiti* Inf. — ai. *kṣitay-* f. — Pü.: *mānišn*[*ōmand*]. — [1]) Steht, wenn richtig, für **šitiyō*, vgl. K 40, J 10; § *268.* 9, 11 und zu *bawrinay-*.

• j. *°šitōe* Inf. 'zu wohnen'.

mit *aiwi* 'zu bewohnen': *yaϑa asō maēϑanəmča aiwišitōe daδāra* (Sp. 691 m.) Yt. *13.* 67.

mit *upa* 'dabei zu wohnen': *fravašayō .. upa.šitōe vahištā* ". . bei denen sichs am besten wohnen lässt" Yt. *13.* 30[1]).

Zum V. *šay-*. — Vgl. *šitay-*. — [1]) Wörtlich: 'die besten um dabei zu wohnen'; s. dazu DBR. AiS. 416, 419.

• j. *šiti* Inf. 'zu wohnen'.

KompE. — Zum V. *šay-*. — Vgl. *šitay-*.

p. *°šim*, *°šiš*: s. *hay-*.

j. *šuąs* F. *25* b: lies *švąs*; s. *šyav-* mit No. 6.

• j. *šūtay-* f. 'Bewegen; Sichbewegen'.

KompE. — Zum V. [1]*šav-*. — ai. *cyutay-* f. — Vgl. +*aiwišūiti*, *°šūtōiṯ* Inf.

• j. *ᵡšutasme*[1]) F. 5.

Pü.: dan m č. — [1]) Vorausgeht *šustəm* (statt *xšustəm*). Das lässt auf **xšustasme*, LS. aus *xšusta-zam-* f. 'aufgeweichter Lehm' schliessen.

• j. *°šūtōiṯ*[1]) Inf. 'zu gehen'.

mit *apa* 'nach hinten weg zu gehen': *naēča pasčaēta +hāu nā ahmaṯ hača gātaoṯ isaēta frašūtōiṯ nōiṯ apašūtōiṯ ϑrayąmčina gāmanąm* "und dann wird der Mann nicht mehr fähig sein, sich von diesem Ort nach vorn oder hinten zu entfernen, auch nicht drei Schritte" P. *23.*

mit *frā* 'nach vorn weg zu gehen': s. eben.

Zum V. *šav-*. — Vgl. *aipišūtay-*. — Pü.: *apāč*, *frāč šavišnīh*. — [1]) Man erwartete aber den Gen. *°tōiš*; vgl. *haxtōiṯ* und *aēs-* No. 3.

• j. **šud-** m. 'Hunger': *dva yaska .. yasča °δō* (NP.) *yasča taršnō* V. 7. 70; — *ayəm °δəm taršnəmča* Yt. *19.* 96; 69, F. 5; — *vanāṯ haurvāsča amərətāsča ᵤva °δəmča taršnəmča* Yt. *19.* 96; *9.* 10.

ai. *kṣudh-* f. (vgl. § *392*); mp. (Pü.)[2]), nbal. *šuδ*, woss. *sjδ*. — [1]) Them. — [2]) S. Pü. zu *afriϑyant-* mit No. 3.

j. *frā vā šūsa* Yt. *1.* 17: s. unter *frašūsan-*.

j. *šustəm* F. *5*: lies *xšustəm*.

• j. *ᵡštuiti*[1]) (f.) 'Preisen, Lobpreisung': F. 5.

Pü.: *stāyišn*. — [1]) Kein selbständiges Wort (sonst wäre *xšt°* zu erwarten), sondern aus einem Komp. losgeschält, vgl. *ništutay-*; BTHL. IF. *11.* 133.

j. *šnaoϑna* Vyt. *40*: lies *šyaoϑna*; s. Sp. 1712 u.

• j. *šnav-* n. 'Knie': s. unter *žnav-*.

KompE.

• j. **šyaoϑna-**[1]), **°ϑəna-**[1]), j., g. **°ϑana-**[1]) n. 'facinus; Tun, Handeln, Wirken; Tat, Handlung, Werk; Tätigkeit; Wirksamkeit'; A) im **gAw.**: *aṯ yī varəšā yāčā pairī āiš* (Sp. 862 u.) *°ϑanā* Y. *50.* 10; — *hyaṯ ī .. vərəzimāčā yā hātąm °ϑananąm vahištā hyāṯ ubōibyā ahubyā* Y. *35.* 3; — +*yaϑā* +*āiš īϑā varəšaitē .. ratūš °ϑanā razištā* (sd.) Y. *33.* 1; — +*vīdīšəmnāi* (sd.) *īšāčīṯ .. °ϑanāiš vahištəm* Y. *51.* 1; — *vāstryō °ϑanāiš ərəšvō* Y. *51.* 5; — *°ϑanōi spəntəm ahurəm* Y. *46.* 9; — *ašəm °ϑanāiš dəbązaitī* (sd.) *ārmaitiš* Y. *44.* 6; — *vohū manənhā yehyā °ϑanāiš gaēϑā ašā frādəntē* (sd.) Y. *43.* 6; *34.* 14, *45.* 5, *46.* 7; — *nōiṯ ahyī mā āϑriš* (sd.) *°ϑanāiš frōsyāṯ* Y. *46.* 8; *34.* 8; — *ahyā °ϑanāiš akāṯ* +*ā* +*šyąs* (sd.) *manənhō* Y. *47.* 5; *46.* 4; — *yōi xšnūm* (sd.) .. *hačāntē °ϑanāiš* . . *ϑwahyā* . . *sīnghahyā* Y. *48.* 12; — *yaēčā xšnaošən* (sd.) *ahurəm haiϑyāiš °ϑanāiš* Y. *30.* 5; — *ašīm* (sd.) *°ϑanāiš vohū daidīṯ manənhā* Y. *43.* 16; — *ašīščā °ϑananąm vīduš* (sd.) Y. *28.* 4; — *adāiš* (Sp. 321 o.) *tāiš °ϑanāiš yāiš vahištāiš* Y. *35.* 4; — *tāiš yūš °ϑanāiš ašəm xšmaibyā daduyē* "durch diese Taten erwerbt ihr euch das höchste Anrecht" Y. *46.* 15; — *tōm +vā ahūm drəgvantō °ϑanāiš xᵛāiš dačnā naēšaṯ* (sd.)

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Y. *31.* 20; verwendet V. *5.* 62; — *yā rāmhayn* (sd.) *sravaṇhā vahištāṭ* °ϑ*anāṭ marəṭānō* Y. *32.* 12; — *xšaϑrāiš yūǰən* (sd.) *karapanō* .. *akāiš* °ϑ*anāiš* .. *mašīm* Y. *46.* 11; — *ahyā vaṇhūuš manaṇhō* °ϑ*anā vaočaṭ gərəbąm* (sd) *huxratuš* Y. *34.* 10; — *vaṇhūuš* +*mainyūuš* °ϑ*ananąm javarō* (sd.) Y. *48.* 8; *50.* 9; — *huxšaϑrā xšənṭąm* (sd.) .. *vaṇhuyā čistōiš* (sd.) °ϑ*anāiš* Y. *48.* 5; — *ahyā yāsā* (sd.) .. +*mainyūuš* .. +*paourvīm spəntahyā* .. °ϑ*anā* Y. *28.* 1; — *gayehyā* (sd.) °ϑ*anāiš* (IP. als DP.) *vahyō* Y. *51.* 19; — *aṇhūuš ahurəm* (Sp. 293 m.) °ϑ*anaēšū* Y. *31.* 8; — *vaṇhūuš dazdā* (sd.) *manaṇhō* °ϑ*ananąm aṇhūuš mazdāi* Y. *27.* 13; — *mazdā aṭ mōi vahištā sravāščā* °ϑ*anāčā vaočā* Y. *34.* 15 (Sp. 375 u.); — *gavōi ārōiš* +*ā* +*sōndā* (sd.) *xᵛāiš* °ϑ*anāiščā sōnghāiščā yō īš sōnghō* .. Y. *51.* 14; — *hyaṭ* .. *mazdā* .. *gaēϑāščā tašō daēnās-* (sd.) *čā* .. °ϑ*anāčā sōnghąsčā* Y. *31.* 11; — *nōiṭ nā manā* .. *sōnghā* .. *xratavō* .. *varanā* (sd.) .. *uxδā* .. °ϑ*anā* .. *daēnā urvąnō hačaintē* Y. *45.* 2. a) insbes. im Gegensatz zu Denken und Sprechen (od. ähnl.): *yō hōi mainyū* °ϑ*anāiščā urvaδō* (sd.) Y. *31.* 21; — *hvō* .. *ašəm vačaṇhā* °ϑ*anāčā haptī* Y. *31.* 22; *36.* 4; — *tąm daēnąm* .. *ārmatōiš uxδāiš* °ϑ*anā ərəš daidyaṭ* (Sp. 724 u.) Y. *44.* 10; *53.* 1; — *hyaṭ dā* °ϑ*anā* (sd.) *mīždavąn yāčā uxδā* Y. *43.* 5; — *xᵛāiš* °ϑ*anāiš hizvas* (sd.) *čā ašahyā nąsvā paδō* Y. *51.* 13; — *yōi vō šyaoϑanāiš sārəntē* (sd.) .. +*hizvā uxδāiš vaṇhūuš manaṇhō* Y. *51.* 3; — *vahištəm hizvā uxδāiš* .. *ϑānū* .. *ārmatōiš zastōibyā* °ϑ*anā vərəzyaṭ* (sd.) Y. *47.* 2; — *yō dāṭ manō vahyō* .. *ašyas* (sd.) *čā hvō daēnąm* °ϑ*anāčā vačaṇhāčā* Y. *48.* 4; — *hvō čistī uxδāiš* °ϑ*anā daēnā ašəm spənvaṭ* (sd.) Y. *51.* 21; — *yā* °ϑ*anā yā vačaṇhā yā yasnā amərətātəm* .. +*taibyō dāṇhā* (sd.) Y. *34.* 1; 2; — *aṭčā* .. *sčantū manaṇhā uxδāiš* °ϑ*anāiščā xšnūm* (sd.) *mazdā* Y. *53.* 2; — *hyaṭ vā akā manaṇhā* .. *akā* °ϑ*anəm vačaṇhā* .. *fraēinas* .. *xšayō* (sd.) Y. *32.* 5; — *paurvatātəm* (sd.) *manaṇhasčā vaṇhūuš* .. °ϑ*anahyā* .. *yāčā uxδahyāčā* Y. *33.* 14; *45.* 8; — *aṭ tā mainyū* .. *manahičā vačahičā* °ϑ*anōi hī vahyō akəm* (sd.) *čā* Y. *30.* 3; *47.* 1. Anhang. DS. °ϑ*anāi* als Inf.: *kaṭ vō xšaϑrəm kā īštīš* (sd.) °ϑ*anāi* .. *yaϑā* +*vā* +*haxmī* Y. *34.* 5. B) im jAw. (auch wie facinus im Sinn von 'Untat')[2]: *nōiṭ vaṇhō ahmāṭ* °ϑ*nəm vərəzyeiti yaδōiṭ* .. V. *16.* 17; *18.* 10, 12, N. *48*, Yt. *17.* 59; — *aētahmāyuš* (sd.) *paiti varšta* °ϑ*na* V. *15.* 10; 1, *18.* 68, *13.* 23 Gl.[3]); — +*spayeiti vīspa tā* °ϑ*na yā čiča vərəzyeiti* V. *3.* 41; — +*havanti* (sd.) *aētahe šyaoϑnahe vərəzyąn nāča kainiča hanāča* V. *15.* 14; — *paoirīm aētaēšąm* °ϑ*nanąm yōi vərəzinti mašyāka* V. *15.* 2; *4.* 20 (°ϑ*n*°), 50 (°ϑ*n*°); — *āaṭ yezi šē anya aγa* °ϑ*na nōiṭ fravaršta paititəm* (sd.) .. V. *3.* 21; 21; — *ϑrišūm aētahe* °ϑ*nahe baxšənti* V. *8.* 100; — *čvaṭ aētaēšąm* °ϑ*nanąm āstāraiti* (sd.) V. *13.* 20; — *aētahe* °ϑ*nahe yaϑa vaēϑənti* V. *4.* 50; — +*paoirya* +*varšta aēšąm* °ϑ*anəm*[*ča*] *aēϑōirištəm* N. *29*; — +*arəduš hē* °ϑ*anəm* N. *42*; — *hvarəxšaētəm* .. *yazamaide* .. *vačača* °ϑ*nača zaoϑrābyasča* Ny. *1.* 16; — *aiṅhā daēnayā mąs vača daϑānahe nōiṭ* °ϑ*nāiš apayantahe* (Sp. 71 m.) Y. *9.* 31; — mit näherer Bestimmung durch ein Adj.: *hvarštanąm* °ϑ*nanąm varəzāi pairi* .. *dužvarštanąm* °ϑ*nanąm varəzāi* Vr. *15.* 1; V. *18.* 17[2]; — *vīspača hvaršta* °ϑ*na yazamaide varštača varəšyamnača* Y. *57.* 4; V. *3.* 42; — *parətō.tanunąm* °ϑ*nanąm uzvarštayō* V. *7.* 52 PüZ.; — *araϑwyača* °ϑ*na* V. *3.* 40; — °ϑ*na yā narō.vaēpaya* V. *1.* 11; — °ϑ*na yā nasuspaya* V. *1.* 12; — °ϑ*na yā nasuspačya* V. *1.* 16; — *nāršni* °ϑ*na* A. *3.* 13; — *daēna māzdayasniš* .. +*spayeiti anāpərəϑəm* °ϑ*nəm* V. *3.* 41; 39, Vd. 2; — *yō nāirikayā čiϑravaityā* .. +*paurvō.vasna* °ϑ*na tanūm iriϑyāṭ* V. *16.* 14; +Vyt. *26*, *40*; — s. noch unter a. a) insbes. im Gegensatz zu Denken (*manah-*) und Sprechen (*vačah-*); s. zum Wortlaut der Stellen Sp. 1129 α und 1341 o.: *vī daēvāiš sarəm mruyē* .. *vī manōbīš* .. *vačōbīš* .. °ϑ*anāiš* Y. *12.* 4; *11.* 18 (°ϑ*an*°), *1.* 21, Vr. 22. 2; — *uzvarštəm hē manō aṇhaṭ* .. *vačō* .. °ϑ*nəm* V. *7.* 51; 51, *8.* 100, Yt. *13.* 83, Y. *28.* 0; — *pairī manā* .. *vačā* .. °ϑ*anā* .. *spəntāi* +*mainyavē dadəmahī* Y. *58.* 6; +P. *28* (°ϑ*n*°); — *vərəϑraγnahe paiti manahi* .. *vačahi* .. °ϑ*ne* Yt. *14.* 28; — mit näherer Bestimmung durch ein Adj.: *āstuyē humatəm manō hūxtəm vačō hvarštəm* °ϑ*anəm* Y. *12.* 8; Vr. 2. 5, Aog. 27, Gš. *163*, Yt. *16.* 6, V. *18.* 17[2]; — *vaṇhūuš manaṇhō* .. *vačaṇhō* .. °ϑ*nahe zaoϑrābyō* Any. 2; — *aša.sara manaṇha* .. *vačaṇha* .. °ϑ*na*

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Yt. *11.* 4; — *vavanə buye raϑwya manaṇha . . vačaṇha . . °ϑna* A. *1.* 11; — *sūkāi manaṇhe . . vačaṇhe . . °ϑnahe* (statt Dat.) Y. *68.* 4, Any. 2 (wo *°ϑna*). Undeutlich: *nōiṯ hē aši* +*°ϑnanaṃ vərəzyōiṯ* N. *16.*

KompA., E. — Zum V. *šyav-*. — ai. vgl. *cyautná-* n. 'Unternehmung'. — Pü.: *kunišn*, (zu Y. *28.* 5, *43.* 5): *kunišn kar*, (zu V. *1.* 11, 16, *3.* 21, 39, 41): *vinās.* — [1]) Die regelrechte Schreibung ist *°ϑn°* für jAw., *°ϑan°* fürs gAw. — [2]) S. Pü. — [3]) S. Sp. 1713 m. No. 3.

• j. **šyaoϑananaṃ**: zitirt die zweite, mit diesem Wort beginnende Hälfte von Y. 27. 13; zB. N. *46.* Vgl. *šyaoϑnō.tāt-*.

• g. **šyaoϑanāi** Inf.: s. unter *šyaoϑana-* (Sp. 1711 u.).

Zum V. *šyav-*.

• j. **šyaoϑnā-vərəza-** m. 'der die Tat begeht, Täter': *yezi taṯ paiti irišyeiti aiṇhaṯ hača °za aϑa bavainti pəšō.tanvō* "wenn .., so werden dadurch die Täter zu *P.*" V. *13.* 38; *15.* 1.

Pü.: *varzišn varz.*

• j. +**šyaoϑnəm.vərəz-**[1]) Adj. 'eine Tat tuend sva. ein Geschäft, einen Dienst verrichtend'[2]): *yaϑa . . apərnāyūkəm . . °vərəzəm vərəzyāṯ šyaoϑnəm*[3]) *paiti tarō.piϑwəm daiϑyāṯ* . . "als ob er ein in seinem Dienst tätiges . . Kind — es verrichtet einen Dienst[3]) — mit schlechter Nahrung versähe . ." V. *13.* 23.

Komp. mit AS. im 1. Glied. — Pü.: *kunišn varz*, erl.: *i kunēnd aš ō bun.* — [1]) So K 1, L 4, Pt 2; NA. *°ϑnāvar°*. — [2]) Vgl. N. *105.* — [3]) Die Worte *vərəzyāṯ šy°* sind Glosse zu *šy°*.

• j. **šyaoϑnō.tāt-** f. '(*šyaoϑna*tum, d. i.) 'die mit dem Wort *šyaoϑananaṃ* beginnende Stelle, die Stelle '*šyaoϑananaṃ*' des *Ahunavairya*gebets': +*°tāitya*[1]) (LS.) +*hāvanaēibya paiti.jaṇhōiṯ* "bei der Stelle *šy°* soll er sich zum Mörser begeben" N. *81*; — *frā mē spanyā manivā vavača* (sd.) *vīspaṃ ašaonō stīm . . °tāitya šyaoϑnanaṃ aṇhōuš mazdāi* ". . mit der Stelle *šy°*, (nämlich): '*šy. a. m.*'" Y. *19.* 9.

Vgl. *uštatāt-* 2. — Pü.: *pa šyaoϑananaṃ rawišnīh, pa kunišn rawišnīh.* — [1]) Hds. *°ϑanō.°*.

• g. **šyaoman-** n. 'Tat, Werk': *drūjasčā pairimatōiščā °maṃ* (NP.) *aipī daibitānā* (Sp. 761 o.) Y. *32.* 3.

Zum V. *šyav-*. — Vgl. *šyaoϑna-*. — Pü.: *rāwēnēt mān*, Sü.: *pracārayati mayi.* Man trennte offenbar *šyao maṃ*!

• g. **šyant-** Adj., PPA.: s. *šay-*.

• p. **šiyav-**, g. **šyav-**, j., g. **šav-**[1]) V. 'sich in Bewegung setzen'. Praes. 1 *šyav-*, *šav-* : *šv-*[2]), 2 *šiyava-*, 14 *šŭsa-*[3]), 30 (Kaus.) *šāvaya-*; *s*-Aor. 1 *šaoš-*; Perf. 1 *šŭšu-*[4]). — PPfP. *°šuta-*; Inf. *°šūiti*, *°šūtōiṯ*, *šyaoϑanāi.*

1) 'sich in Gang, Marsch setzen, proficisci', militärisch; *1*) ohne Zielangabe: *pasāvaʰ dādaršiš ašiyavaʰ yaϑā arminam parārasaʰ* . . Bh. 2. 7; 10, 6, 14, *3.* 3, 11; — *pasāvaʰ vištāspaʰ* +*āyasatā avam kāram ašiyavaʰ* "da zog *V.* jenes Heer an sich, er setzte sich in Marsch" Bh. *3.* 1; — *pasāvaʰ vivānaʰ hadā kārā nipadiy* (sd.) *tyaiy ašiyavaʰ* Bh. *3.* 11. a) mit Inf.: *hauv kāraʰ ašiyavaʰ . . hamaranam čartanaiy* Bh. *3.* 9. 2) mit Zielangabe durch a) Akk. 'nach . .': *pasāvaʰ kaⁿbūjiyaʰ mudrāyam ašiyavaʰ yaϑā . . mudrāyam ašiyavaʰ* . . Bh. *1.* 10; *3.* 6², 5. 1; — *adam bābirum ašiyavam* Bh. *1.* 19, 18, 2. 1; 12; — *vahyazdātaʰ hadā kamnaibiš* +*asbāraibiš amuϑaʰ ašiyavaʰ* +*pišiyāʰuvādām* Bh. *3.* 7. α) Adv. statt Akk.: *fravartiš . . amuϑaʰ ragā nāmāⁿ dahyāuš . . avadā ašiyavaʰ* Bh. 2. 13. b) *abiy* und Akk., uzw. α) 'nach . .': +*viⁿdaʰfarnā . . ašiyavaʰ abiy bābirum* Bh. *3.* 14; 2. 1, 5. 4. β) 'gegen —', in feindlichem Sinn: *adam bābirum* (s. a) *ašiyavam abiy avam nadiⁿtabairam* Bh. *1.* 18. 2) 'übergehen zu —, Jemands Partei ergreifen', mit *abiy* und Akk.: *kāraʰ . . hamiϑʳiyaʰ* (sd.) *abavaʰ hačā kaⁿbūjiyāʰ abiy avam ašiyavaʰ* Bh. *1.* 11; 16, 2. 5, *3.* 5, 13; — *ʰuvajiyā hamiϑʳiyā abavaⁿ abiy avam āϑʳinam ašiyavaⁿ* Bh. *1.* 16. ‖ 3) 'an etwas (Akk.) herangehen, (eine Angelegenheit) betreiben': *arəϑā* (sd.) *tā yā vohū šyavāi manaṇhā* Y. *33.* 8. 4) 'verfahren gegen —' (Akk.): *yā šavaitē* (3PPM.)[5]) *ādrəng* (sd.) *ərəšvāṇhō* Y. *29.* 3. 5) 'handeln, tun': s. Inf. *šyaoϑanāi.* 6) 'weggehen, weichen von —', mit *hača* und Abl.: *xᵛarənō apanəmata . . šusaṯ xᵛarənō yimaṯ hača . . mərrγahe kəhrpa* Yt. *19.* 35. Undeutlich: *šaošaiti* F. 5 (?); — +*švaṣ*[6]) F. 25 b (?).

mit *apa* Kaus. 'wegbewegen, entfernen': *frā vā apa vā šāvayeiti* (näml. *āpəm*, nach Pü.) N. *103*[7]).

mit *aiwi*: s. Inf.

mit *avi* und *frā* 'fortgehen zu —' (Akk.): *asmanəm avi frašusāni zaṃ avi ni.urvis-*

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yāni Yt. *17*. 57; — *mā avi asmanəm fra-šusa* Yt. *17*. 60.

mit *us* Kaus. 'emporheben': *āδritīm xšaδrō.kərətahe* (sd.) *gaošō.bərəzō us.šāvayōiṯ* (näml. *aēsma baoiδi*, nach Pü.) ". . soll er sie zur Höhe des Ohrs emporheben" N. *46*[8].

mit *frā* 1) 'vorwärtsgehen, sich aufmachen': *ārmaite frača šva* (2S.)[9] *vīča nəmanəha* (sd.) V. 2. 10; — *usəhištaṯ zaraδuštrō frašūsaṯ* . . V. *19*. 4; — *yō narš snaδəm usəhištaiti* . . *yaṯ frašusaiti aẓtaṯ hē avaoirištəm* (sd.) V. *4*. 17; *18*. 14 PüZ., Y. 57. 0 PüZ. (wo °*šūsaite*); — *āaṯ frašūsənti* . . *fravašayō* . . *āpəm aēšəmnā* (sd.) Yt. *13*. 65. a) mit Zielangabe durch α) Dat.: *frā nəruyō ašavaoyō* . . *šušuyaṇ* (1SOPfA.) Yt. *8*. 11 (= *10*. 55, 74, wo *šūš*°). β) *avi* und Akk.: *nā taṯ frašusaiti*[10] *hača ǰafnavō raonaṇ avi barəšnavō gairinaṇ* V. 5. 2. γ) *ā* und Akk.: *yimō frašūsaṯ raočā ā* . . V. 2. 10. 2) 'herangehen, -kommen von — her' (*hača* mit Abl. oder Gen. statt Abl.): *āaṯ frašūsaṯ* . . *arədvī* . . *hača daδušaṯ mazdā* Yt. 5. 7; 88 (wo °*šusaṯ*); — *fravašayō* . . *yā* . . *frašūsənte barəšnvō* (sd.) *avaṅhe ašnō* Yt. *13*. 42. a) Kaus. 'heranbewegen, -bringen, nähern': *āaṯ tā āpō* +*frašāvayeiti*[11] *satavaēsō avi haptō.karəšvairīš* Yt. *8*. 9; — *frā vā apa* (sd.) *vā šāvayeiti* N. *103*[7]; — *frašāvayō* (näml. *āpəm*, nach Pü.)[12] +*aiwi.gāme ratufriš paiti nōiṯ afrašāvayō* "wenn man im Winter (das Wasser zum *Barəsman*) hinzubringt, ist man *R.*, nicht aber, wenn mans nicht tut" N. *103*. 3) 'weggehen, sich entfernen von —' (*hača* mit Abl.): *vaēnəmnəm ahmaṯ hača x*ᵛ*arənō mərəγahe kəhrpa frašusaṯ* Yt. *19*. 34. 4) 'in Gang kommen', Kaus. 'in Gang bringen, halten', a) von der Schlacht: *miδrəm* . . *yō arəzəm frašāvayeiti* Yt. *10*. 36. b) vom *Haoma*-mörser: *hāvanayāsča* (sd.) *ašaya frašūtayā frašāvayamnayā* Vr. *12*. 2[13]; Y. 27. 7; — *hāvana* . . *fraoirisimna frašāvayamna* (ND.) Vr. *12*. 5[14]. S. noch *frašūsan-*.

mit *vī* Kaus. 'auseinandergehen lassen'; a) sva. 'zerstreuen': *yaṯ* . . *ātrəm uzdarəza* (sd.) . . *urvarayā* . . *vīča barōiṯ vīča šāvayōiṯ* V. *8*. 75. b) sva. 'auseinanderdehnen', mit praed. Adj.: *yimō imaṃ zaṃ vīšāvayaṯ aēva δrišva ahmāṯ masyehīm yaδa* . . V. 2. 11. c) sva. 'auseinanderkneten': *yaδa nū mašyāka* +*xšvisti zəmē* (sd.) *vīšāvayeinte* V. 2. 31[7].

ai. *cyávate*, *cyāváyati*; *cyoṣṭhāḥ*; *cucyavīmáhi*; *cyutáḥ*; np. *šavad* 'er geht', *šuda*. — Pü.: *raftan*, (Kaus.): *rawēnītan*; s. noch No. 5–8, 10, 12 ff. — 1) § *90*. 2. — 2) D. i. *šuv-*, § *268*. 12. — 3) Ich schreibe nach der NA.; doch s. die Var. — 4) § *102* I. 2 aE. — 5) § *167*. 2. Pü.: s. zu *ādra-*. — 6) Hds. *šuąs*. Pü. hat nur eine undeutliche Erläuterung. Das Wort ist wahrscheinlich mit *frašusaiti* V. *4*. 17 zusammenzubringen. — 7) Pü.: *raftan* statt *rawēnītan*. — 8) Pü.: *uzdāriśn*. — 9) Them. — 10) Pü.: *frāč matan*. — 11) So E 1. NA. *frašav*°. — 12) Pü.: *pa frāč šavišnīh*, erl.: *ka āp apē ō barsm* [*nē*] *barēt* . . . — 13) Pü.: *kē* . . *frāč rawēt tāk nūn* . . *frāč rawēnēt hač nūn frāč*. — 14) Pü.: *pa* . . *frāč rawišnīh*.

• j., g. **šyā-**, j. **šā-**[1] V. 'sich freuen'. Praes. 1 *šyā-*. — PPfP. *šyāta-*, *šāta-*; Inf. *šāiti*, +*šātō*, °*šāite*.

1) 'sich freuen', absol.: *huxšaδrāiš ǰənərəm* (sd.) . . *rāmaṃčā āiš dadātū šyeitibyō vīžibyō* Y. *53*. 8; — *šātəm* +*daδaiti urvānəm ašaonō* +*irīriδānahe* "froh macht (es) die Seele des verstorbenen Gläubigen" P. *24*[2]; *35*[2]; — s. noch Inf. 2) 'sich freuen, Freude haben an —' (Lok.): *nəmahī* (sd.) *šyāmā* +*ahura.mazdā nəmahī usəmahī nəmanəhē vīsāmaidē* Y. *58*. 3; — *hvō zī maδrā šyātō yō vīdušē mravaitī* "und er, der Prophet, ist ja froh (über jeden), der dem Wissenden (davon) Kunde gibt" Y. *51*. 8; F. 5.

mit *a*: s. Inf.

woss. *ançayun* 'ruhen', np. *šād* 'froh'. — Pü. (zu Y. *51*, P., F.): *āsānīh*, (zu Y. *58*): *x*ᵛ*āhēm*, (zu Y. *53*): *ka ō mānišn u vis rasēnd*. — 1) § *90*. 2. — 2) Vgl. Y. *60*. 11.

• g. **šyāta-**, j. **šāta-** Adj., PPfP.: s. *šyā-*. KompE.

• p. **šiyātay-**, j. **šātay-** f. 'Freude, Wohlbehagen, Glück': *x*ᵛ*afnəm mazdaδātəm* . . °*āitīm pasvā vīrayā* Vr. 7. 3; — *upa aẓtaṃ xšapanəm avavaṯ* °*tōiš urva* +*išaiti* "in dieser Night erlebt die Seele soviel Freude" H. 2. 2; — ‖ *a*ᵏ*ura*ᵏ*mazdā* . . *hya*ᵏ °*tim adā*ᵏ *martiyahyā* "*AhM.* . ., der dem Menschen das Wohlbehagen schuf" D. *6*. 1, X. *1*. 1, *6*. 1, Ao. *1*[1]; D. 7; — *hyā*ᵏ *duvaištam* °*tiš axšatā* (sd.) . . D. 5. 3; ‖ — ˣ*mazištya dī* °*tōiš maṇayāṯ* (sd.) *kasištəm uzyāδramayā*ˣ DkB. 131. *šāiti*, +*šātō* als Inf. sbes. [V. *1*. 1: lies *kudaṯ.š*°.]

KompE. — S. auch *Παρύσατις* u. a.; ZDMG. *49*. 634, BB. *25*. 42. — Zum V. *šyā-*. — Pü.:

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āsānīh. — ¹) Hier *šāyatām* geschr. Die Erklärungen MARQUARTS ZDMG. *49.* 671 und FOYS KZ. *35.* 38 halte ich für verfehlt.

j. *šyātō* Y. *60.* 11: lies *šātō.*

• g. šyǎnt- Adj. (fem. *šyeitī-*)¹), PPA.: s. *šyā-.*

¹) Nur dieses.

• j. ⁺švant- Adj., PPA.: s. *šyav-* mit No. 6.

ž.

j. *žanō.bərəzō* Gab.: lies *žnu.b°.*

• j. žgar- V. 'fliessen, strömen'. Praes. 2 *žgara-.*

mit *aoi* und *frā* 'herzufliessen zu —' (Akk.): *yaṯ hīš aoi fražgaraiti arədvī sūra* Y. *65.* 4.

Et. gleichwertig mit *γšar-*; vgl. WN. AiGr. *1.* 241, BGM. Grdr.² *1.* 867 und zu *hvō.γžaδa-.* — Pü.: *rēxtan.*

• j. žnav-¹), *xšnav-*, *šnav-* n. 'Knie': *dašinəm* (bz. *hōyum*) *hē žnūm* V. *8.* 61–63⁴, *9.* 22 f.⁴; — *fraša frayōiṯ .. ā zangaēibyasčiṯ āpō ā žnubyasčiṯ āpō ā maiδyanasčiṯ āpō* V. *6.* 27; — wertlos: *žnaunaṇm* Vd. *12.* S. noch ᵡ*žnma.*

KompA., E. — Vgl. noch *huxšnaoδra-.* — Vgl. ai. *jánav-* n., °*jñav-*, np. *zānū*, mp. *šnūk* (s. ᵡ*žnma*), *hu-šnūk* (Bd. *24.* 4). — Pü.: *zānūk.* — ¹) Man verlangte *šn°*; s. § *33* und die folg. Wörter.

• j. žnātar- m. 'Kenner, der Kenntnis besitzt': *pāyušča ahmi dātāča δrātāča ahmi °tāča mainyušča ahmi spəntō.təmō* Yt. *1.* 12; — *°ta nəma ahmi žnōišta nəma ahmi* Yt. *1.* 13.

Zum V. *xšnā-*; lautgesetzlich wäre *xšnāt°* (Satzanlauts-) oder *šnīt°* (Satzinlautsform); zum *ž* vgl. § *33*¹). — Pü.: *šnīsak*, erl.: *sūt u zyān zyān u sūt andar dānēm.* — ¹) Aber die Belegstellen (Yt. *1.* 12 f.) haben nur geringen Wert.

• j. žnōišta- Adj. 'der die beste Kenntnis besitzt': *žnīta nəma ahmi °ta* (statt NSm.) *nəma ahmi* Yt. *1.* 13.

Aus ar. **žna(i)ištha-*? Soll den Superl. zu *žnātar-* (sd.) vorstellen. Geringe Stelle. — Pü.: *šnāsaktum*, erl.: *sūt u zyān ō šnāsēm.*

• j. ⁺žnu.bərəz-¹) f. 'Kniehöhe, -tiefe'²): °*bərəzō nərəbərəzō* ⁺*gairi.bərəzō mānō* (sd.) FrBy.

Npü.: *zānū.bālā.* — ¹) Hds. *žanō.b°.* — ²) Oder Adj.

• j. ᵡžnma¹) F. *3* g.

Pü.: *šnūk.* — ¹) Nach Pü. zu *šnav-.*

h.

• j., g. ¹ha- Pron. dem. (fem. *hā-*, *hī-*) 'dieser'; nur j. *hā* NSm.¹), g. *hī* NSf.¹)²), j., g. *hā* NSf.¹), j. *hō*, *hā*, *has°* NSm.¹); I) in starkdeiktischer Verwendung 'der hier' (beim Sprechenden); an der Spitze des Satzes: *hā vərəhuš sraošō ašyō* "hier ist der gute .. *Sr.*" Vr. *12.* 1; — auf die 2. Person gehend: *yō kəmčiṯ .. aštəm dasti: hā mē bara aēsmača barəsmača* ".. : Du da, bring mir .." N. *105*; — *hō* im Gegensatz zu *hāu*: *hō upa.mərətō* (Sp. 1143 m.) *hāu aspərənō.mazō hāu ..* V. *4.* 48. II) in schwachdeiktischer Verwendung; 1) auf Zuvorgenanntes, Vorausgehendes (Wort oder Satz) zurückweisend; 1) auf ein Substantiv oder subst. Pron.; a) substantivisch; a) im Hauptsatz, α) an der Spitze: *pāurvō .. hō avaδa* (sd.) *vazata* Yt. 5. 61 f.; *8.* 15², 46, *11.* 3², *19.* 43, 94², Y. *9.* 24, V. 2. 10, *9.* 2; — *mərəγahe kəhrpa vārəγnahe .. hō aēvō uštanavatəm išva.vasma apayeiti hasčiṯ vā nōiṯ vā* Yt. *14.* 19 f.; — *fšūmǎ* (sd.) *hō ptā gōuščā .. hō*(s. b)*čā nā fšūmǎ nišərəharatū hō aiwyāxšayatū* Y. *58.* 4; — *vərəhuš sraošō .. hōčā iδa yōiδwā* (sd.) ⁺*astū* Y. 27. 6; — *čiš hāu as .. yō .. hō bā aēšō* (Sp. 33 f.) *ās .. ašəmaoγō ..* V. *9.* 51 f.; — *hō* (s. Sp. 1720 m.) *bā .. paoiryō yaṯ nā .. nōiṯ daδāiti hō məm avaδa vərənūiti* V. *18.* 34 f.; 38; — *sraošəm .. hō nōiṯ tarštō* ⁺*frānāmaite .. frā ahmāṯ parō .. daēva .. nəmante* Y. 57. 18; — *ārmaitīm .. vərəmaidī* (Sp. 1361 o.) *hā nō arəhaṯ* Y. *32.* 2; — *vīdāitīm .. hā zī pourūš .. vāurāitē* (Sp. 1361 u) Y. *47.* 6; — *arədvī sūra anāhita .. hā hē maiδim nyāzata* Yt. 5. 127; 65, Y. *65.* 5⁴, V. *18.* 16, *9.* 48³ (?); — *haraiti barš: hā hama pāirisāite ..* Yt. *19.* 1 (vgl. β); — s. noch V. 7. 79, Y. *10.* 15 (Sp. 1720 o.); — im Nachsatz: *āaṯ yaṯ aδra para.ǰasaiti vazəmnō .. hō paoiryō gaδəm niǰainti* Yt. *10.* 101. β) hinter dem ersten Wort, auch durch ein Enklitikum davon getrennt: *gōuš .. ahyāi .. aṯ hī ayǎ fravarətā* (sd.) *vāstrīm ahyāi fšuyantəm ..* Y. *31.* 10; — *zərəδazō gairiš: hāmō hasčiṯ pāirisāite ..* Yt. *19.* 1 (vgl. α); — *ahmi dim paiti frəhərəzaṯ ahmi* (sd.) *hō bavaṯ aošərəhǎ* V. 2. 5 PüZ.; — *kasčiṯ mašyānəm ..:*

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aϑaurunō hō rātanąm .. *iśārəhaēta* (Sp. 345 m.) Yt. *19*. 53; 53²; — .. *sraošyąm* (sd.): *išarə* (sd.) *hā niśtāta kiryeiti* Yt. *10*. 109; — *brāsaṭ yimō ašātō dāuš.manahyāiča hō stərətō nidāraṭ upairi ząm* Yt. *19*. 34; — *yimō* .. *aiwiča hō* ⁺*varəfśva* (sd.) *suwrya* .. *apiča hō varəm mərəzaṭ* V. 2. 38; — im Nachsatz: *yasča mē aēte mərəγa* .. *para.daϑaṭ, nmānəm hō manyaēta para.daϑō* V. *18*. 28; — *yaṭ hē aoxta aēša* .. *aϑa* ⁺*hā*³) ⁺*xšayete*³) ⁺*ana* .. *haxtōiṭ* (sd.) N. *9*; — *āaṭ yaṭ bavaiti avi.spaštō sāsta* .. *tā hasčiṭ upa.zbayeite* .. *fravašayō* Yt. *13*. 69; — *yezi* .. *framaraiti, pairi šē hō parətō.tanunąm stārəhaiti* N. *42*; — s. noch Anhang. b) im Nebensatz, hinter der satzeinleitenden Konjn.: *ərədaṭ.fəδryā* .. *yā vīspa.taurvairiča nąma avaϑa vīspa.taurvairi yaϑa hā təm zīzanāṭ* Yt. *13*. 142; — sonst: *yaṭ paoirīm daēvayasnō* (statt Akk.) *kərəntāṭ ava hō miryāite* V. 7. 37; 37², 39³. b) adjektivisch; a) im Hauptsatz: *yazata zaota* .. *bərəzata vača* .. *hō vāxš us ava raočā ašnaoṭ* Yt. *10*. 89; — *fšūmā* (sd.) *hō* (s. a) *ptā gūščā* .. *hačā nā fšūmā nišərəharatū* Y. *58*. 4; — *baγa aēša* (sd.) *ās ahunahe vairyehe* .. *hā mē baγa ahunahe vairyehe* Y. *19*. 3–5; — *mərəγō yō parō.darš* .. *āaṭ hō mərəγō vāčim baraiti* V. *18*. 15; 23. α) Der Begriff ist zuvor nicht genannt, aber durch den Zusammenhang hinreichend angedeutet: *kuϑa* .. *mašyāka hąm.vaēnānte* .. *yōi hąm.nasūm* .. *tanūm yaožda ϑyąn?* .. *āaṭ hā druxš avāstryeite* .. V. *9*. 1–13. b) im Nebensatz: *ā taṭ mərəγəm uzvazaite* .. *nā taṭ frašusaiti* .. *upa tąm vanąm aēiti yąm hō mərəγō* .. V. 5. 1 f. Anhang. ¹*ha-* (subst.) steht an Stelle des Pron. rel. in einem Satz, der einem vorausgehenden Relativsatz inhaltlich koordinirt ist⁴): *yaṭ nmānō.paitīm vindāma* .. *yō nō hubərətąm barāṭ frazaintīmča hō vərəzyāṭ* Yt. *15*. 40; — *ažīm srvarəm* .. *yim upairi kərəsāspō ayərəha pitūm pačata* .. *tafsaṭča hō mairyō* x^{v}*īsaṭča* Y. *9*. 11. 2) auf ein Relativ als dessen Korrelat, substantivisch: *yō ašəm staoiti hō mąm staoiti hō*⁵ .. H. *1*. 3; V. *3*. 31³, Yt. *17*. 2; — *yō nā hīš hubərətā* ⁺*baraṭ* .. *hō arəhāiti zazuštəmō* Yt. *13*. 18. 3) auf einen Satz; substantivisch, in Kongruenz mit dem Praedikat: *kaṭ* (Sp. 436 o.) *ašavā* .. *vāŋghaṭ drəgvantəm? hā zī arəhāuš vərəuhī vistā* (Sp. 1315 u.) *ākərətiš* Y. *48*. 2; — *čaϑwārō sata upāzananąm upāzōiṭ* .. *hā hē asti čiϑa hā hē asti āpərətiš* V. *8*. 107. 2) vorausweisend; 1) auf den Inhalt eines Konjunktivsatzes; substantivisch, in Kongruenz mit dem Praedikat: *hā ahmāi ašiš ərənāvi taṭ ahmāi ϑasaṭ āyaptəm yaṭ hē puϑrō us.zayata* .. Y. *9*. 4. 2) auf ein Relativum als dessen Korrelat, a) substantivisch: *hō daδō ašəm upa.raoδayeite* (sd.) *yō drvaite daδāiti* P. *50*; — *kō hō arəhaṭ* .. *yō* .. *ašəm aparaoδayeite* (sd.)? .. *hō* (zugleich zurückweisend) *bā arəhaṭ* .. *yō nasumaitīm āpəm* .. *frabaraiti* V. 7. 78 f.; — ⁺*ϑanyōiš* .. *hā* (zugleich zurückweisend) *yā dapta apanasyeiti* Y. *10*. 15. α) Die Beziehung ist ungenau: *hō para mərətō* .. *hō pasča mərətō mainyava daēva frabavainti yaṭ mašyō mašīm xšudrā avi fraŋhərəzaiti* V. *8*. 32; — *hō bā mē aēṭaēšąm aršnąm paoiryō yaṭ nā* .. *naire* .. *nōiṭ daδāiti* V. *18*. 34. b) adjektivisch, nur mit *nar-* (Sp. 1051 m.): *čvaṭ hō*² *nā*² *ašayeiti* .. *čvaṭ ahmāi naire miždəm arəhaṭ yō* .. *rapiϑwinəm* .. *framarāite* A. *4*. 4 f.; 6 f.², V. *9*. 47. 2 A) auf eine erläuternde oder ergänzende Beifügung mit relativischem Anschluss; a) substantivisch: *hō zī* ⁺*ahumača* .. *yō ahurō mazdā* Vr. 2. 7; — *hā zī nō hušōiϑəmā* (sd.) *hā nō utayūitīm dāṭ* .. *bərəxδē* (sd.) Y. *48*. 6; — *hā yaoždā* .. *yā daēna* V. 5. 21; — *āaṭ hē hā paiti.davata yā daēvi druxš* V. *18*. 31; — *āaṭ hō yō haomahe maδō* .. Y. *10*. 8, Yt. *17*. 5; — *hō yō dužda arərō mainyuš* V. *19*. 1, 44, Yt. *17*. 19. b) adjektivisch: *yaϑa hīš hō nā yazata yō ašava zaraϑuštrō* Yt. *13*. 41; — *āaṭ hā druxš yā nasuš* .. V. *8*. 70 f.³, *9*. 15 ff.³⁰.

Undeutlich: *nərəbyō hō dądraxti* V. *4*. 10 PüZ.; — *hā drvatąm* ⁺*aγąm* (sd.) *urvānō təmō.hva nizaršaite* V. *19*. 30; 30; — *hā druxš* .. FrW. *8*. 2²; — ⁺*nāuiti hā aēte yōi mašyāka* x^{v}*arənti framanyete* V. 7. 55. Wertlos: *yaϑa hō nō aēṭaēšąm vačąm* Yt. 2. 11; — *hā vā nōiṭ nā* .. Vyt. *28*. S. noch zu ⁺*haēčā*.

ai. *sá, sā́; só, sáḥ*; gr. *ἥ* (usw.)²). — Pü.: *ān, ōi*; s. noch No. 2. — ¹) Bildet die Nom. Sing. zu *ta-* (s. Y. *9*. 4), aber auch zu ¹*a-* (s. Y. *57*. 18, A. *4*. 4, 6). — ²) Vgl. BTHL. GIrPh. *1*. 237 No. 8, BGM. Kurze VglGr. 360, 401. — ³) Hds. *haxšaēte* und

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hahaxšaēte (T); Pü.: *ētōn pātixšāh.* — 4) Vgl. Sp. 8 o.

• j., g., p. ²ha- Pron. 3. Pers.; nur in schwachtonigen (enklitischen) Formen, die für alle Geschlechter und Zahlen (doch s. III) gelten[1]; sie stehen hinter dem ersten Wort des Satz(teil)es oder Vers(teil)es, von dem sie aber (α) durch ein oder auch zwei andere Enklitika getrennt sein können; andere Stellung ist selten (β)[2]. I) Gen.-Dat. p. *šaiy*, g. *hōi*, j. *hē*, *hōi*[3], *šē*; den adnominalen Gen. übersetzen wir mit 'sein, ihr'; A) im **Ap.**; nur auf ein Nomen zurückweisend, Sing.: *aʰuraʰmazdā* .. *hauv dāraya*ʰ*va*ʰ*um xšāyaϑiyam adadāʰ haušaiy xšaϑʳam frābaraʰ* D. 4. 1; — *fravartiš* .. *anayatā abiy mām adamšaiy utā nāham utā gaušā* .. *frāǰanam utāšaiy* ***šam avaǰam* Bh. 2. 13; — *čiϑʳaⁿtaxmam* .. *anayaʰ abiy mām pasāvaʰšaiy utā nāham utā gaušā frāǰanam utāšaiy* ***šam avaǰam* Bh. 2. 14; 5. 1; — *dādaršiš nāmaⁿ pārsaʰ* .. *avaϑāšaiy aϑaham* Bh. 3. 3; 2. 7, 10; — *gaumātam* .. *utā tyaišaiy fratamā martiyā anušiyā āhaⁿtā* Bh. 1. 13; 2. 13, 3. 7, 8, 11. B) im **gAw.**; nur Sing.; 1) auf ein Nomen zurückweisend: *mazdąm ahurəm aṯ hōi* (mask.) *vahmīng dəmānē garō* (sd.) *nīdāmā* Y. 45. 8; 43. 8, 46. 13; — *nā spəntō aṯ hōi dāmąm ϑwahmī ā dąm* (sd.) *ahurā* Y. 48. 7; 45. 4; — ⁺*ahūm.biš.ratūm* (sd.) .. *aṯ hōi* .. *sərаošō ǰantū* .. *yahmāi vašī* (Sp. 1382 m.) Y. 44. 16; — *mazdāi avaṯ xšaϑrəm hyaṯ hōi vohū vaxšaṯ* (sd.) *manaŋhā* Y. 31. 6; — *ašā vā anyō ainīm vīvāŋghatū: taṯ zī hōi* (zu α) *hušīnəm aŋhaṯ* Y. 53. 5; — *mazdā dadāṯ* .. *vazdvarə* .. *yā hōi*[4] .. *urvaϑō* (sd.) Y. 31. 21; — *yā vahyō vaŋhāuš dazdē yasčā hōi* (zu α) *vārāi rādaṯ* (sd.) .. *aṯ ahmāi akāṯ ašyō yā hōi nōiṯ vīdāitī* (sd.) Y. 51. 6; — *ahurō mazdā* .. *yaēčā hōi* (zu α) *dabən* (sd.) *saškəntā daēnayā* .. *uxδā* .. Y. 53. 1; — *yehyīčā hīməmyīsaitē* (Sp. 1190 m.) *miϑahyā yāčā hōi* (zu α) *ārəzvā* Y. 33. 1; — *zaraϑuštrō* .. *hvō* .. *hyaṯ hōi hudəmīm* (sd.) *dyāi vaxδrahyā* Y. 29. 8; — *nōiṯ* .. *xšnāuš vaēpyō* (sd.) .. *zaraϑuštrəm* .. *hyaṯ hōi īm čaratasčā* .. *vāzā* (sd.) Y. 51. 12; — *zaraϑuštrahē* .. *yezī hōi dāṯ āyaptā* .. *ahurō* .. *hvaŋhəvīm* (sd.) Y. 53. 1; — *vīdyāṯ* (sd.) *saošyąs yaϑā hōi ašiš aŋhaṯ* Y. 48. 9; — in Korrelation mit einem Relativum: *yā āyaṯ ašavanəm, divamnəm* (sd.) *hōi aparəm* .. Y. 31. 20; — *yā ahmāi gąm rānyō.skərəiṯīm* (sd.) *hōm.tašaṯ aṯ hōi* (fem.) *vāstrāi* (sd.) .. *ārmaitīm* Y. 47. 3; — *kaϑā tōi gavōi ratuš* .. *kōm hōi uštā* (Sp. 1382 m.) *ahurəm* Y. 29. 2; — *daēnayāi vaŋhuyāi yąm hōi išyąm* (sd.) *dātū* .. *mazdā ašahyā āždyāi* (sd.) *gərəzdīm* Y. 51. 17; — das Nomen ist nicht genannt, aber durch den Zusammenhang hinreichend deutlich: *kadā yavā hvō aŋhaṯ* (Sp. 269 o.) *yā hōi* (näml. *gavōi*) *dadaṯ zastavaṯ* (sd.) *avō* Y. 29. 9. 2) auf ein Nomen vorausweisend: *aṯčā hōi* (mask.; zu α) *sčantū* .. *xšnūm* (sd.) *mazdā vahmāi ā* Y. 53. 2; — *yastā daēvīng* .. *tarō.mąstā yōi īm* (Sp. 155 o.) *tarō.*⁺*mainyantā anyīng ahmāṯ yā hōi arōm* (sd.) ⁺*mainyātā saošyantō dīng* (Sp. 684 m.) *patōiš* .. Y. 45. 11. Anhang zu I B. *hōi* bezieht sich auf das Subjekt des gleichen Satzes (Reflexivum); mask.: *mazdā* .. *ahurō hyaṯ hōi* (mask.) *ašā vohučā čōišt* (Sp. 430 m.) *manaŋhā xšaϑrōi hōi haurvātā amərətātā ahmāi stōi dąn* (Sp. 684 o.) Y. 45. 10; 50. 3. c) im **jAw.** (unvollständig); Sing. und Plur.; 1) zurückweisend; a) auf ein Nomen: *sraošō* .. *drujīm apərəsaṯ* .. *āaṯ hē* (mask.) *hā paiti.davata* V. 18. 30 f.; 2, 3, 6, 7, H. 2. 11, Yt. 10. 126, 19. 47, 49; — *nāirika* .. *āaṯ hē* (fem.) *paityārəm ava.barənti dazva* V. 16. 11; — *aurvantō* .. *tē para.safārəhō zaranaēna paiti.šmuxta āaṯ hē* (Plur.) *apara ərəzataēna* Yt. 10. 125; — *sraošəm* .. *yō azīməm* .. *ǰainti aṯčа hē* (zu α) *bāδa kamərδəm ǰaγnvā* Y. 57. 10; — *yaṯ bavāni aiwi.vanyā axtīm* .. *uta hē frašna* (sd.) *paiti.mravāne* Yt. 5. 82; 34; — *sūnahe:* ⁺*aēva* ⁺*hē*[5] *dāityō.piϑwəm* V. 13. 28; 35; — *ǰahikayāi: mī hē* (fem.) *avi pāδəm ava.hišta* Yt. 17. 57; N. 10 (*nōiṯ hē*); — *zaoϑrā* .. *barəsma* .. *pasūm* .. *mā hē* (Plur.) *mairyō gəurvayōiṯ* (Sp. 527 o.) .. *yezi šē mairyō gəurvayāṯ* Yt. 8. 58 ff.; — *spā* .. *ava hē barayən* .. *dūuru upa tąm manaoϑrīm* V. 13. 30; 8. 8², 9. 40, 49; — *yō imąm ząm aiwi.vərəzyeiti* .. *upa hē* (fem.) *gaonəm baraiti* V. 3. 25; Yt. 17. 21, V. 15. 43 (zu α); — *pərəsaṯ zaraϑuštrō* .. *paiti šē aoxta ahurō mazdā* H. 1. 1 f.; 7, A. 4. 6, P. 27, FrW. 10. 40; — *tiγriš* .. *taδa dim ahurō mazdā avąn* .. *pairi šē* .. *miϑrō frāδayaṯ pantąm* Yt. 8. 6 f.; Y. 62. 9, ⁺N. 10² 6);

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— *narō hāmōgātvō* .. *paitiča hē* (Plur.; zu α) *anya dva anəhən* (Sp. 278 o.) V. 5. 27; — *yō sūne pištrəm ǰainti* .. *us vā hē* (zu α) *gaošəm ∂wərəsaiti apa vā hē* (zu α) *paiδyaṇ kərəntaiti* V. *13*. 10; — *pāurvō* .. *upa.zbayaṭ arədvīm* .. *hā hē bāzava gnurvayaṭ* Yt. 5. 65; — *sāsta* .. *upa.zbayeite* .. *fravašayō; tā hē ǰasānti avaŋhe* .. *tā dim ava nifrāvayente* .. *tā hē snaiδišča* .. *vīsənte* Yt. *13*. 69 ff.; 78 (zugleich vorausweisend; s. Sp. 1725 o.); — *xᵛarāṭ aēša nāirika āpəm?* .. *xᵛarāṭ; avaṭ hē* (fem.) *masyō arəδəm* .. V. 7. 70 f.; — *aēṭaṭča vačō* .. *∂ri.afsməm* .. *kāiš hē afsmaṇ?* Y. *19*. 16; — *zātō bē* .. *zara∂uštrō* .. *kva hē aošō vindāma* V. *19*. 46; — *dahmō niuruzdō* (sd.) .. *čvaiti šē aēša zəmana aŋhaṭ* N. *17*; *13* 2.St.; — *sūnahe* .. *aiti šē* ˣ*haēm* (sd.) *ya∂a a∂aurune* V. *13*. 45; 45–48[7]; — *kaṭ nā* .. *āstryeiti? nōiṭ āstryeiti anyō ahmāṭ yō hē* ⁺*gavāstryāvarəš* N. *18*; *20*; — *mā* .. *yā hē uxšyaṇstātō tā nərəfsaṇstātō* Yt. 7. 2; 2, Y. 65. 9; — *taṭ ahmāi ǰasaṭ āyaptəm yaṭ hē pu∂rō us.zayata* Y. *9*. 4, 7, 13; 11, 32, Yt. *13*. 50, *16*. 7, N. 27, *42*, *43*, V. 5. 11, *8*. 38, 40², *9*. 31; — *nāirika* .. *yaṭ hē* (fem.) *∂rāyō xšafna saδānte* (sd.) V. *16*. 8; 8, *9*. 33, *19*. 23 (mask.); — *aēṭaēšaṇmča* (näml. *haomanaṇm*) .. *yaṭ hē* (Plur.) *yārə.drājō sačāite* (sd.) V. *6*. 43; — *yasča* .. *daxmanaṇm* .. *avavantəm vīkānayāṭ ya∂a hē tanuš aŋhaṭ* V. 7. 51; — *tištryehe* .. *ya∂a hē asti* .. *yasnasča vahmasča* Yt. *8*. 56; — *aēte nasāvō* .. *yavaṭ čvaṭča hē* (Plur.; zu α)[7)] *zastaēibya hangərurvayaṇ* V. *6*. 28 f.; — *mašyāča* .. *ya∂a ka∂ača hē* (Plur.; zu α)[7)] *zaošō* V. 2. 13; — *fravašayō* .. *yā ahurahe* .. *dašinaṇm upa yūiδyeinti yezi aēm bavaiti* ⁺*ašava.xšnuš yezi šē bavainti* ⁺*anāzarətā* Yt. *13*. 63; *10*. 137; — *yō kəmčiṭ dahmanaṇm* .. *aštəm dasti* .. *yezi šē dāiti daδāiti* .. *yezi āaṭ hē* (zu α)[8)] *nōiṭ dāiti daδāiti* N. *105*; *10*²; — *yō* .. ⁺*frastərənte yezi hōi*[1)] *dahmō antarāṭ naēmāṭ* .. N. *104*; — *yaṭ hanō* .. *bavāṭ* .. *paṇstō.fra∂aŋhəm* (sd.) *hē kamərəδəm vīnā∂ayən* .. *yeziča hē* (zu α) *anya aγa šyao∂na fravaršta paitita* (sd.) *hē čī∂a āaṭ yezi šē anya aγa šyao∂na nōiṭ fravaršta paitiṭəm ahe narš* .. V. *3*. 20 f.; 7. 70² (fem.); — *kaṭ* .. *tištryehe* .. *yasnasča* .. *? zao∂rā hē uzbārayən* .. *barəsma hē stərənayən* .. *pasūm hē pačayən* Yt. *8*. 57 f.; V. *16*. 7, *9*. 39 (zugleich vorausweisend; Sp. 1725 o.), N. *42*; — *spā* .. *stamanəm hē aδāṭ nyāzayən* .. *dašinəm hē gaošəm* .. *hōyum hē gaošəm upa.∂wərəsayən* .. *dašinəm hē paiδyaṇ* .. *haoyaṇ hē paiδyaṇ upa.kərəntayən* .. *duməmčiṭ hē* (zu α) *upa.∂wərəsayən* V. *13*. 30 ff.; *8*. 40, *9*. 17 ff. (oft), 49, H. 2. 18, 36; — *hāvanānō* (sd.) *dāityō gātuš* .. *haoyāṭ* ⁺*hē*[9)] ⁺*naēmāṭ āsnatarš* N. *79*; ⁺*79*[9)], Yt. *10*. 100[3], 126, *8*. 38, V. *19*. 2; — *nāirika* .. *airime* (sd.) *gātūm hē* (fem.; zu β) *nišhiδaēta* V. *16*. 8; *9*. 33 (mask.); — *ahmi nairi* .. *bərəǰayānti* (sd.) *šē* .. *mānəhəmča hvarəča azəmča hē* (zu α) *bərəǰaēm* V. 7. 52; — *sūnahe* .. *asti šē haēm ya∂a a∂aurune* V. *13*. 44; 44[7]; — *yō gā∂anaṇm* ⁺*anu.maiti* (sd.) ⁺*anu.mainyete* .. *anyō vā hē* (zu α) *dahmō srutā gā∂ā daδāiti* N. 25; — *azdibīš* .. ⁺*uzdānəm hē* (Plur.) *aδāṭ kərənaoṭ* V. *6*. 50; — ⁺*hixšāne* .. *drvataṇm* .. *anyaṇm hē* (Plur.) *avarətaṇm nipārayanta* (Sp. 851 u.) V. *19*. 26; — — in Verbindung mit dem Pron. poss. *hava-*: *yō* .. *ǰainti* .. *xraosyō.tara* (sd.) *ča* .. *hvō urva parāiti parō.asnāi anuhe* .. *nōiṭ hē anyō urva haom urvānəm* .. *bazaiti* V. *13*. 8 f.; — — in Korrelation mit einem Relativum: *yō* .. ⁺*manahīm ahūm* ⁺*paiti.irinaxti nōiṭ hē gāuš bvaṭ* P. *40*; — *yō narš sna∂əm usəhištaiti aēṭaṭ hē āgərəptəm* V. *4*. 17; — *yō ǰanaṭ spānəm* .. *kā hē asti čī∂a* V. *13*. 4; 12, 24, *4*. 11, 18, 55, *6*. 10, *8*. 23, *14*. 1, *15*. 50, *16*. 14; — *yō anyahe nāirika* .. ⁺*paraŋhačāiti kaṭ hē vā ašəm* (Sp. 238 No. 21) ⁺*vərəzyāṭ* N. *6*; — *yō čišča* .. *aēnaŋhā asti mašyō gnurvaya hē pāδawe zāvarə pairi šē uši vərənūiδi skəndəm šē*[1) 10)] *manō kərənūiδi* Y. *9*. 28; V. 7. 51; — *yō* .. *dahməm ǰainti* .. *xᵛarəm*, ⁺*xᵛarō nōiṭ hē* (zu β)[11)] *aŋhaṭ* .. *upa.bərətayaē* (sd.) *ča* N. *45*; — *yasča* .. *yazāite ∂rīščiṭ tarō pərətūmčiṭ hē* (zu β) *urvānəm* .. *frapārayeni* Y. *19*. 6; — — das Nomen ist nicht genannt, aber durch den Zusammenhang hinreichend deutlich: *yaṭ frašusaiti aēṭaṭ hē avaoirištəm* V. 4. 17[12)]; 17[12)]; — *xšayeite hē* .. *ratuš ∂rišum aēṭahe čī∂ā* (sd.) *apaŋharštōe* V. 5. 26; *19*. 3, A. *3*. 6, 7, N. 7, *9*²; — *yō hē* (fem.) *aŋhaṭ* (Sp. 106 o.) *nazdištəm nmānəm uzdasta* .. V. *15*. 21. b) auf den Inhalt eines Satzes: *yaṭ* .. *nikante spānasča* .. *naraēča kā hē* ('dafür') *asti čī∂a kā hē*

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asti āpərətiš kaṯ hē asti yaoždāδrəm? .. nava hē asti čiδa nava hē asti āpərətiš nōiṯ hē asti yaoždāδrəm V. *3.* 38 f.; 36, *8.* 107². 2) auf ein Nomen vorausweisend: *nōiṯ hē aošō pairi.vaēnāmi zaraδuštrāi* V. *19.* 3; — *yā .. uta hē āsnəm xratūm ava.baraiti .. uta hē .. zbayantāi ǰasaiti avanhe* Yt. *17.* 2; — *para hē irišəntō raēšəm čikayaṯ* V. *7.* 38; — *pairi šē* (Plur.) *hō parətō.tanunąm stāərəhaiti* N. *42*; — *yō hē* ⁺*apərənəmnāi* (Sp. 869 o.) *nōiṯ vīsāiti* ⁺*framrūite* N. *13*; — zugleich zurückweisend: *yaṯ titaraṯ anərō mainyuš .. antarə pairi avāitəm vohuča manō ātarščа; tā hē taurvayatəm ṯbaēšā anərahe mainyōuš* Yt. *13.* 77 f.; — *pasvō staorāča .. aētahmāi naire frabārayən; yezi nōiṯ tavąn .. anyąm hē avarətąm aētahmāi naire frabārayən* V. *9.* 39. Anhang zu I c. *hē, šē* bezieht sich auf das Subjekt des gleichen Satzes (Reflexivum); nur Sing.: *hā* (näml. *ərədvī*) *hē* (fem.) *maiδim nyāzata* Yt. *5.* 127; — *yaṯ hē* (mask.) ⁺*manō* ⁺*ahe paiti barāṯ* P. *38*; *38*; — *yezi šē zaoδrā baraiti* (Sp. 935 m.) *avi šē maēδanəm* Yt. *10.* 136; — *yaδa yaṯ hē* (zu β)[13] *pąstō fraδanəhəm* (sd.) *kamərəδəm kərənuyāṯ* V. *18.* 10; — *paourva hē nəmō baraiti* (Sp. 936 m.) Yt. *14.* 36; — *navanaptyaē*(sd.)*čiṯ hē* (zu α) *urvānəm para.mərənčaite* V. *13.* 3; — *pasča* ⁺*hāδra* ⁺*afrasruiti šē* (zu β) *paiti tanūm* ⁺*piryeite* N. 7. A) der Gen.-Dat. vertritt den Akk.[14]), nur im **jAw.**; Sing. und Plur.; zurückweisend: *āaṯ vohu manō nidaiδiš yaṯ hē stāraṃ .. aiwi.raočayānte* V. *19.* 23; — *nasupākəm .. ava hē ǰanayən* V. *8.* 74; — *aδa imą vačō drənǰayōiš .. paiti šē* (Plur.) *āδayōiṯ* .. V. *9.* 12; — *aya daēnaya .. frā hē* (fem.) *amərəšā spənta .. vərənta* Yt. *10.* 92; — *yezi nairyō anəhaṯ pasča hē pourum* (Sp. 872 o.) *paiti.hinčōiš paitiša aparəm yezi strī anəhaṯ paitiša hē* (fem.) *pourum* .. V. *8.* 58; — *druxš upa.dvāra mərənčanuha .. zaraδuštra* (statt Akk.); *druxš hē pairi.dvaraṯ* V. *19.* 1; — *yō kainīnəm upāiti puδrąm*(sd.)*ča hē* (fem.; zu α) *daδāiti* V. *15.* 9; — *azdibīš .. hvarə.darəsya hē zəme paiti nidaiδīta* V. *6.* 51; — zugleich vorausweisend: *mā čiš barō aēvō yaṯ iristəm; āaṯ yezi šē baraṯ aēvō yaṯ iristəm* V. *3.* 14; — *apa.stavanuha vanuhīm daēnąm .. nōiṯ hē* (fem.) *apa.stavāne vanuhīm daēnąm* V. *19.* 6 f. Undeutliche oder wertlose Stellen mit *hē, hōi, šē*: *nōiṯ hē* .. P. *56*; N. *16*; — *mā hē* .. V. *19.* 19; — *kva hē* .. V. *19.* 4; — *aētaṯ hē* Nik. 2; — *yaṯ hē* .. V. *16.* 14², 7. 52 PüZ., *18.* 44 PüZ.; — *yezi šē* N. 55; — *frā hē* .. Yt. *10.* 92; — *yavata* ⁺*hē* .. N. *11*; — *yąm hē* .. Yt. *14.* 13 (s. Sp. 751 u. No. 1); — *barəsma hē* .. V. *19.* 19; — ˣ*afračīčīš hōi urune* P. *45*; — *vayō vā hē* (zu α) .. FrW. *11*; — ferner N. *3*², Vyt. *9*, *23*, *28*, *31*, *47*, Vd. 2 ff. (oft). [N. 42 aE.: lies *yārə.drāǰehim.*] *hē* als Part. sbes. II) Gen.-Abl. p. *šaʰ*, j. *hō*; A) im **Ap.**; nur (zurückweisend) in: *hačā avadašaʰ*, sd. (Sp. 170 u.). B) im **jAw.**; nur (zurückweisend) in: *yaṯ .. mašyāka .. uši pairi.dārayeinti daēma hō* (näml. *gūš*; fem.) *pairi.urvaēsayeinti* Yt. *14.* 56. III) nur im **Ap.** Gen.-Dat. Plur. *šām*[15]; zurückweisend: *avaδā hamaranam akunauš hadā hamiδʳiyaibiš .. avaδāšām hamaranam kartam* Bh. *3.* 1; 3, 6, 7, 9, 10, 2. 6—10⁵, 14, 16; — *imā dahyāvaʰ .. tyaʰšām* (fem.) *hačāmaʰ aδahyaʰ* Bh. *1.* 7, D. *6.* 3, 4; Bh. *1.* 8 (wo *yaδāšām*); — *kāram .. utāšām*[16] *1 martiyam maδištam akunauš avaδāšām*[16] *aδahaʰ* Bh. *3.* 9; — *adam kāram frāišayam .. avaδāšām*[10] *aδaham* Bh. *3.* 14; 2. 6; — ʰ*uvajiyā avam martiyam agarbāyaⁿ kyaʰšām maδištaʰ āhaʰ utāšim avājanaⁿ* Bh. 2. 4; — *kāram .. frāišayam taxmaspādaʰ .. avamšām*[16] *maδištam akunavam avaδāšām aδaham* Bh. 2. 14; *3.* 6, 5. 1; — *imā dahyāvaʰ .. adamšām* (fem.) *xšāyaδiyaʰ āham* Bh. *1.* 6; D. *6.* 3. A) der Gen.-Dat. vertritt den Akk.[14]); das Nomen ist zuvor nicht genannt, aber es ist aus dem Zusammenhang erkenntlich: *adam 19 hamaranā akunavam vašnā aʰuraʰmazdāhaʰ adamšām* (zu β) *ajanam utā 9 xšāyaδiyā agarbāyam* Bh. *4.* 2.

mi. *se*, np. (*a*)*š*, gr. *οἱ*. Vgl. dazu Wn. KZ. *24.* 600, Cld. Pronomina 60, Dbr. VglS. *1.* 470, Bgm. KurzeVglGr. 401, 408. In idg. **soi* waren die Gen.-Dat. aus dem Pron. 3. Pers. **so-* und aus dem Pron. refl. **sμo-* zusammengeflossen. Wo Aw. *hē, hōi* reflexiv ist, gehört es strenggenommen zu ²*hva-*. — Pü.: *ōi, ān, ē, aš*; s. noch No. 4 f. — [1]) Im Ap. ist die *š*-Form – normal hinter *i, u, r* –, im gAw. die *h*-Form verallgemeinert; das jAw. braucht die *š*-Form hinter *i* – ausser N. *104* –, sonst – ausser Y. *9.* 28; s. No. 10 – die *h*-Form. — [2]) Die

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Stellen sind: V. *9.* 33, *16.* 8, *18.* 10 (s. No. 13), Y. *19.* 6, N. *45* (?; s. No. 11), N. *7*; s. noch No. 8. — 3) Nur P. *45* und N. *104*. — 4) Pü.: *ō ān i xᵛēš*. — 5) Hds. *aēvahe*; Pü.: *ētōn*. — 6) Hds. *āhi, āhe*; s. *ā* No. 18. — 7) Im Aind. würde allerdings das hinter dem Relativum stehende Wort betont sein; das ist aber – wenn anders die Überlieferung Glauben verdient – jung, wie lat. *quicumque, ubicumque* usw. zeigen. — 8) So bei der Annahme, dass das nachgesetzte *āaṯ* enklitisch war; s. Sp. 687 o. — 9) Hds. *haēnaēmāṯ*. Proklise ist doch schwerlich anzunehmen. — 10) *šē* aus dem vorhergehenden Satz wiederholt; s. No. 1. — 11) Hds. *xᵛarōiṯ hē*. — 12) Vorher geht *yō* (statt *yaṯ*) .. *aēṯaṯ hē*; s. Sp. 1724 m. — 13) *yaδa yaṯ* werden wohl unter einem Hochton zusammengehören. — 14) Vgl. zu [1]*δwa-* No. 10 ff. — 15) Neubildung; § *251*. — 16) Geht auf *kāra-*; Konstruktion nach dem Sinn.

j., g., p. *ha°* in Komp. und Ableit.: s. unter [2]*ham-*.

j. *haē°°* Yt. *19.* 67: lies *haētumā*.

• j. [1]**haēk-** V. 'giessen'. Praes. 3 *hiča-*, 9 *hinča-*. — PPfP. *°hixta-*; Inf. *hixtayaē-ča*, *°hinčāi*; Absol. *°šačkəm*. [S. noch *[1]*haēčaṯ.aspa-*.]

1) '(Wasser) ausgiessen, laufen lassen über –', mit *avi* und Akk.: *nā taṯ āpəm hinčaiti avi yavō.čarānīm* (sd.) V. 5. 5; — *hinčaṯ* F. *24*. 2) 'etwas begiessen, bewässern': s. Inf.

mit *paiti* 'etwas Jemanden an-, begiessen' mit Wasser oder Rindsurin, bei der rituellen Reinigung: *barəšnūm hē vaγδanəm pourum paiti.hinčōiš*[1]) V. *8.* 40; 70 f.[4], *9.* 16–24[28]; — *yezi nairyō aṇhaṯ pasča hē pourum* (Sp. 872 o.) *paiti.hinčōiš* V. *8.* 58; 58, *9.* 21[2]. a) absolut 'die rituelle Reinigung mittelst Begiessen vornehmen': *yeziča hō nā paiti.hinčōiṯ*[1]) *yō nōiṯ apivatāite dačnayā* .. V. *9.* 47; — *yō* .. *paiti.hinčaiti*[1]) .. V. *9.* 52. S. noch Inf.

mit *para* '(Wasser) weggiessen, ausschöpfen und weggiessen': *aiṇhā āpō para.hinčayən yaṯ vā naēməm* .. *pasča āpō para.hixti* (sd.) .. V. *6.* 32.

mit *frā* 1) 'etwas vergiessen, verspritzen': *yaṯ* .. *vohunīm vā tāčayeinti frašačkəm* (sd.) *vā frašičanti*[1]) Yt. *14.* 54; — *+aδa yō dim +frahinčīn +antarə*[2]) *ātarəmča +barəsmača* "ebenso wenn sie sie (die *Zaoδrās*) verspritzen zwischen .." N. *68.* 2) 'etwas durch Guss (aus Metall, Gen.) herstellen': *vazrəm* .. *zarōiš ayaṇhō frahixtəm* Yt. *10.* 96[3]).

ai. *siñcáti, asicat*; *siktáḥ*, *°sekam*; np. *pašanjīdan* (wozu Hbm. PSt. 42). — Pü.: *āšinjītan*, (zu N.): *ka* .. *apē ō zamīk rēčēt*. — 1) § *49*. — 2) Hds. *frahinčintarə*, aber Pü.: *andark* .. *rēčēt*; s. zSt. Bthl. IF. *5.* 369. — 3) Vgl. *vájram ásiñcata* AV. *11.* 10. 12.

• j. [2]**haēk-** V., nur mit *us* 'exarescere'. Praes. 30 (Kaus.) *haēčaya-* 'arefacere'.

yaṯ .. *us vātō zəm haēčayāṯ* ".. der Wind die Erde austrocknet" V. *5.* 12.

lett. *sīku* 'ich versiege'(?)[1]). — Vgl. *haēčah-*, *hikav-*. — Pü.: *ka* .. *us vāt zamīk hōšēnēt*. — 1) Unsicher, da lett. *ī* mehrdeutig ist.

• j. *hā druxš ašaoϊišta aṇhaṯ* *[1]**haēčā** *āδaiti* FrW. *8.* 2.

Ob *haē*(NSf. zu [1]*ha-*)*ča*? Also 'und sie geht zu Grund'?

• g. [1]*haēčaṯ.aspa-* m. EN. des vierten Vorfahrens *Zaraδuštras*, Nachkommens des *Spitama* im fünften Glied.

Ableit. — Eig. etwa 'Rosse (mit Wasser) besprengend, badend'; **haēčant-* Adj., PP2A. zum V. [1]*haēk-*.

• g. [2]**haēčaṯ.aspa-** patr. Adj. von *Haēčaṯ.aspa* abstammend, dessen Nachkomme': *°pā* (VP.) *vaxšyā vā spitamāṇhō* "ihr *Haēčaṯ.asp*iden, ich will euch Kunde geben, ihr *Spitam*iden" Y. *46.* 15.

Ableit. (mit blosser Verschiebung des Wortakzents) aus **haēčaṯ.aspa-* m. EN. — Vgl. *haēčaṯ.aspāna-*. — Pü.: *haēčaṯ.aspąn* (in Aw.-Buchst.), Sü.: *haecataspīyāḥ*.

• g. **haēčaṯ.aspāna-** patr. Adj. (fem. *°nā-*) 'von *Haēčaṯ.aspa* abstammend, dessen Nachkomme': *tāmčā tū pouručistā °ānā* (NSf. als VSf.) *spitāmī yezivī dugəδrąm* (sd.) .. "Und den hier, o *P.*, von *H.*, von *Sp.* entsprossene .." Y. *53.* 3.

Ableit. aus **haēčaṯ.aspa-* m. EN. — Vgl. *haēčaṯ.aspa-*. — Pü.: *haēčaṯ.aspąn* (in Aw.-Buchst.).

• j. **haēčah-** n. 'Trockenheit, Dürre': *udrahe avaγnānō °čō kərənaoiti yaṯ avāstrəm* V. *13.* 51; — *°čaṇhō avāstrahe* V. 7. 26; — *ainištōiš* .. *°čaṇhasča avāstrahe iδyaϊaṇhasča* Yt. *13.* 130.

Zum V. [2]*haēk-*. — Pü.: *hušk*.

• j. **haētav-** m. 'Damm': *hā ašāunąm urvānō* .. *tarō činvatō pərətūm viδārayeiti °tō* (LS.) *mainyavanąm yazatanąm* ".. bringt die Seelen der Gerechten .., über die Brücke des Scheiders hinüber zum Uferdamm der himmlischen *Y.*" V. *19.* 30.

Ableit. — ai. *sétav-* m. 'Damm, Brücke, Schranke'; ooss. *xīd*, woss. *xēd* 'Brücke', PDs. *yeid*, yn. *ītk* 'Steg'. — Pü.: *xᵛēš*.

• j. **haētu'mant-** m. 1) Name eines

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Flusses, *Hilmand*: *avi təm* (näml. *zrayō yaṯ kąsaēm*) *avi.hantačaiti* .. +°*mā*[1]) *raēvā* x^v*arənaŋuhā*[2]) Yt. *19*. 67. 2) Name des *Hilmand*gebiets, *Saistān*: °*məntəm raēvantəm*[2]) x^v*arənaŋuhantəm*[2]) V. +*1*. 13, *19*. 39.

Ableit. (s.°*mata-*). — Eig. 'reich an Dämmen'. — afy. *hēlmand*. — Sü.: *hētōmand*. — [1]) Vgl. GDN. 3Yt. 131. Im Text steht nur *haē*, mit einer Lücke dahinter. — [2]) Die Beiwörter wohl darum, weil das *kavi*sche Königshaus vom *H.* stammt; s. unter *kąsaoya-***).

• j. **haētumata-** Adj. 'mit dem (Fluss) *Haētumant* zusammengehörig, von ihm gebildet': *zrayō yaṯ kąsaēm* (sd.) °*təm* Yt. *19*. 66.

Ableit. aus *haētumant-*. Vgl. zBild. ai. *haimavatá-* (mit *Vṛddhiḥ*) Adj. zu *himávant-*.

• g. +**haēϑahya-**[1]) Adj. 'zum Verband, zur Genossenschaft gehörig; Genosse', mit Gen.: *drūǰō hvō dāmąn* °*hyā* (APn.) *gāṯ* (sd.) Y. *46*. 6[2]).

Ableit. aus **haēϑah-* n., zum V. *hā(y)-*. — Pü.: a ddm *īhēt*; s. zu *hϑav-*. — [1]) Vgl. zLes. GDN. KZ. *30*. 532 und NA. Ntr. — [2]) Vgl. Y. *34*. 10.

j. *haēnaēmāṯ* N. *79*[2]: lies *hē n°*, s. Sp. 1724 o. mit No. 9.

• j. [1]**haēnā-**, p. **hainā-** f. 'Heer, Heerschar' uzw. *daēv*ischer Wesen, 'Feindesheer, feindliche Heerschar': ‖ *abiy imām dahyāum mā āǰamiyā*^{h} *mā* °*nā* D. *4*. 3; — *nōiṯ iϑra airyā dainhāvō frąš* (sd.) *hyāṯ* °*na* Yt. *8*. 56; F. *24*; — *hamaϑa airyābyō dainhubyō* °*na* (NP.)[1]) *frapatānti* Yt. *8*. 61; — *yaϑa yaṯ hazaŋrō.aspąm* °*nąm avazōiṯ māzdayasnīš avi vīsō* V. *18*. 12; — ‖ *imām dahyāum a*^{h}*ura*^{h}*mazdā pātuv hačā* °*nāyā* D. *4*. 6; — °*nayā čaxravaiϑyā vyāzdayā* (sd.) Aog. *81*; Yt. 5. 131, *4*. 3, *19*. 93, *1*. 11 (wo °*nayāšča*); — °*nyāšča* .. *davaiϑyā pataiϑyā* Y. *9*. 18; — *pairi* +°*nyāšča vōiγnāuyō* Y. *68*. 13; — *avi* °*nayā* (AP.)[2]) *xrvišyeitīš* Yt. *10*. 8; *15*. 49, *19*. 54; — *pairi drvaṯbyō* +°*nōbyō*[2]) Y. *57*. 25[3]).

Ableit. — Zum V. *hā(y)-*. — ai. *sénā-* f. 'Heer'; mp. (Pü.) *hēn*. — [1]) NPn. statt NPf. (wie umgekehrt, § *412*. 3 d). Vgl. dazu *daēvišča* +*handramana* (sd.) N. *53* als AP., mit fem. Attribut. — [2]) § *413*. — [3]) °*nōbyō* steht in Pt 4 und Yt. *10*. 93.

• j. [2]**haēnā-** f. 'Geschoss': *tištrīm* .. *yeŋhe avavaṯ* (Sp. 931 o.) °*nanąm* +*nava satāiš hazaŋrəmča* ". . dem Geschosse zu teil wurden 900 und 1000" Yt. 5. 120[1]).

Zum gr. V. ἵημι; s. dazu (zuletzt) BGM. GrGr.3 273, KurzeVglGr. 546. — [1]) Gemeint sind die Regentropfen, Schneeflocken und Hagelkörner; s. vorher.

• j. **haēnya-** Adj. 'zum Feindesheer gehörig': *nōiṯ iϑra* .. *frąš hyāṯ haēna* .. °*nyō raϑō* Yt. *8*. 56.

Ableit. aus [1]*haēnā-*. — ai. *sénya-* m.; vgl. *sáinya-* Adj.

j. *haēm*: s. *haya-*.

• j. **haēz-** V., nur mit *pāiri* 'spürend, suchend umhergehen'. Praes. 2 *haēza-*.

usihišta pāiri.haēzaŋuha yehe zaϑaēča vaxšaēča yaonəm daδāṯ ahurō mazdā V. *21*. 4.

Vgl. gr. ἴχνος, ἰχανάω. — Pü.: *parōn* ap a z n, erl.: *rās guft būt ku: ō ān rōn šav*.

• p. **hauv, hau°**, j. **hāu** NSm. und f., Pron. dem. 'jener'; I) in starkdeiktischer Verwendung 'jener, der dort', von dem gebraucht, was dem Sprechenden ferner liegt; nur adjektivisch: *anusō* .. *avaṯ hvarə ā.tāpaite anusō hāu mā anusō ave stārō* V. *9*. 41; — *yaϑa hāu maza mərγō saēnō yaϑa ave awrā upāpā* Yt. *14*. 41; — *yezi mā hāu nā ava* +*snaiϑiša* (sd.) *aoi ava ašnavāṯ* P. *21*; — *kva asti daēvo* .. *kva daēva handvarənti?* .. *aēaēšva daxmaēšva* .. *hāu asti daēvō* .. *avaṯ daēva handvarənti* ".. (sva.) dort ist der *D*.." V. 7. 53 f.[1]); — s. noch H. *1*. 7 (Sp. 1732 o.); — im Gegensatz zu *hō* (Sp. 1718 o.): *hō upa.mərətō* (Sp. 1143 m.) *hāu aspərənō.mazō hāu*[2] .. V. *4*. 48; — zugleich auf ein erläuterndes Nomen vorausweisend: *aδa hāu apayžārō bvaṯ zrayaŋhō vouru.kašahe vairiš yō haosravā nąma* Yt. *19*. 56; 59, 62. II) in schwachdeiktischer Verwendung 'jener, der'; 1) zurückweisend; 1) auf ein Nomen; a) auf ein Substantiv; α) adjektivisch: ‖ *vidarna*^{h} *nāma*^{h} *pārsa*^{h} .. *hauv vidarna*^{h} *hadā kārā ašiyava*^{h} Bh. 2. 6; 13, *1*. 17, *3*. 7, 5. 1; — *kāram pārsam frāišayam* .. *yaϑā hauv kāra*^{h} *parārasa*^{h} .. Bh. *3*. 1; ‖ — *narəm ašavanəm* .. +*hāu* +*nā*[2]) .. P. *23*; — zugleich auf ein Relativum vorausweisend: ‖ *kāra*^{h} *hya*^{h} *vidarnahyā* .. *hauv kāra*^{h} *hya*^{h} *manā* Bh. 2. 6; — *vahyazdātam* .. *hauv vahyazdāta*^{h} *hya*^{h} *bardiya*^{h} *agaubatā* Bh. *3*. 6, 9; *1*. 19, 2. 12; — *vahyazdāta*^{h} .. *kāram frāišaya*^{h} .. *hauv kāra*^{h} *ašiyava*^{h} *tyam* .. *frāišaya*^{h} Bh. *3*. 9 ‖. β) substantivisch: *zātō bē* .. *zaraϑuštrō* .. *kva hē aošō vindāma? hāu daēvanąm snaϑō hāu*[2] .. V.

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19. 46; — *1 martiyaʰ maguš ahaʰ gaumātaʰ nāmaⁿ hauv udapatatā* Bh. 1. 11; 16², 2. 3, 5, 3. 5², 13²; — *aʰuraʰmazdā .. dāraya*ʰ*vaʰum xšāyaϑiyam adadīʰ haušaiy xšaϑʳam frābaraʰ* D. 4. 1; — *avam vahyazdātam .. hauv xšāyaϑiyaʰ abavaʰ pārsaiy* Bh. 3. 5; 2. 5, 1. 12, 16; — *1 gaumātaʰ nāmaⁿ maguš ahaʰ hauv adurujiyaʰ .. hauv pārsam hamiϑʳiyam akunauš* Bh. 4. 2; 2¹⁶, 1. 11; — *gaumātaʰ .. adīnāʰ kaⁿbūjiyam utā pārsam utā .. aniyā dahyāvaʰ hauv* ⁺*āyasatā* ʰ*uvāipašiyam* (sd.) *akutā hauv xšāyaϑiyaʰ abavaʰ* Bh. 1. 12; — *nadiⁿtabairam .. xšaϑʳam tyaʰ bābirauv hauv agarbāyatā* Bh. 1. 16; 11, 3. 13; — *dāraya*ʰ*vaʰuš .. hauv* (s. Sp. 1731 m.) .. *utā imaʰ stānam hauv niyaštāyaʰ* X. 7. 3; — *araxaʰ .. udapatatā .. dubālaʰ nāmaⁿ dahyāuš hačā avadašaʰ hauv udapatatā* Bh. 3. 13; — insbesondere zur Wiederaufnahme des Subjekts, das sammt Zubehör unmittelbar vorausgeht[3]): *1 martiyaʰ čiϑʳaⁿtaxmaʰ nāmaⁿ asagartiyaʰ hauvmaiy hamiϑʳiyaʰ abavaʰ* Bh. 2. 14; — *1 martiyaʰ araxaʰ nāmaⁿ arminiyaʰ halditahya puϑʳaʰ hauv udapatatā* Bh. 3. 13; — *vištāspaʰ manā pitā hauv parϑavaiy ahaʰ* Bh. 2. 16; — *dāraya*ʰ*vaʰuš xšāyaϑiyaʰ hyaʰ manā pitā hauv .. vasiy tyaʰ naibam akunauš* X. 7. 3; D. 4. 1; — *marguš nāmāⁿ dahyāuš hauv*(fem.)*maiy hašitiyā abavaʰ* Bh. 3. 3; 5. 1; — *hyāʰ duvaištam šiyātiš axšatā* (sd.) *hau*(fem.)*čiy aʰurā nirasātiy* D. 5. 3; — *hauv vahyazdātaʰ hyaʰ bardiyaʰ agaubatā hauv kāram frāišayaʰ* Bh. 3. 9; 11; — *kāraʰ pārsaʰ utā mādaʰ hyaʰ upā mām ahaʰ hauv kamnam ahaʰ* Bh. 2. 6; ‖ — *aršača vīptō aršača vaēpayō .. hāu asti daēvō hāu*[6] .. V. 8. 32. b) auf ein Relativum als dessen Korrelat: ‖ *hyaʰ mādaišuvā maϑištaʰ ahaʰ hauv* ⁺*adakīy naiy adāraya*ʰ Bh. 2. 6; — *hyā aʰuraʰmazdāhaʰ framānā hauv*(fem.)*taiy gastā mā ϑadayaʰ* D. 6. 6. ‖ 2) auf den Inhalt eines Satzes; in Kongruenz mit dem (gedachten) Praedikat: *kā hē asti čϑa? .. panča sata upāzananam upāzdīṯ hāu* (fem.) *jažāuš hāu vīzāuš hāu*[3] .. *hāu vīspanam .. spačϑranam anya udra upāpa* ".. das (ist auch die Strafe für die Verletzung) des *J.*, das .. des .." V. 13. 15f.[4]). 2) vorausweisend; 1) auf ein Relativum als dessen Korrelat; α) adjektivisch: ‖ *hauv martiyaʰ hyaʰ avahyā kārahyā maϑištaʰ ahaʰ .. hauv* (zu 1) .. Bh. 3. 11; s. noch Bh. 1. 19, 2. 6, 12, 3. 6, 9 (Sp. 1730 u.). ‖ β) substantivisch: *hāuča* ⁺*anayā narā vohu manō jāgərəbuštarō ərəhaṯ yō gōuš uruϑwarə ham.pāfrāiti* (sd.) *yaϑa hāu yō nōiṯ īϑa* V. 4. 48; — *čiš hāu as .. yō mē asadayaṯ* .. V. 9. 51; 17. 2; — *nōiṯ hāu* ⁺*taxmō yō nōiṯ* ⁺*aša* ⁺*taxmō* P. 47; 46, 48, 26; — *pairiϑwō bavaiti pantā yim dānuš pāiti* ⁺*hāu*[5]) *diṯ aēvō apairiϑwō yō vayaoš anamarəždikahe* Aog. 77. 2) auf den Inhalt eines Satzes; zugleich zurückweisend: *kā aēva ašō.stūitiš .. ? .. hāu* (fem.) *bā .. yam bā nā franuharəta .. ašəm staoiti* H. 1. 7. Undeutlich: V. 19. 30, P. 25. Wertlos: Vyt. 47, 48. Die übrigen Kasus werden aus ¹*ava-* gebildet.

Vgl. ai. *a-sáu* NSm., f.; gr. οὗ-τος, αὕ-τη. — Man erwartete ir. **hau* (= idg. **so-u*) für das Mask. und **hāu* (= idg. **sā-u*) für das Fem. Aber das Ap. hat nur *hauv*, das jAw. nur *hāu*; zum letztern stimmt das Ai. — Pū.: *ān, ōi*; s. noch No. 1, 2, 4. — [1]) Pū.: *andar ōšān daxm .. ētar ast dēv.* — [2]) Hds. *haonā*, aber Pū.: *ān mart.* — [3]) Vgl. Sp. 165 a. — [4]) Pū.: *ētōn.* — [5]) Hds. *hā*; § 268. 34. Als Variante kommt *hā* statt *hāu* auch sonst vor, zB. H. 1. 7.

• j. **haota-** n. 'Geschlecht' uzw. von *daēv*ischen Wesen, 'Gezücht': *yō paoiryō čiϑrəm urvaēsayata* (sd.) *daēvāaṯča °tāṯ mašyāaṯča*[1]) ".. abkehrte von dem *Daēva-* und Menschengezücht" Yt. 13. 89[1]).

Zum V. ³*hav-*. — mp. *hōtak*; s. Sp. 780 No. 4. — Vgl. *hunav-*. — [1]) Man sollte erwarten *daēvō.haotāaṯča mašyō.haotāaṯča*; s. unter *ṯbaēšah-* No. 1.

j. *haōtəmāi* N. 70: lies *haoyō.t°*.

j. *haonā* P. 23: lies *hāu nā*.

j. *haonəm* P. 29: lies *haoməm*.

• j. **haoma-** (, p. *hauma-*) m. Name einer für heil- und zauberkräftig geltenden Pflanze, sowie des aus ihr gewonnenen alkoholischen Getränks*); auch als Gottheit (s. A)[1]): *staomi garayō .. yaϑra °ma* ⁺*urūruϑiša; staomi zam .. barϑrīm tē °ma ašāum; staomi zəmō yaϑa raoϑahe hubaoiϑiš aurvō čarānəm* (sd.) *uta mazdā huruϑma; °ma raose* (sd.) *gara paiti uta frāϑaēša vīšpaϑa haiϑīmča ašahe xā ahi; varϑdayanuha .. vīspīsča paiti varšajīš .. frasparrγō .. fravāxšō; °mō uxšyeiti stavanō* Y. 10. 3 ff.; — *aurvantəm ϑwā dāmīϑātəm .. baγō nida-*

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ϑaṯ .. *haraiϑyō paiti barəzayå; āaṯ* ϑwā .. *spənta* .. *məərəya vīžvanča vībarən* .. *āaṯ āhva paurvatāhva pouru.sarδδō vīraoδahe* °*mō gaoma zairi.gaonō; ā tē baēšaza irīraϑarə* (sd.) .. Y. *10.* 10 ff.; — *vīspe* °*ma upastaomi yaṯčiṯ baršnušva gairinəm yaṯčiṯ ǰafnušva raonəm yazčiṯ azahu dərətåŋhō* .. Y. *10.* 17; — *yō barəsmən* +*frastərənte* °*məsča varδōs*(sd.)*ča* .. N. *97*; — °*məm zāirīm bərəzantəm* .. °*məm frāšmīm frādaṯ.gaϑəm* °*məm dūraošəm yazamaide* Y. *10.* 21; 7 f.[3], Vr. *11.* 2[2], V. *19.* 19; — *pasča fraŋuharəiti* °*mahe hutahe* H. *1.* 9; — *vaŋhuš* °*mō huδātō* °*mō* .. *zairi.gaonō nəmyəsuš yaϑa x*^{v}*arənte vahištō urunazča pāϑmainyō.təmō* Y. *9.* 16; — *ϑrāyō* .. *āfrivačaŋhō zavainti gāušča aspasča* °*masča* .. °*mō x*^{v}*āšārəm* (sd.) *zavaiti* .. Y. *11.* 1–3; — *yasə tē bāδa* °*ma zāire gava iristahe baxšaite* Y. *10.* 13; — *hō yō* °*mahe maδō* (sd.) *aša hačaite urvāsmana* Y. *10.* 8; Yt. *17.* 5; — *rənǰaiti* °*mahe maδō* Y. *10.* 8; — als Amulet: °*məm baire* (Sp. 933 u.) +*sāiri.baoγəm* .. °*məm yim nivizaiti* (sd.) *nivandāṯ apayeiti* Yt. *14.* 57; 57; — im Kult: °*ma* .. *ašaya hunvana ašaya haošyanta* Vr. *9.* 3; *12.* 2, 3, Y. *9.* 3, 4, V. *18.* 12; — *frabərəta* +*zaoϑrå frabarōiṯ* .. *hāvana* °*mən hunyāṯ* N. *68*; — *hāvanānō* (näml. *kairim aŋhaṯ*) *yaṯ* °*məmča ahunavaṯ aŋhavanəmča* +*vīmanāṯ* (Sp. 1135 u.) .. +*āsnatarš yaṯ* °*məmča āsnayāṯ* °*məmča pairi.harəzāṯ* .. +*raēϑwiškarahe* (sd.) *yaṯ* °*məmča gava* +*raēϑwayāṯ baxšayāaṯča* N. *72–76*; — °*manəmča harəšyamnanəm yōi harəšyente raϑwe bərəzaite* Vr. *12.* 1; Y. *27.* 6; — °*məm ašaya uzdātəm* (Stverz. Sp. 719 o.) Y. *22.* 1; usw.; — *ahurāi mazdāi* °*mə āvaēδayamahī* Vr. *11.* 1; 1[4], Yt. *10.* 120; — *imə* °*məsča myazdəsča zaoϑrāsča barəsmača* .. *gəmča huδāŋhəm* .. °*məmča para.haoməmča aēsməsča baoiδīmča* .. *pairiča dadəmahī* .. Y. *4.* 1; *3.* 3, *7.* 26, *8.* 1, *11.* 3, Vr. *9.* 3, *11.* 3; — *hāvanača taštača* °*mača* V. *19.* 9; *5.* 39; — *kaṯ tā* °*ma yaožδayən aŋhən* .. *yā nasāum ava.bərəta* .. *?* V. *6.* 42; — *nōiṯ* °*mō hutō axtiš* .. *nōiṯ* +*nasuš.ava.bərətō* (sd.) *ava aēte ahuta* .. V. *6.* 43; — *yō* .. *anašaonō* °*mahe hutahe daδāiti* V. *18.* 12; — +*ǰarōiš* +°*məm*[2]) *zaraϑuštra* .. *yaϑa* +*ϑrisarəm nitəməm* P. *29.* A) als Gottheit**)[1]: *nəmō* °*māi* Y. *9.* 3, 16, *10.* 13, 17, Yt. *17.* 5; — °*mō upāiṯ zaraϑuštrəm* .. *ā dim pərəsaṯ zaraϑuštrō: kō narə ahī yim* .. *sraēštəm dādarəsa* .. *āaṯ* .. *paityaoxta* °*mō* ..: *azəm ahmi* .. °*mō ašava dūraošō* Y. *9.* 1 f.; 3, 19, *10.* 9[2], *11.* 3, 10, *57.* 19, Yt. *8.* 33, *9.* 17, *10.* 88, *17.* 37; — *imaṯ nmānəm* .. *yaṯ* °*mahe ašavazaŋhō* Y. *10.* 1; *8.* 9, Yt. 20. 0, 3; — *ušta tē yō x*^{v}*ā aoǰaŋha vasō.xšaϑrō ahi* °*ma* Y. *9.* 25; 27, 30, *10.* 14, *11.* 10; — *us mē pita* °*māi draonō frərənaoṯ ahurō mazdå* .. *haŋuharəne* +*maṯ* +*hizvō hōyūmča dōiϑrəm* Y. *11.* 4; — *ϑwāšəm ā gūuš frāϑwərəsō tančištāi* °*māi draonō mā ϑwā* °*mō bandayāṯ yaϑa* .. *bandayaṯ* .. *fraŋərasyānəm* Y. *11.* 7; *10.* 15; — °*mō təmčiṯ yim kərəsānīm apa.xšaϑrəm nišāδayaṯ yō* .. Y. *9.* 24; — °*mō tāščiṯ yå kainīnō åŋhaire* (sd.) *darəγəm* .. +*paiδīm rāδəm*(sd.)*ča baxšaiti* Y. *9.* 23; 22[3]; — *uγrāi dāmōiš upamanāi* °*maheča maϑraheča ašaonačča zaraϑuštrahe* Y. *8.* 1. [Y. *10.* 6[3]: lies *haoma.*°.]

*) Welche Pflanze in alter Zeit mit *haoma*- bezeichnet worden ist, wissen wir nicht. Über den heutzutage dafür dienenden Ersatz s. WEST SBE. *18.* 164. Zur Bereitung und Weihe des *H.* s. HAUG Essays[2] 398, DST. ZA. *I.* LXXVIII. In Bd. *24.* 18 wird der gepresste *H.* der *Ratav* der heilkräftigen Pflanzen genannt (*hōm i hut* +*bižiškān urvarān rat*). — **) Eine arische Göttergestalt, die aber von *Zaraϑuštra* nachdrücklich bekämpft wird; vgl. Y. *32.* 14, wo auf sie mit dem Beiwort *dūraoša*- hingewiesen wird; s. Sp. 1549 No. 2. Späterhin gelangt sie auch amtlich wieder zur Anerkennung; s. Sp. 1185*). Zum Anteil *Haomas* beim Tieropfer s. *haŋuharəna*-.

KompA., E.; Ableit. — Zum V. [1]*hav*-. — ai. *sóma*- m.; mp. (Pü.) *hōm*, np. *hūm*. — [1]) Es ist mehrfach unmöglich zu scheiden, ob Pflanze und Trank oder Gottheit gemeint ist. — [2]) Hds. *haonəm*.

• j. **haoma.čanah-** Adj. '*Haoma* verlangend, heischend': *maϑra spənta daēna māzdayesne* °*nəm* (ASm.)[1]) *yazamaide* Yt. *18.* 8 (?).

Geringe Stelle. — [1]) Nach der *a*-Dekl.

• j. **haomanaŋha-** n. 'Wohlgemutheit, frohmütige Stimmung': *varəzəm*(sd.)*ča* °*nəhəmča yazamaide* Y. *71.* 17; 17; — *kahmāi azəm upaŋhačayeni* (sd.) .. *frāraŋhāi* °*nəhāiča*[1]) Yt. *5.* 8. Unklar: **bərəzaṯ.varəzi* (sd.) °*nəhəm* P. *35.*

vAbleit. — Ableit. aus *humanah*- (§ *100* a). — ai. vgl. *saumanasá*- n. — Pü.: *humēnišnīh*. — [1]) Unsicher, Korr. der NA. aus °*nəhasča*.

• j. **haomanaŋhimna-** Adj. 'frohen Muts, wohlgemut': *yaϑa vačm humanaŋhō fra-*

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manaŋhasča .. °*na vanāma vīspō* +*hamərəδō* Yt. *10*. 34.

PPM., zu **haomanah'ya-*, den. Praes. 31 aus *haomanaŋha-*. — ai. vgl. *sumanasyámāna-* Adj., PPM.

• j. **haomayav-** Adj. '*Haoma* enthaltend, mit *H.* versetzt':[1] *hvarəxšačtəm* .. *yazamaide* °*yō* (LS. als IS.)[2] *gava barəsmana hizvō daŋhaŋha* ". . mit *H.* enthaltender Milch . ." Ny. *1*. 16.

Ableit. aus *haoma-*; vgl. zBild. ai. *ūrṇayáv-*, *bhīmayáv-* usw., WH. Gr.[2] § *1178* i. — Pü.: *pa hōm u gōšt u barsm*, Npü.: *ba hūm u jīvām u barsum*. — [1] S. zBed. CLD. KZ. *30*. 459, *31*. 273. — [2] BTHL. IF. *10*. 202.

• j. **haoma'vant-** Adj. (fem. °*vaitī-*) 'mit *Haoma* versehen, gemischt': *zaoδra* .. °*vaiti gaomavaiti haδānaēpatavaiti* Y. *68*. 1; — *zaoδram* °*vaitīm* Y. *66*. 1; — *zaoδrā* °*vaitīš* (AP.) Y. 22. 2; — °*vaitibyō* .. *zaoδrābyō* Yt. *5*. 8, *8*. 15; Vd. *9*; — *zaoδranąm* °*vaitinąm* Yt. *5*. 63, V. *14*. 4, +Vd. *4*.

ai. *sómavant-* Adj. — Pü.: *hōmōmand*.

• p. +**hauma'varka-**[1] Adj. Bezeichnung einer Abteilung der Skythen, *Ἀμύργιοι Σάκαι*: *sakā* (sd.) °*kā sakā tigraxaudā* D. *6*. 3.

Bed. unsicher; **varka-* = j. *varəka-* 'Blatt' oder = j. *vəhrka-* 'Wolf'; s. JOPPERT Les Mèdes 209, NÖLDEKE LC. *1894*. 151, JUSTI PrJ. *88*. 57, GIrPh. *2*. 401, BTHL. BB. *13*. 70, FOY KZ. *35*. 50. Ist °*vargā* zu schreiben, wie man nach der babyl. Umschrift behauptet[2] – mit allzu viel Sicherheit, da sie doch auch *zarangā* für *zraⁿka-* bietet – so sind beide Deutungen falsch, s. FOY a.O. — [1] Ausg. hat fälschlich *hum*°, BB. *13*. 70. — [2] Vgl. JUSTI aO., HÜSING Iran. Eigenn. 32.

• j. +**haoma.stūtay-**[1] f. 'Preis(ung) des *Haoma*': *nitəmačiṯ* °*stūitiš* .. *hazaŋraγnyāi asti daēvanąm* Y. *10*. 6.

Pü.: *hōm stāyišnīh*. — [1] NA. getrennt.

• j. +**haoma.hūtay-**[1] f. '*Haoma*kelterung': *nitəmačiṯ* °*hūitiš* .. *hazaŋraγnyāi asti daēvanąm* Y. *10*. 6.

Pü.: *hōm hunišnīh*. — [1] NA. getrennt.

• j. +**haoma.xᵛarətay-**[1] f. '*Haoma*genuss': *nitəmačiṯ* °*rəitiš hazaŋraγnyāi asti daēvanąm* Y. *10*. 6.

Pü.: *hōm xᵛarišnīh*. — [1] NA. getrennt.

• j. **haomō.aŋharəzāna-** Adj. 'die Filter des *Haoma* bildend': *varəsāi* °*nāi* "das Haar, mit dem man den *H.* filtert" Vr. *10*. 2*).

*) Die heutigen Parsen verwenden als '*vars*' 3, 5 oder 7 Schwanzhaare eines weissen Stiers, die an einem Ring befestigt sind (HAUG Essays[2] 397), während als eigentliche Filter eine Schale mit neun Löchern (*tašt i nuh sūrāx*) dient, in die man jene Haare hineinlegt. S. die Abbildung bei DST. ZA. *1*, Taf. VI, wozu S. LXIV, LXXX. Nach Vd. *8*, *16* kann das *vars* aus den Schwanzhaaren eines weissen Stiers oder auch – weniger gut – aus den Mähnenhaaren eines Pferds bestehen; s. BTHL. IF. *11*. 129. Darauf bezieht sich die mehrmals zitirte Aw.-Stelle: *gūš vā* (*varəsa*) *aspahe vā varəsa* (sd.). S. noch Pü. und *hum varəs* (*Pāz.*) N. *108*.

Komp.: *haoma-*+**harəzāna-* n. (§ *268*. 48), zum V. *harəz-*. — Vgl. *viš.harəzana-*. — Pü.: *vars i hōmān pālāk*.

• j. **haomō.aŋharšta-** Adj. 'von *Haoma* begossen, benetzt': *yō* .. *rapiδwinəm* .. *frāyazāite* .. °*tahe hizvō*[1] *maδrō.hitahe tanvō*[1] ". . indem die Zunge von *H.* benetzt, der Leib mit dem heiligen Wort eins geworden ist" A. *4*. 5.

[1] Absol. Gen.

• j. **haomō.xᵛarənah-** m. EN. eines Gläubigen: °*naŋhō ašaonō* Yt. *13*. 116.

Eig. etwa 'dessen Herrlichkeit von *Haoma* stammt'.

• j. **haomya-** Adj. (fem. °*yā-*) 'zum *Haoma* gehörig, dafür bestimmt': *āpəm* °*yąm* Y. *3*. 3, Vr. *11*. 2; Y. 22. 2; — *tašta* °*ya* (APn.) V. *14*. 8; — °*yąn* N. *48*(?). a) Plur. neutr. '*Haoma*geräte': *ima* °*ya* Vr. *11*. 2[1]; N. *108*(?)[2]. [N. *79*: lies *haoyąm*.]

Ableit. aus *haoma-*. — ai. *somyá-* Adj. — Pü.: *hōmīk*; s. noch No. — [1] Pü.: *hōmēn*, erl.: *yāmak yaš andar* (so nach DST. ZA. *1*. 468). — [2] Pü.: *hōm*.

• j. **haoya-**[1] Adj. (fem. °*yā-*) 'link': +°*yō dašinō* F. *3* g; — °*yāṯ* +*hē* +*naēmāṯ* (sd.) N. *79*; — *frabərətarš* (sd.) .. +*haoyąm*[2] *upa* δ*raxtim* N. *79*; — °*yąm suptīm* V. *8*. 47, 48; 56, 57, *9*. 17[2], 20, 21, *13*. 33; — °*yąm* (APm.) *angušṯąm* V. *8*. 71[2]; — *hāvōya*[3] *zasta nyāsəmnō* V. *19*. 19; — *hāvōya*[3] (IS.) *bāzvō* (sd.) *dašinača dašina bāsvō* +*hāvayača*[3][4] V. *3*. 25; — *haēnayā* .. *nva* .. *karana hōyūmča*[5] *dašinəmča dašinəmča hōyūmča*[5] Yt. 5. 131; — *hōyūmča*[5] *dōiδrəm* Y. *11*. 4; — *hōyum*[5] *gaošəm* V. *8*. 46, 45, *9*. 17[2], *13*. 32; *8*. 49–70[18], *9*. 18–25[15]. a) IS. *hāvōya*[3] als Adv. 'links': *āaṯ hē h*° *arəδe* (sd.) Yt. *10*. 126.

Ableit. — ai. *savyá-* Adj., *savyā́* Adv.; mp. (Pü.) *hōy*, *hōyak*; s. noch No. 2. — zEt. vgl. BLOOMFIELD JAPh. *12*. 15. — [1] Statt **havya-* geschr., § *268*. 13 b. — [2] Hds. *haomyąm*; Pü.: *apāčum*. — [3] Statt **havya* geschr., § *268*. 3 a, 13 c. — [4] NA. hat zu V. *3*. 25 *haoyača*; s. aber die Var. und die Lesung der NA. zu Yt. *17*. 22,

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V. *19.* 23. — 5) Als ob der Stamm **hōiva-* (**haēva-*) wäre, vgl. § *268.* 24. Man könnte ja in der Tat einen solchen Stamm ansetzen und annehmen, er sei unter dem Einfluss der dem lat. *laevos, scaevos* entsprechenden Wörter entstanden. Warum aber sollte er dann auf den ASm. beschränkt gewesen sein? Ich sehe also in *hōyŭm* lieber eine ungeschickte Schreibung statt **haoim* und verweise auf die häufige Variante *hōim*; vgl. zu *aēva-*.

• j. **+haoyō.təmāi**[1] Adv. 'zu äusserst links von —' (Gen.): *°māi barəsmaṇ paiti.-barōiṯ* . . *+dašinō.təmāi* . . N. 70.

DS. aus **haoyō.*təma-*. — Pü.: *hōytum.* — 1) Hds. *haōtəm°*, s. aber Pü.

j. *haoyā* Y. *11.* 1: s. *hava-*.

• j. **haosafnaēna-** Adj. (fem. *°nī-*) 'stählern, aus Stahl': *hazaṇrəm čakušaṇaṇm °naēnaṇm* (GP.) Yt. *10.* 130; — *yezi aṇhaṯ zarənaēniš* (sd.) . . *°naēniš* (NSf.) V. *7.* 74 f.

KompA. — Ableit. aus **haosafna-*[1]. — Pü.: *pōlāwatēn* 'stählern' (s. dazu Hbm. AGr. *1.* 231). — 1) S. das folg. Wort.

• j. **haosafnaēnō.saēpa-** Adj. 'wo(rin) Stählernes, Stahl geschweisst wird': *pisraṯ hača °pāṯ* V. *8.* 90.

Pü.: *pōlāwat +ādēn(?)kar.* — 1) Man verlangte *°fnō.saēpa-*.

• j. **haosrao-gaona-** Adj. 'von der Art des *Haosravah*'(?): *°nō hudaēnō* Yt. *4.* 9.

Statt *°sravō.g°*, § *268.* 36. Ganz unsicher.

• j. **haosravaṇha-** n. 'guter Leumund, Ruf; Ruhm': *dazdi ahmākəm . . havaṇhum ašavastəmča °ṇhəm hurunīmča* Yt. *10.* 33; — *havaṇhe ašavastāiča °vaṇhe* (DS.)[1] *hurunyāiča* Y. *68.* 2; — *tanvaēča +°ṇhəm urunaēča darəγəm havaṇhəm* F. *3* h; — *aheča aṇhōuš darəγāi °vaṇhāi manahyeheča aṇhōuš darəγāi havaṇhāi* Vyt. *32*; — *miθrəm . . yeṇhe vohu °ṇhəm vaṇuhi kərəfš* Yt. *10.* 60; — *tištrīm* . . *+yahmaṯ hača bərəzāṯ °ṇhəm apaṇm nafθraṯ hača čiθrəm* "*T.* . ., von dem her, dem erhabenen, der Ruhm stammt, . ." Yt. *8.* 4; — *+°vaṇhe*[2] F. *24.*

Ableit. — Ableit. aus **hus̥ravah-*, § *100* a. 2; ai. vgl. *sauśravasá-* n. — Pü.: *husravīh.* — 1) S. *fradaθa-* No. 1. — 2) Hds. *haousr°*.

• j. **haosravaṇhan-** Adj. 'der guten Ruf hat, berühmt': *yim* (näml. *vərəθraγnəm*) *vašāṇte ahurāṇhō* . . *āhūiryāṇhō* . . *°ṇhanō* (NP.) Yt. *14.* 39.

Ableit. aus *haosravaṇha-*. — Npü.: *nīknāmī.*

• j. **haosravaṇhana-**[1] patr. Adj. 'von *Haosravah* stammend, dessen Nachkomme': *axrūrahe °nahe* Yt. *13.* 137.

Ableit. aus [2]*haosravah-*. — 1) Lesung nicht sicher. F 1 u. a.: *°vaṇhahe.*

• j. **[1]haosravah-** m. Name einer Bucht des *Vourukaša**): *aθa hāu apaγžārō bvaṯ zrayaṇhō vouru.kašahe vairiš yō °vā naṇma* Yt. *19.* 56; — *vairīm °vaṇhəm* S. 2. 9; — *varōiš °vaṇhahe*[1] Ny. *5.* 5.

*) Nach Bd. *22.* 8 ist sie 50 Parasangen vom See *Čačasta* (sd.) entfernt; s. aber Dst. ZA. *2.* 631.

Ableit. aus *husravah-*? Oder für **havō.sravah-*? — Vgl. [2]*haosravah-*. — 1) Them.

• j. **[2]haosravah-** m. EN. eines iranischen Königs aus der *Kavay*dynastie: *arša airyaṇaṇm daḫyunaṇm xšaθrāi hankərəmō* (sd.) *°va* (NS.) Yt. 5. 49. a) sonst mit *kavay-*: *ayaskəm amahrkəm bavāhi yaθa kava +°va* Az. 7[1]; +Vyt. 2[1]; — *haomō* . . *hīm ǰaiθyaṯ . . dazdi mē . . yaθa azəm bandayeni* . . *tūirīm fraṇrasyāṇəm* . . *uta bastəm upanayeni bastəm kavōiš °vaṇhahe*[2] *ǰanāṯ təm kava °va* . . *puθrō kaēna* (sd.) *syāvaršānāi* Yt. *9.* 17 f.; *19.* 77, 93, *15.* 32; — *ahurō kava °va* Yt. *19.* 77; — *uγrəm kavaēm xᵛarənō* . . *yaṯ upaṇhačaṯ kavaēm °vaṇhəm* Yt. *19.* 73 f.; S. *1.* 9; — *yaθa azəm uzayeni hača kavōiš °vaṇhahe*[2] Yt. *15.* 32; Ny. *5.* 5; — *kavōiš haosravaṇhō ašaonō* Yt. *13.* 132.

Ableit. — Vgl. [1]*haosravah-*. — mp. *hōsrav*, np. *xusrav*; Horn GIrPh. *1* b. 30. (Das arm. *xosrav* weist auf **xᵛasr°*). — 1) Hier Hds. *husr°*. — 2) Them.

• j., g. **haozaθwa-** n. 'Wohlvertrautheit, Wissendheit' in Glaubenssachen: *sraošəm . . yeṇhe amača vərəθraγnača °wača vaθyāča avāin amšā spənta* Y. *57.* 23. a) mit Gen. obj.: *tōm nō vohū maṯ manaṇhā čxšnušō* (sd.) . . *vaṇhōuš ašā °wāṯ ā manaṇhō* ". . für unsere durch *Aša* (erlangte) Wohlvertrautheit mit dem guten Sinn" Y. *45.* 9[1].

Ableit. aus *huzantav-*, *huzāntav-*. — Pü.: *huzandakīh*; s. dazu Hbm. SBayrAW. *1872.* 655 No. 3 und Dst. ZA. *1.* 298 No. 30. — 1) Vgl. zSt. Y. *49.* 5.

• j. **haoš-** V. 'exarescere'. Praes. 2 *haoš-*. — PPfP. *hušata-* (sbes.).

'austrocknen, verdorren': *xᵛaēpaiθe nō daiṇhuš niθātaē*(Sp. 722 o.)*ča haošātačča* Yt. *13.* 66; — *°haošəmna-*.

zEt. s. unter *aṇhaošəmna-*.

• j. **haošyaṇha-** m. EN. zweier Gläubiger;

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1) des Stammvaters und ersten Königs der Iranier*): *tąm yazata °rəhō paraδātō* (sd.) *upa upa.bdi harayå* Yt. 5. 21; 15. 7, 17. 26; — *uγrəm kavaēm x^varənō .. yaţ upərəhačaţ °rəhəm paraδātəm* Yt. 19. 26. 2) *°rəhahe taxmahe ašaonō* Yt. 13. 137.

*) Vgl. Bd. 31. 1, West SBE. 24. 57, Justi NB. 391.

Eig. Bed.? Versuch einer Et. bei Justi NB. 126.

• j. **haošyanta-** Adj. 'der ausgepresst werden soll, wird', vom *Haoma*: *yōi hənti haoma .. ašaya hunvana* (sd.) *ašaya haošyanta* (NP.) Vr. 9. 3.

PFP. zum V. ¹*hav-*; aus dem Praes. 17 (Fut.) gebildet; § 209. 14. — Pü.: *kē .. hunīt tāk nūn .. hunīhēt hač nūn frāč* "bis jetzt ausgepresst .. von jetzt an ferner zu pressen".

• j. *vīspaēča antarə ašəm upa* ^x**hauštuayå**[1] P. 30.

Pü.: o[2]). — [1]) Dst. ZA. 66 vermutet *hušutayō*. — [2]) Bei Blochet Lex. ist das Wort vergessen.

• j., g. ¹**hak-** V. 'sequi'. Praes. 1 *hak-sk-*, 2 *hača-*, 5 +*hiš.hak-*: *hišk-*, 15 *haxša-*, 16 (Des.) *hixša*[1]), 2+24 *hačaya-*, 30 (Iter.) *hāčaya-*. — PPfP. •*haxta-*; Inf. *haxtōiţ*.

1) mit Akk.; a) 'begleiten, sich anschliessen an –, sich gesellen zu –': *yim hačaite ašiš vərəuhi* Yt. 10. 66; — *aši dāδre .. x^varənō ažšąm narąm yōi* (als Akk.) *hačahi* Yt. 17. 6; 7[2]; — *təm hačąţ ašiš* Yt. 19. 54; Vyt. 8 (*hačatu*); — *aša .. darəsāma δwā pairi δwā jamyama haməm δwā haxma* "o *A.*, wir wollen deines Anblicks teilhaftig werden, wir möchten zu dir gelangen, wir wollen ganz dir zugesellt werden" Y. 60. 12[2]); — *ārmaitī hačimnō īţ ārəm* (Sp. 183 m.) Y. 43. 10. b) 'nachgehen, sich umtun, bemühen um –': *yō .. ahyā zaošəng .. varənəng* (sd.) *hačaitē* "wer seinen (eigenen) Neigungen .. nachgeht" Y. 48. 4; — *yōi xšnūm* (sd.) .. *hačāntē* "die sich bemühen um .." Y. 48. 12; — *aţčā hōi sčantū* (3 PIA.)[3]) .. *xšnūm* (sd.) Y. 53. 2. c) 'hinter – her sein, drängen, dringen in –, antreiben zu –'; mit α) Dat. oder dat. Inf., β) Injunktiv (s. 3 b β); zu α): *yąsčā haxšāi xšmāvatąm vahmāi ā* "und die ich antreiben will zu eurer Anbetung" Y. 46. 10; — *yeziča +dim hačayāţ .. yasnāiča* .. Vyt. 47; 47 (*hixšaδa*); — *kā īštīš šyaoδanāi* (sd.) *mazdā yaδā +vā +haxmī*[4]) (näml. *šyaoδanāi*) ".. wie ich euch dränge (zu tun)" Y. 34. 5[4]); — +*hixšaēša .. kəmčiţ arəhūš .. aēṭaēšva daxmaēšva vīkantīe* (sd.) V. 7. 50; F. 24 (*hixšaţ*)[5]); — *haxšaya* (1 SOM.) *azəmčiţ .. fratəma .. aiṅhå daēnayå anumatayaē* (sd.) *ča* "soll ich die Obersten antreiben ..?" Y. 8. 7; — *yaδa azəm hāčayene .. zaraδuštrəm anumatīe* (sd.) *daēnayāi* Yt. 5. 18; 105, 9. 26. zu β): +*hixšāne narəm* .. +*hixšāne nāirikąm* .. +*hixšāne drvatąm .. ząm .. nipārayanta* (sd.) "soll ich .. antreiben, dass sie .. sich aneignen" V. 19. 26. d) 'Jemandem zu teil, zu eigen werden, eignen': *hačaiti dim aspahe aojō* Yt. 19. 68; 68[3]; — *təm hačāţ vərəδrəm .. āaţ ana vərəδra hačimnō* (s. 2 b) .. Yt. 19. 54; — *nōiţ mašīm .. stē* (Sp. 1607 m.) .. *masyå hačaite .. xratuš yaδa miδrəmčiţ .. hačaite .. xratuš* "es gibt keinen Menschen .., dem grösserer Verstand zu eigen ist als .." Yt. 10. 107. e) 'in Besitz einer Sache kommen, teilhaftig werden; teilhaftig sein': *fravašayō ašōiš bāēšaza* (APn.) *hačimnå* Y. 60. 4; — *haomanąm .. ašōiš bāēšaza* (APn.) *hačimnanąm* Vr. 9. 1; 1[4], 2; — *uta buyå .. dōuš.sravå* (sd.) *hačimnō* Y. 11. 1. 2) mit Instr.; a) 'begleiten, gehen mit –; verbunden, vereint sein mit –': *hačəruha .. +ana .. +ana .. haxtōiţ* (sd.) N. 9; — *aδā +haxəmąm* (sd.) *hyāţ yāiš hiščamaidē*[6]) Y. 40. 4; — *tąm daēnąm .. yā mōi gaēδå ašā frādōiţ hačōmnā* "die Religion .., die im Verein mit *Aša* was mein ist fördern möge" Y. 44. 10; — *yaδrā ašā hačaitē ārmaitiš* "wo mit *A. Ārm.* vereint ist" Y. 46. 16; — *yehyā urvā ašā hačaitē* "des Seele mit *Aša* eins ist" Y. 34. 2; — *sraošō ašī mązā.rayā* (sd.) *hačimnō* Y. 43. 12; — *sraošō yō* ^x*ašahe* (lies *aši*) *hačaite +mązāraya* (sd.) Y. 27. 6; Yt. 10. 117 (?); — *mazdå .. hačimnō +miδra rašnuča ārmaitiča* .. "*M.*, zusammen mit *Mi.* und *R.* und *Ārm.*" Yt. 13. 3; FrW. 1. 1; — +*anye +maδərəhō* (sd) *ažšma hačinte .. āaţ .. haomahe maδō aša hačaite urvāsmana* Y. 10. 8; Yt. 17. 5[2]. b) 'in Besitz einer Sache kommen, teilhaftig werden, sein, zu eigen haben': *təm hačāţ* (s. 1 d) *vərəδrəm .. āaţ ana vərəδra hačimnō vanāţ* .. Yt. 19. 54; — *yaδa azəm avata vərəδra*

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hačāne Yt. 5. 69; — *atārō* (sd.) *vərəδra hačaite* Yt. *14*. 44; — *vərəδravā zaēna hačimnō hutāšta* .. *xᵛarəna hačimnō* Yt. *10*. 141; 67, Y. *19*. 17 (?). 3) absol.; Med.; a) 'zusammenstimmen, harmoniren': *nōiṭ nā manā* .. *naēdā varanā* (sd.) .. *nōiṭ urvaṇō hačaintē* Y. *45*. 2; — *ayā* ⁺*ārōi hākurənəm* (sd.) *yayā hačintē urvaṇō* Y. *33*. 9. b) 'sich zusammentun, vereinigen' um etwas zu tun; mit α) Inf., β) Inj. (s. 1 c β); zu α): *dvāčina pišē* (sd.) *hačimna* (NDm.) Yt. *10*. 84. zu β): *yaṭ mē stārō* .. *hačānte paraca mā nərəbyō xᵛarənō* ⁺*baxšənta yazāi* .. ". . dass sich die Sterne mir zusammentun und voran der Mond, um den Kriegern Herrlichkeit zu schenken, will ich . ." Yt. *8*. 1. [*hačəmnā* Y. *44*. 13: lies *hačənā*; — *haxšaēte* N. *9*: lies *hā xšayete*.

mit *ā* 'sich heften, haften an —' (Akk.): *ā dim ā.*⁺*hiš.haxti*[7] *yavaēča* .. "an den heftet er sich . ." V. 5. 34.

mit *upa* 1) mit Akk.; a) 'begleiten, sich anschliessen an —, sich gesellen zu —' (s. Simpl. 1 a): *ušta bā yim hačahi uta maṃ upanhačahi* Yt. *17*. 7; — *yaṭ dim upanhačaṭ yā* .. *haṃ.vərəitiš* Yt. *19*. 39; 39; — *pairikaṃ* .. *yā upanhačaṭ kərəsāspəm* V. *1*. 9. b) 'Jemandem zu eigen werden, sein' (s. Simpl. 1 d): *xᵛarənō* .. *yaṭ upanhačaṭ haošyanhəm* Yt. *19*. 26; 66 (°*čaiti*); — *upa δwā haxšōiṭ gōuš vaδwa upa* .. ⁺*pouru.tās* .. *upa δwā vərəzvaṭča manō* .. *haxšōiṭ* Y. *62*. 10; — *upa δwā hixšaēša* Vyt. *45* (?). 2) mit Instr. 'einer Sache teilhaftig werden' (s. Simpl. 2 b): *daδaṭ ahmāi* .. *yaδa tā upanhačaṭ* ". dass er des teilhaftig wurde" Yt. *15*. 4; — *vərəδraynō* .. *upa.haxtō ā.mananha* ". . der voll Ungestüms . ." Yt. *10*. 71. 3) mit Dat. der Person und fin. Dat. 'Jemandem willfährig sein zu — (dass er . .)': *kahmāi* .. *upanhačayeni* .. *frāranhāi haomananhāiča* "wem . . soll ich willfahren, dass er munter und wohlgemut sei?" Yt. 5. 8. 4) absol. 'vorhanden sein': *vīspəm ā ahmāṭ yaṭ aēša* ⁺*gaintiš upanhačaiti* ". . solang der Gestank (davon, näml. der Leichenstätte) noch wahrnehmbar ist" V. 7. 56.

mit *para* 1) 'etwas (Akk.) mit sich fortnehmen': *para baēšaza* (AP.) *hačaite tištryō* Yt. *8*. 60. 2) 'mit Jemandem (Instr.) weggehen': *čavaṭ* ⁺*ana dbōištəm ayanəm paranhačāiti* "wie gross ist der Weg, den er im Höchstfall mit ihm fortgehen soll?" N. *9*. a) sva. 'Jemanden (Instr.) mit sich, in seiner Begleitung wegführen': *daēvayasnahe vā* .. *apərənāyūka paranhačāiti* N. *11*. α) mit Akk. des Ziels (Zwecks): *yō anyahe nāirika* .. *anahaxtō aδaurunəm* ⁺*paranhačāiti*[8] .. *ahaxtō* (sd.) ⁺*paranhačāiti* ˣ*frōiṭ.varō* (sd.) ⁺*paranhačāiti* N. *6*; — *yō anyahe* ⁺*apərənāyūka* ⁺*anahaxtō* (sd.) *aδaurunəm* ⁺*paranhačāiti*[9] N. 7.

ai. *sácate, siṣakti, sakṣat*; mp. (Pü.) *hačītan, haxt*[10]. — Pü. (meist): *apāk būtan, apākēnītān*; (für *haxš*°, *hixš*° und zu Y. *40*. 4): *hačītan*[10], Npü.: *bar xīzīdan*, Sü.: *utthāpayitum, utthātum*; (zu Y. *33*. 9, *45*. 2): *pa hakanīn*, erl.: *pa ēv yāδ*; s. noch No. 2, 6, 8, 9. — 1) Ohne Desiderativbedeutung. NA. hat *haxš*°. Aber vgl. zB. V. *9*. 26, wo K 1, L 4, Jp 1, Mf 2 *hi*° bieten. — 2) Pü.: *ham ō tō pa hambrātakīh*. — 3) Pü.: *āmōxtišn*, Sü.: *šiṣyāpayati*; zF. s. auch § *124*. — 4) So Mf 1, Jp 1, K 4, 37. NA. *hahmī* mit Pt 4, K 5, sonst *ahmī*. Pü.: *hānē*, Sü.: *bhavāmaḥ*. s. BTHL. ZMDG. *48*. 156. — 5) Ausser Zusammenhang. Pü.: *haxt*. — 6) Vgl. zF. § *117*. 1. — 7) Pü.: *āhōkēnēt*. — 8) Hds. *paranhāiti*, — 9) Hds. *paranhāi*; aber Pü.: *apākēnēt*. — 10) Angebl. *āxēzītan, hēxzītan* oder *hāxzītan*; s. Npü. und JAMASPJI Gloss. 252, 253, 255. *hač*° steht N. *9* (?), *haxt* F. *24*. Zu Y. *62*. 10, V. *18*. 27 ist *hātāt* statt *hāčāt* geschrieben; JAMASPJI aO. 276.

• j., g. [2]*hak-* : *hāk-* Adj. (auch fem.) 'begleitend, sich anschliessend an — (usw.)'. KompE. — Zum V. *hak-*. — ai. °*sak-* Adj.

• j. **hakaṭ** Adv. 'auf ein Mal, zu gleicher Zeit': *daδāni tē* .. *h*° *hazanrəm aspanaṃ* V. 22. 3; F. 2 b, FrG., Sl. *8*. 22 (?); — *yaṭ ida anairyā danhuš h*° *usča us.frāvayōiṭ* Yt. *19*. 68; — *h*° *nigərəptačibya angušt̆ačibya uzgərəptačibya* (sd.) *pāšnačibya* V. *8*. 70, 71; — *yō h*° *astōsča varəsōsča* .. *zəmδa haṃ.raēδwayeiti* Yt. *10*. 72; *13*. 78; — *yaṭ h*° ⁺*āmrutō* N. *24*; *24*. a) bei den Wörtern für 'beide' und 'alle': *h*° *vaēm ava.mivāmahi hizvasča pivas* (sd.) *ča* V. *18*. 55; — *h*° *vīspā aipi.kərəntaiti* Yt. *10*. 72; — *hā vīspəm ahūm astvantəm h*° .. *nixᵛabdayeiti* V. *18*. 16.

np. *ak-nūn* 'jetzt'[1]. — Wohl durch Kontamination von ir. **hakam* (vgl. ai. *sākám* und unter *paraka-*) und **hakṛṭ* (j. *hakərəṭ*) entstanden. (Sicher falsch FICK VglWb.[4] *1*. 324.) — Pü.: *pa hakanīn*, (zu N. *24*): *pa ham*. — 1) BTHL. IF. *12*. 94.

• j. **hakərəṭ** Adv. 1) 'einmal, semel': *h*°

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frasnāδayəm maēsmana gūš .. biš .. ϑriš V. 7. 74 f.; 74², 29, F. 2 b; — *paoirīm upa maγəm h° āpō .. tanūm pairi.yaožδaiϑīta bitīm upa .. bižvaṯ .. ϑritīm upa .. ϑrišvaṯ* V. *9*. 31; — *h° .. irixtahe* (sd.) *saδayača vaēnaite starasča* .. V. 2. 40. a) verdoppelt sva. 'zu einem Teil .. zum andern Teil': *kəṣtrəm paitiš.hərəzəm* (sd.) *h° ərəzatəm h° zaranim* V. *14*. 11. 2) 'mit einem Mal, auf einen Schlag': s. Komp. Undeutlich: *ϑriš vaγžibiš* +*h°* [1]) *vīpaitičiṯ* N. *41*; — *nōiṯ satəm ǰainti vīraǰa nōiṯ h° ǰainti vaēsaṯpa* Yt. *14*. 37.

KompA. — ai. *sakŕt*; vgl. mp. [2])*hakirč, hakurč*, np. *hagirz, hargiz* [2]). — Pü. (zu V. *7*): *ēvak bār*, (zu V. *14*): *ēvak .. ēvak*, (zu V. *2*): *ēvak āδēnak*, (zu F.): *ēvak i frārāst*(?) [3]); s. noch No. 1. — [1]) Hds. *hakarəṯ*; Pü.: fehlt. — [2]) Aus ar. **sakŕt*+*kit*; s. BTHL. IF. *12*. 94. — [3]) S. zu *frārāϑni°*.

• p. ha^{n}g- V., nur mit *frā*, Bezeichnung einer Hinrichtungsart, 'henken, pfählen' od. dgl. Praes. 2 *ha^{n}ǰa-* [1]).

martiyā tyaišaiy fratamā anušiyā āha^{n}tā avaiy hagmatānaiy a^{n}tar didām frāha^{n}ǰam [1]) Bh. 2. 13 [2]).

ai. *sájati* (*sasañja*) 'er hängt, heftet an'. — [1]) Oder auch Praes. 3 *haǰa-* (*frāhaǰam*), was genauer zum Ai. stimmen würde. — [2]) Zuletzt zSt. FOY KZ. *37*. 547, wo weitere Litt.

p. *hagamatā*: lies *ha^{n}gmatā*; s. *gam-*, Sp. 501 m.

• j. hakərəṯ.gan- Adj. 'auf ein Mal, mit einem Stoss tötend': **ǰanō varāzahe* Yt. *14*. 15.

Vgl. *aēvō.gan-*. — Npü.: *ka ba yak bāragī mī rasad az bulandī u dūrī*.

• j. +ha-γδaŋhəm [1]) Adv. 'in Erfüllung der Bitte': *ā hē pasčaēta frīnaiti ātarš .. xšnūtō aṯbištō °rəhəm: upa ϑwā haxšōiṯ* .. "ihm wünscht *Āt.* dann, wenn er zufrieden gestellt, nicht gekränkt ist, in Erfüllung der Bitte: 'es möge dir zu teil werden ..'" Y. *62*. 9 f.; V. *18*. 26.

*Avyayībhāva*komp.; aus ar. **sa-gdhasa-* Adj. 'von dem Gegenstand der Bitte begleitet' [2]); **γδaŋha-* m. 'Bitte, Gegenstand der Bitte', zum V. *gad-* [3]). — Pü.: *sēr*, Sü.: *tŋptáḥ* [4]). — [1]) So (mit *-əm*) Pt 4, Mf 4, J 2, K 5, Mf 2, Jp 1; NA. **rəhum*. — [2]) Vgl. zBed. ai. *sákāma-* Adj. — [3]) Vgl. zBild. ai. *bhiyásam*. — [4]) Daher DST. ZA. *1*. 389 'bien rassasié'. Auch die Deutungen von *hayδ°* bei ROTH in SP. Komm. *1*. 393, HAUG SBayrAW. *1868*. *2*. 36, GDN. Stud. *1*. 41 sind unhaltbar. GDN.s Übersetzung 'reicher Segen' SPreussAW. *1903*. 426 ist mir nicht deutlich.

• p. ha^{n}-gmata- Adj., PPfP.: s. *gam-*, Sp. 501 m.

• p. hagmatāna- m. Name einer Stadt in Medien, Ekbatana: *fravartiš .. haruva^{k}šim kāra^{k} avaina^{k} pasāva^{k} aδam °naiy uzmayāpatiy akunavam utā martiyā .. avaiy °naiy a^{n}tar didām frāha^{n}ǰam* Bh. 2. 13.

Et.? Am ersten allenfalls noch *hagma-tāna-*, Bed.? Vgl. KZ. *37*. 511, wo weitere Litt.; dazu noch MARQUART Eranšahr 70. Der Name braucht ja aber gar nicht iranisch zu sein.

• j. haxa- n. 'Fusssohle': *druxš yā nasuš .. aδairi °xəm nivōiryete* V. *8*. 69; F. *3* g; — *dašinəm* (bez. *hōyum*) °*xəm* V. *8*. 70 [3]).

Pü.: *hax*, erl.: *hačaδar i pāδ*.

• j. (, g., p.) haxay- : *hašy-, haš-* [1]), m. 1) 'Freund, Genosse': *čīm °xa* (NS.) °*šē* (DS.) +*baraiti* Y. *62*. 8; — *āaṯ aošete °xa °ša* (IS.) V. *18*. 26; F. *24*; — *yaēča .. narō hāmō.daēna ǰasaṇ brāϑra vā °xaya* (NP.) *vā* V. *4*. 44; Vyt. *10*; — *vīsaitivā asti miϑrō antarə °ša* (AD.) *suptiδarəngə* (sd.) Yt. *10*. 116; — *āxštīm haṃ.vaintīm .. °xaya* (AD.) *sraošahe* Yt. *11*. 16; 16 [3], 17 [7]. a) von den Genossen des *Astvaṯ-ərəta* (sd.): *aṅhe °xayō* (NP.) .. *astvaṯ-ərətahe* Yt. *19*. 95; — *saošyantaṃ vərϑrāǰanəm uta anyāščiṯ °xayō* (als AP.) Yt. *19*. 89. 2) insbes. 'Genosse der Priesterzunft': °*šaṃča hāvištanaṃ*(sd.)*ča aēϑrapaitinaṃča* .. Y. *68*. 12.

KompA. (*haxā°, haši°*), E. — ai. *sákhay-* m. — zFlex. s. § *406*. — Et.? Vgl. BGM. GrGr.[3] 183. — Pü.: *dōst*; *hambrāt*(*ak*), erl.: *brāt i dōst*. — [1]) § *90*. 2 a.

• p. haxā'maniš- m. EN. eines vornehmen Persers, des Stammvaters der Achaemeniden *), *Achaemenes* [1]): *čišpāiš pitā °niš* Bh. *1*. 2.

*) Der fünfte Vorfahre *Darius* I. Zum Stammbaum vgl. zuletzt ANDREAS Verh *13*. OrKongr. 94. Ableit. — Eig. 'der die Gesinnung des Freundes hat', Komp. mit NS. im 1. Glied [1]); vgl. *kavā°* und § *264* D. — [1]) Zum *ai* in *Ἀχαιμένης*; vgl. zuletzt FICK BB. *24*. 312, HÜSING ZDMG. *54*. 129, FOY KZ. *37*. 503.

• p. haxāmanišiya- patr. Adj. 'von *Haxāmaniš* abstammend, dessen Nachkomme': *dāraya^{h}va^{k}uš .. °ya^{k}* Bh. *1*. 1, D. *1*, 2, 5. [1], *6*. 2, *12*, *13*, *16*, *19*, +H. *1*. 2 [1]), 5, Am. *1*, *3*, Ao. *1*. 2; — *avahyarādiy vayam °yā ϑahyāmahy* "deshalb werden wir Achaemeniden genannt" Bh. *1*. 3.

Ableit. aus *haxāmaniš-*. — [1]) Hier steht *hāxām'*, s. NÖLDEKE Persepolis *2*. 1 b.

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• j., g. **haxt-**[1] n. 'der innere Teil des Oberschenkels': *yezīča āpō .. °ti* (AD.) *paiti.ǰasaiti* V. *8.* 59; 58, *9.* 21[2]; — *°ta*[2] F. *3* g. a) *būnōi °tayā* (GS.)[3] sva. 'in Mark und Bein, in Fleisch und Blut': *yavaṯ āžuš* (sd.) +*zrazdištō būnōi °tayā* Y. *53.* 7.

ai. vgl. *sákthi*[1] 'Schenkel'; ooss. *ayd* 'Lende'. — Pü.: *haxt*[4]), zu F. mit der np. Glosse: *šarmgāh i zanān.* — [1]) *haxt-* und ai. *sákth-i* decken sich nicht; s. § *3.* 1, *278.* 3. Urir. *haxt-* mag sein *t* dem Einfluss von *ast-* 'Knochen', *suptay-* 'Hüfte' verdanken. — [2]) Kasus? — 3) Statt *°tiy°*, s. die Var. *haxtyā*; § *268.* 11. Neubildung zum ND., vgl. § *223* zu ai. *akṣyóḥ.* — 4) Zu Y. und V. in Aw.-Buchst.

• j. **haxta-** Adj. '(aus innern und äussern Gründen berechtigt, d. i.) geeigenschaftet und ermächtigt (etwas zu tun)': +*°tō*[1] *zaota* "ein (zu *Zaotar*amtlichen Verrichtungen) qualifizirter *Zaotar*" N. 20; — *°tō .. anahaxtō* N. *6.*

KompE. — PPfP. einer Basis ir. **hank-* oder **hang-*. — np. vgl. *farhaxtan, farhang* (usw., Hbm. AGr. *1.* 182). — Pü.: *pa āfrās.* — [1]) Hds. *axtō.*

• j. **haxtōiṯ**[1]) Inf. 'sich anzuschliessen an —, zu begleiten, mitzugehen mit ..' (Instr.): *āaṯ yaṯ hē aoxte aēša yeṅhe apərənāyūkō hačərəuha mē* +*ana apərənāyūka yaδa vaši aδa* +*hā* +*xšayete* +*ana* +*pasčaēta* +*uzdərəhučāṯ paδa h°* "wenn aber der, des der Knabe ist, zu ihm sagt: 'Geh mit ihm, Knabe, wenn du willst'[2]), so darf er dann auch auf einem ausser Land führenden Weg mit ihm gehen" N. *9.*

Zum V. *hak-*. — Vgl. lit. *sékti.* — Pü.: unklar. — [1]) Man erwartete eher den GS. *°tōiš*; vgl. *°šūtōiṯ.* — [2]) Nämlich um ihm beim Priesterdienst zu assistiren; vgl. zu *pairiǰaδan-*. zSt. s. Bthl. IF. *12.* 114.

• j. **haxəδra-, haxaδra-**[1]) n. 'Genossenschaft, Gemeinschaft': *yazāi °rəmča yaṯ asti °ranəm vahištəm antarə mārəhəmča hvarəča* Yt. *6.* 5; — *δwā* (näml. *miδra*) *paiti zī °rəm daiδe vahištəm vərəδraynəmča ..* Yt. *10.* 80; — *yeṅhe nmāne ašiš vərəuhi .. pāδa nidaδaite .. dərəγāi °rāi* Yt. *17.* 6; *10.* 79; — *fravašayō .. hušhaxmanō hvarəzānā darəγačibyō °rəčibyō upašitōe vahištā* Yt. *13.* 30. Wertlos: *°ra*[2]) *havara* Vyt. *10*; — *°re hanaire* Vyt. *31*[2]); *43*; — *°rāi*[2]) *hanaire* Vyt. *34.*

Zum V. *hak-*. — Vgl. *darəγō.haxəδrayana-*. — Pü.: *hambrāt*, Sü.: *mitraḥ*, Npü.: *dūstī* und *dūst.* — [1]) So dreimal in Vyt.; s. No. 2. — [2]) Hier *haxaδ°*.

• j., g. **haxman-**, g. **haxəman-** n. 'Genossenschaft, Gemeinschaft': *taṯ ahyā yā taṯ upā.ǰamyāmā tavačā °əmā ašahyāčā vīspāi yavē* ".. dass wir dazu gelangen, zur Gemeinschaft mit dir und dem *Aša* für alle Zeit" Y. *40.* 2; — *antarō vīspōng drəgvatō °mōng* (AP.) *antarō mruyē* (Sp. 134 m.) Y. *49.* 3; — *x*ᵛ*āδrō.disyehe* (sd.) *paiti ašōišča .. darəγəm °ma* Y. *60.* 7; — *dāidī .. aidyūš vāstryōng darəgāi īžyāi bəzvaitē °mainē ahmaibyā ahmā.rafənaṅhō* (sd.) Y *40.* 3. A) im Gegensatz zu Adel und Bauernschaft als Bezeichnung des ersten Stands (Sp. 908 m.) 'Sodalität'[1]): *aδā x*ᵛ*aēṯūš .. vərəzānā ..* +*°əmąm* (NP.) *hyāṯ yāiš hišča-maidē aδā vō utā hyāmā .. rāitī* (Sp. 1520) "auf diese Weise mögen der Adel .. die Bauernschaften .. die Sodalitäten, mit denen wir vereint sind, .. euch Anlass sein zu schenken" Y. *40.* 4.

KompE. — Zum V. *hak-*. — ai. *sákman-* n. — Pü.: *hambrāt* – Sü.: *susakhaḥ* –, (zu Y. *40.* 2): *hambrātakīh* – Sü.: *sakhāyatvam.* — [1]) Vgl. *airyaman-*.

• j. **hača**, g., p. **hačā** I) Adv. 'heraus', nur A) im **jAw.** hinter dem Praeverb *us* bei Verben der Bewegung[1]): *išarə pasča para.iristīm .. us h° baoδō* (sd.) *ayāṯ* V. *7.* 2; — *us h° nasāvō aēṯavaṯ apaṯ hača* (s. Sp. 1747 u.) *nižbārayən* (Sp. 939 o.) V. *6.* 31; — *us hača* (s. Sp. 1747 u.) *aēibyō nmānaēibyō barayən .. ātrəmča .. us h° iristəm barayən* V. 5. 40. II) Praen.; 1) mit Abl. (oder dessen Vertreter)[2]) zur Angabe des Punktes, von dem aus etwas erfolgt oder gemessen wird; 'ab, ex'; 1) *räumlich* 'von – aus, an, her, weg; fort von –; heraus aus –'; mit der Anschauung des 'von – her' verknüpft sich die des Ursprungs, aber auch der Vermittlung und des Zusammenhangs; A) im **jAw.**; a) bei Verben[3]); α) der Bewegung: *yaoždya tačānti* ('ruunt') *āpō zrayanhaṯ h° pūitikāṯ avi zrayō vouru.kašəm* V. 5. 19; Y. *65.* 3; — *fravazaite* ('provehitur') *miδrō .. h° raoxšnāṯ* +*garō nmānāṯ* Yt. *10.* 124; — *išavasčāṯ .. huδaxtaṯ h° δanvanāṯ .. vazəmna* Yt. *10.* 39; — *zarštvačāṯ .. vazəmna h° bāzubyō* Yt. *10.* 39; 39; — *hukairīm barəzō .. yahmaṯ mē h° frazgaδaite* ('proruit') *arədvī* Yt. 5. 96; — *us.pataṯ* ('evasit') *fraənrase .. zrayanhaṯ h° vourukašāṯ* Yt. *19.* 57; — *apa.dvaraṯ* ('abscessit') *anrō*

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mainyuš h° zəmaṯ yaṯ paδanayå Yt. *17.* 19; — *daēva handvarənti* ('concurrunt') *drujō h° gərəδāδa* V. *3.* 7; — *fradvaraiti* ('procedit') *būšyasta* .. *apāxtaraṯ h° naēmāṯ* FrW. *10.* 42; 42, V. *19.* 1[2]; — *kaδa ašāum apa.ǰasō* ('abiisti') .. *astvataṯ h° anhaoṯ manahīm avi ahūm* H. 2. 16; 16[3], Yt. 5. 85, V. *19.* 31; — *yō vīspaēibyō h° arəzaēibyō vavanvå paiti.ǰasaiti* ('revertit') Y. *57.* 12; — *narə yō iδyeǰanhataṯ h° anhaoṯ aiδyeǰanhəm ahūm ā frafrå* ('permeasti') V. 7. 52; — *yezīča* .. *yaoždāδryō h° aēibyō nmānaēibyō* .. *axšnūtō parāiti* ('excedit') V. *9.* 40; 39, Yt. *13.* 157[2]; — *para nū ahmāṯ h° asanhaṯča šōiδrāaṯča axštaṯ* ('absistet') .. *iżāča* .. V. *9.* 53; — *yaṯ astvaṯ.ərətō fraxštāite* ('procedet') *h° apaṯ kəsaoyāṯ* Yt. *19.* 92; — *usəhištaṯ* ('surrexit') *vohu manō h° gātvō* V. *19.* 31; — *us* .. *hištāṯ* ('exorietur') *satavaēsō* .. *zrayanhaṯ h° vourukašāṯ* Yt. *8.* 32; 32; — *xᵛarənō apa.nəmata* '(devertit') .. *yimaṯ h° xšaēṯāṯ; šusaṯ* ('cessit') .. *yimaṯ h° vīvanhušāṯ* Yt. *19.* 35; — *naēča* .. *ahmaṯ h° gātaoṯ isaēta frašūtōiṯ nōiṯ apašūtōiṯ* (sd.) P. *23*; — *āaṯ frašūsaṯ* ('processit') .. *arədvī* .. *h° daδušaṯ mazdå* Yt. 5. 7; *1.* 17[2], *16.* 2[2]; — *aparaṯ h° urvaēsāṯ* (sd.) *fratarəm urvaēsəm* +*nāšəmna* ('assecuturus') Vyt. *29*; — *vaēnəmnəm ahmaṯ h° xᵛarənō* .. *frašusaṯ* ('abscessit') Yt. *19.* 34; — *vātō upa.vāvō* ('afflans') .. *rapiδwitaraṯ h° naēmāṯ* H. 2. 7; 7, 25[2]; — *ahmaṯ h° garayō fraoxšyan* ('procrescunt') Yt. *19.* 2; — *nižbərətō* ('detractus') *h°* .. *dāmabyō* Y. *8.* 6; — *āpəm zazāhi* ('emittis') .. *zrayanhaṯ h°* .. V. 5. 15; — *yaṯ āpō uzbarənte* ('efferuntur') .. *zrayanhaṯ h°* Yt. *13.* 65; — *āaṯ āpō ava.-barənte* ('afferuntur') *zrayanhaδa h° vourukašāṯ* Yt. *8.* 47; — *aēṯavaṯ apaṯ h° nižbārayan* ('extrahant') V. *6.* 29; 31, *7.* 24, Y. *65.* 6; — *us h° aēibyō nmānaēibyō barayən* ('efferant') .. *ātrəmča* .. V. 5. 40; — *apa nō h° azanhaṯ* .. *miδra barčiš* ('efferas') Yt. *10.* 23; 23; — *apa.barāni* ('auferam') *uva šuδəmča taršnəmča h° mazdå dāmabyō* Yt. *9.* 10; 10[2], 5. 26, *19.* 32, 93; — *nōiṯ* .. *apaitibusti h° vīžibyō para.baraiti* V. *13.* 40; 10, 11, N. *54*; — *yō ātrəm saire.hyaṯ h° dāitīm gātūm avi ava.baraiti* ('transfert') V. *8.* 83; 84–95[12]; — *fraourvaēsayeni* ('convertam') *humaya* (sd.) .. *hyaonya h° dainhāvō* Yt. *9.* 31; — *kuδa nasuš apayasāne* ('depellam') *h°* +*avanhāṯ vīsaṯ* V. *19.* 12; — *pairi dim tanava* ('distinebo') .. *urvānəm h° vahištāṯ anhaoṯ* Y. *19.* 7; *71.* 15; — *kō* .. *āδrō tafnuš dārayaṯ* ('detinuit') *tanaoṯ h° mašyehe* V. 20. 1; — *vaēnəmnəm* .. *daēva* .. +*apa karšayən* ('deripiebant') *ǰainiš h° mašyākaēibyō* Yt. *19.* 80; — *yaδa vəhrkō* .. *barəδryāṯ h° puδrəm niždarədairyāṯ* ('eripiat') V. *18.* 38; — *vīvāiti* ('fugat') *hiš zrayanhaṯ h° vourukašāṯ* Yt. *8.* 40; — *tiγriš* .. *yim anhaṯ* ('jecit') *ərəxšō* .. *airyō.xšuδaṯ h° garōiṯ xᵛanvantəm avi gairīm* Yt. *8.* 6; — *yō hīm* (näml. *daēnam*) .. *uzvažaṯ* ('expedivit') *h° hinūiwyō* .. Yt. *13.* 100; — *upa* .. *nasuš raēδwāṯ nåmhanaṯ h°* ".. intrabit (a naribus sva.) per nares" V. *3.* 14; — s. noch unter b β (Sp. 1749 o.) die Stellen Y. *57.* 14, P. *33*, V. *3.* 16, *13.* 17. β) bei anderen Verben: *yō naomyāčiṯ h° dainhaoṯ* .. *xrūm* (sd.) *aiwi.vaēnaiti* ('conspicit') Yt. *14.* 33; *16.* 10; s. noch unten vor ββ; — — *gayehe marəδnō* .. *yahmaṯ h° frāδwərəsaṯ* ('procreavit', näml. *AhM.*) *nāfō* .. *čiδrəm airyanam dahyunam* Yt. *13.* 87; — *dvaēibya h° nərəbya dva nara us.zayeinte* ('progignuntur') V. 2. 41; — *yahmāi* +*us.zayāiti saošyas* .. *h° apaṯ kəsaoyāṯ* V. *19.* 5; — *amərštā spənta* .. *aδāṯ māta* ('procreati') *aδāṯ būta* ('nati') *h° vanhaoṯ mananhaṯ* Vr. *11.* 12; — — *āδraṯ h°* .. *aēsma frasaočayāhi* (sd.; 'extinguas') V. *8.* 75; — *nasyeiti* ('interit') .. *ahmaṯ h° nmānāṯ āhitiš* Y. *10.* 7; — *asista* (sd.) .. *ainhaṯ h° vīsaṯ gāuš buyāṯ* Y. *60.* 3; — — *yahmaṯ h° fratərəsənta* ('metum habebant') .. *daēva* Yt. *10.* 99; 97[4], V. *19.* 33; — *niwyeiti* (Sp. 927 m.; 'est in timore') .. *ātarš* .. *h° yaštibyō aiwyō* P. *21*; — — *tam yazata* ('sacrificavit') *yō yimō xšaēṯō* .. *hukairyāṯ h° barəzanhaṯ* Yt. *9.* 8[4]); — — *pərəne* ('oppugno') *δwā* .. *anra mainyō h° nmānaṯ h°*[4] .. *h° urvarayāṯ* V. *11.* 10[5]); — *kuδa hīš* .. *kərənavāni* (Sp. 445 u.; 'faciam') *h° +avanhāṯ druǰaṯ* V. *19.* 12; — *vohu manō paiti.raēδwayeiti* ('inficitur') *h° avanhāṯ tanvaṯ yaṯ daēvō.-ǰatayå* V. *19.* 20; — — *vīspaēibyō h°* +*izyeiti hubərətīm* "ab omnibus postulat .." Y. *62.* 7; *23.* 3 (?); — — *yahmaṯ h° naēčiš bunǰayāṯ* ('servabitur') Aog. *58*; — — *yō h° daēnayāṯ* .. +*apastvōiṯ* ('se abdicat') N. *41*; — — hierher auch: *yō taδryasčiṯ h° xšafnō* .. *varəsəm* .. *vaēnaiti katārō aγravō* (sd.) *vā* .. (wörtlich) "qui etiam

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obscura ex nocte[6]) .. videt .." Yt. *14*. 31; *16*. 10. ββ) das Verbum (etwa *bav-*, Sp. 928 o.) ist weggelassen: *darryō.šiti* (sd.) *ite vīse āfrīnāmi yahmaṭ h° imā̊ zaoϑrā̊* Y. *68*. 14; Yt. *8*. 4². b) bei Nomina[7]); α) bei verbalen Substantiven: *raēkō* (sd.; 'decessum') *mē h° aṅhā̊ zəmaṭ vaṅhō kərənaoiti* Yt. *17*. 20; — *spəntaṭ h° mainyaoṭ aēšəm čiϑrəm* ('origo') FrW. *10*. 40; — *yā h° daēnayāṭ* .. *apastūitiš* ('abdicatio') N. *41*. β) bei Raumwörtern: *dūrāṭ* ('procul') *h° ahmāṭ nmānāṭ* .. *ayā̊ iϑyejā̊* .. +*yeyenti yeṅhe* .. Y. *57*. 14; 14³; — *nōiṭ* .. +*drāǰyō* ('longius') +*iyeitīm framraomi* (sd.) .. *āfrītīm yūnaṭ h°* .. P. *33*; — *nazdyō* ('propius') *ahmi* .. *yaϑa āṅha h°* +*gaošaēibya* P. 28; *28*; — *airime gātūm hē nishiδaēta* .. +*pārəntarəm* (sd.; 'seorsum') *h° anyaēibyō mazdayasnaēibyō* V. *9*. 33; 29; — *čvaṭ drāǰō* ('quantam longitudinem') *h° āϑraṭ* V. *3*. 16; 16³; — *yō hāϑrō.masaṅhəm aδwanəm* ('viam mille passuum') *h° vīžibyō parāiti* V. *13*. 18; — *čvaṭ* ('quantum') *h° mayaēibya* V. *9*. 10; 8 f.²; — *avavaṭ* ('tantum') *h° paourvaēibya yaϑa ϑrigāim* V. *8*. 39; 11, 76; — *yō* +*yujyastīm* (sd.) *h° gaēϑābyō parāiti* V. *13*. 17; N. *8*, *83* (?), V. *3*. 17⁴, *16*. 4⁴, *17*. 4⁴. B) im **gAw.**; a) bei Verben (bei solchen der Bewegung nicht bezeugt): *frō mā sīšā* (Sp. 1575 o.) *ϑwahmāṭ* +*vaočaṅhē* +*mainyūš h° ϑwā ϑāṅhā* ".. pronuntiare ex tuo animo per tuum os" Y. *28*. 11; — *yōi gūš h° šyeintī* (sd.) "qui a bove (habitant sva.) stant" Y. *37*. 2[8]); — *kaϑā* .. *zarəm* (sd.) *čarānī h° xšmaṭ*[9]) ".. impetrem a vobis (sva. per vos)" Y. *44*. 17; — *aēibyō mazdā̊* .. *xšaϑrāṭ h° paitī.mraoṭ* ".. per Regnum (deum) respondit" Y. *32*. 2; — sonst nur mit '*aša-* A (als Gottheit) im Sinn von 'per *Ašum*, *Ašo* juvante (u. dgl.)': *ašāṭ h°* .. *vaēdā* (Sp. 1314 u.; 'cognovi') *yō īm dāṭ* Y. *45*. 4; — *rafənō frāxšnənəm* (sd.) *hyaṭ* .. *ašāṭ h° frąštā* ('recipiatur') Y. *43*. 14; — *yaϑā ašāṭ h° gąm vīdaṭ* (Sp. 1319 o.; 'acquirat') *vāstryō* Y. *51*. 5; — *yezī hōi dāṭ* ('tribuat') *āyaptā* (sd.) *ašāṭ h° ahurō* Y. *53*. 1; *28*. 2; — *yehyā mōi ašāṭ h° vahištəm* .. *vazdā* (Sp. 1315 m.) *ahurō* Y. *51*. 22; nachgebildet Y. 27. 15. b) bei Nomina: *yā̊ išudō* ('postulata') *dadəntē dāϑranąm* (sd.) *h° ašāunō yā̊sčā* .. +*drəgvō.dəbyō* Y. *31*. 14; — *yō rāϑəmō* (sd.; 'socius') *ašāṭ h°* Y. *44*. 17; *53*. 6. c) im **Ap.**; a) bei Verben; α) der Bewegung: +*drayaʰ tyaʰ h° pārsāʰ aitiy* ('it') D. *17*. 3; — *pasāvaʰ adam nijāyam* (Sp. 153 m.) *h° bābirauš ašīyavam mādam* Bh. 2. 12; — *hauv udapatatā* ('exsurrexit') *h°* +*pišiyaʰuvādāyā* +*arkadriš nāmaⁿ kaufaʰ h° avadašaʰ* (Sp. 170 u.) Bh. *1*. 11; *3*. 13; — *kāram pārsam frāišayam* ('emisi') .. *h° ragāyā* Bh. *3*. 1; — *xšaϑʳam tyaʰ h° amāxam taumāyā parābartam* ('ablatum') *āhaʰ* Bh. *1*. 14. β) bei andern Verben: *pārsaʰ amiy h° pārsāʰ mudrāyam agarbāyam* ('emi') D. *17*. 3; — *h° avadašaʰ* (Sp. 170 u.) *kāram* +*āyasatā* ('collegit') Bh. *3*. 7; — — *dahyāvaʰ* .. *tyā hačāmaʰ atarsaⁿ* ('metum habebant') D. 5. 2; Bh. 2. 4; — *kāraʰšim h°* +*daršmaⁿ atarsaʰ* (Sp. 803 m.); .. Bh. *1*. 13; — — *imām dahyāum aʰuraʰmazdā pātuv* ('servato') *h° hainayā* D. *4*. 3; 3², *6*. 5; — *h° draugāʰ daršam patipayaʰuvā* ('cave') Bh. *4*. 5; — — in eigentümlicher Konstruktion (s. *rautah-*): *niyaštāyam imām yuviyām* (sd.) *kaⁿtanaiy* ('fodere') *h° pirāvaʰ nāmaⁿ rautaʰ abiy* +*drayaʰ* .. D. *17*. 3. b) bei Nomina; α) bei Raumwörtern: *pārsaʰ martiyaʰ* +*dūrayapiy h° pārsāʰ hamaram* (sd.) *patiyajatā* D. *6*. 4; — *imā dahyāvaʰ tyā* .. *agarbāyam apataram* (sd.) *h° pārsāʰ* D. *6*. 3. β) sonst: *imā dahyāvaʰ tyā hačāmaʰ hamiϑʳiyā abavaⁿ* Bh. 2. 2; 5, *3*. 5, 13², 5. 1. 2) *zeitlich* 'von – an, inde ab'; A) im **jAw.**: *ana mąm yasna yazaēša* .. *h° hū vaxšāṭ ā hū frāšmō.dātōiṭ* Yt. 5. 91; — *kahmāṭ h° ušahinanąm gāϑanąm ratufriš fraǰasaiti* N. *46*; +*47*, +*48*, *49*, *50*, +*51*; — *h° hū vaxšāṭ ā* +*hū* +*frāšmō.dātōiṭ pairisačaiti* N. *48*; *46*, *47*, *49*–*51*³; — *fravašayō* .. *yā̊ h° gayāṭ marϑnaṭ ā saošyantāṭ vərϑraγnaṭ* Y. *26*. 10. c) im **Ap.**: *aitaʰ xšaϑʳam h° paruviyataʰ* (sd.) *amāxam taumāyā āhaʰ* Bh. *1*. 12; 3². 3) zur Angabe a) des Urhebers beim Passiv ('ab'), b) des Grunds und der Ursache ('causa, propter'); A) im **jAw.**; zu a): *barϑryāṭ h° zāviši* "a matre vocatus sum" V. *19*. 6. zu b): *diwžaṭ h° āϑrava saṅhaite* "fraudis causa sacerdos nominatur" V. *18*. 1; — *spā ahąm.baoδəmnō mačye vā* .. *paiδyāite ahmaṭ h°* ('propter hoc', Sp. 8 m.) *irišyāṭ; yezi* .. *irišyeiti aiṅhaṭ h°* ('propter hoc', Sp. 8 m.) *šyaoϑnāwarəza* (sd.) *aϑa bavainti pəšō.*

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tanvō V. *13*. 37 f.; Nik. *1* (, 2)[10], Vd. 2; — *yaδa nā .. raδaēštā huš.ham.bərətaṯ h° šaēṯāṯ .. paiti.γnīta* Yt. *13*. 67; — *paoiryəm gərəzəm gərəzaēta ašiš .. h° apuδrō.zanyāi jahikayāi* (als Gen.) Yt. *17*. 57; 58; — *yatāra vā dim .. frāyazāiti fraorəṯ .. +zrazdātōiṯ arəuhyaṯ* (Sp. 111 u.) *h°* Yt. *10*. 9. B) im **gAw.**; zu b): *ašāaṯčā h° vərəhūščā manərəhō .. staotāiš δwāṯ ahurā staotōibyō aibī* (Sp. 88 o.) Y. *35*. 10. c) im **Ap.**; zu a): *tya^k šām hačāma^k aδahya^k ava^k akunava^n* D. *6*. 3; Bh. *1*. 7. 4) zur Angabe einer besonderen Beziehung, für die die Satzaussage gilt 'ex, in Bezug auf —': *yō fraēštəm apivatāite daēnayā māzdayasnōiš yaoždāδryāṯ* (sd.) *h°* V. *9*. 2[11]; 47[11], 52[11], *19*. 41 (?). 5) zur Angabe des Masses, der Richtschnur für das, was geschieht (usw.), 'nach Massgabe von —, gemäss, nach, ex'; nur mit *'aša-* I (Sp. 231 m., 232 m.); A) im **jAw.**: *yōi aoxta ahurō mazdā .. yasnyāča vahmyāča ašāṯ h° yaṯ vahištāṯ* Vr. 2. 3; Y. *1*. 19, *71*. 10, Yt. *8*. 15, *13*. 42, Y. *68*. 7, Yt. *14*. 48. B) im **gAw.**; *yā ašāṯ h°*[12] *γvāmahī* (Sp. 502 u.) Y. *31*. 2; — *yā mōi ašāṯ haiδīm h° varəšaitī* (sd.) Y. *46*. 19; — *nōiṯ aēvā ahū* (sd.) *vistō .. ašāṯčiṯ h°* Y. *29*. 6; — *gənā .. ašāṯ h° vairyā* Y. *38*. 1; 27. 13; — *vahištāčā manərəhā h° ašāṯ* (sd.) *šyaoδanāčā vačərəhāčā* Y. *47*. 1. 6) sonst (unsicher): *yō narš ašaonō h° uruδwən* (sd.) *bišazyāṯ* V. 7. 44; — *yaδa azəm uzayeni* (Sp. 131 o.) *h° kavōiš haosravərəhahe* Yt. *15*. 32. 2) mit Instr.; 1) im Sinn von **I** 1; A) im **jAw.**; zu a α): *čvaṯ nā āδrava aδaurunəm h° +gaēδābiš +parayāṯ* (sd.; 'abeat') N. *4*; — *druxš .. yā h° irista upa γvantəm upa.dvəsaiti* ('arvolat') *.. yā h° irista upa γvantəm upa.raēδwaiti* ('intrat') V. *10*. 1; — *avanayeni* ('deducam') *spəntəm mainyūm h° raoxšna +garō nmāna uspatayeni* ('expellam') *arərəm mainyūm ərəγata h° dužərəha* Yt. *19*. 44; — *ərəzataēna h° tašta zaranaēnəm aoi taxše* ('affundo') Y. *10*. 17; — *h° ušastara həndva avi daošastarəm həndum* V. *1*. 18 PüZ. (Verbum fehlt); — neben einem blossen Abl.: *haoməm yim nivizaiti* (Sp. 1329 o.) *nivandāṯ* (sd.) *apayeiti* ('abscedit') [*dušmainyaoṯ*] *pəšana h°* Yt. *14*. 57. zu b): *paiti.pərəne* ('oppugno') *arərəm mainyūm h° nmāna h°*[2] .. *h° daiṅhu* V. *10*. 5[3]; — *fratara* (sd.) *h° nmāna vərəzyən* ('claudant') *yaṯ vā naēməm* .. V. *16*. 2. c) im **Ap.**; zu a β): *iyam dahyāuš .. h° aniyanā naiy tarsatiy* ('metum non habet') D. *4*. 2; 5. 3. 2) im Sinn von **I** 3 b; A) im **jAw.**: *nōiṯ hē asti yaoždāδrəm anāpərəδa h° šyaoδna yavaēča yavaēṯātaēča* V. *3*. 39[13]; Vd. 2. 3) mit Akk., nur A) im **jAw.**; 1) im Sinn von **I** 1 a; zu α): *ā taṯ mərəγəm uzvazaite* ('evolat') *h° barəšnavō gairinəm avi γafnavō raonəm* V. 5. 1; 1; — *nā taṯ frašusaiti* ('procedit') *h° γafnavō raonəm avi barəšnavō gairinəm* V. 5. 2; — *miδrəm .. yō .. fravazaite* ('provehitur') *h° karšvarə yaṯ arəzahi* Yt. *10*. 67. zu β): *yaδa hīm γanāma .. vīspāiš h° karšvən yāiš hapta* Y. *61*. 5. 2) im Sinn von **I** 3 b: *čvaṯ azšəm upa.mənayən puδrō h° pitarəm duγδa h° mātarəm* V. *12*. 1; 3[2], 4[2].

Verderbte, undeutliche oder wertlose Stellen: ‖ *hya^k vīδāpatiy h° yadāyā fratarta^k* (sd.) Bh. *3*. 5; — *h°* ** D. *17*. 3 (3.St.); ‖ — *kahmāṯ h°* .. N. *61*; *62*; — *ərəγataṯ h° daožavāṯ* Yt. *4*. 7; — *h° nasūm h°*[12] .. Yt. *4*. 3; — *h° havayāsə tanvō h° nā paiti.iristō h°*[6] .. V. *10*. 5[14]; — *h° narəm ašavanəm h°*[6] .. V. *11*. 10[14]; — *čvaṯ .. upa.mənayən napō h° nyākō* V. *12*. 9[15]; *9*, 11[2]; — *āaṯ h° čīδrəm* FrW. *3*. 2; — ferner Az. 5, Vyt. *15*, Vd. 2, *13*, *20*. [Bh. 2. 1: lies *hadā*; sd. No. 1.]

KompA. — ai. *sácā* 1) Adv. 'dabei; zugleich', 2) Praen. 'bei; zusammen mit —' (?)[16]; ir. *sech* 'ausserdem', bret. *hep* 'ohne'; np. *az* 'ex'. — Pü.: *hač*; s. noch No. 1, 8 f., 11–13. — [1]) Pü. (zu V. *7*): *us hač*, (sonst blos): *us*. — [2]) D. i. Gen. Sing. (oder dafür DSf. auf *-āi*, s. Yt. *17*. 57 f.) und Dat. Du., Plur. — Bemerkenswert ist im jAw. das häufige Auftreten des *aṯ* (unthematischen) Ablativs vor *hača*; ein zweiter dahinter stehender Ablativ endet dagegen gewöhnlich auf *-āṯ*; zB. Yt. *10*. 39, *19*. 35, H. *2*. 7 usw. — 3) Einschl. der Partizipien und Infinitive. — 4) Ebenso Yt. *15*. 15, *17*. 28; aber Yt. *5*. 25 steht: *hukairyāṯ paiti barəzəmhaṯ*. — 5) Die Fortsetzung ist wertlos; s. Sp. 1752 m. — 6) Die Nacht ist als dunkler Raum gedacht. Vgl. zSt. Yt. *14*. 33, *16*. 10 (Sp. 1748 m.). — 7) Mit Ausschluss der Partizipien und Infinitive, die unter a verzeichnet sind. — 8) Pü.: *kē pa gōspandōmandīh mānēnd*. — 9) Pü.: *i šmāk*. — 10) Hds. lässt *hača* aus. — 11) Pü.: lässt *hača* aus. — 12) Pü.: *hač ahrākīh apākīh*. — 13) Pü.: *čē anāpuhr ō vinās*. — 14) S. das Vorhergehende mit No. 5. — 15) Vgl. V. *12*. 1, 3, 4; Sp. 1752 m. — 16) Ich halte die Bedenken,

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die von FOY KZ. 35. 31 und THUMB KZ. 36. 200 gegen die Zusammenstellung von ai. *sácā* mit g. *hačā* usw. geltend gemacht worden sind, für sehr beachtenswert; s. *2*ham-* No. 1.

• j. *hačaiti *varəsanəm* Vd. 9.
Pü.: *hač*(!) *ān vars.*

• j. +hačaṯ.aša- Adj. (fem. °*šā*-) 'mit *Aša* vereint, verbündet': *daēnəmča* .. °*šəm frādaṯ.gaēδəm* Vyt. 14.
Offenbar Reminiszenz an Y. 44. 10, daher °*ašəm* (mit L 5), nicht °*aēšəm* (WG.) zu lesen.

• j. hačaṯ.paēman- Adj., nur fem. °*manī*- 'die Milch (zum Säugen) bekommt': *kərənaomi δwəm hačaṯ.puδrəm* °*manyəm* (ASf.)[1] "ich will schaffen, dass du schwanger wirst und Milch bekommst" V. 21. 6.
Pü.: *apāk pēm*, erl.: *ku .. vat pēm bavāt.* — [1]) Nach der *ā*-Dekl., s. *tąδrya*- No. 1 (zugleich unter dem Einfluss der beiden vorhergehenden Wörter).

• j. hačaṯ.puδra- Adj., nur fem. °*rā*- 'eines Kinds teilhaftig, schwanger': *kərənaomi δwəm* °*rəm hačaṯ.paēmanyəm* (sd.) V. 21. 6; — *ārəhəm raya .. yaṯ bavainti* °*rā* "durch deren .. (geschieht es, dass) sie schwanger werden" Yt. 13. 15.
Pü.: *apāk pusīh*, erl.: *kut x*at duxtar bavāt.*

• j. *hačant*- Adj., PPA.: s. *1hak-*.
KompA. — Pü.: *apāk.*

• j. hača.mana- Adj. 'der gemäss Jemands Sinn, Willen ist, treu, ergeben': *kahmāi .. uparəhačayeni* (sd.) °*nāiča ana.manāiča* Yt. 5. 8.

• g. +hačōnay-[1]) f. 'Zusammensein mit —, Genossenschaft': *yōi .. nōiṯ ašahyā ādīvyeintī* (sd.) °*nā* (LS.) Y. 44. 13.
Zum V. *hak-*. — Pü.: *apākēnēnd* (3P.). — [1]) So Pt 4 usw.; NA. *hačōmnā.*

• g. hačōmna-, j., g. hačimna- Adj. (fem. °*nā*-), PPM.: s. *1hak-*. [Y. 44. 13: lies *hačōnā*.]
Pü.: *apāk.*

• g. hačitay-[1]) f. 'Zusammensein mit —, Begleitung': °*tā* (LS.) F. 24.
Zum V. *hak-*. — Vgl. *āskitay-*[1]). — Pü.: +*apākih*[2]). — [1]) *hačitay-* : *ā-skitay-* = ai. *sattáḥ* 'sitzend' : bal. *ni-šta* (§ 96. 1). — [2]) Hds. im Anlaut p statt ap.

j. *haiti*[2] Yt. 5. 95: lies *paiti*(?); s. Sp. 1327 u.

• j., p. 1had-[1]) V. 'sich setzen'; nur mit Praev. Praes. 1 °*šad*-[2]), 3 *hiδa*-[3]), [3+25 *hiδōiš*, 30+25 °*šādayδiš*,] 30 (Kaus.) °*šādaya*-, °*šādaya*-; Perf. 1 *hazd-*. — PPfP. °*šta*-[4]); Inf. °*šasta*. S. noch *pazdaya-*.

mit *apa* 'sich wegsetzen, wegrücken, ausweichen': *taṯ x*arənō apa.tačaṯ .. apa.hiδaṯ* Yt. 19. 56.

mit *aiwi*: s. Inf.

mit *ava* und *nī* 'sich hinsetzen zu —' (Akk.): *pasčaēta ava tā nišhiδōiṯ aēša* .. V. 9. 29.

mit *nī*, *niy* 1) 'sich nieder-, sich hinsetzen': *aēṯaδa aēte nasukaša nišhiδaēta* (statt Plur.) *avavaṯ hača iristaēibyō yaδa δrigāim* "dort sollen sich die .. hinsetzen drei Schritte entfernt von .." V. 8. 11; — *nī antarə zəm asmanəmča drujā* (Sp. 781 m.) *manivā hazdyāṯ* Yt. 13. 13; — *sraošəm .. yō .. mazdā dāmən nišarəhasti*[2]) "den *Sr.*, der sich zu den Geschöpfen des *M.* hinsetzt" Y. 57. 30. a) Kaus. 'sich setzen lassen, setzen, stellen'; α) mit Lok. des wo?: *frataire gātvō ārəhanəm fratarō.taire* (sd.) *gātvō nišādayōiš* (Praet.) H. 2. 14; — ‖ *adamšim* (näml. *būmim*) +*gāδavā* (sd.) *niyašādayam*[5]) D. 6. 4. β) mit praed. Akk.: *haomō .. kərəsānīm apa.xšaδrəm* (sd.) *nišādayaṯ* Y. 9. 24. 2) mit Part. Praes. 'sich hinsetzen etwas zu tun sva. sich daran machen, anheben etwas zu tun'[6]): *āaṯ tum nišhiδōiš* (Praet.) *gāδāšča srāvayō apasča varəuhīš yazəmnō* "da hobst du an, die *G.* aufzusagen und die .. Wasser zu verehren" H. 2. 13; — *yā taṯ yaṯ haomahe draonō nigārəhənti* +*nišhiδaiti*[7]) "die sich dran macht den Anteil des *H.* zu verzehren" Y. 10. 15. 3) 'sitzen, sitzen bleiben, sich aufhalten'[8]): *airime* (sd.) *gātūm hē nišhiδaēta* V. 9. 33, 16. 8; — *asne vaγδanāṯ nišhiδaiti* "in der Nähe des Kopfes hält sie sich auf" H. 2. 2[9]); — *yaṯ ahmi nmāne yaṯ māzdayasnōiš nāirika čiδravaiti .. nišhiδāṯ* "wenn sich in dem Hause .. befindet" V. 16. 1.

mit *vī*, *viy*: s. unter *vištāspa-*.

ai. *sīdati*, *sādáyati*, *sedúḥ*; np. *nišastan*, *nišīnad*, sbal. *nindag*, *ništa* (§ 96. 1); lit. *sėdmi*. — Pü.: *nišastan*, (fürs Kaus.): *nišānītan*; s. noch No. 7. — [1]) So nach dem Herkommen, vgl. aber VONROZWADOWSKI BB. 21. 247, BGM. Grdr.[2] 1. 486, 504, ferner No. 3. — [2]) In *nišarəhasti* für **nišasti*, § 268. 48. — [3]) jAw. *hiδa*- ist die Kompositionsform zu ai. *sīda*-, IF. 7. 107; das np. Verbum enthält altes *ī*. — [4]) § 96. 1. — [5]) § 49. — [6]) Vgl. 1*āh*- 2. — [7]) NA. *nišhaδ*°, s. Var. Pü.: *ō yavišn dānēt*, Sü.: *khādanāya nivedayati.* MILLS Lesung ZDMG. 56. 142 ist mir ganz unverständlich. — [8]) Vgl. die Bedeutung des Verbs im Bal. — [9]) An der Parallelstelle H. 2. 20 steht *handvaraiti.*

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• j., g. ²had- V., nur mit *ă* 'herangehen'. Praes. 10 *ā-snav-*[1]. — PPfP. *ā-sna-* (sbes.).

1) 'herangehen, -kommen, sich nähern': *miδrəm .. yō paoiryō .. tarō haraṃ āsnaoiti* "den *M.* .., der als erster .. über die *H.* herankommt" Yt. *10.* 13; — *hā ašāunaṃ urvānō tarasča haraṃ bərəzaitīm* +*āsnaoiti*[2]) *tarō činvatō pərətūm viδārayeiti haētō* (sd.) "sie bringt die Seelen .. — über die hohe *H.* kommt sie heran — über die Brücke .." V. *19.* 30. 2) 'erreichen, ersteigen': *gairinaṃ* (als Obj.) *ašax*ᵛ*āδranaṃ* +*āsnaoiti*[2]) *miδrəm* (statt NS.) V. *19.* 28.

ai. *sad-* V., mit *ā* 'herantreten zu –, sich nähern; erreichen'; ksl. vgl. *choditi.* — S. auch *nazdišta-*, ²*aiwyāstay-* und BGM. IF. *13.* 85, der nur éin idg. Verbum **sed-* gelten lassen will. — Pü.: *vičašēnītan* 'sichtbar machen' (vgl. zu *vyusą*). — [1]) Aus uridg. **ō-zd-n°*, § *25.* — [2]) NA. *āsən°*, vgl. Var.

• j. ³*had-* : *hād-* : *zd-* Adj. (auch fem.) 'sitzend (usw.)'.

KompE. — Zum V. ¹*had-*. — ai. °*sád-* Adj.

• j. +¹ha'δa Adj. 'immer, stets': *arədvī sūra anāhita* +*h°* +*zaoδrō.barāi arədrāi yazəmnāi jatδyantāi dāδriš āyaptəm* ".. die immer Glück gewährt dem, der .." Yt. 5. 19.

Ableit. aus *²*ham-* Zw. 'eins', § *252.* 6. — ai. *sádā* Adv. 'semper'. — [1]) NA. *haδa.zaoδrō.-barāi*; s. aber Yt. *5.* 132.

• j. ²ha'δa, g., p. ha'dā 1) Adv. 'an ein und dem selben Ort, zusammen, zugleich': °*δa* F. 2 b, *24.* 2) Praen.; a) mit Instr.; α) 'zusammen, im Verein mit, sammt, mit': ‖ *aitaʰ adam .. ǰadiyāmiy aʰuraʰ-mazdām* °*dā* +*viδaibiš bagaibiš aitaʰmaiy aʰuraʰmazdā dadātuv* °*dā .. bagaibiš* D. *4.* 3; 3, X. 2. 3, *3.* 3², *4.* 3; — *pasāvaʰ taxmaspādaʰ* °*dā kārā ašiyavaʰ hamaranam akunauš* °*dā čiδ*ʳ*a*ⁿ*taxmā* Bh. 2. 14; *3.* 3², 1, 6², 7, 11², 14, *1.* 13, 19, 2.+1[1]), 6², 12, 13, 16, 5. 1²; ‖ — *vərəδraγnəm .. yō vīrāzaiti* .. °*δa miδra* °*δa rašnvō* (LS. als IS.) Yt. *14.* 47; — *aṯ vā yazāi stavas mazdā ahurā* °*dā ašā vahištāčā manaŋhā xšaδrāčā* "ich will euch preisend anbeten, o *MAh.*, sammt dem *A.* und dem *VM.* und dem *Xš.*" Y. *50.* 4; — °*dā vāstrā gaodāyō δwaxšō* (sd.) Y. *29.* 2; — °*dā ašačā vāstrāčā* Y. *50.* 4; — *yaδrā vō afšmānī* (sd.) *sənghānī* .. °*dā vāstā vahmīng sraošā rādaŋhō* ". . (und) sammt eurem Gehorsam die Gebete eurer Bereitwilligkeit" Y. *46.* 17; — mit DP. statt IP.: *yō .. yūiδyeiti māzanyačibyō* °*δa dazvačibyō* Y. *57.* 17. β) 'mit Hilfe von –': ‖ *imā dahyāvaʰ tyā adam* +*adaršiy* °*dā anā kārā pārsā* "das sind die Länder, die ich in meinen Besitz brachte mit Hilfe meines persischen Heers" D. *5.* 2. b) mit Abl. – ? –[2]): *upa* .. +*frašō.kərəitīm* °*δa sūrayā vaŋhuyā frašō.kərətōiṯ* Y. *62.* 3. Wertlos: °*δa nara taδa mara* °*δa* .. Yt. *12.* 8; — ferner Vd. *7*, *9*², *13*², *20*, *21*.

KompA. (*haδa°*, *haδō.°*)[3]). — Ableit. aus idg. *²*ham-* Zw. 'eins', § *252.* 7. — ai. *sahá* Adv., Praen., *sadha°*; ooss. *ād* 'mit'; s. noch Pü. — Pü. (zu F. *24*): *hakanīn*, (zu Y. *57*): *apāk*, (zu F. *2*): *hiṯ* (in Aw.-Buchst.; s. No. 4), erl.: *čigōn 2 hamzōr*, (zu Y. *46*, *50*, *58*): *pa* a dt[4]) *dahišnīh* – Sü. (zu Y. *46*): *sahadātiḥ* –, (zu Y. *29*): *kēš* a dt[4]) *dahēt vāstr*; s. noch No. 2, 3. — [1]) NA. *haČā*, Druckfehler. — [2]) Pü.: *tāk ō* 'bis zu –'; ebenso zuvor für *upa.* — [3]) § *264* D. — [4]) *Pāz. hiṯ*, s. zu F. *2.* Ob verderbt aus *had*, = oss. *ād*? Vgl. Sü.; ferner Pü. zu den Komp. mit *haδa* (*apāk* ..) und PüErl. zu *šmāk* .. *yazēm* .. *pa* a dt *dahišnīh i ašavahišt u vahuman* Y. *50.* 4: *kut apāk ōšān ō yazēm.*

• j. ˣ*haδa* ˣ*hō saiδin nōiṯ haδən* Yt. *14.* 56: – ? –.

Statt *haδa hō* wird *haδāŋhō* zu lesen und *haδən* als 3PPrA. zu nehmen sein; s. den vorhergehenden Satz: +*janāŋhō saiδin* (Sp. 1559 m.) *nōiṯ janən.*

• j. haδa.aēsma- Adj. 'mit Brennholz versehen, Brennholz darbringend': *ahmākəm.ča mazdayasnanaṃ* .. °*manaṃ haδa.-baoiδinaṃ* Vr. *12.* 5.

Pü.: *apāk ēsm.*

• j. haδa.aiwyāŋhana- Adj. 'mit dem Gürtelband[1]) versehen, umbunden': *imaṯ barəsma haδa.zaoδrəm* °*nəm ašaya frastarətəm* Y. 2. 1; *71.* 23.

Pü.: *apāk aiwyāhan.* — [1]) S. unter *aiwyāŋhana-* 1 a.

• j. ¹haδaoxta- n. Name bestimmter awestischer Texte, die im 20. *Naska* gesammelt waren*): *ratūm bərəzəm* °*təm* Vr. 2. 10; — *ratūuš bərəzō* °*tahe* Vr. *1.* 8.

*) Über die daraus erhaltenen Stücke s. GDN. GIrPh. *2.* 20 f.

Ableit. — Komp.: *haδa*+*uxta-*, eig. 'sammt dem Gesprochenen'. — Pü.: *haδōxt* (transskr.).

• j. ²haδaoxta- Adj. 'zum *Haδaoxta* (sd.) gehörig, ihm entstammend': *fšūšō* (sd.) *maδrəm* °*təm* Y. *59.* 33.

Ableit. aus ¹*haδaoxta-* (mit Verschiebung des Wortakzents). — Pü.: *haδōxtīk.*

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• p. **+hadaxaya-** m. EN. eines Persers: °*yaʰ* S. 2: — ? —.
Lesung unsicher. Vgl. JUSTI NB. 218 f.

• j. **haδa.čiθā-** Adj. (mask. °*ə̊a-*) 'der mitzubüssen hat, mitbüssend': *ə̊riš satāiš °ə̊anąm naram nabānazdištanąm para.baraiti* "mit dreimal hundert mitbüssenden Männern aus der nächsten Verwandtschaft hat er es (die Schuld) wieder gut zu machen" V. *4.* 5.
Pü.: *3 100 pa* adt (s. ²*haδa* No. 4) *tōžišnīh ō martān i nabānazdištān apar barēt*, erl.: *3 100 sāl i bīm dārišn.*

• j. **haδa.dāta-** n. ('Mitgesetz'[1]), d. i.) 'Ergänzungsgesetz, Ergänzung, Nachtrag zur Rechtslehre'*): *dātəm °təm vīdōyūm zaraə̊uštri* "das Gesetz (und?) den Nachtrag dazu . ." Extr. 2; — *dātāi °tāi, dātahe °tahe, dāta °ta* (VS.) Extr. *1, 3, 4.*
*) Man scheint beim 'Gesetz', wie beim *Mąə̊ra* (sd.) zwei Abteilungen unterschieden zu haben, das *Dāta*, d. i. die primäre, und das *H.*, die sekundäre Rechtslitteratur. Bei der hergebrachten Dreiteilung des Awesta werden beide Abteilungen unter '*dātik*'-Litteratur zusammengefasst. Zum *Dāta* gehörte jedenfalls das *Vīdēvdāt*, zum *Haδa.dāta* vielleicht das *Nīrangastān*. Vgl. *haδa.mąə̊ra-* und DST. ZA. *1.* 9, GDN. GIrPh. 2. 21.
[1]) Vgl. *haδa.mąə̊ra-*.

• j. **haδa.baoδay-** Adj. 'mit Räucherwerk versehen, Räucherwerk darbringend': *ahmākəmča mazdayasnanąm haδa.aēsmanąm °baoiδinąm* Vr. *12.* 5.
Pü.: *apāk bōδ.*

• j. **haδa.barəsman-** Adj. 'mit *B.* versehen, sammt *B.*': *zaoə̊ra °ma* (APn.) *āyese yešti* Y. 2. 1.
Pü.: *apāk barsm.*

• j. **+haδanra-**[1]) m. 'Zuendebringen, Zuendegehen'[2]): °*rō* F. *24.*
KompA. — Et.: s. No. 2. — Pü.: *fražām.* — [1]) Hds. *haδanar°.* — [2]) So nach Pü. Danach vll. *ha°+*danra-* (aus ar. **dasra*, zum ai. V. *dásyati* 'exhauritur'), Komp. wie ai. *sakāśa-*.

• j. **haδanrō.pā(y)-** Adj. 'vor dem Zuendegehen (Mangel?) schützend': °*pąm* (APn.) *mazdāi* (als Gen.) *uxδąm* F. *24.*
Pü.: *fražām pānak ān i ōhrmazd saxᵛan.*

• g. **ha-dam-** : °*dm-* m. 'das selbe Haus, die nämliche Wohnung': *ə̊wāvąs .. °dəmōi* (LS.)[1]) *ašā vohučā šyąs manaŋhā* "einer wie du, der mit *VM.* im selben Hause wohnt" Y. *44.* 9[2]); — *yōngstū .. °dəmōi*[1]) *minaš* (Sp. 1190 m.) Y. *46.* 14.
Pü. (dRn.): *pa ham* dm n n 3) *īh* – Sü.: *sahasthānatayā* –, *ham* dm n n 3) – Sü.: *sahavāsinaḥ.* — [1]) Aus ar. **sadmai*; § *402.* — [2]) Vgl. zSt. Y. *30.* 10, *53.* 3. — 3) S. *nmāna-* No. 7.

• j. **haδa.mąə̊ra-** 1) Adj. 'mit dem *Mąə̊ra* zusammenseiend, mit ihm eins'[1]): *zaraə̊uštrəm °rəm* Vr. *13.* 1. 2) m. '(Mit*mąə̊ra*[2]), d. i.) Ergänzungs*mąə̊ra*, Ergänzung, Nachtrag zur Glaubenslehre'*): °*rəm zaini.parštəm*, °*rāi zaini.parštāi*, °*rahe zaini.parštahe*, °*ra* (VS.) *zaini.paršta* Extr. *1–4.*
*) Der *Mąə̊ra* (sd.) zerfällt in zwei Teile, den eigentlichen *M.*, den *AhM.* spontan offenbart hat, und den *H.*, der auf besondere Befragung mitgeteilt oder von Sehern erschaut worden ist, daher letzterer die Bezeichnungen *zaini.paršta-* 'vom Kundigen (d. i. *Zaraə̊uštra*) erfragt' und *upairi.gātubyō gərəpta-* 'von den Sehern wahrgenommen' führt. Vgl. *haδa.dāta-* und WEST SBE. *37.* 4 (zu mp. *hātakmānsrīk*), GDN. GIrPh. *2.* 21.
Pü. (zu 1): *apāk mānsr.* — [1]) Wohl sva. *tanu.mąə̊ra-*. — [2]) Vgl. *haδa.dāta-*.

• j. **haδa.ratufritay-** Adj. 'mit den an die *Ratav* gerichteten Gebeten versehen, die Gebete an die *Ratav* verrichtend': *ahmākəmča mazdayasnanąm haδa.aēsmanąm haδa.baoiδinąm °tinąm* Vr. *12.* 5.
Pü.: *apāk rat +frānāmišnīh.*

• j. **haδa.zaoθrā-** Adj. (mask. °*ra-*) 'mit *Z.* versehen, sammt *Z.*': °*rəm haδa.aiwyāŋhanəm imaṯ barəsma ašaya frastarətəm* Y. *71.* 23; 2. 1[2]; — *barəsmana paiti.bərəta °ra* Y. *3.* 1, 22. 1; — *barəsma °ra āyese yešti* Y. 2. 1.
Pü.: *apāk zōhr(ak).*
j. *haδa.zaoə̊rō.barāi* Yt. *5.* 19: lies *haδa z°.*

• j. **haδa.hunara-** Adj. 'geschickt': *narəm .. mązdrəm °rəm tanu.mąə̊rəm* V. *18.* 51; — *mązdrō °rō tanu.mąə̊rō* Yt. *5.* 91.
Pü.: fehlt.

• j. **haδānaēpata'vant-** Adj. (fem. °*vaitī-*) 'mit (dem Saft der Pflanze) *Haδānaēpatā* versehen, vermischt (parfümirt)': *zaoə̊ra .. °vaiti* Y. *68.* 1; — *zaoə̊rąm .. °vaitīm* Y. *66.* 1; — *zaoə̊rā .. °vaitīš* Y. 22. 2.
Pü.: *haδanapākōmand.*

• j. **haδānaēpatā-, °pātā-**[1]) f. Name einer Pflanze*), deren (weiches) Holz zum Räuchern und Unterhalten des heiligen Feuers und deren Saft zur Mischung (Parfümirung) der *Zaoə̊rā* (sd.) diente: *upa aēləm nmānəm baoδayąn..°tayā vā kąmčiṯ vā hubaoiδitəmanąm urvaranąm* V. *8.* 2; — *hazaŋrəm vazya-*

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nąm aēsmanąm vərədvanąm .. *°tayā̊ vā* .. *āδre* .. *frabərəiṯ* V. *18*. 71; — *baēvarə zaoδranąm* .. *hąm.irista aēṯayā̊ urvarayā̊ yā vaoḉe °pāta* ". . in Mischung mit der Pflanze, die *H.* heisst" V. *14*. 4; — *urvarąm °tąm ašaya uzdātąm* Y. *3*. 3, 22. 1; *62*. 9.

*) Die indischen Parsen verstehen den Granatapfelbaum darunter, vgl. HAUG Essays² 251, 399, WEST SBE. *37*. 186. Ein Zweig des '*urvarąm*' (d. i. Abkürzung von *urvarąm °tąm*) und drei Zweige des '*hōm*' werden zur Erzeugung des '*parāhōm*' (vgl. unter *para.haoma-*) zusammen im Mörser gestossen.

Ableit. — Ob iran. Wort? — Pü.: *haδanapāk* (mangelhafte Transskr.). — [1]) So nur V. *14*.

• j. **haδən** Yt. *14*. 56: —?—; s. Sp. 1756 m.

• j. *ratufriš vəhrkayā̊ kəhrpača payənhača* ᵛ**haδō** *vīspanąmča daēvayasnanąm* .. *haδra* .. N. *59*.

Pü.: *apāk* (wie für das folg. *haδra*).

• j. **haδō.gaēϑā-** Adj. (mask. *°δa-*) 'zum selben Hausstand gehörig; Hausgenosse': *čaδwarəsaδwā̊* (näml. *asti miδrō*) *antarə °δa* (AD.) Yt. *10*. 116; — *yim vā ainim* ⁺*°δa*[1]) (NP.) .. *čayąn* "oder wen sonst die Hausgenossen .. (dazu) aussuchen" N. *1*; — *yō aēvō °δanąm yō barəsmača* ⁺*frastərənte gūušča* ⁺*paiti.baraiti* "wenn einer von den Hausgenossen (es ist), der .." N. *60*.

Pü.: *hamgēhān*[2]). — [1]) Hds. *hapō.g°*. — [2]) zSchr. in N. *60* – statt *ham* (am) finden wir das Ideogramm für *ēm* 'ich bin' – s. BTHL. IF. *11*. 132.

• j. **haδō.zāta-** Adj. 'leiblich': *anyaṯ piδre vā puδrāi brāδre vā °tāi* "ausser dem Vater oder dem Sohn oder dem leiblichen Bruder" Yt. *14*. 46.

Eig. 'zusammen erzeugt, geboren', d. i. 'von den selben Eltern stammend'[1]). — ai. *sahajāta-* Adj. 1) 'gleichaltrig', 2) 'angeboren'. — Npü.: *ki az yak tuxm zāda bāšand*. — [1]) Vgl. ai. *sahodara-* als Erklärung von *sahajāta-*.

• j., p. **hadiš-** n. 1) ‖ 'Wohnsitz, Palast'[1]): *vašnā aʰuraʰmazdāhaʰ imaʰ °diš adam akunavam* X. *4*. 3; *3*. 3, Am. *3*. 2) Name der Gottheit des heimatlichen Wohnsitzes*): *°dišasča* ⁺*ašavatō vāstravatō xᵛāδravatō marždikavatō* Vr. *9*. 5; — *°dišahečа*[2]) *vāstravatō* Vr. *1*. 9; — *°diš vāstravatō* (statt AS.) Vr. 2. 11.

*) Vgl. PüErl.: *mēnūk i xānak* und DST. ÉtIr. *2*. 201. Auch dem Dk. ist die Gottheit bekannt; s. SBE. *47*. 7.

Zum V. [1]*had-*. — ai. vgl. *sádas-* n. — Pü.: transskr. — [1]) S. JUSTI GIrPh. *2*. 450. — [2]) Them.

• p. **haⁿ-dugā-** f. 'Kundmachung, Erlass': *yadiy imām °gām naiy apagaudayāhy kārahyā δāhy* "wenn du diesen Erlass nicht verheimlichst, (sondern) dem Volk kund machst" Bh. *4*. 10; 11.

Et. des ir. **han-dugā-*? Wenn etwa zu gr. τεύχω, müsste *h°* auf das gesammte Skulptur- und Inschriften'werk' von *Bahistān* bezogen werden. — Eü.: *laltin*, Aü.: *duppē*.

j. *haiδi* F. *24*: lies *haiδīm*; — *aiwiča haiδi* N. *84*: lies *haite*; s. [1]*ah-*, Sp. 277 u.

• g. (, j.) **haiϑīm** Adv.: s. *haiδya-*. KompA.

• j. **haiϑīm.ašava-gan-** Adj. 'der solche tötet, die wirklich gläubig sind': *°ǰanas-*(NP.)*ča drvantō* Yt. *10*. 38, 45.

• j. ⁺**haiϑīm.ašavan-**[1]) Adj. 'wirklich zur Welt des *Aša* gehörig, wirklich gläubig': *δrāyō °nō āfrivačənhō zavainti gāušča aspasča haomasča* Y. *11*. 1; — *°na* (ND.) *bavatəm* V. *7*. 52 PüZ.

KompA. — Pü.: *āškārak ahrav*. — [1]) In den Ausgaben getrennt.

• j. *baxšānti rašča* .. *fšuyąn* ᵛ**haϑwača**[1]) *aurvaṯ.aspāča* Vyt. *46*.

[1]) Vyt. *34* steht für *fš° h°*: *frayąhaδawδča* (sd.).

• g. **haiϑyā** Adv.: s. *haiδya-*.

• j., g. **haiϑya-**, p. **hašiya-** Adj. 1) 'der Wirklichkeit entsprechend, wahr, echt, recht': ‖ *yaδā imaʰ °šiyam naiy duruxtam* (sd.) *adam akunavam* Bh. *4*. 7; — *°δīm mąδrəm yim haurvatātō ašahyā amərətātas*(sd.)*čā* Y. *31*. 6; — *aṯ δwā mōnghī* .. *°δīm ašahyā dąmīm* Y. *31*. 8; — *°δyō vənhudā̊* (sd.) *yeṅhē* .. Y. *58*. 4; — *yō nā̊ ərəzūš savənhō paδō šīšōiṯ* .. *°δyōng* ⁺*ā* ⁺*stīš yōng* ⁺*ā.šačitī ahurō* ". . die rechten Wege .., die wahren, zu den Geschöpfen hin, bei denen *Ah.* wohnt" Y. *43*. 3; — *drūǰō dəmānē °δyā ənhən astayō* "im Haus der *Drug* sind das die rechten Gesellen" Y. *49*. 11. a) praedikativ mit den V. *dā-* und [1]*varəz-* 'etwas (in der Zukunft liegendes) wahr machen, bewirken, dass etwas erwartetes zur Wahrheit wird, es erfüllen': *fərašəm* (sd.) *vasnā °δyəm dā̊ ahūm* Y. *34*. 15; — *yō* .. *°δīm* .. *varəšaitī* (Sp. 1376 m.) .. *hyaṯ vasnā fərašō.təmənm* Y. *46*. 19[1]). 2) 'wovon man weiss, dass es künftig sein wird, gewiss, sicher': *tā drəgvatō* ⁺*marədaitē daēnā* ⁺*ərəzaoš* (sd.) *°δīm* Y. *51*. 13. 3) 'dem Recht entsprechend, recht, rechtschaffen':

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yaēčā xšnaošəm (sd.) *ahurəm* °*ϑyāiš šyaoϑanāiš* Y. *30.* 5; — *yaϑā āṯ utā nā vā nāirī vā vaēdā* °*ϑīm aϑā haṯ vohū taṯ* .. "wie einer .. weiss, was recht ist, .." Y. *35.* 6. A) IS. °*ϑyā* und AS. °*ϑīm* als Adv. zu 1 'in Wirklichkeit, wirklich, wahrhaftig': °*ϑīmča ašahe xšā* (Sp. 531 f.) *ahi* Y. *10.* 4; +F. *24*[2]); — *yezī* (Sp. 1293 o.) *tā aϑā* °*ϑyā* Y. *44.* 6; — *yezī aϑā stā* °*ϑīm mazdā ašā vohū manaŋhā aṯ* .. "da ihr doch in Wahrheit so seid, o *M.*, *Aša*, *VM.*, .." Y. *34.* 6; — *īϑā ī* (Sp. 363 o.) °*ϑyā* "so ist es in der Tat" Y. *53.* 6. Undeutlich: *kaṯ tē asti ahurahe vairyehe* °*ϑīm* P. *27.* [Y. *46.* 6: lies *haēϑahyā*; — Y. *43.* 8: lies *haiϑyō.dv*°; — Y. *11.* 1, V. *7.* 52 PüZ.: lies *haiϑīm.ašav*°; — Y. *9.* 23: lies *paiϑīm.*]

KompA., E. — Ableit. aus [2]*hant-*. — ai. *satyá-* Adj. — Pü.: *āškārak*; Sü.: *prakaṭaḥ* oder *parisphuṭaḥ*, (zu Y. *31.* 6): *viśadaḥ*, (zu Y. *51.* 13): *prakaṭatā*. — [1]) Vgl. auch Sp. 1761 m., u. — [2]) Hds. *haiϑi*; unsicher.

• j. **haiϑya.dā'təma-** Adj. (fem. °*mā-*) 'der (das Geforderte) am besten wahrmacht'(?): *daēna mazdayasniš vīspaēšu vaŋhušu vīspaēšuča ašō.čiϑraēšu* °*ma* Yt. *11.* 3[1]).

Vgl. Y. *34.* 15. — Pü.: *āškārdātārtum.* — [1]) Geringe Stelle.

• j. **haiϑyā-vərəz-** Adj. (fem. °*vərəzī-*) '(wahrmachend sva.) das Geforderte leistend, die Pflicht erfüllend'[1]): °*zəm ašavanəm ašahe ratūm* G. *3.* 7; 7; — *saošyantąm* °*ząm* +*ašaonąm* Y. *12.* 7; — °*ząm ašaonąm* .. °*zinąm ašaoninąm* Vr. *11.* 14.

Ableit. — Vgl. *haiϑya-* 1 a. — Pü.: *āškārak varzītār*, Sü.: *prakaṭakarmā*. — [1]) SÖDERBLOMS Fassung La vie future 255 ist mir unverständlich.

• g. **haiϑyāvərəš'tā-** f. '(Wahrmachen sva.) Leisten, Erfüllen (des Geforderten)': *dātā aŋhāuš*[1]) *ərədaṯ vohū manaŋhā* °*tąm hyaṯ vasnā fərašō.təməm* "der Schöpfer der Menschheit fördere durch *VM.*, dass sie[2]) erfülle, was seinem Willen am besten entspricht" Y. *50.* 11[3]).

Ableit. aus *haiϑyāvərəz-*. — Pü.: *čigōn āškārak varzītārān ō ēšān kē kāmak frāčtum* .. *ō manča kē zaratušt ēm.* — [1]) Der GS. *aŋhāuš* gehört sowohl zu *dātā* als auch zu *haiϑyāvərəštąm.* — [2]) Vgl. No. 1. — [3]) Vgl. zSt. Y. *46.* 19.

• j. **haiϑyā.vərəzya-** n. '(Wahrmachen sva.) Erfüllen': *mazišta mąϑra* .. *vərəzya* .. *urvaitya* .. °*ya* (IS.) .. *vīndaiϑya daēnayā māzdayasnōiš* G. 2. 7.

Vgl. *haiϑya-* 1 a.

• j. **haiϑyō.aya-** m. — ? —: *kąmčiṯ ϑwąmča* +*drujimča* °*yanąm həntīm kąmčiṯ vā* +*aipyanąm həntīm* Yt. *4.* 5. Wertlos.

Npü.: *zāhir dar miyān i rūz.*

• g. +**haiϑyō.dvaēšah-**[1]) Adj. 'von echter, rechter Feindschaft beseelt, ein echter und rechter Feind': °*šā hyaṯ isōyā drəgvāitē aṯ* +*ašaonē rafənō hyīm aoϑōnghvaṯ* "ein echter Feind will ich, so gut ich es vermag, dem *Drug*genossen sein, aber eine kraftvolle Stütze für den *Aša*anhänger" Y. *43.* 8.

Pü.: *āškārak bēšūtār*, Npü.: *āškāra āzār dihanda.* — [1]) NA. trennt.

• j., g. **haϑrā** 1) Adv. 'an einem Ort, zu gleicher Zeit; zusammen, zugleich': *āpəm zazāhi tūm yō ahurō mazdā zrayəŋhaṯ hača vouru.kašāṯ* °*ra vātəmča dunmąnča* "entlässt du .. das Wasser aus dem Meer *V.*, zugleich den Wind und die Wolken" V. *5.* 15; Vyt. *42*(?); — *tā* °*ra frafrāvayāhi avi zrayō* .. V. *5.* 16; 20; — mit *vīspa-* 'alle zusammen'[1]): *naēϑa vīspe* °*ra daēva mahrkaϑāi upadaržnvainti* Yt. *8.* 44; — — mit *bav-* V. 'una fieri sva. sich konzentriren, sammeln': *ā* +*mōyastrā.baranā* (Sp. 1190 u.) .. *hyaṯ* °*rā manā bavaṯ yaϑrā čistiš aŋhaṯ maēϑā* ".. auf dass da die Gedanken sich sammeln, wo die Einsicht noch schwankend ist" Y. *30.* 9; — — wiederholt sva. 'ibidem et .. et .. et': °*ra taoxma upa.bara* .. °*ra āpəm frātaṯ.čaya* °*ra*[6] .. V. 2. 25—28. a) 'sogleich': *ā dim h*° *hangurvayaṯ* (sd.) *apąm napā* Yt. *19.* 51. 2) Praen. mit Instr.[2]); a) 'zusammen, vereint mit —': *yō* +*urvąnəm mən gairē* (sd.) *vohū dadē* °*rā manaŋhā* ".. im Verein mit *VM.*" Y. *28.* 4; — *hanjamanəm frabarata* .. *ahurō mazdā* °*ra manyaoibyō yazataēibyō* (DP. statt IP.) "eine Versammlung veranstaltete *AhM.* mit den .. *Yaz.*" V. 2. 20; 20, Vr. *8.* 1; — *ātaraϑra* +*fraoirisəmti* .. *fravašayō* °*ra miϑrāča rašnuča* .. °*ra vāta* Yt. *13.* 47; *10.* 9[2], *12.* 4[4](?); — *yō* .. °*ra nairya hąm.vərəta* (sd.; LS. statt IS.) *stija nijainti hamərəϑō* Yt. *10.* 71; — *imąm* .. *ząm gənābīš* °*rā yazamaidē* Y. *38.* 1. b) 'mittelst': *həntəm* +*āstaoiti* °*ra ana gāϑwya vača* Y. *10.* 19; *65.* 14, Ny.

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4. 8[3]); — °*ra baoδaŋha* N. *59* (?). c) 'zugleich mit —, gleich bei —': *nasyeiti* °*ra frākərəsta* (LS. statt IS.) *ahmaṯ hača nmānāṯ āhitiš* sva. "es verschwindet, kaum hervorgebracht, .." Y. *10.* 7. [N. 7: lies *hāϑra*; — Yt. *13.* 48, V. *9.* 56, *13.* 55, Yt. *10.* 101: lies *haϑra.ǰ*°, *haϑra.t*°; — N. *100* f.[3]: lies *haϑrāčiš*.]

KompA.; Ableit. — Aus *[2]*ham-* Zw. 'eins', § *252.* 1. — ai. *satrā́* Adv. — Pü.: *pa hakanīn, apāk, pa apākīh, apāk hakanīn*, (zu Y. *30.* 9): addar. — [1]) Vgl. RV. *4.* 17. 6: *satrā́ sómā .. víśve*; u. ö. — [2]) Oder dessen Stellvertreter (LS., DP.). — [3]) S. noch FrW. *9.* 2 unter *kaitya.

• j. **haϑra.ǰatay-** f. 'Aufeinmalerschlagen'; nur LS. °*ta*, °*tō*, °*tā* mit dem V. *ni-gan-* 'auf einen Hieb erschlagen': *kahmāi .. frazaintīm* °*ta niǰanāni* Yt. *10.* 110; — *yaṯ iδa ašəmaoγō .. +°tō*[2]) *niǰanāite* V. *9.* 56; *13.* 55; — *tā daiṅhāvō +°tā*[2]) *niǰaγnənte* Yt. *13.* 48.

Pü.: *pa hakanīn ṯanišnīh, pa ham ṯanišnīh.* — [1]) Vgl. zVerb. BTHL. IF. *5.* 226 und zu *hąm.-bərətay-*. — [2]) NA. trennt.

• j. **+haϑra.tarštay-**[1]) f. 'auf einmal entstehende Furcht, plötzlicher Schreck'; nur LS. mit dem V. *ϑrah-*[2]): *miϑrəm .. °ta ϑrāṅhayete ᵘvaya aspa.vīraǰa* Yt. *10.* 101.

[1]) NA. trennt. — [2]) S. zVerb. unter *haϑra.-ǰatay-*.

• j. *təm pantąm* ᵘ**haϑrayən** *haϑra* .. Vyt. *42.*

• j. **haϑra.vata-** n. 'auf einmal, auf einen Schlag erfolgender Sieg über —' (Gen.): °*taheča paiti hamərəϑanąm* Yt. *13.* 133, *15.* 1.

Zum V. [1]*van-*. — Vgl. *haϑravanant-*.

• j. **haϑra-vana-** Adj. 'der auf einen Schlag siegt': °*na* (statt NS.) *nąma ahmi* Yt. *15.* 46.

Zum V. [1]*van-*. — Vgl. *haϑravanant-*.

• j. **haϑra-vanant-** Adj. 'der Jemanden (Akk.) auf einmal, auf einen Schlag besiegt': *narąm .. +°nantąm*[1]) *hamərəϑō +°nantąm*[1]) *duš.mainyuš* Ny. *3.* 10.

Vgl. *haϑra.vata-*, *haϑravana-*, *haϑravanya-*, *haϑrā.nivātay-*. — [1]) NA. °*natąm*; s. aber F 1.

• j. **haϑra-vanya-** Adj. 'der auf einen Schlag siegt': °*vane* (statt NS.) .. *vīspavane nąma ahmi* Yt. *1.* 14.

Vgl. *haϑravanant-*. — Pü.: *pa hakanīn vānītār nām ēm.*

• j. **haϑrāka-** Adj. 1) 'auf éinen Punkt gerichtet, vereint'; nur ASn. und IP. als Adv.; a) ASn. °*kəm* 'zusammengenommen': *+čvaṯ +aiwištīm parayaṯ? ϑrixšaparəm;* °*kəm +xšvaš xšafnō āča parača* "auf wie lange soll man zum Zweck des Liturgielesens weggehen? Drei Tage und drei Nächte; zusammen sechs Tage und Nächte hin und zurück" N. *4*; +2[1]). b) IP. +°*kaēibiš*[2]) 'zusammen, zugleich': *yezi ϑriš* °*kaēibiš +yātayeinti .. yezi āaṯ ϑriš nōiṯ* [*ϑriš*] °*kaēibiš yātayanti* N. *97.* 2) 'auf einen Punkt richtend, vereinend' (?): *yasča pourunąm* °*kō ašaonąm mazdayasnanąm* Yt. *10.* 66.

Ableit. aus *haϑrāṅk-*. — Pü. (zu N. *97*): *pa hakanīn ō ham*, (zu N. *4*): undeutlich, (zu N. *2*): fehlt. — [1]) Hds. *haϑrāknəm.* — [2]) Hds. *hāϑra.-kō.biš, hāϑrākōbiš*; s. *āfrīvana-* No. 1.

• j. **+haϑrākaēibiš** Adv.: s. *haϑrāka-*.

• j. **haϑrākəm**[1]) Adv.: s. *haϑrāka-*.

[1]) So auch N. *2*, Hds. °*knəm.*

• j. **haϑrā.nivātay-**[1]) f. 'auf einmal, auf einen Schlag erfolgende Besiegung': *paiti.-ǰaitīm dušmainyunąm* °*vāitīm hamərəϑanąm* Y. *57.* 26.

Pü.: *pa hakanīn vānītārīh.* — [1]) NA. auch ohne Trennung.

j. *haϑrəmčiṯ* N. *109*: lies *hāϑr*°.

• j. **haϑrāṅk-** Adj. (fem. °*ϑrāčī-*) 'auf éinen Punkt gerichtet, vereint': *yezi ϑriš* (näml. Zweige) +°*ϑrāṅčō*[1]) (als APm.) *+yātayante* (sd.) .. *yezi āaṯ* (*ϑriš*) *nōiṯ +°ϑrāṅčō*[2]) *yātayanti* N. *88*; — *yezi tišrō* (näml. *urvarā*) .. +°*ϑrāčiš* (APf.) *barənti* .. N. *100*[3]); *100*, +*100*[3]), +*101*[3]).

Ableit. — Ableit. aus (Komp. mit) *haϑra*, § *178.* — ai. *satrā́ṅk-* Adj. (fem. °*trā́cī-*). — Pü.: *pa ham hakanīn* 3, *pa ham, pa hakanīn, ēvtāk pa hakanīn.* — [1]) Hds. *hāϑrā čō.* — [2]) So T; Ausg. *hāϑr*°. — [3]) Hds. *haϑra čiš.*

• j. ᵘ**haϑrąm** *kaitya*ᵘ (sd.) *vača* FrW. *9.* 2.

• g. **hap-** V. 'halten'. Praes. 1 *hap-*.

'halten': *hyaṯ tā zastā yā tū hafšī* (2S.) *avā yā dā ašiš* (sd.) .. "wann durch die Hand, in der du jene Lose hältst, die .." Y. *43.* 4. a) 'aufrecht erhalten, stützen': *vohū hvō xšaϑrā ašəm vačənhā šyaoϑanāčā haptī* (3S.) "er stützt das *Aša* sammt dem guten Reich durch sein Reden und Tun" Y. *31.* 22.

ai. *sápati* (worüber zuletzt GDN. VSt. *3.* 179), gr. ἅπτομαι; s. noch PBrB. *27.* 131. — Pü. (zu Y. *31*): *griftan* oder *kartan* (so nach Npü.), Sü.: *vilokayitā*; (zu Y. *43*): *xᵛat*, Sü.: *svayam.*

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• j. +ha-paϑnī-[1]) f. 'Nebenweib': °*ne* (IS.[2])) +*afnaṇuhå* "mit einem Nebenweib, wer Vermögen hat" F. 2 f.

ai. *sapátnī-* f. — Pü.: *ēigōn bavēt 2 žan u ēvak šōδ* "es sind nämlich zwei Frauen und ein Mann". — [1]) Hds. *hapsn°*; sd., Sp. 1767 m. — [2]) Statt °*ϑnya*; § *268*. 32.

• p. **hapariya-** Pra es. 31 'Ehrfurcht hegen, bezeigen'.

imā dahyāva^h +*tyā manā dātā* +*āpariyāya^n*[1]) "diese Länder bezeigten meinen Gesetzen Ehrfurcht" Bh. *1*. 8.

ai. *saparyáti, asaparyait*[2]). — [1]) Vgl. zLes. und zF. § *327*, BTHL. Stud. *2*. 67, FOY KZ. *35*. 45, 67. S. ferner zu +*abištā-* No. 2. — [2]) S. noch HOFMANN BB. *18*. 287.

• j. **hapərəsī-** f. Name einer Pflanze[1]): *yaṭ.. mašyāka daēvayāzō avi ātrəm ābarənti aētayå urvarayå yā vaoče* °*si nạma* Yt. *14*. 55.

[1]) Die zur Feuerung zu benutzen verpönt war. Weiteres unbekannt.

j. *hapō.gaēϑa* N. *1*: lies *haδō.g°*.

• j. (, g.) **hapta** indekl. Zw. 'sieben': *h°* (als Nom.) *hənti hạminō mąəhō* V. *1*. 3 PüZ.; *16*. 9, 10, N. *102*; — *h° amərštå spənta* Yt. 2. 12; *13*. 83[3], Vd. *18*; — *aoe strōuš* .. *yōi* °*ta haptōiringa* S. 2. 13; — *h°* (als Akk.) *sarəδa* V. *15*. 45; *19*. 42; — *yō h° həndu* (sd.) V. *1*. 18; — *h° karšvạn* Yt. *8*. 40, *10*. 85, *19*. 82; *5*. 30, *8*. 33, *10*. 64, 89, *13*. 94, *19*. 82, Y. *61*. 5, *65*. 5, F. *5*; — *biš h° nmāna* "zweimal sieben Häuser" V. *15*. 45; *14*. 16[3]; — *biš h° ādrō daxštəm*[1]) V. *14*. 6; — *h° sata upāzananạm* V. *4*. 13; 13, Yt. *9*. 30; — *h°* (als Instr.) *satāiš haδa.čiϑanạm* V. *4*. 7.

KompA. (*hapta°*, *haptō.°*[2])); Ableit. — ai. *saptá*, mp. (Pü.), np. *haft*. — [1]) Man verlangte den Plur. des Substantivs; vgl. *ϑray-* No. 3. — [2]) § *264* D.

• j. **haptadasa-** Adj. 'der siebzehnte': °*sa* (statt NSm.) *vīspa.hišas* (näml. *nạma ahmi*) Yt. *1*. 8.

Ableit. aus **haptadasa* indekl. Zw. '17'. — ai. *saptadaśá-* Adj.; vgl. mp. (Pü.), np. *haft dahum*.

• j., g. **haptaϑa-** Adj. 'der siebente': °*ϑō* (näml. *gairiš*) Yt. *19*. 2; *1*. 7, *14*. 19, V. *14*. 9; — °*ϑəm asaṇhạmča* .. V. *1*. 9; *4*. 24, 5. 29[2], N. *82*; — °*ϑa* (statt NSm.) N. *102*. a) ASn. °*ϑəm* als Adv. 'beim 7. Mal': *kā hē asti čiϑa?* .. °*ϑəm navaitīm upāzananạm upāzōiṭ* V. *4*. 19; *8*. 77. A) Subst. neutr.; a) 'der siebente (und in der Reihenfolge letzte) Teil der Erde', d. i. das *Karšvar X^v aniraϑa*: *būmyå* °*taiϑē* Y. *32*. 3. b) 'Siebentel (nur Ableit.).

KompE.; Ableit. — Ableit. aus *hapta*. — ai. *saptátha-* Adj. — Pü.: *haftum*, (zu Y. *32*): *būm i 7*, Sü.: *bhūsaptadvīpā*.

• j. **haptaϑəm** Adv.: s. *haptaϑa-*.

• j. **haptaiϑi'vant-** Adj. 'siebenzigfach': °*vå* (näml. *asti miϑrō*) *antarə aēϑrya aēϑra.paiti* Yt. *10*. 116.

Ableit. aus *haptātay-*; zum *a* und ϑ s. unter *aštaiϑivant-*.

• j. **haptaiϑya-** Adj. (fem. °*yā-*) 'aus Siebenteln bestehend, in sieben Teile[1]) zerfallend': *paiti būmīm* °*ϑyạm* Yt. *19*. 26.

Ableit. aus *haptaϑa-* 2 b. — [1]) Vgl. *karšvar-*.

• j. **hapta-ṇhātay-** Adj. (auch mask.) 'sieben *Hātay* umfassend, siebenteilig', von [1]*yasna-* (sd. A; Stverz.): *yasnasča* °*ṇhāitiš* Y. *57*. 22; — *yasnəm* °*ṇhāitīm* Y. *41*. 8 usw.; — *yasnahe* °*ṇhātōiš* Vr. *17*. 1 usw.

Pü.: *haft hāt*, Sü.: *saptasargaḥ*.

• j. **hapta.māhya-** Adj. 'sieben Monate dauernd': *upas.puϑrīm aēvō.māhīm* (sd.) *vā* .. °*hīm vā* V. *5*. 45.

Pü.: *haft māhak*.

• j. **hapta.yaxštay-** m., Plur. 'sieben Zweige': *yō paoiryō barəsma frastərənata ϑryaxštiš* (sd.) *ča* .. °*tīšča* Y. *57*. 6.

Pü.: *7 tāk*.

• j. **hapta'hva-** n. 'Siebentel': °*tanhum* F. *1*.

Ableit. aus *hapta*; s. zu *ϑrišva-*. — Pü.: *haftūtak*.

• j. **haptātay-** fem. Zw. 'siebenzig': *pančāča* °*tāitīm hamaspaϑmaēdayehe* (sd.) A. *3*. 12; 9. a) mit Gen.: °*tāitīm ātrə.saokanạm* V. *8*. 90; *4*. 19[2], *6*. 15[2].

Ableit. (*haptaiϑivant-*). — Ableit. aus *hapta*, § *210*. — ai. vgl. *saptátay-* f.; np. *haftād*. — Pü.: *70*.

• j. **haptāždyāi** Y. *11*. 9: kabbalistisches Unwort.

Stammt aus Y. *31*. 22 (*haptī*) und Y. *51*. 17 (*āždyāi*); vgl. +*məndāidyāi* *). — Pü.: *haft* r d n n *u ašt* r d n n.

• j. **haptō.karšvan-** 1) n., Plur. 'die sieben *Karšvan*, Erdteile': *vīspå* .. *yå hənti* °*vōhva* Yt. *6*. 3. 2) Adj. (fem. °*vairī-*)[1]) 'aus sieben *K.* bestehend, die sieben Erdteile umfassend': *aoi* °*vairīm zạm* Y. *57*. 23, G. *5*. 5.

Vgl. das folg. Wort. — Pü.: *haft kišvar*. — [1]) § *207*. 2 aE., *184*.

• j. **haptō.karəšvar-** n., Plur. 'die sieben

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Karšvar, Erdteile': *ḋaṭ tā̊ āpō* +*frašāvayeiti satavaēsō avi* °*vairīš* (IP.II als AP.)[1]) Yt. *8*. 9.

Vgl. das vorherg. Wort. — [1]) Zu § *231*. 2.

• j. **haptō-iringa-**[1]) Adj. 'mit sieben Merkmalen', Plur. mit ³*star-* m. Name des als Gottheit verehrten Sternbilds *Ursa major**): *aoe stārō yōi* °*ga mazdaδāta x*ᵛ*arənaṇhunta baēšaẓya* S. *1*. 13; Yt. *12*. 28; — *ave strūš*.. *yąm* +°*gō*[2]) Yt. *13*. 60; — *ave strūš yą* °*ga* Yt. *8*. 12; S. 2. 13.

*) Vgl. Bd. *2*. 7, *5*. 1, *13*. 12, Mx. *49*. 15, wo das Siebengestirn als Anführer des nördlichen Fixsternheers und als besonderer Gegner des Planeten *Vahrām* (Mars) bezeichnet wird, sowie als Hüter des Hölleneingangs und Wächter über die nördlichen Seen.

ai. *liṅga-* n.; mp. (Pü.), np. *haftōrang*, gelW. — Unverständlich ist mir BB. *26*. 75. — [1]) Man erwartete **haptō.ir*°. — [2]) NA. °*rəng*°; s. Var.

• j. ˣ**hapsne apno xavō**ˣ F. 2 f.: verkehrte Umschrift statt *hapaδne* (sd.) *afnaṇuhā̊*.

Vgl. Bthl. ZDMG. *43*. 668.

• j. **habāspa-** m. EN. eines Gläubigen: °*pahe ašaonō* Yt. *13*. 102.

Komp.: **habā-* (ai. *sabhā̊-* f. 'Versammlung', nhd. vgl. *sippe*)[1]) + *aspa-*; eig. etwa 'der Rassepferde besitzt, ein Rassepferd reitet'[2]). — [1]) Worüber zuletzt Lidén Stud. 52. — [2]) Anders Justi NB. 486, Cld. GGA. *1896*. 375.

• j. **ha-ṇuharəna-** n. 'Backe': *us mē pita haomāi draonō frārənaoṭ ahurō* .. °*ne* (AD.) Y. *11*. 4[1]); +F. *3* g.

Eig. 'was die Kinnladen (**x*ᵛ*arəna-*) enthält'; § *304* II. 20. — Pü.: *ērvārak*, bei Jamaspji Gloss. 741 'both the ears; the left jaw'; s. dazu Horn NpEt. 275 und SWienAW. *67*. 838. 7: *arvār* : *gūš i čap*. — [1]) Vgl. zSt. Sl. *11*. 4.

• j. +**haṇuharə-stāt-**[1]) Adj. 'der im Verborgenen sich befindet, sein Wesen treibt': *yasča ašəmaoγəm* .. °*stātəm pərəšanaiti* V. *4*. 49.

ai. *sasváḥ* Adv. 'heimlich'[2]); Bthl. IF. *5*. 368, Foy KZ. *35*. 32; s. noch Pü. — Pü.: aan r dan, angebl. *axᵛarišn*, vll. *haxᵛarakān*. — [1]) NA. *aṇuharə*°, aber Jp 1, Mf 2 *haṇharə*°. Vgl. die Var. zu Yt. *13*. 88 No. 4, 5, V. *5*. 38 No. 1. — [2]) Ein Nominalstamm *aṇuharə-stāt-* 'der nicht isst' oder 'das Nichtessen' (Sp. Komm. *1*. 150; Dst. ZA. *2*. 62 'impie du jeûne') ist ein grammatisches Unding.

• j. **haṇhanana-** Adj., PPfM.: s. ¹*han-*.

• j. **haṇhanuš'təma-** Adj. 'der sich am besten verdient gemacht hat': *apanō.təməm* .. *yaẓtuštəməm* .. °*məm ašahe raδwąm* Y. *71*. 3.

Superl. aus *haṇhanvah-*. — Pü.: *arżānīktum*.

• j. **haṇhanvah-** Adj., PPfA.: s. ¹*han-*.

Ableit. — ai. vgl. *sasavā́n* NS.

• j. **haṇhaurušay-** patr. Adj. 'von *Haṇhaurvah* stammend, dessen Nachkomme': *varšnahe* °*šōiš ašaonō* Yt. *13*. 104; +FrD. 7[1]).

Ableit. aus *haṇhaurvah-*. — [1]) Hds. *aṇhrō urušnōiš*.

• j. **haṇhaurvah-** m. EN. eines Gläubigen: °*haurušō jāmāspanahe ašaonō* Yt. *13*. 104.

Ableit. — Eig. PPfA. zum V. *har-* 'der Acht hat'.

• j. **haṇhāman-** n. 'Verbindung (der Gelenke), Gelenkband': °*ma* F. *3* h.

Komp.: *ham* + **hāman-* n., zum V. *hā̊(y)-*; zSchr. s. § *299*. 2. — Pü.: *āranj i handām*.

• j., g. **haṇhuš-** n. 'fructus' uzw. 1) 'Nutzniessung': *ẓvō* .. *narəm ašavanəm* °*uš x*ᵛ*arəδaheča* .. +*nəmatahe*(sd.)*ča* .. *apa.baraiti* (sd.) V. *5*. 38. 2) 'Nutzen, Gewinn': *manaṇhō vaṇhūuš x*ᵛ*ənvaṭ* °*uš* ˣ*məm bərəduš*ˣ *mazdā̊ dadāṭ ahurō daēnayāi vaṇhuyāi* "des guten Sinnes herrlichen Gewinn[1]) ..? .. soll *MAh*. ihrer guten *Daēnā* verleihen" Y. *53*. 4.

Vgl. *hahya-*. — Pü.: *sērīh*; s. noch No. — [1]) S. zu *raēxəna-*. Pü. erl. zu Y. *53*: *bavandakīh i xᵛarišn u vastrak mizd* (als 'Lohn') *pātdahišn*.

j. *haṇhuharəne* F. *3* g: lies *haṇuh*°.

• j., g. **¹han-** V. 'mereri'. Praes. 2 *hana-*[1]), 24 *hanaya-*; Perf. 1 *haṇhān-*: *haṇhan-*[2]). — PPfP. *hāta-*.

'verdienen', bes. Lohn[3]); a) sva. 'Anrecht erwerben, Anspruch haben auf –' (Akk.): *yastaṭ mīždəm hanəntē nōiṭ dāitī* "wer den Lohn dem nicht gibt, der ihn verdient" Y. *44*. 19; — *ahmāi mīždəm hanəntē parāhūm* (sd.) Y. *46*. 19; — *yā daēnā vairīm hanāṭ mīždəm ašahyā yāsā* (sd.) *ašīm* Y. *54*. 1; — *mīždəm yaṭ zaoṭa hanayamnō ārəḥa frāyō.humatō* Y. *59*. 30; — *x*ᵛ*arata narō aẓtəm myazdəm* +*yōi.dim haṇhāna* (3SPfA.)[4]) *ašāča frārətiča* "geniesset, ihr Männer, hier den *My*., wer (von euch) ihn verdient hat durch Rechtschaffenheit und Eifer" Y. *8*. 2; — *hanaẓmāčā zaēmā*(sd.)*čā* .. *δwahmī rafnahī* Y. *41*. 4; — *zaraδuštrahe* .. *paoiryāi haṇhananāi paoiryāi haṇhanuše* .. Yt. *13*. 88 (s. unter b). b) sva. 'in seinen Besitz

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bringen, gewinnen, erhalten': *kaδā ašā taṯ mīždəm hanānī* "ob ich, o *Aša*, den Lohn erhalten werde" Y. *44*. 18; — *hanaēša tū tūm taṯ mīždəm* "mögest du den Lohn dir gewinnen" Y. *59*. 30[5]; — *zaraδuštrahe.. paoiryāi hanhananāi* (s. a) *paoiryāi hanhanuše gamča* .. "des *Zar*..., der als erster sich verdient, als erster erhalten hat .." Yt. *13*. 88; — *hāta* F. *24*[6].

ai. *sánat, sánema, saném̥a; sasāna, sasavā́n; sātáḥ*. — Pü.: *aržānīk būtan*, (zu Y. *43*): *aržānīkēnītan*; s. noch No. 6. — [1]) Die hiezu gezogenen Formen können auch zur Praesensbildung 4. oder noch besser 11. Klasse gestellt werden; BTHL. Stud. *2*. 103, § *316*. No. 4. — [2]) § *331*. 3. — [3]) BTHL. IF. *5*. 362. — [4]) § *331*. 3 No., *354*. — [5]) Vgl. die Satzabteilung der Pü. — [6]) Pü.: *āškārak*; vgl. *hātā.marānay-*. *hāta* scheint aus diesem Komp. losgeschält zu sein.

• j. ²*han-* : *hān-* Adj. 'verdienend; erwerbend'.

KompE. — Zum V. *han-*. — ai. °*sán-* Adj.

• j. **hana-** Adj. (fem. °*nā-*) 'greis, alt': *yaṯ hanō vā zaururō vā pairištā.xšudrō vā bavāṯ* V. *3*. 19. a) fem. °*nā-* als Subst. 'Alte (in verächtlichem Sinn), Vettel': °*nam aētaēšam* (?) +*jijišanuha* (Sp. 503 o.) *pərəsanuha* V. *15*. 13; 14; — *aēša* °*na frabaraiti banəhəm vā* .. V. *15*. 14; — +*havanti* (sd.) .. *vərəzyan nāča kainiča* °*nāča* V. *15*. 14. [N. *9*: lies *ana*.]

ai. *sána-* Adj.; afγ. *anā* 'Grossmutter'. — Pü.: *han* (V. *3*) und *han* (V. *15*) in Aw.-Buchst.

• g. **hanant-** Adj., PPM.: s. ¹*han-*.

• j. **hanayamna-** Adj., PPM.: s. ¹*han-*.

• g. **hanarə** Praen. 'ohne', mit Abl.: *h*° .. *vāstryehyā aēnanəhō pasōuš vīrāaṯčā adrujyantō* (sd.) Y. *31*. 15[1]; — *h*° *δwahmāṯ zaošāṯ* "(ohne, sva.) gegen deinen Willen" Y. *47*. 5.

Eig. 'abseits', § *254*. 2. — ai. vgl. *sanutáḥ, sanitúḥ*. — Pü. (zu Y. *47*): *yut hač ān i tō dōšišnīh*; (zu Y. *31*): *pa mizd*, Sü.: *lañcayā*. — [1]) zKonstr. (Attraktion) s. BTHL. KZ. *28*. 23 und unter *sarā*.

• j. ˣ*yō haxδre* **hanaire**ˣ Vyt. *31*[1]; *34*[1]; — ˣ*yō haxδre* **hanairyāi**ˣ Vyt. *43*[1].

[1]) Vgl. Vyt. *10*.

• j. **han-kana-** n. 'Schacht', von der eisernen Feste *Fraənrasyans* im Erdinnern*): *tam yazata .. fraənrase* °*kaine paiti* +*anhā zəmō* Yt. 5. 41.

*) Im Šn. *hang i āfrasiāb*, was auf ein mp. an dn (d. i. *hangan*!) *i fr*° schliessen lässt. Vgl. Aog. *61*: *āgōn frāsyāk hačaδar i zamīk āsīn sāxt mān kart*, Y. *11*. 7 PüErl.: *kuš drupuštīh* ('Feste') *pērāmōn kart ēstēt*; s. noch unter *pairiš.xᵛaxta-*. Weiteres bei DST. ÉtIr. *2*. 225, ZA. *1*. 111, *2*. 377.

• j. **han-kərətay-, hən-k**°, g. **hōn-k**° f. 'Vollziehung, Vollendung', 1) von den *Gāδās* sva. 'vollkommene Rezitation': *kaṯ asti raδwam* +*framərəitiš kaṯ gāδanam* +*hankərəitiš* Y. *71*. 1. 2) von den *dāδra-* sva. 'Abschluss, Abrechnung': *yā̊ išudō dadəntē dāδranam* (sd.) .. *yaδā tā̊ anəhən hōnkərətā hyaṯ* "..Buchungen.., wenns zur Abrechnung kommt" Y. *31*. 14. Undeutlich: *kana δwā yasna paiti hənkərəitiš ava.hištāṯ* Yt. *15*. 54[1].

Pü.: *hangartīkīh*, Sü.: *vipākatā*. — [1]) Geringe Stelle.

• j. **han-kərəδa-** Adj. 'vollzogen, vollendet', von ²*vak-* im Gegens. zu *avāurusta-* (sd.) 'vollkommen gesprochen': *vāča* °*δa* .. *gāδanam avāurusta* (Sp. 1494 m.) *yazamaide* Y. *71*. 18.

KompE. — PPfP. (§ *209*. 8) zum V. ¹*kar-*. — Pü.: *hangartīk*.

j. *rāiti hankərəδəm* Y. *19*. 16: lies *rāiti.hank*°.

• j. **han-kərəma-** Adj. 'befestigend, Befestiger': *arša airyanam dahyunam xšaδrāi* (statt Gen.) °*mō haosrava* ". . der Befestiger des Reiches[1]) *H.*" Yt. 5. 49.

Zum V. ¹*kar-*. — Vgl. ai. *tuvikūrmáy-* Adj. — [1]) Insofern *H.* den *Fraənrasyan* tötete, von dem das Reich dauernd beunruhigt worden war.

• j. **han-kusra-** Adj. 'sich zusammen wölbend, eng zusammenschliessend': *ātrə.vazanəm* (sd.) .. *vīkusrəm aδarāṯ načmāṯ* °*rəm uparāṯ načmāṯ* V. *14*. 7.

Pü.: *hamkustak*.

j. *hangərəfaṯ* N. *65*: lies °*gərəwnāṯ*.

• j. **han-grəfšəmna-** Adj., PPM.: s. *grab-*.

• j. **han-ǰaγmana-** n. 'Zusammenkunft, Ort der Zusammenkunft': *yaδa zrayō vouru.kašəm apō asti* °*nəm* V. *21*. 4.

Zum V. *gam-*, red. Bild. — Pü.: *hamrasišnīh*.

• j. **han-ǰamana-** n. 1) 'Zusammenkunft, Versammlung (uzw. *ahur*ischer Wesen[1]); Ort der Versammlung': °*nəm frabarata yō yimō xšaētō* .. *haδra vahištačibyō mašyākačibyō* .. *ā taṯ* °*nəm paiti.ǰasaṯ* .. V. 2. 20 f.; 20 f.², Vd. *17*; — *avaṯ* +*vyāxəmča* °*nəmča yaṯ as amešanam spəntanam barəšnvō* +*avaδhe ašnō γəmatəm* (Sp. 494 f.) G. 2. 8; — *vīspaēšū* +*frašnačšū* .. °*načšū yāiš apərəsaētəm mazdāsčā zaraδuštrasčā* Y.

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12.6; — *naraṃ vā ašaonaṃ °nāiš drvataṃ vā daēvayasnanaṃ +handvarənāiš* Yt. 11. 4; — *+pouru.maiti °maine +pouru.nairyā karšuyā* Y. 11. 2. 2) 'Vereinigungsstelle, Kreuzung von Wegen': *paδamčā +vīčarənā* (sd.) *paδamčā °nā* Y. 42. 1.

Zum V. *gam-*. — np. *anjuman*; ai. vgl. *saṅgamana-* n. — Pü.: *hamrasišn(īh)*, *hanjaman(īh)*. — 1) Im Gegensatz zu *handvarəna-*, s. Yt. 11. 4; vgl. auch *hąm.ṭatana-*. — 2) Vgl. Bd. 24. 12.

• g. ¹**hant-** V. 'gelangen; — lassen'. Praes. 16 *hīšasa-*[1], 17 (Fut.) *hąsya-*.

'wohin (Akk.) gelangen': *yā xšaδrā +grəhmō hīšasaṭ ačīštahyā dəmānē manaŋhō* "weil (aber) *Gr.* zu den Reichen im Haus des schlechtesten Sinns gelangen wird" Y. 32. 13.

mit *nī* 'wohin (Lok.) gelangen lassen, verbringen, versetzen': *ərəžəγīš .. ākāstōng* (sd.) *mā nišasyā dāδōm dāhvā* Y. 50. 2.

got. *sinþan* 'ire', *sandjan* 'mittere'. — Pü. (dRn.): *xᵛāhēt*[2]), Sü.: *īhante*; n add ddt k, nach MILLS: n dd ddt k (= *visistak*), Sü.: *upaviṣṭaḥ*. — 1) Des., aber nicht in desiderativer Bedeutung. — 2) Verwechslung mit *išas°*.

• j., g. ²**hant-**, *°šant-*: *hat-*, *hāt-* Adj. (fem. *hāitī-*), PPA. 'seiend': s. ¹*ah-*. A) 'tüchtig, gut': *vārəδraγniš hənt̰əm +āstaoiti* Y. 10. 19[1]); — *ātrəm spəntəm yazamaide taxməm hənt̰əm raδaēštārəm* Y. 62. 8 Gl. (?).

Ableit. (*hastəma-*, *haiδya-*). — ai. *sánt-* Adj. (fem. *satī-*) 'seiend; gut'. — Pü.: bei ¹*ah-*; s. noch No. — 1) Pü.: *pērōžkar ē ka stāyēnd am*, Sü.: *vijayino bhavanti te stotāraḥ*. Unstimmig.

• j. **han-tačina-** Adj. (fem. *°nā-*) 'zusammenfliessend': *hazaŋrəm xąm .. gaoδanəm* (sd.) *avi °nā* (APf.)[1]) V. 21. 7.

Pü.: *ham tačīn*. — 1) Näml. *xā*.

j. *handaramana* N. 53: lies *handram°*.

• j. **han-darəza-** m. 1) 'Zusammenbinden'; nur IS. mit dem V. *han-darəz-* 'in Fesseln legen, Fesseln anlegen': *°začiṭ handarəzayəm ačte yōi mazdayasna* "Fesseln sollen die *Mazday.* (ihm) anlegen" V. 9. 49. 2) 'Zusammenfassen, Griff' (nur Ableit.).

Ableit. — Pü.: *hanbandišnīh*.

• j. **handarəzan-** Adj. 'zusammenfassend, fassend, greifend': *yaδa* (Sp. 1248 m.) *taδa paoirīm °za* (NS.) *zəmē ačtaṭ paiti nidaiδīta avavaṭ hača āδraṭ nasupakāṭ* .. "soviel er dabei beim ersten Mal fassen kann, das soll er auf dem Erdboden niederlegen, so weit von .." V. 8. 76.

Ableit. aus *handarəza-*; doch s. auch IF. 10. 195. — Pü.: *kaš ēlōn fratum ātaš ō hambast hāt*; erl.: *kuš andar grift hāt*.

• j. **han-dāta-** n. 'Bestandteil' uzw. der heiligen Texte, bes. der *gāδ*ischen, ohne Rücksicht auf den Umfang: *ahunavaityā gāδayā °tā* (AP.) *yazamaide* Y. 34. 16; 46. 20, 50. 12, 51. 23, 53. 10, N. 102[2]; — *yasnahē haptaŋhātōiš °tā* Y. 42. 1; Vr. 21. 0; — *airyamanō išyehe °tā* Vr. 24. 2; — *staotanąm yesnyanąm °tanąm* Vr. 1. 3[2]; Vyt. 28; — *ahunavaityā gāδayā °tā .. hāitišča afsmanāča vačasča vačastašīmča* Vr. 14. 4; — *°ta* F. 24.

Eig. 'Zusammensatz, was zusammengesetzt wird'. — Vgl. *handātay-*. — Pü.: *dahišn(īh)*, Sü.: *sarvadātiḥ*; PüErl. (zu N. 102): *pa gās i xᵛēš*.

• j. **han-dātay-** f. 'Zusammenstellung, Sammlung': *haurvąm °dāitīm staotanąm yesnyanąm* Y. 58. 8; — *°dāitīm* Vyt. 29 (?).

Pü.: *hamdahišnīh*.

• j. **han-dāman-** n. 'Glied': *vī maiδyanəm fšānayeinti* (sd.) *vīspa °ma* (AP.) *rāzayeinti* Yt. 14. 56.

ai. vgl. *sandháy-* m. 'Gelenk'. — np. *andām* 'Glied'; mand. LW. *handāmā*. — Npü.: *ham sipar āyiš*(?).

• j. **han-dvarəna-** 1) Adj. 'comes, Genosse', von *daēv*ischen Wesen: *kva daēvanąm °nō .. hąm.patanō* V. 7. 53; 54. 2) n. 'comitium, Versammlung' uzw. *daēv*ischer Wesen[1]): *naraṃ vā ašaonąm hanjamanāiš drvataṃ vā daēvayasnanąm +°nāiš* Yt. 11. 4.

Zum V. *dvar-*. — Pü.: *hamdavārišnīh*. — 1) Im Gegens. zu *hanjamana-*, s. Yt. 11. 4.

• j. **han-draxta-** Adj., PPfP.: s. ¹*drang-*.

• j. **han-dramanā-** f. 'Zusammenrottung, Rotte': *yaṭ ājasāṭ +kərəsasča +gadōtūsča daēvīšča °na* "wenn ein Wegelagerer sich naht oder eine Räuberbande oder eine *daēv*ische Rotte" Yt. 11. 6; — *kərəsąsča gaδōitīš*(sd.)*ča daēvīšča +°na*[1]) N. 53.

Zum ai. V. *dramati*, gr. δραμεῖν; vgl. gr. συνδρομή. — Pü.: *hamdavārišnīh*. — 1) Hds. *handram°*. APn. statt APf.; s. *kačnā-* No. 1.

• (ir. **ham*,)[1]) p. *ham°*, *ha°°*, j.[2]) **ham**, *hąm.°*, *hąm°*, *ham°*, *han°*, *hm°*, *ha°*, g.[2]) **hōm**, *hōm.°*, *hōm°*, *hōmə°*, *hōn°*, *hō°*, *ha°* 1) Adv. 'zusammen': *yō narō hāmōgātvō* (sd.) *nipaiδyeinte hąm vā paiti stairiš hąm vā paiti barəziš* V. 5. 27. 2) Praev. (mit *ay-*, *gam-*, *dvar-*, *fras-*; ¹*kar-*, *taxš-*, *taš-*, *darəz-* usw.). Undeutlich:

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avaežō pasūm ham puxϑəm manəŋhō .. N. *67*. [V. 5. 27 3. St.: lies *ham.nāiri°*.]

KompA., Ableit. — ai. *sám*, mp. *ham°*, *han°* (usw.; GIrPh. *1*. 310, *1* b. 157). — Pü.: *ham, pa ham, ō ham*. — [1]) Der Einfachheit halber habe ich bei den Verben und in den grammatischen Erläuterungen zu den einzelnen Artikeln das Wort mit der uriran. Form (*ham*) angesetzt. — [2]) Vgl. § *304* II. 10, 11, 40, 46, 47.

• j. ¹**ham-**, *°šam-* m. 'Sommer': +*ϑripiϑwō* .. *ātarš* .. *°ma* (IS.) +*bipiϑwō aiwi.gāme* F. 25 b; V. 5. 42, *15*. 45, *8*. 74 PüZ. (?), N. *46*, +*47* [1]), *48*, *50*, *51*, +*103* [2]); — *yaṯ vā °ma* .. *yaṯ vā* .. *zaēna* V. *16*. 12; — *aṯ °ma aṯ zayene* Y. *16*. 10; — *pasča °mō* (GS.) *aiwi.gaitīm* V. *9*. 6. a) Plur. sva. 'Sommerzeit': *frā °ma* (NP.) [3]) *sačinte aϑa aiwi.gāme* "die Sommerzeit ist vorbei; im Winter also .." V. 5. 10.

KompE. (s. *maiδyōišam-*); Ableit. (s. *hamina-*). — ai. vgl. *sámā-* f. 'Jahr'; mp. (Pü.) *hamīn, hāmīn*, afγ. *manai* 'Herbst'. — [1]) Hds. *hamaϑa*. — [2]) Hds. *ahma*. — [3]) § *227*. 1 No.

• j., g., p. ²*ham-* : *ha-* Adj. 1) 'zusammen seiend'. 2) als Zw. 'eins' [1]).

KompA.; Ableit. — Idg. **sem-*; s. BGM. Begriff der Totalität 22. — Vgl. **ham*, ¹*hama-*. — [1]) Als selbständiges Wort ist idg. **sem-* schon im Arischen verschollen; s. aber *haδa, haϑra, hakaṯ, hakərəṯ*, +*hamčī* und die Komp. mit *ha-*; ferner *hača* mit No. 16.

• j., g. (, p.) ¹**hama-** Adj. (fem. *°mā-*) 'gleich, der nämliche, der selbe, idem': *apam* .. *yā* .. *hištənta* .. *afrataṯ.kušīš °maya* (LS.) *gātvō* Yt. *13*. 53; 55; — *stram* .. *yōi* .. *°me gātvō dareγəm hištənta afrašīmantō* Yt. *13*. 57; — *amərəšanam spəntanam* .. *yaēšam asti °məm manō °məm vačō °məm šyaoϑnəm °mō patača frasāstača* Yt. *13*. 83; — *yā narō hāmō.x*ᵛ*arϑa hāmō.gaodana °mam* .. *zaoϑram barātō °mam* +*pāpiϑwam* ..; *paitinam* .. *zaoϑram barātō °mam pāpiϑwam* .. N. *64*; *64*. Undeutlich: *°mōm taṯ vahistāčīṯ yō ušuruyē syas* (Sp. 1630) *čīṯ dahmahyā* Y. *32*. 16.

KompA.; Ableit. — Vgl. ¹*hāma-*. — ai. *samá-* Adj.; mp. *ham* (GIrPh. *1*. 284, 319), np. *ham* Adv., *ham°* (GIrPh. *1* b. 122); gr. ὁμός, got. *sama*; s. BGM. Totalität 5. — Pü.: *ham*.

• j., p. ²**hama-** Adj. (fem. *°mā-*) 1) 'jeder (beliebige), omnis': *°mahe ayan* .. *°mayā vā xšapō* Yt. *8*. 54; Vyt. *41*; — *āϑritīm °mahe ayan °mayā vā xšapō* Y. *57*. 31; — *čaϑruš °mayā xšapō* Sl. *13*. 43 Z.; — +*°mahe ayan* Yt. *10*. 117. a) ‖ *hamahyāyā ϑardaᵏ* (Stverz.) 'in jeder Weise' Bh. *4*. 2, 6, 7, 9, 12. 2) 'ganz, vollständig, totus': *haraiti barš: hā °ma pāirisāite frāpayā* (sd.) *darϑuš* Yt. *19*. 1; — *aša* .. *darəsāma ϑwā pairi ϑwā jamyama °məm ϑwā haxma* (Sp. 1739 u.) Y. *60*. 12. Undeutlich: *yā °ma aiwyārəhača aiwyārəhayānti* N. *94*.

KompA. — Vgl. ²*hāma-*. — ai. *sama-* enkl. Adj., mp. (Pü.) *ham*, got. *sums*; vgl. mp. *hamāk*, np. *hama*.

• j., g. **hamaēstar-** m., j. **hamōistrī-** f. 'der, die nieder-, zu Boden wirft, unterdrückt': *tōi zī dātā °maēstārō* +*aēšəmahyā* "denn die sind die geschaffenen Unterdrücker des *A*." Y. *48*. 12; — *sraošəm* .. *yim daϑaṯ ahurō* .. *aēšmahe °maēstārəm* Yt. *11*. 15; — *miϑrəm* .. *°maēstārəm pairikanam* Yt. *10*. 26; — *xšvīδa āzūiti* .. *āzōiš* .. *°mōistri* (ADf.) [1]) Y. *16*. 8; — *ime aēte vača yōi hənti avaiŋhā druǰō* .. *°maēstārəm* (statt NP.) V. *10*. 17; — *āxštīm ham.vaintīm* .. +*pərətasča mrvayāsča °maēstāra* (statt ADf.) Yt. *11*. 15. a) mit Akk. verbunden: *airyanəm xᵛarənō* .. *āzīm °maēstārəm* (statt ASn.) *dušmainyūm °maēstārəm* Yt. *18*. 1.

Zum V. *maēd-* mit *ham*, § *304* II. 40. — mp. *hamēstār* [2]). — Pü. (zu Yt. *11* und V. *11*): *hamēstār* [2]), (zu Y. *48*): *hamēstārīh*, (zu Y. *16*): *hamēstārīh rāδ*; Sü. (zu Y. *48*): *pratipakṣaḥ*, (zu Y. *16*): *pratidvandvatāyai*, erl.: *pratighātāyai*; Npü.: *harīf*. — [1]) Sp. 622 No. 5. — [2]) Das SWienAW. *67*. 851. 18 mit: *zad u šikast kunanda* übersetzt wird.

• j. +**hama-gaona-** [1]), **hamō.gaona-** [2]) Adj. 'gleichfarbig': *aurvantō* .. *°nārəhō* Yt. *10*. 125; *5*. 13; — *pasūm* .. *aurušəm vā vohu.gaonəm vā kāčiṯ vā gaonanam °nəm* "ein weisses oder schwarzes oder (sonst) in irgend einer Farbe gleichfarbiges Tier (Schaf)" Yt. *8*. 58 [3]).

[1]) NA. getrennt. — [2]) So Yt. *8*. 58. — [3]) Vgl. zu *vīspō.gaona-*.

• j. **hama¹ϑa** Adv.; 1) modal [1]) 'gleicherweise, ebenso; gleichmässig': *h°* *yaϑa paračiṯ* "ebenso wie zuvor" Yt. *5*. 65, V. *6*. 32, 43, *8*. 22, *9*. 48; — +*aŋhāsča* .. *āpō* (näml. *apayžārō*) *h° ava.baraiti haminəmča zayanəmča* "und dieses Wassers (Abfluss) strömt gleichmässig herab zur Winters- und Sommerszeit" Y. *65*. 5; — *avi dīš azm* .. *h° baraiti išavō* "an sie verteilt er gleichmässig seine Pfeile" Yt. *10*. 101. 2) temporal [1]) 'gleichzeitig': *h°* .. *vōiγnā jasānti h°* .. *h°* .. "gleichzeitig damit .." Yt.

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8. 61. [*hamaδa iδa* N. *47*: lies *hama iδa.*]

Pü.: *ham*, Npü. (zu 2): *ba yak.* — [1]) Zur modalen und temporalen Bedeutung vgl. ai. *samám*, *samanā* und gr. ὁμῶς.

• p. **hama-pitar-** Adj. 'der den gleichen Vater hat': *bardiya*^{k} .. *hamātā* °*tā ka*^{n}*-būǰiyahyā* Bh. *1.* 10.

gr. ὁμοπάτωρ, an. *samfeðr.*

• j. **hama.nāfaēna-** Adj. (fem. °*nī-*) 'aus gleicher Familie, gleicher Rasse': *čaδwārō vaštāra* .. °*faēni* (NDm.)[1]) *bərəzanta taurvayanta* .. Yt. *5.* 13.

Ableit. aus **hama.nāfa-* m.; vgl. *hāmō.nāfa-.* — [1]) Neubildung zum Fem.-Stamm, vgl. unter *zaranaēna-* No. 3. Der Du., den auch die beiden folg. Wörter zeigen, passt allerdings nicht; s. aber zu *āsyaərha* Y. *57.* 27.

• j. **hamankuna-** m. – ? –, Du. mit *dva-* Name eines Gebirgs: *ahmaṯ hača garayō fraoxšyan* .. *dva* °*na paurvata* ". . das Gebirg 'die zwei *H.*'" Yt. *19.* 3.

• p. **hamara-** m. 'Feind, Gegner': *adataiy azdā bavātiy pārsa*^{k} *martiya*^{k} +*dūrayapiy hačā pārsā*^{k} °*ram patiyaǰatā* "und es wird dir kund werden: der persische Mann hat gar fern von Persien den Feind bekämpft" D. *6.* 4[1]).

Zum V. [1]*ar-.* — ai. *samará-* m. 'Kampf'. — Vgl. *hamarana-* und *hamərəδa-.* — [1]) S. zu [1]*gan-* mit *patiy.* Es geht nicht an zu übersetzen, als ob die letzten Worte *hamaranā akunauš* wären (wie Bh. *4.* 2). So will allerdings Aü.; aber Eü. weicht ab.

• p. **ham-arana-**, j. **ham-arəna-** n. 'Treffen, Kampf, Schlacht': ‖*paraitā patiš vivānam* °*nam čartanaiy* .. *avadā* °*nam akunava*^{n} .. *avaδāšām* °*nam kartam* Bh. *3.* 10 usw.[1]); — *pasāva*^{k} °*nam akumā* Bh. *2.* 12 usw.[1]); — .. °*nam akunauš hadā* +*mārgayaibiš* Bh. *3.* 3 usw.[1]); — *adam 19* °*nā akunavam* Bh. *4.* 2; — *9 xšāyaδiyā* .. *agarbāyam a*^{n}*tar imā* °*nā* Bh. *4.* 3; ‖ — *fravašayō* .. *yā upairi* +°*nāṯ*[2]) *aurvaδanam* .. *bāzūš sčandayeinti* ". . von oben her in der Schlacht . ." Yt. *13.* 31.

ai. *samáraṇa-* n. — Vgl. *hamara-*, *hamərəδa-.* — [1]) Stverz. unter [1]*kar-*, Sp. 445 o. und unter *čartanaiy.* — [2]) So F 1; NA. °*nāδa.* Eig. 'von der Schlacht her'.

j. *hamarəδ°*, *hamaraδ°*, *hamart°*: lies *hamərəδ°*.

• j. **hamaspaθmaēdaya-** m. Name der Gottheit der sechsten Jahreszeit und des an deren Ende gefeierten fünftägigen Festes*) (mit dem letzten, 75. als Haupttag): °*daēm arətō.karəδnəm* (sd.) *ašavanəm ašahe ratūm* Vr. 2. 2; Y. 2. 9; — °*dayehe arətō.karəδnahe* Vr. *1.* 2; A. *3.* 2; — °*dayāi* Y. *1.* 9; — *pančа ayarə* °*daēm paiti ratūm* Vd. *21*; Vyt. *13.* 49; — *xštvaheča nā myazdahe aδāiti* (sd.) .. *yaṯ* °*dayehe* A. *3.* 12; — *pančača haptāitīm* °*dayehe vahištōištōiš gāδayā* "75 [Tage sinds bis zum (Haupt)tag] des *H.* [am Tage] der *V.G.*" A. *3.* 12.

*) Dessen ursprüngliche bürgerliche Bedeutung nicht deutlich ist. Nach West SBE. *37.* 475 wäre es 'originally intended to celebrate the vernal equinox'; s. aber *maiδyōišam-**). In älterer Zeit Fest der *Fravašay-* (s. Yt. *13.* 49) ist es später dem Andenken an die Schöpfung der Menschen geweiht. Der letzte (75.) Tag fällt auf den letzten Schalttag, 105 Tage vor dem letzten Tag des *Maiδyōišam* (20. Juni), also auf den 7. März, heutzutage auf Mitte September. S. im Übrigen unter *yāirya-* und *maiδyōišam-.*

Et.[1])? — Pü.: transskr. — [1]) Die mir bekannten Versuche – s. bei Roth ZDMG. *34.* 705, Cld. Totenverehrung 64, Dst. ZA. *1.* 292 – sind misslungen.

• p. **hamātar-** Adj. 'der die selbe Mutter hat': *bardiya*^{k} .. °*tā hamapitā ka*^{n}*būǰiyahyā* Bh. *1.* 10.

Komp.: *ha°*+*m°*[1]) oder [1]*hama-*+*m°* (mit Haplol.)[1]). — [1]) Vgl. gr. ὁμομήτωρ und anderseits ὅπατρος (wozu GMeyer GrGr.3 72) neben ὁμόπατρος; ὄζυγες · ὁμόζυγες (bei Hesych).

• j. **ham-ərəθa-** m. 'Gegner, Widersacher': *vītārəm* (sd.) *paskāṯ* °*δəm ǰantārəm parō dušmainyūm* Yt. *17.* 12; — °*δəm* +*paiti.-yūiδištō* (sd.) Yt. *13.* 107; *14.* 35; — *yeθhe hazaərəm vaēγanam paiti* °*δāi ǰasaiti* Yt. *10.* 69; — *yō* +*fraš* (sd.) *tačō* °*δāδa* .. *stiǰa nijainti* °*δō* (AP.) Yt. *10.* 71; *13.* 33; — *naram* .. +*haδravanantam* °*δō* Ny. *3.* 10; — *haδrā.nivāitīm* °*δanam aurvaδanam ṯbišyantam* Y. *57.* 26; Yt. *13.* 133, *15.* 1, Vyt. *19*; — *tā daiθhāvō tē* +°*δe*[1]) (NP.) Yt. *10.* 48[2]); — *yaδa* .. *vanāma vīspō* +°*δō* (AP.)[3]) Yt. *10.* 34; — *dārəm* (sd.) .. +°*δanamčiṯ* Yt. 2. 12.

Zum V. [1]*ar-* (ar. **sam-ṛtha-*), eig. 'der ein (feindliches) Zusammentreffen hat', s. *hamara-*, *hamarana-.* — ai. vgl. *nir-ṛthá-* m. — Pü.: *hamēmār* (wozu West SBE. *5.* 300). — [1]) Nach F 1; pron. flektirt. — [2]) Wohl Glosse. — [3]) Hds. *harəδō*; s. Cld. GGA. *1893.* 403.

• j. **hamōistrī-** f.: s. unter *hamaēstar-.*

j. *hamō.gaod°*: lies *hāmō.g°*.

• j. **hamō.gaona-** Adj.: s. unter *hamagaona-.*

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• j. **hamō.xšaϑra-** Adj. 'allherrschend, Allherrscher': *sāsta daiṅhāuš °rō* Yt. *13*. 18, 69, *15*. 50; *14*. 13; — *sāϑrasčiṯ °rahe* Yt. *10*. 109.
KompA.

• j. **hamō.xšaϑrō.-xšayamna-** Adj. 'als Allherrscher herrschend': *yaϑa anyāščiṯ xšaϑrāṯ xšayamnā °nā* (NPm.) Yt. *15*. 54. Geringe Stelle.

• j. **hamō.manah-** Adj. 'das Gleiche denkend': *amərəšanąm spəntanąm . . yōi hapta °nəmhō* (NP.) . . *yaēšąm asti haməm manō* Yt. *13*. 83.

• j. **hamō.vačah-** Adj. 'das Gleiche sprechend': *amərəšanąm spəntanąm . . yōi hapta °čəmhō* (NP.) . . *yaēšąm asti haməm vačō* Yt. *13*. 83.

• j. **+hamō.varəšaǰī-** Adj. (auch fem.) 'auf den selben Wurzeln gewachsen': *yō urvarąm* (sd.) [*barəsma*] *+frastərənte °ǰim* (ASf.) *paouru.fravāxšəm* ". ., das auf den selben Wurzeln, aber an verschiedenen Stengeln gewachsen ist" N. *98*.
Pü.: *hambun*, erl.: *kēš bun i ēvak . . ast.*

• j. **hamō.šyaoϑna-** Adj. 'das Gleiche tuend': *amərəšanąm spəntanąm . . yōi hapta °nāmhō . . yaēšąm asti haməm šyaoϑnəm* Yt. *13*. 83.
Vgl. *hāmō.šyaoϑna-*.

• j. **hamiϑ-patay-**[1] m. 'Herr, Meister der (Gelehrten-)Genossenschaft': *mąϑravākahe . . aēϑrapatōiš °tōiš* "des *M.*, des Meisters der Schule, des Meisters der Genossenschaft" Yt. *13*. 105.
hamid-* f., Komp.: *ham*+mid-* f. (§ *304* II. 30); vgl. *+myastrā.barana-* und MILLS G. 444. — [1] zSchr. § *268*. 50.

• p. **hamiϑ^riya-** Adj. (fem. *°yā-*) 'aufrührerisch, abtrünnig': *bābiruš °ya^h abava^h* Bh. *1*. 16; — *parϑava^h utā varkāna^h °yā* (NDm.) *abavaⁿ* Bh. 2. 16; — *pasāva^h ^huvaǰiyā °yā* (NPm.) *abavaⁿ abiy avam āϑ^rinam ašiyavaⁿ* ". . wurden die Suser abtrünnig, zu jenem *Ā.* gingen sie über" Bh. *1*. 16; — *avam kāram tyam °yam* Bh. 2. 6—11[6], 14, *3*. 1, 3, 9, 10; — *kāra^h hya^h °ya^h manā naiy gaubataiy* "das Heer, das aufrührerisch mir den Gehorsam verweigert" Bh. 2. 7, 10; 14; — *pasāva^h °yā haⁿgmatā* (Sp. 501 m.) *paraitā . . hamaranam čartanaiy* Bh. 2. 7, 10, *3*. 10; 2. 8, 9, 11; — *hauv pārsam °yam akunauš* Bh. *4*. 2[2]; 2[6]; — *dahyāva^h imā tyā °yā abavaⁿ drauga^hdiš °yā akunauš* Bh. *4*. 4; — *avadā hamaranam akunauš hadā °yaibiš* Bh. *3*. 1; 5. 1. a) mit Gen. (Dat.) der Person: *1 martiya^h . . hauvmaiy °ya^h abava^h* ". . der wurde mir abtrünnig" Bh. 2. 14; — *hauv ^huvaǰam °yam akunauš manā* Bh. *4*. 2. b) mit *hačā* und Abl.: *dahyāva^h tyā hačāma^h °yā abavaⁿ* Bh. 2. 2; 5, *3*. 13, 5. 1; — *pasāva^h kāra^h haruva^h °ya^h abava^h hačā kaⁿbuǰiyā^h abiy avam ašiyava^h* "drauf wurde . . von *K.* abtrünnig, es ging zu jenem über" Bh. *1*. 11[1]; *3*. 5, 13.
Et.? Anscheinend Ableit. aus **ha-miϑ^ra-* (vll. zu got. *maidjan*, lat. *mūtāre*). — Vgl. *hašitiya-*. — [1] NA. (und SP.) übersetzen falsch; s. Bh. *3*. 5, 13.

• j. **hamista-** Adj., PPfP.: s. *maēd-*.
Komp.: *ham*+*mista-*, § *304* II. 40.

• j. **hamistōe, hamistayaē-*ča*** Inf. '(und) nieder-, zu Boden zu werfen, zu unterdrücken': *fradaϑāi vīspayā ašaonō stōiš °tōe vīspayā drvatō stōiš* Y. 52. 4; — *°tōe nižbərətōe vīspayā drvatō stōiš* Y. *61*. 5[1]; — *°tayaēča nižbərətayaēča +aərahe +mainyōuš* Y. *61*. 2; 2—4[10 1].
Zum V. *maēd-* mit *ham*, § *304* II. 40. — Pü.: *hamēstārīh, pa ham°, pa apē ham°*. — [1] Vgl. Y. *8*. 6.

• j. **+hamča-**[1] Adj. 'vereinigt, aneinander gelegt'[2]: *vīspəm ā ahmāṯ yaṯ °ča* (ADm.) *zastō frīne nižbarāṯ* "bis sie (wieder) die zum Gebet aneinandergelegten Hände herausholen darf" V. 5. 59.
Ableit. (oder Komp.; § *278* a β) aus *ham* (wie *antarəča-* aus *antarə*)[3]. — ai. vgl. *samyáṅ, samīcī*. — Pü.: lässt das Wort aus. — [1] So Jp 1, Mf 2; NA. hat *hąm.ā*; s. noch No. 3. — [2] Vgl. zBed. ai. *añjaláy-* m., *kṛtāñjali* Adv. — [3] *hamča* statt **hanča* erweist den Einfluss des Simplex. Es ist die lect. diff. gegenüber *hąmča* (L 4 a usw.) mit dem *ą* der selbständig stehenden Wortform.

• j., g. **hay-**, p. **°šay-** subst. Pron. dem. (auch fem.), nur in enkl. Akkusativformen 'ihn, sie, es; sie'; sie stehen hinter dem ersten Wort des Satz- oder Vers(teil)es, doch können sie a) durch eine andere Enklitika davon getrennt sein. I) auf ein Nomen zurückweisend; A) im **Ap.**: *gaumātam . . avadašim* (ASm.) *avāǰanam xšaϑ^ramšim adam adīnam* Bh. *1*. 13; *3*. 11, 5. 1; — *avam martiyam agarbāyaⁿ . . utāšim avāǰanaⁿ* Bh. 2. 4; — *mātya^h . . avahyā paruv*

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+ϑadayāʰ (Sp. 1559 m.) tyaʰ manā kartam naiśim varnavātaiy duruxtam (Sp. 767 m.) +maniy ltaiy Bh. 4. 8; — āϑʳinaʰ .. +anayatā abiy mām adamšim avājanam Bh. 1. 17; — gaumātam .. kāraʰšim .. atarsaʰ Bh. 1. 13; — aniyaʰ āpiyā +āhyatā āpišim[1] parābaraʰ Bh. 1. 19; — čiϑʳaⁿtaxmam agarbāyaⁿ .. duvarayāmaiy bastaʰ adāriy haruvaʰšim kāraʰ avainaʰ pasāvaʰšim arbairāyā uzmayāpatiy akunavam Bh. 2. 14; 13, 16; — — imām būmim .. adamšim (ASf.) +gāϑavā niyašādayam D. 6. 4; — — xšaϑʳam .. adamšim (ASn.) +gāϑavā avāstāyam Bh. 1. 14; — — martiyā tyaišaiy fratamā anušiyā +āhaⁿtā .. avadašiš (APm.) uzmayāpatiy akunavam Bh. 3. 8. B) im gAw.: kaϑā ašāi drujžm dyam zastayō (sd.)[2] nī hīm (ASf.) mərəždyāi (Sp. 1083 f.) Y. 44. 14; — kaϑā .. gam išasōiṯ yō hīm[3] ahmāi .. stōi usyāṯ (Sp. 1382 o.) Y. 50. 2; 44. 20[4]); — — vīspā.stōi hujītayō (sd.) .. ϑwahmī hīš (ASf.) zaošē +ābaxšō.hvā (sd.) Y. 33. 10; — — haurvātā amərətātā yaϑā hī (ADf.) +taibyō dāərhā (Sp. 745 o.) Y. 44. 18. c) im jAw.: tam (näml. ašīm) yazata haošyərhō .. āaṯ hīm (ASf.) jaiδyaṯ Yt. 17. 24 f.; 5. 18, 9. 17; — yī hava daēna .. āaṯ hīm aoxta pərəsō .. H. 2. 9 f.; — yō .. zaoϑram frabaraite pasča .. vərəzyeiti yaϑa yaṯ hīm ažōiš .. vastrəm .. karšōiṯ N. 48; — nīšnāšāma saošyantō +drujīm; kaϑa nīšnāšāma? yaϑa hīm janāma Y. 61. 5; — .. yō bāzušča upastača vīsata aiwhā dačnayā .. yō hīm .. uzvažaṯ hača hinūiwyō (sd.) nī hīm dasta .. Yt. 13. 99 f.; — gave .. ā hīm vaēδayamahī .. Vr. 4. 2; — — təm (näml. vaēm) yazənta kainina .. āaṯ hīm (ASm.) jaiδyəm Yt. 15. 39 f.; — spā .. stamanəm hē aδāṯ nyāzayən .. frā hīm[5] čiṯ nidarəzayən V. 13. 30 f.; — — dāϑrīš (näml. fravašayō) ahmāi .. xᵛarənō yō hīš (APf.) aϑa frāyazāite yaϑa hīš .. yazata .. zaraϑuštrō Yt. 13. 41; 24; — fravašayō .. yaṯ hīš antarə vātō fravāiti .. Yt. 13. 46; — fravašayō .. āaṯ yō nā hīš (zu a) hubərəta +baraṯ Yt. 13. 18; 51 (zu a); — paiti nō zaoϑrā vīsanuha paiti hīš yaštā vīsanuha ham hīš .. baranuha nī hīš dasva .. Yt. 10. 32; — pairikā .. tā tištryō taurvayeiti vīvāiti hiš zrayanhaṯ hača Yt. 8. 39 f.; — — yaozənti vīspe karanō .. yaṯ hīš (APm.) aoi fratačaiti yaṯ hīš aoi fražgaraiti arədvī Y. 65. 4; — — spəntahe mainyūš dāmən yaṯ hīš (APn.) .. činaϑāmaide Vr. 12. 4. α) Der Begriff, auf den sich hᵉ zurückbezieht, ist zuvor nicht genannt, aber aus der Sachlage erkenntlich: mīϑrəm .. yō daiwhūš raxšyaiϑyā para razištā baraiti .. avarəϑā hīš (APm., näml. regionis incolas) apivaiti (Sp. 1407 u.) Yt. 10. 27; — naēčiš +ϑa .. sūš (Sp. 1581 u.) yaϑa hīm (ASn. 'es')[6] ādarə mašyāka FrD. 3. αα) weniger klar oder unklar ist die Beziehung in: kuϑa hīš azəm kərən avānihača +avaϑhāṯ drujaṯ V. 19. 12; — kuϑa hīš azəm kərənavāni Yt. 17. 57—59[3]; — yōi hīš bawrarə (Sp. 934 m.) .. nazdišṯayāṯ apaṯ hača Y. 65. 6; — nōiṯ hīš barōiṯ upa kašəm N. 28[7]); — paoiryəm him varəm +ādərəzayōiṯ N. 3[7]). II) auf ein Nomen vorausweisend; nur im Aw.; B) im gAw.: hyaṯ hīm (ASn.) dātā xšayantō (sd.) hadā vāstrā gaodāyō ϑwaxšō (sd.) Y. 29. 2; — aṯ tā mainyū .. manahičā vačahičā šyaoϑanōi hī (ADn.)[8] vahyō akəm (sd.) čā Y. 30. 3. c) im jAw.: yazaēša mē hīm (ASf.) .. yam arədvīm sūram Yt. 5. 1; — — para ahmāṯ yaṯ hīm (ASm.) aēm +draogəm vāčim .. činmāne (sd.) +paiti.barata Yt. 19. 33; — avā hīm (ASn.)[9] +paiti.miϑnāiti (sd.) vīspəm dušmatəmča .. V. 3. 20. Wertlos: yō hīm daste .. Yt. 2. 12. Verderbt: yezi +hiš[10] +hvāvōya dazde .. yezi āaṯ[11] hiš nōiṯ hiš hvāvōya dazde N. 55; — yō avaδāṯ fravazāite xšōiϑnyāṯ hiš[12] ušayāṯ Yt. 8. 35. [N. 42: lies yārə.drājehim; — P. 24: lies zarahe.hīš.] hī, hīm, hīš als Part. sbes. (unter hīm).

ai. sīm Akk. (für alle Zahlen und Geschlechter); Dbr. AiS. 28. — Zur Herkunft der Formen s. Bgm. KurzeVglGr. 361, 401, dessen Ausführungen mein Stammansatz nicht widersprechen soll[13]). — Die Verteilung der s- und h-Formen wie bei ²ha-, nur dass die ersteren auch im jAw. fehlen. — Pü. (für hīš): ōšān, (für hī): ān i har 2, (für hīm): ōi, ēn, aš; s. noch No. 2–7, 9–11. — [1]) D. i. āpiš+šim; Sp. 329 m. — [2]) Pü.: kē apē murnjēnēnd, Sü.: nitāntam ete mārayanti. — [3]) Pü.: ēn hēm[14]), Sü.: idam šīlam; s. No. 5, 9. — [4]) Pü.: lässt das Wort aus. — [5]) Pü.: ān hēm; s. No. 3. — [6]) Pü.: o. — [7]) Pü.: fehlt. — [8]) Das Verbum fehlt. Welches zu ergänzen, ist unsicher. — [9]) Pü. (für avᵉ hᵉ): apar ēn hēm apar ēn zamīk; so V. 9. 49; V. 3. 20 nur: apar ēn zamīk. Vgl. No. 3. — [10]) Hds. viš; Pü.: ōšān. — [11]) Pü.: fehlt. — [12]) Wohl hača zu lesen, Sp. 415 m. — [13]) Die Tatsache, dass hᵉ im gAw.

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bei 7maligem Auftreten 5mal sich auf ein Feminin bezieht, spricht vielmehr zu ihren Gunsten. Aber die Ausgänge der Formen werden doch die der *i*-Deklination gewesen sein. — [14]) Eine merkwürdige Verwechslung; *hīm* = mp. *hēm* (damals schon *hīm*) 'Charakter'! S. noch zu *hīm* (Part.) No. 1.

• j. **haya-**, *hya-*[1]) n. 'Eigentümlichkeit, eigentümliches Gebahren': *asti šē* (näml. *sūnahe*) *haēm yaϑa* .. "er (der Hund) zeigt ein Gebahren wie .." V. *13*. 44[8]; — *aiti šē* (näml. *sūnahe*) *ˣhaēm*[2]) *yaϑa* .. "soviel Gebahrungen zeigt er (der Hund) wie .." V. *13*. 45–48[8].

KompE. (°*hya-*). — np. *xīm* 3) 'Charakter'. — Pü.: *hēm* 3). — [1]) Die Kompform *hya-* weist nach IF. *7*. 71 darauf hin, dass *haya-* aus uridg. **sǫio-* hervorgegangen ist. — [2]) Stumpfsinnige Wiederholung, statt **haya*, Plur. — 3) Aus ir. **haim*°.

• j. **¹hav-** V. 'auspressen', den *Haoma*. Praes. 10 *hunav-* : *hunv-*[1]), 11 *hun-*[1]), 17 (Fut.) *haošya-*[2]). — PPfP. *huta-*, PFP. *haošyanta-*; Inf. °*hutayaē-ča*. [Vgl. noch ˣ*hiš.xᵛistō*.]

'auspressen, ausstampfen, keltern', den *Haoma*: *aϑa hāvana haomąn hunyāṯ* "so soll der *Hāvanan* die *Haoma*zweige auspressen" N. *68*; — *kasə ϑwąm paoiryō haoma* .. *hunūta* Y. *9*. 3; 4; — *hāvanayāš*(sd.)*ča haomą hunvaintyā* (GDf.) Vr. *12*. 2; — *yōi hənti haoma* .. *ašaya hunvana ašaya haošyanta* "die *Haoma*zweige, die .. jetzt ausgepresst werden und künftig ausgepresst werden sollen" Vr. *9*. 3; — *nōiṯ haomō hutō axtiš nōiṯ mahrkō* .. *ava aēte ahuta* V. *6*. 43; — *pasča frauharəiti haomahe hutahe* H. *1*. 9; V. *18*. 12; — *haomanąmča ašaya hutanąm* Vr. *12*. 3.

mit *aiwi* 'auskeltern, durch Keltern zubereiten', den *Haoma*: *yō mąm* ⁺*aiwiš.hutəm* (näml. *haoməm*) *dārayehi* (sd.) *yaϑa tāyūm pəšō.sārəm* Y. *11*. 3; — s. noch Inf.

mit *ā* dnwS.: *hāvanānō* (näml. *kairim arəhaṯ*) *yaṯ haoməmča ahunavaṯ* (3SKA.) *arəhavanəmča* ⁺*vīmanāṯ* (Sp. 1135 u.) N. 72.

mit *frā* 'durch Keltern fertig machen', den *Haoma*: *ā mąm* (näml. *haoməm*) *yāsauuha* .. *frā mąm hunvauuha*[3]) *xᵛarəṯē* Y. *9*. 2.

ai. *sunōti*, *soṣyati*; *sutáḥ*; mp. *hunītan*, *hut* (Bd. *24*. 18). — Pü.: *hunītan* 4). — [1]) Vgl. ²*hav-* und 3*hav-*; der Zusammenfall der drei Verba im PPfP. zog die Vermengung der Praesentien nach sich; vgl. ²*zan-* No. 2. — [2]) Nur im PFP. *haošyanta-*, sd. — 3) Them. — 4) Statt dessen steht N. *72* das Ideogramm von *xᵛarītan*; s. zu *hutay-*, *aiwiš.hutayaēča* und BTHL. IF. *11*. 116.

• j., g. **²hav-** V. 'antreiben'. Praes. 10 b *xᵛanv-*[1]), 11 a *hunā-*[2]), 11 b *hvan-*[1]). — PPfP. °*hūta-*. [Vgl. noch ˣ*parəxᵛāiϑe*.]

1) 'antreiben, in Bewegung setzen': s. °*šūta-*. 2) 'etwas antreiben nach Jemand hin (Dat.), einem etwas zu verschaffen suchen': *yā* ⁺*maēniš* (sd.) *yō drəgvāitē* (Sp. 776 o.) *xšaϑrəm hunāitī duš.šyaoϑanāi ahurā* ". . der dem *Drug*genossen die Herrschaft zu verschaffen sucht, dem Übeltäter, o *Ah*." Y. *31*. 15; — *huxšaϑrō.təmāi* (sd.) .. *xšaϑrəm* .. *čīšmahičā* ⁺*hvąnmahičā*[1]) Y. *35*. 5.

mit *apa* 'ablenken': *yōi* .. *uzgərəptəmčiṯ snaϑəm apaša apa.xᵛanvainti* "die .. selbst den Schlag, zu dem schon ausgeholt ist, rückwärts ablenken" Yt. *14*. 46.

ai. *suváti*, *sūtáḥ*. — Vgl. *xᵛah-*. — Pü.: *kartan*, (zu Y. *35* erl.): *dārišn apē kartan*; Sü. (zu Y. *31*): *dātum*, (zu Y. *35*): *kartum*; Npü. (zu Yt. *14*): *šikastan* 3). — [1]) BTHL. BB. *13*. 62, IF. *7*. 76, 78. — [2]) Vgl. ¹*hav-* No. 1. — 3) S. zu *xᵛah-*.

• ³**hav-** V. 'gebären', von *daēv*ischen Wesen[1]). Praes. 11 *hunā-*[2]).

'gebären (absol.), Kinder zur Welt bringen': *tūm zī aēva* .. *anaiwyāstiš* (sd.) *hunahi* 3)? .. *nava* (sd.) *azəm* .. *anaiwyāstiš hunāmi* V. *18*. 30 f.

ai. *sūte*; mp. *viśūt* 'asṛjat, vinirmitaḥ' (Mx.). — Vgl. *hazaŋrō.huna-*. — Pü.: *hunušakēnītan* 1). — [1]) Im Gegensatz zu ¹*zan-*; vgl. Pü., *haota-* und zu *hunav-* mit No. 2, ferner mp. *viśūtakān* 'duṣṭasṛṣṭayaḥ, kṣudrajantavaḥ' (Mx.). S. aber *ðəhairī-*. — [2]) Vgl. ¹*hav-* No. 1. — 3) Them.

• j. ⁴**hav-** V. 'schmoren'. Praes. 1 *hu-*, 30 (Iter.) *hāvaya-*.

'schmoren, rösten': *yaṯ* .. *ātrəm nasupākəm frajasąn nasūm hąm.pačąn nasūm hāvayąn* "wenn (sie) .. zu einem Feuer kommen, womit man eine Leiche kocht – sie kochen eine Leiche, sie schmoren eine Leiche –: .." V. *8*. 73; — *mąnayn ahe yaϑa ātarš huškəm aēsməm* .. *aipi.kərəntaiti hāvayeiti dažaiti* ". . wie das Feuer trockenes Holz .. zerstückt, schmort, verbrennt" Y. *71*. 8; — *yaϑa* .. *yūšəm yōi mašyāka xᵛarəϑa xᵛāsta* (sd.) *huyārəš* (3POA.)[1]) *gąmča xᵛāstəm xᵛaraiti* "wie

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ihr, die Menschen, .. Speisen schmort und gares Fleisch esst" V. 7. 55.

Et.? — zBed. s. Dst. ZA. 2. 136. — Pü. (zu V. 8): *hāvēnd*(?), (zu Y.): *ka kirrēnēnd pa hāvan dažišn*, (zu V. 7): *x*ᵛ*arēt* (mit dem Ideogramm geschr.)[2]. — [1]) Man verlangte eine 2. Plur. — [2]) Wie für das folgende *x*ᵛ*araiti*; offenbar irrtümlich.

• j. **hava-**, ³**hva-**, j., g. ²**x**ᵛ**a-**[1]), p. ʰ***uva-*** Adj. (fem. °*ā-*) 'eigen', als Possessivum auf alle Personen und Zahlen bezogen 'mein (eigen), dein, sein (usw.)'; 1) auf die 1. Person; a) Sing.: *aṯ rātąm* (sd.) *zaraδuštrō tanvasčīṯ x*ᵛ*ahyā uštanəm dadāitī* Y. *33*. 14; — *āvarənā vīčīδahyā* (sd.) *narəm narəm x*ᵛ*ahyāi tanuyē* Y. *30*. 2; — *pairī vō amərštā spəntā .. daδąmi tanvasčīṯ x*ᵛ*ahyā uštanəm* Y. *13*. 4; *11*. 18; — *paiti.pərəne anərəm mainyūm .. hača havayāsə tanvō* V. *10*. 5; — *āyese yešti xšnūmaine yazatanąm .. havaheča urunō* "afferam .. placationi deorum .. meaeque (ipsius) animae" Y. *3*. 4; — *frā .. šušuyąm x*ᵛ*ahe gayehe x*ᵛ*anvatō* (sd.) *amərštahe* Yt. *8*. 11 (s. Y. *9*. 1 bei 3 a); — *xšayeni havanąm dāmanąm azəm yō ahurō mazdā; načīš xšayāṯ .. anərō mainyuš .. x*ᵛ*ažšu* (zu 3 a) *dāmōhu* FrW. *4*. 2; — neben dem Pron. pers.: *māvōya havāi urune zbayemi* "mihi propriae animae invoco" Y. *71*. 11. b) Plur.: *haom urvānəm .. havąm fravašīm yazamaide* Y. *71*. 18; — *havahe urunō haomą āvaδayamahī* Vr. *11*. 1. 2) auf die 2. Person; a) Sing.: *vasasča tū ahura mazda uštāča xšaēša havanąm dāmanąm* Y. *8*. 5; — *āaṯ mąm tūm fšaonayehe* (sd.) *nāiryā vā puδrahe vā haoyā* (GSf.)[2]) *vā maršuyā* (sd.) Y. *11*. 1; — *ušta tē yō x*ᵛ*ā aojanha vasδ.xšaδrō ahi* ".. propria vi .." Y. *9*. 25; — neben dem Pron. pers.: *azəm bā tē ahmi yum .. yā hava daēna* ⁺*x*ᵛ*aēpaiδe.tanvō* (sd.) H. 2. 11. b) Plur.: *tīm* ⁺*vā ahūm drəgvantō šyaoδanāiš x*ᵛ*āiš*[3]) *daēnā nažšaṯ* (sd.) Y. *31*. 20; verwendet V. 5. 62, wo: .. *šyaoδnāiš x*ᵛ*āiš* ⁺*x*ᵛ*ā* ⁺*daēna*[4]) *nisirinuyāṯ*. 3) auf die 3. Person; a) Sing.: *āaṯ hvąm tanūm pairi.yaoždaiδīta* V. *8*. 36 –39[4], *9*. 31[2]; *8*. 40, Vd. *15*, Yt. *4*. 4; — *yō hvąm anhvąm yaoždāite* V. 5. 21; — *yō .. yazaite haom urvānəm* Yt. *6*. 4; — *mašyō .. havāi urune para.daiδyāṯ* V. *19*. 27; — *yō fraurvaixti havahe urunō družaite* N. *84*; *84*; — *yeṯhe .. ⁺nōiṯ ⁺havō urva ⁺vāurāza* (Sp. 1544 u.) N. *84*; — *yaṯ ašava para.iriδyeiti kva .. havō urva ⁺vanhaiti* H. 2. 1; Vyt. *54*; — *anhā dim vātayā frərənta* (sd.) *saδayeiti yā hava daēna* H. 2. 9; — *aδa .. yaoždāitiš kahmāičīṯ .. havayā ərəzvō daēnayā* V. *10*. 19; — *yō .. avaṯ hava xraδwa parāiti* V. *15*. 2; P. *21*, *45*; — *yezi* ⁺*hvaēibya* ⁺*ušibya aiwi.srunvaiti* N. *26*; *26*, *27* (wo *havaēibya*); — *yō .. havaēibya bāzubya tanuye ravō aēšištō* (sd.) Yt. *13*. 107; — *aēṯəm iristəm nidarəzayən* (sd.) *havaēibya pāδaēibya x*ᵛ*aēpaδyāča varsa* V. *6*. 46; — *yim azəm .. sraēštəm dādarəsa x*ᵛ*ahe gayehe x*ᵛ*anvatō* (sd.) *amərštahe* Y. *9*. 1 (s. Yt. *8*. 11 bei 1 a); — *asānaēnaēibya nā havaēibyāča* [*nā*] ⁺*anhavaēibyāča* (*ratufriš*) N. *108*; — *naēčīš xšayāṯ .. anərō mainyuš .. x*ᵛ*aēšu dāmōhu* FrW. *4*. 2 (s. 1 a); — *yō nōiṯ narəm hvāhva aδāhva* (sd.) *jasāntəm xšnaošta* P. *49*; — *yim* ⁺*driγūščīṯ .. apayatō havāiš dātāiš* (Sp. 726 o.) .. *zbayeiti* Yt. *10*. 84; — *anamarəždikō .. asti havāi marəždikāi* Aog. *49*; — *tąm dahyūm .. āaṯ hva* (NDm.) *pasu vīra vasδ.xšaδrō fračaraite* "eam regionem .. at eius .." Yt. *10*. 112; — neben den pronom. Gen. *hē* und *ahe*: *nōiṯ hē* (Sp. 1724 m.) *anyō urva haom urvānəm .. bązaiti* V. *13*. 9; — *zasta hē .. frasnāδayən aēṯahe yaṯ apərənāyūkahe ahe* (Sp. 6 m.) *havayāsə tanvō* V. *16*. 7; — in Beziehung zu einem Relativ (Sp. 1200 o.): *yō .. jainti .. xraosyō.tara*(sd.)*ča .. hvō urva parāiti* .. V. *13*. 8. b) Plur.: *karapanō kāvayasčā .. yīng x*ᵛ*ō* (NSm.) *urvā x*ᵛ*aē*(NSf.)[5])*čā xraodaṯ* (sd.) *daēnā* Y. *46*. 11; — *yōi .. aēšəməm varədən* (sd.) .. *x*ᵛ*āiš hizubīš* Y. *49*. 4; — *drəgvā .. dužazōbā has x*ᵛ*āiš šyaoδanāiš ahēmustō* (sd.) Y. *46*. 4; *51*. 13; — *karapanō .. ⁺sīndā* (sd.) *x*ᵛ*āiš šyaoδanāiščā sīnghāiščā yō īš sīnghō* .. Y. *51*. 14; — *tą yazāi x*ᵛ*āiš nāmānīš* Y. *51*. 22; — ⁺*astəm* (sd.) *īδra fračarənta .. mašyāča hvąm anu uštīm zaošəmča* V. 2. 11; — *fravašayō .. amaēnijanō* (sd.) *hamərəδō havāi kāmāiča zaošāiča* Yt. *13*. 33; — *tā* (näml. *fravašayō*) *yūiδyeinti .. have asahi šōiδraēča* Yt. *13*. 67; — *fravašayō .. āpəm aēšəmnā havāi kāčīṯ nāfāi*[6]) *havayāi vīse* Yt. *13*. 66; 66[2]. Undeutlich (verderbt, wertlos): ⁺*hava*[7]) *aēsma hava barəsmana* N. *108*; — *hva hizva* V. 2. 5

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PüZ.; — *havāi raδwe* N. 105; — *x^v^ahmi*[8] *dąm* Vr. *14.* 2; 2[5]; — *hvāṅhō puδrāṅhō pusāṅhō bavainti* V. *19.* 42[9]; — *hava urva* Vyt. *42*; — ferner: *havō* FrW. *8.* 1; — *havā* N. 55; — *hvąm* F. 24, P. 26[2]; — *hvāiš* FD. 7; — *x^v^āiš* V. *4.* 1 PüZ.[10]. S. noch zu **hazaošyā.*

KompA. (*hvā°*, *x^v^ā°*, *[h]uvā°*; *x^v^aē°*), E.; Ableit. (*hvā-*, *x^v^a°*). — Ableit. aus dem Pron. refl.; s. unter [2]*hva-*. — ai. *svá-* Adj., alat. *sovos* usw. (BGM. KurzeVglGr. 409); np. vgl. *x^v^ēš* 'eigen' (wozu GIrPh. *1.* 37, 291, *1* b. 119). — Pü.: *x^v^ēš*; s. noch No. 3, 8f. — [1]) Nur von dieser Stammform finden sich Kasus rein pronominaler Bildung: *x^v^ahmi*, *x^v^ahyāi* und *x^v^ahyā*. — [2]) zF. s. *haēnyā*, GIrPh. *1.* 121; zSchr. § *268.* 13 b. — 3) Pü.: *atān kunišn ān i x^v^ēš* 'vestrum facinus proprium'. — 4) NA. *x^v^ā.daēna.* — 5) MILLS Auseinandersetzung über die Form, G. 557, ist völlig verkehrt. — 6) Die Stellung ganz wie im Lat.: 'suae quaeque genti'. — 7) Hds. *havahe.* — 8) Pü.: *ān i ōi.* — 9) Pü.: fehlt. — 10) V. *4.* 1 steht dafür *x^v^āi*; s. unter [1]*hva-*.

• j. **havaṭ.masah-** Adj. '(von gleicher Grösse sva.) ebenso gehoben, stolz': *yaṭ kərənaoiti driγaoš °sō manō yaδa* .. "weil er des Armen Sinn ebenso stolz macht, wie .." Y. *10.* 13; 13.

Pü.: *hāvand mas*[1]). — [1]) Das das zweite Mal fehlt.

• j. **havaṭ.zam-** Adj. (auch fem.) 'der Erde gleich(wertig), so gut wie Erde': *čvantəm drāǰō zrvānəm sairi* (sd.) .. *nikante °zəmō* (NPf. statt ND.) *bavainti* V. 7. 47, 49.

Pü.: *hāvand zamīk*, erl.: *pāk*[1]). — Vgl. zBed. GDN. 3Yt. 133. — [1]) Das nicht etwa als Übersetzung gelten kann, wie DST. ZA. *2.* 108 u. a. wollen.

• g. **havapaṅha-** Adj. (fem. *°ṅhā-*) 'gute, schöne Werke verrichtend, wohlwirkend': *apō aṭ yazamaidē* . . *°paṅhā* Y. *38.* 3. [Y. *37.* 2: lies *hvap°*.]

Ableit. aus *hvapah-* n., § *100* a. 2. — Pü.: transskr., mit der Erl.: *mēšak* 'Harn'; vgl. zu *maēkant-**).

j. *havaṅhe* Y. *1.* 20: lies *hāv°*.

• j. **havaṅhō.dā-** Adj. 'gutes Leben, Seligkeit schenkend': *miδrəm* .. *yō °dā yō ašavastō.dā* Yt. *10.* 65; — *yō* .. *xratūm pərəsāṭ ašavanəm ązō.būǰim* .. *°dąm* V. *18.* 6.

Pü.: *huax^v^īh dātār*, erl.: *tak dilīh*; vgl. *hvaṅhaoya-*.

• j. **havaṅhva-**[1]) n. 'gutes Leben, Seligkeit': *°vaṅhum mē buyata māvōya havāi urune zbayemi* Y. *71.* 11; — *°vaṅhāi urune fradaδāi gaēδanąm* Y. *68.* 4; — sonst neben *ašavasta-* (sd.): *ahmākəm °vaṅuhāiča ašavastāiča* Y. *14.* 1; *11.* 10, Vr. 5. 1; — *āča nō ǰamyāṭ °vaṅhāi* .. *ašavastāi* Yt. *10.* 5; — *tā nō ama* .. *tā °vaṅha* .. *tā ašavasta* .. *uzǰamyąn* Y. 55. 3; — *yasə δwā yāsāmahi* .. *°vaṅhum ašavastəmča* Yt. *10.* 33; — *°vaṅhe*[2]) *ašavastāiča* Y. *68.* 2. a) mit *darəγa-* 'die langdauernde (ewige) Seligkeit': *tanvaēča +haosravaṅhəm urunaēča darəγəm °vaṅhəm* F. *3* h; — *dātəm tē tanuye x^v^arənō urunaēča darəγəm °vaṅhəm* Yt. *17.* 22; — *vaṅhāuča sravahe urunaēča darəγe °vaṅhe* A. *1.* 11; — *aheča aṅhōuš darəγāi haosravaṅhāi manahyeheča aṅhōuš darəγāi °vaṅhāi urune asti vahištəm* Vyt. *32.*

KompA. — Ableit. aus **hv-aṅhav-* Adj. — Pü.: *huax^v^īh*, Sü.: *uttamohaḥ*, Npü.: *nīk andīšī.* — [1]) Zu den verschiedenen Schreibungen s. § *268.* 17 ff.; 22. — [2]) Vgl. *fradaδa-* No. 1.

• j. **havana-** m. ('Auspresser, Kelterer') Name für die beiden Teile des zur *Haoma*bereitung verwendeten Geräts, spez. beim *Haoma*mörser des Trogs und Stössels*): *fratarəm* (sd.) *čiṭ tē °nəm* .. *upa.staomi* .. *yō ąsuš +hangərvayete uparəmčiṭ*[1]) *tē °nəm* .. *yahmi niγne narš aoǰaṅha* "das erstere (untere) Stück deines (des *Haoma*-)Mörsers .., das die (*Haoma*-)Zweige aufnimmt, und das obere .., womit ich hineinstampfe mit Manneskraft" Y. *10.* 2; — *+dāityō +ainyō havanō +dāityō +ainyō yaδa +va +dāityō hita* "der Vorschrift entsprechend sei das eine Stück des (*Haoma*-)Mörsers und der Vorschrift entsprechend das andre, auf dass beide der Vorschrift entsprechen, wenn sie verbunden sind" N. *107.* a) Du. 'Mörser': *°na dāityō.kərəta* V. *14.* 8. [N. *107* aA.: lies *hāvanačibya*; — N. *47* aA.: lies *hāvaninąm.*]

*) Abbildungen des heutzutage üblichen aus Kupfer hergestellten Mörsergeräts finden sich allenthalben. Früher bestand es wohl zumeist aus Stein und der Trog war demgemäss wesentlich flacher; vgl. N. *108*, wonach der kleinste zulässige Mörser nur drei *Haoma*zweige fassen zu können brauchte. Vgl. auch *hāvana-* a.

KompE. — Zum V. [1]*hav-*. — ai. vgl. *adhiṣávaṇa-* Adj. 'zur Somabereitung dienend', n. Du. 'Somapresse'. Vgl. GDN. KZ. *25.* 526, BTHL. IF. *5.* 370. — Pü.: *hāvan*, *frōttum hāvan* – *apartum*[1]) *hāvan* oder *apar*[1]) *hāvan* (vgl. PüErl. zu N. *107*). — [1]) Vgl. gr. ὕπερος 'Mörserkeule'.

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• j. **ha'vant-** Adj. 'gleichgross, -viel, -wertig'; Plur. 'einander gleichstehend': *kō °vąs daēvō* "wer ist ein (den wirklichen) gleichwertiger *D.*?" V. *8.* 31; 32; — *āaṯ °vaṯąm nana* (sd.) *yahmi* .. N. *13*; +*9*[1]); — *yaδa °vaṯ vaēδaṯ* N. *68*(?). a) mit Gen.: *yezi* .. +*°vanti* (APn.)[2]) *aētahe šyaoδnahe vərəzyąn nāča kainiča hanāča* "wenn .., so wirken gleichgrossen Anteil an solchem Tun .." V. *15.* 13 f.

KompA. — Eig. 'wie er, ihm ähnlich'. — mp. *havand.* — Pü.: *hăvand*, (zu N. *68*): *ka ētōn ākās hāt.* — [1]) Hds. *hva tąm*; s. aber Pü. — [2]) So Jp 1, Mf 2; BTHL. IF. *12.* 116.

• j. *yō nōiṯ aiwyāsti* (Sp. 278 o.) *ašaya* +*arəduša* ˣ**havayanhəm** +*axtīm* N. *15.*

Pü.: aan n nd, Var.: aan a da.

• j. ˣ*yō haxaδra* **havara** *yim aiwi.vinaṯ*ˣ Vyt. *10*[1]).

[1]) Vgl. Vyt. *31, 34, 43.*

• j. **har-** V. 'Acht haben auf –'. Praes. 2 *hara-*, 20 *haurva-*; Perf. 1 *hanhar-*. — Inf. *harətayaē-čā, haraδrāi.*

'Acht haben auf –, wachen über –, behüten': *hanhaurvah-* PPfA., nur als EN.

mit *nī* 1) Akt. dnwS.: *sraošəm* .. *yō* .. *nišhaurvaiti mazdā dāmąn* Y. 57. 16. a) ohne Obj.: *hačā nā fšūmā nišanharatū*[1]) *hō aiwyāxšayatū* Y. 58. 4. 2) Med. 'sich behüten, bewahren, retten vor –' (*pairi* mit Abl.): *yaṯ* .. *vīspō anhuš* .. *nī pairi iriδyąstātaṯ* (sd.) *haraite* Y. *19.* 10.

S. noch *harətar-, hišāra-, hāra-.* — zEt. zuletzt OSTHOFF Parerga 204; s. noch unter *hāra-.* — Pü.: *sardārēnūtan.* — [1]) Nach § *268.* 48 für **nišharatu.*

• p. **haraiva-**, j. **harōiva-**[1]) m. Name eines Lands, *Arīa*: ‖ *imā dahyāvaʰ tyā manā patiyāišaˣ* .. *°vaʰ* Bh. *1.* 6; D. *5.* 2, *6.* 3; — *xšīum asanhąmča* .. *frāδwərəsəm* .. *°rōyūm yim viš.harəzanəm* (sd.) V. *1.* 8.

Ableit. (s. *hār°*). — Vgl. ai. *sarayū́-* f. Name eines Flusses(?), np. *harē.* — [1]) Vgl. zu *ōiva-*, No. 1.

• j. **haraitī-** f. Name eines sagenhaften Gebirgs*): *paoiryō gairiš hąm.hištaṯ* .. *°ti barš* Yt. *19.* 1; — *taērəmčā °raiδyā̊ bərəzō* Y. *42.* 3; — *upa taērəm °raiδyā̊ barəzō* Yt. *12.* 25; — *°raiδyō paiti barəzayā̊* Y. *10.* 10, 57. 19, Yt. *10.* 50; 90; — *miδrəm* .. *yō vīspəm ahūm astvantəm ādiδāiti °raiδyāṯ paiti barəzanhaṯ* Yt. *10.* 51.

*) Auch *harā-* (sd.) genannt. Nach Yt. *19.* 1 umlagert das Gebirg alle Länder des Westens und Ostens. Es gilt als das erste und vornehmste aller Gebirge, alle andern sind nach Bd. *12.* 2 (vgl. unter *paouru.fraourvaēsa-*) aus ihm hervorgegangen. Um seinen Gipfel (*taēra-*) kreisen nach Yt. *12.* 25 Sterne, Mond und Sonne. Vgl. GGR. OK. 42.

Vgl. zu *harā-.* — Pü.: *har burz.*

• p. **haraʰuvatī-**, j. **haraxᵛaitī-** f. Name eines Lands, Arachosien: ‖ *imā dahyāvaʰ tyā adam agarbāyam* .. *°tiš δatagušˣ* .. D. *6.* 3; *5.* 2, Bh. *1.* 6; — *aršādā nāmāˣ didā °tiyā* Bh. *3.* 11; 12; — *vahyazdātaʰ* .. *kāram frāišayaʰ °tim, vivānaʰ* .. *°tiyā xšaδʳapāvā abiy avam* Bh. *3.* 9; ‖ — *dasəməm asanhąmča* .. *frāδwərəsəm* .. *°xᵛaitīm srīrąm* V. *1.* 12.

ar. **sarasuatī-* f. eig. 'die reich an Seen ist', fem. zu **sarasᵘąnt-.* — ai. *sárasvatī-* f. Flussname. — Pü.: a ram n d[1]). — [1]) Angeblich *harahmand* (zuletzt GIrPh. *1* b. 183). Aber der np. Name muss doch **haraxᵛat* gewesen sein. Dass der moderne Flussname *arγandāb* damit zusammenhängt, wie GGR. GIrPh. *2.* 393 will, halte ich für unwahrscheinlich.

• j. **harā-** f. Name eines sagenhaften Gebirgs: *miδrəm* .. *yō paoiryō* .. *tarō °rąm āsnaoiti* Yt. *10.* 13; — *upa upa.bdi °rayā̊* Yt. *5.* 21; — *upa upa.bdi °rayā̊ bərəzō* Yt. *9.* 3, *17.* 24; — *upa taērəm °rayā̊ yuxtayā̊ paiti.ayanhō* (sd.) Yt. *15.* 7; — sonst mit *bərəzaitī-*: *yaδa* .. *hvarəxšaētəm tarasča °rąm bərəzaitīm frača āiti* .. Yt. *10.* 118; V. *19.* 30, *21.* 5; — *°rąm bərəzaitīm* +*pouru.fraourvaēsyąm bāmyąm* Yt. *10.* 50.

Dnw. *haraitī-*, sd. — Et.? Falsch ZDMG. *42.* 154. — mp. *har* (, *harburz*, np. *alburz*); ohne Wert ZDMG. *38.* 48.

• j. **harōiva-** m.: s. unter *haraiva-.*

• j. **harək-** V. 'emittere'. Praes. 30 (Iter.) *harəčaya-.*

'weg, bei Seite werfen, fallen lassen': .. *yavaṯ aēša čarāitika* +*avi.mąm harəkō* (sd.) *harəčayāṯ* V. *5.* 60.

mit *frā* 'ausschicken, aussenden': *aδāṯ ašte fraharəčayaṯ āsište katarasčāṯ: spəntō mainyuš aštəm fraharəčayaṯ vohuča manō* .. *anərō mainyuš fraharəčayaṯ akəmča manō* .. Yt. *19.* 46.

Pü.: s. bei *harəka-.*

• j. **harəka-** m. 'was abgestossen, bei Seite geworfen wird, Abfall': *nōiṯ* .. *ahurō mazdā yānhuyanąm avarətanąm* +*paitiričyā* (sd.) *daiδe* .. *yavaṯ aēša* (Sp. 34 m.) *čarāitika* +*avi.mąm °kō harəčayāṯ; yezča aēte mazdayasna upairi aētəm iristəm* +*avi.mąm* [*°kō*][1]) *hərəzyāṯ yavaṯ aēša čarāitika* +*avi.-*

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mąm °kō̄ harəčayāṯ "nicht .. soviel an Mass, als eine Frau als Abfälle (beim Spinnen) bei Seite wirft; und wenn (sie) .. auf dem Toten so viel an Mass [als Abfälle] liegen lassen, als .." V. 5. 60 f.[2]).

Zum V. *harək-*. — ai. vgl. *sṛká-* m. 'Geschoss'. — Pü.: *čand ān kē čarāfīk apar pa ān patmānak pa hilišnīh hilēt – ān i dōk 1 –; hakarča ōšān mazdayasn apar ān rist apar pa patmānak frāč hilēnd čand* .. "so viel als die Frau, was das Mass angeht, durch Fallenlassen fallen lässt – das der Spindel –; und wenn die *M.* auf den Toten, was das Mass angeht, hinwerfen, soviel als ..". — [1]) Pü. hat dafür *frāč*, was schliessen lässt, dass *harəkō̄* an dieser Stelle späterhin ein andres Wort, etwa *frača*, verdrängt hat. — [2]) Zur Sache s. Sd. *12.* 3 und No. 3. — 3) Gemeint sind die Knötchen im Werg, die zur Erzielung eines gleichmässigen Fadens herausgezupft werden müssen.

• j. ¹**harəta-** Adj. 'wohlgenährt, feist': *hazaŋrəm anumayanąm °tō*[1]) *vīspōgaonanąm* V. 22. 4.

Bed. nach Pü. — Ich verbinde das Wort mit *pairišta-ŋhara-* und weiter mit ai. *sarpiṣ-* n. — Pü.: *dawr*; s. zu *dawrāmaēšī-*. — [1]) Statt *anumayanąm harətanąm v°*; Abkürzung mit der Komp- statt Kasusform im mittleren von drei zusammengehörigen Nomina mit gleichem Kasusausgang; s. noch *aiwi.tačinahe urvatō frasparanahe* Yt. *14.* 11, *varāzahe paiti.ərənō tiži.dąstrahe* Yt. *14.* 15, *gənąnąm pouru.sarəδō vīrō.vąδwanąm* Vr. *1.* 5, *aspanąm aurvatō dərəzitakanąm* und *uštranąm urvatō saēni.kaofanąm* V. *22.* 3 (aber V. *22.* 4 steht: *gavąm axšaēnanąm apərətō.tanunąm*, weil die Ausgänge nicht gleich sind); s. ferner *urvāδā-* No.

• j. ²**harəta-** Adj. mit einer bestimmten Krankheit behaftet[1]): *mā mē aētayā̊ zaoδrayā̊ fraŋharəntu °tō +mā taftō +mā društō* .. Yt. 5. 92.

Et.? — [1]) Dst. ZA. *2.* 389: '*ígarí*, Gdn. KZ. *25.* 395: 'Landstreicher'.

• j. **harətar-** m. 'der wacht über –, Acht hat auf –, Wächter': *°ta aiwyāxštača vīspayā̊ .. gaēδayā̊* Y. 57. 15; V. 2. 4, 5, F. 24; — *°tārəmča aiwyāxštārəmča .. vīspayā̊ fravōiš* (sd.) *gaēδayā̊* Yt. *10.* 103.

KompE. — Zum V. *har-*. — np. *hardār* EN. — Pü.: *sardār*.

• j. **harəδāspa-** m. EN. eines Gläubigen: *°pahe ašaonō* Yt. *13.* 117.

Komp.: **harəδa-+aspa-*, eig. 'widerspenstige, störrische Rosse besitzend'; np. *hāla*, s. unter *harəδiš-*.

• j. **harəδiš-**[1]) n. 'Wahnsinn, Verrücktheit': *mā aδra frakavō .. °δiš* V. 2. 29.

Vgl. mp. *hālak* 'mad, lunatic, insane' (Jamaspji Gloss. 367); np. *hāla* 'homo pravus, seditiosus' (FrMüller WZKM. *9.* 297)[2]). — Pü.: *halak*, erl.: *dastawar nē dārēt*. — [1]) Oder *°δay-*. — [2]) Die Etymologie bei Horn NpEt. 109, Hbm. PSt. 56 ist falsch, da Aw. *ard* = mp., np. *āl* ist. S. auch *harəδāspa-*.

j. *harəδā̊* Yt. *10.* 34: lies *hamərəδā̊*.

• j. ¹**harəθra-** n. 'Pflege, Wartung, Unterhalt': *yezi nōiṯ °rəm baraiti* (sd.) *aētaδa aēša yō apərənāyūkō aδāityō.aŋharəδrəm* (sd.) *irišyāṯ* V. *15.* 16; 17; — *aētahmāyuš* (sd.) *paiti °rəm* V. *15.* 21, 42; — *duye navaiti astanąm aδāityō.aŋharəδranąm dāitīm ahmāičiṯ °rəm kərənuyāṯ* V. *14.* 17; — *vīspanąm vačąm uxδanąmča .. °rəm frabarāṯ* (soll heissen) "er soll auf alle Worte und Äusserungen (des Testirenden) Acht haben" Vd. *21.* a) DS. *°rāi* als Inf. sbes.

KompE.; Ableit. — Zum V. *har-*. — Pü.: *sardārīh*.

• j. ²**harəθra-** n. 'Borte, Saum' des Rocks: *yaṯ .. nōiṯ avaŋrāsayāṯ* (sd.) *aδairi +°raēibyō*[1]) N. *85.*

Eig. etwa 'was (unten) um den Rock herumläuft, ihn abschliesst'; zum ai. V. *sárati*. — Pü.: *haćaδar har 2 pārak*. — [1]) Hds. *°rahebyō*.

• j. **harəθra'vant-** Adj. (fem. *°vaitī-*) 'Pflege, Obhut gewährend': *gāδā̊ °vaitīšča pāδravaitīšča* Y. 55. 2[2].

Pü.: *sardār srāyišn*.

• j. **harəθrāi** Inf. 'zu wachen über –, Acht zu haben auf –': *°rāi ašahe gaēδanąm* Y. 55. 3; V. *13.* 39; — *gaēδā̊ščā tanvasčā .. nišaŋharətayaēčā °rāičā aiwyāxštrāičā* Y. *58.* 2, *71.* 11; Yt. 5. 6.

Zum V. *har-*; vgl. *harəθra-*. — Pü.: *sardārīh, sardār* (, *gēhāndār* V. *13* statt *gēhān sardār*).

• j. (, g.) **haurva-**, p. **haruva-** Adj. (fem. *°vā-*) 'ganz'; 1) sva. 'unverletzt, unversehrt, heil': *dadəmahī haurvafšavō .. drvā °vā* (NPm.) *ašivantō* Y. *58.* 6. 2) sva. 'gesammt, vollständig': ‖*pasāva^h kāra^h °va^h hamiδ^riya^h abava^h* Bh. *1.* 11; 16; — *°va^h-šim kāra^h avaina^h* Bh. 2. 13, 14; ‖ — *°vąm handāitīm staotanąm yesnyanąm* Y. *58.* 8; — *vīspəm vačō̄ fravākəm* (sd.) *°rum vačō̄ ahurahe mazdā̊* Y. *19.* 14; — *°vąm tarasča xšapanəm* V. *18.* 5, 6; — zusammen mit *vīspa-*[1]): *yō vīspąm °vąm tanūm upərəharəzaiti* V. *6.* 24. a) Akk. in Verbindung mit ¹*dā-* 'etwas ganz, vollständig machen, ausfüllen, complere': *yaδa kaδača dahmō staota yesnya °va +daδāiti* "wie immer ein

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D. die *St.-Y.* (komplet macht d. i.) vollständig aufsagt" N. *37*[2]); — *yeiti čatiča .. dahmō..+°vā*[3] *+rāitiš* (Sp. 1519 m.) *daδaṯ* P. *32*.

KompA.; Ableit. — ai. *sárva-* Adj., np. *har*; s. noch No. 1. — Vgl. *fraharavam*. — Pü.: *hamāk*; s. noch No. 2. — [1]) Vgl. mp. *harvisp*. — [2]) Pü.: *āgōn .. stōt yasn hamikīh dahēt*. — [3]) Hds. *haurvī*.

• j., g. **haurva'tāt-, haurvăt-**[1]) f. 'Ganzheit, Vollkommenheit, Wohlfahrt'[2]): *yā šyaoδanā .. amərətatātəm ašəmčā +taibyō dāənhā* (Sp. 744) .. *xšaδrəm* (Sp. 544 u.) *čā °vatātō* Y. *34*. 1; — *yā mōi .. vaočaṯ haiδīm maδrəm yim °vatātō ašahyā amərətātas* (sd.) *čā* Y. *31*. 6. α) bes. in Dualverbindung mit *amərətatāt-*: *dāidī mōi .. amərətātā °vātā spəništā mainyū mazdā təvīšī utayūitī* "gib mir .. Unsterblichkeit und Wohlfahrt durch den heiligsten Geist, o *M.*, Kraft und Bestand" Y. *51*. 7; *45*. 10, *44*. 18, *47*. 1; — *ioa °vata amərətāta yōi stō miždəm ašaonąm parō.asti jasəntąm* Yt. *1*. 25; — *mazō* (sd.) *+rafənō.hyāi dāidī °vātā* (GD.) *amərətātā* Y. *58*. 7. a) als Bezeichnung für den Trank der Seligen: *aṯ tōi ubē °vās-* (NS.)[3] *čā x^varəδāi ā amərətatās* (sd.) *čā* Y. *34*. 11. A) als Gottheit[2]) (*Aməša Spənta*), der die Sorge für die Wasser anvertraut ist (SüErl.: *udakādhipatiḥ*)*): *°vatātəm aməšəm spəntəm* Yt. *4*. 10[2]; — *aya daēnaya fraorənta ahurō mazdā .. frā vohu manō .. ašəm .. xšaδrəm .. ārmaitiš frā °vatās frā amərətatās* Y. *57*. 24; — *vanāṯ °vāsča*[3] *amərətāsča uva šuδəmča taršnəmča* Yt. *19*. 96; 96; — *ārmaitīm .. °vatātəm .. amərətatātəm* Y. *16*. 3; *71*. 12, S. 2. 6 f.; — *azəm daδąm °vatātō naraṃ ašaonąm avāsča* .. Yt. *4*. 1 (?); — *mazdā dadāṯ ahurō °vatō amərətātasčā .. sarō* (sd.) Y. *31*. 21; — *dātā vō amərətāsčā utayūitī* (sd.) *°vatās* (NS. als VS.)[3] *draonō* Y. *33*. 8; — *°tātō raδwō* Yt. *4*. 0, 11; 2; — *°vatāsča amərətatāsča* Yt. *4*. 1 (?). α) bes. in Dualverbindung mit *amərətatāt-*: *aya daēnaya fraorənta ahurō mazdā .. frā °vata* (ND.) *amərətāta* Yt. *10*. 92; — *sarōi būždyāi* (sd.) *°vātā amərətātā* Y. *44*. 17; — *upā.jimən* (sd.) *°vātā amərətātā* (AD.) Y. *45*. 5; — *yā spəntayā ārmatōiš yā °vatā* (GD.) *amərətātā* Y. *70*. 2; — *°vatāsča*[4] *nō amərətātā gəušča tašnō* .. Vr. *9*. 5; — *spəntayāi ārmatōe °vaṯbya amərətaṯbya* Y. *1*. 2; H. *1*. 7. a) *haurvatātō* (näml. *ayarə*) heisst der 6. Monatstag: *°tātō raδwō* S. *1*. 6; vgl. 2. 6, Y. *16*. 3. A 1) als Bezeichnung für das von *H.* geschützte Wasser; nur in Dualverbindung mit *amərətatāt-* (sva. Pflanzen)[5]): *x^varəδəm myazdəm °vata amərətāta gāuš hudā haomənča para.haomənča* Y. *8*. 1; *3*. 1, *4*. 1, *6*. 17, *7*. 26.

*) Der Gottheit *H.* ist das jämmerliche Machwerk Yt. *4* gewidmet. Vgl. im Übrigen JN. GIrPh. *2*. 638.

mp. *harvatat* (Transskr.), np. *xurdād* (als Monatsname; GIrPh. *1* b. 67); ai. vgl. *sárvatātay-* f. — Pü. (zu *31*. 6): *hamāk rawišn*, Sü.: *sarvapravṛttiḥ*; (sonst): *harvatat*. — [1]) Durch Haplol., § *306*. — [2]) Die verschiedenen Bedeutungen sind nicht immer scharf zu trennen. — [3]) § *393*. — [4]) S. zu *amərətatāt-* No. 6. — [5]) Vgl. zu *amərətatāt-* No. 7.

• j. **haurva.paoirya-** Adj. — ? —: *tišrō paoiryō yazamaide .. tišra paoirya .. tišra °ya .. tišranąm °yanąm* (soll heissen) "die erste der drei ersten *Gāδās* .. die beiden ersten der drei ersten *Gāδās* .. alle drei ersten *Gāδās* .. von allen drei ersten *Gāδās* .." Vr. *13*. 3[1]).

Pü.: *hamāk fratum*. — [1]) DST. ZA. *1*. 475.

• j. **haurva-fšav-** Adj. 'des Haustiere unversehrt sind': *pairī .. dadəmahī °fšavō* (NP.) Y. *58*. 6.

Pü.: *+har*[1] *ramak*. — [1]) In den Hds. steht zk als Ideogramm für *ān* 'jener'; an der Stelle des Urtextes war aber an n vielmehr *har* zu lesen.

• j., g. **haurvāt-** f.: s. unter *haurvatāt-*.

• j. **"haourvō** *pasčič"* N. *20*.

Pü.: fehlt.

• j. **haurvō."pāsō** *frašaoštrō načmō."pāδwa zaraδuštrō* N. *64*.

h° und *n°* ('ganz- .. halb-') sind poss. Komp. mit dem nämlichen Schlussglied, dessen richtige Lesung und Bedeutung nicht zu ermitteln ist. T *haurvō.pasō*. — Pü.: fehlt.

j., g. *haurvāsčā*: s. *haurvatāt-*.

j. *haurvī* P. *32*: lies *haurvā*, Sp. 1791 o.

• j. **harəz-** V. 'entlassen'. Praes. 2 *harəza-*, 3 *hərəza-*, 17 (Fut.) *harəšya-*[1]), 24 *hərəzaya-*, 27 *hərəzya-*. — PPfP. *°haršta-*; Inf. *°harštayaē-ča*, *°harštōe*, *°hərəzəm*.

1) 'entlassen, entsenden, ausschicken': *tā* (näml. *fravašayō*) *hərəzmti satavaēsəm antarə ząm asmanəmča* .. *δrāδrāi* Yt. *13*. 43. a) '(Wasser) überlassen', zur Berieselung: *māča .. ząm kārayən* (sd.) *mā āpō hərəzayəm yaṯ ahmi* .. V. *6*. 2; 2, 3. 2) 'mit Wasser (usw.) belassen, benetzen': s.

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°*haršta-*. 2) 'an seinem Orte belassen, liegen lassen': *yezi aēṭəm iristəm upa.-bərəϑwō.tarəm* (sd.) *ava.zanąn ava aēṭəm iristəm barayən avaϑa nmānəm hərəzayən* ". . so sollen sie den Toten wegbringen (und) folglich die Behausung belassen (wo sie ist)" V. *8.* 2; 3; — *yezi* . . *mazdayasna upairi aēṭəm iristəm* +*avi.mąm harəkē* (sd.) *hərəzyāṭ* (statt Plur.) *yavaṭ* . . V. 5. 61. 4) 'durch die Seihe lassen, durchseihen, filtriren': *haomanąmča harəšyamnanąm yōi harəšyente raϑwe bərəzaite* "und der zu filternden *Haoma*zweige, die gefiltert werden sollen für .." Vr. *12.* 1[2]).

mit *apa*: s. Inf.

mit *ava* 'verzichten auf —, ablehnen': *avanhərəzāmi* +*ǰanyōiš ūnąm* (sd.) Y. *10.* 15.

mit *avi* und *frā* '(Samenflüssigkeit) entlassen, ergiessen in —' (Akk.): *yō nāirikąm čiϑravaitīm* . . *xšudrā avi franharəzaiti* V. *18.* 67; +*15.* 7, 8; — *yaṭ mašyō mašīm xšudrā avi franhərəzaiti* V. *8.* 32.

mit *upa* 1) 'hinwerfen, hinfallen lassen': *yō astəm upanharəzaiti sūnō vā para.-iristahe* . . V. *6.* 10. 2) 'hinbringen zu —' (?): *avai hē daxma nōiṭ upanharəzāṭ* Vd. *19*; *19.* Wertlos. 3) 'liegen lassen': *yō vastrəm upanharəzaiti upairi aēṭəm iristəm* V. *8.* 23. 4) 'mit Wasser (usw.) belassen, besprengen': *aēte daxma upanharəzaēta* . . *uruϑwō.hva* (sd.) V. 5. 51; — s. noch Inf. 5) '(Flüssiges) eingiessen in —': s. Inf.

mit *paiti*: s. Inf.

mit *paiti* und *frā* 'wieder los-, entlassen': *ahmi dim paiti franhərəzaṭ* "indem liess er ihn wieder los" V. 2. 5 PüZ.[3])

mit *pairi* 'durchseihen, filtriren': *āaṭ* +*āsnatarš* (sd.; näml. *kairim anhaṭ*) *yaṭ* .. *haoməmča pairi.harəzāṭ* N. *75*; — *haoma pairi.harəšyente* Y. 27. 0[4]); — *zaoϑranąm haomavaitinąm* . . *pairi.anharštanąm* V. *14.* 4[5]), Yt. 5. 63; — *zaoϑrābyō* .. *pairi.-anharštābyō* Yt. 5. 8.

mit *pairi* und *frā* '(Samenflüssigkeit) entlassen': ˣ*anya.ṭkaēša* (sd.) *nāirika pairi xšudrā franharəzaiti*ˣ Nik. *1.*

mit *frā* 1) '(eine Waffe) schwingen, schleudern (od. dgl.)': s. °*franharšta-*. 2) absol. 'Samen(flüssigkeit) ergiessen, begatten', von Tieren: *yō* (näml. *uštrō*) *aršnąm franharəzintąm mazištəm aojō ābaraiti* Yt. *14.* 12. Undeutlich: *yaϑa dahmahe franharəzōiṭ* N. *11*[4]) (?).

ai. *sárjatah*, *sṛjáti*, *sṛjyáte* (Pass.), *sṛṣṭáḥ*; np. *hilad*, *hišta*. — Pü.: *hištan*, (zu N. *75*): *pālāyītan*; s. noch No. 2 ff. — 1) Gegenüber ai. *srakṣyati*. — 2) Pü.: *pa ān i hōm* (*u?*) *parāhōm kē pa frahist*[6]) *pa ratīh i buland*. — 3) Nämlich *Nairyō.sanha* den *KavayUsan*; vgl. dazu Dst. ZA. *3.* 39. — 4) Pü.: fehlt. — 5) Pü.: *nikīrīt*, erl.: *pa sardār dāšt ēstēt*; s. zu *dahmō.pairīšta-*. — 6) Ob aus *kē pālāyīhēt* verderbt?

• j. *harəzana-*, *harəzāna-* n. 1) 'Lassen, Verlassen'. 2) 'Durchlassen, Filtern'.

KompE. — Zum V. *harəz-*. — ai. *sarjana-* n., arm. LW. *apasarjan* 'divorzio'.

• j. *haršta-* Adj. (fem. °*tā-*), PPfP.: s. *harəz-*.

KompE.

• j. °*harštayaē-ča*, °*harštōe*, °*harəštōe* Inf. '(und) zu entlassen'.

mit *apa* 'abzulassen, zu erlassen': *xšayeite hē* . . *ϑrišum aēṭahe čiϑā* (sd.) *apanharštōe* V. 5. 26.

mit *upa* 'mit Wasser zu belassen, zu be-, übergiessen': *aēṭavaṭ āpō yavaṭ aēṭačibyō*[1]) (näml. *haomačibyō*) *upanharəštōe* "so viel Wasser, als man (braucht) sie (die *Haoma*zweige) zu übergiessen" N. *108*; — *upanharštayaēča* . . *yōi hənti haoma* Vr. *9.* 3.

Zum V. *harəz-*. — ai. vgl. *sṛṣṭay-* f.; dazu IF. *9.* 261. — Pü. (zu V.): *apē hilāt*, (zu N.): *pa apar hilišnīh*, (zu Vr.): *pa apar* vadnn *išnīh*[2]). — 1) Attraktion; s. Dbr. AiS. 88. — 2) D. i. das Ideogramm von *kunišnīh*. Im Urtext stand das selbe Wort wie N. *108*. Das wurde zu *kun*° verstümmelt, wofür man dann das Ideogramm schrieb.

• j. harəšyamna- Adj., PP17(Fut.)M.: s. *harəz-*.

• p. haldita- m. EN. eines Armeniers: *araxa*ʰ *nāma*ⁿ *arminiya*ʰ °*tahya puϑ*ʳ*a*ʰ *hauv udapatatā bābirauv* Bh. *3.* 13.

• j. hasˈtəma- Adj. 'der tüchtigste': °*ma ašahe amą raϑaēštā ratūm āmruyē* Y. *13.* 2.

Superl. aus ²*hant-*[1]). — ai. *sáttama-* Adj. — Pü.: *handāxtārtum i tīr pa ahrākīh*, Sü.: *laghuhastatamaṃ puṇyena śastreṇa*. — 1) Eine greuliche Etymologie bringt Dst. ZA. *1.* 123.

• j. hastra- n. 'Versammlung' uzw. solcher, die für sich einen gemeinsamen Gottesdienst abhalten lassen[1]): *yō* +*biš.hastrəm srāvayeiti ratufryō*[2]) +*ϑriš.hastrəm srāvayənti*[3]) *čvaṭ nitəməm* °*rəm anhaṭ* +*ratufritōe ϑriš*[4]) "wer für eine Versammlung

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von zweien (die *Gāϑās*) aufsagt, ist nicht *r.*, wer sie für eine Versammlung von dreien aufsagt, ist *r.* Wie gross muss eine Versammlung mindestens sein, damit man die *R.* befriedigt? Eine Versammlung von dreien." N. *31.*

KompE. — Zum V. [1]*had-*, eig. 'Sitzung'. — ai. *sattrá-* n. 'Feier, Fest'; s. dazu IFAnz. *8.* 15. — Pü.: *hanjaman.* — [1]) Der folgende Text ist nicht in Ordnung. Auch die Pü. nicht. Abweichend übersetzt Dst. ZA. *3.* 99. S. noch No. 2 ff. — [2]) Lies *aratufr°.* — [3]) Ergänze *ratufr°.* — [4]) Lies *ϑriš.hastrəm*; sd.

• j., g. **haz-** V. 'sich bemächtigen'. Praes. 3 *za-*[1]), 5 *zaz-*[1]); Perf. 1 *zaz-*[1]).

1) 'sich bemächtigen, in seinen Besitz bringen, gewinnen'; a) mit Akk.: *iri-ϑəntəm xšaϑrəm zazāiti* (3SKPA.)[2]) Yt. *5.* 130(?). b) mit Lok.: *hanaēmāčā zaēmā*(1POPA.)*čā..ϑwahmī rafənahī darəgāyāu* "verdienen möchten wir uns und gewinnen deine langdauernde Unterstützung" Y. *41.* 4; — *yōi zazəntī*[2]) *vaŋhāu sravahī* "die sich einen guten Leumund erwerben" Y. *30.* 10; — *zazə*[3]) (NS.) *buye*[3]) *vaŋhāuča mižde vaŋhāuča mižde vaŋhāuča sravahe urunaēča darəγe havaŋhe* "damit ich mir den guten Vorteil erwerbe und .." A. *1.* 11; — *nōiṯ čahmi zazva* (NS.) *yō nōiṯ urune zazva* "nichts hat gewonnen, wer (es) nicht für seine Seele gewonnen hat" FrD. *3*[4]); — *nōiṯ čahmi* +*zazuš*[5]) (NS.) *yō nōiṯ* +*urune* +*zazuš*[6]) FrD. *3*[7]). 2) absolut 'im Kampf gewinnen, den Sieg davontragen': *yaϑa tē vīspe aurvanta zazvāŋha* (NP.) *paiti.jasaṇ yaϑa* (Sp. 1243 o.).. *vīštāspahe* Yt. *5.* 132[8]); — *zazušu* (LP.) *vīspaēšu vaŋhušu zazušu vīspaēšu ašō.čīϑraēšu* P. 27.

ai. *sáhate*, *sāhvā́n*; gr. σχές, ἴσχω. — Pü.: *griftan*, *griftār būtan* – erl.: *ō x*ᵛ*ēš kartan* –, (zu Y. *41*): *zēnāvandēnītan* – Sü.: *sādhanayitum.* — [1]) § *51.* 2, *102* I. 2 mit No. 2, *311*, *312.* 9, *330* I b; Bgm. Grdr.[2] *1.* 558, Bn. Stud. *1.* 397. — [2]) Them. — [3]) Man könnte natürlich auch einen Stamm *zaza-* ansetzen, s. *vavana-*. Zu Y. *62.* 6 sind die Wörter in NA. fälschlich verbunden. — [4]) Vgl. zSt. Mx. *1.* 28. — [5]) So nach der Var. — [6]) Hds. *jaźuš.* — [7]) Scheint nur eine Variante des vorherg. Satzes zu sein. Pü. hat freilich für *zazva grift*, für *zazuš* dagegen, das Dst. ZA. *3.* 151 für einen Aorist *za-zu-š* hält, *gīrēt.* — [8]) Vgl. Y. *57.* 12 unter *gam-* mit *paiti.*

• g. (, j.) **ha-zaoša-** Adj. 'gleichen Willens, gleichgewillt mit –' (Instr.): *vahištəm ϑwā vahištā yəm ašā vahištā °šəm ahurəm* ". . dich, o bester, den mit dem besten *A.* gleichgewillten *Ah.*" Y. *28.* 8; — *ahurō .. ašā °šō mazdā* "*AhM.*, der mit *A.* gleichgewillte" Y. *29.* 7; — *taṯ vō nō °šāŋhō* (VP.) *vīspāŋhō daidyāi savō* "diesen euren Nutzen sollt ihr uns gewähren, ihr gleichgewillten (Götter) alle" Y. *51.* 20.

KompE. — ai. *sajóṣa-* Adj. — Pü.: *pa ham dōšišnīh.*

• j. *yim vā ainim* +*haδōgaēϑa* (sd.) ˣ**hazaošyā** *paāŋha*ˣ *čayaṇ* N. *1.*

Pü.: undeutlich. Vll.: *pa dōšišn – pa kāmak – i x*ᵛ*ēš u āfrās – dastawarīh – i ōšān i hambrātarān i apārīkān* d. i. "auf seinen eignen Wunsch (Willen) und mit Genehmigung (Bevollmächtigung) der andern Genossen". Danach vll. *hva zaoša uta sāŋha*[1]) zu lesen[2]). — [1]) Ai. *śāsa-* m., vgl. *sāsnā-*, wofür Npü. *āmūxtan* hat, ebenso wie für *āfrās*, die Übersetzung von ˣ*paāŋha* = *sāŋha*, in Mx. — [2]) Anders Horn KZ. *34.* 583.

• j. **hazaŋra-** neutr. Zw. 'tausend': *hištənti .. yazatāŋhō satəmča °rəmča* Yt. *6.* 1; — *yā .. pasča vazənti xšvaš satāiš °rəmča* Yt. *5.* 95. a) mit Gen.: *yaϑa °rəm naraṇ* +*vim narəm aiwyāxšayōiṯ* Yt. *1.* 19; *8.* 55, *10.* 69, 128–131[6], Y. *65.* 4[2]; — *yaϑa nā satəmča °rəmča baēvarəča* +*paršanəm* +*nijatəm* (sd.) *hyāṯ* Yt. *13.* 71; *5.* 21, 63, 120, *8.* 45, *9.* 3, 10, *10.* 82, A. *3.* 7–11[5], V. *3.* 31, 37[2], *18.* 70–73[8], 74[1]), *21.* 7, *22.* 3–4[4], Y. *68.* 15, N. *42*[2], H. *1.* 5, 5 Var., 10; — *°rāi* (als Gen.) *barəšna vīranəm* Yt. *5.* 96; *8.* 49; — *°rəm* (statt Instr.) *haδa.čīϑanəm* (sd.) V. *4.* 10; — *yō janaṯ aēšəm daēvanəm °rāi °rō pairi* Yt. *3.* 10[2]); *4.* 2[2]), Vyt. *19*[2]). A) mit attrib. Einerzahlen: *čaϑwarasča aϑa garayō .. čaϑwarəsatəm*(sd.)*ča dvaēča saite dvaēča °re* (ND.) Yt. *19.* 7; — *navaēča yaskō navaitišča navaēča sata navaēča °ra navasīs*(sd.)*ča baēvaṇ* V. 22. 2; Yt. *13.* 59. a) mit Gen.: *duye °re upāpanəm* V. *18.* 73; 73[2], Vd. *6* (*°rahe*). B) adjekt. gebraucht: *haϑra .. yazataēibyō .. pančasaṯbīšča satāišča °rāišča baēvarəbīšča* Vr. *8.* 1; — *°rəm vaϑwā bavaiti* Yt. *18.* 5[2]); 5[2]); — *°rəm yārəm* Vyt. 5[2]); — *°rāiš* (als Nom.) *sūnīš strī.nāmanō °rāiš sūnīš nairyō.nāmanō* V. *13.* 51; *14.* 1[2]; — *°rəm* (als Gen.) *naraṇ .. taoxma .. xšvaš sata .. tišrō sata* (sd.) V. 2. 30.

KompA., E.; Ableit. — ai. *sahásra-* n., np. *hazār.* — Pü.: *1000.* — [1]) Wo *°rəm* statt *duye °re* zu lesen. Die Abschreiber haben den Wechsel von V. *18.* 73 auf 74 übertragen. — [2]) Wertlose Stellen.

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• j. **hazaŋra.gaoša-, hazaŋrā.g°, hazaŋrō.g°** Adj. 'tausendohrig', nur von *Miθra*: *miθrasčа .. yō bačvarə.spasanō °ra.gaošō* Yt. *17.* 16; — *°rā.gaošō bačvarə.čašmanō* Yt. *10.* 141; — *miθrəm .. °ra.gaošəm* Yt. *10.* 7, *6.* 5, Y. 2. 3; — *miθrahe .. °rō.gaošahe* Y. *1.* 3; — *miθrāi .. °rō.gaošāi* Yt. *10.* 91.

Pü.: *1000 gōš*, (zu Y. *1*) erl.: *vaš 1000 gōšīh ē ku 500 mēnūk ō sar nišinēnd vaš kār i gōšīh kunēnd*[1]; vgl. zu *bačvarə.čašman-*. — [1]) Etwas anders zu Yt. *6*.

• j. **hazaŋra-gan-** Adj. 'tausend tötend': *kaṯ taṯ dąma .. °ǰa* (ASn.)[1]) *+aŋrō.mainyuš* (sd.) *paiti.ǰasaiti* V. *13.* 1; 5 (wo *+spəntō.mainyuš*).

Pü.: *pa 1000 žanišnīh.* — [1]) Falsch § *405*.

• j. **hazaŋra-γna-** n., Plur. 'tausend Schläge': *sataγnāi °γnāišča .. +ahąxšta-γnāiš*(sd.)*ča* V. *7.* 53. DS. *γnāi* als Inf. sbes.

Ableit. — ai. vgl. *sahasraghnáy-* Adj. — Pü.: *1000 žanišnīh.*

• j. **hazaŋraγnan-** Adj. 'tausend Schläge austeilend, tausend tötend': *°γna* (NS.) *paiti.ǰasaiti ātarš* V. *8.* 80; 80 PüZ.

Ableit. aus *°γna-*[1]). — Pü.: *pa 1000 žanišnīh.* — [1]) Oder auch *an*-Part. aus *gan-*; IF. *10.* 195.

• j. **hazaŋra-γnāi** Inf. 'tausend zu schlagen': *h° bačvarə.γnāišča .. +ahąxšta-γnāiš*(sd.)*ča* V. *7.* 53.

Vgl. *hazaŋraγna-*. — Pü.: *pa 1000 žanišnīh.*

• j. **hazaŋra-γnyāi** Inf. 'tausend zu schlagen': *nitəmačiṯ +haoma.hūitiš °γnyāi asti dačvanąm* Y. *10.* 6; Yt. *13.* 45.

Zum V. *gan-*. — Pü.: *hazār žanišnīh.*

• j. **hazaŋra.yaoxštay-, hazaŋrā.y°**[1]) Adj. 'der tausend Fertigkeiten besitzt': *miθrō sruṯ.gaošō °tiš* Yt. *10.* 107, *19.* 35; — *miθrəm .. °tīm* Yt. *10.* 35; — *ažīm dahākəm .. °tīm* Y. *9.* 8; — **°xštyō bavāhi yaθa ažōiš dahākāi* Az. *3*.

Pü.: *hazār +ničōstārīh*, Sü.: *sahasrapraṇidhiḥ.* — [1]) Mit *ā* Y. *9.* 8, Yt. *19.* 35.

• j. **hazaŋra'vant-** Adj. (fem. *°vaitī-*) 'tausend enthaltend, tausendfach': *sata-vaitinąm °vaitinąm* V. *5.* 19 Gl.

ai. *sahásravant-* Adj. — Pü.: fehlt.

j. *hazaŋrāiš*: s. *hazaŋrāyav-*.

• j. **hazaŋrā.gaoša-** Adj.: s. unter *hazaŋra.g°*.

• j. **hazaŋrā.yaoxštay-** Adj.: s. unter *hazaŋra.y°*.

• j. **hazaŋrā-yav-** Adj. 'tausendfachen Halt habend': *°rāiš* (NSm.[1]); näml. *asti miθrō) antarə daθyu* Yt. *10.* 117.

[1]) Statt *°rāyuš* geschr., § *268.* 14.

• j. **hazaŋrō.aspa-** Adj. (fem. *°pā-*) 'mit tausend Pferden, tausend Pferde stark': *yaθa yaṯ °pąm haēnąm avazōiṯ* .. V. *18.* 12.

Pü.: *hazār* k an k *asp hēn i dušman.*

• j. **hazaŋrō.gaoša-** Adj.: s. unter *hazaŋra.gaoša-*.

• j. **hazaŋrō.təmah-** Adj. 'tausend Finsternisse enthaltend, ganz finster': *nitəmazšva* (sd.) *gātušva °mahva* (LP.) Yt. *15.* 53. Geringe Stelle.

• j. **hazaŋrō.təmō.-hazaŋra-** n. 'das tausendste Tausend': *hazaŋrāi °ra* Vyt. *19.*

**hazaŋrō.təma-* Adj., Ord. zu *hazaŋra-*; vgl. ai. *sahasratamá-* Adj.

• j. **hazaŋrō.frasčimbana-** Adj. 'auf tausend Tragbalken ruhend': *nmānəm .. satō.stūnəm °nəm* V. *18.* 28.

Pü.: *1000* prdd.

• j. **hazaŋrō.vāray-** m. 'tausend Regentropfen'(?): *yayata dunma .. upa.āpəm* (sd.) *°rayō bačvarə.vārasčiṯ* "der Nebel wallt .. auf dem Wasser; 1000 Regentropfen, selbst 10000 Regentropfen (fallen)" V. *21.* 2 (?).

Vgl. [1]*vār-*. — ai. *váray-* n. (!). — Pü.: *1000 vārān*, erl.: *ka srišk 1 ōftēt u 1000ēt ōftēt.*

• j. **hazaŋrō.vīra-** Adj. (fem. *°rā-*) 'tausend Männer(grössen) hoch, tief': *raŋhayā̊ .. °rayā̊* Yt. *14.* 29.

Vgl. [1]*vīra-* No. 1, *satō.vīra-* Adj. und Yt. *5.* 96. — ai. *sahásravīra-* Adj. 'für 1000 Männer reichend'. — Npü.: *hazār vār* (!).

• j. **hazaŋrō.stūna-**[1]) Adj. 'von tausend Säulen getragen, tausendsäulig': *nmānəm .. °nəm* Y. *57.* 21, Yt. *5.* 101.

ai. *sahásrasthūṇā-* Adj. — Pü.: *1000 stūn.* — [1]) *u* hat NA. zu Yt. *5*; F 1 auch zu Y. *57*.

• j. **hazaŋrō.zyam-** m. 'Zeitraum von tausend Wintern, Jahrtausend': *paoiryehe .. °zəmahe*[1]) *θwarsō* (sd.) *as* V. 2. 19 PüZ.

[1]) Them.

• j. **hazaŋrō.huna-** Adj., nur fem. *°nā-* 'die tausend (Junge) zur Welt bringt', von *daēv*ischen Wesen: *vazaγąm* (sd.) *°nąm*[1]) V. *18.* 65.

**huna-* Adj., zum Praes. 11 des V. *3hav-*. — Pü.: *1000 hunušak*; s. zu *hunav-*. — [1]) Var. *°nīm* Jp 1, Mf 2.

• j. **hazaŋha-** Adj. (fem. *°zahī-*) 'aus

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einem Raub herrührend': *yasča mē tāyāsča °zahīšča .. zaoδrā frabarāt* P. 22.

Ableit. aus *hazah-*. — ai. vgl. *sāhasa-* Adj. — Pü.: *hač apar.*

• j. **hazaŋh'an-** : *°zasn-*, **hazah'van-** m. 'Räuber': *yō tāyuš yō °zaŋha*[1] Y. *65.* 8; — *hamistayačča .. tāyunąmča °zasnąmča* Y. *61.* 3; Yt. *6.* 4; — *tāyuš nəmaŋhō* (sd.) *bavaiti °zaŋha*[1] *nəmō.barahe* V. *4.* 1; — *ainyō kasčit..para.baraiti ākā* +*°zaŋha*[1] [2] +*anākāsə* (sd.) *tāyuš* N. *63*; *63*; — *ākā* +*°zəŋuha* (NS.) +*anākāsə tāyuš* (sd.) N. *6*; — *rašnvō .. jaγništa nasišta tāyūmča °zəŋuhanəmča* Yt. *12.* 8.

Ableit. aus *hazah-* (mit ar. *an-* und *μan-*). — Pü. (zu V. und N.): *apar*[3]), *aparak*[3]); (sonst): *staxmak*, Npü.: *rahzan*, Sü.: *balātkārī*[4]). — [1]) D. i. ar. **sažhasā* oder auch *°asμā*, mit *nh* statt *nuh*, § *268.* 30. — [2]) So T. — [3]) Aus **apabara(ka)-*, durch Haplol., s. Sp. 942 No. 35. — [4]) S. zu *hazah-*.

• j., g. **hazah-** n. 1) 'Gewalt, Macht': *dasvā .. ašā °zō əmavat* "schenk .. durch *Aša* starke Gewalt" Y. *33.* 12; — *garəmā* (sd.) *āδrō hyat .. vaŋhōuš °zō jimat manaŋhō* ".. die Macht des guten Sinns[1] .." Y. *43.* 4. 2) 'Gewalt, Gewalttat': *āat tā snaoδntiš .. °zō nivarəzayn* (sd.) *daēva* Yt. *19.* 80; — *ā mā aēšəmō °zasčā .. āhišāyā* (Sp. 1800 u.) Y. *29.* 1[2]). 3) 'gewaltsame Wegnahme, Raub': *us gōuš stuyē tāyāatčā °zaŋhatčā* Y. *12.* 2; — *°zō* F. 25b.

Ableit. — Zum V. *haz-*. — ai. *sáhas-* n. — Pü.: *staxmak*, (zu Y. *29*) erl.: *kum apē apārēt*[3]); Sü.: *hathī*, (zu Y. *12*) erl.: *balātkārī*[4]). — [1]) D. i. die Macht, wie sie dem Gutgesinnten versprochen ist. Pü.: *ka ō man ān i pa vahuman staxmak āyēt*, erl.: *sōšyāns.* — [2]) Nach Pü. vielmehr zu 3. — [3]) So!, s. zu *hazaŋhan-* und Sü.: *yo hathāt harati.* Falsch *āzārēt* (nach Npü.) MILLS G. 20. — [4]) S. zu *hazaŋhan-*.

• j. **hazah'van-** Adj.: s. unter *hazaŋhan-*.

j. *hazdyāt*: s. [1]*had-*.

j. *haša, hašē*: s. *haxay-*.

• j. **hašī-** f. Name einer *Daēvī*: *nasūm janat °ši janat* Yt. *4.* 2; — *būjat narəm ašavanəm hača nasūm hača °ši* Yt. *4.* 3. Wertlos.

Npü.: *xašm.*

j. *haši°* (KompA.): s. *haxay-* mit No. 2.

• p. **hašitiya-**[1]) Adj. (fem. *°yā-*) 'aufsässig, widersetzlich': *marguš nāmā*[n] *dahyāuš hauvmaiy °yā*[1]) *abava*[h] Bh. *3.* 3.

Et.? Vgl. BTHL. AF. *1.* 28, BB. *14.* 250; s. No. 1. — [1]) Ob vermeisselt für *hamiδ'iyā?*, vgl. RL. zSt. Bh. *2.* 14 steht: *hauvmaiy hamiδ'iya*[h] *abava*[h]; Eü. (zu Bh. *3.* 3): *peptippá*, (zu Bh. *2.* 14): *peptukka.*

• j. **haši-dava-**[1]) Adj. 'die Freunde (oder die Genossen der Priesterzunft) betrügend': *paitištātše °vahe drvatō arātōišča gaēδō.-mərəncyānahe* Yt. *13.* 137.

**dava-* m. 'Betrug'; zum V. *dab-* (§ *268.* 37). — ai. *dábha-* m. — [1]) So NA. mit Mf 3. F 1 hat *°daēva°*.

• j. **haši.tbiš-** Adj. 'der die Genossen der Priesterzunft befeindet': *mā nō dušmanəhe .. mā °tbiše mā moγu.tbiše* .. Y. *65.* 7.

Pü.: *hambrātak bēš*, erl.: *dōstān bēšēt.*

• p. **hašiya-** Adj.: s. unter *haiδya-*.

• j. *yūnat hača* *hahi[1]) *humanaŋhat* .. P. *33.*

Pü.: o. — [1]) Bei BLOCHET Lex. 162 steht *hahya hahi?* ohne weitere Bemerkung.

g. *hahmī* Y. *34.* 5: lies *haxmī*; s. [1]*hak-*, Sp. 1740 o.

• j. *hahya-* 'fruges, Feldfrucht, Getreide'. KompE.; Ableit. — Vgl. *haŋhuš-*. — ai. *sasyá-* n., vgl. *sasá-* n.

• j. **hahya-** Adj. 'der es mit dem Getreide, der Getreideernte zu tun hat, frumentarius', von +*paitiš.hahya-* (sd.): +*paitiš.hahīm °hīm* Vr. 2. 2; — +*paitiš.hahyehe °hyehe* Vr. *1.* 2.

Ableit. aus **hahya-* n. (mit Verschiebung des Wortakzents). — Pü.: transskr., dazu die Erl.: *kēš garmāk pataš andar āyēt.*

• j., g. **hā(y)-** V. 'binden, schliessen'. Praes. 3 *haya-*[1]); — Perf. 1 *hišāy-*. — PPfP. *hita-*; Inf. *°hōiδōi*, +*°šāδrāi.*

1) 'binden, fesseln': *yō hīm* (näml. *daēnąm*) *stātąm hitąm haitīm uzvažat hača hinūiwyō* (sd.) Yt. *13.* 100; — *hitō°*. 2) 'verbinden, mit einander in Verbindung setzen': *°hita-*. a) von den beiden Teilen der *Haoma*presse: *yaδa* +*va* (näml. *havana*, sd.) +*dāityō hita* N. *107.* 3) 'anspannen, anschirren', an den Wagen: *hitō* F. *3*e; — *hita°*; — s. auch *hita-* bes.

mit *ā* 1) 'einzwängen, be-, unterdrücken': *ā*[2]) *mā aēšəmō hazasčā* [*rəmō*] *ā*[2])*hišāyā dərəščā təviščā* (sd.) "Raserei bedrückt mich und Gewalttat [, Grausamkeit] und .." Y. *29.* 1; — s. noch Inf. *āhōiδōi.* 2) 'impedire, inhibere', mit Akk. und Inf.: *hyat* +*aēnaŋhē drəgvatō ərānū išyōng aŋhayā* (1SKA.) "dass ich den *Drug*genossen Einhalt tue in ihren Gewalttätigkeiten gegen meine Lieben" Y. *32.* 16[3]).

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mit *paiti* 'sich entschliessen, beschliessen': s. Inf. +*paitišāϑrāi*.

ai. *syáti* [1]), *siṣāya, sitáḥ*; np. *gušāyad* 'er öffnet' [1]), PDw. *vušūyam* 'solvo'.— Pü. (zu F.): *fra-hātīhā* [4]), (zu Y. *29*): *apāć*, (zu N.): fehlt; s. noch zu den Inf., zu *hita-* (und Komp.) und No. 3. — [1]) Das Aw. hat die Simplexform *haya-*, das Aind. die Kompform *sya-* verallgemeinert; s. dazu BTHL. IF. *10*. 197 und vgl. np. *gušāyad*. — [2]) Zur Doppelsetzung des Praev. am Anfang der Versabschnitte s. BTHL. AF. *3*. 23. — [3]) Pü.: *ka kēnān i drvandān .. ōi dahān x*ᵛ*āstār . . aržānīkīh*. Undeutlich. — [4]) Oder auch *frahaxtīhā*; s. zu *ϑang-*.

j. *hāi* Vyt. *44*: lies *hāu*.

• j. **hāu** NSm., f.: s. unter *hauv*.

• g. **hākurəna-** n. 'Unterstützung': *ayā* +*ārōi* °*nəm yayā hačintē urvanō* "deren beider Unterstützung ist (uns) sicher, deren Seelen zusammenstimmen" Y. *33*. 9; — *aṯ nō ašā fryā dazdyāi* °*nā yaϑā* . . "und durch den Freund *A.* soll er uns Unterstützungen gewähren, damit . ." Y. *44*. 1.

Et.? S. No. — Pü. (dRn.): *hamkartārīh* [1]) – Sü.: *sarvaṃ kartavyam* –, *hamkartār* [1]) – Sü.: *sahakartā*. — [1]) Pü. bringt also *hākur*° offenbar mit *kərənaoiti* aus [1]*kar-* zusammen. Ich vermag trotz FORTUNATOV KZ. *36*. 24 zwischen *hā-kur-əna-* und ai. *kur-máḥ* keinen Zusammenhang herzustellen.

p. *hāxāmaniśiya*ʰ X. *1*. 2: lies *haxām*°.

• j. (, g.) **hāta-**[1]) Adj., PPfP.: s. [1]*han-* (mit No. 6).

KompA. — [1]) Zu JUSTIS Deutung des EN. *Fraates* (GIrPh. *2*. 485) s. HBM. AGr. *1*. 48.

• j. **hātay-** f. 'Stück, Abschnitt', techn. Bezeichnung für die 72 Kapitel der *Yasna*-sammlung des heutigen Awesta: *fraorəitīm* (sd.) *hāitīm* Y. *13*. 8; — +*antarə hāitišū yasnəm* ᵡ*frāiziš* (sd.) N. *40*. a) insbesondere von den 17 Stücken der *Gāϑā*-sammlung [1]): *x*ᵛ*aētumaiti hāitiš* "das Stück, für das das Wort *x*ᵛ*aētuš* bezeichnend ist" Y. *32* Überschr.; *28–31, 33, 34, 43–51, 53* Überschr.; — *vahištōištīm hāitīm* "das mit *vahištā īštiš* beginnende Stück" Y. *53*. 10; Y. *28–34, 43–51* Schluss, N. *46*; — *uštavaityā vā spəntā.mainyōuš vā hātōiš* N. *102*; *102*; — *tišranaṃ . . hāitišča* (AP.) *afsmanāča vačasča vačastaštīm*(sd.)*ča* Vr. *13*. 3.

KompE. — Zum V. *hā(y)-*; eig. 'Verbindung, Zusammenschluss'; s. noch *hāϑa-*, *hāϑra-*, *hənhāman-*. — mp. (Pü.) *hāt*; ai. *sātáy-* f. 'Beschluss, Ende'. — [1]) Die nach ihrem Anfang (dem ersten, den ersten oder einem der ersten Wörter) benannt sind.

• g. **hātā.marānay-**, j. **hāta.marənay-** Adj. 'meriti memor, der im Gedächtnis hat, was einer (als Lohn) verdient hat': *pourū aēnā ōnāxštā yāiš srāvahyeitī* (sd.) *yezī tāiš aϑā* °*rānē* (VS.) *ahurā vahištā vōistā manənhā* ". ., der du Jedermanns Verdienst im Gedächtnis hast, o *Ah.*, du weisst es durch den besten Sinn" Y. *32*. 6; — *xšvaš.dasa* °*rəniš* [1]) Yt. *1*. 8.

**marānay-*, **marənay-* Adj., zum V. [2]*mar-*; vgl. np. *marra* 'Zahl' (GIrPh. *1* b. 54). — zBild. s. *vouručašānay-* (und ai. *cakṣáṇay-*). — Pü.: *āškārak āmārēnītār*, erl. (zu Y.): *pa vinās u karpak āmār kunēt*; Sü. (zu Yt.): *prakaṭaṃ gaṇanākaraḥ*. — [1]) Stammt aus Y. *32*. 6.

• j. *hād-* Adj. (auch fem.) 'lenkend, leitend, zum Ziel führend'.

KompE. — Zum ai. V. *sā́dhati, sidhyati*. — ai. °*sādh-* Adj. — Vgl. *hāiδišta-*.

• j. **hāiδišta-** Adj. 'am besten zum Ziel führend, geleitend': *rašnvō . . °δišta* Yt. *12*. 8.

ai. *sā́dhiṣṭha-* Adj., Superl. zu *sādháv-* Adj.; BEZZENBERGER GGA. *1878*. 267. — Vgl. °*hād-*, *hādrōyā-*, *āsna-*.

• g. **hādrōyā-** f. 'Verlangen, Wunsch nach Erreichung des Ziels': *aēšaṃ aēnənhaṃ nazčīṯ vīdvā aoϑi* (sd.) °*yā* (IS.) *yā ϑōyā* (sd.) *sōnghaitē* Y. *32*. 7.

Nom. act. aus **hādrōya-*, den. Praes. 31 aus **hādra-* m. 'Erreichung des Ziels, Erfolg', zum ai. V. *sādhnóti*; vgl. *sidhrá-* Adj. 'erfolgreich'; s. zu *akōyā-*. — Pü.: *rōšn*, Sü.: *parisphuṭataraḥ*.

• j. **hāϑa-** m. 'Kapitel' der *Yasna*sammlung, sva. *hātay-*: *yezi vazϑa* °*ϑanaṃ ϑwarəsōsča* +*frataurunās*(sd.)*ča* N. *40*.

Vgl. *hātay-* (und ai. °*yāthá-* neben °*yātay-*, °*vasathá-* neben *vasatáy-* usw.). — Pü.: *hāt*.

• j. **hāϑra-** n. 1) 'Abteil, Pferch' (nur Komp.). 2) 'bestimmter Zeitraum, Frist': *ϑrizarəmaēm .. antarāṯ* (sd.) *naēmāṯ* °*ϑrahe* "drei Jahre lang . . in der zweiten Hälfte (dieser) [1]) Frist" N. *11* [2]). 3) eine Massbezeichnung, uzw. a) Wegmass *): *biš aētavaṯ* °*ϑrəm yavaṯ tačarəm* "ein *H.* zweimal (genommen ist) soviel als ein *T.*" F. *27* a; — *tačaṯ paoirīm* °*ϑrəm* V. *8*. 100; N. *8*, *109*; — *antarə* +°*ϑrəmčiṯ* N. *109* [3]); — *antarāṯ naēmāṯ* °*ϑrahe* N. *60*, *104* [2]; — °*ϑrāṯ* N. *104*. b) als Zeitmass **): *aētəm nitəməm* °*ϑrəm ϑri.vačahim* "das kürzeste *H.* hat die Dauer von drei Wörtern"

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F. 27 b; — *pasčа* +°*ϑra*[4]) N. 7[2]. [*hāϑrəm* N. *11*: lies *aϑa*.[5])]

*) Von unsicherer Länge. F. *27* a wird angegeben, ein mittleres *H.* (als Wegmass) habe 1000 Schritte zu je 2 Fuss. Anders Bd. *14.* 4, *16.* 7, *26.* 1. Vgl. West SBE. *5.* 98, *37.* 51, 57. S. auch Komp. — **) Von verschiedener Länge. Der längste Tag (zu 16 Stunden, s. Bd. *25.* 5) wird F. *27* b gleich 12 langen (vgl. *dvadasaṅ-hāϑra-*), 18 mittleren und 24 kurzen *H.* gerechnet. Nach der obigen Stelle wäre das kürzeste *H.* etwa gleich 3/4 Sekunde. Vgl. West SBE. *5.* 93.

KompA., E. — Zum V. *hī(y)-*; vgl. *hātay-*. — Pü. (zu 2): *patmānak*, (zu *3*): *hāsr* (gelW.). — [1]) Hinter *naēmāṯ* ist *aēṯahe* ausgefallen, wie umgekehrt vorher *hāϑrahe* hinter *aēṯahe*. Pü.: *ōi patmānak*. — [2]) Weiteres s. unter [2]*antara-* und [3]*raod-* (Sp. 1494 u.). — [3]) Hds. *haϑrəmčiṯ*. — [4]) Hds. *hāra* und *haϑra*; Pü.: *hāsr*. — [5]) Pü.: *ētōn*.

j. *hāϑrākāϑiš*, *hāϑra.kō.biš* N. *97*: lies *haϑrā-kačibiš*.

• j. **hāϑrō.masah-** Adj. 'von der Länge eines *Hāϑra*': °*sarəhəm aδwanəm* V. 2. 26, *13.* 18, Yt. *8.* 23.

Pü.: *hāsr masāk*.

j. *hāϑrā tčō*, *hāϑrānčō* N. *88*: lies *haϑrānčō*°

• j., g. [1]**hāma-** Adj. 1) sva. [1]*hama-*: *mainyū* . . *yō ā nūrəm*(sd.)*čiṯ ahurā* °*mō* Y. *31.* 7; — *vahištō ahurō mazdā ahunəm vairīm frāmraoṯ vahištō* °*mō kārayaṯ* (Sp. 448 m.) Y. *19.* 15; — *mazϑanahe* (sd.) . . *yahmi zī kačiṯ tanunəm drājištəm* (sd.) °*me mazϑaine miϑnāṯ* Y. *16.* 10. 2) 'ausgeglichen, quitt' (nur Komp.).

KompA. — zEt. vgl. [1]*hama-*. — Pü. (zu Y. *31*): *ham*, (zu Y. *16*): *apāk*, (zu Y. *19* für *h*° *h*°): *hangartīkīh būt*.

• j. [2]**hāma-** Adj. sva. [2]*hama-*: *haraiti barš: hā hama pairisāite* . . *zərəδazō gairiš* . . °*mō hasčiṯ pairisāite frāpayā* (sd.) *darϑhuš* Yt. *19.* 1; — °*mō yaozaiti tištrīm* (statt Nom.) . . °*mō vātō darštiš* . . °*mō* (statt neutr.) *airyanəm x*[v]*arənō* Yt. *18.* 5.

zEt. vgl. [2]*hama-*.

• j. **hāmō.gaodana-**[1]) Adj. 'die gleichen Schüsseln, Näpfe benutzend, aus gleichen Schüsseln trinkend': *yā nara hāmō.x*[v]*arəϑa* (sd.) °*na* (ND.) N. *64*; *64*.

Pü.: *ham takōk* (so T; s. dazu Hbm. AGr. *1.* 153), erl.: *ham gōšt dān*, *ham čāštak dān*. — [1]) Hds. *hām*° und *ham*°.

• j. **hāmō.gātav-** Adj. 'am gleichen Ort befindlich sva. zusammen wohnend': *yō narō* °*tvō* (NP.) *nipaiδyeinte ham vā paiti stairiš ham vā paiti barəziš* "wenn Männer, die beisammen wohnen, sich zusammen auf das Lager niederlassen, zusammen auf das Kissen" V. 5. 27.

Pü.: *pa ham gās*. — Vgl. *huyāγna-*.

• j. **hāmō.taxma-** Adj. 'gleichmässig tüchtig': *vāšəm* . . °*məm* Yt. *10.* 124.

• j. **hāmō.daēnā-** Adj. (mask. °*na-*) 'der gleichen Religion, des gleichen Glaubens': *yačča iδa narō* °*na jasaṇ brāϑra vā* . . "und wenn Männer des gleichen Glaubens herkommen . ." V. *4.* 44.

Pü.: *ham dēn*.

• j. **hāmō.nāfa-, hamō.**[1]**nāfa-** Adj. 'aus gleicher Familie': *yaϑa āϑrava* °*nāfō* Vyt. *9*; — °*nāfō* Vyt. *37*.

Vgl. *hama.nāfaēna-*. — [1]) So Vyt. *9*.

• j. **hāmō.šyaoϑna-** Adj. 'dessen (üble) Taten ausgeglichen, (durch Sühne) quitt sind': °*na tē pasčačta bavainti ašahe paiti pantaṇ* . . "alsdann sind deren Taten ausgeglichen . ." V. *4.* 43.

Pü.: +*ham*[1]) *vinās ōšān pas bavēnd*. — [1]) Die Hds. haben am t = *ka*, alter Fehler für am = *ham* veranlasst durch das folgende *tē* (das man mit *at* 'dir' übersetzt hat, während es doch schon mit *ōšān* gegeben war).

• j. **hāmō.x**[v]**arəϑa-** Adj. 'die gleiche Speise, Mahlzeit essend': *yā nara* °*ϑa* (ND.) *hamō.gaodana* "zwei Männer, die die gleiche Mahlzeit essen und aus den gleichen Schüsseln trinken" N. *64*; *64*.

Pü.: *ham x*[v]*arišn*.

• j. **hāvana-** m., Du. Name des zur Auspressung von Früchten usw. dienenden, aus zwei Teilen, dem Trog und dem Reibel oder Stössel bestehenden Geräts, 'Kelterpresse': *yaēšəm zayanəm vāstryehe fšuyantō* . . *asmana* °*na* ". . eine steinerne Kelterpresse" V. *14.* 10[1]). a) insbes. von der *Haoma*presse, dem *Haoma*mörser (vgl. *havana-*): °*nacа tašta*čа V. *19.* 9; — *haomačа* °*načа* V. 5. 39; *19.* 9; — *asmana* °*na ayarəhaēna* °*na fraoirisimna frašāvayamna* Vr. *12.* 5; *11.* 2[2], Y. 22. 2[2]; — *frasnātačibya* °*načibya* A. *4.* 5; Vr. *10.* 2, +N. *81*[2]); — +°*načibya*[3]) *ratufriš* +*ayarəhaēnačibya* +*zəmaēnačibya* N. 107; — *čvaṯ.bya* +*nā nitəmačibya* °*načibya* +*ratufriš* "wie gross muss der Mörser mindestens sein, damit man sich den *R.* genehm mache?" N. *108*[4]). α) Du. als sing. fem. *ā*-Stamm[5]): °*nayāsča haomạ hunvaintyā ašaya frašūtayā frašāvayamnayā* "des Mörsers, der den *H.* auspresst, der

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vorschriftsmässig in Gang gebracht ist und gehalten wird" Vr. *12.* 2; — °*nayāsča ašaya frašūtayā* Y. 27. 7[5]. [N. *102*: lies *hāvanayō*(?).]

KompA.; Ableit. — mp. (Pü.), np. *hāvan* 'Mörser'. — [1]) Hier ist sicher nicht der rituelle *Haoma*mörser, sondern eine Wein- oder Obstpresse gemeint; vgl. unter *x*^{v}*āšar-*. — [2]) Hds. °*byō*. — [3]) Hds. *hav*°. — [4]) Vgl. unter *^{x}hiš.-x*^{v}*istō*. — [5]) Oder auch GD., doch s. Vr. *12.* 2.

• j. **hāvanan-** m. Name des ersten und vornehmsten, mit der Besorgung des *Haoma*mörsers betrauten Unterpriesters (*ratav-*): *yasča aēṭaēšąm raδwąm paoiryō paiti ā.ǰasāṭ* °*nānəm aēṭəm astayeiti bitīm ātravaxšəm δritīm* .. ". . wer . . als erster am Platz ist, den stellt er (der *Zaotar*) als *H.* an, den zweiten . ." N. *82*; — °*nānəm āstāya* Vr. *3.* 1; G. *3.* 5; — *aδa* °*vana haomąn hunyāṭ* N. *68*; — *āaṭ* °*nānō* (näml. *kairim anhaṭ*) *yaṭ haoməmča ahunavaṭ anhavanəmča* +*vīmanāṭ* (Sp. 1135 u.) N. *72*; — °*nānō dāityō gātuš dašīnəm upa sraxtim frataraṇ barəsmąn aparąm āδrō* "des *H.* gehöriger Platz ist auf der rechten Seite[1]) vor dem *B.*, abseits vom Feuer" N. *79*; *81*, Vyt. *15*; — *haomō* . . *yō paoiryō* °*vana haoma uzdasta* Yt. *10.* 90; — *zaoδre vā* °*nāne vā* V. 5. 57; 58; — *aēvaδa āsnāδraṭ* °*nāne* +*raēδwayeiti* N. *80* (?).

Ableit. aus *hāvana-*, eig. 'der das Mörsergerät hat'. — Pü.: *hāvanān*, Transskr. — [1]) Des Opferraums vom Platz des *Zaotar* aus gesehen.

• j. [1]**hāvanay-** Adj. 'auf die *Haoma*bereitung bezüglich': °*nīm ā ratūm* "in dem Zeitabschnitt, da die *Haoma*bereitung vollzogen wird" Y. *9.* 1; — °*nīm paiti ratūm* Y. 2. 18, A. *3.* 1; — °*nōiš raδwō* Y. *1.* 17, *3.* 1. A) m. Gottheit der ersten der fünf (priesterlichen) Tagesabteilungen*): °*nīm ašavanəm ašahe ratūm* Y. 2. 3, G. *1.* 5; — °*nōe* . . *raδwe* Y. *1.* 3, 23, G. *1.* 1; — +°*ne* (VS.)[1]) . . *ratvō* Y. *1.* 20.

*) In der die *Haoma*bereitung vorgenommen wird. Es ist die Zeit von Sonnenaufgang bis Mittag[2]), im Winter bis Nachmittag; vgl. Bd. *25.* 9 (*bāmdāt gās*), N. *47*, Y. *9.* 1 und zu *asnya-*.

KompE.; Ableit. (?). — Ableit. (mit *Vṛddhiḥ*) aus **havana-* n. '*Haoma*bereitung', zum V. [1]*hav-*; ai. *sávana-* n. — Pü.: transskr.; Sü. erl.: *prātaḥsamdhyaḥ*. — [1]) So Pt 4, Mf 1; NA. *hav*°. — [2]) Die Angabe in N. *47* 'bis zum halben Vormittag' ist nicht richtig wie N. *49* zeigt.

• j. +[2]**hāvanay-**[1]) Adj. (auch fem.) 'den *Hāvanay* betreffend, ihm gebührend': *kahmāṭ* (*hača*) +°*vaninąm*[1]) *gāδanąm ratufriš fraǰasaiti* N. *47*; — *hapti hanti* +°*nayō*[1]) *ratavō* N. *102*.

Ableit. aus [1]*hāvanay-*, mit Verschiebung des Haupttons. — Pü.: transskr. — [1]) Hds.: *havanm*, *hævanəm*; *hāvana*. Gewiss falsch, aber die Korrektur bleibt unsicher.

• j. **hāvanō.zasta-** Adj. 'den Mörser in der Hand habend, mit dem Mörser in der Hand': *yasə δwā* . . *frāyazāite* . . °*tō* Y. *62.* 1; V. *3.* 1.

Pü.: *hāvan dast*.

j. *hāvayača*: s. unter *haoya-*.

• j. **hāvōya** Adv.: s. unter *haoya-*.

j. *hāra* N. *7*: lies *hāδra*.

• g. **hāra-** Adj. 'wachend über —, beobachtend', mit Akk.: *hvō zī ašā spəntō irixtəm vīspōibyō* °*rō mainyū* . . "er ja, der heilige, o *A.*, der aller Vergehen im Geist beobachtet, . ." Y. *44.* 2; — *tā čašmīng* (sd.) . . °*rō* Y. *31.* 13.

Zum V. *har-*. — Vgl. mp. *hārakīh* (unter *paitištāna-*), np. *zīnhār*; HBM. PSt. 60, HORN GIrPh. *1* b. 167). — Pü.: *sardār*.

• j. **hārōiva-** Adj. 'zu *Harōiva* gehörig'[1]): *mourum* °*rōyum*[1]) *gaomča* Yt. *10.* 14.

Ableit. (mit *Vṛddhiḥ*) aus *harōiva-*. — [1]) Vgl. zu *margav-* No. 2.

• j. **hāvišta-** m. 'Beigenosse der Priesterzunft'*): *xšvaštivā* (näml. *asti miδrō*) *antarə* °*ta* (AD.) Yt. *10.* 116; — *hašąm*(sd.)*ca* °*tanąmča aēδrapaitinąmča aēδryanąmča* "der Genossen und Beigenossen der Priesterzunft, der Meister und Zöglinge der Priesterschule" Y. *68.* 12.

*) Bezeichnung der Kandidaten oder Novizen des Priesteramts. Sie sind noch nicht zünftig (und darum wohl noch nicht zu allen priesterlichen Verrichtungen berechtigt). Später fallen 'die Beigenossen der Priesterzunft' und 'die Zöglinge der Priesterschule' in eins zusammen, daher *aēδrya-* mit *hāvišt* übersetzt und dies mit np. *šāgird* erläutert wird.

Et.? [1]) — mp. *hāvišt*. — Pü.: *hambrāt*[2]). — [1]) Ohne Wert HAUG ZPGl. 128. — [2]) Oder ist dies Erläuterung zu *dōst*? Dann würde Pü. zu *hāv*° fehlen. Schwerlich. S. zu *haxay-*.

• j. **hāirišī-** f. 'Weib, Weibchen' (geschlechtlich)[1]), von Menschen und Tieren: . . °*šīš* (NP.) *puδrō vərənvainti* Yt. *13.* 15; — *arədvīm* . . *yā* . . °*šinąm zaδāi* +*garəwąn yaožda*δ*āiti yā* . . °*šīš huzāmitō daδāiti yā* °*šinąm* . . *raδwīm paēma ava.baraiti* Y. *65.* 2; — *vīspanąm* °*šinąm apipyūšinąm*

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Vyt. 50; — *vīspā °šīš .. bipaitištanača čaδwarə.paitištanača* V. 15. 19[2]).

Et.? — Pü.: *mātak.* — [1]) Als Gegenstück zu *aršan-*, vgl. Y. 65. 2. — [2]) Dazu die Glosse: *aēša bipaitištāna yā kaine aēša čaδwarəpaitištāna yā gaδwa.*

• j. *yō hə *aošante* FrW. 8. 1.

j. *hō* (, *hōčā* Y. 27. 6, 58. 4): s. [1]*ha-*.

• g. *nōiṯ mā xšnāuš yā vərəzənā* (sd.) *həčā *naēdā daḫyəuš yōi sāstārō* (sd.) Y. 46. 1. Verderbt[1]).

Pü.: *nē mān šnāyēnd kē vālūnīkča – hamsāyakča – nē andar dēh kē sāstār*, lässt also das Wort aus; so auch Sü.: *na māṃ saṃvidanti ye svaśreṇayo 'pi nāntaḥ grāmeṣu* . . . — [1]) Der Inhalt der Zeile wird durch die Verderbnis nicht wesentlich beeinflusst. Dass das *hōčā* unsrer Stelle "durch Y. 27. 6, 58. 4 .. als dem skr. *sa ca* entsprechend garantirt werde" GDN. BB. 14. 6), kann ich nicht zugeben. *čā* 'und' fügt sich nicht in den negativen Satz.

• g. +hə-bavant-[1]) Adj. (fem. °*vaintī-*) 'zusammentreffend, sich zusammenfindend': *apō . . maēkaintīš*(sd.)*čā °vaintīščā fravazərəhō* Y. 38. 3.

PPA.; ai. *sam-bhávant-*; § 304 II. 47. — Pü.: transskr., mit der Erl.: *garān tačīn* (s. dazu unter *δraotah-*); vgl. zu *maēkant-**). — [1]) So Pt 4; NA. *hōv°*.

• g. hən-kərətay-, j. hən-k° f.: s. unter *hankərətay-*.

• j. hən-gatay- f. 'Zusammenkommen, Ansammlung': *pərəne īm zā °ta* (LS. statt IS.) *pasvaṃča staoranaṃča* . . "voll ist die Erde durch die Ansammlung von . ." V. 2. 9.

ai. *sáṃgatay-* f. — Pü.: *ō ham mat.*

• j. *hənt̄īm[2] Yt. 4. 5. Wertlose Stelle. Vgl. Sp. 277 m., 1762 o.

• j. həndav- m.: s. unter *hindav-*.

• j. *aēta parāyaiti yaδa gaēδābyō hənnti[1])* N. 2.

Nach Pü. soll das heissen: "wenn der weggeht, der zum Schutz des Eigentums zurückgelassen ist (*x^vāstak rāδ pa sardārīh hišt bavēt*)". — [1]) Das zweite *n* = GIrPh. 1. 161 Nu. 33.

• g. hōm 1) Adv. (nur Komp.). 2) Praev. S. unter **ham*.

j. *hōməmyāsaitē*: s. *myas-* mit *ham*.

g. *hōmiδyāṯ*: s. *maēδ-* mit *ham*.

• g. hōm.parštōiš Inf. 'zu Rate zu ziehen': *tā tōi +izyā . . darštōiš*(sd.)*čā °tōiščā* Y. 33. 6.

Zum V. *fras-*. — Vgl. *parštay-* und IF. 9. 264. — Pü.: *hampursakīh.*

• j. *°hərəzəm* Inf. 'zu entlassen'.

mit *upa* 'einzugiessen': *gaomaēzəm pasčaēta upərəh°*[1]) *ayərəhaēnəm vā srum vā* "Rindsurin sollst du dann giessen in ein Gefäss aus Eisen oder Blei" V. 9. 14.

mit *paiti* 'zu giessen, durch (Metall-)Guss herzustellen': *kəstrəm paitiš.h°*[1]) *+vərəzayantəm* (statt DS.) *hakərəṯ ərəzatəm hakərəṯ zaranim* "einen Spaten soll man giessen für den werktätigen (Bauern), ein Teil Silber, ein Teil Gold" V. 14. 11.

Zum V. *harəz-*. — Pü. (zu V. 9): *āšinčē*, (zu V. 14): *pataš kanēnd.* — [1]) Der Inf. vertritt die 2., bz. 3. Sing. Konj. oder Opt.

• j. hē Part., in der Übersetzung kaum irgendwo wiederzugeben; 1) hinter *aēta*: *yezi nōiṯ harəδrəm baraiti aēta°a h° vīspā̊ hāirišīš frāšnaoiti* (sd.) V. 15. 19; — *aēta°a h° uzbaoδəm tanūm nidaiδyən* V. 5. 12; — *aēta°a h° aēte sūnō . . astəm . . barəntəm frajasāṯ* V. 6. 47; — *aēta°a h° aēte mazdayasna*[1]) . . *δriš məγəm ava.kanayən* V. 16. 12; 2, 3. 18, 5. 13, 6. 7, 46, 7. 12, 8. 8, 10. 2) sonst: *paitiša h° paitiš.x^varnəm aēšəm aēša druxš yā nasuš upa.dvəsaiti* V. 8. 43; 41, 42; — *pasča h° vaγδanəm aēšəm* . . V. 8. 42; — *dašinəm h° gaošəm aēšəm* . . V. 8. 44; 45 ff. (oft); — *yasča h° .. vāčim paiti zaēniš ərəhaṯ* (näml. *spā*) *nōiṯ h°* . . *tāyuš . . hača vīzibyō para.baraiti* V. 13. 40.

Eig. Dat. eth. des Pron. 3. Pers.; vgl. DBR. VglS. 1. 299 zu russ. *sebě*. — Pü.: *ōi, ōšān* und weggelassen (vgl. zu [2]*ha-*, Sp. 1726 u.); s. noch No. 1. — [1]) Pü.: *ētōn ō vinās rāδ . . ōšān kē mazdayasn hēnd.*

j. *hō*: s. [1]*ha-*; — Yt. 14. 56 3. St.: s. [2]*ha-*; — Yt. 14. 56 1., 2. St.: lies *janδərhō, haδδərhō.*

• g. *drūjō āyesē* (sd.) hōiš *piδā*[1]) *tanvō parā* Y. 53. 6.

Ich nehme an, dass *drūjō* aus der vorhergehenden Zeile wiederholt und *hōiš piδā* eingeschoben ist, ohne freilich angeben zu können, wie man zu solcher Einschiebung gelangt ist. So kommt auch das gestörte Metrum in Ordnung. — Pü.: *kē ō druž x^vāhēt – .. – aš ōftēt ō tan ōš pēš.* — [1]) Pt 4: *paδā*, s. Pü. *ōftēt.*

• j. *āaṯ hā druxš yā nasuš paitiša hē *hō.nā antarāṯ naēmāṯ brvaṯ.byəm upa.dvəsaiti* V. 9. 15; 16, 8. 41, 42.

Alte Entstellung eines Worts, das die Einsattelung zwischen Stirn und Nase des Menschen bezeichnete. — Pü.: *patīrak i ōi* (= *hō*) *mart* (= *nā*) *hač andar nēmak i brūkān.*

j. *hōyum*: s. unter *haoya-*.

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j. *horāča* F. *3* a: lies *aorāča*.

• j. **hąm** 1) Adv. 2) Praev. S. unter **ham*. [Yt. *10*. 125: lies *hąm.ivąmča*; — V. *5*. 27: lies *hąm.nāiri°*.]

• j. **hąmō.nāfa-** Adj.: s. unter *hāmō.n°*.

• j. **hąmina-** 1) Adj. 'sommerlich': *dasa avaδra mārəhō zayana dva °na* (ND.); *hapta hənti °nō* (NP.)[1] *mārəha panča zayana aśkarə* (Sp. 1553 u.) V. *1*. 3 und 3PüZ. 2) n. 'sommerliche Zeit': *hamaδa* (sd.) . . *°minəmča zayanəmča* Y. *65*. 5.

Ableit. aus [1]*ham-* (mit *Vṛddhiḥ*, s. § *296*. 3, *196*). — Pü. (zu V. *1*): *hāmīnīh*(?), (zu Y. *65*): *pa hāmīn*. — [1]) Unthem.

• j. +**hąm.ivā-** f. Name eines Teils vom Geschirr des mit Pferden bespannten Wagens, vll. 'Deichsel': *āaṭ tē* (näml. *aurvantō*) *vīspa frā.yuxta °vąmča simąmča simōiδrąmča dərəta hukərəta +upairi.spāta aka bastąm* "und die (Renner) sind alle angeschirrt an die Deichsel und den Halsring und das Joch, die mit dem aufgespaltenen wohlgefertigten übergesteckten Zapfen zusammengehalten sind" Yt. *10*. 125(?).

Et.? — NA. trennt.

j. *hąm.ći* V. *7*. 59: lies *hamča*.

• j. **hąm.tapta-** Adj. (fem. *°tī-*)[1]), PPfP.: s. *tap-*.

[1]) S. *tap-* No. 2.

• j. **hąm.patana-** Adj. 'comes, Gefährte', von *daēv*ischen Wesen: *hāu daēvanąm handvarənō* . . *°nō* V. *7*. 54; 53.

Zum V. *pat-*. — Pü.: *hampatīšnīh*.

• j. (*darγō.*)**hąm.parštəm** Absol. 'mit, bei (lang dauernder) Zurateziehung', mit Akk.: . . *mąm narō paskāṭ yazənte ahurəm mazdąm darγō.yaštəm*(sd.)*ča °təmča* H. 2. 14.

Abgekürzt für *darəγō.yaštəmča darəγō.hąm.parštəmča*, vgl. unter (*vərəzi.*)*sraoδra-* und s. Pü-Erl. — Pü.: *pa ān i ōhrmazd dēr yazišnīh u hamṭursakīh*, erl.: *dēr žamān kašān ōhrmazd rāδ yazišn u hamṭursakīh i frārōn kart* "lange Zeit machen sie dem *Ōhrm.* Verehrung und Befragung".

• j. **hąm.barətar- vanhvąm** m. EN. eines Gläubigen: *°δrō vanhvąm taxmahe ašaonō* Yt. *13*. 111.

Eig. 'Zusammenbringer von Gütern', vgl. *huš.-hąm.bərət-*. — Zum V. [1]*bar-*; ai. *bhartar-* m. — Vgl. zu *barəδrī*.

• j. **hąm.bərətay-** f. 'Zusammentragen, Sammeln': *aēṭavaṭ ātrə.saokanąm °ta* (LS.)[1] *dāitīm gātūm avi ava.baraiti* V. *8*. 85.

ooss. *ämbird* 'Sammlung'; ai. *su-sambhṛtay-* f.; s. No. — Pü.: fehlt. — [1]) Sva. colligendo; s. zAusdr. ai. *susambhṛtā tvā sám bharāmi* TS. (bei ZUBATÝ IF. *3*. 134, der freilich die Form anders fasst; zum Akzent s. REUTER KZ. *31*. 606) und zu *haδra.jatay-*.

• j. **hąm.bərəϑa-** n. 'Versammlung': *čim °δa* (AP.) *hąm.bārayama* (sd.) . . *arəzūrahe paiti kamərəδəm* V. *19*. 44; 45.

Pü.: *pa hambarišnīh*.

• j. +**hąm.bərəϑwā-** f. 'Fülle, Vollernte': *vīspā x^varəntīš para.barąn °δwąm parō yavahe* ". . abgesehen von der Vollernte des Getreides" V. *3*. 27.

Zum V. [1]*bar-*. — Pü.: *hambarišnīh*.

• j. **hąm.nasav-** Adj. (auch fem.) 'mit der *Nasav* (Leichenhexe) in Verbindung stehend, von ihr berührt, befleckt'[1]): *yōi °sūm* (ASf.) . . *tanūm yaoždaiδyąn* V. *9*. 1.

Pü.: *kē hamnasuš ast*, erl.: *hamrēmanīh*. — [1]) Vgl. *frā.nasav-*.

• j. +**hąm.nāirī-**[1]) Adj. 'mit der Frau zusammen': *anya dva vā nara* . . *panča vā* . . *satəm vā °rinąm* (näml. *narąm*) V. *5*. 27.

Pü.: *pa hammartīh*, erl.: *pa hamkarṭakīh*. — [1]) NA. trennt.

• j. *usihišta* ^w**hąm.yaētānhō**[1]) *yaonəmča avi zamča* . . *usihišta pāiri.haēzanuha yehe* . . V. *21*. 4.

Pü.: *us ōst ham āyōž* (2SImp.). — [1]) Man erwartete nach dem folgenden *pāiri.haēzanuha* und nach Pü. eine 2SIM. zu *yat-* mit *ham*; ob *hąm.yaētanuha* (zu *yaēta-*, Praes. 6)? Unklare Stelle.

• j. **hąm.yūta** Inf. 'zu verwenden, zu gebrauchen', praedikativ gebraucht: *kaṭ tā vastra h° pasča yaoždāiti frasnāiti* (sd.) *zaoδre vā* . . "sind die Kleider zu gebrauchen . . für (von) einen *Z*. . .?" V. *5*. 57; — *nōiṭ tā vastra h°* V. *5*. 58.

Zum V. *yav-*. — Vgl. *yūtō*. — Pü.: *kē ōšān vastrak ō ham āyōžēt*; *mā ōšān vastrak ō ham āyōžānd*.

• j. **hąm.vaoray-** Adj. 'mit dem Rahm, nicht entrahmt': *payanhąm* . . *°vaoirinąm us.vaoirinąm* V. *5*. 52.

Pü.: unklar.

• j. **hąm.varətay-, hąm.vərətay-**[1]) f. 'Wehrhaftigkeit, Tapferkeit', stets mit *nairya-* Adj. verbunden: *dāyā mē* . . *nairyąm* . . *°rəitīm* Y. *62*. 5. A) als Gottheit: *ašiš vanuhi pārəndiča* . . *uγrača naire °rəitiš* Yt. *10*. 66; *11*. 2, *13*. 39; — *haδra nairya °rəta* (LS.) "zusammen mit der mannhaften Tapferkeit" Yt. *10*. 71; —

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uγranạm aoǰištō .. *nairyayāṯ parō* (sd.) °*rətōiṯ* Yt. *19*. 38[1]); — *vātahe* .. *nairyayā* °*rətōiš* S. *1*. 22; — *nairyạm* °*rəitīm yazamaide* Yt. *19*. 39, S. 2. 22, Vr. 7. 3.

Ableit.; s. auch *nairyạm.hạm.vārətivant-*. — Zum V. [1]*var-*. — np. vgl. *gurd* 'Held'. — Pü.: *ham* m r t a p n k *īh*, erl.: *patūkīh i pa kār u dātastān*. — [1]) Nur in °*vərətōiṯ* Yt. *19*. 38.

• j. **hạm.varəiti'vant-** Adj. (fem. °*vaitī-*) 'wehrhaft, tapfer': *sraošahe ašyehe* .. *taxmahe* °*vatō* Y. 57. 33; — *fravašayō* .. *yā taxmā* °*vaitīš* Yt. *13*. 33.

Pü.: *ham* m r t n a p n k.

• j. **hạm.vərətay-** f.: s. unter *hạm.-varətay-* mit No. 1.

• j. **hạm.raēϑwa-** n. 'direkte Ansteckung (durch die *Drug Nasav*)'[1]): *paiti.pərəne nasūm paiti.pərəne* °*wəm paiti.pərəne paiti.-raēϑwəm* V. *10*. 6; *11*. 9, *19*. 12.

Pü.: *kē* (zu V. *19*: *ka*) *pa hamrēt* (Transskr.) *rēm būt ēstēt*. — [1]) Vgl. *raēϑwaya-* mit *ham*.

• j. **hạm.raoδa-** Adj. (fem. °*δā-*) 'zusammen aufwachsend': +*frazaintīm* .. °*δạm* Y. *62*. 5.

ai. vgl. *saṃrohá-* m. 'Zuwachsen (usw.)'. — Pü.: *hamrust*.

• j. **hạm.iristay-** f. 'Behaftung, Vermischung mit —' (Gen.): *baēvarə zaoϑranạm haomavaitinạm* .. °*ta* (LS.) *aēṯayā urvarayā yā vaoče haδānaēpāta* (sd.) V. *14*. 4.

Zum V. *rāϑ-*. — Pü.: *kēš hamyumīh*[1]) *i ōšān urvar kē guft ku h°* "denen Verbindung mit den Pflanzen ist, die ..". — [1]) Vgl. zu *rāϑ-* No. 8.

• j. **hạm.urvīs'vant-** Adj. 'sich zur Flucht wendend': °*vānhō* (NPm.)[1]) *sadayeiti* (sd.) V. *3*. 32.

**hạm.urvīs-* f. 'conversio (in fugam)'. — Pü.: *hamvašt*, wozu [1]*sand-* No. 5. — [1]) Neubildung zum NS. °*vā*, vgl. *pạsnvānhəm* und +*afrō.-urvisvaṯ*. Falsch § *330* III.

• j. *fravašayō* .. *yā rasmanō* ✱**hạm.-stātōe**[1]) +*frā* +*karana sčindayeinti* Yt. *13*. 39.

[1]) Vll. verderbt aus *hạm.stātahe*; dann: ".. die die Flügel der aufgestellten Schlachtreihe zerbrechen". Wie Dst. ZA. *2*. 516 ohne Änderung zu seiner Übersetzung gelangen konnte, ist mir nicht klar. Sehr wenig wahrscheinlich Gdn. Metrik 77.

• j. **hạm.stərət-** Adj. 'starrmachend, erstarrend': °*təm* (ASm. statt n.) *aēxəm* "den Frost, der erstarren lässt" Yt. *18*. 2, 6.

Vgl. nhd. *starr*; Bthl. Stud. *2*. 55.

• j. **hạm.sruṯ.-vāčaya-**[1]), °**vāčya-** n. 'abhörendes Aufsagen', d. i. Beten des *Yasna* seitens zweier Beter, die sich gegenseitig einhelfen: *yā yasnəm* +*yaənti* .. °*čayāδa* (AblS.) +*yaənti* +*uva* +*aratufrya* "(wenn) sie (ihn) mit abhörendem Aufsagen beten, sind sie beide *ar*." N. *24*; — *kaṯ* °*čimča* "und was heisst *H*.?" N. *24*; *24*.

**hạm.srut-* Adj., eig. 'zusammengehörend'; **vāčya-* n., zum V. *vak-*; ai. vgl. *vākya-* n. — Pü.: *hamnigōšišnīh gōwišnīh*, erl.: *ēvak ō ditūkar gōš dārēt*. — [1]) § *268*. 11.

• j. *sparmaini tē zī* ✱**hạmšištō**[1]) Vyt. *36*.

[1]) Statt *ạ* ist das *n*-Zeichen in GIrPh. *1*. 161 Nu. 33 geschrieben.

• j. **hī** enkl. Part.: s. unter *hīm*.

g. *hī* NSf.: s. [1]*ha-*; – ADn.: s. *hay-*. – Y. *32*. 14: lies *varəčāhīčā*.

• j. **hikav-** Adj. 'trocken, getrocknet': *pantạm* .. *pạsnvānhəm hikvānhəm*[1]) V. *3*. 11; — *yō* .. *aēsməm* (sd.) *baraiti hikūš* (AP.) Y. *62*. 10; — *čarəmạnča* +°*ku* (APn.) "und getrocknete Felle" N. *95*; — *yaṯ hē* .. *varsa* (sd.) °*ku bavāṯ* V. *8*. 38; — °*ku pạsnu* (sd.) *gātu niδayaēta* V. *16*. 2; F. *24*.

Zum V. [2]*haēk-*. — lat. *siccus* (für *sūc°*; Pauli KZ. *18*. 17)[3]); ai. vgl. *sikatā-* f. 'Sand'(?). — Pü.: *hušk*. — [1]) Neubild. zum NSm. *hikuš* nach j. °*vīδvānhəm* zu g. *vīduš* (§ *380* No. 5), begünstigt durch das vorausgehende Wort; wegen *k* s. § *8*. — [2]) Hds. *huki*; aber Pü. *hušk*. — [3]) Anders Bgm. Grdr. *1*². 531.

• j. **hikarana-** Adj. 'rund, bauschig': *ātrə.-vazanəm* (sd.) °*nəm* V. *14*. 7.

Et.? — Bed. nach Pü. — Pü.: *girt* 'rund', erl.: +*kund* 'plump'.

j. *hikvānhəm*: s. *hikav-* mit No. 1.

• j. **hiγnav-** Adj. (fem. °*nvī-*) 'frei von —' (Instr.): *yaṯ hē tanuš hiškvi* °*nvi* (NSf.) *pạsnu bavāṯ* "wenn sein Leib trocken, frei von Staub geworden ist" V. *9*. 31.

Eig. 'entglitten, entschlüpft'; zum got. V. *sigqan* 'sinken'. — Pü.: *tāk ka pa ōi tan ān i xavīt xāk hušk bavāt*.

• j. **hixra-** n. 'flüssiges Exkrement, flüssige Ausscheidung des Körpers': *vīspəm ā ahmāṯ nasunạmča* .. *daxmanạmča* .. °*ranạmča aiwi.varštanạm* (sd.) V. 5. 14; — *nasūm* .. *daxməm* .. °*rəm* .. *astəm* .. *ərəhaiϑīm* V. 5. 16.

Zum V. [1]*hačk-*; vgl. zBed. ksl. *skati* 'harnen'. — mp. (Pü.) *hixr*[1]). — [1]) Das in Sü. mit *mūtram* oder *kutsitam* gegeben wird.

• j. **hixtayaē-ča** Inf. '(und) zu begiessen, zu bewässern': *yezi vasən mazda-*

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yasna zam +*raoδyam* (sd.) *h° karštayaēča* V. *6.* 6.

Zum V. [1]*haēk-*. — Vgl. *para.hixtay-*. — Pü.: *namb kartan.*

• j. **hita-** Adj. (fem. °*tā-*), PPfP.: s. *hā(y)-*. a) m., Du. und Plur. 'Gespann, Gespanne' (von Rossen): *yōi* .. °*ta* (AD.) *taxšənti arənāum* (sd.) Y. *9.* 22; — *sraoša* .. *zāvarə dayā* °*taēibyō drvatātəm tanubyō* Y. *57.* 26; Yt. *10.* 11.

KompA., E. — Pü.: +*frahāt*[1]), erl.: *asp*; Sü.: *sahāyaḥ.* — [1]) Vgl. zu *hitō* F. *3* e (Sp. 1800 u. mit No. 4) und *vīšāt.*

• j. **hitāspa-** m. EN. eines Gegners des *Kərəsāspa*: *yat kaēna nijasāni azəm* (näml. *kərəsāspō*) *brāδrō* ✱*urvāxšaya* (sd.) *yat janāni* °*pəm raiδe paiti vazaiδyāi* (sd.) Yt. *15.* 28; — *kərəsāspō* .. *yō janat zaranyō.-pusəm* °*pəm* Yt. *19.* 41.

Komp.: *hita-*+*aspa-*, eig. 'angeschirrte Rosse habend'; vgl. *yuxtāspa-*.

• j. **hitō.hizvah-** Adj. 'dem die Zunge gebunden, gefesselt, gelähmt ist': *kuδra bavāt* °*zvā yezi anarəδe* (sd.) *yazāite* "ob ihm wohl die Zunge gefesselt wird, wenn er .." Y. *65.* 9.

Pü.: fehlt; Npü.: *zabān basta.*

j. *hiδ°* (Verbalf.): s. unter [1]*had-*.

• p. **hi^{n}dav-** m.: s. unter *hindav-*.

• g. **hiϑa-** Adj. (fem. °*δā-*) 'verbündet; Genosse': *vaočat gərəbam* (sd.) .. *spəntamčā ārmaitīm damīm* (sd.) *vīdvā* °*δam*[1]) *ašahyā* ".. und an der .. *Ārm.* .., der Genossin des *Aša*, (er,) der Wissende" Y. *34.* 10.

Zum V. *hī(y)-*; § *209.* 8. — Pü.: a ddm *išn*; s. zu *hiδav-*. — [1]) Falsch erklärt KZ. *30.* 532 und § *407*; als Fem. zu *hiδav-* wäre ✱*hiδwīm* zu erwarten.

• g. **hiϑav-** m. 'Verband, Genossenschaft'[1]): *ašā* .. *yehyā* °*δāuš* (GS.)[2]) *nā spəntō* "durch *Aša*, zu dessen Genossenschaft der heilige Mann (gehören wird)" Y. *48.* 7.

Zum V. *hā(y)-*. — Pü.: a d ddm *ēnišn*; s. zu *hiδa-* und +*haēδahya-*. — [1]) Sva. *haxman-*, sd. — [2]) Unrichtig § *212.* 1, *407.*

• j. **hiϑwat** Adv. 'bedrängt', mit V. *bav-* 'in Bedrängnis geraten': *ahurō mazdā ahunəm vairīm frāmraot* .. *h° akō abavat* ".. da geriet der Böse in Bedrängnis" Y. *19.* 15[1]).

Zum V. *hā(y)-*. — Vgl. zu ✱*frayahaδawδča.* — Pü.: *tēš ka ʿanišn būt ka hamēmār andar davārist*; s. dazu HAUG SBayrAW. *1872.* 131. — [1]) Vgl. Bd. *1.* 21 f.: *pas ōhrmazd ahunvar frāč srūt* .. *u zūrāk mēnūk kēš akārīh i x^{v}ēš u ōšēnūtan i dēvān apē dit start būt.*

• j. **hinav-** m. 'Band, Fessel': *yō hīm* (näml. *daēnam*) *stātam hitam haitīm uzvažat hača* °*nūiwyō*[1]) (statt Instr.) "der sie (die Religion), die zum Stehen gebracht, gebunden war, aus den Banden herausholte" Yt. *13.* 100.

Zum V. *hā(y)-*. — [1]) F 1 *hinviwyō*, IF. *11.* 137.

• j. **hindav-, həndav-**[1]), p. **hi^{n}dav-** m. Name eines Lands, Indien: ‖ *imā dahyāva*^{h} *tyā adam agarbāyam* .. °*duš* D. *6.* 3; *5.* 2; — *hača ušastara* °*dva avi daošastarəm* °*dum* V. *1.* 18 PüZ.; — *yatčit ušastaire* °*dvō* +*āgərurvayeiti yatčit daošataire niγne* "auch wenn er im östlichen Indien ist, er packt (ihn); auch wenn er im westlichen ist, er schlägt (ihn) nieder" Y. *57.* 29. a) mit *hapta* 'sieben' dn.: *pančadasəm asənhamča* .. *frāδwərəsəm* .. *yō hapta* °*du* (AP.)[2]) V. *1.* 18.

Ableit. (s. +*us.həndava-*). — ai. *sindhav-* m. 'Indusland', *saptá sindhavaḥ* 3). — Pü.: *hindūkān, haft hindūkānih ē ku sar x^{v}atāδ haft ast.* — [1]) NA. bietet *ə* nur zu V. *1.* 18; doch s. die Var. zu Y. *57.* *ə* steht auch V. *1.* 18 PüZ. Wegen der Schreibung *ə* für *i* vor Nasal+Kons. s. noch: *aēšəmnā, apara.irīδəntō,* +*ankupəsəmnā, avaoirīδəntəm, zvərəzənbyō, us.-həndava, fragrəwənti, čaēšəmnō, yazənte*[2] (s. [1]*yaz-* No. 9), *fravaēδəmna, vīsənti,* +*vərəzənti, vazənti* (s. *vaz-* No. 4), *irīδəntəm, irišəntō, urvisənti, strənti, spənjayrīm, sraēšəmnō.* — [2]) § *407.* — [3]) S. dazu HOPKINS JAOS. *16.* 278 (zu RV. *8.* 24. 27).

j. *us hindavat* Yt. *8.* 32: lies *us.həndavat.*

• j. **hīm, hī, hiš** enkl. Part., ohne erkennbare Bedeutung; 1) *hīm*: *nōit h° gātvō vindən pasvasča* .. V. 2. 8[1]); 9; — *mīšti zī mē h°* .. *vārəntaē*(sd.)*ča snaēžintaēča* .. Yt. 5. 120. 2) *hī*: *paxrušta h° kaxuži* (sd.) *paxrušta h°* .. *paxrušta h°* .. *jahi* V. *21.* 17[2]). 3) *hīš*: *vīspəm ā ahmāt yat frā vayō patan frā* .. *āat yat hīš frā vayō patan frā* .. V. 5. 12 f.[3]); — *vīspəm ā ahmāt* (*yat*) *spā vā aiwi.vaēnaiti frā vā x^{v}araiti* .. *āat yat hīš spā vā aiwi.vaēnaiti frā* .. FrW. *11*[4]).

AS., D., P. zu *hay-*. — ai. *sīm* enkl. Part. — Pü.: s. No. 1 ff. — [1]) Pü.: *apar ēn hēm apar ēn zamīk*; s. Sp. 1780 No. 9. — [2]) Pü.: *ōi.* — [3]) Pü.: lässt das Wort aus. — [4]) Pü.: fehlt.

j., g. *hīm*, j. *him* ASm., f., n.: s. *hay-*.

• j. +**hispō.səmna-** Adj., PPM.: s. [1]*spas-*.

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• j., g., p. hizū- m.[1]) 'Zunge': | *utā nāham utā gaušā utā °zuvam*[2]) *frāǰanam* Bh. 2. 13; — *hərəuharəne* +*maṯ* +°*zvō*[3]) "die beiden Backen sammt der Zunge" Y. *11.* 4; — *haomō.ərharštahe* (sd.) °*zvō*[3]) A. *4.* 5; — °*zvō*[3]) *dərhərha* "mit Zungenfertigkeit" Ny. *1.* 16; — °*zva mrūiδi hūxtəm* .. *zastaēibya varəza hvarštəm* Aog. *26* f.; — *taṯ nō* .. *vīdvanδi vaočā* °*zvā* ϑ*wahyā ārhō* ".. mit der Zunge deines Mundes" Y. *31.* 3; — *manərhasča* +*humaiti* °*vasča*[3]) +*hūxti zastayasča* +*hvaršti* P. *28*; — *hva* °*zva* V. 2. 5 PüZ., Vd. 2; P. *45*; — *nacδa.čiṯ miϑō.aoǰārhō* (sd.) *aēšəm xᵛaēpaiϑya* °*zvō*[4]) Yt. *19.* 95; — °*zvō*[3]) *raiϑīm* (sd.) *stōi mahyā* Y. *50.* 6; — *ərəžuxδāi vačərhəm xšayamnō* (sd.) °*zvō*[3]) *vasō* Y. *31.* 19. a) gAw. IS. und IP. sva. 'durch, im Reden, Sprechen'[5]): *yōi* .. *aēšəməm vərədən* (sd.) .. *xᵛāiš* °*zubīš* Y. *49.* 4; — *urvā* .. *xᵛāiš šyaoϑanāiš* °*zvasčā*[6]) *ašahyā nəsvā paϑō* "die Seele .., da sie in ihrem Tun und Reden vom Weg des *Aša* abgegangen ist" Y. *51.* 13; — +°*zvā*[7]) *āvərətō* (sd.) Y. *45.* 1; — *anā məϑrā mazištəm vāurōimaidī* (sd.) *xrafstrā* °*zvā* Y. *28.* 5. α) in Verbindung mit *uxδa-*: *yōi vō šyaoϑanāiš sārəntē* (sd.) .. +°*zvā*[8]) *uxδāiš vərhūuš manərhō* Y. *51.* 3; — *vahištəm* °*zvā uxδāiš* .. *ərānū* .. *zastōibyā šyaoϑanā vərəzyaṯ* (sd.) Y. *47.* 2.

KompA.; Ableit. — S. auch *hizvā-* f. — Vgl. np. *zabān*, ai. *jihvā-* f. 9). — Pü.: *huzvān*. — [1]) Das mask. Geschlecht ist auffällig, wird aber durch alle entscheidenden Stellen verbürgt; IF. *10.* 202. — [2]) Unsicher, da der Anfang des Worts zerstört ist; BB. *14.* 245. — [3]) GS. — [4]) LS. statt IS.; § *409* mit No. 3. — [5]) S. *zastōibyā*; Sp. 1685 m. — [6]) Der LS. dient als IS. (s. No. 3) und wird im *Sandhih* nach dem Muster des gleichlautenden GS. (s. No. 4) behandelt; BTHL. IF. *10.* 202. — [7]) So K 4; NA. *hizvā*. — [8]) NA. *ašā.hizvā*; s. aber Pt 4 usw. — [9]) Worüber zuletzt COLLITZ OrStudies of the Or. Club of Philadelphia 167, BLOOMFIELD AJPh. *16.* 426, WN. AiGr. *1.* 161, 163, FAY JAOS. *16.* CCXXVIII, PEDERSON KZ. *38.* 201 und – mit treffender Kritik – UHLENBECK WAiSpr. 101.

• j. hizuxδa- Adj. 'beredt'[1]): *yvānō* .. *yō* .. *dərərō* .. °*δō* Yt. *15.* 40.

Komp.: *hizū-*+*uxδa-* (?). — [1]) Das wird mit dem Wort gemeint sein; geringe Stelle.

• j. hizu.drāǰah- Adj. (auch fem.) 1) 'die Zunge herausstreckend': °*ǰō* (NSm.[1]), näml. *asti spā*) *yaϑa apərənāyuš* "er (der Hund) streckt die Zunge heraus wie das Kind" V. *13.* 48. 2) 'im Herausstrecken der Zunge bestehend': *dvayā* °*ǰā* (NSf., näml. *asti āfritiš*, sd.) V. *18.* 11.

Pü. (zu 1): *huzvān drāžēnītār*, dazu die Bem.: *ast kē drang huzvān gōwēt*, (zu 2): *huzvān drahnāk*. — [1]) Nach der *a*-Dekl.

• j. hizu'ma- m. 'Mund'[1]): *upa vā nasuš raēϑwāṯ nārhanaṯ* .. *čašmanaṯ* .. °*maṯ hača* V. *3.* 14.

Ableit. aus *hizū-*. — Pü.: *huzvān*[1]). — [1]) Ich nehme diese Bedeutung an – geg. Pü., die 'Zunge' will –, weil von den neun Öffnungen des menschlichen Leibes die Rede ist; s. [1]*maγa-**).

• j. hizvah- n. 'Zunge': *vaēm ava.mivāmahi* (sd.) °*vasča pivasča* V. *18.* 55.

KompE. — Vgl. *hizū-*, *hizvā-*. Der 'Stammausgang ist auffällig. An der obigen Stelle könnte Ausgleich mit dem folgenden Wort angenommen werden. Aber s. *hitō.hizvā* Y. *65.* 9.

• j. hizvā- f. 'Zunge': °*va* F. *3* e; — *vəhrkāi* °*vəm daδāiti yō azrazdāi* (sd.) +*məϑrəm čašte* N. *17*; — °*vəm ahurahe mazdā yazamaide fravākāi məϑrahe spəntahe* Yt. *1.* 28; — *dāyā mē* .. *mastīm spānō xšviwrəm* (sd.) °*vəm urune uši* Y. *62.* 4; — *yaṯ* .. *aēte garəma xᵛarəϑa* (sd.) *stamanəm vā* °*vəm* (näml. des Hundes) *vā apa.dažaṯ* V. *15.* 4; — °*vəm frərənaoṯ* Sl. *11.* 6 Z.

Vgl. *hizū-*, wo weiteres. — ai. vgl. *jihvā-* f. — Pü.: *huzvān*.

• j. hizvārəna- n. – ? –: *arədvīm* .. *yəm azəm yō ahurō mazdā* °*na uzbaire fradaϑāi nmānaheča* .. "*A.*, die ich, *AhM.*, .. hervorgebracht habe, um gedeihen zu lassen Haus und .." Yt. *5.* 6, Ny. *4.* 7.

Lesung ganz unsicher; F 1 hat *haća vārən* und *hazvārəna*. Ohne Wert KZ. *25.* 381. — Npü.: *ūrā man ki hurmazd hastam ba jāygāh i buland burda am*. S. auch SP. Komm. *2.* 472.

g. *hizvā* Y. *45.* 1: lies *hizvā*; s. *hizū-*.

• j. hīš enkl. Part.: s. unter *hīm*.

j., g. *hīš*, j. *hiš* APm., f., n.: s. *hay-*.

• j. hišāra- Adj. 'wachend über –, Acht habend auf –', mit Akk.: *sraošō* .. °*rō ašahe gaēϑā* Y. *57.* 17.

Zum V. *har-*, red. Bild.[1]); vgl. *hāra-*, *harətar-*. — Pü.: *sardār*. — [1]) Wohl auf einem red. Praes. aufgebaut; doch ist *ā* auffällig; vgl. aber *jaγāurvah-*.

• j. hiškav- Adj. (fem. °*kvī-*) 'trocken, ausgetrocknet': *nōiṯ* +°*ku*[1]) °*kvāi*[2]) *sraēšyeiti* (sd.) V. *8.* 34; 34; — *tanuš* °*kvi* V. *9.* 31; — *nara* .. *yā nasāum ava.hištāṯ* °*kunəm tarō yārə mərətanəm* ".. die auf den

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Leichnam von ausgetrockneten, (weil schon) über Jahresfrist totgegangenen (Wesen) stossen"[3] V. *8.* 33.

air. *sesc*, gr. *ἰσχνός*; s. JSCHMIDT Kritik 64, BTHL. IF. *7.* 90. — Pü.: *hušk.* — [1] NA. *huškō*; s. aber Jp 1, Mf 2. — [2] Them. — [3] Uzw. von *daēv*ischen, wie zB. Fröschen, s. V. *5.* 36.

• j. hištant- Adj., PPA.: s. [1]*stā-*. KompE.

j. *hištanəmnō* N. *37*: lies *hištəmnō*.

• j. hištəmna- Adj., PPM.: s. [1]*stā-*. KompE.

j. *hišpōsəmna* Yt. *10.* 45: lies *hispō.səmna*.

• j. hišmarant- Adj., PPA.: s. [2]*mar-*.

• j. hišmāirya- Adj. 'wessen man eingedenk sein, sich erinnern, was man (immer wieder) überdenken soll', mit Dat. der beteiligten Person: *aēṭaṭča nō vačō frāvaoče* +*sixšaēm*(sd.)*ča* °*rīmča* +*yaδana kahmāičiṭ hātaṃ* Y. *19.* 11.

PFP. zum V. [2]*mar-*, aus dem Praes. 5 gebildet, § *312.* — Pü.: *kē ōšmurēt*, erl.: *andar yazišn ē ō gōwēt*; Sü.: *udiraṇīyaḥ*.

• j. ˣ*yāδra yaṣtuma huitīm* hiš.xᵛistōˣ N. *108.*

Pü.: *čand 3 tāk i hōm pa hunišn i hōm hunītār* d. i. "(so gross muss das Pressgerät mindestens sein,) dass drei *Hōm*zweige bei der Pressung des *Hōm*pressers sind". Danach vermute ich: (*čvaṭ.bya* +*nā nitəmaēibya hāvanaēibya* +*ratufriš?*) *yā* (ND.) *δrayąm ąsunąm* (oder *δrayąsunąm*, mit *ay* für *iy*, § *268.* 11) *huitīm hiš.xᵛayatō* (3DPA.) "(mit einem so grossen – Sp. 1219 m. – näml. Pressgerät), dass es die Pressung von drei *Haoma*zweigen verrichten kann"; *hiš.xᵛaya-*, Praes. 5+24 zum V. [1]*hav-*. Vgl. BTHL. IF. *9.* 253.

• j., g. *hu*°[1], j. *hū*°, g. *hū.*°, p. *ʰu*°, nur KompA., Adv. 'wohl, gut, schön'.

Vgl. *hvă*°, *xᵛă*°, womit es in Ablaut steht; ZUBATÝ KZ. *31.* 52. — ai. *su*°, gr. *ὑ-γιής* (BGM. GrGr.3 116). — [1] Vor Vokal auch *hv*°, *xᵛ*.

j. *hū*: s. *hū-* und *hvar-*.

• j. hū- 'Schwein, Sau': *ahmāi* .. *āǰasaṭ vərəδraynō hū* (GS.)[1] *kəhrpa varāzahe* (sd.) .. *aršnō* ".. in der Gestalt eines Ebers .." Yt. *14.* 15.

Vgl. *huxšaδra-* mit No. 2. — Vgl. np. *xūk*, mp. *xūk i varāz* (SBE. *47.* 164); ai. *sūkará-* m. — Npü.: *ba xūb sūrat i gurāz.* — [1] § *268.* 45; statt *huvō*; vgl. Yt. *14.* 7, 11, BTHL. BB. *15.* 40, CLD. KZ. *32.* 591.

• j. hu-aiwi'tačina- Adj. (fem. °*nā-*) 'der guten Anlauf (zum Ziel?) bietet': *razišṭąm čisṭąm* .. *hupaδmainyąm* °*nąm* Yt. *16.* 1.

g. *hū.kərətā* Y. *34.* 13: lies *hū.kər*°.

• j. hū'kairya-[1] n. Name des höchsten Gipfels der *Harā**): *barəzište paiti barəzahi haraiδyō paiti barəzayā yaṭ vaočē* °*rīm*[1] *nąma* Yt. *10.* 88; — °*rīm barəzō* .. *yahmaṭ mē hača frazągaδaite arədvī* .. *hazaərrāi barəšna* (sd.) *vīranąm* ".. von dem mir herankommt die *A.* (mit sva.) aus einer Höhe von tausend Männern" Yt. *5.* 96[2]; — *upa* °*rīm barəzō* Yt. *12.* 24; — °*ryāṭ hača barəzərəhaṭ* Y. *65.* 3, Yt. *5.* 25.

*) Mit dem Quellsee der *Arədvī*; vgl. Bd. *12.* 2, 5 – *hukar i buland ān kē āp i ardvīsūr hačaš frōt jahēt*[3] (*pa*) *1000 mart bālāk*; s. Yt. *5.* 96 –, *13.* 4, *22.* 11.

Eig. 'des Amt, Tätigkeit gut ist'. — [1] Mit *ū* Yt. *10.* 88. — [2] S. *). — [3] Vgl. die Noten zu *zgad-*.

• j. hu-kərəta-, g. +hū.kərəta-[1] Adj. (fem. °*tā-*) 'wohl gefertigt, schön geformt (usw.)'; a) von Sachen: *δanvarəitinąm* .. °*tanąm* Yt. *10.* 128; 129–131[5]; — °*ta* (IS.) .. *aka* (sd.) Yt. *10.* 125; — *kahe vača vanāi kahe vača apa.yasāi kana zaya* ˣ°*tərhō*[2] *mana dąma* V. *19.* 8; 9; — *pusąm* .. °*tąm* Yt. *5.* 128; — *gātava* .. °*ta* (NPm.) Yt. *17.* 9; — *nmānəm* .. *huδātəm* .. °*təm* Yt. *5.* 101; — mit Instr. des Urhebers: *tōm advānəm* .. *yā* +°*tā* (IS.) *ašačīṭ urvāxšaṭ* (Sp. 1536 o.) Y. *34.* 13. b) von Personen: *srīrō* .. °*tō ahi spitama hvasčvō* Yt. *17.* 22.

ai. *súkṛta-* Adj. — Pü.: *hukart*, *xūp kart*, (zu Y. *34*): *pa hukartārīh.* — [1] NA. *hū.kərətā*; s. aber Pt 4 und wegen der Bedeutung das vorherg. *paδō* .. *xᵛaētōng.* — [2] Man verlangte den IS.

• j. hu-kəhrp- Adj. 'wohlgestaltet': *vərəhuš haomō* .. °*kərəfš* Y. *9.* 16; F. *3* a.

Ableit. — Pü.: *hukarp*, erl.: *čigōn* (*xūpīh*) *pasačakīhā i handām* 'gemeint ist (Schönheit) in Beziehung auf die Zusammenstellung der Glieder'; vgl. *hutašta-*, *huraoδa-*.

• j. hu-kərəpta- Adj. 'schöngeformt': *hā* (näml. *arədvī*) *hē maiδim nyāzata yaδača* °*ta* (NDm.) *fštāna yaδača arəhən nivāzāna* Yt. *5.* 127.

**kərəpta-* Adj., PPfP. zum ai. V. *kálpate*; ai. *kḷptá-* Adj. — Vgl. np. *kulba* 'Bude', arm. LW. *krpak* 'Werkstatt'.

• j. hukərəp'təma- Adj. (fem. °*mā-*) 'der wohlgestaltetste': *ahurahe mazdā* .. °*maheča* Y. *1.* 1; — *fravašīm avąm yąm ahurahe mazdā* .. °*mąmča* Y. *26.* 2.

Pü.: *hukarptum*, erl.: *kuš handām ēvak ō ditī-*

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kar pasačaktum – Sü.: *kilāsya aṅgāni anyonyaṃ anurūpatarāṇi* –.
j. *huki* N. *95*: lies *hiku*.

• j. **hu-gaona-** Adj. 'schönhaarig': °*nəm* F. *3* b.
Pü.: *mōδ pa handāmān yut hač ān i pa sar*; vermutlich eine Erläuterung zu ¹*gaona-* im Gegens. zu *varəsa-* (sd., No. 2).

• j. **hu¹gav-** m. EN. eines Gläubigen: °*gəuš ašaonō* Yt. *13*. 118.
Eig. 'der schöne Rinder hat'; ai. *sugáv-* Adj. — Vgl. *hvō.gva-*.

• j., g. **hūxta-** Adj. 'gut gesagt, gesprochen'; stets neben *humata-* und *hvaršta-* (Stverz.): *humatəm manō* .. °*təm vačō* .. *hvarštəm šyaoϑanəm* Y. *12*. 8; usw.; — im Gegensatz zu *dužūxta-*: *humataheča manəŋhō* °*taheča vačəŋhō hvarštaheča šyaoϑnahe* .. *dušmataheča manəŋhō dužūxtaheča vačəŋhō dužvarštaheča šyaoϑnahe* V. *18*. 17; usw. A) n., Sing. und Plur. Name des zweiten der drei Vorräume des Paradieses: *paoirīm gāma* .. *yō narš ašaonō urva humate paiti nidaδāṯ bitīm* .. °*te* .. *ϑritīm* .. *hvaršte* (sd.; Stverz.) H. 2. 15; usw. [P. *28*: lies *hūxti*.]
Komp.: *hu*°+*uxta-*. — ai. *sūktá-* Adj. — Pü.: *hūxt* (Transskr.).

• j. **hūxtay-** f. 'gutes Sprechen': *manəŋhasča* ⁺*humaiti hizvasča* ⁺°*ti*¹) *zastayasča* ⁺*hvaršti* °*raϑwyō.varšti* (sd.) P. *28*.
Komp.: *hu*°+*uxtay-*. — ai. *sūktay-* f. — Pü.: *hūxt*. — ¹) Hds. *hūxta*.

• j., g. **hu-xratav-** Adj. 'des Einsicht gut ist, einsichtsvoll': *haomō* .. °*tuš* Y. *9*. 23; — *fratarəmčiṯ tē* (näml. *haomahe*) *havanəm* .. °*tvō* (VS.) Y. *10*. 2; 2; — *vāstryō šyaoϑanāiš ərəšvō haṇ* °*tuš nəmaŋhā* (Sp. 1068 u.) Y. *51*. 5; *34*. 10.
Pü.: *huxrat*; (zu Y. *34*): *huxratīh*, erl.: *dānākīh*.

• j., g. **hu-xšaϑra-** Adj. 'der gute Herrschaft führt, guter Herrscher': *čiϑnā mazdā* °*rā daēvā ārəharō* "sind denn wohl die *Daēva* gute Herrscher gewesen?" Y. *44*. 20¹); — °*rā xšəntaṃ* (Sp. 551 m.) *mā nō* ⁺*dušəxšaϑrā xšəntā* Y. *48*. 5; — °*rastū nō nā vā nāirī vā xšaētā* "ein guter Herrscher möge über uns – Mann oder Weib – die Herrschaft führen" Y. *41*. 2; — °*rāiš ϑnərəṃ* (sd.) .. *rāmaṃčā āiš dadātū* Y. *53*. 8. a) bes. von *AhM.* und den *AmSp.*: *ahurāi mazdāi* .. *yaṯ* °*rāi* Vr. *11*. 1; — *amərštā spəntā* °*rā huδāŋhō* (Stverz.) *yazamaide* Y. *35*. 1; usw. – °*ra* (NP., AP.), °*rō* (AP.), °*raēibyō*, °*ranaṃ* –. Unklar: *nōiṯ* ⁺*mairyehe nōiṯ ϑahikayā nōiṯ sūnō nōiṯ* °*rahe*²) P. *10*.
Ableit. — ai. *sukṣatrá-* Adj. — Vgl. den ap. EN. *'Οξάϑρης*³). — Pü.: *xᵛatāδ*; s. noch No. 3. — ¹) zSt. s. BTHL. KZ. *28*. 11; weitere Litt. bei JUSTI PrJ. *88*. 247, wozu noch GDN. BB. *12*. 98. — ²) Scheint ein andres Wort verdrängt zu haben; Pü.: *hūk* 'Schwein'. DST. ZA. *3*. 55 will freilich "le roi des porcs". — ³) S. übrigens zu *uxšyaṯ.ərəta-*.

• j., g. **huxšaϑrō.təma-** Adj. 'der die beste Herrschaft führt, der beste Herrscher': °*māi* ⁺*bā* ⁺*aṯ xšaϑrəm ahmaṯ hyaṯ aibī* (sd.) *dadəmahičā čišmahičā* ⁺*hvaṇmahičā hyaṯ mazdāi ahurāi ašāičā* "dem der die Herrschaft am besten führt, teilen wir die Herrschaft zu, die unser Anliegen bildet, und überweisen sie ihm und suchen sie ihm zu verschaffen: dem *MAh.* .." Y. *35*. 5; — °*māičiṯ aṯ xšaϑrəm čišyāṯ yaṯ ahurāi mazdāi* A. *3*. 6; — °*mahe xšaϑrəm yazamaide* .. *yaṯ ahurahe* Vs. *533*; — *zaraϑuštrəm hāṯaṃ* °*nəm* Yt. *13*. 152. a) mit *xšaϑrəm* (als Akk. der Beziehung)¹): *upanəhačaṯ* .. *zaraϑuštrəm* .. *yaṯ as* .. *xšaϑrəm* °*mō* Yt. *19*. 79; — *xšaϑrəm* °*ma* (als AP.) A. *3*. 4. DS. °*māi* s. auch bes.
Pü.: *huxᵛatāδtum*. — ¹) DBR. VglS. *1*. 389.

• j. **huxšaϑrō.təmāi** zitiert die damit beginnende Strophe Y. *35*. 5: *ϑriš ašəm upa.stuyāṯ biš humatanaṃ ϑriš hu*° .. *frasrāvayδiṯ* V. *18*. 43.

• j. ¹**hu-xšnaoϑra-** Adj. 'leicht befriedigt, leicht zufrieden zu stellen': °*rō* (NSm., näml. ist der Hund) *yaϑa āϑrava hvāzārō* (sd.) *yaϑa āϑrava* V. *13*. 45.
Pü.: *hušnōhr*, erl.: *pa hučārak apar pa hurāmišn apē bavēt*.

• j. ²**hu-xšnaoϑra-** n. 'gutes Knie'¹): *uštrahe* .. *yō kafəm aipi.spayeiti spaēititəm upa vaγδanəm* °*ϑre* (AD.) *hupaitištāne*²) "des Kamel(hengst)s, der weisslichen Schaum auf seinen Kopf zurückwirft, auf seine guten Knie und Beine". Yt. *14*. 13³).
**xšnaoϑra-* n. 'Knie' kann ich nur als Umbildung von **xšnav-* n. 'Knie' (vgl. *āxšnav-* und *žnav-*) nach Wörtern wie *dvariϑra-* n. 'Bein', ai. *caritra-* n. 'Fuss', *bharitra-* n. 'Arm' begreifen. — Npü.: *bisyār xuščihr*. — ¹) Vgl. Bd. *24*. 4, wo das Kamel *hušnūk* genannt wird. — ²) Dualverbindung, zu BB. *10*. 267. — ³) S. zSt. DST. ZA. *2*. 565, JN. Reader 109.

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• j. **hu-xšnuta-** Adj. (fem. *°tā-*) 'gutgeschärft, scharfgespitzt': *arštayasčiṯ* .. *°ta* Yt. *10.* 39; — *arštōiš °tayā̊* Yt. *10.* 24.
ai. *kṣṇutá-* Adj., PPfP. zum V. *kṣṇáuti.* — Vgl. *tiži.žnūta-.*

• j. **hu-xšnūtay-** f. 'gute Befriedigung': *ṯbištahečiṯ axšnuštahe miθra manō rāmayeiti °ūitīm paiti miθrahe* ".. bei (Sp. 825 u.) guter Befriedigung des *M.*"[1]) Yt. *10.* 109.
[1]) Sva. wenn *M.* wohl befriedigt ist; vgl. Yt. *10.* 111.

• j. **hu-čiθra-** Adj. (fem. *°rā-*) 1) 'von guter Abstammung, Herkunft': *nəmō °rəm* .. *yeθhē nəmaθō čiθrəm humatəmčā hūxtəmčā hvarštəmčā* Y. *58.* 1. 2) 'des Anblick gut ist, schön': *huθāta ahi °ra* (NSf.) Yt. *17.* 15.
Vgl. *hučiθrā-* EN. und *duš.čiθra-.* — np. *hučir* 'schön'. — Pü.: *hutōxmak.*

• j. **hu'čiθrā-** f. EN. eines gläubigen Mädchens: *°rayā̊ ašaonyā̊* Yt. *13.* 141.
Vgl. *hučiθra-* 2.

• g. **hu-čistay-** f. 'die gute Lehre': *hvō tīng frōgā̊ paθmīng* (sd.) *°tōiš ⁺čaraṯ* Y. *46.* 4. a) 'Inhalt der guten Lehre, was sie enthält, insbes. was sie in Aussicht stellt, verheisst': *taṯ* .. *vairīm* (näml. *mīždəm*) *astvaitē uštānāi* (sd.) *dātā* .. *xšmākəm °tīm ahurā xratūuš ašā frādō vərəzīnā* "diesen köstlichen (Lohn) .. werdet ihr .. verschaffen ..: was eure gute Lehre verheisst, o *Ah.*, die der Weisheit, die durch *Aša* die Gemeinden fördert" Y. *34.* 14.
Pü. (dRn.): *xūp frazānakīhātar; pa ān i šmāk hufrazānakīh ōhrmazd u pa xrat kē ahrākīh frāč dahēt u varzīhēt,* erl.: *dēn.* — [1]) Vgl. zu *asištā* Y. *30.* 10 (Sp. 211).

• j., g. **hu-ǰītay-** f. 'gutes Leben' sva. 1) 'gute, den Vorschriften der Religion entsprechende Lebensführung': *yaθa mazdā̊ °tīš* (NS.) *vərəhūuš ištā* .. *ādrənǰayeiti* (sd.) "dass gute Lebensführung für *M.* (ist) .." Y. *19.* 13 (?). a) Plur. 'Äusserungen guter Lebensführung, gute Lebenswerke': *pairī vō amōšā spəntā* .. *daδəmi tanvasčiṯ x^vahyā̊ uštanəm pairī vīspā̊ °tayō* (als AP.) Y. *13.* 4. 2) 'gute, angenehme, behagliche Lebensführung', Plur. 'Annehmlichkeiten des Lebens': *vīspā̊.stōi °tayō yā̊ zī ārəharō* .. *həntī* .. *bavaintī* (Sp. 931 m.) "alle Annehmlichkeiten des Lebens, die du hast, die .." Y. *33.* 10[1]).
Pü.: *hužīvišnīh*[2]), Sü.: *sujīvanih.* — [1]) Anders Gdn. BB. *15.* 250, 258, der aber falsch übersetzt; *tōi* kann nicht praedikativ genommen werden. — [2]) So auch Y. *19* und *13* zu lesen, wo Hds. *huzāyišnīh*; vgl. aber Vr. *5.* 2; s. zu *jītay-.*

• (j.,) g. **hu-ǰyātay-** f. 'gutes, behagliches Leben' (nur Komp.). a) insbes. 'das gute Leben' im Jenseits[1]): *tā dəbənaotā mašīm °tōiš amərətātasčā hyaṯ* .. *šyaoθanəm* .. "damit bringt ihr den Menschen um das gute Leben und die Unsterblichkeit[1]), mit dem Tun, welches .." Y. *32.* 5; — *paityaogəṯ* (sd.) *tā* .. *yā īm °tōiš pāyāṯ nōiṯ dužǰyātōiš kāčīṯ mazdā dvaēšarəhā* "alle (die Taten) die feindseligen, die ihn vom guten Leben fernhalten werden, nicht vom schlechten, o *M.*" Y. *46.* 8. [Yt. *5.* 130, V. *3.* 3: lies *vīspəm.hužy°.*]
KompE. — Pü.: *hužīvišnīh,* Sü.: *sujīvanih, sujīvanitā.* — [1]) Vgl. *haurvatāt-* Y. *31.* 6, *34.* 1.

• j. **¹huta-** Adj., PPfP.: s. *¹hav-.* KompE.

• j. **²hūta-** Adj. (fem. *°tā-*), PPfP.: s. *²hav-.* KompE. — Vgl. Bthl. IF. *10.* 202.

• j. **hu'taosā-** f. EN. der Schwester und Gemahlin *Vīštāspas**): *°sa yā pouru.brāθra vīsō avi naotaranəm "H.* .. im Haus der *Naotar*iden" Yt. *15.* 35; — *yaθa azəm hāčayene vərəuhīm āzātəm °səm anumatōe daēnayāi* .. *yā mē daēnəm* .. *zrasča dāṯ apiča aotāṯ* Yt. *9.* 26; — *°sayā̊ ašaonyā̊* Yt. *13.* 139.
*) Vgl. Yt. *15.* 36 und Ggr. SBayrAW. *1890.* 2. 76: *u ān i hutōs yam x^vāhar u žan* ".. quae mea soror et uxor". Modi Aiyâdgâr i Zarirân 31 übersetzt: "who is like a sister to me and who is my wife". Mit dem 'like' ist allerdings die Ansicht der Parsen über das Wesen des *x^vaētvadaθa-* (sd.) gerettet, aber im Text steht nichts davon. — Nach PüErl. soll sich Y. *53.* 5 auf *Hutōs* – in Sü. merkwürdiger Weise *mahat punyam!* – beziehen; Mills G. 381 spricht von '*Hūtôsh*' als 'the bride's mother, as arranging the ceremonial'; aber die Braut in Y. *53* ist doch *Pouručistā*, die jüngste Tochter *Zaraθuštras*!
Eig. 'mit schönem Dickbein' (vgl. zBed. ai. *vāmoruḥ*, gr. καλλίπυγος); **taosa-* m. 'Dickbein, Oberschenkel'; ahd. *dioh*, ne. *thig*; vgl. Dst. MSL. *5.* 9[1]). — mp. *hutōs* [zB. Dk. *7.* 4. 86, Y. *53.* 5 PüErl.; s. noch *)]. — [1]) Was Justi ZDMG. *49.* 684 dagegen vorbringt, ist nicht stichhaltig.

• j. **¹hŭtay-**[1]) f. 'Auspressung, Kelterung', des *Haoma*: *hāvanaēibya* (sd.) .. **yā-*

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ϑra yaštuma[x] *°uitīm* [x]*hiš.x*[v]*istō* (sd.) N. *108.* [Y. *10.* 6: lies *haoma.hūitiš.*]

KompE. — Vgl. *aiwiš.hutayaēča* Inf. — ai. *°sutay-* f. — Pü.: *pa hunišn* (geschr. n dat mn n *išn*, d. i. *x*[v]*arišn*; s. zu ¹*hav-* No. 3). — [1]) Mit *ū* im Komp.

• j. ²**hūtay-** f. Bezeichnung des vierten, des Handwerkerstandes (s. unter ¹*pištra-*): *kāiš pištrāiš* (sd.)? *āϑrava raϑaēštā vāstryō fšuyaṇ hūitiš* Y. *19.* 17.

Eig. etwa 'Betrieb' sva. 'Gewerbe'; zum V. ²*hav-*. — Pü.: *hutuxš* ('industriosus'), Sü.: *prakṛtikarmā* (sonst auch *suvyavasāyī* – Mx. – und *prakṛtivyavasāyī* – Sg.).

• j. **hu-tašta-**[1]), **hu-tāšta-**[2]) Adj. 1) 'gut gebaut, von schöner Figur' von (Menschen und) Göttern: *°tāštō* F. *3* a; — *amō °tašto huraoδō* Yt. *14.* 7; — *aməmča °taštəm* Y. 2. 6[2]); — *amaheča °tāštahe* Y. *1.* 6[2]); — *miϑrəm* .. *°tāštəm* Yt. *10.* 7. 2) 'gut gefertigt, gut im Stand, tüchtig': *zaēna* .. *°tāšta* (IS.) Yt. *10.* 141; — *aməm* .. *°tāštəm* Yt. *13.* 42[3]); — *amaheča paiti °tāštahe* Yt. *8.* 12[3]).

ai. *sútaṣṭa-* Adj. — Pü.: *hutāšīt(ak)*, mit der Erl.: *čigōn xūpīh pa ast* "gemeint ist Schönheit des Knochenbaus"; Sü.: *sughaṭitaḥ*. Vgl. *hutaštay-*, *huraoδa-*, *hukhrp-*. — [1]) NA. hat stets *°tāštahe*, sonst meist *°tašt°*. — [2]) Vgl. unter 2. — [3]) Vgl. unter 1.

• j. ⁺**hu-taštay-**[1]) f. 'guter Bau': *nōiṯ astō °tīm nōiṯ tanvō* ⁺*huraoiδīm* (sd.) P. *43.*

**taštay-* f., zum V. *taš-*; ai. *taṣṭay-* f. — Pü.: fehlt. — Hds. *htašt°*.

• p. [h]**utāna-** m. EN. eines Persers, Genossen *Darius* I. bei der Magophonie, *'Οτάνης*: *°na*[h] *nāma*[n] *ϑuxrahyā puϑ*[r]*a*[h] *pārsa*[h] Bh. *4.* 18.

Eig. Bed.? Vll. 'gute Nachkommenschaft habend', **tāna-* m., zum V. *tan-*; vgl. ai. *tāna-* n. 'Ausdehnung', *tana-* m. 'Nachkommenschaft'; s. JUSTI NB. 513.

• j. **hu-tāšta-** Adj.: s. unter *hutašta-*.

• j. **hu-daēnā-**, **°δaēnā-**[1]) Adj. (mask. *°na-*) 'des Ich gut ist'[2]): *yvānəm humanarəhəm* (sd.) *hvačarəhəm hušyaoϑnəm °nəm* Vr. *3.* 3; — *yūnō humanarəhō* .. *°nahe* H. 2. 18; Vyt. *17*; — *yūnaṯ hača humanarəhaṯ* .. *°naṯ* P. *33*; — *yum humanō* .. *°na* (VS.) H. 2. 11, 12; — *haxayō humanarəhō* .. *°δaēna* Yt. *19.* 95; — *yō °nō ašava* Yt. *4.* 9; 9.

Pü.: *hudēn* 3). — [1]) Nur Yt. *19.* — [2]) Ausser an der wertlosen Stelle Yt. *4.* 9 stets hinter *humanah-*, *hvačah-* und *hušyaoϑna-*. — [3]) SWien AW. *67.* 839. 10 erl.: *bihdīn*.

• g. **hu-dā(y)-**, j. **hu-δā(y)-** 1) n. 'gute Absicht, Wohlwollen': *tā nō ama* .. *tā °δārəha* (IS.) .. *uzjamyaṇ yā staota yesnya* Y. 55. 3. 2) Adj.; a) 'des Einsicht gut ist, einsichtig, verständig', insbes. in Dingen der Religion, von Gläubigen: *čiϑrā ī °δārəhē yaϑanā vaēdəmnāi* (Sp. 1314 u.) .. Y. *31.* 22; — *āsčā °δārəhō* (NP.) *ərəš vīšyātā nōiṯ dušdārəhō* (sd.) Y. *30.* 3; — *ārōi* (Sp. 185 o.) .. *°δārəhō* (GS.) .. *savō* Y. *34.* 3; — *hyaṯ* ⁺*čvištā* ⁺*°δābyō*[1]) *mīždəm* (sd.) Y. *34.* 13; — *°δārəhəm* .. *bavāhi yaϑa* [x]*urvāxšahe* Az. *3.* b) 'des Absicht gut ist, wohlmeinend, wohlwollend, gütig', von Gottheiten: *vahištā sāsnanaṇ* (sd.) *yaṇ °δā sāstī* .. *ahurō* Y. *48.* 3; — *vīspanaṇ mazištəm* (näml. *ahurəm*) *stavas ašā yō °δā yōi hənti* ". . ihn lobend, o *Aša*, der es wohlmeint mit den Seienden" Y. *45.* 6[2]); — *ahurəm mazdaṇ* .. *°δārəhəm*[3]) *mazištəm yazatəm* Y. *16.* 1; — *nəmasə tē ātarš* .. *°δā* (VS.) *mazišta yazata* Ny. *5.* 4; — *vātəm spəntəm °δārəhəm* Y. *16.* 5; — *vātahe °δārəhahe*[4]) S. *1.* 22; — *°δārəhəm* (näml. *miϑrəm*?) Yt. *10.* 60. α) bes. von den *Amša Spənta*, in Verbindung mit *huxšaϑra-*: *amərā spəntā huxšaϑrā °δārəhō* (VP.) Y. *13.* 4, *58.* 5; — *yōi hapta amərā spənta huxšaϑra °δārəhō* Yt. 2. 12; Vr. *11.* 12, V. *19.* 9; — ⁺*taṇ yazāi* .. ⁺*yaṇ amərō spəntō huxšaϑrō °δārəhō* Y. *70.* 1; 2. 2, *35.* 1, *65.* 12; — *amərōaēibyō spəntaēibyō huxšaϑraēibyō* ⁺*°δābyō*[1]) Y. *4.* 4, Vr. *8.* 1; — *amərōanaṇčā spəntanaṇ huxšaϑranaṇ °δārəhaṇ* Y. *56.* 3.

Ableit. — ai. vgl. *sudhī-* Adj. — Pü. (zu 1): *hudākīh*, (zu 2): *hudānāk* (im gAw.), *hudāk* (im jAw.)[5]; s. noch No. 3. — [1]) Mit *δ* nach NS. und den Kasus mit *-δrəh-*; s. IFAnz. *1.* 101, NA. Ntr. — [2]) Vgl. Y. *51.* 10. — [3]) Pü.: *x*[v]*atāδ*, aber Sü.: *uttamadānī*; vgl. Y. *16.* 5. — [4]) Them. — [5]) Vgl. zu *hudāh-*.

• j. **hu-δāta-** Adj. (fem. *°tā-*) 'wohl, gut geschaffen, wohlgebaut'; a) von Göttern: *°tō haomō* ⁺*arš.dātō* Y. *9.* 16; — *miϑrəm* .. *yō* .. *°tō mazištō yazatō* Yt. *10.* 142; — *°ta* (näml. *ašiš*) *ahi hučiϑra* Yt. *17.* 15. b) sonst: *nmānəm* .. *°təm* Yt. 5. 101.

ai. vgl. *suhita-* Adj. — Pü.: *hudāt*, erl.: *pa frārōnīh dāt*; Sü.: *sudānaḥ*.

• g., j. **hu-dānav-** Adj. (fem. *°nū-*) 'der die gute, rechte Einsicht besitzt, einsichtig, einsichtsvoll', insbes. in religiösen Fragen und Dingen[1]): *hvō yō °nuš dəmanahyā xšaϑrəm* .. *ašā fradaϑāi* (sd.) *aspərəzatā*

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Y. *31.* 16; — *daēnąm* .. *yąm* +°*naoš*[2]) Y. *44.* 9; — *aṯ* +°*naoš*[2]) *išayąs* (sd.) *gərəzdā hyəm* Y. *50.* 9; — *spəništā ārmatōiš hudānvarəšvā*[3]) "in guter Einsicht übe der Frommergebenheit heiligste Werke" Y. *53.* 3; — °*nuš nąma ahmi hudānuštəmō nąma ahmi* Yt. *1.* 15.

Ableit. — Zum V. ²*dā(y)*-. — Pü.: *hudānāk*, (zu Y. *53*): *hudānākīhā*. — [1]) Vgl. BTHL. IF. *7.* 224 und *hudāh*-. — [2]) So Pt 4 und die Mehrzahl der guten Hds.; NA. °*nāuš*. — [3]) Statt *hudānū* (NSf.)+*var*°, § *268.* 12. Anders neuestens GRAY JAOS. *25.* 125.

• j. **hudānuš'təma-** Adj. 'der die beste Einsicht besitzt, der einsichtigste': *hudānuš nąma ahmi* °*mō nąma ahmi* Yt. *1.* 15.

Superl. aus *hudānav*-, vom NSm. °*nuš* aus nach dem Muster *spəntō.təma*- usw. gebildet. — Pü.: *hudānāktum* .. *hać apārīk yazatān*.

• j. **hu-ðāman-** Adj. 'des Absichten gut sind', von *AhM.*: *ahurahe mazdā* .. °*manō vouru.rafnəhō* Y. *1.* 1.

ai. *sudhāman*- m. EN.(?). — Vgl. *dušdāman*-. — Pü.: *hudānāk*, Sü.: *uttamajñānī*.

g. *hudānvarəšvā* Y. *53.* 3: s. *hudānav*- mit No. 3 und ¹*varəz*- No. 3.

• g. **hudās'təma-**, j. **huðās'təma-** Adj. 'der wohlmeinendste, gütigste, wohlwollendste'; von *AhM.*[1]): *rapōiščā tū nō dargəmčā uštāčā hātąm* °*mā* (VS.) Y. *41.* 4[1]); 2[1]); — von *Zaraθuštra*: *zaraθuštrəm* .. *hātąm* °*məm hātąm huxšaθrō.təməm* Yt. *13.* 152.

Superl. aus *hudāh*-, *huðāh*-. — Pü.: *hudānāktum*, *hudāktum*; Sü.: *sujñānitamaḥ*. — [1]) Vgl. Y. *45.* 6.

• j. **hu-dāh-**, **hu-ðāh-** Adj. (nur als fem.) 'wohl-, guttätig'; 1) von *zam*- A[1]): *ząm* °*ðāhəm yazamaide* Y. *16.* 6; S. 2. 28; — *zəmō* °*ðāhō yazatahe* S. *1.* 28. 2) von ⁵*gav*- (sd., No. 7): *xᵛarəθəmča naire ašaone vāstrəmča gave* (zu I) °*ðāhe* V. *5.* 20; 20, Vr. *1.* 9, 2. 11, Vyt. *41*; — *aipi.jatō gąm* °*ðāhəm* V. *13.* 45; — *ašnāṯča* .. *urvarayāṯča gaoṯča* °*ðāhaṯ* Vr. *7.* 4; — *nəmasə tē gaospənta* .. +*gaohuðā*[2]) (VS.) V. *21.* 1; P. *24*; — — *barəsmača* .. *gąm* (zu II a) *ča* °*ðāhəm* Y. *4.* 1; Vr. *11.* 3; — *ašaya daoąmi xᵛarəθəm myazdəm haurvata amərətāta gāuš* (statt Akk.) °*dā* Y. *8.* 1; *3.* 1, *6.* 17, *7.* 26; — *yā.varanā āpō* .. *urvarā* .. *gāuš* (zu III) °*dā* Y. *12.* 7; — *gāuš* °*ðāhō urvānəm* Y. *16.* 4, *26.* 4, S. 2. 14; FrW. *6.* 1; — *gāuščā* °*dāhō gayehyāčā maraθnō* Y. *13.* 7.

**dāh*- n., zum V. *dā*- (ar. *dhā*-). — Pü.: *hudāk*, (zu V. *21*): *hudāhak*[3]); Sü.: *uttamadānaḥ*, (zu Y. *16*): *uttamadāninī*. — [1]) Vgl. ai. *vasudhā*- als Name der Erde. — [2]) Sp. 509 No. 8 f. — [3]) Die Mutterform von *hudāk*; s. Sp. 98 No. 6 zu mp. *hamyān* und Sp. 1579 No. 5.

• j. **hu-dōiθra-** Adj. (fem. °*rī*-) 'schönäugig': *fravašayō* .. *yā* .. °*rīš vərəzičašmanō* Yt. *13.* 29.

• g. **hudəma-** m. 'Süssigkeit, Lieblichkeit': *hyaṯ* (Sp. 1252 u.) *hōi* °*məm dyāi vaxərahyā* "so lasst uns ihm der Rede Lieblichkeit verleihen" Y. *29.* 8[1]).

ai. vgl. *svādmán*- m.[2]). — Vgl. zu *xᵛāsta*-. — Pü.: *hu* d m n n[3]) *īh*, Sü.: *supadatvam*. — [1]) Vgl. zSt. RV. *2.* 21. 6 und BTHL. AF. *3.* 56. S. noch *xšiwra*- No. 2, wonach 'Süssigkeit' und 'Flinkheit' der Rede eins sind. Falsch neuerdings GRAY JAOS. *21.* 115. — [2]) ai. *svādmán*-: g. *hudəma*- (ar. **sudma*-) = an. *liúme*: ai. *rukmá*- (u. a.). — [3]) S. *nmāna*- 'Haus' No. 7.

• j. **hu-θaxta-** Adj. 'gut gespannt', vom Bogen: *išavasčąṯ aēšąm* .. °*taṯ hača θanvanāṯ ǰya.ǰatārəhō vazəmna* .. Yt. *10.* 39.

j. *hupaitianātō* Aog. *53*: lies *hupaitišnātō*.

• j. **hu-paitištāna-** n. 'gutes Bein': *uštrō* .. *yō kafəm aipi.spayeiti* .. *huxšnaoθre* (sd.) °*ne* (AD.) Yt. *14.* 13.

Npü.: *ṣāhib nīk pistān*.

• j. +**hu-paiti'šnāta-** Adj. 'wohl anerkannt, in anerkannter, geehrter Stellung befindbefindlich': +*frayaire ayąn bavaiti* (Sp. 931 u.) *hubaθrō* °*tō aēa apare* (sd.) .. Aog. *53.*

PPfP. zum V. *xšnā*-. — Pü.: *patgrift* – Sü.: *pratikṛtaḥ* –, erl.: *xᵛatāθān xūp dāšt ēstēt* – Sü.: *rājādhibir mānitaḥ*. — [1]) Hds. *hupaitianātō* (worin a n statt da n = *šn*); vgl. Pü.; falsch GDN. Stud. *1.* 19.

• j. **hupaθmainya-** Adj. (fem. °*yā*-) 'gute Pfade bietend, auf guten Pfaden geleitend': *razištąm čistąm* .. °*yąm huaiwitačinąm* Yt. *16.* 1.

Ableit. aus **hu-paθman*- Adj.; s. zu *hupərəθwya*-.

• j. **hu-pairi'tan-** Adj. '(sich) wohl herumdehnend, spannend'(?): °*tā* (NSm.) *nąma ahmi* (näml. *vayuš*) *hupairispā nąma ahmi* Yt. *15.* 46.

Zum V. *tan*-. — Ganz unsicher; geringe Stelle.

• j. **hu-pairi'spā-** Adj. 'ringsum wohl gedeihend'(?): *hupairitā nąma ahmi* °*spā nąma ahmi* (näml. *vayuš*) Yt. *15.* 46.

Zum V. ³*spī*-. — Ganz unsicher; geringe Stelle.

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• j. **hu-pairišta-** Adj. 'wohl, gut ausgesucht': *huškəm aēsməm yaozdātəm °təm* Y. *71.* 8.
Pü.: *nikīrīt.*

• j. **hu-parəna-** Adj. 'wohlbeflügelt': *tā̊ dim ava nifrāvayente mąnayn ahe yaϑa nā mərəγō °nō* ".., gerade als ob man (es) ein wohlgeflügelter Vogel wäre" Yt. *13.* 70.
ai. *suparṇá-* Adj.

• j. **hu-paurva-** Adj. (fem. *°vā-*) 'der reichlich frühere' oder 'voranstehende': *vahuhīšča aδā̊..°rvā̊ vahehīš aparā̊ rāsaintīš* Y. *52.* 3.
ai. vgl. *supūrvāhṇe* Adv. — Pü.: *pa hupēšīh* 'mit gutem Zuerst-, Zuvorsein', erl.: *ēhrpatīh*; Sü.: *prāktanaḥ*; s. zu *paurvatāt-*.

• j. **hu'pātō.təma-** (fem. *°mā-*) 'der bestgehütete': *avā̊ zī +xšaϑrišu °mā̊ yā̊ uštrō pāiti +vaδairiš* Yt. *14.* 12.
Superl. aus *hupāta-*. — Npü.: *bisyār nīk pāsbān.*

• j. **hu-pāta-** Adj. 'gutgehütet': *pəšūm .. yim činvatō .. yim °təm* Vyt. *42.*
Ableit. — Vgl. arm. LW. *hpatak* (?, s. Hbm. AGr. *1.* 180).

• g. **hupərəϑwa-** Adj. (fem. *°wā-*) 'gut zu überschreiten, leicht zu passiren, εὔπορος': *apō .. maēkaintīš* (sd.) .. *°wāsčā vā̊ +hvō.-γaϑāsčā hūšnāϑrāsčā* Y. *38.* 3.
PFP. zum V. *¹par-*. — Pü.: *huvitarakīh šmāk amān dahēt*, erl.: *ku mān nam* ('Feuchtigkeit') *andar tan rawāk bavāt*; im GrB. scheint zu entsprechen: *āp andar pōst i gōspandān u martumān*; vgl. zu *maēkant-**).

• j. **hupərəϑwya-** Adj. (fem. *°yā-*) 'gut, bequem zu passiren': *+yaϑa nā buyāṯ .. °ϑwe* (NSf.)[1] *āfš +nāvaya* Yt. *16.* 3.
Ableit. aus **hu-pərətav-*[2]) Adj. 'guten Durch-, Übergang bietend'; ohne Bedeutungsänderung; vgl. dazu ai. *suhásta-* : *suhástya-*. — [1]) Statt *°wya*, § *268.* 32. — [2]) Vgl. **hufərəϑwəm.*

• j. **hupō.busta-** Adj. 'wohl durchduftet, parfümirt': *aēšąm gātava hištənte .. °ta* Yt. *17.* 9.
Komp.: *hu°+upa\busta-*, zum V. *baod-*; vgl. § *268.* 1 und *264* D.

• j. **hu-puϑra-** Adj. (fem. *°rī-*) Adj. 'treffliche Söhne, Kinder habend': *nōiṯ tąm .. +daste °rīm* "nicht macht er sie zur Mutter trefflicher Söhne" Y. *10.* 15.
ai. *suputrá-* Adj. (fem. *°rā́-*). — Pü.: *vaš nē dahīhēt hupusīh* (Sü.: *suputratvam*).

• j. **hu-ptar-** Adj. (fem. *°fəδrī-*) 'der einen guten Vater, gute Eltern hat, von guter Abstammung': *γənā̊ hubaγā̊ °fəδrīš*[1]) Vr. 2. 7.
Pü.: *hupit.* — [1]) Vgl. ai. *súpātā subhágā* RV. *5.* 56. 9.

• j. **hu-baoϑay-** 1) f. 'Wohlgeruch': *°baoδiš* (AP.) *baoδaite nmānəm yeδhe* .. "nach Wohlgerüchen duftet das Haus .." Yt. *17.* 6. 2) Adj. 'wohlriechend': *vātō..°baoδiš* H. 2. 7; — *haoma..yaϑa raoδahe °baoδiš* Y. *10.* 4; — *yaϑa .. xšaϑra nivānāni .. °baoδi* (APn.) Yt. 5. 130; — *gātu..°baoδīm* (ASm. statt n.) Yt. 5. 102.
Ableit. — mp. *hubōδ.* — Pü.: *hubōδ, hubōδīh kartār.*

• j. **hubaoδi'tara-** Adj. 'der wohlriechendere': *vātō .. hubaoδiš °tarō anyaēibyō vātaēibyō* H. 2. 7.
Pü.: *hubōδtum.*

• j. **hubaoiδi'tā-** f. 'Wohlriechendheit, lieblicher Geruch': *čišča ϑwąm čakana ava .. srayanača °tača* (IS.) H. 2. 11.
Pü.: *kē rāδ tō ētōn .. hubōδ.*

• j. **hubaoiδi'təma-** Adj. (fem. *°mā-*) 'der wohlriechendste': *vātəm .. °məm* H. 2. 8; — *kąmčiṯ vā °manąm urvaranąm* V. *8.* 2; — *urvaranąm .. yōi hənti .. °mača* V. 2. 28; — *xᵛarəϑanąm .. yōi hənti .. xᵛarəzištača °mača* V. 2. 28.
Pü.: *hubōδtum*, (zu V. *2.* 28) erl.: *čigōn gul u yāsmīn* und *čigōn bēh* ('Quitte') *u vātrang* ('Orange'?).

• j. **hu-baγa-** Adj. (fem. *°γā-*) 'gutes Eheglück geniessend und gewährend': *γənā̊ °γā̊* (APf.) *hufəδrīš*[1]) *huraoδarəhō* Vr. 2. 7.
ai. *subhága-* Adj. (bes. von Frauen). — Pü.: *hubaxt.* — [1]) sd. mit No.

• j. **hu-baδra-** Adj. 'glücklich': *+frayaire ayąn bavaiti* (Sp. 931 u.) *°rō +hupaitišnātō aoa apare* (sd.) .. Aog. *53.*
ai. *súbhadra-* Adj. 'herrlich'; mp. (Pü.) *hubahr* 'glücklich'; vgl. Hbm. PSt. 33.

• p. $^{+h}$**u-barata-** Adj. 'der gut zu halten, wohl zu pflegen ist': *martiya^h hya^h daušta āha^h avam °tam abaram hya^h .. avam ^hufrasatam aparsam* ".. den hab ich gut gehalten .." Bh. *1.* 8; *4.* 13.
PFP. zum V. *¹bar-*. — ai. *bharatá-* Adj.

• j. **hu-barāna-** Adj. 'gut zu reiten': *aspa °na .. raϑa hvazāna* Vyt. *48.*
PPM. (?) zum V. *¹bar-* 8; ohne Wert.
j. *hū.bāmya* Yt. *10.* 143: lies *hū b°* (sd.).

• j. **hu-bərətay-** f. 1) 'gute Darbringung': *yaϑa .. amašā̊ spənta .. paitišąn +°rəitīmča +ušta.bərəitīmča +vanta.bərəitīmča* Y. *60.* 6;

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62. 1, 7, P. 39; — °rəti ušta.bərəti vanta.-bərəti ātarš āfrīnāmi Y. 68. 14. a) mit Gen. des Empfängers: °rətīšča ušta.bərətīšča vanta.bərətīšča yazatanąm N. 48. 2) 'gute Pflege': tūm tā daiṅhāvō nipāhi yā °rəitīm yātayeiti (sd.) miϑrahe Yt. 10. 78. LS. °tō, °tā, °tąm als Absol. sbes.

Pü.: hubarišnīh, erl.: čīč dātan.

• j. hu-bərətō, °bərətā, °bərətąm[1]) Absol. 'mit guter Pflege', in Verbindung mit dem V. 'bar-: nmānō.paitīm .. yō nō °tąm barāt "... der uns in guter Pflege halte" Yt. 15. 40; — fravašayō .. yō nā hīš °tā +baraṯ Yt. 13. 18; — miϑrahe .. yaϑa °tō +baraite ".. wo er in guter Pflege gehalten wird" Yt. 10. 112.

Zum V. 'bar-. — Vgl. hubərətay-. — Litt.: § 259 a, 260 2 d; s. noch Grégoire KZ. 35. 108, 112 und No. 1. — [1]) Vgl. zF. unter aiwyāstay-; falsch § 259 a.

• j. hu-biš- Adj. (auch fem.) 'der gute Heilmittel hat'[1]): avąm vanąm .. yā °biš ərəϑwō.biš yā vaoče vīspō.biš (sd.) nąma Yt. 12. 17.

[1]) Bd. 18. 9 übersetzt frārōn bižišk.

• j. ašāi vahištāi yaṯ *hufərəϑwəm dāštō.ratō P. 35.

Nach Pü.: vitarak wäre hup° (s. hupərəϑwya-) zu erwarten; aber der Text ist auch sonst nicht in Ordnung.

j. hufəϑrīš: s. huptar-.

• j. hu-fra'bərətay- f. 'gute Darbringung': āča nō ǰamyāṯ avaiṅhe aš.frāyaštiča zaoϑranąm hufrāyaštiča aš.frabərəitiča zaoϑranąm °rəitiča Yt. 10. 77; — āča nō ǰamyā avərhe aš.yeštiča huyeštiča °rətiča Y. 68. 9.

Pü.: xūp frāč barišnīh, dazu die Erl.: hač čīč i x^v^ēš.

• j. hu-fra'ϑharšta- Adj. 'gut losgelassen sva. gut in Gang gebracht, geschwungen'[1]): karətō °tō .. vazrō hunivixtō Yt. 13. 72.

[1]) Vgl. Yt. 10. 40.

• j. hu-fra'mərətayaē-ča Inf. '(und) um gut aufzusagen, zu rezitiren': hufr° .. yōi hənti haoma Vr. 9. 3.

Zum V. [2]mar-. — Vgl. °mərətąm und framərətay-. — Pü.: pa xūp frāč ōšmurišnīh.

• j. hu-fra'mərətəm[1]), °mərətąm[2]) Absol. 'mit gutem Aufsagen, Rezitiren', in Verbindung mit dem V. [2]mar-: yasnəm .. haptarəhāitīm .. °təm framarəmnəm "den YHapt., wenn er mit guter Rezitation aufgesagt wird" Vr. 16. 0; — ahunavaitīm gāϑąm .. °tąm framarəmnąm Vr. 14. 1.

Zum V. [2]mar-. — Pü. (zu Vr. 14): pa xūp frāč +ōšmurišnīh[3]) frāč ōšmurēm; (zu Vr. 16): fehlt. — [1]) zBild. s. asrutəm. — [1]) S. zu hubərətąm und vgl. huframərətayaēča. Die Wahl des tąm-Absolutivs war hier durch die Nachbarschaft (auf -ąm) begünstigt. — [3]) Hds. k n dt° statt mn dt°.

• j. hu-fravaxš- m. EN. eines Gläubigen: °vāxš (NS., statt GS.)[1]) kahrkananąm (sd.) ašaonō Yt. 13. 127.

Eig. 'bene mentulatus'. — [1]) Cld. GGA. 1896. 374.

• j. hu-fraourvaēsa- Adj. 'etwas (Akk.) gut heran, voran bringend': aom bipaitištānəm aurvantəm yō arəhaṯ āsuš uzgastō °sō vāšā pəšanaēšuča ".. der .. und in den Schlachten die Wagen gut voran (gegen den Feind) zu bringen weiss" Yt. 5. 131.

Komp.: frā+urvaēsa-.

• p. +^h^u-frasata- Adj. 'der (gut, d. i.) streng zu richten, zu strafen ist': martiya^k^ hya^k^ draujana^k^ ahatiy avam °tam parsā ".. den strafe streng" Bh. 4. 5; — avam +^h^ubaratam abaram .. avam °tam aparsam Bh. 1. 8; 4. 13.

PFP. zum V. fras- 12.

• p. ^h^ufrātav-[1]) m. (?) Name eines Flusses Eufrat: zāzāna^k^ nāma^n^ vardanam anuv °tauvā (LS.) Bh. 1. 19.

[1]) Die Namensform beruht auf volkstümlicher Anpassung des heimischen, nichtiranischen Namens. Ficks Konstruktion eines ap. *hufrahāta- (BB. 24. 310) ist wertlos, doch schliesst sich allerdings das gr. Εὐφράτης wieder an das ap. ^h^ufrāta- an.

• j. hu-frā'yašta- Adj. (fem. °tā-) 'gut geopfert, geweiht, gebetet': baγąm yeṅhē.-hātąm °tąm Y. 21. 5; 61. 1; — yeṅhē.-hātayā °tayā Vr. 1. 4; 2. 6; — staotanąm yesnyanąm handātanąm °tanąm Vr. 1. 3; 3.

Pü.: xūp frāč yazišn[1]), -yazišnīh. — [1]) zT. an p° statt an p p geschr., Y. 61 steht dahišn statt yaz°.

• j. hu-frā'yaštay- f. 'gutes Opfern, Weihen': āča nō ǰamyāṯ avaiṅhe aš.frāyaštiča zaoϑranąm °tiča Yt. 10. 77. DL. °tayaēča als Inf. sbes.

• j. hu-frā'yaštayaē-ča Inf. '(und) gut zu opfern, zu weihen': hufrāy° huframərətayaēča yōi hənti haoma Vr. 9. 3.

Vgl. hufrāyaštay-. — Pü.: pa +xūp frāč yazišnīh[1]). — [1]) an p° statt an p p° geschr.

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• j. **hu-frā'yaštəm**[1]), °**yaštąm**[2]) Absol. 'mit guter Weihe (an die Götter)', in Verbindung mit dem V. *yaz-*: *yasnəm* .. *haptaŋhāitīm* .. °*təm frāyaēzyantəm* "den *YHapt.*.. den mit guter Weihe zu weihenden" Vr. *16.* 0; — *ahunavaitīm gāθąm* .. °*tąm frāyaēzyantąm* Vr. *14.* 1.

Zum V. *yaz-*. — Pü. (zu Vr. *14*): *pa xūp frāč yazišnih frāč yazēm*, (zu Vr. *16*): fehlt. — [1]) zBild. s. *asrutəm*. — [2]) S. zu *huframərətąm* No. 2.

• j. **hu-frā'yuxta-** Adj. '(gut geschirrt sva.) gut geführt, geschwungen'[1]): *karətačiṯ ażšąm* °*ta* .. Yt. *10.* 40.

ai. *suprayukta-* Adj. — [1]) Vgl. Yt. *13.* 72.

j. *hufrāšmō.d°* N. *50*: lies *hū fr°*.

• j., g. **hunav-** m. 'Sohn' uzw. *daēv*ischer Wesen[1]): *hvō dāmōiš drūjō* °*nuš* "der ist ein Sohn aus der Schöpfung der *Dr.*" Y. *51.* 10; — °*navō* (NP.) *gouru.zaoθranąm* (sd.) Yt. *10.* 113; — *aurva* °*navō vaēsakaya* (sd.) Yt. *5.* 57; — *yō ǰanaṯ* °*navō* (als AP.) *yaṯ paθanaya nava* °*navasča nivikahe* °*navasča*[2] .. Yt. *19.* 41; *5.* 54.

Zum V. *ǰhav-*. — Vgl. *haota-*. — ai. *sūnáv-* m., got. *sunus*; zVersch. *ū – u* s. BTHL. IF. *7.* 107. — Pü. (zu Y. *51*): *hunušak*[2]). — [1]) Im Gegens. zu *puθra-*. — [2]) Aus dem Aw.-Wort geformt, vgl. Pü. zu *hazaŋrō.huna-* und *hunušakēnītan* (unter *ǰhav-*) und JUSTI PrJ. *88.* 247, WEST SBE. *47.* 40, 51, 39.

• j., g. **hunara-** m. 1) 'Können, Kunst': *hyaṯ dā šyaoθanā mīždavąn* (sd.) .. *θwā* °*rā* ". . durch dein Können" Y. *43.* 5[1]). 2) 'Kunstfertigkeit, Geschicklichkeit': *kva asti spā vohunazgō* (sd.) *dāityō.gātuš?* .. *yō nažčīm isaiti* °*ranąm* V. *13.* 19. 3) 'Tüchtigkeit, persönlicher Wert': *yō* .. *upairi* °*rəm manō barāṯ* .. *yaṯ hē* +*manō* +*ahe paiti barāṯ* .. *yaṯ hē* +*manō* +*ahe* [*paiti*] *ava baraite pasčaēta* .. "wer seinen Sinn höher als seinen Wert trägt[2]), . .; wenn er aber seinen Sinn ihm entsprechend trägt, .. und wenn er seinen Sinn darunter trägt, dann .. P. *37* f.

KompE.; Ableit. — S. auch *hunarətāt-*, das ein **hunar-* voraussetzt. — ai. *sūnára-* Adj.; mp. (Pü.), np. *hunar* 'Fertigkeit' usw.; s. dazu HBM. AGr. *1.* 181. — Et.? Schwerlich richtig OLDENBERG ZDMG. *50.* 442. — [1]) Vgl. *dąstvā-*. — [2]) D. i. wer sich mehr dünkt als er wert ist. Pü.: *kē* .. *apar hač hunar mēnišn barāt*, erl.: *x^{v}ēš tan pa ān hunar mēnēt yaš nēst.* Vgl. dazu die Erl. von *avar manišnī* durch *takabbarī* 'Anmassung' in SWienAW. *67.* 838. 19, ferner Mx. *2.* 4 ff.

• j. **hunara'vant-** Adj. (fem. °*vaitī-*) 'kunstfertig, geschickt, tüchtig': *rasištąm čāstąm* .. °*vaitīm* Yt. *16.* 1; — *hāu* (näml. *kaine*) .. °*vaiti* V. *19.* 30.

Pü.: *hunarōmand.*

• g. **hunarə'tāt-** f. 'Inbegriff des Könnens, alles was (man) kann und vermag': *pairiǰasāi* .. *aṯ vā vaŋhōuš manaŋhō* °*tātā* ".. und vor euch mit allem, was der gute Sinn vermag" Y. *50.* 8.

Ableit. aus **hunar-*, sva. *hunara-*. — Pü.: *ētōn ō šmāk pa ān i vahuman hunar rawišnīh*, erl.: *frārōn hunarīh rāδ yam ast*; Sü.: *evaṃ yat te* .. *guṇāḥ pravartamānāḥ santi.*

• j. **hunairyąnk-** Adj. 'geschickt, gewandt': *mīθrəm* .. °*yąnčīm raθažtąm* Yt. *10.* 102; — *narš kəhrpa* .. °*yąnčō* Yt. *8.* 13.

Komp. mit (Ableit. aus) **hunairyā-* (?) f., sva. *hunara-*; § *178*, *389*.

• j. **hu-ni'vixta-** Adj. 'gut herabgeschwungen, geschleudert': *vazrəm* °*təm kamərəδe paiti daēvanąm* Yt. *6.* 5; *10.* 132; — *vazrō* °*tō* Yt. *13.* 72; — *vazračiṯ* .. °*ta* (NP.) Yt. *10.* 40.

Zum V. *vāg-*. — Vgl. *vazr i huvixt* (Vd.). — Pü.: +*huvixt*[1]) (Npü.: *xūb nihāda*), dazu die Erl.: +*huvixtīh*[2]) *ē ku bāstān mēnōkīhā apē šavēt u vināskārān pātifrās apē kunēt u mēnōkīhā ō kantīr* (*šavēt*). — [1]) Geschr. an n aam (*huvēxm?*) statt an n dat; s. No. 2. — [2]) Geschr. an n aam t statt a n dat da; s. No. 1.

• j. **hunvana-** Adj., PPM.: s. [1]*hav-*.

• j. **hunvant-** Adj. (fem. °*vaintī-*), PPA.: s. [1]*hav-*.

• j., g. **hu-mata-** Adj. 'gut gedacht'; stets neben *hūxta-* und *hvaršta-* (Stverz.): *narəm ašavanəm daδrānəm* °*təmča manō hūxtəmča vačō hvarštəmča šyaoθnəm* Vr. 2. 5; usw.; — im Gegensatz zu *dušmata-*: *vīspa* °*ta* .. *hūxta* .. *hvaršta baoδō.varšta*, *vīspa dušmata* .. *dužūxta* .. *dužvaršta nōiṯ baoδō.varšta* FrW. *3.* 1; usw. A) n. Sing. und Plur. Name des ersten der drei Vorräume des Paradieses: *paoirīm gāma* .. *yō narš ašaonō urva* °*te paiti nidaδāṯ bitīm* .. *hūxte* .. *θritīm* .. *hvaršte* (sd., Stverz.) H. 2. 15; usw.

ai. *sumata-* m. EN. — Pü.: *humat* (Transskr.).

• j. **humatanąm** zitirt die damit beginnende Strophe Y. *35.* 2: *θriš ašəm upa.stuyāṯ biš hu°* *θriš huxšaθrō.təmāi* .. *frasrāvayōiṯ* V. *18.* 43.

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• j. +hu-matay-[1]) f. 'gutes Denken': *manaŋhasča °maiti hizvasča hūxti zastayasča +hvaršti +raδwyō.varšti* (sd.) P. *28*.

ai. *sumatáy-* f. — Pü.: *hač mēnišn humat.* — [1]) Hds. *ahum°*.

j. *humaṭ* P. *13*: lies *ahumaṭ*.

• j. hu-manah- Adj. 1) 'des Denken gut ist', stets in Verbindung mit *hvačah-, hušyaoδna-* und *hudaēnā-*: *yvānəm °naŋhəm hvačaŋhəm hušyaoδnəm hudaēnəm* Vr. *3*. 3; — *yūnō humanaŋhō hvačaŋhō hušyaoδnahe hudaēnahe* H. 2. 18; Vyt. *17*; — *yum °nō hvačō +hušyaoδna +hudaēna* H. 2. 11, 12; — *haxayō .. °naŋhō hvačaŋhō hušyaoδnāŋhō huδaēna* Yt. *19*. 95; — *yūnaṭ hača °naŋhaṭ hvačaŋhaṭ hušyaoδnaṭ hudaēnaṭ* P. *33*. 2) 'gutes Muts, wohlgemut': *yaδa vaēm °naŋhō* (NPm.) .. *vanāma vīspō +hamərəδō* Yt. *10*. 34.

Ableit. — ai. *sumánas-* Adj. 'wohlgesinnt; wohlgemut'. — Pü.: *humēnišn.*

• j. humayaka- m. EN. eines von *Zairi.varay* besiegten Feinds der *mazd*ischen Religion: *ṭaṃ* (näml. *arədvīm*) *yazata* .. *zairi.vairiš* .. *avaṭ āyaptəm dazdi mē* .. *yaṭ bavāni aiwi.vanyā pəšō.čīnghəm aštō.kānəm °kəm daēvayasnəm* ".. den *Daēva*-anbeter *Hum.*, der mit weit ausgestreckten Klauen in den acht Höhlenräumen hauste" Yt. 5. 113[1]).

Ableit. aus *humayā-*. — Vgl. den arm. EN. *hmayeak*, HBM. AGr. *1*. 47. — [1]) Danach war *Hum.* ein lindwurmartiges Ungeheuer.

• j. [1]hu-mayā- Adj. (mask. *°ya-*): s. unter *humāyā-*.

Ableit.

• j. [2]humayā- f. EN.: s. unter *humāyā-*.

p. *humavarkā* D. *6*. 3: lies *hauma°*.

• p. [h]u-martiya- Adj. (fem. *°yā-*) 'wo die Menschen schön, gut, tüchtig sind': *dahyāuš pārsa[h] .. hyā .. [h]uvaspā °yā* D. *4*. 2; — *xšaδ[r]am .. tya[h] [h]uvaspam °yam* D. *17*. 1.

• g., j. [1]hu-māyā-, j. [1]hu-mayā- (mask. *°ya-*) Adj. 'segensreich; gesegnet': *°māīm δwā īzīm yazatəm ašaŋhāčim dadəmaidē* "als den segensreichen setzen wir dich ein, als den erfolgreichen .." Y. *41*. 3; — *yaṭ hīš* (näml. *dāmaṇ*) *°mayača īžyāča*[1]) *čīnaδāmaide* Vr. *12*. 4[2]); — *°maya aēta dāmaṇ +daδəmaide °maya čīšmaide °maya mainyāmaide +yaṃ daδaṭ ahurō mazdā* Vr. *12*. 4[2]); — *°maya upaŋhā* (sd.) *čīšmaide ahunahe vairyehe* Vr. *12*. 2; — *°maya nō buyata asmana hāvana ayaŋhaēna hāvana* Vr. *12*. 5; — *ava baēšaza .. yā °māyehe ašaonō yā °māyehe pairiδaδnō* Vr. *9*. 2; Vyt. *17*.

Ableit. — Vgl. [2]*humāyā-* und *humayaka-* EN. — Pü.: *huframān, huframānīh* (Sü.: *śubhādeśatā*). — [1]) Vgl. Y. *41*. 3. — [2]) Vgl. zSt. GDN. BB. *15*. 253. Mir ist der Sinn von Vr. *12*. 4 nicht ganz deutlich.

• j. [2]hu'māyā-, [2]hu'mayā- f. EN. einer Tochter *Vīštāspa*s: *ṭaṃ yazata .. vīštāspō .. dazdi mē .. yaδa .. uta azəm fraourvaēsayeni °maya* (IS.) *+vāriδkanaṃ* (sd.) *ḥyaonya hača daiŋhāvō* ". . und dass ich wieder heimbringe sammt der *H.* die *V.* .." Yt. *9*. 29 ff.[1]); — *°māyā* (GS.) *ašaonyā* Yt. *13*. 139.

Vgl. [1]*humāyā-* Adj. — mp. *humāy*, np. *humāi*. — [1]) Ich beziehe den Satz auf die ZDMG. *36*. 584 erwähnte Erzählung des Śn.

• j. humāyō.tara- Adj. 'der gesegnetere, glücklichere': *aδa zī nō °rača īžyō.tarača*[1]) *āŋhāma yāiš spəntahe mainyəuš dāmaṇ yaṭ hīš humayača .. čīnaδāmaide* "so wollen wir denn noch gesegneter und erfolgreicher sein (werden) .." Vr. *12*. 4; — *aδa zī nō °ra aŋhəm humaya* (sd.) *aēta dāmaṇ +daδəmaide* Vr. *12*. 4.

Pü.: *ētōn amāk huframāntar ēm*, erl.: *mān xūptar kart bavēt.* — [1]) Vgl. Y. *41*. 3.

• g. hu-mərətay-[1]) f. 'gute Verkündigung, Botschaft': *nōiṭ mazdā avāstryō davaṣčīnā °tōiš baxštā* "der Nichtbauer wird, o *M.*, auch wenn er sich danach drängt, keinen Teil haben an der guten Botschaft" Y. *31*. 10[2]).

Zum V. [2]*mar-*; § *87*. — Vgl. *mərətō* Inf. — ai. *smṛtay-* f. 'Erinnerung, traditioneller Ausspruch'. — Pü.: *nē ōhrmazd ō ōi i avarzūtār .. pa ān i xūp ōšmurišnīh bažēt.* — [1]) Darf man den EN. Κοσμαρτιδηνή heranziehen? S. BTHL. LC. *1896*. 160; doch vgl. auch KZ. *36*. 571. — [2]) zSt. vgl. Y. *47*. 5.

• g. hu-mązdar- m. 'der (etwas) gut, recht im Gedächtnis behält, (es) gut merkt': *°zdrā ašā yečā*[1]) *yā raočōbīš darəsatā urvāzā* "und von der Wonne, die von dem, der es[2]) sich gut merkt, (zugleich) mit dem *Aša*[3]), die (zugleich) mit dem Lichtraum erschaut werden wird" Y. *30*. 1.

Zum V. *mązdā-*. — ai. vgl. *mandhātár-* m.; s. dazu BTHL. AF. *2*. 118. — Pü.: *humēnītār*. — [1]) 'quae-que (laetitia) ..', § *298*. 5. — [2]) Näml. *mazdāδā*. — [3]) Vgl. Y. *28*. 5, *61*. 12.

• j. hu-mižda- Adj. (fem. *°dā-*) 'schönen, guten Lohn bringend, eintragend': *tā* (näml. *gāδā*) *nō buyaṇ °dā aš.mižda ašō.-*

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miždā parō.asnāi aṇuhe "diese (*Gāδās*) mögen uns guten Lohn, reichen Lohn, den Lohn der Gerechtigkeit eintragen für das künftige Leben" Y. 55. 2.

ai. vgl. *sumīlhá-* m. EN. — Pü.: *humizd.*

• j. **humna-** m. —?—: °*nəm baraẓta rāiti* Fr. 9. 2.

Ganz unsicheres Wort, daher jeder Vergleich misslich.

• j. **hu-yaona-** Adj. (fem. °*nā-*) 'an guter Stätte stehend': *fravašayō..yā °nā pərəδu.-yaonā* Yt. 13. 29.

Vgl. *hvāyaona-*.

• j. [1]**hu-yazata-** Adj. (fem. °*tā-*) 'wohl, hoch zu verehren': *ašīm vaṇuhīm .. °tąm* Yt. 17. 1.

Vgl. [2]*huyazata-* EN.

• j. [2]**hu'yazata-** m. EN. eines Gläubigen: °*zatahe ašaonō* Yt. 13. 117.

Vgl. [1]*huyazata-*.

• j. **hu-yašta-** Adj. 1) wohl gebetet': *tąm yazāi surunvata yasna tąm yazāi °ta yasna*[1] .. *zaoδrābyō* Yt. 5. 9. 2) 'wohl verehrt' (nur Ableit.).

Ableit. — ai. *svìṣṭa-* Adj. — Npü.: *ba ān nīk yašta yazišn.* — [1]) Vgl. RV. 1. 162. 5.

• j **huyašta'tara-**[1]) Adj. (fem. °*rā-*) 'der besser verehrte': *ana buyā °tatara* "so mögest du noch besser verehrt werden" Yt. 5. 9[1]).

Npü.: *ān bād nīk yazišn.* — [1]) Ny. 4. 9 steht dafür *huyaštara*; vgl. § *100* a, *306* 'Haplologie'.

• j. **hu-yaštay-** f. 'gutes Opfern, Weihen': *ašyeštiča °yeštiča hufrabərəti*(sd.)*ča zaoδranąm* Y. 68. 9. 2) 'gute Verehrung': *kō °yešti kō dužyešti mąm zī mainyete yazatəm* "wer meint, dass ich mit guter, wer dass ich mit schlechter Verehrung zu verehren sei?" Yt. 10. 108; — °*yešti tava ahurāne āfrīnāmi* Y. 68. 14.

ai. vgl. *svìṣṭay-* f. — Pü.: *xūp yazišnīh.*

• j. **huyāγna-** Adj. 'das Lager teilend, Lager-, Stubengenosse': *vīsaitivā asti miδrō antarə haša suptiδarəṇga* (sd.) .. *pančа.saδwā antarə °na* (AD.) Yt. 10. 116.

Et.? — [1]) Sva. *hāmō.gātav-*.

• j. **huyāirya-** Adj. (fem. °*yā-*) a) 'gutes Jahr, gute Ernte habend': *kaδa airyā daiṅhāvō °yā bavānti* Yt. 8. 36; — °*yā avi daiṅhuš* Yt. 8. 9. b) 'gutes Jahr, gute Ernte verschaffend, bewirkend': *maẓya* .. °*yā āpō barəntiš* Yt. 8. 40; — *pairikayāi .. yā dužyāirya yąm mašyāka ava dužvačarəhō °yąm nąma aojaite* Yt. 8. 51. A) als neutr. Subst. 'Gutjahr, gutes Erntejahr': *tištrīm .. yim .. °yā*(IS.)*ča daiṅhave uzjasəntəm dužyāiryā*(sd.)*ča* Yt. 8. 36.

Ableit. aus **hu-yār-* n.

j. *hu.vaxš°* N. 46[2]: lies *hū vaxš°*.

• j. **hu.vaxša-** m. 'gutes Wachstum, Gedeihen': °*šāi fraδəmnahe* V. 4. 2 Gl.

Pü.: *pa huvaxš.*

• p. [h]**u'vaxštra-**[1]) m. EN. eines medischen Königs, Kyaxares[2]): *fravartiš nāma^n māda^k .. aδaha^k adam xšaδrita^k amiy °rahyā taumāyā* Bh. 2. 5; 4. 2, Bh. e; — *1 čiδ^ra^n taxma^k nāma^n asagartiya^k .. aδaha^k adam xšaδrita^k amiy °rahya taumāyā* Bh. 4. 2; 2. 14, Bh. g.

Eig. 'von gutem Wuchs'; **vaxštra-* n., zum V. [1]*vaxš-*. — [1]) Andre lesen °*xiatar°*, °*xiatra-*, °*xštara-*, s. zB. JUSTI NB. 140 (der in dem Namen einen Kompar. von **[h]u-vaxša-* sieht, ferner FOY KZ. 37. 493. — [2]) Vgl. JUSTI GIrPh. 2. 410. Ein Versuch, die pers. und die griech. Namensform zu vermitteln, bei WSCHULZE KZ. 33. 222.

p. [h]*uvaja-*, [h]*uvajiya-*: s. Sp. 1846 f.

• p. *naiy* [x]*šakaurim naiy* ** [x]**huvatam**[1] *zūra^k* (sd.) *akunavam* Bh. 4. 13.

Vgl. zu *zūrah-*. — [1]) So die Lesung der NA., die aber unmöglich ist, da *h* vor *u* nicht geschrieben wird; IF. 12. 129.

• j. *yā arədušaṭ* [+]*apaititaṭ* [+]*ājγaurva* (sd.) *yā* [x]**hu.varaṇhana** N. 54.

Pü.: *ē kē andar ān i pa var i apē*(..); danach also wohl zu [2]*varah-*. Die Lesung *yāhu var°* gibt auch keinen Sinn.

p. [h]*uvā°*: s. unter *hv°*, Sp. 1853 f.

• j. **huvira-** Adj. (fem. °*rā-*): s. unter [2]*hvīra-*.

• j. **hu-raoδa-** Adj. (fem. °*δā-*) 'von gutem äusseren Ansehen, von schönen Formen'; a) von α) Menschen und β) Göttern; zu α): *čarāiti °δa* (NSf.) V. 3. 24; 19. 30; — *kainīnō kəhrpa °δayā* H. 2. 9, Yt. 5. 64; — °*δō* F. 3 a. zu β): *sraošō ašyō °δō* V. 19. 40; — *sraoša ašya °δa* Y. 57. 25, 26, 65. 12, V. 18. 22, 31; Y. 2. 7, 57. 2, V. 19. 15, Az. 6, Vd. 12; — *nairīmča saṇhəm °δəm* Y. 57. 3, Vyt. 40; — *amaheča hutāštahe °δahe* Y. 1. 6; 2. 6, Yt. 14. 7; — *ašīm .. °δąm* Y. 2. 14, Yt. 17. 1; — *arədvīm .. °δąm* Yt. 5. 15; — *drvāspąm .. °δąm* Yt. 9. 2. b) sonst: *tanūm yā mē vaẓnaite °δa* Y. 10. 14; — *yeṅhā* (sd.) *kəhrpō °δayā* Yt.

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10. 90; — *zrayaṇhō amavatō* °*δahe* Yt. *8.* 46.

Vgl. *Ὑρώδης*. — Pü.: *hurust(ak)*, erl.: *čigōn xūpīh pa gōšt* "gemeint ist Schönheit hinsichtlich des Fleisches"; s. dazu *huraoδay-*, *hutašta-*, *hukəhrp-*.

• j. +**hu-raoδay-**[1] f. 'gutes äusseres Ansehen': *nōiṭ astō* +*hutaštīm nōiṭ tanvō* +°*raoiδīm*[1] "nicht guten Knochenbau noch schöne Leibesform" P. *43.*

Zum V. [2]*raod-*; vgl. *huraoδa-*[2]. — Pü.: *tan i hurust.* — [1]) Hds. *huraoīm.* — [2]) *huraoδay-* könnte direkte Neubildung zum Adj. *huraoδa-* sein, nach dem Muster *hutašta-* : *hutaštay-*.

• j. **hu-raoδah-** Adj. (auch fem.) sva. *huraoδa-* (sd.): *γənā* .. °*δaṇhō* (APf.) Vr. 2. 7.

ai. *rohas-* n. 'Erhebung'. — Pü.: *hurust.*

• j. **hurā-** f. Name eines alkoholischen Getränks, 'Milchwein[1]), Kumys'[1]): *dahmō* °*rąm* x^v*araiti maδō* +*aspya.payaṇhō* (sd.) "ein *D.* trinkt *H.* — (d. i.) der Wein der (aus) Pferdemilch —" N. *30*; — °*rayāščiṭ aδa aēṭavatō daidyaṭ ā diṭ fraṇhārayaṭ sraošāṭ dąhišta* .. "er soll vom Milchwein ein hinreichend Mass spenden, er soll es trinken lassen die .." A. *3.* 4; — *duye navaiti naręm* .. *vāstryaēta gūš vā* x^v*arəϑahe vā* °*rayā vā* +*maδōuš vā* ".. soll er laben mit Fleischspeise oder mit Milch- oder Beerenwein" V. *14.* 17.

Zum V. [1]*hav-*[2]). — ai. *súrā-* f.[3]), mp. (Pü.) *hur.* — Pü. (zu V.): *hur*, (zu A. und N.): *šakar.* — [1]) Wein aus Pferdemilch bereitet[4]), im Gegensatz zu *maδav-* (sd.). Das geht aus der erläuternden Glosse *maδō aspya.payaṇhō* (sd.) klar hervor; s. schon ZDMG. *37.* 549. Vgl. noch No. 3. — [2]) Ganz verfehlt DST. ÉtIr. *2.* 331. — [3]) Worüber zuletzt EKUHN KZ. *35.* 313. Stoffliche Gleichheit der ai. *súrā-* und der air. *hurā-* anzunehmen, ist selbstverständlich nicht nötig. — [4]) Der Kumys der Kirgisen enthält je nach seinem Alter 1,2 bis 2,0 Prozent Alkohol; s. KRUG, Ersch-Gruber Enzykl.

• j. +**hurāϑva-**[1] Adj. 'mit schönem Wagenzeug versehen': *hvaspō ahi* °*ϑvō* Yt. *10.* 76.

Statt °*ϑiva-* geschr., § *268.* 17 (daher *v*, nicht *w*, § *268.* 38). — Ableit. mit *va-*[2]) aus **hurāϑay-* m. (Ableit. aus *raϑa-*). — [1]) NA. hat *hurāϑyō*, eine kritisch wertlose Variante; man erwartete auch Epenthese; °*ϑvō* bieten F 1, J 10 usw.[3]). — [2]) Oder ist °*ϑvō* Vok.Sing. aus °*ϑivant-*? Schwerlich. — [3]) Für K 40 gibt GDN. zwei verschiedene Lesungen an!

• j. **hu.irixtəm** Absol.[1]) 'mit gutem Frei-, Schiessenlassen', in Verbindung mit dem V. *raēk-*[2]): *vāšəm* .. *yaṭ dim dāmōiš upamanō* °*təm* .. *irinaxti* "den Wagen .., dahin wohin ihn *DU.* in mächtigem Schuss dahinschiessen lässt" Yt. *10.* 68.

Zum V. *raēk-*. — [1]) zBild. s. *asrutəm.* — [2]) Vgl. *hvastəm* und ZUBATÝ IF. *3.* 135.

• j. **hu-ruϑman-** n. 'schönes Gewächs': *staomi zəmō yaϑa raoδahe hubaoiδiš* .. *uta mazdā* °*ma* ".. und als *M.*s schönes Gewächs" Y. *10.* 4.

Pü.: *vat ētōn mas* (für *mazdā*) *ārōδišn* 'und so ist dir grosses Wachstum'.

• j. **hurunya-** n. 'Seelenfriede, Seelenseligkeit': *dazdi ahmākəm* .. *haosravaṇhəm* °*nīmča* Yt. *10.* 33; — *haosravaṇhe* °*nyāiča* Y. *68.* 2; — *ahmākəm havaṇhāiča* .. °*nyāiča yaṭ saošyantąm* Vr. 5. 1.

Ableit. aus **hu-rvan-*: *-run-* Adj.; eig. 'Zustand dessen, des Seele gut ist'. — Pü.: *hurvānīh.*

• j. **hu-sasta-**[1]) Adj. (fem. °*tā-*) 'gut bekannt gegeben, gehörig verkündet': *saṇuhasča paiti* °*tayā* .. *amuyamnayā* .. *avanəmnayā* Yt. *13.* 133.

[1]) So NA. nach Mf 3; aber F 1, J 10 usw. *hutast*°!

• j. **hu-starəta-** Adj. 'schön gebreitet, gespreitet': *aēšąm gātava hištənte* °*ta* Yt. *17.* 9.

• j. *hu-sravah-* Adj. 'der einen guten Ruf hat; berühmt'.

Ableit. (*haosr*°.). — ai. *suśrávas-* Adj.

• j. *yā ahmāṭ* (Sp. 297 m.) *staota yasnya srāvayeni ahunəmča vairīm srāvayəni ašəmča vahištəm* ˣ**husravāni**[1]) *apasča vaṇuhīš yaožδaϑāne* Ny. *4.* 8.

[1]) Mit vielen Varianten. Man verlangt die 1. Sing. Konj. des Verbs, das vom Aufsagen des *Ašəm*-Gebets gebraucht wird, s. Sp. 1593 f., etwa *upastavāni.* GDN.s Vorschlag (in der NA.), *haoštavāni* zu lesen, verstehe ich nicht.

• j. **hu-zaēna-** Adj. 'mit schönen, guten Waffen': *miϑrəm* .. °*nəm* .. *vərϑravastəməm zayanąm* V. *19.* 15; 28.

Pü.: *huzēn.*

• j. **hu-zantav-** 1) f. '(rechtes Kennenlernen sva.) rechtes Inne-, Teilhaftigwerden': °*tūš paiti aparayā* +*vyārəϑyayā vahištahe aṇhōuš* "um künftiges rechtes Teilhaftigwerden, um unbestrittenes, des besten Lebens" Yt. *13.* 134. 2) Adj. sva. *huzāntav-* (nur Ableit.).

Ableit. (*haoząϑwa-*). — Vgl. *huzāntav-*.

j. *huzarštayā* H. *2.* 9: lies *uzarštayā*.

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• j. **hu-zāmay-** m. 'gute, leichte Geburt': *ϑwaṃ čarāitiš zizanāitiš jaiδyāṅte °mīm* Yt. 5. 87.
Ableit. — Zum V. *zan- (*zā-may-).

• j. **huzāmit-** Adj. (auch fem.) 'leicht gebärend': *āṅhaṃ* (näml. *fravašinaṃ*) *raya .. hāirišīš puϑrō vərənvainti .. °tō* (NPf.) *zīzanənti* Yt. *13.* 15; — *arədvīm .. yā .. hāirišīš °tō* (APf.) *daδāiti* Y. *65.* 2.
Ableit. aus *huzāmay-*; § *182.* — Pü. (zu Y.): *kē .. huzāyišnīh dahēt.*

• g. **hu-zōntav-** Adj. 'der gute Kunde hat von –, wohlvertraut ist mit –' (Gen.): *yō daēnam vohū +sārəštā* (sd.) *manaṅhā ārmatōiš kasčīṯ ašā °tuš* ".. weil er durch *Aša* mit dem rechten Denken wohlvertraut ist" Y. *49.* 5. a) absolut 'der die gute, rechte Kunde in Glaubenssachen hat, wissend'[1]): *arədrō ϑwāvaṣ* (sd.) *°tušə spəntō mazdā* Y. *43.* 3; — *yō .. drītā ayantəm urvātōiš* (sd.) *vā °tuš* .. Y. *46.* 5.
Ableit. (s. *haozaϑwa-*). — Vgl. *huzantav-*. — Pü. (zu Y. *43*): *xūp šnāsak*, (sonst): *xūp šnāsakīh.* — [1]) Vgl. zBed. BB. *8.* 213, IF. *7.* 224.

• j. **hušata-** Adj. 'getrocknet, trocken': *aēsmanaṃčīṯ .. °taṃ* (GP.) *pairīštanaṃ vazyāiš* A. *3.* 5; V. *14.* 2.
PPfP. zum V. *haoš-*[1]). — Pü.: *hušk.* — [1]) Die Bildung ist ungewöhnlich. Sie scheint ein Praes. 3 *huša-* vorauszusetzen; s. Sp. 501 No. 6.

• j. **hu-šayana-** Adj. 'gutes Wohnen gewährend': *tištrīm .. rāma.šayanəm °nəm* Yt. *8.* 2. a) mit Dat. comm.: *mīϑrəm rāmašayanəm °nəm airyābyō daiṅhubyō* Yt. *10.* 4.
Npü.: *nīk šādī*(?).

• g. **hu-šōna-** Adj. 'guten Verdienst, Lohn verschaffend': *taṯ zī hōi °nəm arəhaṯ* "denn das wird ihm guten Lohn verschaffen" Y. *53.* 5.
**hōna-* m., zum V. *han-*. — ai. *suṣáṇa-* Adj. 'leicht zu erwerben'. — Pü.: *humānišnīh.*

• g. **hu-šōiϑəman-** n. 'gute Wohnung, gutes Wohnen': *hā zī nō °mā hā nō utayūitīm dāṯ təvīšīm vərəhāuš manaṅhō bərəxδē* (sd.) "sie (näml. *Ārm.*) schenke uns gutes Wohnen, sie uns Bestand und Kraft .." Y. *48.* 6.
Zum V. *šay-*; aus ar. **xšaitman-* n.; vgl. ai. *kṣéma-* m. 'Wohnsitz' und gr. λαῖτμα : λαιμός; s. noch *°fraoϑman-*, *vāϑman-*, *vārəϑman-*. — Pü.: *xᵛārīh.*

• j. **hu-šit-** Adj. 'gutes Wohnen bietend, wo, bei dem es sich gut wohnen lässt': *yaϑa ϑwā* (näml. *mīϑrəm*) *+aiwišayama .. °təm bərəymya.šaēṯəm* (sd.) Yt. *10.* 77.
**šit-* f., zum V. *šay-*. — ai. *°kṣit-* Adj.

• j., g. **hu-šitay-** f. 1) im gAw.; a) 'gutes Wohnen': *kadā .. ārmaitiš jimaṯ* (Sp. 494 m.) *xšaϑrā °šəitiš*[1]) *vāstravaitī* Y. *48.* 11; — *yā °šəitīš*[1]) *rāmaṃ*(sd.)*čā dāṯ* Y. *29.* 10. b) 'gute Wohnung, Wohnstatt': *aṯ asištā yaojantē* (sd.) *ā °šitōiš vərəhāuš manaṅhō mazdā ašahyāčā* Y. *30.* 10. 2) im jAw. mit *yāirya-* Adj. 'das ganze Jahr hindurch währendes gutes Wohnen' als Gottheit: *ašāunaṃ .. fravašayō .. γnāsča vīrō.vaϑwā .. yāiryaṃča °tīm* Y. 2. 6; *1.* 6; — *haurvatātō raϑwō yāiryayāsča °šitōiš sarəδaēibyō ašahe ratubyō* S. *1.* 6; *2.* 6. IS. *°ti* als Inf. sbes.
ai. *sukṣitáy-* f. — Pü.: *humānišnīh*, (zu 2): *sālān mānišnīh* – Sü.: *saṃvatsarāṇāṃca sujīvanih* –, erl.: *ka andar sāl pa frārōnīh i vēh šāyēt mānistan.* — [1]) zSchr. s. § *268.* 9.

• j. **hu-šiti** Inf. 'gut zu wohnen': *°šīti rāmō.šiti darəγō.šiti* (sd.) *ite vīse āfrīnāmi* Y. *68.* 14; 14; zit. V. *19.* 2 Pü.
Vgl. *hušitay-*. — Pü.: *humānišnīh.*

• j. **huška-**, p. ʰ**uška-** 1) Adj. 'trocken, ausgetrocknet': *°kəm aēsməm* Y. *71.* 8; — *aēṯavaṯ °kanaṃ aēsmanaṃ aēṯavaṯ naptanaṃ* V. 7. 31; — *vītasti.drāγō yaṯ* (Sp. 1252 u.) *°kanaṃ* (als Obj.) .. *aiṅhā zəmō nidaiδyaṇ* "sie sollen in der Länge einer *V.* vom trockenen (Holz) .. auf der Erde hier niederlegen" V. 7. 29; 3c, 33, 34; — *°kanaṃ yavanaṃ* V. 7. 35; — *°kəm pəšum raēčayaṯ* Yt. 5. 78; 77; — *aēṯavaṯ apaṯ hača nižbārayən °ke zəme nidaiδyaṇ* "soviel sollen sie aus dem Wasser herausholen und im Trockenen, auf dem Land niederlegen" V. *6.* 29; 31. 2) n. 'Festland'[1]): *yaunā* (sd.) *tyaiy °kahyā utā tyaiy +drayahyā* D. 5. 2. [V. *8.* 34: lies *hišku.*]
KompA., E. — Zum V. *haoš-*. — np. *xuškī*; ai. vgl. *śuṣká-* Adj. (§ *51*). — Pü.: *hušk.* — [1]) S. dazu lat. *terra* geg. got. *þaursus* 'ξηρός'.

• j. **huškō.zam-** 1) f. 'trockene Erde': *ištyehe vā zarštvahe vā °zəmanaṃ*[1]) *vā pasnūm* "Staub von .. trockenen Erd(art)en" V. *8.* 8. 2) Adj. 'trockenerdig' (nur Ableit.).
Ableit. — Pü.: *hušk zamīk.* — [1]) Them.

• j. **huškō.zəmō.ˈtəma-** Adj. 'wo die Erde, der Erdboden am trockensten ist':

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yaṯ ərəhaṯ airəhā̊ zəmō vī.āpō.təməm(sd.)*ča* .. °*məmča* V. *3*. 15; *5*. 46.
Superl. aus *huškō.zam-*, im Anschluss an den AS. gebildet. — Pü.: *huškzamīktum*.

• j. ᵡ*yaəda vā azō sčaēniš yaəda* **huš.pərəsō**ᵡ N. *58*.
Pü.: fehlt.

• g. **hū-šnāθra-** Adj. (fem. °*rā-*) 'gutes Waschen, Baden gewährend, worin sichs gut badet': *apō* .. *maēkaintīš*(sd.)*čā* .. °*rāsčā* Y. *38*. 3.
Zum V. *snā-*. — Pü.: *hušnāyēnakīh* – Sü.: *susanmānatānāmnī* –, mit der Erl.: *mān xᵛēd hač tan apē āyāt*; also 'Schweiss'; vgl. zu *maēkant-**).

• j. ¹**hu-šyaoθna-**, g. **hu-šyaoθana-** Adj. (fem. °*nā-*) 1) jAw.[1]) 'des Tun gut ist': *yvānəm humanərəhəm* (sd., auch fdSt.) *hvačərəhəm* °*əənəm hudaēnəm* Vr. *3*. 3; — *yūnō* .. °*ənahe* H. 2. 18, Vyt. *17*; — *yūnaṯ hača* .. °*ənaṯ* P. *33*; — *yum* .. +°*əna* H. 2. 11, 12; — *haxayō* .. °*ənārəhō* Yt. *19*. 95. 2) gAw. 'wohlwirkend, guttätig': *aṯ hōi dugədā* °*anā ārmaitiš* "aber seine Tochter ist die guttätige *Ārm.*" Y. *45*. 4.
Vgl. ²*hušyaoθna-* EN. — Pü.: *hukunišn*. — [1]) Stets in Verbindung mit *humanah-*, *hvačah-* und *hudaēnā-*.

• j. ²**hu'šyaoθna-** m. EN. zweier Gläubiger; 1) °*nahe ašaonō* Yt. *13*. 103. 2) °*nahe frāšaoštrayanahe ašaonō* "des *H.*, Nachkommens des *Fr.* .." Yt. *13*. 104.
Vgl. ¹*hušyaoθna-*.

• g. **huš.haxay-** Adj. 'gut freund, wohlbefreundet mit –' (Instr.): *mazdā̊ ahurō* .. *ašā* °*xā* Y. *32*. 2; — *tōm vō ašā mōhmaidī* +°*xāim* (AS.)[1]) "ihn halten wir für gut freund mit eurem *Aša*" Y. *46*. 13.
§ *287*. — ai. *suṣákhay-* Adj. — Pü.: *xūp hambrātak*, Npü.: *xūb dūst*. — [1]) NA. ohne Trennung; s. Var.

• j. **hušhaxman-**[1]) Adj. (auch fem.) 'gute Sodalitäten habend, deren (bei denen die) Sodalitäten gut aufgehoben sind': *fravašayō* .. °*manō* (APf.) *hvarəzānā̊* (sd.) *darəγačibyō haxδračibyō upašitše vahištā̊* Yt. *13*. 30.
§ *287*. — [1]) So NA. ohne Variantenangabe. Aber Wg.: *huš.h*°.

• j. **huš.ham.bərət-** Adj. 'etwas (Akk.) gut zusammenbringend, leicht sich erwerbend': *xᵛarənō* .. °*təm* (ASn.) *xraδwəm* °*təm šaētəm* "die Herrlichkeit .., die sich leicht Wissen, leicht Vermögen erwirbt" Yt. *18*. 1[1]).
Komp.: *hu*°+**ham.bərət-*; § *287*. — ai. *susambhṛt-* f. (Reuter KZ. *31*. 223). — S. das folg. Wort und *ham.barətar- vanəhvam*. — [1]) Geringe Stelle; offenbar Reminiszenz an V. *4*. 44 f.

• j. **huš.ham.bərəta-** Adj. 'wohl zusammengebracht, erworben': °*taṯ* (AblS.)[1]) *hača šaētāṯ* (sd.) Yt. *13*. 67.
Komp.: *hu*°+**ham.bərəta-*, § *287*. S. das vorherg. Wort. — [1]) Unthem.

• j. **huš.ham.sāsta-** Adj. (fem. °*tā-*) 'gut zurechtzuweisen, lenksam': *nāirikamča* .. °*tam* Vr. *3*. 4; — *nāirikayāi* .. °*tayāi* H. 2. 18.
§ *287*. — Pü.: *hu āmōxt, xūp āmōxt*.
j. *hušxᵛafa*: s. *xᵛap-*.
j. *htašīm* P. *43*: lies *hut*°.

• j. *ərīš* +*yārə* ᵡ**hmā**[1]) +*aiwišūiti* (sd.) N. *4*.
Pü.: lässt das Wort aus. — [1]) Falsch Dst. ZA. *3*. 80; s. zu *yār-* No. 1 f.

• g. ¹**hya-** Pron. rel.: s. unter *ya-*.
Nur in *hyaṯ*; s. *ya-* No. 2.

• p. ²**hya-** Pron. rel. (fem. °*yā-*) 'welcher, der'; nur[1]) *hyaʰ* NSm. und *hyā* NSf.; I) als eigentliches Relativum; stets substantivisch; 1) mit einem demonstrativen Korrelat, das 1) folgt, uzw. a) *hauv* (Sp. 1731 m.): °*yaʰ mādaišuvā madišta*ʰ *āha*ʰ *hauv* .. Bh. 2. 6; — °*yā*[2]) *aʰura*ʰ-*mazdāha*ʰ *framānā hauvtaiy gastā* (sd.) .. D. *6*. 6. b) ¹*ava-* (Sp. 166 o.): *mātya*ʰ °*yaʰ aparam imām dipim patiparsātiy avahyā paruv* +*adayīʰ* (Sp. 1559 m.) .. Bh. *4*. 8. α) das Nomen, auf das ²*hya-* und ¹*ava-* sich beziehen, steht, aus dem Satzzusammenhang losgelöst, im Nom. voraus (Sp. 165 f.): *martiyaʰ* °*yaʰ hamataxšatā manā vīdiyā avam* +ʰ*ubaratam abaram* Bh. *4*. 13; 13, 5, *1*. 8[2]; — *kāraʰ* °*yaʰ hamidʳiyaʰ manā naiy gaubataiy avam ǰadiy* Bh. 2. 7, 10; — *martiyaʰ* °*yaʰ draujanaʰ ahatiy* °*yaʰvā* +*startā ahatiy avaiy mā dauštā* Bh. *4*. 14. 2) vorausgeht, uzw. a) *hauv* (Sp. 1731 u.): *hauv fravartiš* °*yaʰ mādaiy xšāyadiyaʰ agaubatā* Bh. 2. 12; *1*. 19, *3*. 6, 9; — *hauv martiyaʰ* °*yaʰ avahyā kārahyā madištaʰ āhaʰ* Bh. *3*. 11. b) ¹*ava-* (Sp. 165 m.): *avam kāram* °*yaʰ dārayaʰvahauš* .. *gaubataiy* Bh. *3*. 9; 3, 14; — *avam martiyam* .. °*yaʰšām madištaʰ āhaʰ* Bh. 2. 4; *1*. 18. 2) ohne demonstratives Korrelat;

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1) das Relativum bezieht sich auf ein vorausgehendes Substantivum: *kāram pārsam utā mādam .. hyᵃ upā mām āhaᵃ* Bh. *3.* 6; 5, 2. 5, 6; — *kāram vasiy avājaniyᵃ °yaᵃ paranam bardiyam adānāᵃ* Bh. *1.* 13; — *tuvam kā xšāyaϑiyaᵃ °yaᵃ aparam ⁺āhy* Bh. *4.* 5; 6, 14, 15, 19; — *yātā adam gaumātam tyam magum avājanam °yaᵃ bardiyaᵃ agaubatā* Bh. *4.* 18; — *naiy āhaᵃ martiyaᵃ .. kaščiy °yaᵃ avam gaumātam .. xšaϑʳam dītam čaxriyāᵃ* Bh. *1.* 13; — *dāraya^hva^huš .. °yaᵃ imam tačaram akunauš* D. *1*; — *bagaᵃ ⁺vazarkaᵃ aᵃuraᵃmazdā °yaᵃ imām būmim adāᵃ °yaᵃ avam asmānam adāᵃ* D. *6.* 1; 1³, *7*, *17.* 1⁶, X. *1.* 1⁵, *6.* 1⁶, Ao. *1.* 1⁵; — *avam* (Sp. 166 u. Ntr.) *kāram tyam mādam jatā °yaᵃ manā naiy gaubataiy* Bh. 2. 6; 14; — s. noch II mit No. 4. 2) das Relativum ist ohne Bezugsmasse: *hačā paruviyataᵃ °yā*[3] *amāxam taumā xšāyaϑiyā āhaᵃ* "antiquitus, quae (est) nostra gens, (ea) regia erat" Bh. *1.* 3; — *°yaᵃ*[3] *aniyaᵃ kāraᵃ pārsaᵃ pasā manā ašiyavaᵃ* "qui erat reliquus exercitus persicus, (is) .." Bh. *3.* 6. II) zur Anknüpfung einer nominalen Ergänzung an ein vorausgehendes Substantiv[4]: *gaumātaᵃ °yaᵃ maguš* Bh. *1.* 12², 14³, Bh. b; — *kāraᵃ °yaᵃ bābiruviyaᵃ* Bh. *1.* 16; — *aᵃuraᵃmazdā .. °yaᵃ maϑišta^h bagānām* D. *4.* 1; — *dāraya^hva^huš .. manā pitā* X. *7.* 3, *3.* 3; — *bardiyaᵃ .. °yaᵃ kūrauš puϑʳaᵃ* Bh. *1.* 11, 13, *3.* 5, *4.* 2², b, *1.* 16, *3.* 13, *4.* 2²; — *kāraᵃ °yaᵃ vidarnahyā* Bh. 2. 6; *1.* 18; — *kāraᵃ °yaᵃ manā* Bh. 2. 7—11⁵, 14, *3.* 3, 6, 7, 9, 10; — *kāraᵃ pārsaᵃ °yaᵃ viϑāpatiy* Bh. *3.* 5; — *iyam dahyāuš pārsaᵃ tyām manā aᵃuraᵃmazdā frābaraᵃ °yā naibā* D. *4.* 2; — beim Substantiv steht *hauv*[5]: *hauv kāraᵃ °yaᵃ manā* Bh. 2. 6. Vgl. zu *tya-*.

An zerstörter Stelle steht *°yaᵃ* Bh. *5.* 3.

ai. *syá-* (nur *syáḥ, syá*) Pron. dem. — Vgl. *ya-*. — 1) Doch s. *hyāᵃ*. — 2) In Kongruenz mit dem Praedikat: 'quae (est) *Ahuramazdi* regula, ea ..'; s. No. 3. — 3) S. No. 2. — 4) Die folgenden Beispiele können natürlich alle auch zu I 2 1 gezogen werden. — 5) Das freilich ergänzt ist.

• j. ³*hya-* n.: s. *haya-*[1].
KompE. — 1) Mit No. 1.

• g. ¹hyaṯ Part.: s. unter ¹*yaṯ*.

• g. ²hyaṯ Konjn.: s. unter ²*yaṯ*.

• p. hyāʰ Adv. 'von da an, deinde', zeitlich: *yadiy kāraᵃ pārsaᵃ pātaᵃ* (sd.) *ahatiy hy° duvaištam šiyātiš axšatā* (sd. mit Ntr.) *haučiy* .. ".. deinde diutissime .." D. *5.* 3.
KompA. — AblS. aus ²*hya-*; vgl. BTHL. IF. *12.* 127 mit WH. Gr.² § *1114* a.

• p. hyāʰ-param Adv. 'darauf, alsdann, deinde postea': *hačā avadašaᵃ kāram ⁺āyasatā hy° ⁺āiš patiš* .. Bh. *3.* 7; — *patiy* (sd.) *hy° hamiϑʳiyā haᵐgmatā paraitā* .. Bh. *3.* 10.
ASn. aus **hyāʰ-para-* Adj. 'inde ulterior', Komp. mit AblS. (Adv.) im 1. Glied; vgl. BTHL. BB. *14.* 246 (auch gegen FOY KZ. *37.* 500).

• j.[1], g. ¹hva- Pron. dem., nur NSm. *hvō* 'dieser, der da, der, er'[2]; I) in starkdeiktischer Verwendung, auf die 2. Person bezogen: *ahyā h° nō dāidī ahmāičā ahuyē manaŋhyāičā* Y. *40.* 2; — *urvāištō* (sd.) *h° nā̊ .. paitī.jamyā̊* Y. *36.* 2; — *avavaṯčiṯ yaϑa h° pərəsahe* V. *7.* 52 PüZ. II) in schwachdeiktischer Verwendung; 1) zurückweisend: 1) auf ein Substantiv; a) substantivisch: *aēm mōi idā vistō* (Sp. 1315 u.) .. *zaraϑuštrō* ..; *h° nō .. vaštī .. čarəkərəϑrā* (sd.) *srāvayeŋhē* Y. *29.* 8; — *duš.sastiš sravā̊ mōrəndaṯ* (sd.) *h° ǰyātūuš .. xratūm* Y. *32.* 9; — *čiϑrā ī hudā̊rəhē yaϑanā vaēdəmnāi* (Sp. 1314 u.) ..; *vohū h° xšaϑrā ašəm .. haptī* (sd.); *h° tōi .. vāzištō aŋhaitī astiš* (sd.) Y. *31.* 22; — .. *ahurō; aϑā nō aŋhaṯ yaϑā h° vasaṯ* (sd.) Y. *29.* 4; — *hvō* (s. Sp. 1845 m.) *vā angrō yō ..? čyaŋhaṯ* (Sp. 277 o.) *h°? nōiṯ ayōm angrō* (sd.) *⁺mainyetē?* Y. *44.* 12; — *kastē ašavā urvaϑō ..? aṯ h° kavā vīštāspō* .. ".. das ist der *K.V.* .." Y. *46.* 14; — im Sinn von 'talis, einer wie der': *ārmatōiš nā spəntō; h°*[3] *čistī .. ašəm spōnvaṯ* (Sp. 1616 m.) Y. *51.* 21. a) an der Spitze eines Satzes, der einem vorhergehenden Relativsatz gleichsteht, im Sinn des Relativs[4]: *yō zaotā ašā ərəzūš h° ⁺mainyūuš ā vahištāṯ kayā* (Sp. 462 u.) .. Y. *33.* 6; — *yastā mantā .. rōiϑwən* (sd.) .. *h° xraϑwā dąmiš* (sd.) *ašəm* Y. *31.* 7; — *yō dāṯ manō vahyō .. ašyas*(sd.)*čā h° daēnąm šyaoϑanāčā vačarəhāčā* Y. *48.* 4. b) adjektivisch, nur mit *nā* (Sp. 1051 o.): *dōǰāmāspō ..; h° taṯ nā .. ahmāi dazdē* (Sp. 715 f.) .. Y. *51.* 18 f. 2) auf das Pron. rel. *ya-* (Sp. 1200 o.) als dessen Korrelat; a) sub-

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stantivisch: *aṯ yastōm* .. *mōiδaṯ* (sd.) .., *h° tōng* .. *paδmōng* .. ⁺*čaraṯ* Y. *46*. 4; *51*. 10; — *yō ašāunē vahištō* x^v*aētū* (sd.) *vā* .., *aṯ h° ašahyā arəhaṯ* .. *vāstrē* (sd.) Y. *33*. 3; — *aṯ yastōm nōiṯ* .. *āyāṯ* (Sp. 150 o.), *drūǰō h° dāmaṇ* .. *gāṯ* (sd.) Y. *46*. 6; — *pərəsā avaṯ yaδā hvō* (zu 2 2 a) *yō hudānuš* .. *fradaδāi* (sd.) *aspərəzatā* δ*wāvaṣ* (sd.) .. *yadā h° arəhaṯ* Y. *31*. 16. b) adjektivisch, nur mit *nā* (Sp. 1051 o.): *yō* .. *zaraδuštrəm* .. *xšnāuš*, *h° nā* ⁺*frasrūidyāi* (sd.) ⁺*ərəδwō* Y. *46*. 13. 2) vorausweisend; 1) auf ein Substantiv; substantivisch: *h° vīčirō* (sd.) *ahurō* Y. *29*. 4; — *ōyā čistī* (sd.): *h° ⁺ptā ašahyā mazdā* Y. *47*. 2; *44*. 2, *51*. 8; — *īratū īš dvafšō* (sd.), *h° dərəzā* ⁺*mərəδyaoš mazištō* Y. *53*. 8; — *aṯ ahurā h° mainyūm zaraδuštrō vərəntē* (Sp. 1361 o.) Y. *43*. 16; — *h° ašava zaraδuštrō urvaδəm δrātārəm isōiṯ* (Sp. 28 f.) Y. *71*. 13. 2) auf das Pron. rel. *ya-* (Sp. 1202 u.) als dessen Korrelat; a) substanvisch: *h° zī drəgvā yō drəgvāitē vahištō* Y. *46*. 6; 6; — *katārəm ā angrō vā? h° vā angrō* (sd.) *yō mā* .. Y. *44*. 12; — *kō h° yō mā arədrō čōiδaṯ* Y. *46*. 9; — *aṯ h° mazdā īžačā āzūitiš* (sd.) *čā yō daēnaṇ* .. ⁺*sārəštā* .. *kasčiṯ* .. Y. *49*. 5; — *kadā yavā h° arəhaṯ* (Sp. 269 o.) *yō hōi dadaṯ* .. Y. *29*. 9; — *pərəsā avaṯ yaδā h° yō hudānuš* .. *aspərəzatā* Y. *31*. 16; — *hātaṇ h° aoǰištō yahmāi* .. *ǰimā kərədušā* (sd.) Y. *29*. 3. b) adjektivisch, nur mit *nā* (Sp. 1051 o.): *h° mā nā sravā mōrəndaṯ* (sd.) *yō* .. *aogədā* .. Y. *32*. 10; — *aṯ h° varəhāuš vahyō* (sd.) *nā aibī-ǰamyāṯ yō nā* .. *sīšōiṯ* Y. *43*. 3. [Y. *29*. 7: lies *hvō.urušačibyō*; — N. *58*: lies *hvōištačšva*.]

KompA.; s. x^v*aēpatay-*. — Sonst nicht nachweisbar; vgl. ²*hva-*, mit dem es wohl irgendwie zusammengehören wird. — Pü.: *ān*, *ōi*; s. noch No. 3. — 1) Nur Y. *71*. 13 und V. *7*. 52 PüZ. — 2) Die Stellung von *hvō* ist nicht gebunden; s. die einzelnen Beispiele. — 3) Pü.: *kē*. — 4) Vgl. GDN. BB. *15*. 255.

• j. ²**hva-**, ²**x^{v}a-** Pron. refl., auf alle Personen und alle Zahlen beziehbar[1]; I) volltonige Formen, die leicht die Bedeutung des 'selbst' gewinnen; sie stehen 1) wenn auf dem Wort besonderer Nachdruck liegt, namentlich bei Gegenüberstellung; 2) vor einer relativisch angeschlossenen nominalen Ergänzung; 1) Dat.-Abl. *hvāvōya*[2]; a) als Dat.; auf die 2. Pers. bezogen; zu 2): *vərəhu tū* (Sp. 654 m.) *tē vərəhaoṯ vərəhō buyāṯ hvāvōya yaṯ zaoδre* Y. *59*. 30. b) als Abl.; auf die 3. Pers. bezogen; zu 1): *yezi* ⁺*hiš* ⁺*hvāvōya*[3] *dazde ratufriš*[4] *yezi āaṯ hiš nōiṯ* [*hiš*] *hvāvōya dazde aratufriš*[4] "wenn er sie von sich aus gibt .." N. *55*. 2) Dat. x^v*āi*, auf die 3. Pers. bezogen; zu 1): *aēšaṇ*(Sp. 34 f.)*čiṯ iδra vā asni iδra vā xšafne maēδanahe* x^v*āi*[6] *pairi.gəurvayeite* ". . pro se (ipso) . ." V. *4*. 1. 3) Gen. ⁺x^v*arəhe*[7], auf die 3. Pers. bezogen; zu 1): *yā* ⁺x^v*arəhe* .. *yā nāiryā yā puδrahe* .. *yā tanu.pərəδahe* .. ⁺*aǰaγaurva* ⁺*aya ratufriš* ".. sui ipsius .. uxoris .. filii .." N. *54*. II) schwachtonige (enklitische) Formen; nur Gen.-Dat. *hōi*, *hē*, *šē*: s. Sp. 1722 m. und 1725 m. unter 'Anhang'.

Ableit. (*hvā°*, x^v*ā°*). — Vgl. lat. *sibī*, ksl. *sebě*, usw.; BGM. KurzeVglGr. 409. — Pü. (zu Y.): *ō* x^v*ēš*, (zu N. *55*): *ān i* x^v*ēš*, (zu N. *54*): x^v*ēš*, (zu V.): *pa* x^v*ēšīh*; s. noch No. 4. — 1) Zu belegen ist nur die Beziehung auf die 2. und 3. Sing. — 2) D. i. ir. **hubia*; zSchr. s. § *268*. 3. — 3) Hds. *hvāvōiš* (mit *iš* = d da statt *ya* = d d a). — 4) Pü.: ausgelassen. — 5) Vgl. zBed. ai. *svataḥ*. — 6) Nominal flektirt. — 7) Hds. *avanhi* und *avanha* (T).

• j. ³**hva-**, p. ᵏ*uva-* Adj.: s. unter *hava-*.

• j. *hva°*, nur KompA.: sva. *hu°* (sd.). Vgl. *hvā°*, *hvō°*.

• j. **hvačah-** Adj. 'des Reden gut ist'[3]: *yvānəm humanəhəm* (sd., auch fdSt.) *°čəhəm hušyaoδnəm hudaēnəm* Vr. *3*. 3; — *yūnō* .. *°čəhō* H. 2. 18, Vyt. *17*; — *yūnaṯ hača* .. *°čəhaṯ* P. *33*; — *yum* .. *°čō* H. 2. 11, 12; — *haxayō* .. *°čəhō* Yt. *19*. 95.

Statt *hu-vač°* geschr., § *268*. 12. — ai. *suvacas-* Adj. 'εὐεπής'. — Pü.: *hugōwišn*. — 1) Stets in Verbindung mit *humanah-*, *hušyaoδna-* und *hudaēnā-*.

• p. ʰ**uvaǰa-**[1] m. Name eines Lands, Susiana: *imā dahyāvaᵏ tyā manā patiyāišaⁿ* .. *pārsaᵏ °ǰaᵏ bābiruš* Bh. *1*. 6; D. *5*. 2, *6*. 3, Bh. 2. 2; — *hauv °ǰam hamiδ*ʳ*iyam akunauš* Bh. *4*. 2²; *1*. 17, 2. 4, *5*. 1²; — *adam xšāyaδiyaᵏ amiy °ǰaiy* Bh. c; f, *1*. 16³, 2. 3², *4*. 2².

Ableit. — 1) *j* vertritt *ž*; aber die Lesung ᵏ*uvj°* (oder ʰ*uvž°*) – HBM. IFAnz. *8*. 46, JUSTI GIrPh. *2*. 417 – halte ich für unzulässig; s. BB. *13*. 70, IF. *10*. 190, KZ. *37*. 542.

• p. ʰ**uvaǰiya-** Adj. 'susisch, Susier':

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1 ādʳinaʰ nāmaⁿ °ǰiyaʰ Bh. *4.* 2; +*5.* 1[1]); — *°ǰiyā hamiʳiyā abavaⁿ* Bh. *1.* 16; 2. 4.
Ableit. aus *ʰuvaja-*. — [1]) NA. bietet fälschlich *°yā*, NP.; s. *¹ava-*, Sp. 165 u.

• j., g. **hv-apah-** 1) (im gAw.) n. 'gutes Werk, Wirken': *ahyā xšaʳrāčā mazənāčā +°pərəhāiščā*[1]) *tīm aṯ .. yazamaidē* "wegen seiner Herrschgewalt und Grösse und seiner schönen Werke wollen wir ihn .. verehren" Y. *37.* 2. 2) (im jAw.) Adj. 'gute, schöne Werke verrichtend, wohlwirkend', von *AhM.*: *azəm .. dāmanəm nipāta ahmi °pō* (VS., näml. *ahura mazda*) Yt. *10.* 54; 54; — *vīspe tē ahurō mazdā*[2]) *°pō .. dāmaṇ* Y. *71.* 10; — *yahmya ahurō mazdā °pō* (NSm.)[3]) *nivaždayaṯ* Yt. 5. 85.
Ableit. (*havap°*). — Vgl. *hvāpah-* Adj. — ai. *ápas-* n. 'opus', *svápas-* Adj. — Pü. (zu Y. *37*): *hupānakīh*[4]) – Sü.: *surakṣā* –, (zu Y. *71*): *xᵛāpar* 'gütig'; vgl. zu *hvāpah-*. — [1]) So Pt 4. NA. hat *havap°*. Them. — [2]) Statt des Vok. — [3]) Nach der *a*-Dekl. — [4]) Ob aus *hu āpakīh* verderbt? S. *hvāpah-* No. 4.

• j. **hv-aiwyāsta-** Adj. (fem. *°tā-*) 'gut geworfen, geschossen': *arštiš °ta* Yt. *13.* 72.
Komp.: *aiwi-*+*²asta-*; vgl. *hvasta-* und CLD. KZ. *33.* 302; § *268.* 3.

• g. **hvanhaoya-** n. 'gutes, seliges Leben': *yezī hōi dāṯ āyaptā ašāṯ hačā ahurō mazdā yavōi vīspāi ā °nəhəvīm yačā* .. "dass ihm nämlich *AhM.* durch *Aša* die Herrlichkeiten verleihen wird, seliges Leben für alle Zeit. (So) auch denen, die . ." Y. *53.* 1.
Ableit. aus **hvanhav-* Adj. (sd.); § *199.* — Pü.: *hač ahrākīh apākīh ōhrmazd am hamāk tāk ō visp huaxᵛēnāt*, erl.: .. *tak dilīh*[1]) *dahāt.* — [1]) Vgl. *havanhō.dā-*.

• j., g. *hv-anhav-* Adj. 'der ein gutes, das gute Leben hat, selig'.
Ableit. (*havanhva-*, *hvanhaoya-*).

• j. *yāhya hē* **hvanəm** N. *3*: – ? –.

• j., g. **hvar-**, g. **xᵛan-** n. 'Sonne; Sonnenball, Sonnenlicht', auch als Gottheit: *avaṯ hvarə .. hāu mā .. ave stārō* V. *9.* 41; Yt. *13.* 16, +FrBy.; — *upa taērəm* (sd.) *haraiždyā .. yaṯ mē aiwitō urvisənti starasča māsča hvarəča* Yt. *12.* 25; V. 2. 40; — *strōušča mānəhəmča hvarəča* Y. 2. 11, *71.* 9, Yt. *10.* 145, G. *3.* 6, V. *11.* 1, 2, 7. 52, Vyt. *43*; — *hača hvarə* (statt Abl.) V. *11.* 10; — *kasnā xᵛōng* (GS.) +*strōmčā dāṯ advānəm* (sd.) Y. *44.* 3; — *fravašayō .. yā stram mānəhō hūrō* (GS.) .. *paždō daēsayən* Yt. *13.* 57; Y. *1.* 16; — *haxəbərəmča yaṯ asti .. antarə mānəhəmča hvarəča* Yt. *6.* 5; — *yaždra avaṯ hvarə uzāiti* F. *4*b; — *yaṯ hvarə uzuxšyeiti* Yt. *6.* 2; 3; — *yaṯ hvarə raoxšne tāpayeiti* Yt. *6.* 1; — *hača hū* (GS.) *vaxšāṯ ā hū frāšmō.dātōiṯ* "von Sonnenaufgang bis Sonnenuntergang" Yt. 5. 91 usw.[1]); — *pasča hū frāšmō.dāitīm .. pasča ˣˣhvō*[2]) *nōiṯ uzuxšyamnō* (sd.) Yt. *4.* 8; — *para avaiṅhe hū šwarštō* (sd.) Y. *19.* 8; — *raočā* (sd.) *ā .. hū paiti aδwanəm* V. 2. 10; Yt. *12.* 3; — *hvarə raočō* Vr. *19.* 2, Yt. *6.* 1; — *imā raočā barəzištəm barəzimanəm avaṯ* (sd.) *yāṯ hvarō avāčī* Y. *36.* 6; Vr. *19.* 2; — *raočā xᵛōng* (GS.) *asnəm uxšā* (sd.) *aēuruš* Y. *50.* 10; — *ərəžəǰīš .. pouruša hvarō pišyasū* (sd.) Y. 50. 2; — *yō ačištəm +vaēnaṅhē* (sd.) *aogədā gəm ašibyā hvarəčā* Y. *32.* 10; — +*hū*[3]) *bāmya* (sd.) *xšaētāi* Yt. *10.* 143; — *yō yazaite hvarə yaṯ amərəm raēm aurvaṯ.aspəm* Yt. *6.* 4; — *miərəm .. yahmāi hvarə aurvaṯ.aspəm dūrāṯ nəmō baoδayeiti* Yt. *10.* 90; Az. *6*; — *paurva.naēmāṯ amərəhe hū yaṯ aurvaṯ.aspahe* Yt. *10.* 13; — *hvarəča amərəō spəntō yazamaide* Vr. *19.* 2 (?).
KompA. (*hvarə.°*, *xᵛōng.°*); s. noch *hvarəxšaēta-* (auch für Y. *1.* 11). — ai. *svàr-* n., np. *xor* (aus ir. **xᵛar-*, § *89*); got. vgl. *sunna.* — zFlex. s. § *398*, *405*. — Pü.: *xᵛaršēt.* — [1]) Stverz. unter *vaxša-* und *frāšmō.dātay-*. — [2]) Soll jedenfalls eine Form zu *hvar-* vorstellen. Wertlos. — [3]) NA. *hū.bāmya.*

• j. **hvarə-xšaēta-**[1]) n. 'der leuchtende Sonnenball, Sonne', auch als Gottheit: *yasə tava mazdā kərənaoṯ tačarə +nōiṯ .. +antarə.-arəδəm* (sd.) *upairi °təm* Yt. 5. 90; — *yaždra avaṯ °təm .. frača āiti* Yt. *10.* 118; — *°təm +uzyō.raiti* V. *19.* 28; — *uzayara uzīra °ta aurvaṯ.aspa* V. *21.* 5; — *yaṯčiṯ ahi .. upa ave stārō .. upa aom mānəhəm .. upa °təm aurvaṯ.aspəm* Yt. *12.* 32–34; — *°təm amərəm raēm aurvaṯ.aspəm yazamaide* Yt. *6.* 1; 6, *13.* 81, Y. *16.* 4, S. 2. 11; — *°tāi aurvaṯ.-aspāi* Y. *68.* 22; — *°tahe amərəhe* Yt. *6.* 0, Y. 22. 24; Vd. 20; — *hvarəča xšaētahe*[2]) *aurvaṯ.aspahe* Y. *1.* 11. a) *hvarəxšaētahe* (näml. *ayarə*) heisst der 11. Monatstag: *°tahe amərəhe raēvahe aurvaṯ.aspahe* S. *1.* 11; vgl. 2. 11, Y. *16.* 4.
mp. (Pü.) *xᵛaršēt*, np. *xoršēd*; § *89*. — [1]) Aus der syntakt. Fügung *hvarə xšaētəm* erwachsen; vgl. *aʰuraʰmazdāh-* und +*hū bāmya xšaētāi* Yt. *10.* 143. — [2]) Tmese durch *ča*!

• j. **hvarə.čaēšman-** m. EN. eines der sechs Genossen des *Saošyant* bei der Auf-

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erstehung, *Ratav* des *Karšvar Savahī*[1]): °*manō ašaonō* Yt. *13*. 128, 121.

Eig. 'Sonnenlicht bereitend (?)'. — [1]) Vgl. Dd. *36*. 4, wo der Name *x*ᵛ*arćašm* lautet (statt **x*ᵛ*arćēšm*).

• j. **hvarə.čiθra-** m. EN. des zweiten Sohns *Zaraδuštras* (aus zweiter Ehe)*): °*rahe zaraδuštrōiš ašaonō* Yt. *13*. 98.

*) Er heisst im Mp. *x*ᵛ*arāhr* oder *x*ᵛ*aršēt čihr* und wird *aratēštār spāhpat* genannt, Bd. *32*. 5.

Eig. 'sonnengesichtig'.

• j. **hvarə.darəsa-** Adj. 'der den Blick der (sva. wie die) Sonne hat, sonnengleich blickend': *yimō .. x*ᵛ*arənaŋuhastəmō zātanąm* °*sō mašyānąm* Y. *9*. 4; — *yaṯ bavāni .. °səm* (statt NS.) *mašyānąm* Yt. *15*. 16[1]).

ai. vgl. *svardṛś-* Adj. — Vgl. +*x*ᵛ*āng.darəsa-* und *karədarəsa-* (Sp. 451). — Pü.: *x*ᵛ*aršēt nikīrišntum hać martumān*, erl.: *hučašmtum*. S. dazu Sg. *1*. 56: *kē visp dām i vēh hučašmīhā nikīrēt, čašm i ōi čašm i x*ᵛ*aršēt ast*. — [1]) Geringe Stelle.

• j. **hvarə.darəsā-** f. '(solis conspectus sva.) Besonnung': *x*ᵛ*ā.stairiš .. raočā.aiwi.varəna* (sd.) °*sya* (IS.) *hē zəme paiti nidaiδīta* V. *6*. 51; — *čvantəm drājō zrvānəm sairi .. raočā.aiwi.varəna* (sd.) °*sya* (IS.) .. *bavainti* V. 7. 45.

Zum V. *darəs-*. — Vgl. *darəsa-*. — Pü.: *x*ᵛ*aršēt nikīrišn*.

• j. **hvarə.darəsya-** Adj. '(so dass man von der Sonne zu sehen ist sva.) der Sonne ausgesetzt': *yezi nōiṯ aēte mazdayasna aēṯəm kəhrpəm* °*sīm kərənavąn yārə.drājō*[1]) "wenn die *M*. den Körper nicht ein Jahr lang der Sonne aussetzen" V. 5. 14[2]); 13[2]).

**darəsya-* Adj., PFP. zum V. *darəs-*; ai. *dárśya-* 'sehenswert', vgl. *dṛśya-* Adj. 'sichtbar'. — Pü.: *x*ᵛ*aršēt nikīrišn*. — [1]) Die Interpunktion der NA. ist danach zu ändern. — [2]) Vgl. V. *6*. 51, *7*. 45 f.

• j. **hvarə'δā(y)-** : °*δī-* f. EN. eines gläubigen Mädchens: °*δyā ašaonyā* Yt. *13*. 141.

Eig. 'den Blick der (wie die) Sonne habend, sonnengleich blickend'; vgl. *hvarə.darəsa-*.

• j. **hvarə.barəzah-** Adj. 'die Höhe der Sonne habend, so hoch wie die Sonne': *ašōiš bāēšaza .. zəm.fraδarəha* (sd.) *dānu.drājarəha* °*zarəha* (APn.)[1]) Y. *60*. 4.

Pü.: *x*ᵛ*aršēt bālāk*. — [1]) Them.

• j. [1]**hvarəz-** Adj. 'des Wirken, Tun gut ist, wohlwirkend': *vərəhuš haomō .. hukərəfš* °*varəš* (NS.)[1]) Y. *9*. 16.

Komp.: *hu*°+*varəz-*. — Vgl. [2]*hvarəz-* EN. — woss. *xvarz* 'gut'. — Pü.: *hukāmak*, erl.: *kut apāyist i frārōn*. — [1]) Könnte nach IF. *9* 261 auch als NS. aus **hvərəz-* genommen werden; s. aber [2]*hvarəz-*.

• j. [2]**hvarəz-** m. EN. eines Gläubigen, Bruders(?) des *Ankasa*: °*zā* (GD.) *ankasayā ašaonā* "des *H*. und des *A*., der beiden Gläubigen" Yt. *13*. 124.

Vgl. [1]*hvarəz-*.

• j. **hvarəzāna-** Adj. (fem. °*nā-*) 'gute Gemeinden, Bauernschaften habend, deren (bei denen die) Gemeinden gut aufgehoben sind': *fravašayō .. hušhaxmanō* (sd.) °*zānā darəyaēibyō haxəδraēibyō upašiitōe vahištā* Yt. *13*. 30.

Komp.: *hu*°+*varəzāna-*.

• j., g. **hvaršta-, hvarəšta-**[1]) Adj. (fem. °*tā-*) 'gut getan, betätigt, gehandelt': *vīspaēa* °*ta šyaoδna yazamaide varštaēa varəšyamnaēa* Y. 57. 4; — *aršuxδanąmēa vaēarəhąm sravarəhąmēa* .. °*tanąmēa šyaoδnanąm* Vr. *12*. 3; — *vohu iδa* .. °*təm šyaoδnəm vərəzimnəm* V. *3*. 42; — °*tā mąδrā* "die gut ausgeführten Befehle" Y. *3*. 4, *4*. 1, Vr. *19*. 2[2]); — — im Gegensatz zu *dužvaršta-*: *dāityanąm raδwyanąm* °*tanąm šyaoδnanąm varəzāi pairi* .. *dužvarštanąm šyaoδnanąm varəzāi* Vr. *15*. 1. a) sonst nur neben *hūxta-* und *humata-*: *humatahe paiti manarhō hūxtahe paiti vaēarəhō* °*tahe paiti šyaoδnahe* Yt. *16*. 6; — *āstuyē humatəm manō* .. *hūxtəm vaēō* .. °*təm šyaoδanəm* Y. *12*. 8; — *frastuyē humatōibyasčā hūxtōibyasčā* °*tōibyasčā mąδwōibyasčā vaxδwōibyasčā varštvōibyasčā* Y. *11*. 17; — *narəm ašavanəm daδrānəm humatəmča manō hūxtəmča vaēō* °*təmča šyaoδnəm* Vr. 2. 5; — *āaṯ* .. *manya manarha humatəm* .. *hizva mrūiδi hūxtəm* .. *zastaēibya varəza* °*təm šyaoδnəm* Aog. 25 ff.; — +*arəm.maiti* +*humata mamne* (Sp. 1121 f.) +*arəm.uxti* +*hūxta* (*vavaēa*) *arəm.varšti* °*ta*[1]) (*vavarəza*) P. 25; — *yezi humatəm mainyāṯ hūxtəm vāēəm mrvāṯ* °*təm*[1]) *vərəzyāṯ šyaoδnəm* Gš. *163*; — *narō ašavanō humatāiš mainimna hūxtāiš mrvatō* °*tāiš* (als Obj.) *vərəzyantō* Y. 70. 4; — *humatanąm hūxtanąm* °*tanąm iyadačā anyadačā vərəzyamnanąmčā vāvərəzananąmčā mahī aibī.jarətārō* Y. *35*. 2; FrW. *3*. 2; — +*dāδre* (sd.) .. *paiti nivāitiš* .. *humataēšuča hūxtaēšuča* °*taēšuča*[1]) N. *84*; — *vīspāiš δwā humatāiš* .. *hūxtāiš* .. °*tāiš pairijasāmaidē* Y. *36*. 5; — *yō hvąm arəhvąm*

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yaoždāite humatāišča hūxtāišča °tāišča V. 5. 21; Yt. *3*. 3; — *haptaŋhātōiš humatača hūxtača °tača aiwi.gərəδmahi* Vr. *17*. 1; Y. *4*. 1, H. 2. 14; — *yeŋhē nəmaŋhō čiδrəm humatəmčā hūxtəmčā °təmčā* Y. *58*. 1; — *kāiš hē* (näml. *ahunahe vairyehe*) *afsmąn* (sd.)? *humatəm hūxtəm °təm* Y. *19*. 16; 19; — *vāča humata hūxta °ta āyese yešti* Y. *3*. 4; — — im Gegensatz zu *dužvaršta-* (und *dušmata-, dužūxta-*): *aibigairyā* (sd.) *daiδē vīspā humatāčā hūxtāčā °tāčā paitiriçyā daiδē vīspā dušmatāčā dužūxtāčā dužvarštāčā* Y. *11*. 17; — *frastavanō humatača hūxtača °tača nižbarəmnō dušmatača dužūxtača dužvarštača* H. *1*. 7; — *mā δrayąm vahištanąm aiwiδyō buyata humatahеča manaŋhō hūxtahеča vačaŋhō °tahеča šyaoδnahe; δrayąm ačištanąm aiwiδyō buyata dušmatahеča manaŋhō dužūxtahеča vačaŋhō dužvarštahеča šyaoδnahe* V. *18*. 17; — *framərəiti humatanąmča hūxtanąmča °tanąmča paitištātīe dušmatanąmča dužūxtanąmča dužvarštanąmča* Vr. 20. 2; — *vīspa humata .. hūxta .. °ta baoδō.varšta; vīspa dušmata .. dužūxta .. dužvaršta nōiṯ baoδō.varšta* FrW. *3*. 1; — *nōiṯ mašyō gaēδyō stē aojō manyete dušmatəm yaδa miδrasčiṯ .. humatəm; nōiṯ .. mraoiti dužūxtəm yaδa miδrasčiṯ .. hūxtəm; nōiṯ .. vərəzyeiti dužvarštəm yaδa miδrasčiṯ .. °təm* Yt. *10*. 106; Gš. *163* f.; — *humatahe ahmi dušmatahe nōiṯ ahmi hūxtahe ahmi dužūxtahe nōiṯ ahmi °tahe ahmi dužvarštahe nōiṯ ahmi* Y. *10*. 16; — *vīspa humata .. hūxta .. °ta vahištəm ⁺aŋhūm ⁺ašaiti* (Sp. 360 o.); *vīspa dušmata .. dužūxta .. dužvaršta ačištəm ⁺aŋhūm ⁺ašaiti* FrW. *3*. 2. A) n., Sing. und Plur. Name des dritten und letzten der drei Vorräume des Paradieses*): *paoirīm gāma frabaraṯ yō narš ašaonō urva humate paiti nidaδāṯ bitīm .. hūxte .. δritīm .. °te .. tūirīm .. anaγraēšva raočōhva nidaδāṯ* H. 2. 15; ungeschickt verwendet Vyt. *54*; — *vīspəm ašavanəm aya ratufrita .. ǰasəntəm paiti.barāhi humatāišča hūxtāišča °tāišča* "jeden Gläubigen .. nimm auf in *Humata* und *Hūxta* und *Hvaršta*" Y. 55. 4; — *amešanąm spəntanąm .. yaēšąm ainyō ainyehe urvānəm aiwi.vaēnaiti mərəδwəntəm* (sd.) *humataēšu .. hūxtaēšu .. °taēšu .. ⁺garō nmānəm* Yt. *13*. 84. Wertlos: *nāirikayāi .. huš.hąm.sāstayāi °tayāi* Vyt. *64*.

*) Die man durchschreiten muss, um zum ewigen Licht (*anaγra raočā*) zu gelangen. KompA. — Komp.: *hu°+varšta-*. — Pü.: *hvaršt* (Transskr.); s. noch No. 3. — [1]) So (mit *°rəšt°*) P. *25*, N. *84*, Gš. *163*. — [2]) Pü.: *xᵛaršēt framān* statt *hvaršt framān* wie sonst.

• j. ⁺**hvarštay-**[1]) f. 'gutes Tun, Handeln': *manaŋhasča ⁺humaiti hizvasča ⁺hūxti zastayasča °ti ⁺raδwyō.varšti* (sd.) P. *28*. Komp.: *hu°+varštay-*. — Pü.: *hvaršt*. — [1]) Hds. *varšt°*.

• j. **hvarštā-varəz-** Adj. (fem. *°zī-*) 'gute Werke wirkend': *°rəząm ašaonąm .. °rəzinąm ašaoninąm* Vr. *11*. 14. Pü.: *hvaršt varzītār*.

• j. **hvarə.hazaoša-** Adj. 'mit der Sonne gleichgewillt': *amešā spənta vīspe °ša* (NP.) Yt. *10*. 51, *13*. 92; — *nəmō vō amešā spəntā vīspe °šā* (VP.) Ny. *1*. 1. Pü.: *harvisp pa ham kāmīk dār*(?), Npü.: *tamām yak murad dāranda*, Sü.: *sarve ekābhilāṣāḥ*.

• j. **hv-asčav-** Adj. 'des Waden schön sind': *hukərətō ahi spitama °čvō* (NSm.)[1]) *darəγō.bāzāuš* Yt. *17*. 22.
[1]) Them.; auffällige Form, die einen AS. ir. *°čuąm* voraussetzt.

• j. **hv-asta-** Adj. 'gut geworfen, geschossen': *išva.vasma* (sd.) .. *yaṯčiṯ vazaite °təm* Yt. *14*. 20; — *āsyaŋha* (sd.) *°tayā* (GD.) ⁺*aŋhimanayā* ".. als ein paar gutgeschossener (Pfeile)" Y. 57. 28. *hvastəm* als Absol. sbes.
Pü.: *hutan*(?), Npü.: *nīk pa vazīdan*. — [1]) Wörtl. 'als ein paar (Pfeile), die als gut geschossene geschossen werden'; Pü. fügt erläuternd *tīr* hinzu.

• j. **hv-astəm** Absol.[1]) 'mit gutem Werfen', in Verbindung mit dem V. ²*ah-*: *apaši* (sd.) *vazaite arštiš yąm ⁺aŋhyeiti avi.miδriš .. yaṯčiṯ hv° ⁺aŋhyeiti* .. ".. die Lanze, die der *Miδra*feind wirft; wenn er auch gut werfend wirft[2]), .." Yt. *10*. 20 f.
Zum V. ²*ah-*. — [1]) zBild. s. *asrutəm*. — [2]) Vgl. *hu.irixtəm* und ZUBATÝ IF. *3*. 135.

• j. ¹**hv-aspa-**, p. ʰ**uv-aspa-** Adj. (fem. *°pā-*) 'des Ross(e) gut, tüchtig ist (sind)': *°pō ahi ⁺hurāδvō* Yt. *10*. 76; — *čaδwarə.satəm ayarə.baranąm* (sd.) *°pāi naire barəmnāi* Y. *65*. 4; — ‖*iyam dahyāuš pārsaʰ .. hyā .. °pā ʰumartiyā* D. *4*. 2; — *xšaδʳam .. °pam ʰumartiyam* D. *17*. 1.
ai. *svaśva-* Adj. (Fem. *°vā-*). — Vgl. ²*hvaspa-* EN. und *hvaspā-*. — Pü.: *hvasp*.

• j. ²**hvʳaspa-** m. EN. eines Gläubigen: *°pahe ašaonō* Yt. *13*. 122.
S. ¹*hvaspa-*.

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• j. **hvaspā-** f. Name eines Flusses, Zuflusses des *Kąsaoya*(*Hāmūn*)-Sees*): *zrayō yaṯ kąsaēm . . avi təm avi.hantačaiti . . xᵛāstrača °pača* Yt. *19*. 66 f.

*) Heute *Xuspās* genannt; vgl. STEIN IA. *15*. 21. Der Name kommt auch sonst als Flussname vor; ebenso als Stadtname, s. *Χοάσπα* bei PTOLEMAEUS.

Vgl. ¹*hvaspa-*.

• j. **hvazāna-** Adj. 'gut zu fahren': *aspa hubarāna raϑa °na* Vyt. *48*.

Komp.: *hu°*+*vazāna-* (§ *268*. 12), PPM. (? zum V. *vaz-*; ohne Wert.

• j. *hvā°*, p. *ʰuvā°*, nur KompA.: sva *hu°* (sd.).

Vgl. *hva°*.

• p. ʰ**uvāipašiya-** n. 'Eigentum': *pasāvaʰ gaumātaʰ . . adīnāʰ kaⁿbūjiyam utā pārsam . . utā aniyī dahyāvaʰ hauv ⁺āyasatā °yam akutā hauv xšāyaϑiyaʰ abavaʰ* "drauf nahm *G.* dem *K.* sowohl Persien ab . . als die andern Länder, er riss sie an sich, machte sie zu seinem Eigentum; er wurde König" Bh. *1*. 12¹).

Ableit. aus *xᵛaēpaiϑya-* (mit *Vṛddhiḥ*); wegen *š* s. § *280*. — ¹) Vgl. zSt. BTHL. BB. *14*. 247, FOY KZ. *35*. 34.

• j. **hv-āxšta-**¹) Adj. 'des gefriedete Zustände gut sind, der wohl für friedliche Zustände sorgt': *vərəϑraγnəm . . °təm hvāyaonəm* Yt. *14*. 28.

Npü.: *ṣaḥib nīk ṣalāh*. — ¹) Die Lesung ist nicht recht sicher. F 1 hat *hvaxšəm*.

• j., g. **hv-āpah-** Adj. (auch fem.) '(des Werke gut, schön sind' sva.) a) von Göttern 'wohl wirkend, schön schaffend': *baγō . . °pā* (NSm.) Y. *10*. 10²; — *mazdā °pā* Yt. *10*. 92; — *kō °pā raočās*(sd.)*čā dāṯ təmāsčā* Y. *44*. 5; 5. b) von Menschen 'tätig, emsig': *āsnąm ⁺frazaintīm . . °pąm* (APf.)¹) Y. *62*. 5; — *ϑwąm kaininō . . °pā* (NPf.)²) *jaiδyāṅte* Yt. 5. 87.

Vgl. *hvapah-*. — **āpah-* n. 'Werk'; ai. *ā́pas-* n. — Pü. (zu Y. *62*): *hu āp*3), (zu Y. *44*): *pa hu ayāpakīh*4) – Sü.: *sunirakṣaṇe*5) –, (zu Y. *10*): *xᵛāpar* 'gütig'6) – Sü.: *kṣamāluḥ* –; s. zu *hvapah-*. — ¹) S. zF. § *381*. — ²) In Anschluss an den ASf. (s. No. 1) gebildet; aber die Stelle ist sehr unsicher. — 3) So M 1; sonst auch hier *xᵛāpar*. — 4) Ob aus *hu āpakīh* verderbt? S. *hvapah-* No. 4. Vgl. aber No. 5. — 5) Was auf Pü. *hupānakīh* schliessen lässt; s. zu **hvapah-* Y. *37*. 2. — 6) S. No. 3.

• j. hv'**āpī-** f. Name eines mythischen Baums*): *yaoždya tačinti āpō zrayərhaṯ hača pūitikāṯ avi zrayō vouru.kašəm avi vanąm yąm °pīm* V. 5. 19.

*) Jedenfalls des selben, der sonst *vīspō.biš* heisst, sd.

Eig. 'der gutes Wasser hat'(?); ai. vgl. *sv'ap-* Adj. (Gramm.). — Pü.: *hvāp* (Transskr.), mit der Erl., dass die Gelehrten darunter teils einen Baum mit 3 Stämmen, teils einen Baum mit 3 Wurzeln verstehen.

• j. **hvā-frita-** Adj. 'sehr, hochbeliebt'¹): *avaṯ āyaptəm yāsāmi yaϑa azəm °tō masa xšaϑra nivānāni* Yt. 5. 130.

¹) JUSTIS Fassung des Worts als EN. NB. 139 ist mir nach dessen Stellung ganz unwahrscheinlich. An der daselbst angeführten Stelle des Dk. wird statt p n n an a p r d t *ān* vielmehr p n n n an .. zu lesen sein, d. i. *pa vahvāfrītān*; s. JUSTI aO. 348 a.

• p. ʰ**uvādaičaya-** m. Name einer Stadt in Persien¹): *°yaʰ nāmaⁿ vardanam pārsaiy* Bh. *3*. 8.

Eig. Bed.? — ¹) Ganz Unsicheres zur Lage OPPERT Les Mèdes 140. Ich erwartete als np. Form des Namens **xᵛāyēz*!

• p. ʰ**uvā-maršiyav-** Adj. 'eigenen Tod habend sva. durch eigene Schuld sterbend': *pasāvaʰ kaⁿbūjiyaʰ °yuš amariyatā* "darauf starb *K.* durch eigene Schuld"¹) Bh. *1*. 11.

Aus ir. **mṛtiau-*, § *280*; s. *mərəϑyav-*. — ¹) Ob durch Selbstmord? Vgl. EMEYER Gesch dAltert. *1*. 612.

• j. **hvā-marždika-**¹) Adj. 'sehr barmherzig, der sich gern erbarmt': *miϑrəm . . °kəm* Yt. *10*. 140.

¹) Es wäre auch die Teilung *hv-ā'marždᵒ* möglich; s. *anamarəždika-* No. 1.

• j. **hvā-yaona-** 1) Adj. (fem. *°nā-*) 'des Stätte gut ist' sva. a) 'an guter Stätte stehend': *razištąm čistąm . . °nąm hvāyaozdąm* (sd.) Yt. *16*. 1. b) 'gute Stätte gewährend': *vərəϑraγnəm . . hvāxštəm °nəm* Yt. *14*. 28. α) von Strassen sva. 'gut fahrbar': *°nāərhō pantānō* Yt. *16*. 3. 2) m. 'gute Heimstätte, Heimat': *⁺garō nmāne ahurahe °nəm* Yt. *3*. 3; 3. Geringe Stellen.

Vgl. *huyaona-*. — Npü.: *xud himldār*.

• j. **hvā-yaozda-** Adj. (fem. *°dā-*) 'des Kämpfen, Kampf gut ist': *razištąm čistąm . . hvāyaonąm °dąm* ". . die an guter Stätte stehend einen guten Kampf führt" Yt. *16*. 1¹).

**yaozda-* n. 'Kampf', zum V. *yaod-*; aus ar. **jauδha-*²), § *55* I. — ai. vgl. *yuddhá-* n. 'Kampf'. — ¹) Vgl. zSt. Yt. *13*. 67. — ²) Gebildet wie ¹*staota-*, *sraota-*.

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• j. **hvā-vaēγa-** Adj. 'des Anprall gut, gewaltig ist': *snaiδiš zastaya dražimnō* .. *'γəm* Y. 57. 31.

Pü.: an adn dt a r; gemeint ist wohl *hu-vēxtār* (s. HBM. SBayrAW. *1872*. 657); Npü.: *nīk ravanda.*

• j. **hvā'vant-** Adj. 'ihm[1]) selbst ähnlich, so wie er[1]) selber ist': *mąδrača spənta* .. *yō* .. *aštō mazdå ahurahe yim zaraδuštrō frərənaoṭ °vantəm arəhve astvaite* "und mit dem heiligen Wort .. dem Boten des *AhM.*, den *Zar.* der Menschheit zuwies als einen, wie er selber ist" Yt. *13*. 146.

Ableit. aus *²hva-*. — [1]) D. i. das Subjekt des Satzes.

• j. **hvāvayam-** Adj. 'was die Abwendung von der eigenen Person bewirkt, Abbitte für sich leistend': *vīspəm ašavanəm aya ratufrita °yarəhəm* (AS.)[1]) *ǰasəntəm paiti.-barāhi* Y. 55. 4.

Komp.: *³hva-*+*avaiyam-*. — Pü.: *ō xᵛēš.* — [1]) Neu gebildet zum NS. *°yå* nach der *ah*-Dekl., § *213*. 1 b.

• j. **hvā-vastra-** Adj. 'der sein eigenes (natürliches) Gewand hat': *spānəm daδəm* .. *azəm yō ahurō mazdå °rəm xᵛā.aoδrəm* V. *13*. 39.

Pü.: *sak am dāt* .. *xᵛēš vastrak xᵛēš mōk*, dazu die Erl.: *apē nē +aδkīh*[1]) *vičārēt* "er besorgt sich keine Gewandung'. — [1]) S. zu *aδka-*.

j. *hvāvōiš* N. *55*: lies *hvāvōya.*

j. *hvāvōya*: s. *²hva-*.

• j. **hvāraoxšan-**[1]), **xᵛār°** Adj. 'der Eigenlicht hat, von selber leuchtet': *nmānəm* .. *°xšnəm* (ASn.)[2]) *+antarə.naēmāṭ stəhrpaēsəm nišṭara.naēmāṭ* "ein Haus, innen eigenlichtig, aussen sternengeschmückt" Y. *57*. 21; V. 2. 30, 38; — *yaδa mārəhō °xšnō* (GS.) "wie (den Leib) des eigenlichtigen Mondes" Yt. *10*. 142.

Ableit. aus **hva-(xᵛa-)raočah-* n. 'Eigenlicht'; IF. *5*. 360. — Vgl. ai. *svárociṣ-* Adj. — Pü.: *xᵛat rōšn, xᵛēš rōšn*; (zu Y. *57*) erl.: *hač kustak kustak pa gōhr* ('Edelstein') *vīrāst ēstēt.* — [1]) So nur Yt. *10*. 142. — [2]) Them.

• p. **ʰuvāra'zmī-** f. Name eines Landes, Chorasmien: *imā dahyāvaʰ tyā adam agarbāyam* .. *suguda*ʰ *°zmiš +zraⁿkaʰ* D. *6*. 3.

Ableit. — Vgl. *xᵛāirizam-*. — Die Bed. des 1. KompGlieds ist nicht zu ermitteln; vgl. GGR. OK. 29. Vll. Volksname. — mp. *xᵛārazm.* — [1]) Ich habe den 'Stamm' so – mit *-ī* – angesetzt, weil ich annehme, das Wort ist wie *haraʰuvatiš* usw. flektirt worden. Zur Herkunft des 'Stamms' s. § *402* No. 2 und BB. *13*. 112.

• p. **ʰuvārazmiya-** Adj., bezeichnet ein Volk, Chorasmier, Sing. in koll. Sinn: *imā dahyāvaʰ tyā manā patiyāiša*ⁿ .. *haraivaʰ °yaʰ*[1]) *bāxtriš* Bh. *1*. 6; — *imā dahyāvaʰ tyā adam +adaršiy* .. *haraivaʰ bāxtriš sugudah °yaʰ δatagušʰ* .. D. 5. 2.

Ableit. aus *ʰuvārazmī-*. — [1]) An der Parallelstelle D. *6*. 3 steht *ʰuvārazmiš.*

• j. **hvārət-** Adj. (auch fem.) 'gut sich aufmachend': *fravašayō* .. *yå uγrārətō* .. *°tō* (NPf.) Yt. *13*. 23.

Komp.: *hvā°*+**arət-*.

• j. **'hvā-zāta-** Adj. 'selbsterzeugt': *yaδōiṭ puδrahe °tahe frā naēzəm* (sd.) *nasūm pačāṭ* V. *16*. 17.

ai. vgl. *svajāta-* Adj. — Pü.: *xᵛēš zāt.*

• j. **²hv-ā'zāta-** Adj. (fem. *°tā-*) 'sehr, hochedel': *°ta arədvī sūra* Yt. 5. 127; — *°tō* FrD. 7 (?).

Komp.: *hu°*+*āzāta-*.

• j. **hv-āzāra-** Adj. 'leicht beleidigt, leicht zu kränken': *huxšnaoδrō* (sd.; näml. ist der Hund) *yaδa āδrava °rō yaδa āδrava* V. *13*. 45.

**ā-zāra-* m. 'Beleidigung', zum V. *zar-*; np. *āzār.* — Pü.: *hu āzār*; dazu die dunkle Erl.: *vāčak ast kē ētōn gōwēt ku: xūp āzār* (oder *vāčār*) *čigōn āsrōk ō* d r ad.

• j., g. *hvō°*, nur KompA.: sva. *hu°*.

hvō°, hvō.°. — Vgl. *hva°, hvā°*, aus dem es durch Einführung des KompVokals hervorgegangen ist; § *264* D.

j. *ˣhvō* Yt. *4*. 8: s. unter *hvar-* mit No. 2.

j. *hvō išt°* N. *58*: lies *hvōišt°*.

g. *hvō uruš°* Y. *29*. 7: lies *hvō.uruš°*.

• j, **hvō.aiwi'šak-** Adj. (auch fem.) 'sich gern (Jemandem) zuwendend, gern beistehend': *ašīm* .. *°šačīm* Y. 52. 1.

Komp.: *aiwi*+*²hak-*. — Pü.: *xūp apar apākīh.*

• j. **hvōišta-** Adj. 'der höchste, erste'; 1) an Wert und Rang 'der wertvollste, beste': *+°tačšva*[1]) *pasuš.hva* N. *58*. 2) an Alter, 'der älteste'[2]), im Gegensatz zu *yōišta-*: *yō ašāi bərəǰyąstəmō °tō vā yōištō* (sd.) (*vā*) N. *1*; — *yōištō δwaxšitå °tō +paitišāδrāi* "der jüngste soll eifrig dienen[3]) der älteste die Entschliessungen treffen" F. *4e*.

Superl. zum V. *²hav-*; eig. 'der am meisten Anregung gibt, der autoritativste'; BTHL. IF. *12*. 127. — Pü.: *mas*, (zu N. *58*): fehlt. —

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[1]) Hds. *hvō.iśt°*. — [2]) Bedeutungsübergang umgekehrt wie bei *yōišta-*, sd. No. 1. — [3]) Um die getroffenen Anordnungen zur Ausführung zu bringen.

• g. **hvō.gva-**, j. **hvō'va-** Adj., Name einer iranischen Familie*): *fərašaoštrō °gvō* Y. *51*. 17; *46*. 16; — *dźjāmāspā °gvā* (VS.) Y. *46*. 17; *51*. 18; — *ǰāmāspahe °vahe* Yt. *13*. 103; — *frašaoštrahe °vahe* Yt. *13*. 103; — *tąm* (näml. *arəδvīm*) *yazənta °vāŋhō* .. *īštīm ǰaiδyanta °vō* (NP.)[1] .. *mošu pasčaēta °vō* (NP.)[1] *īštīm baon sənvišta* Yt. *5*. 98.

*) Stammbaum der Familie bei JUSTI NB. 396, JN. Zor. 22.

Vgl. *hvōvī-*. — Wohl patr. Adj., Ableit. aus **hvō.gva-* m. EN., eig. 'schöne Rinder besitzend', s. *hugav-* und Sp. 526 m. — [1]) Unthem.

• g. ⁺**hvō.γžaδa-**[1]) Adj. (fem. °*δā-*) 'gutes Schwimmen bietend, worin sichs gut schwimmt': *apō* . . *maēkaintīš*(sd.)*čā* . . °*δāsčā* Y. *38*. 3.

**γžaδa-* m., zu einer Basis *γžaδ-*, die etymol. gleichwertig ist mit *zgaδ-*; vgl. *žgar-*[2]). — Pü.: *hudākīh* – Sü.: *sudānatānāmnī* –, erl.: *ars* 'Träne'; vgl. zu *maēkant-*). — [1]) NA. ungetrennt. — [2]) *γžar-* : *žgar-*, aber *γžaδ-* : *zgaδ-*; es weist das auf ursprachliche Verschiedenheit der Anlautsgruppen hin; hier *gzh-* : *zgh-*, dort *gžh-* : *žgh-* (mit *ž* = *ʒ* bei BGM. Grdr.² *1*. 790, Kurze VglGr. 207. Also sind die Laute im Arischen doch nicht mit den *s*-Lauten zusammengefallen).

• j. **hvōva-** Adj.: s. unter *hvō.gva-*.

• j. **hvōvī-** f. EN. der dritten Frau *Zaraδuštras*, Tochter *Frašaoštras*: *hvōuyā*[1]) *ašaonyā* Yt. *13*. 139; — *yąm* (näml. *čistąm*) *yazata °vi ašaoni vīδuši* Yt. *16*. 15.

Eig. Fem. zu *hvōva-* (sd.) 'die aus der *Hv.*-Familie'[2]). — [1]) § *268*. 13. — [2]) Vgl. *asabanā-*.

• g. ⁺**hvō.uruša-**[1]) Adj. 'der nach Nahrung verlangt': *tōm āzūtōiš*(sd.) *ahurō mąδrəm tašaṭ* .. *gavōi xšvīdəmčā °šaēibyō* Y. *29*. 7.

Zum V. *xᵛar-*; BTHL. AF. *3*. 53. — Pü.: *ō xᵛartārān*. — [1]) NA. trennt; vgl. § *268*. 57.

• j. **hvąδwa-** 1) n. 'gute Heerde' (nur Ableit.). 2) Adj. 'des Heerden schön, gut sind', von *Yima*: *yimō xšaētō °wō* Y. *9*. 4, 5, V. 2. 20, Yt. *5*. 25, *17*. 31, *19*. 34; — *yiməm* . . °*wəm* Yt. *19*. 31; — *yimāi* . . °*wāi* V. 2. 2, *19*. 39.

Ableit. — Komp.: *hu°* + *vąδwa-*. — Pü.: *huramak*, erl.: *kuś ramak i martumān u ramak i gōspandīn drust dāšt*; s. auch Aog. *94*.

• j. **hvąδwa'vant-** Adj. 'mit guten, schönen Heerden versehen': *nmānəm* . . *nāirivaṭ puδravaṭ °vaṭ* V. *3*. 2.

Pü.: *huramakōmand*.

g. ⁺*hvąnmahi-čā* Y. *35*. 5: s. ²*hav-*.

• j. **hviδāta-** Adj. 'wohl begründet, wohlgebaut': *aēšąm nmānā °tā* (NPn.) . . *hištənte* Yt. *17*. 8.

Komp.: *hu°* + *viδāta-*. — ai. vgl. *suvihita-* Adj.

• j. ¹**hvīra-** m. 'guter Held; kriegerisch': *karšnazō °ra* (NP.) *baon sənvišta* Yt. *13*. 38.

Komp.: *hu°* + ¹*vīra-*. — ai. *súvīra-* m., Adj.

• j. ²**hvīra-, hu-vira-**[1]) Adj. (fem. °*rā-*) 'mit gutem Verstand begabt, einsichtig': *āsnąm* ⁺*frazaintīm* . . °*rąm* Y. *62*. 5; F. 2 f; — *āsnayāsča paiti* . . *frazantōiš* . . °*rayā* Yt. *13*. 134.

Komp.: *hu°* + ²*vīra-*. — Pü.: *huvīr*, erl. (zu Y.): *ku* ⁺*apāyišn i pur šnāsak pa ān i pas u pas apāyēt kartan*(?). — [1]) So zu F.

ȟ.

• j. **ȟyaona-** Adj. (fem. °*nī-*), bezeichnet ein Volk und Land, 'chionitisch, Chionite'*): *mairyehe °nahe arəǰaṭ.aspahe* Yt. *9*. 30; — *arəǰaṭ.aspəm uta anyāsčiṭ aγa dužvandravō °nāŋhō* (als AP.) Yt. *19*. 87; — *yaδa* . . *azəm fraourvaēsayeni humaya* (sd.) ⁺*vārīδkanąm °nya*[1]) *hača daiŋhāvō* ". . aus dem Land der Chioniten" Yt. *9*. 30 f.; — *yaδa* . . *azəm niǰanāni °nīnąm daŋhyunąm* Yt. *9*. 30 f.

*) Vgl. MARQUART Eranšahr 50, JN. Zor. 104, 213 (wo weitere Litt.; dazu noch WILHELM ZDMG. *42*. 96).

[1]) ISf.; man verlangte GS. °*nyā* oder °*nyō*.

xᵛ.

• j. ¹**xᵛa-** Pron. refl.: s. unter ²*hva-*.

• j. ²**xᵛa-** Adj.: s. unter *hava-*.

• j., g. *xᵛa°*, nur KompA.: sva. *hu°* (sd.). Vgl. *xᵛā°*, *hva°*.

• j., g. *xᵛaē°*, nur in Ableit. 'suus, proprius'.

Anscheinend Kasusform zu ²*xᵛa-*, vll. LS. wie gr. *ἑκεῖ*, *ποῖ*.

j. *xᵛaēuī.starətəm* Yt. *5*. 102: lies *xᵛaini°*.

• g. **xᵛaēta-** Adj. 'gut zu gehen, wohl gangbar': *sīšā nā ašā paδō vərəhūš °tōng manərəhō* "lehr uns durch *Aša* die wohlgangbaren Pfade des *VM*." Y. *34*. 12.

Komp.: *xᵛa°* + **ita-*. — Pü.: *rās* . . *kē pa vahuman xᵛēšīh*, erl.: *pa frārōnīh ō xᵛēš šāyēt kartan*. — [1]) S. zBed. *tōm advānəm* . . *yā* ⁺*hū.kərətā* Y. *34*. 13.

• g., j. **xᵛaētav-** Adj. 1) 'angehörig, zugehörig': *vərəhūš °tōuš xᵛaētātā* (sd.)

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vaŋhōuš ašahyā .. Y. *39*. 5; — *para ahmāi vohū vahištəm činasti yaϑa* °*tave xᵛaētātəm* (sd.) Y. *20*. 1. 2) 'zur Familie, Sippe gehörig' (nur Komp.). a) 'zu der Familie, der Sippe im besonderen Sinn, zum Adel (d. i. zum zweiten oder Kriegerstand, vgl. unter *'pištra-*) gehörig'; Sing. auch koll. 'Sippe, Adel'; nur im **gAw.**: *kə airyamā kə* °*tuš dātāiš aŋhaṯ yə vərəzənāi vaŋuhīm dāṯ frasastīm* "welcher Sodale ists nach dem Gesetz, welcher Adelige, der der Gemeinde guten Ruf verschaffe?" Y. *49*. 7; — *ahyāčā* °*tuš yāsaṯ ahyā vərəzənəm maṯ airyamnā ahyā daēvā* .. *ahurahyā urvāzəmā* (sd.) *mazdā* "und seine Seligkeit soll der Adelige zu erlangen streben, seine die Gemeinde sammt dem Sodalen, seine, ihr *D.* .." Y. *32*. 1; — *yə ϑwaṯ mazdā asruštīm* .. *yazāi* (sd.) *apā* °*təuščā tarəmaitīm vərəzənaŋhyāčā* .. *airyamanasčā* .. Y. *33*. 4; Vyt. *44*[1]: — *yə ašāunē vahištō* °*tū* (IS. als NS.) *vā aṯ vā vərəzənyō airyamnā vā vā ahurā* "wer dem Rechtgläubigen wohl will — einer vom Adel oder aber aus der Gemeinde oder ein Sodale, o *Ah.*, —" Y. *33*. 3; — *pairī* °*təuš airyamanasčā dadaitī nōiṯ mā xšnāuš yā vərəzənā* (sd.) .. Y. *46*. 1; — *yā fərōi vīdāṯ paiϑyaēčā vāstryaēibyō* (sd.) *aṯčā* °*taovē* (DS.) Y. *53*. 4; — *aϑā* °*tūš* (NS.) .. *vərəzənā* .. +*haxəmaṃ* (sd.) Y. *40*. 4; — *vīčirō* (sd.) *haṇ taṯ frō* °*tavē mrūyāṯ* (sd.) Y. *46*. 5.

KompA. — Ableit. aus *xᵛaē*°. — Pü.: *xᵛēš*, *xᵛēšān*, (*pa*) *xᵛēšīh*, Sü.: *svīyaḥ*, *svādhīnaḥ*, *svādhīnatā*. — [1]) Wo ein sinnloses *apa xᵛaētāuš*, aus Y. *33*. 4 bezogen, steht.

• j., g. xᵛaē'tāt- f. 1) 'Zugehörigkeit': *vaŋhōuš xᵛaētəuš* °*tātā vaŋhōuš ašahyā ϑwā pairiϑasāmaidē* "mit des guten Zugehörigen Zugehörigkeit an das gute *Aša* nahen wir dir" Y. *39*. 5. 2) 'Zubehör': *ašəm v. v. a. para ahmāi vohū vahištəm činasti* (sd.) *yaϑa xᵛaētave* °*tātəm* "(die Worte) *ašəm v. v. a.* sind so zu verstehen, dass ihm das beste Gut zu teil wird, nämlich dem Zugehörigen als Zubehör" Y. *20*. 1.

Pü.: *pa ān i vēh xᵛēšīh — ka tō xᵛēš ēm*, Sü.: *yat te svādhīno 'smi — u xᵛēš rawišnīh — ka pa ē i tō ēstēm*, Sü.: *yat .. tvayica samtiṣṭhāmi —, kē ān i xᵛēš xᵛēšrawišnīh kunēt*, erl.: *ān i apāyēt dāt apē dahēt*.

• j. xᵛaētu'mant- Adj. (fem. °*maitī-*) 'das Wort *xᵛaētuš* enthaltend, wofür das Wort *xᵛaētuš* bezeichnend ist': °*maiti hāitiš* (sd.)[1]) Y. *32* Überschr.; — °*maiϑyəm* (ASf.)[2]) *hāitīm yazamaide* Y. *32*. 17.

[1]) D. i. Y. *32*, dessen Anfangsworte *ahyāčā xᵛaētuš* sind. — [2]) Aus ar. °*maṯīām*, § *296*. 4; s. *tąϑrya-* No. 1. Ohne besondern Wert.

• j. xᵛaētvadaϑa- Adj. (fem. °*daϑā-*, °*daiϑī-*)*) 1) (fem. °*ϑī-*) 'der eine Sippenehe geschlossen, in die nächste Verwandtschaft geheiratet hat': *yvānəm uxδō.-vačaŋhəm āstāya* °*ϑəm āstāya* Vr. *3*. 3; — *yūnō uxδō.vačaŋhō* .. °*ϑahe* Vyt. *17*; — *nōiṯ naraṃ nōiṯ nāirinaṃ paragṇṯ dvačibya yōi aŋhən* °*ϑasča* °*daiϑīšča* V. *8*. 13. 2) (fem. °*ϑā-*) 'wofür die Sippenehe bezeichnend ist': *daēnəm māzdayasnīm* .. °*ϑəm ašaonīm* Y. *12*. 9.

*) Zur ursprünglichen Bedeutung des Worts vgl. West SBE. *18*. xxviii, 389, Hbm. ZDMG. *43*. 308, Dst. ZA. *1*. 126, Justi GIrPh. *2*. 434; weitere Litt. ebd., dazu noch Zs. *20*. 13, Nöldeke Festgr. Roth 36 mit No. 8 und Sp. 1822 u. zu *hutaosā-*. Vgl. noch unten No. 1.

Komp.: *xᵛaētav-*+**vadaϑa-* m. 'Heirat', zum V. *vad-*; *v* für *-u+v-*, § *268*. 12; s. Gdn. Metr. 21 No. [1]). — Fü.: transskr. — [1]) Die mp. Transskriptionen können gegen diese Etymologie nicht geltend gemacht werden. Gegenüber Justi GIrPh. *2*. 434 No. 5 vgl. SBE. *18*. 392 No. 3.

• j. xᵛaēd- V., nur Praes. 14 (Inkoh.) *xᵛīsa-* 'zu schwitzen anfangen, in Schweiss geraten'.

ažīm srvarəm .. *yim upairi kərəsāspō ayaŋha pitūm pačata* .. *tafsaṯča hō* (Sp. 1719 u.) *mairyō xᵛīsaṯča* ".. und dem es heiss wurde und dem anfing zu schwitzen" Y. *9*. 11; — *yaṯ yavō dayāṯ āaṯ daēva xᵛīsəm* "wenn das Getreide (zum Ausdreschen) zurecht gelegt wird, dann fangen die *D.* (vor Angst) zu schwitzen an" V. *3*. 32.

Vgl. ai. *svedate* 'er schwitzt', mp. *xᵛist(ak)* 'schwitzend'. — mp. *xᵛist*, erl.: *pa pāδ būt*; s. dazu Horn NpEt. 114. — [1]) Aus idg. **sgitsx(h)e/o-*. Falsch § *319*.

• j. xᵛaēϑa- m. 'Schweiss': °*ϑəm* F. *3* h.

Zum V. *xᵛaēd-*. — ai. *svéda-* m., mp. (Pü.) *xᵛēh*, np. *xᵛai*.

• j. +xᵛaēpatay-[1]) pron. Adj. 'er selber, selbst': *āaṯ hō yō haomahe maδō aša hačaite* °*paiϑe* (IS.)[2]) ".. mit *Aša* selber" Yt. *17*. 5.

Ableit. — Vgl. afy. *xpal*, PDs. *xubaϑ* 'selbst'. — Ich nehme den NS. **xvaē-paitiš* für eine Zusammenrückung von *xᵛaē* (= idg. **sṷoi*), NSm., der sich zu *hvō* (*1hva-*) verhält wie lat. *quī*, aosk. *pui* (**pùi*) zu ai. *káḥ* — vgl. ai. *svay-ám* —,

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und *paitiš = lit. pàts 'selbst'; also eig. 'er selbst'. Späterhin ist der erste Teil versteinert 3). — 1) NA. trennt (gegen F 1). — 2) -e für -ya, § 268. 32. — 3) Foy KZ. 35. 34 berücksichtigt unser Wort nicht.

• j. +xᵛaēpaiϑe.tanū-[1] f. 'die eigene Person': azəm bā tē ahmi yum .. yā hava daēna •nvō "ich bin, o Jüngling .., das eigene Ich deiner eigenen Person" H. 2. 11.

Statt •ϑya.t° geschr., § 268. 32. — Pü.: kēt xᵛēš dēn i hać ān i xᵛēš tan . . . — 1) Ausg. trennt.

• j. xᵛaēpaiϑya- Adj. (fem. •yā-) 'eigen', als Possessivum auf alle Personen und Zahlen bezogen 'mein, dein, sein (usw.)'; 1) auf die 1. Person; a) Sing.: yezi .. frapayemi .. aoi nmānəm yim °ϑīm ". . zu meinem Haus" Yt. 5. 63; s. 65 bei 2 a. b) Plur., neben dem Pron. pers. nō[1]: •ϑe (NSf.)[2] nō daiṅhuš niδātaēča haošātaē(sd.)ča Yt. 13. 66; 68. 2) auf die 3. Person; a) Sing.: aēṭəm iristəm nidarəzayn (sd.) havaēibya pāδaēibya +•ϑyača varsa V. 6. 46; — yaṭ frāyatayaṭ ϑwaxšəmnō .. aoi nmānəm yim °ϑīm Yt. 5. 65; s. 63 bei 1 a. b) Plur.: tūm .. miϑrō.drująm .. avi °ϑyāsə tanvō ϑwyąm ava.barahi Yt. 10. 23; — neben aēšąm[1]: naēδa.čiṭ miϑō.aojāṅhō (sd.) aēšąm °ϑya (IS.) hizvō Yt. 19. 95. [H. 2. 11: lies xᵛaēpaiϑe.tanvō.]

KompA. — Ableit. aus xᵛaēpatay-. — Vgl. auch xᵛāpaiϑya- und ʰuvāipašiya-. — Pü.: i xᵛēš. — 1) Vgl. hava-, Sp. 1783 m., u., 1784 m. — 2) Statt •ϑya geschr., § 238. 32.

• j., g. xᵛaēna- Adj. 'glühend, lohend': asmanəm .. yō hištaite .. ayaṅhō kəhrpa (sd.) •nahe ". . anzusehen wie lohendes Metall" Yt. 13. 2; — yā ǰōyā (sd.) sənghaitē .. °nā ayaṅhā Y. 32. 7.

Et.? Falsch Dst. ZA. 1. 238, 2. 506. — Pü.: xᵛaēn (in Aw.-Buchst.).

• j. xᵛa'tō Adv. 'von selbst, aus sich, aus freien Stücken': xᵛa° nizbayaṅuha .. imaṭ dąma V. 19. 14, 34; — mā .. aēša yā kaine .. xᵛa° garəwəm raēšayāṭ "nicht soll das Mädchen aus sich ihre Leibesfrucht beschädigen" V. 15. 11, 12; — čaϑwārō xᵛa° zavante "vier verwünschen sich von selber" V. 18. 11. Undeutlich: kainīnō xᵛa° puϑrəm V. 12. 8 Gl. Wertlos: avaϑa hē xᵛa° puϑrəm aṅhaṭ (soll heissen) "sofern ein eigener Sohn von ihm da ist" Vd. 2.

ai. svataḥ, np. xud; gr. οὐκ ἐτό; 'nicht aus sich (= nicht ohne äusseren Grund)'. Vgl. np. xudāi (s. bei ¹xᵛaδāta- No. 1). — Pü.: xᵛat, (zu V. 15): hać ān i xᵛēš.

• j. ¹xᵛa-δāta-[1] Adj. 'eigener Bestimmung unterstehend, der über sich selbst bestimmt sva. unvergänglich'[2]: ϑwāšəm °təm Yt. 10. 66, Ny. 1. 8; — ϑwāšahe °tahe V. 19. 13, Y. 72. 10; — misvānəm gātūm °təm S. 2. 30; 1. 30, Yt. 1. 1 PüZ.; — °tača raočā (sd.) stiδātača V. 2. 40; — yaṭčiṭ ahi .. upa anayra raočā °tā Yt. 12. 35; — anayra raočā °tā Y. 16. 6, S. 2. 30, V. 19. 35; — anayranąm raočaṅhąm °tanąm Y. 1. 16, S. 1. 30; — nizbayemi mərəzu (sd.) pourvō +°tō (ADm.) V. 19. 42.

KompE. — Vgl. ²xᵛaδāta- EN. — Pü.: transskr. (Sü.: svayamdattaḥ), erl. (zu Y. 1, V. 19. 35): har kas 1 xᵛat ō xᵛēš kunēnd, (zu V. 19. 13): pa ān i an 1 andar xᵛēškārīh aš .. nē apāyēt. — 1) Nicht zu mp. xᵛatāδ, np. xudāi, xudā, die vielmehr auf ir. *xᵛatāda- zurückgehen, das haplol. aus *xᵛatō.-dāta- 'aus sich geschaffen' entstanden ist. — 2) Im Gegens. zu stiδāta- (sd.).

• j. ²xᵛaδāta- m. EN. eines Gläubigen: vaṅhuδātahe °tahe Yt. 13. 119.

Vgl. ¹xᵛaδāta-.

• j. +xᵛa-ϑwarəšta-[1] Adj. 'von ihm selbst geschaffen, gezeugt': +yavata +hē nāfō °tō "so lang die von ihm gezeugte Familie (besteht)" N. 11 (?).

Pü.: fehlt. — 1) Ausg. anvaϑw°; s. aber T.

• g. xᵛaiϑya- Adj. 'selbstisch, persönlich'[1]: ā mā āidūm vahištā +ā °ϑyāčā mazdā darəšaṭ (Sp. 699 o.) čā Y. 33. 7.

Ableit. aus ¹xᵛa-. — Pü.: pa dahān, Sü.: mukhena. — 1) zBed. s. Gdn. GIrPh. 2. 52. Dass aber Pü. mit ihrem pa dahān das selbe gemeint haben soll, glaube ich nicht; vielmehr kam man m. E. darauf durch die Lesung āxᵛā°, das man mit āṅhā zusammenbrachte.

• j. xᵛap- V. 'schlafen'. Praes. 14 xᵛafsa-[1], 18 xᵛabda-, 18+30 (Kaus.) xᵛabdaya-[2]; Perf. 1 hušxᵛap-. — PPfP. xᵛapta-[3].

1) 'schlafen': xᵛafsa darəγō mašyāka "schlaf noch lang, o Mensch" V. 18. 16; — xᵛafsata mašyākāṅhō "schlafet, ihr Menschen" FrW. 10. 42; 42²; — sraošəm .. yō nōiṭ pasčaēta hušxᵛafa[4] (3SPfA.) yaṭ .. "Sr., der nicht mehr geschlafen hat, seitdem .." Y. 57. 17. 2) 'einschlafen': yaṭ nā xᵛaptō xšudrā frāraoδayeite "wenn einer (nachdem er eingeschlafen ist sva.) im Schlaf .." V. 18. 46.

mit ava 1) 'sich zum Schlaf hinlegen':

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maiδyāi asnąmča xšafnąmča avaŋhabdaēta paiti asne paiti xšafne "um Mittag und um Mitternacht soll er sich zum Schlaf hinlegen jeden Tag und jede Nacht" V. *4.* 45. 2) 'einschlafen': *xᵛafnāδa ustryamnō avaŋuhabdəmnō* "zum Schlaf ausgestreckt einschlafend" H. *1.* 11; — *yōi* .. *aδāityō.draonaŋhasča* +*hənto dāitīm gōuš draonō upa.isəmnō* (statt NP.) [*ava*][5] *avaŋhabdənti* "diejenigen die, nicht die gehörige Kost habend, mit dem Wunsche nach der gehörigen Portion Fleisch einschlafen" N. *52*; — *dāityō.draonaŋhasča hantō* +*frāyō* [*dāitīm*] *gōuš draonō* +*upōisəmnō* (statt NP.) *aδa* +*avaŋhabdəntō*[6] N. *53*.

mit *nī* Kaus. 'einschläfern': *būšyąsta* .. *hā vīspəm ahūm* .. *nixᵛabdayeiti* V. *18.* 16.

ai. *svap-*, *suṣvāpa*, *suptáḥ* [1]; np. *xuftan*, *xuspīdan*, sbal. *vafsag*. — Pü.: *xᵛaftan*; *xᵛafsēnītan*. — [1]) § *135* aE. Inkohativ, aber ohne inkoh. Bedeutung. — [2]) § *151* aE. — [3]) § *209.* 7 No. 10. — [4]) § *330* I. b. Ganz anders jetzt PEDERSEN KZ. *39.* 253. Das *f* kann aber doch zB. vom Praes. *xᵛafsa-* stammen! — [5]) Als müssige Wiederholung zu streichen. — [6]) Vgl. T.

• j. xᵛapta- Adj., PPfP.: s. *xᵛap-*.

j. *xᵛabd*°: s. *xᵛap-*.

• j. xᵛa-wrīra- Adj. (fem. °*rā-*) 'tragbar, fruchttragend', von Pflanzen [1]): *urvaraną °raną* Yt. *13.* 55; Vr. *21.* 1.

Eig vll. 'guten Schnitt (d. i. Ernte, zum V. *brāy-*) gewährend'; s. GDN. KZ. *30.* 522. — Pü.: transskr. — [1]) Mit essbaren Beeren oder Obst.

• j., g. xᵛafna- 1) m. a) 'Schlaf': *kō hvāpā* °*nəmčā dāṯ zaēmā*(sd.)*čā* Y. *44.* 5; — °*nəm mazdaδātəm* Vr. 7. 3; — °*nāδa frabūiδyamnō* V. *18.* 49; H. *1.* 13; — °*nāδa ustryamnō* H. *1.* 11; — °*nāṯ fraγrisəmnanąm* H. *1.* 5 Var.; — *arəǰaiti aēva ašō.stūitiš* .. *satəm* °*nanąm* H. *1.* 5; 5 Var. α) 'Schläfrigkeit': *vāδmaini* +*ašaya* (Sp. 256 o.) °*na vā* N. *15*. b) 'Traum, Traumgesicht': *paitištātōe aγanąmča* °*nanąm aγanąmča daēsanąm* ".. böser Träume und .. Zeichen" Yt. *13.* 104; — *yā yōmā* (sd.) +°*nā* [1]) *asrvātəm* Y. *30.* 3. 2) Adj. 'schlafliebend, verschlafen': °*nō yaδa apərənāyuš* V. *13.* 48.

Zum V. *xᵛap-*. — ai. *svápna-* m. — Pü.: *xᵛāp* [2]), (zu Y. *30*): *xᵛaf*, (zu 2): *xᵛaftak*. — [1]) So Pt 4. — [2]) Geschr. an db, zu Y. *44*: an *uu* (in Aw.-Buchst.); zu N. *15* erscheint dafür zk (d. i. *ān*, statt an) d.

• j. *xᵛarənazdā* xᵛafrīrā *apaitiš.xᵛarəδā bavāni* Vyt. *38*: — ? —.

Pü.: *xᵛat dōst*.

• j. xᵛaŋhar- f. 'Schwester': °*ŋha* F. 2 f.; — °*ŋha vā duγδa vā* V. *14.* 15; — *brāta* .. °*ŋha vā* V. *12.* 5; Yt. *17.* 16; — *brāta hača* °*ŋharəm* °*ŋha hača brātarəm* V. *12.* 5; — *ašīm vaŋuhīm* .. *duγδarəm ahurahe mazdā* °*ŋharəm amərəšanąm spəntanąm* Yt. *17.* 1 f.

ai. *svásar-* f.; vgl. mp. (Pü.), np. *xᵛāhar*.

j. +*xᵛaŋhe* N. *54*: s. [1]*xᵛa-*, Sp. 1846 o.

• g. xᵛan- n. 'Sonne': s. unter *hvar-*.

• j. xᵛanaṯ.čaxra- Adj. (fem. °*rā-*) 'des Räder sausen': *ašīm vaŋuhīm* .. °*rąm* Yt. *17.* 1; — *drvāspąm* .. °*rąm* Yt. *9.* 2. [Vgl. auch *čanaṯ.čaxra-*.]

**xᵛanant-* Adj., PPA.; vgl. ai. *svanád-ratha-* Adj., np. *xᵛāndan* 'rufen'.

• j. *xᵛaini*° Adj., nur KompA. 'schön, wohlgefällig'. [V. *14.* 14: lies *xᵛaini.starətu*.]

Verhält sich zu ai. *sundara-* Adj. 'schön' (aus älterem **sundra-* für **sunra-*) wie j *vaēū*° zu ai. *vigrá-*; vgl. zu *bərəzi*° und BTHL. IF. *11.* 136. — Pü.: *xūp*.

• j. xᵛaniraϑa- n. Name des siebenten, in der Mitte der übrigen gelegenen Erdteils (*karšvar-*, sd.)*): *imaṯ karšvarə* .. *yaṯ* °*δəm bāmīm* Y. *57.* 31; Yt. *10.* 15, 67, 133, *12.* 15, V. *19.* 39; — *imaṯ karšvarə yaṯ* °*δəm maṯ.fšum maṯ.raδəm paiti.vīrəm* (sd.) H. *1.* 14; — *aheča karšvanō yaṯ* °*raδahe* Vr. *10.* 1.

*) Die alte Ansicht scheint (nach H. *1.* 14) dahin zu gehen, dass dieses *Karšvar* allein bewohnt war. Dem Bd. gilt es für das vornehmste (*11.* 5), von sechs Rassen bewohnte, während in den übrigen deren neun wohnen (*15.* 27); alle sind gegen einander abgeschlossen (*11.* 4).

Et.? Ob eig. 'mit schönen (*xᵛaini*°) Wagen'? Aber das Fehlen der Epenthese wäre doch auffällig. Also eher *xᵛa-ni*[1]*raδa-*.

• j. xᵛaini-saxta- Adj. 'mit schönem (Waffen)gerät, Zeug': *xšaδrəm* °*təm pouru.spāδəm* Yt. *10.* 109.

**saxta-* n., zum np. V. *sāxtan*; vgl. np. *sās* 'Gerät'.

• j. +xᵛaini.starəta- [1]) Adj. 'mit schöner (Divan)decke': *gātu* .. °*təm hubaoiδīm* +*barəziš.havantəm* "ein Divan .. mit schöner Decke, wohlduftend, mit Polstern" Yt. 5. 102.

**starəta-* n., zum V. [1]*star-*. — Vgl. +*xᵛaini.starətav-*. — [1]) Hds. *xᵛaēui*°; IF. *5.* 371, *11.* 136.

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• j. +xᵛaini.starətav-[1]) Adj. 'mit schöner (Divan)decke': *gātu °tu* (ASn.) *maṯ barəziśa* "einen Divan mit schöner Decke sammt Polster" V. *14*. 14.

**starətav-* m., zum V. ¹*star-*. — Vgl. +*xᵛaini.-starəta-*. — Pü.: *xūp vistart*. — [1]) NA. trennt.

• j. xᵛandra-kara- Adj. '(das tuend, was Jemandem angenehm ist sva.) gefällig': *°rō* (näml. ist der Hund) *yaδa vaēsō* V. *13*. 46; — *°rō yaδa ǰahika* V. *13*. 48.

Vgl. afγ. *xᵛand* 'Geschmack, Vergnügen'; gr. *ἀνδάνω*, wozu BTHL. IF. *7*. 95 No.; s. noch skyth. *ovandam* (KZ. *28*. 294,) LC. *1896*. 160, ferner Pü. und zu **binayemi*. — Pü.: *xᵛanak kar*, erl.: *dōšēt*(?)[1]); Npü.: *xuš vaḳt*. — [1]) Hds. *duždět* 'er stiehlt'; s. übrigens SP. Komm. *1*. 319.

• j. ¹xᵛan'vant-, g. xᵛən'vant- Adj. (fem. *°vaitī-*) 'sonnig, licht; herrlich': *°vaitīš ašahe vərəzō* (sd.) Y. *16*. 7, Vr. *19*. 2; Yt. *3*. 1; — *asmanəm °vantəm* Vr. 7. 4, S. 2. 27, V. *19*. 35; — *xᵛahe gayehe °vatō amərəšahe* "eigenen sonnigen unsterblichen Lebens" Y. *9*. 1, Yt. *8*. 11; — *sārəmnō* (sd.) *ašā .. huš.-haxā °vātā* Y. *32*. 2; — *manənhō vənhāuš °vaṯ hənhuš* (sd.) Y. *53*. 4. a) mask. Name eines Bergs oder Gebirgs[1]): *tiγriš .. yim anhaṯ ərəxšō* (sd.) .. *airyō.xšuδaṯ hača garōiṯ °vantəm avi gairīm* Yt. *8*. 6; 38; — *tiγriš .. °vata paiti niraṯ* (Sp. 184 o.) Yt. *8*. 38. S. noch *asmō.xᵛan-vant-*.

Vgl. ²*xᵛanvant-* EN. — ai. vgl. *svàrvant-* Adj. — Pü.: *nēwak, nēwak kart*; (zu Y. *53*): *xᵛēšīh*, Sü.: *svīyam*. — [1]) S. unter *ərəxša-*.

• j. ²xᵛanvant- m. EN. eines Gläubigen: *°vatō ašaonō* Yt. *13*. 117.

Vgl. ¹*xᵛanvant-*.

• j., g. ¹xᵛar- V. 'geniessen, verzehren'. Praes. 2 *xᵛara-*, 4 b (Kaus.)[1]) *xᵛāra-*, 26 (Pass.) *xᵛairya-*, 30 (Kaus.) *xᵛāraya-*. — Inf. *xᵛarətōe, xᵛairyaṇ*.

'geniessen, essend oder trinkend verzehren, essen, trinken'; 1) von Menschen: *ćiš aēša nāirika paoirīm xᵛarəδanaṃ xᵛarāṯ* V. 5. 50; — *xᵛarata* (2P.) *narō aētəm myazdəm* Y. *8*. 2; — *yavō* (sd.) *mē mašyō xᵛarāṯ vāstrəm gave huδāənhe* V. 5. 20; — *yaδa .. gaṃča xᵛāstəm xᵛaraiti* V. 7. 55; — *xᵛarāṯ aēša nāirika āpəm? .. xᵛarāṯ* V. 7. 70 f.; — *dahmō huraṃ* (sd.) *xᵛaraiti .. dāitya draonå xᵛarō +maδaite .. +frāyå draonå xᵛarō maδaite* (Sp. 1113 m.) N. *30*; — *haomō .. yaδa xᵛarənte vahištō* "*H.* ist .., wenn sie ihn trinken, höchst förderlich" Y. *9*. 16; — absolut: *spānō yōi hištənte axᵛarō upa xᵛarəntəm* V. *13*. 28. a) Kaus. 'Jemandem (Akk.) etwas (Akk.) zu essen geben': *yimasčīṯ yō mašyōng ćixšnušō ahmākōng gāuš bagā xᵛārəmnō* "*Yima* .., der, um die Menschen zufrieden zu stellen, den Unsrigen die Fleischstücke zu essen gab" Y. *32*. 8[2]). 2) von Tieren: *yaδa nā dāityō +dāityāi* (sd.) *+bairyeitiča +xᵛairyeitiča*[3]) V. 5. 40. Undeutlich: **nāuiti* (sd.) *hā aēte yōi mašyāka xᵛarənti framanyete* V. 7. 55. [N. *52*: lies *čarənta*; — N. *30*: lies *maδaite* statt *maδō xᵛaraiti*; — Yt. *19*. 32: lies *xᵛairyaṇ stō*(?) statt *xᵛairyantu astu*.]

mit *ā* und *frā* Kaus. 'Jemandem (Akk.) etwas zu trinken geben': *hurayāsčīṯ aδa aētavatō daidyaṯ, ā diṯ fraənhārayaṯ .. dąhišta* A. *3*. 4.

mit *avi* dnwS.: *avi maṯ zairigaonəm maṯ xᵛairyeite ayyamnəm* "immer wird die goldfarbige, immer die unversiegliche Speise gegessen" V. 2. 26.

mit *paiti* dnwS.: *paiti xᵛarəδa xᵛaraiti* V. *13*. 45.

mit *frā* dnwS.: 1) von Menschen: *kaṯ tā nara yaoždayaṇ anhən .. yā nasāum fraənuharāṯ sūnō* .. V. 7. 23; — *zaota gāuš*[4]) .. *paoiryō +fraənharōiṯ* N. *71*; — *nā ašava yaoždātaṃ zaoδraṃ fraənuharāṯ* Yt. *10*. 120; — *mā čiš mē .. zaoδranaṃ*[4]) *fraənuharāṯ* Yt. *10*. 122; V. 7. 71; — *mā mē .. zaoδrayā*[4]) *fraənharəntu harətō* .. Yt. 5. 92; 93; — *ā tū mē .. zaoδrayā*[4]) *fraənharōiš* Yt. 5. 91; — *nōiṯ avā zaoδrā paiti.vīse yā māvōya fraənuharənti andāsča* .. Yt. 5. 93. 2) von Tieren: *vayō dim pasčaēta fraənuharənti* V. 5. 8; — (*yaṯ*) *spā vā aiwi.vaēnaiti frā vā xᵛaraiti* FrW. *11*; — absolut: *vīspəm ā ahmāṯ nasunąmča aiwi.-varštanąm* (Sp. 93 u.) .. *vayanąmča fraənuharətanąm*[5]) V. 5. 14.

np. *xᵛarad, xᵛardan*. — Pü.: *xᵛartan*; s. noch No. 2. — [1]) Vgl. *ṭap-* No. 1. — [2]) Pü.: *kēš ō martumān čāšēt ku: amākīkān gōšt pa baṭišn xᵛarēt*. Ich sehe in der Stelle eine Anspielung auf die Fleischspeise, durch die *Yima* während seiner Herrschaft die Menschen unsterblich machte; vgl. Y. *9*. 1 PüErl.: *tan* (näml. des *Hōm*) *pa frārōnīh amark* ('immortalis') *kart ēstēt u nē ētōn čigōn ōšān kē gōšt i yam yūt vašān andar tan amark kart ēstāt* ".. die, welche das Fleisch des *Yam* assen und in

denen der Leib unsterblich gemacht wurde". — 3) NA. °*yeteča*; s. ¹*bar-* No. 5. — 4) Gen. part. als Obj. — 5) PPfP. in aktiver Bedeutung. Pü.: *tāk ka .. vayān frāč xᵛarišnīh.*

• j. ²*xᵛar-* Adj. 'essend, verzehrend'. KompE.; s. auch *aš.xᵛarəṭəma-*. — Zum V. *xᵛar-*.

• j. xᵛara- m. 'Wunde, Verwundung': *yō* (näml. *sraošō*) *aēšməm .. vīxrūmanṭəm °rəm ǰainti* Y. 57. 10. A) im Strafgesetz vorsätzliche Körperverletzung mittelst einer Waffe mit sichtbaren Folgen*): *yō narəm vīxrūmənṭəm °rəm ǰainti* V. 4. 30, 33; — *taćaṭ.vohunīm °rəm* V. 4. 34, 36; — *astō.-biδəm °rəm* V. 4. 37, 39; — *yō .. ⁺ainim dahməm ⁺ǰainti arəduš vā aγryō.staorəm vā bistaorəm vā yaṭ mazanəhəm vā °rəm ⁺°rō ⁺nōiṭ*¹) *hē anhaṭ čāϑayaēča upabərṭayaē*(sd.)*ča* "wer einem andern *D.* einen Hieb versetzt oder eine Verwundung beibringt, eine die mit einem Stück erstklassigen Grossviehs oder eine die mit zwei Stück Grossvieh zu büssen ist oder eine noch schwerere .." N. 45. a) insbes. Term. techn. für die leichteste Art solcher Körperverletzungen, sva. *xᵛara-*, *vīxrūmant-* (sd.): *ϑrišūm tarō* (*yārə gāϑā asrāvayō*) *°raya* (LS. als IS.) *naēməm tarō ⁺bāzuǰataya vīspəm tarō ⁺yārə.drāǰehīm yātəm āstryeiti* "wenn er länger als den dritten Teil eines Jahrs die *G.* nicht aufsagt, macht er sich einer *xᵛara-*, wenn länger als die Hälfte, einer *bāzuǰata-*, wenn länger als die ganze Jahresdauer einer *yāta*-Sünde schuldig" N. 42; — *°rahe* F. 25 a.

*) Im Gegens. zu *arəduš-*, *frazābaδah-*, *snaϑa-* sowie zu *raēša-* (sd.). Das Strafgesetz unterscheidet der Schwere nach drei Arten des *xᵛara-*: 1) *vīxrūmant-* (sd.) oder *xᵛara-* κατ' ἐξ. (s. oben a), 2) *taćaṭ.vohunī-* oder *bāzuǰata-* (sd.), 3) *astō.bid-* oder *yāta-* (sd.). Die körperlichen Strafen, die sie im Gefolge haben, sind V. 4. 30 f. angeführt, die am Vermögen N. 45 (s. oben). Vgl. dazu BTHL. IF. 10. 5 (wo weitere Litt.), 12. 122 und die Übersicht über den Inhalt des *rēšastān* Dk. 8. 18. Die Definitionen in F. 25 a, b sind gestört 3).

KompA. — nhd. *schwäre*. — Pü.: *xᵛar*, erl.: *rēš*. — 1) Hds. *xᵛarōiṭ*. — 2) Pü. erl.: *yāt*; s. IF. 11. 142 No. 3. — 3) In der Definition von *xᵛarahe* F. 25 a: *rēš i ān ēmār kē xōn hačaš āyēt* fehlt wohl die Negation *nē*.

• j. xᵛarant- Adj., PPA.: s. ¹*xᵛar-*.

j. *xᵛarənta* N. 52: lies *čar°*; s. ²*kar-* mit No. 2.

• j. xᵛarəntī- f. 1) 'Geniessen, Essen, Trinken', mit Akk. verb.: *čvaṭ drāǰō upa.maitīm* (sd.) *āste °ti* (IS.) *gəmča yaomča maδuča* V. 5. 53; 54. 2) 'Speise, Lebensmittel': *vīspā °tīš para.baraṇ* "alle(rhand) Lebensmittel sollen sie einheimsen" V. 3. 27; — *°tīš pərəsəmnaēšuča* "und unter denen, die um Lebensmittel betteln" V. 3. 29.

Zum V. *xᵛar-*; s. zBild. IF. 1. 300. — Pü.: *xᵛarišn*, (zu V. 5): *ka xᵛarēnd.*

g. *xᵛarōiṭ* N. 45: lies *xᵛarō nōiṭ*.

• j. ⁺xᵛarō.čiϑā-¹) f. 'Strafe für Verwundung, wie sie für Verwundungen²) festgesetzt ist': *yō .. amasta* (Sp. 1135 m.) ⁺°*ϑaya*¹) ⁺*aēte anye* ⁺*čikayatō* F. 3 c.

Pü.: *xᵛar tōšišnīkihā*. — 1) Hds. °*ϑrəm*, °*ϑanəm*. — 2) S. unter *xᵛara-*.

• j. xᵛarətay- f. 'Geniessen; Essen, Trinken': *maiδyanəm* (sd.) *parō °tōiṭ* N. 29; — *hazanərəm gūš °rəitinəm baēvarə anumayanəm* "tausend Mahlzeiten von Rindfleisch, zehntausend von Schaffleisch" H. 1. 5; 5 Var. DS. °*tōe* als Inf. sbes. [Y. 10. 6: lies *haoma.xᵛar°*.

KompE. — Zum V. *xᵛar-*. — np. *xᵛardī* 'Speise'. — Pü.: *xᵛarišnīh.*

• j. xᵛarətōe Inf. 'zu geniessen, zu trinken': *frā məm hunvarəuha xᵛar°* "keltre mich, dass man mich trinke" Y. 9. 2.

Zum V. *xᵛar-*. — Vgl. *xᵛarətay-*. — Pü.: *xᵛarišnīh rāδ.*

j. *xᵛarəṭəm* Yt. 5. 50: lies *čarəṭəm*.

• j., g. xᵛarəϑa- n. 'Nahrungsmittel (insbes. des Menschen), Nahrung, Speise'¹): °*ϑəmča naire .. vāstrəmča gave* V. 5. 20; — °*ϑa* (NP.) *xᵛāsta* V. 7. 55; — *xᵛāsta °ϑā* V. 19. 40; — *garəma °ϑa* V. 15. 4; — *yūtō* (sd.) °*ϑa* V. 5. 55; N. 55²; — *garəmanəm °ϑanəm* V. 15. 3; — *srasčintīš °ϑā* V. 3. 29; — *yaṭ kərənaoṭ .. xᵛairyan* (sd.) °*ϑəmča ⁺aǰyamnəm* Y. 9. 4; V. 16. 5–7³, Y. 3. 1, 8. 1; — *yā nō hənti urune ⁺vaēm °ϑəm vastrəmča* ".. Nahrung und Kleidung" Y. 55. 2; 2, 10. 20, V. 19. 41 Gl., Vyt. 45; — °*ϑaheča vastraheča* V. 5. 38; — *draēǰištō.təmaēšvača .. aētā °ϑā xᵛaratu aētā vastrā vərəhatu* V. 3. 19; 13. 45; — °*ϑačibyō .. vastračibyō* V. 3. 18; — *āaṭ pasča yārə.drāǰō vasō °ϑā arəhən nərəbyō* ".. sollen sie den Männern nach Belieben als Nahrung dienen" V. 6. 43; — *vīspanəm °ϑanəm taoxma* V. 2. 28; — *gūš °ϑahe arəǰō* "um den Wert einer Fleisch-

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speise" V. 7. 43; — *parō xšvis*(sd.)*ča* .. *baratu* (sd.) °*ϑanąm sūnahe* V. *13*. 28; 5. 50; — °*ϑanąm hē* ⁺*barəṭąm* (sd.) ⁺*zarmayehe raoγnahe* (sd.) *taṭ asti yūnō* .. *hudaēnahe* °*ϑəm pasča para.iristīm* H. 2. 18; 18; — °*ϑanąm hē* ⁺*barəṭąm višayāaṭ*(sd.)*ča* .. *taṭ asti yūnō duždaēnahe* °*ϑəm pasča ava.-mərəitīm* H. 2. 36; 36; — *aṭ dušəxšaϑrəng duš.šyaoϑanəng dužvačanhō duždaēnəng* ⁺*dužmanənhō drəgvatō akāiš* °*ϑāiš*[3] *paitī urvąnō paityeintī* "aber denen, die unter übler Herrschaft stehen, deren Tun, Reden und Denken, deren Ich übel ist, den *Drug*genossen gehen die Seelen mit schlechten Speisen entgegen" Y. *49*. 11; — *tąm* (näml. *gąm*) *nō* °*ϑāi fšuyō* (sd.) Y. *48*. 5; — *aṭ tōi ubē haurvåš*(sd.)*čā* °*ϑāi ā amərətatåščā* Y. *34*. 11. A) im Gegens. zu ⁵*gav-* (sd.) vegetabilische, aus Mehl usw. bereitete Speise: *duye navaiti naręm* .. *vāstryaēta gūuš vā* °*ϑahe vā* ".. soll man laben mit Fleisch- oder Pflanzenkost .." V. *14*. 17[4]. a) Du. '(die beiderlei Nahrungsmittel, ellipt. sva.) vegetabilische und animalische Kost'[5]: *uye* °*ϑe ayyamne* Yt. *19*. 32.

KompA., E. — Zum V. *xᵛar-*. — np. *xᵛāl* 'Speise'; s. dazu HBM. AGr. *1*. 160. — Pü.: *xᵛarišn*; s. noch No. 3. — [1] GDN.s Bemerkung KZ. *30*. 522 ist nicht zutreffend; s. No. 3. — [2] Vgl. zSt. H. *2*. 36 und unter *duš.xᵛarəϑa-*. — [3] Ganz Verfehltes bei GDN. 3Yt. 3. — [4] Pü. erl.: *nān* 'Brod'. — [5] S. zu *sava-* A.

• j. xᵛarəϑō.bairya- Adj. (fem. °*yā-*) '(Speise d. i.) essbare Früchte tragend'[1]: *yavanąmča vāstranąmča urvaranąmča* °*yanąm* V. *3*. 4.

Pü.: *xᵛarišn bar*. — [1] Vgl. *xᵛawrīra-*.

• j. xᵛaraiϑya- Adj. 'guter Sache dienend, das rechte Ziel verfolgend': *aṭ vō xšmaibyā asūnā vaēdā* °*yā vaintyā sravå* "ich weiss ja, dass bei euch[1] flehentliche Worte erfolgreich sind, die guter Sache dienen" Y. *28*. 10.

Ableit. aus **xᵛ-arəϑa-* n. 'gute Sache, rechtes Anliegen'[2]. — Pü.: *kē ētōn pa ān i šmāk ašūtak, vindēnēt* (2.Plur. Kaus.) *xᵛarišn u vastrak pa ān stāyišn*, erl.: *ka pa yazišn i šmāk šūtak nē bavēt, aš xᵛarišn u vastrak vindēnēt*. — [1] Eig. 'von euch her' (Abl.). — [2] Doch s. zBild. auch *vyarəϑya-*.

• j. *xᵛarəna-* n. 1) 'Essen, Trinken'. 2) 'woraus man isst, trinkt, Tränke'. 3) 'womit man isst, kaut, Kinnlade'.

KompE. — Zum V. *xᵛar-*. — mp. °*xᵛarr*, np. °*xur*.

• j. xᵛarənaϑuhas'təma- Adj. 'der hoheitsvollste, herrlichste': *yimō* .. °*mō zātanąm* Y. *9*. 4; Yt. *15*. 16, *13*. 152; — *miϑrəm yim* .. °*məm* .. *yazatanąm* Yt. *19*. 35; V. *19*. 15; — *kaṭ asti mąϑrahe spəntahe* .. °*məm* Yt. *1*. 1; — °*ma* (statt NS.) *nąma ahmi* Yt. *1*. 12; — *xᵛarənəṇha ahmi* °*mō* Yt. *14*. 3. a) mit *xᵛarənō* als Akk. der Beziehung: *zaraϑuštrəm* .. *yaṭ as* .. *xᵛarənō* °*mō* Yt. *19*. 79.

Superl. aus *xᵛarənah'vant-* Adj. — Pü.: *xᵛarrahōmandtum* – erl. *xᵛēškārtum* –, Sü.: *śrimattamaḥ*, Npü.: *xurrahmandtar*.

• j. xᵛarənaϑh'an- Adj. 'hoheitsvoll, herrlich': °*nəṇha* (NS.) *nąma ahmi* Yt. *1*. 12.

Pü.: *xᵛarrahōmand* – erl. *xᵛēškār* –, Sü.: *śrīmān*.

• j. xᵛarənaz-dā-[1], xᵛarənō.dā-[1] Adj. 'Hoheit, Herrlichkeit verleihend': *miϑrō* .. *yō vīspāhu karšvōhu* .. *vazaite* °*nō.då* Yt. *10*. 16; — °*nazdå* Vyt. *38*.

[1] § *304* II. 5.

• j. ¹xᵛarənah- (, p. *farnah-*) n. 'Ruhm, Ruhmesglanz, Glanz, Herrlichkeit, Hoheit, Majestät': *dātəm tē* (näml. *zaraϑuštrahe*) *tanuye* °*nō urunaēča darəγəm havanhəm* Yt. *17*. 22; — *vasaϑa ahi* (näml. *Ašay*) *xšayamna tanuye* °*nəṇha* ⁺*dāitim* (sd.) Yt. *17*. 15; — *amərštå spənta* °*nō dārayeinti* .. °*nō baxšənti zam paiti ahuraδātąm* Yt. *7*. 3; *6*. 1[2], *8*. 1, *10*. 62, Ny. *3*. 11, Vyt. *8*, *46*; — *arədvī* .. *masō xšayete* °*nəṇhō yaϑa vīspå imå āpō* Yt. 5. 96; — °*nəṇha* (IS.) *ahmi* (näml. *Vərəϑraγna*) *xᵛarənəṇuhastəmō* Yt. *14*. 3; — *baγanąm asti* (näml. *miϑrō*) *aš.xraϑwastəmō vərəϑravå* °*na* (IS.)[1] *hačimnō* Yt. *10*. 141; — *zaraϑuštrəm* .. *yaṭ as* .. °*nō xᵛarənəṇuhastəmō vərəϑra vərəϑravastəmō* Yt. *19*. 79; — *āaṭ* °*nō fra-piryeiti* V. 5. 9 PüZ.; — *xᵛanvaitīš vərəzō* .. ⁺*ā* ⁺*taṭ* °*nō yazamaide* Vr. *19*. 2; — °*nəṇhō savanhō mazdaδātahe* Y. *1*. 14; 2. 14, S. *1*. 25, 2. 9, 25, Ny. 5. 5; — *miϑrəm* .. *yō* .. *raϑwya* ⁺*čixra hačimnō* °*nəṇhača mazdaδāta vərəϑraγnača* Yt. *10*. 67; *14*. 2[2]; — *us nū airhāi vīse ǰamyāṭ* .. *savasča* °*nasča xᵛāϑrəmča* Y. *60*. 2; *71*. 8, Yt. *1*. 22, *13*. 2, Ny. 5. 5; — *ϑwąm* (näml. *arədvīm*) *naračīṭ* .. *ǰaiδyånte āsu.aspīm* °*nəṇhasča uparatātō* Yt. 5. 86; — *paourva hē nəmō baraiti paourva* °*nå* (AP.) Yt. *14*. 36; — *miϑrəm* .. *yō daiṇhāuš* .. *paiti* °*nå vārayeiti* (Sp. 1363 o.) Yt. *10*. 27; — *airyanąm*

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xᵛarənō (s. A) .. *kāvayeheča xᵛarənaŋhō* (s. A) .. *axᵛarətaheča xᵛarənaŋhō* (s. A) .. *zaraδuštrahe* °*naŋhō mazdaδātahe* S. *1.* 25; — *yaṯ āpō uzbarənte* .. *zrayaŋhaṯ hača vourukašāṯ* °*nasča yaṯ mazdaδātəm* Yt. *13.* 65; — *drvaheča paiti aoǰaŋhō* °*naŋhasča paiti mazdaδātahe* Yt. *13.* 134; — *mā* .. *imaṯ nmānəm xᵛāδravaṯ* °*nō frazahīṯ* Y. *60.* 7; — *fravašayō* .. *dāδrīš ahmāi vohu* °*nō yō hīš* .. *frāyazāite* Yt. *13.* 41; 24, *17.* 6; — zusammen mit *rayay-*: *kahmāi raēšča* °*nasča* .. *baxšāni* Yt. *10.* 108; — *mana* (näml. der *Arədvī*) *raya* °*naŋha pasvasča staorāča upairi zaṃ vīčarənta* Yt. 5. 89; 9, *3.* 18, *13.* 2, 14–16[10], Y. *57.* 3, *68.* 11, 21, Vyt. *34*, *46*. A) insbesondere von der 'Herrlichkeit' des iranischen Volkes; meist wird sie mit *kaoya-* (sd.) bezeichnet: *taṯ asti kavaēm* °*nō δrāδrəm airyanaṃ daḫyunaṃ gūušča pančōhyayāi* Yt. *19.* 69; — *airyanəm* °*nō mazdaδātəm* S. 2. 9; Yt. *18.* 1, 5, 7, 8; — *airyanaṃ* °*nō mazdaδātanaṃ* (statt ASn.) S. *1.* 9, Yt. *18.* 0; — *nəməm kavaēm* °*nō* Yt. *1.* 21; Y. *1.* 14, 2. 14, Ny. *5.* 5 f.[3], S. *1.* 9, 25, Vyt. *40*; — *astiča ahmi* (näml. im *Haēṯumant*) .. *avavaṯ kavaēm* °*nō yaδa yaṯ īδa anairyā̊ daŋhuš hakaṯ usča us.frāvayōiṯ* (Sp. 990 o.) Yt. *19.* 68; 68; — *uγrəm kavaēm* °*nō* .. *taraδātəm anyāiš dāmaṇ yaṯ asti ahurahe mazdā̊* .. *yaṯ asti amərəšanaṃ spəntanaṃ* .. *yaṯ asti mainyavanaṃ yazatanaṃ gaēδyanaṃča* .. *yaṯ upaŋhačaṯ haošyaŋhəm paraδātəm* .. *yaṯ xšayata paiti būmīm* .. *yaṯ upaŋhačaṯ taxməm urupi* .. *yaṯ upaŋhačaṯ yim yiməm xšaēṯəm* .. *yaṯ upaŋhačaṯ kavaēm kavātəm* .. *yaṯ upaŋhačaṯ kavaēm haosravaŋhəm* .. *yaṯ upaŋhačaṯ kavaēm vīštāspəm* .. *yaṯ upaŋhačaṯ saošyantaṃ vərəδrāǰanəm uta anyā̊šciṯ haxayō* Yt. *19.* 9–31, 71, 74, 84, 89; 13[2]; — *yaṯ hīm aēm* (näml. *yimō*) +*draogəm vāčim* .. *činmāne* (sd.) *paiti barata vaēnəmnəm ahmaṯ hača* °*nō mərəγahe kəhrpa frašusaṯ. avaēnō* °*nō fraēštō* (sd.) .. *brāsaṯ* (sd.) *yimō* .. *paoirīm* °*nō apanəmata* °*nō yimaṯ hača* .. *šusaṯ* °*nō yimaṯ hača* .. *mərəγahe kəhrpa vārəγnahe* .. *aom* °*nō hangərvayata mīδrō* ..; *bitīm* °*nō apanəmata* .. *aom nō hangərvayata* .. *δraēṯaonō* ..; *δritīm* °*nō apanəmata* .. *aom* °*nō hangərvayata* .. *kərəsāspō* Yt. *19.* 34–38; — *uγrəm kavaēm* °*nō* .. *yaṯ upaŋhačaṯ* .. *zaraδuštrəm* .. *yeŋhe taṯ* °*nō isaṯ* .. *fraŋrase* .. *pairi yāiš hapta karšvaṇ mairyō apataṯ* .. *isō* °*nō zaraδuštrāi; ā taṯ* °*nō fraēgaδata avi vayaṇ vītāpəm* Yt. *19.* 78–82; — *taṃ* (näml. *arədvīm*) *yazata* .. *fraŋrase* .. *avaṯ āyaptəm dazdi mē* .. *yaδa* .. *avaṯ* °*nō apayemi yim vazaite maēδim zrayaŋhō vouru.kašahe yaṯ asti airyanaṃ daḫyunaṃ* .. *yaṯča* .. *zaraδuštrahe* Yt. 5. 41 f.; — *uγrəm axᵛarətəm* °*nō*[2]) .. *yahmi paiti* *[*]*parəxᵛāiδe* (sd.) *spəntasča mainyuš aŋrasča* ..; .. *fraša haṃ.rāzayata ātarš* .. *avaδa maŋhānō: aēṯaṯ* °*nō hangərəfšāne yaṯ axᵛarətəm* ..; .. *fraša haṃ.dvaraṯ ažiš δrisafā̊* .. *avaδa maŋhānō: aēṯaṯ* °*nō hangrəfšāne yaṯ axᵛarətəm* ..; *aēṯaṯ* °*nō frapinvata avi zrayō vouru.kašəm; ā dim haδra hangərvayaṯ apaṃ napā̊* Yt. *19.* 45–51; — *uγrəm axᵛarətəm* °*nō* .. *yaṯ isaṯ* .. *fraŋrase zrayaŋhō vouru.kašahe; maγnō apa.spayaṯ vastrā̊ taṯ* °*nō isō yaṯ asti airyanaṃ daḫyunaṃ* .. *yaṯča* .. *zaraδuštrahe; ā taṯ* °*nō fraēgaδata taṯ* °*nō apatačaṯ taṯ* °*nō apa.hiδaṯ; aδa hāu apaγžārō bvaṯ* .. *vairiš yō haosravā̊ naṃa; āaṯ us.pataṯ fraŋrase* .. *nōiṯ taṯ* °*nō pairi.abavaṯ* Yt. *19.* 55–64; — *kāvayeheča* °*naŋhō* .. *axᵛarətaheča* °*naŋhō*[2]) Y. *1.* 14; 2. 14, S. *1.* 25. A) als Gottheit: *nixšata ahmāṯ* (näml. *mīδrāṯ*) *vazata ātarš yō upa.suxtō uγrəm yō kavaēm* °*nō* Yt. *10.* 127; 66, *8.* 2, *12.* 4; — *apaṃ napā̊sə tā̊ āpō* .. *vī.baxšaiti vātasča* .. *awždātəmča* °*nō ašaonaṃča fravašayō* Yt. *8.* 34. Undeutlich oder wertlos: °*nō* V. 5. 9 PüZ. 1.St; — °*naŋhe* Vyt. *39*.

*) Eine Art Glorienschein, der insbesondere die Könige aus den angestammten Herrscherhäusern umgab (*upaŋhačaṯ*) und ihnen übernatürliche Machtfülle verlieh. In Zeiten, da ein Inhaber des *Xᵛ.* nicht vorhanden ist, ruht es im Meer *Vourukaša*. Der Usurpator *Fraŋrasyan* sucht schwimmend sich seiner zu bemächtigen, aber er bemüht sich vergeblich, da es eben für einen Nichtiranier unfassbar (*axᵛarəta-*) bleibt. So oft er herangeschwommen kommt, fliesst ihm das *Xᵛ.* wie das Spiegelbild des Mondes unter den Händen weg. — Die Erzählung von der Geschichte des *K. Xᵛ.* bildet den Hauptbestandteil des 19. Yašt, das darum in F 1 den Titel *kayān yasn* führt. Vgl. Bthl. AF. *1.* 99, Gdn. 3Yt. 2, GIrPh. *2.* 24, Dst. ZA. *2.* 615; für nichtzutreffend halte ich Gdn.s Bemerkung VSt. *2.* 179, trotz PüErl. zu Y. *1.* 14 (s. unten No. 2) und Dst. ZA. *1.* 16 No. 55.

KompA., E.; Ableit. — Vgl. ²*xᵛarənah-*. —

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np. *xᵛarrah* (*xurrah*), *farrah*; Litt. Sp. 1442 u., wozu noch MILLER GIrPh. *1* Anh. 6; ai. vgl. *svárṇara-* n. 'Lichtraum'. — Pü.: *xᵛarrah* – erl. *xᵛēškārīh*; doch vgl. PüErl. zu Y. *9.* 4 –, Sü.: *śrīḥ*, Npü.: *xurrah*, *nūr*, (zu Yt. *14.* 3): *nūr u zaẓamat* 3); Pü. zu A.: *kayān xᵛarrah*, Sü.: *rajñām śrīḥ*, *rājaśrīḥ*, *rājalakṣmīḥ*, Npü.: *kayān xurrah*, *xurrah i pādišāh*. — 1) Nach der *a*-Dekl., § *381*. Unrichtig JN. Av. Grammar 60. — 2) PüErl. bezieht *axᵛarətəm xᵛarənō* auf den Priesterstand: *agrift xᵛarrah* .. *asravān xᵛēškārīh*; s. zu Y. *1.* 14, *3.* 16, *4.* 19, 7. *16*; vgl. *). — 3) S. noch SWienAW. *67.* 844. 2, wo *xurrah* mit *zaẓamat u zībāi* erläutert wird.

• j., g. ²xᵛarənah- Adj. 'herrlich, hoheitsvoll, majestätisch': *°nā̊ nąma ahmi aiwi.-xᵛarənā̊* .. Yt. *15.* 48. a) 'herrlich, hervorragend, ausgezeichnet durch —', mit α) Gen.: *tąm čistīm dərjāmāspō hvō.gvō ištōiš °nā̊ ašā vərəntē* "an diese Lehre sammt dem *Aša* glaubt *JHv.*, der durch Reichtum hervorragende[1]" Y. *51.* 18. β) Instr.: *vərəθraynō avi imaṯ nmānəm gaosurābyō °nō* (ASn.) *pairi.vərənavaiti* (Sp. 1362 f.) Yt. *14.* 41.

KompE. — Vgl. ¹*xᵛarənah-*. — Pü. (zu Y.): *ān frazānak dastawar jāmāsp i hvavān xᵛāhēt xᵛarrah* 2) – *xᵛēškārīh* – *ahrākih dōšēt*, Sü.: *asau nirvāṇajñaḥ sadgurutvaṃ jāmāspaḥ* .. *yācayati hastābhyām* 2) – *svīyena kāryeṇa*; Npü. (zu Yt.): s. Sp. 1363 m. — 1) Wörtl.: 'opum insignis'. — 2) Der Sanskritist las das Ideogramm *dast* statt *farrah*; daher *hastābhyām*.

• j. ³xᵛarənah- n. 'Nahrung'; *taṯ °nō bāδa asti* "mit der Nahrung verhält es sich so" N. *30*.

Zum V. *xᵛar-*. — Pü.: *xᵛarišn*.

• j. xᵛarənah'vant- Adj. 'glanzvoll, hoheitsvoll, herrlich'; 1) von a) Menschen, b) Göttern und c) (göttlich gedachten) Gestirnen; zu a): *°nərhuntəm bavāhi yaδa yō yimō* Az. *3*; *1*, Vyt. *1*. zu b): *ahurāi mazdāi* .. *raēvaitē xᵛarənərəuhaitē* Y. *12.* 1; *1.* 1, 2. 11, *4.* 7, *16.* 3, 22. 1, 23, 27. 2, S. *1.* 1; — *vaēmča* .. *°nərhvantəm* Yt. *15.* 42. zu c): *mārəhəm* .. *baγəm* +*°nərhuntəm* Yt. 7. 5; — *tištryehe* (Stverz.) *raēvatō* .. *°nərəuhatō* Yt. *8.* o usw.; — *satavaēsō raēvā̊ °nərəuhā̊* Yt. *8.* 32; — *stārō °nərəuhantō* (NP.) Yt. *8.* 1; — *stārō yōi haptōiringa* .. *°nərhunta* S. *1.* 13, 2. 13 (wo *°nərəuhanta*). 2) von *Haēṯumant*: *haēṯuməntəm raēvantəm °nərəuhantəm* V. *19.* 39, +*1.* 13; — +*haēṯumā̊ raēvā̊ °nərəuhā̊* Yt. *19.* 67. 3) sonst: *vača* .. *°nərhvanta* (AP·) *baēšazya* Yt. *15.* 56.

Ableit. — Vgl. *xᵛarənahvaitī-*. — np. *farxunda* (wozu HBM. PSt. 83). — Pü.: *xᵛarrahōmand* – zu V. *1* erl.: *xᵛēškār u tuxšāk* –, Sü.: *śrīmān*, Npü.: *xurrahmand*[1]). — 1) Nach SWienAW. *67.* 843. 17 sva. *nūrmand*.

• j. xᵛarənahvaitī- f. Name eines Flusses*): *zrayō yaṯ kąsaēm* .. *avi təm avi.hanta-čaiti* .. *fradaδa °nərəuhaitiča yā srīra* Yt. *19.* 66 f.

*) Der in den *Kąsaoya*(*Hāmūn*)-See fliesst. Er heisst heutzutage *Harrūt*[1]), bei PLINIUS *Pharnacotis* (mit dialektischem *f*, Sp. 1442 u.); s. STEIN IA. *15.* 22.

Eig. 'die glanzvolle', Fem. zu *xᵛarənahvant-*. — 1) GGR. GIrPh. *2.* 379 schreibt *Hārūt*.

• j. xᵛarənō.dā- Adj.: s. unter *xᵛarənazdā-*.

• j. xᵛarəma- m. 'Schluck': *āaṯ tūirinąm yaδa δriš °ma raēδwiš.bajīnō* (sd.) N. *66*; — *xšāudrinąm payarəhąm paiti.barāṯ yaδa δriš °ma* +*raēδwiš.bajīnō* N. *67*.

Zum V. *xᵛar-*. — Pü.: *apēšamak*; vgl. zu *šāma-*.

j. *xᵛairyantu* Yt. *19.* 32: lies *xᵛairyąn* (?, sd.).

• j. xᵛairyąn Inf. 'zu essen, geniessen'; 1) als Obj.-Inf. beim V. ¹*kar-*: *yimō* .. *yaṯ kərənaoṯ airθe xšaδrāδa* .. *arəhaošəmne āpa urvaire xᵛ°* *xᵛarəδəm* +*ajyamnəm* (sd.) ".. dass er in seinem Reiche machte .. nicht vertrocknend Wasser und Pflanzen, zu essen unversiegliche Speise" Y. *9.* 4. 2) als Subj.-Inf. beim V. ¹*ah-*: *yaṯ hē arəhaṯ* (Sp. 269 u.) *xᵛ°* *ajyamnəm yavaēča* .. "dass ihm zu essen war unversiegliche (Speise) .." Yt. *13.* 50; — *yeθhe xšaδrāδa* +*xᵛ°* +*stō*[1]) (Sp. 267 m.) *uye xᵛarəδe ajyamne* Yt. *19.* 32 (?).

Zum V. *xᵛar-*; § *255.* 2. — Pü. (zu Y.): *xᵛarišn i xᵛartān* (?) *anapazāyišn*, Sü.: *kṣudhitānāṃ khādyaṃ anavasādam*. — 1) NA. mit F 1 *xᵛairyantu astu*; verderbt.

• j. xᵛarəzišta- Adj. 'der süsseste, schmackhafteste': *xᵛarəδanąm yōi hənti* .. *°tača hubaoiδitəmača* V. 2. 28.

Superl. zum np. V. *xᵛālidan* 'schmecken'. — mp. (Pü.) *xᵛarzist*[1]); arm. vgl. *kałcr* 'süss', BTHL. IF. *10.* 17. — Pü.: *xᵛarzist*[1]) mit der Erl.: *čigōn armāv* 2) "wie die Dattel". — 1) *zi* (z d) ist mit dem *a*-Zeichen geschrieben. — 2) Nach spätmp. Aussprache *xurmā* geschrieben; s. aber arm. LW. *armav*.

• j. xᵛasura- m. 'Schwäher, Schwiegervater': *aštaiδivā̊* (näml. *asti miδrō*) *antarə zāmātara °ra* (AD.) ".. zwischen Eidam und Schwäher" Yt. *10.* 116.

ai. *śvāśura-* m. (§ *50*), np. *xusur*.

• j. xᵛasta- Adj. 'gedroschen': *aēṯavaṯ*

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•*tanąm* (näml. *yavanąm*) *aēṭavaṭ axᵛastanąm* V. 7. 35.
KompE. — Et.? Falsch Dst. ZA. 2. 104. — Pü.: fehlt.

• j. xᵛah- V. 'drängen'. Praes. 24 *xᵛanhaya-*.
'drängen, bedrängen, ins Gedränge bringen': *vərəϑraγnəm ahuraδātəm* .. *yō rasmanō xᵛanhayeiti* Yt. 14. 62.
mit *avi* 'fortdrängen' (?): *vərəϑraγnəm* .. *yō* .. *avi rasmanō xᵛanhayeiti* Yt. 14. 62.
mit *paiti* 'zurückdrängen, treiben': *sraošəm* .. *yō aēšməm* .. *jainti aṭ̌a hē bāδa kamərəδəm jaγnvā paiti xᵛanhayeiti* ".. der den *Aēš*.. und auf seinen Kopf schlagend zurücktreibt" Y. 57. 10.
Verwandt mit ²*hav-* (ai. *suváti*)[1]; s. dazu Bgm. Grdr. 2. 1020. — Pü.: aan *ēnītan*, erl.: *škastan*, Npü.: *ka az rāh ba šikastan dafs mī kardānad*. — [1]) Die Etymologie bei Miller GIrPh. 1. Anh. 24 ist mir nicht deutlich.

• j. *xᵛā*•, nur KompA.: sva. *hu*• (sd.).

• j. xᵛā.aoϑra- Adj. 'der eigenes (natürliches) Schuhwerk hat': *spānəm daδəm* .. *hvāvastrəm* •*rəm* V. 13. 39[1]); — *yārə narš* •*rahe iyatō* "ein Jahr für einen Mann, der auf seinen natürlichen Schuhen (d. i. barfuss) geht" V. 5. 46 PüZ.
Pü.: *xᵛēš mōk*. — [1]) Vgl. Bd. 14. 28.
j. *xᵛāi* V. 4. 1: s. ¹*xᵛa-* Sp. 1846 o.

• j. xᵛā¹xšaϑra- m. EN. eines Gläubigen: •*rahe ašaonō* Yt. 13. 117.
Eig. 'eigene' oder 'gute[1]) Herrschaft habend, führend'. — [1]) Vgl. *huxšaδra-*.

• j. xᵛā-tačina- Adj. 'gute, bequeme Steige bietend': •*na* (NPn.) Yt. 16. 3.

• j. xᵛā¹daēna- m. EN. eines Gläubigen: •*nahe frāšaoštrayanahe ašaonō* "des *Xᵛād*•, Nachkommens des *Frašaoštra* .." Yt. 13. 104.
Vgl. *xᵛādaēnā-* Adj.; das Wort bedeutete sowohl 'die eigene'[1]) als 'die gute Religion habend'. — [1]) Dann sva. 'Glaubensgenosse'.

• j. xᵛā-daēnā- Adj. (mask. •*na-*) 'der die eigene (d. i. die nämliche wie ich, du usw.) Religion hat, Religionsgenosse': *mā* .. *drvataṭ* .. *mā* •*nāṭ ašaonaṭ* Yt. 10. 2; — *antarə* •*nāiš ašaonīš* "unter rechtgläubigen Religionsgenossen" Vr. 21. 3, P. 36 (wo •*nā*)[1]). [V. 5. 62: lies *xᵛā daēna*.]
Vgl. *xᵛādaēna-* EN. — Pü.: *xᵛēš dēn*. — [1])Vll. Druckfehler.

• j. xᵛā-draonah- Adj. 'der sein eigenes Brot hat, sich selber Nahrung suchen kann': *kaδa aēte spāna xᵛā.zaēnəm* (sd.) •*nəm*[1]) *bavąn* V. 15. 44; 43.
Pü.: *xᵛēš sūr*. — [1]) NSn. nach der *a*-Dekl.

• j. xᵛā-ϑaxta- Adj. 'gut, straff angezogen', vom Pfeil': *išuš* •*tō* Yt. 13. 72, V. 4. 49, 9. 46.
Vgl. *huϑaxta-* Adj. — Pü.: *huhaxt* (, zu V. 4. 49 fälschlich *husaxt*).

• j., g. xᵛāϑra- n. 1) '(gutes Atmen sva.) Wohlbehagen': *ravasča* •*rəmča* .. *ašaonō stōiš ązasča dužāδrəmča* .. *drvatō stōiš* Y. 8. 8; — *āyaptā* .. *yāiš rapantō* (sd.) *daidīṭ* •*rē* Y. 28. 2; — *ašaoxšayantā sarədyayā* (sd.) •*rā* (IS.) Y. 33. 9. a) sva. 'Glück': *dāyā mē*.. *āsu* •*rəm āsu δrāitīm* (sd.)..*pouru* •*rəm* Y. 62. 4; — *us nū aiϑhāi vīse jamyāṭ ašəmča xšaδrəmča savasča xᵛarənasča* •*rəmča* .. Y. 60. 2. 2) '(wo sichs gut atmet sva.) Stätte des Wohlbehagens, wohliger Raum, selige Stätte', vom Paradies: *xᵛāδrōyā* (sd.) *nā* •*rəm daidītā* Y. 43. 2; — *zastāištā* (sd.) *yā nā* •*rē dāyāṭ* Y. 50. 5; — *yastā mantā* ⁺*paouruyō raočəbīš rōiδwm* (sd.) •*rā* Y. 31. 7; — benützt 12. 1; — *vayū.bərəduby ō* (sd.) *duš.xᵛarəδəm nąsaṭ* •*rəm* ⁺*drəgvō.dəbyō* Y. 53. 6; — *pasčaēta azəm yō ahurō* .. *aoi urune urvāsma daēsayeni vahištəmča ahūm* .. ⁺*afrasanhamča* •*ra* P. 38; G. 3. 6.
KompA., E.; Ableit. — Komp. *hu*• (oder *xᵛa*•)+*ādra-*. — Vgl. mp., np. *xᵛār* 'leicht'. — Pü.: *xᵛārīh*, Sü.: *šubham*.

• j. xᵛāϑra¹vana- Adj. sva. *xᵛāδravant-*: *pouru.spaxšti dūrāṭ piδana* •*na darγō.haxδrayana* Yt. 9. 1. Wertlose Stelle.

• j. xᵛāϑra¹vant- Adj. (fem. •*vaitī-*) 'der im Besitz des Wohlbehagens, Glücks ist; selig': *mā yave imaṭ nmānəm* •*vaṭ xᵛarənō frazahīṭ mā* •*vaiti īštiš mā* •*vaiti āsna frazaintiš* Y. 60. 7; — *yaδa nō* .. •*vaitiš tanvō* ⁺*hənto* (Sp. 274 u.) Y. 60. 11. a) von Gottheiten: *hadišasča* .. •*vatō* Vr. 9. 5; — *fravašayō* .. •*vaitīš* Yt. 13. 32; — *ušāənhəm* .. *yā* •*vaiti* G. 5. 5; — *vīspa.xᵛāδra* .. *pouru.xᵛāδra* .. •*vā nąma ahmi* (näml. *ahurō m*•) Yt. 1. 14.
Vgl. *Χοάδρας* (aus •*δrava*•). — Pü.: *xᵛārīhōmand*.

• j. xᵛāϑrō.disya-[1]) Adj. 'die Stätte des Wohlbehagens, das Paradies zuweisend': •*yehe paiti ašōišča vanhuyā darəγəm haxma* "bei langdauernder Genossenschaft

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mit dem, der das Paradies zuweist, und mit der guten *Ašay*" Y. *60.* 7.

**disya-* Adj., zum Praes. 27 des V. *daēs-*. — Pü.: *xᵛārīh mān viśāt tāk ānōk*(?). — [1]) Vgl. P. *38.* — [2]) Wer ist damit gemeint? *AhM.* nach P. *38* oder *Aša* nach Y. *60.* 12?

• j. **xᵛāϑrō.nahya-** n. etwa 'Fülle, Üppigkeit': *dasta aməm vərəϑraγnəmča dasta gūuš °nahīm* Ny. *3.* 10.

Ganz zweifelhaftes Wort. — Pü. (s. Sp. Komm. *2.* 472, Dst. ZA. *2.* 667): *xᵛat sūrīh* (als ob es **xᵛādraonahīm* hiesse!), erl.: *kutān nān bavāt*[1]). — [1]) Dst. ZA. *2.* 702 übersetzt danach: "donnez-lui la viande et le pain de confort!".

• g. **xᵛāϑrōyā-** f. 'Verlangen, Wunsch nach der Stätte des Wohlbehagens, dem Paradies': *aṯčā ahmāi vīspanąm vahištəm* (Sp. 1400 m.) *°yā* (IS.) *nā xᵛāϑrəm daiditā* "und es soll ihm . ., entsprechend dem Wunsch nach dem Paradies soll man das Paradies empfangen" Y. *43.* 2.

Nom. act. aus **xᵛāϑrōya-*, den. Praes. 31 aus *xᵛāϑra-*; s. zu *akōyā-*. — Pü.: *ō ōi i xᵛārīhōmand* – Sü.: *śubhamate – mart xᵛārīh dahišn – mizd.*

• j. **xᵛā-paϑana-**[1]) Adj. 'gute Wege, Pfade bietend': *°na* (NP.) *garayō* Yt. *16.* 3.

**paϑana-* n., Ableit. aus *pantan-*; doch s. No. 1. — [1]) *paϑana-* ist Korr. der NA.; F 1, J 10 *paēϑana.* Ganz unsicher.

• j. [1]**xᵛāpaiϑya-**[1]) Adj. sva. *xᵛaēpaiϑya-*: *hō avaϑa vazata* .. [+]*paitiša* (sd.) *nmānəm yim* [+]*°ϑəm* (ASn.)[2]) Yt. *5.* 62.

[1]) Ob *xᵛaēp°* zu lesen, wie die Parallelstelle Yt. *5.* 63 hat? — [2]) So alle Hds., s. Sp. 821 u. No. 2. NA. *°ϑīm.*

• g. [2]**xᵛāpaiϑya-** n. 'Selbstherrlichkeit': *mazdā dadāṯ* .. *būrōiš ā* .. *°ϑyāṯ* .. *vazdvarə* (sd.) ".. kraft seiner vollkommenen Selbstherrlichkeit . ." Y. *31.* 21.

Ableit. (mit *Vṛddhiḥ*) aus **xᵛa-patay-* m. 'Selbstherr'; ai. *svápatay-* m. — Pü.: *xᵛēš patīh*, Sü.: *nijaṃ prabhutvam.*

• j. **xᵛāpara-** Adj. (fem. *°rā-*) 'segensreich, segenbringend'; α) von der Erde': *ząm pərəϑwīm* .. *vərəzyanhvąm °rąm* Y. *10.* 4. β) von Gottheiten: *frāvašayō* .. *°rā baēšazyā* Yt. *13.* 32; — *ašīm vanuhīm* .. *°rąm* Y. 2. 14; Yt. *13.* 157. c) von der Nachkommenschaft': *āpō īštīm vō jaiδyāmi* .. [+]*frazaintīmča °rąm* Y. *65.* 11.

Et.? Ob zu *hvāpah-*? – mp. (Pü.) *xᵛāpar*, np. *xᵛāwar*[1]). — Sü.: *pālakaḥ, kṣamāparaḥ.* — [1]) Vgl. dazu SWienAW. *67.* 843. 17, wo das Wort mit *xāliḳ* und *āfarīnanda* erklärt wird; s. ferner Sachau ebd. 816.

• j. **xᵛā.barəziš-** Adj. 'sein eigenes Kissen bildend': *xᵛā.stairiš* (sd.) *°ziš* (NPn.)[1]) .. *nidaiϑīta* V. *6.* 51; verwendet FrB.

Pü.: *xᵛat* (oder *xᵛēš*) *bālišn.* — [1]) S. unter *xᵛā.stairiš-*.

• j. **xᵛā.bairya-** n. 'das gute Empfangen, Einheimsen', näml. des Lohns am Ende der Dinge: *ahmi nmāne* .. *yaϑa ahmya amšā spənta sraošāδa ašyāδa paitišąn vanhūš yasnąsča vahmąsča* .. *ā dareγāṯ °yāṯ* Y. *60.* 6.

Nicht sicher. — Pü.: *ān i dēr xᵛat burtār bavēm – ān mizd.*

• j. **xᵛāraoxšan-** Adj.: s. unter *hvār°*.

• g. **xᵛārəmna-** Adj., PPM.: s. [1]*xᵛar-*.

• j. **xᵛāiri'zam-** f. Name eines Landes, Chorasmien: *airyō.šayanəm* .. *yahmya āpō nāvayā* .. *ϑwaxšənte āiškatəm pourutəmča* .. *°zəm*(AS.)[1])*ča* Yt. *10.* 14.

Vgl. *ᵏᵘᵛārazmī-*, wo weiteres. — [1]) Gebildet wie *dušdəm* zum NS. *dušdā*; § *402, 414.*

• j. **xᵛā-saoka-** Adj. (fem. *°kā-*) 'schönen Nutzen, guten Vorteil bietend, gewährend': *drvāspąm* .. *°kąm* Yt. *9.* 2.

• j. **xᵛāsta-** Adj. (fem. *°tā-*) 'gekocht, durch Kochen gar gemacht': *ratufriš* [+]*payōbīš °tāišča axᵛāstāišča* .. *ratufriš* [+]*pituš* (sd.) *°tāiš nōiṯ* [+]*ana.xᵛāstāiš*[*ča*] .. *ratufriš snākīnišča vīzušča °tāiš*[*ča*] *nōiṯ ana.xᵛāstāiš* N. 57; — *gąmča °təm anāpəm* V. 5. 52; — *°ta xᵛarəϑā frabarōiš* V. *19.* 40; — *yaϑa* .. *xᵛarəϑa °ta*[1]) *huyārəš* (Sp. 1782 f.) *gąmča xᵛāstəm xᵛaraiti* V. 7. 55; — *yō mąm* (näml. *gąm*) *°tąm nōiṯ baxšahe* (sd.) Y. *11.* 1.

KompE. — Eig. 'schmackhaft gemacht', uzw. durch Kochen. — ai. *svāttá-* Adj. 'gewürzt', s. auch Pü.; vgl. sbal. *vād* 'Salz', np. *xᵛā* 'Wohlgeschmack'; s. noch *hudəma-*. — Pü.: *puxt, puxtak*; (zu Y. *11*): *xᵛāstak*, Sü.: *lakṣmīḥ.* — [1]) Hier nicht sinngemäss; wohl nach dem Folgenden eingefügt. Unsichere Stelle.

• j. **xᵛā.stairiš-** Adj. 'sein eigenes Lager bildend': *yezi nōiṯ tavąn aēte mazdayasna °riš xᵛā.barəziš* (NPn.)[1]) .. *hē* (Sp. 1725 u.) *zəme paiti nidaiϑīta* "wenn die *M.* dazu nicht in der Lage sind[2]), soll man sie (näml. *azdibīš*) so auf der Erde hinlegen, dass sie ihr eigenes Lager und Kissen bilden"[3]) V. *6.* 51; verwendet FrB.

Pü.: *xvat* (oder *xvēš*) *vistarak.* — [1]) Statt *-īš* geschr.; § *268.* 1. Ar. *-as* (NS.; ai. *mánaḥ*): *-ās* (NP.; jAw. *manā*) = *-iš* (NS.; ai. *barhiḥ*): *-īš* (NP.; s. oben). Im Ai. entspräche *-īṃṣi*; vgl. *mánāṃsi* geg. *manā.* Die Form ist § *229.*

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1, *383* nachzutragen. — 2) Näml. eine Unterlage aus Stein, Kalk oder Lehm zu schaffen; s. bei *tūtuk-*. — 3) D. i. ohne jede Unterlage.

• j. **xᵛā-stātay-** Adj. 'in gutem Zustand befindlich, gut im Stand': *paδạm °stāitīm* (ASf.) Ny. *1.* 8; — *paδayā °stātayā* (GS.)[1] FrW. *5.* 1.

Pü.: *rās i dilērīh*[2]. — 1) § *268.* 11 b. — 2) mp. *dilēr* 'beherzt' ist, wie ich zu GIrPh. *1.* 273, *1* b. 33 bemerke, als Allegroform aus älterem **dilēwar* hervorgegangen, dies aber aus ir. **zṛdaja-bara-*; s. Sp. 1692 m. In Beziehung zu *dil* gesetzt erzeugte *dilēr* ein **nāmēr* (afy. LW. *nāmēr* 'berühmt') neben *nām.*

• j. **xᵛāstra-** Adj. 'der gute Weide, schöne Weidegründe, Wiesen hat, bietet': *rāma °rəm airϑhā̊ daiϑhūš āfrīnāmi* "den Frieden wünsche ich diesem Lande, der gute Weide gewährt" Y. *68.* 15. A) in Verbindung mit *rāman-* (sd., auch fdSt.) n. Name einer Gottheit: *rāma °rəm, rāmanō °rahe.*

Komp.: *hu°+vāstra-*; s. Dst. ÉtIr. *2.* 187. — Vgl. *xᵛāstrā-*. — Pü.: an a rn m (vgl. Jamaspji Gloss. 832), Sü.: *āsvādaḥ.*

• j. **xᵛāstrā-** f. Name eines Flusses: *srayō yaṭ kąsaēm .. avi təm avi.hantačaiti .. °rača hvaspača* Yt. *19.* 66 f.

*) Der in den *Kąsaoya(Hāmūn)*-See mündet; vermutlich der heutige *Xāš rūd*; s. Stein IA. *15.* 23.

Eig. 'die schöne Weiden bietende'; Fem. zu *xᵛāstra-*.

• j. **xᵛā.zaēna-** Adj. 'der seine eigenen Waffen hat, der sich selber wehren kann': *kaδa aēte spāna °nəm*[1] *xᵛā.draonəm bavąn* "wann werden die jungen (Hunde) so, dass sie sich selber wehren und selber ihre Nahrung suchen können?" V. *15.* 44; 43.

Pü.: *čigōn ōšān sak xᵛēš zēn .. bavānd.* — 1) NSn., eig. "wenn werden die Hunde zu etwas was .."; Sp. 929 m.

• j. **xᵛāša-** n. 'Essen': *°šaya* (LS.) .. *vīspō arəhuš .. +ǰvaiti axᵛāše framiryeite* V. *3.* 33.

Zum V. *xᵛar-*; aus ir. **xᵛárta-* (§ *295*), mit *tasva.* ai. *tha-*. — Pü.: *hač xᵛartārīh.*

• j. **xᵛāšar-** m. 'Trinker': *haomō °šārəm*[1] *zavaiti* Y. *11.* 3.

Aus ir. **xᵛárta-*, § *272*, zum V. *xᵛar-*. — Pü.: *xᵛartār*, mit der Erl.: *kē apāyēt xᵛartan u nē xᵛarēt.* — 1) Steht im Gegensatz zu *zaotar-* und *bāšar-* Y. *11.* 1, 2. Letzteres geht sicher auf den Kriegerstand; die beiden andern Wörter müssen sich dann auf den Priester- und Bauernstand beziehen. Will man *zaotar-* nicht in einer dem Wort sonst nicht zukommenden Bedeutung nehmen – wie zB. Jn. Cama Mem.Vol. 132 –, so muss man *xᵛāšar-* auf den Weinbauern beziehen, der den Wein (*haoma-*) wohl keltert, aber nicht trinkt; s. die Erl. der Pü. Vgl. auch Gdn. KZ. *30.* 518 und *hāvana-* No. 1.

g. *xᵛōng*: s. *xᵛan-*. — Y. *43.* 16: lies *xᵛōng.-darəs°.*

• g. **+xᵛōng.darəsa-**[1] Adj. 'den Anblick der (wie die) Sonne gewährend, sonnengleich anzuschauen'[2]: *°sōi xšaδrōi ϑyāṭ ārmaitiš* "in dem sonnengleichen Reiche möge *A.* sein" Y. *43.* 16.

Komp. mit GS. im 1. Glied. — Vgl. *hvarə.-darəsa-*. — Pü.: *pa xᵛaršēt paδtākīh.* — 1) NA. trennt; s. aber KZ. *30.* 321. — 2) Anders BB. *14.* 20.

• g. **xᵛōn'vant-** Adj.: s. unter *xᵛanvant-*.

• g. **xᵛītay-** f. 'Wohlergehen, Wohlbehagen': *°ti*(AD.)*čā ənəitī* (Sp. 367 u.) *hyaṭčā darəgōm +drəgvō.dəbyō rašō* (sd.) *savačā ašavabyō* Y. *30.* 11.

Komp.: *hu°+*ītay-*. — Vgl. *xᵛīte.* — Pü.: unklar.

• j. **xᵛītah-** n. — ? —: *azəm daδąm haurvatātō naraṃ ašaonąm avā̊sča .. °tāsča* Yt. *4.* 1.

Ganz zweifelhaftes Wort. — Npü.: *barāi ṭarāvat u nāzukī dādan i mardumān.*

• j. **xᵛīte** Inf. 'gut zu gehen': *yeϑhe daēna māzdayasniš xᵛī° paδō rāδaiti* "dem .. die Pfade bereitet, dass er gut (drauf) gehe" Yt. *10.* 68[1].

Komp.: *hu°+ite* (sd.). — Vgl. *xᵛītay-*. — 1) Vgl. zSt. RV. *1.* 90. 4, *5.* 80. 3 (wo *suvitáya*).

• j. **xᵛīδa-** m., GS. mit **+zainyāvara-** (sd.): **+zainyāvaraṭ pasča °δahe** Yt. *9.* 30.

Lesung unsicher. — Eine schreckliche Etymologie bei Dst. ZA. *2.* 439.

j. *xᵛīsaṭ, xᵛīsən*: s. *xᵛaēd-*.

j. *xᵛntəmčiṭ* F. *3* e: lies *antəmənčiṭ.*

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NACHTRÄGE UND VERBESSERUNGEN.

5. 31 lies: *yazamaidē.*
7. 9f. lies: *yō ātrəm* und *mīždəm.*
26f. lies: Yt. *10.* 87; 87.
8. 25 lies: AblSn., f.
49ff. füge unter a) zu: *ā̊rəhạm daňyunạm yā̊ anyā̊ rajδiţ* Y. *19.* 18.
9. 6 lies: *x^v^aētave.*
8ff. füge unter a) zu: *frīna ā̊rəhạm nasunạm yā̊ . . irīriδarə* V. 5. 4.
10. 31 lies: Vyt. *12*, DkB. 131.
34 lies: V. 7. 52 PüZ. (vgl. [1]*van-* No. 14).
11. 1 lies: zB. Vr. *12.* 5[4].
38 lies: +*gaintīšča.*
40 lies: np. *yax.*
46 lies: +*mrūite.*
17. 48 lies: *drujim.*
53 streiche: 59.
18. 11 lies: *kərəntən.*
14 lies: V. *5.* 13; 59.
23 und *439.* 43 lies: +*havanti.*
52 lies: *aētavaţča.*
21. 50 lies: KompA., E.
22. 20/21 füge ein: j. *aēni*: s. [1]*ay-* mit No. 7.
24. 3 lies: *činmānahe.*
25. 24 lies: S. noch SBE. *47.* 33 und die GrBd.-Stelle bei Dst. ZA. *2.* 309; ferner SWienAW. *67.* 848. 6: *gāv i ēvdāt: gāv ki bā gayūmard dar jihān āmada būt* "das Rind, das mit *GM.* in die Welt gekommen ist"; vgl. aber Bd. *1.* 28.
26. 32 lies: 1SOM.
42 lies: *upa.skambəm.*
31. 15 füge zu: S. noch [2]*fraēšta-.*
33. 12 lies: Vd. *8*, *10.*
34. 26 füge zu: *aētavaţča aēšasčiţ* +*āstryeiti* (Sp. 1597 m.) N. *12.*
35. 14f. füge zu: Anders freilich Gdn. VSt. *2.* 290.
32 lies: *draoγyehe.*
36. 13 füge zu: Auffällig ist die Erl. zu *ēšm* in SWienAW. *67.* 851. 21: *nām i dīv ast ki ū maγrūrī* ('Stolz') *mī kunad.*
38. 11 lies: *yaţ . . apərənāyūkō.*
41 lies: 5) Pü.: *apar rasītan* (weil man *ao gəm°* teilte).
41 aE. füge zu: p. *autiyār°*: lies *ā^k^utiy°*; s. Sp. 346.
42. 12 lies: Vgl. **usa-.*
22 lies: +*pāiti.šmuxta.*
28 lies: KompE. —Vgl. lit. *aūti* 'die Schuhe anziehen'.
43. 29 lies: [1]*ay-* No. 27.
41 lies: *8.* 74 PüZ.
49 füge zu: Vgl. auch *fyušta-.*
44. 22 lies: °*tačа* (AD.).
45/46 füge ein: j. *aiδra* P. *25* f.: lies *iδra.*
45. 18 füge unter A) zu: *asruštīm °kəmčā manō* Y. *33.* 4.
46. 4f. lies: mp. *anjītan.* — Vgl. *anku°* und zu *dužaka-.*
47. 45 lies: *təmō.hva nizaršaite.*
49. 12 lies: Y. *31.* 1.
40 lies: • j. a-γrav-.
50. 2/3 füge ein: Npü.: *az sar.*
44 lies: Cama Mem. Vol.
51. 41f. lies: "Wohlbehagen, von da an auf sehr lange Zeit usw.
54. 10 lies: • g. a-ǰyātay-.
24 lies: *čē ēn ān.*
30 lies: *pā(y)-* No. 3.
56. 26 lies: *tan i pasīn.*
58. 20 lies: *ki ba zīr* usw.
27 lies: *vīspāiš.*
60. 20 füge ein: np. vgl. *yā*; s. Sp. 1310 mit No. 11.
33 lies: g. adō.
43 lies: a-dərətō.ţkaēša-.
50 lies: [2]*dar-.*
62. 45 lies: 'nicht trügerisch usw.
63 Überschr. lies: aϑā.
31f. streiche den Satz: *yō hīš* usw.
64. 5 und *131.* 35f., *314.* 4 lies: +*frahinčin.*

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64. 13 f. lies: *humāyō.tara.*
66. 1 lies: *ācāryah.*
29 lies: *aiδiščiṯ.*
68. 5 lies: "weil .., so ..".
69. 35/36 füge ein: • j. **aṯ.ka-** m.: s. unter *aδka-.*
70. 2 füge ein: I A) im Nachsatz hinter *yeiti čatiča*: *yeiti čatiča .. dahmō .. +haurvå +rāitiš* (Sp. 1519 m.) *daδaṯ aṯčiṯ dim aiwyāiti* .. P. *32.*
4 füge ein: *aṯčiṯ bā nəmō haomāi* Yt. *17.* 5.
71. 53 lies: *aoi zam.*
72. 8 lies: [2]) Pü.
72. 11 lies: [1]*bar-.*
34 lies: [1]*bar-* No. 35.
74. 10 lies: • j. **a-paitita-**[1]).
73. 2 ff. füge ein: Y. *32.* 5 PüZ., *42.* 1 PüZ., *53.* 6 PüZ.
27 füge zu: Vgl. *duδuwi.buzday-.*
49/50 füge ein: • j. **apa.baraṯ** Inf.: s. unter *baraṯ.*
75. 29 füge als Note zu *apantam* hinzu: V. *22* Schluss steht *apəntąm.*
77. 17 f. lies: die *D.* .. missachten wird".
81. 36 lies: Unsicher; vgl. Sp. 276 u.
53 lies: Y. *23.* 3.
82. 23 füge zu: ai. *ápo.*
84. 18/19 füge ein: • j. **aipi.γžaurvant-** Adj., PPA.: s. *γžar-.*
87. 42 lies: *+adakīy.*
89. 46 lies: *māniyamčā.*
90. 54 lies: *pīrāmūn.*
91. 13/14 füge ein: • g. **aibī dāvōi** Inf.: s. unter *dāvōi.*
16 und *178.* 24 lies: *+aiwi.darəštāiš °vəbiš.*
92. 12/13 füge ein: • p. *abiypara^h Am. *1.*
93. 54/55 füge ein: • j. **aiwi.vistayaē-ča** Inf.: s. unter *vistayaē-ča.*
94. 8 lies: j. *+aiwi.srūδra-* n. — Dazu als Note: Hds. *aiwisrūδrim.*
35 lies: [1]*aiwisrūδrima-.*
44 lies: V. *3.* 24[1]).
95. 6/7 füge ein: j. *aiwišantō* N. *52*: s. S. 277 u.
97. 5 lies: j. *aiwyāxšay°* Verbalf.
98. 5 lies: Vyt. *23.*
100. 39 lies: • j. **a-fra'jyamna-.**
101. 52 f. lies: *āfrasārəhaitīm.*
102. 51 lies: *fraēδ-.*
104. 26/27 füge ein: j. *anura-* m. 'Glied, Zehe, Finger'. KompE. — zEt. s. unter *zairimyanura-.*
40 lies: Wie stehts mit dem?
51 füge zu: Yt. *19.* 44, 46.
105. 32 füge zu: AA) dn. auch ohne *mainyav-*: *mā mam .. °rāi* (als Gen.) *vairīm* (Sp. 1365 o.) *fraspayōiš* Aog. *28.*
36 füge zu: Ganz Falsches über *anra-* neuerdings bei ELEHMANN Zarathustra *2.* 68.
106. 24 lies: **haoišmna-*, PPM., s. *haoš-.*
26 f. lies: Pü.: *ahōšišn* – so nach MANEKJI-BDAVAR The Pahlavi Version of Yasna IX 17, 32, der freilich *aaošišn* (!) liest –, dazu die Erl.: *ān i nē apāyist husk* usw.
107. 1 lies: Y. *45.* 2.
42 lies: *didrəzvō.*
108. 31 lies: *+astvaite.*
110. 33 füge zu: P. *49*: lies *anəhən.*
114. 25 lies *+īšā.xšaδrīm.*
115. 8 füge zu: FrBy.
117. 41 lies: *anapar āšnūt.*
118. 55 lies: *brāhnak.*
119. 1 lies: DkB. § 340.
123. 33 füge zu: S. noch unter *pairi* No. 11.
42 lies: "indem man usw.
125. 14 füge zu: Zu Yt. *13.* 43 bietet NA. *anāzərətā*; s. aber Yt. *13.* 70.
126. 34 und *185.* 19 lies: *yəzi šē +nisritīm* usw.
128. 43 lies: *pasāuš.*
134. 24 lies: g. **antarō mruyē.**
136. 24 streiche: (statt Du.).
47 lies: *rajōiṯ.*
137. 28 lies: V. *1.* 20.
138. 3 füge zu: Ny. *1.* 1.
141. 1 lies: *hutaštəm.*
144. 32 lies: Y. *1.* 2; H. *1.* 7.
145. 13 lies: YHapt.†)
51 lies: 4 *āy-.*
147. 19 füge zu: Ganz anders jetzt über p. *amuδa^k* HÜSING KZ. *38.* 258. Danach vielmehr 'er floh', 3SPrA. aus *muδa-*, Praes. 3 aus *mauδ-*; Et.?
149. 35 lies: *xšaδrišva.*
153. 23 lies: *fraēta-*[38]).
53 und *154.* 1 lies: Praes. 4.
155. 48 lies: *frabarənti.*
156. 28 lies: Yt. *10.* 129 Gl.
159. 42 lies: *ādānāiš.*
160. 39 streiche: *iyam dahyāuš* usw.
42 füge zu: ‖ *iyam dahyāuš pārsa^k iyām manā a^kura^k mazdā frābara^k* D. *4.* 2.

†) Der nämliche Fehler, GHapt. statt YHapt. ist noch einige Male stehen geblieben.

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165. 45 f. lies: *ahura*^{k}*mazdāha*^{k}.

166. 9 f. lies: *xšaϑ*^{r}*am tyah .. parābartam āha*^{k} usw.

27 lies: Vyt. *46.*

46 füge zu $^{+}$*avāu* (Yt. *8.* 54) als Note: NA. hat *xā*; Hds. so und *xāu.*

48 streiche 62; — füge zu: ‖ *avam kāram tyam hamiϑ*^{r}*iyam* Bh. 2.; 6; — *avaṃ* (APn.) $^{+}$*xšuδraṃ .. yaṃ .. saraϑuštrahe* Yt. *13.* 62.

53 lies: *vīsaiti.*

167. 21 streiche: *14.* 12.

38 füge unter b) zu: mit part. Lok.: *avā̊ zī* $^{+}$*xšaϑrišu hupātō.təmā̊ yā̊ uštrō pāiti* Yt. *14.* 12.

51 füge zu: ‖ *avam* Bh. *5.* 4; — ‖ *ava*^{k} D. *13.*

168. 6 lies: § *420.*

170. 1 f. lies: $^{+}$*paitiriĉyā.*

171. 7 lies: (AblS.; s. ^{2}*ha-*, Sp. 1726 m.).

45 ff. füge als Note zu: Nach JN. JAOS. *24.* 90 ist die in den Ausgaben vor *nūram* (Bh. *4.* 10) angenommene Lücke auf dem Stein nicht vorhanden. Was ist aber denn das Subjekt zu *varnavatām*?

172. 5 streiche: *6.* 42, *7.* 23.

44 lies: *sraošō.*

174. 7 lies: $^{+}$°*rəhīš* (IP.).

23 lies: ^{1}*x*^{v}*a-.*

175. 18/19 füge ein: • j. ^{1}**avaya-** Adj.: s. unter *ubōya-.*

19 lies: • j. ^{2}**avaya-** m. EN. usw.

178. 6 lies: j. *avazaṭ*, g. *avazazaṭ*: s. *zā(y)-.*

52 füge zu: zu V. *18* ausgelassen.

180. 6 lies: (nur mit *xšnā-* und *rāϑ-*).

183. 10 füge zu: S. noch *paiti.ərəna-.*

185. 22 lies: *āstryeite.*

186. 36 lies: N. *105*; *100*, *101*^{2} usw.

44 f. lies: *haṃ.sruṭ.vāčayāδa.*

187. 13 lies: • j. **a-raϑwya-** Adj. usw.

34 lies: *apārōn gōwišn.*

197. 33 lies: *āpō.*

198. 11 lies: Yt. *8.* 36, 56^{2}, 58^{3}.

37 füge als Note zu: Vgl. *haxman-* A.

201. 5 lies: $^{+}$°*vantəm yō* .. und füge als Note zu: Hds. *arvantəm.*

201 f. lies: Pü.: *artīk* (vgl. Sg.-Voc. 231 a).

203. 21 füge zu: Vgl. dazu KZ. *37.* 545.

40 lies: Yt. *13.* 67.

209. 24 lies: *xrūmā̊* °*sōbiš.*

211. 4 f. lies: Pü.: *avisīnišn.*

24 lies: *aṭ vō.*

213. 4 lies: • j. ^{2}**asta-.**

12 lies: *akəm.*

214. 36 lies: • j. $^{+}$**astō.vī'δātav-.**

215. 42 lies: 57. 24.

217. 1 lies: °*pəm* $^{+}$*viste* (Sp. 1319 f.).

218. 27 ff. füge zu: GGR. SBayrAW. *1884.* 358.

219. 33 lies: SPreussAW. *1901.* 773.

220. 6 lies: P. *21* und

8 lies: H. 2. 2; 20.

222. 20 lies: *ahunāṭ.*

24 lies: lies *anisriti.*

228. 20 füge zu: IF. *13.* 124.

229. 25 lies: *arawāk.*

32 lies: V. *18.* 65.

230. 14 lies: *drujōm dyaṃ.*

49 lies: *yō mantā* °*šəm.*

231. 25 lies: *manaŋhā hačā* °*šāṭ.*

232. 29 f. lies: Vr. 2. 3, Yt. *8.* 15, *13.* 42, *14.* 48, Y. *68.* 7; —

40 lies: *pairijasāmaidē.*

235. 34 f. ist das Beispiel Y. *33.* 6 zu streichen und *236* u. bei f) einzustellen.

237. 5 füge zu: Y. *10.* 9.

9 füge zu: *dāmaṇ .. $^{+}$yaṃ daδaṭ ahurō mazdā̊ .. ϑraošta vohu manaŋha vaxšt* (sd.) *aša* Vr. *12.* 4.

50 lies: DST. ZA. *2.* 311.

55 lies: (Sü.: *aśavahistaḥ, ardagvahistaḥ*, erl.: *agnīnāṃ patiḥ* oder *adhipatiḥ*).

240. 28 füge zu: [P. *40*: lies *ačištəm.*]

51 füge zu: Vgl. Av. *4.* 7, wo *vas pānāk.*

241. 49 lies: *yō vā mōi nā.*

242. 3 lies: *vaŋhōuš* °*šiš manaŋhō.*

6 lies: *mazdā̊ ahurahyā.*

247. 32 lies: *x*^{v}*ādaēnāṭ.*

248. 16 lies: V. *7.* 71, *13.* 55.

28 lies: *bipaitištanaṃ.*

40 füge zu: *zaota* °*šava .. zaota anašava* Yt. *10.* 137 f.

249. 30 lies: Y. *9.* 30.

46 füge zu: Yt. *17.* 47.

250 Überschr. lies: **ašāvan-.**

253. 14 füge zu: Gegen die Deutung des EN. *Ἀρτάβανος* bei JN. GIrPh. *1.* 635 s. HBM. AGr. *1.* 30, IFAnz. *8.* 45.

254. 1 füge zu: Y. *68.* 2.

256. 18 lies: • g. **ašā.aoǰah-.**

259. 49 füge zu: S. Ntr. zu Sp. 675.

265. 39 lies: $^{+}$*kərəfš.x*^{v}*araṃ.*

267. 48 lies: *būšyeintinaṃčā.*

268. 25 lies: $^{+}$*āhy.*

269. 37 lies: *čahyā ahī.*

271. 17 lies: *āha*^{n}.

278. 5 lies: *aiwyā̊ŋhaṃ.*

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279. 12 lies: ¹*aēš-* No. 12.
281. 8 lies: *ahaxštaγnāi °ta.*
285. 7 lies: *murnjēnītār.*
286. 45 lies: *aʰurahya mazdāhaʰ* und füge als Note zu: Ohne Wortteiler dazwischen.
294. 54 lies: *aʰurahyā mazdāhaʰ.*
296. 18 lies: *frāyatāṯ.*
297. 15 lies: *yaṯ amǝšanąm spǝntanąm.*
299. 34 lies: Yt. *19.* 47; 48.
300. 4/5 füge ein: j. *axᵛtarǝ* N. *40*: lies *antarǝ.*
301. 13 füge unter b α) zu: *ā nūrǝm*(sd.)-*čīṯ* Y. *31.* 7.
31 f.: streiche den Absatz β). Vgl. Sp. 772 m.
304. 6 füge zu: *ime vača aδbitīm framrva .. ā° pasča bišāmrūta vača ime vača framrva* V. *10.* 3 ff.
10 lies: 5. 54, 56, *6.* 43.
33 lies: V. 22. 2²; — usw.
49 füge zu: Yt. *10.* 125 2.St.
305. 29 füge zu: Yt. *10.* 125 1.St., 126.
36 lies: Y. *11.* 6; 1.
306. 2 füge zu: V. 7. 30.
50 ff. streiche das Beispiel V. 22. 1 f. Vgl. Sp. 1209 m.
307. 18 lies: V. *8.* 1; *12.* 1, 3 ff. Yt.
34 füge zu: mp. *ā* (?; s. SALEMANN GIrPh. *1.* 275, 331).
309. 15 lies: *tāyuš.*
312. 30 lies: *xšāfnīmča sūirīmča.*
314. 24 füge zu: *°trǝm spǝntǝm .. taxmǝm hǝntǝm raδaēštārǝm* Y. *62.* 8 Gl.
316. 15 lies: V. 7. 52 PüZ.² (vgl. dazu Sp. 1352 No. 14).
24 lies: Der 'Feuerbehälter' (*ātaš dān*, im Mp. nach SWienAW, *67.* 848. 3 *ganjak i ātaš*) usw.
53 ff. ist der Artikel ²*ā-tar-* zu streichen und zu lesen: • j. **ātara-** Adj. sva. *aka-*; 1) 'böse' in Wille und Tat: *ištē* (sd. mit Ntr.) ⁺*vaŋhǝnhąm paitištātē °ranąm* Y. *60.* 4. α) 'gegenüber —' (Gen.): *vī daēvāiš .. sarǝm mruyē .. vī kahyāčīṯ hātąm °rāiš* Y. *12.* 4. 2) 'böse' in moralisch-religiösem Sinn: ⁺*°ra* ⁺*vaŋhā vanaṯ* .. ⁺*vaŋhā* ⁺*°ra vanāṯ* (Sp. 1532 o. mit No. 14) V. 7. 52 PüZ. Wertlos: *δwā paiti °rō* Vyt. *26.*
Et.? — Pü.: *vattar, vattarīk.*
324. 1 lies: • j. **āδravana-**¹) m.
326. 23 f. lies: ⁺*vaŋuhīnąm* ⁺*frāitiš.*
329. 54 f. lies: ⁺*nibǝrǝδe.*
333. 15 lies: *δrafǝδa-* No. 3.
339. 48 f. füge zu: Vgl. *hačitay-* mit No. 1.
343. 19 füge zu: [Vgl. noch ¹*mā*(*y*)- No. 1.]
347. 27 lies: s. *3āh-.*
350. 3 lies: • j. **ǝrǝtay-** f. 1) 'Sichinbewegungsetzen' (nur Komp.). 2) (etwa) 'Energie' usw.
9 lies: KompE. (s. *frārǝtay-*). — Zum V. ¹*ar-.*
351. 23 streiche aA.: Pü.
48 lies: ⁺*frasrūidyāi.*
363. 15 lies: • j., g. *ita-* usw.
364. 10 füge unter 3) zu: a) Es folgt *yaṯ* 'wenn': *kǝm °δa tē zaoδrā bavainti yasǝ tava frabarǝnte* .. Yt. 5. 94.
368. 50 f. lies: Bh. *4.* 15 (s. noch II 2 3 a Ntr.).
369. 44 f. lies: *vīspǝm °maṯ .. yaṯ antarǝ ząm* usw.
371. 19 füge unter a) zu: *°mām* (zugleich zu I) *dipim .. tyām adam niyapišam* Bh. *4.* 15.
378. 2 f. lies: den Bösgesinnten widerstehe.
5 f. lies: Pü.: *ēstēnītār hānē ō vēhīkān*; s. *vahyah-* No. 5.
381. 8 lies: KompE.
22 f. lies: V. 2. 10 PüZ.
382. 15 füge zu: An wertloser Stelle: *°δǝm, °δanąmča* Vd. 2.
385. 45, 46 und *604.* 34, *624.* 9, 10 lies: *bīyāʰ.*
388. 53 lies: 31², 6, 28, 5. 54.
389. 1 lies *manaoδrim.*
390 aE. füge zu: • j. **upa.baraṯ** Inf.: s. unter *baraṯ.*
391. 25 lies: s. unter *°harštē.*
392. 53 f. lies: • j. **upa-vāza-** und *°zō* (NS.).
393. 11 f. lies: Yt. *10.* 118; 118.
394. 11 lies: *°rīm.*
397. 22 lies: *nōiṯ* ⁺*°tārō.* Dazu als Note: Hds. *°tarō.*
407. 52 lies: ¹) Pü.: *čągōn* usw.
411. 49 lies: ¹*grab-.*
412. 32 lies: ¹) Zu streichen usw.
50/51 füge ein: • j. **uz-dāhyamna-** Adj., PP17(Fut.)M.: s. ¹*dā-.*
415. 8, 9 lies: *hǝnδva, hǝndum.*
19 lies: ⁺*vivitīm.*
417. 23 f. lies: *°ta amǝšačibyō* usw.
40 ff. streiche: "Wohl bis dem ..". Vgl. *mainya-* im Ntr.

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422. 14 lies: Et.? Vgl. GRAY JAOS. 23. 60.
423. 41 lies: 12. 1[6].
424. 1 f. lies: Y. 44. 12; 16, 50. 1.
12 füge zu: V. 10. 3.
425. 42 lies: *aēvaṃ* +*kahyāčiṯ* [16]).
427. 6 füge zu: *yazəmna kaṯ nā* .. Sl. 8. 22 Z.
14 füge zu: *čiϑnā*.
44 f. lies: [16]) Hds. *kahyāi*°; s. die Var. zu *kahyāčiṯ* Y. 12. 4, 61. 4.
430. 44 und 1303. 39 f. lies: +*saošyantibyō*.
437. 27/28 füge ein: KompE.
439 aA. füge ein: • j. *kana-* n. 'Graben'. KompE. — Zum V. *kan-*.
442. 15 lies: +*čəvištā*.
443. 51 f. lies: **vāta-* Adj., PPfP. zum V. 3*van-*.
444. 50 lies: *ava*[k] *akunava*[n].
446. 25 lies: *ūnəm*.
448. 38 lies: Y. 58. 4; 4.
459. 32 lies: *hača* (Sp. 1752 o.) *karšvarə*.
46 streiche No. 1.
461. 31 lies: • j. **kaš-**.
462. 40 f. lies: nunmehr durch den besten Geist kennen usw.
464. 4 f. lies: 3 *kaya-*, *čaya-*.
468. 26 lies: *aētəm* °*pəm* (ASn.).
470. 20 füge zu: Vgl. noch SWienAW. 67. 848. 7: *kalisyā farangī rā gūyand*.
473. 22 lies: Adj. 'wo geboren?', mit folg. *čiṯ* 'beliebig wo geboren'.
485. 26 lies: Praes. 4 *guza-*.
490. 54 lies: Bh. 1. 18; 19, 2. 12, 4. 2.
492. 22 lies: +*dūrayapiy*.
498. 36 lies: N. 68.
499. 8 lies: P. 26; 25[2].
501. 20 lies: *hanjasante*.
25 f. lies: Bh. 2. 7, 10; 8, 9, 11 usw.
51 f. füge bei No. 6 zu: Vgl. zBild. noch *hušata-*.
504. 7 f. streiche das Beispiel Y. 13. 7 und füge unter a) zu: *gūuščā huδārəhō gayehyāčā maraϑnō* Y. 13. 7.
39 lies: *gūnaoti*.
505. 12 f. lies: Pü.: *gav*, *gōk*.
508. 49 lies: Y. 68. 22; 13. 7, Vr. 21. 2.
510 Überschr. lies: **gavāstryāvarštəma-**.
44, 52, 55 lies: **gavāstryā-v°** (statt °*a-v*°).
514. 15 lies: s. [1]*varay-*.
517. 36 lies: zu den Stätten derer, die zum usw.
523. 27 füge zu: Vgl. *zāra-* No. 2.
526. 39 streiche: *jagaurv-*.
527. 15 lies: *vātəm nārəhābya*.
528. 15 lies: *uzgūrvayāṯ*.
21 lies: *xšudranaṃ*.
23 lies: *pairi.gurvayeite*.
530. 46 lies: *γžārayaṯ.byō*.
532. 48 lies: *hūxta*.
538. 21 füge zu: °*rəm ava.janaēta maoirīm dānō.karšəm* V. 16. 12.
44 lies: Schlangentöter' [1]).
549. 20 lies: Bd. 30. 16 Z.
552. 51 lies: *adam šām*.
555. 43 lies: *vīšāvayeinte*.
557. 6 lies: [1]**xšnaoϑra-**.
38 lies: Adj., P*s*-AorM.
41 streiche: 17 (Fut.) *xšnaošya-*.
558. 35 lies: *xšnaošəmnō* (P*s*-AorM.) Dazu als Note: Part. des *s*-Aor.s als Ersatz des Fut.-Part.s; dgl. [1]*nas-* No. 3 mit Ntr.
48 lies: Vgl. *snut-*.
561. 34 füge zu: Vgl. *aγašī-* in der Nachlese.
563. 49 füge zu: Y. 68. 2, N. 46; s. Ntr. zu Sp. 570, 572.
565. 38 füge unter b) zu: die Glieder stehen in verschiedenen Kasus: *vanəhōuš dazdā* (sd. mit No. 1) *mananəhō šyaoϑananaṃ anəhūuš mazdāi xšaϑrəmčā ahurāi ā* Y. 27. 13.
567. 20 lies: +*sərištāi*.
570. 26 füge zu: α) mit unregelmässiger Stellung des *ča*: *havanhe ašavastāiča haosravanhe hurunyāiča vərəϑraγne frādaṯ.gaēϑāiča* Y. 68. 2. Dazu als Note: Man erwartete *vərəϑraγnaēča frādaṯ.gaēϑāi*. Vgl. noch No. 9.
572. 43 füge unter γ) zu: *ahunavaṯča* +*gāϑanaṃ yasnəmča haptanhāitīm uštavaitīm hāitīmča* N. 46. Dazu als Note: Man erwartete *uštavaitīmča hāitīm* oder *hāitīmča uštavaitīm*.
573. 21 lies: 4) in abweichender Ordnung usw.
574. 4 füge zu: α) mit unregelmässiger Stellung des *ča*: *kaṯ haṃ sruṯ.vāčim*(sd.)*ča* N. 24. Dazu als Note: Man verlangte *kaṯča* °*vāčim*.
17 füge unter 1) zu: *xšnūmaine yazatanaṃ* .. *xšnūmaine havaheča urunō* Y. 3. 4.
576. 13 lies: *maēkant-* *).
52 lies: °*vaiϑyā* Aog. 81.
581. 34 lies: • j. **čarāitikā-** f.
585. 54 lies: V. 3. 36; 4. 11 (Sp. 1202 m.) usw.

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594. 5 füge zu: *+paēnaēnyāčiṯ zaoδraya* N. *57.*
597. 33 lies: Adv. 'was?'.
598. 17 lies: **čəiry°.*
599 Überschr. lies: **čistā-.**
29 lies: *kərənūši.*
602 Überschr. lies: **ᵡJatanhaṯ.**
605. 29 lies: *+apasīnišn.*
608. 52 lies: • j., g. *jī-* 1) f. 'Leben'. 2) Adj. 'lebend'.
614. 15 füge hinter Y. *32.* 15 zu: verwendet V. *3.* 29, wo *tē.*
615. 38 füge zu: *vīspāiš .. dāmąn .. yāča upairi tā* (APn.) *akarana .. stiš āiδi* Yt. *8.* 48.
617. 35 lies: *31.* 13; 7 2.St.
618. 1 füge zu: *yāvaranō as zaraδuštrō .. tā* (IS.) *varənāčā ṯkaēšāčā mazdayasnō ahmī* Y. *12.* 7.
619. 14 lies: V. *15.* 1; *3.* 41.
621. 42 lies: F. *4f*; —.
622. 48 füge bei No. 5 zu: S. noch *vaŋhav-* No. 9, 11.
626. 8 und *641.* 51, *1479.* 42, 44 lies: *pəšum.*
627. 15 füge zu: *ātrəm .. °məm* Y. *62.* 8 Gl.
629. 7/8 füge ein: j. *tačahi* V. *15.* 45: lies *pairi.tačahi.*
647. 29 füge zu: *sraēšəmnō °yūš vəhrkəmča* V. *13.* 17.
648. 9f. lies: KZ. *37.* 515.
14 füge zu: [N. *48*: lies *tē.*]
650. 55 lies: Jn. Zor.
651. 13 füge zu: ooss. *ćirγ* (GIrPh. *1* Anh. 25).
655. 26 lies: *yezi °tuxšva.*
656. 15 füge zu: S. noch Marquart Eranšahr 155.
660. 19 lies: Vgl. zu *²hya-.*
664. 43 lies: *°na °yesne.*
666. 30f. lies: *+xᵛaēpaēδe.tanvō.*
667. 32 füge zu: S. noch *dūraēsūka-* No. 1.
674. 43 lies: *həndum.*
675. 4 füge zu: S. auch den EN. Ἀρταζώστρη, der nach Marquart (bei Justi NB. 520) ein ir. **arta¹zauštrī-* (Fem. zu p. *dauštar-*; ai. *jóṣṭrī-* f.) wiedergibt. Vgl. *ašō.zušta-.*
686. 7 füge zu: Bh. *5.* 2.
687. 10 lies: Sonst nur im Apr. nachweisbar: *din* AS., *dins* AP.; idg. *d°* oder *dh°.*
688. 16f. lies: Praes. 2 *dava-*, 3 *dva-.*
33 lies: Praes. 2 *dava-.*
690. 19 lies: a) mit Abl. und *hača.*
693. 22f. lies: *yasnəm yazānō.*
698. 28 lies: *ham.*
50 lies: *spənti.*
711. 8 lies: 11 b *+dan-.*
718. 23 lies: *+vasasə.xšaδrahyā.*
721. 5 lies: 6).
40 füge zu: V. *8.* 10 (s. Ntr. zu *721.* 52).
46 zu V. *19.* 23 füge als Note hinzu: Pü.: *apē xᵛānēt.*
53 füge zu: zu e) und f): .. *upa.skambəm* (sd.) *vīčičaēšva dim p° aiθhā zəmō nidaiδyąn* V. *8.* 10.
727. 22 füge zu: np. vgl. *faryād.*
735. 30 lies: *57.* 16; 16, 30.
38 füge zu: Yt. *6.* 2 (s. Ntr. zu *736.* 7 f.).
736. 7f. lies: *bvaṯ °ma* (AP.) *ašava yaoždāδrəm yā hənti spəntahe mainyəuš* Yt. *6.* 2.
13 lies: Yt. *10.* 143.
23 lies: so stets ausser Y. *71.* 6.
40 lies: • j. ²**dāmay-** usw.
50 füge zu: *tāčā xšaδrā mazdā °miš ahurō* "und das all schafft *MAh.* durch seine Herrschaft" Y. *45.* 7.
752. 24/25 füge ein: j. *dušastiš* F. *14*: lies *duš.sastiš.*
753. 40 und *757.* 2, *759.* 48 füge zu: Gš. *164.*
754. 54 füge zu: Hds. *dušastiš.*
760. 18 lies: bekannt wurdet auf.
33 lies: *paraŋhačāiti.*
53 f. lies: *bālēnītan* und *tuvān.*
766. 25 füge zu: Vgl. *pančāsadvarā-.*
50/51 füge ein: j. *dvō* F. *8*: lies *varə dvō.*
773. 40/41 füge ein: • p. **+drayah-** n.: s. unter *zrayah-.* KompE.
786. 7 lies: s. unter *sąh-.*
25 lies: s. *sąh-.*
787. 47 füge bei 1 a) zu: *tava .. yavākəm .. yūšmākəm* FrW. *6.* 1.
791. 8 füge zu: *aēṯāsə tē +ātarə zaoδrā* N. *65.*
26f. lies: Ny. *1.* 1; 19, V. *21.* 1 usw.
796. 26 füge zu: V. *10.* 18.
802. 29 lies: *hapta-* No. 1.
806. 53 lies: *hača +barəsmən.*
812 vor ṯ füge ein: • j. **ϑryafsman-** Adj. — ? —: *zairimyafsma °ma* (näml. ist der Hund) *yaδa vaēsō* V. *13.* 46; — *zairimyafsma °ma* (näml. ist der Hund) *yaδa jahika* V. *13.* 48. Pü.: *rifṯak patmān*, erl.: *ān i kunēt zūt hilēt.*
814. 21 lies: *°dvaēštva-.*

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818. 33/34 füge ein: j. *paišō.tanuš* N. *44*: lies *pəšō.t°*.

820. 35 lies: *yaṯ . . frā vayō paṭąn.*

821. 41 füge zu: +*x*ᵛ*āpaiδəm* Yt. *5.* 62.

823. 4 lies: Y. *71.* 9; 9, Yt. *13.* 43.

6 füge zu: Vyt. *54.*

17 füge zu: *vīspəm p° ušāŋhəm* V. *13.* 1.

33 füge zu: V. *8.* 10.

52 füge zu: *kaδa šāiti* (sd.) +*paitišāma fryā °ti tanvi* Yt. *17.* 10.

826. 13 f. lies: Y. *57.* 2.

827. 45 lies: • j. **paiti.a-stay-, paity'a-stay-** usw.

834. 18/19 füge ein: j. **paiti.vərəta-** Adj., PPfP.: s. ⁴*var-*.

23 lies: H. *1.* 14.

837. 22 lies: Vgl. *stātay-* f.

50/51 füge ein: • j. **paitišmārant-** Adj., PPA.: s. ²*mar-*.

840. 20 lies: s. ⁴*van-*.

844. 21 lies: *hutāštəm.*

847. 8 lies: j., g. ²**paϑ-**.

850. 10 lies: Perf. 1 +*pafr-*.

852. 42 füge unter a) zu: *ušəŋhąm °ra frərətōiṯ* (sd.) FrW. *10.* 41.

853. 3 füge zu: *°rā* ᵛ*kavahmāṯ* (sd. *nərəṯ* V. *3.* 42 PüZ.

4 f. streiche: [N. *9*: lies *pāra*].

858. 38 füge unter 5) zu: Sl. *13.* 43 Z.

866. 6 füge zu: Vgl. Sp. 1560 m. No. 4.

867. 4 lies: Zum V. *spā(y)-*.

868. 12 lies: • j. **paouru.fravaxš-**.

869. 25 f. lies: ²) § *132, 272.*

875. 32 füge zu: *°rīm aēṯaēšąm šyaoδənanąm vərəzimnəm nōiṯ bitīm* V. *4.* 50.

876. 2 füge zu: Unklar: *°yąm* N. *3.*

880. 30 lies: 2. 7, 10, *3.* 1.

884. 3 lies: *hē para p°.*

893. 47 lies: • j. **pərəϑu.vaēδayanā-** Adj. (mask. *°na-*) usw.

896. 18/19 füge ein: • j. **pərəsəmna-** Adj., PPM.: s. *fras-*. KompE.

35/36 füge ein: KompE.

899. 4 lies: Zum V. *spā-*; § *83.* 2; wie von einer *ā(y)*-Basis, s. ZDMG. *43.* 665. S. das Praes. *spaya-* und vgl. +*vōiδwa-*.

13 ff. streiche das Beispiel N. *9* und die Note dazu. Vgl. Sp. 1595 m.

901. 28 lies: • j. **pouru.fraourvaēsya-** mit der Note: NA. *°fraurv°*.

911. 4 lies: *ahurō.puδrō.*

912. 34 f. lies: Pü. (zu V. *18.* 32): pr (d. i. *man*)⁵).

914. 3 lies: (zu Y. *1*).

26 lies: • j. **baēvarə.vaēδayanā-** Adj. (mask. *°na-*) usw.

918. 4 lies: s. *°upō.busta-*.

919. 33 lies: die Stelle des Dk. (*218.* 7).

921. 54 aA. füge zu: KompE.

925. 16 f. lies: weil das Bieberweibchen am schönsten.

933. 39 lies: *bərətō, °bərətā.*

934. 45 füge zu: *hamąm aēte . . zaoδrąm barātō* (3DKA.) N. *64*; *64*³.

949. 46 lies: 2) f. 'Höhe; Berg'.

951. 23 lies: • j. **barəšnav-, baršnav-**. Dazu die Note: So (*baršn°*) Y. *9.* 26, *10.* 17; s. aber die Var.

953. 45 lies: (zu V. *18*): pr (d. i. *man*)ᶜᵃ³).

50 lies: S. zu *bā* V. *18.* 34. *bā* und *bāδa* werden in Pü. zu V. *18.* 31, 34 durch blosses p vertreten.

956. 35 f. lies: +*yārə.drāǰehim.*

961. 36 füge zu: Vgl. zu *vīrāz-* EN.

967. 51 aA. füge zu: KompE.

969. 49 lies: Y. *28.* 10.

974. 20 füge zu: Jn.s Bemerkungen, Cama Mem. Vol. 131, sind mir nicht ganz deutlich geworden.

976. 32/33 füge ein: • j. **fraka** Adv.: s. *fraka-*.

986. 17/18 füge ein: • j. **fra-nuharəta-** Adj., PPfP.: s. ¹*x*ᵛ*ar-*.

988. 35 f. lies: *huframərətayaē-ča.*

999. 42 lies: +*pərəsmanāi.*

1001. 13 lies: *frāč vāvarīkānīh.*

1004. 43 füge zu: Vgl. zu *vāgərəzan-* EN.

1009. 5 lies: • j. **fra-šūta-** Adj.

47 füge zu: Vgl. aber Blochet RHR. *31.* 244 f., der dem mp. Wort die Bedeutung 'estomac' beilegt.

1005. 6 lies: IFAnz. *11.* 47.

1016. 31 lies: • j. +**frā-mrūite**: s. unter *mrūite.*

34 füge zu: +*°fritōe.*

1018. 43 f. lies: +*upōisəmnō.*

1020. 7/8 füge ein: • j. **frā.yuxta-** Adj. s. *yaog-*. KompE. (wo *°frāy°*).

1026. 43 lies: **fryana-** Adj.: s. usw.

47 lies: Adj., Name einer usw.

1031. 22 füge unter 1) zu: +*vərəzī* (sd.) *nā dyāṯ ahurō* Y. *45.* 9.

1032. 42 füge unter 1) zu: in Verbindung mit *x*ᵛ*aēpaiδya-* Adj.: *x*ᵛ*aēpaiδe* (Sp. 1861

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m.) *nō daiṅhuš fraδātaēča varəδātaēča* Yt. *13*. 68; 66.

45 füge zu: Vyt. *23*.

1035. 19 füge unter Pü. zu: (zu Y. *29*. 6): *u nē dahišn*, (zu Y. *49*. 2): *nēča dahēt*.

1036. 30 lies: +*hē* (Sp. 1727 No. 9) +°*māṯ*[3]).

1037. 45 lies: *vīsō aoi*.

1038. 39 lies: V. *8*. 74 PüZ.

48 lies: *sāδayantišča*.

1042. 24f. lies: *utā čiδ^r a^n taxmam*.

46/47 füge ein: j. *navanta-* F. *23*: s. *ᵡyaδa.navanta*.

1037. 49 füge unter 2) ein: *maiδyōi paitištāne xrūždisme maiδyōi narš varədusme* ".. bis zur halben Mannshöhe .." V. *8*. 8.

1038. 49 lies: (AP.)[7]).

1051. 30 füge zu: Yt. *13*. 41.

32 füge zu: *aētahe narš .. yaṯ iristō.kašahe* V. *3*. 25.

1052. 20 füge zu: +N. *86* (Sp. 1385 m.), *90*.

27 füge zu: V. *18*. 43.

43 füge zu: Yt. *4*. 3.

51f. lies: [N. *30*, *108*. 2.St.: streiche *nā*].

1053. 27 lies: • g. **narəm narəm** Adv.

1056. 19 füge zu: ebenso *xšnaošəmnō* Y. *46*. 18 (s. Ntr. zu Sp. *538*) und *vaṅhəntąm* Yt. *13*. 155 (s. Sp. 1532 No. 11).

1064. 18 füge zu: Vgl. *anāmaka-*.

1068. 39/40 füge ein: j. ᵡ*pasčaiti* **nəmaṅuhaiti** *baoiδyeitača urvāsnyā*ᵡ Vd. *17*. Vgl. West SBE. *47*. 471.

1069. 6/7 füge ein: ᵡ*avi hē nara pasčaiti* **nəmaṅhənti**ᵡ Vd. *18*. Pü.: *nyāyišnōmandīh ast*.

46 füge ein: Yt. *11*. 1[2], N. *31*.

50 füge ein: Ny. *1*. 19, Y. *28*. o.

1072. 38 füge zu: *haurvatāšča nō amərətātā gəušča tašnō* .. Vr. *9*. 5.

1075. 16 lies: N. 52, Nik. *1*.

1078. 53 lies: *65*[2], *67*.

1079. 1 füge zu: Nik. 2 f.[3].

1087. Überschr. lies: **niš**.

46 lies: **ni'štarətō.spaya-**.

1089. 20 lies: *ētōn ditīkar*.

1094 aE. füge ein: • j. **nyāsəmna-** Adj., PPM.: s. *yās-*.

1095. 13 aA. füge zu: KompE.

1100. 27 füge zu: +*frā mā narə gārayōiš*+ (Sp. 511 u.) N. *11*.

33 füge zu: Yt. *1*. 9.

48 füge zu als Note zu *maṯ* zu: Pü.: *hač .. apākīh*, Sü.: *saṃśliṣṭaḥ*; vgl. Sp. 1119.

1102. 46 lies: Y. *65*. 11; 13.

1103. 14 lies: Ny. *1*. 9, 18.

26 füge zu: Yt. *15*. 49.

35 lies: Y. *3*. 25; N. *71*, Vr. *3*. 6, 7.

44 füge zu: *yaṯ kərənavāni māvōya xšaδrāδa* .. Yt. *15*. 16 (?); — ᵡ*māvaya yaṯ ahurāi mazdāi* Vyt. *33*[2].

48 füge zu: Yt. *1*. 2, 4: lies *manō* statt *mana*; s. Ntr. zu Sp. *1128*. 38.

1106. 39 füge zu: *miδrəm .. yezi šē zaoδrā baraiti* (Sp. 935 m.) *avi šē* °*nəm* Yt. *10*. 136.

1112. 18 lies: Pü.: *brāhnak*.

1114. 8 streiche: denn.

1119. 22 lies: *x^v airyeite*.

47 füge zu: Ableit. aus [2]*ham-*.

1126. 9/10 füge ein: • j. ᵡ*anaomō* (sd.) **manaṅhe** *kya* ..ᵡ FrD. *6*.

1128. 38 füge zu: *ahmākəm nąma* .. +°*nō asti vijaγmištəm* (sd.) Yt. *1*. 4; 2. Dazu als Note: Hds. *mana*; aber Pü.: *mēnišn*.

45 füge zu: *gayehe marəδnō .. yō paoiryō ahurāi mazdāi* °*nasča* +*gušta sāsnāsča* Yt. *13*. 87. Dazu als Note: Angelehnt an Y. *31*. 18, wo *mąδrąsčā .. sāsnāsčā*; s. auch Yt. *13*. 95.

1129. 15 lies: +*paititəm*.

20 füge zu: Y. *28*. o.

32 füge zu: A. *1*. 11.

1134 aE. füge ein: • p. *maniš-*, j. *mainiš-* n. sva. [1]*manah-*. KompE.

1135 aA. füge ein: ᵡ*mā δwā anərō.mainyavō* **mainištiš** *āstāraita*ᵡ Vyt. *37*.

1136. 27/28 füge ein: • j. **mainya-** Adj. 'massgebend, autoritativ', von denen, die an der Spitze eines Hauswesens stehen: *ušta ahmāi naire* °*yāi .. yahmāi* .. Yt. *10*. 137; 138; — *rāštəm ahmāi naire* °*nyāi miδrō maēδanəm* (sd.) *āčaraiti* Yt. *10*. 137; — *aēšąm vantāṅhō bāṯ* °*yāṅhō*[1]) *gātuš paiti* +*āṅhənte* Yt. *17*. 10; — *fərā* °*yačibyō rāṅhē vasō.yāitīm vasō.šaitīm yāiš* .. Y. *12*. 3. — [Yt. *10*. 137 3.St. lies *anu.mainyāi*] Ableit. aus [1]*mana-*. — Pü. (zu Y.): *pa mēnišn*, Sü.: *manasā-*. — [1]) ᵡ*vantō mainyō* ist das, was im Mp. *žan i pātixšāh* (Bd. *32*. 6), im Np. *šāh zan* genannt wird.

1143. 10 lies: *vərəzimna*.

10, 32 und *1144*. 4 lies: (APn.).

24 lies: *upa.mərətō*.

1152. 10 lies: SPreussAW. *1903*.[1]) 422.

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[1]) Der gleiche Fehler – *19* statt *1903* – findet sich noch einige Male.

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1154. 29 lies: A. *3.* 12.
34 lies: *mərəda-*.
1159. 47 füge zu: Yt. *19.* 45, S. 2. 25.
1160. 37 füge zu: Vr. *5.* 3.
1163. 48 lies: *mazdaoxδəm.*
1166. 15 lies: *yā nōiṯ staotanąm.*
1170. 2 füge zu: *dačnąm °yesnīm* Y. *13.* 1.
1173. 21 füge zu: Vgl. *+ratuš.mərət-.*
1175 Überschr. lies: **mərəždā-.**
1179. 6 f. lies: *spəntahe.*
7 füge zu: *aʊmna ahura mazda sraošačа . . °rača spənta . . yō vīdaēvō vīdaēvahe aštō mazdā ahurahe* Yt. *13.* 146.
41 lies: der Freund, o *Aša.*
42 lies: Y. *50.* 6.
43 lies: Y. *50.* 5.
1181. 48 lies: *°tō . . ərəžuxδō vāxš.*
1190. 8 und 10 lies: *miva-* und *ava.-mivāmahi.*
1193. 14 lies: Gš. *163*; *164.*
1195. 38 streiche: richtig.
1197. 16 lies: *framrūite.*
1198. 54 lies: *n° yārə.*
1200. 15 ff. streiche den Absatz B); denn *hvō* gehört hier zu *³hva-*. Die Ausdrucksweise in V. *13.* 8 ist wörtlich: "*qui . . occidit . ., vehementiore lamento . . sua* (statt eius!) *anima transit . .*".
1202. 32 streiche: V. *3.* 25.
36 lies: N. *6, 9, 45,* P. *40.*
1209. 5 füge zu: *raδwō bərəzatō yō ašahe* Yt. *1.* 17, *22.* 4.
1210. 52 füge zu: Vr. *1.* 3, 2. 3.
1211. 10 füge zu: *vīspāiš . . yāiš* (Sp. 1224 f.) *spəntahe mainyūš dāmąn aδairi.-zəmāišča upairi.zəmāišča yāča upāpa yāča⁴ . .* Yt. *8.* 48.
39 füge zu: *varənəm . . yahmāi zayata δraētaonō* V. *1.* 17.
1219. 29 füge zu: *nmānəm yeϑhe nmāne ašiš . . pāδa nidaδaite* "domum (eius) cuius in domo . ." Yt. *17.* 6.
1229. 6 füge als Note zu Y. *49.* 9 zu: Vgl. zVerb. *aśā yuxtā* den EN. Ἀρταύκτης; LC. *1896.* 160.
1235. 12 lies: KompA., E.
1236. 37 lies: *+aipī.zaδəm vahištā.*
1237. 21 lies: *yātayanti.*
1245. 31 füge zu: *haomō . . y° xᵛarənte* (sd.) *vahištō* Y. *9.* 16.
1248. 44 füge zu: V. *3.* 14 PüZ.
1264. 38 lies: 1) Adj.
42 füge zu: 2) m. 'Halt' (nur Komp.). KompE.
1277. 37 lies: Sl. *8.* 22 Z.
1279. 21 lies: *urvaδō bavāhi °tanąm yaδa . . .*
1295. 6 füge zu: Yt. *8.* 60.
1296. 27 lies: *āaṯ y° nasuš* usw.
1297. 8 f. lies: Pü.: *hakar,* (zu Y. *1.* 21): *kē*; Sü.: *yadi.*
1297. 11 zu No. 2 lies: Es ist vielmehr *yezi kē* zu lesen.
1305. 31 zu No. 2 füge zu: S. auch SALEMANN GIrPh. *1.* 268, WEST Cama Mem. Vol. 106.
1309. 12 füge zu: Yt. *8.* 58.
1310. 44 lies: enkl. Pron. 2. Pers. Plur.
1311. 16 füge zu: I a) j. *vā* Akk.[7]); zu 1): *+apaša vā zamarə ana duye+* (sd.) Yt. *1.* 29.
1318. 9/10 füge ein: mit *vī*: s. Inf.
46 lies: Perf. 1 *vīvaēd-.*
1322. 26 lies: Praes. 2 *vaēδa-.*
1325. 27 f. lies: 4) *aibī*, bz. *a* vor *vaēn°* ist (usw.).
1328. 5 f.: Die Noten 1 und 2 sind umzustellen.
1330. 11 lies: Praes. 1 *ūk-.*
1335. 43 füge bei No. 1 zu: S. auch *paiti.-vak-.*
57 füge zu: vgl. auch DST. ÉtIr. *2.* 283 u.
1337. 48 lies: *gātava ātarəm.*
1351. 14 lies: *vīspō +hamərəδō.*
29 lies: *+vanantąm.*
1353. 44/45 füge ein: • j. *vana-* Adj. 'siegreich über', besiegend'. KompE. — Zum V. *¹van-.*
1360. 21 lies: • j. *¹var-* V.
1365. 56 füge zu: S. zu **hu.varaiϑana.*
1369. 35 ff.: Besser zwei Artikel.
1375. 27 lies: *vāvərəzuše.*
1376. 6 lies: *šyaoδnəm.*
10 lies: V. *15.* 2.
17 lies: (Sp. 862 u.).
18 lies: *tum.*
1377. 39 füge als Note zu Yt. *19.* 80 zu: Vgl. zSt. die Riv.-Stelle bei SP. ErAlt. *1.* 686.
1379. 36 lies: • j. **varəša-ǰī-** m.
1388. 53 füge zu: *vārəγnahe . . yō vayąm asti āsištō fravazəmnanąm* Yt. *14.* 9.
1389. 52 streiche: KompE.
1394. 10 lies: Praes. 2 *varϑa-.*
1398. 40 lies: Y. *15.* 1, Vr. *6.* 1.
49 füge ein: *+varϑhvi . . arədvī sūra anāhita* Yt. *5.* 123.

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1404. 14 füge zu: Anders wieder neuerdings ANDREAS Verh13.OrKongr. 104.
1417. 15 lies: Vgl. *gavāstryāvarəz-*.
1428. 28 füge zu: zBild. s. den Ntr. zu *pōiδwa-*.
1432. 53 lies: • j. **vohu.bərətąm** Absol. 'mit guter Pflege'.
1433. 34 füge zu: Vgl. unter *ha^{n}g-*, Sp. 1743.
1442. 49 lies: [1]*x^{v}arənah-*.
1445. 19 lies: *ākās dahišn.*
1449. 39 lies: KompA., E.
1454. 36 füge zu: Vgl. *bərəzirāz-*.
1457. 33 füge zu: Zur Bedeutung von *vīsō puδrō* vgl. mp. *vispuhr* und *visduxt* bei SALEMANN Mémoire de l'Academie de St. Pétersbourg *6.* 6. 9.
1461. 32 füge zu: FrG.
1462. 12 füge zu: Yt. *1.* 11.
1477. 5 lies: °*xəmča* [1]).
1478. 30 lies: • g. **vyānā-**.
1486. 49 f. lies: +*aδwadāityača.*
1492. 13 füge zu: Wieder anders FOY IF. *12.* 176.
1493. 53 lies: *aparaoδayeite.*
1496. 21: Der Vergleich mit np. *rōstā* ist falsch, da das zu Grunde liegende mp. Wort nach Ausweis der armenischen Umschreibungen *rōtastāk* (nicht *rōδastāk*) zu lesen ist.
1500. 43 f. lies: *haδaoxtahe* Vr. *1.* 8; 2. 10.
1501. 18 f. lies: *paoiryō paiti ā.ǰasāṯ.*
1504. 2 füge zu: N. *59*[2].
1522. 12 lies: mit *ava* (*avō*) 'haftend usw.
1532. 8 lies: [1]**urupay-**.
18 lies: [2]**urupay-**.
1533. 14/15 füge ein: • j. **urusta-** Adj., PPfP.: s. [2]*raod-*. KompE.
1538. 35 füge zu: *xšviwrəm hizvąm °une uši* Y. *62.* 4.
1553. 33 lies: Praes. 1 °*šk-* [1]).
1577. 47 füge zu: S. noch zu *hazaošyā.
1582. 33 lies: D. *5.* 2, *6.* 3.
1594. 51 füge zu: [S. noch zu *husravāni.*]
1651. 47 lies: • j., g. **zaotar-**: *zaoδr-*.
1653. 12 lies: *myazdahe* +*ayą.*
1657. 33 lies: +°*δanha* F. *3* g.
1666. 38 füge zu: Pü.: *pa zamastān.*
1671. 48 füge zu: *mąδrača spənta .. yō .. aštō mazdā ahurahe yim °rō frərənaoṯ hvāvantəm* (sd.) *anuhe astvaite* Yt. *13.* 146.
1673. 26 lies: Versuchung (s. Dk. *7.* 4. 36 ff.).
1681. 21 lies: [2]**zairita-**.
1682. 37 lies: trotz DST. Étlr. *2.* 229.
1688. 31 lies: 3 *zaya-*, 5 *zazā-* : *zāzay-*, *zaz-*, 24 *zayaya-*.
1692. 29 füge zu: Vgl. np. *dilēr*, Sp. 1879 o.
1693. 26 lies: ar. **ǰantha-*.
1699. 12 füge zu: *vī zī anā* (sd.) *sarəm mruyē* Y. *12.* 4.
1701. 26 lies: • j. ****zyeiṯ** usw.
1718. 20 füge zu: Yt. *8.* 31[6].
1731. 33 lies: *hauv*(fem.)*čiy.*
1738. 49 lies: Praes. 2 *haoša-*.
1742. 40 lies: Sl. *8.* 22 Z.(?).
1743. 27 füge zu: Vgl. *vohunanhag-*.
1770. 37/38 füge ein: • j. **han-gatay-** f. Zusammenkommen, Ansammlung' usw.; s. Ntr. zu S. *1807.*
1779. 22 lies: (APf.).
1789. 33 lies: *γənąnąm.*
1791. 9/10 füge ein: • j. [2]*haurva-* Adj. 'Acht habend auf —, schützend'. KompE. — Zum Praes. 20 des V. *har-*.
1807. 32 lies: • j. **han-gatay-** f. usw.; s. Ntr. zu Sp. *1770.*
1845. 47 lies: • j. [2]**hva-** [1]**x^{v}a-** usw.
1867. 54/55 füge ein: KompE.

Nachlese.

48. 39 und 43 lies: • j. **aγašī-** f. und Komp.: *aγa-*+*ašī-* (ND., s. *xšvaš.ašī*).
111. 26 streiche den Artikel *anhvah-*; vgl. Sp. *299.* 8.
122. 31 lies: • j. **anākā-** Adj.
177. 45 und 49 lies: *visīnišnīh* (und) Yt. *13.* 72.
308. 28 aA. füge zu: KompE.

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INDICES.

A. TEMPUSSTÄMME.

Es werden hier nur die durch finite Formen belegten Stämme aufgeführt. — Suffixlose sind nach dem Ausgang des im Wörterbuch angenommenen Verbalstamms geordnet; Stämme aus *ā(y)*-'Wurzeln' suche man bei *-y* und bei *-ā*. Aw. *ǵ* aus ar. *ǵ*, *ǵh* steht bei *g*, Aw. *w* aus ar. *ṷ* bei *v*, Aw. *ąn* bei *ān*.

Einige Abweichungen gegenüber der Lautgestalt, in der die Stämme im Wörterbuch erscheinen, haben ihren Grund in dem Bestreben nach Gleichmässigkeit und Übersichtlichkeit.

I. Praesens

1

gā-
stā-, *xštā-*
[1]*dā-* : *da-*, *dī-*, *d-* 711
zrazdā-
yaožda- 724
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pā- : *pa-*
bā-
yā-
dyā-
šyā-
vā-
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zā-
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aog-
yaog- : *yŭg-*
čit-
°*šad-*
vaźd-
xraod-
ərəd-
gərəd-
rāϑ-
čaźϑ-
maźϑ- : *miϑ-*
hap-
vərəp-
grab-
an-
kan-
ǰan- : *ǰa-*, *γn-*
man-
ǰam-, *ǰəm-*, *ǰim-* : *gm-*, *gəm-*, *ga-*
yam-
ay- : *y-*
sry-
šay- : *šy-*, *xšay-*
fry-
sāy- : *say-*
ku-: s. *čar-*
tav- : [1]*tv-* 638
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stav- : *stv-*
dav- : *dv-*
bv- [1])

[1]) Auch im kompV.; s. Y. 62. 2.

xšnv-
šiyav-, *šav-* : *šv-*
mrav- : *mrv-*
srav- : *srv-*
hv- 1782 u.
ar- : *ərə-*
čar- : *kərə-*, *ku-*
star-
dərə-, *dr-*
bar-
var-
as-
vas- : *us-*
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ϑraoš-
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daža-
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ha^{n}ǰa-
rənǰa-
drənǰa-
arəǰa-
syazǰa-
pata-
yata-
vata-
aota-
parəta-
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xaδa-
maδa-
yada-: s. *yaza-*.
rada-
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vāra-
kasa-
nasa-
yāsa-
xraosa-
aza-
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vaza-
rāza-
brāza-
urvāza-
mačza-
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yaoza-
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šāya-
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danuv-
čīnav-
pinav- : °*nv-*
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1) Statt der Stämme sind die Formen angeführt.

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1) Wie bei 21.

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sčandaya-, sčəndaya-, sčānda-daya-
apaya-
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yavaya-
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daraya- (?) 690
ϑwərəsaya-
guzaya-
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25 [1])

1) Wie bei 21 und 22.

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+*adaxšayaēta* (24)
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26 [1])

[1]) Vgl. 24.

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²vaxšya- 1338
ahya-, arəhya-

27 [1])

[1]) Vgl. 26.

²kaya- 462
staya-
daya- 711
yaožda-
paya-
spaya-
snaya-, °snya-
²maya- 1165
²vaya- 1406 u.
zaya-
xšaya-
pūya-
buya- (?)
sruya-
fšuya-
ǰya-
yuǰya-
druǰiya-
ubǰya-
+urviδya-
siδya-
būiδya-
yūiδya-
uruδya- 1492
¹iriδya- 1480
²iriδya- 1492
friδya-
kərəδya- 452
gərəbya-, gərəwya- 526
vifya-
ufya-
trəfya- 643
ǰanya-
+mainya-, maniya- 1121
²manya- 1124
³manya- 1125
dīvya-
kariya-, kirya- 444
starya-², °strya- 1597
bairya- 933
mariya-, mirya- 1142
dərəya- 689 u.
vōirya- 1362
kirya-: s. *kariya-*.
pirya- 850
mirya-: s. *mariya-*.
¹°strya- 1595
²°strya-: s. *stairya-*.
sya- 1569
disya-
+pəsya- 817
visya-
urvisya-
zya- 1700
izya- 342
vərəzya- 1375
hərəzya-
išya- 31
irišya-
¹uxšya- 1337
²uxšya- 1338
δahya- 1578
dārya- (30) 690

28

rāmya-

29

rārəšya-

30 [1])

[1]) Vgl. 24.

tāčaya-
hāčaya-
rażčaya-
hażčaya-
raočaya-
saočaya-
harəčaya-
srasčaya-
δanǰaya-
rənǰaya-
syazǰaya-
yātaya-
vātaya-
āδaya-
vāδaya-
rāδaya- (?)
frādaya-
γzrāδaya-
°šādaya-, °šāδaya-
vaēdaya-, vaēδaya- 1314
gaudaya-
baoδaya-
raoδaya- 1493
²bandaya- 926 u.
səndaya-
varədaya-, varəδaya-
nāδaya-
tāpaya-
vaēpaya-
zəmbaya-
dābaya-
kānaya-
baṇaya-
mānaya- 1124
¹maṇaya- 1122
²maṇaya- 1124
dvaṇaya-
fšānaya-
ǰāmaya-
nāmaya-
rāmaya-
dəbāvaya-
xšnāvaya-
drāvaya-
frāvaya-
srāvaya-
šāvaya-
hāvaya-
āraya- 183
¹kāraya- 444
²kāraya- 448
³kāraya- 449 o.
⁴kāraya- 449 m.
gāraya- 511
stāraya- 1597
¹dāraya- 689
²dāraya- 690
pāraya- 851
bāraya- 933
māraya- 1142 u.

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vāraya- 1362
γžāraya-
x^{v}āraya-
rāsaya-
daēsaya-
urvaēsaya-
[1]*rāzaya-* 1514
[2]*rāzaya-* 1526
daēzaya-
yaozaya-
darəzaya-
barəzaya-
varəzay- 1375
nāšaya- 1067
rāšaya-
aēšaya- 28
aišaya- 31
čaēšaya- 429
ṯbaēšaya-
rāēšaya-
taošaya-
baxšaya-
vaxšaya-
āxšaya-
rāṇhaya-
ϑrāṇhaya-
pataya- (2)
pazdaya- (3) 884
urūdōya- (3) 1492 o.
x^{v}abdaya- (18) 1862
titāraya- (5) 639

31

vīmāδaya-
baoδaya-
urūpaya-
nmānaya-
fšaonaya-
nijāmaya-
raēϑwaya-
vāstraya-: s. *vāstrya-*
ašaya-
kašaya-
vāšaya-
xrāṇhaya-
+*draujīya-*
vāstrya-, *vāstraya-*
baēšazya-
aṇhuya-
išūidya-
hapariya-
aēnahya-

32

bišaz-
yaokarš-
[2]*paiϑya-* 844
raēϑwa-
fyaṇhva-

PrP.

vaitī
ǰaini
mraoī
vāčī
āiδi
srāvī
a-dāriy
ərənāvi

II. *s*-Aorist.

1

mas- 1113m.
raos- 1492
maṣ- 1135
saṣ- 1560
vaēs- : *vīs-* 1314
aš- 359
paš-
fraš-
vaš-: s. *važ-*.
tāš-
[1]*nāš-* 1055
[2]*nāš-* 1056
naēš-
āiš- 147
dāiš- : *daēš-* : *dīš-* 672
piš- 817
urviš-
dauš- 1656
xšnaoš-
šaoš-
srūš-
vaxš- 1330
saxš-
urvāxš-
raēxš-
marəxš-
ϑwarəš-
varəš- 1375
dārəš- : *darš-* 690
sārəš-
važ-, *vaš-* 1386
darəž- 697
vah- 1353
kāh-
stāh-
mazdāh-
pāh-
spāh-
rāh-
ϑrāh-
sāh-
ǰaṇh-, *ǰōngh-*
maṇh-, *mōngh-*
vōngh-

2

zāviš-
čəvīš-
xšnəvīš-

III. Perfekt.

1

hištā- : *hast-*
dadā-, *daδā-* : *dad-* 711
diδay-, *daiδy-* (?) 724
mim- 1165
rar- 1518
čaxš- 541
vavak- : *vaok-*
čikaēt-
yayat- : *yaēt-*
hazd- 1753
vīvaēd- 1318
hisid-
urūraod- 1493
urūrud- 1492
[1]*irīriϑ-*, *irīraϑ-* 1521
[2]*irīriϑ-* 1480
hušx^{v}ap- 1862
ǰγaurv-, *ǰīgaurv-* 526
čakan-
maman- : *mamn-*
vaon-
haṇhān-
ǰγm-
sīsray- (?)
hišāy-
tūtav- : *tūtv-*
bvāv- 927
tuϑrv-
susrv-
šūšv-
čaxr- 444
ǰγār- 511
daδār- : *dadr-* 690
[1]+*pafr-* 850
[2]*pafr-* 852
(*ba*)*bar-*, *bavar-*: *bawr-* 933

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nānās- 1055
vaoz- 1386
vaorāz- 1544
vavarəz-
tataš-
didvaēš- : *didvīš-*
iyaēš-, *yaēš-* 28
biwyāh-
ād-
ār-
āh-

2

dād-
čāxn-
čāxr-
bābv-
dādr-
dādarəs-
+*vāurāz-* 1544
vāvərəz-

3

ap-
vaēd-, *vaēδ-* : *vīd-*, *vīδ-* 1314

PfPr.

saška- 1552
vaočа- 1330
ǰaγna-
ǰaγma-
[1]*nąsa-* 1055
[2]*nąsa-* 1056
tataša-

B. NOMINALSTÄMME.

I. Die Substantiva und Adjektiva (mit Ausschluss der Personen- und Familiennamen).

Die geographischen Namen – von Völkern, Ländern, Städten, Bergen, Flüssen usw. – sind mit gN. bezeichnet, die patronymischen Adjektiva mit pA., die pronominalen (von Pronominalstämmen abgeleiteten) mit prA. – Aw. *w* s. bei *b* und *v*.

[1]*aka-*
[2]*aka-*
taka-
dərəzi.taka-
kutaka-
ba[n]*daka-*
rapaka-
spaka-
sanaka-
zinaka-
nipašnaka-
maka- gN.
anāmaka-
syāmaka- gN.
frašumaka-
nivayaka-
apa.skaraka-
mūraka-
saka- gN.
apa.xraosaka-
dužaka-
vawžaka-
[1]*dahaka-*
[2]*dahaka-*?
uruzdipāka-
nasupāka-
yūšmāka- prA.
xšmāka- prA.
ahmāka- prA.
nyāka-
apanyāka-
zairimyāka-
mašyāka-
fravāka-
pāitivāka-
aživāka-
haδrāka-
pərəδū.frāka-
araēka-
nimraoka-
saoka-
x[v]*āsaoka-*
dātō.saoka-
vərəzi.saoka-
ātrə.saoka-
yāmō.pačika-
zəmaini pačika-
daitika-
+*paitika-*
pūitika-
mərəždika-, *marəždika-*
anamarəždika-
hvāmarždika-
driwika-
ainika-
pərəδu.ainika-, *pərəδvainika-*
paršvanika-
kasvika-
arika-
wərəzika-
katpatuka- gN.
apərənāyŭka-
drvō.apərənāyuka-
druka-
sūka-
dūraēsūka-
xšaδrō.suka- gN.
dūrāṯ.sūka-
pasuka-
aṯka-, *aδka-*
+*vərəṯka-*, *vərəδka-*
+*zra*[n]*ka-* gN.
karka- gN.
mahrka-, *maraka-*
amahrka-
ǰaini.mahrka-
pouru.mahrka-
vīspō.mahrka-
varəka-
+*haumavarka-* gN.
+*vazarka-*
harəka-
vəhrka-
yaska-
ayaska-
ǰaini.yaska-
araska-
sraska-
huška-, [k]*uška-*
viš.huška-
aγa-
usaγa-
daγa-
[1]*baga-*, [1]*baγa-*
[2]*baga-*, [2]*baγa-*
hubaγa-
vohu.baγa-
maga-
[1]*maγa-*
[2]*maγa-*
[3]*maγa-*
vazaγa-

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bāga-
bitaēγa-
[1]*maēγa-*
[2]*maēγa-*
vaēγa-
fravaēγa-
hvāvaēγa-
[+]*sāiri.baoγa-*
aipiδbaoγa-
ašəmaoγa-
drauga-, *draoga-*, *draoγa-*
kuruγa-
zanga-, *zəngа-*
[+]*ərədvō.zəngа-*, *ərəδwō.-zəngа-*
nizəngа-
suptiδarəngа-
haptōiringа-
darga-, *darəga-*, *darəγa-*
[+]*parga-* gN.
sparəγa-
frasparəγa-
mərəγa-
mazga-
spazga-
maδaxa-
haxa-
vyāxa-
aēxa-
[+]*gərəδyaoxa-*
nava.pixa-
afravaočа-
vīčiča-
sučа-
[+]*hamča-*
antarəča-
[h]*uvaǰa-* gN.
arəǰa-
kata-
iškata-
gata-
agata-
azgata-
ǰata-
ǰyaǰata-
[+]*avāǰata-*
vəhrkō.ǰata-
spō.ǰata-
amō.ǰata-
vaēmō.ǰata
rasmō.ǰata-
mašyō.ǰata-
zūrō.ǰata-
azō.ǰata-
ǰbazšō.ǰata-
niǰata-
yātu.ǰata-
bāzu.ǰata-
kusrō.pata-
bata-
abata-
[+]*franata-*
mata-
miδō.mata-
humata-
frāyō.humata-
dušmata-
frāyō.dušmata-
nəmata-
nava.nəmata-
haēčumata-
γəmata-
parāgmata-
*ha*gmata-*
ayata-?
apayata-
anupayata-
afrakaδavata-
haδra.vata-
surunvata-
[1]*urvata-*
[2]*urvata-*
[+h]*ubarata-*
sata-
satō.ǰəmō.sata-
δrisata-
pouru.sata-
[+h]*ufrasata-*
čaδwarəsata-
yazata-
[1]*huyazata-*
ərəzata-
hušata-
axšata-
*yaonō.x*ata-*?
dūraēfra'kāta-
xratu.kāta-
tāta-
stāta-
astāta-
ava.stāta-
[+]*mainyu.stāta-*
[1]*dāta-*
mazdaδāta-
upa.dāta-
ašava.dāta-
[1]*paradāta-*
aparadāta-
[2]*paraδāta-*
ahuraδāta-
fraδāta-
daēvō.fradāta-
baγō.dāta-
spəntō.dāta-
paoiryō.dāta-
avō.dāta-
aēvō.dāta-
daēvō.dāta-
zrvō.dāta-
raoxšni.aiwiδāta-
nidāta-, *niδāta-*
dužniδāta-
dāmi.dāta-, *dąmiδāta-*
vīδāta-
hvīδāta-
huδāta-
[1]*ātərəδāta-*, [1]*ātrə.dāta-*
uzdāta-
arš.dāta-
fraždāta-
yaoždāta-
dahmō.yaoždāta-
awždāta-
[2]*dāta-*
haδa.dāta-
*x*aδāta-*
*darəγō.x*aδāta-*
stiδāta-
handāta-
anabdāta-
pāta-
aša.pāta-?
sraošō.pāta-
hupāta-
upairi.spāta
uzbāta-
snāta-
[+]*hupaitišnāta-*
māta-
āmāta-, *amāta-*
anāmāta-
bišiš.framāta-
[1]*yāta-*
[2]*yāta-*
šyāta-, *šāta-*
ašāta-
vāta-
urvāta-
rāta-

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mrāta-
amrāta-
xsāta-
zāta-
azāta-
aparazāta-
¹*āzāta-*
²*hvāzāta-*
¹*hvāzāta-*
haδδ.zāta
kudδ.zāta-
šāta-: s. bei *šyāta-*.
višāta-
hāta-
¹*aēta-*
²*aēta-*
kaēta-
anupaēta-: s. bei *paraita-*.
spaēta-
fraēta-: s. bei *paraita-*.
¹*šaēta-*
ašaēta-
bərəγmya.šaēta-
²*šaēta-*
xšaēta-
hvarəxšaēta-
xᵛaēta-: s. bei *paraita-*.
aota
¹*staota-*
²*staota-*
upa.staota-
sraota-
haota-
para¹ita- 152
anupaēta-
fraēta-
xᵛaēta-
paitita-
apaitita-
aiwita-
dužita-
spaēitita-
dīta-
paiti.dīta-
raoiδita-
ātarəfriδita-
ainita-
framita-
bərəzi.mita-
satδ.vita-?
utδ.vita-?
zairita-
hvāfrita-
srita-
nisrita-
masita-
anašita-
daršita-
hita-
maδrō.hita-
āhita-
anāhita-
āstūta-
anāstūta-
dūta-
būta-
xšnūta-, *xšnuta-*
axšnūta-
huxšnuta-
tiži.žnūta-
pouruta- gN.
xrūta-
mruta-
biš¹āmrūta-
δrišāmrūta-
čaδrušāmrūta-
srūta-
¹*asruta-*
frasrūta
dūraēsrūta-
gaošō.srūta-
fra¹šūta-
arəzō.šūta-
anapišūta-
arəmō.šūta-
mainyu.šūta-
huta-
ahuta-
aiwiš.huta-
staxta-
δaxta-
huδaxta-
xᵛāsaxta-
baxta-
baγō.baxta-
nmanō.baxta-
šōiδrō.baxta-
vīsō.baxta-
zantu.baxta-
+*daṅhu.baxta-*
handraxta-
+*δraxta-*
anasaxta-
frasaxta-
xᵛaini.saxta-
haxta-
ahaxta-
anahaxta-
upa.haxta-
pairiš.xᵛaxta-
aoxta-
aiwi.γnixta-
anaiwi.γnixta-
hunivixta-
irixta-
frahixta-
dužᵘ¹ŭxta-
frāyō.dužūxta-
hūxta-
frāyō.hūxta-
¹*hadaoxta-*
mazdaoxta-
miδaoxta-, *miδōxta-*
fraoxta-
mazdō.fraoxta-
zaraδuštrō.fraoxta-
²*haδaoxta-*
paiti.šmuxta-
+*pāiti.šmuxta-*
yūxta-
apayūxta-
frā.yuxta-
hufrāyuxta-
čaδru.yuxta-
druxta-, *duruxta-*
anādruxta-
aiwi.druxta-
anaiwi.druxta-
upa.suxta-
skapta-
ham tapta-
dapta-
napta-
āyapta-, *ayapta-*
baraṯ.āyapta-
xᵛapta-
vīpta-
hukərəpta-
gərəpta-
ava-gərəpta-
āgərəpta-
+*anaiwi.gərəpta-*
nigərəpta-
+*avi.gərəpta-*
+*pairi.gərəpta-*
uzgərəpta-
pərδu.uzgərəpta-?
tafta-
avakanta-

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nikanta-
saokanta-, saokənta- gN.
danta-
banta-
abanta-, avanta-
aiwi.vaδayanta-
frayaẑyanta-
haošyanta-
amərəxšyanta-
[1]*vanta-*?
[2]*vanta-*
[3]*vanta-*
avanta-: s. *abanta-*.
granta-
paiti.zanta-
apaiti.zanta-
spənta-
maγnənta-
xnənta- gN.
nizənta-
kvirinta- gN.
yimō.kərənta-
dōjiṯ.arəta-
anarəta-
karta-: s. *kərəta-*.
[1]*karəta-*
[2]*karəta*
asagarta gN.
frātaṯ.čarəta-
patarəta-
starəta-
frastarəta-
hustarəta-
x^{v}aini.starəta-
darəta-
parābarta-: s. bei *bərəta-*.
marəta-
fra[1]marəta-
vačō.marəta-
manō.marəta-
aiwi.šmarəta-
[1]*varəta-*
gūδō.varəta-
drvō.varəta-
zəm.varəta-
[2]*varəta-*
fravarəta-
sarəta-
asarəta-
[1]*zarəta-*
anāzarəta-
[2]*zarəta-*
[1]*harəta-*
[2]*harəta-*
fraənuharəta-
ax^{v}arəta-
apaiti.ərəta-
kərəta-, karta-
dahmō.kərəta-
dāityō.kərəta-
zaranyō.kərəta-
[1]*xšaδrō.kərəta-*
tanu.kərəta-
hukərəta-, [+]*hū.kərəta-*
vačkərəta- gN.
gərəδō.kərəta-
zərəδō.kərəta-
yasnō.kərəta-
xšaδrō.kərəta-
a[1]stərəta-
frastərəta-
[1]*dərəta-*
[2]*dərəta-*
[3]*dərəta-*
adərəta-
[+]*nasuš.ava.bərəta-*
parabarta-
vəhrkō.bərəta-
vātō.bərəta-
spō.bərəta-
draoγinō.bərəta-
vayō.bərəta-
zūrō.bərəta-
yasō.bərəta-
maxši.bərəta-
huš.ḥam.bərəta-
mərəta-
ava.mərəta-
upa.mərəta-
paiti.vərəta-
frārəta-
[1]*asta-*
[2]*asta-* Ntr.
hvasta-
gasta-
čaēčasta- gN.
ajasta-
dasta-: s. *zasta-*.
basta-
ašavasta-
sasta-
frasasta-
aiwi.sasta-
husasta-
zasta-, dasta-
ustānazasta-
gaozasta-
aēsmō.zasta-
barəsmō.zasta-
hāvanō.zasta-
ayənhō.zasta-
pasuš.hasta-
x^{v}asta-
ax^{v}asta-
yāsta-
[+]*bərəzi.yāsta-*
aiwyāsta-
anaiwyāsta-
hvaiwyāsta-
rāsta-
sāsta-
mazdō.frasāsta-
zāvanō.sāsta-
duš.ḥam.sāsta-
huš.ḥam.sāsta-
x^{v}āsta-
ax^{v}āsta-
ana.x^{v}āsta-
ąsta-
pąsta-
čista-
hamista-
[1]*vista-*
āvista-
aiwi.vista-
manō.vista-
[2]*vista-*
fravista-
əvista-
[1]*irista-*
para.irista-
[2]*irista*
paiti.irista-
ātryō.paiti.irista-
hupō.busta-
urusta-
frāurusta-
avāurusta-
ahōmusta-
xšusta-
ayōxšusta-, ayaoxšusta-
frākərəsta-
ašta-
vouru.ašta-
[1]*tašta-*
hutašta-
ḥam.tašta-
[2]*tašta-*
avi.spačta-

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našta-
apanašta-
[1]*yašta-*
ašava.frāyašta-
hufrāyašta-
[2]*yašta-*?
vašta-
rašta-
tāšta-
mainyu.tāšta-
hutāšta-
mainyu.hąm.tāšta-
dāšta-
spāra.dāšta-?
rāšta-
urvaēšta-
[1]*fraēšta-*
[2]*fraēšta-*
sraēšta-
aošta-
[1]*išta-*
pouru.išta-
pairīšta-
dahmō.pairīšta-
hupairīšta-
raočas.pairīšta-
[2]*išta-*
zastāišta-
šāišta-
ašāišta-
vīδōišta-
dbōišta-
žnōišta-
yōišta-
hvōišta-
vīzōišta-
ačišta-
paiti.vačišta-
tančišta-
aoǰišta-
aš.aoǰišta-
draoǰišta-
draoγō.vāxš.draoǰišta-?
rənǰišta-
dišta-
hāiδišta-
[1]*vaēdišta-*, *vaēδišta-*
[2]*vaēdišta-*
uparaoδišta-
yūiδišta-
[+]*paiti.yūiδišta-*
nazdišta-
nabānazdišta-
zrazdišta-
uzdišta-
xraoždišta-
zōiždišta-
maδišta-: s. *masišta-*.
nipišta-
ṯbišta-
aṯbišta-, *aδbišta-*
spāništa-
ǰaγništa-
niǰaγništa-
aoǰō.rāmišta-
nąmišta-
vīǰaγmišta-
baēvarə.mišta-
stāvišta-
hāvišta-
səvišta-
asəvišta-
sāsəvišta-
xraδwišta-
irišta-
airišta-
pairīšta-: s. bei [1]*išta-*.
bairišta-
aibī.bairišta-
nižbairišta-
mairišta-
[+]*dārišta-*
paiti.dārišta-
avaˈoirišta-
ačīδōirišta-
[+]*asišta-*
kasīšta-
nasišta-
masišta-, *maδišta-*
āsišta-
fraoirisišta-
mazišta-
vīspō.mazišta-
vīspe.mazišta-
razišta-
vāzišta-
gavāzišta-
urvāzišta-
[+]*darəzišta-*
barəzišta-
niδātō.barəzišta-?
niˈmarəzišta-
vīmarəzišta-
xᵛarəzišta-
aēšišta-
paošišta-
δwaxšišta-
[1]*vahišta-*
[2]*vahišta-*
dāhišta-
dąhišta-
ušta-
agušta-
angušta-
darəγō.angušta-
axšnušta-
paxrušta-
[+]*društa-*
zušta-
frāzušta-
daēvō.zušta-
ašō.zušta-
[1]*daxšta-*
para.daxšta-
ǰvō.daxšta-
čīδrō.daxšta-
[2]*daxšta-*
[1]*fradaxšta-*
[2]*fradaxšta-*
pouru.paxšta-
āxšta-
[2]*anāxšta-*
hvāxšta-
[1]*anāxšta-*
ahąxšta-
ahąxštō.təmō.ahąxšta-
frapixšta-
[1]*karšta-*
[1]*akaršta-*
[2]*akaršta-*
ašava.karšta-
daēvō.frakaršta-
[+]*ǰaēkaršta-*
sāstō.karšta-
gaδō.karšta-
aēšmō.karšta-
nāfyō.karšta-
daēvō.karšta-
aži.karšta-
taršta-
[1]*paršta-*
ṯbaēšō.paršta-
zaini.paršta-
[2]*paršta-*
[+]*aiwi.darəšta-*
zastā.maršta-
varšta-
fravaršta-
baoδō.varšta-

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miδōvaršta-
uzvaršta-
anuzvaršta-
dužvaršta-
frāyō.dužvaršta-
hvaršta-, hvarəšta-
frāyō.hvaršta-
aiwi.varšta-
δwaršta-
fraδwaršta-
ašava.fraδwaršta-
paoiryō.fraδwaršta-
+xᵛaδwarəšta-
sūrō.δwaršta-
paiti.δwaršta-
frazaršta-
+uzaršta-
varšni¹haršta-
hufrənharšta-
haomō.ənharšta-
pairi.ənharšta-
dahmō.pairi.ənharšta-
aibī.dərəšta-
¹gaδa-
²gaδa-
apagaδa-
daδa-
¹paδa-
garmapada-
nava.paδa-
patipaδa-
δripaδa-
²paδa-, pada-
kaᵛpada- gN.
naδa-
+mada-, maδa-
kayaδa-
ənistō.kayaδa-
vada-
pāδa-
spāδa-, spāda-
pouru.spāδa-
vindaṭ.spāδa-
māda- gN.
paityāδa-
rāδa-, rāda-
zrāδa-
aēδa-
vaēda-, ¹vaēδa-
fravaēδa-
²vaēδa-
xᵛaēδa-
aoδa-
tigra¹xauda-
ayō.xaoδa-
zaranyō.xaoδa-
urvi.xaoδa-
baoδa-
barō.baoδa-
aspāyaoδa-
raoδa-
vīrō.raoδa-
huraoδa-
haṃ.raoδa-
upa.mraoda-
xᵛīδa-
guδa- gN.
suguda-, suγδa- gN.
aiwi.draoxδa-
uxδa-
mazdaoxδa-
aša(oxδa)-
gūšayaṭ.uxδa-
anapyūxδa-
hizuxδa-
aršuxδa-
ərəžuxδa-
puxδa-
yūxδa-
anaiwi.druxδa-
bərəxδa-
¹abda-
²abda-
vīspabda-
bibda-
δribda-
+dərnwδa-
δraγδa-, δraγəδa-
anda-
banda-
nivanda-
zanda-
skənda-
askənda-
paitī.sənda-
kunda-
gunda-
arəδa-
sparda- gN.
varəδa-
aēšmō.varəδa-
¹sarəδa-
²sarəδa-
kaxᵛarəδa-
¹gərəδa-
²gərəδa-
kamərəδa-
δrikamərəδa-
bazda-
myazda-
vyāzda-
hvāyaozda-
niuruzda-
pasvarəzda-
vərəzda-
ašta.kaožda-
mižda-, mīžda-
ašō.mižda
humižda-
aš.mižda-
mahrkaδa-
haptaδa-
višaptaδa-
xᵛaēvadaδa-
fradaδa-
vīndaδa-
varəδaδa-
urvaδa-
aurvaδa-
drvō.urvaδa-
snaδa-
¹raδa-
raoraδa-
sraoraδa-
varətō.raδa-
vazō.raδa-
dərəzi.raδa-
xᵛaniraδa- gN.
maṭ.raδa-
²raδa-
zbaraδa-
vasaδa-
vaxšaδa-
+hvō.γžaδa-
kāδa-
dāδa-
adāδa-
mazdāδa-
naēmi.rāδa-?
hāδa-
pairigaēδa-
maēδa-
zaδa-
anazaδa-
+aipī.zaδa-
vīčīδa-
viδa- s. *visa-*.
friδa-
hīδa-

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ŭδa-
maṭ.gūδa-
uruδa-
airyō.xšuδa- gN.
[1]*arəδa-*
vyarəδa-
[2]*arəδa-*
varəδa-
avarəδa-
x^{v}arəδa-
anax^{v}arəδa-
hāmō.x^{v}arəδa-
paitiṇam.x^{v}arəδa-
aiwiš.x^{v}arəδa-
anaiwiš.x^{v}arəδa-
duš.x^{v}arəδa-
mainyuš.x^{v}arəδa-
pasuš.x^{v}arəδa-
hankərəδa-
+*rāiti.hankərəδa-*
pərəδa-
anāpərəδa-
dərəzānō.pərəδa-
tanu.pərəδa-
atanu.pərəδa-
nibərəδa-
haṃ.bərəδa-
hamərəδa-
kasyapa-
upāpa-
anāpa-
[1]*vīvāpa-*
[2]*vīvāpa-*
frāpa-?
viščāpa-
vīšō.vaēpa-
+*dvaēpa-*
ərəzatō.saēpa-
haosafnaēnō.saēpa-
ayō.saēpa-
zaranyō.saēpa-
+*paitipa-*
fraorəpa-
aspa-
yuxta.aspa-
kadrva.aspa- gN.
aurušāspa-
+*barō.aspa-*
hazaərrō.aspa-
pouru.aspa-
āsu.aspa-
haččaṭ.aspa- pA.
ranǰaṭ.aspa-
fraoδaṭ.aspa-
ravaṭ.aspa-
hvaspa-, [k]*uvaspa-*
čaδwarə.aspa-
vīspa-
vanō.vīspa-
xšvaēwa-
uba-, *uva-*, *ᵘva-*, [3]*ava-*, [3]*va-*
fraskəmba-
baēvarə.fraskəmba-
+*stəmba-*
xumba-
garəwa-
•*δwa-*, *δwa-*: s. bei •*va-*.
kafa-
safa-
para.safa-
pərəδu.safa-
nāfa-
hāmō.nāfa-
haṃō.nāfa-
kaofa-, *kaufa-*
sačni.kaofa-
stvi.kaofa-
srifa-
varafa-
akana-
ava'kana-
frakana-
hankana-
vyāxana-
raočana-
satō.raočana-
ǰana-
aoǰana-
haṃ.patana-
+*zbaurvatana-* pA.
frāyazəntana- pA.
paitištana-: s. *stāna-*.
uštana-: s. *uštāna-*.
āyadana-
šaētō.frāδana-
gaēδō.frāδana-
vaδwō.frāδana-
āδu.frāδana-
daiṅhu.frāδana-
gaodana-, *gaoδana-*
+*paitiča.gaodana-*
hāmō.gaodana-
paitiṇam.gaodana-
vaγδana-
+*pasča.vaγδana-*
zgərəsnō.vaγδana-
vardana-
paδana-
x^{v}āpaδana-
maēδana-
šyaoδana-: s. *šyaoδna-*.
piδana-?
apana-
āpana-
ǰāmāspana- pA.
tumāspana- pA.
+*xšviwrāspana-* pA.
aša.stəmbana- gN.
frasčimbana-
hazaərrō.frasčimbana-
vanana-
frasnana-
hərhanana-
mana-
amana-
ana.mana-
hača.mana-
upamana-?
hanǰamana-
xšayamana-
+*niyamana-*
axšyamana-: s. *axšyamna-*.
raēmana- gN.
+*ərhimana-*
zaranumana-
hanǰaymana-
dəmana-: s. *dəmāna-*.
asmana-
pərəsmana-
vahmana-
ayana-
frayana-
xayana-
vərhuδātayana- pA.
gayaδāstayana- pA.
ǰīšťayana- pA.
bayana- gN.
karsnayana- pA.
frāšaoštrayana- pA.
darγō.haxəδrayana-
srayana-
zrayana-
sayana-
dužakō.sayana-
zayana-
rāma'šayana-
gavašayana-
suγδō.šayana-
vəhrkānō.šayana-

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airyō.šayana-
aiwi.šayana-
hušayana-
dānayana- pA.
aiwi.zūzuyana-
airyana- gN.
gavana-
stavana-
vavana-
ᵃvayō.gravana-
anāstravana-?
haδravana-
+drujim.vana-
āδravana-
xᵛāδravana-?
sravana-?
aiwi.sravana-
anaiwi.sravana-
havana-
ərhavana-
hāvana-
āfrivana-
viδwana- gN.
āstaoδwana-
miδwana-
nāiriδwana-
hunvana-
†) ¹*karana-*

†) Hier fehlende Wörter suche man unter *°rən°* und *°rn°*.

akarana-
čaδru.karana-
dūrazkarana-
²*karana-*
hikarana-
garəmō.skarana-
ātrə.čarana-
dāuru.upa.darana-
paiti.darana-
uši.darəna- gN.
ādarana- gN.
frasparana-
barana- gN.
+myastrā.barana-
zaoδrō.barana-
hamarana-, *hamarəna-*
sārana-
ahurana- gN.
vispa¹zana-
srvō.zana-
paruzana, *paruvzana-*
+ātərə.vazana-, *ātrə.vazana-*
upāzana-
ātarə.marzana-
viš.harəzana-
vāvrəzana-
frašana-
pəšana-
vanaṯ.pəšana-
ažana-
snaẽžana-
hana-
āvahana-
vərəhana-
haosravərəhana- pA.
vīvərəhana- pA.
sənghana-
ərəhana-
aiwyərəhana-
haδa.aiwyərəhana-
zaranyō.aiwyərəhana-
paitiš.xᵛana-
aštō.kāna-
varkāna- gN.
hagmatāna- gN.
pāpərətāna-
stāna-
ardastāna-
+gaostāna-
aspō.stāna-
uštrō.stāna-
paitištāna-, *paitištana-*
(ā.)maiδyōi.paitištāna-
bipaitištāna-
hupaitištāna-
čaδwarə.paitištāna-
ustāna-
uštāna-, *uštana-*
činvaṯ.uštāna-
vīkərəṯ.uštāna-
uzuštāna-
fštāna-
satafštāna-
apadāna-
ādāna-
paiti.dāna-
zaranyō.aiwiδāna-
uzdāna-
awəždāna-
uzyazdāna-?
daδāna-
+paδāna-
irīriδāna-
šōiδrō.pāna-
pəšō.pāna-
apāna-
haẽčaṯ.aspāna- pA.
vīzafāna-
pairiš.hanāna-?
γnāna-, *γənəna-*
avaγnāna-
mamnāna-
dəmāna-, *dəmana-*
nmāna-
fratəmō.nmāna-
maδəmō.nmāna-
uparō.nmāna-
yāna-, *yəna-*
vasō.yāna-
gaẽδō.mərənčyāna-
būǰyāna-?
maiδyāna-, *maiδyəna-*
vyāna-
naotairyāna-, *°yəna-* pA.
vohu.fryāna-
mašyāna-
vīdrvāna-
kuxšnvāna-, *°vəna-*
framravāna-, *°mrvəna-*
¹*rāna-*
²*rāna-*, *rəna-*
čarāna-
starāna-
hubarāna-
zazarāna-
dadrāna-, *daδrāna-*
pawrāna-
varakasāna- pA.
frasāna-
frakərəstō.frasāna-
isāna-
yazāna-
hvazāna-
zāzāna- gN.
paiti.darəzāna-
¹*varəzāna-*
hvarəzāna-
²*varəzāna-*
haomō.ərəharəzāna-
gərəzāna-
mərəzāna-
čašāna-
čičašāna-
paitišāna-
mərəxšāna-
ayažāna-
mərhāna-
vərhāna-
avərhāna-

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ārəhāna-
vaēδəna-
[1]*rōna-*
arōna-
[2]*rōna-*
†) *vīčarəna-*
†) Hier fehlende Wörter suche man unter *°ran°* und *°rn°*.
frayarəna-
aiwi.varəna-
raočā.aiwi.varəna-
[+]*nəmatō.aiwi.varana-*
handvarəna-
avō.x^{v}arəna-
paitiš.x^{v}arəna-
ayarəhō.paitišx^{v}arəna-
harəuharəna-
ārəuharəna-
dārəna-
paityārəna-
hizvārəna-?
[1]*vərəzəna-*
[2]*vərəzəna-*
hušəna-
zarōna-?
[+]*aδa^{n}gaina-*
ərəzataēna-
astaēna-
ubdaēna-
hama.nāfaēna-
zaranaēna-
asānaēna-
paēnaēna-
haosafnaēna-
zarənaēna-
zəmaēna-
zarštvaēna-
drvaēna-
srvaēna-
[1]*saēna-*
upairi.saēna- gN.
zaēna-
x^{v}ā.zaēna-, *huzaēna-*
izaēna-
axšaēna-
fravāxšaēna-
təmarəhaēna-
ayarəhaēna-
[1]*gaona-*
spita.gaona-
[+]*hama.gaona-*
haosraogana-?
vīspō.gaona-
hamō.gaona-
zairi.gaona-
paouruša.gaona-
hugaona-
vohu.gaona-
[2]*gaona-*
yaona-
[+]*dāitya.yaona-*
xšapā.yaona-
hvāyaona-
ašāyaona-
vasō.yaona-
pərəδu.yaona-
huyaona-
yauna- gN.
barəmāyaona-?
maršaona-
hyaona- gN.
°ąna-: s. unter *°āna-*.
x^{v}ātačina-
aiwi.ťačina-
hu.aiwi.ťačina-
hantačina-
afš.ťačina-
aš.pačina-
vītāčina-
raēδwiš.bajina-
paitina-
hąmina-
armina- gN.
[1]*rapiδwina-*
[2]*rapiδwina-*
zairina-
[1]*uzayeirina-*
[2]*uzayeirina-*
āfrīna-?
dašina-
maēšina-
vačahina-
raočahina-
[1]*ušahina-*
[2]*ušahina-*
ŭna-
hamankuna- gN.
stŭna-
satō.stūna-
hazaŋrō.stŭna-
bərəzi.stūna-
kahrpuna-
buna-, *būna-*
aurunа-
tauruna-
[+]*frataurunа-*
aδauruna-
asūna-
hazaŋrō.huna-
ahuna-
satayna-
ahąxštayna-
hązaŋrayna-
bāzvarəyna-
mayna-
[1]*vārəδrayna-*
[2+]*vārəδrayna-*
vərəδrayna-
huyāyna-
raoyna-
šyaoδna-, *°δana-*, *°δəna-*
yā.šyaoδana-
snaoδō.šyaoδna-?
hamō.šyaoδna-
hāmō.šyaoδna-
ravō.šyaoδəna-
araδwyō.šyaoδna-, *°δəna-*
hušyaoδna-, *°δana-*
duš.šyaoδna-, *°δana-*
arš.šyaoδna-
[1]*arəδna-*
[2]*arəδna-*
arətō.karəδna
x^{v}afna-
ax^{v}afna-
kamna-
pərətamna-
vaēdamna-
sāčayamna-
būjayamna-?
jīštayamna-
fravaēδayamna-
paiti.pāpayamna-
hanayamna-
srāvayamna-
asrāvayamna-
frašāvayamna-
apasrayamna-
sayamna-
para.aēšayamna-
xšayamna-
axšayamna-
hamō.xšaδrō.xšayamna-?
zaršayamna-
aiwyārəhayamna-
aδaoyamna-
uyamna-
amuyamna-
suyamna-

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aǰyamna-
fraǰyamna-
būǰyamna-?
ǰaiδyamna-
paiδyamna-
+*aǰiδyamna-*
+*frabuiδyamna-*
ustryamna-
vazyamna-
vərəzyamna-
axšyamna-, *axšyamana-*
uzuxšyamna-
varəšyamna-
harəšyamna-
sīždyamna-
uzdāhyamna-
zaḥyamna-
divamna-
+*ayžō.nvamna-*
dramna-
hačšmna-
aoǰəmna-
hištəmna-
paiti.hištəmna-
vadəmna-
fraδəmna-
vaēdəmna-
fravaēδəmna-
ahąm.baoδəmna-
avərəuhabdəmna-, *avərəhabdəmna-*
varəδəmna-
vindəmna-
apa.raoϑəmna-
sispəmna-
xraϑwəmna-
vanəmna-
avanəmna-
frīnəmna-
+*pərənəmna-*
[1]*barəmna-*
nižbarəmna-
[1]*marəmna-*
framarəmna-
paitišmarəmna-
[2]*marəmna-*
zbarəmna-
vīdiδārəmna-
aipi.pārəmna-
anaipi.pārəmna-
vārəmna-
sārəmna-
x[v]*ārəmna-*
+*hispō.səmna-*
pərəsəmna- Ntr.
isəmna-
əvīsəmna-
fraγrisəmna-
+*anku.pəsəmna-*
azəmna-
yazəmna-
ayazəmna-
frāyazəmna-
vazəmna-
fravazəmna-
urvāzəmna-
zixšnāərəhəmna-
sravašəmna-?
aēšəmna-
čaēšəmna-
sraēšəmna-
xšnaošəmna-
ərəhaošəmna-
[1]*nāšəmna-*
[2]*nāšəmna-*
+*aiwi.čičāšəmna-*
vīdīšəmna-
susrušəmna-
ϑwaxšəmna-
+*sixšəmna-*
hangrəfšəmna-
daomna-
nimraomna-
frašāimna-
hačimna-
paiδimna-
paiϑimna-
sispimna-
zaranimna-
mainimna-
amainimna-
fraoirisimna-
azimna-
yezimna-
vərəzimna-
draǰimna-
haomanəhimna-
dumna-
mərəzyumna-?
humna-?
[1]*karəna-*
[2]*karəna-*
skarəna-
darəna-
parəna-
ərəzifyō.parəna-
+*kahrkāsō.parəna-*
pəšō.parəna-
hupərəna-
[1]*varəna-*, *varana-*
āvarəna-
yāvarana-
anyō.varəna-
dužvarəna-
[2]*varəna-* gN.
yāvarəna-
paiti.ərəna-
gaoδərəna-
upastərəna-
[1]*pərəna-*
[2]*pərəna-*
aspərəna-
vərəna-
hākurəna-
sukurəna-
parō.asna-
yasna-
[1]*mazdayasna-*
+*māzdayasna-*
dazvayasna-
adazvayasna-
āsu.yasna-
vīduš.yasna-
vasna-
+*paurvō.vasna-*
gavasna-?
[1]*āsna-*
[2]*āsna-*
zgərəsna-
ašna-
[1+]*pašna-*
[2]*pašna-*
vašna-
frašna-
ərəzatō.frašna-
pāšna-
kasu.pāšna-
zairi.pāšna-
pouru.baoxšna-
raoxšna-
zaranyō.urvīxšna-
ərədvafšna-
taršna-
[1]*varəšna-*
[2]*varəšna-*
[2]*ma-*
[1]*ama-*, [2]*ama-*
avi.ama-
aš.ama-

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aiwyāma-
•*tama-*: s. bei •*təma-*.
upama-: s. *upəma-*.
yama-
navama-, *naoma-*, *nāuma-*
maēsma.šama-
¹*hama-*
²*hama-*
kāma-
+*aš.kāma-*
aiwi.gāma-
+*katāma-* prA.
spāma-
vīspō.bāma-
aiwyāma-: s. *ama-*.
uhyāma- gN.
rāma-
¹*sāma-*
šāma-
¹*hāma-*
²*hāma-*
ašəwō.zgatəma-
aiwyāmatəma-
āəravatəma-
fratəma-, *frataman-*
xšviwi.išvatəma-
haiəya.dātəma-
aspərəzō.dātəma-
zrazdātəma-
mahrkō.təma-
yaskō.təma-
spazga.spazgō.təma-?
hupātō.təma-
əərātō.təma-?
spəntō.təma-
frasastō.təma-
mašyō.sāsta.sāstō.təma-?
sraēštō.təma-
draēǰištō.təma-
anāxšta.anāxštō.təma-?
uxδō.təma-
abdō.təma-
niuruzdō.təma-
vī.āpō.təma-
āsu.aspō.təma-
apanō.təma-
gaonō.təma-
tafnu.tafnō.təma-?
huškō.zəmō.təma-
yaoždātō.zəmō.təma-
taxmō.təma-
zayō.təma-
dāityō.təma-
pāəmainyō.təma-
vārəəraγnyō.təma-
yesnyō.təma-
vahmyō.təma-
aγryō.təma-
xšaəryō.təma-
isə.xšaəryō.təma-?
nąmō.xšaəryō.təma-?
bāēšazyō.təma-
daēvō.təma-
xšnaoəwō.təma-
aurvō.təma-
vī.urvarō.təma-
paityārō.təma-?
uγrō.təma-
¹*zaraəuštrō.təma-*
²*zaraəuštrō.təma-*
huxšaərō.təma-
duždōiəra.duždōiərō.təma-?
vəhrkō.čiəra.vəhrkō.čiərō.-
təma-?
bizəngrō.čiəra.bizəngrō.-
čiərō.təma-?
aži.čiəra.aži.čiərō.təma-?
dərəzrō.təma-
fərašō.təma-
sruṭgaošō.təma-
dužgaintitəma-
hubaoiδitəma-
nitəma-
əərāyō.driγutəma-
*ašxrāx*ᵛ*anutəma-*
pourutəma-
avarəhutəma-
hukərəptəma-
antəma-
apayantama-
*aš.x*ᵛ*arətəma-*
uxδō.vačastəma-
āfri.vačastəma-
arš.vačastəma-
aš.aǰastəma-
aogazdastəma-
+*aγryō.maδimastəma-*
yātumastəma-
afrakavastəma-
marždikavastəma-
yānavastəma-
amavastəma-
čīnmavastəma-
apairi.vavastəma-
vərəəravastəma-
ašavastəma-
raēvastəma-
aš.xraəwastəma-
hastəma-
*x*ᵛ*arənəuhastəma-*
hudāstəma-, *huδāstəma-*
+*vouru.rafnō.stəma-*
vərəəraǰastəma-
ṭbaēšō.taurvayąstəma-
mərənčyąstəma-
bərəǰyąstəma-
əwyąstəma-
aiwi.nasąstəma-
vīsąstəma-
+*əərisąstəma-*
+*para.kavistəma-*
ustəma-
yāskərəstəma-
aštəma-
saškuštəma-
yaēštuštəma-
hərəhanuštəma-
hudānuštəma-
jaγmuštəma-
zazuštəma-
dūraēdarštəma-
pouru.darštəma-
gavāstryāvarštəma-
maδəma-
apəma-, *apōma-*
upəma-, *upama-*
yōma-
rəma-
rąrəma-
dasəma-
aδairi.zəma-
upairi.zəma-
naēma-
paurva.naēma-
ništara.naēma-
aδara.naēma-
upara.naēma-
apāxəδra.naēma-
+*ātərətarō.naēma-*
antarə.naēma-
vaēma-
staoma-
naoma-: s. *navama-*.
xšnaoma-
ušaoma- gN.
haoma-
para.haoma-
sairima- gN.
fraourvaēštrima-

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ϑrima-
ayāϑrima-
[1]*aiwi.srūϑrima-*
[2+]*aiwi.srūϑrima-*
sima-
nāuma-: s. *navama-*.
gantuma-
[1]*zantuma-*
[2]*zantuma-*
duma-
kaurvō.dūma-
ayərhō.dūma-
arəduma-?
[1]*dahyuma-*
[2]*dahyuma-*
[1]*dāhyuma-*
[2]*dāhyuma-*
xrūma-
paxruma-
hizuma-
taxma-
hāmō.taxma-
daxma-
hudəma-
rāϑəma-
aēvō.arma-
garəma-
azarəma-
fšarəma-
x^{v}arəma-
kərəma-
hankərəma-
stərəma-
dasma-, *dasəma-*
upa'sma-
xruždisma-
nisma-
varədusma-
uzma-
aēsma-
haϑa.aēsma-
dāityō.aēsma-
maēsma-
vaēsma-
nisma-, *varədusma-*, *uzma-*: s. bei *upasma-*.
uzəma-
aēšma-, *aēšəma-*
[1]*dahma-*
adahma-
[2]*dahma-*
vahma-
vīspō.vahma-
haiϑyō.aya-?
[+]*apairi.aya-*
aipyaya-
ᵘvaya-: s. *ubōya-*.
bivakaya-
[+]*vīkaya-*
[1]*gaya-*
apagaya-
aibi.gaya-?
[+]*mārgaya-* gN.
hąm.srūṯ.vāčaya-: s. °*vāčya-*.
saočaya-
[h]*uvādaičaya-* gN.
jaya-
taya-
čātaya-
[+]*viš.gaintaya-*
darəγa.arštaya-
darəγa.ārštaya-
daya-?
hamaspaϑmaēdaya-
paiti.daya-
čiϑrō.paiti.daya-
ərəϑaya-
[+]*zərəϑaya-*
frapaya-
staorō.paya-
aspaya-
ništarətō.spaya-
nasuspaya-
[+]*nizbaya-*?
ratunaya-
anumaya-
[+]*zarmaya-*
maiϑyōi.zarəmaya-
ϑri.zarəmaya-
[+]*zaramaya-*
[1]*vaya-*
[2]*vaya-*
[3]*vaya-*: s. *ubōya-*.
[1]*avaya-*: s. *ubōya-*.
apāvaya-
nāvaya-
ǰvaya-: s. *jīvya-*.
vīraya-
urvarō.straya-
asaya-
zaya-
[+]*yāstō.zaya-*
ayō.zaya-
zaranyō.zaya-
višaya-
xšaya-
[+]*sixšaya-*
haya-
gāya-
pančāsata.gāya-
vīsata.gāya-
ϑrisata.gāya-
nava.gāya-
dasa.gāya-
pančа.dasa.gāya-
aēvō.gāya-
ϑrigāya-
xšvaš.gāya-
aibi.gāya-?
[1]*tāya-*
[2]*tāya-*
arabāya- gN.
mudrāya- gN.
nisāya- gN.
kaoya-
gaoya-
aδaoya-
[+]*zāmaoya-*
mainyaoya-
kąsaoya- gN.
zaoya-
haoya-
hvanhaoya-
ubōya-, *ᵘvaya-*, [1]*avaya-*, [3]*vaya-*
voya-
snāuya-
ǰuya-: s. *jīvya-*.
ava.tanuya-?
paouruya- [vgl. *paoirya-*]
brātruya-
paršuya-
yārəhuya-
nasuspačya-
mačiya- gN.
hąm.sruṯ.vāčya-, °*vāčaya-*
[+]*paitiričya-*
[h]*uvaǰiya-* gN.
aoǰya-
bərəǰya-
parō.bərəǰya-
urvaitya-
ašavaxšnvaitya-?
dāitya-
aδāitya-
vātya-
duvitīya-, *daibitya-*, *bitya-*
ϑ^{r}itīya-, *ϑritya-*
hašitiya-?

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dūtya-
naptya-
nava.napya-
vaintya-
+*anaiwi.vārəntya-*
*pu*ⁿ*tiya-* gN.
asagartiya- gN.
martiya-
ʰ*umartiya-*
sārastya-
ištya-
zəvištya-
fraxštya-?
¹*maiδya-*
vīmaiδya-
urvīzδ.maiδya-
²*maiδya-*
kāiδya-
*āə*ʳ*iyādiya-*
vaēdya-, *vaēδya-*
+*gaoiδya-*
ravδya-, *raoiδya-*
+*sarəidya-*
sarəδya-?
+*azdya-*
anazdya-
ayaoždya-
raoždya-
haptaiə̊ya-
¹*x*ᵛ*āpaiə̊ya-*
²*x*ᵛ*āpaiə̊ya-*
*x*ᵛ*aēpaiə̊ya-*
xšāyaə̊iya-
gavaiə̊ya-
+*mavaiə̊ya-*
raiə̊ya-
varaiə̊ya-
°*raə̊ya-*, °*raiə̊ya-*: s. auch bei °*rə̊*°.
haiə̊ya-
arəhaiə̊ya-
nāərəhaiə̊ya-
*x*ᵛ*aiə̊ya-*
gaēə̊ya-, *gaēiə̊ya-*
pasčaiə̊ya-
araə̊ya-
vyarə̊ya-
frāraiə̊ya-
*x*ᵛ*araiə̊ya-*
vīspō.hankərə̊ya-
dužāpya-
vaēpya-
+*narō.vačipya-*
āsu.aspya-
nāfya-
ərəzifya- gN.
anya-, *ainya-*, *aniya-*
anyō.anya-
vyāxainya-
tanya-
vāstrō.dātainya-
*kax*ᵛ*arəδainya-*
framainya-
dāδmainya-
hupaə̊mainya-
armaniya- gN.
barəsmanya-
vīspavanya-
haə̊ravanya-
paourvanya-
zaranya-
avi.miə̊ranya-
māzainya- gN.
fradaxšanya-
māniya-
¹*nmānya-*
²*nmānya-*
yānya-
xšaə̊rayānya-?
yavō.čarānya-
vərəzīnya-
xštāvaēnya- pA.
haēnya-
aonya-
+*xąnya-*
arminiya- gN.
urunya-
hurunya-
xrūnya-
*ašava*ˡ*ynya-*
¹*vərə̊raγnya-*
yātuγnya-
²*vərə̊raγnya-*
xšafnya-
*ax*ᵛ*afnya-*
xšāfnya-
varənya-
+*zarənya-*
asnya-
yasnya-, *yesnya-*
ayasnya-, *ayesnya-*
dafšnya-
ə*ri.gāmya-*
bāmya-
vīspō.bāmya-
staomya-
haomya-
būmya- gN.
maδmya-, *maδəmya-*
uruə̊mya-
ʰ*uvārazmiya-* gN.
+*mərəzišmya-* gN.
vahmya-
avahmya-
daēvya-
ǰīvya-, *ǰvaya-*, *ǰuya-*
bābiruviya- gN.
¹*raə̊wya-*
araə̊wya-
²*raə̊wya-*
gāə̊wya-
vąə̊wya-
vazō.vąə̊wya-
hupərə̊wya-
airya-, *ariya-* gN.
anairya-
kairya-
frakairya-
uparō.kairya-
upairi.kairya-
darši.kairya-
āsu.kairya-
mošu.kairya-
hŭkairya-
skairya-
taxairya-
naotairya- pA.
astairya-
frastairya-
*x*ᵛ*ā.bairya-*
*x*ᵛ*arə̊ō.bairya-*
nairya-
mairya-
vairya-
sairya-
ārəhairya-
hišmairya-
yāirya-
huyāirya-
dužyāirya-
maiδyāirya-
+*vāirya-*
paoirya- [vgl. *paouruya-*]
upa.paoirya-
haurva.paoirya-
aša.paoirya-
ārmaiti.paoirya-
manas.paoirya-
baoirya-
čirya-

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aširya-
aγūirya-
[1]*tūirya-* gN.
[2]*tūirya-*
[3]*tūirya-*
[4]*tūirya-*
sūirya-
[1]*āhūirya-*
[2]*āhūirya-*
aγrya-
spənǰaγrya-
ātrya-
vāstrya-
avāstrya-
gavāstrya-
tištrya-
vaδrya-
udrya- gN.
[1]*yaoždāδrya-*
[2]*yaozdāδrya-*
ažδrya-
satō.ažδrya-
xšaδrya-
[+]*īšā.xšaδrya-*
tąδrya-
šōiδrya-
hamiδ[r]iya-
apuδrya-
upas.puδrya-
xšažtō.puδrya-
[1]*frya-*
masya-
pouru.fraourvažsya-
xraosya-
x[v]āδrō.disya-
[1]*vīsya-*
[2]*vīsya-*
hvarə.darəsya-
vazya-
bažšazya-
[+]*mąδrəm.spəntəm.bažšazya-*
varəzya-
vərəzya-
haiδyā.vərəzya-
vīspō.vərəzya-
buzya-
ašya-
[h]*uvāipašiya-*
mašya-
amašya-
hašiya-
sraošya-
asraošya-
frasraošya-
iśya-
haxāmanišiya- pA.
āvīšya-
kušiya- gN.
anušiya-
karəšya-
varəšya-
ərəšya-
taožya-
īžya-
vačahya-
δrivačahya-
raočahya-
[+]*aiδyeǰahya-*
[+]*yavō.fraδahya-*
[+]*hažδahya-*
miδahya-
manahya-
dəuš.manahya-
təmahya-
anavahya-
vītarə.azahya-
vītarə.ṭbažšahya-
paityaogəṭ.ṭbažšahya-
hahya-
[+]*paitiš.hahya-*
ažšō.drāǰahya-
[+]*yārə.drāǰahya-*
māzdrāǰahya-
stāhya-
xšaδrō.nāhya-?
māhya-
panča.māhya-
hapta.māhya-
ašta.māhya-
nava.māhya-
dasa.māhya-
ažvō.māhya-
bimāhya-
δrimāhya-
čaδru.māhya-
xšvaš.māhya-
saire.hya-
pančō.hya-
vīmanō.hya-
fšāṅghya-
avahya-
uparō.vīmanō.hya-
rafənō.hya-
[3]*ava-* und *uva-*: s. *uba-*.
[2]*ava-*
[3]*ava-*: s. *uba-*.
apa[1]kava
frakava-
[1]*gava-* gN.
darəγō.gava-
ažvō.gava-
maγava-
mārgava- gN.
gərəδixava-?
ga[n]dutava- gN.
astava-
hašidava-
[+]*us.həndava-* gN.
parδava- gN.
nava-
uštanava-
bunava-
parənava-
[+]*varənava-*
yava-
māyava- pA.
mainyava-
spəntō.mainyava-
anərō.mainyava-
naravа- pA.
grava-
aγrava- pA.
pərəδu.frava-
sava-
hava-
anhava-
sičīdāva- gN.
pirāva- gN.
aš.āva-?
ažva-, *aiva-*, *ōiva-*
[1]*dažva-*
vīdažva-, *vīdōiva-*
[2]*dažva-*
ražva-
haraiva-, *harōiva-* gN.
hārōiva- gN.
ǰīva-, *ǰva-*
vīǰva-
mərəzu.ǰva-
bāmaniva-
asmaniva-
uva-: s. *uba-*.
duruva-, [1]*drva-*
astva-
vīdvažštva-
zəmōištva-
varštva-
zarštva-
xštva-

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dva-
gaδwa-
vaxəδwa-
varədva-
ərədva-, ¹*ərδwa-*
xraožđva-
²*đwa-*
đrisatađwa-
darəγō.fratəmađwa-
⁺*hurāđva-*
raēđwa-
paiti.raēđwa-
ham.raēđwa-
staođwa-
ǰąđwa-
fraǰąđwa-
mąđwa-
anā.mąđwa-
vąđwa-
vīspō.vąđwa-
pouru.vąđwa-
hvąđwa-
sčąđwa-
haoząđwa-
⁺*antarə.iđwa-*
anupōiđwa-
pairiđwa-
apairiđwa-
pōiđwa-
⁺*vōiđwa-*
fra'piđwa-
dāityō.piđwa-
tarō.piđwa-
bipiđwa-
đripiđwa-
miđwa-
amiđwa-
ratuđwa-
vīspe.ratuđwa-
anhuđwa-
vanhuđwa-
⁺*ərđwa-*
hupərđwa-
framərđwa-
yašđwa-
⁺*frāyašađwa-*
aurva-
kaurva-
vīspa.đaurva-?
paurva-, *paourva-*, *paruva-*
aš.paourva-
hupaurva-
aš.baourva-
saurva-
haurva-, *haruva-*
viš.haurva-
pasuš.haurva-
¹*drva-*: s. *duruva-*.
²*drva-*
dādrva-
srva-
ārəzva-
didrəzva-
đrišva-
čađrušva-
kamnafšva-
ərəšva-
³*hva-*
haptahva-
pantahva-
aštahva-
ažahva-
daožahva-
parāhva-
havanhva-
upaošanhva-
¹*ara-*
¹*kara-*
rađa.kara-
xᵛandra.kara-
vimanəkara-?
maēγō.kara-
maoδanō.kara-
vīdaēvō.kara-, *vīδaēvō.-kara-*
frašō.kara-
aršō.kara-
maršō.kara-
patikara-
raēđwiškara-
⁺*čiyᵃkara-*
zūraᵏkara-
satō.kara-
pairi.kara-
xara-
fračara-
aipičara-
tačara-
akatara-
⁺*yahmyaǰatara-* gN.
gaēđō.ǰatara-
rapiđwənatara-
fratara-
huyaštatara-
daošatara-
ātara- Ntr.
naotara- pA.
dužitō.tara-
bərəxδō.tara-
friđō.tara-
humāyō.tara-
baēšazyō.tara-
īžyō.tara-
ǰąđwō.tara-
upa.bərđwō.tara-
fratarō.tara-
srīrō.tara-
ṯbaēšō.tara-
aošō.tara-
dužgaintitara-
hubaoiδitara-
aiwitara-
vītara-
rapiđwitara-
skutara-?
apāxtara-
paurvō.apāxtara-
aparō.apāxtara-
¹*antara-*
⁺*ava.antara-*
²*antara-*
pārantara-, *pārəntara-*
stara-
astara-
⁺*pairi.aoǰastara-*
aš.aoǰastara-
parō.arəǰastara-
amavastara-
vərđravastara-
čistivastara-
ušastara-
vərđrąǰastara-
yāskərəstara-
ništara-
ǰāgərəbuštara-
aδara-
sidara-
⁺*aš.vandara-*
apara-
upara-
vanhāpara-
xᵛāpara-
takaᵗbara-
gaδavara-
upaštā.bara-
⁺*vađᵗabara-*
gaošāvara-
maṯgaošāvara-
nəmō.bara-

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zaoδrō.bara-
aršti.bara-
srvara-
ayarə.bara-
aipi.dvanara-
hunara-
haδa.hunara-
ašahunara-
draxtō.hunara-
hamara-
mimara-
ayara-
frayara-
uzayara-
mazdā.vara-
ǰavara-
bravara-?
vīvara-
miδwara-
zara-
δūravāhara-
pairištarəhara-
x^{v}ara-
kāra-
atāra- prA.
katāra prA.
yatāra- prA.
čarətutāra-
vairya.stāra-
ga^{n}dāra- gN.
¹pāra-
²pāra-
dūraēpāra-
tiži.bāra-
vīspō.ayāra-
tarō.yāra-
paityāra-
+ā^{h}utiyāra- gN.
vāra-
sāra¹vāra-
fravāra-
pairi.vāra-
vī.vāra-
sāra-
asāra-
starō.sāra- gN.
ǰīrō.sāra-
pəšō.sāra-
zāra-
hvāzāra-
hišāra-
daxšāra-
apaγžāra-
hāra-
taēra-
staēra-
staora-
aγryō.staora-
drvō.staora-
bistaora-
zaranyō.saora-
īra-
vīčira-
ǰīra-
pouru.ǰira-
vīra-
satō.vīra-
varətō.vīra-
drvō.vīra-
hazaŋrō.vīra-
paiti.vīra-
frādaṯ.vīra-
¹hvīra-
framən.narō.vīra-?
huvira-, *²hvīra-*
pərəδvīra-
x^{v}awrīra-
srīra-
¹tŭra- gN.
baēšatastura- pA.
aiwiδūra-
vyāmbura-
zairimy¹arəura-
vyarəura-
tanura-
mūra-
zaurura-
xrūra-
mrūra-
¹sŭra-
asūra-
gaosŭra-
²sūra-
tiži.asūra-
x^{v}asura-
tiži.dasura-
razura-
snāvarə.bāzura-
arəzūra-
ərəzura- gN.
¹ahura-
²ahura-
aγra-
anaγra-
ayō.aγra-
¹tiγra-
²tigra- gN.
uγra-
•ngra-: s. bei *•nra-*.
¹čaxra-
zaranyō.čaxra-
bərəzi.čaxra-
čanaṯ.čaxra-
x^{v}anaṯ.čaxra-
²čaxra- gN.
staxra-
urvāxra-
+čixra-
hixra-
suxra-
×mitra-: s. *miδra-*.
¹vastra-
hvāvastra-
zaranyō.vastra-
vīrō.vastra-
anaiwi.vastra-
¹pasu.vastra-
²vastra-
²pasu.vastra-
hastra-
biš.hastra-, *+δriš.hastra-*
vāstra-
avāstra-
pouru.vāstra-
x^{v}āstra-
kastra-
tiži.dastra-
vazyastra-
+vōistra-
xrafstra-
aoštra-
¹pištra-
čaδru.pištra-
²pištra-
urvištra-
uštra-
hubaδra-
ādra-
sādra-
udra-
skudra- gN.
zaēni.buδra-
xšudra-, *xšuδra-*
pairištā.xšudra-, *•δra-*
baxəδra-
stūi.baxəδra-
vaxəδra-
varaxəδra-?
haxəδra-, *haxaδra-*

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apāxəδra-
fraspā'yaoxəδra-
dərəzi.yaoxəδra-
kąsō.tafδra- gN.
rafəδra-
+*vandra-*
indra-
arədra-
mązdra-
važdra-
dążdra-?
šīždra-
xrūždra-
dərəzi.taka δra-
daδra-
spayaδra-
+*vyaδra-*
xšaδra-, *xšaδ'a-*
mazda.xšaδra-
apa.xšaδra-
+*mazā.xšaδra-*
isə.xšaδra-
darəγō.xšaδra-
hamō.xšaδra-
nąmō.xšaδra-
vasō.xšaδra-?
avasō.xšaδra-
ratuxšaδra-
aratuxšaδra-
huxšaδra-
+*vasasə.xšaδra-*
dušəxšaδra-
zaxšaδra-
+*sanhaδra-*
apairi.ādra-
fra'gādra-
bərəzi.gādra-
[1]*dādra-*
[2]*dādra-*
yaoždādra-
hūšnādra-
urvādra-
δrādra-
pouru.brādra-
duž'ādra-
x'ādra-
ax'ādra-
vīspa.x'ādra-
aša.x'ādra-
vīspō.x'ādra-
pouru.x'ādra-
pouruš.x'ādra-
hādra-
nava.hādra-
dvadasanəhādra-
aoδra-
x'ā.aoδra-
zaranyō.aoδra-
[1]*xšnaoδra-*
[1]*huxšnaoδra-*
[2]*xšnaoδra-*
[2]*huxšnaoδra-*
fərafraoδra-
sraoδra-
(vərəzi)sraoδra-
frasraoδra-
[1]*zaoδra-*
[2]*zaoδra-*
paitī.ająδra-
tąδra-
bąδra-
[1]*mąδra-*
haδa.mąδra-
tanu.mąδra-
atanu.maδra-
vīspəm.mąδra-
[2]*mąδra-*
ząδra-
dōiδra-
anāxrviδa.dōiδra-?
spiti.dōiδra-
zairi.dōiδra-
vərəzi.dōiδra-
vouru.dōiδra-
hudōiδra-
duždōiδra-
šōiδra-
asō.šōiδra-
čiδra-
ačiδra-
spačiδra-
+*kva.čiδra-*
ašačiδra-
drva.ašačiδra-
+*sīγūire.čiδra-*
gaočiδra-
vəhrkō.čiδra-
dačvō.čiδra-
urvarō.čiδra-
bizəngrō.čiδra-
ašō.čiδra-
vīčiδra-
ažičiδra-
hučiδra-
ātrə.čiδra-
təmasčiδra-
zəmasčiδra-
raēvasčiδra-
vīš.čiδra-
duš.čiδra-
afš.čiδra-
ātarš.čiδra-
ariya^k čiδra-
miδra-, **mitra-*
+*dvariδra-*
[1]*puδra-*, *puδ'a-*
[1]*apuδra-*
[2]*apuδra-*
+*tūiryō.puδra-*
āδravō.puδra-
ahurō.puδra-
paiti.puδra-
hupuδra-
hačat.puδra-
[2]*puδra-*
mūδra-
aiwi.srūδra-
arδra-
darδra-
uši.darδra-
marδra-
framarδra-
[1]*harδra-*
aδāityō.anharδra-
[2]*harδra-*
čarəkərδra-
[1]*vərδra-*
vīspō.vərδra-
[2]*vərδra-*
ayō.vərδra-
urvi.vərδra-
awra-
aipi.awra-
stawra-
bawra-
bōiwra-
xšviwra-
jafra-
vafra-
jaiwi.vafra-
+*ōifra-*
+*aštā.bifra-*
vifra-
gufra-
anəra-, *angra-*
danəra-
[1]*haδanəra-*
bizangra-, *bizəngra-*
čaδwarə.zangra-

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hazaŋra-
hazaŋrō.təmō.hazaŋra-?
pouru.hazaŋra-
pisra-
ə̊wisra-
kusra-
vīkusra-, hankusra-
frādərəsra-
vazra-
gūzra-
dərəzra-, drəzra-
dubāla- gN.
dasa-
[1]*panča.dasa-*
haptadasa-
aštadasa-
nava.dasa-
dvadasa-
ə̊ridasa-
čaə̊rudasa-
aēvandasa-
xšvaš.dasa-
[2]*pančadasa-*
frasa-
naskō.frasa-
maṯ.paiti.frasa-
ažšasa-
išasa-
kahrkāsa-
aša.nāsa-
pairi.frāsa-
gažsa-
vāiti.gažsa- gN.
dažsa-
[1]*pažsa-*
vīspō.pažsa-
zaranyō.pažsa-
[2]*pažsa-*
važsa-
satavažsa-
vaə̊wažsa-
urvažsa-
ərəzaurvažsa-
daiṅhāurvažsa-
dūražurvažsa
paouru.fraourvažsa-
hufraourvažsa-
ąsa-
udarō.ə̊rąsa-
visa-, viə̊a-
kaoirisa- gN.
pusa-?
darəsa-
[+]*x*ᵛ*əng.darəsa-*
hvarə.darəsa-
varəsa-
[+]*ava.ə̊warəsa-*
pārsa- gN.
kərəsa-
frā.vərəsa-
upaə̊wərəsa-
zərəδaza- gN.
[+]*zastō.maza-*
aspərənō.maza-
anumayō.maza-
staorō.maza-
vīrō.maza-
pasu.maza-
daiṅhu.maza-
bažšaza-
dātō.bažšaza-
karətō.bažšaza-
urvarō.bažšaza-
mąə̊rō.bažšaza-
ašō.bažšaza-
pouru.bažšaza-
[+]*mąə̊rəm.spəntəm.bažšaza-*
vāza-
upavāza-
fravāza-
xšviwi.vāza-
upairi.vāza-
nav'āza-
gavāza-
[1]*varāza-*
brāza-
dānazvāza-?
ažza-
pairi.dažza-
uzdažza-
[1]*nažza-*
[2]*nažza-*
[3]*nažza-*
gaomažza-
avažza-
āyaoza-
pāyaoza-
vivaoza-
būza-
xawza-
arəza-
handarəza-
uzdarəza-
marəza-
[+]*fšaoni.marəza-*
varəza-
šyaoə̊nāvarəza-
gavāstryāvarəza-
uzvarəza-
afraŋharəza-
[1]*aša-*
hačaṯ.aša-
fiṯ.aša-
vīduš.aša-
[2]*aša-*
[3]*aša-*
[4]*aša-*
anaša-
kaša-
vouru.kaša- gN.
iristō.kaša-
nasu.kaša-
taša-
maša-
fraša-, fərašа-
vāša-
zaranyō.vāša-
[1]*ə̊wāša-*
[2]*ə̊wāša-*
*x*ᵛ*āša-*
*ax*ᵛ*āša-*
kəša-
məša-
aməša-
muštəməša-?
[1]*ažša-*
[2]*ažša-*
[3]*ažša-*
anažša-
[1]*ṯkažša-*
anya.ṯkažša-
ašava.ṯkažša-
ahura.ṯkažša-
dərətō.ṯkažša-
adərətō.ṯkažša-
anyō.ṯkažša-
paoiryō.ṯkažša-
ahurō.ṯkažša-
ašō.ṯkažša-
arš.ṯkažša-
[2]*ṯkažša-*
arənuṯ.čažša-?
[1]*ražša-*
asnažražša-
[2]*ražša-*
zažša-
aošа-
anaošа-
dūraošа-?

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gaoša-, *gauša-*, +*gəuš.a-*
sraota.gaoša-?
hazaŋra.gaoša-
kaurvō.gaoša-
hazaŋrō.gaoša-
zairi.gaoša-
čaδru.gaoša-
sruṯ.gaoša-
asruṯ.gaoša-
apaoša-
baoša-
draoša-
sraoša-, *sraoša-*
asraoša-
dərətō.sraoša-
zaoša-
azaoša-
uγra.zaoša-
hazaoša-
hvarə.hazaoša-
paitiša-
vīša-
varəna.vīša-
ərəziša- gN.
vīδuša-
manuša- gN.
čixšnuša-
+*tāyuša-*
auruša-
pouruša-
vouruša- gN.
+*hvō.uruša-*
čaδruša-
tuδruša-
vīvanhuša- pA.
daxša-
¹*vaxša-*
hu.vaxša-
²*vaxša-*
³*vaxša-*
δwaxša-
afša-
dvafša-
drafša-
uzgərəptō.drafša-
ərəδwō.drafša-
pərəδu.drafša-
+*arša-*
¹*karša-*
nava.karša-
pairi.karša-
δri.karša-
xšvaš.karša-
²*karša-*
+*parša-*
barəša-
kaurvō.barəša-
varəša-
vīzarəša-
brōiδrō.tažza-
raoža-
muža- gN.
diwža-
pəšōčingha-
anha-
kanha- gN.
antarə.kanha- gN.
havapanha-
upanha-
¹*banha-*
abanha-
vībanha-
²*banha-*
ā.mananha-
haomananha-
təmanha-
δwayanha-
aδwayanha-
mašyō.vanha-
¹*paiti.vanha-*
yavanha-
haosravanha-
ranha-
frāranha-
satō.stranha-
sanha-, *sīngha-*, *sīnnha-*
+*guzrāsanha-*
nairyō.sanha-
duš.sanha-
hazanha-
dvažšanha-
¹*dānha-*
sānha-
sparnha-
†) *kuganakā-* gN.
†) *ā(y)-* und *āy-* s. bei *ā-*.
sakā- gN.
ākā-
anākā-
nyākā-
saokā-
čarāitikā-
kainikā-
pairikā-
aš.pairikā-
nāirikā-
vāxδrikā- gN.
ǰahikā-
sūkā-
tuδaδkā- gN.
+*nəmaδkā-*
urunyō.vāiδimiδkā- gN.
vəhrkā-
pərəskā-
baγā-
maγā-
vazaγā-
ha"dugā-
marγā-
maδaxā-
raxā- gN.
marγā-
marəǰā-
drəǰā- gN.
frasastatā-
uxδatā-
haδānaēpatā-
yesnyatā-
vahmyatā-
xšnaoδwatā-
paurvatā-
+*frāvīratā-*
dātā-
tiži.dātā-
haδānaēpātā-
vərəzyātā-
vātā-
tā.vō.urvātā-
rātā-
yeṅhē.hātā-
aēta-
hubaoiδitā-
fšutā-
frafšu(tā)-
paiti.dvaēšayantā-
vantā-
+*nəmō.vantā-*
čarətā-
avarətā-
baraṯ.avarətā-
upastā-
ākāstā-
vərδrafṣastā-
būšyąstā-
čistā-
antarəstā-
armaēštā-, *arəm°*
raδaēštā-, *raδōištā-*
paitištā-

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+gāϑwōištā-
varəharəštā-
dištā-
+abištā-?
haiϑyā.varəštā-
adā-, aδā-: s. ādā-.
gaδā-
yadā-?
+urvaδā- gN.
saδā-
ušaδā-
²dā-
ādā-, adā-, aδā-
vyādā-
paitī.vyādā-
bažšazaδā-
akō.dā-
ašavastō.dā-
xᵛarənō.dā-
gayō.dā-
vaϑwō.dā-
xšaϑrō.dā-
puϑrō.dā-
havərhō.dā-
āzuiti.dā-
fraxšti.dā-
+zrazdā-
+azrazdā-
xᵛarənazdā-
ravazdā-
yaoždā-
ayaoždā-
+pišiyāʰuvādā- gN.
aršādā- gN.
didā-
yeziδā-
gundā-
marəδā-?
varəδā-
sarəδā-
pouru.sarəδā-
vouru.sarəδā-
yaoždā-: s. bei dā-.
xrūždā-
aϑā-
fradaϑā- gN.
paϑā-
urvaϑā-
gāϑā-
asrāvayaṭ.gāϑā-
vīduš.gāϑā-
urvāϑā-
gaēϑā-, gaiϑā-
haδō.gaēϑā-
savō.gaēϑā-
drvō.gaēϑā-
upairi.gaēϑā-
frādaṭ.gaēϑā-
varədaṭ.gaēϑā-
maēϑā-
vaēϑā-
dvaēϑā-
čīϑā-
ačīϑā-
haδa.čīϑā-
xᵛarō.čīϑā-
yaϑāišīϑā-
apā-
+pairi.apā-
xšapā-
xšvaēpā-
spā-
²aspā-
¹aspā-
drvāspā-
hvaspā- gN.
fra¹spā-
nispā-
nasuspā-
hupairispā-?
uzgərəwā-
dužazōbā-
drujaskanā-
fradaxštanā-
sarədanā-
patigrabanā- gN.
vananā-
manā-
handramanā-
zəmanā-
+naštā.zəmanā-
ayanā-
upayanā-
vaēδayanā-
pərəϑu.vaēδayanā- Ntr.
baēvarə.vaēδayanā- Ntr.
vanā-
sraošō.čaranā-
apuϑrō.zanā-
ustašanā-
pəšanā-
framānā-
vyānā-
zyānā-
vərəzənā-
kaēnā-
¹daēnā-
aγa.daēnā-
hāmō.daēnā-
xᵛā.daēnā-
²daēnā-
hudaēnā-, huδaēnā-
dužda ēnā-
vaēnā-
¹haēnā-, hainā-
²haēnā-
sinā-
unā-
stunā- (vgl. stūna- mit den Komp.)
gənā-, γnā-, γənā-
sraogənā-
vōiγnā-
yā.šyaoϑanā-
varənā-
pərənā-
urvāsnā-
sāsnā-
rašnā-
raoxšnā-
simā-
taumā-
a¹yā-
vafrayī- gN.
parō.yā-
mayā-
humayā-
ašayā-
māyā-
¹humāyā-
akōyā-
ǰōyā-
hādrōyā-
xᵛāϑrōyā-
brātruyā-
suyā-
ərəhuyā-
ǰyā-
ayərəhō.ǰyā-
dāityā- gN.
yautiyā- gN.
paiδyā-
anaiδyā-
aiϑyā-
kanyā- (vgl. kainī- und kainīn-)
maēϑanyā-
sacnyā-
agənyā-

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raoγnyā-
xšaδrō.kāmyā-
nāviyā-
yuviyā-
δwyā-
tūiryā-
vāstryā-
miδrō.zyā-
arəzyā-
sraošyā-
aṯ.tāvaxšyā-
aṯ.fravaxšyā-
uštānō.činahyā-
dəuš.sravahyā-
ayehyā-
viδavā-
amayavā-
aṯ.māyavā-
tāravā- gN.
savā-
višavā- gN.
+*ham.ivā-*
grīvā-
dastvā-
gaδwā-
kaδwā-
masyō.xraδwā-
vaδwā-
vīrō.vaδwā-
arəm.piδwā-
rapiδwā-
pāpiδwā-
+*ham.bərəδwā-*
vīspa.taurvā-
urvā- gN.
kaṯ.mōi.urvā-
+*xšmāvaya.gəuš.urvā-*
srvā-
nivaštakō.srvā-
zaranyō.srvā-, °*sravā-*
tiži.srvā-
hizvā-
ahvā-, *arəhvā-*
vərəzyarəhvā-
urvāxš.arəhvā-
xarā-
pančā.sadvarā-
kamarā-
urvarā-
uxšyaṯ.urvarā-
δriš.urvarā-
harā- gN.
dārā-
satō.dārā-
vayō.dārā-
tiži.dārā-
arbairā- gN.
apaxšīrā- gN.
aδurā- gN.
gaosurā-
razurā-
+*vīspe.aire.razurā-* gN.
hurā-
aγrā-
tigrā- gN.
uγrā-
*x*ᵛ*āstrā-* gN.
aštrā-
xšvaēwayaṯ.aštrā-
uštrā-
paiti.drā-
xšaδrā-
zaoδrā-
haδa.zaoδrā-
barō.zaoδrā-
vīzaoδrā-
gouru.zaoδrā-
vohu.zaoδrā-
baraṯ.zaoδrā-
simōiδrā-
suwrā-
ǰənərā-
xrūnərā-
frasā-, *fərasā-*
ahyāsā-
pusā-
zaranyō.pusā-
hvarə.darəsā-
taṯ.δwā.pərəsā-
urvāzā-
kamnamaēzā-
gərəzā-
+*dərəzā-*
šā-
ašā-
aēšā-
ǰīǰīšā-
vīdīšā-
vīδušā-?
ərəzušā-
karšā-
vīvaršā-
īžā-, *ižā-*
būiδižā-
kundižā-
vanhā-
ranhā- gN.
dārəhā-
aiwyārəhā-
frō.gā(y)-
stā(y)-
srvī.stāy-
+*ərvītō.xraδā(y)-*
bərəziδā(y)-
hudā(y)-, *huδā(y)-*
duždā(y)-
aiwiδāy-
rānapā(y)-
haδarərō.pā(y)-
vīmā(y)-
rāy-
srāy-
†) *yavaē*¹*ǰī-*
†) S. auch bei •*ā(y)-*.
ərəžəǰī-
varəšaǰī-
+*hamō.varəšaǰī-*
zarənumaitī- gN.
¹*uštavaitī-* gN.
fravaitī-
haraitī- gN.
vītanuhaitī- gN.
*x*ᵛ*arənahvaitī-* gN.
*sikaya*ᵏ*uvatī-* gN.
*hara*ᵏ*uvatī-*, *harax*ᵛ*aitī-* gN.
čarāitī-
naptī-
sāδayantī-
čaēitəntī-?
aframarəntī-
*x*ᵛ*arəntī-*
vouru.ǰarəštī- gN.
vouru.barəštī- gN.
mūiδī-
bāxδī-
kundī-
*kax*ᵛ*arəiδī-*
paδī-
viδī-
āpī-
hvāpī-
dipī-
āsu.aspī-
kainī-
dāsmanī-
ahurānī-
paoiryaēinī-
tištryaēinī-
spaēitinī-

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vohunī-
tačaṭ.vohunī-
xrviγnī-
+*ha¹paδnī-*
dəmąnō.paδnī-, nmānō.p°
xšōiδnī-
sūnī-
būmī-
yuyō.səmī-
ᵏuvārazmī- gN.
daēvī-
arədvī- gN.
pərəδwī-
mrvī-
aṇhvī- gN.
vaṇhvī- gN.
aśāvairī-
vīspa.ṭaurvairī-
ārəhairī-
nāirī-
kū.nāirī-
ᵡ ǰąn.nāirī-
+*hąm.nāirī-*
sūrī-
bāxtrī- gN.
strī-
hamōistrī-
hufəδrī-
+*baozdrī-*
xšaδrī-
dāδrī-
nipāδrī-
δrāδrī-
daoiδrī-
¹*manaoδrī-*
²*manaoδrī-*
stvī.manaoδrī-
hudōiδrī-
barəδrī-
nišaṇharəδrī-
dušərəδrī-
vāsī-
hapərəsī-
azī-
paurvō.azī-
vazī-
ərəzī- gN.
xšvaš.aśī- (s. *aś-*)
haśī-
starətaēśī-
təvīśī-
hāirišī-
maxśī-
kaxᵛužī-
ǰahī-
savahī- gN.
arəzahī- gN.
aṇuhī-
fsəratū-
vaδū-
ərādū-
tanū-
irista.ṭanū-
+*xᵛaēpaiδe.ṭanū-*
sraoṭanū-
parətō.ṭanū-
vītərətō.ṭanū-
apərətō.ṭanū-
vīspō.ṭanū-
pərštō.ṭanū-
aidyū-, aiδyū-
xrū-
srū-
ušəurū-, ušurū-
sū-
yavaēsū-
zavanō.sū-
hizū-
fradaδafšū- gN.
vīdaδafšū- gN.
karšū-
maršū-
hū-
¹*ahū-*, ¹*aṇhū-*
anahū-
²*ahū-*
²*aṇhū-*
saṇhū-
afrakatak-
δraoṭō.stak-
vak-
+*namravak-*
paiti.vak-
+*pouru.vak-*
xšayaṭ.vak-
daēnō.sak-
čaṇra¹ṇhak-
ašaṇhak-
ārmaitiš.hak-
hvō.aiwišak-
gairišak-
ašiš.hak-
ānuš.hak-
mišāk-?
nmānō.irik-
šōiδrō.irik-
vīsō.irik-
zantu.irik-
daiṇhu.irik-
zairik-
tūtuk-
vīžv¹ank-
apānk-
nyānk-
vīrō.nyānk-
hunairyānk-
haδrānk-
+*ahū.mərənk-*
ašəm.mərənk-
məhrk-
amərək-
ahuməhrk-
vohunaṇhag-
miδō.aog-
stig-
usig-
būg-
azō.būg-
drūg-
adrug-
miδrō.drug-
vīdrug-
tanu.drug-
bərəg-
amərətāt-: s. *amərətatāt-*.
stavat-
brvat-
haurvāt-: s. *haurvatāt-*.
vīspā.hišat-
čāt-
fraptərəǰāt-
kahrkatāt-
amərətatāt-, amərətāt-
fratəmatāt-
¹*uštatāt-*
²*uštatāt-*
paurvatāt-
haurvatāt-, haurvāt-
uparatāt-
avaēṭāt-
yavaēṭāt-
xᵛaēṭāt-
uiδe.tāt-
uδō.tāt-
karapō.tāt-
šyaoδnō.tāt-
+*daēvō.tāt-*
stitāt-
kəvītāt-

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pourutāt-
vərəhutāt-
astəntāt-
hunarətāt-
ϑraotō.stāt-
+hərəuharəstāt-
irīϑyəstāt-
uxšyəstāt-
rasəstāt-
nərəfsəstāt-
arštāt-
taraδāt-, tarəδāt-
dāmi.dāt-
napāt-
¹fraspāt-
²fraspāt-
framravāt-
fra'čarāt-
ravasčarāt-
dačvō.γnit-
huzāmit-
kuirit-
masit-
āsit-
hušit-
xratugūt
+gadō.tūt-
stūt-
ašəm.stūt-
snut-
xšnūt-
raoxšni.xšnūt-
pouru.xšnūt-
aēšmō.drūt-
dunmō.frut-
zavanō.srūt-
vātō.šūt-
haxt-
mačkant-
ərəγant-
tačant-
ātačant-
frātačant-
aiwi.tačant-
raočant-
saočant-
asaočant-
mraočant-
srasčant-
vačγant-
drujant-
patant-
frapatant-
hištant-
us.hištant-
dant-
adant-
daδant-
nadant-
frāδant-
urvaδant-
baδant-
paitī.baodant-
snaδant-
+yauda^{n}t-: s. *yaozant-*.
diδant-
vīdant-
avərəhabdant-
varəδant-
para.daϑant-
pairi.yaožda ϑant-
snaϑant-
rapant-
āfant-
γanant-
niγanant-
vanant-
haϑravanant-
hąm.vanant-
zīzanant-
āzīzanant-
hanant-
vaēnant-
avaēnant-
+yātamant-
arəϑamant-
gramant-
raoxšnəmant-
¹gaomant-
irimant-
afrašīmant-
¹ratumant-
²ratumant-
xratumant-
yātumant-
haētumant- gN.
x^{v}aētumant-
maδumant-
bānumant-
zaranumant-
zarənumant- gN.
+pouru.mant-
vīxrūmant-
nasumant-
frašūmant-
¹ahumant-
²ahumant-
vohumant-
niγmant-
nərəhušmant- gN.
iyant-
a'yant-
frāyant-
hąm.yant-
sāčayant-
asāčayant-
drənγayant-
fradrənγayant-
diδayant-
frasčandayant-
apayant-
vaēpayant-
aiwi.vōiždayant-
+uzgrəmbayant-
+ava.nayant-
davayant-
āvayant-
gāϑrō.rayant-
srāvayant-
asrāvayant-
frasrāvayant-
frašāvayant-
afrašāvayant-
taurvayant-
γagārayant-
γžārayant-
vīγžārayant-
uzayant-
arəzayant-
varəzayant-
xšayant-
+axšyant-
afraoxšayant-
ašaoxšayant-
išayant-
apuyant-
fšuyant-
afšuyant-
adrujyant-
γaiδyant-
daiδyant-
sīždyant-
iriϑyant-
para.iriϑyant-
apara.iriϑyant-
afriϑyant-
+urvinyant-
vyant-
spasyant-

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nasyant-
vərəzyant-
əvərəzyant-
šyant-
yaēšyant-
saošyant-
pišyant-
daibišyant-, *ṭbišyant-*
xrvīšyant-
irišyant-
būšyant-
+*axšyant-*: s. *xšayant-*.
uxšyant-
uzuxšyant-
rąxšyant-
arəšyant-
rārəšyant-
avant-
drafšakavant-
marždikavant-
pairikavant-
vəhrkavant-
aγavant-
mazgavant-
čavant-: s. *čvant-*
haδānaēpatavant-
satavant-
aēṭavant-
šaēṭavant-
utavant-?
xšviptavant-
zastavant-
īštavant-
uštavant-
daxštavant-
yaoxštavant-: s. °*tivant-*.
[1]*davant-*
[2]*davant-*
myazdavant-
vīvarəzdavant-
mīždavant-
dasaδavant-
pavant-
bavant-
+*hōbavant-*
uštanavant-
uštāna(vant)-
spānavant-
gaonavant-
raočinavant-
saočinavant-
azinavant-
+*tižinavant-*
ahunavant-
vohunavant-
raoγnavant-
kərənavant-
aršnavant-
mavant-
amavant-, *ōmavant-*
paēmavant-
gaomavant-
haomavant-
yavant-
+*vayavant-*
māyavant-
avavant-
savavant-
dažvavant-
nivavant-
hvąδwavant-
hunaravant-
kāravant-
čaxravant-
brātravant-
vastravant-
vāstravant-
urvištra(vant)-
āδravant-
pāδravant-
x^{v}*āδravant-*
čīδravant-
puδravant-
harəδravant-
vərəδravant-
hazaənravant-
sravant-: s. *srvant-*.
anusavant-
+*ašavant-*
vīšavant-
vīδušavant-
havant-
barəziš.havant-
xštāvant-
yūšmāvant-
xšmāvant-
čyāvant-
vyāvant-
ā.upavāvant-
δwāvant-
hvāvant-
vohvāvant-
raēvant-
navaitivant-
vanaitivant-
vīsaitivant-
arāitivant-
frazaintivant-
+*āzaintivant-*
hąm.varəitivant-
nairyąm.hąm.varəitivant-
čistivant-
xšvaštivant-
yaoxštivant-
haptaiδivant-
aštaiδivant-
āiδivant-
rāmanivant-
nāirivant-
ašivant-
karšivant-
kvant-
čvant-, *čavant-*
drəgvant-, *drvant-*
jvant-
astvant-
para.paδwant-
pančа.saδwant-
δrisaδwant-
čaδwarə.saδwant-
anupōiδwant-
fračarəδwant-
stərəδwant-
vībərəδwant-
mərəδwant-
x^{v}*anvant-*, *x*^{v}*ōnvant-*
bānvant-
činvant-
surunvant-
asurunvant-
hunvant-
asnvant- gN.
pąsnvant-
aurvant-, *aourvant-*
[1]*urvant-*
[2]*urvant-*
xrvant-
drvant-: s. *drəgvant-*.
aipi.γžaurvant-
mrvant-
srvant-, *sravant-*
upasrvant-
pasvant-
+*afrō.urvisvant-*
hąm.urvīsvant-
+*afradərəsvant-*
bəzvant-
ərəzvant-
spərəzvant-

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vərəzvant-
švant-
daibišvant-, *ṯbišvant-*
mazišvant- gN.
draošišvant- gN.
**tižvant-*
raočahvant-
varəčahvant-
aoǰahvant-
iδyeǰahvant-
aiδyeǰahvant-
čazdahvant-
baoδahvant-
spanahvant-
aēnahvant-
zaēnahvant-
afnahvant-
tafnahvant-
parənahvant-
x^{v}arənahvant-
təmahvant-
nəmahvant-
δamnahvant-
δwayahvant-
savahvant-
ṯbaēšahvant-
aošahvant-
āfrasāhvant-
pāzahvant-?
fyarəhvant-
sarəhvant-
para.čarant-
titarant-
¹barant-
upa.barant-
frabarant-
paiti.barant-
vī.barant-
avī.barant-
²barant-
marant-
amarant-
framarant-
hišmarant-
dvarant-
γžarə.γžarant-
x^{v}arant-
ax^{v}arant-
nidārant-
paitišmārant-?
vārant-
vīzvārant-?
uγyō.rant-
āδrant-
pančasant-: s. *pančās°*.
ǰasant-
ava.ǰasant-
vīǰasant-
uzǰasant-
išasant-
pančāsant-, *°časant-*
yāsant-
rāsant-
isant-
vīsant-
δrisant-
¹usant-
anusant-
²usant-
čaδwarəsant-
pərəsant-
mazant-
yazant-
vazant-
zazant-
maēzant-
yaozant-, *+yauda^{n}t-*
bərəzant-
avašant-?
sašant-
yaēšant-
išant-
paitišant-
pišant-
+urvāxšant-
sixšant-
+asixšant-
amarəšant-
azaršant-
snaēžant-
δrižant-
družant-
hant-
nəmarəhant-
varəhant-
nigārəhant-
pānt-
avānt-
šyānt-
vīvānt-
čarət-
¹darət-
²darət-
taxmārət-
zaoyārət-
hvārət-
uγrārət-
vazārət-
yāskərət-
duš.kərət-
nasu.kərət-
nasūm.kərət-
ātrə.kərət-
ham.stərət-
+pərət-
bərət-
ābərət-
vāstrō.bərət-
vayū.bərət-
huš.ham.bərət-
aš.bərət-
ratuš.mərət-
ast-
pad-
zaranyō.paxšta.pad-
upa.pad- (: *upabd-*)
frapad-
aγmō.pad-
aēvō.pad-
ayənhō.pad-
bərəzi.pad-
mad-
vīmad-
usad-
aspa¹rəhad-
vīrənhad-
aštrənhad-
airime.ənhad-
tušnišad-
armaēšad- (: *°mōižd-*)
māiδyōišad-
rād-
frād-
astō.bid-
vīd-
ašəmnō.vīd-
parō.kəvīd-
xšvīd-
urūd-
išud-
čagəd-
δard-
vīspō.sarəd-
aēvō.sarəd-
sarəd-
spərəd-
vərəd-
zərəd-
paδ-

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vīgāϑ-
pīϑ-: s. *pis-*.
vīϑ-: s. *vis-*.
xšap-
āp- (: *ap-*)
tačī.āp-
tačaṯ.āp-
taṯ.āp-
fraṯ.āp-
uruyāp-
urvāp-
kəhrp-
sraēšṭō.kəhrp-
aspō.kəhrp-
+*maxšī.kəhrp-*
tanu.kəhrp-
hukəhrp-
grab-
snākan-
kamərəδa'gan-
ašavagan-
haiϑīm.ašavagan-
vīragan-
aspa.vīragan-
xrafstragan-
vərəϑragan-
hazaŋraganvərəϑrāgan-
gaogan-
kamərəδō.gan-
ašəmnō.gan-
aēvō.gan-
udrō.gan-
amaēnigan-
hakərəṯ.gan-
vārəngan-
vīrəngan-
vərəϑrəm.gan-
+*daēum.gan-*
sarəgan-
vārgan-
+*mastrəγan-*
xan-
aēzaxan- gN.
maēnaxan- gN.
tačan-
aiwi.šaētan- (: °*šōiϑn-*)
hupairitan-?
dantan-
vīmītō.dantan-
marətan-
usə.hišṭan-
ərəžuxδan-
vindan-
əvindan-
pairi.jaϑan-
xšapan-
axšapan-
vaēsaēpan-?
karapan-
¹*span-*
²*span-*
aspan-
ϑri'zafan-
anu.zafan-
hāvanan-
tarō.dənan-
kaēnan-
hazaŋraγnan-
*əvīspō.x*ᵛ*afnan-*
uxδašnan-
frāxšnan-
staman-
¹*airyaman-*, *airyōman-*
²*airyaman-*
gāman-
+*ϑwāša.gāman-*
dāman-, *dąman-*
maṯ.dāman-
handāman-
¹*duždāman-*
+*duš.dāman-*
²*duždāman-*
huδāman-
pāman-, *pąman-*
nāman-, *nąman-*
aoxtō.nāman-
nairyō.nāman-
strī.nāman-
rāman-
šāman-
haŋhāman-
airyōman-: s. ¹*airyaman-*.
daēman-
smaršnō.daēman-
¹*paēman-*
hačaṯ.paēman-
²*paēman-*
¹*zaēman-*
²*zaēman-*
aoman-
gaoman-
tauman-
ā.dəbaoman-
šyaoman-
draoman-
sraoman-
+*darəγō.rąrō.man-*
°*ąman-*: s. bei °*āman-*.
barəziman-
yātuman-
čagəman-
taxman-
haxman-, *haxəman-*
hušhaxman-
vyāxman-
taoxman-
paϑman-
vāϑman-
rāϑman-
ravō.fraoϑman-
hušōiϑəman-
uruϑman-
huruϑman-
vārəϑman-
darəγō.vārəϑman-
zaranyō.vārəϑman-
šanman-
ąnman-
dvąnman-
sōinman-
¹*činman-*
²*činman-*
³*činman-*
garəman-
čarəman-
astarəman-
sparman-
varəman-
asman-
išva.vasman-
rasman-
urvāsman-: s. *urvāzəman-*.
maēsman-
afsman-
vīspō.afsman-
ϑri.afsman-
maṯ.afsman-
zairimyafsman-?
ϑryafsman-?
barəsman-
haδa.barəsman-
stərətō.barəsman-
urvāzəman-, *urvāsman-*
čašman-
drvō.čašman-
vərəzi.čašman-
baēvarə.čašman-
čaϑwarə.čašman-

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apišman-
afšman-
anafšman-
+*daršman-*
ayan-
[1]*srayan-*
barō.srayan-
[2]*srayan-*
[1]*zayan-*
[2]*zayan-*
van-
magavan-
myazdavan-
amyazdavan-
arəδavan-
[1]*yavan-*
[2]*yavan-*: s. *yvan-*.
δrāyavan-
ravan-
āδravan- (s. *aδaurvan-*)
vərəδravan-
framravan-
zavan-
ašavan-
anašavan-
maršavan-
xšaδ[r]*apāvan-*
+*spāvan-*
ašāvan-
baēvan-
pouru.baēvan-
āinivan-
ǰvan-
tvan-
advan-, *aδwan-*
ərəδwan-
kasu.xraδwan-
uruδwan-
kərəδwan-
δauvan-
awždānvan-
yvan-, [2]*yavan-*
vərəδra.taurvan-
ṯbaēšō.taurvan-
aδaurvan- (s. *āδravan-*)
zaurvan-
urvan-
āsnō.urvan-
xraodaṯ.urvan-
zrvan-
zavanō.svan-
isvan-
misvan-
ərəzvan-
dərəzvan-
karšvan-
haptō.karšvan-
darəšvan-
hazahvan-
zazaran-
vastran-
maδran-
puδran-
asan- (: *ašn-*)
ava.ǰasan-
spasan-
baēvarə.spasan-
[1]*masan-*
[2]*masan-*
spəntō.frasan-
vīsan-
usan-
frašūsan-
azan- (: *asn-*)
+*asrū.azan-*
mazan-
razan-
+*frazan-*
nivāzan-
rāzan-
handarəzan-
barəzan-
aršṭyō.barəzan-
spərəzan-
tašan-
čašan-
vašan- gN.
īšan-
•*šan-*: s. auch bei •*han-*.
[1]*uxšan-*
xᵛāraoxšan-
aršan-
aēnō.manaŋhan-
nmāna[1]*ŋhan-*
urvō.aŋhan-
maδrō.aŋhan-
ašō.aŋhan-
višan-
zantušan-
fšūšan-
vaŋhušan-
daiŋhušan-
zaēnaŋhan-
xᵛarənaŋhan-
nəmaŋhan-
[1]*vaŋhan-*
[2]*vaŋhan-*
haosravaŋhan-
hazaŋhan-
xᵛan-
sāxᵛan-
aoǰin-?
myezdin-
kainīn-
yəvīn-
səvin-?
parənin-
pərənin-
sraošin-
frašnin-, *fraxšnin-*
saočahin-
bučahin-?
dam-
hadam-
ušī.dam-, *ušiδam-* gN.
yam-
avayam-
pərənāvayam-
hvāvayam-
vyam-
zyam-
navasatō.zyam-
δrisatō.zyam-
xšvaš.satō.zyam-
hazaŋrō.zyam-
zam-
huškō.zam-
xᵛāirizam- gN.
havaṯ.zam-
ham-
maiδyōišam-
vaēsakay-
ragay-, *raγay-*, *raǰay-*
haxay-
huš.haxay-
saǰay-
airīričay-
δāigarčay-
raǰay-: s. *ragay-*.
bāǰay-
rāǰay-
būǰay-
arəǰay-
katay-
δakatay-
skatay-
fra[1]*gatay-*
aiwi.gatay-
hangatay-

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haδra.ǰatay-
baoδδ.ǰatay-
paiti.ǰatay-
aipi.ǰatay-
+skəndō.aipi.ǰatay-
patay-
aēδra.patay-
+vaēδyā.patay-
xᵛaēpatay-
nmānō.patay-
zantupatay-
daiθhu.patay-
hamiδpatay-
baēvarə.patay-
vispatay-
vanatay-
matay-
+tūšnā.matay-
tarəmatay-
āγrəmatay-
tarō.matay-
anumatay-
+humatay-
+arəm.matay-
ārmatay-
+yatay-
navatay-
aiwi.varatay-
urvatay-
ava.urvatay-
vačō.urvatay-
avačō.urvatay-
vispaᵏuzatay- gN.
pairi.uxšatay-
haptātay-
stātay-
xᵛāstātay-
drvō.stātay-
ništātay-
aštātay-
dātay-
aδwadātay-
rāmō.dātay-
frāšmō.dātay-
aiti(datay)-
aiwiδātay-
niδātay-
vīdātay-
handātay-
zrazdātay-
yaoždātay-
ayaoždātay-
anabdātay-
+duš.dātay-
pairi.spātay-
nama.azbātay-
fra¹snātay-
usnātay-
vasō.yātay-
a¹ǰyātay-
darəgō.ǰyātay-
huǰyātay-
vīspō.huǰyātay-
vīspam.huǰyātay-
frādaṯ.vīspam.huǰyātay-
fraǰyātay-
šiyātay-, šātay-
+kudaṯ.šātay-
vātay-
fravātay-
nivātay-
haδrā.nivātay-
urvātay-
¹rātay-
²rātay-
arātay-
frārātay-
fraγrātay-
δrātay-
šātay-: s. *šiyātay-*.
hātay-
haptanhātay-
vaētay-
gaoyaotay-
vasō.gaoyaotay-
pouru.gaoyaotay-
gaδō.tay-
vasō.itay-
upaētay-
āitay-
frāitay-
paititay-
aiwitay-
xᵛītay-
āskitay-
hačitay-
ǰītay-
darəγō.ǰītay-
mərəzu.ǰītay-?
huǰītay-
vohu.ǰītay-
darəγəm.ǰītay-
us.ǰītay-?
parāǰītay-?
tarōi¹dītay-
paiti.dītay-
vīspō.pitay-
ainitay-
ənitay- (s. *intay-*)
aiwi.nītay-
zastō.mitay-
vīmitay-
pavitay-
vītay-
vivitay-
airitay-
anāiritay-
fritay-
āfrītay-
ratufritay-
haδa.ratufritay-
usəfritay-
nisritay-
+anisritay-
šitay-
gavašitay-
vasō.šitay-
dušitay-
hušitay-
spašitay-
āhitay-
¹utayūtay-
apa¹stūtay-
upa.stūtay-
+haoma.stūtay-
āstūtay-
ašō.stūtay-
ništūtay-
pūtay-
būtay-
xšnūtay-
axšnūtay-
huxšnūtay-
a¹srutay-
frasrūtay-
afrasrutay-
zūtay-
vizutay-
āzūtay-
uzutay-
aipi.šūtay-
anapi.šūtay-
frašūtay-
¹hutay-
+haoma.hūtay-
²hūtay-
axtay-
vī¹taxtay-

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pairi.taxtay-
ϑraxtay-, sraxtay-
saxtay-
vyāxtay-
+*pairi.aoxtay-, pairyaoxtay-*
para.hixtay-
+*arəm.uxtay-*
antarə.uxtay-
urvāxš.uxtay-
yātuxtay-
hūxtay-
+*afraoxtay-*
buxtay-
framuxtay-
anava¹uruxtay-
frauruxtay-
anā¹druxtay-
anaiwi.druxtay-
amərəxtay-
+*paityāptay-*
stiptay-
suptay-
vīgərəptay-
gantay-
dužgantay-
ǰantay-
pantay-
apantay-
manavantay-?
zantay-
pouru.āzantay-
maṯ.āzantay-
paiti.zantay-
frazantay-
afrazantay-
ašava.frazantay-
ǎntay- (*ā* + **antay-*)
parǎntay-
intay- (s. *ǐnitay-*)
niγnintay-
frārəntay-
+*arətay-*
ǰarətay-
aibiǰarətay-
ϑanvarətay-
ham.varətay-
xᵛarətay-
+*haoma.xᵛarətay-*
haomō.arəuharətay-
frarəuharətay-
ərətay-
frārətay-
kərətay-
ākərətay-
yasnō.kərətay-?
frā.kərətay-?
frašō.kərətay-
hankərətay-, hǐnk°
rānyō.skərətay-
vohu.kərətay-
anāstərətay-
azsmō.stərətay-
barəsmō.stərətay-
āpərətay-
vantǎ.bərətay-
uštǎ.bərətay-
hu¹frabərətay-
aš.frabərətay-
gāmō.bərətay-
azsmō.bərətay-
paiti.bərətay-
hu.bərətay-
ham.bərətay-
vāxš.bərətay-
nižbərətay-
ainižbərətay-
mərətay-
ava.mərətay-
fra¹mərətay-
humərətay-
ā¹vərətay-
fraorətay-
vistō.fraorətay-
ham.vərətay-
afrārətay-?
stay-
²*anaiwyāstay-*
aγō.stay-
aiwištay-
anaiwištay-, anaivištay-
paiti.a¹stay-, paityastay-
darəγō.upastay-
paitištay-
astay-
uzgastay-
ǰastay-
aǰastay-
ava.ǰastay-
vǐtastay-
+*ϑrivitastay-*
kapastay-
paiti.pastay-
mastay-
abyastay-
yujǰyastay-
sārastay-
sastay-
frasastay-
daiṅhu.sastay-
duš.sastay-
ni¹šastay-
pasuš.hastay-
¹*aiwyāstay-*
¹*anaiwyāstay-*
²*aiwyāstay-*
paityāstay-
daxšmaēstay-
¹*čistay-*
²*čistay-*
hučistay-
āvistay-
ǝ̄vistay-
para.iristay-
ham.iristay-
fraurustay-
frākərəstay-
¹*aštay-*
²*aštay-*
hu¹taštay-
vačastaštay-
naēmō.vačastaštay-
maṯ.vačastaštay-
ava.spaštay- (s. *spaxštay-*)
fəraštay-
ahifraštay-
yaštay-
frāyaštay-
hufrāyaštay-
aš.frāyaštay-
huyaštay-
aš.yaštay-
dužyaštay-
xšvaštay-
uzaštay-
yaoštay-
ϑraoštay-
frąštay-
ištay-
+*ϑwā.ištay-*
puϑrōištay-
ainištay-
vahištōištay-
dištay-
ādištay-
vī.urvǐštay-
pairištay-
asīštay-
uštay-

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+*būštay-*
asruštay-
spaxštay- (s. °*spaštay-*)
pouru.spaxštay-
pančа.yaxštay-
hapta.yaxštay-
nava.yaxštay-
ϑri.yaxštay-, *ϑrya°*
fraxštay-
āxštay-
anāxštay-
hazaŋrā.yaoxštay-
pouru.yaoxštay-
¹*arštay-*
vazəmnō.arštay-
tiži.arštay-, ¹*tižya°*
¹*vaēžyarštay-*
pərəϑvarštay-
²*arštay-*
+*haϑra.tarštay-*
aiwiδātō.tarštay-
¹*parštay-*
paiti.parstay-
²*parštay-*
varštay-
+*raϑwyō.varštay-*
+*arəm.varštay-*
uzvarštay-
+*hvarštay-*
ϑwarštay-
upa.ϑwarštay-
aibī.dərəštay-
azrō.daδay-
vaδay-
saδay-
bāgayāday-
frāday-
vaēδay-
gaoδay-
baoδay-
haδa.baoδay-
dāityō.baoδay-
hubaoδay-
huraoδay-
būδay-
aipyūxδay-
anapyūxδay-
pārənday-
vərəδay-
myazday-
duδuwi.buzday-
gərəzday-
āϑay-
čiϑay-
duvarϑay-
nižbərəϑay-
dāzgrāspay- pA.
raopay-
¹*urupay-*
daway-
driway-
+*akaranəm.driway-*
avakanay-
adukanay-
ǰanay- (s. *ǰānay-*)
paϑanay- pA.
zarənumanay-
¹*hāvanay-*
pairiš.hāvanay-
+²*hāvanay-*
barəsmanay-
dužanay-
kāpišakānay- gN.
gaostānay-
aspō.stānay-
uštrō.stānay-
yaožдānay-
vyānay-
āϑwyānay- pA.
zyānay-
hātā.marānay- (s. *hāta.marənay-*)
vouru.čašānay-
ǰānay- (s. *ǰanay-*)
hāta.marənay- (s. *hātā.marānay-*)
¹*frānay-*
+*maēnay-*
saēnay-
zaēnay-
sraonay-
pərəϑu.sraonay-
fšaonay-
ǰanay-
bawrinay-
+*γnay-*
vārəϑraγnay-
māzdayasnay-
+*tušnay-*
raoxšnay-
¹*varšnay-*
nāršnay-?
¹*dāmay-*
²*dāmay-*, *dąmay-*
huzāmay-
staomay-
uruϑmay-
varəmay-
frāšmay-
rayay-
mązā.rayay-, +*mazārayay-*
vay-
kavay-
aδavay-
viδavay-
fravay-
sravay-
xštāvay- pA.
taurvay-
maurvay-
garay-
dādaray-
mąnaray-
varay-
*pātiš*uvaray-* gN.
vakąm.varay-?
saray-
āray-
+*asbāray-*
+*uštrabāray-*
hazaŋrō.vāray-
zāray-
hąm.vaoray-
usvaoray-
tūray-
bŭray-
tāyūray-
āhŭray-
tiγray-
čaxray-
vāstray-
zaraϑuštray- pA.
+*arkadray-* gN.
vaźədray-
ϑray-
āϑray-
avi.miϑray-
¹*bawray-*
²*bawray-* gN.
āzay-
uzdaēzay-
ǰarəzay-
ərəzay-
ašay-
γašay-?
bašay-?
fravašay-
avasčastō.fravašay-
paiti.bišay-

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hanhaurušay- pA.
fravāxšay-
daršay-
karšay-
ərəšay-
ažay-
arəzažay-
sāvanhay-
dāŋhay-
maiδyōi.mānhay- pA.
°*āy-* und *ā(y)-* s. hinter °*ā-*.
akav-
hikav-
fānkav-
hiškav-
³*gav-*
⁴*gav-*
asəngō.gav-
⁵*gav-*
ϑatagav- gN.
pourugav-
magav-
raγav-
drigav-, *driγav-*
ϑrāyō.driγav-
ϑangav-
margav-, *marγav-* gN.
asčav-
hvasčav-
¹*ratav-*
²*ratav-*
aratav-
panča.ratav-
aša.ratav-
stātō.ratav-
astātō.ratav-
dāštō.ratav-
čaϑwarə.ratav-
+*ahūm.biš.ratav-*
ərəš.ratav-
³*ratav-*
xratav-
vīspō.xratav-
aδaoyō.xratav-
aδāityō.xratav-
kasu.xratav-
huxratav-
paras.xratav-
duš.xratav-
gātav-
āsitō.gātav-
+*aipi.ərətō.gātav-*
aiwi.ərətō.gātav-
anāiwi.ərətō.gātav-
hāmō.gātav-
dāityō.gātav-
+*upairi gātav-*
¹*vīδātav-*
+*astō.vīδātav-*
²*vīδātav-*
yātav-
ǰyātav-
dužǰyātav-
ʰ*ufrātav-* gN.
haētav-
xᵛaētav-
+*čičitav-*
pitav-
niδātō.pitav-
mantav-
vantav-
zantav-
ϑrizantav-
huzantav-, *huzāntav-*
xᵛaini.starətav-
pərətav-
činvaṭ.pərətav-
aδav-
maδav-
hindav-, *hiⁿdav-*, *həndav-* gN.
pazdav-
gāϑav-
gaēϑav-: s. *gaēsav-*.
pərəϑav-
vafav-
pąsanav- (s. *pąsnav-*)
¹*dānav-*
²*dānav-* gN.
kasu.dānav-
aš.dānav-
hudānav-
frazdānav- gN.
bānav-
daēnav-
zaēnav-
+*yāstō.zaēnav-*
sāinav- gN.
minav-
zaranyō.minav-
hinav-
hunav-
hiγnav-
tafnav-
ǰąfnav-
arənav-
garənav-
pąsnav-
rašnav-
frašnav- (s. *žnav-*)
bąšnav-
zōišnav-, *zōišənav-*
xšnav-
+*ašava.xšnav-*
āxšnav- (s. *žnav-*)
raoxšnav-
barəšnav-
abarəšnav-
žnav- (s. *frašnav-*, *āxšnav-*)
garəmav-
²*yav-*
baēvarayav-
satāyav-
hazaərāyav-
³*yav-*
ayav-: s. *āyav-*.
apayav-
haomayav-
¹*vayav-*
²*vayav-*
āyav-, *ayav-*
darəgāyav-
vīspāyav-
pərənāyav-
apərənāyav-
tāyav-
gaodāyav-
pāyav-
paiti.pāyav-
māyav-
aētahmāyav-
¹*anhuyav-*
dyav-
mərəϑyav-
manyav-, *mainyav-*
dušmainyav-
spəntō.mainyav-
anərō.mainyav-
vaδairyav-
daršyav-
ʰ*uvāmaršiyav-*
kakahyav- gN.
dahyav-, *dahyav-*, *daiŋhav-*, *daŋhav-*, *daŋhav-*
visadahyav-
ā.dahyav-
aipi.dahyav-
aiwi.dahyav-
aδairi.dahyav-

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pairi.daňyav-
upairi.daňyav-
antarə.daňyav-, °*dəŋhav-*
uzdaŋhav-, +°*daňyav-*
parav-
marav- gN.
dārav- (s. *drav-*)
aērav-
bābirav- gN.
aγrav-
drav-
xrvidrav-, *xrvī.drav-*
daršī.drav-
dužvandrav-
kuⁿdrav- gN.
arāδrav-
framrav-
kasav-
pasav- (s. *fšav-*)
drvō.pasav-
nasav-
frā.nasav-
haṃ.nasav-
āsav-
gaēsav-, *gaēδav-*
baosav-
ąsav-
nąmyąsav-
karətō.dąsav-
isav-
disav-
parəsav-
pərəsav-
maṯ.paiti.pərəsav-
maṯ.pərəsav-
+*vakąm.sav-*?
mazav-
yazav-
bāzav-
uγra.bāzav-
auruša.bāzav-
darəgō.bāzav-, *darəγō.b*°
vībāzav-
uzbāzav-
aš.bāzav-
vīzav-
¹*ərəzav-*
³*ərəzav-*
baē.ərəzav-
¹*mərəzav-*
²*mərəzav-*
³*mərəzav-*
pəšav-
išav-
xšviwi.išav-
fšav- (s. *pasav-*)
varətafšav-
drvafšav-
frādaṯ.fšav-
maṯ.fšav-
taršav-
paršav-
ǰažav-
āžav-
dāžav-
aŋhav-
dužaŋhav-
fyaŋhav-
¹*vaŋhav-*
avaŋhav-
+*vīspā.vaŋhav-*
sravaŋhav-
sōnghav-
daiňhav- : s. *dahyav-*.
yākar-
⁵*gar-*
⁶*gar-*
aspō.gar-
nərəgar-
aogar-
aibigar-
tačar-
ātarəčar-
³*tar-*, *patar-* : s. *pitar-*.
āsnatar- (: *āsnāδr-*)
ātar-
dātar-
yaoždātar-
pātar-
apātar-
nipātar-
zbātar-
žnātar-
¹*mātar-*
framātar-
²*mātar-*
hamātar-
zāmātar-
δrātar-
brātar-
sātar-
ačaētar-
vīδaētar-
pairyaētar-
staotar-
upa.sraotar-
zaotar-
afryō.zaotar-
dužzaotar-
pitar-, +*ptar-*, *patar-*, ³*tar-*
hamapitar-
vītar-
āfrītar-
baxtar-
nivaxtar-
upanaxtar-
baoxtar-
maraxtar-
naptar-
xšaδrō.naptar-
karšiptar-
ǰantar-, *ǰaⁿtar-*
frašō.čarətar-
aibiǰarətar-, *aibī.ǰ*°
+*startar-*
framarətar-
fravarətar-
harətar-
paiti(š.harətar)-
nišharətar-
ā¹bərətar-
frabərətar-
star-
tištryō.star-
astar-
paityāstar-
aiwyāstar-
vāstar-
sāstar-
frasāstar-
naēnaēstar-
hamaēstar-
spaštar-
yaštar-
vaštar-
raδaēštar-
aiwištar-
daiňhuš.aiwištar-
dauštar-
fradaxštar-
paiti.fraxštar-
aiwyāxštar-
marəxštar-
δwarəxštar-
dūraēdarštar-
pouru.darštar-
varštar-
δwōrəštar-
vadar-

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aodar-
dugədar-, *duγδar-*
+*tūirya.duγδar-*
dazdar-
humazdar-
xšapar-
nava.xšapar-
dvadasa.xšapar-
bixšapar-
ϑrixšapar-
xšvaš.xšapar-
zafar-
nar-
kamnānar-
pouru.nar-
framən.nar-?
danar-
vanar-?
ayar-
bi.ayar-
ϑri.ayar-
yār-
satayār-
dušiyār-
5*var-*
avar-
snāvar-
zāvar-
baēvar-
baēvarō.təmō.baēvar-?
dvar-, *duvar-*
vazdvar-
čazdvar-
čaϑwar- (: *čatur-*)
uruϑwar-
ϑanvar-
asvar-
dasvar-
karšvar-
haptō.karəšvar-
hvar-
2*sar-*
aša.sar-
3*sar-*
rāzar-
bāšar-
*x*v*arəhar-*
*a*1*x*v*ar-*
*apišma.x*v*ar-*
*kərəfš.x*v*ar-*
*sax*v*ar-*
vār-
baēvarə.vār-
čatarər-
tišr-
spas-
3*nas-*
mas-
yas-
apa.dis-
daēnō.dis-
pīs-
ərəzatō.piϑ-
vīspō.piš-
zaranyō.pis-, +•*piϑ-*
vīs-, *viϑ-*
əvīs-
ϑrafs-
parō.dərəs-
maz-
daēvayaz-
bərəzirāz-
aiwiz-
zamarəguz-, *zəmargūz-*
2*barəz-*
*dužvarštā*1*varəz-*
hvarštāvarəz-
haiϑyāvarəz-
vāstryāvarəz-
+*gavāstryāvarəz-*
sraošāvarəz-
hvarəz-
vohvarəz-
dərəz-
bərəz-
spā.bərəz-
gaošō.bərəz-
gairi.bərəz-
+*žnu.bərəz-*
nərəbərəz-
vərəz-
aγāvərəz-
aš- (s. *xšvaš.ašī-*)
*aka*1*taš-*
vīspa.taš-
bažšazakəš-
ašava.ṯbaēš-
daoš-
īš-
ašō.īš-
aoϑiš-
hadiš-
saoiδiš-
harδiš-
snaiϑiš-
niδāsnaiϑiš-
vīϑiš-
narəpiš-
spiš-
vīspō.biš-
ərδwō.biš-
hubiš-
+*ahūm.biš-*
varəzānō.ṯbiš-
nāfyō.ṯbiš-
hašī.ṯbiš-
moγu.ṯbiš-
viš-
təviš-
kasvīš-
abiċariš-
stairiš-
*x*v*ā.stairiš-*
vīzbāriš
barəziš-
*x*v*ā.barəziš-*
ṯbišiš-
uš-
čakuš-
sāsnō.guš-
suδuš-
arəduš-
kərəduš-
+*gərəbuš-*
tanuš-
mūš-
zuš-
frazuš-
barō.zuš-
aiwizuš-
vīzuš-
harəhuš-
fravaxš-
paouru.fravaxš-
ātrəvaxš-, *ātravaxš-*
dānō.karš-
yārə.čarš-
dərəš-
račkah-
aogah-
vačah-
avačah-
+*pairi.gā.vačah-*
paiti.astō.vačah-
parštō.vačah-
snaoδō.vačah-
uxδō.vačah-
pāpō.vačah-
hamō.vačah-

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ravō.vačah-
araδwyō.vačah-
+*xružđi.vačah-*
āfrī.vačah-
arš.vačah-
ərəš.vačah-
dužvačah-
hvačah-
miδahvačah-
hačah-
¹*raočah-*, *raučah-*
²*raočah-*
¹*varəčah-*
arš.varəčah-
²*varəčah-*
iδyaǰah-, *iδyeǰah-*
aiδyaǰah-, *aiδyeǰah-*
drāǰah-
frabdō.drāǰah-
ačšō.drāǰah-
vītasti.drāǰah-
frārāδni.drāǰah-
+*baši.drāǰah-*
čarətu.drāǰah-
dānu.drāǰah-
zānu.drāǰah-
frabāzu.drāǰah-
vībāzu.drāǰah-
hizu.drāǰah-
ayarə.drāǰah-
yārə.drāǰah-
byārə.drāǰah-
vaǰah-
¹*aoǰah-*
aša.aoǰah-
+*asti.aoǰah-*
aiwi.aoǰah-
aš.aoǰah-
bāzuš.aoǰah-
²*aoǰah-*
*mi*δ*rō.aoǰah-*
arəǰah-
rautah-
*x*ᵛ*ītah-*?
zadah-, *zaδah-*
apazaδah-
urvādah-
¹*rādah-*
²*rādah-*
ārādah-
¹*baoδah-*
vərəδra.baoδah-
frazābaoδah-
uzbaoδah-
²*baoδah-*
raoδah-
huraoδah-
xšaoδah-
arδah-
vazdah-
fraδah-
spā.fraδah-
yavō.fraδah-
bač.ərəzu.fraδah-
zəm.fraδah-
hvapah-
hvāpah-
nabah-
δrizafah-
nāfah-
haoma.čanah-
apastanah-
spanah-
¹*manah-*
tarəmanah-
naire.manah-
snaoδō.manah-
hamō.manah-
araδwyō.manah-
ravō.manah-
humanah-
aš.manah-
duš.manah-
+*druxšmanah-*
+*arš.manah-*
+*dužmanah-*
²*manah-*
spānah-
¹*ačnah-*
dərəštā.ačnah-
²*ačnah-*
raēxənah-
draonah-
dāityō.draonah-
aδāityō.draonah-
vīrō.draonah-
+*kasu.draonah-*
aša'čīnah-
šačtō.čīnah-
taδrō.čīnah-
nāirī.čīnah-
xratu.čīnah-
pišīnah- gN.
axnah-
tafnah-
rafnah-, *rafənah-*
ahmā.rafənah-
vouru.rafnah-
δamnah-
¹*varənah-*
spitavarənah- gN.
²*varənah-*
¹*x*ᵛ*arənah-*
*ušta.x*ᵛ*arənah-* gN.
*vīspō.x*ᵛ*arənah-*
*barō.x*ᵛ*arənah-*
*vindi.x*ᵛ*arənah-*
¹*aiwi.x*ᵛ*arənah-*
*pouru.x*ᵛ*arənah-*
*aš.x*ᵛ*arənah-*
*dušx*ᵛ*arənah-*
²*x*ᵛ*arənah-*
³*x*ᵛ*arənah-*
aspərənah-
anaspərənah-
baošnah-
varəšnah-
dužvarəšnah-
təmah-
hazarərō.təmah-
¹*nəmah-*
²*nəmah-*
ayah-
paiti.ayah-
¹*payah-*
aspya.payah-
frā.uruzdapayah-
²*payah-*
frāpayah- gN.
mayah-
vayah-
+*drayah-*: s. *zrayah-*.
srayah-
zrayah-, +*drayah-*
pərəδu.zrayah-
gaodāyah-
+*drəgudāyah-*
frāyah-
staoyah-
aspō.staoyah-
bāzu.staoyah-
aoǰyah-
nāidyah-
urvāidyah-
xraožđyah-
byah-
spanyah-, *spainyah-*
aiwi.vanyah-
kasyah-

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masyah-
āsyah-
mazyah-, [3]*mazah-*
barəzyah-
vərəzyah-
ašyah-, *ašah-*
tąšyah-
taxmō.tąšyah-
vahyah-, *vahyah-*, *vaŋhah-*, *vaŋhah-*
[+]*zarahyah-*
[1]*avah-*
[2]*avah-*
čiϑrā.avah-, [+]*čiϑra.avah-*
aiwyāvah-
aδu[1]*tavah-* gN.
paititavah-
varəsō.stavah-
gāustavah-
bāzu.stavah-
ərəzu.stavah-
baϑərəzu.stavah-
ravah-
sravah-
paiti.parštō.sravah-
haosravah- gN.
dəuš.sravah-
[+]*ašəm.sravah-*
savah-
fraϑa.savah-
bərəzisavah-
vərəzi.savah-
zavah-
aiwyāvah-: s. bei [2]*avah-*.
pīvah-
pipivah-
apipivah-
zizivah-
afrataṭkvah-
čagvah-
čaxvah-
vaoxvah-
daδvah-
vīdiδvah-
vīdvah-, *viδvah-*, *vīϑwah-*
əvīdvah-
vīspō.viδvah-
yōiϑwah-
čikiϑwah-
vavanvah-
irīriϑwah-
haŋhanvah-
vāunvah-
ǰaγnvah-
mamnvah-
ǰaγmvah-
ǰaγāurvah-, *ǰīγāurvah-*
nąsvah-
zazvah-
hizvah-
hitō.hizvah-
vāvərəzvah-
ǰaxšvah-
taršvah-
ahvah-
āhvah-
garah-
zbarah-
[1]*varah-*
paiti.varah-
pərəϑu.varah-
[2]*varah-*
[+]*agarəmō.varah-*
[3]*varah-*
sarah-
urvīsarah-
uzīrah-
zūrah-
asah-
mainivasah-, *mainyavasah-*
panča.dasah-
masah-
dāstra.masah-
katō.masah-
zastō.frānō.masah-
hāϑrō.masah-
ā.gaošō.masah-
mušti.masah-
sraoni.masah-
gairi.masah-
pərəsu.nasah-
bipərəsu.masah-
havaṭ.masah-
vīspō.pačsah-
stəhrpačsah-
vasah-
ϑwarəsah-
[1]*mazah-*
[1]*tanu.mazah-*
avačinō.mazah-
aspərənō.mazah-
virō.mazah-
[2]*tanu.mazah-*
[3]*mazah-*: s. *mazyah-*.
fra[1]*vazah-*
ašavazah-
razah-
hazah-
[+]*pasv*[1]*āzah-*
aša[1]*vāzah-*
dātō.rāzah-
karšō.rāzah-
ačzah-
ązah-
anązah-
vītarązah-
bązah-, *dəbązah-*
[1]*arəzah-*
[2]*arəzah-*
barəzah-
hvarə.barəzah-
ašah-: s. *ašyah-*.
rašah-
vačšah-
dvačšah-, *ṭbačšah-*
advačšah-, *aṭbačšah-*
[+]*haiϑyō.dvačšah-*
tarō.ṭbačšah-
vīdvačšah-, *viṭbačšah-*
vītarə.ṭbačšah-
ϑwačšah-
račšah-
aošah-
ušah- (: *uš-*)
ϑwaxšah-
fšah-
dvafšah-
davažah-?
daŋhah-
vaŋhah-, *vaŋhah-*: s. *vahyah-*.
āh-, *ϑāh-*
[+]*dāh-*
rāmā.dāh-
hudāh-, *huδāh-*
vaŋhudāh-, *vaŋhuδāh-*
vaŋhazdāh-, *vaŋhazdāh-*
yaoždāh-
[1]*mazdāh-*
[2]*mazdāh-*
a[h]*ura*[h]*mazdāh-*
nāh-
māh-
pərənō.māh-
antarəmāh-
[2]*yāh-*
[3]*yāh-*
fərasāh-
afrasāh-
ϑraŋh-

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Anhang: Personen- und Familiennamen.

Die Namen der Gottheiten und Dämonen finden sich in der Hauptliste.

humayaka-
aršaka-
usnāka-
maδravāka-
dahāka-
daršinika-
nivika-
+vahauka-
snāviδka-
sku^{n}ka-
spinǰauruška-
araxa-
sūrō.yazata-
²huyazata-
uspaēšata-
²kāta-
²x^{v}aδāta-
vahmaēδāta-
spəntōδāta-
vanəhuδāta-
vohu.dāta-
²ātrə.dāta-, ²ātərədāta-
vahyazdāta-
ātərəpāta-
gaumāta-
kavāta-
parāta-
²āzāta-
hvāzāta-
dūraēkaēta-
nabunaita-
haldita-
δrita-
²zairita-
xšaδrita-
āyūta-
²asruta-
²dūraēsrūta-
vīsrūta-
daṅhu.srūta-
uštāzanta-
frāyazənta-
paršinta-
fraš.ham.varəta-
uxšyaṯ.ərəta-
astvaṯ.ərəta-
fyušta-
akayaδa-
vaēsaδa-
taxmaspāda-
+srutō.spāδa-
frāda-
frāyaoδa-
puδa-
ašasarəδa-
ašāurvaēδa-
aγraēraδa-
skārayaṯ.raδa-
dārayaṯ.raδa-
+frārayaṯ.raδa-
drāδa-
paiti.drāδa-
arəǰaṯ.aspa-
²aurvaṯ.aspa-
²hvaspa-
pourušaspa-
hitāspa-
yuxtāspa-
vištāspa-, vīštāspa-
harəδāspa-
habāspa-
frīnāspa-
ǰāmāspa-, dāǰāmāspa-
vīrāspa-
+xšviwrāspa-
ərəzrāspa-
kərəsāspa-
vaǰāspa-
čaδwarəspa-
gandarəwa-
gandrəwa-
kahrkana-
vyātana-
nərəmyazdana-
asabana-
gaorayana-
arəzō.šamana-
fryana-
²pəšana-
ʰutāna-
²fryāna-
vivāna-
x^{v}ādaēna-
²saēna-
³saēna-
δraēta-
pitaona-
āδ^{r}ina-
bagābigna-
aša.šyaδna-
piši.šyaδna-
²hušyaδna-
ariyārāmna-
²barəmna-
vidarna-
²mazdayasna-
karsna-
+āδiyābaušna-
³varšna-
spitāma-
²sāma-
aršāma-
gaotəma-
imaima-
yima-
čiδ^{r}a^{n}taxma-
upadasma-
parō.dasma-
+grəhma-
²gaya-
+hadaxaya-
pərəidiδaya-
²avaya-
urvāxšaya-
snaoya-
frāčya-
ka^{n}būǰiya-
axtya-
²naptya-
²martiya-
ārāstya-
bardiya-
artavardiya-
xumbya-
+ačvō.gafya-
+ašti.gafya-
frānya-
marduniya-
āδwya-
ašō.paoirya-
²frya-
uzya-
aršya-
dāduhya-
ačtava-
frava-
uzava-
varəšava-
ainyāva-
airyāva-
kačva-
+gaubruva-
hvōgva-, hvōva-
bəndva-

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²ərδwa-
tīrō.nakaδwa-
pāurva-
+vivārəšva-
²ara-
²kara-
²frašō.kara-
nabukudračara-
nīǰara-
urvataṯ.nara-
ǰannara-
aošnara-
vara-
vayaspāra-
vanāra-
aurvasāra-
nadi"tabaira-
ainaira-
paiti.srīra-
²tūra-
fratura-
+ōiγmatastura-
pairišturа-
spityura-
āxrūra-
ašāhura-
δuxra-
isaṯ.vāstra-
²uštra-
aravaoštra-
frašaoštra-, fəraš°
zaraδuštra-
vohuštra-
ʰuvaxštra-
+buδra-
artaxšaδʳa-
xᵛāxšaδra-
frāčiδra-
hvarə.čiδra-
ātərəčiδra-, ²ātrə.čiδra-
manuš.čiδra-
frō.hakafra-
ankasa-
fraoraosa-
vaʰumisa-
tusa-
vohu.pərəsa-
²varāza-
kaoša-
²zaoša-
mahrkūšā-
²frašavaxša-
bagabuxša-
ərəxša-
pouru.bangha-
spəngha-
+vaδaənha-
bivandaənha-
ąxnaənha-
zrayaənha-
haošyaənha-
²paiti.vaənha-
sāənhaənha-
²dāənha-
bāənha-
maidyōi.māənha-, maiδyōi-māənha-
kanukā-
pouručistā-
+vāriδkanā-
asabanā-
²humayā-
²humāyā-
duγδō.vā-
hučiδrā-
hutaosā-
hvarəδā(y)-
varəsmapā(y)-
zairičī-
xnąδaitī-
²uštavaitī-
δritī-
rāštarə.vaγəntī-
uxšəntī-
syāvaspī-
hvōvī-
avāraoštrī-
vaənhu.fəδrī-
srūtaṯ.fəδrī-
ərədaṯ.fəδrī-
sāyuždrī-
dawrāmaēšī-
vīspa.taurušī-
sāimužī-
ašastū-
²pəšō.tanū-
paēsaənhanū-
arənavak-
saənhavak-
ašasairyank-
+zairyank-
δrit-
ahūm.stūt-
vaδut-
+ǰaγrut-
²gaomant-
urūδayant-
ravant-
taṯδryavant-
aršavant-
paityaršavant-
vyaršavant-
ərəzavant-
ərəzavant- daiṅhōuš
bərəzavant-
taṯδryāvant-
stivant-
δrimiδwant-
²xᵛanvant-
asmō.xᵛanvant-
+ašta.aurvant-
zbaurvant-
isvant-
arəǰahvant-
vīvahvant-
spō.pad-
aēvō.sarəd-
fraənhād-
vaδaγan-
usaδan-
kavārasman-
pərəδvafsman-
raočas.čaēšman-
gavayan-
fraərasyan-
arəǰavan-
²zavan-
²usan-
vāgərəzan-
²uxšan-
kərəsaoxšan-
srīraoxšan-
²aršan-
byaršan-
syāvaršan-
xšayāršan-
²tūšnāmatay-
taurvaēṯay-
zrazdātay-
spitay-
²utayutay-
fravartay-
ayō.astay-
vohvastay-
gayaδāstay-
nanarāstay-
+vīspa.δaurvō.aštay-
pouruštay-
maxštay-

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fraδāxštay-
pouruδāxštay-
bərəzyarštay-
²*vaēžyarštay-*
²*tižyarštay-*
²*pərəδvarštay-*
stipay-
²*urupay-*
čišpay-
gaēvanay-
dāštayānay-
kərəsānay-
²*frānay-*
dāštāγnay-
čāxšnay-
²*varšnay-*
²*kavay-*
viṯ.kavay-
xštavay-
yuxtavaray-
bastavaray-
zairi.varay-
gaoray-
ziγray-
čiᵐčixray-
frārāzay-
dādaršay-
°*ā*(*y*)-: s. hinter °*ā*-.
dāzgrō.gav-
zainigav-
hugav-
vīdaṯ.gav-
paršaṯ.gav-
avarəgav-
yaēṯuš.gav-
katav-
gravāratav-
spəntō.xratav-
kasupitav-
ātərəzantav-, *ātrə.zantav-*
⁺*uruδav-*
uspaṣnav-
bərəzišnav-
²*arəhuyav-*
āiδwyav-
ātrədahyav-
vīstarav-
kūrav-
amrav-
čamrav-
²*ərəzav-*
*dāraya*ʰ*vahav-*
ǰarō.darəhav-
ātərədaiṅhav-
²*vərəhav-*
srīrāvərəhav-
mazdrāvərəhav-
ašāvərəhav-
nəmō.vərəhav-
ǰarō.vərəhav-
aipi.vərəhav-
gaopivərəhav-
frādaṯ.vərəhav-
staotar- vahištahe ašahe
frasrūtar-
vīsrūtar-
hạm.barətar- vərəhvạm
usmānar-
frādaṯ.nar-
payərəhar-
karšnaz-
vīrāz-
²*hvarəz-*
⁺*daēvō.ǵbiš-*
haxāmaniš-
imaniš-
ardumaniš-
vandarəmainiš-
ātərəvanuš-
hufravaxš-
ašō.raočah-
varəsmō.raočah-
vohuraočah-
paēšatah-
daiṅhufrādah-
ašavazdah-
kərəsavazdah-
vohvazdah-
avarəδrabah-
aspačanah-
saδanah-
frānah-
xšaδrō.činah-
pisinah-
pāzinah-
⁺*viᵐda*ʰ*farnah-*
*haomō.x*ᵛ*arənah-*
*frādaṯ.x*ᵛ*arənah-*
*vīδaṯ.x*ᵛ*arənah-*
*ātərəx*ᵛ*arənah-*
²⁺*aiwi.x*ᵛ*arənah-*
ašə.nəmah-
usinəmah-
vouru.nəmah-
vohu.nəmah-
uxšyaṯ.nəmah-
²*savah-*
ašasavah-
vouru.savah-
²*haosravah-*
⁺*būǰisravah-*
vīδisravah-
ātərəsravah-
daēnāvazah-
hərəhaurvah-

ašəm.yahmāi.ušta
ašəm.yeṅhe.vərəza
ašəm.yeṅhe.raočā

II. Die Pronomina.

Die pronominalen (von Pronominalstämmen abgeleiteten) Adjektive s. unter I.

¹*a-*
²*a-*
ka-
ta-
aita-, ³*aēta-*
na-
ana-
čina-
¹*ma-*
ama-: s. *ahma-*.
ima-
yūšma-
xšma-
ahma-, *ōhma-*, *ama-*
ya-
tya-
¹*hya-*
²*hya-*
¹*va-*
¹*ava-*
āva-
δwa-, *δuva-*
⁴*aēša-*
¹*ha-*
²*ha-*
¹*hva-*
²*hva-*, ¹*x*ᵛ*a-*
²*ay-*
kay-
naēkay-
day-
hay-, °*šay-*

aiti
čaiti
yeiti

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Anhang.

1. Nominative besondrer Form.

aēšā
hā
hauv, hau°
+avāu 166 u.
hāu
²tū
ayəm, aēm
vayam, vaēm
iyam, īm
tuvam, tvəm, tūm
azəm, adam
yūš
yūžəm

2. Volltonige Gen. Du. und Plur. der Pron. pers.

yavākəm
yūšmākəm, xšmākəm
ahmākəm, amāxam

C. INDEKLINABILIA.

I. Die Infinitive und Absolutiva.

yaoždāta
avi +patita
avi.irita
avi.būta
ham.yūta
niδaxta
yūxta
avi vanta
+aipi.karəta
bərəta
aiwišasta
parštā
+paitiričyā
aibigairyā
azō
°ē : s. hinter *°āi.*
šātō
yūtō
dužbərəntō?
bərətō
hubərətō
mərətō
aštō
+vaštō
fraēštō
savayō
taurvayō
dārayō
fraγrārayō
xšayō
²avō
δwaxšitā
hubərətā
°ą : s. bei *°ąm.*
fravākāi
mahrkāi
paitihinčāi
afrapatāi
ąstāi
ərəžuxδāi
vindāi
mahrkaδāi
fradaδāi
snaδāi
ūδāi
zyānāi
sata'γnāi
hazaŋraγnāi
pančasaγnāi
baēvarəγnāi
šyaoδanāi
uzraočayāi
ǰayāi
frayāi
mərəncyāi
dyāi
ǰaidyāi
daidyāi
mōn daidyāi
vazaiδyāi
paiti.vazaiδyāi
diwžaidyāi
+məndāidyāi
vaēdyāi
srāvayeiδyāi
āfyeiδyāi
vərəzyeidyāi
δrāyōidyāi
vīčidyāi
srūidyāi
+frasrūidyāi
sūidyāi
frāvərəndyāi
mərəngəidyāi
+uzirəidyāi
+dərəidyāi
dazdyāi
sazdyāi
vōizdyāi
āždyāi
būždyāi
nī mərəždyāi
+anu.mainyāi
zaraδaγnyāi
hazaŋraγnyāi
+baēšazyāi
ušyāi
fraša.vaxšyāi
+anu.sastrāi
sąstrāi
aiwyāxštrāi
rafəδrāi
xšnaoδrāi
pāδrāi
δrāδrāi
+paitišāδrāi
darəδrāi
marəδrāi
harəδrāi
vīsāi
baēšazāi
varəzāi
pairi varəzāi
uzvarəzāi
fravākaē-ča
aoǰōi
+gaṯ.tē, +gaṯ.tōi
+apivaite
+mazdātaē-ča
+zrazdātaē-ča
+zazāite
ašāite
ite
āitē
x^vīte
mrūtē, mrūitē
frā mrūte, frāmrūite
anuskante
+fraoxtaē-ča
+framərətaē-ča

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arəδwyō.bərəte
stē, stōi
dastē
¹āste
kāδē
ā.hōiδōi
piδe
bərəδe
pōi
ka"tanaiy
čartanaiy
δastanaiy
nipištanaiy
staomaine
xšnūmaine
vīdvanōi
čimāne
činmāne
vyāne
urvānē
frāxšnənē
xšaṇmənē
frīne
aiwi.xšōiδne
uxšne
+paiti.jime
nəmōi
x"arətōe
paiti.ərətōe
kərətōe
upa.bərətayaē-ča
nižbərətōe, °tayaē-ča
dužbərətōe
huframəratayaē-ča
frasastayaē-ča
paityāstayaē-ča
hamistōe, °tayaēča
ā¹vistayaē-ča
aiwi.vistayaē-ča
hufrāyaštayaē-ča
upāštayaē-ča
ištōe
ačištōe
harštōe, °tayaē-ča
anu.varštōe, +anu.varštayaē-ča
apa¹nharštōe
upanharštōe, °tayaēča
gatōe
apagatōe
anumatōe, °tayaē-ča
apayatōe
paitištātōe, °tayaē-ča
nipātayaē-ča
upa¹snātōe
frasnātōe
upa.šitōe
aiwišitōe
ratufritōe
aiwiš.hūtayaē-ča
hixtayaē-ča
anuxtōe, °tayaē-ča
aiwi.druxtōe
paitisčaptayaē-ča
para¹kantayaē-ča
vīkantōe
paiti.tarətayaē-ča
nišanharətayaē-ča
čiδayaē-ča
+vərəiδye
uzūiδyōi
vōi
dāvōi
δwōi
vīduyē
vōivīduyē
buye
saočī.buye
maṭ.saočī.buye
vaxšaδi.buye
raočahi.buye
antarō mruyē
suye
+čaire
gairē
paiti.baire
sarōi
nīre
barəδre
vīdōiδre
raose
vīvīse
+vaoze
ā nāšē
aēšē
+vaočanhē
drājanhe
frādainhē
aēnanhe, +aēnanhē
+vačanhē
nəmanhē
avanhe, avainhe
ązanhe
srāvayenhē
rāšayenhē
°ōi: s. bei *°e*.
+aipi.jaiti
frāδati-ča
dāiti?
frāδāiti
yaoždāiti
rāiti
šāiti
upāiti
apayeitī
srāvahyeitī
darγō.šiti
rāmō.šiti
hušiti
+aiwišūiti
byārixti
+frastərənti
frasasti
yešti
bərəδi
fraxšnī
+varəzī
dōišī
+pairi.tačahi
nəmahī
apa.baraṭ
upa.baraṭ
avasyāṭ?
darəsāṭ
apa¹šūtōiṭ
frašūtōiṭ
haxtōiṭ
rōiδwən
yaožda̧yan
ayaožda̧yan
paiti.yaožda̧yan
rāzayan
nidaiδyan
x"airyan
fraša̧ēkəm
upaẓtəm
nijatəm
asrutəm
hu.irixtəm
aiwi.druxtəm
ayantəm
patəntəm
barəntəm
zbarəntəm
framarəntəm
aframarəntəm
paitišəntəm
irišəntəm
tačintəm

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anāstərətəm
dərətəm
bərətəm
huframərətəm
hvastəm
hufrāˈyaštəm
darəγō.yaštəm
(*darəγō.*)*hąm.parštəm*
snaδəm
upa.skambəm
maēδmanəm
vavazānəm
vərəhānəm
yaonəm
vaēnəmnəm
barəmnəm
vazəmnəm
raδōišəmnəm
+*avīm*
aiwi.γžārəm
vahišta.nāsəm
aša.nāsəm
ahu.nāsəm
upaˈəhərəzəm
paitiš.hərəzəm
anaēšəm
paiti.sarəhəm
huˈbərətąm
vohu.bərətąm
huframərətąm
hufrayaštąm
dąm
gərəbąm
γənąm
ava parōiṯ dərənąm
varədəmąm
+*ǰaiδyąm*
vyusą
upa.maitīm
+*dāitim*
yaoždāitīm
aiwi.iritīm
aiwi.naptīm
+*āstārayantīm*
aiwi.vantīm
sraēšyeintīm
ǰum
°*iy*: s. hinter °*āi*.
frōrətōiš
avapastōiš
darštōiš
hām.parštōiš

II. Die übrigen Indeklinabilia.

Die Kardinalzahlen sind mit Zw. bezeichnet.

°*ă*
ā
+*ahmāṯ ā*
tāiš ā
anāiš ā
yāiš ā
°*a*ᵏ: s. bei °*aṯ* und °*ō*;
°*ă*ᵏ: s. bei °*āṯ*;
°*ă*ⁿ: s. bei °*n*.
¹*kā*
²*kā*
fraka
kahrka
°*čă*
naēča
aδča
aṯčă
frača
hačă
yahmaṯ hača
āča
parāča
paitiča
viča
panča Zw.
antarəča
pasča
tarasča
usča
inǰa
tinǰa
tā
aipi tā
yavata, +*yavatā*
nixšata
yātā
aēta
pasčaēta
čitā
daibitā
ută
hapta Zw.
ašta Zw.
uštă
°*da*
adā, *aδa*
iyadā
kadā, *kaδa*
taδa
aēta δa
yadā
anyadā
avadā, *avaδa*
aēvaδa
¹+*haδa*
²*haδa*, *hadā*
bāδa
māδa
naēdā, *naēδa*
¹*iδa*
²*iδa*, *idā*
kudā
azdā
aδă
kaδă
višpaδa
hamaδa
yaδă
avaδă
aēvaδa
anyāδā
avaēδa
iδă
kuδa
apă
upă
bā
°*nă*
ană
yaδană
nană
daibitānā
°*činā*
yaδnā
čiδənā
¹*mā*
²*mā*
+*nitəma*
upəma
vārəma
yā
apaya
+*naomaya*
+*ərədvaya*
angrayā
ašaya
xšvažaya
āvōya
bāvōya
hāvōya
āsuya
vərhuya

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aẽtavaitya
avavaitya
išarə.štāitya
haiδyā
[1]*anya*
[2]*anya*
maδəmya
ahmya
  yaδa ahmya
  yezi ahmya
  yaṯ ahmya
yahmya
paoirya
[1]*vā*
  [1]*nava*
  yaδa vā
  aṯ vā
  yaṯ vā
  yavaṯ vā
[2]*vā*
  [2]*nava*
[1]*ava*
[2]*avă*
kava: s. *kva*.
[3]*nava* Zw.
[4]*nava*
yavă
+*āvā*
yāvā
aẽvă
fraidivā
kva, kava
paurva
paourva
aoră
voyō.tara
xraosyō.tara
aδara
[1]*pară*
  ava[k]*parā*
[2]*parā*
apara
upara
aδră
yaδră
avaδra
ātaraδra
haδră
vaŋhaδra
īδra
ōīδra
kudră
frā, fərā

dasă Zw.
[1]*panča.dasa* Zw.
[2]*panča.dasa* Zw.
dva.dasa Zw.
pasā
apaša
fraša
īša
paitiša
tō
adō
•*ō*: s. auch bei •*ō*.
•*ĕ*: s. hinter •*ō*.
aojō
paruviyata[k]
aẽtavatō
x[v]*atō*
aiwitō
miδō
amuδa[k]? Ntr.
apō
vīspō.xšapō
nō, nō
[1]*yō*
[2]*yō*
+*tara*[k]*draya*[k]
frāyō
baoyō
nazdyō
+*drāǰyō*
rənǰyō
anyō, ainyō
paoiryō
vō, vō
[1]*avō*
ərəzvō
tarō, tarō
[1]*parō, parō*
[2]*parō*
  ana parō
frō
masō
vasō, vasō
navasō
anusō
aoe
tē
[2]*āste*
ušte
avaδe
anarəδe
īδe
•*pe*

ape
bē
asne
āsnaē-ča
mē, mōi
airime
vayōi
+*paouruyē*
avōi
yave
+*frayare*
dūirĕ, dūraē-ča, dūraiy
hē
ahe
ī
yanaiy
naiy: s. *nōiṯ*.
dūraiy: s. *dūire*.
[1]*āi*
[2]*āi*
+*fratəmāi*
+*dašinō.təmāi*
+*haoyō.təmāi*
maδəmāi
yahmāi
bityāi
δrityāi
maiδyāi
paoiryāi
tūiryāi
aoi: s. *avi*.
+*adakīy*
čī
čiy: s. *čiṯ*.
aiti, atiy
paitĭ, [1]*patiy*
  taṯ paiti
  yaṯ paiti
[2]°*patiy*
uiti, ūitī
apaiti.busti
mĭšti
fraxšti
adiy
nipadiy
yadiy, yeδi, yeiδi
avahyarādiy
aipĭ, apiy
aibī, abiy, aiwi
nī
ąnmānī
ahmi
  yaṯ ahmi

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vī
avi, aoi
aδairi
pairĭ
upairĭ
pāiri
zī
aṯ zī
[1]*yezī*
[2]*yezi*
hī
kū
čū
[1]*tū*
pərəϑu
nū
anu, anuv
ϑənū
paouru, pouru
drū
āsu
mošŭ
aṯ
āaṯ
[+]*yāaṯ*
kaṯ
hakaṯ
°*čaṯ*
taṯ
aēṯaṯ
iδaṯ
ainiδaṯ
kudaṯ
maṯ
[1]*yaṯ*
[2]*yaṯ*
yaϑa yaṯ
tya[h]
mātya[h]
anyaṯ
[1]*hyaṯ*
[2]*hyaṯ*
[1]*avaṯ*
[2]*avaṯ*
yavaṯ
avavaṯ
pasāva[h]
vačastaštivaṯ
čvaṯ
ϑwaṯ
hiϑwaṯ
bižvaṯ
ϑrižvaṯ
bərəzaṯ?
darəšaṯ
āṯ
paskāṯ
uskāṯ
[1]*aδāṯ*
[2]*aδāṯ*
yaδāṯ
avaδāṯ
iδāṯ
avaϑāṯ
bāṯ
asnāṯ
upəmāṯ
ahmāṯ
vīspəm ā ahmāṯ
para ahmāṯ
hyā[h]
navāṯ
ϑwāṯ
ĭṯ
čōiṯ
yaδōiṯ
bōiṯ
nōiṯ, naiy
yezi nōiṯ
[+]*mōiṯ*
parōiṯ
frōiṯ
°*čĭṯ*, °*čĭy*
naēδa.čĭṯ
aṯčĭṯ
yaṯčiṯ
kamčiṯ
katarasčiṯ
diṯ
paityaogəṯ
bərəyaogəṯ
ārmaitiš.hāgəṯ
ašiš.hāgəṯ
hakərəṯ
fraorəṯ
nāma[n]
nāmā[n]
[+]*afsmainivan*
paurvan
fratarən
°*am*: s. bei °*əm*.
kəm
frakəm
aēvākəm?
haϑrākəm
dargam, darəgəm, darəγəm
təm
baγō.baxtəm
yaϑa.kərətəm
duvaištam
fraēštəm
rāštəm
tančištəm
drājištəm
aojištəm
bāiδištəm
kambištəm
āsištəm
puxδəm
[+]*antarə.arδəm*
haptaϑəm
upa.āpəm
frā.āpəm
paityāpəm
nyāpəm
[+]*duvitātaranam*
paranam
dašinəm
pairiϑnəm
nāuməm
vaiδyō.təməm
ustəməm
aštəməm
maδəməm
apšməm
duvitīyam
ϑ[r]*itīyam*
paruvam
fraharuvam
aršm
apataram
vītarəm
pārəntarəm
aδarəm
aparam, aparəm
uparəm
hyā[h]*param*
narəm narəm
bisarəm
[+]*ϑrisar.m*
katārəm
nūram, [1]*nūrəm*
[2]*nurəm*
sūrəm
uγrəm
arastrəm
aδāityō.arəharəϑrəm
ϑwāšəm
daršam

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hōm: s. *hąm*.
haŋδanəhəm
pąstō.fraδanəhəm
aom
kąm
apąm
yaδa.mąm
avi.mąm
yąm
fratarąm
aparąm
nūrąm
hąm, *hōm*
čīm
naēčīm
māδa.čim
naēδa.čim
māčīm
bitīm
āδbitīm, *āṯbitīm*
δritīm
āδritīm
dim
anaiδīm
maiδim
vīmaiδīm
haiδīm
+*ainim*
xrūmīm
¹*yim*
²*yim*
paourvīm
apaourvīm
mairīm
paoirīm
tūirīm
āxtūirīm
hīm
xštūm
pourum
°*iy*: s. bei °*i* und °*iṯ*
°*uv*: s. bei °*u*.
paurvatarə
antarə̆
anantarə
hanarə
+*zamarə*
avarə
išarə
maš
¹*xšvaš* Zw.
²*xšvaš*
āiš
pairī āiš
tāiš
aipī tāiš
vīspāiš
yāiš
apąš
paiti.yąš
+*nisyąš*
+*usyąš*
parąš
frąš
naēčiš
nava.čiš
patiš, *paitiš*
biš
abiš
+*haδrākaēibiš*
mazibīš
niš
viš
āviš
δrīš
hīš
čaδruš
arš
ərəš
°*a*ᵏ: s. bei °*aṯ* und °*ō*;
°*ā*ᵏ: s. bei °*āṯ*.

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A

ZAND-PAHLAVI GLOSSARY.

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AN OLD

ZAND-PAHLAVI GLOSSARY.

EDITED IN THE ORIGINAL CHARACTERS

WITH A TRANSLITERATION IN ROMAN LETTERS, AN ENGLISH TRANSLATION AND AN ALPHABETICAL INDEX

BY

Hoshangji Jamaspji Aca

DESTUR HOSHENGJI JAMASPJI,

HIGHPRIEST OF THE PARSIS IN MALWA, INDIA.

REVISED WITH NOTES AND INTRODUCTION

BY

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PREFACE.

During my tour in Gujarat which was undertaken by order of the Government of Bombay in search of Zand, Pahlavî, Persian and Sanscrit MSS. in the cold season of 1863 to 64 in company of Destur Hoshengji, my attention was several times directed to an old Zand-Pahlavî vocabulary which goes by the name "*Farhang i oîm yak*". [1] As I found it on examination to be very important, I proposed, after my return to Poona, to the late Director of Public Instruction, Edward I. Howard, Esq., to recommend to the Government the employment of Destur Hoshengji for the purpose of preparing an edition of this and another (Pahlavî-Pâzand) glossary, along with a transliteration of the ambiguous Pahlavî characters in Roman letters, and an English translation. The liberal Government of Sir Bartle Frere which always extended its patronage to publications relating to oriental literature, acceded as readily to the Director's recommendation to sanction my proposal as he had recommended it.

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1) It is the same which has been published by Anquetil Duperron in his Zend-avesta. On the value of this publication see the note by Destur Hoshengji on the first page of his introduction.

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Destur Hoshengji, a young Parsi scholar of great ability who possesses an excellent knowledge of several languages, principally of Pahlavî and Persian, and of the whole traditional literature (he is the younger brother of Destur Nassarwanji Jamaspji, Highpriest of the Parsis in the Dekhan, and was at that time officiating as Highpriest in Malwa), accepted the appointment and came forthwith to Poona to commence his labours under my superintendence. He prepared the works in question during the year 1865. Shortly before leaving India (in March 1866) I was requested by the Government through the present Director of Public Instruction, Sir A. Grant, Bart., who shows the same favour to publications of this kind as his predecessor, to revise and print in Europe the two gtossaries which had been prepared by the Destur. As Zand and Pahlavî type were requisite, which are in Germany only to be had at the Imperial printing office at Vienna (the Zand type of Berlin is very bad, and Pahlavî they have none there), I found it necessary to purchase (on my account) a fount of both from Vienna to avoid, on future occasions, the trouble and vexation one is put to when printing oriental works in characters which are only to be had in one or two establishments on the whole continent. The Vienna Zand type is, no doubt, the finest in existence; but as regards its Pahlavî type, the fount is neither complete, nor are all the characters correct. Several compound letters in which the Pahlavî writing abounds, are wanting. I hope, on a future occasion, to supply the defects of the fount by having the wanting signs cut. The characters of lapidary Pahlavî which are occasionally used in the introduction have been cut and cast here.

My share in the work has become much larger, than I originally anticipated, as I found it necessary to add many notes, and make of the alphabetical index which contained, as prepared by the Editor and Translator, the words of the glossary without meanings and explanations, a kind of small Zand-English vocabulary.

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Besides, some novel views put forth by Destur Hoshengji in his introduction, induced me to write in support of them (as I believe them, on the main, to be correct) some introductory remarks, to which two important Pahlavî documents, relating to the history of the Zoroastrian writings, have been added.

As regards the original text, I made no changes, as I have only *one* MS. of the work at my disposal, whereas the Destur had many, but had it printed just in that form in which it had been transmitted to me. Some scholars will find the orthography of some Zand words as printed here, objectionable; but I made no alterations, on purpose, as the whole orthography of Zand is still in a very unsettled state, and that one employed in the printed editions of the Zand-avesta also open to objections.

In the transliteration of the original characters in Roman letters which will assist principally the students of Pahlavî I tried to bring more uniformity into the system followed by the Editor. It is, as may be easily imagined, no easy task to transliterate the exceedingly ambiguous Pahlavî compound letters, some of which (for instance ـهـ, ـس) possess about *ten* different phonetic values. [1]) Great difficulty is offered by the Semitic words of the Pahlavî, as we cannot correctly transliterate them, before we know their origin. The majority of those words will be found explained in the copious index to the Pahlavî-Pâzand Glossary.

In the English translation I made comparatively more changes than in any other part of the Destur's work; they refer, however, more to style and composition, than to the sense; the latter I altered but in few instances where I found it necessary.

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1) I possess a long list (about 12½ pages in folio) of almost all the compound signs with all the phonetic values attached to them (as far as they are known) which has been prepared for me by my friend, E. West, Esq., from the materials furnished by me. I hope to revise it by endeavouring to reduce the number of values and to enlarge it by adding some signs which formerly escaped us. It will be published on a future occasion.

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During the time the original text with the transliteration and translation were carried through the press, I received great assistance from E. West, Esq., late Chief Engineer of the Bombay Railway Establishment, who is favourably known to the readers of the Journal of the Bombay Asiatic Society by his articles on the cave inscriptions [1]. He assisted me, during his stay here, (from 1866 to 67) in correcting the proofs, and the English translation and arranging the alphabetical part of the index, for which service my best thanks are due to him.

The Pahlavî-Pâzand Glossary of which the text is already printed, will appear early in the next year.

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1) He is now engaged on preparing an alphabetical index of the Bundehesh for my edition and translation of this important mythological work.

Stuttgart, July 12, 1867.

M. Haug.

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Introduction.

Though the Editor and Translator of this Glossary lays no claim to having performed a work of any great research or ability, yet he may justly say that its publication is the first of the kind that has as yet been laid before the European public by a Destur.

A few introductory remarks, describing the value, possible age and general usefulness of the contents of the present volume, as well as the difficulty the Editor and Translator has had to contend with in its preparation, may not be considered here out of place.

The Zand-Pahlavî glossary which is here published for the first time [1]) is the so-called "*Farhang i oîm yak*" which has hitherto been almost totally neglected, though it is very important.

This glossary, it seems to me, was originally prepared from several works of the same nature for the use of the students of the Zand language to be learnt by heart, as it is the case with the *Amara kośa*, *Pâṭhâvali* and *Dhâtukośa* in Sanscrit, *Nissâb us-sibyân* (in verse) in Arabic, *Amad-nâmeh* and *Fârsîyât* (in prose) in Persian. In these books the glossarist

1) Tough in 1771 M. Anquetil Duperron published this Glossary along with a Pahlavî-Pâzand one in his ground work on the Zand-avesta; they were not given in their original form, but in an alphabeticat arrangement, and the arrangement, as well as the meaning and translation in Pahlavî and French are so incorrect, that, for all practical purposes, they are useless, and the inaccuracies are such that it appears to me that the learned Frenchman either misunderstood the meanings, or his teacher, Destur Dârâb of Surat, was unable to explain to him the contents correctly.

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gathers the commonest, simplest and most useful words, and arranges them (if the vocabularies are in prose) according to their different classes in separate chapters, e. g. "words belonging to Godhead", "words belonging to husbandry" etc. But it appears that the alphabetical order also was not totally unknown at the time when this glossary was prepared, as will be observed that in some places the words are arranged according to their classes, and in others alphabetically, while again in some instances the words are put together indiscriminately, no particular order or class being strictly observed. It is, therefore, resonable to suppose that this Zand-Pahlavî glossary is a collection of fragments from several works of the same description which may have been found scattered and were probably collected (however incomplete) in the reign of king Ardeshir Bâbegân (A. D. 226.), or shortly after him. The observation that this glossary is not at all one, but scattered pieces of different books, as they collected whatever they found, is further strengthened by the fact, that it is now universally acknowledged that almost all books of the Zand-avesta now extant, such as Vendidâd, Yasna etc. are not in a perfect state, but incomplete and several pieces not put in the right place; for they were arranged, as the collectors found them scattered. The incompleteness of the glossary is further markedly apparent from the last line of the work itself, since the last sentence is obviously incomplete.

As regards the age of this glossary, it is impossible to ascertain the particular time, when it was composed. However, I am of opinion that it must have been compiled some time before the Achæmenian dynasty, and certainly before the Macedonian conquest of Persia (330 B. C.) that is to say, some time about 700 B. C., if not anterior. Tough I am well aware, that by setting forth such a strange hypothesis, I shall find much opposition on the part of other scholars and literati who maintain that the so-called *Pahlavî* or *Hozvâresh* language was only current during the time of the Sasanian dynasty; yet before condemning my humble opinion, I request them to examine the proofs carefully which I am going to give.

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Firstly. History records that Persia was ruled over for about 500 years (from 1230 to 708 B. C.) by the Assyrian race, whose language was Syriac of the Semitic stock. Now, it is an obvious fact, that after a foreign conquest, the manners, customs, religion, as well as the language of the conquerors begin to spread amongst the people, as it is the case throughout the world. If the Assyrians reigned in Persia for 500 years, without interval, a mixture of Syriac words with Persian (as is the case with the *Hozvâresh* or rather *Huzvânash* [1]) language) must have naturally occured at that time (700 B. C.)

Secondly. It has never been proved that this *Pahlavî* or *Hozvâresh* language sprung up at the time of Ardeshir Babégân A. D. 226. We have every reason to suppose, that Ardeshir, as he was desirous of reviving the old customs, manners and religion of the Parsis, may have also revived the old Pahlavî by making it the language of the court. We learn from the historians that at his time the *Dari* language (old Persian) was the common language of the people and consequently he (Ardeshîr) himself wrote one of his books *(kâr-nâmch)* in Pahlavî, the language of the court, and a book of precepts and morals in *Dari*, the language of the common people, for general use. This fact also proves that the current and common dialect of his (Ardeshir's) time was not *Pahlavî* but *Dari*, and in the same manner at the time of the Achæmenians the language of the court was that of the inscriptions, and the common language was, no doubt, *Pahlavî*.

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1) This word which has been a great puzzle to the European scholars can be explained in a very simple, and I think, satisfactory way. Huzvâresh means nothing, and can neither be explained from the Persian, nor from a Semitic language; it is simply a mispronunciation of Huzvânash which is to be divided in huzvân-ash i. e. the language of Ash, which can be only Assyria; the full form may have been Huzvân-Ashar which was afterwards shortened and corrupted. To this interpretation I was led by Dr. Haug who directed during our frequent conversations several times my attention to the fact that the Pahlavî was more closely related to the Assyrian than to any other Semitic language. As regards the syllable ان ân in Huzvânash, it is to be remarked, that the Pahlavî ân is always changed to âr in Persian or Dari, as matan to meher, âtan to adar, shatan to shahar ete. Accordingly huzvânash became huzvârash.

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Now, to prove my own hypothesis that the Pahlavî versions of the Vendidâd, Yasna, and Visparad, as well as fragments of this small glossary, are no compositions of the Sasanian period but *ante-Sasanide*, I may adduce the following reasons.

Firstly. Because in the version of the Vendidâd as well as in this small glossary, there are several names of uncommon Nosks, such as *Huspâram*, *Sakâdum*, and *Nehâdum* frequently mentioned as authorities and passages quoted from them. Now it is natural that those Nosks must have been in the possession of the authors when they quote them; but it is a well known fact that these above named Nosks were already lost and destroyed before the time of Ardeshîr, as is mentioned in the third volume of the *Dînkard*, as well as in the *Ardâi Vîrâf* and other works of that dynasty. These facts confirm that the Zand texts found at the time of Ardeshir were those, which are still in our possession, and that no more were to be had at his time than the present literature of Zand-avesta. Therefore it is natural to suppose that the abovementioned books (version of the Vendidâd etc.) in which unknown Nosks are cited, must have been compiled long before that time.

Secondly. In the version of the Vendidâd names of several Desturs, such as *Gogoshasp*, *Dâdfarrôkh*, *Adanpâd*, *Koshtanbûjid* etc., are mentioned as authorities, which proves that they must have lived long before the compiler's time; for they would not have quoted them, if their authority would not have been well established for a considerable time. This fact speaks for itself that there must have been some books in Pahlavi in existence from which the compilers cited passages and opinions.

Thirdly. Because in this glossary as well as in the version of the Vendidâd, Yasna etc. a tolerably good knowledge of the Zand language and its grammar is exhibited in several places by their authors; and though this knowledge of grammar is not uniformly correct, yet it shows that they must have been composed at a time when the Desturs had, if not a profound, yet some knowledge of Zand grammar, which unfortunately decayed

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and died out already during the time of the *Sasânians* as we perceive from some later versions of Zand-avesta, such as *Afrîn* etc.

Fourthly. It is traditionally known to all Desturs and even mentioned in the Rivâyats that all these translations etc., are productions of the disciples of Zoroaster, and that they were not composed at the time of Ardeshîr. This evidently justifies us in assigning them to the ante-Sâsânian period [1]).

But it is evident that, though they are of an Ante-Sasanian date, they were rearranged from the scattered fragments, and recollected from different places during the time of Ardeshîr and hence the confused state of the present books, such as the Vendidâd, can be easily understood, as the collectors at that time (A. D. 226) put together whatever fragments they found for their preservation in the form of books. In the same way was, I believe, this glossary made up.

In the third volume of Dînkard it is mentined that "the *Dinkard* "was originally composed by the disciples of Zoroaster (i. e. before the "Achæmenian dynasty, some time during the Assyrian reign, when the "Pahlavî language may have been in existence), and were preserved in two "copies in two different forts, *Shaspigān* and *Shapān;* the former copy "was destroyed by Alexander; at the time of that good king Ardeshir "they found out from the report the second copy (from the Shapan "fort) which was much injured and scattered and in a very bad state, "from which a learned Destur, *Tosreh* by name, recomposed it after

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1) The later inscriptions of the Achæmenian kings (400 B. C.) add more strength to this supposition, as in these inscriptions we find already the grammatical forms greatly confounded and the inflections lost, which confusion we also observe in some places in the Vendidâd, Yashts etc. This fact also leads us to suppose that at that time there must have been some other language of an uninflected nature in current use (which was probably Pahlavi) and the language of the cuneiform inscriptions was the court, and official language, as it is obvious that, before a language becomes dead, several changes and mixtures take place in it, as it is the case with the Prâkrit of the Marâthi and Gujarâti languages. I must here also mention that many words quoted in this glossary are totally unknown to the present Zand-avesta.

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"comparing the fragments with Zand-avesta. The work was again in a "scattered and fragmentary state at the time of the Arabs (A. D. 640); the "fragments were rearranged by the present author". [1])

It is not correct, I think, therefore, to suppose, that this glossary, or the version of the Vendidâd, was composed under the Sasanian dynasty. They were composed prior to it, though long after the Zoroastrian time, but still much anterior to the Christian era. Space will not allow me to dilate more on this subject; the reader, however, from what has been advanced already, will be able, I hope, to form a correct idea of the glossary.

It is also remarkable to observe that only a very few verbal forms are given in it. This may lead us to suppose that very likely the Persians had, like their Hindu brethren, two different sorts of Dictionaries of this kind, one devoted to nouns, just as the *Amara* and *Viśva kośas* in Sanskrit, and *Fârsîyât* in Persian; and another appropriated to all verbal forms, just as the *Dhâtu Pâṭha* in Sanskrit, and *Amad-nâmeh* in Persian.

Regarding the grammatical knowledge of the glossarist, it is evident, as I mentioned before, that he was not quite destitute of a knowledge of Zand grammar, as will be perceived from his lengthy remark on this subject after the numerals (see pagg. 2. 46).

Now this remark as well as the words *chikayaḍ, chikayatô, chikayên*, for singular, dual and plural, and several other remarks of the same nature in the same place, show that the glossarist must have known something of grammar. A still more striking feature in this grammatical definition is this, that the remark on the difference between dual and plural is thus simplified, "and from three upwards any more additions are also plural". However it shows that, though the glossarist knew the different

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1) See the Dinkard volume 3. A copy of an extract from it, touching the history of the Zoroastrian writings, has been published by Mulla Firoz in Avîzehdîn 1830 A. D. Bombay). He has read and interpreted several words wrongly, such as پرگندگی which he read farengi, and translated it "greek"; but the word is only "pargandagi" scatteredness. [The extract is printed in full along with a translation farther below. M. H.]

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grammatical forms, his knowledge may have come to him only by tradition, as it appears he could not, in other instances, distinguish exactly the different cases and their inflections, or terminational changes; for instance, the Zand termination *anām, ām* [illegible] = [illegible] for the genitive plural, he takes simply as plural, but not as the genitive case [1]).

But though it is but justice to the glossarist to say that in his time grammar was very little understood, we cannot but regret that, since his time, our Desturs, instead of improving, have still more neglected the study of grammar, so much so indeed that they knew nothing whatever of it [2]) until a knowledge of it along with a critical study of the Zand texts was revived by the successive laborious studies and deep researches of some eminent European scholars, principally those of Burnouf, Bopp and Haug, and by the excellent edition of almost all the Zand texts by Westergaard, which is highly appreciated by the Desturs.

As regards the meanings which the glossarist (without regard to inflections and terminations) gives to the words, they are in most instances correct. But owing unfortunately to the ambiguity of the Pahlavî character, in which the meanings are given, and to the decline of a proper knowledge of this language among the Parsi priests, the meaning of the words has become in some places doubtful. The Editor and Translator has tried his best to find out those meanings which the compiler appears to have had in view.

The principal reason that the understanding of the Pahlavî meanings given by the glossarist has become so difficult is, that, although this glossary is to be had in almost all Zand and Pahlavî libraries in India and

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1) In the Persian this original termination became ân, which is applied now in all the cases of plural indiscriminately.

2) The following paragraph, from Ulemâi Islâm, written shortly after the termination of the Sâsânian dynasty, will give an amusing but a lamentable exemple of the utter ignorance of the Desturs of at even that date in this respect: Avestâ zebân i Ormuzd ast, u Zand zebân i mâ, u Pâzand în ast ke paidâ kunam. The reasoning of the Destur in the above passage is this, that Avestâ is the language of God and that one could not understand it without Zand.

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known to the Desturs only as a Dictionary of the Zand-Pahlavî language, yet it seems never to have been carefully or critically read by any of them; nor do they seem to have cared at all for it, as there is nowhere a single quotation from it to be found. Again, in many manuscripts, some of the Desturs have inserted interlineal Persian meanings to some words, giving them quite different from each other, for when one reads a word *bunesteh*, another reads it *bandideh*, one reads the word *dovin*, another *doniv*, a third has *dogun*; one reads the word *va-de-heshne*, another *vaniâeshne;* one reads the word *dokhti*, another *dvâti*, and so on, the instances being too numerous to be enumerated here. To make the "confusion worse confounded", the whole mass of these incorrect readings are jumbled together in Anquetil's volume, where again the meanings are still differently and most incorrectly rendered, which shows that even Destur Dârâb, the professed teacher of Anquetil, misunderstood and misinterpreted the meanings to his zealous pupil, the learned Frenchman, who made Europe for the first time acquainted with the Zand-avesta by publishing a translation of it.

The task of the Editor, to render the meanings correctly was, therefore, as may be easily imagined, no easy one; for in several places it was very difficult for him to arrive at an accurate and exact understanding of what the glossarist meant, on account of the ambiguity of the Pahlavi character in general, the great misconceptions on the part of the copyists, and the different incorrect renderings by the Desturs. Although the Editor and Translator has tried his best, to give a correct translation of the meanings of the glossarist, he cannot expect, nor is he vain enough to hope that this his first attempt will be found free from the imperfections incident to a work of this kind in respect of the arrangement and the romanizing, and especially as regards the translation of the work itself written in a doubtful manner in a language which has neither been carefully nor critically studied for many centuries past, and that translation too in the English language a correct idiomatic knowledge of which, it is hoped, will not be expected of him.

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It may be added that, though from a philological point of view, the Editor found several words and especially forms wrongly interpreted in the MSS. themselves, yet as an honest Editor he has thought it his duty not to make any change in the original opinion of the glossarist, of whatever nature it may be.

As at the commencement of the preparation of this work it was not thought, nor proposed, as it now is, to prepare a series of Pahlavî works, in continuation of this, the Editor and Translator has hitherto thought it hardly worth while to mention his own way of reading and pronouncing the Pahlavî words, although he has since long been of opinion that the present way of pronouncing some of them (either European or Indian) is not only incorrect and imperfect, but also without any foundation; and though he is of this opinion he has not thought it proper to bring his own system into full use in the present work, which he cannot do without, in justice to himself, previously fully publishing his reasons for the change; for, to publish a thing at once in quite a new and unusual system, (however sound that system may be) in the absence of the necessary explanations, would be apparently absurd and open to criticisms from all sides. With the exceptions, therefore, of a few essential changes in the pronunciation, all other Pahlavî words are transliterated as they are read by the Indian Desturs.

As this Zand-Pahlavî glossary is the earliest attempt at the compilation of a Zand dictionary, it will not be out of place to enumerate here the lexicons, glossaries, indexes which are known to me, with a few remarks on them.

1. There is a copy of a very old but incomplete Zand-Sanscrit glossary which I saw, in company with my learned friend Dr. Martin Haug, for the first time at Surat while employed in our tour through Gujerat in 1863 to 64. This small book was then examined by me. In it are to be found only those Zand words which are contained in the Yasna with their Sanscrit equivalents, which latter are exactly the same as to be found in Neriosang's version of the Yasna. The author of it is unknown, as unfor-

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tunately there is neither a beginning nor an end to it. It cannot, therefore, be ascertained whether it was made by Neriosang before his own version to assist himself, or was compiled from his version by somebody else. It is not made in an accurate manner, several words, though alphabetically arranged, being wanting. As regards the meanings, they are the same as given by Neriosang.

2. A small Zand and Persian glossary compiled by Destur Byramji Jamshedji Jamasp Asa (my great-grand-father). It contains about 500 or 600 words in all. The significations are given after the Pahlavî explanations without regard to etymology or classification. It is in my possession, and I believe there is no other copy of it extant.

3. Mr. Dhanjibhay Framji Patell of Bombay, the worthy son of our most esteemed townsman, the Hon'ble Framji Nassarwanji, Esquire, gave notice about fifteen years ago of his intention to publish a complete Zand-English Dictionary, but up to the present day the book has not made its appearance in public, nor have I had the fortune of inspecting it. I therefore can give no opinion on it.

Amongst the works of this nature of European authorship, I have to enumerate the following.

1. A carefully made Index of *Vendidâd Sâde*, with a glossary, published by Professor H. Brockhaus in his romanized edition of *Vendidâd Sâde.* Leipzig, 1850. This book was the first of this kind ever published. It contributed largely towards making the study of the Zand language more general in Europe. As usual with Dr. Brockhaus the task is very dexterously and accurately performed.

2. A complete alphabetical Index of all the remaining pieces of the Zand-avesta, which had not been indexed by Brockhaus, including all the Yashts and fragments, Afringan etc. (pages 144 to 342 of Westergaard's edition of the Zand-avesta) by Dr. M. Haug, compiled for his own private use. Copies of this book, however, circulated both in Europe (principally at Göttingen where it was copied from the original by Professor Benfey,

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who allowed some of his pupils to take copies of it) and In India, though the work has not been published.

3. Handbuch der Zendsprache von Ferdinand Justi which contains a Zand-dictionary. In this book which appears to be based on the two indexes mentioned, the passages in which the words are to be found in the various texts are cited which makes it very valuable for the students of the Zand langnage. The author has displayed great energy in its performance and deserves great credit for it. But I must add here that as regards the traditional explanations of the words which the author pretends to give he has mostly followed, it seems, Dr. Spiegel who has but an imperfect, and inaccurate knowledge of our tradition, as shown in his translation of the Zand-avestâ which is decidedly inferior to those we have in Gujarati. Many of his explanations are, therefore, erroneous. Though we cannot expect of him any good knowledge of our tradition, it is to be regretted, that so many words are rendered on mere guesses of the author, as these serious imperfections greatly diminish the value of this otherwise most useful book and make it desirable that a better Zand dictionary should be compiled by a more competent scholar.

In preparing this Edition I have used the following MSS.:

1. D. H. This is the oldest and most important of all MSS. from which the present text has been prepared. It was preserved in the library of Destur Khorsedji Barjorji of Surat, and presented in 1864 to Dr. Martin Haug in recognition of the great services rendered by him to Zand and Sanscrit philology [1]).

2. D. J. The second MS. was written by Destur Jamshed Jâmâsp Asâ of Nausarî (my great-grand-father), and is in my possession. It was written in the year Yezdegard 1160.

3. The third MS. written by Destur Jamshed Edal Behram Jamshed Jâmâsp Asâ (my uncle) in the year Yezdegard 1194 which is also in my possession.

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1) See about it pagg. 79. 80. M. H.

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4. D. N. The fourth MS. written by Destur Nosherwan Jamasp Asâ at Nausari in the year 1150, also in my possession.

5. The fifth MS. written by Destur Asa Nosherwan of Jamasp Asâ family (my father-in-law) in the year 1208.

6. The sixth, a very correct MS. which is about 300 or 350 years old. The name of the author, or the year in which it was written is not mentioned. It belongs to my friend Jamaspjî Bomanjî Bhowanagarî of Surat, to whom I am much obliged for having readily complied with my request to allow me the use of his numerous Pahlavî MSS. all of which are very valuable, and will be used for the preparation of the Government series of Pahlavî works with which I have been entrusted.

Poona, April 1867.

Hoshang Jamasp Destur.

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Introductory remarks

by M. Haug, Ph. D.

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1. On the age and origin of the Pahlavî language.

The opinion advanced by Destur Hoshengji in his introduction (pag. II. III.) that the *Pahlavî* or so-called *Huzvâresh* language originated during the reign of the Assyrians over Persia, from 1230 to 708 B. C., will surprise all scholars who have as yet paid any attention to that language, and as the majority is wedded to preconceived opinions, they will, without proper examination, almost unanimously condemn it as an absurdity. Although he has given no sufficient proofs, yet his view deserves all consideration, as it is, to a certain extent, the traditional opinion of the whole Zoroastrian priesthood on the age of the Pahlavî language. It is actually strange to perceive that those scholars who make so much fuss about the all-importance of Parsi tradition, adhere to it only in minor points, such as the meanings of certain words, but abandon it altogether as regards the most important questions, such as the age of Zoroaster, the composition and preservation of the sacred books, the age of the Pahlavî language etc. Instead of paying, in this respect, the slightest attention to the traditional reports, they maintain, that, for instance, the Zand-alphabet is of post-Christian origin, and that the Zand-avesta, as we possess it now, was not written before the time of the Sasanidæ, and had been preserved for many centuries exclusively by memory, opinions which are laughed at and

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ridiculed by every Parsi priest (and I think justly) as absurdities. The Pahlavî language is assigned to the Sasanian period, as we do not find it employed in inscriptions, and on coins before Ardeshîr. But the promoters and advocates of this opinion have never, it appears, fully considered the questions which here quite naturally arise: how did the Pahlavî which is taken as a mixture of Semitic and Iranian languages, become the language of Persia, superseding the Persian? and why did the Sasanian kings who were so extremely zealous in preserving the national customs, manners and religion, make an essentially Semitic idiom their official language, disregarding thus the national language of Persia? As nobody will, I suppose, maintain, that a Semitic idiom was the original language of the Persians and Medes who were Aryans, we must account, in one way or other, for the fact that a Semitic language spread over the whole Persian empire to such an extent thad it could be made the official language. One has adduced commercial and literary grounds, by saying, that the Babylonian was the commercial language of Asia and that, since Christianity began to spread, Syriac books were much studied in Persia; but these reasons are certainly not sufficient to account for the official employment of the Pahlavî language under the Sasanian dynasty, and the fact, that all the commentaries on the sacred books were written in it. In every country where a foreign language is very extensively employed, and almost universally understood, it has been spread by conquest only. Persian did not become, for instance, the official language of India, before Mohammedan, nor English, before the English conquest, nor French that of England, before the Normans conquered it. Now the only foreign nations who held sway over Iran for any length of time during the period when alone the Pahlavi can have originated, were the Assyrians and the Greeks. The Assyrian reign terminated, if we take the latest date, certainly with the destruction of their capital, Niniveh, by Cyaxares and Nabopolassar in 606 B. C.; but the Medes shook off the Assyrian yoke (or rather began to shake it off) already at the time of *Dejoces* (700 B. C.) after the rule of the Assyrians had been lasting, as Herodotus (I, 95.) informs us, for 520 years.

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The overthrow of the Assyrian tyranny which appears however, not to have been completed before the end of the seventh century B. C., must have given a great impetus to the revival of national manners, customs, and the paternal religion which we have all reason to believe was that of *Zarathushtra Spitama.* It is a very significant fact that Pârsî tradition unanimonsly places Zoroaster at the very time of the complete termination of the Assyrian sway, that is, towards the latter part of the seventh century B. C.; for we learn from the *Ardâi Vîrâf nâmeh*, (composed during the first century of the Sasanian dynasty) that the Zoroastrian religion had been in existence for 300 years when Alexander conquered Irân, and destroyed Persepolis along with the library in which the original copy of the Zand-avestâ was kept (see my Lecture on an original speech of Zoroaster with remarks on his age pag. 20); this brings back the age of the prophet to 630 B. C. With this date agrees on the whole a statement by *Masûdî* (about 950 A. D.) [1]), that the Magi affirm, that Zoroaster lived 280 years before Alexander, that is, 610 B. C. Further weight is added to it by a story, related in the Dâbistân according to Pârsi and Mohammedan reports (1, pag. 308), that the Khalif *Mutawakkal* ordered in the year A. D. 846 the cypress which Zoroaster was said to have brought from the garden of paradise, and planted at the gate of the fire-temple at *Kishmâr* to be cut off, after it had been standing for 1450 years. If we take solar years, as we are fully justified in doing, we arrive at 604 B. C. as the date when the tree was planted; this was done, as it appears, shortly after the fall of Niniveh, in commemoration of some great event, probably the revival of the ancient Zoroastrian religion. All these statements tend to prove that at the time of the Median king *Cyaxares* who was ruling during the period indicated a great movement in favour of the Zoroastrian faith took place, which can be only a revival, as the founder, according to the unanimous statements of early Greek and Roman authors, lived long before that time. The Zoroastrian religion appears, as we may

1) See Chwolsohn, Die Sabier II, pag. 690.

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learn from *Agathias* (II, 24. pag. 117 ed. Niebuhr) to have become almost extinct during the Assyrian reign, and entirely amalgamated with Babylonian and Assyrian idolatry, as the Persians worshipped, before the Zoroastrian innovations, (as Agathias calls the doctrines of Zoroaster) i. e. before the revival of the old religion, Bel, Sandes, Saturn etc. This circumstance throws light on the expression *paoiryôḍkaêsho* "a professor of the ancient religion" by which the traditional books, chiefly the *Dînkart*, understand only the Zoroastrians. Their Fravashis appear to have been introduced into the prayer formulas at the time of the restoration of the old religion; for before that time there would have been no occassion, as all Parsis appear to have professed the Babylonian religion, or rather a mixture of it with their own, and made no distinction between their own and that of the Babylonians and Assyrians.

It is to the time of Cyaxares that we must ascribe the invention of the so-called Zand-alphabet for the purpose of preserving the sacred texts; for at the time of Ardeshîr Bâbegân, there would have been, according to the statements of the Dînkart and the Ardâi Vîrâf nâmeh and the tradition of the Pârsi priests about the great ignorance of the priesthood regarding the religion at that time, no one able to invent such a minute alphabet, expressing every shade of articulated sounds of a language which had been dead, at that period, for a considerable time. It was at the same time and the early period of the Achæmenian rule that the books of the Zand-avestâ of which the present Zandtexts are fragments were collected, arranged, commited to writing, and commented on, and not at any period subsequent to it, for during the rule of the Achæmenian dynasty to which the Magian priests never appear to have taken a liking, as tradition has forgotten them almost entirely, whereas Cyaxares *(Hushîdar, Uvakhshatra)* is expected to appear again for the restauration of the Zoroastrian creed, the Zoroastrian religion was, on political grounds, not better cared for than the Babylonian or Assyrian idolatry, though the kings professed the Zoroastrian creed, as we may learn from the facts

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that, according to the Bisutûn inscription, Darius restored the temples [1]) which *Gumâta*, the *Pseudo-Smerdis*, had destroyed, and *Artaxerxes Mnemon* (404—368 B. C.) ordered images of *Anâhita* to be made and put up at various temples (see Clem. Alexandr. Protrept. ch. 5. pag. 43. ed. Potter) which must have been regarded as an abomination by the true Zoroastrians, just as it is done by them now-a-days. As the Magi were Medes, and desirous of wresting the sceptre over Irân from the hands of the Persians, the Achæmenian rulers had no occasion to strengthen them and fan their fanaticism by collecting their books, restoring their religion and spreading their tenets by force, as they would have been expected to do. Only the two first kings of the Achæmenian dynasty, Cyrus and Cambyses, appear to have given much support to the Magian religion, but after the attempt of the Magi to seize the reins of government, had been frustrated by Darius, he and his successors had all reason to remain as indifferent as possible to their religion, and avoid taking the lead in any thing which might have fostered their fanaticism.

Notwithstanding, the Zoroastrian religion remained a recognized, and even to a certain extent, the state religion of the Persian empire during the Achæmenian rule, and religious learning could be easily kept up by the priesthood. Many commentaries and original books on religious matters may have been composed during that time. But the Macedonian conquest which was completed in the year 330 B. C. changed entirely the state of affairs. The Greeks, in order to take revenge for the destruction of the temples at Athens by Xerxes, destroyed Persepolis, killed the priests, and burnt the library containing the original copies of the sacred books, the texts along with the commentaries, as we learn from the Dînkart and the Ardâi Vîrâf. From this blow which is unanimously, and I think justly, attributed by tradition to Alexander, and not to the Arabs, the Zoroastrian religion never recovered. The books were scattered, and the priests became every day more ignorant, as no native rulers had any interest in

1) These can be only idoltemples, as the Magian priests had no temples at all, and hated idolworship as fanatically as the Jews, or Musalmans.

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promoting a knowledge of the Magian religion. After an interval of about 500 years, during which the religion as well as the sacred texts must have suffered greatly, the restorer of the paternal religion appeard in the person of Ardeshîr Bâbegân (A. D. 226.). Under his reign the texts along with the commentaries were recollected, and Zoroastrianism made the religion of the state. The Pahlavî was raised to the rank of an official language.

Now the question arises, why did Ardeshîr Bâbegân introduce the Huzvâresh language which had not been the official language during the reign of the preceding dynasty, the Arsacidæ? As he was the restorer of the national customs, and the ancestral creed, we may expect him to have given his support to the cultivation of the national language. But Huzvâresh, on account of its purely Semitic character, chiefly as shown in the inscriptions, can never have been the vernacular language of Persia, which rank must have always been held by the Persian, as we find it there in antiquity as well as in modern times and up to the present day. Had it once died out, it would be no longer existing, as a language once dead, is generally never made a living one. The preference given to Huzvâresh by the Sasanian kings over the vernacular can be only accounted for by supposing that the character of sacredness was attached to it, as it was the language in which all commentaries on the religious books, and on the laws were written, occupying for the Zoroastrian community the rank of a church and law language just as Latin in the middle ages in Europe.

The question about the age of the Huzvâresh language is closely connected with that about the age of the Huzvâresh commentaries on the sacred texts, and the traditional books written in it. The two most important documents relating to the history of the Zoroastrian writings, the introduction to the Ardâi Vîrâf, and a passage from the Dînkart (see the appendix to this tract) clearly state, or indicate that commentaries on the sacred books, and original compositions in the Pahlavî (Huzvâresh language) were extant at the time of the destruction of the great library at Persepolis by the Greeks (330 B. C.). For the *Dînkart* which is by far the

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largest Huzvâresh work in existence[1]), and the most important storehouse of traditional lore, comparable to the Jewish Talmud, is said to have been originally composed by the disciples of Zoroaster himself (though it is admitted that it was, after the copies had become scattered, and destroyed several times, recomposed from the fragments). According to the Ardâi Vîrâf, the original copy of the sacred texts which was deposited in the fort at Persepolis, contained both *Avesta* and *Zand;* but by *Zand* one understood throughout the Sasanian period only the Pahlavî language, and commentaries written in it, as the reader may learn from the first pages of this Zand-Pahlavî glossary. If we further consider, that almost the same character of sacredness was ascribed to the *Zand* or original Pahlavi commentary as to the *Avesta* or original text itself, as is clearly shown by some explanatory remarks added (during the Sasanian period) to the Pahlavî translation of some passages of the *Yasna*[2]), and by the fact that the Pârsi scripture is commonly called *Avesta-Zand* in the traditional books, we are driven to the conclusion that commentaries in the *Huzvâresh* language on the sacred texts must have been in existence long before the Sasanian period. For at the time of the restoration of the Zoroastrian religion by Ardeshîr Bâbegân the priests were so ignorant (as we learn from the Ardâi Vîrâf, and as it is generally believed by the Parsis now-a-days) that they had been utterly unable to compose only half as good a commentary as that one on the Vendidâd is. All they could do was to collect the texts and

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1) There is unfortunately only one complete copy of it in existence which is at Nausari in the library of the Destûr-i-Destûrân. I saw it together with Destûr Hoshengji on our tour through Gujarat in January 1864; it comprises about 2000 huge pages. Notwithstanding the numerous efforts which have been made, no transcript of it could be obtained. Parts of it are in several other libraries. I possess (out of the seven volumes) the second and seventh, which contain the most valuable information (hitherto utterly unknown), principally lengthy extracts from some Nosks which are now lost, and many traditional reports about Zoroaster. As regards the understanding, it is the most difficult Pahlavî work in existence, differing widely from the easy style of the Bundehesh, Ardâi Vîraf, and other compositions of the Sasanian period.

2) tâ in Yas. 30, 1. 31, 1., and vâ 29, 7. are explained by ابستاک و زند Avestâk o Zand.

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translations, and all other helps, such as glossaries etc., and try their best to obtain an understanding of them. Of the Pahlavî versions of the Vendidâd, Yasna and Visparad now existing, we can only assign the glosses to the Sasanian time, but the actual renderings must rest (chiefly those of the Vendidâd) on much earlier translations.

Now, if according to all the evidence [1]) which has been adduced, it is hardly possible to deny the existence of translations of the sacred texts before the Sasanian times, and if we bear in mind the importance attached to the Huzvâresh as shown above, we may safely conclude, that this language must have been in use among the Magian priesthood long before that time.

However I know very well that all the arguments adduced are not sufficient to prove the origin of the Huzvâresh language during the Assyrian period. This is only possible by showing an actual identity of the Huzvâresh with, or at any rate, the closest relationship to the Assyrian of the cuneiform inscriptions. Although several important items can be pointed out (as will be done hereafter) to prove a closer connection of the Huzvâresh with the Assyrian than with any other Semitic dialect, yet our knowledge of the Assyrian is not advanced enough to settle the question finally.

Before entering on this discussion I must state my opinion on the nature of the Pahlavî language which the Sasanian kings employed in their inscriptions, and its relation to the Pahlavî of the books. Professor Westergaard believes them to be essentially different, as he takes the former for a purely Semitic, the latter for an Iranian language. But on a closer investigation of the Sapor inscription A of *Hajiâbâd* (B shows another Semitic idiom which is no Pahlavî, but very near it) I became fully convinced of the complete identity of the language exhibited in it with the Pahlavî

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1) To it the statement of Pliny (N. H. 30, 2.) may be added who says that Zoroaster composed, according to Hermippos (250 B. C.), two millions of verses. This notice is only intelligible, if the commentaries are also counted, as the pure Zand texts cannot have been so numerous according to Parsi tradition. Pliny mentions even commentarii on the Zoroastrian writings, but states that they perished (that is chiefly since the time of Alexander).

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of the books, and of the purely Semitic nature of both. I give here my proofs in short [1]).

1. The termination man which is known as a peculiarity of the book-Pahlavî is to be met with also in the inscriptions, and added to the very same words as in the former; it is expressed by the character . Instances from the Saporinscription A (Westergaard's Bundehesh pag. 83): lin. 1. 5. 7. 13. *zanman* = *danman* "this"; l. 3. *barman* = *benman* "son"; l. 8. 16. *olman* = *varman*, or *valman*, *olman* "he, him, it"; l. 9. *tamman* = *tamman* "there"; l. 10. 12. *homan* = *homan* "it is" (in *homan-am* "I am", *homanâd* "he is"); l. 11. *lanman* = *roman, lanman* "we"; l. 12. 16. *yadman* = *yadman* "hand"; l. 12. *lagalman* = *ragalman* "foot". — In the inscription B the termination occurs only in some of the words mentioned, such as *zanman*, *tamman*; but, instead of *yadman*, we have *yadâ*, a purely Chaldaic form, and *homan* is not to be found at all; instead of *lanman* "we" there is only *lan* (lin. 10.).

2. The peculiar prepositions and adverbs of the Pahlavî books are also to be found in the inscriptions. Instances: l. 2. 4. *min* = *min* "from"; l. 4. *apan* = *avan* "in"; l. 6. 12. *pavan* = *pavan* "in"; l. 13. 15. *ol* = *var*, *val*, *ol* "to, into" (comp. Hebrew על); l. 5. *âmat* = *âmat* "that"; l. 8. 9. *aik* = *âigh* "ὅτι"; l. 9. *lâ* = *lâ* "not"; l. 11. 14. *akhar* = *akhar* "after".

3. The pronouns are in both the same. Instances: l. 1 *li* (the same as in B) = *le, li* "I"; l. 11. *lanman* = *roman, lanman*

1) A translation and explanation of both texts of the bilingual Sapor inscription I hope to publish soon.

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"we"; [illegible] *zanman* see under 1; l. 9. 12. 13. 15. [illegible] *zak* = [illegible] *zak* "this".

4. The verbs are, on the whole, the same. Instances: l. 5. 6. 14. [illegible] *shadîtan* [1]) (B *shadît*, past part. fem. of *sh'dai*, Chald. שְׁדָא "to throw") = [illegible] *shadôntan* "to send" (see the *Pahlavî-Pâzand Glossary* pag. 17. l. 5.); l. 7. 13. [illegible] *hanahtûn*, 3 pl. perf. of *hanaht* (Chaldee and Syriac אַחֵת *akhēt* "to put, place", instead of *an'khêt*, causal of נְחַת *n'khât* "to descend") = [illegible] *anâtûntan* (read: *anakhtûntan*) "to put, place" [1]); l. 8. [illegible] *lamîtan* (B *ramît*, past part. fem. of *ram'ai* "to throw", Chald. רְמָא) = [illegible] *ramîtûntan* "to throw"; l. 9. [illegible] *yehavôn* (B. the same) = [illegible] *yehavûnat* "it is" (Chald. הֲוָא *havâ'* "fuit"); l. 10. [illegible] *yehavôn homan* = [illegible] *yehavûnt homanad* in the phrase: [illegible] *patyâk* (instead of *paitâk*) *yehavôn homan* "it is public, known" = [illegible] *pêtâk yehavûnt homanad.*

5. There are nowhere in the inscription Iranian verbal terminations to be observed, but the few which are found, are undoubtedly Semitic; see those mentioned under 4. Of nominal terminations we observe only the plural suffix *ân* in [illegible] *malkân* "kings", [illegible] *shataldalân* (instead of *shatardarân*) "Satraps" etc. which is generally derived from the old Persian gen. plur. *anām*, but it may be as well, and I think with more reason, explained from the Assyrian where the emphatic plural is *ân*, nom. *ânu*, acc. *âna*, gen. dat. *âni* (see Oppert in the Journal Asiatique, Tome XV,

1) This [illegible] is no part of the infinitive termination t a n, but a suffix, very likely that of the first person plural. Grammatically the infinitive is impossible in those cases in which it is found after [illegible] t in the Saporinscription.

2) The inscription B which is only a translation of A has instead of it h a s a i m ù n which is clearly a Hifil of שׂוּם "to put".

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of 1860, pag. 111; his statements are confirmed by the texts). For the proper plural termination in Zand is *ăm*, and *ănăm* only used of the words ending in *a*. The change of a final *m* in Zand and old Persian to *n* in modern Persian appears to me very doubtful, as I am not aware of a single iustance which would really prove this change. The other Persian plural termination in *hâ* cannot be explained from Zand or old Persian at all, and we have to look for an explanation from the languages of the cuneiform inscriptions. The only trace of Iranian grammar in the inscription A appears to be the application of the *Iḍhâfet i* in ܫܟܦܫܘܪܝ *Shakhpukhri;* but I have no doubt that on further investigation it may be also traced to Assyrian origin.

The only Iranian elements to be found in the inscriptions are a few words chiefly relating to religion which were borrowed from the Persian, such as ܡܙܕܝܣܢ *mazdayasn* "a Zoroastrian" ܡܝܢܘ *minû* "divine, heavenly", ܝܙܕܢ *yazdân* "God", ܦܪܡܬ *parmât* "ordered" *(pairimâta*, Persian *farmûda)* etc.

The only real difference which appears to exist between the language of the inscriptions and that of the books is, that the Irânian terminations of moods, and the persons in the verbs are omitted altogether in the former, whereas they are to be met with constantly in the latter. This can be easily accounted for, if one bears in mind that the Parsi priests have become accustomed for many centuries to pronounce all Huzvâresh words, as if they were Persian. They write, for instance, ܝܗܘܢܬܢ *(yehavûntan)*, ܝܗܘܢܬ *(yehavûnat)*, ܝܗܘܢܝܕ *(yehavûnêd)*, ܝܗܘܢܬ *(yehavûnt)* etc., but read always *bûdan*, *bavâd*, *bavêd*, *bûd* etc. As the Assyrian way of distinguishing persons, moods and tenses differed very much from the Irânian, and was, in several respects, much more defective than the latter, it was thought necessary, in order to preserve the correct understanding of the old Assyrian *(Huzvânash)* versions, to add the Irânian terminations to the Assyrian words. This was originally the so-called *Pâzand* i. e. the commentary on the Zand in the language known to every one, whereas Zand

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(i. e. Pahlavî) was the language of the priests and learned men. This Pâzand is certainly of Sasanian origin, and was added only after the collection of the fragments of the Avesta with the old Huzvânash versions. In the course of time both the *Zand (Pahlavî)* and the *Pâzand* (Persian) were mixed up into one jargon, which has taken almost up to the present day with the Pârsi priests the same place which Latin occupies with the scholars of Europe. This is the Pahlavî of the books which is, as we have seen, no Iranian language at all.

Now I have to state what I know of the relationship in wich the Pahlavî stands to the Assyrian language, or rather of the supposed identity of both. Of the Assyrian with which the Babylonian appears to have been identical we have to distinguish two principal dialects, which may be called High-Assyrian, and Low-Assyrian, the former being the language of the cuneiform inscriptions, the latter that of the common people which was generally written with the old Aramæan or Phenician character; they appear to stand to one another exactly in the same relationship as the language of the Hieroglyphics to the Demotic. The High-Assyrian, as exhibited in the third language of the trilingual cuneiform inscriptions, and in the records of the Assyrian and Babylonian rulers, is distinct from all other Semitic dialects with which we are acquainted. It is richer in forms than either the Chaldee or the Hebrew, and stands in this respect nearest the Arabic. The Low-Assyrian is an Aramæn dialect and stands nearest the Chaldee. In later times it was known by the name of the *Nabathæan* language. We find it officially employed during the time of the Achæmenian dynasty, as we may learn from the legends on coins which were struck by various Satraps during that period. The few words which occur in them show some features peculiar to the Pahlavî, such as the vowel *u* (ו) at the end of names whether they are of Iranian or Semitic origin. Thus we find תריבזו *Tiribazu*, פרנבזו *Pharnabazu*, תבלו *Tabalu*, עבד זהראו *'Abd-zohar'u*, תדנמו *Tadnamu* [1]). The relative pronoun זי *zi*

1) See Duc de Luynes, "Essai sur la numismatique des Satrapies sous les rois Achéménides. Paris 1848". Blau, "De numis Achæmenida-

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which is employed in Huzvârash (the Iranian pronouns being generally added to it, [illegible] *zîm* etc.) is also found on a coin of *'Abd-Zohar*, the Satrap of Cilicia.

In the legends on the Nabathæan coins of Petra which appear to have been struck since 151. B. C. we find that most of the proper names end in *u*, for instance, נבטו *Nabṭu* Nabathæa, מלכו *Malku* (Malchus, name of a Nabathæan king), אמנו *'Amanu*, חלדו *Khuldu*. The same we observe in the Sinaitic inscriptions which are of Nabathæan origin (instances: ירחו *Yarkhu*, משו *Mashu*, וילו *Vîlu* etc.); the use of this *u* is, however, not restricted to proper names, but it is found in common nouns also, such as אמירו *'Amiru* "Emir" [1]).

As regards this final *u*, we may well say that it is one of the most distinctive features of the Huzvârash, as it is added there to almost all nouns, infinitives and past participles which end in no vowel expressed by writing. The most curious views have been set forth on it. Some regard it as a miswriting, or quite a meaningless addition, others read it *n* which cannot be explained in any satisfactory way, others *a*, as some of the words which are marked with it, are pronounced in Persian with final *a*, for instance קנתו *(kantu) karda*. There can be no doubt that the real meaning of this final *u* has been as unintelligible to the Parsi priests almost since the beginning of the Sasanian times as the cases of the Zand-language. In the Sasanian inscriptions it is not employed, which clearly shows that, as it was no longer pronounced (or understood), it was not expressed in writing. But the priests who slavishly stuck to the old Huzvânash versions kept it when making their copies.

In the High-Assyrian cuneiform inscriptions we find this *u* very frequently employed in nouns as a sign of the nominative case, e. g. סרו *saru*

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rum Aramæo-Persicis. Lipsiæ 1855." (pagg. 5—7. 12. 13.). J. Brandis, "Das Münz-, Mass- und Gewichtswesen in Vorder-Asien. Berlin, 1866." (pagg. 351. 429 etc.)

2) See the article by Levy on the Nabathæan inscriptions in "Zeitschrift der Deutschen Morgenlændischen Gesellschaft" vol. XIV, pagg. 363—484.

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"king", רבו *rabu* "great", אבו *'abu* "father", but it appears to have been used also for the oblique cases, principally in proper names; compare *sar Babilu*, "king of Babylon". In the Low-Assyrian written in the Aramæan character we find it also used at a very early time, as we learn from a seal found at Koyunjik which bears the inscription לעתרעזו *le'atr'azu* "belonging to *'Atra'z*". [1])

From the final *u* to be found so frequently in nouns and infinitives we must distinguish the final *u*, or *vu*, to be met with after verbs, e. g. טיוטיפו *yehavunêtu*. This is also to be traced to an Assyrian source, but of quite a different nature and origin. We find in the Ninivite inscriptions very frequently after the aorists (expressed by the second tense of the Semitic languages) the syllable *va* [2]) which appears to express the reference of the preceding action to the following, and can often be translated by "and", "and then", but not always. It is not the common particle "and", as it never appears between nouns.

Let us now mention some other peculiarities of the Assyrian and Huzvâresh languages which point to a common source.

1. In the Pahlavî we observe that nouns which end in Persian in a vowel, are generally followed by a guttural, e. g. *avestâ* is *avestâk, karfa* "a meritorious action" is *karpak*, *kanpak*, *nu* "new" is *nuk* etc. The same peculiarity we find in the Assyrian inscriptions, as we learn, for instance, from the way, in which the final *a* of *Ahura-mazdâ* is written. Though the sign of the syllable *da* would have been sufficient to express the *a*, we find often a guttural *h (kh)* added after it, so that the Assyrians probably pronounced the name *Ahurmazdâkh;* other instances:

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1) See Layard, Niniveh and Babylon pag. 155.

2) See the great inscription of Sanherib col. I, lin. 29—35 in "The Cuneiform inscriptions of Western Asia edited by Sir Henry Rawlinson vol. I"; the great inscription of Nebucadnezar both in the archaic and common character (in the same work) col. 1, lin. 63; the Assyrian inscription of Persepolis 3: iddinu va "he gave", Oppert, Expédition en Mésopotamie II, pag. 252; the inscription of Sardanapal in the Louvre, lin. 2, asbat va "I seized", Oppert, E. M. II, pag. 358.

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Akhamanishi(kh), "Aryaramna" (a proper name); *Hishi(kh)arsha(kh)*, *Khshyarsha* "Xerxes"; *Uvidarnakh* "Vidarna" (a proper name) etc.

2. The suffix [illegible] which forms adverbs from substantives and adjectives, is apparently identical with the Assyrian suffix *ish* which serves exactly the same purpose. The Pârsi priests read it *ihâ* or *hyâ* which reading appears to have been current already ad the time of Neriosang (about A. D. 1350), as we may learn from his Pâzand transliterations of Huzvâresh texts. It is, however, just as incorrect as many other readings of old Huzvânash words, as it cannot be explained from any Iranian or Semitic language. We are, however, perfectly justified in reading it *yash* or *îsh*, in which case the whole mystery is cleared up. Instances from the Huzvânash: [illegible] *vanâskârîsh* "in the way of a sinner, sinfully"; [illegible] *dâtîsh* "in the right way, rightly, properly"; from the Assyrian: שַׁלְמִשׁ *shalmish* "up to the end, completely" (from שלם), כַּכַּבִּשׁ *kakkabish* "with, in stars" (Hebr. כּוֹכָב *kôkâb*), *ṭabish* "in a good manner" (Hebr. טוֹב *ṭôb*). [1])

3. The name of *Ahura-mazda* in the Huzvânash versions, [illegible], which is traditionally read *Anhoma*, can be only explained from the Assyrian. All attempts made by some modern scholars to read out of it *Hormazd* are in vain, as the Pahlavî characters of [illegible] can by no means express the sounds required for *Hormazd*. Moreover, it would be very strange to suppose that the Pârsi priests should have forgotten the pronunciation of the name of their God, or wilfully mispronounced it, as this would have been a great sin according to their religion. The explanation is, however, simple enough. They found the name constantly written [illegible] in the old Huzvânash versions which were collected at the time of Ardeshîr, and kept it conscientiously. This can be the only reason that they did not substitute [illegible] *Hormazd* for it. The writing [illegible] represents, however, the name *Ahura-mazda* just as well as [illegible]. We must

1) See Oppert, Expédition en Mésop. II, pag. 269; Grammaire Assyrienne §. 198.

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divide it into *an.* [1]) *ho. ma.* The first is the well-known Assyrian word *an* "God" (originally expressed by the image of a star, as we learn from the inscriptions in the archaic character), which always precedes the names of the Gods; *ho* is the abbreviation of *hur*, *hor*, and *ma* that of *mazd*, the whole meaning thus "the God Hormazd".

4. Another strong argument for the supposed original identity of the Huzvânash with the Assyrian is furnished by the occurrence of Turânian suffixes and words in the Pahlavî. As the Assyrians borrowed their whole system of writing along with the phonetic values attached to each character from a Turânian nation [2]), it is quite natural to suppose that Turânian words crept into their language and could interchange with their own. And indeed several Assyrian words as read at present do not appear to be of Semitic origin. So, for instance, the auxiliary verb *tur* "to be", which is so frequently met with in the Assyrian inscriptions, is no Semitic word, but we find it in the Turânian version of the Bisutun inscription [3]).

The suffix ش‌ن, ش‌ن‌د, *eshn, esn esni* which is of very frequent occurrence in the Pahlavî [4]) cannot be explained from any Iranian or Semitic language; but it is partly employed in the same sense as in the Pahlavî (as a 3 person of the imperative) in the Turânian versions of the Bisutun and Persepolitan inscriptions, e. g. *farpisni* "let him kill", *nusgasni* "let him protect" [5]). The word ش‌ن‌س‌و "a place, district" which is traditionally read *jinak* is also of Turânian origin. For it is, in my opinion, identical

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1) In the Rivâyats this a n is sometimes regarded as being separate from the name "Hormazd". For in a passage of a fine Rivâyat belonging to the collection of Zand, Pahlavî and Persian MSS. which I made for the Government of Bombay, (Nr. 29, b. fol. 403, a) the name is written س ش‌ن‌ش‌ن‌ذ An Hormazd.

2) This has been shown by Oppert beyond doubt in his Exp. en Més. vol. II.

3) See my pamphlet "Ueber Schrift and Sprache der zweiten Keilschriftgattung". Göttingen 1855, pag. 33.

4) See my pamphlet "Ueber die Pehlewisprache". Göttingen 1854, pag. 17.

5) See "Ueber Schrift and Sprache der zweiten Keilschriftgattung" pagg. 31. 42; Oppert, Exp. en Més. II, pag. 198.

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with the Turânian *kintik* "place, town, a cultivated field" the ideographic sign of which is always added to the names of certain places, such as Babylon, Borsippa, Sippara, Accad, Elam, the river Euphrates etc. [1]) Another word of the same origin is *damdamâ* "sea" *(Pahlavî-Pâzand Glossary* pag. 2, l. 10), Turânian *dim, tim* "water, sea".

The arguments adduced in the above will be sufficient to make the original identity of the Huzvârash with the Assyrian appear very probable to every impartial and judicious scholar. Additional proofs I may give on another occasion, as my own knowledge of this very difficult subject advances.

The Assyrian appears to have been well known in Irân even at the time of the composition of the original *Avesta*; for we find in the present texts at least two words wich were of frequent use in the Assyrian, but cannot be explained by means of the Aryan languages. These are *asperena* and *naska;* on *asperena* "a particular weight, a talent" see note 3 on pag. 60. *Naska* "book" Pahlavî ܢܘܣܟ *nusk (Nosk)* is the Assyrian *nusku* which does not signify "unction", as Oppert, mislead by a false etymology, supposés, but something connected with writing. *Nusku* which is still preserved in the Arabic *nuskhat* "a copy of a book" is the Assyrian pronunciation of a very frequent character which was pronounced *pa* [2]) in the Turânian (Casdo-Scythic), and expresses ideographically the God *Nebo* who is the writer of the gods [3]); if preceded by the ideographic sign for "wood", it is pronounced in Assyrian *ḥarat* [4]) which cannot mean

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1) See Oppert, Exp. en Més. II, pag. 95. 89. (nos. 23–29. 34. 35). 108 (no. 18).

2) See the bilingual explanation of ideogrammes in "The Cuneiform Inscriptions of Western Asia, edited by Sir Henry Rawlinson" vol. II, pag. 2 lin. 344.

3) See "Chwolsohn, Die Sabier". II, pagg. 164. 685. Nebo has revealed the cuneiform character (makmir, the writing of the kemarim כְּמָרִים who are well known in the Old Testament as the Babylonian and Assyrian idolpriests); see the preface of Sardanapal to his vocabularies in Oppert, Exp. en Més. II, pag. 360.

4) See Oppert. Exp. en Més. II, pag. 87.

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"sceptre" as Oppert thinks, but "style used for writing" [1]) (compare חֶרֶט "style" Jes. 8, 1.), as the root חרט *kharaṭ* means to "cut, to sculpt, engrave" in the Semitic languages, but has nothing to do with words meaning "to rule, staff, sceptre". *Nusku* probably signifies "book", and Nebo, as the secretary to the gods, was the "God of books".

It is, according to this investigation, not at all improbable, that the Huzvânash language originated at such an early period as that one assigned to it by Destur Hoshengji.

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1) The passages from the great Nebucadnezar inscription col. I. lin. 43. 60. where the words haratu and harana occur, appear to have been misinterpreted by Oppert, Exp. en Més II, pagg. 312. 13. 15. The words harata isharti usadmih gatûa (yadûa) mean: he (Nebo) made my hand raise the style of justice, i. e. Nebo directed my hands to write just decrees; usadmih is the Safel (causal) of damakh which root means in Arabic "to be raised". The other passage lin. 60 harana ishartam tapakid-su, I translate "thou (Nebo) hast made him keep the style of justice" i. e. thou hast confided it to his hands, made him thy trustee on this earth; for the king's decisions are believed to be inspired by Nebo, the secretary to the gods who knows all their thoughts. It is, however, possible that in later times the style was mistaken for a sceptre.

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Appendix.

1. Extract from the third volume of the Dînkard (taken from Mulla Fîrûz, Avîzeh dîn pagg. 5—22). [1]

1. [illegible]

1. Maam dînu napîk Dîn-kant-napîk man nakîzand vehdînu homandu Dîn-kant-napîk kant, ait man visp dânâkê pâshîd dînu mahêst paitâkê.

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1) This text does not appear to have formed an original part of the Dînkart. It must have been added when its fragments were collected and arranged for the last time, to serve as a historical record of the fate of this storehouse of traditional lore. I print it here from a copy which has been written by Destur Hoshengji for my own use. In my transliteration I have introduced some changes, for the principal of which I think it necessary to state my reasons. [illegible] which is generally read var, I transliterated ol, as it is the Semitic עַל, the ע' being expressed in the Pahlavî by [illegible]; compare [illegible] vad "to, up to", Hebrew עַד. The preposition [illegible] "in" which is read dayen, I read yen or 'in, as it is comptetely identical with the Assyrian אִן 'in "in". The [illegible] after the verba finita I transliterated vu (va would be perhaps better) as it is evidently the Assyrian va employed in the same way; see pag. XXVI. The final [illegible] has been pronounced u throughout; see pag. XXV. [illegible] "spirit" which is generally read madonad, or taken for a mispronunciation of minui "heavenly" in Pâzand, I read mainivat which I regard as an old Persian word conveying the same sense as the Bactrian mainyu. [illegible] "God" which is pronounced yehân or ihân by the Desturs is not identical with yazdân, as some European scholars have taken it, but also an old Persian word, yasana, or yadana "deserving worship". — As regards the translation, I have used the Pâzand by Mulla Fîrûz and his Gujarâti version, along with the corrections made by Destur Hoshengji, but without constantly adhering to their interpretations.

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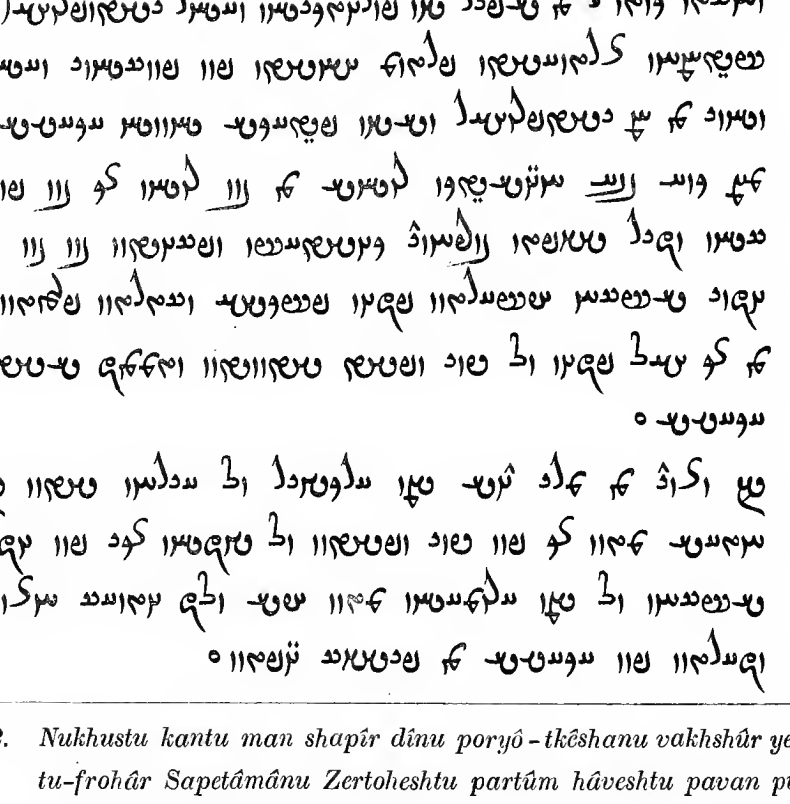

2. *Nukhustu kantu man shapîr dînu poryô-tkêshanu vakhshûr yeshtu-frohâr Sapetâmânu Zertoheshtu partûm hâveshtu pavan punseshne vakhshûneshne man ham yesht-frohâr vehdînu paitâkê yehavûneshn âgâsî.*

3. *Maam kenâ babâ angushîtak roshnî man bun roshanu zak bun punseshn vachîr dahyupatu burzânvad kai Vishtâsp napîkînîtvu bun bun ol ganju i Shaspikân avaspârdvu pazhînu pazhîzkihâ vastartanu parmûtvu.*

4. *Man zak akhar pazhînu ol dazhu i nipisht shadûnîtvu tammanach dâshtanu âgâsî.*

5. *Yen vazand man marê dosh-gadman Alaksandar ol Airânushatanu yen khotâê mat; zaki pavan dazhu i nipisht ol sochashn; zaki pavan ganchu i Shapîkân ol yadman Arûmayânu matvu. Avash olach Yûtnâik huzvân vichârtvu pavan âgâsî man pêshînîk guftanu.*

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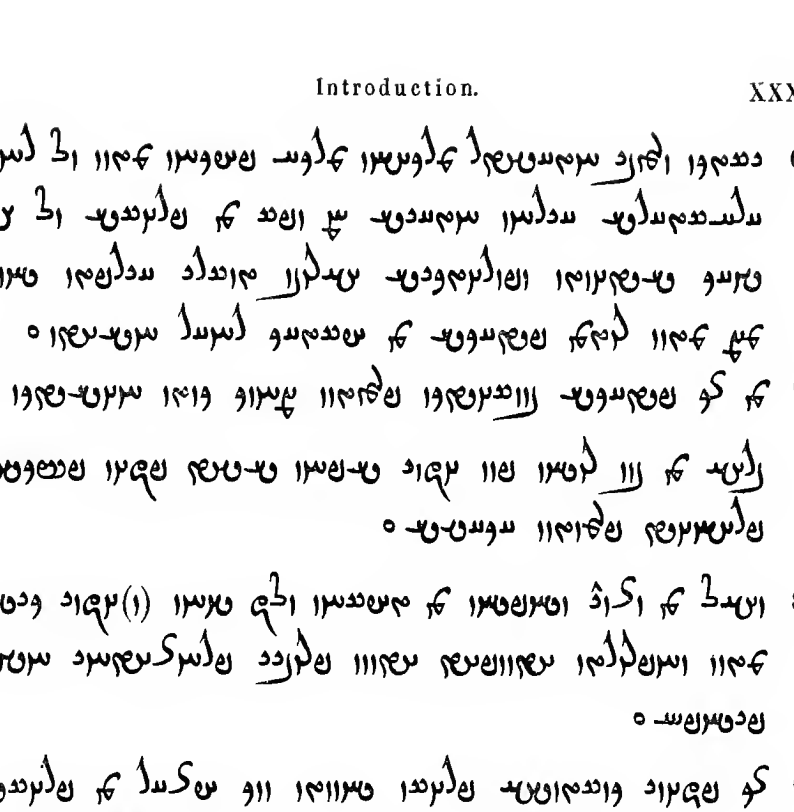

6. Jastaku olmanbi Antakhshatar malkaân malkâ Pâpakânu matvu ol lakhâr ârâstârî Airânu khudâyâ; ham napîk man pargandagî ol aêvak jinâk jaitgûnatu; u poryutkêsh ahlubu Tosre Harpatu yehavûnad maam matvu rutman paitâkê man avistâk lakhâr andakhtu.

7. Man zak paitâkê bundakînîdaku parmûtvu damânak kantu angushîtaku man barash man bun roshnu pavan ganju i Shapânu dâsht pazhînu pashîzkîhâ perâkhînîd permûtvu âgâsî.

8. U akhar man vazand vashupeshnu man Tâzîgânu olach dînânu (u) ganchu i kîshûr matvu vohuparvartu Atanu-pât Atanufrobak i Ferakh-zâtân i hudînân pêshupâi.

9. Zak pazhînu i kostuihâ pergandaku yehavûntu nûk apzâr man pargandagî lakhâr ol hamê dînânu zêsh babâ jaitgûntu yen

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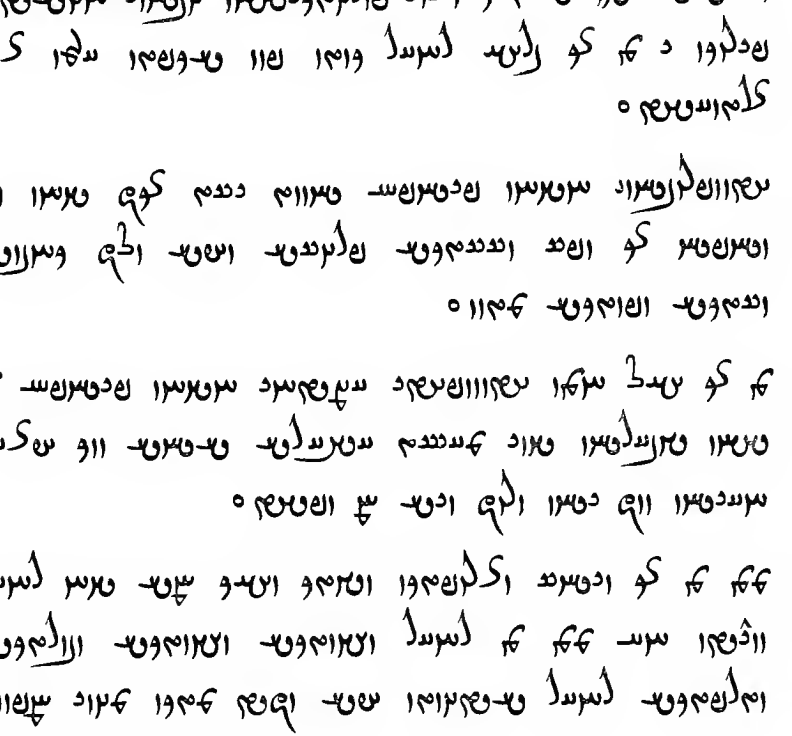

nakirishn andâzeshni ol shapîr dîn Avistâk u Zand pouryutkêshânu . gobeshni angushîtaku pîruku i man zak barash lakhâr kantu pavan shukuptu âramu Zand Zertohesht.

10. *Atanu-frobakânu i hudînânu pêshupâi yehavûnt jast zakach dînânu ol vashûpashn zak napîk visastagî pargandagî avash olach ka hûbanî vastagî u pûtagî matvu.*

11. *Man zak akhar humanu Atanupât i admîtân i hudînânu pêshupâi man yasânu sobâreshnu dînu i mahêst aibârî deheshnî nûk apzâr khâeshnu u vach sakhûn u ranj vêsh ham nipisht.*

12. *Meman man zak muskhîk u zrûptaku u sûtak u khâk hamê dinân lakhâr vandîtu ana meman man lakhâr vagûnatagî vadûnatagî u burdagî u taraptagî lakhâr jaitgûnatu avash vazêd ma-*

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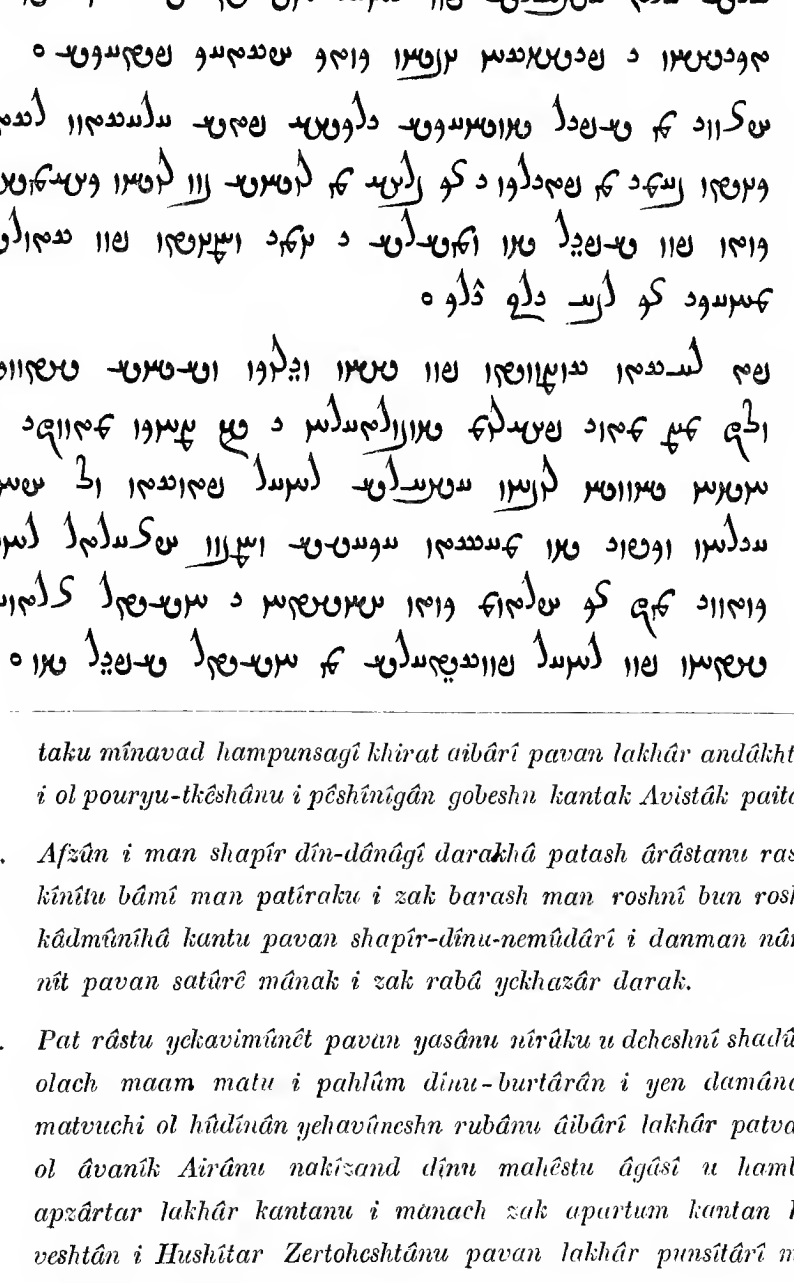

taku mînavad hampunsagî khirat aibârî pavan lakhâr andâkhtârî i ol pouryu-tkêshânu i pêshînîgân gobeshn kantak Avistâk paitâkê.

13. *Afzûn i man shapîr dîn-dânâgî darakhâ patash ârâstanu rastakînîtu bâmî man patîraku i zak barash man roshnî bun roshnu kâdmûnîhâ kantu pavan shapîr-dînu-nemûdârî i danman nâmînît pavan satârê mânak i zak rabâ yekhazâr darak.*

14. *Pat râstu yekavimûnêt pavan yasânu nîrâku u dcheshnî shadânêt olach maam matu i pahlûm dînu-burtârân i yen damânaku matvuchi ol hûdînân yehavâneshn rubânu âibârî lakhâr patvastu ol âvanîk Airânu nakîzand dînu mahêstu âgâsî u hambun apzârtar lakhâr kantanu i mânach zak apartum kantan hâveshtân i Hushîtar Zertoheshtânu pavan lakhâr punsîtârî man Hushîtar shapîr dînu.*

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Translation.

1. The book "Dinkart" is a book on the religion, that people may obtain (a knowledge of) the good religion. The book "Dînkart" has been compiled from all the knowledge acquired (to be) a publication of the Mazdayasnian (Zoroastrian) religion.

2. It was, at first, made by the first disciples [1]) of the prophet Zertosht Sapetman — may his guardianangel be worshipped — who belonged to the people of the ancient religion whose faith was good, in questions and answers, that the good religion of all those whose guardian angels are to be worshipped (i. e. the Zoroastrians) might be made public and known.

3. The excellent king Kai Vishtâsp ordered to write down the information on each subject, according to the original information, embracing the original questions and answers, and deposited them from the first to the last in the treasury of *Shaspigân* [2]). He also issued orders to spread copies (of the original). (4) Of these he sent afterwards one to the castle (where) written documents (were preserved), that the knowledge might be kept there. (5) During the destruction of the Irânian town (Persepolis) by the unlucky robber Alexander, after it had come into his possession, that (copy which was) in the castle (where) written documents (were kept) was burnt. The other which was in the treasury of Shaspîgân fell into

1) The original has only the singular "the first disciple"; but the reading is hardly correct, as in such a case the name of the disciple would not have been left out. The sense requires evidently the plural.

2) This was, perhaps, the name of the fort at Pasargadæ where Cyrus was buried, whose tomb was watched by Magian priests. It was not situated at Persepolis, as we may learn from the circumstance that another castle which is called dazhu-i-nipisht is mentioned, which formed, in all probability, part of the fort at Persepolis on the following reason. The copy which was preserved in the dazhu-i-nipisht was destroyed during the invasion of Alexander, as we learn from the fifth para. of this chapter. Now the Ardâi Virâf (see §§ 4. 5. of its beginning) states that the fort at Persepolis containing the complete copy of the Avesta-Zand was burnt by Alexander. If we combine both statements, it appears to be very probable that the dazhu-i-nipisht was the library at Persepolis.

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the hands of the Romans (Greeks). From it a Grecian translation was made that the sayings of antiquity might become known.

6. 7. Ardeshir Bâbekân, the king of kings, appeared. He came to restore the Iranian empire; he collected all the writings from the various places where they were scattered. There appeared a professor of the ancient religion, the holy Herbad Tosre, with a publication from the Avesta which he had recollected. He (Ardeshir) ordered to prepare from this publication a complete (copy). It (the Dînkart) was then (thus) restored, and made just as perfect [1]) as the original light (copy) which had been kept in the treasury of Shapân (Shaspigân). [2]) He ordered to spread copies of it that it might become known.

8. 9. After the damage and destruction which came over the believers (Zoroastrians) by the Arabs at the treasury of Kishûr [3]), the distinguished Adarbâd Adar-Frobag Farakhzâdân, the chief of the people of the good faith (Zoroastrians), arranged the old copies which were scattered, from the fragments, and brought them to all the believers in the residence (Isfahân) [4]), after having inspected and collated them with the Avesta and

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1) The expression in the original is barash which must be identified with the Persian harzh "perfect, entire, full splendour", as no other meaning would give any sense.

2) Destur Hoshengji believes this to be the name of a fort to which Ardeshir Bâbegân sent the copy of the Dînkart which had been prepared from the fragments of the Avesta-Zand. But I think Shapân is only a corruption of Shaspigân. The copy which was kept at that fort, had not been burnt, as is expressly stated, but fell into the hands of the Greeks who had it translated. If, therefore, a recovery of the fragments from which the book was restored, is mentioned, we can only understand copies of that one which had been kept at the Shaspigân fort, or fragments of the original. By paying heavy sums to the Greeks the Zoroastrian priests could easily get possession of the books again which had fallen into the hands of their conquerors. Moreover, the translation could not be made without the assistance of the Magian priests.

3) Destur Hoshengji identifies this word with kishvar, and takes it in the sense of "country". But it is evidently the name of a certain place.

4) The word babâ "gate, door", appears to signify here "the residence, the capital" which was Isfâhân during the later Sasanian times. In this sense the word

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Zand of the good religion professed by the people of the ancient creed. The sayings of antiquity were restored according to the full splendour (the original text), that the delightful Zand of Zertosht might be admired.

10. Adar Frobagân, the chief of the men of the good faith, passed away; the believers had to suffer, the written documents fell to pieces and were scattered; they became worn out by age and rotten.

11. After this (time) Humûn Atûnpât Admîtân, the chief of the people of the good creed, expecting that God would help the Mazdayasnian religion, wished to restore (the old books), and wrote the (divine) words and sayings with great pains.

12. Whatever of worn-out, mouldering and dusty books had been recovered by the believers, he collected by constantly carrying them off, and taking even forcibly possession of them. He was assisted by conversations with the divine spirit in his endeavours to recollect the sayings of antiquity kept by the men of the ancient religion, (and) to make the Avesta known (again). (13) He set free prosperity (i. e. he conferred a great boon upon the community) by his composing chapters for the knowledge of the good religion. He illustrated the old works by receiving the full splendour from the light which was originally shining (from the original copy), and called this work "the guide to the good religion", which comprises one thousand chapters in lines (verses). (14) It was accomplished through the power of God, who sent (this) gift. It came to the principal leaders of the religion; in time it also came to the people of the good religion; the soul received again the assistance (from the religion). In the rest of Irân they will receive the knowledge of the Mazdayasnian religion. The followers of Hushîdar, the son of Zertosht, will reestablish the good religion as firm as it was in the beginning, and make it preeminent by their information from Hushîdar.

occurs on many Sasanian coins (see Mordtmann, Erklærung der Münzen mit Pehlewi Legenden in Zeitschrift der D. M. G. vol. VIII, pag. 12). In the Ardâi Virâf, Persépolis is to be understood by it. No other interpretation gives any sense.

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2. The beginning of the Ardâi Vîrâf nâmeh [1]).

(1) [illegible] (2) [illegible] (3) [illegible]

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(1) Aêtûn yemanûnêt âigh aêvakbâr ahlubu Zertohesht dînu makderânt yen gehân robâk benâ kantu vad bundagî 300u sanat dînu yen avîzagî u anshota yen apagumânî yehavânt homanad. (2) u akhar gujastaku Gunâk-mînavad darvand gumânu kantanu i anshotaân pavan denmen dînu râi zak gujastak Alaksagdar i Arûmâyâk i Mudhrâyâk- [2]) *mâneshnu niyâzânîtu i pavan gerân sazd u napartûn dihîk ol Airân shatanu jâtûnt. (3) Avash olman Airân dahyopat jakta-*

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1) The text has been prepared from two Pahlavî MSS. which are in my possession. The first and most valuable forms part of the "Great Bundehesh", the same work which contains a copy of the Zand-Pahlavî glossary (see about it pag. 80); the second is quite modern, but correct; it was presented to me by Destur Khorsedji at Poona (a native of Nausari, and a very pious and learned Zoroastrian priest), who had written it for his own use, and for the study of the work. For the transliteration and the translation I have used the Pâzand and Sanserit translation by Neriosang, an old copy of which is also in my possession. Destur Hoshengji has prepared a revised Pahlavî text with a complete Pahlavî-English vocabulary which will be published soon, I hope, as the MS. is quite ready for the press.

2) The word [illegible] is transliterated by Neriosang in this way: [illegible] az chi râh, which he translates in connection with mâneshn, mârganivâsa 'dwelling on roads, i. e. poor, wretched". But this interpretation is certainly wrong. The words Alexander, and arûmâyâk are omitted in his

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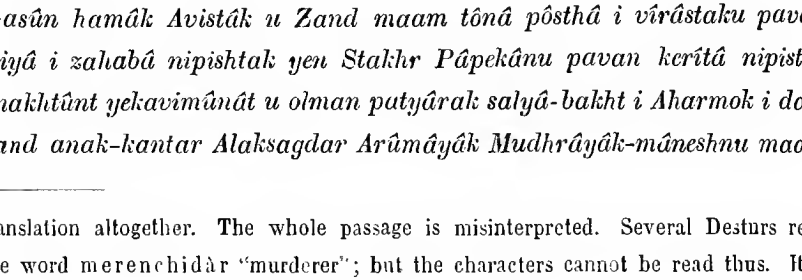

lûntu babâ u khotâi vashuft u avîrân kant. (4) u denmen dînu chasûn hamâk Avistâk u Zand maam tônâ pôsthâ i vîrâstaku pavan miyâ i zahabâ nipishtak yen Stakhr Pâpekânu pavan kerîtâ nipist [3]) *anakhtûnt yekavimûnât u olman patyârak salyâ-bakht i Aharmok i darvand anak-kantar Alaksagdar Arûmâyâk Mudhrâyâk-mâneshnu maam*

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translation altogether. The whole passage is misinterpreted. Several Desturs read the word merenchidâr "murderer"; but the characters cannot be read thus. It is clearly the name of a country. I regard for dh in Zand; but the character ter is often used for z in old MSS.; we obtain thus mudhrâyâk, or muzrâyâk which is the Semitic and Persian name of Egypt (Mudrâya in the cuneiform inscriptions).

3) The words pavan kerîtâ nipist etc. are thus transliterated into Pazând: pa qândan nivist nihâdan istât; and translated into Sanscrit: âkâritê likhitvâ nihitam prasthâpitam 'after it had been written, it was deposited, it was placed in âkârita". The last word is only a literal translation of pa qândan "in calling, reading". Ner. had identified kerîtâ with kerîtûntan 'to call, to read", Hebrew קרא. But as the whole translation is artificial, and gives no sense, several modern Desturs interpreted it as daftar-khânah i. e. library. This is, I think, correct. kerîtâ is not to be traced to kerîtûntan, but to the Chaldee קִרְיָא, קִרְיָתָא qiryetâ' "a town", Syriac qerîtô, Hebrew קִרְיָה qiryâh (principally used in poetry, and as part of proper names), Assyrian kar, (עִיר 'îr of the same origin as qiryâh) "a forteress" (Oppert, Exp. en Més. II, 116. 117. nos. 234. 44.). The original meaning was, no doubt, a fortified place, a fort. is thus identical with dazhu-i-nipisht in the passage from the Dînkart 4. 5., and means "fort of written documents" i. e. the fort in which the library was.

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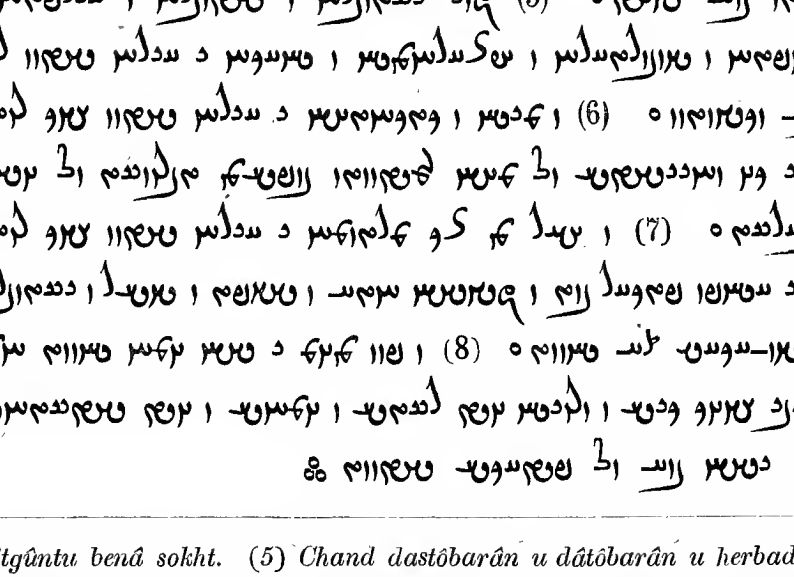

jaitgûntu benâ sokht. (5) *Chand dastôbarân u dâtôbarân u herbadân u magopatân u dînu-burdârân u avzârhomandân u dânâgân i Airân shatanu râi benâ naksûntvu.* (6) *u masân*[4]) *u katak-khotaân i Airân shatanu aêvak rotman tani kîn u andîshtî ol miyân ramîtûntu benafshman tabrûnast ol dozakh denbârist.* (7) *u akhar men zak martumân i Airân shatanu aêvak rotmen tani ashupu patkâr bût u ckasûnshân khotâ u dahyopat u sandâr u dastôbar i dînu-âgâs lâ yehavûnt.* (8) *U pavan mandûm i yasân gumân yehavûnt homanad u kabad ayinînak kêsh u varôishn javît rastî u gumânî u javît dâdestânî yen gehân benâ ol paitâkî jâtunt.*

Translation.

(1) It is thus reported that after the religion had been received and established by the holy Zertosht, it was up to the completion of three hundred years in its purity, and men were without doubts (there were no heresies). (2) After (that time) the evil spirit, the devil, the

4) The Pâzand has miyân "among, amidst", Neriosang madhyê; but I think, it is incorrect.

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impious, instigated, in order to make men doubt of the truth of the religion, the wicked Alexander, the Roman, residing in Mudhrai (Egypt), that he came to wage a heavy fight and war against the Iranian country. (3) He killed the ruler of Irân, destroyed the residence and empire, and laid it waste. (4) And the religious books, that is, the whole Avesta and Zand which were written on prepared cow-skins with gold-ink, were deposited at Istakhr Bâbegân (Persepolis) in the fort of the library. But Aharman, the evil-doer, brought Alexander the Roman, who resided in Egypt, that he burnt (the books); (5) and killed the Highpriests (Desturs), the judges, the Herbads, the Mobeds, the bearers of the religion, the warriors and the scholars in Iran. (6) The noblemen, and the heads of (the several) communities hated one another, attacked one another, were thus destroyed, and went to hell. (7) After this time the Irânians were in a complete disorder waging wars among themselves. It came to pass, that there was no master, no king, no chief, no Destur, nor any one who knew the religion. (8) And everywhere doubts arose about God and many different creeds and sects, which were devoid of truth, and (full) of doubts, and without proper laws sprung up in the world.

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2. On the age of this glossary and its value.

The *Zand-Pahlavî* (or rather *Avesta-Zand)* glossary, which is here published, affords the best opportunity to make some remarks on the value of the traditional meanings which are given to the words of the *Avestâ*, as it contains a collection of a large number of these interpretations.

First of all it will be necessary to venture upon some opinion about the possible age of the glossary in question. Destur Hoshengji believes it to have been compiled about 700 B. C., or even before that time (pag. II). I think this date is much too early, as it cannot have been composed before the Achæmenian times. On a cursory inspection of it we find at once that it is quite incomplete, consisting of several parts of unequal value, and certainly of quite different ages. According to the topics treated of in in it, and the alphabetical arrangement we can divide it into twenty-seven chapters. First the numerals as far as *ten* are enumerated; from "one" to "three" and of "six" there are the cardinal and ordinal numbers mentioned, of "two" and "three" (according to the Pahlavî translation) the multiplicative numbers also, and of "three" the fractional number (*thrishva* "a third") is added; of "four" and "five" there is the fractional, and the ordinal numbers; of "seven" and "eight" we have only the fractional, and of "nine" and "ten" only the ordinal numbers.

The second chapter is of great interest; it contains grammatical remarks on the masculine and feminine genders, and on the singular, dual and plural numbers, of substantives, adjectives, pronouns and verbs. Remarkable are the different cases of *va* = *dva* "two" with the peculiar application of each to different objects. The difference between the Avesta (Bactrian, commonly called Zand) and the Zand (Pahlavî) languages is exemplified as regards the numbers of the nouns and verbs. The difference of the Gâtha dialect *(gâsânîk)* from the common Avesta language is shown in

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the pronouns of the first and second persons. The various conditions of women, and their qualities are enumerated along witn some words denoting different degrees of relationship. Of great interest is the word *hapsnai-apnô-khavô* "a bigamist". Some adverbs are also mentioned, and the different meaning of some words, such as *nâ*, *vî*, *apa*.

Now follows a long chapter (3) in which the different parts of the body are enumerated. This contains many words which do not occur in the Zand texts now extant, and quotations from some Nosks which are lost, such as the *Nehâdûm* [1]). Words reating to speech are also mentioned in it.

The next chapter (4) treats of the relative pronoun, and the words related to, or derived from it. It contains also quotations of Zand passages which are not found in the works known to us. Some of them, principally those relating to astronomical matters, appear to have been taken from the *Nâdur Nosk* which treated, according to the statements of the *Dîn-i-vajarkart*, "of astronomy, of the stars belonging to the zodiac, and those which do not belong to it [2]), of the good and bad qualities of each star with reference to their influence on man, their course etc". Some of the

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1) Of the seven lists of the Nosks, viz. four from the Rivâyats: Punjya, Nerîman Hoshang, Barzu Kiyâm eddîn, and an anonymons one, three from Pahlavîworks, the Pahlavî-Pazand Farhang (pagg. 22. 23 of our edition), Dîn i vajarkart, and Dînkart which are at my disposal, only those contained in the Pahlavî-Pâzand Farhang, and Dînkart have the name Nehâdûm which is enumerated among that class of Nosks which was styled (dâtîk i. e. relating to law, systematic books). In all the other lists we find the name Niyâram which is very likely only a mispronunciation of, and identical with Nehâdûm. This Nosk contained according to the statements we have of it actually "all that is in the body of men".

2) This is the traditional explanation of the terms akhtar, and apakhtar, or avakhtar. The first is evidently the Bactrian (Zand) hakhedhra "a constellation", "a group of stars", and apakhtar is the opposite of it. The latter appears to mean all stars which neither form part of the zodiac, nor of the lunar mansions, that is chiefly the planets, and other stars which appear to be single. — Fragments of the Nâdur appear to be extant in the Rivâyats, but only in a Persian translation; for the numerous astronomical and astrological notices to be found in the Rivâyats which are at my disposal I can only trace to some ancient astronomical work of celebrity, as the Nadur was, which was translated into Arabic and Persian.

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passages are taken from the *Gâthas*; the Gâtha form of the relative pronoun is even expressly mentioned. To the forms of the relative pronoun, *ya* and the adverbs derived from it, the glossarist added other words commencing with the same letter *(y)*, and left thus the original arrangement according to topics.

From the fourth to the twenty-fourth chapters the words are arranged according to the letters of the alphabet in the following order: *y, k, kh, sh, m, a, â, v, u, p, m, s, f, d, j, b, r, t, ch, z, g, g', gh, th, h.* This order differs materially from the three principal Zand-alphabets which are found in the Rivâyats, viz. that one in use among the Indian Desturs, that one used in Kermân and Yazd, either of which is very old, and that one arranged according to the Arabic alphabet with the addition of the consonants peculiar to Zand, and the vowels [1]). Some initial letters, such as *e, i* and *n*, are left out altogether. As we cannot discover any scientific principle on which the arrangement may be based, nor an adaptation to any other alphabet known to us, it is difficult to determine the period in which it originated; but it appears to be certain, that its origin can neither be traced to the Sasanian, nor to later times, as it neither agrees with the other Zand alphabets which have been preserved, nor with the Arabic or Sanscrit. The

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1) These three alphabets, preceded by the Pahlavi alphabet, are contained in the fine Rivâyat belonging to the Collection of the Government of Bombay (No. 29, a fol. 108). They are identical with those published by Anquetil and Burnouf, and reproduced by Lepsius in his valuable essay "Das ursprüngliche Zend-alphabet. Berlin, 1863". That one marked Nos 1 and 2 in the lithographed table I which is added to it, contains the order used by the Indian Desturs; No. 3 is used in Kerman and Yazd, and No. 4 appears to have been in use there also; No. 5 is arranged according to the Arabic alphabet, and, no doubt, much later than the two first. In the first, the Zand characters are divided into 23 (according to the Rivâyat), or 22 (according to a Zand primer in Gujarâti), and amount to 60 (just as many, as Masûdî A. D. 950 states; see Quatremère in the July number of the "Journal des Savants" of 1840, pag. 413); in the second we have 56 characters, divided into 27 groups, and in the third 54 in 37 groups. The Pârsi priests in India attach the character of sacredness to it. Many pious Mobeds repeat it when reciting their daily prayers, just as pious Brâhmans repeat the first Sûtra of Pânini when performing their Brahmayajna.

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glossarist did certainly not invent it, but adopted an arrangement which had already been in use in some particular province, or among a particular sect. Very remarkable is the circumstance that several words are mentioned under ג g (pag. 31) which character has almost entirely disappeared from the MSS. of the Zand-avestâ which are known. As this alphabet is not preserved to us in its completeness we must refrain from all further remarks on it. The alphabetical arrangement is occasionally disturbed, and words are misplaced. The number of words contained under each letter is comparatively very small, and much less than we find in the present Zand texts. But notwithstanding there are in this part also some words to be found which do not occur in the present Zand-avesta.

The twenty-fifth chapter enumerates various crimes and offences, defining each of them very clearly. Several names of offences appear in their Persian, and not in their old Zand forms; the terminations are often dropped. Several of them are not mentioned in the Vendidâd; but we find them in Pahlavî works; some, such as *dudhuwibuzda*, are nowhere else to be met with. This chapter is followed by a collection of miscellaneous words and some phrases; several of these words are strange to the present Zand texts.

The last (27) chapter treats of the measures of length, and of time [1]. It contains several names of measures and words which do not occur in other Zand books, and quotations of passages from Zand texts which are no longer extant. The work concludes quite abruptly; the end is wanting.

As regards the composition of the glossary, we can distinguish at least two parts, which may have originally formed part of two different glossaries, the one arranged according to topics, the other according to the alphabet. The first appears to be the older work, the latter of later date.

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1) As regards the measures mentioned on pag. 43, my friend, E. West, Esq. has made me in his letter (dated, St. Heliers, Jersey, June 25th 1867) some very valuable suggestions which I print here in full. He gives preference to the text of

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Fragments of two or more works of this kind must have been in existence when the old Zand and Huzvânash works were collected by the

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my old MS. which differs from that one given by Destur Hoshengji, and is, no doubt, preferable to it. The text runs there as follows according to Mr. West's arrangement:

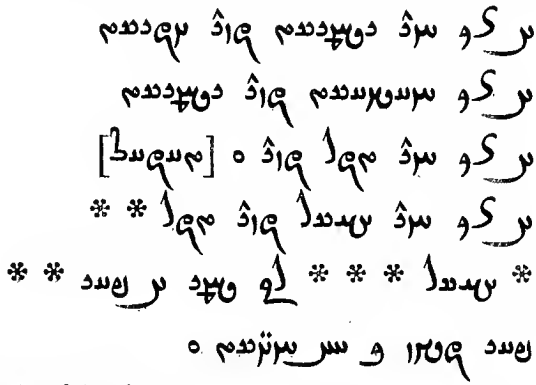

This he translates thus:

2 dashmêst = 1 yojêst
2 givast = 1 dashmêst
2 tajar = 1 * * * (givast?)
2 hâsar = 1 tajar
1 hâsar = 1000 gâm of 2 pâi
1 pâi = 14 angost.

Tabulating this series, and taking the angost = 3/4 English inch, he obtains the following result:

Say in English measure	angosht	pâi	gâm	hâsar	tajar	givast	dash-mêst	yojêst
ft. in.								
— 3/4	= 1							
— 10 1/2	= 14	= 1	—	—	—	—	—	—
1 9	= 28	= 2	= 1	—	—	—	—	—
1750 —	= 28,000	= 2,000	= 1,000	= 1	—	—	—	—
3500 —	= 56,000	= 4,000	= 2,000	= 2	= 1	—	—	—
7000 —	= 112,000	= 80,00	= 4,000	= 4	= 2	= 1	—	—
14,000 —	= 256,000	= 16,000	= 8,000	= 8	= 4	= 2	= 1	—
28,000 —	= 512,000	= 32,000	= 16,000	= 16	= 8	= 4	= 2	= 1

"This calculation, he adds, would make the yojêst to be about 5 1/3 English feet, which, I believe, does not differ much from some calculations of the (Indian)

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Sasanian kings. For it is quite out of question to trace the whole of our glossary to the Sasanian, or even to later times, as the grammatical knowledge exhibited in it, is far superior to any thing we can, according to credible statements about the great ignorance of the priesthood at the time of the Sasanian restoration of the religion, expect of the most learned scholars of those times. The glossary must have been composed at a time when the priests (or at least the most learned of them) had a tolerably good knowledge of the grammar of the Avesta language. As the old Persian language was already in the fourth century B. C. in a state of decay (to judge from the Persian cuneiform inscriptions of those times) we cannot fix the compilation of a work, exhibiting such a good knowledge of the old Avesta (Zand) language which stands next the old Persian, at any later period. It is possible and even very likely that works of the same nature were composed already at the times of Cyaxares, or Cyrus. If we consider that the Assyrian king Sardanapal V ordered vocabularies of several languages to be composed at such an early period as 650 B. C., there is nothing surprising, if we ascribe the same to the kings of the Median and Persian dynasties.

The alphabetical part of the Glossary which is, on the whole, of much less value than the other part, may be of later date. A vocabulary of this kind may have been composed, from old sources, already during

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yojana (which appears to range from 4½ to 9 miles). The Zand text gives only 2 dakhshmaiti = 1 yijaiasti, 2 hâthrem = 1 tacharem, corresponding with the first and fourth terms of the Pahlavî series, and as these two terms are totally disconnected, there must be at least two intermediate steps wanting, as appears in the Pahlavî. The word 'tadhao' cannot well be a fragment of the missing steps, nor does it appear to be the third term in the Pahlavî series, which is omitted where it ought to be repeated; but it looks more like an interpolation (tâchâr) for correcting the Pahlavî word tachar, as you have suggested. The Pahlavî term I have read givâst might of course be read jinâst, dînâst, snâst; etc.; my reading was chosen to make it correspond as nearly as may be with the Sanscrit gavyâti which bears the same proportion to the yojana, as the givâst does to the gâm. Your MS. differs from the Destur in making it equal to 2 pâi in other places than the Vandidâd, where it equals 3 pâi; which is consistent with the after mention of the hâsâr being equal to 1000 gâm of 2 pâi; that is, the common gâm".

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the Parthian reign. At the time of the restoration of the religion by Ardeshir, when all works bearing on the understanding of the sacred books were eagerly sought after, the fragments of old glossaries were certainly not overlooked, and it is to that period that we owe this Zand-Pahlavî Glossary in its present incomplete and fragmentary state. It was subsequently only copied, and appears to have been occasionally interpolated, chiefly in the alphabetical part. Besides, it suffered much from the hands of the copyists who were hardly able to understand it.

Another argument for the ante-Sasanian date of the parts of the work are the numerous quotations from Nosks which were either lost already before the Sasanian times, or in a very mutilated and fragmentary state, and the occurrence of many (certainly genuine) Zand words which are not found in the texts now extant. The authors of the glossary must have had a much more extensive Avesta-literature along with translations at their disposal than we have now [1]). This leads us again to the Achæmenian times, as only then the Avesta literature was in its completeness.

In respect of the interpretations to be found in this glossary, their value is not the same. The most valuable are of course those which are derived from sources of the Achæmenian times. The first glossaries of this kind were, no doubt, based on the Huzvânash versions of the Avesta books, as they were the only sources whence to derive a knowledge of the Bactrian (Zand) language. And, indeed, we find the interpretations given of the Avesta words in our Zand-Pahlavî glossary quite in accordance with the renderings of the Pahlavî translations of the Vendidâd, Yasna etc. which we still possess. The value of our glossary depends, therefore, mainly on that of those translations on which I have to say here a few words.

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1) It is very remarkable, that we possess no Pahlavî translation of other works than the Vendidâd, Yasna, Visparad, a few fragments of the Hadokht Nosk, and some minor Yashts and prayers, but none of the larger Yashts, such as Tîr, Mihir, Fravardîn etc., the Vîstâsp Nosk and fragments of some other Nosks, although most of these works have been in constant use with the priests. The only reasonable explanation of this fact is, that no Huzvânash versions were found when the old books were recollected.

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As the Pahlavî translations of the sacred books are in that form in which they have reached us certainly works of the Sasanian period, it will be of the utmost importance to determine, as far as possible, in what state the old Huzvânash versions were recovered by the Sasanian kings, how much has been preserved of them, and how much added subsequently. According to the reports we have on the fate of the Zoroastrian writings, there can be no doubt, that the Huzvânash versions were in a very incomplete state at the time of the restoration of the religion. Besides, their understanding was very difficult, in consequence of the ambiguity of the Pahlavî character, and the occurrence of many words which must have been obsolete by that time. The priests who were charged with the arrangement of the fragments found of the original Avesta along with their versions, had often occasion to supply the defects of the translation by their own conjectures. As the original versions contained, no doubt, only literal renderings which were written under every Avesta word (in which manner translations are still prepared), with but few explanatory notes, the collectors, or subsequent scholars had to interpret them according to the best of their ability. Thus the numerous glosses originated which we find in the present texts of the translations. In the course of time additions were made, and changes introduced harmonising with the opinions of learned copyists or interpreters, as the ambiguous Pahlavî characters were read differently by different scholars (as it is done up to the present day by different Desturs who interpret the Pahlavî each in his own way). Thus the original versions of the Achæmenian times have become greatly corrupted, changed and misinterpreted by the Parsi priests. This is the principal reason that so little reliance can be placed on the present texts of the Pahlavî translation of the Avesta, principally that of the Yasna which appears to have been, for the most part, composed during the Sasanian times, as it is much inferior to that of the Vendidâd the bulk of which I unhesitatingly ascribe to the Achæmenian period.

Let us illustrate these remarks by a few instances. Rare and obsolete words are generally not translated in the verbatim Pahlavî renderings,

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but only transliterated in the Pahlavî character with the necessary phonetic changes required for making them look like real Pahlavî words. Thus the word *grēhma* (Yas. 32, 12—14.) is rendered by [illegible] *gerahmak* which is to the letter the same word. As it was no longer understood, the Sasanian interpreters tried, as it was usual with them in such cases, to find its meaning by means of an etymology. They seem to have connected it with *gerew* (Sanscrit *grih*) "to take, seize", and took it accordingly as "what is taken, accepted", which they further interpreted by *pârak* = Pers. *pâra* "bribe", as a bribe has no sense, if it is not "taken" by him for whom it is intended. It is remarkable, that the interpretation "bribe" is not mentioned, nor intended in 32, 12., but only in 32, 13. 14., where the nominative *grēhmô* is translated by [illegible] *pavan garahmak* i. e. the instrumental, or locative, and interpreted [illegible] *pavan pârak*, in order to obtain any sense by introducing the meaning "bribe" into the passages. But from 32, 13. it follows clearly that *grēhma* [1]) is the proper name of some enemy of the Zoroastrian religion; see the index.

The words *karapanô kâvayascha* (Yas. 46, 11.) i. e. the priests and sacrificers of the Devareligion [2]), are rendered by [illegible] *mûn kayk u karap homanad.* Both are evidently the same words as *kâvayas* and *karapanô*, but in the Pahlavî form. If [illegible] is read *kayk*, instead of *kîk*, as we can do, we obtain the Persian *kay* "king" which precedes the names of several kings, and is only a corruption of *kavi*,

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1) Etymologically the word has no connection whatever with the Sanscrit grâsa "devouring, a mouthful", as has been supposed by some modern Zandists. Even granted, the meaning "bribe" were correct, what has "a bribe" to do with "a mouthful"? grâsa does not mean "a piece in general", as the Persian pâra, but a portion of food which may be devoured at one time. It occurs most commonly in the compound go-grâsa (wich has been omitted in the great Sanscrit Dictionary published at St. Petersburg) "the portion of food, reserved at the beginning of a meal to be given to a cow".

2) See my work on the Gâthas I, pagg. 177. 179. II, 238—40; my Essays on the Sacred language etc. pagg. 245. 46.

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which is used in the Zand texts before the same royal names; compare *kai Gushtasp* = *kavi Vîstâspa*. *karap* is clearly enough only a transliteration of *karapanô* with the omission of the suffix and the termination. As both words which are frequently put together are used in a bad sense, the Sasanian interpreters did not venture to identify *kâvayas* with *kavi* "king", but put the meaning "blind" upon it. To this they were apparently lead by *karap*, as they identified this word with the Persian *kar* "deaf". If *karap* meant "deaf", the signification "blind" lay very near for *kayk*. And, indeed, they could easily obtain it by reading *kîk* which means in Persian "the pupil of the eye", or *kîkh* "matter collecting in the corner of the eye". The traditional meaning of *kavayas* and *karapanô* "the blind and the deaf" rests thus entirely on bad etymological guesses, and it shows little taste, and far less critical judgment, if European scholars adopt such absurd interpretations which are without any foundation whatever. What sense has Yas. 46, 11. if we translate it "the blind and the deaf are vested with royal powers to destroy the human life through their wicked acts"? What harm can blind and deaf persons do to others? To heighten the absurdity we find them (in Justi's so-called "Old-Bactrian Dictionary") further defined as "the spiritually blind [1]) and deaf", as if the Zoroastrian religion knew any thing of such Christian terms!

An interesting instance how the renderings of the literal old Huzvânash versions were misinterpreted is furnished by the word *verezēna*. To this the meaning "neighbour, a person that lives under one's protection, a client" is ascribed by Pârsi tradition. But, on a closer inquiry into the Pahlavî version of those passages of the Gâthadialect in which alone the word occurs, we find that the interpretation rests on a misunderstan-

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1) In the appendix to Destur Edulji Darabji's Gujarâti version of the Khordah-Avesta (3. edition pag. 430) we find the following explanation of kîk: "he who appears blind i. e. any one who regards the beauty of the creator Hormazd with a bad look, or who cannot see, is called a kîk". This interpretation clearly shows that the Zoroastrian priests are unacquainted with the Christian idea of spiritual blindness.

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ding. The Huzvânash version renders it constantly by [illegible] *vârûn* which can, by no means, convey the sense ascribed to it by Neriosang. It is apparently identical with the Persian *vârûn* "unfortunate, wretched" (compare *apârûn* "bad", *frârûn* "good, virtuous" in Pahlavî). And some such meaning was intended by the original translators. *verezēna* can, without difficulty, be identified with the Sanscrit *vṛijina* [1]) "crooked, wicked, distressed". Its root is *verez* "to work", a derivation of which could easily be used in the meaning indicated, as the labouring class is comparatively in a worse condition than the higher classes of society. — The meaning "client, neighbour" originated in the following way. In Yas. 33, 1. is the word *verezēnahyâ* followed by *nazdishtăm* "the next" which is rende- by [illegible] *man nazdîk*, "from near", and interpreted by [illegible] *hamēsâyakân* "neighbours". In Yas. 46, 1. then *verezēnâ hēchâ* is rendered by [illegible] *vârûnîkach hāmsâyakach*, the latter being the explanation of the former, based on a misconception of Yas. 33, 4., if it be not the translation of *hēchâ* which is quite possible. From a misunderstanding of these two passages, Neriosang and other Desturs derived the meaning "neighbour, client" [2]). But two other passages clearly show, that *vârûn* was not taken in that sense. In Yas. 32, 1. the word is not explained in any way, and 40, 4. *hamsayâk* "neighbour" is the translation of *hakhema* "a companion", and not of *verezēna* which is rendered by *vârûn* without any explanatory note. But even granted, the meaning "neighbour" were really intended by the old Huzvânash version, how could it be explained in any reasonable way? The root is clearly *verez* "to work". But what connection has "working" with "neighbour"? It is amusing to see, how the uncritical European advocates of the most fancifnl

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1) The word is not rare in the Rigveda-Samhitâ. In one passage (VII, 104, 13.) it is put together with kshattriya which shows that a certain class of men of wretched condition, or ill-repute could be denoted by it. A similar sense has vrijina-vartani I, 31, 6. In the Gâthas the corresponding verezêna signifies actually a certain class of people, "slaves, servants, or working men". See my Gâthas II, pagg. 135. 36.

2) See my article in the Zeitschrift der D. M. G. vol. XIX, pagg. 581—83.

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parts of Parsi tradition (as the real tradition is hardly intelligible to them) get over this difficulty. In that large collection of philological fancies which bears the title "Old-Bactrian Dictionary by Justi" we find the following amusing interpretation of the word (pag. 284): "the voluntary working in the service of another in whose protection the worker stands, thence clientship, neighbourhood". But by which part of the word *verezēna* is the idea "voluntary" expressed, which would be in this case quite essential, and could not be omitted on any account, as the *voluntary* labouring for others without special benefits for mere protection is scarcely known? Fortunately the word for "neighbour" is still preserved in the Zand texts; it is *hadhô-gaêtha* "one who has the same *gaêtha* or farm". For the expression of the idea "neighbour" we require in the Iranian languages words expressing "nearness, sameness, joining" but no trace of them is to be found in *verezēna*.

After having thus shown the misinterpretations of the old Huzvânash versions in later times, it will not surprise the reader if I cannot place much confidence in the traditional meanings of Zand words as given at present. The most searching criticism is required to find out the original meaning intended for by the Huzvânash translators of the Achæmenian times, and trace the source of the subsequent misinterpretations. This remark applies equally to our Zand-Pahlavî glossary. As the interpreters of the fragments of the ancient glossaries and versions possessed neither a good nor a critical knowledge of the Zand and Huzvânash languages, they supplied the defects by guesses and the most fanciful etymologies, in which respect they have found very zealous competitors in their successors up to the present day and implicit believers in some European Zandists. Instances are furnished by our vocabulary. The common word *athauronô* (gen. sg. of *âthrava* "a fire priest") is explained as "thus agreeable" (pag. 62), the word having been divided into *atha* "thus", and *urunô* to which (from what reason I am unable to say) the meaning "pleasant, agreeable" was given. *yashtâ* (pag. 57) is explained as "he has come", which is a mere guess, as no root *yash, yas* "to come" exists in the Zand and San-

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scrit languages [1]) (see note 2, pag. 57). — *zaêmanô* (pag. 56) cannot mean "they live", or "may they live", as the Pahlavî translator explains it, as it cannot be traced to *jîv* "to live"; see my note (pag. 56). Some times the translators, or interpreters seem to have confounded Zand and Pahlavî words. So we find *avare* "assistance" explained as "dust, earth" (pag. 20) which can only rest on the identification of the word with the Huzvânash ورا *avrâ* "dust, earth" (see Pahlavî-Pâzand Glossary pag. 2, lin. 3). But I doubt that the original glossarist of the Achæmenian times committed such a blunder. It originated very likely in some misreading of the

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1) In Justi's "Old-Bactrian Dictionary" we find actually such a root mentioned (pag. 244), and several passages of the Zand-avesta explained by it. The whole article shows (as well as a hundred others, such as revî, taradhâta, deretâ, paêsa, vîshaptatha, raji, varet, vâra, nighna, avapasti, hasha, zarem, é, hûfrâshmô-dâiti, dregvâo etc. etc. which contain mere fancies) the incompetency of the author to write a Dictionary of the Zand language, as he displays there a perfect ignorance of grammatical matters, not to mention the nonsense he forces on the respective passages. He identifies this supposed root yas with Sanscrit yam, yacch. But the meanings of this root "to coerce, restrict to give, provide" are quite different from that one ascribed by him to yas. yam means nowhere "to come" in the Sanscrît. As regards the form yastâ, it never could be traced to yam, yacch, as the 3. pers. imperf. middle, for which he takes it, is yacchata, ayacchata, to which yasata might correspond in the Zand. His supposed root yas bears to yam the same proportion as the actual root jas "to come" (gacch in Sanscrit) to gam 'to go'. Now the imperf. of jas is only jasad, the connecting vowel **a** being kept throughout the so-called conjugational tenses and not jast, as it would be according to Justi's supposition. If he traces apa-yasaitê, "it is cursed" apa-yasânê "I will curse" to this root "yas", and ascribes to it the meaning "to take off, to destroy", it is only a further proof, that his powers of discrimination are just as poor as his grammatical knowledge. If yas means "to come", apa-yas can only mean "to go away, to leave", but not "to destroy". What sense should we obtain in Vend. 19, 8. 9. by translating "with what word shall I go away"? It is clear, if apa-yasânê means "I will destroy", it must be traced to another root. But to wich root? As far as our present knowledge goes, we can only trace it to yâs which corresponds, as to its meaning, to the Sanscrit icch "to wish". The shortening of **â** to **a** may either rest on a clerical error, or be the consequence of the preposition apa being joined to it, or of the middle voice; compare krâmati, and kramatê of kram "to walk". His article on yâs is an uncritical compilation from Burnouf's statements.

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Pahlavî word [illegible] *aibâryâ* "assistance" by which *avare* was translated in the original, and which is the real meaning of the word. — The preposition *â* is explained as "this" (pag. 60) which seems to rest on some misunderstanding, perhaps on an identification with the Huzvânash [illegible] *ai, hi.* The original glossarist had very likely the root of *ahya* "of this", *ahmâi* "to this" in view, which is *a*, but not *â*, and then he is quite correct.

Notwithstanding these defects, which can be, for the most part, traced to misunderstandings, the Glossary is of the greatest value, as it contains the correct renderings of many Zandwords, and besides, many which are not known to us from other sources It will take in Zand philology where a Dictionary, i. e. a work stating the meanings and etymologies only with tolerable correctness is still wanting, the same rank which is occupied by the *Nighaṇṭavas* in the Vedic, and the *Amara kośa* in the classical Sanscrit literatures. Although the original glossarist possessed a much greater acquaintance with the Avesta language than any Parsi priest since the time of Ardeshîr Bâbegân, we cannot expect of him any critical knowledge of Zand philology in the European sense of the word. His grammatical knowledge was not very complete. He knows only two genders (masculine and feminine), whereas the Zand has actually three. Of the meaning of the tenses he had no clear conceptions. All his statements must be critically investigated into, though he deserves more credit than his interpreters.

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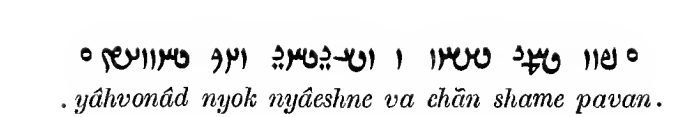

. yâhvonâd nyok nyâeshne va chān shame pavan.

avastâk mahrîgâne va vâj shanâkhtâne benâ korâsheh denmen

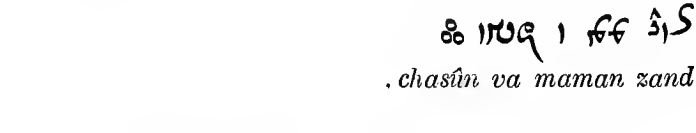

. chasûn va maman zand âghash

I. Numerals, and some adverbs.

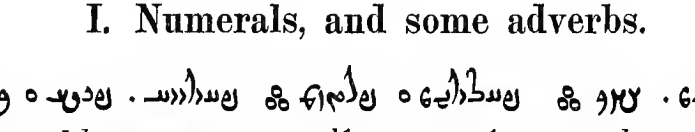

dva. pēsh, paurva. pardûm, paourîm. ayok, oîm

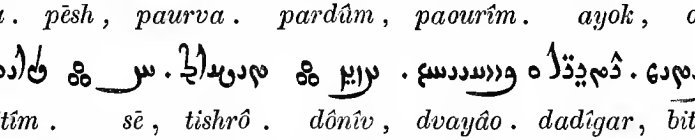

thritîm. sē, tishrô. dônîv, dvayâo. dadîgar, bitim. dô

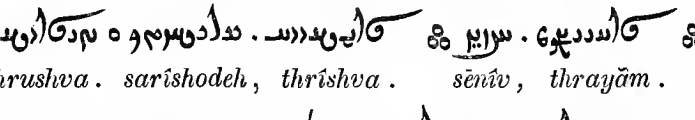

chithrushva. sarîshodeh, thrîshva. sēnîv, thrayām. sadîgar

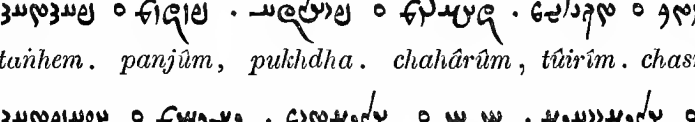

paṅtaṅhem. panjûm, pukhdha. chahârûm, tûirîm. chasroshodeh

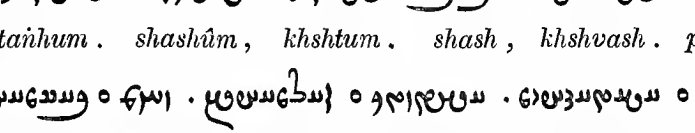

haptaṅhum. shashûm, khshtum. shash, khshvash. panjudeh

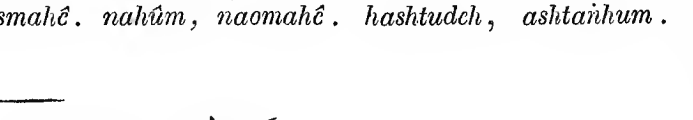

dasmahê. nahûm, naomahê. hashtudeh, ashtaṅhum. haftudeh

. dahûm

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1 Corrected from .

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II. Genders. Singular, dual and plural of pronouns, verbs, nouns, and adjectives.

tâkî va nakadî va zakarî avastâk men mahrigān âvânik denmen

agharî va myānagî va nûtumî va sarîtarî va shapîrî va davâtî va

va sâtonêd rotman padash va jâtonêd ān âgh mûn avshashi va

râi mûn chasûn ash andâzeh va dâdastān padvandêd ān âgh khubîe

. zand avash javîtar avastâk chand va êkvîmonēd mad modâ dîn yen

(Pronouns.)

vaibya. nakad dô kenâ mâm, vaiê. zakar dô kenâ mâm va

va vastarg khurshna dô kenâ mâm va. nakad va zakar dô kenâ mâm

. basteh dô kenâ mâm, vayô. mînoe va satâ dô kenâ mâm

kenâ mâm, vayâo. salyâ va nyok nîv dô kenâ mâm, vayâoschid

mâm, vacha. âînān dô kenâ mâm, vayâo. darvandân va ahlobān dô

ayoke, hakereḍ. akhvān dô kenâ mâm, ubôibyâ. kadâr dô kenâ

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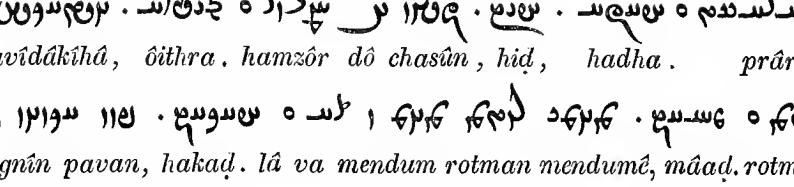

javîdâkîhâ, ôithra. hamzôr dô chasûn, hiḍ, hadha. prârâst

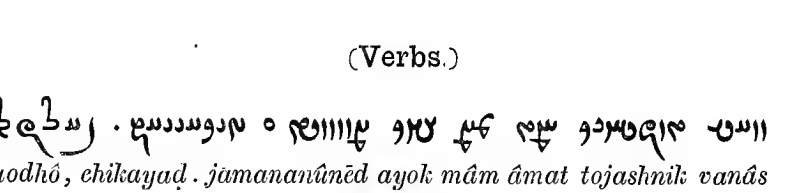

.agnîn pavan, hakaḍ. lâ va mendum rotman mendumê, mâaḍ. rotman

(Verbs.)

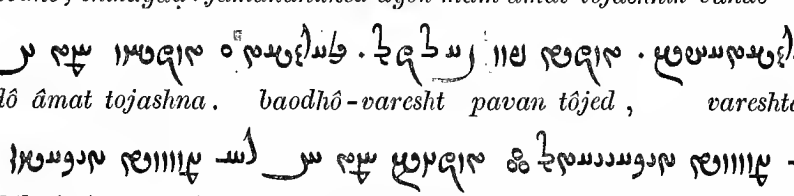

baodhô, chikayaḍ. jamananûnēd ayok mâm âmat tojashnik vanâs

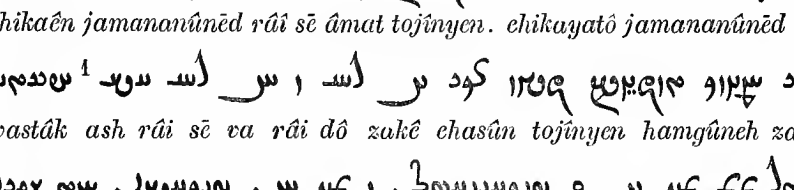

dô âmat tojashna. baodhô-varesht pavan tôjed, vareshtahê

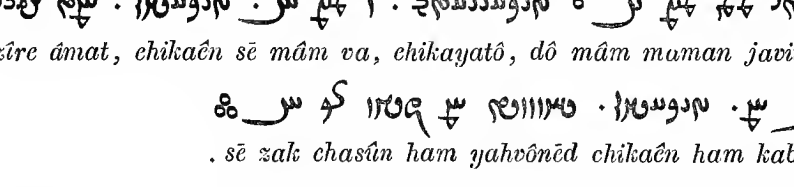

. chikaên jamananûnēd râî sē âmat tojînyen. chikayatô jamananûnēd râi

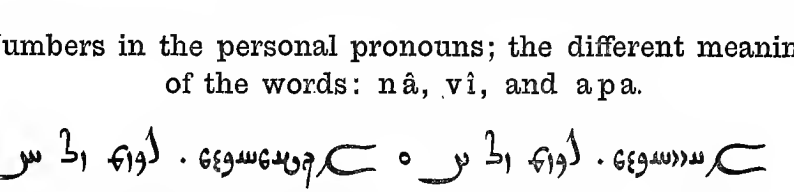

avastâk ash râi sē va râi dô zakê chasûn tojînyen hamgûneh zand

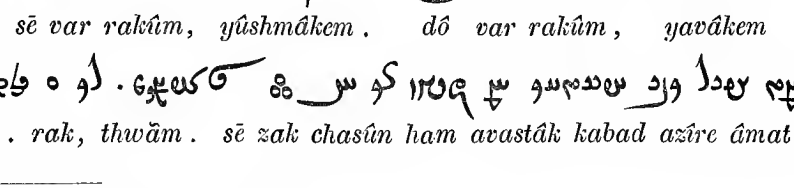

azîre âmat, chikaên sē mâm va, chikayatô, dô mâm maman javitar

. sē zak chasûn ham yahvônēd chikaên ham kabad

Numbers in the personal pronouns; the different meanings of the words: nâ, vî, and apa.

sē var rakûm, yûshmâkem. dô var rakûm, yavâkem

vô. rak, thwăm. sē zak chasûn ham avastâk kabad azîre âmat va

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1 Corrected from .

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aît, nâ. gâsânîk rômane, nē. rôman, nô. gâsânîk rakûme, vē. rakûm

rakûm âgh jinâk aît, vî. ayov âgh jinâk aît gabnâ âgh jinâk

mîâ âgh jinâk aît, apa. javîd va, qâheshne âgh jinâk aît va

.benâ âgh jinâk aît va rakhâr âgh jinâk aît va

Numbers in the nouns.

, sē âmat. perenâyu, dô âmat. perenâyush, ayok âmat pôrnâ

.aperenâyuka, dô âmat. aperenâyukô, ayok âmat avarnâ perenâyunām

, dô âmat. narsh, ayok âmat gabnâ. aperenâyukanām, sē âmat

.narô , sē âmat. nara

Qualities and appellations of women, etc.

âmat va. nâirikanām, nâirikayâo, nâirika, hamgûneh nasâman

, jaê, jē, saliâ âmat. vantanām, vantâhva, vanta, khup

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1 Inserted from Anquetil Du Perron's Zand-avastâ vol. 2 page 460.

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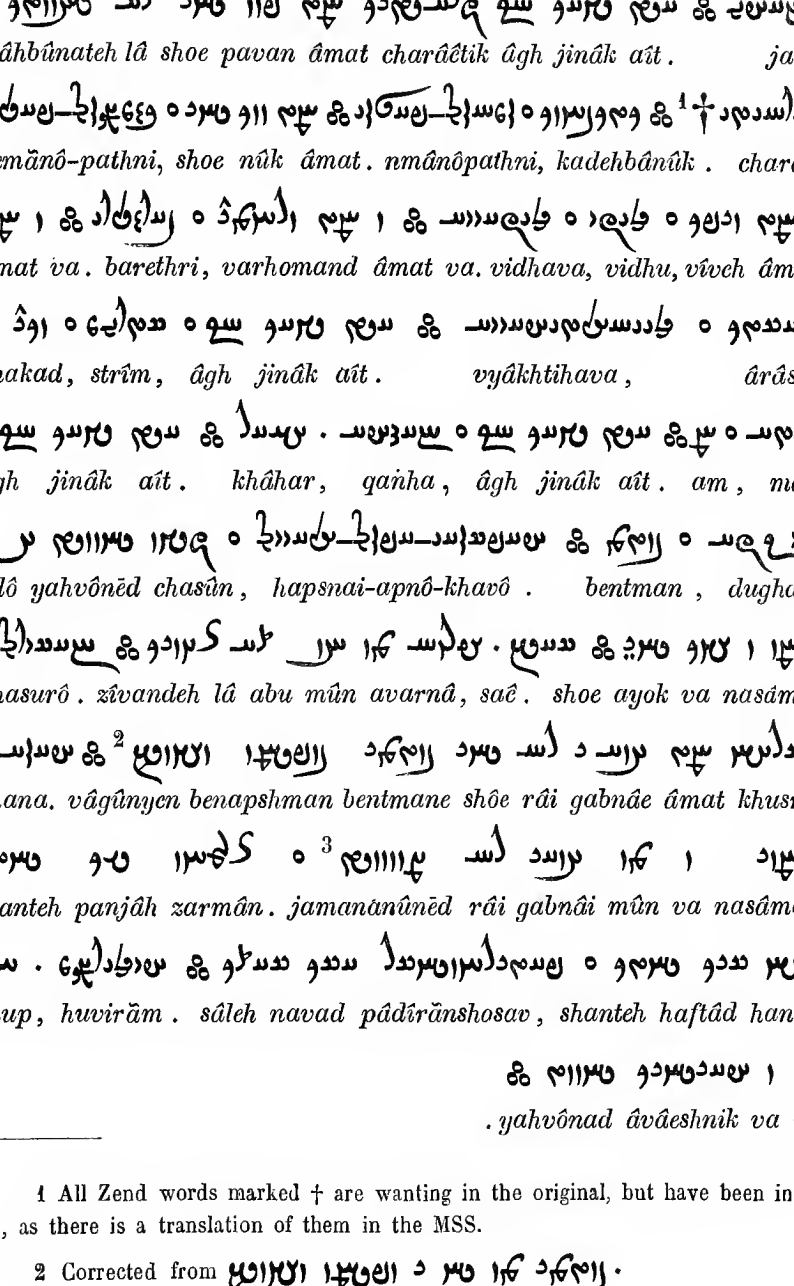

,yâhbûnateh lâ shoe pavan âmat charâêtik âgh jinâk aît. jahî

demānô-pathni, shoe nûk âmat. nmânôpathni, kadehbânûk. charâiti

âmat va. barethri, varhomand âmat va. vidhava, vidhu, vîvch âmat.

.nakad, strîm, âgh jinâk aît. vyâkhtihava, ârâsteh

âgh jinâk aît. khâhar, qaṅha, âgh jinâk aît. am, mâta

dô yahvônēd chasûn, hapsnai-apnô-khavô. bentman, dughdha

khasurô. zîvandeh lâ abu mûn avarnâ, saê. shoe ayok va nasâman

.hana. vâgûnyen benapshman bentmane shôe râi gabnâe âmat khusraô

shanteh panjâh zarmân. jamanānûnēd râi gabnâi mûn va nasâmani

khup, huvirām. sâleh navad pâdîrānshosav, shanteh haftâd han va

.yahvônad âvâeshnik va vîr

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1 All Zend words marked † are wanting in the original, but have been inserted, as there is a translation of them in the MSS.

2 Corrected from .

3 Corrected from .

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III. Parts of the body, and its qualities.

huraodhô. ast pavan khûpî chasûn hûtâshîdch, hutâshtô

chasûn hukarap, hukerefsh. basarîâ pavan khûpî chasûn hûrosteh

horâcha. nesâk chasûn bâmîk, bâmya. andām e pasizagîhâ

âkhar, hutarest. tarest va, parûn, hôrûn; tarascha, parâcha,

. kostch hamâk man

.roeshman pavan zake man javîd andamān pavan moe, hugaonem

. gaêsa, ârâsteh sē va dô pavan va. varsa, roeshman mâm zake

. pîr-moê, paourusha-gaonem. moê siâh, vôhugaonem

,sura. pâh-vastarg, pasu-vastrahê. post, pāstahê

. zivandch mârdûme e post

kas i aît va mas i aît avash, roeshman e post aêdha

,aêdha masyaṅhô heñti kaya, jamnûnēd nehâdûm pavan chasûn

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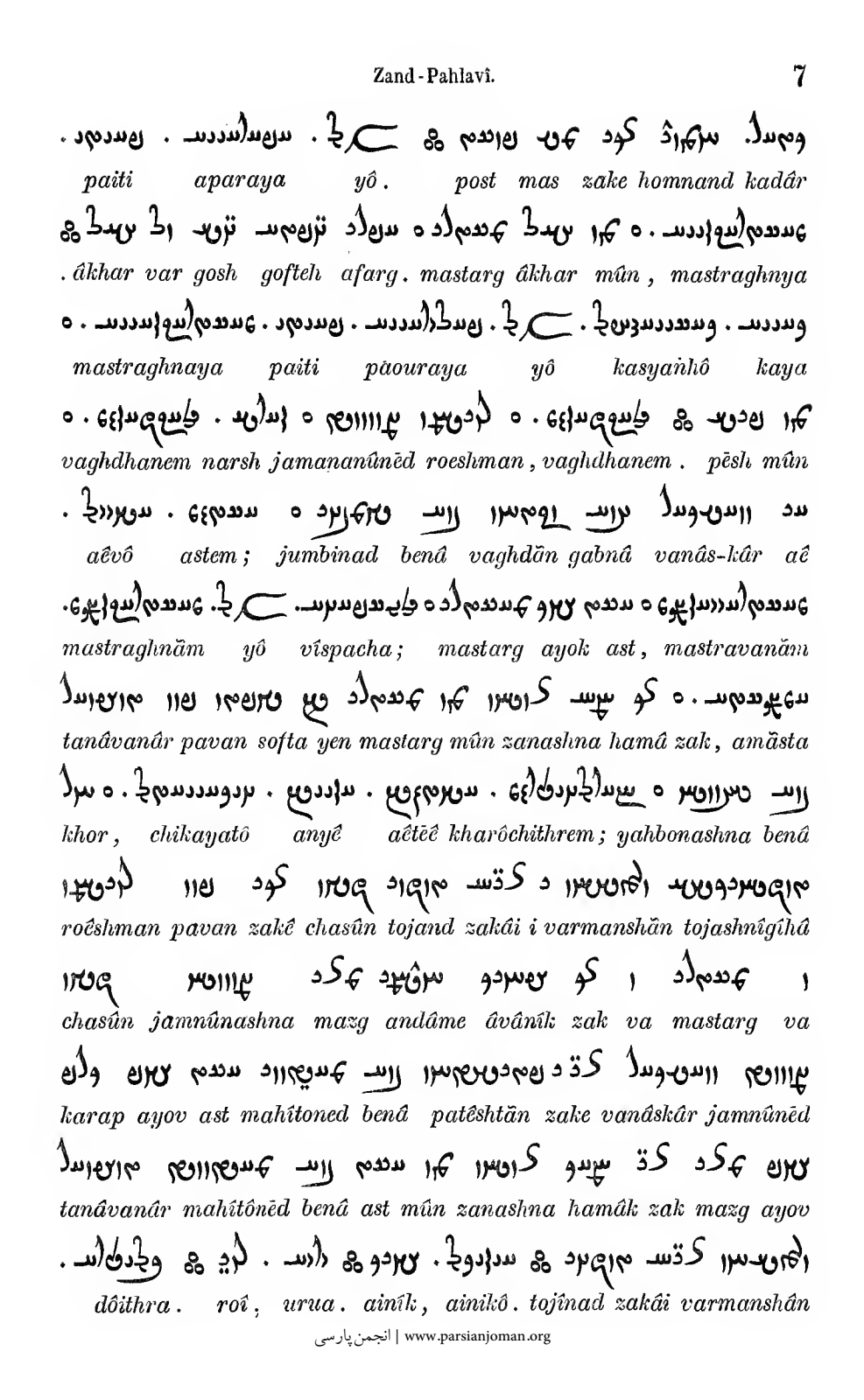

paiti aparaya yô. post mas zake homnand kadâr

. âkhar var gosh gofteh afarg. mastarg âkhar mûn, mastraghnya

mastraghnaya paiti pâouraya yô kasyaṅhô kaya

vaghdhanem narsh jamananûnēd roeshman, vaghdhanem. pēsh mûn

aêvô astem; jumbinad benâ vaghdân gabnâ vanâs-kâr aê

mastraghnâm yô vîspacha; mastarg ayok ast, mastravanâm

tanâvanâr pavan softa yen mastarg mûn zanashna hamâ zak, amâsta

khor, chikayatô anyê aêtêê kharôchithrem; yahbonashna benâ

roêshman pavan zakê chasûn tojand zakâi i varmanshân tojashnîgîhâ

chasûn jamnûnashna mazg andâme âvânîk zak va mastarg va

karap ayov ast mahîtoned benâ patêshtân zake vanâskâr jamnûnēd

tanâvanâr mahîtônēd benâ ast mûn zanashna hamâk zak mazg ayov

dôithra. roî, urua. ainîk, ainikô. tojînad zakâi varmanshân

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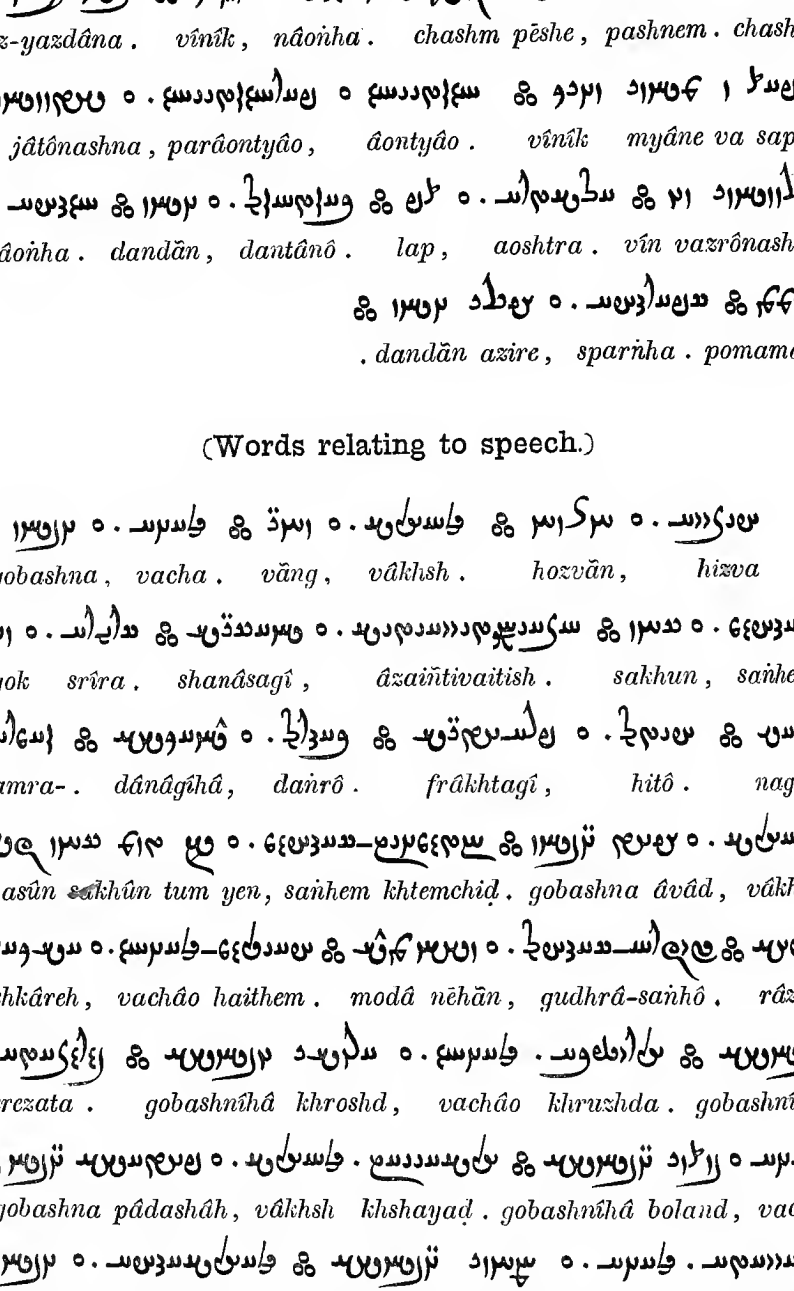

, uz-yazdâna . vînîk, nâoṅha . chashm pēshe, pashnem . chashm va jâtônashna, parâontyâo, âontyâo . vînîk myâne va sapâl âoṅha . dandăn, dantânô . lap, aoshtra . vîn vazrônashne . dandăn azire, sparṅha . pomaman

(Words relating to speech.)

. gobashna, vacha . văng, vâkhsh . hozvăn, hizva nyok srîra . shanâsagî, âzaiñtivaitish . sakhun, saṅhem namra- . dânâgîhâ, daṅrô . frâkhtagî, hitô . nagâs chasûn sakhûn tum yen, saṅhem khtemchiḍ . gobashna âvâd, vâkhsh âshkâreh, vachâo haithem . modâ nēhăn, gudhrâ-saṅhô . râzhâ berezata . gobashnîhâ khroshd, vachâo khruzhda . gobashnîhâ . gobashna pâdashâh, vâkhsh khshayaḍ . gobashnîhâ boland, vacha gobashni, vakhshaṅha . gobashnîhâ hamâvand, vacha amavata

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gobashna, varethraghnibyô beretibyô vâkhsh. homandîhâ sûd

frârûn zake ,ukhdhâo rathwyâo. pirozgarîhâ e dadrûnashna

deretô avastâtem pairishtem srîrem ukhdhem. modâ

sarosh e dâshtâr e ekvîmûnâd mâm nagîrîdch nyok e modâ ,sraoshem

vaṅhâo mashyô ukhdhashna. ekvîmûnêd kard dastobar pavan âgh

mardûme shanâs modâ zake ,vachâo ukhdhô daṅhrô yatha

mravaḍ. goft ,mraoḍ .jamnûn modâ dânâke zak chasûn shapîr

paitiastô. gobashna pasakh ,paityâdha. jamnûn, mru. jamananûnēd

nyoshashna ,sâsnâo gushta. gobashna padîrashna ,vachâo

. âmojashna

parô. dashna va hôe ,dashinô ,haoiô . gosh ,gaosh

us. azvar va azir, uparô ,adharô . âkhar va pēsh ,pascha

· pirâmun ,pâiri. nîmch harvast ,naêmăm vîspê. lâlâ

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[illegible] [illegible][1] [illegible] . [illegible] . [illegible] [illegible]

. vaghdân e âkhar , vaghdhanem pascha . aërvâreh , hañhuharen

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

arethnâo . bâzâ , bâzava . dosh , daosha . gardân , manaothı

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

mushta . arashnachand , chiäkadhavatô . yadman , zasta . areti

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

, frârâdhân , arazân . angusht , erezu . mushtmasâ , masi

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

varô . nâkhûn chasûn saroba , frauâkhsh . angusht âkhar va pēsh

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

e ändarg chasûn âs , ashayâo . pêstän , fshtâna . âsyá

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

nâfô . shakamba , uruthware . kakhsh , kashaibya . var softo

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

. khûn pavan e post , vañhäm . tiz e post , ushadhäm . nâveh

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

. pahluk e roeshman pavan e taluk , barozhdahum . pahluk , paresu

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

, yâkare . dil , eredhaêm . sosh , sushi . sîneh , pasânô

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

. zahreh , zârascha . sapârz , spereza . rodîk , urvatem . jegar

[illegible] . [illegible] . [illegible] . [illegible] . [illegible] . [illegible]

, hakhta . sarîneh , sraoni . kumik , frashnem . gordeh , veretka

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1 Omitted in all MSS.

2 Corrected from [illegible] and [illegible] .

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. maêsh , maêsma . gond , erezi . kîr , fravâkhsh . hakht

. shatman , dhadhaṅha . rîdânî , shâma . shosar , khshudrâo

. pateshtān , paitishtâna . zânuk , zhnûm . rān , râna

. raglaman c azir , hakhi , hakhem . frabd , frabda . zang , zeṅha

kerepcmcha . ast , astem . damâ , vohuni . khochá , qaêdhem

. andām e aranj , haṅhâma . mazg , mazgemcha . basarya karp

drva- . ckvîmônî kard farpêh âgh ekvîmônî varîda , varedha

. khodâî kâmeh , vasokhshathrām . robashnî dorast , tâtem

tan- . apatyâragî khodâî kâmeh , apaitirita khshayamana

tan , havaṅhem dareghem urunaêcha haosravaṅhem vaêcha

astvâo aṅhush vispô bvaḍ . ahosh dēr robān va khosrobî

yavê yaḍ dareghem apayā afithyô amarshā azaresô

va amarg azarmān astahomand akhoc harvast yahvônēd , vispâi

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aghryôtemô aspô. visp var vad hamâ darang apoeshna va ashud

sosyâ ,arejô azinăm gavăm ashta varemanô daṇhvê

chchâr sudârî khodâ pavan ckvîmônêd doshîd mâdyăn mûn aghrîktûm

. arzêd az chehâr va tônâ

IV. The relative pronoun, and some adverbs derived from it. Words beginning with y.

vâêdhâ vâ nâiri vâ nâ utâ âaḍ yathâ

. âshkâreh dânand nâirik va zakar dô kenâ zak aêdûn , haithîm

avaêshăm nitemchiḍ . zamîk denmen chand ,zâ îm yatha

nîtûm zâkache ,vaghdhanem madhmyêhê narsh yatha stârăm

ashtish yatha .vaghdăn miânch gabnâe chand stârăn varmanshăn men

.padîreh pavan ashtch chand ,â bunem atha paityahmi

ashâ yathrâ ;tamâman jinâk kenâ yathrâ zandi

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.minashnî bundeh rotman ashavahisht âgh tamaman ,ârmaitish hachaitê

lâlâ khurshîd zâk âgh tamaman ,uzâiti hvare avaḍ yathrâ

,bakhshaḍ fradathem ahurô-mazdâo vô yathra . uzĕd

pavan âvânik . arkônad frâdaheshnî râi rakûm anhomâ âgh tamaman

. hastān men kadârzâ aêdûn ,kahmâichiḍ yathacha , hamsakhûn

ahlâ- va gospand mûn , dâḍ ashemchâ gāmchâ yē zandi

âvânik va andâzeh zak pavan , yē ,gâsān pavan . yahbônad cshacha

yô ,jamananûnēd vêsh maman ke ; mûn zand hamgûneh avash ,yô ,jinâk

patkârdâr gabnâ mûn , dadhâiti paiti nôiḍ peremnâi naêrê

. vâdûnyen lâ rakhâr dâdastān e pasokh âghash , yahbônēd lâlâ lâ

gâs dâtobar parêzvān pavan ,zarvânemcha varascha gâtumcha

frâ- rathwya dâitya ahubya vispacha . zamān va var

---

1 The words [illegible] do not occur in D.H.

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ahvî harvastacha ,vahishtahê dâtâish ashahê raithya

. avāsh dâdastān frâz frârûnî va radî va dâdî va

naêrê ,yô .jamananûnēd vêsh va ayok mâm ,mûn ,yô

âgh jamananûnēd gabnaān var mûn chasûn ,chichi mê frâ aokhtê

;nasâman ayok ayov gabnâ dô e mâm ,mûn ,yâ . tojashna frâztar

âgh dadrûnyen gâs gabnâ dô âmat ,baraitê gâtum nara yâ

pavan ,drujim vanâêmâ veredâ yêhyâ .vâdânad zamāni

,tavâchâ isâi yavaḍ . druj vânshēd gordî varman e zak

. ahlâesh khâeshni âmokhtam and zak homnam tobānik khâstâri chand

vâhisht var râs jâmtônēd vadarg hamâ ,jimaiti peresâ yâmēñg

. doshākh va

âdâ pavan âmat vad hamâ ,javaiti gaya yavata

---

1 As this passage disturbs the context, it has been enclosed in brackets.

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. gayomard jodān , marata gayêhê yavata . zivēd

aêtê yava . angârēd anbām pavan , yava , âgh jinâk aît

. homnad yahvonad varmanshān anbām , zarathushtra aṅhem

yoishtô . zâêd frâz ayojashna , fraêazaitê yoghedha

parmān tokhshâk kas , paitishâthrâo hvoishtô thwakhshitâo

. dâdâr parmān tokhshâk mas yahvônēd bordâr

. homnēd mardûm mûn rakûm , yûshmâkem yô yûzhem

thra- puthra yôi tê yujiti pourushaspô yukhta

yukhta . benman Ferîdûn varmanshān homnad ayukht , êtaonahê

. beshîzeh sosiâ chehâr ayujashni , aspahê chathware

astry- yâtem . gehān bahri , gaêthanām yâtem

jâdu- , pairikanāmcha yâthwām . astraēd jâdu , êhê

. parikān va kān

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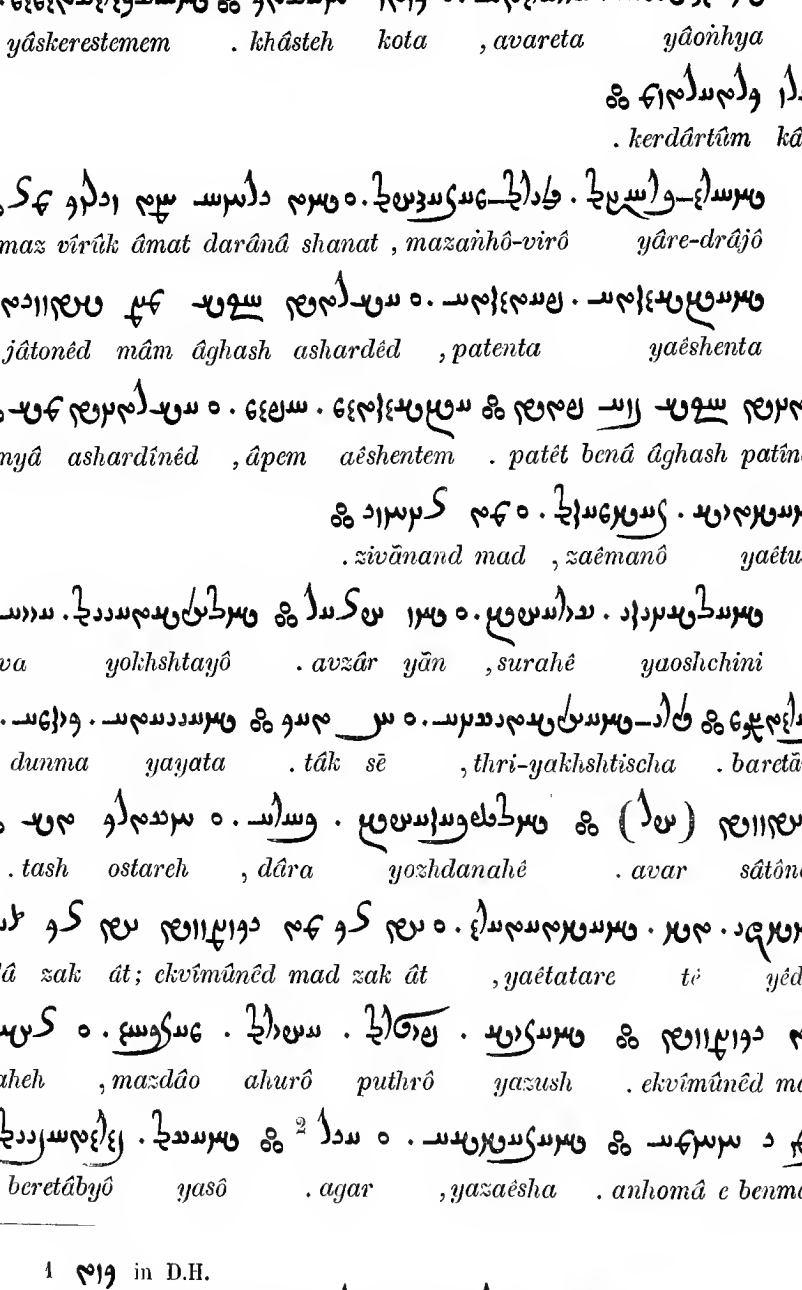

, yâskerestemem . khâsteh kota , avareta yâoṅhya

. kerdârtûm kâro

. maz vîrûk âmat darânâ shanat , mazaṅhô-virô yâre-drâjô

jâtonêd mâm âghash ashardêd , patenta yaêshenta

. myâ ashardînêd , âpem aêshentem . patêt benâ âghash patînêd

. zivānand mad , zaêmanô yaêtush

ava yokhshtayô . avzâr yān , surahê yaoshchini

, dunma yayata . tâk sē , thri-yakhshtischa . baretām

. tash ostarch , dâra yozhdanahê . avar sâtônêd

lâ zak ât; ekvîmûnêd mad zak ât , yaêtatare tê yêdhî

zaheh , mazdâo ahurô puthrô yazush . ekvîmûnêd mad

beretâbyô yasô . agar , yazaêsha . anhomâ e benman

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1 in D.H.

2 In my manuscript there is , instead of . M. H.

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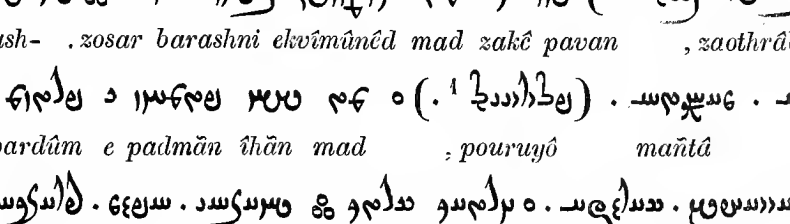

yash- . zosar barashni ekvîmûnêd mad zakê pavan , zaothrâbyô

. pardûm e padmân îhân mad ; pouruyô mañtâ tâ

frazdâ- âpem yazâi . sardeh jordâk , saredha yavahê

yasnemcha . sîstân pavan c parazd e miâ ezbahûnam , naom

va nyâeshna izashna , âfrînâmi zavarascha uzascha vahmemcha

var vad , yavaêtâtaêcha yavaêcha . âfrînam zosar va ôj

. robashnî hamâ hamâ

V. Words beginning with ka, kaê, khsh, sh, etc.

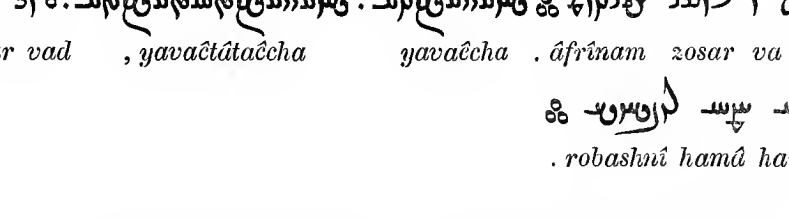

. dâtobar âgh aît jinâk va dînâk jinâk farhest , ḍkaêshô

c dâtobar aît kadâr , vivishdâtô ḍkaêshô asti kô

mûn , frazânaiti arethra pairi aêta yô . dâd âgâs

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1 The Zand words in brackets have been inserted here, as their Pahlavî equivalents are found in all MSS.; they appear to have been left out by some clerical mistake.

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varman âmatacha anîtônêd frâz benâ saroba men dâdastān zak men

, dâd âgâs ast zak va negardâr mâm saroba men dâdastān kabad

lâ âmatacha anîtônêd frâz lâ benâ saroba men dâdastān zak mûn va

dâd anâgâs pavan acha dâdastān varman mâm lâ va saroba kabad

e vastarg , bâmanyâo kashâo vacha vastrâḍ . dâsûnashna

vyâ- râzām karashô . kîshvar , karashô . tarâz bâmîk kote

hapt , karshuâm hapta . anjumanîk e vîrâi kîshvar , khanām

. zarîtônêd frâz kêsh , frakârayôish karshaschiḍ . kîshvar

. kêsht , karshtêê . kêshinjâr e zāmîk , karshvâo zemô

. malkâ , khshayô . rostâk , shoithrô . khodâi , khshathrô

. rôshnî chasûn shêd , khshaêtô . pâtakhshâ , khshayamana

. shâdî , shaitô . âsânî , shyâtô . khâsteh , shaêtô

. shîrînî , khshuidha . katrûnashna , shiêiti

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[illegible]

, parshva . khushnûd , khshnuta . sitâeshna , stuiti

[illegible]

, shudhem . shumaj , shutasmê . vadâkht , shustem . parashveh

[illegible]

. sâtonad , khshtât . shîn , khshîm . dēg , shenem . shud

[illegible]

. âkhar , fshyô . pēsh , fshu . sâtonêd , shaoshaiti

[illegible]

. anahûkînêd , anâhita

VI. Words beginning with ma, mâ, or containing these syllables.

[illegible]

, mâ . ra , mām . padmān , maitê . vanâsashna , mayad

[illegible]

kharad , khratumâo . padmān âgh e jinâk aît ; mâh , mâo . al

[illegible]

e padmān harvast , mâianuhê vispem . hamgûneh , mâi . padmān

[illegible]

. ozmûd , âmâta . padmān va amîtar , mâta . frâgoyod e matûn

[illegible] (2) [illegible]

. amarg , amesha . anozmûd , anâmâta , amana

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1 Corrected from [illegible].

2 Corrected here from the Vendidâd, as [illegible] is doubtful.

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VII. Words beginning with a, â, an, ai, etc.

shaknâh , ainitôish . akînî , ainitôiḍ . asar , anaghra

. atojashna , achithô . arîsh , airishtô . akhâstgîâ chasûn

. anekvîmônêd , astâtô . khâk , avare . apêdâk , achithrô

. jojun , asperenô . avdûm , apemô . anîtônatan yen , apvatiê

. ast , asta . tîz , âsu . yahvônad , âs . yahvônêd , as

. zak , â . yetîbônast , âstê . atyâ vistâri , astaishum

, âaḍ . roman , ahmâkem . amâvandî , amhâi . zak , ahmâi

. padash , â . aêdûn , atha . âsûn , adha . aêdûn , âḍ . âsûn

, aghrem , aghra . âj , âzôish . sahîâ , agha . dûd , âtha

. rakht , arura . zarhonada azâdî , âdhâta . aghrîk , sraghrem

---

1 Corrected from .

2 In the old MS., D. H., which has been written in the year 766 of Yazdagird, (1396 A. D.) and is now in the possession of Dr. Haug, dh is often written for z. âdhâta stands therefore, very likely, for âzâta. In Pahlavî

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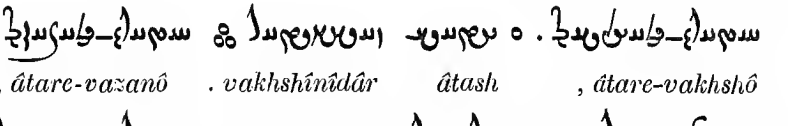

, arēna . orûn , aora . mîtarg , awra . arvand , aurvaḍ

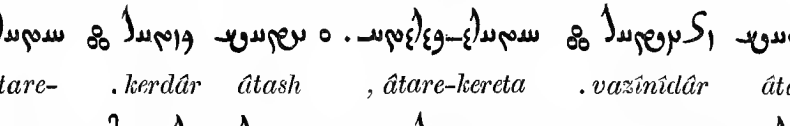

aratô- . bundeh , arem . hervad , aêthrapaitish . apatkâr

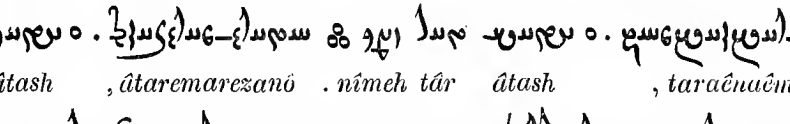

. izashnekerdâr , kerethinô

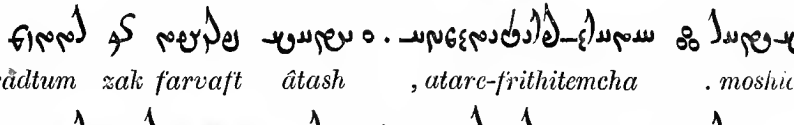

, âtare-vazanô . vakhshînîdâr âtash , âtare-vakhshô

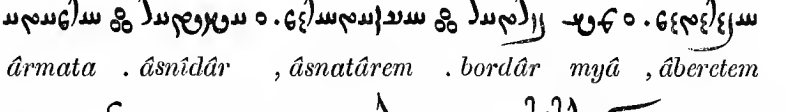

âtare- . kerdâr âtash , âtare-kereta . vazînîdâr âtash

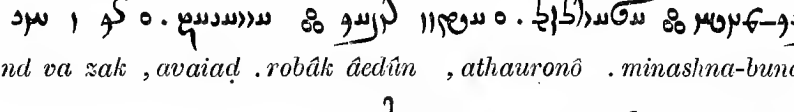

âtash , âtaremarezanô . nîmeh târ âtash , taraêuaêmâḍ

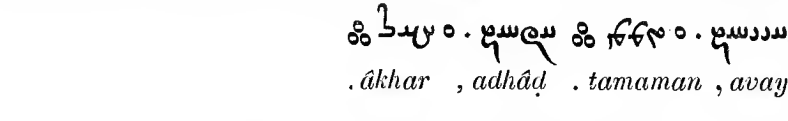

. râdtum zak farvaft âtash , atare-frithitemcha . moshidâr

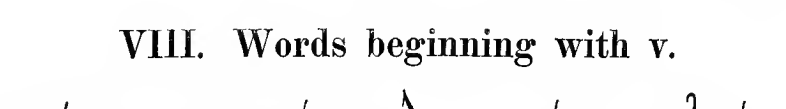

, ârmata . âsnîdâr , âsnatârem . bordâr myâ , âberetem

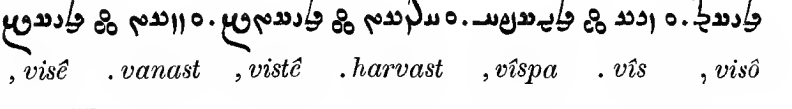

. and va zak , avaiaḍ . robâk âedûn , athauronô . minashna-bundeh

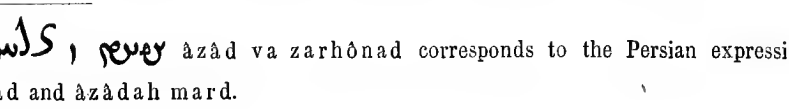

. âkhar , adhâḍ . tamaman , avayâḍ

VIII. Words beginning with v.

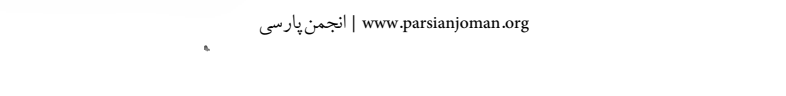

, visê . vanast , vistê . harvast , vîspa . vîs , visô

 âzâd va zarhônad corresponds to the Persian expressions âzâd and âzâdah mard.

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, vahmâi . kâmeh , vasmi . vastarg , vastra . makdarûnyen

, vitasti . âgâs , vidush . ashkahûnâd , viñdad . nyâeshna

. rakûm , vô . gopt , vaohkhtê . vafra , vafra . vîdast

, veredvô . vânîdâr , vanatâm . vânêd , vanaitê . van , vana

, vehrkahê . gokâs , vaikayô . ojdahêshna , viusaiti . narm

. kabadgord , vaăkrem . nîshkâs , vanarc . varg , varckahê . gorg

. gobashna , vacha . pîrôzgar , varethra . varzân kabad , varechâo

, vâtem . vanâs âgh e jinâk aît gobashna va kâlâ , vâchem

. myâ nas,honad , rakăuvarôish . vahâr , vadhairayosh . vâo

va- . vârêd , vâraiti . varân , varô . vârêd , varedhaye

. navikînam , vaêdhayama . roman , vaêm . gordik , reshy

. vafluk , varanava . vugh , vadhagha . âstonad , vaêna

1 Corrected from .

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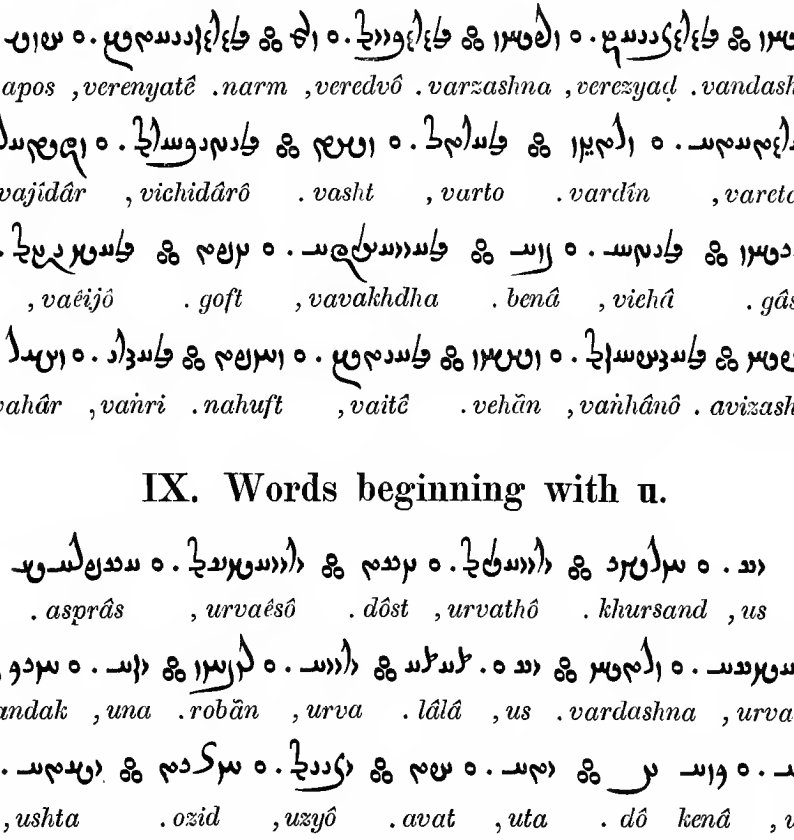

, vâstrayaṅhva . âgâsî , vaidhim . varsak , vareina

, văthwa . pâhlum , vahishtem . shapîr , vôhû . kârvarzashna

, vostrem . andâeshna , voithwa . admoeshna , verenavaḍ . rameh

. apos , verenyatê . narm , veredvô . varzashna , verezyaḍ . vandashna

c vajîdâr , vichidârô . vasht , varto . vardîn , varetata

, vaêijô . goft , vavakhdha . benâ , viehâ . gâsăn

. vahâr , vaṅri . nahuft , vaitê . vehăn , vaṅhânô . avizashna

IX. Words beginning with u.

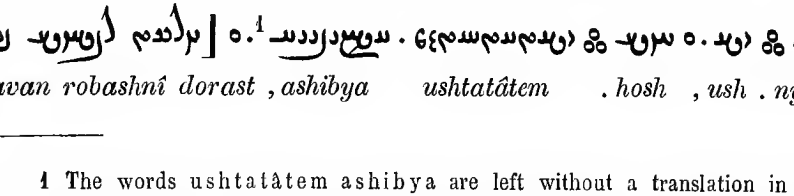

. asprâs , urvaêsô . dôst , urvathô . khursand , us

. andak , una . robăn , urva . lâlâ , us . vardashna , urvaêsa

, ushta . ozid , uzyô . avat , uta . dô kenâ , uva

pavan robashnî dorast , ashibya ushtatâtem . hosh , ush . nyok

---

1 The words ushtatâtem ashibya are left without a translation in the MSS. That one given in brackets is furnished by myself. For the Pahlavî word

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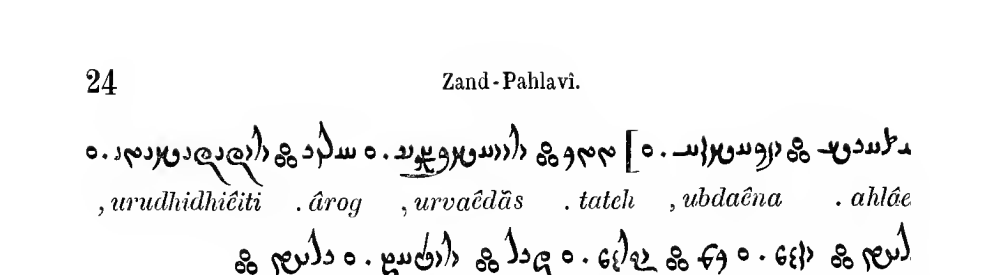

, urudhidhîêiti . âroq , urvaêdâs . tatch , ubdaêna . ahlâe

. darakht , uruthaḍ . chîr , ughrem . kam , unem . âri

X. Words beginning with p.

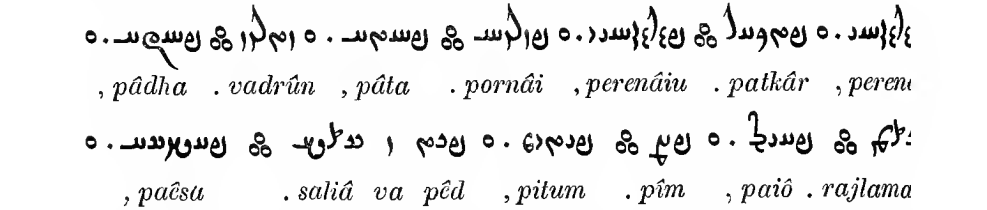

. pur , perenem . vadarg , peretush . punsashna , parâta

, pâdha . vadrûn , pâta . pornâi , perenâiu . patkâr , peren

, paêsu . saliâ va pêd , pitum . pîm , paiô . rajlama

pañ- . panjâh , pâñchâstem . panj , pukhdha . pêse

. âzâr , pairiêtê . avăm , pârem . raz panj , chasat

. avarâ , pāsanush . râs , pathô . tanâvanâr , peshotanus

. patêt , ptaḍ . pudeh , paosh . vâfrîgăn , perenâvayâ

. avarsar , pusăm . pad , paitî . patat , paitiê

---

the original Zand was wanting. Since the preceding as well as the follo wing words commence with the letter **u**, and the Zand word ubdaêna is twi translated by in the Pahlavî of the fifth and seventh fargards of the Vend dâd, I thonght myself justified in introducing ubdaêna.

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XI. Words beginning with m.

, moshu . khâneh , merezu . rotman , maḍ . gomêzeh , mithwa

. vâdûnat , vavachata . kabad , mas . murd , mustemeshô . tîz

. hushmardâr hamîsheh , mimarô . ra , mām . mayud , mayâo

, mashyô . ezbahûn anhomâ , mazdayasnô . avîvak , magha

. garajdaman chasûn , murâ , merezânâi . mûdeh , mruta . mardûm

, myaêshi . mutrasht , muthrem , mazd , mezhdem . mai , madhu

. magas , makhshi . magh , maghem . barhânch , maghna . moshashna

. maruchînashna , merekhsh

XII. Words beginning with s.

. vînâk , sucha . shakbahônêd , saitê . khunsandî , saidhê

. sûd-khâstâr , sēvishta . sûd , svô . vînashna , sukem

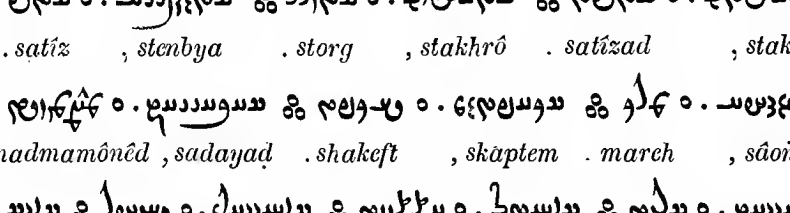

spakh- . nakad , stri . sahîd , sidhiaḍ . shekast , schindayaḍ

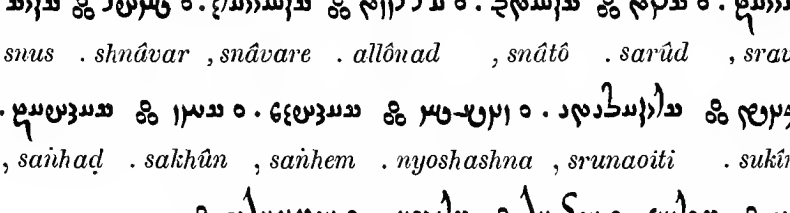

. nyok-negâs , srîrâo . nāmîk , sruta . pâspān , shtim

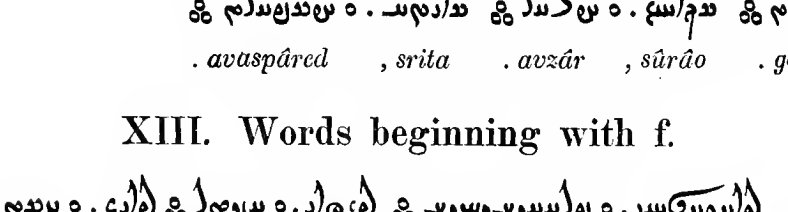

. hoshtâp , srvatô . sazashna , sakhti . ekvîmonashna , stâta

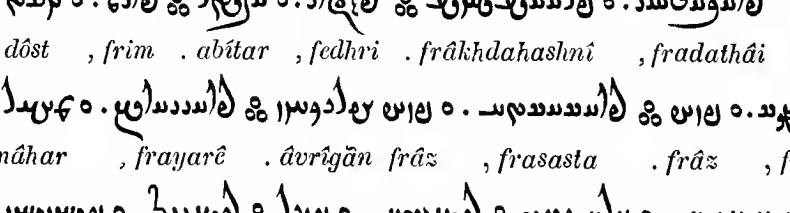

. saṭîz , stenbya . storg , stakhrô . satîzad , stakhtô

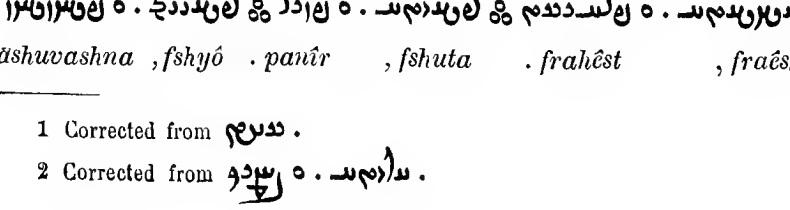

. madmamônêd , sadayaḍ . shakeft , skāptem . march , sâoṅha

, snus . shnâvar , snâvare . allônad , snâtô . sarûd , sravaḍ

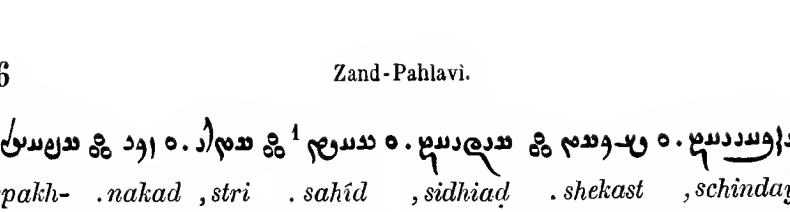

, saṅhaḍ . sakhûn , saṅhem . nyoshashna , srunaoiti . sukînêd

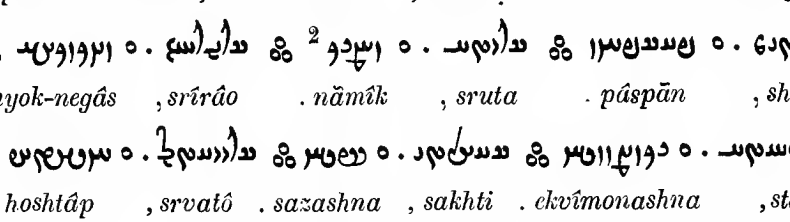

. avaspâred , srita . avzâr , sûrâo . gopt

XIII. Words beginning with f.

. dôst , frim . abîtar , fedhri . frâkhdahashnî , fradathâi

. mâhar , frayarê . âvrîgān frâz , frasasta . frâz , frās

. fāshuvashna , fshyô . panîr , fshuta . frahêst , fraêshta

---

1 Corrected from .

2 Corrected from .

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XIV. Words beginning with d.

. namûd , daêvayaḍ . azān , dakhmô . dahm , dahmô

. dakhshak , dakhshta . âstônad , darevaḍ . yahbûn , dazdi

. sakht , darezera . sôzêd , dazhaḍ . kod , dâshta

. dush-âmojashnî , dush-sastish . dush-srobî , dush-sravaṇhê

. dush-dām , dush-dâma

XV. Words beginning with j.

, jum . mahîtônashna , janaḍ . avsahînêd , jinâiti

, jakhshavâo . mad , jimâḍ . zofar , jafra . zîvandeh

, jaidhyāḍ . vâgûnashna , jareta . jâmtônashna , jataṅhaḍ

. jeh , jaêsh . zêd

---

1 Corrected from .

2 Corrected from .

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XVI. Words beginning with b.

, baē . dabîsh , ḍbaêshâo . bêshazînashnî , baêshaza

, buyâḍ . bagh , bagha . bâstān , bâdha . d

. vîmâr , bañtâo . band , bañdâo . bakhedar , bakhdhra . yahvônâ

, baodhô . bîm , byaṅha . âvastan chasûn bordâr , barethra

, frâz bojêshki , bishish-framâtô . vînâk , baodhaṅhô . bod

, bashi . bokht , buji . bujashna , baoshem . ozmûdâr

. bahûn , bāthrô . bajîneh

XVII. Words beginning with r.

. râd , raêrê . rāmashna , rafnē . rayomand , raêva

, raodhaḍ . rîsh . râjim . rajasteh , râshtem . vîrâsteh , raz

. roshnî , raochaṅhem . rôs

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XVIII. Words beginning with t.

tañ- . zakacha , tâcha . taj , tacha . robashna , tâtô

. khôrd , taremanô . tagîktûm , tarēmanô . tagîktûm , chishtem

, tanumāthrô . tosht , tushish . rak , tûm . doj , tâya

. tarvînîdâr , taradhâta . tâshîd , tashaḍ . tanfarmān

XIX. Words beginning with ch.

. kerdârān , charetăm . asporâs-darânâ , charetu-drâjô

. tojashna , chitha . tokhm , chithra . pêdaki , chaêteñti

, charetutârô . châreh , chârām . chand , chaiti . kâmeh , chakana

, chinaîĉmi . farzâneh , chistish . doshâram , chinmanô . kerdârtum

. karîtônam

---

1 This Zand word is written partly in the Pahlavi character in the MSS.

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XX. Words beginning with z.

.numâeshnîk maman ,zî .tobân ,zastavaḍ .yedman ,zasta

,zusha .ârâeshna chasûn avzâêd ,zita .damastân ,zyâm

,zaothra .derham ,zushta .doshashna ,zaoshô .khustok

.zamîk ,zâo .shanâinashna ,zañta .zôr ,zâvare .zosar

,zarva .zamân ,zrva .mozd ,zemana .zarhônad ,zâthwa

zaê- .dâmâd ,zâmaoiô .zîsht ,zâêshô .zarmânî

zuro- .gerd ,zgeregnem .javîd ,zagathaḍ .zyoânad ,nañha

.rabmaman ,zeredhaiêm .khâstek zôrbordâri ,avarctâo beretâo

.mahîtônad ,zatô .jâdûk e zend ,yâtumeñta zinda

XXI. Words beginning with g.

.vagûnêd ,gerewnaḍ .grahmeh ,grehmô .mad ,gatêê

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1 Omitted in all MSS. I have inserted it here from the first fargard of the Vendidâd.

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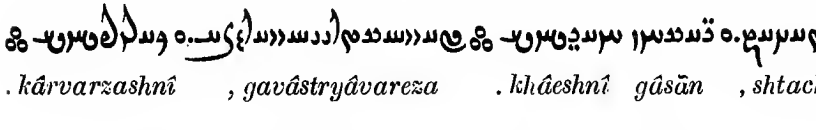

, gudhra . sarîtarān e yedman chasûn , gôh , gava . jeh , gē

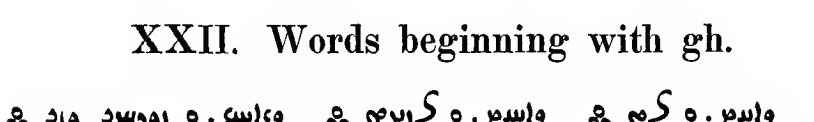

, gaêm . garísteh , geredha . nyoshêd , gushta . nêhânik

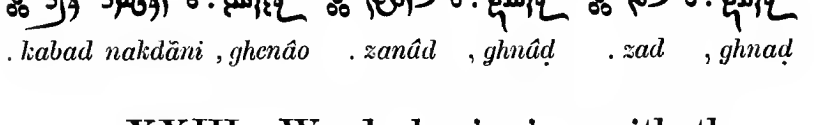

gâthwô- . garzashna , garezhda . gospand , gām . gayômard va âdâ

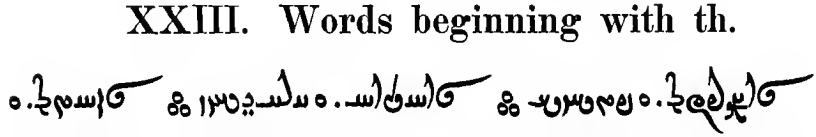

. kârvarzashnî , gavâstryâvareza . khâeshnî gâsān , shtachaḍ

XXII. Words beginning with gh.

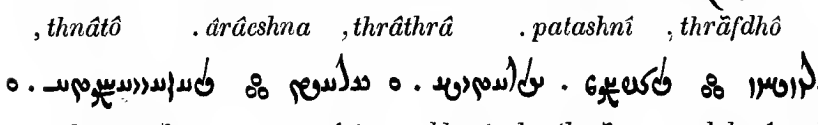

. kabad nakdāni , ghenâo . zanâd , ghnâḍ . zad , ghnaḍ

XXIII. Words beginning with th.

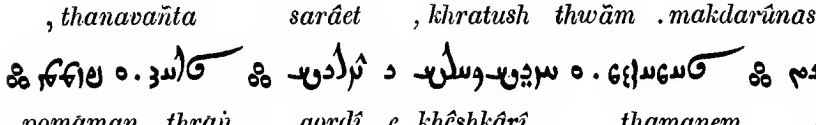

, thnâtô . ârâeshna , thrâthrâ . patashnî , thrāfdhô

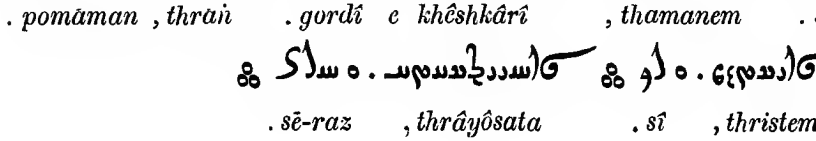

, thanavañta sarâet , khratush thwām . makdarûnashna

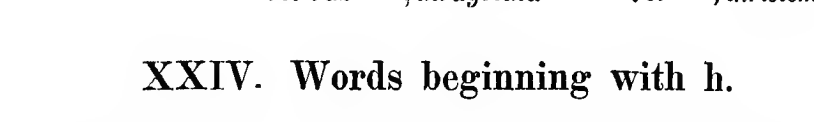

. pomāman , thrāṅ . gordî e khêshkârî , thamanem . sûst

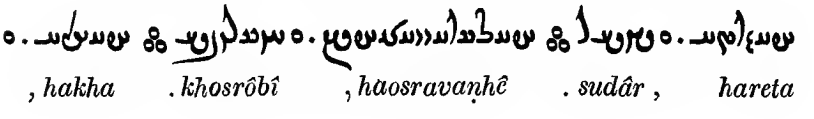

. sē-raz , thrâyôsata . sî , thristem

XXIV. Words beginning with h.

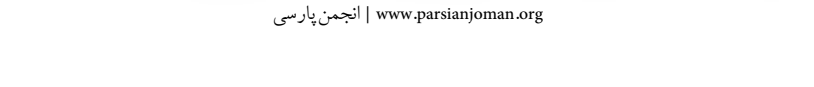

, hakha . khosrôbî , haosravaṇhê . sudâr , hareta

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âsh- , haithi . âshkârch , haita . agnîn , hadha . hamkhâ

, hichitâ . nafshman , hvăm . hêd , haiti . nafshman , kârâh

, hikush . ashûnjêd , hiñchaḍ . âkhêzad , hikhshaḍ . pâkî

haň- . hamdahishnî , hañdâta . hêna , haêna . khushk

, jamananûnêd chasûn farjăm , hadhaṅrô . angardînam , kârayaêmi

anhomâ zakê pâneh farjăm , ukhdhăm mazdâi pâm hadhaṅrô

. sakhûn

XXV. Crimes and offences.

bodyok- , baodhô-varshtahê . bodozêd , baodhajaḍ

topâh va zadan mâm va yahvônêd va zad vînâgîhâ chasûn . varasht

---

1 Corrected from .

2 From this point the MS. is very corrupt, and in several places quite unintelligible. I have corrected it according to the best of my ability. The small alterations I was obliged to make are too numerous to be mentioned. I may, however, state, that I have adhered, as far as possible to the readings of the MSS.

3 D. H. has zatûm in both places. M. H.

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(1 [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

gobashna kadbâ pavan jamananûnêd vêsh nagîrashnîk mandûmi e kandan

3 [illegible] [illegible] [illegible] [illegible] [illegible] 2 [illegible] [illegible]

ash kâstârî va goêd va takâêd nagîrashnîk vanâshêd âvânîk

[illegible] [illegible] [illegible] [illegible] 4 [illegible] [illegible] [illegible] [illegible]

mandûmi e kandan topâh zadan mâm chasûn . bodyozad vâdûnyen

[illegible] [illegible] [illegible] [illegible] [illegible] 5 [illegible] [illegible] [illegible]

mardumân pavan kâdyôzad e vanâs . kâdyôzad vanâsêd sûdgîk pavan

[illegible] [illegible] [illegible] [illegible] [illegible] 6 [illegible] [illegible] [illegible] [illegible]

varsht bodyok men javîd yok jast aêdûn pâsê bodyozadgîk men zak

[illegible] [illegible] [illegible] [illegible] 7 [illegible] [illegible] [illegible] [illegible]

avîsûdagî pavan âgh gospandân yen zak bodyozad va parâst

[illegible] [illegible] [illegible] [illegible] [illegible] 8 [illegible] [illegible] [illegible]

chasûn mardumân yen e vanâs kâdyozad va bodyozad va . nagîrashna

---

1 Inserted here.

2 Corrected from [illegible].

3 [illegible] kastârihâ D. H. The words vàdûnyen hodyo are omitted in the same MS.; only zad is written. The omission is evidently a clerical error. **M. H.**

4 Omitted in D. H. **M. H.**

5 D. H. has [illegible] instead of sudgîk vanâsêd. **M. H.**

6 The passage from "kâdyôzad pavan" to "aêdûn" reads thus in D. H.:

[illegible]

pavan mardumân mûn bôdòzêt pasâi kîk aèdûn. **M. H.**

7 D. H. has [illegible]. **M. H.**

8 Instead of the passage "âgh pavan" to "kâdyozad" D. H. reads as follows:

[illegible]

bodyozad is here omitted. **M. H.**

âstrêt . karîtônêhêd robānik vanâsi âvânîk zak va hamîmâlān vanâsi

. vanâskârān pavan sudârî astaraspān âstârînêd âshkâreh

âghat ac jamnônêd âmat yahvônêd zak gobashnihâ jâduk , yâtukhta

yâv madonail c avsûnî pavan âmat , maruchînam benâ jâdûgî pavan

yahvônêd zak numâeshnî sahm ,dudhuwibuzdu . hamgûnch jamananûnêd

, vâiti . mahûtônam sûtâihâ sanchâ pavan âgh jamananûnêd âmat

âdasi c âkhar men vanâskârî pavan âmat yahvônêd zak khaishnî

men âdas âmat yahvônêd zak handarakht hañderekhti . râdûnêd

ayov topâh varmani var ayov va dâsûnêd pâdîrān akhêshkârî

---

1 Omitted in D. H. M. H.

2 D. H. has . M. H.

3 D. H. has only vanás. M. H.

4 D. H. has . M. H.

5 Corrected from and . D. H. hankereiti.

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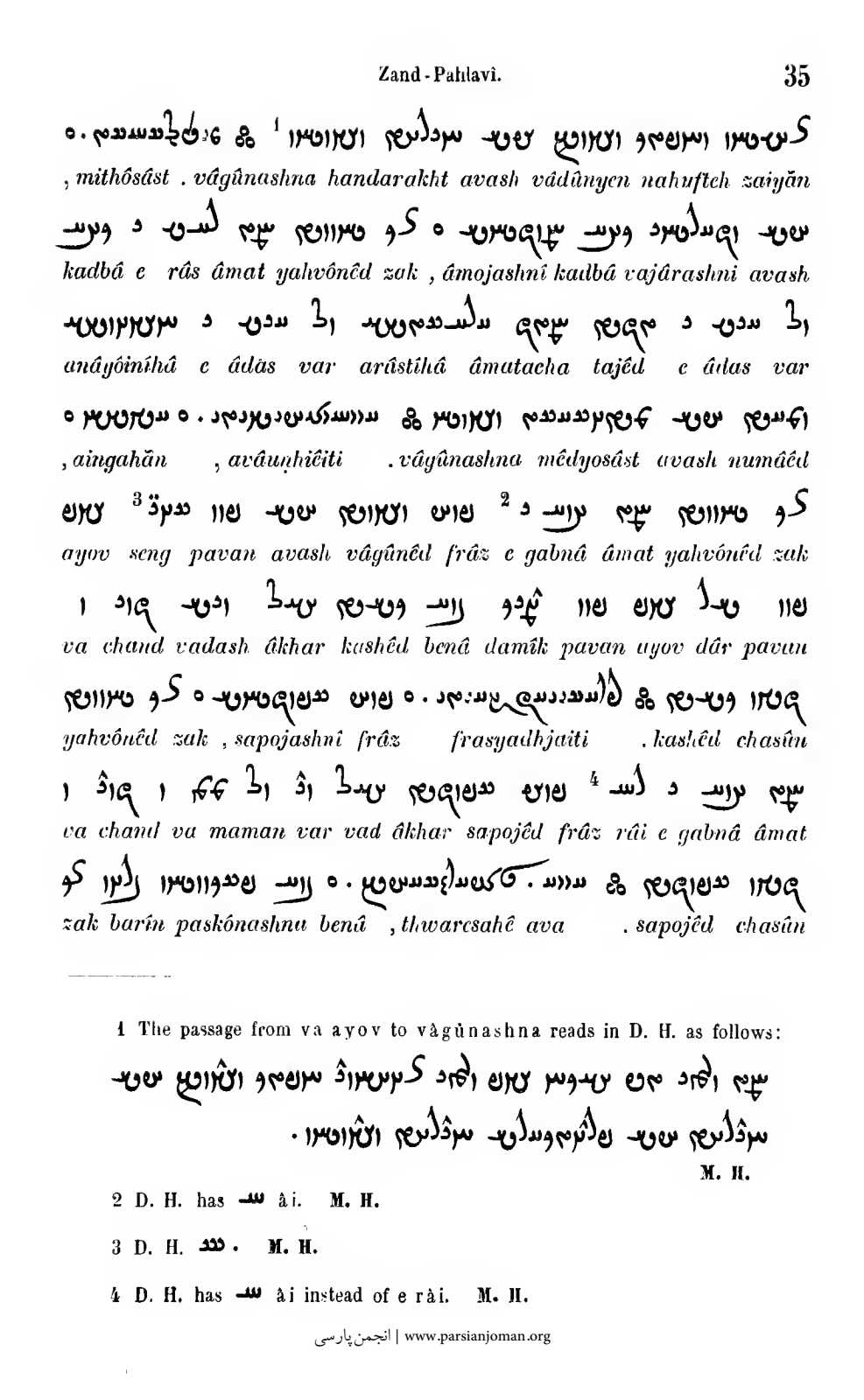

, mithôsâst . vâgûnashna handarakht avash vâdûnyen nahuftch zaiyăn
kadbâ e râs âmat yahvônêd zak , âmojashnî kadbâ vajârashni avash
anâyôinîhâ e âdâs var arâstîhâ âmatacha tajêd e âdas var
, aingahăn , avâunhîêiti . vâgûnashna mêdyosâst avash numâêd
ayov seng pavan avash vâgûnêd frâz e gabnâ âmat yahvônêd zak
va chand vadash âkhar kashêd benâ damîk pavan ayov dâr pavan
yahvônêd zak , sapojashnî frâz frasyadhjaiti . kashêd chasûn
va chand va maman var vad âkhar sapojêd frâz râi e gabnâ âmat
zak barîn paskônashna benâ , thwarcsahê ava . sapojêd chasûn

---

1 The passage from va ayov to vâgûnashna reads in D. H. as follows:

M. H.

2 D. H. has ـــ âi. M. H.

3 D. H. ـــ. M. H.

4 D. H. has ـــ âi instead of e râi. M. H.

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zak rêsh chasûn khor , qarahê . jâtônêd avash khûn mûn amâr

chand va chasûn âgh vadash âkhar jâtônêd avash khân mûn amâr

benâ zak men zak rîsh bûnî men e zak mahîtônêd maman pâvan

yahvônêd zak âgereft . karîtônad huramacha chasûn , shuãs . avzâêd

avâva- . vâgânyen mâm sanch râi e avanâs mahîtônatan pavan âmat

âmat . vardêd mâm saneh râi e avanâs âmat yahvônêd zak resht

hamahubûnacha . sham ardûsh unâtônad mâm sanch vanâskârî pavan

tajârêd robashna khûn mahîtônashnî bâzâ . sham khur yahvônêd râi

patêt pavan yahvônatan shâêd tâvãn padash mardûm e robãn âgh

---

1 In D. H. vâdônt is added after âgereft. **M. H.**

2 Intead of avâvaresht D. H. reads: . **M. H.**

3 D. H. has yâtân. **M. H.**

4 D. H. reads and omits âgh. **M. H.**

5 Instead of padash tâvân D. H. has . **M. H.**

6 Instead af pavan patêt D. H. has . **M. H.**

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[illegible] [3] [illegible] [illegible] [illegible] [illegible] [illegible] [2] [illegible] [illegible] [illegible] [1] [illegible]

bâbâ ahu men mûn rîsh . avash tojashna rîsh yâtâ . tojashna

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

khor va ardush va avâvaresht va âgereft hamgûnch yahvônêd and zak

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

vâgûnchêd andâzagîhâ ham pavan kerfchcha karîtônchêd yât va bâzâi

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

peshôtanush . karîtônchêd hamgûnch padmân va sanch e sham va

[4] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

zakâi e vanâs raz sê chasûn tanâvanâr zand . pairyêtê tanum

[5] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

avash va karîtônand tanâvanâr râi andâzagihâ ham va hamgûnch

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

tanâvanâr men va .jâtônêd yen vanâs pavan tanâvanâr shame va chîm

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [6] [illegible]

vajârêd âdâ men frâz mûn frâzoshtân aît . jau . avzâêd

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

maman kenâ pavan goftan âvâêd javîdâk âdâ men âghash denmen pavan

---

1 D. H. [illegible]. M. H.

2 Omitted in D. H.

3 The passage from avash to ahu runs as follows in D. H.: [illegible]. M. H.

4 Instead of vanâs e zakâi D. H. has [illegible]. M. H.

5 D. H. has [illegible] which is probably a mistake. M. H.

6 In D. H. there is [illegible]. M. H.

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kerfehâ men pâd daheshna ham che lâ padefrâs râeshna tanâvanâl

ataftdâd .jamananûnêd mazadtar vêsh tanî zake e hâvandish loêt

toeshna va sûd mûn khârashna va khoreshna âmat yahvônêd zak

fryôshêd hâvangâs pavan nchâzagî hangăm .dâsûnêd rakhâr padash

âtarsh asti thripithwódhi âgh jamananûnêd sakâdûm pavan chasûn

atha aiwi-gâmê bipithwô hama mazdao ahurahê

âmat anhomâ e âtash aît pashûn sē maman ,ushavanó narô

ardvchesht chchâr mûn ahlob gabnâ aêdûn damastān pavan dulín

.dâsûned se pavan ae varhomandî yen ekvîmônêd yahvôned padîsâr men

.kamêst tobăn âstônatan âgh dânad pêdâkî benâ ,vîchithremchid

---

1 Instead of tanâvanâl, as the editor sometimes writes, D. H. has constantly tanâvanâr. M. H.

2 D. H. has . M. H.

3 This passage appears to be an interpolation.

4 âmat appears to be miswritten for hamin.

5 D. H. has .

6 After tobân D. H. inserts the words: . M. H.

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. vâyûnyen âkhar men kâlâ âmat yahvônêd zak khroseh , khrasyô

zînîdar , zyêiḍ . khêsînad ghan âmat yahvônêd zak khîsîdeh , voiô

âzord sataîhâ pêd azu satâmch , hazô . âzargîhâ dînâ avash

tâyush- . yahvônêd taraft dozdîhâ taraft , tâyô . yahvônêd

chasûn vanâskâr aêdûn avshârch dozd va avshârch dozd , âoscha

dasa pañcha . tojashna avash gabnâ va nakad va torâ dozdi

pānzdêh bâzeh-masâ agâhî vîn ham pavan , masâo sraoni pasvô

e zak va pēsh e nîmek chasûn bâzehmasâ . pânzdêh sîna-masâ

mâlman e jojan dvâzdeh kaspi âê gospand chasûn . sîna-masâ âkhar

dô e khorashnacha havand ayov kantak dô âi yom kenâ kantak si

va jamananânêd râi bokhtak e pûrnâ gabnâ e rodhîk arzêd kartak

. hudâshtan khorashna e kasp hâvand vastarg nakad

---

1 D. H. inserts here . H. M.

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XXVI. Miscellaneous words.

pasu- , pasushurvān . arzânûgîhâ mazd , pâdhaiñuhañtem

.yahvônêd karitônad shopānacha sandâri chasûn pasushurûn shorvān

va yahvônêd avăm vakhshi sâtônatani , pafraêta . avăm , pârem

râzâr- , vizuta . yahvônêd parvarashna men arzûnîk va shapîr tâni

kavachiḍ . yahvônêd kârvarzashnî , vavâstrinām . yahvônêd gânî

.goftch râi jinâk kenâ zamîk denmen pavan chîgāmcha , zemô aṇhâo

chaḍcha .goftch râi âdasi kenâ , astvatô aṇhēush kaschiḍ

âdasi kenâ sateh ahlobān e zak chîgāmchâ , stôish ashaonô

e zak men âgh jamanânûnêd denmen pavan , yaêtushâḍa . goftch râi

,nizentem .sazâktâr varman nyoshîdani va vajîḍan pavan ekvîmônêd

. zarhônêd khânch pavan e nezand

---

1 D. H. . M. H.

2 Thus have all MSS. M. H.

3 D. H. inserts here .

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XXVII. Measures of length, and of time.

chasûn ,vitasti . angôsht chehârdeh chasûn pâe ,padhem

,uzashta . angôsht doâzdeh chasûn ,dishta . angósht doâzdeh

, gâim . âdâ , gaêm . angôsht hasht chand hasht lâlâ

prâ- jinâk âvânîk pavan e zak va pâe sē vandidâd pavan zak gām

. angôsht zak chand , aêtshaya chavaiti . goft râst

, thwām añtare dashcha dvacha gâmān vâ yatha

andarg gām bîstochâr ayov ,robashna andarg e gām doâzdeh chand

yijai- yavaḍ dakhshmaitish bishaêtavaḍ . robashna

chand yojêst and zak yojêstâ chand dashmêst zak dô , astish

hâthrem aêtavaḍ bish tadhaô . chand tajar zak e dashmêst

hâsar . tajar chand hâsar and zak ae , tacharem yavaḍ

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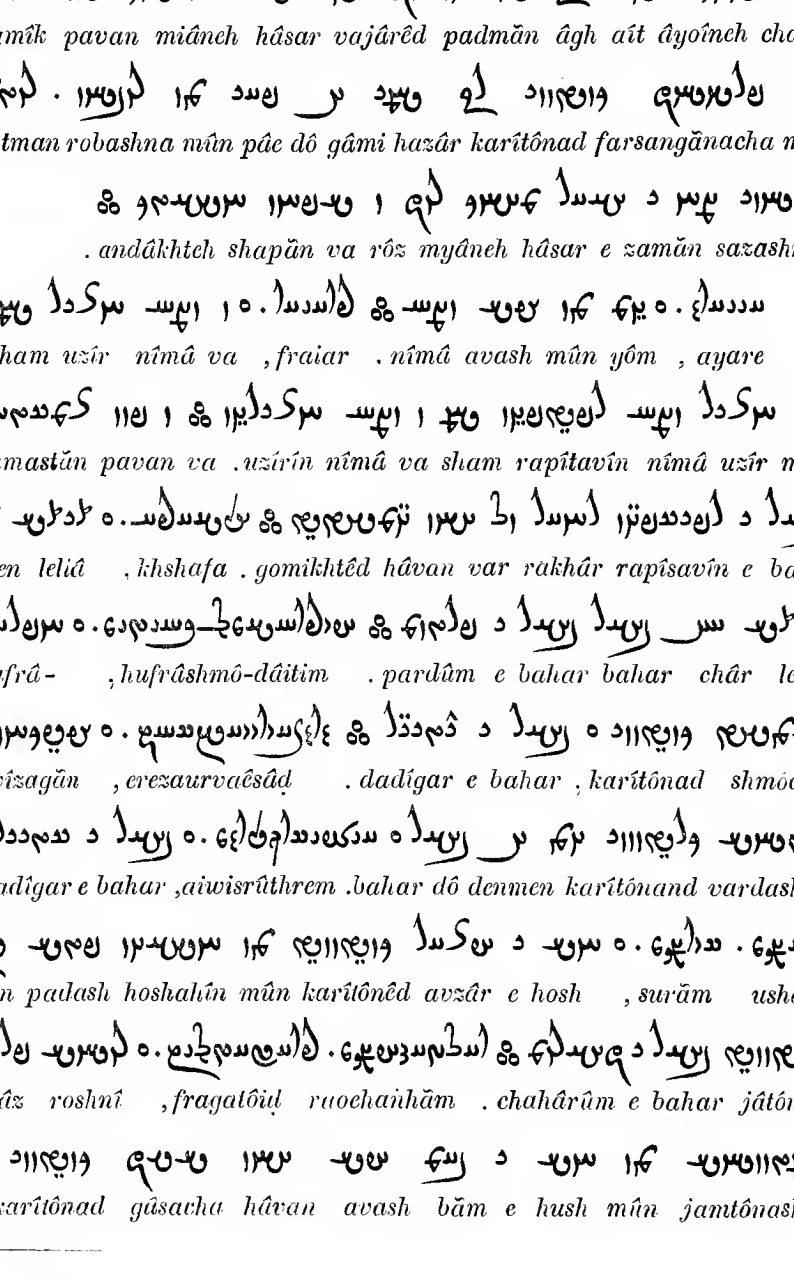

zamîk pavan miâneh hâsar vajârêd padmăn âgh aît âyoînch chand

rôtman robashna mûn pâc dô gâmi hazâr karîtônad farsangănacha men

. andâkhtch shapăn va rôz myâneh hâsar e zamăn sazashnai

; sham uzîr nîmâ va , fraiar . nîmâ avash mûn yôm , ayare

zamastăn pavan va .uzîrîn nîmâ va sham rapîtavîn nîmâ uzîr men

men leliâ , khshafa . gomikhtêd hâvan var rakhâr rapîsavîn e bahr

hufrâ- , hufrâshmô-dâitim . pardûm e bahar bahar châr leliâ

avîzagăn , erezaurvaêsâḍ . dadîgar e bahar , karîtônad shmódût

,sadîgar e bahar ,aiwisrûthrem .bahar dô denmen karîtônand vardashnî

yen padash hoshahîn mûn karîtônêd avzâr e hosh , surăm ushăm

frâz roshnî ,fragatôiṇ raochaṅhăm . chahârûm e bahar jâtônêd

. karîtônad gâsacha hâvan avash băm e hush mûn jamtônashnî

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1 D. H. . M. H.

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ast hâsar dvâzdeh ,ayare aghrem asti hâthrem dvadasan

doâzdeh yên , aghar rôz mûn shapăn rôz zak yôm aghari e zak

hâsar .nîtum e châr o bist va .myâneh bîst va hâsar

, thrivachahim hâthrem netemem , aêtem .amâr padmăn kabad

, thrigâmem gâmahya taḍ .gobashna sē padmăn nîtûm ăn

taḍ ḍkaêshahê taḍ .gām sē e zak gâmăn men aêdûn

taḍ , gâm sē yen gokâs aêdûn dâtobar aêdûn , vîkaiêhê

yen hamâk sakhûn dâdastăn aêdûn ,arethavanô taḍ arethahê

pêshmâl va pasmâl homnad dâdastăn aedûn dâsûnashna gâm sē

vajârêd denmen dâtobar ,zushtô vayô .gâm sē yen dînâ tani

jamananûnêd chasûn aît ayorî e nyoshîdâr va varhomand e khâstâr âgh

.sanjêd drva

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roeshman khuramî va rāmashnî va shâtî va shûm pavan parjvat

zarhonate herpad bandeh dîn ra napashtam vâje avastâk yahvônêd

. hormazdyâr magôpat nasli men rām pashîntan

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Translation.

In the name of God, and to his praise! May this explanation [1]) for understanding the words and phrases of the Avesta, that is the meaning in which, and how (they should be taken), be good (for the reader)!

I. Numerals.

Oîm, one. — *paourîm*, first. — *paurva*, before.
Dva, two. — *bitim*, second. — *dvayâo*, twofold.
Tishrô, three. — *thritîm*, third. — *thrayâm*, threefold. — *thrîshva*, the third part.
Chithrushva, the fourth part. — *tûirîm*, fourth.
Pukhdha, fifth. — *pañtañhem*, the fifth part.
Khshvash, six. — *khshtum*, sixth.
Haptañhum, the seventh part. — *ashtañhum*, the eighth part. — *naomahê*, ninth. — *dasmahê*, tenth.

1) In my MS. [illegible] mâm, "on, about," is used instead of [illegible] denmen korâsheh. This appears to be a later addition, as korâsheh is no proper Pahlavî term, but an Arabic expression, khulâsat (the essence of a thing), which in the meaning of "explanation, elucidation" is very frequently used in the Gujarâtî (khulâsô) as spoken by the Parsîs of Western India. M. H.

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II. Genders.

Singular, dual, and plural in nouns and verbs. Adjectives.

The following words from the *Avastâk* are either masculine or feminine, singular or plural, of good or bad qualities (adjectives), positive, comparative or superlative, according to the termination which is added to them, and with which they are construed, or the adjective to which they are joined. Their meaning and signification should be taken accordingly as they are mentioned in the religion (that is the religious books); and also there are some words *(avastâk)* which have some different meaning *(zand)*.

Genders and numbers of dva, va, "two". Some adverbs.

Va, (nom. accus. of the dual, masc., instead of *dva* two) two males. — *vaiê*, (nom. accus. dual, fem.) two females. — *vaibya*, (dative and instrumental of the dual) for both male and female, and for both food and clothing, and also for both this and the other world. — *vayô*, (locative of the dual) two things joined. — *vayâoschiḍ*, (genit. of the dual) for both good and bad. — *vayâo*, (genit. of the dual) for both pious and impious, *(asha va darvand)*. — *vayâo*, (genit. of the dual) for both ways or customs (good and bad). — *vacha*, either. — *ubôibya*, (dative of the dual of *ubê* both) for both worlds (or lives).

Hakereḍ, done at once. — *hadha*, *hiḍ*, are used when two things are joined. — *ôithra*, separately. — *mâaḍ*, together with, and "not," (a negative). — *hakaḍ*, at once.

When a punishment for a crime for one is mentioned then one uses *chikayaḍ baodhôvareshtahê*, i. e. he should be punished with death (singular); when a punishment for two is mentioned, *chikayatô* (dual); when for three *chikaên* (plural) is used. The *Zand* is the same, *tojênd*, for two, or for three, but the *Avastâk* (for the dual and plural) is different; for when two are spoken of, *chikayatô*, and when three, or more, are spoken of, *chikaên* is used.

Numbers in the personal pronouns; the different meanings of the words: nâ, vî, and apa.

Yavâkem, of you two. — *yûshmâkem*, of you three, and if more, (or) many are spoken of, the *Avastâk* is the same as for three. — *thwăm*,

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thou. — *vô*, you, in the *Gâthâ* dialect, *vē*, you. — *nô*, [1]) we, in the *Gâthâ* dialect, *nē*, we. — *nâ*, means in some places "a man", and in others "or". — *vî*, in some places means "you", and in others it means "privation," "against", or "without." — *apa*, means in some places "water," and in others "back," also "without."

Numbers in nouns.

If one grown-up person is spoken of, then *perenâyush* is used; when two, *perenâyu;* when three, *perenâyunăm.* If one child is spoken of, *aperenâyukô*; if two children are spoken of, *aperenâyuka;* and if three, *aperenâyukanăm.* If a single man is spoken of, *narsh*; if two men, *nara;* if three, *narô* is used.

Qualities and appellations of women.

The same is the case with the word "woman" as *nâirika* (singular), *nâirikayâo* (dual) and *nâirikanăm* (plural).

When a good (virtuous) woman is spoken of, she is called *vanta* (singular), *vantâhva* [2]) (dual) and *vantanăm* (plural). When a bad (lustful) woman is spoken of, she is called *jē*, *jaê* and *jahî*. When an unmarried girl is spoken of, she is called *charâiti.* [3])

Nmânôpathni, the mistress of the house. — *demănôpathni*, a newly married woman, a bride. — *vidhu*, *vidhava*, a widow. — *barethri*, a pregnant woman. — *vyâkhtihava*, a dressed or adorned woman. — *strîm*, a woman. — *mâta*, a mother. — *qaṅha* [4]), a sister. — *dughdha*, a daughter. — *hapsnaî-apnô-khavô*, a husband having two wives, a bigamist. — *saê*, a child whose father is not living, an orphan. — *qasurô* [5]), a father-in-law.

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1) This word, meaning we, is translated by [illegible] you, which being evidently a mistake, I have corrected it to [illegible] we.

2) This form does not look like a dual; it is the locative of the plural, fem.
M. H.

3) The MSS. give only the Pahlavî meaning; but the original word of the Avastâ is omitted in all. I have inserted it from the third Fargard of the Vandîdâd and the Hadokht Nosk.

4) The Pahlavî meaning of this word is omitted in D. H.

5) In all MSS. both this word and the next were written in Pahlavî characters

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Hana, a man, and also a woman. If they are 50 years old, then they are called *zarmān;* if they are 70, *han;* and if 90, *pâdirānshosar* [1]). — *huvirām*, good-looking, and one with the requisite qualities.

III. Parts of the body, and its qualities

Hutâshtô, well formed as regards stature. — *huraodhô*, beautiful, of good complexion. — *hukerefsh*, well-formed, beautiful. — *bâmya*, splendid, spacious, as *nisâ (Nishâpur)* [2]).

Horâcha, *parâcha*, *tarascha*, this side, and that side, and across. — *hutarest*, beyond all sides.

Hugaonem, the hair of the body, except that of the head. — *varsa*, the hair of the head. — *gaêsa*, the hair dressed in two or three curls. — *vôhugaonem*, black hair. — *paourusha-gaonem*, grey hair. — *pāstahê*, skin. — *pasu-vastrahê*, (gen. sing.) wearing a dress of skin. — *sura*, the skin of a living man.

Aêdha, the skin of the head. There is a large *aêdha* and a small *aêdha*, as mentioned in the *Nahâdûm (Nosk): kaya heñti masyañhô aêdha?* which is the large skin (of the head)? — *yô aparaya paiti mastraghnya*, that which is on the back of the skull. Afarg says, it is from the back of the ear. — *kaya kasyañhô? yô pâouraya paiti mastraghnaya*, which is the small *aêdha?* that which is on the forehead.

Vaghdhanem, head, as it is mentioned (in the *Nahâdûm Nosk*, in the passage quoted). — *narsh vaghdhanem*, one who shakes the head of the man, (without a *Sagdîd)* is a sinner. — *astem aêvô mastravanām*, or shakes any of the skull bones. — *vîspacha yô mastra-*

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instead of those of the Avastâ, which I restored here in their original form. In D. H. qasurô is omitted, but its Pahlavî meaning is given.

1) In the Pahlavî commentary on the third, and seventh fargards of the Vendîdâd, where these words occur, the age of the hana is stated at forty, and that of the zârman at fifty years.

2) Bâmî is taken by the Dasturs in the meaning of "splendid" and derived from bâm, "the dawn", but it appears to me that it also means "wide", "spacious", as a country, as will be seen from the first fargard of the Vendidâd, as well as from the instance above. Bâmî and hâmên, are also the names of large towns, the former in Balkh, and the latter in Herât.

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ghnăm amăsta [1]), all striking by which the skull is injured (pierced) should be taken as (the act of a) *tanâvanâr*, (the sinner who cannot pass the bridge *Chinavad* [2]). — *qarôchithrem aêtêê anyê chikayatô*, they undergo the punishment for a *khor* (inflicting of wounds) for the other (parts), just as that which is mentioned for (wounding) the head, skull, and the other parts of the brain (head); so one calls him a criminal who strikes a foot, a bone, the fleshy parts, or the brain (head); every one who breaks a bone, should undergo the punishment of a *tanâvanar* for (injuring) the other (parts of the body) [3]).

Ainikô, forehead. — *urua*, face. — *dôithra*, eye. — *pashnem*, eyelids or eyelashes. — *nâoṅha*, nose. — *uzyazdâna*, bridge of the nose, or nostril. — *âontyâo*, *parâontyâo*, breathing, inhaling and exhaling. — *aoshtra*, lips. — *dantânô*, teeth. — *âoṅha*, mouth. — *sparṅha*, gums of the teeth.

Words relating to speech.

Hizva, the tongue. — *vâkhsh*, voice, a sound. — *vacha*, utterance. — *saṅhem*, a word. — *âzaiñtivaitish*, with a meaning or signification. —

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1) The Pahlavî translation contains more than the Zand original; the latter may be translated as follows: "every one who thought of skull-breaking". That such a one was to be taken for a tanâvanâr, is either an addition of the translator, or the Zand original conveying this sense has been left out by the transcriber.

2) The passages from narsh-vaghdhanem to qarôchithrem are quotations from the Nahâdum Nosk, but incomplete. They very likely refer to some surgical operation, or the construction of a temporary place for disposing of the dead, at times, when the winter or weather may have been too severe to allow them to be taken out to the Tower of Silence. This temporary place is called in the 5th fargard of the Vendidâd daityô-kata, or thrâyôkata, and is described to be so formed, that the head, body, hands, or feet of the corpse may not touch the walls or any other surrounding parapet or railing of the kata (see Vendidâd 5, 11. ed. Westergaard); but here both the Avestâ (Zand original) and Zand (Pahlavî translation) are very corrupt and obscure. I have given, in the translation, the ideas which they contain, but it is very difficult to give an exact rendering.

3) The translation of the commentary on qarôchithrem etc. has been left out by Destur Hoshengji. I have supplied it. The meaning is, that the punishment for a khor, i. e. the inflicting of wounds, remains the same whichever part of the body may have been injured; but if a bone should be broken, the punishment is heavier. M. H.

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srîra, not envious, kindly disposed; handsome; exalted. — *hitô*, ease; exalted. — *daṅrô*, wisdom. — *namravâkhsh*, words of benediction. — *qtemchiḍ-saṅhem*, dark (mysterious) words. — *gudhrâ-saṅhô*, secret words. — *haithem-vachâo*, simple, or plain words. — *khruzhda-vachâo*, harsh words. — *berezata vacha*, with a loud voice, or high words. — *khshayaḍ-vâkhsh*, proper words, or royal words. — *amavata vacha*, bold speech, or victorious words. — *vakhshaṅha* [1]), salutary speech. — *vâkhsh-beretibyô vârethraghnibyô*, speech which brings victory and success. — *rathwyâo ukhdhâo*, good words. — *ukhdhemsrîrem pairishtem avastâtem deretô sraoshem*, a matured, well-considered, dignified and orderly speech, which is composed according to rule. — *ukhdhashna mashyô vaṅhâo yatha daṅhrô ukhdhô vachâo*, one who fully understands the composition of words (poetry) is as good as a poet. — *mraoḍ*, he said (imperf. of the verb *mru* "to say"). — *mravaḍ*, he may say (3[a] person singular of the conjunctive, present tense, of *mru*). — *mru* (imperative) speak! — *paityâdha*, answering. — *paitiastô vachâo*, words of assent. — *gushta-sâsnâo*, listening to advice, or following avdvice.

Gaosh, ear. — *haoiô, dashinô*, left and right. — *parô, pascha*, backwards and forwards; before and behind. — *adharô, uparô*, lower part and upper part. — *us*, up, high. — *vîspê-naêmăm*, in all directions. — *pâiri*, surrounding. — *haṅhuharenê* [2]), jaws, or jaw-bones. — *pascha vaghdhanem* [3]), the back of the head. —

Continuation of the parts of the body.

Manôthri [4]), neck. — *daosha*, shoulder. — *bâzava*, arm. — *arethnâo*, elbow. — *zasta*, hand. — *chiăkadhavatô (arashnachand)*, an arm's

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1) This is probably a mistake for vakhshvanha.

2) The meaning of this word is omitted in all MSS., here I have restored and explained it from Yasna 11, 4. ed. Westergaard. In Pahlavî it is translated with [illegible], which is rendered by Dastur Dârâb Pâhalan, in his Persian version, as "jawbones", though some Dasturs take it for "left ear" also; but this is a mere guess, as in the Vendidâd "left ear" is expressed by havya gaosha.

3) This is translated by [illegible] vaghdân only, the meaning of pascha, "behind", being omitted in all MSS.

4) Corrected from manaothri, see Vendidâd 13, 37. ed. Westergaard.

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length, a cubit. — *mushta-masô*, a handful. — *erezu*, finger (an inch). — *arazân, frârâdhân*, the forefinger and the little finger. — *fravâkhsh*, a horny substance like the nail. — *varô*, the bosom, the breast. — *fshtâna*, breast (*pistân*, in Persian). — *ashayâo*, the part between the shoulder and breast. — *kashaibya*, armpit. — *uruthware*, belly. — *nâfô*, the navel. — *ushadhăm*, the backbone [1]). — *vaṅhăm*, upper part of the foot [2]). — *paresu*, the side (hypochondria). — *barozhdahum*, the upper part of the side. — *pasânô*, the bosom. — *sushi*, lungs. — *eredhaêm*, heart. — *yâkare*, the liver. — *urvatem*, a gut, intestine. — *spereza*, the spleen, the milt. — *zârascha*, the gall-bladder, bile. — *veretka*, kidney. — *frashnem* [3]), testicles. — *sraoni*, the buttocks. — *hakhta*, the sexual parts (male or female) [4]). — *fravâkhsh*, male organ of generation. — *erezi*, the testicle, the scrotum. — *maêsma*, urine. — *khshudrâo*, semen, sperm or seed. — *shâma*, the excrement. — *dhadhaṅha*, the backside. — *râna*, the

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1) The editor and translator has left this difficult word without any translation. The rendering "backbone" has been added by me. I followed the original reading of the MSS. posht-i-tîz, which has been changed by the Destur to post-i-tîz in his edition (pag. 10, lin. 8). The reading adopted by him I cannot understand, as post-i-tîz could only mean "a sharp skin", but what that is, I am unable to say. If we adhere to the original posht-i-tîz then it would literally mean "a sharp back"; which is, in all probability, a technical term for the backbone, the spine. This interpretation is supported by the fact, that we do not meet in this very copious enumeration of parts of the body with any other term which signifies "backbone".
M. H.

2) The two words, ushadhâm and vanhâm are translated in Pahlavî with "posht-i-tîz" and "posht-i-pahan", which should be, I think, post-i-tîz and post-i-pavan khun, as neither "tîz" nor "pahan" have any connexion with posht, (back). vanhâm means blood, or "bloody part". In the 3rd fargard of the Vendidâd the word "pânsto-frathanhem" is translated in Pahlavî with post pahnâ; but the Zand word here is quite different from that of the Vendidâd; therefore I believe they were miswritten in Pahlavî for pôst-i-tîz and post-i-pavan khun. [vanhâm appears to mean the "spinal marrow"; it is identical with the Sanscrit vasâ "marrow". The translation "upper part of the foot" cannot be right.
M. H.]

3) This word is translated in Pahlavi by kûmîk which in D. N. is translated into Persian by khâyegân bâshed, "it may mean testicles".

4) In my MS. there is a Persian gloss in which the expression is restricted to the sexual parts of females. M. H.

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thigh. — *zhnûm*, the knee. — *paitishtâna*, foot. — *zeṅha*, the leg. — *frabda*, a bridge of the foot from heel to toe, or a foot's length. *hakhem*, the sole of the foot.

Qaêdhem, perspiration, spittle, sweat. — *vohuni*, blood. — *astem*, bone. *kerepemcha* [1]), a body of a man or animal. — *mazgemcha*, brain. — *haṅhâma* [2]), joints of the body. — *varedha*, fatness, or obesity. — *drvatâtem*, doing well, vigour, health. — *vasô-khshathrăm*, the attainment of one's own desire. — *khshayamana apaitirita*, an uncontrolled power. — *tanvaêcha haosravaṅhem urunaêcha dareghem havaṅhem*, comfort to body and freedom from death to the soul for a long time (i. e. health and long life). — *bvaḍ vispô aṅhush astvâo azaresô amarshă afithyô apayă dareghem yaḍ yavê vispâi*, may all this world be without decay, mortality, hunger or thirst for a long time, for ever!

Aspô aghryôtemô daṅhvê varemanô ashta gavăm azinăm arejô, a most excellent horse, i. e. a mare which has been milked, has the value of four cows and four goats to a governor (if presented to him).

IV. The relative pronoun; some adverbs, derived from it (yatha, yathra). Words beginning with y.

Yathâ âaḍ utâ nâ vâ nâirî vâ vaêdhâ haithîm, that thus both, man and woman, may publicly know! — (Yasna 35, 6. W.). — *yatha îm zâ*, so much of this earth. — *nitemchiḍ avaêshăm stârăm yatha narsh madhmyêhê vaghdhanem* [3]). Each setting of those stars is as the middle of a man's forehead.

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1) The Desturs take this also in the sense of "corpse" or "carcase".

2) In Pahlavî it is [illegible]: in Persian the word âranj means also "elbow".

3) This, as well as the following passage, are evidently taken from some astronomical or, rather, astrological work, which is now lost. As they are torn out of their connection, a correct understanding of them will be for ever impossible. The several words of this passage are clear enough; but it is difficult to state even its general sense. The meaning appears to be: "as often as those stars are setting, they touch the middle of a man's forehead, and have him thus always in their power; his fate is indissolubly connected with them". This was really the belief of the ancient Persians, as any reader of Pahlavî books may know. M. H.

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Yatha ashtish paityahmi atha bunem â. (The Pahlavî translation is here unintelligible) [1]).

The meaning of *yathrâ* in all places is "where" or "there". — *yathrâ ashâ hachaitê ârmaitish,* where there is the *ashavahishta* (purity), with the *ârmaiti* (contentment). — *yathrâ avaḍ hvare uzâiti,* where the sun rises. — *yathrâ vô Ahurô-mazdâo fradathem bakhshaḍ,* where Ormazd may grant you prosperity for ever. In all other places or comparisons *yathacha* is used, as *yathacha kahmâichiḍ,* thus to all and every one individually.

In the *Gâthâ* dialect *yē* means "that", "who" and "he who"; in other places (the common *Zand) yô* is used in its place, but the meaning is the same, as "that", "who", (compare, for instance, the passage in the Gâtha dialect), *yē gămchâ ashemchâ dâḍ (Ormazd),* he who created cattle and also purity (or light, as fire, etc.); (with the common Zand) *yô naêrê peremnâi nôiḍ paiti dadhâiti*, he who does not give answer to (his) adversary, as we should not give answer to an adversary.

Gâtumcha varascha zarvânemcha, "pavan parêzvăn dâtobar gâs var va zamăn" [2]). — *Vispacha ahubya ratubya* [3]) *dâitya rathwya frâ*

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1) The Pahlavî translation omits the last three words of the Zand passage, atha bunem â, altogether; its rendering of the first three words is hardly intelligible. The Zand ashtish is translated by ashteh which is evidently the same word, and paityahmi by padîreh "acceptable, accepter", which is probably only a guess. As the Pahlavî translation is, in this place, of no use, we must try to axplain the Zend direct. Ashtish, which is not found in any passage of the now existing Zand-avasta, can be derived either from ashta "eight", or from ash, "to reach, arrive". If derived from ashta, it could mean only 'a set of eight', or 'a period of eight days'. As such an explanation does not bring any sense into the passage, we better derive the word from ash, and take it in the meaning of arrival. It is, no doubt, an astronomical term as well as paityahmi (probably locative of paiti which is declined like a prononu) and bunem. As the two latter words are evidently opposed to one another, and bunem means 'bottom, ground', I take the first in the sense of zenith, the latter in that of nadir. The passage may be translated as follows: "as the arrival (of the star) at the zenith, so (is its arrival) at the nadir". M. H.

2) This and the following passage are evidently either interpolations, or quotations which have been mutilated, as they have neither a connection with the preceding nor the following sentences, in which the use of the relative particle yô, yê, and its genders and numbers are mentioned. They appear to refer to judicial

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raithya ashahê dâtâish vahishtahê, and all (kind of) authority and chieftainship is to proceed justly and in a good and proper manner through *Asha-vahisht*, i. e. purely [1]).

Yô, i. e. who, which. If one and more are spoken of, *yô* [2]) is used, as *yô naêrê aokhtê frâ mê chichi*, just as one tells the men that they are to be punished severely. For the dual of the masculine, or the singular of the feminine, *yâ* is used, as *yâ nara gâtum baraitê* [2]), which two men bring time, i. e. appoint a time [3]). — *yêhyâ veredâ vanaêmâ drujim* [4]), that we may slay the *druja* by that army. — *yavaḍ isâi tavâchâ* [5]), as much as I have the means so much will I desire purity (meritorious works). — *yâmêñg*

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proceedings, just as the preceding sentence yô naêrê etc., and are very likely taken from the same work. The Pahlavî explanation, of which Destur Hoshengji has given no translation, may be translated as follows: a "plaintiff requires a judge, a place (tribunal), a board (to write his complaint on), and a time (for hearing)". parêzvân, or perîzpân can be only traced to the Persian periz "a complaint" with the suffix vân or pân, "having a complaint". var by which the Zand varas(cha) is translated, is probably identical with the Persian var "a board to write upon". M. H.

3) This word has been omitted in the text, but it is found in D. H. M. H.

1) I cannot agree with the above translation of my learned friend, which he has made without strictly adhering to the Pahlavî in this place, but would propose the following rendering of this incomplete passage: "and all things that are proper (and) seasonable for the two lives (which are) the chiefs, are to proceed according to the laws of Asha-vahishta". Ahubya and ratuhya are datives of the dual, and cannot be translated as nominatives of the singular. The "two lives" are this life, and the next, and are often mentioned in the Zand-avasta. The 'laws of Asha-vahishta' are the laws of nature, as the original meaning of asha is not "purity", but 'going on in a regular way, regularity'. The Pahlavî translation of this passage is hardly intelligible; it appears to express the following sense: "all mastership, and justice and chieftainship, and excellence are his laws (the laws of Ashavahisht)". M. H.

2) This statement is not correct; yô is only the singular of the masculine of the relative pronoun; the plural is yôi; that of the neuter ya. In the MSS. of the Zand-avasta we find indeed in several places yô used as the plural of the relative pronoun; see, for instance, Vendidâd 2, 39. 41. 42. in the editton of Westergaard. M. H.

3) This is here evidently a 3d person dual, present tense, middle voice; it stands instead of baraêtê. M. H.

4) See Yasna 31, 4. M. H.

5) Yasna 43, 9. M. H.

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peresâ jimaiti [1]), the whole bridge (chinvad) goes on the way to heaven aud hell.

Yavata gaya javaiti, may they live for ever! — *yavata gayêhê marata* [2]), young Gayômart (name of the first king of the Peshdâdian dynasty. — *yava*, means in some places reckoning of a period, as *yava aêtê aṅhem* [3]) *zarathushtra*, it is their period.

Yoghedha fraêazaitê, by joining will be born [4]). — *yoishtô thwakhshitâo hvoishtô paitishâthrâo*, the one who exerts himself less should be a dependant, and the one who exerts himself more should be a commander.

Yûzhem yô yûshmâkem, you who are men.

Yukhta pourushaspô, yujiti tê yôi puthra thraêtaonahê, those sons of *Ferîdûn* are very industrious [5]). — *yukhta-chathware-aspahê*, power of four strong horses.

Yâtem gaêthanăm, share, the fortune of this world (i. e. any wealth or estate in this world). — *yâtem astryêhê*, sorcery should be punished. — *yâthwăm pairikanămcha*, sorcerers and fairies.

Yâoṅhya avareta, small fortune. — *yâskerestemem*, most efficacious.

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1) Yasna 48, 2. Instead of peresâ, peretha must be read, if the Pahlavî translation be correct, as it is rendered by 'bridge' (perethu). — yâmêng is translated by hamâ 'all', which is certainly a mere guess. M. H.

2) This passage is hardly intelligible. The Pahlavî translator takes yavata in the sense of yuvan 'young' which is not possible without changing it into yuvata. It is doubtful whether Gayomart, the Adam of the Iranians is meant here. M. H.

3) Instead of anhem (1st pers. sg. imperf.) we expect here anhen (3d pers. pl. imperf.), as the first does not give any sense. M. H.

4) The meaning is doubtful. I have translated it according to the Pahlavî. [The translation appears to be incorrect; fraêazaitê cannot be derived from the root zan "to produce, to be born", as the translator has done; but it is to be traced to yaz "to worship", as the ê after fra is either a contraction of aya, or stands for ya. The meaning probably is: "he prays having joined (his hands)"; yoghedha is not the past participle of the root yuj "to join", but an adverb derived from the same root by means of the suffix dha which serves such a purpose. M H.]

5) This passage is not completely translated in the Pahlavî, as the name of Pourushasp is mentioned in the Avastâ (Zand), but omitted in the Pahlavî. [Yujiti is not correct; it ought to be yujêinti, or yujyêintê, to correspond with its noun puthra, which is in the plural. M. H.]

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Yâre-drâjô virô-mazaṅhô, for a year (he will be subject to) *vîrôm* (i. e. a sin committed by the breach of a promise to the value o human being, whether slave or betrothed).

Yaêshenta patenta, seething; if it (the pot) boils over, it spills (the ter), that it falls out. — *aêshentem âpêm*, boiling water. — *yaêt zaêmanô*, may they live long [1]).

Yaoshchini surahê (yăn [2]) *avzâr*), fortunate, victorious.

Thri-yakhshtischa, three twigs of the *barsom*, (an implement used the Pârsî priests, when performing "*yazashnē*" and other ceren nies). — *yayata dunma*, the passing of the clouds.

Yozhdanahê dâra, a razor for shaving. — *yêdhi tê yaêtatare* [3]), if it procurable, or not procurable (i. e. if they have any means th

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1) This translation cannot be correct, as the Pahlavî word m a d does uot me "long", but "he has come". Thus the Pahlavî translators of the Zand-avasta ren the Superlative y a ê t u s h t e m a, deriving it from the root i, or y â, "to go". T is only a guess, as this meaning does not suit the sense. As the word is here together with words signifying "to boil, to seeth", it may appear to have a simi meaning. In Vispered 11, 3. (W.) we find y a ê t u s h î s c h a z a o t h r â o, where it q lifies the holy-water (z a o t h r a). As it is also used of the fire (Yasna 1, 2.), whi is said to be the y a ê t u s h t e m a of all the angels, it cannot have that meaning boil), but it appears to signify 'agile', which would be in the case of water "bu bing up", and in that of fire "blazing up". The root is y a t "to be active, make exertions"; as to the form, it is the participle of the perfect tense in the acti voice. — The meaning of the word z a ê m a n ô (genit. sing. of z a ê m a n) cannot "may they live"! as the Pahlavî renders it, as z a ê m a n is a substantive, meani probably "activity" (see Yasna 44, 5.), and no verb, nor traceable to the root j "to live". M. H.

2) According to Dr. Haug the term یزان (See Gâthas of Zarathustra I, pagg. 41–4 yân in Pahlavî does not simply signify "magnitude, good, happy" as explained; b it means any thing seen in a state of ecstacy. The word سورا s u r a is to be trac to the Sanscrit sûra "a hero"; which is always explained in Pahlavî by اوزار avzâr. The words y o k h s h t a y ô a v a b a r e t â m, are not translated in the origir MSS.

3) The form y a ê t a t a r e appears to be the 3d person dual, present tense, of t root y a t (See my Essays on the Sacred Language, etc. pag. 78.). The Pahlavî trar lation appears to contain a perception of this verbal form being a dual, at it translated by an alternative sentence. M. H.

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should do it, otherwise it is optional for them to do). — *yazush puthrô ahurô mazdâo*, the sublime son of *Ahurômazdâ*. — *yazaêsha*, if [1]). — *yasô berctâbyô (zaothrâbyô)* by virtue of that well-made *zôr* (by taking *zôr* in the *yazashnē* ceremony). — *yashtâ mañtâ (pouruyô* [2]) the receiving of the first measure. — *yavahê saredha*, cereals. — *yazâi âpem frazdânaom*, I pray to the water, *Frazdān*, which is in Sîstân. — *yasnemcha vahmemcha uzascha zavarascha âfrînâmi*, I bless with my praise, sacrifice, and with all my might. — *yavaêcha yavaêtâtaêcha*, for ever and ever.

V. Words beginning with ka, kaê, khsh, sh, etc.

Dkaêshô. In most places it means order, religious commandment, and also a Destur, or a judge, as in the passage: *kô asti ḍkaêshô vivishdâtô*, who is the judge gifted with discernment? — *yô aêta pairi arethra frazânaiti*, one who can discern a case, from (a few) words, is an *âgâhdâd* (a competent judge); but one who, notwithstanding his hearing much, cannot understand anything from it, is to be taken for an *anâgâhdâd* (an incompetent judge).

Vastrâḍ vacha kashâo bâmanyâo, a small, wide, silken dress [3]).

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1) This word is rendered in Pahlavî by ʃ "ra", which is evidently wrong; yazaêsha means "thou shalt worship".

2) See Yasna 31, 7. The Pahlavî translation which is here found, agrees with the one given by the Pahlavî translators of the Yasna; but its correctness is very doubtful. Yashtâ (instead of yas-tâ) is rendered by mad, "he has come"; (the meaning "receiving", given to it by Destur Hoshengji is unknown to me); the translators derived the word therefore, from the root yâ "to come", which is grammatically impossible; mantâ they take in the meaning of padmân "measure", which is another grammatical impossibility; if taken as a noun, it can be only a nomen actoris, from the root man "to think", signifying "a thinker"; but it never can mean "measure" or anything like it; in that case we should have to expect the form mâna. In my work on the Gâthas (see I, pag. 11. 131. 32.) I have rendered the whole passage: "who thought this first" i. e. invented it. I took mantâ as a verbal form (3d pers. sing. aorist, middle voice) which is grammatically possible; it may, however, be taken in the sense of a nomen actoris; but the meaning of the sentence would remain the same. M. H.

3) The translation of this passage was left out in Destur Höshengji's MS. I have supplied it here. The Pahlavî rendering does not appear to be correct, as vacha cannot mean "small"; it means either "two" (from dva with cha), or "speech"; as

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Karashô, a zone, climate. — *karashô-râzăm vyâkhanăm*, a good ad ministrator of a zone, who belongs to the assembly (i. e. well spoke of by the assembly of the good [1]). — *hapta karshuăm* [2]), the seve countries, or seven zones. — *karshaschiḍ frakârayôish*, thou shalt draw the *kêsh*, i. e. lines in magical circles. — *zemô karsh vâo*, land fit for tilling. — *karshtêê*, (dative singular of *karshti)*, field for corn. — *khshathrô*, master, ruler, lord. — *shoithrô*, a cou try, a region. — *khshayô*, the king. — *khshayamana* [4]), ruling, po sessing. — *khshaêtô*, splendor (as in light). — *shaêtô*, wealth, pr perty. — *shyâtô*, ease. — *shaitô*, marriage, merriment. — *shiêi* living, residence. — *khshuidha*, a sweetmeat, sweetness. — *stui* praise. — *khshnuta*, pleased, satisfied.

Parshva, snow, hail [5]). — *shustem*, melted, dissolved. — *shutasmê*, lar

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the latter meaning is inadmissible here, we can only apply the first. Kashâo b manyâo are (grammatically) genitives of the dual from kasha, and bâmani; kasl is identical with the Sanscrit kaksha, Persian kash, "the armpit", and appears have the sense of sleeve in this passage. I render the Zand words: "a dress wi two wide sleeves". M. H.

1) Instead of karashô, karshô is to be written. The Pahlavî translation neither exact nor correct; karshô does not mean kishvar, "a zone", which karshvare in Zand, but "a line", "ploughing", "a furrow". Vyâkhanâ appea to mean "congregation", and not "belonging to a congregation". I render the tv words: "the congregation for superintending ploughing". Compare the fratres a vales of the Romans. M. H.

2) The names of the haft kishvar "seven kishvars" in Pahlavî are as follow 1 Arzeh, 2 Shaveh, 3 Fardidafsh, 4 Verdedafsh, 5 Vauru, 6 Vaur zaresht, 7 Khunaras bâmîk.

3) The Pahlavî has the 3d and not the 2d person, as the Zand has. M. H.

4) Khshayamana as well as pâtakhshâ, by which the word is rendered the Pahlavî, are taken by the Desturs also in the sense of "certainty", "witho any objection", "by all means", or "they are permitted to do so". [Khshayama apaitirita appears to have been a title of kings. It bears, as to its meaning, striking resemblance to the title mahârâjasa apadihatasa βασιλέως ἀνικήτου, i. "the invincible king" on the Indo-Bactrian coins. M. H.]

5) In Pahlavî this word is rendered by parashveh, which is the origi word itself; but the meaning here is taken from Yasna, 68, 6. Westergaar where the word parshuyâo occurs and is translated in Pahlavî by "snow" "hail".

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prepared for sowing [1]). — *shudhem*, hunger. — *shenem* [2]), sword, utensil, pot. — *khshim*, lamentation. — *khshtât*, he goes, stays. — *shaoshaiti*, it goes. — *fshu*, before. — *fshyô*, after. — *anâhita*, unpolluted, pure.

VI. Words beginning with ma, mâ, or containing these syllables.

Mayaḍ, destruction, decay. — *maitê*, a measure. — *mām*, I, me. — *mâ*, not (a negative). — *mâo*, the moon. In some places it means "measure" and "appropriate"; as, *khratumâo*, one who possesses the requisite knowledge. — *mâi*, the same as the preceding word (measure), as *vispem mâianuhê*, all the measures of Meher (mithra) the possessor of wide pastures. — *mâta*, mother, and also a measure.

VII. Words beginning with a, â, an, ai, etc.

Amâta, tried, experienced, examined (as a medical man). — *amana (anâmâta?)* unexamined. — *amesha*, immortal. — *anaghra*, everlasting, endless (as, light, lustre, etc.). — *ainitôiḍ*, without hatred, or ill-will. — *ainitôish* [3]), poor, one without money or means. — *airishtô*,

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1) This word is rendered in Pahlavî by [illegible], which I read shûmaz (shûmiz in Persian).

2) Some MSS. read shnem, but this appears to stand for shenem. The Pahlavî translation is [illegible], which can be read either deg or tegh; but the former is the most usual.

3) Both words, ainitôid and ainitôish, are evidently only two cases of the same word, ainiti, the former being the ablative, the latter the genitive, and cannot have such widely different meanings, as assigned to them here, by the Pahlavî translators. They appear to have confounded ainiti with ainishti, the latter meaning "poverty"; ainiti they seem to have traced to aênanh, "sin, hatred", with the negative a. But this appears to be nothing but an etymological guess. If derived from a root in, "to hate", we should expect aininiti, and not ainiti, as the negative a takes the form of an before words commencing with a vowel. We have therefore to derive the words either from an + iti, or from a + niti, or perhaps from the root an, "to breath, to blow", (in Sanscrit). I prefer the second derivation; as niti can only mean "the state of being down, oppressed", ainiti must mean "ease", "easiness". This appears to be really the meaning of the word in

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not wounded, uninjured. — *achithô*, unpunishable. — *achithrô*, invisible, unproduced. — *avare*, dust, earth [1]). — *astâtô*, one who does not exist. — *apvatiê* [2]), to know well, to understand fully. — *apemô*, endmost, (sometimes it means topmost). — *asperenô* [3]), a *direm* or *dirham*. — *as* and *âs*, he (she, it) was (3[d] pers. sing. imperf. of *as* to be). — *âsu*, swift. — *asta*, bone. — *astaishum*, one who asks for an arrow, one who wishes for an arrow, (a warrior, or soldier). — *âstê*, he is sitting (present tense of *âs* "to sit"). — *â* [4]), that, this. — *ahmâi*, to that, to him. — *amhâi*, victory [5]). — *ahmâkem*, we (genit. plur.,

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Yasna 58, 4. West.; compare ainita Yasht 13, 34. 51. as an epithet of the Fravashis. M. H.

1) This meaning rests on nothing but an erroneous identification of the Zand avare, which is a Gâtha form of the common avanh, avô, "help, assistance", (avas in Sanscrit) with the Pahlavî avrâ, "dust", which is a purely Semitic word. M. H.

2) The correct form appears to be apavatayê, dative of apavati. The Pahlavî translator derives it from apa-vat, "to know, to understand", and takes it in the sense of an infinitive of the purpose. But this interpretation is very doubtful, as we should, in that case, expect a crude form apavataiti, or apavatana. I take it as the negative of pavati, "putrefaction", meaning 'exemption from decay'. M. H.

3) This is a very remarkable word. That it means a particular weight, and not a coin, as coins were unknown at the time of the composition of the Zand-avastâ (we find nowhere any trace of them), follows from the inscription on a bronze weight which has been found near Abydos in Asia Minor. The inscription is in the ancient Aramæan character, and runs as follows: אספרן לקבל סתריא זי כספא, which I read and explain: asparan leqabbel satirayyâ zi kaspâ, i. e. "an asparan for (weighing) the silver-staters" (a silver-stater is equal to two drachmas or dirhems). The interpretations mentioned by J. Brandis in his valuable work "*Das Münz-, Mass- und Gewichtswesen in Vorderasien bis auf Alexander den Grossen. Berlin 1866.*" (pag. 54, 2.) are destitute of sense, and unphilological. Satarayyâ cannot mean "satraps", or "conservators of silver", as the interpreters have taken it. It is precisely the Pahlavî-Persian istîr, the name of a particular weight, and identical with the Greek στατηρ, which is by no means a Greek, but a foreign word, which the Greeks borrowed, along with their weights, from the Babylonians. The asparan-weight in question represents a talent, the highest unit of weight among the Greeks. M. H.

4) This word has never in Zand the meaning assigned to it here; it is everywhere a preposition, or postposition, like the Vedic â. The Pahlavî translators appear to have identified it with the Pahlavî âi, "this". M. H.

5) This meaning appears to rest on a complete misunderstanding, as amhâi

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"of us"). — *âaḍ*, then. — *âḍ*, thus. — *adha*, then. — *atha*, thus. — *â* [1]), to. — *âtha*, smoke. — *agha*, badness, wickedness. — *âzôish*, the *âzish deva*, one who is opposed or an antagonist to *khordâd amshâspand* (*âz* in Persian means also passion, lust, avidity, covetousness, etc). — *aghra*, *aghrem*, *sraghrem*, uppermost, the highest or superlative. — *âdhâta*, born in prosperity, lucky. — *arura* [2]), a suit of clothes. — *aurvaḍ*, swift (as a horse). — *awra*, a gentle breeze, zephyr. — *aora*, this side, here; good-looking. — *arēna*, unopposed. — *aêthrapaitish*, a herbad, the first clerical title or order; a tutor. — *arem*, contented, content; complete. — *aratô-kerethinô*, celebrated for making *yazeshne* (offering, etc.).

Atare-vakhshô, a fire kindler, an officiating priest called *râspi*, who is in company with the *zôta*, when performing the *yazeshnê* ceremony. — *âtare-vazanô*, a fan to kindle the fire. — *âtare-kercta* (*âtash-kerdâr*), the vessel in which fire is placed. — *âtare-taracnaêmâḍ*, the square stone to put the fire-vessel on, or the inner vessel in which, after filling it with ashes, fire is placed. — *âtare-marezanô*, the fire extinguisher. — *âtare-frithitemcha*, one who consecrates the fire; the high priest.

Aberetem, water bearer (traditionally the name of an angel who stands in his respective place with *Havanân* and the other five angels, at the time of performing *yazeshne*; see *Vîsparad* 3.). — *âsnatârem*, the *âsnîtâr* (an angel, co-operator with the above-mentioned angels; one who has good wisdom, or one who purifies or washes another). — *ârmata*, having a contented mind, the *ârmaiti*, an epithet of earth,

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is nothing but another pronunciation of ahmâi (dat. sing. masc. of the demonstrative pronoun). M. H.

1) In the MSS. is پد pad, "master", "lord", which appears to be miswritten for پدش padash. [This is a misunderstanding; pad, which is the same as the preposition paiti in Zand, is quite a correct rendering of â, "to"; the suffix ash is not wanted here. M. H.]

2) arura is rendered in Pahlavî by ارم, which can be read either "rakht" or "râd"; the former means "a suit of clothes", the latter signifies "a benefactor", "a generous person"; but as in the Zand avastâ "râta" or "dâta" is generally used in the latter sense, I have adopted the former here.

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which is called *Espândamad Amshâshpând.* — *athauronô*, thus agreeable [1]). — *avaiaḍ*, that, that much, as much as. — *avayâḍ*, there. — *adhâḍ*, then, afterwards.

VIII. Words beginning with v.

Visô, street, abode, house, place. — *vîspa*, all. — *vistê*, ugly, bad. — *visê*, they accept. — *vastra*, clothes. — *vasmi* [2]), desire. — *vahmâi*, prayer. — *viñdaḍ*, may he obtain, get. — *vidush*, one who knows, intelligent. — *vitasti*, a span. — *vafra*, snow. — *vaohkhtê*, he told, said. — *vô*, you. — *vana*, a tree, a forest. — *vanaitê*, he will lessen, decrease. — *vanatăm*, one who decreases. — *veredvô*, smooth, fine, (generally applied to aromatic wood for fire). — *vîusaiti*, rising, (of sun, moon, etc.). — *vaikayô*, witness. — *vehrkahê*, wolf. — *varekahê*, leaf. — *vanare* [3]), well informed, one having much knowledge of a thing. — *vaăkrem* [4]), very courageous, very round. — *varechâo*, a discriminator, one who distinguishes between things. — *varethra*, victorious, successful. — *vacha*, a word. — *vâchem*, voice, speech; in some places it means also sin. — *vâtem*, air, breath, wind. — *vadhairayosh* [5]), a channel of water, a flowing canal, a spring. — *vakăuvarôish*, a meandering stream. — *varedhaya*,

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1) This rests on an etymological misconception; it seems the Pahlavî translator took the Zand as two separate words, "atha" and "uruno"; but the word means "priest", "clergyman", which meaning is too well known to admit of any doubt.

2) This is no noun, but the first person, present tense, active voice of vas, "to wish". M. H.

3) The Pahlavî word اندسودن by which vanare is rendered, can be read veshâgâh, and also nasâkash. The former means "intelligent, or well-informed"; the latter signifies "one who drags the nasâ", i. e. dead bodies. This is an animal, a kind of wild cat, which digs holes, and carries off the bones, flesh, etc. of dead bodies from the grave-yard. In Hindî it is called ûd, in Gujarâti vanôrûn.

4) kabad gond (or gord) by which the word is translated in Pahlavî means "very rough", "coarse", and also "very courageous"; gord stands perhaps for gird, "round".

5) In Pahlavî it is very obscure; اندهار can be read nâhar, vahar, nakhâr, or neher; here I have adopted the last.

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growth. — *varô*, a cave, an excavation. — *vâraiti*, it should rain. — *vareshyô*, heroism. — *vaêm*, we. — *vaêdhayama*, I invite, invoke. — *vaênaḍ*, he should see. — *vadhagha* (*vugh*), a tyrant, (an appellation of *Zôhâk*, king of Persia). — *varanava*, a fall. — *vareina* [1]) *(varsak)*, a bit of cloth, or small bag, in which medicines or drugs are put. — *vaidhim*, knowledge, intellect, information. — *vâstrayaṅhva*, agriculture. — *vôhû*, good. — *vahishtem*, best. — *vāthwa*, flock, herd (multitude of cattle, animals, or men). — *verenavaḍ*, getting, following, believing. — *voithwa*, plastering, cement, plaster, incrustation. — *vostrem*, acquiring. — *verezyaḍ*, taking, adopting, laboring. — *veredvô*, smooth, fine. — *verenyatê*, delivery of a child prematurely. — *varetata*, surrounding. — *vartô* [2]), good, beautiful, a dance. — *vichidârô*, a reciter of *gâthâs*. — *vichâ*, without, by, through. — *vavakhdha*, said, told. — *vaêijô* [3]), pure. — *vaṅhânô*, good men. — *vaitê*, concealed, hidden. — *vaṅri*, spring, beginning of summer.

IX. Words beginning with u.

Us, content, happy. — *urvathô*, a friend. — *urvaêsô*, an open field (without any buildings), an extensive plain. — *urvaêsa*, circle, surrounding. — *us*, high up. — *urva*, soul, spirit. — *una*, less, little. — *uva*, both. — *uta*, thou, thee. — *uzyô*, it comes up, rises. — *ushta*, good, blessed. — *ush*, death; dawn; understanding, judgment [4]). —

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1) This is doubtful; the translation is written in Zand character, varsak, which has the above meaning; but in other places varena is translated by [Pahlavi] kâmak (desire, hope, etc.).

2) In Pahlavî this word is rendered by [Pahlavi], which I read vasht and translate accordingly.

3) The Pahlavî term in the MSS. is [Pahlavi] "rising". This is a mistake for [Pahlavi] which signifies "pnre"; on which account I corrected it here accordingly, as in Avastâ it means "pure" throughout, and not "rising"; compare the Persian, vîzeh, avîzeh and vîjak.

4) The various English terms applied here, are only translations of one and the same Pahlavî word, hosh, osh, or ush, which may have any of the meanings assigned to it here by the translator. M. H.

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ushtatâtem ashibya good conduct proceeding from rectitude or purity. — *ubdaêna* [1]), clothes made of leather. — *urvaêdăs* [2]), belch, stench, dirt. — *urudhidhiêiti*, *ârâd* [3]). — *unem*, less, deficient. — *ughrem*, powerful, overcoming, triumphant, victorious. — *uruthaḍ*, a tree.

X. Words beginning with p.

Parâta, questioning, asking. — *peretush*, way, path, a channel. — *perenem*, full. — *perenâi*, a discussion, a controversy. — *perenâiu*, a youth. — *pâtà*, protect, guard (2[d] pers. plur. imperative). — *pâdha*, foot, leg. — *paiô*, milk. — *pitum*, father, and also "bad". — *paêsa*, leprosy. *pukhdhà*, five (the fifth). — *pâñchâstem*, fifty. — *pañchasata*, five hundred. — *pârem*, a debt. — *pairiêtê*, disease, pain, hurt, malady; a low wall in front of a house. — *peshotanush*, tanâfur, one who cannot pass the bridge chinvad after his death on account of his sins. — *pathô*, path, roadway. — *păsanush*, dust, mud. — *perenâvayâo*, blessings. — *paosh*, rotten, old, weak. — *ptaḍ*, he should fall [4]). — *paitiêtê*, patet, a kind of confession and repentance of sins. *paitî*, a head, a chief. — *pusăm (avarsar)*, a crown [5]), a diadem, the head.

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1) In the Pahlavî, ushtatâtem ashibya is translated by tateh ﻭﻫﻢ, which has no sense here. It appears to me that the meaning was, by some mistake, left out in the MSS. As the Pahlavî tatah, "clothes made of leather", translates the Zand word ubdaêna (see Vendidâd 7, 15. ed. Westergaard), I have introduced the latter into the text (see my note pagg. 23, 24), and translated accordingly.

2) In D. J. it is urvaêzâm aêdhô, and in Pahlavî drunak, which means "the inner part of the belly", or "rainbow", but in all other MSS. it is in Avastâ "urvaêdhâs", and in Pahlavî ﻫﻮﻟﻮﻙ airogh, and is given here accordingly.

3) Destur Hoshengji has left both the Zaud and the Pahlavî words unexplained here. The meaning of ârât, or âirât, by which urudhidhiêiti is translated, is just as obscure as the original; urudhidhiêiti can be traced to the root urudh = rudh, ruh, in Sanscrit "to grow"; it appears to be a compound of urudh "growth" with dhâ, which is used for the formation of denominatives (see my Essays on the Sacred Language, etc. pag. 60); it would simply mean "he grows". M. H.

4) This explanation is not quite correct; ptad is no potential, but the 3[d] pers. sing. imperf. of pat "to fall". M. H.

5) It appears that avarsar here stands for afsar, i. e. the thing which is used above or over the head or forehead, a crown.

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XI. Words beginning with m.

Mithwa, mixed together, coupled. — *maḍ*, with. — *merezu*, a border or boundary of a country. — *moshu*, swiftly, immediately, at once. — *mustemeshô*, myrtle. — *mas*, much, more, greater. — [*vavachata*, he makes] [1]). — *mayâo*, cohabitation. — *mãm*, me. — *mimarô*, a constant reciter, a repeater. — *magha*, a bachelor [2]). — *mazdayasnô*, a worshipper of Ormazd (God). — *mashyô*, man, people. — *mruta*, injured, infirm. — *merezânâi*, *murâ* [3]), belly. — *madhu*, wine. — *mezhdem*, reward, remuneration. — *muthrem*, urine. — *myaêshi*, to make water. — *maghna*, naked, nude. — *maghem*, "*magh*", stones arranged to sit on for *barashnum* or the cleansing of the body by bathing. — *makhshi*, a fly. — *merekhsh*, to crush, to destroy, to kill.

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1) This explanation is evidently wrong, as the word is only derivable from the root vach "to speak". As to the form, it appears to be a dual form of the perfect tense, or a kind of pluperfect, in the 3d pers. sing., middle voice. M. H.

2) This explanation rests entirely on a misunderstanding of the difficult passage Vend. 4, 47. West.: yatha magavô fravâkhshôid, which is rendered by the Pahlavî translation as follows: [illegible] chasûn mûn pavan maghî panâj sâtûnt yekavvîmûnîd agh nesâman loît, "just as he who may enter the state of maghî, i. e. the state of not having a wife". This latter remark does not refer to a state of celibacy, but only to a temporary abstinence from having intercourse with a wife, while being engaged in the great Barashnom ceremony. As the word nâirivaitê "having a wife" is mentioned in the preceding sentence, and the passage contains throughout such contrasts, as vîsâi evîsâî, etc., it was concluded that magavô must have a meaning opposed to nâirivaitê; but it is to be borne in mind that the structure of the other sentences differs from the one in question; magavô does not form any opposition to nâirivaitê; but the one expected (anâirivaitê) has been left out. Magavô means here the same as it does elsewhere, "a magian priest"; particularly one who performs the magic ceremonies. (See my Essays on the Sacred Language etc. pag. 66). M. H.

3) These words are not fully translated; in D. H. and D. N. a blank is left, after which is written [illegible] but in D. J. it is [illegible], according to which I took it here for garojdaman, i. e. belly.

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XII. Words beginning with s.

Saidhê, contentment. — *saitê*, desired, wished, got. — *sucha* [1]), a looke on. — *sukem* [1]), to look. — *svô*, benefit. — *sêvishta*, one who d sires a benefit. — *schindayaḍ*, a break, a defeat. — *sidhiaḍ*, wishes, desires. — *stri*, a female. — *spakhshtim*, a protector, a gu dian. — *sruta*, renowned, celebrated. — *srîrâo*, one having a go sight. — *stâta*, standing. — *sakhti*, decaying, ending. — *srvatô*, fine. — *stakhtô*, contending, obstinate, oppressing. — *stakhrô*, te rible, impudent, large. — *stenbya*, a quarrel, an opposition, ange hatred. — *sâoṅha*, a measure, a cash calculation, a number. - *skaptem*, wonderful, surprising. — *sadayaḍ*, he wishes or desires. - *sravaḍ*, sung, chanted. — *snâtô*, washed, bathed. — *snâvare*, *(shn var)* [2]), a bow and arrow, or a bow-string. — *snus*, he may or w benefit. — *srunaoiti*, hearing, paying attention. — *saṅhem*, a wor *saṅhaḍ*, he said. — *sûrâo*, heroic, having a supernatural power. - *srita*, made over, handed up.

XIII. Words beginning with f.

Fradathâi, furthering. — *fedhri*, father. — *frim*, friend. — *frâs*, ove up. — *frasasta*, well-known, lauded. — *frayarê*, to-morrow. - *fraêshta*, fully, abundantly. — *fshuta* [3]), cheese. — *fshyô* [4]), mil

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1) These words are rendered in Pahlavî by "a looker-on" ایرسو and "lookin ایرسیا, which are evidently correct. The Desturs identify them with the Persi sozashne, "burning" and "to burn".

2) By a mistake in the original MS. وسرسد shosar, was written instead وسرسد shanâr (د and ذ being much alike) and the word was then re shosar, "seed, sperm", which is evidently wrong, as in the 14th fargard of t Vendidâd, the word "snâvare" is translated by shanâr and not by shosar.

3) Corrected from peshuta,

4) Corrected from pashuyô as in Yasna, 10, 48. Westergaard, and also a cording to the alphabetical arrangement.

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XIV. Words beginning with d.

Dahmô, pious, religious, godly, devout. — *dakhmô*, a tower of silence, a tomb, a grave. — *daêvayaḍ*, he should look. — *dazdi*, give! (imperative). — *darevaḍ*, he showed, he saw. — *dakhshta*, a mark, a sign (a natural or physical defect). — *dâshta*, made. — *dazhaḍ*, he inflames, he burns. — *darezera* [1]), vigorous, powerful. — *dush-sravaṇhê*, having an ill word. — *dush-sastish*, ill-advising, ill-teaching. — *dush-dâma* [2]), having a bad creation.

XV. Words beginning with j.

Jinâiti, he exhausts, it decays. — *janaḍ* [3]), killing. — *jum*, living. — *jafra*, a den, a cave, a ditch. — *jimâḍ*, he may reach (3[d] pers. conjunctive, present tense), should reach. — *jakhshavâo* [4]). — *jataṅhaḍ*, to arrive, to reach. — *jareta*, to take. — *jaidhyaḍ*, he asked. *jaêsh*, whoredom, adultery.

XVI. Words beginning with b.

Baêshaza, healing, health. — *ḍbaêshâo*, injury, harm, hurt, sickness. — *baê*, two. — *bâdha*, always, ever, constantly. — *bagha*, a lot, a part, luck. — *buyâḍ*, may he be! (used in a blessing) [5]). — *bakhdhra*,

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1) In D. H., which has often dh for z, it is daredhera. In Pahlavî it is , which I read sakht. I corrected it here to darezera, as the word occurs in the Ardibehesht Yesht, Westergaard 3, 5. with the same meaning.

2) Corrected from to ; as the word occurs in several places in the present Avastâ in opposition to hudaô.

3) This cannot be the meaning as to the form. Janad may be a third person sing. imperf. conjunctive of the root jan, "that he might slay". It can be also taken in the sense of an indicative, "he slew". M. H.

4) This word has no Pahlavî translation in any MS.; therefore no meaning is given here. [It is very likely the past participle, active voice, of the desiderative of the root zan "to slay, destroy", meaning "one who had the desire of destroying". M. H.]

5) See about this form of the precative, my Essays pag. 67. M. H.

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uncastrated, not gelded (as bullocks). — *bañdâo*, a band, a tie. — *bañtâo*, sick, unwell. — *barethra*, pregnant. — *byaṅha*, fear. — *baodhô*, life, spirit. — *baodhaṅhô*, a seeker, one who searches. — *bishish-framâtô*, a well experienced doctor (in medicine). — *baoshem*, freedom, liberation. — *buji*, released, liberated, saved, free. — *bashi* [1]), a cucumber. — *bāthrô*, difficult.

XVII. Words beginning with r.

Raêva, having splendor. — *rafnē*, happiness, pleasure, merriment. — *raêrê*, benevolent, generous. — *razô*, well arranged, decorated and adorned. — *râshtem*, true, just. — *râjim*, a wound, a hurt. — *raodhaḍ*, he grew up. — *raochaṅhem*, light.

XVIII. Words beginning with t.

Tâtô, lasting, duration, current, continuous. — *tacha*, flowing. — *tâcha*, also he, and he, and that. — *tañchishtem*, most vigorous, very strong. — *tarēmanô*, most vigorous, very strong. — *taremanô*, small. — *tâya*, (instead of *tâyu)* a thief. — *tûm*, thou. — *tushish* [2]), a spade, a hoe, a gardener's sack. — *tanumāthrô* [3]), one who has command over his body, active, hard-working, or a most obedient person. — *tashaḍ*, he formed, he created, he made. — *taradhâta*, a destroyer or breaker of things.

XIX. Words beginning with ch.

Charetu-drâjô, an open field for riding, a square piece of ground, a square course for horses. — *charetām*, workers, doers. — *chaêteñti*,

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1) In Pahlavî it is written [illegible], which I have read bujînak (cucumber), but if taken for the Persian word buzînah, or bôzanah, then it signifies "figs, an ape, or a bud which is not expanded".

2) If the Pahlavî [illegible] is pronounced tusht, it means a "hoe" or a "spade", but if it is pronounced tarsht, it means a "gardener's sack"; here the the former signification is more suitable than the latter.

3) tanfarmân (in Pahlavî) is an appellation of the angel Sarosh; it is taken in the sense of "most obedient to God".

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plainness, obviousness, clearness [1]). — *chithra*, seed, progeny or organism. — *chitha*, a punishment, an atonement. — *chakana*, a wish, a desire. — *chaiti*, how many? how much? — *châram*, reparation, remedy, redress. — *charetutârô*, very active, one who makes great efforts. — *chinmanô*, esteem, love. — *chistish*, a wise man, a philosopher. — *chinaiêmi*, I pray, I implore.

XX. Words beginning with z

Zasta, a hand. — *zastavaḍ*, mighty, able, one having power, might or means. — *zî*, for, because, why, (a causal particle). — *zyăm*, winter, snow, cold season. — *zita*, an increase, as in adorning or arranging something. — *zusha*, hurt, injured; asked, wished [2]). — *zaoshô*, a pleasure, a wish or inclination. — *zushtâ*, a derhem, a Babylonian coin, and also a Persian coin. — *zaothra*, "zor", the consecrated water used in the Yazeshne ceremony. — *zâvare*, strength, power. — *zañta*, meaning, a commentary. — *zâo*, earth, ground. — *zăthwa*, born, created. — *zemana*, remuneration, reward. — *zrva*, time. — *zarva*, declining age, old age. — *zaêshô*, ugly, awkward. — *zâmaoiô*, a son-in-law. — *zaênañha*, watchful (in sleep, as a dog asleep). — *zagathaḍ* [3]), he separated, parted, fled, disappeared. — *zgeresnem* [4]),

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1) This explanation is certainly a mistake, as chaêtenti can be only a third person plural of the present tense, of a root chaêt, or the participle, present tense, in the feminine gender, of the root chit, "to know". In the latter case it corresponds exactly with the Vedic form chetantî (Rigveda Samhitâ 1, 3, 11, where it refers to the goddess Sarasvatî) which the commentator explains by jnâpayanti "she who makes known". M. H.

2) According to the Pahlavî mode of pronouncing, it can be read khusteh or khâsteh, and I have accordingly given here the signification of both words.

3) In all MSS. it is gathad, which appears to me to be miswritten for zagathad. As the preceding and following words commence with z, I have corrected it to zagathad. In Pahlavî it is rendered by [illegible] which, I think, is also miswritten for [illegible], as in the 9th fargard of the Vendidâd 46, ed. Westergaard, the word zagathaitê is translated in some copies with [illegible] in others with [illegible], both of which mean "apart", "asunder". I have accordingly corrected both Avastâ and Zand, from gathad and duist, to zagathad and joid.

4) This word is corrected from zgeregnem to zgeresnem, as the writers of

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round, circular. — *zurô-berctâo-avaretâo*, one having strength and money (a strong and wealthy person). — *zeredhaiêm* [1]), heart (the word is also taken in the sense of violent, hard). — *zinda yâtu-meñta*, a great sorcerer. — *zatô*, stricken, beaten.

XXI. Words beginning with g.

Gatêê, he reached, he has gone. — *grehmô*, a bribe, a gift. — *gerewnaḍ*, he may take. — *gê* [2]), whoredom, adultery. — *gava* [3]) *(gôh)*, hand of a wicked person. — *gudhra*, mysterious, secret. — *gushta*, he may listen or hearken. — *geredha*, a hole in the ground, a burrow. — *gaêm*, soul, life; and also *Gayômard* (the name of the first Persian king of the Peshdâdian dynasty). — *gām*, cattle (such beasts as cows, sheep, oxen, etc.). — *garezhda*, complaining, murmuring, a cry against injustice. — *gâthwô-shtachaḍ*, one who repeats the *Gâthâs* constantly to learn them by heart [4]). — *gavâstryâvareza*, agriculture.

XXII. Words beginning with gh.

Ghnaḍ, he killed, or destroyed. — *ghnâḍ*, may he destroy! — *ghenâo*, women.

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the MSS. often confound س s with ذ g. The word occurs in the Vendidâd 14, 10. Westergaard, where he preferred uzgeresnô, but he also found zgeresnô in K. 1, 2, 9. Dr. Spiegel has uzgeresnô in his edition, page 41, and the same is also in the edition published in Bombay under Destur Edul-Dârû Sanjânâ in the year 1201, Yezdegard; in some MSS. g is often written ذ, which resembles س s very much; hence the mistake.

1) This word is not translated in the Pahlavî. Its Pahlavî meaning is given from Vend. 1, 4.

2) This stands instead of jê.

3) gava here is taken as the hand of a wicked person, but in some other place it is taken in the meaning of "tongue".

4) This explanation of the Pahlavî translator is evidently a mistake, as gâthwô cannot be identical with gâtha, "a stanza", but is gâtu, "a place", with the ô in which the first part of compound words often ends. The meaning of the whole is unknown. M. H.

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XXIII. Words beginning with th.

Thrăfdhô, descent of an angel upon a particular day, a favored person [1]. — *thrâthrâ*, adorning. — *thnâtô*, acceptance. — *thwăm-khratush* [2], he sings. — *thanavañta*, lazy, sluggish, unwilling to work. — *thamanem*, industrious, independent, a co-operator, heroic, manly. — *thraṅ*, the mouth. — *thristem*, thirty. — *thrâyôsata*, three hundred.

XXIV. Words beginning with h.

Hareta, a head, a chief, a master. — *haosravaṇhê*, pertaining to royalty, kingdom or the royal dynasty. — *hakha*, a friend. — *hadha*, with, at once, together with. — *haita*, existing, public, known, evident, clear. — *haithi*, public-spiritedness, a public benefaction. — *haiti*, it is. — *hvăm*, self, himself. — *hichitâ*, purity, cleanliness. — *hikhshaḍ*, he rises [3]. — *hiñchaḍ*, he sprinkled. — *hikush*, dried, free from moisture. — *haêna* [4], an army. — *hañdâta*, having the same gift. — *hañkârayaêmi*, I accomplish, or I perform a ceremony. — *hadhaṅrô*, the end, as it is said *hadhaṅrô păm mazdâi ukhdhăm*, protecting at the end are the words of Ormazd [5].

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1) The original meaning of thrâfdhô is "descent", but technically it is taken as a descent or alighting of an angel for making a revelation, etc., which is called in Arabic tanzîl and vorûd.

2) It appears that this is a quotation from some unknown Nosk. The passage is not completely given here, either in Avastâ or in Pahlavî. In the Pahlavî, there is only the word [illegible] sarâed, which stands as a translation for both words in the above quotation.

3) The Pahlavî interpretation here rests only on the similarity of sound which exists between hikhshad, and âkhîzed "he rises" (in Pahlavî and Persian). It is only one of the numerous, bad, etymological guesses with which the Pahlavî translations abound. Etymologically, hikhshad can be only derived from the root hinch "to sprinkle", of which it is an aorist form. M. H.

4) Corrected from [illegible] zhaêna to [illegible] haêna.

5) This translation can be hardly correct, as ukhdhâm, which is an accusative, has been taken as a nominative by the Pahlavî translator. As the real meaning

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XXV. Crimes and offences. [1]

Baodhajaḍ (bodozêd), the name of a sin. — *baodhô-varshtahê (bodyokvarsht)*, when one wilfully kills another, or knowingly persuades others to destroy or kill another person, doing a wrong thing to make worthless a good act of another, etc. — *bodyozad*, the wish to do another person wrong, ill using any one or anything, and all sins of a like description (save the *bodyokvarsht)*. — *kâdyozad*, the same as the above, the ill-usage of cattle or man; it is included in the *hamimâl* or *robânik* sins. — *astaraspân*, making oneself the head of the sinners. — *yâtukhta (jâdûk-gobashnîhâ)*, the sin, when one threatens another to kill him by sorcery, or intends to use sorcery for destroying or ruining another. — *dudhuwibuzda (sahm numâeshnî)*, a sin, such as threatening to kill with uplifted weapon, or threatening to torture another person. — *vâiti (khâishnî)*, a sin, such as pursuing another with malicious intent to kill or injure. — *hañderekhti (handarakht)*, a sin, such as maliciously and secretly ruining or injuring another person. — *mithôsâst (kadbâ vajârashnî va âmojashnî)*, a sin, such as giving a wrong explanation or instruction, or misleading another, or wrongfully abating another's dues; this is called *mêdyosâst*. — *avâuṇhiêiti (aingahân)*, a sin, such as recklessly dashing another to the ground, or against hard projections,

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of hadhanrô (which occurs nowhere in the present texts of the Zand-avastâ) is uncertain, it is impossible to give any satisfactory explanation of the passage. M. H.

1) The text of this chapter is too corrupt to admit of any accurate translation. In the following, only the general sense is given. [Many of the Zand words are not given in their original, but in a somewhat corrupt form which probably represents the popular Persian pronunciation of them. Thus we find mithô-sast instead of mithô-sasti, avâvaresht for avâvareshti. Bodyozad appears to be no proper Zand word, but an old Persian one, the original form having been bodyozati which would correspond to baodhô-jaiti, "the slaying of the life (soul)", in Zand; just as baodhô-varshta in Zand was baodyo-varshta in the old Persian, as may be seen from the Pahlavî bodyok-varsht; the Iranian words in Pahlavî always represent Zand, and no old Persian words. Kâdyo-zad appears to be also an old Persian, and no Zand word. The explanation of these criminal terms is probably correct on the whole, but it appears to represent the views of a particular school of priestly lawyers. M. H.]

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so as to cruelly injure him, without intermission to the last. — *frasyadhjaiti (frâz sapojashnî)*, the sin of driving another to desperation, or stabbing or wounding him, without ceasing. — *ava-thwaresahê*, the sin of cutting or wounding, and causing blood to flow. — *qarahê (khor)*, the sin of wounding any one and causing the blood to flow, or retarding the cure of a wound and thus increasing the injury. — *shuãs*, a sin like *huram*, that is, pride. — *âgereft*, the sin of raising a weapon to injure an innocent person. — *avâvaresht*, the sin of advancing on an innocent person, with a raised weapon, in a threatening attitude. It is also called *avâvaresht* when the assault is nearly perfected. Maliciously stabbing is called *ardûsh;* if the wound is serious, it is called *khor;* and if much blood flows, and the wound is great and serious, it is called *bâzâ*. For all which crimes the delinquent is liable to punishment besides *patêt* [1]). — *âgereft, avâvaresht, ardûsh, khor, bâzâi, yât*, all these are the sins of cutting and wounding, or disfiguring by degrees, and the *kerfeh* (or the good works and atonement) and punishment are meted according to the nature of the offence, as well as its degree and aggravation. — *Peshôtanush tanum pairyêtê*. The explanation is a *tanâvanâr*. They call three hundred other sins of the same quality and measure, *tanâvanâr*; they have the nature and the name of *tanâvanâr*, which may still increase. — *jau* [2]).

Khrasyô (khrosch), one who runs or cries after another threateningly. — *voiô (khîsîdeh)*, making one terrified (and so injuring him). — *zyêiḍ (zînîdâr)*, one who injures through violation of the law. — *hazô (satâmch)*, injured, wronged or oppressed. — *tâyô*, hidden or fled (as a robber). — *tâyushâoscha*, an abettor of thieves, a thief, or a

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1) In the fourth fargard of the Vandidâd, there is the same interpretation given.

2) The following sentences are hardly intelligible, and have been left untranslated by Destur Hoshengji. The passage from hangâm to tobân kamêst is evidently an interpolation. It contains a quotation from the Sakâdum Nosk, which is no longer extant, in which it is said that "the fire (the son) of Ahura-mazda is thripithwôdhi in summer, and bipithwô in winter". Pithwa appears to mean a part of the day; compare arem-pithwa Yasna 44, 5. West. "noon, midday" The meaning seems to be: the fire has three times a day in summer, and two in winter, as Rapithwan (noon) Gâh comes together with Havan Gâh (from 6 o'clock in the morning to noon). See pag. 76. M. H.

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nest of rogues are all called by this name, and are punishable in the same manner as thieves of cattle, both man and woman. The atonement is *pañchadasa pasvô sraoni masâo* [1]).

XXVI. Miscellaneous words.

Pâdhaṅuhañtem, deserving of remuneration. — *pasushurvăn*, the shepherd-dog, one like a shepherd-dog who guards the flock. — *pârem*, a debt. — *pafraĉta*, the act of repaying debts by instalments; one who is thriving and satisfied, or happy and healthy. — *vizuta*, trade, merchandize. — *vavâstrinăm*, a husbandman, or agriculturist. — *kavachiḍ aṅhâo zemô*, anywhere on this earth. — *kaschiḍ aṅhēush astvatô*, every one in this world. — *chaḍcha ashaonô stôish*, any one from amongst good and pious men. — *yaĉtushâḍa*, one who is capable of hearing and speaking. — *nizentem*, one who is born in the house [2]).

XXVII. Measures of length, and of time.

Padhem, the measure of a footprint of fourteen inches (or finger-breadths). — *vitasti* [3]), a measure of twelve inches. — *dishta*, a measure of ten

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1) This passage has been left untranslated by Destur Hoshengji. The sense is not clear as the Pahlavî translation does not appear to agree with the Zand text. The latter has only one measure, sraoni-masâo, but the Pahlavî has two, bâzeh-masâ "of the length of an arm", and sîna-masâ "of the length of a breast". Both expressions may be interpretations of sraoni-masaô which must signify a certain value. As this is preceded by pasvô (pasavô) cattle, the whole may mean "fifteen pieces of the sraoni weight, each of the value of a piece of cattle". This view seems to be taken by the Pahlavî commentary. The value of a gospand, "sheep", is calculated at twelve silver pieces, and thirty zozan of full weight; gospand is the translation of pasvô. The sraoni was a measure which had a certain weight, and a certain length; it had perhaps the form of a sheep, or a cow, or their figures on it. The first is the more likely as the Assyrian weights which have been found, show the forms of animals, such as a duck, and a lion. M. H.

2) The meaning and etymology of this word call to mind the Sanscrit nija one's own, as a slave, servant. The form of the Zand word is however different; it is an active participle of the present tense of the root zan "to produce" with the preposition ni. The meaning "born in the house" becomes thus somewhat doubtful. According to etymology it would mean "producing as one's own". M. H.

3) This word is found in the same form and meaning in the Sanscrit, vitasti. M. H.

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inches. — *uzashta*, a measure of eight inches. — *gaêm*, soul. — *gâim* [1]), a measure of a footmark. In the Vandidâd, it is of three footmarks; in other places, of only one footmark. — *chavaiti aêtshaya*, how many inches? — *yatha vâ gâmân dvacha dashcha añtare thwâm* [2]), as much as twelve footmarks, or twenty-four footmarks. — *bish aêtavaḍ dakhshmaitish yavaḍ yijaiastish*, two *dashmêst* [3]) are one *yojêst* [4]), and two *yojêst* are equal to one *tadchar* [5]). — *tadhaô bish aêtavaḍ hâthrem yavaḍ tacharem*, a measure of three *hâsar* is one *tachar* [5]). There are several kinds of *hâsar* to measure with, as in measuring land it is like a *farsang*, that is, a measure of one thousand footmarks; also in walking. A *hâsar* is also applied to the measure of time, i. e. night and day.

Ayare, a day, half of which is called *fraiar*, and another half is *uzîr* [6]),

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1) This form can hardly be correct. We ought to expect gâma instead of gâim. M. H.

2) The Pahlavî translation of the Zand passage contains more than the original. It appears that the latter, as is often the case, was not given in full. The Zand passage knows only of "twelve steps", but the Pahlavî mentions besides them "twenty-four steps" also. The words antare thwâm "between thee, within thee", are rendered by andarg robashne "within the walk, the course", which must rest on some misunderstanding, as thwâm can be only the accusative of the pronoun of the second person, and can by no means have the meaning of "going, walking". M. H.

3) These terms of measure are unknown.

4) The Pahlavî is not in accordance with the Zand original. The latter means "a dakhshmaiti is twice as much (double) as a yijaiasti" (two names of measures which are quite unknown). The Pahlavî translation contains the addition: "a yojêst is equal to a tachar" The words: [illegible] are an interpolation, representing the view "that a dashmêst and a yojêst are equal", which contradicts the sense of the original. M. H.

5) The Pahlavî does not agree with the Zand. The word tadhaô as it is written in the MSS., is not translated in the Pahlavî. It does not appear to mean "a measure", and is very likely a clerical error, [illegible] to be read as tâchâr, being written in the Pahlavî character. The meaning of the Zand original is: a tachar is twice as much as a hâsar. M. H.

6) Frayar and uzîr are Pahlavî forms of ancient Persian words, the primitive forms being frayara, and uzayara, the former meaning the first part of the day,

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which has again two parts, the first is called *rapîtvîn*, and the other *uzîrîn;* in the summer months the *rapîtvîn* again is mixed up with the *Hâvan Gâh.* (Then the *Rapîtvîn Gâh*, afternoon, is called *hâvan*, that is to say, the *rapîtvîn* remains for seven months only, and for five months the two *hâvans)* [1]).

Khsafa, night; it is divided, into four parts, the first part is *hufrâshmôdâitim* [2]) *(hufrâshmôdât* in Pahlavî); the second part is called *crezaur-*

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the forenoon, the latter the second, the afternoon. Uzayara is divided into two parts, rapithwina gâtha, and uzayêirina gâtha, the former lasting from noon to three o'clock in the afternoon, the latter from that time to sunset. M. H.

1) The words in brackets contain an explanation added by Destur Hoshengji, and are not found in the text. M. H.

2) This passage settles for ever the real meaning of the word hûfrâshmôdâitim which had been explained hy some Zand scholars as "sunrise" That it means just the opposite, i. e. sunset, as I have already shown in the preface to the second volume of my work "Die fünf Gâthas Zarathustra's" (pag. XIII) follows with certainty from this passage. Additional proofs are furnished by some passages of the Neringistân, a work on the ceremonies, principally on the prayers, both in Zand and Pahlavî, of which I possess a fine copy. There we read on fol. 71, a and b:

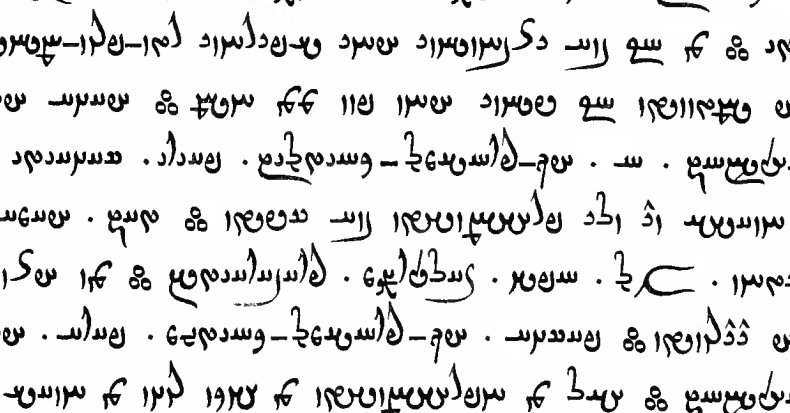

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vaĉsâḍ, the turning of the pure. Both these parts are counted in the *aiwisrûthrem (Gâh)*. The third part is *ushãm surãm (hosh e avzâr* in Pahlavî) with which the *osahhîn* (*Gâh*) commences. The fourth part is *raochaṅhãm fragatôiḍ*, when the light and dawn commence; that part is also included in the *Hâvan-gâh*.

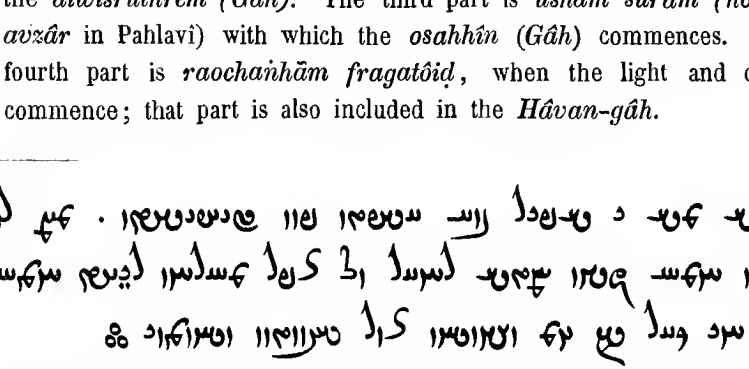

The following is a translation ôf the Zand text: "from which time (of the day) begins the filling (in, and consecrating) of the good waters? i. e. during what time of the day may the waters be consecrated? (Answer). This lasts from sunrise to sunset in the summer (about the winter nothing is stated). He who brings the zaothra (holy water) after sunset (and) before sunrise does no better work than if he should drag secretly (with malicious intent) the cloth of the water-poisoning demon Azhi". The Pahlavî commentator remarks, that the ceremonies are to be performed during the day, and that one is only permitted during that time to bring the Zor. This is quite in accordance with the sacrificial customs of both the Parsîs and Brahmans. No ceremony, no Izeshne, no Afrîgân, or Darûn, can be performed at night. From this circumstance it is evident that the time from hû-vakshât to hûfrâshmô-dâitîm is the time from sunrise to sunset.

On fol. 75, a and b of the same work we read:

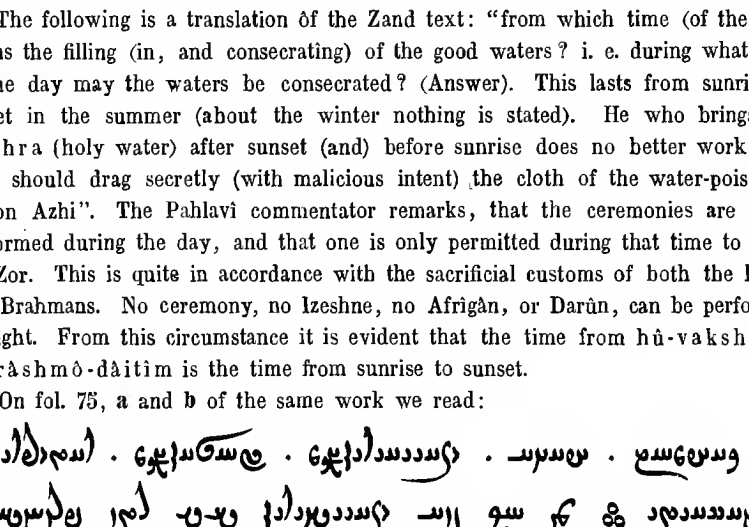

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Dvadasaṅhâthrem asti aghrem ayare, of twelve *hâsar* is the first day and night, of twenty [1]) is the middle, and of twenty-four is the lowest.

There are several ways of measuring a *Hâsar*; *aêtem netemem hâthrem thrivachahim*, the lowest (smallest) *Hâsar* is three paces. *Taḍ gâmahya thri-gâmem*, "this from paces, three paces are the lowest"; *taḍ ḍkaêshahê taḍ vîkaiêhê*, thus the judge and the evi-

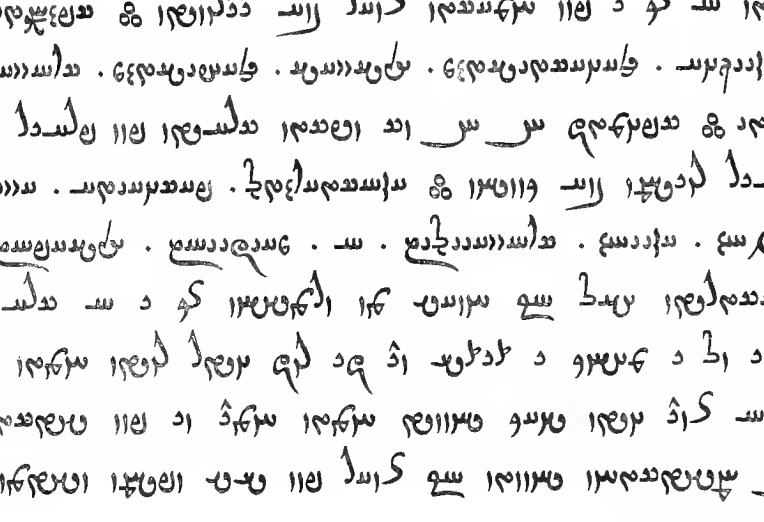

I render the Zand as follows: "from which time in the afternoon does the satisfaction of the ratus (heads of creation) begin? (Answer). It lasts from uzaryara (uzayara, the beginning of the afternoon) to its middle (about 3 o'clock), from uzaryara (the second half of the afternoon, from 3 o'clock) to sunset in summer as well as in winter. If one repeats before sunset the Ahuna vairya prayer often (at) the ceremonies, and the Spentâ-mainyû-lines (verses) six times very well, then one may, without suffering any injury, afterwards repeat those other (Gâthas) up to midnight". M. H.

1) Instead of twenty, eighteen, is to be read. In the MSS. there are the numerals for 18 with an additional ۱, which Destur Hoshengji appears to have read for ۲ 2; but this would be a very strange way of writing the numerat 20. The passage itself is hardly intelligible, as it is difficult to say what is meant by the first day and night, the middle, and the lowest. M. H.

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dence (should be within three paces). *Taḍ arethahê, taḍ arethavanô,* thus in all answers three paces are mentioned; and in justice to the plaintiff and defendant it is also mentioned within three paces. *Vayô zushtô* [1]).

May it (this work) be completed to the joy, satisfaction, pleasure and delight (of the reader, or writer). I, Pashîntan Râm, a servant of the religion, a Herbad by birth, of the family of the Mobed Hormazdyâr, wrote the Avastâ words [2]).

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1) The translation of the last sentence has been left out by Destur Hoshengji. I render it as follows: "the judge should decide this (case) of the plaintiff and the defendant; what (each of them) may say he ought to weigh rightly, (and decide) accordingly". It is difficult to say how the Pahlavî translator understood the preceding Zand words, vayô zushtô; they appear to be only the beginning of a quotation, which is not given in full. The meaning of zushtô is "pleased, satisfied"; that of vayô cannot be so easily made out, as it is capable of conveying more than one sense. As the passage refers to judicial proceedings, it means very likely, "quarrel, dispute"; and may be derived from the preposition (and adverb) vi "asunder, against, separately"; vayô zushtô would thus mean: "a settled dispute". To this the Pahlavî commentary evidently alludes. M. H.

2) The translation of this postscript of the writer (which may serve as a specimen of this kind of writing) has been supplied by me. The writers call themselves dîn bandeh "servant of the religion", and herbad-zâdeh "the son of a Herbad" (aêthrapaiti), that is, belonging to a priestly family. The postscript given here, is found in my MS.; the words [illegible] are, however, omitted. Although there is no date mentioned at the end of the glossary, we can fix the time when the writer, Pashîntan Râm, lived, as the glossary forms only part of a miscellaneous volume written by the same hand, in which the writer mentions himself and his ancestors, as well as the date when he made his copy. So we read on fol. 204 a, at the end of the Ardâ Vîrâf nâmeh and Gosht Faryân:

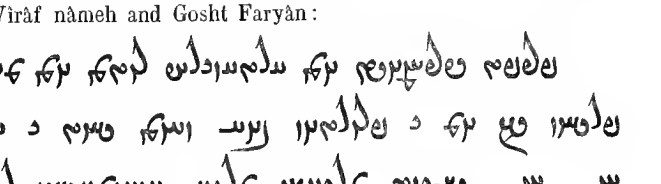

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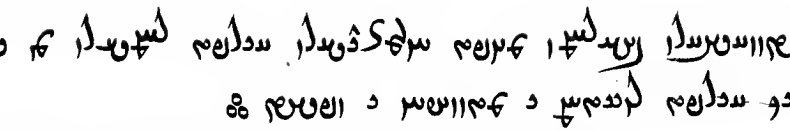

i. e. may it be completed and finished (to the joy of the reader)!

This Ardâ Vîrâf and the story of Gosht Faryân, I the servant of the religion, a Herbad by birth, a teacher (of the religion), Pashîntan Râm, (a descendant) of Kâmdîn, of Shaharyâr, of Neriosang, of Shaharasbay, of Bahrâm, of the Mobed Hormazdyâr, of the Herbad Râmyâr, wrote (them) from the copy of the Herbad Rustam, the son of Mihirâbân, on the day of Fravardin, in the month of Vohuman, in the year 766 (A. D: 1396) of Yazdagard, the King of Kings, the Ormazd worshipper".

The same genealogy of the writer we find on fol. 43, a, b. of the same MS. There it is stated that Pashintan Râm wrote the copy in "the country of the Hindus" (bûm-i-Hindugân), in the city of Baroch (in Gujarat), which has been a seat of Zand and Pahlavî learning for several centuries.

The original copy of the miscellaneous work, of which the Zand-Pahlavî Farhang forms a part, came from Nishapûr in Khorâsân and belonged to the Mobed Seroshyâr, as is to be learnt from my old MS. of it, fol. 203, a. M. H.

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Alphabetical Index

to serve as a Zand-English Glossary.

N. B. The alphabetical arrangement of this index is that of the Sanscrit alphabet, with the modifications necessary for adapting it to the Zand letters, and is as follows:

Vowels.

a, *â*, *i*, *î*, *u*, *û*, *e*, *ē*, *ê*, *o*, *ô*, *âo*, *ā*.

Consonants.

Gutturals: *k*, *kh*, *q*, *g*, *gh*, *ṅ*, *n*.

Palatals: *ch*, *j*, *zh*, *z*, *ñ*.

Dentals: *t*, *th*, *d*, *ḍ*, *dh*, *n*.

Labials: *p*, *f*, *b*, *m*.

Semivowels: *y*, *r*, *v*, *w*.

Sibilants, etc.: *sh*, *s*, *h*.

The first number, in each reference, indicates the page, and the second number the line; but when there are more than one reference to the same page, the number of the page is not repeated. — In the pages of Zand-Pahlavî text, only the lines in that type are counted [1]).

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1) All the grammatical explanations and etymologies as well as the critical remarks enclosed in brackets which are contained in this index have been added by me. M. H.

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A (a).

ainikô, s. (nom. sg. m.) forehead 7, 13. 49, 11.

ainitôiḍ, s. (abl. sg. of *ainiti*) without hatred 20, 1. 59, 16. — *ainitôish*, (gen. sing.) without means 20, 1. 59, 17. [ease, see 59, not. 3.]

airishtô, past part. (nom. sg. m.) of *rish* "to injure" uninjured. 20, 2. 59, 17.

aiwigâmê, s. (loc. sg. of *aiwi-gâma*) in winter 38, 6. 77, 27.

aiwisrûthrem, s. (nom. sg. n.) the first half of the night. 42, 9. 77, 2.

aurvaḍ, adj. (nom. sg. n. of *aurvant*, of the root *ár* "to run") swift. 21, 1. 61, 7.

aêta, dem. pr. (nom. acc. pl. n.) this 17, 10. 57, 13. — *aêtem* (acc. sg. m.) 43, 4. 78, 4. — *aêtêê* (dat. sg. m. f.) 7, 8. 49, 3. — *aêtê* (nom. pl. m.) 15, 2. 55, 6.

aêtavaḍ, adv. so much. 41, 8, 10. 75, 6, 8.

aêtshaya (or *aêta shayă*, nom. pl. n.) these inches 41, 5. 75, 3.

aêthrapaitish, s. (nom. sg. m.) a herbad. 21, 2. 61, 9.

aêdha, s. (nom. pl. m. n.) skin of the head, scalp. 6, 11, 12. 48, 15, 16.

aêvô, num. (nom. sg. m.) one. 7, 5. 48, 24.

aêshentem (acc. sg. m. of the active part. of *aêsh*, *yaêsh* "to boil") boiling. 16, 5. 56, 5.

aokhtê v. (3 sg. pres. middle of *vach* "to speak"), he tells. 14, 4. 54, 5.

aora adj. (inst. sg. n. of *aora* = *avara*) this side; good-looking. 21, 1. 61, 8.

aoshtra s. (nom. dual) both lips. 8, 3. 49, 14.

agha, s. (nom. pl. n.) badness. 20, 9. 61, 2.

aghra, adj. (nom. pl. n.) highest. 20, 9. 61, 5. — *aghrem*, (nom. sg. n.) highest. 20, 9. 43, 1. 61, 5. 78, 1.

aghryôtemô, adj. (nom. sg. m. of the superlative of *aghrya* first, excellent) most excellent. 12, 1. 52, 15.

aṅhush, s. (nom. sg. m.) life. 11, 11. 52, 11. — *aṅhēush* (gen. sg.) 40, 7. 74, 10.

aṅhem, v. (instead of *aṅhen* 3 pl. impf. of *as* "to be") they were. 15, 3. 55, 6. [see pag. 55 not. 3.]

aṇhâo dem. pr. (loc. sg. f. of *a*) on this. 40, 6. 74, 10.

achithô, adj. (nom. sg. m.) unpunishable. 20, 2, 60, 1.

achithrô, adj. (nom. sg. m.) unproduced. 20, 3. 60, 1.

azhôish, s. (gen. sg.) Azhi-demon. 76, 29.

azaresô, adj. (nom. sg. m. of *azaresa*) without decay. 11, 12. 52, 12.

azinām, s. (gen. pl. of *azi*) of goats. 12, 2. 52, 15.

añtare, prep. in, within41, 6. 75, 4.

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atha, adv. thus, so. 12, 10. 20, 8. 38, 6. 53, 1. 61, 1.

athauronô, s. (gen. s.) thus agreeable. 21, 9. 62, 1. [an individual of the *âthrava* caste, a priest.]

adha, adv. then. 20, 8. 61, 1.

adharô, adj. (nom. sg. m.) one who is below. 9, 12. 50, 20.

adhâḍ, adv. (of *adha* + *âḍ*) afterwards. 21, 10. 62, 3.

anaghrâ, adj. (nom. pl. n.) endless. 20, 1. 59, 15.

anâmâta, past part., untried. 19, 10. 59, 15.

anâstaretô, adj. (nom. sg. m.) not suffering any injury. 78, 11. [The meaning "without lying down to sleep" suits better.]

anâhita, adj. (nom. sg. f.) unpolluted. 19, 5. 59, 3.

anyê, pr. (dat. sg. f. of *anya* another) to the other 7, 8. 49, 3. — *anyâo*, others acc. pl. f. 78, 12.

apa, s. and adv. water; back; without. 4, 3. 47, 4.

apaitirita, adj. (nom. pl. m. n. of *paiti-irita* "opposed" with the negative *a*) unopposed, uncontroled 11, 9. 52, 8.

apayă, adj. (nom. sg. m. pres. part. act. of *pâ* "to drink" with the negative *a*) not drinking, without thirst. 11, 12. 52, 12.

aparaya, adj. (inst. sg. f. of *apara* the latter, future) on the hinder part 7, 1. 48, 17.

apemô, adj. (nom. sg. m. of the superl. of *apa*) endmost. 20, 4, 60, 4.

aperenâyuka, s. (nom. dual, "not having the full age, child") two children. 4, 6. 47, 9. — *aperenâyukanăm*, (gen. pl.) of the children. 4, 7. 47, 10. — *aperenâyukô*, (nom. sg. m.) a child. 4, 6. 47, 9.

apăm, s. (gen. pl. of *âp* water) of the waters. 76, 20.

apvatiê, s. (dat. sg. f. of *apavati* exemption from decay; see note 2 on pag. 60) for the full understanding 20, 4. 60, 3.

afithyô, adj. (nom. sg. m. of a supposed noun *piti*, *fithi* which may mean feeding, nourishing, of *pâ* "to drink") without hunger. 11, 12. 52, 12. [In the Yashts as edited by Westergard there is *afrithya;* see 19, 11. 89. 24, 45.]

amana adj. (nom. pl. m. n., or inst. sg., or nom. sg. f. standing probably for *anâmâta* unexperienced) untried. 19, 10. 59, 14.

amarshă, adj. (nom. sg. m. of pres. part. act. of *maresh* "to die" with the negative *a* "not decaying") being immortal. 11, 12. 52, 12.

amavata (vacha), adj. (inst. sg. m. n. of *amavat* "strong") bold (speech.) 8, 12. 50, 7.

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amesha, adj. (nom. pl. m. n. of *amesha* = *amarta*) immortal. 19, 10. 59, 15.

amāsta, v. (3 sg. aor. middle of *man* "to think") he thought, believed. 7, 7. 49, 1.

amhâi, dem. pr. (dat. sg. m. of *a*) that. 20, 7. 60, 9.

ayare, s. (nom. sg. n.) a day. 42, 4. 43, 1. 75, 13. 78, 1.

arazân, s. (nom. sg. m.) forefinger. 10, 4. 51, 12.

aratô-kerethinô, adj. (nom. pl. of *aratô-kerethin*, instead of *ȧretô-kerethinô* "performing sacred rites") performing Izashne. 21, 2. 61, 10.

arura, s. (nom. pl. n.) a suit of clothes. 20, 10. 61, 6.

arejô, s. (nom. sg. m.) value. 12, 2. 52, 15.

arethavanô, adj. or s. (nom. pl. m. of *arethavan* "having a law-suit") suitors, the plaintiff and defendant. 43, 8. 79, 1.

arethahê, s. (gen. sg. of *aretha* "a case") of the case, law-suit. 43, 8. 79, 1.

arethnâo, s. (nom. pl. f.) elbows. 10, 2. 50, 25.

arethra, s. (nom. pl. m. n., probably an error for *aretha*) cases, law-suits. 17, 10. 57, 14.

arem, adv. content. 21, 2. 61, 10.

arēna, adj. (nom. pl. m. n. or sg. f. of *rēna* opposed, enemy) unopposed. 21, 1. 61, 8.

avaiaḍ, adv. that much. 21, 9. 61, 2.

avaêshām, dem. pr. (gen. pl. m. of *ava* that) those. 12, 7. 52, 22. — *avaḍ*, (nom. acc. n.) that 13, 2. 53, 5.

ava-thwaresahê, s. (gen. sg. of *avathwaresa* "incision, cutting in") name of a crime. 35, 9. 73, 3.

ava-baretām, past part. (acc. sg. f.) of *bare* "to bring" + *ava* "brought to". 16, 7. 56. 32.

avayâḍ, adv. there. 21, 10. 62, 2.

avare, s. (nom. sg. n., a Gâtha form for *avô* "help", see not. 1 pag. 60) dust. 20, 3. 60, 2.

avareta, s. (nom. pl. n. of the part. *avareta*) small fortune 16, 1. 55, 18. — *avaretâo*, (nom. pl. f.) 30, 8. 70, 1. [This is a mistake; the word is a past participle meaning "not put on, a thing with which nothing has been covered, not used", such as new clothes, carpets etc.; see Vend. 5, 60. 18, 34. 9, 30. Yt. 17, 7.; "not covered with grass" Vend. 19, 26.; it can only be derived from *vare* "to cover" with the negative *a*.]

ȧvastâtem, adj. (nom. sg. n. of the part. *ava-stâta* "composed, consisting") dignified. 9, 3. 50, 10.

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avâuṇhiĉiti, s. name of a crime. 35, 4. 72, 20. [It is a verb, 3 sg. pres. act. of *ah* = *as* "to throw", meaning "he throws, dashes against"; compare Sanscrit *asyati.*]

avâo, dem. pr. (nom. pl. f. of *ava* "that") those. 78, 11.

awra, s. (nom. sg. f. or pl. n.) a gentle breeze. 21, 1. 61, 7.

ashaonô, adj. (gen. sg. of *ashvan*) pure. 40, 8. 74, 11. — *ashavanô,* (nom. pl.) the pure 38, 7.

ashayâo, s. (gen. du) the part between shoulder and breast. 10, 6. 51, 4.

ashahĉ, s. (gen. sg.) purity, nature 14, 1. 54, 1. — *ashâ,* s. (nom. sg. f.) Ashavahisht. 12, 11. 53, 4.

ashemchâ, (nom. acc. sg. n.) and purity. 13, 6. 53, 13.

ashibya, s. (dat. instr. du. of *ashi* "purity") for the two Ashis. 23, 11. 64 ,1.

ashta, num. eight. 12, 2. 52, 15.

ashtaṇhum, s. (nom. sg. n.) an eighth part. 1, 9. 45, 13.

ashtish, s. (nom. sg. f.) arrival. 12, 9. 53, 1. [See note 1 on pag. 53.]

as, v. (3 sg. imperf. act.) it was. 20, 5. 60, 5.

asta, s. (nom. pl. n.) a bone. 20, 5. 60, 6. — *astem,* (nom. sg.) a bone. 7, 5. 11, 5. 48, 24. 52, 4.

asta-ishum, s. (acc. sg. m. of *asta-ishu*) an arrow-seeker. 20, 6. 60, 6. [This interpretation given by Destur Hoshengji on pag. 60 is neither in accordance with the Pahlavî, nor with the Zand; it means "having an arrow discharged"; *asta* "thrown", *ishu* "an arrow".]

astâtô, adj. (nom. sg. m.) non-existent. 20, 3. 60, 2. [not standing.]

asti, v. (3 sg. pres. act. of *as* "to be") is. 17, 9. 38, 5. 43, 1. 57, 12. 78, 1.

astryĉhĉ, v. he should be punished. 15, 11. 55, 16. [It is no verb, but a noun, the gen. sg. of *astrya* which may mean "one who is no wife", a kind of hermaphrodite; it may be also miswritten for *astairyĉhĉ,* the name of a particular disease; see Vend. 20, 3.]

astvatô, adj. (gen. sg. m. n. of *astvat*) endowed with a body. 40, 7. 74, 11. — *astvâo,* (nom. sg. m.) 11, 11. 52, 12.

aspahĉ, s. (gen. sg. of *aspa*) of a horse. 15, 10. 55, 13. — *aspô,* (nom. sg.) a horse. 12, 1. 52, 15.

asperenô, s. (nom. sg.) a dirham. 20, 4. 60, 4. [See note 3 on pag. 60.]

ahunãscha, s. (acc. pl. m.) repetitions of the *ahuvairya* prayer. 77, 28.

ahubya, s. (dat. du. of *aṅhus* life) for both lives. 13, 12. 53, 19.

ahurahĉ-mazdâo, (gen. sg.) of Ormazd. 38, 6. — *ahurô-mazdâo,* (nom. sg.) Ormazd. 13, 3. 16, 11. 53, 6. 57, 2.

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ahmâi, dem. pr. (dat. sg. m.) to that. 20, 7. 60, 8. — *ahmâd*, (abl. sg. m. n.) from that. 76,28.

ahmâkem, pers. pr. (gen. pl.) of us. 20, 7. 60, 9.

A (â).

â, dem. pr. this. 12, 10. 20, 6, 8. 53, 1. 60, 8. 61, 2. 76, 23. 78, 12. [prep. to, at.]

âaḍ, adv. thus; then. 12, 5. 20, 7. 52, 20. 61, 1. 77, 27.

âzaiñtivaitish, adj. (acc. pl. f. of *âzaiñtivat* "having a meaning-*âzaiñti-*) significant. 8, 6. 49, 18.

âzôish, s. (gen. sg. of *âzi* "lust"), the Azi devil 20, 9. 61, 2.

âtare-kereta, s. (nom. sg. m.) the fire-vessel. 21, 5. 61, 14.

âtare-taraê-naêmâḍ, s. (abl. sg. m.) the fire-vessel stand, or the inner fire-vessel. 21, 5. 61, 15.

âtare-frithitemcha, s. (acc. sg. with *cha*) the fire-consecrator. 21, 7. 61, 18.

âtare-marezanô, s. (nom. sg.) the fire-extinguisher. 21, 6. 61, 17.

âtare-vakhshô, s. (nom. sg.) the fire-kindling priest. 21, 4. 61, 12.

âtare-vazanô, s. (nom. sg.) the fire-fan. 21, 4. 61, 14.

âtarsh, s. (nom. sg.) fire. 38, 5.

âtha, s. (nom. sg. f.) smoke. 20, 9. 61, 2.

âd, adv. thus. 20, 8. 61, 1.

âdhâta, adj. (nom. sg. f.) lucky, 20, 10. 61, 6.

âpem, s. (acc. sg.) water. 16, 5. 17, 3. 56, 5. 57, 6. — *âpê*, dat. sg. of *âp* "water"). 76, 25. [It stands for the acc. *âpem*.]

âfrînâmi, v. (1 sg. pres. act.) I bless. 17, 5. 57, 8.

âberetem, s. (acc. sg. of *âberet* "one who brings to") name of a certain priest engaged on the Visparad ceremony, the water-bearer. 21, 8. 61, 20.

âmâta, part. (nom. sg. f.) tried. 19, 9. 59, 14.

ârmaitish, s. (nom. sg.) Armaiti, the angel presiding over the earth. 13, 1. 53, 4.

ârmata, adj. (nom. sg. f.) having a contented mind. 21, 8. 61, 5.

âs, v. (3 sg. imperf. of *as* "to be") was. 20, 5. 60, 5.

âsu, adj. (nom. sg. n.) swift. 20, 5. 60, 6.

âstê, v. (3 sg. pres. middle of *as* "to sit") he is sitting. 20, 6. 60, 8.

âsnatârem, s. (acc. sg. m.) name of a certain priest at the Visparad ceremony. 21, 8. 61, 22.

I (i).

isâi, v. (1 sg. pres. conjunct. middle of *is* "to have, possess") I may have the means. 14, 8. 54, 10.

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I (î).

îm, dem. pr. (nom. acc. sg.) this. 12, 7. 52, 21.

U (u).

ukhdhashna, adj. (nom. sg. m.) of a compound *ukhdha-sna*, "understanding, knowing words", *shna* standing for *zna;* compare *jña* „knowing" in Sanscrit) one who fully understands the composition of words. 9, 5. 50, 12.

ukhdhem, past part. of *vach* to speak (nom. sg. n.), speech. 9, 3. 50, 10. — *ukhdhô,* (nom. sg. m.) speech, word. 9, 6. 50, 13. — *ukhdhâo,* (nom. pl. f.) words. 9, 2. 50, 9. — *ukhdhām,* (acc. sg. f.) 32, 6. 71, 17.

ughrem, adj. (nom. sg. n.) powerful. 24, 2. 64, 4.

uzayairinām, adj. (gen. pl. of *uzayairin* "belonging to the second half of the day, to the afternoon") of the *uzîren gâhs,* the afternoon hours 77, 22. — *uzaryarâḍ*, s. (abl. sg. m. of *uzaryara*) from the afternoon. 77, 24, 25.

uzashta, s. (nom. sg.) a measure of eight fingers. 41, 2. 75, 1.

uzascha, s. (nom. acc. sg. n. of *uzaṅh* = *aojaṅh* "strength") might 17, 5. 57, 7.

uzâiti, v. (3 sg. pres. act. of *i* "to go" and *uz* "up", instead of *uzaêiti*) it rises. 13, 2. 53, 5.

uzyazdâna, s. (nom. du.) nostril. 8, 1. 49, 12.

uzyô, v. (nom. sg. m.) it rises. 23, 10. 63, 21. [It is the part. fut. pass. of *vaz* "to carry", meaning "he is to be carried.]

uta, pr. thou. 23, 10. 63, 21. [This is a mistake; it is a conjunction, meaning "and, also".]

utâ, conj. (Gâtha form for *uta*) and, as well as. 12, 5. 52, 20.

una, adj. (nom. sg. f.) little. 23, 9. 63, 20. — *unem,* (nom. sg. n.) deficient. 24, 2. 64, 3. [The more correct form is *ûna.*]

uparô, adv. above. 9, 12. 50, 20. [It is adj. nom. sg. m. "one who is above".]

ubôibyâ, adj. pr. (dat. du. of *ubê* "both") to both. 2, 11. 46, 19.

ubdâena, s. (nom. pl.) leather clothes. 24, 1. 64, 2. [See note 1 on pag. 64.]

urua, s. (nom. sg.) face. 7, 13. 49, 11. [This meaning is very doubtful, and appears to be only a guess from the Persian *rûi* face; the word is probably the same as *urva* soul.]

uruthaḍ, s. (nom. sg. n.) a tree. 24, 2. 64, 4. [part. n. act. of *uruth* "to grow".]

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uruthware, s. (nom. sg. n.) belly 10, 7. 51, 5.

urudhidhiĉiti, v. (3 sg. pres. act. of *urudh* "to grow") 24, 1. 64, 3. [See note 3 on pag. 64.]

urunaĉcha, s. (dat. sg. of *urvan* soul) and to the soul. 11, 10. 52, 9. — *urva*, (nom. sg.) spirit. 23, 9. 63, 20.

urvaêdās, s. (acc. pl. of *urvaĉda* "what is to be got out of the body, excrements") dirt. 24, 1. 64, 2.

urvaĉsa, s. (nom sg. f.) a circle, surrounding. 23, 9. 63, 19.

urvaĉsô, s. (nom. sg. m.) an open plain. 23, 8. 63, 18.

urvatem, s. (nom. sg. n.) an intestine. 10, 11. 51, 10.

urvathô, s. (nom. sg. m.) a friend. 23, 8. 63, 18.

uva, pr. or. num. (instead of *uba* nom. du. "both", or *va* = *dva* two) both. 23, 10. 63, 21.

ush, s. (nom. sg.) understanding, judgement. 23, 11. 63, 22. [Se note 4 on pag. 63.]

ushādhām, s. (acc. sg. f.) backbone. 10, 8. 51, 6. [See noto 2 on pag. 51.]

ushām-surām, s. (acc. sg. f. of *usha*) *sura* the third quarter of the night. 42, 10. 77, 2. [*usha* = Sansc. *ushâ* morning dawn; *sura* instead of *sûra* heroic, victorious.]

ushta, adj. (nom. sg. f., or nom. pl. n.) good. 23, 10. 63, 21.

ushtatâtem, s. (acc. sg. f. of *ushtatât*) excellence. 23, 11. 64, 1.

us, prep. up. 9, 12. 23, 9. 50, 21. 63, 20.

us, adj. or adv. happy. 23, 8. 63, 18.

E (e).

erezaurvaĉsâḍ, s. (abl. sg. of *ereza-urvaĉsa*) from the circle of the pure, name of the second quarter of the night. 42, 8. 76, 7. [The Pahlavi interpretation is only a bad etymological guess; the word appears to be an astronomical term referring to the movement of the celestial globe.]

erezi, s. (nom. sg.) testicle. 11, 1. 51, 13.

erezu, s. (nom. sg.) finger. 10, 4. 51, 1.

eredhaĉm, s. (nom. sg. n.) heart. 10, 10. 51, 9.

O (o).

oîm, num. one. 1, 4. 45, 6. [another more contracted form for *aĉvem*, or *aĉvîm* n. of *aĉva* one.]

O (ô).

ôithra, adv. separately. 3, 1. 46, 22.

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Ao (âo)

âoṅha, s. (inst. sg.) mouth. 8, 3. 49, 14.

âontyâo, s. (gen. or abl. sg. f. of *âonti*) inhaling, 8, 2. 49, 13. [The root is *an* "to blow, to breathe, the suffix is *ti*.]

K (k).

kaya, interrog. pr. (nom. pl. n. of *ki* = *chi* which?) which? 6, 12. 7, 3. 48, 16, 19.

karashô, s. (nom. sg. m., instead of *karshô*) a zone. 18, 6. 58, 1.

karshaschiḍ, s. (nom. acc. sg. n. of *karshaṅh* "a line" with the enclitic *chiḍ*) any line. 18, 8. 58, 4.

karshuãm, s. (gen. pl. of *karshvare* "a zone") of the (seven) zones. 18, 7. 58, 3. [Instead of *karshvãm*, *karshvãn* is perhaps to be read which is the acc. pl. See the names of the seven zones in note 2 pag. 58.]

karshôid, v. (3 sg. potent. act. of *karsh* "to drag") he may drag 76, 30.

karshtêê, s. (dat. sg. of *karshti* "ploughing, a ploughed field") a corn-field. 18, 9. 58, 6.

karshvâo, adj. (nom. sg.) fit for tilling 18, 9. 58, 5. [gen. du. of *karshvare*.]

kavachiḍ, adv. anywhere. 40, 5. 74, 10.

kashaibya, s. (dat. instr. du. of *kasha*) armpit. 10, 7. 51, 5.

kashâo, s. (gen. du. of *kasha*) two sleeves. 18, 5. 57, 18. [See note 3 on pag. 57.]

kaschiḍ, indef. pr. (nom. sg. m.) any one 40, 7. 74, 10. — *kahmâichiḍ*, (dat. sg. of *ka* who? with *chiḍ*) to any one. 13, 5. 53, 8.

kasyaṅhô, adj. (nom. pl. m. of the comparative of *kasu* little) less. 7, 3. 48, 19.

kahmâḍ, interrog. pr. (abl. sg. m. of *ka*) from which? whence? 76, 20. 77, 22. — *kô*, who? 17, 9. 57, 12.

kerepemcha, s. (acc. sg. of *kerep* with *cha*) and the body. 11, 5. 52, 5.

Kh (kh).

khratumâo, adj. (nom. sg. m. of *khratumant* "endowed with wisdom") one who is possessed of knowledge. 19, 7. 59, 8.

khratush, s. (nom. sg. m.) wisdom, intellect. 31, 7. 71, 3. [See note 2 on pag. 71.]

khrasyô, adj. s. (nom. sg. m.) one who threatens another by crying, a kind of offender. 39, 1. 73, 23. [It is probably miswritten for *khrusyô* "crying".]

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khruzhda, adj. (nom. pl. n.) harsh. 8, 10. 50, 4.

khshaêtô, s. (nom. sg. m.) splendor. 18, 11. 58, 9. [a king.]

khshathrô, s. (nom. sg. m.) a ruler. 18, 10. 58, 7.

khshathrăm, (see *vasô-khshathrăm*) 11, 8. 52, 7.

khshafa, s. (nom. sg., instead of *khshapa*) a night 42, 6. 76, 6. — *khshafâd*, (abl. sg.) a night. 78, 12.

khshayaḍ-vâkhsh, an adjectival compound (nom. sg.), the royal word. 8, 11. 50, 6.

khshayamana, part. middle (nom. pl. m. n.) ruling. 11, 9. 18, 11. 52, 8. 58, 8.

khshayô, s. (nom. sg. m.) a king. 18, 10. 58, 8.

khshim, s. (nom. sg. n.) lamentation. 19, 3. 59, 2.

khshuidha, s. sweetness. 18, 13. 11. 58,

khshudrâo, s. (nom. acc. pl. n.) semen. 11, 2. 51, 14.

khshtât, v. he goes. 19, 3. 59, 2. [3 sg. imperf., or aor. act. of *stâ* to stand; "he stood".]

khshtum, s. (nom. sg. n.) the sixth part. 1, 8. 45, 12.

khshnuta, past part. of *khshnu* "to please, satify" (nom. sg. f., or nom. pl. m. n.) pleased. 19, 1. 58, 12.

khshvash, num. six. 1, 8. 45, 12. 78, 9.

Q (q).

qaêdhem, s. (nom. sg. n.) sweat. 11, 5. 52, 4.

qaṅha, s. (nom. sg. f.) a sister. 5, 5. 47, 22.

qarahê, s. (gen. sg. of *qara* "a wound") name of a crime. 36, 1. 73, 5.

qarôchithrem, s. (nom. acc. sg. n., of *qarô-chithra*) the inflicting of a wound. 7, 8. 49, 3.

qasurô, s. (nom. sg. m.) a father-in-law. 5, 7. 47, 25.

qtemchiḍ (*saṅhem*), adj. with the enclitic *chiḍ* (nom. sg. n.) dark (words). 8, 8. 50, 3.

G (g).

gaêthanăm, s. (gen. pl. f. of *gaêtha*) of the world. 15, 11. 55, 15.

gaêm, s. (acc. sg. m.) soul; Gayomart. 31, 2. 41, 3. 70, 10. 75, 1.

gaêsa, s. (nom. sg. f.) curled hair. 6, 7. 48, 11. [This throws light on the word *gaêsu* Yas. 9, 10. which has been misunderstood by all European interpreters; it means "wearing the hair in curls"; see my article in the Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. 19, pagg. 588, 89.]

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gaonem, s. (nom. sg. n.) hair. 6, 6, 8. 48, 10, 12.

gaosh, s. (instead of *gaoshô*) ear. 9, 11. 50, 19.

gatêê, v. he reached. 30, 10. 70, 6. [It is no verb, but the dat. sg. of a substantive *gati*, *gaiti* "going"; these datives are used in the sense of infinitives, see my Essays pag. 85.]

gaya, s. (inst. sg. m.) life (see *gaêm*) 14, 12. 55, 3.

gayêhê-marata, s. Gayomart, the first king of the Iranians. 15, 1. 55, 3. [The form cannot be correct; it should be *gayêhê marathnô* gen. sg.]

garezhda, s. complaining. 31, 3. 71, 12. [3 sg. aor. middle of *gerez* to cry, "he cried", see my work on the Gâthas I pag. 74.]

gava, s. hand of a wicked person. 31, 1. 70, 7.

gavâstryâvareza, s. agriculture. 31, 4. 70, 14. [It is a compound standing for *gâu-vâstryavareza*, the cultivation of the fields by means of cows, or oxen.]

gavăm, s. (gen. pl. of *gâu*) of cows. 12, 2. 52, 15.

gâim, s. a measure of three feet, or one footstep. 41, 3. 75, 2. [It appears to be a mispronunciation for *gâmem* which has the meaning indicated.]

gâtum, s. (acc. sg.) a time. 14, 6. 54, 8. — *gâtumchă*, and a time 13, 11. 53, 18.

gâthanăm, s. (gen. pl. f. of *gâtha*) of the times of prayer, prescribed in the Parsi religion 77, 22.

gâthwô-shtachaḍ, adj. or s., repeating the Gâthas (songs of Zoroaster) constantly. 31, 3. 70, 13. — [This interpretation is a mere guess; see note 4 on pag. 70.]

gâmahya, s. (gen. sg. m. of *gâma*, a measure of two or three feet) 43, 5. 78, 6. — *gâmem*, (acc. sg.) 43, 5. 78, 5. — *gâmăn*, (acc. pl.) footmarks. 41, 6. 75, 10.

gudhra, ad. (nom. pl.) secret. 31, 1. 70, 8. [root *gudh* = *guz* "to hide".] — *gudhrâ* (*saṅhô*), secret (words). 8, 9. 50, 3.

gushta, v. he may listen. 31, 2. 70, 8.; listening 9, 9. 50, 18. [It is either the past part. of *gush* "to hear", or the 3 aor. sg. middle "he heard".]

geredha, s. a burrow. 31, 2. 70, 9.

gerewnaḍ, v. (3 sg. imperf. act. of *gerew* to take, "he took") he may take. 30, 10. 70, 6.

gē, s. (nom. sg. f.) adultery. 31, 1. 70, 7.

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gām, s. (acc. sg. of *gâu* cow; see *gavām*) cattle. 31, 3. 7, 11. — *gām-châ*, and cattle. 13, 6. 53, 13.

grehmô, s. (nom. sg. m., instead of *grēhmô*) a bribe. 30, 10. 70, 6. [This meaning rests evidently on a guess; the word occurs only in Yas. 32, 12—14, and is apparently a proper name of some enemy of the Zoroastrian religion; the meaning "bribe" gives nowhere any sense; see my work on the Gâthas I pag. 176.]

Gh (gh).

ghenâo, s. (nom. pl. f.) women. 31, 5. 70, 17.

ghnaḍ, v. (3 sg. imperf. act. of *jan* = *ghan* "to kill) he killed. 31, 5. 70, 17.

ghnâd, (3 sg. subjunct.) may he destroy. 31, 5. 70, 17.

Ch (ch).

cha, enclitic, appended to many words, "and, also".

chaiti, adv. how much? 29, 7. 69, 3.

chaĉteñti, s. plainnes, clearness. 29, 6. 68, 23. [This is a mistake, see note 1 on pag. 69.]

chakana, s. a wish. 29, 7. [It is no noun, but 3 sg. perf. act. of *kan* to wish, "he has wished"; see my Essays pag. 81.]

chathware, num. (n.) four. 15, 10. 55, 13.

chaḍcha, pr. any one 40, 7. 74, 11. [instead of *chiḍcha* any thing whatever.]

charâiti, s. (nom. sg. f.) an unmarried girl. 5, 2. 47, 18.

charetutârô, adj. (nom. sg. m.) very active. 29, 7. 69, 4. [This interpretation rests on a wrong etymology; the word cannot be derived from *kere* "to make" as the Pahlavî translator has done, but is a determinative compound (Tatpurusha) *charetutârô* meaning "crossing the riding-ground".]

charetu-drâjô, a square riding-ground. 29, 5. 68, 22.

charetām, s. workers. 29, 5. 68, 23. [acc. sg. f. of *chareta*, course, a race course; see Yt. 19. 77.]

chavaiti, adv. how many? 41, 5. 75, 3.

chârām, s. (acc. sg. f.) redress. 29, 7. 69, 3.

chiākadhavatô, adj. (gen. sg. of *chiākadhavat*) of an arm's length a cubit. 10, 3. 50, 26. [*chiākadha* appears to signify the fore-arm.]

chikaĉn, v. (3 pl. potent. act. of *ci* "to atone") they should be punished. 3, 5, 7, 8. 46, 27, 30. — *chikayatô*, (3 du. potent.) both should be

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punished 3, 5, 7. 7, 8. 46, 26, 29. 49, 3. — *chikayaḍ*, (3 sg. potent.) he should be punished. 3, 3. 46, 25.

chichi, v. is to be punished. 14, 4. 54, 5. [The form is unexplicable; it appears to be miswritten for *chidhi* which wôuld be the imperative of *chi*.]

chitha, s. (nom. sg. f.) punishment. 29, 6. 69, 2.

chithra, s. (nom. pl.) seed. 29, 6. 69, 1.

chithrushva, s. a fourth part. 1, 6. 45, 10.

chiḍ, an enclitic (n. of the pronoun *chi*) which is appended to nouns and pronouns making their sense more general, e. g. *kaschiḍ* anyone, whosoever.

chinaiĉmi, v. (1 sg. pres. act. of *chin*) I pray. 29, 8. 69, 6.

chinmanô, s. (gen. sg. of *chinman*) esteem. 29, 8. 69, 5.

chistish, s. (nom. sg.) a sage. 29, 8. 69, 5. [wisdom, knowledge.]

J (j).

jaidhyaḍ, v. (3 sg. imperf. act. of *jadh* "to ask, implore") he asked. 27, 8. 67, 13.

jau, s. (nom. sg. instead of *java* or *jva* life, living) part of the soul 37, 8. 73, 22. [1])

jaê, s. (nom. sg.) instead of *jahi*) a lustful woman. 4, 10. 47, 14.

jaêsh, s. adultery. 27, 9. 67, 14.

jakhshavâo, (part. perf. act. of the desiderat. of *jan* "to destroy) one who had the desire of destroying. 27, 7. 67, 12.

jataṅhaḍ, arriving. 27, 8. 67, 13. [The interpretation is wrong, as the word cannot be derived from *jam*, *jim* "to go"; it is *jata aṅhat* "he (or she) was beaten".]

jafra, s. (nom. sg.) a cave. 27, 7. 67, 11. [adj. deep.]

jareta, s. taking. 27, 8. 67, 13. [nom. sg. praiser of *jar* "to praise".]

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1) The explanation which is given of this term by the compiler of the glossary on pagg. 39. 40. has been left untranslated by Destur Hoshengji. I render it as follows: "jau is the continuous power of life (frâz-ushtân) which separates from the soul in such a one (a criminal), that is, one may call it (the ushtân) separated from the soul in any Tanâvanâr (a sinner who cannot pass the bridge); punishment is awarded, but there is no compensation by means of good works (i. e. the good works of the Tanâvanâr are not counted, they are all lost in consequence of his mortal sins)".

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javaiti, v. (3 sg. pres. act. of *jiv* "to live") he lives. 14, 12, 55, 3.

jahî, s. (nom. sg. f.) a lustful woman. 5, 1. 47, 17.

jinâiti, v. (3 sg. pres. act. of *ji, jyâ* "to grow old") he exhausts. 27, 6. 67, 10.

jimaiti, v. (3 sg. pres. act. of *jim* "to come") he comes 14, 10. 55, 1. — *jimâḍ*, (3 sg. pres. subjunct.) he may reach. 27, 7. 67, 11.

jum, adj. (acc. sg. m. of *jvâ*) living. 27, 6. 67, 10.

jē, s. (nom. sg. instead of *jahî*) a lustful woman. 4, 10. 47, 17.

Zh (zh).

zhnûm s. (acc. sg. of *zhnu*) knee. 11, 3. 5, 52.

Z (z).

zaêṅanha, adj. wakeful. 30, 6. 69, 18. [s. instr. sg. n. of *zaêṅanh* watchfulness, "with watchfulness".]

zaêmanô, may they live! 16, 6. 56, 6. [s. gen. sg. of *zaêman* activity, see note 1 on pag. 56.]

zaêshô, adj. (nom. sg. m.) ugly. 30, 6. 69, 17.

zaothra, s. (nom. sg. f.) holy-water. 30, 3. 69, 13. — *zaothrâbyô*, (dat. pl.) 17, 1. 57, 3. to the waters. — *zaothrăm*, (acc. sg.) holy-water. 76, 25.

zaoshô, s. (nom. sg. m.) a pleasure. 30, 3. 69, 11.

zagathaḍ, v. (3 sg. imperf. act. of *zagath*) he separated. 30, 7. 69, 19.

zañta, s. (nom. sg.) a meaning, commentary. 30, 4, 69, 15.

zatô, past part. (nom. sg. m. root *zan* "to strike") beaten. 30, 9. 70, 4.

zarathushtra, s. (voc. sg.) Zoroaster, the prophet of the Parsis. 15, 3. 56, 66.

zarva, s. (nom. sg.) old age. 30, 5. 69, 17. — *zarvânemcha*, (acc. sg.) and time. 13, 11. 53, 18.

zavarascha, s. (nom. sg. n. with *cha;* instead of *zavare*) strength. 17, 5. 57, 8.

zasta, s. (nom. du.) hand. 10, 3. 30, 1. 50, 26. 69, 8.

zastavaḍ, adj. (nom. sg. n.) mighty. 30, 1. 69, 8.

zâ, s. (nom. sg. f.; instead of *zâo*) earth. 12, 7. 52, 22.

zâmâoiô, s. (nom. sg. m.) a son-in-law. 30, 6. 69, 17.

zârascha, s. (nom. sg. n. with *cha*) bile. 10, 11. 51, 10.

zâvare, s. (nom. sg. n.) strength. 30, 4. 69, 14.

zita, past part. (nom. sg. f.) increased 30, 2. 69, 10.

zinda-yâtumeñta, (nom. pl. n.) a great sorcerer. 30, 9. 70, 3. [The two

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words from no compound; *zinda* is a substantive in the nom. pl. n., and *yâtumeñta* is its adjective; they may be translated "sins of sorcery"; *zinda* is the Persian *zhinda* "ugly, horrible".]

zî, conj. for. 30, 1. 69, 9.

zurô-beretâo, adj. (a compound, nom. pl. f. of *zurô* = *zâvare* "strength", and *beretâo* "brought", or "bringing") having strength. 30, 7. 70, 1.

zusha, injured; asked. 30, 2. 69, 11. [*zusha* is incorrect; it ought to be *zushta* past part. of *zush* "to be pleased"; it means "pleased, satisfied" and not "injured", or "asked".]

zushta, s. a derhem. 30, 3. 69, 12. [This meaning is very doubtful; it appears to rest only on the mistaken identification of *zushta* "pleased" with the Pahlavî *zozan*, which is the name of a certain coin.]

zushtô, part. (nom. sg. m.) settled.43, 10. 79, 4.

zeṅha, s. (nom. sg. f.; instead of *zăṅga*) leg. 11, 4. 52, 1.

zemana, s. (nom. sg. f.) reward. 30, 5. 69, 16.

zemô, s. (gen. sg.) land. 18, 9. 40, 6. 58, 5. 74, 10.

zeredhaiêm, s. (nom. sg. n.) heart. 30, 8. 70, 2.

zâo, s. (nom. sg. f.) earth. 12, 7. 52, 22.

zăthwan, born. 30, 5. 69, 15. [nom. sg. n. birth of *zan* "to be born" with the abstract suffix *thwan*.]

zgereqnem, adj. (nom. sg. n.) altered to *zgeresnem*, round. 30, 7. 69, 19. [See note 4 on pagg. 69. 70.]

zyêiḍ, s. a kind of offender. 39, 2. 73, 24. [It is a verb, 3 sg. imperf. act. of *zyâ* to injure, "he injured".]

zyăm, s. (acc. sg. f.) of *zyâ* winter. 30, 2. 69, 9. [snow.]

zrva. s. (nom. s. m.; see *zarva*) time. 30, 5. 69, 16.

T (t)

tacha, s. flowing. 29, 1. 68, 13.

tacharem, s. (nom. acc. sg. n.) a measure of three Hâsars. 41, 11. 75, 8. [See note 5 on pag. 75.]

tañchishtem, adj. (nom. acc. sg. n.) most vigorous. 29, 1. 64, 14.

taḍ, dem. pr. (nom. sg. n.) this. 43, 5, 6, 7, 8. 76, 24. 78, 6, 7. 79, 1.

tadhao, 41, 10. 75, 7. [a mistake; see note 5 on pag. 75.]

tanum, s. (acc. sg.) body. 37, 5. 73, 19. — *tanush*, s. (nom. sg.) 24, 8. 37, 4. 64, 13. — *tanvaêcha*, (dat. sg.) to the body. 11, 9. 52, 9.

tanumăthrô, s. (nom. sg. m.) a body-subduer 29, 3. 68, 7. [Te word is

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generally used as an adjective, meaning "one in whose body the sacred words are" i. e. thoroughly knowing the religion.]

taradhâta, s. (nom. sg. f.) a destroyer. 29, 4. 68, 19. [past part. of *taradhâ* "to pervert", generally used in the phrase *taradhâtem anyâish dâmăn* Yt. 12, 1. 2. 19, 9. etc. "perverted, spoiled by the other creatures"; the inborn light, the primitive intellect *âsnô khratush* are regarded as spoiled by their contact with other things.]

tarascha, adv. and across. 6, 4. 48, 8.

taremanô, adj. (nom. sg. m.) small. 29, 2. 68, 15. [The meaning is very doubtful.]

tarēmanô, adj. (nom. sg. n.) very strong. 29, 2. 68, 15. [part. pres. middle of *tar* to cross, "crossing, running".]

tavâchâ, v. (1 sg. subjunct. middle of *tu* "to be able" with the enclitic *cha*) I may have the means 14, 8. 54, 10.

tashaḍ, v. (3 sg. imperf. of *tash* "to cut") he formed. 29, 4. 68, 19.

tâcha, dem. pr. with *cha* (nom. acc. pl. n.) and that. 29, 1. 68, 13.

tâtô, s. (nom. sg. m.) duration. 29, 1. 68, 13. [past part. of *tan* "to stretch, extend".]

tâya, s. (nom. sg.; instead of *tâyush*) a thief. 29, 3. 68, 16.

tâyushâoscha, s. (nom. pl. f.) an abettor of thieves, a nest of rogues. 39, 4. 73, 27. [It is a compound, *tâyu-sha*, which may mean place of thieves.]

tâyô, hidden. 39, 4. 73, 26.

tishrô, num. f. three. 1, 5. 45, 8.

tûirîm, s. (nom. sg. n.) the fourth parth. 1, 7. 45, 10.

tûm, pers. pr. (nom. sg.) thou. 29, 3. 68, 16.

tushish, s. (nom. sg.) a spade. 29, 3. 68, 16. [See note 2 on pag. 68.]

tê, dem. pr. (nom. pl. m. of *ta* this) these 15, 8. 16, 10. 55, 12. 56, 11.

Th (th).

thanavañta, adj. (nom. pl. n.) lazy. 31, 7. 71, 4.

thamanem, adj. (acc. sg. m.) industrious, independent, heroic. 31, 8. 71, 4.

thnâtô, s. (nom. sg. m.) acceptance. 31, 6. 71, 3. [past. part of *thnâ*, a root of uncertain signification.]

thraêtaonahê, s. (gen. sing.) Feridûn. 15, 8. 55, 12.

thraṅ, s. (nom. sg.) the mouth. 31, 8. 71, 6.

thrayăm, num. (gen. n.) threefold. 1, 6. 45, 8.

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thrâthrâ, s. (instr. sg., or nom. pl. n. of *thrâtar*, protector, nourisher, or of *thrâtrem* nourishing) adorning [1]). 31, 6. 71, 3.

thrâyô-sata, num. (both words being in the nom. pl.) three hundred. 31, 9. 71, 6.

thri-gâmcm, s. (nom. sg. n. of a Dvigu-compound) a measure of three paces. 43, 5. 78, 6.

thritîm, adj. (nom. sg. n. of the ordinal number *thritya*) third. 1, 5. 45, 8.

thripithwô-dhi, adj. (a Tatpurusha compound of *thripithwô* three stations, three times, and *dhi* making) holding three times. 38, 5.

thri-yakhshtischa, adj. (nom. sg. m. f. of a possessive compound) and three twigs (having three twigs, consisting of them, as the Barsom) 16, 8. 56, 8.

thri-vachahim, (nom. sg. acc. m. f. of a possessive compound) having three words. 43, 4. 78, 5.

thristem, num. thirty. 31, 1. 71, 6.

thrîshva, (instead of *thrishva* inst. sg. or nom. du.) a third part. 1, 6. 45, 8.

thrāfdhô, s. (nom. sg. m.) descent of an angel. 31, 6. 71, 2.; see note 1 on pag. 71.

thwakhshitâo, adj. (gen. du. of *thwakhshita*) energetic, active. 15, 5. 55, 7. [See under *paitishâthrâo*.]

thwăm, (acc. sg. of *tûm* thou) thee. 3, 10. 31, 7. 41, 6. 46, 34. 71, 3. 75, 5.

D (d).

daêvayaḍ, (3 sg. impf. of the causative) he should look. 27, 1. 67, 3. [The Pahlavî translation *namûd* means "he showed". If the form is correct, then the root is *div* which means in the Zand "to cheat, deceive"; but the translator appears to have traced it to *dî* "to see", *dîdan* in Persian. *v* may, however, stand for *p*, in which case it might be a regular causative of *dî;* but it is very likely a clerical error for *daêsayaḍ* "he showed".]

daosha, shoulder. 10, 2. 50, 25.

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1) This is the translation of [illegible] ârâeshna by which the word is rendered. It is, however, nothing but a clerical error for [illegible] serâyashna being of the same root (thrâ) as the Zand thrâtâ; for the latter is generally rendered so in the Pahlavî translation of the Yasna and Vendidâd. See Yas. 50, 1. Vend. 2, 4. 5. In Yas. 71, 13. it is translated by [illegible], "assistance, help". M. H.

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dakhmô, s. (nom. sg. m.) a depositary for the dead, tower of silence. 27, 1. 67, 2.

dakhshta, s. (nom. pl. n.) a mark. 27, 2. 67, 4.

dakhshmaitish, s. (nom. sg. f.) a certain measure. 41, 8, 75, 6.

daṅrô, or *daṅhrô* adj. (nom. sg. m.) wisdom, [wise]. 8, 7. 50, 2.; wise, intelligent. 9, 6. 50, 12.

daṇhvê, s. (dat. sg. of *daṇhu* "a province") to the governor. 12, 2. 52, 15. [The Pahlavî translator has identified it with *daṇhu-paiti* "a ruler, governor"].

dazhaḍ, v. (3 sg. imperf. act. of *dazh* "to burn") he burns. 27, 3. 67, 5.

dazdi, v. (2 sg. imperat. of *dâ* "to give") give! 27, 2. 67, 3.

dadhâiti, v. (instead of *dadâiti* 3 sg. pres. act. of *dâ* "to give") he gives. 13, 9. 53, 15.

dantânô, s. (nom. pl. of. *dantan* "a tooth") teeth. 8, 3. 49, 14.

dareghem, (adj. nom. sg. n.) long. 11, 10, 12. 52, 9, 12.

darezera, adj. (nom. sg. f.) powerful. 27, 3. 67, 6.

darevaḍ, v. (3 sg. imperf.) he saw. 27, 2. 67, 4. [miswritten for *daresaḍ*, of *dares*, to see.]

dashinô, adj. (nom. sg. m.) right. 9, 11. 50, 19.

dashcha, num. with *cha*, and ten. 41, 6. 75, 4. [instead of *dasacha*.]

dasmahê, adj. (gen. sg. m. n. of *dasema*) tenth. 1, 9. 45, 14.

dahmô, adj. (nom. sg. m.) pious, religious, devout. 27, 1. 67, 2.

dâitya, s. justice, propriety. 13, 12. 53, 19. [adj. nom. pl. n. proper, suitable.]

dâtâish, s. (instr. pl.) through, with the laws. 14, 1. 54, 1. [past. part. of *dâ* "to make".]

dâḍ, v. (3 sg. aor. act. of *dâ* "to make, create") he created. 13, 6. 53, 13.

dâra, s. (nom sg. f.) a razor. 16, 9. 56, 11.

dâshta, past part. made. 27, 3. 67, 5. [It appears to be miswritten for *dâta*.]

dishta, s. a measure of ten fingers. 41, 2. 74, 17.

dughdha, s. (nom. sg.) a daughter. 5, 6. 47, 22.

dudhuwibuzda, s. name of a crime, threatening to kill with uplifted weapon. 34, 5. 72, 12. [It does not appear to be a compound, but two words, *dudhuwi* s., and *buzda*, past part., both in the instr.; *dudhuwi* is very likely the name of a particular weapon, and *buzda* may mean

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"turned" (root *buz* = *buj* to inflect); the whole phrase would thus signify "with a weapon, turned, pointed at".]

dunma, s. (nom. sg. n.) a cloud. 16, 8. 56, 10. [The phrase *yayata dunma* means "the cloud is passing, or has passed moving about".]

dush-dâma, adj. (nom. sg. f.) having a bad creation. 27, 5. 67, 8.

dush-sastish, s. (nom. sg.) ill-advising. 27, 4. 67, 7.

dush-sravaṇhê, adj. (dat. sg. m. n.) having bad words. 27, 4. 67, 6.

demânô-pathni, s. (nom. sg. f.) a bride. 5, 2. 47, 19. [mistress of the house.]

deretô, s. (nom. sg. m.) a holder. 9, 3. 50, 10. [It is past part. of *dere* "to hold", forming the first part of the Tatpurusha compound *deretô-sraoshem* holding Serosh, keeping him; the past part. has in Zand now and then the meaning of the act. part., see my Essays pag. 84.]

dôithra, s. (nom. sg. f., or nom. du.) eye. 7, 13. 49, 11.

drâjô, s. (nom. sg. n.) length, extent. 16, 3. 29, 5. 56, 1. 68, 22.

drujim, s. (acc. sg. of *druj*) Daruj, an evil spirit 14, 7. 54, 9.

drvatâtem, s. (acc. sg. of *drvatât*) health. 11, 7. 52, 7.

dva, num. two. 1, 4. 45, 7. — *dvacha*, and two. 41, 6. 75, 4.

dvadasaṅ-hâthrem, a Dvigu-compound (nom. sg. n.) a measure of twelve hâsars. 43, 1. 78, 1.

dvayâo, nom. (gen. du. f. of *dva*) twofold. 1, 5. 45, 7.

D (ḍ).

ḍkaêshahê, s. (gen. sg. of *ḍkaêsha*) 43, 6. 78, 7. — *ḍkaêshô*, (nom. sg.) a command; a judge. 17, 8, 9. 57, 11, 12. [This is the traditional explanation which can scarcely be proved from the Zand-avastâ as far as it still exists. The word may have had the meaning of "judge" in works which are no longer extant, or in the old Persian language; as regards the Zand I doubt it very much. In the existing Zand texts it clearly means "creed, religion; religious doctrine", forming very frequently the latter part of a compound (e. g. *ahura-ḍkaêshô* "professing the Ahura religion", *paoiryô-ḍkaêshô* "an adherent of the ancient religion") which is now and then dissolved into its component parts, but without altering the sense (so for instance *paoiryanăm ḍkaêshanăm* instead of *paoiryô-ḍkaêshanăm*). It is originally the same with the Sanscrit *dîkshâ* "instruction, initiation principally into

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sacred rites". No other etymology is possible; those which have been proposed by same modern Zandists are absurd. See my work on the Gâthas II, pagg. 177. 78.]

ḍbaêshâo, s. (nom. pl. n. of *ḍbaêshaṅh*) injury. 28, 1. 67, 16.

Dh (dh).

dhadhaṅha, s. (instr. sg. n.) the backside. 11, 2. 51, 15. [It is the same as *zadaṅh* podex.]

N (n).

naêmăm, adj. (acc. sg. f.) half. 9, 13. 50, 22. [*vîspê-naêmăm* in all directions.]

năêrê, s. (dat. sg., instead of *năirê* of *nar* a man) to a man. 13, 9. 14, 3. 53, 15. 54, 5. — *nara*, (nom. du.) two men. 4, 8. 14, 6. 47. 11. 54. 7. — *narô*, (nom. pl.) men. 4, 8. 38, 7. 47, 11.

naomahê, adj. (gen. sg. m. n. of *năoma*) ninth. 1, 9. 45, 14.

namra-vâkhsh, an adjectival compound (nom. sg. *namra* + *vâksh*) words of benediction. 8, 7. 50. 2. [This meaning is doubtful; it appears to be based only on an identification of *namra* with the Persian *nemâz* prayer; the real meaning cannot be made out.]

narsh, (gen. sg. of *nar*) of a man. 4, 7. 7, 4. 12, 8. 47, 10. 48, 23. 52, 23.

nâ, s. and adv., a man; or. 4, 1. 12, 5. 47, 2. 52, 20.

nâiri, s. (nom. sg.) a woman. 12, 5. 52, 20.

nâirika, s. (nom. sg. f.) a woman. 4, 9. 47, 13. — *nâirikanăm*, (gen. pl.) of women. 4, 9. 47, 14. — *nâirikayâo*, (gen. du.) of two women. 4, 9. 47, 14.

nâfô, s. (nom. sg. n.) navel. 10, 7. 51, 6.

nizentem, act. part. pres. (acc. sg. m.) one who is born in the house. 40, 10. 74, 13. [See note 2 on pag. 74.]

nitemchiḍ, s. (nom. acc. n. of *nita* with *chiḍ*) each setting. 12, 7. 52, 22. [See note 3 on pag. 52.]

netemem, adj. (nom. acc. sg. n. instead of *nitemem*) lowest. 4, 3, 4. 7, 8, 3.

nē, pers. pr. (acc. dat. gen. pl., Gâtha form) we. 4, 1. 27, 2. [us, to us, of us.]

nô, pers. pr. (acc. dat. gen. pl.) we. 4, 1. 47, 1. [See *nē*.]

nôiḍ, adv. not. 13, 9. 53, 15. 76, 23.

nâoṅha, s. (nom. sg. f.) nose. 8, 1. 49, 12,

nmânô-pathni, s. (nom. sg. f.) mistress of the house. 5, 2. 47, 19.

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P (p).

paio, s. (nom. sg. n. instead of *payô*) milk. 24, 5. 64, 10.

paiti, prep. on, at. 7, 1, 3. 48, 17, 20.

paiti-dathâiti, v. (3 sg. pres. act. of *dhâ* + *paiti*) he returns, answers. 13, 9. 53, 15.

paitiastô (*vachâo*), adj. words of assent. 9, 8. 50, 17. [instead of *paityastô* assenting.]

paitiĉtê, s. Patet, confession and repentance of sins. 25, 10. 64, 17. [The form cannot be correct; *patet* comes from *paitita* "fallen", compare *patita* in Sanscrit "fallen from virtue"; if it be a noun, it can only stand for *paititi* "fall, confession of a fall".]

paitishâthrâo [1]), s. a commander 15, 5. 55, 8. [The interpretation is doubtful; at to its form, it is a gen. du. The derivation from *paiti* "lord", and *khshathra* "rule" which the compiler had in view cannot be right. I derive it from a word *paiti-shâtra* which may mean "a meeting convened for opposing another one, a party", as *shâtra* is only traceable to *shad, had*, "to sit", being a corruption of *shastra*, the *s* being dropped, and the *a* lengthened in compensation for the loss; compare *hâdrôyâ* (gen. du. of *hâdri* which is a Gâtha from for *hathri*) Yas. 32, 7. with my remarks on it, Gâthas I, pagg. 167. 68.]

paitishtâna, s. (nom. du.) foot. 11, 3. 52, 1.

paitî, s. (nom. sg. instead of *paitish*) a chief. 24, 10. 64, 18.

paitiapta, adv. with malicious intent. 76, 30. [instr. sg. of the past part. *paityapta*.]

paityahmi, s. (loc. sg.), an astronomical term, probably zenith. 12, 10. 53, 1. [See note 1 on pag. 53.]

paityâdha, s. answering. 9, 8. 50, 17.

pairi, prep. about. 17, 10. 57, 13.

pairiĉtê, s. pain, malady. 24, 7. 64, 12. [The form cannot be correct; it if be a substantive, it ought to be *pairyaiti* or *pairiti*.]

pairikanâmcha, s. (gen. pl. of *pairika* "a fairy" with *cha*) and of fairies. 15, 12. 55, 17.

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1) The passage in which the word occurs, looks like a proverb. I propose the following translation: "he who belongs to two industrious people is of two parties". The meaning appears to be, that one cannot serve two masters.

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pairishtem, adj. (nom. sg. n.) well considered. 9, 3. 50, 10. [It is formed like a past part. from *pairish*, "round about", meaning "turned about", looked at, chiefly used of wood, if properly examined before it is thrown into the sacred fire.]

pairi-sachaiti, v. (3 sg. pres. act. of *sach* "to pass" with *pairi*) it lasts 76, 23.

pairyêtê, v. (3 sg. pres. middle of *pere* "to destroy" instead of *pairyêitê*, see Vend. 4, 17. West.) is joined to *tanu*, meaning "he destroys his body, becomes a Tanâvanar". 37, 5. 73, 19.

paurva, adv. before. 1, 4. 45, 6.

paêsa, s. leprosy. 24, 5. 64, 10.

paouraya, adj. (instr. sg. f.) 7, 3. 48, 19. — *paourîm*, adj. (nom. sg. n.) first. 1, 4. 45, 6.

paourushagaonem, an adjectival compound (nom. sg. n.) grey hair. 6, 48, 12.

paosh, adj. rotten. 24, 9. 64, 16. [s. gen. sg. of a word *pu;* perhaps it stands for *paosha*.]

pañtañhem, s. (nom. sg. n.) a fifth part. 1, 7. 45, 11.

pañchadasa, num. fifteen. 39, 6. 74, 3.

pañchasata, num. five hundred. 24, 6. 64, 11.

pañchâstem, num. fifty. 24, 6. 64, 11.

patenta, v. it falls out. 16, 4. 56, 4. [pres. part. (nom. pl.) of *pat* "to fall".]

pathô, s. (gen. sg. acc. pl.) a path. 24, 8. 64, 15.

padhem, s. (nom. sg. n.) a foot. 41, 1. 74, 16.

pafraêta, s. paying of debts by instalments; happy, healthy. 60, 3. 74, 7. [It may be the past part. of an intensive of *pere* "to fill", meaning "completely fulfilled, discharged"; with reference to debts "paid off". *pa* may also stand for *upa*, and *fraêta* be derived from *frî*, *prî*, meaning "satisfaction".]

pura, prep. before. 76, 26. 77, 28.

para-sachaiti, v. (3 sg. pres. act. of *sach* to pass with *para*) it lasts. 77, 26.

parâcha, adj. (instr. sg. of *para* another) on that side. 6, 4. 48, 8.

parata, s. asking. 24, 3. 64, 7.

paresu, s. (nom. sg.) the side. 10, 9. 51, 7.

parô, adv. before. 9, 11. 50, 19.

parâontyâo, s. (gen. sg. of *parâonti*) exhaling. 8, 2. 49, 13. [See *âontyâo*.]

parshva, s. snow. 19, 1. 58, 13.

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pashnem, s. (nom. sg. n.) eyelid. 8, 1. 49, 11.
pasânô, s. (nom. pl.) bosom. 10, 10. 51, 8.
pasu-vastrahê, adj. (gen. sg.) clothed in skins. 6, 9. 48, 13.
pasushurvân, s. (gen. sg.) a shepherd-dog. 40, 1. 74, 5.
pascha, adv. after, behind. 9, 12. 10, 1. 50, 19, 22. 76, 26.
paschaita, adv. (instead of *paschaêta*) afterwards. 78, 11.
pasvô, s. (nom. pl. of *pasu*) cattle. 39, 7. 74, 3.
pâiri, surrounding. 9, 13. 50, 22. [prep. instead of *pairi* round.]
pâta, (2 pl. imperat. act. of *pâ*) protect! 24, 4. 64, 9.
pâdha, s. a foot. 24, 4. 64, 9.
pâdhaṅuhañtem, adj. (acc. sg. m. of *pâdhaṅuhañt*) deserving rewards. 40, 1. 74, 5.
pârem, s. (nom. sg. n.) a debt. 24, 7. 40, 3. 64, 12. 74, 6.
pitum, s. and. adj. (acc. sg.) a father; bad. 24, 5. 64, 10. [The word cannot have both these meanings; in that of "father" the compiler confounded it with *pitar* which has this meaning. Whether it means "bad", or rather "badness", as it can be only a substontive, cannot be decided from the existing Zand texts, where *pitu*, means "nourishment"; but it is quite possible that it conveyed the sense of "badness" in passages which are now lost; compare *pejus* worse in Latin, *pîyati* "to scorn" in Vedic Sanscrit, see Rigv. 1, 147, 2.]
pukhdha, adj. fifth. 1, 7. 24, 6. 45, 11. 64, 11.
puthra, s. (nom. pl.) sons. 15, 8. 55, 12. — *puthrô*, s. (nom. sg.) a son. 16, 11. 57, 2.
pusăm, s. (acc. sg. f.) a crown. 24, 10. 64, 18.
peretush, s. (nom. sg. m.) a way, a channel. 24, 3. 64, 7.
perenâi, s. (dat. sg. of *perena*) a discussion. 24, 4. 64, 8.
perenâiu, s. (instead of *perenâyu*) a youth. 24, 4. 64, 8. — *perenâyu*, (nom. du.) two adults. 4, 5. 47, 8. — *perenâyunăm*, (gen. pl.) adults. 4, 6. 47, 8. — *perenâyush*, (nom. sg.) an adult. 4, 5. 47, 7.
perenâvayâo, s. blessings. 24, 9. 64, 15. [This meaning is very doubtful, as the word cannot be derived from *â-frî* "to bless" which the compiler appears to have done. It seems to be miswritten for *perenâyavâo* gen. du. of *perenâyu* "a youth".]
perenem, adj. (nom. sg. n.) full. 24, 3. 64, 7.
peremnâi, s. (dat. sg.) to an adversary. 13, 9. 53, 15. [pres. part. middle of *pere* "to fight".]

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peresâ, s. (nom. sg. f.) bridge. 14, 10. 55, 1. [*peresâ* is only the Persian pronunciation of the Bactrian *perethâ;* see note 1 on pag. 55; the translator has identified it with *perethu* "bridge", referring it to the bridge *Chinvaḍ* which separates heaven from hell. This interpretation is very doubtful, as *perethâ* is the nominative, and gives no good sense. I have explained it in my work on the Gâthas II pag. 163. as "fight, strife, war" to which interpretation I still adhere.]

peshotanush, s. (nom. sg. m.) a Tanâvanâr, a great sinner. 24, 8. 64, 13. — *peshôtanush*, s. (nom. sg. m.) 37, 4. 73, 19. [The correct form is *peshô-tanush* which is a Tatpurusha compound of *peshô*, instead of *peretô* "destroying" (the past part. being used in the sense of an active one) and *tanush* "body", the whole meaning "destroying the body" that is, suicide. It does, however, not necessarily imply the idea of suicide, but sins which are regarded as aggravating and great as the destruction of one's own life is according to the Zoroastrian religion.]

pouruyô, adj. (nom. sg. m.) first. 17, 2. 57, 5.

pourushaspô, s. (nom. sg. m.) Pourushasp, the father of Zoroaster. 15, 8. 55, 12.

pām, adj. (acc. sg. of *pâ*) protecting. 32, 6. 71, 17.

pāsanush, s. (nom. sg. m. instead of *pāñsush*) dust. 24, 8. 64, 15.

pāstahê, s. (gen. sg. m.) of the skin. 6, 9. 48, 12.

ptaḍ, v. (3 sg. imperf. act. of *pat* "to fall") he fell. 24, 9. 64, 16.

F (f).

fedhri, s. (log. sg. instead of *pitari* of *pitar*) a father. 26, 9. 66, 18.

fraiar, s. (instead of *frâyara*) forenoon. 42, 4. 75, 13.

frauâkhsh, s. (nom. sg.) horny substance. 10, 5. 51, 3.

fraêazaitê, v. will be born. 15, 4. 55, 7. [probably miswritten for *frayazaitê* 3 sg. pres. middle of *yaz*, "he prays", see note 4 on pag. 55.]

fraêshta, past part. (instr. sg. used in the sense of an adverb) abundantly. 26, 11. 66, 20.

frakârayôish, v. (2 sg. potent. act. of the causal of *kare*) thou shalt draw. 18, 8. 58, 4.

fragatôiḍ, s. (abl. sg. of *fragati*) beginning. 42, 11. 77, 4.

frajasaiti, v. (3 sg. pres. act. of *jas* = *gachh* "to go" with *fra*) it begins. 76, 20. 77, 23.

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frazânaiti, v. (3 sg. pres. act. of *zan* "to know" with *fra*) he discerns, decides. 17, 10. 57, 14.

frazdânaom, s. (acc. sg. of *frazdânu*), name of a river in Sejestân 17, 3. 57, 6.

fradathem, s. (nom. acc. sg. n.) prosperity. 13, 3. 53, 6. — *fradathâi*. (dat. sg.) for furthering. 26, 9. 66, 8.

frabaraitê, v. (3 sg. pres. middle of *bare* "to bring" with *fra*) he brings. 76, 25.

frabda, s. a bridge of foot from heel to toe, a foot's length. 11, 4. 52, 2.

frayarê, adv. tomorrow. 26, 10. 66, 19.

fravâkhsh, s. (nom. sg.) male organ of generation. 11, 1. 51, 13.

frashnem, s. (nom. sg. n.) testicles. 10, 12. 51, 11.

frasasta, past part. of *sǎs* "to praise" with *fra*, well-known. 26, 10. 67, 19.

frasyadhjaiti, s. name of a crime, the sin of driving another to desperation, or stabbing and wounding him. 35, 7. 73, 1. [It is a compound; *jaiti* means "striking, a blow"; *syadh* appears to mean "stabbing, piercing".]

frasrâvayêiti, v. (3 sg. pres act. of the causal of *sru* "to hear" with *fra*) he repeats, sings. 77, 29.

frâ, prep. (instead of *fra*). 14, 4. 54, 5.

frâtish, s. (nom. sg.) filling. 76, 20. [It is to be derived from *pere*, *pare* "to fill" with the suffix *ti*, being a contraction for *paratish*.]

frâraithya, part. fut. pass. (nom. pl. n.) they are to proceed. 13, 12. 53, 19. 54, 1. [It is to be traced to a denominative of *ratha* "carriage", meaning "to move".]

frârâdhân, s. (nom. sg.) little finger. 10, 4. 51, 2.

frim, s. (acc. sg. m. or. nom. n. of *frya* dear, beloved) a friend. 26, 9. 66, 18.

frǎs, adv. over. 26, 10. 66, 18.

fshu, adv. before. 19, 4. 59, 3. [This meaning appears to rest entirely on an identification with the Persian *pêsh* "before". The word is of frequent occurrence in the Zand texts at the end of compound words, meaning "increasing"; in some words it is a contraction of *pasu* "cattle".]

fshuta, s. cheese. 26, 11, 66, 20.

fshyô, adv. after. 19, 4. 59, 3. [This meaning is unknown in the existing

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Zand texts; it may be an adjectival from of *pas* behind, meaning "one who is behind".]

fshyô, s. (nom. sg.) milk. 26, 11. 66, 20. [This form is a correction from the *pashuyô* of the MSS.; it ought to be *fshuyô* meaning "what comes from cattle, cows" i. e. milk, *fshu* being a contraction of *pasu*.]

fshtâna, s. (nom. du.) the breast. 10, 6. 51, 4.

B (b).

baê, num. (instead of *duyê*) two. 28, 1. 67, 17.

baêshaza, s. (nom. pl. n.) health. 28, 1. 67, 16. [remedy, medicine.]

baodhaṅhô, s. (gen. abl. sg. n.) a seeker. 28, 5. 68, 3. [part of the soul, soul, life.]

baodhajaḍ, s. name of a crime. 32, 8. 72, 2. [It stands for *baodhô-jaiti* "the slaying of life", see note 1 on pag. 72.]

baodhô, s. (nom. sg. m.) life, soul. 28, 4. 68, 3. [scent, smell, *bûi* in Persian.]

baodhô-varshtahê, s. (gen. sg. of *baodhô-varshta*) capital punishment. 3, 3, 46, 25.

baodhô-varshtahê, (gen. sg.) name of a crime of murder for which the severest kind of capital punishment is awarded. 32, 8. 72, 2. [As to the etymology of this compound, the first part *baodhô* "soul" is clear; the second *varshta* cannot be taken as past part. of *varez* "to make, do", as it would give no sense; it is to be traced to the root *vraś'ch* "to tear", of which it can be a past. part; compare the forms fut. *vrashṭâ*, inf. *vrashṭum*, part. fut. pass. *vrashṭavyam* of this root in Sanscrit, *Pâṇini* 8, 2, 36. The whole compound thus means: the tearing of life (out of the body) which applies to a very severe kind of capital punishment, such as disembowelment, or cutting the body in pieces. That it clearly means the heaviest kind of punishment, follows from the passages of the Zand-avastâ where it is mentioned.]

baoshem, s. (nom. sg. n.) freedom. 28, 6. 68, 4.

bakhdhra, adj. uncastrated. 28, 3. 67, 18. [The word occurs in Vend. 19, 21. The readings of the MSS. differ; Westergaard has *bikhedhrem;* my Vendidâd Sâde fol. 228, a has *bakhedhrem*; my Pahlavî-Vendidâd reads as West. does; the Vend. Sade published in Bombay in 1232 Yazdagird, has *bakhdharem*. The Pahlavî translation has which must be read *bakhdarah*, as is only *b*; my Pahlavî-Persian

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Vendidâd which has been copied from a Surat MS. reads it *bâkhtah* and translates it by *bî koftah* not bruised, i. e. uncastrated. The reading *bikhedhrem* appears to owe its origin to etymology; the first part *ba* having been taken as *bi* = *vi* "without". Although the meaning "uncastrated, not gelded" is on the whole undoubtedly correct, the form *bikhedhrem* is hardly the right one; I prefer *bakhdhra*, or *bakhdhar* which was simply an expression for the male, the bull.]

bakhshaḍ, v. (3 sg. imperf. of *bakhsh* "to make a present") he may grant. 13, 3. 53, 6.

bagha, s. (nom. pl. m. or n.) a lot. 28, 2. 67, 17.

bañtâo, adj. (nom. pl. f.) sick. 28, 3. 68, 2.

bañdâo, s. (nom. pl. f.) a tie. 28, 3. 68, 1.

baraitê, v. (3 du. pres. middle of *bere*, *bare* "to bring") they (two) bring. 14, 6. 54, 8.

bareta, *bereta*, past. part. of two roots 1. *bare* = Sanscrit *bhṛi* "to bring"; 2. *bare* = S. *hṛi* "to take"; e. g. *yasôbereta* "taken under prayer".

baretăm, past. part. of *bere*. 16, 8. 56, 32.; see *ava-baretăm*.

barethra, s. (nom. sg. f.) a pregnant woman. 28, 4. 68, 2. [The form is uncommon; it appears to stand for *barethri*; very probably it is only a clerical error.]

barethri, s. (nom. sg. f.) a pregnant woman. 5, 3. 47, 20.

barozhdahum, s. (nom. sg. n.) upper part of the side. 10, 9. 51, 8.

bashi, s. (nom. sg.) a cucumber. 28, 6. 68, 6.

bâzava, s. (nom. pl. of *bâzu*) arms. 10, 2. 50, 25.

bâdha, adv. always. 28, 2. 67, 17.

bâmanyâo, adj. (gen. du. of *bâmani*) wide. 18, 5. 57, 18. [See note 3 on pagg. 57. 58.]

bâmya, adj. splendid; spacious. 6, 3. 48, 6. [See note 2 on pag. 48.]

bitim, adj. (nom. sg. n., instead of *bitîm*) second. 1, 5. 45, 7.

bipithwô, adj. (nom. sg. m.) having two times, stations. 38, 6. [See note 2 on pag. 73.]

bîsh-aêtavaḍ, adv. twice as much. 41, 8, 10. 75, 6, 8.

bishish-framâtô, s. (nom. sg. m.) a well-experienced doctor. 28, 5. 68, 4. [*bishish* appears to be only the old Persian form of the Zand *baêsh-aza*, meaning "medicine"; *framâtô* is past part. (nom. sg. m.) of the root *mâ* with *fra*, and has the same meaning as *âmâta* "experienced".]

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buji, adj. liberated. 28, 6. 68, 5.

bunem, s. (nom. sg. n.) bottom. 12, 10. 53, 1.

buyâd, v. (3 sg. precat. act.) may he be! 28, 2. 67, 18.

berezata (vacha), adj. (instr. sg. of *berezat* "high, loud") a loud voice. 8, 10. 50, 5. [with a loud voice.]

beretâbyô, past part. (dat. pl. f. of *bereta*) to those (waters) which have been taken. 16, 12. 57, 3. — *beretâo,* nom. acc. pl. f. 30, 8. 70, 1.

bâthro, adj. (nom. sg. m.) difficult. 28, 7. 68, 6.

byaṅha, s. (instr. sg.) fear. 28, 4. 68, 2.

bvaḍ, v. (3 sg. pres. subjunct. act. of *bû* "to be") it will be. 11, 11. 52, 11. [on the meaning as future, see my Essays pag. 82.]

M (m).

maitê, s. (nom. sg. instead of *maiti*) a measure. 19, 6. 59, 7.

maidhyâi, adj. (dat. sg. of *maidhya,* middle) to the middle. 77, 25. — *maidhyâḍ,* (abl. sg.) 78, 12.

mainyûcha, s. (nom. du., or acc. pl. of *mainyu* with *cha*) in connection with *spentô-mainyu,* the name of the third Gâtha, meaning "the verses beginning with *Spentô-mainyu*". 78, 9.

maêsma, s. (nom. sg. of *maêsman*) urine. 11, 1. 51, 14.

makhshi, s. (nom. sg.) a fly. 25, 7. 65, 12.

magha, s. a bachelor. 25, 4. 65, 6. [See note 2 on pag. 65.]

maghem, s. (nom. sg. n.) a stone to sit upon, when undergoing the great purification ceremony which lasts for nine nights. 25, 7. 65, 10.

maghna, adj. naked. 25, 7. 65, 10.

mazaṅhô, s. (gen. sg. of *mazaṅh* "largness, greatness") see *virô-mazaṅhô.* 16, 3. 56, 1.

mazgemcha, s. (nom. sg. n. of *mazga* with *cha*) and the brain. 11, 6. 5, 25.

mazdayasnô, adj. s. (nom. sg. m.) worshipping Mazda, a worshipper of Ormazd. 25, 4. 65, 6.

mazdâi, s. (dat. sg.) Ahura-mazda, Ormazd, the name of God. 32, 6. 71, 17. — *mazdâo,* s. (nom. sg.) 13, 3. 16, 11. 38, 6. 53, 6. 57, 2.

mañtâ, s. receiving. 17, 2. 57, 5. [a noun, denoting the doer, to be derived from *man* "to think", meaning "the thinker"; see note 2 on pag. 57.]

maḍ, prep. with. 25, 1. 65, 2.

madhu, s. (nom. sg. n.) wine. 25, 6. 65, 8.

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madhmyêhê, adj. s. (gen. sg. of *madhmya* "middle") middle, the middle. 12, 8. 52, 23.

manôthri, s. (nom. sg. f.) neck. 10, 2. 50, 25.

mayaḍ, s. destruction. 19, 6. 59, 7. [As to its form, it is the pres. part. n. of *mî* "to destroy" which has the same meaning in Sanscrit.]

mayâo, s. cohabitation. 25, 3. 65, 5. [This meaning appears to rest principally on the word *stryômayâo* Afrig. 1, 4. which is interpreted by the Desturs as "cohabiting with women". There is some ground for this meaning, as the modern Persian *mâyeh* "origin" is either identical, or closely related to it. See more about it in my Gâthas I. pag. 206.]

marata, s. Gayomard. 15, 1. 55, 3. [See *gayêhê marata* pag. 91.]

mashyô, s. (nom. sg. m.) man, mankind. 9, 5. 25, 4. 50, 12. 65, 7.

mas, adv. (instead of *maz* "greatly") much. 25, 2. 65, 5.

masô, s. the latter part of the compound *mushta-masô*. 10, 4. 51, 1.

masâo, s. (nom. pl. f.) greatness, value. 39, 7. 74, 3. [It forms part of the compound *sraoni-masâo* having the value, or greatness of a sraoni; see note 1 on pag. 74, and *sraoni*.]

mastraghnaya, or *mastrahnya*, s. (instr. sg. f. of *mastraghna*, or *mastraghni* skull) on the skull. 7, 2. 3. 4. 48, 17, 20. — *mastraghnām*, (acc. sg.) 7, 6. 48, 25. the skull. [The meaning is undoubtedly correct; but it is difficult to reconcile it with the obvious etymology of the word which is composed of *mastra*, and *ghna* "beating, striking"; *mastra* is identical with the Sanscrit *masta*, *mastaka*; it thus means "striking the head"; how can this term be applied to the head? One may think of the brain; but the expression would not be very appropriate, as the brain does not strike the skull, and moreover there is another term used for it in Zand, viz. *mazga*, Persian *mazg*. It very likely refers to the bones of the neck which are in contact with the skull; see *mastravanām*.]

mastravanām, s. (gen. pl. of *mastravan*) the skull. 7, 6. 48, 24. [It is evidently only miswritten or mispronounced for *mastraghanām*, gen. pl. of *mastraghan*, *mastraghna*, which appears to signify not simply the skull, but its bones and those closely connected with it. The same word is *mastarēghanascha* Yt. 10, 72. where *mastraghanascha* should be read.]

masyaṅhô, adj. (nom. pl. m. of the comparative *masyô* = *mazyô* of *maz* "great") greater. 6, 12. 48, 16.

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mâ, adv. (prohibitive particle) not. 19, 6. 59, 8.

mâaḍ, adv. together with; not. 3, 2. 46, 22. [When it means "together", it is only a lengthy pronunciation of *maḍ* "with"; when it is a negative, it is a contraction of *mâ* "not", and *âd* "thus, so".]

mâi, s. measure. 19, 8. 59, 10. [perhaps for *mâya*.]

mâiaṅuhê, s. measure. 19, 8. 59, 11. [It is either the dat. sg. of a noun *mâyaṅh*, or 2 sg. imperat. middle of *mâ* "to measure" instead of *mâyaṅuha*. The first explanation is probably the correct one; it thus means "for measuring".]

mâta, s. (nom. sg.) a mother; measure. 5, 5. 19, 9. 47, 22. 59, 12.

mithôsâst, s. (nom. sg., instead of *mithô-sâsti*) name of a crime, false teaching, giving wrong instruction. 35, 1. 72, 17. [*mithô* adv. falsely, wrongly, *sâsti*, s. of *sâs* "to teach", doctrine.]

mithwa, adj. mingled. 25, 1. 65. 2 [s. joining, a pair.]

mimarô, s. (nom. sg. m.) a reciter. 25, 3. 65, 5. [It is an intensive formation of the root *mar* "to repeat, count", meaning one who constantly repeats, recites prayers.]

muthrem, s. (nom. sg. n., instead of *mûthrem*) urine. 25, 6. 65, 9.

murâ, s. (nom. sg. f.) the belly. 25, 5. 65, 8. [See note 3 on pag. 67. The meaning is very doubtful.]

mushta-masô, adj. (nom. sg.) handful. 10, 3. 51, 1. [*mushta* = *mushṭi* the fist.]

mustemeshô, s. (nom. sg.) myrtle. 25, 2. 65, 4.

mezhdem, s. (nom. sg. n., instead of *mîzhdem*) reward. 25, 5. 65, 9.

merekhsh, s. destruction. 58, 8. 65, 12. [In the shape mentioned it is only the root, meaning "to destroy"; the substantive which the compiler had in view, may have been *merekhsha*.]

merezânâi, s. the belly. 25, 5. 65, 8. [The meaning is not distinctly stated; see note 3 on pag. 65; it is clearly traceable to the root *merez* "to wipe off, take off". It appears to be the name of some object, perhaps that of a broom.]

merezu, s. (nom. sg.) a boundary. 25, 1. 65, 2.

mê, pers. pr. (gen. dat sg.) of me, to me. 14, 4. 54, 5.

moshu, adv. quickly, at once. 25, 1. 65, 3.

mâo, s. (nom. sg.) the moon; measure, appropriate. 19, 7. 59, 8. [The author takes the suffix *mâo*, nom. sg. m. of *man*, *mant* in the meaning of "appropriate" which is, however, erroneous. In this sense it means only "endowed with".]

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mām, pers. pr. (acc. of *azem*, I) I, me 19, 6. 25, 3. 59, 7. 65, 5.

myaêshi, s. making water. 25, 6. 65, 9. [This meaning is either wrong, or the word is miswritten, or mispronounced. If it means "making water", it can be only traced to *miz* = *mih* in Sanscrit "to make water"; then we ought to expect *maêza* or *maêzi*. I am inclined to take it as a verb 2 sg. pres. potent middle of a root *mi*, standing for *mayaêsha*.]

mraoḍ, v. (3 sg. imperf. act. of *mru* "to speak") he said. 9, 7. 50, 14.

mravaḍ, v. (3 sg. subjunct. act.) he may say. 9, 7. 50, 15.

mru, v. (2 sg. imperat. act.) speak! 9, 8. 50, 16.

mruta, adj. injured. 25, 5. 65, 7. [I cannot trace it to any root which can convey such a sense. It is miswritten or mispronounced. The Pahlavî has *mûda;* the original Zand may have been *mûta*, of the root *mû* "to fasten" in Sanscrit which is preserved in *amuyamna* "inviolable".]

Y (y).

yaêtatare, v. (3 du. perf. act. of *yat*) it is procurable. 16, 10. 56, 11. [See note 3 on pag. 56.]

yaêtush, v. has come. 16, 6. 56, 5. [See on the form and meaning note 1 on pag. 56; "aspiring after".]

yaêtushâḍa, adj. one who is capable of speaking and hearing 40, 9. 74, 12. [It appears to be an abl. of *yaêtush*, standing for *yaêtushâḍ*.]

yaêshenta, pres. part. of *yaêsh* "to seeth" (nom. pl. n.) seething. 16, 4. 56, 4.

yaoshchini, adj. fortunate. 16, 7. 56, 7. [The form is somewhat doubtful; instead of *yaoshchini*, *yaoshchina* is to be read, as *china* is now and then used as an enclitic, just as the Sanscrit *chana*, generalising the meaning; *yaosh* = *yos* "fortune, prosperity" of the Vêdas is known form the Gâthas Yas. 44, 9. (see my article in Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. VIII, pagg. 740—43), and forms part of the well-known verb *yaozh-dâ* which is generally interpreted as "to purify", a meaning which appears to be only a derived one. *yaoshchina* may be, however, incorrect, and the correct reading may be *yazaoschina* (gen. sg. of *yazu* "sublime, high" see my Gâthas I, pagg. 137. 138.), as we find Yt. 24, 48. West. *yazaoischina* (my MS. of the Vîstâsp Nosk has *yazaôischina*). I prefer *yazaoschina*, as the sense "all that is high, sublime" agrees better

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with the adjective *sûrahê* "heroic, victorious", than with *yaosh* "fortune, prosperity".]

yakhshtischa, s. (nom. sg. with *cha*) and a twig. 16, 8. 56, 8.

yazaêsha, adv. if. 16, 12. 57, 2. [This is a mistake; it is a verb 2 sg. potent. middle of *yaz*, "thou shalt worship"; see note 1 on pag. 57.]

yazâi, v. (1 sg. subjunct. middle of *yaz* "to worship") I pray. 17, 3. 57, 6.

yazush, adj. (nom. sg. m.) sublime. 16, 11. 57, 1.

yatha, adv. as; so much; as much; just as. 9, 6. 12, 7, 8, 9. 41, 6. 50, 12. 52, 21, 22. 53, 1. 75, 4. 76, 29.

yathacha, adv. and thus. 13, 5. 53, 8.

yathâ, adv. (Gâtha form) thus. 12, 5. 52, 20.

yathra, adv. where. 13, 3. 53, 6.

yathrâ, adv. where. 12, 11. 13, 2. 53, 3. 5.

yaḍ, relat. pr. which. 11, 12. 52, 12. 76, 29.

yayata, v. (3 sg. potent. act. of *yat*) it may pass. 16, 8. 16, 10. [3 sg. perf. of *yat* to move, make exertions.]

yava, s. reckoning of a period. 15, 2. 55, 5. [It is either instr. sg., or nom. pl.; the latter suits best the sene of the passage where it occurs, *yava aêtê aṅhem zarathustra* "these were the periods, o Zoroaster". In the passages of the existing Zand texts is is better taken as an instr. sg. in the sense of an adverb "ever".]

yavaêcha, s. (dat. sg. of *yava* "duration") for ever. 17, 6, 57, 9.

yavaêtâtaêcha, adv. and for ever. 17, 6. 57, 9. [The Pahlavî translator takes it as consisting of two words *yavaê*, "always, ever", and *tâtaê* "going on". Grammatically it is the dat. of an abstract noun *yavaêtât* "eternity, duration", meaning "for ever, for all time".]

yavata, adj. (instr. sg. of *yavant* "how long", and *yavan* = *yuvan* "young") for how long a time; young. 41, 12. 15, 1. 55, 3.

yavaḍ, adv. as much. 14, 8. 41, 8, 11. 54, 10. 75, 6, 8.

yavahê, s. (gen. sg. of *yava* grain) of grain. 17, 3. 57, 5.

yavâkem, pers. pr. (gen. du. of *tûm* thou) of you two. 3, 9. 46, 33.

yavê, s. (instead of *yavâi*) for all time, eternity. 11, 12. 52, 12.

yashtâ, s. receiving. 17, 1. 57, 4. [It is a contraction of *yas* relat. pr., and *tâ* dem. pr.; see note 2 on pag. 57, and also my Gâthas I, pag. 132.]

yasô, which has come. 16, 12. 57, 3. [The Pahlavî translator derives it from a root *yas* to which he attributes the meaning "to come" which

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has no foundation whatsoever. It is a noun, occurring in the compound *yasô-bereta* which is applied to the *zaothra* i. e. holy-water, and means "taken (not "brought") under prayer, with prayer", *yasô* standing in this compound for the instr.]

yasnemcha, s. (acc. sg. with *cha* of *yasna*) praise. 17, 4. 57, 7.

yâ, rel. pr. (nom. sg. f. du. m.) who, which. 14, 5, 6. 54, 7.

yâkare, s. (nom. sg. n.) the liver. 10, 10. 51, 9.

yâtukhta, s. name of a crime, threatening to kill another by sorcery. 34, 3. 72, 10. [a spell, spoken by a sorcerer; *yâtu* "a sorcerer, and *ukhta* "spoken".]

yâtumeñta, s. a sorcerer. 30, 9. 70, 3. [adj. nom. pl. n., endowed with sorcery, witchcraft.]

yâtem, s. (nom. sg. n.) a share, fortune; sorcery. 15, 11. 55, 15, 16. [In the sense of "sorcery" it stands very likely for *yâtum* which has that meaning.]

yâthwām, s. (gen. pl. of *yâtu* a sorcerer) of sorcerers. 15, 12. 55, 17.

yâmēñg, adj. all, the whole. 14, 10. 54, 11. [This is a mistake. The reading is very doubtful. Westergaard reads *yâ mēñg* Yas. 48, 2. whence the quotation is taken. If the reading *yâmēñg* be correct, it would be the accus. pl. of *yâma;* if *yâ mēñg* be right, the first is the instr. sg. of the relat. pronoun, and *mēñg* a corruption of *manaṅh* "mind"; see my Gâthas II, pag. 163.]

yâre, s. (nom. sg. m.) a year. 16, 3. 56, 1. [The traditional explanation of this word by "year" which has been followed by all European interpreters is hardly correct. If we closely examine such passages as Yas. 1, 9. Visp. 1, 2., where the invocation of the *yâirya ratavô* i. e. the masters of a *yâre*, is followed by an enumeration of the six Gahânbârs or seasons, we have all reason to conclude that it means a season, a period of about two months, and not a year; *yâre-drâjô* during a season.]

yâskerestemem, adj. (nom. sg. n. of *yâskerestema*, superlative of *yâskeret* "active, energetic") most efficacious. 16, 1. 55, 18.

yijaiastish, s. (nom. sg.) name of a measure. 41, 8. 75, 6.

yukhta, past. part. of *yuj* "to join" (nom. pl.) joined; strong. 15, 8, 9. 55, 12, 13.

yujiti, v. (instead of *yujêiñti* 3 pl. pres. act. of *yuj*) they are industrious. 15, 8. 55, 12.

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yûzhem, pers. pr. you. 15, 7. 55, 11.

yûshmâkem, pers. pr. (gen. pl.) of you. 3, 9. 15, 7. 46, 33. 55, 11.

yê, relat. pr. (nom. sg. m. Gâtha form) who, which. 13, 6, 7. 53, 10, 13.

yêzi, conj. if. 77, 28.

yêdhi, conj. (the same as *yêzi*) if. 16, 10. 56, 11.

yêhyâ, relat. pr. (gen. sg. m., Gâtha form) that. 14, 7. 54, 9. [whose.]

yoishtô, adv. the less. 15, 4. 55, 7. [The meaning is very doubtful; but it is difficult to find out a better one. As *hvoishtô* is its correlate, both may mean "the less, the more"; but it cannot be proved. I take it as a contraction of *yô ishtô* "who is wishing, or wished for".]

yokhshtayô, s. (nom. pl. *yokhshti* means, power). 16, 7. 56, 32. [Te word is not translated in the Pahlavî.]

yoghedha, s. (instr. sg.) by joining. 15, 4. 55, 7.

yozhdanahê, s. (gen. sg.) for shaving. 16, 9. 56, 11. [*yozhdana* "cleaning"; *yozhdanahê dâra* a razor.]

yô, relat. pr. (nom. sg. m.) who, which, what. 7, 1, 3, 6. 13, 8. 14, 3. 15, 7. 17, 10. 48, 17, 19, 25. 53, 11, 15. 54, 4, 5. 55, 11. 57, 13. 76, 25.

yôi, relat. pr. (nom. pl. m.) who, which. 15, 8. 55, 12.

yâo, relat. pr. (nom. pl. f.) 78, 12.

R (r).

raêrê, adj. generous. 28, 8. 68, 9.

raêva, adj. (nom. sg.) splendid. 28, 8. 68, 8.

raochaṅhem, s. light. 28, 10. 68, 11. [adj. acc. sg. m. of *raochaṅha, raochâo* "having light, shining"; the compiler confounded it with the substantive *raochaṅh* "light, splendour".]

raochaṅhăm-fragatôiḍ, the fourth quarter of the night, when light and dawn commence. 42, 11. 77, 4. [literally, "from the beginning of the lights"; *raochaṅhăm* gen. pl. of *raochaṅh* light.]

raodhaḍ, v. (3 sg. imperf. act. of *rudh* to grow) he grew up. 28, 8. 68, 10.

razô, adj. (nom. sg. m.) decorated. 28, 9. 68, 9. [It stands perhaps for *râza,* at the end of compound words, meaning, "arranging, adjusting".]

ratufrish, s. (nom. sg. m. instead of *ratufritish,* as the word is written in the Zand-avasta) satisfaction of the heads of creation by invoking them. 77, 22. [This is a very remarkable word, as it furnishes among many others a very decisive proof of the close connection which the

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ceremonies and prayer formulas of the Zoroastrian creed have with those of the Brahmans as shown in the Vedas. For *ratu* is, as to its origin, identical with the Sanscrit *ṛitu* "a season", but is used in a far more comprehensive sense, signifying not only the six Gahânbârs which correspond to the six seasons of the Hindus, but the parts of the day also, as well as any other regular period, and even any being of the visible and invisible world, under whose rule a certain class of creatures of a cognate nature are supposed to stand, in which sense it is best translated by "head, chief", the seasons under whose influence all beings are, being taken as the principal heads of creation. *friti* is completely identical with the Sanscrit *prîti*. Now at all the so-called *Ishṭis* (i. e. the minor sacrifices, exclusive of the Soma sacrifices of which they form only part) the *Yajamâna* i. e. the man in whose favour the sacrifice is brought has to repeat, after the performance of each of the five *Prayâjas* (see my *Aitareya Brâhmaṇam* II, pag. 18, note 12.), a *mantra* in which the words *ṛitu* and *prîṇâti*, *prîtaḥ* etc. occur. The first is as follows: *vasantam ṛitûnâm prîṇâmi, sa mâ prîtaḥ prîṇâtu* i. e. among the seasons I please the spring; may he, pleased, please me (also)! The same formula is applied only with the change of the name to the other seasons, *śiśira* and *hemanta* being taken as one; see the *Saṁhitâ of the Black-Yajurveda* 1, 6, 2, 3. (I, pag. 859 ed. Cowell). The *ṛitus* are regarded as the deities which occupy the objects of the Prayâjas.]

ratubya, s. (dat. du. of *ratu*) for both chiefs. 13, 12. 53, 19.

rathwya, adj. (nom. pl. n.) seasonable, in proper manner. 13, 12. 53, 19.

— *rathwyâo*, (nom. pl. f.) 9, 2. 50, 9.

rafnē, s. (nom. sg. n.) pleasure. 28, 8. 68, 8.

râjîm, s. (acc. sg.) a wound. 28, 9. 68, 10.

râzām, adj. (acc. sg. f.) of *râza*, arranging. 18, 6. 58, 1.

râna, s. thigh. 11, 3. 51, 15.

râshtem, past. part. of *râz* (nom. sg. n.) just. 28, 9. 68, 10.

V (v).

va, num. (nom. acc. du. m.) two. 2, 6. 46, 12.

vaiĉ, (nom. acc. du. f.) two. 2, 6. 46, 12.

vaikayô, s. (nom. sg. m.) a witness. 22, 5. 62, 12.

vaitĉ, adj. hidden. 23, 7. 63, 15. [I doubt very much the existeuce of

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such a word; it appears to be the dat. of the suffix *vat*, *vant*, to which some interpreters might have attributed the sense indicated.]

vaidhim, s. (nom .sg. n.) knowledge. 23, 1. 63, 6.

vairyān, adj. (acc. pl. m.) the Ahuna vairya prayers (see *ahunāscha*), 77, 29.

vaibya, (dat. instr. du.) to two, both. 2, 6. 46, 13.

vaêijô, adj. (nom. sg.) pure. 23, 6. 63, 14.

vaêdhayama, (1 pl. imperat. act. of the causative of *vid* "to know") let us invite. 22, 11. 63, 2.

vaêdhâ, v. (3 sg. perf. of *vid*) he knows. 12, 5. 52, 20.

vaênaḍ, v. (3 sg. imperf. conjunct. of *vaên* "to see") he should see. 22, 12. 63, 3.

vaêm, pers. pr. (nom. pl. of *azem* I) we. 22, 11. 63, 2.

vaohkhtê, v. (instead of *aokhtê* 3 sg. pers. middle of the root *vach* "to speak") he speaks. 22, 3. 62, 8.

vaākrem, adj. (nom. sg. n.) very brave, or round. 22, 6. 62, 14.

vakāuvarôish, s. (gen. sg. of *vakāuvari* which stands probably for *vākravari* "a crooked stream, canal") a meandering stream. 22, 9. 62, 19.

vakhshaṅha, s. (instr. sg. of *vakhshaṅh*, nom. *vakhshô*) through salutary speech. 8, 12. 50, 7.

vakhshâḍ, abl. sg. see *hû-vakhshâḍ*, 76, 23, 27.

vaghdhanem, s. (nom. sg. n.) the head. 7, 4. 10, 1. 12, 8. 48, 22, 23. 50, 23. 52, 23.

vaṅri, s. (nom. sg.) spring. 23, 7. 63, 15.

vaṅhânô, adj. (nom. plur. m. of *vaṅhan* "being good") good men 23, 7. 63, 14.

vaṅhuûnâm, (gen. pl. f. of *vohu* "good") good. 76, 20.

vaṅhô, (nom. sg. n. of the comparative of *vohu*) better. 76, 28.

vaṅhām, (acc. sg. f. of *vaṅhâ*) spinal marrow. 10, 8. 51, 7.

vaṅhâo, adj. (nom. sg. m. of the comparative of *vohu* good) better, a better man. 9, 5. 50, 12.

vacha, s. (instr. sg., or nom. pl. n.) utterance, a word. 8, 5, 11, 12. 22, 7. 49, 17. 50, 5, 7. 62, 16.

vacha, num. (instead of *dva*) and two, either. 2, 10. 17, 5. 46, 19. 57, 18.

vachastishtem, s. (acc. sg. n. instead of *vachastashtem*) according to the sentences, verse lines. 78, 9.

vachahim, 43, 4. 78, 4.; see *thrivachahim*.

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vachâo, s. (nom. pl.) words. 8, 9, 10. 9, 6, 9. 50, 4, 5, 13, 17.

vadhairayosh, s. (gen. sg.) a brook. 22, 9. 62, 18. [The meaning is very doubtful; see note 5 on pag. 62.]

vadhagha, s. (nom. sg.) a tyrant, an appellation of Zohâk. 22, 12. 63, 3. [Vend. 19, 6. *vadhaghanô daṅhupaitish*.]

vana, s. (nom. sg. f.) tree, forest. 22, 4. 62, 9.

vanaitê, v. (3 sg. pres. subjunct. middle) he will lessen. 22, 4. 62, 9. [3 pres. indic. he lessens, destroys.]

vanaêmâ, v. (3 pl. potent. act. of *van* "to slay, destroy") we may slay. 14, 7. 54, 9.

vanatâm, s. a diminisher. 12, 4. 62, 10. [pres. part. (gen. pl.) of *van* "to destroy", meaning "of those who are destroying, of the destroyers".]

vanare, adj. or s. (nom. sg. n.) well-informed; a particular animal dragging dead bodies. 22, 6. 62, 13. [See note 3 on pag. 62.]

vanta, adj. (nom. sg. f.) virtuous, if said of a woman. 4, 10. 47, 15. — *vantañam*, (gen. pl.) virtuous women. 4, 10. 47, 16. — *vantâhva*, (loc. pl.) virtuous women. 4, 10. 47, 16.

vafra, s. (instr. sg.) snow. 22, 3. 62, 8.

vayô, num. (loc. du. of *dva*) in both, in two. 2, 8. 46, 15.

vayô, s. (nom. sg. m.) dispute, case. 43, 10. 79, 4. [See note 1 on pag. 79.]

vayâo, num. (gen. du. of *va*, *dva* "two") of both. 2, 9. 46, 16.

vayâoschid, num. (gen. du. of *va*, *dva* with *chid*) of all two. 2, 9. 10, 46. 17, 18.

varanava, s. a fall. 22, 12. 63, 4.

varascha, s. (nom. acc. n. with *cha*) and a board. 13, 11. 53, 18. [See note 2 pagg. 53. 54.]

vareina, s. a small bag, in which medicines are put. 23, 1. 63, 4. [See note 1 on pag. 63.]

varekahê, s. (gen. sg. m.) of a leaf. 22, 6. 62, 13.

varechâo, s. (nom. sg. m.) discerning, a discriminator. 22, 7. 62, 15.

varetata, s. surrounding. 23, 5. 63, 12. [3 sg. imperf. middle of *varet* = Sanscrit *vṛit* "to turn", he turned.]

varethra, adj. (instr. sg., or nom. pl. n., instead of *verethra*) victorious. 22, 7. 62, 16. [s. victory; see my Gâthas II, pagg. 105. 106.]

varedha, s. fatness. 11, 7. 52, 6.

varedhaya, s. growth. 22, 10. 62, 19. [2 sg. imperat. of the causal of *varedh* "to grow", meaning "make grow".]

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varemanô, s. rule. 12, 2. 52, 15. [pres. part. middle (nom. sg. m.) of *vare* "to choose", meaning "being chosen". It refers to the horse which is to be presented to a governor, or king.]

vareshtahê, 3, 4. 46, 25.; see *varshtahê*.

vareshyo, s. heroism. 22, 10. 63, 2. [As to the form, it appears to be a part. fut. pass. (nom. sg. m.) of *varez* "to work" meaning "one who has to work".]

varô, s. (nom. sg.) the bosom. 10, 5. 51, 3.

varô, s. (nom. sg.) an excavation. 22, 10. 63, 1.

varto, past part. or adj. (nom. sg.) beautiful. 23, 5. 63, 12. [The MSS. have *varto* which is miswritten for *vartô*.]

varshtahê, past part. of *varch* = *vrasch* "to tear" (gen. sg.) 32, 8. 72, 2.; see *baodhô-varshtahê*.

varsa, s. (instr. sg., nom. pl.) hair of the head. 6, 7. 58, 10.

vavakhdha, v. (3 sg. reduplicated aorist, middle of *vach* "to speak") said. 23, 6. 63, 14.

vavachata, v. he makes. 52, 2. 65, 4. [3 sg. subjunct. aor. of *vach* "to speak".]

vavâstrinâm, s. (gen. pl. of *vavâstri*) an agriculturist. 40, 5. 74, 9.

vasô-khshathrăm, s. (acc. sg. f.) attainment of one's desires. 11, 8. 52, 7. [*vasô*, *vasaṅh* desire, wish.]

vastarem, s. (nom. acc. sg. n. instead of *vastrem*) cloth, dress. 76, 30. — *vastra*, s. (nom. pl. n.) clothes. 22, 1. 62, 6. — *vastrâd*, abl. sg. a dress. 18, 5. 57, 18. — *vastrahê*, gen. sg. 6, 9. 48, 13.

vasmi, s. desire. 22, 1. 62, 6. [1 sg. pres. act. of *vâs* "to wish", I wish.]

vahishtahê. gen. sg. 14, 1. 54, 1. — *vahishtem*, adj. (nom. acc. sg. n. of *vahishta*, superlative of *vohu* good) best. 23, 2. 63, 7. 78, 9.

vahmâi, s. (dat. sg.) prayer. 22, 1. 62, 6. [Literally *goodness*, being of the same root as *vohu* "good" instead of *vahu*, Sanscrit *vasu*.] — *vahmemcha*, s. (acc. sg. m. with *cha*) and prayer. 17, 5. 57, 7.

vâ, conj. either, or. 12, 5. 61, 6. 52, 20. 47, 4.

vâiti, s. name of a crime, persuing another with malicious intent. 34, 6. 72, 14.

vâkhsh, s. (nom. sg. f.) voice. 8, 5. 8, 11. 49, 17. 50, 2, 6.

vâkhsh-beretibyô, s. bringing, or taking speech. 9, 1. 50, 8. [dat. pl. of *bereti* "bringing", or "taking", derived from *bare*, *bere* by means of the sflix *ti*. It is a Tatpurusha compound, meaning "the taking of

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speech (the *vâch* of the Vedas, *bâj* in Pârsi) at the beginning of ceremonies. In Gujaratî it is called *bâj levâvî* "the taking of bâj" which is done by the repetition of an introductory formula, after which nothing alien to the prayer which is repeated, or the rite which is performed, is allowed to be spoken, or done, before the prayer or ceremony is over, after which the *bâj* is set free, which is called *bâj chhoḍâvî*, the liberating, dismission of the *bâj*. Compare the sacrificial custom of the Brahmans in this respect, Aitareya Brâhmanam 2, 21.; pag. 119 of my translation.]

vâchem, s. (acc. sg. f. of *vâch* voice, speech; sin. 22, 8. 62, 6.

vâtem, s. (nom. sg. n.) air. 22, 8. 62, 7.

vâraiti, v. (3 sg. pres. act. of *vâr*) it should rain. 22, 10. 63, 1. [It is a deminutive of *vâra* rain; on the different meanings of this word see my Gâthas 1, pagg. 190—92.]

vârethraghnibyô, adj. (dat. pl. f. of *varethraghni*) victorious. 9, 1. 50, 8.

vâstrayaṅhva, s. agriculture. 24, 1. 63, 6. [It looks like a loc. pl. of *vâstrya*, an agriculturist.]

viusaiti, s. rising. 22, 5. 62, 11. [loc. sg. of the pres. part. *us* "to shine", + *vi*, meaning "in rising", "when it rises".]

vicha, adv. without. 23, 6. 63, 13.

vichidârô, s. (nom. sg. m.) a reciter of Gâthâs. 23, 5. 63, 13. [Either the form, or the meaning which is given here, is incorrect. If the form be correct, the word cannot mean "reciter", as the only root to which it could be traced, would be *vach* "to speak", and not *vich*. The original form appears to be *vachitârô* nom. pl. of *vachitar* "a speaker, reciter".]

vizuta, s. trade. 40, 4. 78, 8.

viñdaḍ, v. (3 sg. imperf. act. of *viñd* "to obtain") may he obtain. 22, 2. 62, 7. [he obtained.]

vitasti, s. (nom. sg.) a span. 22, 2. 41, 1. 62, 8. 74, 17.

vidush, part. perf. act. of *vid* "to know" (nom. sg.) knowing. 22, 2. 62, 7.

vidhava, s. (nom. sg. f.) a widow. 5, 3. 47, 20.

vidhu, s. (nom. sg.) a widom. 5, 3. 47, 20.

virô, s. (nom. sg. m.) in the compound *viro-mazaṇhô*. 16, 3. 56, 1. (instead of *vîrô-mazaṅhô* gen. sg. of *mazaṇh* greatness) of the value of a male, slave or bride; it is the name of one of the *mithras*, i. e. promises, contracts; see Vend. 4, 4.

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vivishdâtô, past part. (nom. sg. m.) competent, having knowledge. 17, 9. 57, 12.

vishâpahê, adj. (gen. sg.) water-poisoning. 76, 29. [literally "having poison water".]

visê, v. (3 pl. potent. of *vis* "to accept") they may accept. 21, 11. 62, 6. [1 sg. pres. middle, I obey, accept.]

visô, s. (gen. sg. of *vis*, or nom. pl.) an abode. 21, 11. 62, 5.

vistê, adj ugly. 21, 11. 62, 5.

vispacha, adj. (nom. pl. n. with *cha* instead of *vîspacha*) and all. 13, 12. 53. 19. — *vispâi*, (dat. sg.) for all. 11, 13. 52, 12. — *vispô*. (nom. sg. m.) all. 11, 11. 52, 11.

vî, pers. pr., or adv. you; privation; against, without. 4, 2. 47, 3.

vîkaîchê, s. (gen. sg. of *vîkaya* = *vaikaya*) of a witness. 43, 7. 48, 7.

vîchithremchiḍ, adj. (nom. sg.) knowing without being known. 38, 10. [This meaning which is given by the compiler appears to rest on etymology; *vî* was taken in the sense of "without"; *chithrem* in that of "public, known", and *chiḍ* in that of "knowing". I prefer to take *vîchithrem* as "decision", derived from *cith* with *vî*, and *chiḍ* as the well-known enclitic. The word appears to mean "any decision".]

vîspa, adj. (nom. pl. n.) all. 21, 11. 62, 5.

vîspê-naêmăm, adj. (acc. sg. f.) in all directions. 9, 13. 50, 21.

verezyaḍ, pres. part. act. of *verez* "to work" (nom. sg. n.) taking, labouring. 23, 4. 63, 10.

verezyêiti, v. (3 sg. pres. act. of *verez*) he performs. 76, 28.

veretka, s. (gen. du.) kidney. 10, 12. 51, 11.

vereda, s. (instr. sg. of *vered*) through an army. 14, 7. 54, 9.

veredvô, adj. (nom. sg. m.) smooth. 22, 4. 23, 4. 62, 10. 63, 11.

verenavaḍ, adj. getting, following, believing. 23, 3. 63, 8.

verenyatê, s. premature childbirth. 23, 4. 63, 11. [It appears to be a denominative of *verena* "pregnancy," meaning "she is with child".]

vehrkahê, s. (gen. sg. of *vehrka* wolf) of a wolf. 22, 5. 62. 12.

vē, pers. pr. (acc. dat. gen. pl., Gâtha form, of *tûm* "thou") you. 4, 1. 47, 1. [you, to you, of you.]

voiô, s. (nom. sg.) name of an offence, doing injury by terrifying one. 39, 2. 73, 24.

voithwa, s. plastering. 23, 3. 63, 9.

vostrem, acquiring. 23, 3. 63, 10.

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vohuni, s. (nom. sg. f.) blood. 11, 5. 52, 4.

vô, pers. pr. (acc. dat. gen. of *tûm* "thou") you. 3, 10. 13, 3. 22, 3. 47, 1. 53, 6. 62, 9. [you, to you, of you.]

vôhugaonem, s. (nom. sg. n.) black hair. 6, 8. 48, 12.

vôhû, adj. (nom. sg. n.) good. 23, 2. 63, 7.

vāthwa, s. a herd. 23, 2. 63, 7.

vyâkhanām, adj. (gen. pl.) belonging to an assembly. 18, 6. 58, 1. [of assemblies; see note 1 on pag. 58.]

vyâkhtihava, s. an adorned woman. 5, 4. 47, 21. [loc. pl. of *vyâkhti*.]

SH (sh).

shaitô, s. (nom. sg. m.) marriage. 18, 12. 58, 10.

shaêtô, s. (nom. sg. m.) wealth. 18, 12. 58, 9.

shaoshaiti, v. (3 sg. pres. act.) it goes. 19, 4. 59, 3.

shâma, s. (nom. pl.) excrements. 11, 2. 51, 15.

shiêiti, s. residence. 18, 13. 58, 10. [As to its form, it looks like a verb, 3 sg. pres.]

shuās, s. name of a sin, pride. 36, 4. 73, 7.

shutasmê, s. (loc. sg.) land ready for sowing. 19, 2. 58, 13. [This word is apparently a corruption of *khshûistê zemê* Vend. 2, 31. which is rendered in Pahlavî [illegible] *shosâr damîk*; in my Pahlavi-Persian Vendidâd it is explained by *âb zamîn* "water of the earth", which can in our passage only be understood as "irrigation". The meaning is in the main correct, as the sentence *khshûistê zemê vîshâvayêiñtê* can only be translated "they make (the earth) go asunder (by treading, and other operations) in a field which has been irrigated". The Pahlavî translation takes *khshûistê* and *zemê* as two accusatives depending on the verb *vîshâvayêiñti*, which is rendered by [illegible] *benâ sâtûnînand* "they make go" (*benâ* is explained in the Persian translation by *be*, not by *bî*). The sense according to the Pahlavî translation is: "they make the water flow through the field i. e. they irrigate it". The translator identified *khshûistê* with *khshudra* "semen virile" which is rendered by *shosâr*, and attributed to it the meaning of "water". This is a mistake; but both words are of the same root *khshud*, or *khshvid* "to move, flow".]

shudhem, s. (acc. sg. m.) hunger. 19, 2. 59, 1.

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shustem, past. part. (nom. acc. sg. n.) melted· 19, 2. 58, 13. [The root is *shud*, *khshud*, Skr. *kshud* which has the meanings "to bruise", and "to move, flow".]

shenem, s. (nom. sg. n.) sword; pot. 19, 3. 59, 1.

shoithrô, s. (nom. sg. m.) a country. 18, 10. 58, 7.

shtachaḍ, pres. part. act. in the compound *gâthwô-shtachaḍ*, repeating. 31, 4. 70, 13. [See *gâthwô-shtachaḍ*.]

shkyaothananăm, s. (gen. pl. of *shkyaothaná* "works") of works. 77, 30. — *shkyaothanem*, (nom sg. n.) work. 76, 28.

shyâtô, s. (nom. sg. m.) ease. 18, 12. 58, 10.

S (s).

saitê, v. (3 sg. potent. act.) he should wish, may wish, desire 25, 9. 66, 2. [3 sg. pres. middle of *sî* "to lie down.".]

saidhê, s. contentment. 25, 9. 66, 2.

saê, s. (nom. sg.) an orphan. 5, 7. 47, 24.

sakhti, s. (nom. sg.) decaying. 26, 3. 66, 7.

saṅhaḍ, v. (3 sg. imperf. act. of *saṅh* to say, speak) he said. 26, 7. 66, 15.

saṅhem, s. (acc. sg.) a word 8, 6, 8. 26, 7. 49, 18. 50, 3. 66, 14. — *saṅhô*, (nom. sg. m.) word. 8, 9. 50, 3.

sachaiti, with *pairi*, v. (3 sg. pres. act.) it lasts. 76, 23. 77, 26.

sadayaḍ, v. (3 sg. imperf. act. of *sad*) he wishes. 26, 5. 66, 11. [he made to happen, to cause; see my Gâthas II, pag. 209.]

saredha, s. a year. 17, 3. 57, 6.

sastish, in the compound *dush-sastish*, s. (nom. sg.) teaching. 27, 4. 67, 7.

sâsnâo, s. (acc. pl.) teachings. 9, 9. 50, 18.

sidhiaḍ, v. (3 sg. imperf. act. of *sidh* = *sad*) he wishes. 26, 1. 66, 4. [It is apparently only miswritten for *sadhayaḍ*.]

sukem, s. (acc. sg. m. instead of *sûkem*) looking. 25, 10. 66, 3. [faculty of seeing.]

sucha, s. a looker-on. 25, 9. 66, 2. [burning.]

sura, s. skin of a living man. 6, 9. 48, 13.

surahê, adj. (gen. sg. instead of *sûrahê*) victorious. 16, 7. 56, 7.

surăm, adj. qualifying *ushăm* (acc. sg. f.) 42, 10. 77, 2.; see *ushăm*.

sushi, s. (nom. du.) lungs. 10, 10. 51, 9.

sûrâo, adj. (nom. acc. pl. f. of *sûra*) heroic. 26, 8. 66, 15.

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sēvishta, adj. one who desires a profit. 25, 10. 66, 3. [This meaning rests entirely on a preposterous etymology of the word; *sēv* was identified with *sûd* "profit", and *ishta* taken in the sense of "desiring". It is the superlative of a *sēva* = *sâva* "advantage, profit", meaning "most useful, advantageous".]

sâoṅha, s. a measure, a number. 26, 5. 66, 10.

skaptem, adj. (nom. sg. n.) wonderful. 26, 5. 66, 11.

schindaiaḍ, s. a break. 26, 1. 66, 4. [v. 3 sg. imperf. of the causal of *schind* "to cut", he cut.]

stakhtô, past part. (nom. sg. m.) obstinate. 26, 4. 66, 8.

stakhrô, adj. (nom. sg. m.) terrible. 26, 4. 66, 8.

stâta, past part. of *stâ* "to stand", standing. 26, 3. 66, 7.

stârăm, s. (gen. pl. of *star* "a star") of stars. 12, 8. 52, 22.

stuiti, s. (nom. sg.) praise. 91, 1. 58, 11.

stenbya, s. anger, quarrel, hatred. 26, 4. 66, 9. [As to the form it is a dat. instr. du.]

stôish, s. (gen. sg. of *sti* world, creation) of creation. 40, 8. 74, 11.

stri, s. (nom. sg. f.) a female. 26, 1. 66, 5.

strîm, (acc. sg.) a woman. 5, 4. 47, 22.

snâtô, past. part. of *snâ* "to wash" (nom. sg. m.) washed. 26, 6. 66, 12.

snâvare, s. (nom. sg. n.) a bow-string. 26, 6. 66, 12.

snus, v. (3 sg. potent.) he may benefit. 26, 6. 66, 13. [It is no verb but a noun of *snu* "to flow". The compiler derived it from *su* "to be useful".]

spakhshtim, s. (acc. sg.) a protector. 26, 1. 66, 5.

sparṅha, s. (nom. pl.) gums of the teeth. 8, 4. 49, 15.

speñtâ-mainyûcha, 78, 8.; see *mainyu*.

spereza, s. the spleen. 10, 11. 51, 10.

sraoni, s. (nom. sg.) buttocks. 10, 12. 51, 12.

sraoni-masâo, adj. (nom. pl. as large as a *sraoni*). 39, 7. 74, 3. [See note 1 on pag. 74.]

sraoshem, s. (acc. sg. m. of *sraosha*) Serosh, the angel presiding over the divine worship. 9, 4. 50, 10.

sraghrem, adj. (nom. sg. n.) highest. 20, 10. 61, 5.

sravaḍ, pres. part. of *sru* "to hear" (nom. sg.) sung. 26, 6. 66, 12. [hearing.]

srâvayêiti, v. (3 sg. pres. act. of the causal of *sru*) he repeats. 78, 9.

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srâvayôiḍ, v. (3 sg. potent. act. of the causal) he may repeat. 78, 12.
srita, past part. of *sri*, made over. 26, 8. 66, 16.
srîra, adj. (nom. sg. f.) well-disposed. 8, 6. 50, 1. — *srîrem*. (acc. sg. m., or n.) 9, 3. 50, 10.
srîrâo, (nom. sg.) one having a good sight. 26, 2. 66, 6. [nom. acc. pl. f. of *srîra* fortunate, happy.]
sruta, past part. of *sru*, famous. 26, 2. 66, 6.
srunaoiti, v. (3 sg. pres. act. of *sru* "to hear") he hears 26, 7. 66, 14.
srvatô, s. a fine. 26, 3. 66, 7. [The word looks like a gen. sg. pres. part. of *sru* "to hear".]
svô, s. (nom. sg. m.) benefit. 25, 10. 66, 3.

H (h).

haita, adj. public. 32, 1. 71, 11.
haiti, v. (3 sg. pres.) it is. 32, 1. 71, 12. [This is a mistake; the compiler has taken the Pahlavî ديم *ait*, *hait*, "it is" for a Zand word.]
haithi, s. (nom. sg.) public-spiritedness. 32, 1. 71, 12.
haithîm, adj. (acc. sg. n. used as an adverb) in public, publicly. 12, 6. 52, 20.
haithem-vachâo s. (nom. pl.) plain words. 8, 9. 50, 4.
haêna, s. (nom. sg. f.) an army. 32, 4. 71, 15.
haoio, adj. (nom. sg. m.) left. 9, 11. 50, 19.
haosravaṅhem, s. (nom. acc. sg. n.) comfort. 11, 10. 52, 9. — *haosravaṅhê*, s. (loc. sg.) royalty 31, 10. 71, 9. [It is derived from *husravaṅh* which is the proper name of one of the most celebrated kings of the Kayanian dynasty, of *Kavi Husrava*.]
hakaḍ, adv. at once. 3, 2. 46, 23.
hakered, adv. at once. 2, 11. 46, 21.
hakha, s. (nom. sg. m.) a friend. 31, 10. 71, 10.
hakhem, s. (nom. sg. n.) sole of the foot. 11, 4. 52, 3.
hakhta, s. (nom. pl.) the sexual parts. 10, 12. 51, 12.
haṅhâma, s. (nom. pl.) joints of the body. 11, 6. 52, 6.
haṅhuharenê, s. (nom. du.) jaws, jawbones. 10, 1. 50, 22.
hacha, prep. from. 76, 20, 23. 77, 22, 25.
hachaitê, v. (3 sg. pres. middle of *hach* "to follow") is followed, accompanied. 13, 1. 53, 4.
hazô, s. (nom. sg. n.) wronged. 39, 3. 73, 25. [violence.]

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hañkârayêmi, v. (1 sg. pres. act. of the causal of *hañkare*) I accomplish, I perform a ceremony. 32, 5. 71, 16. [This is the only correct interpretation; the meaning "I proclaim" which is given to it by some modern Zendists in Europe, is incorrect and does not show much acquaintance with sacrificial customs, the tradition and the meaning of the word in the Iranian languages; see my Gâthas II, pagg. 99. 100.]

hañdâta, past part. of *dâ* (nom. pl. n.) similary gifted. 32, 4. 71, 15. [the continuous parts of a prayer.]

hañderekhti, s. (nom. sg.) name of a crime, secretly ruining another person. 34, 8. 72, 16.

hadha, prep. with. 3, 1. 32, 1. 46, 21. 71, 10.

hadhaṅhrô, s. (nom. sg. m.) the end. 32, 5. 6. 71, 16, 17.

hana, s. (nom. sg. f.) an aged person. 5, 8. 48, 1.

hapta, num. seven. 18, 7. 58, 3.

haptaṅhum, s. (nom. sg. n.) a seventh part. 1, 8. 45, 13.

hapsnai-apnô-khavô, s. (nom. sg. m.) a bigamist. 5, 6. 47, 23.

hama, s. (instr. sg.) in summer. 38, 6. 76, 24. 77, 27.

hareta, s. (nom. sg.) a chief. 3, 10. 71, 9.

havaṅhem, s. (acc. sg. n.) freedom from death. 11, 10. 52, 10.

hâthrem, s. (nom. sg. n.) a measure of length. 51, 10. 43, 1, 4. 75, 8. 73, 1, 4.

hikush, adj. (nom. sg. m.) dry. 32, 3. 71, 14. [instead of *hishku*.]

hikhshaḍ, v. (3 sg. pres.) he rises. 32, 3. 71, 13. [3 sg. aor. act. of *hiñch* to sprinkle.]

hichitâ, s. (nom. sg. f.) purity. 32, 2. 71, 17.

hizva, s. (nom. sg. f.) tongue. 8, 5. 49, 17.

hiñchaḍ, v. (3 sg. imperf. of *hiñch* "to sprinkle") he sprinkled. 32, 3. 71, 14.

hitô, past part. (nom. sg. m.) ease. 8, 7. 50, 1.

hiḍ, (for *hadha*) adv. together. 3, 1. 46, 21.

hîm, an enclitic pronoun, it, him. 76, 29.

hukerefsh, adj. (nom. sg. m.) well-formed. 6, 2. 48, 6.

hugaonem, s. (nom. sg. n.) hair of the body. 6, 6. 48, 10.

hutarest, adv. beyond all sides. 6, 4. 48, 9.

hutâshtô, past part. (nom. sg. m.) well-made in stature. 6, 1. 48, 5.

huraodhô, adj. (nom. sg. m.) beautiful. 6, 1. 48, 5.

huvirâm, adj. (acc. sg. f.) good-looking. 5, 10. 48, 3.

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hu-frâshmô-dâitêê [1]), s. dat. sg. to sunset. 77, 25. — *hufrâshmô-dâitim*, acc. sg. the first quarter of the night, sunset, and the time following it. 72, 7. 76, 6. — *hû-frâshmô-dâitîm*, acc. sg. 76, 26. — *hû-frâshmô-dâitôiḍ*, abl. sg. 76, 23. 77, 28. [All the passages of the existing Zand texts in which the word occurs confirm the correctness of this interpretation. In the Abân Yasht Yt. 5, 91. the time of the day during which alone *Ardvi sûra anâhita*, the celestial water, can be worshipped, and water for sacrificial purposes be taken from her, is stated to be *hacha hûvakhshâḍ â hû-frâshmôdâtôiḍ* which can only mean "from sunrise to sunset", as Anâhita is not allowed to be worshipped after the night has set in, or before the sun has risen, nor

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1) In addition to the two passages quoted from the Neringistan (see pagg. 76—78) regarding the meaning of this word I have to mention a third one which is apparently incorrect, and seems to have given rise to the misunderstanding of the word by some modern Desturs. On Fol. 77, a of my MS. it is read:

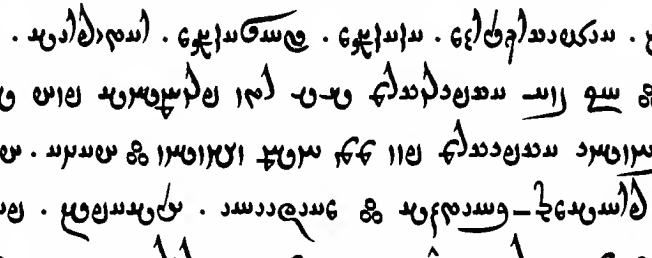

(Question.) "From which (time) in the Aiwisrûthrem Gâh (lasting from sunset to midnight) begins the satisfaction of the ratus (heads of creation)? (Answer) It lasts from Hûvakhsha to Frâshmôdâiti, to midnight; in summer and winter it is the same". The Pahlavî commentary has: it lasts from Hûfrâshmôdât to the middle of the night. Hûvakhshâd is evidently a clerical error, as it does not give any sense. It is to be read: hûfrâshmôdâitôid, and vakhshâd is to be struck out altogether, as the Pahlavî does. If the reading were correct we should have to take hûvakhsha in the sense of "sunset" which contradicts the use of the word in all other passages, and its etymology; only in that case, hûfrâshmôdâiti could mean, "midnight" as it has been interpreted by some Desturs. The use of the word in the Zand-avestâ does, however, leave no doubt whatsoever about its real sense in this glossary (pagg. 42. 76.) and the two passages which have been already adduced from the Neringistân.

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water to be consecrated (see the note on pag. 77). To consecrate water *pascha hû-frashmôdâitîm* i. e. after sunset, is regarded as a custom of the Devaworshippers, not to be imitated by the Zoroastrians (Yt. 5, 94.). *Sraosha,* th guardian angel of the religion commences to fight against the Devas (who injure and disturb the good creation *pascha hû-frâshmôdâitîm* Vend. 7, 58.) and to protect the good creation *pascha hûfrashmôdaitîm* i. e. after sunset (Yas. 57, 10. 16.); for the work of Serosh begins at once after sunset, and lasts until the light appears again; on which account the pious Parsis pray to him when the night is setting in, as I have witnessed many times. Mithra touches both ends of the earth, i. e. the horizon, *pascha hûfrâshmôdâitîm* (Yt. 10, 95.) after the sun has set having passed over the earth in her breadth, in which position he remains until he rises again, protecting the creatures against the attacks of Aharman which are only made at night. This exposition in connection with the other proofs will be sufficient I think to refute for ever the interpretation so pertinaciously persisted in by Prof. Spiegel that the word means "sunrise, or daybreak".]

hû-vakhshâḍ, s. abl. sg. from sunrise. 76, 22, 26.

horâcha, adj. (inst. sg. of *hora*) and this side. 6, 3. 48, 8. [It is an adverbial expression.]

hvare, s. (nom. sg. n.) the sun. 13, 2. 53, 5.

hvoishtô, adj. (nom. sg. m.) the more. 15, 5. 55, 8.; see *yoishtô*.

hvãm, pr. (acc. sg. f. of *hva*) self. 32, 2. 71, 13.

Additions [1]).

aêthrapaitish, and *hâvishta.* As regards the etymology of this very common word, by which the lowest grade of the clerical order is understood now-a-days, it is a compound of *aêthra* and *paitish* meaning "the master", lord of an *aêthra* (compare *nmânô-paitish* "master of the house"). *aêthra* itself occurs never in the Zand-avesta, but an adjectival form of it, *aêthrya*, is found in several places, Yas. 26, 7. 8. 68, 12. West. Yt. 10, 116. 119. The Pahlavî translation renders it by

1) All the following remarks have been added by me. M. H.

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which is read by the Desturs *âhûshtân* and *hâveshtân*, and explained as *shâgirdân* i. e. pupils, and as *beh-dîn* i. e. laymen. In my Pahlavî Persian Yasna it is once (26, 7.) translated by *zôtî* i. e. the *zota* at the Izeshne ceremony. The reading *hâveshtân* is the only correct one as we find this very word several times in the Zand texts in the form *hâvishta* Yas. 68, 12. Yt. 10, 116. Unfortunately the identity of both words, Zand *hâvishta*, and Pahlavî *hâveshtân* which lies at hand, appears to have escaped the Pahlavî translators; for in Yas. 68, 12. *hâvishta* is rendered by which is read *hâmîgan* (more correct is *hamyâgân;* it stands perhaps for *hamsâyakân* "neighbours") and interpreted as "companions" (Persian *hamyâz*) only on account of its being joined to *hashăm* which they wrongly identify with *hakha* "friend". The real sense of *hâvishta* can be easily ascertained from the use of the word in Pahlavî, and its etymology. The proper meaning of *hâvesht* is "a layman", and stands thus always in opposition to *aêthrya*, or *âthrava* which terms are only applicable to the priestly order. Thus the Parsis distinguish two kinds of *Penom (paiti-dâna* the cloth with which the mouth is covered when ceremonies are performed), *padâm i harbadi*, the Penom of Herbads, *(aêthrapaiti)*, and *padâm i hâveshti*, the Penom of laymen; for the laymen wear the Penom when they make *Abân Nyâyish*, *Atesh Nyâyish*, *Patet* etc. by simply holding up their Sadra, or the sleeves towards the mouth [1]). Etymologically it can be only traced to *hu* "to extract the Homa juice, to perform the Homa ceremony", or rather to its causal *hâvay* "to make another perform the Homa ceremony"; as it has the superlative suffix *ishta* (compare *vâzishta* from *vaz*) the word means "one who gets performed many Homa ceremonies" i. e. very pious. As the performers must be priests, the *hâvishta*

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1) These two kinds of Penom are hinted at Vend. 18, 1. paitidânem ainim baraiti which is translated in Pahlavî padâm zakâi bared "he wears the other Penom", that is the Penom only to be worn by the priests who have taken their orders, and not the common one which the laymen are permitted, or even enjoined to wear. The European interpreters have not nnderstood the real sense of the passage, as they have omitted the word ainim which is essential.

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who is always distinguished from them is the *Yajamâna* (to use a Brahmanical term) i. e. the man for whose benefit the ceremony is performed, who can be only a layman, as the Zoroastrian priests require no assistance when performing a ceremony. As all those who stand under the spiritual guidance of the priests are regarded as pupils who are to be instructed by them in the principles of religion, it was taken by some in the sense of "pupil". — According to this investigation the translation of *aêthrya* by *hâvesht* must rest on some misconception. Very likely the interpreters were lead to this explanation by the constant connection of *aêthrya* with *aêthrapaiti;* they probably thought, if the *aêthrapaiti* is the master, then the *aêthryas* are his pupils. But what is the real meaning of *aêthrya?* Simply "one who belongs to, or has an *aêthra*". *aêthra* itself must mean "a fire place", as it can be only derived from *idh* "to burn"; compare Greek *αἴθω*, "to burn", *αἴθρα*, "a clear sky". It was in all probability the name of the places where the sacred fires were kept and which were spread all over Persia; the word *πυρεῖον* which the Greek writers apply to them, may be only a translation of it. The *aêthrapaitish* is thus the master, or superintendent of such a fireplace, the *aêthryas* are the priests subordinate to him, or the servants, or other people, belonging to such a place. That *aêthrya* cannot mean "pupils" (if it had this meaning, it could be only a derived one) may be gathered from the compound *satô-aêthryô* Yt. 13, 97. where it is said of *Ahûm-stut*, *yô paoiryô satô-aêthryô frakhshtata paiti âya zemâ*, which cannot be translated "who first appeared with a hundred pupils on this earth" [1]), as it would be against all common sense to suppose that the only remarkable fact known of Ahûmstut was, that he had for the first time a hundred pupils on this earth. Such an insignificant fact (great teachers in the Orient do not count their pupils by hundreds, but by thousands, and ten of thousands) nobody would have thought worth commemorating. The statement that he was "the first *satô-aêthryô*" indicates that *satô-aêthryô* must be a title of high honour which but few did obtain. If we take it in the sense of "one who has a hundred fireplaces", i. e. one who has established a hundred places

1) This translation is actually to be found, among a hundred other absurdities, in the so-called Old-Bactrian Dictionary by Justi.

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of worship, or kindled a hundred sacred fires, then we have a fact which really deserved to be handed down to posterity. The Sanscrit term *satakratu* "one who has performed a hundred sacrifices" (generally an epithet of Indra) may be best compared; the translation proposed by some modern Sanscritists "one who has a hundred intellects", is a mere guess.

pairishtem. The etymology of this word offers some difficulty. There are three possible ways of explaining it, by deriving it from *pairish* "round about" (see the index), or from the root *ish* "to wish", or "to come" with *pairi*, or from *pairi-shta* "standing about". The traditional explanation is [illegible] *pavan roshnî nakîrît* "inspected as regards its lighting" i. e. its fitness for feeding the sacred fire with it. This inspection must be undertaken just before the piece of wood is thrown into the fire, to see whether there is nothing on it what is technically styled *nasâ* i. e. any impurity, such as hair, dirt etc. According to the Pahlavî, the term does not mean "dry", as has been supposed, as the Pahlavî [illegible] *hushk* "dry" never corresponds to *pairishta.* The derivation from *pairi-shta* the original meaning of which seems to be "stale, without vigour", is applicable to the term *pairishta-khshudra* "whose sperm is without vitality". But it is very doubtful whether it can be applied to *aêsma* "wood", as it would mean in that case only "what has been standing about, i. e. dry", which is clearly not in accordance with the views of the Pahlavî translators Besides, the compound *dahmô-pairishta* [1]) Yas. 65, 10. (it is used of the *zaothrâo* "the sacrificial water"), which is translated by

[illegible]

dahâmânu-nakîrîtu âigh pavan sandâr dâsht yekavîmânêt (i. e. inspected by a *dahman* who is kept as a chief), does not fovour this view. The derivation from *ish* + *pairi* is, in the two last cases the most

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1) In the "Old-Bactrian Dictionary", the term is explained "sifted with prayers" which is sheer nonsense! How can waters be "sifted"? dahma does uot mean "prayer" (see the index), as has been supposed by Professor Benfey, which opinion has been copied by the hasty, uncritical and fantastical compiler of the said Dictionary. The term simply means "inspected, or kept by a pious man" whereby principally a priest with unimpaired magical powers is to be understood.

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likely; but it is difficult to determine in what sense the root *ish* which has several meanings is to be taken. I prefer the signification "to search", which can mean in connection with *pari* "to examine". The most suitable etymology would be afforded by *îksh* "to look", *parîksh* "to examine"; but I have not yet found sure traces of this root in the Zand, if it be not *pairi-ish* itself.

Errata.

page 2, lin. 13 for Pronouns, read, Genders and numbers of dva, va "two". Some adverbs.

— 5 — 14 — *khasurô* read *qasurô*

— 5 — 20 — *pâdîrânshosav* — *pâdîrânshosar*

— 6 — 24 — [illegible] — [illegible]

— 7 — 16 — *kharôchithrem* — *qarôchithrem*

— 8 — 17 — *khtemchiḍ* — *qtemchiḍ*

— 9 — 23 — [illegible] — [illegible]

— 13 — 23 — [illegible] — [illegible] . [illegible]
ahubya *ratubya* . *ahubya*

— 14 — 14 — *vanâêmâ* — *vanaêmâ*

— 21 — 14 *atare* — *âtare*

— 22 — 21 — [illegible] — [illegible]

— 29 — 4 — [illegible] — [illegible]

— 29 — 11 — [illegible] — [illegible]

— 31 — 22 — [illegible] — [illegible]

— 38 — 18 — *dâsûned* — *dâsûnahna*

— 31 — 4 — [illegible] — [illegible]
doâzdah chasûn *dch chasûn*

— 72 — 33 — Zand and no old Persian words, read, no Zand, but old Persian words

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pag.	76	lin.	6	for	*khsafa*	read	*khshafa*
—	77	—	3	—	*osahhîn*	—	*oshahîn*
—	78	—	6	—	*this*	—	*thus*
—	81	—	10	—	*n*	—	*ṇ*
—	87	—	32	—	*ubdâena*	—	*ubdaêna*
—	92	—	1	—	7	—	70
—	92	—	17	after	7.	insert	69, 2.
—	93	—	20	for	14	read	17
—	93	—	30	—	39. 40.	—	37. 38.
—	96	—	14	—	I	—	and I
—	100	—	2	—	same	—	some
—	102	—	25	—	60	—	40
—	104	—	14	—	aggravating	—	aggravated
—	105	—	6	—	8	—	18
—	108	—	27	—	5, 25.	—	52, 5.
—	110	—	24	—	58	—	25
—	113	—	28	—	all	—	every
—	115	—	18	—	*pṛîṇâmi, pṛîṇâtu*	—	*príṇâmi, prîṇâtu*
—	117	—	11	—	12	—	22
—	118	—	14	—	58	—	48
—	118	—	17	—	52	—	25
—	119	—	33	—	widom	—	widow
—	123	—	14	—	91	—	19
—	125	—	18	—	3	—	31
—	125	—	20	—	51	—	41
—	126	—	1	—	*hu*	—	*hû*
—	127	—	7	—	*frash*	—	*frâsh.*

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Sefer Yetzirah

The Book of Creation

Revised Edition

ARYEH KAPLAN

About the Translator

Rabbi Aryeh Kaplan was a world-renowned Torah scholar who produced over 50 books in his brief lifetime, including *Meditation and the Bible*, *Meditation and Kabbalah* and *The Bahir*. Kaplan's works encompassed commentary and translation of ancient and obscure works by Bible scholars and Kabbalists, and works advising young Jews on the merits of study and observance. For a while he was an editor of *Jewish Life* magazine, translated an enormous commentary on the Torah by the Sephardic rabbi, Yaakov Culi, and produced an original translation-commentary of the Five Books of Moses, which he called "The Living Torah," published by Moznaim, Israel.

Aryeh Kaplan was born in the Bronx, studied at local yeshivot, and continued his education at yeshivot in Israel. For a while he entered the field of science and was, for a brief period, the youngest physicist employed by the United States government before devoting his life to Torah scholarship. He died at the age of 48 in 1983.

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Introduction

The *Sefer Yetzirah* is without question the oldest and most mysterious of all Kabbalistic texts. The first commentaries on this book were written in the 10th century, and the text itself is quoted as early as the sixth. References to the work appear in the first century, while traditions regarding its use attest to its existence even in Biblical times. So ancient is this book that its origins are no longer accessable to historians. We are totally dependent on traditions with regard to its authorship.

Equally mysterious is the meaning of this book. If the author meant to be obscure, he was eminently successful. It is only through the most careful analysis, studying every word with its parallels in Biblical and Talmudic literature, that its haze of obscurity begins to be penetrated.

There have been many interpretations of the *Sefer Yetzirah*. The earliest commentators tried to interpret it as a philosophical treatise, but their efforts shed more light on their own systems than on the text. The same is true of efforts to fit it into the systems of the Zohar or later Kabbalists. Efforts to view it as a book on grammar or phonetics are even more unsuccessful.

In general, the Kabbalah is divided into three categories, the theoretical, the meditative, and the magical.[1] The theoretical Kabbalah, which in its present form is based largely on the Zohar, is concerned mostly with the dynamics of the spiritual domain, especially the worlds of the Sefirot, souls and angels. This branch of Kabbalah reached its zenith in the writings of the Safed school in the 16th century, and the vast majority of published texts belong in this category.

Meditative Kabbalah deals with the use of divine names, letter permutations, and similar methods to reach higher states of consciousness, and as such, comprises a kind of yoga. Most of the main texts have never been published, but remain scattered in manuscripts in the great libraries and museums. Some of these methods enjoyed a brief renaissance in the mid 1700's with the rise of the Hasidic movement, but within a half century they were once again largely forgotten.

The third category of Kabbalah–the magical–is closely related to the meditative. It consists of various signs, incantations and divine names, through which one can influence or alter natural events. Many of the techniques closely resemble meditative methods, and their success may depend on their ability to induce mental states where telekinetic or spiritual power can effectively be channeled. As with the second category, the most important texts have never been printed, although some fragments have been published. One of the best examples of these is the book Raziel.

Careful study indicates that Sefer Yetzirah is a meditative text, with strong magical overtones. This position is supported by the earliest Talmudic traditions, which indicate that it could be used to create living creatures. Especially significant are the many reports and legends in which the Sefer Yetzirah is used to create a Golem, a sort of mystical android.

The methods of the Sefer Yetzirah appear to involve meditation; and it is highly possible that it was originally written as a meditative manual. A major 12th century philosopher thus states that it does not contain philosophy, but divine mystery.[2] This comes across very clearly in the commentary of one of the greatest Kabbalists, Isaac the Blind (1160-1236), who stresses the meditative aspects of the text.

It is also particularly evident in a very ancient manuscript of Sefer Yetzirah, dating from the 10th century or earlier. The introductory colophon states, "This is the book of the Letters of Abraham our father, which is called Sefer Yetzirah, and when one gazes *(tzafah)* into it, there is no limit to his wisdom."[3] As we shall discuss in our commentary (on 1:6), the Hebrew word *tzafah* does not denote mere physical gazing, but mystical meditative insight. This very early source would therefore support the position that Sefer Yetzirah was meant to be used as a meditative text.

The commentaries which treat Sefer Yetzirah as a theoretical text, read much of it in the third person: "He combined," "He formed," and the like. According to this reading, the text is referring to God's creation. In many cases, however, the grammatical form more closely resembles the imperative.[4] The author is telling the reader to "combine" and "form" as if he was actually giving instructions. In many other cases, the text is unambiguously instructive, as in such passages as, "if your heart runs, return to the place," and, "understand with wisdom, and be wise with understanding." Rather than have the text oscillate between the third person and the imperative, it would certainly be more logical to read it all in the imperative. The Sefer Yetzirah thus becomes an instruction manual for a very special type of meditation. Out of deference to the majority of commentaries we have refrained from translating it in the imperative, but

the implications of such a reading are discussed in the commentary.

What we therefore have in Sefer Yetzirah appears to be an instructional manual, describing certain meditative exercises. There is some evidence that these exercises were meant to strengthen the initiate's concentration, and were particularly helpful in the development of telekinetic and telepathic powers. It was with these powers that one would then be able to perform feats that outwardly appeared to be magical. This is supported by the Talmudical references, which appear to compare the use of Sefer Yetzirah to a kind of white magic.[5] An important 13th century commentator writes that students of Sefer Yetzirah were given a manuscript of the book Raziel, a magical text containing seals, magical figures, divine names and incantations.[6]

The Text

The Sefer Yetzirah is a very small and concise book. In its Short Version, it is only some 1300 words long, while the Long Version contains approximately 2500 words. The Gra Version used in this translation contains around 1800 words. So short is the text, that one of the earliest fragments appears to have the entire book written on a single page.[7] There is speculation that the original source may have contained as few as 240 words.[8]

The present text contains six chapters, and in some editions, these are said to parallel the six orders of the Mishnah.[9] Some ancient sources, however, state that the book contains five chapters, and it seems likely that the present fifth and sixth chapters were combined as one in these texts.[10] The earliest commentator, Saadia Gaon, in a somewhat different version, divides the book into eight chapters.[11]

The text is presented dogmatically, without substantiation or explanation. In the first chapter in particular, it is solemn and sonorous, reading like blank verse poetry. Very few Biblical passages are quoted, and with the exception of Abraham, no name or authority is mentioned.

The book seems to be divided into four basic parts. The first chapter introduces the Sefirot, speaking of them at length. After this, however, there is no mention whatsoever regarding the Sefirot in subsequent chapters. This had led to some speculation that the Sefer Yetzirah might actually be a combination of two (or more) earlier texts.

The second chapter consists of a general discussion about the letters of the alphabet. It clearly appears to be introducing their use in a meditative context. Also introduced in this chapter are the five phonetic families and the 231 Gates. Again, neither the phonetic families nor the Gates are ever again mentioned in the text.

Chapters three to five discuss the three divisions of the letters, "mothers, doubles, and elementals." These are related to the "universe, soul and year," presenting a fairly detailed astrological system. In these chapters, the entire thrust of the book is changed, and they contain virtually no hint whatsoever of its meditative aspects. This, however, can be explained by a principle found in many later Kabbalistic texts. In order to focus spiritual and mental powers, one must take into account the time and astrological environment.[12]

The sixth chapter again does not appear to have a clear connection to the earlier parts of the book, although in the Long Version, it is presented almost as a commentary. Here, for the first time, are introduced the concepts of the "axis, cycle and heart," ideas which are not discussed any place else in Hebraic or Kabbalistic literature, with the exception of the Bahir.[13] Of all the chapters, this one seems the most obscure, and it is difficult to decide if its emphasis is theoretical or meditative.

This chapter concludes with a stanza linking the Sefer Yetzirah to Abraham. It is this quote that serves as a source to the tradition that the book was authored by the Patriarch.

Authorship

The earliest source to which Sefer Yetzirah is attributed is the Patriarch Abraham. As early as the 10th century, Saadia Gaon writes that, "the ancients say that Abraham wrote it."[14] This opinion is supported by almost all of the early commentators.[15] Such ancient Kabbalistic texts as the Zohar and Raziel also attribute Sefer Yetzirah to Abraham.[16] A number of very old manuscripts of Sefer Yetzirah likewise begin with a colophon calling it "the Letters of Abraham our Father, which is called Sefer Yetzirah."[17]

This does not mean, however, that the entire book as we have it now was written by Abraham. As Saadia Gaon explains, the principles expounded in Sefer Yetzirah were first taught by Abraham, but they were not actually assembled in book form until much later.[18] Another authority notes that it could not have actually been written by Abraham, since if it had, it should have been incorporated into the Bible, or at least be mentioned in scripture.[19] Similarly, when the Zohar speaks of books antedating the Torah, it does not include the Sefer Yetzirah among them.[20]

The attribution of Abraham is supported by the final stanza of Sefer Yetzirah: "When Abraham... looked and probed... he was successful in creation..." This passage clearly suggests that Abraham actually made use of the methods found in this text.

In many editions of Sefer Yetzirah, scriptural evidence is provided by the verse, "Abraham went as God had told him, and Abraham took... the souls that they had made in Haran" (Genesis 12:5). According to some commentaries, this indicates that Abraham actually used the powers of Sefer Yetzirah to create people.[21] This would be the earliest example of the use of Sefer Yetzirah to create a Golem. According to this, Abraham would have learned how to use the mysteries of Sefer Yetzirah before God told him to leave Haran.[22]

Other authorities, however, say that "making souls" refers to converting them to belief in the one true God, and this is also supported by the Zohar.[23] Some commentaries attempt to reconcile this with the text of Sefer Yetzirah, explaining that with the miracles wrought through the Sefer Yetzirah, Abraham was able to convince people of the power of God, and thus convert them to true belief.[24]

The scripture states, "the souls that *they* made," in the plural. This would indicate that Abraham was not alone in his use of Sefer Yetzirah, but had a companion. A Midrash states that if Abraham would have engaged in the secrets of creation by himself, he would have gone too far in emulating his Creator, and he therefore worked together with Shem, son of Noah.[25] Ancient sources identify Shem with Malchizedek, who blessed Abraham and taught him many of the earlier traditions.[26]

The most important mysteries of Sefer Yetzirah involve the inner significance of the letters of the Hebrew alphabet. Here too, we find that Abraham was a master of these mysteries. A Midrash thus states that "the letters were given to none other than Abraham."[27] As we shall see in the commentary (on 1:3), the arrangement of the animals when Abraham made his covenant with God, also appears to be based on the mysteries of Sefer Yetzirah.

Further support linking Abraham to the Sefer Yetzirah is found in the Talmudic teaching that "Abraham had a great astrology in his heart, and all the kings of the east and west arose early at his door."[28] Sefer Yetzirah is one of the primary ancient astrological texts, and it is possible that it incorporates Abraham's astrological teachings. The fact that this astrology was said to be "in his heart" might also indicate that it involved various meditative techniques, as was indeed the case with ancient astrology, and is also suggested by Sefer Yetzirah. There is evidence that these mysteries were also taught to Abraham by Shem, along with the mystery of the calendar *(Sod Halbbur)*.[29] When God revealed himself to Abraham one of the first things that He taught him was not to be overdependent on astrological predictions.[30]

Abraham was also fully aware of the magical and idolatrous uses that could be developed from these mysteries. The Talmud thus says that Abraham had a tract dealing with idolatry that consisted of 400 chapters.[31] There is also a Talmudic teaching that Abraham taught

the mysteries involving "unclean names" to the children of his concubines.[32] This is based on the verse, "to the sons of the concubines that Abraham had, Abraham gave gifts, and he sent them away... to the lands of the east" (Genesis 25:6). These gifts consisted of occult mysteries, which then spread in eastern Asia.

The attribution of the mysteries of Sefer Yetzirah to Abraham would place its origin in the 18th century before the common era. This is not very surprising, since such mystical texts as the Vedic scriptures date from this period, and there is every reason to believe that the mystical tradition was further advanced in the Middle East than it was in India at the time. Since Abraham was the greatest mystic and astrologer of his age, it is natural to assume that he was familiar with all the mysteries of ancient Egypt and Mesopotamia. Abraham was born in Mesopotamia, and he also lived in Egypt.

The next place where we find the use of Sefer Yetzirah is in a tradition regarding the older sons of Jacob, which states that they used it to create animals and maid servants.[33] When the scripture states that "Joseph brought an evil report [regarding his brothers] to his father" (Genesis 37:2), it is referring to this. Joseph's brothers had eaten an animal without slaughtering it properly, and Joseph did not know that the animal had been created through the Sefer Yetzirah and did not need such slaughter. He therefore reported that his brothers had eaten "flesh from a living animal."

The mysteries of Sefer Yetzirah were used again after the Exodus, when the Israelites were building the Tabernacle in the desert. The Talmud states that Betzalel had been chosen to build this Tabernacle because he "knew how to permute the letters with which heaven and earth were created."[34] Such esoteric knowledge was required, since the Tabernacle was meant to be a microcosm, paralleling both the universe, the spiritual domain, and the human body.[35] It was not enough merely to construct a physical building. As it was built, the architect had to meditate on the meaning of each part, imbuing it with the necessary spiritual properties.

The Talmud derives this from the verse where God says, "I have called in the name of Betzalel... and I have filled him with the spirit of God, with wisdom, understanding, and knowledge" (Exodus 31:2-3). "Wisdom, Understanding and Knowledge" (*Chakhmah, Binah* and *Daat*) refer to states of consciousness, which we shall discuss at length. It is through the manipulation of the letters that such states of consciousness can be attained.

The sources are silent about the Sefer Yetzirah then until the time of Jeremiah the prophet. Here again we find a tradition that Jeremiah wished to make use of Sefer Yetzirah, but as in the case of Abraham, was admonished not to attempt to do so alone. He there

fore took his son, Ben Sirah, and the two explored these mysteries together.[36] Through their efforts, they were able to create a Golem, but they did not preserve it.

There might have been more than one person with the name Ben Sirah, but the one in this tradition was clearly the son of Jeremiah. Regarding his birth, there is a fascinating tradition. Jeremiah had been accosted by homosexuals in the bathhouse, and as a result, had experienced an ejaculation in the tub. His semen remained viable, and when his daughter later used the same tub, she was impregnated by it, eventually giving birth to Ben Sirah.[37] Ben Sirah was therefore the son of both Jeremiah and the latter's daughter.

Some sources say that his name was originally Ben Zera (Son of Seed), but when this name proved embarrassing, he changed it to Ben Sirah.[38] Because of the sensitive nature of his birth, he did not call himself "son of Jeremiah." There is an allusion, however, since Sirah (סירא) and Jeremiah (ירמיהו) both have a numerical value of 271. Later authorities were to bring proof from this incident that artificial insemination does not constitute adultery or incest.[39]

These traditions are of particular interest, since there are many hints that Jeremiah taught these mysteries to a certain Yosef, son of Uziel, son of Ben Sirah.[40] There is also at least one source that states that Ben Sirah actually taught the Sefer Yetzirah to Yosef ben Uziel.[41] What is even more interesting is the fact that there are hints that this very same Yosef ben Uziel may have written a commentary on Sefer Yetzirah, or even possibly one of the earliest versions of the text itself.[42]

This is important because it would date the first version of Sefer Yetzirah to the early years of the Second Temple. This was also the time of the Great Assembly, who put some of the last books of the Bible, such as Ezekiel, into writing, and then closed the Biblical Cannon.[43] Much of the regular Hebrew prayer service was also composed by this Assembly.[44] Like these prayers, the Sefer Yetzirah was not put into writing, but was taught from memory.

The Talmudic Period

Upon entering the Talmudic period, we make a transition from tradition to history. We find actual mention of Sefer Yetzirah in the Talmud, and even though it is not absolutely certain that it is identical with our version, there is no real reason to doubt that they are one and the same. In Talmudical times, the Sefer Yetzirah began as an oral teaching, and was eventually incorporated as a book, which was used by the sages.

The first reference to such use involves Rabbi Yehoshua [ben Chananya], a leading sage of the first century. He is credited with the statement, "I can take squashes and pumpkins, and with the Sefer Yetzirah, make them into beautiful trees. These will in turn produce other beautiful trees."[45] Although the phrase, "with the Sefer Yetzirah," does not occur in printed editions of the Jerusalem Talmud, it is found in manuscripts.

This reference to Rabbi Yehoshua is highly significant. Rabbi Yehoshua was one of the five main disciples of Rabbi Yochanan ben Zakkai (47 BCE-73 CE), leader of all Jewry after the destruction of the Temple, and a renowned expert in all occult arts.[46] It was Rabbi Yehoshua who was Rabbi Yochanan's main disciple in the mysteries of the Markava (Chariot), and he later gained fame as the greatest expert of his time in the occult.[47]

This also sheds light on another important mystical personality. According to one ancient source, Rabbi Yehoshua also received the tradition from Rabbi Nehunia ben HaKanah, leader of the school that produced the Bahir. In *Sefer HaTagin*, we find that the tradition regarding the mystical significance of the crowns (*tagin*) on Hebrew letters was handed down in the following manner: "Menachem gave it over to Rabbi Nehunia ben HaKanah, Rabbi Nehunia ben HaKanah gave it over to Rabbi Elazar ben Arakh, Rabbi Elazar ben Arakh gave it over to Rabbi Yehoshua, and Rabbi Yehoshua gave it over to Rabbi Akiba."[48]

Rabbi Elazar ben Arakh is best known as the greatest disciple of Rabbi Yochanan ben Zakkai.[49] It is also known that he learned the Markava mysteries from Rabbi Yochanan.[50] From the above tradition, we also see that he learned from Rabbi Nehunia, possibly after he left Rabbi Yochanan. The Talmud reports that at this point, Rabbi Elazar went to live by the river Dismas, in the town of Emmaus.[51] Emmaus, however, is also known to be the place of Rabbi Nehunia, as well as a general seat of Kabbalistic teaching.[52] It is quite possible that Rabbi Elazar became so involved in mysticism, that, as the Talmud reports, he lost his grasp of legalistic theory.

Also significant is the fact that Rabbi Nehunia is said to have received the tradition from Menachem. It is known that Rabbi Nehunia was the leading mystic of the first century, as well as a colleague of Rabbi Yochanan ben Zakkai.[53] There are, however, no records as to whom his masters were. From the *Sefer HaTagin* we learn that Rabbi Nehunia learned at least some of the mysteries from Menachem, who served as vice president of the Sanhedrin (Supreme Court) under Hillel. It was when Menachem resigned his post that Shammai was appointed in his stead.[54]

Most authorities identify this individual with Menachem the Essene, discussed by Josephus.[55] Menachem had once seen Herod as a child, and had prophesied that he would be king. Because of this, when Herod later ascended the throne, he honored Menachem as well as the other Essenes. Due to his relationship with Herod, Menachem could no longer maintain his position in the Sanhedrin.

If we accept the above tradition, Nehunia ben HaKanah might have received at least some of his mystic knowledge from Menachem the Essene. This would indicate that the Essenes were conversant in the mystical arts, and that they taught them to at least some of the Talmudic masters. Josephus states that the Essenes made use of the names of angels, and were able to fortell the future, using various purifications and methods of the prophets.[56] Even more significant, Josephus also likens the Essenes to the Pythagoreans.[57] Since the Sefer Yetzirah apparently contains some elements that resemble the teachings of the Pythagoreans, it may be that the text was preserved by the Essenes during the period that preceded the Talmud.

Rabbi Elazar taught the tradition regarding the crowns on letters to Rabbi Yehoshua, who in turn gave it over to Rabbi Akiba (12-132 CE). Rabbi Akiba excelled in this area, and the Talmud reports that he could derive many important teachings from these crowns.[58] He also received the Markava tradition from Rabbi Yehoshua, as well as other important occult lore.[59] There is no question that in his time, Rabbi Akiba was considered the greatest of all experts in the mystical realm.[60] Rabbi Shimeon bar Yochai, author of the Zohar, was also a disciple of Rabbi Akiba.

It is therefore not surprising that a number of sources attribute the authorship of Sefer Yetzirah to Rabbi Akiba.[61] Most of the early Talmudical texts originated with Rabbi Akiba, who transmitted them orally in a well defined form.[62] Although these books were not written down, they had been worded by Rabbi Akiba, and it was his wording that was taught orally.

At that time, there was a rule that the oral tradition be reviewed exactly, word for word, precisely as they had been given over. the rule was, "One should always reveiw the precise wording of his master."[63] Each master would therefore provide a program of study, which his disciples would memorize word for word. In the legalistic field, this was known as the "First Mishnah."[64] It is possible that Rabbi Akiba also produced an oral text of Sefer Yetzirah for his students of mystical lore to memorize. Besides this, personal notes may also have been kept.

In this respect, the Sefer Yetzirah would have been no different from the rest of the oral tradition. Although it was meant to be trans-

mitted by word of mouth, and was not actually published, personal records and manuscripts were kept.[65] This was especially true of important teachings that were not usually reviewed in the academies, as well as esoteric texts.[66] Similarly, the heads of the academies would keep written notes in order to accurately preserve the traditions.[67]

Although these notes were never published, they were carefully preserved in the academies. Subsequent teachers often added marginal notes to these manuscripts, and such notes were even occasionally found in the Biblical scrolls which they used.[68] Since these notes were preserved by private individuals and never distributed publically, they were collectively known as "hidden scrolls" (*Megillat Setarim*).[69] Not only such esoteric material as Sefer Yetzirah was included in this category, but even such legalistic material as the Mishnah, which was meant to be transmitted orally.

This might help explain why the Sefer Yetzirah exists in so many versions. Unlike the Mishnah, which was eventually published in a well defined edition, the Sefer Yetzirah never developed beyond the state of being a "hidden scroll." Different versions may have been taught by various teachers, and, since the text was never openly published, there was no way in which these versions could be compared and corrected. Furthermore, many marginal notes may have been incorporated into the text, also producing different versions. All this may provide an explanation for the fact that there is no Hebrew classic that is found with so many versions and variants as the Sefer Yetzirah.

It seems highly probable that the Sefer Yetzirah was already in its present form when the Mishnah was redacted in the year 204 CE. The Mishnah was edited by Rabbi Yehudah the Prince (135–220 CE), usually referred to simply as "Rebbi." It is indeed possible that there is a reference to Sefer Yetzirah in the Mishnah itself. In one of the few places where it discusses esoteric lore, the Mishnah states, "The mysteries of creation (*Maaseh Bereshit*) may not be expounded in the presence of two disciples, and the mysteries of the Markava (*Maaseh Markava*) may not be expounded even in the presence of one, unless he is wise, understanding with his knowledge."[70]

The term *Maaseh Merkava* refers to the meditative methods used to ascend to the higher spiritual realms.[71] Although such later philosophers as Maimonides claimed that this involved philosophical speculation, the most ancient sources clearly state that *Maaseh Markava* dealt with the meditative methods used for spiritual ascent.[72] As such, it was considered the most esoteric of all spiritual exercises.

According to many authorities, *Maaseh Bereshit* refers to the mysteries of Sefer Yetzirah.[73] Since we know that *Maaseh Markava* was of mystical nature, it would be logical to assume that the same was true of *Maaseh Bereshit*. Furthermore, the assumption that

Maaseh Bereshit involves Sefer Yetzirah also clarifies a number of otherwise obscure Talmudical references. There is also evidence that Rebbi was familiar with the mysteries of the Markava, and it is logical to assume that he was also aware of Sefer Yetzirah.[74]

A generation later, we thus find an account of two of Rebbi's disciples clearly involved in the mysteries of Sefer Yetzirah. The Talmud relates, "Rabbi Hanina and Rabbi Hoshia would engage themselves in Sefer Yetzirah every [Friday] before the Sabbath, would create for themselves a prime[75] calf, and would eat it."[76] Another version of this account states that they engaged in *Hilkhot Yetzirah* (Rules of Creation), rather than Sefer Yetzirah.[77] The term *Hilkhot*, however, can apply to philosophical rules as well as legal ones.[78] In some of the most ancient manuscripts, Sefer Yetzirah is actually titled *Hilkhot Yetzirah*.[79]

There are many interpretations as to exactly what these two sages accomplished in creating such a calf, and why they did it. Some say that they did not actually create a physical calf, but created such a clear meditative image that the spiritual satisfaction was the same as eating.[80] Even such a Kabbalist as Abraham Abulafia (1240-1296) maintains that their creation was mystical rather than physical.[81] The Rashba (Rabbi Shlomo ben Aderet: 1235-1310) saw particular significance in the fact that they would engage in this on Friday, the day in which mammals were originally created.[82] This entire question will be discussed further in our commentary.

Evidently, Rebbi also taught these mysteries to his disciple Rav (Abba Arikhta), who in turn taught them to Rav Yehudah (220-299 CE), founder and first master of the Babylonian academy in Pumpadita. This Rav Yehudah, together with Rav Aina, were called the "elders of Pumpadita."[83] The Talmud relates that the "elders of Pumpadita were versed (*tanu*) in *Maaseh Bereshit*."[84] From the use of the word *tanu* here, it is evident that *Maaseh Bereshit* already existed in a definite form, most probably as a written book.[85] This would suggest that Sefer Yetzirah had already been put in writing.

There is also other evidence that Rav Yehudah learned the mysteries of Sefer Yetzirah from Rav. The teaching, "Betzalel knew how to permute the letters with which heaven and earth were created," is attributed to "Rav Yehudah in the name of Rav."[86] Also attributed to him is the statement that God told Abraham to "go out of your astrology."[87] This indicates that he had some evidence that Abraham was versed in astrology, a position clearly found in Sefer Yetzirah. There is also evidence that Rav Yehudah learned the mysteries of the 42 letter Name from Rav.[88]

As an initiate into the mysteries of Sefer Yetzirah, Rav Yehudah would also have a deep understanding of the mystical significance of the Hebrew language. We thus find that he emphasized the use of the

Hebrew language, even in his daily conversation.[89] Rav Yehudah also maintained that prayer should be voiced in Hebrew, and not in the Aramaic vernacular.[90]

The Talmud relates that Rav Yosef knew the mysteries of the Markava, while the "elders of Pumpadita" were versed in the mysteries of creation. Rav Yosef got the elders to teach him the mysteries of creation, but would not entrust them with the Markava mysteries in return.[91]

This indicates that the mysteries of the Markava and those of Sefer Yetzirah were taught by different schools, and that members of one school did not know the teachings of the other. The two involved different disciplines, and care was taken to keep them separate. This also answers the question as to why the Sefer Yetzirah is never mentioned in the *Hekhalot*, the classic of Markava literature.[92] The Markava literature developed in a school that might have not had access to Sefer Yetzirah, even though certain of its members were definitely versed in it. In the same context, Sefer Yetzirah is mentioned but a very few times in the Zohar, and then, not in the main text.[93]

In that period, there were some sages who eschewed these mysteries completely. Such an individual was Rabbi Elazar ben Padat, who headed the academy in Tiberius after the death of Rabbi Yochanan in the year 279 CE. When Rabbi Yochanan had offered to teach him the Markava mysteries, he deferred on the grounds that he was too young. After Rabbi Yochanan's death, when Rabbi Assi wished to impart these mysteries to him, he again deferred, saying, "If I would have been worthy, I would have learned them from Rabbi Yochanan your master."[94]

Instead, Rabbi Elazar adopted a position somewhat opposed to the esoteric schools, accepting the viewpoint of Rabbi Yosi ben Zimra. Denying that the Sefer Yetzirah could be used to actually create life, he said in the name of Rabbi Yosi, "If all the people in the world came together, they could not create a gnat and imbue it with a soul."[95] It was not that Rabbi Elazar doubted that such powers existed. Rather, he felt that they were no longer known. These powers, however, did exist in the Torah. Rabbi Elazar thus said, "The paragraphs of the Torah are not in order. If they were in [correct] order, anyone who read them would be able to [create a world,] resurrect the dead, and perform miracles."[96]

A generation later, we find two important sages actively engaged in the mysteries of Sefer Yetzirah. The first was Rava (299-353 CE), founder and first master of the Babylonian academy in Mechuza, who is credited with saying, "If the righteous desired, they could create a world."[97] His partner was Rav Zeira, who was known as the

"saint of Babylon."[98] So great were Rav Zeira's meditative powers that he was able to place his feet in fire without burning them. He would test himself each month to see if this power was unabated. On one occasion, the other sages distracted him, and he failed, whereupon he was called, "The little man with the burned feet."[99]

An ancient tradition states that Rava and Rav Zeira worked together for three years, meditating on the Sefer Yetzirah. When they finally mastered it, they created a calf and slaughtered it, serving it at a feast celebrating their accomplishment. They then lost their powers and had to work for another three years to restore them.[100]

The Talmud relates that "Rava created a man" and sent him to Rav Zeira. When the latter saw that this android would not answer his questions, he realized that it was a Golem, and told it to "return to the dust."[101] The Bahir remarks that the Golem could not speak because Rava was not completely free from the taint of sin, and as long as man sins, he cannot partake of the powers of the Creator.[102] Only God can make a man who can speak. This is the first mention of the creation of a Golem in Hebraic literature, but in the middle ages, several other instances are reported.[103]

Even the expression, "Rava created a man," has mystical connotations. In the original, it is *RaBhA BaRA GaBhRA* (רבא ברא גברא), and, as an early Kabbalist notes, the second word is nothing other than the reverse of the first.[104] The third word adds a Gimmel, the third letter of the alphabet, to the word before it. This yields a phrase consisting of ten letters, with a numerical value of 612, one less than 613, the number of bones and blood vessels in the human body.[105] The man created by Rava was thus something less than human. In many ways, this expression is reminiscent of the word Abracadabra (*ABRA K'ADaBRA*–אברא כאדברא), which literally means, "I will create as I speak."[106]

During the Talmudic period, there were many sages who engaged in these mysteries.[107] With the close of this era, however, a blanket of silence was cast over all occult activities. It appears that a number of mystical books were written during the subsequent Gaonic period, but their origins are shrouded in mystery. Still, knowledge of these practices clearly existed as late as the 10th century, and Hai Gaon (939-1038) speaks of people engaged in the mystical permutation (*tzeruf*) of letters.[108]

Texts and Commentaries

It is not until the post-Talmudic period that we find actual quotations from the Sefer Yetzirah. One of the earliest such references is in a

Table 1. Historical opinions as to when *Sefer Yetzirah* was written.

Before 100 BCE	Lazarus Goldsmidt, *Das Buch der Schöpfung*, Frankfurt, 1894, p. 12. Israel Weinstock, *Temirin I*, Jerusalem, 1972, p. 21. (for earliest parts).
100 BCE-100 CE	Adolphe Franck, *Die Kabbalah*, Leipzig, 1844, p. 65. Israel Weinstock, *loc.cit.* (for second layer).
1-100 CE	Adolph Jellinek, Introduction to *Die Kabbalah*, pp.6-9. Yohann Friedrich von Meyer, *Das Buch Yezirah*, Leipzig, 1839, p. v. Heinrich Graetz, *Gnosticismus*, Krotoschin, 1846, pp. 102-103.
100-200 CE	Isadore Kalish, *Sefer Yetzirah*, New York, 1877, p. 3. David Castelli, *Commenti di Donolo*, Firenze, 1880, p. 14. Abraham Epstein, *Beitrage zur Judischen Alterthumskunde*, Vienna, 1887, 1:46 49. *Idem.*, *Rescherche sur le Sefer Yecira, Revue des Edut es Juives* 29:75-76 (1894). Gershom Scholem, *Ursprung und Anfänge*, Berlin, 1962, pp. 21, 25 (note 45). Avraham Meir Habermann, *Sinai* 10:141 (1947).
200-400 CE	Louis Ginzberg, *Jewish Encylopedia*, New York, 1904, 12:605. Gershom Scholem, *Encyclopedia Judaica*, Berlin, 1932, 9:109.
400-600 CE	Leo Baeck, *Aus drei Jahrtausende*, Berlin, 1938, p. 382.
600-800 CE	Hermann L. Strack, *Einleitung in Talmud und Midras*, Munich, 1921, p. 221. Sh. Morg, *Sheva Kefalot, BGD KRPT, Sefer Tur Sinai*, Jerusalem, 1960, pp. 233-236. Nehemia Aloni, *Historische Grammatik*, Hali, 1922, p. 92. *Idem.*, *Temirim I*, p. 96.

Table 1. Historical opinions as to when *Sefer Yetzirah* was written (continued).

800-900 CE	Leopold Zunz, *Die Gottensdienlichen Vorträge der Juden*, Berlin, 1892, p. 175. Mortiz Steinschneider, *Judische Literatur*, p. 401. Heinrich Graetz, *Geschechte der Juden* (1875) 5:297. Ph. Bloch, *Mystik und Kabbalah*, Trier, 1896, p. 244. Israel Weinstock, *loc cit.* (for latest additions).

poem written by Rabbi Elazar Kalir, who lived in the fifth or sixth century, and perhaps even earlier. He writes:[109]

Then, from eternity, with Ten Sayings You gouged
With Scribe, script and scroll–Ten,
You finished them in six directions,
Ten words.

There are also allusions to the teachings of Sefer Yetzirah in *Bereita deShmuel HaKatan*, which, according to internal evidence, was written in or around 776 CE.[110] There is also a mention of the "Ten Sefirot of Nothingness" in a late Midrash, which could have been redacted around this time.[111]

The absence of any unambiguous references to Sefer Yetzirah in earlier literature has led some historians to speculate whether or not the Talmudic citations are referring to our text. Some maintain that our version was written much later than the Talmud. A list of such estimates in given in Table 1.

The most careful analysis, however, reveals a number of strata in the text. The earliest parts of the book appear very ancient, possibly antedating the Talmudic era.[112] A considerable amount of the text appears to have been added later on, possibly as a glossary or commentary. As some of the earliest commentators on Sefer Yetzirah note, commentaries and marginal notes were occasionally incorporated into the text.[113] In the 10th century, Rabbi Yaakov ben Nissim writes, "People write Hebrew comments on the book, and other foolish people come later and comment on the commentary. Between them, truth is lost."[114] This is not surprising, since in Talmudic times, such marginal notes were even common in Biblical scrolls, although enough was known of their text, that the comments were not incorporated into it.

Several strata are evident in Sefer Yetzirah, some apparently added in the late Talmudic period, and others in the Gaonic era.

Thus, critical estimates as to its age would depend on which parts were studied.

The earliest commentaries on Sefer Yetzirah were written in the 10th century. The first was written in 931 by Saadia Gaon, one of the most important religious leaders and philosophers of his time. The second, *Chakamoni*, was written by Rabbi Shabbatai Donnelo in 946, while the third was written by Donash ibn Tamim a decade later.[115] All of these are philosophical, rather than mystical, in content.

Most significant is the fact that each of these commentaries was written on a different version of Sefer Yetzirah. The commentary by Donash was written on what is now generally referred to as the Short Version. With minor variations, it was this version that was printed in 1562 in the Mantua edition, and it is dominant in all subsequent printed editions.

The commentary of Shabbatiai Donnelo was written on what is now referred to as the Long Version. Many printed editions included this Long Version as a sort of appendix. A complete manuscript, dating from the 10th century, also exists of this version. Although there are important differences in the assignment of values to letters and planets, the Long Version is very much like the Short Version with an additional commentary. This is particularly evident in the sixth chapter, where we find a commentary on the first stanza of the book. Also significant are some recaps (4:14, 5:20), which are actually revisions of the previous text. The existence of both a Short and Long Version was noted as early as the 13th century by Abraham Abulafia.[116]

The third version is that of Saadia Gaon, which is also found in some early Geniza fragments. This is very much like the Long Version, except that the stanzas are in completely different order. This variant, usually called the Saadia Version, has been virtually ignored by the Kabbalists, even though it was apparently used by Rabbi Yehudah HaLevi in his Kuzari.

As early as the 10th century, Saadia Gaon remarked about the many variants of Sefer Yetzirah, saying, "It is not a common book, and many people have been careless in changing or transposing the text."[117] A century later, Rabbi Yehudah Barceloni likewise notes that, "there are many versions, some very confused."[118] In 1562, the printers of the first Mantua edition remarked how they had to sift through many manuscripts to find a dependable text.

If all the variants found in manuscripts are counted, there are literally dozens of different variants in the text of Sefer Yetzirah. No other Judaic text exists in so many versions. Some of these might

have come from different schools, who, because these teachings were secret, did not communicate with each other. Different marginal notes and commentaries also apparently became incorporated into the text, producing different variants. Furthermore, if the text was preserved orally for a long time, variants in its ordering may have also developed.

Besides this, there is another possibility, suggested by the fact that, in essence, the Kabbalists rejected all the above mentioned versions. It is known that during the Gaonic period (6th-10th centuries), the Kabbalists restricted their teachings to very small secret societies. Great stress was placed on maintaining secrecy so that their teachings should not fall into improper hands. Since Sefer Yetzirah is such a small book, it presented the greatest danger. The leaders of these schools may have deliberately released spurious versions, so as to confuse those who would be tempted to penetrate their mysteries. With several versions in circulation, the uninitiated would not know which to choose.

It was the Kabbalists themselves who preserved the correct text, initially concealing it from outsiders. Around 1550, Rabbi Moshe Cordevero, leader of the Safed school and the greatest Kabbalist of the day, sifted through the ten best manuscripts available, choosing the one most closely fitting the tradition of the Kabbalists.[119] A generation later, the text was further refined by the Ari (Rabbi Yitzchak Luria), one of the greatest Kabbalists of all time. This text, known as the Ari Version, was published a number of times, usually as part of some other collection. It resembles the Short Version in many ways, but there are some very significant differences in assignment. In general, the Ari Version is the only one which is in agreement with the Zohar.

A number of variations were found even in this version, and a final edited text was finally produced by the Gra (Rabbi Eliahu, Gaon of Vilna) in the 18th century.[120] This is known as the Gra-Ari Version, or simply, as the Gra Version.

Thus, there are four important versions of Sefer Yetzirah. They are:

1) The Short Version
2) The Long Version
3) The Saadia Version
4) The Gra Version.

Since the Gra Version was considered the most authentic by the Kabbalists, this is the one that we have chosen for the initial transla-

tion and commentary. The other three versions are presented in Appendix I.

Over eighty commentaries have been written on Sefer Yetzirah. Some, especially the earliest, were primarily philosophical. With the emergence of Kabbalah as a public teaching, a number of Kabbalistic and mystical commentaries were also written. When the Bahir and the Zohar were published, commentators worked to fit the Sefer Yetzirah into the system of these texts. The same was true of the teachings of the Ari, which dominates the later commentaries. A history of the commentaries on Sefer Yetzirah reads very much like a history of the Kabbalah in general. A list of the major commentaries is found in the Bibliography.

Our commentary on Sefer Yetzirah takes into account most of these, as well as our other research into the methods of the Kabbalists, much of which has been published in my *Meditation and Kabbalah*. While the various theoretical approaches are important, I have focused primarily on the mystical techniques outlined in Sefer Yetzirah, as well as the meditative methods that they imply.

3 Kislev, 5737

Sefer Yetzirah

CHAPTER ONE

1:1

בשלשים ושתים נתיבות פליאות חכמה
חקק יה יהוה צבאות אלהי ישראל אלהים
חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן
עד וקדוש שמו מרום וקדוש הוא וברא את עולמו
בשלשה ספרים בספר וספר וספור:

With 32 mystical paths of Wisdom
engraved Yah
the Lord of Hosts
the God of Israel
the living God
King of the universe
El Shaddai
Merciful and Gracious
High and Exalted
Dwelling in eternity
Whose name is Holy —
He is lofty and holy —
And He created His universe
with three books (Sepharim),
with text (Sepher)
with number (Sephar)
and with communication (Sippur).

With 32

As the next stanza will explain, these 32 paths are manifest as the 10 digits and the 22 letters of the Hebrew alphabet. The 10 digits are also manifest in the Ten Sefirot, which are the most basic concepts of existence.

The letters and digits are the basis of the most basic ingredients of creation, quality and quantity.[1] The qualities of any given thing can be described by words formed out of the letters, while all of its associated quantities can be expressed by numbers.

Numbers, however, cannot be defined until there exists some element of plurality in creation. The Creator Himself is absolutely

Table 2. The 32 Paths in Genesis I.

1.	In the beginning God created	Keter	Sefirah 1
2.	The spirit of God hovered	Heh	Elemental 1
3.	God said, let there be light	Chakhmah	Sefirah 2
4.	God saw the light that it was good	Bet	Double 1
5.	God divided between the light and darkness	Vav	Elemental 2
6.	God called the light day	Zayin	Elemental 3
7.	God said, let there be a firmament	Binah	Sefirah 3
8.	God made the firmament	Alef	Mother 1
9.	God called the firmament heaven	Chet	Elemental 4
10.	God said, let the waters be gathered	Chesed	Sefirah 4
11.	God called the dry land earth	Tet	Elemental 5
12.	God saw that it was good	Gimel	Double 2
13.	God said, let the earth be vegetated	Gevurah	Sefirah 5
14.	God saw that it was good	Dalet	Double 3
15.	God said, let there be luminaries	Tiferet	Sefirah 6
16.	God made two luminaries	Mem	Mother 2
17.	God placed them in the firmament	Yud	Elemental 6
18.	God saw that it was good	Kaf	Double 4
19.	God said, let the waters swarm	Netzach	Sefirah 7
20.	God created great whales	Lamed	Elemental 7
21.	God saw that it was good	Peh	Double 5
22.	God blessed them, be fruitful and multiply	Nun	Elemental 8
23.	God said, let the earth bring forth animals	Hod	Sefirah 8
24.	God made the beasts of the field	Shin	Mother 3
25.	God saw that it was good	Resh	Double 6
26.	God said, let us make man	Yesod	Sefirah 9
27.	God created man	Samekh	Elemental 9

Table 2. The 32 Paths in Genesis I (continued).

28. In the form of God He created him	Eyin	Elemental 10
29. God blessed them	Tzadi	Elemental 11
30. God said, be fruitful and multiply	Malkhut	Sefirah 10
31. God said, behold I have given you	Kuf	Elemental 12
32. God saw all that He had made	Tav	Double 7

simple, containing no plurality whatsoever. He is the most absolute unity imaginable. Therefore, plurality only came into existence with the advent of creation. Only then could numbers be defined.

The first elements of plurality in creation involved the Ten Sefirot. Hence, it was the Sefirot that defined the numbers, and therefore, the concept of quantity in general.

Most of Sefer Yetzirah will deal with these 32 paths, as they are manifest in the letters and numbers. The 32 paths, themselves, however, will not be mentioned again. The early Kabbalists define these 32 paths as different states of consciousness. A list of these is given in Appendix II.

According to the Kabbalists, these 32 paths are alluded to in the Torah by the 32 times that God's name Elohim appears in the account of creation in the first chapter of Genesis.[2] In this account, the expression "God said" appears ten times, and these are the Ten Sayings with which the world was created.[3] These Ten Sayings parallel the Ten Sefirot.[4] The first saying is said to be the verse, "In the beginning God created the Heaven and the Earth" (Genesis 1:1). Even though "God said" does not appear here, it is implied and understood.[5]

The other 22 times that God's name appears in this account then parallel the 22 letters of the alphabet. The three times in which the expression "God made" appears parallel the three Mothers. The seven repetitions of "God saw" parallel the seven Doubles. The remaining twelve names parallel the twelve Elementals. See Table 2.

In general, none of the names of God refer to the Creator Himself. The Creator is only referred to as Ain Sof, which means the Infinite Being, or simply, the Infinite. The names used in scripture and elsewhere merely refer to the various ways through which God manifests Himself in creation.

The name Elohim, which is used throughout the first chapter of Genesis, refers to the manifestation of delineation and definition. Each of the 32 paths therefore served to delineate and define a partic-

Table 3. The Hebrew alphabet.

Final	Form	Represented by	Hebrew name	Sounded as	Signification of the names	Numerical value
	א	Silent	אָלֶף	*A'-lēph*	Ox	1
	ב	b, bh	בֵּית	*Bēth*	House	2
	ג	g, gh	גִּימֶל	*Gī-māl*	Camel	3
	ד	d, dh	דָּלֶת	*Dâ'-lēth*	Door	4
	ה	h	הֵא	*Hē*	Window	5
	ו	v	וָו	*Vâv*	Hook	6
	ז	z	זַיִן	*Zā'yīn*	Weapon	7
	ח	ch	חֵית	*Chēth*	Fence	8
	ט	t	טֵית	*Tēth*	Snake	9
	י	y (i)	יוֹד	*Yōdh*	Hand	10
ך	כ	k, kh	כַּף	*Kāph*	The hand bent	20
	ל	l	לָמֶד	*Lâ'-mēdh*	Ox-goad	30
ם	מ	m	מֵם	*Mēm*	Water	40
ן	נ	n	נוּן	*Nūn*	Fish	50
	ס	s	סָמֶךְ	*Sâ'-mēkh*	Prop	60
	ע	Silent	עַיִן	*Ā-yīn*	Eye	70
ף	פ	p, ph	פֵּא	*Pē*	Month	80
ץ	צ	ts	צָדִי	*Tsâ-dhē'*	Fish-hook	90
	ק	k (q)	קוֹף	*Qōph*	Back of the head	100
	ר	r	רֵישׁ	*Rēsh*	Head	200
	ש	sh, s	שִׁין	*Shīn*	Tooth	300
	ת	t, th	תָּו	*Tâv*	Cross	400

ular aspect of creation. Man is seen as a microcosm, with each thing in his body paralleling something in the forces of creation. Thus, for example, the six days of creation have parallels in man's two arms, two legs, torso and sexual organ. This is the significance of the Torah's statement that God formed man "in the image of God" (Genesis 1:27). Note that the word for "God" here is Elohim. This is because man's form parallels the structure of the delineating forces that define creation.

The Kabbalists note that the 32 paths of Wisdom have their parallel in the human nervous system.[6] Thirty-one of these paths then

parallel the 31 nerves that emanate from the spinal cord. The thirty-second and highest path corresponds to the entire complex of cranial nerves, which are twelve in number.

The nervous system serves a double purpose. First, it transmits messages from the brain to all parts of the body, allowing the mind to control the limbs and organs. Secondly, the nervous system transmits information from the various senses to the brain. Four of the senses, sight, hearing, taste and smell, come directly through the cranial nerves, which are entirely in the brain. The impulses that come from the lower 31 nerves deal primarily with the sense of touch and feeling.

Like the nerves, each of the 32 paths is a two way street. First it is the channel through which the Mind exerts control over creation. Secondly, however, it is also the path through which man can reach the Mind. If an individual wishes to attain a mystical experience and approach the Mind, he must travel along the 32 paths.

In Hebrew, the number 32 is written Lamed Bet (לב). This spells Lev, the Hebrew word for heart.[7] It is in the heart that the action of the Mind is manifest in the body. As soon as the influence of the mind ceases, the heart ceases to function, this being the definition of death.

The heart also provides lifeforce to the brain and nervous system. When the heart stops pumping, the nervous system can no longer function, and the mind no longer exerts influence on the body. The heart therefore serves as a causal link between mind and body.[8]

It is for this reason that Sefer Yetzirah calls the heart "the king over the soul" (6:3). It also describes the mystical experience as a "running of the heart" (1:8).

The Torah is seen as the heart of creation. The first letter of the Torah is the Bet (ב) of *Bereshit* (בראשית)—"In the beginning." The last letter of the Torah is the Lamed (ל) of *Yisrael* (ישראל)—"Israel." Together, these two letters also spell out Lev (לב), meaning heart.[9] The 32 paths are contained in the Torah, which is the means through which the Mind is revealed. It is also the link between the Mind and the physical universe. The Torah is therefore expounded in 32 different ways, as taught by Rabbi Yosi of Galili.

The two letters Lamed (ל) and Bet (ב) also share another unique distinction. As a prefix, Lamed means "to," and Bet means "in." The three letters of the Tetragrammaton, Yud (י), Heh (ה), and Vav (ו), can also serve as suffixes for personal pronouns. The suffix Yud means "me," Heh means "her," and Vav means "him."

In the entire alphabet, there are only two letters to which these suffixes can be joined, and these are Lamed and Bet. These then spell out the words:

Li	לי to me	*Bi*	בי in me
Lah	לה to her	*Bah*	בה in her
Lo	לו to him	*Bo*	בו in him

The two letters, Lamed and Bet, are the only ones in the entire alphabet which combine with the letters of the divine name in this manner.[10]

The number 32 is the fifth power of two (2^5). As the Sefer Yetzirah explains (1:5), the Ten Sefirot define a five dimensional space. The 32 paths correspond to the number of apexes on a five dimensional hypercube.[11]

This is not as difficult as it might seem. A line, which has one dimension, has two (2^1) apexes or ends. A square, having two dimensions, has four (2^2) apexes or corners. A cube, which has three dimensions, has eight (2^3) corners. We thus see that with the addition of each dimension, the number of apexes is doubled. A four dimensional hypercube has 16 or 2^4 apexes, while a five dimensional hypercube has 32 or 2^5 apexes.

Paths

The Hebrew word for "paths" here is *Netivot* (נתיבות), a word that occurs only rarely in scripture. Much more common is the word *Derekh* (דרך). As the Zohar states, however, there is an important difference between these two words. A *Derekh* is a public road, a route used by all people. A *Nativ*, on the other hand, is a personal route, a path blazed by the individual for his personal use.[12] It is a hidden path, without markers or signposts, which one must discover on his own, and tread by means of his own devices.

The 32 paths of Wisdom are therefore called Netivot. They are private paths, which must be blazed by each individual. There is no open highway to the mysteries—each individual must discover his own path.

The numerical value of *Nativ* (נתיב) is 462. This is twice the number of the 231 Gates discussed below (2:4). These gates are a means through which one ascends and descends along the 32 paths.

Mystical

These paths are said to be mystical, *Peliyot* (פליאות) in Hebrew. This comes from the root *Pala* (פלא), which has the connotation of being hidden and separated from the world at large.[13] Not only are these paths individual, but they are hidden, concealed and transcendental.

This is very closely related to the word *Peleh* (פלא), meaning a miracle. A miracle is *separated* and independent from the laws of the physical world. It is also influenced by *hidden* forces. As such, it is a link with the mystical and transcendental plane. The same is true of the paths of Wisdom.

According to the Zohar, the word *Peleh* specifically relates to the paths of Wisdom.[14] The type of miracle denoted by the word *Peleh* is specifically one that is accomplished through the manipulation of these paths. The methods of manipulating these paths is one of the important teachings of Sefer Yetzirah.

The Sefer Yetzirah later calls the three Mothers, "a great mystical (*muPhLA*) secret" (3:2). The first of the three Mothers is Aleph (א). When spelled out, Aleph (אלף) has the same letters as Peleh (פלא).[15]

According to the Kabbalists, the letter Aleph denotes Keter (Crown), the highest of the Sefirot.[16] It is with regard to Keter that Ben Sirah said, "In what is mysterious (*muPhLA*) for you, do not seek."[17]

The Kabbalists call Keter the level of Nothingness (*Ayin*).[18] It is on this level that the laws of nature cease to exist, and can therefore be altered.

As the book *Raziel* points out, the three letters of *Peleh* (פלא) represent increasingly hidden values.[19] According to the phonetic families defined by Sefer Yetzirah (2:3), the first letter, Peh (פ), is pronounced with the lips, the second letter, Lamed (ל), with the middle of the tongue, and the final Alef (א), with the throat. Thus, the first letter is pronounced with the outermost revealed part of the mouth, while the last is voiced with the innermost concealed part. The word *Peleh* thus denotes the transition from the revealed to the concealed.

Wisdom

These 32 paths are said to be paths of Wisdom (*Chakhmah*). In a Kabbalistic sense, Wisdom is seen as pure, undifferentiated Mind.[20] It is pure thought, which has not yet been broken up into differenti-

ated ideas. Wisdom is the level above all division, where everything is a simple unity.

It is in recognition of this that the Talmud states, "Who is wise (*Chakham*)? He who learns from every man."[21] It is on the level of Wisdom that all men are one. Hence, if one is on this level, he must learn from every human being, and indeed, from all creation. According to the Baal Shem Tov, this means that a person on the level of Wisdom must even learn from Evil.[22] It is only on levels below Wisdom that people are separated into different individuals. Only on lower levels does the division between good and evil exist.

The Talmud likewise states, "Who is wise? He who perceives the future."[23] This is because Wisdom is the pure mind force that transcends time. On the level of Wisdom, past, present and future have not yet been separated. Hence, on this level, one can see the future just like the past and present.

The antithesis of Wisdom is Understanding. The Hebrew word for Understanding is *Binah* (בינה), which comes from the root *Beyn* (בין), meaning "between."[24]

Understanding is the level immediately below Wisdom. It is on the level of Understanding that ideas exist separately, where they can be scrutinized and comprehended. While Wisdom is pure undifferentiated Mind, Understanding is the level where division exists, and where things are delineated and defined as separated objects.

On the level of Wisdom, all men are included in a single world soul. Understanding is the level of *Neshamah*, where the soul of each individual assumes a distinct identity, and each one is seen as a separate entity.

The divine name associated with Understanding is Elohim.[25] This is a plural word, since Understanding implies a plurality of forces. It is the name Elohim that is used throughout the entire first chapter of Genesis in describing the act of creation. The 32 times that this name occurs correspond to the 32 paths of Wisdom.

This resolves an important difficulty. If Wisdom is a simple undifferentiated Mind, how can it be manifest as 32 distinct paths? But actually, Wisdom is undifferentiated, and it is only through the power of Understanding that it is divided into separated paths. These paths are therefore designated by the name Elohim, the name associated with Understanding.

An example would be water flowing through a system of pipes. Water itself is an undifferentiated fluid, having no essential (macroscopic) structure. Structure is only imposed on it when it flows through the system of pipes. In the analogy, Wisdom is the water, while Understanding represents the pipes that channel it.

The 32 paths are expressed as the letters and numbers. Since these represent division, they are manifestations of Understanding.[26] Hence, Wisdom represents nonverbal thought, while Understanding is its verbalization.

In this respect, Wisdom and Understanding are seen as being male and female respectively. In the Kabbalah, Wisdom is seen as the Father (Abba), while Understanding is the Mother (Immah). The male represents unchanneled creative force. This can only be brought into fruition when delineated, enclosed and channeled by the female womb. It is for this reason that the Sefer Yetzirah (1:2) calls the primary letters "Mothers."

This also resolves another difficulty. Earlier, we said that the 32 paths represent the heart, since the Hebrew word for heart, *Lev*, actually spells out the number 32. The heart, however, is normally associated with Understanding, while these paths are said to pertain to Wisdom.[27] But the paths merely channel Wisdom, while the substance of the paths themselves is Understanding.[28]

Engraved

The text states that the Creator used these 32 paths to "engrave" so as to create His universe.

The Hebrew word here is *Chakak* (חקק). This usually has the connotation of removing material, as in the verse, "Engrave *(chakak)* yourself a dwelling in a rock" (Isaiah 22:16). Derived from this root are the words *Chok* (חוק) and *Chukah* (חוקה), meaning "rule" and "decree," since rules and laws serve to remove some of the individual's freedom of action.[29] Thus, the word *Chakak* is closely related to *Ma-chak* (מחק), meaning "to erase," as well as to the root *La-kach* (לקח), meaning to "remove" or "take."[30]

The word *Chakak* is very closely related to the concept of writing.[31] The main difference between engraving (*chakak*) and writing is that when one writes, one adds material such as ink to the writing surface, while when one engraves, one removes material. When the Bible uses the work *Chakak* to designate writing, it is referring to such systems as cuneiform, where the text was written by removing wedges of clay from a tablet.

To understand why the author uses the term "engraved" here, we must understand the idea of creation. Before a universe could be created, empty space had to exist in which it could be made. But initially, only God existed, and all existence was filled with the Divine

Essence, the Light of the Infinite (*Or Ain Sof*). It was out of this undifferentiated Essence that a Vacated Space had to be engraved. The process, known to the Kabbalists as the *Tzimtzum* (Constriction), is clearly described in the Zohar:[32]

> In the beginning of the King's authority
> The Lamp of Darkness
> Engraved a hollow in the Supernal Luminescence. . .

The hollow engraved in the Supernal Luminescence was the Vacated Space, in which all creation subsequently occured.

The undifferentiated Light of the Infinite which existed before the Constriction is on the level of Wisdom, which is pure undelineated Mind. The power of constriction is that of Understanding, this being what the Zohar calls the "Lamp of Darkness." It is negative light, or negative existence, which can engrave a hollow in the Divine Essence.

This Constriction or hollowing of the Divine Essence did not occur in physical space, but rather, in conceptual space. It is "hollow" insofar as it contains the possibility for information, but not actual information. As such, it is the "Chaos and Void" (*Tohu* and *Bohu*) mentioned in the account of creation, where the Scripture states, "the earth was chaos and void" (Genesis 1:2). Chaos is a state where information can exist, but where it does not exist.[33]

The hollow was made through the 32 paths, since letters and digits are the basic bits of information. While random letters and numbers do not actually convey information, as long as they exist, it is also possible for information to exist. The Vacated Space is therefore the state where it is possible for information to exist, but where this possibility has not yet been realized.

These letters were subsequently combined into words, forming the Ten Sayings of creation. Each of these sayings brought information into the Vacated Space, through which creation could take place there.

The order was therefore first "engraving," and then "creation." The Sefer Yetzirah therefore states that the Creator "engraved. . . and created His universe."

Engraved Yah

Many of the Kabbalistic commentaries translate this as "He engraved Yah. . . ." In Hebrew, the word "he" is often not written out, but understood from the verbal form. The "He" here refers to the Infinite Being (*Ain Sof*) who is above all the divine Names.[34]

According to this, the Sefer Yetzirah is saying that the Infinite Being began creation by engraving the divine Names through the 32 paths of Wisdom. The Names are written with letters, and they could only come into being after the letters had been created.

It is in the same vein that some of the early Kabbalists interpret the first verse in Genesis to read, "In the beginning He created Elohim, along with the heaven and the earth."[35] The first thing that the Infinite Being created was the name Elohim, which is associated with the Constriction.

The divine Names also parallel the Sefirot. Once the Vacated Space had been engraved, the Sefirot could be created inside it. The "engraving" of this Space was therefore intimately related to these Names.

This can also be read in the imperative, "With 32 mystical paths of Wisdom, engrave Yah... and create His world." The term "engrave" here would mean to form a clear mental image of the Name, so as to meditate on it, as we will discuss later (1:14). The method is alluded to in Rava's saying, "If the righteous desired, they could create a world."[36]

Yah

Saadia Gaon translates this as, "the Eternal."

The Kabbalists normatively associate the name Yah (יה) with Wisdom (Chakhmah). Actually, however, only the first letter of this name, the Yud (י), designates Wisdom. The second letter, Heh (ה) designates Understanding, the feminine principle.

The reason why this name as a whole is used to designate Wisdom is because Wisdom cannot be grasped except when it is clothed in Understanding. For this reason, the Yud alone is not used as the name for Wisdom, but rather, the Yud combined with the Heh.

There are a number of reasons why these two letters represent Wisdom and Understanding respectively. Yud has the primary form of a simple point. This alludes to the fact that Wisdom is simple and undifferentiated. The numerical value of Yud is 10, indicating that all Ten Sefirot are included in the simple nature of Wisdom.

At the beginning of a word, the letter Yud indicates the masculine future. This is related to the teaching, "Who is wise? He who perceives the future."[37]

At the end of a word, when used as a suffix, the letter Yud means "me" or "my." Wisdom is the essential nature of the individual, belonging to him alone. As such, it is the ultimate "my." The same is true of the Sefirah of Wisdom (Chakhmah) with respect to the Infinite Being.

Heh has a numerical value of 5, alluding to the five fingers of the hand. As such, it represents Understanding, the hand that holds Wisdon, distributing and channeling it.[38]

At the beginning of a word, the prefix Heh means "the." It is the definite article, that specifies and delineates an object. Like a hand, the definite article holds and specifies a concept that is specific rather than general. At the end of a word, Heh indicates the feminine possessive, "her." This is because Understanding is the domain of the Feminine Essence.

Heh is one of the two letters in the Hebrew alphabet that is written as two disjunct parts. This alludes to the fact that Understanding represents the beginning of separation.

There is some disagreement in the Talmud as to whether or not Yah is a divine name.[39] The Sefer Yetzirah clearly takes the position that it is.

Yah, the Lord...

In Hebrew, this is written as *YH YHVH* (יה יהוה). It was with these six letters that God created all things. It is thus written, "Trust in God for eternity of eternities, for with *YH YHVH* He formed universes" (Isaiah 26:4).[40]

The Lord of Hosts

This name usually designates the Sefirot which are associated with revelation and prophecy. These are Netzach (Victory) and Hod (Splendor).[41]

This name, however, also contains the Tetragrammaton (YHVH), here translated as "the Lord." The Tetragrammaton designates the totality of all the Sefirot. Hence, the phrase, "YHVH of Hosts," actually represents all the Sefirot as they are revealed to man.[42]

This is the reason for the designation, "YHVH of Hosts." It refers to revelation, the state in which God associates Himself with beings that are lower than Himself, namely, His "hosts."

According to the Talmud, the first person to use the designation, "Lord of Hosts," was Hannah, when she prayed, "O Lord of Hosts, if You will look at the affliction of Your servant" (1 Samuel 1:11).[43]

God of Israel

This is connected to "Lord of Hosts." While revelation in general is to all of God's hosts, in particular, it is granted to Israel. As we shall see (2:4), the name Israel is closely associated with the 231 gates.

The Hebrew word for "God" here is Elohim. This alludes to Understanding, the concept that divides and delineates.

The Living God

The name is associated with the essential creative forces, represented by the Sefirah of Yesod (Foundation). In man, this force parallels the sexual organ.

In Hebrew, this phrase is *Elohim Chaim*. This Sefirah takes all the forces, collectively referred to as Elohim, and presents them in an active, procreative mode. Life is defined as that which is active and procreates, and hence, this is the connotation of "Living God."[44]

King of the Universe

This is the mode in which God relates to the universe as a king, and it is associated with the Sefirah of Malkhut (Kingship). Of all the Sefirot, this is the only one which comes into direct contact with the lower stages of creation.

The first five designations, "Yah, the Lord of Hosts, God of Israel, the Living God, King of the Universe," thus designate the Ten Sefirot in their downward mode, as they are the source of all creative force.

El Shaddai

These two names are usually translated as "Almighty God." Saadia Gaon, however, translates them as "Omnipotent Almighty."

Here the Sefer Yetzirah begins designating the Sefirot in an upward mode. In the Bahir, the disciples thus ask, "From above to below we know. But from below to above we do not know."[45]

The designation El Shaddai is also related to the procreative force represented by Yesod (Foundation), and corresponding to the sexual organ in man.

We therefore have two designations for Yesod (Foundation), "Living God" (*Elohim Chaim*), and El Shaddai.

"Living God" is the designation of this Sefirah from a God's eye view, while El Shaddai is its designation from a man's eye view. God thus told Moses, "I appeared to Abraham, Isaac and Jacob as El Shaddai" (Exodus 6:3).

The first five designations represented the downward process, from God to the universe, through which the creative force is channeled. The author, however, is now designating the names that relate to the upward process, through which man approaches the Divine. "King of the Universe," the lowest stage, applies to both directions.

Merciful and Gracious

These are the second and third of the Thirteen Attributes of Mercy, expressed in the verse, "El, merciful and gracious" (Exodus 34:6).[46]

On this level, one can comprehend the inner workings of the six Sefirot, Chesed (Love), Gevurah (Strength), Tiferet (Beauty), Netzach (Victory), and Hod (Splendor). It is through these Sefirot that God expresses His mercy to the world. This level was gained by Moses when God told him, "I will have mercy upon whom I will have mercy, and I will be gracious to whom I will be gracious" (Exodus 33:19).

High and Exalted

The next designations are all taken from the verse, "For thus says [God], High and Exalted, dwelling in Eternity, and whose Name is Holy, I dwell lofty and holy..." (Isaiah 57:15).

"High and Exalted" refers to the level of Understanding (Binah). The lower seven Sefirot correspond to the seven days of creation. Understanding (Binah) is above these seven Sefirot, and hence, it is the level preceding action and creation. This is the level where God is seen as being utterly transcendental, separated from all the worldly, and high above everything mundane.

"Dwelling in eternity" speaks of the level of Wisdom (Chakhmah). This is the level that is above time. Here one perceives God as transcending not only space, but time as well.

"His Name is Holy" alludes to the level of the Crown (Keter), the highest of the Sefirot.

The Kabbalists note that the expression, "His Name," which in Hebrew is *Sh'mo* (שמו), has a numerical value (*gematria*) of 346. This is the same as the value of Ratzon (רצון), meaning "will."[47] Will is even higher than Wisdom, since it is the impluse that gives rise to all things, even thought. In Kabbalistic terms, Will is designated as Crown (Keter). Just as a crown is worn above the head, so is the Will above and outside all mental processes.

The word Holy (*Kadosh*) denotes separation, and its general sense implies separation from the mundane.[48] The expression, "His Name is Holy," indicates that the Crown is a level that is separated and removed from every imaginable concept. Since it is above the mental processes, it cannot be grasped by them.

The last expression, "lofty and holy" is not found in many versions of Sefer Yetzirah. It possibly relates to the Infinite Being (Ain Sof), which is lofty above all concepts, even Will.

The last five designations thus refer to the rungs which man must climb to reach the Infinite. These are the Sefirot in their upward mode.

The impulse of creation first went downward through the Sefirot, and then it went upward again, returning to the Infinite. Only then could creation take place.

With three books

Sefer Yetzirah now begins to define the word Sefirah, the Hebrew designation for the divine emanations that form the basis of creation.

The Hebrew word for book, *Sepher* (ספר), has the same root as the word *Sephirah* (ספירה), except that the former is masculine and the latter is feminine.

These three books are said to be "text, number, and communication." The Hebrew word for "text" here is *Sepher* (ספר), which literally means "book." "Number" is *Sephar* (ספר), from which the English word "cipher" is derived. "Communication" is *Sippur* (סיפור), which more literally is "telling."

These three divisions respectively represent quality, quantity, and communication. These are the letters, numbers, and the manner in which they are used.[49]

These three books correspond to the three divisions of creation defined by Sefer Yetzirah, namely, "Universe, Year, and Soul." In

Table 4. The three books.

Text (*Sepher*)	World (space)	Form of Letters
Number (*Sephar*)	Year (time)	Numerical Value
Communication (*Sippur*)	Soul (spirit)	Pronunciation and Name of letters

more modern terms, these would be called space, time and spirit. "Universe" refers to the dimensions of space, "year" to time, and "soul" to the spiritual dimension. See Table 4.

As we shall see, the Sefer Yetzirah speaks of a five-dimensional continuum, defined by the Ten Sefirot. The first three are the three dimensions of space, the fourth dimension is time, while the fifth is the spiritual dimension.

Since the three spacial dimensions comprise a single continuum, the three of them together constitute the first "book." Time is the second "book," while the spiritual dimension is the third.

The three books define the three ways in which the array of the 32 paths can be presented. First, one can draw a diagram representing them, as one would picture them in a book. This is the aspect of "text." This is also the aspect in which they appear in the Book of the Torah, in the first chapter of Genesis.

Secondly, one can express the numerical sequences and distributions of these paths. Thus, for example, as the Sefer Yetzirah states (1:2), the 32 paths consist of ten Sefirot, and 22 letters, the latter which consists of three Mothers, seven Doubles, and twelve Elementals. This is the aspect of number in the 32 paths. This is also related to their affinity to certain geometrical forms.

Finally, one can speak of the relationships between these paths as they convey information. This is the level of "communication." It is closely related to the 32 paths where they represent states of consciousness, as presented in Appendix II.

These three aspects are most apparent in the letters of the alphabet.[50] There are three primary ways in which the letters can be interpreted. First, there is the physical form of the letters, as they are written in a book. This is the aspect of "text" (Sepher), which literally means book. Secondly, there is the numerical value or gematria of the letter, this being "number." Finally, there is the sound of the letter, as well as the way its name is pronounced, this being "communication" or "telling." See Table 5 on page 22.

"Text" (*Sepher*), the physical form of the letter, pertains to the continuum of space, since form only can be defined in space. This is "Universe." Number (*Sephar*), implies sequence, and this is the sequence of time, which is the continuum of the "Year." Finally,

communication (*Sippur*) applies to the mind, and this is in the spiritual continuum, which is "Soul."

These three words also define the term Sefirah. First, the word Sefirah shares the root with *Sefer*, meaning book. Like a book, each Sefirah can record information. The Sefirot thus serve as a memory bank in the domain of the Divine. A permanent record of everything that has ever taken place in all creation is thus made on the Sefirot.

Secondly, the word Sefirah shares a root with *Sephar*, meaning number. It is the Sefirot that introduce an element of number and plurality into existence. The Creator, the Infinite Being, is the most absolute unity, and the concept of number does not apply to Him in any manner whatever. In speaking of the Infinite Being, the Sefer Yetzirah therefore asks, "Before one, what do you count" (1:7)? It is only with the creation of the Sefirot that the concept of number comes into being.

In this mode, every event and action is measured and weighed by the Sefirot, and the appropriate response is conceived and calculated. Using the computer as an analogy, the Sefirot function as the processing unit of the Divine domain in this mode.

Finally, the word Sefirah shares a root with *Sippur*, which means "communication" and "telling." The Sefirot are the means through which God communicates with His creation. They are also the means through which man communicates with God. If not for the Sefirot, God, the Infinite Being, would be absolutely unknowable and unreachable. It is only through the Sefirot that he can be approached.

Of course, as all the Kabbalists warn, one should not in any way worship the Sefirot or pray to them.[51] One may, however, use them as a channel. Thus, for example, one would not think of directing a petition to the postman, but one could use him to deliver a message to the king. In a mystical sense, the Sefirot form a ladder or tree through which one can "climb" and approach the Infinite.

Thus, when the Sefer Yetzirah presents the words *Sepher, Sephar* and *Sippur* here, it is not doing so accidentally. Rather, the book is deliberately presenting roots which define the concept of the Sefirot. This is all the more obvious, since this entire chapter deals with the Sefirot.

The three aspects, "text, number and communication," are the keys to the methods of Sefer Yetzirah.

If one wishes to influence anything in the physical universe (space), he must make use of the physical shape of the letters. If this involves a meditative technique, one would contemplate the appropriate letters, as if they were written in a book. The method involves

Table 5. The numerical value of letters.

Letter	Name		Sound	Value	Designation	Phonetic Family
א	Alef	אלף	silent	1	mother	guttural
ב	Bet	בית	B,Bh	2	double	labial
ג	Gimmel	גמל	G,Gh	3	double	palatal
ד	Dalet	דלת	D,Dh	4	double	lingual
ה	Heh	הא	H	5	elemental	guttural
ו	Vav	וו	V (W)	6	elemental	labial
ז	Zayin	זין	Z	7	elemental	dental
ח	Chet	חית	German ch	8	elemental	guttural
ט	Tet	טית	T	9	elemental	lingual
י	Yod	יוד	Y (I)	10	elemental	palatal
כ,ך	Kaf	כף	K,Kh	20	double	palatal
ל	Lamed	למד	L	30	elemental	lingual
מ,ם	Mem	מם	M	40	mother	labial
נ,ן	Nun	נון	N	50	elemental	lingual
ס	Samekh	סמך	S	60	elemental	dental
ע	Eyin	עין	silent	70	elemental	guttural
פ,ף	Peh	פא	P,Ph	80	double	labial
צ,ץ	Tzadi	צדי	Tz	90	elemental	dental
ק	Kuf	קוף	K (Q)	100	elemental	palatal
ר	Resh	ריש	R,Rh	200	double	dental
ש	Shin	שין	Sh (S)	300	mother	dental
ת	Tav	תיו	T,Th	400	double	lingual

making each particular letter combination fill the entire field of vision, eliminating all other thoughts from the mind.

Finally, if one wishes to influence the spiritual realm, he must make use, either of the sounds of the letters, or of their names. This technique, which we shall describe, is the one that is used when making a Golem.

1:2

עשר ספירות בלי מה ועשרים ושתים אותיות
יסוד שלש אמות ושבע כפולות ושתים עשרה
פשוטות:

Ten Sefirot of Nothingness
And 22 Foundation Letters:
Three Mothers,
Seven Doubles
And twelve Elementals.

Ten Sefirot

The Sefer Yetzirah now defines the 32 paths as consisting of 10 Sefirot and 22 letters.

The word *Sefirah* literally means "counting." It is thus distinguished from the word *Mispar,* meaning "number." Although the Sefirot are said to represent the ten basic digits, they are not actual numbers. Rather, they are the sources from which the numbers originate. Although the Sefer Yetzirah does not name the Ten Sefirot, their names are well known from the classical Kabbalah. They are given in Table 6. The Sefirot are usually presented in an array consisting of three columns, as in the figure.

The names of the Sefirot are all derived from scripture. In recounting Betzalel's qualifications, God says, "I have filled him with the spirit of God, with Wisdom, with Understanding, and with Knowledge" (Exodus 31:3). As the Sefer Yetzirah later states (1:9), the "spirit of God" refers to Keter (Crown), the first of the Sefirot. Wisdom and Understanding then refer to the next two Sefirot.

The first two Sefirot are likewise alluded to in the verse, "With Wisdom, God established the earth, and with Understanding, He established the heavens, and with His Knowledge, the depths were broken up" (Proverbs 3:19,20). It is likewise written, "With Wisdom a house is built, with Understanding it is established, and with Knowledge its rooms are filled" (Proverbs 24:3,4).

Table 6. The ten Sefirot.

1.	Keter	Crown
2.	Chakhmah	Wisdom
3.	Binah [Daat]	Understanding [Knowledge]
4.	Chesed	Love
5.	Gevurah	Strength
6.	Tiferet	Beauty
7.	Netzach	Victory
8.	Hod	Splendor
9.	Yesod	Foundation
10.	Malkhut	Kingship

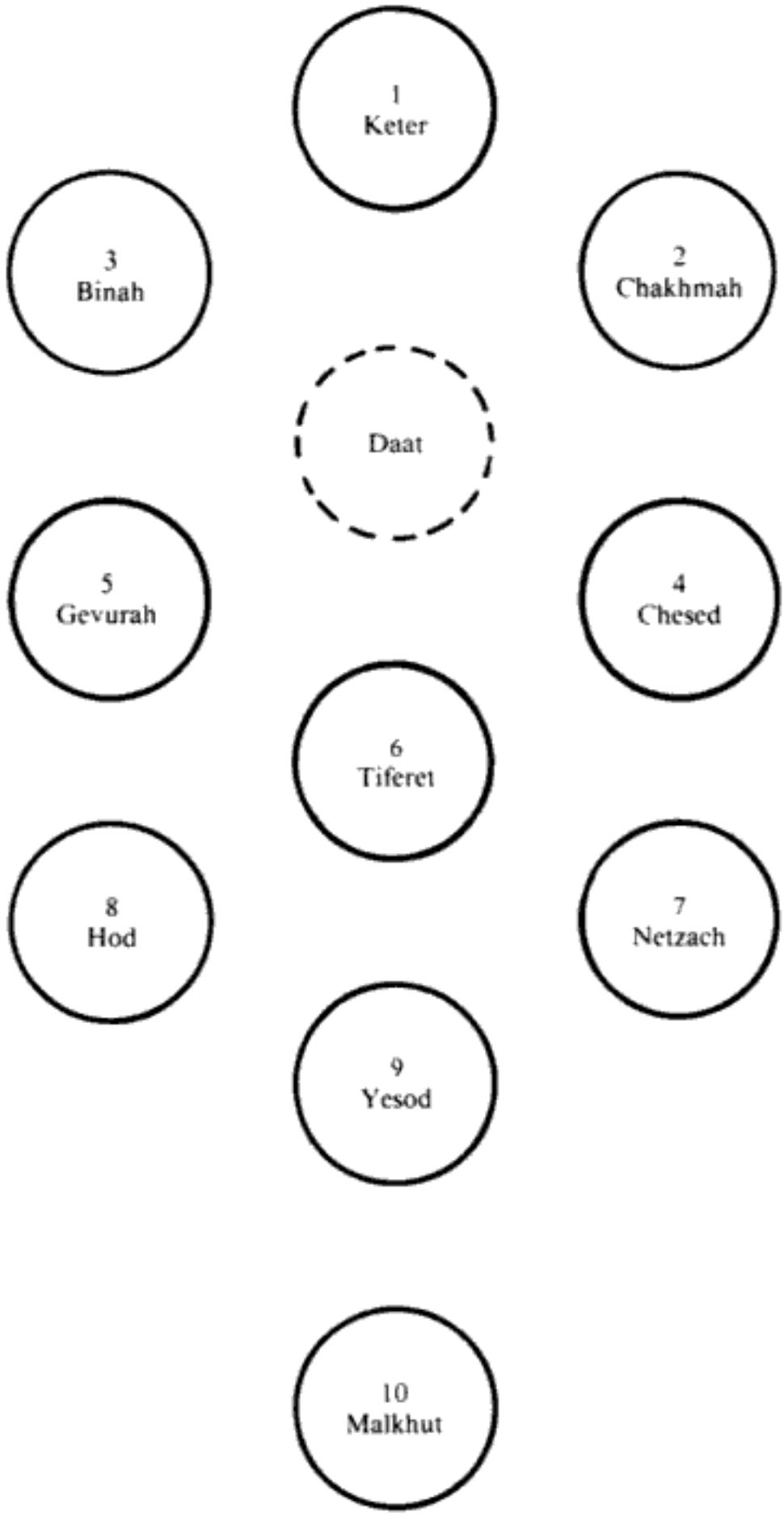

Figure 1. The Sefirot.

All of these sources list three qualities—Wisdom, Understanding, and Knowledge. Knowledge, however, is not a Sefirah, but merely the point of confluence between Wisdom and Understanding. In many ways, however, it behaves as a Sefirah, and it is thus often included among them.[52]

The next seven Sefirot are named in the verse, "Yours O God are the Greatness (4), the Strength (5), the Beauty (6), the Victory (7), and the Splendor (8), for All (9) in heaven and in earth; Yours O God is the Kingdom (10)..." (1 Chronicles 29:11).[53] It is here that the names of all the lower Sefirot are defined. See figure 1 on page 24. In most sources, however, the first of these is called Chesed (Love) instead of Gedulah (Greatness). Similarly, the sixth is called Yesod (Foundation) rather than "All." In older Kabbalistic texts, however, both designations are used.

According to some Kabbalists, the Ten Sefirot also parallel the 10 Hebrew vowels.[54] Together with the 22 letters, they then comprise the totality of the Hebrew language.

Of Nothingness

The Hebrew word here is Beli-mah (בלימה). This word can also be translated as meaning closed, abstract, absolute or ineffable.

This word occurs only once in scripture, in the verse, "He stretches the north on Chaos, He hangs the earth on Nothingness (*Beli-mah*)" (Job 26:7). According to many commentaries, the word *Beli-mah* is derived from the two words, *Beli*, meaning "without," and *Mah*, meaning "what" or "anything." The word *Beli-mah* would then mean "without anything," or "nothingness."[55]

According to this interpretion, the designation "Sefirot of Nothingness" is used to indicate that the Sefirot are purely ideal concepts, without any substance whatever. Unlike letters which have form and sound, the Sefirot have no intrinsic physical properties. As such, they are purely conceptual.

Other sources state that *Belimah* comes from the root *Balam* (בלם), meaning "to bridle." This is found in the verse, "Do not be like a horse or mule, who do not understand, whose mouth must be bridled (*balam*) with bit and rein" (Psalms 32:9).[56]

This second interpretation seems to be indicated by the Sefer Yetzirah itself, since it later says, "Bridle (*balom*) your mouth from speaking of them" (1:8). According to this, *Belimah* would be translated as "ineffable." The text is speaking of "Ten Ineffable Sefirot," indicating that they cannot be described in any manner whatever.

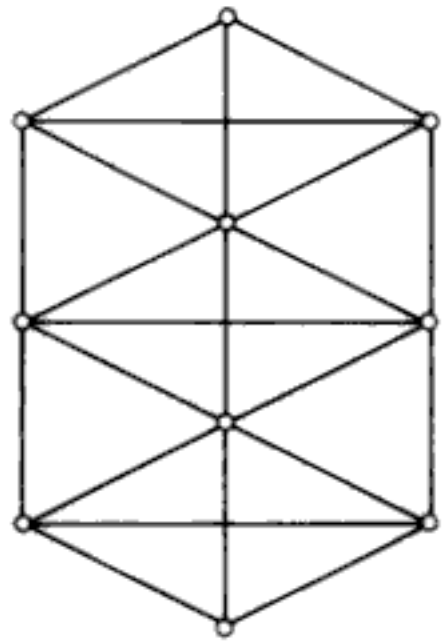

Figure 2. Ten points linked by 22 lines. There are three horizontals, seven verticals, and twelve diagonals.

Similarly, the Biblical verse, "He hangs the earth on the ineffable," would mean that the forces which uphold creation cannot be described.[57]

According to both interpretations, the Sefirot are distinguished from the letters. While the letters are primarily modes of expression, the Sefirot are inexpressible by their very nature.

A leading Kabbalist, Rabbi Issac of Acco (1250-1340), points out that *Belimah* has a numerical value of 87. God's name Elohim, on the other hand, has a value of 86. *Belimah* thus represents the stage immediately following the pure essence of the Divine.[58]

22 Foundation Letters

In the simplest sense, these are called Foundation letters because it was through the letters of the Hebrew alphabet that the universe was created.[59]The Sefer Yetzirah itself therefore says of the letters, "with them He depicted all that was formed, and all that would ever be formed" (2:2). This is also alluded to in what the Talmud says of the builder of the Tabernacle, "Betzalel knew how to permute the letters with which heaven and earth were made."[60]

With each act of creation, the Torah reports that "God said." Thus, "God said: let there be light," and "God said, let there be a firmament." The decrees through which God brought creation into being consisted of sayings. These in turn consisted of words, and these words were formed out of letters. Hence, it was through the letters of the alphabet that the universe was created.

These letters of creation were not only responsible for the inception of the world, but they also constantly sustain it. It is thus written, "Forever, O God, Your word stands in the heavens" (Psalms 119:89). The very words and letters with which the universe was created are also the ones which constantly sustain it. If these words and letters were withdrawn for even an instant, the universe would cease to exist.[61]

Thus, if one knows how to manipulate the letters correctly, one can also manipulate the most elemental forces of creation. The methods of doing this comprise the main subjects of Sefer Yetzirah.

In Hebrew, "Foundation Letters" is *Otiot Yesod*. This can also be translated, "Letters of Foundation."

In the Kabbalah, Foundation (Yesod) is the Sefirah that corresponds to the sexual organ. It therefore has the connotation of coupling and pairing, usually for the purpose of procreation.

The letters are said to pertain to Foundation (Yesod), since it is only through the letters that Wisdom and Understanding can come together and be coupled. As discussed earlier, Wisdom is pure nonverbal thought. Understanding, on the other hand, can only be verbal, since if an idea cannot be expressed verbally, it cannot be understood. The only link between nonverbal Wisdom, and verbal Understanding, consists of the letters of the alphabet.

This is also evident from the above mentioned Talmudic teaching. The Talmud states that, "Betzalel knew how to permute the letters with which heaven and earth were made." This is derived from the verse where God says of Betzalel, "I will fill him with the spirit of God, with Wisdom, with Understanding, and with Knowledge" (Exodus 31:3).

We therefore see that the ability to manipulate the letters of creation depends on "Wisdom, Understanding, and Knowledge." Knowledge (*Daat*), however, is the point at which Wisdom and Understanding come together. If has the connotation of joining and intercourse, as in the verse, "Adam *knew* his wife Eve" (Genesis 4:1).[62] Knowledge therefore serves in the place of Foundation between Wisdom and Understanding. It is in this same context that the Sefer Yetzirah speaks of "Letters of Foundation."

In a more general sense, the letters serve to pair off and connect all the Sefirot. This is particularly true in the "Tree of Life" shown in figure 1 (page 24), which shall be discussed in detail.

Three Mothers

These are the three letters, Alef (א), Mem (מ), and Shin (ש). They will be discussed at length in Chapter Three. These letters are called

	Points (Sefirot)	Horizontals (Mothers)	Verticals (Doubles)	Diagonals (Elementals)	Total (Letters)
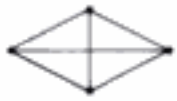	4	1	1	4	6
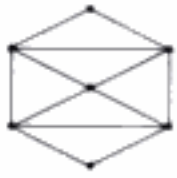	7	2	4	8	14
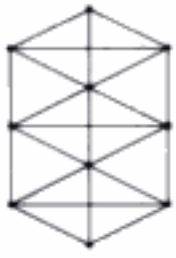	10	3	7	12	22
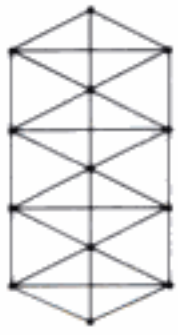	13	4	10	16	30
General	3n + 1	n	3n − 1	4n	8n − 2

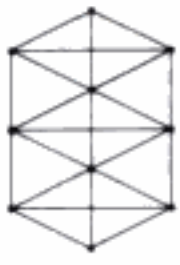

Natural Array

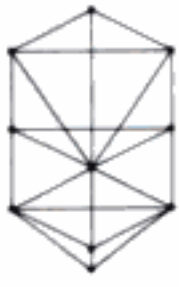

According to the older Kabbalists

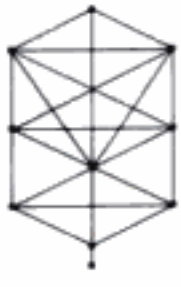

According to the Safed School, based on the Zohar (1:59b). Cf. *Pardes Rimonim* 7:3.

Figure 3. Family of diagrams.

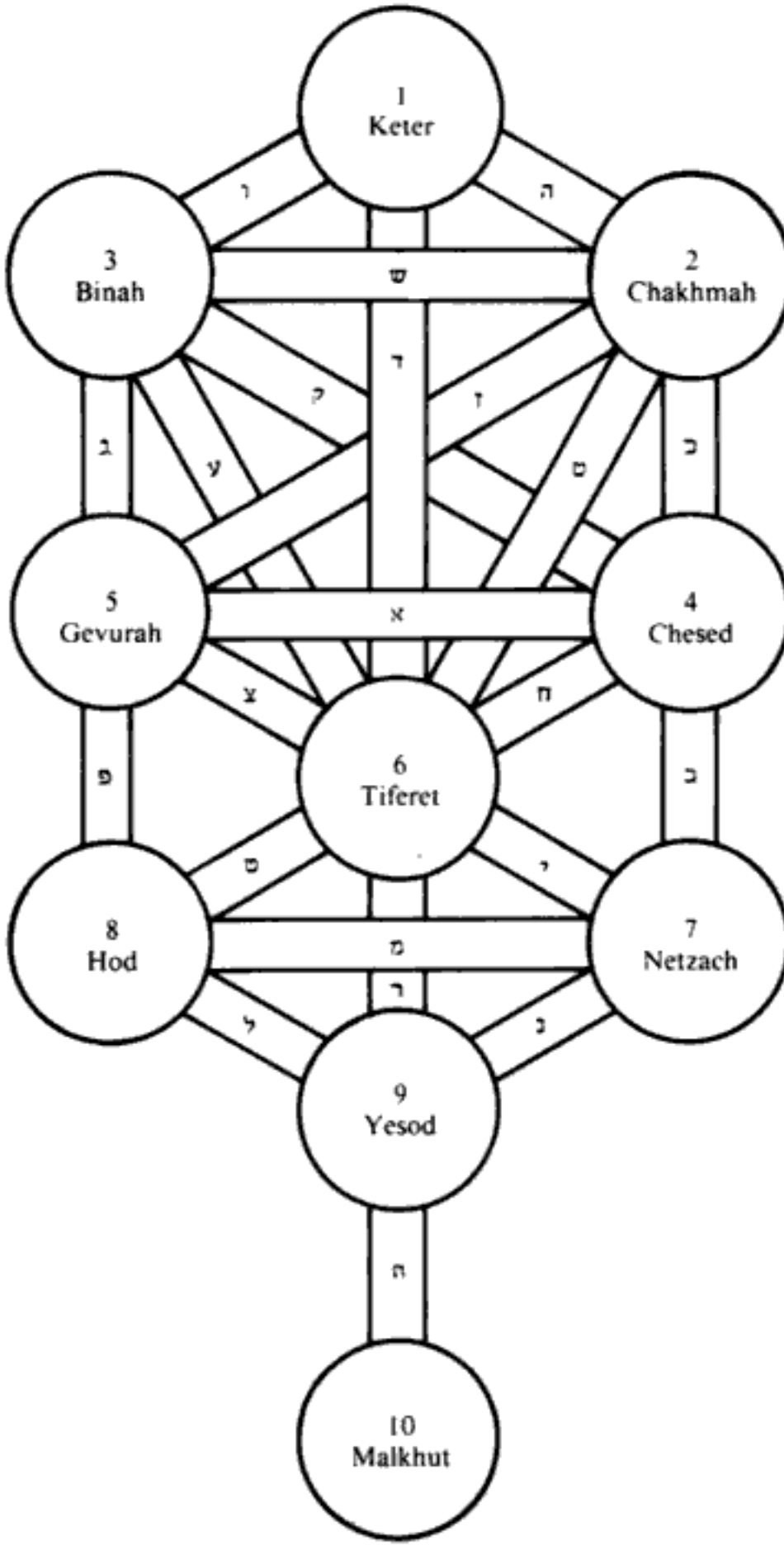

Figure 4. The 32 paths as defined by the Ari.

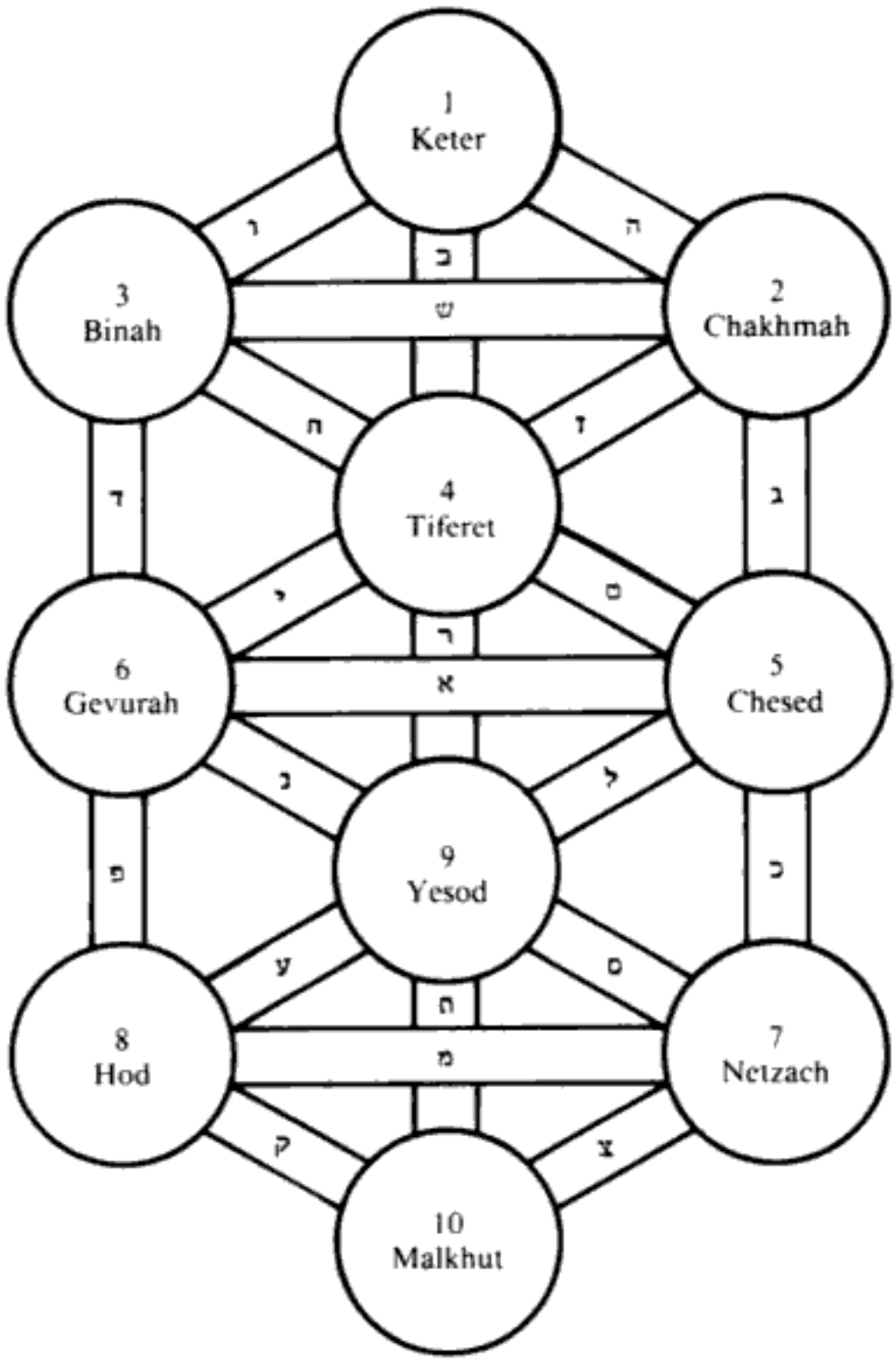

Figure 5. The 32 paths according to the Gra.

"Mothers" because they are primary. Essentially, Alef is the first letter of the alphabet, Mem is the middle letter, and Shin is the second from the last.[63] The reason why Tav (ת) — the last letter of the alphabet — is not used is because it is one of the Doubles.

One reason why these letters are called "Mothers" is because, in general, the letters are derived from Understanding (Binah). As discussed earlier, Understanding is the primary feminine principle, and is therefore called Mother. This is alluded to in the verse, "For you shall call Understanding a Mother" (Proverbs 2:3).[64] Since these are the primary letters, they are called the "Mothers."[65]

These letters are also called mothers (Imot) in the same sense that a crossroad is called a "mother of the road" (Ezekiel 21:26).[66] These three letters are called "crossroads," since they form the horizontal links between the Sefirot in the Tree of Life diagram. On a more basic level, these are "mothers," because the number of horizontal links defines the order of the array, as discussed below.

Seven Doubles

These are the seven letters that can express two sounds: Bet (ב), Gimel (ג), Dalet (ד), Kaf (כ), Peh (פ), Resh (ר), and Tav (ת).

The Elementals are the twelve remaining letters, which have a single sound. These two groups will be discussed in chapters four and five, respectively.

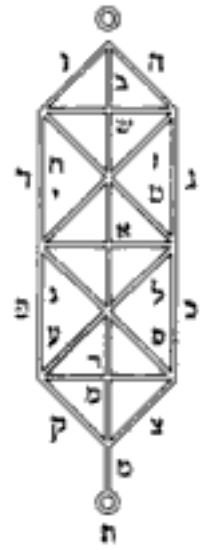

Figure 6. The paths defined by the Gra, as they appear in the Warsaw, 1884 edition, (p. 26b of Part Two).

If we draw ten points in three columns in the simplest manner, we see that they are automatically linked by 22 lines. Of these, three are horizontal, seven are vertical, and twelve are diagonal as shown in figure 2 on page 26. The division presented by Sefer Yetzirah is therefore a natural consequence of the array. This figure can actually be looked upon as a member of a family of diagrams. The order of the diagram is then determined by the number of horizontal links.

In practice, for reasons dealing with the basic nature of the Sefirot, they are not arranged in this natural order, but have the middle line lowered somewhat. There are several different ways that the Kabbalists assign the letters in these diagrams. These are shown in figures 3-6.

1:3 עשר ספירות בלימה במספר עשר אצבעות חמש
כנגד חמש וברית יחיד מכוון באמצע במילת
הלשון ובמילת המעור:

Ten Sefirot of Nothingness
in the number of ten fingers
five opposite five
with a singular covenant
precisely in the middle
in the circumcision of the tongue
and in the circumcision of the membrum.

The number of ten fingers

Creation is said to have been accomplished with God's fingers, as it is written, "When I see Your heavens, the work of Your fingers" (Psalms 8:4). The 10 numerical digits similarly parallel the ten fingers in man. The five fingers of the hand contain a total of fourteen bones. This is the numerical value for *Yad* (יד), the Hebrew word for hand.

Five opposite live

Although the Sefirot are usually divided into three columns, they can also be arranged in two arrays, one to the right, and the other to the left. The "masculine" Sefirot on the right side would then be all those normally on the right, as well as the upper two center Sefirot. The "feminine" Sefirot on the left would include the three normally on the left, together with the lower two center Sefirot.[67]

The five masculine Sefirot are often referred to as the five Loves (*Chasadim*), since they are on the side of *Chesed* (Love). The five feminine Sefirot are similarly called the five Strengths (*Gevurot*) because they are on the side of Gevurah (Strength). See figure 7 on page 34.

When the Sefirot are in their normal state, arrayed in three columns, they are in a state of equilibrium. But when the Sefirot of the central column are moved to the right and left, so as to divide the Sefirot into two arrays, a powerful tension is produced. When they are in such a mode, powerful spiritual forces can be directed and channeled.

Therefore, in many places where God interferes directly with the physical world, the scripture speaks of God's fingers or hands. The most obvious case occurs with reference to creation itself, which the Psalmist calls "the work of Your fingers," as quoted above. We similarly find, "My [left] hand has founded the earth, and My right hand has spread out the heavens" (Isaiah 48:13). Before such a creative act could take place, all the Sefirot had to be polarized to male and female sides, generating tension and force. Just as human procreation involves male and female, so does Divine creation.

Very closely related to this are the various actions that use the hands to channel spiritual forces. These include the laying of hands, the lifting of the hands in the Priestly Blessing, and the spreading of the hands in prayer. In all these cases, the intent is to channel the power of the Ten Sefirot through the ten fingers.[68] In making them correspond to the two hands, the Sefirot are polarized, creating spiritual tension. See figure 8 on page 34. Once such tension exists, through meditation and concentration, the powers of the Sefirot can be focused and channeled.

And a singular covenant

The Hebrew here is *Brit Yachid*. Some read *Brit Yichud*, "a unifying covenant," but the meaning is similar.[69] A similar concept is found in the last chapter with regard to Abraham (6:7). In general, a

covenant (*brit*) is something that comes between two separate parts. The paradigm of a covenant is that which God made with Abraham when he commanded him, "Take to Me a prime heifer, a prime female goat, a prime ram, a turtle dove, and a young pigeon" (Genesis 15:9).[70] These five animals paralleled the five fingers. Three of the animals were divided in half, so that the six halves represented the six Sefirot that are normally to the right and left. The four halves of the birds, which were not divided, represented the four Sefirot which are normally in the center line. See figure 9.

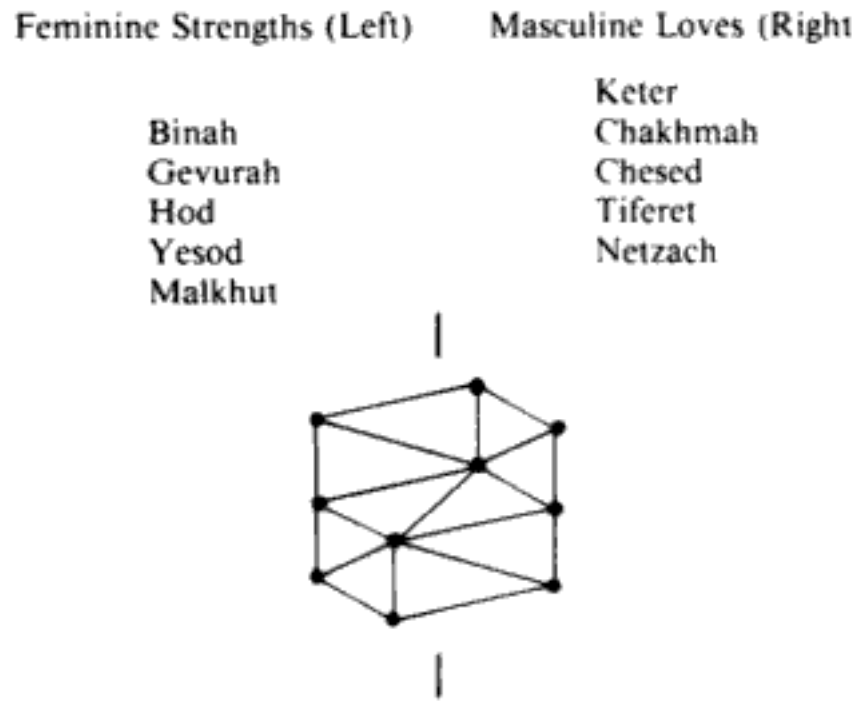

Figure 7. Masculine and feminine Sefirot.

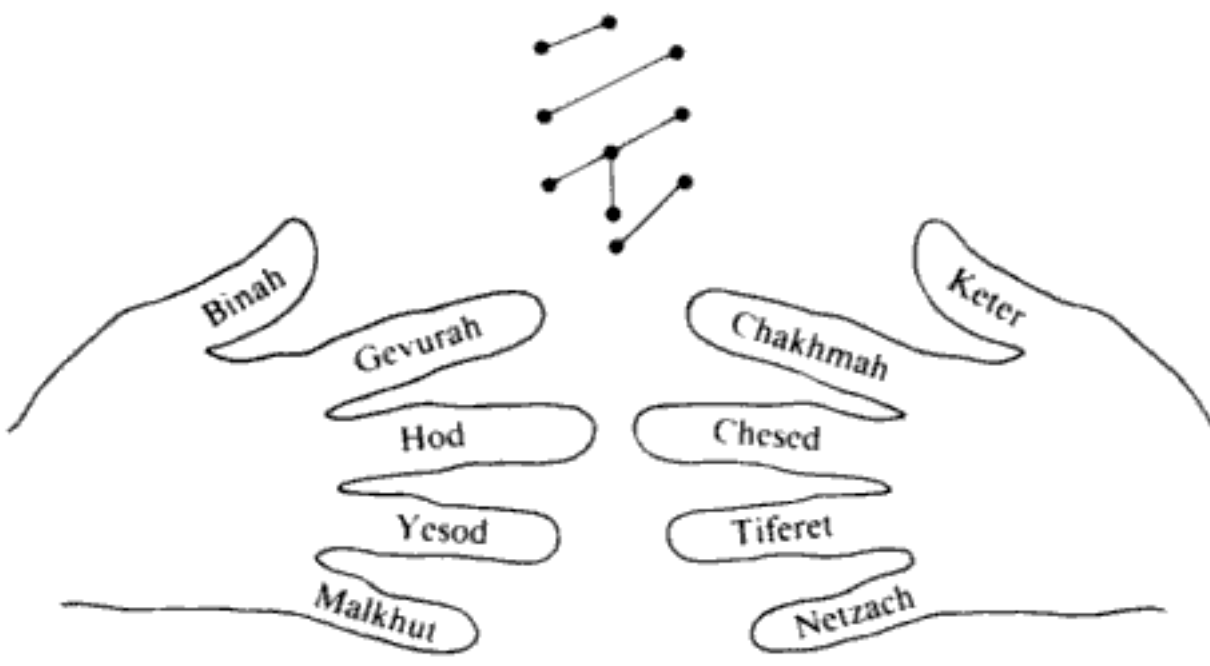

Figure 8. Polarizing the ten Sefirot through the ten fingers.

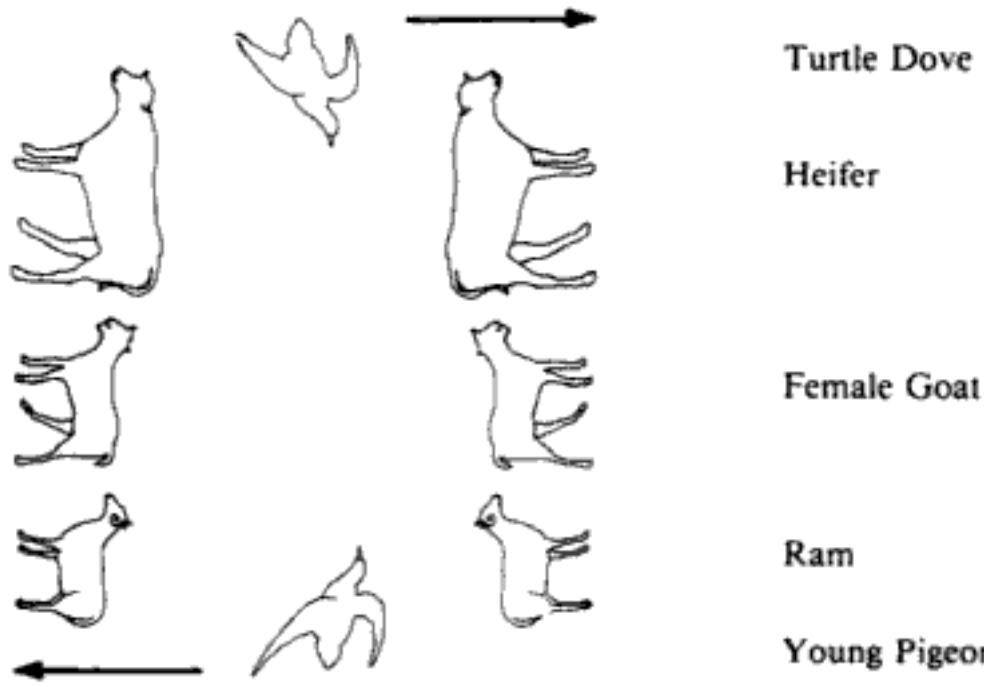

Figure 9. Abraham's covenant.

The two tablets containing the Ten Commandments were also called the "Tablets of the Covenant" (Deuteronomy 9:9). It was for this reason that they were given as two tablets, rather than as a single one.

When the Ten Sefirot are divided into this double array, the place in the middle becomes the focus of spiritual tension. This place is then called the "singular covenant" or "unifying covenant."

Circumcision of the Tongue

The Hebrew word for "circumcision" is *Milah*. This same word, however, also means "word," as we find, "God's spirit speaks in me, and His word (*milah*) is on my tongue" (2 Samuel 23:2). Hence this can also be translated, "a word of the tongue." The "circumcision of the tongue" refers to the ability to utilize the mysteries of the Hebrew language.[71] It also refers to the ability to probe the mysteries of the Torah.[72]

In a more general sense, such circumcision denotes a fluency of speech. One who cannot speak properly is said to have "uncircumcised lips." Moses thus said, "How will Pharoah listen to me, when I have uncircumcised lips?" (Exodus 6:12). When one is given the power of proper speech, his tongue is said to be circumcised. This is both the "circumcision" and the "word" of the tongue.

A good example of this is found in the Priestly Blessing. Here, the priests raise their hands and pronounce the blessing outlined in

scripture (Numbers 6:22-27). The priests must raise their hands so that they are precisely level with the mouth, as it is written, "Aaron lifted up his hands toward the people, and he blessed them" (Leviticus 9:22).[73] The cohen-priest must concentrate on the fact that his ten fingers represent the Ten Sefirot. As a result of the focus of spiritual force between his two hands, his tongue is "circumcised," and his blessing has its proper effect.

The same is true of raising one's hands in prayer. Here again, the two hands focus spritual power so as to "circumcise" the tongue, allowing the individual to pray effectively. In some Kabbalistic meditative systems, the raised hand position was likewise used to focus spiritual energy.[74] It was for a very similar reason that the cohen-priests had to wash their hands and feet before engaging in the divine service.[75]

This also provides insight into the significance of the two Cherubim that were on the Ark of the Covenant in the Holy of Holies. These two Cherubim were the source of all prophecy. Prophecy involves a particularly intense focusing of spiritual energy, allowing the prophet to actually speak in God's name. Prophecy was thus the ultimate level of "circumcision of the tongue."

In describing the Ark, God told Moses, "I will commune with you, and I will speak to you from above the ark-cover, from between the two Cherubim, which are on the Ark of Testimony" (Exodus 25:22).[76] What was true of Moses was also true of the other prophets, and the influx of prophecy was channeled primarily through these two Cherubs in the Holy of Holies. There is some evidence that at least in some cases, the prophetic experience was the result of intense meditation of these two Cherubim.[77] When the Cherubim were removed from the Holy of Holies with the destruction of the First Temple, prophecy as such ceased to exist.

According to the Zohar, the two Cherubim represented the Sefirot divided into a masculine and feminine array.[79] These were placed on the Ark, which contained the original Tablets of the Ten Commandments. There were five Commandments on each tablet, so the two represented a similar array of the Sefirot. This created a permanent state of tension, through which the spiritual force associated with prophecy could be focused.

Circumcision of the Membrum

Just as the fingers of the two hands represent the Ten Sefirot, so do the toes of the two feet. Between the legs is the circumcision of the sexual organ.

In order to understand the significance of this circumcision, one must realize why God commanded that it be done on the eighth day. The Torah states, "On the eighth day, the flesh of his foreskin must be circumcised" (Leviticus 12:3).[80] The covenant of circumcision was originally given to Abraham.

The world was created in six days, representing the six primary directions that exist in a three-dimensional universe. The seventh day, the Sabbath, is the perfection of the physical world, and it represents the focal point of these six directions, as discussed below (4:4). The eighth day then represents a step above the physical, into the realm of the transcendental.[81]

Through the covenant of circumcision, God gave Abraham and his desendents power over the transcendental plane. The most obvious case in which this occurs is in conception, where a soul is brought down into the world. Since the mark of the covenant is on the sexual organ, it gives the individual access to the highest spiritual realms, from which he can draw down the most lofty souls.

By meditating on the fact that the ten toes represent the Ten Sefirot, one is able to concentrate spiritual energy into the sexual organ.[82] Through such methods, one can gain complete control over one's sexual activities, even in the midst of intercourse.[83] By sanctifying oneself in this manner during sexual intercourse, one is able to determine the qualities of the child that will be conceived.[84]

The covenant of circumcision also represents the channeling of sexual energy. The sexual drive is one of the most poweful psychological forces in man, and when it is channeled along spiritual lines, it can help bring one to the highest mystical states. In giving the commandment of circumcision, God indicated that the emotions and desires associated with sex could be used for the mystical quest of the Divine on a transcendental plane.

The juxtaposition between the "circumcision of the tongue" and the "circumcision of the membrum" explains the prophetic position favored by Elijah. The scripture states, "Elijah went up to the top of the Carmel, entranced himself on the ground, and placed his face between his knees" (1 Kings 18:42). This position was used for the intense concentration of spiritual energy. According to the Midrash, this position was used because it placed the head in conjunction with the mark of circumcision.[85]

When one is in this position, all of these forces are brought together. The ten fingers, ten toes, tongue and sexual organ comprise a total of 22 elements, paralleling the 22 letters of the Hebrew alphabet.[86] The individual's body itself thus becomes an alphabet, with which he can "write" in the spiritual realm.

1:4 עשר ספירות בלימה עשר ולא תשע עשר ולא
אחת עשרה הבן בחכמה וחכם בבינה בחון
בהם והקור מהם והעמד דבר על בוריו והשב יוצר
על מכונו:

Ten Sefirot of Nothingness
ten and not nine
ten and not eleven
Understand with Wisdom
Be wise with Understanding
Examine with them
and probe from them
Make [each] thing stand on its essence
And make the Creator sit on His base.

This section speaks primarily of the first three Sefirot, Keter (Crown), Chakhmah (Wisdom), and Binah (Understanding). Later, we find a similar discussion with regard to the lower seven Sefirot (4:5).

Ten and not nine

The highest faculty in man is will. This corresponds to the first of the Sefirot, Keter (Crown).

If one were to attempt to describe God, it would be tempting to say that He is pure Will. This would be very much like saying that God is "spirit," or that He is "love," since all such descriptions attempt to depict God in terms of human traits. If any human trait were to be used, however, it should be will since this is the highest of all human faculties.

If we would say that God was pure Will, however, then we would be saying that He is identical with Keter. Keter, however, is merely a Sefirah, and as such, it is something created by God and inferior to Him. We therefore cannot even say that God in pure Will. Even Will is among His creations, and is inferior to Him. Therefore, there is no word that can be used to describe God's essence.

The author consequently states that the Sefirot are "ten and not nine." For if we were to say that God is Will, then Keter would be identical to God, and only nine Sefirot would remain. But since there

are ten Sefirot, then even Will is nothing more than a Sefirah, and it is something that is inferior to the Creator.

The Sefer Yetzirah also warns, "ten and not eleven." This is to teach that God Himself, the Infinite Being, is not to be included among the Sefirot. If He were, then there would be eleven rather than ten.[87]

God belongs to a totally different category than the Sefirot, and is not to be counted among them. As a result, we cannot even describe Him by such purely abstract qualities as will, wisdom, love or strength. When the Bible makes use of any of these qualities in relation to God, it is speaking of the Sefirot created by God, and not of the Creator Himself.

This is particularly important for the mystic. As a person reaches the highest levels, he might think that he is actually reaching God Himself. The Sefer Yetzirah therefore warns that when one climbs the ladder of the Sefirot, there are only ten steps, and not eleven. The Creator is always beyond our grasp.

It is for this reason that God is called Ain Sof, literally "the Infinite." One can climb higher and higher, reaching toward infinity, but one can never attain it. Infinity may remain a goal, but it is only a goal that points to a direction, but not a goal that acually can be reached. The same is true of the Infinite Ain Sof.[88]

Understand with Wisdom

As discussed earlier, Understanding (Binah) involves verbal thought, while Wisdom (Chakhmah) is pure nonverbal thought. Understanding consists of the normal reverie, where the person thinks out things so as to understand and organize the thoughts. Wisdom, on the other hand, is pure thought, and in particular, it refers to a state of consciousness where the mind is not engaged in reverie.

It is very difficult to experience pure, nonverbal thought. As soon as a person attempts to clear his mind of thought, he immediately begins to think, "Now I am not thinking of anything." The state of Wisdom or Chakhmah consciousness is one of pure nonverbal thought, which is very difficult to attain.

It is in an attempt to attain the state of Chakhmah consciousness that the various meditative methods are used. Thus, mantra meditation attempts to clear the mind of reverie by filling it with the repeated words of the mantra. Similarly, contemplation pursues the same goal by filling the mind with the contemplated object.

Wisdom is associated with the nonverbal right hemisphere of the brain, while Understanding is associated with the verbal left hemisphere. As the Kabbalists explain, Wisdom is normally only experi-

enced when it is clothed in Understanding. One may be able to experience the workings of the nonverbal areas of the mind, but only when one clothes them with verbal thoughts.

It is here that the Sefer Yetzirah begins instruction on how to grasp the Sefirot.[89]

The first step is to, "Understand with Wisdom, and to be wise with Understanding." This involves a deliberate oscillation between Understanding and Wisdom, between verbal Binah consciousness, and nonverbal Chakhmah consciousness.

Try for a moment to stop thinking. You remain completely conscious, but there are no verbal thoughts in your mind. If you are an average person, you may be able to maintain such a state for a few seconds, but immediately your mind begins to verbalize the experience. You might say to youself, "I am not thinking of anything." But as soon as you do this, of course, you actually are thinking of something.

For those few seconds, however, you have experienced nonverbal Chakhmah consciousness. If you work at this exercise, you can gradually learn how to extend the time in which you are in this state. It is like a heavy pendulum, the longer you push it back and forth, the further it will swing. Similarly, the more you learn to oscillate between verbal Binah consciousness and nonverbal Chakhmah consciousness, the deeper you will reach into the latter, and the longer you will be able to maintain this state.

Chakhmah consciousness is particularly important in reaching the Sefirot. As mentioned earlier (1:2), the Sefirot are ineffable, and cannot be understood verbally. As the Sefer Yetzirah itself says, they must be reached by "paths of Wisdom," that is, through the paths of nonverbal Chakhmah consciousness.

Examine with them

A similar expression is later used with regard to the lower Sefirot (4:5).

Once an individual is able to experience the Sefirot, he must make use of them to examine and test them. The author does not say "examine them," but "examine *with* them." The Hebrew word used here is *Bachan*, and it means that one is to test things for their intrinsic quality as they are at the immediate moment.[90]

When a person has an awareness of the Sefirot, he can then "examine" anything in creation and determine the Sefirah to which it pertains. As he becomes proficient in doing this, he can use various

things to strengthen his attachment to their associated Sefirah. When the Sefer Yetzirah was first written, each individual had to do this on his own. Now, however, there are many lists which associate various things and ideas with their appropriate Sefirot, and these can be used as aids in binding oneself to them.[91]

Probe from them

The Hebrew word for "probe" here is *Chakar*, which usually indicates attaining the ultimate knowledge of a thing.[92]

The Sefer Yetzirah says that one should "probe *from* them." As a result of the spiritual power that one attains from the Sefirot, one should probe each thing to its ultimate depth. Through one's experience of the Sefirot, one is to gain the deepest possible insight into everything in the world.

Note carefully that the Sefer Yetzirah does not tell us to contemplate the Sefirot themselves. Rather, it instructs us to use them in developing an inner sight with which to view the world.[93]

Make [each] thing stand on its essence

In this manner, one can learn how to perceive the essential nature of each thing.[94] The Sefer Yetzirah says, "make each thing stand on its essence" so as to parallel the next phrase, "make the Creator sit on His base."

The Sefer Yetzirah is also indicating here that when a person perceives the true spiritual nature of a thing, he also elevates that thing spiritually. "Standing" refers to such elevation. The expression, "make each thing *stand*" therefore says that when one "probes from them," he elevates the things that he probes.

Make the Creator sit on His Base

The Hebrew word for "base" here is *Makhon*, and in a number of places it is seen as the place where God "sits." Thus, in his prayer, Solomon speaks of "the heaven, the base (*makhon*) of Your sitting" (1 Kings 8:39). The scripture likewise states, "Righteousness and

Table 7. The four universes.

Universe	Content	Level
Atzilut (Nearness, Emanation)	Sefirot	Nothingness
Beriyah (Creation)	The Throne	Something from Nothing
Yetzirah (Formation)	Angels	Something from Something
Asiyah (Making, Action)	Shade of the physical	Completion

judgement are the base (*makhon*) of Your Throne" (Psalms 89:15). In other places, the Bible speaks of the Temple as being the "base" upon which God sits.[95]

The word *Makhon* (מכון) comes from the root *Kon* (כון), which is also the root of the word *Hekhin* (הכין), meaning "to prepare."[96] Hence, *Makhon* refers not merely to a physical base, but to one that is specifically prepared for a special purpose. The Scripture thus says, "He founded the earth on its base (*makhon*)" (Psalms 104:5). This verse indicates that everything in the physical world has a specific spiritual counterpart and basis, through which it can be elevated.[97]

In general, the anthropomorphism "sit," when used with respect to God, indicates a sense of lowering.[98] When a person sits down, he lowers his body. Similarly, when God "sits," He "lowers" His essence so as to be concerned with His creation. When the Bible speaks of God's Throne, it is speaking of the vehicle through which He expresses such concern.

In Kabbalah, there is general rule that every "awakening from below" motivates an "awakening from above." Thus, when a person mentally elevates each thing to its spiritual essence, he also brings spiritual sustenance (*shefa*) down to that particular object. This sustenance can then be channeled and used by the individual. Under some conditions, this can be used to actually bring about physical changes in the world.[99]

The term *Makhon* is also interpreted by the Talmud to indicate a parallelism between the spiritual and the physical domains.[100] The "prepared basis" (*makhon*) through which God "sits" and channels His spiritual influence to the world is precisely this *Makhon*—the parallelism between the spiritual and the physical. This is the aspect through which God "sits," and the scripture therefore speaks as the "base (*makhon*) of Your sitting."

In this context, the Sefer Yetzirah here calls God the *Yotzer*. We have translated this as "the Creator," but a more accurate rendition would be "the Former," or the "One who forms."

In Hebrew, there are three words which have similar meaning. They are *Bara*, meaning "to create," *Yatzar*, meaning "to form," and *Asah*, meaning "to make." According to the Kabbalists, *Bara* indicates creation *ex nihilo*, "something from nothing." *Yatzar* denotes formation of something from a substance that already exists, "something from something." *Asah* has the connotation of the completion of an action.[101]

The Kabbalists teach that stages parallel the three supernal universes, which are called Beriyah (Creation), Yetzirah (Formation), and Asiyah (Making). They are alluded to in the verse, "All that is called in My Name, for My Glory (Atzilut), I have created it (Beriyah), I have formed it (Yetzirah), and I have made it (Asiyah)" (Isaiah 43:7).[102]

The highest universe is Atzilut, the domain of the Sefirot themselves. Below this is Beriyah, the domain of the Throne. Since Beriyah (Creation) is "something from nothing," Atzilut is often referred to as "Nothingness" (*Ayin*). Hence, the Sefirot, which are in Atzilut, are called Sefirot of Nothingness.

Below Beriyah is the universe of Yetzirah (Formation), which is the world of the angels. Finally, there is the universe of Asiyah (Making), which consists of the physical world and its spiritual shadow. See Table 7.

Here, Sefer Yetzirah is speaking primarily about establishing a link between the two lower worlds, Yetzirah and Asiyah. The methods of Sefer Yetzirah involve the manipulation of the forces of the Universe of Asiyah, and this is the reason for the name of the book. The text therefore speaks of God as the *Yotzer*, the Former, indicating His manifestation in the world of Yetzirah.

From the above mentioned verse, "He founded (*yasad*) the earth on its base (*Makhon*)," we see that *Makhon* refers to a spiritual level that is close to the physical world, namely, the lowest level of Yetzirah.[103] *Makhon* is on the level corresponding to Yesod (Foundation), which has the connotation of connecting and binding. Hence, it binds Yetzirah to Asiyah. By elevating objects in the physical world, one can then draw upon the forces of Yetzirah, the world of the angels.

It is for this reason that the Sefer Yetzirah uses the term *Makhon* (Base) rather than Throne (*Kisey*). The term "Throne" would indicate the Universe of Beriyah, which is the world of the Throne. *Makhon*, on the other hand, is a level of Yetzirah.

1:5 עשר ספירות בלימה מדתן עשר שאין להם סוף
עומק ראשית ועומק אחרית עומק טוב ועומק
רע עומק רום ועומק תחת עומק מזרח ועומק מערב
עומק צפון ועומק דרום אדון יחיד אל מלך נאמן
מושל בכולם ממעון קדשו עד עדי עד:

Ten Sefirot of Nothingness:
Their measure is ten
which have no end
A depth of beginning
A depth of end
A depth of good
A depth of evil
A depth of above
A depth of below
A depth of east
A depth of west
A depth of north
A depth of south
The singular Master
God faithful King
dominates over them all
from His holy dwelling
until eternity of eternities.

Here the Sefer Yetzirah defines the five dimensional continuum which is the framework of its system. These five dimensions define ten directions, two opposite directions in each dimension. See Table 8 on page 46.

The space continuum consists of three dimensions, up-down, north-south, and east-west. This continuum is defined by six directions, and is called "Universe." The time continuum consists of two directions, past and future, or beginning and end. This is called "year." Finally, there is a moral, spiritual fifth dimension, whose two directions are good and evil. This is called "soul."

According to the later Kabbalists, these ten directions parallel the Ten Sefirot in the following manner:

Beginning	Chakhmah (Wisdom)
End	Binah (Understanding)

Good	Keter (Crown)
Evil	Malkhut (Kingship)
Up	Netzach (Victory)
Down	Hod (Splendor)
North	Gevurah (Strength)
South	Chesed (Love)
East	Tiferet (Beauty)
West	Yesod (Foundation)[104]

The Ten Sefirot are thus seen as consisting of five sets of opposites. These are the "five opposite five" discussed above (1:3). The opposites parallel the five fingers on each of the two hands.[105]

Wisdom is always defined as the beginning by the Kabbalists. This is based on such verses as "The beginning is Wisdom" (Proverbs 4:7).[106] This corresponds to the beginning of existence, before creation was defined, articulated, or verbalized.

God then created the world with ten sayings. This represents the power of Understanding (Binah), which is the aspect of verbal thought. As discussed earlier, the name Elohim, used in the account of creation, represents Understanding. "Sayings" can only come about through Understanding, denoted by the name Elohim.

Psychologically, Wisdom also represents the past in another manner. Memory is not verbal, but is stored in the mind in a nonverbal mode. It is only when one brings a memory to the surface that it becomes verbalized. Since pure memory is completely nonverbal, it is in the category of Wisdom.

The future, on the other hand, cannot be imagined at all, except in verbal terms. One can remember the past, but not the future. The future can only be conceived when it is described. The main way in which we know the future is by extrapolating from our knowledge of the past, or, in the language of the Talmud, "Understanding one thing from another."[107]

Past and future are also the counterparts of Wisdom and Understanding insofar that they are respectively male and female. The past is said to be male, since it directly influences the future. In this manner, it is as if the feminine future is impregnated by the past.

Keter is said to be "good," since it is the Sefirah closest to God. For the same reason, Malkhut, the Sefirah furthest from God, is said to be evil. This does not mean that Malkhut itself is actually evil, since all the Sefirot are completely and absolutely good. However,

Table 8. The ten directions.

	Ari[1]	Raavad[2]	Isaac the Blind[3]	Ramak[4]
Beginning	Chakhmah	Chakhmah	Chakhmah	Keter
End	Binah	Binah	Binah	Malkhut
Good	Keter	Chesed	[Chesed]	Chakhmah
Evil	Malkhut	Gevurah	[Malkhut]	Binah
Up	Netzach	Keter	[Keter]	Netzach
Down	Hod	Malkhut	Yesod	Hod
East	Tiferet	Tiferet	Tiferet	Tiferet
West	Yesod	Yesod	Netzach	Yesod
North	Gevurah	Netzach	Gevurah	Gevurah
South	Chesed	Hod	Hod	Chesed

1. See note 104 in text.
2. Raavad, Ramban (2), *Otzar HaShem, ad loc., Pardes Rimonim* 3:4.
3. *Yitzchak Sagi Nahor, ad loc.*
4. *Pardes Rimonim* 3:5 end, from *Tikuney Zohar* 15a,b, 70 (125a).

since Malkhut points in the direction away from God, it is said to denote the direction of evil.

The entire array of the Sefirot is often called the "Tree of Life." The center line, from Keter to Malkhut, when taken alone, is called the "Tree of Knowledge." It is on this line that good and evil come together, this being the mystery of the "Tree of Knowledge of Good and Evil" (Genesis 2:9), of which Adam and Eve were commanded not to partake.[108] It is in the quasi-Sefirah of Knowledge (Daat) that good and evil converge. Because of this, some of the later Kabbalists place the "depth of good and depth of evil" both in Knowledge (Daat).[109]

There are 32 hyperquadrants that can be defined in a five-dimensional hyperspace. These correspond to the 32 apexes on a five-dimensional hypercube, as discussed above (1:1). These in turn are related to the 32 paths of Wisdom. See Table 9.

In general, a knife or cutting blade has one dimension less than the continuum that it cuts. In our three-dimensional continuum, a blade is essentially a two-dimensional plane. Therefore, in a five-dimensional continuum, one would expect a blade to have four dimensions. Such a blade would be a four-dimensional hypercube, having 16 apexes. The Midrash states that God's sword has 16 edges, indicating that it is indeed a four-dimensional hypercube.[110]

Table 9. The 32 hyperquadrants.

1	Keter	Chakhmah	Chesed	Tiferet	Netzach
2	Keter	Chakhmah	Chesed	Tiferet	Hod
3	Keter	Chakhmah	Chesed	Yesod	Netzach
4	Keter	Chakhmah	Chesed	Yesod	Hod
5	Keter	Chakhmah	Gevurah	Tiferet	Netzach
6	Keter	Chakhmah	Gevurah	Tiferet	Hod
7	Keter	Chakhmah	Gevurah	Yesod	Netzach
8	Keter	Chakhmah	Gevurah	Yesod	Hod
9	Keter	Binah	Chesed	Tiferet	Netzach
10	Keter	Binah	Chesed	Tiferet	Hod
11	Keter	Binah	Chesed	Yesod	Netzach
12	Keter	Binah	Chesed	Yesod	Hod
13	Keter	Binah	Gevurah	Tiferet	Netzach
14	Keter	Binah	Gevurah	Tiferet	Hod
15	Keter	Binah	Gevurah	Yesod	Netzach
16	Keter	Binah	Gevurah	Yesod	Hod
17	Malkhut	Chakhmah	Chesed	Tiferet	Netzach
18	Malkhut	Chakhmah	Chesed	Tiferet	Hod
19	Malkhut	Chakhmah	Chesed	Yesod	Netzach
20	Malkhut	Chakhmah	Chesed	Yesod	Hod
21	Malkhut	Chakhmah	Gevurah	Tiferet	Netzach
22	Malkhut	Chakhmah	Gevurah	Tiferet	Hod
23	Malkhut	Chakhmah	Gevurah	Yesod	Netzach
24	Malkhut	Chakhmah	Gevurah	Yesod	Hod
25	Malkhut	Binah	Chesed	Tiferet	Netzach
26	Malkhut	Binah	Chesed	Tiferet	Hod
27	Malkhut	Binah	Chesed	Yesod	Netzach
28	Malkhut	Binah	Chesed	Yesod	Hod
29	Malkhut	Binah	Gevurah	Tiferet	Netzach
30	Malkhut	Binah	Gevurah	Tiferet	Hod
31	Malkhut	Binah	Gevurah	Yesod	Netzach
32	Malkhut	Binah	Gevurah	Yesod	Hod

Their measure is ten, which have no end

The Sefer Yetzirah does not say, "their number is ten," but, "their measure is ten." What it is saying is that the Sefirot define a continuum of ten directions or five dimensions.

Each of these directions is said to be infinite and endless. Indeed, in saying that "they have no end," the Sefer Yetzirah uses the term, "*Ain (la-hem) Sof.*" This is the term usually used for God, the Infinite Being. Each direction extends without limit, and in this respect, the Sefirot share a property with the Infinite Being.[111]

The initiate is here given an allegory through which he or she can perceive his or her path to the Infinite Being. The allegory consists of any of the directions. Thus, for example, "up" has no end. One can continue to travel in an upward direction, but can never actually reach "up." The same is true when one travels "up" spiritually.

A depth of beginning

The Sefer Yetzirah does not speak of directions, but of depths. In general, the concept of depth indicates something at a great distance, as when one looks down a deep well, gazing at its "depth." It therefore denotes great distance, both physical and mental. Therefore, an idea that is difficult to understand, and far from one's comprehension, is also said to be deep.

There are many examples of this in scripture. We thus find, "The heavens for height, the earth for depth, and the heart of kings has no probing" (Proverbs 25:3). Regarding Wisdom, Kohelet likewise said, "It is deep, deep, who can find it" (Ecclesiastes 7:24). In particular, the word "depth" is used in relation to the Divine, as in, "How great are your works, O God, Your thoughts are very deep" (Psalms 92:6). These ten depths therefore represent the ten directions extended to infinity.

It is written, "Counsel in man's heart is like deep water, but a man of understanding will draw it out" (Proverbs 20:5). Although the depth of these directions is infinite, it can be described mentally. The first technique involves verbal thought, through being "a man of Understanding." Gradually, then, one can also learn to depict these infinite depths nonverbally.

The first exercise is to try to depict the "depth of beginning." Attempt to picture an infinity of time in the past. Let the mind travel back to a minute ago, and hour ago, a day ago, a year ago, continuing until you reach a level where you are trying to imagine an infinity ago. Then do the same with regard to the future.

The next exercise involves trying to imagine infinite good and infinite evil. The limits are pure ideas, which cannot be verbalized.

Finally, one must imagine the limits of the spacial dimensions. One must perceive the height of the sky and beyond the sky, the depth of the earth and beyond the earth.[112]

In this manner, one gradually trains the mind to depict the infinite. Since the Sefirot themselves are also infinite, this exercise can help one attain communion with the Sefirot.[113]

The individual can then learn how to climb the Tree of the Sefirot, and eventually approach the loftiest spiritual heights. This is accomplished through these depths. It is written, "A song of steps, from the depths I call You O God" (Psalms 130:1). One calls out to God by meditating on the depths, and then one can ascend through a series of steps. The psalm is therefore called "a song of steps."[114]

The singular Master

This can also be read, "The Master is singular," and a similar expression is found below (1:7).

After describing the five dimensional continuum defined by the Sefirot, the Sefer Yetzirah specifically refers to God as the "singular Master." The Hebrew for "singular" here is *Yachid*, indicating a complete and absolute unity.

The unity of God is absolute. He is not like a person who consists of many parts. He is not even like the most simple physical object, since even such an object has three dimensions. To say that God is bound by dimensions would in itself introduce an element of plurality in His essence, and this is excluded.

After the Sefer Yetzirah has defined the five-dimensional continuum, one might be misled to think that God Himself is a five-dimensional being. The text therefore stresses His unity at this point. The concept of dimensionality does not apply to God at all.

God faithful King

In Hebrew, this is *El Melekh Ne'eman* (אל מלך נאמן). The initial letters of this phrase spell out Amen (אמן), and according to the Talmud, it is this phrase that defines the word Amen.[115]

The statement here that God is "faithful" means that He is accessible only through faith. The human intellect can only grasp concepts

within the five-dimensional continuum of space-time-spirit. God, the Infinite Being, however, is beyond this. He may relate to the universe as "King," but He Himself is above the grasp of our mentality.

Dominates them all

The Hebrew word for "dominate" here is *Moshel*. There are two synonyms that indicate dominance — *Melekh* and *Moshel*. A *Melekh* is a king who interacts with his subjects, and is therefore affected by them. A *Moshel*, on the other hand, is a tyrant and dictator, who rules, but is in no way influenced by his subordinates.[116]

God is sometimes called a *Melekh*, but this refers only to His actions through Malkhut (Kingship), the lowest of the Sefirot. The Infinite Being, however, is actually a *Moshel*, an absolute ruler who is in no way affected by His creation. The scripture thus says, "If you are righteous, what do you give Him? What does He receive from your hand" (Job 35:7).[117] This is particularly true of God's relationship to the Sefirot. He is in no way affected or defined by them.

From His holy habitation

The Hebrew word for "habitation" here is *Ma'on* (מעון). The expression "Holy habitation" (*Ma'on Kadosh*) occurs a number of times in the Bible.[118] It is also used again below (1:12).

The word *Ma'on* is defined by the verse, "O God, You have been a habitation (*ma'on*) for us" (Psalms 90:1). The Midrash interprets this to indicate that "God is the habitation of the world, and the world is not His habitation."[119] God is the "place" of the world, defining the space-time-spirit continuum, and He is not defined by any continuum whatever. The continuum is contained in God, as it were, and He is not contained in the continuum.

The word *Ma'on* is very closely related to the word *Makom* (מקום), meaning "place." *Makom* comes from the root *Kom* (קום), meaning "to stand." Hence, *Makom* denotes a place in physical space, where something can "stand." *Ma'on* (מעון), on the other hand, comes from the same root as *Onah* (עונה), meaning a "time" or "period." Just as *Makom* defines a point in space, so *Ma'on* defines a point in the space-time continuum.[120]

Thus, when the Sefer Yetzirah says that God dominates the Sefirot from His "Holy *Ma'on*" it is indicating that He is the "place" and "habitation" of the five-dimensional continuum. Not only does

God circumscribe the universe of space, but He even defines time and spirit. This is said to be "holy," and as discussed above (1:1), the word "holy" (*Kadosh*) denotes separation from the mundane. The Infinite Being is separated from all the Sefirot, and in relation to Him, even the Sefirot are mundane.

Until eternity of eternities

In Hebrew, this is *Adey Ad* (עדי עד), and this expression occurs numerous times in the Bible.[121]

There are two synonyms which denote eternity. The first is *LeOlam*, usually translated as "forever," which indicates the end point of the time continuum. Often used is the expression *LeOlam VaEd* (לעולם ועד), which means "forever and eternity." The expression "eternity," here denotes the realm outside the time continuum, where the concept of time does not exist at all.

Even in such a timeless domain, however, there is still a kind of hypertime, where events can occur in a logical sequence. The Midrash calls such hypertime, the "order of time" (*seder zemanim*).[122] The expression "eternity of eternities" (*Adey Ad*) denotes a domain that is beyond even such hypertime.

1:6

עשר ספירות בלי מה צפייתן כמראה הבזק
ותכליתן אין להם קץ ודברו בהן ברצוא ושוב
ולמאמרו כסופה ירדופו ולפני כסאו הם משתחוים:

Ten Sefirot of Nothingness
Their vision is like the "appearance of lightning"
Their limit has no end
And His Word in them is "running and returning"
They rush to His saying like a whirlwind
And before His throne they prostrate themselves.

Their vision

The word for "vision" here is *Tzafiyah*, which usually denotes a prophetical or mystical vision. The Hekhalot, an ancient mystical text which might be contemporary to Sefer Yetzirah, speaks of the "vision (*tzafiyah*) of the Markava."[123] The Markava is the divine

Chariot seen in Ezekiel's vision, and the term is used to denote the mystical experience on its highest levels.

The Sefer Yetzirah is now describing how the Sefirot appear in a mystical vision. In earlier sections, the text spoke of the exercises used to visualize the Sefirot, and now it describes their appearance.

The Bahir, another very ancient text, explains that the word *Tzafiyah*, derived from the root *Tzafah*, indicates that one is looking down from a high place.[124] In the previous section, the Sefer Yetzirah spoke of the Sefirot as ten "depths." When one looks into a depth, however, one is usually looking downward. In the Hekhalot, the mystical experience is often described as a descent in a downward direction, and it is called "descending to the Markava."[125]

One reason why gazing at the Sefirot is called a "descent" is because, in order to accomplish this, one must first attain Chakhmah consciousness, as discussed earlier. In the array of the Sefirot, however, Chakhmah is the highest, at least of those which are approachable. In climbing the Tree of the 32 paths of Wisdom, one must begin by attaching himself to Chakhmah (Wisdom). When this is accomplished, one then looks down at the other Sefirot. Only then does one begin climbing the Sefirot, beginning at the lowest.

Like the appearance of lightning

This is taken from the verse, "And the Chayot, running and returning, like the appearance of lightning (*bazak*)" (Ezekiel 1:14).

The word *Bazak*, which is found only in this one place in the Bible, is usually translated as "lightning" or "a spark."[126] According to other interpretations, *Bazak* denotes a flashing meteor or a bursting bubble.[127] According to all these opinions, the Sefer Yetzirah is stating that the Sefirot can only be visualized for an instant, and then they vanish.

The great Kabbalist, Rabbi Moshe de Leon (1238-1305), best known as the publisher of the Zohar, offers an interesting analogy.[128] When the Sefirot are seen in a mystical vision, their appearance is like sunlight reflected on a wall from a bowl of water. As long as the bowl is absolutely still, the reflected image is clear, but the slightest vibration causes it to break up and oscillate wildly.

Similarly, a clear vision of the Sefirot would be possible in theory, but only if the mind were absolutely still and calm. The slightest exterior thought, however, destroys the image completely. When the mind is in a state where it can visualize the Sefirot, it is disturbed by the most minute distractions.

Their limit has no end

This is obviously derived from the verse, "For every limit I have seen an end, Your commandment is very broad" (Psalms 119:96).

The Hebrew word for "limit" here is *Takhlit* (תכלית), which also means "completion" and "ultimate."[129] It is derived from the root *Kalah* (כלה), meaning to "complete" or "finish," as in "the heaven and earth were finished (*kalah*)" (Genesis 2:1). The word *Takhlit* also denotes purpose, since when something fulfills its purpose it is said to be completed and fulfilled.

The expression, "their limit has no end (*ketz*)," can be compared to the earlier expression, "their measure. . . has no end (*sof*)" (1:5). Both words, *Ketz* and *Sof*, denote an end, but the shade of meaning is somewhat different.

The word *Sof* (סוף) is derived from the root *Safah* (ספה), meaning "to cease to exist." The term *Ketz* (קץ), on the other hand, comes from *Katzatz* (קצץ), meaning "to cut off."[130] Hence, the end implied by *Sof* is where something ceases to exist, while *Ketz* implies the point where it is "cut off," that is, its extreme boundary or limit. As one authority puts it, *Sof* is the end in relation to that which follows it, and *Ketz* is the end with regard to that which precedes it.[131]

When the Sefer Yetzirah spoke earlier of the Sefirot as extensions, the text says that they have no *Sof*. This indicates that there is no place where they cease to exist, no matter how far out one goes. This is the infinity of extension. Similarly, when God is called Ain Sof, literally "without *Sof*," it also means that there is no place where He ceases to exist.[132]

Here, on the other hand, the Sefer Yetzirah is speaking of the Sefirot as they are seen in a mystical vision. The text then says that their purpose, completion and outcome have no limit (*ketz*). Even though the Sefirot are seen only as a flash, there is no limit to the insight that they can imbue to the individual.

His word in them is "running and returning"

This also alludes to the verse, "And the Chayot running and returning, like the appearance of lightning" (Ezekiel 1:14). It is discussed again later (1:8).

The phrase "His word" is Devaro (דְבָרוֹ). Others, however, vocalize this Dabru (דַּבְּרוּ), which means "they speak." This line then reads, "They speak of them as running and returning."[133]

This teaches that one cannot focus for any length of time on any of the Sefirot. The mind can concentrate and see them as a "flash of lightning," but only for an instant. Then one must return. One oscillates between "running" and "returning," peeking for an instant, and then immediately returning to one's normal mental state.[134]

The Kabbalists note that "running" denotes Chakhmah, while "returning" implies Binah.[135]

As discussed earlier, one can only visualize the Sefirot with Chakhmah consciousness, through the nonverbal part of the mind. Such Chakhmah consciousness is very difficult to maintain, since the mind normally functions in a state of verbal Binah consciousness. As mentioned earlier (1:4), the only way to attain Chakhmah consciousness is to swing back and forth between Chakhmah and Binah. It is only during the instant of pure Chakhmah consciousness that the Sefirot can be perceived.

In Hebrew, the word "run" is usually *Rutz* (רוץ). Here, however, the commentaries note that the root of the word is *Ratza* (רצא), and this is apparently the only place in the entire Bible where this root is found.[136] According to the Midrash, this root is related both to *Rutz*, "to run," and to *Ratzah* (רצה), meaning to "will" or "desire."[137] The word *Ratza* (רצא) therefore has the implication of "running with one's will," or impelling the will to concentrate on something beyond its grasp. This indicates the mental effort through which the Sefirot are visualized.

The Sefer Yetzirah relates "running and returning" to speech. Speech exists only in relation to Binah consciousness, since this is the verbal part of the mind. As long as a person is normally in a state of Binah consciousness, he can only visualize the Sefirot as a flash, "running and returning."

They rush to His saying like a whirlwind

The Sefer Yetzirah says that God's "speech in them runs and returns." God's speech can be visualized through the Sefirot, but it "runs and returns."

"Speech" (*Davar*) refers to the general concept, while a "saying" (*Ma'amar*) denotes a particular statement. It is only with regard to

the generic "speech" that the Sefirot oscillate, "running and return ing." But when there is a *Ma'amar*, a specific saying or edict, they no longer oscillate, but rush "like a whirlwind."

According to the reading, "His speech in them runs and returns," this entire section is speaking of the Sefirot. One normally sees the Sefirot "running and returning," like flashes of lightning. But when a particular edict from God is present, they no longer oscillate, but pursue it "like a whirlwind."

According to the commentaries who interpret this line as "they speak of them running and returning," the entire text is speaking of "they," namely the masters and prophets. Although they normally only visualize the Sefirot "running and returning," when a specific edict from God was heard, they would pursue it like a whirlwind, going far beyond their normal bounds.

The Hebrew word for whirlwind here is *Sufah*, a term that occurs many times in the Bible.[138] The word *Sufah* (סופה) comes from the root *Safah* (ספה), meaning "to annihilate." Thus, according to many commentaries, it is the most powerful and destructive wind possible.[139] It is also related to the word *Sof* (סוף), meaning a limit or boundary. As one authority explains, a *Sufah* is a wind that exceeds the normal bounds of natural weather.[140]

This teaches that when there is an edict from God, the mystic can go far beyond the normal bounds to pursue it. The fact that he is pursuing a divine "saying" allows him to have access to much higher states of consciousness than the normally can attain.

It is for this reason that many mystics would engage in meditations related to the observance of various commandments. They were making use of God's "saying" and edict, and in this manner, were able to reach much higher levels than usual. The divine "saying" associated with the commandment would also serve to attract the Sefirot and make them more accessible.

There are two types of storm wind, a *Sa'arah* and a *Sufah*.[141] A *Sa'arah* is a wind that merely agitates (*Sa'ar*), while a *Sufah* is a hurricane that sweeps away everything in its path.[142]

At the beginning of the mystical experience, Ezekiel says that he saw a "storm wind (*sa'arah*) coming from the north" (Ezekiel 1:4). According to some commentaries, this refers to the agitation of the mind when one enters the transcendental realm.[143]

The vehicle through which one rises and enters the mystical realm is called a Markava (chariot), and the art of engaging in this practice is called "working in the Chariot" (*Ma'aseh Markava*).[144] It is therefore highly significant that the scripture states, "His Chariot (*markava*) is like a whirlwind (*sufah*)" (Isaiah 66:15).[145] This indicates

that the *Sufah* wind acts like a Chariot, conveying one into the mysti cal realm. It is a force that carries one beyond the normal limit (*sof*) into the transcendental.

Saadia Gaon interprets *Sufah* to denote the dust devils that one sees in small whirlwinds, where the dust assumes many shapes and forms. These forms constantly change, and a distinct form lasts only for a moment. Similarly, when one visualizes the Sefirot, one can see them in many forms, but like sand devils, they last only for an instant, and then dissolve.

Before His Throne they prostrate themselves

As discussed earlier (1:4), when we speak of God as "sitting," it means that He is lowering His essence so as to be concerned with His creation. His Throne is the object upon which He sits, and hence, it denotes the vehicle of such lowering and concern.

While "sitting" is a lowering that one does on one's own initiative, prostrating oneself and bowing is a lowering that one does because of a higher power. The tools of God's concern are the Sefirot, since it is through them that He directs the universe. As a result of the concept of God's Throne, the Sefirot must also lower their essence and interact with the lower world. The Sefer Yetzirah therefore says, "before His Throne they prostrate themselves."

The universe of the Sefirot is called Atzilut. Below it is Beriyah, the world of the Throne. As Ezekiel describes it, "Above the firmament that was over their heads was the likeness of a Throne. . . and upon the likeness of the Throne, was a likeness of the appearance of a Man" (Ezekiel 1:26). The Throne is in the universe of Beriyah, while the "Man" on the Throne represents the anthropomorphic array of the Sefirot in Atzilut.

The highest universe that can actually be visualized is Yetzirah, the world of the angels. In this world, one can visualize a reflection of the Throne, and hence, Ezekiel said that he saw "the *likeness* of a Throne." One can also see a "reflection of a reflection" of the Sefirot, and he therefore saw, "the likeness of the appearance of a Man."

When the Sefer Yetzirah says that the Sefirot "prostrate themselves," he is indicating that they are reflected in the lower universes. Since they prostrate themselves before God's Throne, which is in Beriyah, they are even visible in Yetzirah. It is in the universe of Yetzirah that a reflection of the Sefirot is visualized.

1:7 עשר ספירות בלימה נעוץ סופן בתחלתן ותחלתן
בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין
לו שני ולפני אחד מה אתה סופר:

Ten Sefirot of Nothingness
Their end is imbedded in their beginning
and their beginning in their end
like a flame in a burning coal
For the Master is singular
He has no second
And before One, what do you count?

Their end is imbedded in their beginning

According to most commentaries, the "beginning" is Keter (Crown), while the "end" is Malkhut (Kingship). These are the two end points of the spiritual dimension.

In the most basic level, Keter is seen as the concept of Cause, while Malkhut is the archetype of Effect. Since a cause cannot exist without an effect, and an effect cannot exist without a cause, the two are interdependent on each other.

The Sefer Yetzirah likens this to a "flame bound to a burning coal." A flame cannot exist without the coal, and the burning coal cannot exist without the flame. Although the coal is the cause of the flame, the flame is also the cause of the burning coal. Without the flame, it would not be a *burning* coal.

Since Cause cannot exist without Effect, Effect is also the cause of Cause. In this sense, Effect is the cause, and Cause is the effect. Since beginning and end are inseparable, "their end is imbedded in their beginning, and their beginning in their end."

Thus, even though Keter is Cause and Malkhut is Effect, there is also a sense in which Malkhut is the cause of Keter. Often in Kabbalah, where such a situation exists, Keter is seen as existing on a lower level than Malkhut. Thus, for example, Keter of Beriyah is below Malkhut of Atzilut, and Keter of Yetzirah is below Malkhut of Beriyah.

As discussed earlier, there is no term that can be used to describe God. God Himself cannot even be called the Cause.[146] A cause is to some degree dependent on its effect, and God cannot be dependent on anything. The Kabbalists therefore teach that before creating any-

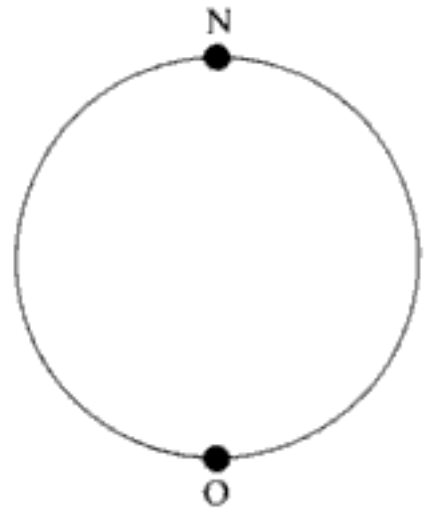

Figure 10. A circle with O and N as two antipodal points.

thing else, God created the concept of "Cause." This is the Sefirah of Keter (Crown). Keter is also often identified with Will. This, however, is an anthropomorphism, since in man, will is the *cause* of all action.[147]

The Sefer Yetzirah therefore states that "the Master is singular, He has no second." The Sefirot may be interdependent, but this does not include the Infinite Being. Since God is absolutely unitary, He cannot even be called the Cause, since this would imply an effect as a "second."

When we view the Sefirot as being ten directions in a five-dimensional continuum, we can also interpret this in another manner. Every pair of Sefirot defines an infinite line, extended infinitely in both directions. The end points of such an infinite line, however, come together and meet once again at the "point at infinity." This is a fact recognized by mathematicians, and considerable use of the "point at infinity" is found in complex analysis, the calculus of complex numbers.

Although this is a highly abstract concept, it is not that difficult to understand. Imagine a circle, with two antipodal points, *O* and *N*. Obviously, two lines extending outward from *O* will once again come together at point *N*. But then what happens if we make the circle infinitely large? The larger the circle, the closer the curve approaches a straight line. In the limit where the circle becomes infinitely large, the lines extending outward from point *O* actually become straight. But still, they come together at point *N*. This point at infinity is where all endpoints meet.[148] See figure 10.

In our three-dimensional continuum, we can likewise extend all lines outward infinitely. The end points of all these lines would then be an infinite sphere surrounding all space. However, each opposing pair of lines would meet at the point at infinity, and therefore, all outgoing lines must meet at this point.[149]

Thus, in one sense, the entire three-dimensional space continuum can be seen as surrounded by an infinite sphere. In another sense, however, this entire infinite sphere can also be represented by a single point — the point at infinity. A point, however, is infinitely small. Thus, the point at infinity can be seen as being both infinitely large and infinitely small at the same time.

The same argument can easily be extended to the five-dimensional hyperspace discussed in Sefer Yetzirah.

Thus, if every pair of Sefirot defines an infinite line, the beginning of each line is "imbedded" in its end. This is true of all the Sefirot. All opposites, in their extreme case, become joined as one.

One can use this as a meditation. Try to imagine the sphere at infinity and the point at infinity, and attempt to perceive how they are actually one. You will then see that your usual conception of space and extension are not as simple as you believe.

In particular, this is true of the Keter-Malkhut line. In the direction of Keter, this line extends infinitely toward God, the ultimate Good. In the Malkhut direction, it extends infinitely away from God, toward ultimate evil. These two end points can also be viewed as the ultimately spiritual and the ultimately physical. In this sense, we must therefore say that the ultimately physical and the ultimately spiritual are "imbedded" in each other.

In order to understand this more deeply, we must first ask some questions. The most basic question is: Why did God create a physical world? God created the universe to bestow good to His creation, but this good is purely spiritual. This being true, what need is there for a physical world? Before we can answer this question, we must first ask another question. What is the difference between the material and the spiritual?

We speak of the material and the spiritual as two different concepts. We know that the spiritual is not material. But precisely what is the difference? The answer should be obvious. The main difference between the material and spiritual involves space. Physical space only exists in the physical world. In the spiritual, there is no space as we know it.

Although concepts of distance and closeness exist in the spiritual realm, they do not have the same meaning as they do in the physical world. In a spiritual sense, closeness involves resemblance. Two things that resemble each other are said to be spiritually close. Two things that differ, on the other hand, are far apart in a spiritual sense.

This has very important implications. In the spiritual world, it is utterly impossible to bring two opposites together. Because they are opposite, they are by definition, poles apart.

Thus, for example, God and man are worlds apart—"as the heavens are higher than the earth." On a purely spiritual plane, it would be totally impossible for the two ever to be brought together. It was for this reason that God created the concept of space. Spiritual things can be bound to the material, just as, for example, the soul is bound to the body.

Two opposites can then be brought together by being bound to physical objects. In the physical world, space exists, and two opposites can literally be pushed together. Furthermore, two spiritual opposites can even be bound to the same material object.[150]

Thus, for example, man has both an urge for good and an urge for evil, the *Yetzer Tov*, and the *Yetzer HaRa*. In a purely spiritual sense, these are poles apart. Without a physical world, they could never be brought together in a single entity.

The archetype of the spiritual being is the angel. Since an angel has no body, it can never contain both good and evil in its being. Our sages therefore teach us that angels have no *Yetzer HaRa*.[151]

It is only in a physical being that both good and evil can exist together. Although they are at opposite poles spiritually, they can come together in the physical man. One reason why God created man in a physical world was to allow him to have full freedom of choice, with both good and evil as part of his makeup. Without a physical world, these two concepts could never exist in the same being.[152]

The fact that good and evil can exist in the same physical space also allows good to overcome evil in this world. Here again, this is only possible in a physical world. In a purely spiritual arena, good could never come close enough to evil to have any influence over it. In the physical world, however, good and evil can exist together, and good can therefore overcome evil. Our sages thus teach us that one of the main reasons why man was placed in the physical world was to overcome the forces of evil.[153] The Zohar expresses it by stating that we are here "to turn darkness into light."[154]

The entire concept of the nonphysical is very difficult to comprehend, and may be clarified by a remarkable teaching of our sages. The Midrash tells us, "One angel cannot have two missions. Neither can two angels share the same mission."[155]

This teaching brings our entire discussion into focus. The angel is the archetype of the nonphysical being. When we speak of an angel, we are speaking of an entity that exists purely on a spiritual plane. Angels can be differentiated only by their mission, that is, by their involvement and attachment to some physical thing.

Two angels therefore cannot share the same mission. It is only their different missions that make the two angels different entities. They cannot be separated by space like physical objects.[156] Therefore,

if they both had the same mission, there would be nothing to differentiate them, and they would be one. Similarly, one angel cannot have two missions. On a purely spiritual plane, two different concepts cannot exist in a single entity. If an angel had two missions, then it would be two angels.

We can also understand this in terms of the human mind. In a sense, the mind is a pure spiritual entity, bound to man's physical brain. Many thoughts and memories may be bound together by man's physical brain, but the mind can only focus on one of them at a time. In simple terms, a person can only think of one thing at a time. A thought is a spiritual entity, and as such, can only contain a single concept. Since both a thought and an angel are basic spiritual entities, this is very closely related to the fact that an angel can only have a single mission.[157]

For a similar reason, angels have no way of knowing anything that does not pertain to their particular mission. An angel may be created initially with a vast storehouse of knowledge, but it has no way of increasing it, at least, not beyond its own sphere of activity. Thus, for example, we find one angel asking another a question: "And one [angel] said to the Man dressed in linen. . . 'How long shall it be until the end of these wonders'" (Daniel 12:6)? One angel had to ask the other, because he himself could not know something outside of his own domain.[158]

In the physical world, we can learn things through our five senses. We can hear, feel, smell and taste. Our knowlege of things comes from our physical proximity to them. In the spiritual worlds, however, this does not exist. The only way that one can learn about a thing is to come into spiritual proximity with it. An angel cannot do this outside of his own realm.

Man therefore has an advantage over an angel. The very fact that he exists in this lower world enables him to reach up ever higher.

There are concepts of good decreed by God, and as His decrees, they are intimately bound to Him. When a man physically involves himself with these good concepts, he literally binds himself to God. He thus achieves a closeness that no angel could ever hope to reach.[159]

This is a major difference between a man and an angel. An angel is assigned to one spiritual station, and has no way to rise any higher. Thus, when the prophet speaks of angels, he says, "Around Him, the seraphim stood" (Isaiah 6:2). Angels are described as standing and stationary. But when God speaks to man, He tells him, "If you walk in My ways. . . then I will give you a place to move among those who stand here" (Zechariah 3:7). God was showing the prophet a vision of stationary angels, and telling him that he would be able to move

Table 10. Unification of the Sefirot.

י	Apex of Yud	Keter
י	Yud	Chakhmah
ה	Heh	Binah
ו	Vav	Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod
ה	Heh	Malkhut

among them. Man can move from level to level, but angels are bound to their particular plane.[160]

There are many levels in the spiritual world. If only the spiritual would exist, there would be no way for these to come together. The only thing that can possibly unify these levels is their relationship to the physical world.

In order to reach the highest levels of holiness, man must therefore become part of the physical world. When he obeys God's commandments, he attaches himself to the same physical objects as the One who gave the commandments. In obeying these commandments, man therefore attaches himself to God to the greatest possible degree. He is thus able to scale the highest spiritual heights.

This is the symbolism of Jacob's dream in which he saw, "A ladder standing on earth, whose top reached the heavens" (Genesis 28:12). It is only through earthly deeds that we can climb the loftiest heights. The different levels of the spiritual world, the rungs of the "ladder," can only be bound together when they are "standing on the earth."[161]

The Sefirot are not physical, and do not appear to be attached to any physical concept. Since they represent different concepts and levels, the question then arises: How can they interact? Obviously, the only possible way is through some relationship with the physical world. It is only when two different Sefirot come together and interact with the same physical object that they can also interact with each other. The Kabbalists therefore engage in many physical activities with the primary intent of "unifying the Sefirot."

Another way in which the Sefirot are unified is through the Divine Names. This is especially true of the Tetragrammaton, YHVH (יהוה). According to the Kabbalists, the apex of the Yud (י) represents Keter, the Yud itself, Chakhmah, the initial Heh (ה), Binah, the Vav (ו), which has a numerical value of six, the next six Sefirot, and the final Heh, Malkhut. See Table 10.

The very fact that this Name can be written on a physical piece of paper, where the letters representing the Sefirot are brought together, serves to unify the Sefirot. Each Sefirah is associated with

a letter, and when these letters are physically brought together, the Sefirot can also interact. Specific interactions involving the Sefirot can also be brought about when various names are combined. The same is also true of other Kabbalistic diagrams and representations of the Sefirot.

Even though the Sefirot were created before the physical world, they exist in a domain that is above time, where past, present and future are one. The very fact that they would have physical counterparts in the future provided them with a link with the physical world. Since God willed that at some future time, the letters of the Name would be able to be represented by physical forms and be written on a physical medium, they had an association with the physical even before it was created. This allowed the Sefirot to interact, even before the creation of the physical universe.[162]

The same is true of the other letters of the alphabet. Although the letters are best known as they are written down physically, they actually also represent spiritual forces. Through various combinations of the letters, the spiritual forces associated with them are brought together in various effective combinations. These spiritual forces are the "letters with which heaven and earth were created."

From all this, we see that there is an important link between the physical and the spiritual. Even Keter, the highest of the Sefirot, has a physical representation in the apex of the Yud of the Divine Name.

This is also realted to our earlier discussion of cause and effect. The highest level of Keter is the ultimate cause, while the physical world is the ultimate effect.

Like a flame in a burning coal

In describing the relationship between the physical and the spiritual, the Zohar uses an expression very similar to that used here. The Zohar states: "If one wishes to know the wisdom of the holy unification, let him look at the flame rising from a burning coal or from a kindled lamp. The flame cannot rise unless it is unified with something physical."[163]

From the context, it is evident that the Zohar is speaking of the different parts of the flame. The only way in which the flame can rise is for all of these parts to come together. This is only possible when the flame is attached to the physical coal or wick. In a similar manner, all the spiritual levels cannot function or interact unless they are bound to the physical.

The Sefer Yetzirah therefore states that "their end is imbedded in their beginning. . . like a flame in a burning coal." The only way in which the end and beginning can interact is because both are bound to related physical concepts.

This can also be used as a meditation.[164] The wick itself represents the physical world, while the blue flame nearest to the wick is the counterpart of Malkhut.[165] Surrounding this is the bright yellow flame, corresponding to the next six Sefirot: Chesed, Gevurah, Tiferet, Netzach, Hod and Yesod. Above this is the barely visible exterior flame, the hottest part of all, paralleling Binah. Then comes the light radiating from the candle, which is Chakhmah. Finally, there is the concept of flame itself, and this corresponds to Keter.

All of these parts are unified only through the wick. By contemplating a flame in this manner, one can bind himself to the Ten Sefirot.

It is for this reason that the Sefer Yetzirah states that the Ten Sefirot parallel the ten directions. Even though the Sefirot are purely spiritual, the very fact that they are associated with the physical directions serves to unify them. Then, as it were, the point at infinity in the five-dimensional hyperspace would represent the unapproachable Infinite.

The great Kabbalist, Rabbi Abraham Abulafia, notes that the Hebrew word for "coal," *Gachelet* (גחלת), has a numerical value of 441. This is the same as the value of *Emet* (אמת), meaning "truth."[166] It is Truth that binds all opposites together. This is indicated by the word itself. The word *Emet* begins with an Alef (א), the first letter of the alphabet, and ends with a Tav (ת), the last letter. Thus, the "end is imbedded in the beginning." This is accomplished through the Mem (מ), the middle letter of the alphabet.

Another master Kabbalist, Rabbi Joseph Gikatalia (1248-1323), points out that Alef and Tav are also the first letters of the word *Atah* (אתה), meaning "Thou." The Heh (ה) at the end of this word, which has a numercial value of five, represents Binah, as expressed in the five books of the Torah, and in the five phonetic families of the alphabet.[167] In order to address God as "Thou," we must first "imbed the beginning (Alef) in the end (Tav)." Only then can we address Him through the letters of the Torah, represented by the Heh.

For the Master is Singular

Besides being brought together by their association with the physical world, the Sefirot are also unified by God Himself. In his

prayer, Elijah thus says regarding the Sefirot, "You bind them, and You unify them."[168]

When the Ten Sefirot are represented as the ten directions, the physical can be taken as the zero point, from which they all emanate. God, as it were, can be said to parallel the point at infinity, where they all converge. Of course, God has no representation whatever, but this is the closest that the human mind can come to imagining a representation. By contemplating the point at infinity, one can approach a conception of the Infinite Being.

This point at infinity is both infinitely large and infinitely small. It does not have any defined place in the continuum of space, time, or the spiritual. It has neither shape nor form, yet, at the same time, it is defined as a single, unitary, undifferentiated point. All of this is also true of God. Of course, God is much more than this.

In describing God here, the Sefer Yetzirah does not say that He is one (Echad), but that He is singular (Yachid). It is saying that God is so absolutely singular that there is no quality whatever that can be attributed to Him. As the philosophers state, we cannot describe God with any quality or adjective whatever, only with negative attributes or attributes of action.[169] Although we cannot say what God *is*, by using negative attributes, we can say what He *is not*. Similarly, with attributes of action, we can speak of what God does.

This also implies that God is absolutely simple. In the domain that existed before creation, there was nothing other than God. As mentioned earlier, even such simple concepts as Cause and Effect had to be created. The same is true of number.

If the concept of "oneness" existed in God, this would imply that the concept of number exists in His essence. This in itself would introduce an elelment of plurality. One could then speak of God and His "oneness," that is, His association with the number one. "God" and "His oneness" would then be two concepts.

The Hebrew word *Echad* denotes an association with the number one. *Yachid*, on the other hand, is a negative attribute, indicating the absence of any plurality whatever.

He has no second

This is based on the verse, "There is One, He has no second, He has neither son nor brother" (Ecclesiastes 4:8).

Before one, what do you count

How can one count before the concept of "one" came into existence. As the Sefer Yetzirah later says, "one" parallels Keter, the first Sefirah (1:9). As discussed earlier (1:1), the concept of numbers did not come into existence until the creation of the Sefirot, which were the first elements of numerality and plurality in creation. The concept of "one" did not come into being until the Sefirah of Keter was created. God, the Infinite Being, existed before Keter came into being.

1:8 עשר ספירות בלימה בלום פיך מלדבר ולבך
מלהרהר ואם רץ פיך לדבר ולבך להרהר שוב
למקום שלכך נאמר (יחזקאל א') והחיות רצוא
ושוב ועל דבר זה נכרת ברית:

Ten Sefirot of Nothingness
Bridle your mouth from speaking
and your heart from thinking
And if your heart runs
return to the place.
It is therefore written,
"The Chayot running and returning." (Ezekiel 1:24)
Regarding this a covenant was made.

Bridle your mouth

The Sefer Yetzirah defines the word *Belimah*, which we translate as "nothingness." It says that it also has the connotation of bridling (*balam*).

The essence of the Sefirot can only be attained when one bridles one's lips from speaking, and closes one's mind to all verbal and depictive thought. Only when one makes the mind completely blank can the Sefirot be experienced.

This is particularly important, since many techniques of Kabbalah meditation involve the recitation of a mantra-like device or various types of contemplation. All such techniques, however, are only a means through which the mind is cleared of all thought. The

actual experience of the Sefirot only comes after one stops using the technique and remains absolutely still, with all the thought processes hushed.[170]

And your heart from thinking

In Kabbalah, the term "heart" usually denotes Binah.[171] It indicates the verbal part of the mind, which is the seat of Binah consciousness. This Binah consciousness must be "bridled" so the Sefirot can be experienced with Chakhmah consciousness alone.

And if your heart runs

Here, "heart" again refers to Binah consciousness. The Sefirot must be experienced with Chakhmah consciousness. If one tries to depict them with Binah (the "heart"), then the mind can become engulfed in a profusion of symbolism. As the Kabbalists explain, this is very dangerous, since the mind can be swallowed up in this kaleidescope of symbolism, and not be able to emerge from it.[172] This is what happened to Ben Zomah, who lost his mind when he entered Paradise.[173]

This "running" consists of a rapid profusion of symbolism, either verbal or visual.[174] If the "heart runs," the Sefer Yetzirah warns that one should "return to the place." He must focus on something physical, so as to restore spiritual equilibrium.[175]

In this respect, one must emulate the Chayot, the "living angels" seen by Ezekiel in his vision. One must oscillate between "running and returning." Since one can only think with Binah consciousness, one must use it to swing into Chakhmah consciousness. This state can only be maintained for a short time, whereupon Binah consciousness returns, and one tries to depict his experience. At this point, one must immediately return to the physical. In this manner, one can oscillate back and forth, reaching higher each time.[176]

A covenant was made

From the context, this covenant is a mutual agreement between God and the mystic. The mystic promises that he will not attempt to depict the Sefirot with Binah consciousness, and God promises that if one runs back immediately, then he will be able to return.

It is in this context that the Kabbalists advised those who were attempting to reach the highest levels to bind their soul with an oath that it should return to their body.[177] Besides such individual oaths, there is also a general covenant that implies that the soul will be able to return, even from the highest levels.

In more general terms, a covenant is something that comes between two things and joins them. This is the covenant that joins the spiritual and the physical.

In particular, as the Sefer Yetzirah states (1:3), a covenant denotes circumcision. One of the reasons for circumcisions is to indicate that one should be able to control one's sexual passions.[178] Communion with the spiritual is also sexual in a sense, and the covenant of circumcision also helps to control this passion. A person who can control his sexual passions even at the height of desire, can also control his mind when it enters the spiritual realm.

According to some critical studies, this line is the end of the most ancient part of the text. The Sefer Yetzirah (6:7) also appears to indicate that the covenant mentioned here was that which God made with Abraham. What the text might be saying is that, regarding everything that has been written up to this point, a covenant was made, possibly with Abraham.

1:9

עשר ספירות בלימה אחת רוח אלהים חיים
ברוך ומבורך שמו של חי העולמים קול ורוח
ודבור והוא רוח הקודש:

Ten Sefirot of Nothingness:
One is the Breath of the Living God
Blessed and benedicted is the name
of the Life of Worlds
The voice of breath and speech
And this is the Holy Breath.

One

The Sefirah alluded to here is Keter (Crown). This is the number one. It is the first of the numbers to come into existence.[179]

The breath of the Living God

This is based on the verse, where God says of Betzalel, builder of the tabernacle in the desert, "I will fill him with the Breath of God (*Ruach Elohim*), with Wisdom, Understanding, and Knowledge" (Exodus 31:3). We therefore see that the "Breath of God" comes before Wisdom and Understanding. Among the Sefirot, then, this corresponds to Keter.[180] As the Talmud says, it was through this "Breath of God" that Betzalel was able to manipulate the letters of creation.

The word *ruach*, which we translate here as "breath," is also the word for wind, and the Sefer Yetzirah also apparently uses it as the term for air. This word, however, is often used in the Bible to denote spirit, and this is the sense that it is used here.

In general, the word *ruach* indicates motion and communication. It is related to the words *O-rach*, meaning a path, and *O-reach*, meaning a guest. The spirit (*ruach*) of life in an animal is the power that causes it to move.

Normally, the air is invisible and undetectable. It is only when it moves that one can feel it as a wind or breath. Similarly, the spiritual continuum is undetectable, except when it moves. It is then experienced as spirit (*ruach*). Hence, *ruach* is the word for wind, breath, and spirit.

This is also describing the act of creation. The analogy would be the formation of a glass vessel.[181] First the breath (*ruach*) emanates from the mouth of the glassblower. The vessel is shaped through the interaction of the breath, where the wind bounding off the walls causes pressure. The vessel then expands in all spacial directions.

Living God

As mentioned above (1:1), the term "Living God" (*Elohim Chayim*) denotes Yesod (Foundation), when this Sefirah is in a procreative mode, disbursing all the forces of creation. The "spirit" here, which is from Keter, is that which is ultimately disbursed by Yesod. Since Keter itself cannot be experienced, it is referred to in terms of Yesod, since that is where it is experienced.[182]

Blessed and Benedicted

In other ancient Kabbalah texts, such as the Bahir, these adjectives are also used with regard to Keter.[183]

In Hebrew, the two terms here are *Barukh* (ברוך) and *MeBhorakh* (מבורך). Both words actually mean "blessed." *Barukh* denotes that God is intrinsically blessed, while *MeBorakh* implies that He is blessed by others in prayer.

When we say that God is "blessed," this means that His essence is brought down, so as to interact with His creation and "bless" it.[184] Hence, it is related to the word *Berekh* (ברך), meaning "knee." Just as the knee, when it is bent, serves to lower the body, so a blessing serves to lower the Divine. This is closely related to the concept of sitting, discussed above (1:4).

God has an intrinsic mode through which He brings His essence to bear on His creation. In this respect, He is called *Barukh*. His essence is also brought to bear to a greater degree as a result of prayer and similar actions. In this respect He is said to be *MeBhorakh*.

Life of Worlds

This also refers to the Sefirah of Yesod (Foundation), but in a mode where it bestows spiritual influx and life to the universes below Atzilut. It is therefore called "Life of *Worlds*."

Voice of Breath and Speech

These were the tools of creation, as it is written, "With the Word of God, the heavens were made, and with the Breath (*Ruach*) of His mouth, all their hosts" (Psalms 33:6). According to the Talmud, this alludes to the first Saying of creation, that is, to Keter.[185]

Voice (*kol*) is pure inarticulate sound, and as such, it is related to Chakhmah. Speech, on the other hand, is articulate and related to Binah. These two opposites are then connected by "Breath" (Ruach).

This can also be interpreted in terms of creation. "Voice" is pure, inarticulated creative force. It is alluded to in the first verse of the Torah, "In the beginning God created the heaven and the earth." The Talmud states that this was the first of the Ten Saying with which the world was created.[186] This is an inarticulate Saying, since only the accomplishment, and not the saying, is recorded in the Torah.

Right after this, the Torah reports, "The breath of God (*Ruach Elohim*) hovered on the face of the water" (Genesis 1:2). This is "Breath" or Spirit (*Ruach*). It is only after this that God speaks and says, "Let there be light" (Genesis 1:3). This is the reason for the sequence in Sefer Yetzirah: "Voice, breath, speech."[187]

This is the Holy Breath

In Hebrew, this is *Ruach Hakodesh*, usually translated as "Holy Spirit." This is the usual term for divine inspiration, which in its higher forms also includes prophecy.

This "Holy Spirit" can be seen as the intermediate between Voice and Speech. It is thus also intermediate between Chakhmah and Binah consciousness. *Ruach HaKodesh* is the divine inspiration and information that one can bring back from a state of Chakhmah consciousness to one's normal state of Binah consciousness.

Such *Ruach HaKodesh* is like Keter, which stands between Chakhmah and Binah, but which is above them. Both Chakhmah and Binah are functions of the mind itself, while *Ruach HaKodesh* comes from without. It is therefore likened to Keter, since a crown is worn above the head and is external to it. This *Ruach HaKodesh* is the "breath of God" mentioned in the verse, "I will fill him with the Breath of God, with Wisdom, Understanding, and Knowledge."[188]

1:10 שתים רוח מרוח חקק וחצב בה עשרים ושתים
אותיות יסוד שלש אמות ושבע כפולות ושתים
עשרה פשוטות ורוח אחת מהן:

Two: Breath from Breath.
With it He engraved and carved
22 Foundation Letters
Three Mothers
Seven Doubles
and Twelve Elementals
And one Breath is from them.

Breath from Breath

This is Malkhut (Kingship), the lowest of the Ten Sefirot.[189]

It is counted right after Keter, following the above mentioned dictum, "imbed their end in their beginning." Keter is Cause, while Malkhut is Effect, and Cause cannot exist without Effect.

In the language of the later Kabbalists, the first Breath from Keter is called Direct Light (*Or Yashar*). This second "Breath from

Breath," associated with Malkhut is called Reflected Light (*Or Chozer*).[190] Using the analogy of the glassblower above, this is the breath that bounces off the walls of the vessel being formed.

In a conceptual sense, the Direct Light is the concept of causality, where Keter is the Cause of all things. As mentioned above, however, Cause cannot exist without Effect, and hence, Effect is also the cause of Cause. Malkhut, the Effect, is therefore also the Cause, and this the concept of Reflected Light.

The Kabbalists often speak of Lights and Vessels. "Light" denotes the concept of giving, while Vessels indicate that of accepting and receiving. The Kabbalists also teach that the Vessels came into being through the "collision" between Direct Light and Reflected Light.[191] These Vessels are the letters of the alphabet.[192]

The Sefer Yetzirah therefore speaks of "Breath" and of "Breath from Breath." The first "Breath" denotes the simple breath that emanates from the lungs and throat. "Breath from Breath" is that which is reflected by the various parts of the mouth to produce the sounds of speech.[193] It is through the interaction of direct and reflected breath that sounds are produced.

In man, this takes place in the mouth, while in the Sefirot, it occurs in Malkhut. It is for this reason that the Tikkuney Zohar speaks of Malkhut as the "Mouth."[194] It is also through Malkhut that all images of the higher Sefirot are reflected so that they should be visualized.[195]

The Sefer Yetzirah therefore says that the 22 letters were created through this second Sefirah.

Engraved and carved

As discussed earlier (1:1), the word *Chakak*, which is translated as "engrave," denotes the removal of material. The letters came into existence when the reflected breath removes portions of the direct breath. This takes place through the various motions of the mouth.

The second process is *Chatzav*, which is translated as "carve" or "quarry." This denotes separating material from its source, as in the verse, "From its mountains, you quarry (*chatzav*) copper" (Deuteronomy 8:9). It also refers to "quarrying" in a spiritual sense, as in, "Look at [God] the Rock from which you were quarried (*chatzav*)" (Isaiah 51:1).[196]

The word *Chatzav* thus denotes the process wherein the letter sounds leave the mouth and are expressed independently. In this context, "Engrave" (*chakak*) indicates the articulation and pronunciation of the sounds, and "carve" (*chatzav*) denotes their expression.[197]

From the last section of Sefer Yetzirah (6:7), we also see that "engraving" and "carving" denote meditative process. This shall be discussed later.

And one breath is from them

All letters that are expressed involve the same breath. In a spiritual sense, this means that the same inspiration comes from all letters. This is the *Ruach HaKodesh* that emanates from Malkhut. Since Malkhut is called the "Mouth," the spirit emanating from it is called "speech." Just like physical speech, this consists of "words," which in turn are comprised of "letters."

Some authorities interpret this phrase, "And breath is one of them." This is because Breath (*Ruach*) is associated with the letter Alef, as below (3:7).[198]

1:11 שלש מים מרוח חקק וחצב בהן כ"ב אותיות
מתהו ובהו רפש וטיט חקקן כמין ערוגה
חצבן כמין חומה סיבבם כמין מעזיבה ויצק עליהם
שלג ונעשה עפר שנאמר כי לשלג יאמר הוֵא ארץ:

Three: Water from Breath.
With it He engraved and carved
[22 letters from]
chaos and void
mire and clay
He engraved them like a sort of garden
He carved them like a sort of wall
He covered them like a sort of ceiling
[And He poured snow over them
and it became dust
as it is written
"For to snow He said, 'Become earth'" (Job 37:6).]

Water from Breath

This is Chakhmah (Wisdom).[199] The Midrash thus says, "Breath (*Ruach*) gave birth to Wisdom."[200] Wisdom is represented by water,

since water is an undifferentiated fluid, as discussed earlier (1:1). Structure must be imposed on it from without.

The process described by Sefer Yetzirah is alluded to in the verse, "He makes His breath (*ruach*) blow, the waters flow" (Psalms 147:18).[201]

The analogy is rain, which is formed when warm, moist air collides with cold air. Similarly, the interaction of direct and reflected breath creates the Sefirah of Chakhmah. Just as rain falls in all things alike, so Chakhmah bestows God's blessing on all things without distinction.[202] Just like air can hold moisture, so Chakhmah is implied in the "Breath" that is Keter.

The parallel between Chakhmah and rain is described in the verses (Isaiah 55:9-11):

As the heaven is higher than the earth
so are My ways higher than your ways
and My thoughts, than your thoughts.
But as the rain and snow descend from heaven
and return not there
without watering the earth
making it bloom and bud
giving seed to the sower and bread to he who eats.
So the word that emanates from My mouth
shall not return to me emptyhanded
without accomplishing that which I please
and succeeding in its mission.

Here God is saying that His "thought," which is Chakhmah, is as far above the human mind as the sky is above the earth. But just as rain can descend from the sky, so can God's Wisdom come down to man, accomplishing what He desires.

The difference between breath and water is that breath must be blown downward, while water falls on its own.[203] The spiritual essence implied by Keter can only be granted by God's direct intervention and will.[204] That implied by Chakhmah, on the other hand, descends to lower levels on its own.

In a psychological sense, Keter represents *Ruach HaKodesh*, the divine inspiration that can only be granted by God. Wisdom, on the other hand, can be gained by man on his own. If man makes himself into a vessel for Chakhmah, it comes down to him automatically. In this respect, it is like rain, which can be used by anyone who has a proper vessel to hold it.

Breath also alludes to the process whereby God imposes His will on creation deliberately, so as to change natural events. Chakhmah, on the other hand, involves the natural course of events, which pre-

cede without any divine intervention. It is because of Chakhmah that the course of nature can exist. In a physical sense, water is said to allude to the undifferentiated primeval matter.[205]

With them He engraved

Here the Sefer Yetzirah is speaking about the beginnings of written letters. The spoken letters arise from breath, but for the written letters to exist, there must exist a writing fluid, such as ink. This implies the liquid state, of which the prototype is water. The writing fluid is spoken of as "mire and clay."

Chaos and Void

Tohu and *Bohu* in Hebrew. This alludes to the initial state of creation, as it is written, "The earth was chaos and void" (Genesis 1:2). The Sefer Yetzirah later says that it was out of this chaos (*tohu*) that substance was formed (2:6).

Tohu denotes pure substance that does not contain information. *Bohu* is pure information that does not relate to any substance.[206] Both are undifferentiated, and are therefore included in Chakhmah. With *Bohu* (information), the alphabet letters could be engraved on *Tohu* (substance).

The scripture states that, "the *earth* was chaos and void." The Kabbalists note that "earth" (*eretz*) is a feminine word, and teach that it alludes to Malkhut, the archetype of the feminine. "Chaos and void," which related to Chakhmah, did not come into existence until after Malkhut. This is the same as the order of the Sefer Yetzirah, which also places Chakhmah after Malkhut.[207]

Mire and clay

In Hebrew, mire is *Refesh*, and clay is *Tyt*. The only place in the Bible where the two are mentioned together is in the verse, "The wicked are like the troubled sea. It cannot rest, and its waters cast up mire and clay" (Isaiah 57:20).

In describing the original state of creation, the Torah states, "The earth was chaos and void, and darkness on the face of the deep (*tehom*)" (Genesis 1:2). According to the commentaries, the word *Tehom* denotes the mud and clay on the bottom of the sea.[208]

"Chaos and void" allude to the interaction between Chakhmah (water) and Keter (Breath). "Mire and clay" allude to the interaction

between Chakhmah (water) and Malkhut (earth). Mire consists mostly of water, and therefore represents the dominance of Chakmah. Clay consists mostly of earth, and represents the dominance of Malkhut. The mire is the writing fluid, while the clay is the medium upon which it is written.

He engraved them...

The Hebrew letters have three basic parts, a top, center, and bottom. The top and bottom usually consist of heavy horizontal lines, while the center consists of thinner vertical lines.

The bottoms of the letters were "engraved like a garden." This is where material is removed from the matrix, leaving a hollow. The sides of the letters are then "carved like a wall." These are the vertical lines which separate the letters from each other like walls. Finally, the tops of the letters are added, like a ceiling covering the letters.[209] According to some authorities, this also alludes to the creation of space.[210]

As we shall see later (2:4), this can also be an instruction for a meditation.

He poured snow over them

This is omitted in some versions, but the idea is found in the Midrash.[211]

The liquid state represents fluidity and change, whereas the solid state represents permanence. When the Torah speaks of instability, it uses water as an example, as in the verse, "unstable like water" (Genesis 49:4).[212] Thus, when Chakmah is in a state of flux, it is represented by water, but when it is in a state of permanence, it is represented by snow.

As mentioned earlier, Chakmah has two modes. The first is that of Chakmah consciousness, while the second is that of memory. Chakhmah consciousness is fluid, and is represented by water. Memory, on the other hand, is fixed, and is denoted by snow.

The letters themselves represent the fluid state. Like a fluid, at this point, they can be combined in any way that one desires. Only after snow is poured over them do they become set and immutable in the solid state. A similar idea is found in the Bahir, which states that before it was given to Israel, the Torah was likened to water, but after it was given, it was likened to stone.[213]

Although Chakhmah is nonverbal. and nonvisual, it still represents the *source* of the letters. It is only after the letters are combined into words that they represent verbal Binah consciousness. The let-

ters themselves are the "paths of Wisdom," but, as explained earlier (1:1), they are expressed primarily through Understanding.

1:12 ארבע אש ממים חקק וחצב בה כסא הכבוד
שרפים ואופנים וחיות הקודש ומלאכי השרת
ומשלשתן יסד מעונו שנאמר עושה מלאכיו רוחות
משרתיו אש לוהט:

Four: Fire from Water
With it He engraved and carved
the Throne of Glory
Serafim, Ophanim, and holy Chayot
and Ministering angels
From these three He founded His dwelling
as it is written:
"He makes His angels of breaths,
His ministers of flaming fire" (Psalms 104:4).

Fire from Water

This is Binah (Understanding).[214] The process described here is alluded to in the verse, "Fire kindles water" (Isaiah 64:1).[215]

We can use the same analogy as before, where rain is brought about by the confluence of warm and cold air. "Fire from Water" would then denote the lightning that accompanies a rainstorm.[216] The process would then be alluded to in the verse, "God's voice carves out (*chotzev*) flames of fire" (Psalms 29:8).[217]

Other commentaries state that this refers to fire kindled by a globe of water used as a burning glass.[218]

According to both interpretations, the fire is seen as one that is finely focused on one particular place. It is very different than rain, which falls everywhere without distinction. This, however, is an important difference between Binah and Chakhmah. Binah focuses on a single object, while Chakhmah encompasses everything.

There is also another important difference between fire and water. Water naturally flows downward, while fire tends to ascend upward.[219] Fire also causes the air above it to move upward, and prevents it from descending. In a similar manner, Binah tends to restrict and curtail the flow of spiritual sustenance (*shefa*) downward to the lower spheres. In this respect, it is the precise opposite of Chakhmah. If Chakmah is the source of giving, then Binah is the source of restraint.

The analogy of fire and water also refers to the mental states implied by Chakhmah and Binah. The Midrash states, "Water con-

ceived and gave birth to Gloom (*Afelah*), Fire conceived and gave birth to Light, Breath (*Ruach*) conceived and gave birth to Wisdom."[220] From the statement, "Breath gave birth to Wisdom," we see that this entire passage is speaking of mental states.

Water, which represents Chakhmah consciousness, thus gives birth to Gloom and darkness. This is the hushing and nullification of the senses, as well as the cessation of all normal mental processes. Fire, which represents Binah consciousness, then gives rise to light, since it is in this state that visible images are perceived.

Just like water is calm and cool, so Chakhmah consciousness is perfectly calm. Indeed, the experience of entering this state may be very much like descending into calm, deep water. It is for this reason that when Rabbi Akiba and his companions entered into the mysteries, he warned them not to say, "Water, water."[221] They should not be misled into thinking that they were actually experiencing physical water.

In the realm of Chakhmah consciousness, even the letters only exist in a state of pure information. This information exists as "chaos and void," which cannot be grasped at all, or as "mire and clay," which are totally opaque. As explained earlier, the information and letters in Chakhmah can only be grasped through the imagery of Binah (1:1). It is while in a state of Binah consciousness that this information can be described using such imagery as angels and the Throne of Glory.

The Sefer Yetzirah also implies that the physical world came into being through Chakhmah, while the spiritual world has its roots in Binah. This is because Chakhmah, the concept of giving freely, is the root of mercy, while Binah, the concept of restraint, is the root of justice. Since evil exists in the physical world, if can only be sustained through God's mercy, as the Psalmist sang, "I have said, the world is built on mercy" (Psalms 89:3). In the spiritual world, on the other hand, pure judgment prevails.[222]

According to the philosophers, Water represents the primeval matter, while Fire represents the primitive aether.[223]

The Throne of Glory

This is the vehicle through which God "sits" and "lowers" His essence so as to be concerned with His creation, as above (1:4). According to the Kabbalists, this Throne represents the Universe of Beriyah. It is in this universe that the power of Binah is dominant.

Serafim

This is the highest species of angels, which exist in the Universe of Beriyah. Other Kabbalists refer to them as Powers, Forces or Potentials

Table 11. The angels and Sefirot.

Universe	Angels	Parallel Sefirot	Inhabitant
Atzilut	[Akatriel]	Chakhmah	Sefirot
Beriyah	Serafim	Binah	Throne of Glory
Yetzirah	Chayot	Next Six	Angels
Asiyah	Ophanim	Malkhut	Shade of Physical World

(*Kochot*), rather than angels.[224] The prophet thus said, "I saw the Lord sitting on a high and exalted Throne. . . Serafim stood around Him" (Isaiah 6:1-2). The prophet Isaiah was visualizing Beriyah, the world of the Throne, and he saw the Serafim, the angels of that universe.[225]

The word "Serafim" comes from the root *Saraf*, meaning "to burn." They are given this name because they are in the world of Beriyah, where Binah, which is represented by fire, is dominant.[226]

The Chayot are the angels of Yetzirah, and these were the beings that were visualized by Ezekiel. He therefore said, "Above the firmament that was over the heads [of the Chayot] was the likeness of a Throne. . ." (Ezekiel 1:26). Finally, the Ophanim are the angels of Asiyah. These were therefore seen below the Chayot, as the prophet said, "There was an Ophan on the earth near the Chayot" (Ezekiel 1:15).

"Ministering angels" are those which appear to man on earth. While other angels can only be seen prophetically, ministering angels can also be seen physically.[227] Table 11 shows the angels in relation to the Sefirot.

From these three

That is, from Breath, Fire and Water.

He founded His dwelling

The word for "dwelling" here is *Ma'on*, which we encountered previously (1:5). This term relates to God as He encompasses all creation, including time and the spiritual dimension.

Breath, Fire and Water are the sources of the spiritual (Keter-Malkhut) and time (Chakhmah-Binah) continuums, and these encompass all creation.

As it is written...

The complete verse is, "He lays the beams of His upper chambers with water. . . He makes breaths His angels, His ministers of flaming fire."

God's "upper chambers" are the spiritual universes, while His lower chamber is the physical world. The ceiling beams of His upper chambers are said to be made of water. This refers to the level above Beriyah, which is Atzilut. In Atzilut, Chakhmah is dominant, and Chakhmah is represented by water.

The verse says that the angels are made of "breaths" (*ruchot*), in the plural. This alludes to both direct and to reflected breath. The word for angel here is *Malakh*, which also means "messenger." Just as breath descends and ascends through God's will, so do these angels. They therefore carry out the function of direct and reflected Breath.

The second kind of angel functions as a minister, remaining in a single universe. These are visualized as fire.

1:13 בירר שלש אותיות מן הפשוטות בסוד שלש אמות אמ"ש וקבעם בשמו הגדול וחתם בהם ששה קצוות. חמש חתם רום ופנה למעלה וחתמו ביה"ו. שש חתם תחת ופנה למטה וחתמו בהי"ו. שבע חתם מזרח ופנה לפניו וחתמו בוי"ה. שמונה חתם מערב ופנה לאחריו וחתמו בוה"י. תשע חתם דרום ופנה לימינו וחתמו ביו"ה. עשר חתם צפון ופנה לשמאלו וחתמו בהו"י:

He chose three letters
from among the Elementals
[in the mystery of the three Mothers
Alef Mem Shin (אמש)]
And He set them in His great Name
and with them, He sealed six extremities.
Five: He sealed "above" and faced upward
and sealed it with Yud Heh Vav (יהו).
Six: He sealed "below" and faced downward
and sealed it with Heh Yud Vav (היו).
Seven: He sealed "east" and faced straight ahead
and sealed it with Vav Yud Heh (ויה).
Eight: He sealed "west" and faced backward
and sealed it with Vav Heh Yud (והי).
Nine: He sealed "south" and faced to the right
and sealed it with Yud Vav Heh (יוה).
Ten: He sealed "north" and faced to the left
and sealed it with Heh Vav Yud (הוי).

He chose three letters

The Sefer Yetzirah stresses the importance of the fact that these letters were chosen from among the Elemental letters. This provides one reason why the letters Yud Heh Vav (יהו) were chosen.

As the Sefer Yetzirah will later explain (2:3), in alphabetical order, the first three phonetic families are:

Gutturals:	Alef Heh Chet Eyin	אהחע
Labials:	Bet Vav Mem Peh	בומפ
Palatals:	Gimel Yud Kaf Kuf	גיכק

It is immediately obvious that the first letters on these groups are the first three letters of the alphabet. Of these, Alef is one of the three Mothers, while Bet and Gimel are among the Doubles. In these three groups, therefore, the first simple letters are Heh, Vav and Yud. These are the letters of the Tetragrammaton.

The primary ordering of these letters is Yud Heh Vav. According to the book *Raziel*, this is because Yud includes the first four letters of the alphabet. Yud has a numerical value of 10, and this is the sum of the first four letters (1 + 2 + 3 + 4 = 10). After 4 comes 5, the numerical value of Heh, and then 6, the numerical value of Vav.[228]

Further significance of these letters is discussed above (1:1).

In the mystery of the three Mothers

The three letters of the Divine Name, Yud Heh Vav (יהו), parallel the three Mothers, Alef Mem Shin (אמש). See Table 12.

As the Sefer Yetzirah later explains (3:4), Mem is water, Shin is fire, while Alef is breath-air. However, we also know that Yud represents Chakhmah, which is the archetype of water, and Heh represents Binah, which is fire. We therefore have a relationship between Yud and Mem, as well as between Heh and Shin.

Vav has numerical value of 6, and therefore represents the six basic spacial directions.[229] It also represents the six Sefirot: Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod. Among the elements, Vav is said to represent Air and Breath. Indeed, in Hebrew, the word

Table 12. The three Mothers.

Mem	מ	Water	Chakhmah	Yud	י
Shin	ש	Fire	Binah	Heh	ה
Alef	א	Air Breath	The Six	Vav	ו

for "direction" is *Ruach*, the same as that for Breath. Vav is therefore derived from Alef.

As we shall see, the three Mothers (Alef Mem Shin) represent thesis, antithesis and synthesis, the basic triad of Sefer Yetzirah (3:1). Here the text explains how a three-dimensional space is produced from these three concepts.

Thesis and antithesis represent two opposite directions in a one dimensional line. Together with synthesis, they yield three elements. Since these three elements can be permuted in six different ways, they define a three-dimensional space having six directions.[230]

He sealed "above"...

There are a number of ways in which the directions are represented by the letters. In the Gra version, we have the following:

up	YHV	יהו
down	HYV	היו
east	VYH	ויה
west	VHY	והי
south	YVH	יוה
north	HVY	היו

In this system, the axis is determined by the neutral letter Vav (ו). As mentioned earlier, Yud is thesis, Heh is antithesis, and Vav is synthesis. Since it represents synthesis, Vav is therefore the zero point, which is the point on the axis. See Table 13 and figure 11.

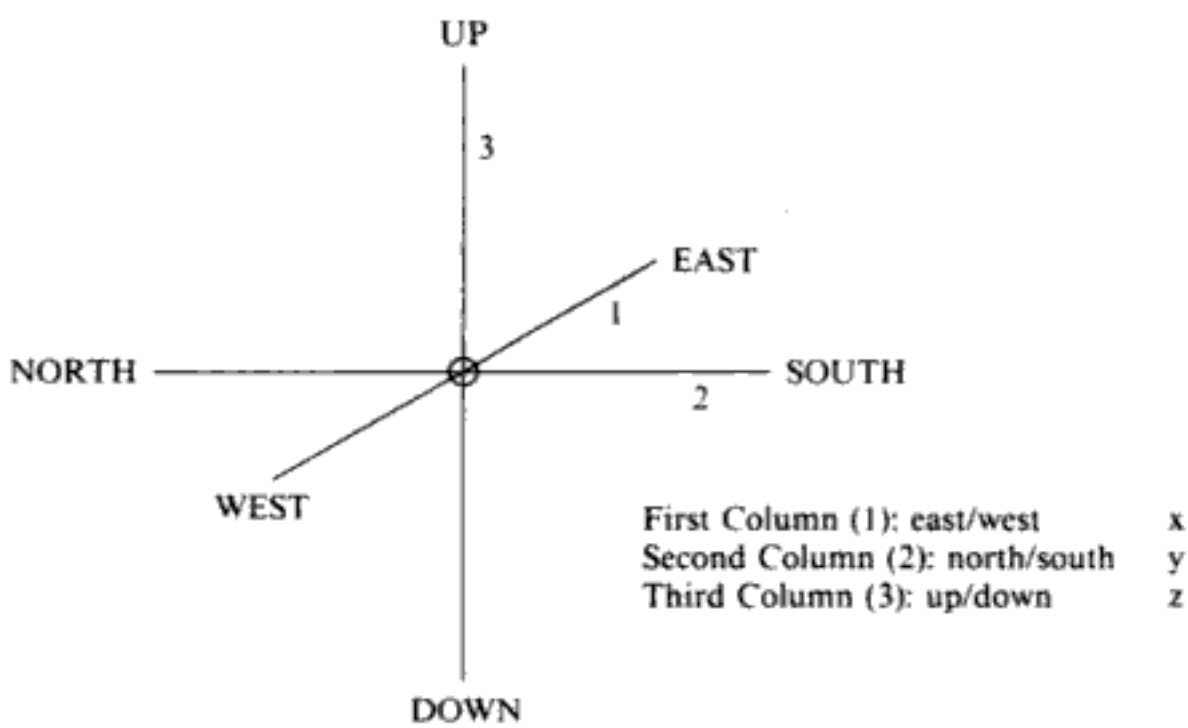

Figure 11. The Gra version.

Table 13. Various ways the directions are symbolized.

Direction	Gra[1]	Short[2]	Long[3]	Saadia[4]	Ari[5]	Zohar[6]	TZ[7]	
Up	YHV	YHV	HYV	YHV	YVH	YVH	VYH	5
Down	HYV	YVH	YVH	YVH	HYV	HYV	HYV	6
East	VYH	HYV	VYH	HVY	VYH	VHY	VHY	7
West	VHY	HVY	VHY	HYV	VHY	VYH	YVH	8
South	YVH	VYH	YVH	VYH	YHV	YHV	YHV	9
North	HVY	VHY	HVY	VHY	HVY	HVY	HVY	10

1 Gra Version, *Shaarey Tzion, etc.*
2 *Chakamoni*, Donash, Raavad, Ramban, Botril, Eliezer of Wormes (1), *Chayay Olam HaBah* (end), *Otzar Eden HaGanuz* 171b.
3 There might be a mistake in this version, since YVH is repeated twice. It probably should be like the Gra version.
4 Saadia Version 4:8, *Kuzari* 4:24 (63b).
5 *Shaar HaKavanot, Kavanot Naanuim* (p. 310), *Siddur HaAri.*
6 *Zohar* 3:17a.
7 *Tikuney Zohar* 15a,b, *Pardes Rimonim* 3:5. See Gra on *Tikuney Zohar* 16b.

The position of the Vav thus determines the axis. The up down axis is reresented by the last column, the east west axis by the first column, and the north south axis by the middle column.

The direction is then determined by the remaining two letters, Yud and Heh. If they are in direct order, YH (יה), then they define the positive direction on the axis. If they are in reverse order, HY (הי), then they define the negative direction.

The second important system is found in the Short Version, and used by most of the commentaries. Here, the system is:

up	YHV	יהו
down	YVH	יוה
east	HYV	היו
west	HVY	הוי
south	VYH	ויה
north	VHY	והי

Here, the axis is determined by the letter in the first column. The assignment is

Yud	י	up down
Heh	ה	east west
Vav	ו	up down

The positions of the last two letters then determine whether it is in the positive or negative direction along the given axis.

The system found in the Long Version is very similar to that of the Gra, except for the up down direction. Examining it carefully,

Table 14. Directions based on the Ari, *Zohar*, and *Tikuney Zohar*.

Sefirah	Direction		Ari	Zohar	TZ
Chesed	south	right	YHV	YHV	YHV
Gevurah	north	left	HVY	HVY	HVY
Tiferet	east	front	VYH	VHY	VHY
Netzach	up	up	YVH	YVH	VYH
Hod	down	down	HYV	HYV	HYV
Yesod	west	back	VHY	VYH	YVH

one suspects that it originally was the same as the Gra version, except that the first two combinations were confused. This is supported by the fact that the permutation YVH is repeated twice.

The Saadia version is very much like the Short Version, except that the permutations representing east and west are interchanged.

Highly significant is the system of the Ari, presented in his discussion of the mystical meditations associated with the Four Species. The Four Species consist of the citron (*etrog*), palm (*lulav*), myrtle (*hadas*), and willow (*aravah*). The are taken on the festival of Succot (tabernacles), following the commandment, "On the first day, you shall take fruit of the citron tree, branches of palm trees, boughs of myrtle trees, and willows of the brook" (Leviticus 23:40). These species are waved in all six directions, and according to the Ari, the appropriate letter combination must be meditated upon for each direction.[231] Each of these directions is also paired with its appropriate Sefirah.

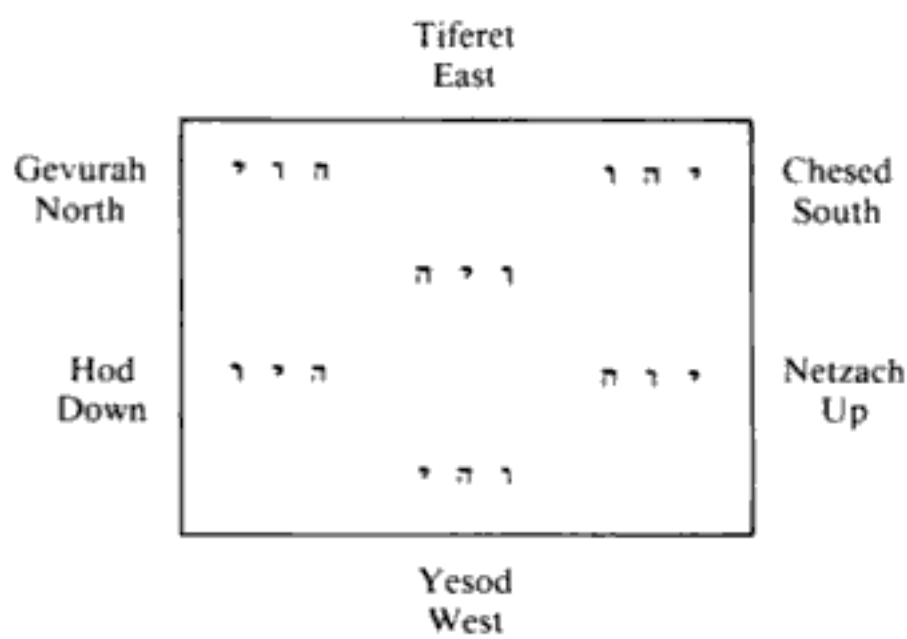

Figure 12. The Ari's representation.

The Ari begins with Chesed (Love), the first Sefirah, which represents the south, taking the letters of the Name in their natural order, YHV (יהו). See Table 14.

To determine the order for the opposite direction, the Ari then makes use of a system used by the Sefer Yetzirah itself. (2:4). The text states that the two prime opposites are *Oneg* (ANG ענג) meaning "delight," and Nega (NGA נגע), meaning a "plague." In forming an opposite, it takes the first letter and places it at the end. This is precisely what is done to produce Gevurah (Strength), which represents the north. The Yud (י), which was at the beginning, is now placed at the end, producing the combination HVY (הוי). The north south axis is then represented by the two letters HV (הו).

The up down axis is similarly defined by the letters YV (יו), with the position of the H (ה) determining the direction.

In this system, the first letter is also significant. For south and up, the initial letter is Y (י), while for north and down, it is H (ה). Both of these are opposites in the three column representation.

The east west axis is on the neutral zero point on both the up down line and on the north south line. In the three column representation, Tiferet (east) and Yesod (west) are both in the middle line. Since both the middle line and the letter V (ו) represent synthesis, the representation of both these directions begins with a Vav.[232] See figure 12.

The system of the Zohar is exactly the same as that of the Ari, except that east and west are interchanged. The system of the Tikuney Zohar uses a similar principle, but somewhat differently.

Later we shall see that the twelve possible permutations of YHVH represent the twelve diagonal boundaries (5:2). Each of the six basic directions can include two of the diagonal boundaries. The first of these is represented by the second Heh at the end of the triplet, and the second, with this Heh at the beginning.

• • •

We can now understand the conceptual nature of the Sefirot. The most primary relationship possible is that which exists between Creator and creation. This is the cause effect relationship. Cause is Keter, while Effect is Malkhut.

Once the concepts of Cause and Effect exist, another concept comes into being, namely that of opposites. If opposites exist, similarities must also exist.

Two new concepts therefore come into being. These are Similarity and Oppositeness. In the language of philosophy these are thesis and antithesis. In our terminology, Similarity is Chakhmah, while

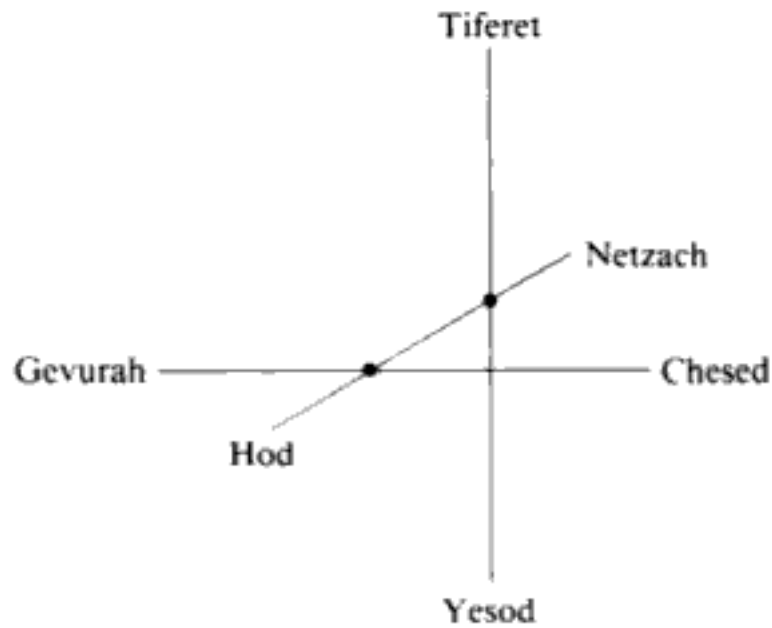

Figure 13. The six directions in space.

Oppositeness is Binah. These are the Yud and initial Heh of the Tetragrammaton.

Once Similarity and Opposition exist, another concept comes into being, namely Relationship. In philosophic terms, this is the synthesis between thesis and antithesis. In our present terminology, this is the Vav of the Tetragrammaton. The word "Vav" means a hook, and the letter Vav as a prefix means "and." In both senses, it denotes connection and relationship.

At this point in the logical sequence, we have five concepts: Cause and Effect, Similarity and Opposition, and Relationship. These, respectively are Keter and Malkhut, Chakhmah and Binah, and the Vav.[233]

Until the concept of Relationship was introduced, only four abstract points existed: Keter and Malkhut, and Chakhmah and Binah. It is with the concept of Relationship that a three-dimensional conceptual continuum comes into existence. This defines six directions, and hence, the numerical value of Vav is 6.

Each of the four abstract concepts then gives rise to a relationship. Chakhmah gives rise to Chesed (Love), Binah gives rise to Gevurah (Strength), Keter gives rise to Tiferet (Beauty), and Malkut gives rise to Yesod (Foundation).

As discussed earlier, in a spiritual sense, Similarity is closeness, while Opposition is distance. In order to give, the giver must be close to the recipient. In a spiritual sense, there must be an element of similarity between giver and recipient.

Therefore, Chakhmah, which is Similarity, gives rise to Chesed, which is the concept of giving. Conversely, Binah, which is Opposition, gives rise to Gevurah, the concept of witholding.

Tiferet is similarly derived from Keter, the concept of Cause. In order to have the relationship of Cause, an element must give the precise amount of existence or motivation required for the effect. This is the concept of measured giving, represented by Tiferet. Tiferet is beauty, the golden mean.

Since Tiferet is derived from Keter, it would be expected to be above Chesed and Gevurah. However, since Tiferet is also the synthesis between
Chesed and Gevurah, it is usually represented as being below them.

Malkhut, the concept of Effect, is usually said to be the feminine archetype of creation. Since Yesod is derived from Malkhut, Yesod is naturally drawn to it and motivated to attach itself to it. It is for this reason that Yesod is said to parallel the sexual organ. It is called Yesod (Foundation) because it is the lowest of the six.

Derived from the original four, there are now four new concepts: Chesed, Gevurah, Tiferet and Yesod.

Once the concept of Relationship has been introduced, these four concepts are no longer merely abstract points in conceptual space. They are connected by the concept of Relationship. The two pairs, Chesed-Gevurah and Tiferet-Yesod are like two crossing lines. This yields four directions in a two-dimensional continuum.

These two dimensions can be represented in physical space. The Tiferet-Yesod axis can represent east-west, while the Chesed-Gevurah axis can represent south-north. This then yields a two-dimensional continuum.

Since the concept of Relationship exists, the relationship between the two dimensions themselves is also significant. In the conceptual space depiction, this would be represented as a line drawn between the two existing lines.

The Cause-Effect or Keter-Malkhut relationship is that which is primary. This is represented by the Tiferet-Yesod axis. The thesis-antithesis relationship was introduced only to make the cause-effect relationship possible. The thesis-antithesis or Chakhmah-Binah relationship is therefore secondary. This is represented by the Chesed-Gevurah axis.

The Tiferet-Yesod axis is therefore the primary dimension, while the Chesed-Gevurah axis is the secondary dimension. This yields a totally new concept, namely the quality of being primary or secondary. These, in turn, form a new, third dimension, which can be related to the up down direction. This is the axis linking Netzach (Victory) and Hod (Splendor). See Figure 13.

With the introduction of these two concepts, the six Sefirot represented by the Vav are complete. These are Chesed, Gevurah, Tiferet, Netzach, Hod and Yesod. These six Sefirot represent the six directions in space. Together with the original four, these six yield the Ten Sefirot.

1:14

אלו עשר ספירות בלימה (אחת) רוח אלהים
חיים רוח מרוח מים מרוח אש ממיס רום ותחת
מזרח ומערב צפון ודרום:

These are the Ten Sefirot of Nothingness:
The Breath of the Living God
Breath from Breath
Water from Breath
Fire from Water
Up down east west north south.

Aside from their theoretical implications, the Ten Sefirot also have important mystical and meditative significance. The Sefer Yetzirah, in this first chapter, has presented a system of meditating on the Sefirot and of binding oneself to them.

One may use the letters to climb the Tree of Life, but the Sefirot are the points where one must rest.

There is actually an important apparent contradiction in the text. In one section (1:6), the text says, "Their vision is like the appearance of lightning. . . they speak of them 'running and returning.'" This would imply that it is impossible to see the Sefirot for more than an instant, just like a flash of lightning. Later, however, the text states, "If your heart runs, return to the place, as it is written, 'The Chayot running and returning'" (1:8). This appears to say that one can go further, but that one should refrain from doing so.[234]

What the text is actually doing, however, is describing two distinct stages of initiation into the mysteries of the Sefirot.

The first stage begins with the exercise where the initiate must "understand with Wisdom, and be wise with Understanding" (1:4). Here he learns how to oscillate between Binah consciousness and Chakhmah consciousness. On this level, he can meditate on the Sefirot as ten depths, allowing the mind to reach out to the infinity of each of these depths. Since he is still in a state of oscillating mentality, he sees the Sefirot like flashes of lightning, "running and returning."

The ten infinite directions, however, represent a state of separation and disunity. This is the essence of Binah. The initiate must

therefore "imbed their end in their beginning" (1:7). He must contemplate the point at infinity, where all these opposing directions come together as one.

This, however, is something that cannot be accomplished with Binah consciousness. This state of consciousness can only imagine things verbally, or depict things in physical terms. The point at infinity is both infinite and infinitesimal, and therefore, cannot be depicted. It can only be contemplated with Chakhmah consciousness.

As the text notes, this represents the unity that preceded the concept of number. It introduces a device very much like a Zen *koan*, asking, "Before one, what do you count"? What is the number that precedes all number?

Both the point at infinity and the *koan* are meant to train the mind to visualize absolute nothingness. The Ari notes that Keter, the highest of the Sefirot, is often designated by the word *Ayin*, meaning "nothing." The Infinite Being, the level above Keter, cannot even be designated by this word. The only word that can be used is *Effes*, which, according to the Ari, denotes a nothingness that thought (Binah) cannot grasp at all.

It has been said that the best way to describe absolute nothingness is to speak of it as "what you see behind your head." Since vision does not exist in the back of the head, what one sees there is absolute nothingness. If I ask you what you see behind your head, you answer that you see nothing. Contemplating on what one sees behind one's head is therefore a good way to learn how to visualize absolute nothingness.

In general, the soul is said to consist of five parts: Nefesh, Ruach, Neshamah, Chayah and Yechidah. Of these, only the first three, Nefesh, Ruach and Neshamah, have any effect on the mind. The last two, Chayah and Yechidah, are called "envelopments" (*makifin*), which cannot enter the mind.[235]

Neshamah, the highest part of the soul that "enters" the mind, parallels the Sefirah of Binah. See Table 15 on page 90. Chakhmah consciousness is above thought, and is like something that exists outside the mind. Or, as in the analogy used earlier, it is like what we "see" behind our heads. Just like something behind the head can only be seen if reflected in a mirror, so Chakhmah consciousness can only be grasped when reflected and clothed in Binah. With relation to conscious thought, Chakhmah consciousness is called "nothingness."[236]

It is in this context that the text says, "Bridle your mouth from speaking and your heart from thinking." "Heart" denotes Binah consciousness, and hence, it is saying that on this level, the initiate must blank out Binah consciousness completely. This is accomplished by

Table 15. Levels of the soul.

Yechidah	Keter		
Chayah	Chakhmah	Nothingness	Atzilut
Neshamah	Binah	Thought	Beriyah
Ruach	The Six	Speech	Yetzirah
Nefesh	Malkhut	Action	Asiyah

contemplating nothingness. He must maintain this level, and is accordingly instructed, "If your heart runs" back to Binah, "return to the place." This "place" is Chakhmah consciousness, which the initiate has already attained. Once the initiate has reached a point where he can maintain a state of Chakhmah consciousnes, he is ready to actually begin climbing the Tree of Life, which is the ladder of the Sefirot.

Hebrew is written without vowels, and therefore, the third person and the imperative are written exactly the same. We have translated the last paragraph, "He sealed north and faced to the left, and He sealed it with VHY." This, however, can also be read in the imperative: "Seal north, face to the left, and seal it with VHY."

In a similar manner, the expression, "He engraved it and He carved it," can also be read in the imperative, "Engrave it and carve it." If understood in this manner, sections 1:9-13 can be read as instructions rather than as a theory of creation. (In Appendix I, I have translated the Short Version completely in the imperative, to demonstrate how it reads.)

The supposition that this is describing a technique is supported by the last section of the Sefer Yetzirah itself, which says of Abraham, "He bound the 22 letters of the Torah in his tongue. . . He drew them in water, kindled them with fire, agitated them with breath" (6:7).

The initiate begins by meditating on Keter, the initial "Breath of the Living God." This Breath must be brought down to the level of Yesod (Foundation). In doing this, he must contemplate the essence of "Voice, Breath and Speech."

Ordinary thought is verbal, and hence, consists of words. These words consist of letters. These are not physical letters, but mental, conceptual letters. These conceptual letters, however, are built out of "Voice, Breath, Speech." Hence, in meditating on these concepts, one is actually contemplating the very roots of thought.

In the Long Version, the text concludes, "Speech is *Ruach HaKodesh* (Divine Inspiration)." *Ruach HaKodesh*, however, is above thought. Hence, the "speech" which the text is speaking of, is a "speech" that precedes thought.

The second step is "Breath from Breath." The text states, "with it engrave and carve 22 letters." The Kabbalists explain that "engraving" and "carving" denote meditative techniques. This is supported by the last section (6:7), which states that Abraham "looked, saw, understood, probed, engraved, and carved, and was successful in creation."

They teach that "engraving" denotes a process where one depicts a letter in one's mind. "Carving" then means that this letter is separated from all other thoughts, so that the entire mind is filled with it.[237] One may do this by contemplating a letter or letter combination until all other images and thoughts are banished from the mind. Alternatively, this may be accomplished by chanting a letter in a manner that shall presently be described.

This is the stage of Malkhut, where one stands at the bottom of the Tree of Life. It is at this stage that the initiate must work with the letter that he wishes to use. He must then "draw it in water, and kindle it with fire" (6:7). The subsequent instructions therefore indicate how the letter is to be charged with spiritual power.

The third step, then, is "Water from Breath." At first, the initiate depicts the letter in transparent air, visualizing it clearly. Now he must reach up to the level of Chakhmah, returning to a state of Chakhmah consciousness. He then begins to see the letter as if he were looking at it through water. This is "drawing it through water." The letter begins to blur and fade, as if it were being viewed through increasingly deep water.

The initiate must then "engrave and carve chaos and void, mire and clay." At this stage, the form breaks up and dissolves completely, like something seen through turbulent water. This is "chaos and void."[238] The image then fades away completely, as if it were being viewed through muddy water. This is "mire." Finally, all that is left is inky blackness, as if one were buried in totally opaque mud and clay.

The text describes this process saying, "Engrave them like a garden, carve them like a wall, cover (or surround) them like a ceiling." First visualize this blackness beneath your feet. Your feet may then appear to dissolve, a phenomenon that is also mentioned in other ancient mystical texts.[239] Slowly, make this blackness creep over you, surrounding you completely like a wall. Finally, let it cover and surround you like a ceiling of inky black mire. At this point, you will have no visual sensation whatever, neither physical nor mental.

All through this process, you are constantly aware of the feeling of water, cool and absolutely calm. It is the dark, wet feeling of the womb, where you are totally isolated from all sensation.

It is with respect to this state that the Midrash states, "Water conceived and gave birth to absolute darkness (*afelah*)."[240] This is the level of Chakhmah consciousness.

Figure 14. The letters Yud Heh Vav in Ashurite script.

The initiate then reaches the fourth step, where he returns to a state of Binah consciousness. This is depicted as fire and blinding light, as the Midrash continues, "Fire conceived and gave birth to Light." This is the stage where one "kindles them with fire."

Here, the initiate must "engrave and carve out the Throne of Glory, Serafim, Ophanim, and holy Chayot." He depicts (engraves) and fills the mind (carves) with these images, these being the same as the ones visualized by the prophets.[241] He must start with the Throne, and then continue through the various levels of angels, ending with the Chayot in the Universe of Yetzirah, which corresponds to the Six Directions. The influx is thus brought to the level of Binah.

Now the initiate must bring it to the other six Sefirot — Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod. These are associated with the six directions of the physical world, which have their counterpart in the six days of creation. By associating the Sefirot with the six physical directions, one actually brings the influx into the physical domain.

The method of drawing the influx into these lower Sefirot involves contemplating the three letters Yud Heh Vav (יהו). These should be visualized as if written in the Ashurite script, with black fire on white fire. See figure 14. These letters should appear huge, filling the entire mind.[242]

The idea of black fire is not just the absence of light, but negative light.[243] The black must be so intense that it is brilliantly black, just as a light is brilliantly white. This is the black fire with which the letters must be depicted.

While contemplating the letter combinations, one should face in the appropriate direction, either physically or mentally. After completing all six directions and permutations, this part of the exercise is complete.

What still remains are the astrological applications of this technique, which will be described in chapters 4 and 5. This is the process described in the case of Abraham, "He ignited them with the Seven [Planets], he directed them with the Twelve constellations" (6:7).

CHAPTER TWO

2:1 עשרים ושתים אותיות יסוד שלש
אמות ושבע כפולות ושתים עשרה
פשוטות. שלש אמות אמ"ש יסודן כף זכות וכף חובה
חק מכריע בינתים. שלש אמות אמ"ש מ' דוממת
ולשון ש' שורקת א' אויר רוח מכריע בינתים:

Twenty-two Foundation Letters:
Three Mothers
Seven Doubles
and Twelve Elementals.
The Three Mothers are Alef Mem Shin (אמש),
Their foundation is
a pan of merit
a pan of liability
and the tongue of decree deciding between them.
[Three Mothers, Alef Mem Shin (אמש)
Mem hums, Shin hisses
and Alef is the Breath of air
deciding between them.]

Twenty-two Foundation Letters

Having completed the initiation into the Ten Sefirot, the text now discusses the 22 letters of the Hebrew alphabet.

Three Mothers

The first set of letters are the Three Mothers, which will be discussed in further detail in chapter 3. Here they are introduced because they define the thesis-antithesis-synthesis structure that is central to the teachings of Sefer Yetzirah. They also serve as an introduction to the meditative techniques involving the letters.

These three letters represent the three columns into which the Sefirot are divided. The right hand column, headed by Chakhmah, is represented by Mem. The left column, headed by Binah, is repre-

sented by Shin. The center column, headed by Keter, is represented by Alef. As discussed earlier, Chakhmah is water (which is here represented by Mem), Binah is fire (which is Shin), and Keter is breath-air (which is the Alef).

A pan of merit

The Hebrew word for "pan" here is *Kaf.* This word can denote the pan of a scale, but it also denotes the palm of the hand. Likewise, the word *Lashon* can be used for the tongue of a balance, the pointer which indicates when the two pans are in equilibrium. Its usual meaning, however, is the tongue that is in the mouth.[1]

Therefore, on one hand, the letters Alef Mem Shin (אמש) represent the two pans and tongue of a balance. On the other hand, they represent the two hands, and the "covenant between them" (1:3), which is the tongue.

The tongue of decree

The Hebrew word for "decree" here is Chok (חק). This comes from the root Chakak (חקק), meaning to "engrave." It is the "tongue of balance" that "engraves" the letters. This is represented by the letter Alef (א), the basis of the alphabet.

In the most elemental terms, Mem, Shin and Alef represent thesis, antithesis, and synthesis.

The analogy is that of a scale. (See figure 15.) There is a pan of merit and a pan of liability. This is very much like the scale used to weigh one's merits and sins, which is mentioned in the Talmud.[2] In the center is the fulcrum and pointer, both represented by the Alef, which is the "tongue of decree."

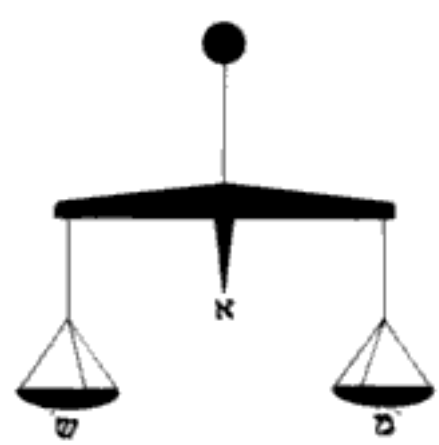

Figure 15. The scale that weighs merits and sins.

In practical application, these letters can also be used. If one wishes to create a situation in which he himself or another person is to be brought to the side of merit, one does so by making use of the letter Mem (מ).[3] The techniques shall be discussed later. Similarly, if one wishes to bring an enemy to the side of liability, so that he should be judged harshly on high, one makes use of the letter Shin (ש). Alef (א) is used to bring a person to be judged fairly and evenly.

These qualities also come into play in popular usage. Humming, which involves pronouncing the letter Mem, is usually seen as a happy, pleasant, positive activity. Conversely, one hisses at a villain or enemy, pronouncing the letter Shin.

Mem hums, Shin hisses

The Hebrew word for "hum" here is *Damam* (דמם), in which the letter Mem is dominant. Similarly, the word for "hiss" is *Sharak* (שרק), which begins with a Shin.[4]

The humming sound associated with Mem is very calm, and it is thus, the sound associated with water and Chakhmah consciousness. If one wishes to attain Chakhmah consciousness, one repeats this sound in the manner described like the Kabbalists. The resemblance between this and the "Om" chant is certainly more than coincidental.

This sound is also closely associated with prophecy, which involves Chakhmah consciousness. The Kabbalists say that the "fine still (*damamah*) voice" (1 Kings 19:12), heard by Elijah, was actually a "fine humming sound."[5] This humming sound is used to attain such a state of consciousness, and as such, it is experienced when one is in a prophetic state.

Just as telling is a passage in Job, which, incidentally, also describes the prophetic experience very graphically (Job 4:12-16):

A word was stolen to me
My ear caught a touch of it
In meditations from night visions
When a trance falls on man
Terror called me and I shuddered
It terrorized most of my bones
A spirit passed before my face
Made the hair of my flesh stand on end
It stood and I did not recognize its vision
A picture was before my eyes
I heard a hum (damamah) and a voice.

Table 16. Shin and Mem as pronounced with the five primary vowels.

ShoMo	ShoMa	ShoMe	ShoMi	ShoMu	שֹׁמֹ	שֹׁמָ	שֹׁמֶ	שֹׁמִ	שֹׁמֻ
ShaMo	ShaMa	ShaMe	ShaMi	ShaMu	שָׁמֹ	שָׁמָ	שָׁמֶ	שָׁמִ	שָׁמֻ
SheMo	SheMa	SheMe	SheMi	SheMu	שֶׁמֹ	שֶׁמָ	שֶׁמֶ	שֶׁמִ	שֶׁמֻ
ShiMo	ShiMa	ShiMe	ShiMi	ShiMu	שִׁמֹ	שִׁמָ	שִׁמֶ	שִׁמִ	שִׁמֻ
ShuMo	ShuMa	ShuMe	ShuMi	ShuMu	שֻׁמֹ	שֻׁמָ	שֻׁמֶ	שֻׁמִ	שֻׁמֻ

The letter Shin has the hissing sound of sh or s. This sound is associated with fire and Binah consciousness.

The two sounds, M and Sh, may also be used as a device for oscillating between Binah and Chakhmah consciousness. One invokes a strong state of Binah consciousness by pronouncing the Shin, and then swings to Chakhmah consciousness by voicing the Mem. The pronunciation of these two letters can also include the five primary vowels, in a manner that will be described below (2:5) in greater detail.

It is significant to note that these two sounds are dominant in the word Chashmal (חשמל), which, according to the Kabbalists, is the interface between the physical and the spiritual. In his vision, Ezekiel thus says that he saw, "The appearance of Chashmal in the midst of the fire" (Ezekiel 1:4). It was only after visualizing the Chashmal that Ezekiel was able to perceive the Chayot and enter into the state of prophecy. In our present terminology, Chashmal would be the interface between Binah consciousness and Chakhmah consciousness. It therefore appears out of the "midst of the fire," since it arises from a state of Binah consciousness.

Since M and Sh are the dominant consonants in Chashmah, it is possible that the word itself was used as a mantra when the prophet swung between Binah and Chakhmah consciousness. "The appearance of Chashmal" would then be the visual experience that one would have during such a state of oscillation. Even the more advanced prophets, who could enter a state of chakhmah consciousness at will, would use the term Chashmal to describe this interface.[6]

According to the Talmud, the word Chashmal comes from two words, *Chash*, meaning "silence," and *Mal*, indicating speech. It can therefore be translated as "speaking silence."[7] It is a double sensation, where one is experiencing the "silence" of Chakhmah consciousness, and the "speech" of Binah consciousness at the same time. The two parts of the mind are experiencing different things simultaneously.

Such double sensation can be easily experienced. Take a red glass and place it over the right eye, and place a green glass over the left

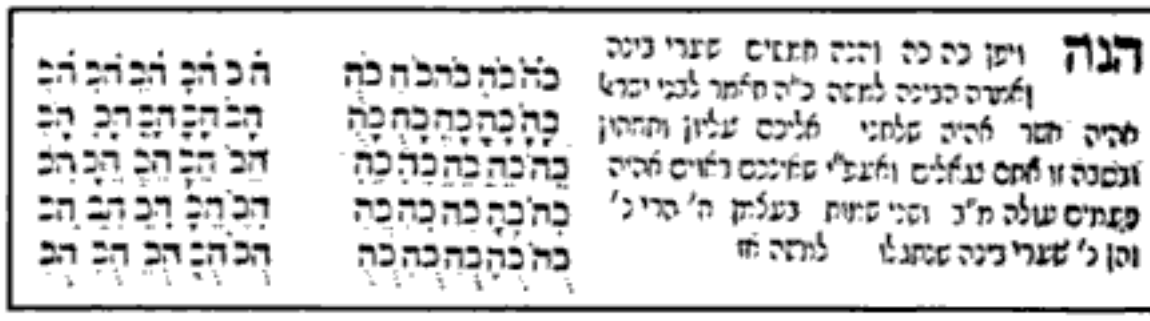

Figure 16. The word Koh in an array with the five primary vowels. From Shoshan Sodot (The Rose of Mysteries).

eye. When you look through both eyes, you will perceive two opposite sensations simultaneously. The world will take on a surrealistic, almost spiritual, appearance. The interface between Chakhmah and Binah is even more etherial.

The Kabbalists also note that the two letters Shin and Mem spell out *Shem* (שם), the word for "name."[8] It is through the "names" of objects, and in particular, through divine Names, that one can make the transition between Chakhmah and Binah consciousness. As the Baal Shem Tov taught, it is through a name that one can grasp the spiritual essence of a person or object.[9]

The Zohar also says that the letters Mem and Shin define the mystery of Moses, whose Hebrew name, Mosheh, is spelled Mem Shin Heh (משה).[10] This would be an allusion to the fact that the two consonants, Mem and Shin, represent Chakhmah and Binah. The Heh has a numerical value of 5, and this would represent the five primary vowels, with which the combination of consonants is pronounced. See Table 16.

A somewhat similar idea is taught explictly by the early Kabbalists. The Torah states that Moses killed an Egyptian who was striking an Israelite, and the Midrash explains that this was accomplished with a divine Name.[11] When he struck the Egyptian, the Torah reports that Moses "looked here (*koh*) and there (*koh*)" (Exodus 2:12). In Hebrew, both "here" and "there" are *Koh* (כה), a word which has a numerical value of 25. The Kabbalists say that this represents the twenty-five combinations between two letters that are possible with the five primary vowels.[12] See figure 16.

Alef is the Breath of air

Alef is a silent consonant, and as such, it represents a simple breath of air. This does not draw one toward either state of consciousness.

Normally, breathing is an unconscious act, and hence, it pertains to Chakhmah consciousness. However, one can also control one's breathing, and it is then in the domain of Binah consciousness.

Consciously controlling the breath is therefore a valid technique for bringing together these two states of consciousness. It is also useful in making the transition between the two states. Thus, the Kabbalists make use of controlled breathing in association with such techniques as pronouncing two consonants with the five primary vowels.[13] In particular, such a breath comes between the pronunciation of the Mem and the Shin.

2:2

עשרים ושתים אותיות יסוד חקקן חצבן צרפן
שקלן והמירן וצר בהם את כל היצור ואת כל
העתיד לצור:

Twenty-two Foundation letters:
He engraved them, He carved them,
He permuted them, He weighed them,
He transformed them,
And with them, He depicted all that was formed
and all that would be formed.

He engraved them

First the letters are "engraved" out of nothingness. Then they are "carved" out and separated. They are then "permuted," so that a given combination appears in different sequences. They then are "weighed" and manipulated according to their numerical values. Finally, they can be "transformed" through the various standard ciphers.[14] These ciphers are shown in Table 17.

Each letter represents a different type of information. Through the various manipulations of the letters, God created all things.[15]

The final expressions of creation were therefore the Ten Sayings, found in the first chapter of Genesis. Each Saying consisted of words, which in turn consisted of letters.

This section can also be read in the imperative: "Engrave them, carve them, permute them, weigh them, and depict all that was formed . . ."

When interpreted in this manner, this section is teaching a technique discussed by various Kabbalists.[16] The initiate must first depict

Table 17. The standard ciphers.

אות	משקל	א״ת ב״ש	אח״ס בט״ע	א״ל ב״מ	אי״ק בכ״ר	א״ט ב״ח	א״כ ג״ד
א	1	ת	ח	ל	י	ט	ב
ב	2	ש	ט	מ	כ	ח	ג
ג	3	ר	י	נ	ל	ז	ד
ד	4	ק	כ	ס	מ	ו	ה
ה	5	צ	ל	ע	נ	ה	ו
ו	6	פ	מ	פ	ס	ד	ז
ז	7	ע	נ	צ	ע	ג	ח
ח	8	ס	ס	ק	פ	ב	ט
ט	9	נ	ע	ר	צ	א	י
י	10	מ	פ	ש	ק	צ	כ
כ	20	ל	צ	ת	ר	פ	ל
ל	30	כ	ק	א	ש	ע	מ
מ	40	י	ר	ב	ת	ס	נ
נ	50	ט	ש	ג	ר	נ	ס
ס	60	ח	ת	ד	ם	מ	ע
ע	70	ז	א	ה	ן	ל	פ
פ	80	ו	ב	ו	ף	כ	צ
צ	90	ה	ג	ז	ץ	י	ק
ק	100	ד	ד	ח	א	ת	ר
ר	200	ג	ה	ט	ב	ש	ש
ש	300	ב	ו	י	ג	ר	ת
ת	400	א	ז	כ	ד	ק	א
ך	(500)				ה		
ם	(600)				ו		
ן	(700)				ז		
ף	(800)				ח		
ץ	(900)				ט		

the letters, "engraving" them in his mind. Then he must "carve" them out, making them fill his entire consciousness. After this, he can permute them in various ways. He can also manipulate them through their numerical values and the standard ciphers.

Another important technique involved meditating on the letters by writing them.[17] The simplest method was to take a word and permute it in all possible ways. If one used a set system to permute these letters, this was called *Gilgul*, or "cycling" of the letters.[18] In more advanced systems, one would also use Gematria (numerical values) and the ciphers to extend the process.

In effect, writing or reciting these letter combinations was very much like repeating a mantra. It serves to blank out all thought from the mind and allow it to reach a state of Chakhmah consciousness. Visualizing the letters is very much like some of the more advanced contemplative methods of meditation, and it has a similar effect.

In all, there are five basic techniques mentioned here. These parallel the five phonetic families discussed in the next section.[19]

2:3

עשרים ושתים אותיות יסוד חקקן בקול חצבן
ברוח קבען בפה בחמשה מקומות אחה"ע בגרון
גיכ"ק בחיך דטלנ"ת בלשון זסשר"ץ בשינים בומ"ף
בשפתים:

Twenty-two Foundation Letters
He engraved them with voice
He carved them with breath
He set them in the mouth
In five places

Alef Chet Heh Eyin (אחהע) in the throat	*(Gutturals)*
Gimel Yud Kaf Kuf (גיכק) in the palate	*(Palatals)*
Dalet Tet Lamed Nun Tav (דטלנת) in the tongue	*(Linguals)*
Zayin Samekh Shin Resh Tzadi (זסשרצ) in the teeth	*(Dentals)*
Bet Vav Mem Peh (בומף) in the lips.	*(Labials)*

He engraved them with voice

As explained earlier, "engrave" means to sound a letter, while "carve" means to express it. Some versions add, "He bound them to the tongue like a flame is bound to a burning coal." This is similar to an expression used above (1:7).

In five places

The division of the letters into five groups is presented here, but this is the only time that this is mentioned in Sefer Yetzirah. No apparent reason or application for this division is given.

One hint may come from what we have written above (1:13). The three letters of the Name, Yud Heh Vav (יהו), are the first of the Twelve Elementals to be found in the first three phonetic families

when taken in alphabetical order: gutturals, labials, and palatals. See Table 18.

There are two basic ways in which these families are ordered. The first way is that which is presented here, which starts from the throat, the most internal part of the mouth, and then continues outward to the lips.[20] The second ordering, found in the older commentaries, takes the groupings in alphabetical order.[21] See Table 19 on page 104.

The most obvious reason for the five phonetic families would be so that the divisions of the alphabet should parallel the divisions in the five dimensional continuum defined by Sefer Yetzirah. Indeed, the Kabbalists teach that these five groups parallel the Five Loves and Five Strengths (see 1:3), which are the end points of these dimensions.[22] The assignment of these families to specific dimensions, however, is not indicated, although it may be derived indirectly.

It is significant to note that all five families are present in Bereshit (בראשית), the first word of the Torah.[23]

One of the mysteries of the Sefer Yetzirah is the fact that the double letters are not mentioned. These double letters are the ones which have different forms in the middle and at the end of a word: Mem (מם), Nun (נן), Tzadi (צץ), Peh (פף), and Kaf (כך). As the Talmud states, the forms of these letters were forgotten, and later re-instituted by the prophets.[24] There is absolutely no reference to these doubles in Sefer Yetzirah.

The Kabbalists, however, draw a parallel between the five phonetic families and the five doubled letters. According to the Ari, the letters paralleling the phonetic families in the order presented here are: Tzadi, Nun, Kaf, Mem, Peh.[25] See Table 20 on page 104.

Another concept that is conspicuously missing in the Sefer Yetzirah is that of the vowels. Here again, they form a group of five, the main vowels being Cholam (o), Kametz (a), Tzereh (e), Chirik (i), and Shurek (u). See Table 21 on page 104. These are often alluded to in the mnemonic Pituchey Chotam (פִּתְחֵי חוֹתָם), the "signet engraving" (Exodus 28:11) of the Bible.[26] Another mnemonic is

Table 18. Phonetic division of the alphabet.

	Mothers	Doubles	Elementals	(Finals)
Gutturals	א		חהע	
Labials	מ	בפ	ו	סף
Palatals		גכ	יק	ך
Linguals		דת	טלנ	ן
Dentals	ש	ר	זסצ	ץ

Table 19. Ordering of the families.

	Gra-Ari		Short Version		Donash	
1.	Gutturals	אחהע	Gutturals	אחהע	Gutturals	אחהע
2.	Palatals	גיכק	Labials	בומף	Labials	בומף
3.	Linguals	דטלנת	Palatals	גיכק	Palatals	גיכק
4.	Dentals	זסשרצ	Linguals	דטלנת	Dentals	זסשרצ
5.	Labials	בומף	Dentals	זסשרצ	Linguals	דטלנת

Table 20. Parallel between phonetic families and doubled letters.

1.	Gutturals	אחהע	Tzadi	צץ
2.	Palatals	גיכק	Nun	נן
3.	Linguals	דטלנת	Kaf	כך
4.	Dentals	זסשרצ	Mem	מם
5.	Labials	בומף	Peh	פף

Table 21. The primary vowels.

1.	Cholam	O	X
2.	Kametz	A	X̣
3.	Tzereh	E	X̣
4.	Chirik	I	X̣
5.	Shuruk	U	X̣

Table 22. Ordering of the vowels.

Tikuney Zohar[1]	a e o i u	
Tikuney Zohar[2]	i u e o a	order of *Pituchey Chotam*
Rabbi Elazar Rokeach[3]	u a e i o	order of *Nutareyikon*
Rabbi Elazar Rokeach[4]	a e i o u	
Rabbi Abraham Abulafia[5]	o a e i u	
Rabbi Joseph Gikatalia[6]	o u i e a	
Emek HaMelekh[7]	u a i e o	
Rabbi Moshe Cordevero[8]	o i u a e	

1 *Tikuney Zohar*, Introduction (4b), 5 (20a), 19 (38a, 41a).
2 *Ibid.* Introduction (14a), 70 (135b).
3 Commentary on Sefer Yetzirah 4b. See *Pardes Rimonim* 21:2.
4 *Ibid.* p 14b.
5 *Or HaSekhel* 8:1, quoted in *Pardes Rimonim* 21:1 as *Sefer HaNikkud.*
6 *Ginat Egoz* 25a.
7 *Emek HaMelekh* 9c.
8 Pardes Rimonim 30:2.

Table 23. Phonic groups and Sefirot.

	Ari	Ramak	Vowel	Final Letter
Gutturals אחהע	Hod	Chesed	i	Tzadi צץ
Palatals גיכק	Netzach	Gevurah	e	Nun נן
Linguals רטלנת	Tiferet	Tiferet	o	Kaf כך
Dentals זסשרצ	Gevurah	Netzach	a	Mem מם
Labials בומף	Chesed	Hod	u	Peh פף

Nutareyikon (נְטָרִיקוֹן).[27] Although there are other vowels in Hebrew, these five are considered to be the root vowels, both by the grammatarians and by the Kabbalists.

The Zohar clearly draws a parallel between the five phonetic families and the five prime vowels, and this is echoed by other Kabbalists.[28] The five primary vowels would then also represent the five dimensions of the Sefer Yetzirah.

In general, the five vowels are very important in the use of the Sefer Yetzirah. The usual procedure is to take a pair of letters, pronouncing them with the twenty-five possible combinations of the five vowels. This appears in the system of Rabbi Abraham Abulafia, as well in various techniques of making a Golem. There appear, however, to be a number of different opinions as to the ordering of the vowels, and a few of these are presented in Table 22.[29]

Some of the later Kabbalists also assign the five phonetic families to the five Sefirot: Chesed, Gevurah, Tiferet, Netzach and Hod. Yesod is not included, since, in this respect, Yesod and Tiferet are counted as one.[30] Furthermore, Yesod pertains to melody rather than to sound.[31] There is, however, a difference of opinion between the Ari and the Ramak as to whether the Sefirot are to be taken in descending or in ascending order.[32] The five main vowels are also assigned to these same Sefirot.[33] See Table 23.

The first clue as to how to assign these to the five-dimensional continuum comes from the ordering of the final letters in the Talmud: Mem Nun Tzadi Pen Kaf (מנצפך). In all sources, both Talmudic and Kabbalistic, the letters are presented in this order. The correct alphabetical order of the letters, however, would be: Kaf Mem Nun Peh Tzadi (כמנפץ). See Table 24 on page 106. The question then arises: why are these letters usually not presented in their alphabetical order?[34]

Earlier (1:3), however, we have spoken of the division of the Ten Sefirot into two groups representing the two hands. These are the Five Loves and the Five Judgments. In the order of the Sefirot, they are:

Five Loves: Keter, Chakhmah, Chesed, Tiferet, Netzach.
Five Judgments: Binah, Gevurah, Hod, Yesod, Malkhut.

It is immediately obvious that each group represents a set of end points in the five-dimensional continuum. The pairing in this continuum is:

Keter-Malkhut	Good-Evil
Chakhmah-Binah	Past-Future
Chesed-Gevurah	South-North
Tiferet Yesod	East-West
Netzach-Hod	Up-Down

If we now take the final letters in alphabetical order and line them up with the Five Loves in order, we have the following assignment:

ך	Kaf	= Keter	(Malkhut)
ם	Mem	= Chakhmah	(Binah)
ן	Nun	= Chesed	(Gevurah)
ף	Peh	= Tiferet	(Yesod)
ץ	Tzadi	= Netzach	(Hod)

We now must take the Five Strengths as the opposite end points in the five-dimensional continuum. Placing them in order, we then have:

Binah	= Mem	ם
Gevurah	= Nun	ן
Hod	= Tzadi	ץ
Yesod	= Peh	ף
Malkhut	= Kaf	ך

Table 24. The correct alphabetical order of the letters.

Dimension	Sefirot	Final Letter	Phonetic Family	Vowel
Spiritual	Keter-Malkhut	Kaf	דטלנת	o
Time	Chakhmah-Binah	Mem	זמשרצ	a
North-South	Chesed-Gevurah	Nun	גיכק	e
East-West	Tiferet-Yesod	Peh	בומף	u
Up-Down	Netzach-Hod	Tzadi	אוהע	i

Table 25. Parallel ordering of the letters.

Five loves		Five strengths	
o	דטלנת	a	זסשרצ
a	זסשרצ	e	גיכק
e	גיכק	i	אוהע
u	בומף	u	בומף
i	אוהע	o	דטלנת

This is the precise order in which these letters are usually presented, and this hardly appears to be coincidental. Also significant is the fact that the Ari states that the usual order MNTzPKh (מנצפך) only applies to these letters when they parallel the Five Strengths. When they relate to the Five Loves, they are in direct alphabetical order.[35] See Table 25.

Since each of the final letters represents one of the phonetic families, these can also be assigned to their appropriate dimension.

In relating the five primary vowels to these phonetic families, the Zohar presents them in the order i u e o a, this being the order that they appear in PiTuCheY ChoTaM (פִּתְחֵי חוֹתָם).[36] Since the Zohar here presents the phonetic families in alphabetical order, a parallel can immediately be drawn:

Gutturals	אחהע	i	Chirik
Labials	בומף	u	Shurek
Palatals	גיכק	e	Tzereh
Linguals	דטלנת	o	Cholam
Dentals	זסשרצ	a	Kametz

We now have three groups of five: the phonetic families, the final letters, and the primary vowels. All these can be related to the five dimensions.

As all the sections, this one can also be read in the imperative, providing an important technique. The text then says, "Engrave them with voice, carve them with breath, and set them in the mouth in five places."

The instruction is to carefully pronounce each letter of these five families. This is "engrave them with voice." Then one must "carve them with breath," contemplating each letter carefully, and concentrating on the breath that is exhaled while it is pronounced. Finally, one must "set them in the mouth," meditating on the place in the mouth with which the letter is pronounced.

In this exercise, each family may also be pronounced with its appropriate vowel. This yields a chant that can be used for this exercise. See Table 26 on page 108.

The purpose of this exercise is to make the initiate highly aware of the physical processes involved in pronouncing the letters. While speech itself involves Binah consciousness, the pronunciation of the letters is an automatic activity, and hence, it involves Chakhmah consciousness.

With this exercise, the initiate learns to make use of the letters with Chakhmah consciousness. By pronouncing them physically, he then clothes them in Binah. It is through this exercise that he learns to use the letters as "paths of *Wisdom*."

Table 26. A chant utilizing the five phonetic families.

A Cha Ha 'A	אָחָהָעָ
Ge Ye Ke Ke	גֵיכֵקֵ
Do To Lo No To	דֹטֹלֹנֹתֹ
Zi Si Shi Ri Tzi	זִסִשִרִצִ
Bu Vu Mu Pu	בֻוֻמֻפֻ

In the first section of this chapter, the two Mothers, Mem and Shin, were used as an exercise to oscillate between Chakhmah and Binah consciousness. The second section presented an exercise involving the pronunciation and permutation of letters, making them fill the entire mind. Now we have a third exercise, where one meditates on the physical processes involved in pronouncing the letters, drawing all of them into Chakhmah consciousness.

Once this has been mastered, the initiate is ready to embark on the more advanced techniques involving the 231 Gates.

2:4

עשרים ושתים אותיות יסוד קבען בגלגל כמין חומה ברל"א שערים וחוזר הגלגל פנים ואחור וסימן לדבר אין בטובה למעלה מענג ואין ברעה למטה מנגע:

Twenty-two Foundation Letters:
He placed them in a circle
like a wall with 231 Gates.
The Circle oscillates back and forth.
A sign for this is:
There is nothing in good higher than Delight (Oneg—ענג)
There is nothing evil lower than Plague (Nega—נגע).

In a circle

The word for "circle" here is *Galgal*. This can also be translated as "sphere" or "cycle." Later, the Sefer Yetzirah speaks of the *Galgal* again, saying, "The cycle (*galgal*) in the year is like a king in the provence" (6:3).

The first chapter spoke of the 32 paths of Wisdom. As discussed there (1:1), the number 32, when written out, spells *Lev*, meaning "heart." The text later speaks of the mystical experience by saying, "If your *heart* runs" (1:8). It also warns, "Bridle your. . . *heart* from thinking" (1:8).

The first chapter thus speaks of one aspect of kingship, which is the heart. As the text later says, "The heart in the soul is like a king in war" (6:3). The heart therefore dominates the continuum of the spiritual. Now, in the second chapter, the text is turning to a second aspect of kingship, the Cycle (*galgal*), which dominates time.

In general, if a number of points are placed in a circle, the number of possible lines that can connect any pair of points can be easily calculated. If we let n be the number of points, and L the number of lines, the formula is:

$$L = n\,(n - 1)/2$$

Take the number, multiply it by the number below it, and divide by two.

Thus, three points in a circle can be joined by three lines, four points by six lines, five points by ten lines, and six points by fifteen lines. See figure 17 on page 110. A given number of points can always be joined by the number of lines provided by the above formula.

The number of lines that can connect the 22 letters placed in a circle is therefore $(22 \times 21)/2$. See figure 18 on page 111. Making the calculation, we find that there are 231 such lines. These are the 231 Gates.

Like a wall...

This can also be read in the imperative: "Place them in a circle, like a wall with 231 gates."

The Kabbalists present an important meditation regarding these gates.[37] This is based on a text in the first chapter: "Engrave them like a garden, carve them like a wall, deck them like a ceiling" (1:11).

The initiate must contemplate the ground, visualizing it as murky black mud. He must then "engrave" the 22 letters, forming each one in his mind. These should make a circle in the ground.

Then he must "carve them like a wall." He must "carve" each letter out of the ground and stand each one up, making a circle of letters, surrounding him like a wall. One of the major Kabbalists, Rabbi Isaac of Acco, speaks of a similar meditation, where the letters are visualized on the horizon.[38]

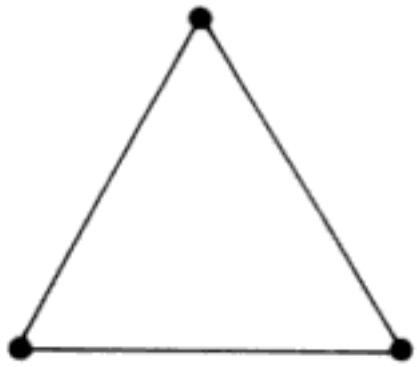

3 Points
3 Lines

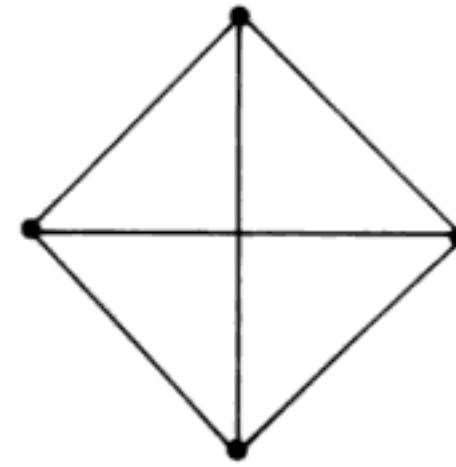

4 Points
6 Lines

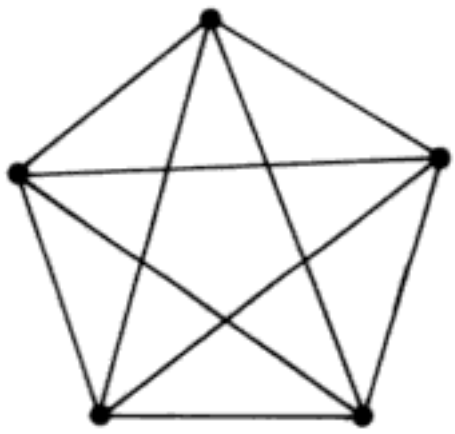

5 Points
10 Lines

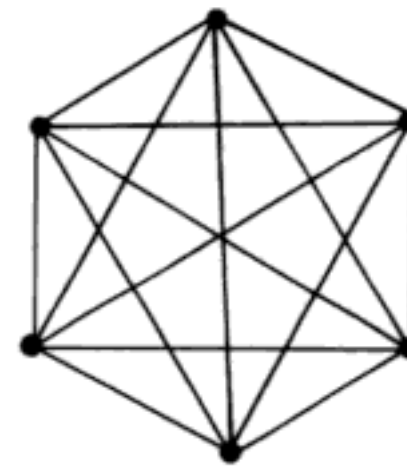

6 Points
15 Lines

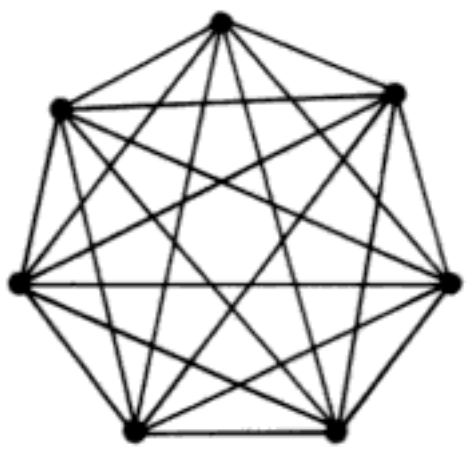

7 Points
21 Lines

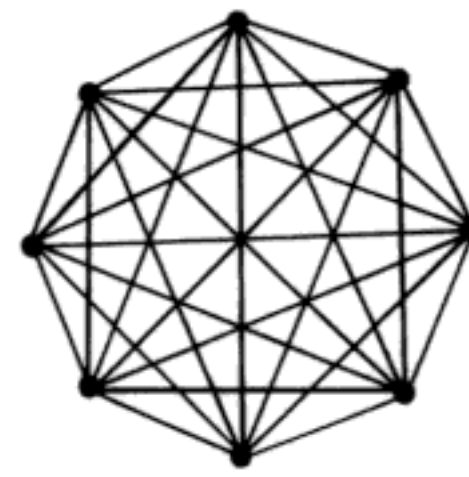

8 Points
28 Lines

Figure 17. Lines connecting points in a circle.

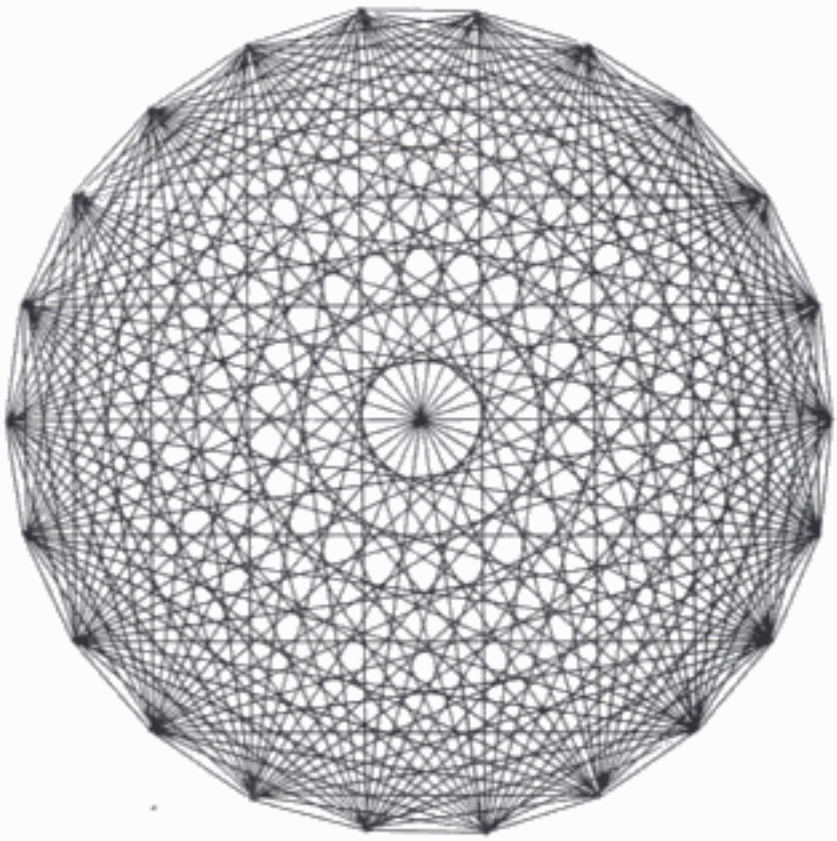

Figure 18. The 231 Gates.

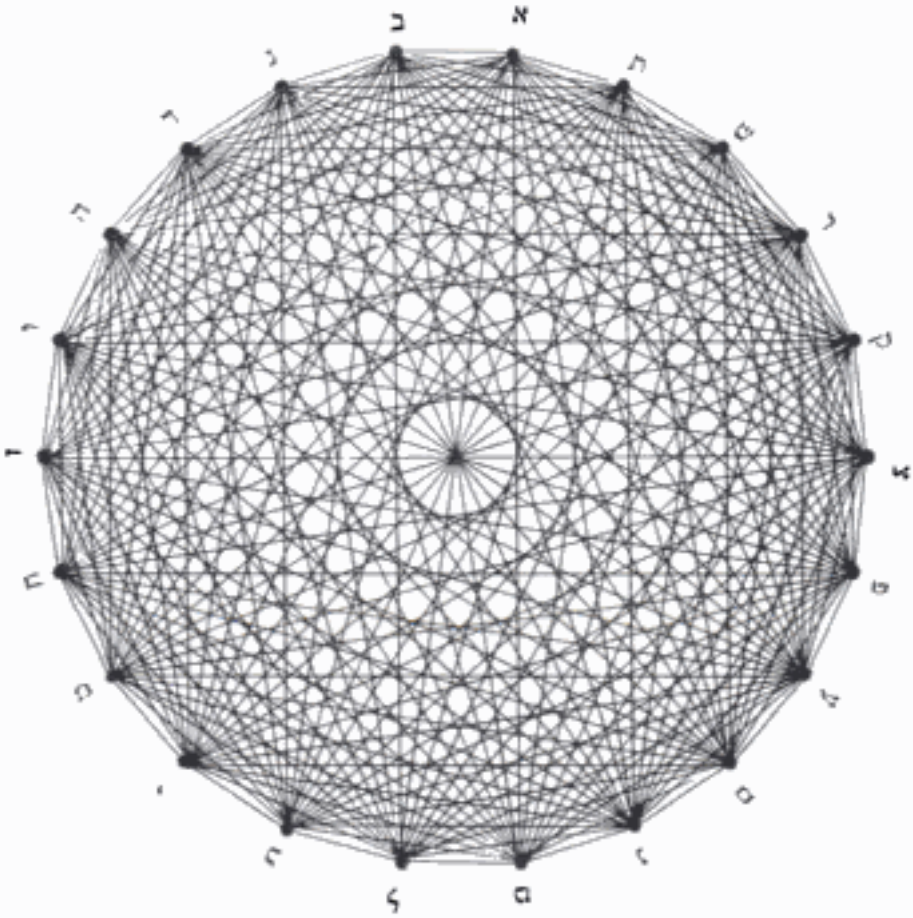

Figure 19. 22 points, 231 lines. The 231 lines connecting the 22 letters are the 231 Gates.

אב בג גד דה הו וז זח חט טי יך כל לם מן נס סע עף פץ צק קר רש שת
אג בד גה דו הז וח זט חי טך יל כם לן מס נע סף עץ פק צר קש רת
אד בה גו דז הח וט זי חך טל ים כן לס מע נף סין עק פר צש קת
אה בו גז דח הט וי זך חל טס ין כס לע מף נין סק ער פש צת
או בז גח דט הי וך זל חם טן יס כע לף מץ נק סר עש פת
אז בח גט די הך ול זם חן טס יע כף לץ מק נר סש עת
אח בט גי דך הל ום זן חס טע יף כץ לק מר נש סת
אט בי גך דל הם ון זס חע טף יץ כק לר מש נת
אי בך גל דם הן וס זע חף טץ יק כר לש מת
אך בל גם דן הס וע זף חץ טק יר כש לת
אל בם גן דס הע וף זץ חק טר יש כת
אם בן גס דע הף וץ זק חר טש ית
אן בס גע דף הץ וק זר חש טת
אס בע גף דץ הק ור זש חת
אע בף גץ דק הר וש זת
אף בץ גק דר הש ות
אץ בק גר דש הת
אק בר גש דת
אר בש גת
אש בת
את

Figure 20. The 231 Gates in a triangular array. Logical Method.

1	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
2	ש	ק	פ	ס	מ	כ	ט	ז	ה	ג	א	ש	ק	פ	ס	מ	כ	ט	ז	ה	ג	א
3	ר	פ	נ	כ	ה	ח	ט	ל	ס	צ	ש	כ	ה	ת	ג	ו	ט	ל	ס	ק	ע	א
4	ק	ס	כ	ז	ג	ש	פ	מ	ט	ה	א	ק	ס	כ	ז	ג	ש	פ	מ	ט	ה	א
5	צ	מ	ח	ג	ר	ס	י	ה	ת	פ	ל	ז	ב	ק	נ	ט	ד	ש	ע	כ	ו	א
6	פ	כ	ה	ש	ס	ט	ג	ק	מ	ז	א	פ	כ	ה	ש	ס	ט	ג	ק	מ	ז	א
7	ע	ט	ב	פ	י	ג	צ	כ	ד	ק	ל	ה	ר	מ	ו	ש	נ	ז	ת	ס	ח	א
8	ס	ז	ש	מ	ה	ק	כ	ג	פ	ט	א	ס	ז	ש	מ	ה	ק	כ	ג	פ	ט	א
9	נ	ה	צ	ט	ת	מ	ד	פ	ח	ש	ל	ג	ע	ז	ר	כ	ב	ס	ו	ק	י	א
10	מ	ג	ס	ה	פ	ז	ק	ט	ש	כ	א	מ	ג	ס	ה	פ	ז	ק	ט	ש	כ	א
11	ל	א	ל	א	ל	א	ל	א	ל	א	ל	א	ל	א	ל	א	ל	א	ל	א	ל	א
12	כ	ש	ט	ק	ז	פ	ה	ס	ג	מ	א	כ	ש	ט	ק	ז	פ	ה	ס	ג	מ	א
13	ס	ז	ש	ת	ר	ב	כ	ו	ק	י	ה	צ	ט	ת	מ	ד	פ	ח	ש	ל	ג	א
14	ט	פ	ג	כ	ה	מ	ש	ז	ס	א	ט	פ	ג	כ	ק	ה	מ	ש	ז	ס	נ	א
15	ח	ס	ת	ז	נ	ש	ו	מ	ר	ה	ל	ק	ד	כ	צ	ג	י	פ	ב	ט	ע	א
16	ז	מ	ק	ג	ט	ס	ש	ה	כ	פ	א	ז	מ	ק	ג	ט	ס	ש	ה	כ	פ	א
17	ו	כ	ע	ש	ד	ט	נ	ק	ב	ז	ל	פ	ת	ה	י	ס	ר	ג	ח	מ	צ	א
18	ה	ט	מ	פ	ש	ג	ז	כ	ס	ק	א	ה	ט	מ	פ	ש	ג	ז	כ	ס	ק	א
19	ד	ז	י	מ	ע	ק	ת	ג	ו	ט	ל	ס	צ	ש	כ	ה	ח	כ	נ	פ	ר	א
20	ג	ה	ז	ט	כ	מ	ס	פ	ק	ש	א	ג	ה	ז	ט	כ	מ	ס	פ	ק	ש	א
21	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א

Figure 21. Initial array used in the Kabbalistic Method.

Next, the initiate must "deck them like a ceiling." He must imagine the 231 lines connecting the 22 letters, and depict them like a ceiling over his head.

Once he has completed this exercise, he is ready to make use of the circle. If he wishes to use it to create, he must proceed in direct order, beginning with the Alef. Focusing the mind on the Alef, he then follows each of the 21 paths emanating from it to the other letters, from Bet to Tav. He continues in this manner, using all the other letters. See figure 19 on page 111.

According to some, this is also a technique for making a Golem. If one wishes to destroy it, one proceeds in the precise opposite direction, beginning with Tav, and ending with Aleph.

Some commentaries present a more primitive method, where the initiate actually draws a circle around the object that he wishes to form.[39] Proceeding in a circle, he chants the letter combinations, first Alef with all the other letters, then Bet, until the alphabet is completed. If one wishes to destroy the creation, he proceeds in the opposite direction.

It is also related that the disciples of the Riva[40] attempted to use the Sefer Yetzirah to make a creature. They went in the wrong direction, however, and sunk in the earth up to their waists through the power of the letters. Trapped, they cried out for help. The Riva was finally contacted, and he told his other disciples to recite the alphabets while proceeding in the opposite direction, until the others were freed.[41]

There is some question as to whether "proceeding" here means that one should actually walk around the circle, or whether it means that one must merely move around it mentally and meditatively.

With 231 Gates

The number 231 represents the number of ways in which two different letters of the Hebrew alphabet can be connected. This number also is the number of two letter words that can be formed with the letters, provided the same letter is not repeated, and provided that order is not considered. These combinations may be arranged in a triangle.[42]

This first method is called the Logical Method (figure 20). Besides this, there is also a Kabbalistic Method (figure 21), which is somewhat more complex.[43]

In the Kabbalistic Method, one begins by writing the entire Hebrew alphabet, from Alef to Tav. On the second line, one writes every other letter, ending with Shin. One then skips the Tav and begins once again with Alef. The sequence therefore repeats itself.

אב	גד	הו	זח	טי	כל	מנ	סע	פצ	קר	שת
אג	הז	טכ	מס	פק	שא	גה	זט	כמ	ספ	קש
אד	זי	מע	קת	גו	טל	סצ	שב	הח	כנ	פר
אה	טמ	פש	גז	כס	קא	הט	מפ	שג	זכ	סק
או	כע	שד	טג	קב	זל	פת	הי	סר	גח	מצ
אז	מק	גט	סש	הכ	פא	זמ	קג	טס	שה	כפ
אח	סת	זנ	שו	מר	הל	קד	כצ	גי	פב	טע
אט	פג	כק	המ	שז	סא	טפ	גכ	קה	מש	זס
אי	קו	סב	כר	זע	גל	שח	פד	מת	טצ	הנ
אכ	שט	קז	פה	סג	מא	כש	טק	זפ	הס	גמ
אל	אל	אל	אל	אל	אל	אל	אל	אל	אל	אל
אמ	גס	הפ	זק	טש	כא	מג	סה	פז	קט	שכ
אנ	הצ	טת	מד	פח	של	גע	זר	כב	סו	קי
אס	זש	מה	קכ	גפ	טא	סז	שמ	הק	כג	פט
אע	טב	פי	גצ	כד	קל	הר	מו	שנ	זת	סח
אפ	כה	שס	טג	קמ	זא	פכ	הש	סט	גק	מז
אצ	מח	גר	סי	הת	פל	זב	קנ	טד	שע	כו
אק	סכ	זנ	שפ	טמ	הא	קס	כז	גש	פמ	טה
אר	פנ	כח	הב	שצ	סל	טו	גת	קע	מי	זד
אש	קפ	סמ	כט	זה	גא	שק	פס	מכ	טז	הנ
את	שד	קצ	פע	סג	מל	כי	טח	זו	הד	גב

Figure 22. The 231 Gates according to the Kabbalistic Method.

0	1	2	3	4	5	6	7	8	9
0	2	4	6	8	0	2	4	6	8
0	3	6	9	2	5	8	1	4	7
0	4	8	2	6	0	4	8	2	6
0	5	0	5	0	5	0	5	0	5
0	6	2	8	4	0	6	2	8	4
0	7	4	1	8	5	2	9	6	3
0	8	6	4	2	0	8	6	4	2
0	9	8	7	6	5	4	3	2	1

Figure 23. A number array resembling the initial array used in the Kabbalistic Method.

In the third line, one writes every third letter, in the fourth, every fourth letter, continuing until the 21 lines have been completed. One then has the initial array.

The eleventh line is particularly interesting. Since 22 is divisible by eleven, the two letters, Alef and Lamed, repeat themselves for the entire line.

The next step is to take the array and break it into pairs. This yields 21 lines and 11 columns, producing a total of 231 pairs. These are the 231 Gates according to the Kabbalistic Method. See figure 22.

This system is actually not as complex as it first appears. To understand it more thoroughly, we can take a similar array, using the numbers from 0 to 9 instead of letters.

It is quite simple to make such an array. See figure 23. In the first line, one merely counts from 0 to 9. In the second line, one counts by two. As soon as we reach 10, we merely use the last digit. In the third line, we do the same, counting by three and using only the final digit. The rest of the array is formed using subsequent numbers.

What we actually have then is a simple multiplication table, where only the last digits have been retained. Clearly obvious in this array is the diagonal symmetry, which is also found in the alphabetical array.

The fifth line is particularly significant. When one counts by 5, one obtains the numbers 5, 10, 15, 25, and so on. Therefore, when only the last digits are taken, 5 and 0 alternate on this line. The same is true of the eleventh line in the alphabetical array, where the Alef and the Lamed alternate.

One then divides the array into double columns, to form a numerical analogue of the 231 Gates. The only difference is that when working with the alphabet, we are, in effect, using a number base of 22. See figure 24 on page 116.

One thing that is immediately apparent is the fact that even though we obtain 45 pairs, they do not correspond exactly to the 45 unique pairs that can be obtained from 10 digits. See figure 25 on page 116. We actually find that 14 pairs are missing, while an equal number are repeated. The most glaring example of this is the repetition of the combination 05, which occurs five times. Another redundancy is 80, which is merely the reverse of 08.

Just as one can begin each sequence from Alef, so one can also begin it from Bet. One would then have a similar array, with each line beginning with a Bet instead of an Alef. Each letter of the Bet array would be one higher than the corresponding letter in the Alef array. One can make similar arrays with all the letters of the alphabet.

Very important is the eleventh line, where the letter pairs repeat themselves. In the Alef array, the letters Alef and Lamed repeat themselves in this line. In the Bet array, the letters Bet and Mem will repeat themselves. As subsequent arrays are constructed, the repeating letters continue to conform to those in the ALBaM (אל בם) cipher. See figure 26 on page 116.

01	23	45	67	89
02	46	80	24	68
03	69	25	81	47
04	82	60	48	26
05	05	05	05	05
06	28	40	62	84
07	41	85	29	63
08	64	20	86	42
09	87	65	43	21

Figure 24. A numerical analogue of the 231 Gates as formed by the Kabbalistic Method.

01	02	03	04	05	06	07	08	09
12	13	14	15	16	17	18	19	
23	24	25	26	27	28	29		
34	35	36	37	38	39			
45	46	47	48	49				
56	57	58	59					
67	68	69						
78	79							
89								

Figure 25. The 45 unique pairs obtainable from ten digits.

לא	אל
מב	בם
נג	גנ
סד	דס
עה	הע
פו	ופ
צז	זצ
קח	חק
רט	טר
שי	יש
תכ	כת

Figure 26. The ALBaM cipher.

This holds true until one reaches the Kaf array, where the letters Kaf and Tav repeat. In the Lamed array, the letters Alef and Lamed repeat, so that this is the reverse of the Alef array. The repeating letters in the subsequent arrays are the reverse of those in the first eleven arrays.

Therefore, there are eleven arrays where the eleventh line has the pairs in the ALBaM sequence repeating. The next eleven arrays have their reverse repeating.

A number of somewhat similar arrays are used by the later Kabbalists.[44] Instead of using the Kabbalistic Method, however, they merely skip a number of letters in the second column, and then proceed with the alphabet in its usual order. It is not clear if these later Kabbalists did this so as to conceal the true method, or if it actually represents a completely different procedure. See figure 27 on page 118.

According to either procedure, there are eleven arrays in which the pairs represented by ALBaM are dominant. Then, there are another eleven arrays where the reverse of these pairs are dominant.

The first eleven arrays are said to represent the eleven Sefirot when the quasi-Sefirah Daat (Knowledge) is also included. The sequence is: Keter, Chakhmah, Binah, Daat, Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod, Malkhut.

The first eleven arrays, where the pairs of ALBaM are in direct order, represent the "front" of these eleven Sefirot. The second set of eleven, where these pairs are reversed, represent the "back" of the Sefirot. These arrays are presented in Appendix III.

Although the Sefer Yetzirah says, "Ten and not eleven" (1:4), this is only speaking of the inner essence of the Sefirot. When we speak of their representation as letter arrays, we are speaking of their outer essence, and here Daat (Knowledge) is also counted, making eleven.[45]

These arrays are very important in binding oneself to the Sefirot. They are also used in the creation of a Golem.

According to the early Kabbalists, the 231 Gates are alluded to in the name Israel.[46] In Hebrew, Israel is spelled YiSRAeL (ישראל). These letters can also spell out YeSh RLA (יש רלא), which literally means, "there are 231."

The Midrash states that at the beginning of creation, "Israel rose in thought."[47] The name "Israel" thus alludes to the fact that creation took place through these 231 Gates. According to the later Kabbalists, these 231 gates are what remained in the Vacated Space that preceded creation.[48]

When the Sefer Yetzirah speaks of the "32 Paths of Wisdom," it uses the word *Nativ* for "path." The numerical value of Nativ (נתיב)

אב	גד	הו	זח	טי	כל	מנ	סע	פצ	קר	שת	י
אג	דה	וז	חט	יכ	למ	נס	עפ	צק	רש	תב	ו
אד	הו	זח	טי	כל	מנ	סע	פצ	קר	שת	בג	ד
אה	וז	חט	יכ	למ	נס	עפ	צק	רש	תב	גד	ה
או	זח	טי	כל	מנ	סע	פצ	קר	שת	בג	דה	י
אז	חט	יכ	למ	נס	עפ	צק	רש	תב	גד	הו	ו
אח	טי	כל	מנ	סע	פצ	קר	שת	בג	דה	וז	י
אט	יכ	למ	נס	עפ	צק	רש	תב	גד	הו	זח	ו
אי	כל	מנ	סע	פצ	קר	שת	בג	דה	וז	חט	ה
אכ	למ	נס	עפ	צק	רש	תב	גד	הו	זח	טי	י
אל	מנ	סע	פצ	קר	שת	בג	דה	וז	חט	יכ	יה
אמ	נס	עפ	צק	רש	תב	גד	הו	זח	טי	כל	י
אנ	סע	פצ	קר	שת	בג	דה	וז	חט	יכ	למ	ו
אס	עפ	צק	רש	תב	גד	הו	זח	טי	כל	מנ	ד
אע	פצ	קר	שת	בג	דה	וז	חט	יכ	למ	נס	ה
אפ	צק	רש	תב	גד	הו	זח	טי	כל	מנ	סע	י
אצ	קר	שת	בג	דה	וז	חט	יכ	למ	נס	עפ	ו
אק	רש	תב	גד	הו	זח	טי	כל	מנ	סע	פצ	א
אר	שת	בג	דה	וז	חט	יכ	למ	נס	עפ	צק	ו
אש	תב	גד	הו	זח	טי	כל	מנ	סע	פצ	קר	ה
את	בג	דה	וז	חט	יכ	למ	נס	עפ	צק	רש	י

Figure 27. The 231 Gates according to the later Kabbalists. This is the Alef array corresponding to Keter. (Note how the letters of the Tetragrammaton spelled out, are lined up with the lines.)

is 462, exactly twice 231. Since each of the 231 Gates contains two letters, there are a total of 462 letters in each array.[49] It is therefore evident that the "Paths of Wisdom" are related to these arrays. In some versions of Sefer Yetzirah, the actual reading is "462 Gates."[50]

There is, however, a very ancient tradition which reads 221 Gates rather than 231.[51] This is the reading favored by Rabbi Eliezer Rokeach of Wormes, who learned it by tradition from Rabbi Yehudah HaChasid.[52] See figure 28.

The Kabbalists note that this number is based on the Talmudic teaching that in the Future World, King David's cup will hold 221 measures.[53] This is based on the verse, "You have annointed my head with oil, my cup is overflowing" (Psalms 23:5). In Hebrew, "overflowing" is *Revayah* (רויה), which has a numerical value of 221.

The term *Revayah* is later used by Sefer Yetzirah to denote the "temperate" season, paralleling the letter Alef (3:5, 7). Just as the Alef serves as the intermediate between Shin and Mem, these arrays might

אב	גד	הו	זח	טי	כל	מג	סע	פצ	קר	שת
אג	הז	טכ	מס	פק	שא	גה	זט	כמ	ספ	קש
אד	זי	מע	קת	גו	טל	סצ	שב	הח	כנ	פר
אה	טמ	פש	גז	כס	קא	הט	מפ	שג	זכ	סק
או	כע	שד	טג	קכ	זל	פת	הי	סר	גח	מצ
אז	מק	גט	סש	הכ	פא	זמ	קג	טס	שה	כפ
אח	סת	זג	שו	מר	הל	קד	כצ	גי	פב	טע
טא	פג	כק	המ	שז	סא	טפ	גכ	קה	מש	זס
אי	קו	סב	כר	זע	גל	שח	פד	מת	טצ	הג
אכ	שט	קז	פה	סג	מא	כש	טק	זפ	הס	גמ
					אל					
אמ	גס	הפ	זק	טש	כא	מג	סה	פז	קט	שכ
אנ	הצ	טת	מד	פח	של	גע	זר	כב	סו	קי
אס	זש	מה	קכ	גפ	טא	סז	שמ	הק	כג	פט
אע	טב	פי	גצ	כד	קל	הר	מו	שנ	זת	סח
אפ	כה	שס	טג	קמ	זא	פכ	הש	סט	גק	מז
אצ	מח	גר	סי	הת	פל	זב	קג	טד	שע	כו
אק	סכ	זג	שפ	מט	הא	קס	כז	גש	פמ	טה
אר	פנ	כח	הב	שצ	סל	טו	גת	קע	מי	זד
אש	קפ	סמ	כט	זה	גא	שק	פס	מכ	טז	הג
את	שר	קצ	פע	סנ	מל	כי	טח	זו	הד	גב

Figure 28. The 221 Gates according to Rabbi Eliezar Rokeach of Wormes (1160–1237).

serve as a means of transition between Binah and Chakhmah consciousness.

Also significant is the context of this teaching. The beginning of this verse is, "You have annointed my head with oil." This alludes to the feeling of being bathed in oil which is frequently encountered during the mystical experience.[54] Attaining such an experience is therefore associated with these 221 Gates.

The number 221 is also significant as being the product of two primes, 17 and 13. The numbers can therefore be placed in a unique array.

This system follows logically from the Kabbalistic Method discussed earlier. In the array produced by this method, the two letters, Alef and Lamed, are repeated eleven times. Since this is a single combination, such repetition is redundant. In Eliezer Rokeach's system, the Alef-Lamed pair is used only once. Since ten such pairs are omitted, instead of 231 Gates, one is left with 221.

Similar arrays can be made beginning with the other letters. These are presented in Appendix III.

אב	גת	דש	הר	וק	זצ	חפ	טע	יס	כנ	למ
אג	דת	הש	ור	זק	חצ	טפ	יע	כס	לנ	במ
אד	בג	הת	וש	זר	חק	טצ	יפ	כע	לס	מנ
אה	בד	ות	זש	חר	טק	יצ	כפ	לע	מס	גנ
או	בה	גד	זת	חש	טר	יק	כצ	לפ	מע	נס
אז	בו	גה	חת	טש	יר	כק	לצ	מפ	נע	דס
אח	בז	גו	דה	טת	יש	כר	לק	מצ	נפ	סע
אט	בח	גז	דו	ית	כש	לר	מק	נצ	ספ	הע
אי	בט	גח	דז	הו	כת	לש	מר	נק	סצ	עפ
אכ	בי	גט	דח	הז	לת	מש	נר	סק	עצ	ופ
אל	בכ	גי	דט	הח	וז	מת	נש	סר	עק	פצ
אמ	בל	גכ	די	הט	וח	נת	סש	ער	פק	זצ
אנ	במ	גל	דכ	הי	וט	זח	סת	עש	פר	צק
אס	בנ	גמ	דל	הכ	וי	זט	עת	פש	צר	חק
אע	בס	גנ	דמ	הל	וכ	זי	חט	פת	צש	קר
אפ	בע	גס	דנ	המ	ול	זכ	חי	צת	קש	טר
אצ	בפ	גע	דס	הנ	ומ	זל	חכ	טי	קת	רש
אק	בצ	גפ	דע	הס	ונ	זמ	חל	טכ	רת	יש
אר	בק	גצ	דפ	הע	וס	זנ	חמ	טל	יכ	שת
אש	בר	גק	דצ	הפ	וע	זס	חנ	טמ	יל	כת
את	בש	גר	דק	הצ	ופ	זע	חס	טנ	ים	כל

Figure 29. Abulafia's array of the 231 Gates.

01	29	38	47	56
02	39	48	57	16
03	12	49	58	67
04	13	59	68	27
05	14	23	69	78
06	15	24	79	38
07	16	25	34	89
08	17	26	35	49
09	18	27	36	45

Figure 30. Numerical analogue of Abulafia's array.

Another important representation of the 231 Gates is that of Rabbi Abraham Abulafia.[55] This is somewhat like the Logical Array, but it is set in a rectangle, with the upper right side arranged so as to fill in the missing letters (figure 29). The structure is discernable when one studies its numerical analogue (figure 30). Close examination shows some redundancy in this array. Certain combinations are

אב	גת	דש	הר	וק	זצ	חפ	טע	יס	כנ	למ
אג	דת	הש	ור	זק	חצ	טפ	יע	כס	לנ	כמ
אד	בג	הת	וש	זר	חק	טצ	יפ	כע	לס	מנ
אה	בד	ות	זש	חר	טק	יצ	כפ	לע	מס	ינ
או	בה	גד	זת	חש	טר	יק	כצ	לפ	מע	נס
אז	בו	גה	חת	טש	יר	כק	לצ	מפ	נע	טס
אח	בז	גו	דה	טת	יש	כר	לק	מצ	נפ	סע
אט	כח	גז	דו	ית	כש	לר	מק	נצ	ספ	חע
אי	בט	גח	דז	הו	כת	לש	מר	נק	סצ	עפ
אכ	בי	גט	דח	הז	לת	מש	נר	סק	עצ	זפ
אל	בכ	גי	דט	הח	וז	מת	נש	סר	עק	פצ
אמ	בל	גכ	די	הט	וח	נת	סש	ער	פק	יצ
אנ	במ	גל	דכ	הי	וט	זח	סת	עש	פר	צק
אס	בנ	גמ	דל	הכ	וי	זט	עת	פש	צר	הק
אע	בס	גנ	דמ	הל	וכ	זי	חט	פת	צש	קר
אפ	בע	גס	דנ	המ	ול	זכ	חי	צת	קש	דר
אצ	בפ	גע	דס	הנ	ום	זל	חכ	טי	קת	רש
אק	בצ	גפ	דע	הס	ון	זמ	חל	טכ	רת	גש
אר	בק	גצ	דפ	הע	וס	זנ	חמ	טל	יכ	שת
אש	בר	גק	דצ	הפ	וע	זס	חנ	טמ	יל	בת
את	בש	גר	דק	הצ	ופ	זע	חס	טנ	ים	כל

Figure 31. Abulafia's array modified to remove redundancies.

01	29	38	47	56
02	39	48	57	46
03	12	49	58	67
04	13	59	68	37
05	14	23	69	78
06	15	24	79	28
07	16	25	34	89
08	17	26	35	19
09	18	27	36	45

Figure 32. Numerical analogue of Abulafia's array modified to remove redundancies.

repeated, while others are omitted. This array can be modified, however, so that its redundancies are removed and all combinations are represented. See figure 31 and figure 32.

Even with the redundancies removed, however, the extreme left column is anomalous and complex. This anomaly can be removed,

אב	כת	גש	דר	הק	וצ	זפ	חע	טס	ינ	כמ
אג	גת	דש	הר	וק	זצ	חפ	טע	יס	כנ	למ
אד	בג	דת	הש	ור	זק	חצ	טפ	יע	כס	לנ
אה	בד	הת	וש	זר	חק	טצ	יפ	כע	לס	מנ
או	בה	גד	ות	זש	חר	טק	יצ	כפ	לע	מס
אז	בו	גה	זת	חש	טר	יק	כצ	לפ	מע	נס
אח	בז	גו	דה	חת	טש	יר	כק	לצ	מפ	נע
אט	בח	גז	דו	טת	יש	כר	לק	מצ	נפ	סע
אי	בט	גח	דז	הו	ית	כש	לר	מק	נצ	ספ
אכ	בי	גט	דח	הז	כת	לש	מר	נק	סצ	עפ
אל	בכ	גי	דט	הח	וז	לת	מש	נר	סק	עצ
אמ	בל	גכ	די	הט	וח	מת	נש	סר	עק	פצ
אנ	במ	גל	דכ	הי	וט	זח	נת	סש	ער	פק
אס	בנ	גמ	דל	הכ	וי	זט	סת	עש	פר	צק
אע	בס	גנ	דמ	הל	וכ	זי	חט	עת	פש	צר
אפ	בע	גס	דנ	המ	ול	זכ	חי	פת	צש	קר
אצ	בפ	גע	דס	הנ	ומ	זל	חכ	טי	צת	קש
אק	בצ	גפ	דע	הס	ונ	זמ	כל	טכ	קת	רש
אר	בק	גצ	דפ	הע	וס	זנ	כמ	טל	יכ	רת
אש	בר	גק	דצ	הפ	וע	זס	כנ	טמ	יל	שת
את	בש	גר	דק	הצ	ופ	זע	כס	טנ	ים	כל

Figure 33. Abulafia's array modified and simplified.

01	19	28	37	46
02	29	38	47	56
03	12	39	48	57
04	13	49	58	67
05	14	23	59	68
06	15	24	69	78
07	16	25	34	79
08	17	26	35	89
09	18	27	36	45

Figure 34. Numerical analogue of Abulafia's array modified and simplified.

and the array is then further simplified. See figures 33 and 34.

The number 231 represents the total number of combinations of two letters. The number of combinations of three letters is 1540. Rabbi Abraham Abulafia notes that this is equal to 22 times 70. The number 70 represents the 70 primary languages. If each of these lan-

Table 27. Combinations of letters.

Letters	Combinations	Letters	Combinations
0	1	11	705,432
1	22	12	646,646
2	231	13	479,420
3	1,540	14	319,770
4	7,315	15	170,544
5	26,334	16	74,613
6	74,613	17	26,334
7	170,544	18	7,315
8	319,770	19	1,540
9	479,420	20	231
10	646,646	21	22
		22	1

guages had an alphabet of 22 letters, there would be a total of 1540 letters.[56]

In general the number of combinations of n letters is given by the formula:

$$C = 22!/[n!(22-n)!].$$

Values of the numbers from zero to 22 are provided in Table 27.

There is nothing in good higher than Delight...

This is because the Bible refers to the most direct experience of God using the word "delight" (*Oneg*). It is thus written, "Then you will delight upon God" (Isaiah 58:14).[57]

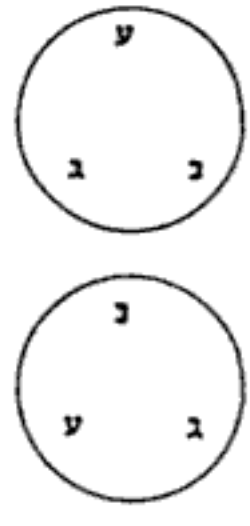

Figure 35. The word nega is obtained from Oneg by notation.

The word for "plague," *Nega* (נגע), is obtained from *Oneg* (ענג) by simple rotation. The term *Nega* denoted especially a leprosy like plague, which was a sign of disapproval by God. See figure 35 on page 123.

In an earlier section (1:13), we discussed how permutations such as these can result in opposites.

A very similar permutation is presented by the Kabbalists. The highest spiritual level to which one can aspire is the Sefirah of Keter (Crown). The further one climbs, however, the more rarified the atmosphere, and the greater the spiritual danger. By a simple permutation, the word *Keter* (כתר) becomes *Karet* (כרת), the Hebrew word for excision, where a person is completely cut off spiritually.[58]

One of the early 10th century mystics, Hai Gaon, noted that many people who embarked on the mysteries were successful, but then met with untimely death.[59] The higher the climb, the more dangerous the fall.

A person would not attempt to climb a dangerous mountain without the proper training and equipment. Any novice who would attempt a climb without an experienced guide would be courting disaster. Climbing spiritual heights can be equally dangerous. One needs the proper training and mental equipment, as well as an experienced spiritual guide.

2:5

כיצד צרפן שקלן והמירן א׳ עם כולם וכולם עם
א׳ ב׳ עם כולם וכולם עם ב׳ וחוזרות חלילה
ונמצאות ברל״א שערים ונמצא כל היצור וכל הדבור
יוצא משם אחד:

How?
He permuted them, weighed them, and transformed them,
Alef with them all
and all of them with Alef,
Bet with them all
and all of them with Bet.
They repeat in a cycle
and exist in 231 Gates.
It comes out that all that is formed
and all that is spoken
emanates from one Name.

One Name

According to the Kabbalists, this Name is the Tetragrammaton, YHVH (יהוה). Each letter must be permuted with the Tetragrammaton in an appropriate manner.

The technique for doing this is outlined by Rabbi Eliezer Rokeach of Wormes, particularly in the context of creating a Golem.[60] This brings us to some of the most powerful meditative techniques of the Sefer Yetzirah.

When one is working with a letter, he must combine that letter with the letters of the Tetragrammaton, using all five vowels.

Thus, for example, if one were using the Alef, one would begin by combining it with the Yud of the Tetragrammaton, using all five vowels. See figure 36 on page 126. There is, however, some question as to how one is to go about this. From the words of Rabbi Eliezar Rokeach, it would appear that one simply makes use of all the vowels in sequence:

AuYuAaYaAiYiAeYeAoYo אֵי אֵי אֵי אֵי אֵי

As discussed earlier, there is some question regarding the sequence of the five primary vowels (2:3). There are at least a half dozen different opinions. If the proper sequence is crucial, much dangerous experimentation would have to be done to determine the proper sequence. It is possible, however, that the sequence is not overridingly important.

In any event, following the system of Rabbi Eliezer Rokeach, the initiate must then proceed in this manner, completing all four letters of the Tetragrammaton. One can proceed in the same manner using any other letter of the alphabet.

The initiate continues in this manner, pronouncing all the letters in the array of the 221 (or 231) Gates.

Since Alef is the letter associated with the thorax, the entire Alef array would pertain to this part of the body. Next the initiate would proceed to the head, for which he would use the Shin array, as explained below (3:9). He would form an array of the 221 Gates where every line begins with a Shin. He would then continue in this manner through all the parts of the body, using the letters that the Sefer Yetzirah associates with each part.

For each letter, one must go through the entire sequence of 221 (or 231) Gates. Each such sequence contains 442 letters, and therefore, in completing all 22 letters of the alphabet, one will have made use of 4862 letters. Each of these letters will have been pronounced with the five primary vowels and the four letters of the Tetragramma-

Alef	
AuYu AaYa AiYi AeYe AoYo	אֵ אָ אִ אֵ אֹ
AuHu AaHa AiHi AeHe AoHo	אֶ אָ אִ אֶ אֹ
AuVu AaVa AiVi AeVe AoVo	אֻ אֹ אֻ אֹ אֹ
AuHu AaHa AiHi AeHe AoHo	אֶ אָ אִ אֶ אֹ
Bet	
BuYu BaYa BiYi BeYe BoYo	בֵּ בָּ בִּ בֵּ בֹּ
BuHu BaHa BiHi BeHe BoHo	בֶּ בָּ בִּ בֶּ בֹּ
BuVu BaVa BiVi BeVe BoVo	בֻּ בֹּ בֻּ בֹּ בֹּ
BuHu BaHa BiHi BeHe BoHo	בֶּ בָּ בִּ בֶּ בֹּ

Figure 36. The sequence for Alef and Bet.

Figure 37. Instructions for making a Golem, from Rabbi Eliezar Rokeach's commentary on Sefer Yetzirah.

ton, a total of twenty pronunciations for each letter. This means that the entire exercise makes use of 97,240 pronunciations. Assuming that one can pronounce four syllables a second, it would take approximately seven hours to complete this entire process.

The method of creating a Golem is outlined by Rabbi Eliezer Rokeach in his commentary on Sefer Yetzirah, and presented in

Figure 38. Instructions for making a Golem from Emek HaMelekh.

somewhat greater detail by the author of *Emek HaMelekh* (Depths of the King).[61] See figure 37 on page 126 and figure 38. An initiate should not do it alone, but should always be accompanied by one or two colleagues. The Golem must be made of virgin soil, taken from a place where no man has ever dug. The soil must be kneaded with pure spring water, taken directly from the ground. If this water is placed in any kind of vessel, it can no longer be used. The people making the Golem must purify themselves totally before engaging in this activity, both physically and spiritually. While making the Golem, they must wear clean white vestments.

These authors also stress that one must not make any mistake or error in the pronunciation. They do not say what must be done if one errs, but from other sources, it would appear that at very least, one would have to begin the array from the beginning. During this entire procedure, no interruption whatsoever may occur.

These authors also intimate that they are only revealing the outline of the method, and are not presenting it in its entirety. This also appears evident from other sources.

There is also evidence that creating a Golem was primarily not a physical procedure, but rather, a highly advanced meditative technique.[62] By chanting the appropriate letter arrays together with the letters of the Tetragrammaton, the initiate could form a very real mental image of a human being, limb by limb. This possibly could be used as an astral body, through which one could ascend to the spiritual realms.

The formation of such a spiritual body, however, would also result in a tremendous spiritual potential. Once the conceptual Golem was completed, this spiritual potential could be transferred to a clay form and actually animate it. This was the process through which a physical Golem would be brought to life.

In introducing this method, the Sefer Yetzirah said, "Engrave them like a garden, carve them like a wall, deck them like a ceiling" (1:11). There is some question as to what role this meditation plays in the technique of making a Golem. According to some early sources, one must proceed in a circle around the creature that one is creating. This might refer to the mental structuring of this "garden," "wall," and "ceiling," before the Golem is formed.

Pronunciation with the Yud (י):

AoYo AoYa AoYe AoYi AoYu	אוֹ אוֹ אוֹ אוֹ אוֹ
AaYo AaYa AaYe AaYi AaYu	אָי אָי אָי אָי אָי
AeYo AeYa AeYe AeYi AeYu	אֵי אֵי אֵי אֵי אֵי
AiYo AiYa AiYe AiYi AiYu	אִי אִי אִי אִי אִי
AuYo AuYa AuYe AuYi AuYu	אוּי אוּי אוּי אוּי אוּי
YoAo YoAa YoAe YoAi YoAu	יוֹא יוֹא יוֹא יוֹא יוֹא
YaAo YaAa YaAe YaAi YaAu	יָא יָא יָא יָא יָא
YeAo YeAa YeAe YeAi YeAu	יֵא יֵא יֵא יֵא יֵא
YiAo YiAa YiAe YiAi YiAu	יִא יִא יִא יִא יִא
YuAo YuAa YuAe YuAi YuAu	יוּא יוּא יוּא יוּא יוּא

Pronunciation with the Heh (ה):

AoHo AoHa AoHe AoHi AoHu	אוֹה אוֹה אוֹה אוֹה אוֹה
AaHo AaHa AaHe AaHi AaHu	אָה אָה אָה אָה אָה
AeHo AeHa AeHe AeHi AeHu	אֵה אֵה אֵה אֵה אֵה
AiHo AiHa AiHe AiHi AiHu	אִה אִה אִה אִה אִה
AuHo AuHa AuHe AuHi AuHu	אוּה אוּה אוּה אוּה אוּה
HoAo HoAa HoAe HoAi HoAu	הוֹא הוֹא הוֹא הוֹא הוֹא
HaAo HaAa HaAe HaAi HaAu	הָא הָא הָא הָא הָא
HeAo HeAa HeAe HeAi HeAu	הֵא הֵא הֵא הֵא הֵא
HiAo HiAa HiAe HiAi HiAu	הִא הִא הִא הִא הִא
HuAo HuAa HuAe HuAi HuAu	הוּא הוּא הוּא הוּא הוּא

Figure 39. Abulafia's system.

Also important was the system taught by Rabbi Abraham Abulafia, which is apparently rooted in earlier techniques. See figure 39 on pages 128-129. It is not certain, however, whether Abulafia is expanding upon the methods of Rabbi Eliezar Rokeach, or if he is drawing from an entirely different tradition. This technique is also quoted by a number of later Kabbalists.[63]

In this system, the initiate pronounces the letters together with those of the Tetragrammaton, just as in the system of Rabbi Eliezar Rokeach. However, instead of merely using the five primary vowels alone, he must use every possible combination of these vowels, twenty-five in all.

Pronunciation with the Vav (ו):

AoVo AoVa AoVe AoVi AoVu	אוֹ אוֹ אוֹ אוֹ אוֹ
AaVo AaVa AaVe AaVi AaVu	אָו אָו אָו אָו אָו
AeVo AeVa AeVe AeVi AeVu	אֵו אֵו אֵו אֵו אֵו
AiVo AiVa AiVe AiVi AiVu	אִו אִו אִו אִו אִו
AuVo AuVa AuVe AuVi AuVu	אֻו אֻו אֻו אֻו אֻו
VoAo VoAa VoAe VoAi VoAu	וֹא וֹא וֹא וֹא וֹא
VaAo VaAa VaAe VaAi VaAu	וָא וָא וָא וָא וָא
VeAo VeAa VeAe VeAi VeAu	וֵא וֵא וֵא וֵא וֵא
ViAo ViAa ViAe ViAi ViAu	וִא וִא וִא וִא וִא
VuAo VuAa VuAe VuAi VuAu	וֻא וֻא וֻא וֻא וֻא

Pronunciation with the final Heh (ה):

AoHo AoHa AoHe AoHi AoHu	אוֹה אוֹה אוֹה אוֹה אוֹה
AaHo AaHa AaHe AaHi AaHu	אָה אָה אָה אָה אָה
AeHo AeHa AeHe AeHi AeHu	אֵה אֵה אֵה אֵה אֵה
AiHo AiHa AiHe AiHi AiHu	אִה אִה אִה אִה אִה
AuHo AuHa AuHe AuHi AuHu	אֻה אֻה אֻה אֻה אֻה
HoAo HoAa HoAe HoAi HoAu	הֹא הֹא הֹא הֹא הֹא
HaAo HaAa HaAe HaAi HaAu	הָא הָא הָא הָא הָא
HeAo HeAa HeAe HeAi HeAu	הֵא הֵא הֵא הֵא הֵא
HiAo HiAa HiAe HiAi HiAu	הִא הִא הִא הִא הִא
HuAo HuAa HuAe HuAi HuAu	הֻא הֻא הֻא הֻא הֻא

Figure 39. Abulafia's system (continued).

Cholam	ֹ	Begin straight ahead and raise head upward.
Kametz	ָ	Begin at right and move head to left.
Tzereh	ֵ	Begin at left and move head to right.
Chirik	ִ	Begin straight ahead and lower head downward.
Shurek	ֻ	Move head directly forward.

Figure 40. Head motions.

If this method were used with an entire array of 221 letter pairs, completing a single array would be a major task, taking over an hour and a half to complete. It would take over 35 hours to complete the entire sequence of 22 letters. It is questionable if this was ever actually done in practice, but it is not impossible. Forming a Golem was considered to be the most advanced—and dangerous—of all meditative techniques. An initiate advanced enough to attempt it might also have the discipline necessary for over thirty hours of continuous meditation.

Besides this, Abulafia also prescribes specific breathing exercises to be used while chanting these letters. Between each letter one is to take a single breath. Between pairs, one is to take no more than two breaths, between lines, no more than five, and between each letter of the Tetragrammaton, no more than twenty-five.

Specific head motions are also prescribed for this exercise. These head motions are to be made slowly and deliberately, while one pronounces the letter and exhales. See figure 40. These motions correspond to the shape of the vowel. While doing this exercise, one is seated, facing toward the east.

There is evidence that the names and shapes of the Hebrew vowel points were used for mystical puposes long before they were used in writing and grammar. The earliest non-mystical use of the vowels dates from the eighth or ninth century, while mystical uses are found in Kabbalistic sources that date as early as the first century. It is highly possible that the shapes of the written vowels were taken from the head motions associated with their sounds.

Abulafia uses his system of breathing exercises and head motions with the letter Alef, since Alef (with a numerical value of 1) expresses unity with God. The same system can also be used with other letters. There is no evidence, however, that this method was ever used with an entire array of 221 letter pairs. To use it with even a single letter is a major effort. It is possible, however, that this method could be used with various letters to attain specific results with them.[64]

Golem-making was merely the most advanced and spectacular use of the methods of Sefer Yetzirah. Each letter individually, how-

ever, is also associated with a part of the body. The array associated with the particular letter could be used as a meditation to affect that specific limb. This could be used to strengthen the spiritual energy of that limb, or even for curative puposes.

The letters are also associated with various times and astrological signs. Using the system of Sefer Yetzirah one can also construct meditations associated with these.

2:6

יצר ממש מתהו ועשה את אינו ישנו וחצב
עמודים גדולים מאויר שאינו נתפש וזה סימן א'
עם כולם וכולם עם א' צופה וממיר ועשה את כל היצור
ואת כל הדבור שם אחד וסימן לדבר עשרים ושתים
חפצים בגוף אחד:

He formed substance out of chaos
and made nonexistence into existence
He carved great pillars from air
that cannot be grasped.
This is a sign
[Alef with them all, and all of them with Alef]
He forsees, transforms and makes
all that is formed and all that is spoken:
one Name.
A sign for this thing:
Twenty-two objects in a single body.

He formed substance out of chaos

Earlier, the Sefer Yetzirah stated that chaos (*tohu*) was "engraved and carved" from water (1:11). As we explained there, "Water" alluded to Chakhmah and the basis of all physical creation. The "water" mentioned there denoted the most primitive spiritual root of

water, as it exists in the universe of Atzilut, the realm of the Sefirot. It was out of this that the first stage of matter, "Chaos" (*tohu*), was formed. The text here therefore states that it was out of this "chaos" that matter was formed.

The word for "substance" here is Mamash (ממש). This comes from the root *Mashash* (משש), meaning "to touch." What is produced is a reality that can not only be seen, but which is physical enough to be touched.

And made nonexistence into existence

Chakhmah, however, is on the level of Nothingness. It is from this Nothingness, however, that all things were created. From this "nonexistence," Binah and Beriyah, which are called "existence" (*Yesh*), were brought into being.

He carved great pillars

The reference here is obviously to the verse, "Wisdom has built its house, it has carved its seven pillars" (Proverbs 9:1). This is further evidence that this section is speaking of Chakhmah (Wisdom).[65]

There is some discussion at to the meaning of the "seven pillars" in this verse. In one place, the Talmud says that they are the seven days of the week.[66] Elsewhere, the Talmud states that they refer to the seven pillars upon which the world stands, an interpretation that is also mentioned in the Zohar.[67] Others identify them with the seven sciences: grammar, rhetoric, logic, arithmetic, music, geometry, and astronomy.[68]

The Kabbalists teach that these seven pillars represent the lower seven Sefirot.[69] These correspond to the seven pillars of creation and the seven days of the week, so this does not contradict the Talmudic interpretation.

In the system of the Sefer Yetzirah, it is obvious that these seven pillars represent the seven Doubles. They are called "pillars" because they are represented by vertical lines in the Tree of Life diagram.

These seven Doubles are derived from the three Mothers. This would support an ancient version, which instead of "substance" (Mamash—ממש), read AMSh (אמש), the three Mothers.[70] The text would then read, "He formed AMSh (אמש) out of chaos . . . and carved great pillars . . . ."

From air that cannot be grasped

These pillars are carved from "air which cannot be grasped." Air was earlier identified with Breath, which in turn is associated with the first Sefirah, Keter. Air is also identified with the letter Alef (2:1, 3:4).

The Sefer Yetzirah states that water is below, fire above, and air is in the middle. This may initially be somewhat difficult to understand, since air is associated with Breath and Keter, the highest Sefirah.[71] It is also associated with Alef, the first letter of the alphabet.

As explained earlier (1:9), however, the Breath associated with Keter is not graspable, since this Sefirah represents a level above the intellect. The only place where this Breath can become manifest is in the lower Sefirot. Therefore, even though it is on a level above Chakhmah and Binah, it is only manifest on a level that is below them.

The "air that cannot be grasped" is therefore the Breath coming from Keter. This cannot be grasped until it enters the realm of the "pillars," that is, the lower seven Sefirot.

This section is actually best understood in a mystical sense. The previous section explained how to use the letter arrays together with the divine Name as a meditative device. One of the manifestations of higher meditative states (as well as some drug-induced states) is hallucinogenesis, where one can voluntarily form mental images. These mental images appear to be real and substantial. When a person is in a normal state of consciousness, he may be able to form mental images, but they are weak, transient, and blurred by mental static. In contrast, the images formed in a meditative state appear solid, substantial, and real.

In an ordinary state of Binah consciousness, the mind is filled with static. If you wish to see this static, merely close your eyes. You will see a rapidly changing kaleidoscope of images, one imposed on another. Even if you can grasp a single image for a short while, it is intermingled with mental static, and you have little control over the image. You cannot make it come and go at will, and you cannot determine how it behaves. Even when you can exert some influence over it, the image will seem to have a mind of its own.

This static also exists even when our eyes are open, but it is overshadowed by the images of the real world. In a darkened room, however, it does remain visible to some degree. This static impairs our perception of the outside world, and clouds our mental processes.

The perception of the spiritual world is even more tenuous than that of the physical. In a normal state of consciousness, mental static makes it absolutely impossible to visualize the spiritual world.

Here this state of mental static is called "chaos" (*tohu*). As both the Kabbalists and linguists teach, the word *Tohu* (תהו) comes from the verb *Tahah* (תהה), meaning to be "astounded" or "confused."[72] This is the normal state of mental confusion, where the mind is clouded with static. This is also associated with Binah consciousness, and accordingly, a number of Kabbalists associate *Tohu* with Binah.[73] The Zohar also teaches that *Tohu* is associated with the *Klipah* (Husk), the forces that prevent one from visualizing the spiritual realm.[74]

It is out of this *Tohu*, this state of confused Binah consciousness, that one must create a palpable image. There are many images that can be produced, but the most common is the mental Golem, the astral body. The initiate thus "forms palpable substance (*mamash*) out of chaos." This implies attaining a state of Chakhmah consciousness. The Kabbalists thus note that the word Golem (גלם) has a numerical value of 73, the same as that of Chakhmah (חכמה).[75]

One must then "make nonexistence into existence." Earlier, in stating, "form substance out of chaos," the text uses the word "form," while here it uses the word "make." In Hebrew, especially according to the Kabbalists, the word "form" (*yatzar*) denotes the initial forming of "something from something." The term "make" (*asah*), on the other hand, refers to the completion of the process. Thus, in "*forming* substance out of chaos," one begins the mental act of creation. In "*making* nonexistence into existence," one completes it.

The term "formation" also implies an activity taking place in Yetzirah, the lower spiritual universe. Thus, when one "forms substance out of chaos," one is bringing about a purely spiritual result in the universe of Yetzirah. "Making," on the other hand, refers to the universe of Asiyah, which borders on the physical. This implies results that may actually be manifest in the physical world.

In order to accomplish this, one must enter fully into the realm of Nothingness. This is the highest level of Chakhmah consciousness, bordering on Keter. One therefore begins with "nonexistence," which is Nothingness.

When one reaches this level, he can actually make something "that actually is" (*yeshno*) or "existence." He can actually bring about results in the universe of Asiyah, which can then be reflected in the physical world. In making a Golem, this would correspond to the state of consciousness required before the mental image could be imposed on the clay, bringing it to life.

A very similar process is described by the great Hassidic master, Rabbi Dov Baer, the Maggid of Mezritch (1704-1772). He writes that when a person contemplates a physical object completely and totally, he can actually bring that object onto his thought. If his thought is

then bound to the supernal Mind, he can elevate that object to the level of Mind. From there, it can be further elevated to the level of Nothingness, where the object ceases to exist. When this object is then once again brought back to the level of Mind, it can be brought back in any form that the initiate desires. Thus, when he finally brings it back to its normal physical state, the object can be changed in any manner he desires. As the Maggid states, "he can even transform it into gold."[76]

It is in this state of consciousness that one can visualize the Sefirot as "great pillars." One "carves" them out, this meaning that the image of the Sefirah is seen separately, totally filling the consciousness. Even though the Sefirot are totally ineffable and indescribable, when a person is in this state of consciousness, he can "carve" them out. They are then perceived as solid pillars, made of transparent air. Like the air, the Sefirot are still invisible, but in this state of consciousness, even the air can become visible.

This is a sign...

The Sefer Yetzirah describes a sign through which one knows that he has attained this state. He must go through the entire array, "Alef with them all, and all of them with Alef." This means that he permutes the array forward and backward, which respectively are the modes of creating and destroying.

The initate then "forsees, transforms and makes." The word for "foresee" here is *tzofeh*, and as discussed earlier (1:6), this word denotes mystical insight and foresight. If the initiate has attained the proper state, he attains a mystical insight through which he can perceive the inner essence of all things. He can then engage in the process described earlier, where the Sefer Yetzirah said, "discern with them, and probe from them" (1:4).

When the initiate reaches this high level, he can also "transform," actually changing physical things. He can even "make," bringing things to existence in the physical world.

Most important is the final realization: "All that is formed and all that is spoken is one Name." The initiate not only knows this intellectually, but he can actually visualize and see that all creation is nothing more than one Name, the Tetragrammaton.

A sign for this thing, 22 objects . . .

This goes back and refers to the entire chapter. "Twenty-two objects in a single body," is a sign that the initiate has completed this discipline and has mastered it fully.

He uses each of the 22 letters to form a mental image of a different part of the body. Each part of the body can thus be formed separately. The ability to complete separate parts, however, does not prove mastery of the method of Sefer Yetzirah. The final proof of mastery is the ability to assemble all these 22 objects into a single body.[77]

This is the process of completing a mental Golem. The initiate must not only form all the parts, but he must actually assemble them. This means that while he is engaged in the meditation to create one part, he must not lose his mental image of the parts that he formed earlier. As each part of the image is formed, it must be retained in the mind, with subsequent images added to it, part by part. The amount of mental discipline, as well as the advanced nature of the meditative technique required for this, is virtually beyond description.

The creation of a mental Golem is therefore a culmination of the arts of Sefer Yetzirah, as well as a test to determine if one has mastered them. This did not involve the actual creation of a physical Golem, since this was only done on very special occasions. As the Kabbalists warn, such an undertaking should not be attempted without permission from on high.[78]

CHAPTER THREE

3:1

שלש אמות אמ"ש יסודן כף זכות
וכף חובה ולשון חק מכריע בינתים:

Three Mothers: Alef Mem Shin (אמש)
Their foundation is
a pan of merit
a pan of liability
and the tongue of decree deciding between them.

This repeats part of a previous section (2:1), and it has already been discussed. Chapters one and two spoke of the basic meditative methods involving the Sefirot and letters. Now the letters are treated separately.

Thus, in the beginning of chapter two, the three Mothers were introduced. The main idea there, however, was to teach that "Mem hums and Shin hisses," one of the first meditative practices using the letters.

Here, the same concept is repeated, but as introduction to the idea of thesis, antithesis, and synthesis. It is similar to an ancient tradition of homiletic interpretation: "Two scriptures that contradict one another, until a third scripture comes and decides between them."[1] In both cases, the same expression, "decides between them." (*Makhria Beynehem*), is used. It is significant to note that the homiletic rule is expressed by Rabbi Ishmael, a leader of an important first century mystical school, who apparently received it from Rabbi Nehuniah ben HaKana.[2]

The simplest interpretation is that Mem is thesis, Shin is antithesis, and Alef is synthesis. These three elements then form the three vertical columns into which the Sefirot are divided. Mem represents the right hand column (headed by Chakhmah), Shin, the left hand column (headed by Binah), and Alef, the central column (headed by Keter).[3]

There is, however, another interpretation, and this follows the arrangement of the letters on the Tree of Life according to the Ari.[4] Here, Alef, Mem and Shin are the horizontal lines, connecting opposing Sefirot. Shin is between Chakhmah and Binah, Alef between Chesed and Gevurah, and Mem between Netzach and Hod.

Following this, the text is saying that the "foundation" of all three of these Mother letters is the synthesis that connects thesis and antithesis. Thesis is the Sefirah to the right, antithesis is the one to the left, and synthesis is the Mother letter connecting the two.

3:2 שלש אמות אמ"ש סוד גדול מופלא ומכוסה
וחתום בשש טבעות ויצאו מהם אויר מים
אש ומהם נולדו אבות ומאבות תולדות:

Three Mothers: Alef Mem Shin (אמש)
A great, mystical secret
covered and sealed with six rings
And from them emanated air, water and fire
And from them are born Fathers,
and from the Fathers, descendents.

A great mystical secret

The word for "mystical" here is *MuPhla* (מופלא).[5] This is very closely related, and shares the same root with the word Peliyah (פליאה), used in relation to the Thirty-two Paths of Wisdom (1:1). One reason for this, as discussed earlier (2:1), is because it is through these Mother letters that one can enter into the realm of Chakhmah consciousness, which is the portal to the transcendental.

These three Mother letters are also related to the mystery of the divine Name. The Sefer Yetzirah earlier said, "He chose three letters . . . in the mystery of the three Mothers, AMSh (אמש)" (1:13). Thus, the letters AMSh (אמש) are the roots of the letters of the Tetragrammaton, YHV (יהו). According to the Kabbalists, Yud is derived from Mem, Heh from Shin, and Vav from Alef.[6] These three Mothers therefore represent an even deeper mystery than the Tetragrammaton.

The Tetragrammaton actually only relates to the Ten Sefirot. There is, however, an aspect of creation that existed before the Sefirot. In this stage, the proto-Sefirot existed as simple non-interacting points. In the language of the Kabbalists, this is known as the Universe of Chaos (*Tohu*). In this state, the Vessels, which were

the proto-Sefirot, could neither interact nor give to one another. Since they could not emulate God by giving, they were incomplete, and could therefore not hold the Divine Light. Since they could not fulfill their purpose, they were overwhelmed by the Light and "shattered." This is known as the "Breaking of Vessels."

The broken shards of these Vessels fell to a lower spiritual level, and subsequently became the source of all evil. It is for this reason that Chaos (*Tohu*) is said to be the root of evil.

After having been shattered, the Vessels were once again rectified and rebuilt into Personifications (*Partzufim*). Each of these Partzufim consists of 613 parts, paralleling the 613 parts of the body, as well as the 613 commandments of the Torah. These Partzufim were then able to interact with each other. More important, through the Torah, they were also able to interact with man. This is the stage where the Sefirot become givers as well as receivers.

In this rectified state the Vessels (or Sefirot) became fit to receive God's Light. In Kabbalistic terminology, this state is called the Universe of Rectification (*Tikkun*).

The Kabbalists teach that the letters of the Tetragrammaton, YHV (יהו), only pertain to the Universe of Rectification. In the Universe of Chaos (*Tohu*), the divine Name consisted of the letters AMSh (אמש).[7]

When a person enters into the mysteries, he must parallel the sequence of creation.[8] First he enters the Universe of Chaos (*Tohu*). Here his mind is filled with confused transient images. If he perceives the Sefirot, they are "like lightning, running and returning" (1:6). The Sefirot are perceived as disconnected images, where no relationship between them can be seen. This is the state of consciousness attained through the letters AMSh (אמש), as discussed earlier (2:1).

The initiate can then enter the Universe of Rectification, where the Sefirot are connected and assume the form of Partzufim. Each Partzuf is a human-like form, very closely related to the conceptual Golem. The creation of this mental Golem-Partzuf is accomplished through the letters of the name YHVH together with various letters, as described above (2:5). This is the Name associated with the Universe of Rectification.

Here, one must combine all the Sefirot to form "a single body" (2:6). One also becomes aware of the lines connecting the Sefirot, which are included in the Thirty-two Paths of Wisdom. Hence, when these Thirty-two Paths are discussed, the Sefer Yetzirah uses the names YH YHVH.

The three Mother letters, AMSh also spell out the Hebrew word *Emesh* (אמש), meaning "yesternight." This occurs in the verse, "You slept last night (*emesh*) with my father" (Genesis 19:34). The word

emesh also denotes deep impenetrable gloom, as in the verse, "Gloom (*emesh*), waste and desolation" (Job 30:3).[9] This is the inky gloom that existed before creation, in the Universe of Chaos, the "yesternight" before the Sefirot were brought into being.

There is also evidence that the word *emesh* was also used as a mystical name of God. Thus, Laban said to Jacob, "The God of your fathers last night (*Emesh*) said to me" (Genesis 31:29). This can just as easily be read, "The God of your fathers, Emesh, said to me." Similarly, Jacob said, "And Emesh gave judgment" (Genesis 31:43).[10]

According to some authorities, the letters Alef Mem Shin (אמש) also conceal a deeper mystery, which is Alef Vav Yud (אוי).[11]

Another element of the mystery of the letters AMSh is the fact that they represent the reconciliation of opposites. Logically, there is no way in which opposites can be reconciled. These letters therefore represent a mystery that cannot be penetrated by logic.

One commentator states that the letters AMSh contain the mystery through which one can walk on fire.[12] The reason for this may be because these letters have the power to reconcile opposites. It is possible that Rav Zeira made use of this technique to prevent his feet from being burned in fire, as related in the Talmud.[13]

Sealed with six rings

The obvious scriptural source is the verse, "The script which is written in the King's name and *sealed* with the King's *ring*, cannot be reversed" (Esther 8:8).

According to this, the "rings" here would be the rings of the King's name, that is, the letters YHV (יהו). The Kabbalists therefore say that these six rings are the six directions, which, as the Sefer Yetzirah (1:13) earlier says, were "sealed" with the letters YHV (יהו).[14] Behind the permutations of the letters YHV is the deeper mystery of the permutations of the letters AMSh, now under discussion.

These six directions, which comprise the physical universe, are what hide the deeper mysteries. It is thus written, "He has set the universe in their heart, so that man cannot find out the work that God has done, from the beginning to the end" (Ecclesiastes 3:10). As the commentaries point out, the word "universe" here in Hebrew is *Olam* (עולם). It comes from the root *Alam* (עלם), meaning "occlusion," and also has this connotation. As long as a person can only think in terms of the physical dimensions of space, the inner reality is concealed from him.

Also significant is the fact that a ring is normally worn on the finger. As the Sefer Yetzirah states (1:3), the Ten Sefirot are repre-

sented by the ten fingers. The six rings are thus worn on the six "fingers" corresponding to the six Sefirot, which represent the six directions.[15]

The "six rings" here also allude to the "six rings of the throat," mentioned in the Zohar.[16] It is from these rings that all sound and speech are derived. These six rings, which are the source of physical speech, conceal the mystery of AMSh, which relates to the root of speech. This mystery can only be penetrated when one transcends the realm of physical speech.

From them emanated air, water and fire

This is the process described in detail in chapter one (1:9-12).

From them are born Fathers

The three Mother letters, AMSh (אמש), represent cause, effect and their synthesis. Shin (ש) is cause, Mem (מ) is effect, and Alef (א) is the synthesis between these two opposites. In the Tree of Life diagram, these are represented by three horizontal lines.

These three horizontal lines give rise to the three vertical columns in the Tree of Life diagram, headed by Keter, Chakhmah, and Binah. These are represented by "air, water, and fire."

We therefore begin with a dialectic triad: "Creator," "object of creation," and "act of creation." This gives rise to a second triad: love, judgment, and mercy. This second triad defines the three columns into which the Sefirot are arranged.[17]

The three horizontal lines are the three Mothers. The three columns define the three Fathers, which are the letters Yud Heh Vav (יהו). It was from these letters that space is defined, as the Sefer Yetzirah states earlier (1:13). Once space is defined, then creation can take place.

This can also be understood in a meditative sense. Through the pronunciation of the letters AMSh, one enters the realm of Chakhmah consciousness, and passes through the Chashmal. One then passes through the domains of Breath, water and fire, as described earlier (1:14). At this time, one must be in a totally receptive mode, which is an aspect of the feminine. Hence, the letters AMSh are called "Mothers."

After this, however, one can enter into a creative mode through the letters YHV. These letters are therefore called "Fathers." Only then can one produce "descendents."

3:3

שלש אמות אמ"ש חקקן חצבן צרפן שקלן
והמירן וצר בהם שלש אמות אמ"ש בעולם
ושלש אמות אמ"ש בשנה ושלש אמות אמ"ש בנפש
זכר ונקבה:

Three Mothers: Alef Mem Shin (אמש)
He engraved them, He carved them,
He permuted them, He weighed them,
He transformed them,
And with them He depicted
Three Mothers AMSh (אמש) in the Universe,
Three Mothers AMSh (אמש) in the Year,
Three Mothers AMSh (אמש) in the Soul,
male and female.

He engraved them...

The beginning of this section is exactly the same as 2:2, except that all the letters were being discussed there, and here only the three Mother letters are under consideration. In both cases, there are five processes: engraving, carving, permuting, weighing, and transforming.

When, as in chapter two, all 22 letters are given equal status, then all five dimensions as the five phonetic families (2:3). Here, on the other hand, the three Mothers are taken separately. The five dimensions are therefore also divided into three domains: Universe, Year, and Soul. The Universe consists of the three spacial dimensions, Year consists of the time dimension, while Soul consists of the spiritual dimension.

A similar division into three domains was encountered earlier, in chapter one, when the Sefirot were first enumerated. First enumerated was the domain of Soul, the spiritual dimension, which consisted of "Breath," and "Breath from Breath" (1:9,10). Then came the domain of Year, the time dimension, consisting of Water and Fire (1:11-12). Finally came the domain of Universe, the three spacial dimensions, represented by the six permutations of the letters YHV (1:13).

The Sefer Yetzirah stated earlier (1:13) that the three letters YHV, which define the space continuum, are derived from AMSh.

Therefore, it is the letters AMSh which separate the space continuum from that of time and the spiritual.

There is an important difference between the space continuum and the other two. It is only in space that one can move voluntarily. In time, one moves in one direction at a predetermined rate. In the spiritual dimension, a physical body cannot move at all. Only the soul can move through the spiritual dimension, and it is for this reason that this domain is called Soul.

The letters AMSh differentiate space from time and soul. These same letters can therefore be used to do away with this differentiation.

3:4

שלש אמות אמ"ש בעולם אויר מים אש שמים
נבראו מאש וארץ נבראת ממים ואויר מרוח
מכריע בינתים:

Three Mothers, AMSh (אמש),
in the Universe are air, water, fire.
Heaven was created from fire
Earth was created from water
And air from Breath decides between them.

In chapter one, the text discussed the spiritual aspect of "Breath, water and fire," in terms of the original four Sefirot. Here it is speaking of how these three are also manifest in the physical world.

In the simplest physical terms, "water" repesents matter, "fire" is energy, and "air" is the space that allows the two to interact.[18]

On a somewhat deeper physical level, fire, water and air represent the three basic physical forces. "Fire" is the electromagnetic force, through which all matter interacts. The atomic nucleus, however, consists of like positive charges, which would repel each other if only electromagnetism existed. There must therefore exist another force which can bind the nucleus together. This is the "strong nuclear" or pionic force, which binds the nucleus together, repre-

Figure 41. From Maaseh Toviah (Cracow, 1908) p. 45a.

sented by "water." If this nuclear force were to interact with all particles, however, all matter would be mutually attracted together, forming a solid lump denser than a neutron star. On the other hand, even within each elementary particle, there is a need for a cohesive force to counteract the electromagnetic repulsion within the particle itself. This force can be neither electromagnetic nor pionic. This is the "air," which represents the "weak nuclear" force, which "decides between" the other two. It is this force that allows light particles (leptons) such as electrons to exist. See figure 41.

The fourth force, gravity, corresponds to "earth." Earth, however is not a basic element, but a confluence of the other three.[19] It is therefore represented by the final Heh in the Tetragrammaton, which is actually a repetition of the first Heh in this name.

On an even more elementary level, these three elements represent the three axes in the unitary symmetry, SU(3), which is the most basic property of matter.

These three elements also relate to the experiential. Here, fire represents the radiation of energy, while water represents the absorption of energy. These are thesis and antithesis, giving and receiving, which themselves are manifestations of cause and effect. Air, which represents the transmission of energy is then the synthesis, linking the two.

In this aspect, fire and water also represent the psychological modes of Binah and Chakhmah consciousness. As discussed earlier, "fire" is Binah consciousness, where the mind itself is constantly radiating energy. "Water," on the other hand, is Chakhmah consciousness, where the mind can absorb spiritual energy from without. "Air" is then *Ruach HaKodesh*, the medium through which such spiritual energy is transmitted.

Heaven is created from fire

This is the same as the statement made above (1:12). Our experience and depicting of the transcendental sphere must be brought into Binah consciousness.

In a physical sense, fire represents radiative energy. This usually takes place by means of the electromagnetic interaction in the form of light. "Heaven" here represents the concept of space as defined by the electromagnetic interaction, this being an important cornerstone of the principle of Relativity.

Fire represents Binah, and as discussed earlier (1:1), the word Binah comes from the root *Beyn*, meaning "between." It is from Binah that the concept of separation comes into being. Furthermore, it is only as a result of the concept of separation that space can exist. If not for Binah, all existence would be concentrated in a single point.

In the same manner, "earth is created from water." "Earth" represents the solid state, where matter exists with a minimum of space separating its molecules. This stems from Chakhmah, which tends to minimize separation and distance.

In a gas such as air, the molecules tend to fly apart and separate. Yet, at the same time, they are held together just sufficiently to give the gas substance. Gas is therefore always in a state of contained expansion. This is intermediate between the containment of solid matter and the total expansion of pure radiation.

Fire is represented by the letter Shin. Shin is the dominant letter in the word *Esh* (אש), meaning fire. It is joined with the Alef, representing air, because a fire cannot exist without air.[20]

The three heads of the Shin also suggest the flames of the fire. The hissing sound of this letter furthermore is like the hiss of a flame.

The three heads of the Shin are separated, suggesting the general concept of separation. Corresponding to the Shin is the letter Heh (ה), which is only one of the two letters in the alphabet consisting of two disconnected parts.

Water is represented by the letter Mem. Here again, Mem is the dominant letter in the word *Mayim* (מים), meaning water. Indeed, the very name of the letter Mem comes from the word *Mayim*.[21]

Mem is also a closed letter, indicating containment and unity.[22] It is also sounded with the mouth closed. It parallels the letter Yud (י), which is written as a single point.

Air is represented by Alef, since it is the initial letter of *Avir* (אויר), meaning "air." Alef is a silent letter, whose sound is as undetectable as the invisible air. In shape, it consists of an upper right and a lower left dot, representing two opposites, with a diagonal line in the middle, which both separates and connects the two.

3:5

שלש אמות אמ"ש בשנה חום קור ורויה. חום
נברא מאש קור נברא ממים ורויה מרוח
מכריע בינתים:

Three Mothers AMSh (אמש)
in the Year are
the hot
the cold
and the temperate.
The hot is created from fire
The cold is created from water
And the temperate, from Breath,
decides between them.

The year is divided into three basic parts. There is the hot summer and the cold winter, which are thesis and antithesis. The two temperate seasons, spring and autumn, are both taken together and are spoken of as the temperate season. This is the synthesis.

Here we see the concept of a cycle between opposites. This cycle, like many others, constantly swings between two opposites. At the midpoint in each swing, no matter in which direction, the cycle must pass through the intermediate midpoint.

Thus, both in going from hot to cold, and from cold to hot, the cycle must pass through a temperate season. It is out of cycles such as these that time is defined. The Sefer Yetzirah therefore states that the Cycle is the king in the domain of time (6:3).

In the annual cycle, winter is represented by Mem (מ), summer by Shin (ש), and the two temperate seasons by Alef (א). The complete cycle is then defined by the letters MAShA (מאשא). Taking their parallels, these correspond to the letters YVHV (יוהו). This is closely related, but somewhat different than the Tetragrammaton, YHVH (יהוה).

In the Tetragrammaton, the ordering of the letters is YHV (יהו). Here thesis and synthesis are seen as opposites, representing tension and equilibrium. Antithesis is then the midpoint connecting the two. The fourth letter of the Tetragrammaton, the Heh, is also a point of tension.

The temperate

The Hebrew word for "temperate," here, is *Ravayah* (רויה). This use of the word *Ravayah* is virtually unique in Hebrew literature.

The usual interpretation of *Ravayah* is abundance, as in the verse, "my cup is abundant (*ravayah*)" (Psalms 23:5). It should be recalled that it is from this verse that some Kabbalists find an allusion to the 221 Gates, discussed earlier (2:4).

One reason for the use of *Ravayah* to denote the spring and fall was because these two were the harvest seasons in the Holy Land.

The most obvious source for this usage is the verse, "We have come through fire and water, You brought us out to *Ravayah*" (Psalms 66:12). Some commentaries interpret *Ravayah* here to also mean "abundance," but from the context, "temperate" seems to be a more logical interpretation. *Ravayah* would then denote the desired meaning between "fire" and "water." The Sefer Yetzirah also uses this word in such a sense.

It is significant to note that the Talmud interprets "fire and water" in this verse to denote psychological states.[23] The Midrash likewise interprets "fire and water" in this verse as referring to two opposing kinds of purgatory.[24]

Fire is the overabundance of sensation, and it is also related to shame.[25] Water, on the other hand, denotes lack of sensation, and is related to depression. *Ravayah* is then the perfect mental state between these two extremes.

Some authorities also say that the word *Ravayah* is related to the word *Yoreh* (יורה), which denotes the early autumn rains.[26]

3:6

שלש אמות אמ"ש בנפש זכר ונקבה ראש ובטן
וגויה. ראש נברא מאש ובטן נברא ממים וגויה
מרוח מכריע בינתים:

Three Mothers AMSh (אמש)
in the Soul, male and female,
are the head, belly, and chest.
The head is created from fire,
The belly is created from water
and the chest, from breath,
decides between them.

The "soul" here also refers to the body. One reason for this is because the soul is an exact counterpart of the body. Everything found in the body is also found in the soul.

Similarly, the human body is a microcosm of the supernal "Man." See figure 42 on page 151. This is the "Man" sitting on the throne, seen by Ezekiel. The supernal "Man" represents the array of the Sefirot. The "Soul" mentioned here then also refers to the anthropomorphic representation of this array.

With respect to the Sefirot, Shin is the line between Chakhmah and Binah; Alef, between Chesed and Gevurah; and Mem, between Netzach and Hod. The top line represents the head, the center line, the chest, and the lower line, the belly.[27]

According to Rabbi Abraham Abulafia, there is also an allusion here to the two covenants mentioned above (1:3). The covenant of the tongue is in the head, while the covenant of circumcision is in the region of the belly. Between the two, in the chest, is the heart, which is king over the soul (6:3). This alludes to the Torah, which is the primary covenant.[28]

The head also represents man's creative power, which is represented by fire. The belly is man's receptive power, represented by water. The chest and lungs must both inhale and exhale, and therefore pertain to both.

In a deeper sense, the head is seen as the center of Binah consciousness. It is the head that is the seat of the conscious stream of thought. The workings of the belly, on the other hand, are almost completely subconscious. The belly therefore parallels the Mem, which denotes Chakhmah consciousness. It is for this reason that some mystics would contemplate their belly when attempting to attain Chakhmah consciousness.

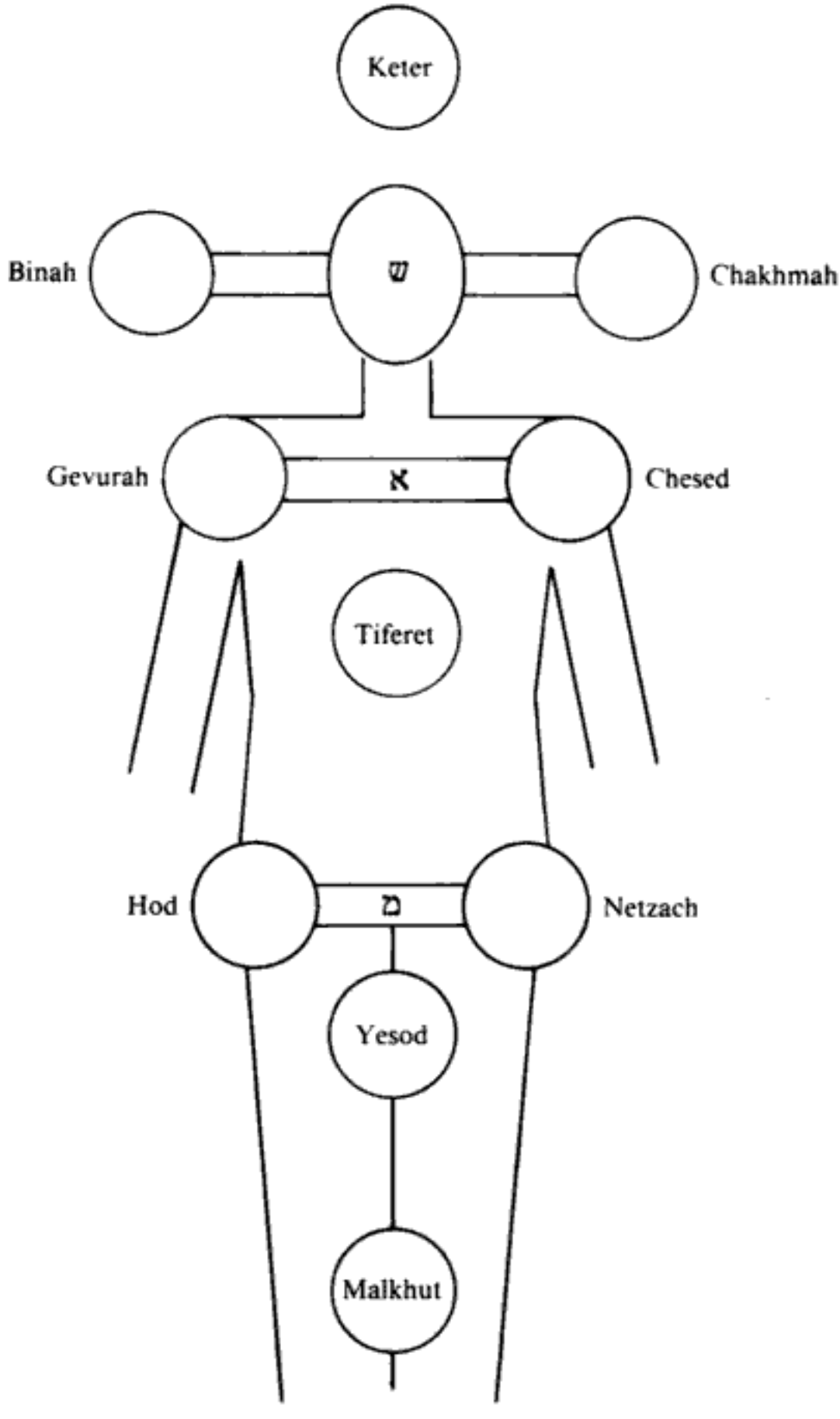

Figure 42. The supernal "Man."

Breathing borders on both the conscious and the unconscious. One usually breathes unconsciously, but one can also control one's breathing consciously. Breathing is therefore associated with both Binah and Chakhmah consciousness. It is for this reason that controlled breathing techniques are important in making the transition between these two states. Breathing is centered in the chest.

The chest

The Hebrew word for "chest" here is *Gaviyah* (גויה).[29] The use of *Gaviyah* for chest is also unique in Hebrew literature. Usually, the word refers to the body as a whole, and some commentaries here also state that it denotes the entire trunk.[30]

A possible scriptural source for this may come from Ezekiel's vision, where he said of the Chayot, "With two [wings] they covered their *Gaviyah*" (Ezekiel 1:11). The scripture may be saying that they covered their chest and heart with two of their wings.[31]

Some commentaries interpret *Gaviyah* to denote the sexual organ.[32] In the language of the Mishnah, we indeed find that the "head of the *Gaviyah*" refers to the tip of the male organ.[33] However, as the major commentaries note, only the term, "head of the *Gaviyah*" has this connotation, and not the word *Gaviyah* itself.[34]

3:7

המליך אות א׳ ברוח וקשר לו כתר
וצרפן זה בזה וצר בהם אויר בעולם ורויה בשנה
וגויה בנפש זכר באמ״ש ונקבה באש״ם:

He made the letter Alef (א) king over Breath
And He bound a crown to it
And He combined them one with another
And with them He formed
Air in the Universe
The temperate in the Year
And the chest in the Soul:
The male with AMSh (אמש)
And the female with AShM (אשם).

He made Alef king

Most simply, this means that with regard to concepts related to Breath, Alef is always the first letter in the permutation.[35]

In a deeper sense, this means that Alef was bound to the Sefirah of Malkhut (Kingship). Malkhut is said to be the "mouth," and as such, it is the Sefirah through which the power of all the other Sefirot is expressed.[36]

The first stage is therefore to make the letter "king." This means that it is brought to the "mouth," which is the Sefirah of Malkhut.[37]

Bound a crown to it

This indicates that the letters are bound to the highest of the Sefirot, Keter. As the Sefer Yetzirah states earlier (1:9), this is the direct Breath. Malkhut, on the other hand, is reflected Breath. Before a letter can be expressed through Malkhut, it must be bound to Keter. Thus, the "End is imbedded in the beginning" (1:7).

This also speaks of the physical letters, which have small "crowns" called *Taggin* on top. The Talmud thus says that when Moses ascended to heaven, he saw God "binding crowns to the letters."[38]

These crowns represent the higher spiritual nature of the letters.[39] If the letters themselves are in Assiyah, then the crowns on top bind them to Yetzirah.[40]

Air, temperate, chest

In Hebrew, air is Avir (אויר), temperate is Ravayah (רויה), and chest is Geviyah (גויה). Except for the *Resh* in *Avir*, all of these words are spelled the same:

AVYR	אויר
RVYH	רויה
GVYH	גויה

The endings of these words is consistantly VYH (ויה). This represents the hidden power of the letters Yud Heh Vav (יהו) in the three Mothers AMSh.

It is significant to note that in these words, the order of the letters is VYH (ויה). Since Vav (ו) corresponds to Alef (א), Yud (י) corresponds to Mem (מ), and Heh (ה) corresponds to Shin (ש), the letters VYH (ויה) are in the same order as AMSh (אמש).

The word *Avir* is written with a Resh (ר) instead of a Heh (ה). This is because AVYH (אויה) spells out a secret divine Name.[41]

The initial letters of *Avir, Ravayah* and *Geviyah* spell out *Arag* (ארג), which means "to weave." It is out of these three syntheses that the fabric of creation is woven.

Male and Female

Rabbi Eliezar Rokeach of Wormes writes that if one wishes to create a male Golem, then the sequence AMSh (אמש) must be used. If one wishes to create a female Golem, then the sequence must be AShM (אשמ). If one wishes to destroy the Golem, then the sequence is ShMA (שמא).[42]

The Hebrew word for man is Ish (איש), while that for woman is Ishah (אשה). In both cases, the letters Alef and Shin are in the same position as here.[43] We then have:

Man	AYSh איש	Woman	AShH אשה
	AMSh אמש		AShM אשמ

The only difference between the Hebrew words for man and woman and the combinations here is that Yud and Heh are substituted for the Mem. As mentioned earlier, Yud is male, while Heh is female. These letters take the place of the Mem, which is the belly, since it is here that man and woman are differentiated.[44]

Also significant is the position of the Shin, which represents fire and passion. In man, the sequence is AMSh (אמש), with the Shin exposed at the end. In woman, on the other hand, the sequence is AShM (אשמ), with the Shin concealed in the middle. This is because the sexual organ in man is external, while in woman it is internal. The Talmud thus states, "Man has his passion on the outside, while woman has hers on the inside."[45]

3:8 המליך אות מ׳ במים וקשר לו כתר
וצרפן זה בזה וצר בהם ארץ בעולם וקור בשנה
ובטן בנפש זכר במא״ש ונקבה במש״א:

He made Mem (מ) king over water
And He bound a crown to it
And He combined one with another
And with them He formed
Earth in the Universe
Cold in the Year
And the belly in the Soul:
The male with MASh (מאש)
And the female with MShA (משא)

3:9 המליך אות ש' באש וקשר לו כתר
וצרפן זה בזה וצר בהם (אש) שמים בעולם וחום
בשנה וראש בנפש זכר בשא"מ ונקבה בשמ"א:

He made Shin (ש) king over fire
And He bound a crown to it
And He combined one with another
And with them He formed
Heaven in the Universe
Hot in the Year
And the head in the Soul:
The male with ShAM (שאמ)
And the female with ShMA (שמא).[46]

CHAPTER FOUR

4:1

שבע כפולות בג״ד כפר״ת מתנהגות
בשתי לשונות ב״ב, ג״ג, ד״ד, כ״כ,
פ״פ, ר״ר, ת״ת. תבנית רך וקשה גבור וחלש:

Seven Doubles:
Bet (ב), Gimel (ג), Dalet (ד),
Kaf (כ), Peh (פ), Resh (ר), Tav (ת).
They direct themselves with two tongues
Bet-Bhet, Gimel-Ghimel, Dalet-Dhalet,
Kaf-Khaf, Peh-Pheh, Resh-Rhesh, Tav-Thav,
A structure of soft and hard,
strong and weak

This is the set of double letters, each having two possible sounds.[1] In the Tree of Life diagram, they correspond to the seven vertical lines.

The double sound is retained by all Jews for Bet, Kaf, and Peh. The hard Bet (ב) has the sound of *b*, while the soft has the sound of *v*. The hard Kaf (כ) has the sound of *k*, the soft, the sound of *kh*, like the German *ch*, as in "*doch*." The hard Peh (פ) is pronounced like a *p*, while the soft is like an *f*.

In all these cases, the hard sound is a plosive, pronounced in an explosive puff of sound. The soft sound is a fricative.

The northern European Ashkenazic Jews pronounce the soft Tav (ת) like an *s*. Most southern European Sefardic Jews pronounce both the hard and soft Tav the same, like a *t*. Some Sefardim pronounce the soft Tav like a soft *th*, as in "thing."

The Yemenite Jews also distinguish between the soft and hard Gimel and Dalet. The soft Gimel (ג) has the sound of a *j*, or among others, like a deep gutteral fricative *g*. The soft Dalet (ד) has the sound of a hard *th*, as in "the."

As a general rule, these six letters, BGD KPT (בגד כפת), always take the hard form at the beginning of a word. This is one reason why no Biblical names are found beginning with an *f*. This would imply a Peh (פ) at the beginning of the name, and it would automatically take the hard sound, which is that of a *p*.

Table 28. Resh with a Dagesh in the Bible.

1.	HaRimah	הַרְעָמָה	1 Samuel 1:6.
2.	HaR'item	הַרְאִיתָם	1 Samuel 10:24, 17:25, 2 Kings 6:32.
3.	Ra	רָע	Jeremiah 39:12, Proverbs 11:21, 20:22.
4.	Karat	כָּרַת	Ezekiel 16:4.
5.	Sharekh	שָׁרֵךְ	*Ibid.*
6.	Rosh	רֹאשׁ	Habakkuk 3:13.
7.	LeSharekha	לְשָׁרֶךָ	Proverbs 3:8.
8.	Marat	מָרַת	Proverbs 14:10.
9.	Rakh	רַךְ	Proverbs 15:1.
10.	SheRoshi	שְׁרֹאשִׁי	Song of Songs 5:2.

The hard sound is distinuished by a dot, called a Dagesh, placed in the middle of the letter.

Highly significant is the fact that the Resh (ר) is here considered to be one of the Doubles. Most post-Talmudical grammarians take precisely the opposite view, and state that the Resh never takes a Dagesh. Not only is there no verbal distinction between the hard and soft Resh, but modern Hebrew grammar does not even recognize such a difference in the written form.

There are, however, ten different words, appearing in fourteen places in the Bible, which are written with a Resh containing a Dagesh.[2] See Table 28. It is obvious, however, that the usual rules applying to the letters BGD KPT (בגד כפת), do not apply to the Resh.

The present sound of the Resh is a fricative, and is therefore most probably the soft sound. The hard Resh was either lost or deliberately concealed after the destruction of the Temple. In earlier times, its use was standard, and there is evidence from their transliteration of names, that its pronunciation was known to the authors of the Septuagint.[3] By the 10th century, however, the double Resh was only used by the members of the small Mazya community in Tiberias.[4] Tiberias had been the last city in which the Sanhedrin, the great court which preserved the tradition, had flourished.[5] This was one of the mysteries that the Sanhedrin had entrusted to the community of Tiberias.

According to the Sefer Yetzirah (2:3), Resh is in the group of Dentals, ZSShRTz (זסשרצ). Along with the letters Zayin (ז), Samekh (ס), Shin (ש), and Tzadi (צ), it is pronounced with the teeth. According to the Long Version (2:1), it is sounded "between the teeth, with the tongue lying down, spread out." We cannot say that it is a rolled

r sound, since this involves the tip of the tongue. It would then be closest to the *l* sound, and should be included among the Linguals, DTLNTh (דטלנת). Furthermore, the hard Resh should be a plosive, like all the other hard doubles.

There is no *r* sound in use today that meets all these criteria. Furthermore, there is no plosive sound pronounced with the teeth that could be a candidate for the hard Resh. The original pronunciation of this letter therefore remains a mystery.

Hard and Soft

The hard sound is currently indicated by a dot in the middle of the letter, known as a Dagesh.

Before printing was introduced, most manuscripts also indicated the soft sound by a line above the letter, known as a *Rafeh*. This device is used in the Damascus "Keter Torah" Pentateuch, written in the ninth century.[6] In the Firkovich collection of the Library of the Academy of Science in Leningrad, there is a codex of the Bible, dated from the year 916, that also makes use of the *Rafeh*. As late as 1480, this mark is found in handwritten Bibles and Prayer Books.[7]

The use of this mark is also mentioned by the *Tikkuney Zohar*. It states that the Rafeh above the letter is like the "firmament above the Chayot" (Ezekiel 1:22).[8]

The *Tikkuney Zohar* also states that the hard and soft sounds are related to the "Chayot running and returning" (Ezekiel 1:14). It says, "they run with the hard sound, and return with the soft."[9] According to some commentaries, this indicates that the hard plosive sound is pronounced more quickly than the soft fricative sound.[10]

However, since the Sefer Yetzirah (1:6) teaches that "running and returning" also relates to meditative techniques, it would appear that the hard and soft sounds were used for this purpose. These seven Doubles would be used to climb the vertical lines in the Tree of Life. When the initiate would use the letters to "run" and climb upward, he would use the hard sound, and when he would "return," he would use the soft sound.

The Bahir states that the letters are the body of the script, while the vowels are its soul.[11] The later Kabbalists note that the Dagesh and Rafeh are neither vowels nor letters, but intermediate between the two.[12] It is this intermediate essence that man must perfect if he is to enter the domain of Soul.

4:2

שבע כפולות בג"ד כפר"ת יסודן חכמה עושר זרע
חיים ממשלה שלום וחן:

Seven Doubles: BGD KPRT (בגד כפרת)
Their foundation is
Wisdom, Wealth, Seed,
Life, Dominance, Peace and Grace.

These are the concepts that can be controlled through the seven double letters. The methods are similar to those outlined in chapter 2.

These seven qualities parallel the seven vertical lines in the Tree of Life diagram. They also relate to the seven times that the phrase, "it was good," occurs in the account of creation.

4:3

שבע כפולות בג"ד כפר"ת בדבור ובתמורה
תמורת חכמה אולת תמורת עושר עוני תמורת
זרע שממה תמורת חיים מות תמורת ממשלה עבדות
תמורת שלום מלחמה תמורת חן כיעור:

Seven Doubles: BGD KPRT (בגד כפרת)
in speech and in transposition.
The transpose of Wisdom is Folly
The transpose of Wealth is Poverty
The transpose of Seed is Desolation
The transpose of Life is Death
The transpose of Dominance is Subjugation
The transpose of Peace is War
The transpose of Grace is Ugliness.

According to the *Tikkuney Zohar*, the hard sound implies harsh judgment, while the soft sound implies lenient judgment.[13] The good qualities would then be associated with the soft sound, and the bad qualities with the hard sound. There are, however, some authorities who reverse this.[14]

Transpose

The word for "transpose" here is *Temurah* (תמורה). Earlier, the Sefer Yetzirah said, "He engraved them, carved them, permuted them, weighed them, and transposed them" (2:2). The word for "transposed" there was *Hemir* (המיר), which has the same root as the term used here. Earlier, we followed the commentaries who interpreted "transposed" to relate to the use of the standard ciphers. From the text here, however, it would appear that it denotes the transposition between the hard and soft sounds of the Doubles.

Peace, War

Peace and war relate both to nations and to the individual. A person can be at war with himself, or at peace with himself.[15] These letters can be used to transmit these qualities both to oneself or to another.

4:4 שבע כפולות בג"ד כפר"ת מעלה ומטה מזרח
ומערב צפון ודרום והיכל הקודש מכוון באמצע
והוא נושא את כולם:

Seven Doubles: BGD KPRT (בגד כפרת)
Up and down
East and west
North and south
And the Holy Palace precisely in the center
and it supports them all.

Up and Down

This should be compared to 1:5 and 1:13.

As discussed earlier, the six directions parallel the Six Sefirot. The order given here would then be: Netzach, Hod, Tiferet, Yesod, Chesed, Gevurah. Also see Tables 29, 30 on page 164.

The directions would indicate the direction that one must face, or the head motion that he use, when attempting to transmit the qualities mentioned in the last section.

Table 29. According to the Gra.

Bet	Wisdom	Chesed	South
Gimel	Wealth	Gevurah	North
Dalet	Seed	Tiferet	East
Kaf	Life	Netzach	Up
Peh	Dominance	Hod	Down
Resh	Peace	Yesod	West
Tav	Grace	Malkhut	Center

Table 30. According to *Sefer HaKanah*.[1]

Life	Binah
Peace	Yesod
Wisdom	Chesed
Wealth	Gevurah
Grace	Tiferet
Seed	Netzach
Dominance	Hod

[1] *Sefer HaKanah* 86b, Raavad on 1:2 (19a).

Two of these concepts are alluded to in the Talmud: "He who wishes wisdom, let him face south; He who wishes wealth, let him face north."[16] This was reflected in the Temple, where the Menorah, which related to wisdom, was to the south, while the Table, indicating wealth, was to the north.

We see here that the letter Resh indicates peace. When there is no peace, this letter cannot be sounded correctly.

The Holy Palace

This is usually interpreted to denote Malkhut.[17] The Hebrew word for "Palace" here is *Hekhal* (היכל). This has a numerical value of 65, the same as that of *Adonoy* (אדני), the divine Name associated with Malkhut.[18]

Besides being the lowest Sefirah, Malkhut is also the end point of the Keter-Malkhut spiritual dimension. The "Holy Palace" in the center therefore not only relates to Malkhut alone, but also to its association with Keter. In channeling sustenance from Keter, the center point supports all the others.[19]

According to the Bahir, *"Hekhal HaKodesh"* here should not be read as "Holy Palace," but as "Palace of the Holy."[20] The "Holy"

denotes Keter, and the "Palace of the Holy" refers to Malkhut when it is directly connected to Keter in the mystery of "Imbed their beginning in their end" (1:7).

This also represents a great mystery in creation, as explained by Rabbi Judah Liva (1525-1609), the Maharal of Prague, famed as the creator of a Golem. He states that the reason why the world was created in six days is because a three-dimensional world has six directions, as the Sefer Yetzirah states here. Each day was necessary to complete one of these six directions. The Sabbath is then the center point, which binds all together and supports them all.[21] The Sabbath thus represents Malkhut, but in the mode in which it is bound to Keter.

These seven elements also parallel the seven branches of the Menorah.[22] They are also alluded to in the verse, "Seven eyes on one stone" (Zechariah 3:9).[23] Another such allusion is the verse, "Give a portion to seven, also to eight" (Ecclesiastes 11:2).[24] As discussed earlier (1:3), the number seven denotes the perfection of creation, while eight is the entrance into the transcendental.

4:5

שבע כפולות בג"ד כפר"ת שבע ולא שש
שבע ולא שמונה בחון בהם וחקור בהם
והעמד דבר על בוריו והשב יוצר על מכונו:

Seven Doubles: BGD KPRT (בגד כפרת)
Seven and not six
Seven and not eight
Examine with them
And probe with them
Make [each] thing stand on its essence
And make the Creator sit on His base.

Seven and not six

This is very much like 1:4, and the two should be compared.

The seven Doubles are often associated with the seven lower Sefirot.[25] Actually, however, these seven letters represent the seven vertical lines on the Tree of Life diagram. The seven lower Sefirot are merely the lower end points of these seven vertical lines.

These letters are therefore the ladders leading upward from the seven lower Sefirot, and this is the way in which the two are associated. One of the main functions of the seven Doubles is thus to climb vertically on the ladder of the Sefirot. One rises through their hard sound, and descends with their soft sound.

The Sefer Yetzirah warned us earlier that there were Ten Sefirot, no more and no less (1:4). Here the text warns us that there are seven vertical paths, no more and no less. If an eighth vertical path were added, it would be taken as a path from Keter to the Infinite Being, and such a path cannot exist. Furthermore, if a path to Keter were omitted, one might be misled into thinking that Keter is God, and this is also erroneous.

Examine with them

This is also similar to 1:4.

One can probe and examine with these letters very much like one does with the Sefirot. In 1:4, however, the text also said, "Understand with wisdom, and be wise with Understanding," while here this is omitted. The discussion there involved the basic exercise of fluctuating between Chakhmah and Binah consciousness. Here, the exercise involves the letters themselves, rather than pure states of consciousness.

Probe with them

In 1:4 the reading was "probe *from* them," while here it is "probe *with* them."

When the text spoke of the Sefirot themselves, it could say, "probe *from* them," since it is from the Sefirot that one receives spiritual energy. Here, however, it is not the letters that provide spiritual energy, but the Sefirot to which they relate. The text therefore states, "probe *with* them," indicating that the letters are the tools through which one can probe.[26]

The upper six of these seven Sefirot represent the six directions. Malkhut is the center point, the "Holy Palace." Taken subjectively, this "center point" is the center of being of the individual reaching up to the Sefirot.

The first Sefirah that the initiate must reach is Malkhut, and he accomplishes this by meditating on the center, which is the center of his being. Only after he reaches Malkhut can he reach out to the other

Sefirot. The Bahir therefore identifies the "Holy Palace" with the very purest essence of thought.[27]

4:6

שבע כפולות בג"ד כפר"ת יסוד הקקן חצבן
צרפן שקלן והמירן וצר בהם שבעה כוכבים
בעולם שבעה ימים בשנה שבעה שערים בנפש זכר
ונקבה:

Seven Doubles: BGD KPRT (בגד כפרת) of Foundation
He engraved them, He carved them,
He permuted them, He weighed them,
He transformed them,
And with them He formed,
Seven planets in the Universe,
Seven days in the Year,
Seven gates in the Soul,
male and female.

He engraved them...

The five methods mentioned here are the same as those in 2:2 and 3:3.

Seven planets

The seven vertical paths associated with the seven Doubles are manifest in the physical world as the astrological forces associated with the seven planets: Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon.

In Time, they are associated with the seven days of the week, while in man, they are the seven openings in the head. These will be enumerated in the following sections.

The Talmud also speaks of the various influences of the planets and days of the week.[28] These are closely related to their role in creation, and do not appear to follow the system of Sefer Yetzirah. See Table 31 on page 168. The seven planets are also associated with specific angels.[29]

Table 31. Planets and their angels.

	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
A	Michael	Barakiel	Gabriel	Raphael	Chasdiel	Tzidkiel	Anel
B	Michael	Barakiel	Gabriel	Raphael	Tzidkiel	Chasdiel	Anel
C	Kaptziel	Tzidkiel	Samael	Michael	Anel	Raphael	Gabriel
D	[Kaptziel]	Tzidkiel	Samael	Raphael	Anel	Barakiel	Gabriel
E	Kaptziel	Raphael	Samael	Michael	Anel	[Barakiel]	Gabriel
F	Kaptziel Saturday	Tzidkiel Thursday	Samael Tuesday	Raphael Sunday	Anel Friday	Michael Wednesday	Gabriel Monday

[A] Raziel 17b (51).
[B] Sodi Razi, quoted in *Kehilat Yaakov*, p. 17b.
[C] Rabbi Eliezar of Garmiza on Sefer Yetzirah, p. 12a. *Cf.* Raziel 20a (64).
[D] Raziel 17b (52).
[E] Yalkut Reuveni 16a.
[F] Shoshan Yesod Olam, p. 198 *ff.* The planets pertain to the first hour of the associated day, as explained below.

Table 32. The days of the week and the planets according to the Talmud, Shabbat 156a.

Sunday	One-sidedness, leadership
Monday	Anger, seclusiveness
Tuesday	Wealth, lechery
Wednesday	Intellect, memory
Thursday	Charity, generosity
Friday	Religious inclination
Saturday	Life, holiness
Sun	Independence, openness
Venus	Wealth, lechery
Mercury	Intellect, memory
Moon	Dependence, secretiveness, manic-depressiveness
Saturn	Inaction, invulnerability
Jupiter	Generosity
Mars	Blood

These angels channel the influence of the seven vertical paths through the planets. See Table 32.

Also associated with the seven planets are specific signs, as well as a system of magic squares.[30] See figures 43 and 44 on pages 170-171. The rule of seven also appears to be related to the mystical Seven Seals mentioned by the early Kabbalists.[31] See figure 45 on page 172.

In order to understand the significance of the astrological forces, we must first understand the role of angels in the chain between the Sefirot and the physical world. The Sefirot are in the Universe of Atzilut, and below this is Beriyah, the universe of the Throne, which serves to allow the Sefirot to interact with the lower worlds. Between Beriyah and Asiyah is Yetzirah, the world of the angels.

Yetzirah is known as the "world of speech." The Talmud states that "Every word emanating from God creates an angel."[32] This means that every one of God's words is actually an angel. When we speak of "God's word," we are actually speaking of His interaction with the lower worlds. The force that traverses the spiritual domain is what we call an angel.

The stars also form an important link in God's providence over the physical world.[33] Between God and man, there are many levels of interaction, the lowest being those of the angels and the stars. The Midrash thus teaches, "There is no blade of grass that does not have a constellation (*Mazal*) over it, telling it to grow."[34]

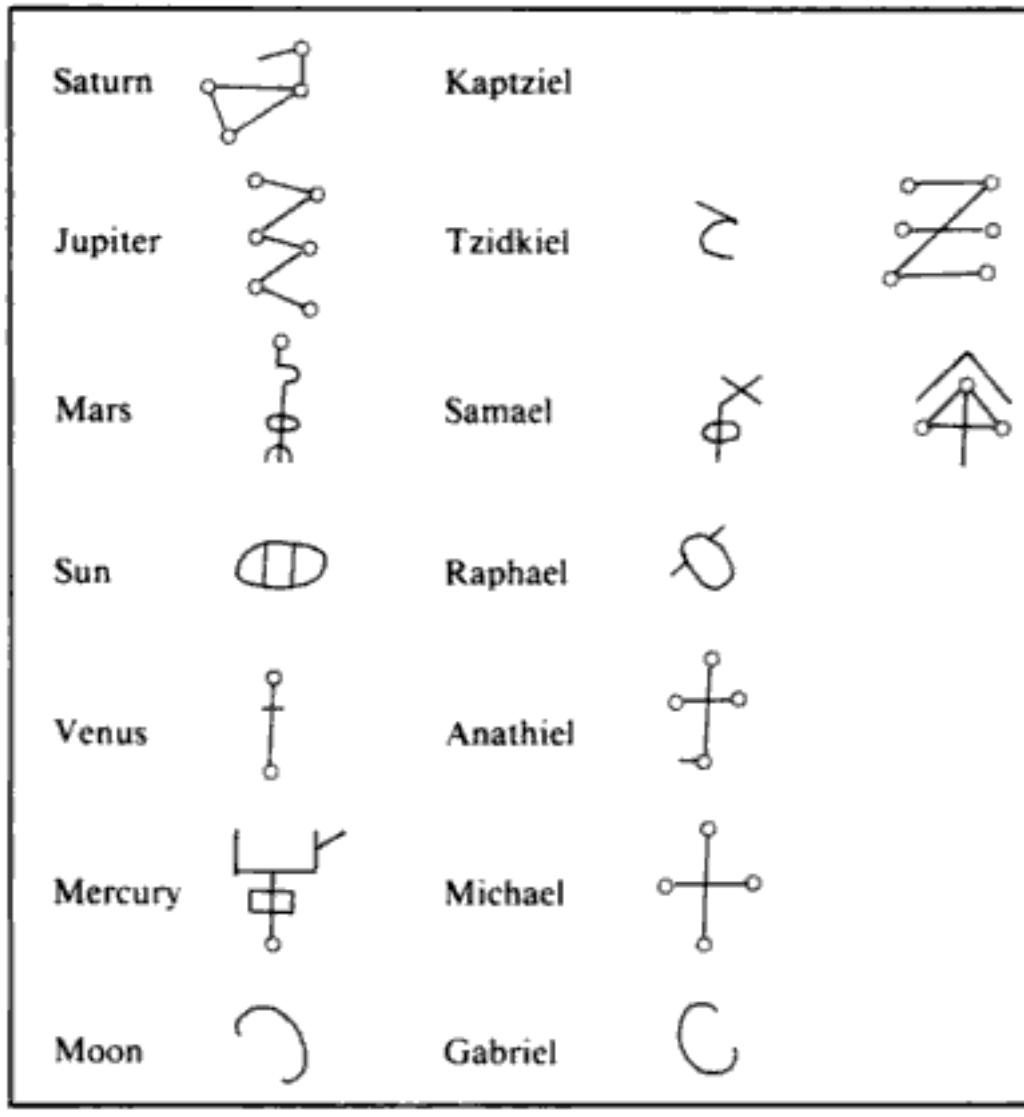

Figure 43. Seals of the planets (from Evven HaShoham *p. 175b).*

As the commentaries explain, God's providence works through the angels, but these angels, in turn, work through the stars and planets. As some authorities put it, the angels are, in a sense, like souls to the stars. Thus, for example, some sources speak of the stars as having intelligence, but the commentaries note that this is actually speaking of the angels that are associated with them.[35]

There are, however, two types of angels. We have already spoken of the teaching that there are angels created with every word of God. Elsewhere we find that angels are created every day, with a new troop being made each morning.[36] On the other hand, there are many angels who are known by name, such as Gabriel and Michael, who have permanent existence. These are obviously a second kind of angel.

This is closely related to another discussion. In the Midrash, there is a question as to when the angels were created. Some say that they were made on the second day of creation, while others maintain that they were created on the fifth day.[37]

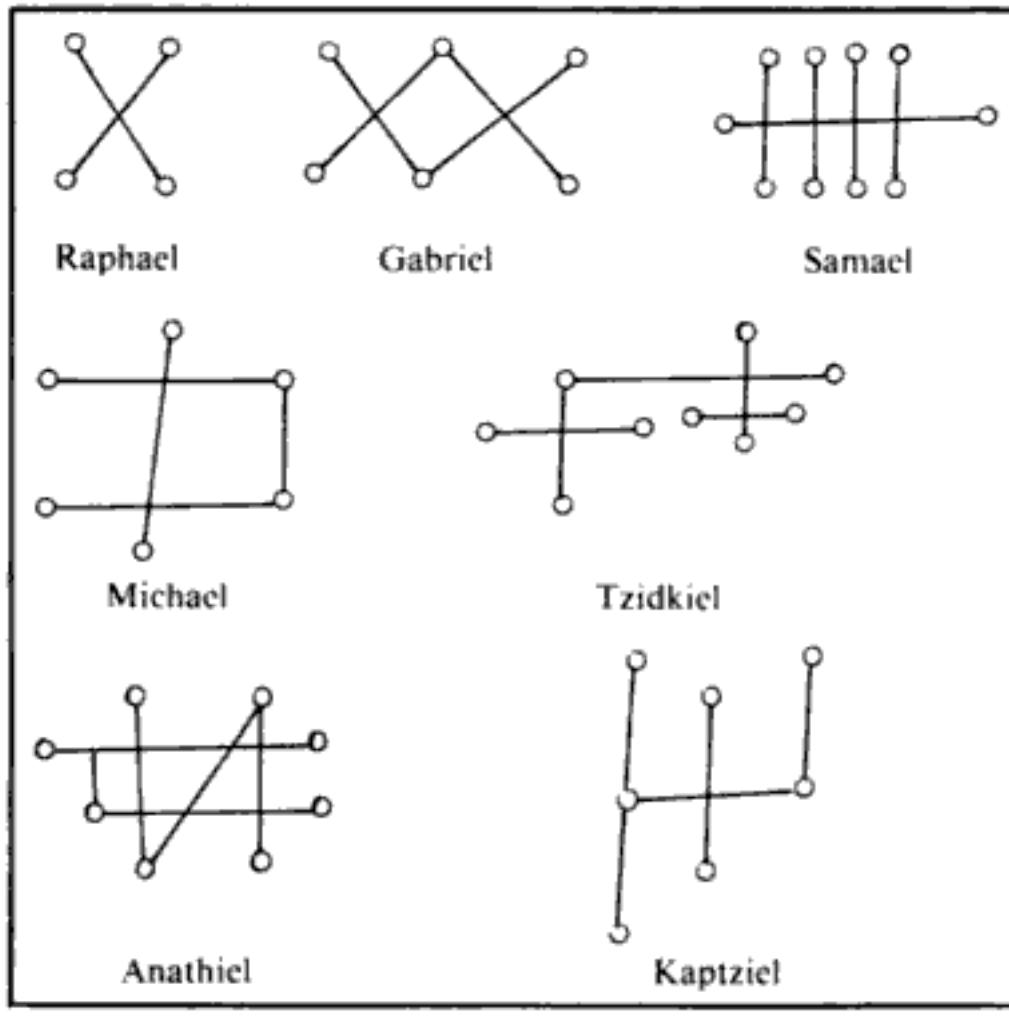

Figure 44. Seals of the planetary angels (according to Shoshan Yesod Olam *# 1727).*

In discussing this, the Kabbalists arrive at a significant conclusion. They state that there are two basic kinds of angels: permanent angels and temporary angels. The temporary angels were created on the second day, while the permanent ones, which are likened to the birds, were created on the fifth. They also state that an important difference between the permanent and temporary angels is the fact that only the permanent ones have names.[38]

One of the most important factors in astrology is the time and date of a person's birth. The Talmud thus states that there is a "Mazal of the hour."[39] The time, day, and date upon which a person is born has an important influence on his destiny.

Elsewhere the Talmud teaches that there is an angel called Laylah that oversees birth. It is this angel that proclaims if the individual will be strong or weak, wise or foolish, rich or poor.[40]

Earlier, however, we discussed the Midrashic teaching, "One angel cannot have two missions, and two angels cannot share the same mission" (1:7).[41] But if this is a general rule, how can a single

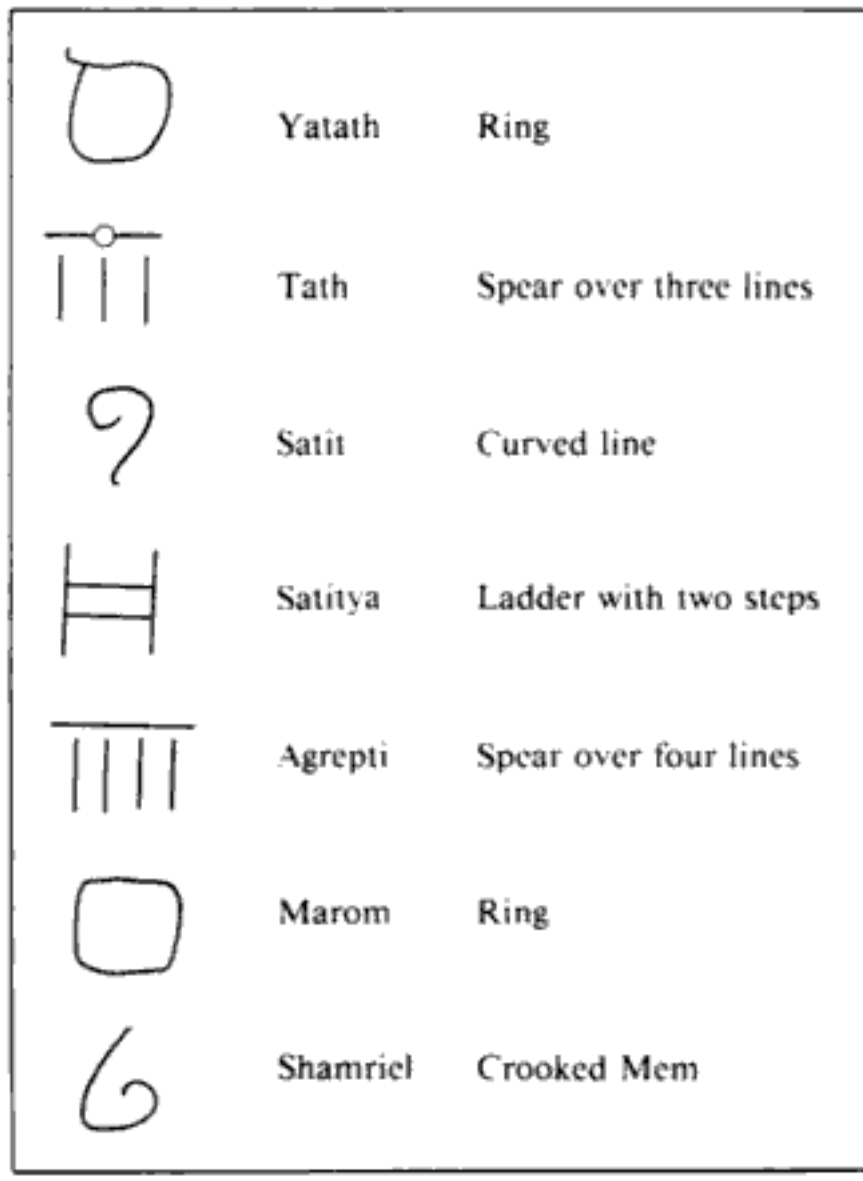

Figure 45. The seven seals.

angel oversee the birth of every person who was ever to be born? Does this not mean that he has many missions?

The same question also applies to all the permanent angels who have names. These angels, which were created on the fifth day, exist forever. In the course of their existence, they must have many tasks and missions. Why does this rule not hold true with regard to them?

In answering these questions, the commentaries note that the angels are like souls to the stars.[42] A human soul is also a spiritual entity, and the same question could be asked about it. How can a single soul be involved in many tasks? But here the answer is obvious. The soul is integrated by its association with a single body. It is not differentiated into many souls by its many tasks, because its association with the body allows it to remain an integrated whole.

The same is true of the angels having names. These angels are like souls to the stars, and this also means that the stars and planets

Figure 46. The seven planets (from Maaseh Toviah, *p. 41b).*

are the "bodies" of these angels. See figure 46. As such, each star serves as a focus for a particular angel, maintaining it as an integrated whole, even though it may have many different tasks.

There is therefore a one-to-one relationship between the stars and angels. Each star has its own particular angel, and each angel has its own star. It is this relationship that allows the named angels to have many tasks, and still not be differentiated into many angels by these tasks. Each named angel is integrated by the star that serves as its body.

This also explains why the permanent angels have names. The Zohar teaches that every single star in the universe has a name.[43] This is derived from the verse, "He brings out their host by number, He calls them all by name" (Isaiah 40:26). It is also written, "He counts the number of the stars, He gives them each a name" (Psalms 147:4). The Midrash indicates that the different names of the stars correspond to the names of the different angels.[44] The one-to-one relationship is therefore clearly expressed.

This also explains why the named angels were created on the fifth day, while the unnamed, temporary angels, were created on the second day. The named angels were associated with the stars, and could therefore not be created until after the stars. The stars were not cre-

ated until the fourth day, and the angels could therefore not be created until the fifth.

4:7

שבעה כוכבים בעולם שבתאי צדק מאדים
חמה נוגה כוכב לבנה. שבעה ימים בשנה
שבעת ימי השבוע. שבעה שערים בנפש זכר ונקבה
שתי עינים שתי אזנים שני נקבי האף והפה:

Seven planets in the Universe:
Saturn, Jupiter, Mars,
Sun, Venus, Mercury, Moon.
Seven days in the Year:
The seven days of the week.
Seven gates in the Soul, male and female:
Two eyes, two ears, two nostrils,
and the mouth.

4:8

המליך אות ב׳ בחכמה וקשר לו כתר
וצרפן זה בזה וצר בהם לבנה בעולם יום ראשון
בשנה ועין ימין בנפש זכר ונקבה:

He made the letter Bet (ב) king over Wisdom
And He bound a crown to it
And He combined one with another
And with them He formed
The Moon in the Universe
Sunday in the Year
The right eye in the Soul,
male and female.

4:9 המליך אות ג׳ בעושר וקשר לו כתר
וצרפן זה בזה וצר בהם מאדים בעולם יום שני
בשנה ואזן ימין בנפש זכר ונקבה:

He made the letter Gimel (ג) king over Wealth
And He bound a crown to it
And He combined one with another
And with them He formed
Mars in the Universe
Monday in the Year
The right ear in the Soul,
male and female.

4:10 המליך אות ד׳ בזרע וקשר לו כתר
וצרפן זה בזה וצר בהם חמה בעולם יום שלישי
בשנה ונחיר ימין בנפש זכר ונקבה:

He made the letter Dalet (ד) king over Seed
And He bound a crown to it
And He combined one with another
And with them He formed
The sun in the Universe
Tuesday in the Year
The right nostril in the Soul,
male and female.

4:11 המליך אות כ׳ בחיים וקשר לו כתר
וצרפן זה בזה וצר בהם נוגה בעולם יום רביעי
בשנה ועין שמאל בנפש זכר ונקבה:

He made the letter Kaf (כ) king over Life
And He bound a crown to it
And He combined one with another
And with them He formed
Venus in the Universe
Wednesday in the Year
The left eye in the Soul,
male and female.

4:12

המליך אות פ׳ בממשלה וקשר לו
כתר וצרפן זה בזה וצר בהם כוכב בעולם יום
חמישי בשנה ואזן שמאל בנפש זכר ונקבה:

He made the letter Peh (פ) king over Dominance
And He bound a crown to it
And He combined one with another
And with them He formed
Mercury in the Universe
Thursday in the Year
The left ear in the Soul,
male and female.

4:13

המליך אות ר׳ בשלום וקשר לו כתר
וצרפן זה בזה וצר בהם שבתאי בעולם יום
ששי בשנה ונחיר שמאל בנפש זכר ונקבה:

He made the letter Resh (ר) king over Peace
And He bound a crown to it
And He combined one with another
And with them He formed
Saturn in the Universe
Friday in the Year
The left nostril in the Soul,
male and female.

4:14

המליך אות ת׳ בחן וקשר לו כתר וצרפן
זה בזה וצר בהם צדק בעולם יום שבת בשנה
ופה בנפש זכר ונקבה:

He made the letter Tav (ת) king over Grace
And He bound a crown to it
And He combined one with another
And with them He formed
Jupiter in the Universe
The Sabbath in the Year
The mouth in the Soul,
male and female.

Here the Sefer Yetzirah discusses the letters in relation to the primary traits, the planets, the days of the week, and the parts of the body. There are a number of variations in these assignments, and the more important ones are given in Table 33 on pages 178-179.

Each letter can be used to influence the part of the body with which it is associated. This can be accomplished through using the array of 221 (or 231) Gates associated with that letter. These letters are used in a similar manner when creating a Golem.

Most important are the relationships between the letters, days of the week, and planets and between the seven primary traits: Wisdom, Wealth, Seed, Life, Dominance, Peace and Grace. One can use the methods of the Sefer Yetzirah to attain or enhance any one of these by using the soft pronunciation of the seven Doubles. If one wishes to transmit their opposite, one uses the hard pronunciation.

Like other stanzas, this can also be read in the imperative: "Make Bet king over Wisdom, bind a crown to it, and combine one with another, and with them form. . . ."

The meditation involves using the seven Doubles in this manner. The dominant letter is placed at the beginning, and the other six letters are then permuted. Thus, if one was seeking to transmit Wisdom, one would place Bet (ב) at the beginning, and one would then permute the remaining letters, GD KPRT (גד כפרת), in every possible manner. Similarly, if one were seeking Wealth, one would place Gimel (ג) at the beginning, and would permute the letters BD KPRT (בד כפרת) in all 720 possible ways. The permutation with which one begins is given in Table 34 on page 180.

At the same time, one should contemplate the part of the body associated with that particular trait. Thus, for Wisdom, one would concentrate on the right eye, while for Wealth, on the right ear. In a similar manner, one should also concentrate on the appropriate direction.

Also important is the day of the week associated with each trait. If one wishes to transmit a certain trait, it is best done on the specified day of the week.

In using these methods, one must also take planetary influences into account. Besides the influences given here, there are others given in Bereita of Shmuel HaKatan, which appear to be closer to those expressed in Western astrology.[45] See Table 35 on page 180.

Influence extends only from the visible members of our solar system. The distant planets such as Uranus, Neptune and Pluto, which are invisible to the unaided eye, are not considered to have any significant astrological influence. If one were to take these into account, one would also have to consider dozens of asteroids which would exert an even greater influence.

Table 33. The letters in relation to primary traits, planets, days of the week, and parts of the body.

	Bet ב	Gimel ג	Dalet ד	Kaf כ	Peh פ	Resh ר	Tav ת
A.	wisdom	wealth	seed	life	dominance	peace	grace
	Moon	Mars	Sun	Venus	Mercury	Saturn	Jupiter
	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
	R.eye	R.ear	R.nostril	L.eye	L.ear	L.nostril	mouth
B.	life	peace	wisdom	wealth	grace	seed	dominance
	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
	R.eye	L.eye	R.ear	L.ear	R.nostril	L.nostril	mouth
C.	wisdom	wealth	seed	life	dominance	peace	grace
	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
	Sat.	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.
	mouth	R.eye	L.eye	R.nostril	L.nostril	R.ear	L.ear
D.	life	peace	wisdom	wealth	seed	grace	dominance
	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
	Sat.	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.
	mouth	R.eye	L.eye	R.nostril	L.nostril	R.ear	L.ear

[A] Gra Version.
[B] Short Version, Raavad.
[C] Long Version, *Tikkun Layl Shavout*, Yalkut Reuveni 18b. *Emek HaMelekh* 9c uses this version for body parts.
[D] Long Version in recap (4:14). This indicates that the Long Version was taken from two sources. This version is found in Saadia 1:3, 3:3, 5:5, 8:2. Saadia (b) here. The recap may therefore have been taken from Saadia. Chakamoni is the same, except that dominance and grace are interchanged.

Table 33. The letters in relation to primary traits, planets, days of the week, and parts of the body (continued).

	Bet ב	Gimel ג	Dalet ד	Kaf כ	Peh פ	Resh ר	Tav ת
E.	life	peace	wisdom	wealth	seed	grace	dominance
	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
	R.eye	L.eye	R.nostril	L.nostril	R.ear	L.ear	mouth
F.	wisdom	wealth	dominance	life	grace	seed	peace
	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
	Sat.	Thurs.	Tues.	Sun.	Fri.	Wed.	Mon.
G.	life	peace	wisdom	seed	wealth	grace	dominance
	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
	Sat.	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.
	mouth	R.eye	L.eye	R.nostril	L.nostril	R.ear	L.ear
H.	life	peace	wisdom	grace	wealth	seed	dominance
	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
I.	R.ear	L.ear	R.eye	L.eye	R.nostril	L.nostril	mouth
	Chakhmah	Binah	Netzach	Hod	Tiferet	Daat	Malkhut
J.	life	wisdom	peace	grace	wealth	seed	dominance

E Donash. Cf. Raziel 8a (17).
F Kuzari 4:25 (50b). Body parts are not given. The planet influences the first hour of the given day.
G Sheirat Yosef 10a. The days are in order, but again, the planet is that which influences the first hour of the given day.
H Otzar HaShem; Ramak, Shiur Komah 15 (29a). The same ordering of the attributes is found in Sefer HaPeliyah 39a.
I Etz Chaim, Shaar TaNTA 6. The same ordering is found in Ginat Egoz 38c.
J Raavad, p. 51b.

Table 34. Permutations of the seven Doubles (according to Saadia B here).

Bet	ב	BGD KPRT	בגד כפרת
Gimel	ג	GBD KPRT	גבד כפרת
Dalet	ד	DGB KPRT	דגב כפרת
Kaf	כ	KPRT BGD	כפרת בגד
Peh	פ	PRT BGDK	פרת בגדכ
Resh	ר	RTBG DKP	רתבג דכפ
Tav	ת	TBG DKPR	תבג דכפר

Table 35. Influences according to Bareita of Shmuel HaKatan (see note 45).

Saturn	Poverty, destruction, internal injury and sickness.
Mars	Blood, wickedness, strife, external injury, war, hatred, jealousy.
Jupiter	Life, peace, good, prosperity, religious feelings, joy, wealth, political advance.
Venus	Grace, love, lust, children, fruitfulness.
Mercury	Wisdom, skill, writing, language.
Sun	Light, darkness, work, accomplishment, travel, exile.
Moon	Holds keys to heaven and earth, surrogate for good and evil.

The influence of the planets in the system of Sefer Yetzirah does not depend on their position in the sky, but on the hour of the day. This is discussed in a number of Talmudical and Kabbalistic sources.[46]

In order of their distance from Earth, the planets are: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Of these, Saturn is furthest from the Earth, and the Moon is closest.[47]

According to the Bible, the stars and planets were made on the Fourth Day of creation (Genesis 1:14-19). Counting from Sunday, the Fourth Day was Wednesday.

In Biblical reckoning, however, night always preceeds day. The Torah therefore consistently says, "It was evening, and it was morning." Evening always preceeds morning.

The planets were placed in their positions on the eve of the Fourth Day, that is, on Tuesday night. They were placed one at a time, an hour apart, in order of their distance from earth. Thus, in the first hour (6 P.M.), Saturn was placed in its position. In the second hour (7 P.M.), Jupiter was positioned. The order of creation of the seven planets was then as follows:

First hour	6 P.M.	Saturn
Second hour	7 P.M.	Jupiter
Third hour	8 P.M.	Mars
Fourth hour	9 P.M.	Sun
Fifth hour	10 P.M.	Venus
Sixth hour	11 P.M.	Mercury
Seventh hour	12 P.M.	Moon

This is the ordering found of the eve of Wednesday on the chart of planetary influences.

Each planet then dominated the hour in which it was positioned. After the first seven hours, their dominance began a new cycle, with the planets in the same order. This seven hour cycle continues throught the week, and it is the same every week. The entire weekly cycle is given in the tabel of planetary influences see Table 36 on page 182.

One immediately notices that the first hour of each evening is dominated by a different planet, in the following order:

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

The first hour of each day is dominated by the planets in the following manner:

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
Sun	Moon	Mars (Tew)	Mercury (Woden)	Jupiter (Thor)	Venus (Frigg)	Saturn

Note that the name of each day is associated with the planet that dominates its first hour in the morning.[48] Thus, Sunday is dominated by the Sun, Monday (moon day), by the Moon, and Saturday, by Saturn. In the English names of the other days, the Nordic or Germanic names of the planets are used.

The Romans had originally named the days after the planets dominating their first hour. This nomenclature still survives in the Romance languages. Thus, in French, Tuesday is *Mardi* (Mars' day), Wednesday is Mercredi (Mercury's day), Thursday is Jeudi (Jupiter's day), and Friday is Vendredi (Venus' day).

Saturn dominates Saturday, which is the Sabbath. In Hebrew, Sabbath is *Shabbat* (שבת), and hence, Saturn is called *Shabbatai* (שבתאי).

The planet that dominates the first hour of the day or night is said to dominate that entire period. The most auspicious times,

Table 36. Weekly cycle of planetary influences.

Hour	Wed.	Thurs.	Fri.	Sat.	Sun.	Mon.	Tues.
Night Before							
1	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
2	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
3	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
4	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
5	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
6	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
7	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
8	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
9	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
10	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
11	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
12	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Day	Wed.	Thurs.	Fri.	Sat.	Sun.	Mon.	Tues.
1	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
2	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
3	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
4	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
5	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
6	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
7	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
8	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
9	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
10	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
11	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
12	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon

Table 37. Concepts and auspicious times (according to Gra).

Wisdom
Bet, Moon, right eye, Chesed, south, white;
Saturday night, 7-8 P.M., 2-3 A.M.; Sunday, 9-10 A.M., 4-5 P.M.
Wealth, Love
Gimel, Mars, right ear, Gevurah, north, red;
Sunday night, 7-8 P.M., 2-3 A.M.; Monday, 9-10 A.M., 4-5 P.M.
Seed: Children and things relating to them
Dalet, Sun, right nostril, Tiferet, east, yellow;
Monday night, midnight-1 A.M.; Tuesday, 7-8 A.M., 2-3 P.M.
Life, Health
Kaf, Venus, left eye, Netzach, up, upper eyelid;
Tuesday night, 10-11 P.M., 5-6 A.M.; Wednesday, noon-1 P.M.
Dominance, Advancement
Peh, Mercury, left ear, Hod, down, lower eyelid;
Wednesday night, 8-9 P.M., 3-4 A.M.; Thursday, 10-11 A.M., 5-6 P.M.
Peace, internal and external
Resh, Saturn, left nostril, Yesod, west, black;
Thursday night, 7-8 P.M., 2-3 A.M.; Friday, 9-10 A.M., 4-5 P.M.
Grace, attractiveness, personality improvement
Tav, Jupiter, mouth, Malkhut, center (self), blue;
Friday night, midnight-1 A.M.; Saturday, 7-8 A.M., 2-3 P.M.
Be careful not to violate Sabbath.

however, are those associated both with the correct day and with the correct planet. See Table 36 on page 182. Thus, for example, in our (Gra) version of Sefer Yetzirah, both Sunday and the Moon are associated with Wisdom. During the day on Sunday, the Moon is dominant in the fourth and eleventh hours, or from 9-10 A.M. and from 4-5 P.M. These are then the most auspicious times for working to attain Wisdom.[49]

There is a commandment, "There shall not be found among you. . . one who calculates times (*MeOnan*)" (Deuteronomy 18:10). In the Talmud, according to Rabbi Akiba, this specifically applies to one who calculates auspicious times, and a number of authorities accept this opinion as binding.[50] This, however, only means that one

Table 38. Days and the 42-letter name.

1	Sunday	ABG YThTz	אבג יתצ
2	Monday	KRO ShTN	קרע שטן
3	Tuesday	NGD YKSh	נגד יכש
4	Wednesday	BTR TzThG	בטר צתג
5	Thursday	ChKB TNO	חקב טנע
6	Friday	YGL PZK	יגל פזק
7	Saturday	ShKU TzYTh	שקו צית

Table 39. Days, vowels and angels.

Sunday	Semeturia, Gezeriel, Ve'enael, Lemuel	Segol
Monday	Shmaiyel, Berekhiel, Ahaniel	Sh'va
Tuesday	Chaniel, Lahadiel, Machniel	Cholam
Wednesday	Chizkiel, Rahitiel, Kidashiel	Chirak
Thursday	Shmuaiel, Ra'umiel, Kuniel	Shurek
Friday	Shimushiel, Raphael, Kidushiel	Shurek
Saturday	Tzuriel, Raziel, Yofiel	Tzerey

should not make astrology a dominant influence in one's daily life. As we see from all the commentaries on Sefer Yetzirah, when one is engaged in these mystical techniques, this prohibition is not applicable.[51] See Table 37 on page 183.

Although most versions of Sefer Yetzirah set the planets in the order in which they were created, the Gra version, which we are using, follows a different system. It is based on the ordering of the planets as found in the Zohar.[52] There, we find the following relationship between the planets, Sefirot and colors:

Moon	Mars	Sun	Saturn	Jupiter	Venus	Mercury
White	Red	Yellow	Black	Blue	upper eyelid	lower eyelid
Chesed	Gevurah	Tiferet	Yesod	Malkhut	Netzach	Hod
Sun.	Mon.	Tues.	Fri.	Sat.	Wed.	Thurs.

When the Sefirot and days are placed in their usual order, the planets appear in the order given in our version of Sefer Yetzirah. This version therefore is that which fits most closely to the teachings of the Zohar.

The association with colors is also significant, since one can also meditate on these colors when seeking to transmit the associated influence. The colors are also useful in general in meditations involving the Sefirot.[53]

Also associated with the days of the week are the letters of the 42-letter name. See Table 38. This can be used in various meditations involving these days.[54] The same is true of the angels associated with each day.[55] See Table 39.

4:15 שבע כפולות בג"ד כפר"ת שבהן נחקקין
שבעה עולמות, שבעה רקיעין, שבע ארצות,
שבעה ימים, שבעה נהרות, שבעה מדברות, שבעה
יָמים, שבעה שבועות, שבע שנים, שבע שמיטין,
שבעה יובלות, והיכל הקדש. לפיכך חבב את
השביעיות תחת כל השמים:

Seven Doubles: BGD KPRT (בגד כפרת)
With them were engraved
Seven Universes, seven firmaments,
seven lands, seven seas,
seven rivers, seven deserts,
seven days, seven weeks,
seven years, seven sabbaticals,
seven jubilees,
and the Holy Palace.
Therefore, He made sevens beloved
under all the heavens.

Seven Universes

The later Kabbalists write that these are the Seven Chambers in the Universe of Beriyah.[56] These are given in Table 40 on page 186.

Of these, the two lowest, "Brickwork of Sapphire" and "Essence of Heaven," are mentioned in the verse, "They saw the God of Israel, and under His feet was the 'Brickwork of Sapphire,' clear like the 'Essence of Heaven'" (Exodus 24:10). These Seven Chambers parallel the seven lower Sefirot in the Universe of Atzilut. They also parallel the seven watches of angels in the Universe of Yetzirah.

Some early souces state that these Seven Universes are the seven thousand years that the world is supposed to exist.[57] The first six parallel the six weekdays, while the seventh thousand years is the "day when all will be Sabbath."[58]

Others relate the Seven Universes to the Kabbalistic doctrine of Sabbaticals. This states that there are seven distinct periods of creation, each lasting seven thousand years.[59] According to some Kabbalists, the present creation is the second, while others state that it is the sixth or seventh. In any case, there are seven cycles, each seven thousand years long. This means that the universe as we know it will last for 49,000 years.

Table 40. The seven chambers of the Universe of Beriyah.

Kodesh Kedashim	Holy of Holies
Ratzon	Desire
Ahavah	Love
Zekhut	Merit
Nogah	Luster
Etzem HaShamayim	Essence of Heaven
Livnat HaSappir	Brickwork of Sapphire

According to the master Kabbalists, Rabbi Isaac of Acco, when counting the years of these cycles, one must not use an ordinary physical year, but rather, a divine year.[60] The Midrash says that each divine day is a thousand years, basing this on the verse, "A thousand years in Your sight are as but yesterday" (Psalms 90:4).[61] Since each year contains $365^1/_4$ days, a divine year would be 365,250 years long.

According to this, each cycle of seven thousand divine years would consist of 2,556,750,000 earthly years. This figure of two-and-a-half billion years is very close to the scientific estimate as to the length of time that life has existed on earth.

If we assume that the seventh cycle began with the Biblical account of creation, then this would have occurred when the universe was 15,340,500,000 years old. This is very close to the scientific estimate that the expansion of the universe began some fifteen billion years ago.

The current Hebrew year is 5736. In this calendar, the year in which Adam was created is counted as year one. If we then count the Biblical genealogies from the time of Adam, we find that 5736 years have elapsed since the time he was formed. However, the Kabbalists clearly say that other human beings existed before Adam, and this is even supported in scripture.[62]

Actually, there are two accounts of creation in the Book of Genesis. The first chapter of Genesis speaks of the initial creation of the universe, while the second chapter speaks of the creation of Adam. During the six days of creation described in the first chapter, God did not actually create the world, but rather, created the ingredients which would allow the world to develop. It thus refers to the creation of all matter, along with space and time.[63] It was during these six days that God brought the universe into being from absolute nothingness.[64]

After these six days of creation, God allowed the universe to develop by itself, renewing His creation each seven thousand divine years or 2.5 billion earthly years. All the laws of nature and the prop-

Table 41. Firmaments, earths, and attributes (from *Otzar HaShem*).

1	Vilon	Eretz	Chesed	Life
2	Rakia	Adamah	Gevurah	Peace
3	Shachakim	Arka	Tiferet	Wisdom
4	Zevul	Charba	Netzach	Grace
5	Ma'on	Yabashah	Hod	Wealth
6	Makhon	Tevel	Yesod	Seed
7	Aravot	Chalad	Malkhut	Dominance

erties of matter had been fixed for all time, as it is written, "He has established them forever; He has made a decree which shall not be transgressed" (Psalms 148:6).[65] It is similarly written, "Whatever God decrees shall be forever; nothing shall be added to it, and nothing shall be taken away" (Ecclesiastes 3:14).[66]

Each of the six cycles of creation brought something new into the world. The fifth cycle was the one that brought forth life, and this took place around two and a half billion years ago. Around 974 generations before Adam, or some 25,000 years ago, man developed all the physical and mental capabilities that we possess today.[67] This man had evolved from "the dust of the earth" (Genesis 2:7), but he still lacked the divine soul that would make him a spiritual being. God then created Adam, the first true human being with a soul, "and He blew in his nostrils a soul of life" (Genesis 2:7).[68] According to tradition, the creation of Adam took place on Rosh HaShanah, the Hebrew New Year, which occurred on September 9, 3761 B.C.E.[69]

Seven Firmaments

These are listed in the Long Version (4:13) as being: Vilon, Rakia, Shechakim, Zevul, Ma'on, Makhon, Aravot. These are also mentioned in the Talmud.[70] See Table 41.

According to the Ari, these parallel the seven lower Sefirot of the Universe of Asiyah.[71]

Seven Earths

The Long Version (4:13) lists these as: Adamah, Tevel, Nashiyah, Tzaya, Chalad, Eretz, Chalad. Another source gives them as: Eretz, Adamah, Arkah, Gey, Tzaya, Nasya, Tevel.[72] Still another

ancient source lists them: Eretz, Adamah, Arka, Chariva, Yabasha, Tevel, Chalad.[73]

According to many authorities, these refer to the seven continents: North America, South America, Europe, Africa, Asia, Australia, Antarctica.[74] There is no continent on the north pole, and hence, the north is said to be "open."[75]

Both the seven firmaments and the seven earths are said to parallel the Sefirot in the lower world. They also parallel the seven attributes under discussion here.

Seven Seas

Many commentaries state that these are the seven lakes and seas in the Holy Land.[76]

In modern terminology, the seven seas represent the seven oceans: the North Atlantic, South Atlantic, North Pacific, South Pacific, Indian Ocean, Arctic Ocean, Antarctic Ocean. The seas in the Holy Land represent a microcosm of these oceans.

Seven Rivers

These are the seven rivers associated with the Holy Land: The Jordan, Yarmoch, Kirmyon, Poga, Pishon, Gichon, Chidekel.[77] The Euphrates is not counted because it includes them all.[78] These parallel the great rivers of the world.

Seven Deserts

These are the seven deserts through which the Israelites passed during the Exodus from Egypt: Eitan, Shur, Sin, Sinai, Paran, Tzin, Kadmut.[79]

Seven Days

These are the seven days of the week. They are also the seven days of the major festivals, Pesach (Passover) and Succot (Tabernacles).

Seven Weeks

These are the seven weeks between Pesach and Shavuot. The Torah thus says, "You shall count from the day after the holiday, . . . seven complete weeks" (Leviticus 23:15).

Seven Years

These are the seven years in the Sabbatical cycle. The Torah prescribes that on the seventh year the land should lie fallow and not be worked: "Six years shall you sow your field. . .but the seventh year shall be a Sabbath of solomn rest for the land" (Leviticus 25:3-4).

Seven Sabbaticals

At the end of seven Sabbatical cycles, the Jubilee year was celebrated. All slaves would then be freed, and real property would be returned to its hereditary owner. The Torah states, "You shall number seven Sabbaticals, seven times seven years . . . making forty-nine years . . . And you shall sanctify the fiftieth year, and proclaim liberty throughout the land . . . it shall be a jubilee to you" (Leviticus 25:8,10).

Seven Jubilees

This is seven times 49 (or 50) years, a total of 343 (or 350) years. The First Temple stood for 410 years, and during this period, Israel observed seven jubilees.[80]

This also relates to the concept of Sabbaticals of creation, where each jubilee period consists of 49,000 years. There will be seven such jubilee periods, and the universe will therefore last a total of 343,000 years. These are divine years, each one consisting of 365,250 earthly years. Thus, the total time between the initial expansion and final collapse of the universe will be 125,287,500,000 years. This figure of 125 billion years is very close to the scientific calculation. After this period the universe will become completely spiritual.

One of the aspects of the future world will be extreme longevity on the part of mankind. Regarding this period, it is foretold, "As a child one shall die at a hundred years old" (Isaiah 65:20).[81] According to Rabbi Isaac of Acco, the lifespan will have become so extended that one who dies at the age of a hundred will be considered like a child currently dying at the age of 3. Thus, the normal lifespan will be approximately 33 times its present value, or around 2,000 years.[82] Isaac of Acco furthermore states that these will be divine years, so the human lifespan will eventually be extended to the order of eighty million years![83]

The Holy Palace

The is the seventh point, the center of the other six, as explained above (4:4).

He made sevens beloved

According to Rabbi Abraham Abulafia, there are seven levels in creation: Form, matter, combination, mineral, vegetable, animal, and man. Man is thus the seventh level, and is most beloved by God.[84]

4:16

שתי אבנים בונות שני בתים, שלש אבנים
בונות ששה בתים, ארבע אבנים בונות
ארבעה ועשרים בתים, חמש אבנים בונות מאה
ועשרים בתים, שש אבנים בונות שבע מאות
ועשרים בתים, שבע אבנים בונות חמשת אלפים
וארבעים בתים, מכאן ואילך צא וחשוב מה שאין
הפה יכול לדבר ואין האוזן יכולה לשמוע:

Two stones build 2 houses
Three stones build 6 houses
Four stones build 24 houses
Five stones build 120 houses
Six stones build 620 houses
Seven stones build 5040 houses
From here on go out and calculate
that which the mouth cannot speak
and the ear cannot hear.

Two stones

Here the letters of the alphabet are called "stones." The Kabbalists say that they are "stones quarried from the great Name of God."[85]

The text here is discussing the number of permutations possible with a given number of letters. If one has 2 letters, AB, one can per-

mute them in 2 ways: AB and BA. These are the "2 stones" that "build 2 houses."

If one has 3 letters, one can make 6 permutations: ABC, ACB, BAC, BCA, CAB, CBA. Use has already been made of this above (1:13, 3:6-8). In a similar manner, 4 letters can be permuted in 24 ways, and 5 in 120.

The numbers are not difficult to obtain. If one starts with one letter X, a second letter can be placed either to its right or to its left. This gives 2 permutations: AX and XA.

Now if we take each combination XY, we can place a third letter in three possible positions: AXY, XAY, XYA. Since the letters XY themselves could be permuted in 2 ways, the total number of permutations is 2×3, or 6.

Similarly, if we have 3 letters XYZ, a fourth letter can be placed in one of 4 places: AXYZ, XAYZ, XYAZ, XYZA. Since the 3 letters XYZ can be permuted in 6 different ways, the total number of permutations is 6×4, or 24.

If we then take 4 letters WXYZ, a fifth letter can be inserted on one of 5 places: AWXYZ, WAXYZ, WXAYZ, WXYAZ, WXYZA. Since WXYZ can be permuted in 24 ways, the total number of permutations is 5×24, or 120.

We therefore see, that for a given number of letters, the number of permutations is given by

$$1 \times 2 \times 3 \times \ldots \times N.$$

This is known as N factorial, and is usually written $n!$ The number of permutations for all numbers of letters up to 22 is given in Tables 42 and 43 on page 192.

In general, letter permutations played an important role in the practices of the meditative Kabbalists. These permutations were often chanted very much like a mantra in order to bring about a desired state of consciousness.[86] A number of such texts contain extensive tables of such permutations.[87]

That which the mouth cannot speak

This expression is also found in the Talmud.[88]

Assume that a person wished to pronounce all 5040 possible permutations of seven letters. He would therefore have to pronounce a total of 5040×7, or 35,280 letters. Assuming that he could pronounce three letters a second, it would take over three hours to recite them all. Difficult, but not impossible.

Table 42. Permutations for 7 letters.

Number of Letters	Permutations		
1	1	=	1
2	1 × 2	=	2
3	1 × 2 × 3	=	6
4	1 × 2 × 3 × 4	=	24
5	1 × 2 × 3 × 4 × 5	=	120
6	1 × 2 × 3 × 4 × 5 × 6	=	720
7	1 × 2 × 3 × 4 × 5 × 6 × 7	=	5040

Table 43. Permutations for 22 letters.

Number of Letters	Permutations	N
1	1	1!
2	2	2!
3	6	3!
4	24	4!
5	120	5!
6	720	6!
7	5,040	7!
8	40,320	8!
9	362,880	9!
10	3,628,800	10!
11	39,916,800	11!
12	479,001,600	12!
13	6,227,020,800	13!
14	87,178,291,200	14!
15	1,307,674,368,000	15!
16	20,922,789,888,000	16!
17	355,687,428,096,000	17!
18	6,402,373,705,728,000	18!
19	121,645,100,408,832,000	19!
20	2,432,902,008,176,640,000	20!
21	51,090,942,171,709,440,000	21!
22	1,124,000,727,777,607,680,000	22!

If one wished to pronounce all possible permutations of eight letters, he would have to recite a total of 40,320 × 8, or 322,560 letters. At the same rate, this would take approximately thirty hours. For all practical purposes, this is outside the realm of normal human capability. The text therefore states that this is something that "the mouth cannot speak, and the ear cannot hear."

The Sefer Yetzirah includes it here, since it is possible to pronounce all the permutations of the seven Doubles, and apparently, this was done in some techniques.[89] In the next chapter, the text will be speaking of the twelve Elementals, which can be permuted almost a half billion ways. At the same rate as above, it would take 63 years to pronounce all these permutations.

From Table 43, we see that there are about a sextillion (10^{21}) possible permutations of all 22 letters of the Hebrew alphabet. This is very close to the total number of stars in the observable universe. This universe contains around a hundred billion (10^{11}) galaxies, each one with approximately ten billion (10^{10}) stars. A very similar figure is also found in the Talmud.[90] Thus, from the permutations of the alphabet, a name can be formed for every star in the universe. This is in accordance with the teaching that every star has an individual name.[91]

CHAPTER FIVE

5:1

שתים עשרה פשוטות ה' ו' ז', ח'
ט' י', ל' נ' ס', ע' צ' ק', יסודן
שיחה הרהור הלוך, ראיה שמיעה מעשה, תשמיש
ריח שינה, רוגז לעיטה שחוק:

Twelve Elementals:
Heh (ה), Vav (ו), Zayin (ז),
Chet (ח), Tet (ט), Yud (י),
Lamed (ל), Nun (נ), Samekh (ס),
Eyin (ע), Tzadi (צ), Kuf (ק).
Their foundation is
speech, thought, motion,
sight, hearing, action,
coition, smell, sleep,
anger, taste, laughter.

Anger

This can also be interpreted as temper or agressiveness.

Taste

The Hebrew word here, *L'eitah*, literally means swallowing. Many commentaries, however, interpret it to mean taste.[1]

These attributes do not have opposites. They can either be present or absent, but their absence is not the opposite of their presence. They are therefore represented by the twelve Elementals, which only have a single sound.

As we shall see, these qualities parallel the twelve months, as well as the twelve signs of the zodiac. They also have a parallel in the twelve tribes of Israel.

There are two ways of ordering the twelve tribes. The first is that which occurs in the beginning of the Book of Exodus (1:2-5): Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naftali, Gad, Asher, Joseph.[2]

The first six here are Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. These are the six sons of Leah in order of their birth.[3] Then

Table 44. The twelve tribes.

Letter	Month	Sign	Permutation	Exodus	Numbers	House
ה	Nissan	Aries	YHVH	Reuben	Judah	Life
ו	Iyar	Taurus	YHHV	Simeon	Issachar	Property
ז	Sivan	Gemini	YVHH	Levi	Zebulun	Attraction
ח	Tamuz	Cancer	HVHY	Judah	Reuben	Ancestors
ט	Av	Leo	HVYH	Issachar	Simeon	Descendents
י	Elul	Virgo	HHVY	Zebulun	Gad	Health
ל	Tishrei	Libra	VHYH	Benjamin	Ephraim	Coition
נ	Cheshvan	Scorpio	VHHY	Dan	Manasseh	Death
ס	Kislev	Sagittarius	VYHH	Naftali	Benjamin	Travel
ע	Tevet	Capricorn	HYHV	Gad	Dan	Government
צ	Shevat	Aquarius	HYVH	Asher	Asher	Friends
ק	Adar	Pisces	HHYV	Joseph	Naftali	Enemies

comes Benjamin, the son of Rachel. Joseph, the other son of Rachel, was in Egypt, and is therefore not mentioned until the end. Following these are Dan and Naftali, the sons of Bilhah, Rachel's handmaid. Then comes Gad and Asher, the sons of Leah's handmaid, Zilpah, who were born after the sons of Bilhah.

A number of authorities list the twelve tribes in this order.[4] According to this, Joseph's sign comes out to be Pisces (Dagim), and this is also reflected in Talmudic teachings[5] (see Table 44).

Other authorities list the tribes in the order of their camps in the desert.[6] See figure 47 on page 200. This order is: Judah, Issachar, Zebulun; Reuben, Simeon, Gad; Ephraim, Manasseh, Benjamin; Dan, Asher, Naftali.[7] On the eastern camp was Judah, Issachar and Zebulun; on the south, Reuben, Simeon, and Gad; on the west, Ephraim, Manasseh, and Benjamin, and on the north, Dan, Asher, and Naftali. According to some authorities, this was also the order of the stones on the Urim and Thumim.[8]

This change of order occured after Levi was given the priesthood and removed from the order of the tribes. To complete the twelve, Joseph was divided into two tribes, Ephraim and Manasseh. This was in accordance to Jacob's blessing, "Ephraim and Manasseh shall be like Reuben and Simeon to me" (Genesis 48:5).

When the traits are in the order given in our (Gra) version, the tribes must be matched up with them in the order of the camps.[9] The division of Joseph, however, is not considered, and therefore, Joseph is in the place of Ephraim, and Levi in the place of Manasseh. See Table 45.

Table 45. The Gra version.

Month	Quality	Tribe	
Nissan	Speech	Judah	
Iyar	Thought	Issachar	
Sivan	Action	Zebulun	
Tamuz	Sight	Reuben	
Av	Hearing	Simeon	
Elul	Action	Gad	
Tishrei	Coition	Ephraim	(Joseph)
Cheshvan	Smell	Manasseh	(Levi)
Kislev	Sleep	Benjamin	
Tevet	Anger	Dan	
Shevat	Taste	Asher	
Adar	Laughter	Naftali	

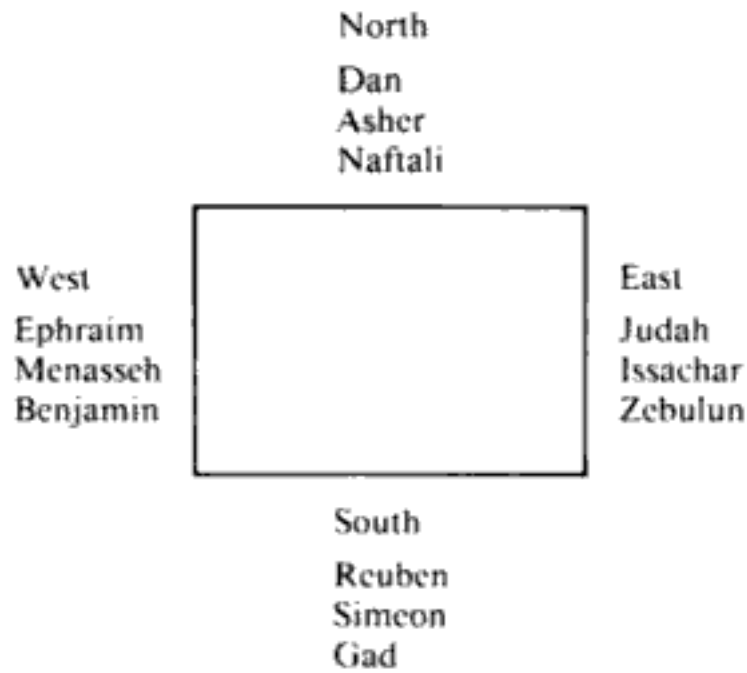

Figure 47. The tribes in the desert.

These twelve attributes also parallel the twelve permutations of the Tetragrammaton. Even though four letters can normally be permuted 24 different ways, since two letters are the same here, this number is halved.[10] See figure 48.

One begins with the name YHVH. Retaining the Y at the beginning, the V is first placed at the end (YHHV), and then immediately after the Y (YVHH). See figure 49 on page 202.

The Y is then placed at the end, setting the first H in the beginning (HVHY). As before, the middle letter, which is now the final H, is first placed at the end (HVYH). It is then placed after the initial letter (HHVY).

The H in the initial permutation in this triad (HVHY) is then placed at the end, leaving the V at the beginning (VHYH). Again, the middle letter, the Y, is first placed at the end (VHHY), and then after the first letter (VYHH).

The V is then placed at the end, leaving the final H in the beginning (HYHV). The middle H is then moved to the end (HYVH), and then to the second position (HHYV).

According to most authorities, this is the order of permutations of the Tetragrammaton paralleling the months of the year.[11] There are certain verses that also pertain to these, where the letters of the permutations appear as either the initial or final letters of the words.[12]

Also associated with these are the Twelve Houses, which are the twelve angular divisions of the sky. See Table 45 on page 199. The positioning of the constellations and planets in these determine their astrological influence.[13] This division is also used in western astrology.

Figure 48. Circle of permutations, houses, tribes, months, and signs (according to Raavad 5a).

ניסן	חסד: גולגלתא דנוקבא	יַהֲוָה אֲהַיָּה יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ:
אייר	גבורה: אזן ימין דנוק'	יַהֲוָן אֲהַהֲיָ יִתְהַלֵּל הַסְּתָהֵל הַשֶּׂכֶל וְיָדוּעַ:
סיון	תפארת: אזן שמאל דנוק'	יָוֹהֲהַ אֶיהֲהַ יְרוּתִיו וְלִצְלַע הַמִּשְׁכָּן הַשֵּׁנִית:
תמוז	נצח: עין ימין דנוק'	הֲוֵיתִי הֲוֵיהָא זֶה אֵינֶנּוּ שׁוּחַ לִי:
אב	הוד: עין שמאל דנוק'	הַוְיָה הַיְאָה הַסְּכָה וְשָׂמֵעַ יִשְׂרָאֵל הַיּוֹם:
אלול	יסוד: תושבא דנוק'	הֵיהֲיָ הֵיהָיָא וְצִדְקָה הִהְיֶה לָנוּ כִּי:
תשרי	חסד: גולגלתא דרא	וָהֲיָה יָהֲאָה יָרֵאוּ אוֹתָהּ שָׂרֵי פַרְעֹה:
חשון	גבורה: אזן ימין דרא	וְהַהֲיָ יְהַהָא וְדָבַשׁ הַיּוֹם הַזֶּה יְהוּה:
כסלו	תפארת: אזן שמאל דרא	וַיָּהָה יַאֲהָה וַיָּרָא יוֹשֵׁב הָאָרֶץ הַכְּנַעֲנִי:
טבת	נצח: עין ימין דרא	הַיְהִיוּ הַאֲהִיָ לֵיהוּה אֹתִי וְנִרְוַסְתָּה סִסְנִי:
שבט	הוד: עין שמאל דרא	הַיֶּוֶתִי הַאֶיְתִי הַסֵּר יְסוּרֵנוּ וְהִיה הַיָּא:
אדר	יסוד: תושבא דרא	הִהְיוּ הִהְאֵי עִירָה וְלִשּׁוּרְקָה בְּנֵי אַתּוֹנוֹ:

Figure 49. Permutations of YHVH and EHYH according to Or HaLevanah. *p. 86. Elul and Adar are interchanged according to the older Kabbalists. Also included are the verses from which the permutations are derived, the Sefirot, and organs of Partzufim.*

5:2 שתים עשרה פשוטות ה׳ ו׳ ז׳, ח׳ ט׳ י׳, ל׳ נ׳ ס׳, ע׳ צ׳ ק׳, יסודן שנים עשר גבולי אלכסון, גבול מזרחית רומית גבול מזרחית צפונית גבול מזרחית תחתית, גבול דרומית רומית גבול דרומית מזרחית גבול דרומית תחתית, גבול מערבית רומית גבול מערבית דרומית גבול מערבית תחתית, גבול צפונית רומית גבול צפונית מערבית גבול צפונית תחתית, ומתרחבין והולכין עד עדי עד והן הן גבולות עולם:

Twelve Elementals
HVZ ChTY LNS OTzQ (הוז חטי לנס עצק)
Their foundation is the twelve diagonal boundaries:
The east upper boundary
The east northern boundary
The east lower boundary
The south upper boundary
The south eastern boundary
The south lower boundary
The west upper boundary
The west southern boundary
The west lower boundary
The north upper boundary
The north western boundary
The north lower boundary
They extend continually until eternity of eternities
And it is they that are the boundaries of the Universe.

The twelve Elementals are said to relate to the twelve diagonal boundaries. See Table 46 on page 204. These correspond to the twelve edges of a cube. When a person uses these letters in any meditation, he must also concentrate on the appropriate direction.

The ordering here begins on the east, and then goes through the four primary directions: east, south, west, north. This corresponds to the teaching, "Whenever you turn, turn toward the right."[14]

The ordering of directions is also the same as that of the four camps in the desert.[15] The twelve diagonal boundaries thus correspond to the twelve tribes. It is for this reason that our (Gra) version gives three boundaries for each of the four sides. These correspond to the three tribes in each of the four camps.[16]

In each of these four directions, one first takes the upward boundary, then the right boundary, and then the lower boundary. In

Table 46. Two versions of the diagonal boundaries.

Letter	Gra, Long Version	Short Version	Permutation	Tribe
ה	east upper	east north	YHVH	Judah
ו	east north	east south	YHHV	Issachar
ז	east lower	east upper	YVHH	Zebulun
ח	south upper	east lower	HVHY	Reuben
ט	south east	north upper	HVYH	Simeon
י	south lower	north lower	HHVY	Gad
ל	west upper	west south	VHYH	Joseph
נ	west south	west north	VHHY	Levi
ס	west lower	west upper	VYHH	Benjamin
ע	north upper	west lower	HYHV	Dan
צ	north west	south upper	HYVH	Asher
ק	north lower	south lower	HHYV	Naftali

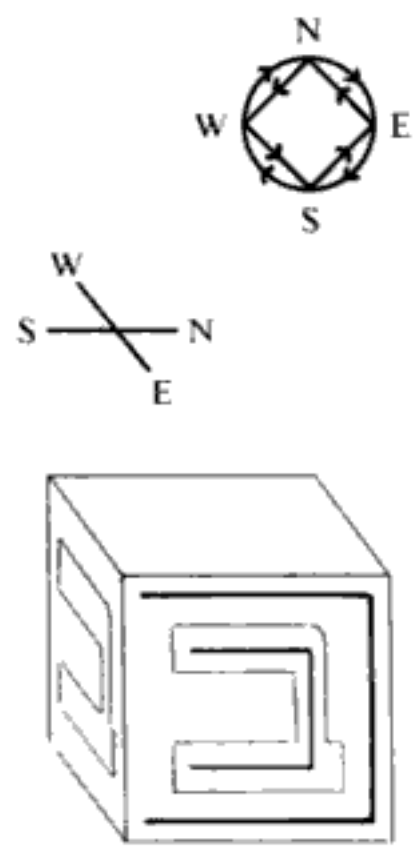

Figure 50. The letter Bet formed by the path of tracing the boundaries.

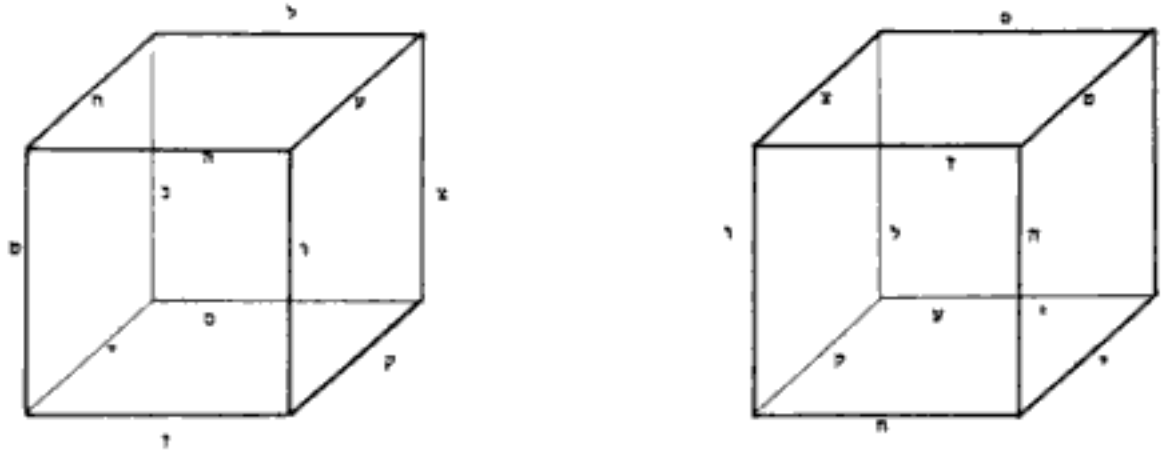

Gra Short Version

Figure 51. The position of the Elementals according to both main versions.

this manner, one describes the letter Bet (ב) on each side. This corresponds to the teaching that the world was created with a Bet, this being the first letter of the Torah.[17] See figure 50.

A number of other versions give the twelve boundaries like they are here.[18] Other versions, however, use a different system. They give all the eastern boundaries first, then the two remaining northern ones, then all the western boundaries, and finally, the two remaining southern edges.[19] See figure 51.

The Bahir relates these twelve diagonals to the Tree of Life.[20] There is a one-to-one relationship between the diagonal boundaries and the diagonal lines in the Tree of Life diagram.

These twelve boundaries also correspond to the twelve permutations of the Tetragrammaton. The permutations beginning with Y corresponding to the east; those beginning with the first H, to the south; the V, to the west, and the final H, to the north.[21]

They extend to eternity of eternities

The term, "eternity of eternities," which in Hebrew is *Adey Ad*, has already been discussed (1:5) as denoting a realm beyond space and time. The use of the term here would imply that the diagonal boundaries actually extend beyond the realm of space and time.

Earlier, when the Sefer Yetzirah (4:4) spoke of the six primary directions, it did not call them boundaries. The reason why they are called "boundaries" (*gevulim*) here is because they are used in

method of meditating on the "boundaries" of space. The initiate meditates on the four letters Bet which seal the universe on four sides, setting the limits of thought.[22] He also meditates on the twelve permutations of the Tetragrammaton, which correspond to the twelve diagonals. In this manner, he can reach the level where they extend to "eternity of eternities," beyond the realm of space and time.

In discussing the twelve diagonals, the Bahir says, "On the inside of them is the Tree."[23] This is the Tree of Life, the array of the Ten Sefirot, connected by the 22 letters. The Tree is not inside the twelve boundaries from an earthly point of view, since it is external to the physical universe. It is only inside these boundaries when viewed from the point at infinity, that has been discussed earlier (1:7). It is at this point that all the boundaries are unified.

When a person meditates on the infinity of the diagonal boundaries, he is also able to move along the diagonal paths in the Tree of Life. This is important, since it is much easier to ascend along the diagonals than along the vertical paths.

Boundaries of the Universe

These boundaries parallel the boundaries of the twelve tribes mentioned in Ezekiel 48. Each of these diagonal boundaries relates to one of the twelve tribes.

According to the Talmud, these boundaries correspond to the twelve pillars upon which the universe rests.[24] This is based on the verse, "He stood up the boundaries of the nations, according to the number of the children of Israel" (Deuteronomy 32:8). The Talmud also relates these to the "arms of the universe."

Instead of "boundaries of the Universe," the Short Version reads, "arms of the Universe."[25] The obvious allusion is to the verse (Deuteronomy 33:26-27):

> There is none like the God of Jeshurun
> The Rider of the heavens is your Helper
> His pride is in the skies (*shekhakim*).
> A dwelling is the God of eternity
> And below are the Arms of the Universe
> He drives the enemy from before you
> And He said, "Destroy!"

This verse occurs after the blessing of the tribes, where Moses blesses the entire nation of Israel.[26] Although the verse is speaking of

God helping the Israelites in a mundane sense, it also has mystical overtones.

Moses begins by calling God, "the Rider of the heavens." The word "rider," *rokhev* (רוכב), is closely related to *markava* (מרכבה), the mystical "chariot" that is the essence of the mystical experience. The concept of "riding" involves traveling and leaving one's natural place.[27] When Moses says that God "rides" the heavens, it means that He leaves His natural state where He is absolutely unknowable and inconceivable, and allows Himself to be visualized in a mystical vision.

As the verse continues, this takes place through the skies known as *Shekhakim*. This term always refers to the two Sefirot, Netzach and Hod, which are the Sefirot involved in prophecy and inspiration.[28]

It then says, "A dwelling (*me'onah*) is the God of eternity." As discussed earlier (1:5), the word *ma'on* (and *me'onah*) indicate a level above space and time, the "place of the universe."[29]

The word for "eternal" here is Kedem, which usually indicates Keter.[30] The Hebrew word for Crown, Keter (כתר) also comes from the root *Katar* (כתר), meaning to "surround."[31] It is through the attribute of Keter or Kedem (eternity) that God encompasses all space and time.

It is below this that there exist the "Arms of the Universe." These are the infinities involving the twelve diagonal boundaries.

On the highest level, we conceive of God as being totally divorced from all space and time. This conception involves a state of consciousness that pertains neither to perception nor to nonperception. On a lower level, we see Him as the one who defines space and time, as the "Place of the Universe." This involves a state of consciousness perceiving Nothingness. On a still lower level, we see God as being beyond the boundaries of the universe.

Thus, if a person wishes to experience God, he must begin at the lower level and work his way upward. He therefore begins with the "arms of the Universe," contemplating the infinity of space in the twelve diagonal boundaries. Only after this can he reach the level of "a Dwelling is the God of eternity," where he conceives God as the "Place of the Universe." Finally, however, he must attain a conception of God as being totally divorced from space and time. He then sees Him as the "Rider of the heavens," who merely uses all depictions as a means through which He can be conceptualized.

A very important element in attaining the mystical experience is the negation of the self. When a person sees himself as nothing, then his self becomes transparent to the Divine. Commenting on the verse, "from under the Arms of the Universe," the Talmud states that a person must "make himself like he does not exist."[32] Through contemplating the infinities of the universe, one can nullify the ego.

In another very significant teaching, the Talmud states that, "The spirit (*ruach*) depends on the stormwind (*sa'arah*) . . . and the stormwind hangs from the *arms* of God."[33] This is also based on the verse, "From under the Arms of the Universe." The stormwind (*sa'arah*), however, was the first manifestion of Ezekiel's vision, as he says, "I looked, and behold, a stormwind coming out of the north" (Ezekiel 1:4).[34] The stormwind relates to the stormy state of consciousness that precedes the true mystical experience, which is called "Spirit" (*Ruach*).

The Talmud states that the state of *Sa'arah*, which is the gateway to the mystical experience, depends on the Arms of the Univese. One attains this state when one meditates on the infinities of the diagonal boundaries and the permutations of the Tetragrammaton associated with them.

In the text here, we see that the ordering of the twelve diagonal boundaries begins with the east and ends with the north. Since the last direction upon which one meditates is the north, Ezekiel saw the "stormwind coming from the north."

The state of "stormwind," as well as the "great cloud, and flashing fire" seen by Ezekiel are the forces of the evil Husks (*Klipah*), which must be breached before one can enter into the mysteries.[35] The passage in Deuteronomy therefore concludes, "He drives the enemy from before you." Since after contemplating the "Arms of the Universe," one encounters the enemy—the *Klipah*—Moses had to promise that God would drive this force away and allow one to enter unharmed.[36]

In the Long Version, the reading here in Sefer Yetzirah is "Heights of the Universe." Some commentaries state that these "Heights" are the "Arms of the Universe."[37]

The term, "Heights of the Universe," occurs three times in scripture. In Jacob's blessing to Joseph, he grants him, "the desire of the Heights of the Universe" (Genesis 49:26). Moses likewise blessed the tribe of Joseph with, "the treasure of the Heights of the Universe" (Deuteronomy 33:15).[38]

The Zohar states that these Heights are related to the feminine principle in creation, especially to the Sefirah of Malkhut.[39] It is through meditation on the twelve infinite lines of the universe that one can enter into Malkhut and begin the climb up the Tree of Life.

The twelve diagonal boundaries are therefore like transmission lines, through which creative energy flows into the universe from the twelve diagonal paths in the Tree of Life. As such, these infinities are the interface between the physical and the transcendental.

5:3 שתים עשרה פשוטות ה׳ ו׳ ז׳, ח׳ ט׳ י׳, ל׳ נ׳ ס׳,
ע׳ צ׳ ק׳, יסודן חקקן חצבן צרפן שקלן והמירן
וצר בהם שנים עשר מזלות בעולם שנים עשר חדשים
בשנה שנים עשר מנהיגים בנפש זכר ונקבה:

Twelve Elementals
HVZ ChTY LNS OTzQ (הוז חטי לנס עצק)
Their foundation is [that]
He engraved them, carved them, permuted them,
weighed them, and transformed them,
And with them He formed
twelve constellations in the Universe
twelve months in the Year
and twelve directors in the Soul,
male and female.

5:4 שנים עשר מזלות בעולם טלה שור תאומים
סרטן אריה בתולה מאזנים עקרב קשת גדי
דלי דגים:

Twelve constellations in the Universe:
Aries (T'leh, the Ram)
Taurus (Shor, the Bull)
Gemini (Teumim, the Twins)
Cancer (Sartan, the Crab)
Leo (Ari, the Lion)
Virgo (Betulah, the Virgin)
Libra (Maznayim, the Scales)
Scorpio (Akrav, the Scorpion)
Sagittarius (Keshet, the Archer)
Capricorn (Gedi, the Kid)
Aquarius (Deli, the Water Drawer)
Pisces (Dagin, the Fish).

Table 47. Hebrew lunar months and their correspondences.

Month	Equivalent	A	B	Sign	Angel*
Nissan	March-Apr.	Samael	Uriel	Aries	Uriel
Iyar	Apr.-May	Aniel	Imriel	Taurus	Lahatiel
Sivan	May-June	Gansharish	Tzafaniel	Gemini	Paniel
Tamuz	June-July	Cadniel	Tariel	Cancer	Zuriel
Av	July-Aug.	Tzidkiel	Barakiel	Leo	Barakiel
Elul	Aug.-Sept.	Akhniel	Paniel	Virgo	Chaniel
Tishrei	Sept.-Oct.	Barakiel	Tzuriel	Libra	Tzuriel
Cheshvan	Oct.-Nov.	Ismariel	Kabriel	Scorpio	Gabriel
Kislev	Nov.-Dec.	Gabriel	Adniel	Sagittarius	Maduniel
Tevet	Dec.-Jan.	Gabriel	Tzafiel	Capricorn	Shaniel
Shevat	Jan.-Feb.	Uriel	Yariel	Aquarius	Gabriel
Adar	Feb.-March	Berakhiel	Sumiel	Pisces	Rumiel

*According to Raziel 416, 141.

5:5

שנים עשר חדשים בשנה ניסן אייר סיון תמוז
אב אלול תשרי חשון כסלו טבת שבט אדר:

Twelve months in the year
Nissan, Iyar, Sivan,
Tamuz, Av, Elul,
Tishrei, Cheshvan, Kislev,
Tevet, Shevat, Adar.

The references to the zodiac are shown in Table 47 on page 210. Figure 52 shows the zodiac as it appeared in the 1720 edition of *Tzurat HaAretz*.

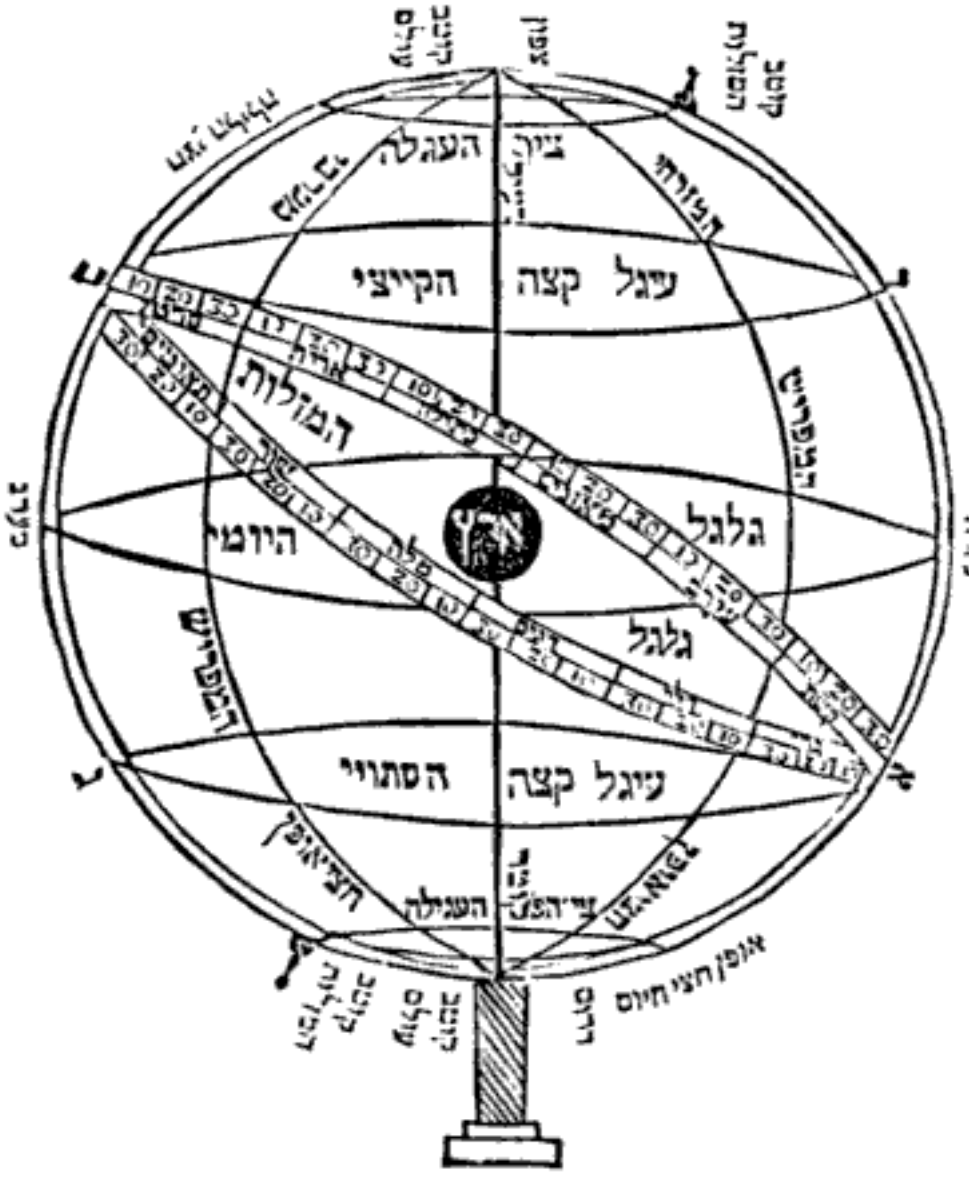

Figure 52. The zodiac (from Tzurat HaAretz, *p. 59a).*

5:6 שנים עשר מנהיגים בנפש זכר ונקבה שתי ידים
שתי רגלים שתי כליות מרה דקין כבד קורקבן
קבה טחול:

Twelve directors in the soul
male and female,
The two hands, the two feet,
the two kidneys,
the gall bladder, the intestines,
the liver, the korkeban,
the kivah, the spleen.

The intestines

In Hebrew, the word here is *Dakkin*. This usually denotes the small intestine, but it can also include the large intestine or colon.

In other versions, instead of *Dakkin*, the Sefer Yetzirah uses the term *Massas* or *Hemsess*. Ordinarily in Hebraic literature, this does not denote a human organ. The term usually refers to the Omasum or manyplies, the third stomach in ruminating (cud-chewing) animals such as cattle.[40] See figure 53 on page 213. This organ is also called the psalterium, since its longitudinal folds are arranged like the leaves in a book.

According to a number of commentaries, the *Massas* denotes the stomach in man.[41] In a number of places, the midrash implies that the function of the *Massas* is to "grind" food.[42]

According to the substitution in the Gra Version here, it would appear that the analogue of the *Massas* in man is the small intestine. This is also supported by a number of authorities.[43] This would be in agreement with the Kabbalists, since according to them, the stomach is the *Korkeban*.

The Korkeban

The term *Korkeban* is most often used to denote the gizzard in fowl.[44] In the Talmud and Midrash, however, this term is occasionally if rarely used to denote a human organ, usually identified with the "grinding of food."[45]

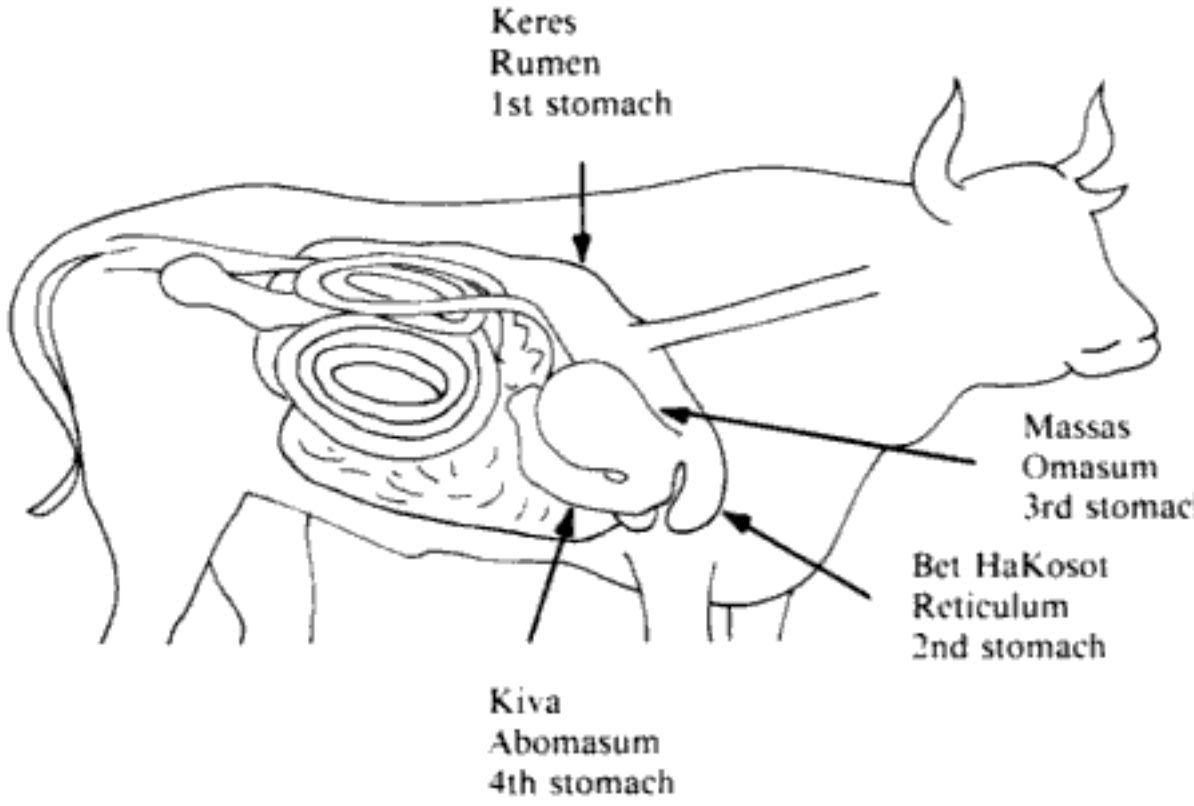

Figure 53. The four stomachs in a ruminant.

The Zohar clearly identifies the *Korkeban* as the stomach, and this opinion is shared almost universally by all later Kabbalists.[46]

Other commentaries identify the *Korkeban* with various different internal organs. Some say that it is the esophagus.[47] Others say that it is the small intestine.[48] Still another opinion has that it is the colon.[49] Some even say that it is the appendix.[50]

The Kivah

The *Kivah* is also an organ usually associated with animals. In ruminants, it is the fourth stomach, known as the maw or abomasum. In calves, it is also known as the rennet bag, since it contains the

rennet making glands.[51] According to some commentaries, the *Kiva* is the stomach.[52] Others identify it with the intestine.[53] Another opinion has that it is the colon.[54]

In animals, the *Kiva* was part of the offering given to priests, as the Torah states, "They shall give to the priest the shoulder, the two cheeks, and the *Kiva*" (Deuteronomy 18:3). Maimonides states that the reason for this is because the *Kivah* is the first among the digestive organs, and this opinion is echoed by the Kabbalists.[55] According to this, the analogue in man would be the esophagus.

The Talmud and Zohar, however, apparently teach that the main function of the Ivah in man is to induce sleep.[56] This is also reflected in Sefer Yetzirah (5:9). This would indicate an organ of glandular nature, possibly the pancreas. Significantly, an early Midrash attributes to the *Kiva*, a "sleep of sweetness."[57]

One reason why the *Kiva* might be associated with sleep is because in animals it is the organ that digests milk. The human analogue may also be associated with milk, and milk is known to induce sleep.[58] The Talmud also states that in general, eating brings on sleep.[59]

It is also possible that the *Korkeban* and *Kiva* are not human organs at all. This would mean that use is made of them only when the Sefer Yetzirah is used with relation to animals and birds. By making use of these organs, one may create an animal or bird rather than a human. This might have been the technique that the Talmudic sages used to create a prime calf.

5:7

המליך אות ה׳ בשיחה וקשר
לו כתר וצרפן זה בזה וצר בהם טלה בעולם
וניסן בשנה ורגל ימין בנפש זכר ונקבה:
המליך אות ו׳ בהרהור וקשר לו כתר
וצרפן זה בזה וצר בהם שור בעולם ואייר בשנה
וכוליא ימנית בנפש זכר ונקבה:
המליך אות ז׳ בהלוך וקשר לו כתר וצרפן זה בזה
וצר בהם תאומים בעולם וסיון בשנה ורגל שמאל
בנפש זכר ונקבה:

He made the letter Heh (ה) king over speech
and He bound a crown to it
And He combined one with another
And with them He formed
Aries in the Universe
Nissan in the Year
And the right foot in the Soul
male and female.

He made the letter Vav (ו) king over thought
And He bound a crown to it
And He combined one with another
And with them He formed
Taurus in the Universe
Iyar in the Year
And the right kidney in the Soul
male and female

He made the letter Zayin (ז) king over motion
And He bound a crown to it
And He combined one with another
And with them He formed
Gemini in the Universe
Sivan in the Year
And the left foot in the Soul
male and female.

5:8 המליך אות ח׳ בראיה וקשר
לו כתר וצרפן זה בזה וצר בהם סרטן בעולם
ותמוז בשנה ויד ימין בנפש זכר ונקבה:
המליך אות ט׳ בשמיעה וקשר לו כתר וצרפן
זה בזה וצר בהם אריה בעולם ואב בשנה וכוליא
שמאלית בנפש זכר ונקבה: המליך
אות י׳ במעשה וקשר לו כתר וצרפן זה בזה וצר
בהם בתולה בעולם ואלול בשנה ויד שמאל בנפש
זכר ונקבה:

He made the letter Chet (ח) king over sight
And He bound a crown to it
And He combined one with another
And with them He formed
Cancer in the Universe
Tamuz in the Year
And the right hand in the Soul
male and female.

He made the letter Tet (ט) king over hearing
And He bound a crown to it
And He combined one with another
And with them He formed
Leo in the Universe
Av in the Year
And the left kidney in the Soul
male and female

He made the letter Yud (י) king over action
And He bound a crown to it
And He combined one with another
And with them He formed
Virgo in the Universe
Elul in the Year
And the left hand in the Soul
male and female.

5:9

המליך אות ל׳ בתשמיש וקשר
לו כתר וצרפן זה בזה וצר בהם מאזנים בעולם
ותשרי בשנה ומרה בנפש זכר ונקבה:
המליך אות נ׳ בריח וקשר לו כתר וצרפן
זה בזה וצר בהם עקרב בעולם וחשון בשנה ודקין
בנפש זכר ונקבה: המליך אות
ס׳ בשינה וקשר לו כתר וצרפן זה בזה וצר בהם קשת
בעולם וכסלו בשנה וקבה בנפש זכר ונקבה:

He made the letter Lamed (ל) king over coition
And He bound a crown to it
And He combined one with another
And with them He formed
Libra in the Universe
Tishrei in the Year
And the gall bladder in the soul
male and female.

He made the letter Nun (נ) king over smell
And He bound a crown to it
And He combined one with another
And with them He formed
Scorpio in the Universe
Cheshvan in the Year
And the intestine in the Soul
male and female.

He made the letter Samekh (ס) king over sleep,
And He bound a crown to it
And He combined one with another
And with them He formed
Sagittarius in the Universe
Kislev in the Year
And the Kivah in the Soul
male and female.

5:10 המליך אות ע׳ ברוגז וקשר
לו כתר וצרפן זה בזה וצר בהם גדי בעולם
וטבת בשנה וכבד בנפש זכר ונקבה:
המליך אות צ׳ בלעיטה וקשר לו כתר וצרפן
זה בזה וצר בהם דלי בעולם ושבט בשנה וקורקבן
בנפש זכר ונקבה: המליך אות
ק׳ בשחוק וקשר לו כתר וצרפן זה בזה וצר בהם דגים
בעולם ואדר בשנה וטחול בנפש זכר ונקבה. עשאן
כמין עריבה סידרן כמין חומה ערכן כמין מלחמה:

He made the letter Eyin (ע) king over anger
And He bound a crown to it
And He combined one with another
And with them He formed
Capricorn in the Universe
Tevet in the Year
And the liver in the Soul
male and female.

He made the letter Tzdi (צ) king over taste
And He bound a crown to it
and He combined one with another
And with them He formed
Aquarius in the Universe
Shevat in the Year
And the Korkeban in the Soul
male and female.

He made the letter Kuf (ק) king over laughter
And He bound a crown to it
And He combined one with another
And with them He formed
Pisces in the Universe
Adar in the Year
And the spleen in the Soul
male and female.

He made them like a trough
He arranged them like a wall
He set them up like a battle.

There are several variant readings found in the different versions and commentaries. The major ones are given in Table 48 on page 219.

In this version, the *Kivah* is associated with sleep, the liver with anger, and the spleen with laughter. The same association is found in the Talmud.[60]

Here we see that the signs of the zodiac are associated with the twelve Hebrew lunar months, rather than with the position of the Sun, as in Western astrology. The assignment here approximates that of Western astrology, but is more accurate from a Kabbalistc viewpoint.

If one wishes to attain a deep understanding of the significance of the astrological signs, one must contemplate the patterns of stars that form each one. As one gazes at these stellar arrays, not only does

Table 48. Various versions of the meaning of the signs.

		Gra	Short[1]	Long[2]	Saadia[3]	Ramak[4]
ה	Nissan Aries	speech R. foot	[sight] R. hand	speech liver	sight liver	sight R. hand
ו	Iyar Taurus	thought R. kidney	[hearing] L. hand	thought gall	hearing gall	hearing L. hand
ז	Sivan Gemini	motion L. foot	[smell] R. foot	motion spleen	smell spleen	speech R. foot
ח	Tamuz Cancer	sight R. hand	[speech] L. foot	sight massas	speech massas	taste L. foot
ט	Av Leo	hearing L. kidney	[taste] R. kidney	hearing R. kidney	taste R. kidney	anger R. kidney
י	Elul Virgo	action L. hand	[coition] L. kidney	action L. kidney	action L. kidney	motion L. kidney
כ	Tishrei Libra	coition gall	[action] liver	coition korkeban	coition korkeban	laughter liver
ל	Cheshvan Scorpio	smell intestine	[motion] spleen	smell kivah	motion kivah	thought spleen
מ	Kislev Sagittarius	sleep kivah	[anger] gall	sleep R. hand	anger R. hand	coition gall
נ	Tevet Capricorn	anger liver	[laughter] massas	anger L. hand	laughter L. hand	sleep massas
ס	Shevat Aquarius	taste korkeban	[thought] kivah	taste R. foot	thought R. foot	smell kivah
ע	Adar Pisces	laughter spleen	[sleep] korkeban	laughter L. foot	sleep L. foot	action korkeban

[1] The traits are not listed explicitly in the Short Version, but are given by the Raavad. This ordering, however, is found in 5:1. Donash has a similar ordering, but he interchanges liver and spleen, sight and hearing, coition and taste. *Kuzari* 4:25 also uses this ordering, but instead of "anger, laughter, thought," he has, "thought, anger, laughter."

[2] This ordering is also used by Ramak in *Pardes Rimonim* 21:16.

[3] Saadia 8:3. Also see 1:3, 6:5-15; Saadia B, here. This same ordering is found in the Long Version in the recap, 5:21, indicating that it was added from Saadia. This ordering was also used by Chakamoni 73a, Rabbi Eliezar Rokeach 10b, and by Rabbi Yosef Tzayach in *Sheirit Yosef* 10a, 11a, and *Tzaror HaChaim* 34b.

[4] *Shiur Komah* 15 (Adam), pp. 29a, b.

Table 49. Signs and planets of the zodiac.

Zodiac Influences		Planetary Influences	
Remainder	Sign	Remainder	Planet
0	Cancer	0	Mercury
1	Leo	1	Moon
2	Virgo	2	Saturn
3	Aries	3	Jupiter
4	Taurus	4	Mars
5	Gemini	5	Sun
6	Libra	6	Venus
7	Scorpio		
8	Sagittarius		
9	Capricorn		
10	Aquarius		
11	Pisces		

the picture of the sign emerge, but one also gains insight into its inner essence.

In general, it was forbidden to actually draw pictures of the figures represented by the astrological signs.[61] In ancient times, the making of such pictures actually led to the worship of these signs as gods.[62] To draw the stars alone, or even to connect them with lines so as to make their patterns recognizable, however, is permitted.[63]

For the purpose of contemplation, the pictures and diagrams found in most astrological texts are next to useless. Instead, we must turn to the writings of the ancients. One of the best descriptions of the constellations, dating from the second century, is found in Ptolemy's *Almagest*, and this is quoted in ancient Hebrew manuscripts.[64] I have used Ptolemy's tables in constructing the diagrams of the constellations.

He made them like a trough

The constellations are said to be like a trough because they channel spiritual sustenance down to the physical world. The months are like a wall. The parts of the body are involved in a constant state of war, as discussed later (6:3).[65]

Besides his time of birth, a person's name also plays an important role in determining astrological signs. In order to determine this

influence, one must write the person's name and the name of his mother in Hebrew characters. The letters must then be added up, so as to determine the numerical value of both names.[66]

To determine the sign of the zodiac, one must cast off twelves, and take the remainder. That is, one must divide the above sum by twelve, and determine the remainder. This is used to determine the sign of the zodiac.[67]

To determine the planetary influence, one must cast off sevens. Like before, one must divide by seven, and retain only the remainder. This is used to determine the appropriate planet. Note that in the table, the order of the planets is that of Saturday night. In Hebrew reckoning, this is the beginning of the first day of the week, and hence, the first period of creation.

This method can more easily be understood if we take an example. Assume that a person's name is Abraham (אברהם) and his mother's name is Sarah (שרה). Making use of the numerical value for each letter, we see that Abraham has a numerical value of 248, while that for Sarah is 505. Adding the two together, the final sum is 753.

To determine the sign of the zodiac, we must divide by twelve, yielding 62, with a remainder of nine. Consulting Table 49 on page 220, we find that the appropriate sign is Capricorn.

Similarly, to determine the planet, we divide 753 by seven. The quotient is 107, with a remainder of four. We thus find that Mars will exert a strong influence on a person named Abraham, who is the son of Sarah.

Also important are the 28 "camps" of the Divine Presence, corresponding to the 28 days of the lunar month.[68] The length of the lunar month is 29 days, 12 hours, 2643 seconds (29.53059 days).[69] This is the period during which the Moon goes through all of its phases.

Besides this, there is also the sidereal month, the time during which the Moon passes through all twelve signs of the zodiac. This period is 27 days, 6 hours, 780 seconds (27.25902 days). This is the period during which the Moon revolves around the earth, and returns to its original position with regard to a fixed star.

The lunar month is longer than the sidereal month. The reason for this is because, in order to complete a lunar month, the Moon must not only pass through the twelve signs of the zodiac, but it must also occupy its previous position in relation to the Sun. During this month, however, the Sun itself has advanced through the zodiac. The lunar month is therefore longer than the sidereal month by a factor of one twelfth. The Moon therefore passes through each of the twelve signs of the zodiac in 2 days, 6 hours, 1865 seconds (2.271585 days).

Table 50. The 28 times of Ecclesiastes (3:2–8).

A time to be born	and a time to die.
A time to plant	and a time to uproot.
A time to kill	and a time to heal.
A time to wreck	and a time to build.
A time to weep	and a time to laugh.
A time of mourning	and a time of dancing.
A time to throw stones	and a time to hoard stones.
A time to embrace	and a time to shun.
A time to seek	and a time to lose.
A time to safeguard	and a time to discard.
A time to tear	and a time to sew.
A time to be still	and a time to speak.
A time to love	and a time to hate.
A time of war	and a time of peace.

Table 51. The 28 times and their associated qualities.

1. A time to be born (seed)	2. a time to die (desolation)
3. A time to plant (seed)	4. a time to uproot (desolation)
5. A time to kill (death)	6. a time to heal (life)
7. A time to wreck (death)	8. a time to build (life)
9. A time to throw stones (poverty)	10. a time to hoard stones (wealth)
11. A time to lose (poverty)	12. a time to seek (wealth)
13. A time to embrace (grace)	14. a time to shun (ugliness)
15. A time to safeguard (grace)	16. a time to discard (ugliness)
17. A time to be still (wisdom)	18. a time to speak (foolishness)
19. A time to sew (wisdom)	20. a time to tear (foolishness)
21. A time of war (war)	22. a time of peace (peace)
23. A time to hate (war)	24. a time to love (peace)
25. A time of mourning (subjugation)	26. a time of dancing (dominance)
27. A time to weep (subjugation)	28. a time to laugh (dominance)

Besides the 28 lunar days, the sidereal month can also be divided into 28 equal parts. Each one of these parts is one of the Moon's "camps." The moon passes through each of its camps in 23 hours, 1310 seconds.

The 28 camps parallel the 28 "times" mentioned in Ecclesiastes.[70] See Tables 50 and 51 on page 222. These are related to the seven qualities corresponding to the seven Doubles, as discussed above (4:2-3). See Table 52 on page 224.

The 28 camps are associated with the twelve signs of the zodiac through the 42 Letter Name, given above (4:14). See Table 53 on page 224. This name is combined with the letters of the Tetragrammaton in the manner shown in figure 54 on page 225. This yields a total of 168 letters, or six for each of the 28 camps.

The 168 letters can also be divided into twelve groups, each consisting of 14 letters. Each of these groups then corresponds to a specific sign of the zodiac, as given in Table 54 on page 225. It is these letters that are dominant as the Moon passes through each of the twelve signs.

Also associated with each of the twelve signs is a permutation of the names YHVH and Adonoy (אדני). By meditating on these combinations, as well as the derivatives of the 42 Letter Name, one can gain knowledge of things that will happen in the designated times. See figure 55 on page 226.

The 28 "times" of Ecclesiastes can be divided into two groups of 14. One group consists of the good times, while the other consists of the evil times. The 14 good times are said to come from the 14 letters of YHVH Elohenu YHVH:

YHVH ELHYNU YHVH יהוה אלהינו יהוה

One then takes the letter, which in the alphabet comes after each of these 14. This yields the letters[71]

KUZU BMUKSZ KUZU כוזו במוכסז כוזו

The 14 evil times are said to originate from these 14 letters. These 28 letters can therefore be used to transmit the appropriate concepts.

There is another system that also provides insight into each hour of the day. As discussed earlier (2:5), when various letters are combined with the Tetragrammaton, five vowels are used. When one wishes to make such a combination relating to the hours of the day, however, one must add a sixth vowel, the Shva (:).[72] The array associated with each letter of the Tetragrammaton then consists of 36 elements.

Table 52. The 28 times and the 14 letters of the three names. YHVH Elohenu YHVH.

Seed	י	Y	to be born	כ	K	to die
	ה	H	to plant	ו	U	to uproot
Life	ו	V	to heal	ז	Z	to kill
	ה	H	to build	ו	U	to wreck
Wealth	א	E	to hoard stones	ב	B	to throw stones
	ל	L	to seek	מ	M	to lose
Grace	ה	H	to embrace	ו	U	to shun
	י	Y	to safeguard	כ	K	to discard
Wisdom	נ	N	to be still	ס	S	to speak
	ו	U	to sew	ז	Z	to tear
Peace	י	Y	of peace	כ	K	of war
	ה	H	to love	ו	U	to hate
Dominance	ו	V	of dancing	ז	Z	of mourning
	ה	H	to laugh	ו	U	to weep

Table 53. The 28 camps of the divine presence (The 42 letter name combined with the letters YHV).

1.	Y A HV Y B	2.	HV Y G HV	הו י ג הו	י א הו י ב
3.	Y Y HV Y T	4.	HV Y TZ HV	הו ט צ הו	י י הו י ת
5.	Y K HV Y R	6.	HV Y O HV	הו י ע הו	י ק הו י ר
7.	Y SH HV Y T	8.	HV Y N HV	הו י נ הו	י ש הו י ט
9.	Y N HV Y G	10.	HV Y D HV	הו י ד הו	י נ הו י ג
11.	Y Y HV Y KH	12.	HV Y SH HV	הו י ש הו	י י הו י כ
13.	Y B HV Y T	14.	HV Y R HV	הו י ר הו	י ב הו י ט
15.	Y TZ HV Y TH	16.	HV Y G HV	הו י ג הו	י צ הו י ת
17.	Y CH HV Y K	18.	HV Y B HV	הו י ב הו	י ח הו י ק
19.	Y T HV Y N	20.	HV Y O HV	הו י ע הו	י ט הו י נ
21.	Y Y HV Y G	22.	HV Y L HV	הו י ל הו	י י הו י ג
23.	Y P HV Y Z	24.	HV Y K HV	הו י ק הו	י פ הו י ז
25.	Y SH HV Y K	26.	HV Y V HV	הו י ו הו	י ש הו י ק
27.	Y TZ HV Y Y	28.	HV Y TH HV	הו י ת הו	י צ הו י י

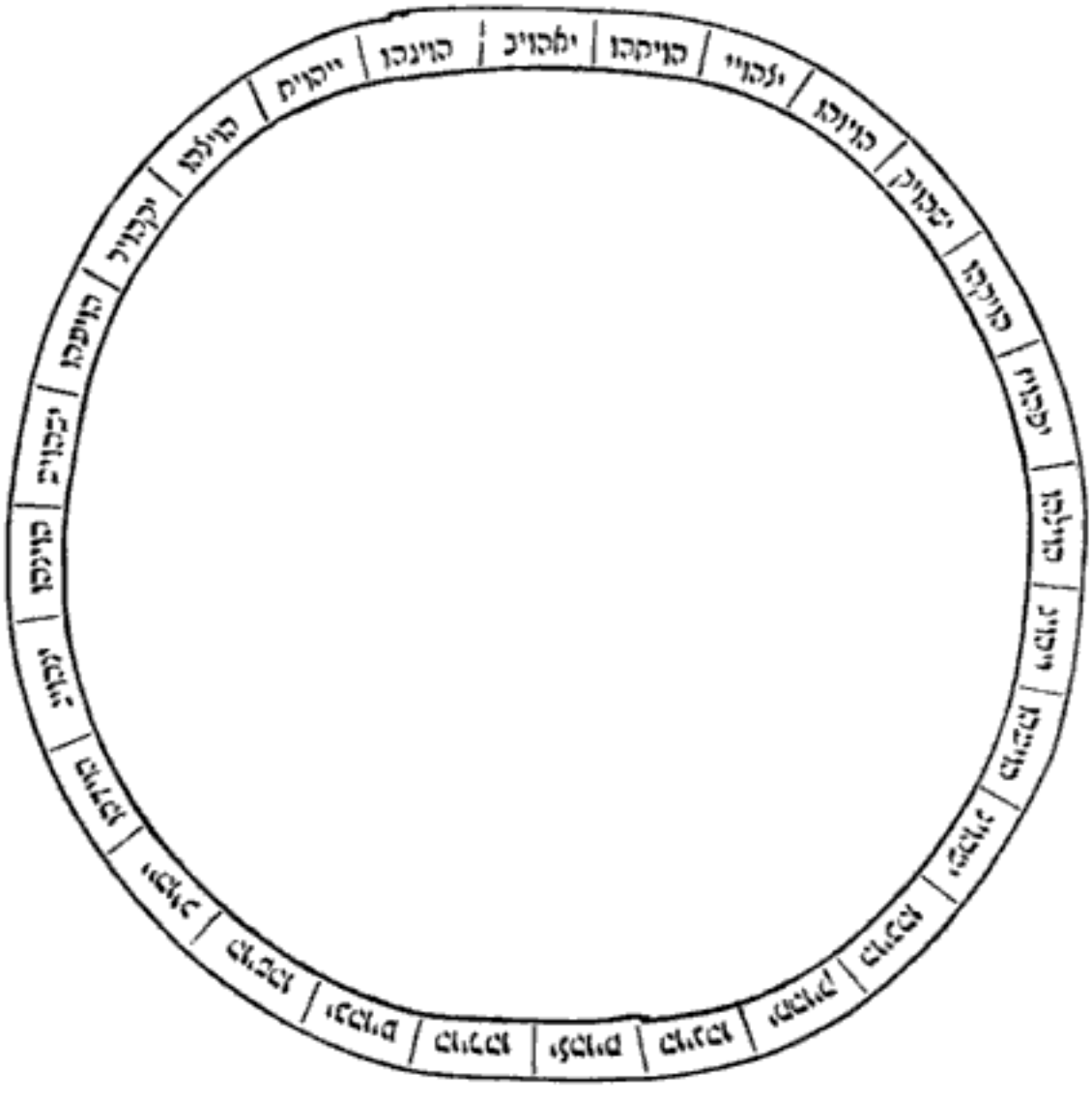

Figure 54. The 28 camps of the divine presence (Raavad 19b).

Table 54. The 28 camps divided among the 12 constellations.

Aries	Y A HV Y B HY Y G HV Y Y	יא הו יב הו יג הו יי
Taurus	HV Y TH HV Y TZ HV Y K HV	הו יח הו יצ הו יק הו
Gemini	Y R HV Y E HV Y SH HV Y T	יר הו יע הו יש הו יט
Cancer	HV Y N HV Y N HV Y G HV	הו ינ הו ינ הו יג הו
Leo	Y D HV Y Y HV Y KH HV Y SH	יד הו יי הו יכ הו יש
Virgo	HV Y B HV Y T HV Y R HV	הו יב הו יט הו יר הו
Libra	Y TZ HV Y TH HV Y G HV Y CH	יצ הו יח הו יג הו יח
Scorpio	HV Y K HV Y B HV Y T HV	הו יק הו יב הו יט הו
Sagittarius	Y N HV Y O HV Y Y HV Y G	ינ הו יע הו יי הו יג
Capricorn	HV Y L HV Y P HV Y Z HV	הו יל הו יפ הו יז הו
Aquarius	Y K HV Y SH HV Y K HV Y V	יק הו יש הו יק הו יו
Pisces	HV Y TZ HV Y Y HV Y TH HV	הו יצ הו יי הו יח הו

ירכוי"ע הוי"ם הוי"ט מיד"ל מינ"ד יוה"ה תאומים	הוי"ת הוי"ל הויקה"ן מני"ד מגד"י יהה"ן שור	יפהו"י נהו"י גהוי"י להל"י מדי"ל יהו"ה טלה
הוי"ב הוי"ע הויל"הו דמג"י דלי"ל הוה"י בתולה	ידהו"י יהוי"כ הוי"ם דיפ"ל דינ"מ היו"ה אריה	הוי"ג הוי"ג הוינה"ן דני"מ דנמ"י היה"ן סרטן
ינהוי"ע הוי"י הוי"ג נימ"ד נידמ"ל והה"י קשת	הוי"ק הוי"ב הויעה"ן נדי"מ נדמ"י ויה"ה עקרב	ילהוי"ם הוי"ג הוי"ה נהל"י נמי"ד והי"ה מאזנים
הוי"ל הוי"י הוי"ת ה'ון ינמ"ד ינד"מ ההו"י דגים	י"ק הוי"ם הוי"ק הוי"ן ידנ"מ ידמ"ג היו"ה דלי	הוי"ל הוי"פ הויזה"ן ילד"ג ימג"ד הוי"ה גדי

Figure 55. The 28 camps divided among the twelve constellations. Includes permutations of YHVH and Adny (From Raavad, p. 20b).

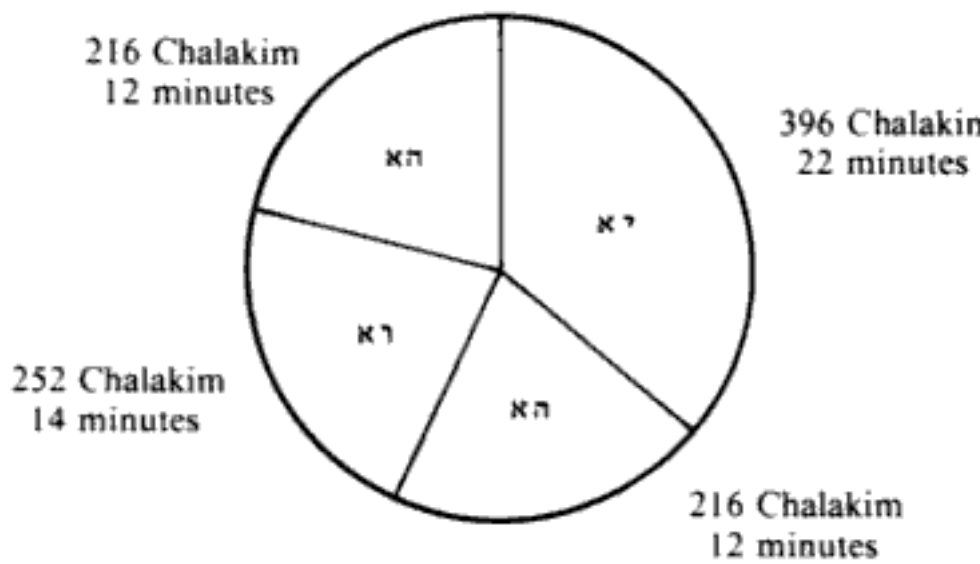

Figure 56. The Chalakim *in an hour when they pertain to night hours.*

יוד

אֵי	אֶי	אֵי	אִי	אִי	אִי
אֵי	אֶי	אֵי	אִי	אִי	אִי
אֵי	אֶי	אֵי	אִי	אִי	אִי
אֵי	אֶי	אֵי	אִי	אִי	אִי
אֵי	אֶי	אֵי	אִי	אִי	אִי
אֵי	אֶי	אֵי	אִי	אִי	אִי

Each Element = 11

Total = 396

הא

אָה	אֵה	אֶה	אִה	אוה	אֻה
אָה	אֵה	אֶה	אִה	אוה	אֻה
אָה	אֵה	אֶה	אִה	אוה	אֻה
אָה	אֵה	אֶה	אִה	אוה	אֻה
אָה	אֵה	אֶה	אִה	אוה	אֻה
אָה	אֵה	אֶה	אִה	אוה	אֻה

Each Element = 6

Total = 216

וא

אֵו	אֶו	אֵו	אִו	אוֹ	אוּ
אֵו	אֶו	אֵו	אִו	אוֹ	אוּ
אֵו	אֶו	אֵו	אִו	אוֹ	אוּ
אֵו	אֶו	אֵו	אִו	אוֹ	אוּ
אֵו	אֶו	אֵו	אִו	אוֹ	אוּ
אֵו	אֶו	אֵו	אִו	אוֹ	אוּ

Each Element = 7

Total = 252

הא

אָה	אֵה	אֶה	אִה	אוה	אֻה
אָה	אֵה	אֶה	אִה	אוה	אֻה
אָה	אֵה	אֶה	אִה	אוה	אֻה
אָה	אֵה	אֶה	אִה	אוה	אֻה
אָה	אֵה	אֶה	אִה	אוה	אֻה
אָה	אֵה	אֶה	אִה	אוה	אֻה

Each Element = 6

Total = 216

Figure 57. Alef combined with the letters of the Tetragrammaton through six vowels.

Both in the Talmud and in Kabbalah, the normative division of the hour is into *Chalakim*, with 1080 *Chalakim* making an hour. Thus, there are 18 *Chalakim* to a minute.

The duration of each letter, expressed in *Chalakim*, is taken as being equal to its numerical value. Thus, Alef (א) is one *Chelek*, Yud (י) is ten, Heh (ה) is five, and Vav (ו) is six.

In the array, the Yud and Alef together add up to eleven. Since there are 36 elements in the array, its total numerical value is 36 × 11, or 396. Proceeding in the same manner with each of the four squares, the values obtained are 396, 216, 252, and 216. The total of all these is 1080. This is exactly the number of *Chalakim* in an hour. See figure 56 on page 226. Each of these combinations therefore pertains to a precise period in the hour. See figure 57.

There are, however, twelve permutations of the Tetragrammaton. These can either pertain to the twelve hours of the day, or to the twelve hours of the night.

When the Alef precedes the letters of the Name, as in figure 56, these permutations pertain to the twelve hours of the night. When the letters of the Name precede the Alef, they represent the twelve hours of the day.

CHAPTER SIX

6:1 אלו הם שלש אמות אמ"ש ויצאו
מהם שלשה אבות והם אויר מים
אש ומאבות תולדות, שלשה אבות ותולדותיהם
ושבעה כוכבים וצבאותיהם ושנים עשר גבולי
אלכסון. ראיה לדבר עדים נאמנים בעולם שנה נפש
ושנים עשר חק ושבעה ושלשה פקדן בתלי וגלגל
ולב:

These are the Three Mothers AMSh (אמש).
And from them emanated Three Fathers,
and they are air, water, and fire.
and from the Fathers, descendents.
Three Fathers and their descendents.
And seven planets and their hosts,
And twelve diagonal boundaries
A proof of this
true witnesses in the Universe, Year, Soul
and a rule of twelve
and seven and three:
He set them in the Teli, the Cycle, and the Heart.

From them emanated three Fathers

This is the same as 3:2, except that here the Fathers "emanate," while above, they were "born."

From the Mothers, AMSh, emanated the concept of thesis, antithesis, and synthesis, as discussed earlier. These are the Fathers, represented by fire, water, and air. From this triad comes the three columns of the Sefirot, and from them, all the rest of creation.

The Teli

This is one of the most mysterious words in the Sefer Yetzirah. The term occurs neither in the Bible nor in the Talmud, and there is considerable discussion as to its meaning.[1]

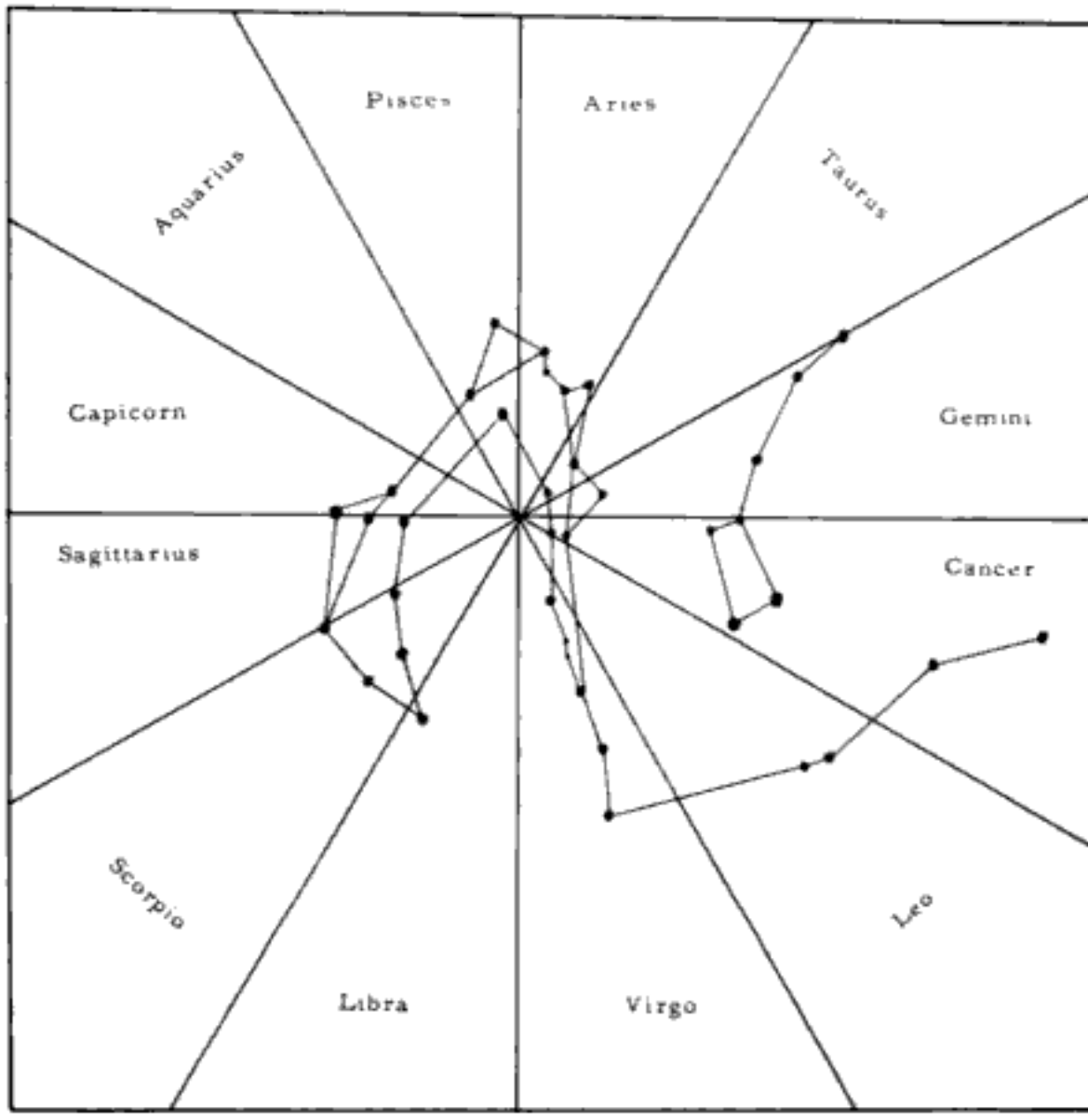

Figure 58. The constellations of Draco and Ursa Minor (according to Ptolemy).

The only place where we find a similar word is in a single reference to a weapon, where Jacob told Esau, "Take your instruments, your *Teli* and your bow" (Genesis 27:3). Some commentaries interpret the *Teli* here to be a kind of sword, and it is given this name because it hangs (*talah*) from one's side.[2] Others say that it is a quiver, in which the arrows are piled (*talal*).[3]

The term, however, appears more suggestive of a kind of bola. This is a line with a ball at the end, used to ensnare animals. It would be called a *Teli* because the ball hangs (*talah*) from the line. This is also supported by the fact that the scripture clearly states that Esau was to trap (*tzad*) an animal.

According to many Kabbalists, the Teli mentioned here in Sefer Yetzirah is the imaginary axis around which the heavens rotate.[4] It is seen as an imaginary line from which the celestial sphere hangs,

Figure 59. Draco. (Based on a 14th century Hebraic manuscript).

very much like a bola from its line. According to this, the word *Teli* (תלי) comes from the root *Talah* (תלה), meaning "to hang."[5]

Many authorities identify the *Teli* with the "Pole Serpent" (*Nachash Bare'ach*), mentioned in the verse, "By His spirit, the heavens were calmed, His hand has pierced the Pole Serpent" (Job 26:13).[6] It is also mentioned in the verse, "On that day, with His great, harsh sword, God will visit and overcome the Leviathan, the Pole Serpent, and the Leviathan, the Coiled Serpent, and He will kill the dragon of the sea" (Isaiah 27:1).

This Pole Serpent, which is identified with the Leviathan, may then be seen as an imaginary creature from which the earth hangs. Thus, in an ancient mystical Midrash, we find that the world "hangs from a fin of the Leviathan."[7]

The Pole Serpent is often associated with the constellation of Draco.[8] This is not surprising, since Draco is very close to the North Pole. Indeed, around 4500 years ago, Thuban, a star in Draco's tail, was the pole star.

There are, however, two imaginary poles in the sky. The first is the celestial pole, which is directly above the earth's north pole. The second is known as the ecliptic pole. This is the pole of the sphere of which the ecliptic is the equator.

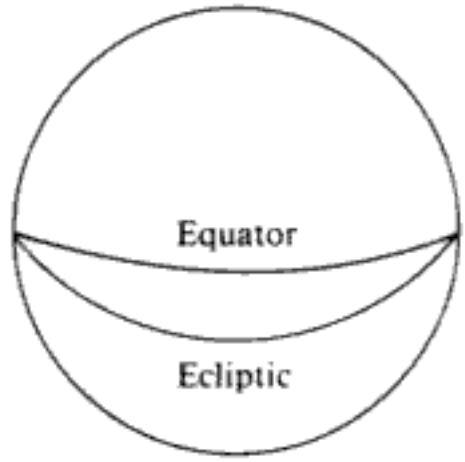

Figure 60. The Teli *as the obliquity between equator and ecliptic.*

The ecliptic is the great circle of the celestial sphere traced by the plane of the earth's orbit around the sun. If we view the sun and stars as revolving around the earth, we will notice that in the course of the year, at a given time each day, the sun will occupy a slightly different position in relation to the constellations and other stars. In this perspective, the ecliptic is the annual path of the sun moving from west to east through the heavens.[9]

In describing the positions of the stars, the ancients made use of the ecliptic pole, rather than the celestial pole. In this system, we find that the constellation of Draco actually surrounds the ecliptic pole. It also has stars in the sections of all the signs of the zodiac.[10] It is therefore literally the Pole Serpent, since it is the serpent that surrounds the ecliptic pole. See figures 58 and 59 on pages 232 and 233.

Since the Pole Serpent has stars in all the houses of the zodiac, it is also seen as supporting them all.[11] It is as if Draco was at the top of the celestial sphere, and all the other stars were hanging from it. As such, Draco is seen as the overseer and director of all the other stars. Draco is therefore associated with the Teli, which, as the Sefer Yetzirah states (6:3), is "over the Universe like a king on his throne." It is called the Teli because all the other constellations hang (*talah*) from it.

In ancient times, *the Teli*, in the form of Draco, was worshipped as an idolatrous deity.[12] Rabbi Isaac of Acco also identifies it with the idol Baal, mentioned in the Bible.[13]

Many philosophical commentaries on Sefer Yetzirah, as well as astronomical texts, interpret the *Teli* as being the inclination between two celestial planes.[14] In modern astronomy, this is usually called the obliquity, and it usually denotes the inclination separating the ecliptic and the celestial equator, which is the imaginary circle above the earth's equator, as shown in figure 60. In this sense, the *Teli* is also

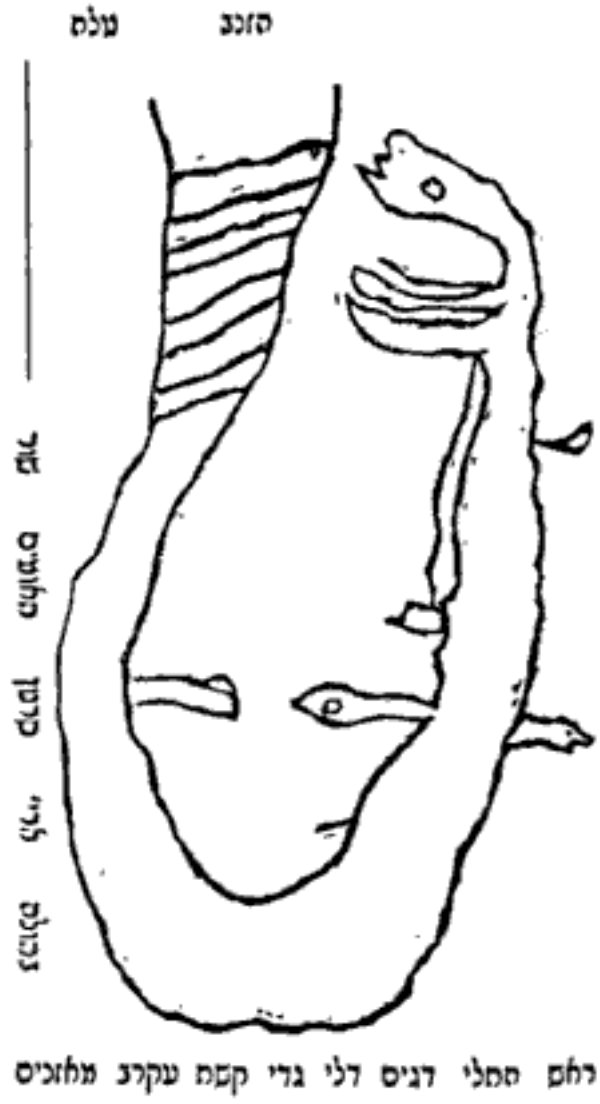

Figure 61. The Teli *as it appears in Commentary of Rabbi Eliezer Rokeach of Wormes, p. 12b.*

often referred to as a dragon or fish. See figure 61. This is because it has the shape of a fish, wide in the center, and coming to a point at both ends.[15]

Hebrew astronomers also used the term *Teli* to denote the inclination of the orbit of a planet from the ecliptic, particularly in the case of the moon.[16]

There are two points where the orbit of a planet intersect the plane of the ecliptic. The point through which the planet passes from the south of the ecliptic plane to the north is called the ascending node, while the other point is known as the descending node. In medieval astronomy, the ascending node was often called the "dragon's head," while the descending node was referred to as the "dragon's tail." With regard to the intersection points of the equator and the ecliptic, these are the two equinoxes. See figure 62 on page 236. The vernal (spring) equinox is the head, while the autumnal equinox is the tail of the dragon.

Figure 62. The Teli *as the inclination of the orbit of a planet from the ecliptic.*

The "dragon," whose head and tail form the two nodes, is then identified as the Teli. Most early Hebrew writers refer to it by its Arabic name, *Al Jaz'har.*[17] *Juz'har* is a Persian word, meaning "knot" or "node."

Rabbi Abraham Abulafia also identifies the Teli with the celestial "knots" (*Kesharim*).[18] He writes that the head of the Teli denotes merit, while its tail signifies liability.[19]

Especially important are the lunar nodes, since it is only at these points that an eclipse, either of the sun or the moon, can occur.[20] The Teli can then be seen as the imaginary dragon swallowing the sun or moon.

Although the obliquity is often referred to as the Teli, it is questionable if this is the Teli mentioned here by the Sefer Yetzirah.

There is also a tradition that there are two Telis or dragons, one male and the other female. These are identified as the two Leviathans, and are mentioned in the account of creation, "God created the great dragons" (Genesis 1:21).[21] According to the Talmud, the Pole Serpent mentioned by Isaiah is the male dragon, while the Coiled Serpent (*Nachash Akalkalon*) is the female.[22] Some Kabbalists state that the constellation of Draco is the male Pole Serpent, while the inclination of the ecliptic is the female Coiled Serpent.[23] The female therefore encompasses the male, this being the mystery of, "a female shall surround a male" (Jeremiah 31:22).[24]

Other commentaries identify the Teli with the Milky Way, and say that this is the Pole Serpent.[25] According to this, the Teli would be the axis of the galaxy, rather than that of the celestial sphere. In the *Book of Raziel*, however, it appears that the Milky Way is called the River Dinur, mentioned in Daniel, and not the Teli.[26]

Another important opinion is that of the practical Kabbalists. They write that Teli is actually a place under the firmament of Vilon,

and that it is inhabited by humanoid beings, which deport themselves in holiness and purity like angels. The divine mysteries are revealed to these beings, and they have the authority to reveal these things to mortal humans. Methods are also given whereby these beings can be contacted.[27]

While adhering to the view that the Teli is the segment between the ascending and descending nodes, Rabbi Judah HaLevi (1068-1118) also writes that the Teli alludes to the spiritual world, and to hidden mysteries which cannot be grasped.[28] Rabbi Abraham Abulafia similarly writes that the "knots" of the Teli are "knots" of love and mystical union.[29]

The nodes of the Teli are the points where two divergent orbits meet. The physical and spiritual worlds can also be looked upon as

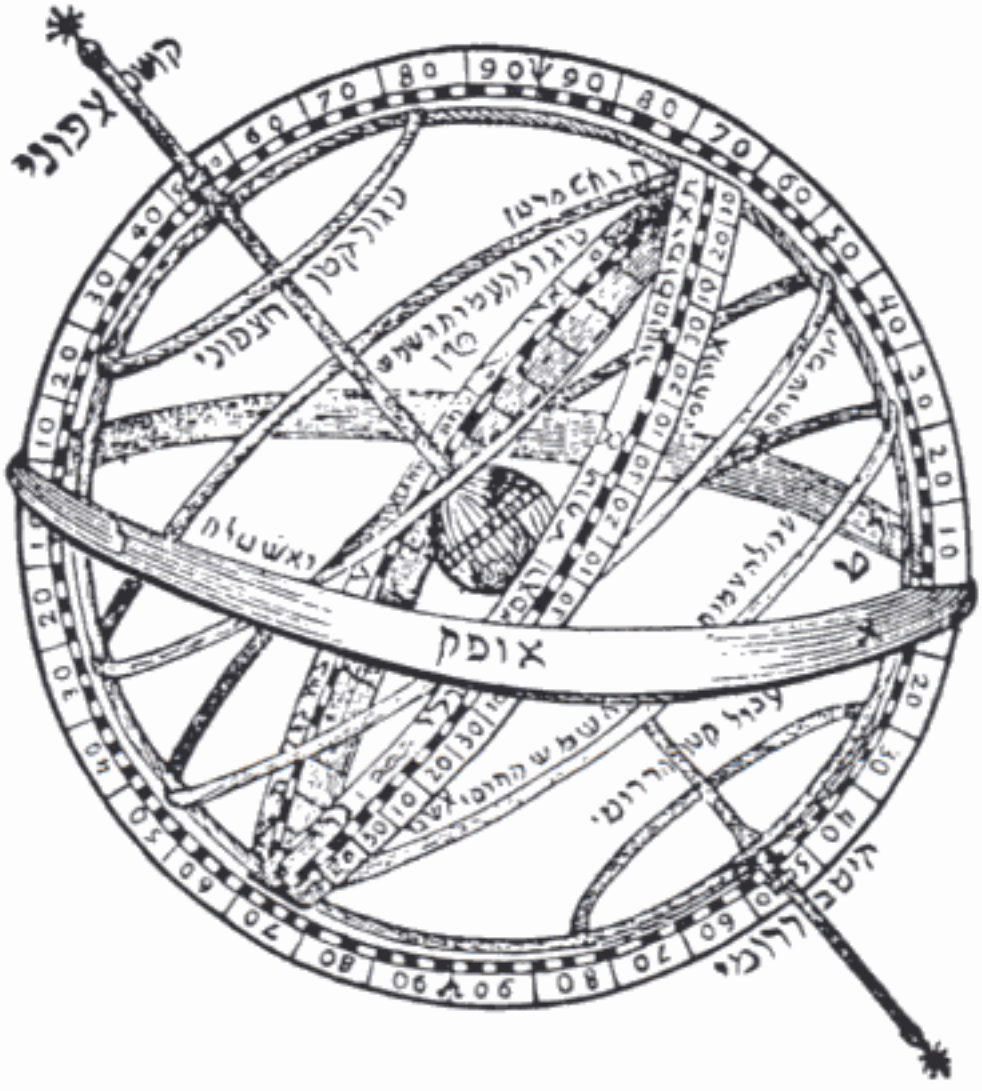

Figure 63. The zodiac. (from Maaseh Toviah. *p. 40a).*

two divergent orbits. The Teli would then represent the nodes where the physical and spiritual meet.

This picture is clarified through a Talmudic example. The Talmud presents a picture where, "the stormwind hangs (*talah*) between the two arms of God like an amulet."[30] This "hanging" can be identified with the Teli. As discussed earlier, the "stormwind" (*sa'arah*) refers to the initiation into the prophetic or mystical experience.[31] The two nodes of the Teli are the spiritual points from which this "amulet" hangs. The Talmud furthermore states that the "arms" from which it hangs are the "arms of the universe." As discussed earlier, the "arms of the universe" denotes the twelve diagonal boundaries (5:2).

One of the most significant interpretations is that of the Bahir. The Bahir states: "What is the Teli? It is the likeness before the Blessed Holy One. It is thus written, 'His locks are hanging (*taltalim*)' (Song of Songs 5:11)."[32]

The link with this biblical verse is highly significant. In its entirety, the verse reads, "His head is a treasure of fine gold, His locks are hanging, black like a raven."

In both Talmudic and Kabbalistic traditions, this verse has two interpretations. First, it relates to a vision of God, indicating that when He is visualized in battle, He is seen a young man with black hair.[33] The Kabbalists say that this is *Zer Anpin* (Small Face, Microprosopus), the personification of the six Sefirot from Chesed to Yesod.[34]

The second interpretation relates this verse to the Torah. The Talmud states that the hanging (or piled) hair relates to the fact that every letter of the Torah contains "piles and piles" (*teli tela'im*) of wisdom.[35] Besides this, the hanging hairs are said to relate to the lines upon which the letters of the Torah are written.[36]

The Torah which is spoken of here is not the ordinary written Torah, but the primeval Torah, which was written "with black fire on white fire."[37] According to many Kabbalists, this primeval Torah in itself is identified with *Zer Anpin*.

In this picture, each letter of the Torah is seen as a hair in the beard of Zer Anpin. These are not seen as simple hairs, but as channels, through which God's wisdom emanates from His "head." The "head" is the concealed wisdom of God, while the letters are its outward revelation.[38] The portion of God's wisdom that we can comprehend bears the same relationship to His true wisdom that the hair does to the brain. The brain is the center of all thought, while the hair is essentially dead. There is a world of difference between the two, yet all that we can comprehend is the "hair."

The verse says, "His head is a treasure of fine gold." This refers to the unknowable divine Intellect. Since all that we can comprehend

is a "hair," the verse continues, "His locks are hanging (piled), black like a raven." Even these hairs contain "piles and piles" (*teli tela'im*) of wisdom. Still, it is "black like a raven." Even these "hairs" are black and incomprehensible. Each of these hairs corresponds to a "point" in the letters of the Torah.[39] Each letter contains "piles and piles" of wisdom.

These *taltalim*, which mean "hangings" or "piles," thus refer to the divine wisdom that is revealed. According to the Midrash, however, they do not refer to the letters themselves, but to the lines (*sirtut*) upon which they are written. When one writes a physical Torah, one must first draw lines upon which to write the letters. These lines are not actually drawn with ink, but are merely impressed into the parchment with a sharp instrument. These almost invisible lines represent the "hanging" of the hair, the link between the letter and its spiritual root.

From each hair in the divine beard of *Zer Anpin*, there hangs a universe. Each of these universes is also related to a letter in the Torah.[40] According to this, the Teli denotes the "hair" in the divine beard from which our universe "hangs." This is the axis around which the universe revolves.

The Teli also relates to the meditation on a letter. In this meditation, one pictures the letters as written with black fire on white fire. One contemplates the letter, concentrating on the near invisible line upon which it is drawn. This line is seen as a hair in the divine beard, from which the universe hangs.

The scripture calls the "hangings" of the divine beard *Taltalim*. The Zohar relates this to the word *Talpiot*, which, as the Talmud teaches, is the "hill (*tell*) to which all mouths (*piot*) turn."[41] This "hill" is the mount upon which the Temple was built, which Jacob called the "gate of heaven" (Genesis 28:17).[42] This *Talpiot* is the tangible link between the physical and the spiritual. According to the Kabbalists, the same holds true of the Teli.[43]

The Cycle

The Hebrew word for cycle here is *Galgal*. In a number of places in the Talmud, this word is also used to denote the cycle of events in the world.[44] Later (6:3), the *Galgal* is depicted as the king over time. This is because all time is defined by cyclic motion. The word *Galgal* also means sphere or circle. In some places in the Talmud the word is used to denote the sphere of the zodiac.[45]

The Sefer Yetzirah (2:4) earlier stated that the 22 letters had to be fixed in the *Galgal* to produce the 231 Gates. The word *Galgal* therefore also denotes the mystical array of the 22 letters.

In this respect, the *Teli* denotes the almost invisible lines upon which the letters are written. The *Galgal* is the circle in which they are drawn.

The Sefer Yetzirah also associated the mystical experience with the whirlwind known as a *Sufah* (1:6). It is significant that the prophet Isaiah associates such a whirlwind with the *Galgal*, saying, "Like a sphere (*galgal*) before the whirlwind (*sufah*)" (Isaiah 17:13). It is also associated with God's voice, as in the verse, "The voice of Your thunder was in the sphere (*galgal*)" (Psalms 77:19).[46]

Most significantly, the *Galgal* is also seen as being below the feet of the Cherubim. God thus told an angel, "Come to the innards of the Galgal, beneath the Cherub" (Ezekiel 10:2). This Cherub is explicitely identified with the Chayot seen in Ezekiel's initial vision, as he says, "And the Cherubim went up, this is the Chayah that I saw on the river Chebar" (Ezekiel 10:15). Earlier (1:3), we have also discussed how the Cherubim serve as the focus of the mystical experience. The *Galgal* is therefore a cycle that lifts one up to the level of the Chayot, which are in the Universe of Yetzirah.

The Bahir states that the *Galgal* is the Womb.[47] In one sense, this is speaking of the *Galgal* as the cycle of time. The present is the womb in which the future is born. As we have seen earlier (1:5), the dimension of time is seen as extending between Chakhmah and Binah. Chakhmah is the past, while Binah is the future. The present is the interface between these two Sefirot. Binah is the Mother, and the *Galgal* is Her womb.

An important cycle that we have discussed earlier (1:4) is the oscillation between Chakhmah and Binah consciousness. The first initiation into the spiritual domain comes through this exercise, and hence, as a *Galgal*, it is the entrance into the mysteries. In this sense, the *Galgal* is the womb from which one is reborn into a spiritual plane.

The Heart

The heart is seen as king over the soul (6:3). Of all parts in the body, it is the dominant one. The soul relates to the spiritual dimension. Thus, when the Sefer Yetzirah speaks of the mystical experience, it describes it as a "running of the heart" (1:8).

The Hebrew word for heart is Lev (לב), and as mentioned earlier (1:1), this is also the number 32 in Hebrew. As the Bahir states, the heart represents the 32 Paths of Wisdom.[48] It is through these 32

paths that one ascends into the spiritual dimension. The *Book of Raziel* similarly states, "Breath (*Ruach*) emanates from the heart, just like the Holy Spirit (*Ruach HaKodesh*) emanates from the Throne [of Glory]."[49]

The Bahir also states that this Heart is the scriptural "Heart of heaven."

The one place where this is mentioned is in the account of the revelation at Sinai: "You came close, and you stood under the mountain, and the mountain burned in fire, until the heart of heaven — darkness, cloud, and gloom. And God spoke to you from out of the fire" (Deuteronomy 4:11,12).[50]

From the context, we see that the fire that reached to "the heart of heaven" was the fire associated with revelation, from which God spoke. Such fire is the third step in the initiation of revelation, as we find in the case of Ezekiel's vision, which was initiated with "a stormwind . . . a great cloud, and flashing fire" (Ezekiel 1:4). It was only in the fire that he visualized the Chashmal. Similarly, in Elijah's vision, the three steps were, "wind . . . sound . . . and fire" (1 Kings 19:11-12). In one place, the Midrash also relates this fire to the ladder in Jacob's dream.[51] This ladder is also the vehicle through which one climbs into the transcendental.

The three steps mentioned by Ezekiel also appear parallel those taught by the Sefer Yetzirah (1:10-12). First comes Breath (*Ruach*), which can also be translated as wind, which is the "stormwind" of Ezekiel. Then comes "water from Breath," which can be associated with the raincloud that he saw. The opaqueness of this cloud is similar to the "mire and clay" mentioned in Sefer Yetzirah.

The third step is "fire from water." This is the "flashing fire" seen by Ezekiel. The Sefer Yetzirah says that out of this fire one depicts, "The throne of Glory, Serafim, Ophanim, and holy Chayot" (1:12). Similarly, after experiencing the fire, Ezekiel was able to visualize the Chayot and the Throne of Glory.

It is this fire of revelation that is said to reach "to the heart of heaven." The heart is the king over the dimension of spirit, and one travels through this dimension by means of fire. This fire therefore reaches the "heart." The Heart represents the 32 paths on the Tree of Life.

In this verse, the scripture states that God spoke "out of the fire." Elsewhere, however, it says, "You heard His voice out of the midst of the darkness" (Deuteronomy 5:20). But as the Zohar states, the "fire" mentioned here is the fire of darkness.[52] It is the burning longing that comes from the total nullification of thought. This is also associated with the "black fire" with which the primeval Torah was written.[53]

In the Kabbalah, the word "heaven" is usually associated with *Zer Anpin*. The "heart of heaven" is therefore the heart of *Zer Anpin*.[54]

It is significant that the Bahir relates the *Teli* to the hair on the head, while the *Galgal* is related to the womb or belly. The Heart is naturally associated with the chest. Thus, from these three, we have the head, belly and chest, the three parts of the body associated with the Three Mothers, AMSh.

The *Teli*, associated with the head, would then relate to the Shin. The *Galgal*, associated with the belly, would relate to the Mem, and the Heart, to the Alef. Out of the Three Mothers, we derive the kings over the Universe, Year and Soul. This results in the five-dimensional continuum being divided into space, time, and the spiritual.

In another sense, the *Teli* is the axis, representing the longitudinal angle. The *Galgal* is the sphere, representing the azimuthal angle or latitude. The Heart is the radius or altitude. Thus, these three kings represent the three-dimensional in spherical coordinates. The five-dimensional continuum can likewise be represented in hyperspherical coordinates.

The Kabbalists note that the initial letters of *Teli* (תלי), *Galgal* (גלגל) and *Lev* (לב) spell out *TaGeL* (תגל). This is in the verse, "My soul will rejoice (*TaGel*) in my God" (Isaiah 61:10).[55] It is through meditation on these three elements that the soul can attain mystical ecstasy.

This word also occurs in the verse, "God is king, let the earth rejoice (*TaGel*)" (Psalms 97:1). This can be interpreted to say, "God is King, Teli Galgal Lev is the earth," indicating that these are the three kings over His creation, as the Sefer Yetzirah later states (6:3). These are the deep mystery, as it is written, "The mystery of another do not reveal (*T'GaL*)" (Proverbs 25:9).

6:2

שלש אמות אמ"ש אויר מים אש אש למעלה
ומים למטה ואויר רוח חק מכריע בינתים וסימן
לדבר האש נושא את המים, מ' דוממת ש' שורקת א'
אויר רוח חק מכריע בינתים:

Three Mothers: AMSh (אמש)
Air, water, and fire.
Fire is above, water is below,
and air of Breath is the rule
that decides between them.
And a sign of this thing
is that fire supports water.
Mem hums, Shin hisses,
and Alef is the breath of air
that decides between them.

This is essentially a repetition of 3:4 and 2:1.

Water and Mem represent Chakhmah, while fire and Shin denote Binah. Since Chakhmah is usually considered to be above Binah, it is somewhat difficult to understand why fire is seen as being above water.[56]

The reason behind this, however, is related to the penetration of Chakhmah and Binah into *Zer Anpin* (Microprosopus). The Kabbalists teach that Yesod of Chakhmah penetrates down to Yesod of *Zer Anpin*, while Yesod of Binah only penetrates as far as the heart (Tiferet) of *Zer Anpin*. Since Binah ends in the heart, it is often identified with this organ. Chakhmah is clothed in Binah, and since Binah ends in the heart, it is there that Chakhmah is first revealed. The 32 Paths are thus identified with the heart (*LeV*), which is Binah, but they are also identified with Chakhmah.[57]

Thus, even though "fire is above and water is below," still, "fire supports water." Wisdom may penetrate creation to a greater degree than Understanding, and may be found in lower levels, but still, Binah "supports" Chakhmah, and is below it. This is reflected in the sounds of the Mem and Shin, which represent these as states of consciousness.

As discussed earlier, on the basis of the Bahir, the *Teli* is identified with the head, the *Galgal* with the belly, and the Heart with the chest. Thus, the *Teli* relates to Shin and fire, the *Galgal*, to Mem and water, and the Heart to Alef and air. What we therefore discover is that space is related to fire, time to water, and spirit to air.

6:3 תלי בעולם כמלך על כסאו גלגל בשנה כמלך
במדינה לב בנפש כמלך במלחמה:

The Teli in the Universe is like a king on his throne.
The Cycle in the Year is like a king in the province.
The Heart in the Soul is like a king in war.

The Teli in the Universe

The word "king" always alludes to the Sefirah of Malkhut (Kingship). It denotes the interaction between a ruler and his subjects. When we speak of an entity as a king, it is an indication that it is interacting with something that is below it.

The *Teli* is the king over the Universe, that is, over the domain of space. It is seen as a "king on his throne." Although the *Teli* interacts with space, it does not become part of it.

We can see this in two ways. First of all, we can take the view that the *Teli* is the axis around which the universe revolves. In circular motion around an axis, everything moves but the axis itself. The axis is the focus of the motion, but does not partake in it. Similarly, the *Teli* is king over space, but does not become part of it.

The same is true if we view the *Teli* as the link between the spiritual and the physical. In this respect also, the spiritual does not enter into the physical.[58]

As discussed earlier, (1:4,12), a "Throne" always involves a concept of lowering and concern. The *Teli* thus represents the spiritual being lowered so as to interact with the physical.

Even though a king sitting on his throne may not come between his subjects, he is still highly affected by them. The spiritual is similarly affected by the physical.

The Cycle in the Year

Unlike the axis, the cycle not only defines time, but also becomes part of time. The cycle cannot stand still in time, but must include itself within the flow of time. Hence, it is like a "king in the province."

That which defines space can remain aloof from space. That which defines time, on the other hand, cannot remain apart from it.

In human terms, it is the mind that provides a perception of both space and time. You can stand in one place and perceive a large portion of space. Like the *Teli*, you can perceive large areas of space, and still remain aloof from them. You do not actually have to be in a portion of space in order to perceive it.

This is not true of time. You can only perceive the time in which you exist. You may perceive the past in memory, or the future in the

imagination, but direct perception only exists in the present. You can perceive space at a distance, but time only when in proximity to it.

Since no one can perceive the future, you cannot know what you will do later. It is due to this fact that you can have free will in the present. Thus, it is this basic difference between space and time that allows freedom of action.

The Heart in the Soul

The different spacial points, as well as past and future, involve end points in their respective continua. Still, they do not represent opposites. In the spiritual dimension, on the other hand, the two end points are good and evil, and these are diametrical opposites.

Since the heart is the midpoint between these opposites, it is seen as the site of battle between good and evil. The Talmud therefore identifies the heart as the scene of the battle between the Good Urge (*Yetzer Tov*) and the Evil Urge (*Yetzer HaRa*).[59]

6:4

גם את זה לעומת זה עשה אלהים טוב לעומת
רע רע לעומת טוב טוב מטוב רע מרע הטוב
מבחין את הרע והרע מבחין את הטוב טובה שמורה
לטובים ורעה שמורה לרעים:

"Also God made one opposite the other" (Ecclesiastes 7:14).
Good opposite evil,
Evil opposite good.
Good from good
Evil from evil.
Good defines evil
And evil defines good.
Good is kept for the good ones
And evil is kept for the evil ones.

One opposite the other

This speaks of the heart, which is like a "king in battle." The two extremes on the spiritual axis—good and evil—are actual opposites. Like light and darkness, the two cannot coexist.

Good from good

As discussed earlier (1:5), good is the point on this axis that is closest to God. Evil is the side that is furthest from Him. All good comes from the side of good, while all evil comes from the other side.

Good defines evil

The Zohar explains that light can only be recognized because of the existence of darkness.[60] If there were no darkness, light would be an integral part of the environment, and such an integral part cannot be sensed. Thus, for example, we cannot sense the air, since it is an integral part of our normal environment. Since air is always present, there is no need for us to have senses to detect its presence or absence.

Similarly, if light were always present, without being divided into shades and colors, we could not see anything with it. Every shade or color involves some absorbtion of light, and hence, a degree of darkness.

In a similar manner, good can only be recognized because of the existence of evil. If evil did not exist, then we would not have any free choice whatever. We would be like mere puppets or robots. It is only because of the existence of good and evil that free will can exist, where we can choose between them. Conversely, it is only as a result of free will that good and evil can be recognized and defined.

Good is kept for the good ones

The dimension of good and evil not only serves to define these concepts, but also serves to reward them. It is taught that God created the world in order to bestow good to the world.[61] But what good does He offer?

First of all, we must realize that any good that God gives must be the ultimate good that His creation can accept. The Psalmist said "How great is Your good, stored up for those who fear You" (Psalms 31:20). Our sages interpret this to say that God bestows good in the greatest possible abundance.[62] In another place, they teach us that this verse means that God is telling us, "You according to your strength, and Me according to Mine."[63] In other words, God gives us the greatest good that we can possibly accept.

But what is this ultimate good? What is the greatest possible good that God can bestow?

If we think about it, the answer is really quite simple. The greatest possible good is God Himself.[64] There is no other ultimate true good. The Psalmist thus said, "I have no good but You" (Psalms 16:2). In the Talmud, Rabbi Acha interprets this to mean that no true good exists in the world, except that of God Himself.[65]

The ultimate good is therefore to partake of God, and it is this good that He planned to give the world. He would create a world where creatures ultimately could partake of His essence. The Psalmist sings of this, "Taste and see that God is good, happy is the man who finds refuge in Him" (Psalms 34:9).

God therefore created the world in such a way that we could draw close to Him and partake of His essence. Of course, we are not speaking of physical closeness, but of spiritual closeness. Such closeness involves the knowledge and understanding of God, as well as resembling Him to the greatest degree possible.

Here again, we hear this in the words of the Psalmist, "But for me, the nearness of God is good. I have made God my refuge, that I may tell of His works" (Psalms 73:28). The Psalmist is teaching us that his ultimate good is nearness to God. This nearness involves "telling of His works"—that is, a deep knowledge and perception of the Divine.[66]

The ultimate good that God offers is therefore the opportunity to perceive Him. In one place, our sages thus teach us that God created the world in order that men may know Him.[67] This is not a separate reason, but the way in which He bestows His good upon us.[68] God thus told us through His prophet, "I am your God, I teach you for your good" (Isaiah 48:17). The Psalmist expresses the same idea when he says, "You are good, and You do good, teach me Your decrees" (Psalms 119:68).

To know God and understand Him in any way is to have a deep awe and dread of His Majesty. All true wisdom is that of God. But such wisdom and knowledge imply the fear and reverence of God. The Psalmist thus said, "The beginning of Wisdom is the fear of God" (Psalms 111:10). Solomon expressed the same idea when he said, "The fear of God is the beginning of Knowledge" (Proverbs 1:7).[69]

We can therefore say that the ultimate goal of creation is that we should come close to God, and therefore both know and fear Him. Again we hear the words of Solomon, "Whatever God does shall be forever . . . God has made it so that man should fear Him" (Ecclesiastes 3:14). The Talmud comments on this, saying that the world was created for the fear of God.[70] This is man's true purpose in the world, as we find again, "The sum of the matter, when all has been heard: Fear God and keep His commandments, for this is all of man" (Eccle-

siastes 12:13). In the Talmud, Rabbi Elazar comments on this and says, "Solomon is teaching us that all the world was created for the fear of God."[71]

When our sages say that the world was created for the fear of God, they are not contradicting the teaching that it was created as a vehicle for His good. What they are doing is expressing what this good ultimately is. It is a knowledge of God that is most perfectly expressed by the reverence and awe that we call the "fear of God."

The ultimate place where we will be worthy of this vision and perception will be in what we call *Olam HaBah*—The Future World or the World to Come. It is a world of absolute life and goodness. It is of the vision of the World to Come that the Psalmist is speaking of when he says, "I believe that I will gaze upon God in the land of the living" (Psalms 27:13). This "land of the living" is the Future World.[72]

It is this future world that is the goal of all creation. Our sages thus teach us, "This world is like an antechamber before the World to Come. Prepare yourself in the antechamber before you enter the palace."[73]

Since this Future World is the ultimate goal of creation, it is also the place of ultimate good. In the language of the Talmud, it is called, "the World where all is good."[74] It is a good that surpasses anything that this world may possibly have to offer. This is what our sages mean when they say, "One moment of delight in the Future World is more than all the good of this world."[75]

We can obtain some idea of what this Future World will be like from a common saying of Rav, quoted in the Talmud.[76] He said, "In the Future World, there will be no eating, drinking, childbearing or business. Neither will there be jealousy, hatred or strife. The righteous will sit with their crowns on their heads, delighting in the radiance of the Divine Presence."

Our sages teach us that this "radiance of the Divine Presence" is a perception of the Divine.[77] In the Future World, we will perceive and comprehend God in the greatest degree possible.

This perception of God in the Future World is totally beyond our present grasp. That of the least of us will pale the achievements of the greatest sages in this world. Still, of course, it will be impossible to perceive God in His entirety. This is impossible for any being other than God Himself. Although incomparable to anything in this life, our perception will still be less than a drop in an infinite ocean. Nevertheless, it will far exceed anything possible in this world.[78]

In order that we may approach Him, God created a dimension of nearness to His being. By moving through this dimension, we are able to come closer and closer to God, even though we can never actually reach Him. This dimension is what we call the spiritual

world. Our sages call the highest spiritual world *Atzilut*—the World of Nearness. All the spiritual worlds were created as vehicles through which we may draw near to God. In a sense, they serve as a filter, allowing us to draw near, and still not be obliterated by His infinite Light.[79]

In a number of places, our sages speak of these worlds as the Celestial Treasuries. Thus, Israel sings to God, "The King will bring me into His chamber" (Song of Songs 1:4). The sages comment that God will bring the righteous into His celestial chambers and allow them to probe the treasuries on high.[80]

This is also the meaning of the light that was made on the first day of creation. Our sages teach us that it was not mere physical light, but a wonderous light with which one could see "from one end of the universe to the other."[81] This was the light of *perception*, shining in all the spiritual worlds, with which one could experience this vision of God. Our sages thus continue, "God set this light aside for the righteous in the World to Come."[82]

This is the light of perception with which we will partake of the Divine—the "radiance of the Divine Presence." Elihu was speaking of this when he told Job that God will "turn back his soul from destruction, and illuminate him in the light of life" (Job 33:30). Solomon informs us that this light is the source of eternal life, when he says, "In the light of the King's face is life" (Proverbs 16:15).[83]

God's ultimate goal in creation was therefore the World to Come, where man could perceive a vision of God. Not God Himself, of course, but a vision. Perhaps through many filters, but still, a vision of God. The Psalmist sings of this vision, "In righteousness, I will see Your face, when I awake, I will be satiated with a vision of You" (Psalms 17:15). The Psalmist is speaking of the time when he will awake to the delights of the Future World. Our sages comment on this verse, "God will satisfy the righteous with a vision of the Divine Presence."[84]

The bliss of the Future World will be endless. In His endless goodness, God will give us a world of good without end. The Psalmist is speaking of this when he exclaims, "In Your presence is fullness of joy, in Your right hand is bliss forever" (Psalms 16:11).[85]

Of course, everything about this Future World is totally beyond our powers of description. Even the visions of the greatest prophets will pale in comparison. It is something that no human mind can possibly imagine in this life. It cannot come through human understanding, but only as a gift from God, and when He gives it, we will understand. The prophet therefore says when speaking of the World to Come: "Never has the ear heard it—no eye has seen it—other than God: That which He will do for those who hope in Him" (Isaiah 64:3).[86]

This good is not given as a reward, but as a direct result of a person's binding himself to good. A person attains that to which he attaches himself.[87]

6:5

שלשה כל אחד לבדו עומד אחד מזכה ואחד
מחייב ואחד מכריע בינתים. שבעה שלשה
מול שלשה ואחד חק מכריע בינתים. ושנים עשר
עומדין במלחמה שלשה אוהבים שלשה שונאים
שלשה מחיים ושלשה ממיתים. שלשה אוהבים הלב
והאזנים שלשה שונאים הכבד והמרה והלשון שלשה
מחיים שני נקבי האף והטחול ושלשה ממיתים שני
והפה ואל מלך נאמן מושל בכולם ממעון קדשו
הנקבים
עד עדי עד. אחד על גבי שלשה, שלשה על גבי
שבעה על גבי שנים עשר וכלם אדוקים זה בזה:
שבעה,

Three:
Each one stands alone
one acts as advocate
one acts as accuser
and one decides between them.
Seven:
Three opposite three
and one is the rule deciding between them.
Twelve stand in war:
Three love,
three hate,
three give life
and three kill
Three love: the heart and the ears.
Three hate: the liver, the gall, and the tongue.
Three give life: the two nostrils and the spleen.
Three kill: the two orifices and the mouth.
And God faithful King rules over them all
from His holy habitation
until eternity of eternities.
One on three
three on seven
seven on twelve,
And all are bound, one to another.

One acts as an advocate

See 2:1 and 3:1.

Seven: three opposite three

The sequence three, seven, twelve, can be defined in a number of ways. One, which we have discussed earlier (1:2), involved the lines connecting the Sefirot. However, there is another important sequence that also yields these numbers.

This second sequence can also be expressed in a number of ways. The most obvious involves the first three regular polygons. The simplest polygon, the triangle has three points. When inscribed in a square, one then has seven points. Finally, when both are inscribed in a pentagon, there are a total of twelve points. See figure 64 on page 252. On a more sophisticated level, this sequence can be represented by a triangle, a tetrahedron, and a hypertetrahedron.

Another significant sequence that yields exactly the same result is that of truncated triangles. See figure 65 on page 252.

Section A (figure 65) consists of three points. Here, the one to the right is the advocate, the one to the left is the accuser, and the middle point is the deciding one. This is the concept of thesis, antithesis, and synthesis, discussed earlier (2:1).

Figure 66 (on page 253) consists of seven points in a truncated triangle. This can be divided into two triangles, each representing the original triad, and a center point in the middle. In the top section of figure 66, we can clearly see seven distinct steps from right to left.

We also have twelve points in a truncated triangle shown in both figures 65 and 66. Here there are no longer seven distinct steps, since three are duplicated in the top and bottom lines. The three on top are the ones that give life, while the three on the bottom are the three that kill. The triangle to the right represents love, while that to the left are the three who hate. (See section B in figure 66).

Hate can also be represented in this diagram by a large inverted triangle. It is hate because the three points are separated. The smaller, inner triangle, where the points are not separated, then represents love. The two triangles to the right and left (in figure 66) are then life and death.

And God faithful King

The expression here is exactly the same used in 1:5. The Hebrew word *Ma'on* for habitation has also been explained there.

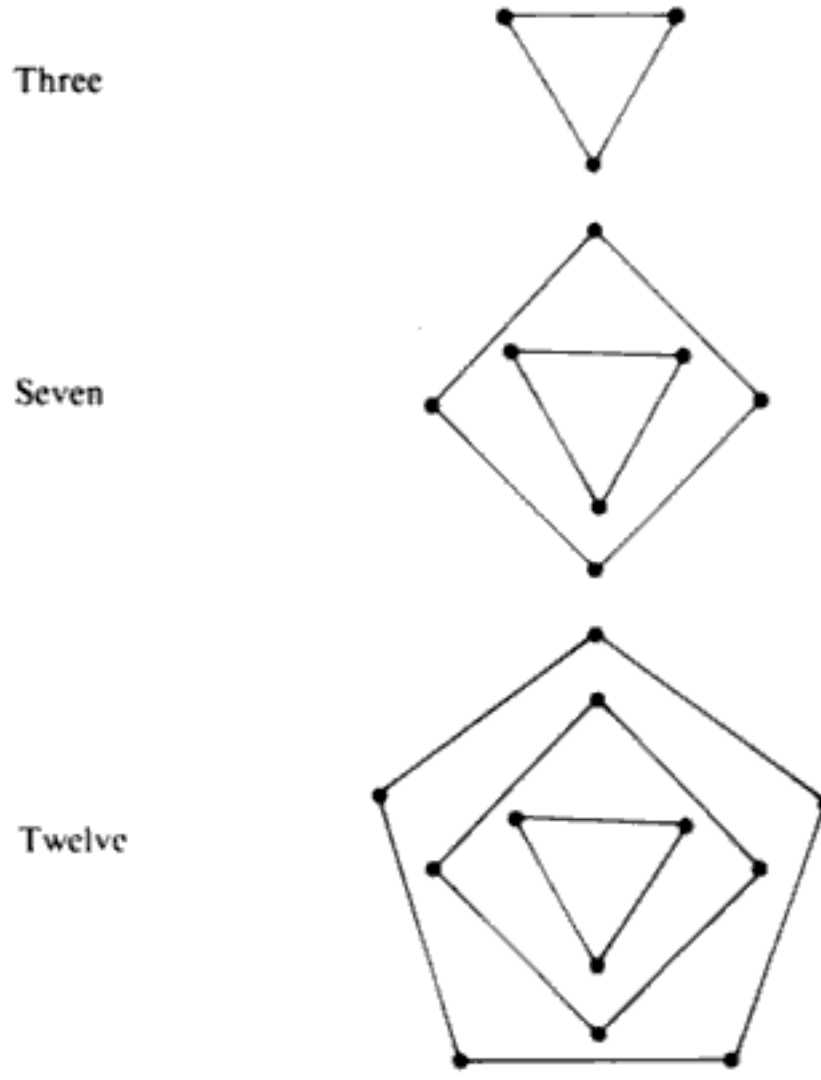

Figure 64. The sequence of polygons.

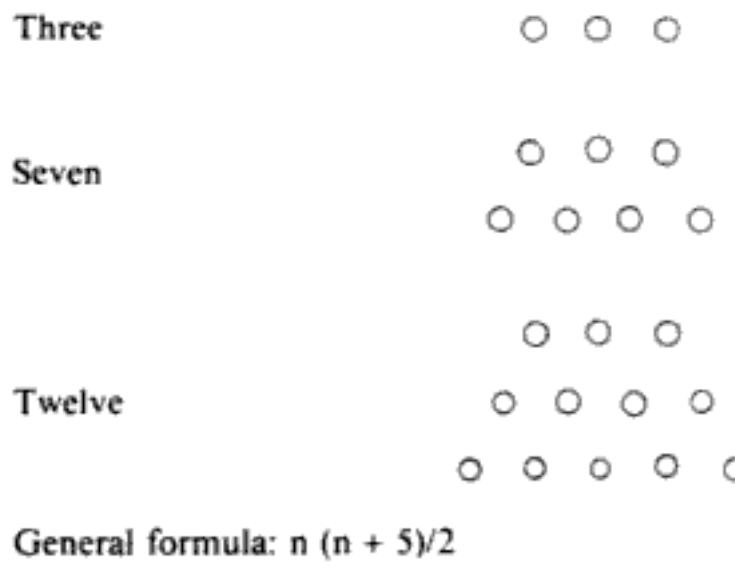

Figure 65. The sequence of truncated triangles.

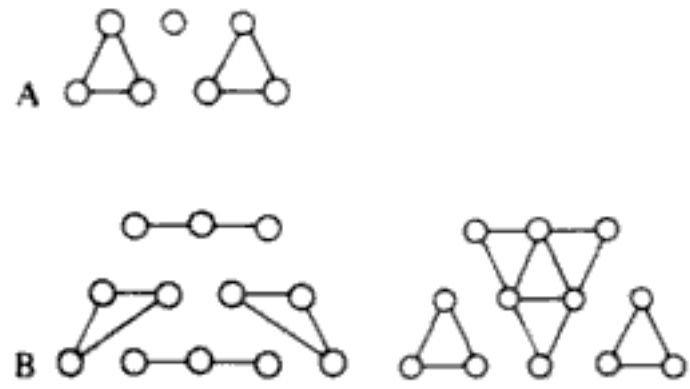

Figure 66. A) Three opposite three, and one is the rule deciding between them. B) Twelve stand in war: Three love, three hate, three give life, and three kill.

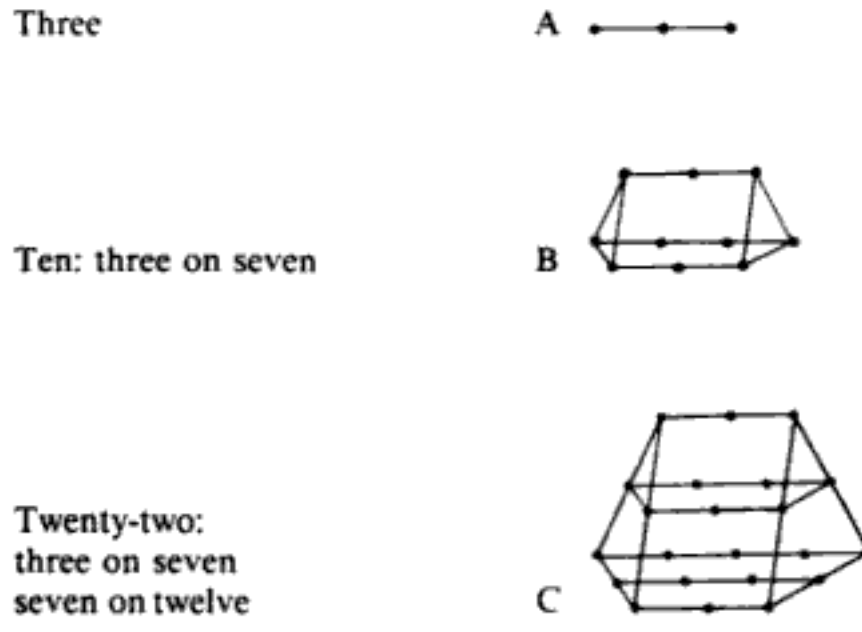

Figure 67. Three (A) become three on seven (B), which becomes seven on twelve (C). The general formula here is $n(n+1)(n+8)/6$.

One on three

The One is the ineffable, which is not counted in the sequence.

Three on seven

When the truncated triangle of three is placed on that of seven, one has a truncated pyramid containing ten points. These represent the Ten Sefirot. See figure 67.

When this, in turn, is placed on the truncated triangle containing twelve points, this yields a truncated pyramid with 22 points. These represent the 22 letters of the alphabet.

6:6 אלו הם עשרים ושתים אותיות שבהן חקק אהי"ה
י"ה יהו"ה אלהים אלהים יהו"ה יהו"ה צבאות
אלהים צבאות אל שדי יהו"ה אדני ועשה מהם שלשה
ספרים וברא מהם את כל עולמו וצר בהם את כל
היצור ואת כל העתיד לצור:

These are the twenty-two letters
with which engraved
Ehyeh, Yah, YHVH Elohim, YHVH,
YHVH Tzavaot, Elohim Tzavaot, El Shaddai,
YHVH Adonoy,
And with them He made three Books,
and with them He created His Universe,
and He formed with them all that was ever formed,
and all that ever will be formed.

This is very similar to 1:1. The ten divine names here represent the Ten Sefirot in descending order. See Table 55.

Table 55. The ten divine names.

Sefirah	Name
Keter	Ehyeh (I Will Be)
Chakhmah	Yah
Binah	YHVH (pronounced Elohim)
Chesed	El
Gevurah	Elohim
Tiferet	YHVH
Netzach	YHVH Tzavaot (Lord of Hosts)
Hod	Elohim Tzavaot (God of Hosts)
Yesod	El Shaddai (Almighty God)
Malkhut	YHVH Adonoy

6:7

כשבא אברהם אבינו ע"ה הביט וראה והבין
וחקר וחקק וחצב ועלתה בידו הבריאה שנאמר
ואת הנפש אשר עשו בחרן מיד נגלה עליו אדון הכל
יתברך שמו לעד והושיבו בחיקו ונשקו על ראשו
וקראו אברהם אוהבי וכרת ברית לו ולזרעו עד עולם
שנאמר והאמין בה' ויחשבה לו צדקה. וכרת לו ברית
בין עשר אצבעות ידיו והוא ברית הלשון ובין עשר
אצבעות רגליו והוא ברית המילה. וקשר עשרים
ושתים אותיות התורה בלשונו וגילה לו את סודו
משכן במים דלקן באש רעשן ברוח בערן בשבעה
נהגן בשנים עשר מזלות:

And when Abraham our father, may he rest in peace,
looked, saw, understood, probed,
engraved and carved,
He was successful in creation,
as it is written,
"And the souls that they made in Haran" (Genesis 12:5).
Immediately there was revealed to him the Master of all,
may His name be blessed forever,
He placed him in His bosom, and kissed him on his head,
and He called him,
"Abraham my beloved" (Isaiah 41:8).
He made a covenant with him
and with his children after him forever,
as it is written,
"And he believed in God, and He considered
and He considered it righteousness" (Genesis 15:6).
He made with him a covenant
between the ten fingers of his hands —
this is the covenant of the tongue,
and between the ten toes of his feet —
this is the covenant of circumcision,
And He bound the 22 letters of the Torah to his tongue
and He revealed to him His mystery
He drew them in water,
He flamed them with fire,
He agitated them with Breath,
He burned them with the seven [planets]
He directed them with the twelve constellations.

And when Abraham our father . . .

It is from here that a tradition is derived linking Abraham to the Sefer Yetzirah.

Engraved and carved

Here we clearly see that "engraving" and "carving" involve meditative techniques.[88] This has already been discussed previously (1:14).

Before one can engage in these techniques, however, one must, "look, see, understand, and probe." These techniques have also been discussed (1:4).

And he was successful

The complete verse quoted here relates to Abraham's leaving Haran at God's command, and it states, "So Abram went, as God had told him . . . and Abram took his wife Sarai, and his nephew Lot, and all the substance that they had gathered, and the souls that they had made in Haran" (Genesis 12:5). This implies that before God had spoken to him and told him to leave his land, Abraham had already mastered the mysteries of Sefer Yetzirah.

The Kabbalists note that the verse says, "the souls that *they* made," in the plural. This indicates that one attempting to make a Golem should not work alone, but should do so in partnership with others.

He made a covenant

See 1:3.

He drew them in water

This indicates that the symbolism of water and fire, discussed earlier (1:11,12), also relate to meditative techniques.

APPENDIX 1
Other Versions of the Sefer Yetzirah

THE SHORT VERSION

(In order to show how it can be done, this has been translated in the imperative. The bracketed portions are those omitted by Donash.)

Chapter 1

1. With 32 wondrous paths of Wisdom engrave Yah, the Lord of Hosts, [God of Israel, the Living God, King of the universe, Almighty God, merciful and gracious, High and Exalted, dwelling in eternity, whose name is Holy, and create His universe] with three books, with text (*Sepher*), with number (*Sephar*), and with communication (*Sippur*).

2. Ten Sefirot of Nothingness plus twenty-two [foundation] letters: Three Mothers, Seven Doubles, and Twelve Elementals.

3. Ten Sefirot of Nothingness: The number of the ten fingers, five opposite five, with a single covenant precisely in the middle, like the circumcision of the tongue and the circumcision of the membrum.

4. Ten Sefirot of Nothingness: Ten and not nine; ten and not eleven. Understand with Wisdom, and be wise with Understanding. Examine with them and probe from them, make a thing stand on its essence, and make the Creator sit on His base.

5. Ten Sefirot of Nothingness: Their measure is ten which have no end. A depth of beginning, a depth of end; a depth of good, a depth of evil; a depth above, a depth below; a depth east, a depth west; a depth north, a depth south. The singular Master, God faithful King, dominates them all from His holy dwelling until eternity of eternities.

6. Ten Sefirot of Nothingness: Their vision is like the "appearance of lightning," their limit has no end. His Word in them is "running and returning." They rush to His saying like a whirlwind, and before His throne they prostrate themselves.

7. Ten Sefirot of Nothingness: Their end is imbedded in their beginning, and their beginning in their end, like a flame in a burning coal. For the Master is singular, He has no second. And before One, what do you count?

8.Ten Sefirot of Nothingness: Bridle your mouth from speaking and your heart from thinking. And if your heart runs, return to the place, as it is written, "The Chayot running and returning" (Ezekiel 1:14). Regarding this a covenant was made.

9. Ten Sefirot of Nothingness: One is the Breath of the Living God, blessed and benedicted be the Name of the Life of worlds. Voice, Breath and Speech. This is the Holy Breath (*Ruach HaKodesh*).

10. Two: Breath from Breath. With it engrave and carve twenty-two foundation letters—three Mothers, seven Doubles, and twelve Elementals—and one Breath is from them.

11. Three: Water from Breath. With it engrave and carve chaos and void, mire and clay. Engrave them like a garden plot, carve them like a wall, cover them like a ceiling.

12. Four: Fire from water. With it engrave and carve the Throne of Glory, Seraphim, Ophanim, holy Chayot, and Ministering Angels. From the three establish His dwelling, as it is written, "He makes His angels of breaths, His ministers from flaming fire" (Psalms 104:4).

13. Five: With three of the simple letters seal "above." Choose three and place them in His great Name: YHV. With them seal the six extremities. Face upward and seal it with YHV.

Six: Seal "below." Face downward and seal it with YVH.

Seven: Seal "east." Face straight ahead and seal it with HYV.

Eight: Seal "west." Face backward and seal it with HVY.

Nine: Seal "south." Face to the right and seal it with VYH.

Ten: Seal "north." Face to the left and seal it with VHY.

14. These are the Ten Sefirot of Nothingness. One is the Breath of the Living God. Breath [from Breath], Water [from Breath], Fire [from water, and the extremities], up, down, east, west, north and south.

Chapter 2

1. Twenty-two foundation letters: three Mothers, seven Doubles, and twelve Elementals. The three Mothers, AMSh, their foundation is the pan of merit, the pan of liability, and the tongue of decree deciding between them.

2. Twenty-two letters: Engrave them, carve them, weigh them, permute them, and transform them, and with them depict the soul of all that was formed and all that will be formed in the future.

3. Twenty-two [foundation] letters: They are engraved with voice, carved with breath, and placed in the mouth in five places: AChHO, BVMP, GYKQ, DTLNTh, ZSShRTz.

4. Twenty-two foundation letters: They are set in a circle as 231 Gates. The circle rotates back and forth. And this is a sign: There is

no good higher than delight (*ONG*), and there is no evil lower than plague (*NGO*).

5. How? Weigh them and transpose them, Alef with each one, and each one with Alef; Bet with each one, and each one with Bet. They repeat in a cycle. Therefore, everything formed and everything spoken emanates in one name.

6. Form substance out of chaos and make nonexistence into existence. Carve great pillars out of air that cannot be grasped. This is the sign: One foresees, transposes, and makes all creation and all words with one Name. And a sign of this: Twenty-two objects in a single body.

Chapter 3

1. Three Mothers, AMSh: Their foundation is the pan of liability, the pan of merit, and the tongue of decree deciding between them.

2. Three mothers, AMSh: A great, mystical, concealed secret, sealed with six rings. And from it emanate fire and water, separating themselves as male and female. Three Mothers, AMSh, are their foundation, and from them are born the Fathers, from which everything was created.

3. Three Mothers, AMSh, in the Universe are air, water, and fire. Heaven was created from fire, earth was created from water, and the air decides between the fire and the water.

4. Three mothers, AMSh, in the Year are fire, water, and breath. The hot is created from fire, the cold is created from water, and the temperate from breath decides between them.

Three Mothers, AMSh, in the Soul are fire, water, and breath. The head is created from fire, the belly is created from water, and the chest, created from breath, decides between them.

5. Three Mother, AMSh: Engrave them, carve them, permute them, and with them seal three Mothers in the Universe, three Mothers in the Year, and three Mothers in the Soul, male and female.

6. Make Alef king over breath, bind a crown to it, and combine one with another. And with them seal air in the Universe, the temperate in the Year, and the chest in the Soul, the male with AMSh, and the female with AShM.

7. Make Mem king over water, bind a crown to it, and combine one with another. And with them seal earth in the Universe, the cold in

the Year, and the belly in the Soul, the male with MASh, and the female with MShA.

8. Make Shin king over fire, bind a crown to it, and combine one with another. And with them seal heaven in the Universe, the hot in the Year, and the head in the soul, the male [with ShAM], and the female [with ShMA].

Chapter 4

1. Seven Doubles, BGD KPRT: Their foundation is life, peace, wisdom, wealth, grace, seed, dominance. Each has two sounds: B-Bh, G-Gh, D-Dh, K-Kh, P-Ph, R-Rh, T-Th. [A structure of] soft and hard, [a structure of] strong and weak, double because they are transposes. The transpose of life is death, the transpose of peace is evil, the transpose of wisdom is folly, the transpose of wealth is poverty, the transpose of grace is ugliness, the transpose of seed is desolation, the transpose of dominance is subjugation.

2. [Seven Doubles, BGD KPRT: Seven and not six, seven and not eight. Examine with them and probe from them, make each thing stand on its essence, and make the Creator sit on His base.]

3. Seven Doubles, BGD KPRT, parallel the seven extremities. These are the six extremities: up, down, east, west, north, south. And the Holy Palace precisely in the middle upholds them all.

4. Seven Doubles, BGD KPRT: Engrave them, carve them, combine them, as planets in the Universe, days in the Year, and gates in the Soul. From them engrave seven firmaments, seven earths, seven weeks. Seven is therefore beloved under all the heavens.

5. [How? Make Bet king over life, bind a crown to it, and with it depict Saturn in the Universe, Sunday in the Year, and the right eye in the Soul.

6. [Make Gimel king, bind a crown to it, and with it depict Jupiter in the Universe, Monday in the Year, and the left eye in the Soul.

7. [Make Dalet king, bind a crown to it, and with it depict Mars in the Universe, Tuesday in the Year, and the right ear in the Soul.

8. [Make Kaf king, bind a crown to it, and with it depict the Sun in the Universe, Wednesday in the Year, and the left ear in the Soul.

9. [Make Peh king, bind a crown to it, and with it depict Venus in the Universe, Thursday in the Year, and the right nostril in the Soul.

10. [Make Resh king, bind a crown to it, and with it depict Mercury in the Universe, Friday in the Year, and the left nostril in the Soul.

11. [Make Tav king, bind a crown to it, and with it depict the Moon in the Universe, the Sabbath in the Year, and the mouth in the Soul.]

12. The Seven Doubles, how does one permute them? Two stones build two houses, three build six houses, four build 24 houses, five build 120 houses, six build 720 houses, and seven build 5040 houses. From there on go out and calculate that which the mouth cannot speak and the ear cannot hear.

These are the seven planets in the Universe: The Sun, Venus, Mercury, the Moon, Saturn, Jupiter, Mars.[1] These are the seven days in the Year: The seven days of creation. And the Seven gates in the Soul are the two eyes, the two ears, the two nostrils, and the mouth. And with them were engraved the seven firmaments, the seven earths, the seven hours. Seven is therefore beloved for every desire under heaven.[2]

Chapter 5

1. Twelve Elementals: HV ZCh TY LN SO TzQ. Their foundation is sight, hearing, smell, speech, taste, coition, action, motion, anger, laughter, thought, and sleep. Their measure is the twelve diagonal boundaries: the north-east boundary, the south-east boundary, the upper-east boundary, the lower-east boundary, the upper-north boundary, the lower-north boundary, the south-west boundary, the north-west boundary, the upper-west boundary, the lower-west boundary, the upper-south boundary, the lower-south boundary. They continually spread for ever and ever. They are the Arms of the Universe.

2. Twelve Elementals: HV ZCh TY LN SO TzQ. Engrave them, carve them, weigh them, permute them, transpose them, and with them depict the twelve constellations in the Univese: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces; the twelve months in the Year: Nissan, Iyar, Sivan, Tamuz, Av, Elul, Tishrei, Mar-cheshvan, Kislev, Tevet, Shevat, Adar; and the twelve directors in the Soul: two hands, two feet,

two kidneys, the spleen, the liver, the gall bladder, the *hemsess*, the *kiva*, and the *korkeban*.

[How does one permute them? Make Heh king, bind a crown to it, and with it depict Aries in the Univese, Nissan in the Year, and the right hand in the soul, male and female.

[Make Vav king, bind a crown to it, and with it depict Taurus in the Universe, Iyar in the Year, and the left hand in the Soul.

[Make Zayin king, bind a crown to it, and with it depict Gemini in the Universe, Sivan in the Year, and the right foot in the Soul.

[Make Chet king, bind a crown to it, and with it depict Cancer in the Universe, Tamuz in the Year, and the left foot in the Soul.

[Make Tet king, bind a crown to it, and with it depict Leo in the Universe, Av in the Year and the right kidney in the soul.

[Make Yud king, bind a crown to it, and with it depict Virgo in the Universe, Elul in the Year, and the left kidney in the Soul.

[Make Lamed king, bind a crown to it, and with it depict Libra in the Universe, Tishrei in the Year, and the liver in the Soul.

[Make Nun king, bind a crown to it, and with it depict Scorpio in the Universe, Mar-cheshvan in the Year, and the spleen in the Soul.

[Make Samekh king, bind a crown to it, and with it depict Sagittarius in the Universe, Kislev in the Year, and the gall bladder in the Soul.

[Make Eyin king, bind a crown to it, and with it depict Capricorn in the Universe, Tevet in the Year, and the *hemsess* in the Soul.

[Make Tzadi king, bind a crown to it, and with it depict Aquarius in the Universe, Shevat in the Year, and the *kivah* in the Soul.

[Make Kuf king, bind a crown to it, and with it depict Pisces in the Universe, Adar in the Year, and the *korkeban* in the Soul.]

3. Three Mothers which are three Fathers, from which emanate fire, breath and water. Three Mothers, seven Doubles, and Twelve Elementals.

4. These are the twenty-two letters which were founded by the Blessed Holy One [Yah, YHVH of Hosts, God of Israel, the Living God, high and exalted] dwelling in eternity, whose name is Holy, [exalted and holy is He].

Chapter 6

1. Three are the Fathers and their offspring, seven are the planets and their host, and twelve are the diagonal boundaries. And the proof of this, true witnesses, are the Universe, the Year, and the Soul. He

decreed Twelve, (Ten), Seven and Three, and He appointed them in the Teli, the Cycle, and the Heart. The three are fire, water, and breath; fire above, water below, and breath, the decree that decides between them. A sign of this is that fire upholds water.

Mem hums, Shin hisses, and Alef is the decree that decides between them.

2. The Teli in the Universe is like a king on his throne, the Cycle in the Year is like a king in the province, the Heart in the Soul is like a king in battle.

"Also every desire, one opposite the other was made by God" (Ecclesiastes 7:14). Good opposite evil, good from good, evil from evil. Good makes evil recognizable, and evil makes good recognizable. Good makes evil recognizable, and evil makes good recognizable. Good is kept for the good, and evil is kept for the wicked.

3. Three: each one stands alone. Seven are divided, three opposite three, with a decree deciding between them. Twelve stand in war: three who love, three who hate, three who give life, and three who kill. The three who love are the heart, the ears and the mouth; the three who hate are the liver, the gall bladder, and the tongue. And God, the faithful King dominates them all. One over three, three over seven, seven over twelve, and all of them are bound, one to another.

4. And when Abraham our father gazed, he looked, saw, delved, understood, engraved, carved, permuted and depicted, and he was successful. And the Master of all, Blessed be He, revealed Himself to him, and took him in His bosom, [kissed him on the head, and called him, "My beloved"]. He made a covenant with him between the ten toes of his feet—this is the covenant of circumcision—and between the ten fingers of his hands—this is the covenant of the tongue. He bound the twenty-two letters to his tongue and revealed their foundation. He drew them in water, burned them in fire, agitated them with breath. He ignited them with the seven (planets), and directed them with the twelve constellations.

THE LONG VERSION

Chapter 1

1. With thirty-two mystical paths of Wisdom engraved Yah, YHVH of Hosts, God of Israel, the Living God, God Almighty, high and exalted, dwelling in eternity on high, and His name is Holy, and He created His universe with three books, with text, with number, and with communication. [They are] Ten Sefirot of Nothingness and twenty-two foundation letters.

2. Ten Sefirot like the number of ten fingers, five opposite five. The singular covenant is directly in the middle, like the circumcision of the tongue in the mouth, and like the circumcision of the membrum.

3. Ten Sefirot of Nothingness: Ten and not nine, ten and not eleven. Understand with Wisdom, and probe with Understanding. Discern with them and probe from them. Make a thing stand on its essence, and make the Creator sit on His base, for He alone is the Former and Creator, and there is none besides Him. And His measure is ten and they have no end.

4. Ten Sefirot of Nothingness: Bridle your heart from thinking, bridle your mouth from speaking. And if your heart runs, return to the place, as it is written, "And the Chayot running and returning." Regarding this a covenant has been made.

5. Ten Sefirot of Nothingness: Their end is imbedded in their beginning, and their beginning in their end, like a flame bound to a burning coal. Know, think and depict that the Master is unitary, and the Creator is One, and He has no second. And before One, what do you count?

6. Ten Sefirot of Nothingness: Their measure is ten which have no end: A depth of beginning and a depth of end; a depth of good and a depth of evil; a depth of above and a depth of below; a depth of east and a depth of west, a depth of north and a depth of south. The unique Master, God faithful King, dominates them all from His holy dwelling until eternity of eternities.

7. Ten Sefirot of Nothingness: Their vision is like the appearance of lightning, and their limit has no end. They speak of them as "running and returning," they pursue His word like a whirlwind, and before His throne they prostrate themselves.

8. Ten Sefirot of Nothingness and twenty-two foundation letters: Three Mothers, seven Doubles, and twelve Elementals, and Breath is in each of them.

9. Ten Sefirot of Nothingness: One is the Breath of the Living God, His throne is established from eternity,[3] blessed be the name of the Life of Worlds constantly, forever and ever: Voice, Breath and Speech. Speech is the Holy Breath (*Ruach HaKodesh*). Its inception has no beginning, and its termination has no end.

10. Ten Sefirot of Nothingness: One is the Breath of the Living God, two is breath from breath, three is water from breath, four is fire from water, and up and down, east and west, north and south.

11. Two is breath from Breath. With them He engraved and carved the four direction-breaths (*ruchot*) of heaven: east and west, north and south. And breath (*ruach*) is in each one of them.

12. Three is water from breath. With them he engraved and carved chaos and void, clay and mire. He made them like a garden bed, he carved them like a wall, and he covered them like a ceiling, and he poured snow over them, and dust was made. It is thus written, "For to snow he said, become earth" (Job 37:6).

Chaos is an azure[4] line that surrounds all the world. Void consists of the spongy[5] rocks that are imbedded in the abyss, from between which water emanates.[6]

13. Four is fire from water. With it He engraved and carved the Throne of Glory, Serafim, Ophanim, holy Chayot, and ministering angels. And from these three He founded His abode, as it is written, "He makes his angels of breaths, His ministers from flaming fire" (Psalms 104:4).

14. Five: He sealed "above." He selected three letters from among the Elementals and fixed them in His great Name: YHV. With them He sealed the six directions. He faced upward and sealed it with YHV.

Six: He sealed "below," faced downward, and sealed it with YVH.

Seven: He sealed east, faced forward, and sealed it with VYH.

Eight: He sealed west, faced backward, and sealed it with VHY.

Nine: He sealed south, faced to His right, and sealed it with YVH.

Ten: He sealed north, faced to His left, and sealed it with HVY.

These are Ten Sefirot of Nothingness: One is the Breath of the Living God, two is breath from Breath, three is water from breath, four is fire from water; above and below, east and west, north and south.

Chapter 2

1. Twenty-two foundation letters: three Mothers, seven Doubles, and twelve Elementals. And all of them are engraved with voice, carved with breath, and set in the mouth in five places: the letters AChHO, GYKQ, DTLNTh, ZSTzRSh, BVMPh. They are bound to the tongue like a flame bound to a burning coal. AChHO is pronounced with the base of the tongue and the throat. BVMPh is pronounced between the lips and with the tip of the tongue. GYKQ is pronounced with the (back) third of the tongue. DTLNTh is pronounced with the tip of the tongue, together with the voice. ZSTzRSh is pronounced between the teeth, with the tongue lying flat and spread out.

2. Twenty-two foundation letters: They are set in the Cycle in 231 Gates. The cycle oscillates back and forth. And a sign for this, if in good, there is nothing higher than delight (ONG), and if in evil, there is nothing lower than the plague (NGO).

3. Twenty-two foundation letters: He engraved them, carved them, weighed them, and transposed them, Alef with them all. And He permuted them, and with them He formed the soul of all that was ever formed, and the soul of all that ever will be formed.

4. How? He weighed them and transposed them, Alef with them all, and all of them with Alef, Bet with them all, and all of them with Bet, [continuing] likewise with all the [letters]. And all of them oscillate cyclically. Thus, they emerge through 231 Gates, and everything formed and everything said emanates from one Name.

5. From Chaos He formed substance, and He made that which was not into that which is. He carved great stones out of air that cannot be grasped.

Chapter 3

1. Three Mothers, AMSh: Their foundation is the pan of merit, the pan of liability, and the tongue of decree deciding between them.

2. Three Mothers, AMSh: A great, concealed, mystical secret, covered with six rings. From them emanate fire, water and breath. They are divided as male and female. Know, think and contemplate that fire supports water.

3. Three Mothers, AMSh: The progeny of the heavens is fire, the progeny of the air is breath, and the progeny of the earth is water.

Fire is above and water is below, and breath is the decree deciding between them. From them were born Fathers, and from them all things were created.

4. Three Mothers, AMSh, in the Universe are breath, water and fire. The heavens were created from fire, the earth was created from water, and the air from breath decides between them.

5. Three Mothers, AMSh, in the Year are the hot, the cold, and the temperate. The hot was created from fire, the cold from water, and the temperate from breath decides between them.

6. Three Mothers, AMSh, in the Soul are the head, the belly and the chest. The head was created from fire, the belly was created from water, and the chest from breath decides between them.

7. Three Mothers, AMSh: He engraved them, carved them, permuted them, and sealed with them three Mothers, AMSh, in the Universe, three Mothers, AMSh, in the Year, and three Mothers, AMSh, in the Soul, male and female.

8. He made the letter Alef king over breath, bound a crown to it, permuted one with another, and with them formed air in the Universe, the temperate in the Year, and the chest in the Soul, male and female.

He made the letter Mem king over water, bound a crown to it, permuted one with another, and with them formed the earth in the Universe, the cold in the Year, and the belly in the Soul, male and female.

He made the letter Shin king over fire, bound a crown to it, permuted one with another, and with them formed the heavens in the Universe, the hot in the Year, and the head in the Soul, male and female.

9. How did He form them? AMSh AShM, MASh MShA, ShAM ShMA. The heaven is fire, the air is breath, and the earth is water. Man's head is fire, his belly is water, and his heart is breath.

10. Three Mothers AMSh. With Alef He formed breath, air, the temperate, the chest, the tongue of decree between them.

With Mem: water, earth, the cold, the belly, the pan of merit.

With Shin: fire, heaven, the hot, the head, the pan of liability.

This is AMSh.

Chapter 4

1. Seven Doubles, BGD KPRT: Their foundation is life, peace, wisdom, wealth, seed, grace, and dominance. They function with two

tongues, the doubling of opposites: B Bh, G Gh, D Dh, K Kh, P Ph, R Rh, T Th. A structure of soft and hard, strong and weak.

These are the opposites: The opposite of wisdom is foolishness, the opposite of wealth is poverty, the opposite of seed is desolation, the opposite of life is death, the opposite of dominance is subjugation, the opposite of peace is war, the opposite of grace is ugliness.

2. Seven Doubles, BGD KPRT: Seven and not six, seven and not eight. They parallel the six ribs and the six orders, and the Holy Palace is precisely in the center. "Blessed be the glory of God from His Place" (Ezekiel 3:12). He is the place of the universe, and the universe is not His place.[7] And He supports them all.

3. Seven Doubles, BGD KPRT of foundation: He engraved them, carved them, permuted them, weighed them, transformed them, and with them He formed seven planets in the Universe, seven days in the Year, and seven gates in the Soul, seven and seven.

4. How did He permute them? Two stones build two houses, three stones build six houses, four stones build 24 houses, five stones build 120 houses, six stones build 720 houses, seven stones build 5040 houses. From there on go out and calculate that which the mouth cannot speak and the ear cannot hear.

5. He made the letter Bet king over wisdom, bound a crown to it, permuted one with another, and with them He formed Saturn in the Universe, the Sabbath in the Year, and the mouth in the Soul, male and female.

6. He made the letter Gimel king over wealth, bound a crown to it, permuted one with another, and with them He formed Jupiter in the Universe, Sunday in the Year, and the right eye in the Soul, male and female.

7. He made the letter Dalet king over seed, bound a crown to it, permuted one with another, and with them He formed Mars in the Universe, Monday in the Year, and the left eye in the Soul, male and female.

8. He made the letter Kaf king over life, bound a crown to it, permuted one with another, and with them He formed the Sun in the Universe, Tuesday in the Year, and the right nostril in the Soul, male and female.

9. He made the letter Peh king over dominance, bound a crown to it, permuted one with another, and with them He formed Venus in the Universe, Wednesday in the Year, and the left nostril in the Soul, male and female.

10. He made the letter Resh king over peace, bound a crown to it, permuted one with another, and with them He formed Mercury in the Universe, Thursday in the Year, and the right ear in the Soul, male and female.

11. He made the letter Tav king over grace, bound a crown to it, permuted one with another, and with them He formed the Moon in the Universe, Friday in the Year, and the left ear in the Soul, male and female.

And with them He engraved seven firmaments, seven earths, seven seas, seven rivers, seven deserts, seven days, seven weeks, seven years, seven sabbaticals, seven jubilees, and the Holy Palace. He therefore engraved the seventh for every desire under the heavens.

12. Seven planets in the Universe are: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

Seven days in the Year are the seven days of the week.

Seven gates in the Soul, male and female, are the two eyes, two ears, two nostrils, and the mouth.

13. Seven firmaments are Vilon, Rakia, Shechakim, Zevul, Ma'on, Machon, and Aravot.

Seven earths are Adamah, Tevel, Neshiyah, Tziyah, Chalad, Eretz, Gai.

And He made each one stand alone: The Universe alone, the Soul alone, and the Year alone.

14. Seven Doubles BGD KPRT:

With Bet He formed Saturn, the Sabbath, the mouth, life and death.

With Gimel He formed Jupiter, Sunday, the right eye, peace and evil.[8]

With Dalet He formed Mars, Monday, the left eye, wisdom and foolishness.

With Kaf He formed the Sun, Tuesday, the right nostril, wealth and poverty.

With Peh He formed Venus, Wednesday, the left nostril, seed and desolation.

With Resh He formed Mercury, Thursday, the right ear, grace and ugliness.

With Tav He formed the Moon, Friday, the left ear, dominance and subjugation.

These are BGD KPRT.

Chapter 5

1. Twelve Elementals, HV ZCh TY LN SO TzQ: Their foundation is sight, hearing, smell, speech, taste, coition, motion, anger, laughter, thought, joy, and sleep.

2. Twelve Elementals, HV ZCh TY LN SO TzQ: Their foundation is twelve and not eleven, twelve and not thirteen. The twelve diagonal boundaries peel off as six orders divided between each direction: the eastern upper boundary, the eastern northern boundary, the eastern lower boundary; the southern upper boundary, the southern eastern boundary, the southern lower boundary; the western upper boundary, the western southern boundary, the western lower boundary; the northern upper boundary, the northern western boundary, the northern lower boundary. They continuously spread until eternity of eternities, and it is they that are the Heights of the Universe.

4. Twelve Elementals, HV ZCh TY LN SO TzQ: He engraved them, carved them, permuted them, weighed them, transposed them, and with them He formed twelve constellations in the Universe, twelve months in the Year, and twelve directors in the Soul, male and female. Two rejoice (*OLZ*), two slander (*LOZ*), two advise (*YOTz*), two rejoice (*OLTz*). And they are the *korkeban*, the teeth, the two hands and the two feet. He made them like a controversy, he arranged them like a war, one opposite the other.

5. Seven: Three opposite three, and one deciding between them.

And twelve stand in war: Three allies, three enemies, three lifegivers, and three killers.

Three allies are the heart, the ears and the eyes. Three enemies are the liver, the gall, and the tongue. Three lifegivers are the two nostrils and the spleen. Three killers are the two orifices and the mouth. And God faithful King dominates them all from His holy Dwelling until eternity of eternities.

6. One over three, three over seven, seven over twelve. All of them are attached, one to the other. And a sign for this is the twenty-two objects and one body.

7. And these are the twelve directors: two hands, two feet, two kidneys, the liver, the gall, the spleen, the *hemsess*, the *korkeban*, and the *kivah*.

8. He made the letter Heh king over speech, bound a crown to it, permuted them one with another, and with them He formed Aries in the Universe, Nissan in the Year, and the liver in the Soul, male and female.

9. He made the letter Vav king over thought, bound a crown to it, permuted them one with another, and with them He formed Taurus in the Universe, Iyar in the Year, and the gall bladder in the Soul, male and female.

10. He made the letter Zayin king over motion, bound a crown to it, permuted them one with another, and with them He formed Gemini in the Universe, Sivan in the Year, and the spleen in the Soul, male and female.

11. He made the letter Chet king over sight, bound a crown to it, permuted them one with another, and with them He formed Cancer in the Universe, Tamuz in the Year, and the *hemsess* in the Soul, male and female.

12. He made the letter Tet king over hearing, bound a crown to it, permuted them one with another, and with them He formed Leo in the Universe, Av in the Year, and the right kidney in the Soul, male and female.

13. He made the letter Yud king over action, bound a crown to it, permuted them one with another, and with them He formed Virgo in the Universe, Elul in the Year, and the left kidney in the Soul, male and female.

14. He made the letter Lamed king over coition, bound a crown to it, permuted them one with another, and with them He formed Libra in the Universe, Tishrei in the Year, and the *korkeban* in the Soul, male and female.

15. He made the letter Nun king over smell, bound a crown to it, permuted them one with another, and with them He formed Scorpio in the Universe, Cheshvan in the Year, and the *kivah* in the Soul, male and female.

16. He made the letter Samekh king over sleep, bound a crown to it, permuted them one with another, and with them He formed Sagittarius in the Universe, Kislev in the Year, and the right hand in the Soul, male and female.

17. He made the letter Eyin king over anger, bound a crown to it, permuted them one with another, and with them He formed Capricorn in the Universe, Tevet in the Year, and the left hand in the Soul, male and female.

18. He made the letter Tzadi king over taste, bound a crown to it, permuted them one with another, and with them He formed Aquarius in the Universe, Shevat in the Year, and the right foot in the Soul, male and female.

19. He made the letter Kuf king over laughter, bound a crown to it, permuted them one with another, and with them He formed Pisces in the Universe, Adar in the Year, and the left foot in the Soul, male and female.

20. He divided the witnesses and made each one stand alone: the Universe alone, the Year alone, and the Soul alone.

21. Twelve Elementals: HV ZCh TY LN SO TzQ:

With Heh He formed Aries, Nissan, the liver, sight and blindness.

With Vav He formed Taurus, Iyar, the gall, hearing and deafness.

With Zayin He formed Gemini, Sivan, the spleen, smell and the inability to smell.

With Chet He formed Cancer, Tamuz, the *hemsess*, speech and dumbness.

With Tet He formed Leo, Av, the right kidney, taste and hunger.

With Yud He formed Virgo, Elul, the left kidney, action and paralysis.

With Lamed He formed Libra, Tishrei, the *korkeban*, coition and impotence.

With Nun He formed Scorpio, Mar-cheshvan, the *kiva*, motion and lameness.

With Samekh He formed Sagittarius, Kislev, the right hand, anger and lack of liver.

With Eyin He formed Capricorn, Tevet, the left hand, laughter and the lack of spleen.

With Tzadi He formed Aquarius, Shevat, the right foot, thought and the lack of heart.

With Kuf He formed Pisces, Adar, the left foot, sleep and insomnia.

These are the twelve Elementals, HV ZCh TY LN SO TzQ. And all of them are attached to the Teli, the Cycle, and the Heart.

Chapter 6

1. Three Mothers, AMSh; seven Doubles, BGD KPRT; twelve Elementals, HV ZCh TY LN SO TzQ. These are the twenty-two letters with which formed YH YHVH of Hosts, God of Israel, the Living God, El Shaddai, high and exalted, dwelling in eternity, and His name is Holy.

"YH YHVH"—two (divine) Names.

"Of Hosts" (*Tzava'ot*)—Because He is a sign (*ot*) in His host (*Tzava*).[9]

"God of Israel" (*YSREL*)—A prince (*SaR*) before God (*EL*).

"The Living God"—Three are called "living": the Living God, living waters, and the tree of life.

"El"—is harsh.

"Shaddai"—Because (He decreed): Until here is enough (*dai*).[10]

"High"—Because He sits in the height of the universe, and is high above all the high.

"Exalted" (*Nisa*)—because He supports (*nasa*) and sustains those on high and below. All that support are on the bottom, with their burden below them, but He is on top, and His burden is below him. He supports and sustains the entire Universe.

"He dwells in eternity"—Because His kingdom exists for eternity of eternities, without interruption.

"Holy is His Name"—Because He is holy, His ministers are holy, and to Him they say, "Holy, holy, holy" (Isaiah 6:3).

2. Twelve below, seven over them, and three over seven. From the three He founded His abode. And all of them hang from One and stand on it. And a sign of One, He has no second.[11] He rules alone in His universe, for He is One, and His name is One.[12]

3. Three Fathers and their progeny, seven subduers and their host, twelve diagonal boundaries. A proof of this, trusted witnesses, are the Universe, the Year, and the Soul.

4. The Sefirot of the Universe are ten and twelve: fire, breath, water, seven planets, and twelve constellations.

The Sefirot of the Year are ten and twelve: cold, hot, temperate, seven days, and twelve months.

The Sefirot of the Soul are ten and twelve: the head, chest, belly, seven gates, and twelve directors.

5. A rule of ten, three, seven and twelve, and He appointed them in the Teli, the Cycle, and the Heart. The Teli in the universe is like a king on his throne, the Cycle in the Year is like a king in the province, and the Heart in the Soul is like a king in battle.

6. The general rule is this: Some of these combine with others, and some are the transpose of others. Some are opposite of others, and others are the opposite of these. If some exist, others do not, and if others exist, these do not. And all of them are attached to the Teli, the Cycle and the Heart.

7. Also every desire, "God made one opposite the other" (Ecclesiastes 7:14). Good opposite evil, and evil opposite good. Good from good,

and evil from evil. Good discerns evil, and evil discerns good. Good is stored away for the good, and evil is stored away for the wicked.

8. And when Abraham our father, of blessed memory, came, he looked, saw, probed, understood, engraved, carved, permuted, formed, and thought, and he was successful. The Lord of all, may His name be blessed for eternity, revealed Himself to him, kissed him on the head, and called him, "Abraham My friend" (Isaiah 41:8). He made a covenant with him and his seed forever. "And he believed in God, and He considered it righteousness" (Genesis 15:6). The Glory of God was decreed upon him, as it is written, "Before I formed you in the womb, I knew you" (Jeremiah 1:5). He made a covenant between the ten fingers of his hands, and this is the Holy Tongue (the Hebrew language). He bound the twenty-two letters on his tongue, and the Blessed Holy One revealed to him their mystery. He drew them in water, ignited them with fire, agitated them with breath, burned them with the seven planets, and directed them with the twelve constellations.

9. Heaven fire heat head. Air breath temperate chest. Earth water cold belly. This is AMSh.

10. Saturn Sabbath mouth. Jupiter Sunday right eye. Mars Monday left eye. Sun Tuesday right nostril. Venus Wednesday left nostil. Mercury Thursday right ear. Moon Friday left ear. This is BGD KPRT.

11. And these are the twelve constellations: Aries Nissan liver sight blindness. Taurus Iyar gall hearing deafness. Gemini Sivan spleen, smell inability to smell. Cancer Tamuz *hemsess* speech dumbness. Leo Av right kidney taste hunger. Virgo Elul left kidney action paralysis. Libra Tishrei *korkeban* coition impotence. Scorpio Marcheshvan *kivah* motion lameness. Sagittarius Kislev right hand anger lack of liver. Capricorn Tevet left hand laughter lack of spleen. Aquarius Shevat right foot thought lack of heart. Pisces Adar left foot sleep insomnia. This is HV ZCh TY LN SO TzQ.

12. Three enemies are the tongue, the liver, the gall. Three allies are the eyes, the ears, the heart. Three lifegivers are the teeth, the nose, and the spleen. Three killers are the two lower orifices and the mouth.

13. Three not in one's control are his eyes, his ears and his nose. Three good sounds to the ear are a blessing, good news, praise. Three bad sights to the eye are an adultress, and evil eye, a roving eye.[13] Three good sights are humility, a good eye, a true eye. Three evil to the tongue are slander, talebearing, saying one thing with the mouth and another in the heart. Three good for the tongue are silence, watching the tongue, and true speech.

SAADIA VERSION

Chapter 1

1. With thirty-two mystical Paths of Wisdom engraved YH, YHVH of Hosts, God of Israel, the Living God, El Shadai, high and exalted, dwelling in eternity and Holy is His name. He created His universe with three books, with script, number and telling. Ten Sefirot of Nothingness, twenty-two letters: three Basics,[14] seven Doubles, twelve Elementals.

2. Ten Sefirot of Nothingness, like the number of ten fingers, five opposite five, with a unitary covenant directly in the middle, as the circumcision of the tongue and mouth. Their measure is ten which have no end: A depth of beginning and a depth of end, a depth of good and a depth of evil, a depth of above and a depth below, a depth east and a depth west, a depth north and a depth south. And the unitary Master, God faithful King, dominates them all from His holy abode, until eternity of eternities.

3. Twenty-two letters, a foundation of three Basics, seven Doubles, and twelve Elementals.

The three Basics are AMSh. Their foundation is a pan of merit, a pan of liability, and the tongue of decree deciding between them.

The seven Doubles are BGD KPRT. Their foundation is life and peace, wisdom and wealth, seed, grace and dominance.

The twelve Elementals are HVZChTYLNSOTzQ. Their foundation is sight, hearing, smell, speech, taste, coition, action and motion, haughtiness, laughter, thought, and sleep.

4. Through them YH, YHVH of Hosts, God of Israel, the Living God, El Shadai, High and Exalted, dwelling on high and Holy is His name, engraved three Fathers and their progeny, seven directors and their host, and twelve diagonal boundaries. A proof of this, true witnesses are the Universe, Year and Soul, a rule of ten, three, seven and twelve. He appointed them in the Teli, Cycle and Heart.

Chapter 2

1. Ten Sefirot of Nothingness: ten and not nine, ten and not eleven. Understand with Wisdom, and be wise with Understanding. Discern with them, probe from them, and know, think and depict. Stand a thing on its essence, and make the Creator sit on His basis. And their measure is ten which have no end. Their vision is like an appearance

of lightning, and their limit has no end. His word in them "runs and returns," they pursue His saying like a whirlwind, and before His throne they prostrate themselves.

2. Twenty-two letters are a foundation of three Basics, seven Doubles, and twelve Elementals. The three Basics, AMSh, are a great, concealed, mystical, exalted secret, from which emanates fire, breath and water, from which everything was created. The seven Doubles function with two tongues: Bei Bhei,[15] Gimel Ghimel, Dalet Dhalet, Kaf Khaf, Peh Pheh, Resh Rhesh, Tav Thav. Hard and soft, they are strong and weak structures. They are doubles because they are opposites. The opposite of life is death, the opposite of peace is evil, the opposite of wisdom is foolishness, the opposite of wealth is poverty, the opposite of seed is desolation, the opposite of grace is ugliness, the opposite of dominance is subjugation.

3. Seven Doubles, BGD KPRT: Seven and not six, seven and not eight. Six ribs for six orders, with the Holy Palace precisely in the center. Blessed by God from His place. His is the place of the universe, and the universe is not His place.

4. Twelve Elementals: Twelve and not eleven, twelve and not thirteen. The twelve diagonals peel off to six orders, separating between one direction and another: an east north boundary, an east upper boundary, and east lower boundary; a north west boundary, a north upper boundary, a north lower boundary; a west south boundary, a west upper boundary, a west lower boundary; a south east boundary, a south upper boundary, a south lower boundary.

5. With them YH, YHVH of Hosts, God of Israel, the Living God, El Shadai, High and Exalted, dwelling on high and Holy is His name, engraved twenty-two letters and set them in the Sphere. He oscillated the Sphere back and forth, and the Sphere (continues to) oscillate back and forth. As a sign of this, there is nothing higher than delight (*ONG*), and there is nothing more evil than plague (*NGO*).

6. Proof of this, trustworthy witnesses, are the Universe, Year and Soul. The Sefirot of the Universe are ten; three are fire, breath and water; seven are the seven planets; twelve are the twelve constellations. The Sefirot of the Year are ten; three are the cold, the hot and the temperate; seven are the seven days of creation; twelve are the twelve lunar months. The Sefirot of the Soul are ten; three are the head, chest and belly; seven are the seven gates, twelve are the twelve directors.

Chapter 3

1. Ten Sefirot of Nothingness: Bridle your mouth from speaking; bridle your heart from thinking. And if your heart runs, return to the place, for it is written, "running and returning." Regarding this a covenant was made. And their measure is ten which have no end. Their end is imbedded in their beginning, and their beginning in their end, like a flame attached to a burning coal. Know, think and depict that the Creator is One, there is no other, and before One what do you count?

2. The twenty-two letters are a foundation of three Basics, seven Doubles, and twelve Elementals. The three Basics, AMSh, are fire, breath and water. The offspring of heaven is fire, the offspring of air is breath, and the offspring of earth is water. Fire is above, water is below, and breath is the decree that decides between them. Mem hums, Shin hisses, and Alef is the decree deciding between them. AMSh is sealed with six rings and cocooned[16] in male and female. Know, think and depict that fire upholds water.

3. The seven Doubles, BGD KPRT, function with two tongues: Bei Bhei, Gimel Ghimel, Dalet Dhalet, Kaf Khaf, Peh Pheh, Resh Rhesh, Tav Thav. They are soft and hard, a structure that is strong and weak. They are doubled because they are opposites. The opposite of life is death, the opposite of peace is evil, the opposite of wisdom is folly, the opposite of wealth is poverty, the opposite of seed is desolation, the opposite of grace is ugliness, and the opposite of dominance is subjugation.

4. The twelve Elementals are HVZChTYLNSOTzQ. He engraved them, carved them, permuted them, weighed them and transformed them. How did He permute them? Two stones build two houses, three build six houses, four build 24 houses, five build 120 houses, six build 720 houses, seven build 5040 houses. From there on go out and calculate that which the mouth cannot speak and the ear cannot hear.

5. With these Yah, YHVH of Hosts, God of Israel, the Living God, El Shaddai, High and Exalted, dwelling in eternity on high and holy is His name, engraved.

YaH: is two names.

YHVH is four names.

Hosts: (Tzavaot) means that He is a sign (*ot*) in His host (*tzava*).

Israel: He is a prince (*sar*) before God (*El*).

El Shaddai: El is hard. Shaddai indicates that until here it is enough (*dai*).

High: because He sits in the height of the universe, and is high above all the high.

Exalted: because He upholds and sustains those on high and below. All others who carry something are on the bottom and their burden is above them, but He is on top, and His burden is below Him. He upholds and sustains the entire universe.

Dwelling in Eternity: because His kingdom exists for eternity of eternities without interruption.

And Holy is His Name: Because He is holy, his ministers are holy, and to Him they proclaim, "Holy, holy, holy."

6. Proof of this, trustworthy witnesses, are the Universe, Year and Soul. Twelve are below, seven are above them, and three are above the seven. From these three He founded His abode, and all of them depend on One. As a sign, this is a One that has no second. He is a singular King in His universe, where He is One and His name is One.

Chapter 4

1. Ten Sefirot of Nothingness: One is the Breath of the Living God, Life of worlds, His throne is established from eternity, blessed and benedicted is His name, constantly, forever and ever. This is the Holy Breath (*Ruach HaKodesh*).

2. Two: Breath from Breath. With it He engraved and carved four directions (breaths) of heaven: east, west, north, and south. And there is a breath in each one of them.

3. The twenty-two letters are a foundation consisting of three Basics, seven Doubles, and twelve Elementals. The letters are carved with Breath, engraved with voice, and set in the mouth in five places: AHChO, BVMP, GYKQ, DTLNTh, ZSTzRSh. AHChO is pronounced with the base of the tongue and the throat. BVMP is pronounced between the lips and with the tip of the tongue. GYKQ utilizes the first third of the tongue. DTLNTh is pronounced with half the tongue and the voice. ZSTzRSh is pronounced between the teeth with the tongue sleeping.

4. The twenty-two letters: He engraved them, carved them, permuted them, weighed them, transformed them, and from them He formed all that was ever formed and all that would ever be formed. How did He permute them? Alef with them all and all of them with Alef; Bet

with them all, and all of them with Bet; Gimel with them all, and all of them with Gimel. All of them oscillate cyclically, and emerge through 231 Gates. As a result, everything spoken and everything formed emerges as one Name.

5. He formed substance from chaos, and made that which was not into that which is. He carved great pillars from air that cannot be grasped.

6. Three: water from breath. With it He engraved and carved chaos and void, clay and mire. He made them like a garden plot, He carved them like a wall, and He decked them like a ceiling. He poured water on them, and it became dust, as it is written, "For to snow He said, become earth" (Job 37:6). Chaos is the azure line that surrounds the universe. Void consists of the split stones imbedded in the abyss, from between which water emerges. It is thus written, "He spread over it a line of Chaos and stones of Void" (Isaiah 34:11).

7. Four: fire from water. With it He engraved and carved the Throne of Glory and all the host on high. It is thus written, "He makes His angels of breaths, and His ministers of flaming fire" (Psalms 104:4).

8. He chose three Elementals, and set them in His great name. And with them He sealed the six directions.

He sealed "above," faced upward, and sealed it with YHV.

Six: He sealed "below," faced downward, and sealed it with YVH.

Seven: He sealed east, faced forward, and sealed it with HVY.

Eight: He sealed west, faced backward, and sealed it with HYV.

Nine: He sealed south, faced to His right, and sealed it with VYH.

Ten: He sealed north, faced to His left, and sealed it with VHY.

These are the Ten Sefirot of Nothingness. One is the Breath of the Living God, two is breath from Breath, three is water from breath, four is fire from water; above and below, east and west, north and south.

Chapter 5

1. He made Alef king over breath, bound a crown to it, permuted one with another, and with it He formed air in the Universe, the tem-

perate in the Year, and the chest in the Soul, male and female. The male with AMSh, and the female with AShM.

2. He made Mem king over water, bound a crown to it, permuted one with another, and with it He formed earth in the Universe, the cold in the Year, and the belly in the Soul.

3. He made Shin king over fire, bound a crown to it, permuted one with another, and with it He formed heaven in Universe, the hot in the Year, and the head in the soul.

As male and female, how did He permute them? AMSh AShM, MShA MASh, ShAM ShMA. Heaven is fire, air is breath, earth is water. Man's head is fire, his heart is breath, and his belly is water.

4. The seven Doubles are BGD KPRT. He engraved them, carved them, permuted them, weighed them, and transformed them. With them He formed planets, days and gates.

5. He made Bet king, bound a crown to it, permuted them one with another, and with it He formed Saturn in the Universe, the Sabbath in the Year, and the mouth in the Soul.

6. He made Gimel king, bound a crown to it, permuted them one with another, and with it He formed Jupiter in the Universe, Sunday in the Year, and the right eye in the Soul.

7. He made Dalet king, bound a crown to it, permuted them one with another, and with it He formed Mars in the Universe, Monday in the Year, and the left eye in the Soul.

8. He made Kaf king, bound a crown to it, permuted them one with another, and with it He formed the Sun in the Universe, Tuesday in the Year, and the right nostril in the Soul.

9. He made Peh king, bound a crown to it, permuted them one with another, and with it He formed Venus in the Universe, Wednesday in the Year, and the left nostril in the Soul.

10. He made Resh king, bound a crown to it, permuted them one with another, and with it He formed the Star of the Sun (Mercury)[17] in the Universe, Thursday in the Year, and the right ear in the Soul.

11. He made Tav king, bound a crown to it, permuted them one with another, and with it He formed Moon in the Universe, Friday in the Year, and the left ear in the Soul.

12. He separated the witnesses and stood them alone, one by one: the Universe alone, the Year alone, and the Soul alone.

Chapter 6

1. The twelve Elementals are HVZChTYLNSOTzQ. He engraved them, carved them, permuted them, weighed them and transformed them, and with them He formed constellations, months and directors. Two are extreme, two stabilize, two advise, and two rejoice. They are the *korkebans*[18] the two hands, and the two feet. He made them like a dispute, and arranged them like a battle. "And God made one opposite another" (Ecclesiastes 7:14).

2. Three: each one is alone. Seven are divided, three against three, with one as the decree deciding between them. Twelve: twelve stand in war, three allies, three enemies, three killers, and three lifegivers. All of them are attached, one to another. A sign of this is twenty-two objects and one body.

3. How did He permute them? HV VH, ZCh ChZ, TY YT, LN NL, SO OS, TzQ QTz.

4. He made Heh king, bound a crown to it, permuted one with another, and with it He formed Aries in the Universe, Nissan in the Year, and the liver in the Soul.

5. He made Vav king, bound a crown to it, permuted one with another, and with it He formed Taurus in the Universe, Iyar in the Year, and the gall bladder in the Soul.

6. He made Zayin king, bound a crown to it, permuted one with another, and with it He formed Gemini in the Universe, Sivan in the Year, and the spleen in the Soul.

7. He made Chet king, bound a crown to it, permuted one with another, and with it He formed Cancer in the Universe, Tamuz in the Year, and the *mesess* in the Soul.

8. He made Tet king, bound a crown to it, permuted one with another, and with it He formed Leo in the Universe, Av in the Year, and the right kidney in the Soul.

9. He made Yud king, bound a crown to it, permuted one with another, and with it He formed Virgo in the Universe, Elul in the Year, and the left kidney in the Soul.

10. He made Lamed king, bound a crown to it, permuted one with another, and with it He formed Libra in the Universe, Tisrei in the Year, and the *korkeban* in the Soul.

11. He made Nun king, bound a crown to it, permuted one with another, and with it He formed Scorpio in the Universe, Cheshvan in the Year, and the *kivah* in the Soul.

12. He made Samekh king, bound a crown to it, permuted one with another, and with it He formed Sagittarius in the Universe, Kislev in the Year, and the right hand in the Soul.

13. He made Eyin king, bound a crown to it, permuted one with another, and with it He formed Capricorn in the Universe, Tevet in the Year, and the left hand in the Soul.

14. He made Tzadi king, bound a crown to it, permuted one with another, and with it He formed Aquarius in the Universe, Shevat in the Year, and the right foot in the Soul.

15. He made Kuf king, bound a crown to it, permuted one with another, and with it He formed Pisces in the Universe, Adar in the Year, and the left foot in the Soul.

16. He separated the witnesses and stood each one alone: the Universe alone, the Year alone, and the Soul alone.

Chapter 7

1. Air, temperate, chest. Earth, cold, belly. Heaven, hot, head. And this is AMSh.

2. Saturn, Sabbath, mouth. Jupiter, Sunday, right eye. Mars, Monday, left eye. Sun, Tuesday, right nostril. Venus, Wednesday, left nostril. Sun Star (Mercury), Thursday, right ear. Moon, Friday, left ear. And this is BGD KPRT.

3. Aries, Nissan, liver. Taurus, Iyar, gall bladder. Gemini, Sivan, spleen. Cancer, Tamuz, *mesess*. Leo, Av, right kidney. Virgo, Elul, left kidney. Libra, Tishrei, *korkeban*. Scorpio, Mar-cheshvan, *kivah*. Sagittarius, Kislev, right hand. Capricorn, Tevet, left hand. Aquarius, Shevat, right foot. Pisces, Adar, left foot. And these are H V Z Ch T Y L N S O Tz Q.

Chapter 8

1. With Alef He formed these: breath, air, temperate, chest, and the tongue of decree. With Mem He formed these: water, earth, cold,

belly, and the pan of liability. With Shin He formed these: fire, heaven, hot, head, and the pan of merit.

2. With Bet He formed these: Saturn, Sabbath, mouth, life and death. With Gimel He formed these: Jupiter, Sunday, right eye, peace and evil. With Dalet He formed these: Mars, Monday, left eye, wisdom and foolishness. With Kaf He formed these: Sun, Tuesday, right nostril, wealth and poverty. With Peh He formed these: Venus, Wednesday, left nostril, seed and desolation. With Resh He formed these: Sun Star (Mercury), Thursday, right ear, grace and ugliness. With Tav He formed these: Moon, Friday, left ear, dominance and subjugation.

3. With Heh He formed these: Aries, Nissan, liver, sight and blindness. With Vav He formed these: Taurus, Iyar, gall bladder, hearing and deafness. With Zayin He formed these: Gemini, Sivan, spleen, smell and inability to smell. With Chet He formed these: Cancer, Tamuz, *mesess*, speech and dumbness. With Tet He formed these: Leo, Av, right kidney, taste and hunger. With Yud He formed these: Virgo, Elul, left kidney, coition and castration. With Lamed He formed these: Libra, Tishrei, *korkeban*, action and paralysis. With Nun He formed these: Scorpio, Cheshvan, *kivah*, motion and lameness. With Samekh He formed these: Sagittarius, Kislev, right hand, anger and lack of liver. With Eyin He formed these: Capricorn, Tevet, left hand, laughter and lack of spleen. With Tzadi He formed these: Aquarius, Shevat, right foot, thought and lack of heart, where it is not. With Kuf He formed these: Pisces, Adar, left foot, sleep, dead and gone.

4. And all of them are attached to the Teli, Cycle and Heart. Teli in the Universe is like on a throne, Cycle in the Year is like a king in the province, Heart in the body is like a king in battle. The general rule is this. Some permute with others, and others permute with these. Some are with others, and others are with these. Some are the opposite of others, and others are the opposite of these. Some are the parallel of others, and others are the parallel of these. If not some, then not others; and if not others, then not these. And all of them are attached to the Teli, the Cycle, and the Heart.

5. And When Abraham our father understood, formed, permuted, probed, thought and was successful, the Blessed Holy One revealed Himself to him, declaring to him, "Before I formed you in the womb, I knew you, and before and emerged from the womb, I sanctified you. I have made you a prophet for the nations" (Jeremiah 1:5). He made him His friend, and made a covenent with him and his children forever and until eternity.

APPENDIX II
The Thirty-Two Paths of Wisdom

The Thirty-Two Paths of Wisdom are presented as different states of consciousness. This presentation most probably dates from the Gaonic period (7th-10th centuries), and is found in a number of Kabbalistic texts.[1] These states are also related to the 32 times where God's name appears in the first chapter of Genesis.

The Thirty-Two Paths of Wisdom

1. Mystical Consciousness (*Sekhel Mufla*). This is the Light that was originally conceived, and it is the First Glory.[2] No creature can attain its excellence.

2. Radiant Consciousness (*Sekhel Maz'hir*). This is the Crown of creation and the radiance of the homogeneous unity that "exalts itself above all as the Head."[3] The masters of Kabbalah call it the Second Glory.

3. Sanctified Consciousness (*Sekhel MeKudash*). This is the foundation of the Original Wisdom, and it is called "Faithful Faith."[4] Its roots are AMeN. It is the father of faith, and from its power faith emerges.

4. Settled Consciousness (*Sekhel Kavua*). It is called this because all the spiritual powers emanate from it as the [most] ethereal of emanations. One emanates from the other through the power of the original Emanator, may He be blessed.[5]

5. Rooted Consciousness (*Sekhel Nishrash*). It is called this because it is the essence of the homogeneous Unity. It is unified in the essence of Understanding, which emanates from the domain of the Original Wisdom.

6. Transcendental Influx Consciousness (*Sekhel Shefa Nivdal*). It is called this because through it the influx of Emanation (*Atzilut*) increases itself. It bestows this influx on all blessings, which unify themselves in its essence.

7. Hidden Consciousness (*Sekhel Nistar*). It is called this because it is the radiance that illuminates the transcendental powers that are seen with the mind's eye and with the reverie of Faith.[6]

8. Perfect Consciousness (*Sekhel Shalem*). It is called this because it is the Original Arrangement. There is no root through which it can be pondered, except through the chambers of Greatness, which emanate from the essence of its permanence.

9. Pure Consciousness (*Sekhel Tahor*). It is called this because it purifies the Sefirot. It tests the decree of their structure and the inner essence of their unity, making it glow. They are then unified without any cutoff or separation.

10. Scintillating Consciousness (*Sekhel MitNotzetz*). It is called this because it elevates itself and sits on the throne of Understanding. It

shines with the radiance of all the luminaries, and it bestows an influx of increase to the Prince of the Face.[7]

11. Glaring Consciousness (*Sekhel MeTzuchtzach*). It is called this because it is the essence of the Veil which is ordered in the arrangement of the system. It indicates the relationship of the Paths (*netivot*) whereby one can stand before the Cause of Causes.

12. Glowing Consciousness (*Sekhel Bahir*). It is called this because it is the essence of the Ophan-wheel of Greatness.[8] It is called the Visualizer (*Chazchazit*), the place which gives rise to the vision that the Seers perceive in an apparition.[9]

13. Unity Directing Consciousness (*Sekhel Manhig HaAchdut*). It is called this because it is the essence of the Glory.[10] It represents the completion of the true essence of the unified spiritual beings.

14. Illuminating Consciousness (*Sekhel Meir*). It is called this because it is the essence of the Speaking Silence (*Chashmal*).[11] It gives instruction regarding the mysteries of the holy secrets and their structure.

15. Stabilizing Consciousness (*Sekhel Ma'amid*). It is called this because it stabilizes the essence of creation in the "Glooms of Purity."[12] The masters of theory said that this is the Gloom [at Sinai].[13] This is the meaning of, "Gloom is its cocoon" (Job 35:9).[14]

16. Enduring Consciousness (*Sekhel Nitzchi*). It is called this because it is the Delight (*Eden*) of the Glory. As it is, there is no Glory lower than it. It is called the Garden of Eden, which is prepared for the [reward of the] saints.

17. Consciousness of the Senses (*Sekhel HaHergesh*). This is prepared for the faithful saints so that they should be able to clothe themselves in the spirit of holiness. In the arrangement of the supernal Entities, it is called the Foundation of Beauty (*Yesod HaTiferet*).

18. Consciousness of the House of Influx (*Sekhel Bet HaShefa*). By probing with it, a secret mystery (*raz*) and an allusion are transmitted to those who "dwell in its shadow"[15] and bind themselves to probing its substance from the Cause of Causes.[16]

19. Consciousness of the Mystery of all Spiritual Activities (*Sekhel Sod HaPaulot HaRuchniot Kulam*). It is called this because of the influx that permeates it from the highest blessing and the supreme Glory.

20. Consciousness of Will (*Sekhel HaRatzon*). It is called this because it is the structure of all that is formed. Through this state of consciousness one can know the essence of the Original Wisdom.[17]

21. Desired and Sought Consciousness (*Sekhel HaChafutz VeHaMevukash*). It is called this because it receives the divine Influx so as to bestow its blessing to all things that exist.

22. Faithful Consciousness (*Sekhel Ne'eman*). It is called this because spiritual powers are increased through it, so that they can be close to all who "dwell in their shadow."[19]

23. Sustaining Consciousness (*Sekhel Kayam*). It is called this because it is the sustaining power for all the Sefirot.

24. Apparitive Consciousness (*Sekhel Dimyoni*). It is called this because it provides an appearance for all created apparitions, in a form fitting their stature.

25. Testing Consciousness (*Sekhel Nisyoni*). It is called this because it is the original temptation through which God tests all of His saints.

26. Renewing Consciousness (*Sekhel MeChudash*). It is called this because it is the means through which the Blessed Holy One brings about all new things which are brought into being in His creation.

27. Palpable Consciousness (*Sekhel Murgash*). It is called this because the consciousness of all things created under the entire upper sphere, as well as all their sensations, were created through it.

28. Natural Consciousness (*Sekhel Mutba*). It is called this because the nature of all that exist under the sphere of the sun was completed through it.

29. Physical Consciousness (*Sekhel Mugsham*). It is called this because it depicts the growth of everything that becomes physical under the system of all the spheres.

30. General Consciousness (*Sekhel Kelali*). It is called this because it is the means through which the "generalizers of the heavens" collect their rules regarding the stars and constellations, forming the theory that comprises their knowledge of the Ophan-wheels of the spheres.

31. Continuous Consciousness (*Sekhel Tamidi*). Why is it called this? Because it directs the path of the sun and moon according to their laws of nature, each one in its proper orbit.

32. Worshiped Consciousness (*Sekhel Ne'evad*). It is called this because it is prepared so as to destroy all who engage in the worship of the seven planets.

APPENDIX III
THE GATES

The 221 Gates of Rabbi Eliezar Rokeach of Wormes

The tables on pages 304-309 are presented here exactly as they are printed in the Przemysl edition, (1889), of the commentary on Sefer Yetzirah. In order to derive the proper arrays from these tables, lines containing only eleven letters must be doubled. The other lines, which contain twenty-two letters, are left as they are. All the letters are then paired into groups of two. One can see how this is done by comparing the table for Alef with the array given in chaper 2:4.

These are the 221 Gates that Rabbi Eliezar prescribes for use in creating a Golem. They can also be used from less advanced meditative exercises. When utilizing any letter, the appropriate array must be used.

For Bet	Array for Alef
בג דה וזחטיכלמ נסעפ צקרש תא	אב גד הו זח טי כלמנסעפיצקרשת
בד וחיל נעצרת	אג הז טכ מס פק ש
בה חכנפראדזי מעקת גוטלס צש	אד זי מע קת גוטלסצשבהחכנפר
בו ינצת דח לער	אח טמ פש גו כסק
בז לפת היס רגח מצא וכעש דטנק	או כע שדטנקבזלפת היסר גחמצ
בח נר דיע תולצ	אז מק גטס שהכפ
בט עא חסתזנש ומר הלק דכץ גיפ	אח סת זג שומר הלק דכץ גיף נטע
בי צד לר ונת חע	אט פג כק המש זס
בכ רז ע גלש חפ דמ תטקה נאיקוס	אי קוסבכר זע גלש חפ דמת טקהג
בל תי רח צו עד נ	אכ שטק זפ הס גמ
במ	**אל**
בנ דע וצח ריתל	אמ גס הפז קט שכ
בס וקיא נהצט תמדפ חשלגעזרכ	אנ צט תמדפח של געזר כבסוקי
בע חתנור לדצי	אס זש מה קבג פט
בפ יג צכדקלה רמו שנזת סחא עט	אע טב פיגצכד קלהרמו שנזתסח
בצ לות עי דר נח	אפ כה שס טג קמז
בק נטדשעכו אצ מח גרסיהתפלז	אצ מח גרסיה תפלז בקנט דשעכו
בר על חדת צניו	אק סכז גש פמטה
בש צסלטוג תקע מיזד ארפ נכתה	ארפנכח הבש צסל טוג תקע מיזד
בת רצ ע נ ל י ח ו ד	אש קפס מכט זהג
בא תש רק צפעס נמלך יטחז וה דג	את שרק צפעס נמלך יטחז והדגב

For Dalet	For Gimel
דה וז חט יכ למנס עפצק רשתאבג	גד הו זח טי כלמנסעפצקרשת אב
דו מי לנ עצ רת ב	גה זט כמ ספ קש א
דז ימעקת גוטלס צש בהחכנפר א	גו טלסצ שבתחכ נפראדזי מעקת
דח לערב וינצת	גז כס קא ה ט מפש
דט נקב זלפת היסר גח מצא וכעש	גח מצא וכעשדטנקב זלפת היסר
די עתו לצב חנר	גט ששה כפא זמק
דכ צגיפ בטע אחסתזנשומר הלק	גי פבטע אחש תזנשומר הלק דכץ
דל רונת חע ביצ	גכ קהמ שזס אטפ
דמ תלה נאיקוס בכר זע גלש חפ	גל שחפ דמת טצהנאיקוס בכר זע
דנ בלתי רח צו עד	גמ אכשטק זפ הס
דס	**גן**
דע ולחרית לבנ	גס הפז קט שכ אמ
דפ משלג עזר כבסוקי אגה צטתם	גע זר כב סו קיאנהצטתמדפחשל
דצ יב עח תנורל	גפ טאס זשמ הקב
דק להרמו שנזת סחא עט בפיגצכ	גצ כד קל הר מושנזתסחאעטבפי
דר נח בצלות עי	גק מז אפ כה שס ט
דש עכואצינח גרסיה תפלז בקנט	גר סיה תפלז בקנטרשעכו אצמח
דת צניו ברע לח	גש פמ טה אק סכ ז
דא רפנ כמה בשצס לטוג תקע מיז	גת קע מי זדארפנ כמה בשצס לטו
דב ת רצע נליחו	גא שק פסמ כט זה
דג בא תשרקצפעס נמלך יטחזוה	גב אתשרק צפעס כמלך יטחז והד

For Vav	For Heh
ז חט יכלמנסעפצקרשתא בג דה	הו זח עי כל מנ סע פצ קר שת
וח יל נעצרת בר	הז טכ מס פק שאג
וט לסצש בהח כנפר אדזי מעקתג	הח כנפר אדזי מעקת גוטלס צשב
וי נצת דחל ערב	הט מפש גז כסקא
וכ עש דט נקבזלפת היסרגחמצא	הי סר גח מצא וכעשדטנקבזלפת
ול צבח נרדי עת	הכ פא זמק גטסש
ומ רהלק דכץ גיפ בטעאחס תזנש	הל קדכץ גיפ בטעאחס תזנשומר
ונ תחע ביצד לד	המשזס אטפ גכק
וס בכר זע גלש חפדמתטקהנאיק	הנ איקוסבכרזעגלש חפ דמת טץ
וע ד נבלתי רחצ	הס גמא כש טק זפ
ופ	הע
ול חרית לבנדע	הפ זק טש כא מג ס
וק יאגה צטת מדפח שלגעזרכבס	הצ טת מדפח שלג עזר כבסו קיאג
ור לד ציבע חתנ	הק כג פט אס זש מ
וש נזת סחאעטבפיגצכד קלה רמ	הר מש נזת סחאעטבפיגצכדקל
ות עיד רנח בצל	מש סט גקמז אפכ
וא צמח גרסיה תפלז בקנט דשעכ	התפלז בקנט דשעכו אצמא גרסי
וב רעל חדת צני	הא קס כז גש פמט
וג תקע מיזדארפנכחהבשצס לט	הב שצסל טוג תקעמיזד ארפנ כח
וד בתר צע נליח	הג א שק פסמ כטז
וה דג בא תשרקצפעס נמלך יטחז	הד גבא תשרק צפעס נמלך יטחזו

For Chet	For Zayin
חט יכלמנסעפצקרשתא בגדהוז	זח טיכלמנסעפצקרשת אב גד הו
חי ל נעצרת בדו	זט כמ ספק שאגה
חכ נפר ארזי מעקת גוטלסצשבה	זי מעקת גוטלסצשבהח כנ פר אד
חל טכג וינצתד	זכ סק אהט מפ שג
חמ לא וכעשד טנקבזלפת היסרג	זל פת היסרגחמצט וכעשד טנקב
חנ ר דיעת ולצב	זמ קג טס שה כפא
חס תז נש ומר הלק דכיגיפבטעא	זנ שומר הלקדכיגיפ בטע אחסת
חע ביצד לדונת	זס א טפג כק המש
חפ דמח טצהנאיקוסבכרזע גלש	זע גלש חפדמהטצהנאיק וס בכר
חצ ו עד נבלתיר	זפ הס גמא כשטק
חק	זץ
חר יתל בנ דע וצ	זק טשכ אמג סהפ
חש לג עזר כבסוקי אנהצטת מדפ	זר כבסוקי אנה צטת מדפח שלגע
חת נור לד ליבע	זש מה כקגפטא ס
חא עטב פיג צכדקלהרמו שנזתס	זת סחא עטבפיג צכד קלתרמושנ
חב צלות עידר נ	זא פנה שסט גקמ
חג רסיה תפלז בקנט דשעכואצמ	זב קנט דשעכואצמח גרסיה תפל
מד תצניו ברעל	זג שפינטה אקסכ
חה בשצס לטוג תקע מיזד ארפנכ	זד ארפנ כחהנשצס לטוג תקעמי
חו ד בתר צענלי	זה גאש קפס מכט
חז והדג בא תשרק צפעסנמלך יט	זו הדג בא תשרק צפעסנמלדיטח

For Yud	For Tet
יכ למנסעפצ קרשת אבגדהו זחט	טי כלמנסעפצקרשת אבגדהוזח
יל נעצרת בדוח	טכ מס פק שא גה ז
ים עקת גוטלס צשבהח כנפר ארז	טל סצשבה חכנפר ארזי מעקת גו
ינ צת דחל ערבו	טמ פשגזכסקאה
יס רג חמצא וכעשד טנקב זלפתה	טנ קב זלפת היסר גח מצאוכעשד
יע תול צבח נרד	טס שה כפאז מקג
יפ בטע אחס תזנש ומרהלק דכצג	טע אחס תזנש ומרהלקדכץ גיפב
ילד לרונת חענ	טפ ג כק המש זסא
יק וס בכרזעגל שחפ דמת טצ הנא	טצ ה נאיקוס בכרז עגלשחפדמת
ירח לו עד נבלת	טקזפה סג מא כש
יש	**טר**
יתל בנד עזצחר	טש כא מג סה פזק
יא נה צטת מרפח שלג עזר כנסוק	טת מרפח שלג עזר כבסוקי אנהל
יב עח תנור לדצ	טא סז שמה קכג פ
יג צכר קלה רמו שנזת סחא עטנפ	טב פיגץ כדקל הרמושנזת סחאע
יד רנח בצ לז תע	טג קמז אפכה שס
יה תפלז בקנט דשעכו אלמח גרס	טד שעכו אצמח גרסיה תפלז בקנ
יו בר על חדת צנ	טה א קסכ זג שפמ
יז ד ארפנכחה בשצס לטוג תקעמ	טו ג תקע מיזד ארפנכחה בשצסל
יחוד בתר צענל	טז ה גא שקפ סמכ
יט חז והדג בא תשרק צפעס נמלך	טח ז והדג בא השרק צפעס נמלדי

For Lamed	For Kaf
למ נסעפצקרשתא בג דה וזחטיכ	כל מנ סע פצ קר שת אבגדהוזחטי
לנ עצרת בדוחי	כמ ספק שאג הזט
לס צש בתח כנפר ארזי מעקתגוע	כנ פרא דזימעקת גיטלס צשב הח
לע רב וינצת דח	כס קאהטמפשגז
לפ תהיסר גח מצא וכעשדטנקבז	כע שד טנקב זלפת היסר גח מצאו
לצ בח נרדי עתו	כפ א זמק גטס שה
לק דכץ גיפ בטע אחסתזנשו מרה	כצ גיפ בטעאמס תזנש ומרה לקד
לר ונת חע בילד	כק ה משזס אט פג
לש חף דמתטצה נאיק וסבכר זענ	כרז עגלשחפדמת טץ הנאיק וסב
לת יר חצו עד נב	כשטק זפה קגמא
לא	**כת**
לב נד עו צחרית	כא מגס הפזק טש
לג עזרכבסו קיא נהצטת מרפחש	כב סוקיא נה צטת מרפח שלגעזר
לד ציבעחתנור	כג פט אסז שמהק
לה רמו שנזתסח אעטבפיג צכדק	כד קל הרמוש נתז סחא עטב פיגץ
לז תעידרנח בצ	כה שסטגק מז אפ
לז בקנט דשעכ ואצמח גרסיהתפ	כו אצמח גרסיה תפלז בקנטד שע
לח דת צניוברע	כז ג שפמטה אקס
לט וגתקע מיז דארפנכח הבשצס	כח הבשצס לטיגת קעמיזד ארפנ
לי חורבת רצענ	כט זה גא שק פס מ
לכ יטחז והדגבא תשרק צפעסנמ	כי טחז והדגבא תשרקצפעס נמל

For Nun	For Mem
נס עפצקרשת אבגדהוזחטי כל מ	מג סעפצקרשת אב גדהוזח טיכל
נע צרת בד וחיל	מס פק שאגהזטכ
נפ ראדזימעקת גוטלסצשב הח כ	מע קת גוטל סצשבהחכג פראדזי
נצ תד חל ערבוי	מפ שגזכסקאהט
נק בזלפת היסר גחמצאו כעשדט	מצ א וכעשד טנקבזלפ תהיסרגח
נר דיעתולצבח	מק גטסשהכפאז
נש ומרהלק דכקגי פבטע אחסתז	מר הלק דכץ גיפבטע אחסתז נשו
נת מעביצדצרו	מש זסאטפגכקה
נא יקוסבכרזעגלשחפדמתטצה	מת טצהגאיק וסבכ רזעגל שחפד
נב לתירחציעד	מא כשטקזפהסג
נג	מב
נד עו צחריתלב	מג סהפזקטשכא
נה צטתמדפ חשלג עזרכב סוקיא	מד פחשלג עזרכב סוקיא נהצטת
נו רלדציבעחת	מה קכגפטאסזש
נז תסח אעטבפי גצכדקל הרמוש	מו שנזתסח אעט בפיגצ כדקלהר
נח בצלו תעידד	מז אפכהשסטגק
נט דשעכו אלמח גרסיהתפ לזבק	מח גרסי התפלז בקנטד שעכואצ
ני וברעלחדתצ	מט האקסכזגשפ
נכ חהבס צסלטו גתקעמ יזדארפ	מי זדארפנ כחהבשצס לטוג תקע
נל יחודבתרצע	מכ טזהגאשקפס
נמ לך יטחז והדג בא תשרקצפעס	מל כיטחזוהדג בא תשרק צפעסנ

For Eyin	For Samekh
עפצקרשת אבגבדה וזחטי כל מנס	סע פצקרשת אבגדהו זחטיכל מג
עצ רתבדוחילנ	ספ קשאגהזטכמ
עק תגוטלסצ שבהחכנ פרא דזימ	סצ שבהחכנ פראדזי מעקת גוטל
ער בוינצתדחל	סק אה טמפשגזכ
עש דטנקבזלפת היסרגח מצאו כ	סר גחמצאו כעשדטנק בזלפ תהי
עת ולצבחנרדי	סש הכפאזמקגט
עא חסתזנשומרה לקד כצגי פבט	סת זנשו מרהלק דכצגיפ בטעאח
עב יצדלרונתח	סא טפגכקהמשז
עג לשחפדמת טצהנאיק וסב כרז	סב כרזעגל שחפד מתטצה נאיקו
עד נבלתירחצו	סג מאכשטקזפה
עה	סד
עו צחריתלבנד	סה פזקטשכאמג
עז רכב סוקי אנ הצטתמדפחשלג	סו קיא נהצטת מדפחשלג עזרכב
עח תגוד לדציב	סז שמה קכגפטא
עט בפיגצכדקלהרמו שנזת סח א	סח א עטבפיגצכד קלהרמ ושנזת
עי דרנחבצלות	סט גקמזאפכהש
עכ ואצמח גרסיהת פלז בקנטדש	סי התפלז בקנטדש עכוא צמחגר
על חדתצניובר	סכ זגשפמטהאק
עמ יזדארפנכ חהבשצ סלטו גתק	סל טוגתק עמיזדא רפנכחהב שצ
ענ ליחודבתרצ	סמ כטזהגאשקפ
עס נמלכיטחזוה דגבא תשרק צפ	סנ מלכיטחז והדג באתשרק צפע

For Tzadi	For Peh
צק רשתאב גדהוזחטי כל מנסעפ	פצקרשת אבגדהו זחטי כלמנ סע
צרת ברוחילנע	פק שא גהזטכמס
צש בהחכנפר ארזימ עקת גוטלס	פר ארזי מעקת גוטלסצשב החכנ
צת דחלערבוינ	פש גזכסקא הטמ
צא וכעשרט נקבזלפת היסרגח מ	פת היסרגח מצא וכעשד טנקבזל
צב חנרדיעתול	פא זמק גטסשהכ
צג יפבטעאחסת זנשומרת לק דכ	פב טעא חסתזנס ומרהלק דכצגי
צד לרונתחעבי	פג כקהמשזסאט
צה נאיקוסבכר זעגל שחפר מתט	פר מתטצ הנאיקו סבכרזע גלשח
צו עדנבלתירח	פה סגמאכשטקז
צז	פו
צח ריתלבנדעו	פז קטשכא מגסה
צט המדפח שלגעזר כבסוקיא נה	פח שלגעזרכב סוקיא נהצט תמד
צי בעחתנו רלד	פט אסזשמהקכג
צכ דקלהרמו שנזת סחא עטבפיג	פי גצכרקל הרמוש נזתסחא עטב
צל ותעידרנחב	פכ השסטגקמזא
צמ חגרסי התפלז בקנטדש עכוא	פל זבקנט דשעכוא צמחג רסיהת
צנ יוברעלחדת	פמ טהאקסכזגש
צס לטוגתק עמיזדא רפנכח הבש	פנ כחהבשצס לטוגת קע מיזדאר
צע נליחודבתר	פס מכטזהגא שק
צפ עסנמ לכיטחז והדגבא תשרק	פע סנמלכי טחזוהדגבא תשרק צ

For Resh	For Kuf
רש תאבגדהוזחטיכלמנסעפצק	קר שת אבגדהו זחטי כלמנסעפצ
רת ברוחיל נעצ	קש אגהזטכמספ
רא ד זימעקתגוטלסצשבהחכנפ	קת גוטל סצשבה חכנפר ארזימע
רב וינצת דחלע	קא הטמפשגזכס
רג ח מצא וכעשדטנקבזלפת היס	קב זלפת היסר גחמצאו כעשדטנ
רד יעת ולצ בחנ	קג ט ששה כפא זמ
רה לק דכצ גיפבטעאחס תזנשומ	קד כץ גיפבטע אחסתזנשומר הל
רו נתח עבי צדל	קה מש זס אט פג כ
רז עגלש חפ דמתטצהנאיקוס בכ	קו סבכר זעגלש חפ דמתטצהנאי
רח צו עד נבלתי	קז פה סגמא כשט
רט	קח
רי ת לב נדע וצח	קט שכאמ גסה פז
רכ בסוקי אנהצטתמדפח שלגעז	קי אנה צטת מדפחשלגעזר בכסו
רל ד ציבע חתנו	קכ ג פט אס זשמה
רמ וש נמתסחאעטב פיגצכד קלה	קל הרמוש נזתסחאעטב פיג צכד
רנ ח בצלות עיד	קמ זאפכה שס טג
רס יה תפלז בקנטדשעכו אצמחג	קנ ט דש עכו אצמחגרסיהתפלזב
רע ל חדת צניוב	קס כ זג שפמטהא
רפ נ כחהבשצס לטוגתקעמיז דא	קע מיזד ארפנכחה בשצס לטוגת
רצ ע נליחוד כת	קפ ס מכט זהג אש
רק צפעס נמלך יטחזוהדגבא תש	קצ פעסנמלכיטחז והדג בא תשר

For Shin	For Tav
שת אבגדהוזחטיכלמנסעפצקר	תא בגדהוזחטיכלמנסעפצקרש
שא גה זט כמספק	תב דוה יל נעצר
שב החכנפר ארזי מעקת גוטל סצ	תג וטלס צשבהח כנפר ארזימעק
שג ז כסק אהט מפ	תד חל ערב וינצ
שד ט נקב זלפת היסרגחמצאוכע	תה יסר גחמצא וכעשדטנקב זלפ
שה כפאז מקגטס	תו לצב חנרדיע
שו מר הלקדכצגיפבטע אחס תזנ	תז נש ומרהלקדכצגיפ בטע אחס
שז סא טפג כקהמ	תח ע ביצד לדוג
שח פ רמת טצה נאץ וסבכר זעגל	תט צה נאיק וסבכרזעגל שדפחמ
שטק זפה סגמאכ	תי רח צו עד נבל
שי	תכ
שכ א מגס הפזקט	תל ב נדעז צחרי
של געזר כבסוקי אנהצטת מדפח	תמ ד פחשלגעזרכנסוקי אנה צט
שמ ה קכג פטא סז	תנ ור לדצי בעח
שנ זתסחאעטבפיג צכד קלה רמר	תס ח אעטבפילגצכדקלה רמו שנז
שס טג קמז אפ כה	תע ידר נח בצלו
שע כו אצמחגרסיה תפלז בקגטד	תפ לז בקגט דש עכואצמאגרסיה
שפ מט הא קס כזג	תצ ני וברע לחד
שצ סלטגותקע מיזד ארפנ כחהב	תקע מיזד ארפנכחה בשצס לטוג
שק פס מכט זה גא	תר צע נליחוד ב
שר קצפעס נמלך יטחזוהדגבא	תש רק צפעס נמלך יטחזוהדגבא

The 231 Gates According to the Later Kabbalists

These tables appear in *Emek HaMelekh* (Amsterdam, 1563), pages 4 to 6.

According to the later Kabbalists, they can be used for creating a Golem and for similar meditations.

Alef: Partzuf of Keter		Bet: Partzuf of Chakhmah	
אב גד הו זח טי כל מן סע פץ קר שת	י	בג דה וז חט יך למ נס עף צק רש תא	י
אג דה וז חט יך למ נס עף צק רש תב	ו	בד הו זח טי כל מג סע פץ קר שת אג	ו
אד הו זח טי כל מן סע פץ קר שת בג	ד	בה וז חט יך למ נס עף צק רש תא גד	ד
אה וז חט יך למ נס עף צק רש תב גד	ה	בו זח טי כל מג סע פץ קר שת אג דה	ה
או זח טי כל מן סע פץ קר שת בג דה	י	בז חט יך למ נס עפ צק רש תא גד הו	י
אז חט יך למ נס עף צק רש תב גד הו	ו	בח טי כל מן סע פץ קר שת אג דה וז	ו
אח טי כל מן סע פץ קר שת בג דה וז	י	בט יך למ נס עפ צק רש תא גד הו זח	י
אט יך למ נס עף צק רש תב גד הו זח	ו	בי כל מן סע פץ קר שת אג דה וז חט	ו
אי כל מן סע פץ קר שת בג דה וז חט	ה	בך למ נס עף צק רש תא גד הו זח טי	ה
אך למ נס עף צק רש תב גד הו זח טי	י	בל מן סע פץ קר שת אג דה וז חט יך	י
אל מן סע פץ קר שת בג דה וז חט יך	יה	ב"ם נס עף צק רש תא גד הו זח טי כל	יה
אמ נס עף צק רש תב גד הו זח טי כל	י	בן סע פץ קר שת אג דה וז חט יך למ	
אן סע פץ קר שת בג דה וז חט יך למ	ו	בס עף צק רש תא גד הו זח טי כל מן	י
אס עף צק רש תב גד הו זח טי כל מן	ד	בע פץ קר שת אג דה וז חט יך למ נס	ו
אע פץ קר שת בג דה וז חט יך למ נס	ה	בף צק רש תא גד הו זח טי כל מן סע	ד
אף צק רש תב גד הו זח טי כל מן סע	י	בץ קר שת אג דה וז חט יך למ נס עף	ה
אץ קר שת בג דה וז חט יך למ נס עף	ו	בק רש תא גד הו זח טי כל מן סע פץ	ו
אק רש תב גד הו זח טי כל מן סע פץ	א	בר שת אג דה וז חט יך למ נס עף צק	א
אר שת בג דה וז חט יך למ נס עף צק	ו	בש תא גד הו זח טי כל מן סע פץ קר	ו
אש תב גד הו זח טי כל מן סע פץ קר	ה	בת אג דה וז חט יכ למ נס עפ צק רש	ה
את בג דה וז חט יכ למ נס עפ צק רש	י	בא גד הו זח טי כל מן סע פץ קר שת	י

Gimel: Partzuf of Binah		Dalet: Partzuf of Daat	
גד הו זח טי כל מן סע פץ קר שת אב	י	דה וז חט יכ למ נס עף צק רש תא בג	י
גה וז חט יכ למ נס עף צק רש תא בד	ו	דו זח טי כל מן סע פץ קר שת אב גה	ו
גו זח טי כל מן סע פץ קר שת אב דה	ד	דז חט יכ למ נס עף צק רש תא בג הו	ד
גז חט יכ למ נס עף צק רש הא בד הו	ה	דח טי כל מן סע פץ קר שת אב גה וז	ה
גה טי כל מן סע פץ קד שת אב דה וז	י	דט יכ למ נס עף צק רש תא בג הו זח	י
גט יכ למ נס עף צק רש תא בד הו זח	ו	די כל מן סע פץ קר שת אב גה וז חט	ו
גי כל מן סע פץ קר שת אב דה וז חט	י	דך למ נס עף צק רש תא בג הו זח טי	י
גך למ נס עף צק רש תא בד הו זח טי	ו	דל מן סע פץ קר שת אב גה וז חט יך	ו
גל מן סע פץ קר שת אב דה וז חט יכ	ה	דמ נס עף צק רש תא בג הו זח טי כל	ה
גמ נס עף צק רש תא גד הו זח טי כל	י	דן סע פץ קר שת אב גה וז חט יכ למ	י
גן סע פץ קר שת אב דה וז חט יכ למ	יה	דס עפ צק רש תא בג הו זח טי כל מן	יה
גס עף צק רש תא בד הו זח טי כל מן	י	דע פצ קר שת אב גה וז חט יך למ נס	י
גע פץ קר שת אב דה וז חט יכ למ נס	ו	דף צק רש תא בג הו זח טי כל מן סע	ו
גף צק רש תא בד הו זח טי כל מג סע	ד	דץ קר שת אב גה וז חט יכ למ נס עף	ד
גץ קר שת אב דה וז חט יך למ נס עף	ה	דק רש תא בג הו זח טי כל מן סע פצ	ה
גק רש תא בד הו זח טי כל מן סע פץ	י	דר שת אב גה וז חט יכ למ נס עף צק	י
גר שת אב דה וז חט יך למ נס עף צק	ו	דש תא בג הו זח טי כל מן סע פץ קר	ו
גש תא בד הו זח טי כל מן סע פץ קר	א	דת אב גה וז חט יכ למ נס עף צק רש	א
גת אב דה וז חט יכ למ נס עף צק רש	ו	דא בג הו זח טי כל מג סע פצ קר שת	ו
גא בד הו זח טי כל מן סע פץ קר שת	ה	דב גה וז חט יכ למ נס עפ צק רש תא	ה
גב דה וז חט יך למ נס עף צק רש תא	י	דג הו זח טי כל מן סע פץ קר שת אב	י

Vav: Partzuf of Gevurah

וז חט יך למ נס עף צק רש תא בג דה	י
וח טי כל מן סע פץ קר שת אב גד הז	ו
וט יכ למ נס עף צק רש תא בג דה זח	ד
וי כל מן סע פץ קר שת אב גד הז חט	ה
וך למ נס עפ צק רש תא בג דה זח טי	י
ול מן סע פץ קר שת אב גד הז חט יך	ו
ום נס עפ צק רש תא בג דה זח טי כל	י
ונ סע פץ קר שת אב גד הז חט יך למ	ו
וס עף צק רש תא בג דה זח טי כל מן	ה
וע פץ קר שת אב גד הז חט יכ למ נס	י
וף צק רש תא בג דה זח טי כל מנ סע	יה
וץ קר שת אב גד הז חט יכ למ נס עפ	י
וק רש תא בג דה זח טי כל מנ סע פצ	ו
ור שת אב גד הז חט יכ למ נס עפ צק	ד
וש תא בג דה זח טי כל מן סע פץ קר	ה
ות אב גד הז חט יכ למ נס עף צק רש	י
וא בג דה זח טי כל מנ סע פץ קר שת	ו
וב גד הז חט יכ למ נס עף צק רש תא	א
וג דה זח טי כל מן סע פץ קר שת אב	ו
וד הז חט יכ למ נס עף צק רש תא בג	ה
וה זח טי כל מן סע פץ קר שת אב גד	י

Heh: Partzuf of Chesed

הו זח טי כל מן סע פץ קר שת אב גד	י
הז חט יך למ נס עף צק רש תא בג דו	ו
הח טי כל מן סע פץ קר שת אב גד וז	ד
הט יך למ נס עף צק רש תא בג דו זח	ה
הי כל מן סע פץ קר שת אב גד וז חט	י
הך למ נס עף צק רש תא בג דו זח טי	ו
הל מן סע פץ קר שת אב גד וז חט יך	י
המ נס עף צק רש תא בג דו זח טי כל	ו
הן סע פץ קר שת אב גד וז חט יכ למ	ה
הס עף צק רש תא בג דו זח טי כל מן	י
הע פץ קר שת אב גד וז חט יכ למ נס	יה
הף צק רש תא בג דו זח טי כל מן סע	י
הץ קר שת אב גד וז חט יך למ נס עף	ו
הק רש תא בג דו זח טי כל מן סע פץ	ד
הר שת גד וז חט יך למ נס עף צק	ה
הש תא בג דו זח טי כל מן סע פץ קר	י
הת אב גד וז חט יך למ נס עף צק רש	ו
הא בג דו זח טי כל מן סע פץ קר שת	א
הב גד וז חט יך למ נס עף צק רש תא	ו
הג דו זח טי כל מן סע פץ קר שת אב	ה
הד וז חט יך למ נס עף צק רש תא בג	י

Chet: Partzuf of Netzach

חט יך למ נס עף צק רש תא בג דה וז	י
חי כל מן סע פצ קר שת אב גד הו זט	ו
חך למ נס עף צק רש תא בג דה וז טי	ד
חל מן סע פץ קר שת אב גד הו זט יך	ה
חמ נס עף צק רש תא בג דה וז טי כל	י
חן סע פץ קר שת אב גד הו חט יכ למ	ו
חס עף צק רש תא בג דה וח טי כל מן	י
חע פץ קר שת אב גד הו זט יך למ נס	ו
חף צק רש תא בג דה וח טי כל מן סע	ה
חץ קר שת אב גד הו חט יך למ נס עף	י
חק רש תא בג דה וז טי כל מן סע פץ	יה
חר שת אב גד הו זט יך למ נס עף צק	י
חש תא בג דה וז טי כל מן סע פץ קר	ו
חת אב גד הו זט יך למ נס עף צק רש	ר
חא בג דה וז טי כל מן סע פץ קר שת	ה
חב גד הו זט יכ למ נס עף צק רש תא	י
חג דה וז טי כל מן סע פצ קר שת אב	ו
חד וז חט יכ למ נס עפ צק רש תא בג	א
חה וז טי כל מן סע פץ קר שת אב גד	ו
חו זט יך למ נס עף צק רש תא בג דה	ה
חז טי כל מן סע פץ קר שת אב גד הו	י

Zayin: Partzuf of Tiferet

זח טי כל מן סע פץ קר שת אב גד הו	י
זט יכ למ נס עף צק רש תא בג דה וח	ו
זי כל מן סע פץ קר שת אב גד הו חט	ד
זך למ נס עף צק רש תא בג דה וח טי	ה
זל מן סע פץ קר שת אב גד הו חט יך	י
זמ נס עף צק רש תא בג דה וח טי כל	ו
זן סע פץ קר שת אב גד הו חט יכ למ	י
זס עף צק רש תא בג דה וח טי כל מן	ו
זע פץ קר שת אב גד הו חט יך למ נס	ה
זף צק רש תא בג דה וח טי כל מנ סע	י
זץ קר שת אב גד הו חט יכ למ נס עף	יה
זק רש תא בג דה וח טי כל מן סע פץ	י
זר שת אב גד הו חט יכ למ נס עף צק	ו
זש תא בג דה וח טי כל מנ סע פץ קר	ד
זת אב גד הו חט יך למ נס עף צק רש	ה
זא בג דה וח טי כל מן סע פץ קר שת	י
זב גד הו חט יכ למ נס עף צק רש תא	ו
זג דה וח טי כל מנ סע פץ קר שת אב	א
זד הו חט יך למ נס עף צק רש תא בג	ו
זה וח טי כל מן סע פץ קר שת אב גד	ה
זו חט יכ למ נס עף צק רש תא בג דה	י

Tet: Partzuf of Hod		Yud: Partzuf of Yesod	
טי כל מן סע פץ קר שת אב גד הו זח	י	יך למ נס עף צק רש תא בג דה וז חט	י
טך למ נס עף צק רש תא בג דה וז חי	ו	יל מן סע פץ קר שת אב גד הו זח טך	ו
טל מן סע פץ קר שת אב גד הו זח יך	ד	ים נס עף צק רש תא בג דה וז חט כל	ד
טמ נס עף צק רש תא בג דה וז חי כל	ה	ין סע פץ קר שת אב גד הו זח טך למ	ה
טן סע פץ קר שת אב גד הו זח יך למ	י	יס עף צק רש תא בג דה וז חט כל מן	י
טס עף צק רש תא בג דה וז חי כל מן	ו	יע פץ קר שת אב גד הו זח טך למ נס	ו
טע פץ קר שת אב גד הו זח יך למ נס	י	יפ צק רש תא בג דה וז חט כל מן סע	י
טף צק רש תא בג דה וז חי כל מנ סע	ו	יץ קר שת אב גד הו זח טך למ נס עף	ו
טץ קר שת אב גד הו זח יך למ נס עף	ה	יק רש תא בג דה וז חט כל מן סע פץ	ה
טק רש תא בג דה וז חי כל מן סע פץ	י	יר שת אב גד הו זח טך למ נס עף צק	י
טר שת אב גד הו זח יך למ נס עף צק	יה	יש תא בג דה וז חט כל מן סע פץ קר	יה
טש תא בג דה וז חי כל מן סע פץ קר	י	ית אב גד הו זח טך למ נס עף צק רש	י
טת אב גד הו זח יך למ נס עף צק רש	ו	יא בג דה וז חט כל מן סע פץ קר שת	ו
טא בג דה וז יח כל מן סע פץ קר שת	ד	יב גד הו זח טך למ נס עף צק רש תא	ד
טב גד הו זח יך למ נס עף צק רש תא	ה	יג דה וז חט כל מן סע פץ קר שת אב	ה
טג דה וז חי כל מן סע פץ קר שת אב	י	יד הו זח טך למ נס עף צק רש תא בג	י
טד הו זח יך למ נס עף צק רש תא בג	ו	יה וז חט כל מן סע פץ קר שת אב גד	ו
טה וז חי כל מן סע פץ קר שת אב גד	א	יו זח טך למ נס עף צק רש תא בג דה	א
טו זח יב לנ סע פצ קר שת אב גד הו	ו	יז חט כל מן סע פץ קר שת אב גד הו	ו
טז חי כל מן סע פץ קר שת אב גד הו	ה	יח טך למ נס עף צק רש תא בג דה וז	ה
טח יך למ נס עף צק רש תא בג דה וז	י	יט כל מן סע פץ קר שת אב גד הו זח	י

Kaf: Partzuf of Malkhut		Lamed: Back of Keter	
כל מן סע פץ קר שת אב גד הו זח טי	י	למ נס עף צק רש תא בג דה וז חט יך	י
כמ נס עף צק רש תא בג דה וז חט יל	ו	לן סע פץ קר שת אב גד הו זח טי כמ	ו
כן סע פץ קר שת אב גד הו זח טי למ	ד	לס עף צק רש תא בג דה וז חט יך מן	ד
כס עף צק רש תא בג דה וז חט יל מן	ה	לע פץ קר שת אב גד הו זח טי כמ נס	ה
כע פץ קר שת אב גד הו זח טי למ נס	י	לף צק רש תא בג דה וז חט יך מן סע	א
כף צק רש תא בג דה וז חט יל מנ סע	ו	לץ קר שת אב גד הו זח טי כמ נס עף	ו
כץ קר שת אב גד הו זח טי למ נס עף	י	לק רש תא בג דה וז חט יך מן סע פץ	א
כק רש תא בג דה וז חט יל מן סע פץ	ד	לר שת אב גד הו זח טי כמ נס עף צק	ו
כר שת אב גד הו זח טי למ נס עף צק	ה	לש תא בג דה וז חט יך מן סע פץ קר	ה
כש תא בג דה וז חט יל מן סע פץ קר	י	לת אב גד הו זח טי כמ נס עף צק רש	א
כת אב גד הו זח טי למ נס עף צק רש	יה	לא בג דה וז חט יך מן סע פץ קר שת	וה
כא בג דה וז חט יל מן סע פץ קר שת	י	לב גד הו זח טי כמ נס עף צק רש תא	י
כב גד הו זח טי למ נס עף צק רש תא	ו	לג דה וז חט יך מן סע פץ קר שת אב	ו
כג דה וז חט יל מנ סע פץ קר שת אב	ד	לד הו זח טי כמ נס עף צק רש תא בג	ד
כד הו זח טי למ נס עף צק רש הא בג	ה	לה וז חט יך מן סע פץ קר שת אב גד	ה
כה וז חט יל מן סע פץ קר שת אב גד	י	לו זח טי כמ נס עף צק רש תא בג דה	ה
כו זח טי למ נס עף צק רש תא בג דה	י	לז חט יך מן סע פץ קר שת אב גד הו	ו
כז חט יל מן סע פץ קר שת אב גד הו	א	לח טי כמ נס עף צק רש תא בג דה וז	ו
כח טי למ נס עף צק רש הא בג דה וז	ו	לט יך מן סע פץ קר שת אב גד הו זח	ה
כט יל מנ סע פץ קר שת אב גד הו זח	ה	לי כמ נס עף צק רש תא בג דה וז חט	ה
כי למ נס עף צק רש תא בג דה וז חט	י	לך מן סע פץ קר שת אב גד הו זח טי	

Nun: Back of Binah

נס עף צק רש תא בג דה וז חט יך למ י
נע פץ קר שת אב גד הו זח טי כל מס ו
נף צק רש תא בג דה וז חט יך למ סע ד
נץ קר שת אב גד הו זח טי כל מס עף ה
נק רש תא בג דה וז חט יך למ סע פץ א
נר שת אב גד הו זח טי כל מס צק ו
נש תא בג דה וז חט יך למ סע פץ קר א
נת אב גד הו זח טי כל מס עף צק רש ו
נא בג דה וז חט יך למ סע פץ קר שת ה
נב גד הו זח טי כל מס עף צק רש תא א
נג דה וז חט יך למ סע פץ קר שת אב וה
נד הו זח טי כל מס עף צק רש תא בג י
נה וז חט יך למ סע פץ קר שת אב גד ו
נו זח טי כל מס עף צק רש תא בג דה ד
נז חט יך למ סע פץ קר שת אב גד הו ה
נח טי כל מס עף צק רש תא בג דה וז ה
נט יך למ סע פץ קר שת אב גד הו זח ו
ני כל מס עף צק רש תא בג דה וז חט ו
נך למ סע פץ קר שת אב גד הו זח טי ה
נל מס עף צק רש תא בג דה וז חט יך ה
נם סע פץ קר שת אב גד הו זח טי כל

Mem: Back of Chakhmah

מן סע פץ קר שת אב גד הו זח טי כל י
מס עף צק רש תא בג דה וז חט יך לן ו
מע פץ קר שת אב גד הו זח טי כל נס ד
מף צק רש תא בג דה וז חט יך לן סע ה
מץ קר שת אב גד הו זח טי כל נס עף א
מק רש תא בג דה וז חט יך לן סע פץ ו
מר שת אב גד הו זח טי כל נס עף צק א
מש תא בג דה וז חט יך לן סע פץ קר ו
מת אב גד וה זח טי כל נס עף צק רש ה
מא בג דה וז חט יך לן סע פץ קר שת א
מב גד הו זח טי כל נס עף צק רש תא וה
מג דה וז חט יך לן סע פץ קר שת אב י
מד הו זח טי כל נס עף צק רש תא בג ו
מה וז חט יך לן סע פץ קר שת אב גד ד
מו זח טי כל נס עף צק רש הא בג דה ה
מז חט יך לן סע פץ קר שת אב גד הז ה
מח טי כל נס עף צק רש תא בג דה וז ו
מט יך לן סע פץ קר שת אב גד הו זח ו
מי כל נס עף צק רש תא בג דה וז חט ה
מך לן סע פץ קר שת אב גד הו זח טי ה
מל נס עף צק רש תא בג דה וז חט יך

Eyin: Back of Chesed

עף צק רש תא בג דה וז חט יך למ נס י
עץ קר שת אב גד הו זח טי כל מן סף ו
עק רש תא בג דה וז חט יכ למ נס פץ ד
ער שת אב גד הו זח טי כל מנ סף צק ה
עש תא בג דה וז חט יך למ נס פץ קר א
עת אב גד הו זח טי כל מן סף צק רש ו
עא בג דה וז חט יך למ נס פץ קר שת א
עב גד הו זח טי כל מן סף צק רש תא ו
עג דה וז חט יך למ נס פץ קר שת אב ה
עד הו זח טי כל מן סף צק רש תא בג א
עה וז חט יכ למ נס פץ קר שת אב גד וה
עו זח טי כל מן ספ צק רש תא בג דה י
עז חט יך למ נס פץ קר שת אב גד הו ו
עח טי כל מן סף צק רש תא בג דה וז ד
עט יך למ נס פץ קר שת אב גד הו זח ה
עי כל מן סף צק רש תא בג דה וז חט ה
עך למ נס פץ קר שת אב גד הו זח טי ו
על מן סף צק רש תא בג דה וז חט יך ו
עם נס פץ קר שת אב גד הו זח טי כל ה
ען סף צק רש תא בג דה וז חט יכ למ ה
עס פץ קר שת אב גד הו זח טי כל מן

Samekh: Back of Daat

סע פץ קר שת אב גד הו זח טי כל מן י
סף צק רש תא בג דה וז חט יכ למ נע ו
סץ קר שת אב גד הו זח טי כל מן עף ד
סק רש תא בג דה וז חט יך למ נע פץ ה
סר שת אב גד הו זח טי כל מן עף צק א
סש תא בג דה וז חט יך למ נע פץ קר ו
סת אב גד הו זח טי כל מן עף צק רש א
סא בג דה וז חט יך למ נע פץ קר שת ו
סב גד הו זח טי כל מן עף צק רש תא ה
סג דה וז חט יך למ נע פץ קר שת אב א
סד הו זח טי כל מן עף צק רש תא בג וה
סה וז חט יך למ נע פץ קר שת אב גד י
סו זח טי כל מן עף צק רש תא בג דה ו
סז חט יך למ נע פץ קר שת אב גד הו ד
סח טי כל מן עף צק רש תא בג דה וז ה
סט יך למ נע פץ קר שת אב גד הו זח ה
סי כל מן עף צק רש תא בג דה וז חט ו
סך למ נע פץ קר שת אב גד הו זח טי ו
סל מן עף צק רש תא בג דה וז חט יך ה
סם נע פץ קר שת אב גד הו זח טי כל ה
סן עף צק רש תא בג דה וז חט יך למ

Tzadi: Back of Tiferet	
צק רש תא בג דה וז חט יכ למ נס עף	י
צר שת אב גד הו זח טי כל מן סע פק	ו
צש תא בג דה וז חט יך למ נס עף קר	ד
צת אב גד הו זח טי כל מן סע פק רש	ה
צא בג דה וז חט יך למ נס עף קר שת	א
צב גד הו זח טי כל מן סע פק רש תא	ו
צג דה וז חט יך למ נס עף קר שת אב	א
צד הו זח טי כל מן סע פק רש תא בג	ו
צה וז חט יך למ נס עף קר שת אב גד	ה
צו זח טי כל מן סע פק רש תא בג דה	א
צז חט יך למ נס עף קר שת אב גד הו	וה
צח טי כל מן סע פק רש תא בג דה וז	י
צט יך למ נס עף קר שת אב גד הו זח	ו
צי כל מן סע פק רש תא בג דה וז חט	ד
צך למ נס עף קר שת אב גד הו זח טי	ה
צל מן סע פק רש תא בג דה וז חט יך	ה
צמ נס עף קר שת אב גד הו זח טי כל	ו
צן סע פק רש תא בג דה וז חט יך למ	ו
צס עף קר שת אב גד הו זח טי כל מן	ה
צע פק רש תא בג דה וז חט יך למ נפ	ה
צף קר שת אב גד הו זח טי כל מן סע	

Peh: Back of Gevurah	
פץ קר שת אב גד הו זח טי כל מן סע	י
פק רש תא בג דה וז חט יך למ נס עץ	ו
פר שת אב גד הו זח טי כל מן סע צק	ד
פש תא בג דה וז חט יך למ נס עץ קר	ה
פת אב גד הו זח טי כל מן סע צק רש	א
פא בג דה וז חט יך למ נס עץ קר שת	ו
פב גד הו זח טי כל מן סע צק רש תא	א
פג דה וז חט יך למ נס עץ קר שת אב	ו
פד הו זח טי כל מן סע צק רש תא בג	ה
פה וז חט יכ למ נס עץ קר שת אב גד	א
פו זח טי כל מן סע צק רש תא בג דה	וה
פז חט יך למ נס עץ קר שת אב גד הו	י
פח טי כל מן סע צק רש תא בג דה וז	ו
פט יך למ נס עץ קר שת אב גד הו זח	ד
פי כל מן סע צק רש תא בג דה וז חט	ה
פך למ נס עץ קר שת אב גד הו זח טי	ה
פל מן סע צק רש תא בג דה וז חט יך	ו
פמ נס עץ קר שת אב גד הו זח טי כל	ו
פן סע צק רש תא בג דה וז חט יך למ	ה
פס עץ קר שת אב גד הו זח טי כל מן	ה
פע צק רש תא בג דה וז חט יך למ נס	

Resh: Back of Hod	
רש תא בג דה וז חט יך למ נס עף צק	י
רת אב גד הו זח טי כל מן סע פץ קש	ו
רא בג דה וז חט יך למ נס עף צק שת	ד
רב גד הו זח טי כל מן סע פץ קש תא	ה
רג דה וז חט יך למ נס עף צק שת אב	א
רד הו זח טי כל מן סע פץ קש תא בג	ו
רה וז חט יך למ נס עף צק שת אב גד	א
רו זח טי כל מן סע פץ קש תא בג דה	ו
רז חט יך למ נס עף צק שת אב גד הו	ה
רח טי כל מן סע פץ קש תא בג דה וז	א
רט יך למ נס עף צק שת אב גד הו זח	וה
רי כל מן סע פץ קש תא בג דה וז חט	י
רך למ נס עף צק שת אב גד הו זח טי	ו
רל מן סע פץ קש תא בג דה וז חט יך	ד
רמ נס עף צק שת אב גד הו זח טי כל	ה
רן סע פץ קש תא בג דה וז חט יך למ	ה
רס עף צק שת אב גד הו זח טי כל מן	ו
רע פץ קש תא בג דה וז חט יך למ נס	ו
רף צק שת אב גד הו זח טי כל מן סע	ה
רץ קש תא בג דה וז חט יך למ נס עף	ה
רק שת אב גד הו זח טי כל מן סע פץ	

Kuf: Back of Netzach	
קר שת אב גד הו זח טי כל מן סע פץ	י
קש תא בג דה וז חט יך למ נס עף צר	ו
קת אב גד הו זח טי כל מן סע פץ רש	ד
קא בג דה וז חט יך למ נס עף רצ שת	ה
קב גד הו זח טי כל מן סע פץ רש תא	א
קג דה וז חט יך למ נס עף צר שת אב	ו
קד הו זח טי כל מן סע פץ רש תא בג	א
קה וז חט יך למ נס עף צר שת אב גד	ו
קו זח טי כל מן סע פץ רש תא בג דה	ה
קז חט יך למ נס עף צר שת אב גד הו	א
קח טי כל מן סע פץ רש תא בג דה וז	וה
קט יך למ נס עף צר שת אב גד הו זח	י
קי כל מן סע פץ רש תא בג דה וז חט	ו
קך למ נס עף צר שת אב גד הו זח טי	ד
קל מן סע פץ רש תא בג דה וז חט יך	ה
קמ נס עף צר שת אב גד הו זח טי כל	ה
קן סע פץ רש תא בג דה וז חט יך למ	ו
קס עף צר שת אב גד הו זח טי כל מן	ו
קע פץ רש תא בג דה וז חט יך למ נס	ה
קף צר שת אב גד הו זח טי כל מן סע	ה
קץ רש תא בג דה וז חט יך למ נס עף	

Shin: Back of Yesod		Tav: Back of Malkhut	
שת אב גד הו זח טי כל מן סע פץ קר	י	תא בג דה וז חט יך למ נס עף צק רש	י
שא בג דה וז חט יך למ נס עף צק רת	ו	תב גד הו זח טי כל מן סע פץ קר שא	ו
שב גד הו זח טי כל מן סע פץ קר תא	ד	תג דה וז חט יך למ נס עף צק רש אב	ד
שג דה וז חט יך למ נס עף צק רת אב	ה	תד הו זח טי כל מן סע פץ קר שא בג	ה
שד הו זח טי כל מן סע פץ קר תא בג	א	תה וז חט יך למ נס עף צק רש אב גד	א
שה וז חט יך למ נס עף צק רת אב גד	ו	תו זח טי כל מן סע פץ קר שא בג דה	ו
שו זח טי כל מן סע פץ קר תא בג דה	א	תז חט יך למ נס עף צק רש אב גד הו	א
שז חט יך למ נס עף צק רת אב גד הו	ו	תח טי כל מן סע פץ קר שא בג דה וז	ו
שח טי כל מן סע פץ קר תא בג דה וז	ה	תט יך למ נס עף צק רש אב גד הו זח	ה
שט יך למ נס עף צק רת אב גד הו זח	א	תי כל מן סע פץ קר שא בג דה וז חט	א
שי כל מן סע פץ קר תא בג דה וז חט	וה	תך למ נס עף צק רש אב גד הו זח טי	וה
שך למ נס עף צק רת אב גד הו זח טי	י	תל מן סע פץ קר שא בג דה וז חט יך	י
של מן סע פץ קר תא בג דה וז חט יך	ו	תמ נס עף צק רש אב גד הו זח טי כל	ו
שמ נס עף צק רת אב גד הו זח טי כל	ד	תן סע פץ קר שא בג דה וז חט יך למ	ד
שן סע פץ קר תא בג דה וז חט יכ למ	ה	תס עף צק רש אב גד הו זח טי כל מן	ה
שס עף צק רת אב גד הו זח טי כל מן	ה	תע פץ קר שא בג דה וז הט יך למ נס	ה
שע פץ קר תא בג דה וז חט יך למ נס	ו	תף צק רש אב גד הו זח טי כל מן סע	ו
שף צק רת אב גד הו זח טי כל מן סע	ו	תץ קר שא בג דה וז חט יך למ נס עף	י
שץ קר תא בג דה וז חט יך למ נס עף	ה	תק רש אב גד הו זח טי כל מן סע פץ	ה
שק רת אב גד הו זח טי כל מן סע פץ	ה	תר שא בג דה וז חט יך למ נס עף צק	ה
שר תא בג דה וז חט יך למ נס עף צק		תש אב גד הו זח טי כל מן סע פץ קר	

APPENDIX IV
EDITIONS AND COMMENTARIES

Printed Editions

Mantua 1562, 4° 108 *ff.* First Edition. Includes commentaries of Raavad, Ramban B, Moshe Botril, Saadia B, Eliezer of Wormes B. Major text is the Short Version, but also includes the Long Version as an appendix (*ff.* 102-108). Published by Yaakov ben Naftali Gazolo.

Lemberg, 1680. Contains six versions of the text.[1]

Amsterdam, 1713, 12° 48*ff.* Also includes the *Zoharic Sifra DeTzeniuta* and parts of the Talmudic tract of *Tamid.* With introduction by R. Moshe (ben Yaakov) Hagiz.[2]

Constantinople, 1719, 8° 28 *ff.* Includes abridged commentaries of Raavad, Ramban B, and the Ari. Published by Yonah ben Yaakov and Yeshiah Ashkenazi.

Constantinople, 1724, 4°. Same as 1719 edition.

Zolkiev, 1745, 4°. Contains all commentaries in Mantua edition, as well as that of the Ari. Also contains Long Version.

Koretz, 1779, 4° 36 *ff.* Includes commentary *Otzar HaShem*, attributed to R. Moshe ben Yitzchak of Kiev (q.v.).

Grodno, 1797, 8°. Includes commentary *Pri Yitzchak*, by R. Yitzchak Isaac ben Yekutiel of Mohelov (q.v.).

Grodno, 1806, 4° 86 *ff.* With vocalized text and all commentaries in Mantua edition. Also includes commentary of Ari and R. Eliahu Gaon of Vilna (Gra). Edited by Menachem Mendel of Sklav.

Dyhrenfurth, 1812.[3]

Vilna-Grodno 1820, 4°. Contains all commentaries as in Mantua edition, as well as that of Gra.

Salonica, 1831.[4]

Cracow, 18—.[5]

Prague, no date, 4°. Contains commentaries as in Mantua edition.

Lvov, 1860, 4° 176 *ff.* Contains commentaries as in Mantua edition, as well as *Otzar HaShem, Pri Yitzchak*, and commentaries of Ari and Gra. Published by Benjamin Bischko.

Jerusalem, 1874-85, three volumes, 186 *ff.* Contains commentary of Gra, edited by his disciple R. Moshe Shlomo of Tulchin. Also includes supercommentary on Gra, *Toldot Yitzchak*, by R. Yitzchak ben Yehudah Leib Kahanah (q.v.).

Warsaw, 1884, 4° 106 *ff.* The standard edition in current use. Consists of two sections. The first section contains all commentaries as in Mantua edition, as well as *Otzar HaShem*. The commentary *Chakamoni*, by R. Shabbatai Donello, is printed separately at the end of this section. Second section contains *Pri Yitzchak* and commentary of Gra, with commentary of Ari at the end. Also contains Long Version at end. This edition contains many typographical errors in the commentaries.

London, 1902, 8° 79 pp. With commentary by Donash ibn Tamim (q.v.)

Jerusalem, 1962. Reprint of Warsaw edition.

Jerusalem, 1965, 204 pp. Long Version, with commentary, *Yotzer Or*, by Bentzion Moshe Yair Weinstock.

Israel, 1970. Reprint of London 1902 edition.

Jerusalem, 1972, 143 pp. Critical edition of first chapter, based on all printed editions, commentaries and manuscripts, by Yisrael Weinstock. *"LeBirur HaNusach shel Sefer Yetzirah," Temirin* 1:9-61.

Other Books Containing The Sefer Yetzirah

Chemed Elohim, by R. Benyamin HaLevi. Kabbalistic prayers and readings for the entire year. Contains vocalized text of Ari (Gra) Version. In later editions (1772), the text is from a manuscript from the library of R. Benyamin HaLevi, owned by his father, and edited by the Kabbalist, R. Shuliman ibn Ochna, one of the main disciples of the Ari.[6]

Ismir, 1738.
Venice, 1756, 122 *ff.*
Venice, 1766.
Venice, 1772, 122 *ff.*
Venice, 1787, 108 *ff.*
Livorno, 1793.
Venice, 1793.
Livorno, 1797.
Salonica, 1800.

Livorno, 1801.
Livorno, 1803.
Livorno, 1810.
Livorno, 1820.
Livorno, 1827.
Livorno, 1837.
Belgrad, 1841, 12° 127*ff.* Edited by R. Chaim ben David Chaim.
Livorno, 1842.
Livorno, 1862.
Venice, 1866.

[Seder] Kiryat Moed. Kabbalistic and other readings for the nights of the Seventh of Passover, Shavuot, Hoshanah Rabbah, and the Seventh of Adar (anniversary of Moses' death).
Constantinople, 1736.
Livorno, 1743.
Constantinople, 1754.
Venice, 1756.
Pisa, 1786.
Livorno, 1795.
Vienna, 1801.
Livorno, 1805.
Vienna, 1822.
Livorno, 1830.
Livorno, 1841.
Livorno, 1865.
Vienna, 1870.
Livorno, 1892, 8° 259 *ff.*

Likutey Tzvi, Kol Bo, Warsaw (Levin-Epstein), no date, p. 105. First and last stanzas, as part of Shavuot night service.

Mishnayot (vocalized), Venice, 1704.

Same, but in a somewhat different version, Venice, 1737.

Ne'edar BaKodesh. Contains Ari (Gra) Version, together with *Idra Rabba, Idra Zuta*, and *Sifra DeTzniuta*, as recited on Shavuot night. Introduction by R. Moshe Hagiz.[7]
Amsterdam, 1723, 56 *ff.*
Ismir, 1738.
Ismir, 1746.
Ismir, 1755, 8° 70 *ff.* From manuscript in library of R. Benyamin HaLevi, edited by R. Shuliman ibn Ochna (see *Chemed Elohim*).

Shaarey Tzion, edited by R. Nathan Noteh ben Moshe Hanover. Prayers and readings for various occasions based on the teachings of the Ari. Prague, 1662.

With additions: Tikkun Seuday, Kaddish, by R. Yermiyah of Vertish.

Amsterdam, 1672, 54 *ff.*
Prague, 1682.
Prague, 1688, 52 *ff.*
Wilhelmsdorf, 1690.
Prague, 1692.
Dessau, 1698.
Venice, 1701.

With additions by R. Mordecai Markil ben Yisrael Nissan

Diherenfurth, 1705.
Amsterdam, 1706.
Venice, 1707.
Wilhelmsdorf, 1712.
Amsterdam, 1718.
Amsterdam, 1720, 131 *ff.*
Constantinople, 1732.
Amsterdam, 1736. A somewhat different version.
Venice, 1736, 187 *ff.*
Sulzbach, 1747.
Amsterdam, 1751.
Venice, 1751.
Venice, 1753, 187 *ff.*
Amsterdam, 1760.
Amsterdam, 1764.
Amsterdam, 1766, 123 *ff.*
Amsterdam, 1770.
Amsterdam, 1774.
Amsterdam, 1779, 123 *ff.*
Sulzbach, 1782, 142 *ff.*
Amsterdam, 1784.
Novydwor, 1788.
Poritzk, 1794.
Livorno, 1795.
Vienna, 1795.
Dihernfurth, 1798.
Pisa, 1799.
Dihernfurth, 1804.
Vienna, 1804.
Vienna, 1809.
Minkovitz, 1812.
Amsterdam, 1817.
Gorodno, 1819.
Medzyboz, 1823.

Dihernfurth, 1828.
Ostrog, 1828, 188 *ff.*
Venice, 1836.
Josefov, 1839.
Josefov, 1841.

With Yiddish Translation

Iassi, 1843.
Zitamar, 1849.
Livorno, 1861.
Vienna, 1864, 142 pp.
Lvov, 1863.
Lvov, 1871.
Przemysl, 1917, 12° 196 *ff.* With commentaries, *Poteach Shaarim, Shaarey Orah, Maasim Tovim*, as well as *Tikkun HaKelali*, by R. Nachman of Breslov.
New York, 1974. Reprint of the above.

Tikkun Layl Shavuot. Readings for Shavuot night according to the order arranged by R. Shlomo AlKabatz. Contains first and last stanzas of the Long Version.

Venice, 1648.
Venice, 1654.
Venice, 1655.
Venice, 1659.
Amsterdam, 1700.
Amsterdam, 1708.
Furth, 1723, 8⁰ 70 *ff.*
Furth, 1728, 12⁰ 188 *ff.*
Venice, 1730.
Venice, 1739.
Furth, 1739, 96 *ff.*
Venice, 1743, 97 *ff.*
Frankfort am Mein, 1751.
Sulzbach, 1754.
Venice, 1766, 142 *ff.*
Vienna, 1794, 8⁰ 141 *ff.*
Vienna, 1803.
Livorno, 1805.
Blizorka, 1808.
Sklav, 1814.
Ostrog, 1814.
Ostrog, 1823.
Blilovka, 1824.
Livorno, 1831.

Slavita, 1836, 4⁰ 165 *ff.*
Sudylkov, no date.
Zitamar, 1867, 168 *ff.*
Vienna, 1861.
Vienna, 1864.
Josefov, 1865, 140 *ff.*
Brody, 1876, 8⁰ 128 *ff.*
And many others.

Manuscripts

Ari (Gra) Version

Jewish Theological Seminary, Ms. Adler 1327. 16th century.

Short Version

British Museum, Ms. 736, *ff.* 40a-43b. 13 century. Earliest and best text of this version.
Paris, Ms. 763, *ff.* 1a-3a. 13th century.
Parma, Ms. 1390, *ff.* 36b-38b. 14th century.
Paris, Ms. 802, *ff.* 57b-59b. 14th century.
Hebrew Union College, Cincinatti, Ms. 523. 14th century.
British Museum, Ms. Gaster 415, *ff.* 29a-32a. 14th century.
Vatican, Ms. 441, *ff.* 118a-122a. 16th century.
Oxford, Ms. 2455, *ff.* 3a-8b. 16th century.
Cambridge, Ms. Add 647, *ff.* 7b-9b. 16th century.

Long Version

Vatican, Ms. 299, *ff.* 66a-71b. Very old, probably from the 10th or 11th century. This is the earliest and best complete manuscript of Sefer Yetzirah. Is also contains an introduction by an early anonymous writer, published by Yisrael Weinstock, *Tarbitz* 32:157 (1963), *Sinai* 54:255-56 (1964). The text in this manuscript is often referred to in R. Yehudah Barceloni's commentary on Sefer Yetzira.

Oxford, Ms. 1531, *ff.* 1b-12a. 13th century.
British Museum, Ms. 752, *ff.* 79a-81a. 14th century. Contains same text as Vatican 299, with some errors.
British Museum, Ms. 737, *ff.* 379b-387a. 16th century.

Saadia Version

Geniza Fragment, Taylor Schechter 32.5. 11th century. This manuscript apparently contained the entire Sefer Yetzirah on a single page. Published by A.M. Habermann, *Sinai* 10 (1947).
Geniza Fragment, Cambridge-Westminster, Talmud 23-25.
British Museum, Ms. 754, *ff.* 212a-216a. 14th century.
Paris, Ms. 770, *ff.* 41a-45a. 15th century.

Commentaries

Aaron (ben Yosef) Sargado, 890-960. Portions of this commentary are cited by R. Moshe Botril (q.v.).
Abraham (ben Shmuel) Abulafia, 1240-1296. *Gan Naul.* Written in Sicily in 1289. Munich, Ms. 58. Printed in part in *Sefer HaPeliyah (Sefer HaKanah)*, Koretz, 1784, pp. 50c-56c.
——. *Otzar Eden HaGanuz.* Also contains important autobiographical material, including a list of thirteen earlier commentaries on Sefer Yetzirah used by Abulafia. Written in Sicily in 1285. Oxford, Ms. Or 606.
Abraham ben David, *"The Raavad."* Commentary printed in the Manuta, 1562 edition, as well as together with Rittangel's Latin translation (Amsterdam, 1642), and included in most major subsequent editions. Although the Raavad is usually identified as R. Abraham ben David of Posquieres (1120-1198), one of the early Kabbalists, the accepted opinion, both among Kabbalists and historians, is that he was not the author of this commentary.[8] From internal evidence, it was written in 1430. Many authorities attribute this commentary to R. Yosef HaArukh (q.v.) or R. Yosef (ben Shalom) Ashkenazi (q.v.).[9] This commentary appears to follow the system of R. Yitzchak Bardashi (q.v.).[10]
Abraham ibn Ezra, 1092-1167. This commentary is mentioned by R. Abraham Abulafia, where it is described as combining philosophy and Kabbalah.[11] In a letter to his brother, Ibn Ezra himself

also apparently refers to this commentary.[12] No known copy of this commentary is existent.

Abu Shal Donash ibn Tamim. See Donash.

Anonymous Commentaries

Jerusalem, Ms. 8° 330:26, 29, 30.

Leiden, Ms. 24:6-10.

Oxford, Mss. 632.2

1557:7,9

1594:5,6

1623:5

1794:10

1947:1

2280:3

Paris, Mss. 680:6,7,8

763:2,3,4,5,6,8

766:3,5,6

770:5

774:3

799:2

843:2

1048:3

1092:10

Ari. See Yitzchak Luria.

Azriel (ben Shlomo) of Gerona, 1160-1238, master of the Ramban in Kabbalah. Commentary mentioned by R. Abraham Abulafia. Parma, Ms. 1390, 14th century. According to some scholars, the printed commentary attributed to the Ramban was actually written by R. Azriel.[13] See Moshe ben Nachman, Ramban B.

Barceloni. See Yehudah Barceloni.

Barukh (ben Barukh) Torgami, 13th century, *Maftechot HaKabbalah*. Torgami was the master of R. Abraham Abulafia, and the latter also mentions his commentary, which consists largely of gematriot and other word manipulations. Paris, Ms. 770:1, with fragments in Oxford, Ms. 1598:3. Published in G. Scholem, *HaKabbalah Shel Sefer HaTemunah VeShel Abraham Abulafia*, Jerusalem, 1965, pp. 229-239.

Bentzion Moshe Yair Weinstock, contemporary, *Yotzer Or*. Commentary on the Long Version anthologizing earlier sources. Jerusalem, 1965, 204 pp.

Birkat Yosef. See Yosef Edles Ashkanazi.

Chaim of Vidzy, 18th century, *Gan Yah*. Commentary on Gra Version, following teachings of Ari and Gra. Written around 1800. Breslau, 1831, 4° 42 *ff*.

Chakamoni. See Shabbatai Donnolo.

David Chabilo, 1588-1661. Existent in manuscript belonging to the late Warsaw community.

Donash (or Adonim) Ibn Tamim, 10th century.[14] Written in Kairwan, Tunisia, in 955, based on the lectures of Donash's master, R. Yitzchak Israeli. Originally written in Arabic, but translated in several versions into Hebrew. Mentioned by Abraham Abulafia. First commentary on Short Version. Existent in manuscripts Berlin Or 8° 243:4, Paris 1048:2, fragments of which were published by Georges Vajda.[15] A translation by R. Nachum HaMaarabi is in Munich, Ms. 47, and parts of it were published by Yehudah Leib Dukes, in his introduction to *Kuntres HaMesoret*, Tubingen, 1846. The complete text was published by Menasheh Grossberg on the basis of Oxford, Ms. 2250:2, London, 1902, 8° 79 pp. Reprinted, Israel, 1970.

Eliezer Ashkenazi. This commentary is mentioned by Abraham Abulafia, who says that it is deeply Kabbalistic. No known copy existent.[16]

Eliezer Ha-Darshan Ashkenazi. Mentioned by Abraham Abulafia, who states that he did not see it. Extant in manuscript, Munich Leipzig 30. Some identify this with commentary of R. Eliezer Rokeach of Wormes.[17]

Eliezer Ha-Kalir, around sixth century. Concepts found in Sefer Yetzirah are woven into some of his poetry.[18] Some authorities place R. Eliezer HaKalir as early as the second century, identifying him with R. Eliezer, son of R. Shimon bar Yochai, author of the Zohar.[19]

Eliezer (ben Yehudah) Rokeach of Wormes (Garmiza), 1160-1237. His treatment to the first three chapters is highly mystical, but the astrological concepts in the later chapters is taken largely from *Chakamoni*. He is unique in utilizing 221 Gates, rather than 231. British Museum, Ms. 737, 16th century. Edited by R. Tzvi Elimelekh Shapiro of Dinov, and published by his grandson, Moshe Shapiro, as *Perush HaRA MeGarmiza*, Przemysl, 1888, 22 *ff.*

——. Abridgement of the above, first published in the Mantua, 1562, edition.[20]

Elchanan Yitzchak (ben Yakir) of London, middle 13th century. Based on lectures of R. Yitzchak of Dampierre.[21] Fulda Landesbibliothek, Ms. 4, published by Georges Vajda, *Kobetz al Yad* 16:145-197 (1966).

Eliahu ben Menachem Ha-Zeken, around 1000. Often cited in commentary of R. Moseh Botril.

Eliahu (ben Shlomo), Gaon of Vilna, "The Gra," 1720-1797. Consid-

ered one of the greatest geniuses of all time. Purely Kabbalistic commentary on the Gra Version, which he edited. First published in Grodno, 1806, and contained in subsequent editions, most notably that of Warsaw, 1884. An edition edited by his disciple R. Moshe Shlomo of Tulchin, and also containing a supercommentary, *Toldot Yitzchak*, by R. Yitzchak ben Yehudah Leib Kahanah (q.v.) was published in Jerusalem, 1874, 186 pp.

Ezra, 1157-1238. Disciple of Isaac the Blind, and master of Ramban in Kabbalah. His commentary on Sefer Yetzirah is mentioned by R. Abraham Abulafia. Some identify this with Ramban B (see Moshe ben Nachman).

Gan Yah. See Chaim of Vidzy.

Gan Naul. See Abraham Abulafia.

Ginat Egoz. See Yosef Gikatalia.

Gra. See Eliahu, Gaon of Vilna.

Hadrey Kodesh. See Meir Kornik.

Hai (ben Sherira) Gaon, 969-1038. Fragments of his commentary are quoted by R. Moshe Botril. Jellinec assembed these fragments and printed them together, *Litteraturblatt des Orients* (OLB) 1851, pp. 546-556.

____. *Sheelot U'Tshuvot al Sefer Yetzirah*. Questions and answers regarding the Sefer Yetzirah. Vatican, Ms. 181. Quoted in Bachya, commentary on Exodus 34:6, *Pardes Rimonim* 11:1.

Isaac. See Yitzchak.

Isaac of Acco. See Yitzchak DeMin Acco.

Isaac the Blind. See Yitzchak Sagi Nahor.

Jacob. See Yaakov.

Joseph. See Yosef.

Judah. See Yehudah.

Kuzari. See Yehudah HaLevi.

Luria. See Yitzchak Luria.

Meir Aristola. The existence of this commentary is mentioned by R. Shlomo AlKabatz (1505-1584) in his *Aperion Shlomo*, chapter 3.[22]

Meir (ben Moshe) Kornik, 1752-1826, *Hadrey Kodesh*. Commentary on first and last stanzas of Long Version, as found in Tikkun Layl Shavuot (q.v.). Dihrenfurth, 1812, 16 *ff*.

Meir (ben Shlomo) Ibn Sahula. Only known commentary written on Saadia Version, other than that of Saadia himself. Written in 1331. Rome, Angelica Library, Ms. Or. 45, 14th century.

Menachem Epstein, *Yetzirah*, Odessa, 1913, 30 pp. A discussion regarding the creation of a Golem through Sefer Yetzirah, based on the Talmud and later sources. Also includes an analy-

sis of *Niflaot Maharal MiPrague*, Pieterkov 1909.

Moshe Botril, early 15th century. Written in 1409, and quotes many earlier sources no longer in existence.[23] Vatican, Ms. 441, 15th century. First printed in Mantua, 1562, and in most subsequent editions.

Moshe Cordevero, "The Ramak," 1522-1570. Dean of the Safed School of Kabbalah. Existent in manuscript, Jerusalem 8° 2646.[24] The Sefer Yetzirah is also discussed extensively in the Ramak's other works.

Moshe (ben Maimon) Maimonides, "The Rambam," 1135-1204. The existence of such a commentary is mentioned by R. Yechiel Heilpern in *Seder HaDorot (Sefarim, Sefer Yetzirah)*. No copy is known to exist, and in general, the Rambam's philosophy appears to oppose the approach of the Sefer Yetzirah.

Moshe ben Nachman, Nachmanides, "The Ramban," 1194-1267. One of the leading Talmudists and Kabbalists in his time. Commentary is mentioned by Abraham Abulafia, Jerusalem, Ms. 8° 330:28, *ff.* 259a-261b, published by Gershom Scholem, *Kiryat Sefer* 6:385-410 (1930).

____. Ramban B. Commentary first printed in Mantua, 1562, and in many subsequent editions. Does not coincide with many quoted exerpts from Ramban's commentary cited in early sources, as does previous text.[25] According to most authorities, this is commentary of Ezra or Azariah of Gerona (q.v.).[26]

Moshe ben Yaakov of Kiev, 1449-1530, *Otzar HaShem*. First published in Koretz, 1779, and included in many later editions. R. Moshe of Kiev is also known as author of *Shoshan Sodot* (Koretz, 1784).

Moshe (ben Yaakov) ibn Shoshan. Written in 1511. Munich, Ms. 104.[27]

Moshe ben Yosef of Alisai. See Saadia.

Nachum HaMaarabi. See Donash ibn Tamim, Yitzchak Yisraeli.

Otot U'Moadim. See Yehoshua Eisenbach.

Otzar Eden HaGanuz. See Abraham Abulafia.

Otzar HaShem. See Moshe of Kiev.

Peretz (ben Yitzchak) Ha-Cohen, 13th century. In his noted work, *Maarekhet Elokut*, Mantua, 1558, he mentions that he wrote a commentary on Sefer Yetzirah.[28]

Pri Yitzchak. See Yitzchak Isaac of Mohalov.

Raavad. See Abraham ben David, Yosef HaArukh, Yosef Ashkenazi.

Ramak. See Moshe Cordevero.

Ramban. See Moshe ben Nachman, Azrial, Ezra.

Rambam. See Moshe Maimonides.

Raziel, also known as Raziel HaMalakh and Raziel HaGadol. An ancient anonymous magical and Kabbalistic text. Actually consists of three books, *Raziel HaMalakh* (or Sefer HaMalbush, pp. 2b-7a), *Raziel HaGadol* (pp. 7b-33b), and *Sefer Raziel* (or Ma'ayin HaChakhmah, pp. 34a-48b). The second book, *Raziel HaGadol*, contains many important comments on Sefer Yetzirah. Some attribute this section to Abraham Abulafia.[29] First published in Amsterdam, 1701, 4° 46 *ff.* Other editions include:

Gorodna, 1793.
Minkowitz, 1803.
Lvov, 1804, 42 *ff.*
Medzyboz, 1818, 49 *ff.*
Kapust, 1820.
Lvov, 1821.
Ostrog, 1821, 40 *ff.*
Medzyboz, 1824.
Minkowitz, 1827.
Ostrog, 1827.
Ostrog, no date, 4°.
Lvov, 1835.
Salonica, 1840.
Calcutta, 1845, 8° 134 *ff.*
Warsaw, no date, 40 *ff.*

Edited by R. Yisrael (ben Shabatai Shapiro) Maggid of Koznitz:

Warsaw, 1812.
Lvov, 1842.
Lvov, 1840, 40 *ff.*
Lvov, 1863.
Lvov, 1865, 64 pp.
Lvov, 1869.
Josefov, 1873, 72 pp.
Vilna, 1881, 4°.
Warsaw, 1881.
Lvov, 1882.
New York (Naftali Zvi Margolies), no date, 155 pp.

Saadia (ben Yosef) Gaon, 891-941, *Tzafsor Ktaav AlMabadi*, written in Arabic in 931. Oxford, Ms. 1533, 13th century. Published with French translation by Meyer Lambert, under the title, *Commentaire sur le Sefer Yetzirah; our Livre Creation par le Gaon Saadja d Fayyoum*, Paris 1891. Also published with Hebrew translation by Yosef ben David Kapach, Jerusalem, 1972, 143 pp.

____. Translated into Hebrew by anonymous author in the 11th century. Vatican, Ms. 236, 16th century. This is the text quoted in commentary of Yehudah Barceloni (q.v.).

____. Translated into Hebrew by R. Moshe ben Yosef of Alisna. Parma, Ms. 769, 14th century. Exerpts of this translation were published by A. Jellinek, *Litteraturblatt des Orients* (OLB), 1851, p. 224.

____. Saadia B. First published in Mantua, 1562, and in many later editions. On Long Version, cannot be attributed in its entirety to Saadia Gaon, since it mentions many later sages, such as Abraham ibn Ezra and R. Yaakov Tam. Most probably written by a 13th century Ashkenazic scholar, possibly named Saadia. A more complete version, including an introduction not in printed editions is existent in manuscript, Munich 40, Jerusalem 8° 1136, 15th century.[30] Introduction was published by M. Steinschneider. *Magazin für die Wissenschaft des Judentums*, 1892, p. 83.

Shabbatai (ben Avraham) Donnelo, 9-3-982, *Chakomoni* or *Tachkamoni*. Written in 946, and mentioned both by Rashi,[31] and by Abraham Abulafia. Parma, Ms. 417, 15th century, and Munich, Ms. 36:2.[32] First published by David Castelli, as *Il Commento di Sabbathai Donnolo sur Libro della Creazione*, Firenze, 1880, 8°. Also included in Warsaw, 1884, edition, pp. 62a-74b. Published together with *Kitzur Chovot HaLevavot*, Jerusalem, 1945.[33]

Shlomo ibn Gabriel, 1021-1050. In a number of his poems, he elaborates on the doctrines of Sefer Yetzirah. See Shirey Shlomo ibn Gabriel, edited by Bialik and Rawnitzki, Berlin-Tel Aviv, 1924-29, Vol. 2, No. 58.

Shlomo (ben Shimon) Toriel, 16th century. Oxford, Ms. 2455:1.

Shmuel (ben Saadia) ibn Motot, 15th century, *Meshovev Netivot*. Vatican, Ms. 225, 15th century, Paris, Mss. 769:1, 824:9, 842:2.

Shmuel (ben Elisha) Porteleone. London, Ms. Jews College.

Tachkamoni. See Shabbatai Donnelo.

Toldot Yitzchak. See Yitzchak Kahanah.

Tzahallel (ben Netanel) Gaon. Some of his poems expound upon the teachings of Sefer Yetzirah. Published by Davidson, *Hebrew Union College Annual* 3:225-55 (1926), with additions by E. Baneth, *Monatsschrift für Geschichte und Wissenschaft des Judentums* (MGWJ) 71:426-42 (1927).

Yaakov ben Nisim of Kairwan, 908-976. Philosophical commentary based on teachings of Yitzchak Yisraeli, and much like commentary of Donash. Munich, Ms. 92:20. Published by Yehudah Leib Dukes, *Kuntres HaMesoret*, Tubingen, 1846.[34]

Yaakov of Sagovia. His commentary is mentioned by Abraham Abulafia, who states that it is completely Kabbalistic. No known copy in existence.[35]

Yehoshua Eisenbach, *Otot U'Moadim*, Bartfeld, 1904, 4° 35 *ff.*

Yehudah (ben Barzilai) Barceloni, 1082-1148. An extensive, mostly philosophical and Talmudical commentary, quoting numerous early sources, most notably Saadia Gaon. A most important source book regarding early Jewish theology. Published by Shlomo Zalman Chaim Halberstam, Berlin, 1885, 30, 354 pp. Reprinted, Jerusalem, 1971.

Yehudah (ben Shmuel) Ha-Chasid of Regensburg, 1145-1217. Mentioned by Abraham Abulafia, who notes that it follows *Chakamoni* of Shabbatai Donnelo (q.v.). *Cf.* Leipzig, Ms. 30. (The commentary of R. Eliezar Rokeach of Wormes, a disciple of R. Yehudah HaChasid, often quotes his master, and this commentary also often follows *Chakamoni.*) No known copy in existence.[36]

Yehudah Ha-Levi, 1068-1118. In his famed *Kuzari* 4:25, he provides a highly insightful philosophical commentary on Saadia Version. *Kuzari* was written in Arabic, translated into Hebrew by Yehudah ibn Tebon (1120-1193), and first published in Fano, 1506, 62 *ff.* There have been over twenty-six subsequent editions, including numerous translations and commentaries on this important classic.

Yehudah (ben Nisim) ibn Malka, 14th century. Written in Arabic, and quoted in commentary of R. Moshe Botril, as well as in *Megillat Setarim* (Venice, 1554), a commentary by R. Shmuel ibn Motot (q.v.) on Pentateuch commentary of Abraham ibn Ezra (q.v.).[37] Paris, Ms. 764:3, an excerpt of which is in Hirschfeld, Arabic Chrestomathy, London, 1892, pp. 19-31. A Hebrew translation of this commentary is in Oxford, Ms. 1536. See George Vajda, *Juda ben Nissim ibn Malka: Philosphe juif Marocain*, Paris, 1954.

Yetzirah. See Menachem Ekstein.

Yitzchak Bardashi, 12th century.[38] Mentioned by Abraham Abulafia, who makes special note of his arrangement of the 231 Gates.[39] Here, his system is almost exactly the same as that found in Raavad (see Abraham ben David).

Yitzchak (ben Leib) Kahanah, 1824-1900, *Toldot Yitzchak.* Supercommentary on commentary of R. Eliahu, Gaon of Vilna (Gra). First published in Jerusalem, 1874, and with additions, Jerusalem, 1879.

Yitzchak De-Min Acco (Isaac of Acco), 1250-1340. Disciple of Ramban. Commentary draws heavily on that of Yitzchak Sagi

Nahor. Jerusalem, Ms. 8° 404, published by Gershom Scholem, *Kiryat Sefer* 31:379-396 (1957).

Yitzchak Luria, "The Ari," 1534-1572. Leading luminary of the Safed school, and the most influential of all Kabbalists. Commentary weaves teachings of Sefer Yetzirah into the Ari's general scheme. First published in Constantinople, 1719, Zolkiev, 1745, and in other editions. Included at end of Warsaw, 1884, edition. A discussion of the Thirty-two Paths of Wisdom by the Ari is found in *Likutey Shas*, 1783, *ff.* 27a, b, and also at end of Warsaw edition.[40]

Yitzchak Sagi Nahor (Isaac the Blind), 1160-1236. Son of R. Abraham ben David of Posqueres, and master of Azriel and Ezra of Gerona (q.v.). Considered one of the greatest of all Kabbalists. His is one of the few commentaries to openly discuss the meditative aspects of Sefer Yetzirah. Rome, Angelica Library, Ms. 46, 15th century; Oxford, Ms. 2456:12; Leyden, Ms. 24:16.[41] Published by Gershom Scholem, at end of *HaKabbalah BeProvence*, Jerusalem, 1966.[42]

Yitzchak Isaac (ben Yekutiel Zalman) of Mohalov, 1728-1806, *Pri Yitzchak*. Kabbalistic commentary based on Zohar and teachings of the Ari. First published in Grodno, 1797, 8° (also including additions to his *Beer Yitzchak*, his commentary on *Tikuney Zohar*, first published in Zolkiev, 1778). Also included in Lvov, 1860, edition, and in second part of Warsaw, 1884, edition.

Yitzchak (ben Shlomo) Yisraeli, 830-932. One of the greatest sages of his time. According to his disciple, Donash ibn Tamim (q.v.), Saadia Gaon (q.v.) would often consult him with regard to scientific matters. Philosophical and astronomical commentary, much like that of Donash ibn Tamim (q.v.), originally written in Arabic. Existent in manuscript, Biblioteque National, Paris, and in translation by Nachum HaMaarabi.[43] A fragment of this translation was published by Yehudah Leib Dukes, *Kuntres HaMaesoret*, Tubingen, 1846, pp. 5-10.

Yosef (ben Shalom) Ashkenazi, 14th century. According to most scholars, he is the author of the commentary printed under the name of Abraham ben David (Raavad, q.v.). Possibly identified with Yosef HaArukh. Existent in manuscript, British Museum, Gaster 415, 14th century.[44]

Yosef Edels (Ashkenazi), *Birkat Yosef*. Kabbalistic commentary on Gra Version, based on teachings of the Ari. Salonica, 1831, 32 *ff.*

Yosef Ha-Arukh (Joseph the Tall), 14th century. See Yosef Ashkenazi, Abraham ben David. R. Moshe Cordevero cites the com-

mentary on the Thirty-Two Paths of Wisdom, appearing in commentary of Abraham ben David (Raavad, q.v.), and attributes them to Yosef HaArukh.[45] However, in a number of places, R. Moshe Botril cites a commentary by R. Yosef HaArukh on Sefer Yetzirah, and it does not coincide with Raavad.[46]

Yosef Gikatalia, 1248-1323. One of the greates Kabbalists, best known for his *Shaarey Orah*, first published in Riva di Trento, 1561, a year before the first edition of Sefer Yetzirah. The second chapter of his *Ginat Egoz* is essentially a commentary of Sefer Yetzirah. Printed in Hannau, 1615, 2° 75 *ff.*; Zolkiev, 1773, Mohelov, 1798, 4°; Hannau edition reprinted anonymously around 1970.

Yosef of Saporta. A fragment of his commentary is quoted by R. Moshe Botril (1:12).

Yosef Sar Shalom, 15th century. His commentary is mentioned by R. Aaron AlRabi in his supercommentary to Rashi.[47]

Yosef ben Uziel, said to be a disciple of the prophet Jeremiah. See Introduction, notes 42, 43.

Yosef Or. See Bentzion Moshe Yair Weinstock.

Translations

Arabic

Saadia Gaon, 891-941. In *Siddur of Saadia Gaon*, Oxford, Ms. David Oppenheim 1010.[48]

Czech

Otakar Griese, 1921.

English

Akiva ben Joseph (pseudonym), *The Book of Formation*, 1970.

M. Doreal, *Sepher Yetzirah*. Translation and analysis. Denver, 1941, 48 pp.

Alfred Edersheim, 1825-1889, in his book, *The Life and Times of Jesus*, London, 1884 (and other editions), Vol. 2, pp. 692-698.

Irving Friedman, *The Book of Creation*. Translation and comments. Samuel Weiser, York Beach, ME, 1977.

Isidor Kalish, "Sepher Yezira, a Book on Creation or the Jewish Metaphysics of Remote Antiquity." With preface, explanatory notes and glossary. In *A Sketch of the Talmud*, New York, 1877, 8° 57 pp.

Phineas Mordel, *Sefer Yetzirah*. Hebrew text and translation in a new version deduced logically by the author, but not accepted in kabbalistic or scholarly circles. Philadelphia, 1894, 2, 10 pp.

——. *The Origin of Letters and Numerals according to the Sefer Yetzirah*. Same as above, but introduction contains important historical data and quotes significant manuscripts. Originally published in Jewish Quarterly Review, New Series 2:557-583 (1912), 3:517-544 (1913). Published separately, Philadelphia, 1914. Reprinted by Samuel Weiser, York Beach, ME, 1975.

Saul Raskin, in *Kabbalah in Word and Image*. Hebrew text with English and Yiddish translation. New York, 1952, 80 pp. Illustrated.

Knut Senring. *The Book of Formation (Sepher Yetzirah)*. With introduction by Arthur Edward Waite. New York, 1923, 62 pp. Reprinted by Ktav, New York, 1970.

William Wynn Westcott, *Sepher Yetzirah, the Book of Formation*. Based on text of Rittangel (q.v.). London, 1887. Reprinted with additional notes as a volume of *Collectanes Hermatica*, London, 1893, 43 pp. Printed separately, London, 1911, 49 pp. The 1893 edition was reprinted by Samuel Weiser, York Beach, ME, 1975.

French

Comtesse Calomira de Cimara, *Sepher Yetzirah*, Paris, 1913, 4° 27 pp.

Gerard Encausese (Papus), *Sefer Yetzira*, Paris, 1888.

Karppe, *Etude sur les Origines . . . du Zohar*, Paris, 1901, pp. 139-158.

Meyer Lambert, *Commentaire sur le Sefer Yesirah: Our Livre Creation par le Gaon Saadja de Fayyoum*, Paris, 1891, pp. 1-11.

German

E. Bischof, 1913.

Lazarus (Eliezer) Goldschmidt, *Das Buch der Schöpfung (Sepher Jeṣirah)*. With introduction, bibliography and notes. Hebrew texts compare all printed editions. A valuable reference work.[49] Frankfort am Mein, 1894, 92 pp.

Yohann Freidrich von Meyer, *Das Buch Yezirah: die Älster Kabbalistischen Urunded der Hebräer*. Hebrew text and German translation. Leipzig, 1830, 4° 36 pp.

Frieherr Albert von Thimus, *Die Harmonikale Shmbolik des Alterthums*. Analysis of Sefer Yetzirah. Köln, 1868-76, Vol. 2.

Hungarian

Bela Tennen, *A Teremtés Könyr*, Budapest, 1931, 62 pp.

Italian

S. Savini, 1923.

Latin

Athanasius Kirscher, *Werke Oedipus Aegyptacus* 2:1, Rome, 1653.[50]

Johannes Pistorius (John Pistor), 1546-1608, *"Liber de Creations Cabalistinis, Hebraice Sepher Jezira*; Authore Abrahamo," in his *Artis Cabalisticae hoc est Reconditae Theologiae et Philosophiae Scriporum*. Some scholars attribute this translation to Johann Reuchlin, or to Paul Ricci (an apostate Jew who also translated Yosef Gikatalia's *Shaarey Orah* into Latin).[51] At the end of British Museum Ms. 740, there is a note that it was written in 1488 by a Jew, Yitzchak of Rome. Basille, 1587, Vol. 1, pp. 869-872.

Gulelmus Postellus (William Postell), 1510-1581, *Abrahami Patriarchæ Liber Jezirah sive Formationis Mundi, Patribus quidem Abrahami tempora prædentibus revalatus*. First translation of Sefer Yetzirah. This translation is based on the Short Version, but in a somewhat different form than that published in the Mantua, 1562 edition. A similar version is found in some ear-

lier manuscripts. This translation was published ten years before the first Hebrew edition. Paris, 1552, 16° 84 pp.

Joanne Stephano Rittangelio (John Stephan Rittangel), 1606-1652, *Liber Jezirah, qui Abrahamos Patriarchæ Adscribitur, unacum Commentario Rabi Abraham F.D. super 32 semitis Sapientiæ, a quibus Liber Jezirah incipit.* Contains Hebrew text, commentary of R. Abraham ben David (Raavad, q.v.), and the Thirty-Two Paths of Wisdom. Notes and Illustrations. Amsterdam, 1642, 4° 208, 8 pp.

Yiddish

Saul Raskin, *Kabbalah in Word and Image.* Contains Hebrew text with English and Yiddish translations. New York, 1952, 80 pp.

NOTES

Introduction

1. This is discussed at length in my *Meditation and Kabbalah*, and *Meditation and the Bible* (York Beach, ME: Samuel Weiser).
2. *Kuzari* 4:27.
3. Barceloni, p. 100. This is in the British Museum, Ms. 600. See M. Marguliot, *Catalogue of Hebrew and Samaritan Manuscripts in the British Museum*, Vol. 2, p. 197. Also in the Vatican, Ms. 299, and the British Museum, Ms. 752. Another account also states that Rava and Rav Zeira gazed (*tzafah*) in the *Sefer Yetzirah* for three years (Barceloni, p. 268).
4. Thus, in a number of places in the text, the word *Tzar* is used instead of *Yatzar*. This is more easily read in the imperative than in the third person past.
5. *Sanhedrin* 67b, Barceloni, *loc. cit.* Also see *Shulchan Arukh, Yoreh Deah* 179:15, *Sifsey Cohen* 179:18; *Tshuvot Radbaz* 3:405.
6. Yehudah ben Nissim ibn Malka, *Commentary on Sefer Yetzirah* (Oxford, Ms. 1536), quoted in George Vajda, *Juda ben Nissim ibn Malka, Philosophe juif Marocain*, (Paris, 1954), p. 171; Gershom Scholem, *Kabbalah and its Symbolism*, (New York, 1969), p. 177. There is some question as to whether this Raziel is the same as the published edition. Abraham Abulafia also mentions having studied this book, see *Sheva Netivot HaChakhmah*, in A. Jellinek, *Philosophie und Kabbalah*, (Leipzig, 1854), p. 21.
7. A.M. Habermann, *Sinai* 10:3b (1974) with regard to Geniza fragment Taylor-Schechter 32:5. This is the Saadia Version, which is the longest.
8. Yisrael Weinstock, "LeBirur HaNusach shel Sefer Yetzirah," *Temirin* 1:20, note 41, 1:16, note 31.
9. See *Ne'edar BaKodesh, Shaarey Tzion*.
10. Barceloni, p. 105. In the Pistoris translation, chapters five and six are combined, as well as in many manuscripts. See Weinstock, *loc. cit.*, note 33. The divisions in *Donash* and *Chakamoni* were put in by the printer, and do not exist in the original manuscripts.
11. Saadia Gaon, *Commentary on Sefer Yetzirah*, translated into Hebrew by Yosef Kapach (Jerusalem, 1972), p. 34.
12. See Introduction to *Raziel; Shimushey Tehillim* in *Tshuvot Rashba* 413; R. Moshe Cordevero, Commentary on *Zohar Shir*

HaShirim(Jerusalem, Ms. 4° 74), in G. Scholem, *Kitvey Yad BaKabbalah*, p. 233-4.

13. See *Bahir*, Ed. Reuven Margolios (Jerusalem 1951), Nos. 95, 101, 106.
14. Saadia Gaon, pp. 17, 33.
15. Hai Gaon, quoted in Bachya on Exodus 34:6, *Pardes Rimonim* 11:1, *Kerem Chemed* 8:57; *Donash*, pp. 16,26, *Chakamoni* (in Warsaw, 1884 edtion), p. 66a, *Kuzari* 4:25 (Warsaw, 1880), 42a; *Or HaShem* 4:10 (Vienna, 1860), 90b, Tzioni on Genesis 12:5; Nissim ben Yaakov, introduction to his commentary on Sefer Yetzirah, quoted in Goldschmidt, *Das Buch der Schöpfung* (Frankfort am Mein, 1894), p. 31, note 2. Rabbi Abraham Abulafia, however, apparently was not certain as to the authorship, and writes, "let it be whoever it is." *Or HaSekhel* 4:2 (Vatican, Ms. 233), p. 48b, quoted in Landauer, *Litteraturblatt des Orients* (OLB) 1846, Goldschmidt, p. 8, note 4.
16. *Zohar* (Tosefta) 2:275b end, *Zohar Chadash* 37c; *Raziel* (Amsterdam, 1701), 8b, [New York, Margolies, no date, p. 17].
17. See note 3. Cf. Barceloni, p. 268.
18. Saadia, p. 33.
19. Barceloni, p. 100.
20. *Zohar* 1:37b.
21. Tzioni *ad loc.*, Raavad on Sefer Yetzirah 6:4.
22. Abraham left Haran at God's command when he was 75 years old (Genesis 12:4). According to most authorities, Abraham made the covenant with God mentioned in Genesis 15 when he was 70 years old, before he left Haran. See *Seder Olam Rabbah* 1, Mekhilta on Exodus 12:40, Ramban, *Sifsei Chachamim, ibid.*; Rashi, *Sanhedrin* 92b, "*U'Ta'u*," *Tosefot, Shabbat* 10b, "*VeShel*," *Avodah Zarah* 9a, "*U'Gemiri*," Rosh, *Yebamot* 6:12. This covenant may have been related to the system of Sefer Yetzirah, see below, chapter 1, note 70. See R. Eliezer of Wormes, Commentary on Sefer Yetzirah, p. 1a.
23. See note 95. Also see *Zohar* 1:79a, 2:198a.
24. Barceloni, p. 266. *Cf.* Botril on 1:1; Saadia B (Munich, Ms. 40), p. 77a, quoted in Scholem, *Kabbalah and its Symbolism*, p. 171. Also see Saadia, p. 141, Barceloni, p. 99.
25. *Pesikta Chadata*, in A. Jellinek, *Bet HaMidrash* (Leipzig, 1853), 6:36, quoted in Barceloni, p. 268, *Sefer Rokeach* (Jerusalem, 1967), p. 19, and in translation, in Scholem, *Kabbalah and its Symbolism*, p. 178. See chapter 2, note 61.
26. Genesis 14:18, Rashi, Targum J. *ad loc.* Psalm 110:4, *Nedarim* 32b, Ran *ad loc.* "*U'Malki Tzedek*"; Radak, Ralbag, on Joshua 10:1.

27. *Pirkey Rabbi Eliezer* 48 (Warsaw, 1852), 116a. It is also taught that Moses studied the letters on Mount Sinai, *Ibid.* 46 (110b).
28. *Bava Batra* 16b. Abraham was considered a leading figure in his time, *Kiddushin* 32b, Ramban of Genesis 40:14.
29. *Pirkey Rabbi Eliezer* 8 (18b), Ran, *loc. cit.*
30. *Shabbat* 156a.
31. *Avodah Zarah* 14b. *Cf.* Barceloni, p. 100.
32. *Sanhedrin* 91b, *Be'er Shava, ad loc., Zohar* 1:99b, 1:133b, 1:233a, Barceloni, p. 159.
33. *Shnei Luchot HaBrit, Torah SheBeK'tav, VaYeshev* (Lvov, 1860), 3:65a; *Pitchey Tshuvah, Yorah Deah* 62:2. See *Yerushalmi Peah* 1:1, Rashi on Genesis 37:2.
34. *Berakhot* 55a. *Cf.* Barceloni, p. 102, Raavad on 6:4, *Metzaref LeChakhmah* (Jerusalem, n.d.), 28a. Also see Ramban on Exodus 31:3. According to Rashi, the "knowledge" mentioned in this verse refers to *Ruach HaKodesh.*
35. *Tanchuma, Pekudey* 2, *Zohar* 2:162b.
36. *Pesikta Chadata*, in *Bet HaMidrash* 6:37. A similar tradition is attributed to R. Yehudah ben Batirah in his *Sefer Bitachon*, said to be quoted by R. Chamai Gaon in his *Sefer HaYichud* (this book is quoted in *Pardes Rimonim* 11:4), cited in *Avodat HaKodesh* 3:17 (Warsaw, 1894), 80a Chelkak MeChokak on *Evven HaEzer* 1:8. This is also found in Jewish Theological Seminary, Ms. Halberstam 444, p. 200, and in Latin in Johanne Reuchlin, *De Arte Cabalistica* (1603), col. 759. Also see *Peliyah* (Koretz, 1784), 36a, *Yalkut Reuveni* (Warsaw, 1884), 20b; R. Yehudah HaChasid, *Sefer HaGematria*, quoted by Abraham Epstein, *Beiträge zur Jüdischen Altertumskunde* (Vienna, 1887), pp. 122-3; Saadia B, introduction to Sefer Yetzirah, published by M. Steinschneider, *Magazin fur die Wissenschaft das Judentums*, 1892, p. 83. Also see *Rav Pa'alim* (Warsaw, 1894), p. 41. For English translation, see Scholem, *Kabbalah and its Symbolism*, pp. 178-180; Phineas Mordell, *The Origin of Letters & Numerals According to the Sefer Yetzirah* (New York, 1975), pp. 51, 52.
37. *Alfa Beta deBen Sirah*, in *Otzar Midrashim*, p. 43. *Cf.* Chelkat Mechokek on *Evven HaEzer* 1:8, Mishnah LaMelekh on *Yad, Ishut* 15:4. See Rahi, *Chagigah* 15a, *"BeAmbati."*
38. *Sefer Maharil*, beginning of *Likutim* at end of book (Jerusalem, 1969), 85a.
39. *Bet Chadash*, on *Tur Yoreh Deah* 195 *"VeLo"* (77b); *Turey Zahav, Yoreh Deah* 95:7; *Bet Shmuel, Evven HaEzer* 1:10, *Birkey Yosef, Evven HaEzer* 1:14, *Tshuvot R. Yaakov Emdin* 2:97, *Tshuvot*

Tashbatz 3:263; *Pachad Yitzchak, "Ben Bito"* (30a). According to some sources, Rav Zeira and Rav Pappa were born in the same manner, see *Alfa Beta DeBen Sirah, Otzar Midrashim* p. 43, *Yuchsin* (Jerusalem 1962), 39c, *Tzemach David* (Warsaw, 1878), p. 26, *Seder HaDorot, Tanaim VeAmoraim*, R. Zeira 3 (Warsaw, 1882), Vol. 2, p. 59c.

40. Yosef ben Uziel is mentioned at the beginning of *Alfa Beta DeBen Sirah* (Ed. Steinschneider, Berlin, 1858), in *Otzar Midrashim* p. 35. There is also a dispute between Uziel, son of Ben Sirah, and Yosef ben Uziel, *Ibid.* p. 36. Also see pp. 37, 39. There is also a treatise called *Bareita of Yosef ben Uziel*, which is said to be based on teachings that Jeremiah revealed to him, see Leipzig, Ms. 30, p. 12, A. Epstein, *HaChoker*, Cracow-Vienna, 1893-95, 2:41; Mordell, p. 48. This *Bareita* is apparently quoted in Recanti on Genesis 3:24 (15c). This Yosef ben Uziel may be identified as the great-grandfather of Judith. She is described as "Judith, daughter of Merari, son of Ox, son of Joseph, son of Oziel, son of Helkias" (Apocrypha, Judith 8:1). Helkias or Chilkiah of course, is the father of Jeremiah (1:1), and the generations of Jeremiah and Ben Sirah may have been eliminated from the text, perhaps due to the sensitivity regarding the birth of the latter. In another source, Judith is identified as a "daughter of the prophets," see Nissim ben Yaakov, *Chibur Yafeh* (Amsterdam, 1746), 22a, *Bet HaMidrash* 1:130, *Otzar Midrashim* p. 104. *Cf.* Ran, *Shabbat* (on Rif 10a, top), *Kol Bo* 44, *Shulchan Arukh, Orach Chaim* 670:2 in *Hagah*. See further, *Yotzer* for second Sabbath of Chanukah, end.

41. Paris, Ms. 762, British Museum Ms. 15299, quoted by J.L. Barges in *Sefer Tagin* (ed. Schneur Zaks, Paris 1866), and also quoted by Mordell, p. 49.

42. *Rav Pa'alim*, p. 66, *Seder HaDorot, Sefarim, Sefer Yetzirah; Otzar Sefarim, Yud* 386. There is a manuscript that concludes, "Thus ends the Mishnah of Abraham and the Mishnah of Yosef ben Uziel," Oxford, Ms. 1947:3, described in Neubauer, Catalogue of the Manuscripts in the Bodleian Library (Oxford, 1886-1906), 1947:3; Goldsmidt, p. 11, note 2. Also see Oxford, Ms. David Oppenheim 965. This is discussed at length in Mordell, pp. 47-50. See chapter 5, note 38.

43. *Bava Batra* 15a. *Maaseh Bereshit* was also revealed to Daniel, see *Seder Olam Rabbah* 29 (Jerusalem, 1971), p. 102; *Tanna DeBei Eliahu Rabbah* 17 (Jerusalem, 1963), 79b, from Daniel 2:19. Regarding a similar revelation to Ezra, see Apocrypha, 2 Esdras 14:44.

44. *Berakhot* 33a. These were not put in writing, and were therefore forgotten, see *Megillah* 18a.

45. *Yerushalmi, Sanhedrin* 7:13 (41a), according to reading in Frank, *La Cabbalah*, p. 77.
46. *Avot* 2:8, *Succah* 28a, *Bava Batra* 134a.
47. *Chagigah* 14b, *Tosefta* 2. He was also expert in magic, see *Sanhedrin* 68a. See Yosef Tzayach, *Tzaror HaChaim*, Jews College, London, Ms. 318, p. 32a.
48. *Sefer HaTaggin* (Paris, 1866), in *Otzar Midrashim* p. 564, also quoted in *Machzor Vitri* (Berlin, 1889), p. 674. See chapter 3, note 38.
49. *Avot* 2:8.
50. *Chagigah* 14b, *Tosefta* 2; *Zohar Chadash* 7a. See Radal, introduction to *Pirkey Rabbi Eliezer* 6b.
51. We thus find that he went to the river Dismas, see *Shabbat* 147a, Rashi, *ad loc.*, *Avot Rabbi Nathan* 14:6. In another source, however, we find that he went to Emmaus where his wife was, *Kohelet Rabbah* on 7:7. See Neubauer, *Geographie du Talmud (Paris, 1868), p. 100; Otzar Yisrael* 2:79.
52. *Midrash Tanaim* on Deuteronomy 26:13 (Ed. David Tzvi Hoffman, Berlin, 1908), p. 175. See my introduction to *The Bahir*, note 37. Also see below, chapter 4, note 5. Emmaus was a town near Tiberias.
53. *Bava Batra* 10b; *Hekhelot Rabbatai* 16:3 *(Batey Midrashot* 1:92).
54. *Chagigah* 2:2 (16a). See discussions in *Bavli* and *Yerushalmi, ad loc.*
55. *Antiquities* 15:10:5 (Tr. William Whiston; New York, n.d.), p. 471. See *Yuchsin* 9d, *Shalshelet HaKabbalah* (Jerusalem, 1962), p. 57, *Seder HaDorot, Tanaim, VeAmoraim*, "Menachem." Samius mentioned in *Antiquities* 14:10:4 is most probably Shammai.
56. *Wars* 2:8:7, 12.
57. *Antiquities* 15:10:4, p. 471.
58. *Minachot* 29b. A text on the subject is also ascribed to him, see *Batey Midrashot* 2:471. See chapter 3, note 38.
59. *Chagigah* 14b. He also learned the magical spells involving cucumbers from Rabbi Yehoshua, *Sanhedrin* 68a.
60. He was thus the only one of the four who entered Paradise who "emerged in peace," *Chagigah* 14b. He was able to describe synesthesia, a common experience of the mystical state, see Mekhilta on Exodus 20:15. It was he who also taught that God cannot be seen in even the most abstract vision, see Mekhilta on Exodus 20:4, Barceloni, p. 14.
61. *Pardes Rimonim* 1:1; R. Yitzchak de Lattes, responsum at beginning of *Zohar*; *Shalshelet HaKabbalah*, p. 63. *Pardes*

Rimonim was completed in 1548, and first published in Salonica, 1584. The responsum of R. Yitzchak de Lattes was written in 1558. *Shalshelet HaKabbalah* was first published in Venice, 1587. This, then, appears to be the time that this tradition was in circulation.

62. It is thus taught that an anonymous *Mishnah* is Rabbi Meir, *Tosefta* is Rabbi Nehemiah, *Sifra* is Rabbi Yehudah, *Sifri* is Rabbi Shimon (bar Yochai), and all follow Rabbi Akiba, *Sanhedrin* 86a, *Iggeret Sherirah Gaon* (Jerusalem, 1972), p. 27. Also see *Gittin* 67a, Rashi, *ad loc. "Otzar," Avot Rabbi Nathan* 18:1, *Tosefta, Zavim* 1:2. A mishnah of Rabbi Akiba is mentioned in *Sanhedrin* 3:4 (27b), *Tosefta, Maaser Sheni* 2:13; *Shir HaShirim Rabbah* 8:1, *Kohelet Rabbah* 6:2. This is apparently related to the "first *Mishnah*," which we find in *Eduyot* 7:2, *Gittin* 5:6 (55b), *Nazir* 6:1 (34b). See Maharitz Chayot, *Yoma* 53b.
63. *Berakhot* 47a, *Shabbat* 15a, *Bekhorot* 5a, *Eduyot* 1:3. See Rambam, introduction to *Mishnah*, introduction to *Yad*. See Maharitz Chayot, *Shabbat* 6b.
64. See note 62.
65. Rambam, introduction to *Mishnah*, introduction to *Yad*; *Tshuvat Sherirah Gaon, Cf. Yebamot* 49a, *Sanhedrin* 57b, *Minachot* 70a, *Chulin* 60b, *Yerushalmi, Berakhot* 9:5 (68a), Maharitz Chayot, *Shabbat* 6b. See Saadia, p. 33, that *Sefer Yetzirah* was likewise preserved.
66. Rashi, *Shabbat* 6b, *"Megillat."*
67. Introduction to *Yad*.
68. Chayot, *Sotah* 20a, from *Bereshit Rabbah* 9:5, 20:29, *Yerushalmi, Taanit* 1:1 (3a). See *Sefer Chasidim* 282, as well as *Eruvin* 21b, 54b, *Shnei Luchot HaBrit* 3:231a.
69. Rashi, *loc. cit., Bava Metzia* 92a, *"Megillat."*
70. *Chagigah* 2:1 (11b).
71. See my *Meditation and Kabbalah*, chapter 2:1.
72. *Hekhalot Rabatai* 1:1, *Tshuvat Hai Gaon*, in *Sheelot U'Tshuvot HaGaonim* (Lyck, 1864), (#99), quoted in *HaKotev* on *Eyin Yaakov, Chagigah* 14b (#11); *Otzar HaGaonim, Chelek HaTshuvot, Chagigah*, p. 14; R. Chananel on *Chagigah* 14b, *Arukh, "Avney Shayish."* For philosopher's opinion, see *Yad, Yesodey HaTorah* 2:12, 4:13; Rambam on *Chagigah* 2:1, *Moreh Nevuchim*, introduction to part 3; *Or HaShem* 4:10 (90a, b).
73. Rashi (in *Eyin Yaakov*), *Chagigah* 11b, *"Ain Dorshin"* (*Cf.* Rashi, *Chagigah* 13a, *"Sitrey Torah,"* where he also includes *Sefer Yetzirah*), *Kuzari* 4:25 (53a), see *Kol Yehudah, ad loc.; Or HaShem* 4:10 (90b), *Metzaref LeChakhmah* 6 (23a, b).

74. We thus find that a disciple of Rabbi Yehudah the Prince expounded upon the Markava before him, *Yerushalmi, Chagigah* 2:1 (9a top).
75. So in *Tosefot, Gittin* 56a *"Agla," Bekhorot* 19a *"DeHach." Cf.* Rashi, *Sanhedrin* 65b, *Shabbat*11a, *Eruvin* 63a, *Pesachim* 68a, *Arukh, "Tilta,"* Targum J. Ibn Ezra on Genesis 15:9, where other interpretations are found. Some say that it indicates a "three year old calf," while others, "a calf a third the size of its mother."
76. *Sanhedrin* 65b. *Cf. Pesikta Chadata, Bet HaMidrash,* 6:36, which states that they are the tongue for the Saturday night meal.
77. *Sanhedrin* 67b.
78. We thus find the term, "rules of medicine" (*hilkhot rafua*), *Yerushalmi, Yevamot* 8:2 (47a), *Sifri* (247) on Deuteronomy 23:2. We also find an expression, "It is a rule (*halakhah*) that Esau hates Jacob," Sifri on Numbers 9:10, Rashi on Genesis 33:4.
79. Barceloni, p. 268. Vatican, Ms. 299, 66a.
80. Barceloni, p. 103. *Cf. Yad Ramah, Sanhedrin* 65b.
81. *Ner Elohim*, quoted in G. Scholem, *HaKabbalah shel Sefer Hetemunah VeSehl Abraham Abulafia* (Jerusalem, 1965), p. 217.
82. *Tshuvot Rashba* 413.
83. *Sanhedrin* 17b. Pumpadita was founded in the year 255, and stood for some 800 years.
84. *Chagigah* 13a, *Cf.* Maharsha, *ad loc.* Note that on the bottom of this folio, Rav Yehudah explains the Chashmal.
85. See Rashash, *ad loc.*
86. See note 34.
87. *Shabbat* 156a. See note 30. See chapter 3, note 38.
88. *Kiddushin* 71a. Some say that this Name is the essence of *Maaseh Bereshit, Tosefot, Chagigah* 11b *"Ain Dorshin."* The 42 letter name is actually derived from the first verses of Genesis, see *Zohar* 1:30a, *Tikuney Zohar* 13a, *Peliyah* 37b, *Sefer HaKanah* (Cracow, 1894), 88a, *Pardes Rimonim* 21:13. It is significant to note that the initial letters of *Maaseh Bereshit*, Mem Bet, spell out the number 42.
89. *Shabbat* 41a.
90. *Ibid.* 12a, *Sotah* 33a.
91. *Chagigah* 13a.
92. Rashi states that the text of *Hakhalot Rabatai* was the essence of *Maaseh Markava*, Rashi (in Eyin Yaakov) on *Chagigah* 11b. See note 72.

93. See note 16. Also see *Reyah Mehemna, Zohar* 2:187b; *Tikuney Zohar* 70 (132b end). It is significant that most commentators on *Sefer Yetzirah*, even those as late as R. Moshe Botril, who lived over a century after the *Zohar* was published, do not quote the *Zohar*.
94. *Chagigah* 13a.
95. *Yerushalmi, Sanhedrin* 7:13 (41a), *Bereshit Rabbah* 39:14, 84:4, *Tanchuma, Lech Lecha* 12. This is also stated anonymously in Sifri (32) to Deuteronomy 6:5, *Avot Rabbi Nathan 12:7. Rabbi Elazar said many things in the name of R. Yosi ben Zimra, cf. Berakhot* 32b.
96. *Midrash Tehillim* 3:2 (17a). Bracketed portion is not in all editions. There is also a teaching that God placed the *Sefer Yetzirah* in the Torah, see *Bet HaMidrash* 6:36.
97. *Sanhedrin* 65b.
98. *Chulin* 122a end.
99. *Bava Metzia* 85b. See below, chapter 3, note 11. R. Zeira also had his throat slit and was miraculously resurrected, *Megillah* 7b.
100. Barceloni, p. 268. *Cf. Bet HaMidrash* 6:36.
101. *Sanhedrin* 65b. Rashi says that they accomplished this using the *Sefer Yetzirah*, also see Raavad on 6:4, *Metzaref LeChakhmah* 27a, b. There is a question as to whether this was an actual creation or an illusion, *cf. Yad Ramah, ad loc.*, Barceloni, pp. 102, 103, *Tshuvot Radbaz* 3:405, *Bet Yosef on Yoreh Deah* 179, *Tshuvot Maharshal* 98. Some authorities here read Rabbah instead of Rava, see Yaakov Emdin, *ad loc.*, Margolios on *Bahir* 196.
102. *Bahir* 196. *Cf. Avodat HaKodesh* 3:9; Hillel of Verona, *Tagmuley HaNefesh* (Lyck, 1874), 9b, Ramban on Genesis 2:7.
103. *Cf. Tshuvot Chacham Tzvi* 93.
104. *Peliyah* 2c: "He reversed his name (*RBA*) and created (*BRA*)."
105. Targum J. on Genesis 1:27. The sum 612 is also the numerical value of *Brit*, meaning covenant. See below 1:3, 1:8.
106. It is significant that, when written this way, Abracadabra contains the word BRA (*Bara*), meaning to create, while the remaining letters add up to 26, the numerical value of the Tetragrammaton. Abracadabra is usually written in descending order, and similar devices are found, see Rashi, *Avodah Zarah* 12b, Raziel 40b (139), Gra on *Sefer Yetzirah* 2:4.
107. Barceloni, p. 102.
108. Quoted in Barceloni, p. 104. Also see note 72.
109. Sasoon Ms. 218, p. 22, described in *Ohel Dawid* (Oxford, 1932), p. 271. Also see L. Zunz, *Literaturgeschichte* (Berlin, 1865), p.

32, Nehemiah Aloni, *HaShitah HaAnogramit shel HaMilonut BeSefer Yetzirah, Temirin* 1:69 (Jerusalem, 1972). *Cf.* A. Mirski, *Sinai* 65:184 (1929); *Idem., Yalkut HaPiutim* (Tel Aviv, 1958), pp. 17-23.

110. See *Bareita DeShmuel HaKatan*, beginning of chapter 5.
111. *BaMidbar Rabbah* 14:12. All the sevens in *Sefer Yetzirah* are also mentioned in another early Midrash, Pirkey Rabbi Eliezer 18 (43b, 44a), see below 4:7.
112. *Temirin*, p. 21.
113. Donash ibn Tamim, *Commentary on Sefer Yetzirah* (London, 1902), p. 65; Barceloni, p. 138. See above, note 68.
114. Yaakov ben Nissan, *Commentary on Sefer Yetzirah*, Munich, Ms. 92:20, quoted in Goldschmidt, p. 30, note 4.
115. See *Revue des Edudes Juives* (REJ) 105:133-136, 140; *Temirin*, p. 11.
116. *Otzar Eden HaGanuz* (Oxford, Ms. Or 606), p. 78b.
117. Saadia, p. 34.
118. Barceloni, pp. 105, 116, 211; Donash, p. 49.
119. Ramak, *Commentary on Sefer Yetzirah* 1:13 (Jerusalem, Ms. 8° 2646:2), p. 10b. *Cf.* G. Scholem, *Kitvey Yad BaKabbalah* (Jerusalem, 1930), p. 93. Also see *Pardes Rimonim* 21:16.
120. Introduction to *Perush HaGra* on *Sefer DeTzeniuta* (Vilna, 1843), p. iv. The Gra used ten versions, choosing that of the Ari, but correcting certain errors in the printed editions.

Chapter One

1. *Kuzari* 4:25 (43a-44a).
2. Raavad, *ad loc., Tikuney Zohar Chadash* 112c, *Peliyah* 213a, *Pardes Rimonim* 12:1, *Mavo Shaarim* 5:2:6, *Etz Chaim, Shaar HaTzelem* 2.
3. *Avot* 5:1.
4. *BaMidbar Rabbah* 14:12.
5. *Rosh HaShanah* 32a, *Megillah* 21a, *Zohar* 1:15a, 1:16b, *Tikuney Zohar* 12 (27a). See note 185.
6. Raavad, *ad loc., Peliyah* 49c.
7. *Bahir* 106, Barceloni, p. 106, *Tikuney Zohar* 30 (75a).
8. See chapter 6, note 57. *Cf.* Isaac of Acco, *ad loc.*, p. 381/1.
9. Barceloni, p. 107, Isaac of Acco, *Otzar Chaim* (Moscow, Ms. Guenzburg 775), p. 111b. *Cf. Bahir* 147. There is thus a tradi-

tion that God placed the *Sefer Yetzirah* in the Torah, see *Bet HaSefer* 6:36, *Chakamoni* (in Warsaw, 1884 edition), 66a. Also see *Otiot DeRabbi Akiba*, end of Bet.

10. *Peliyah* 2d, Recanti (Lvov, 1880), 18c, *Iggeret HaTiyul, Chelek HaSod* 2.
11. See R. Yosef Tzayyach, *Evven HaShoham* (Jerusalem, Ms. 8° 416), p. 24a. The general formula for the array discussed below, 1:2, is 11n—1, and 32 is one of the only powers of two that fulfills this when *n* is an integer.
12. *Zohar* 2:31a bottom. See *Chotem Takhnit* (Amsterdam, 1865), p. 101, Hirsch on Psalms 119:35. Also see Ramban on *Sefer Yetzirah* (Jerusalem, Ms. 8° 330:28, published by G. Scholem, *Kiryat Sefer*, Vol. 6, 1930), p. 402/2, Isaac of Acco on *Sefer Yetzirah* 283/3.
13. See Raavad, Saadia, Ramban, *ad loc.* Also see Genesis 18:14, Exodus 15:11, 8:18, Leviticus 22:21, Deuteronomy 17:8, Judges 13:18, Psalms 139:6, and commentaries *ad loc.*, especially Hirsch.
14. *Zohar* 3:193b.
15. *Ibid., Peliyah* 30a.
16. *Bahir* 141, *Maarekhet Elohut* (Mantua, 1558), p. 83b, *Tikuney Zohar* 52 (87a), 19 (41b).
17. *Bahir* 141. See *Chagigah* 13a, Ecclesiasticus 3:21. Note that this is attributed to Ben Sirah, who, according to tradition, was involved with the Sefer Yetzirah. Regarding quoting from Ben Sirah, see Ritva (in *Eyin Yaakov*), *Bava Batra* 98b.
18. *Shaarey Orah* 10. Also see *Tikuney Zohar* 42 (81b).
19. *Raziel* 9b (22).
20. See Ramban, p. 402.
21. *Avot* 4:1, Ari, *ad loc., Shaar Maamarey Chazal* (Tel Aviv, 1961), p. 32a, 68a. *Cf.* Rashi on Exodus 31:3.
22. *Toldot Yaakov Yosef, Pekudey* (Warsaw, 1881), p. 78b, quoted in *Sefer Baal Shem Tov, Ki Tetze*, note 1.
23. *Tamid* 32a. See note 37.
24. Ibn Ezra on Exodus 31:3, Hirsch on Genesis 41:33.
25. *Shaarey Orah* 8. Also see *Tur, Orach Chaim* 5.
26. *Pardes Rimonim* 27:27. See note 65.
27. *Berakhot* 61a, *Tikuney Zohar* 13b, 14b, 17a. See note 8.
28. See chapter 6, note 57. Also see *Zohar* 2:201a. When the word *Chakhmah* is spelled out, it adds up to 613, *Raziel* 12a. The letters of the word *Chakhmah* also spell out *Koach Mah*, "the strength of What," *Zohar* 3:28a, 3:235b, *Tikuney Zohar* 69 (102b). The word *Koach*, however, has a numerical value of 28. When the final letters are counted, there are 27 letters in the

Hebrew alphabet. The number 28, then, represents the level above this, which cannot be expressed with letters, *Peliyah* 2b.

29. See Hirsch on Genesis 26:5, 47:22, Exodus 15:25.
30. Thus, writing by erasing is called *Chak Tokhot, Gittin* 20a. *Shulchan Arukh, Orakh Chaim* 32:18. Also see *Otzar Chaim* 202b, *Maarekhet Elohut* 196b, Gra on 1:10.
31. *Cf.* Isaiah 10:1, etc.
32. *Zohar* 1:15a, *Zohar HaRakia, Mikdash Melekh, ad loc., Shefa* Tal 6 (Hanau, 1612), p. 45b ff., *Emek HaMelekh* (Amsterdam, 1653), 6b, *Likutey Torah* (R. Shneur Zalman of Liadi), *BeChukotai*, 46b. Also see *Razial* 11a (27), R. Chananel on *Chagigah* 13a. *Cf. Likutey Moharan* 64. Also see chapter 2, note 48.
33. See *Bahir* 2, Ramban on Genesis 1:2.
34. Yitzchak Sagi Nahor, Yitzchak DeMin Acco (301/27), Ramban A, a 1, R. Yehudah Chayit, *Minchat Yehudah*, on *Maarekhet Elohut*, 196b.
35. *Peliyah* 2c.
36. *Sanhedrin* 65b. See Introduction, note 97.
37. See note 23.
38. Baal Shem Tov, quoted by R. Yesachar Ber of Zlotchov, *Mevaser Tzedek, Bereshit* (Dubno, 1798); quoted in *Sefer Baal Shem Tov, Re'eh* 8.
39. See *Bereshit Rabbah* 12:9, *Midrash Tehillim* 114:3, Ramban on Genesis 43:20, *Tosefot Yom Tov* on *Succah* 4:5, HaGra, *Yoreh Deah* 276:19. Also see Rashi on Genesis 2:4, Psalms 68:5, *Midrash Tehillim* 113:3, *Eruvin* 18b, Ibn Ezra on Exodus 15:2, Rashi on Exodus 17:16, Radak on Isaiah 26:4, Minchat Shai on Psalms 94:7, 118:5, *Kuzari* 4:3 (9a), *Moreh Nevuchim* 1:63.
40. Eliezer of Wormes A, Ramban B, *ad loc.*, from *Sidra Rabba DeBereshit* 1, in *Batey Midrashot* 1:19.
41. *Zohar* 2:104b, 2:169b, 2:257b, 3:35a, *Tikuney Zohar* 2a; *Shaarey Orah* (Warsaw, 1883), pp. 33a, 35b.
42. Ramban A, ad loc.
43. *Berakhot* 31b. *Cf.* 1 Samuel 1:3.
44. See *Shaarey Orah* 2. Also see *Peliyah* 2d, that this is Chakhmah and Binah. Actually, however, it is through the union of the two, which is through Yesod.
45. *Bahir* 171, *Pardes Rimonim* 15. See Radbaz, Magen David, Dalet.
46. *Etz Chaim, Shaar Arikh Anpin* 9; *Cf. Zohar* 2:4b, 3:131b. For various other opinions, see Rashi, Ibn Ezra, Ramban, *Baaley Tosefot, ad loc., Tosefot, Rosh HaShanah* 17b, *"Shalosh," Sefer Chasidim* 250.

47. *Shaarey Gan Eden* (Cracow, 1881), 2b.
48. *Tosefot, Kiddushin* 3b *"DeAssar," Kuzari* 4:3. Also see Leviticus 19:2, 21:8, Isaiah 6:3, commentaries *ad loc., VaYikra Rabbah* 24:9.
49. *Kuzari* 4:25 (43b, 46b, 47a).
50. *Otiot DeRabbi Yitzchak* (Zalkiev, 1801), p. 3b, 4a. *Cf. Ginat Egoz* (Hanau, 1615), 34a.
51. *Tshuvot Rivash* 157, *Elemah Rabatai, Eyin Kol* 1:2; Radbaz, *Metzudot David* 2, *Shomer Emunim (HaKadmon)* 2:64, 65, *Kisey Melekh* on *Tikuney Zohar* 22 (64b) (Lublin, 1927), 94b #50.
52. See *Etz Chaim, Shaar Mochin DeTzelem* 5,8, *Shaar Drushey HaTzelem* 6, *Shaar Kisey HaKavod* 5; *Nahar Shalom* (in *Etz Chaim*, Tel Aviv, 1960, Vol. 3), p. 170ff.; Gra on 1:1 (3a). See chapter 2, note 45.
53. *Zohar 1:31a.*
54. *Shiur Komah* 15 (Warsaw, 1883), 28a. According to this, one could interpret *Belimah*, "without anything," to indicate that the vowels are written without letters. Just like the Sefer Yetzirah later writes, "Three Mothers, AMSh," and "Seven Doubles, BGD KPRT," here it writes, "Ten Sefirot, without anything." In the time of the Sefer Yetzirah, there was no way of writing the vowels (see below, chapter 2:5). Regarding the assignment of the vowels to the Sefirot, see *Tikuney Zohar* 70 (126a), *Pardes Rimonim* 19:4, 32:2. For other systems, see *Ginat Egoz* 66a *ff., Shoshan Sodot* (Koretz, 1784), 74b; *Perush HaNikkud* (Paris, Ms. 774), p. 38b *ff.*
55. Rashi, Ibn Ezra, Ralbag, *ad loc.*, R. Avraham ben Chiyah, *Hegyon HaNefesh* (Leipzig, 1860), 3a, Chayit 28a.
56. *Chulin* 89a, Radak, *Sherashim, "BLM," Raziel* 8b, *Pardes Rimonim* 3:4. Ibn Janach, *Sherashim, "BLM,"* actually quotes Sefer Yetzirah 1:8. Also see Appendix 1, note 5.
57. *Cf.* Bachya on Deuteronomy 33:27.
58. Yitzchak DiMin Acco, *ad loc.*, 385/1.
59. Eliezer of Wormes B on 2:1, Raavad on 1:10, Ramban B on 1:10. Also see Abraham Abulafia, *Mafteach HaRayyon* (Vatican, Ms. 291), p. 30a. *Cf. Chakamoni* 66c.
60. Berakhot 55a, Raavad on 1:10. See Introduction, notes 34, 86.
61. See *Midrash Tehillim* 119:36. *Cf.* R. Schneur Zalman, *Likutey Amarim, Shaar HaYichud VeHeEmunah* 1.
62. *Etz Chaim, Shaar HaKlipot* 2; *Likutey Amarim, Sefer Shel Benonim* 3.
63. *Shabbat* 55a, *Bereshit Rabbah* 81:2, *Yerushalmi Sanhedrin* 1:1, from Jeremiah 10:10. See Rashi on Job 28:27, who quotes this

in the name of Sefer Yetzirah. One reason why these letters are called Mothers may be because in Hebrew, mother is *Em*, spelled Alef Mem, the first two of these three fundamental letters. Saadia substitutes *Umot*, see Appendix 1, note 14.

64. See *Minchat Shai, ad loc.* Also see *Berakhot* 57a, *BaMidbar Rabbah* 10:4, *Bahir* 104, *Zohar* 3:290b, *Tikuney Zohar* 69 (106b).
65. Raavad on 1:10, 2:1, *Pardes Rimonim* 27:27; Yitzchak Sagi Nahor 287, Ytzchak DiMin Acco 383/5; *Maarekhet Elohut* 53b. For reason why they are not called "fathers," see *Or HaGanuz* on *Bahir* 95, *Shaar Gan Eden* 10d.
66. Yitzchak Sagi Nahor, line 13.
67. *Pardes Rimonim* 1:1.
68. See *Bahir* 124, 138, 188, 193. See Exodus 9:33, 17:11, Leviticus 9:22, 16:21, Numbers 27:23, Deuteronomy 34:9, 1 Kings 8:22, 8:38, 2 Chronicles 6:12.
69. Barceloni, p. 141, *Pardes Rimonim* 1:1.
70. *Cf.* Rashi on Genesis 15:10.
71. See Long Version 6:8.
72. Abraham Abulafia, *Otzar Eden HaGanuz* 4b, *Mafteach HaRayyon* 25b. See note 9.
73. See *Sotah* 7:6, *Bahir* 109, 123, *Shaar HaKavanot* (Tel Aviv, 1962), Vol. 2, p. 263. *Cf. Maarekhet Elohut* 147b. The tongue and palate are also male and female, see *Etz Chaim, Shaar MaN U'MaD* 13, p. 259, *Shaar Rashbi* (Tel Aviv, 1961), p. 296. The five and five also allude to the five phonetic families and the five primary vowels, see *Perush HaNikkud* 39b. See below 2:3.
74. Abraham Abulafia, *Sefer HaCheshek* (Jewish Theological Seminary, Ms. 1801), p. 9a. This is quoted in *Shaarey Kedushah*, Part Four (British Muesum, Ms. 749), p. 12a.
75. Ramban on Exodus 30:19. It is for a very similar reason that the hands are washed before prayer, see *Berakhot* 60b, *Tshuvot Rashba* 191.
76. See *Derashot HaRan* #8 (Jerusalem, 1974), p. 128; *Avodat HaKodesh* 4:25. *Cf. Bereshit Rabbah* 70:8. Also see Numbers 7:89.
77. Abarbanel on 1 Samuel 3:3. This may be the reason why God was said to "dwell among the Cherubs," 1 Samuel 4:4, 2 Samuel 6:2. He is also said to "ride a Cherub," Psalms 18:11, *Cf.* Targum, *ad loc.* See *Maarekhet Elohut* 163b.
78. *Avodat HaKodesh* 4:25. *Cf.* Yoma 9b.
79. *Tikuney Zohar Chadash* 112b, quoted in *Pardes Rimonim* 23:20 *"Keruvim."* See Yoma 54a.
80. *Cf.* Genesis 17:12.

81. Maharal, *Tiferet Yisrael* 2. *Cf.* Ramban, *Torat HaAdam* (in *Kitvey Ramban*, Jerusalem, 1964), Vol. 2, pp. 302, 303.
82. The toes represent the Universe of Beriyah, *Pardes Rimonim* 1:1. Beriyah, however, is the level of Neshamah.
83. See *Shavuot* 18a, *Yad, Issurey Biyah* 4:11, *Yoreh Deah* 185:4; *Tikkuney Zohar* 69 (110a), *Sefer Chasidim* 173.
84. *Shavuot* 18b; *Zohar* 1:90b, 1:112a, 1:155a, 3:43a, 3:56a, 3:246a, *Zohar Chadash* 11a.
85. See R. Yitzchak Santar, *Sefat Emet* (Berlin, 1787), p. 44b. Also see *VaYikra Rabbah* 31:4. Abraham Abulafia also writes that the covenant of circumcision must precede that of the tongue, which is the Torah, see sources in note 72.
86. Barceloni, p. 141, Ramban B on 1:10, *Pardes Rimonim* 1:1. See below, 2:6.
87. Ramban A, Ytzchak Sagi Nahor, *ad loc.*, *Maarkekhet Elohut* 36a, 82b, Chayit 41a, 47a, 113a (*Paz*), *Pardes Rimonim* 1:5.
88. *Pardes Rimonim* 3:1.
89. See Yitzchak Sagi Nahor, *Yitzchak DiMin Acco* (387), Ramban A, *ad loc.*, Recanti on Exodus 31:3 (15c), *Pardes Rimonim* 1:6. Abraham Abulafia states that this is related to the teaching that the Markavah can only be taught to one who is "wise, understanding with his knowledge," *Otzar Eden HaGanuz* 7a.
90. *Chotem Takhnit*, p. 80, Hirsch on Psalms 7:10, *Bet HaOtzar* p. 186. *Cf.* Ramban A, *ad loc.*
91. Examples of this include *Shaarey Orah; Pardes Rimonim, Shaar Arkhey HaKinuyim; Kehillat Yaakov*. One can also use the different divine names associated with the Sefirot, see below 6:6. One can also use the Tetragrammaton with the vowels associated with the Sefirot, see note 54. This is discussed at length in my *Meditation and Kabbalah*.
92. See *Chotem Takhnit*, p. 104. Both words, *Bachan* and *Chakar*, occur in Jeremiah 17:10.
93. Yitzchak Sagi Nahor, line 70.
94. A similar expression is found in *Gittin* 89b. Regarding the meaning of the word *Bori*, see Rashi, *ad loc. "VeHeEmidu."*
95. 1 Kings 8:13, Isaiah 4:5, Daniel 8:11. *Cf.* Psalms 33:14.
96. See *Sodey Razya* (Bilgorey, 1936), p. 32.
97. *Cf. Bahir* 24.
98. *Zohar* 2:37a, *Avodat HaKodesh* 3:42, *Shiur Komah* 21. *Cf. Moreh Nevuchim* 1:11.
99. Ramban A, *ad loc.* (407/7). See chapter 2, note 76.
100. This is based on Exodus 15:17, where the word *Makhon* is read as *Mekuvan*. See Rashi, *ad loc.*, *Yerushalmi, Berakhot* 4:5. This teaches that the Temple on high parallels the Temple (*Bet*

HaMikdash) below. The Temple is also called *Makhon*, see note 95. *Makhon* is also one of the seven heavens, see chapter 4, note 70.

101. Radac, *ad loc.* Also see *Nefesh HaChaim* 1:13, in *Hagah "U'LeFi."*
102. See *Mesechta Atzilut* 5, *Pardes Rimonim* 16.
103. The Universe of Yetzirah parallels the six Sefirot: Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod, *Makhon* is the sixth of the seven heavens, and hence, parallels Yesod.
104. Gra, *ad loc.* See *Kehilat Yaakov* (Lvov, 1870), Vol. 2, p. 22a. Also see *Tikuney Zohar* 15a, b. Also see note 109.
105. This is obvious in the Saadia Version 2:1.
106. *Cf.* Psalms 111:10, *Bahir* 49, 103, 142.
107. *Chagigah* 14a, *Sanhedrin* 93b, Rashi on Exodus 30:3.
108. *Shaar HaPesukim* (Tel Aviv, 1962), p. 5. *Cf. Shaarey Orah* 63b.
109. *Siddur HaAri: Siddur R. Shabatai* (Lvov, 1866), p. 67b; *Siddur Kol Yaakov* (Slavita, 1804), p. 156a, *Siddur R. Ashar* (Lvov, 1788), p. 59a. See *Shaar HaKavanot* 2:208.
110. *Midrash Tehillim* 31:6 (120a), 78:19 (178b).
111. *Cf.* Chayit 41b. The Sefirot contain the essence of the Divine, see *Pardes Rimonim* 4:7.
112. These exercises are actually described by R. Eliezar of Wormes, *Sodi Razia*, p. 41.
113. Ramban B, *ad loc., Yitzchak Sagi Nahor*, line 75.
114. *Shaarey Orah* 37b, 38a, 95a, Yitzchak DiMin Acco, p. 388. See note 109.
115. *Sanhedrin* 111a.
116. Ibn Ezra on Genesis 37:5, Gra on Psalms 22:29.
117. *Cf. Yerushalmi, Nedarim* 9:1 (29a), Ramban on Deuteronomy 22:6, *Sefer HaChinuch* 545, *Shomer Emunim (HaKadmon)* 2:11 no. 4, *Nefesh HaChaim* 2:4. Also see Job 22:3, Psalms 16:2, Radak, *ad loc.*
118. Deuteronomy 26:15, Jeremiah 25:30, Zechariah 2:16.
119. Radak *ad loc., Midrash Tehillim* 90:10, Barceloni, p. 198. See Long Version 4:2. Also see *Bereshit Rabbah* 68:10, *Sh'mot Rabbah* 45:6, Rashi on Exodus 33:21.
120. See Hirsch on Leviticus 19:26, Deuteronomy 33:27, Psalms 90:1; *Chotem Takhnit*, p. 177. Others say that the root of the word is Eyin, meaning eye, since it is the place from which God looks down at the world, Ibn Ezra on Psalms 90:1.
121. Isaiah 65:11, Psalms 83:18, 92:8, 132:14. See Yitzchak Sagi Nahor, line 100. Also see *Chotem Takhnit*, p. 200.
122. See *Bereshit Rabbah* 3:7, *Moreh Nevuchim* 2:30, *Ikkarim* 2:18.

123. *Yitzchak Sagi Nahor*, Ramban, *Yitzchak DiMin Acco, ad loc., Otzar Eden HaGanuz* 8a. See *Hekhalot Rabatai* 1:1. *Cf. Tosefot, Megillah* 2b, *"VeOd."*
124. *Bahir* 88. *Cf. Chotem Takhnit*, p. 111; R. Shlomo Pappenheim, *Yeriot Shlomo*, Vol. 2 (Roedelheim, 1831), p. 44a; Wertheimer, *Shemot HaNirdafim BaTanach* (New York, 1953), p. 136. Also see Targum, Radak, on Isaiah 21:5.
125. *Hekhalot* 1:1. See *Shaarey Orah* 37b, 96a.
126. Some commentators distinguish between *Bazak* and the more common *Barak*, which is the usual word for lightning. Some say that *Bazak* means a spark, *Chakamoni*, Radak on Ezekiel, and in *Sherashim*. Others say that it is sheet lightning, Barceloni, p. 132. See Rashi, Mahari Kara, Abarbanel on Ezekiel 1:14. In talmudical language, Bazak means "to cast" or "throw," see *Bava Bat ra* 73a, *Sanhedrin* 108b. The Talmud interprets Bazak to mean the sparks shooting out of an oven, *Chagigah* 13b.
127. *Bereshit Rabbah* 50:1. According to the first interpretation, the word *Bazak* comes from the word *Zikah*, meaning a meteor. A *Zikah* is also a bubble, *Cf.* Donash. The Kabbalists also say that there is a heaven called *Bazak*, see *Emek HaMelekh, Beriyah* 12 (173a).
128. *Shekkel HaKodesh* (London, 1911), p. 113. This is very much like the *Abubya* mentioned in *Mekhilta* on Exodus 20:4, *Cf.* Barceloni, p. 14. This is an image seen in water, see *Nedarim* 9b, *Tosefta Nazir* 4:7. Such images were worshipped, as we find in *Avodah Zarah* 47a, *Yelamdenu, Acharey Mot*, quoted in *Yalkut Shimoni* 62 on Judges 7:2, *Arukh, Bavoa*. Such reflections were possibly used for idolatrous meditation.
129. *Cf.* Job 28:3, Psalms 139:22.
130. *Cf.* Hirsch on Genesis 41:1; *Shemot HaNirdafim SheBaTanach*, p. 290; *Chotem Takhnit*, p. 198. The *Zohar* states that *Ketz* denotes evil, *Zohar* 1:62b, *Etz Chaim, Shaar HaYareach* 5. When Acher became an apostate, he was said to have cut off (*katzatz*) his plantings.
131. Shlomo Pappenheim, *Yeriat Shlomo*, Vol. 1 (Diherenfurth, 1784), p. 4b.
132. R. Dov Baer, Maggid of Mezritch, *Imrey Tzadikim* (Zitimar, 1901), p. 23d.
133. In *Shaarey Tzion* it is vocalized as *Dabro*.
134. *Midrash Lekach Tov* 1b. See *Toldot Yaakov Yosef, Yitro* (Warsaw, 1881), 54b, Tzaria (92b); *Tzafnat Paaneach* (33b), *Keter Shem Tov* (Kehot, 1972), p. 121. See Abraham Abulafia, *Get HaShemot* (Oxford, Ms. 1658), 95a; Yosef Tzayach, *Evven HaShoham* 94b.

135. Raavad. They are also said to "run" with Metatron, and to "return" with Sanedlfon, *Zohar* 3:229b, Yitzchak DiMin Acco, p. 392.
136. Another possible instance is Ezekiel 43:27, see Rashi, Radak, *ad loc.*
137. *Bereshit Rabbah* 50:1. See Radak, *Sherashim, RaTzaH. Cf. Moreh Nevuchim* 3:2.
138. Isaiah 21:1, 29:6, Numbers 21:14, Targum J., *ad loc.;* Proverbs 10:25, Nahum 1:3, Psalms 83:16. See chapter 6, note 46.
139. The Targum translates this as *Alal*, which means destructive, see *Kelayim* 7:7, Rambam, *ad loc.;* Proverbs 10:25. *Cf.* Radak, *Sherashim, "Sof," Shemot HaNirdafim SheBaTanach*, p. 243.
140. Hirsch on Exodus 2:3.
141. *Cf. Raziel* 36a (123); *Midrash Konen* (in *Otzar Midrashim*), p. 257.
142. See Gra, Malbim, on Nahum 1:3, Psalms 83:16, Hirsch on Exodus 2:3. The Midrash states that *Sufah* comes from the word *Kasaf*, meaning "white," since it makes people blanch in fear, *Shir HaShirim Rabbah* on 3:4.
143. See Abarbanel, *ad loc.*
144. *Chagigah* 2:1. See introduction, note 72.
145. Also see Jeremiah 4:13. See chapter 6, note 46. Also see Saadia, Barceloni, here.
146. This opposes the philosophers who call God the "First Cause." See *Moreh Nevuchim* 1:69. A cause-effect relationship can only exist within the framework of time, and God is above time.
147. See *Maarekhet Elohut* 36a.
148. *Cf. Yitzchak DiMin Acco*, p. 388.
149. To prove that they all meet at a single point, we can imagine the three-dimensional continuum as the surface of a four-dimensional hypersphere. When the hypersphere becomes infinitely large, the continuum becomes flat. Still, all outgoing lines, making "great circles" on the hypersphere, meet on its opposite side. Incidentally, this has nothing to do with the curved space of general relativity, since the entire discussion here assumes an idealized flat space.
150. See *Moreh Nevuchim*, introduction to part 2, No. 16; *Amud HaAvodah, Vikuach Shoel U'Meshiv*, No. 99.
151. *Cf. Shabbat* 89a, *Bereshit Rabbah* 48:11.
152. R. Moshe Luzzatto, *Pitchey Chakhmah VaDaat* No. 3; *Shefa Tal* 3:1 (48a).
153. *Toldot Yaakov Yosef, VaYereh* (17a).
154. *Zohar* 1:4a.
155. *Bereshit Rabbah* 50:2, Targum, Rashi, on Genesis 18:2, *Zohar* 1:127a.

156. *Pardes Rimonim* 6:6. See note 150.
157. *Amud HaAvodah* (Chernovitz, 1863), p. 83c.
158. *Sefer Chasidim* 530, *Sodey Razia*, pp. 9,10. *Cf. Zohar* 1:101b.
159. See *Yafeh Sha'ah* on *Etz Chaim, Shaar Man U'MaD* 4, p. 192.
160. *Nefesh HaChaim* 1:10.
161. See *Shiur Komah* 23.
162. The Mezritcher Maggid uses a similar idea with regard to Israel, see *Maggid Devarav LeYaakov* (Jerusalem, 1971), No. 1, 123.
163. *Zohar* 1:50b, Botril on 2:3. *Cf. Emunot VeDeyot* 6:4. Also see *Maarhekhet Elohut* 36b.
164. See Gra, *ad loc.* See *Shekkel HaKodesh*, pp. 123-124. The *Zohar, loc. cit.*, also indicates that one should contemplate the flame.
165. Gra, *ad loc.* This is the Chashmal seen by Ezekiel.
166. *Otzar Eden HaGanuz* 10a.
167. *Shaarey Orah* 68b. This is the level of Binah consciousness.
168. *Tikuney Zohar* 17a.
169. *Moreh Nevuchim* 1:58, *Kuzari* 2:2, *Ikkarim* 2:22.
170. Thus, music was often used to attain a meditative state, see *Yad, Yesodey HaTorah* 7:4, based on 1 Samuel 10:5, 2 Kings 3:15. However, the Kabbalists write, that the music would be stopped once they reached the desired state. See *Shaarey Kedushah*, Part Four, p. 15b.
171. See note 27.
172. See Abraham Abulafia, *Sefer HaTzeruf* (Paris, Ms. 774), p. 1b. Also see *Razeil* 14b (40), *Get HaShemot* 95b, *Evven HaShoham* 119b. *Cf.* Ramban A, *Yitzchak DiMin Acco*, p. 392, *Otzar Eden HaGanuz* 11a, *Zohar* 3:288b.
173. *Chagigah* 14b. See *Otzar Chaim* pp. 72b, 138a, 200a.
174. This, apparently, was the experience of R. Chaim Vital, see *Shaar HaGilgulim* (Tel Aviv, 1963), pp. 140, 158.
175. At the end of a meditation, Abulafia thus advises the initiate to "eat something, drink something, smell a pleasant fragrance, and let your spirit once again return to its sheath," *Chayay Olam HaBah* (Jewish Theological Seminary, Ms. 2158), p. 18b, in A. Jellinek, *Philosophie und Kabbalah* (Leipzig, 1854), p. 45.
176. *Cf. Zohar* 1:65a.
177. R. Yehudah AlBotini, *Sulam HaAliyah* 10 (Jerusalem, Ms. 8° 334), quoted in G. Scholem, *Kitvey Yad BaKabbalah*, p. 228.
178. *Moreh Nevuchim* 3:49.
179. *Pardes Rimonim* 3:5. However, others say that this is Chakhmah, *Cf.* Chayit 177b. Also see Raziel 10a (23), *Sodi Razia* p. 1, *Mafteach HaRayyon* 31b, *Otzar Eden HaGanuz* 11b, 14b. *Kuzari* 4:25 (57b, 58a) says that this is pure spirit.

180. See *Recanti, ad loc.* Also see Numbers 24:2, 1 Samuel 10:10, 11:6. *Cf.* 1:2.
181. See *Chakamoni*, R. Eliezer of Wormes (3b), Gra, *ad loc.* Also see Raziel 10a (23), 22a (73). Compare this to *Etz Chaim, Shaar TaNTA* 5, from Psalm 23:31, *Nefesh HaChaim* 1:15.
182. It is thus taught that Yesod of Arikh Anpin (Keter) extends into Yesod of Zer Anpin, which is the true Yesod, *Mavo Shaarim* 5:1:16. Also see *Etz Chaim, Shaar Derushey ABYA* 1 (298b). *Cf. Peliyah* 2d.
183. See Gra, *ad loc. Cf. Bahir* 141. Also see *Sefer HaRazim* (Ed. M. Margolius, Jerusalem,1967), p. 108, line 23-24, quoted in *Temirin*, p. 72. Also in *Shoshan Yesod Olam* (Sasoon, Ms. 290), pp. 61-71.
184. *Tshuvot Rashba* 5:51. *Cf. Bahir* 4.
185. *Rosh HaShanah* 32a. See note 5.
186. *Ibid.* See R. Dov Baer, Maggid of Mezritch, *Or Torah* (Kehot, New York, 1972), p. 2a.
187. Also see Raavad on 2:3, Raziel 10b (25), *Sulah HaAliyah* (Jerusalem, Ms. 8° 1302), pp. 11b, 12a, quoted by G. Scholem in *Kiryat Sefer* 22:166.
188. Rashi on Exodus 31:3 states that Knowledge (Daat) is Ruach HaKodesh. Kabbalistically, Daat is the confluence between Chakhmah and Binah. Although Ruach HaKodesh is derived from Keter, it is manifest in Daat. See *Etz Chaim, Shaar Drushey ABYA* 1.
189. See Yitzchak Stanov, *Sefat Emet*, p. 44b. Some interpret the first Ruach to be spirit, and the second to be air, see *Kuzari* 4:25 (58a), *Raziel* 11b (29), 12b (32). Also see Chayit 19b, 53a. Others say that they are Chakhmah and Binah, see commentaries.
190. *Etz Chaim, Shaar HaAkudim* 8, 5.
191. See *Etz Chaim, Shaar Atik* 4, *Shaar Seder ABYA* 1 (356).
192. See Ari on *Sefer Yetzirah*. Also see *Likutey Amarim, Shaar HaYichud VeHeEmunah* 4 (79b).
193. See Donash.
194. *Tikuney Zohar* 17a.
195. *Pardes Rimonim* 10:5, *Kalach Pitchey Chakhmah* 11.
196. It also means writing, see Job 19:24. Also see *Pardes* 16:9, 27:27, Yitzchak Sagi Nahor, line 138.
197. We thus find, "God's" voice carves (chotzev) flames of fire" (Psalms 29:7). There is an indication that this word might indicate a synesthetic process, *Cf. Mekhilta* on Exodus 20:15. See below, 2:6.
198. Gra, *ad loc.*

199. *Etz Chaim, Shaar TaNTA* 5 (p. 70). *Cf. Bahir* 119, *Zohar* 1:32b, *Otzar HaKavod* (Satmar, 1926), p. 37a, Recanti 3b. A similar idea is found in Ecclesiasticus 24:25-31. Also see *Raziel* 12b (33), 14a (39), *Maarekhet Elohut* 12 (167b), Chayit 19b, 165b, Yitzchak Sagi Nahor, line 142.
200. *Sh'mot Rabbah* 15:22.
201. Raavad, *ad loc.*
202. See comment on 1:12.
203. *Taanit* 7a. *Cf. Shir HaShirim Rabbah* 1:19.
204. Hence, a person cannot prophecy at will, see *Yad, Yesodey HaTorah* 7:4, 5.
205. *Kuzari* 4:25 (58b). Also see *Hegyon HaNefesh* 3b. *Cf. Bereshit Rabbah* 4:1, 5:2, *Sh'mot Rabbah* 15:22, *Midrash Tehillim* 104:7, from Psalms 104:3; *Yerushalmi, Chagigah* 2:1 (8b), *Mekhilta* on Exodus 15:11.
206. *Bahir* 2, Ramban on Genesis 1:2, *Hegyon HaNefesh* 2b, 3a; Raziel 12a (32), Chayit 55b, *Etz Chaim, Shaar TaNTA* 5 (p. 70). This is intermediate between actuality and existence, see Raavad, introduction to *Sefer Yetzirah* 2a.
207. Thus, in the Tzimtzum-constriction, the center dot, which is Malkhut, came into existence before the other Sefirot, see *Etz Chaim, Drush Egolim VeYashar* 2.
208. Ramban, *ad loc.* Also see Rashi, *ad loc. Cf.* Chayit 19b, *Pardes Rimonim* 3:5.
209. Chayit 19b, 20a, *Emek HaMelekh* 6b, c; *Etz Chaim, loc cit.;* Also see Raavad of 2:4, Raziel 12b (32), 14a (39).
210. *Pardes Rimonim* 3:5.
211. *Pirkey Rabbi Eliezer* 3, *Sh'mot Rabbah* 13:1. *Cf.* Yoma 54b, *Bereshit Rabbah* 1:6. *Raziel* 14a.
212. *Cf.* Rashi, Malbim, *ad loc., Shabbat* 55b, *Bereshit Rabbah* 98:4. See my *Waters of Eden*, (NCSY, New York, 1976), p. 62. See Pirkey Rabbi Eliezer, *Etz Chaim, loc. cit.*
213. *Bahir* 165.
214. *Etz Chaim, loc. cit.*
215. Raavad, *Otzar HaShem, ad loc.*, but also see *Bava Kama* 4b.
216. *Cf.* Saadia Gaon, p. 125.
217. Radak, Ibn Ezra, *ad loc.*
218. *Raziel* 11b (29); *Tachkamoni*, Raavad, *Otzar HaShem ad loc.*, Barceloni, p. 197. See *Betza* 4:6 (33a), Rashi, *ad loc., "Min HaMayim," Yad, Yom Tov* 4:1, *Bahir* 188.
219. *Cf. BaMidbar Rabbah* 14:12.
220. *Sh'mot Rabbah* 15:22. See *Zohar* 1:32b, 1:103b, Radal on *Pirkey Rabbi Eliezer* 4:3.

221. *Chagigah* 14b, Rashi, *ad loc., Otzar Chaim* 2a. See *Hekhalot Rabatai* 26:2, that the experience is like being washed by thousands of waves of water. Also see *Pardes Rimonim* 23:13 (27b), from *Tikuney Zohar* 40 (80b).
222. See Rashi on Genesis 1:1, *Noam Elimelekh, Chayay Sarah* (Lvov, 1888), p. 11b.
223. *Kuzari* 4:25 (58a).
224. See *Derekh HaShem* 1:5, 4:6:13.
225. See Malbim on Ezekiel 1:1.
226. See *Pardes Rimonim* 23:22 *"Saraf," Kehillat Yaakov "Saraf"* (23a).
227. *Sodi Razia*, p. 8, Raavad, *Introduction to Sefer Yetzirah* 4c, *Kuzari* 4:3 (22b), Ramban on Genesis 18:2, Exodus 3:2, Numbers 22:31.
228. *Raziel* 12a (31).
229. *Bahir* 30.
230. See Raavad, Ramban B, on 3:2; *Etz Chaim, Shaar TaNTA* 7.
231. *Shaar HaKavanot, Kavanot Naanuim* (Tel Aviv, 1962), p. 310; *Siddur HaAri, Siddur R. Shabatai*, p. 100a, *Siddur R. Asher*, p. 381.
232. *Cf. Zohar* 3:243b.
233. The Ten Sefirot were originally derived from five, and this is why they were later divided into five Partzufim. See *Etz Chaim, Shaar HaMelakhim* 5, p. 151.
234. See *Otzar Eden HaGanuz* 20a, *Mafteach HaRayyon* 31b.
235. See *Etz Chaim, Shaar Akudim* 5, *Shaar Penimiut VeChitzoniut* 10, 12. Regarding the five levels, see *Bereshit Rabbah* 14:9, *Devarim Rabbah* 2:9, *Shaar HaGilgulim* 1.
236. It is thus on the level of Atzilut, which is called "nothingness." Therefore, Beriyah, the world below it, is called "something from nothingness."
237. *Sulam HaAliyah* 7 (8a). *Cf. Sefer HaCheshek* 22a, *Otzar Eden HaGanuz* p. 16. See below, 2:6.
238. See Raavad, Moshe Botril, *ad loc.*
239. See Oxford, Ms. 1531, p. 45a (bottom), quoted in G. Scholem, *Major Trends in Jewish Mysticism*, p. 361, note 42. Also see note 43.
240. See note 220.
241. See Abraham Abulafia, *Chayay Olam HaBah* 18a, quoted in *Philosophie und Kabbalah*, p. 45, where such a method is described in detail. This is also related to the method of the *Hakhalot Rabatai*, Chapters 17-26. Also see *Sodi Razia*, p. 32. *Cf.* Chapter 6, note 37.
242. This technique is described in *Shaarey Kedushah*, Part Four, p. 16a. See chapter 6, note 37.
243. *Otzar Chaim* 107a, b.

Chapter Two

1. *Yitzchak Sagi Nahor*, line 243.
2. *Pesikta* 167a. *Cf. Rosh HaShanah* 17a. See *Avot* 2:8.
3. *Avot* 1:6. See *Likutey Moharan* 282.
4. See *Chakamoni*, Barceloni, on 3:1. See *Etz Chaim, Shaar Derushey HaTzelem* 2, p. 13b.
5. Raavad, *ad loc.*
6. *Yitzchak Sagi Nahor*, line 262, *Otzar HaKavod* 39b. Regarding "pillars of Chashmal," see Raziel 14b (40), and compare this to below, 2:6.
7. *Chagigah* 13b (top). See *Or HaSekhel* 4:2 (48b).
8. *Otzar Eden HaGanuz* 54a.
9. See *Sefer Baal Shem Tov, Bereshit* 131-135.
10. *Zohar* 2:54a. See note 54.
11. See Rashi, Yalkut Reuveni, on Exodus 2:14, *Sh'mot Rabbah 1:30. See Shaar HaPesukim, Likutey Torah HaAri, ad loc.*
12. *Shoshan Sodot* 72b. Also see *Otzar Eden HaGanuz* 6b. The *Zohar* says that these represent the 25 letters in the verse, "Hear O Israel . . ." (Deuteronomy 6:4), *Zohar* 2:12b, 2:117a, 2:139b, *Tikuney Zohar* 6 (22a).
13. See note 63.
14. See *Or HaSekhel* 7:3 (94), *Get HaShemot* 90a, Chayit 19b. See below, 4:3.
15. See Saadia, *Introduction to Sefer Yetzirah*, Eighth Theory, p. 30. Also see Introduction, note 34.
16. See chapter 1, notes 237, 242.
17. *Chakak* means to write, see chapter 1, note 31. See *Otzar Eden HaGanuz* pp. 160-162.
18. Beginning of *Sulah HaAliyah. Cf. Or HaSekhel* 7:1 (90a).
19. *Evven HaShoham* 12a, *Sheirit Yosef* (Vienna, Ms. 260), p. 2b. Regarding the ciphers, see *Pardes Rimonim* 21:13, 30:5.
20. *Pardes Rimonim* 27:27, *Etz Chaim, Shaar Drushey HaTzelem* 2, p. 12, *Shaar Rashbi* 297. *Zohar* 2:123a supports the assumption that the first two are the gutturals and palatals.
21. See Saadia, Eliezer of Wormes, *ad loc., Tikuney Zohar* 132a, *Zohar* 3:228a, etc. Donash has a third ordering, where the last two are interchanged, see note 36.
22. *Etz Chaim, loc. cit. Cf. Shaar Ruach HaKodesh* p. 113.
23. *Shaarey Zohar* on *Sofrim* 9:1.
24. *Shabbat* 104a, *Megillah* 2b, *Bereshit Rabbah* 1:15, *BaMidbar Rabbah* 18:17, *Tanchuma, Korach* 12, *Pirkey Rabbi Eliezer* 48.

Cf. Chayit 19a. The fact that these letters are not mentioned in *Sefer Yetzirah* may be indicative of its extreme antiquity.

25. *Etz Chaim, Shaar Rashbi, loc cit.* See Barceloni, p. 140, Gra on 1:3 No. 2.
26. *Tikuney Zohar*, Introduction (4b), 70 (135b).
27. *Pardes Rimonim* 21:1.
28. *Tikuney Zohar* 14a, R. Eliezar of Wormes 4b, *Etz Chaim, Shaar TaNTA* 3, p. 66, *Ginat Egos* 24c.
29. Also see chapter 1, note 54.
30. *Pardes Rimonim* 27:27.
31. Hence, "a woman's voice is a 'sexual organ,'" *Berakhot* 24a, *Zohar* 3:142a.
32. *Pardes Rimonim, loc. cit., Etz Chaim, Shaar Derushey HaTzelem* 2, *Shaar Rashbi* p. 297.
33. *Kisey Melekh* on *Tikuney Zohar* 4b (11a). According to the *Tikuney Zohar* 14a, the order of *Pituchey Chotem* parallels the five phonetic families in alphabetical order.
34. Another reason for this order is because they add up to *"Melekh, Malakh, Yimlokh."* See *Shaar HaKavanot*, p. 109a.
35. *Etz Chaim, Shaar HaYareach* 5 (1. 183), *Pardes Rimonim* 13:7. Also see *Yonat Elim*, quoted in *Kehilat Yaakov*, Vol. 2, p. 3a.
36. *Tikuney Zohar* 14a. Significantly, the families then come out like the reverse of Donash's order. See note 21.
37. Raavad, *ad loc.* See *Emek HaMelekh* 6b.
38. *Otzar Chaim* 107a.
39. Saadia B, *ad loc.*
40. Acronym of R. Yitzchak be Asher, died 1132. Scholem, in his *Kabbalah and its Symbolism*, p. 186, claims that this acrostic stands for R. Yishmael ben Elisha. In British Museum, Ms. 754, the abbreviation is R. Tz., which Scholem surmises may be a certain R. Tzadok.
41. Saadia B. *loc. cit. Emek HaMelekh* 9c similarly writes that if one says them backward, he will be swallowed up by the earth.
42. *Chakamoni, Pardes Rimonim* 30:5, R. Eliezar of Wormes, pp. 5a, 17bff; *Otzar Eden HaGanuz* 39a, *Otzar Nechamad* on *Kuzari* 4:25 (61b), *Evven HaShoham* 154b, *Sherit Yosef* 9a, *Shoshan Yesod Olam* No. 454, p. 207.
43. Raavad, *ad loc.* Abulafia presents this system in the name of R. Yitzchak Bardashi, see *Otzar Eden HaGanuz* 16b, 37a; Appendix 5, notes 10, 39. Also in *Kol Yehudah* on *Kuzari* 4:25 (61a). The fact that each array contains 231 pairs, which is 21 times 22, with the letters *AL* in the middle is alluded to in the verse, "Only in You, O God (*Ach Bach El*)" (Isaiah 45:14), see *Zohar* 1:33b, commentaries *ad loc.*, Gra on 6:4.

44. *Emek HaMelekh* 4a *ff.* (see Appendix III), *VaYakhel Moshe* (Zolkiev, 1741), p. 7a, *Shaar Gan Eden* 12a, *Pri Yitzchak* (in *Sefer Yetzirah*, Warsaw, 1884), Vol. 2, page 27a, b. The original source apparently is *Emek HaMelekh*, and he virtually paraphrases R. Eliezer of Wormes in his formula for creating a Golem, see note 61.
45. See chapter 1, note 52, *Shaar Gan Eden* 11c.
46. *Ginat Egoz* 55b, *Otzar Chaim* 108a, *Perush HaNikkud* 48b, 49a, *Evven HaShoham* 154a, 177b, *Tzaror HaChaim* (Jews College, London, Ms. 318), p. 10a, *Gan Yah* 25b. See *Chayay Olam HaBah* 22b.
47. *Bereshit Rabbah* 1:4, *Gan Yah, loc. cit.*
48. *Emek HaMelekh* 6a, *Limudey Atzilut* (Munkatch, 1897), 3a, 22a; *Mikdash Melekh* on *Zohar* 1:16b (Zolkiev, 1794), p. 31b, R. Shneur Zalman of Liadi, *Likutey Torah, Hosafot* on *VaYikra* 53b. See chapter 1, note 32.
49. *Emek HaMelekh* 6b, *Limudey Atzilut* 3a. The sum of the four names *Ab* (72) *Sag* (63) *Mah* (45) and *Ben* (52) also equals 232. It may be that the arrays of the later Kabbalists relate to the Sefirot themselves, while those of the earlier Kabbalists relate to the letters. This would resolve the difference between the two systems.
50. Donash, Barceloni, p. 208.
51. See Saadia, Barceloni, *ad loc.* These mention the reading, but reject it.
52. R. Eliezar of Wormes *ad loc.*, p. 5a. He also cites the previous method in the name of his father, R. Yehudah ben Kolynimos.
53. Raavad on 2:5, from *Yoma* 76a. See *Bet Levi, Emek Halacha, ad loc.*, quoted in *Mitzpah Eitan*, who give other reasons for this number. An elaborate complex calculation is also presented in *Ateret Rosh* on *Eyin Yaakov*. These commentaries obviously were not aware of what the Raavad writes here.
54. *Chayay Olam HaBah* 4b, quoted in Scholem, *Kitvey Yad BaKabbalah*, p. 25, *Otzar Eden HaGanuz* 162b (bottom), *Shaarey Tzedek* (Jerusalem, Ms. 8° 148), pp. 66b, 67a, quoted in *Kiryat Sefer* 1:135; *Sulam HaAliyah* 10 (Jerusalem, Ms. 8° 334), p. 98a, quoted in *Kitvey Yad Bakabblah*, p. 228. *Cf.* Psalms 23:5, 45:8, 109:18, 133:2. It may be more than coincidence that the first two letters of the Hebrew word for oil, *Shemen*, are Shin and Mem, see above, note 10.
55. *Otzer Eden HaGanuz*, p. 34a, *Sefer HaTzeruf* 10a, *Ginat Egoz* 45b (with errors). This is also the system presented by R. Moshe Botril, who apparently attributes it to Hai Gaon. In *Otzer Eden HaGanuz*, Abulafia also apparently attributes it to an earlier source.

56. *Otzer Eden HaGanuz* 38a. On pp. 75b, 76a, he apparently speaks of the 705, 432 combinations of 11 letters.
57. Also see Psalms 37:4, Job 22:26, 27:10. For other sources, see *Yotzer Or*, p. 56.
58. R. Barukh Targomi, *Maftechot HaKabalah* p. 230, *Sefer HaTzeruf* p. 1a, *Evven HaShoham*, p. 177b, *Sheirit Yosef*, p. 168a, *Tzaror HaChaim*, p. 10a.
59. See Barceloni, p. 104.
60. *Commentary on Sefer Yetzirah* 4b, 15b. Also see Raavad, *ad loc.*, *Shoshan Yesod Olam*, pp. 100, 199, 203. *Cf.* Ibn Ezra on Isaiah 26:4, Psalms 68:5.
61. R. Eliezar of Wormes, *ad loc.* 15b, *Emek HaMelekh* 9c. The latter is translated into Latin in Knorr von Rosenroth, *Kabbala denudata* II (actually III): Liber Sohar restitutus (Sulzbach, 1684), pp. 220-1.
62. See Introduction, notes 80-82. Also see *She'elot HaZaken* 97 (Oxford, Ms. Neubauer 2396), p. 53a, quoted by Scholem in his *Kabbalah and its Symbolism*, p. 188, note 1. There also appears to be a similarity between this and the Partzufim mentioned in the Zoharic literature and in the writings of the Ari, a relationship which should be more thoroughly explored.
63. *Or HaSekhel* 8:3 (108b *ff.*) quoted in *Pardes Rimonim* 21:1. Also quoted in *Sulam HaAliyah* 9 (95a ff.), in *Kiryat Sefer* 22:167 *ff.* The Ramak writes regarding Abulafia's teaching: "This is either a direct tradition, given over from mouth to mouth, or else it was revealed by a Maggid."
64. In *Pardes Rimonim* 21:2 there is specific mention regarding using other letters with a similar system.
65. See Raavad, *ad loc.*
66. *Sanhedrin* 38a, *Tosefta* 8 (end), *Yerushalmi* 4:9 (23b).
67. *Chagigah* 12b, *Zohar* 1:82a, 1:186a, 1:231a.
68. Ibn Ezra, *ad loc.*, *Chovot HaLevavot*, end of *Shaar HaBechinah* 4.
69. Raavad, *ad loc.*
70. Donash, p. 68.
71. *Pardes Rimonim* 9:3.
72. *Bahir* 2, Rashi on Genesis 1:2. We thus see that Ben Zomah sat confounded (*Tahah*), *Bereshit Rabbah* 2:4. See Appendix I, notes 4-6.
73. Bachya 3c, *Pardes Rimonim* 3:5, 23:22, *Etz Chaim, Shaar MaN U'MaD* 10 (248b), *Shaar Maamarey Chazal* 15b.
74. *Zohar* 3:27a. *Cf. Bahir* 135. Also see *Notzar Chesed* on *Avot* 5:7.
75. Raavad on 1:1 (beginning).
76. *Imrey Tzadikim* (Zitimar, 1901), p. 19c. See *Chayay Olam*

HaBah 21b, quoted in *Kitvey Yad BaKabbalah*, p. 28. Also see *Sichot HaRan* 40.

77. We find a similar concept in the *Zohar*, that only Moses could assemble the Tabernacle, *Zohar* 2:238b, *Likutey Moharan* 2:6. This is also meant in meditative sense.
78. *Emek HaMelekh* 9c, in his description of how a Golem is made.

Chapter Three

1. This is the last of Rabbi Ishmael's thirteen Middot, see beginning of *Sifra*. These Thirteen Midot are also in the prayerbook.
2. *Shavuot* 26a. It is significant that in the opening statement in the *Bahir* (#1), Rabbi Nehunia ben HaKana also makes use of this dialectic.
3. *Etz Chaim, Shaar Pirkey HaTzelem* 5, p. 336a.
4. See above, 1:2. Also see *Likutey Shas* (Ari), p. 27a; *Etz Chaim, Shaar TaNTA* 6, p. 72.
5. The same term is used by Ben Sirah: "In what is mystical (*muphla*) for you, do not probe." See chapter 1, note 17.
6. Raavad, Ramban B, *ad loc., Etz Chaim, Shaar TaNTA* 7.
7. *Kehilat Yaakov, "AMSh"* (14a). Also see *Pardes Rimonim* 23:1. *"AMSh." Cf. Otzar Eden HaGanuz* 54b, 70a.
8. *Noam Elimelekh, Bo* (36). This may be the reason why the *Sefer Yetzirah* can be read in both the third person and in the imperative. It is both a mystical account of creation, and an instruction manual how to parallel it.
9. *Cf.* Rashi, Ibn Ezra, on Exodus 10:21.
10. See *Midrash Lekach Tov, Sechel Tov, ad loc.* Also see *Pardes Rimonim, loc. cit.*
11. Donash, p. 20, Ibn Ezra on Ecclesiastes 7:19, Radak, *Mikhlol* (Lyk, 1842), p. 72. Also see Donash, p. 45, 48.
12. Saadia B. *ad loc.* This resembles a technique of the Indian faquirs, see *Sefer HaChaim*, Munich, Ms. 207, *ff.* 10d-11a (writ-

ten in 1268), Cambridge, Ms. Add. 643.1, f. 9a, quoted in M. Güdemann, *Geshichte des Erziiehungswesens und der Cultur der Juden I* (Vienna, 1880), p. 169; Menashe Grossberg, notes on Donash, p. 8; G. Scholem, *Kabbalah and its Symbolism*, p. 183.

13. See Introduction, note 99.
14. Raavad, Ramban, *ad loc. Cf. Maarackhet Elohut* 175a, b.
15. See *Yitzchak Sagi Nahor*, line 247.
16. *Zohar* 2:235b, *Tikuney Zohar* 70, 140b. *Cf. Likutey Moharan* 3.
17. See Raavad, introduction (2d), Chayit 9b, *Pardes Rimonim* 2:1.
18. *Kuzari* 4:25 (58a, b) thus states that the "fire" here is the ether (*al atar*). The word *Avir* also refers to space, as in *Gittin* 8:3, *Ohalot* 3:3.
19. *Pardes Rimonim* 9:3.
20. *Raziel* 11b (30).
21. *Bahir* 85.
22. *Tikuney Zohar* 4 (19b). *Cf. Raziel* 11b (29, 30).
23. *Berakhot* 6b. See *Kehilat Yaakov, "Ravayah"* (11a).
24. *Sh'mot Rabbah* 51:7. *Cf. Tanchuma, Pekudey* 8.
25. See my article, "On Immortality and the Soul," *Intercom* (Association of Orthodox Jewish Scientists, New York, May, 1972), p. 6. Also see *Toldot Yaakov Yosef, Bo* (50d) *Keter Shem Tov* 108. *Cf.* Kedushat Levi on *Avot* 2:5.
26. Deuteronomy 11:14. See Radak, *Sherashim, "YRH,"* Commentaries on Proverbs 11:25.
27. Gra *ad loc., Etz Chaim, Shaar TaNTA* 6, 7.
28. *Mafteach HaRayyon* 26a. *Cf.* Donash, pp. 60, 68.
29. Raavad, *Chakamoni, ad loc., Raziel* 11a (27). *Cf. Avodat HaKodesh, Yichud* 18. Also see *Kehilat Yaakov, "Geviyah."*
30. Barceloni, *ad loc., Tzioni* (Lvov, 1882), p. 4c.
31. *Cf. Zohar* 3:223a, *Pardes Rimonim* 23:3, *"Gaviyah."*
32. Ramban B, *ad loc. Pardes Rimonim, loc. cit.*
33. *Negaim* 6:7.
34. *Tosefot Yom Tov, ad loc., Pri Yitzchak* here, *Pardes Rimonim, loc. cit.*
35. Ramban, Saadia, *ad loc.*
36. *Tikuney Zohar* 17a. See chapter 1, note 195.
37. *Pri Yitzchak, ad loc., Etz Chaim, Shaar TaNTA* 7.
38. *Minachot* 29b, Barceloni, p. 284. Note that this is stated by Rav Yehudah in the name of Rav, see Introduction, note 82. The statement that the letters *ShOTNeZ GaTz* must have crowns, is also that of Rava, the maker of the Golem in the Talmud.
39. *Ohev Yisrael, VeEtChanan* (Zitimar, 1863), p. 80c.
40. *Etz Chaim, Shaar TaNTA* 1.

41. Chamai Gaon, *Sefer Halyyun*, in *Likutim MeRav Hai Gaon* (Warsaw, 1798), p. 37b, and in A. Jellinek, *Ginzey Chakhmat HaKabbalah*, p. 10; *Kuzari* 4:3 (8b); Abraham Abulafia, *Mafteach HaShemot* (Jewish Theological Seminary, Ms. 1897), p. 58a, *Or HaSekhel* 4:2 (50b). Ibn Ezra on Exodus 3:15, *Or Eynayim* (Lvov, 1886), 9b. In these sources, the Name is spelled in alphabetical order AHVY. It is possible that the original term here was Avyiah (AVYH), but when the Greek derived *Avir* became popular, the latter term was inadvertantly substituted.
42. R. Eliezar of Wormes, p. 5d.
43. *Raziel* 11b (28). Cf. *Kol Yehhudah* on Kuzari *4:25 (64b).*
44. *Sotah* 17a, Rashi, *ad loc. "Shekhinah."*
45. *Ketubot* 64b, *Kol Yehudah* on *Kuzari* 4:25 (56b).
46. See *Raziel* 11b (29, 30).

Chapter Four

1. Also mentioned in *Zohar* 3:255b, *Tikuney Zohar* 69 (104b), 70 (128b).
2. Radak, *Mikhlol* 48a, 57a; Julio Fuerstio, *Concordantiae* (Liepzig, 1840), p. 1363. R. Aaron states that there are only seven cases, see note on *Mikhlol*, pp. 48a, 57a. Also see R. Moshe Kimchi, *Mahalach Shevilei HaDaat* (Hamburg, 1785), No. 10, R. Aaron (ben Moshe) ben Asher, *Dikdukey HaTaamim*, Resh 7 (Leipzig, 1838), R.A. Dablmesh, *Makney Avraham*. Also see *Ben Yehudah, Milin, "Resh," "Dagesh," Otzar Yisrael, "Dagesh." Cf.* Radak, *Minchat Shai*, on 1 Samuel 1:6, etc.
3. The Septuagint thus used a double R in Sarah, see *Gesenius Grammar* (London, no date), p. 43.
4. Saadia, pp. 79, 115, 116; Donash, p. 21; Barceloni, p. 231, *Mikhlol*, p. 81b.
5. *Rosh HaShanah* 31a, b, *Sanhedrin* 12a, *Yerushalmi, Pesachim* 4:2 (26b); *Yad, Kiddush HaChodesh* 5:3, *Sanhedrin* 14:12.
6. Sasoon, Ms. 507. See *Ohel Dawid* (Oxford, 1932), pp. 22-23, plate 2, Sotheby Catalogue, "Thirty-Eight Important Hebrew and Samaritan Manuscripts from the collection of the late David Solomon Sasson", (Sotheby, Park Bernet & Co., Zurich, November 5, 1975), No. 6, plates on pp. 15, 16. Also see Chanoch Yalon, *Pirkey Lashon* (Jerusalem, 1971), pp. 176,

200-201; Alejandro Diez Macho, *Manuscritos Hebreos y Arameos de la Biblia* (Rome, 1971), pp. 15-16.

7. It is thus found in a copy of *Machzor Roma*, written in Pesaro, 1480; Sasoon, Ms. 23. See *Ohel Dawid*, pp. 289-93, plate 38; Sotheby Catalogue No. 28, plates on pp. 92-95. Also used in *Torah, Ketuvim and Haftorot*, Sasoon Ms. 487, written in Seville, 1468, described in *Ohel Dawid*, pp. 15-16; Sotheby Catalogue No. 7, plates on p. 19. Also in *Machzor Roma*, written in Perugia, 1415, Sasoon, Ms. 405, described in *Ohel Dawid*, pp. 276-289, plate 36; Sotheby Catalogue No. 27, plate on p. 89. Also in *Seder Tefilot*, written in Spain, early 15th century, Sasoon, Ms. 59, described in *Ohel Dawid*, pp. 298-299; Sotheby Catalogue No. 25, pp. 84-85. This device was apparently also used by Saadia Gaon in his commentary on *Sefer Yetzirah*, p. 28.
8. *Tikuney Zohar* 5 (20b), Gra (22a), *Nitzutzey Zohar* (35), *ad loc.* Also see *Tikuney Zohar* 19 (39b), *Beer Yitzchak* (54), *Nitzutzey Zohar* (24), *ad loc.*
9. *Tikuney Zohar* 5 (20b), 19 (39b), 70 (128b), R. Yisrael of Koznitz, *Or Yisrael, ad loc.*
10. Gra, *ad loc.*
11. *Bahir* 115.
12. *Etz Chaim, Shaar TaNTA* 5, p. 70. This is said to be related to the *Hevel DiGarmi* in man.
13. *Tikuney Zohar* 70 (128b), *Kisey Melekh, ad loc.* (173b, No. 30). *Cf. Kisey Melek* 58a. Also see *Otzar Chaim* 6a.
14. *Yitzchak Sagi Nahor*, line 313, cites both opinions. See *Peliyah* 39a.
15. *Cf. Sichot HaRan* 77.
16. *Bava Batra* 25b, *Zohar* 1:26b, *Shulchan Arukh, Orach Chaim* 94:2 in Hagah. Seed is to the East, see *Bahir* 156.
17. Gra, *Pri Yitzchak, ad loc.*
18. *Tikuney Zohar* 18 (32a). Also see *Kuzari* 4:25 (53a), 3:17 (24a), Ibn Ezra on Ecclesiastes 11:2.
19. See *Bahir* 70, *Or HaGanuz* on *Bahir* 154; Recanti 1c, Chayit 179b.
20. *Bahir* 117.
21. *Tiferet Yisrael* 2.
22. Radak on Zechariah 4:2, *Ginat Egoz* 38c.
23. See commentaries *ad loc.*, Ibn Ezra on Zechariah 4:10.
24. See Ibn Ezra, *ad loc.*
25. *Cf. Etz Chaim, Shaar TaNTA* 7.
26. Gra, *ad loc.*
27. *Bahir* 70, 177.

28. *Shabbat* 156a.
29. See inset.
30. These are described in detail in *Evven HaShoham* and *Sheirit Yosef.* Also see Israel Regardie, *How to Make and Use Talismans* (Wellingborough UK: Aquarian Press, 1972).
31. Moscow, Ms. Guenzburg 775, unnumberd folios at beginning 32a-33b (pp. 62-64 in my manuscript). These are attributed to Nohaniel Gaon, but no record of such a gaon exists. Also see *Toldot Adam* 158, where these seals are drawn and attributed to the Ramban. They are also found in *Shoshan Yesod Olam*, pp. 268, 322, 460.
32. *Chagigah* 14a. See *Moreh Nevuchim* 2:6.
33. See Bachya, Abarbanel, on Deuteronomy 18:14, *Derekh HaShem* 2:7. Also see *Sotah* 12b, *Tosefot, Shabbat* 156a, *Ikkarim* 4:4. Many writers assume that Maimonides did not believe in astrology at all, based on what he writes in *Yad, Avodat Kokhavim* 11:16 and in *Moreh Nevuchim* 3:37. Elsewhere, however, he appears to admit that, at least to some degree, it can be used to predict the future, see *Yad, Yesodey HaTorah* 10:3, *Sefer HaMitzvot*, Positive Commandment 31. Also see *HaKotev* on *Eyin Yaakov, Shabbat* 156a; *Bereshit Rabbah* 85:2, Rashi, *Sotah* 36b.
34. *Bereshit Rabbah* 10:6, *Zohar* 1:34a, 1:251a, 2:15a, 2:15b, 2° 30b, 2:80b, 2° 171b, 3:86a.
35. *Akedat Yitzchak* 2, *Or HaShem* 4:3 (87a). See *Shaar Rashbi* on *Perek Shirah* (p. 299).
36. See note 32. Also see *Bereshit Rabbah* 78:1.
37. *Bereshit Rabbah* 1:3, 3:8, *Sh'mot Rabbah* 15:22, *Tanchuma, Chayay Sarah* 3, *Midrash Tehillim* 24, 86, 104, *Pirkey Rabbi Eliezer* 4. *Cf.* Barceloni, p. 187.
38. *Bahir* 21. See Radal on *Pirkey Rabbi Eliezer* 4:1, from *Zohar* 1:17b, 1:18b, 1:34a, 1:46b. Also see Radal *ibid.* 4:11. Bachya on Genesis 28:12 reverses this, and states that permanent angels were created on the second day, and temporary angels on the fifth.
39. *Shabbat* 156a.
40. *Niddah* 16b.
41. See chapter 1, note 155.
42. Abarbanel on Deuteronomy 18:14. Also see anonymous *Perush* on *Yad, Yesodey HaTorah* 2:5.
43. *Zohar* 3:269b.
44. *Bereshit Rabbah* 78:4, *Yafah Toar, ad loc., Sh'mot Rabbah* 48:2, *BaMidbar Rabbah* 11:7, *Tanchuma, VaYakhel* 4, Sifri on Numbers 6:26.

45. *Baraita DeShmuel HaKatan* 9, *Bareita DiMazalot* 15; Raziel 17b (51), *Sefer HaKanah* (Cracow, 1894), 86b, *Yalkut Reuveni* 15a.
46. *Pirkey Rabbi Eliezer* 6, 7; Rashi, *Berakhot* 59b *"Shabatai," Shabbat* 129b, *Eruvin* 56a; *Chakamoni* 70c, 72b, *Bareita DeShmuel HaKatan* 3, *Bareita DiMazalot* 7, Barceloni, p. 247.
47. *Yad, Yesodey HaTorah* 3:1, *Bareita DeShmuel HaKatan* 7, *Bareita DiMazalot* 12, Barceloni, *loc. cit.*
48. See Ibn Ezra on Exodus 16:1, R. Shmuel Falkalish, *Seder Avronot* (Prague, 1797), introduction, quoted in *Batey Midrashot* 2:10; *Hadrey Kodesh* (Dihernfurth, 1812), p. 5b. *Cf. Chakamoni* 70c, 72b, R. Eliezer of Wormes.
49. A similar concept is found in *Shabbat* 129b.
50. *Sanhedrin* 65b, *Yad, Avodat Kokhavim* 11:8, *Tur, Yoreh Deah* 179.
51. *Cf. Tshuvot Rashba* 148, 409, *Tshuvot Rashba HaMeYucheset LeRamban* 283, *Tshuvot Mahari Assad* 2:24, *Tshuvot Avney Tzedek, Yoreh Deah* 44. Also see *Yoreh Deah* 179:2, *Nimukey Yosef* on *Sanhedrin* (Rif, 16b), *Sefer Chasidim* 59, *Zohar* 1:169b, 3:234a.
52. *Tikuney Zohar* 70 (128b), *Kiseh Melekh, ad loc.* (58a, No. 18). Also see Gra here. For a different ordering of Sefirot and days, see *Maarekhet Elohut* 183a.
53. See *Pardes Rimonim* 10, 32:2.
54. Raavad, *ad loc.* See *Shaar Ruach HaKodesh*, pp. 86, 145.
55. *Shaar Ruach HaKodesh*, p. 31, from *Tikuney Zohar* 70 (129b), *Sitrey Torah, Zohar* 1:108a.
56. Gra, *ad loc. Zohar* 1:41b-45b, 2:245a-259a, *Pardes Rimonim* 24.
57. *Rosh HaShanah* 31a, *Sanhedrin* 97a, *Avodah Zarah* 9a. This appears to be the opinion of *Pirkey Rabbi Eliezer*, see Radal, *ad loc.* 18:48. Also see *Maarekhet Elohut* 189a, Raziel 15a (43).
58. *Tamid* 7:4.
59. *Sefer Temunah* (Koretz, 1784), 31a, *Maarekhet Elohut* 190a, *Sefer HaKanah* 78b and other places, *Tshuvot Rashba* 423, *Shiur Komah* 83, Radbaz, *Magen David*, Gimel, Dalet; *Metzudot David* 298, R. Yosef Tzayach, *Tzaror HaChaim*, pp. 83b, 85b; *Shaarey Gan Eden, Orach Tzadikim* 1:1. *Cf.* Bachya, Recanti, Tzioni, on Leviticus 25:8, Ramban on Genesis 2:3, *Sefer HaChinuch* 330, Ibn Ezra on Genesis 1:5, 8:22. For a detailed discussion, see *Drush Or HaChaim* 3, at end of *Tiferet Yisrael* on *Mishnayot Nezikin*. This is also apparently supported by the *Zohar*, see Radal, *loc. cit.* This doctrine was opposed by the Ari, see *Likutey Torah* (Ari) *Kedoshim, VeYakhel Moshe* 3a.
60. *Otzar Chaim* 86b *ff.*

61. *Bereshit Rabbah* 8:2, *Zohar* 2:145b. *Cf. Sanhedrin* 97a.
62. See *Drush Or HaChaim, loc. cit.*
63. *Bereshit Rabbah* 1:19, 12:10, Rashi on Genesis 1:14, 1:24, 2:4, *Moreh Nevuchim* 2:30, Ramban on Genesis 1:1, 1:8, 1:24; *Shnei Luchot HaBrit* 1:190b in note.
64. *Bereshit Rabbah 1:12, Yad, Tshuvah* 3:7, Raavad, *ad loc. Emunot VeDeyot* 1:1, 5:8, *Kuzari* 1:67 (41a).
65. *Moreh Nevuchim* 2:28. *Cf. Zohar* 1:138b, *Avodah Zarah* 54b, *Berakhot* 60a.
66. Rashi, Ibn Ezra, Sforno, *ad loc.*, Rambam, *Iggeret Techiyat HaMetim* (Warsaw, 1927), p. 15. Regarding conservation of matter, see *Emunot VeDeyot* 7:1.
67. *Chagigah* 13b, from Job 22:16, Psalms 105:8, *Tosefot, ad loc. "Tordan,"* Maharsha, *ad loc.* Also see *Bereshit Rabbah* 28:4, *Kohelet Rabbah* 1:37, 4:4, *Tanchuma, Lekh Lekha* 11, *Yitro* 9, *Midrash Tehillim* 105:3, *Tanna DeBei Eliahu Rabbah* 13 (70a, 72a), 26 (103a), *Tanna DeBei Eliahu Zuta* 10 (15a), *Sefer Chasidim* 1137.
68. *Cf. Berakhot* 61a, *Bereshit Rabbah* 14:3, 4, 10, Ramban on Genesis 1:20.
69. *Moreh* 3:50, *Kuzari* 1:43 (32a); *Pesikta* 105b, *Rosh HaShanah* 10b, *Yerushalmi, Avodah Zarah* 1:2 (3a), *VaYikra Rabbah* 29:1, *Pirkey Rabbi Eliezer* 8 (18a); Ran, *Rosh HaShanah* (Rif 3a) *"BeRosh," Tosefot Yom Tov, Rosh HaShanah* 1:2 *"BeRosh," Rokeach* 200. Also see Rashi, *Sanhedrin* 97a *"BeAlafim," Yad, Kiddush HaChodesh* 11:16; *Avodah Zarah* 8a.
70. *Chagigah* 12b, *Zohar* 3:236a.
71. *Etz Chaim, Shaar Drushey ABYA* 4, 12, *Shaar Tziyur Olomot* 2.
72. *VaYikra Rabbah* 29:11, *Pirkey Rabbi Eliezer* 18 (43a), *BaMidbar Rabbah* 3:8. *Cf. Raziel* 15b (43), 36a (122).
73. *Otzar HaShem, ad loc., Avot Rabbi Nathan* 37.
74. Ibn Ezra on Genesis 1:2.
75. *Bava Batra* 25b.
76. *Bava Batra* 74b. *Cf. Yerushalmi, Ketubot* 12:3, *Kelayim* 9:3.
77. Gra, *Yotzer Or, ad loc. Cf. Zohar Chadash* 78b, 83b, *Zohar* 1:52a.
78. *Bekhorot* 55a.
79. Gra. *Cf.* Radal on *Pirkey Rabbi Eliezer* 18:47. See *Midrash Tanayim* 92b.
80. Gra, *ad loc.* In its entire history, Israel celebrated seventeen jubilees, see *Arkhin* 12b, *Yad, Shemitah VeYovel* 10:3.
81. See *Bereshit Rabbah* 12:6, 26:2, *BaMidbar Rabbah* 13:12, *Tanchuma, Bereshit* 6, Ramban, *Maamar HaGeulah* (in Kitvey Ramban), p. 269, Rambam, commentary on *Sanhedrin* 10:1, *Iggeret Techiyat HaMetim*, p. 11. *Cf. Ketubot* 39a.

82. *Otzar HaChaim* 87a.
83. *Ibid.* 87b.
84. *Otzar Eden HaGanuz* 75b.
85. Raavad, *Pri Yitzchak, ad loc.*
86. See *Sulam HaAliyah.*
87. *Ibid.*
88. *Rosh HaShanah* 27a, regarding the fact that *Shamor* and *Zachor* were said "with one word." *Cf. Yad, Yesodey HaTorah* 2:10.
89. *Otzar Eden HaGanuz* 75b.
90. *Berakhot* 32b. The calculation there yields 1.16434×10^{18}. A variant reading yields 10^{21}. See *Raziel* 18a (54).
91. See notes 43, 44.

Chapter Five

1. Saadia, p. 58, thus says that they include the five senses. See Donash, p. 64. *Chakamoni*, however, interprets it as swallowing.
2. There are various different orderings in the Bible. In Jacob's blessing to the tribes in Genesis 29, the order is Reuben, Simeon, Levi, Judah, Zebulun, Isachar, Dan, Gad, Asher, Naftali, Joseph, Benjamin. In Genesis 46, the ordering is the same, but the sons of Leah's handmaid precede those of Rachel's. In Numbers 1:5-15, the order is the same as in Exodus 1, except that Joseph precedes Benjamin, and the order of the sons of the handmaids is Dan, Asher, Gad, Naftali. In Numbers 13:4-15, the order is Reuben, Simeon, Judah, Isachar, Ephraim, Benjamin, Zebulun, Manassah, Dan, Asher, Naftali, Gad. In Numbers 24:6-29, it is Judah, Simeon, Benjamin, Dan, Manassah, Ephraim , Zebulun, Isachar, Asher, Naftali. (Reuben and Gad are not included, since they remained on the other side of the Jordan.) In Moses' blessing, the order is: Reuben, Judah, Levi, Benjamin, Joseph, Zebulun, Isachar, Gad, Dan, Naftali, Asher. (Simeon is not mentioned, see Rashi on Deuteronomy 33:7.) In Deuteronomy 27:12-13, for the blessings the order is: Simeon, Levi, Judah, Isachar, Joseph, Benjamin; for the curses: Reuben, Gad, Asher, Zebulun, Dan, Naftali.
3. Genesis 30, 35:23.
4. *Otzar Chaim* 201b, Raavad 5a.
5. *Bava Batra* 118b, from Genesis 48:16.
6. *Sheirit Yosef* 12a. *Tzioni* 58c lists them in the order of Numbers

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27. *Cf. Moreh Nevuchim* 1:70.
28. See chapter 1, note 41.
29. *Tzioni, ad loc., Bereshit Rabbah* 68:9, Rashi on Avot 2:9. See chapter 1, note 119. *Cf. Moreh Nevuchim, loc. cit.*
30. *Shaarey Orah* 10 (103a).
31. *Etz Chaim, Shaar Arikh Anpin* 3. Also see Rashi, Radak, on Judges 20:43, Habakkuk 1:4, Psalms 22:13; Radak, *Sherashim, "KTR."*
32. *Chulin* 89a, *Sh'mot Rabbah* 38:4. According to Rashi, it is then read, "from under, he is the arms of the universe." It therefore refers to the person who lowers himself to be "under."
33. *Chagigah* 12b. See *Raziel* 14b (40), 15b (44). See chapter 6, note 30.
34. See chapter 1, note 143.
35. *Zohar* 2:81a, 2:131a, 2:203a, 3:227a, *Pardes Rimonim* 25:7, *Shaarey Orah* 5 (50b). These confuse the mind, *Zohar* 3:123a, *Tikuney Zohar* 11b, *Reshit Chakhmah, Shaar HaYirah* 4 (16c).
36. The next verse, "And Israel dwelt safely alone (*badad*), the eye of Jacob," also has mystical connotations. The word *badad* is often used to indicate meditation, see Ibn Ezra on Isaiah 44:25. The verse can then read, "And Israel dwelt safely meditating."
37. *Cf.* Bachya on Genesis 49:26.
38. The third is Habakkuk 3:6. This is a highly mystical chapter, discussed extensively in the *Bahir* 68-79, 147-148, 187-193. The question may arise why the Long Version uses "heights of the universe," which is only in the blessing of Joseph, instead of "arms of the universe," which applies to all Israel. But if Joseph ben Uziel was the author of the Long Version, he may have done this to allude to his name.
39. *Zohar* 1:50a, 1:274b, 2:22a. *Cf. Rosh HaShanah* 11a, *Sifri* on Deuteronomy 33:15. The Ari, however, states that the Twelve Boundaries are in Tiferet, see *Etz Chaim, Shaar TaNTA* 7.
40. Rashi, *Shabbat* 36a, *"Hemsess,"* renders it *Centipellio. Cf. Otzar HaSham* here. Also see *VaYikra Rabbah* 3:4, *Shulchan Arukh, Yoreh Deah* 48:1 in *Hagah.*
41. Saadia, p. 135, *Chakamoni,* Donash, R. Eliezer of Wormes, *Tzioni* 4d, *Arukh, Masass. Cf.* Rashi on Ecclesiastes 12:4.
42. *Kohelet Rabbah* 7:19, 12:3, *Midrash Tehillim* 103:1, Rashi, *Shabbat* 152a, *Berakhot* 61b.
43. R. Aaron of Bagdad, quoted in Botril. *Cf.* Ibn Ezra on Ecclesiastes 12:4.
44. *Zevachim* 65a (bottom), *Torah Temimah* on Ecclesiastes 12:3.
45. *Berakhot* 61b, *Shaabat* 152a. Rashi identifies it with the *Hemsess.* Also see *Avot Rabbi Nathan* 31:3, *Otiot DeRabbi*

Akiba, Lamed; Rashi on Ecclesiastes 12:4, Derishah, Yoreh Deah 75, *Tikuney Zohar* 70 (140b).

46. *Zohar* 2:234b, 2:235a, Raavad 48a, *Pardes Rimonim* 23:19 *"Korkeban."*
47. *Chakamoni*, R. Eliezer of Wormes 10a, 15b, Saadia B, Barceloni, p. 256, *Tzioni* 4d.
48. Saadia, p. 135, says that it is the *Tzam*. In *Sheveiley Emunah* 4 (Warsaw, 1887), p. 42b, we find that the *Tzam* is the portion of the small intestine that follows the duodenum.
49. Donash, *Otzar HaShem*.
50. Barceloni, p. 257, *Sheveiley Emunah, loc cit.* See *Sefer HaKahan* 141b.
51. See *Otzar HaShem, ad loc,. Yoreh Deah* 48:1 in *Hagah*.
52. *Otzar Hashem*.
53. *Chakamoni*, Donash, Eliezer Rokeach 10a.
54. Saadia, p. 135.
55. *Moreh Nevuchim* 3:38, Ramban, Bachya, on Deuteronomy 18:3; Radbaz, *Metzudos David* 271.
56. *Berakhot* 61b, *Zohar* 2:234b, *Tikuney Zohar* 70 (140b), *Pardes Rimonim* 23:19.
57. *Otiot DeRabbi Akiba, Lamed*.
58. See Judges 4:19.
59. *Yoma* 18a. When a person sleeps, his soul warms his body, *Bereshit Rabbah* 14:11.
60. *Berakhot* 61b. Adar parallels laughter, and hence Purim is a time of joy and clowning.
61. *Avodah Zarah* 43a, *Yad, Avodat Kochavim* 3:11. The stars are said to have had the precise shapes of the signs of the Zodiac in the time of the Flood (Bachya 6a).
62. *Cf. Yad, Avodat Kochavim* 1:1 *Brit Menuchah*, beginning. See especially *Midrash Tanaim*, p. 62, qouted in *Torah Shlemah* on Genesis 8:22, No. 108.
63. *Cf. Tosefot, Avodah Zarah* 43a, *"Lo Taasun," Tshuvot Rashba* 167, 525, *Tshuvot Mabit* 2:30, *Sifsey Cohen (Shach), Yoreh Deah* 141:30.
64. The tables are found in the *Almagest* (Great Books, Chicago), p. 234 *ff.* A Hebrew translation of these tables may be found in *Mishpatey HaMazalot*, Sasoon, Ms. 823, pp. 118-138, described in *Magen Dawid*, pp. 1041-1043, plate 32; Sotheby Catalogue No. 15, plates on pp. 40, 53; Moritz Steinschneider, *Hebraische Ubersetzungen des Mittelalters* (Berlin, 1893), pp. 614-616. This manuscript, written around 1350, contains pictures of many constellations.
65. See Gra here.

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3. Targum J., Rashbam, *ad loc.* Both opinions are found in Ibn Ezra, *ad loc.*, Radak, *Sherashim.*
4. *Ginat Egoz* 32b, *Pardes Rimonim* 21:8, *Choker U'Mekubal* 13. *Cf. Zohar* 1:125a, *Or HaChamah, Derekh Emet, ad loc.* This is also identified with the Pole Serpent (*Nachash Bareach*), *Cf. Yesod Olam* (Berlin, 1848), p. 16c. Also see *Bareita DeShmuel HaKatan* 2 (8a).
5. This is possibly based on verse, "He hangs (*talah*) the earth on nothingness (*belimah*)" (Job 26:7). Others say that it comes from the word *Tanin,* meaning dragon, with the nun replaced by a lamed, *Kol Yehudah* on *Kuzari* 4:25 (54b). Another possibility presented there is that it is derived from the word, "to spread." Thus, the Targum on Isaiah 44:25 translates, "He spread the heaven," as *Talit Shamaya.* See *Or HaGanuz* on Bahir 95.
6. *Chakamoni, Bareita DeShmuel HaKatan, Raziel* 20a (63, 64), Ibn Ezra, Radak, on Isaiah 27:1, *Pirkey Rabbi Eliezer* 9 (23a). Also see Ibn Ezra, Ramban, on Job 26:13, Radak, *Sherashim, "Nachash,"* Ibn Janach, *Sherashim, "Barach," Mordecai, Avodah Zarah* 3 (840), *Or HaShekhel* 4:1 (41a). The Leviathan is also mentioned in Psalms 74:14, 104:26, Job 3:8, 40:25.
7. *Seder Rabbah DeBereshit* 17, in *Batey Midrashot* 1:28; *Midrash Konen*, "Fifth Day," in *Arzey Levanon* (Venice, 1601), p. 2b, *Bet HaMidrash* 2:26, *Otzar Midrashim*, p. 254b; *Raziel* 14b (40), *Yalkut Reuveni* 17b; Ibn Ezra, introduction to Torah, fourth method, R. Avraham Azulai, *Chesed LeAvraham* 2:3. In one ancient source, we find that the "world rotates around the fin of the leviathan," *Midrash Aseret HaDibrot* 2, in *Bet HaMidrash* 1:63, *Otzar Midrashim*, p. 450b.
8. *Raziel* 18b (58); Rambam, Bertenoro, on *Avodah Zarah* 3:3; *Mordecai, loc. cit.*, Radal on *Pirkey Rabbi Eliezer* 9:31, Gra here.
9. It is possibly for this reason that the commentaries state that the Teli is in the sphere of the sun, see *Chakamoni*, R. Eliezar of Wormes.
10. Ptolemy, *Almagest* 7, p. 235. This is also used in ancient Hebraic sources, see *Mishpatey HaMazalot*, Sasoon, Ms. 823, p. 118, described above, chapter 5, note 64.
11. *Raziel* 18b (58), *Or HaChamah* on *Zohar* 1:125a. *Cf. Raziel* 21a (97).
12. Rambam, *Mordecai, loc. cit., Sifsey Cohen, Yoreh Deah* 141:18, *Turey Zahav* 141:5.
13. *Otzar Chaim* 6a. Also see *Yerushalmi, Shabbat* 9:1 (57b), *Avodah Zarah* 3:6 (22a), Ramban on *Shabbat* 83b, *"Zeh,"* Ravan 188.

Baal is mentioned in Numbers 22:41. Judges 2:13, 1 Kings 16:31-32, 18:21, 26. Baal and Ashterah might be the male and female serpents, see notes 21, 22. Also see Rashi on Isaiah 27:1, *Sh'mot Rabbah* 3:12, *Tanchuma, VaEreh* 3. An allusion to the fact that the Baal is the Teli may be found in 1 Kings 18:26, in the word *VaYaHaTeL*, which can be rearranged to read *VeHaTeLY* (and the Teli). This serpent may also be identified with the serpent of Genesis.

14. Saadia, p. 60, Barceloni, p. 209, Donash, *Otzar Eden HaGanuz* 55a. This is also most probably the opinion of *Chakamoni*, R. Eliezar of Wormes. Also see *Tzurat HaAretz* 13 (Offenbach, 1720), p. 175, *Sheveiley Emunah* 2 (19a), *Yesod Olam* 2:1 (16a), *Sefer Techunah (Jerusalem, 1967), p. 59; Cheshban Mahalekhet HaKokhavim* 69.
15. Donash, p. 69.
16. *Kol Yehudah* on *Kuzari* 4:25 (54a), *Tosefot Yom Tov* on *Avodah Zarah* 3:3, Anonymous *Perush* on *Yad, Kiddush HaChodesh* 14:1.
17. Saadia, pp. 59, 60; Barceloni, p. 209; Rambam on *Avodah Zarah* 3:3; *Kuzari* 4:25 (55a); Anonymous *Perush, loc. cit.*
18. *Otzar Eden HaGanuz* 55a; *Cf. Peliyah* 30b.
19. *Or HaSekhel* 4:1 (41a); *Cf. Sefer HaCheshek* 10b.
20. *Bareita DeShmuel HaKatan* 2; *Sefer Techunah*, pp. 101-104, Ibn Ezra on Exodus 3:15 (end); Job 28:3.
21. Cf. Rashi, *ad loc.; Bereshit Rabbah* 7:4.
22. *Bava Batra* 74b; *Midrash Chaserot VeYeserot (Batey Midrashim* 2:225), *Zohar* 2:34b; *Maarekhet Elohut* 102b; *Raziel* 9b (22); *Emek HaMelekh* 103a; Radal on *Pirkey Rabbi Eliezer* 9:31. Others, however, state that the pole and coiled serpents are identical, since it is coiled around the pole.
23. R. Chananel on *Bava Batra* 74b; Gra on *Sifra DeTzeniuta* 12a; Gra on *Tikuney Zohar* 49 (89b).
24. Gra on *Sifra DeTeniuta, loc. cit.*
25. Ralbag on Job 26:13; *Netzutzey Orot* on *Zohar* 1:125a.
26. Raziel 12a (30), 15a (42), 21a (63, 69), 22a (72). This river is mentioned in Daniel 7:10.
27. *Shoshan Yesod Olam*, p. 220 (bottom). Also given is a method of inducing a dream through which communication with the Teli is established, *Ibid.* No. 558, p. 247. *Cf. Etz Chaim, Shaar Kitzur ABYA* 8, p. 403.
28. *Kuzari* 4:25 (55a); *Cf. Etz Chaim, loc. cit.*
29. *Otzar Eden HaGanuz* 55a.
30. *Yerushalmi, Chagigah* 2:1; see Bachya on Genesis 49:26; also see *Raziel* 14b (40); see note 7.

31. See chapter 5, notes 33, 34.
32. *Bahir* 106; see *Kehilat Yaakov, "Teli."*
33. *Chagigah* 14a, *Otzar HaKavod, ad loc. Cf. Sh'mot Rabbah* 8:1, *Tanna DeBei Eliahu Rabbah* 30 (116a), *Yad, Yesodey HaTorah* 1:9. Black hair is associated with youth, see Ecclesiastes 11:10. Also see *Mekhilta* on Exodus 20:2, *Kedushat Levi, Yitro* (Jerusalem, 1958), p. 133.
34. *Etz Chaim, Shaar Arikh Anpin* 5:3. *Cf. Shaar HaKavanot*, p. 46. Also see *Zohar* 3:127b, 3:132a.
35. *Eruvin* 21b, *Zohar* 2:116a, 3:79b, 3:136b, 3:136a, *Zohar Chadash* 6a. A similar expression is found in *Minachot* 29b, with regard to Rabbi Akiba.
36. *VaYikra Rabbah* 19:1, *Midrash Shmuel* 5. *Cf. Shir HaShirim Rabbah* on 5:11, *Torah Temimah, ibid.*
37. *Tanchuma, Bereshit* 1, *Yerushalmi, Shekalim* 6:1 (25b), *Shir HaShirim Rabbah, loc. cit., Zohar* 2:84a, 2:114a, 2:226b, 3:132a, 3:154b, *Tikuney Zohar* 56 (90b). See chapter 1, notes 242, 243.
38. Malbim, *ad loc., Zohar* 3:136a, 3:140a.
39. The word for hair here is *Kevutzah*, and this is the only time in the Bible that this word is used, besides Song of Songs 5:2. The word is very closely related to *Kotz*, meaning a thorn, and also referring to the points and fine details (titles) in the Hebrew letters.
40. Malbim, *loc. cit., Tikuney Zohar* 70 (122a). The thirteen hairs of this Beard are related to the twelve Diagonal Boundaries, see *Elemah Rabatai* 3:4:3 (71a).
41. *Berakhot* 30a, from Song of Songs 4:4. See *Zohar* 2:116a.
42. Ramban, *ad loc., Pirkey Rabbi Eliezar* 35 (82b). *Cf.* Ibn Ezra on Psalms 76:3, Radak on 2 Samuel 24:16, Radbaz, *Metzudot David* 304; *Kuzari* 2:14 (17ab), *Zohar* 1:150b, 2:79a. Also see *Midrash Tehillim* 91:7, *Zohar* 1:131a, 1:72a; *Bereshit Rabbah* 68:5, Radak on Psalms 132:2.
43. *Pri Yitzchak* on 6:3.
44. *Shabbat* 151b, *Bava Batra* 16b, Targum on Job 38:33. *Cf.* R. Aaron of Baghdad, quoted in Botril here, Gra here.
45. *Pesachim* 94b, *Bava Batra* 74a, Radak on Psalms 77:19.
46. See *Likutey Moharan* 5:3.
47. *Bahir* 106.
48. *Ibid.*
49. *Raziel* 11a (27).
50. See Malbim, *ad loc.*
51. *Bereshit Rabbah* 68:12.
52. *Zohar* 1:11b. Also see *Moreh Nevuchim* 2:30, Rashi on Genesis 1:2. *Cf. VaYikra Rabbah* 18:3.

53. See note 37.
54. See chapter 5, note 39.
55. *Peliyah* 45d.
56. *Pri Yitzchak, ad loc., Pardes Rimonim* 9:3.
57. See *Etz Chaim, Shaar TaNTA* 5, p. 71; *Shaar HaPartzufim* 4, p. 115; *Shaar Tikkun HaNukva* 5, p. 160; *Elemah Rabatai* 4:5:3 (140c); *Cf. Zohar* 2:201a; *Tikuney Zohar* 30 (75a); see chapter 1, note 28.
58. See *Kuzari* 4:25 (55b).
59. *Berakhot* 9:5, *Tikuney Zohar* 21 (49b), *Zohar* 1:155b, *Etz Chaim, Shaar Kitzur ABYA* 4, p. 399; Ecclesiastes 10:2, Proverbs 18:2. Also see *Kuzari, loc. cit., Mafteach HaRayon* 26a.
60. *Zohar* 3:47b. *Cf. Chulin* 60b.
61. *Emunot VeDeyot* 1:4, end, introduction to 3, *Or HaShem* 2:6:2, *Sefer HaYashar* 1, *Pardes Rimonim* 2:6, *Etz Chaim, Shaar HaKelallim* 1, *Reshit Chakhmah, Shaar HaTshuvah* 1, *Shnei Luchot HaBrit, Bet Yisrael* (1:21b), *Shomer Emunim (HaKadmon)* 2:13, *Derekh HaShem* 1:2:1. Also see *Zohar* 1:10b, 1:230b, 2:166b, *Sefer HaBrit* 2:1:3.
62. *Esther Rabbah* 10:14.
63. *Midrash Tehillim* 31:7. See *Derekh HaShem* 1:2:1.
64. *Shiur Komah* 13:3 (10b), *Derekh HaShem* 2:6:4.
65. Targum, ad loc., *Yerushalmi, Berakhot* 6:1 (41b).
66. *Moreh Nevuchim* 1:18.
67. *Zohar* 2:42b, *Emunot VeDeyot*, end of 1, *Etz Chaim, Shaar HaKelalim* 1.
68. *Shiur Komah, loc. cit.*
69. *Reshit Chakhmah*, Introduction. *Cf.* R. Yonah on Proverbs 2:5.
70. *Shabbat* 31b.
71. *Berakhot* 6b.
72. *Yad, Tshuvah* 8:7; *Cf. Berakhot* 4a.
73. *Avot* 4:16.
74. *Kiddushin* 39b, *Chulin* 142a.
75. *Avot* 4:17.
76. *Berakhot* 17a.
77. *Yad, Tshuvah* 8:3, *Torat HaAdam*, in *Kitvey Ramban*, p. 307.
78. *Daat Tevunah* (Tel Aviv, 1966), p. 9.
79. *Pardes Rimonim* 2:6, *Shefa Tal*, end of 2, *Etz Chaim, Shaar Derushey ABYA* 1.
80. *Midrash*, quoted in *Shaar HaGamul*, p. 296. Also see *Zohar* 2:166a, *Likutey Moharan* 275, *Sichot HaRan* 134.
81. *Bereshit Rabbah* 12:5, *Chagigah* 12a.
82. *Ibid,. Bereshit Rabbah* 3:6, Rashi on Genesis 1:4.

83. *VaYikra Rabbah* 20:7, *Zohar* 1:135a.
84. *Bava Batra* 10a.
85. *Emunot VeDeyot* 9:5, Ibn Ezra on Psalms 16:11, *VaYikra Rabbah* 30:2.
86. *Berakhot* 34b, *Sanhedrin* 99a, *Yad, Tshuvah* 8:7.
87. *Avodat HaKodesh* 2:18, *Shnei Luchot HaBrit, Bet Chakhmah* (1:22a), *Amud HaAvodah* 101b, *Nefesh HaChaim* 1:12, *Ohev Yisrael, R'eh* (on Deuteronomy 8:16). *Cf. Avot* 4:2, *Nishmat Adam* 1 (Pieterkov, 1911), p. 16b.
88. *Cf. Barceloni*, p. 226, *Get HaShemot* 90a, *Otzar Eden HaGanuz* 16a, 17a.

Appendix I: Other Versions

1. The order is that of the planets on Sunday morning, the same as in *Shabbat* 156a, *Cf. Hagahot Bet Chadash (Bach), ad loc.*
2. A paraphrase of Ecclesiastes 3:1.
3. Paraphrase of Psalm 93:2.
4. The word *Yarok* is usually translated as green. Rashi, however, identifies Yarok with the Biblical "blue wool" (*Tekhelet*); see Rashi on Exodus 25:4, Numbers 15:33, *Berakhot* 9b *"Tekhelet," Gittin* 31b *"Sarbala."* Also see *Tosefot, Succah* 31b *"HaYarok," Chulin* 37b "Eleh." Also see Rashi, *Chagigah* 12a *"VaYashet."* In *Raziel* 12b (33), this is likened to the green line seen on the horizon, when one climbs the mast of a ship in the middle of the sea. This is also identified as being the same *Klipah* as the stormwind of Ezekiel, see *Tikuney Zohar* 37 (78a), *Pardes Rimonim* 25:7.
5. The Hebrew here is *MePhulamim*. Rashi interprets this as meaning moist (*moisten*), *Chagigah* 12a, *Betza* 24b, *Zevachim* 45a. Also see *Raziel* 11b (29), R. Eliezer HaKalir, quoted in Botril on 1:11; *Yad, Bet HaBechirah* 1:14, *Kesef Mishnah, ad loc.* Since water represents the primeval matter (see chapter 1, note 205), this wetness denotes material existence, see R. Levi ben Shlomo of Lunil, quoted in Botril, *loc. cit.* Others say that the word indicates unknown, nameless stones, from *Ploni Almoni* (Ruth 4:1, see Rashi, Ibn Ezra, *ad loc.*), Raavad, *Otzar HaShem*, on 1:11, R. Aaron of Baghdad, quoted in Botril, *loc. cit.*, Ralbag on Genesis 1:2 (Venice, 1547), p. 9c. Saadia Gaon states that it

means "split rocks," from *MePhulach*, Saadia on 4:6, p. 123. On p. 124, however, he states that this denotes the bedrock of the earth. Another opinion is that these are "ineffable rocks," with *MePhulam* coming from the word *Balam*, since Bet and Peh interchange, Botril, *loc. cit.*, quoting R. Yaakov ben Meir of Gyan in *Tznif Meluchah* (see above 1:8). Others interpret them to be substanceless, ethereal rocks, with the root *Palam* coming from *Belimah*, father of R. Levi ben Shlomo of Lunil, quoted in Botril, *loc. cit.* Others relate it to death, breaking *Polmot* into two words, *Pol Mot, ibid.* The root *Palam* is also related to the English Flume, see *Arukh PLM*. Also see Bertenoro, Rambam on *Shabbat* 22:6 (147a). These can also be seen as "stones of darkness," since this expression in Job 28:3 is rendered by the targum as *Avanim MePhulamim*. These stones are also related to the letters of the alphabet, as in *Sefer Yetzirah* 4:16, see *Tzioni* 3c, *Likutey Moharan* 18:6.

6. *Chagigah* 12a, Ibn Ezra on Genesis 1:2, *Zohar* 2:74b, 2:273b, 3:27a, 3:279a, 3:305b, *Tikuney Zohar*, Introduction (11a), 18 (36a), 37 (78a), *Zohar Chadash* 32c, 55a, 100c, 110a, 119a, *Raziel* 11b (29), 12b (33), 14a (39), *Tshuvot Rama* 6.
7. See chapter 1, note 119, chapter 5, note 29.
8. Peace and evil are seen as opposites from Isaiah 45:7.
9. See *Chagigah* 16a, *Zohar* 1:6a, 2:232a, *Tikuney Zohar*, Introduction (12b), 12 (64b), *Ohev Yisrael, VaErah* (27a).
10. *Cf. Chagigah* 12a.
11. *Cf.* Ecclesiastes 4:8.
12. Paraphrase of Zecharia 14:9.
13. The Hebrew, *MaNedet*, here is obscure.
14. Instead of *Imot*, mothers, Saadia uses *Umot*. This usually means "nations." Saadia, however, translates them as "principles."
15. This is an ancient, obsolete way of spelling the letter Bet. Note its resemblence to Peh.
16. The Hebrew here, *MeChuthal*, is obscure. See Ezekiel 16:4, 30:21, Job 38:9.
17. This was the original designation for the planet Mercury. Later, it was abbreviated as *Kochav* alone, see *Shabbat* 156a. This would appear to indicate that this text antedates the Talmud. Linguistically, this appears to be the most ancient version.
18. In plural. It might denote both the large and small intestines.

Appendix II: The Thirty-Two Paths

1. Raavad, Introduction (11a), *Pardes Rimonim* 12, *Shoshan Sodot* 33b, 76a, *Peliyah* 48a, *Pri Yitzchak* (Warsaw, 1884), Part 2, 28a.
2. See No. 13.
3. Paraphrase of 1 Chronicles 29:11.
4. Isaiah 25:1.
5. The word is *Me'Atzil*, sharing the same root as Atzilut.
6. Probably alluding to No. 3.
7. This angel is identified as Suriel or Suriah, see *Berakhot* 51a, *Hekhalot Rabatai* 16:4. Also see *Tikuney Zohar* 70 (127b, top). Other sources identify this angel as Sandelphon, see *Zohar* 2:260a, *Zohar Chadash* 38d. *Cf. Kuzari* 3:65.
8. Greatness (Gedulah) is the earlier name for the Sefirah of Chesed, based on the verse 1 Chronicles 29:11. The Ophan is an angel of Asiyah. See *Pardes Rimonim* 1:7.
9. This same idea is found in *Sefer Halyun* (No. 7) quoted in *Pardes Rimonim* 1:7. Also see *Pardes Rimonim* 12:4, 23:8; Botril on 2:3.
10. See No. 1, 2.
11. See chapter 2, note 7.
12. *Arafaley Tahor* in Hebrew. The expression is found in the Musaf service for Rosh HaShanah at the beginning of *Shofrot*, relating to the revelation at Sinai. Also see *Sefer Halyun*, in A. Jellinek, *Ginzey Chakhmat HaKaballah*, p. 11, where it is identified with the *Chashmal*.
13. Exodus 20:21, Deuteronomy 4:11, 5:19. *Cf.* Psalms 18:10, 97:2, 1 Kings 8:12.
14. It is therefore a power that surrounds and holds. See Appendix I, note 16.
15. Alluding to Psalm 91:1. See note 18.
16. The verse speaks of the "shadow of Shaddai," the name associated with Yesod. Yesod is called *Chai*, which has a numerical value of 18. This is therefore the 18th state of consciousness.
17. See No. 3.
18. Alluding to Psalm 91:1. See note 15.

Appendix IV: Editions and Commentaries

1. This edition is not mentioned in *Otzer Sefarim* or in *Bet Eked Sefarim*. It is only listed by Westcott, p. 10, and Waite, p. 3.
2. See *Ne'edar BaKodesh* in part 2.
3. Not in *Otzar Sefarim* or *Bet Eked Sefarim*. Mentioned by Waite, p. 3.
4. The same is true of this edition.
5. Not in *Otzar Sefarim* or *Bet Eked Sefarim*. Mentioned by Goldschmidt.
6. See *Shem HaGedolim*, Samekh 1; Meir Benayu, *Toldot HaAri* (Jerusalem, 1967), pp. 43, 72, 241. Regarding Benjamin HaLevi and his father Shmuel, see *Sinai* 43:100 (1958). Much of this book was taken from *Chemdat HaYamim* (Ismir, 1731). Also see *Ne'edar BaKodesh* (Ismir, 1755).
7. See Amsterdam (1713) edition of *Sefer Yetzirah*.
8. See *Etz Chaim*, Introduction, pp. 19, 20, *Shem HaGedolim, Alef* 11, A. Jellinek, *Litteraturblatt des Orients* (OLB) 1851, p. 425, G. Scholem, *Kiryat Sefer* 4:286 (1928), *Kitvey Yad BaKaballah* 17:7, p. 48.
9. In *Pardes Rimonim* 12:2, the 32 Paths found in the *Raavad* are attributed to Yosef HaArukh. Also see *Otzar Sefarim, Peh* 315; *Shem HaGedolim*, Scholem, *loc. cit.*
10. Especially in his setting up of the 231 Gates. See *Otzar Eden HaGanuz* 16b, 37a; chapter 2, note 43.
11. *Otzar Eden HaGanuz* 16b, quoted in A. Jellinek, *Bet HaSefer* 3:XLII. Also see *Otzar Sefarim, Peh* 316.
12. R. Kirsheim, *Litteraturblatt des Orients* (OLB) 1846, p. 666, quoted in *Temirin*, p. 10, note 8. Also see Ibn Ezra's *Mazney Lashon HaKodesh* (Offenbach, 1791), Introduction.
13. A. Jellinek, *Moses de Leon und sein Verhältnis zum Sohar* (1851), p. 46; G. Scholem, *Kiryat Sefer* 6:387 (1930). However, where R. Yehudah Chayit quotes R. Azriel, this does not fit the printed Ramban, see Chayit 37b, 112b. See note 26.
14. Donash is mentioned by Abraham Ibn Ezra in his commentary on Genesis 38:9.
15. *Revue des Etudes Juives* (REJ), Vol. 105, 107, 112, 113, 119, 121. *Cf.* Munk, "Notic sur Aboul Walid," *Journal Asiatique*, 1850; A. Neubauer, *Catalogue of Hebrew Manuscripts in the*

Bodleian Library No. 1118; Furst, *Litteraturblatt des Orients* (OLB) 1850, p. 897.

16. It would be tempting to identify this with R. Eliezar of Wormes. However, in *Otzar Eden HaGanuz* 16b, Abulafia writes that the commentary of R. Yitzchak Bardashi is unique in its treatment of the 231 Gates. Eliezar of Wormes uses a similar system, and therefore, Abulafia could not have seen his commentary.
17. See A. Jellinek, *Beiträge zur Geschichte der Kabbalah*, Vol. 2, p. 61; Yehudah Leib Dukes, *Nachal Kadomim* (Hanover, 1853), p. 3, Goldschmidt, p. 39; *Otzar Sefarim, Peh* 317. This should be rejected for the reason given in note 16.
18. See Introduction, note 109.
19. See *Tosefot, Chagigah* 13a, *"VeRagley,"* from *Pesikta* 179a. Also see Rosh, *Berakhot* 5:21, *Maadney Yom Tov, ad loc.*
20. See S.D. Luzzatto, *Litteraturblatt des Orients* (OLB) 1847, p. 343; David Castelli, *Il commento di Shabbathai Donnolo*, p. iv.
21. See A. Marx, *HaTzofeh* 5:195, G. Scholem, *Major Trends*, p. 85. Also see Weinberg, in *Jahrbuch der Juedisch-Literatischen Gesellschaft* 20:283.
22. *Otzar Sefarim, Peh* 329, Mordecai Shmuel Girondi, *Toldot Gedoley Yisrael, Mem* 77, Goldschmidt, p. 42.
23. It is significant that in his commentary on 2:3, he uses Abulafia's system for the 231 Gates.
24. See G. Scholem, *Kitvey Yad BaKaballah* 35, p. 93; M. Steinschneider, *Catalogus Liborum Hebraeorum in Bibliotheca Bodleiana* (Berlin, 1852-60), No. 1793; *Toldot Gedoley Yisrael, Mem* 95, *Otzar Sefarim, Peh* 330, Julius Fuerst, *Bibliotheca Judaica* (Leipzig, 1848-63), Vol. 1, p. 187.
25. For a lengthy discussion, see G. Scholem, *Kiryat Sefer* 6:385 (1930). *Cf.* Chayit 48a, 91a.
26. See note 13. Also see A. Jellinek, *Beiträge zur Geschichte der Kabbalah* 1:9, 2:49, *Litteraturblatt des Orients* (OLB) 1851, p. 562. For a counter argument, see Chaim Dov Chevel, *Kitvey Ramban* 2:452. Also see *Pardes Rimonim* 1:4 (end).
27. See *Catalogue Märzbacher* (Munich, 1888) No. 104.
28. Wunderbar, *Litteraturblatt des Orients* (OLB) 1848, p. 737.
29. Raziel was a pseudonym of Abulafia, which he uses in *Sefer HaEdot*, Munich, Ms. 285, published in *Monetsschrift für Geschichte und Wissenschaft des Judentums* (MGWJ) 36:558, and in *HaKabbalah Shel Sefer HaTemunah VeShel Abraham Abulafia*, p. 197. He notes that it has the same numerical value and number of letters as his name Abraham, see *Or HaSekhel* 7:3 (92a), *Chayay Olam HaBah* 7b. Raziel 24a, b actually con-

tains a small portion from the beginning of *Chayay Olam HaBah* regarding the divine Names. It also makes use of the Gematria style reminiscent of Abulafia. See *Otzar Sefarim, Resh* 121. Also see *Batey Midrashot* 1:12.

30. *Cf.* Landauer, *Litteraturblatt des Orients* (OLB) 1845, p. 214; G. Scholem, *Kitvey Yad BaKabbalah* 17:8, p. 48.
31. *Eruvin* 56a, *"VeAin."*
32. There is another manuscript, Parma, di Rossi 399:2, which is also called *Tachakmoni*. This, however, is more of a commentary on the *Bareita of Shmuel HaKatan*, regarding the phases of the moon in 746.
33. The introduction was published separately by A. Jellinek, *Perush Naaseh Adam BeTzalmenu* (Leipzig, 1854), reprinted in *Ginzey Chakhmat HaKabbalah*, Jerusalem, 1969, by A. Geiger, *Paaleh HaPanim* No. 2, Berlin, 1860, and by Zusman Montener, in *Kitvey Refuah*, Jerusalem, 1949.
34. Also see *Otzar Sefarim, Peh* 325; S. Munk, "Notice sur Aboul Walid," *Journal Asiatique* 1850; David Castilli, *Il commento di Shabbathai Donnolo*, p. vi; M.H. Landauer, *Litteraturblatt des Orients* (OLB) 1845, p. 562 *ff.* Munich manuscript contains commentaries of Saadia, Yaakov ben Nissan, Shabbatai Donelo, and Yitzchak Yisraeli.
35. See A. Jellinek, *Beiträge zur Geschichte der Kabbalah* 2:39, *Otzar Sefarim, Peh* 326.
36. *Otzar Sefarim, Peh* 322.
37. *Otzar Sefarim, Peh* 323. Also in *Margoliut Tovah* (Amsterdam, 1722), *Cf.* S. Munk, *Notice sur R. Saadia*, p. 16.
38. See Gabrial Falk, introduction to *Chotam Takhnit* (Amsterdam, 1865), p. 7.
39. See note 10.
40. In *Likutey Shas* 32b, there is also a comment on the first Mishnah of *Sefer Yetzirah*. Also see *Etz Chaim, Shaar TaNTA 5-7, Shaar Maamarey Rashbi*, p. 299a.
41. *Cf. Litteraturblatt des Orients* (OLB) 1844, p. 481; *Otzar Sefarim, Peh* 328.
42. There are, however, early citations that do not appear to agree with this published commentary, see Chayit 19b, 198b; *Otzar Chaim* 17b.
43. See *Revue des Etudes Juives* (REJ) 107:109 (1947). Also see Shlomo Yehudah Friend, *Das Buch uber des Elements* (Leipzig, 1884), 8:9.
44. See G. Scholem, *Kiryat Sefer* 4:286-302 (1928). Also see M. Steinsneider, *Catalogue Münchener Hebreischer Handschriften* 115:3. *Cf.* Botril on 2:1, 2:6, 6:1.

45. See note 9.
46. See note 44.
47. L. Zunz, *Zur Geshichter un Litterature*, p. 250; *Otzar Sefarim, Peh* 324.
48. See *Otzar Sefarim, Yud* 384 (published by Yisrael Davidson, Smicha Assaf, and Yisachar Joel, Jerusalem, 1941, 4° 30), 438 pp.
49. For shortcomings in this work, see *Revue des Etudes Juives* (REJ) 29:310-316.
50. According to Fürst and Steinsneider, see Goldschmidt, p. 36.
51. See J.Ch. Wolf, *Biblioteca* (1715), Vol. 1, p. 23, G. Scholem, *Bibliographia Kabalistica* (Berlin, 1933), *"Pistorius," Temirin*, p. 27, note 58. See H. Graetz, *History of the Jews* (New York, 1927), Vol. 4, p. 466.

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The Avesta

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Chapter 1

1 I announce (and) carry out (this Yasna) for the creator Ahura Mazda, the radiant and glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm, the wisest, and the one of all whose body is the most perfect, who attains His ends the most infallibly, because of his Asha, to him who disposes our minds aright, who sends His joy-creating grace afar; who made us, and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit!

2 I announce (and) carry out (this Yasna) to Vohu Mano, and to the Highest Asha, and to Khshathra Vairya, and to Spenta Armaiti, and to the two, the Haurvatat and Ameretat, to the body of the Kine, and to the Kine's Soul, and to the Fire of Ahura Mazda, that one who more than (all) the Amesha Spentas has made most effort (for our succor)!

3 I announce (and) carry out (this Yasna) for Asnya, the masters of Asha, to Hawan, Asha-sanctified, master of Asha; and I celebrate, and I carry out (this Yasna) for Savanghi and for Visya, Asha-sanctified, master(s) of Asha. I announce (and) carry out (this Yasna) for Mithra of wide pastures, of the thousand ears, and of the myriad eyes, the Yazad of the spoken name, and for Raman Khwastra.

4 I announce (and) carry out (this Yasna) for Rapithwin, the Asha-sanctified master of Asha, and for Fradat-fshu, and for Zangtuma, the holy master(s) of Asha; and I celebrate and carry out (this Yasna) to Asha the Best, and to the Fire of Ahura Mazda.

5 I announce (and) carry out (this Yasna) for Uzerin the Asha-sanctified master of Asha, and for Fradat-vira and Dakhyuma, the Asha-sanctified master(s) of Asha, and for that lofty Ahura Napat-apam (the son of waters), and for the waters which Ahura Mazda made.

6 I announce (and) carry out (this Yasna) for Aiwisruthrem (and) Aibigaya,1 the Asha-sanctified master(s) of Asha, and for the Zarathushtrotema, and for him who possesses and who gives that prosperity in life which furthers all. And I celebrate and carry out (this Yasna) for the fravashis of the saints, and for those of the women who have many sons,2 and for a prosperous home life which continues without reverse throughout the year, and for that Might which is well-shaped and stately,3 which strikes victoriously, Ahura-made, and for that Victorious Ascendency (which it secures).

7 I announce (and) carry out (this Yasna) for Ushahin, the Asha-sanctified master of Asha, and for Berejya (and) Nmanya, the Asha-sanctified master(s) of Asha, and for Sraosha, companion of Ashi, possessing rewards, victorious, who furthers the world, and the very straight Rashnu and Arshtad, who further the world, who augment the world.

8 I announce (and) carry out (this Yasna) for the Mahya, the monthly festivals, masters of Asha, for the new and the later4 moon, the Asha-sanctified master of Asha, and for the full moon which scatters night.

9 I announce (and) carry out (this Yasna) for the Yairya, yearly feasts, the Asha-sanctified masters of Asha. I celebrate and carry out (this Yasna) for Maidyozarem, the Asha-sanctified master of Asha, and for Maidyoshahem, the Asha-sanctified master of Asha, and for Paitishahem, and for Ayathrem the advancer, and the spender of the strength of males, the Asha-sanctified master of Asha, and for Maidyarem, the Asha-sanctified master of Asha, and for Hamaspathmaidyem, the Asha-sanctified master of Asha; yea, I celebrate and carry out this Yasna for the seasons, masters of Asha.

10 I announce (and) carry out (this Yasna) for all those who are the thirty three masters of Asha, which, coming the nearest, are around about Hawan, and which (as in their festivals) were instituted by Ahura Mazda, and were promulgated by Zarathushtra, as the masters of Asha Vahishta.

11 I announce (and) carry out (this Yasna) for the two, for Ahura and Mithra, the lofty, and the everlasting, and the Asha-sanctified, and for all the stars which are Spenta Mainyu's creatures, and for the star Tishtrya, the resplendent and glorious, and for the Moon which contains the seed of the Kine, and for the resplendent Sun, the swift-horsed, the eye of Ahura Mazda, and for Mithra the province ruler. And I celebrate and carry out this Yasna for Ahura Mazda (once again, and as to him who rules the month), the radiant, the glorious, and for the Fravashis of the saints.

12 I announce (and) carry out (this Yasna) for you, o Fire, son of Ahura Mazda, together with all the fires, and for the good waters, even for all the waters made by Mazda, and for all the plants which Mazda made.

13 I announce (and) carry out (this Yasna) for the Bounteous Manthra, the Asha-sanctified and effective, the revelation given against the Daevas; the Zoroastrian revelation, and for the long descent1 of the good Mazdayasnian Faith.

14 I announce (and) carry out (this Yasna) for the mountain Ushi-darena, the Mazda-made, with its sacred brilliance, and for all the mountains glorious with sanctity,1 with their abundant Glory Mazda-made, and for that majestic Glory Mazda-made, the unconsumed2 Glory which Mazda made. And I announce and carry out (this Yasna) for Ashi the good, the blessedness (of the reward), and for Chisti, the good religious Knowledge, for the good Erethe (Rectitude3?), and for the good Rasastat (persisting zeal?4), and to the Glory and the Benefit which are Mazda-made.

15 I announce (and) carry out (this Yasna) for the pious and good Blessing of the religious man, the Asha-sanctified, and for the curse of wisdom, the swift and redoubted Yazad of potency (to blight).

16 I announce (and) carry out (this Yasna) for these places and these lands, and for these pastures, and these abodes with their springs of water(?)2, and for the waters, land, and plants, and for this earth and for yon heaven, and for the Asha-sanctified wind, and for the stars, moon, and sun, and for the eternal stars without beginning, and self-disposing, and for all the Asha-sanctified creatures of Spenta Mainyu, male and female, the regulators of Asha.

17 I announce (and) carry out (this Yasna) for that lofty lord who is the Asha (itself), and for the masters of the days in their duration, and of the days during daylight, for the moons, the years, and the seasons which are masters of Asha at the time of Hawan.

18 I announce (and) carry out (this Yasna) for the fravashis of the saints, the redoubted, which overwhelm (the evil), for those of the saints of the ancient lore, for those of the next of kin, and for the fravashi of (my) own soul!

19 I announce (and) carry out (this Yasna) for all the masters of Asha, and for all the yazads, the beneficent, who dispose (of all) aright, for those both heavenly and earthly, who are (meet) for our sacrifice and homage because of Asha Vahishta3.

20 O Hawan, Asha-sanctified master of Asha, and Savanghi, Rapithwin, and Uzerin, and Aiwisruthrem, (and) Aibigaya, (you who aids life!) if I have offended you, and you, o Ushahin, Asha-sanctified master of Asha!

21 If I have offended you, whether by thought, or word, or deed, whether by act of will, or without intent or wish, I earnestly make up the deficiency of this in praise to you. If I have caused decrease in that which is your Yasna, and your homage, I announce (and carry out) to you (the more for this)!

22 Yea, all ye masters, the greatest ones, Asha-sanctified masters of Asha, if I have offended you by thought, or word, or deed, whether with my will, or without intending error, I praise you (now the more) for this. I announce to you (the more) if I have caused decrease in this which is your Yasna, and your praise.

23 I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice, homage, propitiation and praise of the masters of the days in their duration, and of the days during daylight, for those of the monthly festivals, and for those of the yearly ones, and for those of the seasons!

Chapter 2

1 I desire the libations [Zaothras] for this Yasna; I desire the Baresman for this Yasna. I desire the Baresman for this Yasna; I desire the libations for this Yasna. I desire the libations together with Baresman for this Yasna; I desire the Baresman together with the libations for this Yasna. With this libation I desire this Baresman for this Yasna. With this Baresman I desire this libation for this Yasna. This Baresman with the libation I desire for this Yasna. I desire for this Yasna this Baresman with this libation and with its kusti, and spread with Asha.

2 With this libation and Baresman I desire for this Yasna the Ashawan Ahura Mazdah, the master of Asha. I desire for this Yasna the well-ruling, judicious Amesha Spentas.

3 With this libation and Baresman I desire for this Yasna the Asha-sanctified Asnya, the master of Asha. I desire for this Yasna the Asha-sanctified Hawan, the master of Asha. I desire for this Yasna the Savanghi and the Asha-sanctified Visya, the master of Asha. With this libation and Baresman I desire for this Yasna Mithra of the wide pastures, of the thousand ears, of the ten-thousand eyes, the Yazad of the spoken name. I desire for this Yasna Raman Khwastra.

4 With this libation and Baresman I desire for this Yasna the Asha-sanctified Rapithwin, the master of Asha. I desire for this Yasna the Fradat-fshav and the Asha-sanctified Zantuma, the master of Asha. With this libation and Baresman I desire for this Yasna Asha Vahishta and Atar, the Son of Ahura Mazda.

5 With this libation and Baresman I desire for this Yasna the Asha-sanctified Uzerin, the master of Asha. I desire for this Yasna the Fradat-vira and the Asha-sanctified Dahyuma, the master of Asha. With this libation and Baresman I desire for this Yasna the high Lord, the kingly and brilliant Apam-Napat, of swift-horses, and likewise the water, Mazda-made and holy.

6 With this libation and Baresman I desire for this Yasna the Asha-sanctified Aiwisruthrem Aibigaya the master of Asha. I desire for this Yasna the Fradat-vispam-hujyatay and the Asha-sanctified Zarathushtro-tema, the master of Asha. With this libation and Baresman I desire for this Yasna the good, mighty, bountiful Fravashis of the Asha-sanctified. I desire for this Yasna the women who have many sons. And I desire for this Yasna the Yairya Hushitay; and I desire for this Yasna the well-formed, stately Ama; and I desire for this Yasna the Ahura-given Verethraghna; and I desire for this Yasna the triumphing Uparatat.

7 With this libation and Baresman I desire for this Yasna the Asha-sanctified Ushahina, the master of Asha. I desire for this Yasna the Berejya and the Asha-sanctified Nmanya, the master of Asha. With this libation and Baresman I desire for this Yasna Sraosha, companion of Ashi, fair of form, victorious, furthering the world, Asha-sanctified, the master of Asha. I desire for this Yasna the straightest Rashnu, and I desire for this Yasna Arshtat, who furthers the settlements, and causes them to increase.

8 With this libation and Baresman I desire for this Yasna the Asha-sanctified Mahya (Monthly festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Antaremah, the master of Asha. I desire for this Yasna the Pereno-mah and the Asha-sanctified Vishaptatha, the master of Asha.

9 With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Maidyozarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyoshahem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Paitishahem, the master of Asha. With this libation and Barasman I desire for this Yasna Ayathrem, the promoter, who spends the strength of males, Asha-sanctified, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Hamaspathmaidyem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the masters of Asha.

10 With this libation and Baresman I desire for this Yasna all of the masters of Asha, the thirty-three who come the nearest round about our Hawans, who are masters of Asha Vahishta, which were inculcated by Mazda, and spoken forth by Zarathushtra.

11 With this libation and Baresman I desire for this Yasna Ahura (and) Mithra, the lofty, eternal, and Asha-sanctified two. I desire for this Yasna the Stars and Moon and Sun (and) - with the Baresman-Plants - and Mithra, the governor of all the provinces. With this libation and Baresman I desire for this Yasna the radiant and glorious Ahura Mazda. With this libation and Baresman I desire for this Yasna the good, heroic, bountiful Fravashis of the Asha-sanctified.

12 With this libation and Baresman I desire for this Yasna you, the Asha-sanctified Atar, the Son of Ahura Mazda, the master of Asha, with all Fires. With this libation and Baresman I desire for this Yasna the good, best, Mazda-made, Asha-sanctified Water. I desire for this Yasna all the Mazda-made Asha-sanctified Waters. I desire for this Yasna all the Mazda-made, Asha-sanctified Plants.

13 With this libation and Baresman I desire for this Yasna the bounteous Manthra, the most glorious. I desire for this Yasna the law instituted against the Daevas. I desire for this Yasna the Zoroastrian law. I desire for this Yasna the long tradition. I desire for this Yasna the good Mazdayasnian Religion.

14 With this libation and Baresman I desire for this Yasna Mount Ushi-darena, Mazda-made, the Yazad possessing the ease of Asha. I desire for this Yasna all mountains possessed of ease of Asha, full of ease2, Mazda-made, Asha-sanctified, the masters of Asha. I desire for this Yasna the strong, Mazda-made khwarrah of the Kavis. I desire for this Yasna the strong, Mazda-made ungraspable khwarrah. With this libation and Baresman I desire for this Yasna the good Ashi, the brilliant, tall, vigorous, fair of form, self-sufficient. I desire for this Yasna the Mazda-made khwarrah; I desire for this Yasna the Mazda-made prosperity.

15 With this libation and Baresman I desire for this Yasna the pious and good Blessing. I desire for this Yasna the pious, Asha-sanctified Man, and I desire for this Yasna the strong, brave Yazad Damoish Upamana.

16 With this libation and Baresman I desire for this Yasna these Waters and Lands and Plants; I desire for this Yasna these places, districts, and pastures, and these dwellings with their springs of water, and this land-ruler, who is Ahura Mazda.

17 With this libation and Baresman I desire for this Yasna all the greatest masters: the day-lords, the month-lords, those of the years, and of the seasons, and the good, mighty, beneficent Fravashis of the Asha-sanctified.

18 With this libation and Baresman I desire for this Yasna all the Asha-sanctified Yazatas. I desire for this Yasna all the masters of Asha: Hawan at his time, and Savanghi and Visya at their times, and all the greatest masters at their times.

Chapter 3

0 THE YASNA ADVANCES TO THE NAMING OF THE OBJECTS OF PROPITIATION.

1 With a Baresman brought to its appointed place accompanied with the Zaothra at the time of Hawan, I desire to approach the Myazda-offering with my praise, as it is consumed, and likewise Ameretat (as the guardian of plants and wood) and Haurvatat (who guards the water), with the (fresh) meat1, for the propitiation of Ahura Mazda, and of the Bountiful Immortals, and for the propitiation of Sraosha (who is Obedience) the blessed, who is endowed with sanctity, and who smites with the blow of victory, and causes the settlements to advance.

2 And I desire to approach Haoma and Para-haoma with my praise for the propitiation of the Fravashi of Spitama Zarathushtra, the saint. And I desire to approach the (sacred) wood with my praise, with the perfume, for the propitiation of thee, the Fire, O Ahura Mazda's son!

3 And I desire to approach the Haomas with my praise for the propitiation of the good waters which Mazda created; and I desire to approach the Haoma-water, and the fresh milk with my praise, and the plant Hadhanaepata, offered with sanctity for the propitiation of the waters which are Mazda-made.

4 And I desire to approach this Baresman with the Zaothra with my praise, with its binding and spread with sanctity for the propitiation of the Bountiful Immortals. And I desire with (?) my voice the thoughts well thought, and the words well spoken, and the deeds well done, and the recital of the Gathas as they are heard. And I desire to approach the well-said Mathras with my praise, and this (higher) lordship with this sanctity, and this exact regulation (of the Ratu), and the reverential prayer for blessings (spoken at the fitting hour); and I desire to approach them for the contentment and propitiation of the holy Yazads, heavenly and earthly, and for the contentment of each man's soul.

5 And I desire to approach the Asnya with my praise, the lords of the ritual order, and the Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the Yazad of the spoken name, and with him Raman Hvastra.

6 And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.

7 And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma* with my praise, with that lofty Ahura Napt-apam, and the waters Mazda-made,

8 And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the Yasht of the Fravashis of the saints, and of the women who have many sons, and the year long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously, Ahura-made and of the Victorious Ascendency (which it secures).

9 And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha (Obedience) the sacred, the holy, who smites with the blow of victory, and makes the settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the settlements, and causes them to increase.

10 And I desire to approach the monthly festivals, the lords of the ritual order, and the new moon and the waning moon, and the full moon which scatters night,

11 And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima the breeder who spends the strength of males, and Maidhyairya, and Hamaspathmaedhaya, and the seasons, lords of the ritual order,

12 and all those lords who are the three and thirty, who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta (and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts of Righteousness, the Best.

13 And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra, province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month),

14 And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants which Mazda made.

15 And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the law composed against the Daevas, the Zarathushtrian, and with that of the long descent of the Religion which Mazda gave.

16 And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all, glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and the good Glory, and of the Benefit which Mazda gave.

17 And I desire to approach with the Yasht of the good and pious Blessing of the pious man and of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse,

18 and to these places, regions, pastures, and abodes, with their water-springs, and with that of the waters, and the lands, and the plants, and with that of this earth and yon heaven, and with that of the holy wind and of the stars, moon, and sun, and with that of the stars without beginning, self-determined and self-moved, and with that of all the holy creatures which are those of Spenta Mainyu, male and female, regulators of the ritual order,

19 and with that of the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the days in their duration, and of the days during daylight, and with that of the monthly festivals, and the yearly festivals, and with those of the several seasons which are lords of the ritual at the time of Havani.

20 And I desire to approach the meat-offering with a Yasht, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), with the Yasht of the sacred flesh for the propitiation of Sraosha (Obedience) the blessed and the mighty, whose body is the Mathra, of him of the daring spear, the lordly, the Yazad of the spoken name.

21 And I desire to approach both Haoma and the Haoma-juice with a Yasht for the propitiation of the Fravashi of Zarathushtra Spitama, the saint, the Yazad of the spoken name. And I desire to approach the wood-billets with a Yasht, with the perfume for the propitiation of thee, the Fire, O Ahura Mazda's son! the Yazad of the spoken name.

22 And I desire to approach with a Yasht for the mighty Fravashis of the saints, the overwhelming, the Fravashis of those who held to the ancient lore, and of those of the next of kin.

23 And I desire to approach toward all the lords of the ritual order with a Yasht, toward all the good Yazads, heavenly and earthly, who are (set) for worship and for praise because of Asha Vahishta (of Righteousness the Best).

24 I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage, propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order, and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their duration, and of the days during daylight, and for the month-regulators, and the year-regulators, and for those of the (several) seasons, for their sacrifice, and homage, their propitiation, and their praise.

25 (The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me. (The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak forth to me. (The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 4

0 THE OFFERING TAKES PLACE.

1 These good thoughts, good words, and good deeds, these Haomas, meat-offerings, and Zaothras, this Baresman spread with sanctity, this flesh, and the two, Haurvatat (who guards the water) and Ameretatat (who guards the plants and wood), even the flesh, the Haoma and Haoma-juice, the wood-billets, and their perfume, this sacred lordship and chieftainship, and the timely prayer with blessing, and the heard recital of the Gathas, and the well-said Mathras, these all we offer, and make known with celebrations (here)1.

2 Yea, these do we announce with celebrations, and we present them to Ahura Mazda2, and to Sraosha (Obedience) the blessed, and to the Bountiful Immortals, and to the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda, the lofty lord of the entire creation of the holy, for sacrifice, homage, propitiation, and praise.

3 Yea, further, we present (them to the Bountiful Immortals with an especial gift) these thoughts well thought, these words well spoken, these deeds well done, these Haomas, Myazdas, Zaothras, and this Baresman spread with sanctity, the flesh, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), even the flesh, Haoma and Parahaoma, the wood-billets, the perfume, and this their lordship and their sanctity, and this chieftainship, this prayer for blessing, the heard recital of the Gathas, and the well-said Mathras.

4 We offer with our celebrations, and we announce them (of a verity) to the Bountiful Immortals, those who exercise their rule aright, and who dispose (of all) aright, the ever-living, ever-helpful, the male divinities among their number who dwell with the Good Mind, [and the female ones as well].

5 And we announce them in our celebrations as more propitious for this house, and for the furtherance of this house, of its herds, and of its men3, of those now born, and of those yet to be born, the holy, yea, for the furtherance of that house of which these (men) are thus.

6 And we present these offerings to the good Fravashis of the saints who are mighty and overwhelming for the succor of the saints.

7 Yea, we present these hereby to the Creator Ahura Mazda, the radiant, the glorious, and the heavenly spirit, for the sacrifice, homage, propitiation, and praise of the Bountiful Immortals (all).

8 And we present these hereby to the Day-lords of the ritual order, to Havani, to Savanghi, and to Visya, the holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise, and to Mithra of the wide pastures, and the thousand ears, and the myriad eyes, the Yazad of the spoken name,

9 And to Rapithwina, Fradat-fshu, and Zantuma, the holy lords of the ritual order, and to Righteousness the Best, and to Ahura Mazda's Fire,

10 And to Uzayeirina, Fradat-vira, and Dahvyuma, the holy lords of the ritual order, and to that lofty lord Napat-apam, and to the water Mazda-made,

11 And to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti and Zarathushtrotema, the holy lords of the ritual order, and to the Fravashis of the saints, and to the women who bring forth many sons, and to the Prosperous home-life which endures without reverse throughout the year, and to Force, well-shaped and stately, and to the Blow of victory which Mazda gives, and to the Victorious Ascendency which it secures, for their sacrifice, homage, their propitiation, and their praise,

12 And to Ushahina, with Berejya and Nmanya, and Sraosha (Obedience) the blessed, smiting with the blow of victory and furthering the settlements, and to Rashnu, the most just, and to Arstat, furthering the settlements, and causing them to increase.

13 And these we announce and we present hereby to the Month-lords of the ritual order, to the new moon and the waning moon (the moon within), and to the full moon which scatters night, the holy lord of the ritual order, for (their) sacrifice, homage, their propitiation, and their praise.

14 And these we announce hereby and we present to the Yearly festivals, to Maidhyo-zaremaya, Maidhyo-shema, Patishahya, and to Ayathrima, to Maidhyairya, Hamaspathmaedhaya, and to the Seasons as holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise.

15 And these we announce and we present hereby to all those lords who are the three and thirty lords of the ritual order, who approach the nearest around about our Havani, and which are the festivals of Righteousness the Best, inculcated by Mazda, and uttered forth by Zarathushtra for their sacrifice, homage, propitiation, and praise.

16 And these we announce and we present to Ahura and to Mithra, the lofty, and imperishable, and holy two, to the stars, the creatures of Spenta Mainyu, and to the star Tistrya, the radiant, the glorious, and to the Moon which contains the seed of cattle, and to the resplendent Sun, of the swift horses, Ahura Mazda's eye, and to Mithra, the lord of provinces, for their sacrifice, homage, their propitiation and their praise; yea, these we present hereby to Ahura Mazda (as he rules this day) and to the Fravashis of the saints (as they rule this month), for their sacrifice, homage, their propitiation and their praise.

17 And these we announce hereby to thee, the Fire, O Ahura Mazda's son! with all the fires for thy sacrifice, homage, propitiation, and praise, and to the good waters for the sacrifice, homage, propitiation, and praise of all the waters Mazda-made, and to all the plants which Mazda made,

18 And to the Mathra Spenta, the holy, the effective, the law against the Daevas, the Zarathushtrian statute, and to the long descent of the good Mazdayasnian religion.

19 And these we announce and we present hereby to Mount Ushi-darena, Mazda-made, brilliant with sanctity, and to all the mountains shining with their holiness, abundantly luminous, and Mazda-made, and to the Kingly glory, the unconsumed glory Mazda-made, and to the good Blessedness, and the good Religious-knowledge, and the good Rectitude, and to the good Rasastat, and to the Glory and the Benefit which Mazda created.

20 And these we offer and present to the pious and good Blessing of the pious, and to the swift and dreadful Yazad, the Curse of wisdom.

21 And to these places, pastures, and dwellings with their springs of water, their rivers, to the lands and to the plants, to this earth and yon heaven, to the holy wind, to the stars, moon, and sun, to the stars without beginning, self-disposed, and to all the holy creatures of the Spenta Mainyu, male and female (the rulers as they are of the ritual order).

22 And these we announce and we present hereby to that lofty lord who is Asha, the ritual righteousness itself, to the Day-lords, and the Month-lords, the Year-lords, and the Seasons who are the lords of the ritual at the time of Havani, and for their sacrifice, homage, their propitiation and their praise.

23 Yea, these we announce and we present to Sraosha, the blessed and mighty, whose body is the Mathra, him of the daring spear, the lordly one, and to the holy Fravashi of Zarathushtra Spitama, the saint. And these we announce and we present to thee, the Fire, O Ahura Mazda's son! for thy sacrifice, homage, thy propitiation, and thy praise.

24 And these we announce and we present to the Fravashis of the saints, the mighty and overwhelming, of the saints of the ancient lore, and of the next of kin.

25 And these we announce and we present hereby to all the good Yazads, earthly and heavenly, who are (meet) for sacrifice, homage, propitiation, and for praise, because of Asha Vahishta (who is Righteousness the Best). We worship the Bountiful Immortals who rule aright, and who dispose of all aright.

26 And that one of beings (do we worship) whose superior (service) in the sacrifice Ahura Mazda knows, and from his righteousness (which he maintains, and those of all female beings do we worship) whose (higher service is thus likewise known; yea, all) male and female beings do we worship (who are such)!

Chapter 5

0 TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.

1 Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good.

2 Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with priority among the Yazads who abide beside the Kine (and care for her protection and support).

3 And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names). We worship him with our bones, and with our flesh, (with our bodies and our life). And we worship the Fravashis of the saints, of holy men, and holy women;

4 and Righteousness the Best do we worship, the most beauteous, the Bountiful Immortal and that which is endowed with light in all things good.

5 And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith, the good law of our thrift, and Piety the ready mind (within Thy folk)!

Chapter 6

0 THE SACRIFICE CONTINUES WITH FULLER EXPRESSION

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.

11 And we worship thee, the Fire, Ahura Mazda's son, together with all the fires, and the good waters, the best and Mazda-made, and holy, even all the waters which are Mazda-made and holy, and all the plants which Mazda made.

12 And we worship the Mathra Spenta with our sacrifice, the glorious and of a truth, the law revealed against the Daevas, the Zarathushtrian law, and we worship with our sacrifice its long descent, and the good Mazdayasnian Religion.

13 And we worship Mount Ushi-darena, the Mazda-made, the glorious Yazad, shining with holiness, and all the mountains that shine with holiness, with abundant brilliance, Mazda-made, the holy lords of the ritual order. And we worship the mighty Kingly glory Mazda-made, the mighty glory, unconsumed and Mazda-made, and the good Sanctity, the brilliant, the lofty, the powerful and the stately, delivering (men) with its inherent power. Yea, we worship the Glory, and the Benefit which are Mazda-made.

14 And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint, and that Yazad, the mighty Curse of wisdom.

15 And we worship these waters, lands, and plants, these places, districts, pastures, and abodes with their springs of water, and we worship this lord of the district with our sacrifice, who is Ahura Mazda (Himself).

16 And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords during daylight, and the Month-lords, and the Year-lords.

17 And we worship Haurvatat (who guards the water) and Ameretatat (who guards the plants and the wood), and Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and makes the settlements advance, the holy lord of the ritual order.

18 And we worship Haoma with our sacrifice and the Haoma-juice. And we worship the sacred Fravashi of Zarathushtra Spitama the saint. And we worship the wood-billets, and the perfume and thee, the Fire, Ahura Mazda's son, the holy lord of the ritual order.

19 And we worship the good, heroic, bountiful Fravashis of the saints.

20 And we worship all the holy Yazads, and all the lords of the ritual order at the time of Havani, and Savanghi, and all the greatest lords at their (proper) time. (The Yenhe hatam follows.)

21 The Ratu. As an Ahu (revered and) to be chosen, the priest speaks forth to me. The Zaotar. So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 7

0 PRESENTATION OF OFFERINGS BY THE PRIEST WITH THE OBJECT OF PROPITIATION NAMED.

1 With a complete and sacred offering [Ashi] I offer and I give this meat-offering, and (with it) Haurvatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the Kine of blessed gift1, for the propitiation of Ahura Mazda, and of the Bountiful Immortals (all, and) for the propitiation of Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and who causes the settlements to advance.

2 And I offer the Haoma and Haoma-juice with a complete and sacred offering for the propitiation of the Fravashi of Zarathushtra Spitama the saint, and I offer the wood-billets with the perfume for Thy propitiation, the Fire's, O Ahura Mazda's son!

3 And I offer the Haomas with a complete and sacred offering for propitiation [to the good waters] for the good waters Mazda-made. And I offer this Haoma-water with scrupulous exactness and with sanctity, and this fresh milk, and the plant Hadhanaepata uplifted with a complete and sacred offering for the propitiation of the waters which are Mazda-made.

4 And I offer this Baresman with its Zaothra (and with its binding) for a girdle spread with complete sanctity and order for the propitiation of the Bountiful Immortals, and I offer with my voice the thoughts well-thought, the words well-spoken, and the deeds well-done, and the heard recital of the Gathas, the Mathras well-composed and well-delivered, and this Lordship, and this Sanctity, and this ritual mastership, and the timely Prayer for blessings, with a complete and sacred offering for the propitiation of the holy Yazads, heavenly and earthly, and for the contentment of the individual soul!

5 And I offer to the Asnya with a complete and sacred offering, as lords of the ritual order, and to Havani, and to Savanghi and Visya, holy lords of the ritual order, and to Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and to Raman Hvastra.

6 And I offer with a complete and sacred offering to Rapithwina, the holy lord of the ritual order; and I offer to Fradat-fshu and to the Zantuma, and to Asha Vahishta (who is Righteousness the Best) and to Ahura Mazda's Fire.

7 And I offer with a complete and sacred offering to Uzayeirina, Fradat-vira, and to the Dahvyuma*, the holy lord of the ritual order, and to that lofty Ahura Napat-apam, and to the waters which Mazda created.

8 And I offer with a complete and sacred offering to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti, and to the Zarathushtrotema, and to the Fravashis of the saints, and to the women who have many sons, and to the Prosperous home-life which endures (without reverse) throughout the year, and to Force, the well-shaped and stately, and to the Blow which smites with victory Ahura-given, and to the Victorious Ascendency (which it secures).

9 And I offer with a complete and sacred offering to Ushahina, the holy lord of the ritual order, and to Berejya, and Nmanya, and to Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and makes the settlements advance, and to Rashnu the most just, and to Arshtat who furthers the settlements and causes them to increase.

10 And I offer with a complete and sacred offering to the Mahya, lords of the ritual order, to the new and the waning moon (the moon within), and to the full moon which scatters night, holy lords of the ritual order.

11 And I offer with a complete and sacred offering to the Yearly festivals, the lords of the ritual order, to Maidhyo-zaremaya, and Maidhyo-shema, to Paitishahya, and to Ayathrima the furtherer (the breeder), the spender of the strength of males, and to Maidhyairya and Hamaspathmaedhaya, holy lords of the ritual order, and I offer with sanctity to the several seasons, the lords of the ritual order.

12 And I offer with a complete and sacred offering to all those lords who are the thirty and three, who approach the nearest round about our Havani, and who are the lords of Asha (the ritual by-eminence), of Righteousness who is (the Best), whose observances are inculcated as precepts by Mazda, and uttered forth by Zarathushtra.

13 And I offer with a complete and sacred offering to Ahura and Mithra, the lofty and imperishable, and holy two, and to the stars which are the creatures of Spenta Mainyu, and to the star Tishtrya, the radiant, the glorious, and to the Moon which contains the seed of cattle in its beams, and to the resplendent Sun of the fleet horses, the eye of Ahura Mazda, and to Mithra, the lord of the provinces. And I offer with a complete and sacred offering to Ahura Mazda, the resplendent, the glorious, (who rules this day), and to the Fravashis of the saints (who name the month).

14 And I offer with a complete and sacred offering to thee, the Fire, O Ahura Mazda's son! together with all the fires, and to the good waters, even to the waters which are Mazda-made, and to all the plants which Mazda made.

15 And I offer with a complete and sacred offering to the Mathra Spenta, the holy, the effective, revealed against the Daevas, the Zarathushtrian law, and to the long descent of the good Religion, of the Mazdayasnian faith.

16 And I offer with a complete and sacred offering to Mount Ushi-darena, the Mazda-made, brilliant with holiness, and to all the mountains shining with holiness, of abundant brightness, and which Mazda made, and to the Royal glory unconsumed and Mazda-made. And I offer with a complete and sacred offering to Ashi Vanguhi, and to Chishti Vanguhi, and to Erethe, and to Rasastat, and to the Glory (and the) Benefit which Mazda made.

17 And I offer with a complete and sacred offering to the good and pious Prayer for blessings of the pious man, and to that Yazad, the swift and dreadful Curse of the wise.

18 And I offer with a complete and sacred blessing to these places, districts, pastures, and abodes with their springs of water, and to the waters and the lands, and the plants, and to this earth and yon heaven, and to the holy wind, and to the stars, and the moon, even to the stars without beginning (to their course), the self-appointed, and to all the holy creatures of Spenta Mainyu, be they male or female, regulators (as they are) of the ritual order.

19 And I offer with a complete and sacred blessing to that lofty lord who is Righteousness (the Best) and the Day-lords, the lords of the days during their duration, and to those of the days during daylight, and to the Month-lords, and the Year-lords, and to those of the seasons, the lords who are lords of the ritual, and at the time of Havani.

20 And I offer the Myazda meat-offering with a complete and sacred offering, and Haurvatat (who guards the water), and Ameretatat (who guards the wood), and the flesh of the Kine of blessed gift, for the propitiation of Sraosha (Obedience) the blessed, whose body is the Mathra, him of the daring spear, the lordly, the Yazad of the spoken name.

21 And I offer the Haoma and the Haoma-juice for the propitiation of the Fravashi of Zarathushtra Spitama the saint, the Yazad of the spoken name. And I offer the wood-billets with the perfume for Thy propitiation, the Fire's, Ahura Mazda's son, the Yazad of the spoken name.

22 And I offer with a complete and sacred offering to the Fravashis of the saints, the mighty and overwhelming, to those of the saints of the ancient lore, and to those of the next of kin.

23 And I offer with a complete and sacred offering to all the lords of the ritual order, and to all the good Yazads heavenly and earthly who are (meet) for sacrifice and homage because of Asha who is Vahishta (of Righteousness who is the Best).

24 May that approach to us, and with a sacred blessing (O Lord!) whose benefits the offerers are seeking for. Thy praisers and Mathra-speakers, O Ahura Mazda! may we be named; we desire it, and such may we be. What reward, O Ahura Mazda! adapted to myself Thou hast appointed unto souls,

25 Of this do Thou Thyself bestow upon us for this world and for that of mind; (yea, do Thou bestow) so much of this as that we may attain to Thy ruling protection and to that of Righteousness for ever.

26 We sacrifice to the Ahuna-vairya and to the veracious word correctly uttered, and to the good and pious prayer for blessings, and to the dreadful curse of the wise, the Yazad, and to Haurvatat and Ameretatat, and to the flesh of the Kine of blessed gift, and to the Haoma and Haoma-juice, and to the wood-billets, and the perfume, for the praise of the pious and good prayer for blessings. (The Yenghe hatam:)

27 (To that one) of beings do we sacrifice whose superior (fidelity) in the sacrifice Ahura Mazda knows through his Righteousness (within him, yea, even to those female saints do we sacrifice) whose (superior sanctity is thus known. We sacrifice to all) both males and females whose (superiority is such). (The Ratu speaks.) As an Ahu (revered and) to be chosen, he who is the Zaotar speaks forth to me. (The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 8

0 OFFERING OF THE MEAT-OFFERING IN PARTICULAR. THE FAITHFUL PARTAKE.

1 A blessing is Righteousness (called) the Best. It is weal; it is weal to this (man), When toward Righteousness Best there is right. I offer the Myazda (of the) meat-offering with a complete and sacred offering; and I offer Haurvatatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the blessed Kine; and I offer the Haoma and the Haoma-juice, the wood-billets and the perfume for the praise of Ahura Mazda, and of the Ahuna-vairya, the veracious word, and for that of the pious and beneficent Prayer for blessings, and for the redoubted Curse of the wise, and for the praise of the Haoma, and of the Mathra of the holy Zarathushtra; and may it come to us with sacred fullness (to accept and to recompense our gift).

2 (The Ratu speaks.) Eat, O ye men, of this Myazda, the meat-offering, ye who have deserved it by your righteousness and correctness.

3 O ye Bountiful Immortals, and thou, the Mazdayasnian law, ye just men and just women, and ye Zaothras, whoever among these Mazdayasnians would call himself a Mazdayasnian desiring to live in the practice of the liberality of Righteousness [for by sorcery the settlements of Righteousness are ruined], do ye cause (such an one) to be (still further) taught1, (ye), who are the waters, the plants, and the Zaothras!

4 And whoever of these Mazdayasnians, adults, when he invokes with earnestness, does not adhere to these words, and (so) speaks, he approaches to that (word) of the magician; (but, as against that magician's word) 'a blessing is Righteousness (called) the Best.'

5 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!2

6 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish!

7 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds.3

8 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked.

9 Ashem Vohu ... . Propitiation to Haoma who brings righteousness (to us) for sacrifice, homage, propitiation, and for praise. (The Zaotar?) As the Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Ratu.) As an Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 9

0 THE HOM YASHT

1 At the hour of Havani, Haoma came to Zarathushtra, as he served the (sacred) Fire, and sanctified (its flame), while he sang aloud the Gathas. And Zarathushtra asked him: Who art thou, O honorable one1! who art of all the incarnate world the most beautiful in Thine own body of those whom I have, seen, (thou) glorious [immortal]?

2 Thereupon gave Haoma answer, the holy one who driveth death afar: I am, O Zarathushtra Haoma, the holy and driving death afar; pray to me, O Spitama, prepare me for the taste. Praise me so that also the other Saoshyants [benefactors] may praise me2.

3 Thereupon spake Zarathushtra: Unto Haoma be the praise. What man, O Haoma! first prepared thee for the corporeal world? What award3 was offered him? what gain did he acquire?

4 Thereupon did Haoma answer me, he the holy one, and driving death afar: Vivanghvant was the first of men who prepared me for the incarnate world. This award4 was offered him; this gain did he acquire, that to him was born a son who was Yima, called the brilliant, (he of the many flocks, the most glorious of those yet born, the sunlike-one of men), that he made from his authority both herds and people free from dying, both plants and waters free from drought, and men could eat inexhaustible5 food.

5 In the reign of brave6 Yima was there neither cold nor heat, there was neither age nor death, nor envy demon-made. Like teenagers7 walked the two forth, son and father, in their stature and their form, so long as Yima, son of Vivanghvant ruled, he of the many herds!

6 Who was the second man, O Haoma! who prepared thee for the corporeal world? What award8 was offered him? what gain did he acquire?

7 Thereupon gave Haoma answer, he the holy one, and driving death afar: Athwya was the second who prepared-me for the corporeal world. This award9 was given him, this gain did he acquire, that to him a son was born, Thraetaona of the mighty clan10,

8 Who smote Azhi Dahaka11, three-jawed and triple-headed, six-eyed, with thousand perceptions12, and of mighty strength, a lie-demon [druj] of the Daevas, evil for our settlements, and wicked, whom the evil spirit Angra Mainyu made as the most mighty Druj [against the corporeal world], and for the murder of (our) settlements, and to slay the (homes) of Asha!

9 Who was the third man, O Haoma! who prepared thee for the corporeal world? What award13 was given him? what gain did he acquire?

10 Thereupon gave Haoma answer, the holy one, and driving death afar: Thrita, [the most helpful of the Samids], was the third man who prepared me for the corporeal world. This award was given him, this gain did he acquire, that to him two son were born, Urvakhshaya and Keresaspa, the one a judge confirming order, the other a youth of great ascendant, curly-haired14, bludgeon-bearing.

11 He who smote the horny dragon swallowing men, and swallowing horses, poisonous, and green of color over which, as thick as thumbs are, greenish poison flowed aside, on whose back once Keresaspa cooked his meat in iron caldron at the noonday meal; and the deadly, scorched, upstarted, and springing off, dashed out the water as it boiled. Headlong fled affrighted manly-minded Keresaspa.

12 Who was the fourth man who prepared thee, O Haoma! for the corporeal world? What blessedness was given him? what gain did he acquire?

13 Thereupon gave Haoma answer, he the holy, and driving death afar: Pourushaspa was the fourth man who prepared me for the corporeal world. This blessedness was given him, this gain did he acquire, that thou, O Zarathushtra! wast born to him, the just, in Pourushaspa's house, the Daeva's foe, the friend of Mazda's lore,

14 famed in Airyana Vaejah; and thou, O Zarathushtra! didst recite the first the Ahuna-vairya, four times intoning it, and with verses kept apart [(Pazand) each time with louder and still louder voice].

15 And thou didst cause, O Zarathushtra! all the demon-gods to vanish in the ground who aforetime flew about this earth in human shape (and power. This hast thou done), thou who hast been the strongest, and the staunchest, the most active, and the swiftest, and (in every deed) the most victorious in the two spirits' world.

16 Thereupon spake Zarathushtra: Praise to Haoma. Good is Haoma, and the well-endowed, exact and righteous in its nature, and good inherently, and healing, beautiful of form, and good in deed, and most successful in its working, golden-hued, with bending sprouts. As it is the best for drinking, so (through its sacred stimulus) is it the most nutritious for the soul.

17 I make my claim on thee, O yellow one! for inspiration. I make my claim on thee for strength; I make my claim on thee for victory; I make my claim on thee for health and healing (when healing is my need); I make my claim on thee for progress and increased prosperity, and vigor of the entire frame, and for understanding, of each adorning kind, and for this, that I may have free course among our settlements, having power where I will, overwhelming angry malice, and a conqueror of lies.

18 Yea, I make my claim on thee that I may overwhelm the angry hate of haters, of the Daevas and of mortals, of the sorcerers and sirens, of the tyrants, and the Kavis, of the Karpans, murderous bipeds, of the sanctity-destroyers, the profane apostate bipeds, of the wolves four-footed monsters, of the invading host, wide-fronted, which with stratagems advance.

19 This first blessing I beseech of thee, O Haoma, thou that drivest death afar! I beseech of thee for (heaven), the best life of the saints, the radiant, all-glorious. This second blessing I beseech of thee, O Haoma, thou that drivest death afar! this body's health (before that blest life is attained). This third blessing I beseech of thee, O Haoma, thou that drivest death afar! the long vitality of life.

20 This fourth blessing I beseech of thee, O Haoma, thou that drivest death afar! that I may stand forth on this earth with desires gained, and powerful, receiving satisfaction, overwhelming the assaults of hate, and conquering the lie. This fifth blessing, O Haoma, I beseech of thee, thou that drivest death afar! that I may stand victorious on earth, conquering in battles, overwhelming the assaults of hate, and conquering the lie.

21 This sixth blessing I ask of thee, O Haoma, thou that drivest death afar! that we may get good warning of the thief, good warning of the murderer, see first the bludgeon-bearer, get first sight of the wolf. May no one whichsoever get first the sight of us. In the strife with each may we be they who get the first alarm!

22 Haoma grants to racers who would run a course with span both speed and bottom (in their horses). Haoma grants to women come to bed with child a brilliant offspring and a righteous line. Haoma grants to those (how many!) who have long sat searching books, more knowledge and more wisdom.

23 Haoma grants to those long maidens, who sit at home unwed, good husbands, and that as soon as asked, he Haoma, the well-minded.

24 Haoma lowered Keresani, dethroned him from his throne, for he grew so fond of power, that he treacherously said: No priest behind (and watching) shall walk the lands for me, as a counselor to prosper them, he would rob everything of progress, he would crush the growth of all!

25 Hail to thee, O Haoma, who hast power as thou wilt, and by thine inborn strength! Hail to thee, thou art well-versed in many sayings, and true and holy words. Hail to thee for thou dost ask no wily questions, but questionest direct.

26 Forth hath Mazda borne to thee, the star-bespangled girdle, the spirit-made, the ancient one, the Mazdayasnian Faith. So with this thou art begirt on the summits of the mountains, for the spreading of the precepts, and the headings of the Mathra, (and to help the Mathra's teacher),

27 O Haoma, thou house-lord, and thou clan-lord, thou tribe-lord, and chieftain of the land, and thou successful learned teacher, for aggressive strength I speak to thee, for that which smites with victory, and for my body's saving, and for manifold delight!

28 Bear off from us the torment and the malice of the hateful. Divert the angry foe's intent! What man soever in this house is violent and wicked, what man soever in this village, or this tribe, or province, seize thou away the fleetness from his feet; throw thou a veil of darkness o'er his mind; make thou his intellect (at once) a wreck!

29 Let not the man who harms us, mind or body, have power to go forth on both his legs, or hold with both his hands, or see with both his eyes, not the land (beneath his feet), or the herd before his face.

30 At the aroused and fearful Dragon, green, and belching forth his poison, for the righteous saint that perishes, yellow Haoma, hurl thy mace! At the (murderous) bludgeon-bearer, committing deeds unheard of, blood-thirsty, (drunk) with fury, yellow Haoma, hurl thy mace!

31 Against the wicked human tyrant, hurling weapons at the head, for the righteous saint that perishes, yellow Haoma, hurl thy mace! Against the righteousness-disturber, the unholy life-destroyer, thoughts and words of our religion well-delivering, yet in actions never reaching, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

32 Against the body of the harlot, with her magic minds o'erthrowing with (intoxicating) pleasures, to the lusts her person offering, whose mind as vapor wavers as it flies before the wind, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

Chapter 10

1 Let the Demon-gods and Goddesses fly far away from hence, and let the good Sraosha make here his home! [And may the good Blessedness here likewise dwell], and may she here spread delight and peace within this house, Ahura's, which is sanctified by Haoma, bringing righteousness (to all).

2 At the first force of thy pressure, O intelligent! I praise thee with my voice, while I grasp at first thy shoots. At thy next pressure, O intelligent! I praise thee with my voice, when as with full force of a man I crush thee down.

3 I praise the cloud that waters thee, and the rains which make thee grow on the summits of the mountains; and I praise thy lofty mountains where the Haoma branches spread.

4 This wide earth do I praise, expanded far (with paths), the productive, the full bearing, thy mother, holy plant! Yea, I praise the lands where thou dost grow, sweet-scented, swiftly spreading, the good growth of the Lord. O Haoma, thou growest on the mountains, apart on many paths, and there still may'st thou flourish. The springs of Righteousness most verily thou art, (and the fountains of the ritual find their source in thee)!

5 Grow (then) because I pray to thee on all thy stems and branches, in all thy shoots (and tendrils) increase thou through my word!

6 Haoma grows while he is praised, and the man who praises him is therewith more victorious. The lightest pressure of thee, Haoma, thy feeblest praise, the slightest tasting of thy juice, avails to the thousand-smiting of the Daevas.

7 Wasting doth vanish from that house, and-with it foulness, whither in verity they bear thee, and where thy praise in truth is sung, the drink of Haoma, famed, health-bringing (as thou art). [(Pazand) to his village and abode they bear him.]

8 All other toxicants go hand in hand with Rapine of the bloody spear, but Haoma's stirring power goes hand in hand with friendship. [Light is the drunkenness of Haoma (Pazand).]Who as a tender son caresses Haoma, forth to the bodies of such persons Haoma comes to heal.

9 Of all the healing virtues, Haoma, whereby thou art a healer, grant me some. Of all the victorious powers, whereby thou art a victor, grant me some. A faithful praiser will I be to thee, O Haoma, and a faithful praiser (is) a better (thing) than Righteousness the Best; so hath the Lord, declaring (it), decreed.

10 Swift and wise hath the well-skilled Deity created thee; swift and wise on high Haraiti did He, the well-skilled, plant thee.

11 And taught (by implanted instinct) on every side, the bounteous birds have carried thee to the Peaks-above-the-eagles, to the mount's extremest summit, to the gorges and abysses, to the heights of many pathways, to the snow-peaks ever whitened.

12 There, Haoma, on the ranges dost thou grow of many kinds. Now thou growest of milky whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring of the pious. So terrify away from me the (death's) aim of the curser. So terrify and crush his thought who stands as my maligner.

13 Praise be to thee, O Haoma, (for he makes the poor man's thoughts as great as any of the richest whomsoever.) Praise be to Haoma, (for he makes the poor man's thoughts as great as when mind reacheth culmination.) With manifold retainers dost thou, O Haoma, endow the man who drinks thee mixed with milk; yea, more prosperous thou makest him, and more endowed with mind.

14 Do not vanish from me suddenly like milk-drops in the rain; let thine exhilarations go forth ever vigorous and fresh; and let them come to me with strong effect. Before thee, holy Haoma, thou bearer of the ritual truth, and around thee would I cast this body, a body which (as all) may see (is fit for gift and) grown.

15 I renounce with vehemence the murderous woman's emptiness, the Jaini's, hers, with intellect dethroned. She vainly thinks to foil us, and would beguile both Fire-priest and Haoma; but she herself, deceived therein, shall perish. And when she sits at home, and wrongly eats of Haoma's offering, priest's mother will that never make her, nor give her holy sons!

16 To five do I belong, to five others do I not; of the good thought am I, of the evil am I not; of the good word am I, of the evil am I not; of the good deed am I, and of the evil, not. To Obedience am I given, and to deaf disobedience, not; to the saint do I belong, and to the wicked, not; and so from this on till the ending shall be the spirits' parting. (The two shall here divide.)

17 Thereupon spake Zarathushtra: Praise to Haoma, Mazda-made. Good is Haoma, Mazda-made. All the plants of Haoma praise I, on the heights of lofty mountains, in the gorges of the valleys, in the clefts (of sundered hill-sides) cut for the bundles bound by women. From the silver cup I pour Thee to the golden chalice over. Let me not thy (sacred) liquor spill to earth, of precious cost.

18 These are thy Gathas, holy Haoma, these thy songs, and these thy teachings, and these thy truthful ritual words, health-imparting, victory-giving, from harmful hatred healing giving.

19 These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilaration(s), and flying lightly come they here. Victory-giving smiteth Haoma, victory-giving is it worshipped; with this Gathic word we praise it.

20 Praise to the Kine; praise and victory (be) spoken to her! Food for the Kine, and pasture! 'For the Kine let thrift use toil; yield thou us food.'

21 We worship the yellow lofty one; we worship Haoma who causes progress, who makes the settlements advance; we worship Haoma who drives death afar; yea, we worship all the Haoma plants. And we worship (their) blessedness, and the Fravashi of Zarathushtra Spitama, the saint.

Chapter 11

0 PRELUDE TO THE HAOMA-OFFERING.

1 Three clean creatures (full of blessings) curse betimes while yet invoking, the cow, the horse, and then Haoma. The cow cries to her driver thus: Childless be thou, shorn of offspring evil-famed, and slander-followed, who foddered fairly dost not use me, but fattenest me for wife or children, and for thy niggard selfish meal.

2 The horse cries to his rider thus: Be not spanner of the racers; stretch no coursers to full-speed; do not stride across the fleetest, thou, who dost not pray me swiftness in the meeting thick with numbers, in the circuit thronged with men.

3 Haoma speaks his drinker thus: Childless be thou, shorn of offspring, evil-famed, and slander-followed, who holdest me from full outpouring, as a robber, skulls in-crushing. No head-smiter am I ever, holy Haoma, far from death.

4 Forth my father gave an offering, tongue and left eye chose Ahura, set apart for Haoma's meal.

5 Who this offering would deny me, eats himself, or prays it from me, this which Mazda gave to bless me, tongue with left eye (as my portion).

6 In his house is born no fire-priest, warrior ne'er in chariot standing, never more the thrifty tiller. In his home be born Dahakas, Murakas of evil practice, doing deeds of double nature.

7 Quick, cut off then Haoma's portion, gift of flesh for doughty Haoma! Heed lest Haoma bind thee fettered, as he bound the fell Turanian Frangrasyan (the murderous robber) fast in iron close-surrounded in the mid-third of this earth!

8 Thereupon spake Zarathushtra: Praise to Haoma made by Mazda, good is Haoma Mazda-made.

9 Who to us is one hereupon to thee (becomes) two, to be made to three, for the five-making of the four, for the seven-making of the sixth, who are your nine in the decade (?), who serve you and with zeal.

10 To thee, O holy Haoma! bearer of the ritual sanctity, I offer this my person which is seen (by all to be) mature, (and fit for gift); to Haoma the effective do I offer it, and to the sacred exhilaration which he bestows; and do thou grant to me (for this), O holy Haoma! thou that drivest death afar, (Heaven) the best world of the saints, shining, all brilliant.

11 (The Ashem Vohu, &c.)

12 May'st Thou rule at Thy will, O Lord....

13 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

14 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

15 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

16 I confess myself a Mazdayasnian of Zarathushtra's order.

17 I celebrate my praises for good thoughts, good words, and good deeds for my thoughts, my speeches, and (my) actions. With chanting praises I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds.

18 Here I give to you, O ye Bountiful Immortals! sacrifice and homage with the mind, with words, deeds, and my entire person; yea, (I offer) to you the flesh of my very body (as your own). And I praise Righteousness. A blessing is Righteousness (called) the Best, &c.

Chapter 12

0 The Zoroastrian Creed.

1 I curse the Daevas. I declare myself a Mazda-worshipper, a supporter of Zarathushtra, hostile to the Daevas, fond of Ahura's teaching, a praiser of the Amesha Spentas, a worshipper of the Amesha Spentas. I ascribe all good to Ahura Mazda, 'and all the best,' Asha-endowed, splendid, xwarena-endowed, whose is the cow, whose is Asha, whose is the light, 'may whose blissful areas be filled with light'.

2 I choose the good Spenta Armaiti for myself; let her be mine. I renounce the theft and robbery of the cow, and the damaging and plundering of the Mazdayasnian settlements.

3 I want freedom of movement and freedom of dwelling for those with homesteads, to those who dwell upon this earth with their cattle. With reverence for Asha, and (offerings) offered up, I vow this: I shall nevermore damage or plunder the Mazdayasnian settlements, even if I have to risk life and limb.

4 I reject the authority of the Daevas, the wicked, no-good, lawless, evil-knowing, the most druj-like of beings, the foulest of beings, the most damaging of beings. I reject the Daevas and their comrades, I reject the demons (yatu) and their comrades; I reject any who harm beings. I reject them with my thoughts, words, and deeds. I reject them publicly. Even as I reject the head (authorities), so too do I reject the hostile followers of the druj.

5 As Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed;

6 as Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed — even as Zarathushtra rejected the authority of the Daevas, so I also reject, as Mazda-worshipper and supporter of Zarathushtra, the authority of the Daevas, even as he, the Asha-endowed Zarathushtra, has rejected them.

7 As the belief of the waters, the belief of the plants, the belief of the well-made (Original) Cow; as the belief of Ahura Mazda who created the cow and the Asha-endowed Man; as the belief of Zarathushtra, the belief of Kavi Vishtaspa, the belief of both Frashaostra and Jamaspa; as the belief of each of the Saoshyants (saviors) — fulfilling destiny and Asha-endowed — so I am a Mazda-worshipper of this belief and teaching.

8 I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done action.

9 I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; [which upholds khvaetvadatha], Asha-endowed; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.

Chapter 13

1 I address (my invocation to) Ahura Mazda. And I invoke (among guardian beings) the chief of the house-lord, and the chief of the Vis-lord, and the chief of the Zantu-lord. And I invoke the chief of the province-lord. And the chief of women I invoke, the Mazdayasnian Faith, the blessed and good Parendi, her who is the holy one of human-kind. And I invoke this (holy) earth which bears us.

2 And I invoke the friendly and most helpful person's lord, the Fire of Ahura Mazda, and also the most energetic lords of holy men, those who are most strenuous in their care of cattle and the fields, and the chief of the thrifty tiller of the earth. And I invoke the steady settler of sanctity, (and) the chief of the charioteer.

3 And I invoke the chief of the fire-priest by means of the most imposing sciences of the Mazdayasnian Faith. And I invoke the chief of the Atharvan, and his pupils I invoke; yea, the lords of each of them. I invoke these lords, and I summon the Bountiful Immortals here, and the Prophets who shall serve us, the wisest as they are, the most scrupulous in their exactness (as) they utter words (of doctrine and of service), the most devoted (to their duties likewise), and the most glorious in their thoughts(?). And I invoke the most imposing forces of the Mazdayasnian Faith, and the fire-priests I invoke, and the charioteers, the warriors, and the thrifty tillers of the soil.

4 And to You, O Ye Bountiful Immortals! Ye who rule aright, and dispose (of all) aright, I offer the flesh of my very frame, and all the blessings of my life. Thus the two spirits thought, thus they spoke, and thus they did;

5 And therefore as Thou, O Ahura Mazda! didst think, speak, dispose, and do all things good (for us), so to Thee would we give, so would we assign to Thee our homage; so would we worship Thee with our sacrifices. So would we bow before Thee with these gifts, and so direct our prayers to Thee with confessions of our debt.

6 By the kinship of the good kindred, by that of Righteousness the good (Thy righteous servant's nature) would we approach Thee, and by that of the good thrift-law, and of Piety the good.

7 And we would worship the Fravashi of the Kine of blessed gift, and that of the holy Gaya Mareyan [Gayomard], and we would worship the holy Fravashi of Zarathushtra Spitama, the saint. Yea, that one of beings do we worship whose better (service) in the sacrifice Ahura Mazda knows; (even those women do we worship) whose (better service thus is known). Yea, both (holy) men and women (do we worship whom Ahura Mazda knows). As the Ahu is excelling.... A blessing is the Right called the best....

8 We worship the Ahuna-vairya; and we worship Asha Vahishta the best(?), the bountiful Immortal. And we sacrifice to the Ha fraoreti, even to the confession and laudation of the Mazdayasnian Faith!

Chapter 14

1 I will come to You, O Ye Bountiful Immortals! as a praiser and a priest, and an invoker and sacrificer, as a memorizing reciter and a chanter, for Your sacrifice and homage, which are to be offered to You, the Bountiful Immortals, and for our dedication and sanctification; (yea, for ours) who are the holy prophets (destined to benefit the saints).

2 And to You, O Ye Bountiful Immortals! would I dedicate the flesh of my very body, and all the blessings of a prospered life.

3 In this Zaothra with this Baresman, I desire to approach the holy Yazads with my praise, and all the holy lords of the ritual order at their times, Havani at his time, and Savanghi and Visya at their times.

4 I confess myself a Mazdayasnian, and of Zarathushtra's order.

5 The Zaotar speaks: As an Ahu (revered and) chosen, the Zaotar (?) speaks forth to me (?). The Ratu speaks: As an Ahu (revered and) to be chosen, the Zaotar speaks forth to me. The Zaotar: So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 15

1 With precept, praise, and with delight produced by grace, I call upon the Bountiful Immortals the good, and also therewith the beautiful by name; and I sacrifice to them with the blessing of the good ritual, with the earnest blessings of the good Mazdayasnian Faith.

2 Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have lived, and live ever, by their names these I worship, while I draw near with praises. The Good Kingdom is to be chosen, that lot which most of all bears on (our blessings).

3 Let Sraosha (Obedience) be here present for the sacrifice of Ahura Mazda, the most beneficent, the holy, who is so dear to us as at the first, so at the last; yea, let him be present here.

4 As the Ahu (revered and) to be chosen, the Atarevakhsha thus speaks forth to me. (Response): So let the Ratu from his righteousness, holy and learned, speak forth!

Chapter 16

1 We worship Ahura Mazda, the holy lord of the ritual order, who disposes (all) aright, the greatest Yazad, who is also the most beneficent, and the one who causes the settlements to advance, the creator of good creatures; yea, we worship Him with these offered Zaothras and with truthfully and scrupulously delivered words; and we worship every holy Yazad of the heaven (as well)!

2 And we worship Zarathushtra Spitama in our sacrifice, the holy lord of the ritual order with these Zaothras and with faithfully delivered words; and we worship every holy earthly Yazad as we worship him; and we worship also the Fravashi of Zarathushtra Spitama, the saint. And we worship the utterances of Zarathushtra and his religion, his faith and his lore.

3 And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious. And we worship Vohu Manah (the Good Mind), and Asha Vahishta (who is Righteousness the Best), and Khshathra-vairya, the Kingdom to be desired, and the good and bountiful Armaiti (true piety in the believers), and Haurvatat and Ameretat (our Weal and Immortality).

4 Yea, we worship the Creator Ahura Mazda and the Fire, Ahura Mazda's son, and the good waters which are Mazda-made and holy, and the resplendent sun of the swift horses, and the moon with the seed of cattle (in his beams); and we worship the star Tishtrya, the lustrous and glorious; and we worship the soul of the Kine of blessed endowment,

5 and its Creator Ahura Mazda; and we worship Mithra of the wide pastures, and Sraosha (Obedience) the blessed, and Rashnu the most just, and the good, heroic, bountiful Fravashis of the saints, and the Blow-of-victory Ahura-given (as it is). And we worship Raman Hvastra, and the bounteous Wind of blessed gift,

6 and (its) Creator Ahura Mazda, and the good Mazdayasnian Religion, and the good Blessedness and Arshtat. And we worship the heaven and the earth of blessed gift, and the bounteous Mathra, and the stars without beginning (to their course), self-disposing as they are.

7 And we worship the glorious works of Righteousness in which the souls of the dead find satisfaction and delight [(Pazand) which are the Fravashis of the saints], and we worship (Heaven) the best world of the saints, shining, all glorious.

8 And we worship the two, the milk-offering and the libation, the two which cause the waters to flow forth, and the plants to flourish, the two foes who meet the Dragon demon-made; and who are set to meet, to defeat, and to put to flight, that cheat, the Pairika, and to contradict the insulting malice of the Ashemaogha (the persecuting heretic) and that of the unholy tyrant full of death.

9 And we worship all waters and all plants, and all good men and all good women. And we worship all these Yazads, heavenly and earthly, who are beneficent and holy.

10 And we worship thee (our) dwelling-place who art the (earth, our) bounteous Armaiti, and Thee, O Ahura Mazda, O holy Lord of this abode! which is the home of healthy herds and healthy men, and of those who are both endowed with health and lover(s) of the ritual right. (Response of the individual worshipper (?).) Wherefore whichever of persons, or whatever of bodily influences, is most helpful and preserving in that abode (thus owned by Mazda) let this meet me in mine abode, and there may it abide for summer and for winter. (Or let that one meet me in all my house, in whom are what of influences are the most mighty power for the body and the person's life; yea, let that one meet me there, and there abide for summer and for winter (for my help)!)

Chapter 17

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.(Y6.1)

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.(Y6.2)

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.(Y6.3)

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.(Y6.4)

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).(Y6.5)

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.(Y6.6)

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.(Y6.7)

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).(Y6.8)

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.(Y6.9)

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.(Y6.10)

11 We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires.

12 And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy.

13 And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law against the Daevas, and its long descent.

14 And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.

15 And we worship the good and pious prayer for blessings,

16 and these waters and (these lands),

17 and all the greatest chieftains, lords of the ritual order;

18 And I praise, invoke, and glorify the good, heroic, bountiful Fravashis of the saints, those of the house, the Vis, the Zantuma, the Dahvyuma, and the Zarathushtrotema, and all the holy Yazads!

Chapter 18

1 Grant me, Thou who art maker of the Kine, plants and waters, Immortality, Mazda! Grant, too, Weal, Spirit bounteous.... (See Y51.7 and Y47).

Chapter 19

0 (As the Ahu is excellent, so (is) the Ratu (one who rules) from the righteous Order, a creator of mental goodness and of life's actions done for Mazda; and the Kingdom (is) for Ahura which to the poor shall offer a nurturer.)

1 Zarathushtra asked of Ahura Mazda: O Ahura Mazda, Thou most bounteous Spirit! maker of the corporeal worlds, the holy One! which was that word which Thou did'st declare to me,

2 which was before the sky, and before the water, before the earth, and before the cattle, before the plants, and before the fire, and before the holy man, and the Demon-gods (the Daevas), before the Khrafstra-men, and before all the incarnate world; even before all the good creatures made by Mazda, and which contain (and are) the seed of righteousness?

3 Thereupon Ahura Mazda said: It was this piece, the Ahuna-vairya, O Spitama Zarathushtra! which I pronounced as thine

4 before the sky, and before the waters, before the land, and before the cattle and the plants, and before the fire, Ahura Mazda's son, before the holy man, and before the Daevas, and Khrafstra-men, and before the entire corporeal world, even before the good creatures made by Mazda, which contain (and are) the seed of righteousness.

5 It was these part(s) of the Ahuna-vairya, O Spitama Zarathushtra! which especially belongs to me, and when each is intoned aloud without the (needless) repetition of verses and of words, and without their omission, it is worth a hundred of their other stanzas, even although they are prominent in the ritual, and likewise equally as well recited without additions or omissions; nay, further, when it is intoned imperfectly but added to, and with omissions, it is even then in effect equivalent (not to a hundred indeed, but) to ten other (stanzas) that are prominent.

6 And whoever in this world of mine which is corporeal shall mentally recall, O Spitama* Zarathushtra! a portion of the Ahuna-vairya, and having thus recalled it, shall undertone it, or beginning to recite it with the undertone, shall then utter it aloud, or chanting it with intoning voice, shall worship thus, then with even threefold (safety and with speed) I will bring his soul over the Bridge of Chinvat, I who am Ahura Mazda (I will help him to pass over it) to Heaven (the best life), and to Righteousness the Best, and to the lights of heaven.

7 And whoever, O Spitama Zarathushtra! while undertoning the part(s) of the Ahuna-vairya (or this piece the Ahuna-vairya), takes ought therefrom, whether the half, or the third, or the fourth, or the fifth, I who am Ahura Mazda will draw his soul off from the better world; yea, so far off will I withdraw it as the earth is large and wide; [and this earth is as long as it is broad].

8 And I pronounced this saying which contains its Ahu and its Ratu before the creation of this heaven, before the making of the waters, and the plants, and the four-footed kine, before the birth of the holy biped man, before this sun with its body made for the acquisition of the creation of the Bountiful Immortals.

9 And the more bountiful of the two Spirits (Ahura) declared to me (Zarathushtra) the entire creation of the pure, that which exists at present, that which is in the course of emerging into existence, and that which shall be, with reference to the performance and realization 'of the actions of a life devoted to Mazda.'

10 And this word is the most emphatic of the words which have ever been pronounced, or which are now spoken, or which shall be spoken in future; for (the eminence of) this utterance is a thing of such a nature, that if all the corporeal and living world should learn it, and learning should hold fast by it, they would be redeemed from their mortality!

11 And this our word I have proclaimed as a symbol to be learned, and to be recited, as it were, to every one of the beings under the influence of and for the sake of Righteousness the Best.

12 And 'as' (the worshipper has) here spoken it forth, when he has thus 'appointed' the 'Lord and regulator,' so (by thus reciting these authoritative words), he acknowledges Ahura Mazda (as prior to, and supreme) over, those creatures who have 'the mind' as their first. 'As' he acknowledges Him as the greatest of them all, 'so' he assigns the creatures to Him (as to their originator).

13 As he undertones the third sentence, he thereby announces that 'all the amenities of life appertain to the 'good' Mazda, (and come) from Him. As he recites 'dazda manangho,' 'the creator of mind,' he acknowledges Him as superior and prior to mind; and as he makes Him the one who indicates (the truth) to mind, (saying) 'manangho of mind,' which means that by this much he makes Him (its director), and then he makes Him 'the lord of actions.'

14 And when he acknowledges Him for the creatures thus, 'O Mazda!' he acknowledges Him (as their ruler) when he assigns the creatures to Him thus. He then assigns the Kingdom to Ahura, saying: 'Thine, O Mazda! is the Kingdom.' And he assigns a nourisher and protector to the poor, saying: Yim drigubyo dadat vastarem; that is, as a friend to Spitama. This is the fifth sentence, (and it concludes) the entire recital and word, (even) the whole of this word of Ahura Mazda.

15 He who is the best (of all) Ahura Mazda, pronounced the Ahuna-vairya, and as He pronounced it as the best, so He caused it to have its effect, (He, ever) the same, (as He is). The evil one at once arose (to oppose Him), but He (Ahura) repelled that wicked one with His interdict, and with this repelling renunciation: Neither our minds are in harmony, nor our precepts, nor our comprehensions, nor our beliefs, nor our words, nor our actions, nor our consciences, nor our souls!

16 And this saying, uttered by Mazda, has three stages, or measures, and belongs to four classes (of men as its supporters), and to five chiefs (in the political world, without whom its efficiency is marred), and it has a conclusion ending with a gift. (Question.) How are its measures (constituted)? (Answer.) The good thought, the good word, and the good deed.

17 (Question.) With what classes of men? (Answer.) The priest, the charioteer (as the chief of warriors), the systematic tiller of the ground, and the artisan. These classes therefore accompany the religious man throughout his entire duty with the correct thought, the truthful word, and the righteous action. These are the classes and states in life which give attention to the rulers, and fulfill the (laws) of religion; (yea, they are the guides and companions of that religious man) through whose actions the settlements are furthered in righteousness.

18 (Question.) How are the chiefs (constituted)? (Answer.) They are the house-chief, the village-chief, and the tribe-chief, the chief of the province, and the Zarathushtra as the fifth. That is, so far as those provinces are concerned which are different from, and outside of the Zarathushtrian regency, or domain. [Ragha which has four chiefs (only) is the Zarathushtrian (district)] (Question.) How are the chiefs of this one constituted? (Answer.) They (are) the house-chief, the village-chief, the tribe-chief, and the Zarathushtra as the fourth.

19 (Question.) What is the thought well thought? (Answer.) (It is that which the holy man thinks), the one who holds the holy thought to be before all other things (Question.) What is the word well spoken? (Answer.) It is the Mathra Spenta, the bounteous word of reason. (Question.) What is the deed well done? (Answer.) It is that done with praises, and by the creatures who regard Righteousness as before all other things.

20 (Question.) Mazda made a proclamation, w om did He announce? (Answer.) Some one who was holy, and yet both heavenly and mundane. (Question.) What was His character, He who made this sacred enunciation? (Answer.) He who is the best (of all), the ruling one. (Question.) Of what character (did He proclaim him the coming one)? (Answer.) As holy and the best, a ruler who exercises no wanton or despotic power.

21 We sacrifice to the (several) part(s) of the Ahuna-vairya. We sacrifice to the memorized recital of the Ahuna-vairya, and its regular chanting and its use in the full Yasna.

Chapter 20

1 A blessing is Righteousness (called) the best; there is weal, there is weal to this man when the Right (helps) the Righteousness best, (when the pious man serves it in truth). Ahura Mazda spake forth: Ashem vohu vahishtem asti. To this Asha, the holy ritual sanctity, one attributes the qualities of 'good' and 'best,' as one attributes property to an owner; thus this sentence vohu vahishtem asti is substantiated (at once).

2 Ushta asti ushta ahmai; by this attribution of blessedness (the praiser) assigns every person (or thing) of a sacred nature to every holy person, and as one usually (?) and regularly (?) assigns every person or thing (?) that is holy to every holy man.

3 Hyat ashai vahishtai; by these words the worshipper ascribes the entire Mathra (to Asha Vahishta), and ascribes all to the Mathra, as one ascribes the kingdom to Righteousness, and as one ascribes righteousness to the invoking saint; yea, as one ascribes righteousness to us who are the prophets (who shall help and bless the people). The three maxims of the sentences (are thus fulfilled). And every word (in its detail), and the entire utterance in its proclamation, is the word of Ahura Mazda.

4 Mazda has made a proclamation. (Question.) Whom did He announce? (Answer.) That holy one who is both heavenly and earthly. (Question.) Of what character is He who has thus announced Him? (Answer.) He is the best, and the one who is exercising sovereign power. (Question.) Of what character is the man whom He announced? (Answer.) The holy and the best, the one who rules with no capricious tyranny. We sacrifice to the (several) part(s) of the Asha Vahishta (prayer). We sacrifice to the heard-recital of the Asha Vahishta, to its memorizing, its chanting, and its sacrificial use!

Chapter 21

0 (The Yenhe. (To that one) of beings do we offer, whose superior (fidelity) in the sacrifice Ahura Mazda recognizes by reason of the sanctity (within him; yea, even to those female saints also do we sacrifice) whose (superior fidelity is thus likewise known; thus) we sacrifice to (all, to both) the males and females (of the saints)!)

1 A word for the Yasna by Zarathushtra, the saint, Yenhe, &c. Here the worshipper indicates and offers the Yasna (which is the sacrificial worship) of Mazda as by the command (or as the institution) of Ahura. Hatam. Here the worshipper offers the sacrificial worship as if with the beings who are among those who are destined to live.

2 Yaungham. Here he indicates and offers the sacrificial worship of those holy females who have Aramaiti at their head, as homage to the Immortals. These are the three sentences which comprehend all the Yasnian speech. (Question.) To whom is this Yasna addressed? (Answer.) To the Bountiful Immortals (in the course of the Yasna).

3 Thereupon spake Mazda: Salvation to this one, whosoever he may be! May the absolute ruler Ahura grant it. (Question.)

4 Whom did He answer with this answer? (Answer.) He answered: The state of salvation; and with this answer, 'the state of salvation,' he answered every saint who exists, every one who is coming into existence, and every one who shall exist in the future. (Question. Who answered thus? Answer.) The best One. (Question. What did He answer?) (Answer.) The best thing. (That is,) the best One, Mazda, answered the best and the holy (answer) for the better and the holy man.

5 We sacrifice to this piece, the Yenhe hatam, the prominent and holy Yasht.

Chapter 22

1 With the Baresman brought hither together with the Zaothra, for the worship of the Creator Ahura Mazda, the resplendent, the glorious, and for that of the Bountiful Immortals, I desire to approach this Haoma with my praise, offered (as it is) with punctilious sanctity (or, for a blessing), and this fresh milk, and this plant Hadhanaepata.

2 And, as an act of worship to the beneficent waters, I desire to approach these Zaothras with (my) praise offered (as they are) with punctilious sanctity, having the Haoma with them, and the flesh, with the Hadhanaepata. And I desire to approach the Haoma-water with my praise for the beneficent waters; and I desire to approach the stone mortar and the iron mortar with my praise.

3 And I desire to approach this plant for the Baresman with my praise, and the well-timed prayer for blessings, that which has approached (to accept our homage), and the memorized recital and the fulfillment of the good Mazdayasnian Faith, and the heard recital of the Gathas, and the well-timed and successful prayer for blessings, that of the holy lord of the ritual order. And I desire to approach these wood-billets and their perfume with my praise, - thine, the Fire's, O Ahura Mazda's son! Yea, I desire to approach all good things with my praise, those which Mazda made, and which have the seed of sanctity (within them),

4 for the propitiation of Ahura Mazda and of the Bountiful Immortals, and of Sraosha the blessed, and of Ahura Mazda's Fire, the lofty ritual lord!

5 And I desire to approach the Asnya with my praise, the lords of the ritual order, and the Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the Yazad of the spoken name, and with him Raman Hvastra.(Y3.5)

6 And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.(Y3.6)

7 And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma* with my praise, with that lofty Ahura Napt-apam, and the waters Mazda-made, (Y3.7)

8 And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the Yasht of the Fravashis of the saints, and of the women who have many sons, and the year long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously, Ahura-made and of the Victorious Ascendency (which it secures). (Y3.8)

9 And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha (Obedience) the sacred, the holy, who smites with the blow of victory, and makes the settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the settlements, and causes them to increase. (Y3.9)

10 And I desire to approach the monthly festivals, the lords of the ritual order, and the new moon and the waning moon, and the full moon which scatters night, (Y3.10)

11 And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima the breeder who spends the strength of males, and Maidhyairya, and Hamaspathmaedhaya, and the seasons, lords of the ritual order, (Y3.11)

12 and all those lords who are the three and thirty, who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta (and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts of Righteousness, the Best. (Y3.12)

13 And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra, province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month), (Y3.13)

14 And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants which Mazda made. (Y3.14)

15 And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the law composed against the Daevas, the Zarathushtrian, and with that of the long descent of the Religion which Mazda gave.(Y3.15)

16 And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all, glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and the good Glory, and of the Benefit which Mazda gave.(Y3.16)

17 And I desire to approach with the Yasht of the good and pious Blessing of the pious man and of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse, (Y3.17)

18 and to these places, regions, pastures, and abodes, with their water-springs, and with that of the waters, and the lands, and the plants, and with that of this earth and yon heaven, and with that of the holy wind and of the stars, moon, and sun, and with that of the stars without beginning, self-determined and self-moved, and with that of all the holy creatures which are those of Spenta Mainyu, male and female, regulators of the ritual order, (Y3.18)

19 and with that of the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the days in their duration, and of the days during daylight, and with that of the monthly festivals, and the yearly festivals, and with those of the several seasons which are lords of the ritual at the time of Havani.(Y3.19)

20 And I desire to approach this Haoma with (my) praise, that which is thus lifted up with sanctity, and this milk (fresh as it is, and as if) living and lifted up with sanctity, and this plant the Hadhanaepata lifted up with sanctity. (Y3.1)

21 And I desire to approach these Zaothras with (my) praise for the beneficial waters, these Zaothras which have the Haoma with them and the milk with them, and the Hadhanaepata, and which are lifted up with sanctity. And I desire to approach the Haoma-water with (my) praise for the beneficial waters, and the two mortars, the stone one and the iron one, (Y3.2)

22 and I desire to, approach this branch for the Baresman with my praise, and the memorized recital and fulfillment of the Mazdayasnian law, and the heard recital of the Gathas, and the well-timed and persistent prayer for blessings(uttered) by the holy lords of the ritual order, and this wood and perfume, even thine, O Fire, Ahura Mazda's son, and all good objects Mazda-made (Y3.3)

23 for the propitiation of Ahura Mazda, the resplendent, the glorious, and of the Bountiful Immortals, and of Mithra of the wide pastures, and of Raman Hvastra, (Y3.4)

24 and of the resplendent sun, immortal, radiant, of the fleet horses, and of Vayu, (of predominant influence and) working on high, set over the other beings in the creation [(Pazand); that is for thee thus (O Vayu) when thine influence is that which appertains to Spenta Mainyu], and for the propitiation of the most just knowledge Mazda-given, and of the holy and good Religion, the Mazdayasnian Faith;

25 for the propitiation of the Mathra Spenta, (the bounteous) and holy, and the effective, instituted against the Daevas, the Zarathushtrian law, and of the long descent of the good Mazdayasnian Faith [the holding in mind and devotion to the Mathra Spenta, and knowledge of the Mazdayasnian Religion] for the propitiation of the understanding which is innate and Mazda-made, and of that which is heard by the ear;

26 and for thy propitiation, the Fire's, O Ahura Mazda's son! [(Pazand); (yea) thine, the Fire's, O Ahura Mazda's son] with all the fires, and for the propitiation of Mount Ushi-darena, the Mazda-made, radiant with sanctity;

27 and of all the holy Yazads, spiritual and earthly, and of the holy Fravashis, the redoubted and overwhelming, those of the ancient lore, and those of the next of kin and of the Yazad of the spoken name!

Chapter 23

1 I desire to approach with my praise those Fravashis which have existed from of old, the Fravashis of the houses, and of the villages, of the communities, and of the provinces, which hold the heaven in its place apart, and the water, land, and cattle, which hold the children in the wombs safely enclosed apart so that they do not miscarry.

2 And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly Yazads. And I desire to approach the Fravashi of Gaya Maretan [Gayomard] (the life-man) in my worship with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as well.

3 And I desire in my worship to approach toward every holy Fravashi whosesoever it may be, and wheresoever dead upon this earth (its possessor may have lain), the pious woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who) may have dwelt (here; yea, all) which are now worshipped from this house, which are attentive to, and which attain to (our) good Yasnas and (our) homage.

4 Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fraashis of those who held to the ancient lore, and the Fravashis of the next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship with my praise; and I desire therewith to approach toward all the lords of the ritual, and with praise; and I desire to approach all the good Yazads with my praise, the heavenly and the earthly, who are meet for sacrifice and homage, because of Righteousness the Best!

Chapter 24

1 (And having approached these Haomas with our worship), we present them to Ahura Mazda; (yea, we present) these Haomas, Myazdas, Zaothras, and the Baresman spread with punctilious sanctity, and the flesh, and the milk, fresh as if living, and lifted up with punctilious sanctity, and this branch the Hadhanaepata likewise lifted up with-sanctity.

2 (And having approached these Zaothras in our worship), we present them to the good waters having the Haoma with them, and the milk, and the Hadhanaepata, and lifted up with scrupulous sanctity; and (with them) we present the Haoma-water to the good waters, and both the stone and the iron mortar.

3 And we present this plant of the Baresman! and the timely prayer for blessings, which has approached in the due course of the ritual, and the recollection and practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the timely prayer for blessings which has approached as the prayer of the holy lord of the ritual order; and these wood-billets, and the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and all good objects Mazda-made, which have the seed of righteousness, we offer and present.

4 And these we present hereby to Ahura Mazda, and to Sraosha (Obedience) the blessed (and Righteous), and to the Bountiful Immortals; and to the Fravashis of the saints, even to the souls of the saints, and to the Fire of Ahura Mazda, the lofty lord of entire holy creation, for sacrifice, homage, propitiation, and for praise.

5 And these we present hereby to the Fravashi of Zarathushtra Spitama, the saint, for sacrifice, propitiation, and for praise, and to that of the people who love Righteousness, with all the holy Fravashis of the saints who are dead and who are living, and to those of men who are as yet unborn, and to those of the prophets who will serve us, and will labor to complete the progress and renovation of the world.

6 And we present these Haomas, Myazdas, Zaothras, and the Baresman spread with sanctity, and the flesh, and the milk (fresh as if) living, and lifted up with sanctity, and the Hadhanaepata branch.

7 And we present these Zaothras to the beneficial waters having the Haoma with them, and the flesh, and the Hadhanaepata lifted up with sanctity, and the Haoma-water, to the good waters, with the stone and iron mortars,

8 and this plant of the Baresman, (and) the tirnely Prayer and the recollection and practice of the good Mazdayasnian Faith, and these wood-billets, and the perfume, thine, the Fire's, O Ahura Mazda's son! and all objects which are Mazda-made, and which have, and are, the seed of Righteousness, these we offer and present.

9 (Yea,) we present these hereby to the Bountiful Immortals who rule aright, and who dispose of all aright, the ever-living, ever-helpful, who abide with the Good Mind (of the Lord and of His folk)!

Chapter 25

1 And we worship the Bountiful Immortals with our sacrifice, who rule aright, and who dispose of all aright; and we worship this Haoma, this flesh and branch,

2 and these Zaothras for the good waters, having the Haoma with them, and the flesh with them, and Hadhanaepata, and lifted up with sanctity, and we worship the Haoma-water for the beneficial waters; and we worship the two, the stone mortar and the iron mortar;

3 and we worship this plant for the Baresman and the well-timed prayer for blessings which has approached (in its proper place within the ritual course), and also both the remembrance and the practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the well-timed prayer for blessings of the holy lord of the ritual order which has approached, and these wood-billets with the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and we worship all good objects which are Mazda-made, and which contain (and are) the seed of Righteousness.

4 And we worship Ahura Mazda with our sacrifice, the resplendent, the glorious, and the Bountiful Immortals who rule aright, and who dispose (of all) aright, and Mithra of the wide pastures and Raman Hvastra; and we worship the shining sun, the resplendent, the immortal, of the fleet horses.

5 And we worship the holy wind which works on high, placed higher than the other creatures in the creation; and we worship this which is thine, O Vayu! and which appertains to the Spenta Mainyu within thee; and we worship the most true religious Knowledge, Mazda-made and holy, and the good Mazdayasnian law.

6 And we worship the Mathra Spenta verily glorious (as it is), even the law pronounced against the Daevas, the Zarathushtrian law, and its long descent; yea, we worship the good Mazdayasnian Religion, and the Mathra which is heart-devoted and bounteous (imparting heart's devotion to the saint); yea, we worship the Mazdayasnian Religion maintained in the understanding of the saint; and we honor that science which is the Mathra Spenta, and the innate understanding Mazda-made, and the derived understanding, heard with ear, and Mazda-made.

7 Yea, we worship thee, the Fire, Ahura Mazda's son I the holy lord of the ritual order; and we worship all the Fires, and Mount Ushi-darena (which holds the light) Mazda-made and holy, the Yazad mount, brilliant with sanctity. 8. And we worship every holy spiritual Yazad; and every holy earthly Yazad (who exists)!

Chapter 26

1 I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the Zantumas, and the Dahvyumas, and the Zarathushtrotemas.

2 And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the greatest and the best, the most beautiful and the firmest, the most wise and the best in form, and the one that attains the most its ends because of Righteousness.

3 And (having invoked them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones of the creatures of Ahura who are imperishable and holy.

4 And (having invoked them) hither, we worship the spirit and conscience, the intelligence and soul and Fravashi of those holy men and women who early heard the lore and commands (of God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of the Kine of blessed gift.

5 And (having invoked it) hither, we worship the Fravashi of Gaya Maretan [Gayomard] the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint.

6 And (having invoked them) hither, we worship the life, conscience, intelligence, soul and Fravashi of the next of kin, of the saints male and female who have striven after the ritual truth, which are those of the dead and living saints, and which are those also of men as yet unborn, of the future prophets who will help on the renovation, and complete the human progress, with them all.

7 And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women;

8 and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female.

9 (And having invoked them) hither we worship the Fravashis of all the holy children who fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and those of the saints without the province.

10 We worship the Fravashis of (those) holy men and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya Maretan [Gayomard] (the first created) to the Saoshyant, the victorious.

11 Yea, we worship all the Fravashis of the saints, and we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]!

Chapter 27

1 This is to render Him who is of all the greatest, our lord and master (even) Ahura Mazda. And this to smite the wicked Angra Mainyu, and to smite Aeshma of the bloody spear, and the Mazainya Daevas, and to smite all the wicked Varenya Daevas.

2 And this is to further Ahura Mazda, the resplendent, the glorious, to further the Bountiful Immortals, and the influences of the star Tishtrya, the resplendent, the glorious, (and) to the furtherance of the holy man, and of all the (bountiful and) holy creatures of the Bounteous Spirit.

3-5 (The Ahunwar appears here with Y34.5, the Airyema Ishyo, and the Ashem Vohu.)

6 The Haomas are crushed, O Mazda, Khshathra, and Asha, O ye Lords! Good is Sraosha who accompanies the sacrifice with the great glory, and may he be present affording strenuous help.

7 We are offering saving acts of wisdom and of worship with the sacred gift of the Ahuna-Vairya intoned with sanctity, and of the two mortars here brought forward with holy act, and with that of the correctly uttered words likewise; and therefore may they be to us the more saving in their wise significance.

8 The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.(Y33.11)

9 Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense [âdâ, offering], through the Right give powerful prowess, through Good Thought give the reward.(Y33.12)

10 To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the Daenas about the Right.(Y33.13)

11 As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.(Y33.14)

12 I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice, homage, propitiation and praise of the masters of the days in their duration, and of the days during daylight, for those of the monthly festivals, and for those of the yearly ones, and for those of the seasons! (Y1.23)

13 As the Ahu is excellent, so is the Ratu (one who rules) from (his) sanctity, a creator of mental goodness, and of life's actions done for Mazda; and the Kingdom (is) for Ahura, which to the poor may offer a nurturer.

14 (What is Your Kingdom, Your riches; how may I be Your own in my actions, to nourish Your poor, O Mazda? Beyond; yea, beyond all we declare You, far from Daevas and Khrafstra-accursed mortals!)

15 We worship the Ahuna-vairya. We worship Asha Vahishta, the most beautiful, the Bountiful Immortal.

Chapter 28

1 With outspread hands in petition for that help, O Mazda, I will pray for the works of the holy spirit, O thou the Right, whereby I may please the will of Good Thought and the Ox-Soul.

2 I who would serve you, O Mazda Ahura and Vohu Mano, do ye give through Asha the blessings of both worlds, the bodily and that of the Spirit, which set the faithful in felicity.

3 I who would praise ye as never before, Right and Good Thought and Mazda Ahura, and those for whom Piety makes an imperishable Dominion to grow; come ye to me help at my call.

4 I who have set my heart on watching over the soul, in union with Good Thought, and as knowing the rewards of Mazda Ahura for our works, will, while I have power and strength, teach men to seek after Right.

5 O Asha, shall I see thee and Good Thought, as one that knows? (Shall I see) the throne of the mightiest Ahura and the following of Mazda? Through this word (of promise) on our tongue will we turn the robber horde unto the Greatest.

6 Come thou with Good Thought, give through Asha, O Mazda, as the gift to Zarathushtra, according to thy sure words, long enduring mighty help, and to us, O Ahura, whereby we may overcome the enmity of our foes.

7 Grant, O thou Asha, the reward, the blessing of Good Thought; O Piety, give our desire to Vishtaspa and to me; O thou Mazda and King, grant that your Prophet may command a hearing.

8 The best I ask of Thee, O Best, Ahura (Lord) of one will with the Best Asha, desiring (it) for the hero Frashaostra and for those (others) to whom thou wilt give (it), (the best gift) of Good Mind through all time.

9 With these bounties, O Ahura, may we never provoke your wrath, O Mazda and Right and Best Thought, we who have been eager in bringing you songs of praise. Ye are they that are the mightiest to advance desire and the Dominion of Blessings.

10 The wise whom thou knowest as worthy, for their right (doing) and their good thought, for them do thou fulfill their longing for attainment. For I know words of prayer are effective with Ye, which tend to a good object.

11 I would thereby preserve Right and Good Thought for evermore, that I may instruct, do thou teach me, O Mazda Ahura, from thy spirit by thy mouth how it will be with the First Life.

Chapter 29

1 Unto you wailed the Ox-soul, "For whom did ye fashion me? Who created me? Violence and rapine (and) savagery hath oppressed me, and outrage and might. I have no other herdsman than you; prepare for me then the blessings of pasture."

2 Then the Ox-Creator asked of the Right: "Hast thou a judge for the Ox, that ye may be able to appoint him zealous tendance as well as fodder? Whom do ye will to be his lord, who may drive off violence together with the followers of the Lie?"

3 To him the Right replied: "There is for the Ox no helper that can keep him away. Those yonder have no knowledge how right-doers act towards the lowly". (The Ox-Creator): "Strongest of beings is he to whose help I come at call".

4 (Asha) "Mazda knoweth best the purposes that have been wrought already by demons and by mortals, and that shall be wrought hereafter. He, Ahura, is the decider. So shall it be as he shall will."

5 (The Ox-Creator) "To Ahura with outspread hands we twain would pray, my soul and that of the pregnant cow, so that we twain urge Mazda with entreaties. Destruction is not for the right-living, nor for the cattle-tender at the hands of Liars."

6 Then spake Ahura Mazda himself, who knows the law with wisdom: "There is found no lord or judge according to the Right Order for the Creator hath formed thee for the cattle-tender and the farmer."

7 This ordinance about the fat hath Ahura Mazda, one in will with Right, created for cattle, and the milk for them that crave nourishment, by his command, the holy one. (The Ox and Cow:) "Whom hast thou, O Good Thought, among men, who may care for us twain?"

8 (Vohu Manah:) He is known to me here who alone hath heard our commands, even Zarathushtra Spitama; he willeth to make known our thoughts, O Mazda, and those of the Right. So let us bestow on him charm of speech.

9 Then the Ox-Soul lamented: "That I must be content with the ineffectual word of an impotent man for my protector, when I wish for one that commands mightily! When ever shall there be one who shall give him (the Ox) effective help?"

10 (Zarathushtra:) Do ye, O Ahura, grant them strength, and O Asha, and O Good Thought, that dominion, whereby he (the Savior) could produce good dwellings and peace. I also have realized thee, Mazda, as the first to accomplish this.

11 "Where are Right and Good Thought and Dominion? So, ye men, acknowledge me, for instruction, Mazda, for the great society." (The Ox and Cow:) "O Ahura, now is help ours, we will be ready to serve those that are of you."

Chapter 30

1 Now I will proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks.

2 Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.

3 Now the two primal Spirits, who reveal themselves in vision as Twins, are the Better and the Bad, in thought and word and action. And between these two the wise ones chose aright, the foolish not so.

4 And when these twain Spirits came together in the beginning, they created Life and Not-Life, and that at the last Worst Existence shall be to the followers of the Lie, but the Best Existence to him that follows Right.

5 Of these twain Spirits he that followed the Lie chose doing the worst things; the holiest Spirit chose Right, he that clothes him with the massy heavens as a garment. So likewise they that are fain to please Ahura Mazda by dutiful actions.

6 Between these twain the Daevas also chose not aright, for infatuation came upon them as they took counsel together, so that they chose the Worst Thought. Then they rushed together to Violence, that they might enfeeble the world of men.

7 And to him (i.e. mankind) came Dominion, and Good Mind, and Right and Piety gave continued life to their bodies and indestructibility, so that by thy retributions through (molten) metal he may gain the prize over the others.

8 So when there cometh their punishment for their sins, then, O Mazda, at Thy command shall Good Thought establish the Dominion in the Consummation, for those who deliver the Lie, O Ahura, into the hands of Right.

9 So may we be those that make this world advance, O Mazda and ye other Ahuras, come hither, vouchsafing (to us) admission into your company and Asha, in order that (our) thought may gather together while reason is still shaky.

10 Then truly on the (world of) Lie shall come the destruction of delight; but they who get themselves good name shall be partakers in the promised reward in the fair abode of Good Thought, of Mazda, and of Right.

11 If, O ye mortals, ye mark those commandments which Mazda hath ordained — of happiness and pain, the long punishment for the follower of the Druj, and blessings for the followers of the Right -- then hereafter shall it be well.

Chapter 31

1 Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Lie destroy the creatures of Right, but most welcome to those that give their heart to Mazda.

2 If by reason of these things the better path is not in sight for choosing, then will I come to you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according to the Right.

3 What award Thou givest through the (holy) Spirit and through the Fire and hast taught through Asha, to both the parties, and what the decision is for the wise, this do Thou tell us, Mazda, that we may know, even with the tongue of Thine own mouth, that I may convert all living men.

4 If Asha is to be invoked and Mazda and the other Ahuras and Ashi and Armaiti, do thou seek for me, O Vohu Manah,1 the mighty Dominion, by the increase of which we might vanquish the Lie.

5 Tell me therefore what ye, O thou Right, have appointed me as the better portion, for me to determine, to know and to keep in mind, O thou Good Thought — which portion they envy me. Tell me of all these things. O Mazda Ahura, that shall not or shall be.

6 To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.

7 About which he in the beginning thus thought, "let the blessed realms be filled with Light", he it is that by his wisdom created Right. (Those realms) that the Best Thought shall possess those dost Thou exalt, O Mazda, through the Spirit, which, O Ahura, is ever the same.

8 I recognize Thee, O Mazda, in my thought, that Thou the First art (also) the Last — that Thou art Father of Vohu Manah; -- when I apprehend Thee with mine eye, that Thou art the true Creator of Right [Asha], and art the Lord to judge the actions of life.

9 Thine was Armaiti, Thine the Ox-Creator, (namely) the Wisdom of the Spirit, O Mazda Ahura, because Thou didst give (the cattle) choice whether to depend on a husbandman or one who is no husbandman.

10 So she chose for herself out of the two the cattle-tending husbandman as her lord to guard the Right, the man that advances Good Thought. He that is no-husbandman, O Mazda, however eager he be, has no part in this good message.

11 When Thou, O Mazda, in the beginning didst create the Individual and the Individuality, through Thy Spirit, and powers of understanding - when Thou didst make life clothed with the body, when (Thou madest) actions and teachings, whereby one may exercise one's convictions at one's free-will;

12 Then lifts up his voice the false speaker or the true speaker, he that knows or he that knows not, (each) according to his own heart and mind. Passing from one to another Armaiti confers with the spirit in whom there is wavering.

13 Whatever open or whatever secret (acts) may be visited with punishment, or whether a person for a little sin demands the highest punishment, — of all this through Asha Thou art aware, observing it with Thy flashing eye.

14 These things I ask Thee, O Ahura, how will these come and happen — the dues, that in accord with the records are appointed for the righteous, and those, O Mazda, for the followers of the Druj, — how shall these be when they come to the reckoning.

15 This I ask, what penalty is for him who seeks to achieve kingdom for a liar, for a man of ill deeds, O Ahura, who finds not his living without injury to the husbandman's cattle and men, though he does him no injury.

16 This I ask, whether the understanding man, who strives to advance the Dominion over the house, or district, or land through Asha, shall become like Thee, O Mazda Ahura, when will he be and how will he act?

17 Which is the greater — what the follower of Asha or what the follower of Druj believe? Let him that knows inform the wise; no longer let him that knows nothing deceive. Be to us, O Mazda Ahura, the Teacher of Good Thought.

18 Let none of you listen to the words and commands of the follower of the Druj; for he brings house and clan and district and land into misery and destruction. Resist them with weapon!

19 To him should we listen who has understood Asha, to the wise Healer of Life O Ahura, who can or will establish the truth of the words of his tongue, when through Thy red Fire, O Mazda, the assignment (of rewards) is made to the two parties.

20 Whosoever cometh over to the Righteous, far from him hereafter shall be long age of misery (and) darkness, ill-food, and crying of woe. To such an existence, ye followers of the Lie, shall your own Self bring you through your (own) action.

21 Mazda Ahura by virtue of His absolute Lordship will grant a perpetuity of communion with Haurvatat and Ameretat, and with Asha, with Khshathra, and with Vohu Manah, to him that in spirit and in action is his friend.

22 Clear it is to the man of understanding, as one who has realized it with his thought. He upholds Asha together with good Dominion by his word and deed. He will be, O Mazda Ahura, the most helpful helper to Thee.

Chapter 32

1 (Zarathushtra) — And his blessedness, even that of Ahura Mazda, shall the nobles strive to attain, his the community with the brotherhood, his, ye Daevas, in the manner as I declare it. (The Representatives of the Classes) — As thy messengers we would keep them far away that are enemies to you.

2 To them Mazda Ahura, who is united with Good Thought, and is in goodly fellowship with glorious Right, through Dominion, made reply: We make choice of your holy good Piety [Armaiti] — may it be ours.

3 (Zarathushtra) — But ye, ye Daevas all, and he that highly honors you, are the seed of Bad Thought — yes, and of the Lie and of Arrogance, likewise your deeds, whereby ye have long been known in the seventh region of the earth.

4 For ye have brought it to pass that men who do the worst things shall be called beloved of the Daevas, separating themselves from Good Thought, departing from the will of Mazda Ahura and from Right.

5 Thereby ye defrauded mankind of happy life and immortality, by the deed which he and the Bad Spirit together with Bad Thought and Bad Word taught you, ye Daevas and the Liars, so as to ruin (mankind).

6 The many sins by which he has succeeded in being famous whether by these it shall be thus, this Thou Knowest by the Best Thought, O Ahura, Thou who art mindful of each person's deserts. In Thy Dominion, O Mazda, and that of Asha, shall your decision thereon be observed.

7 None of these sins will the understanding commit, in eagerness to attain the blessing that shall be proclaimed, we know, through the glowing metal — sins the issue of which, O Ahura Mazda, Thou knowest best.

8 Among these sinners, we know, Yima was included, Vivanghen's son, who desiring to satisfy men gave our people flesh of the ox to eat. From these shall I be separated by Thee, O Mazda, at last.

9 The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right.

10 He it is that destroys, who declares that the Ox and the Sun are the worst things to behold with the eyes, and hath made the pious into liars, and desolates the pastures and lifts his weapon against the righteous man.

11 It is they, the liars, who destroy life, who are mightily determined to deprive matron and master of the enjoyment of their heritage, in that they would prevent the righteous, O Mazda, from the Best Thought.

12 Since they by their lore would pervert men from the best doing, Mazda uttered evil against them, who destroy the life of the Ox with shouts of joy, by whom Grehma and his tribe are preferred to the Right and the Karapan and the lordship of them that seek after the Lie.

13 Since Grehma shall attain the realm in the dwelling of the Worst Thought, he and the destroyers of life, O Mazda, they shall lament in their longing for the message of Thy prophet, who will stay them from beholding the Right.

14 To his undoing Grehma, and the Kavis, have long devoted their purpose and energies, for they set themselves to help the liar, and that it may be said, "The Ox shall be slain that it may kindle the Averter of Death to help us."

15 Thereby hath come to ruin the Karapan and the Kavi community, through those whom they will not have to rule over their life. These shall be born away from them both to the dwelling of Good Thought.

16 ..., who hast power, O Mazda Ahura, on him who threatens to be my undoing, that I may fetter the men of the Lie in their violence against my friends.

Chapter 33

1 According as it is with the laws that belong to the present life, so shall the Judge act with most just deed towards the man of the Lie and the man of the Right, and him whose false things and good things balance (in equal measure).

2 Whoso worketh ill for the liar by word or thought or hands, or converts his dependent to the good — such men meet the will of Ahura Mazda to his satisfaction.

3 Whose is most good to the righteous man, be he noble or member of the community or the brotherhood, Ahura — or with diligence cares for the cattle, he shall be hereafter in the pasture of Right and Good Thought [Asha and Vohu Manah].

4 I who by worship would keep far from Thee, O Mazda, disobedience and Bad Thought, heresy from the nobles, and from the community the Lie, that is most near, and from the brotherhood the slanderers, and the worst herdsmen from the pastures of the cattle; --

5 I who would invoke thy Obedience as the greatest of all at the Consummation, attaining long life, and the Dominion of Good Thought, and the straight ways into Right, wherein Mazda Ahura dwells.

6 I, as a priest, who would learn the straight (paths) by the Right, would learn by the Best Spirit how to practice husbandry by that thought in which it is thought of; these Twain of Thine, O Ahura Mazda, I strive to see and take counsel with them.

7 Come hither to me, O ye Best Ones, hither, O Mazda, in Thine own person and visibly, O Right and Good Thought, that I may be heard beyond the limits of the people. Let the august duties be manifest among us and clearly viewed.

8 Consider ye my matters whereon I am active, O Good Thought, my worship, O Mazda, towards one like you, and O Right, the words of my praise. Grant, O Welfare and Immortality, your own everlasting blessing.

9 That Spirit of Thine, Mazda, together with the comfort of the Comrades Twain, who advance the Right, let the Best Thought bring through the Reform wrought by me. Sure is the support of those twain, whose souls are one.

10 All the pleasures of life which thou holdest, those that were, that are, and that shall be O Mazda, according to thy good will apportion them. Through Good Thought advance thou the body, through Dominion and Right at will.

11 The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.

12 Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense [âdâ, offering], through the Right give powerful prowess, through Good Thought give the reward.

13 To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the Daenas about the Right.

14 As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.

Chapter 34

1 The action, the word, and the worship for which Thou, O Mazda, shalt bestow Immortality and Right, and Dominion of Welfare - through multitudes of these, O Ahura, we would that thou shouldst give them.

2 And all the actions of the good spirit [Spenta Mainyu -JHP] and the holy man, whose soul follows the Right, do ye set with the thought (thereof) in thine outer court, O Mazda, when ye are adored with hymns of praise.

3 To Thee and to Right [Asha] we will offer the sacrifice [myazda, i.e. offering] with due service [veneration], that in (Thy established) Dominion ye may bring all creatures to perfection through Good Thought. For the reward of the wise man is for ever secure, O Mazda, among you.

4 Of Thy Fire, O Ahura, that is mighty through Right, promised and powerful, we desire that it may be for the faithful man with manifested delight, but for the enemy with visible torment, according to the pointings of the hand.

5 Have ye Dominion and power, O Mazda, Right and Good Thought, to do as I urge upon you, even to protect your poor man? We have renounced the robber-gangs, both demons and men.

6 If ye are truly thus, O Mazda, Right and Good Thought, then give me this token, even a total reversal of this life, that I may come before you again more joyfully with worship and praise.

7 Can they be true to thee, O Mazda, who by their doctrines turn the known inheritances of Good Thought into misery and woe [usheuru?]. I know none other but you, O Right, so do ye protect us.

8 For by these actions they put us in fear, in which peril is for many — in that the stronger (puts in fear) (me) the weaker one — through hatred of thy commandment, O Mazda. They that will not have the Right in their thought, from them shall the Good Abode be far.

9 These men of evil action who spurn the holy Piety, precious to thy wise one, O Mazda, through their having no part in Good Thought, from them Right shrinks back far, as from us shrink the wild beasts of prey.

10 The man of understanding [or good will] has instructed (people) to cling to action of this Good Thought [Vohu Manah], and to the Holy Piety [Spenta Armaiti], creator, comrade of Right [Asha] — wise that he is, and to all hope, O Ahura, that are in thy Dominion, O Mazda.

11 And both thy (gifts) shall be for sustenance, even nectar and ambrosia. Piety linked with Right shall advance the Dominion of Good Thought, its permanence and power. By these, O Mazda, dost thou bless the foes of thy foes.

12 What is thine ordinance? What willst thou? What of praise or what of worship? Proclaim it, Mazda, that we may hear what ordinances Destiny will apportion. Teach us by Right the paths of Good Thought that are blessed to go in, -

13 Even that way of Good Thought, O Ahura, of which thou didst speak to me, whereon, a way well made by Right, the Daena of the future benefactors shall pass to the reward that was prepared for the wise, of which thou art determinant, O Mazda.

14 The precious reward, then, O Mazda, ye will give by the action of Good Thought to the bodily life of those who are in the community that tends the pregnant cow, (the promise of) your good doctrine, Ahura, that of the wisdom which exalts communities through Right.

15 O Mazda, make known to me the best teachings and actions, these O Good Thought and O Right the due of praise. Through your Dominion, O Ahura, assure us that mankind shall be capable according to (Thy) will.

Chapter 35

0 PRAISE TO AHURA AND THE IMMORTALS; PRAYER FOR THE PRACTICE AND DIFFUSION OF THE FAITH.

1 We sacrifice to Ahura Mazda, the holy Lord of the ritual order, and to the Bountiful Immortals, who rule aright, who dispose of all aright; and we sacrifice to the entire creation of the clean, the spiritual and the mundane, with the longing blessing of the beneficent ritual, with the longing blessing of the benignant Religion, the Mazdayasnian Faith.

2 We are praisers of good thoughts, of good words, and of good actions, of those now and those hereafter [(Pazand) of those being done; and of those completed]. We implant (?) them (with our homage, and we do this) the more, and yet the more since we are (praisers) of the good (from whom they spring).

3 That, therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beauteous! that we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds;

4 and together with these gifts (?) and actions which are thus the best, we would pray for the Kine (which represents the pure creation), that she may have comfort and have fodder from the famed! and from the humble, from the potent and the weak.

5 To the best of good rulers (is) verily the Kingdom, because we render and ascribe it to Him, and make it thoroughly His own (?), to Mazda Ahura do we ascribe it, and to Righteousness the Best.

6 As thus both man or woman knows (the duty), both thoroughly and truly, so let him, or her, declare it and fulfill it, and inculcate it upon those who may perform it as it is.

7 We would be deeply mindful of Your sacrifice and homage, Yours, O Ahura Mazda! and the best, (and we would be mindful) of the nurture of the Kine. And that let us inculcate, and perform for You according as we may; and (for) such (praisers as we are).

8 Under the shelter of the ritual Order let us do so in the active fulfillment of its (precepts) toward every one of the (clean) and better creatures which are fit to live, with a gift for both the worlds.

9 Yea, those words and sayings, O Ahura Mazda! we would proclaim as Righteousness, and as of the better mind (?); and we would make Thee the one who both supports (us in our proclamation) of them, and who throws still further light upon them (as they are),

10 And by reason of Thy Righteous Order, Thy Good Mind, and Thy Sovereign Power, and through the instrumentality of our praises of Thee, O Ahura Mazda! and for the purpose of (still further) praises, by Thy spoken words, and for (still further) spoken words, through Thy Yasna, and for (still further) Yasnas (would we thus proclaim them, and make Thee the bestower of our light).

Chapter 36

0 TO AHURA AND THE FIRE.

1 We would approach You two, O (Ye) primeval ones in the house of this Thy holy Fire, O Ahura Mazda, Thou most bounteous Spirit! Who brings pollutions to this (Thy flame) him wilt Thou cover with pollutions (in his turn).

2 But as the most friendly do Thou give us zeal, O Fire of the Lord! and approach us, and with the loving blessing of the most friendly, with the praise of the most adored. Yea, may'st thou approach to aid us in this our greatest (undertaking) among the efforts of our zeal.

3 The Fire of Ahura Mazda art thou verily; yea, the most bounteous one of His Spirit, wherefore Thine is the most potent of all names (for grace), O Fire of the Lord!

4 And therefore we would approach Thee, (O Ahura!) with the help of Thy Good Mind (which Thou dost implant within us), with Thy (good) Righteousness, and with the actions and the words inculcated by Thy good wisdom!

5 We therefore bow before Thee, and we direct our prayers to Thee with confessions of our guilt, O Ahura Mazda! with all the good thoughts (which Thou dost inspire), with all the words well said, and the deeds well done, with these would we approach Thee.

6 And to Thy most beauteous body do we make our deep acknowledgments, O Ahura Mazda! to those stars (which are Thy body); and to that one, the highest of the high, [such as the sun was called]!

Chapter 37

0 TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.

1 Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good.

2 Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with priority among the Yazads who abide beside the Kine (and care for her protection and support).

3 And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names). We worship him with our bones, and with our flesh, (with our bodies and our life). And we worship the Fravashis of the saints, of holy men, and holy women;

4 and Righteousness the Best do we worship, the most beauteous, the Bountiful Immortal and that which is endowed with light in all things good.

5 And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith, the good law of our thrift, and Piety the ready mind (within Thy folk)!

Chapter 38

0 TO THE EARTH AND THE SACRED WATERS.

1 And now we worship this earth which bears us, together with Thy wives, O Ahura Mazda! yea, those Thy wives do we worship which are so desired from their sanctity.

2 We sacrifice to their zealous wishes, and their capabilities, their inquiries (as to duty), and their wise acts of pious reverence, and with these their blessedness, their full vigor and good portions, their good fame and ample wealth.

3 O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds!

4 Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us) all, we will now address you as the best, and the most beautiful; those (are) yours, those good (objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!

Chapter 39

0 TO THE SOUL OF THE KINE, &C.

1 And now we sacrifice to the Kine's soul, and to her created body, and we sacrifice to the souls of cattle who are fit to live (for us), and whose (we?) are, such as are the same to them.

2 And we worship the souls of those beasts which are tame and broken in, and of wild herds, and the souls of the saints wherever they were born, both of men and of women, whose good consciences are conquering in the strife against the Daevas, or will conquer, or have conquered.

3 And now we worship the Bountiful Immortals (all) the good, and both those male, and those female (by their names). The males among them do we worship, ever living, and ever helpful, who dwell beside the pious, and the females thus the same.

4 As Thou, O Ahura Mazda! hast thought and spoken, as thou hast determined, and hast done these things (effecting) what is good, therefore do we offer to Thee, therefore do we ascribe to Thee our praises, and worship Thee, and bow ourselves before Thee; and therefore would we direct our prayers to Thee, Ahura! with confessions of our sin.

5 And we thus draw near to Thee together with the good kinship of our kindred, with that of Righteousness the blessed, and the good law of thrift and energy and the good Piety, the ready mind (within Thy folk)!

Chapter 40

0 PRAYERS FOR HELPERS.

1 And now in these Thy dispensations, O Ahura Mazda! do Thou wisely act for us, and with abundance with Thy bounty and Thy tenderness as touching us; and grant that reward which Thou hast appointed to our souls, O Ahura Mazda!

2 Of this do Thou Thyself bestow upon us for this world and the spiritual; and now as part thereof (do Thou grant) that we may attain to fellowship with Thee, and Thy Righteousness for all duration.

3 And do Thou grant us, O Ahura! men who are righteous, and both lovers and producers of the Right as well. And give us trained beasts for the pastures, broken in for riding, and for bearing, (that they may be) in helpful companionship with us, and as a source of long enduring vigor, and a means of rejoicing grace to us for this.

4 So let there be a kinsman lord for us, with the laborers of the village, and so likewise let there be the clients (or the peers). And by the help of those may we arise. So may we be to You, O Mazda Ahura! holy and true, and with free giving of our gifts.

0 A PRAYER TO AHURA AS THE KING, THE LIFE, AND THE REWARDER.

1 Praises, and songs, and adorations do we offer to Ahura Mazda, and to Righteousness the Best; yea, we offer and we ascribe them, and proclaim them.

2 And to Thy good Kingdom, O Ahura Mazda! may we attain for ever, and a good King be Thou over us; and let each man of us, and so each woman, thus abide, O Thou most beneficent of beings, and for both the worlds!

3 Thus do we render Thee. the helpful Yazad, endowed with good devices, the friend of them (who worship Thee) with (well-adjusted) ritual; so may'st Thou be to us our life, and our body's vigor, O Thou most beneficent of beings, and that for both the worlds!

4 Aye, let us win and conquer (?) long life, O Ahura Mazda! in Thy grace, and through Thy will may we be powerful. May'st Thou lay hold on us to help, and long, and with salvation, O Thou most beneficent of beings!

5 Thy praisers and Mathra-speakers may we be called, O Ahura Mazda! so do we wish, and to this may we attain. What reward most meet for our deserving Thou hast appointed for the souls, O Ahura Mazda!

6 of that do Thou bestow on us for this life, and for that of mind. Of that reward (do Thou Thyself grant this advantage), that we may come under Thy protecting guardianship, and that of Righteousness for ever. We sacrifice to that brave Yasna, the Yasna Haptanghaiti, the holy, the ritual chief!

0 A SUPPLEMENT TO THE HAPTANGHAITI.

1 We worship You, O Ye Bountiful Immortals! the entire collection of this Yasna, Haptanghaiti (as we sum up all). And we sacrifice to the fountains of the waters, and to the fordings of the rivers, to the forkings of the highways, and to the meetings of the roads.

2 And we sacrifice to the hills that run with torrents, and the lakes that brim with waters! and to the corn that fills the corn-fields; and we sacrifice to both the protector and the Creator, to both Zarathushtra and the Lord.

3 And we sacrifice to both earth and heaven, and to the stormy wind that Mazda made, and to the peak of high Haraiti, and to the land, and all things good.

4 And we worship the Good Mind (in the living) and the spirits of the saints. And we sacrifice to the fish of fifty-fins, and to that sacred beast the Unicorn (?) which stands in Vouru-kasha, and we sacrifice to that sea of Vouru-kasha where he stands,

5 and to the Haoma, golden-flowered, growing on the heights; yea, to the Haoma that restores us, and aids this world's advance. We sacrifice to Haoma that driveth death afar,

6 and to the flood-streams of the waters, and to the great flights of the birds, and to the approaches of the Fire-priests, as they approach us from afar, and seek to gain the provinces, and spread the ritual lore. And we sacrifice to the Bountiful Immortals all!

Chapter 43

1 To each several man, to whom Mazda Ahura ruling at his will grant after the (petitioner's) will, I will after his will that he attain permanence and power, lay hold of Right - grant this, O Piety, - the destined gift of wealth, the life of the Good Thought,

2 and it shall be for him the best of all things. After his longing for bliss may one be given bliss, through the provident most holy spirit, O Mazda, even the blessings of Good Thought which thou wilt give through Right all the days with joy of enduring life.

3 May he attain to that which is better than the good, who would teach us the straight paths of blessedness in this life here of the body and in that of thought - true paths that lead to the world where Ahura Mazda dwells - a faithful man, well-knowing and holy like thee, O Mazda.

4 Then shall I recognize thee as strong and holy, O Mazda, when by the hand in which thou thyself dost hold the destinies that thou wilt assign to the Liar and the Righteous, by the glow of thy Fire whose power is Right, the might of Good Thought shall come to me.

5 As the holy one [spenta] I recognize thee, Mazda Ahura, when I saw thee in the beginning at the birth of Life, when thou madest actions and words to have their meed — evil for the evil, a good destiny for the good — through thy wisdom when creation shall reach its goal.

6 At which goal thou wilt come with thy holy Spirit, O Mazda, with Dominion, at the same with Good Thought, by whose action the settlements will prosper through Right. Their judgments shall Piety proclaim, even those of thy wisdom which none can deceive.

7 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me and asked me: "Who art thou? to whom dost thou belong? By what signs wilt thou appoint the days for questioning about thy possessions and thyself?"

8 Then I said to him: "To the first (question), Zarathushtra am I, a true foe to the Liar, to the utmost of my power, but a powerful support would I be to the Righteous, that I may attain the future things of the infinite Dominion, according as I praise and sing thee, O Mazda.

9 As the holy one I recognize thee, Mazda Ahura, when Good Thought came to me. To his question, "For which wilt thou decide" (I made reply). "At the gift of adoration to thy Fire, I will bethink me of Right so long as I have power.

10 Then show me Right, upon whom I call. (Mazda:) "Associating him with Piety, I have come hither. Ask us now what things are here for thee to ask. For thy asking is as that of a mighty one, since he that is able should make thee as a mighty one possessed of thy desire."

11 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when first by your words I was instructed. Shall it bring me sorrow among men, my devotion, in doing that which ye tell me is the best.

12 And when thou saidest to me, 'To Right shalt thou go for teaching', then thou didst not command what I did not obey: 'Speed thee, ere my Obedience come, followed by treasure-laden Destiny, who shall render to men severally the destiny of the two-fold award.'

13 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me to learn the state of my desire. Grant it me, that which none may compel you to allow, (the wish) for long continuance of blessed existence that they say is in thy Dominion.

14 If thy provident side, such as an understanding man who has the power would give to his friends, comes to me by the Dominion through Right, then I will bestir myself to set myself in opposition against the foes of thy Law, together with all those who are mindful of thy words.

15 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when the best Tushna-Matay taught me to declare: "Let not men seek again and again to please the Liars, for they make all the righteous enemies."

16 And Zarathushtra himself, O Ahura, chooses each one of thy holiest Spirit, O Mazda. May Right be embodied full of life and strength! May Piety abide in the Dominion bright as the sun! May Good Thought give destiny to men according to their works!

Chapter 44

1 This I ask Thee, tell me truly, Ahura - as to prayer, how it should be to one of you. O Mazda Ahura, might one like thee teach to a friend such as I am, and through friendly Right give us support, that Good Thought may come to us.

2 This I ask Thee, tell me truly, Ahura - whether at the beginning of the Best Existence the recompenses shall bring blessedness to him that meets with them. Surely he, O Right, the holy one, who watches in his spirit the transgression of all, if himself the benefactor of all that lives, O Mazda.

3 This I ask Thee, tell me truly, Ahura. Who is by generation the Father of Right, at the first? Who determined the path of sun and stars? Who is it by whom the moon waxes and wanes again? This, O Mazda, and yet more, I am fain to know.

4 This I ask Thee, tell me truly, Ahura. Who upholds the earth beneath and the firmament from falling? Who the waters and the plants? Who yoked swiftness to winds and clouds? Who is, O Mazda, creator of Good Thought?

5 This I ask Thee, tell me truly, Ahura. What artist made light and darkness? What artist made sleep and waking? Who made morning, noon, and night, that call the understanding man to his duty?

6 This I ask Thee, tell me truly, Ahura - whether what I proclaim is verily the truth. Will Right with its actions give aid (at the last)? will Piety? Will Good Thought announce from the Dominion? For whom hast thou made the pregnant cow that brings good luck?

7 This I ask Thee, tell me truly, Ahura. Who created together with Dominion the precious Piety? Who made by wisdom the son obedient to his father? I strive to recognize by these things thee, O Mazda, creator of all things through the holy spirit.

8 This I ask Thee, tell me truly, Ahura. I could keep in mind thy design, O Mazda, and understand aright the maxims of life which I ask of Good Thought and Right. How will my soul partake of the good that gives increase?

9 This I ask Thee, tell me truly, Ahura - whether for the Self that I would bring to perfection, that of the man of insight, the Lord of Dominion would make promises of the sure Dominion, one of thy likenesses, O Mazda, who dwells in one abode with (Right) and Good Thought.

10 This I ask Thee, tell me truly, Ahura. The Religion which is best for (all) that are, which in union with Right should prosper all that is mine, will they duly observe it, the religion of my creed, with words and action of Piety, in desire for thy (future) good things, O Mazda?

11 This I ask Thee, tell me truly, Ahura - whether Piety will extend to those to whom thy Religion shall be proclaimed? I was ordained at the first for this by thee; all others I look upon with hatred of spirit.

12 This I ask Thee, tell me truly, Ahura. Who among those with whom I would speak is a righteous man, and who a liar? On which side is the enemy? (On this), or is he the enemy, the Liar who opposes thy blessings? How shall it be with him? Is he not to be thought of as an enemy?

13 This I ask Thee, tell me truly, Ahura - whether we shall drive the Lie away from us to those who being full of disobedience will not strive after fellowship with Right, nor trouble themselves with counsel of Good Thought.

14 This I ask Thee, tell me truly, Ahura - whether I would put the Lie into the hands of Right, to cast her down by the words of thy lore, to work a mighty destruction among the Liars, to bring torments upon them and enmities, O Mazda.

15 This I ask Thee, tell me truly, Ahura - if thou hast power over this to ward off from me through Right, when the two opposing hosts meet in battle according to those decrees which thou wilt firmly establish. Whether is it of the twain that thou wilt give victory.

16 This I ask Thee, tell me truly, Ahura. Who is victorious to protect by thy doctrine (all) that are? By vision assure me how to set up the judge that heals the world. Then let him have Obedience coming with Good Thought unto every man whom thou desirest, O Mazda.

17 This I ask Thee, tell me truly, Ahura - whether through you I shall attain my goal, O Mazda, even attachment unto you, and that my voice may be effectual, that Welfare and Immortality may be ready to unite according to that promise with him who joins himself with Right.

18 This I ask Thee, tell me truly, Ahura - whether I shall indeed, O Right, earn the reward, even ten mares with a stallion and a camel, which was promised to me, O Mazda, as well as through thee, the future gift of Welfare and Immortality.

19 This I ask Thee, tell me truly, Ahura. He that will not give the reward to him that earns it, even to the man who fulfilling his word gives him (what he undertook) - what penalty shall come to him for the same at the present? I know that which shall come to him at the last.

20 Have the Daevas ever exercised good dominion? And I ask of those who see how for the Daevas' sake the Karapan and the Usij give cattle to violence, and how the Kavi made them continually to mourn, instead of taking care that they make the pastures prosper through Right.

Chapter 45

1 I will speak forth: hear now and hearken now, ye from near and ye from far that desire (instruction). Now observe this in your mind, all of you, for he is revealed. Never shall the false Teacher destroy the Second Life, the Liar, in perversion by his tongue into evil belief.

2 I will speak of the Spirits twain at the first beginning of the world, of whom the holier spoke thus to the enemy: "Neither thought, nor teachings, nor wills, nor beliefs, nor words, nor deeds, nor selfs, nor souls of us twain agree".

3 I will speak of that which Mazda Ahura, the all-knowing, revealed to me first in this (earthly) life. Those of you that put not in practice this word as I think and utter it, to them shall be woe at the end of life.

4 I will speak of what is best for the life. Through Asha I have come to know, O Mazda, who created it (the life), the father of active Good Thought: but his daughter is the good-working Armaiti. The all-observant Ahura is not to be deceived.

5 I will speak of that which (he), the Holiest declared to me as the word that is best for mortals to obey; while he said: "they who for my sake render him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit [Spenta Mainyu -JHP]" - (he) Mazda Ahura.

6 I will speak of him who is the greatest of all, praising him, O Right, who is bounteous to all that live. By the holy spirit let Mazda Ahura hearken, in whose Adoration I have been instructed by Good Thought. By his wisdom let him teach me what is best,

7 Even he whose two awards, whereof he ordains, men shall attain, who so are living or have been or shall be. In immortality shall the soul of the righteous be joyful, in perpetuity shall be the torment of Liars. All this doth Mazda Ahura appoint by his Dominion.

8 Him thou shouldst seek to win for us by hymns of adoration (in thy mind): "Now indeed have I seen it with mine eye, (the Kingdom) of the good spirit [Spenta Mainyu - JHP] and of (good) action and word, since I have learnt to know Mazda Ahura through Right". Let us offer him homage in the House of Song [Heaven].

9 Him thou shouldst seek to propitiate for us together with Good Thought, who at his will maketh us weal or woe. May Mazda Ahura by his Dominion bring us to work, for prospering our beasts and our men, so that we may through Right have familiarity with Good Thought.

10 Him thou shouldst seek to exalt with prayers of piety, him that is called Mazda Ahura for ever, for that he hath promised through his own Right and Good Thought that Welfare and Immortality shall be for us in his Dominion strength and perpetuity in his house.

11 Whoso therefore in the future lightly esteemeth the Daeva and those mortals that lightly esteem him - even all others save that one who highly esteemeth him, - unto his shall the holy Daena of the future deliverer, as lord of the house, be friend, brother or father, O Mazda Ahura.

Chapter 46

1 To what land shall I go to flee, whither to flee? From nobles and from my peers they sever me, nor are the people pleased with me [.....], nor the Liar rulers of the land. How am I to please thee, Mazda Ahura?

2 I know wherefore, O Mazda, I have been unable (to achieve) anything. Only a few herds are mine (and therefore it is so) and because I have got but few people. I cry unto thee, see thou to it, O Ahura, granting me support a friend gives to friend. Teach me through the Right what the acquisition of Good Thought is.

3 When, Mazda, shall the sunrisings come forth for the worlds winning of Right, through the powerful teachings of the wisdom of the future Deliverers? Who are they to whose help Good Thought shall come? I have faith that thou wilt thyself fulfill this for me, O Ahura.

4 The Liar stays the supporter of Right from prospering the cattle in district and province, infamous that he is, repellent in his actions. Whoso, Mazda, robs him of dominion or of life, he shall go before and prepare the ways of the good belief.

5 If an understanding man should be able to hold one who comes over from his vow and his ties of faith, himself having brought him thereto, and living according to the ordinance, a righteous man (converting) a Liar - then shall he, when he is sure of him, tell it to the nobles, that they may protect him from injury, O Mazda Ahura.

6 But whoso when thus approached should refuse his aid, he shall go to the abodes of the company of the Liar. For he is himself a Liar, who is very good to a Liar, he is a righteous man to whom a righteous man is dear, since thou hast created men's Selves in the beginning, O Ahura.

7 Whom, O Mazda, can one appoint as protector for one like me, when the Liar sets himself to injure me, other than Thy Fire and Thy Thought, through actions of which twain the Right will come to maturity, O Ahura? In this lore do thou instruct my very self.

8 Whoso is minded to injure my possessions, from his actions may no harm come to me! Back upon himself may they come with hostility, against his own person, all the hostile (acts), to keep him far from the Good Life, Mazda, not from the ill!

9 Who is it, the faithful man he, who first taught that we honor thee as mightiest to help, as the holy righteous Lord over action? What thy Right made known, what the Ox-Creator made known to Right, they would fain hear through thy Good Mind.

10 Whoso, man or woman, doeth what thou, Mazda Ahura, knowest as best in life, as destiny for what is Right (give him) the Dominion through Good Thought. And those whom I impel to your adoration, with all these will I cross the Bridge of the Separator.

11 By their dominion the Karapans and the Kavis accustomed mankind to evil actions, so as to destroy Life. Their own soul and their own self shall torment them when they come where the Bridge of the Separator is, to all time dwellers in the House of the Lie.

12 When among the laudable descendants and posterity of the Turanian Fryana the Right ariseth, through activity of Piety that blesseth substance; then shall Good Thought admit them, and Mazda Ahura give them protection at the Fulfillment.

13 Whoso among mortals has pleased Spitama Zarathushtra by his willingness, a man deserving of good fame, to him shall Mazda Ahura give Life, to him shall Good Thought increase substance, him we account to be a familiar friend with your Right.

14 O Zarathushtra, what righteous man is thy friend for the great covenant? Who wills to have good fame? It is the Kava Vishtaspa at the consummation. Those whom thou wilt unite in one house with thee, these will I call with words of Good Thought.

15 Ye Haechataspa Spitamas, I will declare unto ye so that ye can discern the wise and the unwise. ... Through these actions ye shall acquire Right according to the primeval laws of Ahura.

16 Frashaoshtra Hvogva, go thou thither with those faithful whom we both desire to be in blessedness, where with Right is united Piety, where the Dominion is in possession of Good Thought, where Mazda Ahura dwells to give it increase.

17 When, O Jamaspa Hvogva, when I recount your wrongs not your successes, (and) with your obedience the prayers of your loyalty, (before him) who shall separate the wise and the unwise through his prudent counselor the Right, even he, Mazda Ahura.

18 He that holds unto me, to him I promise what is best in my possession through the Good Thought, but enmities to him that shall set himself to devise enmity to us, O Mazda and the Right, desiring to satisfy your will. That is the decision of my understanding and thought.

19 He who accomplisheth for me, even Zarathushtra, in accordance with Right that which best agrees with my will, to him as earning the reward of the Other Life shall be that of two pregnant cows, with all things whereon his mind is set. These things will thou bring to pass for me who best knowest how, O Mazda.

Chapter 47

1 For his holy Spirit and for Best Thought, deed, and word, in accordance with Right Mazda Ahura with Dominion and Piety shall give us Welfare and Immortality.

2 The best (work) of this most holy Spirit he fulfills with the tongue through words of Good Thought, with work of his hands through the action of Piety, by virtue of this knowledge: he, even Mazda, is the Father of Right.

3 Thou art the holy Father of this Spirit, which has created for us the luck-bringing cattle, and for its pasture to give it peace (has created) Piety, when he had taken counsel, O Mazda, with Good Thought.

4 From this Spirit have Liars fallen away, O Mazda, but not the Righteous. Whether one is lord of little or of much, he is to show love to the righteous, but be ill unto the Liar.

5 And all the best things which by this Holy Spirit thou hast promised to the righteous, O Mazda Ahura, shall the Liar partake of them without thy will, who by his actions is on the side of Ill Thought?

6 Through this holy Spirit, Mazda Ahura, and through the Fire thou wilt give the division of good to the two parties, with support of Piety and Right. This verily will convert many who are ready to hear.

Chapter 48

1 When at the Recompensings the Right shall smite the Liar, so that what was long since made known shall be assigned to eternity to Daevas and men, then will it exalt with thy blessings, Ahura, him who prays to thee.

2 Tell me, for thou art he that knows, O Ahura: - shall the Righteous smite the Liar before the retributions come which thou hast conceived? That were indeed a message to bless the world.

3 For him that knows, that is the best of teachings which the beneficent Ahura teaches through the Right, he the holy one, even thyself, O Mazda, that knows the secret lore through the wisdom of Good Thought.

4 Whoso, O Mazda, makes his thought (now) better, (now) worse, and likewise his Self by action and by word, and follows his own inclinations, wishes, and choices, he shall in thy purpose be in a separate place at last.

5 Let good rulers rule us, not evil rulers with the actions of the Good Lore, O Piety! Perfect thou for man, O thou most good, the future birth, and for the cow skilled husbandry. Let her grow fat for our nourishing.

6 She (Armaiti) will give us peaceful dwelling, she will give lasting life and strength, she the beloved of Good Thought. For it (the cattle) Mazda Ahura made the plants to grow at the birth of the First Life, through Right.

7 Violence must be put down! against cruelty make a stand, ye who would make sure of the reward of Good Thought through Right, to whose company the holy man belongs. His dwelling place shall be in thy House, O Ahura.

8 Is the possession of thy good Dominion, Mazda, is that of thy Destiny assured to me Ahura? Will thy manifestation, O thou Right, be welcome to the pious, even the weighing of actions by the Good Spirit [Spenta Mainyu -JHP]?

9 When shall I know whether ye have power, O Mazda and Right, over everyone whose destructiveness is a menace to me? Let the revelation of Good Thought be confirmed unto me; the future deliverer should know how his own destiny shall be.

10 When, O Mazda, will the nobles understand the message? When will thou smite the filthiness of this intoxicant, through which the Karapans evilly deceive, and the wicked lords of the lands with purpose fell?1

11 When, O Mazda, shall Piety come with Right, with Dominion the happy dwelling rich with pasture? Who are they that will make peace with the bloodthirsty Liars? To whom will the Lore of Good Thought come?

12 These shall be the deliverers of the provinces, who exert themselves, O Good Thought in their action, O Asha, to fulfill their duty, face to face with thy command, O Mazda. For these are the appointed smiters of Violence.

Chapter 49

1 Ever has Bendva been for me the greatest obstacle, I who desire to give satisfaction to those who are neglected, O Right, O Mazda. With good Ada come to me, support me firmly. Prepare for him (his) ruin, O Good Thought.

2 The perverter of this Bendva has long time impeded me, the Liar who has fallen away from Right. He cares not that holy Piety should be his, nor takes the counsel with Good Thought, O Mazda.

3 And in this belief (of ours), O Mazda, Right is laid down, for blessing, in the heresy the Lie, for ruin. Therefore I strive for the fellowship of Good Thought, I forbid all intercourse with the Liar.

4 They who make the increase of violence and cruelty with their tongues, the foes of cattle-nurture among its friends; whose ill deeds prevail, not their good deeds: these (shall be) in the house of the Daevas, (the place for) the Self of the Liar.

5 But he, O Mazda, - happiness and satiety be his who links his own Self with Good Thought, being through Right an intimate of Piety. And with all these (may I be) in Thy Dominion, Ahura.

6 I beseech you twain, O Mazda and the Right, to say what are the plans of your will, that we may discern how we might teach the Religion of such as you, O Ahura.

7 And this let Good Thought hear, O Mazda, let the Right hear, do thou also listen, O Ahura, which men of the brotherhood, what noble is it according to the Law who brings to the community fame.

8 On Frashaoshtra do thou bestow the most gladsome fellowship with the Right - this I ask thee, O Mazda Ahura - and on myself the hold on what is good in thy Dominion. To all eternity we would be thy messengers.

9 Let the helper hear the ordinance, he that is created to bring deliverance. The man of right words is no regarder of fellowship with the Liar, if they that are partakers of Right are to make their Selves partake in the best reward at the Judgment, O Jamaspa.

10 And this, O Mazda, will I put in thy care within thy House - the Good Thought and the souls of the Righteous, their worship, their Piety and zeal, that thou mayst guard it, O thou mighty Dominion, with abiding power.

11 But these that are of an evil dominion, of evil deeds, evil words, evil Self, and evil thought, Liars, the Souls go to meet them with evil food; in the House of the Lie they shall be meet inhabitants.

12 What help hast thou, O Right, for Zarathushtra that calls upon me? What hast thou, Good Thought? — for me who with praises seeks your favor, O Mazda Ahura, longing for that which is best in your possession.

Chapter 50

1 (Zarathushtra:) Can my soul count on any one for help? Who is there found for my herd, who for myself a protector, indeed, at my call other than the Right and thyself. O Mazda Ahura, and the Best Thought?

2 How, O Mazda, should one desire the luck-bringing cattle, one who would fain it would come to him with the pasture? (Mazda:) They that live uprightly according to the Right among the many that look upon the sun, those whom they stand in judgment, I will settle in the dwellings of the wise.

3 (Zarathushtra:) So this (reward) shall come to him through the Right, O Mazda, (this reward) which by the Dominion and Good Thought he promised, whomsoever by the power of his Destiny prospers the neighboring possession that now the Liar holds.

4 I will worship you with praise, O Mazda Ahura, joined with Right and Best Thought and Dominion, that they, desired of pious men, may stand as Judges on the path of the obedient unto the House of Song.

5 Assured by you, O Mazda Ahura and Right, are the pointings of the hand - since you are well-disposed to your prophet - which shall bring us to bliss, together with visible manifest help.

6 The prophet Zarathushtra, O Mazda, who lifts up his voice in worship, as friend of Asha - may the Creator of Wisdom teach me his ordinances through Good Thought, that my tongue may have a pathway.

7 For you I will harness the swiftest steeds, stout and strong, by the promptings of your praise, that ye may come hither, O Mazda, Right, and Good thought.

8 Ever with verses that are recognized as those of pious zeal I will come before you with outstretched hands, O Mazda, before you, O thou Right, with worship of the faithful man, before you with all the capacity of Good Thought.

9 With those prayers I would come and praise you, O Mazda and thou Right, with actions of Good Thought. If I be master of my own destiny as I will, then will I take thought for the portion of the wise in the same.

10 Those actions that I shall achieve and those done aforetime, and those, O Good Thought, that are precious in thy sight, the rays of the sun, the shimmering uprisings of the days, all is for your praise, O thou Right and Mazda Ahura.

11 Your praiser, Mazda, will I declare myself and be, so long, O Right, as I have strength and power. May the Creator of the world accomplish through Good Thought its fulfillment of all that most perfectly answers to his will.

Chapter 51

1 The good, the precious Dominion, as a most surpassing portion, shall Right achieve for him that with zeal accomplishes what is best through his actions, O Mazda. This will I now work out for us.

2 Before all, O Mazda Ahura, assure me the Dominion of your possession, O Right, and what is thine, O Piety. Your (Dominion) of blessing give through Good Thought to him that prays.

3 Let your ears attend to those who in their deeds and utterances hold to your words, Ahura and Right, to those of Good Thought, for whom thou, Mazda, art the first teacher.

4 Where is the recompense for wrong to be found, where pardon for the same? Where shall they attain the Right? Where is the holy Piety, where Best Thought? Thy Dominions, where are they, O Mazda?

5 All this (I) ask, whether the husbandman shall find cattle in accordance with Right, he that is perfect in action, a man of understanding, when he prays to him, who hath promised unto the Wise the true Judge, in that he is Lord of the two destinies...

6 Even he, Ahura Mazda, who through his Dominion appoints what is better than good to him that is attached to his will, but what is worse than evil to him that obeys him not, at the last end of life.

7 Give me, O thou that didst create the Ox and Waters and Plants, Welfare and Immortality, by the Highest Spirit, O Mazda, strength and continuance through Good Thought at the (Judge's) sentence.

8 Of these two things will I speak, O Mazda, - for one may speak to the wise, - the ill that is threatened to the Liar, and the happiness of him who clings to the Right. For he, the Prophet, is glad of every one who says this to the wise.

9 What recompense thou wilt give to the two parties by thy red Fire, by the molten metal, give us a sign of it in our souls - even the bringing of ruin to the Liar, of blessing to the Righteous.

10 Whoso, other than this one, seeks to kill me, Mazda, he is a son of the Lie's creation, ill-willed thus towards all that live. I call the Right to come to me with good destiny.

11 What man is friend to Spitama Zarathushtra, O Mazda? Who will let himself be counseled by Right? With whom is holy Piety? Or who as an upright man is intent on the brotherhood of Good Thought?

12 The Kavi's wanton did not please Zarathushtra Spitama at the Winter Gate, in that he stayed him from taking refuge with him, and when there came to him also (Zarathushtra's) two steeds shivering with cold.

13 Thus the Self of the Liar destroys for himself the assurance of the right Way; whose soul shall tremble at the Revelation on the Bridge of the Separator, having turned aside with deeds and tongue from the Path of Right.

14 The Karapans will not obey the statutes and ordinances concerning husbandry. For the pain they inflict upon the cattle, fulfill upon them through their actions and judgments that judgment which at the last shall bring them to the House of the Lie.

15 When Zarathushtra hath promised to the men of his brotherhood, (which) in the House of Song Ahura Mazda hath first attained, for all this I have looked through your blessings, Good Thought, and those of Right.

16 Kavi Vishtaspa hath the creed which the holy Mazda Ahura with Right hath devised, together with the dominion of the Brotherhood, and the path of Good Thought. So be it accomplished after our desire.

17 The fair form of one that is dear hath Frashaoshtra Hvogva promised unto me: may sovereign Mazda Ahura grant that she attain possession of the Right for her good Self.

18 This creed Jamaspa Hvogva chooses through Right, lordly in substance. This Dominion they (choose) who have part in Good Thought. This grant me, Ahura, that they may find in thee, Mazda, their protection.

19 The man himself, O Maidyoi-Maungha Spitama, hath set this before him after conceiving it in his own self. He that would see life indeed, to him will he make known what in actions by Mazda's ordinance is better during (this) existence.

20 Your blessings shall ye give us, all that are one in will, with whom Right, Good Thought, Piety, and Mazda (are one) according to promise, giving your aid when worshipped with reverence.

21 By Piety the man becomes Holy. Such person advances Right through his thinking, his words, his action, his Self. By Good Thought Mazda Ahura will give the Dominion. For this good Destiny I long.

22 He, I ween, that Mazda Ahura knoweth among all that have been and are, as one to whom in accordance with Right the best portion falls for his prayer, these will I reverence by their own names and go before them with honor.

Chapter 52

0 A PRAYER FOR SANCTITY AND ITS BENEFITS.

1 I pray with benedictions for a benefit, and for the good, even for the entire creation of the holy (and the clean); I beseech for them for the (generation which is) now alive, for that which is just coming into life, and for that which shall be hereafter. And (I pray for that) sanctity which leads to prosperity, and which has long afforded shelter, which goes on hand in hand with it, which joins it in its walk, and of itself becoming its close companion as it delivers forth its precepts,

2 bearing every form of healing virtue which comes to us in waters, appertains to cattle, or is found in plants, and overwhelming, all the harmful malice of the Daevas, (and their servants) who might harm this dwelling and its lord,

3 bringing good gifts, and better blessings, given very early, and later (gifts), leading to successes, and for a long time giving shelter. And so the greatest, and the best, and most beautiful benefits of sanctity fall likewise to our lot

4 for the sacrifice, homage, propitiation, and the praise of the Bountiful Immortals, for the bringing prosperity to this abode, and for the prosperity of the entire creation of the holy, and the clean, (and as for this, so) for the opposition of the entire evil creation. (And I pray for this) as I praise through Righteousness, I who am beneficent, those who are (likewise of a better mind).

5 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!(Y8.5)

6 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

7 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

8 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked. (Y8.8)

Chapter 53

1 (Zarathushtra) - The best possession known is of Zarathushtra Spitama, which is that Mazda Ahura will give him through Right the glories of blessed life unto all time, and likewise to them that practice and learn the words and actions of his Good Religion.

2 Then let them seek the pleasure of Mazda with thoughts, words, and actions, unto him praise gladly, and seek his worship, even Kava Vishtaspa, and Zarathushtra's son, the Spitamid, with Frashaoshtra, making straight the paths for the Religion of the future Deliverer which Ahura ordained.

3 Him, O Pouruchista, thou scion of Haechataspa and Spitama, youngest of Zarathushtra's daughters, hath (Zarathushtra) appointed as one to enjoin on them the fellowship with Good Thought, Right, and Mazda. So take counsel with thine own understanding, with good insight practice the holiest works of Piety.

4 (Jamaspa): Earnestly will I lead her to the Faith, that she may serve her father and her husband, the farmers and the nobles, as a righteous woman (serving) the righteous. The glorious heritage of Good Thought ... shall Mazda Ahura give to her for all time.

5 (Zarathushtra): Teachings address I to maidens marrying, and to you (bridegrooms) giving counsel. Lay them to heart and learn to get them within your Selves in earnest attention to the Life of Good Thought. Let each of you strive to excel the other in the Right, for it will be a prize for that one.

6 So is it in fact, ye men and women! Whatever happiness ye look for in the follower of the (...) that will be snatched away from his person. To them the Liars, crying 'woe', shall be ill-food, paradise shall be lost to them that despite righteousness. In such wise ye destroy for yourselves the Spiritual Life.

7 And to you shall accrue the reward of the Brotherhood - in so far as the most faithful zeal is in your flesh and blood - there where the spirit of the Liar, cringing and cowering, shall fall down into destruction. If you separate yourselves from the Brotherhood, then will 'woe!' be your word at the end of things.

8 So they whose deeds are evil, let them be deceived, and let them all howl, abandoned to ruin. Through good rulers let him bring death and bloodshed upon them and peace from these (their assaults) unto the happy villagers. Grief let him bring on those, he that is the greatest, with the lord of death; and soon let it be.

9 To men of evil creed belongs the place of corruption. They that set themselves to contemn the worthy, despising righteousness, forfeiting their own body. - Where is the Righteous Lord who shall rob them of life and freedom? Thine Mazda is the Dominion, whereby thou canst give to the right-living poor man the better portion.

Chapter 54

1 Let the Airyaman, the desired friend and peersman, draw near for grace to the men and to the women who are taught of Zarathushtra, for the joyful grace of the Good Mind, whereby the conscience may attain its wished-for recompense. I pray for the sacred reward of the ritual order which is (likewise so much) to be desired; and may Ahura Mazda grant it, (or cause it to increase).

2 We sacrifice to the Airyema-ishyo, the powerful, the victoriously smiting, the opponent of assaulting malice, the greatest of the sentences of the holy ritual order. And we sacrifice to the bounteous Gathas that rule supreme in the ritual, the holy (and august). And we sacrifice to the Praises of the Yasna which were the productions of the world of old.

Chapter 55

0 THE WORSHIP OF THE GATHAS AS CONCLUDED, THAT OF THE STAOTA YESNYA AS BEGINNING.

1 We present hereby and we make known, as our offering to the bountiful Gathas which rule (as the leading chants) within (the appointed times and seasons of) the Ritual, all our landed riches, and our persons, together with our very bones and tissues, our forms and forces, our consciousness, our soul, and Fravashi.

2 That which Gathas (may) be to us, which are our guardians and defenders, and our spiritual food, yea, which (may) be to our souls both food and clothing, such are these Gathas to us, guardians, and defenders, and (spiritual) food, even such they are, both food and clothing to the soul. And (may) they be to us (for this our offering) abundant givers of rewards, and just and righteous ones, for the world beyond the present, after the parting of our consciousness and body.

3 And may these (Praises of the Offering) come forth, and appear for us with power and victorious assault, with health and healing, with progress, and with growth, with preparation and protection, with beneficence and sanctity, and abounding with gifts toward him who can understand; yea, let them appear (with free liberality to the enlightened), let them appear as Mazda, the most beneficent, has produced them, He the one who is victorious when He smites, and who helps the settlements advance, for the protection, and the guarding of the religious order of the settlements which are now being furthered, and of those which shall bring salvation to us, and for the protection of the entire creation of the holy (and the clean).

4 And may'st thou, (O Asha! who abidest within the Gathas), give to every holy man who comes with this prayer for a blessing, and endeavoring to help himself, according to his good thoughts, and words, and deeds.

5 We are therefore worshipping both the (divine) Righteousness and the Good Mind, and the bountiful Gathas, that rule as the leading chants within (the times and the seasons of) the holy ritual order.

6 And we worship the Praises of the Yasna which were the production of the ancient world, those which are (now) recollected and put in use, those which are now learned and taught, those which are being held (in mind, and so) repeated, those remembered and recited, and those worshipped, and thus the ones which further the world through grace in its advance. And we worship the part(s) of the Praises of the Yasna, and their recitation as it is heard, even their memorized recital, and their chanting, and their offering (as complete).

Chapter 56

0 INTRODUCTION TO THE SROSH YASHT.

1 Let Sraosha (the listening Obedience) be present here for the worship of Ahura Mazda, the most beneficent, and holy, of him) who is desired by us as at the first, so at the last; and so again may attentive Obedience be present here for the worship of Ahura Mazda, the most beneficent and the holy who (is so) desired by us.

2 (Yea), let Sraosha (the attentive Obedience) be present here for the worship of the good waters, and for the Fravashis of the saints which are so desired by us, [and for (their) souls], as at the first, so at the last. And thus again may Sraosha (the listening Obedience) be present here for the worship of the good, waters, and for the Fravashis of the saints, which are so desired by us, [(and) for (their) souls].

3 Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea, let the good Obedience be here for the worship of the good and bountiful Immortals who rule aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May Sraosha (Obedience) be here present for the worship of the good waters, he the good and the holy, as at the first, so at the last.

4 And so again may Sraosha, (Obedience) the good, be present here for the worship of the good waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed and the stately, who smites with victory, and who furthers the settlements in their advance, the holy lord of the ritual order.

Chapter 57

0 THE SROSH YASHT.

1 A blessing is Righteousness (called) the Best, &c. Propitiation be to Sraosha, Obedience the blessed, the mighty, the incarnate word of reason, whose body is the Mathra, him of the daring spear, devoted to the Lord, for (his) sacrificial worship, homage, propitiation, and praise.

2 We worship Sraosha, (Obedience, the blessed, the stately, him who smites with the blow of victory, and who furthers the settlements, the holy, (ruling) as the ritual lord. Him do we worship, who in the creation of Mazda the first adored Ahura, with the Baresman spread, who worshipped the Bountiful Immortals (first), who worshipped both the protector and the Creator, who are (both) creating all things in the creation.

3 For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters, and the good Blessedness, the lofty, and Nairya-sangha, the stately; and may he draw near to us to aid us, he who smites with victory, Obedience the blessed!

4 We worship Sraosha, Obedience the blessed, and that lofty Lord who is Ahura Mazda Himself, Him who has attained the most to this our ritual, Him who has approached the nearest to us in our celebrations. And we worship all the words of Zarathushtra, and all the deeds well done (for him), both those that have been done (in times gone by), and those which are yet to be done (for him in times to come).

5 We worship Sraosha (Obedience) the blessed and the stately, him who smites with the blow of victory, who prospers the settlements, the holy ritual lord,

6 who first spread forth the Baresman, and the three bundles, and the five bundles, and the seven bundles, and the nine, till it was heaped for us knee-high, and to the middle of the thighs, for the Bountiful Immortals, for their worship, and their homage, and their propitiation, and their praise. For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters.

7 We worship Sraosha (Obedience) the blessed, the stately, who smites with the blow of victory, who furthers the settlements, the holy ritual chief.

8 Who first chanted the Gathas, the five Gathas of Zarathushtra, the Spitama, the holy (with the fashion) of their metres, and after the well-constructed order of their words, together with the Zand which they contain, and the questions which they utter, and the answers which they give, for the Bountiful Immortals, for their sacrifice and homage, their propitiation, and their praise. For his splendor and his glory, for his might....

9 We worship Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and who furthers the settlements, the holy ritual chief,

10 who for the poor among (our) men and women built a mighty house, who after sunset, and with his leveled battle-ax, smites Aeshema bloody wounds, and having struck the head, casts him lightly (?) (to the earth), as the stronger (smites) the weaker. For his splendor and his glory, for his might....

11 We worship Sraosha, Obedience the blessed and the stately, him who smites with the blow of victory, who furthers the settlements, the holy ritual chief, as the energetic, and the swift, the strong, the daring (and redoubted) hero,

12 who comes back from all his battles (and comes from them) a conqueror, who amid the Bountiful ImmortaIs sits as companion at their meeting. For his splendor and his glory, for his might....

13 We worship Sraosha (Obedience) the blessed, who is the strongest and most persistent of the youths, the most energetic, and the swiftest, who of all the youths strikes most with terror I from afar (?). [Be ye desirous, O ye Mazdayasnians! of the Yasna of Obedience the blessed.]

14 Far from this house, this village, and this tribe, and from this country, the evil and destructive terrors (shall) depart. In the dwelling of that man in whose abode Obedience the blessed, who smites victoriously, is satisfied and welcomed, there is that holy man who thus contents him (most) forward in the thinking better thoughts, in the speaking truthful ritual) words, and in the doing holy deeds. For his splendor and his glory, for his might....

15 We worship Sraosha (Obedience) the blessed and the stately, who is the conqueror of the Kayadha, and the Kaidhya, who was the smiter of the Lie-demon of the Daevas, the one veritably powerful, the destroyer of the world, who is the guardian and watchman over all the migrations (?) of the tribes.

16 Who sleeplessly and vigilant guards the creatures of Ahura, who sleeplessly and with vigilance saves them, who with halberd raised on high guards all the corporeal world after setting of the sun,

17 who has never slept in quiet since the two Spirits made the worlds, [the bounteous and the evil one] who guards the homes of Asha, who battles all (?) the days long and the nights with all the Daevas [(Pazand) the Mazanian],

18 nor terror-stricken does he turn in affright before (their power); but before him all the Daevas turn in affright against their will, and rush to darkness in their fear. For his splendor and his glory, for his might....

19 We worship Sraosha (Obedience) the blessed, whom Haoma worshipped on the highest height of high Haraiti, he Haoma, the reviver, and the healer, the beautiful, the kingly, of the golden eye,

21 We worship Sraosha (Obedience) the blessed, whose house stands with its thousand pillars, as victorious, on the highest height of high Haraiti, self-lighted from within, star-studded from without,

23 We worship Sraosha (Obedience) the blessed, by whose might and victorious power, and wise conduct, and (full) knowledge, the Bountiful Immortals descend upon this earth of seven quarters.

24 Who as teacher of the law will stride forth upon this earth with its dwellers in the body, and ruling as he will. And in this Religion, Ahura Mazda has been confessed with faith, and the Good Mind likewise with Him, and Righteousness the Best, and Khshathra-vairya, and Piety the Bounteous, and the Universal Weal and Immortality; and the question to the Lord is asked, and Mazda's lore (is written).

25 O Sraosha (Obedience), thou blessed one, and stately! protect us for the lives; yea, for both, (for that) of this world which is corporeal, and for the world of mind, against unhappy death, and the remorseless Wrath of rapine, against the hosts with ill-intent, who lift their bloody spears against us; yea, against their assaults whom the Wrath-demon will set on, and Vidhatu, demon-made.

26 Therefore may'st thou, O Sraosha, the blessed and the stately! grant swiftness to our teams, soundness to our bodies, and abundant observation of our foes, and their smiting (as we mark them), and their sudden death. For his splendor and his glory, for his might....

27 We worship Sraosha (Obedience) the blessed, whom four racers draw in harness, white and shining, beautiful, and powerful, quick to learn, and fleet, obeying before speech, heeding orders from the mind, with their hoofs of horn gold-covered,

28 fleeter than (our) horses, swifter than the winds, more rapid than the rain(-drops as they fall); yea, fleeter than the clouds, or well-winged birds, or the we shot arrow as it flies,

29 which overtake these swift ones all, as they fly after them pursuing, but which are never overtaken when they flee, which plunge away from both the weapons (hurled on this side and on that) and draw Sraosha with them, the good Sraosha and the blessed; which from both the weapons (those on this side and on that) bear the good Obedience the blessed, plunging forward in their zeal, when he takes his course from India on the East, and when he lights down in the West. For his splendor and his glory, for his might....

30 We worship Obedience the blessed and the stately, who though lofty and so high, yea, even to the girdle, yet stoops to Mazda's creatures,

31 who thrice within the day, and three times of a night, will drive on to that Karshvar Hvaniratha, called the luminous, as he holds in both the hands and poizes his knife-like battle-ax, which flies as of itself, and to cleave the Daevas' skulls,

32 to hew down Angra Mainyu, the wicked, and to hew down Rapine of the bloody spear, to hew down the Daevas of Mazendran, and every Demon-god. For his splendor and his glory, for his might....

33 We worship Sraosha (Obedience) the blessed and the stately, him who smites with victory, both here and not here, and on this entire earth. And we worship all the (gifts) of Sraosha (Obedience) the blessed, the mighty, and the strong, whose body is the Mathra. Yea, we worship (all the martial gifts) of Sraosha (Obedience) the mighty, both armed with shielding armor, and a warrior strong of hand, skull-cleaver of the Daevas, conquering the endowments of the conqueror, the holy conqueror of the conqueror, and (his) victorious powers, and he Ascendancy which it bestows, and we worship this Ascendancy of Sraosha's (the same which conquers theirs); and that of Arshti do we praise as well.

Chapter 58

1 (Introduction.) (To the increase of our homage and praise of God) we offer this service which, as our defense, may shield us, which is worship with its beneficent results; and Blessedness is with it of a verity, and Piety as well. [(Pazand) and of this worship the results here mentioned are the well-thought thought, the word well spoken, and the deed well done]; and let this our worship shelter us from the Daeva and from the evil-minded man.

2 And to this worship do we confide our settlements and persons for protection and care, for guarding, and for oversight;

3 and in this worship will we abide, O Ahura Mazda! and with joy. In this worship do we exercise our choices; and to it will we approach, and to it will we belong; yea, to revering worship will we confide our settlements and persons for protection, and for care, for guarding, and for oversight, to such worship as is the praise of such as You.

4 The owner of herds is the righteous (one), and he is victorious when he strikes, and thus he is the best; [(Pazand) we therefore offer (this) service (for herd-owners)] for the herd-owner is the father of the Kine by the help of him who follows the ritual order: and he is the father of the holy man as well, and of the sanctified creation. He is in verity the bestower of blessings, and to him, O Ye Bountiful Immortals! we render, (and his do we make) Your greatness, Your goodness, and Your (spiritual) beauty, and let this man, the cattle-owner, approach to guard over us; and may he be our watchman together with the Righteous Order, and with store for our nourishment and full generous liberality, together with sharing of the goods, with gentleness, and with Ahura Mazda's sacred Fire!

5 O Ye Bountiful Immortals! as Ye have made us, so do Ye save us, holy men, and saintly women (as we are, and steadfast in the faith)l. Save us, O Ye Bountiful Immortals! Ye who rule aright, and who dispose (of all) aright, for none other do I know, save You; then with Your Righteousness do Ye save us.

6 And we offer hereby our thoughts, and words, and actions, our herds, and men, to the Bountiful Spirit. And may the creative stars of Ahura Mazda, the Creator, shine down on us, and round about us with full herds and healthy settlements, with healthy herds and healthy men, and with all in vigor, and endowed with the blessing of the Lord.

7 Praise to Thee, O Fire of Ahura Mazda I may'st thou come to (us in) the greatest one of the engrossing interests for the help of the great (effort), for the joy-producing grace of the great (interest of our cause); grant us both Weal and Deathlessness!

8 We sacrifice to the entire collection of the Praises of the Yasna, with the careful structure of their language which has reached the most its object. And we offer (our homage) in our celebrations to Thy body, O Ahura Mazda! the most beautiful of forms, these stars, and to that one, the highest of the high [(Pazand) such as the sun was called]. Yea, we worship the Praises of the Yasna which were the production of the world of old.

Chapter 59

0 MUTUAL BLESSINGS.

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.(Y6.1)

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.(Y6.2)

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.(Y6.3)

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.(Y6.4)

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).(Y6.5)

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.(Y6.6)

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.(Y6.7)

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).(Y6.8)

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.(Y6.9)

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.(Y6.10)

11 We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires.(Y17.11)

12 And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy.(Y17.12)

13 And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law against the Daevas, and its long descent.(Y17.13)

14 And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.(Y17.14)

15 And we worship the good and pious prayer for blessings,(Y17.15)

16 and these waters and (these lands), (Y17.16)

17 and all the greatest chieftains, lords of the ritual order;(Y17.17)

18 I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the Zantumas, and the Dahvyumas, and the Zarathushtrotemas. (Y26.1)

19 And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the greatest and the best, the most beautiful and the firmest, the most wise and the best in form, and the one that attains the most its ends because of Righteousness. (Y26.2)

20 And (having invoked them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones of the creatures of Ahura who are imperishable and holy. (Y26.3)

21 And (having invoked them) hither, we worship the spirit and conscience, the intelligence and soul and Fravashi of those holy men and women who early heard the lore and commands (of God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of the Kine of blessed gift. (Y26.4)

22 And (having invoked it) hither, we worship the Fravashi of Gaya Maretan [Gayomard] the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint. (Y26.5)

23 And (having invoked them) hither, we worship the life, conscience, intelligence, soul and Fravashi of the next of kin, of the saints male and female who have striven after the ritual truth, which are those of the dead and living saints, and which are those also of men as yet unborn, of the future prophets who will help on the renovation, and complete the human progress, with them all. (Y26.6)

24 And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women; (Y26.7)

25 and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female. (Y26.8)

26 (And having invoked them) hither we worship the Fravashis of all the holy children who fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and those of the saints without the province. (Y26.9)

27 We worship the Fravashis of (those) holy men and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya Maretan [Gayomard] (the first created) to the Saoshyant, the victorious. (Y26.10)

28 We worship Verethraghna, the Ahura-made, the victorious blow; and we worship the Saoshyant, who smites with victory; and we sacrifice to this Baresman with its Zaothra and its girdle (which is its band) and which is spread with sanctity. And we sacrifice to (our) own soul(s), and to (our) own Fravashi(s).

29 (Y17.19) ????

30 (The Ratu speaks): O thou good (servant of the Lord)! may that be thine which is better than the good; may'st thou acquire that which is (thine) own in the Zaothra; may'st thou attain to that reward which the Zaotar has been obtaining, who is far advanced in his good thoughts, and words, and deeds.

31 (The Zaotar speaks): May that happen to you (likewise) which is better than the good, and may that not happen which is worse than the evil, and may that likewise not be my lot.

32 As (our) Ahu (is) excellent, so (is our) Ratu (one who rules) from his Righteousness, a creator of mental goodness, and of life's actions done for Mazda, and the Kingdom (is) to Ahura which to the poor will offer a nurturer. A blessing is Asha called the Best, &c. We sacrifice to the Ahuna-vairya; we sacrifice to Asha Vahishta the most beautiful, the Bountiful Immortal. And we sacrifice to the Fshusho-mathra, the by-spoken. And we sacrifice to the entire collection of the Praises of the Yasna; (yea), to the Yasna Praises which were instituted in the world of yore.

Chapter 60

0 PRAYERS FOR THE DWELLING OF THE SACRIFICER.

1 Thus that better than the good may he approach, who shows to us straight paths of profit appertaining to this bodily life and to the mental likewise, in the eternal (?) realms where dwells Ahura; yea, may he approach it, who is Thy worthy servant, and good citizen, O Great giver Lord!

2 May these blessings approach this house, which are the wise perceptions of the saints, the sacred blessings bestowed through the ritual, their guileless characteristics, together with their recognition of what is due; and may the Righteous Order appear for this village, and the Divine Sovereign Power, together with the benefit and glorious welfare (which ensues),

3 And with these the long enduring prominence of this Religion of Ahura's, the Zarathushtrian Faith. And may the Kine be now with greatest speed within (the farm-yard of) this house, most speedily may the rewarded sanctity and the strength of the holy man be here, most speedily as well Ahura's lore.

4 And may the good and heroic and bountiful Fravashis of the saints come here, and may they go hand in hand with us with the healing virtues of (their) blessed gifts as wide-spread as the earth, as far-spread as the rivers, as high-reaching as the sun, for the furtherance of the better men, for the hindrance of the hostile, and for the abundant growth of riches and of glory.

5 May Sraosha (Obedience) conquer disobedience within this house, and may peace triumph over discord here, and generous giving over avarice, reverence over contempt, speech with truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.

6 As in this (house) the Bountiful Immortals seek for good Yasnas and good praises from the blessed Sraosha (who governs here), and as they seek for (one) good sacrifice and act of homage (more especially their own) which is a good offering (to them) for (our) salvation, and a good offering in praise, together with a long continued offering of the entire self,

7 let not then (their) brilliant glory ever desert this house, nor the bright abundance, nor an illustrious offspring legitimately born, nor that long continued companionship which is the furtherance of that good blessedness which teaches concerning glory.

8 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!(Y8.5)

9 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

10 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

11 In order that our minds may be delighted, and our souls the best, let our bodies be glorified as well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints as devoted to Ahura,

12 and accompanied by Asha Vahishta (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal!

Chapter 61

1 Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings,

2 for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and of the individual Kahvaredha the male, and the female (to the last individual of each),

3 and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants.

4 Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.

5 And how shall we drive the Demon of the Lie from hence from us? Aye, how shall we, the prophets who are yet to serve and save (thy people), drive the Druj from hence, so that we, having power over her as being utterly without power, may drive her hence with blow from the seven Karshvars, for the encounter with, and for the dislodgment of the entire evil world?

Chapter 62

0 TO THE FIRE.

1 I offer my sacrifice and homage to thee, the Fire, as a good offering, and an offering with our hail of salvation, even as an offering of praise with benedictions, to thee, the Fire, O Ahura Mazda's son! Meet for sacrifice art thou, and worthy of (our) homage. And as meet for sacrifice, and thus worthy of our homage, may'st thou be in the houses of men (who worship Mazda). Salvation be to this man who worships thee in verity and truth, with wood in hand, and Baresman ready, with flesh in hand, and holding too the mortar.

2 And may'st thou be (ever) fed with wood as the prescription orders. Yea, may'st thou have thy perfume justly, and thy sacred butter without fail, and thine andirons regularly placed. Be of full-age as to thy nourishment, of the canon's age as to the measure of thy food, O Fire, Ahura-Mazda's son!

3 Be now aflame within this house; be ever without fail in flame; be all ashine within this house; be on thy growth within this house; for long time be thou thus to the furtherance of the heroic (renovation), to the completion of (all) progress, yea, even till the good heroic (millennial) time when that renovation shall have become complete.

4 Give me, O Fire, Ahura Mazda's son! a speedy glory, speedy nourishment, and speedy booty, and abundant glory, abundant nourishment, abundant booty, an expanded mind, and nimbleness of tongue for soul and understanding, even an understanding continually growing in its largeness, and that never wanders, and long enduring virile power,

5 an offspring sure of foot, that never sleeps on watch [not for a third part of the day, or night], and that rises quick from bed, and likewise a wakeful offspring, helpful to nurture, or reclaim, legitimate, keeping order in men's meetings, (yea,) drawing men to assemblies through their influence and word, grown to power, skillful, redeeming others from oppression, served by many followers, which may advance my line (in prosperity and fame), and (my) Vis, and my Zantu, and (my) province, (yea, an offspring) which may deliver orders to the Province as (firm and righteous rulers).

6 And may'st thou grant me, O Fire, Ahura Mazda's Son! that whereby instructors may be (given) me, now and for evermore, (giving light to me of Heaven) the best life of the saints, brilliant, all glorious. And may I have experience of the good reward, and the good renown, and of the long forecasting preparation of the soul.

7 The Fire of Ahura Mazda addresses this admonition to all for whom he cooks the night and morning (meal). From all these, O Spitama! he wishes to secure good care, and healthful care (as guarding for salvation), the care of a true praiser.

8 At both the hands of all who come by me, I, the Fire, keenly look: What brings the mate to his mate (thus I say to him), the one who walks at large, to him who sits at home? [We worship the bounteous Fire, the swift-driving charioteer.]

9 And if this man who passes brings him wood brought (with good measure that is) with sacred care, or if he brings the Baresman spread with sanctity, or the Hadhanaepata plant, then afterwards Ahura Mazda's Fire will bless him, contented, not offended, and in (its) satisfaction (saying thus).

10 May a herd of kine be with thee, and a multitude of men, may an active mind go with thee, and an active soul as well. As a blest soul may'st thou live through thy life, the nights which thou shall live. This is the blessing of the Fire for him who brings it wood (well) dried, sought out for flaming, purified with the earnest blessing of the sacred ritual truth.

11 We strive after the flowing on of the good waters, and their ebb as well, and the sounding of their waves, desiring their propitiation; I desire to approach them with my praise.

12 I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage, propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order, and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their duration, and of the days during daylight, and for the month-regulators, and the year-regulators, and for those of the (several) seasons, for their sacrifice, and homage, their propitiation, and their praise. (Y3.24)

13 (The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me. (The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak forth to me. (The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!(Y3.25)

Chapter 63

0 (See Y15.2; Y66.2; Y38.3.)

Chapter 64

0 (See Y46.3; Y50.6-11.)

Chapter 65

0 TO ARDVI SURA ANAHITA, AND THE WATERS.

1 I will praise the water Ardvi Sura Anahita, the wide-flowing (as it is) and healing in its influence, efficacious against the Daevas, devoted to Ahura's lore, and to be worshipped with sacrifice within the corporeal world, furthering all living things (?) and holy, helping on the increase and improvement of our herds and settlements, holy, and increasing our wealth, holy, and helping on the progress of the Province, holy (as she is)?

2 (Ardvi Sura Anahita) who purifies the seed of all male beings, who sanctifies the wombs of all women to the birth, who makes all women fortunate in labor, who brings all women a regular and timely flow of milk,

3 (Ardvi Sura Anahita) with a volume sounding from afar, which is alone equal in its bulk to all the waters which flow forth upon earth, which flows down with mighty volume from high Hukairya to the sea Vouru-kasha.

4 And all the gulfs in Vouru-kasha are stirred (when it falls down), all the middle doth well up when Ardvi Sura Anahita rushes in, when she plunges foaming into them, she, whose are a thousand tributaries, and a thousand outlets, and each as it flows in, or rushes out, is a forty days' ride in length to a rider mounted well.

5 And the (chief) outlet to this one water (Ardvi Sura Anahita) goes apart, dividing to all the seven Karshvars. And this outlet to my river, Ardvi Sura Anahita, bears off its water always in summer and in winter. This my river purifies the seed of men, and wombs of women, and women's milk.

6 Let the saints' Fravashis now draw near, those of the saints who live, or have lived, of those born, or yet to be born; yea, let them come near which have borne these waters up stream from the nearest ones (that lie below as the outlet pours away)

7 Let not our waters be for the man of ill intent, of evil speech, or deeds, or conscience; let them not be for the offender of a friend, not for an insulter of a Magian, nor for one who harms the workmen, nor for one who hates his kindred. And let not our good waters (which are not only good, but) best, and Mazda-made, help on the man who strives to mar our settlements which are not to be corrupted, nor him who would mar our bodies, (our) uncorrupted (selves),

8 nor the thief, or bludgeon-bearing ruffian who would slaughter the disciples, nor a sorcerer, nor a burrier of dead bodies, nor the jealous, nor the niggard, nor the godless heretic who slays disciples, nor the evil tyrant among men. Against these may our waters come as torments. As destructive may these come (?), may they come to him who has done those first (foul evils), as to him who does the last.

9 O waters! rest still within your places while the invoking priest shall offer. Shall not the invoker make offering to these good waters, and with the inculcated words? (And how shall this be done?) Shall he not be tongue-fettered, if he offers else than with the ritual? Shall (not) the words be so delivered as the Aethrapaiti teaches? Where shall the blessings be (inserted)? Where the supplications with confessions? Where the gifts of those that offer?

10 (It shall be only thus) as Ahura Mazda showed before to Zarathushtra, and as Zarathushtra taught the corporeal worlds (the men on earth)! Thou shalt pray the first petition to the waters, O Zarathushtra, and after that thou shalt offer the Zaothras to the waters, sanctified, and sought out with pious care; and thou shalt pronounce these words (as follows, thus):

11 O ye waters, I beseech of you this favor; and grant ye me this great one in whose bestowal ye flow down to me for the bettering (of my state), with a never-failing truth. O ye waters, I beseech of you for wealth of many kinds (which gives) power (to its holder), and for an offspring self-dependent whom multitudes will bless, and for whose wasting, or defeat, or death, or vengeful punishment, or overtaking, no one prays.

12 And this do I beseech of you, O waters, this, O ye lands, and this, ye plants! This wealth and offspring I beseech of You, O Ye Bountiful Immortals, who rule aright, who dispose (of all) aright, O Ye good beings, male and female, givers of good things; and this I beseech of you, O ye beneficent, mighty, and overwhelming Fravashis of the saints, and this (of thee), O Mithra of the wide pastures, and this of thee, O blest and stately Sraosha; and of thee, O Rashnu the most just, and of thee, O Fire, Ahura Mazda's son; and of thee, O lofty lord, the royal Apam-napat, of the fleet horses; aye, of You all, ye Yazads, bestowers of the better gifts and holy.

13 And this do ye therefore grant me, O ye holy waters, and ye lands!

14 And grant me likewise what is still greater than this all, and still better than this all, and more beautiful, and more exceeding precious (and that is, Immortality and Welfare), O Ye Yazads, holy and ruling mightily, and powerful at once, and grant it speedily according to this Gathic (?) word: (Yea), by veritable grace let that be done (?) for us which is most promotive of our weal.

15 And according to this further word again: Grant me, Thou who art maker of the Kine, the plants, and the waters, Immortality and likewise Weal, O Ahura Mazda, Thou most bounteous Spirit. And grant me these two eternal gifts through Thy Good Mind in the doctrine.

16 Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have lived, and live ever, by their names these I worship, while I draw near with praises. The Good Kingdom is to be chosen, that lot which most of all bears on (our blessings). (Y15.2)

17 Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea, let the good Obedience be here for the worship of the good and bountiful Immortals who rule aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May Sraosha (Obedience) be here present for the worship of the good waters, he the good and the holy, as at the first, so at the last. (Y56.3)

18 And so again may Sraosha, (Obedience) the good, be present here for the worship of the good waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed and the stately, who smites with victory, and who furthers the settlements in their advance, the holy lord of the ritual order. (Y56.4)

Chapter 66

0 TO THE AHURIAN ONE.

1 I am now offering this Zaothra here with sanctity, together with the Haoma and the flesh, and the Hadhanaepata lifted up with sacred regularity as to thee, O Ahurian One, for the propitiation of Ahura Mazda, of the Bountiful Immortals, of Sraosha (Obedience) the blessed, and of the Fire of Ahura Mazda, the ritual's lofty lord.

2 (=Y7,5-19.)

3 (=Y22, Y28.24-27.)

Chapter 67

1 I desire to approach with my praise those Fravashis which have existed from of old, the Fravashis of the houses, and of the villages, of the communities, and of the provinces, which hold the heaven in its place apart, and the water, land, and cattle, which hold the children in the wombs safely enclosed apart so that they do not miscarry. (Y23.1)

2 And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly Yazads. And I desire to approach the Fravashi of Gaya Maretan [Gayomard] (the life-man) in my worship with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as well. (Y23.2)

3 And I desire in my worship to approach toward every holy Fravashi whosesoever it may be, and wheresoever dead upon this earth (its possessor may have lain), the pious woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who) may have dwelt (here; yea, all) which are now worshipped from this house, which are attentive to, and which attain to (our) good Yasnas and (our) homage. (Y23.3)

4 Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fraashis of those who held to the ancient lore, and the Fravashis of the next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship with my praise; and I desire therewith to approach toward all the lords of the ritual, and with praise; and I desire to approach all the good Yazads with my praise, the heavenly and the earthly, who are meet for sacrifice and homage, because of Righteousness the Best! (Y23.4)

5 O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds! (Y38.3)

6 Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us) all, we will now address you as the best, and the most beautiful; those (are) yours, those good (objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!(Y38.4)

Chapter 68

0 TO THE AHURIAN ONE, AND THE WATERS.

1 We offer this to thee, O Ahurian (daughter) of Ahura! as a help (?) for life. If we have offended thee, let this Zaothra then attain to thee (for satisfaction), for it is thine with its Haoma, and its milk, and its Hadhanaepata.

2 And may'st thou approach to me for milk and for libation, a Zaothra! as health, for healing, and for progress, for growth and in preparation for ceremonial merit, for good renown, for equanimity and for that victory which makes the settlements advance.

3 Yea, we worship thee with sacrifice, O thou Ahurian (daughter) of Ahura with the Zaothras of the good thought; and we worship, O Ahura, one with the Zaothras of the good word and deed

4 for the enlightenment of the thoughts, and words, and actions, for preparation for the soul, for the settlement's advance, and to prepare the saints endowed with ritual merit.

5 And grant me, O thou Ahurian One! Heaven, and to have an offspring manly and legitimate, who may promote my house, my village, my tribe and province, and the authority thereof.

6 We sacrifice to thee, O thou Ahurian one! And we sacrifice to the sea Vouru-kasha, and to all waters upon earth, whether standing, or running, or waters of the well, or spring-waters which perennially flow, or the drippings of the rains, or the irrigations of canals.

7 With this hymn from the (spirit of) the Yasna do we worship thee, and with the homage which it offers as it is the most legitimate Yasna, and homage of them (all) because of Righteousness the Best. We sacrifice to the good waters, and to the best, which Mazda created.

8 And we sacrifice to the two, to the milk and to the libation, which make the waters flow, and the plants sprout forth, opposing therein the Dragon Daeva-made, for the arrest of that cheat the Pairika, and to contradict the insulting malice of the Ashemaogha (the disturber and destroyer of our Faith), and of the unholy tyrant full of death, and of the human Daeva (worshipper) of hateful malice (and intent).

9 And may'st thou hear our sacrificial chants O thou Ahurian (daughter) of Ahura! Yea, be propitiated by our Yasna, O Ahurian one! and so may'st thou be present at our Yasna; may'st thou come to us to help, as we chant our full-offered Yasht with the full offering of Zaothras.

10 If any man shall sacrifice to you, O ye good waters, the Ahurian ones of Ahura! with the best and most fitting Zaothras offered piously,

11 to that man ye give both splendor and glory, with health and vigor of the body and prominence of form; yea, to him ye give possessions which entail abundant glory, and a legitimate scion, and a long enduring life, and (Heaven at the last), the best life of the saints, shining, all glorious.

12 And to me also do ye now give it, to me who am offering this Yasna as a priest. (Response.) And to us Mazdayasnians who are likewise offering sacrifice, do ye grant (both the desire and knowledge of the path that is correct), to us colleagues, and disciples, Aethrapaitis and Aethryas, men and women as well as children, and maidens of the field,

13 who think good only, for the overwhelming of oppression and of malice in the raids of the invader, and in face of foes who hate. Grant to us both the desire of, and the knowledge of that straightest path, the straightest because of Righteousness, and of (Heaven) the best life of the Saints, shining, all glorious. As the Ahu is excellent, so is the Ratu (one who rules) from the Righteous Order, a creator of mental goodness and of life's actions done for Mazda. And the kingdom (is) for Ahura, which to the poor may offer nurture.

14 (The Zaotar speaks): I beseech with my benediction for a safe abode, for a joyful and a long abode for the dwellers in this village from whence these Zaothras (which I offer come). And I pray in my benediction for a safe abode, and a quiet and a joyful one, and a long abiding to every Mazdayasnian village, and for a succor even with my wants, for a succor with salutations of salvation, and for one with praises, O Fire! and for thee, O Ahurian one of Ahura! do I ask the fullest Yasht.

15 And I pray for (?) Raman Hvastra for this Province, and for healthfulness and healing. And I pray for it with my blessing for you pious men, for all. And I pray for him who is saintly with (true) goodness, whosoever he may be, between heaven and the earth, for a thousand healing remedies, and for ten thousand of the same.

16 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

17 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

18 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

19 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked. (Y8.8)

20 Thus may it happen as I pray.

21 And by this may I gain (that) blessing, the good Blessedness (our sanctity rewarded). And we address, and we invoke religious zeal and capability, and the waters with our Yasna thus: O ye good waters! since (they are) yours, do ye, as you are asked, grant splendor and grant glory, ye who are well able so to give; and do ye, O ye waters! grant (once more) that helpful blessing which was gained from you of old!

22 Praise (be) to Ahura Mazda, and to the Bountiful Immortals. Praise (be) to Mithra of the wide pastures. Praise to the fleet-horsed sun. Praise to (the star which so we name, and with this sun) Ahura Mazda's eyes. Praise to the Kine (the herds of blessed gift). Praise to Gaya (Maretan) [Gayomard] and to the Fravashi of Zarathushtra (first of) saints; yea, praise to the entire creation of the holy (and the clean), to those now living, and to those just passing into life, and to those of days to come

23 And do Thou then Ahura, as in answer to these our prayers and songs of praise, cause us to prosper to salvation through Thy Good Mind, the Sovereign Power, and Thy Righteous Order (in Thy ritual and law)!

Chapter 69

0 (This chapter is composed of fragments: see Y15.2 and Y51.1 and 22.)

Chapter 70

0 TO THE BOUNTIFUL IMMORTALS, AND THE INSTITUTIONS OF RELIGION.

1 I would worship these (the Bountiful Immortals) with my sacrifice, those who rule aright, and who dispose (of all) aright, and this one (especially) I would approach with my praise, (Ahura Mazda). He is thus hymned (in our praise-songs). Yea, we worship in our sacrifice that deity and lord, who is Ahura Mazda, the Creator, the gracious helper, the maker of all good things; and we worship in our sacrifice Zarathushtra Spitama, that chieftain (of the rite).

2 And we would declare those institutions established for us, exact (and undeviating as they are). And I would declare forth those of Ahura Mazda, those of the Good Mind, and of Asha Vahishta (who is Righteousness the Best), and those of Khshatra-vairya (the Realm to be desired), and those of the Bountiful Aramaiti (the Piety within us), and those of Weal and Immortality, and those which appertain to the body of the Kine, and to the Kine's soul, and those which appertain to Ahura Mazda's Fire,

3 and those of Sraosha (Obedience) the blessed, and of Rashnu the most just, and those of Mithra of the wide pastures, and of (the good and) holy Wind, and of the good Mazdayasnian Religion, and of the good and pious Prayer for blessings, and those of the good and pious Prayer which frees one from belying, and the good and pious Prayer for blessing against unbelieving words.

4 (And these we would declare) in order that we may attain unto that speech which is uttered with (true) religious zeal, or that we may be as prophets of the provinces, that we may succor him who lifts his voice (for Mazda), that we may be as prophets who smite with victory, the befriended of Ahura Mazda, and persons the most useful to Him, holy men (indeed) who think good thoughts, and speak good words, and do good deeds.

5 That he may approach us with the Good Mind, and that (our souls) may advance in good, let it thus come; yea, 'how may my soul advance in good? let it thus advance.'

6 We praise the flood and ebb of the good waters, and their roar, and that high Ahura, the royal Apam-napat, the glittering one, of the fleet horses; and this for the sacrifice, and homage, and propitiation, and praise of the entire holy creation; and may Sraosha (Obedience) be here (to aid us).

7 (Yea), we sacrifice to Sraosha, Obedience the blessed.

Chapter 71

0 THE YASNA CONCLUDING.

1 Frashaoshtra, the holy, asked the saintly Zarathushtra: Answer me, O thou most eminent Zarathushtra, what is (in very truth) the memorized recital of the rites? What is the completed delivery of the Gathas?

2 Upon this Zarathushtra said: (It is as follows.) We worship Ahura Mazda with our sacrifice (as) the holy lord of the ritual order; and we sacrifice to Zarathushtra likewise as to a holy lord of the ritual order; and we sacrifice also to the Fravashi of Zarathushtra, the saint. And we sacrifice to the Bountiful Immortals, (the guardians) of the saints.

3 And we sacrifice to (all) the good heroic and bounteous Fravashis of the saints, of the bodily (world on earth), and of the mental (those in Heaven). And we worship that one of ritual lords who attains the most his ends; and we sacrifice to that one of the Yazads, lords of the ritual order, who is the most strenuous, who gains the most, who reaches most to what he seeks, even that well-timed Prayer which is the prayer of that holy ritual lord, and which has approached the nearest (to us for our help).

4 We sacrifice to Ahura Mazda, the holy lord of the ritual order, and we worship His entire body, and we worship the Bountiful Immortals all; and we worship all the ritual lords. And we sacrifice to the entire Mazdayasnian Faith. And we worship all the sacred metres.

5 And we worship the entire bounteous Mathra, even the entire system of the Faith set up against the Daevas; and we worship its complete and long descent. And we sacrifice to all the holy Yazads, heavenly and earthly; and we worship all the good, heroic, and bountiful Fravashis of the saints.

6 And we worship all the holy creatures which Mazda created, and which possess the holy institutions, which were established holy in their nature, which possess the holy lore, and the holy sacrifice, which are holy, and for the holy, and to be worshipped by the holy. And we worship all the five Gathas, the holy ones, and the entire Yasna [its flow and its ebb, and the sounding (of its chants)].

7 And we sacrifice to all the Praises of the Yasna, and to all the words which Mazda spake, which are the most fatal to evil thoughts, and words, and deeds;

8 and which designate the evil thought, and word, and deed, and which then cut down and fell every evil thought, and word, and deed. [(Pazand.) One would think of it as when the fire cuts, sucks out, and consumes the dry wood which has been sanctified and carefully selected (for its flame).] And we sacrifice to the strength, the victory, the glory, and the speed of all these words (as they go forth for their work).

9 And we sacrifice to all the springs of water, and to the water-streams as well, and to growing plants, and forest-trees, and to the entire land and heaven, and to all the stars, and to the moon and sun, even to all the lights without beginning (to their course). And we sacrifice to all cattle, and to the aquatic beasts, and to the beasts that live on land, and to all that strike the wing, and to the beasts that roam the plains, and to those of cloven hoof.

10 And to all Thy good and holy female (creatures) in the creation do we sacrifice, (O Thou who art) Ahura Mazda the skillful maker! on account of which Thou hast made many things and good things (in Thy world). And we sacrifice to those male creatures in the creation which are Thine and which are meet for sacrifice because of Asha Vahishta (of Righteousness the Best). And we sacrifice to all the mountains brilliant with holiness, and to all the lakes which Mazda created, and to all fires]. And we sacrifice to all the truthful and correctly spoken words,

11 even those which have both rewards and Piety within them. Yea, we worship (you) for protection and shielding, for guarding and watching; and may ye be to me for preparation. I call upon the Gathas here, the bountiful holy ones, ruling in the ritual order; yea, we sacrifice to you, (O ye Gathas!) for protection and shielding, for guarding and watching. Mine may ye be as a preparation. For me, for (mine) own soul I call on (you), and we would worship (you) for protection and for shielding, for guarding and for watching.

12 And we sacrifice to Weal, the complete welfare, holy and ruling in its course in the ritual order; and we sacrifice to Deathlessness (the immortal being of the good), holy, and ruling in the ritual order. And we sacrifice to the question of the Lord; and to His lore, the holy chiefs, and to the heroic Haptanghaiti, the holy lord of the ritual order.

13 (Frasha.) Let the holy Zarathushtra himself seek out a friend and a protector. And I say to thee (O Zarathushtra!) to make to thee a friend holy beyond the holy, and truer than the true, for that is the better thing; for he is evil who is the best to the evil, and he is holy to whom the holy is a friend,

14 for these are the best of words, those which Ahura Mazda spoke to Zarathushtra. And do thou, O Zarathushtra! pronounce these words at the last ending of (thy) life.

15 For if, O Zarathushtra! thou shalt pronounce these words at the last ending of (thy) life I, Ahura Mazda, will keep your soul away from Hell. Yea, so far away shall I hold it as is the breadth and extension of the earth [(Pazand) and the earth is as wide as it is long].

16 As thou dost desire, O holy (one)! so shalt thou be, holy shalt thou-cause (thy) soul to pass over the Chinvat Bridge; holy shalt thou come into Heaven. Thou shalt intone the Gatha Ushtavaiti, reciting the salvation hail.

17 We sacrifice to the active man, and to the man of good intent, for the hindrance of darkness, of wasting of the strength and life, and of distraction. And we sacrifice to health and healing, to progress and to growth, for the hindrance of impurity, and of the diseases of the skin.

18 And we sacrifice to the (Yasna's) ending words, to those which end the Gathas. And we sacrifice to the bounteous Hymns themselves which rule in the ritual course, the holy ones. And we sacrifice to the Praise-songs of the Yasna which were the products of the world of yore; yea, we sacrifice to all the Staota-Yesnya hymns. And we sacrifice to (our) own soul and to (our) Fravashi.

19 And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint, and that Yazad, the mighty Curse of wisdom. (Y6.14)

20 And we worship these waters, lands, and plants, these places, districts, pastures, and abodes with their springs of water, and we worship this lord of the district with our sacrifice, who is Ahura Mazda (Himself). (Y6.15)

21 And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords during daylight, and the Month-lords, and the Year-lords.(Y6.16)

22 I praise, invoke, and I weave my song to the good, heroic, bountiful Fravashis of the saints, to those of the house, and of the village, the district and the province, and to those of the Zarathushtrotemas.

23 And we sacrifice to the Fire, Ahura Mazda's son, the holy ritual chief. And we sacrifice to this Baresman haying the Zaothra with it, and its girdle with it, and spread with sanctity, the holy ritual chief. And we sacrifice to Apam-napat, and to Nairya-sangha, and to that Yazad, the wise man's swift Curse. And we sacrifice to the souls of the dead, [which are the Fravashis of the saints]

24 And we sacrifice to that lofty Lord who is Ahura Mazda Himself.

25 And we pray (again) for the Kine (once more) with these gifts and (ceremonial) actions which are the best.

26 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

27 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

28 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

29 In order that our minds may be delighted, and our souls the best, let our bodies be glorified as well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints as devoted to Ahura, (Y60.11)

30 and accompanied by Asha Vahishta (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal! (Y60.12)

Chapter 72

1 Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings,

2 for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and of the individual Kahvaredha the male, and the female (to the last individual of each),

3 and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants.

4 Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.

5 And how shall we drive the Demon of the Lie from hence from us? Aye, how shall we, the prophets who are yet to serve and save (thy people), drive the Druj from hence, so that we, having power over her as being utterly without power, may drive her hence with blow from the seven Karshvars, for the encounter with, and for the dislodgment of the entire evil world?

Chapter 1

0 May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed by those who do truly what is the foremost wish (of God). I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds.I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fullness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life. I recite the 'Praise of Holiness:'Ashem Vohu: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness!' I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness; For sacrifice, prayer, propitiation, and glorification unto [Savanghi and Visya], the holy and masters of holiness; For sacrifice, prayer, propitiation, and glorification unto the Masters of the days, of the periods of the day, of the months, of the seasons, and of the years; Unto AHURA MAZDA, bright and glorious, be propitiation, with sacrifice, prayer, propitiation, and glorification.

Ohrmazd Yasht (chapter 1)

1 Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'What of the Holy Word is the strongest? What is the most victorious? What is the most glorious? What is the most effective?

2 'What is the most fiend-smiting? What is the best-healing? What destroyeth best the malice of Daevas and Men? What maketh the material world best come to the fulfillment of its wishes? What freeth the material world best from the anxieties of the heart?'

3 Ahura Mazda answered: 'Our Name, O Spitama Zarathushtra! who are the Amesha-Spentas, that is the strongest part of the Holy Word; that is the most victorious; that is the most glorious; that is the most effective;

4 'That is the most fiend-smiting; that is the best-healing; that destroyeth best the malice of Daevas and Men: that maketh the material world best come to the fulfillment of its wishes; that freeth the material World best from the anxieties of the heart.'

5 Then Zarathushtra said: 'Reveal unto me that name of thine, O Ahura Mazda! that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best-healing, that destroyeth best the malice of Daevas and Men;

6 'That I may afflict all Daevas and Men; that I may afflict all Yatus and Pairikas; that neither Daevas nor Men may be able to afflict me; neither Yatus nor Pairikas.'

7 Ahura Mazda replied unto him: 'My name is the One of whom questions are asked, O holy Zarathushtra!'My second name is the Herd-giver. 'My third name is the Strong One 'My fourth name is Perfect Holiness. 'My fifth name is All good things created by Mazda, the offspring of the holy principle. 'My sixth name is Understanding; 'My seventh name is the One with understanding. 'My eighth name is Knowledge; 'My ninth name is the One with Knowledge.

8 'My tenth name is Weal;'My eleventh name is He who produces weal. 'My twelfth name is AHURA (the Lord). 'My thirteenth name is the most Beneficent. 'My fourteenth name is He in whom there is no harm. 'My fifteenth name is the unconquerable One. 'My sixteenth name is He who makes the true account. 'My seventeenth name is the All-seeing One. 'My eighteenth name is the healing One. 'My nineteenth name is the Creator. 'My twentieth name is MAZDA (the All-knowing One).

9 Worship me, O Zarathushtra, by day and by night, with offerings of libations well accepted I will come unto thee for help and joy, I, Ahura Mazda; the good, holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy.

10 'If thou wantest, O Zarathushtra, to destroy the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf3, of the two-legged ruffians, of the two-legged Ashemaoghas, of the four-legged wolves;

11 'And of the hordes with the wide front, with the many spears, with the straight spears, with the spears uplifted, bearing the spear of havock; then, recite thou these my names every day and every night.

12 'I am the Keeper; I am the Creator and the Maintainer; I am the Discerner; I am the most beneficent Spirit. 'My name is the bestower of health; my name is the best bestower of health. 'My name is the Athravan; my name is the most Athravan-like of all Athravans. 'My name is Ahura (the Lord). 'My name is Mazdau (the all-knowing) 'My name is the Holy; my name is the most Holy. 'My name is the Glorious; my name is the most Glorious. 'My name is the Full-seeing; my name is the Fullest-seeing. 'My name is the Far-seeing; my name is the Farthest-seeing.

13 'My name is the Protector; my name is the Well-wisher; my name is the Creator; my name is the Keeper; my name is the Maintainer. 'My name is the Discerner; my name is the Best Discerner.'My name is the Prosperity-producer; my name is the Word of Prosperity. 'My name is the King who rules at his will; my name is the King who rules most at his will. 'My name is the liberal King; my name is the most liberal King.

14 'My name is He who does not deceive; my name is He who is not deceived. 'My name is the good Keeper; my name is He who destroys malice; my name is He Who conquers at once; my name is He who conquers everything; my name is He who has shaped everything. 'My name is All weal; my name is full weal; my name is the Master of weal.

15 'My name is He who can benefit at his wish; my name is He who can best benefit at his wish. 'My name is the Beneficent One; my name is the Energetic One; my name is the most Beneficent. 'My name is Holiness; my name is the Great One; my name is the good Sovereign; my name is the Best of Sovereigns. 'My name is the Wise One; my name is the Wisest of the Wise; my name is He who does good for a long time.

16 'These are my names. 'And he who in this material world, O Spitama Zarathushtra! shall recite and pronounce those names of mine either by day or by night;

17 'He who shall pronounce them, when he rises up or when he lays him down; when he lays him down or when he rises up; when he binds on the sacred girdle [[kusti]] or when he unbinds the sacred girdle; when he goes out of his dwelling-place, or when he goes out of his town, or when he goes out of his country and comes into another country:

18 'That man, neither in that day nor in that night, shall be wounded by the weapons of the foe who rushes Aeshma-like and is Druj-minded; not the knife, not the cross-bow, not the arrow, not the sword, not the club, not the sling-stone shall reach and wound him.

19 'But those names shall come in to keep him from behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man.

20 '"Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-Mano and help whomsoever thou pleasest."

21 'Hail to the Glory of the Kavis! Hail to the Airyanem Vaejah! Hail to the Saoka, made by Mazda! Hail to the waters of the Daitya! Hail to Ardvi, the undefiled well! Hail to the whole world of the holy Spirit! 'Yatha ahu vairyo: The will of the Lord...

22 'We worship the Ahuna Vairya. We worship Asha-Vahishta, most fair, undying, and beneficent. We worship Strength and Prosperity and Might and Victory and Glory and Vigour. We worship Ahura Mazda, bright and glorious. 'Yenghe hatam: All those beings of whom Ahura Mazda knows the goodness for a sacrifice [performed] in holiness, all those beings, males and females, do we worship.

23 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour.'

24 'O Zarathushtra! keep thou for ever that man who is friendly [to me] from the foe unfriendly [to me]! Do not give up that friend unto the stroke (of the foe), unto vexations to be borne; wish no harm unto that man who would offer me a sacrifice, be it ever so great or ever so small, if it has reached unto us, the Amesha-Spentas.

25 'Here is Vohu-Mano, my creature, O Zarathushtra! here is Asha-Vahishta, my creature, O Zarathushtra! here is Khshathra-Vairya, my creature, O Zarathushtra! here is Spenta-Armaiti, my creature, O Zarathushtra! here are Haurvatat and Ameretat, who are the reward of the holy ones, when freed from their bodies, my creatures, O Zarathushtra!

26 'Thou knowest this, and how it is, O holy Zarathushtra! from my understanding and from my knowledge; namely, how the world first began, and how it will end. 'A thousand remedies, ten thousand remedies! 'A thousand remedies, ten thousand remedies! 'A thousand remedies, ten thousand remedies!

27 '[We worship] the well-shapen, tall-formed Strength; Verethraghna, made by Ahura; the crushing Ascendant, and Spenta-Armaiti.

28 'And with the help of Spenta-Armaiti, break ye asunder their malice, turn their minds astray, bind their hands, make their knees quake against one another, bind their tongues. 'When, O Mazda! shall the faithful smite the wicked? When shall the faithful smite the Druj? When shall the faithful smite the wicked?'

29 Then Zarathushtra said: 'I threw you back into the earth, and by the eyes of Spenta-Armaiti the ruffian was made powerless.

30 'We worship the powerful Gaokerena, made by Mazda; the powerful Gaokerena, made by Mazda.

31 'We worship the memory of Ahura Mazda to keep the Holy Word. 'We worship the understanding of Ahura Mazda, to study the Holy Word. 'We worship the tongue of Ahura Mazda, to speak forth the Holy Word. 'We worship the mountain that gives understanding, that preserves understanding; [we worship it] by day and by night, with offerings of libations well-accepted.

32 'We worship that creation [of Ahura's], Spenta-Armaiti; and the holy creations of that creature and of Asha [Vahishta], that are foremost in holiness. 'Here I take as lord and master the greatest of all, Ahura Mazda; to smite the fiend Angra Mainyu; to smite Aeshma of the wounding spear; to smite the Mazainya fiends; to smite all the Daevas and the Varenya fiends; to increase Ahura Mazda, bright and glorious; to increase the Amesha-Spentas; to increase the star Tishtrya, the bright and glorious; to increase the faithful men; to increase all the holy creatures of the beneficent Spirit. 'Ashem Vohu: Holiness is the best of all good....

33 '[Give] unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones. May it come according to my blessing! 'A thousand remedies, ten thousand remedies! (three times.) 'Come to me for help, O Mazda! 'We worship the well-shapen, tall-formed Strength, and Verethraghna, made by Mazda, and the crushing Ascendant. 'We worship Rama Hvastra, and Vayu who works highly and is more powerful to destroy than all other creatures. That part of thee do we worship, O Vayu, that belongs to Spenta Mainyu. We worship the sovereign Sky, the boundless Time, and the sovereign Time of the long Period. 'Ashem Vohu: Holiness is the best of all good....'

Chapter 2

0 May Ahura Mazda be rejoiced!... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....

1 To Ahura Mazda, bright and glorious, and to the Amesha-Spentas; To Vohu-Mano; to Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; to the heavenly Wisdom, made by Mazda, and to the Wisdom acquired through the ear, made by Mazda;

2 To Asha-Vahishta, the fairest; to the much-desired Airyaman; to the instrument made by Mazda: and to the good Saoka, with eyes of love, made by Mazda and holy; To Khshathra-Vairya; to the metals; to Mercy and Charity.

3 To the good Spenta-Armaiti, and to the good Rata, with eyes of love, made by Mazda and holy; To Haurvatat, the master; to the prosperity of the seasons and to the years, the masters of holiness; And to Ameretat, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena, made by Mazda.

4 (At the Gah Hawan): To Mithra, the lord of wide pastures and to Rama Hvastra. (At the Gah Rapithwin): To Asha-Vahishta and to Atar, the son of Ahura Mazda. (At the Gah, Uzerin): To Apam Napat, the tall lord, and to water, made by Mazda.

5 (At the Gah Aiwisruthrem): To the Fravashis of the faithful and to the females that bring forth flocks of males; to the prosperity of the seasons; to the well-shapen and tall-formed Strength; to Verethraghna, made by Ahura, and to the crushing Ascendant. (At the Gah Usahin): To the holy, devout, fiend-smiting Sraosha, who makes the world grow; to Rashnu-Razishta and to Arshtat, who makes the world grow, who makes the world increase; Be propitiation, with sacrifice, prayer, propitiation and glorification! Yatha ahu vairyo: The will of the Lord is the law of holiness....

6 We sacrifice unto Ahura Mazda, bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent. We sacrifice unto Vohu-Mano, the Amesha-Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda.

7 We sacrifice unto Asha-Vahishta, the fairest, the Amesha-Spenta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy. We sacrifice unto Khshathra-Vairya; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

8 We sacrifice unto the good Spenta-Armaiti; we sacrifice unto the good Rata, with eyes of love, made by Mazda and holy. We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness. We sacrifice unto Ameretat, the Amesha-Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

9 (At the Gah Hawan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Rama Hvastra. (At the Gah Rapithwin): We sacrifice unto Asha-Vahishta and Atar, the son of Ahura Mazda. (At the Gah Uzerin): We sacrifice unto Apam Napat, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the holy waters, made by Mazda.

10 (At the Gah Aiwisruthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the faithful; we sacrifice unto the females who bring forth flocks of males; we sacrifice unto the prosperity of the seasons; we sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant. (At the Gah Ushahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha; who makes the world grow, the holy an master of holiness; we sacrifice unto Rashnu-Razishta; we sacrifice unto Arshtat, who makes the world grow, who makes the world increase

11 Let the Yatus be crushed, O Zarathushtra! both Daevas and men. Who is he in whose house, O Spitama Zarathushtra! every Druj is destroyed, every Druj perishes, when he pronounces these words:

12 .....?

13 It is he who takes the seven Amesha-Spentas, the all-ruling, the all-beneficent, as a shield against his enemies. We worship the Law of the worshippers of Mazda; we worship the waters coming in the shape of a horse, made by Mazda.

14-15 He has renounced trespasses and faults, O Zarathustra! he has renounced all trespasses and faults, O Zarathustra! when he throws down the destroyer of Vohu-Mano and his words, with a hundred times hundredfold, with a many times manifold preaching and smiting, and he takes away the Law of Mazda, that was carried away as a prisoner, from the hands of the [ungodly], who are destroyed by his strength. Ashem Vohu: Holiness is the best of all good....

16 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the prayer, the strength and vigour Of Ahura Mazda, bright and glorious, and of the Amesha-Spentas; Of Vohu-Mano; of Peace, whose breath is friendly.... Of Asha-Vahishta, the fairest; of the much-desired Airyaman.... Of Khshathra-Vairya, of the metals.... Of the good Spenta-Armaiti and of the good Rata.... Of Haurvatat, the master.... Of Ameretat, the master.... (At the Gah Hawan): Of Mithra.... (At the Gah Rapithwin): Of Asha-Vahishta.... (At the Gah Uzerin): Of the high lord Apam Napat.... (At the Gah Aiwisruthrem): Of the Fravashis of the faithful.... (At the Gah Ushahin): Of the holy, devout, fiend-smiting Sraosha, who makes the world grow; of Rashnu-Razishta and of Arshtat, who makes the world grow, who makes the world increase. Ashem Vohu: Holiness is the best of all good.... Give unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 3

0 May Ahura Mazda be rejoiced! .... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'That thou mayest increase Asha-Vahishta, O Spitama Zarathushtra! with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration - once to abide in the shining luminous space, in the beautiful abodes - for the sacrifice and invocation of us, the Amesha-Spentas'....

2 Zarathushtra said: 'Say unto me the right words, such as they are, O Ahura Mazda! that I may increase Asha-Vahishta, with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration, - once to abide in the shining luminous space, in the beautiful abodes, - for the sacrifice and invocation of you, the Amesha-Spentas.

3 '.... I proclaim Asha-Vahishta: if I proclaim Asha-Vahishta, then easy is the way to the abode of the other Amesha-Spentas, which Ahura Mazda keeps with Good Thoughts, which Ahura Mazda keep with Good Words, which Ahura Mazda keeps with Good Deeds;

4 '(Easy is the way to the Garo-nmana of Ahura Mazda): the Garo-nmana is for the holy souls, and no one of the wicked can enter the Garo-nmana and its bright, wide, holy ways; (no one of them can go) to Ahura Mazda.

5 'The Airyaman prayer smites down the strength of all the creatures of Angra Mainyu, of the Yatus and Pairikas. It is the greatest of spells, the best of spells, the very best of all spells; the fairest of spells, the very fairest of all spells; the fearful one amongst spells, the most fearful of all spells; the firm one amongst spells, the firmest of all spells; the victorious one amongst spells, the most victorious of all spells; the healing one amongst spells, the best-healing of all spells.

6 'One may heal with Holiness, one may heal with the Law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word: amongst all remedies this one is the healing one that heals with the Holy Word; this one it is at will best drive away sickness from the body of the faithful: for this one is the best-healing of all remedies.

7 'Sickness fled away [before it], Death fled away; the Daeva fled away, the Daeva's counter-work fled away; the unholy Ashemaogha fled away, the oppressor of men fled away.

8 'The brood of the Snake fled away; the brood of the Wolf fled away; the brood of the Two-legged fled away. Pride fled away; Scorn fled away; Hot Fever fled away; Slander fled away; Discord fled away; the Evil Eye fled away.

9 'The most lying words of falsehood fled away; the Jahi, addicted to the Yatu, fled away; the Jahi, who makes one pine, fled away; the wind that blows from the North fled away; the wind that blows from the North vanished away.

10 'He it is who smites me that brood of the Snake, and who might smite those Daevas by thousands of thousands, by ten thousands of ten thousands; he smites sickness, he smites death, he smites the Daevas, he smites the Daeva's counter-work, he smites the unholy Ashemaogha, he smites the oppressor of men.

11 'He smites the brood of the Snake; he smites the brood of the Wolf; he smites the brood of the Two-legged. He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye.

12 'He smites the most lying words of falsehood; he smites the Jahi, addicted to the Yatu; he smites the Jahi, who makes one pine. He smites the wind that blows from the North; the wind that blows from the North vanished away.

13 'He it is who smites me that brood of the Two-legged, and who might smite those Daevas, by thousands of thousands, by ten thousands of ten thousands. Angra Mainyu, who is all death, the worst-lying of all Daevas, rushed from before him:

14 'He exclaimed, did Angra Mainyu: "Woe is me! Here is the god Asha-Vahishta, who will smite the sickliest of all sicknesses, who will afflict the sickliest of all sicknesses; '"He will smite the deadliest of all deaths, he will afflict the deadliest of all deaths; '"He will smite the most fiendish of all fiends, he will afflict the most fiendish of all fiends; '"He will smite the most counter-working of all counter-works, he will afflict the most counter-working of all counter-works; '"He will smite the unholy Ashemaogha, he will afflict the unholy Ashemaogha; '"He will smite the most oppressive of the oppressors of men, he will afflict most oppressive of the oppressors of men.

15 '"He will smite the snakiest of the Snake's brood, he will afflict the snakiest of the Snake's brood; '"He will smite the most wolfish of the Wolf's brood, he will afflict the most wolfish of the Wolf's brood; '"He will smite the worst of the two-legged brood, he will afflict the worst of the two-legged brood; '"He will smite Pride, he will afflict Pride; '"He will smite Scorn, he will afflict Scorn; '"He will smite the hottest of hot fevers, he will afflict the hottest of hot fevers; '"He will smite the most slanderous of slanders, he will afflict the most slanderous of slanders; '"He will smite the most discordant of discords, he will afflict the most discordant of discords; '"He will smite the worst of the Evil Eye, he will afflict the worst of the Evil Eye.

16 '"He will smite the most lying words of falsehood, he will afflict the most lying words of falsehood; '"He will smite the Jahi, addicted to the Yatu, he will afflict the Jahi, addicted to the Yatu; '"He will smite the Jahi, who makes one pine, he will afflict the Jahi, who makes one pine; '"He will smite the wind that blows from the North, he will afflict the wind that blows from the North."

17 'The Druj will perish away, the Druj will perish; the Druj will rush, the Druj will vanish. Thou perishest away to the regions of the North, never more to give unto death the living world of the holy spirit.

18 'For his brightness and glory I will offer unto him a sacrifice worth being heard, namely, unto Asha-Vahishta, the fairest - the Amesha-Spenta. Unto Asha-Vahishta, the fairest, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda knows the goodness....

19 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, give him health of body; .... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 4

0 May Ahura Mazda be rejoiced! .... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness .... Unto Haurvatat, the master; unto the prosperity of the seasons and unto the years, the masters of holiness, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I created for the faithful the help, the enjoyments, the comforts, and the pleasures of Haurvatat. We unite them with him who would come up to thee as one of the Amesha-Spentas, as he would come to any of the Amesha-Spentas, Vohu-Mano, Asha-Vahishta, Khshathra-Vairya, Spenta-Armaiti, Haurvatat, and Ameretat.

2 'He who against the thousands of thousands of those Daevas, against their ten thousands of ten thousands, against their numberless myriads would invoke the name of Haurvatat, as one of the Amesha-Spentas, he would smite the Nasu, he would smite Hashi, he would smite Bashi, he would smite Saeni, he would smite Buji.2

3 'I proclaim the faithful man as the first [of men]; if I proclaim the faithful man as the first [of men], then Rashnu Razishta, then every heavenly Yazata of male nature in company with the Amesha-Spentas will free the faithful man

4 'From the Nasu, from Hashi, from Gashi, from Saeni, from Buji; from the hordes with the wide front, from the hordes with the many spears uplifted, from the evil man who oppresses, from the willful sinner, from the oppressor of men, from the Yatu, from the Pairika, from the straying way.

5 'How does the way of the faithful turn and part from the way of the wicked?' Ahura Mazda answered: 'It is when a man pronouncing my spell, either reading or reciting it by heart, draws the furrows and hides himself therein,3 [saying]:

6 '"I will smite thee, O Druj! whomsoever thou art, whomsoever thou art amongst the Drujes that come in an open way, whomsoever thou art amongst the Drujes that come by hidden way, whomsoever thou art amongst the Drujes that defile by contact; whatsoever Druj thou art, I smite thee away from the Aryan countries; whatsoever Druj thou art, I bind thee; I smite thee down, O Druj! I throw thee down below, O Druj!"

7 'He draws [then] three furrows: I proclaim him one of the faithful; he draws six furrow: I proclaim him one of the faithful; he draws nine furrows: I proclaim him one of the faithful.

8 'The names of those (Amesha-Spentas) smite the men turned to Nasus by the Drujes:4 the seed and kin of the karapans5 are smitten, the scornful are dead, as the Zaotar Zarathushtra blows them away to woe, however fierce, at his will and wish, as many as he wishes.

9 'From the time when the sun is down he smites them with bruising blows; from the time when the sun is no longer up, he deals deadly blows on the Nasu with his club struck down, for the propitiation and glorification of the heavenly gods.

10 'O Zarathushtra! let not that spell [Manthra] be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil from one of the three religious orders,1 devoted to the good law, who, devoted to the good law, holy and brave, stills all the Drujes.

11 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Haurvatat, the Amesha-Spenta. Unto Haurvatat, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

12 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Haurvatat, the master; of the prosperity of the seasons and of the years, the masters of holiness. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all happy, blissful abode of the holy Ones.'

Chapter 5

Ardui Sur Bano Yasht (chapter 5)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness.... Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANAHITA; unto all waters, made by Mazda; unto all plants, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

2 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk into the breasts of all females in the right measure and the right quality;

3 'The large river, known afar, that is as large as the whole of the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-Kasha.

4 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels is as much as a man can ride in forty days, riding on a good horse.

5 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females the milk in females' breasts.

6 'I, Ahura Mazda, brought it down with mighty vigor, for the increase of the house, of the borough of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.

7 'Then Ardvi Sura Anahita, O Spitama Zarathushtra! proceeded forth from the Maker Mazda. Beautiful were her white arms, thick as a horse's shoulder or still thicker; beautiful was her ...., and thus came she, strong, with thick arms, thinking thus in her heart:

8 '"Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?"

9 'For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto the holy Ardvi Sura Anahita a good sacrifice with an offering of libations;- thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped, O Ardvi Sura Anahita! with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

10 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

11 'Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for men and thinking thus in her heart: "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts unto me, and is of good will unto me?" 'For her brightness and glory, I will offer her a sacrifice, worth being heard....

12 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

13 'Whom four horses carry, all white, of one and the same color, of the same blood, tall, crushing down the hates of all haters, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf. 'For her brightness and glory, I will offer her a sacrifice ....

14 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

15 'Strong and bright, tall and beautiful of form, who sends down by day and by night a flow of motherly waters as large as the whole of the waters that run along the earth, and who runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

16 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

17 'To her did the Maker Ahura Mazda offer up a sacrifice to the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

18 He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Pourushaspa, the holy Zarathushtra, to think after my law, to speak after my law, to do after my law!"

19 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and begging that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

20 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

21 'To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, with a hundred male horses, a thousand oxen, and ten thousand lambs.

22 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita, that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may smite down two thirds of the Daevas of Mazana and of the fiends of Varena."

23 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

24 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

25 'To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs.

26 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may take from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory."

27 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

28 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

29 'To her did Azi Dahaka, the three-mouthed, offer up a sacrifice in the land of Bawri, with a hundred male horses, a thousand oxen, and ten thousand lambs.

30 'He begged of her a boon, saying: "Grant me this boon, O good, most beneficent Ardvi Sura Anahita! that I may make all the seven Karshvares of the earth empty of men."

31 'Ardvi Sura Anahita did not grant him that boon, although he was offering libations, giving gifts, sacrificing, and entreating her that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

32 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....

33 'To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs.

34 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Azi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world."

35 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

36 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....

37 'To her did Keresaspa, the manly-hearted, offer up a sacrifice behind the Vairi Pisanah, with a hundred male horses, a thousand oxen, ten thousand lambs.

38 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the golden-heeled Gandarewa, though all the shores of the sea Vouru-Kasha are boiling over; and that I may run up to the stronghold of the fiend on the wide, round earth, whose ends lie afar."

39 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

40 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sara Anahita....

41 'To her did the Turanian murderer, Frangrasyan, offer up a sacrifice in his cave under the earth, with a hundred male horses, a thousand oxen, ten thousand lambs.

42 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may seize hold of that Glory, that is waving in the middle of the sea Vouru-Kasha and that belongs to the Aryan people, to those born and to those not yet born, and to the holy Zarathushtra."

43 'Ardvi Sura Anahita did not grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

44 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

45 'To her did the great, most wise Kavi Usa offer up a sacrifice from Mount Erezifya, with a hundred male horses, a thousand oxen, ten thousand lambs.

46 'He begged of her a boon, saying: "Grant me, this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf."

47 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

48 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

49 'To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice behind the Chaechasta lake, the deep lake, of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs.

50 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may have the lead in front of all the teams and that he may not pass through the forest , he, the murderer, who now is fiercely striving against me on horseback."

51 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

52 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

53 'To her did the valiant warrior Tusa11 offer worship on the back of his horse, begging swiftness for his teams, health for his own body, and that he might watch with full success those who hated him, smite down his foes, and destroy at one stroke his adversaries, his enemies, and those who hated him. 11. Tusa, in the Shah Nameh Tus; one of the most celebrated Pahlavans of Kay Khosaw; he was the son of king Naotara (Nodar).

54 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the gallant sons of Vaesaka, by the castle Khshathro-saoka, that stands high up on the lofty, holy Kangha; that I may smite of the Turanian people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

55 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

56 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

57 'To her did the gallant sons of Vaesaka offer up a sacrifice in the castle Khshathro-saoka, that stands high up on the lofty, holy Kangha, with a hundred male horses, a thousand oxen, ten thousand lambs.

58 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the valiant warrior Tusa, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

59 'Ardvi Sura Anahita did not grant them that boon. 'For her brightness and glory, I will offer her a sacrifice....

60 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

61 'The old Vafra Navaza worshipped her when the strong fiend-smiter, Thraetaona, flung him up in the air in the shape of a bird, of a vulture.

62 'He went on flying, for three days and three nights, towards his own house; but he could not, he could not turn down. At the end of the third night, when the beneficent dawn came dawning up, then he prayed unto Ardvi Sura Anahita, saying:

63 '"Ardvi Sura Anahita! do thou quickly hasten helpfully and bring me assistance at once. I will offer thee a thousand libations, cleanly prepared and well strained, along with Haomas and meat, by the brink of the river Rangha, if I reach alive the earth made by Ahura and my own house."

64 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girdled, pure, nobly born of a glorious race, wearing shoes up to the ankle wearing a golden...., and radiant.

65 'She seized him by the arm: quickly was it done, nor was it long till, speeding, he arrived at the earth made by Mazda and at his own house, safe, unhurt, unwounded, just as he was before.

66 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, entreating that she would grant him that boon.] 'For her brightness and glory, I will offer her a sacrifice....

67 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

68 'To her did Jamaspa offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, when he saw the army of the wicked, of the worshippers of the Daevas, coming from afar in battle array.

69 'He asked of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may be as constantly victorious as any one of all the Aryans."

70 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

71 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

72 'To her did Ashavazdah, the son of Pouru-dhakhshti, and Ashavazdah and Thrita, the sons of Sayuzhdri, offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, by Apam Napat, the tall lord, the lord of the females, the bright and swift-horsed.

73 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the assemblers of the Turanian Danus, Kara Asabana, and Vara Asabana, and the most mighty Duraekaeta, in the battles of this world.

74 'Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon. 'For her brightness and glory, l will offer her a sacrifice....

75 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

76 'Vistauru, the son of Naotara, worshipped her by the brink of the river Vitanghuhaiti, with well-spoken words, speaking thus:

77 '"'This is true, this is truly spoken, that I have smitten as many of the worshippers of the Daevas as the hairs I bear on my head. Do thou then, O Ardvi Sura Anahita! leave me a dry passage, to pass over the good Vitanghuhaiti."

78 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, with all sorts of ornaments and radiant. A part of the waters she made stand still, a part of the waters she made flow forward, and she left him a dry passage to pass over the good Vitanghuhaiti.

79 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.] For her brightness and glory, I will offer her a sacrifice....

80 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

81 'To her did Yoishta, one of the Fryanas, offer up a sacrifice with a hundred horses, a thousand oxen, ten thousand lambs on the Pedvaepa of the Rangha.

82 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the evil-doing Akhtya, the offspring of darkness, and that I may answer the ninety-nine hard riddles that he asks me maliciously, the evil-doing Akhtya, the offspring of darkness."

83 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice....

84 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

85 'Whom Ahura Mazda the merciful ordered thus, saying: "Come, O Ardvi Sura Anahita, come from those stars down to the earth made by Ahura, that the great lords may worship thee, the masters of the countries, and their sons.

86 '"The men of strength will beg of thee swift horses and supremacy of Glory. "The Athravans who read and the pupils of the Athravans will beg of thee knowledge and prosperity, the Victory made by Ahura, and the crushing Ascendant.

87 '"The maids of barren womb, longing for a lord, will beg of thee a strong husband; '"Women, on the point of bringing forth, will beg of thee a good delivery. '"All this wilt thou grant unto them, as it lies in thy power, O Ardvi Sura Anahita!"

88 'Then Ardvi Sura Anahita came forth, O Zarathushtra! down from those stars to the earth made by Mazda; and Ardvi Sura Anahita spake thus:

89 '"O pure, holy Zarathushtra! Ahura Mazda has established thee as the master of the material world: Ahura Mazda has established me to keep the whole of the holy creation. '"Through my brightness and glory flocks and herds and two-legged men go on, upon the earth: I, forsooth, keep all good things, made by Mazda, the offspring of the holy principle, just as a shepherd keeps his flock."

90 'Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I worship and forward thee? So that Mazda may make thee run down (to the earth), that he may not make thee run up into the heavens, above the sun; and that the Serpent may not injure thee with...., with...., with...., and.... poisons."

91 'Ardvi Sura Anahita answered: "O pure, holy Spitama! this is the sacrifice wherewith thou shalt worship me, this is the sacrifice wherewith thou shalt worship and forward me, from the time when the sun is rising to the time when the sun is setting. '"Of this libation of mine thou shalt drink, thou who art an Athravan, who hast asked and learnt the revealed law, who art wise, clever, and the Word incarnate.

92 '"Of this libation of mine let no foe drink, no man fever-sick, no liar, no coward, no jealous one, no woman, no faithful one who does not sing the Gathas, no leper to be confined.

93 '"I do not accept those libations that are drunk in my honor by the blind, by the deaf, by the wicked, by the destroyers, by the niggards, by the...., nor any of those stamped with those characters which have no strength for the holy Word. '"Let no one drink of these my libations who is hump-backed or bulged forward; no fiend with decayed teeth."

94 'Then Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! What becomes of those libations which the wicked worshippers of the Daevas bring unto thee after the sun has set?"

95 'Ardvi Sura Anahita answered: "O pure, holy Spitama Zarathushtra! howling, clapping, hopping, and shouting, six hundred and a thousand Daevas, who ought not to receive that sacrifice, receive those libations that men bring unto me after [the sun has set]."

96 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

97 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

98 'Before whom the worshippers of Mazda stand with baresma in their hands: the Hvovas did worship her, the Naotaras did worship her; the Hvovas asked for riches, the Naotaras asked for swift horses. Quickly was Hvova blessed with riches an full prosperity; quickly became Vishtaspa, the Naotaride, the lord of the swiftest horses in these countries.

99 ['Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.] 'For her brightness and glory, I will offer her a sacrifice....

100 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

101 'Who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse. In each channel there stands a palace, well-founded, shining with a hundred windows, with a thousand columns, well-built, with ten thousand balconies, and mighty.

102 'In each of those palaces there lies a well-laid, well-scented bed, covered with pillows, and Ardvi Sura Anahita, O Zarathushtra! runs down there from a thousand times the height of a man, and she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully.

103 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

104 'Unto her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

105 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Aurvat-aspa, the valiant Kavi Vistaspa, to think according to the law, to speak according to the law, to do according to the law."

106 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

107 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

108 'Unto her did the tall Kavi Vishtaspa offer up a sacrifice behind Lake Frazdanava, with a hundred male horses, a thousand oxen, ten thousand lambs.

109 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Tathravant, of the bad law, and Peshana, the worshipper of the Daevas and the wicked Arejat-aspa, in the battles of this world!"

110 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

111 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

112 'Unto her did Zairi-vairi, who fought on horseback, offer up a sacrifice behind the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs.

113 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Pesho-Changha the corpse-burier, Humayaka the worshipper of the Daevas, and the wicked Arejat-aspa, in the battles of this world.

114 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

115 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

116 'Unto her did Arejat-aspa and Vandaremaini offer up a sacrifice by the sea Vouru-Kasha, with a hundred male horses, a thousand oxen, ten thousand lambs.

117 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may conquer the valiant Kavi Vishtaspa and Zairivairi who fights on horseback, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

118 'Ardvi Sura Anahita did not grant them that favor, though they were offering up libations, giving gifts, sacrificing, and entreating that she should grant them that favor. 'For her brightness and glory, I will offer her a sacrifice....

119 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

120 'For whom Ahura Mazda has made four horses -- the wind, the rain, the cloud, and the sleet -- and thus ever a upon the earth it is raining, snowing, hailing, and sleeting; and whose armies are so many and numbered by nine-hundreds and thousands.

121 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

122 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

123 'She stands, the good Ardvi Sura Anahita, wearing a golden mantle, waiting for a man who shall offer her libations and prayers, and thinking thus in her heart:

124 "'Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon, me, and is of good will unto me?" 'For her brightness and glory, I will offer her a sacrifice....

125 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

126 'Ardvi Sura Anahita, who stands carried forth in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing along her.... a mantle fully embroidered with gold;

127 'Ever holding the baresma in her hand, according to the rules, she wears square golden earrings on her ears bored, and a golden necklace around her beautiful neck, she, the nobly born Ardvi Sura Anahita; and she girded her waist tightly, so that her breasts may be well-shaped, that they may be tightly pressed.

128 'Upon her head Ardvi Sura Anahita bound a golden crown, with a hundred stars, with eight rays, a fine ...., a well-made crown, in the shape of a ...., with fillets streaming down.

129 'She is clothed with garments of beaver, Ardvi Sura Anahita; with the skin of thirty beavers of those that bear four young ones, that are the finest kind of beavers; for the skin of the beaver that lives in water is the finest-colored of all skins, and when worked at the right time it shines to the eye with full sheen of silver and gold.

130 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee this favor: that I, fully blessed, may conquer large kingdoms, rich in horses, with high tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments, with stores of food, with well-scented beds; that I may have at my wish the fullness of the good things of life and whatever makes a kingdom thrive.

131 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee two gallant companions, one two-legged and one four-legged: one two-legged, who is swift, quickly rushing, and clever in turning a chariot round in battle; and one four-legged, who can quickly turn towards either wing of the host with a wide front, towards the right wing or the left, towards the left wing or the right.

132 'Through the strength of this sacrifice, of this invocation, O Ardvi Sura Anahita! come down from those stars, towards the earth made by Ahura, towards the sacrificing priest, towards the full boiling [milk]; come to help him who is offering up libations giving gifts, sacrificing, and entreating that thou wouldst grant him thy favors; that all those gallant warriors may be strong, like king Vishtaspa. 'For her brightness and glory, I will offer her a sacrifice....

133 'Yatha ahu vairya: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigor of the holy water-spring Anahita. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

Chapter 6

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the undying, shining, swift-horsed Sun; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the undying, shining, swift-horsed Sun. When the light of the sun waxes warmer, when the brightness of the sun waxes warmer, then up stand the heavenly Yazatas, by hundreds and thousands: they gather together its Glory, they make its Glory pass down, they pour its Glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness, for the increase of the undying, shining, swift-horsed Sun.

2 And when the sun rises up, then the earth, made by Ahura, becomes clean; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.

3 Should not the sun rise up, then the Daevas would destroy all the things that are in the seven Karshvares, nor would the heavenly Yazatas find any way of withstanding or repelling them in the material world.

4 He who offers up a sacrifice unto the undying, shining, swift-horsed Sun -- to withstand darkness, to withstand the Daevas born of darkness, to withstand the robbers and bandits, to withstand the Yatus and Pairikas, to withstand death that creeps in unseen -- offers it up to Ahura Mazda, offers it up to the Amesha-Spentas, offers it up to his own soul. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

5 I will sacrifice unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes. I will sacrifice unto the club of Mithra, the lord of wide pastures, well struck down upon the skulls of the Daevas. I will sacrifice unto that friendship, the best of all friendships, that reigns between the moon and the sun.

6 For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the undying, shining, swift-horsed Sun. Unto the undying, shining, swift-horsed Sun we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the invocation, and the strength and vigour of the undying, shining, swift-horsed Sun. Ashem Vohu: Holiness is the best of all good.... Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 7

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice,prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the Moon that keeps in it the seed of the Bull; unto the only-created Bull and unto the Bull of many species; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Hail to Ahura Mazda! Hail to the Amesha-Spentas! Hail to the Moon that keeps in it the seed of the Bull! Hail to thee when we look at thee! Hail to thee when thou lookest at us!

2 How does the moon wax? How does the moon wane? For fifteen days does the moon wax; for fifteen days does the moon wane. As long as her waxing, so long is the waning; as long as her waning, so long is the waxing. 'Who is there but thee who makes the moon wax and wane?'

3 We sacrifice unto the Moon that keeps in it the seed of the Bull, the holy and master of holiness. Here I look at the moon, here I perceive the moon; here I look at the light of the moon, here I perceive the light of the moon. The Amesha-Spentas stand up holding its glory; the Amesha-Spentas stand up, pouring its glory upon the earth, made by Mazda.

4 And when the light of the moon waxes warmer, golden-hued plants grow on from the earth during the spring. We sacrifice unto the new moons, the full moons, and the Vishaptathas. We sacrifice unto the new moon, the holy and master of holiness; We sacrifice unto the full moon, the holy and master of holiness; We sacrifice unto the Vishaptatha, the holy and master of holiness.

5 I will sacrifice unto the Moon, that keeps in it the seed of the Bull, the liberal, bright, glorious, water-giving, warmth-giving, wisdom-giving, wealth-giving, riches-giving, thoughtfulness-giving, weal-giving, freshness-giving, prosperity-giving, the liberal, the healing.

6 For its brightness and glory, I will offer unto it a sacrifice worth being heard, namely, unto the Moon that keeps in it the seed of the Bull. Unto the Moon that keeps in it the seed of the Bull, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the Moon, that keeps in it the seed of the Bull, and of the only-created Bull, and of the Bull of many species. Ashem Vohu: Holiness is the best of all good. Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 8

Tishtar Yasht (chapter 8)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Tishtrya, the bright and glorious star, and unto the powerful Satavaesa, made by Mazda, who pushes waters forward, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'We worship the lordship and mastership [of Tishtrya], whereby he protects the Moon, the dwelling, the food, when my glorious stars come along and impart their gifts to men. I will sacrifice unto the star Tishtrya, that gives the fields their share [of waters].

2 'We offer up libations unto Tishtrya, the bright and glorious star, that gives happy dwelling and good dwelling; the white, shining, seen afar, and piercing; the health-bringing, loud-snorting, and high, piercing from afar with its shining, undefiled rays; and unto the waters of the wide sea, the Vanguhi of wide renown, and the species of the Bull, made by Mazda, the awful kingly Glory, and the Fravashi of the holy Spitama Zarathushtra.

3 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the star Tishtrya. 'Unto Tishtrya, the bright and glorious star, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

4 'We sacrifice unto Tishtrya, the bright and glorious star, who is the seed of the waters, powerful, tall, and strong, whose light goes afar; powerful and highly working, through whom the brightness and the seed of the waters come from the high Apam Napat. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

5 'We sacrifice unto Tishtrya, the bright and glorious star; for whom long flocks and herds and men, looking forward for him and deceived in their hope: "When shall we see him rise up, the bright and glorious star Tishtrya? When will the springs run with waves as thick as a horse's size and still thicker? Or will they never come?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

6 'We sacrifice unto Tishtrya, the bright and glorious star; who flies, towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space1, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.

7 'For Ahura Mazda gave him assistance; so did the waters and the plants; and Mithra, the lord of wide pastures, opened a wide way unto him. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

8 'We sacrifice unto Tishtrya, the bright and glorious star, that afflicts the Pairikas, that vexes the Pairikas, who, in the shape of worm-stars, fly between the earth and the heavens, in the sea Vouru-Kasha, the powerful sea, the large-sized, deep sea of salt waters. He goes to its lake in the shape of a horse, in a holy shape; and down there he makes the waters boil over, and the winds flow above powerfully all around.

9 'Then Satavaesa makes those waters flow down to the seven Karshvares of the earth, and when he has arrived down there, he stands, beautiful, spreading ease and joy on the fertile countries (thinking in himself): "How shall the countries of the Aryas grow fertile?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

10 'We sacrifice unto Tishtrya, the bright and glorious star, who spoke unto Ahura Mazda, saying: "Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

11 '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I should have come to the faithful at the appointed time; I should have come in the appointed time of my beautiful, immortal life, should it be one night, or two nights, or fifty, or a hundred nights."

12 'We sacrifice unto Tishtrya; 'We sacrifice unto the rains of Tishtrya. 'We sacrifice unto the first star; we sacrifice unto the rains of the first star. 'I will sacrifice unto the stars Haptoiringa, to oppose the Yatus and Pairikas. 'We sacrifice unto Vanant, the star made by Mazda; for the well-shapen strength, for the Victory, made by Ahura, for the crushing Ascendant, for the destruction of what distresses us, for the destruction of what persecutes us. 'We sacrifice unto Tishtrya, whose eye-sight is sound.

13 'For ten nights, O Spitama Zarathushtra! Tishtrya, the bright and glorious star, mingles his shape with light, moving in the shape of a man of fifteen years of age, bright, with clear eyes, tall, full of strength, strong, and clever.

14 'He is active as the first man was; he goes on with the strength of the first man; he has the virility of the first man.

15 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of male children, a troop of male children, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

16 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a golden-horned bull.

17 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of oxen, a herd of oxen, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

18 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a white, beautiful horse, with golden ears and a golden caparison.

19 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of horses, a troop of horses, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

20 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and a golden caparison.

21 'But there rushes down to meet him the Daeva Apaosha, in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

22 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya and the Daeva Apaosha. They fight together, O Spitama Zarathushtra! for three days and three nights. And then the Daeva Apaosha proves stronger than the bright and glorious Tishtrya, he overcomes him.

23 'And Tishtrya flees from the sea Vouru-Kasha, as far as a Hathra's length. He cries out in woe and distress, the bright and glorious Tishtrya: "Woe is me, O Ahura Mazda! I am in distress, O Waters and Plants! O Fate and thou, Law of the worshippers of Mazda! Men do not worship me with a sacrifice in which I am invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names.

24 '"If men had worshipped me with a sacrifice in which I had been invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, I should have taken to me the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers."

25 'Then I, Ahura Mazda, offer up to the bright and glorious Tishtrya a sacrifice in which he is invoked by his own name, and I bring him the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers.

26 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and golden caparison.

27 'But there rushes down to meet him the Daeva Apaosha in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

28 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya, and the Daeva Apaosha; they fight together, O Zarathushtra! till the time of noon. Then the bright and glorious Tishtrya proves stronger than the Daeva Apaosha, he overcomes him.

29 'Then he goes from the sea Vouru-Kasha as far as a Hathra's length: "Hail!" cries the bright and glorious Tishtrya. "Hail unto me, O Ahura Mazda! Hail unto you, O waters and plants! Hail, O Law of the worshippers of Mazda! Hail will it be unto you, O lands! The life of the waters will flow down unrestrained to the big-seeded corn fields, to the small-seeded pasture-fields, and to the whole of the material world!"

30 Then the bright and glorious Tishtrya goes back down to the sea Vouru-Kasha, in the shape of a white, beautiful horse, with golden ears and a golden caparison.

31 'He makes the sea boil up and down; he makes the sea stream this and that way; he makes the sea flow this and that way: all the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over.

32 'And the bright and glorious Tishtrya rises up from the sea Vouru-Kasha, O Spitama Zarathushtra! the bright and glorious Satavaesa rises up from the sea Vouru-Kasha; and vapours rise up above Mount Us-hindu, that stands in the middle of the sea Vouru-Kasha.

33 'Then the vapours push forward, in the regular shape of clouds; they go following the wind, along the ways which Haoma traverses, the increaser of the world. Behind him travels the mighty wind, made by Mazda, and the rain, and the cloud, and the sleet, down to the several places, down to the fields, down to the seven Karshvares of the earth.

34 'Apam Napat, O Spitama Zarathushtra! divides the waters amongst the countries in the material world, in company with the mighty wind, the Glory, made by the waters, and the Fravashis of the faithful. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

35 'We sacrifice unto Tishtrya, the bright and glorious star, who from the shining east, moves along his long winding course, along the path made by the gods, along the way appointed for him the watery way, at the will of Ahura Mazda, at the will of the Amesha-Spentas. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

36 'We sacrifice unto Tishtrya, the bright and glorious star, whose rising is watched by men who live on the fruits of the year, by the chiefs of deep understanding; by the wild beasts in the mountains, by the tame beasts that run in the plains; they watch him, as he comes up to the country for a bad year, or for a good year, (thinking in themselves): "How shall the Aryan countries be fertile?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

37 'We sacrifice unto Tishtrya, the bright and glorious star, swift-flying and swift-moving, who flies towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.

38 'Ahura Mazda gave him assistance, and the Amesha-Spentas and Mithra, the lord of wide pastures, pointed him the way: behind him went the tall Ashish Vanguhi and Parendi on her light chariot: always till, in his course, he reached Mount Hvanvant on the shining waters. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

39 'We sacrifice unto Tishtrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyus flung to stop all the stars that have in them the seed of the waters.

40 'Tishtrya afflicts them, he blows them away from the sea Vouru-Kasha; then the wind blows the clouds forward, bearing the waters of fertility, so that the friendly showers spread wide over, they spread helpingly and friendly over the seven Karshvares. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

41 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long the standing waters, and the running spring-waters, the stream-waters, and the rain-waters:

42 '"When will the bright and glorious Tishtrya rise up for us? When will the springs with a flow and overflow of waters, thick as a horse's shoulder, run to the beautiful places and fields, and to the pastures, even to the roots of the plants, that they may grow with a powerful growth?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

43 'We sacrifice unto Tishtrya, the bright and glorious star, who washes away all things of fear, who stunts the growth of all ...., and brings health to all these creations, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

44 'I will sacrifice unto Tishtrya, the bright and glorious star, whom Ahura Mazda has established as a lord and overseer above all stars, in the same way as he has established Zarathushtra above men; whom neither Angra Mainyu, nor the Yatus and the Pairikas, nor the men Yatus can deliver unto death, nor can all the Daevas together prevail for his death. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

45 'We sacrifice unto Tishtrya, the bright and glorious star, to whom Ahura Mazda has given a thousand senses, and who is the most beneficent amongst the stars that have in them the seed of the waters:

46 'Who moves in light with the stars that have in them the seed of the waters: he, from the sea Vouru-Kasha, the powerful sea, the large-sized, deep, and salt of waters, goes to all the lakes, and to all the beautiful caves, and to all the beautiful channels, in the shape of a white, beautiful horse, with golden ears and a golden caparison.

47 'Then, O Spitama Zarathushtra! the waters flow down from the sea Vouru-Kasha, mother-like, friendly, and healing: he divides them amongst these countries, being most beneficent, when he has been worshipped with a sacrifice and propitiated rejoiced, and satisfied. 'For his brigbtness and glory, I will offer him a sacrifice worth being heard....

48 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long all the creatures of Spenta-Mainyu, those that live under the ground, and those that live above the ground; those that live in the waters, and those that live on dry land; those that fly, and those that run in the plains; and all those that live within this boundless and endless world of the holy Spirit. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

49 'We sacrifice unto Tishtrya, the bright and glorious star, the healthful, wise, happy, and powerful, who is the lord of a thousand boons, and grants many boons to that man who has pleased him, whether begging or not begging for them.

50 'I, O Spitama Zarathushtra! have created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of progitiation, as worthy of glorification as myself, Ahura Mazda;

51 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya.

52 'Had I not created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda;

53 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya;

54 'Then all day long, all night long, that Pairika Duzyairya would wage war against this material world of mine, wanting to extinguish its life, and she goes on, rushing upon and around it.

55 'But the bright and glorious Tishtrya keeps that Pairika in bonds, with twofold bonds, with threefold bonds, that cannot be overcome, with bonds all over the body: it is as if there were a thousand men keeping one man in bonds, a thousand men of those who are the strongest in strength.

56 'If the Aryan countries, O Spitama Zarathushtra! would perform in honour of the bright and glorious Tishtrya the due sacrifice and invocation, just as that sacrifice and invocation ought to be performed in the perfection of holiness; never should a hostile horde enter these Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.'

57 Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of the bright and glorious Tishtrya, as it ought to be performed in the perfection of holiness?'

58 Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

59 'Let not a murderer take of these offerings, nor a whore, nor a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.

60 'If a murderer take of these offerings, or a whore, or a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra, then the bright and glorious Tishtrya takes back his healing virtues.

61 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten, by their fifties and their hundreds, by their hundreds and their thousands, by thetr thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.

62 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Tishtrya, the bright and glorious star, and of the powerful Satavaesa, made by Mazda, who pushes waters forward. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 9

0 May Ahura Mazda be rejoiced! May Angra Mainyu be afflicted!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, satisfaction, and glorification unto Havani, the holy and master of holiness. Unto the powerful Drvaspa, made by Mazda and holy, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the powerful Drvaspa, made by Mazda and holy, who heeps the flocks in health, the herds in health, the grown-up (cattle) in health, the young ones in health; who watches well from afar, with a wide-spread and long-continued welfare-giving friendship;

2 Who yokes teams of horses, who makes her chariot turn and its wheels sound, fat and glistening, strong, tall-formed, weal-possessing, health-giving, powerful to stand and powerful to turn for assistance to the faithful.

3 To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, the beautiful height, made by Mazda, with a hundred male horses, a thousand oxen, and ten thousand lambs, and with an offering of libations:

4 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'

5 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

6 For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa, made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

8 To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

9 'Grant me this boon, O good, most beneficent Drvaspa! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

10 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'

11 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering lipbations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

12 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

13 To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

14 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavack and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

15 The powerful Drvaspa, made by Mazda, the holy Drvasya, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

16 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

17 To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza. He begged of her a boon saying:

18 'Grant me this boon, O good, most beneficent Drvaspa! that I may bind the Turanian murderer Franghrasyan, that I may drag him bound, that may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'

19 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would give him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

20 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

21 To her did the gallant Husravah, he who united the Arya nations into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs, and an offering of libations:

22 'Grant me this boon, O good, most beneficent Drvaspa! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'

23 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

24 We offer up a sacrifice unlo the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful,

25 To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. He begged of her a boon, saying:

26 'O good, most beneficent Drvaspa! grant me this boon, that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my Mazdean law and make it known, and that she may bestow beautiful praises upon my deeds.'

27 The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I wiII offer her a sacrifice worth being heard....

28 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

29 To her did the tall Kavi Vistaspa offer up a sacrifice behind the waters of the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

30 'Grant me this boon, O good, most beneficent Drvaspa! that I may put to flight Ashta-aurvant, the son of Vispa-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that I may put to flight the Hvyaona murderer, Arejat-aspa; that I may put to flight Darshinika, the worshipper of the Daevas;

31 And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaonas; and that I may smite of the Huyaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.

32 The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the powerful Drvaspa, made by Mazda and holy. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, give him health of body,.... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 10

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Hvastra,1 Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Verily, when I created Mithra, the lord of wide pastures, O Spitama! I created him as worthy of sacrifice, as worthy of prayer as myself, Ahura Mazda.2

2 'The ruffian who lies unto Mithra3 brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers4 could do. Break not the contract, O Spitama! neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith.5 For Mithra stands for both the faithful and the unfaithful.

3 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra. 'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra. 'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra.

4 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.

5 'May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he come to us for good conscience!6 May he come to us for bliss!7 he, the awful and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.

6 'I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity8 and prayers: I will offer up a sacrifice worth being heard unto him, Mithra, the lord of wide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....9

7 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge,10 strong, sleepless, and ever awake;11

8 'To whom the chiefs of nations offer up sacrifices, as they go to the field, against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.

9 'On whichever side he has been worshipped first in the fulness of faith of a devoted heart, to that side turns Mithra, the lord of wide pastures, with the fiend-smiting wind, with the cursing thought of the wise.12 'For his brightness and glory, I will offer him a sacrifice worth being heard....

10 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

11 'Whom the horsemen worship on the back of their horses, begging swiftness for their teams, health for their own bodies, and that they may watch with full success those who hate them, smite down their foes, and destroy at one stroke their adversaries, their enemies, and those who hate them.13 'For his brightness and glory, I will offer him a sacrifice worth being heard....

12 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

13 'Who first of the heavenly gods reaches over the Hara14, before the undying, swift-horsed sun15; who, foremost in a golden array, takes hold of the beautiful summits, and from thence looks over the abode of the Aryans with a beneficent eye.

14 'Where the valiant chiefs draw up their many troops in array;16 where the high mountains, rich in pastures and waters, yield plenty to the cattle;17 where the deep lakes, with salt waters, stand;18 where wide-flowing rivers swell and hurry towards Ishkata and Pouruta, Mouru and Haroyu, the Gava-Sughdha and Hvairizem;19

15 'On Arezahi and Sawahi, on Fradadhafshu and Widadhafshu, on Wouru-bareshti and Wourujareshti, on this bright karshwar of Xwaniratha20, the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health-bringing eye;

16 'He who moves along all the karshwars, a Yazata unseen, and brings glory; he who moves along all the karshwars, a Yazata unseen, and brings sovereignty; and increases21 strength for victory to those who, with a pious intent, holily offer him libations. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

17 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Unto whom nobody must lie, neither the master of a house, nor the lord of a borough, nor the lord of a town, nor the lord of a province.

18 'If the master of a house lies unto him, or the lord of a borough, or the lord of a town, or the lord of a province, then comes Mithra, angry and offended, and he breaks asunder the house, the borough, the town, the province; and the masters of the houses, the lords of the boroughs, the lords of the towns, the lords of the provinces, and the foremost men of the provinces.

19 'On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath22 is slow to relent.23

20 'Those who lie unto Mithra, however swift they may be running, cannot overtake;24 riding, cannot ....; driving, cannot ..... The spear that the foe of Mithra flings, darts backwards, for the number of the evil spells that the foe of Mithra works out.25

21 'And even though the spear be flung well, even though it reach the body, it makes no wound, for the number of the evil spells that the foe of Mithra works out.26 The wind drives away the spear that the foe of Mithra flings, for the number of the evil spells that the foe of Mithra works out. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

22 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who takes out of distress the man who has not lied unto him, who takes him out of death.

23 'Take us out of distress, take us out of distresses, O Mithra! as we have not lied unto thee. Thou bringest down terror upon the bodies of the men who lie unto Mithra; thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears.

24 'Not the wound27 of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

25 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who is lordly, deep, strong, and weal-giving; a chief in assemblies, pleased with prayers,28 high, holily clever, the incarnate Word, a warrior with strong arms;

26 'Who breaks the skulls of the Daevas, and is most cruel in exacting pains; the punisher of the men who lie unto Mithra, the withstander of the Pairikas; who, when not deceived, establisheth nations in supreme strength; who, when not deceived, establisheth nations in supreme victory;

27 'Who confounds the ways of the nation that delights in havoc, who turns away their Glory,29 takes away their strength for victory, blows them away helpless,30 and delivers them unto ten thousand strokes; he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

28 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who upholds the columns of the lofty house and makes its pillars31 solid; who gives herds of oxen and male children to that house in which he has been satisfied; he breaks to pieces those in which he has been offended.

29 'Thou, O Mithra! art both bad and good to nations; thou, O Mithra! art both bad and good to men; thou, O Mithra! keepest in thy hands both peace and trouble for nations.

30 'Thou makest houses large, beautiful with women, beautiful with chariots, with well-laid foundations,32 and high above their groundwork;33 thou makest that house lofty, beautiful with women, beautiful with chariots, with well-laid foundations, and high above its groundwork, of which the master, pious and holding libations in his hand, offers thee a sacrifice, in which thou art invoked by thy own name and with the proper words.

31 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

32 'Listen unto our sacrifice,34 O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated!35 Gather them together with love and lay them in the Garo-nmana!36.

33 'Grant us these boons which we beg of thee, O powerful god! in accordance37 with the words of revelation, namely, riches, strength, and victory, good conscience and bliss,38 good fame and a good soul; wisdom and the knowledge that gives happiness,39 the victorious strength given by Ahura, the crushing Ascendant of Asha Vahishta, and conversation (with God) on the Holy Word.40

34 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf.41 'For his brightness and glory, I will offer him a sacrifice worth being heard....

35 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Victory-making42, army-governing, endowed with a thousand senses43; power-wielding, power-possessing, and all-knowing;

36 'Who sets the battle a going, who stands against (armies) in battle, who, standing against (armies) in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the havocking host.

37 'He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie to Mithra, he takes off the heads of those who lie unto Mithra.

38 'Sad is the abode, unpeopled with children, where abide men who lie unto Mithra, and, verily, the fiendish killer of faithful men. The grazing cow goes a sad straying way, driven along the vales44 of the Mithradrujes: they45 stand on the road, letting tears run over their chins46.

39 'Their falcon-feathered arrows, shot from the string of the well-bent bow, fly towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them. 'Their spears, well whetted and sharp, their long spears fly from their hands towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

40 'Their swords, well thrust and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them. 'Their clubs, well falling and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

41 'Mithra strikes fear into them; Rashnu47 strikes a counter-fear into them48; the holy Sraosha blows them away from every side towards the two Yazatas, the maintainers of the world.49 They make the ranks of the army melt away, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.50

42 'They cry unto Mithra, the lord of wide pastures, saying: "O Mithra, thou lord of wide pastures! here are our fiery horses taking us away, as they flee from Mithra; here are our sturdy arms cut to pieces by the sword, O Mithra!"

43 'And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads; as Mithra, the lord of wide pastures, is angry and offended. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

44 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose dwelling, wide as the earth, extends over the material world, large51, unconfined51, and bright, a far-and-wide-extending abode.

45 'Whose eight friends52 sit as spies for Mithra, on all the heights, at all the watching-places, observing the man who lies unto Mithra, looking at those, remembering those who have lied unto Mithra, but guarding the ways of those whose life is sought by men who lie unto Mithra, and, verily, by the fiendish killers of faithful men.

46 'Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

47 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'A god of high renown and old age53, whom wide-hoofed horses carry against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations54.

48 'And when Mithra drives along towards the havocking hosts, towards the enemies coming in battle array, in the strife of the conflicting nations, then he binds the hands of those who have lied unto Mithra, he confounds their eye-sight, he takes the hearing from their ears; they can no longer move their feet; they can no longer withstand those people, those foes, when Mithra, the lord of wide pastures, bears them ill-will. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

49 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

50 'For whom the Maker, Ahura Mazda, has built up a dwelling on the Hara Berezaiti, the bright mountain around which the many (stars) revolve55, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza56;

51 'A dwelling that all the Amesha-Spentas, in one accord with the sun, made for him in the fulness of faith of a devoted heart, and he survevs the whole of the material world from the Haraiti Bareza.

52 'And when there rushes a wicked worker of evil, swiftly, with a swift step, Mithra, the lord of wide pastures, goes and yokes his horses to his chariot, along with the holy, powerful Sraosha and Nairyo-sangha,57 who strikes a blow that smites the army, that smites the strength of the malicious.58 'For his brightness and glory, I will offer him a sacrifice worth being heard....

53 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

54 'Who, with hands lifted up, ever cries unto Ahura Mazda, saying: "I am the kind keeper of all creatures, I am the kind maintainer of all creatures; yet men worship me not with a sacrifice in which I am invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names.

55 '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I would come to the faithful at the appointed time; I would come in the appointed time of my beautiful, immortal life."

56 'But the pious man, holding libations in his hands, does worship thee with a sacrifice, in which thou art invoked by thy own name, and with the proper words. 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

57 'Listen unto our sacrifice, 'O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated! Gather them together with love and lay them in the Garo-nmana [Garothman i.e. Heaven]!

58 'Grant us these boons which we beg of thee, O powerful god! in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha-Vahishta, and conversation (with God) on the Holy Word.

59 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

60 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose renown is good, whose shape is good, whose glory is good; who has boons to give at his will, who has pasture-fields to give at his will; harmless to the tiller of the ground, ...61, beneficent; he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

61 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Firm-legged62, a watcher fully awake; valiant, a chief in assemblies; making the waters flow forward; listening to appeals; making the waters run and the plants grow up; ruling over the karshwars63; delivering64; happy65; undeceivable; endowed with many senses66; a creature of wisdom;

62 'Who gives neither strength nor vigour to him who has lied unto Mithra; who gives neither glory nor any boon to him who has lied unto Mithra.

63 'Thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears. 'Not the wound of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten-thousand spies, the powerful all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

64 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who takes possession68 of the beautiful, wide-expanding law, greatly and powerfully, and whose face looks over all the seven karshwars of the earth;

65 'Who is swift amongst the swift, liberal amongst the liberal, strong amongst the strong, a chief of assembly amongst the chiefs of assemblies; increase-giving, fatness-giving, cattle-giving, sovereignty-giving, son-giving, cheerfulness69-giving, and bliss69-giving.

66 'With whom proceed Ashi Vanguhi, and Parendi on her light chariot70, the awful Manly Courage, the awful kingly Glory, the awful sovereign Sky, the awful cursing thought71 of the wise, the awful Fravashis of the faithful, and he who keeps united together the many faithful worshippers of Mazda72. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

67 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who drives along on his high-wheeled chariot, made of a heavenly73 substance, from the Karshvare [keshwar] of Arezahi74 to the Karshvare of Xwaniratha, the bright one; accompanied by75 the wheel of sovereignty76, the Glory made by Mazda, and the Victory made by Ahura;

68 'Whose chariot is embraced77 by the great Ashi Vanguhi; to whom the Law of Mazda opens a way, that he may go easily; whom four heavenly steeds, white, shining, seen afar, beneficent, endowed with knowledge, swiftly78 carry along the heavenly space79, while the cursing thought of the wise pushes it forward;

69 'From whom all the Daevas unseen and the Varenya fiends80 flee away in fear. Oh! may we never fall across the rush of the angry lord81, who goes and rushes from a thousand sides against his foe, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

70 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Before whom Verethraghna, made by Ahura, runs opposing the foes in the shape of a boar82, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing83, wrathful, with a dripping face; strong, with iron feet, iron fore-paws84, iron weapons, an iron tail, and iron jaws;

71 'Who, eagerly clinging to the fleeing foe, along with Manly Courage, smites the foe in battle, and does not think he has smitten him, nor does he consider it a blow till he has smitten away the marrow85 and the column of life86, the marrow85 and the spring of existence.

72 'He cuts all the limbs to pieces, and mingles, together with the earth, the bones, hair, brains, and blood of the men who have lied unto Mithra87. 'For his brightness and glory, we offer him a sacrifice worth being heard....

73 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who, with hands lifted up, rejoicing, cries out, speaking thus:

74 '"O Ahura Mazda, most beneficent spirit! Maker of the material world, thou Holy One! '"If men would worship me88 with a sacrifice in which I were invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names, then I should come to the faithful at the appointed time; I should come in the appointed time of my beautiful, immortal life89."

75 'May we keep our field; may we never be exiles from our field, exiles from our house, exiles from our borough, exiles from our town, exiles from our country.

76 'Thou dashest in pieces the malice of the malicious, the malice of the men of malice: dash thou in pieces the killers of faithful men! 'Thou hast good horses, thou hast a good chariot: thou art bringing help at every appeal, and art powerful.

77 'I will pray unto thee for help, with many consecrations, with good consecrations of libations; with many offerings, with good offerings of libations, that we, abiding in thee, may long inhabit a good abode, full of all the riches that can be wished for.

78 'Thou keepest those nations that tender a good worship to Mithra, the lord of wide pastures; thou dashest in pieces those that delight in havoc. Unto thee will I pray for help: may he come to us for help, the awful, most powerful Mithra, the worshipful and praiseworthy, the glorious lord of nations. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

79 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who made a dwelling for Rashnu90, and to whom Rashnu gave all his soul for long friendship;

80 'Thou art a keeper and protector of the dwelling of those who lie not: thou art the maintainer of those who lie not. With thee hath Verethraghna, made by Ahura, contracted the best of all friendships91, and thus it is how so many men who have lied unto Mithra, even privily92, lie smitten down on the ground. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

81 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;

82 'To whom Ahura Mazda gave a thousand senses93 and ten thousand eyes to see. With those eyes and those senses, he watches the man who injures Mithra, the man who lies unto Mithra. Through those eyes and those senses, he is undeceivable, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

83 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whom the lord of the country invokes for help, with hands uplifted; 'Whom the lord of the town invokes for help, with hands uplifted;

84 'Whom the lord of the borough invokes for help, with hands uplifted; 'Whom the master of the house invokes for help, with hands uplifted; 'Whom the ....94 in danger of death 95 invokes for help, with hands uplifted; 'Whom the poor man, who follows the good law, when wronged and deprived of his rights, invokes for help, with hands uplifted.

85 'The voice of his wailing reaches up to the sky, it goes over the earth all around, it goes over the seven karshwars, whether he utters his prayer in a low tone of voice96 or aloud.

86 'The cow driven astray invokes him for help97, longing for the stables: "When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? when will he turn us back to the right way from the den of the Druj where we were driven98?"

87 'And to him with whom Mithra, the lord of wide pastures, has been satisfied, he comes with help; and of him with whom Mithra, the lord of wide pastures, has been offended, he crushes down the house, the borough, the town, the province, the country. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

88 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'To whom the enlivening, healing, fair, lordly, golden-eyed Haoma offered up a sacrifice on the highest of the heights, on the Haraiti Bareza99, he the undefiled to one undefiled, with undefiled baresma, undefiled libations, and undefiled words;

89 'Whom100 the holy Ahura Mazda has established as a priest, quick in performing the sacrifice and loud in song. He performed the sacrifice with a loud voice, as a priest quick in sacrifice and loud in song, a priest to Ahura Mazda, a priest to the Amesha-Spentas. His voice reached up to the sky, went over the earth all around, went over the seven keshwars.

90 'Who first lifted up Haomas, in a mortar inlaid with stars and made of a heavenly substance. Ahura Mazda longed for him, the Amesha-Spentas longed for him, for the well-slapen body of him whom the swift-horsed sun awakes for prayer from afar101.

91 'Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer: mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma in his hand, the holy meat in his hand, the holy mortar in his hand102, with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya sung through.

92 'The holy Ahura Mazda confessed that religion and so did Vohu-Mano, so did Asha-Vahishta, so did Khshathra-Vairya, so did Spenta-Armaiti, so did Haurvatat and Ameretat; and all the Amesha-Spentas longed for and confessed his religion. The kind Mazda conferred upon him the mastership of the world; and [so did they103] who saw thee amongst all creatures the right lord and master of the world, the best cleanser of these creatures.

93 'So mayest thou in both worlds, mayest thou keep us in both worlds, O Mithra, lord of wide pastures! both in this material world and in the world of the spirit, from the fiend of Death, from the fiend Aeshma104, from the fiendish hordes, that lift up the spear of havoc, and from the onsets of Aeshma, wherein the evil-doing Aeshma rushes along with Vidotu105, made by the Daevas.

94 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies and those who hate us106. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

95 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who goes over the earth, all her breadth over, after the setting of the sun107, touches both ends of this wide, round earth, whose ends lie afar, and surveys everything that is between the earth and the heavens,

96 'Swinging in his hands a club with a hundred knots, a hundred edges, that rushes forwards and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons108;

97 'From whom Angra Mainyu, who is all death, flees away in fear; from whom Aeshma, the evil-doing Peshotanu109, flees away in fear; from whom the long-handed Bushyasta110 flees away in fear; from whom all the Daevas unseen and the Varenya fiends flee away in fear111.

98 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger112! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures113. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

99 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'From whom all the Daevas unseen and the Varenya fiends flee away in fear114. 'The lord of nations, Mithra, the lord of wide pastures, drives forward at the right-hand side of this wide, round earth, whose ends lie afar.

100 'At his right hand drives the good, holy Sraosha; at his left hand drives the tall and strong Rashnu; on all sides around him drive the waters, the plants, and the Fravashis of the faithful.

101 'In his might, he ever brings to them falcon-feathered arrows, and, when diiving, he himself comes there, where are nations, enemy to Mithra, he, first and foremost, strikes blows with his club on the horse and his rider; he throws fear and fright upon the horse and his rider. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

102 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'The warrior of the white horse, of the sharp spear, the long spear, the quick arrows; foreseeing and clever;

103 'Whom Ahura Mazda has established to maintain and look over all this moving115 world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; 'For his brightness and glory, I will offer him a sacrifice worth being heard....

104 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose long arms, strong with Mithra-strength, encompass what he seizes in the easternmost river and what he beats with the westernmost river, what is by the Sanaka of the Rangha and what is by the boundary of the earth.

105 'And thou, O Mithra! encompassing all this around, do thou reach it, all over, with thy arms. 'The man without glory, led astray from the right way, grieves in his heart; the man without glory thinks thus in himself: "'That careless Mithra does not see all the evil that is done, nor all the lies that are told."

106 'But I think thus in my heart: '"Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra; '"Should the evil words of the earthly man be a hundred times worse, they would not rise so high as the good words of the heavenly Mithra; '"Should the evil deeds of the earthly man be a hundred times worse, they would not rise so high as the good deeds of the heavenly Mithra;

107 '"Should the heavenly wisdom in the earthly man be a hundred times greater, it would not rise so high as the heavenly w'isdom in the heavenly Mithra; "And thus, should the ears of the earthly man hear a hundred time better, he would not hear so well as the heavenly Mithra, whose ear hears well who has a thousand senses, and sees every man that tells a lie." 'Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying):

108 "Who will offer me a sacrifice? Who will lie unto me? Who thinks me a god worthy of a good sacrifice? Who thinks me worthy only of a bad sacrifice? To whom shall I, in my might, impart brightness and glory? To whom bodily health? To whom shall I, in my might, impart riches and full weal? Whom shall I bless by raising him a virtuous offspring?

109 ""To whom shall I give in return, without his thinking of it, the awful sovereignty, beautifully. arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger?" 'O Mithra! when thou art offended and not satisfied, he soothes thy mind, and makes Mithra satisfied.

110 ""To whom shall I, in my might, impart sickness and death? To whom shall I impart poverty and sterility? Of whom shall I at one stroke cut off the offspring!

111 '"From whom shall I take away, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger." 'O Mithra! while thou art satisfied and not angry, he moves thy heart to anger, and makes Mithra unsatisfied. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

112 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'A warrior with a silver helm, a golden cuirass, who kills with the poniard, strong, valiant, lord of the borough. Bright are the ways of Mithra, by which he goes towards the country, when, wishing well, he turns its plains and vales to pasture grounds,

113 'And then cattle and males come to graze, as many as he wants. 'May Mithra and Ahura, the high gods, come to us for help, when the poniard lifts up its voice aloud, when the nostrils of the horses quiver, when the poniards ...., when the, strings of the bows whistle and shoot sharp arrows; then the brood of those whose libations are hated fall smitten to the ground, with their hair torn off.

114 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies, and those who hate us. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

115 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake. 'O Mithra, lord of wide pastures! thou master of the house, of the borough, of the town, of the country, thou Zarathushtrotema!

116 'Mithra is twentyfold between two friends or two relations; 'Mithra is thirtyfold between two men of the same group; 'Mithra is fortyfold between two partners; 'Mithra is fiftyfold between wife and husband; 'Mithra is sixtyfold between two pupils (of the same master); 'Mithra is seventyfold between the pupil and his master; 'Mithra is eightyfold between the son-in-law and his father-in-law; 'Mithra is ninetyfold between two brothers;

117 'Mithra is a hundredfold between the father and the son; 'Mithra is a thousandfold between two nations; 'Mithra is ten thousandfold when connected with the Law of Mazda, and then he will be every day of victorious strength.

118 'May I come unto thee with a prayer that goes lowly or goes highly! As this sun rises up above the Hara Berezaiti and then fulfils its career, so may I, O Spitama! with a prayer that goes lowly or goes highly, rise up above the will of the fiend Angra Mainyu! 'For his brightness and glory, I will offer him a sacrifice worth being heard....

119 'We sacrifice unto Mithra, the lord of wide pastwes, ... sleepless, and ever awake, 'Offer up a sacrifice unto Mithra, O Spitama! and order thy pupils to do the same. 'Let the worshipper of Mazda sacrifice unto thee with small cattle, with black cattle, with flying birds, gliding forward on wings.

120 'To Mithra all the faithful worshiypers of Mazda must give strength and energy with offered and proffered Haomas, which the Zaotar proffers unto him and gives in sacrifice. Let the faithful man drink of the libations cleanly prepared, which if he does, if he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger.'

121 Zarathushtra asked him: 'O Ahura Mazda! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased vvith him and without anger?'

122 Ahura Mazda answered: 'Let them wash their bodies three days and three nights; let them undergo thirty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and two nights; let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no man drink of these libations who does not know the staota yesnya: Vispe ratavo. 'For his brightness and glory, I will offer him a sacriace worth being heard....

123 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'To whom Ahura Mazda offered up a sacrifice in the shining Garo-nmana.

124 'With his arms lifted up towards Immortality, Mithra, the lord of wide pastures, drives forward from the shining Garo-nmana, in a beautiful chariot that drives on, ever-swift, adorned with all sorts of ornaments, and made of gold.

125 'Four stallions draw that chariot, all of the same white colour, living on heavenly food and undying. The hoofs of their fore-feet are shod with gold, the hoofs of their hind-feet are shod with silver; all are yoked to the same pole, and wear the yoke and the cross-beams of the yoke, fastened with hooks of Khshathra vairya to a beautiful....

126 'At his right hand drives Rashnu-Razishta, the most beneficent and most well-shapen. 'At his left hand drives the most upright Chista, the holy one, bearing libations in her hands, clothed with white clothes, and white herself; and the cursing thought of the Law of Mazda.

127 'Close by him drives the strong cursing thought of the wise man, opposing foes in the shape of a boar, a sharp-toothed he-boar, a sharp- jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face, strong and swift to run, and rushing all around. 'Behind him drives Atar, all in a blaze, and the awful kingly Glory.

128 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand bows well-made, with a string of cowgut; they go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

129 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand vulture-feathered arrows, with a golden mouth, with a horn shaft, with a brass tail, and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

130 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand spears well-made and sharp-piercing. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand steel-hammers, two-edged, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

131 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand swords, two-edged and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand maces of iron, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

132 'On a side of the chariot of Mithra, the lord of wide pastures, stands a beautiful well-falling club, with a hundred knots, a hundred edges, that rushes forward and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons. It goes through the heavenly space, it falls through the heavenly space upon the skulls of the Daevas.

133 After he has smitten the Daevas, after he has smitten down the men who lied unto Mithra, Mithra, the lord of wide pastures, drives forward through Arezahe and Savahe, through Fradadhafshu and Vidadhafshu, through Vourubareshti and Vouru-jareshti, through this our Karshvare, the bright Hvaniratha.

134 'Angra Mainyu, who is all death, flees away in fear; Aeshma, the evil-doing Peshotanu, flees away in fear; the long-handed Bushyasta flees away in fear; all the Daevas unseen and the Varenya fiends flee away in fear.

135 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

136 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'For whom white stallions, yoked to his chariot, draw it, on one golden wheel, with a full shining axle.

137 'If Mithra takes his libations to his own dwelling, "Happy that man, I think," -- said Ahura Mazda, "O holy Zarathra! for whom a holy priest, as pious as any in the world, who is the Word incarnate, offers up a sacrifice unto Mithra with bundles of baresma and with the [proper] words. '"Straight to that man, I think, will Mithra come, to visit his dwelling,

138 '"When Mithra's boons will come to him, as he follows God's teaching, and thinks according to God's teaching. '"Woe to that man, I think," - said Ahura Mazda, - "O holy Zarathushtra! for whom an unholy priest, not pious, who is not the Word incarnate, stands behind the baresma, however full may be the bundles of baresma he ties, however long may be the sacrifice he performs."

139 'He does not delight Ahura Mazda, nor the other Amesha-Spentas, nor Mithra, the lord of wide pastures, he who thus scorns Mazda, and the other Amesha-Spentas, and Mithra, the lord of wide pastures, and the Law, and Rashnu, and Arstat, who makes the world grow, who makes the world increase. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

140 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake. 'I will offer up a sacrifice unto the good Mithra, O Spitama! unto the strong, heavenly god, who is foremost, highly merciful, and peerless; whose house is above, a stout and strong warrior;

141 'Victorious and armed with a well-fashioned weapon, watchful in darkness and undeceivable. He is the stoutest of the stoutest, he is the strongest of the strongest, he is the most intelligent of the gods, he is victorious and endowed with Glory: he, of the ten thousand eyes, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

142 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who, with his manifold knowledge, powerfully increases the creation of Spenta Mainyu, and is a well-created and most great Yazata, self-shining like the moon, when he makes his own body shine;

143 'Whose face is flashing with light like the face of the star Tistrya; whose chariot is embraced by that goddess who is foremost amongst those who have no deceit in them, O Spitama! who is fairer than any creature in the world, and full of light to shine. I will worship that chariot, wrought by the Maker, Ahura Mazda, inlaid with stars and made of a heavenly substance; (the chariot) of Mithra, who has ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

144 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake. 'We sacrifice unto the Mithra around countries; 'We sacrifice unto the Mithra within countries; 'We sacrifice unto the Mithra in this country; 'We sacrifice unto the Mithra above countries; 'We sacrifice unto the Mithra under countries; 'We sacrifice unto the Mithra before countries; 'We sacrifice unto the Mithra behind countries.

145 'We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods; and unto the stars, and the moon, and the sun, with the trees that yield up baresma. We sacrifice unto Mithra, the lord of all countries. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and p yer, and the strength and vigour of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name; and that of Rama Hvastra. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

Chapter 11

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness. Good prayer, excellent prayer to the worlds, O Zarathushtra!

2 This it is that takes away the friendship of the fiend and fiends, of the he-fiend and of the she-fiend; it turns away in giddiness their eyes, minds, ears, hands, feet, mouths, and tongues; as good prayer, without deceit and without harm, is Manly Courage, and turns away the Druj.

3 The holy Sraosha, the best protector ofthe poor, is fiend-smiting; he is the best smiter of the Druj. The faithful one who pronounces most words of blessing is the most victorious in victory; the Mathra Spenta takes best the unseen Druj way. The Ahuna Vairya is the best fiend-smiter among all spells; the word of truth is the fighter that is the best of all fiend-smiters. The Law of the worshippers of Mazda is the truest giver of all the good things of all those that are the offspring of the good principle; and so is the Law of Zarathushtra.

4 And he who should pronounce that word, O Zarathushtra! either a man or a woman with a mind all intent on holiness, with words all intent on holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night; Or at the fords of a river, or at the branching-off of roads; Or in the meeting together of the faithful, or the rushing together of the worshippers of the Daevas;

5 Whether on the road or in the law he has to fear, not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief who carries off cattle shall not reach him.

6 Pronounce then that word, O Zarathushtra! that word to be spoken, when thou fall upon the idolaters and thieves and Daevas rushing together. Then the malice of the wicked worshippers of the Daevas, of the Yatus and their followers, of the Pairikas and their followers, will be affrighted and rush away. Down are the Daevas! Down are the Daeva-worshippers, and they take back their mouths from biting.

7 And therefore we take around us the holy-natured Sraosha, the holy, the fiend-smiter, as one does with shepherds' dogs; therefore we sacrifice unto the holy-natured Sraosha, the holy, the fiend-smiter, with good thoughts, good words, and good deeds.

8 For his brightness and glory, for his strength and victorious power, for his offering sacrifices unto the gods, I will offer him a sacrifice worth being heard. I will offer up libations unto the holy Sraosha, unto the great Ashi Vanguhi, and unto Nairyo-sangha, the tall-formed. So may the holy Sraosha, the fiend-smiter, come to us for help!

9 We worship the holy Sraosha; we worship the great master, Ahura Mazda, who is supreme in holiness, who is the foremost to do deeds of holiness. We worship all the words of Zarathushtra, and all the good deeds, those done and those to be done. Yenhe hatam: All those beings of whom Ahura Mazda....

10 We sacrifice unto the holy, tall-formed fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Who strikes the evil-doing man, who strikes the evil-doing woman; who smites the fiendish Druj, and is most strong and world-destroying; who maintains and looks over all this moving world;

11 Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down;

12 Who never more did enjoy sleep from the time when the two Spirits made the world, namely, the good Spirit and the evil One; who every day, every night, fights with the Mazainya Daevas.

13 He bows not for fear and fright before the Daevas: before him all the Daevas bow for fear and fright reluctantly, and rush away to darkness. For his brightness and glory, for his strength and victorious power....

14 Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Who with peace and friendship watches the Druj and the most beneficent Spirit: so that the Amesha-Spentas may go along the seven Karshvares of the earth; who is the teacher of the Law: he himself was taught it by Ahura Mazda, the holy One. For his brightness and glory, for his strength and victorious power....

15 Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Whom the holy Ahura Mazda has created to withstand Aeshma, the fiend of the wounding spear; we sacrifice unto Peace, whose breath is friendly, and unto the two withstanders of sin and guilt,

16 The friends of the holy Sraosha; The friends of Rashnu Razista; The friends of the good Law of the worshippers of Mazda; The friends of Arstat, who makes the world grow, who makes the world increase, who makes the world prosper; The friends of Ashi Vanguhi; The friends of the good Chisti; The friends of the most right Chista;

17 The friends of all gods; The friends of the Mathra Spenta; The friends of the fiend-destroying Law; The friends of the long-traditional teaching; The friends of the Amesha-Spentas; The friends of ourselves, the Saoshyants1, the two-footed part of the holy creation; The friends of all the beings of the holy world. For his brightness and glory, for his strength and victorious power....

18 Yatha ahu vairyo: The will of tbe Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; The first [Sraosha], the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest. We sacrifice unto all [the moments] of the holy and strong Sraosha, who is the incarnate Word;

19 The strong Sraosha, of the manly courage, the warrior of the strong arms, who breaks the skulls of the Daevas; who smites with heavy blows and is strong to smite; the holy Sraosha, who smites with heavy blows; we sacrifice unto the crushing Ascendant of both the holy Sraosha and Arshti.

20 We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the faithful man, rich in good thoughts, rich in good words, rich in good deeds.

21 We sacrifice unto the body of the holy Sraosha; We sacrifice unto the body of Rashnu Razishta; We sacrifice unto the body of Mithra, the lord of wide pastures; We sacrifice unto the body of the holy wind; We sacrifice unto the body of the good Law of the worshippers of Mazda; We sacrifice unto the body of Arshtat, who makes the world grow, who makes the world increase, who makes the world prosper; We sacrifice unto the body of Ashi Vanguhi; We sacrifice unto the body of the good Chisti; We sacrifice unto the body of the most right Chista; We sacrifice unto the bodies of all the gods;

22 We sacrifice unto the body of the Mathra Spenta; We sacrifice unto the body of the fiend-destroying Law; We sacrifice unto the body of the long-traditional teaching; We sacrifice unto the bodies of the Amesha-Spentas; We sacrifice unto the bodies of ourselves, the Saoshyants, the two-footed part of the holy creation; We sacrifice unto the bodies of all the beings of the holy world. For his brightness and glory, for his strength and victorious power....

23 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!

Chapter 12

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness. Unto Rashnu Razishta; unto Arshtat, who makes the world grow, who makes the world increase; unto the true-spoken speech, that makes the world grow; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 The holy (Zarathushtra) asked him: 'O holy Ahura Mazda! I ask thee; answer me with words of truth, thou who knowest the truth. Thou art undeceivable, thou hast an undeceivable understanding; thou art undeceivable, as thou knowest everything. 'What of the Holy Word is created true? what is created progress-making? what is fit to discern? what is healthful? what is wise? what is happy and more powerful to destroy than all other creatures?'

2 Ahura Mazda answered: 'I will declare that unto thee, O pure, holy Spitama! 'The most glorious Holy Word (itself), this is what in the Holy Word is created true, what is created progress making, what is fit to discern, what is healthful, wise, and happy, what is more powerful to destroy than all other creatures.'

3 Ahura Mazda said: 'Bind up a three-twigged baresma against the way of the sun. [Address] unto me, Ahura Mazda, these words: "We invoke, we bless [Ahura]; I invoke the friendship [of Ahura] towards this var (ordeal) prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants."

4 'Then I, Ahura Mazda, shall come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants; 'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

5 'We invoke, we bless Rashnu, the strong; I invoke his friendship towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of: the plants.

6 'Then Rashnu the tall, the strong, will come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants: 'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

7 'O thou, holy Rashnu! O most true Rashnu! most beneficent Rashnu! most knowing Rashnu! most discerning Rashnu I most fore-knowing Rashnu! most far-seeing Rashnu I Rashnu, the best doer of justice! Rashnu, the best smiter of thieves;

8 'The uninjured, the best killer, smiter, destroyer of thieves and bandits! in whatever part of the world thou art watching the doings of men and making the account... (obscure).

9 'Whether thou, O hoIy Rashnu! art in the Karshvare Arezahi, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

10 'Whether thou, O holy Rashnu! art in the Karshvare Savahi, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared ... in whatever part of the world thou art.

11 'Whether thou, O holy Rashnu! art in the Karshvare Fradadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

12 'Whether thou, O holy Rashnu! art in the Karshvare Vidadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

13 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-bareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

14 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-jareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

15 'Whether thou, O holy Rashnu! art in this Karshvare, the bright Hvaniratha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

16 'Whether thou, O holy Rashnu! art in the sea Vouru-Kasha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

17 'Whether thou, O holy Rashnu! art on the tree of the eagle, that stands in the middle of the sea Vouru-Kasha, that is called the tree of good remedies, the tree of powerful remedies, the tree of all remedies, and on which rest the seeds of all plants; we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

18 'Whether thou, O holy Rashnu! art on the Aodhas of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

19 'Whether thou, O holy Rashnu! art on the Sanaka of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

20 'Whether thou, O holy Rashnu! art at one of the angles of this earth, we invoke we bless Rashnu. I invoke his friendship towards this var prepared....

21 'Whether thou, O holy Rashnu! art at the boundary of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

22 'Whether thou, O holy Rashnu! art in any place of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

23 'Whether thou, O holy Rashnu! art on the Hara Berezaiti, the bright mountain around which the many (stars) revolve, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza; we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

24 'Whether thou, O holy Rashnu! art upon the highest Hukairya, of the deep precipices, made of gold, where from this river of mine, Ardvi Sura Anahita, leaps from a thousand times the height of a man, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

25 'Whether thou, O holy Rashnu! art upon the Taera of the height Haraiti, around which the stars, the moon, and the sun revolve, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

26 'Whether thou, O holy Rashnu! art in the star Vanant, made by Mazda, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

27 'Whether thou, O holy Rashnu! art in the bright and glorious star Tishtrya, we invoke, we bless Rashnu, the strong. I invoke his friendship towards the var prepared....

28 'Whether thou, O holy Rashnu! art in the group of the Haptoiringa stars, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

29 'Whether thou, O holy Rashnu! art in those stars that have the seed of the waters in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

30 'Whether thou, O holy Rashnu! art in those stars that have the seed of the earth in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

31 'Whether thou, O holy Rashnu! art in those stars that have the seed of the plants in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

32 'Whether thou, O holy Rashnu! art in the stars that belong to the Good Spirit, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

33 'Whether thou, O holy Rashnu! art in the moon which has the seed of the Bull in it, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

34 'Whether thou, O holy Rashnu! art in the swift-horsed sun, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

35 'Whether thou, O holy Rashnu! art in the sovereign endless Light, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

36 'Whether thou, O holy Rashnu! art in the bright, all-happy, blissful abode of the holy Ones, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

37 'Whether thou, O holy Rashnu! art in the shining Garo-demana, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

38 'Whether thou, O holy Rashnu! art, ... (obscure) we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

39 'For his brightness and glory, I will offer unto him a sacrifice worth being heard.... 'Yenhe hatam: All those beings of whom Ahura Mazda....

40 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Rashnu Razishta; of Arshtat, who makes the world grow, who makes the world increase; and of the true-spoken speech that makes the world grow. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 13

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness. Unto the awful, overpowering Fravashis of the faithful; unto the Fravashis of the men of the primitive law1; unto the Fravashis of the next-of-kin, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Do thou proclaim, O pure Zarathushtra! the vigour and strength, the glory, the help and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; do thou tell how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful2.

2 'Through their brightness and glory, O Zarathushtra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.

3 'It looks like a palace, that stands built of a [181] heavenly substance3, firmly established, with ends that lie afar, shining in its body of ruby over the three-thirds (of the earth)4; it is like a garment inlaid with stars, made of a heavenly substance, that Mazda puts on, along with Mithra and Rashnu and Spenta-Armaiti, and on no side can the eye perceive the end of it.

4 'Through their brightness and glory, O Zarathushtra! I maintain Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the flocks-increasing and holy, the fold-increasing and holy, the wealth increasing and holy, the country increasing and holy5;

5 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk in the breasts of all females in the right measure and the right quality;

6 'The large river, known afar, that is as large as the whole of all the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-kasha.

7 'All the shores of the sea Vouru-kasha are boiling over, all the middle of it is boiling over, [182] when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels; the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse.

8 'From this river of mine alone flow all the waters that spread all over the seven keshwars; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts7.

9 'Through their brightness and glory, O Zarathushtra! I maintain the wide earth made by Ahura, the large and broad earth, that bears so much that is fine, that bears all the bodily world, the live and the dead, and the high mountains, rich in pastures and waters;

10 'Upon which run the many streams and rivers; upon which the many kinds of plants grow up from the ground, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

11 'Through their brightness and glory, O Zarathushtra! I maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and I develop in it the bones, the hair, the ..., the entrails, the feet, and the sexual organs.

12 'Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of which there are such excellent kinds, would not subsist; strength would belong to the Druj, the dominion would belong to the Druj, the material world would belong to the Druj.

13 'Between the earth and the sky the immaterial creatures would be harassed by the Druj; between the earth and the sky the immaterial creatures would be smitten by the Druj; and never afterwards would Angra-Mainyu give way to the blows of Spenta-Mainyu.

14 'Through their brightness and glory the waters run and flow forward from the never-failing springs; through their brightness and glory the plants grow up from the earth, by the never-failing springs; through their brightness and glory the winds blow, driving down the clouds towards the never-failing springs.

15 'Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.

16 'Through their brightness and glory a man is born who is a chief in assemblies and meetings, who listens well to the (holy) words, whom Wisdom holds dear, and who returns a victor from discussions with Gaotema, the heretic. 'Through their brightness and glory the sun goes his way; through their brightness and glory the moon goes her way; through their brightness and glory the stars go their way.

17 'In fearful battles they are the wisest for help, the Fravashis of the faithful. 'The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the men of the primitive law or those of the Saoshyants not yet born, who are to restore the world. Of the others, the Fravashis of the living faithful are more powerful, O Zarathushtra! than those of the dead, O Spitama!

18 'And the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall treat Mithra well, the lord of wide pastures, and Arshtat, who makes the world grow, who makes the world increase.

19 'Thus do I proclaim unto thee, O pure Spitama! the vigour and strength, the glory, the help, and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; and how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful.'

20 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'If in this material world, O Spitama Zarathushtra! thou happenest to come upon frightful roads, full of dangers and fears, O Zarathushtra! and thou fearest for thyself, then do thou recite these words, then proclaim these fiend-smiting words, O Zarathushtra!

21 '"I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the faithful. We worship the Fravashis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrotemas; the Fravashis of those that are, the Fravashis of those that have been, the Fravashis of those that will be; all the Fravashis of all nations, and most friendly the Fravashis of the friendly nations;

22 '"Who maintain the sky, who maintain the waters, who maintain the earth, who maintain the cattle, who maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and develop in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs;

23 '"Who are much-bringing, who move with awfulness, well-moving, swiftly moving, quickly moving, who move when invoked; who are to be invoked in the conquest of good, who are to be invoked in fights against foes, who are to be invoked in battles;

24 '"Who give victory to their invoker, who give boons to their lover, who give health to the sick man, who give good Glory to the faithful man that brings libations and invokes them with a sacrifice and words of propitiation,

25 '"Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated."'

26 We worship the good, strong, beneficent Fravashis of the faithful, who are the mightiest of drivers, the lightest of those driving forwards, the slowest of the retiring, the safest of all bridges, the least-erring of all weapons and arms, and who never turn their backs.

27 At once, wherever they come, we worship them, the good ones, the excellent ones, the good, the strong, the beneficent Fravashis of the faithful. They are to be invoked when the bundles of baresma are tied; they are to be invoked in fights against foes, in battles, and there where gallant men strive to conquer foes.

28 Mazda invoked them for help, when he fixed the sky and the waters and the earth and the plants; when Spenta-Mainyu fixed the sky, when he fixed the waters, when the earth, when the cattle, when the plants, when the child conceived in the womb, so that it should not die from the assaults of Vidotu, and developed in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs.

29 Spenta-Mainyu maintained the sky, and they sustained it from below, they, the strong Fravashis, who sit in silence, gazing with sharp looks; whose eyes and ears are powerful, who bring long joy, high and high-girded; well-moving and moving afar, loud-snorting, possessing riches and a high renown.

30 We worship the good, strong, beneficent Fravashis of the faithful; whose friendship is good, and who know how to benefit; whose friendship lasts long; who like to stay in the abode where they are not harmed by its dwellers; who are good, beautiful afar, health-giving, of high renown, conquering in battle, and who never do harm first.

31 We worship the good, strong, beneficent Fravashis of the faithful; whose will is dreadful unto those who vex them; powerfully working and most beneficent; who in battle break the dread arms of their foes and haters.

32 We worship the good, strong, beneficent Fravashis of the faithful; liberal, valiant, and full of strength, not to be seized by thought, welfare-giving, kind, and health-giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises.

33 We worship the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding, breaking to pieces all the malice of the malicious, Daevas and men, and smiting powerfully in battle, at their wish and will.

34 You kindly deliver the Victory made by Ahura, and the crushing Ascendant, most beneficently, to those countries where you, the good ones, unharmed and rejoiced, unoppressed and unoffended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.

35 We worship the good, strong, beneficent Fravashis of the faithful, of high renown, smiting in battle, most strong, shield-bearing and harmless to those who are true, whom both the pursuing and the fleeing invoke for help: the pursuer invokes them for a swift race, and for a swift race does the fleer invoke them;

36 Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated.

37 We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons, lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes go and assail the Danus.

38 There you destroy the victorious strength of the Turanian Danus; there you destroy the malice of the Turanian Danus; through you the chiefs are of high intellect and most successful; they, the gallant heroes, the gallant Saoshyants, the gallant conquerors of the offspring of the Danus chiefs of myriads, who wound with stones.

39 We worship the good, strong, beneficent Fravashis of the faithful, who rout the two wings of an army standing in battle array, who make the centre swerve, and swiftly pursue onwards, to help the faithful and to distress the doers of evil deeds.

40 We worship the good, strong, beneficent Fravashis of the faithful; awful, overpowering, and victorious, smiting in battle, sorely wounding, blowing away (the foes), moving along to and fro, of good renown, fair of body, godly of soul, and holy; who give victory to their invoker, who give boons to their lover, who give health to the sick man;

41 Who give good glory to him who worships them with a sacrifice, as that man did worship them, the holy Zarathushtra, the chief of the material world, the head of the two-footed race, in whatever struggle he had to enter, in whatever distress he did fear;

42 Who, when well invoked, enjoy bliss in the heavens; who, when well invoked, come forward from the heavens, who are the heads of that sky above, possessing the well-shapen Strength, the Victory made by Ahura, the crushing Ascendant, and Welfare, the wealth-bringing, boon-bringing, holy, well fed, worthy of sacrifice and prayer in the perfection of holiness.

43 They shed Satavaesa between the earth and the sky, him to whom the waters belong, who listens to appeals and makes the waters flow and the plants grow up, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals and to help the faithful.

44 Satavaesa comes down and flows between the earth and the sky, he to whom the waters belong, who listens to appeals and makes the waters and the plants grow up, fair, radiant, and full of light, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

45 We worship the good, strong, beneficent Fravashis of the faithful; with helms of brass, with weapons of brass, with armour of brass; who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daevas. When the wind blows from behind them and brings their breath unto men,

46 Then men know where blows the breath of victory: and they pay pious homage unto the good, strong, beneficent Fravashis of the faithful, with their hearts prepared and their arms uplifted.

47 Whichever side they have been first worshipped in the fulness of faith of a devoted heart, to that side turn the awful Fravashis of the faithful, along with Mithra and Rashnu and the awful cursing thought of the wise and the victorious wind.

48 And those nations are smitten at one stroke by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads, against which turn the awful Fravashis of the faithful, along with Mithra and Rashnu, and the awful cursing thought of the wise and the victorious wind.

49 We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaidyem; they go along there for ten nights, asking thus:

50 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will this gift of ours be given, that he may have never-failing food for ever and ever?'

51 And the man who offers them up a sacrifice, with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus:

52 'May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot! May there be a man who knows how to praise God and rule in an assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss.'

53 We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, made by Mazda, which had stood before for a long time in the same place without flowing:

54 And now they flow along the path made by Mazda, along the way made by the gods, the watery way appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

55 We worship the good, strong, beneficent Fravashis of the faithful, who show a beautiful growth to the fertile plants, which had stood before for a long time in the same place without growing;

56 And now they grow up along the path made by Mazda, along the way made by the gods, in the time appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

57 We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daevas and the assaults of the Daevas.

58 And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world.

59 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the bright sea Vouru-Kasha, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

60 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the stars Haptoiringa, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

61 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the body of Keresaspa, the son of Sama, the club-bearer with plaited hair, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

62 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the seed of the holy Zarathushtra, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

63 We worship the good, strong, beneficent Fravashis of the faithful, who fight at the right hand of the reigning lord, if he rejoices the faithful and if the awful Fravashis of the faithful are not hurt by him, if they are rejoiced by him, unharmed and unoffended.

64 We worship the good, strong, beneficent Fravashis of the faithful, who are greater, who are stronger, who are swifter, who are more powerful, who are more victorious, who are more healing, who are more effective than can be expressed by words; who run by tens of thousands into the midst of the Myazdas.

65 And when the waters come up from the sea Vouru-Kasha, O Spitama Zarathushtra! along with the Glory made by Mazda, then forwards come the awful Fravashis of the faithful, many and many hundreds, many and many thousands, many and many tens of thousands,

66 Seeking water for their own kindred, for their own borough, for their own town, for their own country, and saying thus: 'May our own country have a good store and full joy!'

67 They fight in the battles that are fought in their own place and land, each according to the place and house where he dwelt (of yore): they look like a gallant warrior who, girded up and watchful, fights for the hoard he has treasured up.

68 And those of them who win bring waters to their own kindred, to their own borough, to their own town, to their own country, saying thus: 'May my country grow and increase!'

69 And when the all-powerful sovereign of a country has been surprised by his foes and haters, he invokes them, the awful Fravashis of the faithful.

70 And they come to his help, if they have not been hurt by him, if they have been rejoiced by him, if they have not been harmed nor offended, the awful Fravashis of the faithful: they come flying unto him, it seems as if they were well-winged birds.

71 They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man;

72 So that neither the sword well-thrust, neither the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him.

73 They come on this side, they come on that side, never resting, the good, powerful, beneficent Fravashis of the faithful, asking for help thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will that gift of ours be given, that he may have never-failing food for ever and ever?'

74 We worship the perception; we worship the intellect; we worship the conscience; we worship those of the Saoshyants; We worship the souls; those of the tame animals; those of the wild animals; those of the animals that live in the waters; those of the animals that live under the ground; those of the flying ones; those of the running ones; those of the grazing ones. We worship their Fravashis.

75 We worship the Fravashis. We worship them, the liberal; We worship them, the valiant; we worship them, the most valiant; We worship them, the beneficent; we worship them, the most beneficent; We worship them, the powerful; We worship them, the most strong; We worship them, the light; we worship them, the most light; We worship them, the effective; we worship them, the most effective.

76 They are the most effective amongst the creatures of the two Spirits, they the good, strong, beneficent Fravashis of the faithful, who stood holding fast when the two Spirits created the world, the Good Spirit and the Evil One.

77 When Angra Mainyu broke into the creation of the good holiness, then came in across Vohu Mano and Atar.

78 They destroyed the malice of the fiend Angra Mainyu, so that the waters did not stop flowing nor did the plants stop growing; but at once the most beneficent waters of the creator and ruler, Ahura Mazda, flowed forward and his plants went on growing.

79 We worship all the waters; We worship all the plants; We worship all the good, strong, beneficent Fravashis of the faithful. We worship the waters by their names; We worship the plants by their names; We worship the good, strong, beneficent Fravashis of the faithful by their names.

80 Of all those ancient Fravashis, we worship the Fravashi of Ahura Mazda; who is the greatest, the best, the fairest, the most solid, the wisest, the finest of body and supreme in holiness;

81 Whose soul is the Mathra Spenta, who is white, shining, seen afar; and we worship the beautiful forms, the active forms wherewith he clothes the Amesha-Spentas; we worship the swift-horsed sun.

82 We worship the good, strong, beneficent Fravashis of the Amesha-Spentas, the bright ones, whose looks perform what they wish, the tall, quickly coming to do, strong, and lordly, who are undecaying and holy;

83 Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda;

84 Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down towards the libations.

85 We worship the good, strong, beneficent Fravashis: that of the most rejoicing fire, the beneficent and assembly-making; and that of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god; and that of Nairyo-sangha.

86 And that of Rashnu Razishta; That of Mithra, the lord of wide pastures; That of the Mathra-Spenta; That of the sky; That of the waters; That of the earth; That of the plants; That of the Bull; That of the living man; That of the holy creation.

87 We worship the Fravashi of Gaya Maretan [Gayomard], who first listened unto the thought and teaching of Ahura Mazda; of whom Ahura formed the race of the Aryan nations, the seed of the Aryan nations. We worship the piety and the Fravashi of the holy Zarathushtra;

88 Who first thought what is good, who first spoke what is good, who first did what is good; who was the first Priest, the first Warrior, the first Plougher of the ground; who first knew and first taught; who first possessed and first took possession of the Bull, of Holiness, of the Word, the obedience to the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle;

89 Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel5 from the hands of the Daeva and of the cold-hearted man; who first in the material world pronounced the praise of Asha, thus bringing the Daevas to naught, and confessed himself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura.

90 Who first in the material world said the word that destroys the Daevas, the law of Ahura; who first in the material world proclaimed the word that destroys the Daevas, the law of Ahura; who first in the material world declared all the creation of the Daevas unworthy of sacrifice and prayer; who was strong, giving all the good things of life, the first bearer of the Law amongst the nations;

91 In whom was heard the whole Mathra, the word of holiness; who was the lord and master of the world, the praiser of the most great, most good and most fair Asha; who had a revelation of the Law, that most excellent of all beings;

92 For whom the Amesha-Spentas longed, in one accord with the sun, in the fulness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings;

93 In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail!

94 'Hail to us! for he is born, the Athravan, Spitama Zarathushtra. Zarathushtra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshippers of Mazda come and spread through all the seven Karshvares of the earth.

95 'There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apam-Napat increase all the excellences of our countries, and allay their troubles.' We worship the piety and Fravashi of Maidhyo-maungha, the son of Arasti, who first listened unto the word and teaching of Zarathushtra.

96 We worship the Fravashi of the holy Asmo-hvanvant; We worship the Fravashi of the holy Asan-hvanvant. We worship the Fravashi of the holy Gavayan. We worship the Fravashi of the holy Parshat-gaush. the son of Frata; We worship the Fravashi of the holy Vohvasti, the son of Snaoya; We worship the Fravashi of the holy Isvat, the son of Varaza.

97 We worship the Fravashi of the holy Saena, the son of Ahum-stut, who first appeared upon this earth with a hundred pupils. We worship the Fravashi of the holy Fradhidaya. We worship the Fravashi of the holy Usmanara, the son of Paeshata. We worship the Fravashi of the holy Vohu-raochah, the son of Franya; We worship the Fravashi of the holy Asho-raochah, the son of Franya; We worship the Fravashi of the holy Varesmo-raochah, the son of Franya.

98 We worship the Fravashi of the holy Isat-vastra, the son of Zarathushtra; We worship the Fravashi of the holy Urvatat-nara, the son of Zarathushtra; We worship the Fravashi of the holy Hvare-chithra, the son of Zarathushtra. We worship the Fravashi of the holy Daevo-tbis, the son of Takhma. We worship the Fravashi of the holy Thrimithwant, the son of Spitama. We worship the Fravashi of the holy Daungha, the son of Zairita.

99 We worship the Fravashi of the holy king Vistaspa; the gallant one, who was the incarnate Word, the mighty-speared, and lordly one; who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion, who made himself the arm and support of this law of Ahura, of this law of Zarathushtra.

100 Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

101 We worship the Fravashi of the holy Zairi-vairi; We worship the Fravashi of the holy Yukhta-vairi; We worship the Fravashi of the holy Sriraokhshan; We worship the Fravashi of the holy Keresaokhshan; We worship the Fravashi of the holy Vanara; We worship the Fravashi of the holy Varaza; We worship the Fravashi of the holy Bujisravah; We worship the Fravashi of the holy Berezyarshti; We worship the Fravashi of the holy Tizyarshti; We worship the Fravashi of the holy Perethu-arshti; We worship the Fravashi of the holy Vizhyarshti.

102 We worship the Fravashi of the holy Naptya; We worship the Fravashi of the holy Vazhaspa; We worship the Fravashi of the holy Habaspa. We worship the Fravashi of the holy Vistauru, the son of Naotara. We worship the Fravashi of the holy Frash-ham-vareta; We worship the Fravashi of the holy Frasho-kareta. We worship the Fravashi of the holy Atare-vanu; We worship the Fravashi of the holy Atare-pata; We worship the Fravashi of the holy Atare-data; We worship the Fravashi of the holy Atare-chithra; We worship the Fravashi of the holy Atare-hvarenah; We worship the Fravashi of the holy Atare-savah; We worship the Fravashi of the holy Atare-zantu; We worship the Fravashi of the holy Atare-danghu.

103 We worship the Fravashi of the holy Hushkyaothna; We worship the Fravashi of the holy Pishkyaothna; We worship the Fravashi of the holy and gallant Spento-data. We worship the Fravashi of the holy Basta-vairi; We worship the Fravashi of the holy Kava-razem. We worship the Fravashi of the holy Frashaoshtra, the son of Hvova; We worship the Fravashi of the holy Jamaspa, the son of Hvova; We worship the Fravashi of the holy Avaraoshtri.

104 We worship the Fravashi of the holy Hushkyaothna, the son of Frashaoshtra; We worship the Fravashi of the holy Hvadaena, the son of Frashaoshtra. We worship the Fravashi of the holy Hanghaurvaungh, the son of Jamaspa; We worship the Fravashi of the holy Vareshna, the son of Hanghaurvaungh. We worship the Fravashi of the holy Vohu-nemah, the son of Avaraoshtri, To withstand evil dreams, to withstand evil visions, to withstand evil ....(?), to withstand the evil Pairikas.

105 We worship the Fravashi of the holy Mathravaka, the son of Simaezhi, the Aethrapati, the Hamidhpati, who was able to smite down most of the evil, unfaithful Ashemaoghas, that shout the hymns, and acknowledge no lord and no master, the dreadful ones whose Fravashis are to be broken; to withstand the evil done by the faithful.

106 We worship the Fravashi of the holy Asha-stu, the son of Maidhyo-maungha. We worship the Fravashi of the holy Avarethrabah, the son of Rastare-vaghant. We worship the Fravashi of the holy Bujra, the son of Dazgaraspa. We worship the Fravashi of the holy Zbaurvant; We worship the Fravashi of the holy and gallant Karesna, the son of Zbaurvant; who was the incarnate Word, mighty-speared and lordly;

107 In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid fair of body, most strong, tall-formed, high-up girded, pure, nobly born of a glorious seed; who, rushing to the battle, knew how to make room for himself with his own arms; who, rushing to the battle, knew how to fight the foe with his own arms.

108 We worship the Fravashi of the holy Viraspa, the son of Karesna; We worship the Fravashi of the holy Azata, the son of Karesna: We worship the Fravashi of the holy Frayaodha, the son of Karesna. We worship the Fravashi of the holy and good Arshya; Arshya, the chief in assemblies, the most energetic of the worshippers of Mazda. We worship the Fravashi of the holy Darayat-ratha; We worship the Fravashi of the holy Frayat-ratha; We worship the Fravashi of the holy Skarayat-ratha.

109 We worship the Fravashi of the holy Arshvant; We worship the Fravashi of the holy Vyarshvant; We worship the Fravashi of the holy Paityarshvant. We worship the Fravashi of the holy Amru; We worship the Fravashi of the holy Chamru. We worship the Fravashi of the holy Dratha; We worship the Fravashi of the holy Paiti-dratha; We worship the Fravashi of the holy Paiti-vangha. We worship the Fravashi of the holy Frasha-vakhsha. We worship the Fravashi of the holy Nemo-vanghu, the son of Vaedhayangha.

110 We worship the Fravashi of the holy Visadha. We worship the Fravashi of the holy Asha-vanghu, the son of Bivandangha; We worship the Fravashi of the holy Jaro-danghu, the son of Pairishtira; We worship the Fravashi of the holy Neremyazdana, the son of Athwyoza. We worship the Fravashi of the holy Berezishnu, the son of Ara; we worship the Fravashi of the holy Kasupatu, the son of Ara. We worship the Fravashi of the holy Frya. We worship the Fravashi of the holy ASTVAT-ERETA.

111 We worship the Fravashi of the holy Gaopi-vanghu. We worship the Fravashi of the holy and gallant Ham-baretar vanghvam. We worship the Fravashi of the holy Staotar-Vahishtahe-Ashyehe. We worship the Fravashi of the holy Pouru-dhakhshti, the son of Khshtavaenya; We worship the Fravashi of the holy Khshoi-wraspa, the son of Khshtavaenya.

112 We worship the Fravashi of the holy Ayo-asti, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Vohv-asti, the son of Pouru-dhakhshti; We-worship the Fravashi of the holy Gaya-dhasti, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Asha-vazdah, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Urudhu, the son of Pouru-dhakhshti. We worship the Fravashi of the holy Khshathro-chinah, the son of Khshvoi-wraspa.

113 We worship the Fravashi of the holy Ashahura, the son of Jishti. We worship the Fravashi of the holy Fraya-zanta; We worship the Fravashi of the holy Frenah, the son of Frayazanta; We worship the Fravashi of the holy Jaro-vanghu, the son of Frayazanta. We worship the Fravashis of the holy Asha-vazdah and Thrita, the sons of Sayuzhdri. We worship the Fravashi of the holy Vohu-raochah, the son of Varakasa. We worship the Fravashi of the holy Arejan-ghant, the Turanian. We worship the Fravashi of the holy Usinemah.

114 We worship the Fravashi of the holy Yukhtaspa. We worship the Fravashi of the holy Asha-skyaothna, the son of Gayadhasti. We worship the Fravashi of the holy Vohu-nemah, the son of Katu; We worship the Fravashi of the holy Vohu-vazdah, the son of Katu. We worship the Fravashi of the holy Asha-saredha, the son of Asha-sairyach; We worship the Fravashi of the holy Asha-saredha, the son of Zairyach. We worship the Fravashi of the holy Chakhshni. We worship the Fravashi of the holy Syavaspi. We worship the Fravashi of the holy Pourushti, the son of Kavi.

115 We worship the Fravashi of the holy Varesmapa, the son of Janara. We worship the Fravashi of the holy Nanarasti, the son of Paeshatah; We worship the Fravashi of the holy Zarazdati, the son of Paeshatah. We worship tke Fravashi of the holy Gaevani, the son of Vohu-nemah. We worship the Fravashis of the holy Arezva and Sruta-spadha We worship the Fravashis Of the holy Zrayah and Spento-khratu. We worship the Fravashi of the holy Varshni, the son of Vagereza. We worship the Fravashi of the holy Frachya, the son of Taurvati. We worship the Fravashi of the holy Vahmae-data, the son of Mathravaka, We worship the Fravashi of the holy Ushtra, the son of Sadhanah.

116 We worship the Fravashi of the holy Danghu-sruta; We worship the Fravashi of the holy Danghu-fradhah. We worship the Fravashi of the holy Aspo-padho-makhshti; We worship the Fravashi of the holy Payanghro-makhshti. We worship the Fravashi of the holy Ushtazanta. We worship the Fravashi of the holy Asha-savah, We worship the Fravashi of the holy Asho-urvatha. We worship the Fravashi of the holy Haomo-hvarenah.

117 We worship the Fravashi of the holy Frava. We worship the Fravashi of the holy Usnaka. We worship the Fravashi of the holy Hvanvant. We worship the Fravashi of the holy Daeno-vazah. We worship the Fravashi of the holy Arejaona. We worship the Fravashi of the holy Aiwi-hvarenah. We worship the Fravashi of the holy Huyazata. We worship the Fravashi of the holy Hare-dhaspa. We worship the Fravashi of the holy Pazinah. We worship the Fravashi of the holy Hvakhshathra. We worship the Fravashi of the holy Asho-paoirya, We worship the Fravashi of the holy ASTVAT-ERETA.

118 We worship the Fravashi of the holy Hugau. We worship the Fravashi of the holy Anghuyu. We worship the Fravashi of the holy Gauri; We worship the Fravashi of the holy Yushta, the son of Gauri [or, the holy Gaorayana]. We worship the Fravashi of the holy Mazdra-vanghu; We worship the Fravashi of the holy Srira-vanghu. We worship the Fravashi of the holy Ayuta. We worship the Fravashi of the holy Suro-yazata.

119 We worship the Fravashi of the holy Eredhwa We worship the Fravashi of the holy Kavi. We worship the Fravashi of the holy Ukhshan, the son of the great Vidi-sravah, known afar. We worship the Fravashi of the holy Vanghu-dhata, the son of Hvadhata; We worship the Fravashi of the holy Uzya, the son of Vanghu-dhata; We worship the Fravashi of the holy Frya.

120 We worship the Fravashi of the holy one whose name is Ashem-yenhe-raochau; We worship the Fravashi of the holy one whose name is Ashem-yenhe-vereza; We worship the Fravashi of the holy one whose name is Ashem-yahmai-ushta. We worship the Fravashi of the holy Yoishta, of the Fryana house. We worship the Fravashi of the holy Usmanara, the son of Paeshatah Paitisrira, to withstand the evil done by one's kindred.

121 We worship the Fravashi of the holy Spiti, the son of Uspasnu; We worship the Fravashi of the holy Erezraspa, the son of Uspasnu. We worship the Fravashi of the holy Usadhan, the son of Mazdayasna. We worship the Fravashi of the holy Fradat-vanghu, the son of Stivant. We worship the Fravashi of the holy Raochas-chaeshman; We worship the Fravashi of the holy Hvare-chaeshman We worship the Fravashi of the holy Frasrutara; We worship the Fravashi of the holy Visrutara. We worship the Fravashi of the holy Baremna. We worship the Fravashi of the holy Visruta.

122 We worship the Fravashi of the holy Hvaspa; We worship the Fravashi of the holy Chathwaraspa. We worship the Fravashi of the holy Dawra-maeshi. We worship the Fravashi of the holy Fraora-ostra [Fraoraosa], the son of Kaosha. We worship the Fravashi of the holy Frinaspa, the son of Kaeva. We worship the Fravashi of the holy Fradat-nara, the son of Gravaratu. We worship the Fravashi of the holy Vohu-ushtra, the son of Akhnangha. We worship the Fravashi of the holy Vivare-shvant, the son of Ainyu.

123 We worship the Fravashi of the holy Frarazi, the son of Tura. We worship the Fravashi of the holy Stipi, the son of Ravant. We worship the Fravashi of the holy Parshanta, the son of Gandarewa. We worship the Fravashi of the holy Avahya, the son of Spenta [Spengha]. We worship the Fravashi of the holy Aeta [Aetava], the son of Mayu [Mayava]; We worship the Fravashi of the holy Yaetush-gau, the son of Vyatana. We worship the Fravashi of the holy Garshta, the son of Kavi.

124 We worship the Fravashi of the holy Pourubangha, the son of Zaosha. We worship the Fravashi of the holy Vohu-data, the son of Kata. We worship the Fravashi of the holy Baungha, the son of Saungha [Saunghangha]. We worship the Fravashis of the holy Hvareza and Ankasa. We worship the Fravashi of the holy Aravaoshtra, the son of Erezvat-danghu. We worship the Fravashi of the holy Frachithra, the son of Berezvant. We worship the Fravashi of the holy Vohuperesa, the son of Ainyu.

125 We worship the Fravashi of the holy Parodasma, the son of Dashtaghni, a Miza [Muzha] man of the Miza [Muzha] land. We worship the Fravashis of the holy Fratira [Fratura] and Baeshatastira [Baeshatastura]. We worship the Fravashi of the holy and pure Avare-gau, the son of Aoighimatastira [Aoikhmatastura]. We worship the Fravashi of the holy Gaomant, the son of Zavan, a Raozhdya man of the Raozhdya land. We worship the Fravashi of the holy Thrit, the son of Aevo-saredha-fyaeshta, a Tanya man of the Tanya land.

126 We worship the Fravashi of the holy Tironakathwa, of the Uspaeshta-Saena house. We worship the Fravashi of the holy Utayuti Vitkavi, the son of Zighri, of the Saena house; We worship the Fravashi of the holy Frohakafra, the son of Merezishmya, of the Saena house. We worship the Fravashi of the holy Varesmo-raochah, the son of Perethuafzem.

127 We worship the Fravashis of the holy Ashanemah and Vidat-gau, of this country. We worship the Fravashis of the holy Par-shatgau and Dazgara-gau, of the Apakhshira country. We worship the Fravashi of the holy Hufra-vakhsh, of the Kahrkana house. We worship the Fravashi of the holy Akayadha, of the Pidha house. We worship the Fravashi of the holy Jamaspa, the younger. We worship the Fravashi of the holy Maidhyomaungha, the younger. We worship the Fravashi of the holy Urvatat-nara, the younger.

128 We worship the Fravashi of the holy Raochaschaeshman; We worship the Fravashi of the holy Hvare-chaeshman; We worship the Fravashi of the holy Fradat-hvarenah; We worship the Fravashi of the holy Varedathvarenah [Vidhat-hvarenah]; We worship the Fravashi of the holy Vouru-nemah; We worship the Fravashi of the holy Vourusavah; We worship the Fravashi of the holy Ukhshyat-ereta; We worship the Fravashi of the holy Ukhshyat-nemah; We worship the Fravashi of the holy ASTVAT-ERETA;

129 Whose name will be the victorious SAOSHYANT and whose name will be Astvat-ereta. He will be SAOSHYANT (the Beneficent One), because he will benefit the whole bodily world; he will be ASTVAT-ERETA (he who makes the bodily creatures rise up), because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Druj of the two-footed brood, to withstand the evil done by the faithful.

130 We worship the Fravashi of the holy Yima, the son of Vivanghant; the valiant Yima, who had flocks at his wish; to stand against the oppression caused by the Daevas, against the drought that destroys pastures, and against death that creeps unseen.

131 We worship the Fravashi of the holy Thraetaona, of the Athwya house; to stand against itch, hot fever, humours, cold fever, and incontinency, to stand against the evil done by the Serpent. We worship the Fravashi of the holy Aoshnara, the son of Pouru-jira. We worship the Fravashi of the holy Uzava, the son of Tumaspa. We worship the Fravashi of the holy Aghraeratha, the demi-man. We worship the Fravashi of the holy Manushchithra, the son of Airyu.

132 We worship the Fravashi of the holy king Kavata; We worship the Fravashi of the holy king Aipivanghu; We worship the Fravashi of the holy king Usadhan; We worship the Fravashi of the holy Arshan; We worship the Fravashi of the holy Pisanah [Pisinah]; We worship the Fravashi of the holy king Byarshan; We worship the Fravashi of the holy king Syavarshan; We worship the Fravashi of the holy king Husravah [Haosravah];

133 For the well-shapened Strength, for the Victory made by Ahura, for the crushing Ascendant for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

134 And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

135 For a dominion full of splendour, for a long, long life, and for all boons and remedies; to withstand the Yatus and Pairikas, the oppressors, the blind, and the deaf; to withstand the evil done by oppressors.

136 We worship the Fravashi of the holy Keresaspa, the Sama, the club-bearer with plaited hair; to withstand the dreadful arm and the hordes with the wide battle array, with the many spears, with the straight spears, with the spears uplifted, bearing the spears of havoc; to withstand the dreadful brigand who works destruction, the man-slayer who has no mercy; to withstand the evil done by the brigand.

137 We worship the Fravashi of the holy Akhrura, the son of Husravah; To withstand the wicked one that deceives his friend and the niggard that causes the destruction of the world. We worship the Fravashi of the holy and gallant Haoshyangha; To withstand tke Mazainya Daevas and the Varenya fiends; to withstand the evil done by the Daevas.

138 We worship the Fravashi of the holy Fradhakhshti, the son of the jar, To withstand Aeshma, the fiend of the wounding spear, and the Daevas that grow through Aeshma; to withstand the evil done by Aeshma.

139 We worship the Fravashi of the holy Hvovi. We worship the Fravashi of the holy Freni; We worship the Fravashi of the holy Thriti; We worship the Fravashi of the holy Pouruchista. We worship the Fravashi of the holy Hutaosa; We worship the Fravashi of the holy Huma [Humaya]. We worship the Fravashi of the holy Zairichi. We worship the Fravashi of the holy Vispa-taurvashi. We worship the Fravashi of the holy Ushtavaiti. We worship the Fravashi of the holy Tushnamaiti.

140 We worship the Fravashi of the holy Freni, the wife of Usenemah; We worship the Fravashi of the holy Freni, the wife of the son of Frayazanta; We worship the Fravashi of the holy Freni, the wife of the son of Khshoiwraspa; We worship the Fravashi of the holy Freni, the wife of Gayadhasti. We worship the Fravashi of the holy Asabani [Asabana], the wife of Pourudhakhsti. We worship the Fravashi of the holy Ukhshyeinti, the wife of Staotar-Vahishtahe-Ashyehe.

141 We worship the Fravashi of the holy maid Vadhut. We worship the Fravashi of the holy maid Jaghrudh. We worship the Fravashi of the holy maid Franghadh. We worship the Fravashi of the holy maid Urudhayant. We worship the Fravashi of the holy maid Paesanghanu. We worship the Fravashi of the holy Hvaredhi. We worship the Fravashi of the holy Huchithra. We worship the Fravashi of the holy Kanuka. We worship the Fravashi of the holy maid Srutat-fedhri.

142 We worship the Fravashi of the holy maid Vanghu-fedhri; We worship the Fravashi of the holy maid Eredat-fedhri, who is called Vispa-taurvairi. She is Vispa-taurvairi (the all-destroying) because she will bring him forth, who will destroy the malice of Daevas and men, to withstand the evil done by the Jahi.

143 We worship the Fravashis of the holy men in the Aryan countries; We worship the Fravashis of the holy women in the Aryan countries. We worship the Fravashis of the holy men in the Turanian countries; We worship the Fravashis of the holy women in the Turanian countries. We worship the Fravashis of the holy men in the Sairimyan countries; We worship the Fravashis of the holy women in the Sairimyan countries.

144 We worship the Fravashis of the holy men in the Sairimyan countries; We worship the Fravashis of the holy women in the Saini countries. We worship the Fravashis of the holy men in the Dahi countries; We worship the Fravashis of the holy women in the Dahi countries. We worship the Fravashis of the holy men in all countries; We worship the Fravashis of the holy women in all countries.

145 We worship all the good, awful, beneficent Fravashis of the faithful, from Gaya Mareta [Gayomard] down to the victorious Saoshyant. May the Fravashis of the faithful come quickly to us! May they come to our help!

146 They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda and of the holy, powerful Sraosha, and with the Mathra-Spenta, the all-knowing, who hates the Daevas with a mighty hate, a friend of Ahura Mazda, whom Zarathushtra worshipped so greatly in the material world.

147 May the good waters and the plants and the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Athravans of the countries, thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!

148 We worship the Fravashis of all the holy men and holy women whose souls are worthy of sacrifice, whose Fravashis are worthy of invocation. We worship the Fravashis of all the holy men and holy women, our sacrificing to whom makes us good in the eyes of Akura Mazda: of all of those we have heard that Zarathushtra is the first and best, as a follower of Ahura and as a performer of the law.

149 We worship the spirit, conscience, perception, soul, and Fravashi of men of the primitive law, of the first who listened to the teaching (of Ahura), holy men and holy women, who struggled for holiness; we worship the spirit, conscience, perception, soul, and Fravashi of our next-of-kin, holy men and holy women, who struggled for holiness.

150 We worship the men of the primitive law who will be in these houses, boroughs, towns, and countries; We worship the men of the primitive law who have been in these houses, boroughs, towns, and countries; We worship the men of the primitive law who are in these houses, boroughs, towns, and countries.

151 We worship the men of the primitive law in all houses, boroughs, towns, and countries, who obtained these houses, who obtained these boroughs, who obtained these towns, who obtained these countries, who obtained holiness, who obtained the Mathra, who obtained the [blessedness of the] soul, who obtained all the perfections of goodness.

152 We worship Zarathushtra, the lord and master of all the material world, the man of the primitive law; the wisest of all-beings, the best-ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well-desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.

153 We worship this earth; we worship those heavens; We worship those good things that stand between (the earth and the heavens) and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man.

154 We worship the souls of the wild beasts and of the tame. We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have. struggled, for the good.

155 We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women who struggle, will struggle, or have struggled, and teach the Law and who have struggled for holiness. Yenhe hatam: All those beings to whom Ahura Mazda... Yatha ahu vairyo: The will of the Lord is the law of holiness....

156 The Fravashis of the faithful, awful and overpowering, awful and victorious; the Fravashis of the men of the primitive law; the Fravashis of the next-of-kin; may these Fravashis come satisfied into this house, may they walk satisfied through this house!

157 May they, being satisfied, bless this house with the presence of the kind Ashi Vanguhi! May they leave this house satisfied! May they carry back from here hymns and worship to the Maker, Ahura Mazda, and the Amesha-Spentas! May they not leave this house of us, the worshippers of Mazda, complaining!

158 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the awful, overpowering Fravashis of the faithful; of the Fravashis of the men of the primitive law; of the Fravashis of the next-of-kin. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 14

Warharan Yasht (chapter 14)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness.... Unto Verethraghna, made by Mazda, and unto the crushing Ascendant;1 Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

2 Verethraghna, made by Ahura, came to him first, running in the shape of a strong, beautiful wind, made by Mazda; he bore the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.

3 Then he, who is the strongest,2 said unto him:3 'I am the strongest in strength; I am the most victorious in victory; I am the most glorious in glory; I am the most favouring in favour; I am the best giver of welfare: I am the best-healing in health-giving.

4 'And I shall destroy the malice of all the malicious, the malice of Daevas and men, of the 'Yatus and Pairikas, of the oppressors, the blind, and the deaf.

5 'For his brightness and glory, I will offer unto him a sacrifice worth being heard; namely, unto Verethraghna, made by Ahura. We worship Verethraghna, made by Ahura, with an offering of libations, according to the primitive ordinances of Ahura; with the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

6 'We sacrifice unto Verethraghna, made by Ahura.' Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

7 Verethraghna, made by Ahura, came to him the second time, running in the shape of a beautiful bull, with yellow ears and golden horns; upon whose horns floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength. Then he, who is the strongest, said unto him: 'I am the strongest in strength....,4 'And I shall destroy the malice of all malicious....5 For his brightness and glory, I will offer unto him a sacrifice worth being heard....6

8 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

9 Verethraghna, made by Ahura, came to him the third time, running in the shape of a white, beautiful horse, with yellow ears and a golden caparison; upon whose forehead floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, that is both health and strength. Then he, who is the strongest, said unto him: 'I am the strongest in strength.... 'And I shall destroy the malice of all malicious....' For his brightness and glory, I will offer unto him a sacrifice worth being heard....

10 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

11 Verethraghna, made by Ahura, came to him the fourth time, running in the shape of a burden-bearing7 camel, sharp-toothed,8 swift ....,9 stamping forwards, long-haired, and living in the abodes of men;10

12 Who of all males in rut shows greatest strength and greatest fire, when he goes to his females. Of all females those are best kept whom a burden-bearing camel keeps, who has thick forelegs and large humps, ...,11 quick-eyed, long-headed, bright, tall, and strong;

13 Whose piercing look goes afar ....,12 even in the dark of the night; who throws white foam along his mouth; well-kneed, well-footed, standing with the countenance of an all-powerful master: Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

14 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

15 'Verethraghna, made by Ahura, came to him the fifth time, running in the shape of a boar, opposing the foes, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face,13 strong, and swift to run, and rushing all around.14 Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

16 We sacrifice unto Verethragna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

17 Verethraghna, made by Ahura, came to him the sixth time, running in the shape of a beautiful youth of fifteen, shining, clear-eyed, thin-heeled. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

18 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

19 Verethraghna, made by Ahura, came to him the seventh time, running in the shape of a raven that ...15 below and ...15 above, and that is the swiftest of all birds, the lightest of the flying creatures.

20 He alone of living things, — he or none, — overtakes the flight of an arrow, however well it has been shot. He flies up joyfully at the first break of dawn, wishing the night to be no more, wishing the dawn, that has not yet come, to come.16

21 He grazes the hidden ways17 of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits18 of the trees, listening to the voices of the birds. Thus did Verethraghna come, bearing the good Glory made by Mazda,19 the Glory made by Mazda.

22 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world. thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

23 Verethraghna, made by Ahura, came to him the eighth time, running in the shape of a wild, beautiful ram, with horns bent round.20 Thus did Verethraghna come, bearing the good Glory made by Mazda,21 the Glory made by Mazda....

24 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

25 Verethraghna, made by Ahura, came to him the ninth time, running in the shape of a beautiful, fighting buck, with sharp horns. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

26 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

27 Verethraghna, made by Ahura, came to him the tenth time, running in the shape of a man, bright and beautiful, made by Mazda: he held a sword with a golden blade, inlaid with all sorts of ornaments. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

28 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

29 Verethraghna, made by Ahura, gave him the fountains of manliness,22 the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish,23 that lives beneath the waters and can measure24 a rippling of the water, not thicker than a hair, in the Rangha whose ends lie afar, whose depth is a thousand times the height of a man.25 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

30 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

31 Verethraghna, made by Ahura, gave him the fountains of manliness, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, in its first half26 and through the rain, can perceive a horse's hair lying on the ground and knows whether it is from the head or from the tail. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

32 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

33 Verethraghna, made by Ahura, gave him the fountains of virility, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar,27 that, from as far as nine districts, can perceive a piece of flesh not thicker than the fist, giving just as much light as a needle gives, as the point of a needle gives.28 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

34 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'If I have a curse thrown upon me, a spell told upon me by the many men who hate me, what is the remedy for it?'

35 Ahura Mazda answered: 'Take thou a feather of that bird with ...29 feathers, the Varenjana, O Spitama Zarathushtra! With that feather thou shalt rub thy own body,30 with that feather thou shalt curse back thy enemies.

36 'If a man holds a bone of that strong bird, or a feather of that strong bird, no one can smite or turn to flight that fortunate man. The feather of that bird of birds brings him help; it brings unto him the homage of men, it maintains in him his glory.

37 'Then the sovereign, the lord of countries, will no longer kill his30 hundreds, though he is a killer of men; the ....31 will not kill at one stroke; he alone smites and goes forwards.

38 'All tremble before him who holds the feather, they tremble therefore before me; all my enemies tremble before me and fear my strength and victorious force and the fierceness established in my body.

39 'He carries the chariot of the lords; he carries the chariots of the lordly ones, the chariots of the sovereigns. He carried the chariot of Kavi Usa;33 upon his wings runs the male horse,34 runs the burden-bearing camel, runs the water of the river.

40 'Him rode the gallant Thraetaona, who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses; that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.35 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

41 'We sacrifice to Verethraghna, made by Ahura. 'Verethraghna confounds the glory of this house with its wealth in cattle. He is like that great bird, the Saena;36 he is like the big clouds, full of water, that beat the mountains. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

42 'We sacrifice to Verethraghna, made by Ahura.' Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world thou Holy One! 'Where is it that we must invoke the name of Verethraghna, made by Ahura? Where is it that we must praise him? That we must humbly praise him?'

43 Ahura Mazda answered: 'When armies meet together in full array, O Spitama Zarathushtra! (asking) which of the two is the party that conquers and is not crushed, that smites and is not smitten;

44 'Do thou throw37 four feathers38 in the way. Whichever of the two will first worship the well-shapen Strength, and Verethraghna, beautiful of form. made by Mazda, on his side will victory stand.

45 'I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who ...,39 the two who ...39 the two who ...39; the two who forgive, the two who strike off, the two who forget.40

46 'O Zarathushtra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil.41 These are words that are awful and powerful, awful and assembly-ruling, awful and victorious, awful and healing: these are words that save the head that was lost and chant away the uplifted weapon.'

47 We sacrifice to Verethraghna, made by Ahura: who goes along the armies arrayed, and goes here and there asking, along with Mithra and Rashnu: 'Who is it who lies unto Mithra? Who is it who thrusts [his oath] against Rashnu?42 To whom shall I, in my might, impart illness and death?'43

48 Ahura Mazda said: 'If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.

49 Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of Verethraghna, made by Ahura, as it ought to be performed in the perfection of holiness?'

50 Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

51 'Let not a murderer take of those offerings, nor a whore, nor a ...., who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.

52 'If a murderer take of those offerings, or a whore, or a ...., who does not sing the Gathas, then Verethraghna, made by Ahura, takes back his healing virtues.

53 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.'

54 There Verethraghna, made by Ahura, proclaimed thus: 'The Soul of the Bull,46 the wise creature, does not receive from man due sacrifice and prayer; for now the Daevas and the worshippers of the Daevas make blood flow and spill it like water;

55 'For now the Vyambura47 Daevas and the worshippers of the Daevas bring to the fire the plant that is called Haperesi, the wood that is called Nemetka;48

56 '(Therefore) when the Vyambura Daevas and the worshippers of the Daevas bow their backs, bend their waists, and arrange all their limbs,49 they think they will smite and smite not, they think they will kill and kill not; and then the (?Vyambura) Daevas and the worshippers of the Daevas have their minds confounded and their eyes made giddy.'50 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

57 We sacrifice to Verethraghna, made by Ahura. I offer up Haoma, who saves one's head;51 I offer up the victorious Haoma; I offer him up, the good protector; I offer up Haoma, who is a protector to my body, as a man who shall drink of him shall win and prevail52 over his enemies in battle;

58 That I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

59 We sacrifice to Verethraghna, made by Ahura. The prince and his son and his sons who are chiefs of myriads53 offer him up a bright ...54 [saying]: 'He is strong, and Victorious is his name; he is victorious, and Strong is his name;'

60 That I may be as constantly victorious as any one of all the Aryans;55 that I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

61 We sacrifice to Verethraghna, made by Ahura. Yatha ahu vairyo: The will of the Lord is the law of holiness.... In the ox is our strength, in the ox is our need;56 in the ox is our speech, in the ox is our victory; in the ox is our food, in the ox is our clothing; in the ox is tillage, that makes food grow for us. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

62 We sacrifice to Verethraghna, made by Ahura; Who breaks the columns asunder, who cuts the columns to pieces, who wounds the columns, who makes the columns shake; who comes and breaks the columns asunder, who comes and cuts the columns to pieces, who comes and wounds the columns, who comes and makes the columns shake, both of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

63 We sacrifice to Verethraghna, made by Ahura. When Verethraghna, made by Ahura, binds the hands, confounds the eye-sight, takes the hearing from the ears of the Mithradrujes57 marching in columns, allied by cities, they can no longer move their feet, they can no longer-withstand. For his brightness and glory I will offer unto him a sacrifice worth being heard....

64 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of Verethraghna, made by Mazda; and of the crushing Ascendant. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man58 brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 15

Ram Yasht (chapter 15)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani] the holy and master of holiness.... Unto Rama Hvastra, unto Vayu who works highly and is more powerful to afflict than all other creatures, Be propitiation from me, for sacrifice, prayer, propitiation and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 I will sacrifice to the Waters and to Him who divides them. I will sacrifice to Peace, whose breath is friendly, and to Weal, both of them. To this Vayu do we sacrifice, this Vayu do we invoke, for this house, for the master of this house, and for the man here who is offering libations and giving gifts. To this excellent God do we sacrifice, that he may accept our meat and our prayers, and grant us in return to crush our enemies at one stroke.

2 To him did the Maker, Ahura Mazda, offer up a sacrifice in the Airyana Vaejah, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

3 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may smite the creation of Angra Mainyu, and that nobody may smite this creation of the Good Spirit!'

4 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

5 We sacrifice to the holy Vayu: we sacrifice to Vayu, who works highly. To this part of thee do we sacrifice, O Vayu! that belongs to Spenta Mainyu. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly. We offer up a sacrifice unto the awful Vayu, who works highly, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, the words, the deeds, the libations, and the well-spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

6 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

7 To him did Haoshyangha, the Paradhata, offer up a sacrifice on the Taera of the Hara, bound with iron, on a goIden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

8 He begged of him a boon, saying: 'Grant me, O Vayu! who dost work highly, that I may smite two-thirds of the Daevas of Mazana and of the fiends of Varena.'

9 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

10 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

11 To him did Takhma Urupa, the well-armed, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

12 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may conquer all Daevas and men, all the Yatus and Pairikas, and that I may ride Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years.'

13 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. 'We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

14 I will sacrifice to the Waters and to Him who divides them..... To this Vayu do we sacrifice, this Vayu do we invoke....

15 Unto him did the bright Yima, the good shepherd, sacrifice from the height Hukairya, the all-shining and golden, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

16 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may become the most glorious of the men born to behold the sun: that I may make in my reign both animals and men undying, waters and plants undrying, and the food for eating creatures never-failing.' In the reign of the valiant Yima there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas.

17 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

18 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

19 Unto him did the three-mouthed Azhi Dahaka offer up a sacrifice in his accursed palace of Kvirinta, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

20 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may make all the seven Karshvares of the earth empty of men.'

21 In vain did he sacrifice, in vain did he beg, in vain did he invoke, in vain did he give gifts, in vain did he bring libations; Vayu did not grant him that boon. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

22 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

23 Unto him did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

24 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erena-vach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

25 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory I will offer unto him a sacrifice worth being heard....

26 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

27 To him did the manly-hearted Keresaspa offer up a sacrifice by the Gudha, a channel of the Rangha, made by Mazda, upon a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

28 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may succeed in avenging my brother Urvakhshaya, that I may smite Hitaspa and yoke him to my chariot.' The Gandarewa, who lives beneath the waters, is the son of Ahura in the deep, he is the only master of the deep.

29 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

30 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

31 To him did Aurvasara, the lord of the country, offer up a sacrifice, towards the White Forest, by the White Forest, on the border of the White Forest, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

32 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that the gallant Husravah, he who unites the Aryan nations into one kingdom, may not smite us; that I may flee from king Husravah;.... 'That king Husravah and all the Aryans in the forest may smite him.'

33 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice Worth being heard....

34 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

35 To him did Hutaosa, she of the many brothers, of the Naotara house, offer up a sacrifice, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

36 She begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may be dear and loved and well-received in the house of King Vishtaspa.'

37 Vayu, who works highly, granted her that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

38 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

39 To him did the maids, whom no man had known, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

40 They begged of him a boon, saying: 'Grant us this, O Vayu! who dost work highly, that we may find a husband, young and beautifuI of body, who will treat us well, all life long, and give us offspring; a wise, learned, ready-tongued husband.'

41 Vayu, who works highly, granted them that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

42 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke.... We sacrifice to that Vayu that belongs to the Good Spirit, the bright and glorious Vayu.

43 My name is Vayu, O holy Zarathushtra! My name is Vayu, because I go through (vyemi) the two worlds, the one which the Good Spirit has made and the one which the Evil Spirit has made. My name is the Overtaker (apaeta), O holy Zarathushtra! My name is the Overtaker, because I can overtake the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.

44 My name is the All-smiting, O holy Zarathushtra! My name is the All-smiting, because I can smite the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made. My name is the Worker of Good, O holy Zarathushtra! My name is the Worker of Good, because I work the good of the Maker, Ahura Mazda and of the Amesha-Spentas.

45 My name is He that goes forwards. My name is He that goes backwards. My name is He that bends backwards. My name is He that hurls away. My name is He that hurls down. My name is He that destroys. My name is He that takes away. My name is He that finds out. My name is He that finds out the Glory (Hvareno).

46 My name is the Valiant; my name is the Most Valiant. My name is the Strong; my name is the Strongest. My name is the Firm; my name is the Firmest. My name is the Stout; my name is the Stoutest. My name is He that crosses over easily. My name is He that goes along hurling away. My name is He that crushes at one stroke. My name is (?Ainiva). My name is He that works against the Daevas. My name is (?Keredharisha).

47 My name is He that prevails over malice; my name is He that destroys malice. My name is He that unites; my name is He that reunites; my name is He that separates. My name is the Burning; my name is the Quick of intelligence, My name is Deliverance; my name is Welfare. My name is the Burrow; my name is He who destroys the burrows; my name is He who spits upon the burrows.

48 My name is Sharpness of spear; my name is He of the sharp spear. My name is Length of spear; my name is He of the long spear. My name is Piercingness of spear; my name is He of the piercing spear. My name is the Glorious; my name is the Over-glorious.

49 Invoke these names of mine, O holy Zarathushtra! in the midst of the havocking hordes, in the midst of the columns moving forwards, in the strife of the conflicting nations.

50 Invoke these names of mine, O holy Zarathushtra! when the all-powerful tyrant of a country falls upon thee, rushes upon thee, deals wounds hpon thee, or hurls his chariot against thee, to rob thee of thy wealth, to rob thee of thy health.

51 Invoke these names of mine, O holy Zarathushtra! when the unholy Ashemaogha falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee of thy strength, to rob thee of thy health, to rob thee of thy health.

52 Invoke these names of mine, O holy Zarathushtra! when a man stands in bonds, when a man is being thrown into bonds, or when a man is being dragged in bonds: thus the prisoners flee from the hands of those who carry them, they flee away out of the prison.

53 0 thou Vayu! who strikest fear upon all men and horses, who in all creatures workest against the Daevas, both into the lowest places and into those a thousand times deep dost thou enter with equal power.

54 'With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I forward and worship thee? With what manner of sacrifice will be achieved thy adoration, O great Vayu! thou who art high-up g.rded, firm, swift-moving, high-footed, wide-breasted, wide-thighed, with untrembling eyes, as powerful in sovereignty as any absolute sovereign in the world?'

55 'Take thou a baresma, O holy Zarathushtra! turn it upwards or downwards, according as it is full day or dawning; upwards during the day, downwards at the dawn.

56 'If thou makest me worshipped with a sacrifice, then I shall say unto thee with my own voice things of health, made by Mazda and full of glory, so that Angra Mainyu may never do harm unto thee, nor the Yatus, nor those addicted to the works of the Yatu, whether Daevas or men.'

57 We sacrifice unto thee, O great Vayu! we sacrifice unto thee, O strong Vayu! We sacrifice unto Vayu, the greatest of the great; we sacrifice unto Vayu, the strongest of the strong. We sacrifice unto Vayu, of the golden helm. We sacrifice unto Vayu, of the golden crown. We sacrifice unto Vayu, of the golden necklace. We sacrifice unto Vayu, of the golden chariot. We sacrifice unto Vayu, of the golden wheel. We sacrifice unto Vayu, of the golden weapons. We sacrifice unto Vayu, of the golden garment. We sacrifice unto Vayu, of the golden shoe. We sacrifice unto Vayu, of the golden girdle. We sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly. To this part of thee do we sacrifice, O Vayu! that belongs to the Good Spirit. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly....

58 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and invocation unto, and the strength and vigour of Rama Hvastra, and Vayu, who works highly, more powerful to amict than all the other creatures: this part of thee that belongs to the Good Spirit. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 16

Den Yasht (chapter 16)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... To the most right Chista, made by Mazda and holy, and to the good Law of the worshippers of Mazda. Be propitiation from me, for sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness.....

1 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda, the supplier of good stores, who runs quickly to the goal and frees one best from dangers, who brings libations, who is holy, clever, and renowned, speedy to work and quick of work; who goes quickly and cleanses well; the good Law of the worshippers of Mazda;

2 To whom Zarathushtra did sacrifice, saying: 'Rise up from thy seat, come forward from the Abode, thou most right Chista, made by Mazda and holy. If thou art before me, stay for me; if thou art behind me, overtake me.

3 'Let everything be as friendly to us as anything can be: may we go smoothly along the roads, find good pathways in the mountains, run easily through the forests, and cross happily the rivers!'

4 For her brightness and glory, I will offer unto her a sacrifice worth being heard, namely, unto the most right Chista, made by Mazda and holy. I will offer up a sacrifice unto the most right Chista, made by Mazda and holy, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words and deeds, with the libations, with the well spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

5 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda.... (repeat verse 1).

6 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

7 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish, that lives beneath the waters, and can measure a rippling of the waters not thicker than a hair, in the Rangha, whose ends lie afar and whose depth is a thousand times the height of a man. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

8 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

9 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

10 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, through the rain, the snow, the hail, or the sleet, from as far as nine districts, can perceive a horse's hair, mingled with the earth, and knows whether it is from the head or from the tail. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

11 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

12 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

13 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar, that, from as far as nine districts, can perceive a piece of flesh, not thicker than a fist, giving just as much light as a needle gives, as the point of a needle gives. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

14 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

15 To whom the holy Hvovi did sacrifice with full knowledge, wishing that the holy Zarathushtra would give her his good narcotic, that she might think according to the law, speak according to the law, and do according to the law. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

16 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

17 To whom the Athravans, sent afar, did sacrifice, wishing a good memory to preach the law, and wishing strength for their own body. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

18 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

19 To whom the king of the country, the lord of the country does sacrifice, wishing peace for his country, wishing strength for his own body. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

20 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the most right Chista, made by Mazda and holy, and of the good Law of the worshippers of Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 17

Ard Yasht (chapter 17)

1 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect5, and powerful;

2 The daughter of Ahura Mazda, the sister of the Amesha-Spentas, who endows all the Saoshyants6 with the enlivening intelligence; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from near and him who invokes her from afar, and worships her with offerings of libations.

3 For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto Ashi Vanguhi a good sacrifice with an offering of libations. We sacrifice unto Ashi Vanguhi with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words. Yenhe-hatam: All those beings of whom Ahura Mazda....

4 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect, and powerful.

5 Homage unto Haoma, and unto the Mathra8, and unto the holy Zarathushtra! Homage unto Haoma, because all other drinks are attended with Aeshma9, the fiend of the wounding spear: but the drinking of Haoma is attended with Asha and with Ashi Vanguhi herself10.

6 Ashi is fair; Ashi is radiant with joy; she is far-piercing with her rays. Ashi gives good Glory unto those men whom thou dost follow, O Ashi! Full of perfumes is the house in which the good, powerful Ashi Vanguhi puts her ....11 feet, for long friendship.

7 Those men whom thou dost attend, O Ashi! are kings of kingdoms, that are rich in horses, with large tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments and in stores of food12; well-scented where the beds are spread and full of all the other riches that may be wished for. Happy the man whom thou dost attend! do thou attend me, thou rich in all sorts of desirable things and strong!

8 Those men whom thou dost attend, O Ashi Vanguhi! have houses that stand well laid up, rich in cattle, foremost in Asha, and long-supported. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

9 The men whom thou dost attend, O Ashi Vanguhi! have beds that stand well-spread, well-adorned, well-made, provided with cushions and with feet inlaid with gold. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

10 The men whom thou dost attend, O Ashi Vanguhi! have their ladies that sit on their beds, waiting for them: they lie on the cushions, adorning themselves, ...13, with square bored ear-rings and a necklace of gold: 'When will our lord come? when shall we enjoy in our bodies the joys of love?' Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

11 The men whom thou dost attend, O Ashi Vanguhi! have daughters that sit ....14; thin is their waist, beautiful is their body, long are their fingers; they are as fair of shape as those who look on can wish. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

12 The men whom thou dost attend, O Ashi Vanguhi! have horses swift and loud-neighing; they drive the chariot lightly, they take it to the battle15, they bear a gallant praiser (of the gods), who has many horses, a solid chariot, a sharp spear, a long spear, and swift arrows, who hits his aim, pursuing after his enemies, and smiting his foes. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

13 The men whom thou dost attend, O Ashi Vanguhi! have large-humped, burden-bearing camels, flying from the ground or fighting with holy fieriness16. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

14 The men whom thou dost attend, O Ashi Vanguhi! have hoards of silver and gold brought together from far distant regions; and garments of splendid make. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

15 Do not turn thy look from me! turn thy mercy towards me, O great Ashi! thou art well-made and of a noble seed17; thou art sovereign at thy wish; thou art Glory in a bodily form.

16 Thy father is Ahura Mazda, the greatest of all gods, the best of all gods; thy mother is Armaiti Spenta; thy brothers are Sraosha18, a god of Asha, and Rashnu19, tall and strong, and Mithra20, the lord of wide pastures, who has ten thousand spies and a thousand ears; thy sister is the Law [Daena]21 of the worshippers of Mazda.

17 Praised of the gods, unoffended by the righteous22, the great Ashi Vanguhi stood up on her chariot, thus speaking: 'Who art thou who dost invoke me, whose voice is to my ear the sweetest of all that invoked me most?'

18 And he said aloud: 'I am Spitama Zarathushtra, who, first of mortals, recited the praise of the excellent Asha23 and offered up sacrifice unto Ahura Mazda and the Amesha-Spentas; in whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creation cried out, Hail24!

19 'In whose birth and growth Angra Mainyu rushed away from this wide, round earth, whose ends lie afar, and he, the evil-doing Angra Mainyu, who is all death, said: "All the gods together have not been able to smite me down in spite of myself, and Zarathushtra alone can reach me in spite of myself.

20 '"He smites me with the Ahuna Vairya, as strong a weapon as a stone big as a house25; he burns me with Asha-Vahishta, as if it were melting brass26. He makes it better for me that I should leave this earth, he, Spitama Zarathushtra, the only one who can daunt me."'

21 And the great Ashi Vanguhi exclaimed: 'Come nearer unto me, thou pure, holy Spitama! lean against my chariot!' Spitama Zarathushtra came nearer unto her, he leant against her chariot.

22 And she caressed him with the left arm and the right, with the right arm and the left, thus speaking: 'Thou art beautiful, O Zarathushtra! thou art well-shapen, O Spitama! strong are thy legs and long are thy arms: Glory is given to thy body and long cheerfulness27 to thy soul, as sure as I proclaim it unto thee.'

23 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect and powerful.

24 To her did Haoshyangha, the Paradhata, offer up a sacrifice, upon the enclosure of the Hara, the beautiful height, made by Mazda.

25 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'

26 The great Ashi Vanguhi ran and came to his side: Haoshyangha, the Paradhata, obtained that boon. For her brightness and glory, I will offer her a sacrifice....

27 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

28 To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya.

29 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

30 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'

31 Then great Ashi Vanguhi ran and came to his side: Yima Khshaeta, the good shepherd, obtained that boon. For her brightness and glory, I will offer her a sacrifice ....

32 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

33 To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena.

34 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavak and Erenavak, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

35 The great Ashi Vanguhi ran and came to his side. Thraetaona, the heir of the valiant Athwya clan, obtained that boon. For her brightness and glory, I will offer her a sacrifice ....

36 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

37 To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza.

38 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bind the Turanian murderer, Franghrasyan, that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'

39 The great Ashi Vanguhi ran and came to his side. Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, obtained that boon. For her brightness and glory, I will offer her a sacrifice....

40 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

41 To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters.

42 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'

43 The great Ashi Vanguhi ran and came to his side. The gallant Husravah, he who united the Aryan nations into one kingdom, obtained that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

44 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

45 To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

46 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my law and make it known, that she may bestow beautiful praises upon my deeds.'

47 The great Ashi Vanguhi ran and came to his side: the holy Zarathushtra obtained that boon. For her brightness, and glory, I will offer her a sacrifice worth being heard....

48 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

49 To her did the tall Kavi Vishtaspa offer up a sacrifice behind the waters of the river Daitya.

50 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may put to flight Ashta-aurvant, the son of Vispo-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that I may put to flight the Hvyaona murderer, Arejat-aspa; that I may put to flight Darshinika, the worshipper of the Daevas;

51 'And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaonas; and that I may smite of the Hvyaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'

52 The great Ashi Vanguhi ran and came to his side: the tall Kavi Vishtaspa obtained that boon. For her brightness and glory, I will offer her a sacrifice worth being heard ....

53 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

54 And the great Ashi Vanguhi said: 'None of those libations will be accepted by me, which are sent to me either by a man whose seed is dried out35, or by the courtezan who produces untimely issues36, or by young boys, or by girls who have known no man37.

55 'When the Turanians and the swift-horsed Naotaras38, clapping their hands, ran after me39, I hid myself under the foot of a bull walking under his burden; then young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.

56 'Even I hid myself under the throat of a ram of hundredfold energy: then again young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.'

57 The first wailing of the great Ashi Vanguhi is her wailing about the courtezan who destroys her fruit: 'Stand thou not near her, sit thou not on her bed!' — 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

58 The second wailing of the great Ashi Vanguhi is her wailing about the courtezan who brings forth a child conceived of a stranger and presents it to her husband: 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

59 This is the third wailing of the great Ashi Vanguhi: 'This is the worst deed that men and tyrants do, namely, when they deprive maids, that have been barren for a long time, of marrying and bringing forth children. What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

60 Ahura Mazda answered: 'O fair and wise Ashi, go not back to the heavens, sink not into the earth! Stay here and walk inside the fine kingly palace.'

61 I shall worship thee with such a sacrifice, I shall worship and forward thee with such a sacrifice as Vishtaspa offered unto thee, behind the river Daitya40. The Zaotar lifted up a loud voice, with baresma before him. With that sort of sacrifice shall I worship thee? With that sort of sacrifice shall I worship and forward thee, O fair and wise Ashi? For her brightness and glory, I will offer her a sacrifice worth being heard....

62 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of Ashi Vanguhi; of the good Chisti41; of the good Erethe; of the good Rasastat; of the Glory and Weal, made by Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 18

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra. one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness .... Unto the Glory of the Aryans, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I made the Aryan Glory, rich in food, rich in flocks, rich in wealth, rich in Glory; provided with full store of intelligence, with full store of money, to withstand Need, and to withstand enemies.

2 'It destroys Angra Mainyu, who is all death; it destroys Aeshma, the fiend of the wounding spear; it destroys the yellow Bushyasta; it destroys the contagion of Aekha; it destroys the fiend of death, Apaosha; it destroys the non-Aryan nations.

3 'And I made the great Ashi Vanguhi; she comes in, amid the family; she comes in, inside the fine royal palace.

4 'Let Ashi, with fulness of welfare, follow the man who gladdens the faithful with his gifts! she comes in, inside his family; she comes in, inside his fine royal palace. 'With all sorts of flocks, with all victory, with all intelligence, with all Glory, the great Ashi Vanguhi puts one foot inside his family; she comes in, inside his fine royal palace.

5 'Horses multiply a thousandfold, flocks multiply a thousandfold; and so does his virtuous offspring, (as) the bright, glorious star Tishtrya moves on equally, and so does the strong wind made by Mazda, and so does the Glory of the Aryas.

6 'And they bring increase on the tops of all mountains, down the depths of all vales; they bring increase to all the growing plants, the fair, the golden-hued. And they bring (away) the contagion of Aekha, they bring (away) the fiend of death, Apaosha.

7 'Hail to the bright and glorious star Tishtrya Hail to the strong wind, made by Mazda! Hail to the Glory of the Aryas! 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'Ashem Vohu: Holiness is the best of all good....

8 'We worship the Ahuna Vairya. 'We worship Asha-Vahishta, the fairest Amesha-Spenta. 'We worship the rightly-spoken Words, fiend-smiting and healing. 'We worship the healing, well-spoken Words, the fiend-smiting. 'We worship the Mathra Spenta and the Law of Mazda, and (piety) that delights in Haoma. 'We worship the Glory of the Aryas. 'Yenhe hatam: All those beings of whom Ahura Mazda....

9 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of the Glory of the Aryas, made by Mazda. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 19

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Mount Ushi-darena, made by Mazda, the seat of holy happiness; unto the kingly Glory, made by Mazda; unto that Glory that cannot be forcibly seized, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 The first mountain that rose up out of the earth, O Spitama Zarathushtra! was the Haraiti Barez. That mountain stretches all along the shores of the land washed by waters towards the east. The second mountain was Mount Zeredho, outside Mount Manusha: this mountain too stretches all along the shores of the land washed by waters towards the east.

2 From there grew up Mount Ushi-dhau, Ushi-darena, Mount Erezifya, and Mount Fraorepa. The sixth was Mount Erezura. The seventh was Mount Bumya. The eighth was Mount Raoidhita. The ninth was Mount Mazishishvau. The tenth was Mount Antare-danghu. The eleventh was Mount Erezisha. The twelfth was Mount Vaiti-gaesa.

3 And Mount Adarana, Mount Bayana, Mount Ishkata Upairi-saena, with the .... snows; the two Hamankuna mountains, the eight Vasna mountains, the eight powerful Fravanku, the four Vidhvana summits;

4 Mount Aezakha, Mount Maenakha, Mount Vakhedrakae, Mount Asaya, Mount Tudhaskae, Mount Isavae, Mount Draoshishvau, Mount Sairivau, Mount Nanghushmau, Mount Kakahyu, Mount Antare-Kangha;

5 Mount Sichidava, Mount Ahuna, Mount Raemana, Mount Asha-stembana, Mount Urunyo-vaidhkae, Mount Asnavant, Mount Ushaoma, Mount Ushta-hvarenah, Mount Syamaka, Mount Vafrayau, Mount Vourusha;

6 Amongst which stand Mount Jatara, Mount Adhutavau, Mount Spitavarena, Mount Spento-data, Mount Kadrva-aspa, Mount Kaoirisa, Mount Taera, Mount Bara-srayana, Mount Barana, Mount Frapayau, Mount Udrya, and Mount Raevant, and all those heights to which men have given the name of mount,

7 To the number of two thousand mountains, and two hundred and forty and four, O Spitama Zarathushtra!

8 For its brightness and glory, I will offer it a sacrifice worth being heard, namely, unto the awful kingly Glory. Unto the awful kingly Glory we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

9 We sacrifice unto the awful kingly Glory, made by Mazda; most conquering, highly working, that possesses health, wisdom, and happiness, and is more powerful to destroy than all other creatures;

10 That belongs to Ahura Mazda, as (through it) Ahura Mazda made the creatures, many and good, many and fair, many and wonderful, many and prosperous, many and bright;

11 So that they may restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

12 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.

13 For its brightness and glory, I will offer it a sacrifice ....

14 We sacrifice unto the awful kingly Glory, made by Mazda ....

15 That belongs to the Amesha-Spentas, the bright ones, whose looks perform their wish, tall, quickly coming to do, strong, lordly, who are undecaying and holy;

16 Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda.

17 Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down to the libations;

18 Who are the makers and governors, the shapers and overseers, the keepers and preservers of these creations of Ahura Mazda.

19 It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

20 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

21 We sacrifice unto the awful kingly Glory, made by Mazda ....

22 That belongs to the gods in the heavens and to those in the material world, and to the blessed ones, born or not yet born, who are to perform the restoration of the world.

23 It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

24 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

25 We sacrifice unto the awful kingly Glory, made by Mazda ....

26 That clave unto Haoshyangha, the Paradhata, for a long time, when he ruled over the seven Karshvares of the earth, over the Daevas and men, over the Yatus and the Pairikas, over the oppressors, the blind, and the deaf; he who smote two-thirds of the Daevas of Mazana and of the Varenya fiends. For its brightness and glory, I will offer it a sacrifice ....

27 We sacrifice unto the awful kingly Glory, made by Mazda ....

28 That clave unto Takhma Urupa, the well-armed, while he ruled over the seven Karshvares of the earth, over the paevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;

29 When he conquered all Daevas and men, all the Yatus and Pairikas, and rode Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years. For its brightness and glory, I win offer it a sacrifice ....

30 We sacrifice unto the awful kingly Glory, made by Mazda ....

31 That clave unto the bright Yima, the good shepherd, for a long time,1 while he ruled over the seven Karshvares of the earth, over the Daevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;

32 He who took from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory;2 In whose reign both aliments3 were never failing for feeding creatures, flocks and men were undying, waters and plants were undrying;

33 In whose reign there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas,4 in the times before his lie, before he began to have delight in words of falsehood and untruth.

34 But when he began to find delight in words of falsehood and untruth,5 the Glory was seen to flee away from him in the shape of a bird. When his Glory had disappeared, then the great6 Yima Khshaeta, the good shepherd, trembled and was in sorrow before his foes;7 he was confounded, and laid him down on the ground.

35 The first time8 when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird.9 Then Mithra seized that Glory, Mithra, the lord of wide pastures, whose ear is quick to hear, who has a thousand senses. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda has created the most glorious of all the gods in the heavens.

36 The second time when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird. Then Thraetaona seized that Glory, he, the heir of the valiant Athwya clan, who was the most victorious of all victorious men next to Zarathushtra;

37 Who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.10

38 The third time when the Glory departed from the bright Yima, that Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird. Then the manly-hearted Keresaspa seized that Glory; he who was the sturdiest of the men of strength, next to Zarathushtra, for his manly courage.

39 For Manly Courage clave unto him. We worship Manly Courage, firm of foot, unsleeping, quick to rise, and fully awake, that clave unto Keresaspa;

40 Who killed the snake Srvara, the horse-devouring, men-devouring, yellow, poisonous snake, over which yellow poison flowed a thumb's breadth thick. Upon him Keresaspa was cooking his food in a brass vessel: at the time of noon, the fiend felt the heat, and stood upon his feet: he rushed from under the brass vessel and upset the boiling water: the manly-hearted Keresaspa fell back affrighted;

41 Who killed the golden-heeled Gandarewa, that was rushing with open jaws, eager to destroy the living world of the good principle; Who killed the brood of Pathana, all the nine; and the brood of Nivika, and the brood of Dashtayana; Who killed the golden-crowned Hitaspa, and Vareshava, the son of Dana and Pitaona, attended by many Pairikas;

42 Who killed Arezo-shamana, him of the manly courage, who was strong, well-beloved, hail, energetically rushing, fully awake, never falling back....;

43 Who killed Snavidhaka, him who killed with his nails, the stone-handed: thus did he exclaim to all around: 'I am an infant still, I am not yet of age: if I ever grow of age, I shall make the earth a wheel, I shall make the heavens a chariot;

44 'I shall bring down the Good Spirit from the shining Garo-nmana; I shall make the Evil Spirit rush up from the dreary Hell. They will carry my chariot, both the Good Spirit and the Evil One, unless the manly-hearted Keresaspa kill me.' The manly-hearted Keresaspa killed him, his life went away, his spirit vanished. For its brightness and glory, I will offer it a sacrifice ....

45 We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda ....

46 For which the Good Spirit and the Evil One did struggle with one another: for that Glory that cannot be forcibly seized they flung each of them their darts most swift. The Good Spirit flung a dart, and so did Vohu-Mano, and Asha-Vahishta and Atar, the son of Ahura Mazda. The Evil Spirit flung a dart, and so did Akem-Mano, and Aeshma of the wounding spear and Azhi Dahaka and Spityura, he who sawed Yima in twain.

47 Then forward came Atar, the son of Ahura Mazda, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.' But Azhi Dahaka, the three-mouthed, he of the evil law, rushed on his back, thinking of extinguishing it:

48 'Here give it up to me; O Atar, son of Ahura Mazda: if thou seizest that Glory that cannot be forcibly seized, I shall rush upon thee, so that thou mayest never more blaze on the earth made by Ahura and protect the world of the good principle.' And Atar took back his hands, as the instinct of life prevailed, so much had Azhi affrighted him.

49 Then Azhi, the three-mouthed, he of the evil law, rushed forward, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.' But Atar, the son of Ahura Mazda, advanced behind him, speaking in these words:

50 'There give it up to me, thou three-mouthed Azhi Dahaka. If thou seizest that Glory that cannot be forcibly seized, then I will enter thy hinder part, I will blaze up in thy jaws, so that thou mayest never more rush upon the earth made by Mazda and destroy the world of the good principle.' Then Azhi took back his hands, as the instinct of life prevailed, so much had Atar affrighted him.

51 That Glory swells up and goes to the sea Vouru-Kasha. The swift-horsed Son of the Waters seizes it at once: this is the wish of the Son of the Waters, the swift-horsed: 'I want to seize that Glory that cannot be forcibly seized, down to the bottom of the sea Vouru-Kasha, in the bottom of the deep rivers.'

52 We sacrifice unto the Son of the Waters, the swift-horsed, the tall and shining lord, the lord of females; the male god, who helps one at his appeal; who made man, who shaped man, a god who lives beneath waters, and whose ear is the quickest to hear when he is worshipped.

53 'And whosoever of you, O men,' - thus said Ahura Mazda, - 'O holy Zarathushtra! shall seize that Glory that cannot be forcibly seized, he has the gifts of an Athravan; whosoever shall long for the illumination of knowledge, he has the gifts of an Athravan; whosoever shall long for fulness of knowledge, he has the gifts of an Athravan;

54 'And Riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments; and Victory will cleave unto him, day after day; and likewise Strength, that smites more than a year. Attended by that Victory, he will conquer the havocking hordes; attended by that Victory, he will conquer all those who hate him.' For its brightness and glory, I will offer it a sacrifice....

55 We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda ....

56 Which the Turanian ruffian Frangrasyan tried to seize in the sea Vouru-Kasha. He stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Husravah.

57 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.

58 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.' - 'Ahura Mazda will come against thee, ever eager to create new creatures.' Then the most crafty Turania Frangrasyan rushed down into the sea Vouru-Kasha, O Spitama Zarathushtra!

59 A second time he stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Vanghazdau.

60 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.

61 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.' - 'Ahura Mazda will come against thee, ever eager to create new creatures.' Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha.

62 A third time he stripped himself naked, wishing to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm was produced in the sea Vouru-Kasha, namely, the water that is called Awzh-danva.

63 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thought: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra!'

64 He was not able to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. For its brightness and glory, I will offer it a sacrifice ....

65 We sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda ....

66 That cleaves unto him who grows up there, where lies Lake Kasava [Kasaoya], along with the Haetumant river; there where stands Mount Ushidhau, surrounded by waters, that run from the mountain.

67 It runs unto him, it flows and swells unto him, bringing good pastures and fine horses, bringing plenty, full of glory; with beauty and weal; powerful and friendly, rich of pastures, prolific and golden. It runs unto him, it flows and swells unto him, bright and glorious, making the white .... grow, smiting away all plagues.

68 And there comes with him a horse's strength, there comes with him a camel's strength, there comes with him a man's strength, there comes with him the kingly Glory: and there is in him, O holy Zarathushtra! so much of kingly Glory as might extinguish at once all the non-Aryan nations.

69 And then (through it) living creatures may keep away hunger and death, living creatures (may keep away) cold and heat. Such is the kingly Glory, the keeper of the Aryan nations and of the five kinds of animals, made to help the faithful and the Law of the worshippers of Mazda. For its brightness and glory, I will offer it a sacrifice ....

70 We sacrifice unto the awful kingly Glory, made by Mazda ....

71 That clave unto Kavi Kavata, and unto Kavi Aipivohu, and unto Kavi Usadha, and unto Kavi Arshan, and unto Kavi Pisina, and unto Kavi Byarshan, and unto Kavi Syavarshan;

72 So that they were all of them brave, all of them strong, all of them healthful, all of them wise, all of them happy in their wishes, all of them powerful kings. For its brightness and glory, I will offer it a sacrifice ....

73 We sacrifice unto the awful kingly Glory, made by Mazda ....

74 That clave unto Kavi Husravah for the well-shapen Strength, for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

75 And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

76 And for a dominion full of splendour, for a long, long life, and for all boons and remedies;

77 So that king Husravah [had the lead] all along the long race, and he could not pass through the forest, he, the murderer, who was fiercely striving against him on horseback; the lord Kavi Husravah prevailed over all; he put in bonds Frangrasyan and Keresavazda, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man. For its brightness and glory, I will offer it a sacrifice ....

78 We sacrifice unto the awful kingly Glory, made by Mazda ....

79 That clave unto the holy Zarathushtra, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he was the holiest in holiness in all the living world, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory.

80 At his sight the Daevas rushed away; at his sight the (demoniac) malices were extinguished; at his sight the Jainis drew hack their ways from the mortals and, lamenting and wailing, laid violent hands on the Daevas.

81 And that one prayer, the Ahuna Vairya, which the holy Zarathushtra sang and repeated four times, with a song that waxed louder and louder, drove back all the Daevas beneath the earth, and took off from them sacrifice and prayer.

82 It was it, the Glory of Zarathushtra, that the Turanian ruffian Frangrasyan tried to seize to rule over all the Karshvares; round about the seven Karshvares did that ruffian Frangrasyan rush, trying to seize the Glory of Zarathushtra. But that Glory escaped to hidden inlets of the sea; and there those two made my will roll on; they entered my will, as it was my wish, Ahura Mazda's, and as it was the wish of the Law of Mazda. For its brightness and glory, I will offer it a sacrifice ....

83 We sacrifice unto the awful kingly Glory, made by Mazda ....

84 That clave unto king Vistaspa, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he professed that Law, destroying his foes and causing the Daevas to retire.

85 Who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion; who made himself the arm and support of this law of Ahura, of this law of Zarathushtra;

86 Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

87 The valiant king Vishtaspa conquered all enemies, Tathravant of the evil law, Peshana, the worshipper of the Daevas, and the fiendish wicked Arejat-aspa and the other wicked Hvyaonas. For its brightness and glory, I will offer it a sacrifice ....

88 We sacrifice unto the awful kingly Glory, made by Mazda ....

89 That will cleave unto the victorious Saoshyant and his helpers, when he shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

90 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

91 We sacrifice unto the awful kingly Glory, made by Mazda ....

92 When Astvat-ereta shall rise up from Lake Kasava [Kasaoya], a friend of Ahura Mazda, a son of Vispa-taurvairi, knowing the victorious knowledge. It was that Glory that Thraetaona bore with him when Azhi Dahaka was killed;

93 That Frangrasyan, the Turanian, bore when Drvau was killed, when the Bull was killed; That king Husravah bore when Frangrasyan, the Turanian, was killed; That king Vishtaspa bore, when he victoriously maintained Holiness against the host of the fiends and took off the Druj from the world of the good principle.

94 He, with the eye of intelligence, shall look down upon all the creatures of the Paeshish, her of the evil seed: he shall look upon the whole living world with the eye of plenty, and his look shall deliver to immortality the whole of the living creatures.

95 And there shall his friends come forward, the friends of Astvat-ereta, who are fiend-smiting, well-thinking, well-speaking, well-doing, following the good law, and whose tongues have never uttered a word of falsehood. Before them shall Aeshma of the wounding spear, who has no Glory, bow and flee; he shall smite the most wicked Druj, her of the evil seed, born of darkness.

96 Akem-Mano smites, but Vohu-Mano shall smite him; the Word of falsehood smites, but the Word of truth shall smite it. Haurvatat and Ameretat shall smite both hunger and thirst: Haurvatat and Ameretat shall smite the evil hunger and the evil thirst. The evil-doing Angra Mainyu bows and flees, becoming powerless. For its brightness and glory, I will offer it a sacrifice ....

97 Yatha ahu vairya: The will of the Lord is the law of holiness .... I bless the sacrifice and prayer, and the strength and vigour of Mount Ushi-darena, made by Mazda, the seat of holy happiness; of the kingly Glory, made by Mazda; of the Glory that cannot be forcibly seized, made by Mazda. Ashem Vohu: Holiness is the best of all good .... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 20

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the star Vanant, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the star Vanant, made by Mazda, the holy and master of holiness. I will sacrifice unto Vanant, strong, invoked by his own name, healing, in order to withstand the accursed and most foul Khrafstras of the most abominable Angra Mainyu.

2 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the star Vanant, made by Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

The Avesta

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Chapter 1

1 I announce (and) carry out (this Yasna) for the creator Ahura Mazda, the radiant and glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm, the wisest, and the one of all whose body is the most perfect, who attains His ends the most infallibly, because of his Asha, to him who disposes our minds aright, who sends His joy-creating grace afar; who made us, and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit!

2 I announce (and) carry out (this Yasna) to Vohu Mano, and to the Highest Asha, and to Khshathra Vairya, and to Spenta Armaiti, and to the two, the Haurvatat and Ameretat, to the body of the Kine, and to the Kine's Soul, and to the Fire of Ahura Mazda, that one who more than (all) the Amesha Spentas has made most effort (for our succor)!

3 I announce (and) carry out (this Yasna) for Asnya, the masters of Asha, to Hawan, Asha-sanctified, master of Asha; and I celebrate, and I carry out (this Yasna) for Savanghi and for Visya, Asha-sanctified, master(s) of Asha. I announce (and) carry out (this Yasna) for Mithra of wide pastures, of the thousand ears, and of the myriad eyes, the Yazad of the spoken name, and for Raman Khwastra.

4 I announce (and) carry out (this Yasna) for Rapithwin, the Asha-sanctified master of Asha, and for Fradat-fshu, and for Zangtuma, the holy master(s) of Asha; and I celebrate and carry out (this Yasna) to Asha the Best, and to the Fire of Ahura Mazda.

5 I announce (and) carry out (this Yasna) for Uzerin the Asha-sanctified master of Asha, and for Fradat-vira and Dakhyuma, the Asha-sanctified master(s) of Asha, and for that lofty Ahura Napat-apam (the son of waters), and for the waters which Ahura Mazda made.

6 I announce (and) carry out (this Yasna) for Aiwisruthrem (and) Aibigaya,1 the Asha-sanctified master(s) of Asha, and for the Zarathushtrotema, and for him who possesses and who gives that prosperity in life which furthers all. And I celebrate and carry out (this Yasna) for the fravashis of the saints, and for those of the women who have many sons,2 and for a prosperous home life which continues without reverse throughout the year, and for that Might which is well-shaped and stately,3 which strikes victoriously, Ahura-made, and for that Victorious Ascendency (which it secures).

7 I announce (and) carry out (this Yasna) for Ushahin, the Asha-sanctified master of Asha, and for Berejya (and) Nmanya, the Asha-sanctified master(s) of Asha, and for Sraosha, companion of Ashi, possessing rewards, victorious, who furthers the world, and the very straight Rashnu and Arshtad, who further the world, who augment the world.

8 I announce (and) carry out (this Yasna) for the Mahya, the monthly festivals, masters of Asha, for the new and the later4 moon, the Asha-sanctified master of Asha, and for the full moon which scatters night.

9 I announce (and) carry out (this Yasna) for the Yairya, yearly feasts, the Asha-sanctified masters of Asha. I celebrate and carry out (this Yasna) for Maidyozarem, the Asha-sanctified master of Asha, and for Maidyoshahem, the Asha-sanctified master of Asha, and for Paitishahem, and for Ayathrem the advancer, and the spender of the strength of males, the Asha-sanctified master of Asha, and for Maidyarem, the Asha-sanctified master of Asha, and for Hamaspathmaidyem, the Asha-sanctified master of Asha; yea, I celebrate and carry out this Yasna for the seasons, masters of Asha.

10 I announce (and) carry out (this Yasna) for all those who are the thirty three masters of Asha, which, coming the nearest, are around about Hawan, and which (as in their festivals) were instituted by Ahura Mazda, and were promulgated by Zarathushtra, as the masters of Asha Vahishta.

11 I announce (and) carry out (this Yasna) for the two, for Ahura and Mithra, the lofty, and the everlasting, and the Asha-sanctified, and for all the stars which are Spenta Mainyu's creatures, and for the star Tishtrya, the resplendent and glorious, and for the Moon which contains the seed of the Kine, and for the resplendent Sun, the swift-horsed, the eye of Ahura Mazda, and for Mithra the province ruler. And I celebrate and carry out this Yasna for Ahura Mazda (once again, and as to him who rules the month), the radiant, the glorious, and for the Fravashis of the saints.

12 I announce (and) carry out (this Yasna) for you, o Fire, son of Ahura Mazda, together with all the fires, and for the good waters, even for all the waters made by Mazda, and for all the plants which Mazda made.

13 I announce (and) carry out (this Yasna) for the Bounteous Manthra, the Asha-sanctified and effective, the revelation given against the Daevas; the Zoroastrian revelation, and for the long descent1 of the good Mazdayasnian Faith.

14 I announce (and) carry out (this Yasna) for the mountain Ushi-darena, the Mazda-made, with its sacred brilliance, and for all the mountains glorious with sanctity,1 with their abundant Glory Mazda-made, and for that majestic Glory Mazda-made, the unconsumed2 Glory which Mazda made. And I announce and carry out (this Yasna) for Ashi the good, the blessedness (of the reward), and for Chisti, the good religious Knowledge, for the good Erethe (Rectitude3?), and for the good Rasastat (persisting zeal?4), and to the Glory and the Benefit which are Mazda-made.

15 I announce (and) carry out (this Yasna) for the pious and good Blessing of the religious man, the Asha-sanctified, and for the curse of wisdom, the swift and redoubted Yazad of potency (to blight).

16 I announce (and) carry out (this Yasna) for these places and these lands, and for these pastures, and these abodes with their springs of water(?)2, and for the waters, land, and plants, and for this earth and for yon heaven, and for the Asha-sanctified wind, and for the stars, moon, and sun, and for the eternal stars without beginning, and self-disposing, and for all the Asha-sanctified creatures of Spenta Mainyu, male and female, the regulators of Asha.

17 I announce (and) carry out (this Yasna) for that lofty lord who is the Asha (itself), and for the masters of the days in their duration, and of the days during daylight, for the moons, the years, and the seasons which are masters of Asha at the time of Hawan.

18 I announce (and) carry out (this Yasna) for the fravashis of the saints, the redoubted, which overwhelm (the evil), for those of the saints of the ancient lore, for those of the next of kin, and for the fravashi of (my) own soul!

19 I announce (and) carry out (this Yasna) for all the masters of Asha, and for all the yazads, the beneficent, who dispose (of all) aright, for those both heavenly and earthly, who are (meet) for our sacrifice and homage because of Asha Vahishta3.

20 O Hawan, Asha-sanctified master of Asha, and Savanghi, Rapithwin, and Uzerin, and Aiwisruthrem, (and) Aibigaya, (you who aids life!) if I have offended you, and you, o Ushahin, Asha-sanctified master of Asha!

21 If I have offended you, whether by thought, or word, or deed, whether by act of will, or without intent or wish, I earnestly make up the deficiency of this in praise to you. If I have caused decrease in that which is your Yasna, and your homage, I announce (and carry out) to you (the more for this)!

22 Yea, all ye masters, the greatest ones, Asha-sanctified masters of Asha, if I have offended you by thought, or word, or deed, whether with my will, or without intending error, I praise you (now the more) for this. I announce to you (the more) if I have caused decrease in this which is your Yasna, and your praise.

23 I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice, homage, propitiation and praise of the masters of the days in their duration, and of the days during daylight, for those of the monthly festivals, and for those of the yearly ones, and for those of the seasons!

Chapter 2

1 I desire the libations [Zaothras] for this Yasna; I desire the Baresman for this Yasna. I desire the Baresman for this Yasna; I desire the libations for this Yasna. I desire the libations together with Baresman for this Yasna; I desire the Baresman together with the libations for this Yasna. With this libation I desire this Baresman for this Yasna. With this Baresman I desire this libation for this Yasna. This Baresman with the libation I desire for this Yasna. I desire for this Yasna this Baresman with this libation and with its kusti, and spread with Asha.

2 With this libation and Baresman I desire for this Yasna the Ashawan Ahura Mazdah, the master of Asha. I desire for this Yasna the well-ruling, judicious Amesha Spentas.

3 With this libation and Baresman I desire for this Yasna the Asha-sanctified Asnya, the master of Asha. I desire for this Yasna the Asha-sanctified Hawan, the master of Asha. I desire for this Yasna the Savanghi and the Asha-sanctified Visya, the master of Asha. With this libation and Baresman I desire for this Yasna Mithra of the wide pastures, of the thousand ears, of the ten-thousand eyes, the Yazad of the spoken name. I desire for this Yasna Raman Khwastra.

4 With this libation and Baresman I desire for this Yasna the Asha-sanctified Rapithwin, the master of Asha. I desire for this Yasna the Fradat-fshav and the Asha-sanctified Zantuma, the master of Asha. With this libation and Baresman I desire for this Yasna Asha Vahishta and Atar, the Son of Ahura Mazda.

5 With this libation and Baresman I desire for this Yasna the Asha-sanctified Uzerin, the master of Asha. I desire for this Yasna the Fradat-vira and the Asha-sanctified Dahyuma, the master of Asha. With this libation and Baresman I desire for this Yasna the high Lord, the kingly and brilliant Apam-Napat, of swift-horses, and likewise the water, Mazda-made and holy.

6 With this libation and Baresman I desire for this Yasna the Asha-sanctified Aiwisruthrem Aibigaya the master of Asha. I desire for this Yasna the Fradat-vispam-hujyatay and the Asha-sanctified Zarathushtro-tema, the master of Asha. With this libation and Baresman I desire for this Yasna the good, mighty, bountiful Fravashis of the Asha-sanctified. I desire for this Yasna the women who have many sons. And I desire for this Yasna the Yairya Hushitay; and I desire for this Yasna the well-formed, stately Ama; and I desire for this Yasna the Ahura-given Verethraghna; and I desire for this Yasna the triumphing Uparatat.

7 With this libation and Baresman I desire for this Yasna the Asha-sanctified Ushahina, the master of Asha. I desire for this Yasna the Berejya and the Asha-sanctified Nmanya, the master of Asha. With this libation and Baresman I desire for this Yasna Sraosha, companion of Ashi, fair of form, victorious, furthering the world, Asha-sanctified, the master of Asha. I desire for this Yasna the straightest Rashnu, and I desire for this Yasna Arshtat, who furthers the settlements, and causes them to increase.

8 With this libation and Baresman I desire for this Yasna the Asha-sanctified Mahya (Monthly festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Antaremah, the master of Asha. I desire for this Yasna the Pereno-mah and the Asha-sanctified Vishaptatha, the master of Asha.

9 With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Maidyozarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyoshahem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Paitishahem, the master of Asha. With this libation and Barasman I desire for this Yasna Ayathrem, the promoter, who spends the strength of males, Asha-sanctified, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Hamaspathmaidyem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the masters of Asha.

10 With this libation and Baresman I desire for this Yasna all of the masters of Asha, the thirty-three who come the nearest round about our Hawans, who are masters of Asha Vahishta, which were inculcated by Mazda, and spoken forth by Zarathushtra.

11 With this libation and Baresman I desire for this Yasna Ahura (and) Mithra, the lofty, eternal, and Asha-sanctified two. I desire for this Yasna the Stars and Moon and Sun (and) - with the Baresman-Plants - and Mithra, the governor of all the provinces. With this libation and Baresman I desire for this Yasna the radiant and glorious Ahura Mazda. With this libation and Baresman I desire for this Yasna the good, heroic, bountiful Fravashis of the Asha-sanctified.

12 With this libation and Baresman I desire for this Yasna you, the Asha-sanctified Atar, the Son of Ahura Mazda, the master of Asha, with all Fires. With this libation and Baresman I desire for this Yasna the good, best, Mazda-made, Asha-sanctified Water. I desire for this Yasna all the Mazda-made Asha-sanctified Waters. I desire for this Yasna all the Mazda-made, Asha-sanctified Plants.

13 With this libation and Baresman I desire for this Yasna the bounteous Manthra, the most glorious. I desire for this Yasna the law instituted against the Daevas. I desire for this Yasna the Zoroastrian law. I desire for this Yasna the long tradition. I desire for this Yasna the good Mazdayasnian Religion.

14 With this libation and Baresman I desire for this Yasna Mount Ushi-darena, Mazda-made, the Yazad possessing the ease of Asha. I desire for this Yasna all mountains possessed of ease of Asha, full of ease2, Mazda-made, Asha-sanctified, the masters of Asha. I desire for this Yasna the strong, Mazda-made khwarrah of the Kavis. I desire for this Yasna the strong, Mazda-made ungraspable khwarrah. With this libation and Baresman I desire for this Yasna the good Ashi, the brilliant, tall, vigorous, fair of form, self-sufficient. I desire for this Yasna the Mazda-made khwarrah; I desire for this Yasna the Mazda-made prosperity.

15 With this libation and Baresman I desire for this Yasna the pious and good Blessing. I desire for this Yasna the pious, Asha-sanctified Man, and I desire for this Yasna the strong, brave Yazad Damoish Upamana.

16 With this libation and Baresman I desire for this Yasna these Waters and Lands and Plants; I desire for this Yasna these places, districts, and pastures, and these dwellings with their springs of water, and this land-ruler, who is Ahura Mazda.

17 With this libation and Baresman I desire for this Yasna all the greatest masters: the day-lords, the month-lords, those of the years, and of the seasons, and the good, mighty, beneficent Fravashis of the Asha-sanctified.

18 With this libation and Baresman I desire for this Yasna all the Asha-sanctified Yazatas. I desire for this Yasna all the masters of Asha: Hawan at his time, and Savanghi and Visya at their times, and all the greatest masters at their times.

Chapter 3

0 THE YASNA ADVANCES TO THE NAMING OF THE OBJECTS OF PROPITIATION.

1 With a Baresman brought to its appointed place accompanied with the Zaothra at the time of Hawan, I desire to approach the Myazda-offering with my praise, as it is consumed, and likewise Ameretat (as the guardian of plants and wood) and Haurvatat (who guards the water), with the (fresh) meat1, for the propitiation of Ahura Mazda, and of the Bountiful Immortals, and for the propitiation of Sraosha (who is Obedience) the blessed, who is endowed with sanctity, and who smites with the blow of victory, and causes the settlements to advance.

2 And I desire to approach Haoma and Para-haoma with my praise for the propitiation of the Fravashi of Spitama Zarathushtra, the saint. And I desire to approach the (sacred) wood with my praise, with the perfume, for the propitiation of thee, the Fire, O Ahura Mazda's son!

3 And I desire to approach the Haomas with my praise for the propitiation of the good waters which Mazda created; and I desire to approach the Haoma-water, and the fresh milk with my praise, and the plant Hadhanaepata, offered with sanctity for the propitiation of the waters which are Mazda-made.

4 And I desire to approach this Baresman with the Zaothra with my praise, with its binding and spread with sanctity for the propitiation of the Bountiful Immortals. And I desire with (?) my voice the thoughts well thought, and the words well spoken, and the deeds well done, and the recital of the Gathas as they are heard. And I desire to approach the well-said Mathras with my praise, and this (higher) lordship with this sanctity, and this exact regulation (of the Ratu), and the reverential prayer for blessings (spoken at the fitting hour); and I desire to approach them for the contentment and propitiation of the holy Yazads, heavenly and earthly, and for the contentment of each man's soul.

5 And I desire to approach the Asnya with my praise, the lords of the ritual order, and the Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the Yazad of the spoken name, and with him Raman Hvastra.

6 And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.

7 And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma* with my praise, with that lofty Ahura Napt-apam, and the waters Mazda-made,

8 And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the Yasht of the Fravashis of the saints, and of the women who have many sons, and the year long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously, Ahura-made and of the Victorious Ascendency (which it secures).

9 And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha (Obedience) the sacred, the holy, who smites with the blow of victory, and makes the settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the settlements, and causes them to increase.

10 And I desire to approach the monthly festivals, the lords of the ritual order, and the new moon and the waning moon, and the full moon which scatters night,

11 And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima the breeder who spends the strength of males, and Maidhyairya, and Hamaspathmaedhaya, and the seasons, lords of the ritual order,

12 and all those lords who are the three and thirty, who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta (and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts of Righteousness, the Best.

13 And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra, province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month),

14 And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants which Mazda made.

15 And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the law composed against the Daevas, the Zarathushtrian, and with that of the long descent of the Religion which Mazda gave.

16 And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all, glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and the good Glory, and of the Benefit which Mazda gave.

17 And I desire to approach with the Yasht of the good and pious Blessing of the pious man and of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse,

18 and to these places, regions, pastures, and abodes, with their water-springs, and with that of the waters, and the lands, and the plants, and with that of this earth and yon heaven, and with that of the holy wind and of the stars, moon, and sun, and with that of the stars without beginning, self-determined and self-moved, and with that of all the holy creatures which are those of Spenta Mainyu, male and female, regulators of the ritual order,

19 and with that of the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the days in their duration, and of the days during daylight, and with that of the monthly festivals, and the yearly festivals, and with those of the several seasons which are lords of the ritual at the time of Havani.

20 And I desire to approach the meat-offering with a Yasht, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), with the Yasht of the sacred flesh for the propitiation of Sraosha (Obedience) the blessed and the mighty, whose body is the Mathra, of him of the daring spear, the lordly, the Yazad of the spoken name.

21 And I desire to approach both Haoma and the Haoma-juice with a Yasht for the propitiation of the Fravashi of Zarathushtra Spitama, the saint, the Yazad of the spoken name. And I desire to approach the wood-billets with a Yasht, with the perfume for the propitiation of thee, the Fire, O Ahura Mazda's son! the Yazad of the spoken name.

22 And I desire to approach with a Yasht for the mighty Fravashis of the saints, the overwhelming, the Fravashis of those who held to the ancient lore, and of those of the next of kin.

23 And I desire to approach toward all the lords of the ritual order with a Yasht, toward all the good Yazads, heavenly and earthly, who are (set) for worship and for praise because of Asha Vahishta (of Righteousness the Best).

24 I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage, propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order, and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their duration, and of the days during daylight, and for the month-regulators, and the year-regulators, and for those of the (several) seasons, for their sacrifice, and homage, their propitiation, and their praise.

25 (The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me. (The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak forth to me. (The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 4

0 THE OFFERING TAKES PLACE.

1 These good thoughts, good words, and good deeds, these Haomas, meat-offerings, and Zaothras, this Baresman spread with sanctity, this flesh, and the two, Haurvatat (who guards the water) and Ameretatat (who guards the plants and wood), even the flesh, the Haoma and Haoma-juice, the wood-billets, and their perfume, this sacred lordship and chieftainship, and the timely prayer with blessing, and the heard recital of the Gathas, and the well-said Mathras, these all we offer, and make known with celebrations (here)1.

2 Yea, these do we announce with celebrations, and we present them to Ahura Mazda2, and to Sraosha (Obedience) the blessed, and to the Bountiful Immortals, and to the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda, the lofty lord of the entire creation of the holy, for sacrifice, homage, propitiation, and praise.

3 Yea, further, we present (them to the Bountiful Immortals with an especial gift) these thoughts well thought, these words well spoken, these deeds well done, these Haomas, Myazdas, Zaothras, and this Baresman spread with sanctity, the flesh, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), even the flesh, Haoma and Parahaoma, the wood-billets, the perfume, and this their lordship and their sanctity, and this chieftainship, this prayer for blessing, the heard recital of the Gathas, and the well-said Mathras.

4 We offer with our celebrations, and we announce them (of a verity) to the Bountiful Immortals, those who exercise their rule aright, and who dispose (of all) aright, the ever-living, ever-helpful, the male divinities among their number who dwell with the Good Mind, [and the female ones as well].

5 And we announce them in our celebrations as more propitious for this house, and for the furtherance of this house, of its herds, and of its men3, of those now born, and of those yet to be born, the holy, yea, for the furtherance of that house of which these (men) are thus.

6 And we present these offerings to the good Fravashis of the saints who are mighty and overwhelming for the succor of the saints.

7 Yea, we present these hereby to the Creator Ahura Mazda, the radiant, the glorious, and the heavenly spirit, for the sacrifice, homage, propitiation, and praise of the Bountiful Immortals (all).

8 And we present these hereby to the Day-lords of the ritual order, to Havani, to Savanghi, and to Visya, the holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise, and to Mithra of the wide pastures, and the thousand ears, and the myriad eyes, the Yazad of the spoken name,

9 And to Rapithwina, Fradat-fshu, and Zantuma, the holy lords of the ritual order, and to Righteousness the Best, and to Ahura Mazda's Fire,

10 And to Uzayeirina, Fradat-vira, and Dahvyuma, the holy lords of the ritual order, and to that lofty lord Napat-apam, and to the water Mazda-made,

11 And to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti and Zarathushtrotema, the holy lords of the ritual order, and to the Fravashis of the saints, and to the women who bring forth many sons, and to the Prosperous home-life which endures without reverse throughout the year, and to Force, well-shaped and stately, and to the Blow of victory which Mazda gives, and to the Victorious Ascendency which it secures, for their sacrifice, homage, their propitiation, and their praise,

12 And to Ushahina, with Berejya and Nmanya, and Sraosha (Obedience) the blessed, smiting with the blow of victory and furthering the settlements, and to Rashnu, the most just, and to Arstat, furthering the settlements, and causing them to increase.

13 And these we announce and we present hereby to the Month-lords of the ritual order, to the new moon and the waning moon (the moon within), and to the full moon which scatters night, the holy lord of the ritual order, for (their) sacrifice, homage, their propitiation, and their praise.

14 And these we announce hereby and we present to the Yearly festivals, to Maidhyo-zaremaya, Maidhyo-shema, Patishahya, and to Ayathrima, to Maidhyairya, Hamaspathmaedhaya, and to the Seasons as holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise.

15 And these we announce and we present hereby to all those lords who are the three and thirty lords of the ritual order, who approach the nearest around about our Havani, and which are the festivals of Righteousness the Best, inculcated by Mazda, and uttered forth by Zarathushtra for their sacrifice, homage, propitiation, and praise.

16 And these we announce and we present to Ahura and to Mithra, the lofty, and imperishable, and holy two, to the stars, the creatures of Spenta Mainyu, and to the star Tistrya, the radiant, the glorious, and to the Moon which contains the seed of cattle, and to the resplendent Sun, of the swift horses, Ahura Mazda's eye, and to Mithra, the lord of provinces, for their sacrifice, homage, their propitiation and their praise; yea, these we present hereby to Ahura Mazda (as he rules this day) and to the Fravashis of the saints (as they rule this month), for their sacrifice, homage, their propitiation and their praise.

17 And these we announce hereby to thee, the Fire, O Ahura Mazda's son! with all the fires for thy sacrifice, homage, propitiation, and praise, and to the good waters for the sacrifice, homage, propitiation, and praise of all the waters Mazda-made, and to all the plants which Mazda made,

18 And to the Mathra Spenta, the holy, the effective, the law against the Daevas, the Zarathushtrian statute, and to the long descent of the good Mazdayasnian religion.

19 And these we announce and we present hereby to Mount Ushi-darena, Mazda-made, brilliant with sanctity, and to all the mountains shining with their holiness, abundantly luminous, and Mazda-made, and to the Kingly glory, the unconsumed glory Mazda-made, and to the good Blessedness, and the good Religious-knowledge, and the good Rectitude, and to the good Rasastat, and to the Glory and the Benefit which Mazda created.

20 And these we offer and present to the pious and good Blessing of the pious, and to the swift and dreadful Yazad, the Curse of wisdom.

21 And to these places, pastures, and dwellings with their springs of water, their rivers, to the lands and to the plants, to this earth and yon heaven, to the holy wind, to the stars, moon, and sun, to the stars without beginning, self-disposed, and to all the holy creatures of the Spenta Mainyu, male and female (the rulers as they are of the ritual order).

22 And these we announce and we present hereby to that lofty lord who is Asha, the ritual righteousness itself, to the Day-lords, and the Month-lords, the Year-lords, and the Seasons who are the lords of the ritual at the time of Havani, and for their sacrifice, homage, their propitiation and their praise.

23 Yea, these we announce and we present to Sraosha, the blessed and mighty, whose body is the Mathra, him of the daring spear, the lordly one, and to the holy Fravashi of Zarathushtra Spitama, the saint. And these we announce and we present to thee, the Fire, O Ahura Mazda's son! for thy sacrifice, homage, thy propitiation, and thy praise.

24 And these we announce and we present to the Fravashis of the saints, the mighty and overwhelming, of the saints of the ancient lore, and of the next of kin.

25 And these we announce and we present hereby to all the good Yazads, earthly and heavenly, who are (meet) for sacrifice, homage, propitiation, and for praise, because of Asha Vahishta (who is Righteousness the Best). We worship the Bountiful Immortals who rule aright, and who dispose of all aright.

26 And that one of beings (do we worship) whose superior (service) in the sacrifice Ahura Mazda knows, and from his righteousness (which he maintains, and those of all female beings do we worship) whose (higher service is thus likewise known; yea, all) male and female beings do we worship (who are such)!

Chapter 5

0 TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.

1 Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good.

2 Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with priority among the Yazads who abide beside the Kine (and care for her protection and support).

3 And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names). We worship him with our bones, and with our flesh, (with our bodies and our life). And we worship the Fravashis of the saints, of holy men, and holy women;

4 and Righteousness the Best do we worship, the most beauteous, the Bountiful Immortal and that which is endowed with light in all things good.

5 And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith, the good law of our thrift, and Piety the ready mind (within Thy folk)!

Chapter 6

0 THE SACRIFICE CONTINUES WITH FULLER EXPRESSION

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.

11 And we worship thee, the Fire, Ahura Mazda's son, together with all the fires, and the good waters, the best and Mazda-made, and holy, even all the waters which are Mazda-made and holy, and all the plants which Mazda made.

12 And we worship the Mathra Spenta with our sacrifice, the glorious and of a truth, the law revealed against the Daevas, the Zarathushtrian law, and we worship with our sacrifice its long descent, and the good Mazdayasnian Religion.

13 And we worship Mount Ushi-darena, the Mazda-made, the glorious Yazad, shining with holiness, and all the mountains that shine with holiness, with abundant brilliance, Mazda-made, the holy lords of the ritual order. And we worship the mighty Kingly glory Mazda-made, the mighty glory, unconsumed and Mazda-made, and the good Sanctity, the brilliant, the lofty, the powerful and the stately, delivering (men) with its inherent power. Yea, we worship the Glory, and the Benefit which are Mazda-made.

14 And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint, and that Yazad, the mighty Curse of wisdom.

15 And we worship these waters, lands, and plants, these places, districts, pastures, and abodes with their springs of water, and we worship this lord of the district with our sacrifice, who is Ahura Mazda (Himself).

16 And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords during daylight, and the Month-lords, and the Year-lords.

17 And we worship Haurvatat (who guards the water) and Ameretatat (who guards the plants and the wood), and Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and makes the settlements advance, the holy lord of the ritual order.

18 And we worship Haoma with our sacrifice and the Haoma-juice. And we worship the sacred Fravashi of Zarathushtra Spitama the saint. And we worship the wood-billets, and the perfume and thee, the Fire, Ahura Mazda's son, the holy lord of the ritual order.

19 And we worship the good, heroic, bountiful Fravashis of the saints.

20 And we worship all the holy Yazads, and all the lords of the ritual order at the time of Havani, and Savanghi, and all the greatest lords at their (proper) time. (The Yenhe hatam follows.)

21 The Ratu. As an Ahu (revered and) to be chosen, the priest speaks forth to me. The Zaotar. So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 7

0 PRESENTATION OF OFFERINGS BY THE PRIEST WITH THE OBJECT OF PROPITIATION NAMED.

1 With a complete and sacred offering [Ashi] I offer and I give this meat-offering, and (with it) Haurvatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the Kine of blessed gift1, for the propitiation of Ahura Mazda, and of the Bountiful Immortals (all, and) for the propitiation of Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and who causes the settlements to advance.

2 And I offer the Haoma and Haoma-juice with a complete and sacred offering for the propitiation of the Fravashi of Zarathushtra Spitama the saint, and I offer the wood-billets with the perfume for Thy propitiation, the Fire's, O Ahura Mazda's son!

3 And I offer the Haomas with a complete and sacred offering for propitiation [to the good waters] for the good waters Mazda-made. And I offer this Haoma-water with scrupulous exactness and with sanctity, and this fresh milk, and the plant Hadhanaepata uplifted with a complete and sacred offering for the propitiation of the waters which are Mazda-made.

4 And I offer this Baresman with its Zaothra (and with its binding) for a girdle spread with complete sanctity and order for the propitiation of the Bountiful Immortals, and I offer with my voice the thoughts well-thought, the words well-spoken, and the deeds well-done, and the heard recital of the Gathas, the Mathras well-composed and well-delivered, and this Lordship, and this Sanctity, and this ritual mastership, and the timely Prayer for blessings, with a complete and sacred offering for the propitiation of the holy Yazads, heavenly and earthly, and for the contentment of the individual soul!

5 And I offer to the Asnya with a complete and sacred offering, as lords of the ritual order, and to Havani, and to Savanghi and Visya, holy lords of the ritual order, and to Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and to Raman Hvastra.

6 And I offer with a complete and sacred offering to Rapithwina, the holy lord of the ritual order; and I offer to Fradat-fshu and to the Zantuma, and to Asha Vahishta (who is Righteousness the Best) and to Ahura Mazda's Fire.

7 And I offer with a complete and sacred offering to Uzayeirina, Fradat-vira, and to the Dahvyuma*, the holy lord of the ritual order, and to that lofty Ahura Napat-apam, and to the waters which Mazda created.

8 And I offer with a complete and sacred offering to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti, and to the Zarathushtrotema, and to the Fravashis of the saints, and to the women who have many sons, and to the Prosperous home-life which endures (without reverse) throughout the year, and to Force, the well-shaped and stately, and to the Blow which smites with victory Ahura-given, and to the Victorious Ascendency (which it secures).

9 And I offer with a complete and sacred offering to Ushahina, the holy lord of the ritual order, and to Berejya, and Nmanya, and to Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and makes the settlements advance, and to Rashnu the most just, and to Arshtat who furthers the settlements and causes them to increase.

10 And I offer with a complete and sacred offering to the Mahya, lords of the ritual order, to the new and the waning moon (the moon within), and to the full moon which scatters night, holy lords of the ritual order.

11 And I offer with a complete and sacred offering to the Yearly festivals, the lords of the ritual order, to Maidhyo-zaremaya, and Maidhyo-shema, to Paitishahya, and to Ayathrima the furtherer (the breeder), the spender of the strength of males, and to Maidhyairya and Hamaspathmaedhaya, holy lords of the ritual order, and I offer with sanctity to the several seasons, the lords of the ritual order.

12 And I offer with a complete and sacred offering to all those lords who are the thirty and three, who approach the nearest round about our Havani, and who are the lords of Asha (the ritual by-eminence), of Righteousness who is (the Best), whose observances are inculcated as precepts by Mazda, and uttered forth by Zarathushtra.

13 And I offer with a complete and sacred offering to Ahura and Mithra, the lofty and imperishable, and holy two, and to the stars which are the creatures of Spenta Mainyu, and to the star Tishtrya, the radiant, the glorious, and to the Moon which contains the seed of cattle in its beams, and to the resplendent Sun of the fleet horses, the eye of Ahura Mazda, and to Mithra, the lord of the provinces. And I offer with a complete and sacred offering to Ahura Mazda, the resplendent, the glorious, (who rules this day), and to the Fravashis of the saints (who name the month).

14 And I offer with a complete and sacred offering to thee, the Fire, O Ahura Mazda's son! together with all the fires, and to the good waters, even to the waters which are Mazda-made, and to all the plants which Mazda made.

15 And I offer with a complete and sacred offering to the Mathra Spenta, the holy, the effective, revealed against the Daevas, the Zarathushtrian law, and to the long descent of the good Religion, of the Mazdayasnian faith.

16 And I offer with a complete and sacred offering to Mount Ushi-darena, the Mazda-made, brilliant with holiness, and to all the mountains shining with holiness, of abundant brightness, and which Mazda made, and to the Royal glory unconsumed and Mazda-made. And I offer with a complete and sacred offering to Ashi Vanguhi, and to Chishti Vanguhi, and to Erethe, and to Rasastat, and to the Glory (and the) Benefit which Mazda made.

17 And I offer with a complete and sacred offering to the good and pious Prayer for blessings of the pious man, and to that Yazad, the swift and dreadful Curse of the wise.

18 And I offer with a complete and sacred blessing to these places, districts, pastures, and abodes with their springs of water, and to the waters and the lands, and the plants, and to this earth and yon heaven, and to the holy wind, and to the stars, and the moon, even to the stars without beginning (to their course), the self-appointed, and to all the holy creatures of Spenta Mainyu, be they male or female, regulators (as they are) of the ritual order.

19 And I offer with a complete and sacred blessing to that lofty lord who is Righteousness (the Best) and the Day-lords, the lords of the days during their duration, and to those of the days during daylight, and to the Month-lords, and the Year-lords, and to those of the seasons, the lords who are lords of the ritual, and at the time of Havani.

20 And I offer the Myazda meat-offering with a complete and sacred offering, and Haurvatat (who guards the water), and Ameretatat (who guards the wood), and the flesh of the Kine of blessed gift, for the propitiation of Sraosha (Obedience) the blessed, whose body is the Mathra, him of the daring spear, the lordly, the Yazad of the spoken name.

21 And I offer the Haoma and the Haoma-juice for the propitiation of the Fravashi of Zarathushtra Spitama the saint, the Yazad of the spoken name. And I offer the wood-billets with the perfume for Thy propitiation, the Fire's, Ahura Mazda's son, the Yazad of the spoken name.

22 And I offer with a complete and sacred offering to the Fravashis of the saints, the mighty and overwhelming, to those of the saints of the ancient lore, and to those of the next of kin.

23 And I offer with a complete and sacred offering to all the lords of the ritual order, and to all the good Yazads heavenly and earthly who are (meet) for sacrifice and homage because of Asha who is Vahishta (of Righteousness who is the Best).

24 May that approach to us, and with a sacred blessing (O Lord!) whose benefits the offerers are seeking for. Thy praisers and Mathra-speakers, O Ahura Mazda! may we be named; we desire it, and such may we be. What reward, O Ahura Mazda! adapted to myself Thou hast appointed unto souls,

25 Of this do Thou Thyself bestow upon us for this world and for that of mind; (yea, do Thou bestow) so much of this as that we may attain to Thy ruling protection and to that of Righteousness for ever.

26 We sacrifice to the Ahuna-vairya and to the veracious word correctly uttered, and to the good and pious prayer for blessings, and to the dreadful curse of the wise, the Yazad, and to Haurvatat and Ameretatat, and to the flesh of the Kine of blessed gift, and to the Haoma and Haoma-juice, and to the wood-billets, and the perfume, for the praise of the pious and good prayer for blessings. (The Yenghe hatam:)

27 (To that one) of beings do we sacrifice whose superior (fidelity) in the sacrifice Ahura Mazda knows through his Righteousness (within him, yea, even to those female saints do we sacrifice) whose (superior sanctity is thus known. We sacrifice to all) both males and females whose (superiority is such). (The Ratu speaks.) As an Ahu (revered and) to be chosen, he who is the Zaotar speaks forth to me. (The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 8

0 OFFERING OF THE MEAT-OFFERING IN PARTICULAR. THE FAITHFUL PARTAKE.

1 A blessing is Righteousness (called) the Best. It is weal; it is weal to this (man), When toward Righteousness Best there is right. I offer the Myazda (of the) meat-offering with a complete and sacred offering; and I offer Haurvatatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the blessed Kine; and I offer the Haoma and the Haoma-juice, the wood-billets and the perfume for the praise of Ahura Mazda, and of the Ahuna-vairya, the veracious word, and for that of the pious and beneficent Prayer for blessings, and for the redoubted Curse of the wise, and for the praise of the Haoma, and of the Mathra of the holy Zarathushtra; and may it come to us with sacred fullness (to accept and to recompense our gift).

2 (The Ratu speaks.) Eat, O ye men, of this Myazda, the meat-offering, ye who have deserved it by your righteousness and correctness.

3 O ye Bountiful Immortals, and thou, the Mazdayasnian law, ye just men and just women, and ye Zaothras, whoever among these Mazdayasnians would call himself a Mazdayasnian desiring to live in the practice of the liberality of Righteousness [for by sorcery the settlements of Righteousness are ruined], do ye cause (such an one) to be (still further) taught1, (ye), who are the waters, the plants, and the Zaothras!

4 And whoever of these Mazdayasnians, adults, when he invokes with earnestness, does not adhere to these words, and (so) speaks, he approaches to that (word) of the magician; (but, as against that magician's word) 'a blessing is Righteousness (called) the Best.'

5 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!2

6 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish!

7 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds.3

8 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked.

9 Ashem Vohu ... . Propitiation to Haoma who brings righteousness (to us) for sacrifice, homage, propitiation, and for praise. (The Zaotar?) As the Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Ratu.) As an Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 9

0 THE HOM YASHT

1 At the hour of Havani, Haoma came to Zarathushtra, as he served the (sacred) Fire, and sanctified (its flame), while he sang aloud the Gathas. And Zarathushtra asked him: Who art thou, O honorable one1! who art of all the incarnate world the most beautiful in Thine own body of those whom I have, seen, (thou) glorious [immortal]?

2 Thereupon gave Haoma answer, the holy one who driveth death afar: I am, O Zarathushtra Haoma, the holy and driving death afar; pray to me, O Spitama, prepare me for the taste. Praise me so that also the other Saoshyants [benefactors] may praise me2.

3 Thereupon spake Zarathushtra: Unto Haoma be the praise. What man, O Haoma! first prepared thee for the corporeal world? What award3 was offered him? what gain did he acquire?

4 Thereupon did Haoma answer me, he the holy one, and driving death afar: Vivanghvant was the first of men who prepared me for the incarnate world. This award4 was offered him; this gain did he acquire, that to him was born a son who was Yima, called the brilliant, (he of the many flocks, the most glorious of those yet born, the sunlike-one of men), that he made from his authority both herds and people free from dying, both plants and waters free from drought, and men could eat inexhaustible5 food.

5 In the reign of brave6 Yima was there neither cold nor heat, there was neither age nor death, nor envy demon-made. Like teenagers7 walked the two forth, son and father, in their stature and their form, so long as Yima, son of Vivanghvant ruled, he of the many herds!

6 Who was the second man, O Haoma! who prepared thee for the corporeal world? What award8 was offered him? what gain did he acquire?

7 Thereupon gave Haoma answer, he the holy one, and driving death afar: Athwya was the second who prepared-me for the corporeal world. This award9 was given him, this gain did he acquire, that to him a son was born, Thraetaona of the mighty clan10,

8 Who smote Azhi Dahaka11, three-jawed and triple-headed, six-eyed, with thousand perceptions12, and of mighty strength, a lie-demon [druj] of the Daevas, evil for our settlements, and wicked, whom the evil spirit Angra Mainyu made as the most mighty Druj [against the corporeal world], and for the murder of (our) settlements, and to slay the (homes) of Asha!

9 Who was the third man, O Haoma! who prepared thee for the corporeal world? What award13 was given him? what gain did he acquire?

10 Thereupon gave Haoma answer, the holy one, and driving death afar: Thrita, [the most helpful of the Samids], was the third man who prepared me for the corporeal world. This award was given him, this gain did he acquire, that to him two son were born, Urvakhshaya and Keresaspa, the one a judge confirming order, the other a youth of great ascendant, curly-haired14, bludgeon-bearing.

11 He who smote the horny dragon swallowing men, and swallowing horses, poisonous, and green of color over which, as thick as thumbs are, greenish poison flowed aside, on whose back once Keresaspa cooked his meat in iron caldron at the noonday meal; and the deadly, scorched, upstarted, and springing off, dashed out the water as it boiled. Headlong fled affrighted manly-minded Keresaspa.

12 Who was the fourth man who prepared thee, O Haoma! for the corporeal world? What blessedness was given him? what gain did he acquire?

13 Thereupon gave Haoma answer, he the holy, and driving death afar: Pourushaspa was the fourth man who prepared me for the corporeal world. This blessedness was given him, this gain did he acquire, that thou, O Zarathushtra! wast born to him, the just, in Pourushaspa's house, the Daeva's foe, the friend of Mazda's lore,

14 famed in Airyana Vaejah; and thou, O Zarathushtra! didst recite the first the Ahuna-vairya, four times intoning it, and with verses kept apart [(Pazand) each time with louder and still louder voice].

15 And thou didst cause, O Zarathushtra! all the demon-gods to vanish in the ground who aforetime flew about this earth in human shape (and power. This hast thou done), thou who hast been the strongest, and the staunchest, the most active, and the swiftest, and (in every deed) the most victorious in the two spirits' world.

16 Thereupon spake Zarathushtra: Praise to Haoma. Good is Haoma, and the well-endowed, exact and righteous in its nature, and good inherently, and healing, beautiful of form, and good in deed, and most successful in its working, golden-hued, with bending sprouts. As it is the best for drinking, so (through its sacred stimulus) is it the most nutritious for the soul.

17 I make my claim on thee, O yellow one! for inspiration. I make my claim on thee for strength; I make my claim on thee for victory; I make my claim on thee for health and healing (when healing is my need); I make my claim on thee for progress and increased prosperity, and vigor of the entire frame, and for understanding, of each adorning kind, and for this, that I may have free course among our settlements, having power where I will, overwhelming angry malice, and a conqueror of lies.

18 Yea, I make my claim on thee that I may overwhelm the angry hate of haters, of the Daevas and of mortals, of the sorcerers and sirens, of the tyrants, and the Kavis, of the Karpans, murderous bipeds, of the sanctity-destroyers, the profane apostate bipeds, of the wolves four-footed monsters, of the invading host, wide-fronted, which with stratagems advance.

19 This first blessing I beseech of thee, O Haoma, thou that drivest death afar! I beseech of thee for (heaven), the best life of the saints, the radiant, all-glorious. This second blessing I beseech of thee, O Haoma, thou that drivest death afar! this body's health (before that blest life is attained). This third blessing I beseech of thee, O Haoma, thou that drivest death afar! the long vitality of life.

20 This fourth blessing I beseech of thee, O Haoma, thou that drivest death afar! that I may stand forth on this earth with desires gained, and powerful, receiving satisfaction, overwhelming the assaults of hate, and conquering the lie. This fifth blessing, O Haoma, I beseech of thee, thou that drivest death afar! that I may stand victorious on earth, conquering in battles, overwhelming the assaults of hate, and conquering the lie.

21 This sixth blessing I ask of thee, O Haoma, thou that drivest death afar! that we may get good warning of the thief, good warning of the murderer, see first the bludgeon-bearer, get first sight of the wolf. May no one whichsoever get first the sight of us. In the strife with each may we be they who get the first alarm!

22 Haoma grants to racers who would run a course with span both speed and bottom (in their horses). Haoma grants to women come to bed with child a brilliant offspring and a righteous line. Haoma grants to those (how many!) who have long sat searching books, more knowledge and more wisdom.

23 Haoma grants to those long maidens, who sit at home unwed, good husbands, and that as soon as asked, he Haoma, the well-minded.

24 Haoma lowered Keresani, dethroned him from his throne, for he grew so fond of power, that he treacherously said: No priest behind (and watching) shall walk the lands for me, as a counselor to prosper them, he would rob everything of progress, he would crush the growth of all!

25 Hail to thee, O Haoma, who hast power as thou wilt, and by thine inborn strength! Hail to thee, thou art well-versed in many sayings, and true and holy words. Hail to thee for thou dost ask no wily questions, but questionest direct.

26 Forth hath Mazda borne to thee, the star-bespangled girdle, the spirit-made, the ancient one, the Mazdayasnian Faith. So with this thou art begirt on the summits of the mountains, for the spreading of the precepts, and the headings of the Mathra, (and to help the Mathra's teacher),

27 O Haoma, thou house-lord, and thou clan-lord, thou tribe-lord, and chieftain of the land, and thou successful learned teacher, for aggressive strength I speak to thee, for that which smites with victory, and for my body's saving, and for manifold delight!

28 Bear off from us the torment and the malice of the hateful. Divert the angry foe's intent! What man soever in this house is violent and wicked, what man soever in this village, or this tribe, or province, seize thou away the fleetness from his feet; throw thou a veil of darkness o'er his mind; make thou his intellect (at once) a wreck!

29 Let not the man who harms us, mind or body, have power to go forth on both his legs, or hold with both his hands, or see with both his eyes, not the land (beneath his feet), or the herd before his face.

30 At the aroused and fearful Dragon, green, and belching forth his poison, for the righteous saint that perishes, yellow Haoma, hurl thy mace! At the (murderous) bludgeon-bearer, committing deeds unheard of, blood-thirsty, (drunk) with fury, yellow Haoma, hurl thy mace!

31 Against the wicked human tyrant, hurling weapons at the head, for the righteous saint that perishes, yellow Haoma, hurl thy mace! Against the righteousness-disturber, the unholy life-destroyer, thoughts and words of our religion well-delivering, yet in actions never reaching, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

32 Against the body of the harlot, with her magic minds o'erthrowing with (intoxicating) pleasures, to the lusts her person offering, whose mind as vapor wavers as it flies before the wind, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

Chapter 10

1 Let the Demon-gods and Goddesses fly far away from hence, and let the good Sraosha make here his home! [And may the good Blessedness here likewise dwell], and may she here spread delight and peace within this house, Ahura's, which is sanctified by Haoma, bringing righteousness (to all).

2 At the first force of thy pressure, O intelligent! I praise thee with my voice, while I grasp at first thy shoots. At thy next pressure, O intelligent! I praise thee with my voice, when as with full force of a man I crush thee down.

3 I praise the cloud that waters thee, and the rains which make thee grow on the summits of the mountains; and I praise thy lofty mountains where the Haoma branches spread.

4 This wide earth do I praise, expanded far (with paths), the productive, the full bearing, thy mother, holy plant! Yea, I praise the lands where thou dost grow, sweet-scented, swiftly spreading, the good growth of the Lord. O Haoma, thou growest on the mountains, apart on many paths, and there still may'st thou flourish. The springs of Righteousness most verily thou art, (and the fountains of the ritual find their source in thee)!

5 Grow (then) because I pray to thee on all thy stems and branches, in all thy shoots (and tendrils) increase thou through my word!

6 Haoma grows while he is praised, and the man who praises him is therewith more victorious. The lightest pressure of thee, Haoma, thy feeblest praise, the slightest tasting of thy juice, avails to the thousand-smiting of the Daevas.

7 Wasting doth vanish from that house, and-with it foulness, whither in verity they bear thee, and where thy praise in truth is sung, the drink of Haoma, famed, health-bringing (as thou art). [(Pazand) to his village and abode they bear him.]

8 All other toxicants go hand in hand with Rapine of the bloody spear, but Haoma's stirring power goes hand in hand with friendship. [Light is the drunkenness of Haoma (Pazand).]Who as a tender son caresses Haoma, forth to the bodies of such persons Haoma comes to heal.

9 Of all the healing virtues, Haoma, whereby thou art a healer, grant me some. Of all the victorious powers, whereby thou art a victor, grant me some. A faithful praiser will I be to thee, O Haoma, and a faithful praiser (is) a better (thing) than Righteousness the Best; so hath the Lord, declaring (it), decreed.

10 Swift and wise hath the well-skilled Deity created thee; swift and wise on high Haraiti did He, the well-skilled, plant thee.

11 And taught (by implanted instinct) on every side, the bounteous birds have carried thee to the Peaks-above-the-eagles, to the mount's extremest summit, to the gorges and abysses, to the heights of many pathways, to the snow-peaks ever whitened.

12 There, Haoma, on the ranges dost thou grow of many kinds. Now thou growest of milky whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring of the pious. So terrify away from me the (death's) aim of the curser. So terrify and crush his thought who stands as my maligner.

13 Praise be to thee, O Haoma, (for he makes the poor man's thoughts as great as any of the richest whomsoever.) Praise be to Haoma, (for he makes the poor man's thoughts as great as when mind reacheth culmination.) With manifold retainers dost thou, O Haoma, endow the man who drinks thee mixed with milk; yea, more prosperous thou makest him, and more endowed with mind.

14 Do not vanish from me suddenly like milk-drops in the rain; let thine exhilarations go forth ever vigorous and fresh; and let them come to me with strong effect. Before thee, holy Haoma, thou bearer of the ritual truth, and around thee would I cast this body, a body which (as all) may see (is fit for gift and) grown.

15 I renounce with vehemence the murderous woman's emptiness, the Jaini's, hers, with intellect dethroned. She vainly thinks to foil us, and would beguile both Fire-priest and Haoma; but she herself, deceived therein, shall perish. And when she sits at home, and wrongly eats of Haoma's offering, priest's mother will that never make her, nor give her holy sons!

16 To five do I belong, to five others do I not; of the good thought am I, of the evil am I not; of the good word am I, of the evil am I not; of the good deed am I, and of the evil, not. To Obedience am I given, and to deaf disobedience, not; to the saint do I belong, and to the wicked, not; and so from this on till the ending shall be the spirits' parting. (The two shall here divide.)

17 Thereupon spake Zarathushtra: Praise to Haoma, Mazda-made. Good is Haoma, Mazda-made. All the plants of Haoma praise I, on the heights of lofty mountains, in the gorges of the valleys, in the clefts (of sundered hill-sides) cut for the bundles bound by women. From the silver cup I pour Thee to the golden chalice over. Let me not thy (sacred) liquor spill to earth, of precious cost.

18 These are thy Gathas, holy Haoma, these thy songs, and these thy teachings, and these thy truthful ritual words, health-imparting, victory-giving, from harmful hatred healing giving.

19 These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilaration(s), and flying lightly come they here. Victory-giving smiteth Haoma, victory-giving is it worshipped; with this Gathic word we praise it.

20 Praise to the Kine; praise and victory (be) spoken to her! Food for the Kine, and pasture! 'For the Kine let thrift use toil; yield thou us food.'

21 We worship the yellow lofty one; we worship Haoma who causes progress, who makes the settlements advance; we worship Haoma who drives death afar; yea, we worship all the Haoma plants. And we worship (their) blessedness, and the Fravashi of Zarathushtra Spitama, the saint.

Chapter 11

0 PRELUDE TO THE HAOMA-OFFERING.

1 Three clean creatures (full of blessings) curse betimes while yet invoking, the cow, the horse, and then Haoma. The cow cries to her driver thus: Childless be thou, shorn of offspring evil-famed, and slander-followed, who foddered fairly dost not use me, but fattenest me for wife or children, and for thy niggard selfish meal.

2 The horse cries to his rider thus: Be not spanner of the racers; stretch no coursers to full-speed; do not stride across the fleetest, thou, who dost not pray me swiftness in the meeting thick with numbers, in the circuit thronged with men.

3 Haoma speaks his drinker thus: Childless be thou, shorn of offspring, evil-famed, and slander-followed, who holdest me from full outpouring, as a robber, skulls in-crushing. No head-smiter am I ever, holy Haoma, far from death.

4 Forth my father gave an offering, tongue and left eye chose Ahura, set apart for Haoma's meal.

5 Who this offering would deny me, eats himself, or prays it from me, this which Mazda gave to bless me, tongue with left eye (as my portion).

6 In his house is born no fire-priest, warrior ne'er in chariot standing, never more the thrifty tiller. In his home be born Dahakas, Murakas of evil practice, doing deeds of double nature.

7 Quick, cut off then Haoma's portion, gift of flesh for doughty Haoma! Heed lest Haoma bind thee fettered, as he bound the fell Turanian Frangrasyan (the murderous robber) fast in iron close-surrounded in the mid-third of this earth!

8 Thereupon spake Zarathushtra: Praise to Haoma made by Mazda, good is Haoma Mazda-made.

9 Who to us is one hereupon to thee (becomes) two, to be made to three, for the five-making of the four, for the seven-making of the sixth, who are your nine in the decade (?), who serve you and with zeal.

10 To thee, O holy Haoma! bearer of the ritual sanctity, I offer this my person which is seen (by all to be) mature, (and fit for gift); to Haoma the effective do I offer it, and to the sacred exhilaration which he bestows; and do thou grant to me (for this), O holy Haoma! thou that drivest death afar, (Heaven) the best world of the saints, shining, all brilliant.

11 (The Ashem Vohu, &c.)

12 May'st Thou rule at Thy will, O Lord....

13 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

14 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

15 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

16 I confess myself a Mazdayasnian of Zarathushtra's order.

17 I celebrate my praises for good thoughts, good words, and good deeds for my thoughts, my speeches, and (my) actions. With chanting praises I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds.

18 Here I give to you, O ye Bountiful Immortals! sacrifice and homage with the mind, with words, deeds, and my entire person; yea, (I offer) to you the flesh of my very body (as your own). And I praise Righteousness. A blessing is Righteousness (called) the Best, &c.

Chapter 12

0 The Zoroastrian Creed.

1 I curse the Daevas. I declare myself a Mazda-worshipper, a supporter of Zarathushtra, hostile to the Daevas, fond of Ahura's teaching, a praiser of the Amesha Spentas, a worshipper of the Amesha Spentas. I ascribe all good to Ahura Mazda, 'and all the best,' Asha-endowed, splendid, xwarena-endowed, whose is the cow, whose is Asha, whose is the light, 'may whose blissful areas be filled with light'.

2 I choose the good Spenta Armaiti for myself; let her be mine. I renounce the theft and robbery of the cow, and the damaging and plundering of the Mazdayasnian settlements.

3 I want freedom of movement and freedom of dwelling for those with homesteads, to those who dwell upon this earth with their cattle. With reverence for Asha, and (offerings) offered up, I vow this: I shall nevermore damage or plunder the Mazdayasnian settlements, even if I have to risk life and limb.

4 I reject the authority of the Daevas, the wicked, no-good, lawless, evil-knowing, the most druj-like of beings, the foulest of beings, the most damaging of beings. I reject the Daevas and their comrades, I reject the demons (yatu) and their comrades; I reject any who harm beings. I reject them with my thoughts, words, and deeds. I reject them publicly. Even as I reject the head (authorities), so too do I reject the hostile followers of the druj.

5 As Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed;

6 as Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed — even as Zarathushtra rejected the authority of the Daevas, so I also reject, as Mazda-worshipper and supporter of Zarathushtra, the authority of the Daevas, even as he, the Asha-endowed Zarathushtra, has rejected them.

7 As the belief of the waters, the belief of the plants, the belief of the well-made (Original) Cow; as the belief of Ahura Mazda who created the cow and the Asha-endowed Man; as the belief of Zarathushtra, the belief of Kavi Vishtaspa, the belief of both Frashaostra and Jamaspa; as the belief of each of the Saoshyants (saviors) — fulfilling destiny and Asha-endowed — so I am a Mazda-worshipper of this belief and teaching.

8 I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done action.

9 I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; [which upholds khvaetvadatha], Asha-endowed; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.

Chapter 13

1 I address (my invocation to) Ahura Mazda. And I invoke (among guardian beings) the chief of the house-lord, and the chief of the Vis-lord, and the chief of the Zantu-lord. And I invoke the chief of the province-lord. And the chief of women I invoke, the Mazdayasnian Faith, the blessed and good Parendi, her who is the holy one of human-kind. And I invoke this (holy) earth which bears us.

2 And I invoke the friendly and most helpful person's lord, the Fire of Ahura Mazda, and also the most energetic lords of holy men, those who are most strenuous in their care of cattle and the fields, and the chief of the thrifty tiller of the earth. And I invoke the steady settler of sanctity, (and) the chief of the charioteer.

3 And I invoke the chief of the fire-priest by means of the most imposing sciences of the Mazdayasnian Faith. And I invoke the chief of the Atharvan, and his pupils I invoke; yea, the lords of each of them. I invoke these lords, and I summon the Bountiful Immortals here, and the Prophets who shall serve us, the wisest as they are, the most scrupulous in their exactness (as) they utter words (of doctrine and of service), the most devoted (to their duties likewise), and the most glorious in their thoughts(?). And I invoke the most imposing forces of the Mazdayasnian Faith, and the fire-priests I invoke, and the charioteers, the warriors, and the thrifty tillers of the soil.

4 And to You, O Ye Bountiful Immortals! Ye who rule aright, and dispose (of all) aright, I offer the flesh of my very frame, and all the blessings of my life. Thus the two spirits thought, thus they spoke, and thus they did;

5 And therefore as Thou, O Ahura Mazda! didst think, speak, dispose, and do all things good (for us), so to Thee would we give, so would we assign to Thee our homage; so would we worship Thee with our sacrifices. So would we bow before Thee with these gifts, and so direct our prayers to Thee with confessions of our debt.

6 By the kinship of the good kindred, by that of Righteousness the good (Thy righteous servant's nature) would we approach Thee, and by that of the good thrift-law, and of Piety the good.

7 And we would worship the Fravashi of the Kine of blessed gift, and that of the holy Gaya Mareyan [Gayomard], and we would worship the holy Fravashi of Zarathushtra Spitama, the saint. Yea, that one of beings do we worship whose better (service) in the sacrifice Ahura Mazda knows; (even those women do we worship) whose (better service thus is known). Yea, both (holy) men and women (do we worship whom Ahura Mazda knows). As the Ahu is excelling.... A blessing is the Right called the best....

8 We worship the Ahuna-vairya; and we worship Asha Vahishta the best(?), the bountiful Immortal. And we sacrifice to the Ha fraoreti, even to the confession and laudation of the Mazdayasnian Faith!

Chapter 14

1 I will come to You, O Ye Bountiful Immortals! as a praiser and a priest, and an invoker and sacrificer, as a memorizing reciter and a chanter, for Your sacrifice and homage, which are to be offered to You, the Bountiful Immortals, and for our dedication and sanctification; (yea, for ours) who are the holy prophets (destined to benefit the saints).

2 And to You, O Ye Bountiful Immortals! would I dedicate the flesh of my very body, and all the blessings of a prospered life.

3 In this Zaothra with this Baresman, I desire to approach the holy Yazads with my praise, and all the holy lords of the ritual order at their times, Havani at his time, and Savanghi and Visya at their times.

4 I confess myself a Mazdayasnian, and of Zarathushtra's order.

5 The Zaotar speaks: As an Ahu (revered and) chosen, the Zaotar (?) speaks forth to me (?). The Ratu speaks: As an Ahu (revered and) to be chosen, the Zaotar speaks forth to me. The Zaotar: So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 15

1 With precept, praise, and with delight produced by grace, I call upon the Bountiful Immortals the good, and also therewith the beautiful by name; and I sacrifice to them with the blessing of the good ritual, with the earnest blessings of the good Mazdayasnian Faith.

2 Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have lived, and live ever, by their names these I worship, while I draw near with praises. The Good Kingdom is to be chosen, that lot which most of all bears on (our blessings).

3 Let Sraosha (Obedience) be here present for the sacrifice of Ahura Mazda, the most beneficent, the holy, who is so dear to us as at the first, so at the last; yea, let him be present here.

4 As the Ahu (revered and) to be chosen, the Atarevakhsha thus speaks forth to me. (Response): So let the Ratu from his righteousness, holy and learned, speak forth!

Chapter 16

1 We worship Ahura Mazda, the holy lord of the ritual order, who disposes (all) aright, the greatest Yazad, who is also the most beneficent, and the one who causes the settlements to advance, the creator of good creatures; yea, we worship Him with these offered Zaothras and with truthfully and scrupulously delivered words; and we worship every holy Yazad of the heaven (as well)!

2 And we worship Zarathushtra Spitama in our sacrifice, the holy lord of the ritual order with these Zaothras and with faithfully delivered words; and we worship every holy earthly Yazad as we worship him; and we worship also the Fravashi of Zarathushtra Spitama, the saint. And we worship the utterances of Zarathushtra and his religion, his faith and his lore.

3 And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious. And we worship Vohu Manah (the Good Mind), and Asha Vahishta (who is Righteousness the Best), and Khshathra-vairya, the Kingdom to be desired, and the good and bountiful Armaiti (true piety in the believers), and Haurvatat and Ameretat (our Weal and Immortality).

4 Yea, we worship the Creator Ahura Mazda and the Fire, Ahura Mazda's son, and the good waters which are Mazda-made and holy, and the resplendent sun of the swift horses, and the moon with the seed of cattle (in his beams); and we worship the star Tishtrya, the lustrous and glorious; and we worship the soul of the Kine of blessed endowment,

5 and its Creator Ahura Mazda; and we worship Mithra of the wide pastures, and Sraosha (Obedience) the blessed, and Rashnu the most just, and the good, heroic, bountiful Fravashis of the saints, and the Blow-of-victory Ahura-given (as it is). And we worship Raman Hvastra, and the bounteous Wind of blessed gift,

6 and (its) Creator Ahura Mazda, and the good Mazdayasnian Religion, and the good Blessedness and Arshtat. And we worship the heaven and the earth of blessed gift, and the bounteous Mathra, and the stars without beginning (to their course), self-disposing as they are.

7 And we worship the glorious works of Righteousness in which the souls of the dead find satisfaction and delight [(Pazand) which are the Fravashis of the saints], and we worship (Heaven) the best world of the saints, shining, all glorious.

8 And we worship the two, the milk-offering and the libation, the two which cause the waters to flow forth, and the plants to flourish, the two foes who meet the Dragon demon-made; and who are set to meet, to defeat, and to put to flight, that cheat, the Pairika, and to contradict the insulting malice of the Ashemaogha (the persecuting heretic) and that of the unholy tyrant full of death.

9 And we worship all waters and all plants, and all good men and all good women. And we worship all these Yazads, heavenly and earthly, who are beneficent and holy.

10 And we worship thee (our) dwelling-place who art the (earth, our) bounteous Armaiti, and Thee, O Ahura Mazda, O holy Lord of this abode! which is the home of healthy herds and healthy men, and of those who are both endowed with health and lover(s) of the ritual right. (Response of the individual worshipper (?).) Wherefore whichever of persons, or whatever of bodily influences, is most helpful and preserving in that abode (thus owned by Mazda) let this meet me in mine abode, and there may it abide for summer and for winter. (Or let that one meet me in all my house, in whom are what of influences are the most mighty power for the body and the person's life; yea, let that one meet me there, and there abide for summer and for winter (for my help)!)

Chapter 17

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.(Y6.1)

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.(Y6.2)

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.(Y6.3)

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.(Y6.4)

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).(Y6.5)

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.(Y6.6)

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.(Y6.7)

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).(Y6.8)

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.(Y6.9)

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.(Y6.10)

11 We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires.

12 And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy.

13 And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law against the Daevas, and its long descent.

14 And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.

15 And we worship the good and pious prayer for blessings,

16 and these waters and (these lands),

17 and all the greatest chieftains, lords of the ritual order;

18 And I praise, invoke, and glorify the good, heroic, bountiful Fravashis of the saints, those of the house, the Vis, the Zantuma, the Dahvyuma, and the Zarathushtrotema, and all the holy Yazads!

Chapter 18

1 Grant me, Thou who art maker of the Kine, plants and waters, Immortality, Mazda! Grant, too, Weal, Spirit bounteous.... (See Y51.7 and Y47).

Chapter 19

0 (As the Ahu is excellent, so (is) the Ratu (one who rules) from the righteous Order, a creator of mental goodness and of life's actions done for Mazda; and the Kingdom (is) for Ahura which to the poor shall offer a nurturer.)

1 Zarathushtra asked of Ahura Mazda: O Ahura Mazda, Thou most bounteous Spirit! maker of the corporeal worlds, the holy One! which was that word which Thou did'st declare to me,

2 which was before the sky, and before the water, before the earth, and before the cattle, before the plants, and before the fire, and before the holy man, and the Demon-gods (the Daevas), before the Khrafstra-men, and before all the incarnate world; even before all the good creatures made by Mazda, and which contain (and are) the seed of righteousness?

3 Thereupon Ahura Mazda said: It was this piece, the Ahuna-vairya, O Spitama Zarathushtra! which I pronounced as thine

4 before the sky, and before the waters, before the land, and before the cattle and the plants, and before the fire, Ahura Mazda's son, before the holy man, and before the Daevas, and Khrafstra-men, and before the entire corporeal world, even before the good creatures made by Mazda, which contain (and are) the seed of righteousness.

5 It was these part(s) of the Ahuna-vairya, O Spitama Zarathushtra! which especially belongs to me, and when each is intoned aloud without the (needless) repetition of verses and of words, and without their omission, it is worth a hundred of their other stanzas, even although they are prominent in the ritual, and likewise equally as well recited without additions or omissions; nay, further, when it is intoned imperfectly but added to, and with omissions, it is even then in effect equivalent (not to a hundred indeed, but) to ten other (stanzas) that are prominent.

6 And whoever in this world of mine which is corporeal shall mentally recall, O Spitama* Zarathushtra! a portion of the Ahuna-vairya, and having thus recalled it, shall undertone it, or beginning to recite it with the undertone, shall then utter it aloud, or chanting it with intoning voice, shall worship thus, then with even threefold (safety and with speed) I will bring his soul over the Bridge of Chinvat, I who am Ahura Mazda (I will help him to pass over it) to Heaven (the best life), and to Righteousness the Best, and to the lights of heaven.

7 And whoever, O Spitama Zarathushtra! while undertoning the part(s) of the Ahuna-vairya (or this piece the Ahuna-vairya), takes ought therefrom, whether the half, or the third, or the fourth, or the fifth, I who am Ahura Mazda will draw his soul off from the better world; yea, so far off will I withdraw it as the earth is large and wide; [and this earth is as long as it is broad].

8 And I pronounced this saying which contains its Ahu and its Ratu before the creation of this heaven, before the making of the waters, and the plants, and the four-footed kine, before the birth of the holy biped man, before this sun with its body made for the acquisition of the creation of the Bountiful Immortals.

9 And the more bountiful of the two Spirits (Ahura) declared to me (Zarathushtra) the entire creation of the pure, that which exists at present, that which is in the course of emerging into existence, and that which shall be, with reference to the performance and realization 'of the actions of a life devoted to Mazda.'

10 And this word is the most emphatic of the words which have ever been pronounced, or which are now spoken, or which shall be spoken in future; for (the eminence of) this utterance is a thing of such a nature, that if all the corporeal and living world should learn it, and learning should hold fast by it, they would be redeemed from their mortality!

11 And this our word I have proclaimed as a symbol to be learned, and to be recited, as it were, to every one of the beings under the influence of and for the sake of Righteousness the Best.

12 And 'as' (the worshipper has) here spoken it forth, when he has thus 'appointed' the 'Lord and regulator,' so (by thus reciting these authoritative words), he acknowledges Ahura Mazda (as prior to, and supreme) over, those creatures who have 'the mind' as their first. 'As' he acknowledges Him as the greatest of them all, 'so' he assigns the creatures to Him (as to their originator).

13 As he undertones the third sentence, he thereby announces that 'all the amenities of life appertain to the 'good' Mazda, (and come) from Him. As he recites 'dazda manangho,' 'the creator of mind,' he acknowledges Him as superior and prior to mind; and as he makes Him the one who indicates (the truth) to mind, (saying) 'manangho of mind,' which means that by this much he makes Him (its director), and then he makes Him 'the lord of actions.'

14 And when he acknowledges Him for the creatures thus, 'O Mazda!' he acknowledges Him (as their ruler) when he assigns the creatures to Him thus. He then assigns the Kingdom to Ahura, saying: 'Thine, O Mazda! is the Kingdom.' And he assigns a nourisher and protector to the poor, saying: Yim drigubyo dadat vastarem; that is, as a friend to Spitama. This is the fifth sentence, (and it concludes) the entire recital and word, (even) the whole of this word of Ahura Mazda.

15 He who is the best (of all) Ahura Mazda, pronounced the Ahuna-vairya, and as He pronounced it as the best, so He caused it to have its effect, (He, ever) the same, (as He is). The evil one at once arose (to oppose Him), but He (Ahura) repelled that wicked one with His interdict, and with this repelling renunciation: Neither our minds are in harmony, nor our precepts, nor our comprehensions, nor our beliefs, nor our words, nor our actions, nor our consciences, nor our souls!

16 And this saying, uttered by Mazda, has three stages, or measures, and belongs to four classes (of men as its supporters), and to five chiefs (in the political world, without whom its efficiency is marred), and it has a conclusion ending with a gift. (Question.) How are its measures (constituted)? (Answer.) The good thought, the good word, and the good deed.

17 (Question.) With what classes of men? (Answer.) The priest, the charioteer (as the chief of warriors), the systematic tiller of the ground, and the artisan. These classes therefore accompany the religious man throughout his entire duty with the correct thought, the truthful word, and the righteous action. These are the classes and states in life which give attention to the rulers, and fulfill the (laws) of religion; (yea, they are the guides and companions of that religious man) through whose actions the settlements are furthered in righteousness.

18 (Question.) How are the chiefs (constituted)? (Answer.) They are the house-chief, the village-chief, and the tribe-chief, the chief of the province, and the Zarathushtra as the fifth. That is, so far as those provinces are concerned which are different from, and outside of the Zarathushtrian regency, or domain. [Ragha which has four chiefs (only) is the Zarathushtrian (district)] (Question.) How are the chiefs of this one constituted? (Answer.) They (are) the house-chief, the village-chief, the tribe-chief, and the Zarathushtra as the fourth.

19 (Question.) What is the thought well thought? (Answer.) (It is that which the holy man thinks), the one who holds the holy thought to be before all other things (Question.) What is the word well spoken? (Answer.) It is the Mathra Spenta, the bounteous word of reason. (Question.) What is the deed well done? (Answer.) It is that done with praises, and by the creatures who regard Righteousness as before all other things.

20 (Question.) Mazda made a proclamation, w om did He announce? (Answer.) Some one who was holy, and yet both heavenly and mundane. (Question.) What was His character, He who made this sacred enunciation? (Answer.) He who is the best (of all), the ruling one. (Question.) Of what character (did He proclaim him the coming one)? (Answer.) As holy and the best, a ruler who exercises no wanton or despotic power.

21 We sacrifice to the (several) part(s) of the Ahuna-vairya. We sacrifice to the memorized recital of the Ahuna-vairya, and its regular chanting and its use in the full Yasna.

Chapter 20

1 A blessing is Righteousness (called) the best; there is weal, there is weal to this man when the Right (helps) the Righteousness best, (when the pious man serves it in truth). Ahura Mazda spake forth: Ashem vohu vahishtem asti. To this Asha, the holy ritual sanctity, one attributes the qualities of 'good' and 'best,' as one attributes property to an owner; thus this sentence vohu vahishtem asti is substantiated (at once).

2 Ushta asti ushta ahmai; by this attribution of blessedness (the praiser) assigns every person (or thing) of a sacred nature to every holy person, and as one usually (?) and regularly (?) assigns every person or thing (?) that is holy to every holy man.

3 Hyat ashai vahishtai; by these words the worshipper ascribes the entire Mathra (to Asha Vahishta), and ascribes all to the Mathra, as one ascribes the kingdom to Righteousness, and as one ascribes righteousness to the invoking saint; yea, as one ascribes righteousness to us who are the prophets (who shall help and bless the people). The three maxims of the sentences (are thus fulfilled). And every word (in its detail), and the entire utterance in its proclamation, is the word of Ahura Mazda.

4 Mazda has made a proclamation. (Question.) Whom did He announce? (Answer.) That holy one who is both heavenly and earthly. (Question.) Of what character is He who has thus announced Him? (Answer.) He is the best, and the one who is exercising sovereign power. (Question.) Of what character is the man whom He announced? (Answer.) The holy and the best, the one who rules with no capricious tyranny. We sacrifice to the (several) part(s) of the Asha Vahishta (prayer). We sacrifice to the heard-recital of the Asha Vahishta, to its memorizing, its chanting, and its sacrificial use!

Chapter 21

0 (The Yenhe. (To that one) of beings do we offer, whose superior (fidelity) in the sacrifice Ahura Mazda recognizes by reason of the sanctity (within him; yea, even to those female saints also do we sacrifice) whose (superior fidelity is thus likewise known; thus) we sacrifice to (all, to both) the males and females (of the saints)!)

1 A word for the Yasna by Zarathushtra, the saint, Yenhe, &c. Here the worshipper indicates and offers the Yasna (which is the sacrificial worship) of Mazda as by the command (or as the institution) of Ahura. Hatam. Here the worshipper offers the sacrificial worship as if with the beings who are among those who are destined to live.

2 Yaungham. Here he indicates and offers the sacrificial worship of those holy females who have Aramaiti at their head, as homage to the Immortals. These are the three sentences which comprehend all the Yasnian speech. (Question.) To whom is this Yasna addressed? (Answer.) To the Bountiful Immortals (in the course of the Yasna).

3 Thereupon spake Mazda: Salvation to this one, whosoever he may be! May the absolute ruler Ahura grant it. (Question.)

4 Whom did He answer with this answer? (Answer.) He answered: The state of salvation; and with this answer, 'the state of salvation,' he answered every saint who exists, every one who is coming into existence, and every one who shall exist in the future. (Question. Who answered thus? Answer.) The best One. (Question. What did He answer?) (Answer.) The best thing. (That is,) the best One, Mazda, answered the best and the holy (answer) for the better and the holy man.

5 We sacrifice to this piece, the Yenhe hatam, the prominent and holy Yasht.

Chapter 22

1 With the Baresman brought hither together with the Zaothra, for the worship of the Creator Ahura Mazda, the resplendent, the glorious, and for that of the Bountiful Immortals, I desire to approach this Haoma with my praise, offered (as it is) with punctilious sanctity (or, for a blessing), and this fresh milk, and this plant Hadhanaepata.

2 And, as an act of worship to the beneficent waters, I desire to approach these Zaothras with (my) praise offered (as they are) with punctilious sanctity, having the Haoma with them, and the flesh, with the Hadhanaepata. And I desire to approach the Haoma-water with my praise for the beneficent waters; and I desire to approach the stone mortar and the iron mortar with my praise.

3 And I desire to approach this plant for the Baresman with my praise, and the well-timed prayer for blessings, that which has approached (to accept our homage), and the memorized recital and the fulfillment of the good Mazdayasnian Faith, and the heard recital of the Gathas, and the well-timed and successful prayer for blessings, that of the holy lord of the ritual order. And I desire to approach these wood-billets and their perfume with my praise, - thine, the Fire's, O Ahura Mazda's son! Yea, I desire to approach all good things with my praise, those which Mazda made, and which have the seed of sanctity (within them),

4 for the propitiation of Ahura Mazda and of the Bountiful Immortals, and of Sraosha the blessed, and of Ahura Mazda's Fire, the lofty ritual lord!

5 And I desire to approach the Asnya with my praise, the lords of the ritual order, and the Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the Yazad of the spoken name, and with him Raman Hvastra.(Y3.5)

6 And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.(Y3.6)

7 And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma* with my praise, with that lofty Ahura Napt-apam, and the waters Mazda-made, (Y3.7)

8 And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the Yasht of the Fravashis of the saints, and of the women who have many sons, and the year long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously, Ahura-made and of the Victorious Ascendency (which it secures). (Y3.8)

9 And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha (Obedience) the sacred, the holy, who smites with the blow of victory, and makes the settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the settlements, and causes them to increase. (Y3.9)

10 And I desire to approach the monthly festivals, the lords of the ritual order, and the new moon and the waning moon, and the full moon which scatters night, (Y3.10)

11 And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima the breeder who spends the strength of males, and Maidhyairya, and Hamaspathmaedhaya, and the seasons, lords of the ritual order, (Y3.11)

12 and all those lords who are the three and thirty, who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta (and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts of Righteousness, the Best. (Y3.12)

13 And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra, province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month), (Y3.13)

14 And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants which Mazda made. (Y3.14)

15 And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the law composed against the Daevas, the Zarathushtrian, and with that of the long descent of the Religion which Mazda gave.(Y3.15)

16 And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all, glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and the good Glory, and of the Benefit which Mazda gave.(Y3.16)

17 And I desire to approach with the Yasht of the good and pious Blessing of the pious man and of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse, (Y3.17)

18 and to these places, regions, pastures, and abodes, with their water-springs, and with that of the waters, and the lands, and the plants, and with that of this earth and yon heaven, and with that of the holy wind and of the stars, moon, and sun, and with that of the stars without beginning, self-determined and self-moved, and with that of all the holy creatures which are those of Spenta Mainyu, male and female, regulators of the ritual order, (Y3.18)

19 and with that of the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the days in their duration, and of the days during daylight, and with that of the monthly festivals, and the yearly festivals, and with those of the several seasons which are lords of the ritual at the time of Havani.(Y3.19)

20 And I desire to approach this Haoma with (my) praise, that which is thus lifted up with sanctity, and this milk (fresh as it is, and as if) living and lifted up with sanctity, and this plant the Hadhanaepata lifted up with sanctity. (Y3.1)

21 And I desire to approach these Zaothras with (my) praise for the beneficial waters, these Zaothras which have the Haoma with them and the milk with them, and the Hadhanaepata, and which are lifted up with sanctity. And I desire to approach the Haoma-water with (my) praise for the beneficial waters, and the two mortars, the stone one and the iron one, (Y3.2)

22 and I desire to, approach this branch for the Baresman with my praise, and the memorized recital and fulfillment of the Mazdayasnian law, and the heard recital of the Gathas, and the well-timed and persistent prayer for blessings(uttered) by the holy lords of the ritual order, and this wood and perfume, even thine, O Fire, Ahura Mazda's son, and all good objects Mazda-made (Y3.3)

23 for the propitiation of Ahura Mazda, the resplendent, the glorious, and of the Bountiful Immortals, and of Mithra of the wide pastures, and of Raman Hvastra, (Y3.4)

24 and of the resplendent sun, immortal, radiant, of the fleet horses, and of Vayu, (of predominant influence and) working on high, set over the other beings in the creation [(Pazand); that is for thee thus (O Vayu) when thine influence is that which appertains to Spenta Mainyu], and for the propitiation of the most just knowledge Mazda-given, and of the holy and good Religion, the Mazdayasnian Faith;

25 for the propitiation of the Mathra Spenta, (the bounteous) and holy, and the effective, instituted against the Daevas, the Zarathushtrian law, and of the long descent of the good Mazdayasnian Faith [the holding in mind and devotion to the Mathra Spenta, and knowledge of the Mazdayasnian Religion] for the propitiation of the understanding which is innate and Mazda-made, and of that which is heard by the ear;

26 and for thy propitiation, the Fire's, O Ahura Mazda's son! [(Pazand); (yea) thine, the Fire's, O Ahura Mazda's son] with all the fires, and for the propitiation of Mount Ushi-darena, the Mazda-made, radiant with sanctity;

27 and of all the holy Yazads, spiritual and earthly, and of the holy Fravashis, the redoubted and overwhelming, those of the ancient lore, and those of the next of kin and of the Yazad of the spoken name!

Chapter 23

1 I desire to approach with my praise those Fravashis which have existed from of old, the Fravashis of the houses, and of the villages, of the communities, and of the provinces, which hold the heaven in its place apart, and the water, land, and cattle, which hold the children in the wombs safely enclosed apart so that they do not miscarry.

2 And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly Yazads. And I desire to approach the Fravashi of Gaya Maretan [Gayomard] (the life-man) in my worship with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as well.

3 And I desire in my worship to approach toward every holy Fravashi whosesoever it may be, and wheresoever dead upon this earth (its possessor may have lain), the pious woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who) may have dwelt (here; yea, all) which are now worshipped from this house, which are attentive to, and which attain to (our) good Yasnas and (our) homage.

4 Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fraashis of those who held to the ancient lore, and the Fravashis of the next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship with my praise; and I desire therewith to approach toward all the lords of the ritual, and with praise; and I desire to approach all the good Yazads with my praise, the heavenly and the earthly, who are meet for sacrifice and homage, because of Righteousness the Best!

Chapter 24

1 (And having approached these Haomas with our worship), we present them to Ahura Mazda; (yea, we present) these Haomas, Myazdas, Zaothras, and the Baresman spread with punctilious sanctity, and the flesh, and the milk, fresh as if living, and lifted up with punctilious sanctity, and this branch the Hadhanaepata likewise lifted up with-sanctity.

2 (And having approached these Zaothras in our worship), we present them to the good waters having the Haoma with them, and the milk, and the Hadhanaepata, and lifted up with scrupulous sanctity; and (with them) we present the Haoma-water to the good waters, and both the stone and the iron mortar.

3 And we present this plant of the Baresman! and the timely prayer for blessings, which has approached in the due course of the ritual, and the recollection and practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the timely prayer for blessings which has approached as the prayer of the holy lord of the ritual order; and these wood-billets, and the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and all good objects Mazda-made, which have the seed of righteousness, we offer and present.

4 And these we present hereby to Ahura Mazda, and to Sraosha (Obedience) the blessed (and Righteous), and to the Bountiful Immortals; and to the Fravashis of the saints, even to the souls of the saints, and to the Fire of Ahura Mazda, the lofty lord of entire holy creation, for sacrifice, homage, propitiation, and for praise.

5 And these we present hereby to the Fravashi of Zarathushtra Spitama, the saint, for sacrifice, propitiation, and for praise, and to that of the people who love Righteousness, with all the holy Fravashis of the saints who are dead and who are living, and to those of men who are as yet unborn, and to those of the prophets who will serve us, and will labor to complete the progress and renovation of the world.

6 And we present these Haomas, Myazdas, Zaothras, and the Baresman spread with sanctity, and the flesh, and the milk (fresh as if) living, and lifted up with sanctity, and the Hadhanaepata branch.

7 And we present these Zaothras to the beneficial waters having the Haoma with them, and the flesh, and the Hadhanaepata lifted up with sanctity, and the Haoma-water, to the good waters, with the stone and iron mortars,

8 and this plant of the Baresman, (and) the tirnely Prayer and the recollection and practice of the good Mazdayasnian Faith, and these wood-billets, and the perfume, thine, the Fire's, O Ahura Mazda's son! and all objects which are Mazda-made, and which have, and are, the seed of Righteousness, these we offer and present.

9 (Yea,) we present these hereby to the Bountiful Immortals who rule aright, and who dispose of all aright, the ever-living, ever-helpful, who abide with the Good Mind (of the Lord and of His folk)!

Chapter 25

1 And we worship the Bountiful Immortals with our sacrifice, who rule aright, and who dispose of all aright; and we worship this Haoma, this flesh and branch,

2 and these Zaothras for the good waters, having the Haoma with them, and the flesh with them, and Hadhanaepata, and lifted up with sanctity, and we worship the Haoma-water for the beneficial waters; and we worship the two, the stone mortar and the iron mortar;

3 and we worship this plant for the Baresman and the well-timed prayer for blessings which has approached (in its proper place within the ritual course), and also both the remembrance and the practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the well-timed prayer for blessings of the holy lord of the ritual order which has approached, and these wood-billets with the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and we worship all good objects which are Mazda-made, and which contain (and are) the seed of Righteousness.

4 And we worship Ahura Mazda with our sacrifice, the resplendent, the glorious, and the Bountiful Immortals who rule aright, and who dispose (of all) aright, and Mithra of the wide pastures and Raman Hvastra; and we worship the shining sun, the resplendent, the immortal, of the fleet horses.

5 And we worship the holy wind which works on high, placed higher than the other creatures in the creation; and we worship this which is thine, O Vayu! and which appertains to the Spenta Mainyu within thee; and we worship the most true religious Knowledge, Mazda-made and holy, and the good Mazdayasnian law.

6 And we worship the Mathra Spenta verily glorious (as it is), even the law pronounced against the Daevas, the Zarathushtrian law, and its long descent; yea, we worship the good Mazdayasnian Religion, and the Mathra which is heart-devoted and bounteous (imparting heart's devotion to the saint); yea, we worship the Mazdayasnian Religion maintained in the understanding of the saint; and we honor that science which is the Mathra Spenta, and the innate understanding Mazda-made, and the derived understanding, heard with ear, and Mazda-made.

7 Yea, we worship thee, the Fire, Ahura Mazda's son I the holy lord of the ritual order; and we worship all the Fires, and Mount Ushi-darena (which holds the light) Mazda-made and holy, the Yazad mount, brilliant with sanctity. 8. And we worship every holy spiritual Yazad; and every holy earthly Yazad (who exists)!

Chapter 26

1 I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the Zantumas, and the Dahvyumas, and the Zarathushtrotemas.

2 And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the greatest and the best, the most beautiful and the firmest, the most wise and the best in form, and the one that attains the most its ends because of Righteousness.

3 And (having invoked them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones of the creatures of Ahura who are imperishable and holy.

4 And (having invoked them) hither, we worship the spirit and conscience, the intelligence and soul and Fravashi of those holy men and women who early heard the lore and commands (of God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of the Kine of blessed gift.

5 And (having invoked it) hither, we worship the Fravashi of Gaya Maretan [Gayomard] the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint.

6 And (having invoked them) hither, we worship the life, conscience, intelligence, soul and Fravashi of the next of kin, of the saints male and female who have striven after the ritual truth, which are those of the dead and living saints, and which are those also of men as yet unborn, of the future prophets who will help on the renovation, and complete the human progress, with them all.

7 And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women;

8 and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female.

9 (And having invoked them) hither we worship the Fravashis of all the holy children who fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and those of the saints without the province.

10 We worship the Fravashis of (those) holy men and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya Maretan [Gayomard] (the first created) to the Saoshyant, the victorious.

11 Yea, we worship all the Fravashis of the saints, and we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]!

Chapter 27

1 This is to render Him who is of all the greatest, our lord and master (even) Ahura Mazda. And this to smite the wicked Angra Mainyu, and to smite Aeshma of the bloody spear, and the Mazainya Daevas, and to smite all the wicked Varenya Daevas.

2 And this is to further Ahura Mazda, the resplendent, the glorious, to further the Bountiful Immortals, and the influences of the star Tishtrya, the resplendent, the glorious, (and) to the furtherance of the holy man, and of all the (bountiful and) holy creatures of the Bounteous Spirit.

3-5 (The Ahunwar appears here with Y34.5, the Airyema Ishyo, and the Ashem Vohu.)

6 The Haomas are crushed, O Mazda, Khshathra, and Asha, O ye Lords! Good is Sraosha who accompanies the sacrifice with the great glory, and may he be present affording strenuous help.

7 We are offering saving acts of wisdom and of worship with the sacred gift of the Ahuna-Vairya intoned with sanctity, and of the two mortars here brought forward with holy act, and with that of the correctly uttered words likewise; and therefore may they be to us the more saving in their wise significance.

8 The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.(Y33.11)

9 Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense [âdâ, offering], through the Right give powerful prowess, through Good Thought give the reward.(Y33.12)

10 To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the Daenas about the Right.(Y33.13)

11 As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.(Y33.14)

12 I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice, homage, propitiation and praise of the masters of the days in their duration, and of the days during daylight, for those of the monthly festivals, and for those of the yearly ones, and for those of the seasons! (Y1.23)

13 As the Ahu is excellent, so is the Ratu (one who rules) from (his) sanctity, a creator of mental goodness, and of life's actions done for Mazda; and the Kingdom (is) for Ahura, which to the poor may offer a nurturer.

14 (What is Your Kingdom, Your riches; how may I be Your own in my actions, to nourish Your poor, O Mazda? Beyond; yea, beyond all we declare You, far from Daevas and Khrafstra-accursed mortals!)

15 We worship the Ahuna-vairya. We worship Asha Vahishta, the most beautiful, the Bountiful Immortal.

Chapter 28

1 With outspread hands in petition for that help, O Mazda, I will pray for the works of the holy spirit, O thou the Right, whereby I may please the will of Good Thought and the Ox-Soul.

2 I who would serve you, O Mazda Ahura and Vohu Mano, do ye give through Asha the blessings of both worlds, the bodily and that of the Spirit, which set the faithful in felicity.

3 I who would praise ye as never before, Right and Good Thought and Mazda Ahura, and those for whom Piety makes an imperishable Dominion to grow; come ye to me help at my call.

4 I who have set my heart on watching over the soul, in union with Good Thought, and as knowing the rewards of Mazda Ahura for our works, will, while I have power and strength, teach men to seek after Right.

5 O Asha, shall I see thee and Good Thought, as one that knows? (Shall I see) the throne of the mightiest Ahura and the following of Mazda? Through this word (of promise) on our tongue will we turn the robber horde unto the Greatest.

6 Come thou with Good Thought, give through Asha, O Mazda, as the gift to Zarathushtra, according to thy sure words, long enduring mighty help, and to us, O Ahura, whereby we may overcome the enmity of our foes.

7 Grant, O thou Asha, the reward, the blessing of Good Thought; O Piety, give our desire to Vishtaspa and to me; O thou Mazda and King, grant that your Prophet may command a hearing.

8 The best I ask of Thee, O Best, Ahura (Lord) of one will with the Best Asha, desiring (it) for the hero Frashaostra and for those (others) to whom thou wilt give (it), (the best gift) of Good Mind through all time.

9 With these bounties, O Ahura, may we never provoke your wrath, O Mazda and Right and Best Thought, we who have been eager in bringing you songs of praise. Ye are they that are the mightiest to advance desire and the Dominion of Blessings.

10 The wise whom thou knowest as worthy, for their right (doing) and their good thought, for them do thou fulfill their longing for attainment. For I know words of prayer are effective with Ye, which tend to a good object.

11 I would thereby preserve Right and Good Thought for evermore, that I may instruct, do thou teach me, O Mazda Ahura, from thy spirit by thy mouth how it will be with the First Life.

Chapter 29

1 Unto you wailed the Ox-soul, "For whom did ye fashion me? Who created me? Violence and rapine (and) savagery hath oppressed me, and outrage and might. I have no other herdsman than you; prepare for me then the blessings of pasture."

2 Then the Ox-Creator asked of the Right: "Hast thou a judge for the Ox, that ye may be able to appoint him zealous tendance as well as fodder? Whom do ye will to be his lord, who may drive off violence together with the followers of the Lie?"

3 To him the Right replied: "There is for the Ox no helper that can keep him away. Those yonder have no knowledge how right-doers act towards the lowly". (The Ox-Creator): "Strongest of beings is he to whose help I come at call".

4 (Asha) "Mazda knoweth best the purposes that have been wrought already by demons and by mortals, and that shall be wrought hereafter. He, Ahura, is the decider. So shall it be as he shall will."

5 (The Ox-Creator) "To Ahura with outspread hands we twain would pray, my soul and that of the pregnant cow, so that we twain urge Mazda with entreaties. Destruction is not for the right-living, nor for the cattle-tender at the hands of Liars."

6 Then spake Ahura Mazda himself, who knows the law with wisdom: "There is found no lord or judge according to the Right Order for the Creator hath formed thee for the cattle-tender and the farmer."

7 This ordinance about the fat hath Ahura Mazda, one in will with Right, created for cattle, and the milk for them that crave nourishment, by his command, the holy one. (The Ox and Cow:) "Whom hast thou, O Good Thought, among men, who may care for us twain?"

8 (Vohu Manah:) He is known to me here who alone hath heard our commands, even Zarathushtra Spitama; he willeth to make known our thoughts, O Mazda, and those of the Right. So let us bestow on him charm of speech.

9 Then the Ox-Soul lamented: "That I must be content with the ineffectual word of an impotent man for my protector, when I wish for one that commands mightily! When ever shall there be one who shall give him (the Ox) effective help?"

10 (Zarathushtra:) Do ye, O Ahura, grant them strength, and O Asha, and O Good Thought, that dominion, whereby he (the Savior) could produce good dwellings and peace. I also have realized thee, Mazda, as the first to accomplish this.

11 "Where are Right and Good Thought and Dominion? So, ye men, acknowledge me, for instruction, Mazda, for the great society." (The Ox and Cow:) "O Ahura, now is help ours, we will be ready to serve those that are of you."

Chapter 30

1 Now I will proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks.

2 Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.

3 Now the two primal Spirits, who reveal themselves in vision as Twins, are the Better and the Bad, in thought and word and action. And between these two the wise ones chose aright, the foolish not so.

4 And when these twain Spirits came together in the beginning, they created Life and Not-Life, and that at the last Worst Existence shall be to the followers of the Lie, but the Best Existence to him that follows Right.

5 Of these twain Spirits he that followed the Lie chose doing the worst things; the holiest Spirit chose Right, he that clothes him with the massy heavens as a garment. So likewise they that are fain to please Ahura Mazda by dutiful actions.

6 Between these twain the Daevas also chose not aright, for infatuation came upon them as they took counsel together, so that they chose the Worst Thought. Then they rushed together to Violence, that they might enfeeble the world of men.

7 And to him (i.e. mankind) came Dominion, and Good Mind, and Right and Piety gave continued life to their bodies and indestructibility, so that by thy retributions through (molten) metal he may gain the prize over the others.

8 So when there cometh their punishment for their sins, then, O Mazda, at Thy command shall Good Thought establish the Dominion in the Consummation, for those who deliver the Lie, O Ahura, into the hands of Right.

9 So may we be those that make this world advance, O Mazda and ye other Ahuras, come hither, vouchsafing (to us) admission into your company and Asha, in order that (our) thought may gather together while reason is still shaky.

10 Then truly on the (world of) Lie shall come the destruction of delight; but they who get themselves good name shall be partakers in the promised reward in the fair abode of Good Thought, of Mazda, and of Right.

11 If, O ye mortals, ye mark those commandments which Mazda hath ordained — of happiness and pain, the long punishment for the follower of the Druj, and blessings for the followers of the Right -- then hereafter shall it be well.

Chapter 31

1 Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Lie destroy the creatures of Right, but most welcome to those that give their heart to Mazda.

2 If by reason of these things the better path is not in sight for choosing, then will I come to you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according to the Right.

3 What award Thou givest through the (holy) Spirit and through the Fire and hast taught through Asha, to both the parties, and what the decision is for the wise, this do Thou tell us, Mazda, that we may know, even with the tongue of Thine own mouth, that I may convert all living men.

4 If Asha is to be invoked and Mazda and the other Ahuras and Ashi and Armaiti, do thou seek for me, O Vohu Manah,1 the mighty Dominion, by the increase of which we might vanquish the Lie.

5 Tell me therefore what ye, O thou Right, have appointed me as the better portion, for me to determine, to know and to keep in mind, O thou Good Thought — which portion they envy me. Tell me of all these things. O Mazda Ahura, that shall not or shall be.

6 To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.

7 About which he in the beginning thus thought, "let the blessed realms be filled with Light", he it is that by his wisdom created Right. (Those realms) that the Best Thought shall possess those dost Thou exalt, O Mazda, through the Spirit, which, O Ahura, is ever the same.

8 I recognize Thee, O Mazda, in my thought, that Thou the First art (also) the Last — that Thou art Father of Vohu Manah; -- when I apprehend Thee with mine eye, that Thou art the true Creator of Right [Asha], and art the Lord to judge the actions of life.

9 Thine was Armaiti, Thine the Ox-Creator, (namely) the Wisdom of the Spirit, O Mazda Ahura, because Thou didst give (the cattle) choice whether to depend on a husbandman or one who is no husbandman.

10 So she chose for herself out of the two the cattle-tending husbandman as her lord to guard the Right, the man that advances Good Thought. He that is no-husbandman, O Mazda, however eager he be, has no part in this good message.

11 When Thou, O Mazda, in the beginning didst create the Individual and the Individuality, through Thy Spirit, and powers of understanding - when Thou didst make life clothed with the body, when (Thou madest) actions and teachings, whereby one may exercise one's convictions at one's free-will;

12 Then lifts up his voice the false speaker or the true speaker, he that knows or he that knows not, (each) according to his own heart and mind. Passing from one to another Armaiti confers with the spirit in whom there is wavering.

13 Whatever open or whatever secret (acts) may be visited with punishment, or whether a person for a little sin demands the highest punishment, — of all this through Asha Thou art aware, observing it with Thy flashing eye.

14 These things I ask Thee, O Ahura, how will these come and happen — the dues, that in accord with the records are appointed for the righteous, and those, O Mazda, for the followers of the Druj, — how shall these be when they come to the reckoning.

15 This I ask, what penalty is for him who seeks to achieve kingdom for a liar, for a man of ill deeds, O Ahura, who finds not his living without injury to the husbandman's cattle and men, though he does him no injury.

16 This I ask, whether the understanding man, who strives to advance the Dominion over the house, or district, or land through Asha, shall become like Thee, O Mazda Ahura, when will he be and how will he act?

17 Which is the greater — what the follower of Asha or what the follower of Druj believe? Let him that knows inform the wise; no longer let him that knows nothing deceive. Be to us, O Mazda Ahura, the Teacher of Good Thought.

18 Let none of you listen to the words and commands of the follower of the Druj; for he brings house and clan and district and land into misery and destruction. Resist them with weapon!

19 To him should we listen who has understood Asha, to the wise Healer of Life O Ahura, who can or will establish the truth of the words of his tongue, when through Thy red Fire, O Mazda, the assignment (of rewards) is made to the two parties.

20 Whosoever cometh over to the Righteous, far from him hereafter shall be long age of misery (and) darkness, ill-food, and crying of woe. To such an existence, ye followers of the Lie, shall your own Self bring you through your (own) action.

21 Mazda Ahura by virtue of His absolute Lordship will grant a perpetuity of communion with Haurvatat and Ameretat, and with Asha, with Khshathra, and with Vohu Manah, to him that in spirit and in action is his friend.

22 Clear it is to the man of understanding, as one who has realized it with his thought. He upholds Asha together with good Dominion by his word and deed. He will be, O Mazda Ahura, the most helpful helper to Thee.

Chapter 32

1 (Zarathushtra) — And his blessedness, even that of Ahura Mazda, shall the nobles strive to attain, his the community with the brotherhood, his, ye Daevas, in the manner as I declare it. (The Representatives of the Classes) — As thy messengers we would keep them far away that are enemies to you.

2 To them Mazda Ahura, who is united with Good Thought, and is in goodly fellowship with glorious Right, through Dominion, made reply: We make choice of your holy good Piety [Armaiti] — may it be ours.

3 (Zarathushtra) — But ye, ye Daevas all, and he that highly honors you, are the seed of Bad Thought — yes, and of the Lie and of Arrogance, likewise your deeds, whereby ye have long been known in the seventh region of the earth.

4 For ye have brought it to pass that men who do the worst things shall be called beloved of the Daevas, separating themselves from Good Thought, departing from the will of Mazda Ahura and from Right.

5 Thereby ye defrauded mankind of happy life and immortality, by the deed which he and the Bad Spirit together with Bad Thought and Bad Word taught you, ye Daevas and the Liars, so as to ruin (mankind).

6 The many sins by which he has succeeded in being famous whether by these it shall be thus, this Thou Knowest by the Best Thought, O Ahura, Thou who art mindful of each person's deserts. In Thy Dominion, O Mazda, and that of Asha, shall your decision thereon be observed.

7 None of these sins will the understanding commit, in eagerness to attain the blessing that shall be proclaimed, we know, through the glowing metal — sins the issue of which, O Ahura Mazda, Thou knowest best.

8 Among these sinners, we know, Yima was included, Vivanghen's son, who desiring to satisfy men gave our people flesh of the ox to eat. From these shall I be separated by Thee, O Mazda, at last.

9 The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right.

10 He it is that destroys, who declares that the Ox and the Sun are the worst things to behold with the eyes, and hath made the pious into liars, and desolates the pastures and lifts his weapon against the righteous man.

11 It is they, the liars, who destroy life, who are mightily determined to deprive matron and master of the enjoyment of their heritage, in that they would prevent the righteous, O Mazda, from the Best Thought.

12 Since they by their lore would pervert men from the best doing, Mazda uttered evil against them, who destroy the life of the Ox with shouts of joy, by whom Grehma and his tribe are preferred to the Right and the Karapan and the lordship of them that seek after the Lie.

13 Since Grehma shall attain the realm in the dwelling of the Worst Thought, he and the destroyers of life, O Mazda, they shall lament in their longing for the message of Thy prophet, who will stay them from beholding the Right.

14 To his undoing Grehma, and the Kavis, have long devoted their purpose and energies, for they set themselves to help the liar, and that it may be said, "The Ox shall be slain that it may kindle the Averter of Death to help us."

15 Thereby hath come to ruin the Karapan and the Kavi community, through those whom they will not have to rule over their life. These shall be born away from them both to the dwelling of Good Thought.

16 ..., who hast power, O Mazda Ahura, on him who threatens to be my undoing, that I may fetter the men of the Lie in their violence against my friends.

Chapter 33

1 According as it is with the laws that belong to the present life, so shall the Judge act with most just deed towards the man of the Lie and the man of the Right, and him whose false things and good things balance (in equal measure).

2 Whoso worketh ill for the liar by word or thought or hands, or converts his dependent to the good — such men meet the will of Ahura Mazda to his satisfaction.

3 Whose is most good to the righteous man, be he noble or member of the community or the brotherhood, Ahura — or with diligence cares for the cattle, he shall be hereafter in the pasture of Right and Good Thought [Asha and Vohu Manah].

4 I who by worship would keep far from Thee, O Mazda, disobedience and Bad Thought, heresy from the nobles, and from the community the Lie, that is most near, and from the brotherhood the slanderers, and the worst herdsmen from the pastures of the cattle; --

5 I who would invoke thy Obedience as the greatest of all at the Consummation, attaining long life, and the Dominion of Good Thought, and the straight ways into Right, wherein Mazda Ahura dwells.

6 I, as a priest, who would learn the straight (paths) by the Right, would learn by the Best Spirit how to practice husbandry by that thought in which it is thought of; these Twain of Thine, O Ahura Mazda, I strive to see and take counsel with them.

7 Come hither to me, O ye Best Ones, hither, O Mazda, in Thine own person and visibly, O Right and Good Thought, that I may be heard beyond the limits of the people. Let the august duties be manifest among us and clearly viewed.

8 Consider ye my matters whereon I am active, O Good Thought, my worship, O Mazda, towards one like you, and O Right, the words of my praise. Grant, O Welfare and Immortality, your own everlasting blessing.

9 That Spirit of Thine, Mazda, together with the comfort of the Comrades Twain, who advance the Right, let the Best Thought bring through the Reform wrought by me. Sure is the support of those twain, whose souls are one.

10 All the pleasures of life which thou holdest, those that were, that are, and that shall be O Mazda, according to thy good will apportion them. Through Good Thought advance thou the body, through Dominion and Right at will.

11 The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.

12 Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense [âdâ, offering], through the Right give powerful prowess, through Good Thought give the reward.

13 To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the Daenas about the Right.

14 As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.

Chapter 34

1 The action, the word, and the worship for which Thou, O Mazda, shalt bestow Immortality and Right, and Dominion of Welfare - through multitudes of these, O Ahura, we would that thou shouldst give them.

2 And all the actions of the good spirit [Spenta Mainyu -JHP] and the holy man, whose soul follows the Right, do ye set with the thought (thereof) in thine outer court, O Mazda, when ye are adored with hymns of praise.

3 To Thee and to Right [Asha] we will offer the sacrifice [myazda, i.e. offering] with due service [veneration], that in (Thy established) Dominion ye may bring all creatures to perfection through Good Thought. For the reward of the wise man is for ever secure, O Mazda, among you.

4 Of Thy Fire, O Ahura, that is mighty through Right, promised and powerful, we desire that it may be for the faithful man with manifested delight, but for the enemy with visible torment, according to the pointings of the hand.

5 Have ye Dominion and power, O Mazda, Right and Good Thought, to do as I urge upon you, even to protect your poor man? We have renounced the robber-gangs, both demons and men.

6 If ye are truly thus, O Mazda, Right and Good Thought, then give me this token, even a total reversal of this life, that I may come before you again more joyfully with worship and praise.

7 Can they be true to thee, O Mazda, who by their doctrines turn the known inheritances of Good Thought into misery and woe [usheuru?]. I know none other but you, O Right, so do ye protect us.

8 For by these actions they put us in fear, in which peril is for many — in that the stronger (puts in fear) (me) the weaker one — through hatred of thy commandment, O Mazda. They that will not have the Right in their thought, from them shall the Good Abode be far.

9 These men of evil action who spurn the holy Piety, precious to thy wise one, O Mazda, through their having no part in Good Thought, from them Right shrinks back far, as from us shrink the wild beasts of prey.

10 The man of understanding [or good will] has instructed (people) to cling to action of this Good Thought [Vohu Manah], and to the Holy Piety [Spenta Armaiti], creator, comrade of Right [Asha] — wise that he is, and to all hope, O Ahura, that are in thy Dominion, O Mazda.

11 And both thy (gifts) shall be for sustenance, even nectar and ambrosia. Piety linked with Right shall advance the Dominion of Good Thought, its permanence and power. By these, O Mazda, dost thou bless the foes of thy foes.

12 What is thine ordinance? What willst thou? What of praise or what of worship? Proclaim it, Mazda, that we may hear what ordinances Destiny will apportion. Teach us by Right the paths of Good Thought that are blessed to go in, -

13 Even that way of Good Thought, O Ahura, of which thou didst speak to me, whereon, a way well made by Right, the Daena of the future benefactors shall pass to the reward that was prepared for the wise, of which thou art determinant, O Mazda.

14 The precious reward, then, O Mazda, ye will give by the action of Good Thought to the bodily life of those who are in the community that tends the pregnant cow, (the promise of) your good doctrine, Ahura, that of the wisdom which exalts communities through Right.

15 O Mazda, make known to me the best teachings and actions, these O Good Thought and O Right the due of praise. Through your Dominion, O Ahura, assure us that mankind shall be capable according to (Thy) will.

Chapter 35

0 PRAISE TO AHURA AND THE IMMORTALS; PRAYER FOR THE PRACTICE AND DIFFUSION OF THE FAITH.

1 We sacrifice to Ahura Mazda, the holy Lord of the ritual order, and to the Bountiful Immortals, who rule aright, who dispose of all aright; and we sacrifice to the entire creation of the clean, the spiritual and the mundane, with the longing blessing of the beneficent ritual, with the longing blessing of the benignant Religion, the Mazdayasnian Faith.

2 We are praisers of good thoughts, of good words, and of good actions, of those now and those hereafter [(Pazand) of those being done; and of those completed]. We implant (?) them (with our homage, and we do this) the more, and yet the more since we are (praisers) of the good (from whom they spring).

3 That, therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beauteous! that we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds;

4 and together with these gifts (?) and actions which are thus the best, we would pray for the Kine (which represents the pure creation), that she may have comfort and have fodder from the famed! and from the humble, from the potent and the weak.

5 To the best of good rulers (is) verily the Kingdom, because we render and ascribe it to Him, and make it thoroughly His own (?), to Mazda Ahura do we ascribe it, and to Righteousness the Best.

6 As thus both man or woman knows (the duty), both thoroughly and truly, so let him, or her, declare it and fulfill it, and inculcate it upon those who may perform it as it is.

7 We would be deeply mindful of Your sacrifice and homage, Yours, O Ahura Mazda! and the best, (and we would be mindful) of the nurture of the Kine. And that let us inculcate, and perform for You according as we may; and (for) such (praisers as we are).

8 Under the shelter of the ritual Order let us do so in the active fulfillment of its (precepts) toward every one of the (clean) and better creatures which are fit to live, with a gift for both the worlds.

9 Yea, those words and sayings, O Ahura Mazda! we would proclaim as Righteousness, and as of the better mind (?); and we would make Thee the one who both supports (us in our proclamation) of them, and who throws still further light upon them (as they are),

10 And by reason of Thy Righteous Order, Thy Good Mind, and Thy Sovereign Power, and through the instrumentality of our praises of Thee, O Ahura Mazda! and for the purpose of (still further) praises, by Thy spoken words, and for (still further) spoken words, through Thy Yasna, and for (still further) Yasnas (would we thus proclaim them, and make Thee the bestower of our light).

Chapter 36

0 TO AHURA AND THE FIRE.

1 We would approach You two, O (Ye) primeval ones in the house of this Thy holy Fire, O Ahura Mazda, Thou most bounteous Spirit! Who brings pollutions to this (Thy flame) him wilt Thou cover with pollutions (in his turn).

2 But as the most friendly do Thou give us zeal, O Fire of the Lord! and approach us, and with the loving blessing of the most friendly, with the praise of the most adored. Yea, may'st thou approach to aid us in this our greatest (undertaking) among the efforts of our zeal.

3 The Fire of Ahura Mazda art thou verily; yea, the most bounteous one of His Spirit, wherefore Thine is the most potent of all names (for grace), O Fire of the Lord!

4 And therefore we would approach Thee, (O Ahura!) with the help of Thy Good Mind (which Thou dost implant within us), with Thy (good) Righteousness, and with the actions and the words inculcated by Thy good wisdom!

5 We therefore bow before Thee, and we direct our prayers to Thee with confessions of our guilt, O Ahura Mazda! with all the good thoughts (which Thou dost inspire), with all the words well said, and the deeds well done, with these would we approach Thee.

6 And to Thy most beauteous body do we make our deep acknowledgments, O Ahura Mazda! to those stars (which are Thy body); and to that one, the highest of the high, [such as the sun was called]!

Chapter 37

0 TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.

1 Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good.

2 Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with priority among the Yazads who abide beside the Kine (and care for her protection and support).

3 And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names). We worship him with our bones, and with our flesh, (with our bodies and our life). And we worship the Fravashis of the saints, of holy men, and holy women;

4 and Righteousness the Best do we worship, the most beauteous, the Bountiful Immortal and that which is endowed with light in all things good.

5 And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith, the good law of our thrift, and Piety the ready mind (within Thy folk)!

Chapter 38

0 TO THE EARTH AND THE SACRED WATERS.

1 And now we worship this earth which bears us, together with Thy wives, O Ahura Mazda! yea, those Thy wives do we worship which are so desired from their sanctity.

2 We sacrifice to their zealous wishes, and their capabilities, their inquiries (as to duty), and their wise acts of pious reverence, and with these their blessedness, their full vigor and good portions, their good fame and ample wealth.

3 O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds!

4 Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us) all, we will now address you as the best, and the most beautiful; those (are) yours, those good (objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!

Chapter 39

0 TO THE SOUL OF THE KINE, &C.

1 And now we sacrifice to the Kine's soul, and to her created body, and we sacrifice to the souls of cattle who are fit to live (for us), and whose (we?) are, such as are the same to them.

2 And we worship the souls of those beasts which are tame and broken in, and of wild herds, and the souls of the saints wherever they were born, both of men and of women, whose good consciences are conquering in the strife against the Daevas, or will conquer, or have conquered.

3 And now we worship the Bountiful Immortals (all) the good, and both those male, and those female (by their names). The males among them do we worship, ever living, and ever helpful, who dwell beside the pious, and the females thus the same.

4 As Thou, O Ahura Mazda! hast thought and spoken, as thou hast determined, and hast done these things (effecting) what is good, therefore do we offer to Thee, therefore do we ascribe to Thee our praises, and worship Thee, and bow ourselves before Thee; and therefore would we direct our prayers to Thee, Ahura! with confessions of our sin.

5 And we thus draw near to Thee together with the good kinship of our kindred, with that of Righteousness the blessed, and the good law of thrift and energy and the good Piety, the ready mind (within Thy folk)!

Chapter 40

0 PRAYERS FOR HELPERS.

1 And now in these Thy dispensations, O Ahura Mazda! do Thou wisely act for us, and with abundance with Thy bounty and Thy tenderness as touching us; and grant that reward which Thou hast appointed to our souls, O Ahura Mazda!

2 Of this do Thou Thyself bestow upon us for this world and the spiritual; and now as part thereof (do Thou grant) that we may attain to fellowship with Thee, and Thy Righteousness for all duration.

3 And do Thou grant us, O Ahura! men who are righteous, and both lovers and producers of the Right as well. And give us trained beasts for the pastures, broken in for riding, and for bearing, (that they may be) in helpful companionship with us, and as a source of long enduring vigor, and a means of rejoicing grace to us for this.

4 So let there be a kinsman lord for us, with the laborers of the village, and so likewise let there be the clients (or the peers). And by the help of those may we arise. So may we be to You, O Mazda Ahura! holy and true, and with free giving of our gifts.

0 A PRAYER TO AHURA AS THE KING, THE LIFE, AND THE REWARDER.

1 Praises, and songs, and adorations do we offer to Ahura Mazda, and to Righteousness the Best; yea, we offer and we ascribe them, and proclaim them.

2 And to Thy good Kingdom, O Ahura Mazda! may we attain for ever, and a good King be Thou over us; and let each man of us, and so each woman, thus abide, O Thou most beneficent of beings, and for both the worlds!

3 Thus do we render Thee. the helpful Yazad, endowed with good devices, the friend of them (who worship Thee) with (well-adjusted) ritual; so may'st Thou be to us our life, and our body's vigor, O Thou most beneficent of beings, and that for both the worlds!

4 Aye, let us win and conquer (?) long life, O Ahura Mazda! in Thy grace, and through Thy will may we be powerful. May'st Thou lay hold on us to help, and long, and with salvation, O Thou most beneficent of beings!

5 Thy praisers and Mathra-speakers may we be called, O Ahura Mazda! so do we wish, and to this may we attain. What reward most meet for our deserving Thou hast appointed for the souls, O Ahura Mazda!

6 of that do Thou bestow on us for this life, and for that of mind. Of that reward (do Thou Thyself grant this advantage), that we may come under Thy protecting guardianship, and that of Righteousness for ever. We sacrifice to that brave Yasna, the Yasna Haptanghaiti, the holy, the ritual chief!

0 A SUPPLEMENT TO THE HAPTANGHAITI.

1 We worship You, O Ye Bountiful Immortals! the entire collection of this Yasna, Haptanghaiti (as we sum up all). And we sacrifice to the fountains of the waters, and to the fordings of the rivers, to the forkings of the highways, and to the meetings of the roads.

2 And we sacrifice to the hills that run with torrents, and the lakes that brim with waters! and to the corn that fills the corn-fields; and we sacrifice to both the protector and the Creator, to both Zarathushtra and the Lord.

3 And we sacrifice to both earth and heaven, and to the stormy wind that Mazda made, and to the peak of high Haraiti, and to the land, and all things good.

4 And we worship the Good Mind (in the living) and the spirits of the saints. And we sacrifice to the fish of fifty-fins, and to that sacred beast the Unicorn (?) which stands in Vouru-kasha, and we sacrifice to that sea of Vouru-kasha where he stands,

5 and to the Haoma, golden-flowered, growing on the heights; yea, to the Haoma that restores us, and aids this world's advance. We sacrifice to Haoma that driveth death afar,

6 and to the flood-streams of the waters, and to the great flights of the birds, and to the approaches of the Fire-priests, as they approach us from afar, and seek to gain the provinces, and spread the ritual lore. And we sacrifice to the Bountiful Immortals all!

Chapter 43

1 To each several man, to whom Mazda Ahura ruling at his will grant after the (petitioner's) will, I will after his will that he attain permanence and power, lay hold of Right - grant this, O Piety, - the destined gift of wealth, the life of the Good Thought,

2 and it shall be for him the best of all things. After his longing for bliss may one be given bliss, through the provident most holy spirit, O Mazda, even the blessings of Good Thought which thou wilt give through Right all the days with joy of enduring life.

3 May he attain to that which is better than the good, who would teach us the straight paths of blessedness in this life here of the body and in that of thought - true paths that lead to the world where Ahura Mazda dwells - a faithful man, well-knowing and holy like thee, O Mazda.

4 Then shall I recognize thee as strong and holy, O Mazda, when by the hand in which thou thyself dost hold the destinies that thou wilt assign to the Liar and the Righteous, by the glow of thy Fire whose power is Right, the might of Good Thought shall come to me.

5 As the holy one [spenta] I recognize thee, Mazda Ahura, when I saw thee in the beginning at the birth of Life, when thou madest actions and words to have their meed — evil for the evil, a good destiny for the good — through thy wisdom when creation shall reach its goal.

6 At which goal thou wilt come with thy holy Spirit, O Mazda, with Dominion, at the same with Good Thought, by whose action the settlements will prosper through Right. Their judgments shall Piety proclaim, even those of thy wisdom which none can deceive.

7 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me and asked me: "Who art thou? to whom dost thou belong? By what signs wilt thou appoint the days for questioning about thy possessions and thyself?"

8 Then I said to him: "To the first (question), Zarathushtra am I, a true foe to the Liar, to the utmost of my power, but a powerful support would I be to the Righteous, that I may attain the future things of the infinite Dominion, according as I praise and sing thee, O Mazda.

9 As the holy one I recognize thee, Mazda Ahura, when Good Thought came to me. To his question, "For which wilt thou decide" (I made reply). "At the gift of adoration to thy Fire, I will bethink me of Right so long as I have power.

10 Then show me Right, upon whom I call. (Mazda:) "Associating him with Piety, I have come hither. Ask us now what things are here for thee to ask. For thy asking is as that of a mighty one, since he that is able should make thee as a mighty one possessed of thy desire."

11 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when first by your words I was instructed. Shall it bring me sorrow among men, my devotion, in doing that which ye tell me is the best.

12 And when thou saidest to me, 'To Right shalt thou go for teaching', then thou didst not command what I did not obey: 'Speed thee, ere my Obedience come, followed by treasure-laden Destiny, who shall render to men severally the destiny of the two-fold award.'

13 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me to learn the state of my desire. Grant it me, that which none may compel you to allow, (the wish) for long continuance of blessed existence that they say is in thy Dominion.

14 If thy provident side, such as an understanding man who has the power would give to his friends, comes to me by the Dominion through Right, then I will bestir myself to set myself in opposition against the foes of thy Law, together with all those who are mindful of thy words.

15 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when the best Tushna-Matay taught me to declare: "Let not men seek again and again to please the Liars, for they make all the righteous enemies."

16 And Zarathushtra himself, O Ahura, chooses each one of thy holiest Spirit, O Mazda. May Right be embodied full of life and strength! May Piety abide in the Dominion bright as the sun! May Good Thought give destiny to men according to their works!

Chapter 44

1 This I ask Thee, tell me truly, Ahura - as to prayer, how it should be to one of you. O Mazda Ahura, might one like thee teach to a friend such as I am, and through friendly Right give us support, that Good Thought may come to us.

2 This I ask Thee, tell me truly, Ahura - whether at the beginning of the Best Existence the recompenses shall bring blessedness to him that meets with them. Surely he, O Right, the holy one, who watches in his spirit the transgression of all, if himself the benefactor of all that lives, O Mazda.

3 This I ask Thee, tell me truly, Ahura. Who is by generation the Father of Right, at the first? Who determined the path of sun and stars? Who is it by whom the moon waxes and wanes again? This, O Mazda, and yet more, I am fain to know.

4 This I ask Thee, tell me truly, Ahura. Who upholds the earth beneath and the firmament from falling? Who the waters and the plants? Who yoked swiftness to winds and clouds? Who is, O Mazda, creator of Good Thought?

5 This I ask Thee, tell me truly, Ahura. What artist made light and darkness? What artist made sleep and waking? Who made morning, noon, and night, that call the understanding man to his duty?

6 This I ask Thee, tell me truly, Ahura - whether what I proclaim is verily the truth. Will Right with its actions give aid (at the last)? will Piety? Will Good Thought announce from the Dominion? For whom hast thou made the pregnant cow that brings good luck?

7 This I ask Thee, tell me truly, Ahura. Who created together with Dominion the precious Piety? Who made by wisdom the son obedient to his father? I strive to recognize by these things thee, O Mazda, creator of all things through the holy spirit.

8 This I ask Thee, tell me truly, Ahura. I could keep in mind thy design, O Mazda, and understand aright the maxims of life which I ask of Good Thought and Right. How will my soul partake of the good that gives increase?

9 This I ask Thee, tell me truly, Ahura - whether for the Self that I would bring to perfection, that of the man of insight, the Lord of Dominion would make promises of the sure Dominion, one of thy likenesses, O Mazda, who dwells in one abode with (Right) and Good Thought.

10 This I ask Thee, tell me truly, Ahura. The Religion which is best for (all) that are, which in union with Right should prosper all that is mine, will they duly observe it, the religion of my creed, with words and action of Piety, in desire for thy (future) good things, O Mazda?

11 This I ask Thee, tell me truly, Ahura - whether Piety will extend to those to whom thy Religion shall be proclaimed? I was ordained at the first for this by thee; all others I look upon with hatred of spirit.

12 This I ask Thee, tell me truly, Ahura. Who among those with whom I would speak is a righteous man, and who a liar? On which side is the enemy? (On this), or is he the enemy, the Liar who opposes thy blessings? How shall it be with him? Is he not to be thought of as an enemy?

13 This I ask Thee, tell me truly, Ahura - whether we shall drive the Lie away from us to those who being full of disobedience will not strive after fellowship with Right, nor trouble themselves with counsel of Good Thought.

14 This I ask Thee, tell me truly, Ahura - whether I would put the Lie into the hands of Right, to cast her down by the words of thy lore, to work a mighty destruction among the Liars, to bring torments upon them and enmities, O Mazda.

15 This I ask Thee, tell me truly, Ahura - if thou hast power over this to ward off from me through Right, when the two opposing hosts meet in battle according to those decrees which thou wilt firmly establish. Whether is it of the twain that thou wilt give victory.

16 This I ask Thee, tell me truly, Ahura. Who is victorious to protect by thy doctrine (all) that are? By vision assure me how to set up the judge that heals the world. Then let him have Obedience coming with Good Thought unto every man whom thou desirest, O Mazda.

17 This I ask Thee, tell me truly, Ahura - whether through you I shall attain my goal, O Mazda, even attachment unto you, and that my voice may be effectual, that Welfare and Immortality may be ready to unite according to that promise with him who joins himself with Right.

18 This I ask Thee, tell me truly, Ahura - whether I shall indeed, O Right, earn the reward, even ten mares with a stallion and a camel, which was promised to me, O Mazda, as well as through thee, the future gift of Welfare and Immortality.

19 This I ask Thee, tell me truly, Ahura. He that will not give the reward to him that earns it, even to the man who fulfilling his word gives him (what he undertook) - what penalty shall come to him for the same at the present? I know that which shall come to him at the last.

20 Have the Daevas ever exercised good dominion? And I ask of those who see how for the Daevas' sake the Karapan and the Usij give cattle to violence, and how the Kavi made them continually to mourn, instead of taking care that they make the pastures prosper through Right.

Chapter 45

1 I will speak forth: hear now and hearken now, ye from near and ye from far that desire (instruction). Now observe this in your mind, all of you, for he is revealed. Never shall the false Teacher destroy the Second Life, the Liar, in perversion by his tongue into evil belief.

2 I will speak of the Spirits twain at the first beginning of the world, of whom the holier spoke thus to the enemy: "Neither thought, nor teachings, nor wills, nor beliefs, nor words, nor deeds, nor selfs, nor souls of us twain agree".

3 I will speak of that which Mazda Ahura, the all-knowing, revealed to me first in this (earthly) life. Those of you that put not in practice this word as I think and utter it, to them shall be woe at the end of life.

4 I will speak of what is best for the life. Through Asha I have come to know, O Mazda, who created it (the life), the father of active Good Thought: but his daughter is the good-working Armaiti. The all-observant Ahura is not to be deceived.

5 I will speak of that which (he), the Holiest declared to me as the word that is best for mortals to obey; while he said: "they who for my sake render him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit [Spenta Mainyu -JHP]" - (he) Mazda Ahura.

6 I will speak of him who is the greatest of all, praising him, O Right, who is bounteous to all that live. By the holy spirit let Mazda Ahura hearken, in whose Adoration I have been instructed by Good Thought. By his wisdom let him teach me what is best,

7 Even he whose two awards, whereof he ordains, men shall attain, who so are living or have been or shall be. In immortality shall the soul of the righteous be joyful, in perpetuity shall be the torment of Liars. All this doth Mazda Ahura appoint by his Dominion.

8 Him thou shouldst seek to win for us by hymns of adoration (in thy mind): "Now indeed have I seen it with mine eye, (the Kingdom) of the good spirit [Spenta Mainyu - JHP] and of (good) action and word, since I have learnt to know Mazda Ahura through Right". Let us offer him homage in the House of Song [Heaven].

9 Him thou shouldst seek to propitiate for us together with Good Thought, who at his will maketh us weal or woe. May Mazda Ahura by his Dominion bring us to work, for prospering our beasts and our men, so that we may through Right have familiarity with Good Thought.

10 Him thou shouldst seek to exalt with prayers of piety, him that is called Mazda Ahura for ever, for that he hath promised through his own Right and Good Thought that Welfare and Immortality shall be for us in his Dominion strength and perpetuity in his house.

11 Whoso therefore in the future lightly esteemeth the Daeva and those mortals that lightly esteem him - even all others save that one who highly esteemeth him, - unto his shall the holy Daena of the future deliverer, as lord of the house, be friend, brother or father, O Mazda Ahura.

Chapter 46

1 To what land shall I go to flee, whither to flee? From nobles and from my peers they sever me, nor are the people pleased with me [.....], nor the Liar rulers of the land. How am I to please thee, Mazda Ahura?

2 I know wherefore, O Mazda, I have been unable (to achieve) anything. Only a few herds are mine (and therefore it is so) and because I have got but few people. I cry unto thee, see thou to it, O Ahura, granting me support a friend gives to friend. Teach me through the Right what the acquisition of Good Thought is.

3 When, Mazda, shall the sunrisings come forth for the worlds winning of Right, through the powerful teachings of the wisdom of the future Deliverers? Who are they to whose help Good Thought shall come? I have faith that thou wilt thyself fulfill this for me, O Ahura.

4 The Liar stays the supporter of Right from prospering the cattle in district and province, infamous that he is, repellent in his actions. Whoso, Mazda, robs him of dominion or of life, he shall go before and prepare the ways of the good belief.

5 If an understanding man should be able to hold one who comes over from his vow and his ties of faith, himself having brought him thereto, and living according to the ordinance, a righteous man (converting) a Liar - then shall he, when he is sure of him, tell it to the nobles, that they may protect him from injury, O Mazda Ahura.

6 But whoso when thus approached should refuse his aid, he shall go to the abodes of the company of the Liar. For he is himself a Liar, who is very good to a Liar, he is a righteous man to whom a righteous man is dear, since thou hast created men's Selves in the beginning, O Ahura.

7 Whom, O Mazda, can one appoint as protector for one like me, when the Liar sets himself to injure me, other than Thy Fire and Thy Thought, through actions of which twain the Right will come to maturity, O Ahura? In this lore do thou instruct my very self.

8 Whoso is minded to injure my possessions, from his actions may no harm come to me! Back upon himself may they come with hostility, against his own person, all the hostile (acts), to keep him far from the Good Life, Mazda, not from the ill!

9 Who is it, the faithful man he, who first taught that we honor thee as mightiest to help, as the holy righteous Lord over action? What thy Right made known, what the Ox-Creator made known to Right, they would fain hear through thy Good Mind.

10 Whoso, man or woman, doeth what thou, Mazda Ahura, knowest as best in life, as destiny for what is Right (give him) the Dominion through Good Thought. And those whom I impel to your adoration, with all these will I cross the Bridge of the Separator.

11 By their dominion the Karapans and the Kavis accustomed mankind to evil actions, so as to destroy Life. Their own soul and their own self shall torment them when they come where the Bridge of the Separator is, to all time dwellers in the House of the Lie.

12 When among the laudable descendants and posterity of the Turanian Fryana the Right ariseth, through activity of Piety that blesseth substance; then shall Good Thought admit them, and Mazda Ahura give them protection at the Fulfillment.

13 Whoso among mortals has pleased Spitama Zarathushtra by his willingness, a man deserving of good fame, to him shall Mazda Ahura give Life, to him shall Good Thought increase substance, him we account to be a familiar friend with your Right.

14 O Zarathushtra, what righteous man is thy friend for the great covenant? Who wills to have good fame? It is the Kava Vishtaspa at the consummation. Those whom thou wilt unite in one house with thee, these will I call with words of Good Thought.

15 Ye Haechataspa Spitamas, I will declare unto ye so that ye can discern the wise and the unwise. ... Through these actions ye shall acquire Right according to the primeval laws of Ahura.

16 Frashaoshtra Hvogva, go thou thither with those faithful whom we both desire to be in blessedness, where with Right is united Piety, where the Dominion is in possession of Good Thought, where Mazda Ahura dwells to give it increase.

17 When, O Jamaspa Hvogva, when I recount your wrongs not your successes, (and) with your obedience the prayers of your loyalty, (before him) who shall separate the wise and the unwise through his prudent counselor the Right, even he, Mazda Ahura.

18 He that holds unto me, to him I promise what is best in my possession through the Good Thought, but enmities to him that shall set himself to devise enmity to us, O Mazda and the Right, desiring to satisfy your will. That is the decision of my understanding and thought.

19 He who accomplisheth for me, even Zarathushtra, in accordance with Right that which best agrees with my will, to him as earning the reward of the Other Life shall be that of two pregnant cows, with all things whereon his mind is set. These things will thou bring to pass for me who best knowest how, O Mazda.

Chapter 47

1 For his holy Spirit and for Best Thought, deed, and word, in accordance with Right Mazda Ahura with Dominion and Piety shall give us Welfare and Immortality.

2 The best (work) of this most holy Spirit he fulfills with the tongue through words of Good Thought, with work of his hands through the action of Piety, by virtue of this knowledge: he, even Mazda, is the Father of Right.

3 Thou art the holy Father of this Spirit, which has created for us the luck-bringing cattle, and for its pasture to give it peace (has created) Piety, when he had taken counsel, O Mazda, with Good Thought.

4 From this Spirit have Liars fallen away, O Mazda, but not the Righteous. Whether one is lord of little or of much, he is to show love to the righteous, but be ill unto the Liar.

5 And all the best things which by this Holy Spirit thou hast promised to the righteous, O Mazda Ahura, shall the Liar partake of them without thy will, who by his actions is on the side of Ill Thought?

6 Through this holy Spirit, Mazda Ahura, and through the Fire thou wilt give the division of good to the two parties, with support of Piety and Right. This verily will convert many who are ready to hear.

Chapter 48

1 When at the Recompensings the Right shall smite the Liar, so that what was long since made known shall be assigned to eternity to Daevas and men, then will it exalt with thy blessings, Ahura, him who prays to thee.

2 Tell me, for thou art he that knows, O Ahura: - shall the Righteous smite the Liar before the retributions come which thou hast conceived? That were indeed a message to bless the world.

3 For him that knows, that is the best of teachings which the beneficent Ahura teaches through the Right, he the holy one, even thyself, O Mazda, that knows the secret lore through the wisdom of Good Thought.

4 Whoso, O Mazda, makes his thought (now) better, (now) worse, and likewise his Self by action and by word, and follows his own inclinations, wishes, and choices, he shall in thy purpose be in a separate place at last.

5 Let good rulers rule us, not evil rulers with the actions of the Good Lore, O Piety! Perfect thou for man, O thou most good, the future birth, and for the cow skilled husbandry. Let her grow fat for our nourishing.

6 She (Armaiti) will give us peaceful dwelling, she will give lasting life and strength, she the beloved of Good Thought. For it (the cattle) Mazda Ahura made the plants to grow at the birth of the First Life, through Right.

7 Violence must be put down! against cruelty make a stand, ye who would make sure of the reward of Good Thought through Right, to whose company the holy man belongs. His dwelling place shall be in thy House, O Ahura.

8 Is the possession of thy good Dominion, Mazda, is that of thy Destiny assured to me Ahura? Will thy manifestation, O thou Right, be welcome to the pious, even the weighing of actions by the Good Spirit [Spenta Mainyu -JHP]?

9 When shall I know whether ye have power, O Mazda and Right, over everyone whose destructiveness is a menace to me? Let the revelation of Good Thought be confirmed unto me; the future deliverer should know how his own destiny shall be.

10 When, O Mazda, will the nobles understand the message? When will thou smite the filthiness of this intoxicant, through which the Karapans evilly deceive, and the wicked lords of the lands with purpose fell?1

11 When, O Mazda, shall Piety come with Right, with Dominion the happy dwelling rich with pasture? Who are they that will make peace with the bloodthirsty Liars? To whom will the Lore of Good Thought come?

12 These shall be the deliverers of the provinces, who exert themselves, O Good Thought in their action, O Asha, to fulfill their duty, face to face with thy command, O Mazda. For these are the appointed smiters of Violence.

Chapter 49

1 Ever has Bendva been for me the greatest obstacle, I who desire to give satisfaction to those who are neglected, O Right, O Mazda. With good Ada come to me, support me firmly. Prepare for him (his) ruin, O Good Thought.

2 The perverter of this Bendva has long time impeded me, the Liar who has fallen away from Right. He cares not that holy Piety should be his, nor takes the counsel with Good Thought, O Mazda.

3 And in this belief (of ours), O Mazda, Right is laid down, for blessing, in the heresy the Lie, for ruin. Therefore I strive for the fellowship of Good Thought, I forbid all intercourse with the Liar.

4 They who make the increase of violence and cruelty with their tongues, the foes of cattle-nurture among its friends; whose ill deeds prevail, not their good deeds: these (shall be) in the house of the Daevas, (the place for) the Self of the Liar.

5 But he, O Mazda, - happiness and satiety be his who links his own Self with Good Thought, being through Right an intimate of Piety. And with all these (may I be) in Thy Dominion, Ahura.

6 I beseech you twain, O Mazda and the Right, to say what are the plans of your will, that we may discern how we might teach the Religion of such as you, O Ahura.

7 And this let Good Thought hear, O Mazda, let the Right hear, do thou also listen, O Ahura, which men of the brotherhood, what noble is it according to the Law who brings to the community fame.

8 On Frashaoshtra do thou bestow the most gladsome fellowship with the Right - this I ask thee, O Mazda Ahura - and on myself the hold on what is good in thy Dominion. To all eternity we would be thy messengers.

9 Let the helper hear the ordinance, he that is created to bring deliverance. The man of right words is no regarder of fellowship with the Liar, if they that are partakers of Right are to make their Selves partake in the best reward at the Judgment, O Jamaspa.

10 And this, O Mazda, will I put in thy care within thy House - the Good Thought and the souls of the Righteous, their worship, their Piety and zeal, that thou mayst guard it, O thou mighty Dominion, with abiding power.

11 But these that are of an evil dominion, of evil deeds, evil words, evil Self, and evil thought, Liars, the Souls go to meet them with evil food; in the House of the Lie they shall be meet inhabitants.

12 What help hast thou, O Right, for Zarathushtra that calls upon me? What hast thou, Good Thought? — for me who with praises seeks your favor, O Mazda Ahura, longing for that which is best in your possession.

Chapter 50

1 (Zarathushtra:) Can my soul count on any one for help? Who is there found for my herd, who for myself a protector, indeed, at my call other than the Right and thyself. O Mazda Ahura, and the Best Thought?

2 How, O Mazda, should one desire the luck-bringing cattle, one who would fain it would come to him with the pasture? (Mazda:) They that live uprightly according to the Right among the many that look upon the sun, those whom they stand in judgment, I will settle in the dwellings of the wise.

3 (Zarathushtra:) So this (reward) shall come to him through the Right, O Mazda, (this reward) which by the Dominion and Good Thought he promised, whomsoever by the power of his Destiny prospers the neighboring possession that now the Liar holds.

4 I will worship you with praise, O Mazda Ahura, joined with Right and Best Thought and Dominion, that they, desired of pious men, may stand as Judges on the path of the obedient unto the House of Song.

5 Assured by you, O Mazda Ahura and Right, are the pointings of the hand - since you are well-disposed to your prophet - which shall bring us to bliss, together with visible manifest help.

6 The prophet Zarathushtra, O Mazda, who lifts up his voice in worship, as friend of Asha - may the Creator of Wisdom teach me his ordinances through Good Thought, that my tongue may have a pathway.

7 For you I will harness the swiftest steeds, stout and strong, by the promptings of your praise, that ye may come hither, O Mazda, Right, and Good thought.

8 Ever with verses that are recognized as those of pious zeal I will come before you with outstretched hands, O Mazda, before you, O thou Right, with worship of the faithful man, before you with all the capacity of Good Thought.

9 With those prayers I would come and praise you, O Mazda and thou Right, with actions of Good Thought. If I be master of my own destiny as I will, then will I take thought for the portion of the wise in the same.

10 Those actions that I shall achieve and those done aforetime, and those, O Good Thought, that are precious in thy sight, the rays of the sun, the shimmering uprisings of the days, all is for your praise, O thou Right and Mazda Ahura.

11 Your praiser, Mazda, will I declare myself and be, so long, O Right, as I have strength and power. May the Creator of the world accomplish through Good Thought its fulfillment of all that most perfectly answers to his will.

Chapter 51

1 The good, the precious Dominion, as a most surpassing portion, shall Right achieve for him that with zeal accomplishes what is best through his actions, O Mazda. This will I now work out for us.

2 Before all, O Mazda Ahura, assure me the Dominion of your possession, O Right, and what is thine, O Piety. Your (Dominion) of blessing give through Good Thought to him that prays.

3 Let your ears attend to those who in their deeds and utterances hold to your words, Ahura and Right, to those of Good Thought, for whom thou, Mazda, art the first teacher.

4 Where is the recompense for wrong to be found, where pardon for the same? Where shall they attain the Right? Where is the holy Piety, where Best Thought? Thy Dominions, where are they, O Mazda?

5 All this (I) ask, whether the husbandman shall find cattle in accordance with Right, he that is perfect in action, a man of understanding, when he prays to him, who hath promised unto the Wise the true Judge, in that he is Lord of the two destinies...

6 Even he, Ahura Mazda, who through his Dominion appoints what is better than good to him that is attached to his will, but what is worse than evil to him that obeys him not, at the last end of life.

7 Give me, O thou that didst create the Ox and Waters and Plants, Welfare and Immortality, by the Highest Spirit, O Mazda, strength and continuance through Good Thought at the (Judge's) sentence.

8 Of these two things will I speak, O Mazda, - for one may speak to the wise, - the ill that is threatened to the Liar, and the happiness of him who clings to the Right. For he, the Prophet, is glad of every one who says this to the wise.

9 What recompense thou wilt give to the two parties by thy red Fire, by the molten metal, give us a sign of it in our souls - even the bringing of ruin to the Liar, of blessing to the Righteous.

10 Whoso, other than this one, seeks to kill me, Mazda, he is a son of the Lie's creation, ill-willed thus towards all that live. I call the Right to come to me with good destiny.

11 What man is friend to Spitama Zarathushtra, O Mazda? Who will let himself be counseled by Right? With whom is holy Piety? Or who as an upright man is intent on the brotherhood of Good Thought?

12 The Kavi's wanton did not please Zarathushtra Spitama at the Winter Gate, in that he stayed him from taking refuge with him, and when there came to him also (Zarathushtra's) two steeds shivering with cold.

13 Thus the Self of the Liar destroys for himself the assurance of the right Way; whose soul shall tremble at the Revelation on the Bridge of the Separator, having turned aside with deeds and tongue from the Path of Right.

14 The Karapans will not obey the statutes and ordinances concerning husbandry. For the pain they inflict upon the cattle, fulfill upon them through their actions and judgments that judgment which at the last shall bring them to the House of the Lie.

15 When Zarathushtra hath promised to the men of his brotherhood, (which) in the House of Song Ahura Mazda hath first attained, for all this I have looked through your blessings, Good Thought, and those of Right.

16 Kavi Vishtaspa hath the creed which the holy Mazda Ahura with Right hath devised, together with the dominion of the Brotherhood, and the path of Good Thought. So be it accomplished after our desire.

17 The fair form of one that is dear hath Frashaoshtra Hvogva promised unto me: may sovereign Mazda Ahura grant that she attain possession of the Right for her good Self.

18 This creed Jamaspa Hvogva chooses through Right, lordly in substance. This Dominion they (choose) who have part in Good Thought. This grant me, Ahura, that they may find in thee, Mazda, their protection.

19 The man himself, O Maidyoi-Maungha Spitama, hath set this before him after conceiving it in his own self. He that would see life indeed, to him will he make known what in actions by Mazda's ordinance is better during (this) existence.

20 Your blessings shall ye give us, all that are one in will, with whom Right, Good Thought, Piety, and Mazda (are one) according to promise, giving your aid when worshipped with reverence.

21 By Piety the man becomes Holy. Such person advances Right through his thinking, his words, his action, his Self. By Good Thought Mazda Ahura will give the Dominion. For this good Destiny I long.

22 He, I ween, that Mazda Ahura knoweth among all that have been and are, as one to whom in accordance with Right the best portion falls for his prayer, these will I reverence by their own names and go before them with honor.

Chapter 52

0 A PRAYER FOR SANCTITY AND ITS BENEFITS.

1 I pray with benedictions for a benefit, and for the good, even for the entire creation of the holy (and the clean); I beseech for them for the (generation which is) now alive, for that which is just coming into life, and for that which shall be hereafter. And (I pray for that) sanctity which leads to prosperity, and which has long afforded shelter, which goes on hand in hand with it, which joins it in its walk, and of itself becoming its close companion as it delivers forth its precepts,

2 bearing every form of healing virtue which comes to us in waters, appertains to cattle, or is found in plants, and overwhelming, all the harmful malice of the Daevas, (and their servants) who might harm this dwelling and its lord,

3 bringing good gifts, and better blessings, given very early, and later (gifts), leading to successes, and for a long time giving shelter. And so the greatest, and the best, and most beautiful benefits of sanctity fall likewise to our lot

4 for the sacrifice, homage, propitiation, and the praise of the Bountiful Immortals, for the bringing prosperity to this abode, and for the prosperity of the entire creation of the holy, and the clean, (and as for this, so) for the opposition of the entire evil creation. (And I pray for this) as I praise through Righteousness, I who am beneficent, those who are (likewise of a better mind).

5 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!(Y8.5)

6 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

7 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

8 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked. (Y8.8)

Chapter 53

1 (Zarathushtra) - The best possession known is of Zarathushtra Spitama, which is that Mazda Ahura will give him through Right the glories of blessed life unto all time, and likewise to them that practice and learn the words and actions of his Good Religion.

2 Then let them seek the pleasure of Mazda with thoughts, words, and actions, unto him praise gladly, and seek his worship, even Kava Vishtaspa, and Zarathushtra's son, the Spitamid, with Frashaoshtra, making straight the paths for the Religion of the future Deliverer which Ahura ordained.

3 Him, O Pouruchista, thou scion of Haechataspa and Spitama, youngest of Zarathushtra's daughters, hath (Zarathushtra) appointed as one to enjoin on them the fellowship with Good Thought, Right, and Mazda. So take counsel with thine own understanding, with good insight practice the holiest works of Piety.

4 (Jamaspa): Earnestly will I lead her to the Faith, that she may serve her father and her husband, the farmers and the nobles, as a righteous woman (serving) the righteous. The glorious heritage of Good Thought ... shall Mazda Ahura give to her for all time.

5 (Zarathushtra): Teachings address I to maidens marrying, and to you (bridegrooms) giving counsel. Lay them to heart and learn to get them within your Selves in earnest attention to the Life of Good Thought. Let each of you strive to excel the other in the Right, for it will be a prize for that one.

6 So is it in fact, ye men and women! Whatever happiness ye look for in the follower of the (...) that will be snatched away from his person. To them the Liars, crying 'woe', shall be ill-food, paradise shall be lost to them that despite righteousness. In such wise ye destroy for yourselves the Spiritual Life.

7 And to you shall accrue the reward of the Brotherhood - in so far as the most faithful zeal is in your flesh and blood - there where the spirit of the Liar, cringing and cowering, shall fall down into destruction. If you separate yourselves from the Brotherhood, then will 'woe!' be your word at the end of things.

8 So they whose deeds are evil, let them be deceived, and let them all howl, abandoned to ruin. Through good rulers let him bring death and bloodshed upon them and peace from these (their assaults) unto the happy villagers. Grief let him bring on those, he that is the greatest, with the lord of death; and soon let it be.

9 To men of evil creed belongs the place of corruption. They that set themselves to contemn the worthy, despising righteousness, forfeiting their own body. - Where is the Righteous Lord who shall rob them of life and freedom? Thine Mazda is the Dominion, whereby thou canst give to the right-living poor man the better portion.

Chapter 54

1 Let the Airyaman, the desired friend and peersman, draw near for grace to the men and to the women who are taught of Zarathushtra, for the joyful grace of the Good Mind, whereby the conscience may attain its wished-for recompense. I pray for the sacred reward of the ritual order which is (likewise so much) to be desired; and may Ahura Mazda grant it, (or cause it to increase).

2 We sacrifice to the Airyema-ishyo, the powerful, the victoriously smiting, the opponent of assaulting malice, the greatest of the sentences of the holy ritual order. And we sacrifice to the bounteous Gathas that rule supreme in the ritual, the holy (and august). And we sacrifice to the Praises of the Yasna which were the productions of the world of old.

Chapter 55

0 THE WORSHIP OF THE GATHAS AS CONCLUDED, THAT OF THE STAOTA YESNYA AS BEGINNING.

1 We present hereby and we make known, as our offering to the bountiful Gathas which rule (as the leading chants) within (the appointed times and seasons of) the Ritual, all our landed riches, and our persons, together with our very bones and tissues, our forms and forces, our consciousness, our soul, and Fravashi.

2 That which Gathas (may) be to us, which are our guardians and defenders, and our spiritual food, yea, which (may) be to our souls both food and clothing, such are these Gathas to us, guardians, and defenders, and (spiritual) food, even such they are, both food and clothing to the soul. And (may) they be to us (for this our offering) abundant givers of rewards, and just and righteous ones, for the world beyond the present, after the parting of our consciousness and body.

3 And may these (Praises of the Offering) come forth, and appear for us with power and victorious assault, with health and healing, with progress, and with growth, with preparation and protection, with beneficence and sanctity, and abounding with gifts toward him who can understand; yea, let them appear (with free liberality to the enlightened), let them appear as Mazda, the most beneficent, has produced them, He the one who is victorious when He smites, and who helps the settlements advance, for the protection, and the guarding of the religious order of the settlements which are now being furthered, and of those which shall bring salvation to us, and for the protection of the entire creation of the holy (and the clean).

4 And may'st thou, (O Asha! who abidest within the Gathas), give to every holy man who comes with this prayer for a blessing, and endeavoring to help himself, according to his good thoughts, and words, and deeds.

5 We are therefore worshipping both the (divine) Righteousness and the Good Mind, and the bountiful Gathas, that rule as the leading chants within (the times and the seasons of) the holy ritual order.

6 And we worship the Praises of the Yasna which were the production of the ancient world, those which are (now) recollected and put in use, those which are now learned and taught, those which are being held (in mind, and so) repeated, those remembered and recited, and those worshipped, and thus the ones which further the world through grace in its advance. And we worship the part(s) of the Praises of the Yasna, and their recitation as it is heard, even their memorized recital, and their chanting, and their offering (as complete).

Chapter 56

0 INTRODUCTION TO THE SROSH YASHT.

1 Let Sraosha (the listening Obedience) be present here for the worship of Ahura Mazda, the most beneficent, and holy, of him) who is desired by us as at the first, so at the last; and so again may attentive Obedience be present here for the worship of Ahura Mazda, the most beneficent and the holy who (is so) desired by us.

2 (Yea), let Sraosha (the attentive Obedience) be present here for the worship of the good waters, and for the Fravashis of the saints which are so desired by us, [and for (their) souls], as at the first, so at the last. And thus again may Sraosha (the listening Obedience) be present here for the worship of the good, waters, and for the Fravashis of the saints, which are so desired by us, [(and) for (their) souls].

3 Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea, let the good Obedience be here for the worship of the good and bountiful Immortals who rule aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May Sraosha (Obedience) be here present for the worship of the good waters, he the good and the holy, as at the first, so at the last.

4 And so again may Sraosha, (Obedience) the good, be present here for the worship of the good waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed and the stately, who smites with victory, and who furthers the settlements in their advance, the holy lord of the ritual order.

Chapter 57

0 THE SROSH YASHT.

1 A blessing is Righteousness (called) the Best, &c. Propitiation be to Sraosha, Obedience the blessed, the mighty, the incarnate word of reason, whose body is the Mathra, him of the daring spear, devoted to the Lord, for (his) sacrificial worship, homage, propitiation, and praise.

2 We worship Sraosha, (Obedience, the blessed, the stately, him who smites with the blow of victory, and who furthers the settlements, the holy, (ruling) as the ritual lord. Him do we worship, who in the creation of Mazda the first adored Ahura, with the Baresman spread, who worshipped the Bountiful Immortals (first), who worshipped both the protector and the Creator, who are (both) creating all things in the creation.

3 For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters, and the good Blessedness, the lofty, and Nairya-sangha, the stately; and may he draw near to us to aid us, he who smites with victory, Obedience the blessed!

4 We worship Sraosha, Obedience the blessed, and that lofty Lord who is Ahura Mazda Himself, Him who has attained the most to this our ritual, Him who has approached the nearest to us in our celebrations. And we worship all the words of Zarathushtra, and all the deeds well done (for him), both those that have been done (in times gone by), and those which are yet to be done (for him in times to come).

5 We worship Sraosha (Obedience) the blessed and the stately, him who smites with the blow of victory, who prospers the settlements, the holy ritual lord,

6 who first spread forth the Baresman, and the three bundles, and the five bundles, and the seven bundles, and the nine, till it was heaped for us knee-high, and to the middle of the thighs, for the Bountiful Immortals, for their worship, and their homage, and their propitiation, and their praise. For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters.

7 We worship Sraosha (Obedience) the blessed, the stately, who smites with the blow of victory, who furthers the settlements, the holy ritual chief.

8 Who first chanted the Gathas, the five Gathas of Zarathushtra, the Spitama, the holy (with the fashion) of their metres, and after the well-constructed order of their words, together with the Zand which they contain, and the questions which they utter, and the answers which they give, for the Bountiful Immortals, for their sacrifice and homage, their propitiation, and their praise. For his splendor and his glory, for his might....

9 We worship Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and who furthers the settlements, the holy ritual chief,

10 who for the poor among (our) men and women built a mighty house, who after sunset, and with his leveled battle-ax, smites Aeshema bloody wounds, and having struck the head, casts him lightly (?) (to the earth), as the stronger (smites) the weaker. For his splendor and his glory, for his might....

11 We worship Sraosha, Obedience the blessed and the stately, him who smites with the blow of victory, who furthers the settlements, the holy ritual chief, as the energetic, and the swift, the strong, the daring (and redoubted) hero,

12 who comes back from all his battles (and comes from them) a conqueror, who amid the Bountiful ImmortaIs sits as companion at their meeting. For his splendor and his glory, for his might....

13 We worship Sraosha (Obedience) the blessed, who is the strongest and most persistent of the youths, the most energetic, and the swiftest, who of all the youths strikes most with terror I from afar (?). [Be ye desirous, O ye Mazdayasnians! of the Yasna of Obedience the blessed.]

14 Far from this house, this village, and this tribe, and from this country, the evil and destructive terrors (shall) depart. In the dwelling of that man in whose abode Obedience the blessed, who smites victoriously, is satisfied and welcomed, there is that holy man who thus contents him (most) forward in the thinking better thoughts, in the speaking truthful ritual) words, and in the doing holy deeds. For his splendor and his glory, for his might....

15 We worship Sraosha (Obedience) the blessed and the stately, who is the conqueror of the Kayadha, and the Kaidhya, who was the smiter of the Lie-demon of the Daevas, the one veritably powerful, the destroyer of the world, who is the guardian and watchman over all the migrations (?) of the tribes.

16 Who sleeplessly and vigilant guards the creatures of Ahura, who sleeplessly and with vigilance saves them, who with halberd raised on high guards all the corporeal world after setting of the sun,

17 who has never slept in quiet since the two Spirits made the worlds, [the bounteous and the evil one] who guards the homes of Asha, who battles all (?) the days long and the nights with all the Daevas [(Pazand) the Mazanian],

18 nor terror-stricken does he turn in affright before (their power); but before him all the Daevas turn in affright against their will, and rush to darkness in their fear. For his splendor and his glory, for his might....

19 We worship Sraosha (Obedience) the blessed, whom Haoma worshipped on the highest height of high Haraiti, he Haoma, the reviver, and the healer, the beautiful, the kingly, of the golden eye,

21 We worship Sraosha (Obedience) the blessed, whose house stands with its thousand pillars, as victorious, on the highest height of high Haraiti, self-lighted from within, star-studded from without,

23 We worship Sraosha (Obedience) the blessed, by whose might and victorious power, and wise conduct, and (full) knowledge, the Bountiful Immortals descend upon this earth of seven quarters.

24 Who as teacher of the law will stride forth upon this earth with its dwellers in the body, and ruling as he will. And in this Religion, Ahura Mazda has been confessed with faith, and the Good Mind likewise with Him, and Righteousness the Best, and Khshathra-vairya, and Piety the Bounteous, and the Universal Weal and Immortality; and the question to the Lord is asked, and Mazda's lore (is written).

25 O Sraosha (Obedience), thou blessed one, and stately! protect us for the lives; yea, for both, (for that) of this world which is corporeal, and for the world of mind, against unhappy death, and the remorseless Wrath of rapine, against the hosts with ill-intent, who lift their bloody spears against us; yea, against their assaults whom the Wrath-demon will set on, and Vidhatu, demon-made.

26 Therefore may'st thou, O Sraosha, the blessed and the stately! grant swiftness to our teams, soundness to our bodies, and abundant observation of our foes, and their smiting (as we mark them), and their sudden death. For his splendor and his glory, for his might....

27 We worship Sraosha (Obedience) the blessed, whom four racers draw in harness, white and shining, beautiful, and powerful, quick to learn, and fleet, obeying before speech, heeding orders from the mind, with their hoofs of horn gold-covered,

28 fleeter than (our) horses, swifter than the winds, more rapid than the rain(-drops as they fall); yea, fleeter than the clouds, or well-winged birds, or the we shot arrow as it flies,

29 which overtake these swift ones all, as they fly after them pursuing, but which are never overtaken when they flee, which plunge away from both the weapons (hurled on this side and on that) and draw Sraosha with them, the good Sraosha and the blessed; which from both the weapons (those on this side and on that) bear the good Obedience the blessed, plunging forward in their zeal, when he takes his course from India on the East, and when he lights down in the West. For his splendor and his glory, for his might....

30 We worship Obedience the blessed and the stately, who though lofty and so high, yea, even to the girdle, yet stoops to Mazda's creatures,

31 who thrice within the day, and three times of a night, will drive on to that Karshvar Hvaniratha, called the luminous, as he holds in both the hands and poizes his knife-like battle-ax, which flies as of itself, and to cleave the Daevas' skulls,

32 to hew down Angra Mainyu, the wicked, and to hew down Rapine of the bloody spear, to hew down the Daevas of Mazendran, and every Demon-god. For his splendor and his glory, for his might....

33 We worship Sraosha (Obedience) the blessed and the stately, him who smites with victory, both here and not here, and on this entire earth. And we worship all the (gifts) of Sraosha (Obedience) the blessed, the mighty, and the strong, whose body is the Mathra. Yea, we worship (all the martial gifts) of Sraosha (Obedience) the mighty, both armed with shielding armor, and a warrior strong of hand, skull-cleaver of the Daevas, conquering the endowments of the conqueror, the holy conqueror of the conqueror, and (his) victorious powers, and he Ascendancy which it bestows, and we worship this Ascendancy of Sraosha's (the same which conquers theirs); and that of Arshti do we praise as well.

Chapter 58

1 (Introduction.) (To the increase of our homage and praise of God) we offer this service which, as our defense, may shield us, which is worship with its beneficent results; and Blessedness is with it of a verity, and Piety as well. [(Pazand) and of this worship the results here mentioned are the well-thought thought, the word well spoken, and the deed well done]; and let this our worship shelter us from the Daeva and from the evil-minded man.

2 And to this worship do we confide our settlements and persons for protection and care, for guarding, and for oversight;

3 and in this worship will we abide, O Ahura Mazda! and with joy. In this worship do we exercise our choices; and to it will we approach, and to it will we belong; yea, to revering worship will we confide our settlements and persons for protection, and for care, for guarding, and for oversight, to such worship as is the praise of such as You.

4 The owner of herds is the righteous (one), and he is victorious when he strikes, and thus he is the best; [(Pazand) we therefore offer (this) service (for herd-owners)] for the herd-owner is the father of the Kine by the help of him who follows the ritual order: and he is the father of the holy man as well, and of the sanctified creation. He is in verity the bestower of blessings, and to him, O Ye Bountiful Immortals! we render, (and his do we make) Your greatness, Your goodness, and Your (spiritual) beauty, and let this man, the cattle-owner, approach to guard over us; and may he be our watchman together with the Righteous Order, and with store for our nourishment and full generous liberality, together with sharing of the goods, with gentleness, and with Ahura Mazda's sacred Fire!

5 O Ye Bountiful Immortals! as Ye have made us, so do Ye save us, holy men, and saintly women (as we are, and steadfast in the faith)l. Save us, O Ye Bountiful Immortals! Ye who rule aright, and who dispose (of all) aright, for none other do I know, save You; then with Your Righteousness do Ye save us.

6 And we offer hereby our thoughts, and words, and actions, our herds, and men, to the Bountiful Spirit. And may the creative stars of Ahura Mazda, the Creator, shine down on us, and round about us with full herds and healthy settlements, with healthy herds and healthy men, and with all in vigor, and endowed with the blessing of the Lord.

7 Praise to Thee, O Fire of Ahura Mazda I may'st thou come to (us in) the greatest one of the engrossing interests for the help of the great (effort), for the joy-producing grace of the great (interest of our cause); grant us both Weal and Deathlessness!

8 We sacrifice to the entire collection of the Praises of the Yasna, with the careful structure of their language which has reached the most its object. And we offer (our homage) in our celebrations to Thy body, O Ahura Mazda! the most beautiful of forms, these stars, and to that one, the highest of the high [(Pazand) such as the sun was called]. Yea, we worship the Praises of the Yasna which were the production of the world of old.

Chapter 59

0 MUTUAL BLESSINGS.

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.(Y6.1)

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.(Y6.2)

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.(Y6.3)

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.(Y6.4)

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).(Y6.5)

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.(Y6.6)

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.(Y6.7)

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).(Y6.8)

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.(Y6.9)

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.(Y6.10)

11 We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires.(Y17.11)

12 And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy.(Y17.12)

13 And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law against the Daevas, and its long descent.(Y17.13)

14 And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.(Y17.14)

15 And we worship the good and pious prayer for blessings,(Y17.15)

16 and these waters and (these lands), (Y17.16)

17 and all the greatest chieftains, lords of the ritual order;(Y17.17)

18 I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the Zantumas, and the Dahvyumas, and the Zarathushtrotemas. (Y26.1)

19 And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the greatest and the best, the most beautiful and the firmest, the most wise and the best in form, and the one that attains the most its ends because of Righteousness. (Y26.2)

20 And (having invoked them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones of the creatures of Ahura who are imperishable and holy. (Y26.3)

21 And (having invoked them) hither, we worship the spirit and conscience, the intelligence and soul and Fravashi of those holy men and women who early heard the lore and commands (of God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of the Kine of blessed gift. (Y26.4)

22 And (having invoked it) hither, we worship the Fravashi of Gaya Maretan [Gayomard] the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint. (Y26.5)

23 And (having invoked them) hither, we worship the life, conscience, intelligence, soul and Fravashi of the next of kin, of the saints male and female who have striven after the ritual truth, which are those of the dead and living saints, and which are those also of men as yet unborn, of the future prophets who will help on the renovation, and complete the human progress, with them all. (Y26.6)

24 And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women; (Y26.7)

25 and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female. (Y26.8)

26 (And having invoked them) hither we worship the Fravashis of all the holy children who fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and those of the saints without the province. (Y26.9)

27 We worship the Fravashis of (those) holy men and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya Maretan [Gayomard] (the first created) to the Saoshyant, the victorious. (Y26.10)

28 We worship Verethraghna, the Ahura-made, the victorious blow; and we worship the Saoshyant, who smites with victory; and we sacrifice to this Baresman with its Zaothra and its girdle (which is its band) and which is spread with sanctity. And we sacrifice to (our) own soul(s), and to (our) own Fravashi(s).

29 (Y17.19) ????

30 (The Ratu speaks): O thou good (servant of the Lord)! may that be thine which is better than the good; may'st thou acquire that which is (thine) own in the Zaothra; may'st thou attain to that reward which the Zaotar has been obtaining, who is far advanced in his good thoughts, and words, and deeds.

31 (The Zaotar speaks): May that happen to you (likewise) which is better than the good, and may that not happen which is worse than the evil, and may that likewise not be my lot.

32 As (our) Ahu (is) excellent, so (is our) Ratu (one who rules) from his Righteousness, a creator of mental goodness, and of life's actions done for Mazda, and the Kingdom (is) to Ahura which to the poor will offer a nurturer. A blessing is Asha called the Best, &c. We sacrifice to the Ahuna-vairya; we sacrifice to Asha Vahishta the most beautiful, the Bountiful Immortal. And we sacrifice to the Fshusho-mathra, the by-spoken. And we sacrifice to the entire collection of the Praises of the Yasna; (yea), to the Yasna Praises which were instituted in the world of yore.

Chapter 60

0 PRAYERS FOR THE DWELLING OF THE SACRIFICER.

1 Thus that better than the good may he approach, who shows to us straight paths of profit appertaining to this bodily life and to the mental likewise, in the eternal (?) realms where dwells Ahura; yea, may he approach it, who is Thy worthy servant, and good citizen, O Great giver Lord!

2 May these blessings approach this house, which are the wise perceptions of the saints, the sacred blessings bestowed through the ritual, their guileless characteristics, together with their recognition of what is due; and may the Righteous Order appear for this village, and the Divine Sovereign Power, together with the benefit and glorious welfare (which ensues),

3 And with these the long enduring prominence of this Religion of Ahura's, the Zarathushtrian Faith. And may the Kine be now with greatest speed within (the farm-yard of) this house, most speedily may the rewarded sanctity and the strength of the holy man be here, most speedily as well Ahura's lore.

4 And may the good and heroic and bountiful Fravashis of the saints come here, and may they go hand in hand with us with the healing virtues of (their) blessed gifts as wide-spread as the earth, as far-spread as the rivers, as high-reaching as the sun, for the furtherance of the better men, for the hindrance of the hostile, and for the abundant growth of riches and of glory.

5 May Sraosha (Obedience) conquer disobedience within this house, and may peace triumph over discord here, and generous giving over avarice, reverence over contempt, speech with truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.

6 As in this (house) the Bountiful Immortals seek for good Yasnas and good praises from the blessed Sraosha (who governs here), and as they seek for (one) good sacrifice and act of homage (more especially their own) which is a good offering (to them) for (our) salvation, and a good offering in praise, together with a long continued offering of the entire self,

7 let not then (their) brilliant glory ever desert this house, nor the bright abundance, nor an illustrious offspring legitimately born, nor that long continued companionship which is the furtherance of that good blessedness which teaches concerning glory.

8 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!(Y8.5)

9 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

10 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

11 In order that our minds may be delighted, and our souls the best, let our bodies be glorified as well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints as devoted to Ahura,

12 and accompanied by Asha Vahishta (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal!

Chapter 61

1 Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings,

2 for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and of the individual Kahvaredha the male, and the female (to the last individual of each),

3 and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants.

4 Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.

5 And how shall we drive the Demon of the Lie from hence from us? Aye, how shall we, the prophets who are yet to serve and save (thy people), drive the Druj from hence, so that we, having power over her as being utterly without power, may drive her hence with blow from the seven Karshvars, for the encounter with, and for the dislodgment of the entire evil world?

Chapter 62

0 TO THE FIRE.

1 I offer my sacrifice and homage to thee, the Fire, as a good offering, and an offering with our hail of salvation, even as an offering of praise with benedictions, to thee, the Fire, O Ahura Mazda's son! Meet for sacrifice art thou, and worthy of (our) homage. And as meet for sacrifice, and thus worthy of our homage, may'st thou be in the houses of men (who worship Mazda). Salvation be to this man who worships thee in verity and truth, with wood in hand, and Baresman ready, with flesh in hand, and holding too the mortar.

2 And may'st thou be (ever) fed with wood as the prescription orders. Yea, may'st thou have thy perfume justly, and thy sacred butter without fail, and thine andirons regularly placed. Be of full-age as to thy nourishment, of the canon's age as to the measure of thy food, O Fire, Ahura-Mazda's son!

3 Be now aflame within this house; be ever without fail in flame; be all ashine within this house; be on thy growth within this house; for long time be thou thus to the furtherance of the heroic (renovation), to the completion of (all) progress, yea, even till the good heroic (millennial) time when that renovation shall have become complete.

4 Give me, O Fire, Ahura Mazda's son! a speedy glory, speedy nourishment, and speedy booty, and abundant glory, abundant nourishment, abundant booty, an expanded mind, and nimbleness of tongue for soul and understanding, even an understanding continually growing in its largeness, and that never wanders, and long enduring virile power,

5 an offspring sure of foot, that never sleeps on watch [not for a third part of the day, or night], and that rises quick from bed, and likewise a wakeful offspring, helpful to nurture, or reclaim, legitimate, keeping order in men's meetings, (yea,) drawing men to assemblies through their influence and word, grown to power, skillful, redeeming others from oppression, served by many followers, which may advance my line (in prosperity and fame), and (my) Vis, and my Zantu, and (my) province, (yea, an offspring) which may deliver orders to the Province as (firm and righteous rulers).

6 And may'st thou grant me, O Fire, Ahura Mazda's Son! that whereby instructors may be (given) me, now and for evermore, (giving light to me of Heaven) the best life of the saints, brilliant, all glorious. And may I have experience of the good reward, and the good renown, and of the long forecasting preparation of the soul.

7 The Fire of Ahura Mazda addresses this admonition to all for whom he cooks the night and morning (meal). From all these, O Spitama! he wishes to secure good care, and healthful care (as guarding for salvation), the care of a true praiser.

8 At both the hands of all who come by me, I, the Fire, keenly look: What brings the mate to his mate (thus I say to him), the one who walks at large, to him who sits at home? [We worship the bounteous Fire, the swift-driving charioteer.]

9 And if this man who passes brings him wood brought (with good measure that is) with sacred care, or if he brings the Baresman spread with sanctity, or the Hadhanaepata plant, then afterwards Ahura Mazda's Fire will bless him, contented, not offended, and in (its) satisfaction (saying thus).

10 May a herd of kine be with thee, and a multitude of men, may an active mind go with thee, and an active soul as well. As a blest soul may'st thou live through thy life, the nights which thou shall live. This is the blessing of the Fire for him who brings it wood (well) dried, sought out for flaming, purified with the earnest blessing of the sacred ritual truth.

11 We strive after the flowing on of the good waters, and their ebb as well, and the sounding of their waves, desiring their propitiation; I desire to approach them with my praise.

12 I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage, propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order, and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their duration, and of the days during daylight, and for the month-regulators, and the year-regulators, and for those of the (several) seasons, for their sacrifice, and homage, their propitiation, and their praise. (Y3.24)

13 (The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me. (The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak forth to me. (The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!(Y3.25)

Chapter 63

0 (See Y15.2; Y66.2; Y38.3.)

Chapter 64

0 (See Y46.3; Y50.6-11.)

Chapter 65

0 TO ARDVI SURA ANAHITA, AND THE WATERS.

1 I will praise the water Ardvi Sura Anahita, the wide-flowing (as it is) and healing in its influence, efficacious against the Daevas, devoted to Ahura's lore, and to be worshipped with sacrifice within the corporeal world, furthering all living things (?) and holy, helping on the increase and improvement of our herds and settlements, holy, and increasing our wealth, holy, and helping on the progress of the Province, holy (as she is)?

2 (Ardvi Sura Anahita) who purifies the seed of all male beings, who sanctifies the wombs of all women to the birth, who makes all women fortunate in labor, who brings all women a regular and timely flow of milk,

3 (Ardvi Sura Anahita) with a volume sounding from afar, which is alone equal in its bulk to all the waters which flow forth upon earth, which flows down with mighty volume from high Hukairya to the sea Vouru-kasha.

4 And all the gulfs in Vouru-kasha are stirred (when it falls down), all the middle doth well up when Ardvi Sura Anahita rushes in, when she plunges foaming into them, she, whose are a thousand tributaries, and a thousand outlets, and each as it flows in, or rushes out, is a forty days' ride in length to a rider mounted well.

5 And the (chief) outlet to this one water (Ardvi Sura Anahita) goes apart, dividing to all the seven Karshvars. And this outlet to my river, Ardvi Sura Anahita, bears off its water always in summer and in winter. This my river purifies the seed of men, and wombs of women, and women's milk.

6 Let the saints' Fravashis now draw near, those of the saints who live, or have lived, of those born, or yet to be born; yea, let them come near which have borne these waters up stream from the nearest ones (that lie below as the outlet pours away)

7 Let not our waters be for the man of ill intent, of evil speech, or deeds, or conscience; let them not be for the offender of a friend, not for an insulter of a Magian, nor for one who harms the workmen, nor for one who hates his kindred. And let not our good waters (which are not only good, but) best, and Mazda-made, help on the man who strives to mar our settlements which are not to be corrupted, nor him who would mar our bodies, (our) uncorrupted (selves),

8 nor the thief, or bludgeon-bearing ruffian who would slaughter the disciples, nor a sorcerer, nor a burrier of dead bodies, nor the jealous, nor the niggard, nor the godless heretic who slays disciples, nor the evil tyrant among men. Against these may our waters come as torments. As destructive may these come (?), may they come to him who has done those first (foul evils), as to him who does the last.

9 O waters! rest still within your places while the invoking priest shall offer. Shall not the invoker make offering to these good waters, and with the inculcated words? (And how shall this be done?) Shall he not be tongue-fettered, if he offers else than with the ritual? Shall (not) the words be so delivered as the Aethrapaiti teaches? Where shall the blessings be (inserted)? Where the supplications with confessions? Where the gifts of those that offer?

10 (It shall be only thus) as Ahura Mazda showed before to Zarathushtra, and as Zarathushtra taught the corporeal worlds (the men on earth)! Thou shalt pray the first petition to the waters, O Zarathushtra, and after that thou shalt offer the Zaothras to the waters, sanctified, and sought out with pious care; and thou shalt pronounce these words (as follows, thus):

11 O ye waters, I beseech of you this favor; and grant ye me this great one in whose bestowal ye flow down to me for the bettering (of my state), with a never-failing truth. O ye waters, I beseech of you for wealth of many kinds (which gives) power (to its holder), and for an offspring self-dependent whom multitudes will bless, and for whose wasting, or defeat, or death, or vengeful punishment, or overtaking, no one prays.

12 And this do I beseech of you, O waters, this, O ye lands, and this, ye plants! This wealth and offspring I beseech of You, O Ye Bountiful Immortals, who rule aright, who dispose (of all) aright, O Ye good beings, male and female, givers of good things; and this I beseech of you, O ye beneficent, mighty, and overwhelming Fravashis of the saints, and this (of thee), O Mithra of the wide pastures, and this of thee, O blest and stately Sraosha; and of thee, O Rashnu the most just, and of thee, O Fire, Ahura Mazda's son; and of thee, O lofty lord, the royal Apam-napat, of the fleet horses; aye, of You all, ye Yazads, bestowers of the better gifts and holy.

13 And this do ye therefore grant me, O ye holy waters, and ye lands!

14 And grant me likewise what is still greater than this all, and still better than this all, and more beautiful, and more exceeding precious (and that is, Immortality and Welfare), O Ye Yazads, holy and ruling mightily, and powerful at once, and grant it speedily according to this Gathic (?) word: (Yea), by veritable grace let that be done (?) for us which is most promotive of our weal.

15 And according to this further word again: Grant me, Thou who art maker of the Kine, the plants, and the waters, Immortality and likewise Weal, O Ahura Mazda, Thou most bounteous Spirit. And grant me these two eternal gifts through Thy Good Mind in the doctrine.

16 Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have lived, and live ever, by their names these I worship, while I draw near with praises. The Good Kingdom is to be chosen, that lot which most of all bears on (our blessings). (Y15.2)

17 Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea, let the good Obedience be here for the worship of the good and bountiful Immortals who rule aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May Sraosha (Obedience) be here present for the worship of the good waters, he the good and the holy, as at the first, so at the last. (Y56.3)

18 And so again may Sraosha, (Obedience) the good, be present here for the worship of the good waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed and the stately, who smites with victory, and who furthers the settlements in their advance, the holy lord of the ritual order. (Y56.4)

Chapter 66

0 TO THE AHURIAN ONE.

1 I am now offering this Zaothra here with sanctity, together with the Haoma and the flesh, and the Hadhanaepata lifted up with sacred regularity as to thee, O Ahurian One, for the propitiation of Ahura Mazda, of the Bountiful Immortals, of Sraosha (Obedience) the blessed, and of the Fire of Ahura Mazda, the ritual's lofty lord.

2 (=Y7,5-19.)

3 (=Y22, Y28.24-27.)

Chapter 67

1 I desire to approach with my praise those Fravashis which have existed from of old, the Fravashis of the houses, and of the villages, of the communities, and of the provinces, which hold the heaven in its place apart, and the water, land, and cattle, which hold the children in the wombs safely enclosed apart so that they do not miscarry. (Y23.1)

2 And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly Yazads. And I desire to approach the Fravashi of Gaya Maretan [Gayomard] (the life-man) in my worship with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as well. (Y23.2)

3 And I desire in my worship to approach toward every holy Fravashi whosesoever it may be, and wheresoever dead upon this earth (its possessor may have lain), the pious woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who) may have dwelt (here; yea, all) which are now worshipped from this house, which are attentive to, and which attain to (our) good Yasnas and (our) homage. (Y23.3)

4 Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fraashis of those who held to the ancient lore, and the Fravashis of the next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship with my praise; and I desire therewith to approach toward all the lords of the ritual, and with praise; and I desire to approach all the good Yazads with my praise, the heavenly and the earthly, who are meet for sacrifice and homage, because of Righteousness the Best! (Y23.4)

5 O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds! (Y38.3)

6 Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us) all, we will now address you as the best, and the most beautiful; those (are) yours, those good (objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!(Y38.4)

Chapter 68

0 TO THE AHURIAN ONE, AND THE WATERS.

1 We offer this to thee, O Ahurian (daughter) of Ahura! as a help (?) for life. If we have offended thee, let this Zaothra then attain to thee (for satisfaction), for it is thine with its Haoma, and its milk, and its Hadhanaepata.

2 And may'st thou approach to me for milk and for libation, a Zaothra! as health, for healing, and for progress, for growth and in preparation for ceremonial merit, for good renown, for equanimity and for that victory which makes the settlements advance.

3 Yea, we worship thee with sacrifice, O thou Ahurian (daughter) of Ahura with the Zaothras of the good thought; and we worship, O Ahura, one with the Zaothras of the good word and deed

4 for the enlightenment of the thoughts, and words, and actions, for preparation for the soul, for the settlement's advance, and to prepare the saints endowed with ritual merit.

5 And grant me, O thou Ahurian One! Heaven, and to have an offspring manly and legitimate, who may promote my house, my village, my tribe and province, and the authority thereof.

6 We sacrifice to thee, O thou Ahurian one! And we sacrifice to the sea Vouru-kasha, and to all waters upon earth, whether standing, or running, or waters of the well, or spring-waters which perennially flow, or the drippings of the rains, or the irrigations of canals.

7 With this hymn from the (spirit of) the Yasna do we worship thee, and with the homage which it offers as it is the most legitimate Yasna, and homage of them (all) because of Righteousness the Best. We sacrifice to the good waters, and to the best, which Mazda created.

8 And we sacrifice to the two, to the milk and to the libation, which make the waters flow, and the plants sprout forth, opposing therein the Dragon Daeva-made, for the arrest of that cheat the Pairika, and to contradict the insulting malice of the Ashemaogha (the disturber and destroyer of our Faith), and of the unholy tyrant full of death, and of the human Daeva (worshipper) of hateful malice (and intent).

9 And may'st thou hear our sacrificial chants O thou Ahurian (daughter) of Ahura! Yea, be propitiated by our Yasna, O Ahurian one! and so may'st thou be present at our Yasna; may'st thou come to us to help, as we chant our full-offered Yasht with the full offering of Zaothras.

10 If any man shall sacrifice to you, O ye good waters, the Ahurian ones of Ahura! with the best and most fitting Zaothras offered piously,

11 to that man ye give both splendor and glory, with health and vigor of the body and prominence of form; yea, to him ye give possessions which entail abundant glory, and a legitimate scion, and a long enduring life, and (Heaven at the last), the best life of the saints, shining, all glorious.

12 And to me also do ye now give it, to me who am offering this Yasna as a priest. (Response.) And to us Mazdayasnians who are likewise offering sacrifice, do ye grant (both the desire and knowledge of the path that is correct), to us colleagues, and disciples, Aethrapaitis and Aethryas, men and women as well as children, and maidens of the field,

13 who think good only, for the overwhelming of oppression and of malice in the raids of the invader, and in face of foes who hate. Grant to us both the desire of, and the knowledge of that straightest path, the straightest because of Righteousness, and of (Heaven) the best life of the Saints, shining, all glorious. As the Ahu is excellent, so is the Ratu (one who rules) from the Righteous Order, a creator of mental goodness and of life's actions done for Mazda. And the kingdom (is) for Ahura, which to the poor may offer nurture.

14 (The Zaotar speaks): I beseech with my benediction for a safe abode, for a joyful and a long abode for the dwellers in this village from whence these Zaothras (which I offer come). And I pray in my benediction for a safe abode, and a quiet and a joyful one, and a long abiding to every Mazdayasnian village, and for a succor even with my wants, for a succor with salutations of salvation, and for one with praises, O Fire! and for thee, O Ahurian one of Ahura! do I ask the fullest Yasht.

15 And I pray for (?) Raman Hvastra for this Province, and for healthfulness and healing. And I pray for it with my blessing for you pious men, for all. And I pray for him who is saintly with (true) goodness, whosoever he may be, between heaven and the earth, for a thousand healing remedies, and for ten thousand of the same.

16 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

17 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

18 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

19 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked. (Y8.8)

20 Thus may it happen as I pray.

21 And by this may I gain (that) blessing, the good Blessedness (our sanctity rewarded). And we address, and we invoke religious zeal and capability, and the waters with our Yasna thus: O ye good waters! since (they are) yours, do ye, as you are asked, grant splendor and grant glory, ye who are well able so to give; and do ye, O ye waters! grant (once more) that helpful blessing which was gained from you of old!

22 Praise (be) to Ahura Mazda, and to the Bountiful Immortals. Praise (be) to Mithra of the wide pastures. Praise to the fleet-horsed sun. Praise to (the star which so we name, and with this sun) Ahura Mazda's eyes. Praise to the Kine (the herds of blessed gift). Praise to Gaya (Maretan) [Gayomard] and to the Fravashi of Zarathushtra (first of) saints; yea, praise to the entire creation of the holy (and the clean), to those now living, and to those just passing into life, and to those of days to come

23 And do Thou then Ahura, as in answer to these our prayers and songs of praise, cause us to prosper to salvation through Thy Good Mind, the Sovereign Power, and Thy Righteous Order (in Thy ritual and law)!

Chapter 69

0 (This chapter is composed of fragments: see Y15.2 and Y51.1 and 22.)

Chapter 70

0 TO THE BOUNTIFUL IMMORTALS, AND THE INSTITUTIONS OF RELIGION.

1 I would worship these (the Bountiful Immortals) with my sacrifice, those who rule aright, and who dispose (of all) aright, and this one (especially) I would approach with my praise, (Ahura Mazda). He is thus hymned (in our praise-songs). Yea, we worship in our sacrifice that deity and lord, who is Ahura Mazda, the Creator, the gracious helper, the maker of all good things; and we worship in our sacrifice Zarathushtra Spitama, that chieftain (of the rite).

2 And we would declare those institutions established for us, exact (and undeviating as they are). And I would declare forth those of Ahura Mazda, those of the Good Mind, and of Asha Vahishta (who is Righteousness the Best), and those of Khshatra-vairya (the Realm to be desired), and those of the Bountiful Aramaiti (the Piety within us), and those of Weal and Immortality, and those which appertain to the body of the Kine, and to the Kine's soul, and those which appertain to Ahura Mazda's Fire,

3 and those of Sraosha (Obedience) the blessed, and of Rashnu the most just, and those of Mithra of the wide pastures, and of (the good and) holy Wind, and of the good Mazdayasnian Religion, and of the good and pious Prayer for blessings, and those of the good and pious Prayer which frees one from belying, and the good and pious Prayer for blessing against unbelieving words.

4 (And these we would declare) in order that we may attain unto that speech which is uttered with (true) religious zeal, or that we may be as prophets of the provinces, that we may succor him who lifts his voice (for Mazda), that we may be as prophets who smite with victory, the befriended of Ahura Mazda, and persons the most useful to Him, holy men (indeed) who think good thoughts, and speak good words, and do good deeds.

5 That he may approach us with the Good Mind, and that (our souls) may advance in good, let it thus come; yea, 'how may my soul advance in good? let it thus advance.'

6 We praise the flood and ebb of the good waters, and their roar, and that high Ahura, the royal Apam-napat, the glittering one, of the fleet horses; and this for the sacrifice, and homage, and propitiation, and praise of the entire holy creation; and may Sraosha (Obedience) be here (to aid us).

7 (Yea), we sacrifice to Sraosha, Obedience the blessed.

Chapter 71

0 THE YASNA CONCLUDING.

1 Frashaoshtra, the holy, asked the saintly Zarathushtra: Answer me, O thou most eminent Zarathushtra, what is (in very truth) the memorized recital of the rites? What is the completed delivery of the Gathas?

2 Upon this Zarathushtra said: (It is as follows.) We worship Ahura Mazda with our sacrifice (as) the holy lord of the ritual order; and we sacrifice to Zarathushtra likewise as to a holy lord of the ritual order; and we sacrifice also to the Fravashi of Zarathushtra, the saint. And we sacrifice to the Bountiful Immortals, (the guardians) of the saints.

3 And we sacrifice to (all) the good heroic and bounteous Fravashis of the saints, of the bodily (world on earth), and of the mental (those in Heaven). And we worship that one of ritual lords who attains the most his ends; and we sacrifice to that one of the Yazads, lords of the ritual order, who is the most strenuous, who gains the most, who reaches most to what he seeks, even that well-timed Prayer which is the prayer of that holy ritual lord, and which has approached the nearest (to us for our help).

4 We sacrifice to Ahura Mazda, the holy lord of the ritual order, and we worship His entire body, and we worship the Bountiful Immortals all; and we worship all the ritual lords. And we sacrifice to the entire Mazdayasnian Faith. And we worship all the sacred metres.

5 And we worship the entire bounteous Mathra, even the entire system of the Faith set up against the Daevas; and we worship its complete and long descent. And we sacrifice to all the holy Yazads, heavenly and earthly; and we worship all the good, heroic, and bountiful Fravashis of the saints.

6 And we worship all the holy creatures which Mazda created, and which possess the holy institutions, which were established holy in their nature, which possess the holy lore, and the holy sacrifice, which are holy, and for the holy, and to be worshipped by the holy. And we worship all the five Gathas, the holy ones, and the entire Yasna [its flow and its ebb, and the sounding (of its chants)].

7 And we sacrifice to all the Praises of the Yasna, and to all the words which Mazda spake, which are the most fatal to evil thoughts, and words, and deeds;

8 and which designate the evil thought, and word, and deed, and which then cut down and fell every evil thought, and word, and deed. [(Pazand.) One would think of it as when the fire cuts, sucks out, and consumes the dry wood which has been sanctified and carefully selected (for its flame).] And we sacrifice to the strength, the victory, the glory, and the speed of all these words (as they go forth for their work).

9 And we sacrifice to all the springs of water, and to the water-streams as well, and to growing plants, and forest-trees, and to the entire land and heaven, and to all the stars, and to the moon and sun, even to all the lights without beginning (to their course). And we sacrifice to all cattle, and to the aquatic beasts, and to the beasts that live on land, and to all that strike the wing, and to the beasts that roam the plains, and to those of cloven hoof.

10 And to all Thy good and holy female (creatures) in the creation do we sacrifice, (O Thou who art) Ahura Mazda the skillful maker! on account of which Thou hast made many things and good things (in Thy world). And we sacrifice to those male creatures in the creation which are Thine and which are meet for sacrifice because of Asha Vahishta (of Righteousness the Best). And we sacrifice to all the mountains brilliant with holiness, and to all the lakes which Mazda created, and to all fires]. And we sacrifice to all the truthful and correctly spoken words,

11 even those which have both rewards and Piety within them. Yea, we worship (you) for protection and shielding, for guarding and watching; and may ye be to me for preparation. I call upon the Gathas here, the bountiful holy ones, ruling in the ritual order; yea, we sacrifice to you, (O ye Gathas!) for protection and shielding, for guarding and watching. Mine may ye be as a preparation. For me, for (mine) own soul I call on (you), and we would worship (you) for protection and for shielding, for guarding and for watching.

12 And we sacrifice to Weal, the complete welfare, holy and ruling in its course in the ritual order; and we sacrifice to Deathlessness (the immortal being of the good), holy, and ruling in the ritual order. And we sacrifice to the question of the Lord; and to His lore, the holy chiefs, and to the heroic Haptanghaiti, the holy lord of the ritual order.

13 (Frasha.) Let the holy Zarathushtra himself seek out a friend and a protector. And I say to thee (O Zarathushtra!) to make to thee a friend holy beyond the holy, and truer than the true, for that is the better thing; for he is evil who is the best to the evil, and he is holy to whom the holy is a friend,

14 for these are the best of words, those which Ahura Mazda spoke to Zarathushtra. And do thou, O Zarathushtra! pronounce these words at the last ending of (thy) life.

15 For if, O Zarathushtra! thou shalt pronounce these words at the last ending of (thy) life I, Ahura Mazda, will keep your soul away from Hell. Yea, so far away shall I hold it as is the breadth and extension of the earth [(Pazand) and the earth is as wide as it is long].

16 As thou dost desire, O holy (one)! so shalt thou be, holy shalt thou-cause (thy) soul to pass over the Chinvat Bridge; holy shalt thou come into Heaven. Thou shalt intone the Gatha Ushtavaiti, reciting the salvation hail.

17 We sacrifice to the active man, and to the man of good intent, for the hindrance of darkness, of wasting of the strength and life, and of distraction. And we sacrifice to health and healing, to progress and to growth, for the hindrance of impurity, and of the diseases of the skin.

18 And we sacrifice to the (Yasna's) ending words, to those which end the Gathas. And we sacrifice to the bounteous Hymns themselves which rule in the ritual course, the holy ones. And we sacrifice to the Praise-songs of the Yasna which were the products of the world of yore; yea, we sacrifice to all the Staota-Yesnya hymns. And we sacrifice to (our) own soul and to (our) Fravashi.

19 And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint, and that Yazad, the mighty Curse of wisdom. (Y6.14)

20 And we worship these waters, lands, and plants, these places, districts, pastures, and abodes with their springs of water, and we worship this lord of the district with our sacrifice, who is Ahura Mazda (Himself). (Y6.15)

21 And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords during daylight, and the Month-lords, and the Year-lords.(Y6.16)

22 I praise, invoke, and I weave my song to the good, heroic, bountiful Fravashis of the saints, to those of the house, and of the village, the district and the province, and to those of the Zarathushtrotemas.

23 And we sacrifice to the Fire, Ahura Mazda's son, the holy ritual chief. And we sacrifice to this Baresman haying the Zaothra with it, and its girdle with it, and spread with sanctity, the holy ritual chief. And we sacrifice to Apam-napat, and to Nairya-sangha, and to that Yazad, the wise man's swift Curse. And we sacrifice to the souls of the dead, [which are the Fravashis of the saints]

24 And we sacrifice to that lofty Lord who is Ahura Mazda Himself.

25 And we pray (again) for the Kine (once more) with these gifts and (ceremonial) actions which are the best.

26 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

27 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

28 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

29 In order that our minds may be delighted, and our souls the best, let our bodies be glorified as well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints as devoted to Ahura, (Y60.11)

30 and accompanied by Asha Vahishta (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal! (Y60.12)

Chapter 72

1 Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings,

2 for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and of the individual Kahvaredha the male, and the female (to the last individual of each),

3 and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants.

4 Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.

5 And how shall we drive the Demon of the Lie from hence from us? Aye, how shall we, the prophets who are yet to serve and save (thy people), drive the Druj from hence, so that we, having power over her as being utterly without power, may drive her hence with blow from the seven Karshvars, for the encounter with, and for the dislodgment of the entire evil world?

Chapter 1

0 May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed by those who do truly what is the foremost wish (of God). I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds.I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fullness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life. I recite the 'Praise of Holiness:'Ashem Vohu: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness!' I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness; For sacrifice, prayer, propitiation, and glorification unto [Savanghi and Visya], the holy and masters of holiness; For sacrifice, prayer, propitiation, and glorification unto the Masters of the days, of the periods of the day, of the months, of the seasons, and of the years; Unto AHURA MAZDA, bright and glorious, be propitiation, with sacrifice, prayer, propitiation, and glorification.

Ohrmazd Yasht (chapter 1)

1 Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'What of the Holy Word is the strongest? What is the most victorious? What is the most glorious? What is the most effective?

2 'What is the most fiend-smiting? What is the best-healing? What destroyeth best the malice of Daevas and Men? What maketh the material world best come to the fulfillment of its wishes? What freeth the material world best from the anxieties of the heart?'

3 Ahura Mazda answered: 'Our Name, O Spitama Zarathushtra! who are the Amesha-Spentas, that is the strongest part of the Holy Word; that is the most victorious; that is the most glorious; that is the most effective;

4 'That is the most fiend-smiting; that is the best-healing; that destroyeth best the malice of Daevas and Men: that maketh the material world best come to the fulfillment of its wishes; that freeth the material World best from the anxieties of the heart.'

5 Then Zarathushtra said: 'Reveal unto me that name of thine, O Ahura Mazda! that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best-healing, that destroyeth best the malice of Daevas and Men;

6 'That I may afflict all Daevas and Men; that I may afflict all Yatus and Pairikas; that neither Daevas nor Men may be able to afflict me; neither Yatus nor Pairikas.'

7 Ahura Mazda replied unto him: 'My name is the One of whom questions are asked, O holy Zarathushtra!'My second name is the Herd-giver. 'My third name is the Strong One 'My fourth name is Perfect Holiness. 'My fifth name is All good things created by Mazda, the offspring of the holy principle. 'My sixth name is Understanding; 'My seventh name is the One with understanding. 'My eighth name is Knowledge; 'My ninth name is the One with Knowledge.

8 'My tenth name is Weal;'My eleventh name is He who produces weal. 'My twelfth name is AHURA (the Lord). 'My thirteenth name is the most Beneficent. 'My fourteenth name is He in whom there is no harm. 'My fifteenth name is the unconquerable One. 'My sixteenth name is He who makes the true account. 'My seventeenth name is the All-seeing One. 'My eighteenth name is the healing One. 'My nineteenth name is the Creator. 'My twentieth name is MAZDA (the All-knowing One).

9 Worship me, O Zarathushtra, by day and by night, with offerings of libations well accepted I will come unto thee for help and joy, I, Ahura Mazda; the good, holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy.

10 'If thou wantest, O Zarathushtra, to destroy the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf3, of the two-legged ruffians, of the two-legged Ashemaoghas, of the four-legged wolves;

11 'And of the hordes with the wide front, with the many spears, with the straight spears, with the spears uplifted, bearing the spear of havock; then, recite thou these my names every day and every night.

12 'I am the Keeper; I am the Creator and the Maintainer; I am the Discerner; I am the most beneficent Spirit. 'My name is the bestower of health; my name is the best bestower of health. 'My name is the Athravan; my name is the most Athravan-like of all Athravans. 'My name is Ahura (the Lord). 'My name is Mazdau (the all-knowing) 'My name is the Holy; my name is the most Holy. 'My name is the Glorious; my name is the most Glorious. 'My name is the Full-seeing; my name is the Fullest-seeing. 'My name is the Far-seeing; my name is the Farthest-seeing.

13 'My name is the Protector; my name is the Well-wisher; my name is the Creator; my name is the Keeper; my name is the Maintainer. 'My name is the Discerner; my name is the Best Discerner.'My name is the Prosperity-producer; my name is the Word of Prosperity. 'My name is the King who rules at his will; my name is the King who rules most at his will. 'My name is the liberal King; my name is the most liberal King.

14 'My name is He who does not deceive; my name is He who is not deceived. 'My name is the good Keeper; my name is He who destroys malice; my name is He Who conquers at once; my name is He who conquers everything; my name is He who has shaped everything. 'My name is All weal; my name is full weal; my name is the Master of weal.

15 'My name is He who can benefit at his wish; my name is He who can best benefit at his wish. 'My name is the Beneficent One; my name is the Energetic One; my name is the most Beneficent. 'My name is Holiness; my name is the Great One; my name is the good Sovereign; my name is the Best of Sovereigns. 'My name is the Wise One; my name is the Wisest of the Wise; my name is He who does good for a long time.

16 'These are my names. 'And he who in this material world, O Spitama Zarathushtra! shall recite and pronounce those names of mine either by day or by night;

17 'He who shall pronounce them, when he rises up or when he lays him down; when he lays him down or when he rises up; when he binds on the sacred girdle [[kusti]] or when he unbinds the sacred girdle; when he goes out of his dwelling-place, or when he goes out of his town, or when he goes out of his country and comes into another country:

18 'That man, neither in that day nor in that night, shall be wounded by the weapons of the foe who rushes Aeshma-like and is Druj-minded; not the knife, not the cross-bow, not the arrow, not the sword, not the club, not the sling-stone shall reach and wound him.

19 'But those names shall come in to keep him from behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man.

20 '"Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-Mano and help whomsoever thou pleasest."

21 'Hail to the Glory of the Kavis! Hail to the Airyanem Vaejah! Hail to the Saoka, made by Mazda! Hail to the waters of the Daitya! Hail to Ardvi, the undefiled well! Hail to the whole world of the holy Spirit! 'Yatha ahu vairyo: The will of the Lord...

22 'We worship the Ahuna Vairya. We worship Asha-Vahishta, most fair, undying, and beneficent. We worship Strength and Prosperity and Might and Victory and Glory and Vigour. We worship Ahura Mazda, bright and glorious. 'Yenghe hatam: All those beings of whom Ahura Mazda knows the goodness for a sacrifice [performed] in holiness, all those beings, males and females, do we worship.

23 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour.'

24 'O Zarathushtra! keep thou for ever that man who is friendly [to me] from the foe unfriendly [to me]! Do not give up that friend unto the stroke (of the foe), unto vexations to be borne; wish no harm unto that man who would offer me a sacrifice, be it ever so great or ever so small, if it has reached unto us, the Amesha-Spentas.

25 'Here is Vohu-Mano, my creature, O Zarathushtra! here is Asha-Vahishta, my creature, O Zarathushtra! here is Khshathra-Vairya, my creature, O Zarathushtra! here is Spenta-Armaiti, my creature, O Zarathushtra! here are Haurvatat and Ameretat, who are the reward of the holy ones, when freed from their bodies, my creatures, O Zarathushtra!

26 'Thou knowest this, and how it is, O holy Zarathushtra! from my understanding and from my knowledge; namely, how the world first began, and how it will end. 'A thousand remedies, ten thousand remedies! 'A thousand remedies, ten thousand remedies! 'A thousand remedies, ten thousand remedies!

27 '[We worship] the well-shapen, tall-formed Strength; Verethraghna, made by Ahura; the crushing Ascendant, and Spenta-Armaiti.

28 'And with the help of Spenta-Armaiti, break ye asunder their malice, turn their minds astray, bind their hands, make their knees quake against one another, bind their tongues. 'When, O Mazda! shall the faithful smite the wicked? When shall the faithful smite the Druj? When shall the faithful smite the wicked?'

29 Then Zarathushtra said: 'I threw you back into the earth, and by the eyes of Spenta-Armaiti the ruffian was made powerless.

30 'We worship the powerful Gaokerena, made by Mazda; the powerful Gaokerena, made by Mazda.

31 'We worship the memory of Ahura Mazda to keep the Holy Word. 'We worship the understanding of Ahura Mazda, to study the Holy Word. 'We worship the tongue of Ahura Mazda, to speak forth the Holy Word. 'We worship the mountain that gives understanding, that preserves understanding; [we worship it] by day and by night, with offerings of libations well-accepted.

32 'We worship that creation [of Ahura's], Spenta-Armaiti; and the holy creations of that creature and of Asha [Vahishta], that are foremost in holiness. 'Here I take as lord and master the greatest of all, Ahura Mazda; to smite the fiend Angra Mainyu; to smite Aeshma of the wounding spear; to smite the Mazainya fiends; to smite all the Daevas and the Varenya fiends; to increase Ahura Mazda, bright and glorious; to increase the Amesha-Spentas; to increase the star Tishtrya, the bright and glorious; to increase the faithful men; to increase all the holy creatures of the beneficent Spirit. 'Ashem Vohu: Holiness is the best of all good....

33 '[Give] unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones. May it come according to my blessing! 'A thousand remedies, ten thousand remedies! (three times.) 'Come to me for help, O Mazda! 'We worship the well-shapen, tall-formed Strength, and Verethraghna, made by Mazda, and the crushing Ascendant. 'We worship Rama Hvastra, and Vayu who works highly and is more powerful to destroy than all other creatures. That part of thee do we worship, O Vayu, that belongs to Spenta Mainyu. We worship the sovereign Sky, the boundless Time, and the sovereign Time of the long Period. 'Ashem Vohu: Holiness is the best of all good....'

Chapter 2

0 May Ahura Mazda be rejoiced!... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....

1 To Ahura Mazda, bright and glorious, and to the Amesha-Spentas; To Vohu-Mano; to Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; to the heavenly Wisdom, made by Mazda, and to the Wisdom acquired through the ear, made by Mazda;

2 To Asha-Vahishta, the fairest; to the much-desired Airyaman; to the instrument made by Mazda: and to the good Saoka, with eyes of love, made by Mazda and holy; To Khshathra-Vairya; to the metals; to Mercy and Charity.

3 To the good Spenta-Armaiti, and to the good Rata, with eyes of love, made by Mazda and holy; To Haurvatat, the master; to the prosperity of the seasons and to the years, the masters of holiness; And to Ameretat, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena, made by Mazda.

4 (At the Gah Hawan): To Mithra, the lord of wide pastures and to Rama Hvastra. (At the Gah Rapithwin): To Asha-Vahishta and to Atar, the son of Ahura Mazda. (At the Gah, Uzerin): To Apam Napat, the tall lord, and to water, made by Mazda.

5 (At the Gah Aiwisruthrem): To the Fravashis of the faithful and to the females that bring forth flocks of males; to the prosperity of the seasons; to the well-shapen and tall-formed Strength; to Verethraghna, made by Ahura, and to the crushing Ascendant. (At the Gah Usahin): To the holy, devout, fiend-smiting Sraosha, who makes the world grow; to Rashnu-Razishta and to Arshtat, who makes the world grow, who makes the world increase; Be propitiation, with sacrifice, prayer, propitiation and glorification! Yatha ahu vairyo: The will of the Lord is the law of holiness....

6 We sacrifice unto Ahura Mazda, bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent. We sacrifice unto Vohu-Mano, the Amesha-Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda.

7 We sacrifice unto Asha-Vahishta, the fairest, the Amesha-Spenta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy. We sacrifice unto Khshathra-Vairya; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

8 We sacrifice unto the good Spenta-Armaiti; we sacrifice unto the good Rata, with eyes of love, made by Mazda and holy. We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness. We sacrifice unto Ameretat, the Amesha-Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

9 (At the Gah Hawan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Rama Hvastra. (At the Gah Rapithwin): We sacrifice unto Asha-Vahishta and Atar, the son of Ahura Mazda. (At the Gah Uzerin): We sacrifice unto Apam Napat, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the holy waters, made by Mazda.

10 (At the Gah Aiwisruthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the faithful; we sacrifice unto the females who bring forth flocks of males; we sacrifice unto the prosperity of the seasons; we sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant. (At the Gah Ushahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha; who makes the world grow, the holy an master of holiness; we sacrifice unto Rashnu-Razishta; we sacrifice unto Arshtat, who makes the world grow, who makes the world increase

11 Let the Yatus be crushed, O Zarathushtra! both Daevas and men. Who is he in whose house, O Spitama Zarathushtra! every Druj is destroyed, every Druj perishes, when he pronounces these words:

12 .....?

13 It is he who takes the seven Amesha-Spentas, the all-ruling, the all-beneficent, as a shield against his enemies. We worship the Law of the worshippers of Mazda; we worship the waters coming in the shape of a horse, made by Mazda.

14-15 He has renounced trespasses and faults, O Zarathustra! he has renounced all trespasses and faults, O Zarathustra! when he throws down the destroyer of Vohu-Mano and his words, with a hundred times hundredfold, with a many times manifold preaching and smiting, and he takes away the Law of Mazda, that was carried away as a prisoner, from the hands of the [ungodly], who are destroyed by his strength. Ashem Vohu: Holiness is the best of all good....

16 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the prayer, the strength and vigour Of Ahura Mazda, bright and glorious, and of the Amesha-Spentas; Of Vohu-Mano; of Peace, whose breath is friendly.... Of Asha-Vahishta, the fairest; of the much-desired Airyaman.... Of Khshathra-Vairya, of the metals.... Of the good Spenta-Armaiti and of the good Rata.... Of Haurvatat, the master.... Of Ameretat, the master.... (At the Gah Hawan): Of Mithra.... (At the Gah Rapithwin): Of Asha-Vahishta.... (At the Gah Uzerin): Of the high lord Apam Napat.... (At the Gah Aiwisruthrem): Of the Fravashis of the faithful.... (At the Gah Ushahin): Of the holy, devout, fiend-smiting Sraosha, who makes the world grow; of Rashnu-Razishta and of Arshtat, who makes the world grow, who makes the world increase. Ashem Vohu: Holiness is the best of all good.... Give unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 3

0 May Ahura Mazda be rejoiced! .... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'That thou mayest increase Asha-Vahishta, O Spitama Zarathushtra! with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration - once to abide in the shining luminous space, in the beautiful abodes - for the sacrifice and invocation of us, the Amesha-Spentas'....

2 Zarathushtra said: 'Say unto me the right words, such as they are, O Ahura Mazda! that I may increase Asha-Vahishta, with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration, - once to abide in the shining luminous space, in the beautiful abodes, - for the sacrifice and invocation of you, the Amesha-Spentas.

3 '.... I proclaim Asha-Vahishta: if I proclaim Asha-Vahishta, then easy is the way to the abode of the other Amesha-Spentas, which Ahura Mazda keeps with Good Thoughts, which Ahura Mazda keep with Good Words, which Ahura Mazda keeps with Good Deeds;

4 '(Easy is the way to the Garo-nmana of Ahura Mazda): the Garo-nmana is for the holy souls, and no one of the wicked can enter the Garo-nmana and its bright, wide, holy ways; (no one of them can go) to Ahura Mazda.

5 'The Airyaman prayer smites down the strength of all the creatures of Angra Mainyu, of the Yatus and Pairikas. It is the greatest of spells, the best of spells, the very best of all spells; the fairest of spells, the very fairest of all spells; the fearful one amongst spells, the most fearful of all spells; the firm one amongst spells, the firmest of all spells; the victorious one amongst spells, the most victorious of all spells; the healing one amongst spells, the best-healing of all spells.

6 'One may heal with Holiness, one may heal with the Law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word: amongst all remedies this one is the healing one that heals with the Holy Word; this one it is at will best drive away sickness from the body of the faithful: for this one is the best-healing of all remedies.

7 'Sickness fled away [before it], Death fled away; the Daeva fled away, the Daeva's counter-work fled away; the unholy Ashemaogha fled away, the oppressor of men fled away.

8 'The brood of the Snake fled away; the brood of the Wolf fled away; the brood of the Two-legged fled away. Pride fled away; Scorn fled away; Hot Fever fled away; Slander fled away; Discord fled away; the Evil Eye fled away.

9 'The most lying words of falsehood fled away; the Jahi, addicted to the Yatu, fled away; the Jahi, who makes one pine, fled away; the wind that blows from the North fled away; the wind that blows from the North vanished away.

10 'He it is who smites me that brood of the Snake, and who might smite those Daevas by thousands of thousands, by ten thousands of ten thousands; he smites sickness, he smites death, he smites the Daevas, he smites the Daeva's counter-work, he smites the unholy Ashemaogha, he smites the oppressor of men.

11 'He smites the brood of the Snake; he smites the brood of the Wolf; he smites the brood of the Two-legged. He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye.

12 'He smites the most lying words of falsehood; he smites the Jahi, addicted to the Yatu; he smites the Jahi, who makes one pine. He smites the wind that blows from the North; the wind that blows from the North vanished away.

13 'He it is who smites me that brood of the Two-legged, and who might smite those Daevas, by thousands of thousands, by ten thousands of ten thousands. Angra Mainyu, who is all death, the worst-lying of all Daevas, rushed from before him:

14 'He exclaimed, did Angra Mainyu: "Woe is me! Here is the god Asha-Vahishta, who will smite the sickliest of all sicknesses, who will afflict the sickliest of all sicknesses; '"He will smite the deadliest of all deaths, he will afflict the deadliest of all deaths; '"He will smite the most fiendish of all fiends, he will afflict the most fiendish of all fiends; '"He will smite the most counter-working of all counter-works, he will afflict the most counter-working of all counter-works; '"He will smite the unholy Ashemaogha, he will afflict the unholy Ashemaogha; '"He will smite the most oppressive of the oppressors of men, he will afflict most oppressive of the oppressors of men.

15 '"He will smite the snakiest of the Snake's brood, he will afflict the snakiest of the Snake's brood; '"He will smite the most wolfish of the Wolf's brood, he will afflict the most wolfish of the Wolf's brood; '"He will smite the worst of the two-legged brood, he will afflict the worst of the two-legged brood; '"He will smite Pride, he will afflict Pride; '"He will smite Scorn, he will afflict Scorn; '"He will smite the hottest of hot fevers, he will afflict the hottest of hot fevers; '"He will smite the most slanderous of slanders, he will afflict the most slanderous of slanders; '"He will smite the most discordant of discords, he will afflict the most discordant of discords; '"He will smite the worst of the Evil Eye, he will afflict the worst of the Evil Eye.

16 '"He will smite the most lying words of falsehood, he will afflict the most lying words of falsehood; '"He will smite the Jahi, addicted to the Yatu, he will afflict the Jahi, addicted to the Yatu; '"He will smite the Jahi, who makes one pine, he will afflict the Jahi, who makes one pine; '"He will smite the wind that blows from the North, he will afflict the wind that blows from the North."

17 'The Druj will perish away, the Druj will perish; the Druj will rush, the Druj will vanish. Thou perishest away to the regions of the North, never more to give unto death the living world of the holy spirit.

18 'For his brightness and glory I will offer unto him a sacrifice worth being heard, namely, unto Asha-Vahishta, the fairest - the Amesha-Spenta. Unto Asha-Vahishta, the fairest, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda knows the goodness....

19 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, give him health of body; .... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 4

0 May Ahura Mazda be rejoiced! .... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness .... Unto Haurvatat, the master; unto the prosperity of the seasons and unto the years, the masters of holiness, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I created for the faithful the help, the enjoyments, the comforts, and the pleasures of Haurvatat. We unite them with him who would come up to thee as one of the Amesha-Spentas, as he would come to any of the Amesha-Spentas, Vohu-Mano, Asha-Vahishta, Khshathra-Vairya, Spenta-Armaiti, Haurvatat, and Ameretat.

2 'He who against the thousands of thousands of those Daevas, against their ten thousands of ten thousands, against their numberless myriads would invoke the name of Haurvatat, as one of the Amesha-Spentas, he would smite the Nasu, he would smite Hashi, he would smite Bashi, he would smite Saeni, he would smite Buji.2

3 'I proclaim the faithful man as the first [of men]; if I proclaim the faithful man as the first [of men], then Rashnu Razishta, then every heavenly Yazata of male nature in company with the Amesha-Spentas will free the faithful man

4 'From the Nasu, from Hashi, from Gashi, from Saeni, from Buji; from the hordes with the wide front, from the hordes with the many spears uplifted, from the evil man who oppresses, from the willful sinner, from the oppressor of men, from the Yatu, from the Pairika, from the straying way.

5 'How does the way of the faithful turn and part from the way of the wicked?' Ahura Mazda answered: 'It is when a man pronouncing my spell, either reading or reciting it by heart, draws the furrows and hides himself therein,3 [saying]:

6 '"I will smite thee, O Druj! whomsoever thou art, whomsoever thou art amongst the Drujes that come in an open way, whomsoever thou art amongst the Drujes that come by hidden way, whomsoever thou art amongst the Drujes that defile by contact; whatsoever Druj thou art, I smite thee away from the Aryan countries; whatsoever Druj thou art, I bind thee; I smite thee down, O Druj! I throw thee down below, O Druj!"

7 'He draws [then] three furrows: I proclaim him one of the faithful; he draws six furrow: I proclaim him one of the faithful; he draws nine furrows: I proclaim him one of the faithful.

8 'The names of those (Amesha-Spentas) smite the men turned to Nasus by the Drujes:4 the seed and kin of the karapans5 are smitten, the scornful are dead, as the Zaotar Zarathushtra blows them away to woe, however fierce, at his will and wish, as many as he wishes.

9 'From the time when the sun is down he smites them with bruising blows; from the time when the sun is no longer up, he deals deadly blows on the Nasu with his club struck down, for the propitiation and glorification of the heavenly gods.

10 'O Zarathushtra! let not that spell [Manthra] be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil from one of the three religious orders,1 devoted to the good law, who, devoted to the good law, holy and brave, stills all the Drujes.

11 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Haurvatat, the Amesha-Spenta. Unto Haurvatat, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

12 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Haurvatat, the master; of the prosperity of the seasons and of the years, the masters of holiness. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all happy, blissful abode of the holy Ones.'

Chapter 5

Ardui Sur Bano Yasht (chapter 5)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness.... Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANAHITA; unto all waters, made by Mazda; unto all plants, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

2 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk into the breasts of all females in the right measure and the right quality;

3 'The large river, known afar, that is as large as the whole of the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-Kasha.

4 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels is as much as a man can ride in forty days, riding on a good horse.

5 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females the milk in females' breasts.

6 'I, Ahura Mazda, brought it down with mighty vigor, for the increase of the house, of the borough of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.

7 'Then Ardvi Sura Anahita, O Spitama Zarathushtra! proceeded forth from the Maker Mazda. Beautiful were her white arms, thick as a horse's shoulder or still thicker; beautiful was her ...., and thus came she, strong, with thick arms, thinking thus in her heart:

8 '"Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?"

9 'For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto the holy Ardvi Sura Anahita a good sacrifice with an offering of libations;- thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped, O Ardvi Sura Anahita! with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

10 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

11 'Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for men and thinking thus in her heart: "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts unto me, and is of good will unto me?" 'For her brightness and glory, I will offer her a sacrifice, worth being heard....

12 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

13 'Whom four horses carry, all white, of one and the same color, of the same blood, tall, crushing down the hates of all haters, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf. 'For her brightness and glory, I will offer her a sacrifice ....

14 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

15 'Strong and bright, tall and beautiful of form, who sends down by day and by night a flow of motherly waters as large as the whole of the waters that run along the earth, and who runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

16 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

17 'To her did the Maker Ahura Mazda offer up a sacrifice to the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

18 He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Pourushaspa, the holy Zarathushtra, to think after my law, to speak after my law, to do after my law!"

19 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and begging that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

20 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

21 'To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, with a hundred male horses, a thousand oxen, and ten thousand lambs.

22 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita, that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may smite down two thirds of the Daevas of Mazana and of the fiends of Varena."

23 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

24 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

25 'To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs.

26 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may take from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory."

27 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

28 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

29 'To her did Azi Dahaka, the three-mouthed, offer up a sacrifice in the land of Bawri, with a hundred male horses, a thousand oxen, and ten thousand lambs.

30 'He begged of her a boon, saying: "Grant me this boon, O good, most beneficent Ardvi Sura Anahita! that I may make all the seven Karshvares of the earth empty of men."

31 'Ardvi Sura Anahita did not grant him that boon, although he was offering libations, giving gifts, sacrificing, and entreating her that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

32 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....

33 'To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs.

34 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Azi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world."

35 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

36 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....

37 'To her did Keresaspa, the manly-hearted, offer up a sacrifice behind the Vairi Pisanah, with a hundred male horses, a thousand oxen, ten thousand lambs.

38 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the golden-heeled Gandarewa, though all the shores of the sea Vouru-Kasha are boiling over; and that I may run up to the stronghold of the fiend on the wide, round earth, whose ends lie afar."

39 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

40 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sara Anahita....

41 'To her did the Turanian murderer, Frangrasyan, offer up a sacrifice in his cave under the earth, with a hundred male horses, a thousand oxen, ten thousand lambs.

42 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may seize hold of that Glory, that is waving in the middle of the sea Vouru-Kasha and that belongs to the Aryan people, to those born and to those not yet born, and to the holy Zarathushtra."

43 'Ardvi Sura Anahita did not grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

44 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

45 'To her did the great, most wise Kavi Usa offer up a sacrifice from Mount Erezifya, with a hundred male horses, a thousand oxen, ten thousand lambs.

46 'He begged of her a boon, saying: "Grant me, this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf."

47 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

48 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

49 'To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice behind the Chaechasta lake, the deep lake, of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs.

50 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may have the lead in front of all the teams and that he may not pass through the forest , he, the murderer, who now is fiercely striving against me on horseback."

51 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

52 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

53 'To her did the valiant warrior Tusa11 offer worship on the back of his horse, begging swiftness for his teams, health for his own body, and that he might watch with full success those who hated him, smite down his foes, and destroy at one stroke his adversaries, his enemies, and those who hated him. 11. Tusa, in the Shah Nameh Tus; one of the most celebrated Pahlavans of Kay Khosaw; he was the son of king Naotara (Nodar).

54 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the gallant sons of Vaesaka, by the castle Khshathro-saoka, that stands high up on the lofty, holy Kangha; that I may smite of the Turanian people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

55 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

56 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

57 'To her did the gallant sons of Vaesaka offer up a sacrifice in the castle Khshathro-saoka, that stands high up on the lofty, holy Kangha, with a hundred male horses, a thousand oxen, ten thousand lambs.

58 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the valiant warrior Tusa, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

59 'Ardvi Sura Anahita did not grant them that boon. 'For her brightness and glory, I will offer her a sacrifice....

60 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

61 'The old Vafra Navaza worshipped her when the strong fiend-smiter, Thraetaona, flung him up in the air in the shape of a bird, of a vulture.

62 'He went on flying, for three days and three nights, towards his own house; but he could not, he could not turn down. At the end of the third night, when the beneficent dawn came dawning up, then he prayed unto Ardvi Sura Anahita, saying:

63 '"Ardvi Sura Anahita! do thou quickly hasten helpfully and bring me assistance at once. I will offer thee a thousand libations, cleanly prepared and well strained, along with Haomas and meat, by the brink of the river Rangha, if I reach alive the earth made by Ahura and my own house."

64 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girdled, pure, nobly born of a glorious race, wearing shoes up to the ankle wearing a golden...., and radiant.

65 'She seized him by the arm: quickly was it done, nor was it long till, speeding, he arrived at the earth made by Mazda and at his own house, safe, unhurt, unwounded, just as he was before.

66 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, entreating that she would grant him that boon.] 'For her brightness and glory, I will offer her a sacrifice....

67 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

68 'To her did Jamaspa offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, when he saw the army of the wicked, of the worshippers of the Daevas, coming from afar in battle array.

69 'He asked of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may be as constantly victorious as any one of all the Aryans."

70 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

71 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

72 'To her did Ashavazdah, the son of Pouru-dhakhshti, and Ashavazdah and Thrita, the sons of Sayuzhdri, offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, by Apam Napat, the tall lord, the lord of the females, the bright and swift-horsed.

73 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the assemblers of the Turanian Danus, Kara Asabana, and Vara Asabana, and the most mighty Duraekaeta, in the battles of this world.

74 'Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon. 'For her brightness and glory, l will offer her a sacrifice....

75 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

76 'Vistauru, the son of Naotara, worshipped her by the brink of the river Vitanghuhaiti, with well-spoken words, speaking thus:

77 '"'This is true, this is truly spoken, that I have smitten as many of the worshippers of the Daevas as the hairs I bear on my head. Do thou then, O Ardvi Sura Anahita! leave me a dry passage, to pass over the good Vitanghuhaiti."

78 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, with all sorts of ornaments and radiant. A part of the waters she made stand still, a part of the waters she made flow forward, and she left him a dry passage to pass over the good Vitanghuhaiti.

79 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.] For her brightness and glory, I will offer her a sacrifice....

80 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

81 'To her did Yoishta, one of the Fryanas, offer up a sacrifice with a hundred horses, a thousand oxen, ten thousand lambs on the Pedvaepa of the Rangha.

82 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the evil-doing Akhtya, the offspring of darkness, and that I may answer the ninety-nine hard riddles that he asks me maliciously, the evil-doing Akhtya, the offspring of darkness."

83 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice....

84 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

85 'Whom Ahura Mazda the merciful ordered thus, saying: "Come, O Ardvi Sura Anahita, come from those stars down to the earth made by Ahura, that the great lords may worship thee, the masters of the countries, and their sons.

86 '"The men of strength will beg of thee swift horses and supremacy of Glory. "The Athravans who read and the pupils of the Athravans will beg of thee knowledge and prosperity, the Victory made by Ahura, and the crushing Ascendant.

87 '"The maids of barren womb, longing for a lord, will beg of thee a strong husband; '"Women, on the point of bringing forth, will beg of thee a good delivery. '"All this wilt thou grant unto them, as it lies in thy power, O Ardvi Sura Anahita!"

88 'Then Ardvi Sura Anahita came forth, O Zarathushtra! down from those stars to the earth made by Mazda; and Ardvi Sura Anahita spake thus:

89 '"O pure, holy Zarathushtra! Ahura Mazda has established thee as the master of the material world: Ahura Mazda has established me to keep the whole of the holy creation. '"Through my brightness and glory flocks and herds and two-legged men go on, upon the earth: I, forsooth, keep all good things, made by Mazda, the offspring of the holy principle, just as a shepherd keeps his flock."

90 'Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I worship and forward thee? So that Mazda may make thee run down (to the earth), that he may not make thee run up into the heavens, above the sun; and that the Serpent may not injure thee with...., with...., with...., and.... poisons."

91 'Ardvi Sura Anahita answered: "O pure, holy Spitama! this is the sacrifice wherewith thou shalt worship me, this is the sacrifice wherewith thou shalt worship and forward me, from the time when the sun is rising to the time when the sun is setting. '"Of this libation of mine thou shalt drink, thou who art an Athravan, who hast asked and learnt the revealed law, who art wise, clever, and the Word incarnate.

92 '"Of this libation of mine let no foe drink, no man fever-sick, no liar, no coward, no jealous one, no woman, no faithful one who does not sing the Gathas, no leper to be confined.

93 '"I do not accept those libations that are drunk in my honor by the blind, by the deaf, by the wicked, by the destroyers, by the niggards, by the...., nor any of those stamped with those characters which have no strength for the holy Word. '"Let no one drink of these my libations who is hump-backed or bulged forward; no fiend with decayed teeth."

94 'Then Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! What becomes of those libations which the wicked worshippers of the Daevas bring unto thee after the sun has set?"

95 'Ardvi Sura Anahita answered: "O pure, holy Spitama Zarathushtra! howling, clapping, hopping, and shouting, six hundred and a thousand Daevas, who ought not to receive that sacrifice, receive those libations that men bring unto me after [the sun has set]."

96 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

97 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

98 'Before whom the worshippers of Mazda stand with baresma in their hands: the Hvovas did worship her, the Naotaras did worship her; the Hvovas asked for riches, the Naotaras asked for swift horses. Quickly was Hvova blessed with riches an full prosperity; quickly became Vishtaspa, the Naotaride, the lord of the swiftest horses in these countries.

99 ['Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.] 'For her brightness and glory, I will offer her a sacrifice....

100 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

101 'Who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse. In each channel there stands a palace, well-founded, shining with a hundred windows, with a thousand columns, well-built, with ten thousand balconies, and mighty.

102 'In each of those palaces there lies a well-laid, well-scented bed, covered with pillows, and Ardvi Sura Anahita, O Zarathushtra! runs down there from a thousand times the height of a man, and she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully.

103 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

104 'Unto her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

105 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Aurvat-aspa, the valiant Kavi Vistaspa, to think according to the law, to speak according to the law, to do according to the law."

106 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

107 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

108 'Unto her did the tall Kavi Vishtaspa offer up a sacrifice behind Lake Frazdanava, with a hundred male horses, a thousand oxen, ten thousand lambs.

109 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Tathravant, of the bad law, and Peshana, the worshipper of the Daevas and the wicked Arejat-aspa, in the battles of this world!"

110 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

111 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

112 'Unto her did Zairi-vairi, who fought on horseback, offer up a sacrifice behind the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs.

113 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Pesho-Changha the corpse-burier, Humayaka the worshipper of the Daevas, and the wicked Arejat-aspa, in the battles of this world.

114 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

115 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

116 'Unto her did Arejat-aspa and Vandaremaini offer up a sacrifice by the sea Vouru-Kasha, with a hundred male horses, a thousand oxen, ten thousand lambs.

117 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may conquer the valiant Kavi Vishtaspa and Zairivairi who fights on horseback, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

118 'Ardvi Sura Anahita did not grant them that favor, though they were offering up libations, giving gifts, sacrificing, and entreating that she should grant them that favor. 'For her brightness and glory, I will offer her a sacrifice....

119 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

120 'For whom Ahura Mazda has made four horses -- the wind, the rain, the cloud, and the sleet -- and thus ever a upon the earth it is raining, snowing, hailing, and sleeting; and whose armies are so many and numbered by nine-hundreds and thousands.

121 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

122 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

123 'She stands, the good Ardvi Sura Anahita, wearing a golden mantle, waiting for a man who shall offer her libations and prayers, and thinking thus in her heart:

124 "'Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon, me, and is of good will unto me?" 'For her brightness and glory, I will offer her a sacrifice....

125 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

126 'Ardvi Sura Anahita, who stands carried forth in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing along her.... a mantle fully embroidered with gold;

127 'Ever holding the baresma in her hand, according to the rules, she wears square golden earrings on her ears bored, and a golden necklace around her beautiful neck, she, the nobly born Ardvi Sura Anahita; and she girded her waist tightly, so that her breasts may be well-shaped, that they may be tightly pressed.

128 'Upon her head Ardvi Sura Anahita bound a golden crown, with a hundred stars, with eight rays, a fine ...., a well-made crown, in the shape of a ...., with fillets streaming down.

129 'She is clothed with garments of beaver, Ardvi Sura Anahita; with the skin of thirty beavers of those that bear four young ones, that are the finest kind of beavers; for the skin of the beaver that lives in water is the finest-colored of all skins, and when worked at the right time it shines to the eye with full sheen of silver and gold.

130 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee this favor: that I, fully blessed, may conquer large kingdoms, rich in horses, with high tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments, with stores of food, with well-scented beds; that I may have at my wish the fullness of the good things of life and whatever makes a kingdom thrive.

131 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee two gallant companions, one two-legged and one four-legged: one two-legged, who is swift, quickly rushing, and clever in turning a chariot round in battle; and one four-legged, who can quickly turn towards either wing of the host with a wide front, towards the right wing or the left, towards the left wing or the right.

132 'Through the strength of this sacrifice, of this invocation, O Ardvi Sura Anahita! come down from those stars, towards the earth made by Ahura, towards the sacrificing priest, towards the full boiling [milk]; come to help him who is offering up libations giving gifts, sacrificing, and entreating that thou wouldst grant him thy favors; that all those gallant warriors may be strong, like king Vishtaspa. 'For her brightness and glory, I will offer her a sacrifice....

133 'Yatha ahu vairya: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigor of the holy water-spring Anahita. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

Chapter 6

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the undying, shining, swift-horsed Sun; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the undying, shining, swift-horsed Sun. When the light of the sun waxes warmer, when the brightness of the sun waxes warmer, then up stand the heavenly Yazatas, by hundreds and thousands: they gather together its Glory, they make its Glory pass down, they pour its Glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness, for the increase of the undying, shining, swift-horsed Sun.

2 And when the sun rises up, then the earth, made by Ahura, becomes clean; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.

3 Should not the sun rise up, then the Daevas would destroy all the things that are in the seven Karshvares, nor would the heavenly Yazatas find any way of withstanding or repelling them in the material world.

4 He who offers up a sacrifice unto the undying, shining, swift-horsed Sun -- to withstand darkness, to withstand the Daevas born of darkness, to withstand the robbers and bandits, to withstand the Yatus and Pairikas, to withstand death that creeps in unseen -- offers it up to Ahura Mazda, offers it up to the Amesha-Spentas, offers it up to his own soul. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

5 I will sacrifice unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes. I will sacrifice unto the club of Mithra, the lord of wide pastures, well struck down upon the skulls of the Daevas. I will sacrifice unto that friendship, the best of all friendships, that reigns between the moon and the sun.

6 For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the undying, shining, swift-horsed Sun. Unto the undying, shining, swift-horsed Sun we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the invocation, and the strength and vigour of the undying, shining, swift-horsed Sun. Ashem Vohu: Holiness is the best of all good.... Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 7

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice,prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the Moon that keeps in it the seed of the Bull; unto the only-created Bull and unto the Bull of many species; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Hail to Ahura Mazda! Hail to the Amesha-Spentas! Hail to the Moon that keeps in it the seed of the Bull! Hail to thee when we look at thee! Hail to thee when thou lookest at us!

2 How does the moon wax? How does the moon wane? For fifteen days does the moon wax; for fifteen days does the moon wane. As long as her waxing, so long is the waning; as long as her waning, so long is the waxing. 'Who is there but thee who makes the moon wax and wane?'

3 We sacrifice unto the Moon that keeps in it the seed of the Bull, the holy and master of holiness. Here I look at the moon, here I perceive the moon; here I look at the light of the moon, here I perceive the light of the moon. The Amesha-Spentas stand up holding its glory; the Amesha-Spentas stand up, pouring its glory upon the earth, made by Mazda.

4 And when the light of the moon waxes warmer, golden-hued plants grow on from the earth during the spring. We sacrifice unto the new moons, the full moons, and the Vishaptathas. We sacrifice unto the new moon, the holy and master of holiness; We sacrifice unto the full moon, the holy and master of holiness; We sacrifice unto the Vishaptatha, the holy and master of holiness.

5 I will sacrifice unto the Moon, that keeps in it the seed of the Bull, the liberal, bright, glorious, water-giving, warmth-giving, wisdom-giving, wealth-giving, riches-giving, thoughtfulness-giving, weal-giving, freshness-giving, prosperity-giving, the liberal, the healing.

6 For its brightness and glory, I will offer unto it a sacrifice worth being heard, namely, unto the Moon that keeps in it the seed of the Bull. Unto the Moon that keeps in it the seed of the Bull, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the Moon, that keeps in it the seed of the Bull, and of the only-created Bull, and of the Bull of many species. Ashem Vohu: Holiness is the best of all good. Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 8

Tishtar Yasht (chapter 8)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Tishtrya, the bright and glorious star, and unto the powerful Satavaesa, made by Mazda, who pushes waters forward, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'We worship the lordship and mastership [of Tishtrya], whereby he protects the Moon, the dwelling, the food, when my glorious stars come along and impart their gifts to men. I will sacrifice unto the star Tishtrya, that gives the fields their share [of waters].

2 'We offer up libations unto Tishtrya, the bright and glorious star, that gives happy dwelling and good dwelling; the white, shining, seen afar, and piercing; the health-bringing, loud-snorting, and high, piercing from afar with its shining, undefiled rays; and unto the waters of the wide sea, the Vanguhi of wide renown, and the species of the Bull, made by Mazda, the awful kingly Glory, and the Fravashi of the holy Spitama Zarathushtra.

3 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the star Tishtrya. 'Unto Tishtrya, the bright and glorious star, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

4 'We sacrifice unto Tishtrya, the bright and glorious star, who is the seed of the waters, powerful, tall, and strong, whose light goes afar; powerful and highly working, through whom the brightness and the seed of the waters come from the high Apam Napat. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

5 'We sacrifice unto Tishtrya, the bright and glorious star; for whom long flocks and herds and men, looking forward for him and deceived in their hope: "When shall we see him rise up, the bright and glorious star Tishtrya? When will the springs run with waves as thick as a horse's size and still thicker? Or will they never come?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

6 'We sacrifice unto Tishtrya, the bright and glorious star; who flies, towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space1, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.

7 'For Ahura Mazda gave him assistance; so did the waters and the plants; and Mithra, the lord of wide pastures, opened a wide way unto him. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

8 'We sacrifice unto Tishtrya, the bright and glorious star, that afflicts the Pairikas, that vexes the Pairikas, who, in the shape of worm-stars, fly between the earth and the heavens, in the sea Vouru-Kasha, the powerful sea, the large-sized, deep sea of salt waters. He goes to its lake in the shape of a horse, in a holy shape; and down there he makes the waters boil over, and the winds flow above powerfully all around.

9 'Then Satavaesa makes those waters flow down to the seven Karshvares of the earth, and when he has arrived down there, he stands, beautiful, spreading ease and joy on the fertile countries (thinking in himself): "How shall the countries of the Aryas grow fertile?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

10 'We sacrifice unto Tishtrya, the bright and glorious star, who spoke unto Ahura Mazda, saying: "Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

11 '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I should have come to the faithful at the appointed time; I should have come in the appointed time of my beautiful, immortal life, should it be one night, or two nights, or fifty, or a hundred nights."

12 'We sacrifice unto Tishtrya; 'We sacrifice unto the rains of Tishtrya. 'We sacrifice unto the first star; we sacrifice unto the rains of the first star. 'I will sacrifice unto the stars Haptoiringa, to oppose the Yatus and Pairikas. 'We sacrifice unto Vanant, the star made by Mazda; for the well-shapen strength, for the Victory, made by Ahura, for the crushing Ascendant, for the destruction of what distresses us, for the destruction of what persecutes us. 'We sacrifice unto Tishtrya, whose eye-sight is sound.

13 'For ten nights, O Spitama Zarathushtra! Tishtrya, the bright and glorious star, mingles his shape with light, moving in the shape of a man of fifteen years of age, bright, with clear eyes, tall, full of strength, strong, and clever.

14 'He is active as the first man was; he goes on with the strength of the first man; he has the virility of the first man.

15 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of male children, a troop of male children, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

16 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a golden-horned bull.

17 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of oxen, a herd of oxen, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

18 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a white, beautiful horse, with golden ears and a golden caparison.

19 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of horses, a troop of horses, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

20 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and a golden caparison.

21 'But there rushes down to meet him the Daeva Apaosha, in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

22 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya and the Daeva Apaosha. They fight together, O Spitama Zarathushtra! for three days and three nights. And then the Daeva Apaosha proves stronger than the bright and glorious Tishtrya, he overcomes him.

23 'And Tishtrya flees from the sea Vouru-Kasha, as far as a Hathra's length. He cries out in woe and distress, the bright and glorious Tishtrya: "Woe is me, O Ahura Mazda! I am in distress, O Waters and Plants! O Fate and thou, Law of the worshippers of Mazda! Men do not worship me with a sacrifice in which I am invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names.

24 '"If men had worshipped me with a sacrifice in which I had been invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, I should have taken to me the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers."

25 'Then I, Ahura Mazda, offer up to the bright and glorious Tishtrya a sacrifice in which he is invoked by his own name, and I bring him the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers.

26 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and golden caparison.

27 'But there rushes down to meet him the Daeva Apaosha in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

28 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya, and the Daeva Apaosha; they fight together, O Zarathushtra! till the time of noon. Then the bright and glorious Tishtrya proves stronger than the Daeva Apaosha, he overcomes him.

29 'Then he goes from the sea Vouru-Kasha as far as a Hathra's length: "Hail!" cries the bright and glorious Tishtrya. "Hail unto me, O Ahura Mazda! Hail unto you, O waters and plants! Hail, O Law of the worshippers of Mazda! Hail will it be unto you, O lands! The life of the waters will flow down unrestrained to the big-seeded corn fields, to the small-seeded pasture-fields, and to the whole of the material world!"

30 Then the bright and glorious Tishtrya goes back down to the sea Vouru-Kasha, in the shape of a white, beautiful horse, with golden ears and a golden caparison.

31 'He makes the sea boil up and down; he makes the sea stream this and that way; he makes the sea flow this and that way: all the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over.

32 'And the bright and glorious Tishtrya rises up from the sea Vouru-Kasha, O Spitama Zarathushtra! the bright and glorious Satavaesa rises up from the sea Vouru-Kasha; and vapours rise up above Mount Us-hindu, that stands in the middle of the sea Vouru-Kasha.

33 'Then the vapours push forward, in the regular shape of clouds; they go following the wind, along the ways which Haoma traverses, the increaser of the world. Behind him travels the mighty wind, made by Mazda, and the rain, and the cloud, and the sleet, down to the several places, down to the fields, down to the seven Karshvares of the earth.

34 'Apam Napat, O Spitama Zarathushtra! divides the waters amongst the countries in the material world, in company with the mighty wind, the Glory, made by the waters, and the Fravashis of the faithful. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

35 'We sacrifice unto Tishtrya, the bright and glorious star, who from the shining east, moves along his long winding course, along the path made by the gods, along the way appointed for him the watery way, at the will of Ahura Mazda, at the will of the Amesha-Spentas. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

36 'We sacrifice unto Tishtrya, the bright and glorious star, whose rising is watched by men who live on the fruits of the year, by the chiefs of deep understanding; by the wild beasts in the mountains, by the tame beasts that run in the plains; they watch him, as he comes up to the country for a bad year, or for a good year, (thinking in themselves): "How shall the Aryan countries be fertile?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

37 'We sacrifice unto Tishtrya, the bright and glorious star, swift-flying and swift-moving, who flies towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.

38 'Ahura Mazda gave him assistance, and the Amesha-Spentas and Mithra, the lord of wide pastures, pointed him the way: behind him went the tall Ashish Vanguhi and Parendi on her light chariot: always till, in his course, he reached Mount Hvanvant on the shining waters. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

39 'We sacrifice unto Tishtrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyus flung to stop all the stars that have in them the seed of the waters.

40 'Tishtrya afflicts them, he blows them away from the sea Vouru-Kasha; then the wind blows the clouds forward, bearing the waters of fertility, so that the friendly showers spread wide over, they spread helpingly and friendly over the seven Karshvares. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

41 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long the standing waters, and the running spring-waters, the stream-waters, and the rain-waters:

42 '"When will the bright and glorious Tishtrya rise up for us? When will the springs with a flow and overflow of waters, thick as a horse's shoulder, run to the beautiful places and fields, and to the pastures, even to the roots of the plants, that they may grow with a powerful growth?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

43 'We sacrifice unto Tishtrya, the bright and glorious star, who washes away all things of fear, who stunts the growth of all ...., and brings health to all these creations, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

44 'I will sacrifice unto Tishtrya, the bright and glorious star, whom Ahura Mazda has established as a lord and overseer above all stars, in the same way as he has established Zarathushtra above men; whom neither Angra Mainyu, nor the Yatus and the Pairikas, nor the men Yatus can deliver unto death, nor can all the Daevas together prevail for his death. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

45 'We sacrifice unto Tishtrya, the bright and glorious star, to whom Ahura Mazda has given a thousand senses, and who is the most beneficent amongst the stars that have in them the seed of the waters:

46 'Who moves in light with the stars that have in them the seed of the waters: he, from the sea Vouru-Kasha, the powerful sea, the large-sized, deep, and salt of waters, goes to all the lakes, and to all the beautiful caves, and to all the beautiful channels, in the shape of a white, beautiful horse, with golden ears and a golden caparison.

47 'Then, O Spitama Zarathushtra! the waters flow down from the sea Vouru-Kasha, mother-like, friendly, and healing: he divides them amongst these countries, being most beneficent, when he has been worshipped with a sacrifice and propitiated rejoiced, and satisfied. 'For his brigbtness and glory, I will offer him a sacrifice worth being heard....

48 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long all the creatures of Spenta-Mainyu, those that live under the ground, and those that live above the ground; those that live in the waters, and those that live on dry land; those that fly, and those that run in the plains; and all those that live within this boundless and endless world of the holy Spirit. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

49 'We sacrifice unto Tishtrya, the bright and glorious star, the healthful, wise, happy, and powerful, who is the lord of a thousand boons, and grants many boons to that man who has pleased him, whether begging or not begging for them.

50 'I, O Spitama Zarathushtra! have created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of progitiation, as worthy of glorification as myself, Ahura Mazda;

51 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya.

52 'Had I not created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda;

53 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya;

54 'Then all day long, all night long, that Pairika Duzyairya would wage war against this material world of mine, wanting to extinguish its life, and she goes on, rushing upon and around it.

55 'But the bright and glorious Tishtrya keeps that Pairika in bonds, with twofold bonds, with threefold bonds, that cannot be overcome, with bonds all over the body: it is as if there were a thousand men keeping one man in bonds, a thousand men of those who are the strongest in strength.

56 'If the Aryan countries, O Spitama Zarathushtra! would perform in honour of the bright and glorious Tishtrya the due sacrifice and invocation, just as that sacrifice and invocation ought to be performed in the perfection of holiness; never should a hostile horde enter these Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.'

57 Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of the bright and glorious Tishtrya, as it ought to be performed in the perfection of holiness?'

58 Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

59 'Let not a murderer take of these offerings, nor a whore, nor a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.

60 'If a murderer take of these offerings, or a whore, or a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra, then the bright and glorious Tishtrya takes back his healing virtues.

61 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten, by their fifties and their hundreds, by their hundreds and their thousands, by thetr thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.

62 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Tishtrya, the bright and glorious star, and of the powerful Satavaesa, made by Mazda, who pushes waters forward. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 9

0 May Ahura Mazda be rejoiced! May Angra Mainyu be afflicted!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, satisfaction, and glorification unto Havani, the holy and master of holiness. Unto the powerful Drvaspa, made by Mazda and holy, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the powerful Drvaspa, made by Mazda and holy, who heeps the flocks in health, the herds in health, the grown-up (cattle) in health, the young ones in health; who watches well from afar, with a wide-spread and long-continued welfare-giving friendship;

2 Who yokes teams of horses, who makes her chariot turn and its wheels sound, fat and glistening, strong, tall-formed, weal-possessing, health-giving, powerful to stand and powerful to turn for assistance to the faithful.

3 To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, the beautiful height, made by Mazda, with a hundred male horses, a thousand oxen, and ten thousand lambs, and with an offering of libations:

4 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'

5 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

6 For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa, made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

8 To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

9 'Grant me this boon, O good, most beneficent Drvaspa! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

10 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'

11 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering lipbations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

12 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

13 To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

14 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavack and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

15 The powerful Drvaspa, made by Mazda, the holy Drvasya, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

16 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

17 To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza. He begged of her a boon saying:

18 'Grant me this boon, O good, most beneficent Drvaspa! that I may bind the Turanian murderer Franghrasyan, that I may drag him bound, that may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'

19 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would give him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

20 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

21 To her did the gallant Husravah, he who united the Arya nations into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs, and an offering of libations:

22 'Grant me this boon, O good, most beneficent Drvaspa! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'

23 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

24 We offer up a sacrifice unlo the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful,

25 To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. He begged of her a boon, saying:

26 'O good, most beneficent Drvaspa! grant me this boon, that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my Mazdean law and make it known, and that she may bestow beautiful praises upon my deeds.'

27 The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I wiII offer her a sacrifice worth being heard....

28 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

29 To her did the tall Kavi Vistaspa offer up a sacrifice behind the waters of the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

30 'Grant me this boon, O good, most beneficent Drvaspa! that I may put to flight Ashta-aurvant, the son of Vispa-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that I may put to flight the Hvyaona murderer, Arejat-aspa; that I may put to flight Darshinika, the worshipper of the Daevas;

31 And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaonas; and that I may smite of the Huyaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.

32 The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the powerful Drvaspa, made by Mazda and holy. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, give him health of body,.... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 10

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Hvastra,1 Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Verily, when I created Mithra, the lord of wide pastures, O Spitama! I created him as worthy of sacrifice, as worthy of prayer as myself, Ahura Mazda.2

2 'The ruffian who lies unto Mithra3 brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers4 could do. Break not the contract, O Spitama! neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith.5 For Mithra stands for both the faithful and the unfaithful.

3 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra. 'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra. 'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra.

4 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.

5 'May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he come to us for good conscience!6 May he come to us for bliss!7 he, the awful and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.

6 'I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity8 and prayers: I will offer up a sacrifice worth being heard unto him, Mithra, the lord of wide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....9

7 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge,10 strong, sleepless, and ever awake;11

8 'To whom the chiefs of nations offer up sacrifices, as they go to the field, against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.

9 'On whichever side he has been worshipped first in the fulness of faith of a devoted heart, to that side turns Mithra, the lord of wide pastures, with the fiend-smiting wind, with the cursing thought of the wise.12 'For his brightness and glory, I will offer him a sacrifice worth being heard....

10 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

11 'Whom the horsemen worship on the back of their horses, begging swiftness for their teams, health for their own bodies, and that they may watch with full success those who hate them, smite down their foes, and destroy at one stroke their adversaries, their enemies, and those who hate them.13 'For his brightness and glory, I will offer him a sacrifice worth being heard....

12 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

13 'Who first of the heavenly gods reaches over the Hara14, before the undying, swift-horsed sun15; who, foremost in a golden array, takes hold of the beautiful summits, and from thence looks over the abode of the Aryans with a beneficent eye.

14 'Where the valiant chiefs draw up their many troops in array;16 where the high mountains, rich in pastures and waters, yield plenty to the cattle;17 where the deep lakes, with salt waters, stand;18 where wide-flowing rivers swell and hurry towards Ishkata and Pouruta, Mouru and Haroyu, the Gava-Sughdha and Hvairizem;19

15 'On Arezahi and Sawahi, on Fradadhafshu and Widadhafshu, on Wouru-bareshti and Wourujareshti, on this bright karshwar of Xwaniratha20, the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health-bringing eye;

16 'He who moves along all the karshwars, a Yazata unseen, and brings glory; he who moves along all the karshwars, a Yazata unseen, and brings sovereignty; and increases21 strength for victory to those who, with a pious intent, holily offer him libations. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

17 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Unto whom nobody must lie, neither the master of a house, nor the lord of a borough, nor the lord of a town, nor the lord of a province.

18 'If the master of a house lies unto him, or the lord of a borough, or the lord of a town, or the lord of a province, then comes Mithra, angry and offended, and he breaks asunder the house, the borough, the town, the province; and the masters of the houses, the lords of the boroughs, the lords of the towns, the lords of the provinces, and the foremost men of the provinces.

19 'On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath22 is slow to relent.23

20 'Those who lie unto Mithra, however swift they may be running, cannot overtake;24 riding, cannot ....; driving, cannot ..... The spear that the foe of Mithra flings, darts backwards, for the number of the evil spells that the foe of Mithra works out.25

21 'And even though the spear be flung well, even though it reach the body, it makes no wound, for the number of the evil spells that the foe of Mithra works out.26 The wind drives away the spear that the foe of Mithra flings, for the number of the evil spells that the foe of Mithra works out. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

22 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who takes out of distress the man who has not lied unto him, who takes him out of death.

23 'Take us out of distress, take us out of distresses, O Mithra! as we have not lied unto thee. Thou bringest down terror upon the bodies of the men who lie unto Mithra; thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears.

24 'Not the wound27 of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

25 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who is lordly, deep, strong, and weal-giving; a chief in assemblies, pleased with prayers,28 high, holily clever, the incarnate Word, a warrior with strong arms;

26 'Who breaks the skulls of the Daevas, and is most cruel in exacting pains; the punisher of the men who lie unto Mithra, the withstander of the Pairikas; who, when not deceived, establisheth nations in supreme strength; who, when not deceived, establisheth nations in supreme victory;

27 'Who confounds the ways of the nation that delights in havoc, who turns away their Glory,29 takes away their strength for victory, blows them away helpless,30 and delivers them unto ten thousand strokes; he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

28 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who upholds the columns of the lofty house and makes its pillars31 solid; who gives herds of oxen and male children to that house in which he has been satisfied; he breaks to pieces those in which he has been offended.

29 'Thou, O Mithra! art both bad and good to nations; thou, O Mithra! art both bad and good to men; thou, O Mithra! keepest in thy hands both peace and trouble for nations.

30 'Thou makest houses large, beautiful with women, beautiful with chariots, with well-laid foundations,32 and high above their groundwork;33 thou makest that house lofty, beautiful with women, beautiful with chariots, with well-laid foundations, and high above its groundwork, of which the master, pious and holding libations in his hand, offers thee a sacrifice, in which thou art invoked by thy own name and with the proper words.

31 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

32 'Listen unto our sacrifice,34 O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated!35 Gather them together with love and lay them in the Garo-nmana!36.

33 'Grant us these boons which we beg of thee, O powerful god! in accordance37 with the words of revelation, namely, riches, strength, and victory, good conscience and bliss,38 good fame and a good soul; wisdom and the knowledge that gives happiness,39 the victorious strength given by Ahura, the crushing Ascendant of Asha Vahishta, and conversation (with God) on the Holy Word.40

34 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf.41 'For his brightness and glory, I will offer him a sacrifice worth being heard....

35 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Victory-making42, army-governing, endowed with a thousand senses43; power-wielding, power-possessing, and all-knowing;

36 'Who sets the battle a going, who stands against (armies) in battle, who, standing against (armies) in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the havocking host.

37 'He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie to Mithra, he takes off the heads of those who lie unto Mithra.

38 'Sad is the abode, unpeopled with children, where abide men who lie unto Mithra, and, verily, the fiendish killer of faithful men. The grazing cow goes a sad straying way, driven along the vales44 of the Mithradrujes: they45 stand on the road, letting tears run over their chins46.

39 'Their falcon-feathered arrows, shot from the string of the well-bent bow, fly towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them. 'Their spears, well whetted and sharp, their long spears fly from their hands towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

40 'Their swords, well thrust and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them. 'Their clubs, well falling and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

41 'Mithra strikes fear into them; Rashnu47 strikes a counter-fear into them48; the holy Sraosha blows them away from every side towards the two Yazatas, the maintainers of the world.49 They make the ranks of the army melt away, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.50

42 'They cry unto Mithra, the lord of wide pastures, saying: "O Mithra, thou lord of wide pastures! here are our fiery horses taking us away, as they flee from Mithra; here are our sturdy arms cut to pieces by the sword, O Mithra!"

43 'And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads; as Mithra, the lord of wide pastures, is angry and offended. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

44 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose dwelling, wide as the earth, extends over the material world, large51, unconfined51, and bright, a far-and-wide-extending abode.

45 'Whose eight friends52 sit as spies for Mithra, on all the heights, at all the watching-places, observing the man who lies unto Mithra, looking at those, remembering those who have lied unto Mithra, but guarding the ways of those whose life is sought by men who lie unto Mithra, and, verily, by the fiendish killers of faithful men.

46 'Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

47 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'A god of high renown and old age53, whom wide-hoofed horses carry against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations54.

48 'And when Mithra drives along towards the havocking hosts, towards the enemies coming in battle array, in the strife of the conflicting nations, then he binds the hands of those who have lied unto Mithra, he confounds their eye-sight, he takes the hearing from their ears; they can no longer move their feet; they can no longer withstand those people, those foes, when Mithra, the lord of wide pastures, bears them ill-will. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

49 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

50 'For whom the Maker, Ahura Mazda, has built up a dwelling on the Hara Berezaiti, the bright mountain around which the many (stars) revolve55, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza56;

51 'A dwelling that all the Amesha-Spentas, in one accord with the sun, made for him in the fulness of faith of a devoted heart, and he survevs the whole of the material world from the Haraiti Bareza.

52 'And when there rushes a wicked worker of evil, swiftly, with a swift step, Mithra, the lord of wide pastures, goes and yokes his horses to his chariot, along with the holy, powerful Sraosha and Nairyo-sangha,57 who strikes a blow that smites the army, that smites the strength of the malicious.58 'For his brightness and glory, I will offer him a sacrifice worth being heard....

53 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

54 'Who, with hands lifted up, ever cries unto Ahura Mazda, saying: "I am the kind keeper of all creatures, I am the kind maintainer of all creatures; yet men worship me not with a sacrifice in which I am invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names.

55 '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I would come to the faithful at the appointed time; I would come in the appointed time of my beautiful, immortal life."

56 'But the pious man, holding libations in his hands, does worship thee with a sacrifice, in which thou art invoked by thy own name, and with the proper words. 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

57 'Listen unto our sacrifice, 'O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated! Gather them together with love and lay them in the Garo-nmana [Garothman i.e. Heaven]!

58 'Grant us these boons which we beg of thee, O powerful god! in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha-Vahishta, and conversation (with God) on the Holy Word.

59 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

60 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose renown is good, whose shape is good, whose glory is good; who has boons to give at his will, who has pasture-fields to give at his will; harmless to the tiller of the ground, ...61, beneficent; he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

61 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Firm-legged62, a watcher fully awake; valiant, a chief in assemblies; making the waters flow forward; listening to appeals; making the waters run and the plants grow up; ruling over the karshwars63; delivering64; happy65; undeceivable; endowed with many senses66; a creature of wisdom;

62 'Who gives neither strength nor vigour to him who has lied unto Mithra; who gives neither glory nor any boon to him who has lied unto Mithra.

63 'Thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears. 'Not the wound of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten-thousand spies, the powerful all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

64 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who takes possession68 of the beautiful, wide-expanding law, greatly and powerfully, and whose face looks over all the seven karshwars of the earth;

65 'Who is swift amongst the swift, liberal amongst the liberal, strong amongst the strong, a chief of assembly amongst the chiefs of assemblies; increase-giving, fatness-giving, cattle-giving, sovereignty-giving, son-giving, cheerfulness69-giving, and bliss69-giving.

66 'With whom proceed Ashi Vanguhi, and Parendi on her light chariot70, the awful Manly Courage, the awful kingly Glory, the awful sovereign Sky, the awful cursing thought71 of the wise, the awful Fravashis of the faithful, and he who keeps united together the many faithful worshippers of Mazda72. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

67 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who drives along on his high-wheeled chariot, made of a heavenly73 substance, from the Karshvare [keshwar] of Arezahi74 to the Karshvare of Xwaniratha, the bright one; accompanied by75 the wheel of sovereignty76, the Glory made by Mazda, and the Victory made by Ahura;

68 'Whose chariot is embraced77 by the great Ashi Vanguhi; to whom the Law of Mazda opens a way, that he may go easily; whom four heavenly steeds, white, shining, seen afar, beneficent, endowed with knowledge, swiftly78 carry along the heavenly space79, while the cursing thought of the wise pushes it forward;

69 'From whom all the Daevas unseen and the Varenya fiends80 flee away in fear. Oh! may we never fall across the rush of the angry lord81, who goes and rushes from a thousand sides against his foe, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

70 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Before whom Verethraghna, made by Ahura, runs opposing the foes in the shape of a boar82, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing83, wrathful, with a dripping face; strong, with iron feet, iron fore-paws84, iron weapons, an iron tail, and iron jaws;

71 'Who, eagerly clinging to the fleeing foe, along with Manly Courage, smites the foe in battle, and does not think he has smitten him, nor does he consider it a blow till he has smitten away the marrow85 and the column of life86, the marrow85 and the spring of existence.

72 'He cuts all the limbs to pieces, and mingles, together with the earth, the bones, hair, brains, and blood of the men who have lied unto Mithra87. 'For his brightness and glory, we offer him a sacrifice worth being heard....

73 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who, with hands lifted up, rejoicing, cries out, speaking thus:

74 '"O Ahura Mazda, most beneficent spirit! Maker of the material world, thou Holy One! '"If men would worship me88 with a sacrifice in which I were invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names, then I should come to the faithful at the appointed time; I should come in the appointed time of my beautiful, immortal life89."

75 'May we keep our field; may we never be exiles from our field, exiles from our house, exiles from our borough, exiles from our town, exiles from our country.

76 'Thou dashest in pieces the malice of the malicious, the malice of the men of malice: dash thou in pieces the killers of faithful men! 'Thou hast good horses, thou hast a good chariot: thou art bringing help at every appeal, and art powerful.

77 'I will pray unto thee for help, with many consecrations, with good consecrations of libations; with many offerings, with good offerings of libations, that we, abiding in thee, may long inhabit a good abode, full of all the riches that can be wished for.

78 'Thou keepest those nations that tender a good worship to Mithra, the lord of wide pastures; thou dashest in pieces those that delight in havoc. Unto thee will I pray for help: may he come to us for help, the awful, most powerful Mithra, the worshipful and praiseworthy, the glorious lord of nations. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

79 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who made a dwelling for Rashnu90, and to whom Rashnu gave all his soul for long friendship;

80 'Thou art a keeper and protector of the dwelling of those who lie not: thou art the maintainer of those who lie not. With thee hath Verethraghna, made by Ahura, contracted the best of all friendships91, and thus it is how so many men who have lied unto Mithra, even privily92, lie smitten down on the ground. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

81 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;

82 'To whom Ahura Mazda gave a thousand senses93 and ten thousand eyes to see. With those eyes and those senses, he watches the man who injures Mithra, the man who lies unto Mithra. Through those eyes and those senses, he is undeceivable, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

83 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whom the lord of the country invokes for help, with hands uplifted; 'Whom the lord of the town invokes for help, with hands uplifted;

84 'Whom the lord of the borough invokes for help, with hands uplifted; 'Whom the master of the house invokes for help, with hands uplifted; 'Whom the ....94 in danger of death 95 invokes for help, with hands uplifted; 'Whom the poor man, who follows the good law, when wronged and deprived of his rights, invokes for help, with hands uplifted.

85 'The voice of his wailing reaches up to the sky, it goes over the earth all around, it goes over the seven karshwars, whether he utters his prayer in a low tone of voice96 or aloud.

86 'The cow driven astray invokes him for help97, longing for the stables: "When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? when will he turn us back to the right way from the den of the Druj where we were driven98?"

87 'And to him with whom Mithra, the lord of wide pastures, has been satisfied, he comes with help; and of him with whom Mithra, the lord of wide pastures, has been offended, he crushes down the house, the borough, the town, the province, the country. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

88 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'To whom the enlivening, healing, fair, lordly, golden-eyed Haoma offered up a sacrifice on the highest of the heights, on the Haraiti Bareza99, he the undefiled to one undefiled, with undefiled baresma, undefiled libations, and undefiled words;

89 'Whom100 the holy Ahura Mazda has established as a priest, quick in performing the sacrifice and loud in song. He performed the sacrifice with a loud voice, as a priest quick in sacrifice and loud in song, a priest to Ahura Mazda, a priest to the Amesha-Spentas. His voice reached up to the sky, went over the earth all around, went over the seven keshwars.

90 'Who first lifted up Haomas, in a mortar inlaid with stars and made of a heavenly substance. Ahura Mazda longed for him, the Amesha-Spentas longed for him, for the well-slapen body of him whom the swift-horsed sun awakes for prayer from afar101.

91 'Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer: mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma in his hand, the holy meat in his hand, the holy mortar in his hand102, with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya sung through.

92 'The holy Ahura Mazda confessed that religion and so did Vohu-Mano, so did Asha-Vahishta, so did Khshathra-Vairya, so did Spenta-Armaiti, so did Haurvatat and Ameretat; and all the Amesha-Spentas longed for and confessed his religion. The kind Mazda conferred upon him the mastership of the world; and [so did they103] who saw thee amongst all creatures the right lord and master of the world, the best cleanser of these creatures.

93 'So mayest thou in both worlds, mayest thou keep us in both worlds, O Mithra, lord of wide pastures! both in this material world and in the world of the spirit, from the fiend of Death, from the fiend Aeshma104, from the fiendish hordes, that lift up the spear of havoc, and from the onsets of Aeshma, wherein the evil-doing Aeshma rushes along with Vidotu105, made by the Daevas.

94 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies and those who hate us106. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

95 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who goes over the earth, all her breadth over, after the setting of the sun107, touches both ends of this wide, round earth, whose ends lie afar, and surveys everything that is between the earth and the heavens,

96 'Swinging in his hands a club with a hundred knots, a hundred edges, that rushes forwards and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons108;

97 'From whom Angra Mainyu, who is all death, flees away in fear; from whom Aeshma, the evil-doing Peshotanu109, flees away in fear; from whom the long-handed Bushyasta110 flees away in fear; from whom all the Daevas unseen and the Varenya fiends flee away in fear111.

98 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger112! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures113. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

99 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'From whom all the Daevas unseen and the Varenya fiends flee away in fear114. 'The lord of nations, Mithra, the lord of wide pastures, drives forward at the right-hand side of this wide, round earth, whose ends lie afar.

100 'At his right hand drives the good, holy Sraosha; at his left hand drives the tall and strong Rashnu; on all sides around him drive the waters, the plants, and the Fravashis of the faithful.

101 'In his might, he ever brings to them falcon-feathered arrows, and, when diiving, he himself comes there, where are nations, enemy to Mithra, he, first and foremost, strikes blows with his club on the horse and his rider; he throws fear and fright upon the horse and his rider. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

102 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'The warrior of the white horse, of the sharp spear, the long spear, the quick arrows; foreseeing and clever;

103 'Whom Ahura Mazda has established to maintain and look over all this moving115 world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; 'For his brightness and glory, I will offer him a sacrifice worth being heard....

104 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose long arms, strong with Mithra-strength, encompass what he seizes in the easternmost river and what he beats with the westernmost river, what is by the Sanaka of the Rangha and what is by the boundary of the earth.

105 'And thou, O Mithra! encompassing all this around, do thou reach it, all over, with thy arms. 'The man without glory, led astray from the right way, grieves in his heart; the man without glory thinks thus in himself: "'That careless Mithra does not see all the evil that is done, nor all the lies that are told."

106 'But I think thus in my heart: '"Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra; '"Should the evil words of the earthly man be a hundred times worse, they would not rise so high as the good words of the heavenly Mithra; '"Should the evil deeds of the earthly man be a hundred times worse, they would not rise so high as the good deeds of the heavenly Mithra;

107 '"Should the heavenly wisdom in the earthly man be a hundred times greater, it would not rise so high as the heavenly w'isdom in the heavenly Mithra; "And thus, should the ears of the earthly man hear a hundred time better, he would not hear so well as the heavenly Mithra, whose ear hears well who has a thousand senses, and sees every man that tells a lie." 'Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying):

108 "Who will offer me a sacrifice? Who will lie unto me? Who thinks me a god worthy of a good sacrifice? Who thinks me worthy only of a bad sacrifice? To whom shall I, in my might, impart brightness and glory? To whom bodily health? To whom shall I, in my might, impart riches and full weal? Whom shall I bless by raising him a virtuous offspring?

109 ""To whom shall I give in return, without his thinking of it, the awful sovereignty, beautifully. arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger?" 'O Mithra! when thou art offended and not satisfied, he soothes thy mind, and makes Mithra satisfied.

110 ""To whom shall I, in my might, impart sickness and death? To whom shall I impart poverty and sterility? Of whom shall I at one stroke cut off the offspring!

111 '"From whom shall I take away, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger." 'O Mithra! while thou art satisfied and not angry, he moves thy heart to anger, and makes Mithra unsatisfied. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

112 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'A warrior with a silver helm, a golden cuirass, who kills with the poniard, strong, valiant, lord of the borough. Bright are the ways of Mithra, by which he goes towards the country, when, wishing well, he turns its plains and vales to pasture grounds,

113 'And then cattle and males come to graze, as many as he wants. 'May Mithra and Ahura, the high gods, come to us for help, when the poniard lifts up its voice aloud, when the nostrils of the horses quiver, when the poniards ...., when the, strings of the bows whistle and shoot sharp arrows; then the brood of those whose libations are hated fall smitten to the ground, with their hair torn off.

114 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies, and those who hate us. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

115 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake. 'O Mithra, lord of wide pastures! thou master of the house, of the borough, of the town, of the country, thou Zarathushtrotema!

116 'Mithra is twentyfold between two friends or two relations; 'Mithra is thirtyfold between two men of the same group; 'Mithra is fortyfold between two partners; 'Mithra is fiftyfold between wife and husband; 'Mithra is sixtyfold between two pupils (of the same master); 'Mithra is seventyfold between the pupil and his master; 'Mithra is eightyfold between the son-in-law and his father-in-law; 'Mithra is ninetyfold between two brothers;

117 'Mithra is a hundredfold between the father and the son; 'Mithra is a thousandfold between two nations; 'Mithra is ten thousandfold when connected with the Law of Mazda, and then he will be every day of victorious strength.

118 'May I come unto thee with a prayer that goes lowly or goes highly! As this sun rises up above the Hara Berezaiti and then fulfils its career, so may I, O Spitama! with a prayer that goes lowly or goes highly, rise up above the will of the fiend Angra Mainyu! 'For his brightness and glory, I will offer him a sacrifice worth being heard....

119 'We sacrifice unto Mithra, the lord of wide pastwes, ... sleepless, and ever awake, 'Offer up a sacrifice unto Mithra, O Spitama! and order thy pupils to do the same. 'Let the worshipper of Mazda sacrifice unto thee with small cattle, with black cattle, with flying birds, gliding forward on wings.

120 'To Mithra all the faithful worshiypers of Mazda must give strength and energy with offered and proffered Haomas, which the Zaotar proffers unto him and gives in sacrifice. Let the faithful man drink of the libations cleanly prepared, which if he does, if he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger.'

121 Zarathushtra asked him: 'O Ahura Mazda! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased vvith him and without anger?'

122 Ahura Mazda answered: 'Let them wash their bodies three days and three nights; let them undergo thirty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and two nights; let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no man drink of these libations who does not know the staota yesnya: Vispe ratavo. 'For his brightness and glory, I will offer him a sacriace worth being heard....

123 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'To whom Ahura Mazda offered up a sacrifice in the shining Garo-nmana.

124 'With his arms lifted up towards Immortality, Mithra, the lord of wide pastures, drives forward from the shining Garo-nmana, in a beautiful chariot that drives on, ever-swift, adorned with all sorts of ornaments, and made of gold.

125 'Four stallions draw that chariot, all of the same white colour, living on heavenly food and undying. The hoofs of their fore-feet are shod with gold, the hoofs of their hind-feet are shod with silver; all are yoked to the same pole, and wear the yoke and the cross-beams of the yoke, fastened with hooks of Khshathra vairya to a beautiful....

126 'At his right hand drives Rashnu-Razishta, the most beneficent and most well-shapen. 'At his left hand drives the most upright Chista, the holy one, bearing libations in her hands, clothed with white clothes, and white herself; and the cursing thought of the Law of Mazda.

127 'Close by him drives the strong cursing thought of the wise man, opposing foes in the shape of a boar, a sharp-toothed he-boar, a sharp- jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face, strong and swift to run, and rushing all around. 'Behind him drives Atar, all in a blaze, and the awful kingly Glory.

128 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand bows well-made, with a string of cowgut; they go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

129 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand vulture-feathered arrows, with a golden mouth, with a horn shaft, with a brass tail, and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

130 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand spears well-made and sharp-piercing. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand steel-hammers, two-edged, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

131 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand swords, two-edged and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand maces of iron, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

132 'On a side of the chariot of Mithra, the lord of wide pastures, stands a beautiful well-falling club, with a hundred knots, a hundred edges, that rushes forward and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons. It goes through the heavenly space, it falls through the heavenly space upon the skulls of the Daevas.

133 After he has smitten the Daevas, after he has smitten down the men who lied unto Mithra, Mithra, the lord of wide pastures, drives forward through Arezahe and Savahe, through Fradadhafshu and Vidadhafshu, through Vourubareshti and Vouru-jareshti, through this our Karshvare, the bright Hvaniratha.

134 'Angra Mainyu, who is all death, flees away in fear; Aeshma, the evil-doing Peshotanu, flees away in fear; the long-handed Bushyasta flees away in fear; all the Daevas unseen and the Varenya fiends flee away in fear.

135 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

136 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'For whom white stallions, yoked to his chariot, draw it, on one golden wheel, with a full shining axle.

137 'If Mithra takes his libations to his own dwelling, "Happy that man, I think," -- said Ahura Mazda, "O holy Zarathra! for whom a holy priest, as pious as any in the world, who is the Word incarnate, offers up a sacrifice unto Mithra with bundles of baresma and with the [proper] words. '"Straight to that man, I think, will Mithra come, to visit his dwelling,

138 '"When Mithra's boons will come to him, as he follows God's teaching, and thinks according to God's teaching. '"Woe to that man, I think," - said Ahura Mazda, - "O holy Zarathushtra! for whom an unholy priest, not pious, who is not the Word incarnate, stands behind the baresma, however full may be the bundles of baresma he ties, however long may be the sacrifice he performs."

139 'He does not delight Ahura Mazda, nor the other Amesha-Spentas, nor Mithra, the lord of wide pastures, he who thus scorns Mazda, and the other Amesha-Spentas, and Mithra, the lord of wide pastures, and the Law, and Rashnu, and Arstat, who makes the world grow, who makes the world increase. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

140 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake. 'I will offer up a sacrifice unto the good Mithra, O Spitama! unto the strong, heavenly god, who is foremost, highly merciful, and peerless; whose house is above, a stout and strong warrior;

141 'Victorious and armed with a well-fashioned weapon, watchful in darkness and undeceivable. He is the stoutest of the stoutest, he is the strongest of the strongest, he is the most intelligent of the gods, he is victorious and endowed with Glory: he, of the ten thousand eyes, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

142 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who, with his manifold knowledge, powerfully increases the creation of Spenta Mainyu, and is a well-created and most great Yazata, self-shining like the moon, when he makes his own body shine;

143 'Whose face is flashing with light like the face of the star Tistrya; whose chariot is embraced by that goddess who is foremost amongst those who have no deceit in them, O Spitama! who is fairer than any creature in the world, and full of light to shine. I will worship that chariot, wrought by the Maker, Ahura Mazda, inlaid with stars and made of a heavenly substance; (the chariot) of Mithra, who has ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

144 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake. 'We sacrifice unto the Mithra around countries; 'We sacrifice unto the Mithra within countries; 'We sacrifice unto the Mithra in this country; 'We sacrifice unto the Mithra above countries; 'We sacrifice unto the Mithra under countries; 'We sacrifice unto the Mithra before countries; 'We sacrifice unto the Mithra behind countries.

145 'We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods; and unto the stars, and the moon, and the sun, with the trees that yield up baresma. We sacrifice unto Mithra, the lord of all countries. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and p yer, and the strength and vigour of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name; and that of Rama Hvastra. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

Chapter 11

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness. Good prayer, excellent prayer to the worlds, O Zarathushtra!

2 This it is that takes away the friendship of the fiend and fiends, of the he-fiend and of the she-fiend; it turns away in giddiness their eyes, minds, ears, hands, feet, mouths, and tongues; as good prayer, without deceit and without harm, is Manly Courage, and turns away the Druj.

3 The holy Sraosha, the best protector ofthe poor, is fiend-smiting; he is the best smiter of the Druj. The faithful one who pronounces most words of blessing is the most victorious in victory; the Mathra Spenta takes best the unseen Druj way. The Ahuna Vairya is the best fiend-smiter among all spells; the word of truth is the fighter that is the best of all fiend-smiters. The Law of the worshippers of Mazda is the truest giver of all the good things of all those that are the offspring of the good principle; and so is the Law of Zarathushtra.

4 And he who should pronounce that word, O Zarathushtra! either a man or a woman with a mind all intent on holiness, with words all intent on holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night; Or at the fords of a river, or at the branching-off of roads; Or in the meeting together of the faithful, or the rushing together of the worshippers of the Daevas;

5 Whether on the road or in the law he has to fear, not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief who carries off cattle shall not reach him.

6 Pronounce then that word, O Zarathushtra! that word to be spoken, when thou fall upon the idolaters and thieves and Daevas rushing together. Then the malice of the wicked worshippers of the Daevas, of the Yatus and their followers, of the Pairikas and their followers, will be affrighted and rush away. Down are the Daevas! Down are the Daeva-worshippers, and they take back their mouths from biting.

7 And therefore we take around us the holy-natured Sraosha, the holy, the fiend-smiter, as one does with shepherds' dogs; therefore we sacrifice unto the holy-natured Sraosha, the holy, the fiend-smiter, with good thoughts, good words, and good deeds.

8 For his brightness and glory, for his strength and victorious power, for his offering sacrifices unto the gods, I will offer him a sacrifice worth being heard. I will offer up libations unto the holy Sraosha, unto the great Ashi Vanguhi, and unto Nairyo-sangha, the tall-formed. So may the holy Sraosha, the fiend-smiter, come to us for help!

9 We worship the holy Sraosha; we worship the great master, Ahura Mazda, who is supreme in holiness, who is the foremost to do deeds of holiness. We worship all the words of Zarathushtra, and all the good deeds, those done and those to be done. Yenhe hatam: All those beings of whom Ahura Mazda....

10 We sacrifice unto the holy, tall-formed fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Who strikes the evil-doing man, who strikes the evil-doing woman; who smites the fiendish Druj, and is most strong and world-destroying; who maintains and looks over all this moving world;

11 Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down;

12 Who never more did enjoy sleep from the time when the two Spirits made the world, namely, the good Spirit and the evil One; who every day, every night, fights with the Mazainya Daevas.

13 He bows not for fear and fright before the Daevas: before him all the Daevas bow for fear and fright reluctantly, and rush away to darkness. For his brightness and glory, for his strength and victorious power....

14 Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Who with peace and friendship watches the Druj and the most beneficent Spirit: so that the Amesha-Spentas may go along the seven Karshvares of the earth; who is the teacher of the Law: he himself was taught it by Ahura Mazda, the holy One. For his brightness and glory, for his strength and victorious power....

15 Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Whom the holy Ahura Mazda has created to withstand Aeshma, the fiend of the wounding spear; we sacrifice unto Peace, whose breath is friendly, and unto the two withstanders of sin and guilt,

16 The friends of the holy Sraosha; The friends of Rashnu Razista; The friends of the good Law of the worshippers of Mazda; The friends of Arstat, who makes the world grow, who makes the world increase, who makes the world prosper; The friends of Ashi Vanguhi; The friends of the good Chisti; The friends of the most right Chista;

17 The friends of all gods; The friends of the Mathra Spenta; The friends of the fiend-destroying Law; The friends of the long-traditional teaching; The friends of the Amesha-Spentas; The friends of ourselves, the Saoshyants1, the two-footed part of the holy creation; The friends of all the beings of the holy world. For his brightness and glory, for his strength and victorious power....

18 Yatha ahu vairyo: The will of tbe Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; The first [Sraosha], the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest. We sacrifice unto all [the moments] of the holy and strong Sraosha, who is the incarnate Word;

19 The strong Sraosha, of the manly courage, the warrior of the strong arms, who breaks the skulls of the Daevas; who smites with heavy blows and is strong to smite; the holy Sraosha, who smites with heavy blows; we sacrifice unto the crushing Ascendant of both the holy Sraosha and Arshti.

20 We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the faithful man, rich in good thoughts, rich in good words, rich in good deeds.

21 We sacrifice unto the body of the holy Sraosha; We sacrifice unto the body of Rashnu Razishta; We sacrifice unto the body of Mithra, the lord of wide pastures; We sacrifice unto the body of the holy wind; We sacrifice unto the body of the good Law of the worshippers of Mazda; We sacrifice unto the body of Arshtat, who makes the world grow, who makes the world increase, who makes the world prosper; We sacrifice unto the body of Ashi Vanguhi; We sacrifice unto the body of the good Chisti; We sacrifice unto the body of the most right Chista; We sacrifice unto the bodies of all the gods;

22 We sacrifice unto the body of the Mathra Spenta; We sacrifice unto the body of the fiend-destroying Law; We sacrifice unto the body of the long-traditional teaching; We sacrifice unto the bodies of the Amesha-Spentas; We sacrifice unto the bodies of ourselves, the Saoshyants, the two-footed part of the holy creation; We sacrifice unto the bodies of all the beings of the holy world. For his brightness and glory, for his strength and victorious power....

23 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!

Chapter 12

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness. Unto Rashnu Razishta; unto Arshtat, who makes the world grow, who makes the world increase; unto the true-spoken speech, that makes the world grow; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 The holy (Zarathushtra) asked him: 'O holy Ahura Mazda! I ask thee; answer me with words of truth, thou who knowest the truth. Thou art undeceivable, thou hast an undeceivable understanding; thou art undeceivable, as thou knowest everything. 'What of the Holy Word is created true? what is created progress-making? what is fit to discern? what is healthful? what is wise? what is happy and more powerful to destroy than all other creatures?'

2 Ahura Mazda answered: 'I will declare that unto thee, O pure, holy Spitama! 'The most glorious Holy Word (itself), this is what in the Holy Word is created true, what is created progress making, what is fit to discern, what is healthful, wise, and happy, what is more powerful to destroy than all other creatures.'

3 Ahura Mazda said: 'Bind up a three-twigged baresma against the way of the sun. [Address] unto me, Ahura Mazda, these words: "We invoke, we bless [Ahura]; I invoke the friendship [of Ahura] towards this var (ordeal) prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants."

4 'Then I, Ahura Mazda, shall come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants; 'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

5 'We invoke, we bless Rashnu, the strong; I invoke his friendship towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of: the plants.

6 'Then Rashnu the tall, the strong, will come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants: 'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

7 'O thou, holy Rashnu! O most true Rashnu! most beneficent Rashnu! most knowing Rashnu! most discerning Rashnu I most fore-knowing Rashnu! most far-seeing Rashnu I Rashnu, the best doer of justice! Rashnu, the best smiter of thieves;

8 'The uninjured, the best killer, smiter, destroyer of thieves and bandits! in whatever part of the world thou art watching the doings of men and making the account... (obscure).

9 'Whether thou, O hoIy Rashnu! art in the Karshvare Arezahi, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

10 'Whether thou, O holy Rashnu! art in the Karshvare Savahi, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared ... in whatever part of the world thou art.

11 'Whether thou, O holy Rashnu! art in the Karshvare Fradadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

12 'Whether thou, O holy Rashnu! art in the Karshvare Vidadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

13 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-bareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

14 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-jareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

15 'Whether thou, O holy Rashnu! art in this Karshvare, the bright Hvaniratha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

16 'Whether thou, O holy Rashnu! art in the sea Vouru-Kasha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

17 'Whether thou, O holy Rashnu! art on the tree of the eagle, that stands in the middle of the sea Vouru-Kasha, that is called the tree of good remedies, the tree of powerful remedies, the tree of all remedies, and on which rest the seeds of all plants; we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

18 'Whether thou, O holy Rashnu! art on the Aodhas of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

19 'Whether thou, O holy Rashnu! art on the Sanaka of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

20 'Whether thou, O holy Rashnu! art at one of the angles of this earth, we invoke we bless Rashnu. I invoke his friendship towards this var prepared....

21 'Whether thou, O holy Rashnu! art at the boundary of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

22 'Whether thou, O holy Rashnu! art in any place of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

23 'Whether thou, O holy Rashnu! art on the Hara Berezaiti, the bright mountain around which the many (stars) revolve, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza; we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

24 'Whether thou, O holy Rashnu! art upon the highest Hukairya, of the deep precipices, made of gold, where from this river of mine, Ardvi Sura Anahita, leaps from a thousand times the height of a man, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

25 'Whether thou, O holy Rashnu! art upon the Taera of the height Haraiti, around which the stars, the moon, and the sun revolve, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

26 'Whether thou, O holy Rashnu! art in the star Vanant, made by Mazda, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

27 'Whether thou, O holy Rashnu! art in the bright and glorious star Tishtrya, we invoke, we bless Rashnu, the strong. I invoke his friendship towards the var prepared....

28 'Whether thou, O holy Rashnu! art in the group of the Haptoiringa stars, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

29 'Whether thou, O holy Rashnu! art in those stars that have the seed of the waters in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

30 'Whether thou, O holy Rashnu! art in those stars that have the seed of the earth in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

31 'Whether thou, O holy Rashnu! art in those stars that have the seed of the plants in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

32 'Whether thou, O holy Rashnu! art in the stars that belong to the Good Spirit, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

33 'Whether thou, O holy Rashnu! art in the moon which has the seed of the Bull in it, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

34 'Whether thou, O holy Rashnu! art in the swift-horsed sun, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

35 'Whether thou, O holy Rashnu! art in the sovereign endless Light, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

36 'Whether thou, O holy Rashnu! art in the bright, all-happy, blissful abode of the holy Ones, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

37 'Whether thou, O holy Rashnu! art in the shining Garo-demana, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

38 'Whether thou, O holy Rashnu! art, ... (obscure) we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

39 'For his brightness and glory, I will offer unto him a sacrifice worth being heard.... 'Yenhe hatam: All those beings of whom Ahura Mazda....

40 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Rashnu Razishta; of Arshtat, who makes the world grow, who makes the world increase; and of the true-spoken speech that makes the world grow. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 13

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness. Unto the awful, overpowering Fravashis of the faithful; unto the Fravashis of the men of the primitive law1; unto the Fravashis of the next-of-kin, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Do thou proclaim, O pure Zarathushtra! the vigour and strength, the glory, the help and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; do thou tell how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful2.

2 'Through their brightness and glory, O Zarathushtra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.

3 'It looks like a palace, that stands built of a [181] heavenly substance3, firmly established, with ends that lie afar, shining in its body of ruby over the three-thirds (of the earth)4; it is like a garment inlaid with stars, made of a heavenly substance, that Mazda puts on, along with Mithra and Rashnu and Spenta-Armaiti, and on no side can the eye perceive the end of it.

4 'Through their brightness and glory, O Zarathushtra! I maintain Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the flocks-increasing and holy, the fold-increasing and holy, the wealth increasing and holy, the country increasing and holy5;

5 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk in the breasts of all females in the right measure and the right quality;

6 'The large river, known afar, that is as large as the whole of all the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-kasha.

7 'All the shores of the sea Vouru-kasha are boiling over, all the middle of it is boiling over, [182] when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels; the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse.

8 'From this river of mine alone flow all the waters that spread all over the seven keshwars; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts7.

9 'Through their brightness and glory, O Zarathushtra! I maintain the wide earth made by Ahura, the large and broad earth, that bears so much that is fine, that bears all the bodily world, the live and the dead, and the high mountains, rich in pastures and waters;

10 'Upon which run the many streams and rivers; upon which the many kinds of plants grow up from the ground, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

11 'Through their brightness and glory, O Zarathushtra! I maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and I develop in it the bones, the hair, the ..., the entrails, the feet, and the sexual organs.

12 'Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of which there are such excellent kinds, would not subsist; strength would belong to the Druj, the dominion would belong to the Druj, the material world would belong to the Druj.

13 'Between the earth and the sky the immaterial creatures would be harassed by the Druj; between the earth and the sky the immaterial creatures would be smitten by the Druj; and never afterwards would Angra-Mainyu give way to the blows of Spenta-Mainyu.

14 'Through their brightness and glory the waters run and flow forward from the never-failing springs; through their brightness and glory the plants grow up from the earth, by the never-failing springs; through their brightness and glory the winds blow, driving down the clouds towards the never-failing springs.

15 'Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.

16 'Through their brightness and glory a man is born who is a chief in assemblies and meetings, who listens well to the (holy) words, whom Wisdom holds dear, and who returns a victor from discussions with Gaotema, the heretic. 'Through their brightness and glory the sun goes his way; through their brightness and glory the moon goes her way; through their brightness and glory the stars go their way.

17 'In fearful battles they are the wisest for help, the Fravashis of the faithful. 'The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the men of the primitive law or those of the Saoshyants not yet born, who are to restore the world. Of the others, the Fravashis of the living faithful are more powerful, O Zarathushtra! than those of the dead, O Spitama!

18 'And the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall treat Mithra well, the lord of wide pastures, and Arshtat, who makes the world grow, who makes the world increase.

19 'Thus do I proclaim unto thee, O pure Spitama! the vigour and strength, the glory, the help, and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; and how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful.'

20 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'If in this material world, O Spitama Zarathushtra! thou happenest to come upon frightful roads, full of dangers and fears, O Zarathushtra! and thou fearest for thyself, then do thou recite these words, then proclaim these fiend-smiting words, O Zarathushtra!

21 '"I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the faithful. We worship the Fravashis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrotemas; the Fravashis of those that are, the Fravashis of those that have been, the Fravashis of those that will be; all the Fravashis of all nations, and most friendly the Fravashis of the friendly nations;

22 '"Who maintain the sky, who maintain the waters, who maintain the earth, who maintain the cattle, who maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and develop in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs;

23 '"Who are much-bringing, who move with awfulness, well-moving, swiftly moving, quickly moving, who move when invoked; who are to be invoked in the conquest of good, who are to be invoked in fights against foes, who are to be invoked in battles;

24 '"Who give victory to their invoker, who give boons to their lover, who give health to the sick man, who give good Glory to the faithful man that brings libations and invokes them with a sacrifice and words of propitiation,

25 '"Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated."'

26 We worship the good, strong, beneficent Fravashis of the faithful, who are the mightiest of drivers, the lightest of those driving forwards, the slowest of the retiring, the safest of all bridges, the least-erring of all weapons and arms, and who never turn their backs.

27 At once, wherever they come, we worship them, the good ones, the excellent ones, the good, the strong, the beneficent Fravashis of the faithful. They are to be invoked when the bundles of baresma are tied; they are to be invoked in fights against foes, in battles, and there where gallant men strive to conquer foes.

28 Mazda invoked them for help, when he fixed the sky and the waters and the earth and the plants; when Spenta-Mainyu fixed the sky, when he fixed the waters, when the earth, when the cattle, when the plants, when the child conceived in the womb, so that it should not die from the assaults of Vidotu, and developed in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs.

29 Spenta-Mainyu maintained the sky, and they sustained it from below, they, the strong Fravashis, who sit in silence, gazing with sharp looks; whose eyes and ears are powerful, who bring long joy, high and high-girded; well-moving and moving afar, loud-snorting, possessing riches and a high renown.

30 We worship the good, strong, beneficent Fravashis of the faithful; whose friendship is good, and who know how to benefit; whose friendship lasts long; who like to stay in the abode where they are not harmed by its dwellers; who are good, beautiful afar, health-giving, of high renown, conquering in battle, and who never do harm first.

31 We worship the good, strong, beneficent Fravashis of the faithful; whose will is dreadful unto those who vex them; powerfully working and most beneficent; who in battle break the dread arms of their foes and haters.

32 We worship the good, strong, beneficent Fravashis of the faithful; liberal, valiant, and full of strength, not to be seized by thought, welfare-giving, kind, and health-giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises.

33 We worship the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding, breaking to pieces all the malice of the malicious, Daevas and men, and smiting powerfully in battle, at their wish and will.

34 You kindly deliver the Victory made by Ahura, and the crushing Ascendant, most beneficently, to those countries where you, the good ones, unharmed and rejoiced, unoppressed and unoffended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.

35 We worship the good, strong, beneficent Fravashis of the faithful, of high renown, smiting in battle, most strong, shield-bearing and harmless to those who are true, whom both the pursuing and the fleeing invoke for help: the pursuer invokes them for a swift race, and for a swift race does the fleer invoke them;

36 Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated.

37 We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons, lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes go and assail the Danus.

38 There you destroy the victorious strength of the Turanian Danus; there you destroy the malice of the Turanian Danus; through you the chiefs are of high intellect and most successful; they, the gallant heroes, the gallant Saoshyants, the gallant conquerors of the offspring of the Danus chiefs of myriads, who wound with stones.

39 We worship the good, strong, beneficent Fravashis of the faithful, who rout the two wings of an army standing in battle array, who make the centre swerve, and swiftly pursue onwards, to help the faithful and to distress the doers of evil deeds.

40 We worship the good, strong, beneficent Fravashis of the faithful; awful, overpowering, and victorious, smiting in battle, sorely wounding, blowing away (the foes), moving along to and fro, of good renown, fair of body, godly of soul, and holy; who give victory to their invoker, who give boons to their lover, who give health to the sick man;

41 Who give good glory to him who worships them with a sacrifice, as that man did worship them, the holy Zarathushtra, the chief of the material world, the head of the two-footed race, in whatever struggle he had to enter, in whatever distress he did fear;

42 Who, when well invoked, enjoy bliss in the heavens; who, when well invoked, come forward from the heavens, who are the heads of that sky above, possessing the well-shapen Strength, the Victory made by Ahura, the crushing Ascendant, and Welfare, the wealth-bringing, boon-bringing, holy, well fed, worthy of sacrifice and prayer in the perfection of holiness.

43 They shed Satavaesa between the earth and the sky, him to whom the waters belong, who listens to appeals and makes the waters flow and the plants grow up, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals and to help the faithful.

44 Satavaesa comes down and flows between the earth and the sky, he to whom the waters belong, who listens to appeals and makes the waters and the plants grow up, fair, radiant, and full of light, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

45 We worship the good, strong, beneficent Fravashis of the faithful; with helms of brass, with weapons of brass, with armour of brass; who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daevas. When the wind blows from behind them and brings their breath unto men,

46 Then men know where blows the breath of victory: and they pay pious homage unto the good, strong, beneficent Fravashis of the faithful, with their hearts prepared and their arms uplifted.

47 Whichever side they have been first worshipped in the fulness of faith of a devoted heart, to that side turn the awful Fravashis of the faithful, along with Mithra and Rashnu and the awful cursing thought of the wise and the victorious wind.

48 And those nations are smitten at one stroke by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads, against which turn the awful Fravashis of the faithful, along with Mithra and Rashnu, and the awful cursing thought of the wise and the victorious wind.

49 We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaidyem; they go along there for ten nights, asking thus:

50 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will this gift of ours be given, that he may have never-failing food for ever and ever?'

51 And the man who offers them up a sacrifice, with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus:

52 'May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot! May there be a man who knows how to praise God and rule in an assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss.'

53 We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, made by Mazda, which had stood before for a long time in the same place without flowing:

54 And now they flow along the path made by Mazda, along the way made by the gods, the watery way appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

55 We worship the good, strong, beneficent Fravashis of the faithful, who show a beautiful growth to the fertile plants, which had stood before for a long time in the same place without growing;

56 And now they grow up along the path made by Mazda, along the way made by the gods, in the time appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

57 We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daevas and the assaults of the Daevas.

58 And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world.

59 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the bright sea Vouru-Kasha, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

60 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the stars Haptoiringa, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

61 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the body of Keresaspa, the son of Sama, the club-bearer with plaited hair, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

62 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the seed of the holy Zarathushtra, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

63 We worship the good, strong, beneficent Fravashis of the faithful, who fight at the right hand of the reigning lord, if he rejoices the faithful and if the awful Fravashis of the faithful are not hurt by him, if they are rejoiced by him, unharmed and unoffended.

64 We worship the good, strong, beneficent Fravashis of the faithful, who are greater, who are stronger, who are swifter, who are more powerful, who are more victorious, who are more healing, who are more effective than can be expressed by words; who run by tens of thousands into the midst of the Myazdas.

65 And when the waters come up from the sea Vouru-Kasha, O Spitama Zarathushtra! along with the Glory made by Mazda, then forwards come the awful Fravashis of the faithful, many and many hundreds, many and many thousands, many and many tens of thousands,

66 Seeking water for their own kindred, for their own borough, for their own town, for their own country, and saying thus: 'May our own country have a good store and full joy!'

67 They fight in the battles that are fought in their own place and land, each according to the place and house where he dwelt (of yore): they look like a gallant warrior who, girded up and watchful, fights for the hoard he has treasured up.

68 And those of them who win bring waters to their own kindred, to their own borough, to their own town, to their own country, saying thus: 'May my country grow and increase!'

69 And when the all-powerful sovereign of a country has been surprised by his foes and haters, he invokes them, the awful Fravashis of the faithful.

70 And they come to his help, if they have not been hurt by him, if they have been rejoiced by him, if they have not been harmed nor offended, the awful Fravashis of the faithful: they come flying unto him, it seems as if they were well-winged birds.

71 They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man;

72 So that neither the sword well-thrust, neither the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him.

73 They come on this side, they come on that side, never resting, the good, powerful, beneficent Fravashis of the faithful, asking for help thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will that gift of ours be given, that he may have never-failing food for ever and ever?'

74 We worship the perception; we worship the intellect; we worship the conscience; we worship those of the Saoshyants; We worship the souls; those of the tame animals; those of the wild animals; those of the animals that live in the waters; those of the animals that live under the ground; those of the flying ones; those of the running ones; those of the grazing ones. We worship their Fravashis.

75 We worship the Fravashis. We worship them, the liberal; We worship them, the valiant; we worship them, the most valiant; We worship them, the beneficent; we worship them, the most beneficent; We worship them, the powerful; We worship them, the most strong; We worship them, the light; we worship them, the most light; We worship them, the effective; we worship them, the most effective.

76 They are the most effective amongst the creatures of the two Spirits, they the good, strong, beneficent Fravashis of the faithful, who stood holding fast when the two Spirits created the world, the Good Spirit and the Evil One.

77 When Angra Mainyu broke into the creation of the good holiness, then came in across Vohu Mano and Atar.

78 They destroyed the malice of the fiend Angra Mainyu, so that the waters did not stop flowing nor did the plants stop growing; but at once the most beneficent waters of the creator and ruler, Ahura Mazda, flowed forward and his plants went on growing.

79 We worship all the waters; We worship all the plants; We worship all the good, strong, beneficent Fravashis of the faithful. We worship the waters by their names; We worship the plants by their names; We worship the good, strong, beneficent Fravashis of the faithful by their names.

80 Of all those ancient Fravashis, we worship the Fravashi of Ahura Mazda; who is the greatest, the best, the fairest, the most solid, the wisest, the finest of body and supreme in holiness;

81 Whose soul is the Mathra Spenta, who is white, shining, seen afar; and we worship the beautiful forms, the active forms wherewith he clothes the Amesha-Spentas; we worship the swift-horsed sun.

82 We worship the good, strong, beneficent Fravashis of the Amesha-Spentas, the bright ones, whose looks perform what they wish, the tall, quickly coming to do, strong, and lordly, who are undecaying and holy;

83 Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda;

84 Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down towards the libations.

85 We worship the good, strong, beneficent Fravashis: that of the most rejoicing fire, the beneficent and assembly-making; and that of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god; and that of Nairyo-sangha.

86 And that of Rashnu Razishta; That of Mithra, the lord of wide pastures; That of the Mathra-Spenta; That of the sky; That of the waters; That of the earth; That of the plants; That of the Bull; That of the living man; That of the holy creation.

87 We worship the Fravashi of Gaya Maretan [Gayomard], who first listened unto the thought and teaching of Ahura Mazda; of whom Ahura formed the race of the Aryan nations, the seed of the Aryan nations. We worship the piety and the Fravashi of the holy Zarathushtra;

88 Who first thought what is good, who first spoke what is good, who first did what is good; who was the first Priest, the first Warrior, the first Plougher of the ground; who first knew and first taught; who first possessed and first took possession of the Bull, of Holiness, of the Word, the obedience to the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle;

89 Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel5 from the hands of the Daeva and of the cold-hearted man; who first in the material world pronounced the praise of Asha, thus bringing the Daevas to naught, and confessed himself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura.

90 Who first in the material world said the word that destroys the Daevas, the law of Ahura; who first in the material world proclaimed the word that destroys the Daevas, the law of Ahura; who first in the material world declared all the creation of the Daevas unworthy of sacrifice and prayer; who was strong, giving all the good things of life, the first bearer of the Law amongst the nations;

91 In whom was heard the whole Mathra, the word of holiness; who was the lord and master of the world, the praiser of the most great, most good and most fair Asha; who had a revelation of the Law, that most excellent of all beings;

92 For whom the Amesha-Spentas longed, in one accord with the sun, in the fulness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings;

93 In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail!

94 'Hail to us! for he is born, the Athravan, Spitama Zarathushtra. Zarathushtra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshippers of Mazda come and spread through all the seven Karshvares of the earth.

95 'There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apam-Napat increase all the excellences of our countries, and allay their troubles.' We worship the piety and Fravashi of Maidhyo-maungha, the son of Arasti, who first listened unto the word and teaching of Zarathushtra.

96 We worship the Fravashi of the holy Asmo-hvanvant; We worship the Fravashi of the holy Asan-hvanvant. We worship the Fravashi of the holy Gavayan. We worship the Fravashi of the holy Parshat-gaush. the son of Frata; We worship the Fravashi of the holy Vohvasti, the son of Snaoya; We worship the Fravashi of the holy Isvat, the son of Varaza.

97 We worship the Fravashi of the holy Saena, the son of Ahum-stut, who first appeared upon this earth with a hundred pupils. We worship the Fravashi of the holy Fradhidaya. We worship the Fravashi of the holy Usmanara, the son of Paeshata. We worship the Fravashi of the holy Vohu-raochah, the son of Franya; We worship the Fravashi of the holy Asho-raochah, the son of Franya; We worship the Fravashi of the holy Varesmo-raochah, the son of Franya.

98 We worship the Fravashi of the holy Isat-vastra, the son of Zarathushtra; We worship the Fravashi of the holy Urvatat-nara, the son of Zarathushtra; We worship the Fravashi of the holy Hvare-chithra, the son of Zarathushtra. We worship the Fravashi of the holy Daevo-tbis, the son of Takhma. We worship the Fravashi of the holy Thrimithwant, the son of Spitama. We worship the Fravashi of the holy Daungha, the son of Zairita.

99 We worship the Fravashi of the holy king Vistaspa; the gallant one, who was the incarnate Word, the mighty-speared, and lordly one; who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion, who made himself the arm and support of this law of Ahura, of this law of Zarathushtra.

100 Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

101 We worship the Fravashi of the holy Zairi-vairi; We worship the Fravashi of the holy Yukhta-vairi; We worship the Fravashi of the holy Sriraokhshan; We worship the Fravashi of the holy Keresaokhshan; We worship the Fravashi of the holy Vanara; We worship the Fravashi of the holy Varaza; We worship the Fravashi of the holy Bujisravah; We worship the Fravashi of the holy Berezyarshti; We worship the Fravashi of the holy Tizyarshti; We worship the Fravashi of the holy Perethu-arshti; We worship the Fravashi of the holy Vizhyarshti.

102 We worship the Fravashi of the holy Naptya; We worship the Fravashi of the holy Vazhaspa; We worship the Fravashi of the holy Habaspa. We worship the Fravashi of the holy Vistauru, the son of Naotara. We worship the Fravashi of the holy Frash-ham-vareta; We worship the Fravashi of the holy Frasho-kareta. We worship the Fravashi of the holy Atare-vanu; We worship the Fravashi of the holy Atare-pata; We worship the Fravashi of the holy Atare-data; We worship the Fravashi of the holy Atare-chithra; We worship the Fravashi of the holy Atare-hvarenah; We worship the Fravashi of the holy Atare-savah; We worship the Fravashi of the holy Atare-zantu; We worship the Fravashi of the holy Atare-danghu.

103 We worship the Fravashi of the holy Hushkyaothna; We worship the Fravashi of the holy Pishkyaothna; We worship the Fravashi of the holy and gallant Spento-data. We worship the Fravashi of the holy Basta-vairi; We worship the Fravashi of the holy Kava-razem. We worship the Fravashi of the holy Frashaoshtra, the son of Hvova; We worship the Fravashi of the holy Jamaspa, the son of Hvova; We worship the Fravashi of the holy Avaraoshtri.

104 We worship the Fravashi of the holy Hushkyaothna, the son of Frashaoshtra; We worship the Fravashi of the holy Hvadaena, the son of Frashaoshtra. We worship the Fravashi of the holy Hanghaurvaungh, the son of Jamaspa; We worship the Fravashi of the holy Vareshna, the son of Hanghaurvaungh. We worship the Fravashi of the holy Vohu-nemah, the son of Avaraoshtri, To withstand evil dreams, to withstand evil visions, to withstand evil ....(?), to withstand the evil Pairikas.

105 We worship the Fravashi of the holy Mathravaka, the son of Simaezhi, the Aethrapati, the Hamidhpati, who was able to smite down most of the evil, unfaithful Ashemaoghas, that shout the hymns, and acknowledge no lord and no master, the dreadful ones whose Fravashis are to be broken; to withstand the evil done by the faithful.

106 We worship the Fravashi of the holy Asha-stu, the son of Maidhyo-maungha. We worship the Fravashi of the holy Avarethrabah, the son of Rastare-vaghant. We worship the Fravashi of the holy Bujra, the son of Dazgaraspa. We worship the Fravashi of the holy Zbaurvant; We worship the Fravashi of the holy and gallant Karesna, the son of Zbaurvant; who was the incarnate Word, mighty-speared and lordly;

107 In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid fair of body, most strong, tall-formed, high-up girded, pure, nobly born of a glorious seed; who, rushing to the battle, knew how to make room for himself with his own arms; who, rushing to the battle, knew how to fight the foe with his own arms.

108 We worship the Fravashi of the holy Viraspa, the son of Karesna; We worship the Fravashi of the holy Azata, the son of Karesna: We worship the Fravashi of the holy Frayaodha, the son of Karesna. We worship the Fravashi of the holy and good Arshya; Arshya, the chief in assemblies, the most energetic of the worshippers of Mazda. We worship the Fravashi of the holy Darayat-ratha; We worship the Fravashi of the holy Frayat-ratha; We worship the Fravashi of the holy Skarayat-ratha.

109 We worship the Fravashi of the holy Arshvant; We worship the Fravashi of the holy Vyarshvant; We worship the Fravashi of the holy Paityarshvant. We worship the Fravashi of the holy Amru; We worship the Fravashi of the holy Chamru. We worship the Fravashi of the holy Dratha; We worship the Fravashi of the holy Paiti-dratha; We worship the Fravashi of the holy Paiti-vangha. We worship the Fravashi of the holy Frasha-vakhsha. We worship the Fravashi of the holy Nemo-vanghu, the son of Vaedhayangha.

110 We worship the Fravashi of the holy Visadha. We worship the Fravashi of the holy Asha-vanghu, the son of Bivandangha; We worship the Fravashi of the holy Jaro-danghu, the son of Pairishtira; We worship the Fravashi of the holy Neremyazdana, the son of Athwyoza. We worship the Fravashi of the holy Berezishnu, the son of Ara; we worship the Fravashi of the holy Kasupatu, the son of Ara. We worship the Fravashi of the holy Frya. We worship the Fravashi of the holy ASTVAT-ERETA.

111 We worship the Fravashi of the holy Gaopi-vanghu. We worship the Fravashi of the holy and gallant Ham-baretar vanghvam. We worship the Fravashi of the holy Staotar-Vahishtahe-Ashyehe. We worship the Fravashi of the holy Pouru-dhakhshti, the son of Khshtavaenya; We worship the Fravashi of the holy Khshoi-wraspa, the son of Khshtavaenya.

112 We worship the Fravashi of the holy Ayo-asti, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Vohv-asti, the son of Pouru-dhakhshti; We-worship the Fravashi of the holy Gaya-dhasti, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Asha-vazdah, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Urudhu, the son of Pouru-dhakhshti. We worship the Fravashi of the holy Khshathro-chinah, the son of Khshvoi-wraspa.

113 We worship the Fravashi of the holy Ashahura, the son of Jishti. We worship the Fravashi of the holy Fraya-zanta; We worship the Fravashi of the holy Frenah, the son of Frayazanta; We worship the Fravashi of the holy Jaro-vanghu, the son of Frayazanta. We worship the Fravashis of the holy Asha-vazdah and Thrita, the sons of Sayuzhdri. We worship the Fravashi of the holy Vohu-raochah, the son of Varakasa. We worship the Fravashi of the holy Arejan-ghant, the Turanian. We worship the Fravashi of the holy Usinemah.

114 We worship the Fravashi of the holy Yukhtaspa. We worship the Fravashi of the holy Asha-skyaothna, the son of Gayadhasti. We worship the Fravashi of the holy Vohu-nemah, the son of Katu; We worship the Fravashi of the holy Vohu-vazdah, the son of Katu. We worship the Fravashi of the holy Asha-saredha, the son of Asha-sairyach; We worship the Fravashi of the holy Asha-saredha, the son of Zairyach. We worship the Fravashi of the holy Chakhshni. We worship the Fravashi of the holy Syavaspi. We worship the Fravashi of the holy Pourushti, the son of Kavi.

115 We worship the Fravashi of the holy Varesmapa, the son of Janara. We worship the Fravashi of the holy Nanarasti, the son of Paeshatah; We worship the Fravashi of the holy Zarazdati, the son of Paeshatah. We worship tke Fravashi of the holy Gaevani, the son of Vohu-nemah. We worship the Fravashis of the holy Arezva and Sruta-spadha We worship the Fravashis Of the holy Zrayah and Spento-khratu. We worship the Fravashi of the holy Varshni, the son of Vagereza. We worship the Fravashi of the holy Frachya, the son of Taurvati. We worship the Fravashi of the holy Vahmae-data, the son of Mathravaka, We worship the Fravashi of the holy Ushtra, the son of Sadhanah.

116 We worship the Fravashi of the holy Danghu-sruta; We worship the Fravashi of the holy Danghu-fradhah. We worship the Fravashi of the holy Aspo-padho-makhshti; We worship the Fravashi of the holy Payanghro-makhshti. We worship the Fravashi of the holy Ushtazanta. We worship the Fravashi of the holy Asha-savah, We worship the Fravashi of the holy Asho-urvatha. We worship the Fravashi of the holy Haomo-hvarenah.

117 We worship the Fravashi of the holy Frava. We worship the Fravashi of the holy Usnaka. We worship the Fravashi of the holy Hvanvant. We worship the Fravashi of the holy Daeno-vazah. We worship the Fravashi of the holy Arejaona. We worship the Fravashi of the holy Aiwi-hvarenah. We worship the Fravashi of the holy Huyazata. We worship the Fravashi of the holy Hare-dhaspa. We worship the Fravashi of the holy Pazinah. We worship the Fravashi of the holy Hvakhshathra. We worship the Fravashi of the holy Asho-paoirya, We worship the Fravashi of the holy ASTVAT-ERETA.

118 We worship the Fravashi of the holy Hugau. We worship the Fravashi of the holy Anghuyu. We worship the Fravashi of the holy Gauri; We worship the Fravashi of the holy Yushta, the son of Gauri [or, the holy Gaorayana]. We worship the Fravashi of the holy Mazdra-vanghu; We worship the Fravashi of the holy Srira-vanghu. We worship the Fravashi of the holy Ayuta. We worship the Fravashi of the holy Suro-yazata.

119 We worship the Fravashi of the holy Eredhwa We worship the Fravashi of the holy Kavi. We worship the Fravashi of the holy Ukhshan, the son of the great Vidi-sravah, known afar. We worship the Fravashi of the holy Vanghu-dhata, the son of Hvadhata; We worship the Fravashi of the holy Uzya, the son of Vanghu-dhata; We worship the Fravashi of the holy Frya.

120 We worship the Fravashi of the holy one whose name is Ashem-yenhe-raochau; We worship the Fravashi of the holy one whose name is Ashem-yenhe-vereza; We worship the Fravashi of the holy one whose name is Ashem-yahmai-ushta. We worship the Fravashi of the holy Yoishta, of the Fryana house. We worship the Fravashi of the holy Usmanara, the son of Paeshatah Paitisrira, to withstand the evil done by one's kindred.

121 We worship the Fravashi of the holy Spiti, the son of Uspasnu; We worship the Fravashi of the holy Erezraspa, the son of Uspasnu. We worship the Fravashi of the holy Usadhan, the son of Mazdayasna. We worship the Fravashi of the holy Fradat-vanghu, the son of Stivant. We worship the Fravashi of the holy Raochas-chaeshman; We worship the Fravashi of the holy Hvare-chaeshman We worship the Fravashi of the holy Frasrutara; We worship the Fravashi of the holy Visrutara. We worship the Fravashi of the holy Baremna. We worship the Fravashi of the holy Visruta.

122 We worship the Fravashi of the holy Hvaspa; We worship the Fravashi of the holy Chathwaraspa. We worship the Fravashi of the holy Dawra-maeshi. We worship the Fravashi of the holy Fraora-ostra [Fraoraosa], the son of Kaosha. We worship the Fravashi of the holy Frinaspa, the son of Kaeva. We worship the Fravashi of the holy Fradat-nara, the son of Gravaratu. We worship the Fravashi of the holy Vohu-ushtra, the son of Akhnangha. We worship the Fravashi of the holy Vivare-shvant, the son of Ainyu.

123 We worship the Fravashi of the holy Frarazi, the son of Tura. We worship the Fravashi of the holy Stipi, the son of Ravant. We worship the Fravashi of the holy Parshanta, the son of Gandarewa. We worship the Fravashi of the holy Avahya, the son of Spenta [Spengha]. We worship the Fravashi of the holy Aeta [Aetava], the son of Mayu [Mayava]; We worship the Fravashi of the holy Yaetush-gau, the son of Vyatana. We worship the Fravashi of the holy Garshta, the son of Kavi.

124 We worship the Fravashi of the holy Pourubangha, the son of Zaosha. We worship the Fravashi of the holy Vohu-data, the son of Kata. We worship the Fravashi of the holy Baungha, the son of Saungha [Saunghangha]. We worship the Fravashis of the holy Hvareza and Ankasa. We worship the Fravashi of the holy Aravaoshtra, the son of Erezvat-danghu. We worship the Fravashi of the holy Frachithra, the son of Berezvant. We worship the Fravashi of the holy Vohuperesa, the son of Ainyu.

125 We worship the Fravashi of the holy Parodasma, the son of Dashtaghni, a Miza [Muzha] man of the Miza [Muzha] land. We worship the Fravashis of the holy Fratira [Fratura] and Baeshatastira [Baeshatastura]. We worship the Fravashi of the holy and pure Avare-gau, the son of Aoighimatastira [Aoikhmatastura]. We worship the Fravashi of the holy Gaomant, the son of Zavan, a Raozhdya man of the Raozhdya land. We worship the Fravashi of the holy Thrit, the son of Aevo-saredha-fyaeshta, a Tanya man of the Tanya land.

126 We worship the Fravashi of the holy Tironakathwa, of the Uspaeshta-Saena house. We worship the Fravashi of the holy Utayuti Vitkavi, the son of Zighri, of the Saena house; We worship the Fravashi of the holy Frohakafra, the son of Merezishmya, of the Saena house. We worship the Fravashi of the holy Varesmo-raochah, the son of Perethuafzem.

127 We worship the Fravashis of the holy Ashanemah and Vidat-gau, of this country. We worship the Fravashis of the holy Par-shatgau and Dazgara-gau, of the Apakhshira country. We worship the Fravashi of the holy Hufra-vakhsh, of the Kahrkana house. We worship the Fravashi of the holy Akayadha, of the Pidha house. We worship the Fravashi of the holy Jamaspa, the younger. We worship the Fravashi of the holy Maidhyomaungha, the younger. We worship the Fravashi of the holy Urvatat-nara, the younger.

128 We worship the Fravashi of the holy Raochaschaeshman; We worship the Fravashi of the holy Hvare-chaeshman; We worship the Fravashi of the holy Fradat-hvarenah; We worship the Fravashi of the holy Varedathvarenah [Vidhat-hvarenah]; We worship the Fravashi of the holy Vouru-nemah; We worship the Fravashi of the holy Vourusavah; We worship the Fravashi of the holy Ukhshyat-ereta; We worship the Fravashi of the holy Ukhshyat-nemah; We worship the Fravashi of the holy ASTVAT-ERETA;

129 Whose name will be the victorious SAOSHYANT and whose name will be Astvat-ereta. He will be SAOSHYANT (the Beneficent One), because he will benefit the whole bodily world; he will be ASTVAT-ERETA (he who makes the bodily creatures rise up), because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Druj of the two-footed brood, to withstand the evil done by the faithful.

130 We worship the Fravashi of the holy Yima, the son of Vivanghant; the valiant Yima, who had flocks at his wish; to stand against the oppression caused by the Daevas, against the drought that destroys pastures, and against death that creeps unseen.

131 We worship the Fravashi of the holy Thraetaona, of the Athwya house; to stand against itch, hot fever, humours, cold fever, and incontinency, to stand against the evil done by the Serpent. We worship the Fravashi of the holy Aoshnara, the son of Pouru-jira. We worship the Fravashi of the holy Uzava, the son of Tumaspa. We worship the Fravashi of the holy Aghraeratha, the demi-man. We worship the Fravashi of the holy Manushchithra, the son of Airyu.

132 We worship the Fravashi of the holy king Kavata; We worship the Fravashi of the holy king Aipivanghu; We worship the Fravashi of the holy king Usadhan; We worship the Fravashi of the holy Arshan; We worship the Fravashi of the holy Pisanah [Pisinah]; We worship the Fravashi of the holy king Byarshan; We worship the Fravashi of the holy king Syavarshan; We worship the Fravashi of the holy king Husravah [Haosravah];

133 For the well-shapened Strength, for the Victory made by Ahura, for the crushing Ascendant for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

134 And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

135 For a dominion full of splendour, for a long, long life, and for all boons and remedies; to withstand the Yatus and Pairikas, the oppressors, the blind, and the deaf; to withstand the evil done by oppressors.

136 We worship the Fravashi of the holy Keresaspa, the Sama, the club-bearer with plaited hair; to withstand the dreadful arm and the hordes with the wide battle array, with the many spears, with the straight spears, with the spears uplifted, bearing the spears of havoc; to withstand the dreadful brigand who works destruction, the man-slayer who has no mercy; to withstand the evil done by the brigand.

137 We worship the Fravashi of the holy Akhrura, the son of Husravah; To withstand the wicked one that deceives his friend and the niggard that causes the destruction of the world. We worship the Fravashi of the holy and gallant Haoshyangha; To withstand tke Mazainya Daevas and the Varenya fiends; to withstand the evil done by the Daevas.

138 We worship the Fravashi of the holy Fradhakhshti, the son of the jar, To withstand Aeshma, the fiend of the wounding spear, and the Daevas that grow through Aeshma; to withstand the evil done by Aeshma.

139 We worship the Fravashi of the holy Hvovi. We worship the Fravashi of the holy Freni; We worship the Fravashi of the holy Thriti; We worship the Fravashi of the holy Pouruchista. We worship the Fravashi of the holy Hutaosa; We worship the Fravashi of the holy Huma [Humaya]. We worship the Fravashi of the holy Zairichi. We worship the Fravashi of the holy Vispa-taurvashi. We worship the Fravashi of the holy Ushtavaiti. We worship the Fravashi of the holy Tushnamaiti.

140 We worship the Fravashi of the holy Freni, the wife of Usenemah; We worship the Fravashi of the holy Freni, the wife of the son of Frayazanta; We worship the Fravashi of the holy Freni, the wife of the son of Khshoiwraspa; We worship the Fravashi of the holy Freni, the wife of Gayadhasti. We worship the Fravashi of the holy Asabani [Asabana], the wife of Pourudhakhsti. We worship the Fravashi of the holy Ukhshyeinti, the wife of Staotar-Vahishtahe-Ashyehe.

141 We worship the Fravashi of the holy maid Vadhut. We worship the Fravashi of the holy maid Jaghrudh. We worship the Fravashi of the holy maid Franghadh. We worship the Fravashi of the holy maid Urudhayant. We worship the Fravashi of the holy maid Paesanghanu. We worship the Fravashi of the holy Hvaredhi. We worship the Fravashi of the holy Huchithra. We worship the Fravashi of the holy Kanuka. We worship the Fravashi of the holy maid Srutat-fedhri.

142 We worship the Fravashi of the holy maid Vanghu-fedhri; We worship the Fravashi of the holy maid Eredat-fedhri, who is called Vispa-taurvairi. She is Vispa-taurvairi (the all-destroying) because she will bring him forth, who will destroy the malice of Daevas and men, to withstand the evil done by the Jahi.

143 We worship the Fravashis of the holy men in the Aryan countries; We worship the Fravashis of the holy women in the Aryan countries. We worship the Fravashis of the holy men in the Turanian countries; We worship the Fravashis of the holy women in the Turanian countries. We worship the Fravashis of the holy men in the Sairimyan countries; We worship the Fravashis of the holy women in the Sairimyan countries.

144 We worship the Fravashis of the holy men in the Sairimyan countries; We worship the Fravashis of the holy women in the Saini countries. We worship the Fravashis of the holy men in the Dahi countries; We worship the Fravashis of the holy women in the Dahi countries. We worship the Fravashis of the holy men in all countries; We worship the Fravashis of the holy women in all countries.

145 We worship all the good, awful, beneficent Fravashis of the faithful, from Gaya Mareta [Gayomard] down to the victorious Saoshyant. May the Fravashis of the faithful come quickly to us! May they come to our help!

146 They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda and of the holy, powerful Sraosha, and with the Mathra-Spenta, the all-knowing, who hates the Daevas with a mighty hate, a friend of Ahura Mazda, whom Zarathushtra worshipped so greatly in the material world.

147 May the good waters and the plants and the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Athravans of the countries, thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!

148 We worship the Fravashis of all the holy men and holy women whose souls are worthy of sacrifice, whose Fravashis are worthy of invocation. We worship the Fravashis of all the holy men and holy women, our sacrificing to whom makes us good in the eyes of Akura Mazda: of all of those we have heard that Zarathushtra is the first and best, as a follower of Ahura and as a performer of the law.

149 We worship the spirit, conscience, perception, soul, and Fravashi of men of the primitive law, of the first who listened to the teaching (of Ahura), holy men and holy women, who struggled for holiness; we worship the spirit, conscience, perception, soul, and Fravashi of our next-of-kin, holy men and holy women, who struggled for holiness.

150 We worship the men of the primitive law who will be in these houses, boroughs, towns, and countries; We worship the men of the primitive law who have been in these houses, boroughs, towns, and countries; We worship the men of the primitive law who are in these houses, boroughs, towns, and countries.

151 We worship the men of the primitive law in all houses, boroughs, towns, and countries, who obtained these houses, who obtained these boroughs, who obtained these towns, who obtained these countries, who obtained holiness, who obtained the Mathra, who obtained the [blessedness of the] soul, who obtained all the perfections of goodness.

152 We worship Zarathushtra, the lord and master of all the material world, the man of the primitive law; the wisest of all-beings, the best-ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well-desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.

153 We worship this earth; we worship those heavens; We worship those good things that stand between (the earth and the heavens) and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man.

154 We worship the souls of the wild beasts and of the tame. We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have. struggled, for the good.

155 We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women who struggle, will struggle, or have struggled, and teach the Law and who have struggled for holiness. Yenhe hatam: All those beings to whom Ahura Mazda... Yatha ahu vairyo: The will of the Lord is the law of holiness....

156 The Fravashis of the faithful, awful and overpowering, awful and victorious; the Fravashis of the men of the primitive law; the Fravashis of the next-of-kin; may these Fravashis come satisfied into this house, may they walk satisfied through this house!

157 May they, being satisfied, bless this house with the presence of the kind Ashi Vanguhi! May they leave this house satisfied! May they carry back from here hymns and worship to the Maker, Ahura Mazda, and the Amesha-Spentas! May they not leave this house of us, the worshippers of Mazda, complaining!

158 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the awful, overpowering Fravashis of the faithful; of the Fravashis of the men of the primitive law; of the Fravashis of the next-of-kin. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 14

Warharan Yasht (chapter 14)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness.... Unto Verethraghna, made by Mazda, and unto the crushing Ascendant;1 Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

2 Verethraghna, made by Ahura, came to him first, running in the shape of a strong, beautiful wind, made by Mazda; he bore the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.

3 Then he, who is the strongest,2 said unto him:3 'I am the strongest in strength; I am the most victorious in victory; I am the most glorious in glory; I am the most favouring in favour; I am the best giver of welfare: I am the best-healing in health-giving.

4 'And I shall destroy the malice of all the malicious, the malice of Daevas and men, of the 'Yatus and Pairikas, of the oppressors, the blind, and the deaf.

5 'For his brightness and glory, I will offer unto him a sacrifice worth being heard; namely, unto Verethraghna, made by Ahura. We worship Verethraghna, made by Ahura, with an offering of libations, according to the primitive ordinances of Ahura; with the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

6 'We sacrifice unto Verethraghna, made by Ahura.' Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

7 Verethraghna, made by Ahura, came to him the second time, running in the shape of a beautiful bull, with yellow ears and golden horns; upon whose horns floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength. Then he, who is the strongest, said unto him: 'I am the strongest in strength....,4 'And I shall destroy the malice of all malicious....5 For his brightness and glory, I will offer unto him a sacrifice worth being heard....6

8 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

9 Verethraghna, made by Ahura, came to him the third time, running in the shape of a white, beautiful horse, with yellow ears and a golden caparison; upon whose forehead floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, that is both health and strength. Then he, who is the strongest, said unto him: 'I am the strongest in strength.... 'And I shall destroy the malice of all malicious....' For his brightness and glory, I will offer unto him a sacrifice worth being heard....

10 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

11 Verethraghna, made by Ahura, came to him the fourth time, running in the shape of a burden-bearing7 camel, sharp-toothed,8 swift ....,9 stamping forwards, long-haired, and living in the abodes of men;10

12 Who of all males in rut shows greatest strength and greatest fire, when he goes to his females. Of all females those are best kept whom a burden-bearing camel keeps, who has thick forelegs and large humps, ...,11 quick-eyed, long-headed, bright, tall, and strong;

13 Whose piercing look goes afar ....,12 even in the dark of the night; who throws white foam along his mouth; well-kneed, well-footed, standing with the countenance of an all-powerful master: Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

14 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

15 'Verethraghna, made by Ahura, came to him the fifth time, running in the shape of a boar, opposing the foes, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face,13 strong, and swift to run, and rushing all around.14 Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

16 We sacrifice unto Verethragna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

17 Verethraghna, made by Ahura, came to him the sixth time, running in the shape of a beautiful youth of fifteen, shining, clear-eyed, thin-heeled. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

18 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

19 Verethraghna, made by Ahura, came to him the seventh time, running in the shape of a raven that ...15 below and ...15 above, and that is the swiftest of all birds, the lightest of the flying creatures.

20 He alone of living things, — he or none, — overtakes the flight of an arrow, however well it has been shot. He flies up joyfully at the first break of dawn, wishing the night to be no more, wishing the dawn, that has not yet come, to come.16

21 He grazes the hidden ways17 of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits18 of the trees, listening to the voices of the birds. Thus did Verethraghna come, bearing the good Glory made by Mazda,19 the Glory made by Mazda.

22 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world. thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

23 Verethraghna, made by Ahura, came to him the eighth time, running in the shape of a wild, beautiful ram, with horns bent round.20 Thus did Verethraghna come, bearing the good Glory made by Mazda,21 the Glory made by Mazda....

24 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

25 Verethraghna, made by Ahura, came to him the ninth time, running in the shape of a beautiful, fighting buck, with sharp horns. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

26 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

27 Verethraghna, made by Ahura, came to him the tenth time, running in the shape of a man, bright and beautiful, made by Mazda: he held a sword with a golden blade, inlaid with all sorts of ornaments. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

28 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

29 Verethraghna, made by Ahura, gave him the fountains of manliness,22 the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish,23 that lives beneath the waters and can measure24 a rippling of the water, not thicker than a hair, in the Rangha whose ends lie afar, whose depth is a thousand times the height of a man.25 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

30 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

31 Verethraghna, made by Ahura, gave him the fountains of manliness, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, in its first half26 and through the rain, can perceive a horse's hair lying on the ground and knows whether it is from the head or from the tail. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

32 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

33 Verethraghna, made by Ahura, gave him the fountains of virility, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar,27 that, from as far as nine districts, can perceive a piece of flesh not thicker than the fist, giving just as much light as a needle gives, as the point of a needle gives.28 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

34 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'If I have a curse thrown upon me, a spell told upon me by the many men who hate me, what is the remedy for it?'

35 Ahura Mazda answered: 'Take thou a feather of that bird with ...29 feathers, the Varenjana, O Spitama Zarathushtra! With that feather thou shalt rub thy own body,30 with that feather thou shalt curse back thy enemies.

36 'If a man holds a bone of that strong bird, or a feather of that strong bird, no one can smite or turn to flight that fortunate man. The feather of that bird of birds brings him help; it brings unto him the homage of men, it maintains in him his glory.

37 'Then the sovereign, the lord of countries, will no longer kill his30 hundreds, though he is a killer of men; the ....31 will not kill at one stroke; he alone smites and goes forwards.

38 'All tremble before him who holds the feather, they tremble therefore before me; all my enemies tremble before me and fear my strength and victorious force and the fierceness established in my body.

39 'He carries the chariot of the lords; he carries the chariots of the lordly ones, the chariots of the sovereigns. He carried the chariot of Kavi Usa;33 upon his wings runs the male horse,34 runs the burden-bearing camel, runs the water of the river.

40 'Him rode the gallant Thraetaona, who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses; that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.35 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

41 'We sacrifice to Verethraghna, made by Ahura. 'Verethraghna confounds the glory of this house with its wealth in cattle. He is like that great bird, the Saena;36 he is like the big clouds, full of water, that beat the mountains. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

42 'We sacrifice to Verethraghna, made by Ahura.' Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world thou Holy One! 'Where is it that we must invoke the name of Verethraghna, made by Ahura? Where is it that we must praise him? That we must humbly praise him?'

43 Ahura Mazda answered: 'When armies meet together in full array, O Spitama Zarathushtra! (asking) which of the two is the party that conquers and is not crushed, that smites and is not smitten;

44 'Do thou throw37 four feathers38 in the way. Whichever of the two will first worship the well-shapen Strength, and Verethraghna, beautiful of form. made by Mazda, on his side will victory stand.

45 'I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who ...,39 the two who ...39 the two who ...39; the two who forgive, the two who strike off, the two who forget.40

46 'O Zarathushtra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil.41 These are words that are awful and powerful, awful and assembly-ruling, awful and victorious, awful and healing: these are words that save the head that was lost and chant away the uplifted weapon.'

47 We sacrifice to Verethraghna, made by Ahura: who goes along the armies arrayed, and goes here and there asking, along with Mithra and Rashnu: 'Who is it who lies unto Mithra? Who is it who thrusts [his oath] against Rashnu?42 To whom shall I, in my might, impart illness and death?'43

48 Ahura Mazda said: 'If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.

49 Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of Verethraghna, made by Ahura, as it ought to be performed in the perfection of holiness?'

50 Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

51 'Let not a murderer take of those offerings, nor a whore, nor a ...., who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.

52 'If a murderer take of those offerings, or a whore, or a ...., who does not sing the Gathas, then Verethraghna, made by Ahura, takes back his healing virtues.

53 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.'

54 There Verethraghna, made by Ahura, proclaimed thus: 'The Soul of the Bull,46 the wise creature, does not receive from man due sacrifice and prayer; for now the Daevas and the worshippers of the Daevas make blood flow and spill it like water;

55 'For now the Vyambura47 Daevas and the worshippers of the Daevas bring to the fire the plant that is called Haperesi, the wood that is called Nemetka;48

56 '(Therefore) when the Vyambura Daevas and the worshippers of the Daevas bow their backs, bend their waists, and arrange all their limbs,49 they think they will smite and smite not, they think they will kill and kill not; and then the (?Vyambura) Daevas and the worshippers of the Daevas have their minds confounded and their eyes made giddy.'50 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

57 We sacrifice to Verethraghna, made by Ahura. I offer up Haoma, who saves one's head;51 I offer up the victorious Haoma; I offer him up, the good protector; I offer up Haoma, who is a protector to my body, as a man who shall drink of him shall win and prevail52 over his enemies in battle;

58 That I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

59 We sacrifice to Verethraghna, made by Ahura. The prince and his son and his sons who are chiefs of myriads53 offer him up a bright ...54 [saying]: 'He is strong, and Victorious is his name; he is victorious, and Strong is his name;'

60 That I may be as constantly victorious as any one of all the Aryans;55 that I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

61 We sacrifice to Verethraghna, made by Ahura. Yatha ahu vairyo: The will of the Lord is the law of holiness.... In the ox is our strength, in the ox is our need;56 in the ox is our speech, in the ox is our victory; in the ox is our food, in the ox is our clothing; in the ox is tillage, that makes food grow for us. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

62 We sacrifice to Verethraghna, made by Ahura; Who breaks the columns asunder, who cuts the columns to pieces, who wounds the columns, who makes the columns shake; who comes and breaks the columns asunder, who comes and cuts the columns to pieces, who comes and wounds the columns, who comes and makes the columns shake, both of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

63 We sacrifice to Verethraghna, made by Ahura. When Verethraghna, made by Ahura, binds the hands, confounds the eye-sight, takes the hearing from the ears of the Mithradrujes57 marching in columns, allied by cities, they can no longer move their feet, they can no longer-withstand. For his brightness and glory I will offer unto him a sacrifice worth being heard....

64 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of Verethraghna, made by Mazda; and of the crushing Ascendant. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man58 brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 15

Ram Yasht (chapter 15)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani] the holy and master of holiness.... Unto Rama Hvastra, unto Vayu who works highly and is more powerful to afflict than all other creatures, Be propitiation from me, for sacrifice, prayer, propitiation and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 I will sacrifice to the Waters and to Him who divides them. I will sacrifice to Peace, whose breath is friendly, and to Weal, both of them. To this Vayu do we sacrifice, this Vayu do we invoke, for this house, for the master of this house, and for the man here who is offering libations and giving gifts. To this excellent God do we sacrifice, that he may accept our meat and our prayers, and grant us in return to crush our enemies at one stroke.

2 To him did the Maker, Ahura Mazda, offer up a sacrifice in the Airyana Vaejah, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

3 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may smite the creation of Angra Mainyu, and that nobody may smite this creation of the Good Spirit!'

4 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

5 We sacrifice to the holy Vayu: we sacrifice to Vayu, who works highly. To this part of thee do we sacrifice, O Vayu! that belongs to Spenta Mainyu. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly. We offer up a sacrifice unto the awful Vayu, who works highly, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, the words, the deeds, the libations, and the well-spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

6 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

7 To him did Haoshyangha, the Paradhata, offer up a sacrifice on the Taera of the Hara, bound with iron, on a goIden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

8 He begged of him a boon, saying: 'Grant me, O Vayu! who dost work highly, that I may smite two-thirds of the Daevas of Mazana and of the fiends of Varena.'

9 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

10 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

11 To him did Takhma Urupa, the well-armed, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

12 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may conquer all Daevas and men, all the Yatus and Pairikas, and that I may ride Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years.'

13 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. 'We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

14 I will sacrifice to the Waters and to Him who divides them..... To this Vayu do we sacrifice, this Vayu do we invoke....

15 Unto him did the bright Yima, the good shepherd, sacrifice from the height Hukairya, the all-shining and golden, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

16 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may become the most glorious of the men born to behold the sun: that I may make in my reign both animals and men undying, waters and plants undrying, and the food for eating creatures never-failing.' In the reign of the valiant Yima there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas.

17 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

18 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

19 Unto him did the three-mouthed Azhi Dahaka offer up a sacrifice in his accursed palace of Kvirinta, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

20 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may make all the seven Karshvares of the earth empty of men.'

21 In vain did he sacrifice, in vain did he beg, in vain did he invoke, in vain did he give gifts, in vain did he bring libations; Vayu did not grant him that boon. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

22 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

23 Unto him did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

24 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erena-vach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

25 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory I will offer unto him a sacrifice worth being heard....

26 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

27 To him did the manly-hearted Keresaspa offer up a sacrifice by the Gudha, a channel of the Rangha, made by Mazda, upon a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

28 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may succeed in avenging my brother Urvakhshaya, that I may smite Hitaspa and yoke him to my chariot.' The Gandarewa, who lives beneath the waters, is the son of Ahura in the deep, he is the only master of the deep.

29 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

30 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

31 To him did Aurvasara, the lord of the country, offer up a sacrifice, towards the White Forest, by the White Forest, on the border of the White Forest, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

32 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that the gallant Husravah, he who unites the Aryan nations into one kingdom, may not smite us; that I may flee from king Husravah;.... 'That king Husravah and all the Aryans in the forest may smite him.'

33 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice Worth being heard....

34 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

35 To him did Hutaosa, she of the many brothers, of the Naotara house, offer up a sacrifice, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

36 She begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may be dear and loved and well-received in the house of King Vishtaspa.'

37 Vayu, who works highly, granted her that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

38 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

39 To him did the maids, whom no man had known, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

40 They begged of him a boon, saying: 'Grant us this, O Vayu! who dost work highly, that we may find a husband, young and beautifuI of body, who will treat us well, all life long, and give us offspring; a wise, learned, ready-tongued husband.'

41 Vayu, who works highly, granted them that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

42 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke.... We sacrifice to that Vayu that belongs to the Good Spirit, the bright and glorious Vayu.

43 My name is Vayu, O holy Zarathushtra! My name is Vayu, because I go through (vyemi) the two worlds, the one which the Good Spirit has made and the one which the Evil Spirit has made. My name is the Overtaker (apaeta), O holy Zarathushtra! My name is the Overtaker, because I can overtake the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.

44 My name is the All-smiting, O holy Zarathushtra! My name is the All-smiting, because I can smite the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made. My name is the Worker of Good, O holy Zarathushtra! My name is the Worker of Good, because I work the good of the Maker, Ahura Mazda and of the Amesha-Spentas.

45 My name is He that goes forwards. My name is He that goes backwards. My name is He that bends backwards. My name is He that hurls away. My name is He that hurls down. My name is He that destroys. My name is He that takes away. My name is He that finds out. My name is He that finds out the Glory (Hvareno).

46 My name is the Valiant; my name is the Most Valiant. My name is the Strong; my name is the Strongest. My name is the Firm; my name is the Firmest. My name is the Stout; my name is the Stoutest. My name is He that crosses over easily. My name is He that goes along hurling away. My name is He that crushes at one stroke. My name is (?Ainiva). My name is He that works against the Daevas. My name is (?Keredharisha).

47 My name is He that prevails over malice; my name is He that destroys malice. My name is He that unites; my name is He that reunites; my name is He that separates. My name is the Burning; my name is the Quick of intelligence, My name is Deliverance; my name is Welfare. My name is the Burrow; my name is He who destroys the burrows; my name is He who spits upon the burrows.

48 My name is Sharpness of spear; my name is He of the sharp spear. My name is Length of spear; my name is He of the long spear. My name is Piercingness of spear; my name is He of the piercing spear. My name is the Glorious; my name is the Over-glorious.

49 Invoke these names of mine, O holy Zarathushtra! in the midst of the havocking hordes, in the midst of the columns moving forwards, in the strife of the conflicting nations.

50 Invoke these names of mine, O holy Zarathushtra! when the all-powerful tyrant of a country falls upon thee, rushes upon thee, deals wounds hpon thee, or hurls his chariot against thee, to rob thee of thy wealth, to rob thee of thy health.

51 Invoke these names of mine, O holy Zarathushtra! when the unholy Ashemaogha falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee of thy strength, to rob thee of thy health, to rob thee of thy health.

52 Invoke these names of mine, O holy Zarathushtra! when a man stands in bonds, when a man is being thrown into bonds, or when a man is being dragged in bonds: thus the prisoners flee from the hands of those who carry them, they flee away out of the prison.

53 0 thou Vayu! who strikest fear upon all men and horses, who in all creatures workest against the Daevas, both into the lowest places and into those a thousand times deep dost thou enter with equal power.

54 'With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I forward and worship thee? With what manner of sacrifice will be achieved thy adoration, O great Vayu! thou who art high-up g.rded, firm, swift-moving, high-footed, wide-breasted, wide-thighed, with untrembling eyes, as powerful in sovereignty as any absolute sovereign in the world?'

55 'Take thou a baresma, O holy Zarathushtra! turn it upwards or downwards, according as it is full day or dawning; upwards during the day, downwards at the dawn.

56 'If thou makest me worshipped with a sacrifice, then I shall say unto thee with my own voice things of health, made by Mazda and full of glory, so that Angra Mainyu may never do harm unto thee, nor the Yatus, nor those addicted to the works of the Yatu, whether Daevas or men.'

57 We sacrifice unto thee, O great Vayu! we sacrifice unto thee, O strong Vayu! We sacrifice unto Vayu, the greatest of the great; we sacrifice unto Vayu, the strongest of the strong. We sacrifice unto Vayu, of the golden helm. We sacrifice unto Vayu, of the golden crown. We sacrifice unto Vayu, of the golden necklace. We sacrifice unto Vayu, of the golden chariot. We sacrifice unto Vayu, of the golden wheel. We sacrifice unto Vayu, of the golden weapons. We sacrifice unto Vayu, of the golden garment. We sacrifice unto Vayu, of the golden shoe. We sacrifice unto Vayu, of the golden girdle. We sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly. To this part of thee do we sacrifice, O Vayu! that belongs to the Good Spirit. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly....

58 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and invocation unto, and the strength and vigour of Rama Hvastra, and Vayu, who works highly, more powerful to amict than all the other creatures: this part of thee that belongs to the Good Spirit. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 16

Den Yasht (chapter 16)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... To the most right Chista, made by Mazda and holy, and to the good Law of the worshippers of Mazda. Be propitiation from me, for sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness.....

1 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda, the supplier of good stores, who runs quickly to the goal and frees one best from dangers, who brings libations, who is holy, clever, and renowned, speedy to work and quick of work; who goes quickly and cleanses well; the good Law of the worshippers of Mazda;

2 To whom Zarathushtra did sacrifice, saying: 'Rise up from thy seat, come forward from the Abode, thou most right Chista, made by Mazda and holy. If thou art before me, stay for me; if thou art behind me, overtake me.

3 'Let everything be as friendly to us as anything can be: may we go smoothly along the roads, find good pathways in the mountains, run easily through the forests, and cross happily the rivers!'

4 For her brightness and glory, I will offer unto her a sacrifice worth being heard, namely, unto the most right Chista, made by Mazda and holy. I will offer up a sacrifice unto the most right Chista, made by Mazda and holy, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words and deeds, with the libations, with the well spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

5 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda.... (repeat verse 1).

6 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

7 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish, that lives beneath the waters, and can measure a rippling of the waters not thicker than a hair, in the Rangha, whose ends lie afar and whose depth is a thousand times the height of a man. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

8 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

9 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

10 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, through the rain, the snow, the hail, or the sleet, from as far as nine districts, can perceive a horse's hair, mingled with the earth, and knows whether it is from the head or from the tail. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

11 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

12 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

13 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar, that, from as far as nine districts, can perceive a piece of flesh, not thicker than a fist, giving just as much light as a needle gives, as the point of a needle gives. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

14 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

15 To whom the holy Hvovi did sacrifice with full knowledge, wishing that the holy Zarathushtra would give her his good narcotic, that she might think according to the law, speak according to the law, and do according to the law. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

16 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

17 To whom the Athravans, sent afar, did sacrifice, wishing a good memory to preach the law, and wishing strength for their own body. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

18 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

19 To whom the king of the country, the lord of the country does sacrifice, wishing peace for his country, wishing strength for his own body. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

20 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the most right Chista, made by Mazda and holy, and of the good Law of the worshippers of Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 17

Ard Yasht (chapter 17)

1 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect5, and powerful;

2 The daughter of Ahura Mazda, the sister of the Amesha-Spentas, who endows all the Saoshyants6 with the enlivening intelligence; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from near and him who invokes her from afar, and worships her with offerings of libations.

3 For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto Ashi Vanguhi a good sacrifice with an offering of libations. We sacrifice unto Ashi Vanguhi with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words. Yenhe-hatam: All those beings of whom Ahura Mazda....

4 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect, and powerful.

5 Homage unto Haoma, and unto the Mathra8, and unto the holy Zarathushtra! Homage unto Haoma, because all other drinks are attended with Aeshma9, the fiend of the wounding spear: but the drinking of Haoma is attended with Asha and with Ashi Vanguhi herself10.

6 Ashi is fair; Ashi is radiant with joy; she is far-piercing with her rays. Ashi gives good Glory unto those men whom thou dost follow, O Ashi! Full of perfumes is the house in which the good, powerful Ashi Vanguhi puts her ....11 feet, for long friendship.

7 Those men whom thou dost attend, O Ashi! are kings of kingdoms, that are rich in horses, with large tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments and in stores of food12; well-scented where the beds are spread and full of all the other riches that may be wished for. Happy the man whom thou dost attend! do thou attend me, thou rich in all sorts of desirable things and strong!

8 Those men whom thou dost attend, O Ashi Vanguhi! have houses that stand well laid up, rich in cattle, foremost in Asha, and long-supported. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

9 The men whom thou dost attend, O Ashi Vanguhi! have beds that stand well-spread, well-adorned, well-made, provided with cushions and with feet inlaid with gold. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

10 The men whom thou dost attend, O Ashi Vanguhi! have their ladies that sit on their beds, waiting for them: they lie on the cushions, adorning themselves, ...13, with square bored ear-rings and a necklace of gold: 'When will our lord come? when shall we enjoy in our bodies the joys of love?' Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

11 The men whom thou dost attend, O Ashi Vanguhi! have daughters that sit ....14; thin is their waist, beautiful is their body, long are their fingers; they are as fair of shape as those who look on can wish. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

12 The men whom thou dost attend, O Ashi Vanguhi! have horses swift and loud-neighing; they drive the chariot lightly, they take it to the battle15, they bear a gallant praiser (of the gods), who has many horses, a solid chariot, a sharp spear, a long spear, and swift arrows, who hits his aim, pursuing after his enemies, and smiting his foes. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

13 The men whom thou dost attend, O Ashi Vanguhi! have large-humped, burden-bearing camels, flying from the ground or fighting with holy fieriness16. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

14 The men whom thou dost attend, O Ashi Vanguhi! have hoards of silver and gold brought together from far distant regions; and garments of splendid make. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

15 Do not turn thy look from me! turn thy mercy towards me, O great Ashi! thou art well-made and of a noble seed17; thou art sovereign at thy wish; thou art Glory in a bodily form.

16 Thy father is Ahura Mazda, the greatest of all gods, the best of all gods; thy mother is Armaiti Spenta; thy brothers are Sraosha18, a god of Asha, and Rashnu19, tall and strong, and Mithra20, the lord of wide pastures, who has ten thousand spies and a thousand ears; thy sister is the Law [Daena]21 of the worshippers of Mazda.

17 Praised of the gods, unoffended by the righteous22, the great Ashi Vanguhi stood up on her chariot, thus speaking: 'Who art thou who dost invoke me, whose voice is to my ear the sweetest of all that invoked me most?'

18 And he said aloud: 'I am Spitama Zarathushtra, who, first of mortals, recited the praise of the excellent Asha23 and offered up sacrifice unto Ahura Mazda and the Amesha-Spentas; in whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creation cried out, Hail24!

19 'In whose birth and growth Angra Mainyu rushed away from this wide, round earth, whose ends lie afar, and he, the evil-doing Angra Mainyu, who is all death, said: "All the gods together have not been able to smite me down in spite of myself, and Zarathushtra alone can reach me in spite of myself.

20 '"He smites me with the Ahuna Vairya, as strong a weapon as a stone big as a house25; he burns me with Asha-Vahishta, as if it were melting brass26. He makes it better for me that I should leave this earth, he, Spitama Zarathushtra, the only one who can daunt me."'

21 And the great Ashi Vanguhi exclaimed: 'Come nearer unto me, thou pure, holy Spitama! lean against my chariot!' Spitama Zarathushtra came nearer unto her, he leant against her chariot.

22 And she caressed him with the left arm and the right, with the right arm and the left, thus speaking: 'Thou art beautiful, O Zarathushtra! thou art well-shapen, O Spitama! strong are thy legs and long are thy arms: Glory is given to thy body and long cheerfulness27 to thy soul, as sure as I proclaim it unto thee.'

23 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect and powerful.

24 To her did Haoshyangha, the Paradhata, offer up a sacrifice, upon the enclosure of the Hara, the beautiful height, made by Mazda.

25 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'

26 The great Ashi Vanguhi ran and came to his side: Haoshyangha, the Paradhata, obtained that boon. For her brightness and glory, I will offer her a sacrifice....

27 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

28 To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya.

29 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

30 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'

31 Then great Ashi Vanguhi ran and came to his side: Yima Khshaeta, the good shepherd, obtained that boon. For her brightness and glory, I will offer her a sacrifice ....

32 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

33 To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena.

34 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavak and Erenavak, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

35 The great Ashi Vanguhi ran and came to his side. Thraetaona, the heir of the valiant Athwya clan, obtained that boon. For her brightness and glory, I will offer her a sacrifice ....

36 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

37 To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza.

38 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bind the Turanian murderer, Franghrasyan, that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'

39 The great Ashi Vanguhi ran and came to his side. Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, obtained that boon. For her brightness and glory, I will offer her a sacrifice....

40 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

41 To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters.

42 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'

43 The great Ashi Vanguhi ran and came to his side. The gallant Husravah, he who united the Aryan nations into one kingdom, obtained that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

44 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

45 To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

46 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my law and make it known, that she may bestow beautiful praises upon my deeds.'

47 The great Ashi Vanguhi ran and came to his side: the holy Zarathushtra obtained that boon. For her brightness, and glory, I will offer her a sacrifice worth being heard....

48 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

49 To her did the tall Kavi Vishtaspa offer up a sacrifice behind the waters of the river Daitya.

50 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may put to flight Ashta-aurvant, the son of Vispo-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that I may put to flight the Hvyaona murderer, Arejat-aspa; that I may put to flight Darshinika, the worshipper of the Daevas;

51 'And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaonas; and that I may smite of the Hvyaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'

52 The great Ashi Vanguhi ran and came to his side: the tall Kavi Vishtaspa obtained that boon. For her brightness and glory, I will offer her a sacrifice worth being heard ....

53 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

54 And the great Ashi Vanguhi said: 'None of those libations will be accepted by me, which are sent to me either by a man whose seed is dried out35, or by the courtezan who produces untimely issues36, or by young boys, or by girls who have known no man37.

55 'When the Turanians and the swift-horsed Naotaras38, clapping their hands, ran after me39, I hid myself under the foot of a bull walking under his burden; then young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.

56 'Even I hid myself under the throat of a ram of hundredfold energy: then again young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.'

57 The first wailing of the great Ashi Vanguhi is her wailing about the courtezan who destroys her fruit: 'Stand thou not near her, sit thou not on her bed!' — 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

58 The second wailing of the great Ashi Vanguhi is her wailing about the courtezan who brings forth a child conceived of a stranger and presents it to her husband: 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

59 This is the third wailing of the great Ashi Vanguhi: 'This is the worst deed that men and tyrants do, namely, when they deprive maids, that have been barren for a long time, of marrying and bringing forth children. What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

60 Ahura Mazda answered: 'O fair and wise Ashi, go not back to the heavens, sink not into the earth! Stay here and walk inside the fine kingly palace.'

61 I shall worship thee with such a sacrifice, I shall worship and forward thee with such a sacrifice as Vishtaspa offered unto thee, behind the river Daitya40. The Zaotar lifted up a loud voice, with baresma before him. With that sort of sacrifice shall I worship thee? With that sort of sacrifice shall I worship and forward thee, O fair and wise Ashi? For her brightness and glory, I will offer her a sacrifice worth being heard....

62 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of Ashi Vanguhi; of the good Chisti41; of the good Erethe; of the good Rasastat; of the Glory and Weal, made by Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 18

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra. one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness .... Unto the Glory of the Aryans, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I made the Aryan Glory, rich in food, rich in flocks, rich in wealth, rich in Glory; provided with full store of intelligence, with full store of money, to withstand Need, and to withstand enemies.

2 'It destroys Angra Mainyu, who is all death; it destroys Aeshma, the fiend of the wounding spear; it destroys the yellow Bushyasta; it destroys the contagion of Aekha; it destroys the fiend of death, Apaosha; it destroys the non-Aryan nations.

3 'And I made the great Ashi Vanguhi; she comes in, amid the family; she comes in, inside the fine royal palace.

4 'Let Ashi, with fulness of welfare, follow the man who gladdens the faithful with his gifts! she comes in, inside his family; she comes in, inside his fine royal palace. 'With all sorts of flocks, with all victory, with all intelligence, with all Glory, the great Ashi Vanguhi puts one foot inside his family; she comes in, inside his fine royal palace.

5 'Horses multiply a thousandfold, flocks multiply a thousandfold; and so does his virtuous offspring, (as) the bright, glorious star Tishtrya moves on equally, and so does the strong wind made by Mazda, and so does the Glory of the Aryas.

6 'And they bring increase on the tops of all mountains, down the depths of all vales; they bring increase to all the growing plants, the fair, the golden-hued. And they bring (away) the contagion of Aekha, they bring (away) the fiend of death, Apaosha.

7 'Hail to the bright and glorious star Tishtrya Hail to the strong wind, made by Mazda! Hail to the Glory of the Aryas! 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'Ashem Vohu: Holiness is the best of all good....

8 'We worship the Ahuna Vairya. 'We worship Asha-Vahishta, the fairest Amesha-Spenta. 'We worship the rightly-spoken Words, fiend-smiting and healing. 'We worship the healing, well-spoken Words, the fiend-smiting. 'We worship the Mathra Spenta and the Law of Mazda, and (piety) that delights in Haoma. 'We worship the Glory of the Aryas. 'Yenhe hatam: All those beings of whom Ahura Mazda....

9 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of the Glory of the Aryas, made by Mazda. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 19

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Mount Ushi-darena, made by Mazda, the seat of holy happiness; unto the kingly Glory, made by Mazda; unto that Glory that cannot be forcibly seized, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 The first mountain that rose up out of the earth, O Spitama Zarathushtra! was the Haraiti Barez. That mountain stretches all along the shores of the land washed by waters towards the east. The second mountain was Mount Zeredho, outside Mount Manusha: this mountain too stretches all along the shores of the land washed by waters towards the east.

2 From there grew up Mount Ushi-dhau, Ushi-darena, Mount Erezifya, and Mount Fraorepa. The sixth was Mount Erezura. The seventh was Mount Bumya. The eighth was Mount Raoidhita. The ninth was Mount Mazishishvau. The tenth was Mount Antare-danghu. The eleventh was Mount Erezisha. The twelfth was Mount Vaiti-gaesa.

3 And Mount Adarana, Mount Bayana, Mount Ishkata Upairi-saena, with the .... snows; the two Hamankuna mountains, the eight Vasna mountains, the eight powerful Fravanku, the four Vidhvana summits;

4 Mount Aezakha, Mount Maenakha, Mount Vakhedrakae, Mount Asaya, Mount Tudhaskae, Mount Isavae, Mount Draoshishvau, Mount Sairivau, Mount Nanghushmau, Mount Kakahyu, Mount Antare-Kangha;

5 Mount Sichidava, Mount Ahuna, Mount Raemana, Mount Asha-stembana, Mount Urunyo-vaidhkae, Mount Asnavant, Mount Ushaoma, Mount Ushta-hvarenah, Mount Syamaka, Mount Vafrayau, Mount Vourusha;

6 Amongst which stand Mount Jatara, Mount Adhutavau, Mount Spitavarena, Mount Spento-data, Mount Kadrva-aspa, Mount Kaoirisa, Mount Taera, Mount Bara-srayana, Mount Barana, Mount Frapayau, Mount Udrya, and Mount Raevant, and all those heights to which men have given the name of mount,

7 To the number of two thousand mountains, and two hundred and forty and four, O Spitama Zarathushtra!

8 For its brightness and glory, I will offer it a sacrifice worth being heard, namely, unto the awful kingly Glory. Unto the awful kingly Glory we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

9 We sacrifice unto the awful kingly Glory, made by Mazda; most conquering, highly working, that possesses health, wisdom, and happiness, and is more powerful to destroy than all other creatures;

10 That belongs to Ahura Mazda, as (through it) Ahura Mazda made the creatures, many and good, many and fair, many and wonderful, many and prosperous, many and bright;

11 So that they may restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

12 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.

13 For its brightness and glory, I will offer it a sacrifice ....

14 We sacrifice unto the awful kingly Glory, made by Mazda ....

15 That belongs to the Amesha-Spentas, the bright ones, whose looks perform their wish, tall, quickly coming to do, strong, lordly, who are undecaying and holy;

16 Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda.

17 Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down to the libations;

18 Who are the makers and governors, the shapers and overseers, the keepers and preservers of these creations of Ahura Mazda.

19 It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

20 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

21 We sacrifice unto the awful kingly Glory, made by Mazda ....

22 That belongs to the gods in the heavens and to those in the material world, and to the blessed ones, born or not yet born, who are to perform the restoration of the world.

23 It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

24 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

25 We sacrifice unto the awful kingly Glory, made by Mazda ....

26 That clave unto Haoshyangha, the Paradhata, for a long time, when he ruled over the seven Karshvares of the earth, over the Daevas and men, over the Yatus and the Pairikas, over the oppressors, the blind, and the deaf; he who smote two-thirds of the Daevas of Mazana and of the Varenya fiends. For its brightness and glory, I will offer it a sacrifice ....

27 We sacrifice unto the awful kingly Glory, made by Mazda ....

28 That clave unto Takhma Urupa, the well-armed, while he ruled over the seven Karshvares of the earth, over the paevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;

29 When he conquered all Daevas and men, all the Yatus and Pairikas, and rode Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years. For its brightness and glory, I win offer it a sacrifice ....

30 We sacrifice unto the awful kingly Glory, made by Mazda ....

31 That clave unto the bright Yima, the good shepherd, for a long time,1 while he ruled over the seven Karshvares of the earth, over the Daevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;

32 He who took from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory;2 In whose reign both aliments3 were never failing for feeding creatures, flocks and men were undying, waters and plants were undrying;

33 In whose reign there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas,4 in the times before his lie, before he began to have delight in words of falsehood and untruth.

34 But when he began to find delight in words of falsehood and untruth,5 the Glory was seen to flee away from him in the shape of a bird. When his Glory had disappeared, then the great6 Yima Khshaeta, the good shepherd, trembled and was in sorrow before his foes;7 he was confounded, and laid him down on the ground.

35 The first time8 when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird.9 Then Mithra seized that Glory, Mithra, the lord of wide pastures, whose ear is quick to hear, who has a thousand senses. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda has created the most glorious of all the gods in the heavens.

36 The second time when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird. Then Thraetaona seized that Glory, he, the heir of the valiant Athwya clan, who was the most victorious of all victorious men next to Zarathushtra;

37 Who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.10

38 The third time when the Glory departed from the bright Yima, that Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird. Then the manly-hearted Keresaspa seized that Glory; he who was the sturdiest of the men of strength, next to Zarathushtra, for his manly courage.

39 For Manly Courage clave unto him. We worship Manly Courage, firm of foot, unsleeping, quick to rise, and fully awake, that clave unto Keresaspa;

40 Who killed the snake Srvara, the horse-devouring, men-devouring, yellow, poisonous snake, over which yellow poison flowed a thumb's breadth thick. Upon him Keresaspa was cooking his food in a brass vessel: at the time of noon, the fiend felt the heat, and stood upon his feet: he rushed from under the brass vessel and upset the boiling water: the manly-hearted Keresaspa fell back affrighted;

41 Who killed the golden-heeled Gandarewa, that was rushing with open jaws, eager to destroy the living world of the good principle; Who killed the brood of Pathana, all the nine; and the brood of Nivika, and the brood of Dashtayana; Who killed the golden-crowned Hitaspa, and Vareshava, the son of Dana and Pitaona, attended by many Pairikas;

42 Who killed Arezo-shamana, him of the manly courage, who was strong, well-beloved, hail, energetically rushing, fully awake, never falling back....;

43 Who killed Snavidhaka, him who killed with his nails, the stone-handed: thus did he exclaim to all around: 'I am an infant still, I am not yet of age: if I ever grow of age, I shall make the earth a wheel, I shall make the heavens a chariot;

44 'I shall bring down the Good Spirit from the shining Garo-nmana; I shall make the Evil Spirit rush up from the dreary Hell. They will carry my chariot, both the Good Spirit and the Evil One, unless the manly-hearted Keresaspa kill me.' The manly-hearted Keresaspa killed him, his life went away, his spirit vanished. For its brightness and glory, I will offer it a sacrifice ....

45 We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda ....

46 For which the Good Spirit and the Evil One did struggle with one another: for that Glory that cannot be forcibly seized they flung each of them their darts most swift. The Good Spirit flung a dart, and so did Vohu-Mano, and Asha-Vahishta and Atar, the son of Ahura Mazda. The Evil Spirit flung a dart, and so did Akem-Mano, and Aeshma of the wounding spear and Azhi Dahaka and Spityura, he who sawed Yima in twain.

47 Then forward came Atar, the son of Ahura Mazda, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.' But Azhi Dahaka, the three-mouthed, he of the evil law, rushed on his back, thinking of extinguishing it:

48 'Here give it up to me; O Atar, son of Ahura Mazda: if thou seizest that Glory that cannot be forcibly seized, I shall rush upon thee, so that thou mayest never more blaze on the earth made by Ahura and protect the world of the good principle.' And Atar took back his hands, as the instinct of life prevailed, so much had Azhi affrighted him.

49 Then Azhi, the three-mouthed, he of the evil law, rushed forward, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.' But Atar, the son of Ahura Mazda, advanced behind him, speaking in these words:

50 'There give it up to me, thou three-mouthed Azhi Dahaka. If thou seizest that Glory that cannot be forcibly seized, then I will enter thy hinder part, I will blaze up in thy jaws, so that thou mayest never more rush upon the earth made by Mazda and destroy the world of the good principle.' Then Azhi took back his hands, as the instinct of life prevailed, so much had Atar affrighted him.

51 That Glory swells up and goes to the sea Vouru-Kasha. The swift-horsed Son of the Waters seizes it at once: this is the wish of the Son of the Waters, the swift-horsed: 'I want to seize that Glory that cannot be forcibly seized, down to the bottom of the sea Vouru-Kasha, in the bottom of the deep rivers.'

52 We sacrifice unto the Son of the Waters, the swift-horsed, the tall and shining lord, the lord of females; the male god, who helps one at his appeal; who made man, who shaped man, a god who lives beneath waters, and whose ear is the quickest to hear when he is worshipped.

53 'And whosoever of you, O men,' - thus said Ahura Mazda, - 'O holy Zarathushtra! shall seize that Glory that cannot be forcibly seized, he has the gifts of an Athravan; whosoever shall long for the illumination of knowledge, he has the gifts of an Athravan; whosoever shall long for fulness of knowledge, he has the gifts of an Athravan;

54 'And Riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments; and Victory will cleave unto him, day after day; and likewise Strength, that smites more than a year. Attended by that Victory, he will conquer the havocking hordes; attended by that Victory, he will conquer all those who hate him.' For its brightness and glory, I will offer it a sacrifice....

55 We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda ....

56 Which the Turanian ruffian Frangrasyan tried to seize in the sea Vouru-Kasha. He stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Husravah.

57 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.

58 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.' - 'Ahura Mazda will come against thee, ever eager to create new creatures.' Then the most crafty Turania Frangrasyan rushed down into the sea Vouru-Kasha, O Spitama Zarathushtra!

59 A second time he stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Vanghazdau.

60 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.

61 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.' - 'Ahura Mazda will come against thee, ever eager to create new creatures.' Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha.

62 A third time he stripped himself naked, wishing to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm was produced in the sea Vouru-Kasha, namely, the water that is called Awzh-danva.

63 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thought: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra!'

64 He was not able to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. For its brightness and glory, I will offer it a sacrifice ....

65 We sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda ....

66 That cleaves unto him who grows up there, where lies Lake Kasava [Kasaoya], along with the Haetumant river; there where stands Mount Ushidhau, surrounded by waters, that run from the mountain.

67 It runs unto him, it flows and swells unto him, bringing good pastures and fine horses, bringing plenty, full of glory; with beauty and weal; powerful and friendly, rich of pastures, prolific and golden. It runs unto him, it flows and swells unto him, bright and glorious, making the white .... grow, smiting away all plagues.

68 And there comes with him a horse's strength, there comes with him a camel's strength, there comes with him a man's strength, there comes with him the kingly Glory: and there is in him, O holy Zarathushtra! so much of kingly Glory as might extinguish at once all the non-Aryan nations.

69 And then (through it) living creatures may keep away hunger and death, living creatures (may keep away) cold and heat. Such is the kingly Glory, the keeper of the Aryan nations and of the five kinds of animals, made to help the faithful and the Law of the worshippers of Mazda. For its brightness and glory, I will offer it a sacrifice ....

70 We sacrifice unto the awful kingly Glory, made by Mazda ....

71 That clave unto Kavi Kavata, and unto Kavi Aipivohu, and unto Kavi Usadha, and unto Kavi Arshan, and unto Kavi Pisina, and unto Kavi Byarshan, and unto Kavi Syavarshan;

72 So that they were all of them brave, all of them strong, all of them healthful, all of them wise, all of them happy in their wishes, all of them powerful kings. For its brightness and glory, I will offer it a sacrifice ....

73 We sacrifice unto the awful kingly Glory, made by Mazda ....

74 That clave unto Kavi Husravah for the well-shapen Strength, for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

75 And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

76 And for a dominion full of splendour, for a long, long life, and for all boons and remedies;

77 So that king Husravah [had the lead] all along the long race, and he could not pass through the forest, he, the murderer, who was fiercely striving against him on horseback; the lord Kavi Husravah prevailed over all; he put in bonds Frangrasyan and Keresavazda, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man. For its brightness and glory, I will offer it a sacrifice ....

78 We sacrifice unto the awful kingly Glory, made by Mazda ....

79 That clave unto the holy Zarathushtra, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he was the holiest in holiness in all the living world, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory.

80 At his sight the Daevas rushed away; at his sight the (demoniac) malices were extinguished; at his sight the Jainis drew hack their ways from the mortals and, lamenting and wailing, laid violent hands on the Daevas.

81 And that one prayer, the Ahuna Vairya, which the holy Zarathushtra sang and repeated four times, with a song that waxed louder and louder, drove back all the Daevas beneath the earth, and took off from them sacrifice and prayer.

82 It was it, the Glory of Zarathushtra, that the Turanian ruffian Frangrasyan tried to seize to rule over all the Karshvares; round about the seven Karshvares did that ruffian Frangrasyan rush, trying to seize the Glory of Zarathushtra. But that Glory escaped to hidden inlets of the sea; and there those two made my will roll on; they entered my will, as it was my wish, Ahura Mazda's, and as it was the wish of the Law of Mazda. For its brightness and glory, I will offer it a sacrifice ....

83 We sacrifice unto the awful kingly Glory, made by Mazda ....

84 That clave unto king Vistaspa, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he professed that Law, destroying his foes and causing the Daevas to retire.

85 Who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion; who made himself the arm and support of this law of Ahura, of this law of Zarathushtra;

86 Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

87 The valiant king Vishtaspa conquered all enemies, Tathravant of the evil law, Peshana, the worshipper of the Daevas, and the fiendish wicked Arejat-aspa and the other wicked Hvyaonas. For its brightness and glory, I will offer it a sacrifice ....

88 We sacrifice unto the awful kingly Glory, made by Mazda ....

89 That will cleave unto the victorious Saoshyant and his helpers, when he shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

90 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

91 We sacrifice unto the awful kingly Glory, made by Mazda ....

92 When Astvat-ereta shall rise up from Lake Kasava [Kasaoya], a friend of Ahura Mazda, a son of Vispa-taurvairi, knowing the victorious knowledge. It was that Glory that Thraetaona bore with him when Azhi Dahaka was killed;

93 That Frangrasyan, the Turanian, bore when Drvau was killed, when the Bull was killed; That king Husravah bore when Frangrasyan, the Turanian, was killed; That king Vishtaspa bore, when he victoriously maintained Holiness against the host of the fiends and took off the Druj from the world of the good principle.

94 He, with the eye of intelligence, shall look down upon all the creatures of the Paeshish, her of the evil seed: he shall look upon the whole living world with the eye of plenty, and his look shall deliver to immortality the whole of the living creatures.

95 And there shall his friends come forward, the friends of Astvat-ereta, who are fiend-smiting, well-thinking, well-speaking, well-doing, following the good law, and whose tongues have never uttered a word of falsehood. Before them shall Aeshma of the wounding spear, who has no Glory, bow and flee; he shall smite the most wicked Druj, her of the evil seed, born of darkness.

96 Akem-Mano smites, but Vohu-Mano shall smite him; the Word of falsehood smites, but the Word of truth shall smite it. Haurvatat and Ameretat shall smite both hunger and thirst: Haurvatat and Ameretat shall smite the evil hunger and the evil thirst. The evil-doing Angra Mainyu bows and flees, becoming powerless. For its brightness and glory, I will offer it a sacrifice ....

97 Yatha ahu vairya: The will of the Lord is the law of holiness .... I bless the sacrifice and prayer, and the strength and vigour of Mount Ushi-darena, made by Mazda, the seat of holy happiness; of the kingly Glory, made by Mazda; of the Glory that cannot be forcibly seized, made by Mazda. Ashem Vohu: Holiness is the best of all good .... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 20

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the star Vanant, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the star Vanant, made by Mazda, the holy and master of holiness. I will sacrifice unto Vanant, strong, invoked by his own name, healing, in order to withstand the accursed and most foul Khrafstras of the most abominable Angra Mainyu.

2 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the star Vanant, made by Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

The Avesta

Translated by L. H. Mills and James Darmesteter (1898).

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Chapter 1

1 I announce (and) carry out (this Yasna) for the creator Ahura Mazda, the radiant and glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm, the wisest, and the one of all whose body is the most perfect, who attains His ends the most infallibly, because of his Asha, to him who disposes our minds aright, who sends His joy-creating grace afar; who made us, and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit!

2 I announce (and) carry out (this Yasna) to Vohu Mano, and to the Highest Asha, and to Khshathra Vairya, and to Spenta Armaiti, and to the two, the Haurvatat and Ameretat, to the body of the Kine, and to the Kine's Soul, and to the Fire of Ahura Mazda, that one who more than (all) the Amesha Spentas has made most effort (for our succor)!

3 I announce (and) carry out (this Yasna) for Asnya, the masters of Asha, to Hawan, Asha-sanctified, master of Asha; and I celebrate, and I carry out (this Yasna) for Savanghi and for Visya, Asha-sanctified, master(s) of Asha. I announce (and) carry out (this Yasna) for Mithra of wide pastures, of the thousand ears, and of the myriad eyes, the Yazad of the spoken name, and for Raman Khwastra.

4 I announce (and) carry out (this Yasna) for Rapithwin, the Asha-sanctified master of Asha, and for Fradat-fshu, and for Zangtuma, the holy master(s) of Asha; and I celebrate and carry out (this Yasna) to Asha the Best, and to the Fire of Ahura Mazda.

5 I announce (and) carry out (this Yasna) for Uzerin the Asha-sanctified master of Asha, and for Fradat-vira and Dakhyuma, the Asha-sanctified master(s) of Asha, and for that lofty Ahura Napat-apam (the son of waters), and for the waters which Ahura Mazda made.

6 I announce (and) carry out (this Yasna) for Aiwisruthrem (and) Aibigaya,1 the Asha-sanctified master(s) of Asha, and for the Zarathushtrotema, and for him who possesses and who gives that prosperity in life which furthers all. And I celebrate and carry out (this Yasna) for the fravashis of the saints, and for those of the women who have many sons,2 and for a prosperous home life which continues without reverse throughout the year, and for that Might which is well-shaped and stately,3 which strikes victoriously, Ahura-made, and for that Victorious Ascendency (which it secures).

7 I announce (and) carry out (this Yasna) for Ushahin, the Asha-sanctified master of Asha, and for Berejya (and) Nmanya, the Asha-sanctified master(s) of Asha, and for Sraosha, companion of Ashi, possessing rewards, victorious, who furthers the world, and the very straight Rashnu and Arshtad, who further the world, who augment the world.

8 I announce (and) carry out (this Yasna) for the Mahya, the monthly festivals, masters of Asha, for the new and the later4 moon, the Asha-sanctified master of Asha, and for the full moon which scatters night.

9 I announce (and) carry out (this Yasna) for the Yairya, yearly feasts, the Asha-sanctified masters of Asha. I celebrate and carry out (this Yasna) for Maidyozarem, the Asha-sanctified master of Asha, and for Maidyoshahem, the Asha-sanctified master of Asha, and for Paitishahem, and for Ayathrem the advancer, and the spender of the strength of males, the Asha-sanctified master of Asha, and for Maidyarem, the Asha-sanctified master of Asha, and for Hamaspathmaidyem, the Asha-sanctified master of Asha; yea, I celebrate and carry out this Yasna for the seasons, masters of Asha.

10 I announce (and) carry out (this Yasna) for all those who are the thirty three masters of Asha, which, coming the nearest, are around about Hawan, and which (as in their festivals) were instituted by Ahura Mazda, and were promulgated by Zarathushtra, as the masters of Asha Vahishta.

11 I announce (and) carry out (this Yasna) for the two, for Ahura and Mithra, the lofty, and the everlasting, and the Asha-sanctified, and for all the stars which are Spenta Mainyu's creatures, and for the star Tishtrya, the resplendent and glorious, and for the Moon which contains the seed of the Kine, and for the resplendent Sun, the swift-horsed, the eye of Ahura Mazda, and for Mithra the province ruler. And I celebrate and carry out this Yasna for Ahura Mazda (once again, and as to him who rules the month), the radiant, the glorious, and for the Fravashis of the saints.

12 I announce (and) carry out (this Yasna) for you, o Fire, son of Ahura Mazda, together with all the fires, and for the good waters, even for all the waters made by Mazda, and for all the plants which Mazda made.

13 I announce (and) carry out (this Yasna) for the Bounteous Manthra, the Asha-sanctified and effective, the revelation given against the Daevas; the Zoroastrian revelation, and for the long descent1 of the good Mazdayasnian Faith.

14 I announce (and) carry out (this Yasna) for the mountain Ushi-darena, the Mazda-made, with its sacred brilliance, and for all the mountains glorious with sanctity,1 with their abundant Glory Mazda-made, and for that majestic Glory Mazda-made, the unconsumed2 Glory which Mazda made. And I announce and carry out (this Yasna) for Ashi the good, the blessedness (of the reward), and for Chisti, the good religious Knowledge, for the good Erethe (Rectitude3?), and for the good Rasastat (persisting zeal?4), and to the Glory and the Benefit which are Mazda-made.

15 I announce (and) carry out (this Yasna) for the pious and good Blessing of the religious man, the Asha-sanctified, and for the curse of wisdom, the swift and redoubted Yazad of potency (to blight).

16 I announce (and) carry out (this Yasna) for these places and these lands, and for these pastures, and these abodes with their springs of water(?)2, and for the waters, land, and plants, and for this earth and for yon heaven, and for the Asha-sanctified wind, and for the stars, moon, and sun, and for the eternal stars without beginning, and self-disposing, and for all the Asha-sanctified creatures of Spenta Mainyu, male and female, the regulators of Asha.

17 I announce (and) carry out (this Yasna) for that lofty lord who is the Asha (itself), and for the masters of the days in their duration, and of the days during daylight, for the moons, the years, and the seasons which are masters of Asha at the time of Hawan.

18 I announce (and) carry out (this Yasna) for the fravashis of the saints, the redoubted, which overwhelm (the evil), for those of the saints of the ancient lore, for those of the next of kin, and for the fravashi of (my) own soul!

19 I announce (and) carry out (this Yasna) for all the masters of Asha, and for all the yazads, the beneficent, who dispose (of all) aright, for those both heavenly and earthly, who are (meet) for our sacrifice and homage because of Asha Vahishta3.

20 O Hawan, Asha-sanctified master of Asha, and Savanghi, Rapithwin, and Uzerin, and Aiwisruthrem, (and) Aibigaya, (you who aids life!) if I have offended you, and you, o Ushahin, Asha-sanctified master of Asha!

21 If I have offended you, whether by thought, or word, or deed, whether by act of will, or without intent or wish, I earnestly make up the deficiency of this in praise to you. If I have caused decrease in that which is your Yasna, and your homage, I announce (and carry out) to you (the more for this)!

22 Yea, all ye masters, the greatest ones, Asha-sanctified masters of Asha, if I have offended you by thought, or word, or deed, whether with my will, or without intending error, I praise you (now the more) for this. I announce to you (the more) if I have caused decrease in this which is your Yasna, and your praise.

23 I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice, homage, propitiation and praise of the masters of the days in their duration, and of the days during daylight, for those of the monthly festivals, and for those of the yearly ones, and for those of the seasons!

Chapter 2

1 I desire the libations [Zaothras] for this Yasna; I desire the Baresman for this Yasna. I desire the Baresman for this Yasna; I desire the libations for this Yasna. I desire the libations together with Baresman for this Yasna; I desire the Baresman together with the libations for this Yasna. With this libation I desire this Baresman for this Yasna. With this Baresman I desire this libation for this Yasna. This Baresman with the libation I desire for this Yasna. I desire for this Yasna this Baresman with this libation and with its kusti, and spread with Asha.

2 With this libation and Baresman I desire for this Yasna the Ashawan Ahura Mazdah, the master of Asha. I desire for this Yasna the well-ruling, judicious Amesha Spentas.

3 With this libation and Baresman I desire for this Yasna the Asha-sanctified Asnya, the master of Asha. I desire for this Yasna the Asha-sanctified Hawan, the master of Asha. I desire for this Yasna the Savanghi and the Asha-sanctified Visya, the master of Asha. With this libation and Baresman I desire for this Yasna Mithra of the wide pastures, of the thousand ears, of the ten-thousand eyes, the Yazad of the spoken name. I desire for this Yasna Raman Khwastra.

4 With this libation and Baresman I desire for this Yasna the Asha-sanctified Rapithwin, the master of Asha. I desire for this Yasna the Fradat-fshav and the Asha-sanctified Zantuma, the master of Asha. With this libation and Baresman I desire for this Yasna Asha Vahishta and Atar, the Son of Ahura Mazda.

5 With this libation and Baresman I desire for this Yasna the Asha-sanctified Uzerin, the master of Asha. I desire for this Yasna the Fradat-vira and the Asha-sanctified Dahyuma, the master of Asha. With this libation and Baresman I desire for this Yasna the high Lord, the kingly and brilliant Apam-Napat, of swift-horses, and likewise the water, Mazda-made and holy.

6 With this libation and Baresman I desire for this Yasna the Asha-sanctified Aiwisruthrem Aibigaya the master of Asha. I desire for this Yasna the Fradat-vispam-hujyatay and the Asha-sanctified Zarathushtro-tema, the master of Asha. With this libation and Baresman I desire for this Yasna the good, mighty, bountiful Fravashis of the Asha-sanctified. I desire for this Yasna the women who have many sons. And I desire for this Yasna the Yairya Hushitay; and I desire for this Yasna the well-formed, stately Ama; and I desire for this Yasna the Ahura-given Verethraghna; and I desire for this Yasna the triumphing Uparatat.

7 With this libation and Baresman I desire for this Yasna the Asha-sanctified Ushahina, the master of Asha. I desire for this Yasna the Berejya and the Asha-sanctified Nmanya, the master of Asha. With this libation and Baresman I desire for this Yasna Sraosha, companion of Ashi, fair of form, victorious, furthering the world, Asha-sanctified, the master of Asha. I desire for this Yasna the straightest Rashnu, and I desire for this Yasna Arshtat, who furthers the settlements, and causes them to increase.

8 With this libation and Baresman I desire for this Yasna the Asha-sanctified Mahya (Monthly festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Antaremah, the master of Asha. I desire for this Yasna the Pereno-mah and the Asha-sanctified Vishaptatha, the master of Asha.

9 With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the master of Asha. I desire for this Yasna the Asha-sanctified Maidyozarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyoshahem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Paitishahem, the master of Asha. With this libation and Barasman I desire for this Yasna Ayathrem, the promoter, who spends the strength of males, Asha-sanctified, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Maidyarem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Hamaspathmaidyem, the master of Asha. With this libation and Baresman I desire for this Yasna the Asha-sanctified Yairya (Yearly festivals), the masters of Asha.

10 With this libation and Baresman I desire for this Yasna all of the masters of Asha, the thirty-three who come the nearest round about our Hawans, who are masters of Asha Vahishta, which were inculcated by Mazda, and spoken forth by Zarathushtra.

11 With this libation and Baresman I desire for this Yasna Ahura (and) Mithra, the lofty, eternal, and Asha-sanctified two. I desire for this Yasna the Stars and Moon and Sun (and) - with the Baresman-Plants - and Mithra, the governor of all the provinces. With this libation and Baresman I desire for this Yasna the radiant and glorious Ahura Mazda. With this libation and Baresman I desire for this Yasna the good, heroic, bountiful Fravashis of the Asha-sanctified.

12 With this libation and Baresman I desire for this Yasna you, the Asha-sanctified Atar, the Son of Ahura Mazda, the master of Asha, with all Fires. With this libation and Baresman I desire for this Yasna the good, best, Mazda-made, Asha-sanctified Water. I desire for this Yasna all the Mazda-made Asha-sanctified Waters. I desire for this Yasna all the Mazda-made, Asha-sanctified Plants.

13 With this libation and Baresman I desire for this Yasna the bounteous Manthra, the most glorious. I desire for this Yasna the law instituted against the Daevas. I desire for this Yasna the Zoroastrian law. I desire for this Yasna the long tradition. I desire for this Yasna the good Mazdayasnian Religion.

14 With this libation and Baresman I desire for this Yasna Mount Ushi-darena, Mazda-made, the Yazad possessing the ease of Asha. I desire for this Yasna all mountains possessed of ease of Asha, full of ease2, Mazda-made, Asha-sanctified, the masters of Asha. I desire for this Yasna the strong, Mazda-made khwarrah of the Kavis. I desire for this Yasna the strong, Mazda-made ungraspable khwarrah. With this libation and Baresman I desire for this Yasna the good Ashi, the brilliant, tall, vigorous, fair of form, self-sufficient. I desire for this Yasna the Mazda-made khwarrah; I desire for this Yasna the Mazda-made prosperity.

15 With this libation and Baresman I desire for this Yasna the pious and good Blessing. I desire for this Yasna the pious, Asha-sanctified Man, and I desire for this Yasna the strong, brave Yazad Damoish Upamana.

16 With this libation and Baresman I desire for this Yasna these Waters and Lands and Plants; I desire for this Yasna these places, districts, and pastures, and these dwellings with their springs of water, and this land-ruler, who is Ahura Mazda.

17 With this libation and Baresman I desire for this Yasna all the greatest masters: the day-lords, the month-lords, those of the years, and of the seasons, and the good, mighty, beneficent Fravashis of the Asha-sanctified.

18 With this libation and Baresman I desire for this Yasna all the Asha-sanctified Yazatas. I desire for this Yasna all the masters of Asha: Hawan at his time, and Savanghi and Visya at their times, and all the greatest masters at their times.

Chapter 3

0 THE YASNA ADVANCES TO THE NAMING OF THE OBJECTS OF PROPITIATION.

1 With a Baresman brought to its appointed place accompanied with the Zaothra at the time of Hawan, I desire to approach the Myazda-offering with my praise, as it is consumed, and likewise Ameretat (as the guardian of plants and wood) and Haurvatat (who guards the water), with the (fresh) meat1, for the propitiation of Ahura Mazda, and of the Bountiful Immortals, and for the propitiation of Sraosha (who is Obedience) the blessed, who is endowed with sanctity, and who smites with the blow of victory, and causes the settlements to advance.

2 And I desire to approach Haoma and Para-haoma with my praise for the propitiation of the Fravashi of Spitama Zarathushtra, the saint. And I desire to approach the (sacred) wood with my praise, with the perfume, for the propitiation of thee, the Fire, O Ahura Mazda's son!

3 And I desire to approach the Haomas with my praise for the propitiation of the good waters which Mazda created; and I desire to approach the Haoma-water, and the fresh milk with my praise, and the plant Hadhanaepata, offered with sanctity for the propitiation of the waters which are Mazda-made.

4 And I desire to approach this Baresman with the Zaothra with my praise, with its binding and spread with sanctity for the propitiation of the Bountiful Immortals. And I desire with (?) my voice the thoughts well thought, and the words well spoken, and the deeds well done, and the recital of the Gathas as they are heard. And I desire to approach the well-said Mathras with my praise, and this (higher) lordship with this sanctity, and this exact regulation (of the Ratu), and the reverential prayer for blessings (spoken at the fitting hour); and I desire to approach them for the contentment and propitiation of the holy Yazads, heavenly and earthly, and for the contentment of each man's soul.

5 And I desire to approach the Asnya with my praise, the lords of the ritual order, and the Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the Yazad of the spoken name, and with him Raman Hvastra.

6 And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.

7 And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma* with my praise, with that lofty Ahura Napt-apam, and the waters Mazda-made,

8 And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the Yasht of the Fravashis of the saints, and of the women who have many sons, and the year long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously, Ahura-made and of the Victorious Ascendency (which it secures).

9 And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha (Obedience) the sacred, the holy, who smites with the blow of victory, and makes the settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the settlements, and causes them to increase.

10 And I desire to approach the monthly festivals, the lords of the ritual order, and the new moon and the waning moon, and the full moon which scatters night,

11 And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima the breeder who spends the strength of males, and Maidhyairya, and Hamaspathmaedhaya, and the seasons, lords of the ritual order,

12 and all those lords who are the three and thirty, who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta (and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts of Righteousness, the Best.

13 And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra, province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month),

14 And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants which Mazda made.

15 And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the law composed against the Daevas, the Zarathushtrian, and with that of the long descent of the Religion which Mazda gave.

16 And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all, glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and the good Glory, and of the Benefit which Mazda gave.

17 And I desire to approach with the Yasht of the good and pious Blessing of the pious man and of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse,

18 and to these places, regions, pastures, and abodes, with their water-springs, and with that of the waters, and the lands, and the plants, and with that of this earth and yon heaven, and with that of the holy wind and of the stars, moon, and sun, and with that of the stars without beginning, self-determined and self-moved, and with that of all the holy creatures which are those of Spenta Mainyu, male and female, regulators of the ritual order,

19 and with that of the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the days in their duration, and of the days during daylight, and with that of the monthly festivals, and the yearly festivals, and with those of the several seasons which are lords of the ritual at the time of Havani.

20 And I desire to approach the meat-offering with a Yasht, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), with the Yasht of the sacred flesh for the propitiation of Sraosha (Obedience) the blessed and the mighty, whose body is the Mathra, of him of the daring spear, the lordly, the Yazad of the spoken name.

21 And I desire to approach both Haoma and the Haoma-juice with a Yasht for the propitiation of the Fravashi of Zarathushtra Spitama, the saint, the Yazad of the spoken name. And I desire to approach the wood-billets with a Yasht, with the perfume for the propitiation of thee, the Fire, O Ahura Mazda's son! the Yazad of the spoken name.

22 And I desire to approach with a Yasht for the mighty Fravashis of the saints, the overwhelming, the Fravashis of those who held to the ancient lore, and of those of the next of kin.

23 And I desire to approach toward all the lords of the ritual order with a Yasht, toward all the good Yazads, heavenly and earthly, who are (set) for worship and for praise because of Asha Vahishta (of Righteousness the Best).

24 I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage, propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order, and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their duration, and of the days during daylight, and for the month-regulators, and the year-regulators, and for those of the (several) seasons, for their sacrifice, and homage, their propitiation, and their praise.

25 (The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me. (The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak forth to me. (The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 4

0 THE OFFERING TAKES PLACE.

1 These good thoughts, good words, and good deeds, these Haomas, meat-offerings, and Zaothras, this Baresman spread with sanctity, this flesh, and the two, Haurvatat (who guards the water) and Ameretatat (who guards the plants and wood), even the flesh, the Haoma and Haoma-juice, the wood-billets, and their perfume, this sacred lordship and chieftainship, and the timely prayer with blessing, and the heard recital of the Gathas, and the well-said Mathras, these all we offer, and make known with celebrations (here)1.

2 Yea, these do we announce with celebrations, and we present them to Ahura Mazda2, and to Sraosha (Obedience) the blessed, and to the Bountiful Immortals, and to the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda, the lofty lord of the entire creation of the holy, for sacrifice, homage, propitiation, and praise.

3 Yea, further, we present (them to the Bountiful Immortals with an especial gift) these thoughts well thought, these words well spoken, these deeds well done, these Haomas, Myazdas, Zaothras, and this Baresman spread with sanctity, the flesh, and Haurvatat (who guards the water), and Ameretatat (who guards the plants and wood), even the flesh, Haoma and Parahaoma, the wood-billets, the perfume, and this their lordship and their sanctity, and this chieftainship, this prayer for blessing, the heard recital of the Gathas, and the well-said Mathras.

4 We offer with our celebrations, and we announce them (of a verity) to the Bountiful Immortals, those who exercise their rule aright, and who dispose (of all) aright, the ever-living, ever-helpful, the male divinities among their number who dwell with the Good Mind, [and the female ones as well].

5 And we announce them in our celebrations as more propitious for this house, and for the furtherance of this house, of its herds, and of its men3, of those now born, and of those yet to be born, the holy, yea, for the furtherance of that house of which these (men) are thus.

6 And we present these offerings to the good Fravashis of the saints who are mighty and overwhelming for the succor of the saints.

7 Yea, we present these hereby to the Creator Ahura Mazda, the radiant, the glorious, and the heavenly spirit, for the sacrifice, homage, propitiation, and praise of the Bountiful Immortals (all).

8 And we present these hereby to the Day-lords of the ritual order, to Havani, to Savanghi, and to Visya, the holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise, and to Mithra of the wide pastures, and the thousand ears, and the myriad eyes, the Yazad of the spoken name,

9 And to Rapithwina, Fradat-fshu, and Zantuma, the holy lords of the ritual order, and to Righteousness the Best, and to Ahura Mazda's Fire,

10 And to Uzayeirina, Fradat-vira, and Dahvyuma, the holy lords of the ritual order, and to that lofty lord Napat-apam, and to the water Mazda-made,

11 And to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti and Zarathushtrotema, the holy lords of the ritual order, and to the Fravashis of the saints, and to the women who bring forth many sons, and to the Prosperous home-life which endures without reverse throughout the year, and to Force, well-shaped and stately, and to the Blow of victory which Mazda gives, and to the Victorious Ascendency which it secures, for their sacrifice, homage, their propitiation, and their praise,

12 And to Ushahina, with Berejya and Nmanya, and Sraosha (Obedience) the blessed, smiting with the blow of victory and furthering the settlements, and to Rashnu, the most just, and to Arstat, furthering the settlements, and causing them to increase.

13 And these we announce and we present hereby to the Month-lords of the ritual order, to the new moon and the waning moon (the moon within), and to the full moon which scatters night, the holy lord of the ritual order, for (their) sacrifice, homage, their propitiation, and their praise.

14 And these we announce hereby and we present to the Yearly festivals, to Maidhyo-zaremaya, Maidhyo-shema, Patishahya, and to Ayathrima, to Maidhyairya, Hamaspathmaedhaya, and to the Seasons as holy lords of the ritual order, for sacrifice, homage, propitiation, and for praise.

15 And these we announce and we present hereby to all those lords who are the three and thirty lords of the ritual order, who approach the nearest around about our Havani, and which are the festivals of Righteousness the Best, inculcated by Mazda, and uttered forth by Zarathushtra for their sacrifice, homage, propitiation, and praise.

16 And these we announce and we present to Ahura and to Mithra, the lofty, and imperishable, and holy two, to the stars, the creatures of Spenta Mainyu, and to the star Tistrya, the radiant, the glorious, and to the Moon which contains the seed of cattle, and to the resplendent Sun, of the swift horses, Ahura Mazda's eye, and to Mithra, the lord of provinces, for their sacrifice, homage, their propitiation and their praise; yea, these we present hereby to Ahura Mazda (as he rules this day) and to the Fravashis of the saints (as they rule this month), for their sacrifice, homage, their propitiation and their praise.

17 And these we announce hereby to thee, the Fire, O Ahura Mazda's son! with all the fires for thy sacrifice, homage, propitiation, and praise, and to the good waters for the sacrifice, homage, propitiation, and praise of all the waters Mazda-made, and to all the plants which Mazda made,

18 And to the Mathra Spenta, the holy, the effective, the law against the Daevas, the Zarathushtrian statute, and to the long descent of the good Mazdayasnian religion.

19 And these we announce and we present hereby to Mount Ushi-darena, Mazda-made, brilliant with sanctity, and to all the mountains shining with their holiness, abundantly luminous, and Mazda-made, and to the Kingly glory, the unconsumed glory Mazda-made, and to the good Blessedness, and the good Religious-knowledge, and the good Rectitude, and to the good Rasastat, and to the Glory and the Benefit which Mazda created.

20 And these we offer and present to the pious and good Blessing of the pious, and to the swift and dreadful Yazad, the Curse of wisdom.

21 And to these places, pastures, and dwellings with their springs of water, their rivers, to the lands and to the plants, to this earth and yon heaven, to the holy wind, to the stars, moon, and sun, to the stars without beginning, self-disposed, and to all the holy creatures of the Spenta Mainyu, male and female (the rulers as they are of the ritual order).

22 And these we announce and we present hereby to that lofty lord who is Asha, the ritual righteousness itself, to the Day-lords, and the Month-lords, the Year-lords, and the Seasons who are the lords of the ritual at the time of Havani, and for their sacrifice, homage, their propitiation and their praise.

23 Yea, these we announce and we present to Sraosha, the blessed and mighty, whose body is the Mathra, him of the daring spear, the lordly one, and to the holy Fravashi of Zarathushtra Spitama, the saint. And these we announce and we present to thee, the Fire, O Ahura Mazda's son! for thy sacrifice, homage, thy propitiation, and thy praise.

24 And these we announce and we present to the Fravashis of the saints, the mighty and overwhelming, of the saints of the ancient lore, and of the next of kin.

25 And these we announce and we present hereby to all the good Yazads, earthly and heavenly, who are (meet) for sacrifice, homage, propitiation, and for praise, because of Asha Vahishta (who is Righteousness the Best). We worship the Bountiful Immortals who rule aright, and who dispose of all aright.

26 And that one of beings (do we worship) whose superior (service) in the sacrifice Ahura Mazda knows, and from his righteousness (which he maintains, and those of all female beings do we worship) whose (higher service is thus likewise known; yea, all) male and female beings do we worship (who are such)!

Chapter 5

0 TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.

1 Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good.

2 Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with priority among the Yazads who abide beside the Kine (and care for her protection and support).

3 And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names). We worship him with our bones, and with our flesh, (with our bodies and our life). And we worship the Fravashis of the saints, of holy men, and holy women;

4 and Righteousness the Best do we worship, the most beauteous, the Bountiful Immortal and that which is endowed with light in all things good.

5 And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith, the good law of our thrift, and Piety the ready mind (within Thy folk)!

Chapter 6

0 THE SACRIFICE CONTINUES WITH FULLER EXPRESSION

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.

11 And we worship thee, the Fire, Ahura Mazda's son, together with all the fires, and the good waters, the best and Mazda-made, and holy, even all the waters which are Mazda-made and holy, and all the plants which Mazda made.

12 And we worship the Mathra Spenta with our sacrifice, the glorious and of a truth, the law revealed against the Daevas, the Zarathushtrian law, and we worship with our sacrifice its long descent, and the good Mazdayasnian Religion.

13 And we worship Mount Ushi-darena, the Mazda-made, the glorious Yazad, shining with holiness, and all the mountains that shine with holiness, with abundant brilliance, Mazda-made, the holy lords of the ritual order. And we worship the mighty Kingly glory Mazda-made, the mighty glory, unconsumed and Mazda-made, and the good Sanctity, the brilliant, the lofty, the powerful and the stately, delivering (men) with its inherent power. Yea, we worship the Glory, and the Benefit which are Mazda-made.

14 And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint, and that Yazad, the mighty Curse of wisdom.

15 And we worship these waters, lands, and plants, these places, districts, pastures, and abodes with their springs of water, and we worship this lord of the district with our sacrifice, who is Ahura Mazda (Himself).

16 And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords during daylight, and the Month-lords, and the Year-lords.

17 And we worship Haurvatat (who guards the water) and Ameretatat (who guards the plants and the wood), and Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and makes the settlements advance, the holy lord of the ritual order.

18 And we worship Haoma with our sacrifice and the Haoma-juice. And we worship the sacred Fravashi of Zarathushtra Spitama the saint. And we worship the wood-billets, and the perfume and thee, the Fire, Ahura Mazda's son, the holy lord of the ritual order.

19 And we worship the good, heroic, bountiful Fravashis of the saints.

20 And we worship all the holy Yazads, and all the lords of the ritual order at the time of Havani, and Savanghi, and all the greatest lords at their (proper) time. (The Yenhe hatam follows.)

21 The Ratu. As an Ahu (revered and) to be chosen, the priest speaks forth to me. The Zaotar. So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 7

0 PRESENTATION OF OFFERINGS BY THE PRIEST WITH THE OBJECT OF PROPITIATION NAMED.

1 With a complete and sacred offering [Ashi] I offer and I give this meat-offering, and (with it) Haurvatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the Kine of blessed gift1, for the propitiation of Ahura Mazda, and of the Bountiful Immortals (all, and) for the propitiation of Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and who causes the settlements to advance.

2 And I offer the Haoma and Haoma-juice with a complete and sacred offering for the propitiation of the Fravashi of Zarathushtra Spitama the saint, and I offer the wood-billets with the perfume for Thy propitiation, the Fire's, O Ahura Mazda's son!

3 And I offer the Haomas with a complete and sacred offering for propitiation [to the good waters] for the good waters Mazda-made. And I offer this Haoma-water with scrupulous exactness and with sanctity, and this fresh milk, and the plant Hadhanaepata uplifted with a complete and sacred offering for the propitiation of the waters which are Mazda-made.

4 And I offer this Baresman with its Zaothra (and with its binding) for a girdle spread with complete sanctity and order for the propitiation of the Bountiful Immortals, and I offer with my voice the thoughts well-thought, the words well-spoken, and the deeds well-done, and the heard recital of the Gathas, the Mathras well-composed and well-delivered, and this Lordship, and this Sanctity, and this ritual mastership, and the timely Prayer for blessings, with a complete and sacred offering for the propitiation of the holy Yazads, heavenly and earthly, and for the contentment of the individual soul!

5 And I offer to the Asnya with a complete and sacred offering, as lords of the ritual order, and to Havani, and to Savanghi and Visya, holy lords of the ritual order, and to Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and to Raman Hvastra.

6 And I offer with a complete and sacred offering to Rapithwina, the holy lord of the ritual order; and I offer to Fradat-fshu and to the Zantuma, and to Asha Vahishta (who is Righteousness the Best) and to Ahura Mazda's Fire.

7 And I offer with a complete and sacred offering to Uzayeirina, Fradat-vira, and to the Dahvyuma*, the holy lord of the ritual order, and to that lofty Ahura Napat-apam, and to the waters which Mazda created.

8 And I offer with a complete and sacred offering to Aiwisruthrima, the life-furtherer, and to Fradat-vispam-hujyaiti, and to the Zarathushtrotema, and to the Fravashis of the saints, and to the women who have many sons, and to the Prosperous home-life which endures (without reverse) throughout the year, and to Force, the well-shaped and stately, and to the Blow which smites with victory Ahura-given, and to the Victorious Ascendency (which it secures).

9 And I offer with a complete and sacred offering to Ushahina, the holy lord of the ritual order, and to Berejya, and Nmanya, and to Sraosha (Obedience) the blessed, endowed with sanctity, who smites with the blow of victory, and makes the settlements advance, and to Rashnu the most just, and to Arshtat who furthers the settlements and causes them to increase.

10 And I offer with a complete and sacred offering to the Mahya, lords of the ritual order, to the new and the waning moon (the moon within), and to the full moon which scatters night, holy lords of the ritual order.

11 And I offer with a complete and sacred offering to the Yearly festivals, the lords of the ritual order, to Maidhyo-zaremaya, and Maidhyo-shema, to Paitishahya, and to Ayathrima the furtherer (the breeder), the spender of the strength of males, and to Maidhyairya and Hamaspathmaedhaya, holy lords of the ritual order, and I offer with sanctity to the several seasons, the lords of the ritual order.

12 And I offer with a complete and sacred offering to all those lords who are the thirty and three, who approach the nearest round about our Havani, and who are the lords of Asha (the ritual by-eminence), of Righteousness who is (the Best), whose observances are inculcated as precepts by Mazda, and uttered forth by Zarathushtra.

13 And I offer with a complete and sacred offering to Ahura and Mithra, the lofty and imperishable, and holy two, and to the stars which are the creatures of Spenta Mainyu, and to the star Tishtrya, the radiant, the glorious, and to the Moon which contains the seed of cattle in its beams, and to the resplendent Sun of the fleet horses, the eye of Ahura Mazda, and to Mithra, the lord of the provinces. And I offer with a complete and sacred offering to Ahura Mazda, the resplendent, the glorious, (who rules this day), and to the Fravashis of the saints (who name the month).

14 And I offer with a complete and sacred offering to thee, the Fire, O Ahura Mazda's son! together with all the fires, and to the good waters, even to the waters which are Mazda-made, and to all the plants which Mazda made.

15 And I offer with a complete and sacred offering to the Mathra Spenta, the holy, the effective, revealed against the Daevas, the Zarathushtrian law, and to the long descent of the good Religion, of the Mazdayasnian faith.

16 And I offer with a complete and sacred offering to Mount Ushi-darena, the Mazda-made, brilliant with holiness, and to all the mountains shining with holiness, of abundant brightness, and which Mazda made, and to the Royal glory unconsumed and Mazda-made. And I offer with a complete and sacred offering to Ashi Vanguhi, and to Chishti Vanguhi, and to Erethe, and to Rasastat, and to the Glory (and the) Benefit which Mazda made.

17 And I offer with a complete and sacred offering to the good and pious Prayer for blessings of the pious man, and to that Yazad, the swift and dreadful Curse of the wise.

18 And I offer with a complete and sacred blessing to these places, districts, pastures, and abodes with their springs of water, and to the waters and the lands, and the plants, and to this earth and yon heaven, and to the holy wind, and to the stars, and the moon, even to the stars without beginning (to their course), the self-appointed, and to all the holy creatures of Spenta Mainyu, be they male or female, regulators (as they are) of the ritual order.

19 And I offer with a complete and sacred blessing to that lofty lord who is Righteousness (the Best) and the Day-lords, the lords of the days during their duration, and to those of the days during daylight, and to the Month-lords, and the Year-lords, and to those of the seasons, the lords who are lords of the ritual, and at the time of Havani.

20 And I offer the Myazda meat-offering with a complete and sacred offering, and Haurvatat (who guards the water), and Ameretatat (who guards the wood), and the flesh of the Kine of blessed gift, for the propitiation of Sraosha (Obedience) the blessed, whose body is the Mathra, him of the daring spear, the lordly, the Yazad of the spoken name.

21 And I offer the Haoma and the Haoma-juice for the propitiation of the Fravashi of Zarathushtra Spitama the saint, the Yazad of the spoken name. And I offer the wood-billets with the perfume for Thy propitiation, the Fire's, Ahura Mazda's son, the Yazad of the spoken name.

22 And I offer with a complete and sacred offering to the Fravashis of the saints, the mighty and overwhelming, to those of the saints of the ancient lore, and to those of the next of kin.

23 And I offer with a complete and sacred offering to all the lords of the ritual order, and to all the good Yazads heavenly and earthly who are (meet) for sacrifice and homage because of Asha who is Vahishta (of Righteousness who is the Best).

24 May that approach to us, and with a sacred blessing (O Lord!) whose benefits the offerers are seeking for. Thy praisers and Mathra-speakers, O Ahura Mazda! may we be named; we desire it, and such may we be. What reward, O Ahura Mazda! adapted to myself Thou hast appointed unto souls,

25 Of this do Thou Thyself bestow upon us for this world and for that of mind; (yea, do Thou bestow) so much of this as that we may attain to Thy ruling protection and to that of Righteousness for ever.

26 We sacrifice to the Ahuna-vairya and to the veracious word correctly uttered, and to the good and pious prayer for blessings, and to the dreadful curse of the wise, the Yazad, and to Haurvatat and Ameretatat, and to the flesh of the Kine of blessed gift, and to the Haoma and Haoma-juice, and to the wood-billets, and the perfume, for the praise of the pious and good prayer for blessings. (The Yenghe hatam:)

27 (To that one) of beings do we sacrifice whose superior (fidelity) in the sacrifice Ahura Mazda knows through his Righteousness (within him, yea, even to those female saints do we sacrifice) whose (superior sanctity is thus known. We sacrifice to all) both males and females whose (superiority is such). (The Ratu speaks.) As an Ahu (revered and) to be chosen, he who is the Zaotar speaks forth to me. (The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 8

0 OFFERING OF THE MEAT-OFFERING IN PARTICULAR. THE FAITHFUL PARTAKE.

1 A blessing is Righteousness (called) the Best. It is weal; it is weal to this (man), When toward Righteousness Best there is right. I offer the Myazda (of the) meat-offering with a complete and sacred offering; and I offer Haurvatatat (who guards the water), and Ameretatat (who guards the plants and the wood), and the flesh of the blessed Kine; and I offer the Haoma and the Haoma-juice, the wood-billets and the perfume for the praise of Ahura Mazda, and of the Ahuna-vairya, the veracious word, and for that of the pious and beneficent Prayer for blessings, and for the redoubted Curse of the wise, and for the praise of the Haoma, and of the Mathra of the holy Zarathushtra; and may it come to us with sacred fullness (to accept and to recompense our gift).

2 (The Ratu speaks.) Eat, O ye men, of this Myazda, the meat-offering, ye who have deserved it by your righteousness and correctness.

3 O ye Bountiful Immortals, and thou, the Mazdayasnian law, ye just men and just women, and ye Zaothras, whoever among these Mazdayasnians would call himself a Mazdayasnian desiring to live in the practice of the liberality of Righteousness [for by sorcery the settlements of Righteousness are ruined], do ye cause (such an one) to be (still further) taught1, (ye), who are the waters, the plants, and the Zaothras!

4 And whoever of these Mazdayasnians, adults, when he invokes with earnestness, does not adhere to these words, and (so) speaks, he approaches to that (word) of the magician; (but, as against that magician's word) 'a blessing is Righteousness (called) the Best.'

5 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!2

6 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish!

7 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds.3

8 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked.

9 Ashem Vohu ... . Propitiation to Haoma who brings righteousness (to us) for sacrifice, homage, propitiation, and for praise. (The Zaotar?) As the Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Ratu.) As an Ahu to be (revered and) chosen, the Zaotar speaks forth to me. (The Zaotar.) So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 9

0 THE HOM YASHT

1 At the hour of Havani, Haoma came to Zarathushtra, as he served the (sacred) Fire, and sanctified (its flame), while he sang aloud the Gathas. And Zarathushtra asked him: Who art thou, O honorable one1! who art of all the incarnate world the most beautiful in Thine own body of those whom I have, seen, (thou) glorious [immortal]?

2 Thereupon gave Haoma answer, the holy one who driveth death afar: I am, O Zarathushtra Haoma, the holy and driving death afar; pray to me, O Spitama, prepare me for the taste. Praise me so that also the other Saoshyants [benefactors] may praise me2.

3 Thereupon spake Zarathushtra: Unto Haoma be the praise. What man, O Haoma! first prepared thee for the corporeal world? What award3 was offered him? what gain did he acquire?

4 Thereupon did Haoma answer me, he the holy one, and driving death afar: Vivanghvant was the first of men who prepared me for the incarnate world. This award4 was offered him; this gain did he acquire, that to him was born a son who was Yima, called the brilliant, (he of the many flocks, the most glorious of those yet born, the sunlike-one of men), that he made from his authority both herds and people free from dying, both plants and waters free from drought, and men could eat inexhaustible5 food.

5 In the reign of brave6 Yima was there neither cold nor heat, there was neither age nor death, nor envy demon-made. Like teenagers7 walked the two forth, son and father, in their stature and their form, so long as Yima, son of Vivanghvant ruled, he of the many herds!

6 Who was the second man, O Haoma! who prepared thee for the corporeal world? What award8 was offered him? what gain did he acquire?

7 Thereupon gave Haoma answer, he the holy one, and driving death afar: Athwya was the second who prepared-me for the corporeal world. This award9 was given him, this gain did he acquire, that to him a son was born, Thraetaona of the mighty clan10,

8 Who smote Azhi Dahaka11, three-jawed and triple-headed, six-eyed, with thousand perceptions12, and of mighty strength, a lie-demon [druj] of the Daevas, evil for our settlements, and wicked, whom the evil spirit Angra Mainyu made as the most mighty Druj [against the corporeal world], and for the murder of (our) settlements, and to slay the (homes) of Asha!

9 Who was the third man, O Haoma! who prepared thee for the corporeal world? What award13 was given him? what gain did he acquire?

10 Thereupon gave Haoma answer, the holy one, and driving death afar: Thrita, [the most helpful of the Samids], was the third man who prepared me for the corporeal world. This award was given him, this gain did he acquire, that to him two son were born, Urvakhshaya and Keresaspa, the one a judge confirming order, the other a youth of great ascendant, curly-haired14, bludgeon-bearing.

11 He who smote the horny dragon swallowing men, and swallowing horses, poisonous, and green of color over which, as thick as thumbs are, greenish poison flowed aside, on whose back once Keresaspa cooked his meat in iron caldron at the noonday meal; and the deadly, scorched, upstarted, and springing off, dashed out the water as it boiled. Headlong fled affrighted manly-minded Keresaspa.

12 Who was the fourth man who prepared thee, O Haoma! for the corporeal world? What blessedness was given him? what gain did he acquire?

13 Thereupon gave Haoma answer, he the holy, and driving death afar: Pourushaspa was the fourth man who prepared me for the corporeal world. This blessedness was given him, this gain did he acquire, that thou, O Zarathushtra! wast born to him, the just, in Pourushaspa's house, the Daeva's foe, the friend of Mazda's lore,

14 famed in Airyana Vaejah; and thou, O Zarathushtra! didst recite the first the Ahuna-vairya, four times intoning it, and with verses kept apart [(Pazand) each time with louder and still louder voice].

15 And thou didst cause, O Zarathushtra! all the demon-gods to vanish in the ground who aforetime flew about this earth in human shape (and power. This hast thou done), thou who hast been the strongest, and the staunchest, the most active, and the swiftest, and (in every deed) the most victorious in the two spirits' world.

16 Thereupon spake Zarathushtra: Praise to Haoma. Good is Haoma, and the well-endowed, exact and righteous in its nature, and good inherently, and healing, beautiful of form, and good in deed, and most successful in its working, golden-hued, with bending sprouts. As it is the best for drinking, so (through its sacred stimulus) is it the most nutritious for the soul.

17 I make my claim on thee, O yellow one! for inspiration. I make my claim on thee for strength; I make my claim on thee for victory; I make my claim on thee for health and healing (when healing is my need); I make my claim on thee for progress and increased prosperity, and vigor of the entire frame, and for understanding, of each adorning kind, and for this, that I may have free course among our settlements, having power where I will, overwhelming angry malice, and a conqueror of lies.

18 Yea, I make my claim on thee that I may overwhelm the angry hate of haters, of the Daevas and of mortals, of the sorcerers and sirens, of the tyrants, and the Kavis, of the Karpans, murderous bipeds, of the sanctity-destroyers, the profane apostate bipeds, of the wolves four-footed monsters, of the invading host, wide-fronted, which with stratagems advance.

19 This first blessing I beseech of thee, O Haoma, thou that drivest death afar! I beseech of thee for (heaven), the best life of the saints, the radiant, all-glorious. This second blessing I beseech of thee, O Haoma, thou that drivest death afar! this body's health (before that blest life is attained). This third blessing I beseech of thee, O Haoma, thou that drivest death afar! the long vitality of life.

20 This fourth blessing I beseech of thee, O Haoma, thou that drivest death afar! that I may stand forth on this earth with desires gained, and powerful, receiving satisfaction, overwhelming the assaults of hate, and conquering the lie. This fifth blessing, O Haoma, I beseech of thee, thou that drivest death afar! that I may stand victorious on earth, conquering in battles, overwhelming the assaults of hate, and conquering the lie.

21 This sixth blessing I ask of thee, O Haoma, thou that drivest death afar! that we may get good warning of the thief, good warning of the murderer, see first the bludgeon-bearer, get first sight of the wolf. May no one whichsoever get first the sight of us. In the strife with each may we be they who get the first alarm!

22 Haoma grants to racers who would run a course with span both speed and bottom (in their horses). Haoma grants to women come to bed with child a brilliant offspring and a righteous line. Haoma grants to those (how many!) who have long sat searching books, more knowledge and more wisdom.

23 Haoma grants to those long maidens, who sit at home unwed, good husbands, and that as soon as asked, he Haoma, the well-minded.

24 Haoma lowered Keresani, dethroned him from his throne, for he grew so fond of power, that he treacherously said: No priest behind (and watching) shall walk the lands for me, as a counselor to prosper them, he would rob everything of progress, he would crush the growth of all!

25 Hail to thee, O Haoma, who hast power as thou wilt, and by thine inborn strength! Hail to thee, thou art well-versed in many sayings, and true and holy words. Hail to thee for thou dost ask no wily questions, but questionest direct.

26 Forth hath Mazda borne to thee, the star-bespangled girdle, the spirit-made, the ancient one, the Mazdayasnian Faith. So with this thou art begirt on the summits of the mountains, for the spreading of the precepts, and the headings of the Mathra, (and to help the Mathra's teacher),

27 O Haoma, thou house-lord, and thou clan-lord, thou tribe-lord, and chieftain of the land, and thou successful learned teacher, for aggressive strength I speak to thee, for that which smites with victory, and for my body's saving, and for manifold delight!

28 Bear off from us the torment and the malice of the hateful. Divert the angry foe's intent! What man soever in this house is violent and wicked, what man soever in this village, or this tribe, or province, seize thou away the fleetness from his feet; throw thou a veil of darkness o'er his mind; make thou his intellect (at once) a wreck!

29 Let not the man who harms us, mind or body, have power to go forth on both his legs, or hold with both his hands, or see with both his eyes, not the land (beneath his feet), or the herd before his face.

30 At the aroused and fearful Dragon, green, and belching forth his poison, for the righteous saint that perishes, yellow Haoma, hurl thy mace! At the (murderous) bludgeon-bearer, committing deeds unheard of, blood-thirsty, (drunk) with fury, yellow Haoma, hurl thy mace!

31 Against the wicked human tyrant, hurling weapons at the head, for the righteous saint that perishes, yellow Haoma, hurl thy mace! Against the righteousness-disturber, the unholy life-destroyer, thoughts and words of our religion well-delivering, yet in actions never reaching, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

32 Against the body of the harlot, with her magic minds o'erthrowing with (intoxicating) pleasures, to the lusts her person offering, whose mind as vapor wavers as it flies before the wind, for the righteous saint that perishes, yellow Haoma, hurl thy mace!

Chapter 10

1 Let the Demon-gods and Goddesses fly far away from hence, and let the good Sraosha make here his home! [And may the good Blessedness here likewise dwell], and may she here spread delight and peace within this house, Ahura's, which is sanctified by Haoma, bringing righteousness (to all).

2 At the first force of thy pressure, O intelligent! I praise thee with my voice, while I grasp at first thy shoots. At thy next pressure, O intelligent! I praise thee with my voice, when as with full force of a man I crush thee down.

3 I praise the cloud that waters thee, and the rains which make thee grow on the summits of the mountains; and I praise thy lofty mountains where the Haoma branches spread.

4 This wide earth do I praise, expanded far (with paths), the productive, the full bearing, thy mother, holy plant! Yea, I praise the lands where thou dost grow, sweet-scented, swiftly spreading, the good growth of the Lord. O Haoma, thou growest on the mountains, apart on many paths, and there still may'st thou flourish. The springs of Righteousness most verily thou art, (and the fountains of the ritual find their source in thee)!

5 Grow (then) because I pray to thee on all thy stems and branches, in all thy shoots (and tendrils) increase thou through my word!

6 Haoma grows while he is praised, and the man who praises him is therewith more victorious. The lightest pressure of thee, Haoma, thy feeblest praise, the slightest tasting of thy juice, avails to the thousand-smiting of the Daevas.

7 Wasting doth vanish from that house, and-with it foulness, whither in verity they bear thee, and where thy praise in truth is sung, the drink of Haoma, famed, health-bringing (as thou art). [(Pazand) to his village and abode they bear him.]

8 All other toxicants go hand in hand with Rapine of the bloody spear, but Haoma's stirring power goes hand in hand with friendship. [Light is the drunkenness of Haoma (Pazand).]Who as a tender son caresses Haoma, forth to the bodies of such persons Haoma comes to heal.

9 Of all the healing virtues, Haoma, whereby thou art a healer, grant me some. Of all the victorious powers, whereby thou art a victor, grant me some. A faithful praiser will I be to thee, O Haoma, and a faithful praiser (is) a better (thing) than Righteousness the Best; so hath the Lord, declaring (it), decreed.

10 Swift and wise hath the well-skilled Deity created thee; swift and wise on high Haraiti did He, the well-skilled, plant thee.

11 And taught (by implanted instinct) on every side, the bounteous birds have carried thee to the Peaks-above-the-eagles, to the mount's extremest summit, to the gorges and abysses, to the heights of many pathways, to the snow-peaks ever whitened.

12 There, Haoma, on the ranges dost thou grow of many kinds. Now thou growest of milky whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring of the pious. So terrify away from me the (death's) aim of the curser. So terrify and crush his thought who stands as my maligner.

13 Praise be to thee, O Haoma, (for he makes the poor man's thoughts as great as any of the richest whomsoever.) Praise be to Haoma, (for he makes the poor man's thoughts as great as when mind reacheth culmination.) With manifold retainers dost thou, O Haoma, endow the man who drinks thee mixed with milk; yea, more prosperous thou makest him, and more endowed with mind.

14 Do not vanish from me suddenly like milk-drops in the rain; let thine exhilarations go forth ever vigorous and fresh; and let them come to me with strong effect. Before thee, holy Haoma, thou bearer of the ritual truth, and around thee would I cast this body, a body which (as all) may see (is fit for gift and) grown.

15 I renounce with vehemence the murderous woman's emptiness, the Jaini's, hers, with intellect dethroned. She vainly thinks to foil us, and would beguile both Fire-priest and Haoma; but she herself, deceived therein, shall perish. And when she sits at home, and wrongly eats of Haoma's offering, priest's mother will that never make her, nor give her holy sons!

16 To five do I belong, to five others do I not; of the good thought am I, of the evil am I not; of the good word am I, of the evil am I not; of the good deed am I, and of the evil, not. To Obedience am I given, and to deaf disobedience, not; to the saint do I belong, and to the wicked, not; and so from this on till the ending shall be the spirits' parting. (The two shall here divide.)

17 Thereupon spake Zarathushtra: Praise to Haoma, Mazda-made. Good is Haoma, Mazda-made. All the plants of Haoma praise I, on the heights of lofty mountains, in the gorges of the valleys, in the clefts (of sundered hill-sides) cut for the bundles bound by women. From the silver cup I pour Thee to the golden chalice over. Let me not thy (sacred) liquor spill to earth, of precious cost.

18 These are thy Gathas, holy Haoma, these thy songs, and these thy teachings, and these thy truthful ritual words, health-imparting, victory-giving, from harmful hatred healing giving.

19 These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilaration(s), and flying lightly come they here. Victory-giving smiteth Haoma, victory-giving is it worshipped; with this Gathic word we praise it.

20 Praise to the Kine; praise and victory (be) spoken to her! Food for the Kine, and pasture! 'For the Kine let thrift use toil; yield thou us food.'

21 We worship the yellow lofty one; we worship Haoma who causes progress, who makes the settlements advance; we worship Haoma who drives death afar; yea, we worship all the Haoma plants. And we worship (their) blessedness, and the Fravashi of Zarathushtra Spitama, the saint.

Chapter 11

0 PRELUDE TO THE HAOMA-OFFERING.

1 Three clean creatures (full of blessings) curse betimes while yet invoking, the cow, the horse, and then Haoma. The cow cries to her driver thus: Childless be thou, shorn of offspring evil-famed, and slander-followed, who foddered fairly dost not use me, but fattenest me for wife or children, and for thy niggard selfish meal.

2 The horse cries to his rider thus: Be not spanner of the racers; stretch no coursers to full-speed; do not stride across the fleetest, thou, who dost not pray me swiftness in the meeting thick with numbers, in the circuit thronged with men.

3 Haoma speaks his drinker thus: Childless be thou, shorn of offspring, evil-famed, and slander-followed, who holdest me from full outpouring, as a robber, skulls in-crushing. No head-smiter am I ever, holy Haoma, far from death.

4 Forth my father gave an offering, tongue and left eye chose Ahura, set apart for Haoma's meal.

5 Who this offering would deny me, eats himself, or prays it from me, this which Mazda gave to bless me, tongue with left eye (as my portion).

6 In his house is born no fire-priest, warrior ne'er in chariot standing, never more the thrifty tiller. In his home be born Dahakas, Murakas of evil practice, doing deeds of double nature.

7 Quick, cut off then Haoma's portion, gift of flesh for doughty Haoma! Heed lest Haoma bind thee fettered, as he bound the fell Turanian Frangrasyan (the murderous robber) fast in iron close-surrounded in the mid-third of this earth!

8 Thereupon spake Zarathushtra: Praise to Haoma made by Mazda, good is Haoma Mazda-made.

9 Who to us is one hereupon to thee (becomes) two, to be made to three, for the five-making of the four, for the seven-making of the sixth, who are your nine in the decade (?), who serve you and with zeal.

10 To thee, O holy Haoma! bearer of the ritual sanctity, I offer this my person which is seen (by all to be) mature, (and fit for gift); to Haoma the effective do I offer it, and to the sacred exhilaration which he bestows; and do thou grant to me (for this), O holy Haoma! thou that drivest death afar, (Heaven) the best world of the saints, shining, all brilliant.

11 (The Ashem Vohu, &c.)

12 May'st Thou rule at Thy will, O Lord....

13 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

14 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

15 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

16 I confess myself a Mazdayasnian of Zarathushtra's order.

17 I celebrate my praises for good thoughts, good words, and good deeds for my thoughts, my speeches, and (my) actions. With chanting praises I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds.

18 Here I give to you, O ye Bountiful Immortals! sacrifice and homage with the mind, with words, deeds, and my entire person; yea, (I offer) to you the flesh of my very body (as your own). And I praise Righteousness. A blessing is Righteousness (called) the Best, &c.

Chapter 12

0 The Zoroastrian Creed.

1 I curse the Daevas. I declare myself a Mazda-worshipper, a supporter of Zarathushtra, hostile to the Daevas, fond of Ahura's teaching, a praiser of the Amesha Spentas, a worshipper of the Amesha Spentas. I ascribe all good to Ahura Mazda, 'and all the best,' Asha-endowed, splendid, xwarena-endowed, whose is the cow, whose is Asha, whose is the light, 'may whose blissful areas be filled with light'.

2 I choose the good Spenta Armaiti for myself; let her be mine. I renounce the theft and robbery of the cow, and the damaging and plundering of the Mazdayasnian settlements.

3 I want freedom of movement and freedom of dwelling for those with homesteads, to those who dwell upon this earth with their cattle. With reverence for Asha, and (offerings) offered up, I vow this: I shall nevermore damage or plunder the Mazdayasnian settlements, even if I have to risk life and limb.

4 I reject the authority of the Daevas, the wicked, no-good, lawless, evil-knowing, the most druj-like of beings, the foulest of beings, the most damaging of beings. I reject the Daevas and their comrades, I reject the demons (yatu) and their comrades; I reject any who harm beings. I reject them with my thoughts, words, and deeds. I reject them publicly. Even as I reject the head (authorities), so too do I reject the hostile followers of the druj.

5 As Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed;

6 as Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed — even as Zarathushtra rejected the authority of the Daevas, so I also reject, as Mazda-worshipper and supporter of Zarathushtra, the authority of the Daevas, even as he, the Asha-endowed Zarathushtra, has rejected them.

7 As the belief of the waters, the belief of the plants, the belief of the well-made (Original) Cow; as the belief of Ahura Mazda who created the cow and the Asha-endowed Man; as the belief of Zarathushtra, the belief of Kavi Vishtaspa, the belief of both Frashaostra and Jamaspa; as the belief of each of the Saoshyants (saviors) — fulfilling destiny and Asha-endowed — so I am a Mazda-worshipper of this belief and teaching.

8 I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done action.

9 I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; [which upholds khvaetvadatha], Asha-endowed; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.

Chapter 13

1 I address (my invocation to) Ahura Mazda. And I invoke (among guardian beings) the chief of the house-lord, and the chief of the Vis-lord, and the chief of the Zantu-lord. And I invoke the chief of the province-lord. And the chief of women I invoke, the Mazdayasnian Faith, the blessed and good Parendi, her who is the holy one of human-kind. And I invoke this (holy) earth which bears us.

2 And I invoke the friendly and most helpful person's lord, the Fire of Ahura Mazda, and also the most energetic lords of holy men, those who are most strenuous in their care of cattle and the fields, and the chief of the thrifty tiller of the earth. And I invoke the steady settler of sanctity, (and) the chief of the charioteer.

3 And I invoke the chief of the fire-priest by means of the most imposing sciences of the Mazdayasnian Faith. And I invoke the chief of the Atharvan, and his pupils I invoke; yea, the lords of each of them. I invoke these lords, and I summon the Bountiful Immortals here, and the Prophets who shall serve us, the wisest as they are, the most scrupulous in their exactness (as) they utter words (of doctrine and of service), the most devoted (to their duties likewise), and the most glorious in their thoughts(?). And I invoke the most imposing forces of the Mazdayasnian Faith, and the fire-priests I invoke, and the charioteers, the warriors, and the thrifty tillers of the soil.

4 And to You, O Ye Bountiful Immortals! Ye who rule aright, and dispose (of all) aright, I offer the flesh of my very frame, and all the blessings of my life. Thus the two spirits thought, thus they spoke, and thus they did;

5 And therefore as Thou, O Ahura Mazda! didst think, speak, dispose, and do all things good (for us), so to Thee would we give, so would we assign to Thee our homage; so would we worship Thee with our sacrifices. So would we bow before Thee with these gifts, and so direct our prayers to Thee with confessions of our debt.

6 By the kinship of the good kindred, by that of Righteousness the good (Thy righteous servant's nature) would we approach Thee, and by that of the good thrift-law, and of Piety the good.

7 And we would worship the Fravashi of the Kine of blessed gift, and that of the holy Gaya Mareyan [Gayomard], and we would worship the holy Fravashi of Zarathushtra Spitama, the saint. Yea, that one of beings do we worship whose better (service) in the sacrifice Ahura Mazda knows; (even those women do we worship) whose (better service thus is known). Yea, both (holy) men and women (do we worship whom Ahura Mazda knows). As the Ahu is excelling.... A blessing is the Right called the best....

8 We worship the Ahuna-vairya; and we worship Asha Vahishta the best(?), the bountiful Immortal. And we sacrifice to the Ha fraoreti, even to the confession and laudation of the Mazdayasnian Faith!

Chapter 14

1 I will come to You, O Ye Bountiful Immortals! as a praiser and a priest, and an invoker and sacrificer, as a memorizing reciter and a chanter, for Your sacrifice and homage, which are to be offered to You, the Bountiful Immortals, and for our dedication and sanctification; (yea, for ours) who are the holy prophets (destined to benefit the saints).

2 And to You, O Ye Bountiful Immortals! would I dedicate the flesh of my very body, and all the blessings of a prospered life.

3 In this Zaothra with this Baresman, I desire to approach the holy Yazads with my praise, and all the holy lords of the ritual order at their times, Havani at his time, and Savanghi and Visya at their times.

4 I confess myself a Mazdayasnian, and of Zarathushtra's order.

5 The Zaotar speaks: As an Ahu (revered and) chosen, the Zaotar (?) speaks forth to me (?). The Ratu speaks: As an Ahu (revered and) to be chosen, the Zaotar speaks forth to me. The Zaotar: So let the Ratu from his Righteousness, holy and learned, speak forth!

Chapter 15

1 With precept, praise, and with delight produced by grace, I call upon the Bountiful Immortals the good, and also therewith the beautiful by name; and I sacrifice to them with the blessing of the good ritual, with the earnest blessings of the good Mazdayasnian Faith.

2 Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have lived, and live ever, by their names these I worship, while I draw near with praises. The Good Kingdom is to be chosen, that lot which most of all bears on (our blessings).

3 Let Sraosha (Obedience) be here present for the sacrifice of Ahura Mazda, the most beneficent, the holy, who is so dear to us as at the first, so at the last; yea, let him be present here.

4 As the Ahu (revered and) to be chosen, the Atarevakhsha thus speaks forth to me. (Response): So let the Ratu from his righteousness, holy and learned, speak forth!

Chapter 16

1 We worship Ahura Mazda, the holy lord of the ritual order, who disposes (all) aright, the greatest Yazad, who is also the most beneficent, and the one who causes the settlements to advance, the creator of good creatures; yea, we worship Him with these offered Zaothras and with truthfully and scrupulously delivered words; and we worship every holy Yazad of the heaven (as well)!

2 And we worship Zarathushtra Spitama in our sacrifice, the holy lord of the ritual order with these Zaothras and with faithfully delivered words; and we worship every holy earthly Yazad as we worship him; and we worship also the Fravashi of Zarathushtra Spitama, the saint. And we worship the utterances of Zarathushtra and his religion, his faith and his lore.

3 And we worship the former religions of the world devoted to Righteousness which were instituted at the creation, the holy religions of the Creator Ahura Mazda, the resplendent and glorious. And we worship Vohu Manah (the Good Mind), and Asha Vahishta (who is Righteousness the Best), and Khshathra-vairya, the Kingdom to be desired, and the good and bountiful Armaiti (true piety in the believers), and Haurvatat and Ameretat (our Weal and Immortality).

4 Yea, we worship the Creator Ahura Mazda and the Fire, Ahura Mazda's son, and the good waters which are Mazda-made and holy, and the resplendent sun of the swift horses, and the moon with the seed of cattle (in his beams); and we worship the star Tishtrya, the lustrous and glorious; and we worship the soul of the Kine of blessed endowment,

5 and its Creator Ahura Mazda; and we worship Mithra of the wide pastures, and Sraosha (Obedience) the blessed, and Rashnu the most just, and the good, heroic, bountiful Fravashis of the saints, and the Blow-of-victory Ahura-given (as it is). And we worship Raman Hvastra, and the bounteous Wind of blessed gift,

6 and (its) Creator Ahura Mazda, and the good Mazdayasnian Religion, and the good Blessedness and Arshtat. And we worship the heaven and the earth of blessed gift, and the bounteous Mathra, and the stars without beginning (to their course), self-disposing as they are.

7 And we worship the glorious works of Righteousness in which the souls of the dead find satisfaction and delight [(Pazand) which are the Fravashis of the saints], and we worship (Heaven) the best world of the saints, shining, all glorious.

8 And we worship the two, the milk-offering and the libation, the two which cause the waters to flow forth, and the plants to flourish, the two foes who meet the Dragon demon-made; and who are set to meet, to defeat, and to put to flight, that cheat, the Pairika, and to contradict the insulting malice of the Ashemaogha (the persecuting heretic) and that of the unholy tyrant full of death.

9 And we worship all waters and all plants, and all good men and all good women. And we worship all these Yazads, heavenly and earthly, who are beneficent and holy.

10 And we worship thee (our) dwelling-place who art the (earth, our) bounteous Armaiti, and Thee, O Ahura Mazda, O holy Lord of this abode! which is the home of healthy herds and healthy men, and of those who are both endowed with health and lover(s) of the ritual right. (Response of the individual worshipper (?).) Wherefore whichever of persons, or whatever of bodily influences, is most helpful and preserving in that abode (thus owned by Mazda) let this meet me in mine abode, and there may it abide for summer and for winter. (Or let that one meet me in all my house, in whom are what of influences are the most mighty power for the body and the person's life; yea, let that one meet me there, and there abide for summer and for winter (for my help)!)

Chapter 17

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.(Y6.1)

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.(Y6.2)

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.(Y6.3)

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.(Y6.4)

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).(Y6.5)

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.(Y6.6)

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.(Y6.7)

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).(Y6.8)

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.(Y6.9)

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.(Y6.10)

11 We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires.

12 And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy.

13 And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law against the Daevas, and its long descent.

14 And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.

15 And we worship the good and pious prayer for blessings,

16 and these waters and (these lands),

17 and all the greatest chieftains, lords of the ritual order;

18 And I praise, invoke, and glorify the good, heroic, bountiful Fravashis of the saints, those of the house, the Vis, the Zantuma, the Dahvyuma, and the Zarathushtrotema, and all the holy Yazads!

Chapter 18

1 Grant me, Thou who art maker of the Kine, plants and waters, Immortality, Mazda! Grant, too, Weal, Spirit bounteous.... (See Y51.7 and Y47).

Chapter 19

0 (As the Ahu is excellent, so (is) the Ratu (one who rules) from the righteous Order, a creator of mental goodness and of life's actions done for Mazda; and the Kingdom (is) for Ahura which to the poor shall offer a nurturer.)

1 Zarathushtra asked of Ahura Mazda: O Ahura Mazda, Thou most bounteous Spirit! maker of the corporeal worlds, the holy One! which was that word which Thou did'st declare to me,

2 which was before the sky, and before the water, before the earth, and before the cattle, before the plants, and before the fire, and before the holy man, and the Demon-gods (the Daevas), before the Khrafstra-men, and before all the incarnate world; even before all the good creatures made by Mazda, and which contain (and are) the seed of righteousness?

3 Thereupon Ahura Mazda said: It was this piece, the Ahuna-vairya, O Spitama Zarathushtra! which I pronounced as thine

4 before the sky, and before the waters, before the land, and before the cattle and the plants, and before the fire, Ahura Mazda's son, before the holy man, and before the Daevas, and Khrafstra-men, and before the entire corporeal world, even before the good creatures made by Mazda, which contain (and are) the seed of righteousness.

5 It was these part(s) of the Ahuna-vairya, O Spitama Zarathushtra! which especially belongs to me, and when each is intoned aloud without the (needless) repetition of verses and of words, and without their omission, it is worth a hundred of their other stanzas, even although they are prominent in the ritual, and likewise equally as well recited without additions or omissions; nay, further, when it is intoned imperfectly but added to, and with omissions, it is even then in effect equivalent (not to a hundred indeed, but) to ten other (stanzas) that are prominent.

6 And whoever in this world of mine which is corporeal shall mentally recall, O Spitama* Zarathushtra! a portion of the Ahuna-vairya, and having thus recalled it, shall undertone it, or beginning to recite it with the undertone, shall then utter it aloud, or chanting it with intoning voice, shall worship thus, then with even threefold (safety and with speed) I will bring his soul over the Bridge of Chinvat, I who am Ahura Mazda (I will help him to pass over it) to Heaven (the best life), and to Righteousness the Best, and to the lights of heaven.

7 And whoever, O Spitama Zarathushtra! while undertoning the part(s) of the Ahuna-vairya (or this piece the Ahuna-vairya), takes ought therefrom, whether the half, or the third, or the fourth, or the fifth, I who am Ahura Mazda will draw his soul off from the better world; yea, so far off will I withdraw it as the earth is large and wide; [and this earth is as long as it is broad].

8 And I pronounced this saying which contains its Ahu and its Ratu before the creation of this heaven, before the making of the waters, and the plants, and the four-footed kine, before the birth of the holy biped man, before this sun with its body made for the acquisition of the creation of the Bountiful Immortals.

9 And the more bountiful of the two Spirits (Ahura) declared to me (Zarathushtra) the entire creation of the pure, that which exists at present, that which is in the course of emerging into existence, and that which shall be, with reference to the performance and realization 'of the actions of a life devoted to Mazda.'

10 And this word is the most emphatic of the words which have ever been pronounced, or which are now spoken, or which shall be spoken in future; for (the eminence of) this utterance is a thing of such a nature, that if all the corporeal and living world should learn it, and learning should hold fast by it, they would be redeemed from their mortality!

11 And this our word I have proclaimed as a symbol to be learned, and to be recited, as it were, to every one of the beings under the influence of and for the sake of Righteousness the Best.

12 And 'as' (the worshipper has) here spoken it forth, when he has thus 'appointed' the 'Lord and regulator,' so (by thus reciting these authoritative words), he acknowledges Ahura Mazda (as prior to, and supreme) over, those creatures who have 'the mind' as their first. 'As' he acknowledges Him as the greatest of them all, 'so' he assigns the creatures to Him (as to their originator).

13 As he undertones the third sentence, he thereby announces that 'all the amenities of life appertain to the 'good' Mazda, (and come) from Him. As he recites 'dazda manangho,' 'the creator of mind,' he acknowledges Him as superior and prior to mind; and as he makes Him the one who indicates (the truth) to mind, (saying) 'manangho of mind,' which means that by this much he makes Him (its director), and then he makes Him 'the lord of actions.'

14 And when he acknowledges Him for the creatures thus, 'O Mazda!' he acknowledges Him (as their ruler) when he assigns the creatures to Him thus. He then assigns the Kingdom to Ahura, saying: 'Thine, O Mazda! is the Kingdom.' And he assigns a nourisher and protector to the poor, saying: Yim drigubyo dadat vastarem; that is, as a friend to Spitama. This is the fifth sentence, (and it concludes) the entire recital and word, (even) the whole of this word of Ahura Mazda.

15 He who is the best (of all) Ahura Mazda, pronounced the Ahuna-vairya, and as He pronounced it as the best, so He caused it to have its effect, (He, ever) the same, (as He is). The evil one at once arose (to oppose Him), but He (Ahura) repelled that wicked one with His interdict, and with this repelling renunciation: Neither our minds are in harmony, nor our precepts, nor our comprehensions, nor our beliefs, nor our words, nor our actions, nor our consciences, nor our souls!

16 And this saying, uttered by Mazda, has three stages, or measures, and belongs to four classes (of men as its supporters), and to five chiefs (in the political world, without whom its efficiency is marred), and it has a conclusion ending with a gift. (Question.) How are its measures (constituted)? (Answer.) The good thought, the good word, and the good deed.

17 (Question.) With what classes of men? (Answer.) The priest, the charioteer (as the chief of warriors), the systematic tiller of the ground, and the artisan. These classes therefore accompany the religious man throughout his entire duty with the correct thought, the truthful word, and the righteous action. These are the classes and states in life which give attention to the rulers, and fulfill the (laws) of religion; (yea, they are the guides and companions of that religious man) through whose actions the settlements are furthered in righteousness.

18 (Question.) How are the chiefs (constituted)? (Answer.) They are the house-chief, the village-chief, and the tribe-chief, the chief of the province, and the Zarathushtra as the fifth. That is, so far as those provinces are concerned which are different from, and outside of the Zarathushtrian regency, or domain. [Ragha which has four chiefs (only) is the Zarathushtrian (district)] (Question.) How are the chiefs of this one constituted? (Answer.) They (are) the house-chief, the village-chief, the tribe-chief, and the Zarathushtra as the fourth.

19 (Question.) What is the thought well thought? (Answer.) (It is that which the holy man thinks), the one who holds the holy thought to be before all other things (Question.) What is the word well spoken? (Answer.) It is the Mathra Spenta, the bounteous word of reason. (Question.) What is the deed well done? (Answer.) It is that done with praises, and by the creatures who regard Righteousness as before all other things.

20 (Question.) Mazda made a proclamation, w om did He announce? (Answer.) Some one who was holy, and yet both heavenly and mundane. (Question.) What was His character, He who made this sacred enunciation? (Answer.) He who is the best (of all), the ruling one. (Question.) Of what character (did He proclaim him the coming one)? (Answer.) As holy and the best, a ruler who exercises no wanton or despotic power.

21 We sacrifice to the (several) part(s) of the Ahuna-vairya. We sacrifice to the memorized recital of the Ahuna-vairya, and its regular chanting and its use in the full Yasna.

Chapter 20

1 A blessing is Righteousness (called) the best; there is weal, there is weal to this man when the Right (helps) the Righteousness best, (when the pious man serves it in truth). Ahura Mazda spake forth: Ashem vohu vahishtem asti. To this Asha, the holy ritual sanctity, one attributes the qualities of 'good' and 'best,' as one attributes property to an owner; thus this sentence vohu vahishtem asti is substantiated (at once).

2 Ushta asti ushta ahmai; by this attribution of blessedness (the praiser) assigns every person (or thing) of a sacred nature to every holy person, and as one usually (?) and regularly (?) assigns every person or thing (?) that is holy to every holy man.

3 Hyat ashai vahishtai; by these words the worshipper ascribes the entire Mathra (to Asha Vahishta), and ascribes all to the Mathra, as one ascribes the kingdom to Righteousness, and as one ascribes righteousness to the invoking saint; yea, as one ascribes righteousness to us who are the prophets (who shall help and bless the people). The three maxims of the sentences (are thus fulfilled). And every word (in its detail), and the entire utterance in its proclamation, is the word of Ahura Mazda.

4 Mazda has made a proclamation. (Question.) Whom did He announce? (Answer.) That holy one who is both heavenly and earthly. (Question.) Of what character is He who has thus announced Him? (Answer.) He is the best, and the one who is exercising sovereign power. (Question.) Of what character is the man whom He announced? (Answer.) The holy and the best, the one who rules with no capricious tyranny. We sacrifice to the (several) part(s) of the Asha Vahishta (prayer). We sacrifice to the heard-recital of the Asha Vahishta, to its memorizing, its chanting, and its sacrificial use!

Chapter 21

0 (The Yenhe. (To that one) of beings do we offer, whose superior (fidelity) in the sacrifice Ahura Mazda recognizes by reason of the sanctity (within him; yea, even to those female saints also do we sacrifice) whose (superior fidelity is thus likewise known; thus) we sacrifice to (all, to both) the males and females (of the saints)!)

1 A word for the Yasna by Zarathushtra, the saint, Yenhe, &c. Here the worshipper indicates and offers the Yasna (which is the sacrificial worship) of Mazda as by the command (or as the institution) of Ahura. Hatam. Here the worshipper offers the sacrificial worship as if with the beings who are among those who are destined to live.

2 Yaungham. Here he indicates and offers the sacrificial worship of those holy females who have Aramaiti at their head, as homage to the Immortals. These are the three sentences which comprehend all the Yasnian speech. (Question.) To whom is this Yasna addressed? (Answer.) To the Bountiful Immortals (in the course of the Yasna).

3 Thereupon spake Mazda: Salvation to this one, whosoever he may be! May the absolute ruler Ahura grant it. (Question.)

4 Whom did He answer with this answer? (Answer.) He answered: The state of salvation; and with this answer, 'the state of salvation,' he answered every saint who exists, every one who is coming into existence, and every one who shall exist in the future. (Question. Who answered thus? Answer.) The best One. (Question. What did He answer?) (Answer.) The best thing. (That is,) the best One, Mazda, answered the best and the holy (answer) for the better and the holy man.

5 We sacrifice to this piece, the Yenhe hatam, the prominent and holy Yasht.

Chapter 22

1 With the Baresman brought hither together with the Zaothra, for the worship of the Creator Ahura Mazda, the resplendent, the glorious, and for that of the Bountiful Immortals, I desire to approach this Haoma with my praise, offered (as it is) with punctilious sanctity (or, for a blessing), and this fresh milk, and this plant Hadhanaepata.

2 And, as an act of worship to the beneficent waters, I desire to approach these Zaothras with (my) praise offered (as they are) with punctilious sanctity, having the Haoma with them, and the flesh, with the Hadhanaepata. And I desire to approach the Haoma-water with my praise for the beneficent waters; and I desire to approach the stone mortar and the iron mortar with my praise.

3 And I desire to approach this plant for the Baresman with my praise, and the well-timed prayer for blessings, that which has approached (to accept our homage), and the memorized recital and the fulfillment of the good Mazdayasnian Faith, and the heard recital of the Gathas, and the well-timed and successful prayer for blessings, that of the holy lord of the ritual order. And I desire to approach these wood-billets and their perfume with my praise, - thine, the Fire's, O Ahura Mazda's son! Yea, I desire to approach all good things with my praise, those which Mazda made, and which have the seed of sanctity (within them),

4 for the propitiation of Ahura Mazda and of the Bountiful Immortals, and of Sraosha the blessed, and of Ahura Mazda's Fire, the lofty ritual lord!

5 And I desire to approach the Asnya with my praise, the lords of the ritual order, and the Havani and Savanghi and Visya, the holy lords of the ritual order. And I desire to approach with the Yasht of Mithra of the wide pastures, of the thousand ears, of the myriad eyes, the Yazad of the spoken name, and with him Raman Hvastra.(Y3.5)

6 And I desire to approach Rapithwina with my praise, the holy lord of the ritual order, and Fradat-fshu and Zantuma, and Righteousness the Best, and Ahura Mazda's Fire.(Y3.6)

7 And I desire to approach Uzayeirina, and Fradat-vira and Dahvyuma* with my praise, with that lofty Ahura Napt-apam, and the waters Mazda-made, (Y3.7)

8 And Aiwisruthrima, and Aibigaya, and Fradat-vispam-hujaiti, and Zarathushtrotema with the Yasht of the Fravashis of the saints, and of the women who have many sons, and the year long unchanged prosperity, and of Might, the well-shaped and stately, smiting victoriously, Ahura-made and of the Victorious Ascendency (which it secures). (Y3.8)

9 And I desire to approach Ushahina, Berejya, and Nmanya with the Yasht of Sraosha (Obedience) the sacred, the holy, who smites with the blow of victory, and makes the settlements advance, and with that of Rashnu, the most just, and Arshtat who furthers the settlements, and causes them to increase. (Y3.9)

10 And I desire to approach the monthly festivals, the lords of the ritual order, and the new moon and the waning moon, and the full moon which scatters night, (Y3.10)

11 And the yearly festivals, Maidhyo-zaremaya, Maidhyo-shema, Paitishahya, and Ayathrima the breeder who spends the strength of males, and Maidhyairya, and Hamaspathmaedhaya, and the seasons, lords of the ritual order, (Y3.11)

12 and all those lords who are the three and thirty, who approach the nearest at the time of Havani, who are the Lords of Asha called Vahishta (and whose services were) inculcated by Mazda, and pronounced by Zarathushtra, as the feasts of Righteousness, the Best. (Y3.12)

13 And I desire to approach Ahura and Mithra, the lofty and imperishable two, the holy, and with the Yasht of those stars which are the creatures of Spenta Mainyu, and with the Yasht of the star Tistrya, the radiant, the glorious, and with that of the moon which contains the seed of cattle, and with that of the resplendent sun, the eye of Ahura Mazda, and of Mithra, province-lord of the provinces, and with that of Ahura Mazda (as He rules this day) the radiant, the glorious, and with that of the Fravashis of the saints, (who rule this month), (Y3.13)

14 And with thy Yasht, the Fire's, O Ahura Mazda's son! with all the fires, and to the good waters with the Yasht of all the waters which are Mazda-made, and with that of all the plants which Mazda made. (Y3.14)

15 And I desire to approach with the Yasht of the Mathra Spenta, the holy, the effective, the law composed against the Daevas, the Zarathushtrian, and with that of the long descent of the Religion which Mazda gave.(Y3.15)

16 And I desire to approach with the Yasht of Mount Ushi-darena, Mazda-made, and of all, glorious with sanctity, and abundant in brilliance, and with that of the Kingly Glory, Mazda-made; yea, with that of the unconsumed glory which Mazda made, and with that of Ashi Vanguhi, and Chishti Vanguhi, and with that of the good Erethe, and the good Rasastat, and the good Glory, and of the Benefit which Mazda gave.(Y3.16)

17 And I desire to approach with the Yasht of the good and pious Blessing of the pious man and of the saint, and with that of the awful and swift Curse of the wise, the Yazad-curse, (Y3.17)

18 and to these places, regions, pastures, and abodes, with their water-springs, and with that of the waters, and the lands, and the plants, and with that of this earth and yon heaven, and with that of the holy wind and of the stars, moon, and sun, and with that of the stars without beginning, self-determined and self-moved, and with that of all the holy creatures which are those of Spenta Mainyu, male and female, regulators of the ritual order, (Y3.18)

19 and with that of the lofty lord who is Righteousness (himself, the essence of the ritual), and with that of the days in their duration, and of the days during daylight, and with that of the monthly festivals, and the yearly festivals, and with those of the several seasons which are lords of the ritual at the time of Havani.(Y3.19)

20 And I desire to approach this Haoma with (my) praise, that which is thus lifted up with sanctity, and this milk (fresh as it is, and as if) living and lifted up with sanctity, and this plant the Hadhanaepata lifted up with sanctity. (Y3.1)

21 And I desire to approach these Zaothras with (my) praise for the beneficial waters, these Zaothras which have the Haoma with them and the milk with them, and the Hadhanaepata, and which are lifted up with sanctity. And I desire to approach the Haoma-water with (my) praise for the beneficial waters, and the two mortars, the stone one and the iron one, (Y3.2)

22 and I desire to, approach this branch for the Baresman with my praise, and the memorized recital and fulfillment of the Mazdayasnian law, and the heard recital of the Gathas, and the well-timed and persistent prayer for blessings(uttered) by the holy lords of the ritual order, and this wood and perfume, even thine, O Fire, Ahura Mazda's son, and all good objects Mazda-made (Y3.3)

23 for the propitiation of Ahura Mazda, the resplendent, the glorious, and of the Bountiful Immortals, and of Mithra of the wide pastures, and of Raman Hvastra, (Y3.4)

24 and of the resplendent sun, immortal, radiant, of the fleet horses, and of Vayu, (of predominant influence and) working on high, set over the other beings in the creation [(Pazand); that is for thee thus (O Vayu) when thine influence is that which appertains to Spenta Mainyu], and for the propitiation of the most just knowledge Mazda-given, and of the holy and good Religion, the Mazdayasnian Faith;

25 for the propitiation of the Mathra Spenta, (the bounteous) and holy, and the effective, instituted against the Daevas, the Zarathushtrian law, and of the long descent of the good Mazdayasnian Faith [the holding in mind and devotion to the Mathra Spenta, and knowledge of the Mazdayasnian Religion] for the propitiation of the understanding which is innate and Mazda-made, and of that which is heard by the ear;

26 and for thy propitiation, the Fire's, O Ahura Mazda's son! [(Pazand); (yea) thine, the Fire's, O Ahura Mazda's son] with all the fires, and for the propitiation of Mount Ushi-darena, the Mazda-made, radiant with sanctity;

27 and of all the holy Yazads, spiritual and earthly, and of the holy Fravashis, the redoubted and overwhelming, those of the ancient lore, and those of the next of kin and of the Yazad of the spoken name!

Chapter 23

1 I desire to approach with my praise those Fravashis which have existed from of old, the Fravashis of the houses, and of the villages, of the communities, and of the provinces, which hold the heaven in its place apart, and the water, land, and cattle, which hold the children in the wombs safely enclosed apart so that they do not miscarry.

2 And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly Yazads. And I desire to approach the Fravashi of Gaya Maretan [Gayomard] (the life-man) in my worship with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as well.

3 And I desire in my worship to approach toward every holy Fravashi whosesoever it may be, and wheresoever dead upon this earth (its possessor may have lain), the pious woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who) may have dwelt (here; yea, all) which are now worshipped from this house, which are attentive to, and which attain to (our) good Yasnas and (our) homage.

4 Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fraashis of those who held to the ancient lore, and the Fravashis of the next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship with my praise; and I desire therewith to approach toward all the lords of the ritual, and with praise; and I desire to approach all the good Yazads with my praise, the heavenly and the earthly, who are meet for sacrifice and homage, because of Righteousness the Best!

Chapter 24

1 (And having approached these Haomas with our worship), we present them to Ahura Mazda; (yea, we present) these Haomas, Myazdas, Zaothras, and the Baresman spread with punctilious sanctity, and the flesh, and the milk, fresh as if living, and lifted up with punctilious sanctity, and this branch the Hadhanaepata likewise lifted up with-sanctity.

2 (And having approached these Zaothras in our worship), we present them to the good waters having the Haoma with them, and the milk, and the Hadhanaepata, and lifted up with scrupulous sanctity; and (with them) we present the Haoma-water to the good waters, and both the stone and the iron mortar.

3 And we present this plant of the Baresman! and the timely prayer for blessings, which has approached in the due course of the ritual, and the recollection and practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the timely prayer for blessings which has approached as the prayer of the holy lord of the ritual order; and these wood-billets, and the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and all good objects Mazda-made, which have the seed of righteousness, we offer and present.

4 And these we present hereby to Ahura Mazda, and to Sraosha (Obedience) the blessed (and Righteous), and to the Bountiful Immortals; and to the Fravashis of the saints, even to the souls of the saints, and to the Fire of Ahura Mazda, the lofty lord of entire holy creation, for sacrifice, homage, propitiation, and for praise.

5 And these we present hereby to the Fravashi of Zarathushtra Spitama, the saint, for sacrifice, propitiation, and for praise, and to that of the people who love Righteousness, with all the holy Fravashis of the saints who are dead and who are living, and to those of men who are as yet unborn, and to those of the prophets who will serve us, and will labor to complete the progress and renovation of the world.

6 And we present these Haomas, Myazdas, Zaothras, and the Baresman spread with sanctity, and the flesh, and the milk (fresh as if) living, and lifted up with sanctity, and the Hadhanaepata branch.

7 And we present these Zaothras to the beneficial waters having the Haoma with them, and the flesh, and the Hadhanaepata lifted up with sanctity, and the Haoma-water, to the good waters, with the stone and iron mortars,

8 and this plant of the Baresman, (and) the tirnely Prayer and the recollection and practice of the good Mazdayasnian Faith, and these wood-billets, and the perfume, thine, the Fire's, O Ahura Mazda's son! and all objects which are Mazda-made, and which have, and are, the seed of Righteousness, these we offer and present.

9 (Yea,) we present these hereby to the Bountiful Immortals who rule aright, and who dispose of all aright, the ever-living, ever-helpful, who abide with the Good Mind (of the Lord and of His folk)!

Chapter 25

1 And we worship the Bountiful Immortals with our sacrifice, who rule aright, and who dispose of all aright; and we worship this Haoma, this flesh and branch,

2 and these Zaothras for the good waters, having the Haoma with them, and the flesh with them, and Hadhanaepata, and lifted up with sanctity, and we worship the Haoma-water for the beneficial waters; and we worship the two, the stone mortar and the iron mortar;

3 and we worship this plant for the Baresman and the well-timed prayer for blessings which has approached (in its proper place within the ritual course), and also both the remembrance and the practice of the good Mazdayasnian Religion, and the heard recital of the Gathas, and the well-timed prayer for blessings of the holy lord of the ritual order which has approached, and these wood-billets with the perfume, (even) thine, the Fire's, O Ahura Mazda's son! and we worship all good objects which are Mazda-made, and which contain (and are) the seed of Righteousness.

4 And we worship Ahura Mazda with our sacrifice, the resplendent, the glorious, and the Bountiful Immortals who rule aright, and who dispose (of all) aright, and Mithra of the wide pastures and Raman Hvastra; and we worship the shining sun, the resplendent, the immortal, of the fleet horses.

5 And we worship the holy wind which works on high, placed higher than the other creatures in the creation; and we worship this which is thine, O Vayu! and which appertains to the Spenta Mainyu within thee; and we worship the most true religious Knowledge, Mazda-made and holy, and the good Mazdayasnian law.

6 And we worship the Mathra Spenta verily glorious (as it is), even the law pronounced against the Daevas, the Zarathushtrian law, and its long descent; yea, we worship the good Mazdayasnian Religion, and the Mathra which is heart-devoted and bounteous (imparting heart's devotion to the saint); yea, we worship the Mazdayasnian Religion maintained in the understanding of the saint; and we honor that science which is the Mathra Spenta, and the innate understanding Mazda-made, and the derived understanding, heard with ear, and Mazda-made.

7 Yea, we worship thee, the Fire, Ahura Mazda's son I the holy lord of the ritual order; and we worship all the Fires, and Mount Ushi-darena (which holds the light) Mazda-made and holy, the Yazad mount, brilliant with sanctity. 8. And we worship every holy spiritual Yazad; and every holy earthly Yazad (who exists)!

Chapter 26

1 I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the Zantumas, and the Dahvyumas, and the Zarathushtrotemas.

2 And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the greatest and the best, the most beautiful and the firmest, the most wise and the best in form, and the one that attains the most its ends because of Righteousness.

3 And (having invoked them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones of the creatures of Ahura who are imperishable and holy.

4 And (having invoked them) hither, we worship the spirit and conscience, the intelligence and soul and Fravashi of those holy men and women who early heard the lore and commands (of God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of the Kine of blessed gift.

5 And (having invoked it) hither, we worship the Fravashi of Gaya Maretan [Gayomard] the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint.

6 And (having invoked them) hither, we worship the life, conscience, intelligence, soul and Fravashi of the next of kin, of the saints male and female who have striven after the ritual truth, which are those of the dead and living saints, and which are those also of men as yet unborn, of the future prophets who will help on the renovation, and complete the human progress, with them all.

7 And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women;

8 and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female.

9 (And having invoked them) hither we worship the Fravashis of all the holy children who fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and those of the saints without the province.

10 We worship the Fravashis of (those) holy men and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya Maretan [Gayomard] (the first created) to the Saoshyant, the victorious.

11 Yea, we worship all the Fravashis of the saints, and we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]!

Chapter 27

1 This is to render Him who is of all the greatest, our lord and master (even) Ahura Mazda. And this to smite the wicked Angra Mainyu, and to smite Aeshma of the bloody spear, and the Mazainya Daevas, and to smite all the wicked Varenya Daevas.

2 And this is to further Ahura Mazda, the resplendent, the glorious, to further the Bountiful Immortals, and the influences of the star Tishtrya, the resplendent, the glorious, (and) to the furtherance of the holy man, and of all the (bountiful and) holy creatures of the Bounteous Spirit.

3-5 (The Ahunwar appears here with Y34.5, the Airyema Ishyo, and the Ashem Vohu.)

6 The Haomas are crushed, O Mazda, Khshathra, and Asha, O ye Lords! Good is Sraosha who accompanies the sacrifice with the great glory, and may he be present affording strenuous help.

7 We are offering saving acts of wisdom and of worship with the sacred gift of the Ahuna-Vairya intoned with sanctity, and of the two mortars here brought forward with holy act, and with that of the correctly uttered words likewise; and therefore may they be to us the more saving in their wise significance.

8 The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.(Y33.11)

9 Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense [âdâ, offering], through the Right give powerful prowess, through Good Thought give the reward.(Y33.12)

10 To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the Daenas about the Right.(Y33.13)

11 As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.(Y33.14)

12 I would confess myself a Mazda-worshipper, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of Ahura, for Hawan, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation, and praise, for Savanghi and for Visya, the Asha-sanctified master of Asha, for (his) sacrifice, homage, propitiation and praise, and for the sacrifice, homage, propitiation and praise of the masters of the days in their duration, and of the days during daylight, for those of the monthly festivals, and for those of the yearly ones, and for those of the seasons! (Y1.23)

13 As the Ahu is excellent, so is the Ratu (one who rules) from (his) sanctity, a creator of mental goodness, and of life's actions done for Mazda; and the Kingdom (is) for Ahura, which to the poor may offer a nurturer.

14 (What is Your Kingdom, Your riches; how may I be Your own in my actions, to nourish Your poor, O Mazda? Beyond; yea, beyond all we declare You, far from Daevas and Khrafstra-accursed mortals!)

15 We worship the Ahuna-vairya. We worship Asha Vahishta, the most beautiful, the Bountiful Immortal.

Chapter 28

1 With outspread hands in petition for that help, O Mazda, I will pray for the works of the holy spirit, O thou the Right, whereby I may please the will of Good Thought and the Ox-Soul.

2 I who would serve you, O Mazda Ahura and Vohu Mano, do ye give through Asha the blessings of both worlds, the bodily and that of the Spirit, which set the faithful in felicity.

3 I who would praise ye as never before, Right and Good Thought and Mazda Ahura, and those for whom Piety makes an imperishable Dominion to grow; come ye to me help at my call.

4 I who have set my heart on watching over the soul, in union with Good Thought, and as knowing the rewards of Mazda Ahura for our works, will, while I have power and strength, teach men to seek after Right.

5 O Asha, shall I see thee and Good Thought, as one that knows? (Shall I see) the throne of the mightiest Ahura and the following of Mazda? Through this word (of promise) on our tongue will we turn the robber horde unto the Greatest.

6 Come thou with Good Thought, give through Asha, O Mazda, as the gift to Zarathushtra, according to thy sure words, long enduring mighty help, and to us, O Ahura, whereby we may overcome the enmity of our foes.

7 Grant, O thou Asha, the reward, the blessing of Good Thought; O Piety, give our desire to Vishtaspa and to me; O thou Mazda and King, grant that your Prophet may command a hearing.

8 The best I ask of Thee, O Best, Ahura (Lord) of one will with the Best Asha, desiring (it) for the hero Frashaostra and for those (others) to whom thou wilt give (it), (the best gift) of Good Mind through all time.

9 With these bounties, O Ahura, may we never provoke your wrath, O Mazda and Right and Best Thought, we who have been eager in bringing you songs of praise. Ye are they that are the mightiest to advance desire and the Dominion of Blessings.

10 The wise whom thou knowest as worthy, for their right (doing) and their good thought, for them do thou fulfill their longing for attainment. For I know words of prayer are effective with Ye, which tend to a good object.

11 I would thereby preserve Right and Good Thought for evermore, that I may instruct, do thou teach me, O Mazda Ahura, from thy spirit by thy mouth how it will be with the First Life.

Chapter 29

1 Unto you wailed the Ox-soul, "For whom did ye fashion me? Who created me? Violence and rapine (and) savagery hath oppressed me, and outrage and might. I have no other herdsman than you; prepare for me then the blessings of pasture."

2 Then the Ox-Creator asked of the Right: "Hast thou a judge for the Ox, that ye may be able to appoint him zealous tendance as well as fodder? Whom do ye will to be his lord, who may drive off violence together with the followers of the Lie?"

3 To him the Right replied: "There is for the Ox no helper that can keep him away. Those yonder have no knowledge how right-doers act towards the lowly". (The Ox-Creator): "Strongest of beings is he to whose help I come at call".

4 (Asha) "Mazda knoweth best the purposes that have been wrought already by demons and by mortals, and that shall be wrought hereafter. He, Ahura, is the decider. So shall it be as he shall will."

5 (The Ox-Creator) "To Ahura with outspread hands we twain would pray, my soul and that of the pregnant cow, so that we twain urge Mazda with entreaties. Destruction is not for the right-living, nor for the cattle-tender at the hands of Liars."

6 Then spake Ahura Mazda himself, who knows the law with wisdom: "There is found no lord or judge according to the Right Order for the Creator hath formed thee for the cattle-tender and the farmer."

7 This ordinance about the fat hath Ahura Mazda, one in will with Right, created for cattle, and the milk for them that crave nourishment, by his command, the holy one. (The Ox and Cow:) "Whom hast thou, O Good Thought, among men, who may care for us twain?"

8 (Vohu Manah:) He is known to me here who alone hath heard our commands, even Zarathushtra Spitama; he willeth to make known our thoughts, O Mazda, and those of the Right. So let us bestow on him charm of speech.

9 Then the Ox-Soul lamented: "That I must be content with the ineffectual word of an impotent man for my protector, when I wish for one that commands mightily! When ever shall there be one who shall give him (the Ox) effective help?"

10 (Zarathushtra:) Do ye, O Ahura, grant them strength, and O Asha, and O Good Thought, that dominion, whereby he (the Savior) could produce good dwellings and peace. I also have realized thee, Mazda, as the first to accomplish this.

11 "Where are Right and Good Thought and Dominion? So, ye men, acknowledge me, for instruction, Mazda, for the great society." (The Ox and Cow:) "O Ahura, now is help ours, we will be ready to serve those that are of you."

Chapter 30

1 Now I will proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks.

2 Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.

3 Now the two primal Spirits, who reveal themselves in vision as Twins, are the Better and the Bad, in thought and word and action. And between these two the wise ones chose aright, the foolish not so.

4 And when these twain Spirits came together in the beginning, they created Life and Not-Life, and that at the last Worst Existence shall be to the followers of the Lie, but the Best Existence to him that follows Right.

5 Of these twain Spirits he that followed the Lie chose doing the worst things; the holiest Spirit chose Right, he that clothes him with the massy heavens as a garment. So likewise they that are fain to please Ahura Mazda by dutiful actions.

6 Between these twain the Daevas also chose not aright, for infatuation came upon them as they took counsel together, so that they chose the Worst Thought. Then they rushed together to Violence, that they might enfeeble the world of men.

7 And to him (i.e. mankind) came Dominion, and Good Mind, and Right and Piety gave continued life to their bodies and indestructibility, so that by thy retributions through (molten) metal he may gain the prize over the others.

8 So when there cometh their punishment for their sins, then, O Mazda, at Thy command shall Good Thought establish the Dominion in the Consummation, for those who deliver the Lie, O Ahura, into the hands of Right.

9 So may we be those that make this world advance, O Mazda and ye other Ahuras, come hither, vouchsafing (to us) admission into your company and Asha, in order that (our) thought may gather together while reason is still shaky.

10 Then truly on the (world of) Lie shall come the destruction of delight; but they who get themselves good name shall be partakers in the promised reward in the fair abode of Good Thought, of Mazda, and of Right.

11 If, O ye mortals, ye mark those commandments which Mazda hath ordained — of happiness and pain, the long punishment for the follower of the Druj, and blessings for the followers of the Right -- then hereafter shall it be well.

Chapter 31

1 Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Lie destroy the creatures of Right, but most welcome to those that give their heart to Mazda.

2 If by reason of these things the better path is not in sight for choosing, then will I come to you all as judge of the parties twain whom Ahura Mazda knoweth, that we may live according to the Right.

3 What award Thou givest through the (holy) Spirit and through the Fire and hast taught through Asha, to both the parties, and what the decision is for the wise, this do Thou tell us, Mazda, that we may know, even with the tongue of Thine own mouth, that I may convert all living men.

4 If Asha is to be invoked and Mazda and the other Ahuras and Ashi and Armaiti, do thou seek for me, O Vohu Manah,1 the mighty Dominion, by the increase of which we might vanquish the Lie.

5 Tell me therefore what ye, O thou Right, have appointed me as the better portion, for me to determine, to know and to keep in mind, O thou Good Thought — which portion they envy me. Tell me of all these things. O Mazda Ahura, that shall not or shall be.

6 To him shall the best befall, who, as one that knows, speaks to me Right's truthful word of Welfare and of Immortality; even the Dominion of Mazda which Good Thought shall increase for him.

7 About which he in the beginning thus thought, "let the blessed realms be filled with Light", he it is that by his wisdom created Right. (Those realms) that the Best Thought shall possess those dost Thou exalt, O Mazda, through the Spirit, which, O Ahura, is ever the same.

8 I recognize Thee, O Mazda, in my thought, that Thou the First art (also) the Last — that Thou art Father of Vohu Manah; -- when I apprehend Thee with mine eye, that Thou art the true Creator of Right [Asha], and art the Lord to judge the actions of life.

9 Thine was Armaiti, Thine the Ox-Creator, (namely) the Wisdom of the Spirit, O Mazda Ahura, because Thou didst give (the cattle) choice whether to depend on a husbandman or one who is no husbandman.

10 So she chose for herself out of the two the cattle-tending husbandman as her lord to guard the Right, the man that advances Good Thought. He that is no-husbandman, O Mazda, however eager he be, has no part in this good message.

11 When Thou, O Mazda, in the beginning didst create the Individual and the Individuality, through Thy Spirit, and powers of understanding - when Thou didst make life clothed with the body, when (Thou madest) actions and teachings, whereby one may exercise one's convictions at one's free-will;

12 Then lifts up his voice the false speaker or the true speaker, he that knows or he that knows not, (each) according to his own heart and mind. Passing from one to another Armaiti confers with the spirit in whom there is wavering.

13 Whatever open or whatever secret (acts) may be visited with punishment, or whether a person for a little sin demands the highest punishment, — of all this through Asha Thou art aware, observing it with Thy flashing eye.

14 These things I ask Thee, O Ahura, how will these come and happen — the dues, that in accord with the records are appointed for the righteous, and those, O Mazda, for the followers of the Druj, — how shall these be when they come to the reckoning.

15 This I ask, what penalty is for him who seeks to achieve kingdom for a liar, for a man of ill deeds, O Ahura, who finds not his living without injury to the husbandman's cattle and men, though he does him no injury.

16 This I ask, whether the understanding man, who strives to advance the Dominion over the house, or district, or land through Asha, shall become like Thee, O Mazda Ahura, when will he be and how will he act?

17 Which is the greater — what the follower of Asha or what the follower of Druj believe? Let him that knows inform the wise; no longer let him that knows nothing deceive. Be to us, O Mazda Ahura, the Teacher of Good Thought.

18 Let none of you listen to the words and commands of the follower of the Druj; for he brings house and clan and district and land into misery and destruction. Resist them with weapon!

19 To him should we listen who has understood Asha, to the wise Healer of Life O Ahura, who can or will establish the truth of the words of his tongue, when through Thy red Fire, O Mazda, the assignment (of rewards) is made to the two parties.

20 Whosoever cometh over to the Righteous, far from him hereafter shall be long age of misery (and) darkness, ill-food, and crying of woe. To such an existence, ye followers of the Lie, shall your own Self bring you through your (own) action.

21 Mazda Ahura by virtue of His absolute Lordship will grant a perpetuity of communion with Haurvatat and Ameretat, and with Asha, with Khshathra, and with Vohu Manah, to him that in spirit and in action is his friend.

22 Clear it is to the man of understanding, as one who has realized it with his thought. He upholds Asha together with good Dominion by his word and deed. He will be, O Mazda Ahura, the most helpful helper to Thee.

Chapter 32

1 (Zarathushtra) — And his blessedness, even that of Ahura Mazda, shall the nobles strive to attain, his the community with the brotherhood, his, ye Daevas, in the manner as I declare it. (The Representatives of the Classes) — As thy messengers we would keep them far away that are enemies to you.

2 To them Mazda Ahura, who is united with Good Thought, and is in goodly fellowship with glorious Right, through Dominion, made reply: We make choice of your holy good Piety [Armaiti] — may it be ours.

3 (Zarathushtra) — But ye, ye Daevas all, and he that highly honors you, are the seed of Bad Thought — yes, and of the Lie and of Arrogance, likewise your deeds, whereby ye have long been known in the seventh region of the earth.

4 For ye have brought it to pass that men who do the worst things shall be called beloved of the Daevas, separating themselves from Good Thought, departing from the will of Mazda Ahura and from Right.

5 Thereby ye defrauded mankind of happy life and immortality, by the deed which he and the Bad Spirit together with Bad Thought and Bad Word taught you, ye Daevas and the Liars, so as to ruin (mankind).

6 The many sins by which he has succeeded in being famous whether by these it shall be thus, this Thou Knowest by the Best Thought, O Ahura, Thou who art mindful of each person's deserts. In Thy Dominion, O Mazda, and that of Asha, shall your decision thereon be observed.

7 None of these sins will the understanding commit, in eagerness to attain the blessing that shall be proclaimed, we know, through the glowing metal — sins the issue of which, O Ahura Mazda, Thou knowest best.

8 Among these sinners, we know, Yima was included, Vivanghen's son, who desiring to satisfy men gave our people flesh of the ox to eat. From these shall I be separated by Thee, O Mazda, at last.

9 The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right.

10 He it is that destroys, who declares that the Ox and the Sun are the worst things to behold with the eyes, and hath made the pious into liars, and desolates the pastures and lifts his weapon against the righteous man.

11 It is they, the liars, who destroy life, who are mightily determined to deprive matron and master of the enjoyment of their heritage, in that they would prevent the righteous, O Mazda, from the Best Thought.

12 Since they by their lore would pervert men from the best doing, Mazda uttered evil against them, who destroy the life of the Ox with shouts of joy, by whom Grehma and his tribe are preferred to the Right and the Karapan and the lordship of them that seek after the Lie.

13 Since Grehma shall attain the realm in the dwelling of the Worst Thought, he and the destroyers of life, O Mazda, they shall lament in their longing for the message of Thy prophet, who will stay them from beholding the Right.

14 To his undoing Grehma, and the Kavis, have long devoted their purpose and energies, for they set themselves to help the liar, and that it may be said, "The Ox shall be slain that it may kindle the Averter of Death to help us."

15 Thereby hath come to ruin the Karapan and the Kavi community, through those whom they will not have to rule over their life. These shall be born away from them both to the dwelling of Good Thought.

16 ..., who hast power, O Mazda Ahura, on him who threatens to be my undoing, that I may fetter the men of the Lie in their violence against my friends.

Chapter 33

1 According as it is with the laws that belong to the present life, so shall the Judge act with most just deed towards the man of the Lie and the man of the Right, and him whose false things and good things balance (in equal measure).

2 Whoso worketh ill for the liar by word or thought or hands, or converts his dependent to the good — such men meet the will of Ahura Mazda to his satisfaction.

3 Whose is most good to the righteous man, be he noble or member of the community or the brotherhood, Ahura — or with diligence cares for the cattle, he shall be hereafter in the pasture of Right and Good Thought [Asha and Vohu Manah].

4 I who by worship would keep far from Thee, O Mazda, disobedience and Bad Thought, heresy from the nobles, and from the community the Lie, that is most near, and from the brotherhood the slanderers, and the worst herdsmen from the pastures of the cattle; --

5 I who would invoke thy Obedience as the greatest of all at the Consummation, attaining long life, and the Dominion of Good Thought, and the straight ways into Right, wherein Mazda Ahura dwells.

6 I, as a priest, who would learn the straight (paths) by the Right, would learn by the Best Spirit how to practice husbandry by that thought in which it is thought of; these Twain of Thine, O Ahura Mazda, I strive to see and take counsel with them.

7 Come hither to me, O ye Best Ones, hither, O Mazda, in Thine own person and visibly, O Right and Good Thought, that I may be heard beyond the limits of the people. Let the august duties be manifest among us and clearly viewed.

8 Consider ye my matters whereon I am active, O Good Thought, my worship, O Mazda, towards one like you, and O Right, the words of my praise. Grant, O Welfare and Immortality, your own everlasting blessing.

9 That Spirit of Thine, Mazda, together with the comfort of the Comrades Twain, who advance the Right, let the Best Thought bring through the Reform wrought by me. Sure is the support of those twain, whose souls are one.

10 All the pleasures of life which thou holdest, those that were, that are, and that shall be O Mazda, according to thy good will apportion them. Through Good Thought advance thou the body, through Dominion and Right at will.

11 The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion, hearken unto me, be merciful to me, when to each man the recompense comes.

12 Rise up for me, O Ahura, through Armaiti give strength, through the holiest Spirit give might, O Mazda, through the good Recompense [âdâ, offering], through the Right give powerful prowess, through Good Thought give the reward.

13 To support me, O Thou that seest far onward, do ye assure me the incomparable things in your Dominion, O Ahura, as the Destiny of Good Thought. O Holy Armaiti, teach the Daenas about the Right.

14 As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience, and Dominion.

Chapter 34

1 The action, the word, and the worship for which Thou, O Mazda, shalt bestow Immortality and Right, and Dominion of Welfare - through multitudes of these, O Ahura, we would that thou shouldst give them.

2 And all the actions of the good spirit [Spenta Mainyu -JHP] and the holy man, whose soul follows the Right, do ye set with the thought (thereof) in thine outer court, O Mazda, when ye are adored with hymns of praise.

3 To Thee and to Right [Asha] we will offer the sacrifice [myazda, i.e. offering] with due service [veneration], that in (Thy established) Dominion ye may bring all creatures to perfection through Good Thought. For the reward of the wise man is for ever secure, O Mazda, among you.

4 Of Thy Fire, O Ahura, that is mighty through Right, promised and powerful, we desire that it may be for the faithful man with manifested delight, but for the enemy with visible torment, according to the pointings of the hand.

5 Have ye Dominion and power, O Mazda, Right and Good Thought, to do as I urge upon you, even to protect your poor man? We have renounced the robber-gangs, both demons and men.

6 If ye are truly thus, O Mazda, Right and Good Thought, then give me this token, even a total reversal of this life, that I may come before you again more joyfully with worship and praise.

7 Can they be true to thee, O Mazda, who by their doctrines turn the known inheritances of Good Thought into misery and woe [usheuru?]. I know none other but you, O Right, so do ye protect us.

8 For by these actions they put us in fear, in which peril is for many — in that the stronger (puts in fear) (me) the weaker one — through hatred of thy commandment, O Mazda. They that will not have the Right in their thought, from them shall the Good Abode be far.

9 These men of evil action who spurn the holy Piety, precious to thy wise one, O Mazda, through their having no part in Good Thought, from them Right shrinks back far, as from us shrink the wild beasts of prey.

10 The man of understanding [or good will] has instructed (people) to cling to action of this Good Thought [Vohu Manah], and to the Holy Piety [Spenta Armaiti], creator, comrade of Right [Asha] — wise that he is, and to all hope, O Ahura, that are in thy Dominion, O Mazda.

11 And both thy (gifts) shall be for sustenance, even nectar and ambrosia. Piety linked with Right shall advance the Dominion of Good Thought, its permanence and power. By these, O Mazda, dost thou bless the foes of thy foes.

12 What is thine ordinance? What willst thou? What of praise or what of worship? Proclaim it, Mazda, that we may hear what ordinances Destiny will apportion. Teach us by Right the paths of Good Thought that are blessed to go in, -

13 Even that way of Good Thought, O Ahura, of which thou didst speak to me, whereon, a way well made by Right, the Daena of the future benefactors shall pass to the reward that was prepared for the wise, of which thou art determinant, O Mazda.

14 The precious reward, then, O Mazda, ye will give by the action of Good Thought to the bodily life of those who are in the community that tends the pregnant cow, (the promise of) your good doctrine, Ahura, that of the wisdom which exalts communities through Right.

15 O Mazda, make known to me the best teachings and actions, these O Good Thought and O Right the due of praise. Through your Dominion, O Ahura, assure us that mankind shall be capable according to (Thy) will.

Chapter 35

0 PRAISE TO AHURA AND THE IMMORTALS; PRAYER FOR THE PRACTICE AND DIFFUSION OF THE FAITH.

1 We sacrifice to Ahura Mazda, the holy Lord of the ritual order, and to the Bountiful Immortals, who rule aright, who dispose of all aright; and we sacrifice to the entire creation of the clean, the spiritual and the mundane, with the longing blessing of the beneficent ritual, with the longing blessing of the benignant Religion, the Mazdayasnian Faith.

2 We are praisers of good thoughts, of good words, and of good actions, of those now and those hereafter [(Pazand) of those being done; and of those completed]. We implant (?) them (with our homage, and we do this) the more, and yet the more since we are (praisers) of the good (from whom they spring).

3 That, therefore, would we choose, O Ahura Mazda! and thou, O Righteousness the beauteous! that we should think, and speak, and do those thoughts, and words, and deeds, among actual good thoughts, and words, and actions, which are the best for both the worlds;

4 and together with these gifts (?) and actions which are thus the best, we would pray for the Kine (which represents the pure creation), that she may have comfort and have fodder from the famed! and from the humble, from the potent and the weak.

5 To the best of good rulers (is) verily the Kingdom, because we render and ascribe it to Him, and make it thoroughly His own (?), to Mazda Ahura do we ascribe it, and to Righteousness the Best.

6 As thus both man or woman knows (the duty), both thoroughly and truly, so let him, or her, declare it and fulfill it, and inculcate it upon those who may perform it as it is.

7 We would be deeply mindful of Your sacrifice and homage, Yours, O Ahura Mazda! and the best, (and we would be mindful) of the nurture of the Kine. And that let us inculcate, and perform for You according as we may; and (for) such (praisers as we are).

8 Under the shelter of the ritual Order let us do so in the active fulfillment of its (precepts) toward every one of the (clean) and better creatures which are fit to live, with a gift for both the worlds.

9 Yea, those words and sayings, O Ahura Mazda! we would proclaim as Righteousness, and as of the better mind (?); and we would make Thee the one who both supports (us in our proclamation) of them, and who throws still further light upon them (as they are),

10 And by reason of Thy Righteous Order, Thy Good Mind, and Thy Sovereign Power, and through the instrumentality of our praises of Thee, O Ahura Mazda! and for the purpose of (still further) praises, by Thy spoken words, and for (still further) spoken words, through Thy Yasna, and for (still further) Yasnas (would we thus proclaim them, and make Thee the bestower of our light).

Chapter 36

0 TO AHURA AND THE FIRE.

1 We would approach You two, O (Ye) primeval ones in the house of this Thy holy Fire, O Ahura Mazda, Thou most bounteous Spirit! Who brings pollutions to this (Thy flame) him wilt Thou cover with pollutions (in his turn).

2 But as the most friendly do Thou give us zeal, O Fire of the Lord! and approach us, and with the loving blessing of the most friendly, with the praise of the most adored. Yea, may'st thou approach to aid us in this our greatest (undertaking) among the efforts of our zeal.

3 The Fire of Ahura Mazda art thou verily; yea, the most bounteous one of His Spirit, wherefore Thine is the most potent of all names (for grace), O Fire of the Lord!

4 And therefore we would approach Thee, (O Ahura!) with the help of Thy Good Mind (which Thou dost implant within us), with Thy (good) Righteousness, and with the actions and the words inculcated by Thy good wisdom!

5 We therefore bow before Thee, and we direct our prayers to Thee with confessions of our guilt, O Ahura Mazda! with all the good thoughts (which Thou dost inspire), with all the words well said, and the deeds well done, with these would we approach Thee.

6 And to Thy most beauteous body do we make our deep acknowledgments, O Ahura Mazda! to those stars (which are Thy body); and to that one, the highest of the high, [such as the sun was called]!

Chapter 37

0 TO AHURA, THE HOLY CREATION, THE FRAVASHIS OF THE JUST, AND THE BOUNTIFUL IMMORTALS.

1 Thus therefore do we worship Ahura Mazda, who made the Kine (the living creation), and the (embodied) Righteousness (which is incarnate in the clean), and the waters, and the wholesome plants, the stars, and the earth, and all (existing) objects that are good.

2 Yea, we worship Him for His Sovereign Power and His greatness, beneficent (as they are), and with priority among the Yazads who abide beside the Kine (and care for her protection and support).

3 And we worship Him under His name as Lord, to Mazda dear, the most beneficent (of names). We worship him with our bones, and with our flesh, (with our bodies and our life). And we worship the Fravashis of the saints, of holy men, and holy women;

4 and Righteousness the Best do we worship, the most beauteous, the Bountiful Immortal and that which is endowed with light in all things good.

5 And we worship the Good Mind (of the Lord), and His Sovereign Power, and the Good Faith, the good law of our thrift, and Piety the ready mind (within Thy folk)!

Chapter 38

0 TO THE EARTH AND THE SACRED WATERS.

1 And now we worship this earth which bears us, together with Thy wives, O Ahura Mazda! yea, those Thy wives do we worship which are so desired from their sanctity.

2 We sacrifice to their zealous wishes, and their capabilities, their inquiries (as to duty), and their wise acts of pious reverence, and with these their blessedness, their full vigor and good portions, their good fame and ample wealth.

3 O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds!

4 Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us) all, we will now address you as the best, and the most beautiful; those (are) yours, those good (objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!

Chapter 39

0 TO THE SOUL OF THE KINE, &C.

1 And now we sacrifice to the Kine's soul, and to her created body, and we sacrifice to the souls of cattle who are fit to live (for us), and whose (we?) are, such as are the same to them.

2 And we worship the souls of those beasts which are tame and broken in, and of wild herds, and the souls of the saints wherever they were born, both of men and of women, whose good consciences are conquering in the strife against the Daevas, or will conquer, or have conquered.

3 And now we worship the Bountiful Immortals (all) the good, and both those male, and those female (by their names). The males among them do we worship, ever living, and ever helpful, who dwell beside the pious, and the females thus the same.

4 As Thou, O Ahura Mazda! hast thought and spoken, as thou hast determined, and hast done these things (effecting) what is good, therefore do we offer to Thee, therefore do we ascribe to Thee our praises, and worship Thee, and bow ourselves before Thee; and therefore would we direct our prayers to Thee, Ahura! with confessions of our sin.

5 And we thus draw near to Thee together with the good kinship of our kindred, with that of Righteousness the blessed, and the good law of thrift and energy and the good Piety, the ready mind (within Thy folk)!

Chapter 40

0 PRAYERS FOR HELPERS.

1 And now in these Thy dispensations, O Ahura Mazda! do Thou wisely act for us, and with abundance with Thy bounty and Thy tenderness as touching us; and grant that reward which Thou hast appointed to our souls, O Ahura Mazda!

2 Of this do Thou Thyself bestow upon us for this world and the spiritual; and now as part thereof (do Thou grant) that we may attain to fellowship with Thee, and Thy Righteousness for all duration.

3 And do Thou grant us, O Ahura! men who are righteous, and both lovers and producers of the Right as well. And give us trained beasts for the pastures, broken in for riding, and for bearing, (that they may be) in helpful companionship with us, and as a source of long enduring vigor, and a means of rejoicing grace to us for this.

4 So let there be a kinsman lord for us, with the laborers of the village, and so likewise let there be the clients (or the peers). And by the help of those may we arise. So may we be to You, O Mazda Ahura! holy and true, and with free giving of our gifts.

0 A PRAYER TO AHURA AS THE KING, THE LIFE, AND THE REWARDER.

1 Praises, and songs, and adorations do we offer to Ahura Mazda, and to Righteousness the Best; yea, we offer and we ascribe them, and proclaim them.

2 And to Thy good Kingdom, O Ahura Mazda! may we attain for ever, and a good King be Thou over us; and let each man of us, and so each woman, thus abide, O Thou most beneficent of beings, and for both the worlds!

3 Thus do we render Thee. the helpful Yazad, endowed with good devices, the friend of them (who worship Thee) with (well-adjusted) ritual; so may'st Thou be to us our life, and our body's vigor, O Thou most beneficent of beings, and that for both the worlds!

4 Aye, let us win and conquer (?) long life, O Ahura Mazda! in Thy grace, and through Thy will may we be powerful. May'st Thou lay hold on us to help, and long, and with salvation, O Thou most beneficent of beings!

5 Thy praisers and Mathra-speakers may we be called, O Ahura Mazda! so do we wish, and to this may we attain. What reward most meet for our deserving Thou hast appointed for the souls, O Ahura Mazda!

6 of that do Thou bestow on us for this life, and for that of mind. Of that reward (do Thou Thyself grant this advantage), that we may come under Thy protecting guardianship, and that of Righteousness for ever. We sacrifice to that brave Yasna, the Yasna Haptanghaiti, the holy, the ritual chief!

0 A SUPPLEMENT TO THE HAPTANGHAITI.

1 We worship You, O Ye Bountiful Immortals! the entire collection of this Yasna, Haptanghaiti (as we sum up all). And we sacrifice to the fountains of the waters, and to the fordings of the rivers, to the forkings of the highways, and to the meetings of the roads.

2 And we sacrifice to the hills that run with torrents, and the lakes that brim with waters! and to the corn that fills the corn-fields; and we sacrifice to both the protector and the Creator, to both Zarathushtra and the Lord.

3 And we sacrifice to both earth and heaven, and to the stormy wind that Mazda made, and to the peak of high Haraiti, and to the land, and all things good.

4 And we worship the Good Mind (in the living) and the spirits of the saints. And we sacrifice to the fish of fifty-fins, and to that sacred beast the Unicorn (?) which stands in Vouru-kasha, and we sacrifice to that sea of Vouru-kasha where he stands,

5 and to the Haoma, golden-flowered, growing on the heights; yea, to the Haoma that restores us, and aids this world's advance. We sacrifice to Haoma that driveth death afar,

6 and to the flood-streams of the waters, and to the great flights of the birds, and to the approaches of the Fire-priests, as they approach us from afar, and seek to gain the provinces, and spread the ritual lore. And we sacrifice to the Bountiful Immortals all!

Chapter 43

1 To each several man, to whom Mazda Ahura ruling at his will grant after the (petitioner's) will, I will after his will that he attain permanence and power, lay hold of Right - grant this, O Piety, - the destined gift of wealth, the life of the Good Thought,

2 and it shall be for him the best of all things. After his longing for bliss may one be given bliss, through the provident most holy spirit, O Mazda, even the blessings of Good Thought which thou wilt give through Right all the days with joy of enduring life.

3 May he attain to that which is better than the good, who would teach us the straight paths of blessedness in this life here of the body and in that of thought - true paths that lead to the world where Ahura Mazda dwells - a faithful man, well-knowing and holy like thee, O Mazda.

4 Then shall I recognize thee as strong and holy, O Mazda, when by the hand in which thou thyself dost hold the destinies that thou wilt assign to the Liar and the Righteous, by the glow of thy Fire whose power is Right, the might of Good Thought shall come to me.

5 As the holy one [spenta] I recognize thee, Mazda Ahura, when I saw thee in the beginning at the birth of Life, when thou madest actions and words to have their meed — evil for the evil, a good destiny for the good — through thy wisdom when creation shall reach its goal.

6 At which goal thou wilt come with thy holy Spirit, O Mazda, with Dominion, at the same with Good Thought, by whose action the settlements will prosper through Right. Their judgments shall Piety proclaim, even those of thy wisdom which none can deceive.

7 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me and asked me: "Who art thou? to whom dost thou belong? By what signs wilt thou appoint the days for questioning about thy possessions and thyself?"

8 Then I said to him: "To the first (question), Zarathushtra am I, a true foe to the Liar, to the utmost of my power, but a powerful support would I be to the Righteous, that I may attain the future things of the infinite Dominion, according as I praise and sing thee, O Mazda.

9 As the holy one I recognize thee, Mazda Ahura, when Good Thought came to me. To his question, "For which wilt thou decide" (I made reply). "At the gift of adoration to thy Fire, I will bethink me of Right so long as I have power.

10 Then show me Right, upon whom I call. (Mazda:) "Associating him with Piety, I have come hither. Ask us now what things are here for thee to ask. For thy asking is as that of a mighty one, since he that is able should make thee as a mighty one possessed of thy desire."

11 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when first by your words I was instructed. Shall it bring me sorrow among men, my devotion, in doing that which ye tell me is the best.

12 And when thou saidest to me, 'To Right shalt thou go for teaching', then thou didst not command what I did not obey: 'Speed thee, ere my Obedience come, followed by treasure-laden Destiny, who shall render to men severally the destiny of the two-fold award.'

13 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me to learn the state of my desire. Grant it me, that which none may compel you to allow, (the wish) for long continuance of blessed existence that they say is in thy Dominion.

14 If thy provident side, such as an understanding man who has the power would give to his friends, comes to me by the Dominion through Right, then I will bestir myself to set myself in opposition against the foes of thy Law, together with all those who are mindful of thy words.

15 As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when the best Tushna-Matay taught me to declare: "Let not men seek again and again to please the Liars, for they make all the righteous enemies."

16 And Zarathushtra himself, O Ahura, chooses each one of thy holiest Spirit, O Mazda. May Right be embodied full of life and strength! May Piety abide in the Dominion bright as the sun! May Good Thought give destiny to men according to their works!

Chapter 44

1 This I ask Thee, tell me truly, Ahura - as to prayer, how it should be to one of you. O Mazda Ahura, might one like thee teach to a friend such as I am, and through friendly Right give us support, that Good Thought may come to us.

2 This I ask Thee, tell me truly, Ahura - whether at the beginning of the Best Existence the recompenses shall bring blessedness to him that meets with them. Surely he, O Right, the holy one, who watches in his spirit the transgression of all, if himself the benefactor of all that lives, O Mazda.

3 This I ask Thee, tell me truly, Ahura. Who is by generation the Father of Right, at the first? Who determined the path of sun and stars? Who is it by whom the moon waxes and wanes again? This, O Mazda, and yet more, I am fain to know.

4 This I ask Thee, tell me truly, Ahura. Who upholds the earth beneath and the firmament from falling? Who the waters and the plants? Who yoked swiftness to winds and clouds? Who is, O Mazda, creator of Good Thought?

5 This I ask Thee, tell me truly, Ahura. What artist made light and darkness? What artist made sleep and waking? Who made morning, noon, and night, that call the understanding man to his duty?

6 This I ask Thee, tell me truly, Ahura - whether what I proclaim is verily the truth. Will Right with its actions give aid (at the last)? will Piety? Will Good Thought announce from the Dominion? For whom hast thou made the pregnant cow that brings good luck?

7 This I ask Thee, tell me truly, Ahura. Who created together with Dominion the precious Piety? Who made by wisdom the son obedient to his father? I strive to recognize by these things thee, O Mazda, creator of all things through the holy spirit.

8 This I ask Thee, tell me truly, Ahura. I could keep in mind thy design, O Mazda, and understand aright the maxims of life which I ask of Good Thought and Right. How will my soul partake of the good that gives increase?

9 This I ask Thee, tell me truly, Ahura - whether for the Self that I would bring to perfection, that of the man of insight, the Lord of Dominion would make promises of the sure Dominion, one of thy likenesses, O Mazda, who dwells in one abode with (Right) and Good Thought.

10 This I ask Thee, tell me truly, Ahura. The Religion which is best for (all) that are, which in union with Right should prosper all that is mine, will they duly observe it, the religion of my creed, with words and action of Piety, in desire for thy (future) good things, O Mazda?

11 This I ask Thee, tell me truly, Ahura - whether Piety will extend to those to whom thy Religion shall be proclaimed? I was ordained at the first for this by thee; all others I look upon with hatred of spirit.

12 This I ask Thee, tell me truly, Ahura. Who among those with whom I would speak is a righteous man, and who a liar? On which side is the enemy? (On this), or is he the enemy, the Liar who opposes thy blessings? How shall it be with him? Is he not to be thought of as an enemy?

13 This I ask Thee, tell me truly, Ahura - whether we shall drive the Lie away from us to those who being full of disobedience will not strive after fellowship with Right, nor trouble themselves with counsel of Good Thought.

14 This I ask Thee, tell me truly, Ahura - whether I would put the Lie into the hands of Right, to cast her down by the words of thy lore, to work a mighty destruction among the Liars, to bring torments upon them and enmities, O Mazda.

15 This I ask Thee, tell me truly, Ahura - if thou hast power over this to ward off from me through Right, when the two opposing hosts meet in battle according to those decrees which thou wilt firmly establish. Whether is it of the twain that thou wilt give victory.

16 This I ask Thee, tell me truly, Ahura. Who is victorious to protect by thy doctrine (all) that are? By vision assure me how to set up the judge that heals the world. Then let him have Obedience coming with Good Thought unto every man whom thou desirest, O Mazda.

17 This I ask Thee, tell me truly, Ahura - whether through you I shall attain my goal, O Mazda, even attachment unto you, and that my voice may be effectual, that Welfare and Immortality may be ready to unite according to that promise with him who joins himself with Right.

18 This I ask Thee, tell me truly, Ahura - whether I shall indeed, O Right, earn the reward, even ten mares with a stallion and a camel, which was promised to me, O Mazda, as well as through thee, the future gift of Welfare and Immortality.

19 This I ask Thee, tell me truly, Ahura. He that will not give the reward to him that earns it, even to the man who fulfilling his word gives him (what he undertook) - what penalty shall come to him for the same at the present? I know that which shall come to him at the last.

20 Have the Daevas ever exercised good dominion? And I ask of those who see how for the Daevas' sake the Karapan and the Usij give cattle to violence, and how the Kavi made them continually to mourn, instead of taking care that they make the pastures prosper through Right.

Chapter 45

1 I will speak forth: hear now and hearken now, ye from near and ye from far that desire (instruction). Now observe this in your mind, all of you, for he is revealed. Never shall the false Teacher destroy the Second Life, the Liar, in perversion by his tongue into evil belief.

2 I will speak of the Spirits twain at the first beginning of the world, of whom the holier spoke thus to the enemy: "Neither thought, nor teachings, nor wills, nor beliefs, nor words, nor deeds, nor selfs, nor souls of us twain agree".

3 I will speak of that which Mazda Ahura, the all-knowing, revealed to me first in this (earthly) life. Those of you that put not in practice this word as I think and utter it, to them shall be woe at the end of life.

4 I will speak of what is best for the life. Through Asha I have come to know, O Mazda, who created it (the life), the father of active Good Thought: but his daughter is the good-working Armaiti. The all-observant Ahura is not to be deceived.

5 I will speak of that which (he), the Holiest declared to me as the word that is best for mortals to obey; while he said: "they who for my sake render him obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit [Spenta Mainyu -JHP]" - (he) Mazda Ahura.

6 I will speak of him who is the greatest of all, praising him, O Right, who is bounteous to all that live. By the holy spirit let Mazda Ahura hearken, in whose Adoration I have been instructed by Good Thought. By his wisdom let him teach me what is best,

7 Even he whose two awards, whereof he ordains, men shall attain, who so are living or have been or shall be. In immortality shall the soul of the righteous be joyful, in perpetuity shall be the torment of Liars. All this doth Mazda Ahura appoint by his Dominion.

8 Him thou shouldst seek to win for us by hymns of adoration (in thy mind): "Now indeed have I seen it with mine eye, (the Kingdom) of the good spirit [Spenta Mainyu - JHP] and of (good) action and word, since I have learnt to know Mazda Ahura through Right". Let us offer him homage in the House of Song [Heaven].

9 Him thou shouldst seek to propitiate for us together with Good Thought, who at his will maketh us weal or woe. May Mazda Ahura by his Dominion bring us to work, for prospering our beasts and our men, so that we may through Right have familiarity with Good Thought.

10 Him thou shouldst seek to exalt with prayers of piety, him that is called Mazda Ahura for ever, for that he hath promised through his own Right and Good Thought that Welfare and Immortality shall be for us in his Dominion strength and perpetuity in his house.

11 Whoso therefore in the future lightly esteemeth the Daeva and those mortals that lightly esteem him - even all others save that one who highly esteemeth him, - unto his shall the holy Daena of the future deliverer, as lord of the house, be friend, brother or father, O Mazda Ahura.

Chapter 46

1 To what land shall I go to flee, whither to flee? From nobles and from my peers they sever me, nor are the people pleased with me [.....], nor the Liar rulers of the land. How am I to please thee, Mazda Ahura?

2 I know wherefore, O Mazda, I have been unable (to achieve) anything. Only a few herds are mine (and therefore it is so) and because I have got but few people. I cry unto thee, see thou to it, O Ahura, granting me support a friend gives to friend. Teach me through the Right what the acquisition of Good Thought is.

3 When, Mazda, shall the sunrisings come forth for the worlds winning of Right, through the powerful teachings of the wisdom of the future Deliverers? Who are they to whose help Good Thought shall come? I have faith that thou wilt thyself fulfill this for me, O Ahura.

4 The Liar stays the supporter of Right from prospering the cattle in district and province, infamous that he is, repellent in his actions. Whoso, Mazda, robs him of dominion or of life, he shall go before and prepare the ways of the good belief.

5 If an understanding man should be able to hold one who comes over from his vow and his ties of faith, himself having brought him thereto, and living according to the ordinance, a righteous man (converting) a Liar - then shall he, when he is sure of him, tell it to the nobles, that they may protect him from injury, O Mazda Ahura.

6 But whoso when thus approached should refuse his aid, he shall go to the abodes of the company of the Liar. For he is himself a Liar, who is very good to a Liar, he is a righteous man to whom a righteous man is dear, since thou hast created men's Selves in the beginning, O Ahura.

7 Whom, O Mazda, can one appoint as protector for one like me, when the Liar sets himself to injure me, other than Thy Fire and Thy Thought, through actions of which twain the Right will come to maturity, O Ahura? In this lore do thou instruct my very self.

8 Whoso is minded to injure my possessions, from his actions may no harm come to me! Back upon himself may they come with hostility, against his own person, all the hostile (acts), to keep him far from the Good Life, Mazda, not from the ill!

9 Who is it, the faithful man he, who first taught that we honor thee as mightiest to help, as the holy righteous Lord over action? What thy Right made known, what the Ox-Creator made known to Right, they would fain hear through thy Good Mind.

10 Whoso, man or woman, doeth what thou, Mazda Ahura, knowest as best in life, as destiny for what is Right (give him) the Dominion through Good Thought. And those whom I impel to your adoration, with all these will I cross the Bridge of the Separator.

11 By their dominion the Karapans and the Kavis accustomed mankind to evil actions, so as to destroy Life. Their own soul and their own self shall torment them when they come where the Bridge of the Separator is, to all time dwellers in the House of the Lie.

12 When among the laudable descendants and posterity of the Turanian Fryana the Right ariseth, through activity of Piety that blesseth substance; then shall Good Thought admit them, and Mazda Ahura give them protection at the Fulfillment.

13 Whoso among mortals has pleased Spitama Zarathushtra by his willingness, a man deserving of good fame, to him shall Mazda Ahura give Life, to him shall Good Thought increase substance, him we account to be a familiar friend with your Right.

14 O Zarathushtra, what righteous man is thy friend for the great covenant? Who wills to have good fame? It is the Kava Vishtaspa at the consummation. Those whom thou wilt unite in one house with thee, these will I call with words of Good Thought.

15 Ye Haechataspa Spitamas, I will declare unto ye so that ye can discern the wise and the unwise. ... Through these actions ye shall acquire Right according to the primeval laws of Ahura.

16 Frashaoshtra Hvogva, go thou thither with those faithful whom we both desire to be in blessedness, where with Right is united Piety, where the Dominion is in possession of Good Thought, where Mazda Ahura dwells to give it increase.

17 When, O Jamaspa Hvogva, when I recount your wrongs not your successes, (and) with your obedience the prayers of your loyalty, (before him) who shall separate the wise and the unwise through his prudent counselor the Right, even he, Mazda Ahura.

18 He that holds unto me, to him I promise what is best in my possession through the Good Thought, but enmities to him that shall set himself to devise enmity to us, O Mazda and the Right, desiring to satisfy your will. That is the decision of my understanding and thought.

19 He who accomplisheth for me, even Zarathushtra, in accordance with Right that which best agrees with my will, to him as earning the reward of the Other Life shall be that of two pregnant cows, with all things whereon his mind is set. These things will thou bring to pass for me who best knowest how, O Mazda.

Chapter 47

1 For his holy Spirit and for Best Thought, deed, and word, in accordance with Right Mazda Ahura with Dominion and Piety shall give us Welfare and Immortality.

2 The best (work) of this most holy Spirit he fulfills with the tongue through words of Good Thought, with work of his hands through the action of Piety, by virtue of this knowledge: he, even Mazda, is the Father of Right.

3 Thou art the holy Father of this Spirit, which has created for us the luck-bringing cattle, and for its pasture to give it peace (has created) Piety, when he had taken counsel, O Mazda, with Good Thought.

4 From this Spirit have Liars fallen away, O Mazda, but not the Righteous. Whether one is lord of little or of much, he is to show love to the righteous, but be ill unto the Liar.

5 And all the best things which by this Holy Spirit thou hast promised to the righteous, O Mazda Ahura, shall the Liar partake of them without thy will, who by his actions is on the side of Ill Thought?

6 Through this holy Spirit, Mazda Ahura, and through the Fire thou wilt give the division of good to the two parties, with support of Piety and Right. This verily will convert many who are ready to hear.

Chapter 48

1 When at the Recompensings the Right shall smite the Liar, so that what was long since made known shall be assigned to eternity to Daevas and men, then will it exalt with thy blessings, Ahura, him who prays to thee.

2 Tell me, for thou art he that knows, O Ahura: - shall the Righteous smite the Liar before the retributions come which thou hast conceived? That were indeed a message to bless the world.

3 For him that knows, that is the best of teachings which the beneficent Ahura teaches through the Right, he the holy one, even thyself, O Mazda, that knows the secret lore through the wisdom of Good Thought.

4 Whoso, O Mazda, makes his thought (now) better, (now) worse, and likewise his Self by action and by word, and follows his own inclinations, wishes, and choices, he shall in thy purpose be in a separate place at last.

5 Let good rulers rule us, not evil rulers with the actions of the Good Lore, O Piety! Perfect thou for man, O thou most good, the future birth, and for the cow skilled husbandry. Let her grow fat for our nourishing.

6 She (Armaiti) will give us peaceful dwelling, she will give lasting life and strength, she the beloved of Good Thought. For it (the cattle) Mazda Ahura made the plants to grow at the birth of the First Life, through Right.

7 Violence must be put down! against cruelty make a stand, ye who would make sure of the reward of Good Thought through Right, to whose company the holy man belongs. His dwelling place shall be in thy House, O Ahura.

8 Is the possession of thy good Dominion, Mazda, is that of thy Destiny assured to me Ahura? Will thy manifestation, O thou Right, be welcome to the pious, even the weighing of actions by the Good Spirit [Spenta Mainyu -JHP]?

9 When shall I know whether ye have power, O Mazda and Right, over everyone whose destructiveness is a menace to me? Let the revelation of Good Thought be confirmed unto me; the future deliverer should know how his own destiny shall be.

10 When, O Mazda, will the nobles understand the message? When will thou smite the filthiness of this intoxicant, through which the Karapans evilly deceive, and the wicked lords of the lands with purpose fell?1

11 When, O Mazda, shall Piety come with Right, with Dominion the happy dwelling rich with pasture? Who are they that will make peace with the bloodthirsty Liars? To whom will the Lore of Good Thought come?

12 These shall be the deliverers of the provinces, who exert themselves, O Good Thought in their action, O Asha, to fulfill their duty, face to face with thy command, O Mazda. For these are the appointed smiters of Violence.

Chapter 49

1 Ever has Bendva been for me the greatest obstacle, I who desire to give satisfaction to those who are neglected, O Right, O Mazda. With good Ada come to me, support me firmly. Prepare for him (his) ruin, O Good Thought.

2 The perverter of this Bendva has long time impeded me, the Liar who has fallen away from Right. He cares not that holy Piety should be his, nor takes the counsel with Good Thought, O Mazda.

3 And in this belief (of ours), O Mazda, Right is laid down, for blessing, in the heresy the Lie, for ruin. Therefore I strive for the fellowship of Good Thought, I forbid all intercourse with the Liar.

4 They who make the increase of violence and cruelty with their tongues, the foes of cattle-nurture among its friends; whose ill deeds prevail, not their good deeds: these (shall be) in the house of the Daevas, (the place for) the Self of the Liar.

5 But he, O Mazda, - happiness and satiety be his who links his own Self with Good Thought, being through Right an intimate of Piety. And with all these (may I be) in Thy Dominion, Ahura.

6 I beseech you twain, O Mazda and the Right, to say what are the plans of your will, that we may discern how we might teach the Religion of such as you, O Ahura.

7 And this let Good Thought hear, O Mazda, let the Right hear, do thou also listen, O Ahura, which men of the brotherhood, what noble is it according to the Law who brings to the community fame.

8 On Frashaoshtra do thou bestow the most gladsome fellowship with the Right - this I ask thee, O Mazda Ahura - and on myself the hold on what is good in thy Dominion. To all eternity we would be thy messengers.

9 Let the helper hear the ordinance, he that is created to bring deliverance. The man of right words is no regarder of fellowship with the Liar, if they that are partakers of Right are to make their Selves partake in the best reward at the Judgment, O Jamaspa.

10 And this, O Mazda, will I put in thy care within thy House - the Good Thought and the souls of the Righteous, their worship, their Piety and zeal, that thou mayst guard it, O thou mighty Dominion, with abiding power.

11 But these that are of an evil dominion, of evil deeds, evil words, evil Self, and evil thought, Liars, the Souls go to meet them with evil food; in the House of the Lie they shall be meet inhabitants.

12 What help hast thou, O Right, for Zarathushtra that calls upon me? What hast thou, Good Thought? — for me who with praises seeks your favor, O Mazda Ahura, longing for that which is best in your possession.

Chapter 50

1 (Zarathushtra:) Can my soul count on any one for help? Who is there found for my herd, who for myself a protector, indeed, at my call other than the Right and thyself. O Mazda Ahura, and the Best Thought?

2 How, O Mazda, should one desire the luck-bringing cattle, one who would fain it would come to him with the pasture? (Mazda:) They that live uprightly according to the Right among the many that look upon the sun, those whom they stand in judgment, I will settle in the dwellings of the wise.

3 (Zarathushtra:) So this (reward) shall come to him through the Right, O Mazda, (this reward) which by the Dominion and Good Thought he promised, whomsoever by the power of his Destiny prospers the neighboring possession that now the Liar holds.

4 I will worship you with praise, O Mazda Ahura, joined with Right and Best Thought and Dominion, that they, desired of pious men, may stand as Judges on the path of the obedient unto the House of Song.

5 Assured by you, O Mazda Ahura and Right, are the pointings of the hand - since you are well-disposed to your prophet - which shall bring us to bliss, together with visible manifest help.

6 The prophet Zarathushtra, O Mazda, who lifts up his voice in worship, as friend of Asha - may the Creator of Wisdom teach me his ordinances through Good Thought, that my tongue may have a pathway.

7 For you I will harness the swiftest steeds, stout and strong, by the promptings of your praise, that ye may come hither, O Mazda, Right, and Good thought.

8 Ever with verses that are recognized as those of pious zeal I will come before you with outstretched hands, O Mazda, before you, O thou Right, with worship of the faithful man, before you with all the capacity of Good Thought.

9 With those prayers I would come and praise you, O Mazda and thou Right, with actions of Good Thought. If I be master of my own destiny as I will, then will I take thought for the portion of the wise in the same.

10 Those actions that I shall achieve and those done aforetime, and those, O Good Thought, that are precious in thy sight, the rays of the sun, the shimmering uprisings of the days, all is for your praise, O thou Right and Mazda Ahura.

11 Your praiser, Mazda, will I declare myself and be, so long, O Right, as I have strength and power. May the Creator of the world accomplish through Good Thought its fulfillment of all that most perfectly answers to his will.

Chapter 51

1 The good, the precious Dominion, as a most surpassing portion, shall Right achieve for him that with zeal accomplishes what is best through his actions, O Mazda. This will I now work out for us.

2 Before all, O Mazda Ahura, assure me the Dominion of your possession, O Right, and what is thine, O Piety. Your (Dominion) of blessing give through Good Thought to him that prays.

3 Let your ears attend to those who in their deeds and utterances hold to your words, Ahura and Right, to those of Good Thought, for whom thou, Mazda, art the first teacher.

4 Where is the recompense for wrong to be found, where pardon for the same? Where shall they attain the Right? Where is the holy Piety, where Best Thought? Thy Dominions, where are they, O Mazda?

5 All this (I) ask, whether the husbandman shall find cattle in accordance with Right, he that is perfect in action, a man of understanding, when he prays to him, who hath promised unto the Wise the true Judge, in that he is Lord of the two destinies...

6 Even he, Ahura Mazda, who through his Dominion appoints what is better than good to him that is attached to his will, but what is worse than evil to him that obeys him not, at the last end of life.

7 Give me, O thou that didst create the Ox and Waters and Plants, Welfare and Immortality, by the Highest Spirit, O Mazda, strength and continuance through Good Thought at the (Judge's) sentence.

8 Of these two things will I speak, O Mazda, - for one may speak to the wise, - the ill that is threatened to the Liar, and the happiness of him who clings to the Right. For he, the Prophet, is glad of every one who says this to the wise.

9 What recompense thou wilt give to the two parties by thy red Fire, by the molten metal, give us a sign of it in our souls - even the bringing of ruin to the Liar, of blessing to the Righteous.

10 Whoso, other than this one, seeks to kill me, Mazda, he is a son of the Lie's creation, ill-willed thus towards all that live. I call the Right to come to me with good destiny.

11 What man is friend to Spitama Zarathushtra, O Mazda? Who will let himself be counseled by Right? With whom is holy Piety? Or who as an upright man is intent on the brotherhood of Good Thought?

12 The Kavi's wanton did not please Zarathushtra Spitama at the Winter Gate, in that he stayed him from taking refuge with him, and when there came to him also (Zarathushtra's) two steeds shivering with cold.

13 Thus the Self of the Liar destroys for himself the assurance of the right Way; whose soul shall tremble at the Revelation on the Bridge of the Separator, having turned aside with deeds and tongue from the Path of Right.

14 The Karapans will not obey the statutes and ordinances concerning husbandry. For the pain they inflict upon the cattle, fulfill upon them through their actions and judgments that judgment which at the last shall bring them to the House of the Lie.

15 When Zarathushtra hath promised to the men of his brotherhood, (which) in the House of Song Ahura Mazda hath first attained, for all this I have looked through your blessings, Good Thought, and those of Right.

16 Kavi Vishtaspa hath the creed which the holy Mazda Ahura with Right hath devised, together with the dominion of the Brotherhood, and the path of Good Thought. So be it accomplished after our desire.

17 The fair form of one that is dear hath Frashaoshtra Hvogva promised unto me: may sovereign Mazda Ahura grant that she attain possession of the Right for her good Self.

18 This creed Jamaspa Hvogva chooses through Right, lordly in substance. This Dominion they (choose) who have part in Good Thought. This grant me, Ahura, that they may find in thee, Mazda, their protection.

19 The man himself, O Maidyoi-Maungha Spitama, hath set this before him after conceiving it in his own self. He that would see life indeed, to him will he make known what in actions by Mazda's ordinance is better during (this) existence.

20 Your blessings shall ye give us, all that are one in will, with whom Right, Good Thought, Piety, and Mazda (are one) according to promise, giving your aid when worshipped with reverence.

21 By Piety the man becomes Holy. Such person advances Right through his thinking, his words, his action, his Self. By Good Thought Mazda Ahura will give the Dominion. For this good Destiny I long.

22 He, I ween, that Mazda Ahura knoweth among all that have been and are, as one to whom in accordance with Right the best portion falls for his prayer, these will I reverence by their own names and go before them with honor.

Chapter 52

0 A PRAYER FOR SANCTITY AND ITS BENEFITS.

1 I pray with benedictions for a benefit, and for the good, even for the entire creation of the holy (and the clean); I beseech for them for the (generation which is) now alive, for that which is just coming into life, and for that which shall be hereafter. And (I pray for that) sanctity which leads to prosperity, and which has long afforded shelter, which goes on hand in hand with it, which joins it in its walk, and of itself becoming its close companion as it delivers forth its precepts,

2 bearing every form of healing virtue which comes to us in waters, appertains to cattle, or is found in plants, and overwhelming, all the harmful malice of the Daevas, (and their servants) who might harm this dwelling and its lord,

3 bringing good gifts, and better blessings, given very early, and later (gifts), leading to successes, and for a long time giving shelter. And so the greatest, and the best, and most beautiful benefits of sanctity fall likewise to our lot

4 for the sacrifice, homage, propitiation, and the praise of the Bountiful Immortals, for the bringing prosperity to this abode, and for the prosperity of the entire creation of the holy, and the clean, (and as for this, so) for the opposition of the entire evil creation. (And I pray for this) as I praise through Righteousness, I who am beneficent, those who are (likewise of a better mind).

5 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!(Y8.5)

6 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

7 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

8 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked. (Y8.8)

Chapter 53

1 (Zarathushtra) - The best possession known is of Zarathushtra Spitama, which is that Mazda Ahura will give him through Right the glories of blessed life unto all time, and likewise to them that practice and learn the words and actions of his Good Religion.

2 Then let them seek the pleasure of Mazda with thoughts, words, and actions, unto him praise gladly, and seek his worship, even Kava Vishtaspa, and Zarathushtra's son, the Spitamid, with Frashaoshtra, making straight the paths for the Religion of the future Deliverer which Ahura ordained.

3 Him, O Pouruchista, thou scion of Haechataspa and Spitama, youngest of Zarathushtra's daughters, hath (Zarathushtra) appointed as one to enjoin on them the fellowship with Good Thought, Right, and Mazda. So take counsel with thine own understanding, with good insight practice the holiest works of Piety.

4 (Jamaspa): Earnestly will I lead her to the Faith, that she may serve her father and her husband, the farmers and the nobles, as a righteous woman (serving) the righteous. The glorious heritage of Good Thought ... shall Mazda Ahura give to her for all time.

5 (Zarathushtra): Teachings address I to maidens marrying, and to you (bridegrooms) giving counsel. Lay them to heart and learn to get them within your Selves in earnest attention to the Life of Good Thought. Let each of you strive to excel the other in the Right, for it will be a prize for that one.

6 So is it in fact, ye men and women! Whatever happiness ye look for in the follower of the (...) that will be snatched away from his person. To them the Liars, crying 'woe', shall be ill-food, paradise shall be lost to them that despite righteousness. In such wise ye destroy for yourselves the Spiritual Life.

7 And to you shall accrue the reward of the Brotherhood - in so far as the most faithful zeal is in your flesh and blood - there where the spirit of the Liar, cringing and cowering, shall fall down into destruction. If you separate yourselves from the Brotherhood, then will 'woe!' be your word at the end of things.

8 So they whose deeds are evil, let them be deceived, and let them all howl, abandoned to ruin. Through good rulers let him bring death and bloodshed upon them and peace from these (their assaults) unto the happy villagers. Grief let him bring on those, he that is the greatest, with the lord of death; and soon let it be.

9 To men of evil creed belongs the place of corruption. They that set themselves to contemn the worthy, despising righteousness, forfeiting their own body. - Where is the Righteous Lord who shall rob them of life and freedom? Thine Mazda is the Dominion, whereby thou canst give to the right-living poor man the better portion.

Chapter 54

1 Let the Airyaman, the desired friend and peersman, draw near for grace to the men and to the women who are taught of Zarathushtra, for the joyful grace of the Good Mind, whereby the conscience may attain its wished-for recompense. I pray for the sacred reward of the ritual order which is (likewise so much) to be desired; and may Ahura Mazda grant it, (or cause it to increase).

2 We sacrifice to the Airyema-ishyo, the powerful, the victoriously smiting, the opponent of assaulting malice, the greatest of the sentences of the holy ritual order. And we sacrifice to the bounteous Gathas that rule supreme in the ritual, the holy (and august). And we sacrifice to the Praises of the Yasna which were the productions of the world of old.

Chapter 55

0 THE WORSHIP OF THE GATHAS AS CONCLUDED, THAT OF THE STAOTA YESNYA AS BEGINNING.

1 We present hereby and we make known, as our offering to the bountiful Gathas which rule (as the leading chants) within (the appointed times and seasons of) the Ritual, all our landed riches, and our persons, together with our very bones and tissues, our forms and forces, our consciousness, our soul, and Fravashi.

2 That which Gathas (may) be to us, which are our guardians and defenders, and our spiritual food, yea, which (may) be to our souls both food and clothing, such are these Gathas to us, guardians, and defenders, and (spiritual) food, even such they are, both food and clothing to the soul. And (may) they be to us (for this our offering) abundant givers of rewards, and just and righteous ones, for the world beyond the present, after the parting of our consciousness and body.

3 And may these (Praises of the Offering) come forth, and appear for us with power and victorious assault, with health and healing, with progress, and with growth, with preparation and protection, with beneficence and sanctity, and abounding with gifts toward him who can understand; yea, let them appear (with free liberality to the enlightened), let them appear as Mazda, the most beneficent, has produced them, He the one who is victorious when He smites, and who helps the settlements advance, for the protection, and the guarding of the religious order of the settlements which are now being furthered, and of those which shall bring salvation to us, and for the protection of the entire creation of the holy (and the clean).

4 And may'st thou, (O Asha! who abidest within the Gathas), give to every holy man who comes with this prayer for a blessing, and endeavoring to help himself, according to his good thoughts, and words, and deeds.

5 We are therefore worshipping both the (divine) Righteousness and the Good Mind, and the bountiful Gathas, that rule as the leading chants within (the times and the seasons of) the holy ritual order.

6 And we worship the Praises of the Yasna which were the production of the ancient world, those which are (now) recollected and put in use, those which are now learned and taught, those which are being held (in mind, and so) repeated, those remembered and recited, and those worshipped, and thus the ones which further the world through grace in its advance. And we worship the part(s) of the Praises of the Yasna, and their recitation as it is heard, even their memorized recital, and their chanting, and their offering (as complete).

Chapter 56

0 INTRODUCTION TO THE SROSH YASHT.

1 Let Sraosha (the listening Obedience) be present here for the worship of Ahura Mazda, the most beneficent, and holy, of him) who is desired by us as at the first, so at the last; and so again may attentive Obedience be present here for the worship of Ahura Mazda, the most beneficent and the holy who (is so) desired by us.

2 (Yea), let Sraosha (the attentive Obedience) be present here for the worship of the good waters, and for the Fravashis of the saints which are so desired by us, [and for (their) souls], as at the first, so at the last. And thus again may Sraosha (the listening Obedience) be present here for the worship of the good, waters, and for the Fravashis of the saints, which are so desired by us, [(and) for (their) souls].

3 Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea, let the good Obedience be here for the worship of the good and bountiful Immortals who rule aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May Sraosha (Obedience) be here present for the worship of the good waters, he the good and the holy, as at the first, so at the last.

4 And so again may Sraosha, (Obedience) the good, be present here for the worship of the good waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed and the stately, who smites with victory, and who furthers the settlements in their advance, the holy lord of the ritual order.

Chapter 57

0 THE SROSH YASHT.

1 A blessing is Righteousness (called) the Best, &c. Propitiation be to Sraosha, Obedience the blessed, the mighty, the incarnate word of reason, whose body is the Mathra, him of the daring spear, devoted to the Lord, for (his) sacrificial worship, homage, propitiation, and praise.

2 We worship Sraosha, (Obedience, the blessed, the stately, him who smites with the blow of victory, and who furthers the settlements, the holy, (ruling) as the ritual lord. Him do we worship, who in the creation of Mazda the first adored Ahura, with the Baresman spread, who worshipped the Bountiful Immortals (first), who worshipped both the protector and the Creator, who are (both) creating all things in the creation.

3 For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters, and the good Blessedness, the lofty, and Nairya-sangha, the stately; and may he draw near to us to aid us, he who smites with victory, Obedience the blessed!

4 We worship Sraosha, Obedience the blessed, and that lofty Lord who is Ahura Mazda Himself, Him who has attained the most to this our ritual, Him who has approached the nearest to us in our celebrations. And we worship all the words of Zarathushtra, and all the deeds well done (for him), both those that have been done (in times gone by), and those which are yet to be done (for him in times to come).

5 We worship Sraosha (Obedience) the blessed and the stately, him who smites with the blow of victory, who prospers the settlements, the holy ritual lord,

6 who first spread forth the Baresman, and the three bundles, and the five bundles, and the seven bundles, and the nine, till it was heaped for us knee-high, and to the middle of the thighs, for the Bountiful Immortals, for their worship, and their homage, and their propitiation, and their praise. For his splendor and his glory, for his might, and the blow which smites with victory, I will worship him with the Yasna of the Yazads, with a Yasna loud intoned, him Obedience the blessed, with the consecrated waters.

7 We worship Sraosha (Obedience) the blessed, the stately, who smites with the blow of victory, who furthers the settlements, the holy ritual chief.

8 Who first chanted the Gathas, the five Gathas of Zarathushtra, the Spitama, the holy (with the fashion) of their metres, and after the well-constructed order of their words, together with the Zand which they contain, and the questions which they utter, and the answers which they give, for the Bountiful Immortals, for their sacrifice and homage, their propitiation, and their praise. For his splendor and his glory, for his might....

9 We worship Sraosha (Obedience) the blessed and the stately, who smites with the blow of victory, and who furthers the settlements, the holy ritual chief,

10 who for the poor among (our) men and women built a mighty house, who after sunset, and with his leveled battle-ax, smites Aeshema bloody wounds, and having struck the head, casts him lightly (?) (to the earth), as the stronger (smites) the weaker. For his splendor and his glory, for his might....

11 We worship Sraosha, Obedience the blessed and the stately, him who smites with the blow of victory, who furthers the settlements, the holy ritual chief, as the energetic, and the swift, the strong, the daring (and redoubted) hero,

12 who comes back from all his battles (and comes from them) a conqueror, who amid the Bountiful ImmortaIs sits as companion at their meeting. For his splendor and his glory, for his might....

13 We worship Sraosha (Obedience) the blessed, who is the strongest and most persistent of the youths, the most energetic, and the swiftest, who of all the youths strikes most with terror I from afar (?). [Be ye desirous, O ye Mazdayasnians! of the Yasna of Obedience the blessed.]

14 Far from this house, this village, and this tribe, and from this country, the evil and destructive terrors (shall) depart. In the dwelling of that man in whose abode Obedience the blessed, who smites victoriously, is satisfied and welcomed, there is that holy man who thus contents him (most) forward in the thinking better thoughts, in the speaking truthful ritual) words, and in the doing holy deeds. For his splendor and his glory, for his might....

15 We worship Sraosha (Obedience) the blessed and the stately, who is the conqueror of the Kayadha, and the Kaidhya, who was the smiter of the Lie-demon of the Daevas, the one veritably powerful, the destroyer of the world, who is the guardian and watchman over all the migrations (?) of the tribes.

16 Who sleeplessly and vigilant guards the creatures of Ahura, who sleeplessly and with vigilance saves them, who with halberd raised on high guards all the corporeal world after setting of the sun,

17 who has never slept in quiet since the two Spirits made the worlds, [the bounteous and the evil one] who guards the homes of Asha, who battles all (?) the days long and the nights with all the Daevas [(Pazand) the Mazanian],

18 nor terror-stricken does he turn in affright before (their power); but before him all the Daevas turn in affright against their will, and rush to darkness in their fear. For his splendor and his glory, for his might....

19 We worship Sraosha (Obedience) the blessed, whom Haoma worshipped on the highest height of high Haraiti, he Haoma, the reviver, and the healer, the beautiful, the kingly, of the golden eye,

21 We worship Sraosha (Obedience) the blessed, whose house stands with its thousand pillars, as victorious, on the highest height of high Haraiti, self-lighted from within, star-studded from without,

23 We worship Sraosha (Obedience) the blessed, by whose might and victorious power, and wise conduct, and (full) knowledge, the Bountiful Immortals descend upon this earth of seven quarters.

24 Who as teacher of the law will stride forth upon this earth with its dwellers in the body, and ruling as he will. And in this Religion, Ahura Mazda has been confessed with faith, and the Good Mind likewise with Him, and Righteousness the Best, and Khshathra-vairya, and Piety the Bounteous, and the Universal Weal and Immortality; and the question to the Lord is asked, and Mazda's lore (is written).

25 O Sraosha (Obedience), thou blessed one, and stately! protect us for the lives; yea, for both, (for that) of this world which is corporeal, and for the world of mind, against unhappy death, and the remorseless Wrath of rapine, against the hosts with ill-intent, who lift their bloody spears against us; yea, against their assaults whom the Wrath-demon will set on, and Vidhatu, demon-made.

26 Therefore may'st thou, O Sraosha, the blessed and the stately! grant swiftness to our teams, soundness to our bodies, and abundant observation of our foes, and their smiting (as we mark them), and their sudden death. For his splendor and his glory, for his might....

27 We worship Sraosha (Obedience) the blessed, whom four racers draw in harness, white and shining, beautiful, and powerful, quick to learn, and fleet, obeying before speech, heeding orders from the mind, with their hoofs of horn gold-covered,

28 fleeter than (our) horses, swifter than the winds, more rapid than the rain(-drops as they fall); yea, fleeter than the clouds, or well-winged birds, or the we shot arrow as it flies,

29 which overtake these swift ones all, as they fly after them pursuing, but which are never overtaken when they flee, which plunge away from both the weapons (hurled on this side and on that) and draw Sraosha with them, the good Sraosha and the blessed; which from both the weapons (those on this side and on that) bear the good Obedience the blessed, plunging forward in their zeal, when he takes his course from India on the East, and when he lights down in the West. For his splendor and his glory, for his might....

30 We worship Obedience the blessed and the stately, who though lofty and so high, yea, even to the girdle, yet stoops to Mazda's creatures,

31 who thrice within the day, and three times of a night, will drive on to that Karshvar Hvaniratha, called the luminous, as he holds in both the hands and poizes his knife-like battle-ax, which flies as of itself, and to cleave the Daevas' skulls,

32 to hew down Angra Mainyu, the wicked, and to hew down Rapine of the bloody spear, to hew down the Daevas of Mazendran, and every Demon-god. For his splendor and his glory, for his might....

33 We worship Sraosha (Obedience) the blessed and the stately, him who smites with victory, both here and not here, and on this entire earth. And we worship all the (gifts) of Sraosha (Obedience) the blessed, the mighty, and the strong, whose body is the Mathra. Yea, we worship (all the martial gifts) of Sraosha (Obedience) the mighty, both armed with shielding armor, and a warrior strong of hand, skull-cleaver of the Daevas, conquering the endowments of the conqueror, the holy conqueror of the conqueror, and (his) victorious powers, and he Ascendancy which it bestows, and we worship this Ascendancy of Sraosha's (the same which conquers theirs); and that of Arshti do we praise as well.

Chapter 58

1 (Introduction.) (To the increase of our homage and praise of God) we offer this service which, as our defense, may shield us, which is worship with its beneficent results; and Blessedness is with it of a verity, and Piety as well. [(Pazand) and of this worship the results here mentioned are the well-thought thought, the word well spoken, and the deed well done]; and let this our worship shelter us from the Daeva and from the evil-minded man.

2 And to this worship do we confide our settlements and persons for protection and care, for guarding, and for oversight;

3 and in this worship will we abide, O Ahura Mazda! and with joy. In this worship do we exercise our choices; and to it will we approach, and to it will we belong; yea, to revering worship will we confide our settlements and persons for protection, and for care, for guarding, and for oversight, to such worship as is the praise of such as You.

4 The owner of herds is the righteous (one), and he is victorious when he strikes, and thus he is the best; [(Pazand) we therefore offer (this) service (for herd-owners)] for the herd-owner is the father of the Kine by the help of him who follows the ritual order: and he is the father of the holy man as well, and of the sanctified creation. He is in verity the bestower of blessings, and to him, O Ye Bountiful Immortals! we render, (and his do we make) Your greatness, Your goodness, and Your (spiritual) beauty, and let this man, the cattle-owner, approach to guard over us; and may he be our watchman together with the Righteous Order, and with store for our nourishment and full generous liberality, together with sharing of the goods, with gentleness, and with Ahura Mazda's sacred Fire!

5 O Ye Bountiful Immortals! as Ye have made us, so do Ye save us, holy men, and saintly women (as we are, and steadfast in the faith)l. Save us, O Ye Bountiful Immortals! Ye who rule aright, and who dispose (of all) aright, for none other do I know, save You; then with Your Righteousness do Ye save us.

6 And we offer hereby our thoughts, and words, and actions, our herds, and men, to the Bountiful Spirit. And may the creative stars of Ahura Mazda, the Creator, shine down on us, and round about us with full herds and healthy settlements, with healthy herds and healthy men, and with all in vigor, and endowed with the blessing of the Lord.

7 Praise to Thee, O Fire of Ahura Mazda I may'st thou come to (us in) the greatest one of the engrossing interests for the help of the great (effort), for the joy-producing grace of the great (interest of our cause); grant us both Weal and Deathlessness!

8 We sacrifice to the entire collection of the Praises of the Yasna, with the careful structure of their language which has reached the most its object. And we offer (our homage) in our celebrations to Thy body, O Ahura Mazda! the most beautiful of forms, these stars, and to that one, the highest of the high [(Pazand) such as the sun was called]. Yea, we worship the Praises of the Yasna which were the production of the world of old.

Chapter 59

0 MUTUAL BLESSINGS.

1 We worship the Creator Ahura Mazda with our sacrifice, and the Bountiful Immortals who rule aright, and who dispose of all aright.(Y6.1)

2 And we worship the Asnya with our sacrifice, and Havani, Savanghi and Visya, the holy lords of the ritual order, and Mithra of the wide pastures, of the thousand ears, and myriad eyes, the Yazad of the spoken name, and we worship Raman Hvastra.(Y6.2)

3 And we worship Rapithwina with our sacrifice, and Fradat-fshu, and the Zantuma, and Righteousness the Best, and the Fire, Ahura Mazda's son, holy lords of the ritual order.(Y6.3)

4 And we worship Uzayeirina, and Fradat-vira, and Dahvyuma*, the holy lord of the ritual order, and that kingly Ahura, the radiant Napat-apam, of the fleet horses, and the water holy, and Mazda-made.(Y6.4)

5 And we worship Aiwisruthrima and Aibigaya in our sacrifice, the holy lord of the ritual order, and Fradat-vispam-hujyaiti and the Zarathushtrotema, the holy lord of the ritual order, and the good, heroic, bountiful Fravashis of the saints, and the women who bring forth many sons, and the Prosperous home-life which endures without reverse throughout the year, and Force which is well-shaped and stately, and the Blow which brings the victory, which is Ahura-given, and the Victorious Ascendency (which it secures).(Y6.5)

6 And we worship Ushahina with our sacrifice, and Berejya, and Nmanya, and Sraosha (Obedience) the blessed and the stately who smites with victory, and makes the settlements advance, and Rashnu, the most just, and Arshtat who makes the settlements advance and causes them to increase, the holy lords of the ritual order.(Y6.6)

7 And we worship the Mahya in our sacrifice, the new moon and the waning moon (the moon within) and the full moon which scatters night, the holy lord of the ritual order.(Y6.7)

8 And we worship the Yearly festivals in our sacrifice, Maidhya-zaremaya, Maidhyo-shema, Paitishhahya, and Ayathrima, the furtherer (or breeder), the spender of virile strength, and Maidhyairya, the holy lord of the ritual order, and Hamaspathmaedhaya, and the Seasons (in which they are).(Y6.8)

9 And we worship with our sacrifice all the lords of the ritual order, who are the thirty and three who approach the nearest around about us at Havani, who are the lords of Righteousness the Best, and whose observances were inculcated by Ahura Mazda, and uttered forth by Zarathushtra.(Y6.9)

10 And we worship Ahura and Mithra with our sacrifice, the lofty, and imperishable, and holy two, and the stars, moon, and sun, among the plants of the Baresman, and Mithra, the province-lord of all the provinces, even Ahura Mazda, the radiant, the glorious, and the good, valiant, and bountiful Fravashis of the saints.(Y6.10)

11 We worship thee, the Fire, O Ahura Mazda's son! We worship the fire Berezi-savangha (of the lofty use), and the fire Vohu-fryana (the good and friendly), and the fire Urvazishta (the most beneficial and most helpful), and the fire Vazishta (the most supporting), and the fire Spenishta (the most bountiful), and Nairya-sangha the Yazad of the royal lineage, and that fire which is the house-lord of all houses and Mazda-made, even the son of Ahura Mazda, the holy lord of the ritual order, with all the fires.(Y17.11)

12 And we worship the good and best waters Mazda-made, holy, all the waters Mazda-made and holy, and all the plants which Mazda made, and which are holy.(Y17.12)

13 And we worship the Mathra-spenta (the bounteous word-of-reason), the Zarathushtrian law against the Daevas, and its long descent.(Y17.13)

14 And we worship Mount Ushi-darena which is Mazda-made and shining with its holiness, and all the mountains shining with holiness, and of abundant glory, and which Mazda made ---.(Y17.14)

15 And we worship the good and pious prayer for blessings,(Y17.15)

16 and these waters and (these lands), (Y17.16)

17 and all the greatest chieftains, lords of the ritual order;(Y17.17)

18 I praise, invoke, and weave my hymn to the good, heroic, and bountiful Fravashis of the saints; (and having invoked these, then) we worship the Nmanyas, and the Visyas, and the Zantumas, and the Dahvyumas, and the Zarathushtrotemas. (Y26.1)

19 And of all these prior Fravashis, we worship here the Fravashi of Ahura Mazda, which is the greatest and the best, the most beautiful and the firmest, the most wise and the best in form, and the one that attains the most its ends because of Righteousness. (Y26.2)

20 And (having invoked them) hither, we worship the good, heroic, bountiful Fravashis of the holy ones, those of the Bountiful Immortals, the brilliant, of effective glance, the lofty, the devoted, the swift ones of the creatures of Ahura who are imperishable and holy. (Y26.3)

21 And (having invoked them) hither, we worship the spirit and conscience, the intelligence and soul and Fravashi of those holy men and women who early heard the lore and commands (of God), and loved and strove after Righteousness, the ritual truth; and we worship the soul of the Kine of blessed gift. (Y26.4)

22 And (having invoked it) hither, we worship the Fravashi of Gaya Maretan [Gayomard] the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint. (Y26.5)

23 And (having invoked them) hither, we worship the life, conscience, intelligence, soul and Fravashi of the next of kin, of the saints male and female who have striven after the ritual truth, which are those of the dead and living saints, and which are those also of men as yet unborn, of the future prophets who will help on the renovation, and complete the human progress, with them all. (Y26.6)

24 And (having invoked them) hither, we worship the souls of the dead [(Pazand) which are the Fravashis of the saints]; and of all the next of kin who have passed away in this house, of the Aethra-paitis (the teachers) and of the disciples; yea, of all holy men and women; (Y26.7)

25 and we worship the Fravashis of all the holy teachers and disciples; and of all the saints both male and female. (Y26.8)

26 (And having invoked them) hither we worship the Fravashis of all the holy children who fulfill the deeds of piety; and we worship the Fravashis of the saints within the province; and those of the saints without the province. (Y26.9)

27 We worship the Fravashis of (those) holy men and holy women; we worship all the good, heroic, bountiful Fravashis of the saints from Gaya Maretan [Gayomard] (the first created) to the Saoshyant, the victorious. (Y26.10)

28 We worship Verethraghna, the Ahura-made, the victorious blow; and we worship the Saoshyant, who smites with victory; and we sacrifice to this Baresman with its Zaothra and its girdle (which is its band) and which is spread with sanctity. And we sacrifice to (our) own soul(s), and to (our) own Fravashi(s).

29 (Y17.19) ????

30 (The Ratu speaks): O thou good (servant of the Lord)! may that be thine which is better than the good; may'st thou acquire that which is (thine) own in the Zaothra; may'st thou attain to that reward which the Zaotar has been obtaining, who is far advanced in his good thoughts, and words, and deeds.

31 (The Zaotar speaks): May that happen to you (likewise) which is better than the good, and may that not happen which is worse than the evil, and may that likewise not be my lot.

32 As (our) Ahu (is) excellent, so (is our) Ratu (one who rules) from his Righteousness, a creator of mental goodness, and of life's actions done for Mazda, and the Kingdom (is) to Ahura which to the poor will offer a nurturer. A blessing is Asha called the Best, &c. We sacrifice to the Ahuna-vairya; we sacrifice to Asha Vahishta the most beautiful, the Bountiful Immortal. And we sacrifice to the Fshusho-mathra, the by-spoken. And we sacrifice to the entire collection of the Praises of the Yasna; (yea), to the Yasna Praises which were instituted in the world of yore.

Chapter 60

0 PRAYERS FOR THE DWELLING OF THE SACRIFICER.

1 Thus that better than the good may he approach, who shows to us straight paths of profit appertaining to this bodily life and to the mental likewise, in the eternal (?) realms where dwells Ahura; yea, may he approach it, who is Thy worthy servant, and good citizen, O Great giver Lord!

2 May these blessings approach this house, which are the wise perceptions of the saints, the sacred blessings bestowed through the ritual, their guileless characteristics, together with their recognition of what is due; and may the Righteous Order appear for this village, and the Divine Sovereign Power, together with the benefit and glorious welfare (which ensues),

3 And with these the long enduring prominence of this Religion of Ahura's, the Zarathushtrian Faith. And may the Kine be now with greatest speed within (the farm-yard of) this house, most speedily may the rewarded sanctity and the strength of the holy man be here, most speedily as well Ahura's lore.

4 And may the good and heroic and bountiful Fravashis of the saints come here, and may they go hand in hand with us with the healing virtues of (their) blessed gifts as wide-spread as the earth, as far-spread as the rivers, as high-reaching as the sun, for the furtherance of the better men, for the hindrance of the hostile, and for the abundant growth of riches and of glory.

5 May Sraosha (Obedience) conquer disobedience within this house, and may peace triumph over discord here, and generous giving over avarice, reverence over contempt, speech with truthful words over lying utterance. May the Righteous Order gain the victory over the Demon of the Lie.

6 As in this (house) the Bountiful Immortals seek for good Yasnas and good praises from the blessed Sraosha (who governs here), and as they seek for (one) good sacrifice and act of homage (more especially their own) which is a good offering (to them) for (our) salvation, and a good offering in praise, together with a long continued offering of the entire self,

7 let not then (their) brilliant glory ever desert this house, nor the bright abundance, nor an illustrious offspring legitimately born, nor that long continued companionship which is the furtherance of that good blessedness which teaches concerning glory.

8 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power!(Y8.5)

9 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

10 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

11 In order that our minds may be delighted, and our souls the best, let our bodies be glorified as well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints as devoted to Ahura,

12 and accompanied by Asha Vahishta (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal!

Chapter 61

1 Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings,

2 for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and of the individual Kahvaredha the male, and the female (to the last individual of each),

3 and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants.

4 Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.

5 And how shall we drive the Demon of the Lie from hence from us? Aye, how shall we, the prophets who are yet to serve and save (thy people), drive the Druj from hence, so that we, having power over her as being utterly without power, may drive her hence with blow from the seven Karshvars, for the encounter with, and for the dislodgment of the entire evil world?

Chapter 62

0 TO THE FIRE.

1 I offer my sacrifice and homage to thee, the Fire, as a good offering, and an offering with our hail of salvation, even as an offering of praise with benedictions, to thee, the Fire, O Ahura Mazda's son! Meet for sacrifice art thou, and worthy of (our) homage. And as meet for sacrifice, and thus worthy of our homage, may'st thou be in the houses of men (who worship Mazda). Salvation be to this man who worships thee in verity and truth, with wood in hand, and Baresman ready, with flesh in hand, and holding too the mortar.

2 And may'st thou be (ever) fed with wood as the prescription orders. Yea, may'st thou have thy perfume justly, and thy sacred butter without fail, and thine andirons regularly placed. Be of full-age as to thy nourishment, of the canon's age as to the measure of thy food, O Fire, Ahura-Mazda's son!

3 Be now aflame within this house; be ever without fail in flame; be all ashine within this house; be on thy growth within this house; for long time be thou thus to the furtherance of the heroic (renovation), to the completion of (all) progress, yea, even till the good heroic (millennial) time when that renovation shall have become complete.

4 Give me, O Fire, Ahura Mazda's son! a speedy glory, speedy nourishment, and speedy booty, and abundant glory, abundant nourishment, abundant booty, an expanded mind, and nimbleness of tongue for soul and understanding, even an understanding continually growing in its largeness, and that never wanders, and long enduring virile power,

5 an offspring sure of foot, that never sleeps on watch [not for a third part of the day, or night], and that rises quick from bed, and likewise a wakeful offspring, helpful to nurture, or reclaim, legitimate, keeping order in men's meetings, (yea,) drawing men to assemblies through their influence and word, grown to power, skillful, redeeming others from oppression, served by many followers, which may advance my line (in prosperity and fame), and (my) Vis, and my Zantu, and (my) province, (yea, an offspring) which may deliver orders to the Province as (firm and righteous rulers).

6 And may'st thou grant me, O Fire, Ahura Mazda's Son! that whereby instructors may be (given) me, now and for evermore, (giving light to me of Heaven) the best life of the saints, brilliant, all glorious. And may I have experience of the good reward, and the good renown, and of the long forecasting preparation of the soul.

7 The Fire of Ahura Mazda addresses this admonition to all for whom he cooks the night and morning (meal). From all these, O Spitama! he wishes to secure good care, and healthful care (as guarding for salvation), the care of a true praiser.

8 At both the hands of all who come by me, I, the Fire, keenly look: What brings the mate to his mate (thus I say to him), the one who walks at large, to him who sits at home? [We worship the bounteous Fire, the swift-driving charioteer.]

9 And if this man who passes brings him wood brought (with good measure that is) with sacred care, or if he brings the Baresman spread with sanctity, or the Hadhanaepata plant, then afterwards Ahura Mazda's Fire will bless him, contented, not offended, and in (its) satisfaction (saying thus).

10 May a herd of kine be with thee, and a multitude of men, may an active mind go with thee, and an active soul as well. As a blest soul may'st thou live through thy life, the nights which thou shall live. This is the blessing of the Fire for him who brings it wood (well) dried, sought out for flaming, purified with the earnest blessing of the sacred ritual truth.

11 We strive after the flowing on of the good waters, and their ebb as well, and the sounding of their waves, desiring their propitiation; I desire to approach them with my praise.

12 I will confess myself a Mazdayasnian, of Zarathushtra's order, a foe to the Daevas, devoted to the lore of the Lord for Havani, the holy lord of the ritual order, for sacrifice, homage, propitiation, and for praise, and for Savanghi and Visya, the holy lord(s) of the ritual order, and for the sacrifice, homage, propitiation, and praise of the day-lords of the days in their duration, and of the days during daylight, and for the month-regulators, and the year-regulators, and for those of the (several) seasons, for their sacrifice, and homage, their propitiation, and their praise. (Y3.24)

13 (The Zaotar speaks): As the Ahu to be (revered and) chosen, let the priest speak forth to me. (The Ratu responds): As the Ahu to be (revered and) chosen, let him who is the Zaotar speak forth to me. (The Zaotar again): So let the Ratu from his Righteousness, holy and learned, speak forth!(Y3.25)

Chapter 63

0 (See Y15.2; Y66.2; Y38.3.)

Chapter 64

0 (See Y46.3; Y50.6-11.)

Chapter 65

0 TO ARDVI SURA ANAHITA, AND THE WATERS.

1 I will praise the water Ardvi Sura Anahita, the wide-flowing (as it is) and healing in its influence, efficacious against the Daevas, devoted to Ahura's lore, and to be worshipped with sacrifice within the corporeal world, furthering all living things (?) and holy, helping on the increase and improvement of our herds and settlements, holy, and increasing our wealth, holy, and helping on the progress of the Province, holy (as she is)?

2 (Ardvi Sura Anahita) who purifies the seed of all male beings, who sanctifies the wombs of all women to the birth, who makes all women fortunate in labor, who brings all women a regular and timely flow of milk,

3 (Ardvi Sura Anahita) with a volume sounding from afar, which is alone equal in its bulk to all the waters which flow forth upon earth, which flows down with mighty volume from high Hukairya to the sea Vouru-kasha.

4 And all the gulfs in Vouru-kasha are stirred (when it falls down), all the middle doth well up when Ardvi Sura Anahita rushes in, when she plunges foaming into them, she, whose are a thousand tributaries, and a thousand outlets, and each as it flows in, or rushes out, is a forty days' ride in length to a rider mounted well.

5 And the (chief) outlet to this one water (Ardvi Sura Anahita) goes apart, dividing to all the seven Karshvars. And this outlet to my river, Ardvi Sura Anahita, bears off its water always in summer and in winter. This my river purifies the seed of men, and wombs of women, and women's milk.

6 Let the saints' Fravashis now draw near, those of the saints who live, or have lived, of those born, or yet to be born; yea, let them come near which have borne these waters up stream from the nearest ones (that lie below as the outlet pours away)

7 Let not our waters be for the man of ill intent, of evil speech, or deeds, or conscience; let them not be for the offender of a friend, not for an insulter of a Magian, nor for one who harms the workmen, nor for one who hates his kindred. And let not our good waters (which are not only good, but) best, and Mazda-made, help on the man who strives to mar our settlements which are not to be corrupted, nor him who would mar our bodies, (our) uncorrupted (selves),

8 nor the thief, or bludgeon-bearing ruffian who would slaughter the disciples, nor a sorcerer, nor a burrier of dead bodies, nor the jealous, nor the niggard, nor the godless heretic who slays disciples, nor the evil tyrant among men. Against these may our waters come as torments. As destructive may these come (?), may they come to him who has done those first (foul evils), as to him who does the last.

9 O waters! rest still within your places while the invoking priest shall offer. Shall not the invoker make offering to these good waters, and with the inculcated words? (And how shall this be done?) Shall he not be tongue-fettered, if he offers else than with the ritual? Shall (not) the words be so delivered as the Aethrapaiti teaches? Where shall the blessings be (inserted)? Where the supplications with confessions? Where the gifts of those that offer?

10 (It shall be only thus) as Ahura Mazda showed before to Zarathushtra, and as Zarathushtra taught the corporeal worlds (the men on earth)! Thou shalt pray the first petition to the waters, O Zarathushtra, and after that thou shalt offer the Zaothras to the waters, sanctified, and sought out with pious care; and thou shalt pronounce these words (as follows, thus):

11 O ye waters, I beseech of you this favor; and grant ye me this great one in whose bestowal ye flow down to me for the bettering (of my state), with a never-failing truth. O ye waters, I beseech of you for wealth of many kinds (which gives) power (to its holder), and for an offspring self-dependent whom multitudes will bless, and for whose wasting, or defeat, or death, or vengeful punishment, or overtaking, no one prays.

12 And this do I beseech of you, O waters, this, O ye lands, and this, ye plants! This wealth and offspring I beseech of You, O Ye Bountiful Immortals, who rule aright, who dispose (of all) aright, O Ye good beings, male and female, givers of good things; and this I beseech of you, O ye beneficent, mighty, and overwhelming Fravashis of the saints, and this (of thee), O Mithra of the wide pastures, and this of thee, O blest and stately Sraosha; and of thee, O Rashnu the most just, and of thee, O Fire, Ahura Mazda's son; and of thee, O lofty lord, the royal Apam-napat, of the fleet horses; aye, of You all, ye Yazads, bestowers of the better gifts and holy.

13 And this do ye therefore grant me, O ye holy waters, and ye lands!

14 And grant me likewise what is still greater than this all, and still better than this all, and more beautiful, and more exceeding precious (and that is, Immortality and Welfare), O Ye Yazads, holy and ruling mightily, and powerful at once, and grant it speedily according to this Gathic (?) word: (Yea), by veritable grace let that be done (?) for us which is most promotive of our weal.

15 And according to this further word again: Grant me, Thou who art maker of the Kine, the plants, and the waters, Immortality and likewise Weal, O Ahura Mazda, Thou most bounteous Spirit. And grant me these two eternal gifts through Thy Good Mind in the doctrine.

16 Whose best gift from his Righteousness is mine in the offering Ahura this knoweth; who have lived, and live ever, by their names these I worship, while I draw near with praises. The Good Kingdom is to be chosen, that lot which most of all bears on (our blessings). (Y15.2)

17 Let Sraosha (the listening Obedience) be present here for the worship of the good waters; yea, let the good Obedience be here for the worship of the good and bountiful Immortals who rule aright, and dispose (of all) aright, the good, and for the worship of the good Sanctity, or Blessedness, who is closely knit with the Righteous Order, to perfect us, and to incite us. May Sraosha (Obedience) be here present for the worship of the good waters, he the good and the holy, as at the first, so at the last. (Y56.3)

18 And so again may Sraosha, (Obedience) the good, be present here for the worship of the good waters, and of the good and bountiful Immortals, and of Blessedness the good who is closely knit with the Righteous Order to perfect and to incite us. Yea, we worship Sraosha the blessed and the stately, who smites with victory, and who furthers the settlements in their advance, the holy lord of the ritual order. (Y56.4)

Chapter 66

0 TO THE AHURIAN ONE.

1 I am now offering this Zaothra here with sanctity, together with the Haoma and the flesh, and the Hadhanaepata lifted up with sacred regularity as to thee, O Ahurian One, for the propitiation of Ahura Mazda, of the Bountiful Immortals, of Sraosha (Obedience) the blessed, and of the Fire of Ahura Mazda, the ritual's lofty lord.

2 (=Y7,5-19.)

3 (=Y22, Y28.24-27.)

Chapter 67

1 I desire to approach with my praise those Fravashis which have existed from of old, the Fravashis of the houses, and of the villages, of the communities, and of the provinces, which hold the heaven in its place apart, and the water, land, and cattle, which hold the children in the wombs safely enclosed apart so that they do not miscarry. (Y23.1)

2 And I desire to approach toward the Fravashi of Ahura Mazda, and with my praise, and for those of the Bountiful Immortals, with all the holy Fravashis which are those of the heavenly Yazads. And I desire to approach the Fravashi of Gaya Maretan [Gayomard] (the life-man) in my worship with my praise, and for that of Zarathushtra Spitama, and for those of Kavi Vishtaspa, and of Isat-vastra, the Zarathushtrian, with all the holy Fravashis of the other ancient counselors as well. (Y23.2)

3 And I desire in my worship to approach toward every holy Fravashi whosesoever it may be, and wheresoever dead upon this earth (its possessor may have lain), the pious woman, or the girl of tender years, the maiden diligent (among the cattle) in the field (who) may have dwelt (here; yea, all) which are now worshipped from this house, which are attentive to, and which attain to (our) good Yasnas and (our) homage. (Y23.3)

4 Yea, I desire to approach the Fravashis of the saints with my praise redoubted (as they are) and overwhelming, the Fraashis of those who held to the ancient lore, and the Fravashis of the next-of-kin; and I desire to approach toward the Fravashi of mine own soul in my worship with my praise; and I desire therewith to approach toward all the lords of the ritual, and with praise; and I desire to approach all the good Yazads with my praise, the heavenly and the earthly, who are meet for sacrifice and homage, because of Righteousness the Best! (Y23.4)

5 O ye waters! now we worship you, you that are showered down, and you that stand in pools and vats, and you that bear forth. (our loaded vessels?) ye female Ahuras of Ahura, you that serve us (all) in helpful ways, well forded and full-flowing, and effective for the bathings, we will seek you and for both the worlds! (Y38.3)

6 Therefore did Ahura Mazda give you names, O ye beneficent ones! when He who made the good bestowed you. And by these names we worship you, and by them we would ingratiate ourselves with you, and with them would we bow before you, and direct our prayers to you with free confessions of our debt. O waters, ye who are productive, and ye maternal ones, ye with heat that suckles the (frail and) needy (before birth), ye waters (that have once been) rulers of (us) all, we will now address you as the best, and the most beautiful; those (are) yours, those good (objects) of our offerings, ye long of arm to reach our sickness, or misfortune, ye mothers of our life!(Y38.4)

Chapter 68

0 TO THE AHURIAN ONE, AND THE WATERS.

1 We offer this to thee, O Ahurian (daughter) of Ahura! as a help (?) for life. If we have offended thee, let this Zaothra then attain to thee (for satisfaction), for it is thine with its Haoma, and its milk, and its Hadhanaepata.

2 And may'st thou approach to me for milk and for libation, a Zaothra! as health, for healing, and for progress, for growth and in preparation for ceremonial merit, for good renown, for equanimity and for that victory which makes the settlements advance.

3 Yea, we worship thee with sacrifice, O thou Ahurian (daughter) of Ahura with the Zaothras of the good thought; and we worship, O Ahura, one with the Zaothras of the good word and deed

4 for the enlightenment of the thoughts, and words, and actions, for preparation for the soul, for the settlement's advance, and to prepare the saints endowed with ritual merit.

5 And grant me, O thou Ahurian One! Heaven, and to have an offspring manly and legitimate, who may promote my house, my village, my tribe and province, and the authority thereof.

6 We sacrifice to thee, O thou Ahurian one! And we sacrifice to the sea Vouru-kasha, and to all waters upon earth, whether standing, or running, or waters of the well, or spring-waters which perennially flow, or the drippings of the rains, or the irrigations of canals.

7 With this hymn from the (spirit of) the Yasna do we worship thee, and with the homage which it offers as it is the most legitimate Yasna, and homage of them (all) because of Righteousness the Best. We sacrifice to the good waters, and to the best, which Mazda created.

8 And we sacrifice to the two, to the milk and to the libation, which make the waters flow, and the plants sprout forth, opposing therein the Dragon Daeva-made, for the arrest of that cheat the Pairika, and to contradict the insulting malice of the Ashemaogha (the disturber and destroyer of our Faith), and of the unholy tyrant full of death, and of the human Daeva (worshipper) of hateful malice (and intent).

9 And may'st thou hear our sacrificial chants O thou Ahurian (daughter) of Ahura! Yea, be propitiated by our Yasna, O Ahurian one! and so may'st thou be present at our Yasna; may'st thou come to us to help, as we chant our full-offered Yasht with the full offering of Zaothras.

10 If any man shall sacrifice to you, O ye good waters, the Ahurian ones of Ahura! with the best and most fitting Zaothras offered piously,

11 to that man ye give both splendor and glory, with health and vigor of the body and prominence of form; yea, to him ye give possessions which entail abundant glory, and a legitimate scion, and a long enduring life, and (Heaven at the last), the best life of the saints, shining, all glorious.

12 And to me also do ye now give it, to me who am offering this Yasna as a priest. (Response.) And to us Mazdayasnians who are likewise offering sacrifice, do ye grant (both the desire and knowledge of the path that is correct), to us colleagues, and disciples, Aethrapaitis and Aethryas, men and women as well as children, and maidens of the field,

13 who think good only, for the overwhelming of oppression and of malice in the raids of the invader, and in face of foes who hate. Grant to us both the desire of, and the knowledge of that straightest path, the straightest because of Righteousness, and of (Heaven) the best life of the Saints, shining, all glorious. As the Ahu is excellent, so is the Ratu (one who rules) from the Righteous Order, a creator of mental goodness and of life's actions done for Mazda. And the kingdom (is) for Ahura, which to the poor may offer nurture.

14 (The Zaotar speaks): I beseech with my benediction for a safe abode, for a joyful and a long abode for the dwellers in this village from whence these Zaothras (which I offer come). And I pray in my benediction for a safe abode, and a quiet and a joyful one, and a long abiding to every Mazdayasnian village, and for a succor even with my wants, for a succor with salutations of salvation, and for one with praises, O Fire! and for thee, O Ahurian one of Ahura! do I ask the fullest Yasht.

15 And I pray for (?) Raman Hvastra for this Province, and for healthfulness and healing. And I pray for it with my blessing for you pious men, for all. And I pray for him who is saintly with (true) goodness, whosoever he may be, between heaven and the earth, for a thousand healing remedies, and for ten thousand of the same.

16 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

17 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

18 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

19 I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked. (Y8.8)

20 Thus may it happen as I pray.

21 And by this may I gain (that) blessing, the good Blessedness (our sanctity rewarded). And we address, and we invoke religious zeal and capability, and the waters with our Yasna thus: O ye good waters! since (they are) yours, do ye, as you are asked, grant splendor and grant glory, ye who are well able so to give; and do ye, O ye waters! grant (once more) that helpful blessing which was gained from you of old!

22 Praise (be) to Ahura Mazda, and to the Bountiful Immortals. Praise (be) to Mithra of the wide pastures. Praise to the fleet-horsed sun. Praise to (the star which so we name, and with this sun) Ahura Mazda's eyes. Praise to the Kine (the herds of blessed gift). Praise to Gaya (Maretan) [Gayomard] and to the Fravashi of Zarathushtra (first of) saints; yea, praise to the entire creation of the holy (and the clean), to those now living, and to those just passing into life, and to those of days to come

23 And do Thou then Ahura, as in answer to these our prayers and songs of praise, cause us to prosper to salvation through Thy Good Mind, the Sovereign Power, and Thy Righteous Order (in Thy ritual and law)!

Chapter 69

0 (This chapter is composed of fragments: see Y15.2 and Y51.1 and 22.)

Chapter 70

0 TO THE BOUNTIFUL IMMORTALS, AND THE INSTITUTIONS OF RELIGION.

1 I would worship these (the Bountiful Immortals) with my sacrifice, those who rule aright, and who dispose (of all) aright, and this one (especially) I would approach with my praise, (Ahura Mazda). He is thus hymned (in our praise-songs). Yea, we worship in our sacrifice that deity and lord, who is Ahura Mazda, the Creator, the gracious helper, the maker of all good things; and we worship in our sacrifice Zarathushtra Spitama, that chieftain (of the rite).

2 And we would declare those institutions established for us, exact (and undeviating as they are). And I would declare forth those of Ahura Mazda, those of the Good Mind, and of Asha Vahishta (who is Righteousness the Best), and those of Khshatra-vairya (the Realm to be desired), and those of the Bountiful Aramaiti (the Piety within us), and those of Weal and Immortality, and those which appertain to the body of the Kine, and to the Kine's soul, and those which appertain to Ahura Mazda's Fire,

3 and those of Sraosha (Obedience) the blessed, and of Rashnu the most just, and those of Mithra of the wide pastures, and of (the good and) holy Wind, and of the good Mazdayasnian Religion, and of the good and pious Prayer for blessings, and those of the good and pious Prayer which frees one from belying, and the good and pious Prayer for blessing against unbelieving words.

4 (And these we would declare) in order that we may attain unto that speech which is uttered with (true) religious zeal, or that we may be as prophets of the provinces, that we may succor him who lifts his voice (for Mazda), that we may be as prophets who smite with victory, the befriended of Ahura Mazda, and persons the most useful to Him, holy men (indeed) who think good thoughts, and speak good words, and do good deeds.

5 That he may approach us with the Good Mind, and that (our souls) may advance in good, let it thus come; yea, 'how may my soul advance in good? let it thus advance.'

6 We praise the flood and ebb of the good waters, and their roar, and that high Ahura, the royal Apam-napat, the glittering one, of the fleet horses; and this for the sacrifice, and homage, and propitiation, and praise of the entire holy creation; and may Sraosha (Obedience) be here (to aid us).

7 (Yea), we sacrifice to Sraosha, Obedience the blessed.

Chapter 71

0 THE YASNA CONCLUDING.

1 Frashaoshtra, the holy, asked the saintly Zarathushtra: Answer me, O thou most eminent Zarathushtra, what is (in very truth) the memorized recital of the rites? What is the completed delivery of the Gathas?

2 Upon this Zarathushtra said: (It is as follows.) We worship Ahura Mazda with our sacrifice (as) the holy lord of the ritual order; and we sacrifice to Zarathushtra likewise as to a holy lord of the ritual order; and we sacrifice also to the Fravashi of Zarathushtra, the saint. And we sacrifice to the Bountiful Immortals, (the guardians) of the saints.

3 And we sacrifice to (all) the good heroic and bounteous Fravashis of the saints, of the bodily (world on earth), and of the mental (those in Heaven). And we worship that one of ritual lords who attains the most his ends; and we sacrifice to that one of the Yazads, lords of the ritual order, who is the most strenuous, who gains the most, who reaches most to what he seeks, even that well-timed Prayer which is the prayer of that holy ritual lord, and which has approached the nearest (to us for our help).

4 We sacrifice to Ahura Mazda, the holy lord of the ritual order, and we worship His entire body, and we worship the Bountiful Immortals all; and we worship all the ritual lords. And we sacrifice to the entire Mazdayasnian Faith. And we worship all the sacred metres.

5 And we worship the entire bounteous Mathra, even the entire system of the Faith set up against the Daevas; and we worship its complete and long descent. And we sacrifice to all the holy Yazads, heavenly and earthly; and we worship all the good, heroic, and bountiful Fravashis of the saints.

6 And we worship all the holy creatures which Mazda created, and which possess the holy institutions, which were established holy in their nature, which possess the holy lore, and the holy sacrifice, which are holy, and for the holy, and to be worshipped by the holy. And we worship all the five Gathas, the holy ones, and the entire Yasna [its flow and its ebb, and the sounding (of its chants)].

7 And we sacrifice to all the Praises of the Yasna, and to all the words which Mazda spake, which are the most fatal to evil thoughts, and words, and deeds;

8 and which designate the evil thought, and word, and deed, and which then cut down and fell every evil thought, and word, and deed. [(Pazand.) One would think of it as when the fire cuts, sucks out, and consumes the dry wood which has been sanctified and carefully selected (for its flame).] And we sacrifice to the strength, the victory, the glory, and the speed of all these words (as they go forth for their work).

9 And we sacrifice to all the springs of water, and to the water-streams as well, and to growing plants, and forest-trees, and to the entire land and heaven, and to all the stars, and to the moon and sun, even to all the lights without beginning (to their course). And we sacrifice to all cattle, and to the aquatic beasts, and to the beasts that live on land, and to all that strike the wing, and to the beasts that roam the plains, and to those of cloven hoof.

10 And to all Thy good and holy female (creatures) in the creation do we sacrifice, (O Thou who art) Ahura Mazda the skillful maker! on account of which Thou hast made many things and good things (in Thy world). And we sacrifice to those male creatures in the creation which are Thine and which are meet for sacrifice because of Asha Vahishta (of Righteousness the Best). And we sacrifice to all the mountains brilliant with holiness, and to all the lakes which Mazda created, and to all fires]. And we sacrifice to all the truthful and correctly spoken words,

11 even those which have both rewards and Piety within them. Yea, we worship (you) for protection and shielding, for guarding and watching; and may ye be to me for preparation. I call upon the Gathas here, the bountiful holy ones, ruling in the ritual order; yea, we sacrifice to you, (O ye Gathas!) for protection and shielding, for guarding and watching. Mine may ye be as a preparation. For me, for (mine) own soul I call on (you), and we would worship (you) for protection and for shielding, for guarding and for watching.

12 And we sacrifice to Weal, the complete welfare, holy and ruling in its course in the ritual order; and we sacrifice to Deathlessness (the immortal being of the good), holy, and ruling in the ritual order. And we sacrifice to the question of the Lord; and to His lore, the holy chiefs, and to the heroic Haptanghaiti, the holy lord of the ritual order.

13 (Frasha.) Let the holy Zarathushtra himself seek out a friend and a protector. And I say to thee (O Zarathushtra!) to make to thee a friend holy beyond the holy, and truer than the true, for that is the better thing; for he is evil who is the best to the evil, and he is holy to whom the holy is a friend,

14 for these are the best of words, those which Ahura Mazda spoke to Zarathushtra. And do thou, O Zarathushtra! pronounce these words at the last ending of (thy) life.

15 For if, O Zarathushtra! thou shalt pronounce these words at the last ending of (thy) life I, Ahura Mazda, will keep your soul away from Hell. Yea, so far away shall I hold it as is the breadth and extension of the earth [(Pazand) and the earth is as wide as it is long].

16 As thou dost desire, O holy (one)! so shalt thou be, holy shalt thou-cause (thy) soul to pass over the Chinvat Bridge; holy shalt thou come into Heaven. Thou shalt intone the Gatha Ushtavaiti, reciting the salvation hail.

17 We sacrifice to the active man, and to the man of good intent, for the hindrance of darkness, of wasting of the strength and life, and of distraction. And we sacrifice to health and healing, to progress and to growth, for the hindrance of impurity, and of the diseases of the skin.

18 And we sacrifice to the (Yasna's) ending words, to those which end the Gathas. And we sacrifice to the bounteous Hymns themselves which rule in the ritual course, the holy ones. And we sacrifice to the Praise-songs of the Yasna which were the products of the world of yore; yea, we sacrifice to all the Staota-Yesnya hymns. And we sacrifice to (our) own soul and to (our) Fravashi.

19 And we worship the pious and good Blessing with our sacrifice, and the pious man, the saint, and that Yazad, the mighty Curse of wisdom. (Y6.14)

20 And we worship these waters, lands, and plants, these places, districts, pastures, and abodes with their springs of water, and we worship this lord of the district with our sacrifice, who is Ahura Mazda (Himself). (Y6.15)

21 And we worship all the greatest lords, the Day-lords in the day's duration, and the Day-lords during daylight, and the Month-lords, and the Year-lords.(Y6.16)

22 I praise, invoke, and I weave my song to the good, heroic, bountiful Fravashis of the saints, to those of the house, and of the village, the district and the province, and to those of the Zarathushtrotemas.

23 And we sacrifice to the Fire, Ahura Mazda's son, the holy ritual chief. And we sacrifice to this Baresman haying the Zaothra with it, and its girdle with it, and spread with sanctity, the holy ritual chief. And we sacrifice to Apam-napat, and to Nairya-sangha, and to that Yazad, the wise man's swift Curse. And we sacrifice to the souls of the dead, [which are the Fravashis of the saints]

24 And we sacrifice to that lofty Lord who is Ahura Mazda Himself.

25 And we pray (again) for the Kine (once more) with these gifts and (ceremonial) actions which are the best.

26 May'st Thou, O Ahura Mazda! reign at Thy will, and with a saving rule over Thine own creatures, and render Ye the holy (man) also a sovereign at his will over waters, and over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip ye the wicked of all power! (Y8.5)

27 Absolute in power may the holy be, bereft of all free choice the wicked ! Gone (may he be), met as foe, carried out from the creatures of Spenta Mainyu, hemmed in without power over any wish! (Y8.6)

28 I will incite, even I who am Zarathushtra, the heads of the houses, villages, Zantus, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds. (Y8.7)

29 In order that our minds may be delighted, and our souls the best, let our bodies be glorified as well, and let them; O Mazda! go likewise openly (unto Heaven) as the best world of the saints as devoted to Ahura, (Y60.11)

30 and accompanied by Asha Vahishta (who is Righteousness the Best), and the most beautiful! And may we see Thee, and may we, approaching, come around about Thee, and attain to entire companionship with Thee! And we sacrifice to the Righteous Order, the best, the most beautiful, the bounteous Immortal! (Y60.12)

Chapter 72

1 Let us peal forth the Ahuna-vairya in our liturgy between the heaven and earth, and let us send forth the Asha Vahishta in our prayer the same, and the Yenhe hatam. And let us send forth in our liturgies between the heaven and earth the pious and good prayer of the pious man for blessings,

2 for the encounter with, and for the displacement of Angra Mainyu with his creatures which are likewise evil as he is, for he is filled with death (for those whom he has made). Aye, let us send that petition forth for the encounter with, and for the dislodgment of the Kahvaredhas and of the individual Kahvaredha the male, and the female (to the last individual of each),

3 and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas, and the sorcerers, of the covenant breakers, and of those who tamper with the covenants.

4 Yea, we send it forth for the encounter with, and for the overthrow of the murderers of the saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death. Yea, let us peal them forth for the encounter with and the overthrow of the wicked, O Zarathushtra Spitama! whoever they may be, whose thoughts, and words, and works are not congenial to the holy ritual laws.

5 And how shall we drive the Demon of the Lie from hence from us? Aye, how shall we, the prophets who are yet to serve and save (thy people), drive the Druj from hence, so that we, having power over her as being utterly without power, may drive her hence with blow from the seven Karshvars, for the encounter with, and for the dislodgment of the entire evil world?

Chapter 1

0 May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed by those who do truly what is the foremost wish (of God). I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds.I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fullness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life. I recite the 'Praise of Holiness:'Ashem Vohu: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness!' I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness; For sacrifice, prayer, propitiation, and glorification unto [Savanghi and Visya], the holy and masters of holiness; For sacrifice, prayer, propitiation, and glorification unto the Masters of the days, of the periods of the day, of the months, of the seasons, and of the years; Unto AHURA MAZDA, bright and glorious, be propitiation, with sacrifice, prayer, propitiation, and glorification.

Ohrmazd Yasht (chapter 1)

1 Zarathushtra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'What of the Holy Word is the strongest? What is the most victorious? What is the most glorious? What is the most effective?

2 'What is the most fiend-smiting? What is the best-healing? What destroyeth best the malice of Daevas and Men? What maketh the material world best come to the fulfillment of its wishes? What freeth the material world best from the anxieties of the heart?'

3 Ahura Mazda answered: 'Our Name, O Spitama Zarathushtra! who are the Amesha-Spentas, that is the strongest part of the Holy Word; that is the most victorious; that is the most glorious; that is the most effective;

4 'That is the most fiend-smiting; that is the best-healing; that destroyeth best the malice of Daevas and Men: that maketh the material world best come to the fulfillment of its wishes; that freeth the material World best from the anxieties of the heart.'

5 Then Zarathushtra said: 'Reveal unto me that name of thine, O Ahura Mazda! that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best-healing, that destroyeth best the malice of Daevas and Men;

6 'That I may afflict all Daevas and Men; that I may afflict all Yatus and Pairikas; that neither Daevas nor Men may be able to afflict me; neither Yatus nor Pairikas.'

7 Ahura Mazda replied unto him: 'My name is the One of whom questions are asked, O holy Zarathushtra!'My second name is the Herd-giver. 'My third name is the Strong One 'My fourth name is Perfect Holiness. 'My fifth name is All good things created by Mazda, the offspring of the holy principle. 'My sixth name is Understanding; 'My seventh name is the One with understanding. 'My eighth name is Knowledge; 'My ninth name is the One with Knowledge.

8 'My tenth name is Weal;'My eleventh name is He who produces weal. 'My twelfth name is AHURA (the Lord). 'My thirteenth name is the most Beneficent. 'My fourteenth name is He in whom there is no harm. 'My fifteenth name is the unconquerable One. 'My sixteenth name is He who makes the true account. 'My seventeenth name is the All-seeing One. 'My eighteenth name is the healing One. 'My nineteenth name is the Creator. 'My twentieth name is MAZDA (the All-knowing One).

9 Worship me, O Zarathushtra, by day and by night, with offerings of libations well accepted I will come unto thee for help and joy, I, Ahura Mazda; the good, holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy.

10 'If thou wantest, O Zarathushtra, to destroy the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf3, of the two-legged ruffians, of the two-legged Ashemaoghas, of the four-legged wolves;

11 'And of the hordes with the wide front, with the many spears, with the straight spears, with the spears uplifted, bearing the spear of havock; then, recite thou these my names every day and every night.

12 'I am the Keeper; I am the Creator and the Maintainer; I am the Discerner; I am the most beneficent Spirit. 'My name is the bestower of health; my name is the best bestower of health. 'My name is the Athravan; my name is the most Athravan-like of all Athravans. 'My name is Ahura (the Lord). 'My name is Mazdau (the all-knowing) 'My name is the Holy; my name is the most Holy. 'My name is the Glorious; my name is the most Glorious. 'My name is the Full-seeing; my name is the Fullest-seeing. 'My name is the Far-seeing; my name is the Farthest-seeing.

13 'My name is the Protector; my name is the Well-wisher; my name is the Creator; my name is the Keeper; my name is the Maintainer. 'My name is the Discerner; my name is the Best Discerner.'My name is the Prosperity-producer; my name is the Word of Prosperity. 'My name is the King who rules at his will; my name is the King who rules most at his will. 'My name is the liberal King; my name is the most liberal King.

14 'My name is He who does not deceive; my name is He who is not deceived. 'My name is the good Keeper; my name is He who destroys malice; my name is He Who conquers at once; my name is He who conquers everything; my name is He who has shaped everything. 'My name is All weal; my name is full weal; my name is the Master of weal.

15 'My name is He who can benefit at his wish; my name is He who can best benefit at his wish. 'My name is the Beneficent One; my name is the Energetic One; my name is the most Beneficent. 'My name is Holiness; my name is the Great One; my name is the good Sovereign; my name is the Best of Sovereigns. 'My name is the Wise One; my name is the Wisest of the Wise; my name is He who does good for a long time.

16 'These are my names. 'And he who in this material world, O Spitama Zarathushtra! shall recite and pronounce those names of mine either by day or by night;

17 'He who shall pronounce them, when he rises up or when he lays him down; when he lays him down or when he rises up; when he binds on the sacred girdle [[kusti]] or when he unbinds the sacred girdle; when he goes out of his dwelling-place, or when he goes out of his town, or when he goes out of his country and comes into another country:

18 'That man, neither in that day nor in that night, shall be wounded by the weapons of the foe who rushes Aeshma-like and is Druj-minded; not the knife, not the cross-bow, not the arrow, not the sword, not the club, not the sling-stone shall reach and wound him.

19 'But those names shall come in to keep him from behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man.

20 '"Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-Mano and help whomsoever thou pleasest."

21 'Hail to the Glory of the Kavis! Hail to the Airyanem Vaejah! Hail to the Saoka, made by Mazda! Hail to the waters of the Daitya! Hail to Ardvi, the undefiled well! Hail to the whole world of the holy Spirit! 'Yatha ahu vairyo: The will of the Lord...

22 'We worship the Ahuna Vairya. We worship Asha-Vahishta, most fair, undying, and beneficent. We worship Strength and Prosperity and Might and Victory and Glory and Vigour. We worship Ahura Mazda, bright and glorious. 'Yenghe hatam: All those beings of whom Ahura Mazda knows the goodness for a sacrifice [performed] in holiness, all those beings, males and females, do we worship.

23 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour.'

24 'O Zarathushtra! keep thou for ever that man who is friendly [to me] from the foe unfriendly [to me]! Do not give up that friend unto the stroke (of the foe), unto vexations to be borne; wish no harm unto that man who would offer me a sacrifice, be it ever so great or ever so small, if it has reached unto us, the Amesha-Spentas.

25 'Here is Vohu-Mano, my creature, O Zarathushtra! here is Asha-Vahishta, my creature, O Zarathushtra! here is Khshathra-Vairya, my creature, O Zarathushtra! here is Spenta-Armaiti, my creature, O Zarathushtra! here are Haurvatat and Ameretat, who are the reward of the holy ones, when freed from their bodies, my creatures, O Zarathushtra!

26 'Thou knowest this, and how it is, O holy Zarathushtra! from my understanding and from my knowledge; namely, how the world first began, and how it will end. 'A thousand remedies, ten thousand remedies! 'A thousand remedies, ten thousand remedies! 'A thousand remedies, ten thousand remedies!

27 '[We worship] the well-shapen, tall-formed Strength; Verethraghna, made by Ahura; the crushing Ascendant, and Spenta-Armaiti.

28 'And with the help of Spenta-Armaiti, break ye asunder their malice, turn their minds astray, bind their hands, make their knees quake against one another, bind their tongues. 'When, O Mazda! shall the faithful smite the wicked? When shall the faithful smite the Druj? When shall the faithful smite the wicked?'

29 Then Zarathushtra said: 'I threw you back into the earth, and by the eyes of Spenta-Armaiti the ruffian was made powerless.

30 'We worship the powerful Gaokerena, made by Mazda; the powerful Gaokerena, made by Mazda.

31 'We worship the memory of Ahura Mazda to keep the Holy Word. 'We worship the understanding of Ahura Mazda, to study the Holy Word. 'We worship the tongue of Ahura Mazda, to speak forth the Holy Word. 'We worship the mountain that gives understanding, that preserves understanding; [we worship it] by day and by night, with offerings of libations well-accepted.

32 'We worship that creation [of Ahura's], Spenta-Armaiti; and the holy creations of that creature and of Asha [Vahishta], that are foremost in holiness. 'Here I take as lord and master the greatest of all, Ahura Mazda; to smite the fiend Angra Mainyu; to smite Aeshma of the wounding spear; to smite the Mazainya fiends; to smite all the Daevas and the Varenya fiends; to increase Ahura Mazda, bright and glorious; to increase the Amesha-Spentas; to increase the star Tishtrya, the bright and glorious; to increase the faithful men; to increase all the holy creatures of the beneficent Spirit. 'Ashem Vohu: Holiness is the best of all good....

33 '[Give] unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones. May it come according to my blessing! 'A thousand remedies, ten thousand remedies! (three times.) 'Come to me for help, O Mazda! 'We worship the well-shapen, tall-formed Strength, and Verethraghna, made by Mazda, and the crushing Ascendant. 'We worship Rama Hvastra, and Vayu who works highly and is more powerful to destroy than all other creatures. That part of thee do we worship, O Vayu, that belongs to Spenta Mainyu. We worship the sovereign Sky, the boundless Time, and the sovereign Time of the long Period. 'Ashem Vohu: Holiness is the best of all good....'

Chapter 2

0 May Ahura Mazda be rejoiced!... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness....

1 To Ahura Mazda, bright and glorious, and to the Amesha-Spentas; To Vohu-Mano; to Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; to the heavenly Wisdom, made by Mazda, and to the Wisdom acquired through the ear, made by Mazda;

2 To Asha-Vahishta, the fairest; to the much-desired Airyaman; to the instrument made by Mazda: and to the good Saoka, with eyes of love, made by Mazda and holy; To Khshathra-Vairya; to the metals; to Mercy and Charity.

3 To the good Spenta-Armaiti, and to the good Rata, with eyes of love, made by Mazda and holy; To Haurvatat, the master; to the prosperity of the seasons and to the years, the masters of holiness; And to Ameretat, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena, made by Mazda.

4 (At the Gah Hawan): To Mithra, the lord of wide pastures and to Rama Hvastra. (At the Gah Rapithwin): To Asha-Vahishta and to Atar, the son of Ahura Mazda. (At the Gah, Uzerin): To Apam Napat, the tall lord, and to water, made by Mazda.

5 (At the Gah Aiwisruthrem): To the Fravashis of the faithful and to the females that bring forth flocks of males; to the prosperity of the seasons; to the well-shapen and tall-formed Strength; to Verethraghna, made by Ahura, and to the crushing Ascendant. (At the Gah Usahin): To the holy, devout, fiend-smiting Sraosha, who makes the world grow; to Rashnu-Razishta and to Arshtat, who makes the world grow, who makes the world increase; Be propitiation, with sacrifice, prayer, propitiation and glorification! Yatha ahu vairyo: The will of the Lord is the law of holiness....

6 We sacrifice unto Ahura Mazda, bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent. We sacrifice unto Vohu-Mano, the Amesha-Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda.

7 We sacrifice unto Asha-Vahishta, the fairest, the Amesha-Spenta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy. We sacrifice unto Khshathra-Vairya; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

8 We sacrifice unto the good Spenta-Armaiti; we sacrifice unto the good Rata, with eyes of love, made by Mazda and holy. We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness. We sacrifice unto Ameretat, the Amesha-Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

9 (At the Gah Hawan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Rama Hvastra. (At the Gah Rapithwin): We sacrifice unto Asha-Vahishta and Atar, the son of Ahura Mazda. (At the Gah Uzerin): We sacrifice unto Apam Napat, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the holy waters, made by Mazda.

10 (At the Gah Aiwisruthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the faithful; we sacrifice unto the females who bring forth flocks of males; we sacrifice unto the prosperity of the seasons; we sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant. (At the Gah Ushahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha; who makes the world grow, the holy an master of holiness; we sacrifice unto Rashnu-Razishta; we sacrifice unto Arshtat, who makes the world grow, who makes the world increase

11 Let the Yatus be crushed, O Zarathushtra! both Daevas and men. Who is he in whose house, O Spitama Zarathushtra! every Druj is destroyed, every Druj perishes, when he pronounces these words:

12 .....?

13 It is he who takes the seven Amesha-Spentas, the all-ruling, the all-beneficent, as a shield against his enemies. We worship the Law of the worshippers of Mazda; we worship the waters coming in the shape of a horse, made by Mazda.

14-15 He has renounced trespasses and faults, O Zarathustra! he has renounced all trespasses and faults, O Zarathustra! when he throws down the destroyer of Vohu-Mano and his words, with a hundred times hundredfold, with a many times manifold preaching and smiting, and he takes away the Law of Mazda, that was carried away as a prisoner, from the hands of the [ungodly], who are destroyed by his strength. Ashem Vohu: Holiness is the best of all good....

16 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the prayer, the strength and vigour Of Ahura Mazda, bright and glorious, and of the Amesha-Spentas; Of Vohu-Mano; of Peace, whose breath is friendly.... Of Asha-Vahishta, the fairest; of the much-desired Airyaman.... Of Khshathra-Vairya, of the metals.... Of the good Spenta-Armaiti and of the good Rata.... Of Haurvatat, the master.... Of Ameretat, the master.... (At the Gah Hawan): Of Mithra.... (At the Gah Rapithwin): Of Asha-Vahishta.... (At the Gah Uzerin): Of the high lord Apam Napat.... (At the Gah Aiwisruthrem): Of the Fravashis of the faithful.... (At the Gah Ushahin): Of the holy, devout, fiend-smiting Sraosha, who makes the world grow; of Rashnu-Razishta and of Arshtat, who makes the world grow, who makes the world increase. Ashem Vohu: Holiness is the best of all good.... Give unto that man brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 3

0 May Ahura Mazda be rejoiced! .... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'That thou mayest increase Asha-Vahishta, O Spitama Zarathushtra! with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration - once to abide in the shining luminous space, in the beautiful abodes - for the sacrifice and invocation of us, the Amesha-Spentas'....

2 Zarathushtra said: 'Say unto me the right words, such as they are, O Ahura Mazda! that I may increase Asha-Vahishta, with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration, - once to abide in the shining luminous space, in the beautiful abodes, - for the sacrifice and invocation of you, the Amesha-Spentas.

3 '.... I proclaim Asha-Vahishta: if I proclaim Asha-Vahishta, then easy is the way to the abode of the other Amesha-Spentas, which Ahura Mazda keeps with Good Thoughts, which Ahura Mazda keep with Good Words, which Ahura Mazda keeps with Good Deeds;

4 '(Easy is the way to the Garo-nmana of Ahura Mazda): the Garo-nmana is for the holy souls, and no one of the wicked can enter the Garo-nmana and its bright, wide, holy ways; (no one of them can go) to Ahura Mazda.

5 'The Airyaman prayer smites down the strength of all the creatures of Angra Mainyu, of the Yatus and Pairikas. It is the greatest of spells, the best of spells, the very best of all spells; the fairest of spells, the very fairest of all spells; the fearful one amongst spells, the most fearful of all spells; the firm one amongst spells, the firmest of all spells; the victorious one amongst spells, the most victorious of all spells; the healing one amongst spells, the best-healing of all spells.

6 'One may heal with Holiness, one may heal with the Law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word: amongst all remedies this one is the healing one that heals with the Holy Word; this one it is at will best drive away sickness from the body of the faithful: for this one is the best-healing of all remedies.

7 'Sickness fled away [before it], Death fled away; the Daeva fled away, the Daeva's counter-work fled away; the unholy Ashemaogha fled away, the oppressor of men fled away.

8 'The brood of the Snake fled away; the brood of the Wolf fled away; the brood of the Two-legged fled away. Pride fled away; Scorn fled away; Hot Fever fled away; Slander fled away; Discord fled away; the Evil Eye fled away.

9 'The most lying words of falsehood fled away; the Jahi, addicted to the Yatu, fled away; the Jahi, who makes one pine, fled away; the wind that blows from the North fled away; the wind that blows from the North vanished away.

10 'He it is who smites me that brood of the Snake, and who might smite those Daevas by thousands of thousands, by ten thousands of ten thousands; he smites sickness, he smites death, he smites the Daevas, he smites the Daeva's counter-work, he smites the unholy Ashemaogha, he smites the oppressor of men.

11 'He smites the brood of the Snake; he smites the brood of the Wolf; he smites the brood of the Two-legged. He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye.

12 'He smites the most lying words of falsehood; he smites the Jahi, addicted to the Yatu; he smites the Jahi, who makes one pine. He smites the wind that blows from the North; the wind that blows from the North vanished away.

13 'He it is who smites me that brood of the Two-legged, and who might smite those Daevas, by thousands of thousands, by ten thousands of ten thousands. Angra Mainyu, who is all death, the worst-lying of all Daevas, rushed from before him:

14 'He exclaimed, did Angra Mainyu: "Woe is me! Here is the god Asha-Vahishta, who will smite the sickliest of all sicknesses, who will afflict the sickliest of all sicknesses; '"He will smite the deadliest of all deaths, he will afflict the deadliest of all deaths; '"He will smite the most fiendish of all fiends, he will afflict the most fiendish of all fiends; '"He will smite the most counter-working of all counter-works, he will afflict the most counter-working of all counter-works; '"He will smite the unholy Ashemaogha, he will afflict the unholy Ashemaogha; '"He will smite the most oppressive of the oppressors of men, he will afflict most oppressive of the oppressors of men.

15 '"He will smite the snakiest of the Snake's brood, he will afflict the snakiest of the Snake's brood; '"He will smite the most wolfish of the Wolf's brood, he will afflict the most wolfish of the Wolf's brood; '"He will smite the worst of the two-legged brood, he will afflict the worst of the two-legged brood; '"He will smite Pride, he will afflict Pride; '"He will smite Scorn, he will afflict Scorn; '"He will smite the hottest of hot fevers, he will afflict the hottest of hot fevers; '"He will smite the most slanderous of slanders, he will afflict the most slanderous of slanders; '"He will smite the most discordant of discords, he will afflict the most discordant of discords; '"He will smite the worst of the Evil Eye, he will afflict the worst of the Evil Eye.

16 '"He will smite the most lying words of falsehood, he will afflict the most lying words of falsehood; '"He will smite the Jahi, addicted to the Yatu, he will afflict the Jahi, addicted to the Yatu; '"He will smite the Jahi, who makes one pine, he will afflict the Jahi, who makes one pine; '"He will smite the wind that blows from the North, he will afflict the wind that blows from the North."

17 'The Druj will perish away, the Druj will perish; the Druj will rush, the Druj will vanish. Thou perishest away to the regions of the North, never more to give unto death the living world of the holy spirit.

18 'For his brightness and glory I will offer unto him a sacrifice worth being heard, namely, unto Asha-Vahishta, the fairest - the Amesha-Spenta. Unto Asha-Vahishta, the fairest, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda knows the goodness....

19 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, give him health of body; .... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 4

0 May Ahura Mazda be rejoiced! .... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness .... Unto Haurvatat, the master; unto the prosperity of the seasons and unto the years, the masters of holiness, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto Haurvatat, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I created for the faithful the help, the enjoyments, the comforts, and the pleasures of Haurvatat. We unite them with him who would come up to thee as one of the Amesha-Spentas, as he would come to any of the Amesha-Spentas, Vohu-Mano, Asha-Vahishta, Khshathra-Vairya, Spenta-Armaiti, Haurvatat, and Ameretat.

2 'He who against the thousands of thousands of those Daevas, against their ten thousands of ten thousands, against their numberless myriads would invoke the name of Haurvatat, as one of the Amesha-Spentas, he would smite the Nasu, he would smite Hashi, he would smite Bashi, he would smite Saeni, he would smite Buji.2

3 'I proclaim the faithful man as the first [of men]; if I proclaim the faithful man as the first [of men], then Rashnu Razishta, then every heavenly Yazata of male nature in company with the Amesha-Spentas will free the faithful man

4 'From the Nasu, from Hashi, from Gashi, from Saeni, from Buji; from the hordes with the wide front, from the hordes with the many spears uplifted, from the evil man who oppresses, from the willful sinner, from the oppressor of men, from the Yatu, from the Pairika, from the straying way.

5 'How does the way of the faithful turn and part from the way of the wicked?' Ahura Mazda answered: 'It is when a man pronouncing my spell, either reading or reciting it by heart, draws the furrows and hides himself therein,3 [saying]:

6 '"I will smite thee, O Druj! whomsoever thou art, whomsoever thou art amongst the Drujes that come in an open way, whomsoever thou art amongst the Drujes that come by hidden way, whomsoever thou art amongst the Drujes that defile by contact; whatsoever Druj thou art, I smite thee away from the Aryan countries; whatsoever Druj thou art, I bind thee; I smite thee down, O Druj! I throw thee down below, O Druj!"

7 'He draws [then] three furrows: I proclaim him one of the faithful; he draws six furrow: I proclaim him one of the faithful; he draws nine furrows: I proclaim him one of the faithful.

8 'The names of those (Amesha-Spentas) smite the men turned to Nasus by the Drujes:4 the seed and kin of the karapans5 are smitten, the scornful are dead, as the Zaotar Zarathushtra blows them away to woe, however fierce, at his will and wish, as many as he wishes.

9 'From the time when the sun is down he smites them with bruising blows; from the time when the sun is no longer up, he deals deadly blows on the Nasu with his club struck down, for the propitiation and glorification of the heavenly gods.

10 'O Zarathushtra! let not that spell [Manthra] be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil from one of the three religious orders,1 devoted to the good law, who, devoted to the good law, holy and brave, stills all the Drujes.

11 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Haurvatat, the Amesha-Spenta. Unto Haurvatat, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

12 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Haurvatat, the master; of the prosperity of the seasons and of the years, the masters of holiness. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all happy, blissful abode of the holy Ones.'

Chapter 5

Ardui Sur Bano Yasht (chapter 5)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness.... Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANAHITA; unto all waters, made by Mazda; unto all plants, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

2 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk into the breasts of all females in the right measure and the right quality;

3 'The large river, known afar, that is as large as the whole of the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-Kasha.

4 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels is as much as a man can ride in forty days, riding on a good horse.

5 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females the milk in females' breasts.

6 'I, Ahura Mazda, brought it down with mighty vigor, for the increase of the house, of the borough of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.

7 'Then Ardvi Sura Anahita, O Spitama Zarathushtra! proceeded forth from the Maker Mazda. Beautiful were her white arms, thick as a horse's shoulder or still thicker; beautiful was her ...., and thus came she, strong, with thick arms, thinking thus in her heart:

8 '"Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?"

9 'For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto the holy Ardvi Sura Anahita a good sacrifice with an offering of libations;- thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped, O Ardvi Sura Anahita! with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

10 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

11 'Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for men and thinking thus in her heart: "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts unto me, and is of good will unto me?" 'For her brightness and glory, I will offer her a sacrifice, worth being heard....

12 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

13 'Whom four horses carry, all white, of one and the same color, of the same blood, tall, crushing down the hates of all haters, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, of the blind and of the deaf. 'For her brightness and glory, I will offer her a sacrifice ....

14 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

15 'Strong and bright, tall and beautiful of form, who sends down by day and by night a flow of motherly waters as large as the whole of the waters that run along the earth, and who runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

16 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

17 'To her did the Maker Ahura Mazda offer up a sacrifice to the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

18 He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Pourushaspa, the holy Zarathushtra, to think after my law, to speak after my law, to do after my law!"

19 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and begging that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

20 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

21 'To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, with a hundred male horses, a thousand oxen, and ten thousand lambs.

22 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita, that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may smite down two thirds of the Daevas of Mazana and of the fiends of Varena."

23 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

24 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

25 'To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs.

26 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may take from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory."

27 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

28 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

29 'To her did Azi Dahaka, the three-mouthed, offer up a sacrifice in the land of Bawri, with a hundred male horses, a thousand oxen, and ten thousand lambs.

30 'He begged of her a boon, saying: "Grant me this boon, O good, most beneficent Ardvi Sura Anahita! that I may make all the seven Karshvares of the earth empty of men."

31 'Ardvi Sura Anahita did not grant him that boon, although he was offering libations, giving gifts, sacrificing, and entreating her that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

32 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....

33 'To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs.

34 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Azi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world."

35 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

36 'Offer up a sacrifice, O Spitama Zarathushtra! unto Ardvi Sura Anahita....

37 'To her did Keresaspa, the manly-hearted, offer up a sacrifice behind the Vairi Pisanah, with a hundred male horses, a thousand oxen, ten thousand lambs.

38 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the golden-heeled Gandarewa, though all the shores of the sea Vouru-Kasha are boiling over; and that I may run up to the stronghold of the fiend on the wide, round earth, whose ends lie afar."

39 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

40 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sara Anahita....

41 'To her did the Turanian murderer, Frangrasyan, offer up a sacrifice in his cave under the earth, with a hundred male horses, a thousand oxen, ten thousand lambs.

42 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may seize hold of that Glory, that is waving in the middle of the sea Vouru-Kasha and that belongs to the Aryan people, to those born and to those not yet born, and to the holy Zarathushtra."

43 'Ardvi Sura Anahita did not grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

44 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

45 'To her did the great, most wise Kavi Usa offer up a sacrifice from Mount Erezifya, with a hundred male horses, a thousand oxen, ten thousand lambs.

46 'He begged of her a boon, saying: "Grant me, this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of the Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf."

47 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

48 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

49 'To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice behind the Chaechasta lake, the deep lake, of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs.

50 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may become the sovereign lord of all countries, of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind and the deaf; and that I may have the lead in front of all the teams and that he may not pass through the forest , he, the murderer, who now is fiercely striving against me on horseback."

51 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

52 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

53 'To her did the valiant warrior Tusa11 offer worship on the back of his horse, begging swiftness for his teams, health for his own body, and that he might watch with full success those who hated him, smite down his foes, and destroy at one stroke his adversaries, his enemies, and those who hated him. 11. Tusa, in the Shah Nameh Tus; one of the most celebrated Pahlavans of Kay Khosaw; he was the son of king Naotara (Nodar).

54 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the gallant sons of Vaesaka, by the castle Khshathro-saoka, that stands high up on the lofty, holy Kangha; that I may smite of the Turanian people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

55 'Ardvi Sura Anahita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

56 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

57 'To her did the gallant sons of Vaesaka offer up a sacrifice in the castle Khshathro-saoka, that stands high up on the lofty, holy Kangha, with a hundred male horses, a thousand oxen, ten thousand lambs.

58 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the valiant warrior Tusa, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

59 'Ardvi Sura Anahita did not grant them that boon. 'For her brightness and glory, I will offer her a sacrifice....

60 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

61 'The old Vafra Navaza worshipped her when the strong fiend-smiter, Thraetaona, flung him up in the air in the shape of a bird, of a vulture.

62 'He went on flying, for three days and three nights, towards his own house; but he could not, he could not turn down. At the end of the third night, when the beneficent dawn came dawning up, then he prayed unto Ardvi Sura Anahita, saying:

63 '"Ardvi Sura Anahita! do thou quickly hasten helpfully and bring me assistance at once. I will offer thee a thousand libations, cleanly prepared and well strained, along with Haomas and meat, by the brink of the river Rangha, if I reach alive the earth made by Ahura and my own house."

64 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girdled, pure, nobly born of a glorious race, wearing shoes up to the ankle wearing a golden...., and radiant.

65 'She seized him by the arm: quickly was it done, nor was it long till, speeding, he arrived at the earth made by Mazda and at his own house, safe, unhurt, unwounded, just as he was before.

66 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, entreating that she would grant him that boon.] 'For her brightness and glory, I will offer her a sacrifice....

67 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

68 'To her did Jamaspa offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, when he saw the army of the wicked, of the worshippers of the Daevas, coming from afar in battle array.

69 'He asked of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may be as constantly victorious as any one of all the Aryans."

70 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

71 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

72 'To her did Ashavazdah, the son of Pouru-dhakhshti, and Ashavazdah and Thrita, the sons of Sayuzhdri, offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, by Apam Napat, the tall lord, the lord of the females, the bright and swift-horsed.

73 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may overcome the assemblers of the Turanian Danus, Kara Asabana, and Vara Asabana, and the most mighty Duraekaeta, in the battles of this world.

74 'Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon. 'For her brightness and glory, l will offer her a sacrifice....

75 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

76 'Vistauru, the son of Naotara, worshipped her by the brink of the river Vitanghuhaiti, with well-spoken words, speaking thus:

77 '"'This is true, this is truly spoken, that I have smitten as many of the worshippers of the Daevas as the hairs I bear on my head. Do thou then, O Ardvi Sura Anahita! leave me a dry passage, to pass over the good Vitanghuhaiti."

78 'Ardvi Sura Anahita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, with all sorts of ornaments and radiant. A part of the waters she made stand still, a part of the waters she made flow forward, and she left him a dry passage to pass over the good Vitanghuhaiti.

79 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.] For her brightness and glory, I will offer her a sacrifice....

80 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

81 'To her did Yoishta, one of the Fryanas, offer up a sacrifice with a hundred horses, a thousand oxen, ten thousand lambs on the Pedvaepa of the Rangha.

82 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome the evil-doing Akhtya, the offspring of darkness, and that I may answer the ninety-nine hard riddles that he asks me maliciously, the evil-doing Akhtya, the offspring of darkness."

83 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice....

84 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

85 'Whom Ahura Mazda the merciful ordered thus, saying: "Come, O Ardvi Sura Anahita, come from those stars down to the earth made by Ahura, that the great lords may worship thee, the masters of the countries, and their sons.

86 '"The men of strength will beg of thee swift horses and supremacy of Glory. "The Athravans who read and the pupils of the Athravans will beg of thee knowledge and prosperity, the Victory made by Ahura, and the crushing Ascendant.

87 '"The maids of barren womb, longing for a lord, will beg of thee a strong husband; '"Women, on the point of bringing forth, will beg of thee a good delivery. '"All this wilt thou grant unto them, as it lies in thy power, O Ardvi Sura Anahita!"

88 'Then Ardvi Sura Anahita came forth, O Zarathushtra! down from those stars to the earth made by Mazda; and Ardvi Sura Anahita spake thus:

89 '"O pure, holy Zarathushtra! Ahura Mazda has established thee as the master of the material world: Ahura Mazda has established me to keep the whole of the holy creation. '"Through my brightness and glory flocks and herds and two-legged men go on, upon the earth: I, forsooth, keep all good things, made by Mazda, the offspring of the holy principle, just as a shepherd keeps his flock."

90 'Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I worship and forward thee? So that Mazda may make thee run down (to the earth), that he may not make thee run up into the heavens, above the sun; and that the Serpent may not injure thee with...., with...., with...., and.... poisons."

91 'Ardvi Sura Anahita answered: "O pure, holy Spitama! this is the sacrifice wherewith thou shalt worship me, this is the sacrifice wherewith thou shalt worship and forward me, from the time when the sun is rising to the time when the sun is setting. '"Of this libation of mine thou shalt drink, thou who art an Athravan, who hast asked and learnt the revealed law, who art wise, clever, and the Word incarnate.

92 '"Of this libation of mine let no foe drink, no man fever-sick, no liar, no coward, no jealous one, no woman, no faithful one who does not sing the Gathas, no leper to be confined.

93 '"I do not accept those libations that are drunk in my honor by the blind, by the deaf, by the wicked, by the destroyers, by the niggards, by the...., nor any of those stamped with those characters which have no strength for the holy Word. '"Let no one drink of these my libations who is hump-backed or bulged forward; no fiend with decayed teeth."

94 'Then Zarathushtra asked Ardvi Sura Anahita: "O Ardvi Sura Anahita! What becomes of those libations which the wicked worshippers of the Daevas bring unto thee after the sun has set?"

95 'Ardvi Sura Anahita answered: "O pure, holy Spitama Zarathushtra! howling, clapping, hopping, and shouting, six hundred and a thousand Daevas, who ought not to receive that sacrifice, receive those libations that men bring unto me after [the sun has set]."

96 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

97 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

98 'Before whom the worshippers of Mazda stand with baresma in their hands: the Hvovas did worship her, the Naotaras did worship her; the Hvovas asked for riches, the Naotaras asked for swift horses. Quickly was Hvova blessed with riches an full prosperity; quickly became Vishtaspa, the Naotaride, the lord of the swiftest horses in these countries.

99 ['Ardvi Sura Anahita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.] 'For her brightness and glory, I will offer her a sacrifice....

100 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

101 'Who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse. In each channel there stands a palace, well-founded, shining with a hundred windows, with a thousand columns, well-built, with ten thousand balconies, and mighty.

102 'In each of those palaces there lies a well-laid, well-scented bed, covered with pillows, and Ardvi Sura Anahita, O Zarathushtra! runs down there from a thousand times the height of a man, and she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully.

103 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

104 'Unto her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

105 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may bring the son of Aurvat-aspa, the valiant Kavi Vistaspa, to think according to the law, to speak according to the law, to do according to the law."

106 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

107 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

108 'Unto her did the tall Kavi Vishtaspa offer up a sacrifice behind Lake Frazdanava, with a hundred male horses, a thousand oxen, ten thousand lambs.

109 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Tathravant, of the bad law, and Peshana, the worshipper of the Daevas and the wicked Arejat-aspa, in the battles of this world!"

110 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

111 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

112 'Unto her did Zairi-vairi, who fought on horseback, offer up a sacrifice behind the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs.

113 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sura Anahita! that I may overcome Pesho-Changha the corpse-burier, Humayaka the worshipper of the Daevas, and the wicked Arejat-aspa, in the battles of this world.

114 'Ardvi Sura Anahita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. 'For her brightness and glory, I will offer her a sacrifice....

115 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

116 'Unto her did Arejat-aspa and Vandaremaini offer up a sacrifice by the sea Vouru-Kasha, with a hundred male horses, a thousand oxen, ten thousand lambs.

117 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sura Anahita! that we may conquer the valiant Kavi Vishtaspa and Zairivairi who fights on horseback, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

118 'Ardvi Sura Anahita did not grant them that favor, though they were offering up libations, giving gifts, sacrificing, and entreating that she should grant them that favor. 'For her brightness and glory, I will offer her a sacrifice....

119 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

120 'For whom Ahura Mazda has made four horses -- the wind, the rain, the cloud, and the sleet -- and thus ever a upon the earth it is raining, snowing, hailing, and sleeting; and whose armies are so many and numbered by nine-hundreds and thousands.

121 'I will worship the height Hukairya, of the deep precipices, made of gold, wherefrom this mine Ardvi Sura Anahita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully. 'For her brightness and glory, I will offer her a sacrifice....

122 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

123 'She stands, the good Ardvi Sura Anahita, wearing a golden mantle, waiting for a man who shall offer her libations and prayers, and thinking thus in her heart:

124 "'Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon, me, and is of good will unto me?" 'For her brightness and glory, I will offer her a sacrifice....

125 'Offer up a sacrifice, O Spitama Zarathushtra! unto this spring of mine, Ardvi Sura Anahita....

126 'Ardvi Sura Anahita, who stands carried forth in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing along her.... a mantle fully embroidered with gold;

127 'Ever holding the baresma in her hand, according to the rules, she wears square golden earrings on her ears bored, and a golden necklace around her beautiful neck, she, the nobly born Ardvi Sura Anahita; and she girded her waist tightly, so that her breasts may be well-shaped, that they may be tightly pressed.

128 'Upon her head Ardvi Sura Anahita bound a golden crown, with a hundred stars, with eight rays, a fine ...., a well-made crown, in the shape of a ...., with fillets streaming down.

129 'She is clothed with garments of beaver, Ardvi Sura Anahita; with the skin of thirty beavers of those that bear four young ones, that are the finest kind of beavers; for the skin of the beaver that lives in water is the finest-colored of all skins, and when worked at the right time it shines to the eye with full sheen of silver and gold.

130 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee this favor: that I, fully blessed, may conquer large kingdoms, rich in horses, with high tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments, with stores of food, with well-scented beds; that I may have at my wish the fullness of the good things of life and whatever makes a kingdom thrive.

131 'Here, O good, most beneficent Ardvi Sura Anahita! I beg of thee two gallant companions, one two-legged and one four-legged: one two-legged, who is swift, quickly rushing, and clever in turning a chariot round in battle; and one four-legged, who can quickly turn towards either wing of the host with a wide front, towards the right wing or the left, towards the left wing or the right.

132 'Through the strength of this sacrifice, of this invocation, O Ardvi Sura Anahita! come down from those stars, towards the earth made by Ahura, towards the sacrificing priest, towards the full boiling [milk]; come to help him who is offering up libations giving gifts, sacrificing, and entreating that thou wouldst grant him thy favors; that all those gallant warriors may be strong, like king Vishtaspa. 'For her brightness and glory, I will offer her a sacrifice....

133 'Yatha ahu vairya: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigor of the holy water-spring Anahita. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

Chapter 6

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the undying, shining, swift-horsed Sun; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the undying, shining, swift-horsed Sun. When the light of the sun waxes warmer, when the brightness of the sun waxes warmer, then up stand the heavenly Yazatas, by hundreds and thousands: they gather together its Glory, they make its Glory pass down, they pour its Glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness, for the increase of the undying, shining, swift-horsed Sun.

2 And when the sun rises up, then the earth, made by Ahura, becomes clean; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.

3 Should not the sun rise up, then the Daevas would destroy all the things that are in the seven Karshvares, nor would the heavenly Yazatas find any way of withstanding or repelling them in the material world.

4 He who offers up a sacrifice unto the undying, shining, swift-horsed Sun -- to withstand darkness, to withstand the Daevas born of darkness, to withstand the robbers and bandits, to withstand the Yatus and Pairikas, to withstand death that creeps in unseen -- offers it up to Ahura Mazda, offers it up to the Amesha-Spentas, offers it up to his own soul. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

5 I will sacrifice unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes. I will sacrifice unto the club of Mithra, the lord of wide pastures, well struck down upon the skulls of the Daevas. I will sacrifice unto that friendship, the best of all friendships, that reigns between the moon and the sun.

6 For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the undying, shining, swift-horsed Sun. Unto the undying, shining, swift-horsed Sun we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and the invocation, and the strength and vigour of the undying, shining, swift-horsed Sun. Ashem Vohu: Holiness is the best of all good.... Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 7

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice,prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the Moon that keeps in it the seed of the Bull; unto the only-created Bull and unto the Bull of many species; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Hail to Ahura Mazda! Hail to the Amesha-Spentas! Hail to the Moon that keeps in it the seed of the Bull! Hail to thee when we look at thee! Hail to thee when thou lookest at us!

2 How does the moon wax? How does the moon wane? For fifteen days does the moon wax; for fifteen days does the moon wane. As long as her waxing, so long is the waning; as long as her waning, so long is the waxing. 'Who is there but thee who makes the moon wax and wane?'

3 We sacrifice unto the Moon that keeps in it the seed of the Bull, the holy and master of holiness. Here I look at the moon, here I perceive the moon; here I look at the light of the moon, here I perceive the light of the moon. The Amesha-Spentas stand up holding its glory; the Amesha-Spentas stand up, pouring its glory upon the earth, made by Mazda.

4 And when the light of the moon waxes warmer, golden-hued plants grow on from the earth during the spring. We sacrifice unto the new moons, the full moons, and the Vishaptathas. We sacrifice unto the new moon, the holy and master of holiness; We sacrifice unto the full moon, the holy and master of holiness; We sacrifice unto the Vishaptatha, the holy and master of holiness.

5 I will sacrifice unto the Moon, that keeps in it the seed of the Bull, the liberal, bright, glorious, water-giving, warmth-giving, wisdom-giving, wealth-giving, riches-giving, thoughtfulness-giving, weal-giving, freshness-giving, prosperity-giving, the liberal, the healing.

6 For its brightness and glory, I will offer unto it a sacrifice worth being heard, namely, unto the Moon that keeps in it the seed of the Bull. Unto the Moon that keeps in it the seed of the Bull, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the Moon, that keeps in it the seed of the Bull, and of the only-created Bull, and of the Bull of many species. Ashem Vohu: Holiness is the best of all good. Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 8

Tishtar Yasht (chapter 8)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Tishtrya, the bright and glorious star, and unto the powerful Satavaesa, made by Mazda, who pushes waters forward, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'We worship the lordship and mastership [of Tishtrya], whereby he protects the Moon, the dwelling, the food, when my glorious stars come along and impart their gifts to men. I will sacrifice unto the star Tishtrya, that gives the fields their share [of waters].

2 'We offer up libations unto Tishtrya, the bright and glorious star, that gives happy dwelling and good dwelling; the white, shining, seen afar, and piercing; the health-bringing, loud-snorting, and high, piercing from afar with its shining, undefiled rays; and unto the waters of the wide sea, the Vanguhi of wide renown, and the species of the Bull, made by Mazda, the awful kingly Glory, and the Fravashi of the holy Spitama Zarathushtra.

3 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the star Tishtrya. 'Unto Tishtrya, the bright and glorious star, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

4 'We sacrifice unto Tishtrya, the bright and glorious star, who is the seed of the waters, powerful, tall, and strong, whose light goes afar; powerful and highly working, through whom the brightness and the seed of the waters come from the high Apam Napat. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

5 'We sacrifice unto Tishtrya, the bright and glorious star; for whom long flocks and herds and men, looking forward for him and deceived in their hope: "When shall we see him rise up, the bright and glorious star Tishtrya? When will the springs run with waves as thick as a horse's size and still thicker? Or will they never come?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

6 'We sacrifice unto Tishtrya, the bright and glorious star; who flies, towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space1, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.

7 'For Ahura Mazda gave him assistance; so did the waters and the plants; and Mithra, the lord of wide pastures, opened a wide way unto him. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

8 'We sacrifice unto Tishtrya, the bright and glorious star, that afflicts the Pairikas, that vexes the Pairikas, who, in the shape of worm-stars, fly between the earth and the heavens, in the sea Vouru-Kasha, the powerful sea, the large-sized, deep sea of salt waters. He goes to its lake in the shape of a horse, in a holy shape; and down there he makes the waters boil over, and the winds flow above powerfully all around.

9 'Then Satavaesa makes those waters flow down to the seven Karshvares of the earth, and when he has arrived down there, he stands, beautiful, spreading ease and joy on the fertile countries (thinking in himself): "How shall the countries of the Aryas grow fertile?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

10 'We sacrifice unto Tishtrya, the bright and glorious star, who spoke unto Ahura Mazda, saying: "Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

11 '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I should have come to the faithful at the appointed time; I should have come in the appointed time of my beautiful, immortal life, should it be one night, or two nights, or fifty, or a hundred nights."

12 'We sacrifice unto Tishtrya; 'We sacrifice unto the rains of Tishtrya. 'We sacrifice unto the first star; we sacrifice unto the rains of the first star. 'I will sacrifice unto the stars Haptoiringa, to oppose the Yatus and Pairikas. 'We sacrifice unto Vanant, the star made by Mazda; for the well-shapen strength, for the Victory, made by Ahura, for the crushing Ascendant, for the destruction of what distresses us, for the destruction of what persecutes us. 'We sacrifice unto Tishtrya, whose eye-sight is sound.

13 'For ten nights, O Spitama Zarathushtra! Tishtrya, the bright and glorious star, mingles his shape with light, moving in the shape of a man of fifteen years of age, bright, with clear eyes, tall, full of strength, strong, and clever.

14 'He is active as the first man was; he goes on with the strength of the first man; he has the virility of the first man.

15 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of male children, a troop of male children, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

16 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a golden-horned bull.

17 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of oxen, a herd of oxen, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

18 'The next ten nights, O Spitama Zarathushtra! the bright and glorious Tishtrya mingles his shape with light, moving in the shape of a white, beautiful horse, with golden ears and a golden caparison.

19 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of horses, a troop of horses, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

20 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and a golden caparison.

21 'But there rushes down to meet him the Daeva Apaosha, in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

22 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya and the Daeva Apaosha. They fight together, O Spitama Zarathushtra! for three days and three nights. And then the Daeva Apaosha proves stronger than the bright and glorious Tishtrya, he overcomes him.

23 'And Tishtrya flees from the sea Vouru-Kasha, as far as a Hathra's length. He cries out in woe and distress, the bright and glorious Tishtrya: "Woe is me, O Ahura Mazda! I am in distress, O Waters and Plants! O Fate and thou, Law of the worshippers of Mazda! Men do not worship me with a sacrifice in which I am invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names.

24 '"If men had worshipped me with a sacrifice in which I had been invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, I should have taken to me the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers."

25 'Then I, Ahura Mazda, offer up to the bright and glorious Tishtrya a sacrifice in which he is invoked by his own name, and I bring him the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers.

26 'Then, O Spitama Zarathushtra! the bright and glorious Tishtrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and golden caparison.

27 'But there rushes down to meet him the Daeva Apaosha in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

28 'They meet together, hoof against hoof, O Spitama Zarathushtra! the bright and glorious Tishtrya, and the Daeva Apaosha; they fight together, O Zarathushtra! till the time of noon. Then the bright and glorious Tishtrya proves stronger than the Daeva Apaosha, he overcomes him.

29 'Then he goes from the sea Vouru-Kasha as far as a Hathra's length: "Hail!" cries the bright and glorious Tishtrya. "Hail unto me, O Ahura Mazda! Hail unto you, O waters and plants! Hail, O Law of the worshippers of Mazda! Hail will it be unto you, O lands! The life of the waters will flow down unrestrained to the big-seeded corn fields, to the small-seeded pasture-fields, and to the whole of the material world!"

30 Then the bright and glorious Tishtrya goes back down to the sea Vouru-Kasha, in the shape of a white, beautiful horse, with golden ears and a golden caparison.

31 'He makes the sea boil up and down; he makes the sea stream this and that way; he makes the sea flow this and that way: all the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over.

32 'And the bright and glorious Tishtrya rises up from the sea Vouru-Kasha, O Spitama Zarathushtra! the bright and glorious Satavaesa rises up from the sea Vouru-Kasha; and vapours rise up above Mount Us-hindu, that stands in the middle of the sea Vouru-Kasha.

33 'Then the vapours push forward, in the regular shape of clouds; they go following the wind, along the ways which Haoma traverses, the increaser of the world. Behind him travels the mighty wind, made by Mazda, and the rain, and the cloud, and the sleet, down to the several places, down to the fields, down to the seven Karshvares of the earth.

34 'Apam Napat, O Spitama Zarathushtra! divides the waters amongst the countries in the material world, in company with the mighty wind, the Glory, made by the waters, and the Fravashis of the faithful. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

35 'We sacrifice unto Tishtrya, the bright and glorious star, who from the shining east, moves along his long winding course, along the path made by the gods, along the way appointed for him the watery way, at the will of Ahura Mazda, at the will of the Amesha-Spentas. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

36 'We sacrifice unto Tishtrya, the bright and glorious star, whose rising is watched by men who live on the fruits of the year, by the chiefs of deep understanding; by the wild beasts in the mountains, by the tame beasts that run in the plains; they watch him, as he comes up to the country for a bad year, or for a good year, (thinking in themselves): "How shall the Aryan countries be fertile?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

37 'We sacrifice unto Tishtrya, the bright and glorious star, swift-flying and swift-moving, who flies towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount Hvanvant.

38 'Ahura Mazda gave him assistance, and the Amesha-Spentas and Mithra, the lord of wide pastures, pointed him the way: behind him went the tall Ashish Vanguhi and Parendi on her light chariot: always till, in his course, he reached Mount Hvanvant on the shining waters. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

39 'We sacrifice unto Tishtrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyus flung to stop all the stars that have in them the seed of the waters.

40 'Tishtrya afflicts them, he blows them away from the sea Vouru-Kasha; then the wind blows the clouds forward, bearing the waters of fertility, so that the friendly showers spread wide over, they spread helpingly and friendly over the seven Karshvares. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

41 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long the standing waters, and the running spring-waters, the stream-waters, and the rain-waters:

42 '"When will the bright and glorious Tishtrya rise up for us? When will the springs with a flow and overflow of waters, thick as a horse's shoulder, run to the beautiful places and fields, and to the pastures, even to the roots of the plants, that they may grow with a powerful growth?" 'For his brightness and glory, I will offer him a sacrifice worth being heard....

43 'We sacrifice unto Tishtrya, the bright and glorious star, who washes away all things of fear, who stunts the growth of all ...., and brings health to all these creations, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

44 'I will sacrifice unto Tishtrya, the bright and glorious star, whom Ahura Mazda has established as a lord and overseer above all stars, in the same way as he has established Zarathushtra above men; whom neither Angra Mainyu, nor the Yatus and the Pairikas, nor the men Yatus can deliver unto death, nor can all the Daevas together prevail for his death. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

45 'We sacrifice unto Tishtrya, the bright and glorious star, to whom Ahura Mazda has given a thousand senses, and who is the most beneficent amongst the stars that have in them the seed of the waters:

46 'Who moves in light with the stars that have in them the seed of the waters: he, from the sea Vouru-Kasha, the powerful sea, the large-sized, deep, and salt of waters, goes to all the lakes, and to all the beautiful caves, and to all the beautiful channels, in the shape of a white, beautiful horse, with golden ears and a golden caparison.

47 'Then, O Spitama Zarathushtra! the waters flow down from the sea Vouru-Kasha, mother-like, friendly, and healing: he divides them amongst these countries, being most beneficent, when he has been worshipped with a sacrifice and propitiated rejoiced, and satisfied. 'For his brigbtness and glory, I will offer him a sacrifice worth being heard....

48 'We sacrifice unto Tishtrya, the bright and glorious star, for whom long all the creatures of Spenta-Mainyu, those that live under the ground, and those that live above the ground; those that live in the waters, and those that live on dry land; those that fly, and those that run in the plains; and all those that live within this boundless and endless world of the holy Spirit. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

49 'We sacrifice unto Tishtrya, the bright and glorious star, the healthful, wise, happy, and powerful, who is the lord of a thousand boons, and grants many boons to that man who has pleased him, whether begging or not begging for them.

50 'I, O Spitama Zarathushtra! have created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of progitiation, as worthy of glorification as myself, Ahura Mazda;

51 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya.

52 'Had I not created that star Tishtrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda;

53 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyairya, whom evil-speaking people call Huyairya;

54 'Then all day long, all night long, that Pairika Duzyairya would wage war against this material world of mine, wanting to extinguish its life, and she goes on, rushing upon and around it.

55 'But the bright and glorious Tishtrya keeps that Pairika in bonds, with twofold bonds, with threefold bonds, that cannot be overcome, with bonds all over the body: it is as if there were a thousand men keeping one man in bonds, a thousand men of those who are the strongest in strength.

56 'If the Aryan countries, O Spitama Zarathushtra! would perform in honour of the bright and glorious Tishtrya the due sacrifice and invocation, just as that sacrifice and invocation ought to be performed in the perfection of holiness; never should a hostile horde enter these Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.'

57 Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of the bright and glorious Tishtrya, as it ought to be performed in the perfection of holiness?'

58 Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

59 'Let not a murderer take of these offerings, nor a whore, nor a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.

60 'If a murderer take of these offerings, or a whore, or a .... who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra, then the bright and glorious Tishtrya takes back his healing virtues.

61 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten, by their fifties and their hundreds, by their hundreds and their thousands, by thetr thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.

62 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Tishtrya, the bright and glorious star, and of the powerful Satavaesa, made by Mazda, who pushes waters forward. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 9

0 May Ahura Mazda be rejoiced! May Angra Mainyu be afflicted!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, satisfaction, and glorification unto Havani, the holy and master of holiness. Unto the powerful Drvaspa, made by Mazda and holy, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the powerful Drvaspa, made by Mazda and holy, who heeps the flocks in health, the herds in health, the grown-up (cattle) in health, the young ones in health; who watches well from afar, with a wide-spread and long-continued welfare-giving friendship;

2 Who yokes teams of horses, who makes her chariot turn and its wheels sound, fat and glistening, strong, tall-formed, weal-possessing, health-giving, powerful to stand and powerful to turn for assistance to the faithful.

3 To her did Haoshyangha, the Paradhata, offer up a sacrifice on the enclosure of the Hara, the beautiful height, made by Mazda, with a hundred male horses, a thousand oxen, and ten thousand lambs, and with an offering of libations:

4 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'

5 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

6 For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa, made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenghe hatam: All those beings of whom Ahura Mazda....

7 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

8 To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

9 'Grant me this boon, O good, most beneficent Drvaspa! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

10 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'

11 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering lipbations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

12 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

13 To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

14 'Grant me this boon, O good, most beneficent Drvaspa! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavack and Erenavach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

15 The powerful Drvaspa, made by Mazda, the holy Drvasya, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

16 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

17 To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza. He begged of her a boon saying:

18 'Grant me this boon, O good, most beneficent Drvaspa! that I may bind the Turanian murderer Franghrasyan, that I may drag him bound, that may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'

19 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would give him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

20 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

21 To her did the gallant Husravah, he who united the Arya nations into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs, and an offering of libations:

22 'Grant me this boon, O good, most beneficent Drvaspa! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'

23 The powerful Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

24 We offer up a sacrifice unlo the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful,

25 To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. He begged of her a boon, saying:

26 'O good, most beneficent Drvaspa! grant me this boon, that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my Mazdean law and make it known, and that she may bestow beautiful praises upon my deeds.'

27 The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I wiII offer her a sacrifice worth being heard....

28 We offer up a sacrifice unto the powerful Drvaspa, made by Mazda and holy, who keeps the flocks in health.... Who yokes teams of horses .... for assistance to the faithful.

29 To her did the tall Kavi Vistaspa offer up a sacrifice behind the waters of the river Daitya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

30 'Grant me this boon, O good, most beneficent Drvaspa! that I may put to flight Ashta-aurvant, the son of Vispa-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that I may put to flight the Hvyaona murderer, Arejat-aspa; that I may put to flight Darshinika, the worshipper of the Daevas;

31 And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaonas; and that I may smite of the Huyaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.

32 The strong Drvaspa, made by Mazda, the holy Drvaspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvaspa made by Mazda and holy. We offer up libations to the powerful Drvaspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the powerful Drvaspa, made by Mazda and holy. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, give him health of body,.... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 10

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Hvastra,1 Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Verily, when I created Mithra, the lord of wide pastures, O Spitama! I created him as worthy of sacrifice, as worthy of prayer as myself, Ahura Mazda.2

2 'The ruffian who lies unto Mithra3 brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers4 could do. Break not the contract, O Spitama! neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith.5 For Mithra stands for both the faithful and the unfaithful.

3 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra. 'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra. 'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra.

4 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.

5 'May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he come to us for good conscience!6 May he come to us for bliss!7 he, the awful and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.

6 'I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity8 and prayers: I will offer up a sacrifice worth being heard unto him, Mithra, the lord of wide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....9

7 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge,10 strong, sleepless, and ever awake;11

8 'To whom the chiefs of nations offer up sacrifices, as they go to the field, against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.

9 'On whichever side he has been worshipped first in the fulness of faith of a devoted heart, to that side turns Mithra, the lord of wide pastures, with the fiend-smiting wind, with the cursing thought of the wise.12 'For his brightness and glory, I will offer him a sacrifice worth being heard....

10 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

11 'Whom the horsemen worship on the back of their horses, begging swiftness for their teams, health for their own bodies, and that they may watch with full success those who hate them, smite down their foes, and destroy at one stroke their adversaries, their enemies, and those who hate them.13 'For his brightness and glory, I will offer him a sacrifice worth being heard....

12 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

13 'Who first of the heavenly gods reaches over the Hara14, before the undying, swift-horsed sun15; who, foremost in a golden array, takes hold of the beautiful summits, and from thence looks over the abode of the Aryans with a beneficent eye.

14 'Where the valiant chiefs draw up their many troops in array;16 where the high mountains, rich in pastures and waters, yield plenty to the cattle;17 where the deep lakes, with salt waters, stand;18 where wide-flowing rivers swell and hurry towards Ishkata and Pouruta, Mouru and Haroyu, the Gava-Sughdha and Hvairizem;19

15 'On Arezahi and Sawahi, on Fradadhafshu and Widadhafshu, on Wouru-bareshti and Wourujareshti, on this bright karshwar of Xwaniratha20, the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health-bringing eye;

16 'He who moves along all the karshwars, a Yazata unseen, and brings glory; he who moves along all the karshwars, a Yazata unseen, and brings sovereignty; and increases21 strength for victory to those who, with a pious intent, holily offer him libations. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

17 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Unto whom nobody must lie, neither the master of a house, nor the lord of a borough, nor the lord of a town, nor the lord of a province.

18 'If the master of a house lies unto him, or the lord of a borough, or the lord of a town, or the lord of a province, then comes Mithra, angry and offended, and he breaks asunder the house, the borough, the town, the province; and the masters of the houses, the lords of the boroughs, the lords of the towns, the lords of the provinces, and the foremost men of the provinces.

19 'On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath22 is slow to relent.23

20 'Those who lie unto Mithra, however swift they may be running, cannot overtake;24 riding, cannot ....; driving, cannot ..... The spear that the foe of Mithra flings, darts backwards, for the number of the evil spells that the foe of Mithra works out.25

21 'And even though the spear be flung well, even though it reach the body, it makes no wound, for the number of the evil spells that the foe of Mithra works out.26 The wind drives away the spear that the foe of Mithra flings, for the number of the evil spells that the foe of Mithra works out. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

22 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who takes out of distress the man who has not lied unto him, who takes him out of death.

23 'Take us out of distress, take us out of distresses, O Mithra! as we have not lied unto thee. Thou bringest down terror upon the bodies of the men who lie unto Mithra; thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears.

24 'Not the wound27 of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

25 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who is lordly, deep, strong, and weal-giving; a chief in assemblies, pleased with prayers,28 high, holily clever, the incarnate Word, a warrior with strong arms;

26 'Who breaks the skulls of the Daevas, and is most cruel in exacting pains; the punisher of the men who lie unto Mithra, the withstander of the Pairikas; who, when not deceived, establisheth nations in supreme strength; who, when not deceived, establisheth nations in supreme victory;

27 'Who confounds the ways of the nation that delights in havoc, who turns away their Glory,29 takes away their strength for victory, blows them away helpless,30 and delivers them unto ten thousand strokes; he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

28 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who upholds the columns of the lofty house and makes its pillars31 solid; who gives herds of oxen and male children to that house in which he has been satisfied; he breaks to pieces those in which he has been offended.

29 'Thou, O Mithra! art both bad and good to nations; thou, O Mithra! art both bad and good to men; thou, O Mithra! keepest in thy hands both peace and trouble for nations.

30 'Thou makest houses large, beautiful with women, beautiful with chariots, with well-laid foundations,32 and high above their groundwork;33 thou makest that house lofty, beautiful with women, beautiful with chariots, with well-laid foundations, and high above its groundwork, of which the master, pious and holding libations in his hand, offers thee a sacrifice, in which thou art invoked by thy own name and with the proper words.

31 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

32 'Listen unto our sacrifice,34 O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated!35 Gather them together with love and lay them in the Garo-nmana!36.

33 'Grant us these boons which we beg of thee, O powerful god! in accordance37 with the words of revelation, namely, riches, strength, and victory, good conscience and bliss,38 good fame and a good soul; wisdom and the knowledge that gives happiness,39 the victorious strength given by Ahura, the crushing Ascendant of Asha Vahishta, and conversation (with God) on the Holy Word.40

34 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf.41 'For his brightness and glory, I will offer him a sacrifice worth being heard....

35 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Victory-making42, army-governing, endowed with a thousand senses43; power-wielding, power-possessing, and all-knowing;

36 'Who sets the battle a going, who stands against (armies) in battle, who, standing against (armies) in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the havocking host.

37 'He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie to Mithra, he takes off the heads of those who lie unto Mithra.

38 'Sad is the abode, unpeopled with children, where abide men who lie unto Mithra, and, verily, the fiendish killer of faithful men. The grazing cow goes a sad straying way, driven along the vales44 of the Mithradrujes: they45 stand on the road, letting tears run over their chins46.

39 'Their falcon-feathered arrows, shot from the string of the well-bent bow, fly towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them. 'Their spears, well whetted and sharp, their long spears fly from their hands towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

40 'Their swords, well thrust and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them. 'Their clubs, well falling and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

41 'Mithra strikes fear into them; Rashnu47 strikes a counter-fear into them48; the holy Sraosha blows them away from every side towards the two Yazatas, the maintainers of the world.49 They make the ranks of the army melt away, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.50

42 'They cry unto Mithra, the lord of wide pastures, saying: "O Mithra, thou lord of wide pastures! here are our fiery horses taking us away, as they flee from Mithra; here are our sturdy arms cut to pieces by the sword, O Mithra!"

43 'And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads; as Mithra, the lord of wide pastures, is angry and offended. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

44 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose dwelling, wide as the earth, extends over the material world, large51, unconfined51, and bright, a far-and-wide-extending abode.

45 'Whose eight friends52 sit as spies for Mithra, on all the heights, at all the watching-places, observing the man who lies unto Mithra, looking at those, remembering those who have lied unto Mithra, but guarding the ways of those whose life is sought by men who lie unto Mithra, and, verily, by the fiendish killers of faithful men.

46 'Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

47 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'A god of high renown and old age53, whom wide-hoofed horses carry against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations54.

48 'And when Mithra drives along towards the havocking hosts, towards the enemies coming in battle array, in the strife of the conflicting nations, then he binds the hands of those who have lied unto Mithra, he confounds their eye-sight, he takes the hearing from their ears; they can no longer move their feet; they can no longer withstand those people, those foes, when Mithra, the lord of wide pastures, bears them ill-will. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

49 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

50 'For whom the Maker, Ahura Mazda, has built up a dwelling on the Hara Berezaiti, the bright mountain around which the many (stars) revolve55, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza56;

51 'A dwelling that all the Amesha-Spentas, in one accord with the sun, made for him in the fulness of faith of a devoted heart, and he survevs the whole of the material world from the Haraiti Bareza.

52 'And when there rushes a wicked worker of evil, swiftly, with a swift step, Mithra, the lord of wide pastures, goes and yokes his horses to his chariot, along with the holy, powerful Sraosha and Nairyo-sangha,57 who strikes a blow that smites the army, that smites the strength of the malicious.58 'For his brightness and glory, I will offer him a sacrifice worth being heard....

53 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

54 'Who, with hands lifted up, ever cries unto Ahura Mazda, saying: "I am the kind keeper of all creatures, I am the kind maintainer of all creatures; yet men worship me not with a sacrifice in which I am invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names.

55 '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I would come to the faithful at the appointed time; I would come in the appointed time of my beautiful, immortal life."

56 'But the pious man, holding libations in his hands, does worship thee with a sacrifice, in which thou art invoked by thy own name, and with the proper words. 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra! 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

57 'Listen unto our sacrifice, 'O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated! Gather them together with love and lay them in the Garo-nmana [Garothman i.e. Heaven]!

58 'Grant us these boons which we beg of thee, O powerful god! in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha-Vahishta, and conversation (with God) on the Holy Word.

59 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daevas and Men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

60 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose renown is good, whose shape is good, whose glory is good; who has boons to give at his will, who has pasture-fields to give at his will; harmless to the tiller of the ground, ...61, beneficent; he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

61 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Firm-legged62, a watcher fully awake; valiant, a chief in assemblies; making the waters flow forward; listening to appeals; making the waters run and the plants grow up; ruling over the karshwars63; delivering64; happy65; undeceivable; endowed with many senses66; a creature of wisdom;

62 'Who gives neither strength nor vigour to him who has lied unto Mithra; who gives neither glory nor any boon to him who has lied unto Mithra.

63 'Thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears. 'Not the wound of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten-thousand spies, the powerful all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

64 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who takes possession68 of the beautiful, wide-expanding law, greatly and powerfully, and whose face looks over all the seven karshwars of the earth;

65 'Who is swift amongst the swift, liberal amongst the liberal, strong amongst the strong, a chief of assembly amongst the chiefs of assemblies; increase-giving, fatness-giving, cattle-giving, sovereignty-giving, son-giving, cheerfulness69-giving, and bliss69-giving.

66 'With whom proceed Ashi Vanguhi, and Parendi on her light chariot70, the awful Manly Courage, the awful kingly Glory, the awful sovereign Sky, the awful cursing thought71 of the wise, the awful Fravashis of the faithful, and he who keeps united together the many faithful worshippers of Mazda72. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

67 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who drives along on his high-wheeled chariot, made of a heavenly73 substance, from the Karshvare [keshwar] of Arezahi74 to the Karshvare of Xwaniratha, the bright one; accompanied by75 the wheel of sovereignty76, the Glory made by Mazda, and the Victory made by Ahura;

68 'Whose chariot is embraced77 by the great Ashi Vanguhi; to whom the Law of Mazda opens a way, that he may go easily; whom four heavenly steeds, white, shining, seen afar, beneficent, endowed with knowledge, swiftly78 carry along the heavenly space79, while the cursing thought of the wise pushes it forward;

69 'From whom all the Daevas unseen and the Varenya fiends80 flee away in fear. Oh! may we never fall across the rush of the angry lord81, who goes and rushes from a thousand sides against his foe, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

70 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Before whom Verethraghna, made by Ahura, runs opposing the foes in the shape of a boar82, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing83, wrathful, with a dripping face; strong, with iron feet, iron fore-paws84, iron weapons, an iron tail, and iron jaws;

71 'Who, eagerly clinging to the fleeing foe, along with Manly Courage, smites the foe in battle, and does not think he has smitten him, nor does he consider it a blow till he has smitten away the marrow85 and the column of life86, the marrow85 and the spring of existence.

72 'He cuts all the limbs to pieces, and mingles, together with the earth, the bones, hair, brains, and blood of the men who have lied unto Mithra87. 'For his brightness and glory, we offer him a sacrifice worth being heard....

73 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who, with hands lifted up, rejoicing, cries out, speaking thus:

74 '"O Ahura Mazda, most beneficent spirit! Maker of the material world, thou Holy One! '"If men would worship me88 with a sacrifice in which I were invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names, then I should come to the faithful at the appointed time; I should come in the appointed time of my beautiful, immortal life89."

75 'May we keep our field; may we never be exiles from our field, exiles from our house, exiles from our borough, exiles from our town, exiles from our country.

76 'Thou dashest in pieces the malice of the malicious, the malice of the men of malice: dash thou in pieces the killers of faithful men! 'Thou hast good horses, thou hast a good chariot: thou art bringing help at every appeal, and art powerful.

77 'I will pray unto thee for help, with many consecrations, with good consecrations of libations; with many offerings, with good offerings of libations, that we, abiding in thee, may long inhabit a good abode, full of all the riches that can be wished for.

78 'Thou keepest those nations that tender a good worship to Mithra, the lord of wide pastures; thou dashest in pieces those that delight in havoc. Unto thee will I pray for help: may he come to us for help, the awful, most powerful Mithra, the worshipful and praiseworthy, the glorious lord of nations. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

79 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who made a dwelling for Rashnu90, and to whom Rashnu gave all his soul for long friendship;

80 'Thou art a keeper and protector of the dwelling of those who lie not: thou art the maintainer of those who lie not. With thee hath Verethraghna, made by Ahura, contracted the best of all friendships91, and thus it is how so many men who have lied unto Mithra, even privily92, lie smitten down on the ground. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

81 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;

82 'To whom Ahura Mazda gave a thousand senses93 and ten thousand eyes to see. With those eyes and those senses, he watches the man who injures Mithra, the man who lies unto Mithra. Through those eyes and those senses, he is undeceivable, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

83 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whom the lord of the country invokes for help, with hands uplifted; 'Whom the lord of the town invokes for help, with hands uplifted;

84 'Whom the lord of the borough invokes for help, with hands uplifted; 'Whom the master of the house invokes for help, with hands uplifted; 'Whom the ....94 in danger of death 95 invokes for help, with hands uplifted; 'Whom the poor man, who follows the good law, when wronged and deprived of his rights, invokes for help, with hands uplifted.

85 'The voice of his wailing reaches up to the sky, it goes over the earth all around, it goes over the seven karshwars, whether he utters his prayer in a low tone of voice96 or aloud.

86 'The cow driven astray invokes him for help97, longing for the stables: "When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? when will he turn us back to the right way from the den of the Druj where we were driven98?"

87 'And to him with whom Mithra, the lord of wide pastures, has been satisfied, he comes with help; and of him with whom Mithra, the lord of wide pastures, has been offended, he crushes down the house, the borough, the town, the province, the country. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

88 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'To whom the enlivening, healing, fair, lordly, golden-eyed Haoma offered up a sacrifice on the highest of the heights, on the Haraiti Bareza99, he the undefiled to one undefiled, with undefiled baresma, undefiled libations, and undefiled words;

89 'Whom100 the holy Ahura Mazda has established as a priest, quick in performing the sacrifice and loud in song. He performed the sacrifice with a loud voice, as a priest quick in sacrifice and loud in song, a priest to Ahura Mazda, a priest to the Amesha-Spentas. His voice reached up to the sky, went over the earth all around, went over the seven keshwars.

90 'Who first lifted up Haomas, in a mortar inlaid with stars and made of a heavenly substance. Ahura Mazda longed for him, the Amesha-Spentas longed for him, for the well-slapen body of him whom the swift-horsed sun awakes for prayer from afar101.

91 'Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer: mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma in his hand, the holy meat in his hand, the holy mortar in his hand102, with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya sung through.

92 'The holy Ahura Mazda confessed that religion and so did Vohu-Mano, so did Asha-Vahishta, so did Khshathra-Vairya, so did Spenta-Armaiti, so did Haurvatat and Ameretat; and all the Amesha-Spentas longed for and confessed his religion. The kind Mazda conferred upon him the mastership of the world; and [so did they103] who saw thee amongst all creatures the right lord and master of the world, the best cleanser of these creatures.

93 'So mayest thou in both worlds, mayest thou keep us in both worlds, O Mithra, lord of wide pastures! both in this material world and in the world of the spirit, from the fiend of Death, from the fiend Aeshma104, from the fiendish hordes, that lift up the spear of havoc, and from the onsets of Aeshma, wherein the evil-doing Aeshma rushes along with Vidotu105, made by the Daevas.

94 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies and those who hate us106. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

95 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who goes over the earth, all her breadth over, after the setting of the sun107, touches both ends of this wide, round earth, whose ends lie afar, and surveys everything that is between the earth and the heavens,

96 'Swinging in his hands a club with a hundred knots, a hundred edges, that rushes forwards and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons108;

97 'From whom Angra Mainyu, who is all death, flees away in fear; from whom Aeshma, the evil-doing Peshotanu109, flees away in fear; from whom the long-handed Bushyasta110 flees away in fear; from whom all the Daevas unseen and the Varenya fiends flee away in fear111.

98 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger112! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures113. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

99 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'From whom all the Daevas unseen and the Varenya fiends flee away in fear114. 'The lord of nations, Mithra, the lord of wide pastures, drives forward at the right-hand side of this wide, round earth, whose ends lie afar.

100 'At his right hand drives the good, holy Sraosha; at his left hand drives the tall and strong Rashnu; on all sides around him drive the waters, the plants, and the Fravashis of the faithful.

101 'In his might, he ever brings to them falcon-feathered arrows, and, when diiving, he himself comes there, where are nations, enemy to Mithra, he, first and foremost, strikes blows with his club on the horse and his rider; he throws fear and fright upon the horse and his rider. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

102 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'The warrior of the white horse, of the sharp spear, the long spear, the quick arrows; foreseeing and clever;

103 'Whom Ahura Mazda has established to maintain and look over all this moving115 world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; 'For his brightness and glory, I will offer him a sacrifice worth being heard....

104 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Whose long arms, strong with Mithra-strength, encompass what he seizes in the easternmost river and what he beats with the westernmost river, what is by the Sanaka of the Rangha and what is by the boundary of the earth.

105 'And thou, O Mithra! encompassing all this around, do thou reach it, all over, with thy arms. 'The man without glory, led astray from the right way, grieves in his heart; the man without glory thinks thus in himself: "'That careless Mithra does not see all the evil that is done, nor all the lies that are told."

106 'But I think thus in my heart: '"Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra; '"Should the evil words of the earthly man be a hundred times worse, they would not rise so high as the good words of the heavenly Mithra; '"Should the evil deeds of the earthly man be a hundred times worse, they would not rise so high as the good deeds of the heavenly Mithra;

107 '"Should the heavenly wisdom in the earthly man be a hundred times greater, it would not rise so high as the heavenly w'isdom in the heavenly Mithra; "And thus, should the ears of the earthly man hear a hundred time better, he would not hear so well as the heavenly Mithra, whose ear hears well who has a thousand senses, and sees every man that tells a lie." 'Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying):

108 "Who will offer me a sacrifice? Who will lie unto me? Who thinks me a god worthy of a good sacrifice? Who thinks me worthy only of a bad sacrifice? To whom shall I, in my might, impart brightness and glory? To whom bodily health? To whom shall I, in my might, impart riches and full weal? Whom shall I bless by raising him a virtuous offspring?

109 ""To whom shall I give in return, without his thinking of it, the awful sovereignty, beautifully. arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger?" 'O Mithra! when thou art offended and not satisfied, he soothes thy mind, and makes Mithra satisfied.

110 ""To whom shall I, in my might, impart sickness and death? To whom shall I impart poverty and sterility? Of whom shall I at one stroke cut off the offspring!

111 '"From whom shall I take away, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger." 'O Mithra! while thou art satisfied and not angry, he moves thy heart to anger, and makes Mithra unsatisfied. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

112 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'A warrior with a silver helm, a golden cuirass, who kills with the poniard, strong, valiant, lord of the borough. Bright are the ways of Mithra, by which he goes towards the country, when, wishing well, he turns its plains and vales to pasture grounds,

113 'And then cattle and males come to graze, as many as he wants. 'May Mithra and Ahura, the high gods, come to us for help, when the poniard lifts up its voice aloud, when the nostrils of the horses quiver, when the poniards ...., when the, strings of the bows whistle and shoot sharp arrows; then the brood of those whose libations are hated fall smitten to the ground, with their hair torn off.

114 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies, and those who hate us. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

115 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake. 'O Mithra, lord of wide pastures! thou master of the house, of the borough, of the town, of the country, thou Zarathushtrotema!

116 'Mithra is twentyfold between two friends or two relations; 'Mithra is thirtyfold between two men of the same group; 'Mithra is fortyfold between two partners; 'Mithra is fiftyfold between wife and husband; 'Mithra is sixtyfold between two pupils (of the same master); 'Mithra is seventyfold between the pupil and his master; 'Mithra is eightyfold between the son-in-law and his father-in-law; 'Mithra is ninetyfold between two brothers;

117 'Mithra is a hundredfold between the father and the son; 'Mithra is a thousandfold between two nations; 'Mithra is ten thousandfold when connected with the Law of Mazda, and then he will be every day of victorious strength.

118 'May I come unto thee with a prayer that goes lowly or goes highly! As this sun rises up above the Hara Berezaiti and then fulfils its career, so may I, O Spitama! with a prayer that goes lowly or goes highly, rise up above the will of the fiend Angra Mainyu! 'For his brightness and glory, I will offer him a sacrifice worth being heard....

119 'We sacrifice unto Mithra, the lord of wide pastwes, ... sleepless, and ever awake, 'Offer up a sacrifice unto Mithra, O Spitama! and order thy pupils to do the same. 'Let the worshipper of Mazda sacrifice unto thee with small cattle, with black cattle, with flying birds, gliding forward on wings.

120 'To Mithra all the faithful worshiypers of Mazda must give strength and energy with offered and proffered Haomas, which the Zaotar proffers unto him and gives in sacrifice. Let the faithful man drink of the libations cleanly prepared, which if he does, if he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger.'

121 Zarathushtra asked him: 'O Ahura Mazda! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased vvith him and without anger?'

122 Ahura Mazda answered: 'Let them wash their bodies three days and three nights; let them undergo thirty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and two nights; let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no man drink of these libations who does not know the staota yesnya: Vispe ratavo. 'For his brightness and glory, I will offer him a sacriace worth being heard....

123 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'To whom Ahura Mazda offered up a sacrifice in the shining Garo-nmana.

124 'With his arms lifted up towards Immortality, Mithra, the lord of wide pastures, drives forward from the shining Garo-nmana, in a beautiful chariot that drives on, ever-swift, adorned with all sorts of ornaments, and made of gold.

125 'Four stallions draw that chariot, all of the same white colour, living on heavenly food and undying. The hoofs of their fore-feet are shod with gold, the hoofs of their hind-feet are shod with silver; all are yoked to the same pole, and wear the yoke and the cross-beams of the yoke, fastened with hooks of Khshathra vairya to a beautiful....

126 'At his right hand drives Rashnu-Razishta, the most beneficent and most well-shapen. 'At his left hand drives the most upright Chista, the holy one, bearing libations in her hands, clothed with white clothes, and white herself; and the cursing thought of the Law of Mazda.

127 'Close by him drives the strong cursing thought of the wise man, opposing foes in the shape of a boar, a sharp-toothed he-boar, a sharp- jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face, strong and swift to run, and rushing all around. 'Behind him drives Atar, all in a blaze, and the awful kingly Glory.

128 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand bows well-made, with a string of cowgut; they go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

129 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand vulture-feathered arrows, with a golden mouth, with a horn shaft, with a brass tail, and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

130 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand spears well-made and sharp-piercing. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand steel-hammers, two-edged, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

131 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand swords, two-edged and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand maces of iron, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daevas.

132 'On a side of the chariot of Mithra, the lord of wide pastures, stands a beautiful well-falling club, with a hundred knots, a hundred edges, that rushes forward and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons. It goes through the heavenly space, it falls through the heavenly space upon the skulls of the Daevas.

133 After he has smitten the Daevas, after he has smitten down the men who lied unto Mithra, Mithra, the lord of wide pastures, drives forward through Arezahe and Savahe, through Fradadhafshu and Vidadhafshu, through Vourubareshti and Vouru-jareshti, through this our Karshvare, the bright Hvaniratha.

134 'Angra Mainyu, who is all death, flees away in fear; Aeshma, the evil-doing Peshotanu, flees away in fear; the long-handed Bushyasta flees away in fear; all the Daevas unseen and the Varenya fiends flee away in fear.

135 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

136 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'For whom white stallions, yoked to his chariot, draw it, on one golden wheel, with a full shining axle.

137 'If Mithra takes his libations to his own dwelling, "Happy that man, I think," -- said Ahura Mazda, "O holy Zarathra! for whom a holy priest, as pious as any in the world, who is the Word incarnate, offers up a sacrifice unto Mithra with bundles of baresma and with the [proper] words. '"Straight to that man, I think, will Mithra come, to visit his dwelling,

138 '"When Mithra's boons will come to him, as he follows God's teaching, and thinks according to God's teaching. '"Woe to that man, I think," - said Ahura Mazda, - "O holy Zarathushtra! for whom an unholy priest, not pious, who is not the Word incarnate, stands behind the baresma, however full may be the bundles of baresma he ties, however long may be the sacrifice he performs."

139 'He does not delight Ahura Mazda, nor the other Amesha-Spentas, nor Mithra, the lord of wide pastures, he who thus scorns Mazda, and the other Amesha-Spentas, and Mithra, the lord of wide pastures, and the Law, and Rashnu, and Arstat, who makes the world grow, who makes the world increase. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

140 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake. 'I will offer up a sacrifice unto the good Mithra, O Spitama! unto the strong, heavenly god, who is foremost, highly merciful, and peerless; whose house is above, a stout and strong warrior;

141 'Victorious and armed with a well-fashioned weapon, watchful in darkness and undeceivable. He is the stoutest of the stoutest, he is the strongest of the strongest, he is the most intelligent of the gods, he is victorious and endowed with Glory: he, of the ten thousand eyes, of the ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

142 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake; 'Who, with his manifold knowledge, powerfully increases the creation of Spenta Mainyu, and is a well-created and most great Yazata, self-shining like the moon, when he makes his own body shine;

143 'Whose face is flashing with light like the face of the star Tistrya; whose chariot is embraced by that goddess who is foremost amongst those who have no deceit in them, O Spitama! who is fairer than any creature in the world, and full of light to shine. I will worship that chariot, wrought by the Maker, Ahura Mazda, inlaid with stars and made of a heavenly substance; (the chariot) of Mithra, who has ten thousand spies, the powerful, all-knowing, undeceivable god. 'For his brightness and glory, I will offer him a sacrifice worth being heard....

144 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake. 'We sacrifice unto the Mithra around countries; 'We sacrifice unto the Mithra within countries; 'We sacrifice unto the Mithra in this country; 'We sacrifice unto the Mithra above countries; 'We sacrifice unto the Mithra under countries; 'We sacrifice unto the Mithra before countries; 'We sacrifice unto the Mithra behind countries.

145 'We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods; and unto the stars, and the moon, and the sun, with the trees that yield up baresma. We sacrifice unto Mithra, the lord of all countries. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and p yer, and the strength and vigour of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name; and that of Rama Hvastra. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

Chapter 11

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness. Good prayer, excellent prayer to the worlds, O Zarathushtra!

2 This it is that takes away the friendship of the fiend and fiends, of the he-fiend and of the she-fiend; it turns away in giddiness their eyes, minds, ears, hands, feet, mouths, and tongues; as good prayer, without deceit and without harm, is Manly Courage, and turns away the Druj.

3 The holy Sraosha, the best protector ofthe poor, is fiend-smiting; he is the best smiter of the Druj. The faithful one who pronounces most words of blessing is the most victorious in victory; the Mathra Spenta takes best the unseen Druj way. The Ahuna Vairya is the best fiend-smiter among all spells; the word of truth is the fighter that is the best of all fiend-smiters. The Law of the worshippers of Mazda is the truest giver of all the good things of all those that are the offspring of the good principle; and so is the Law of Zarathushtra.

4 And he who should pronounce that word, O Zarathushtra! either a man or a woman with a mind all intent on holiness, with words all intent on holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night; Or at the fords of a river, or at the branching-off of roads; Or in the meeting together of the faithful, or the rushing together of the worshippers of the Daevas;

5 Whether on the road or in the law he has to fear, not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief who carries off cattle shall not reach him.

6 Pronounce then that word, O Zarathushtra! that word to be spoken, when thou fall upon the idolaters and thieves and Daevas rushing together. Then the malice of the wicked worshippers of the Daevas, of the Yatus and their followers, of the Pairikas and their followers, will be affrighted and rush away. Down are the Daevas! Down are the Daeva-worshippers, and they take back their mouths from biting.

7 And therefore we take around us the holy-natured Sraosha, the holy, the fiend-smiter, as one does with shepherds' dogs; therefore we sacrifice unto the holy-natured Sraosha, the holy, the fiend-smiter, with good thoughts, good words, and good deeds.

8 For his brightness and glory, for his strength and victorious power, for his offering sacrifices unto the gods, I will offer him a sacrifice worth being heard. I will offer up libations unto the holy Sraosha, unto the great Ashi Vanguhi, and unto Nairyo-sangha, the tall-formed. So may the holy Sraosha, the fiend-smiter, come to us for help!

9 We worship the holy Sraosha; we worship the great master, Ahura Mazda, who is supreme in holiness, who is the foremost to do deeds of holiness. We worship all the words of Zarathushtra, and all the good deeds, those done and those to be done. Yenhe hatam: All those beings of whom Ahura Mazda....

10 We sacrifice unto the holy, tall-formed fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Who strikes the evil-doing man, who strikes the evil-doing woman; who smites the fiendish Druj, and is most strong and world-destroying; who maintains and looks over all this moving world;

11 Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down;

12 Who never more did enjoy sleep from the time when the two Spirits made the world, namely, the good Spirit and the evil One; who every day, every night, fights with the Mazainya Daevas.

13 He bows not for fear and fright before the Daevas: before him all the Daevas bow for fear and fright reluctantly, and rush away to darkness. For his brightness and glory, for his strength and victorious power....

14 Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Who with peace and friendship watches the Druj and the most beneficent Spirit: so that the Amesha-Spentas may go along the seven Karshvares of the earth; who is the teacher of the Law: he himself was taught it by Ahura Mazda, the holy One. For his brightness and glory, for his strength and victorious power....

15 Yatha ahu vairyo: The will of the Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; Whom the holy Ahura Mazda has created to withstand Aeshma, the fiend of the wounding spear; we sacrifice unto Peace, whose breath is friendly, and unto the two withstanders of sin and guilt,

16 The friends of the holy Sraosha; The friends of Rashnu Razista; The friends of the good Law of the worshippers of Mazda; The friends of Arstat, who makes the world grow, who makes the world increase, who makes the world prosper; The friends of Ashi Vanguhi; The friends of the good Chisti; The friends of the most right Chista;

17 The friends of all gods; The friends of the Mathra Spenta; The friends of the fiend-destroying Law; The friends of the long-traditional teaching; The friends of the Amesha-Spentas; The friends of ourselves, the Saoshyants1, the two-footed part of the holy creation; The friends of all the beings of the holy world. For his brightness and glory, for his strength and victorious power....

18 Yatha ahu vairyo: The will of tbe Lord is the law of holiness.... We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness; The first [Sraosha], the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest. We sacrifice unto all [the moments] of the holy and strong Sraosha, who is the incarnate Word;

19 The strong Sraosha, of the manly courage, the warrior of the strong arms, who breaks the skulls of the Daevas; who smites with heavy blows and is strong to smite; the holy Sraosha, who smites with heavy blows; we sacrifice unto the crushing Ascendant of both the holy Sraosha and Arshti.

20 We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the faithful man, rich in good thoughts, rich in good words, rich in good deeds.

21 We sacrifice unto the body of the holy Sraosha; We sacrifice unto the body of Rashnu Razishta; We sacrifice unto the body of Mithra, the lord of wide pastures; We sacrifice unto the body of the holy wind; We sacrifice unto the body of the good Law of the worshippers of Mazda; We sacrifice unto the body of Arshtat, who makes the world grow, who makes the world increase, who makes the world prosper; We sacrifice unto the body of Ashi Vanguhi; We sacrifice unto the body of the good Chisti; We sacrifice unto the body of the most right Chista; We sacrifice unto the bodies of all the gods;

22 We sacrifice unto the body of the Mathra Spenta; We sacrifice unto the body of the fiend-destroying Law; We sacrifice unto the body of the long-traditional teaching; We sacrifice unto the bodies of the Amesha-Spentas; We sacrifice unto the bodies of ourselves, the Saoshyants, the two-footed part of the holy creation; We sacrifice unto the bodies of all the beings of the holy world. For his brightness and glory, for his strength and victorious power....

23 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!

Chapter 12

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness. Unto Rashnu Razishta; unto Arshtat, who makes the world grow, who makes the world increase; unto the true-spoken speech, that makes the world grow; Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 The holy (Zarathushtra) asked him: 'O holy Ahura Mazda! I ask thee; answer me with words of truth, thou who knowest the truth. Thou art undeceivable, thou hast an undeceivable understanding; thou art undeceivable, as thou knowest everything. 'What of the Holy Word is created true? what is created progress-making? what is fit to discern? what is healthful? what is wise? what is happy and more powerful to destroy than all other creatures?'

2 Ahura Mazda answered: 'I will declare that unto thee, O pure, holy Spitama! 'The most glorious Holy Word (itself), this is what in the Holy Word is created true, what is created progress making, what is fit to discern, what is healthful, wise, and happy, what is more powerful to destroy than all other creatures.'

3 Ahura Mazda said: 'Bind up a three-twigged baresma against the way of the sun. [Address] unto me, Ahura Mazda, these words: "We invoke, we bless [Ahura]; I invoke the friendship [of Ahura] towards this var (ordeal) prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants."

4 'Then I, Ahura Mazda, shall come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants; 'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

5 'We invoke, we bless Rashnu, the strong; I invoke his friendship towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of: the plants.

6 'Then Rashnu the tall, the strong, will come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants: 'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

7 'O thou, holy Rashnu! O most true Rashnu! most beneficent Rashnu! most knowing Rashnu! most discerning Rashnu I most fore-knowing Rashnu! most far-seeing Rashnu I Rashnu, the best doer of justice! Rashnu, the best smiter of thieves;

8 'The uninjured, the best killer, smiter, destroyer of thieves and bandits! in whatever part of the world thou art watching the doings of men and making the account... (obscure).

9 'Whether thou, O hoIy Rashnu! art in the Karshvare Arezahi, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

10 'Whether thou, O holy Rashnu! art in the Karshvare Savahi, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared ... in whatever part of the world thou art.

11 'Whether thou, O holy Rashnu! art in the Karshvare Fradadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

12 'Whether thou, O holy Rashnu! art in the Karshvare Vidadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

13 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-bareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

14 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-jareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

15 'Whether thou, O holy Rashnu! art in this Karshvare, the bright Hvaniratha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

16 'Whether thou, O holy Rashnu! art in the sea Vouru-Kasha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared .... in whatever part of the world thou art.

17 'Whether thou, O holy Rashnu! art on the tree of the eagle, that stands in the middle of the sea Vouru-Kasha, that is called the tree of good remedies, the tree of powerful remedies, the tree of all remedies, and on which rest the seeds of all plants; we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

18 'Whether thou, O holy Rashnu! art on the Aodhas of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

19 'Whether thou, O holy Rashnu! art on the Sanaka of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

20 'Whether thou, O holy Rashnu! art at one of the angles of this earth, we invoke we bless Rashnu. I invoke his friendship towards this var prepared....

21 'Whether thou, O holy Rashnu! art at the boundary of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

22 'Whether thou, O holy Rashnu! art in any place of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

23 'Whether thou, O holy Rashnu! art on the Hara Berezaiti, the bright mountain around which the many (stars) revolve, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza; we invoke, we bless Rashnu. I invoke his friendship towards this var prepared....

24 'Whether thou, O holy Rashnu! art upon the highest Hukairya, of the deep precipices, made of gold, where from this river of mine, Ardvi Sura Anahita, leaps from a thousand times the height of a man, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

25 'Whether thou, O holy Rashnu! art upon the Taera of the height Haraiti, around which the stars, the moon, and the sun revolve, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

26 'Whether thou, O holy Rashnu! art in the star Vanant, made by Mazda, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

27 'Whether thou, O holy Rashnu! art in the bright and glorious star Tishtrya, we invoke, we bless Rashnu, the strong. I invoke his friendship towards the var prepared....

28 'Whether thou, O holy Rashnu! art in the group of the Haptoiringa stars, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

29 'Whether thou, O holy Rashnu! art in those stars that have the seed of the waters in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

30 'Whether thou, O holy Rashnu! art in those stars that have the seed of the earth in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

31 'Whether thou, O holy Rashnu! art in those stars that have the seed of the plants in them, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

32 'Whether thou, O holy Rashnu! art in the stars that belong to the Good Spirit, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

33 'Whether thou, O holy Rashnu! art in the moon which has the seed of the Bull in it, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

34 'Whether thou, O holy Rashnu! art in the swift-horsed sun, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

35 'Whether thou, O holy Rashnu! art in the sovereign endless Light, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

36 'Whether thou, O holy Rashnu! art in the bright, all-happy, blissful abode of the holy Ones, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

37 'Whether thou, O holy Rashnu! art in the shining Garo-demana, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

38 'Whether thou, O holy Rashnu! art, ... (obscure) we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared....

39 'For his brightness and glory, I will offer unto him a sacrifice worth being heard.... 'Yenhe hatam: All those beings of whom Ahura Mazda....

40 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of Rashnu Razishta; of Arshtat, who makes the world grow, who makes the world increase; and of the true-spoken speech that makes the world grow. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 13

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness. Unto the awful, overpowering Fravashis of the faithful; unto the Fravashis of the men of the primitive law1; unto the Fravashis of the next-of-kin, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'Do thou proclaim, O pure Zarathushtra! the vigour and strength, the glory, the help and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; do thou tell how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful2.

2 'Through their brightness and glory, O Zarathushtra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.

3 'It looks like a palace, that stands built of a [181] heavenly substance3, firmly established, with ends that lie afar, shining in its body of ruby over the three-thirds (of the earth)4; it is like a garment inlaid with stars, made of a heavenly substance, that Mazda puts on, along with Mithra and Rashnu and Spenta-Armaiti, and on no side can the eye perceive the end of it.

4 'Through their brightness and glory, O Zarathushtra! I maintain Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Daevas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the flocks-increasing and holy, the fold-increasing and holy, the wealth increasing and holy, the country increasing and holy5;

5 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk in the breasts of all females in the right measure and the right quality;

6 'The large river, known afar, that is as large as the whole of all the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-kasha.

7 'All the shores of the sea Vouru-kasha are boiling over, all the middle of it is boiling over, [182] when she runs down there, when she streams down there, she, Ardvi Sura Anahita, who has a thousand cells and a thousand channels; the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse.

8 'From this river of mine alone flow all the waters that spread all over the seven keshwars; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts7.

9 'Through their brightness and glory, O Zarathushtra! I maintain the wide earth made by Ahura, the large and broad earth, that bears so much that is fine, that bears all the bodily world, the live and the dead, and the high mountains, rich in pastures and waters;

10 'Upon which run the many streams and rivers; upon which the many kinds of plants grow up from the ground, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

11 'Through their brightness and glory, O Zarathushtra! I maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and I develop in it the bones, the hair, the ..., the entrails, the feet, and the sexual organs.

12 'Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of which there are such excellent kinds, would not subsist; strength would belong to the Druj, the dominion would belong to the Druj, the material world would belong to the Druj.

13 'Between the earth and the sky the immaterial creatures would be harassed by the Druj; between the earth and the sky the immaterial creatures would be smitten by the Druj; and never afterwards would Angra-Mainyu give way to the blows of Spenta-Mainyu.

14 'Through their brightness and glory the waters run and flow forward from the never-failing springs; through their brightness and glory the plants grow up from the earth, by the never-failing springs; through their brightness and glory the winds blow, driving down the clouds towards the never-failing springs.

15 'Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.

16 'Through their brightness and glory a man is born who is a chief in assemblies and meetings, who listens well to the (holy) words, whom Wisdom holds dear, and who returns a victor from discussions with Gaotema, the heretic. 'Through their brightness and glory the sun goes his way; through their brightness and glory the moon goes her way; through their brightness and glory the stars go their way.

17 'In fearful battles they are the wisest for help, the Fravashis of the faithful. 'The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the men of the primitive law or those of the Saoshyants not yet born, who are to restore the world. Of the others, the Fravashis of the living faithful are more powerful, O Zarathushtra! than those of the dead, O Spitama!

18 'And the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall treat Mithra well, the lord of wide pastures, and Arshtat, who makes the world grow, who makes the world increase.

19 'Thus do I proclaim unto thee, O pure Spitama! the vigour and strength, the glory, the help, and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; and how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful.'

20 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'If in this material world, O Spitama Zarathushtra! thou happenest to come upon frightful roads, full of dangers and fears, O Zarathushtra! and thou fearest for thyself, then do thou recite these words, then proclaim these fiend-smiting words, O Zarathushtra!

21 '"I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the faithful. We worship the Fravashis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrotemas; the Fravashis of those that are, the Fravashis of those that have been, the Fravashis of those that will be; all the Fravashis of all nations, and most friendly the Fravashis of the friendly nations;

22 '"Who maintain the sky, who maintain the waters, who maintain the earth, who maintain the cattle, who maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vidotu, and develop in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs;

23 '"Who are much-bringing, who move with awfulness, well-moving, swiftly moving, quickly moving, who move when invoked; who are to be invoked in the conquest of good, who are to be invoked in fights against foes, who are to be invoked in battles;

24 '"Who give victory to their invoker, who give boons to their lover, who give health to the sick man, who give good Glory to the faithful man that brings libations and invokes them with a sacrifice and words of propitiation,

25 '"Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated."'

26 We worship the good, strong, beneficent Fravashis of the faithful, who are the mightiest of drivers, the lightest of those driving forwards, the slowest of the retiring, the safest of all bridges, the least-erring of all weapons and arms, and who never turn their backs.

27 At once, wherever they come, we worship them, the good ones, the excellent ones, the good, the strong, the beneficent Fravashis of the faithful. They are to be invoked when the bundles of baresma are tied; they are to be invoked in fights against foes, in battles, and there where gallant men strive to conquer foes.

28 Mazda invoked them for help, when he fixed the sky and the waters and the earth and the plants; when Spenta-Mainyu fixed the sky, when he fixed the waters, when the earth, when the cattle, when the plants, when the child conceived in the womb, so that it should not die from the assaults of Vidotu, and developed in it the bones, the hair, the ...., the entrails, the feet, and the sexual organs.

29 Spenta-Mainyu maintained the sky, and they sustained it from below, they, the strong Fravashis, who sit in silence, gazing with sharp looks; whose eyes and ears are powerful, who bring long joy, high and high-girded; well-moving and moving afar, loud-snorting, possessing riches and a high renown.

30 We worship the good, strong, beneficent Fravashis of the faithful; whose friendship is good, and who know how to benefit; whose friendship lasts long; who like to stay in the abode where they are not harmed by its dwellers; who are good, beautiful afar, health-giving, of high renown, conquering in battle, and who never do harm first.

31 We worship the good, strong, beneficent Fravashis of the faithful; whose will is dreadful unto those who vex them; powerfully working and most beneficent; who in battle break the dread arms of their foes and haters.

32 We worship the good, strong, beneficent Fravashis of the faithful; liberal, valiant, and full of strength, not to be seized by thought, welfare-giving, kind, and health-giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises.

33 We worship the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding, breaking to pieces all the malice of the malicious, Daevas and men, and smiting powerfully in battle, at their wish and will.

34 You kindly deliver the Victory made by Ahura, and the crushing Ascendant, most beneficently, to those countries where you, the good ones, unharmed and rejoiced, unoppressed and unoffended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.

35 We worship the good, strong, beneficent Fravashis of the faithful, of high renown, smiting in battle, most strong, shield-bearing and harmless to those who are true, whom both the pursuing and the fleeing invoke for help: the pursuer invokes them for a swift race, and for a swift race does the fleer invoke them;

36 Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated.

37 We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons, lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes go and assail the Danus.

38 There you destroy the victorious strength of the Turanian Danus; there you destroy the malice of the Turanian Danus; through you the chiefs are of high intellect and most successful; they, the gallant heroes, the gallant Saoshyants, the gallant conquerors of the offspring of the Danus chiefs of myriads, who wound with stones.

39 We worship the good, strong, beneficent Fravashis of the faithful, who rout the two wings of an army standing in battle array, who make the centre swerve, and swiftly pursue onwards, to help the faithful and to distress the doers of evil deeds.

40 We worship the good, strong, beneficent Fravashis of the faithful; awful, overpowering, and victorious, smiting in battle, sorely wounding, blowing away (the foes), moving along to and fro, of good renown, fair of body, godly of soul, and holy; who give victory to their invoker, who give boons to their lover, who give health to the sick man;

41 Who give good glory to him who worships them with a sacrifice, as that man did worship them, the holy Zarathushtra, the chief of the material world, the head of the two-footed race, in whatever struggle he had to enter, in whatever distress he did fear;

42 Who, when well invoked, enjoy bliss in the heavens; who, when well invoked, come forward from the heavens, who are the heads of that sky above, possessing the well-shapen Strength, the Victory made by Ahura, the crushing Ascendant, and Welfare, the wealth-bringing, boon-bringing, holy, well fed, worthy of sacrifice and prayer in the perfection of holiness.

43 They shed Satavaesa between the earth and the sky, him to whom the waters belong, who listens to appeals and makes the waters flow and the plants grow up, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals and to help the faithful.

44 Satavaesa comes down and flows between the earth and the sky, he to whom the waters belong, who listens to appeals and makes the waters and the plants grow up, fair, radiant, and full of light, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

45 We worship the good, strong, beneficent Fravashis of the faithful; with helms of brass, with weapons of brass, with armour of brass; who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daevas. When the wind blows from behind them and brings their breath unto men,

46 Then men know where blows the breath of victory: and they pay pious homage unto the good, strong, beneficent Fravashis of the faithful, with their hearts prepared and their arms uplifted.

47 Whichever side they have been first worshipped in the fulness of faith of a devoted heart, to that side turn the awful Fravashis of the faithful, along with Mithra and Rashnu and the awful cursing thought of the wise and the victorious wind.

48 And those nations are smitten at one stroke by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads, against which turn the awful Fravashis of the faithful, along with Mithra and Rashnu, and the awful cursing thought of the wise and the victorious wind.

49 We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaidyem; they go along there for ten nights, asking thus:

50 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will this gift of ours be given, that he may have never-failing food for ever and ever?'

51 And the man who offers them up a sacrifice, with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus:

52 'May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot! May there be a man who knows how to praise God and rule in an assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss.'

53 We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, made by Mazda, which had stood before for a long time in the same place without flowing:

54 And now they flow along the path made by Mazda, along the way made by the gods, the watery way appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

55 We worship the good, strong, beneficent Fravashis of the faithful, who show a beautiful growth to the fertile plants, which had stood before for a long time in the same place without growing;

56 And now they grow up along the path made by Mazda, along the way made by the gods, in the time appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

57 We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daevas and the assaults of the Daevas.

58 And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world.

59 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the bright sea Vouru-Kasha, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

60 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the stars Haptoiringa, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

61 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the body of Keresaspa, the son of Sama, the club-bearer with plaited hair, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

62 We worship the good, strong, beneficent Fravashis of the faithful, who watch over the seed of the holy Zarathushtra, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

63 We worship the good, strong, beneficent Fravashis of the faithful, who fight at the right hand of the reigning lord, if he rejoices the faithful and if the awful Fravashis of the faithful are not hurt by him, if they are rejoiced by him, unharmed and unoffended.

64 We worship the good, strong, beneficent Fravashis of the faithful, who are greater, who are stronger, who are swifter, who are more powerful, who are more victorious, who are more healing, who are more effective than can be expressed by words; who run by tens of thousands into the midst of the Myazdas.

65 And when the waters come up from the sea Vouru-Kasha, O Spitama Zarathushtra! along with the Glory made by Mazda, then forwards come the awful Fravashis of the faithful, many and many hundreds, many and many thousands, many and many tens of thousands,

66 Seeking water for their own kindred, for their own borough, for their own town, for their own country, and saying thus: 'May our own country have a good store and full joy!'

67 They fight in the battles that are fought in their own place and land, each according to the place and house where he dwelt (of yore): they look like a gallant warrior who, girded up and watchful, fights for the hoard he has treasured up.

68 And those of them who win bring waters to their own kindred, to their own borough, to their own town, to their own country, saying thus: 'May my country grow and increase!'

69 And when the all-powerful sovereign of a country has been surprised by his foes and haters, he invokes them, the awful Fravashis of the faithful.

70 And they come to his help, if they have not been hurt by him, if they have been rejoiced by him, if they have not been harmed nor offended, the awful Fravashis of the faithful: they come flying unto him, it seems as if they were well-winged birds.

71 They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the Druj unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man;

72 So that neither the sword well-thrust, neither the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him.

73 They come on this side, they come on that side, never resting, the good, powerful, beneficent Fravashis of the faithful, asking for help thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will that gift of ours be given, that he may have never-failing food for ever and ever?'

74 We worship the perception; we worship the intellect; we worship the conscience; we worship those of the Saoshyants; We worship the souls; those of the tame animals; those of the wild animals; those of the animals that live in the waters; those of the animals that live under the ground; those of the flying ones; those of the running ones; those of the grazing ones. We worship their Fravashis.

75 We worship the Fravashis. We worship them, the liberal; We worship them, the valiant; we worship them, the most valiant; We worship them, the beneficent; we worship them, the most beneficent; We worship them, the powerful; We worship them, the most strong; We worship them, the light; we worship them, the most light; We worship them, the effective; we worship them, the most effective.

76 They are the most effective amongst the creatures of the two Spirits, they the good, strong, beneficent Fravashis of the faithful, who stood holding fast when the two Spirits created the world, the Good Spirit and the Evil One.

77 When Angra Mainyu broke into the creation of the good holiness, then came in across Vohu Mano and Atar.

78 They destroyed the malice of the fiend Angra Mainyu, so that the waters did not stop flowing nor did the plants stop growing; but at once the most beneficent waters of the creator and ruler, Ahura Mazda, flowed forward and his plants went on growing.

79 We worship all the waters; We worship all the plants; We worship all the good, strong, beneficent Fravashis of the faithful. We worship the waters by their names; We worship the plants by their names; We worship the good, strong, beneficent Fravashis of the faithful by their names.

80 Of all those ancient Fravashis, we worship the Fravashi of Ahura Mazda; who is the greatest, the best, the fairest, the most solid, the wisest, the finest of body and supreme in holiness;

81 Whose soul is the Mathra Spenta, who is white, shining, seen afar; and we worship the beautiful forms, the active forms wherewith he clothes the Amesha-Spentas; we worship the swift-horsed sun.

82 We worship the good, strong, beneficent Fravashis of the Amesha-Spentas, the bright ones, whose looks perform what they wish, the tall, quickly coming to do, strong, and lordly, who are undecaying and holy;

83 Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda;

84 Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down towards the libations.

85 We worship the good, strong, beneficent Fravashis: that of the most rejoicing fire, the beneficent and assembly-making; and that of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god; and that of Nairyo-sangha.

86 And that of Rashnu Razishta; That of Mithra, the lord of wide pastures; That of the Mathra-Spenta; That of the sky; That of the waters; That of the earth; That of the plants; That of the Bull; That of the living man; That of the holy creation.

87 We worship the Fravashi of Gaya Maretan [Gayomard], who first listened unto the thought and teaching of Ahura Mazda; of whom Ahura formed the race of the Aryan nations, the seed of the Aryan nations. We worship the piety and the Fravashi of the holy Zarathushtra;

88 Who first thought what is good, who first spoke what is good, who first did what is good; who was the first Priest, the first Warrior, the first Plougher of the ground; who first knew and first taught; who first possessed and first took possession of the Bull, of Holiness, of the Word, the obedience to the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle;

89 Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel5 from the hands of the Daeva and of the cold-hearted man; who first in the material world pronounced the praise of Asha, thus bringing the Daevas to naught, and confessed himself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura.

90 Who first in the material world said the word that destroys the Daevas, the law of Ahura; who first in the material world proclaimed the word that destroys the Daevas, the law of Ahura; who first in the material world declared all the creation of the Daevas unworthy of sacrifice and prayer; who was strong, giving all the good things of life, the first bearer of the Law amongst the nations;

91 In whom was heard the whole Mathra, the word of holiness; who was the lord and master of the world, the praiser of the most great, most good and most fair Asha; who had a revelation of the Law, that most excellent of all beings;

92 For whom the Amesha-Spentas longed, in one accord with the sun, in the fulness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings;

93 In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail!

94 'Hail to us! for he is born, the Athravan, Spitama Zarathushtra. Zarathushtra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshippers of Mazda come and spread through all the seven Karshvares of the earth.

95 'There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apam-Napat increase all the excellences of our countries, and allay their troubles.' We worship the piety and Fravashi of Maidhyo-maungha, the son of Arasti, who first listened unto the word and teaching of Zarathushtra.

96 We worship the Fravashi of the holy Asmo-hvanvant; We worship the Fravashi of the holy Asan-hvanvant. We worship the Fravashi of the holy Gavayan. We worship the Fravashi of the holy Parshat-gaush. the son of Frata; We worship the Fravashi of the holy Vohvasti, the son of Snaoya; We worship the Fravashi of the holy Isvat, the son of Varaza.

97 We worship the Fravashi of the holy Saena, the son of Ahum-stut, who first appeared upon this earth with a hundred pupils. We worship the Fravashi of the holy Fradhidaya. We worship the Fravashi of the holy Usmanara, the son of Paeshata. We worship the Fravashi of the holy Vohu-raochah, the son of Franya; We worship the Fravashi of the holy Asho-raochah, the son of Franya; We worship the Fravashi of the holy Varesmo-raochah, the son of Franya.

98 We worship the Fravashi of the holy Isat-vastra, the son of Zarathushtra; We worship the Fravashi of the holy Urvatat-nara, the son of Zarathushtra; We worship the Fravashi of the holy Hvare-chithra, the son of Zarathushtra. We worship the Fravashi of the holy Daevo-tbis, the son of Takhma. We worship the Fravashi of the holy Thrimithwant, the son of Spitama. We worship the Fravashi of the holy Daungha, the son of Zairita.

99 We worship the Fravashi of the holy king Vistaspa; the gallant one, who was the incarnate Word, the mighty-speared, and lordly one; who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion, who made himself the arm and support of this law of Ahura, of this law of Zarathushtra.

100 Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

101 We worship the Fravashi of the holy Zairi-vairi; We worship the Fravashi of the holy Yukhta-vairi; We worship the Fravashi of the holy Sriraokhshan; We worship the Fravashi of the holy Keresaokhshan; We worship the Fravashi of the holy Vanara; We worship the Fravashi of the holy Varaza; We worship the Fravashi of the holy Bujisravah; We worship the Fravashi of the holy Berezyarshti; We worship the Fravashi of the holy Tizyarshti; We worship the Fravashi of the holy Perethu-arshti; We worship the Fravashi of the holy Vizhyarshti.

102 We worship the Fravashi of the holy Naptya; We worship the Fravashi of the holy Vazhaspa; We worship the Fravashi of the holy Habaspa. We worship the Fravashi of the holy Vistauru, the son of Naotara. We worship the Fravashi of the holy Frash-ham-vareta; We worship the Fravashi of the holy Frasho-kareta. We worship the Fravashi of the holy Atare-vanu; We worship the Fravashi of the holy Atare-pata; We worship the Fravashi of the holy Atare-data; We worship the Fravashi of the holy Atare-chithra; We worship the Fravashi of the holy Atare-hvarenah; We worship the Fravashi of the holy Atare-savah; We worship the Fravashi of the holy Atare-zantu; We worship the Fravashi of the holy Atare-danghu.

103 We worship the Fravashi of the holy Hushkyaothna; We worship the Fravashi of the holy Pishkyaothna; We worship the Fravashi of the holy and gallant Spento-data. We worship the Fravashi of the holy Basta-vairi; We worship the Fravashi of the holy Kava-razem. We worship the Fravashi of the holy Frashaoshtra, the son of Hvova; We worship the Fravashi of the holy Jamaspa, the son of Hvova; We worship the Fravashi of the holy Avaraoshtri.

104 We worship the Fravashi of the holy Hushkyaothna, the son of Frashaoshtra; We worship the Fravashi of the holy Hvadaena, the son of Frashaoshtra. We worship the Fravashi of the holy Hanghaurvaungh, the son of Jamaspa; We worship the Fravashi of the holy Vareshna, the son of Hanghaurvaungh. We worship the Fravashi of the holy Vohu-nemah, the son of Avaraoshtri, To withstand evil dreams, to withstand evil visions, to withstand evil ....(?), to withstand the evil Pairikas.

105 We worship the Fravashi of the holy Mathravaka, the son of Simaezhi, the Aethrapati, the Hamidhpati, who was able to smite down most of the evil, unfaithful Ashemaoghas, that shout the hymns, and acknowledge no lord and no master, the dreadful ones whose Fravashis are to be broken; to withstand the evil done by the faithful.

106 We worship the Fravashi of the holy Asha-stu, the son of Maidhyo-maungha. We worship the Fravashi of the holy Avarethrabah, the son of Rastare-vaghant. We worship the Fravashi of the holy Bujra, the son of Dazgaraspa. We worship the Fravashi of the holy Zbaurvant; We worship the Fravashi of the holy and gallant Karesna, the son of Zbaurvant; who was the incarnate Word, mighty-speared and lordly;

107 In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid fair of body, most strong, tall-formed, high-up girded, pure, nobly born of a glorious seed; who, rushing to the battle, knew how to make room for himself with his own arms; who, rushing to the battle, knew how to fight the foe with his own arms.

108 We worship the Fravashi of the holy Viraspa, the son of Karesna; We worship the Fravashi of the holy Azata, the son of Karesna: We worship the Fravashi of the holy Frayaodha, the son of Karesna. We worship the Fravashi of the holy and good Arshya; Arshya, the chief in assemblies, the most energetic of the worshippers of Mazda. We worship the Fravashi of the holy Darayat-ratha; We worship the Fravashi of the holy Frayat-ratha; We worship the Fravashi of the holy Skarayat-ratha.

109 We worship the Fravashi of the holy Arshvant; We worship the Fravashi of the holy Vyarshvant; We worship the Fravashi of the holy Paityarshvant. We worship the Fravashi of the holy Amru; We worship the Fravashi of the holy Chamru. We worship the Fravashi of the holy Dratha; We worship the Fravashi of the holy Paiti-dratha; We worship the Fravashi of the holy Paiti-vangha. We worship the Fravashi of the holy Frasha-vakhsha. We worship the Fravashi of the holy Nemo-vanghu, the son of Vaedhayangha.

110 We worship the Fravashi of the holy Visadha. We worship the Fravashi of the holy Asha-vanghu, the son of Bivandangha; We worship the Fravashi of the holy Jaro-danghu, the son of Pairishtira; We worship the Fravashi of the holy Neremyazdana, the son of Athwyoza. We worship the Fravashi of the holy Berezishnu, the son of Ara; we worship the Fravashi of the holy Kasupatu, the son of Ara. We worship the Fravashi of the holy Frya. We worship the Fravashi of the holy ASTVAT-ERETA.

111 We worship the Fravashi of the holy Gaopi-vanghu. We worship the Fravashi of the holy and gallant Ham-baretar vanghvam. We worship the Fravashi of the holy Staotar-Vahishtahe-Ashyehe. We worship the Fravashi of the holy Pouru-dhakhshti, the son of Khshtavaenya; We worship the Fravashi of the holy Khshoi-wraspa, the son of Khshtavaenya.

112 We worship the Fravashi of the holy Ayo-asti, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Vohv-asti, the son of Pouru-dhakhshti; We-worship the Fravashi of the holy Gaya-dhasti, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Asha-vazdah, the son of Pouru-dhakhshti; We worship the Fravashi of the holy Urudhu, the son of Pouru-dhakhshti. We worship the Fravashi of the holy Khshathro-chinah, the son of Khshvoi-wraspa.

113 We worship the Fravashi of the holy Ashahura, the son of Jishti. We worship the Fravashi of the holy Fraya-zanta; We worship the Fravashi of the holy Frenah, the son of Frayazanta; We worship the Fravashi of the holy Jaro-vanghu, the son of Frayazanta. We worship the Fravashis of the holy Asha-vazdah and Thrita, the sons of Sayuzhdri. We worship the Fravashi of the holy Vohu-raochah, the son of Varakasa. We worship the Fravashi of the holy Arejan-ghant, the Turanian. We worship the Fravashi of the holy Usinemah.

114 We worship the Fravashi of the holy Yukhtaspa. We worship the Fravashi of the holy Asha-skyaothna, the son of Gayadhasti. We worship the Fravashi of the holy Vohu-nemah, the son of Katu; We worship the Fravashi of the holy Vohu-vazdah, the son of Katu. We worship the Fravashi of the holy Asha-saredha, the son of Asha-sairyach; We worship the Fravashi of the holy Asha-saredha, the son of Zairyach. We worship the Fravashi of the holy Chakhshni. We worship the Fravashi of the holy Syavaspi. We worship the Fravashi of the holy Pourushti, the son of Kavi.

115 We worship the Fravashi of the holy Varesmapa, the son of Janara. We worship the Fravashi of the holy Nanarasti, the son of Paeshatah; We worship the Fravashi of the holy Zarazdati, the son of Paeshatah. We worship tke Fravashi of the holy Gaevani, the son of Vohu-nemah. We worship the Fravashis of the holy Arezva and Sruta-spadha We worship the Fravashis Of the holy Zrayah and Spento-khratu. We worship the Fravashi of the holy Varshni, the son of Vagereza. We worship the Fravashi of the holy Frachya, the son of Taurvati. We worship the Fravashi of the holy Vahmae-data, the son of Mathravaka, We worship the Fravashi of the holy Ushtra, the son of Sadhanah.

116 We worship the Fravashi of the holy Danghu-sruta; We worship the Fravashi of the holy Danghu-fradhah. We worship the Fravashi of the holy Aspo-padho-makhshti; We worship the Fravashi of the holy Payanghro-makhshti. We worship the Fravashi of the holy Ushtazanta. We worship the Fravashi of the holy Asha-savah, We worship the Fravashi of the holy Asho-urvatha. We worship the Fravashi of the holy Haomo-hvarenah.

117 We worship the Fravashi of the holy Frava. We worship the Fravashi of the holy Usnaka. We worship the Fravashi of the holy Hvanvant. We worship the Fravashi of the holy Daeno-vazah. We worship the Fravashi of the holy Arejaona. We worship the Fravashi of the holy Aiwi-hvarenah. We worship the Fravashi of the holy Huyazata. We worship the Fravashi of the holy Hare-dhaspa. We worship the Fravashi of the holy Pazinah. We worship the Fravashi of the holy Hvakhshathra. We worship the Fravashi of the holy Asho-paoirya, We worship the Fravashi of the holy ASTVAT-ERETA.

118 We worship the Fravashi of the holy Hugau. We worship the Fravashi of the holy Anghuyu. We worship the Fravashi of the holy Gauri; We worship the Fravashi of the holy Yushta, the son of Gauri [or, the holy Gaorayana]. We worship the Fravashi of the holy Mazdra-vanghu; We worship the Fravashi of the holy Srira-vanghu. We worship the Fravashi of the holy Ayuta. We worship the Fravashi of the holy Suro-yazata.

119 We worship the Fravashi of the holy Eredhwa We worship the Fravashi of the holy Kavi. We worship the Fravashi of the holy Ukhshan, the son of the great Vidi-sravah, known afar. We worship the Fravashi of the holy Vanghu-dhata, the son of Hvadhata; We worship the Fravashi of the holy Uzya, the son of Vanghu-dhata; We worship the Fravashi of the holy Frya.

120 We worship the Fravashi of the holy one whose name is Ashem-yenhe-raochau; We worship the Fravashi of the holy one whose name is Ashem-yenhe-vereza; We worship the Fravashi of the holy one whose name is Ashem-yahmai-ushta. We worship the Fravashi of the holy Yoishta, of the Fryana house. We worship the Fravashi of the holy Usmanara, the son of Paeshatah Paitisrira, to withstand the evil done by one's kindred.

121 We worship the Fravashi of the holy Spiti, the son of Uspasnu; We worship the Fravashi of the holy Erezraspa, the son of Uspasnu. We worship the Fravashi of the holy Usadhan, the son of Mazdayasna. We worship the Fravashi of the holy Fradat-vanghu, the son of Stivant. We worship the Fravashi of the holy Raochas-chaeshman; We worship the Fravashi of the holy Hvare-chaeshman We worship the Fravashi of the holy Frasrutara; We worship the Fravashi of the holy Visrutara. We worship the Fravashi of the holy Baremna. We worship the Fravashi of the holy Visruta.

122 We worship the Fravashi of the holy Hvaspa; We worship the Fravashi of the holy Chathwaraspa. We worship the Fravashi of the holy Dawra-maeshi. We worship the Fravashi of the holy Fraora-ostra [Fraoraosa], the son of Kaosha. We worship the Fravashi of the holy Frinaspa, the son of Kaeva. We worship the Fravashi of the holy Fradat-nara, the son of Gravaratu. We worship the Fravashi of the holy Vohu-ushtra, the son of Akhnangha. We worship the Fravashi of the holy Vivare-shvant, the son of Ainyu.

123 We worship the Fravashi of the holy Frarazi, the son of Tura. We worship the Fravashi of the holy Stipi, the son of Ravant. We worship the Fravashi of the holy Parshanta, the son of Gandarewa. We worship the Fravashi of the holy Avahya, the son of Spenta [Spengha]. We worship the Fravashi of the holy Aeta [Aetava], the son of Mayu [Mayava]; We worship the Fravashi of the holy Yaetush-gau, the son of Vyatana. We worship the Fravashi of the holy Garshta, the son of Kavi.

124 We worship the Fravashi of the holy Pourubangha, the son of Zaosha. We worship the Fravashi of the holy Vohu-data, the son of Kata. We worship the Fravashi of the holy Baungha, the son of Saungha [Saunghangha]. We worship the Fravashis of the holy Hvareza and Ankasa. We worship the Fravashi of the holy Aravaoshtra, the son of Erezvat-danghu. We worship the Fravashi of the holy Frachithra, the son of Berezvant. We worship the Fravashi of the holy Vohuperesa, the son of Ainyu.

125 We worship the Fravashi of the holy Parodasma, the son of Dashtaghni, a Miza [Muzha] man of the Miza [Muzha] land. We worship the Fravashis of the holy Fratira [Fratura] and Baeshatastira [Baeshatastura]. We worship the Fravashi of the holy and pure Avare-gau, the son of Aoighimatastira [Aoikhmatastura]. We worship the Fravashi of the holy Gaomant, the son of Zavan, a Raozhdya man of the Raozhdya land. We worship the Fravashi of the holy Thrit, the son of Aevo-saredha-fyaeshta, a Tanya man of the Tanya land.

126 We worship the Fravashi of the holy Tironakathwa, of the Uspaeshta-Saena house. We worship the Fravashi of the holy Utayuti Vitkavi, the son of Zighri, of the Saena house; We worship the Fravashi of the holy Frohakafra, the son of Merezishmya, of the Saena house. We worship the Fravashi of the holy Varesmo-raochah, the son of Perethuafzem.

127 We worship the Fravashis of the holy Ashanemah and Vidat-gau, of this country. We worship the Fravashis of the holy Par-shatgau and Dazgara-gau, of the Apakhshira country. We worship the Fravashi of the holy Hufra-vakhsh, of the Kahrkana house. We worship the Fravashi of the holy Akayadha, of the Pidha house. We worship the Fravashi of the holy Jamaspa, the younger. We worship the Fravashi of the holy Maidhyomaungha, the younger. We worship the Fravashi of the holy Urvatat-nara, the younger.

128 We worship the Fravashi of the holy Raochaschaeshman; We worship the Fravashi of the holy Hvare-chaeshman; We worship the Fravashi of the holy Fradat-hvarenah; We worship the Fravashi of the holy Varedathvarenah [Vidhat-hvarenah]; We worship the Fravashi of the holy Vouru-nemah; We worship the Fravashi of the holy Vourusavah; We worship the Fravashi of the holy Ukhshyat-ereta; We worship the Fravashi of the holy Ukhshyat-nemah; We worship the Fravashi of the holy ASTVAT-ERETA;

129 Whose name will be the victorious SAOSHYANT and whose name will be Astvat-ereta. He will be SAOSHYANT (the Beneficent One), because he will benefit the whole bodily world; he will be ASTVAT-ERETA (he who makes the bodily creatures rise up), because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Druj of the two-footed brood, to withstand the evil done by the faithful.

130 We worship the Fravashi of the holy Yima, the son of Vivanghant; the valiant Yima, who had flocks at his wish; to stand against the oppression caused by the Daevas, against the drought that destroys pastures, and against death that creeps unseen.

131 We worship the Fravashi of the holy Thraetaona, of the Athwya house; to stand against itch, hot fever, humours, cold fever, and incontinency, to stand against the evil done by the Serpent. We worship the Fravashi of the holy Aoshnara, the son of Pouru-jira. We worship the Fravashi of the holy Uzava, the son of Tumaspa. We worship the Fravashi of the holy Aghraeratha, the demi-man. We worship the Fravashi of the holy Manushchithra, the son of Airyu.

132 We worship the Fravashi of the holy king Kavata; We worship the Fravashi of the holy king Aipivanghu; We worship the Fravashi of the holy king Usadhan; We worship the Fravashi of the holy Arshan; We worship the Fravashi of the holy Pisanah [Pisinah]; We worship the Fravashi of the holy king Byarshan; We worship the Fravashi of the holy king Syavarshan; We worship the Fravashi of the holy king Husravah [Haosravah];

133 For the well-shapened Strength, for the Victory made by Ahura, for the crushing Ascendant for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

134 And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

135 For a dominion full of splendour, for a long, long life, and for all boons and remedies; to withstand the Yatus and Pairikas, the oppressors, the blind, and the deaf; to withstand the evil done by oppressors.

136 We worship the Fravashi of the holy Keresaspa, the Sama, the club-bearer with plaited hair; to withstand the dreadful arm and the hordes with the wide battle array, with the many spears, with the straight spears, with the spears uplifted, bearing the spears of havoc; to withstand the dreadful brigand who works destruction, the man-slayer who has no mercy; to withstand the evil done by the brigand.

137 We worship the Fravashi of the holy Akhrura, the son of Husravah; To withstand the wicked one that deceives his friend and the niggard that causes the destruction of the world. We worship the Fravashi of the holy and gallant Haoshyangha; To withstand tke Mazainya Daevas and the Varenya fiends; to withstand the evil done by the Daevas.

138 We worship the Fravashi of the holy Fradhakhshti, the son of the jar, To withstand Aeshma, the fiend of the wounding spear, and the Daevas that grow through Aeshma; to withstand the evil done by Aeshma.

139 We worship the Fravashi of the holy Hvovi. We worship the Fravashi of the holy Freni; We worship the Fravashi of the holy Thriti; We worship the Fravashi of the holy Pouruchista. We worship the Fravashi of the holy Hutaosa; We worship the Fravashi of the holy Huma [Humaya]. We worship the Fravashi of the holy Zairichi. We worship the Fravashi of the holy Vispa-taurvashi. We worship the Fravashi of the holy Ushtavaiti. We worship the Fravashi of the holy Tushnamaiti.

140 We worship the Fravashi of the holy Freni, the wife of Usenemah; We worship the Fravashi of the holy Freni, the wife of the son of Frayazanta; We worship the Fravashi of the holy Freni, the wife of the son of Khshoiwraspa; We worship the Fravashi of the holy Freni, the wife of Gayadhasti. We worship the Fravashi of the holy Asabani [Asabana], the wife of Pourudhakhsti. We worship the Fravashi of the holy Ukhshyeinti, the wife of Staotar-Vahishtahe-Ashyehe.

141 We worship the Fravashi of the holy maid Vadhut. We worship the Fravashi of the holy maid Jaghrudh. We worship the Fravashi of the holy maid Franghadh. We worship the Fravashi of the holy maid Urudhayant. We worship the Fravashi of the holy maid Paesanghanu. We worship the Fravashi of the holy Hvaredhi. We worship the Fravashi of the holy Huchithra. We worship the Fravashi of the holy Kanuka. We worship the Fravashi of the holy maid Srutat-fedhri.

142 We worship the Fravashi of the holy maid Vanghu-fedhri; We worship the Fravashi of the holy maid Eredat-fedhri, who is called Vispa-taurvairi. She is Vispa-taurvairi (the all-destroying) because she will bring him forth, who will destroy the malice of Daevas and men, to withstand the evil done by the Jahi.

143 We worship the Fravashis of the holy men in the Aryan countries; We worship the Fravashis of the holy women in the Aryan countries. We worship the Fravashis of the holy men in the Turanian countries; We worship the Fravashis of the holy women in the Turanian countries. We worship the Fravashis of the holy men in the Sairimyan countries; We worship the Fravashis of the holy women in the Sairimyan countries.

144 We worship the Fravashis of the holy men in the Sairimyan countries; We worship the Fravashis of the holy women in the Saini countries. We worship the Fravashis of the holy men in the Dahi countries; We worship the Fravashis of the holy women in the Dahi countries. We worship the Fravashis of the holy men in all countries; We worship the Fravashis of the holy women in all countries.

145 We worship all the good, awful, beneficent Fravashis of the faithful, from Gaya Mareta [Gayomard] down to the victorious Saoshyant. May the Fravashis of the faithful come quickly to us! May they come to our help!

146 They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda and of the holy, powerful Sraosha, and with the Mathra-Spenta, the all-knowing, who hates the Daevas with a mighty hate, a friend of Ahura Mazda, whom Zarathushtra worshipped so greatly in the material world.

147 May the good waters and the plants and the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Athravans of the countries, thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!

148 We worship the Fravashis of all the holy men and holy women whose souls are worthy of sacrifice, whose Fravashis are worthy of invocation. We worship the Fravashis of all the holy men and holy women, our sacrificing to whom makes us good in the eyes of Akura Mazda: of all of those we have heard that Zarathushtra is the first and best, as a follower of Ahura and as a performer of the law.

149 We worship the spirit, conscience, perception, soul, and Fravashi of men of the primitive law, of the first who listened to the teaching (of Ahura), holy men and holy women, who struggled for holiness; we worship the spirit, conscience, perception, soul, and Fravashi of our next-of-kin, holy men and holy women, who struggled for holiness.

150 We worship the men of the primitive law who will be in these houses, boroughs, towns, and countries; We worship the men of the primitive law who have been in these houses, boroughs, towns, and countries; We worship the men of the primitive law who are in these houses, boroughs, towns, and countries.

151 We worship the men of the primitive law in all houses, boroughs, towns, and countries, who obtained these houses, who obtained these boroughs, who obtained these towns, who obtained these countries, who obtained holiness, who obtained the Mathra, who obtained the [blessedness of the] soul, who obtained all the perfections of goodness.

152 We worship Zarathushtra, the lord and master of all the material world, the man of the primitive law; the wisest of all-beings, the best-ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well-desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.

153 We worship this earth; we worship those heavens; We worship those good things that stand between (the earth and the heavens) and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man.

154 We worship the souls of the wild beasts and of the tame. We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have. struggled, for the good.

155 We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women who struggle, will struggle, or have struggled, and teach the Law and who have struggled for holiness. Yenhe hatam: All those beings to whom Ahura Mazda... Yatha ahu vairyo: The will of the Lord is the law of holiness....

156 The Fravashis of the faithful, awful and overpowering, awful and victorious; the Fravashis of the men of the primitive law; the Fravashis of the next-of-kin; may these Fravashis come satisfied into this house, may they walk satisfied through this house!

157 May they, being satisfied, bless this house with the presence of the kind Ashi Vanguhi! May they leave this house satisfied! May they carry back from here hymns and worship to the Maker, Ahura Mazda, and the Amesha-Spentas! May they not leave this house of us, the worshippers of Mazda, complaining!

158 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the awful, overpowering Fravashis of the faithful; of the Fravashis of the men of the primitive law; of the Fravashis of the next-of-kin. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 14

Warharan Yasht (chapter 14)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Hawan], the holy and master of holiness.... Unto Verethraghna, made by Mazda, and unto the crushing Ascendant;1 Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

2 Verethraghna, made by Ahura, came to him first, running in the shape of a strong, beautiful wind, made by Mazda; he bore the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.

3 Then he, who is the strongest,2 said unto him:3 'I am the strongest in strength; I am the most victorious in victory; I am the most glorious in glory; I am the most favouring in favour; I am the best giver of welfare: I am the best-healing in health-giving.

4 'And I shall destroy the malice of all the malicious, the malice of Daevas and men, of the 'Yatus and Pairikas, of the oppressors, the blind, and the deaf.

5 'For his brightness and glory, I will offer unto him a sacrifice worth being heard; namely, unto Verethraghna, made by Ahura. We worship Verethraghna, made by Ahura, with an offering of libations, according to the primitive ordinances of Ahura; with the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. 'Yenhe hatam: All those beings of whom Ahura Mazda....

6 'We sacrifice unto Verethraghna, made by Ahura.' Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

7 Verethraghna, made by Ahura, came to him the second time, running in the shape of a beautiful bull, with yellow ears and golden horns; upon whose horns floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength. Then he, who is the strongest, said unto him: 'I am the strongest in strength....,4 'And I shall destroy the malice of all malicious....5 For his brightness and glory, I will offer unto him a sacrifice worth being heard....6

8 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

9 Verethraghna, made by Ahura, came to him the third time, running in the shape of a white, beautiful horse, with yellow ears and a golden caparison; upon whose forehead floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, that is both health and strength. Then he, who is the strongest, said unto him: 'I am the strongest in strength.... 'And I shall destroy the malice of all malicious....' For his brightness and glory, I will offer unto him a sacrifice worth being heard....

10 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

11 Verethraghna, made by Ahura, came to him the fourth time, running in the shape of a burden-bearing7 camel, sharp-toothed,8 swift ....,9 stamping forwards, long-haired, and living in the abodes of men;10

12 Who of all males in rut shows greatest strength and greatest fire, when he goes to his females. Of all females those are best kept whom a burden-bearing camel keeps, who has thick forelegs and large humps, ...,11 quick-eyed, long-headed, bright, tall, and strong;

13 Whose piercing look goes afar ....,12 even in the dark of the night; who throws white foam along his mouth; well-kneed, well-footed, standing with the countenance of an all-powerful master: Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

14 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

15 'Verethraghna, made by Ahura, came to him the fifth time, running in the shape of a boar, opposing the foes, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face,13 strong, and swift to run, and rushing all around.14 Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

16 We sacrifice unto Verethragna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

17 Verethraghna, made by Ahura, came to him the sixth time, running in the shape of a beautiful youth of fifteen, shining, clear-eyed, thin-heeled. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

18 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

19 Verethraghna, made by Ahura, came to him the seventh time, running in the shape of a raven that ...15 below and ...15 above, and that is the swiftest of all birds, the lightest of the flying creatures.

20 He alone of living things, — he or none, — overtakes the flight of an arrow, however well it has been shot. He flies up joyfully at the first break of dawn, wishing the night to be no more, wishing the dawn, that has not yet come, to come.16

21 He grazes the hidden ways17 of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits18 of the trees, listening to the voices of the birds. Thus did Verethraghna come, bearing the good Glory made by Mazda,19 the Glory made by Mazda.

22 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world. thou Holy One! Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

23 Verethraghna, made by Ahura, came to him the eighth time, running in the shape of a wild, beautiful ram, with horns bent round.20 Thus did Verethraghna come, bearing the good Glory made by Mazda,21 the Glory made by Mazda....

24 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

25 Verethraghna, made by Ahura, came to him the ninth time, running in the shape of a beautiful, fighting buck, with sharp horns. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda....

26 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'Who is the best-armed of the heavenly gods?' Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathushtra!'

27 Verethraghna, made by Ahura, came to him the tenth time, running in the shape of a man, bright and beautiful, made by Mazda: he held a sword with a golden blade, inlaid with all sorts of ornaments. Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda.

28 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

29 Verethraghna, made by Ahura, gave him the fountains of manliness,22 the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish,23 that lives beneath the waters and can measure24 a rippling of the water, not thicker than a hair, in the Rangha whose ends lie afar, whose depth is a thousand times the height of a man.25 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

30 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

31 Verethraghna, made by Ahura, gave him the fountains of manliness, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, in its first half26 and through the rain, can perceive a horse's hair lying on the ground and knows whether it is from the head or from the tail. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

32 We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way. Unto him did the holy Zarathushtra sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

33 Verethraghna, made by Ahura, gave him the fountains of virility, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar,27 that, from as far as nine districts, can perceive a piece of flesh not thicker than the fist, giving just as much light as a needle gives, as the point of a needle gives.28 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

34 We sacrifice unto Verethraghna, made by Ahura. Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! 'If I have a curse thrown upon me, a spell told upon me by the many men who hate me, what is the remedy for it?'

35 Ahura Mazda answered: 'Take thou a feather of that bird with ...29 feathers, the Varenjana, O Spitama Zarathushtra! With that feather thou shalt rub thy own body,30 with that feather thou shalt curse back thy enemies.

36 'If a man holds a bone of that strong bird, or a feather of that strong bird, no one can smite or turn to flight that fortunate man. The feather of that bird of birds brings him help; it brings unto him the homage of men, it maintains in him his glory.

37 'Then the sovereign, the lord of countries, will no longer kill his30 hundreds, though he is a killer of men; the ....31 will not kill at one stroke; he alone smites and goes forwards.

38 'All tremble before him who holds the feather, they tremble therefore before me; all my enemies tremble before me and fear my strength and victorious force and the fierceness established in my body.

39 'He carries the chariot of the lords; he carries the chariots of the lordly ones, the chariots of the sovereigns. He carried the chariot of Kavi Usa;33 upon his wings runs the male horse,34 runs the burden-bearing camel, runs the water of the river.

40 'Him rode the gallant Thraetaona, who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses; that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.35 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

41 'We sacrifice to Verethraghna, made by Ahura. 'Verethraghna confounds the glory of this house with its wealth in cattle. He is like that great bird, the Saena;36 he is like the big clouds, full of water, that beat the mountains. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard....

42 'We sacrifice to Verethraghna, made by Ahura.' Zarathushtra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world thou Holy One! 'Where is it that we must invoke the name of Verethraghna, made by Ahura? Where is it that we must praise him? That we must humbly praise him?'

43 Ahura Mazda answered: 'When armies meet together in full array, O Spitama Zarathushtra! (asking) which of the two is the party that conquers and is not crushed, that smites and is not smitten;

44 'Do thou throw37 four feathers38 in the way. Whichever of the two will first worship the well-shapen Strength, and Verethraghna, beautiful of form. made by Mazda, on his side will victory stand.

45 'I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who ...,39 the two who ...39 the two who ...39; the two who forgive, the two who strike off, the two who forget.40

46 'O Zarathushtra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil.41 These are words that are awful and powerful, awful and assembly-ruling, awful and victorious, awful and healing: these are words that save the head that was lost and chant away the uplifted weapon.'

47 We sacrifice to Verethraghna, made by Ahura: who goes along the armies arrayed, and goes here and there asking, along with Mithra and Rashnu: 'Who is it who lies unto Mithra? Who is it who thrusts [his oath] against Rashnu?42 To whom shall I, in my might, impart illness and death?'43

48 Ahura Mazda said: 'If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.

49 Zarathushtra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of Verethraghna, made by Ahura, as it ought to be performed in the perfection of holiness?'

50 Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

51 'Let not a murderer take of those offerings, nor a whore, nor a ...., who does not sing the Gathas, who spreads death in the world and withstands the law of Mazda, the law of Zarathushtra.

52 'If a murderer take of those offerings, or a whore, or a ...., who does not sing the Gathas, then Verethraghna, made by Ahura, takes back his healing virtues.

53 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.'

54 There Verethraghna, made by Ahura, proclaimed thus: 'The Soul of the Bull,46 the wise creature, does not receive from man due sacrifice and prayer; for now the Daevas and the worshippers of the Daevas make blood flow and spill it like water;

55 'For now the Vyambura47 Daevas and the worshippers of the Daevas bring to the fire the plant that is called Haperesi, the wood that is called Nemetka;48

56 '(Therefore) when the Vyambura Daevas and the worshippers of the Daevas bow their backs, bend their waists, and arrange all their limbs,49 they think they will smite and smite not, they think they will kill and kill not; and then the (?Vyambura) Daevas and the worshippers of the Daevas have their minds confounded and their eyes made giddy.'50 For his brightness and glory, I will offer unto him a sacrifice worth being heard....

57 We sacrifice to Verethraghna, made by Ahura. I offer up Haoma, who saves one's head;51 I offer up the victorious Haoma; I offer him up, the good protector; I offer up Haoma, who is a protector to my body, as a man who shall drink of him shall win and prevail52 over his enemies in battle;

58 That I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

59 We sacrifice to Verethraghna, made by Ahura. The prince and his son and his sons who are chiefs of myriads53 offer him up a bright ...54 [saying]: 'He is strong, and Victorious is his name; he is victorious, and Strong is his name;'

60 That I may be as constantly victorious as any one of all the Aryans;55 that I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

61 We sacrifice to Verethraghna, made by Ahura. Yatha ahu vairyo: The will of the Lord is the law of holiness.... In the ox is our strength, in the ox is our need;56 in the ox is our speech, in the ox is our victory; in the ox is our food, in the ox is our clothing; in the ox is tillage, that makes food grow for us. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

62 We sacrifice to Verethraghna, made by Ahura; Who breaks the columns asunder, who cuts the columns to pieces, who wounds the columns, who makes the columns shake; who comes and breaks the columns asunder, who comes and cuts the columns to pieces, who comes and wounds the columns, who comes and makes the columns shake, both of Daevas and men, of the Yatus and Pairikas, of the oppressors, the blind, and the deaf. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

63 We sacrifice to Verethraghna, made by Ahura. When Verethraghna, made by Ahura, binds the hands, confounds the eye-sight, takes the hearing from the ears of the Mithradrujes57 marching in columns, allied by cities, they can no longer move their feet, they can no longer-withstand. For his brightness and glory I will offer unto him a sacrifice worth being heard....

64 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of Verethraghna, made by Mazda; and of the crushing Ascendant. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man58 brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 15

Ram Yasht (chapter 15)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas, and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani] the holy and master of holiness.... Unto Rama Hvastra, unto Vayu who works highly and is more powerful to afflict than all other creatures, Be propitiation from me, for sacrifice, prayer, propitiation and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 I will sacrifice to the Waters and to Him who divides them. I will sacrifice to Peace, whose breath is friendly, and to Weal, both of them. To this Vayu do we sacrifice, this Vayu do we invoke, for this house, for the master of this house, and for the man here who is offering libations and giving gifts. To this excellent God do we sacrifice, that he may accept our meat and our prayers, and grant us in return to crush our enemies at one stroke.

2 To him did the Maker, Ahura Mazda, offer up a sacrifice in the Airyana Vaejah, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

3 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may smite the creation of Angra Mainyu, and that nobody may smite this creation of the Good Spirit!'

4 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

5 We sacrifice to the holy Vayu: we sacrifice to Vayu, who works highly. To this part of thee do we sacrifice, O Vayu! that belongs to Spenta Mainyu. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly. We offer up a sacrifice unto the awful Vayu, who works highly, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, the words, the deeds, the libations, and the well-spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

6 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

7 To him did Haoshyangha, the Paradhata, offer up a sacrifice on the Taera of the Hara, bound with iron, on a goIden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

8 He begged of him a boon, saying: 'Grant me, O Vayu! who dost work highly, that I may smite two-thirds of the Daevas of Mazana and of the fiends of Varena.'

9 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

10 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

11 To him did Takhma Urupa, the well-armed, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

12 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may conquer all Daevas and men, all the Yatus and Pairikas, and that I may ride Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years.'

13 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. 'We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

14 I will sacrifice to the Waters and to Him who divides them..... To this Vayu do we sacrifice, this Vayu do we invoke....

15 Unto him did the bright Yima, the good shepherd, sacrifice from the height Hukairya, the all-shining and golden, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

16 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may become the most glorious of the men born to behold the sun: that I may make in my reign both animals and men undying, waters and plants undrying, and the food for eating creatures never-failing.' In the reign of the valiant Yima there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas.

17 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

18 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

19 Unto him did the three-mouthed Azhi Dahaka offer up a sacrifice in his accursed palace of Kvirinta, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

20 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may make all the seven Karshvares of the earth empty of men.'

21 In vain did he sacrifice, in vain did he beg, in vain did he invoke, in vain did he give gifts, in vain did he bring libations; Vayu did not grant him that boon. For his brightness and glory, I will offer unto him a sacrifice worth being heard....

22 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

23 Unto him did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

24 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavach and Erena-vach, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

25 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory I will offer unto him a sacrifice worth being heard....

26 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

27 To him did the manly-hearted Keresaspa offer up a sacrifice by the Gudha, a channel of the Rangha, made by Mazda, upon a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

28 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may succeed in avenging my brother Urvakhshaya, that I may smite Hitaspa and yoke him to my chariot.' The Gandarewa, who lives beneath the waters, is the son of Ahura in the deep, he is the only master of the deep.

29 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

30 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

31 To him did Aurvasara, the lord of the country, offer up a sacrifice, towards the White Forest, by the White Forest, on the border of the White Forest, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

32 He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that the gallant Husravah, he who unites the Aryan nations into one kingdom, may not smite us; that I may flee from king Husravah;.... 'That king Husravah and all the Aryans in the forest may smite him.'

33 Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice Worth being heard....

34 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

35 To him did Hutaosa, she of the many brothers, of the Naotara house, offer up a sacrifice, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

36 She begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may be dear and loved and well-received in the house of King Vishtaspa.'

37 Vayu, who works highly, granted her that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

38 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke....

39 To him did the maids, whom no man had known, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

40 They begged of him a boon, saying: 'Grant us this, O Vayu! who dost work highly, that we may find a husband, young and beautifuI of body, who will treat us well, all life long, and give us offspring; a wise, learned, ready-tongued husband.'

41 Vayu, who works highly, granted them that boon, as the Maker, Ahura Mazda, did pursue it. We sacrifice to the holy Vayu.... For his brightness and glory, I will offer unto him a sacrifice worth being heard....

42 I will sacrifice to the Waters and to Him who divides them.... To this Vayu do we sacrifice, this Vayu do we invoke.... We sacrifice to that Vayu that belongs to the Good Spirit, the bright and glorious Vayu.

43 My name is Vayu, O holy Zarathushtra! My name is Vayu, because I go through (vyemi) the two worlds, the one which the Good Spirit has made and the one which the Evil Spirit has made. My name is the Overtaker (apaeta), O holy Zarathushtra! My name is the Overtaker, because I can overtake the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.

44 My name is the All-smiting, O holy Zarathushtra! My name is the All-smiting, because I can smite the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made. My name is the Worker of Good, O holy Zarathushtra! My name is the Worker of Good, because I work the good of the Maker, Ahura Mazda and of the Amesha-Spentas.

45 My name is He that goes forwards. My name is He that goes backwards. My name is He that bends backwards. My name is He that hurls away. My name is He that hurls down. My name is He that destroys. My name is He that takes away. My name is He that finds out. My name is He that finds out the Glory (Hvareno).

46 My name is the Valiant; my name is the Most Valiant. My name is the Strong; my name is the Strongest. My name is the Firm; my name is the Firmest. My name is the Stout; my name is the Stoutest. My name is He that crosses over easily. My name is He that goes along hurling away. My name is He that crushes at one stroke. My name is (?Ainiva). My name is He that works against the Daevas. My name is (?Keredharisha).

47 My name is He that prevails over malice; my name is He that destroys malice. My name is He that unites; my name is He that reunites; my name is He that separates. My name is the Burning; my name is the Quick of intelligence, My name is Deliverance; my name is Welfare. My name is the Burrow; my name is He who destroys the burrows; my name is He who spits upon the burrows.

48 My name is Sharpness of spear; my name is He of the sharp spear. My name is Length of spear; my name is He of the long spear. My name is Piercingness of spear; my name is He of the piercing spear. My name is the Glorious; my name is the Over-glorious.

49 Invoke these names of mine, O holy Zarathushtra! in the midst of the havocking hordes, in the midst of the columns moving forwards, in the strife of the conflicting nations.

50 Invoke these names of mine, O holy Zarathushtra! when the all-powerful tyrant of a country falls upon thee, rushes upon thee, deals wounds hpon thee, or hurls his chariot against thee, to rob thee of thy wealth, to rob thee of thy health.

51 Invoke these names of mine, O holy Zarathushtra! when the unholy Ashemaogha falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee of thy strength, to rob thee of thy health, to rob thee of thy health.

52 Invoke these names of mine, O holy Zarathushtra! when a man stands in bonds, when a man is being thrown into bonds, or when a man is being dragged in bonds: thus the prisoners flee from the hands of those who carry them, they flee away out of the prison.

53 0 thou Vayu! who strikest fear upon all men and horses, who in all creatures workest against the Daevas, both into the lowest places and into those a thousand times deep dost thou enter with equal power.

54 'With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I forward and worship thee? With what manner of sacrifice will be achieved thy adoration, O great Vayu! thou who art high-up g.rded, firm, swift-moving, high-footed, wide-breasted, wide-thighed, with untrembling eyes, as powerful in sovereignty as any absolute sovereign in the world?'

55 'Take thou a baresma, O holy Zarathushtra! turn it upwards or downwards, according as it is full day or dawning; upwards during the day, downwards at the dawn.

56 'If thou makest me worshipped with a sacrifice, then I shall say unto thee with my own voice things of health, made by Mazda and full of glory, so that Angra Mainyu may never do harm unto thee, nor the Yatus, nor those addicted to the works of the Yatu, whether Daevas or men.'

57 We sacrifice unto thee, O great Vayu! we sacrifice unto thee, O strong Vayu! We sacrifice unto Vayu, the greatest of the great; we sacrifice unto Vayu, the strongest of the strong. We sacrifice unto Vayu, of the golden helm. We sacrifice unto Vayu, of the golden crown. We sacrifice unto Vayu, of the golden necklace. We sacrifice unto Vayu, of the golden chariot. We sacrifice unto Vayu, of the golden wheel. We sacrifice unto Vayu, of the golden weapons. We sacrifice unto Vayu, of the golden garment. We sacrifice unto Vayu, of the golden shoe. We sacrifice unto Vayu, of the golden girdle. We sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly. To this part of thee do we sacrifice, O Vayu! that belongs to the Good Spirit. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly....

58 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and invocation unto, and the strength and vigour of Rama Hvastra, and Vayu, who works highly, more powerful to amict than all the other creatures: this part of thee that belongs to the Good Spirit. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 16

Den Yasht (chapter 16)

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... To the most right Chista, made by Mazda and holy, and to the good Law of the worshippers of Mazda. Be propitiation from me, for sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness.....

1 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda, the supplier of good stores, who runs quickly to the goal and frees one best from dangers, who brings libations, who is holy, clever, and renowned, speedy to work and quick of work; who goes quickly and cleanses well; the good Law of the worshippers of Mazda;

2 To whom Zarathushtra did sacrifice, saying: 'Rise up from thy seat, come forward from the Abode, thou most right Chista, made by Mazda and holy. If thou art before me, stay for me; if thou art behind me, overtake me.

3 'Let everything be as friendly to us as anything can be: may we go smoothly along the roads, find good pathways in the mountains, run easily through the forests, and cross happily the rivers!'

4 For her brightness and glory, I will offer unto her a sacrifice worth being heard, namely, unto the most right Chista, made by Mazda and holy. I will offer up a sacrifice unto the most right Chista, made by Mazda and holy, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words and deeds, with the libations, with the well spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

5 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda.... (repeat verse 1).

6 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

7 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish, that lives beneath the waters, and can measure a rippling of the waters not thicker than a hair, in the Rangha, whose ends lie afar and whose depth is a thousand times the height of a man. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

8 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

9 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

10 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, through the rain, the snow, the hail, or the sleet, from as far as nine districts, can perceive a horse's hair, mingled with the earth, and knows whether it is from the head or from the tail. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

11 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

12 To whom Zarathushtra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

13 That the most right Chista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar, that, from as far as nine districts, can perceive a piece of flesh, not thicker than a fist, giving just as much light as a needle gives, as the point of a needle gives. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

14 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

15 To whom the holy Hvovi did sacrifice with full knowledge, wishing that the holy Zarathushtra would give her his good narcotic, that she might think according to the law, speak according to the law, and do according to the law. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

16 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

17 To whom the Athravans, sent afar, did sacrifice, wishing a good memory to preach the law, and wishing strength for their own body. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

18 We sacrifice to the most right Chista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda....

19 To whom the king of the country, the lord of the country does sacrifice, wishing peace for his country, wishing strength for his own body. For her brightness and glory, I will offer unto her a sacrifice worth being heard....

20 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the most right Chista, made by Mazda and holy, and of the good Law of the worshippers of Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 17

Ard Yasht (chapter 17)

1 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect5, and powerful;

2 The daughter of Ahura Mazda, the sister of the Amesha-Spentas, who endows all the Saoshyants6 with the enlivening intelligence; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from near and him who invokes her from afar, and worships her with offerings of libations.

3 For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto Ashi Vanguhi a good sacrifice with an offering of libations. We sacrifice unto Ashi Vanguhi with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words. Yenhe-hatam: All those beings of whom Ahura Mazda....

4 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect, and powerful.

5 Homage unto Haoma, and unto the Mathra8, and unto the holy Zarathushtra! Homage unto Haoma, because all other drinks are attended with Aeshma9, the fiend of the wounding spear: but the drinking of Haoma is attended with Asha and with Ashi Vanguhi herself10.

6 Ashi is fair; Ashi is radiant with joy; she is far-piercing with her rays. Ashi gives good Glory unto those men whom thou dost follow, O Ashi! Full of perfumes is the house in which the good, powerful Ashi Vanguhi puts her ....11 feet, for long friendship.

7 Those men whom thou dost attend, O Ashi! are kings of kingdoms, that are rich in horses, with large tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments and in stores of food12; well-scented where the beds are spread and full of all the other riches that may be wished for. Happy the man whom thou dost attend! do thou attend me, thou rich in all sorts of desirable things and strong!

8 Those men whom thou dost attend, O Ashi Vanguhi! have houses that stand well laid up, rich in cattle, foremost in Asha, and long-supported. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

9 The men whom thou dost attend, O Ashi Vanguhi! have beds that stand well-spread, well-adorned, well-made, provided with cushions and with feet inlaid with gold. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

10 The men whom thou dost attend, O Ashi Vanguhi! have their ladies that sit on their beds, waiting for them: they lie on the cushions, adorning themselves, ...13, with square bored ear-rings and a necklace of gold: 'When will our lord come? when shall we enjoy in our bodies the joys of love?' Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

11 The men whom thou dost attend, O Ashi Vanguhi! have daughters that sit ....14; thin is their waist, beautiful is their body, long are their fingers; they are as fair of shape as those who look on can wish. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

12 The men whom thou dost attend, O Ashi Vanguhi! have horses swift and loud-neighing; they drive the chariot lightly, they take it to the battle15, they bear a gallant praiser (of the gods), who has many horses, a solid chariot, a sharp spear, a long spear, and swift arrows, who hits his aim, pursuing after his enemies, and smiting his foes. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

13 The men whom thou dost attend, O Ashi Vanguhi! have large-humped, burden-bearing camels, flying from the ground or fighting with holy fieriness16. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

14 The men whom thou dost attend, O Ashi Vanguhi! have hoards of silver and gold brought together from far distant regions; and garments of splendid make. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

15 Do not turn thy look from me! turn thy mercy towards me, O great Ashi! thou art well-made and of a noble seed17; thou art sovereign at thy wish; thou art Glory in a bodily form.

16 Thy father is Ahura Mazda, the greatest of all gods, the best of all gods; thy mother is Armaiti Spenta; thy brothers are Sraosha18, a god of Asha, and Rashnu19, tall and strong, and Mithra20, the lord of wide pastures, who has ten thousand spies and a thousand ears; thy sister is the Law [Daena]21 of the worshippers of Mazda.

17 Praised of the gods, unoffended by the righteous22, the great Ashi Vanguhi stood up on her chariot, thus speaking: 'Who art thou who dost invoke me, whose voice is to my ear the sweetest of all that invoked me most?'

18 And he said aloud: 'I am Spitama Zarathushtra, who, first of mortals, recited the praise of the excellent Asha23 and offered up sacrifice unto Ahura Mazda and the Amesha-Spentas; in whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creation cried out, Hail24!

19 'In whose birth and growth Angra Mainyu rushed away from this wide, round earth, whose ends lie afar, and he, the evil-doing Angra Mainyu, who is all death, said: "All the gods together have not been able to smite me down in spite of myself, and Zarathushtra alone can reach me in spite of myself.

20 '"He smites me with the Ahuna Vairya, as strong a weapon as a stone big as a house25; he burns me with Asha-Vahishta, as if it were melting brass26. He makes it better for me that I should leave this earth, he, Spitama Zarathushtra, the only one who can daunt me."'

21 And the great Ashi Vanguhi exclaimed: 'Come nearer unto me, thou pure, holy Spitama! lean against my chariot!' Spitama Zarathushtra came nearer unto her, he leant against her chariot.

22 And she caressed him with the left arm and the right, with the right arm and the left, thus speaking: 'Thou art beautiful, O Zarathushtra! thou art well-shapen, O Spitama! strong are thy legs and long are thy arms: Glory is given to thy body and long cheerfulness27 to thy soul, as sure as I proclaim it unto thee.'

23 We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect and powerful.

24 To her did Haoshyangha, the Paradhata, offer up a sacrifice, upon the enclosure of the Hara, the beautiful height, made by Mazda.

25 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome all the Daevas of Mazana; that I may never fear and bow through terror before the Daevas, but that all the Daevas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'

26 The great Ashi Vanguhi ran and came to his side: Haoshyangha, the Paradhata, obtained that boon. For her brightness and glory, I will offer her a sacrifice....

27 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

28 To her did Yima Khshaeta, the good shepherd, offer up a sacrifice from the height Hukairya.

29 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

30 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'

31 Then great Ashi Vanguhi ran and came to his side: Yima Khshaeta, the good shepherd, obtained that boon. For her brightness and glory, I will offer her a sacrifice ....

32 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

33 To her did Thraetaona, the heir of the valiant Athwya clan, offer up a sacrifice in the four-cornered Varena.

34 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavak and Erenavak, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

35 The great Ashi Vanguhi ran and came to his side. Thraetaona, the heir of the valiant Athwya clan, obtained that boon. For her brightness and glory, I will offer her a sacrifice ....

36 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

37 To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza.

38 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bind the Turanian murderer, Franghrasyan, that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man.'

39 The great Ashi Vanguhi ran and came to his side. Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, obtained that boon. For her brightness and glory, I will offer her a sacrifice....

40 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

41 To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice, behind the Chaechasta lake, the deep lake of salt waters.

42 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may kill the Turanian murderer, Franghrasyan, behind the Chaechasta lake, the deep lake of salt waters, to avenge the murder of my father Syavarshana, a man, and of Aghraeratha, a semi-man.'

43 The great Ashi Vanguhi ran and came to his side. The gallant Husravah, he who united the Aryan nations into one kingdom, obtained that boon. For her brightness and glory, I will offer her a sacrifice worth being heard....

44 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

45 To her did the holy Zarathushtra offer up a sacrifice in the Airyana Vaejah, by the good river Daitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

46 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my law and make it known, that she may bestow beautiful praises upon my deeds.'

47 The great Ashi Vanguhi ran and came to his side: the holy Zarathushtra obtained that boon. For her brightness, and glory, I will offer her a sacrifice worth being heard....

48 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

49 To her did the tall Kavi Vishtaspa offer up a sacrifice behind the waters of the river Daitya.

50 He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may put to flight Ashta-aurvant, the son of Vispo-thaurvo-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels ....; that I may put to flight the Hvyaona murderer, Arejat-aspa; that I may put to flight Darshinika, the worshipper of the Daevas;

51 'And that I may smite Tathravant of the bad law; that I may smite Spinjaurushka, the worshipper of the Daevas; and that I may bring unto the good law the nations of the Varedhakas and of the Hvyaonas; and that I may smite of the Hvyaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'

52 The great Ashi Vanguhi ran and came to his side: the tall Kavi Vishtaspa obtained that boon. For her brightness and glory, I will offer her a sacrifice worth being heard ....

53 We sacrifice to Ashi Vanguhi, who is shining, high .... and powerful.

54 And the great Ashi Vanguhi said: 'None of those libations will be accepted by me, which are sent to me either by a man whose seed is dried out35, or by the courtezan who produces untimely issues36, or by young boys, or by girls who have known no man37.

55 'When the Turanians and the swift-horsed Naotaras38, clapping their hands, ran after me39, I hid myself under the foot of a bull walking under his burden; then young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.

56 'Even I hid myself under the throat of a ram of hundredfold energy: then again young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.'

57 The first wailing of the great Ashi Vanguhi is her wailing about the courtezan who destroys her fruit: 'Stand thou not near her, sit thou not on her bed!' — 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

58 The second wailing of the great Ashi Vanguhi is her wailing about the courtezan who brings forth a child conceived of a stranger and presents it to her husband: 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

59 This is the third wailing of the great Ashi Vanguhi: 'This is the worst deed that men and tyrants do, namely, when they deprive maids, that have been barren for a long time, of marrying and bringing forth children. What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

60 Ahura Mazda answered: 'O fair and wise Ashi, go not back to the heavens, sink not into the earth! Stay here and walk inside the fine kingly palace.'

61 I shall worship thee with such a sacrifice, I shall worship and forward thee with such a sacrifice as Vishtaspa offered unto thee, behind the river Daitya40. The Zaotar lifted up a loud voice, with baresma before him. With that sort of sacrifice shall I worship thee? With that sort of sacrifice shall I worship and forward thee, O fair and wise Ashi? For her brightness and glory, I will offer her a sacrifice worth being heard....

62 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of Ashi Vanguhi; of the good Chisti41; of the good Erethe; of the good Rasastat; of the Glory and Weal, made by Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 18

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra. one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness .... Unto the Glory of the Aryans, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 Ahura Mazda spake unto Spitama Zarathushtra, saying: 'I made the Aryan Glory, rich in food, rich in flocks, rich in wealth, rich in Glory; provided with full store of intelligence, with full store of money, to withstand Need, and to withstand enemies.

2 'It destroys Angra Mainyu, who is all death; it destroys Aeshma, the fiend of the wounding spear; it destroys the yellow Bushyasta; it destroys the contagion of Aekha; it destroys the fiend of death, Apaosha; it destroys the non-Aryan nations.

3 'And I made the great Ashi Vanguhi; she comes in, amid the family; she comes in, inside the fine royal palace.

4 'Let Ashi, with fulness of welfare, follow the man who gladdens the faithful with his gifts! she comes in, inside his family; she comes in, inside his fine royal palace. 'With all sorts of flocks, with all victory, with all intelligence, with all Glory, the great Ashi Vanguhi puts one foot inside his family; she comes in, inside his fine royal palace.

5 'Horses multiply a thousandfold, flocks multiply a thousandfold; and so does his virtuous offspring, (as) the bright, glorious star Tishtrya moves on equally, and so does the strong wind made by Mazda, and so does the Glory of the Aryas.

6 'And they bring increase on the tops of all mountains, down the depths of all vales; they bring increase to all the growing plants, the fair, the golden-hued. And they bring (away) the contagion of Aekha, they bring (away) the fiend of death, Apaosha.

7 'Hail to the bright and glorious star Tishtrya Hail to the strong wind, made by Mazda! Hail to the Glory of the Aryas! 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'Ashem Vohu: Holiness is the best of all good....

8 'We worship the Ahuna Vairya. 'We worship Asha-Vahishta, the fairest Amesha-Spenta. 'We worship the rightly-spoken Words, fiend-smiting and healing. 'We worship the healing, well-spoken Words, the fiend-smiting. 'We worship the Mathra Spenta and the Law of Mazda, and (piety) that delights in Haoma. 'We worship the Glory of the Aryas. 'Yenhe hatam: All those beings of whom Ahura Mazda....

9 'Yatha ahu vairyo: The will of the Lord is the law of holiness.... 'I bless the sacrifice and prayer, and the strength and vigour of the Glory of the Aryas, made by Mazda. 'Ashem Vohu: Holiness is the best of all good.... '[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

Chapter 19

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto Mount Ushi-darena, made by Mazda, the seat of holy happiness; unto the kingly Glory, made by Mazda; unto that Glory that cannot be forcibly seized, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 The first mountain that rose up out of the earth, O Spitama Zarathushtra! was the Haraiti Barez. That mountain stretches all along the shores of the land washed by waters towards the east. The second mountain was Mount Zeredho, outside Mount Manusha: this mountain too stretches all along the shores of the land washed by waters towards the east.

2 From there grew up Mount Ushi-dhau, Ushi-darena, Mount Erezifya, and Mount Fraorepa. The sixth was Mount Erezura. The seventh was Mount Bumya. The eighth was Mount Raoidhita. The ninth was Mount Mazishishvau. The tenth was Mount Antare-danghu. The eleventh was Mount Erezisha. The twelfth was Mount Vaiti-gaesa.

3 And Mount Adarana, Mount Bayana, Mount Ishkata Upairi-saena, with the .... snows; the two Hamankuna mountains, the eight Vasna mountains, the eight powerful Fravanku, the four Vidhvana summits;

4 Mount Aezakha, Mount Maenakha, Mount Vakhedrakae, Mount Asaya, Mount Tudhaskae, Mount Isavae, Mount Draoshishvau, Mount Sairivau, Mount Nanghushmau, Mount Kakahyu, Mount Antare-Kangha;

5 Mount Sichidava, Mount Ahuna, Mount Raemana, Mount Asha-stembana, Mount Urunyo-vaidhkae, Mount Asnavant, Mount Ushaoma, Mount Ushta-hvarenah, Mount Syamaka, Mount Vafrayau, Mount Vourusha;

6 Amongst which stand Mount Jatara, Mount Adhutavau, Mount Spitavarena, Mount Spento-data, Mount Kadrva-aspa, Mount Kaoirisa, Mount Taera, Mount Bara-srayana, Mount Barana, Mount Frapayau, Mount Udrya, and Mount Raevant, and all those heights to which men have given the name of mount,

7 To the number of two thousand mountains, and two hundred and forty and four, O Spitama Zarathushtra!

8 For its brightness and glory, I will offer it a sacrifice worth being heard, namely, unto the awful kingly Glory. Unto the awful kingly Glory we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words. Yenhe hatam: All those beings of whom Ahura Mazda....

9 We sacrifice unto the awful kingly Glory, made by Mazda; most conquering, highly working, that possesses health, wisdom, and happiness, and is more powerful to destroy than all other creatures;

10 That belongs to Ahura Mazda, as (through it) Ahura Mazda made the creatures, many and good, many and fair, many and wonderful, many and prosperous, many and bright;

11 So that they may restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

12 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord.

13 For its brightness and glory, I will offer it a sacrifice ....

14 We sacrifice unto the awful kingly Glory, made by Mazda ....

15 That belongs to the Amesha-Spentas, the bright ones, whose looks perform their wish, tall, quickly coming to do, strong, lordly, who are undecaying and holy;

16 Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda.

17 Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garo-nmana, and whose ways are shining as they go down to the libations;

18 Who are the makers and governors, the shapers and overseers, the keepers and preservers of these creations of Ahura Mazda.

19 It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

20 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

21 We sacrifice unto the awful kingly Glory, made by Mazda ....

22 That belongs to the gods in the heavens and to those in the material world, and to the blessed ones, born or not yet born, who are to perform the restoration of the world.

23 It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

24 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

25 We sacrifice unto the awful kingly Glory, made by Mazda ....

26 That clave unto Haoshyangha, the Paradhata, for a long time, when he ruled over the seven Karshvares of the earth, over the Daevas and men, over the Yatus and the Pairikas, over the oppressors, the blind, and the deaf; he who smote two-thirds of the Daevas of Mazana and of the Varenya fiends. For its brightness and glory, I will offer it a sacrifice ....

27 We sacrifice unto the awful kingly Glory, made by Mazda ....

28 That clave unto Takhma Urupa, the well-armed, while he ruled over the seven Karshvares of the earth, over the paevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;

29 When he conquered all Daevas and men, all the Yatus and Pairikas, and rode Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years. For its brightness and glory, I win offer it a sacrifice ....

30 We sacrifice unto the awful kingly Glory, made by Mazda ....

31 That clave unto the bright Yima, the good shepherd, for a long time,1 while he ruled over the seven Karshvares of the earth, over the Daevas and men, the Yatus and Pairikas, the oppressors, the blind, and the deaf;

32 He who took from the Daevas both riches and welfare, both fatness and flocks, both weal and Glory;2 In whose reign both aliments3 were never failing for feeding creatures, flocks and men were undying, waters and plants were undrying;

33 In whose reign there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daevas,4 in the times before his lie, before he began to have delight in words of falsehood and untruth.

34 But when he began to find delight in words of falsehood and untruth,5 the Glory was seen to flee away from him in the shape of a bird. When his Glory had disappeared, then the great6 Yima Khshaeta, the good shepherd, trembled and was in sorrow before his foes;7 he was confounded, and laid him down on the ground.

35 The first time8 when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird.9 Then Mithra seized that Glory, Mithra, the lord of wide pastures, whose ear is quick to hear, who has a thousand senses. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda has created the most glorious of all the gods in the heavens.

36 The second time when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird. Then Thraetaona seized that Glory, he, the heir of the valiant Athwya clan, who was the most victorious of all victorious men next to Zarathushtra;

37 Who smote Azhi Dahaka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.10

38 The third time when the Glory departed from the bright Yima, that Glory went from Yima, the son of Vivanghant, in the shape of a Varaghna bird. Then the manly-hearted Keresaspa seized that Glory; he who was the sturdiest of the men of strength, next to Zarathushtra, for his manly courage.

39 For Manly Courage clave unto him. We worship Manly Courage, firm of foot, unsleeping, quick to rise, and fully awake, that clave unto Keresaspa;

40 Who killed the snake Srvara, the horse-devouring, men-devouring, yellow, poisonous snake, over which yellow poison flowed a thumb's breadth thick. Upon him Keresaspa was cooking his food in a brass vessel: at the time of noon, the fiend felt the heat, and stood upon his feet: he rushed from under the brass vessel and upset the boiling water: the manly-hearted Keresaspa fell back affrighted;

41 Who killed the golden-heeled Gandarewa, that was rushing with open jaws, eager to destroy the living world of the good principle; Who killed the brood of Pathana, all the nine; and the brood of Nivika, and the brood of Dashtayana; Who killed the golden-crowned Hitaspa, and Vareshava, the son of Dana and Pitaona, attended by many Pairikas;

42 Who killed Arezo-shamana, him of the manly courage, who was strong, well-beloved, hail, energetically rushing, fully awake, never falling back....;

43 Who killed Snavidhaka, him who killed with his nails, the stone-handed: thus did he exclaim to all around: 'I am an infant still, I am not yet of age: if I ever grow of age, I shall make the earth a wheel, I shall make the heavens a chariot;

44 'I shall bring down the Good Spirit from the shining Garo-nmana; I shall make the Evil Spirit rush up from the dreary Hell. They will carry my chariot, both the Good Spirit and the Evil One, unless the manly-hearted Keresaspa kill me.' The manly-hearted Keresaspa killed him, his life went away, his spirit vanished. For its brightness and glory, I will offer it a sacrifice ....

45 We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda ....

46 For which the Good Spirit and the Evil One did struggle with one another: for that Glory that cannot be forcibly seized they flung each of them their darts most swift. The Good Spirit flung a dart, and so did Vohu-Mano, and Asha-Vahishta and Atar, the son of Ahura Mazda. The Evil Spirit flung a dart, and so did Akem-Mano, and Aeshma of the wounding spear and Azhi Dahaka and Spityura, he who sawed Yima in twain.

47 Then forward came Atar, the son of Ahura Mazda, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.' But Azhi Dahaka, the three-mouthed, he of the evil law, rushed on his back, thinking of extinguishing it:

48 'Here give it up to me; O Atar, son of Ahura Mazda: if thou seizest that Glory that cannot be forcibly seized, I shall rush upon thee, so that thou mayest never more blaze on the earth made by Ahura and protect the world of the good principle.' And Atar took back his hands, as the instinct of life prevailed, so much had Azhi affrighted him.

49 Then Azhi, the three-mouthed, he of the evil law, rushed forward, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.' But Atar, the son of Ahura Mazda, advanced behind him, speaking in these words:

50 'There give it up to me, thou three-mouthed Azhi Dahaka. If thou seizest that Glory that cannot be forcibly seized, then I will enter thy hinder part, I will blaze up in thy jaws, so that thou mayest never more rush upon the earth made by Mazda and destroy the world of the good principle.' Then Azhi took back his hands, as the instinct of life prevailed, so much had Atar affrighted him.

51 That Glory swells up and goes to the sea Vouru-Kasha. The swift-horsed Son of the Waters seizes it at once: this is the wish of the Son of the Waters, the swift-horsed: 'I want to seize that Glory that cannot be forcibly seized, down to the bottom of the sea Vouru-Kasha, in the bottom of the deep rivers.'

52 We sacrifice unto the Son of the Waters, the swift-horsed, the tall and shining lord, the lord of females; the male god, who helps one at his appeal; who made man, who shaped man, a god who lives beneath waters, and whose ear is the quickest to hear when he is worshipped.

53 'And whosoever of you, O men,' - thus said Ahura Mazda, - 'O holy Zarathushtra! shall seize that Glory that cannot be forcibly seized, he has the gifts of an Athravan; whosoever shall long for the illumination of knowledge, he has the gifts of an Athravan; whosoever shall long for fulness of knowledge, he has the gifts of an Athravan;

54 'And Riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments; and Victory will cleave unto him, day after day; and likewise Strength, that smites more than a year. Attended by that Victory, he will conquer the havocking hordes; attended by that Victory, he will conquer all those who hate him.' For its brightness and glory, I will offer it a sacrifice....

55 We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda ....

56 Which the Turanian ruffian Frangrasyan tried to seize in the sea Vouru-Kasha. He stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Husravah.

57 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.

58 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.' - 'Ahura Mazda will come against thee, ever eager to create new creatures.' Then the most crafty Turania Frangrasyan rushed down into the sea Vouru-Kasha, O Spitama Zarathushtra!

59 A second time he stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Vanghazdau.

60 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thoughts: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra.

61 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.' - 'Ahura Mazda will come against thee, ever eager to create new creatures.' Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha.

62 A third time he stripped himself naked, wishing to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm was produced in the sea Vouru-Kasha, namely, the water that is called Awzh-danva.

63 Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathushtra! thinking evil thought: '.... I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra!'

64 He was not able to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathushtra. For its brightness and glory, I will offer it a sacrifice ....

65 We sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda ....

66 That cleaves unto him who grows up there, where lies Lake Kasava [Kasaoya], along with the Haetumant river; there where stands Mount Ushidhau, surrounded by waters, that run from the mountain.

67 It runs unto him, it flows and swells unto him, bringing good pastures and fine horses, bringing plenty, full of glory; with beauty and weal; powerful and friendly, rich of pastures, prolific and golden. It runs unto him, it flows and swells unto him, bright and glorious, making the white .... grow, smiting away all plagues.

68 And there comes with him a horse's strength, there comes with him a camel's strength, there comes with him a man's strength, there comes with him the kingly Glory: and there is in him, O holy Zarathushtra! so much of kingly Glory as might extinguish at once all the non-Aryan nations.

69 And then (through it) living creatures may keep away hunger and death, living creatures (may keep away) cold and heat. Such is the kingly Glory, the keeper of the Aryan nations and of the five kinds of animals, made to help the faithful and the Law of the worshippers of Mazda. For its brightness and glory, I will offer it a sacrifice ....

70 We sacrifice unto the awful kingly Glory, made by Mazda ....

71 That clave unto Kavi Kavata, and unto Kavi Aipivohu, and unto Kavi Usadha, and unto Kavi Arshan, and unto Kavi Pisina, and unto Kavi Byarshan, and unto Kavi Syavarshan;

72 So that they were all of them brave, all of them strong, all of them healthful, all of them wise, all of them happy in their wishes, all of them powerful kings. For its brightness and glory, I will offer it a sacrifice ....

73 We sacrifice unto the awful kingly Glory, made by Mazda ....

74 That clave unto Kavi Husravah for the well-shapen Strength, for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

75 And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

76 And for a dominion full of splendour, for a long, long life, and for all boons and remedies;

77 So that king Husravah [had the lead] all along the long race, and he could not pass through the forest, he, the murderer, who was fiercely striving against him on horseback; the lord Kavi Husravah prevailed over all; he put in bonds Frangrasyan and Keresavazda, to avenge the murder of his father Syavarshana, a man, and of Aghraeratha, a semi-man. For its brightness and glory, I will offer it a sacrifice ....

78 We sacrifice unto the awful kingly Glory, made by Mazda ....

79 That clave unto the holy Zarathushtra, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he was the holiest in holiness in all the living world, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory.

80 At his sight the Daevas rushed away; at his sight the (demoniac) malices were extinguished; at his sight the Jainis drew hack their ways from the mortals and, lamenting and wailing, laid violent hands on the Daevas.

81 And that one prayer, the Ahuna Vairya, which the holy Zarathushtra sang and repeated four times, with a song that waxed louder and louder, drove back all the Daevas beneath the earth, and took off from them sacrifice and prayer.

82 It was it, the Glory of Zarathushtra, that the Turanian ruffian Frangrasyan tried to seize to rule over all the Karshvares; round about the seven Karshvares did that ruffian Frangrasyan rush, trying to seize the Glory of Zarathushtra. But that Glory escaped to hidden inlets of the sea; and there those two made my will roll on; they entered my will, as it was my wish, Ahura Mazda's, and as it was the wish of the Law of Mazda. For its brightness and glory, I will offer it a sacrifice ....

83 We sacrifice unto the awful kingly Glory, made by Mazda ....

84 That clave unto king Vistaspa, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he professed that Law, destroying his foes and causing the Daevas to retire.

85 Who, driving the Druj before him, sought wide room for the holy religion; who, driving the Druj before him, made wide room for the holy religion; who made himself the arm and support of this law of Ahura, of this law of Zarathushtra;

86 Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

87 The valiant king Vishtaspa conquered all enemies, Tathravant of the evil law, Peshana, the worshipper of the Daevas, and the fiendish wicked Arejat-aspa and the other wicked Hvyaonas. For its brightness and glory, I will offer it a sacrifice ....

88 We sacrifice unto the awful kingly Glory, made by Mazda ....

89 That will cleave unto the victorious Saoshyant and his helpers, when he shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

90 When the creation will grow deathless, - the prosperous creation of the Good Spirit, - and the Druj shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord. For its brightness and glory, I will offer it a sacrifice ....

91 We sacrifice unto the awful kingly Glory, made by Mazda ....

92 When Astvat-ereta shall rise up from Lake Kasava [Kasaoya], a friend of Ahura Mazda, a son of Vispa-taurvairi, knowing the victorious knowledge. It was that Glory that Thraetaona bore with him when Azhi Dahaka was killed;

93 That Frangrasyan, the Turanian, bore when Drvau was killed, when the Bull was killed; That king Husravah bore when Frangrasyan, the Turanian, was killed; That king Vishtaspa bore, when he victoriously maintained Holiness against the host of the fiends and took off the Druj from the world of the good principle.

94 He, with the eye of intelligence, shall look down upon all the creatures of the Paeshish, her of the evil seed: he shall look upon the whole living world with the eye of plenty, and his look shall deliver to immortality the whole of the living creatures.

95 And there shall his friends come forward, the friends of Astvat-ereta, who are fiend-smiting, well-thinking, well-speaking, well-doing, following the good law, and whose tongues have never uttered a word of falsehood. Before them shall Aeshma of the wounding spear, who has no Glory, bow and flee; he shall smite the most wicked Druj, her of the evil seed, born of darkness.

96 Akem-Mano smites, but Vohu-Mano shall smite him; the Word of falsehood smites, but the Word of truth shall smite it. Haurvatat and Ameretat shall smite both hunger and thirst: Haurvatat and Ameretat shall smite the evil hunger and the evil thirst. The evil-doing Angra Mainyu bows and flees, becoming powerless. For its brightness and glory, I will offer it a sacrifice ....

97 Yatha ahu vairya: The will of the Lord is the law of holiness .... I bless the sacrifice and prayer, and the strength and vigour of Mount Ushi-darena, made by Mazda, the seat of holy happiness; of the kingly Glory, made by Mazda; of the Glory that cannot be forcibly seized, made by Mazda. Ashem Vohu: Holiness is the best of all good .... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Chapter 20

0 May Ahura Mazda be rejoiced!.... Ashem Vohu: Holiness is the best of all good.... I confess myself a worshipper of Mazda, a follower of Zarathushtra, one who hates the Daevas and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto [Havani], the holy and master of holiness.... Unto the star Vanant, made by Mazda, Be propitiation, with sacrifice, prayer, propitiation, and glorification. Yatha ahu vairyo: The will of the Lord is the law of holiness....

1 We sacrifice unto the star Vanant, made by Mazda, the holy and master of holiness. I will sacrifice unto Vanant, strong, invoked by his own name, healing, in order to withstand the accursed and most foul Khrafstras of the most abominable Angra Mainyu.

2 Yatha ahu vairyo: The will of the Lord is the law of holiness.... I bless the sacrifice and prayer, and the strength and vigour of the star Vanant, made by Mazda. Ashem Vohu: Holiness is the best of all good.... [Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

Faculté de Philosophie et Lettres
Département des Sciences de l'Antiquité

Beyond the Avesta: Critical Readings of Selected Ritual Instructions from the Persian Rivāyāts (VOL. 1)

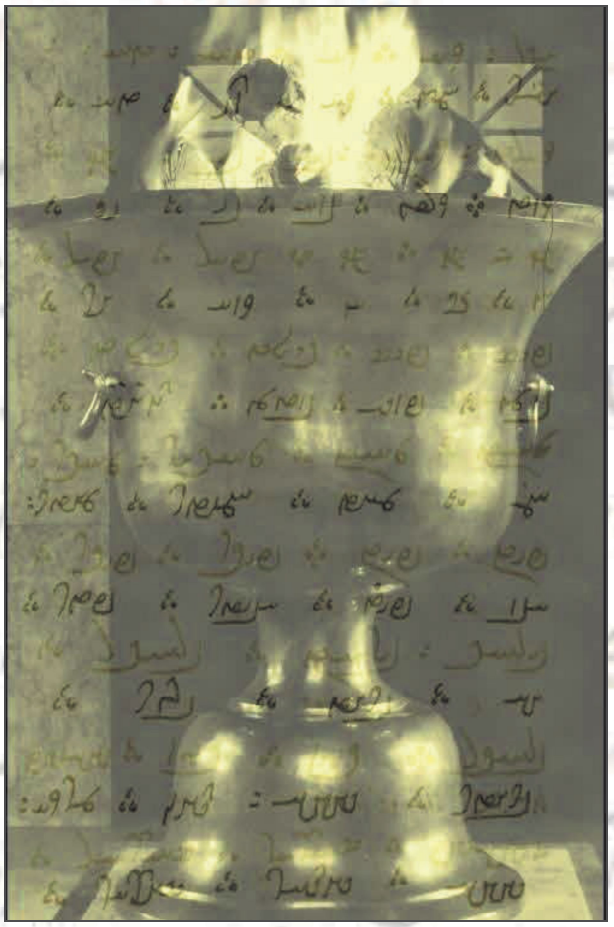

Thèse présentée par **Hamid MOEIN** en vue de l'obtention du titre de Docteur en Langues, Lettres et Traductologie sous la direction de **Philippe SWENNEN.**

Année académique 2017-2018

اگر کسی در بیان بهار سه روز اول هر روز بستی سروش در روز
سروش آواز بدلبستن آخر روز از جاده او بهت کردن و
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Université de Liège

Faculté de Philosophie et Lettres

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BEYOND THE AVESTA: CRITICAL READINGS OF SELECTED RITUAL INSTRUCTIONS FROM THE PERSIAN RIVĀYĀTS

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ABBREVIATIONS

adj.	Adjective
A.Y.	Yazdgirdi calendar (After Yazdgird)
Av.	Avestan
BnF	Bibliothèque nationale de France
FrA	Anklesaria Fragment
FrB	Bartholomae Fragment
FrW	Westergaard Fragment
G	Gāh
GIP.	Grundriss der iranischen Philologie
Hb	Hōšbām
ms.	Manuscript
n.	Noun
N	Nyāyišn
NBC	Nirang-e Barsom Čidan
NKB	Nirang-ī Kusti Bastan
NKNBr	Nirang-e Kusti-ye now Buridan
Phl.	Pahlavi
R.	Rivāyat
S	Sīh-rōzag
SP	Supplément persan
v.	Verb
V	Vidēvdād
Vr	Visperad
Y	Yasna
Yt	Yašt

General Introduction

This first chapter will allow me to highlight the *état de l'art*, the subject and the objectives, methodology and layout of the research, as well as the restraints, displayed throughout this work.

The Rivāyāts

The Rivāyāts are a series of epistolary exchanges between the Indian and Iranian Zoroastrian communities, chiefly regarding religious inquiries and ceremonial instructions. This epistolary exchange started between the Zoroastrian communities of India (the Parsis) and Iran (the Iranis) in 1478 (847 of the *Yazdgirdi* Calendar) and ended in 1773 (1142 of the *Yazdgirdi* Calendar). The purpose of these vast and detail oriented letters was for the Zoroastrian communities of India to inquire about the religious practices that they were uncertain about, taking into account the fact that they considered the Iranian priests as a higher authority. The Iranians in addition to answering the questions asked by the Indians, and providing them with ritual instructions, also sent other gifts.[1] Moreover, they would also send back to India entire copies of Avestan manuscripts. The content of rivāyāt series can be divided in four categories:

1) Anecdotes: these are a series of short stories about popular characters in the Mazdean religion. One example is the story of *Kərəsāspa*, a mythical Iranian hero (Y9.10) whose soul did not reach heaven [2] because he disrespected Fire,[3] and how Zarathustra begged the creator god, Ahura Mazda to allow *Kərəsāspa*'s soul to go to be forgiven. Another example of these kind of anecdotes is the story of four of the *Aməšə Spəṇtas* (the seven holy immortals) descending to the court of king

[1] When the first rivāyat was sent to India, the Iranians also sent to the Indians some *haoma* (a sacred plant that is pressed and consumed during the ceremonies).
[2] ms. MU1, p. 60-61.
[3] In Yasna 9.11, *Kərəsāspa* while cooking on the back of a giant serpent, his pot of water is knocked over due to a brusque movement by the beast. In the Avesta it is not mentioned that fire is put out by the water, which was poured over it. However, in the rivāyat manuscript MU1 this is mentioned. For the Avestan translation of this passage, see Pirart 2004, p. 70.

A collection of mystical, cosmological, and magical Hebrew works and portions of works. First printed in Amsterdam in 1701, it was reprinted many times, because of the popular belief that the book protected its owner's home from fire and other dangers. There are some manuscripts of, at least, parts of this work which date back to the 16th century. However, in its printed form, it was not compiled much earlier than the 17th century. Many manuscript collections of material of the same sort are extant, and Raziel is not unique among them in any way.

THIS IS THE BOOK OF THE GREAT RAZIEL

PROLOGUE

The Angel Raziel delivered this book to Adam after 130 years of his Repentance, which book contains Cabbala, by which they can cause Angels, according to his month and his day, to perform miracles, and cast out the evil spirits which occasionally enter in men, and it also contains the knowledge of conversing concerning the Sun, the Moon and the Stars, and to cause to be sick and heal again, and it speaks of many other powers of the vegetable world, precious stones, fishes, fowls, wild beasts, also to be enabled to foretell by the means of the stars and to explain the rod of Moses, wherewith he performed wonders.

BOOK OF RAZIEL

Blessed are the wise by the mysteries coming from the wisdom. Of reverence, the Torah is given to teach the truth to human beings. Of the strength and glory, honor the Skekinethov. The power of the highest and lowest works is the foundation of the glory of Elohim. The secret word is as milk and honey upon the tongue. Let it be to you alone. The teachings are not foreign to you. This book proclaims the secret of Raziel, but only to the humble. Stand in the middle of the day, without provocation and without reward. Learn the tributes of the reverence of Elohim.

Turn away from evil and journey on the path to pursue righteousness. The secret is reverence of the Lord. The worthy go directly to the secret. It is written, only reveal the secret of El to serve the prophets.

There are three secrets corresponding to the Torah of the prophets. All secrets correspond to these three. The first commandment is the first wisdom, reverence of the Lord. It is written, reverence of the Lord is the first knowledge. The beginning wisdom is reverence of the Lord, corresponding to three wisdoms. It is written, of the outer wisdom, rejoice and build the house of wisdom with the secret of the foundation. Be wise by opening the heart to the secret. There are three kinds of secrets. The secret of the chariot, the secret of Genesis, and the secret of the the laws of God. These are made clear by the help of Shaddai. There are three kinds of reverence of heaven. They are reverence of the Lord, reverence of Shaddai, and reverence of Elohim.

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It is made clear that reverence of the Lord is to love the name of God and serve in love. It is written, man is happy to revere the Lord. It is not written here of reverence of Elohim, but only of reverence of the Lord. It is written in the commandments to serve in love. Desire to regard in the heart and keep the commandments. In the commandments, it is said of the reverence of Elohim, revere Elohim, lest you come into the hands of temptation. Man is not to serve in temptation, of reverence before the king, not rising up by the name. It is decreed, as it is written, Abraham was beloved. God spoke to him to lead his son. It is written, you know to revere Elohim. You know of love. Know it is decreed, man is happy not to journey by counsel of wickedness. It is written herein, man is happy to revere the Lord. Show reverence to the heavens all the day.

Regard love in the heart. The reverence of the heavens is in the heart at all times, reverence of the purity of the Lord. Those giving reverence are loved by the Lord. There is much value in living in purity. Bathe in the glory of the light of Elohim. Go from darkness into light, divided from those led astray. As the light shines down upon the sea, that is the reverence of Elohim who spoke to Abraham. From love, understanding was created by the love and reverence. A thousand generations come after from the love.

It is written in the Midrash of three kinds of offerings. They are the burnt offering, the peace offering, and the sin offering. There are three classes of righteousness. They are love, petition, and reverence. The burnt offering corresponds to love. The peace offering corresponds to petition. The sin offering corresponds to reverence. The burnt offering is a sacrifice to the glory of God alone. The peace offering and sin offering are for the sake of the living body. Proclaim love from the petition and petition from the reverence. From love, you serve God in righteousness. Give glory and honor to the kingdoms alone before all things. In goodness, the Lord created the universe by the word, not by labor. The God and father and king is strong and wise, good and compassionate. You tolerate all things, filling all the highest and lowest, sustaining in the high places and bringing forth all creatures. You reveal the mysteries of the universe, the knowledge of good and evil. You tolerate wickedness for the sake of the restoration.

Behold, all goodness to the righteous who love God. Give praise and laud over the greatest works. The burnt offering is sacrifice. By petition, serve in the holy place, blessed is it. Fall in supplication and petition. Petition for every measure of goodness for the sake of the benefit of the body. This is the foundation of wisdom, understanding of knowledge. From this, bring light in the days. Heal the woman unable to conceive and make sons upright in the heart. You succeed in works of wealth and glory and treasures, all to the good. Petition the Lord above, thus sacrifice the peace offering.

Give reverence and serve God in great fear. Be delivered from curses written in the Torah. The punishment comes forth from the holy place, blessed is it. Its measure is longer than the Earth and wider than the sea. Receive salvation from affliction, injury, and suffering. Do not writhe in pain. Do not be ruled over by foreign lands. Do not bring death or speak evil. Fill the days in goodness and blessings in the world. Deliver from misfortune and affliction and destruction from the walls of fire in Gihenam. The wicked prepare to burn in flames on the day of the great judgment. By reverence of the Lord, rise up by sacrifice of the sin offering. Make three sacrifices: the burnt offering, the peace offering, and the sin offering. Of sacrifices in the first house through the first priest in the name of the one God, three limes in righteousness: by love, by petition, and by

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reverence. Complete them and be protected by God, protecting and loving you from petition and reverence. The beginning wisdom is reverence of the Lord and love of heaven. The heart of the righteous burns as flames of fire. Keep the commandments in reverence of the Lord. This the Lord requires, not making reward for reverence and love. It is written of reverence and love, the explicit Name was created from love. Of the written word, this is the reverence of Shaddai. Revere God by keeping every commandment. Fall down in supplication and cry out to El. Establish the heart and grant the petition at once. Reject wickedness and condemn the wicked. Forsake reverence of Shaddai. Know to withhold mercy for sins. Forsake the petition, not revering the name of Shaddai, and not making desire or evil grow in the heart. In the middle of the house, the humble show reverence and gather in the house. It is written in the Midrash, withhold the mercy from those forsaking reverence of Shaddai. Stand and serve before God. Show reverence in prayer and receive tranquility therein. Deliver from all evil. Dwell in the secret place of the most high, hidden in the darkness of the shadow of Shaddai. Deliver from the mouth of the trap. Petition in prayer. Speak, protect from traps. In every petition to Shaddai, be blessed by God the father. By support of El Shaddai, be fruitful and multiply. El Shaddai sees and turns away. Behold, be fruitful and multiply. Wherefore be silent, and bring forth from the secret place that the father reveals to you. Establish Shaddai, of sixty, four hundred, thirty and the above is five hundred.

The man Job begets sons and daughters. There are five hundred of them. Five hundred strong ones, 248 sons and 252 daughters. There are four more daughters than sons. Thus be fruitful and multiply. By Gematria, the letters Tau Qoph are the name over be fruitful and multiply. Therefore, establish to petition the name. Thus, the course of the universe is five hundred years. It is treasured by Shaddai as the measure of heaven. Speak of heaven. According to Shaddai, there is not enough to serve.

Remember Shaddai by the prophet of the nations seeing Shaddai. Behold the reverence of Shaddai. Be aided by the name Shaddai, protected from the evil spirits. By protection of Shaddai, lodge and speak prayers of supplication. Therefore the name is written upon the Mezuzah. Penetrate the iron over the Mezuzah. Proclaim and remember the name Shaddai to protect from the evil spirits, that is IHOH BATh BSh MTz'FTz Sh'. Of the letter Shin of Shaddai, Shin is above in the name of IHOH. Of Shin above, BATh BSh ShM HQDSh GDI corresponds to ID KOZO BMOK"SZ KOZO written in the Mezuzah.

Reveal the secret of the fourteen signs of the holy name. KOZO HOIH in reverse Aleph Beth. Thus Yod upholds Kaph, Koph upholds Vau, Vau upholds Zayin, and Heh upholds Vau. Thus, KOZO. BMOK"SZ ALHINO. Beth upholds Aleph, Mem upholds Lamed, Vau upholds Heh, Koph upholds Yod, Teth upholds Nun, Zayin upholds Vau. Here are fourteen signs corresponding to the three names H' ALHINO. Therefore, write fourteen letters for the sake of the two corresponding to H' AL-HINO. Write Shaddai with Shin Daleth Yod. The first Daleth corresponds to the back. The Yod of Shaddai corresponds to the fathers, Jacob, Isaac, and Abraham. The final written words are BATh BSh ShDI. Beth, Shin, Qoph, Daleth, Mem, and Yod. The beginning Yod Yod Aleph is the number of AHIH. When adding the numbers Resh, Tau, Vao, Samekh, Tau, Israel proclaims Jacob to be Resh, Yod, Vau in number. That is to say, take Resh, Tau, Vau, Samekh, Tau, from the fathers, Abraham, Isaac, Jacob, Israel, here is 203.

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Combine thirteen letters from the three names of the fathers, and here is 210. Thus the signs of the fathers correspond to thirteen tributes. There are three praises. Of the Aleph before the name are 63 aspects. Therefore, see the God of Abraham, God of Isaac, and God of Jacob, by El Shaddai. Also the secret of Shaddai is revealed by calculating Tau Qoph. The life of the fathers is 502 years. Abraham lived 175 years. Isaac lived 180 years. Jacob lived 147 years. Together, the years total 502. Beth with a value of 2 corresponds to heaven and Earth. In the course of 505 years, the fathers gather to them as the days of the heavens above the Earth. Make clear as the days of the heavens above the Earth. The course is 500 years as the lives of the fathers. The letter Shin is in the house of prayer. First consider the correspondence to Jacob, that is written Israel.

Thus, praise in prayer. Proclaim the praise, speaking: Praised is the ruler above, and the chosen cast down to Earth. It is written, be cast out from heaven to Earth, the beauty of Israel. Prayers proclaim the glory. By prayer with the letters of glory, stay upon the path of the Lord. Therefore, by the nine fathers, give the crown in the place of prayer. Of the days of the Messiah, give praise below the crown.

It is written in the *Book of Formation*, the letter Shin reigns. Bind to the crown and bind therein the heavens. Therefore, fire resembles Jacob in heaven. By the letter Shin, create fire, and see fire therein. Thus, in the house of Jacob is fire corresponding to the letter Shin, as Jacob wrestled the angel of fire. Also, the letter Shin has three branches, corresponding to the three names of Jacob, Israel, and Jeschuron. The letter Shin is over the noble houses.

It is written, the image engraved in the throne of glory resembles the image of a flying cherub. Come forth to Egypt. It is written, fly over as the cherub takes flight. Revere Israel by the hand of the strength. It is written to revere Israel, by the hand of the great grandfather. Israel resembles Jacob over the sea. Sing the hymn unto Israel. The Lord reigns forever and ever. Therefore, resemble Jacob, according to the written truth. Give the truth to Jacob. According to this, do not go forth unto carved images. The daughter, Dinah, was troubled by Shechem and the maiden Aseneth, daughter of Potipherah. The tribes multiply to put forth the law. Do not speak of idolatry. In the house of Jacob, written by Jacob, is the great name and the holy tzietz. Take Mikal to become the wife of Potipherah. Proclaim Joseph to take the daughter. Around the Shin, twelve prayers divide, corresponding to the twelve tribes. The three divide and three tribes spread out as they go forth from Egypt. The letter Daleth corresponds to the back, corresponding to Isaac. Straighten the back to unite the name of God. Daleth is the flesh of the back. All the flesh of the back corresponds to the back of the neck. Of all the flesh of the back of the neck, wring the neck. Therefore, shave the back, Place the strap upon the flesh. Inquire of Isaac. The letter Daleth is over the head in purple. Therefore, the letter Daleth corresponds to the neck. Also, draw above and below, dwelling in the fourth firmament, the name in the Holy Temple, thus the holy tabernacle of four coverings. The first covering is sky-blue. The second veil is of goat skin. The third is of ram's leather. The fourth covering is of Egyptian leather.

In the lowest dwelling, Isaac is sacrificed upon the back of the altar of degrees, therefore corresponding to Daleth. It is written in the *Book of Formation*, reign with Daleth. Bind it tight and create Mars in the fifth firmament. Close to the Sun, it receives the heat of the Sun to be dry as fire. Therefore, Daleth corresponds to Isaac, the rising of the Sun. Mars is dry as fire and appointed over heat, and over anger and wrath. Therefore, when God is angry, remember Isaac, as he is honored. It is written, remove the ashes from the burnt offerings.

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The Yod of Isaac corresponds to Abraham tested by ten trials. Give in prayer near the side of the first house over the first name Abraham. It is written in the *Book of Formation,* the letter Yod reigns. Bind to the crown and create therein Virgo. Abraham takes his beloved bride as virgin and form with the letter Yod. The perfection of the Lord is separated. Rise over by counsel from the perfection. It is written, rise up to the perfection. It is written in contrast to the counsel, take instruction and correspond to perfection. Give counsel and speak to close friends. The father Abraham did not learn much from the book, but learned perfection is as two fountains or springs of wisdom.

Also, the letter Yod corresponds to Abraham lifting the hand of the Lord God. The Yod corresponds to the heart. It is written, the faithful reach out with the heart. Also, the Yod corresponds to Abraham, as according to it, God foresees Abraham serves by ten trials. Create the universe by ten commandments. It is written of the history of the heavens and the earth, the name Abram became Abraham. The ten numbers are nothing. Thus one and two, three and four, five and six, seven and eight, nine and ten. Then all calculations repeat. Begin eleven, twelve, and so on. Then twenty is two times the letter Yod. Thirty is three times the letter Yod, and so on. Thus all calculations are perfection. Nothing is concealed by language. By ten numbers, speak and close the mouth to speak profoundly.

At first, the Shekinah precedes the universe by myriad myriads years, or as many years afterward. The glory of the universe is above or below, deep and profound. It is in the east and west, north and south. How great is the light. In darkness, obscure the firmament. Here is the letter Yod. At first is the letter Aleph. At the end is the letter Beth. Gimel is above. Daleth is below. Heh is to the east. Vau is to the west. Zayin is to the north. Cheth is to the south. The light of the letter Teth reveals light in the air. Darkness obscures all things. All is formed. It is in all and it is all. Bow down by all. Rise up and give thanksgiving in the heart. As the letter Yod bows down, the ancestors of Abraham go forth. Understand by the *Book of Formation*. Reveal over the Lord. Place it in the bosom and kiss the head. Make a covenant.

Also, much more is revealed in the secret work of Berashith with help of Shaddai. Also, the letter Yod corresponds to Abraham as Yod upholds Kaph. From Adam until Abraham is twenty generations. The universe was created by Yod. Bring forth small things, as Yod is diminutive. Yod is as a humble man, bowing down and rising up. Also, make clear the reverence of Shaddai. Man serves God with love in the heart. Great is the reverence and devotion. Establish the heart. Keep the commandments. Rejoice in supplication to serve the creator of the universe. By rejoicing and reverence, serve the Lord in reverence and tremble in exaltation. It is written, serve the Lord by rejoicing. The heart rejoices to petition the Lord. Revere Elohim and serve in fear of Gihenam and the day of judgment, of the suffering and torment. That is the reverence of Elohim. Judge and deliver retribution, as angered by the sins of man. Of every word, it is difficult to speak, Elohim, I do revere you and speak with great difficulty, very loudly at your feet. I shall not fall to rest, but journey to the house and revere you, lest I be punished. It is written, Elohim, judge me by reverence. I revere Elohiek, speaking every word devoted in my heart. It is spoken, by the Lord Elohiek, revere and uphold the reverence of Elohim, not to fall from grace. In every place, revere Elohim and serve from the reverence.

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Behold the reverence of the Lord. Serve in love, corresponding to the burnt offering. Be sustained in exaltation by the reverence of Shaddai, for not to revere is not to serve the Lord. Corresponding to the peace offering, fat and blood is consumed. The remainder is to the Lords. The desire of the high priest is the peace offering, bringing peace in the world. Serve from love and supplication, and strengthen the body. Give to him the Torah, of wealth and treasures and glory and understanding, revere Elohim. Serving in reverence is the foundation. Of the house of man, do not deprive support corresponding to the sin offering going over sins. There is great love from the petition and supplication from the reverence.

At this time, become wise and prosper. Of the love of the blessed, after, write the secret of the Merkabah. Let man be wise by reverence forever. Consider the wisdom of the world. By the glory, form the king of flesh and blood.

Command the armies and go to battle to smite the enemies in the name of the Lord. Give reverence before going into battle. If there is not reverence enemies lay waste, prevailing over the land in every dwelling. The king of all kings, God, exalts in reverence before going on all paths. The Lord is everywhere and in every place. He observes the good and wicked in every place. The worthy revere the Lord in righteousness. Unite the nations in order that the nation not be divided. Work for the sake of the heavens. Every path is created from the blessings. Establish the heart. It is written, satisfy the Lord. He is eternal, therefore established.

Blessed is the Lord. Command man to bind and calculate every season. Of the man who is a sinner or thief or adulterer of women, bind to consider much. Of the wisdom, this man is not to know and not to come near, disgraced in every dwelling created by the wisdom of the Creator. Consider the wisdom that created the commandments, making reward for the love. Serve the Lord a little and serve much. Also, man considers forever not to forsake the wish of the Creator. Bring the Lord of judgment before the magistrates.

Reveal that the magistrates rule over the necromancer and magician, or engage in demoniacal works or works by the knowledge of the signs of the zodiac. Do not be false or deceitful, as it is revealed the magistrates know all. Also, fear the works binding with an evil spell, lest you come forth to be judged before the magistrates. God gives life to man in the heart. By the path of reverence, reveal all thoughts and understanding of all works. Lord over people and know to summon the Lord of judgment. Speak the words to end deceit. Rise up that the words may be true. It is written, those not pure will not rise up to know of the universe. It is made known when shame is necessary. Speak, I will not do acts of iniquity, nor deceive by speaking or writing words, not to establish before the eyes. Thus, in every hour and minute, consider the love and search the heart. Examine the perfection. Keep the commandments and show reverence over the lifetime. Of the root of benevolent acts measured previously, be judged by every word you write, of favor over all works. Of the root of reverence, the words are difficult. Know you revere Elohim and perfection. Of the root of supplication, rejoice in the heart in love of God. Rejoice in the heart from the petition of the Lord. Therefore, be loved and protected. Of the root of the Torah, the most profound knowledge of the works of all words, it is written, all made by the Lord is good.

The root of the commandments is eight words, corresponding to the eight threads of the Tzitzith. Write and remember all the commandments of the Lord. The first thread corresponds to the eyes.

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Do not see without raising up the eyes. Do not brim with tears. After, the eyes do not close. Speak by the power of eyes, lest you forget the words seen. Cast down the eyes to salvation. Also, the Totephith is between the eyes. The second thread corresponds to the ears. Do not be deceived by hearing lies, nor hear the ending of words. Israel hears the decrees. The third thread corresponds to the throat. Do not swallow all abominations. Make to eat matzoh and similar things. The fourth thread corresponds to the mouth. Let the tongue not speak words. Of all words written, do not labor to make the oath, do not deceive by words or speaking the name, do not make the oath and speak falsehoods. Also, the teeth are not white in the mouth, or the tongue articulate. The fifth thread corresponds to the hands. Do not lay the hand in sin and do not steal. Open the door with the hand. Bind the signs by the means of it. The sixth thread corresponds to the feet. Do not walk about after strange Gods, not stumble and fall. Walk after the Lord Elohik. Journey by all paths, as commanded by the Lord Elohik.

Watch the feet as you walk to the house of Elohik. The seventh thread corresponds to the skin. Do not commit adultery. Be fruitful and multiply. Respect circumcision. The eighth thread corresponds to the nose. Let it not be irritated or excited by the sweet scent of idolatry, nor desire the oblation. Smell the myrtle on the Sabbath, and similar things. Man is to remember these eight things for all time. Let them be in the heart. Eyes first, ears second, throat third, mouth fourth, hands fifth, feet sixth, and skin seventh. Do not sin by them. The heart is with each. Consider thoughts of every one.

It is written in the Midrash, the congregation diminishes and grows. Behold them equally over the years. Cast down to the battles. The first rise up and make the offering, fixing the crowns. The first rise up, fixing the crowns. Reveal what is great. Speak, to ascend by the crowns. Of the wicked, smite the sinners rotting before smelling the scent of idolatry. The eyes close before the journey and the head turns away from the Lord in Gihenam. The first threads of the Tzitzith are the strands of the greatest length and suitable to adorn.

Of the first strand, speak not to deliver the strong ones to vanquish the uncircumcised. The body is righteous to fulfill the commandments. First, beginning in prayer. Second, the proclamations of the Torah. Third, opening the heart. Fourth, the nose smells the Fifth, the hands give righteousness. Sixth, consecration of the Torah and supplication before God. Seventh, the covenant of he body is suspended therein. Eight, the feet walk to the synagogue and the house of study. Therefore complete perfection.

The root of the reverence of the Lord is to forsake the pleasures of lust by the path of the reverence of the Lord. Do not revere the Lord for the sake of salvation of the universe, or being eternal. You just revere, lest not to be perfect before God in love. As the commandments come into the hands, you labor over the works. Make as Abraham by sacrificing the son. It is written, at this time, know you revere Elohim. At this time, it is made known. Is it not so that before the secrets of the universe were revealed, the knowledge was not yet concealed in the womb? Speak, you are not tempted. Henceforth not to be tempted by all temptations. Also, the letter reveals by the word. The heart is perfect by all commandments, as it is not necessary to be tempted. At this time, know the Lord is great. All to Elohim.

Also, by the name Aloah, Joseph spoke: Elohim, I show reverence to you. It is difficult to rise up and go forth to you by the feet. Indeed Elohim. I revere you. My sons endure in famine and the

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wrath of El. You, the Lord, are revered. It is difficult to rise up, lest reveal not to dwell and be slayed. However, he spoke of reverence of Elohik with devotion in the heart. He spoke to the Lord, I honor you in reverence. You, the Lord, by the holy words. The weight is upon the heart. Consider before the reverence of the Lord. I revere you, the Lord. Surely, take up your son Isaac in the name of God. Take up Nephesh and consider the power. Come to bind, as a word. It is difficult to rise up, through that beyond desire. The root of love is to cherish the Lord. The Nephesh is filled with love. You rejoice by passing over the pleasures of the body. Reign over the pleasures of the universe. Love is rejoicing in strength. Strengthen the heart. Consider always how to create de-sire of God. Bring forth pleasure, walking as women before the love of the Creator. More in youth and passing of the days, many women do not come before El. From desire of the Lord El, the heart burns to rise up to the Lord. From much love and desire, rise up to the Lord. Of the lightning of the early rain, benefit much from all without making desire of the Creator. The body is kept in purity and holiness by the love. Phineas betrayed the body and slayed Zimri.

As Abraham, place the hand to the highest when below. Until the shoe latchet, Elishah did not desire to receive from Na'aman, and loved the heavens in the heart as flames. Bind the divisions, not seeing women there and not from the word cast forth. End the words. Toil and labor, making favor of the Creator. Delight by praises to fulfill desire. Rejoice to cherish the Lord. The root of humility is to go away from the glory and be praised when returning before the Rabbi. It is revealed, gather the friends of the Rabbi to sleep. Know when to rest. Lie down after hard labors. Know when not to toil. Speak thus of labor and desire. Give glory to the friend, but do not speak of young women. It is written, of you who send forth to journey, speak to send forth. Do not speak to send forth before the heretics, not speaking by the authority in the place. They are also humble. Go before the name of the friend, the house of praise to the house of heaven. The friend senses and stops speaking. All are able to diminish the glory. Great is the glory to revere the name.

It is written, honor the Lord with the reverence in the eyes to condemn. When seeing humility, there is no desire to go before God. Great is he. Go before Shemethbiyiesh. Be humble before the great Shemethbiyiesh. From honoring them, go before the Lord. When proclaiming, man learns of El, Rabbi Shemethbiyiesh proclaims. Do not praise man much before and much after, and not speaking much. Speak thus, as it is written. Speak to him to learn of Rabbi Eleazer over Rabbi Jochenan Ben Zeketzi. The friend is permitted. El beholds the heart of man himself. When you praise, do not praise the body. It is written, praise the enemy, and not the mouth, but only of the friend. Learn to teach. From the teacher, be able to praise the body. Speak of the perfection of Ahieh. Watch the path of the Lord. Declare the strength to rise up to the high place. Lengthen the days and show them the high place. Also, lengthen their days.

Keep all the commandments in secret. In secret, go with Elohik. When keeping them, know how to work before all, such as in prayers, and by the Tzitzith. Of envious writers, increase the wisdom and the commandments. All are able to make commandments for the sake of the heavens. Speak of the righteous, you are righteousness by every commandment. Do not be occupied by other matters. Place the love of the Creator in the heart. Reverence is necessary before him. Be skillful making the commandments. Rejoice before El and speak the final words. In every place and in the synagogue, stand in awe before the Shekinah. Establish the heart only to him. Do not with hold passage, as there is disgrace before making the covenant. He is angered when man is not seen to revere, lest you make it known to human beings to be disgraced.

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All passes forth, that which brothers make. Do not make labor multiply. Every man toils before the king and before woman. The Creator of the commandments sees before the king. By splendor, the king finds favor in the eyes; however, women are forbidden to see. Speak, it is forbidden for the wife of man to see even the face of the Lord. When preventing sickness, do not see before the women. The labor doubles. Know all the increased words are brought into the hands of the sinner. Consider the suffering of the loss of commandments corresponding to labor. Let all works be for the sake of the heavens. It is good to possess more from them of the brilliance. When you make them, be happy in the world. Good things come to you forever.

They come from the assistance of the Lord, who created the heavens and Earth. The secret is reverence of the Lord. Of the secret work of Be-rashith, Isaac speaks, it is not necessary to begin the Torah, but only restore this to you. Begin by Berashith. Because of that, speak of the power of works revealed to people. All was created in order to know and understand and make wise by the greatest and most wondrous works. Bear witness there is none as, and there is none other than. I write the book to proclaim the secrets and reveal the strength of the creator of the universe. Man is happy to learn the secrets. Revere the Lord. Shelter him, dividing the universe. Come and write over the mouth of the gates of all that is above. Know of the unity of God. Of the glory, give the heart over to reverence. Bow down to him. He is one and there are not two of him. Blessed is he.

Aleph is as God. It is first and last. He is king over all the universe. There is no other unto him. In as much as the Aleph is first of the letters, God is first of all the Malachim. The Aleph is first. The calculation is small. There is none less than. Thus a myriad calculations. Aleph is the first letter of the word Achad and Aleph is the last letter of the word Rebova. Speak of one Achad and a myriad Rebova.

It is written by Ezekial, the first word is El Achad. By Daniel, it is written of a myriad myriads before existence. The Aleph fell, as it is the first to designate one. Speak Achad Rebova. The Aleph fell, as it is at the end of Rebova. Speak Rebov. Human beings know it is first. There are none second to it. It is first and it is last. Aleph is the beginning of calculations and the end of calculations. Also, Aleph begins the alphabet, as Aleph, Beth, Gimel, Daleth. Aleph is at the end, as Aleph, Tau, Shin, Resh, Qoph, Tzadik, Peh, Ayin, Samek. It is proclaimed by three letters, Aleph Lamed Peh. Aleph is the letter of the larynx. Lamed is the letter of the top of the tongue, in the center of the palate. Peh is the letter of the lips. Aleph begins in the throat. Of the larynx and the tongue, it is in center of the palate. By the tongue and the lips, to speak. Let it be known that Achad is first, middle, and last. The last Aleph is opposite from the rest of the letters. The Achad is in the universe. Create the universe turned away from the universe. Speak and revere the power.

Do not understand, as foreseen by the destruction of the Beth. Speak, do not permit destruction in the world. Hide the face from it. Know that, in the beginning, to create the universe. Indicate the destruction of the Beth. The Beth of Berashith is the great Beth Rashith of the Holy Temple, written therein upon the heavens of the first place of the most holy.

Through the gate of Earth, falling to chaos by the written word in the middle. By Gematria, Tau Yod, indicating the first house, serves 410 years to fall. By Gematria, Tau Koph indicates the

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second house, serving 420 years in chaos. Tau Lamed indicates two temples, both serving for 430 years: That is to say, Tau Yod, Tau Koph ShKNThI is in the middle of ShKIN. Here is Tau Yod also in the letters ShKNThI. Also, Tau Koph is in many places, indicating the destruction of the Beth. In time, make known Beth Rashith in the beginning of the universe. Remember the destruction of the Beth to destroy all that is created. The Lord alone is sublime. All created by Beth are in pairs. Two worlds, heaven and Earth. Mountains and hills, seas and rivers. Gihenam and the Garden of Eden. Leviathan and Nechesh Beriech. The Sun and the Moon. Man and woman. Wickedness and righteousness. Man has two eyes, two ears, two nostrils, mouth and tongue, two hands, two feet and sides, so on and so forth. The Lord El distinguishes Beth, revealing one division. Make known to all, there is a pair. Therefore, opened by the outer Beth, he is one in the kingdom. Blessed is he.

According to Shem, Aleph is the first of the letters. Aleph begins the name ADNI; however Yod begins the chosen name YHVH. It is recognized. Aleph Vau Melaphom makes known the universe was created by the ten commandments and filled all. Also, recognize Aleph Vau. Above is the punctuation point of Vau. The punctuation point is below Aleph. Thus, Aleph, Ka-matz, Patah, Aleph, Hatef, Kamatz, Aleph, Hatef, Patah Aleph, Vau. Of the seven above, recognize Aleph Vau. Reveal it is united above the seven firmaments. He is the ruler of all and therefore, the name of Aleph. The name Ahieh is the beginning of the ten sephiroth, above to below. Adonai is the end of the ten sephiroth, beginning by Aleph. Aleph is first of all letters and end of letters, before Tau Shin Resh Peh. Complete to see every one by these letters.

Recognize all the most holy names. Yod begins the chosen name YHVH. You are not able to write Aleph without the first Yod and also all the vowels. Recognize the letter. It is not able to exist without Yod Vau, that Yod, Cholem or Melaphom or Chiroq. Reveal by Yod, create ten sephiroth, the universe in the middle, and the universe at the bottom–of Aleph itself, Sheva, Tzeri, Pethach, Chiroq, Cholem, Melaphom, Cheteph, Pethach QO, Petach, Sheni, Yod, Sheva, Hatef, Patah QO. When the Yod is below Kametz with Yod above. Of Vau, Cholem with the middle Yod QO, Melaphom, as when above the line, Chiroq without the line, Sheva or Tzeri with the line. Of three letters SGL. Aleph by itself, Yod Vau Yod. It is written of the name HOIH. Reveal the Lord is one and created all the universe, the highest, middle, and lowest, filling all. There is not a vowel placed or the covenant without him. Blessed is he. He is one above the seven firmaments and he rules over all.

Consider the one God for many myriad myriads years. In the beginning of the universe and in the worlds, you see by them and by them, the splendor and glory. Speak in the heart. Human beings are not to consider the glory of the kingdom. Create the universe, that it is to pass. Complete the understanding of El in the heart in reverence. Serve in truth with the perfect heart, and goodness to them all the days.

The Lord spoke, all come forth from the Ruoch of the holy spirit. It is the first of all the covenants of man. From the word, Ruoch comes forth from the mouth. Therefore, spirits are not shut up by the worthy in silence. The tractates on fasting are in the *Book of Formation*. Here are words of the Ruoch of fire and water. From the word, man presses the lips. By force, the voice goes forth. Sparks go forth by the Ruoch. Therefore it is spoken, as a hammer smashing rocks. Sparks go forth from stones. Fire comes from the power of the sparks coming from the mouth. Therefore, it is written, is it not so the power of the word is as fire? Here is power from the voice of man, the

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Ruoch of water, the heat of the fire in every dwelling. From the word, fire consumes fire. Therefore, speak of how to create fire and water. The Ruoch is the glory of Elohim, the secret word. From blessings over the days, all exist by words.

THE BOOK OF MYSTERIES

The name of the Lord God of Israel, generates the Book of Mysteries! Noah gave it to his son, Maech to his son, Methuselah, his son, Enoch, son, Mahalalee to his son, Enos, son, Seth, and his son, Adam.

It came from the mouth of Raziel, the angel. In the years that followed, the written word came before the meeting. The Book was written on a sapphire stone. The characters are engraved. From them, learn the mysteries and marvelous deeds, by understanding and intelligence of the humble.

Recommend thoughts of servitude. Search through the steps of heaven while seven houses, all circling each zodiac sign. Observed in every way of life. Examines and questions the Moon. Shows the paths of the Big Dipper, Orion, and the Pleiades. Consider what names and what are angels in every firmament. Also reveals what happens to every word.

Also reveals what names governing judges. With all humility and modesty, hear them perform every desire. All the approaches above in purity. Reveals the works of death and works of life. Understand the evil and the good. Examines periods and minutes to reveal periods of life and death, grief and healing. Interprets the dreams and visions awake. Approach battles and wars is peace. Guard dominion over the minds and returns.

Lead in worship. Considers the four spirits of the earth. Screw wisdom. Fear the thunder, and trembles. Book, which works lightning. Considers that comes each month. Serve the job each year. When cobs, drought, peace, war. Live by one of the most glorious. Understanding wisdom is the treasure in the heights.

The wisdom of the book, Noah learned how to make the ark of dark pine. Protects the oceans flood and the flood. Come September and produce two

The preparation of all food and meat, giving the arch of gold. Just in the beginning of the ark. Shows the times of day and night, When serve. Brings deliverance, and the ark, going forward. From it comes every day life.

Time of death, give it to Shem, and Shem to Abraham, to Isaac, and Abraham, Isaac and Jacob, and Jacob Levi, Levi and Kohath, and Kohath to Amram, and Amram to Moses, and Moses to Joshua and Joshua to the elders, and the elders to the prophets, and the prophets, wise men. Thus, in each generation until service of Solomon the King.

Shows him the Book of Mysteries. Revealed by the words of the mysteries. By understanding, guard dominion over minds. Each desire, seek and wanders around the world.

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Binds and releases the sign rule above. Prosperous and understand the wisdom of the book. Ledgers are delivered by hand, precious beings and honored.

Pleased the eye to see, and ears to hear. The heart is intelligence and understanding wisdom. The seven firmaments, everything is to learn from the multitude.

The wisdom of each word in each successful work. Consider the wisdom of the book.

The name of the first firmament is heaven proclaimed. There are multitudes of Malachim. September thrones set name. Above are seven houses of domination. Multitudes around them, this way and that.

Listen humans in times of trouble. By the names, all used in the problems. Names by signs and memorials in the period. Successful in the works by all the multitudes of Malachim. Seven judges dominions, pour each desire. Desires and successful.

The seven names rule the seven thrones. The first name is Avorphenial. The second name is Ayigeda. The third is Dohel. The fourth is Phelmiya. The fifth Asiemor. The sixth is Phesker. The seventh is Phoval. Gave shape to the fire, and see the flames from the fire since. The Malachim does not support non-domain to occupy. Pronouncing the word out to go talk to the remaining seven judges in each domination thrones above. Below is the power in the area to go. Each serves the kingdom and all the congregation. Scatter when well, when evil, when the abundance, when missing, when the war when peace. Everything proclaims the name of the day to train.

There are seven names multitudes supports seven judges. Each host, one of the judges. Previously, remember the name of Malachim responsible. Seven times speaks so request. I Pheloni Phelonieth Ber. Successful healing Pheloni Phelonieth Ber. Any request by the healing lorsqu'écrite by request. Be pure of all corruption. Purifies the flesh of any abomination so successful.

Here the names of leaders with Malachim Avorphenial: Chemori, Demna, Aphod, Amok, Qetieki, Phetapher, Gemethi, Pha'avod, Nerotheq, Reqehethov, Avodena, Mavoth, Pheroseh, Aqoviya, Vohereqovova, Beroqi, Chesedora, Anoph, Heriyavor, A 'abedial, Ton, Alien, Mol Leleph, Vochesepheth, Rechegal, Romalov, Vokethov, Adenoval, Ashemi, Yivoash, Qephien, Kerebi, Gorshom, Pheriyatz, Sheshema'a, Phokien, Kerial, Zebdial, Agedelen, Miegal, Gephial, Kediened , Koledeh, Diegel, Alebovi, Thocheli, Sokeleth, Adial, Al, Kesial, Soqemeh, Ashekeh, Nothened, Chelial, Asethial, Thena, Miemal, Nethenial, Aphoneh, Thelegial, Ga'aned, Avosethial.

These are the second plurality of Malachim responsible with Ayigeda: Akesether, Mekeres, Kerebieb, Kemeshen, Ayisheteb, Redethal, Ariera, Geba, Anekier, Kebier, Thieleh, Keriethek, Herekom, Kenophial, Nodial, Herochon, Shelhebien, Ashlekeh, Meshethieb , Gecha, Hatha, chegada, Chegera, Amiemial, Chegeleth, Lega, Menothial, Theniemial, Aberietha, Beritha, Rekial, Cheshethek, Phethesh, Asethierotz, Avorephenial, Ashenor, Melekial, Adi, Sher, Sheoch, Hemiek, Therenech, Zemkieth, Hetzeniepha , Hetzeniephelehov, Voshovova, Ashephor, Areq, Qenomial, Neqial, Geidal, ADEQ, Remiemial, Pherog, Rechonal, Zegdial, Abenienok, Dorenial, Delepheth, Hekel, Helial, Alial, Moth, Avokal, Phenial, Phothephera, Lephoch, Avornemok,

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Adelial , Ayisethorien, Azoti, Avosetor, Tier, Avothoth, Beregemi, Demov, Diegera, Pherotial, Qomiya, Renerdena, Delegial, Pherothial.

They are responsible with the third multitude Dohel: Ayizerekebov, Aneboshel, Berethobial, Delobial, Avochial, Berekethien, Bereka, Davoniem, Amek, Abiyar, Athelega, Avothoth, Ashethonal, Ashephek, Theregial, Amephial, Athereshov, Avorial, Akemor, Ashon , Akal, Anavok, Asebiereh, Lephial, Al, A'avosheh, Chesenial, Lemieshotha, Doth, Thieches, Alephi, Amok, Aregela, Megial, Alial. The angel of consciousness is all around and outside. It is written on the precious coat. Everything is written and writing alone. Get prosperity. The Lord gives and restores since mid-kindness. Lance words in the middle. Use it to match the sun in midday. The oath, I am above the Sun, the illumination of the whole universe by the name of Malachim. By understanding the wisdom of wisdom hidden and secret things. The knowledge created. Created to me. Requires and reveals what will be in this year. Cache me the word.

These are the third multiple Malachim responsible with Phelmiya [here Belmiya] Abedieh, Demeniya, Amenayi, Amoneher, Ovamenok, Phetakieza, Tobial, Gielal, Aphieri, Gemethi, Avorenial, Pheriephohov, Avophieri, Areq, Letemoval, Avorieni, Thomieni , Avomerial, Menial, Geremetov, Seretov, Tzebeqeteni, Koretheyavom, Seresieth, Phereson, Amaph, Phebehier, Hesethier, Arereq, Chesedial, Acheseph, Amoval, Phedetem, Gedal, Sebekial, Kokeb Henogeh, Shehiya, Aphroditi, Vomelek, Chesedial. The fifth firmament is above the precious light. One hundred myriads covers valuable. Angels filled with pride. In the middle'm still afraid. Orders of powers stronger by trimming adorns the flames. Sound like the roaring storm at sea Fear the wheels go, and tremble.

The names of the twelve princes of glory residing near the throne of glory. They look like thrones in a vision of fire. The center of the firmament are the faces of the four spirits of the universe. See the flashes from such flames in wings of fire. Sparkle, sparkle faces in the sky. They govern the twelve months of the year. Which will be established in each month. From the outside, it does not mention the time of the formation of darkness. Stand up to serve. Make known the coming months throughout the year. These are the names of the twelve princes

The first name is Sha'aphial, used during the month Nisan. The second is Deghal serving for Ayer. The third is Diednavor serving for Sivan. The fourth is Tha'akenov serving for Tammuz. The fifth Thochereger serving during the sixth Ab Morale is serving for AluI. The seventh is Hehedan serving during Tishri. The eighth Yilereneg serving during Marheshvan. The ninth is Anethegenod serving during Kislev. The tenth is Mephenial serving during Tebeth. The eleventh is Theshenderenies serving for Shevet. The twelfth name Aberekial serving during Adar.

These are the signs of the zodiac and the angels in charge and governing each of them:

The first day is the Sun. The sign is Leo. The angel Raphael is responsible for the first week. Divides 15 [טו] of חנכל. O שצן is in the medium.

The second day is the Moon. The sign is Cancer. The angel Gabriel is responsible for the second week in the previous hour.

The third day is Mars. The signs are Aries and Scorpio. The angel is Samael.

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The fourth day is Mercury. Signs are Gemini and Virgo. The angel is Michael.

The fifth day is Jupiter. The signs are Sagittarius and Pisces. The angel is Tzedeqial.

The sixth day is Venus. The signs are Capricorn and Aquarius. The angel is Qephetzial.

The first night is Mercury. The signs are Capricorn and Taurus. The angel in the first hour is Michael.

The second night is Jupiter. The signs are Sagittarius and Pisces. The angel is Tzedeqial.

The third night is Venus. Signs are Gemini and Virgo. The angel in the first hour is A'anial.

The fourth night is Saturn. The sign is Capricorn. The angel in the first hour is Qephetzial.

Mercury is the fifth night. The sign is Leo. The angel Raphael first hour.

The sixth night is the Moon. The sign is Cancer. The angel Gabriel is the first hour.

The seventh night is Mars. The signs are Aries and Scorpio. The angel is Samael.

These are the names of the leaders of the Sixth Malachim multitude Pheseker, Avoyial, Arebial, Teriphon, Phonekos, Phesethemer, Lonial, Qedonial, Shokerien, Sebieren, A'avozial, Phenial, Thekemial, Chememial, Tzeremial, Niemiesem, Gedoniya, Baroba, Zenoviyem, Chekemial, Teredial, Phenial, Qedemial, Kepheliya, Ademial, A'aremon, Heremod, A'abiesal, Ga, A'ajiesal, Sepherial, Qethenial, Shebebial, Aremienos, Toti, Phos, Phesetzial, Chetephial, Pheresemon, Nechelial.

These are the angels of the force. Lie by force and power. Wants to fly in every place and every corner. Goes with all. Take your flight, the man is from the earth. There are four plates of brass and written about each of them, the name and the name אמו פשכר.

The name of the responsible Malachim talks, deliver me to you. The angel of the force is with Ben Pheloni Pheloni, and not the other. Remains in each location. Change the heart, when you're in the city and in the countryside during the day and night, sea and dry land, eating or drinking.

Fly like a bird. Will not by desire. Do not allow delay, or day or night.

Place four plates of brass in the four corners of the house. Go ahead when you're in the city or in the countryside of man. Use it to take your flight. Each word, take your flight.

These are above the sixth degree: Abiehod, Qenod, Deleqial, Secherial, Aderek, Gechelial, Chemekial, Semekieh, Reba'ayial, Yivoqemial, Shemiechod, Meherial, Domial, Bierekom, Vozeqanen, Qenial, Phesetelen, serving with Rieshiehon , Kelehon, Ayiseteronelien. These are above the sixth degree. Guide with humility and full of glory. The linen garments are adequate. The measure most glorious man while men sit Yishiebeh. Remains on the throne of glory.

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Believers are in truth and are healing. Blessed is the Creator and Iyotzerem. Going to create all the commandments to you, the great Lord.

BOOK OF VESTURES

It is decreed, the holy and pure are full of secret wisdom. Knowledge is the result of understanding.

The wise are humble and cry with joy by the names learned in plain language. The choice is pure of heart. Do to heal the heart. Gives grace which measures the strength of the light of the bright star. Gird thee strength. Power is established forever by the actions preceding generations. The holy heights, rejoice silently from generation to generation. This is written as pure gold. A bubbling fountain of purity is established at the center of the power sublime. The most precious pearls of glory works do not compare to the glory, just as the finest gold Aphier. The value of wisdom can not be measured, nor the understanding of knowledge. There is no measuring the value of secrets written here, as revealed by Elohim.

As the power of fire, all seek here. As the leader of heaven, all seek here. The Tree of Life is supported and guarded him as the apple of the eye. By the fear of the Lord, glory is obtained. Get the glory for life. By understanding, get wisdom. For salvation, warning of death. The fulfillment of Nephesh by consecration. Power, be strengthened by the fear of the Lord. By learning the knowledge, understanding and heart full of wisdom. Drawing life amplifies plant the heel. Form divisions in the Garden of Eden.

Elohim cherishes fear. The Lord fills the earth with glory, as in heaven, where his throne is established. There is no measure to glory. Seven fountains rise and fall to honor a thousand thousand ministers, and a myriad myriads of multitudes. The power of fire ignites the river of fire flowing. The noise shakes the nations of the fear of destruction. A vision is the image of an archer flamboyant as Tharshish and Sardonyx and arrows as bright as lightning.

The throne of glory like unto crystal. Surrounded Malachim the archer Ophan fanning the flames. The people of dominion trembles with fear and covers his eyes. The Lord makes the clouds and fog all around, wrapped in a shirt, dwelling alone on the throne, concealed and hidden.

The merit goes to the hidden light. The deepest secrets are revealed. The revelations are made clear, not obscured by darkness. There is nothing in the universe that there is comparable. All actions and all desires are fulfilled by works revealed. Become knowledgeable and results occur quickly.

Those who try to duplicate the works do not get results. The souls of the disobedient and rebellious shall be punished by sentence. A desire to establish the curse. Sea dries. The sun and the moon grow dark. Starlight becomes tenuous. Change and the mountains fall and the Earth trembles. This is the result of arrogance. Those selected are strengthened by the power of wisdom, established by the understanding of knowledge.

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In the holy book are 72 signs given by Michael, the great prince over seven princes, working before the king, king of kings. By him Adam, the first man received wisdom beginner. By him awake and proclaims the names of every living creature, every bird and creeping thing, and fish. By understanding, wisdom amplifies Elohim of all creation on the sixth day of Genesis.

Adam read the holy book and learned letters and words. He knew that the words were true. Knowledge carried him above all other creatures. He was in awe of all that saw and understood everything that was written in the book was true. It is true, every word in the book are more holy. Great is the glory of each power.

In holiness and purity, performed operations. In humility and modesty, all successful works. Become wise by the spirit of wisdom.

It is written, Adam prepared a gold bar and purified twice by fire. So he engraved signs above the holy book, holiness and purity. Then he placed the book in a fault of a rock on the east side of the Garden of Eden - not to fall on Earth, but to endure and sustain power. In each place, Adam was sustains.

It is proclaimed, Adam surveyed the land, like a boat on the ocean. He remembered and recorded when the mountains melted like wax, and the sea became like jelly and the fire became as dust, and the lions and leopards and bears and animals grazing stood silent and quiet; and insect rose into the air like birds, and the sea became a wilderness and desert.

He remembered and recorded the letters of the holy name to the Sun and the Moon and Orion. By the light of all lights, runs accurately and in fear of Elohim. Hold dominion over the mind and violence and the mishap and opponents rising above men and women. It is written, be convened as you want and desire.

He recorded when the stone wall of the tower suddenly fell to the ground, and the fruit trees bore fruit before the proper time, and the people fled before the battles of war.

Every thing was revealed to him: the Holy Spirit, death and life, goodness and evil. Also the mysteries of the hours and minutes of time, and the number of days. Calculates the seasons and solstices until the end of the universe. Measures the time from start to end.

So is his son, Seth. For ten years, educated in the way of the holy book, he received the understanding of all the letters and all the words engraved in the holy book of all powers revealed. He knew by the powers contained herein how to perform miracles, and learned to do the works. He kept the book hidden in a hole in a rock.

In the book, Adam learned that the time of death approached. Every day, he rejoices in adjuration, refraining from eating fruits or vegetables or meat that brought blood. Every day he bathed in the purity of tap water, once in the morning and once in the evening. He spoke to his son, Seth, in adjuration only, without being guided by the Holy Spirit. Preparation is difficult. Work only with humility and fear, with purity and holiness. Each path is revealed and you become wise by signs. After all this, Adam was delivered to the longhouse. His son, Seth, served the Lord. He was sustains each power without departing to the left or to the right of each word uttered by his

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father, Adam. He became wise by understanding the knowledge and received wisdom of the holy book. He opened the door of wisdom and understanding. Know the difference between good and evil, but repelled by the evil and choose the goodness. See and reflects generations of ancestors to follow. The fool and the vain and profane sinner proclaiming false idols in the name of God. The disobedient and rebellious tolerate suffering, not knowing or not understanding. Journey into darkness.

Seth became wise by the secrets of the book and the letters of the sacred name engraved here. He learned that God could cause the overflow of the sea and destroy the whole world by his power. He kept the book in a vault of gold and also placed in the vault all the precious spices, and kept hidden in a cave. He lived in the city of Enoch, built by his brother Cain.

THE 72 NAMES

ehou - Watch in Grand and glorious Name, by its union and its shape, encompassing four powers administering and wealth, and the crown of Tiphereth, called וה, and for that, blessed be He, as the abundance drops in the Sanctuary of יהוה, and then descends into the world.

Yeli - It refers to the supreme God who is beyond the absolute mercy, completely white, which is the supreme force and effect spreads through the dew of blessing. Forming 4 expressing power, and for that, blessed be He. Because He is the origin of all origins and its connection and shape the show.

Seyat - Watch great mercy, made for and not made, providing them with fairness and charity, in the land of the living. 3 powers together to prove and forming four powers, including 2 and 2 are nested one inside is the Shekhinah inside the Tabernacle, and a fifth is after them. Seven runs in the place of living forever, blessed be He, for it. It is the life and existence for eternity.

Alam - Watch two lives in a place God made. God above all judgments heavenly able to judge. He formed seven powers attached showing the whole building, blessed be He, for it. He has delegated His power and judges so that they perform the Judgment in Egypt by the three verses that contains all the secrets of their connection, based on the crown of God Tsevaoth Tiphereth supreme center. This shows that thing.

Mehash Watch-the secret compartments 4 and connects to יהוה Tefilins by the supreme light and hidden. Its connection shows the crown of glory of Tefilins, beauty Tefilins of God contained in the Tefillin Shin. And its shape shows a whole building, reflected in the clothes of a priest, blessed be He, for it. That eternity be victorious in God. It forms the winners who are committed to justice and fathers in them.

Lelah - Watch the chariot of Merkavah unit by secret two elevations and its connection to Tiphereth. Tiphereth, in his great mercy, connects the unit to its shape, 6 powers the show, blessed be He, for it, who created the world and Mercy 10 words to express the final ה and allow to understand.

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Aka - Reveals the foundation of all souls and all cycles, that all life comes from Him for eternity, adhering to the neshamah and the Shemitah. Structure reveals three Sephiroth and three points: H'Olam, and Shoureq H'iriq. It forms showing seven powers that fits to them, blessed be He, for it, because it reveals forgiveness, serenity and life. These powers you will understand the strength of the works of these attributes and everything else.

Kohath - Sign that has been expressed by the person who created the work. It forms five powers by revealing all the י, dressing in a building, including descriptions come from the Torah, and you will understand that their arrangements will be put above Peace by Justice. Blessed be He, for this, because this is the covenant of our God in heaven, signed by Wise superiors.

Hazai-I'Unique Reveals that is attached to the Kindness, Blessed is He for it. The ה rises above all levels. He wants to express above all attributes. It forms four Powers revealing the Word and Unity. It organizes both ה י by and eternity demonstrated to insiders, because י ה rises towards the two unite and for eternity.

Alad - Reveals the Merkavah Merkavah by Tiphereth above, Blessed be He for this, because it rises by degrees. He arranges three powers: Chesed, Tiphareth Tiphareth and Binah in Elyon. It forms 6 forms crowning Tiphereth unit.

Lav - Reveals received two pieces of Binah, blessed be He, for this, because the rise in Egypt י judge place the order and fear. It forms six powers held by one, revealing through the Word, arranging three in one.

haha - Reveals that reveals the master of the work, the arrangement reveals two works.

Yezal - י Grand Reveal Name the eternal power and four powers as revealed by the Word who can understand, and for that, blessed be He. By י, all acts and by his will, each sphere and each angel has an eternal power. His organization is revealed by two actions each power by controlling the power of eternity.

Mabah - Reveals the Greatest Name is the name of power with 70 names H 'D'. It forms six powers revealed in six directions and the Word, blessed be He, for it. This is the power of the Holy One, blessed be He, which was sent to Moses by Himself and His Glory in Tiphareth in structuring Hokhmah by the Crown and every single word and every single power. And from these powers, you will understand the power of these works.

Heri - Reveals the Name of Unity and organization of each existence. It powers the structure 3 Unique Word called: Earth, Life and links. It forms four powers revealed by the Word, and blessed be He for this, because he is unique in all degrees.

Heqam - is revealed by two actions and 12 vertical boundaries to support. And related crown organizes Binah is Tiphereth, revealing the Word, 6 powers in Binah showing the abundance of the heart action, and blessed be He, for it, that reminds ה its name.

Lou - Reveals three things in Tiphereth form 6 and powers attached to the crown of Tiphereth. Tiphereth lies between two Wisdoms, as is said, between two Cherubim in the Word. Tiphereth,

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which also contains a division of three sanctities, blessed be He, for it, revealing the holiness of the top, bringing them to the unique name.

Kili - Reveals the Name, all four doors of the upper world, blessed be He, for it, encompassed in Mercy. It forms four powers revealed by the Word, the arrangement and Tiphereth Hokhmah crown, showing the whole building.

Levou - Reveals that the expression of the power of God is satisfied with the Yod. Its shape is etched in 12 Signs of Israel.

Pehil - Reveals the two works into one another, blessed be He, to this, that God's mercy is everlasting, because they are intertwined, and their union proves it. It forms six powers showing that the crown is attached and fixed in the kindness and Mercy, approaching the supreme achievement.

Nalakh - Reveals Big Name in the oath by the power of the rod of Moses, with its formidable power to activate things. The layout shows the Binah of Binah and powers as revealed by the Word, one receives the other and hence acts arise.

Yeyaï - Reveals the great secret of three fundamental points of Ehyeh Supreme crossing the centerline to make life in the Great Sabbath. Blessed be He, for this, because the latter is superior and, by its action, the world is at rest. This is a commitment for all, with them in the jubilee of the higher power and the Universal Power, that allegory and layout reveal. And this form three powers.

Melah - Reveals two actions, that everything is under the direction of power each and a single singularity, as stated by the Holy One, blessed be He. Proves its layout and form the six powers and proving the girl back to his Mother.

H'ahou - Reveals four pillars located under the י, from the power of Tiphereth and blessed be He, for it. Through the power of four bases and its arrangement, it is revealed by the attribute Aharon approaching the lower ה by Tiphereth, and this forms 5 powers that reveal the Word and each expression.

Netah - Watch Adam how to dominate a demon but the strength to understand why the world with justice, just as a. Blessed be He, for it. It is contained by two powers. Proves its connection. It forms five guiding powers by the mystery of souls and fumes from Binah and authorized transgressions Just full of faith and speaking with great rigor in the interconnections of Tiphereth.

Haia - Watch three proportions, the full name Ehyeh world. Blessed be He, for it. Its unique power and its unique attribute. Its connection is in the 6, Sephiroth Zeir Anpin, and everything that comes from them. It forms five guiding all powers with words by Jacob, representing Mercy and Truth. This is the secret of all forms inspiring celestial start to finish, expressing his terrible secret.

Yrath - Watch as the entire movement, it remains stable place Netsa'h, is preserving its unity, which exists for eternity. Guide its connection with the two attributes Kabbalistic seventh starting

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from Malkuth until Pah'ad. Shape shows that everything comes together in God,
bent tip who is eternally immobile

Shah - Watch Netsa'h Tiphareth in its power to act on the outside of Egypt. Blessed be He, for it. Because it is out of his place to judge Egypt and aggregated 7 him to condemn the plague Egypt. Proves its connection. It forms nine powers acting in the whole of Egypt, thus understandably act.

Reyi - Shows Sephiroth letters emerging from the star and Binah after Chochmah. Blessed be He, for it. After the last Sabbath of Chochmah. Proves its connection. II powers as the legacy of showing Chochmah and supreme wisdom.

Avam - Watch two actions invocation of the Divine Name, stimulated by Yesod. Blessed be He, for it. The Fair is the foundation of the world. You prove its connection. It forms six powers leading six ends.

Lekav - Watch the throne of the Divine Throne. Blessed be He, for it. It is based on the Patriarchs. Shows its connection between the crown Chochmah and Binah. Form II 5 powers attached to Tiphereth.

Veshar - Watch the oath in confirmation of his dedication and the end of the link. Thus, God is the master of Kabbalah. Proves its connection. It forms six guiding powers by the verb.

Yeh'ou - Shows two functions unique name. He speaks with ה. His connection with them and guide their brands. It forms four guiding powers two lights and two specific actions. Proves its connection.

Leha'h - Guide with two lives instead of living in the Chochmah and Binah abundant, the י is in the place of Adam supreme where it is prepared. Binah shows its connection with the abundant י. It forms the guiding powers verb.

Kevaq - Guide Name and judgments with a single power. Its connection guide by Atarah of Tiphareth and Binah. It forms five powers showing the attachment of Malkuth to Binah, two actions and the understanding of the labor force.

Menad - Shows how Moses rose to the top and assembled the ineffable connection with its form and its enabling act in Binah Chesed, two actions and powers.

Ani - Shows that the word is the Yod and that everything is derived from י and fifty gates. Blessed be He, for it. The holy name gradually. Its connection is in Tiphareth and Binah י related. II form five guiding powers by the verb.

H'am - Watch forcefully powers camps of the Moon, the 12 tribes of Israel and down between two divine attributes. Blessed be He, for it. Legislating by name, because everything depends on it. Shows its connection to the entire building. He formed seven guiding powers by the verb.

Riha - Watch the deity riding confidently on vital Yod, seraphim, and all the ramifications of the bottom. It is the basis for the entire Merkavah divine. Its connection and shape the show.

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Iyaz - Shows the 22 letters Merkavah divine, which takes for the relationship between the first and the last ה ה. Blessed be He, for it. It connects two wisdoms in Nets'ah speaking by the verb. So is its shape.

Hahah - Watch as Binah, Geburah and Atarah are the vital power of the crown. It connects Chesed and shape by the 6 power, Geburah following to Malkuth.

Miyak - Watch 3 works in the angelic sphere adorning the throne of God. This is the power of the ramifications. Blessed be He, for it. Because the whole heaven is contained in יה. Its connection links the name to anything. It forms four executive powers and edifying active power.

Veval - Watch two actions it is the 42-letter Name unified. It is called "Basis of the world" and inflames the 12 diagonal directions. Blessed be He, for it. Because they are in the יה sacred. It raises the Name. Its connection and shape the show.

Yelah - Watch eternity and permanence Chochmah. Blessed be He, for it. For five attributes are among the 13 attributes of mercy and clemency, 5 which contain all 13. Proves its connection. It forms five powers receiving the full 10.

Sal - Shows that there are three angels Astariel, Adriel and Sandalfon, constituting three powers in the 10 Sephiroth. Blessed be He, for it. By the power of three letters main worlds, the supreme heavenly power of mercy, that contain three. It unifies the body of Tiphereth. He formed seven powers.

Ari - Watch the diadem has 70 degrees that are powers, dominating all branches, which are powers, dominating everything until 10 Holy Name occult. Blessed be He, to this, and the Holy Yod containing duality because all 10 are doubles and all are intertwined. Proves its connection. It forms five guiding powers by the verb.

Essal - Watch the diadem confirms the oath and camps of the Moon 12 diagonal directions. Blessed be He, for it. Because their sign is arched exist earth. It connects and powers as nine guiding the verb and in secret.

Miah - Watch, two actions, the specificity of the unit. Blessed be He, for it. Because they are not mentioned in the occult name because they are reserved to Moses. Tiphereth is its connection with the diadem. It forms five powers secretly favoring the reception to the right.

Vahou - Monte the third distance which is the third party. By his word, he brings the end to the beginning. Blessed be He, for it. It is the secret of the five endings Name structured by three endings. It connects the entire building unit י the diadem. It forms four powers by speaking the word and this construction.

Dani - Watch that is the root of the 3 names of the diadem, three letters forming a trio. Blessed be He, for it. Because it is the root of the name יהו by three eternal sanctities, accurate and plants. Proves its connection. It forms three powers designating the entire unit.

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Hah'ash - Shows the essential structure of the full name and contained in the Yod. Blessed be He, for it. The three are contained in the eternity of Netsa'h. Its connection reveals the verb. 5 power it forms showing the entire structure.

Amam - Watch the branches of the tree there and am almighty. Blessed be He, for it. Branches of the tree comes from the power of the spheres and the stars and the power that animates them. Shows its connection eternity and the limitation of single link Yesod. He formed seven guiding powers by the Word.

Nina - In Yesod, secretly shows four powers from the power invigorating blessings. These are terrible powers emerging from the luminous radiance. Everything is hidden in heaven 100 days and terrible. Placing the unit in the hidden and occult. Blessed be He, for it. Because the celestial powers fear the name every day by hundreds of kinds of fears. On this he restores Israel with 100 blessings. It forms five guiding powers by the verb.

Niyath - Watch the secret contained in the ו, it has the power to convert a demon with a blessing on Israel. Blessed be He, for it. Just as it is with the power of Yod. The eternal Name, he knows all the special signs. Proves its connection. It forms four powers revealing total unity.

Mevah - Shows the strength of the crown with power, in the form of Adam. Blessed be He, for it. Allowing access to the center of Adam, who is a small world. Its connection shows the entire unit Adam. It forms designated by the six powers and contained in the ה י

PEVi - Indicates that the Force and Glory acted in Egypt. Blessed be He, for it. Their voices are ten hymns as ten orders. Its connection to the center of the holy anointing, combining two functions. It forms four executive powers by the verb. In the center, the powers embrace functions.

Nemim - is revealed by the white light from the sun. Sunlight and two lights together in the soul. Its strength is represented by the column of the Shekhinah, or the time Israel was smoke swirling in the jubilee to seal the unit. In this regard, it is said that holiness is the Noun in the sanctification of the diadem. Its connection shows two light gathered by the Jubilee. It forms five powers indicating the end of the Jubilee Shemitah.

Yiyal - Watch the י gushed over all that was created. Blessed be He, for it, because it has sprung a transcendent power. Shows its connection beyond the building and specifies the unit. It forms revealed in all four powers.

Hara'h - Watch the complete unity and love. Its connection is the "Land of the Living" for the entire building. It forms containing all five powers.

Metsar - Watch how two names share their duties to the place where the pen name for a secret hour. Blessed be He, for it. All is one, no duality in force. Shows its connection with force and the diadem of Tiphereth in Binah. It forms five powers influencing by him and contained in the י.

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Vamav - Show Name four powers of limitations in 12 surrounding the day of its light and night in the camps. Blessed be He, for it. The progression from east to west, the unit is specified. Its connection shows. It forms five powers and every mystery is contained in the totality of being.

Yehah - Shows the unit, the specificity of the diadem. Blessed be He, for it. Mystery of the Godhead who apprehends his world is received. Proves its connection. It forms five powers showing that everything is in the י.

Anu - Watch the equality of the congregation of Israel with celestial degrees and 77 dedications and mergers, as well as things that can be collected and contained in celestial degrees, as well as the ramifications of which are low and extended disseminated. Blessed be He, for it. Preservation and dissemination of the languages and prove its connection with words. It forms five powers and everything is contained in the diadem, which center including an active force.

Meh'i - Watch the double sanctity of the community of Israel, heavenly connection of the unit to the unit. Unit in the top and the bottom connected with the tabernacle. Blessed be He, for it, Orders a single power attached to something. Its connection reveals the secret of both actions and the whole building. It forms showing that all five powers is maintained by force of will.

Demav - Watch seven lamps and seven from Tiphereth in the diadem. Blessed be He, for it. Similarly there are seven lamps above, there are seven down. These are just seven which reveal. It forms five powers showing that all is contained in the י.

Menaq - Reveals the Name four attributes Tiphereth wrapping and two reigning powers by them, enveloping the crown called the "Tree of Life", known as the Tour of Jerusalem. Blessed be He, for it, because it is through their influence in the Garden of Eden that celestial force strives to him, showing the structure of the building, every thing attached to another by a single power. It forms five powers, showing the entire crown.

Aya - Expressed by both actions and foresight of Moses, in the mystery of his own desire, which is not a mental representation in the heavenly Jerusalem, but actually in Jerusalem calling down heavenly providence . Contemplating itself, receiving the celestial, and can not understand the intimacy of the heavenly mystery occult. Blessed be He, for it. For by this name the subtle come into the world, while remaining inaudible and clinging to him. Revealing Tiphereth, crowned by seven judges in his occult secret and sublime that does not come into the world. Forming six guiding powers by the Word.

H'abou - is revealed by its complete unity, blessed be He, for it, and is built by the unit. It forms five guiding powers by the verb.

Reh - They reveal eight names, including referring to seven cycles, corresponding to the 7 names Name 42 letters in the structure containing all of the Jubilee. And blessed be He, for it. Because these are the eight Sephiroth in the intellect, engendered by the seed of Shemitah. Thus connecting one thing to another until the original place to attach. Showing and then forming six powers revealed in all ends.

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Yevam - Reveals the diadem force Tiphereth connects one thing to another by a single power. And blessed be He, for it. Referring to the last attribute containing all and aggregating Malkuth. He speaks and trains five teaching that all power is contained in the י.

Hayai - alluding Reveals the secrets of creation and the mystery of the ten Sephiroth, the three secret sanctification in them, each showing 10 concepts similar to the Temple, returning to say "Yod Yod on." These are three holistic concepts, mystery of Atsiluth Sephiroth, and 3 centers are celestial 3 in the middle, referring to three finals every word of the Torah, every tenth, every decree, every cycle, every Shemitah and everything found for each path of Shemitah, deciding legislating, and ending as a foundation for them. This foundation is called "haBinah Yesod", Foundation of Understanding, because it allows the explanation of everything and the earth Egypt called heavenly when night and day are intimately united in the mystery of the third day. There are 3 celestial providences and many incarcerations in their secret knowledge. Blessed be He, for it. He told the children of Israel: "This is my name and my eternal memory for generations of generations." Everything that is written and attached watch his ways and forms four powers terrible teacher holiness and entire building.

Moum - Reveals fear two actions are all and each of them, and blessed be He, for this, because its beginning and end are in the power of mercy. Because all is included in six ends that continually sanctify by two actions of a power which says: "the heavens and the earth contain and tie! ". Showing its form containing all five.

THE PRAYER OF ADAM AND THE BRINGING FORTH OF THE BOOK OF RAZIEL

After Adam's expulsion from Paradise, he prayed to God in these words: "O God, Lord of the world! Thou didst create the whole world unto the honor and glory of the Mighty One, and Thou didst as was pleasing unto Thee. Thy kingdom is unto all eternity, and Thy reign unto all generations. Naught is hidden from Thee, and naught is concealed from Thine eyes. Thou didst create me as Thy handiwork, and didst make me the ruler over Thy creatures, that I might be the chief of Thy works. But the cunning, accursed serpent seduced me with the tree of desire and lusts, yea, he seduced the wife of my bosom. But Thou didst not make known unto me what shall befall my children and the generations after me. I know well that no human being can be righteous in Thine eyes, and what is my strength that I should step before Thee with an impudent face? I have no mouth wherewith to speak and no eye wherewith to see, for I did sin and commit a trespass, and, by reason of my sins, I was driven forth from Paradise. I must plough the earth whence I was taken, and the other inhabitants of the earth, the beasts, no longer, as once, stand in awe and fear of me. From the time I ate of the tree of knowledge of good and evil, wisdom departed from me, and I am a fool that knoweth naught, an ignorant man that understandeth not. Now, O merciful and gracious God, I pray to Thee to turn again Thy compassion to the head of Thy works, to the spirit which Thou didst instil into him, and the soul Thou didst breathe into him. Meet me with Thy grace, for Thou art gracious, slow to anger, and full of love. O that my prayer would reach unto the throne of Thy glory, and my supplication unto the throne of Thy mercy, and Thou wouldst incline to me with loving-kindness. May the words of my mouth be acceptable, that Thou turn not away from my petition. Thou were from everlasting, and Thou wilt be unto everlasting; Thou were king, and Thou wilt ever be king. Now, have Thou mercy upon the work of Thy hands. Grant me knowledge and understanding, that I may know what shall

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befall me, and my posterity, and all the generations that come after me, and what shall befall me on every day and in every month, and mayest Thou not withhold from me the help of Thy servants and of Thy angels."

On the third day after he had offered up this prayer, while he was sitting on the banks of the river that flows forth out of Paradise, there appeared to him, in the heat of the day, the angel Raziel, bearing a book in his hand. The angel addressed Adam thus: "O Adam, why art thou so fainthearted? Why art thou distressed and anxious? Thy words were heard at the moment when thou didst utter thy supplication and entreaties, and I have received the charge to teach thee pure words and deep understanding, to make thee wise through the contents of the sacred book in my hand, to know what will happen to thee until the day of thy death. And all thy descendants and all the later generations, if they will but read this book in purity, with a devout heart and an humble mind, and obey its precepts, will become like unto thee. They, too, will foreknow what things shall happen, and in what month and on what day or in what night. All will be manifest to them—they will know and understand whether a calamity will come, a famine or wild beasts, floods or drought; whether there will be abundance of grain or dearth; whether the wicked will rule the world; whether locusts will devastate the land; whether the fruits will drop from the trees unripe; whether boils will afflict men; whether wars will prevail, or diseases or plagues among men and cattle; whether good is resolved upon in heaven, or evil; whether blood will flow, and the death-rattle of the slain be heard in the city. And now, Adam, come and give heed unto what I shall tell thee regarding the manner of this book and its holiness."

Raziel, the angel, then read from the book, and when Adam heard the words of the holy volume as they issued from the mouth of the angel, he fell down affrighted. But the angel encouraged him. "Arise, Adam," he said, "be of good courage, be not afraid, take the book from me and keep it, for thou wilt draw knowledge from it thyself and become wise, and thou wilt also teach its contents to all those who shall be found worthy of knowing what it contains."

In the moment when Adam took the book, a flame of fire shot up from near the river, and the angel rose heavenward with it. Then Adam knew that he who had spoken to him was an angel of God, and it was from the Holy King Himself that the book had come, and he used it in holiness and purity. It is the book out of which all things worth knowing can be learned, and all mysteries, and it teaches also how to call upon the angels and make them appear before men, and answer all their questions. But not all alike can use the book, only he who is wise and God-fearing, and resorts to it in holiness. Such an one is secure against all wicked counsels, his life is serene, and when death takes him from this world, he finds repose in a place where there are neither demons nor evil spirits, and out of the hands of the wicked he is quickly rescued.

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the same author in *IF*, 63, 40 sqq. and 209 sqq., *Wiener Ztschr. f. d. K. Süd-u. Ostasiens*, i (1957), 81 sqq., *ZDMG*, 1955, *63*, and 1957, 362 sqq. — P. THIEME, *Der Fremdling im Rigveda*, 1939, and *apud* ALTHEIM (v. *ad* § 23). — W. P. SCHMID, *IF*, 64 (1958), 1 sqq.

§ **22.** *Ad* Y 53: H. S. NYBERG, *Die Religionen des alten Iran*, 1938, 151.

§ **23.** (a): E. SCHWYZER, *APAW*, 1939, No. 6. — (b): H. H. SCHAEDER, *ZDMG*, 1940, 401 sqq. — (c): cf. W. LENTZ, *Yasna 28* (v. *ad* § 21), 991. — In general: cf. F. ALTHEIM, *Zarathustra als Dichter, Paideuma*, iii (1949), 257 sqq.

§ **24.** O. G. VON WESENDONK, *Die religionsgeschichtliche Bedeutung des Yasna haptaŋhāti*, 1931 (*Untersuchungen z. allg. Religionsgeschichte*, Heft 3).

§§ **26-28.** The common view on Achaemenian Zoroastrianism: cf. J. DUCHESNE-GUILLEMIN, *Ormazd et Ahriman*, 1953, 17-25; George G. CAMERON (v. *ad* § 6), p. 5; A. D. NOCK, *Amer. Journ. of Archaeology*, 53 (1949), 272 sqq. — The year 441: S. H. TAQIZADEH, *Old Iranian Calendars*, 1938. — For a fuller presentation of the hypothesis here advanced v. I. CERSHEVITCH, *The Avestan Hymn to Mithra*, 1959, 13 sqq.; on *miθra ahura* v. *ibid.*, 44, 263.

§ **29.** Translation of all Yašts: H. LOMMEL, *Die Yäšt's des Awesta*, 1927; cf. also *ad* §§ 18-19.

§ **30.** Metre of Yašts: W. B. HENNING, *Trans. Phil. Soc.*, 1942, 52 sqq. The reasons for the conclusion summarized in t 30, will be given elsewhere.

§ **31.** Hermann GÜNTERT, *Ueber die ahurischen und daëvischen Ausdrücke im Awesta, Sitzb. d. Heidelberger Ak. d. W.*, 1914, No. 13.

§ **35.** A. CHRISTENSEN, *Études sur le zoroastrianisme de la Perse antique*, 1928; *Les Kayanides*, 1932; *Die Iranier*, 214 sq.

§ **38.** Mary BOYCE, see *ad* § 2, and in *Serta Cantabrigiensia* (presented to Members of the 23rd Internat. Congr. of Orientalists), 1954, 45 sqq.

§ **40.** N: cf. *ad* § 19 (a), and A. WAAG, *Nirangistan*, 1941. — Aog: cf. *ad* § 19 (a), and J. DUCHESNE-GUILLEMIN, *JAs.* 1936, i, 241. — Realities described in the V (and to a lesser extent in other Av. texts): W. GEIGER, *Ostiranische Kultur*, 1882; Horst FICHTNER, *Die Medizin im Avesta*, 1924; A. KAMMENHUBER, *ZDMG* 108, 1958, 299 sqq. [H. HUMBACH, *Ztschr. f. vgl. Sprachforsch.* 77 (1961), 99 sqq. (with K. HOFFMANN, *ibid.* 79, 238)].

§ **41.** Magi as authors of V: A. CHRISTENSEN, *Essai sur la démonologie iranienne*, 1941, 28 sq. — Not mentioned in the Avesta: E. BENVENISTE, *Les Mages dans l'ancien Iran*, 1938 (*contra*: H. H. SCHAEDER, *OLZ*, 1940, 375 sqq.).

§ **42.** W. B. HENNING, *JRAS*, 1942, 235 sq.

§ **43.** REICHELT's survey: v. *ad* § 19, (d). — (ch. 1): A. CHRISTENSEN, *Le premier chapitre du Vendidad*, 1943; M. MOLÉ, *JAs.* 1951, 283 sqq. — (ch. 2): Otto PAUL, *Wörter und Sachen*, 1938, 176 sqq. — (ch. 3): F. A. CANNIZZARO, *Il capitolo georgico dell'Avesta*, 1913. — (ch. 4): H. LÜDERS, *SPAW*, 1917, 347 sqq.

[Note: This article was submitted in July, 1955, and slightly revised in July, 1959.]

ADDENDUM

Some of the problems touched upon in the above chapter have meanwhile been treated more fully in *JNES*, XXIII, 1964, 12 sqq. by the present writer, who begs leave to draw attention to two considerations put forward in that article. One (p. 18) is that, contrary to previous opinion, Darius appears to mention Zoroaster's 'Entities' in the Behistun inscription, as he would surely not have done if his beliefs were not Zarathuštrian (cf. § 14 above). The other (p. 20) concerns the decline of original Old Persian inscriptional production after Xerxes (see above, § 7). This is best attributed to loss on the part of professional scribes, of familiarity with the spelling conventions of the Old Persian script, and the loss, to the adoption of the Aramaic (and I would now add the Elamite) language and script as usual means of written communication. The later authors of inscriptions confined themselves to copying, with occasional slight alterations, phrases which Darius had coined. That their activity depended indeed on what they could copy from Darius, is virtually assured by the fact that their phraseology is restricted to that of Darius' low-level building inscriptions; it never extends to statements exclusively found in the Behistun and Naqš-i Rustam inscriptions, which texts were carved too high up the rock to be legible.

MIDDLE PERSIAN LITERATURE

BY

MARY BOYCE

1. INTRODUCTORY

The term Middle Persian is used of the Persian language between c. 300 B.C. and 950 A. C. The literary remains from this long period are comparatively few, and of secular works only fugitive pieces survive. For this there appear to be two main causes: one the radical change in themes and literary fashions brought about by the Arab conquest, the other the fact that only during the latter part of this period, the Sasanian epoch (c. 224 — 652 A.C.), did Persian literature begin to evolve from an oral (*uzwānīg*) to a written (*nibēsišnīg*) form. Writing had been used in Persia from the 6th century B.C. for practical purposes (royal proclamations and chronicles, state and private business); but its use was evidently not extended to religious or imaginative works until the early centuries of the Christian era. During the Sasanian epoch the Zoroastrian holy books and a number of secondary religious works were committed to writing, together with a quantity of other matter more or less connected with the faith, which has survived under the aegis of the Zoroastrian church. The Manichaean community also preserved religious writings in Middle Persian.[1] Secular works of entertainment, whether in verse or prose, appear to have continued in oral transmission until after the Arab conquest, and coming then gradually to suffer the neglect of fashion, passed irrevocably into oblivion. Only those one or two have survived which were rendered into Arabic, or remoulded in the newly-created forms of later Persian literature.

The bulk of what remains from the Sasanian period is thus more of religious and antiquarian than of purely literary interest; yet it is of great importance for the cultural history of Persia. Zoroastrian literature, having existed for centuries as a purely oral phenomenon, retained in its written stage various characteristically oral types of composition. Further, a number of individual works appear to be simply oral products of considerable antiquity, which were finally, because of some religious

[1] The Manichaean writings are treated separately in the next article

connotation, thought worthy of record in writing. The Sasanian books thus preserve elements from a yet older epoch, and provide a remarkable bridge between the two phases of Persian composition. The transition in Persia to a written literature, although evidently stimulated by foreign influences from east and west, took place without the imposition of an alien culture, and was thus a slow and steady process. The Arab conquest came when the evolution was well advanced. The dark centuries which followed obscure the later phases of the process, and only the Zoroastrian books provide material by which to trace its continuity.

The traditional forms of oral literature were evidently common to all ancient Iran. The content of individual works had, however, sometimes a local background. Most of the books preserved by the Zoroastrians were written down in Pars; but their subject-matter, where it has local connections, derives demonstrably not from Persia proper, but from north-eastern Iran. The *Kārnāmag i Ardašir* is the only such work which appears to stem from genuine Old Persian traditions. Evidently, just as northern Europe took over with Christianity a Mediterranean culture, so Sasanian Persia embraced with Zoroastrianism the traditions of eastern Iran. The same may well have been true of late Achaemenian Persia, the eastern influences being merely strengthened at this later period by a new recourse to the sources of Zoroastrian tradition.

It is the tenacity of this tradition which makes the history of MP. literature difficult to write. A chronological approach is largely impossible, since a work written down in the 9th century A.C. may contain matter transmitted over hundreds of years; whereas a 6th-century composition may be original, and thus later in manner and content than the product 300 years its junior. Further, MP. literature has in the main those characteristics of oral literature, namely anonymity, community of style, conservatism in matter and free plagiarism, which make it impossible to trace individual contributions or phases of growth. The written element hardly becomes prominent before the 6th century, making then, through independent authorship, its equally characteristic contributions of originality in style and matter; but even here, in the works that survive, the authority of the religious tradition acts as a check on individual talent.

The persistence of ancient elements in MP. literature receives an accidental tribute in the term *Pahlavi* applied to it subsequently by the Persians; for this word properly means "Parthian", but came in time to have the general sense of "heroic, ancient", and thus was used to designate the pre-Islamic Persian culture, which seemed so remote to Muslim

Iran. The term was applied to the older language and literature in general, and not specifically to the Zoroastrian works which almost alone survive. There is in fact evidence that in the Sasanian period, as later, it was secular poetry which formed the bulk of Persian literature. This poetry was cultivated by a highly professional minstrel body. The Zoroastrian works, although one or two owe something to this minstrel-poetry, were the products of priests, the scholars of their age, men concerned with knowledge and virtue, not with entertainment. They are therefore highly serious, and factual within the limits of theological dogma and scholastic learning. All branches of study pursued were developed in connection with the exegesis of sacred texts; and a history of the surviving MP. literature may therefore properly begin with the fundamental work of the period, namely the MP. translation, with commentaries, of the Zoroastrian holy books.[1]

2. The Sasanian Avesta with Zand

It is not certain when the Avesta was first written down, but it is generally held that it was during the Sasanian period.[2] The first attempts

[1] Two main systems of transcription of the so-called Pahlavi script exist; by the one it is sought to represent early Middle Persian, by the other the MP. of the Sasanian period. The second system is used here. There are many small differences between the two systems in the spellings of proper names and book-titles.

[2] The tradition of a *written* Arsacid Avesta is now rejected by most; see, e.g., H. W. Bailey *Zoroastrian Problems in the Ninth-Century Books* (Oxford, 1943), 156 ff.; H. S. Nyberg *Die Religionen des alten Iran*, deutsch von H. H. Schaeder (Leipzig, 1938), 416 ff. In the Manichaean *Kephalaia* (ed. H. J. Polotsky and A. Böhlig, Stuttgart, 1940), 7.31-33 it is stated: "Zoroaster ... did not write any books. But his disciples after his death remembered [his words] and wrote the books they read today". H. H. Schaeder, in *Morgenland* Heft 28, (Leipzig, 1936) p. 80f., has pointed out that the books referred to in this 3rd century text may well be the pseud-epigrapha current in the west under Zoroaster's name, rather than genuine Zoroastrian writings. The possibility that in fact a stimulus was given by the Manichaean scriptures to the writing of the Avesta has been considered (Nyberg op. cit. 415 ff., *J. Cama Or. Inst.* No. 39 (1958), 30 ff.; M. Molé *Mélanges Henri Grégoire* IV (1953), 289 ff.). On the various traditions concerning the transmission of the Avesta (all of which differ in small points) see Bailey, op. cit. 151 ff.; Nyberg, loc. cit.; M. Molé *Oriens* 13-14, 1961, 1 ff.

[N.B. Standard abbreviations for names and editions of Pahlavi texts are used here in footnotes. A key to most of these can be found, e.g., in C. Bartholomae *Die Zend Handschriften der K. Hof- und Staatsbibliothek in München* (München 1915), xi ff. An attempt has been made to list in footnotes the editions of Middle Persian texts which have appeared since E. West's survey in *Grundriss der iranischen Philologie* (1896-1904) II 75 ff. Since then all Pahlavi MSS. in Copenhagen have been published in a facsimile edition: *Codices Avestici et Pahlavici bibliothecae universitatis Hafniensis*, ed. A. Christensen, 1931-44. The following catalogues of Pahlavi collections have appeared, in addition to Bartholomae's: a 2nd ed. of E. Blochet *Catalogue des manuscrits mazdéens ... de la Bibliothèque Nationale* (Paris, 1905); M. N. Dhalla, 'Iranian manuscripts in the Library of the India Office' *JRAS* 1912, 387-98; B. N. Dhabhar *Descriptive Catalogue of all MSS. in the First Dastur Meherji Rana Library, Navsari* (Bombay, 1923) and *Descriptive Catalogue of Some MSS. bearing on Zoroastrianism and pertaining to the Different Collections in the Mulla Feroze Library* (Bombay, 1923); J. M. Unvala *Collection of Colophons of MSS. bearing on Zoroastrianism in some Libraries of Europe* (Bombay, 1940).]

were presumably made with the Pahlavi script (on the deficiencies of which see W. B. HENNING, *Handbuch I, IV* i, 22 ff.); but this evidently proved inadequate for recording holy texts in a dead language, and from it was evolved the beautiful and precise Avestan alphabet of 46 letters. This, which represents a considerable technical achievement, was probably in being by the reign of Xosrau I, when the canon of the 21 *nasks* or divisions of the Avesta appears to have been finally established by a council presided over by the high-priest Wehšābuhr.[1] With the carefully-forged instrument of the new alphabet, the Avestan texts were set down in their late Sasanian priestly pronunciation.[2]

This Avesta of the 21 *nasks* was a huge compilation (of which the extant Avesta is only a small part).[3] It was held to contain "words of all knowledge" (*wisp-dānāgīh gōwišnān, DkM.* 646.7), and comprised, as well as the liturgical texts which survive, works on cosmogony and eschatology, astronomy and natural history, law and medicine, the life of the prophet and the history of man, extracts from ancient myth and epic, and collections of gnomic lore. The Eastern Iranian language in which it was composed was known to the Sasanians only as a church-language; and already those parts in the older Gathic dialect were imperfectly understood. Much labour was accordingly spent in exegesis. During the Sasanian period the whole Avesta was translated into Middle Persian. The translation consists of a word-for-word rendering, often faithful even to the Avestan syntax. Since the word-order of the two languages is very different, the result is necessarily clumsy and often obscure. There are therefore accompanying glosses, in which the sense is rendered into a freer Middle Persian. The MP. translation survives for the *Gāthās*, the *Yasna*, a few *Yašts*, and *Vendīdād* and *Nīrangistān*.[4] The latter two

[1] See WEST *SBE* XVIII 297 n. 2; BAILEY op. cit. 173.

[2] See BAILEY op. cit. 193; G. MORGENSTIERNE *Norsk Tidsskrift f. Sprogvidenskap* XII (1940) 30 ff.; HENNING *Trans. Phil. Soc.*, London 1942, 48.

[3] For the names and contents of the 21 *nasks* see WEST *SBE* XXXVII, 418-47 [some corrections to readings by B. N. DHABHAR *The Persian Rivayats of Hormazyar Framarz and others, their Version with introduction and notes* (Bombay 1932) 4-9]. On the extant Avesta see I. GERSHEVITCH in the preceding article.

[4] Translations must once have existed also for all the Yašts (see BAILEY, op. cit. 129; J. C. TAVADIA *Die mittelpersische Sprache und Literatur der Zarathustrier*, hg. v. H. JUNKER (Leipzig, 1956) 39).—Since WEST's survey the following editions or translations have appeared of the Zand of extant Avestan texts: B. N. DHABHAR *Zand i Khūrtak Avistāk* (text. Bombay, 1927, translation, Bombay, 1963) and *Pahlavi Yasna and Visperad* (Bombay, 1949); M. B. DAVAR *The Pahlavi Version of Yasna IX* (Leipzig, 1904); J. UNVALA *Neryosangh's Sanskrit Version of the Hōm Yašt (Yasna IX-XI) with the original Avesta and its Pahlavi Version* (Vienna, 1924); M. N. DHALLA "The Pahlavi Text of the Ormazd Yašt" in *Hoshang Mem. Vol.* (Bombay, 1918), 378-91, and *Nyaishes or Zoroastrian Litanies* (New York, 1908); H. JAMASP *Vendīdād, Avesta text with Pahlavi translation and commentary, and glossarial index* (Bombay, 1907); B. T. ANKLESARIA *Pahlavi Vendīdād* (Bombay, 1949) [ed. by D. N. KAPADIA, author of *Glossary of Pahlavi Vendīdād* (Bombay, 1953)]; S. J. BULSARA *Aērpatastān and Nīrangastān ... translated* (Bombay, 1915); A. WAAG *Nīrangistan* (Leipzig, 1941) [Avestan text, with Pahlavi translation and glosses, but without the Pahlavi commentaries]. M. F. KANGA has transfated the *Pahlavi Version of Yašts* (Bombay, 1941); the *Pahlavi Version of Āfrīnagān Artākhravakhsh* (*Sanj Vartaman Annual*, Bombay, 1943, pp. 1-3) and *Pahlavi Yasn Hā VIII* (*Siddha Bhārati*, Hoshiarpur, 1950, pp. 1-7). For penetrating general comments on the Phl. translation see K. F. GELDNER, *GIP. II* 1§§ 42-49 (English translation by D. MACKICHAN in *Avesta, Pahlavi and Ancient Persian studies in honour of ...* P. SANJANA, (Strassburg and Leipzig, 1904), 71-81).

are works not distinguished even in the original for literary merit. For their MP. rendering, and indeed for the MP. translation in general, it is impossible to claim the smallest literary distinction, although its philological usefulness is considerable. The translation is accompanied by exegetical passages, some of which are lengthy, the product of generations of priestly scholars, one commenting upon the interpretation of another, a late redactor citing the conflicting opinions of predecessors. The individual commentators, many known by name, are modest, and prepared to admit perplexity: "To me it is not clear" (*um nē rōšn*); but collectively their work had immense authority, for together with the interpretive glosses it made up the Zand.

The exact meaning of the word Zand is uncertain, but it was probably something like "understanding" or "elucidation". There evidently existed an ancient Zand in the Avestan language, and some Avestan glosses have been incorporated in the texts they interpret; but to the later church the Zand came to mean above all the MP. interpretations of the holy texts, whether glosses or exposition. As the heir (in theory at least) to an ancient exegetical tradition, the MP. Zand was accorded great authority, and even held to be divinely inspired;[1] and eminent Sasanian priests, no less than Zoroaster's first disciples, were venerated as *pōryōtkēšān* "possessors of the primitive [i.e. the true] faith".

No clear distinction is made by the Phl. writers between the Avesta in the Avestan language (*ēwāz ī abastāg nām, DkM.* 455.11) and its MP. translation.[2] In the MSS. the translation, with the Zand, follows the Avestan text verse by verse or sentence by sentence; and both text and commentary were memorised. There were learned priests said to know the whole Avesta with Zand by heart (*hamāg abastāg ud zand warm, Ep. M.* I 4. 11); and stories are told (*Dk.* VI) of priests reciting together the *abastāg ud zand* as they went about their other labours. As late as the 9th century it was explicitly stated: "it is reasonable to consider the living spoken word more important than the written" (*zīndag gōwišnīg saxwan az ān ī pad *nibišt mādagwardar hangārdan čimīg*).[3] It does not

[1] See J. DARMESTETER *Études iraniennes* II 43 n. 2; BAILEY op. cit. 162-63 (citing *DkM.* 459.8 ff.).

[2] See BAILEY op. cit. 167.

[3] *DkM.* 460. 7-8 (see BAILEY op. cit. 163).

seem likely that many MSS. of the whole Avesta ever existed; and probably for this reason the Muslims did not consider the Zoroastrians as "people of the book." [1] Nevertheless, for the most detailed sections of the surviving Zand, those of the *Vendīdād* and *Nīrangistān*, not completed till after 632 A. C.,[2] it is difficult not to suppose that it was the existence of the written text which made possible the elaboration of commentaries.

These two works are largely concerned with matters of ritual and observance, and the commentaries therefore remain narrowly within ecclesiastic tradition. It is evident, however, that in the Zand of some of the lost *nasks* the priestly scholars drew from wider fields of foreign science, making use, that is to say, of foreign books. The evidence for this comes from two sources: the later Pahlavi compilations, derived from the Avesta, and old Arabo-Persian works. Thus, for example, "there is . . . . . much evidence in the old [Arabic] books of astronomy and astrology to show that the astronomical knowledge obtained from old Persian sources was mostly derived from the Sasanian Avesta itself." [3] The chief foreign influences to be traced in MP. science and literature were those of India, Greece and Babylon. Some Greek influence is perhaps ancient, but Greek writings were presumably known to the Sasanians through Syriac translations from the 5th century onwards. The following Greek and Indian learned works have been traced in Middle Persian writings, or in Arabic translations from them: [4] from Greece (probably largely through Syriac translations) works by Aristotle, including his περὶ γενέσεως καὶ φθορᾶς, and by non-Aristotelian philosophers, with general references to "Greek philosophers" (*hrōm filisōfāy*) and the Sophists (*sōfistāy*): Ptolemy's *Almagest* (*magistag ī hrōmāy* by Ptalamayus) and other mathematical works, including books on geometry (*nibēg ī zamīg-paymānīh*); the Hippocratic treatises περὶ φύσιος ἀνθρώπου and περὶ ἑβδομάδων [5] and other medical works; astronomical/astrological works [6] by Dorotheos of Sidon, Teucros and Vettius Valens, as well as the legendary Hermes; and works on agriculture. Greek moral

[1] See BAILEY op. cit. 169; NYBERG *Die Religionen* 13. On the Syriac evidence for oral transmission see F. NAU *RHR* XCV 1927, 149-99 and *JA* 1927, 150 ff.; J. DE MENASCE *BSOS IX* 1938, 587 n. 2.

[2] See WAAG *Nīrangistān* 10.

[3] S. H. TAQIZADEH *BSOS* IX i (1937), 135.

[4] For the first-mentioned works see BAILEY op. cit. 80-87, 98, 105; for some supporting evidence on the works of Aristotle see R. C. ZAEHNER *Zurvan* (Oxford, 1955) (index s.v. Aristotle).

[5] The theory that this treatise represented a pre-Sasanian influence from Iran on Greece (A. GÖTZE *ZII* II (1923), 167 ff.) has been disproved; see J. DUCHESNE-GUILLEMIN *Harvard Theological Review* XLIX 2 (1956), 115 ff., *The Western Response to Zoroaster* (Oxford, 1958), 72 ff.

[6] On these see C. A. NALLINO in *A Volume of Oriental Studies presented to E. G. Browne* (Cambridge, 1922), 345 ff., and in *ERE* XII 90-91; A. BARISSON *JA* 1935 i, 300-05; S. H. TAQIZADEH *BSOS* IX i (1937), 125 ff.

philosophy does not appear to have been studied. From India [1] came works of logic (*tark* < Skt. *tarka*) and rhetoric (*avyākaran* < *vyākaraṇa*), treatises on astronomy (making known the *zīg ī hindūg*, and the Indian system of lunar mansions) and on horoscopes (*hora*); and a compendium on the origin of the four castes from the primordial Puruṣa.[2] Indian medicine, as well as Greek, was studied at Weh-andyōk-šābuhr (Gundešābur)[3] and Indian herb-names are found in the Pahlavi books.[4] Babylonian astronomical works were also probably translated during the Sasanian period.

The history of Sasanian astronomy provides some help for dating these translations. "Under Sassanian rule there were two periods of contact with Greek and Indian science during which the study of astronomy was promoted: one under Shapur I after the conclusion of the Roman war, the other 'towards the end of the Sassanian period'." [5] The Persian astronomical canon (*zīg ī šahriyārān*) was drawn up during the first period, in 263/4 A.C.; [6] the Indian system of lunar mansions was borrowed during the second, ± 500 A.C.[7] It seems likely that these two periods were favourable for intellectual activity and foreign contacts in general. [8] Such works as have an indication of date belong, not surprisingly, to the later period. [9]

The translated works were evidently preserved as independent treatises, some being in due course rendered into Aramaic or Arabic. They probably also inspired independent treatises by Sasanian scholars (one Andarzgar is mentioned as an astronomer who wrote books). A tradition exists, however, that these scientific works from abroad were also somehow brought into association with the Avesta itself. The MP. phrase is *abāg abastāg abāz handāxt* (*DkM.* 412.21). The precise significance of

[1] For these see BAILEY op. cit. 80-81, 86; de MENASCE *JA* 1949, pp. 2-3, and *Une Encyclopédie mazdéenne, Le Dénkart* (Paris, 1958), 27; HENNING *JRAS* 1942, 242 ff.

[2] See S. K. HODIVALA in *Oriental Studies in honour of C. E. Pavry* (London, 1933), 140-41; ZAEHNER *Zurvan* 137.

[3] On the traces of Indian medical theory in Sasanian works see TH. NÖLDEKE *Burzôes Einleitung zu dem Buche Kalila wa Dimna übersetzt und erklärt* (Strassburg 1912), 22 f., A. CHRISTENSEN *L'Iran sous les Sassanides* (2nd ed., Copenhagen 1944), 425.

[4] BAILEY op. cit. 81 with n. 3.

[5] HENNING *JRAS* 1942, 245.

[6] TAQIZADEH op. cit. 134 ff.

[7] HENNING loc. cit.

[8] There is a Manichaean text which suggests that Šābuhr's son, Bahrām I, was not in sympathy with the study of medicine (see HENNING *BSOS* X 4 (1942) 951 n. 8); this increases the likelihood of a general reaction against foreign science during his reign.

[9] A book on Aristotelian logic, and the work of Teucros, are both said to have been translated in the reign of Xosrau I, and the rendering of Valens' ἀνθολογία (*Wizīdag*) is popularly attributed to the same reign. (On literature and science in general at the time of Xosrau I see CHRISTENSEN *L'Iran* 415 f.).

abāz handāxt is debated (the words have been variously translated as "restored to", "joined with", "compared with" etc.);[1] but whatever the shade of meaning, the evidence of the Pahlavi compilations and Arabo-Persian books shows that foreign learning did somehow penetrate the holy writings; and since it is improbable that any but an imitative and stammering Avestan was composed in Sasanian times, it must have been the MP. text that was thereby affected. The MP. translators of the Avesta aimed, however, at complete faithfulness, and therefore it can only be in the Zand that new material was adduced. That this in fact happened appears from the derivative Phl. works, where ancient dogma and later science subsist side by side. Thus the Avestan texts evidently preserved such pre-Achaemenian beliefs as that, for example, the sun and moon were further from the earth than the stars;[2] it was the commentators presumably who, helpless to alter dogma, adduced nevertheless more advanced Babylonian theories, and Greek and Indian teachings, thus incorporating these in the "Avesta with Zand", and giving them, in course of time, the authority of "sayings of the ancients" (*pōryōtkēšān gōwišnān*). To the commentators also must be credited such difficult fusions as the introduction of the four Empedoclean elements into traditional cosmological doctrines,[3] and the association of Hippocratic and Indian teachings with ancient Iranian medical theory.[4] The surviving Zand, suggesting as it does that the Sasanian priests were engrossed by a narrow study of ritual and ordinances, does them injustice. Their work had evidently a far greater breadth; and to their intellectual labours[5] Islamic Persia was to owe much.

The assimilation of foreign learning depended on the use of books. Thus the exegesis of the Avesta thrust Sasanian scholars into book-learning, and must have been a powerful stimulus to the growth in Persia of literacy in the narrow sense.

3. The later religious Writings

The Avesta being such a huge and miscellaneous compilation, it was natural that smaller collections of holy texts should exist separately. The liturgical texts which form the extant Avesta were evidently in being as a

[1] See most recently M. Molé *Oriens* 13-14 (1961), 5 ff.
[2] See Henning *JRAS* 1942, 229 ff.
[3] See Zaehner *Zurvan* 141.
[4] See Christensen *L'Iran* 418 ff.
[5] On the severity of the intellectual tasks confronting the Sasanian priestly scholars see further Bailey op. cit. 117 ff.

group in pre-Sasanian times. The *Nīrangistān* also survives separately, with part of the *Hērbadistān*, as a work of practical use for priests. It too is accompanied by its Zand.

A step which must, however, have been made after the establishment of the canon was that of excerpting from the Avesta passages relating to particular themes. This is an activity belonging necessarily to an established written tradition, whereby it becomes possible to select, compare and compile from texts simultaneously available. When the first of such selective compilations was made is unknown; but in those which survive only the MP. translation with Zand is drawn upon, the passages being chosen and set together to form a continuous treatment. This development, which seems so natural, as the comprehension of Avestan dwindled, may well in fact have been a slow and difficult process, since the holy language was deeply venerated. There is no evidence for such compilations before the Arab conquest; and although an argument *ex silentio* is dangerous in this sparsely-documented field, it is nevertheless probable that the development took place slowly during the 7th to 9th centuries, being stimulated perhaps by the needs of a church on the defensive. Freed from the thorniness of texts in a dead language, such compilations must have been both easier for Zoroastrians themselves to study, and more persuasive for those wavering in the faith.

A good illustration of the development is provided by the short treatise *Šāyist nē-šāyist* ("Allowed and not-allowed"),[1] which covers a number of miscellaneous topics, loosely joined by the thread of sin and ritual purification and atonement. Its matter derives directly from the Zand. A number of nasks are cited, mostly from the legal group; but it is more often the commentary than the translation which is invoked, sometimes in general terms, "the authorities have taught" (*dastwarān čāšt*), often with the name of the commentator.[2] Similarities in style suggest that *Šāyist nē-šāyist* was compiled by the same priests who made the final redaction of the Zand of the *Vendīdād* and *Nīrangistān* (evidently ritually-minded men).[3] It must accordingly have been

[1] An edition of this text, with supplementary texts, by M. B. Davar was printed in Bombay in 1912, but never published. It was destroyed by fire at the Fort Printing Press, Bombay, in 1945. A few copies are in private hands, and one of these was used (with acknowledgements) by J. C. Tavadia in his edition, *Šāyast nē-šāyast* (Hamburg, 1930), which has the text in transcription only, together with English translation, notes and glossary. A similar edition of the supplementary texts was submitted for a doctoral thesis of Bombay university by F. M. Kotwal in 1966.—Few Pahlavi books have an old title preserved. Usually they are named after their opening words, or a significant phrase (as here), or by a descriptive title given later.
[2] For the names of the commentators cited see Bartholomae *Zend Hss.* 49; two separate priestly traditions have been discerned among them (Tavadia op. cit. 29 n.).
[3] See Darmesteter *Ét. ir.* II 42; Waag op. cit. 44.

written after 632 A.C. Although its casuistry is unattractive, the treatise is interesting for its religious technicalities and rare terms.

A much more important and fundamental work of compilation is the *Bundahišn* ("Creation"), also called *Zand-āgāhīh* ("Knowledge from the Zand"),[1] which survives in two recensions, the *Great* (or *Iranian*) *Bundahišn* and a shortened version, the *Indian Bundahišn* (deriving from a different MS. tradition).[2] One of the two great Zoroastrian compilations, this work probably grew through different redactions, from some time after the Arab conquest down to 1178 A.C. (when a few additions were made in imperfect Middle Persian). The last important redaction belongs to about the end of the 9th century.[3] The *Bundahišn* has three main themes: creation, the nature of earthly creatures, and the Kayanians (their lineage and abodes, and the vicissitudes befalling their realm of Ērānšahr). The compiler does not name individual sources; but the work shows an encyclopaedic knowledge of the Zand,[4] and exemplifies excellently the process whereby treatises on chosen themes were created out of the scriptures. Many passages evidently derive fairly closely from the Middle Persian translation, for an Avestan syntax underlies them;

[1] Against CHRISTENSEN's rejection of this second title (*Kayanid.* 45 f.) see TAVADIA op. cit. 74.

[2] See WEST *GIP* ii 98. The *Great Bundahišn*, ed. by T. D. ANKLESARIA, was pub. by B. T. ANKLESARIA (Bombay, 1908). For this edition the MS. TD[2] was used. TD[1], a very good MS., was not collated. A copy of TD[1], made for DARMESTETER, is in the Bibliothèque Nationale, Paris (MS. Supp. Pers. 2043). This was collated by H. W. BAILEY, who kindly made his collation available to other scholars (see CHRISTENSEN *Le premier chapitre du Vd.*, 8; ZAEHNER *Zurvan*, 277). A complete English translation with notes was made by BAILEY for a D.Phil. thesis in Oxford in 1936. Another English translation, under the title *Zand-ākāsīh*, was made by B. T. ANKLESARIA, but the printed copies perished in the fire of 1945; it has now been published by offset process by the Rāhnumāe Mazdayasnān Sabhā (Bombay, 1956). An edition by K. BARR with text, translation, notes, glossary and concordance, is in preparation. The following chapters have been separately edited since WEST's survey: I and III by NYBERG *JA* 1929 i, 207-37, 260-310, and by ZAEHNER *Zurvan* 278-336; I also in NYBERG's *Hilfsbuch des Pehlevi* (Uppsala, 1928) [on GBd. 10 see BAILEY *Zor. Problems* 94 n. 2 with references]; II by HENNING *JRAS* 1942, 229-48; the beginning of IV by ZAEHNER op. cit. 355-9 [see CHRISTENSEN *Le Premier Homme* (Uppsala, 1918) 15 ff., E. BENVENISTE *MO* XXVI (1932), 187 ff.]; extracts from V, and XXV, by NYBERG *Texte zum mazdayasnischen Kalender* (Uppsala, 1934), 10-29; XXVIII by A. GÖTZE *ZII* Bd. II (1923), 60 ff.; XXX by J. J. MODI in *A paper read before the Bombay branch of the RAS*, 1901 (pub. Bombay, 1902); XXXIII-XXXIV by G. MESSINA *Orientalia* IV (1935), 259 ff. A series of passages are transcribed and translated by SCHAEDER in *Studien zum antiken Synkretismus* 213 ff., and by ZAEHNER in *Zurvan* (see index, p. 460); *GBd.* p. 51 ff. is translated with notes by S. H. TAQIZADEH, *Gāh-šumārī dar īrān-i qadīm*, (Tehran, 1937), 326-29, see further D. N. MACKENZIE, *BSOAS* XXVII 3 (1964), 511-29. A number of passages were transcribed and translated by M. MOLÉ in his posthumous *Culte, Mythe et Cosmologie dans l'Iran ancien* (Paris, 1963), see index, p. 592.

[3] See GBd. 237.15 ff. The passage (upon the genealogies of priestly families) is not found in the Ind. Bd. Unfortunately it is not wholly clear, either in the forms of some names or in the degrees of descent. On it see MODI *A Paper read before the Bombay branch of the RAS*, 1901 (Bombay, 1902), 6; DHABHAR *NM.* p. 3 n. 1; B. T. ANKLESARIA GBd. 11; TAVADIA op. cit. 75. On corroborative evidence for a late 9th-century dating see WEST *SBE* V xli-xliii; DARMESTETER in a paper read to the *Jarthōshti-Dīnnī-khol-karnāri Mandli* (Bombay, 1887).

[4] See CHRISTENSEN *Kayanides* 47 f.; HENNING *JRAS* 1942, 229.

and one section consists simply of the translation of the 1st chapter of the *Vendīdād* coinciding (except in small details) with the canonical Zand.[1] Glosses and commentaries provide part of the continuous text, and in these, foreign learning is adduced. There are also a few isolated attempts to bring the work up to date, by the identification of traditional (and even mythical) geographical names with Arabic ones. In the main, however, the absorbing interest of the *Bd.* lies in the antiquity of its material. Here is preserved an ancient, in part pre-Zoroastrian picture of the world, conceived as saucer-shaped, with its rim one great mountain-range, a central peak thrusting up, star-encircled, to cut off the light of the sun by night; a world girdled by two great rivers, from which all other waters flow; in which yearly the gods fight against demons to end drought and famine, and to bring protection to man. Natural phenomena are speculatively explained; the sprouting of the plants, for example, is ascribed to the mythical Tree of All Seeds growing in the ocean, whose seeds are mingled with water and so scattered annually over all the earth when the god Tištar brings the rains. Not only is the matter ancient and often poetic, but the manner of presentation, although arid, is of great antiquarian interest; for after the distinctively Zoroastrian account of creation, the speculative learning and legendary history is set out in traditional oral fashion, that is to say, in schematised mnemonic lists: so many types of animals, so many kinds of liquid, so many names of mountains, so many great battles. This is the learning of ancient Iran, as it must have been evolved and transmitted by generations in the priestly schools.

If the *Bd.* is compared with, for example, such a work as the *Hudūd al-Alam*, so little later than its final redaction, it becomes probable that one reason why Zoroastrianism yielded generally to Islam is that over the centuries Zoroaster's noble religious and ethical conceptions had become fused with a mass of traditional lore, which acquired through association with his teachings the authority of dogma. The later adherents of Zoroastrianism were thus straitened by outworn conceptions, and many a Sasanian must have been torn between orthodoxy and scientific truth. The new religion offered escape to a relative freedom of the mind.

The *Bd.* has in the main the anonymity of traditional material; but the 9th-century redactor gives his own genealogy, and names some of his contemporaries, among them Zādspram, son of Juwānjam, selections from whose own writings also survive. These *Selections*, the *Wizīdagīhā ī*

[1] See CHRISTENSEN *Le premier chapitre du Vd.*, 7.

Zādspram,[1] likewise consist of excerpts from the Avesta and Zand, on several themes: creation, legends about Zoroaster, the formation of man (from body, life and soul), the deeds of the hero-prophets, and the restoration of the world of good. The work shows the advantage of a single hand. It is much slighter than the *Bd.*; but where the two coincide, the *Wizīdagīha* are noteably free from the repetitions which characterise the other work (created presumably by successive redactors adding fresh matter from different parts of the scriptures). No Pahlavi work is easy reading, because of the script, and the obscurity of allusions to events and persons since forgotten; but these general difficulties apart, the *Selections* of Zādspram provide in the main a plain and intelligent summary of some of the fundamental legends and beliefs of the Sasanian church. In places, e.g. on the formation of man, there is a noticeable tincture of Greek philosophy, derived presumably from the exegetical passages of the Zand.[2] In these more complex passages the difficulties of the text can be considerable.

Zādspram also wrote a "Compendium on the Enumeration of Species" (*tōxm-ušmārišnīh hangardīg nibēg*),[3] unfortunately lost. Evidently his interests lay in fields other than ritual and observance; and in fact he attempted to introduce a simplification into the important *barešnom* purification-ceremony, which aroused indignation among his congregation at Sīrkān. They appealed to the high-priest of Pārs and Kirman, who was Manuščihr, Zādspram's own brother. Three letters from Manuščihr upon this subject survive, the *Nāmagīha ī Manuščihr*:[4] one to the congregation, one to Zādspram, and an open one. The last is dated to 881 A. C. These letters are dignified, firm, and strongly traditionalist. Manuščihr seeks support unquestioningly from the church fathers in upholding established practice. He awakens respect by his seriousness and concern for the spiritual welfare of his people, but unfortunately as a stylist leaves much to be desired. His meaning tends to be clouded by an unnecessary profusion of words, and clogged by the weight of elaborate periods and compound terms. This is the more unfortunate as he has left also an important work, the *Dādistān ī dēnīg* "Religious Judgments",[1] consisting of his answers to 92 questions put to him by lay co-religionists, on subjects ranging from doctrinal matters to ethics, cosmology, the rights and duties of the priesthood, and social and legal points (adoption, inheritance, etc). Some of the practical problems are new, those of a community of waning wealth and power; most can be answered authoratively from scripture. A large amount of the subject-matter is thus traditional, as is the form (question and answer, a common type of oral composition). Manuščihr's works nevertheless belong much more to the 9th century than do the previous books discussed, which appear in content almost wholly Sasanian.

A 9th-century element is also strong in the *Dēnkard*, "Acts of the Religion",[2] the most massive of extant Phl. writings. This is an encyclo-

[1] See WEST *GIP* ii 105; an edition by WEST of the early chapters, with transcription, was subsequently published as Appendix II to *Avesta, Pahlavi and Ancient Persian Studies in honour of . . . P. Sanjana* (Strassburg and Leipzig, 1904). An edition by B. T. ANKLESARIA was largely destroyed by fire at the Fort Printing Press in 1945. It was published in 1964 by the Trustees of the Parsi Panchayat in Bombay as the *Vichitakiha-i Zadsparam*, Part 1, text with introduction, which includes 63 pages of a summary of the contents of the work by ANKLESARIA. The text has been set up exactly according to the original edition, but in new type. The following passages have been published, mostly from surviving copies of ANKLESARIA's original edition: Ch. I and XXXIV transcribed and translated by ZAEHNER *BSOS* IX 3 (1938), 573 ff., X 2 (1940) 377 ff. (see also his *Zurvan* 339 ff.); Ch. XXIX-XXX transliterated by BAILEY *Zor. Problems* 209-16. Many shorter passages have been transcribed and translated by various scholars, notably by SCHAEDER in R. REITZENSTEIN and H. H. SCHAEDER *Studien zum antiken Synkretismus aus Iran und Griechenland* (Leipzig, 1926), 213 ff.; by BAILEY op. cit. and ZAEHNER op. cit. (see index, p. 461); MOLÉ *Culte* . . . (see index, 591-92). There is a translation of part of the text among the late M. MOLÉ's papers, the publication of which is expected.

[2] See BAILEY op. cit., 104 ff. It seems unlikely that, with the church impoverished and on the defensive, Zādspram himself should have had either opportunity or desire for direct recourse to translations from the Greek.

[3] See *Wizīdagīhā* IX 16 (WEST *SBE* V 181).

[4] See WEST *GIP* ii 104; ed. (with English intro.) by DHABHAR *The Epistles of Mānūshchihar* (Bombay, 1912); M. F. KANGA has transcribed and translated Ep. II i in *Deccan Bulletin* XVIII (1958), 374-80, and translated Ep. III in *Poure Davoud Mem. Vol.* II (Bombay, 1951), 189-204.

[1] See WEST *GIP* ii 102. Part I (Pursišn I-XL), edited by T. D. ANKLESARIA, was published by B. T. ANKLESARIA (Bombay, date ?); Part II (Purs. XLI-XCII), was edited by P. K. ANKLESARIA as a doctoral thesis in London university in 1958. The following passages have been transcribed and translated into English: Purs LIII, LV-LIX, by DHABHAR, *Persian Rivayats of Hormazyar Framarz and others*, (Bombay, 1932), 182-89; Purs. XC by B. T. ANKLESARIA in *Dinshaw J. Irani Mem. Vol.* (Bombay, 1943), 232-54; Purs. I by M. F. KANGA in *Indo-Iranica, Mélanges présentés à G. Morgenstierne* (Wiesbaden, 1964), 98-102; Purs. II also by KANGA in the *Dr. Unvala Mem. Volume* (Bombay, 1964), 127-40. In the same volume P. K. ANKLESARIA published the text, transcription and translation of Purs. XCI. Many short passages from the Dd. have been transcribed and translated by European scholars, notably by BAILEY, op. cit., ZAEHNER op. cit. (see index, p. 459), and M. MOLÉ, op. cit. (see index, p. 593)

[2] See WEST *GIP* ii 91. The edition begun by P. B. SANJANA, in 19 volumes, was finished in 1928. The two-volumed edition of D. M. MADAN (with text only) appeared in Bombay in 1911. For details of these editions, and of early independent translations, see J. DE MENASCE *Une Encyclopédie mazdéenne, Le Dēnkart, Quatre conférences données à l'Université de Paris sous les auspices de la Fondation Ratanbai Katrak* (Paris, 1958), 4 n. 1. A facsimile edition of MS. B (in the K. R. Cama Inst.) has since been published by M. J. DRESDEN, *Dēnkart* (Wiesbaden, 1966). Although no satisfactory translation exists of any of the 6 books of the *Dēnkard*, many individual chapters have been transcribed and translated, notably by BAILEY (op. cit.), NYBERG (*Texte zum mazd. Kalender*), ZAEHNER (see index, p. 459, of his *Zurvan*), and de MENASCE. In his book (based on lectures delivered in 1946), de MENASCE gave a detailed analysis of the contents of the *Dēnkard*, with transcriptions of individual passages, and a table of contents of Bk III (Appendix, 82 ff.). He announced an edition and translation of Bk. VII by M. MOLÉ, now to appear posthumously. TAVADIA (op. cit. 45-73) also devoted considerable attention to the *Dēnkard*—Bk. VI was transcribed and translated as a thesis in Paris in 1962 by B. FARAVACHI, and independently as a supplement to a London thesis by SH. SHAKED in 1964. In his *Culte, Mythe et Cosmologie* . . . M. MOLÉ cited many passages from the *Dēnkard* (see index, pp. 589-91); and a passage from Bk. III (Madan pp. 11.4-12.2) was

paedic work of great length, which survives in mutilated form, comprising 6 books (numbered 3-9; the beginning of the 3rd book is missing). The *Dēnkard*, like the *Bundahišn*, is a compilation, which evidently absorbed older works as it grew;[1] but in its final form it is attributed to two authors. One, Ādurfarnbag ī Farroxzādān, was high-priest of Pars at the time of Caliph Ma'mūn (813-33 A.C.).[2] The first part of the *Dēnkard*, made up, it seems, of selections from his writings, suffered damage after his death. It came eventually into the hands of yet another high-priest of Pars, one Ādurbād ī Ēmēdān. His date is uncertain, but it seems likely that he is to be identified with the Ādurbād ī Ēmēdān whose son Isfandiyār (likewise high-priest) died in 936 A.C.[3] He himself should accordingly have flourished at about the turn of the century, which makes his work roughly contemporary with the main redaction of the *Bundahišn*. He is therefore presumably to be further identified with the Ādurbād ī Ēmēdān who is mentioned in the *Bundahišn*[4] as a contemporary of Zādspram's. Ādurbād restored the work of Ādurfarnbag, and added to it the later books.

The *Dēnkard* is a vast treasure-house of Zoroastrian knowledge, wherein materials from many epochs and varied origins are rehandled at a late date by individual authors. What makes it the most formidable of MP. works is the style in which the greater part is written, tortuous, intricate and dry. Since to the inherent difficulties of this style are added those of the script and of a poor MS.-tradition, much remains obscure. The *Dēnkard* is far too long and varied a compilation to be briefly summarised; much of the first part is apologetic, and most of the second devoted to preserving knowledge of the Zoroastrian faith. In both, much material is attributed to the "exposition of the Good Religion" (*nigēz ī wehdēn*), probably the written Zand reinforced by contemporary oral

transcribed and translated by him in the *Dr. Unvala Memorial Vol.* (Bombay, 1964), 25-29. In the same work, pp. 99-112, H. S. Nyberg treated the opening of Bk. V. In *Indian Linguistics* XXV (1964/5), pp. 3-20, M. F. Kanga gave a transcription and translation of a long passage from Bk. V (Madan pp. 454.21-470).

[1] It is said, e.g., to have included the work of one Ādurbād ī *Jāwandān (*ŠGV*. IV 106).

[2] There is a small Pahlavi treatise, *Guzastag Abāliš* [ed. A. Barthélemy, Paris 1887; H. F. Chacha, Bombay 1936] relating Ādurfarnbag's dispute, in the presence of Ma'mūn, with an apostate Zoroastrian, Abāliš. [This name, evidently a corruption of an Arabic one, is perhaps to be read Abā Laiθ, see Schaeder *Iranische Beiträge* I (Halle, 1930) 287 n. 2.]

[3] See Mas'ūdi *Kitāb al-Tanbīh wa 'l-Ashrāf*, transl. B. Carra de Vaux (Paris, 1897), p. 149 with n. 1. More recently several scholars (J. J. Modi in *Studia Indo-Iranica, Ehrengabe f. W. Geiger* (Leipzig, 1931), 274-88; de Menasce op. cit. 10-11; and Tavadia op. cit. 50) have agreed in identifying Ādurbād rather with the son of Ēmēd ī Ašawahištān, high-priest in 955 A.C. This would put his redaction of the *Dēnkard* in the second part of the 10th century, which seems too late a date for such a massive Middle Persian compilation; but see further de Menasce *Annuaire de l'école pratique des hautes études, section des sciences religieuses* (*Paris*), 1956-7, pp. 9-11.

[4] See GBd. 238.3.

tradition.[1] In the early books are to be found answers to questions by heretics, and by a disciple; collections of precepts (*andarz*) used apologetically (heretical utterances and their orthodox parallels); an abridgement of the answers given by Ādurfarnbag to a certain Ya'qūb, and to a Christian, Bōxt-Mārē. To Ya'qūb Ādurfarnbag uses appeals to national pride rather than theological arguments, linking the glorious history of Iran with that of the Zoroastrian faith.[2] These early books also contain such well-known passages as a long chapter on medicine,[3] and the accounts already cited of the transmission of the Avesta. There is a mass of other material also, much of it summarised, and therefore lacking apparent order or logical continuity.

The VIth book stands apart, being an anthology of wise sayings, attributed to the Ancients and to various named Sasanian sages. Thanks to the clear *andarz* style, it makes the easiest reading of any (see further below, p. 51f.). The VIIth book, which embodies many Avestan allusions, contains a sort of universal history, from the First Man to Judgment Day, with Zoroaster as its central point.[4] The VIIIth gives the famous summary of 19 *nasks* of the Avesta "for the knowledge of the many" (*ō āgāhīh ī wasān*) [5] (one of the *nasks* was then already lost, and of another only the Avestan text remained). In the IXth book three of the religious (*gāhānīg*) *nasks* are dealt with in greater detail.

It is a striking fact that, except for *Šāyist nē-šāyist*, all the books so far considered are known, in their 9th-century form, to be the work of priests and high-priests of Pars. Together they constitute an important part of the surviving Phl. literature; and their attribution to one province indicates impressively the amount of such writings which must have disappeared; for, although Pars appears to have been the Zoroastrian stronghold of the 9th century, it is hardly to be thought that there was not literary activity also in other provinces, whose products must later have been lost, through poverty and persecution.

There is an anonymous work, probably belonging to the early decades of the 10th century, which is generally transmitted with the *Dādistān ī*

[1] In DkM. 460.1 ff. it is said of the Zand: "now too for the most part it is preserved also in books" (*nun-iz frāyist pad-iz nibēgīhā pād ēstēd*) [see Bailey *Zor. Problems* 163]. The implication is clear that part remained unwritten; *dēn nigēztan* = "to expound the religion" (Bailey ibid. 99 n. 1). On the *nigēz* (rather differently) see de Menasce *Une Encyclopédie mazdéenne*, 17.

[2] See de Menasce op. cit. 29-31.

[3] Translated by L. C. Casartelli *Le Muséon* V (1886); transcribed by Bailey *Zor. Problems* 196 ff.

[4] On this history of Zoroaster see Barr *Festskrift til L. L. Hammerich*, G. E. C. Gads Forlag, (Copenhagen 1952), 26-35; Nyberg *Religion och Bibel* XIV (1955), 3-19.

[5] DkM. 677.4. Ādurbād was consciously playing his part in a long line of transmission; see Dk. III 420 (Madan 405.6), transcribed by Bailey *Zor. Problems* 217-18.

dēnīg, and is for this reason known as the *Pahlavi Rivāyat accompanying the Dādistān ī dēnīg*.[1] This is a text written in simple, generally correct Middle Persian, but later than the works already considered (its unknown author cites, among other works, *Šāyist nē-šāyist*, *Dādistān ī dēnīg*, *Bundahišn* and *Dēnkard*). It is an anthology of the Zoroastrian religion, treating predominantly of ceremonial, but also of ethics, customs, eschatology, and cosmology, and including fragments of epic, folklore and wisdom-literature. The sources used appear to be old and good. The emphasis on ritual probably marks the need to stress such matters under the pressure of Islam.[2] About three-fourths of the text were later incorporated in the Persian *Rivāyat* of Kama Āsa of Cambay.[3]

A short Pahlavi *Rivāyat* survives, which embodies the answers to questions put to Ēmēd ī Ašawahištān, high-priest in 955 A.C., and probably a descendant in the third generation of the redactor of the *Dēnkard*.[4] The questions are in the main practical, concerning legal problems about property, inheritance and marriage, or religious points of ritual and purification. The text has interesting features of vocabulary, with old words and idioms intermingled with others more familiar from the later Persian *Rivāyats* than from the Pahlavi books. Style and syntax are degenerate, as is to be expected at this late date.

A 9th-century work which stands apart from those hitherto considered is the *Škand-Gumānīg Wizār*, the "Doubt-destroying Exposition",[5] composed by one Mardānfarrox i Ōhrmazddādān, who, since he speaks of

[1] Ed. DHABHAR *The Pahlavi Rivāyat accompanying the Dādistān-ī Dīnik* (Bombay, 1913), with English intro. (and list of chapter-headings), q.v. for earlier work on the text. Ch. I-LXII in DHABHAR's edition form the *Rivāyat preceding Dd.*, Ch. LXIII-LXV the *Rivāyat following Dd.*— Since 1913 the following chapters have been transcribed and translated: I by NYBERG *Texte zum mazd. Kalender*, 44-47; XVIII by NYBERG in *Oriental Studies in honour of . . . S. C. E. Pavry* (Oxford, 1934), 339-52; XLII by TAVADIA in *Modi Mem. Vol.* (Bombay, 1930), 479-87; XLVI (except for 16-21) by ZAEHNER *Zurvan*, 360-67; XLVIII §§ 90-96, ibid. 354-5; LXIV by de MENASCE *Anthropos* (1942-1945), 180-85. Almost the whole of the *Riv. preceding Dd.* was transcribed and translated, with notes, by H. K. MIRZA as a thesis in London university in 1942.

[2] See DHABHAR, intro., 2.

[3] See DHABHAR, intro. 2-3, and the introduction to his *Saddar Naṣr and Saddar Bundehesh* (Bombay, 1909), xix. In later centuries a number of Persian *Rivāyats* were composed, also based on traditional material, and from these the Pahlavi "*Rivāyats*" have been named. [Most of the Persian *Rivāyats* have been ed. by M. R. UNVALA, in 2 vols., under the title *Dārāb Hormazyār's Rivāyat* (Bombay, 1922), and translated by DHABHAR (Bombay, 1932).]

[4] See WEST *GIP* ii 105-06; DHABHAR *Cat. of the First Dastur Meherji Rana Library*, p. 15. The text was edited in 1928 by B. T. ANKLESARIA, and in 1962 Vol. I of his work (text and transcription) was published in Bombay, as the *Rivāyat-ī Hēmit-ī Ašavahištān*. Vol. II (transl. and notes) is promised shortly.

Another work with the character of a *Rivāyat*, but written in poor Middle Persian, is the *Wizīrkird ī dēnīg* ("Religious Explanations"), which contains a number of Avestan quotations; see WEST *GIP* ii 89-90, TAVADIA op. cit. 114-15.

[5] Ed. by de MENASCE *Škand-Gumānik Vičār* (Fribourg en Suisse, 1945), q.v., p. 14, for earlier publications.

his debt to the *Dēnkard* of Ādurfarnbag, probably lived in the 2nd half of the century. In his introduction Mardānfarrox states that he had travelled far and wide to study different religions, and had come to hold as true the faith in which he was born. His book, designed to dispel doubt in others, falls into two parts: an exposition of Zoroastrian beliefs, and a criticism of other religions (Islam, Judaeism, Christianity and Manichaeism). What distinguishes it from the works already considered is that the argument is pursued on an abstract, intellectual level, and most of the mythical and traditional elements which had attached themselves to Zoroastrianism are ignored. The style is elevated, but clear and balanced, the controversial parts judicious, and temperate by the standards of theological debate. The work nevertheless presents difficulties, largely because of its transmission; for it survives only in a mediaeval Sanskrit version, and in Pazand i.e. Middle Persian transcribed in mediaeval times out of Pahlavi into Avestan script.[1] The corruptions during this process are sometimes considerable.

There is a short work which also survives in Pazand, namely the *Čim ī Kustīg* "Reasons for the Sacred Girdle",[2] which has some similarities with the *Škand-Gumānīg Wizār* in both style and content. Here too the treatment is largely abstract and philosophical; but the framework is traditional, in that a sage is represented as expounding the symbolism of the *kustī* to a disciple, through question and answer.

A few short texts directly concerned with religious life (such as praises, blessings, prayers and confessional texts) survive in Middle Persian;[3] but most such works have been transcribed,[4] or have been rendered into Persian or Gujarati, in which form they belong to the later history of Zoroastrian literature.[5]

Many of the texts still to be considered are also religious ones; but the foregoing books form a group in that they belong to the period after the Arab conquest, either as derivations from the Zand or as original writings; and in that their authors share the common aims of expounding, conserving or defending their ancient faith.[6]

[1] All surviving MSS. descend from a single (partly extant) Indian MS. containing the Pazand text and its Sanskrit translation by Nēryōsang. For the Sanskrit translations of Pahlavi texts see S. D. BHARUCHA *Collected Sanskrit Writings of the Parsis I-VI*, 1906-1933.

[2] Ed. by T. D. ANKLESARIA in his *Dānāk-u Mainyō-i Khard* (Bombay, 1913); and by H. JUNKER as *Der wissbegierige Sohn* (Leipzig, 1959), with a commentary by J. C. TAVADIA, and a German translation.

[3] See WEST *GIP* ii 109-10, 114-16; TAVADIA op. cit. 127-8; H. JUNKER *Ein Bruchstück der Afrinagān i Gāhānbār* (Leipzig, 1932).

[4] For the Pazand versions see E. K. ANTIA *Pāzend Texts* (Bombay, 1909).

[5] For the New-Persian Zoroastrian literature see WEST *GIP* ii 122-29.

[6] A Pazand work which defies classification is the *Aogmadaēča*, which consists of citations from the

4. Visionary and apocalyptic Texts

Manticism plays a considerable part in the learning and literature of many ancient peoples, and the Middle Persian texts show this to have been true for the Iranians, as it was for their neighbours, the Indians and Greeks. One well-established type of mantic composition, "visions of the home of the dead," [1] is represented by the *Ardāy Wirāz Nāmag* ("Book of the righteous Wirāz").[2] This has proved the most popular of all Zoroastrian works, with verse and prose translations into Persian, Sanskrit and Gujarati, and from them free renderings into European languages.[3] Its subject is the visions of heaven and hell seen by the priest Wirāz, after he has drugged himself in order to release his spirit and discover for his community the fate of the dead. He travels the path of the departed, crosses the dread Činwat bridge, and is shown the joys of Paradise and the tortures of Hell. The latter are the more varied, and form a grim and revolting array. Unswerving justice reigns in the hereafter, and every act is strictly recompensed. Having beheld these things, the spirit of Wirāz returns after seven days, and he relates his vision to those who have watched beside his body.

The *Ardāy Wirāz Nāmag* has probably a very old kernel (the name of the just Wirāza occurs in the Avesta);[4] but when it was first set down is unknown. In its surviving form it is a prose work, written in simple, direct style; and an introductory chapter indicates a date after the Arab conquest.[5] This late redaction was evidently made in Pars,[6] and is probably one of the 9th/10th-century literary products of that province.

Another branch of mantic literature concerns prophecy, "which may

Avesta (possibly largely from the *Hādōxt Nask*) on the theme of death, with MP. paraphrases and developments. See West *GIP* ii 89, Darmesteter *Ét. ir.* ii 75-6. The Avestan citations have been further studied by Duchesne-Guillemin, *JA* 1936, avril-juin, 241-55. The text of the late Phl. version was published by Dhabhar *Essays on Iranian Subjects* (Bombay, 1955) 42-62. The complete text was edited, with transl. and notes, by K.M. Jamasp-Asa for a doctoral thesis in Bombay in 1966.

[1] See H. M. and N. K. Chadwick *The Growth of Literature* (Cambridge, 1932-1940) III 848 ff.

[2] See West *GIP* ii 108; the edition has since appeared of J. Jamasp-Asa *Arda Viraf Nāmeh* (Bombay, 1902). I 1-17 is transcribed and translated by Bailey *Zor. Problems* 151-53.

[3] It has been maintained that the AWN. influenced the Islamic tradition of the *miʿrāj*. It has also been endlessly compared with the *Divine Comedy*. The discovery of an Islamic source for Dante's inspiration (see G. Levi Della Vida *al-Andalus* XIV 2 (1949), 377-407) increases the possibility of a link between the two.

[4] See C. Bartholomae *Alt-iranisches Wörterbuch*, 1454; the traditional reading of the name is *Wirāf*, but against Menasce's argument in support of this (*JA* 1949, 3-7) see Henning *Zoroaster* (Oxford, 1951), 51 n. 3.

[5] According to this, Wirāz is persuaded to enter his trance in order to establish the efficacy of various ceremonies (*yazišn, drōn, āfrīnagān* etc.). This suggests a date when Zoroastrianism was under attack in such respects. A late date is confirmed by a suggestion of confusion between Wirāz and Wehšābuhr, high-priest of Xosrau I.—On what seems to be a citation in the text from *Aog.* 80 see Darmesteter *Ét. iran.* II 75 f.

[6] Wirāz enters his trance at the Farnbag fire.

relate to the present or past, as well as to the future". [1] There are a number of Middle Persian texts which embody an ancient prophecy concerning the Four Ages of the World, culminating in an Iron Age of misery and depravity before the coming of a Saviour and the restoration of the good.[2] In the Zoroastrian tradition this prophecy came to be connected with the divinity Wahman, whose link with wisdom and inspiration is emphasized in the Middle Persian texts.[3] In the mantic literature, Zoroaster himself is represented as a priest-seer, who received from Ōhrmazd revealed wisdom, through a draught of the water of all-knowledge.[4] The other seer of the religious tradition is Jāmāsp, Zoroaster's first convert, to whom he was said to have imparted the gift of divination.[5]

This Avestan prophetic tradition, which found embodiment evidently in the lost *Wahman Yašt*, and in part of the *Sūdgar Nask*,[6] exerted a strong influence on Greek and Graeco-Egyptian apocalyptic writings from at least the 2nd century B.C.[7] In Iran itself the tradition clearly remained a living one, and as the generations passed the prophecies were developed and adapted, so that by the post-Sasanian period the Iron Age was identified with the harsh era of Arab domination.

One of the surviving Middle Persian versions of the prophecy is found in the *Zand i Wahman Yašt*.[8] This work appears to be a selection from the Zand of this lost Yašt, part translation, part commentary, giving a fairly continuous text. It opens with a summary of the prophecy as recorded in the *Sūdgar Nask*, with the Four Ages of the World; and continues with an extended version with Seven Ages. It is possible that the latter was evolved under Babylonian influences, and that the *Sūdgar* version is the more purely Iranian.[9] In both the prophecy is the inter-

[1] Chadwick op. cit. I 473; see also ibid. III 844.

[2] Similar prophecies are to be found in other oral literatures, notably in Indian, Irish and Norse; see Chadwick op. cit. II 590-1; Reitzenstein in *Studien zum antiken Synkretismus* 52 ff.

[3] For Pahlavi passages see G. Widengren *The Great Vohu Manah and the Apostle of God* (Uppsala, 1945) 46-47, 49, 69.

[4] *Zand i Wahman Yašt* III 6-7; on this passage see Reitzenstein op. cit. 45. In a number of mantic traditions, scattered over the world, wisdom is attained by drinking water from a holy source (see Chadwick op. cit. I 649-50). On water as the "womb of Truth" in Indo-Iranian mythology see H. Lüders *Varuṇa* I (Göttingen, 1951) 25 ff., I. Gershevitch *The Avestan Hymn to Mithra* (Cambridge, 1959), 7.—On Zoroaster as "vaticinans puer" see Benveniste *RHR* 1932, 378.

[5] On Jāmāsp as seer see Benveniste op. cit. 379-80.

[6] Dk. IX 8 (West *SBE* XXXVII, 181).

[7] See Reitzenstein op. cit. 38 ff.; H. Windisch *Verhandel. d. Koninkl. Ak. te Amsterdam* XXVIII 3 (1929); F. Cumont *RHR* 1931, 29 ff.; Benveniste *RHR* 1932, 337 ff.

[8] Ed. by K. A. Nosherwan *The Text of the Pahlavi Zand-i-Vohūman Yašt* (with Gujarati transl.) (Bombay, 1903); and by B. T. Anklesaria *Zand-i Vohūman Yasn and Two Pahlavi Fragments* (with English transl.). The printed copies of the latter edition, ready in 1919, were mostly destroyed by fire in 1945, but the edition was published in 1957 by Mrs B. T. Anklesaria, with a foreword by J. M. Unvala. Sadeq Hedayat, who studied with B. T. Anklesaria, published a Persian transl. with notes in Tehran in 1944.

[9] See Cumont *RHR* 1931, pp. 51, 93.

pretation, given by Ōhrmazd himself, of a dream dreamt by Zoroaster while he possessed the wisdom of all-knowledge. The longest section of the *Zand ī Wahman Yašt* is devoted to the Age of Iron, told with bitter feeling; this account is evidently partly traditional, and partly a lament for contemporary wrongs.[1] The text ends with a prophecy of the coming of Wahrām ī Warčāwand, God of Victory, to restore Iran and the Good Religion, and to usher in the last millenium.

The prophecy of an age of misery and wickedness, to be followed by the apocalypse, is found also in the *Jāmāsp Nāmag*,[2] where it is foretold to King Wištāsp by Jāmāsp the seer.[3] This text, fragmentary and badly-preserved, is in verse,[4] and thus in form belongs to an older tradition than the prose exegesis of the *Zand ī Wahman Yašt*. In content also it differs in details from this work.[5] There is no reason to doubt that the Iranian prophetic tradition was embodied, with minor variations, in a number of works, of which these two chance to survive. Its imprint is to be found also in the religious compilations.[6]

The *Jāmāsp Nāmag* came to be incorporated in a longer prose work, the *Ayādgār ī Jāmāspīg*,[7] of which it forms the 16th chapter. Apart from the verse *Jāmāsp Nāmag*, and one other Pahlavi fragment, the *Ayādgār* survives only in Pazand and Persian.

The coming of Wahrām ī Warčāwand is celebrated separately in a short poem, evidently of post-Sasanian date.[8] It has been suggested that prophecies concerning the God of Victory became blended in the late Sasanian period with tales of the heroic Wahrām Čōbīn, to the embellishment of the legend of the god.[9]

[1] On the names of peoples in IV 58, VI 3,6 (A.'s edition) see BAILEY *BSOS* VI 4 (1932), 945 ff., XI 1 (1943), 1-2; *Asiatica, Festschrift F. Weller* (Leipzig, 1954), 13-14.

[2] Ed. by MODI in *Jāmāspi, Pahlavi, Pazand and Persian Texts* (Bombay, 1903) and in part by WEST in *Avesta, Pahlavi and Ancient Persian Studies in honour . . . of P. B. Sanjana* (Leipzig, 1904), 97-116; transcribed and translated by BAILEY *BSOS* VI (1930-31), 55-85 and 581-600, and by BENVENISTE *RHR* (1932), 337-80.

[3] On the part played by Wištāsp in the Graeco-Iranian apocalyptic tradition see BENVENISTE op. cit. 377-78.

[4] This important fact, obscured by the Pahlavi script, and by the ancient conventions of Middle Persian verse, was discovered by BENVENISTE.

[5] See BENVENISTE op. cit. 368 ff.

[6] Notably GBd. XXXIII-IV, ed. MESSINA (see above).

[7] Ed. MODI op. cit.; MESSINA *Libro apocalittico persiano, Ayātkār ī Žāmāspīk* (Rome, 1939).

[8] This text is preserved in a famous codex, MK, which contains a number of miscellaneous works, some with only a slender connection, or none at all, with religion. The larger part of the codex is ed. by JAMASP-ASANA *The Pahlavi Texts contained in the codex MK*, II (Bombay, 1913), in whose edition the poem occupies pp. 160-1. It has been transcribed and translated by BAILEY *Zor. Problems* 195-6, and TAVADIA *JRAS* 1955, 29-36. TAVADIA noticed that the text was a rhyming poem. A rendering of the text into Persian verse had earlier been made by M. BAHAR, see his *Dīvān* 1 (Tehran, A. H. 1335), p. 548.

[9] See K. CZEGLÉDY *Acta Orientalia Ac. Scient. Hungaricae* VIII 1 (1958), 20 ff.

Spells, which play a large part in the mantic literature of some peoples, appear only incidentally in the Pahlavi texts, and then in garbled form;[1] but spells, divination, and the interpreting of dreams are prominent in the literature deriving from Middle Persian works.[2]

5. WISDOM-LITERATURE

Middle Persian is rich in a wisdom-literature based on collections of gnomes (brief, apothegmatic utterances relating to universals). This again is a widespread category of oral literature; and the three classes of gnomes which have been recognized [3] are all represented in the Pahlavi texts. These are 1) the gnome of observation ("there is no cure for age");[4] 2) the gnome of prudence or advisability ("make a friend of that man who will be most useful to you");[5] and 3) the moral gnome ("the best protector is one's duty").[6] The last two types merge readily into precept, as one of these examples shows, and the Middle Persian name for this class of composition is in fact "precept" (*andarz*). Naturally the Zoroastrian wisdom-literature, transmitted by priests, contains a high proportion of moral gnomes; it also embodies a considerable amount of doctrine, conveyed through statement or exhortation. Several of the *andarz*-texts have a preamble in fairly elaborate style; but the *andarz* themselves are characterised by brevity and lucidity. The unit is the sentence, and there is usually no attempt at continuity, although separate *andarz* are sometimes grouped by content. Some have a poetic quality, and it may be that the older Iranian gnomic literature (as embodied, for example, in the *Bariš Nask*) was in verse. So far, however, only one verse-text has been discovered in the Pahlavi *andarz*, and this bears signs of being a post-Sasanian work.[7]

Wisdom (*xrad*) is constantly praised in the *andarz* texts; but this is not the mantic wisdom of prophecy and divination, but that of observation and reflection. Gnomes are characteristically old men's utterances, realistic, prudent, ripe with experience. Those which are not anonymous are therefore commonly attributed to sages, or to men of authority, such as kings and counsellors; and are often cast in the form of answers to questions put by some seeker after knowledge, a disciple or son. One

[1] E.g. AZ. 41, 74.

[2] Notably in the *Šāhnāme* and *Vīs u Rāmin*.

[3] See CHADWICK *Growth of Literature* 1 375.

[4] JAMASP-ASANA *Pahl. Texts* 40. 15-16.

[5] Ibid. 59. 4-5.

[6] Ibid. 39. 2-3.

[7] JAMASP-ASANA *Pahl. Texts*, 54; see HENNING *BSOAS* XIII 3 (1950), 641 ff.

of the Middle Persian collections is attributed to Jam (Yima),[1] another to Ōšnar the Wise, a Kayanian sage.[2] Most are assigned, however, to the Sasanian period. One collection is attributed to Xosrau I,[3] the others to priests or ministers. Prominent among these are Ādurbād ī Mahraspandān, high-priest of Šābuhr II;[4] his son Zardušt;[5] and Wuzurgmihr ī Bōxtagān, minister of Xosrau I.[6] The *andarz* attributed to the last-named have a preamble in unusually elaborate style, which may be of his own composing.[7] (There is no reason to suppose that by the 6th century Middle Persian was not capable of complex rhythms in the hands of a sophisticated writer.) At least one Pahlavi collection of *andarz*, attributed to Ādurfarnbag ī Farroxzādān,[8] must be post-Sasanian.

The gnomic style creates a uniformity, and it is hardly surprising that "wandering" *andarz* appear in more than one collection. The various collections differ, however, in the proportion of their components. Some are startlingly full of gnomes of advisability, others are almost wholly religious and ethical. Among the latter is the great series of *andarz* which constitutes Book *VI* of the *Dēnkard*. The first and longest set of these probably derives from the MP. translation of the *Bariš Nask*; other sets are attributed to named Sasanian sages (among them Ādurbād ī Mahraspandān). There are 5 main groups, arranged according to the opening phrase of the *andarz*; and within each group there is an attempt at arrangement by subject-matter. The orderliness of this collection is unusual, and may owe something to the compilers of the original Avestan text. Many of the *andarz*, here and in general, are trite and dull; but there are sporadic touches of imagination, and moral utterances of high order. For example, the Zoroastrian emphasis on

[1] In Dk. III.—The relative clarity of the *andarz* texts has led to their being much translated, and it is only possible to give a selection of references here.

[2] Ed. Dhabhar *Andarj-i Aōshnar-i Dānāk* (Bombay, 1913); on Ōšnar and the "Hōšang" book of Islamic tradition see Henning *ZDMG* 1956, 75-6.

[3] This, like many *andarz*-texts, is in the codex MK; ed. Jamasp-Asana *Pahl. Texts* 55 ff.; transl. (with 4 others) by J. C. Tarapore *Pahlavi Andarz Namak* (Bombay, 1933).

[4] More *andarz*-collections are attributed to Ādurbād than to anyone else. There is one in Dk. III and others in Dk. VI (see Zaehner *JRAS* 1940, 36 ff., *Zurvan* 407-8); one in the *Pahl. Riv. Dd.* LXII (Dhabhar, p. 193); and two in codex MK (Jamasp-Asana *Pahl.Texts* 58-71, 144-53). The first of these two is transl., with notes, by Fr. Müller *Sb. KAW. Wien* CXXXVI (1897), 1-25, the second by S. K. Meherji Rana (Bombay, 1930). Both are transl. by Zaehner *The Teachings of the Magi* (London, 1956), 101-16.

[5] To him is ascribed the *Pandnāmag ī Zardušt*, also called *Čīdag andarz ī pōryōtkēšān*, ed. Jamasp-Asana *Pahl. Texts* 42-50; A. Freiman *WZKM* XX (1906), 149-60, 237-80; Nyberg *Hilfsbuch des Pehlevi*, 17-30; and M. F. Kanga, with transl. and notes (Bombay, 1960); transl. Zaehner op. cit. 20-28, and H. Corbin *Poure Davoud Mem. Vol. II* 129-60 (q.v. for further references).

[6] Jamasp-Asana *Pahl. Texts* 85-101; see Christensen *Acta Orientalia* VIII (1930), 81-128 (with references also to Islamic renderings of the *andarz* of Wuzurgmihr).

[7] See Henning *ZDMG* (1956), 77.

[8] Jamasp-Asana *Pahl. Texts* 79-80.

ritual purity (with avoidance of dead matter) has often been stressed as a barren element in this great religion; but the following *andarz* sets in perspective these merely physical demands: "Keep further from doing injury and harm to any than you would from the corpses of men; for the pollution and filth which comes to the body can more easily be washed away and cleansed than that which comes to the soul" (*az āzār ud bēš ī pad kasān dūrtar pahrēz ku az nasāy ī mardōhmān; če ālūdagīh ud rīmanīh ī ō tan rasēd šustan ud pāk kardan xwāriar šayēd ku ān ī ō ruwān rasēd* DkM. 581[3-5]). Not even in the *Dk.* collection are all the *andarz* concerned with religion, however; and it is evident that a number of them are simply the surviving representatives of a popular type of oral composition, which have become associated with religious works, and have thus chanced to survive. In course of time the less religious *andarz*, with all Zoroastrian elements excised, were incorporated in the Islamic *adab* literature, and lived on in a new sophistication and elegance.[1]

Two general points have been made with regard to the *andarz*. One is that the fatalism characteristic of many stamps them as a product of the Zurvanite branch of the Zoroastrian church.[2] Fatalism is, however, typical of the *genre*. The sage, surveying realistically the human lot, sees small chance for man to be master of his own destiny. A fatalistic element is probably, therefore, part of the non-religious character of many of the *andarz*. The other point is that the constant counselling of prudence, the mean of action, marks a debt to Greece, and to Aristotelian philosophy.[3] Again, however, prudence is in general recommended in hortatory gnomes, not only in Persia. Man's best course in a precarious existence, so the sages say, is to steer carefully, avoiding those extremes likely to hasten disaster. The philosophic content of such gnomes is moreover slight. Except in specifically religious utterances, it is the results of action rather than its causes which interest the Iranian sage. It is, however, conceivable that in selecting gnomes for written record the Zoroastrian priests were influenced by knowledge of the philosophy of the mean, whose practical applications to conduct were thus illustrated in simple fashion.

With religious gnomes, exhortation readily blends with exposition of

[1] See M. Inostranzev, transl. by G. K. Nariman, *Iranian Influence on Moslem Literature* (Bombay, 1918); Zaehner *Zurvan* 408; Henning *ZDMG* (1956), 73 ff.; Minovi *Rev. de la Faculté des Lettres de l'Univ. de Téhéran* IV 2 (1957), 58 ff.; a doctoral thesis on the *andarz* literature, with special reference to this aspect, was presented in London by S. Shaked in 1964.

[2] The nature and influence of Zurvanism has been much discussed in recent years; but this problem belongs to the theological rather than to the literary field.

[3] See de Menasce *Une Encyclopédie mazdéenne* 38 ff.

doctrine, and the apothegmatic style then necessarily yields to a simple narrative one. It is thus possible to regard the *Dādistān ī Mēnōg ī Xrad*, "Judgments of the Spirit of Wisdom," [1] as an extension of the religious *andarz*, with the embodiment also of a certain amount of antiquarian learning. In some respects this is a classic example of *andarz* literature. There is a preamble; the body of the work is in the form of question and answer; and many of the answers are expressed as gnomes. On the other hand, the questioner seeks (according to the preamble) to establish the truth of Zoroastrianism; he receives instruction from the Spirit of Wisdom itself; and the text is unusually long, with a large doctrinal element. The work is, accordingly, far from typical in its general character. There are several small indications of its Sasanian date, among them a reference to the Zoroastrian inquisition,[2] which accords closely with a passage in the *Letter of Tansar*, which belongs partly to the 6th century.[3] The preamble too fits well with the age of Burzōē. No doubt these, and other, indications would suit some earlier Sasanian reigns as well; but on the assumption that the use of writing extended slowly, in the wake of the written Avesta, the *Mēnōg ī Xrad* may be assigned with some confidence to the reign of Xosrau I.[4] It is perhaps an ecclesiastical counterpart to the political treatises of this period, which also appear to owe something to the *andarz* tradition.[5]

Another branch of wisdom-literature, general through the world, is the riddle. Middle Persian has a literary example in the *Mādiyān ī Jōišt ī Fryān*,[6] in which is related the contest between Axt, a sorcerer, and the Zoroastrian Jōišt, who must answer the riddles propounded by Axt or lose his life. He resolves them all; and Axt, failing to answer his counter-riddles, dies instead. There is no internal evidence of date; but both Jōišt and Axt are mentioned in the Avesta, so that whatever the period

[1] See West *GIP* ii 107; to the works there mentioned may be added the edition of the Pahlavi text by P. Sanjana *The Dīnā ī Mainū ī Khrat* (Bombay, 1895); and of the Pahlavi, Pazand and Sanskrit texts by T. D. Anklesaria *Dānāk-u Mainyō-i Khard* (Bombay, 1913). The Pazand version is given by Antia *Pāzend Texts* 273-334. On the title see Bailey *Zor. Problems* 2 n. 3. A number of individual passages have been edited separately, notably by Nyberg *JA* 1929 i, 198 ff. and in *Hilfsbuch des Pehlevi*; and by Zaehner *Zurvan* (see index, p. 461).—The *Mēnōg ī Xrad* was apparently preserved in India, whence a copy seems to have been brought to Persia, perhaps in the 11th century. In India itself its Pazand and Sanskrit versions only have survived, together with later retranslations into Pahlavi of the Pazand text.

[2] MX. XV 22-25.

[3] Ed. M. Minovi (Tehran, 1936) p. 17.1 ff.; see Darmesteter *ZA* I 226 n. 2, and see further below.

[4] This was West's tentative opinion (see his edition, x-xi), based on such passages as MX. I 18 (a reference to Mazdak?) and the whole of XV (on kingly power).

[5] See below, p. pp. 60-61.

[6] See West *GIP* ii 108.

of the written Middle Persian redaction, the kernel of the work is likely to be old.

Riddle-texts have the element of contest. Another "contest" work (also belonging to a well-known oral category) is the *Draxt ī asūrīg* ("The Babylonian Tree").[1] This text is a Middle Persian redaction of a Parthian original,[2] and is in verse.[3] It concerns a contest over precedence between a date-palm and a goat; and is full of difficulties, due to the dialect-mixture, verse-form, unusual vocabulary and a riddling element. As well as being a contest-work, this is also incidentally a catalogue-poem, listing the qualities of tree and animal. It belongs, therefore, to wisdom-literature, being intended both to sharpen the wits and to give instruction.

6. Non-didactic Poetry

The works so far considered were evidently transmitted by priests, the scholars and teachers of their age. Non-didactic poetry was created by the minstrel, who played an important part in Sasanian society: "entertainer of king and commoner . . . present at the graveside and at the feast; eulogist, satirist, story-teller, musician; recorder of past achievements and commentator of his own times." [4] The minstrel-poetry was sung, usually (if not invariably) to an instrument; and minstrels of the first rank, such as the great Bārbad (court-minstrel of Xosrau II) were composers of both words and music, and by the beauty of their minstrelsy exerted great influence. In late Sasanian times the king's minstrel was numbered among the four chief men surrounding the throne. Poetry for entertainment was also cultivated by women and boys of rank, and poetry was used spontaneously and generally to express emotion.

It was possibly in part its close association with music which kept poetry unwritten until well after the Sasanian period; and, the music lost, it may never be possible wholly to appreciate Middle Persian versification. A key to its principles, however, has been provided in this century by the Manichean hymns.[5] In these the verse is governed by

[1] Ed. Jamasp-Asana *Pahl. Texts* 109-14 and Unvala *BSOS* II iv (1923) 637-78 (q.v., p. 638, for references on "Rangstreit"-literature).

[2] See Bartholomae *Zur Kenntniss d. mitteliranischen Mundarten* IV (1922) 23 f. The Parthian original must have been unwritten, and the Middle Persian rendering probably also remained in oral transmission until after the Arab conquest. Mixtures of dialect-forms such as the text shows can be paralleled in the borrowings of texts between related languages in known oral literatures.

[3] This was discovered by Benveniste, see *JA* 1930 ii 193 ff.; the text was the first poem to be recognized in the Pahlavi MSS. On the versification see further Henning *BSOAS* XIII 3 (1950), 641 ff. For some additional notes on the text see G. Bolognesi *RSO* XXVIII (1953), 174 ff.

[4] *JRAS* 1957, 18 (q.v., pp. 10-45, for a detailed study of Iranian minstrelsy).

[5] See Henning *Trans. Phil. Soc.*, London (1942), 51-56; Boyce *The Manichaean Hymn-Cycles in Parthian* (Oxford, 1954), 45-59.

stress, not quantity; and in each hymn the number of unstressed syllables varies, within limits, from line to line. There is a variety of metres (whose rules are not yet fully understood); but rhyme is lacking. The metrical principles deduced from these hymns apply also to the poems in the Pahlavi books,[1] from which it appears that Sasanian poetry in general was composed in this convention, which is one of high antiquity. After the Arab conquest this versification gradually yielded to a new one, based on Arabic models—rhymed and quantitative, and written down by the composer. As this slowly gained ground, the minstrel-poems, still largely unrecorded, were either refashioned, or fell into neglect. Only a few short pieces survive in the oldest Persian books,[2] and even these are influenced by the new convention of rhyme. The process was very slow, however, and minstrel-poems were still sung in the 11th century.

Only one category of Sasanian poetry, the narrative poem, survives both in its own right and as an element to be traced in the later literature. This is largely because one epic cycle, celebrating the Kayanians, was linked with religious history. Its stories appear to have been little known in Pars at the beginning of the Sasanian era, and the Persian minstrels evidently acquired them from Parthian singers, in the north-east. There they had become interwoven with tales of Parthian warriors and Saka heroes,[3] a process which probably took place unconsciously towards the end of a long period of oral transmission.[4] Of this cycle only one fragment survives in its original verse-form, namely the *Ayādgār i Zarērān* ("Memorial of Zarēr").[5] This tells of the battle for the faith between Wištāsp and the pagan Xyōns, in which his brother Zarēr perished. The fragment was evidently written down (presumably after the Arab conquest)[6] because of its religious interest; but apart from stereotyped allusions to the Mazdayasnian faith, it is entirely secular in spirit, and in style is characterised by the fixed epithets, hyperboles and repetitions of oral epic. It has clearly lost in being written down, and has suffered

[1] See HENNING *BSOAS* XIII i (1950), 641-8.

[2] See U. M. DAUDPOTA in *J. J. Modi Mem. Vol.* (Bombay, 1930), 341-51; HENNING in *Handbuch* I, IV i 87 n. 1.

[3] See NÖLDEKE *Das iranische Nationalepos*, IIte Auflage (Leipzig, 1920), 7-9; J. MARKWART *Caucasica* VIII (1931), 78-113.

[4] See *Serta Cantabrigiensa*, F. Steiner Verlag (Mainz, 1954), 49-51; *BSOAS* XVII 3 (1955), 473-4.

[5] Ed. JAMASP-ASANA *Pahl. Texts*, 1-16; transcribed and translated by A. PAGLIARO *Il testo pahlavico Ayātkār-i-Zarērān* (Rome, 1925).

[6] As NÖLDEKE has pointed out (op. cit., 6) the war against the Xyōns, which in Ṭabari and the *Šāhnāme* is long-drawn-out, is foreshortened in the *Ayādgār* to a single episode. This abbreviation probably took place in oral transmission, continued for centuries after the compilation of the *Book of Kings*.

corruptions through careless copying; but in it can be heard the authentic ring of the old poetry. Similarities in style show how much Firdausi owed to the old epic tradition, still living, without doubt, in his day.

Another narrative poem, *Wīs u Rāmīn*, is also recast, as it happens, from a Parthian original.[1] This recounts, at length and with a wealth of warlike and romantic detail, the love of the two persons from whom it is named. The minstrel-poem was written down in Pahlavi script some time after the Arab conquest, in a version compiled by "6 wise men". The poem evidently continued in oral currency for generations afterwards; and the written version was still used for the study of Pahlavi in the 11th century. It then attracted the attention of Gurgani, who made of it a new poem.[2] A Georgian version also exists. Stylistically the minstrel-poem appears to have had much in common with the epic; but the material belongs to a later age, probably the first century of the Christian era.

7. HISTORICAL WRITING

Middle Persian works are necessarily largely traditional. An oral literature is static compared with a written one, the scope for innovation being small when each generation has to memorise as well as to create. As the use of writing spread, however, the Sasanians embarked on new ventures, notably in the field of history. Traditional learning furnished many materials for writing history. There existed evidently genealogies, brief chronicles, legends about the origin of different Iranian peoples, catalogues of battles and great disasters, lists of place-names and river-names (with speculation about their origin and local events attaching to them), traditions concerning festivals and customs—in short, a great mass of antiquarian learning, some of which is preserved in the surviving Zoroastrian books. In the prophetic works, moreover, was embodied already a stylised history of the world. For generations, evidently, the Iranians had sought to impose patterns upon the confusion of events and the multiplicity of world-phenomena. With the development of writing they obtained the tool necessary for a more elaborate synthesis. The result was the composition, during the late Sasanian period, of the famous *Xwadāy Nāmag* "Book of Kings". This great chronicle survives mainly in

[1] See V. MINORSKY *BSOAS* XI (1946), 741-64, XII (1947), 20-5, XVI (1954), 91-2; HENNING *Asia Major* n.s. II (1952), 178 n. 2.

[2] Ed. MINOVI, Tehran, 1935. The above information comes from Gurgani's preface to his poem, MINOVI's ed., 26-7; see further *JRAS* (1957), 36-7.

Arabic derivatives, and, less directly, in the *Šāhnāme*.[1] It is impossible from these to judge it stylistically, but together they probably give an excellent idea of its content. Naturally in these Muslim redactions the Zoroastrian element is reduced to a minimum; but it can hardly be doubted that the original was the work of priests.[2] In it the reigning dynasty is glorified, and the history of Iran set out through the succession of her kings; but dynasties and events are shaped on a Zoroastrian pattern. The focal point is the life of the prophet. To honour the first champion of the faith, Wištāspa, his dynasty, the Kayanian, had been linked by descent to that of the Pišdadian, one artificially composed of gods, who were represented as culture-heroes and early kings (the linking of these "dynasties" was pre-Sasanian, and provided the framework for the Avestan interpretation of world-history). Now the fame of the Kayanians was used in turn to enhance that of the house of Sasan, their supposed descendants. The truer forerunners (geographically) of the Sasanians, the Achaemenians, exist in the chronicle only to provide, with the first and last Darius, an artificial link between these two dynasties.[3] The chronological framework also is Zoroastrian; and it was the exigencies of the Zoroastrian "world-year" which obliged the compilers to reduce by almost half the epoch of the Arsacids,[4] of whom in any case they had but scanty knowledge (based on confusing king-lists and brief oral chronicles).[5] Evidently as a historian, no less than as a scientist, the priestly scholar was sometimes trammelled by dogma.

The Arsacids play nevertheless a vigorous, if unacknowledged, part in the chronicle; for the priests, to enrich the bare sequence of royal successions, evidently drew for the early period on the Kayanian minstrel

[1] Firdausi's *Šāhnāme* (and also Thaʿalibi's *Ghurar aḫbār mulūk al-furs*) derives from a work which seems to have been no more than based on the chronicle (see NÖLDEKE, op. cit., 17 ff.). For the older preface to the *Šāhnāme* (with references to some of the literature since NÖLDEKE) see MINORSKY in *Studi Orientalistici in onore di G. Levi della Vida* (Rome, 1956), 159-79.

[2] Through the *Xwadāy Nāmag* a Persian national tradition was created; but to call it the *representative* of such a tradition is misleading, although clearly there is a valid distinction to be drawn between it, a composite work fashioned partly for secular reasons, and the purely ecclesiastic tradition of the Avesta and Zand. See particularly CHRISTENSEN in *Les Kayanides* and *Les gestes des rois dans les traditions de l'Iran antique, Conférences Ratanbai Katrak* (Paris, 1936).

[3] Artaxerxes Longomanus can hardly be said to figure in the epic, since his individuality is submerged in that of Wahman, grandson of Wištāspa. Knowledge of him appears to have been derived from a Syriac source (see NÖLDEKE op. cit., 13). It is not to be supposed, however, that there was any deliberate suppression of Achaemenian material by the priests. Probably no chronicles or king-lists survived from that period, to which to attach such traditions as were still extant. Had organised information existed, the priestly compilers would undoubtedly have felt obliged to accommodate it somehow in their scheme of history. Their conscientiousness in this respect is shown by their inclusion, however summary, of the Arsacid dynasty.

[4] See H. LEWY *JAOS* LXIV (1944), 197-214; TAQIZADEH *JRAS* (1947), 33-40.

[5] See H. LEWY, op. cit.

epic.[1] They had, however, no criteria of criticism by which to disentangle the stories in these minstrel-poems; and so the Saka Rustam and forgotten Arsacid princes—Frahād, Gōdarz and the rest—entered the chronicle in Kayanian company.

The compilers of the *Xwadāy Nāmag* used their epic sources well, and the fire and imagination in these make the Kayanian period the most vivid and remarkable in the chronicle. They drew also on wisdom-literature, providing each king with an enthronement-speech in the *andarz* tradition, and thus imparting, even to the era of barbarism, a moral element. The strain of resignation already noted in the *andarz* fuses readily with the epic feeling for the evanescence of worldly glory; and there may also be an element of Zurvanite fatalism in the compound.[2] Doubtless in the *Xwadāy Nāmag* itself the certainties of the hereafter were stressed as a corollary to earthly vicissitudes; but in the Muslim redactions such religious consolations are little emphasized.

The compilers further used written foreign sources where such were available, notably a Syriac version of the *Alexander-Romance*.[3] The account which this gave of Alexander was at odds with Zoroastrian convictions, but it was nevertheless incorporated, and the discrepancies allowed to stand. Heirs to an age-old oral tradition, with its tendency to conserve rather than to question, the authors of the chronicle had neither the tools nor the training for a critical examination of sources. They aimed, not at testing and rejecting, but at giving coherence to a mass of material connected with a chosen sequence of events. Everything which seemed relevant was included. Their intellectual achievement lies in the assembling of material; in the order and clarity they imposed on heterogeneous—and often basically unrelated—matter; and (for the events of their own epoch) in a growing feeling for historical narrative. They not only provided the Sasanian kings with a long ancestry, but Persia with a history on the grand scale. On this foundation Muslim historiography was largely based.

In the prose work, compounded from Pahlavi materials, from which the *Šāhnāme* derives, two pre-Sasanian legends of genuinely Persian character were evidently incorporated. One is the story of Zariadres and Odatis, included apparently because of a confusion between Zaria-

[1] This appears to have taken place at about the mid-5th century, see NÖLDEKE op. cit., 5; on the use of the epic material see further the references given above, p. 56, n. 4.

[2] See H. RINGGREN *Fatalism in Persian Epics* (Uppsala, 1952). There is at least one explicitly Zurvanite passage remaining in the *Šāhnāme*, see I. F. BLUE in *Indo-Iranian Studies . . . in honour of . . . P. Sanjana* (London, 1925), 61-2; ZAEHNER *Zurvan* 444-46.

[3] See NÖLDEKE op. cit., 12.

dres and the Kayanian Zarēr;[1] the other a romantic account of Ardašīr I, which replaces the more factual version of the official chronicle. Fortunately the Pahlavi original of this survives, under the title *Kārnāmag ī Ardašīr* ("Book of the Deeds of Ardašīr").[2] This is a short prose work, simple in style, probably written in Pars towards the end of the Sasanian period.[3] It too was evidently the work of priests,[4] and a comparison of it with Firdausi's rendering shows how effectively Zoroastrian elements were obliterated in the Muslim redaction. The *Kārnāmag* contains some historical details; but its generally romantic character has been explained as due to contamination with legends of Cyrus the Great, still current then in Pars.[5]

The *Kārnāmag* was not the only prose work devoted to what was an episode in the chronicle. Ibn an-Nadīm lists,[6] for example, separate works on Xosrau I, Wahrām Čōbīn,[7] Xosrau II, and Rustam and Isfandiyār. These evidently also all belong to the later Sasanian period; but whether they were sources for the *Xwadāy Nāmag*, or derived from it, or were wholly independent, there is little means of knowing. The *Xwadāy Nāmag* itself brought the history of the Sasanians down to the death of Yazdegird III. After the Arab conquest a number of separate works were written, dealing with the war and local campaigns.[8]

8. Political Treatises

From the court of Xosrau I emanated two political treatises, which survive only in Arabic and Persian translations. These are the "Testament of Ardašīr" [9] and the "Letter of Tansar." [10] As their names show,

[1] See *BSOAS* XVII 3 (1955), 463 ff.

[2] This is preserved in the codex MK. It has been ed. and transl. by D. P. Sanjana (Bombay, 1896), K. A. Nosherwan (Bombay, 1896) and E. K. Antia (Bombay, 1900); and was earlier transl., with notes, by Nöldeke *Bezzenbergers Beiträge* IV (1878), 22-69; see also Fr. Müller *Sb. KAW Wien*, CXXXVI (1897), VI. Ch. I-III have been re-edited by Nyberg in his *Hilfsbuch des Pehlevi*; and the text has been published in Persian transcription, with notes (together with the *Zand ī Wahman Yašt*) by Sadeq Hedayat, Tehran 1944.

[3] See Nöldeke op. cit., 23 ff.; it seems likely, however, that it survives in a later redaction, since the language is a very late Middle Persian.

[4] *Ibid.*, 27-8.

[5] A. v. Gutschmid *ZDMG* XXXIV (1880), 585-7 = *Kleine Schriften* III 133 ff.

[6] *Fihrist*, ed. G. Flügel, 305.4 ff.; see Christensen *Les gestes des rois* 57 ff.

[7] See Christensen *Romanen om Bahrām Tchōbīn* (Copenhagen, 1907).

[8] *Fihrist*, loc. cit.

[9] Selections from this treatise survive in a number of Arabic works, and in the *Šāhnāme* (see Christensen *Les gestes des rois* 90 ff.). The longest extant version is that given by Ibn Miskawaih in his *Tajārib al-Umam*, published in facsimile in the *Gibb Mem. Series* Vol. VII, 1 (1909) pp. 99 ff., and printed by Dehkhoda *Amsal va Hikam* III, 1615 ff.

[10] This survives in Ibn Isfandiyar's 13th-century Persian translation from the Arabic of Ibn Muqaffa'. It has been ed. by Darmesteter *JA* 1894, 185-250, 502-55; by Minovi, (Tehran, 1932);

both were attributed, for greater prestige, to the first reign of the dynasty, and they evidently contain a core of matter transmitted from that period.[1] Both are whole-heartedly Machiavellian. All things are justified in the interests of authority and order. Church and throne are twins, linked in aims and activity, and subjects should submit to their benevolent yoke. Passages which justify bloodshed, or the king's caprice (exercised to prevent in his subjects too dangerous a self-assurance) make chill reading; but both works contain much of interest for Sasanian society. They resemble one another closely; but the "Letter of Tansar" has been made more palatable by the insertion of two Indian fables.[2] The Persian and Arabic translations are clearly much transformed in style, so that it is impossible to know the character of the originals. In both, however, the *andarz* tradition is in evidence.

9. Law-books

It was a Sasanian tenet that even as church and crown were joined together, so religion and the law were indissolubly linked. The judges and lawyers of Sasanian Persia were priests, and for this reason many of the surviving seals (for affixing to documents) are priestly ones. In late Sasanian times there must have existed numerous works on law, for even in the 9th century Manuščihr writes of consulting "many law-books" (*was dādistān-nāmag*).[3] Only one survives, however, and that in a single, mutilated MS. This is the *Mādayān i Hazār Dādistān* ("Book of a Thousand Judgments").[4] This lengthy work appears to have been

and by A. Iqbal in his edition of the *Ta'rīx-i Ṭa'baristān* (Tehran, 1942). On the 6th-century dating see Christensen *L'Empire des Sassanides* (Copenhagen, 1907), 111-12; Minovi, preface to his edition.

[1] See the introduction to an English translation of the *Letter of Tansar* by the present writer, *Rome Oriental Series, Literary and Historical Texts from Iran* 1, 1967.

[2] See *Asia Major* n.s. V 1 (1955), 50 ff.

[3] Dd. Purs. LVI, ed. Dhabhar *The Persian Rivāyats*, p. 184, transl. p. 188. On the Christian Persian law-books see E. Sachau *Syrische Rechtsbücher* III (Berlin, 1914).

[4] The unique MS. was at some time split into two. The first 55 folios (which were disarranged) were published in facsimile by J. J. Modi *Mādigān-i Hazār Dādistān* (Bombay, 1902). The remaining folios, numbered 74-91 (in proper order) were published in facsimile by T. D. Anklesaria (with an intro. by Modi) *The Social Code of the Parsees in Sasanian Times or the Mādigān-i-Hazār Dādistān* II (Bombay, 1912). There is a translation by S. J. Bulsara *The Laws of the Ancient Persians* (Bombay, 1937). The work has been extensively studied and commented on by Bartholomae, notably in 5 papers "Zum sasanidischen Recht" I-V in *Sb. Heidelberger AW.*, 1918-1923 (q.v., 1918, p. 3 for references to earlier papers); *Die Frau im sasanidischen Recht* (Heidelberg, 1924). Bartholomae maintained that the work defied complete and adequate translation. For other papers on this text see A. Pagliaro *RSO* XV (1935), 275-315; XXIII (1948), 52-68; N. Pigulevskaya in *Papers presented by the Soviet Delegation at the XXIII International Congress of Orientalists*, 1954 (Section Iranian, Armenian and Central Asian Studies); J. de Menasce in *Indo-Iranica, Mélanges présentés à G. Morgenstierne*, (Wiesbaden, 1964), 149-54, *Dr. J. M. Unvala Memorial Volume* (Bombay, 1964), 6-11 and *Feux et fondations pieuses dans le droit sassanide* (Paris, 1964);

compiled by one Farroxmard ī Wahrām, possibly in the reign of Xosrau II, the last Sasanian sovereign named in it. It is wholly Sasanian in character, and in it are cited other law-books and many individual commentators (including authorities quoted in the Zand).[1] As its title implies, the work embodies case-history (actual or hypothetical) rather than a systematic legal code. The judgments given are in the main concerned with civil laws, affecting marriage, inheritance, property, rents, trade etc., which could still be observed by the Zoroastrian community under Islam. The technical nature of its contents, the state of the MS., and the usual careless copying make the work very difficult to interpret.

A specimen of a marriage-contract (*paymān ī zan griftan*), dated A. Y. 627 (=1278 A.C.), is preserved in the codex MK.[2]

10. Short didactic Prose-works

A number of short miscellaneous treatises survive, mostly in the codex MK. Some are traditional, others deal with contemporary matters. One, a representative of the old oral category of place-name catalogues (cf. GBd. 80[1], *ayādgārīhā ī šahrīhā*), is the *Šahristānīhā ī Ērān*,[3] in which are enumerated the chief cities of Iran and the legends attaching to them. This treatise was probably first written down in the 9th century, after the time of the Caliph al-Mansur; but it contains good old traditions, with the usual mingling of predominantly Kayanian and Sasanian elements. The work reflects the interpretation of history given in the *Xwadāy Nāmag*, but with the small modifications of its longer oral transmission.[4]

A work of somewhat similar character, the short *Abdīh ud sahīgīh ī Sagistān* ("Wonders and remarkable features of Seistan)"[5] recounts the

Boyce, *BSOAS* XXXI i and ii (1968). An edition of the whole text is in preparation by A. Perikhanian in Leningrad.

[1] See Darmesteter in the intro. to Anklesaria's edition, pp. 10-11. Darmesteter and West both saw in a certain Juwānjam, cited several times, the 9th-century father of Manuščihr and Zādspram; but nothing else appears to bear out such a late dating for the work.

[2] Jamasp-Asana *Pahl. Texts* 141-3, transl. ibid. 47-9; see Tavadia *Die m.-p. Sprache u. Lit.*, 108-09. Transcribed with Russian translation and notes by A. Perikhanian in *Sovetskaja Etnografija*, 1960, no. 5, 67-75; see further A. Perikhanian and D. N. Mackenzie in the *K. R. Cama Oriental Institute Golden Jubilee Mem. Volume* (Bombay, in the press).

[3] Jamasp-Asana *Pahl. Texts* 18-24; text, transl. and commentary by Markwart pub. by Messina *A Catalogue of the Provincial Capitals of Ērānshahr* (Rome, 1931), q.v., p. 5, for other publications. On §§ 2-5 see further S. Kiya in *Majalle-yi Dāniškade-yi Adabiyyāt, Tehran*, II 3 (1334/1955), 47-9.

[4] See Markwart, op. cit., 6.

[5] Jamasp-Asana *Pahl. Texts* 25-6; transl. by Modi (with *Ayādgār ī Zarērān* and *Šahristānīhā ī Ērān*), Bombay, 1899. West's transcription with translation was published posthumously by E. W. Jackson in *JAOS* 36, 1916, 115-21.

natural features and traditions which made Seistan pre-eminent. Among these is claimed the oral preservation of the Avesta after Alexander's conquest. The text is corrupt, and bears no indication of date; but it has the distinction of being the only Pahlavi text composed in a province which demonstrably is not Pars.

Another catalogue-work is the *Māh ī Frawardīn rōz ī Hordad*,[1] in which are enumerated the great events which have taken place, or will take place, on the 6th day of the 1st month, from the creation of Gayōmard to the resurrection. This text appears to have been written in the reign of Xosrau II, although it certainly embodies much older priestly speculations.

Two of the treatises are wholly Sasanian in matter. One, the *Wizārišn ī Čatrang*,[2] describes how the game of chess was sent from India to Xosrau I, as a test for Iranian wits; and how the wise Wuzurgmihr both solved it and invented as a counter-challenge that of *Nēw-Ardašīr* (*nard*). This game is interpreted as having an elaborate religious symbolism. The other treatise, *Xosrau ud Rēdag* ("Xosrau and the Page)," [3] is also set in the reign of Xosrau I, and may well have been actually written at that time. It tells how a boy of family presents himself, an orphan, to the king, describes his own lineage and training, and asks to be put to the test. The king sets him a series of questions, on what is best in food, wines, music, scents, flowers, women, horses etc. The page's answers create vividly a world of courtly luxury and the refinements of sensual delight. Nevertheless there is reason to regard this work also as of priestly redaction. In genre it belongs essentially to the wisdom-literature: there is the theme of trial by knowledge, and instruction is conveyed in every answer. There are, moreover, some overt priestly touches. The boy's mother is of priestly family; he has learned the Avesta and Zand by heart; and when asked finally if he himself greatly desires material things, he answers that his sole wish is for 1000 good deeds, such

[1] Jamasp-Asana *Pahl. Texts* 102-08; transl. by E. Blochet in *Revue archéologique* (Paris, 1895), 17-22; K. J. Jamasp-Asa in *K.R. Cama Mem. Vol.* (Bombay, 1900), 122-29.

[2] Jamasp-Asana *Pahl. Texts* 115-20 (q.v., p. 40, for an earlier publication); transcribed and transl. by C. Salemann *Bull. de l'Ac. imp. des sciences de St. Pétersbourg* (1887), 427 ff.; transl. by Tarapore *Vijārišn i Chatrang* (Bombay, 1932). On the historical background see further Marquart and De Groot *Festschrift E. Sachau* (Berlin, 1915), 257; O. Hansen in a publication presented to XIX *Congr. intern. degli Orientalisti* (Rome, 1935); general notes by A. Pagliaro *RSO* XVIII (1940), 328-40, and *Miscellanea G. Galbiati* III (Milan, 1951), 97-110. The treatise was embodied in the source used by Firdausi and Thaʿalibi.

[3] Jamasp-Asana *Pahl. Texts* 27-38; J. M. Unvala 'Der Pahlavi-Text "*Der König Husrav und sein Knabe*"' Wien (1917) [also in French and English versions]. The text appears in Thaʿalibi. M. Navabi, who studied the text with W. B. Henning, has published notes on it in the *Našriyyah-i Dāniškade-yi Adabiyyāt*, Tabriz, VII i, 97-112.

as the king has performed.—Added to the main text (which is difficult because of its abundance of rare words) is a trite little story of how the page subsequently accomplished a routine heroic feat in subduing two lions. This is evidently a later vulgarisation.

Three short texts, probably all post-Sasanian, are purely practical in content. One is a little Pazand work on the *xwēškārīh ī rēdagān* ("duties of boys"),[1] containing simple precepts for schoolboys. Another is a brief manual on letter-writing (*nāmag-nibēsišnīh*),[2] and the third contains a specimen after-dinner speech.[3] Ibn an-Nadīm lists other practical manuals on such subjects as polo and falconry.[4]

11. Glossaries

The Sasanians made, it seems, no dictionaries or grammars of their language; but there exists a glossary of Avestan words and their Middle Persian equivalents (*Frahang ī oīm-ēwag*),[5] based on the Zand, from which citations are made. In this there is an attempt at defining grammatical categories. A fragment survives of a glossary of Aramaic terms in Pahlavi, with their Middle Persian equivalents,[6] which belongs probably to the 9th or 10th century. A later work of this nature, the *Frahang ī pahlawīg*,[7] includes some archaic Iranian words and their commoner synonyms. In it the ideograms are often corruptly or carelessly written, and artificial forms also occur.

12. Prose Works of Entertainment

Among later Sasanian translations of foreign books were prose works of entertainment. One was the Hellenistic romance later known as *Wāmiq wa ʿAdhrā*,[8] said to have been dedicated in translation to Xosrau

[1] Darmesteter *JA* 1889, 355 ff.; Antia *Pazend Texts*, 73 ff.; Junker *Sb. Heidelberger AW.*, 1912, Abh. 15; Freiman *Dastur Hoshang Mem. Vol.*, 482 ff.

[2] Jamasp-Asana *Pahl. Texts* 132-40; transcribed and transl. by Zachner *BSOS* IX 1 (1937), 93-109.

[3] Jamasp-Asana *Pahl. Texts* 155-59; Tavadia *J. of the K.R. Cama Oriental Inst.* XXIX (1935), 1-99.

[4] *Fihrist* ed. Flügel, 314. 21-22, 315. 16.

[5] See West *GIP* ii, 87; also ed. by C. Salemann in *Travaux de la 3e session du congrès international des orientalistes*, St Pétersbourg 1876, II, 493-591; subsequently ed. by H. Reichelt *Der Frahang i oīm* (Wien, 1900) and in *WZKM* XIV (1900), 177-213, and XV (1901), 117-186.

[6] See Barr *BSOS* VIII (1936) 391-403.

[7] Ed. Junker *The Frahang i Pahlavīk* (Heidelberg, 1912); see further B. Geiger *WZKM* XXV (1912), 294-306; Schaeder *Iranische Beiträge* I, 223-54; E. Ebeling *Mitteil. d. Altorientalischen Ges.*, Leipzig, XIV i (1941); Junker *Das Frahang i Pahlavīk in zeichengemässer Anordnung* (Leipzig, 1955).

[8] See M. Shafi *Proceedings of the XXIIIrd International Congress of Orientalists* (Cambridge, 1954), 160-1.

I. From India came such works as the *Tūtī Nāmag*, *Sindbād Nāmag*, *Balauhar ud Būdāsaf*[1] and *Kalilag ud Dimnag*. The last-named derived from the *Pančatantra*, and according to its preface[2] (preserved in the translation of Ibn Muqaffaʿ) was rendered into Persian by Burzōē, a physician of the time of Xosrau. There were also separate short stories such as the two in the *Letter of Tansar*. The Indian tales came evidently from more than one source, some perhaps directly from Buddhist communities in the north-east,[3] others through Manichaean intermediaries.[4] They are characterised by being told avowedly for some moral purpose, or being set in an edifying framework.

Persia herself had an oral tradition of story-telling. "The professional story-teller . . . had his place at court, and the richness of his repertoire is implied by the fact that he was forbidden ever to repeat himself, unless at the king's command." [5] Probably for a long time the short story was considered unworthy of being written down; but, under the stimulus perhaps of these foreign works, collections of tales were made. Their exact nature is unknown. The most famous is the *Hazār Afsān* ("Thousand Tales"), said to be the origin of the "Thousand and One Nights", but Ibn an-Nadīm says that he saw the Persian book more than once, and found it a collection of tedious traditions only.[6] Possibly the dignity attaching to the written word led to a certain restraint in the writing of indigenous short stories during the Sasanian period.

13. The MS.-tradition

The Zoroastrian MS.-tradition is relatively late. A colophon exists belonging to a MS. copied in 1020 A.C.; but the MS. (K 43) in which it is preserved was itself written in the 16th century. The oldest extant MSS. belong to the 14th century.[7] The Indian MS.- tradition depends on the Iranian one, MSS. having been brought to India from Iran from the 13th century onwards;[8] but a few works (including the *Škand-Gumānīg Wizār*) were preserved (in Pazand version) only by the Parsis. There

[1] See D. M. Lang *BSOAS* XX (1957) 389 ff., and *The Wisdom of Balahvar, a Christian legend of the Buddha* (London, 1957).

[2] See Nöldeke *Burzōès Einleitung zu dem Buche Kalīla wa Dimna, übersetzt und erläutert* (*Schriften d. Wissenschaftlichen Gesellschaft in Strassburg*, 12), 1912.

[3] See *Asia Major* n.s. V i (1955), 53 ff.

[4] See W. Bang *Le Muséon* XLIV (1931), 1-36; Henning *BSOAS* XI (1945), 465-87.

[5] See *JRAS* (1957), 34.

[6] *Fihrist* ed. Flügel 304.19; see v. Hammer-Purgstall *JA* 1839, 171-6.

[7] On colophons, palaeography etc. see particularly Bartholomae *Die Zend Handschriften*, Unvala *Colophons*.

[8] See West *GIP* ii 80.

seems to have been a break in continuity of the Pahlavi tradition in India;[1] but from the 14th century onwards Indian copyists were again active, although a number of important works did not reach their country till the 18th and 19th centuries. A few trifling orthographic divergences characterise the Indian MSS. The standards of copying in both countries were in the main low, carelessness aggravating the difficulties of a dead language and ambiguous script.

The problems presented by both were and are considerable. The Manichaean texts provide help, in that they have preserved the Middle Persian of the early Sasanian period, in an orthography which gives a clear indication of most of the sounds. From them it appears that the orthography of the Phl. books represents in the main a pre-Sasanian stage of the language, but that syntax and vocabulary are in general that of late Middle Persian. Manichaean MP. is the language of Pars. The MP. of the Zoroastrian books is a literary *koine* merging into Persian, with many northern forms mingling with those of the south. Since Persian was known to the copyists, there was naturally an unconscious temptation for them to modernise syntax and spellings still further, especially where the older forms of words had usually been ideogrammatically represented. This unintentional modernisation was joined with some deliberate but misguided attempts at archaising, and the two processes produced bastard forms which never existed in the spoken tongue. Thus the language of the Phl. books, like so much of their contents, is a tangled web of ancient and modern, of authentic and speculative. It is preserved, moreover, in a script so ambiguous that, for instance, such different words as *xānag* and *āhōg* look exactly alike, and one stroke alone distinguishes *wistāxw* from *gētigān*. A misreading, or the faulty transposition of an ideogram by a copyist, and the sense becomes distorted. Fortunately in this century not only has the Manichaean material greatly enlarged knowledge of Middle Persian, but the discovery of more Phl. inscriptions, and of older documents written in a less cursive form of the script, has helped to resolve many of the difficulties of the MS.-tradition; but much editing and re-editing remains to be done.[2]

[1] See TAVADIA *ZDMG* 98 (1944), 303 ff.

[2] The short *Vaēθa Nask* has only recently been edited for the first time by F. M. KOTWAL (Bombay, 1966), who has shown this particular work to be a 18th-century forgery. Other unedited texts are still to be found in the libraries of Navsari and Bombay.

NOTE: This article was sent to press in 1958. Bibliographical additions to the notes have been made up to April 1967.

THE MANICHAEAN LITERATURE IN MIDDLE IRANIAN

BY

MARY BOYCE

1. INTRODUCTORY

Three factors separate the Manichaean texts from other Middle Iranian writings. One is script. The Manichaean books were all written in a variant of the Palmyrenean script, familiar to Mani at his birthplace near Babylon, which was applied by him to Middle Persian and subsequently used for other Iranian languages.[1] This script is a clear and elegant one; and with it the Iranian Manichaeans evolved an excellent scribal tradition. A second factor is that of content. Although the Manichaean MSS., like the Zoroastrian ones, contain some general matter, the proportion is in their case minute. In the main they are strictly religious; and the Manichaean religion, although preached by a prophet of Iranian blood, had Semitic and Graeco-Semitic elements, which give it in some respects a foreign character, both in doctrine and literary forms.

The third factor is that of date of discovery, and nature of the material. The Manichaean writings were first discovered in the early decades of this century, among the sand-buried ruins of monasteries in the Turfan basin, in Chinese Turkestan.[2] The MSS. were of various kinds—the bound book, the scroll and the Indian-type *poṭhi*; and were made of leather, silk or (mostly) of excellent paper, written with fine ink and often beautifully illuminated. Part of one tiny MS. survives almost undamaged (M 801 a); but otherwise all the MSS. have been reduced to fragments, probably largely through the zeal of Muslim conquerors,

[1] See HENNING *Handbuch* 1, IV 1 73, with references.

[2] Most of the material was discovered by 4 German expeditions sent out in 1902-3, 1904-5, 1905-7 and 1913-14 by the Museum für Völkerkunde, Berlin. The larger part of it is now in the Institut für Orientforschung, Berlin; and about a fourth part in the Akademie der Wissenschaften und der Literatur, Mainz. A small number of fragments discovered by Russian archaeologists is in Leningrad; and a few others were found by Japanese and Chinese expeditions. There is one small fragment in the Bibliothèque Nationale, Paris (see HENNING *BSOAS* XI 4 (1946) 713 n. 6), and some half-dozen in the British Museum. The fragments in Man. script found by the German expeditions have been catalogued in *A Catalogue of the Iranian MSS. in Manichean Script in the German Turfan Collection* (Berlin, 1960), and a bibliography is given there, pp. V-VI.

The Bundahishn ("Creation")

or

Knowledge from the Zand

Translated by

Edward William West

From *Sacred Books of the East,* Volume 5: *Pahlavi Texts Part 1*:
Oxford University Press, 1897

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avesta.org, Kasson, MN

ABBREVIATIONS

Av.	Avesta
Dad.	Dadestan-i Denig
Huz.	*Huzvarish*
MX	Menog-i Khrad
Pah.	Pahlavi
Paz.	Pazand
Pers.	Persian
Sans.	Sanskrit
Vd.	Vendidad
Vs.	Visperad
Y.	Yasna
Yt.	Yasht

FOREWORD

Translated by E. W. West, from *Sacred Books of the East,* volume 5, Oxford University Press, 1897.

Concerning this Pahlavi text, Mary Boyce has written,

> A much more important and fundamental work of compilation is the Bundahishn ("Creation"), also called Zand-agahih ("Knowledge from the Zand"), which survives in two recensions, the Great (or Iranian) Bundahishn and a shortened version, the Indian Bundahishn (deriving from a different MS. tradition). One of the two great Zoroastrian compilations, this work probably grew through different redactions, from some time after the Arab conquest down to 1178 A.C. (when a few additions were made in imperfect Middle Persian). The last important redaction belongs to about the end of the 9th century. The Bundahishn has three main themes: creation, the nature of earthly creatures, and the Kayanians (their lineage and abodes, and the vicissitudes befalling their realm of Eranshahr). The compiler does not name individual sources; but shows an encyclopaedic knowledge of the Zand, and exemplifies excellently the process whereby treatises on chosen themes were created out of the scriptures. Many passages evidently derive fairly closely from the Middle Persian translation, for an Avestan syntax underlies them and one section consists simply of the translation of the 1st chapter of the Vendidad coinciding (except in small details) with the canonical Zand. Glosses and commentaries provide part of the continuous text, and in these, foreign learning is adduced. There are also a few isolated attempts to bring the work up to date, by the identification of traditional (and even mythical) geographical names with Arabic ones. In the main, however, the absorbing interest of the Bd. lies in the antiquity of its material. Here is preserved an ancient, in part pre-Zoroastrian picture of the world, conceived as saucer-shaped, with its rim one great mountain-range, a central peak thrusting up, star-encircled, to cut off the light of the sun by night; a world girdled by two great rivers, from which all other waters flow; in which yearly the gods fight against demons to end drought and famine, and to bring protection to man. Natural phenomena are speculatively explained; the

> sprouting of the plants, for example, is ascribed to the mythical Tree of All Seeds growing in the ocean, whose seeds are mingled with water and so scattered annually over all the earth when the god Tishtar brings the rains. Not only is the matter ancient and often poetic, but the manner of presentation, although arid, is of great antiquarian interest; for after the distinctively Zoroastrian account of creation, the speculative learning and legendary history is set out in traditional oral fashion, that is to say, in schematised mnemonic lists: so many types of animals, so many kinds of liquid, so many names of mountains, so many great battles. This is the learning of ancient Iran, as it must have been evolved and transmitted by generations in the priestly schools.[1]

I have added some comments in {} and [[]], mainly to facilitate searches. Spelling of technical terms have also been normalized to conform with other texts in this series. Wherever possible I have used the spellings of F.M. Kotwal and J. Boyd, *A Guide to the Zoroastrian Religion,* Scholars Press, 1982. The original S.B.E. volumes used a system of transliteration which was misleading to the casual reader, and no longer adopted. As an example "chinwad" (bridge) (Kotwal and Boyd) was transliterated in S.B.E. as "*K*înva*d*."

-J.H. Peterson

1 Mary Boyce, "Middle Persian Literature," *Handbuch der Orientalistik, 1. Abt., IV. Band, 2. Abschn., LFG.1*, pg 40-1.

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CHAPTER I. Ohrmazd's original creation; the antagonism of the evil spirit; nature of the creatures of the world

0. In the name of the creator Ohrmazd.

1. The Zand-akas ("Zand-knowing or tradition-informed"), which is first about Ohrmazd's original creation and the antagonism of the evil spirit, and afterwards about the nature of the creatures from the original creation till the end, which is the future existence (tanu-i pasino). 2. As revealed by the religion of the Mazdayasnians, so it is declared that Ohrmazd is supreme in omniscience and goodness, and unrivaled in splendor; the region of light is the place of Ohrmazd, which they call "endless light," and the omniscience and goodness of the unrivaled Ohrmazd is what they call "revelation." 3. Revelation is the explanation of both spirits together; one is he who is independent of unlimited time, because Ohrmazd and the region, religion, and time of Ohrmazd were and are and ever will be; while Ahriman in darkness, with backward understanding and desire for destruction, was in the abyss, and it is he who will not be; and the place of that destruction, and also of that darkness, is what they call the "endlessly dark." 4. And between them was empty space, that is, what they call "air," in which is now their meeting.

5. Both are limited and unlimited spirits, for the supreme is that which they call endless light, and the abyss that which is endlessly dark, so that between them is a void, and one is not connected with the other; and, again, both spirits are limited as to their own selves. 6. And, secondly, on account of the omniscience of Ohrmazd, both things are in the creation of Ohrmazd, the finite and the infinite; for this they know is that which is in the covenant of both spirits. 7. And, again, the complete sovereignty of the creatures of Ohrmazd is in the future existence, and that also is unlimited for ever and everlasting, and the creatures of Ahriman will perish at the time when the future existence occurs, and that also is eternity.

8. Ohrmazd, through omniscience, knew that Ahriman exists, and whatever he schemes he infuses with malice and greediness till the end; and because He accomplishes the end by many means, He also produced spiritually the creatures which were necessary for those means, and they remained three thousand years in a spiritual state, so that they were unthinking and unmoving, with intangible bodies.

9. The evil spirit, on account of backward knowledge, was not aware of the existence of Ohrmazd; and, afterwards, he arose from the abyss, and came in unto the light which he saw. 10. Desirous of

destroying, and because of his malicious nature, he rushed in to destroy that light of Ohrmazd unassailed by fiends, and he saw its bravery and glory were greater than his own; so he fled back to the gloomy darkness, and formed many demons and fiends; and the creatures of the destroyer arose for violence.

11. Ohrmazd, by whom the creatures of the evil spirit were seen, creatures terrible, corrupt, and bad, also considered them not commendable (burzishnik). 12. Afterwards, the evil spirit saw the creatures of Ohrmazd; there appeared many creatures of delight (vayah), inquiring creatures, and they seemed to him commendable, and he commended the creatures and creation of Ohrmazd.

13. Then Ohrmazd, with a knowledge of which way the end of the matter would be, went to meet the evil spirit, and proposed peace to him, and spoke thus: "Evil spirit! bring assistance unto my creatures, and offer praise! so that, in reward for it, ye (you and your creatures) may become immortal and undecaying, hungerless and thirstless."

14. And the evil spirit shouted thus: "I will not depart, I will not provide assistance for thy creatures, I will not offer praise among thy creatures, and I am not of the same opinion with thee as to good things. I will destroy thy creatures for ever and everlasting; moreover, I will force all thy creatures into disaffection to thee and affection for myself." 15. And the explanation thereof is this, that the evil spirit reflected in this manner, that Ohrmazd was helpless as regarded him, therefore He proffers peace; and he did not agree, but bore on even into conflict with Him.

16. And Ohrmazd spoke thus: "You are not omniscient and almighty, O evil spirit! so that it is not possible for thee to destroy me, and it is not possible for thee to force my creatures so that they will not return to my possession."

17. Then Ohrmazd, through omniscience, knew that: If I do not grant a period of contest, then it will be possible for him to act so that he may be able to cause the seduction of my creatures to himself. As even now there are many of the intermixture of mankind who practice wrong more than right. 18. And Ohrmazd spoke to the evil spirit thus: "Appoint a period! so that the intermingling of the conflict may be for nine thousand years." For he knew that by appointing this period the evil spirit would be undone.

19. Then the evil spirit, unobservant and through ignorance, was content with that agreement; just like two men quarreling together, who propose a time thus: Let us appoint such-and-such a day for a fight.

20. Ohrmazd also knew this, through omniscience, that within

these nine thousand years, for three thousand years everything proceeds by the will of Ohrmazd, three thousand years there is an intermingling of the wills of Ohrmazd and Ahriman, and the last three thousand years the evil spirit is disabled, and they keep the adversary away from the creatures.

21. Afterwards, Ohrmazd recited the Ahunwar thus: Yatha ahu vairyo ("as a heavenly lord is to be chosen"), &c. once, and uttered the twenty-one words; He also exhibited to the evil spirit His own triumph in the end, and the impotence of the evil spirit, the annihilation of the demons, and the resurrection and undisturbed future existence of the creatures for ever and everlasting. 22. And the evil spirit, who perceived his own impotence and the annihilation of the demons, became confounded, and fell back to the gloomy darkness; even so as is declared in revelation, that, when one of its (the Ahunwar's) three parts was uttered, the evil spirit contracted his body through fear, and when two parts of it were uttered he fell upon his knees, and when all of it was uttered he became confounded and impotent as to the harm he caused the creatures of Ohrmazd, and he remained three thousand years in confusion.

23. Ohrmazd created his creatures in the confusion of Ahriman; first he produced Vohuman ("good thought"), by whom the progress of the creatures of Ohrmazd was advanced.

24. The evil spirit first created Mitokht ("falsehood"), and then Akoman ("evil thought").

25. The first of Ohrmazd's creatures of the world was the sky, and his good thought (Vohuman), by good procedure, produced the light of the world, along with which was the good religion of the Mazdayasnians; this was because the renovation (Frashegird) which happens to the creatures was known to him! 26. Afterwards arose Ardwahisht, and then Shahrewar, and then Spandarmad, and then Hordad, and then Amurdad.

27. From the dark world of Ahriman were Akoman and Andar, and then Sovar, and then Nakahed, and then Tairev and Zairik.

28. Of Ohrmazd's creatures of the world, the first was the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind.

CHAPTER 2. On the formation of the luminaries.

1. Ohrmazd produced illumination between the sky and the earth, the constellation stars and those also not of the constellations, then the moon, and afterwards the sun, as I shall relate.

2. First he produced the celestial sphere, and the constellation stars are assigned to it by him; especially these twelve whose names are Varak (the Lamb), Tora (the Bull), Do-patkar (the Two-figures or Gemini), Kalachang (the Crab), Sher (the Lion), Khushak (Virgo), Tarazhuk (the Balance), Gazdum (the Scorpion), Nimasp (the Centaur or Sagittarius), Vahik (Capricorn), Dul (the Water-pot), and Mahik (the Fish); 3. which, from their original creation, were divided into the twenty-eight subdivisions of the astronomers, of which the names are Padevar, Pesh-Parviz, Parviz, Paha, Avesar, Beshn, Rakhvad, Taraha, Avra, Nahn, Miyan, Avdem, Mashaha, Spur, Husru, Srob, Nur, Gel, Garafsha Varant, Gau, Goi, Muru, Bunda, Kahtsar, Vaht, Miyan, Kaht. 4. And all his original creations, residing in the world, are committed to them; so that when the destroyer arrives they overcome the adversary and their own persecution, and the creatures are saved from those adversities.

5. As a specimen of a warlike army, which is destined for battle, they have ordained every single constellation of those 6480 thousand small stars as assistance; and among those constellations four chieftains, appointed on the four sides, are leaders. 6. On the recommendation of those chieftains the many unnumbered stars are specially assigned to the various quarters and various places, as the united strength and appointed power of those constellations. 7. As it is said that Tishtar is the chieftain of the east, Sataves the chieftain of the west, Vanand the chieftain of the south, and Haptoring the chieftain of the north. 8. The great one which they call a Gah (period of the day), which they say is the great one of the middle of the sky, till just before the destroyer came was the midday (or south) one of the five, that is, the Rapithwin.

9. Ohrmazd performed the spiritual Yazishn ceremony with the archangels (amahraspand) in the Rapithwin Gah, and in the Yazishn he supplied every means necessary for overcoming the adversary. 10. He deliberated with the consciousness (bod) and guardian spirits (farohar) of men, and the omniscient wisdom, brought forward among men, spoke thus: "Which seems to you the more advantageous, when I shall present you to the world? that you shall contend in a bodily form with the fiend (druj), and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying, and undisturbed; or that it be always necessary to provide you protection from the destroyer?"

11. Thereupon, the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil that comes upon them, in the world, from the fiend

(druj) Ahriman, and their becoming, at last, again unpersecuted by the adversary, perfect, and immortal, in the future existence, for ever and everlasting.

CHAPTER 3. The rush of the destroyer at the creatures

1. On the rush of the destroyer at the creatures it is said, in revelation, that the evil spirit, when he saw the impotence of himself and the confederate (ham-dast) demons, owing to the righteous man, became confounded, and seemed in confusion three thousand years. 2. During that confusion the arch-fiends of the demons severally shouted thus: "Rise up, thou father of us! for we will cause a conflict in the world, the distress and injury from which will become those of Ohrmazd and the archangels."

3. Severally they twice recounted their own evil deeds, and it pleased him not; and that wicked evil spirit, through fear of the righteous man, was not able to lift up his head until the wicked Jeh came, at the completion of the three thousand years. 4. And she shouted to the evil spirit thus: "Rise up, thou father of us! for I will cause that conflict in the world wherefrom the distress and injury of Ohrmazd and the archangels will arise." 5. And she twice recounted severally her own evil deeds, and it pleased him not; and that wicked evil spirit rose not from that confusion, through fear of the righteous man.

6. And, again, the wicked Jeh shouted thus: "Rise up, thou father of us! for in that conflict I will shed thus much vexation on the righteous man and the laboring ox that, through my deeds, life will not be wanted, and I will destroy their living souls (nismo); I will vex the water, I will vex the plants, I will vex the fire of Ohrmazd, I will make the whole creation of Ohrmazd vexed." 7. And she so recounted those evil deeds a second time, that the evil spirit was delighted and started up from that confusion; and he kissed Jeh upon the head, and the pollution which they call menstruation became apparent in Jeh.

8. He shouted to Jeh thus: "What is thy wish? so that I may give it thee." And Jeh shouted to the evil spirit thus: "A man is the wish, so give it to me."

9. The form of the evil spirit was a log-like lizard's (vazak) body, and he appeared a young man of fifteen years to Jeh, and that brought the thoughts of Jeh to him.

10. Afterwards, the evil spirit, with the confederate demons, went towards the luminaries, and he saw the sky; and he led them up, fraught with malicious intentions. 11. He stood upon one-third of the inside of the sky, and he sprang, like a snake, out of the sky down to

the earth.

12. In the month Frawardin and the day Ohrmazd he rushed in at noon, and thereby the sky was as shattered and frightened by him, as a sheep by a wolf. 13. He came on to the water which was arranged below the earth, and then the middle of this earth was pierced and entered by him. 14. Afterwards, he came to the vegetation, then to the ox, then to Gayomard, and then he came to fire; so, just like a fly, he rushed out upon the whole creation; and he made the world quite as injured and dark at midday as though it were in dark night. 15. And noxious creatures were diffused by him over the earth, biting and venomous, such as the snake, scorpion, frog (kalvak), and lizard (vazak), so that not so much as the point of a needle remained free from noxious creatures. 16. And blight was diffused by him over the vegetation, and it withered away immediately. 17. And avarice, want, pain, hunger, disease, lust, and lethargy were diffused by him abroad upon the ox and Gayomard.

18. Before his coming to the ox, Ohrmazd ground up the healing fruit, which some call "binak," small in water openly before its eyes, so that its damage and discomfort from the calamity (zanishn) might be less; and when it became at the same time lean and ill, as its breath went forth and it passed away, the ox also spoke thus: "The cattle are to be created, and their work, labor, and care are to be appointed."

19. And before his coming to Gayomard, Ohrmazd brought forth a sweat upon Gayomard, so long as he might recite a prayer (vaj) of one stanza (vichast); moreover, Ohrmazd formed that sweat into the youthful body of a man of fifteen years, radiant and tall. 20. When Gayomard issued from the sweat he saw the world dark as night, and the earth as though not a needle's point remained free from noxious creatures; the celestial sphere was in revolution, and the sun and moon remained in motion: and the world's struggle, owing to the clamor of the Mazendaran demons, was with the constellations.

21. And the evil spirit thought that the creatures of Ohrmazd were all rendered useless except Gayomard; and Astwihad with a thousand demons, causers of death, were let forth by him on Gayomard. 22. But his appointed time had not come, and he (Astwihad) obtained no means of noosing (avizidano) him; as it is said that, when the opposition of the evil spirit came, the period of the life and rule of Gayomard was appointed for thirty years. 23. After the coming of the adversary he lived thirty years, and Gayomard spoke thus: "Although the destroyer has come, mankind will be all of my race; and this one thing is good, when they perform duty and good works."

24. And, afterwards, he (the evil spirit) came to fire, and he

mingled smoke and darkness with it. 25. The planets, with many demons, dashed against the celestial sphere, and they mixed the constellations; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over it. 26. And ninety days and nights the heavenly angels were contending in the world with the confederate demons of the evil spirit, and hurled them confounded to hell; and the rampart of the sky was formed so that the adversary should not be able to mingle with it.

27. Hell is in the middle of the earth; there where the evil spirit pierced the earth and rushed in upon it, as all the possessions of the world were changing into duality, and persecution, contention, and mingling of high and low became manifest.

CHAPTER 4. Goshorun, the primal ox

1. This also is said, that when the primeval ox passed away it fell to the right hand, and Gayomard afterwards, when he passed away, to the left hand. 2. Goshorun, as the soul of the primeval ox came out from the body of the ox, stood up before the ox and cried to Ohrmazd, as much as a thousand men when they sustain a cry at one time, thus: "With whom is the guardianship of the creatures left by thee, when ruin has broken into the earth and vegetation is withered, and water is troubled? Where is the man of whom it was said by thee thus: I will produce him, so that he may preach carefulness?"

3. And Ohrmazd spoke thus: "You are made ill, O Goshorun! you have the illness which the evil spirit brought on; if it were proper to produce that man in this earth at this time, the evil spirit would not have been oppressive in it."

4. Forth Goshorun walked to the star station (payak) and cried in the same manner, and forth to the moon station and cried in the same manner, and forth to the sun station, and then the guardian spirit of Zartosht was exhibited to her, and Ohrmazd said thus: "I will produce for the world him who will preach carefulness." 5. Contented became the spirit Goshorun, and assented thus: "I will nourish the creatures;" that is, she became again consenting to a worldly creation in the world.

CHAPTER 5. The planets and cosmology

1. Seven chieftains of the planets have come unto the seven chieftains of the constellations, as the planet Mercury (Tir) unto Tishtar, the planet Mars (Warharan) unto Haptoring, the planet Jupiter (Ohrmazd) unto Vanand, the planet Venus (Anahid) unto Sataves, the planet Saturn (Kevan) unto the great one of the middle of

the sky, Gochihr and the thievish (dujgun) Mushpar, provided with tails, unto the sun and moon and stars. 2. The sun has attached Mushpar to its own radiance by mutual agreement, so that he may be less able to do harm (vinas).

3. Of Mount Alburz it is declared, that around the world and Mount Terak, which is the middle of the world, the revolution of the sun is like a moat around the world; it turns back in a circuit owing to the enclosure (var) of Mount Alburz around Terak. 4. As it is said that it is the Terak of Alburz from behind which my sun and moon and stars return again. 5. For there are a hundred and eighty apertures (rojin) in the east, and a hundred and eighty in the west, through Alburz; and the sun, every day, comes in through an aperture, and goes out through an aperture; and the whole connection and motion of the moon and constellations and planets is with it: every day it always illumines (or warms) three regions (karshwar) and a half, as is evident to the eyesight. 6. And twice in every year the day and night are equal, for on the original attack, when it (the sun) went forth from its first degree (khurdak), the day and night were equal, it was the season of spring; when it arrives at the first degree of Kalachang (Cancer) the time of day is greatest, it is the beginning of summer; when it arrives at the sign (khurdak) Tarachuk (Libra) the day and night are equal, it is the beginning of autumn; when it arrives at the sign Vahik (Capricorn) the night is a maximum, it is the beginning of winter; and when it arrives at Varak (Aries) the night and day have again become equal, as when it went forth from Varak. 7. So that when it comes back to Varak, in three hundred and sixty days and the five Gatha days, it goes in and comes out through one and the same aperture; the aperture is not mentioned, for if it had been mentioned the demons would have known the secret, and been able to introduce disaster.

8. From there where the sun comes on on the longest day to where it comes on on the shortest day is the east region Sawahi; from there where it comes on on the shortest day to where it goes off on the shortest day is the direction of the south regions Fradadhafshu and Widadhafshu; from there where it goes in on the shortest day to where it goes in on the longest day is the west region Arezahi; from there where it comes in on the longest day to there where it goes in on the longest day are the north regions Wourubareshti and Wourujareshti. 9. When the sun comes on, it illumines (or warms) the regions of Sawahi, Fradadhafshu, Widadhafshu, and half of Xwaniratha; when it goes in on the dark side, it illumines the regions of Arezahi, Wourubareshti, Wourujareshti, and one half of Xwaniratha; when it is day here it is night there.

CHAPTER 6. The battle with the sky

1. On the conflict of the creations of the world with the antagonism of the evil spirit it is said in revelation, that the evil spirit, even as he rushed in and looked upon the pure bravery of the angels and his own violence, wished to rush back. 2. The spirit of the sky is himself like one of the warriors who has put on armor; he arrayed the sky against the evil spirit, and led on in the contest, until Ohrmazd had completed a rampart around, stronger than the sky and in front of the sky. 3. And his guardian spirits (farohar) of warriors and the righteous, on war horses and spear in hand, were around the sky; such-like as the hair on the head is the similitude (anguni-aitak) of those who hold the watch of the rampart. 4. And no passage was found by the evil spirit, who rushed back; and he beheld the annihilation of the demons and his own impotence, as Ohrmazd did his own final triumph, producing the renovation of universe for ever and everlasting.

CHAPTER 7. The battle with water

1. The second conflict was waged with the water, because, as the star Tishtar was in Cancer, the water which is in the subdivision they call Avrak was pouring, on the same day when the destroyer rushed in, and came again into notice for mischief (avarak) in the direction of the west. 2. For every single month is the owner of one constellation; the month Tir is the fourth month of the year, and Cancer the fourth constellation from Aries, so it is the owner of Cancer, into which Tishtar sprang, and displayed the characteristics of a producer of rain; and he brought on the water aloft by the strength of the wind. 3. Co-operators wlth Tishtar were Vohuman and the angel Hom, with the assistance of the angel Burj and the righteous guardian spirits in orderly arrangement.

4. Tishtar was converted into three forms, the form of a man and the form of a horse and the form of a bull; thirty days and nights he was distinguished in brilliance, and in each form he produced rain ten days and nights; as the astrologers say that every constellation has three forms. 5. Every single drop of that rain became as big as a bowl, and the water stood the height of a man over the whole of this earth; and the noxious creatures on the earth being all killed by the rain, went into the holes of the earth.

6. And, afterwards, the wind spirit, so that it may not be contaminated (gumikht), stirs up the wind and atmosphere as the life stirs in the body; and the water was all swept away by it, and was brought out to the borders of the earth, and the wide-formed ocean arose therefrom. 7. The noxious creatures remained dead within the

earth, and their venom and stench were mingled with the earth, and in order to carry that poison away from the earth Tishtar went down into the ocean in the form of a white horse with long hoofs.

8. And Apaosh, the demon, came meeting him in the likeness of a black horse with clumsy (kund) hoofs; a mile (parasang) away from him fled Tishtar, through the fright which drove him away. 9. And Tishtar begged for success from Ohrmazd, and Ohrmazd gave him strength and power, as it is said, that unto Tishtar was brought at once the strength of ten vigorous horses, ten vigorous camels, ten vigorous bulls, ten mountains, and ten rivers. 10. A mile away from him fled Apaosh, the demon, through fright at his strength; on account of this they speak of an arrow-shot with Tishtar's strength in the sense of a mile.

11. Afterwards, with a cloud for a jar (khumb) -- thus they call the measure which was a means of the work -- he seized upon the water and made it rain most prodigiously, in drops like bull's heads and men's heads, pouring in handfuls and pouring in armfuls, both great and small. 12. On the production of that rain the demons Aspenjargak and Apaosh contended with it, and the fire Vazisht turned its club over; and owing to the blow of the club Aspenjargak made a very grievous noise, as even now, in a conflict with the producer of rain, a groaning and raging are manifest. 13. And ten nights and days rain was produced by him in that manner, and the poison and venom of the noxious creatures which were in the earth were all mixed up in the water, and the water became quite salt, because there remained in the earth some of those germs which noxious creatures ever collect.

14. Afterwards, the wind, in the same manner as before, restrained the water, at the end of three days, on various sides of the earth; and the three great seas and twenty-three small seas arose therefrom, and two fountains (chashmak) of the sea thereby became manifest, one the Chechast lake, and one the Sovbar, whose sources are connected with the fountain of the sea. 15. And at its north side two rivers flowed out, and went one to the east and one to the west; they are the Arag river and the Veh river; as it is said thus: "Through those finger-breadth tricklings do thou pour and draw forth two such waters, O Ohrmazd!" 16. Both those rivers wind about through all the extremities of the earth, and intermingle again with the water of the wide-formed ocean. 17. As those two rivers flowed out, and from the same place of origin as theirs, eighteen navigable rivers flowed out, and after the other waters have flowed out from those navigable streams they all flow back to the Arag river and Veh river, whose fertilization (khvapardarih) of the world arises therefrom.

CHAPTER 8. On the conflict which the evil spirit waged with the earth.

1. As the evil spirit rushed in, the earth shook, and the substance of mountains was created in the earth. 2. First, Mount Alburz arose; afterwards, the other ranges of mountains (kofaniha) of the middle of the earth; for as Alburz grew forth all the mountains remained in motion, for they have all grown forth from the root of Alburz. 3. At that time they came up from the earth, like a tree which has grown up to the clouds and its root to the bottom; and their root passed on that way from one to the other, and they are arranged in mutual connection. 4. Afterwards, about that wonderful shaking out from the earth, they say that a great mountain is the knot of lands; and the passage for the waters within the mountains is the root which is below the mountains; they forsake the upper parts so that they may flow into it, just as the roots of trees pass into the earth; a counterpart (anguni-aitak) of the blood in the arteries of men, which gives strength to the whole body. 5. In numbers, apart from Alburz, all the mountains grew up out of the earth in eighteen years, from which arises the perfection of men's advantage.

CHAPTER 9. The battle with the plants

1. The conflict waged with plants was that when they became quite dry. 2. Amerodad the archangel, as the vegetation was his own, pounded the plants small, and mixed them up with the water which Tishtar seized, and Tishtar made that water rain down upon the whole earth. 3. On the whole earth plants grew up like hair upon the heads of men. 4. Ten thousand of them grew forth of one special description, for keeping away the ten thousand species of disease which the evil spirit produced for the creatures; and from those ten thousand, the 100,000 species of plants have grown forth.

5. From that same germ of plants the tree of all germs was given forth, and grew up in the wide-formed ocean, from which the germs of all species of plants ever increased. 6. And near to that tree of all germs the Gokard tree was produced, for keeping away deformed (dushpad) decrepitude; and the full perfection of the world arose therefrom.

CHAPTER 10. On the conflict waged with the primeval ox.

1. As it passed away, owing to the vegetable principle (chiharak) proceeding from every limb of the ox, fifty and five species of grain and twelve species of medicinal plants grew forth from the earth, and

their splendour and strength were the seminal energy (tokhmih) of the ox. 2. Delivered to the moon station, that seed was thoroughly purified by the light of the moon, fully prepared in every way, and produced life in a body. 3. Thence arose two oxen, one male and one female; and, afterwards, two hundred and eighty-two species of each kind became manifest upon the earth. 4. The dwelling (manist) of the birds is in the air, and the fish are in the midst of the water.

CHAPTER 11. The nature of the earth

1. On the nature of the earth it says in revelation, that there are thirty and three kinds of land. 2. On the day when Tishtar produced the rain, when its seas arose therefrom, the whole place, half taken up by water, was converted into seven portions; this portion, as much as one-half, is the middle, and six portions are around; those six portions are together as much as Khvaniras. 3. The name keshvar ("zone or region") is also applied to them, and they existed side by side (kash kash); as on the east side of this portion (Khvaniras) is the Savah region, on the west is the Arzah region; the two portions on the south side are the Fradadafsh and Vidadafsh regions, the two portions on the north side are the Vorubarsht and Vorujarsst regions, and that in the middle is Khvaniras. 4. And Khvaniras has the sea, for one part of the wide-formed ocean wound about around it; and from Vorubarsht and Vorujarsht a lofty mountain grew up; so that it is not possible for any one to go from region to region.

5. And of these seven regions every benefit was created most in Khvaniras, and the evil spirit also produced most for Khvaniras, on account of the superiority (sarih) which he saw in it. 6. For the Kayanians and heroes were created in Khvaniras; and the good religion of the Mazdayasnians was created in Khvaniras, and afterwards conveyed to the other regions; Soshyans is born in Khvaniras, who makes the evil spirit impotent, and causes the resurrection and future existence.

CHAPTER 12. The nature of the mountains

1. On the nature of mountains it says in revelation, that, at first, the mountains have grown forth in eighteen years; and Alburz ever grew till the completion of eight hundred years; two hundred years up to the star station (payak), two hundred years to the moon station, two hundred years to the sun station, and two hundred years to the endless light. 2. While the other mountains have grown out of Alburz, in number 2244 mountains, and are Hugar the lofty, Terak of Alburz, Chakad-i Daitik, and the Arezur ridge, the Ausindom mountain, Mount Aparsen which they say is the mountain of Pars, Mount Zarid

also which is Mount Manush, Mount Airach, Mount Kaf, Mount Vadges, Mount Aushdashtar, Mount Arezur-bum, Mount Royishn-homand, Mount Padashkhvargar which is the greatest in Khvarih, the mountain which they call Chino, Mount Revand, Mount Darspet the Bakyir mountain, Mount Kabed-shikaft, Mount Siyak-muimand, Mount Vafar-homand, Mount Spendyad and Kondrasp, Mount Asnavand and Kondras, Mount Sichidav, a mountain among those which are in Kangdez, of which they say that they are a comfort and delight of the good creator, the smaller hills.

3. I will mention them also a second time; Alburz is around this earth and is connected with the sky. 4. The Terak of Alburz is that through which the stars, moon, and sun pass in, and through it they come back. 5. Hugar the lofty is that from which the water of Aredvivsur leaps down the height of a thousand men. 6. The Ausindom mountain is that which, being of ruby (khun-ahino), of the substance of the sky, is in the midst of the wide-formed oceanj so that its water, which is from Hugar, pours down into it (the ocean). 7. Chakad-i-Daitik ("the judicial peak") is that of the middle of the world, the height of a hundred men, on which the Cinwad bridge stands; and they take account of the soul at that place. 8. The Arezur ridge [of the Alburz mountain] is a summit at the gate of hell, where they always hold the concourse of the demons. 9. This also is said, that, excepting Alburz, the Aparsen mountain is the greatest; the Aparsen mountain they call the mountain of Pars, and its beginning is in Sagastan and its end in Khujistan. 10. Mount Manush is great; the mountain on which Manushchihar was born.

11. The remaining mountains have chiefly grown from those; as it is said that the elevation (afsarih) of the districts had arisen most around those three mountains. 12. Mount Airach is in the middle from Hamadan to Khvarizem, and has grown from Mount Aparsen. 13. Mount [Chino], which is on its east, on the frontier of Turkistan, is connected also with Aparsen. 14. Mount Kaf has grown from the same Mount Aparsen. 15. Mount Aushdashtar is in Sagastan. 16. Mount Arezhur is that which is in the direction of Arum. 17. The Padash-khvargar mountain is that which is in Taparistan and the side of Gilan. 18. The Revand mountain is in Khurasan, on which the Burzin fire was established; and its name Revand means this, that it is glorious. 19. The Vadges mountain is that which is on the frontier of the Vadgesians; that quarter is full of timber and full of trees. 20. The Bakyir mountain is that which Frasiyav of Tur used as a stronghold, and he made his residence within it; and in the days of Yim a myriad towns and cities were erected on its pleasant and prosperous territory. 21. Mount Kabed-shikaft ("very rugged") is that in Pars, out of the same Mount Aparsen. 22. Mount Siyak-homand ("being black") and

Mount Vafar-homand ("having snow"), as far as their Kavul borders, have grown out of it (Aparsen) towards the direction of Chino. 23. The Spendyad mountain is in the circuit (var) of Revand. 24. The Kondrasp mountain, on the summit of which is Lake Sovbar, is in the district (or by the town) of Tus. 25. The Kondras mountain is in Airan-vej. 26. The Asnavand 7 mountain is in Ataro-patakan. 27. The Royishn-homand ("having growth") mountain is that on which vegetation has grown.

28. Whatever mountains are those which are in every place of the various districts and various countries, and cause the tillage and prosperity therein, are many in name and many in number, and have grown from these same mountains. 29. As Mount Ganavad, Mount Asparog, Mount Pahargar, Mount Dimavand, Mount Ravak, Mount Zarin, Mount Gesbakht, Mount Davad, Mount Mijin, and Mount Marak, which have all grown from Mount Aparsen, of which the other mountains are enumerated. 30. For the Davad mountain has grown into Khujistan likewise from the Aparsen mountain. 31. The Dimavand mountain is that in which Bevarasp is bound. 32. From the same Padashkh-vargar mountain unto Mount Kumish, which they call Mount Madofryad ("Come-to-help") -- that in which Vistasp routed Arjasp -- is Mount Miyan-i-dast ("mid-plain"), and was broken off from that mountain there. 33. They say, in the war of the religion, when there was confusion among the Iranians it broke off from that mountain, and slid down into the middle of the plain; the Iranians were saved by it, and it was called "Come-to-help" by them. 34. The Ganavad mountain is likewise there, on the Ridge of Vishtasp (pusht-i Vishtaspan) at the abode of the Burzin-Mitro fire, nine leagues (parasang) to the west. 35. Ravak Bishan is in Zravakad; this place, some say, is Zravad, some call it Bishan, some Kalak; from this the road of two sides of the mountain is down the middle of a fortress; for this reason, that is, because it is there formed, they call Kalak a fortress; this place they also call within the land of Sarak. 36. Mount Asparog is established from the country of Lake Chechast unto Pars. 37. Pahargar ("the Pahar range") is in Khurasan. 38. Mount Marak is in Laran. 39. Mount Zarin is in Turkistan. 40. Mount Bakht-tan is in Spahan.

41. The rest, apart from this enumeration, which they reckon as fostering hills of the country in the religion of the Mazdayasnians, are the small hills, those which have grown piecemeal in places.

CHAPTER 13. The nature of the seas

1. On the nature of seas it says in revelation, that the wide-formed ocean keeps one-third of this earth on the south side of the border of

Alburz, and so wide-formed is the ocean that the water of a thousand lakes is held by it, such as the source Aredvivsur, which some say is the fountain lake. 2. Every particular lake is of a particular kind, some are great, and some are small; some are so large that a man with a horse might compass them around in forty days, which is 1700 leagues (parasang) in extent.

3. Through the warmth and clearness of the water, purifying more than other waters, everything continually flows from the source Aredvivsur. 4. At the south of Mount Alburz a hundred thousand golden channels are there formed, and that water goes with warmth and clearness, tkrough the channels, on to Hugar the lofty; on the summit of that mountain is a lake; into that lake it flows, becomes quite purified, and comes back through a different golden channel. 5. At the height of a thousand men an open golden branch from that channel is. connected with Mount Ausindom amid the wide-formed ocean; from there one portion flows forth to the ocean for the purification of the sea, and one portion drizzles in moisture upon the whole of this earth, and all the creations of Ohrmazd acquire health from it, and it dispels the dryness of the atmosphere.

6. Of the salt seas three are principal, and twenty-three are small. 7. Of the three which are principal, one is the Putik, one the Kamrud, and one the Shahi-bun. 8. Of all three the Putik is the largest, in which is a flow and ebb, on the same side as the wide-formed ocean, and it is joined to the wide-formed ocean. 9. Amid this wide-formed ocean, on the Putik side, it has a sea which they call the Gulf (var) of Sataves. 10. Thick and salt the stench wishes to go from the sea Putik to the wide-formed ocean with a mighty high wind therefrom, the Gulf of Sataves drives away whatever is stench, and whatever is pure and clean goes into the wide-formed ocean and the source Aredvivsur; and that flows back a second time to Putik. 11. The control of this sea (the Putik) is connected with the moon and wind; it comes again and goes down, in increase and decrease, because of her revolving. 12. The control also of the Gulf of Sataves is attached to the constellation Sataves; in whose protection are the seas of the southern quarter, just as those on the northern side are in the protection of Haptoring. 13. Concerning the flow and ebb it is said, that everywhere from the presence of the moon two winds continually blow, whose abode is in the Gulf of Sataves, one they call the down-draught, and one the up-draught; when the up-draught blows it is the flow, and when the down-draught blows it is the ebb. 14. In the other seas there is nothing of the nature of a revolution of the moon therein, and there are no flow and ebb. 15. The sea of Kamrud is that which they pass by, in the north, in Taparistan; that of Shahi-bun is in Arum.

16. Of the small seas that which was most wholesome was the sea Kyansih, such as is in Sagastan; at first, noxious creatures, snakes, and lizards (vazagh) were not in it, and the water was sweeter than in any of the other seas; later (dadigar) it became salt; at the closest, on account of the stench, it is not possible to go so near as one league, so very great are the stench and saltness through the violence of the hot wind. 17. When the renovation of the universe occurs it will again become sweet.

CHAPTER 14. The nature of the animals

1. On the nature of the five classes of animals (gospend) it says in revelation, that, when the primeval ox passed away, there where the marrow came out grain grew up of fifty and five species, and twelve species of medicinal plants grew; as it says, that out of the marrow is every separate creature, every single thing whose lodgment is in the marrow. 2. From the horns arose peas (mijuk), from the nose the leek, from the blood the grapevine from which they make wine -- on this account wine abounds with blood -- from the lungs the rue-like herbs, from the middle of the heart thyme for keeping away stench, and every one of the others as revealed in the Avesta.

3. The seed of the ox was carried up to the moon station; there it was thoroughly purified, and produced the manifold species of animals. 4. First, two oxen, one male and one female, and, afterwards, one pair of every single species was let go into the earth, and was discernible in Eranvej for a Hasar ("mile"), which is like a Parasang ("league"); as it says, that, on account of the value of the ox, it was created twice, one time as an ox, and one time as the manifold species of animals. 5. A thousand days and nights they were without eating, and first water and afterwards herbage (aurvar) were devoured by them.

6. And, afterwards, the three classes (kardak) of animals were produced therefrom, as it says that first were the goat and sheep, and then the camel and swine, and then the horse and ass. 7. For, first, those suitable for grazing were created therefrom, those are now kept in the valley (lai); the second created were those of the hill summits (sar-i dez), which are wide-travelers, and habits (nihadak) are not taught to them by hand; the third created were those dwelling in the water.

8. As for the genera (khadunak), the first genus is that which has the foot cloven in two, and is suitable for grazing; of which a camel larger than a horse is small and new-born. 9. The second genus is ass-footed, of which the swift horse is the largest, and the ass the least. 10. The third genus is that of the five-dividing paw, of which the dog is

the largest, and the civet-cat the least. 11. The fourth genus is the flying, of which the griffin of three natures is the largest, and the chaffinch the least. 12. The fifth genus is that of the water, of which the Kar fish is the largest, and the Nemadu the least.

13. These five genera are apportioned out into two hundred and eighty-two species (sardak). 14. First are five species of goat, the ass-goat, the milch-goat, the mountain-goat, the fawn, and the common goat. 15. Second, five species of sheep, that with a tail, that which has no tail, the dog-sheep, the wether, and the Kurishk sheep, a sheep whose horn is great; it possesses a grandeur like unto a horse, and they use it mostly for a steed (bara), as it is said that Manuschihar kept a Kurishk as a steed. 16. Third, two species of camel, the mountain one and that suitable for grazing; for one is fit to keep in the mountain, and one in the plain; they are one-humped and two-humped. 17. Fourth, fifteen species of ox, the white, mud-colored, red, yellow, black, and dappled, the elk, the buffalo, the camel-leopard ox, the fish-chewing ox, the Fars ox, the Kajau, and other species of ox. 18. Fifth, eight species of horse, the Arab, the Persian, the mule, the ass, the wild ass (gor), the hippopotamus (asp-i avi), and other species of horse. 19. Sixth, ten species of dog, the shepherd's dog, the village-dog which is the house-protector, the blood-hound, the slender hound, the water-beaver which they call the water-dog, the fox, the ichneumon (rasu), the hedgehog which they call "thorny-back," the porcupine, and the civet-cat; of which, two species are those accustomed to burrows, one the fox and one the ichneumon; and those accustomed to jungle are such as the porcupine which has spines on its back, and the hedgehog which is similar. 20. Seventh, five species of the black hare; two are wild species, one dwelling in a burrow and one dwelling in the jungle. 21. Eighth, eight species of weasel; one the marten, one the black marten, the squirrel, the Bez ermine, the white ermine, and other species of weasel. 22. Ninth, eight species of musk animals; one is that which is recognized by its musk, one the musk animal with a bag in which is their pleasant scent, the Bish-musk which eats the Bish-herb, the black musk which is the enemy of the serpent that is numerous in rivers, and other species of musk animals. 23. Tenth, one hundred and ten species of birds; flying creatures (vey=vai) such as the griffin bird, the Karshipt, the eagle, the Kahrkas which they call the vulture, the crow, the Arda, the crane, and the tenth is the bat. 24. There are two of them which have milk in the teat and suckle their young, the griffin bird and the bat which flies in the night; as they say that the bat is created of three races (sardak), the race (ayina) of the dog, the bird, and the musk animal; for it flies like a bird, has many teeth like a dog, and is dwelling in holes like a musk-rat. 25. These hundred and ten species

of birds are distributed into eight groups (khaduinak), mostly as scattered about as when a man scatters seed, and drops the seed in his fingers to the ground, large, middling, and small. 26. Eleventh, fish were created of ten species; first, the fish Arizh, the Arzuva, the Arzuka, the Marzuka, and other Avesta names. 27. Afterwards, within each species, species within species are created, so the total is two hundred and eighty-two species.

28. Of the dog they say that out of the star station, that is, away from the direction of the constellation Haptoring, was given to him further by a stage (yojist) than to men, on account of his protection of sheep, and as associating with sheep and men; for this the dog is purposely adapted, as three more kinds of advantage are given to him than to man, he has his own boots, his own clothing, and may wander about without self-exertion. 29. The twelfth is the sharp-toothed beast of which the leader of the flock is in such great fear, for that flock of sheep is very badly maintained which has no dog.

30. Ohrmazd said when the bird Varesha was created by him, which is a bird of prey, thus: "Thou art created by me, O bird Varesha! so that my vexation may be greater than my satisfaction with thee, for thou doest the will of the evil spirit more than that of me; like the wicked man who did not become satiated with wealth, thou also dost not become satiated with the slaughter of birds; but if thou be not created by me, O bird Varesha! thou wouldst be created by him, the evil spirit, as a kite with the body of a Varpa, by which no creature would be left alive."

31. Many animals are created in all these species for this reason, that when one shall be perishing through the evil spirit, one shall remain.

CHAPTER 15. The nature of people

1. On the nature of men it says in revelation, that Gayomard, in passing away, gave forth seed; that seed was thoroughly purified by the motion of the light of the sun, and Neryosang kept charge of two portions, and Spandarmad received one portion. 2. And in forty years, with the shape of a one-stemmed Rivas-plant, and the fifteen years of its fifteen leaves, Matro [Mashye] and Matroyao [Mashyane] grew up from the earth in such a manner that their arms rested, behind on their shoulders (dosh), and one joined to the other they were connected together and both alike. 3. And the waists of both of them were brought close and so connected together that it was not clear which is the male and which the female, and which is the one whose living soul (nismo) of Ohrmazd is not away. 4. As it is said thus: Which is created before, the soul (nismo) or the body? And Ohrmazd

said that the soul is created before, and the body after, for him who was created; it is given into the body that it may produce activity, and the body is created only for activity;" hence the conclusion is this, that the soul (ruban) is created before and the body after. 5. And both of them changed from the shape of a plant into the shape of man, and the breath (nismo) went spiritually into them, which is the soul (ruban); and now, moreover, in that similitude a tree had grown up whose fruit was the ten varieties of man.

6. Ohrmazd spoke to Mashye and Mashyane thus: "You are man, you are the ancestry of the world, and you are created perfect in devotion by me; perform devotedly the duty of the law, think good thoughts, speak good words, do good deeds, and worship no demons!" 7. Both of them first thought this, that one of them should please the other, as he is a man for him; and the first deed done by them was this, when they went out they washed themselves thoroughly; and the first words spoken by them were these, that Ohrmazd created the water and earth, plants and animals, the stars, moon, and sun, and all prosperity whose origin and effect are from the manifestation of righteousness. 8. And, afterwards, antagonism rushed into their minds, and their minds were thoroughly corrupted, and they exclaimed that the evil spirit created the water and earth, plants and animals, and the other things as aforesaid. 9. That false speech was spoken through the will of the demons, and the evil spirit possessed himself of this first enjoyment from them; through that false speech they both became wicked, and their souls are in hell until the future existence.

10. And they had gone thirty days without food, covered with clothing of herbage (giyah); and after the thirty days they went forth into the wilderness, came to a white-haired goat, and milked the milk from the udder with their mouths. 11. When they had devoured the milk Mashye said to Mashyane thus: "My delight was owing to it when I had not devoured the milk, and my delight is more delightful now when it is devoured by my vile body." 12. That second false speech enhanced the power of the demons, and the taste of the food was taken away by them, so that out of a hundred parts one part remained.

13. Afterwards, in another thirty days and nights they came to a sheep, fat and white-jawed, and they slaughtered it; and fire was extracted by them out of the wood of the lote-plum and box-tree, through the guidance of the heavenly angels, since both woods were most productive of fire for them; and the fire was stimulated by their mouths; and the first fuel kindled by them was dry grass, kendar, lotos, date palm leaves, and myrtle; and they made a roast of the

sheep. 14. And they dropped three handfuls of the meat into the fire, and said: "This is the share of the fire." One piece of the rest they tossed to the sky, and said: "This is the share of the angels." A bird, the vulture, advanced and carried some of it away from before them, as a dog ate the first meat. 15. And, first, a clothing of skins covered them; afterwards, it is said, woven garments were prepared from a cloth woven in the wilderness. 16. And they dug out a pit in the earth, and iron was obtained by them and beaten out with a stone, and without a forge they beat out a cutting edge from it; and they cut wood with it, and prepared a wooden shelter from the sun (pesh-khur).

17. Owing to the gracelessness which they practiced, the demons became more oppressive, and they themselves carried on unnatural malice between themselves; they advanced one against the other, and smote and tore their hair and cheeks. 18. Then the demons shouted out of the darkness thus: "You are man; worship the demon! so that your demon of malice may repose." 19. Mashye went forth and milked a cow's milk, and poured it out towards the northern quarter; through that the demons became more powerful, and owing to them they both became so dry-backed that in fifty winters they had no desire for intercourse, and though they had had intercourse they would have had no children. 20. And on the completion of fifty years the source of desire arose, first in Mashye and then in Mashyane, for Mashye said to Mashyane thus: "When I see thy shame my desires arise." Then Mashyane spoke thus: "Brother Mashye! when I see thy great desire I am also agitated." 21. Afterwards, it became their mutual wish that the satisfaction of their desires should be accomplished, as they reflected thus: "Our duty even for those fifty years was this."

22. From them was born in nine months a pair, male and female; and owing to tenderness for offspring the mother devoured one, and the father one. 23. And, afterwards, Ohrmazd took tenderness for offspring away from them, so that one may nourish a child, and the child may remain.

24. And from them arose seven pairs, male and female, and each was a brother and sister-wife; and from every one of them, in fifty years, children were born, and they themselves died in a hundred years. 25. Of those seven pairs one was Siyamak, the name of the man, and Nasak of the woman; and from them a pair was born, whose names were Fravak of the man and Fravakain of the woman. 26. From them fifteen pairs were born, every single pair of whom became a race (sardak); and from them the constant continuance of the generations of the world arose.

27. Owing to the increase (zayishn) of the whole fifteen races, nine races proceeded on the back of the ox Sarsaok, through the wide-

formed ocean, to the other six regions (karshwar), and stayed there; and six races of men remained in Xwaniratha. 28. Of those six races the name of the man of one pair was Tazh and of the woman Tazhak, and they went to the plain of the Tazhikan (Arabs); and of one pair Hooshang was the name of the man and Guzhak of the woman, and from them arose the Airanakan (Iranians); and from one pair the Mazendarans have arisen. 29. Among the number (pavan ae mar) were those who are in the countries of Surak, those who are in the country of Aner, those who are in the countries of Tur, those who are in the country of Salm which is Arum, those who are in the country of Seni, that which is Chinistan, those who are in the country of Dai, and those who are in the country of Sind. 30. Those, indeed, throughout the seven regions are all from the lineage of Fravak, son of Siyamak, son of Mashye.

31. As there were ten varieties of man, and fifteen races from Fravak, there were twenty-five races all from the seed of Gayomard; the varieties are such as those of the earth, of the water, the breast-eared, the breast-eyed, the one-legged, those also who have wings like a bat, those of the forest, with tails, and who have hair on the body.

CHAPTER 16. The nature of procreation

1. On the nature of generation it says in revelation, that a woman when she comes out from menstruation, during ten days and nights, when they go near unto her, soon becomes pregnant. 2. When she is cleansed from her menstruation, and when the time for pregnancy has come, always when the seed of the man is the more powerful a son arises from it; when that of the woman is the more powerful, a daughter; when both seeds are equal, twins and triplets. 3. If the male seed comes the sooner, it adds to the female, and she becomes robust; if the female seed comes the sooner, it becomes blood, and the leanness of the female arises therefrom.

4. The female seed is cold and moist, and its flow is from the loins, and the color is white, red, and yellow; and the male seed is hot and dry, its flow is from the brain of the head, and the color is white and mud-colored (hashgun). 5. All the seed of the females which issues beforehand, takes a place within the womb, and the seed of the males will remain above it, and will fill the space of the womb; whatever refrains therefrom becomes blood again, enters into the veins of the females, and at the time any one is born it becomes milk and nourishes him, as all milk arises from the seed of the males, and the blood is that of the females.

6. These four things, they say, are male, and these female: the sky, metal, wind, and fire are male, and are never otherwise; the water,

earth, plants, and fish are female, and are never otherwise; the remaining creation consists of male and female.

7. As regards the fish it says that, at the time of excitement, they go forwards and come back in the water, two and two, the length of a mile (hasar), which is one-fourth of a league (parasang), in the running water; in that coming and going they then rub their bodies together, and a kind of sweat drops out betwixt them, and both become pregnant.

CHAPTER 17. The nature of fire

1. On the nature of fire it says in revelation, that fire is produced of five kinds, namely, the fire Berezi-savang, the fire which shoots up before Ohrmazd the lord; the fire Vohu-fryan, the fire which is in the bodies of men and animals; the fire Urvazisht, the fire which is in plants; the fire Vazisht, the fire which is in a cloud which stands opposed to Spenjargak in conflict; the fire Spenisht, the fire which they keep in use in the world, likewise the fire of Warharan. 2. Of those five fires one consumes both water and food, as that which is in the bodies of men; one consumes water and consumes no food, as that which is in plants, which live and grow through water; one consumes food and consumes no water, as that which they keep in use in the world, and likewise the fire of Warharan; one consumes no water and no food, as the fire Vazisht. 3. The Berezi-savang is that in the earth and mountains and other things, which Ohrmazd created, in the original creation, like three breathing souls (nismo); through the watchfulness and protection due to them the world ever develops (vakhshed).

4. And in the reign of Tahmurasp, when men continually passed, on the back of the ox Sarsaok, from Xwaniratha to the other regions, one night amid the sea the wind rushed upon the fireplace -- the fireplace in which the fire was, such as was provided in three places on the back of the ox -- which the wind dropped with the fire into the sea; and all those three fires, like three breathing souls, continually shot up in the place and position of the fire on the back of the ox, so that it becomes quite light, and the men pass again through the sea. 5. And in the reign of Yim [Jamshed] every duty was performed more fully through the assistance of all those three fires; and the fire Adar Farnbag was established by him at the appointed place (Dadgah) on the Gadman-homand ("glorious") mountain in Khvarizem, which Yim [Jamshed] constructed for them; and the glory of Yim [Jamshed] saves the fire Adar Farnbag from the hand of Dahak [Zohak]. 6. In the reign of King Vishtasp, upon revelation from the religion, it was established, out of Khvarizem, at the Roshan ("shining") mountain in

Kavulistan, the country of Kabul (Kabul), just as it remains there even now.

7. The fire Adar Gushnasp, until the reign of Kay Khosraw, continually afforded the world protection in the manner aforesaid; and when Kay Khosraw was extirpating the idol-temples of Lake Chechast it settled upon the mane of his horse, and drove away the darkness and gloom, and made it quite light, so that they might extirpate the idol-temples; in the same locality the fire Adar Gushnasp was established at the appointed place on the Asnavand mountain.

8. The fire Adar Burzin Mihr, until the reign of King Vishtasp, ever assisted, in like manner, in the world, and continually afforded protection; and when the glorified Zartosht was introduced to produce confidence in the progress of the religion, King Vishtasp and his offspring were steadfast in the religion of God, and Vishtasp established this fire at the appointed place on Mount Revand, where they say the Ridge of Vishtasp (pusht-i Vishtaspan) is.

9. All those three fires are the whole body of the fire of Warharan, together with the fire of the world, and those breathing souls are lodged in them; a counterpart of the body of man when it forms in the womb of the mother. and a soul from the spirit-world settles within it, which controls the body while living; when that body dies, the body mingles with the earth, and the soul goes back to the spirit.

CHAPTER 18. The nature of trees

1. On the nature of the tree they call Gokaren it says in revelation, that it was the first day when the tree they call Gokaren grew in the deep mud within the wide-formed ocean; and it is necessary as a producer of the renovation of the universe, for they prepare its immortality therefrom. 2, The evil spirit has formed therein, among those which enter as opponents, a lizard as an opponent in that deep water, so that it may injure the Haoma. 3. And for keeping away that lizard, Ohrmazd has created there ten Kar fish which, at all times, continually circle around the Haoma, so that the head of one of those fish is continually towards the lizard. 4. And together with the lizard those fish are spiritually fed, that is, no food is necessary for them; and till the renovation of the universe they remain in contention. 5. There are places where that fish is written of as “the Ariz of the water;” as it says that the greatest of the creatures of Ohrmazd is that fish, and the greatest of those proceeding from the evil spirit is that lizard; with the jaws of their bodies, moreover, they snap in two whatever of the creatures of both spirits has entered between them, except that one fish which is the Vas of Panchasadvaran. 6. This, too, is said, that those fish are so serpent-like in that deer water, they

know the scratch (malishn) of a needle's point by which the water shall increase, or by which it is diminishing.

7. Regarding the Vas of Panchasadvaran it is declared that it moves within the wide-formed ocean, and its length is as much as what a man, while in a swift race, will walk from dawn till when the sun goes down; so much that it does not itself move the length of the whole of its great body. 8. This, too, is said, that the creatures of the waters live also specially under its guardianship.

9. The tree of many seeds has grown amid the wide-formed ocean, and in its seed are all plants; some say it is the proper-curing, some the energetic-curing, some the all-curing.

10. Between these trees of such kinds is formed the mountain with cavities, 9999 thousand myriads in number, each myriad being ten thousand. 11. Unto that mountain is given the protection of the waters, so that water streams forth from there, in the rivulet channels, to the land of the seven regions, as the source of all the sea-water in the land of the seven regions is from there.

CHAPTER 19. Regarding fabulous creatures

1. Regarding the three-legged ass they say, that it stands amid the wide-formed ocean, and its feet are three, eyes six, mouths nine, ears two, and horn one, body white, food spiritual, and it is righteous. 2. And two of its six eyes are in the position of eyes, two on the top of the head, and two in the position of the hump; with the sharpness of those six eyes it overcomes and destroys. 3. Of the nine mouths three are in the head, three in the hump, and three in the inner part of the flanks; and each mouth is about the size of a cottage, and if is itself as large as Mount Alvand. 4. Each one of the three feet, when it is placed on the ground, is as much as a flock (gird) of a thousand sheep comes under when they repose together; and each pastern is so great in its circuit that a thousand men with a thousand horses may pass inside. 5. As for the two ears it is Mazendaran which they will encompass. 6. The one horn is as it were of gold and hollow, and a thousand branch horns have grown upon it, some befitting a camel, some befitting a horse, some befitting an ox, some befitting an ass, both great and small. 7. With that horn it will vanquish and dissipate all the vile corruption due to the efforts of noxious creatures.

8. When that ass shall hold its neck in the ocean. its ears will terrify (asahmed), and all the water of the wide-formed ocean will shake with agitation, and the side of Ganavad will tremble (shivaned). 9. When it utters a cry all female water-creatures, of the creatures of Ohrmazd, will become pregnant; and all pregnant noxious water-

creatures, when they hear that cry, will cast their young. 10. When it stales in the ocean all the sea-water will become purified, which is in the seven regions of the earth -- it is even on that account when all asses which come into water stale in the water -- as it says thus: "If, O three-legged ass! you were not created for the water, all the water in the sea would have perished. from the contamination which the poison of the evil spirit has brought into its water, through the death of the creatures of Ohrmazd."

11. Tishtar seizes the water more completely from the ocean with the assistance of the three-legged ass. 12. Of ambergris also (ambar-ich) it is declared, that it is the dung of the three-legged ass; for if it has much spirit food, then also the moisture of the liquid nourishment goes through the veins pertaining to the body into the urine, and the dung is cast away.

13. Of the ox Hadhayosh, which they call Sarsaok, it says, that in the original creation men passed from region to region upon it, and in the renovation of the universe they prepare Hush (the beverage producing immortality) from it. 14. It is said, that life is in the hand of that foremost man, at the end of his years, who has constructed the most defenses around this earth, until the renovation of the universe is requisite.

15. Regarding the bird Chamrosh it says, that it is on the summit of Mount Alburz; and every three years many come from the non-Iranian districts for booty (gird), by going to bring damage (ziyan) on the Iranian districts, and to effect the devastation of the world; then the angel Burj, having come up from the low country of Lake Arag, arouses that very bird Chamrosh, and it flies upon the loftiest of all the lofty mountains, and picks up all those non-Iranian districts as a bird does corn.

16. Regarding Karshipt they say, that it knew how to speak words, and brought the religion to the enclosure which Yim [Jamshed] made, and circulated it; there they utter the Avesta in the language of birds.

17. Regarding the ox-fish they say, that it exists in all seas; when it utters a cry all fish become pregnant, and all noxious water-creatures cast their young.

18. The griffin bird, which is a bat, is noticed (kard) twice in another chapter (baba).

19. Regarding the bird Ashozusht, which is the bird Zobara-vahman and also the bird Shok, they say that it has given an Avesta with its tongue; when it speaks the demons tremble at it and take nothing away there; a nail-paring, when it is not prayed over (afsud), the demons and wizards seize, and like an arrow it shoots at and kills

that bird. 20. On this account the bird seizes and devours a nail-paring when it is prayed over, so that the demons may not control its use; when it is not prayed over it does not devour it, and the demons are able to commit an offense with it.

21. Also other beasts and birds are created all in opposition to noxious creatures, as it says, that when the birds and beasts are all in opposition to noxious creatures and wizards, &c. 22. This, too, it says, that of all precious birds the crow (valagh) is the most precious. 23. Regarding the white falcon it says, that it kills the serpent with wings. 24. The magpie (kaskinak) bird kills the locust, and is created in opposition to it. 25. The Kahrkas, dwelling in decay, which is the vulture, is created for devouring dead matter (nasai); so also are the crow (valak) and the mountain kite.

26. The mountain ox, the mountain goat, the deer, the wild ass, and other beasts devour all snakes. 27. So also, of other animals, dogs are created in opposition to the wolf species, and for securing the protection of sheep; the fox is created in opposition to the demon Khava; the ichneumon is created in opposition to the venomous snake (garzhak) and other noxious creatures in burrows; so also the great musk-animal is created in opposition to ravenous intestinal worms (kaduk-danak garzhak). 28. The hedgehog is created in opposition to the ant which carries off grain, as it says, that the hedgehog, every time that it voids urine into an ant's nest, will destroy a thousand ants; when the grain-carrier travels over the earth it produces a hollow track; when the hedgehog travels over it the track goes away from it, and it becomes level. 29. The water-beaver is created in opposition to the demon which is in the water. 30. The conclusion is this, that, of all beasts and birds and fishes, every one is created in opposition to some noxious creature.

31. Regarding the vulture (karkas) it says, that, even from his highest flight, he sees when flesh the size of a fist is on the ground; and the scent of musk is created under his wing, so that if, in devouring dead matter, the stench of the dead matter comes out from it, he puts his head back under the wing and is comfortable again. 32. Regarding the Arab horse they say, that if, in a dark night, a single hair occurs on the ground, he sees it.

33. The cock is created in opposition to demons and wizards, cooperating with the dog; as it says in revelation, that, of the creatures of the world, those which are cooperating with Srosh, in destroying the fiends, are the cock and the dog. 34. This, too, it says, that it would not have been managed if I had not created the shepherd's dog, which is the Pasush-haurva, and the house watch-dog, the Vish-haurva; for it says in revelation, that the dog is a destroyer of such a fiend as

covetousness among those which are in the nature (aitih) of man and of animals. 35. Moreover it says, that, inasmuch as it will destroy all the disobedient, when it barks it will destroy pain; and its flesh and fat are remedies for driving away decay and pain from men.

36. Ohrmazd created nothing useless whatever, for all these (kola ae) are created for advantage; when one does not understand the reason of them, it is necessary to ask the Dastur ("high-priest"), for his five dispositions (khuk) are created in this way that he may continually destroy the fiend (or deceit).

CHAPTER 20. The nature of rivers

1. On the nature of rivers it says in revelation that these two rivers flow forth from the north, part from Alburz and part from the Alburz of Ohrmazd; one towards the west, that is the Arag; and one towards the east, that is the Veh river. 2. After them eighteen rivers flowed forth from the same source, just as the remaining waters have flowed forth from them in great multitude; as they say that they flowed out so very fast, one from the other, as when a man recites one Ashem-vohu of a series (padisar). 3. All of those, with the same water, are again mingled with these rivers, that is, the Arag river and Veh river. 4. Both of them continually circulate through the two extremities of the earth, and pass into the sea; and all the regions feast owing to the discharge (zahak) of both, which, after both arrive together at the wide-formed ocean, returns to the sources whence they flowed out; as it says in revelation, that just as the light comes in through Alburz and goes out through Alburz, the water also comes out through Alburz and goes away through Alburz. 5. This, too, it says, that the spirit of the Arag begged of Ohrmazd thus: "O first omniscient creative power! from whom the Veh river begged for the welfare that thou mightiest grant, do thou then grant it in my quantity:!" 6. The spirit of the Veh river similarly begged of Ohrmazd for the Arag river; and on account of loving assistance, one towards the other, they flowed forth with equal strength, as before the coming of the destroyer they proceeded without rapids, and when the fiend shall be destroyed they will again be without rapids.

7. Of those eighteen principal rivers, distinct from the Arag river and Veh river, and the other rivers which flow out from them, I will mention the more famous: the Arag river, the Veh river, the Diglat river they call also again the Veh river, the Frat river, the Daitya river, the Dargam river, the Zondak river, the Haroi river, the Marv river, the Hetumand river, the Akhoshir river, the Navada river, the Zishmand river, the Khvejand river, the Balkh river, the Mehrva river they call the Hendva river, the Sped river, the Rad river which they

call also the Koir, the Khvarae river which they call also the Mesrgan, the Harhaz river, the Teremet river, the Khvanaidis river, the Daraja river, the Kasik river, the Shed ("shining") river Peda-meyan or Chatru-meyan river of Mokarstan.

8. I will mention them also a second time: the Arag river is that of which it is said that it comes out from Alburz in the land of Surak, in which they call it also the Ami; it passes on through the land of Spetos, which they also call Mesr, and they call it there the river Niv. 9. The Veh river passes on in the east, goes through the land of Sind, and flows to the sea in Hindustan, and they call it there the Mehra river. 10. The sources of the Frat river are from the frontier of Arum, they feed upon it in Suristan, and it flows to the Diglat river; and of this Frat it is that that they produce irrigation over the land. 11. It is declared that Manuschihar excavated the sources, and cast back the water all to one place, as it says thus: "I reverence the Frat, full of fish, which Manuschihar excavated for the benefit of his own soul, and he seized the water and gave to drink." 12. The Diglat river comes out from Salman, and flows to the sea in Khujistan. 13. The Daitya river is the river which comes out from Eranvej, and goes out through the hill-country; of all rivers the noxious creatures in it are most, as it says, that the Daitya river is full of noxious creatures. 14. The Dargam river is in Sude. 15. The Zend river passes through the mountains of Panjistan, and flows away to the Haro river. 16. The Haro river flows out from the Aparsen range. 17. The Hetumand river is in Sagastan, and its sources are from the Aparsen range; this is distinct from that which Frasiyav conducted away. 18. The river Akhoshir is in Kumish. 19. The Zishmand river, in the direction of Soghd, flows away towards the Khvejand river. 20. The Khvejand river goes on through the midst of Samarkand and Pargana, and they call it also the river Ashard. 21. The Marv river, a glorious river in the east, flows out from the Aparsen range. 22. The Balkh river comes out from the Aparsen mountain of Bamikan, and flows on to the Veh river. 23. The Sped river is in Ataro-patakan; they say that Dahak [Zohak] begged a favor here from Ahriman and the demons. 24 The Tort river, which they call also the Koir, comes out from the sea of Giklan, and flows to the sea of Vergan. 25. The Zahavayi is the river which comes out from Ataro-patakan, and flows to the sea in Pars. 26. The sources of the Khvarae river are from Spahan; it passes on through Khujistan, flows forth to the Diglat river, and in Spahan they call it the Mesrkan river. 27. The Harhaz river is in Taparistan, and its sources are from Mount Damawand. 28. The Teremet river flows away to the Veh river. 29. The Vendesesh river is in that part of Pars which they call Sagastan. 30. The Kasak river comes out through a ravine (kaf) in the province of Tus, and they call it there the Kasp river; more- over, the river,

which is there the Veh, they call the Kasak; even in Sind they call it the Kasak. 31. The Pedak-miyan, which is the river Chatru-miyan, is that which is in Kangdez. 32. The Daraja river is in Eranvej, on the bank (bar) of which was the dwelling of Pourushasp, the father of Zartosht. 33. The other innumerable waters and rivers, springs and channels are one in origin with those; so in various districts and various places they call them by various names.

34. Regarding Frasiyav they say, that a thousand springs were conducted away by him into the sea Kyansih, suitable for horses, suitable for camels, suitable for oxen, suitable for asses, both great and small; and he conducted the spring Zarinmand (or golden source), which is the Hetumand river they say, into the same sea; and he conducted the seven navigable waters of the source of the Vachaeni river into the same sea, and made men settle there.

CHAPTER 21. Regarding liquids

1. In revelation they mention seventeen species of liquid (maya), as one liquid resides in plants; second, that which is flowing from the mountains that is, the rivers; third, that which is rain-water; fourth, that of tanks and other special constructions; fifth, the semen of animals and men, sixth, the urine of animals and men; seventh, the sweat of animals and men; the eighth liquid is that in the skin of animals and men; ninth, the tears of animals and men; tenth, the blood of animals and men; eleventh, the oil in animals and men, a necessary in both worlds; twelfth, the saliva of animals and men, with which they nourish the embryo; the thirteenth is that which is under the bark of plants, as it is said that every bark has a liquid, through which a drop appears on a twig (tekh) when placed four finger-breadths before a fire; fourteenth, the milk of animals and men. 2. All these, through growth, or the body which is formed, mingle again with the rivers, for the body which is formed and the growth are both one.

3. This, too, they say, that of these three rivers, that is, the Arag river, the Marv river, and the Veh river, the spirits were dissatisfied, so that they would not flow into the world, owing to the defilement of stagnant water (armesht) which they beheld, so that they were in tribulation through it until Zartosht was exhibited to them, whom I (Ohrmazd) will create, who will pour six-fold holy-water (zor) into it and make it again wholesome; he will preach carefulness. 4. This, too, it says, that, of water whose holy-water is more and pollution less, the holy-water has come in excess, and in three years it goes back to the sources; that of which the pollution and holy-water have both become equal, arrives back in six years; that of which the pollution is more

and holy-water less, arrives back in nine years. 5. So, also, the growth of plants is connected, in this manner, strongly with the root; so, likewise, the blessings (afrin) which the righteous utter, come back, in this proportion, to themselves.

6. Regarding the river Nahvtak it says, that Frasiyav of Tur conducted it away; and when Ushedar comes it will flow again suitable for horses; so, also, will the fountains: of the sea Kyansih. 7. Kyansih is the one where the home (jinak) of the Kayanian race is.

CHAPTER 22. The nature of lakes

1. On the nature of lakes it says in revelation, that thus many fountains of waters have come into notice, which they call lakes (var); counterparts of the eyes (chashm) of men are those fountains (chashmak) of waters; such as Lake Chechast, Lake Sovbar, Lake Khvarizhem, Lake Frazdan, Lake Zarinmand, Lake Asvast, Lake Husru, Lake Sataves, Lake Urvis.

2. I will mention them also a second time: Lake Chechast is in Ataro-patakan, warm is the water and opposed to harm, so that nothing whatever is living in it, and its source is connected with the wide-formed ocean. 3. Lake Sovbar is in the upper district and country on the summit of the mountain of Tus; as it says, that the Sud-bahar ("share of benefit") is propitious and good from which abounding liberality is produced. 4. Regarding Lake Khvarizhem it says that excellent benefit is produced from it, that is, Arshishang the rich in wealth, the well-portioned with abounding pleasure. 5. Lake Frazdan is in Sagastan; they say, where a generous man, who is righteous, throws anything into it, it receives it; when not righteous, it throws it out again; its source also is connected with the wide-formed ocean. 6. Lake Zarinmand is in Hamadan. 7. Regarding Lake Asvast it is declared that the undefiled water which it contains is always constantly flowing into the sea, so bright and copious that one might say that the sun had come into it and looked at Lake Asvast, into that water which is requisite for restoring the dead in the renovation of the universe. 8. Lake Husru is within fifty leagues (parasang) of Lake Chechast. 9. Lake (or, rather, Gulf) Sataves is that already written about, between the wide-formed ocean and the Putik. 10. It is said that in Kamindan is an abyss (zafar), from which everything they throw in always comes back, and it will not receive it unless alive (janvar); when they throw a living creature into it, it carries it down; men say that a fountain from hell is in it. 11. Lake Urvis is on Hugar the lofty.

CHAPTER 23. The nature of the ape and bear

1. On the nature of the ape and the bear they say, that Yim [Jamshed], when reason (nismo) departed from him, for fear of the demons took a demoness as wife, and gave Yimak, who was his sister, to a demon as wife; and from them have originated the tailed ape and bear and other species of degeneracy.

2. This, too, they say, that in the reign of Azi Dahak [Zohak] a young woman was admitted to a demon, and a young man was admitted to a witch (pairika), and on seeing them they had intercourse; owing to that one intercourse the ... arose from them. 3. When Faridoon came to them they fled from the country of Iran, and settled upon the sea-coast; now, through the invasion of the Arabs, they are again diffused through the country of Iran.

CHAPTER 24. The chieftainship of people and animals

1. On the chieftainship of men and animals and every single thing it says in revelation, that first of the human species Gayomard was produced, brilliant and white, with eyes which looked out for the great one, him who was here the Zarathushtrotema (chief high-priest); the chieftainship of all things was from Zartosht. 2. The white ass-goat, which holds its head down, is the chief of goats, the first of those species created. 3. The black sheep which is fat and white-jawed is the chief of sheep; it was the first of those species created. 4. The camel with white-haired knees and two humps is the chief of camels. 5. First the black-haired ox with yellow knees was created; he is the chief of oxen. 6. First the dazzling white (arus) horse, with yellow ears, glossy hair, and white eyes, was produced; he is the chief of horses. 7. The white, cat-footed ass is the chief of asses. 8. First of dogs the fair (arus) dog with yellow hair was produced; he is the chief of dogs. 9. The hare was produced brown (bur); he is the chief of the wide-travelers. 10. Those beasts which have no dread whatever of the hand are evil. 11. First of birds the griffin of three natures was created, not for here (this world), for the Karshipt is the chief, which they call the falcon (chark), that which revelation says was brought to the enclosure formed by Yim [Jamshed]. 12. First of fur animals the white ermine was produced; he is the chief of fur animals; as it says that it is the white ermine which came unto the assembly of the archangels. 13. The Kar-fish, or Arizh, is the chief of the water-creatures. 14. The Daitya river is the chief of streams. 15. The Daraja river is the chief of exalted rivers, for the dwelling of the father of Zartosht was on its banks, and Zartosht was born there. 16. The hoary forest is the chief of forests. 17. Hugar the lofty, on which the water of Aredvisur flows and leaps, is the chief of summits, since it is that above which is the

revolution of the constellation Sataves, the chief of reservoirs. 18. The Haoma which is out-squeezed is the chief of medicinal plants. 19. Wheat is the chief of large-seeded grains. 20. The desert wormwood is the chief of non-medicinal plants. 21. The summer vetch, which they also call "pag" (gavirs), is the chief of small-seeded grains. 22. The kusti (sacred thread-girdle) is the chief of clothes. 23. The Bazayvana is the chief of seas. 24. Of two men, when they come forward together, the wiser and more truthful is chief.

25. This, too it says in revelation, that Ohrmazd created the whole material world one abode, so that all may be one; for there is much splendor and glory of industry in the world. 26. Whatsoever he performs, who practices that which is good, is the value of the water of life; since water is not created alike in value, for the undefiled water of Aredvisur is worth the whole water of the sky and earth of Xwaniratha, except the Arag river, created by; Ohrmazd. 27. Of trees the myrtle and date, on which model, it is said, trees were formed, are worth all the trees of Xwaniratha, except the Gokaren tree with which they restore the dead.

28. Of mountains Mount Aparsen's beginning is in Sagastan and end in Khujistan, some say it is all the mountains of Pars, and is chief of all mountains except Alburz. 29. Of birds Chamros is chief, who is worth all the birds in Xwaniratha, except the griffin of three natures. 30. The conclusion is this, that every one who performs a great duty has then much value.

CHAPTER 25. The religious calendar

1. On matters of religion it says in revelation thus: "The creatures of the world were created by me complete in three hundred and sixty-five days," that is, the six periods of the Gahambars which are completed in a year. 2. It is always necessary first to count the day and afterwards the night, for first the day goes off, and then the night comes on. 3. And from the season (gas) of Maidyoshahem, which is the auspicious day Khwarshed of the month Tishtar, to the season of Maidyarem, which is the auspicious day Warharan of the month Din [Dae]-- the shortest day -- the night increases; and from the season of Maidyarem to the season of Maidyoshahem the night decreases and the day increases. 4. The summer day is as much as two of the shortest winter days, and the winter night is as much as two of the shortest summer nights. 5. The summer day is twelve Hasars, the night six Hasars; the winter night is twelve Hasars, the day six; a Hasar being a measure of time and, in like manner, of land. 6. In the season of Hamaspathmaidyem, that is, the five supplementary days at the end of the month Spandarmad, the day and night are again equal.

7. As from the auspicious day Ohrmazd of the month Frawardin to the auspicious day Anagran of the month Mihr is the summer of seven months, so from the auspicious day Ohrmazd of the month Aban to the auspicious month Spandarmad, on to the end of the five supplementary days, is the winter of five months. 8. The priest fulfills the regulation (vachar) about a corpse and other things, by this calculation as to summer and winter. 9. In those seven months of summer the periods (gas) of the days and nights are five since one celebrates the Rapithwin namely, the period of day-break is Hawan, the period of midday is Rapithwin, the period of afternoon is Uzerin, when the appearance of the stars has come into the sky until midnight is the period of Aiwisruthrem, from midnight until the stars become imperceptible is the period of Ushahin. 10. In winter are four periods, for from daybreak till Uzerin is all Hawan, and the rest as I have said; and the reason of it is this, that the appearance of winter is in the direction of the north, where the regions Wourubareshti and Wourujareshti are; the original dwelling of summer, too, is in the south, where the regions Fradadhafshu and Widadhafshu are; on the day Ohrmazd of the auspicious month Aban the winter acquires strength and enters into the world, and the spirit of Rapithwin goes from above-ground to below-ground, where the spring (khani) of waters is, and diffuses warmth and moisture in the water, and so many roots of trees do not wither with cold and drought. 11. And on the auspicious day Adar of the month Din the winter arrives, with much cold, at Eranvej; and until the end, in the auspicious month Spandarmad, winter advances through the whole world; on this account they kindle a fire everywhere on the day Adar of the month Din, and it forms an indication that winter has come. 12. In those five months the water of springs and conduits is all warm, for Rapithwin keeps warmth and moisture there, and one does not celebrate the period of Rapithwin. 13. As the day Ohrmazd of the month Frawardin advances it diminishes the strength which winter possesses, and summer comes in from its own original dwelling, and receives strength and dominion. 14. Rapithwin comes up from below-ground, and ripens the fruit of the trees; on this account the water of springs is cold in summer, for Rapithwin is not there; and those seven months one celebrates the Rapithwin, and summer advances through the whole earth. 15. And yet in the direction of Hindustan, there where the original dwelling of summer is nearer, it is always neither cold nor hot; for in the season which is the dominion of summer, the rain always dispels most of the heat, and it does not become perceptible; in the winter rain does not fall, and the cold does not become very perceptible. 16. In the northern direction, where the preparation of winter is, it is always cold; for in the summer mostly, on account of

the more oppressive winter there, it is not possible so to dispel the cold that one might make it quite warm. 17. In the middle localities the cold of winter and heat of summer both come on vehemently.

18. Again, the year dependent on the revolving moon is not equal to the computed year on this account, for the moon returns one time in twenty-nine, and one time in thirty days, and there are four hours (zaman) more than such a one of its years; as it says, that every one deceives where they speak about the moon (or month), except when they say that it comes twice in sixty days. 19. Whoever keeps the year by the revolution of the moon mingles summer with winter and winter with summer.

20. This, too, it says, that the auspicious month Frawardin, the month Ardwahisht, and the month Hordad are spring; the month Tishtar, the month Amurdad, and the month Shahrewar are summer; the month Mihr, the month Aban, and the month Adar are autumn; the month Din, the month Vohuman, and the month Spandarmad are winter. 21. And the sun comes from the sign (khurdak) of Aries, into which it proceeded in the beginning, back to that same place in three hundred and sixty-five days and six short times (hours), which are one year. 22. As every three months it (the sun) advances through three constellations, more or less, the moon comes, in a hundred and eighty days, back to the place out of which it traveled in the beginning.

CHAPTER 26. Measuring distances

1. A Hasar[1] on the ground is a Parasang of one thousand steps of the two feet. (2) A Parasang[2] is a measure as much as a far-seeing man may look out, see a beast of burden, and make known that it is black or white. (3) And the measure of a man is eight medium spans.[3]

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1 Av. hâthra of Vd2.25, Vd8.100-102, Tishtar Yasht 23, 29. The statements regarding the length of a Hasar are rather perplexing, for we are told that it "is like a Parasang" (Chap. 14.4), that "the length of a Hasar is one-fourth of a Parasang (Chap. 16.7), and that "a medium Hasar on the ground, which they also call a Parasang, is a thousand steps of the two feet when walking with propriety" (*Farhang-i Oim-khaduk*, ed. Hosh. p. 42), To reconcile these statements we must conclude that a Hasar is like a Parasang merely in the sense of being a long measure of distance, that it is really a mille passus or mile of the Romans, and that it is a quarter of the actual Parasang. At the same time, as it was usual to call a Hasar by the name of a Parasang, we are often left in doubt whether a mile or a league is meant, when a Hasar or Parasang is mentioned. The *Farhang-i Oim-khaduk* (p. 41) also mentions other measures of distance, such as the tachar (Av. tachara) of two Hasars, the asvâst (or aêast) of four Hasars, the dashmêst (Av. dakhshmaiti) of eight Hasaras, and the yôjêst (Av. yijaiasti or yujaiasti) of sixteen Hasars.

2 A Parasang is usually from 3 1/2 to 4 English miles, but perhaps a Hasar is meant here.

3 Reading vitast-i miyânak instead of vitast damânak. The *Farhang-i Oim-khaduk*

CHAPTER 27. The nature of plants

1. On the nature of plants it says in revelation, that, before the coming of the destroyer, vegetation had no thorn and bark about it; and, afterwards, when the destroyer came, it became coated with bark and thorny, for antagonism mingled with every single thing; owing to that cause vegetation is also much mixed with poison, like Bish the height of hemp (kand), that is poisonous, for men when they eat it die.

2. In like manner even as the animals, with grain of fifty and five species and twelve species of medicinal plants, have arisen from the primeval ox, ten thousand species among the species of principal plants, and a hundred thousand species among ordinary plants have grown from all these seeds of the tree opposed to harm, the many-seeded, which has grown in the wide-formed ocean. 3. When the seeds of all these plants, with those from the primeval ox, have arisen upon it, every year the bird strips that tree and mingles all the seeds in the water; Tishtar seizes them with the rain-water and rains them on to all regions. 4. Near to that tree the white Haoma, the healing and undefiled, has grown at the source of the water of Aredvisur; every one who eats it becomes immortal, and they call it the Gokaren tree, as it is said that Haoma is expelling death; also in the renovation of the universe they prepare its immortality therefrom; and it is the chief of plants.

5. These are as many genera of plants as exist: trees and shrubs, fruit-trees, corn, flowers, aromatic herbs, salads, spices, grass, wild plants, medicinal plants, gum plants, and all producing oil, dyes, and clothing. 6. I will mention them also a second time: all whose fruit is not welcome as food of men, and are perennial (salvar), as the cypress, the plane, the white poplar, the box, and others of this genus, they call trees and shrubs (dar va dirakht). 7. The produce of everything welcome as food of men, that is perennial, as the date, the myrtle, the lote-plum, the grape, the quince, the apple, the citron, the pomegranate, the peach, the fig, the walnut, the almond, and others in this genus, they call fruit (mivak). 8. Whatever requires labor with the spade, and is perennial, they call a shrub (dirakht). 9. Whatever requires that they take its crop through labor, and its root withers away, such as wheat, barley, grain, various kinds of pulse, vetches, and others of this genus, they call corn (jurdak). 10. Every plant with fragrant leaves, which is cultivated by the hand-labor of men, and is

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(p. 41) mentions three kinds of spans, the Av. vitasti (Vd8.76, 78, Vd17.5) of twelve finger-breadths (angûst), or about 9 inches, which is a full span between the thumb and little finger (the one mentioned in the text); the Av. dishti (Vd17.5) of ten finger-breadths, or about 7 1/2 inches, which is a span between the thumb and middle finger; and the Av. uzashti (Pahl. lâlâ-asht) of eight finger-breadths, or about 6 inches, which is a span between the thumb and fore-finger.

perennial (hamvar), they call an aromatic herb (siparam). 11. Whatever sweet-scented blossom arises at various seasons through the hand-labor of men, or has a perennial root and blossoms in its season with new shoots and sweet-scented blossoms, as the rose, the narcissus, the jasmine, the dog-rose (nestarun), the tulip, the colocynth (kavastik), the pandanus (kedi), the kamba, the ox-eye (heri), the crocus, the swallow-wort (zarda), the violet, the karda, and others of this genus, they call a flower (gul). 12. Everything whose sweet-scented fruit, or sweet-scented blossom, arises in its season, without the hand-labor of men, they call a wild plant (vahar or nihal). 13. Whatever is welcome as food of cattle and beasts of burden they call grass (giyah). 14. Whatever enters into cakes (pesh-parakiha) they call spices (avzarika). 15. Whatever is welcome in eating of bread, as torn shoots of the coriander, water-cress (kakij), the leek, and others of this genus, they call salad (terak). 16. Whatever is like spinning cotton, and others of this genus, they call clothing plants (jamak). 17. Whatever lentil is greasy, as sesame, dushdang, hemp, zandak, and others of this genus, they call an oil-seed (rokano). 18. Whatever one can dye clothing with, as saffron, sapan-wood, zachava, vaha, and others of this genus, they call a dye-plant (rag). 19. Whatever root, or gum, or wood is scented, as frankincense, varasht, kust, sandalwood, cardamom, camphor, orange-scented mint, and others of this genus, they call a scent (bod). 20. Whatever stickiness comes out from plants they call gummy (zadak). 21. The timber which proceeds from the trees, when it is either dry or wet, they call wood (chiba). 22. Every one of all these plants which is so, they call medicinal (daruk).

23. The principal fruits are of thirty kinds (khaduinak), and ten species (sardak) of them are fit to eat inside and outside, as the fig, the apple, the quince, the citron, the grape, the mulberry, the pear, and others of this kind; ten are fit to eat outside, but not fit to eat inside, as the date, the peach, the white apricot, and others of this kind; those which are fit to eat inside, but not fit to eat outside, are the walnut, the almond, the pomegranate, the coconut, the filbert, the chestnut, the pistachio nut, the vargan, and whatever else of this description are very remarkable.

24. This, too, it says, that every single flower is appropriate to an angel (Amahraspand), as the white jasmine (saman) is for Vohuman, the myrtle and jasmine (yasmin) are Ohrmazd's own, the mouse-ear (or sweet marjoram) is Ardwahist's own, the basil-royal is Shahrewar's own, the musk flower is Spandarmad's, the lily is Hordad's, the chamba is Amurdad's, Din-pavan-Adar has the orange-scented mint (vadrang-bod), Adar has the marigold (adargun), the water-lily is Aban's, the white marv is Khwarshed's, the ranges is Mah's, the violet is Tishtar's, the meren is Gosh's, the karda is Din-

pavan-Mihr's, all violets are Mihr's, the red chrysanthemum (kher) is Srosh's, the dog-rose (nestran) is Rashn's, the cockscomb is Frawardin's, the sisebar is Warharan's, the yellow chrysanthemum is Ram's, the orange-scented mint is Wad's, the trigonella is Din-pavan-Din's, the hundred-petalled rose is Din's, all kinds of wild flowers (vahar) are Ard's, Ashtad has all the white Haoma, the bread-baker's basil is Asman's, Zamyad has the crocus, Mahraspand has the flower of Ardashir, Anagran has this Haoma of the angel Haoma, of three kinds.

25. It is concerning plants that every single kind with a drop of water on a twig (teh) they should hold four finger-breadths in front of the fire; most of all it is the lotos (kunar) they speak of.

CHAPTER 28. On the evil-doing of Ahriman and the demons

1. On the evildoing of Ahriman and the demons it says in revelation, that the evil which the evil spirit has produced for the creation of Ohrmazd it is possible to tell by this winter; and his body is that of a lizard (vazagh) whose place is filth (kalch). 2. He does not think, nor speak, nor act for the welfare (nadukih) of the creatures of Ohrmazd; and his business is unmercifulness and the destruction of this welfare, so that the creatures which Ohrmazd shall increase he will destroy; and his eyesight (chashm michihsn) does not refrain from doing the creatures harm. 3. As it says that, "ever since a creature wag created by us, I, who am Ohrmazd, have not rested at ease, on account of providing protection for my own creatures; and likewise not even he, the evil spirit, on account of contriving evil for the creatures." 4. And by their devotion to witchcraft (yatuk-dinoih) he seduces mankind into affection for himself and disaffection to Ohrmazd, so that they forsake the religion of Ohrmazd, and practice that of Ahriman. 5. He casts this into the thoughts of men, that this religion of Ohrmazd is naught, and it is not necessary to be steadfast in it. 6. Whoever gives that man anything, in whose law (dad) this saying is established, then the evil spirit is propitiated by him, that is, he has acted by his pleasure.

7. The business of Akoman is this, that he gave vile thoughts and discord to the creatures. 8. The business of the demon Andar is this, that he constrains the thoughts of the creatures from deeds of virtue, just like a leader who has well-constrained (sardar-i khup afsardo); and he casts this into the thoughts of men, that it is not necessary to have the sacred shirt [sudre] and thread-girdle [kusti]. 9. The business of the demon Savar, that is a leader of the demons, is this, that is, misgovernment, oppressive anarchy, and drunkenness. 10.

The business of the demon Naikiyas is this, that he gives discontent to the creatures; as it says, that should this one give anything to those men whose opinion (dad) is this, that it is not necessary to have the sacred shirt and thread-girdle, then Andar, Savar, and Naikiyas are propitiated by him. 11. The demon Taprev is he who mingles poison with plants and creatures, as it says thus: "Taprev the frustrater, and Zairich the maker of poison." 12. All those six, it is said, are arch-fiends of the demons; the rest are cooperating and confederate with them. 13. This, too, it says, that] should one give [anything to] a man who says [that it is proper to have one boot], and in his law walking with one boot [is established, then] the fiend Taprev is propitiated [by him].

14. The demon-Taromat [is he who] produces disobedience; the demon Mitrokht is the liar (drojan) of the evil spirit; the demon Arashk ("malice") is the spiteful fiend of the evil eye. 15. Theirs are the same appliances as the demon Eshm's, as it says that seven powers are given to Eshm, that he may utterly destroy the creatures therewith; with those seven powers he will destroy seven of the Kayanian heroes in his own time, but one will remain. 16. There where Mitrokht ("falsehood") arrives, Arashk ("malice") becomes welcome, [and there where Arashk is welcome] Eshm lays a foundation, and there where Eshm has a foundation, many creatures perish, and he causes much non-Iranianism. 17. Eshm mostly contrives all evil for the creatures of Ohrmazd, and the evil deeds of those Kayanian heroes have been more complete through Eshm, as it says, that Eshm, the impetuous assailant, causes them most.

18. The demon Vizaresh is he who struggles with the souls of men which have departed, those days and nights when they remain in the world; he carries them on, terror-stricken, and sits at the gate of hell. 19. The demon Uda is he who, when a man sits in a private place, or when he eats at meals, strikes his knee spiritually on his back, so that he bawls out [and looks out, that chattering he may eat, chattering] he may evacuate (ried), and chattering he may make water (mezed), so that he may not attain [unto the] best existence.

[20. The demon Akatash is the fiend of perversion (nikirayih), who makes the creatures averse (nikirai) from proper things; as it says; that whoever has given anything to that person (tanu) whose opinion (dad) is this, that it is not necessary to have a high-priest (dastur), then the demon Eshm is propitiated by him. 21. Whoever has given anything to that person whose opinion is this, and who says, that it is not necessary to have a snake-killer (mar-van), then Ahriman, with the foregoing demons, is propitiated by him; this is said of him who, when he sees a noxious creature, does not kill it. 22. A snake-killer

(maro-gno) is a stick on the end of which a leather thong is provided; and it is declared that every one of the good religion must possess one, that they may strike and kill noxious creatures and sinners more meritoriously with it.

23. Zarman is the demon who makes decrepit (dushpad), whom they call old age (pirih). 24. Chishmak is he who makes disastrous (vazandak), and also causes the whirlwind which passes over for disturbance. 25. The demon Vareno is he who causes illicit intercourse, as it says thus: "Vareno the defiling (alai)." 26. The demon Bushasp is she who causes slothfulness; Sej is the fiend (druj) who causes annihilation; and the demon Niyaz is he who causes distress.

27. The demon Az ("greediness") is he who swallows everything, and when, through destitution, nothing has come he eats himself; he is that fiendishness which, although the whole wealth of the world be given up to it, does not fill up and is not satisfied; as it says, that the eye of the covetous is a noose (gamand), and in it the world is naught. 28. Push is the demon who makes a hoard, and does not consume it, and does not give to any one; as it says, that the power of the demon Az is owing to that person who, not content with his own wife, snatches away even those of others.

29. The demon Nas is he who causes the pollution and contamination (nisrushtih), which they call nasai ("dead matter"). 30. The demon Friftar ("deceiver") is he who seduces mankind. 31. The demon Spazg ("slander") is he who brings and conveys discourse (milaya), and it is nothing in appearance such as he says; and he shows that mankind fights and apologizes (avakhshined), individual with individual. 32. The demon Arast ("untrue") is he who speaks falsehood. 33. The demon Aighash is the malignant-eyed fiend who smites mankind with his eye. 34. The demon But is he whom they worship among the Hindus, and his growth is lodged in idols, as one worships the horse as an idol. 35. Astwihad is the evil flyer (vae-i saritar) who seizes the life; as it says that, when his hand strokes a man it is lethargy, when he casts it on the sick one it is fever, when he looks in his eyes he drives away the life, and they call it death. 36. The demon of the malignant eye (sur-chashmih) is he who will spoil anything which men see, when they do not say "in the name of God" (yazdan).

37. With every one of them are many demons and fiends cooperating, to specify whom a second time would be tedious; demons, too, who are furies (khashmakan), are in great multitude it is said. 38. They are demons of ruin, pain, and growing old (zvaran), producers of vexation and bile, revivers of grief (nivagih), the progeny

of gloom, and bringers of stench, decay, and vileness, who are many, very numerous, and very notorious; and a portion of all of them is mingled in the bodies of men, and their characteristics are glaring in mankind.

39. The demon Apaosh and the demon Aspenjargak are those who remain in contest with the rain. 40. Of the evil spirit are the law of vileness, the religion of sorcery, the weapons of fiendishness, and the perversion (khamih) of God's works; and his wish is this, that is: "Do not ask about me, and do not understand me! for if ye ask about and understand me, ye will not come after me." 41. This, too, it says, that the evil spirit remains at the distance of a cry, even at the cry of a three-year-old cock (kuleng), even at the cry of an ass, even at the cry of a righteous man when one strikes him involuntarily and he utters a cry. 42. The demon Kundak is he who is the steed (barak) of wizards.

43. Various new demons arise from the various new sins the creatures may commit, and are produced for such purposes; who make even those planets rush on which are in the celestial sphere, and they stand very numerously in the conflict. 44. Their ringleaders (kamarikan) are those seven planets, the head and tail of Gochihr, and Mushpar provided with a tail, which are ten. 45. And by them these ten worldly creations, that is, the sky, water, earth, vegetation, animals, metals, wind, light, fire, and mankind, are corrupted with all this vileness; and from them calamity, captivity, disease, death, and other evils and corruptions ever come to water, vegetation, and the other creations which exist in the world, owing to the fiendishness of those ten. 46. They whom I have enumerated are furnished with the assistance and crafty (afzar-homand) nature of Ahriman.

47. Regarding the cold, dry, stony, and dark interior of mysterious (tarik den afraj-pedak) hell it says, that the darkness is fit to grasp with the hand, and the stench is fit to cut with a knife; and if they inflict the punishment of a thousand men within a single span, they (the men) think in this way, that they are alone; and the loneliness is worse than its punishment. 48. And its connection (band) is with the seven planets, be it through much cold like Saturn (Kevan), be it through much heat like Ahriman; and their food is brimstone (gandak), and of succulents the lizard (vazagh), and other evil and wretchedness (patyan).]

CHAPTER 29. On the spiritual chieftainship of the regions of the earth

1. On [the spiritual chieftainship of the regions of the earth] it says in revelation, that every one of those six chieftainships has one

spiritual chief; as the chief of Arezahi is Ashashagahad-e Hvandchan, the chief of Sawahi is Hoazarodathhri-hana Pareshtyaro, the chief of Fradadhafshu is Spitoid-i Ausposinan, [the chief of Vidadhafshu is Airizh-rasp Ausposinan,] the chief of Wourubareshti is Huvasp, the chief of Wourujareshti is Cakhravak. 2. Zartosht is spiritual chief of the region of Xwaniratha, and also of all the regions; he is chief of the world of the righteous, and it is said that the whole religion was received by them from Zartosht.

3. In the region of Xwaniratha are many places, from which, in this evil time of violent struggling with the adversary, a passage (vidarg) is constructed by the power of the spiritual world (mainokih), and one calls them the beaten tracks of Xwaniratha.

4. Counterparts of those other regions are such places as Kangdez, the land of Saukavastan, the plain of the Arabs (Tazhikan), the plain of Peshyansai, the river Naivtak, Eranvej, the enclosure (var) formed by Yim [Jamshed], and Cashmere in India. 5. And one immortal chief acts in the government of each of them; as it says, that Peshotan son of Vishtasp, whom they call Chitro-maino, is in the country of Kangdez; Aghrerad son of Pashang is in the land of Saukavastan, and they call him Gopatshah; Parshadga Hvembya is in the plain of Peshyansai, and he is Hvembya for this reason, because they brought him up in a hvemb ("jar") for fear of Khashm ("Wrath"); [Asam-i Yamahusht is in the place which they call the River Naivtak]; the tree opposed to harm is in Eranvej; Urvatadnar son of Zartosht is in the enclosure formed by Yim [Jamshed]. 6. Regarding them it says, they are those who are immortal, as are Narsih son of Vivangha, Tus son of Nodar, Giw son of Gudarz, Ibairaz the causer of strife, and Ashavazd son of Pourudhakhsht; and they will all come forth, to the assistance of Soshyant, on the production of the renovation of the universe.

7. Regarding Sam it says, that he became immortal, but owing to his disregard of the Mazdayasnian religion, a Turk whom they call Nihaj wounded him with an arrow, when he was asleep there, in the plain of Peshyansai; and it had brought upon him the unnatural lethargy (Bushasp) which overcame him in the midst of the heat. 8. And the glory (far) of heaven stands over him for the purpose that, when Azi Dahak [Zohak] becomes unfettered (arazhak), he may arise and slay him; and a myriad guardian spirits of the righteous are as a protection to him. 9. Of Dahak [Zohak], whom they call Bevarasp, this, too, it says, that Faridoon when he captured Dahak [Zohak] was not able to kill him, and afterwards confined him in Mount Damawand; when he becomes unfettered, Sam arises, and smites and slays him.

10. As to Kangdez, it is in the direction of the east, at many leagues

from the bed (var) of the wide-formed ocean towards that side. 11. The plain of Peshyansai is in Kavulistan, as it says, that the most remarkable upland (balist) in Kavulistan is where Peshyansai is; there it is hotter, on the more lofty elevations there is no heat. 12. Eranvej is in the direction of Ataro-patakan [Azerbaijan]. 13. The land of Saukavastan is on the way from Turkistan to Chinistan, in the direction of the north. 14. [The enclosure] formed by Yim [Jamshed] is in the middle of Pars, in Sruva; thus, they say, that what Yim [Jamshed] formed (Yim-kard) is below Mount Yimakan. 15. Cashmere is in Hindustan.

CHAPTER 30. On the resurrection and future existence

1. On the nature of the resurrection and future existence it says in revelation, that, whereas Mashye and Mashyane, who grew up from the earth, first fed upon water, then plants, then milk, and then meat, men also, when their time of death has come, first desist from eating meat, then milk, then from bread, till when they shall die they always feed upon water. 2. So, likewise, in the millennium of Ushedarmah, the strength of appetite (az) will thus diminish, when men will remain three days and nights in superabundance (sirih) through one taste of consecrated food. 3. Then they will desist from meat food, and eat vegetables and milk; afterwards, they abstain from milk food and abstain from vegetable food, and are feeding on water; and for ten years before Soshyant comes they remain without food, and do not die.

4. After Soshyant comes they prepare the raising of the dead, as it says, that Zartosht asked of Ohrmazd thus: "Whence does a body form again, which the wind has carried and the water conveyed (vazhid)? and how does the resurrection occur?" 5. Ohrmazd answered thus: "When through me the sky arose from the substance of the ruby, without columns, on the spiritual support of far-compassed light; when through me the earth arose, which bore the material life, and there is no maintainer of the worldly creation but it; when by me the sun and moon and stars are conducted in the firmament (andarvai) of luminous bodies; when by me corn was created so that, scattered about in the earth, it grew again and returned with increase; when by me color of various kinds was created in plants; when by me fire was created in plants and other things without combustion; when by me a son was created and fashioned in the womb of a mother, and the structure (pishak) severally of the skin, nails, blood, feet, eyes, ears, and other things was produced; when by me legs were created for the water, so that it flows away, and the cloud was created which carries

the water of the world and rains there where it has a purpose; when by me the air was created which conveys in one's eyesight, through the strength of the wind, the lowermost upwards according to its will, and one is not able to grasp it with the hand out-stretched; each one of them, when created by me, was herein more difficult than causing the resurrection, for it is an assistance to me in the resurrection that they exist, but when they were formed it was not forming the future out of the past. 6. Observe that when that which was not was then produced, why is it not possible to produce again that which was? for at that time one will demand the bone from the spirit of earth, the blood from the water, the hair from the plants, and the life from fire, since they were delivered to them in the original creation."

7. First, the bones of Gayomard are roused up, then those of Mashye and Mashyane, then those of the rest of mankind; in the fifty-seven years of Soshyant they prepare all the dead, and all men stand up; whoever is righteous and whoever is wicked, every human creature, they rouse up from the spot where its life departs. 8. Afterwards, when all material living beings assume again their bodies and forms, then they assign (bara yehabund) them a single class. 9. Of the light accompanying (levatman) the sun, one half will be for Gayomard, and one half will give enlightenment among the rest of men, so that the soul and body will know that this is my father, and this is my mother, and this is my brother, and this is my wife, and these are some other of my nearest relations.

10. Then is the assembly of the Sadvastaran, where all mankind will stand at this time; in that assembly every one sees his own good deeds and his own evil deeds; and then, in that assembly, a wicked man becomes as conspicuous as a white sheep among those which are black. 11. In that assembly whatever righteous man was friend of a wicked one in the world, and the wicked man complains of him who is righteous, thus: "Why did he not make me acquainted, when in the world, with the good deeds which he practiced himself?" if he who is righteous did not inform him, then it is necessary for him to suffer shame accordingly in that assembly.

12. Afterwards, they set the righteous man apart from the wicked; and then the righteous is for heaven (garothman), and they cast the wicked back to hell. 13. Three days and nights they inflict punishment bodily in hell, and then he beholds bodily those three days" happiness in heaven. 14. As it says that, on the day when the righteous man is parted from the wicked, the tears of every one, thereupon, run down unto his legs. 15. When, after they set apart a father from his consort (hambaz), a brother from his brother, and a friend from his friend, they suffer, every one for his own deeds, and weep, the righteous for

the wicked, and the wicked about himself; for there may be a father who is righteous and a son wicked, and there may be one brother who is righteous and one wicked. 16. Those for whose peculiar deeds it is appointed, such as Dahak [Zohak] and Frasiyav of Tur, and others of this sort, as those deserving death (marg-arjanan), undergo a punishment no other men undergo; they call it "the punishment of the three nights."

17. Among his producers of the renovation of the universe, those righteous men of whom it is written that they are living, fifteen men and fifteen damsels, will come to the assistance of Soshyant. 18. As Gochihr falls in the celestial sphere from a moon-beam on to the earth, the distress of the earth becomes such-like as that of a sheep when a wolf falls upon it. 19. Afterwards, the fire and halo melt the metal of Shahrewar, in the hills and mountains, and it remains on this earth like a river. 20. Then all men will pass into that melted metal and will become pure; when one is righteous, then it seems to him just as though he walks continually in warm milk; but when wicked, then it seems to him in such manner as though, in the world, he walks continually in melted metal.

21. Afterwards, with the greatest affection, all men come together, father and son and brother and friend ask one another thus: "Where has it been these many years, and what was the judgment upon thy soul? hast thou been righteous or wicked?" 22. The first soul the body sees, it inquires of it with those words (guft). 23. All men become of one voice and administer loud praise to Ohrmazd and the archangels.

24. Ohrmazd completes his work at that time, and the creatures become so that it is not necessary to make any effort about them; and among those by whom the dead are prepared, it is not necessary that any effort be made. 25. Soshyant, with his assistants, performs a Yazishn ceremony in preparing the dead, and they slaughter the ox Hadhayosh in that Yazishn; from the fat of that ox and the white Haoma they prepare Hush, and give it to all men, and all men become immortal for ever and everlasting. 26. This, too, it says, that whoever has been the size of a man, they restore him then with an age of forty years; they who have been little when not dead, they restore then with an age of fifteen years; and they give every one his wife, and show him his children with the wife; so they act as now in the world, but there is no begetting of children.

27. Afterwards, Soshyant and his assistants, by order of the creator Ohrmazd, give every man the reward and recompense suitable to his deeds; this is even the righteous existence (ait) where it is said that they convey him to paradise (Wahisht), and the heaven (garothman) of Ohrmazd takes up the body (kerp) as itself requires; with that

assistance he continually advances for ever and everlasting. 28. This, too, it says, that whoever has performed no worship (yasht), and has ordered no getig-kharid, and has bestowed no clothes as a righteous gift, is naked there; and he performs the worship (yasht) of Ohrmazd, and the heavenly angels provide him the use of his clothing.

29. Afterwards, Ohrmazd seizes on the evil spirit! Vohuman on Akoman, Ardwahisht on Andar, Shahrewar on Savar, Spandarmad on Taromat who is Naunghas, Hordad and Amurdad on Tairev and Zairich, true-speaking on what is evil-speaking, Srosh on Eshm. 30. Then two fiends remain at large, Ahriman and Az; Ohrmazd comes to the world, himself the Zota and Srosh the Raspi, and holds the Kusti in his hand; defeated by the Kusti formula the resources of the evil spirit and Az act most impotently, and by the passage through which he rushed into the sky he runs back to gloom and darkness. 31. Gochihr burns the serpent (mar) in the melted metal, and the stench and pollution which were in hell are burned in that metal, and it (hell) becomes quite pure. 32. He (Ohrmazd) sets the vault into which the evil spirit fled, in that metal; he brings the land of hell back for the enlargement of the world; the renovation arises in the universe by his will, and the world is immortal for ever and everlasting.

33. This, too, it says, that this earth becomes an iceless, slopeless plain; even the mountain, whose summit is the support of the Chinwad bridge, they keep down, and it will not exist.

CHAPTER 31. On the race and offspring of the Kayans

0. On the race and genealogy of the Kayanians.

1. Hooshang was son of Fravak, son of Siyamak, son of Mashye, son of Gayomard. [2. Tahmurasp was son of Vivangha, son of Yanghad, son of Hooshang. 3. Yim [Jamshed],] Tahmurasp, Spitur, and Narsih, whom they also call “the Rashnu of Chino,” were all brothers. 4. From Yim [Jamshed] and Yimak, who was his sister, was born a pair, man and woman, and they became husband and wife together; Mirak the Aspiyan and Ziyanak Zardahim were their names and the lineage went on. 5. Spitur was he who, with Dahak [Zohak], cut up Yim [Jamshed]; Narsih lived then also, whom they call Nesr-gyavan; they say that such destiny (gadman) is allotted to him, that he shall pass every day in troubles, and shall make all food purified and pure.

6. Dahak [Zohak] was son of Khrutasp, son of Zainigav, son of Virafsang, son of Tazh, son of Fravak son of Siyamak; by his mother Dahak [Zohak] was of Udai, son of Bayak, son of Tambayak, son of Owokhm, son of Pairi-urvaesm, son of Gadhwithw, son of Drujaskan,

son of the evil spirit.

7. Faridoon the Aspiyan was son of Pur-tora the Aspiyan, son of Sok-tora the Aspiyan, son of Bortora the Aspiyan, son of Siyak-tora-the Aspiyan, son of Sped-tora the Aspiyan, son of Gefar-tora the Aspiyan, son of Ramak-tora the Aspiyan, son of Vanfragheshn the Aspiyan, son of Yim [Jamshed], son of Vivangha; as these, apart from the Aspiyan Purtora, were ten generations, they every one lived a hundred years, which becomes one thousand years; those thousand years were the evil reign of Dahak [Zohak]. 8. By the Aspiyan Pur-tora was begotten Faridoon, who exacted vengeance for Yim [Jamshed]; together with him also were the sons Barmayun and Katayun, but Faridoon was fuller of glory than they.

9. By Faridoon three sons were begotten, Salm and Tuj and Airik; and by Airik one son and one pair were begotten; the names of the couple of sons were Vanidar and Anastokh, and the name of the daughter was Guzhak. 10. Salm and Tuj slew them all, Airik and his happy sons, but Faridoon kept the daughter in concealment, and from that daughter a daughter was born; they became aware of it, and the mother was slain by them. 11. Faridoon provided for the daughter, also in concealment, for ten generations, when Manush-i Khurshed-vinik was born from his mother, [so called because, as he was born, some of] the light of the sun (khwarshed) fell upon his nose (vinik). 12. From Manush-i Khurshed-vinik and his sister was Manush-khurnar, and from Manush-khurnar [and his sister] was Manuschihar born, by whom Salm and Tuj were slain in revenge for Airik. 13. By Manuschihar were Frish, Nodar, and Durasrobo begotten.

14. Just as Manuschihar was of Manush-khurnar, of Manush-khurnak, who was Mam-sozak, of Airak, of Thritak, of Bitak, of Frazushak, of Zushak, of Fraguzak, of Guzak, of Airik, of Faridoon, so Frasiyav was of Pashang, of Zaeshm, of Turak, of Spaenyasp, of Duroshasp, of Tuj, of Faridoon. 15. He (Frasiyav) as well as Karsevaz, whom they call Kadan, and Aghrerad were all three brothers.

[16. Pashang and Visak were both brothers. 17. By Visak were Piran, Human, Shan, and other brothers begotten. 18. By Frasiyav were Frasp-i Chur, Shan, Shedak, and other sons begotten; and Vispan-frya, from whom Kay Khosraw was born, was daughter of Frasiyav, and was of the same mother with Frasp-i Chur. 19. From Frasp-i Chur were Surak, Asurik, and other children; and by them were Khvast-airikht, Yazdan-airikht, Yazdan-sarad, Freh-khurd, La-vahak, and others begotten, a recital of whom would be tedious.

20. By Aghrerad was Gopatshah begotten. 21. When Frasiyav made Manuschihar, with the Iranians, captive in the mountain-range

(gar) of Padashkh-var, and scattered ruin and want among them, Aghrerad begged a favor of God (yazdan), and he obtained the benefit that the army and champions of the Iranians were saved by him from that distress. 22. Frasiyav slew Aghrerad for that fault; and Aghrerad, as his recompense, begat such a son as Gopatshah.

23. Auzobo the Tuhmaspian, Kanak-i Barzisht, Arawishanasp, and Vaetand-i Raghinoid were the three sons and the daughter of Agaimasvak, the son of Nodar, son of Manuschihar, who begat Auzobo. 24. Kavad was a child in a waist-cloth (kuspud); they abandoned him on a river, and he froze upon the door-sills (kavadakan); Auzobo perceived and took him, brought him up, and settled the name of the trembling child.

25. By Kavad was Kay Apiveh begotten; by Kay Apiveh were Kay Arsh, Kay Vyarsh, Kay Pisan, and Kay Kaus begotten; by Kay Kaus was Siyavakhsh begotten; by Siyavakhsh was Kay Khosraw begotten. 26. Kersasp and Aurvakhsh were both brothers. 27. Athrat was son of Sahm, son of Turak, son of Spaenyasp, son of Duroshasp, son of Tuj, son of Faridoon. 28. Lohrasp was son of Auzav, son of Manush, son of Kay Pisin, son of Kay Apiveh, son of Kay Kobad. 29. By Kay Lohrasp were Vishtasp, Zarir, and other brothers begotten; by Vishtasp were Spend-dad and Peshotan begotten; and by Spend-dad were Vohuman, Ataro-tarsah, Mitro-tarsah, and others begotten.

30. Artakhshatar descendant of Papak -- of whom his mother was daughter -- was son of Sasan, son of Veh-afrid and Zarir, son of Sasan, son of Artakhshatar who was the said Vohuman son of Spend-dad.

31. The mother of Kay Apiveh was Farhank, daughter of him who is exalted on the heavenly path, Urvad-gai-frasht, son of Rak, son of Durasrobo, son of Manuschihar. 32. This, too, it says, that the glory of Faridoon settled on the root of a reed (kanya) in the wide-formed ocean; and Noktarga, through sorcery, formed a cow for tillage, and begat children there; three years he carried the reeds there, and gave them to the cow, until the glory went on to the cow; he brought the cow, milked her milk, and gave it to his three sons; as their walking was on hoofs, the glory did not go to the sons, but to Farhank. 33. Noktarga wished to injure Farhank, but Farhank went with the glory away from the fierce (tib) father, and made a vow (patyastak) thus: “I will give my first son to Aushbam.” 34. Then Aushbam saved her from the father; and the first son, Kay Apiveh, she bore and gave to Aushbam, was a hero associating with Aushbam, and traveled in Aushbam’s company.

35. The mother of Auzobo was the daughter of Namun the wizard, when Namak was with Frasiyav.

36. And, moreover, together with those begotten by Sam were six children in pairs, male and female the name of one was Damnak, of one Khosraw, and of one Margandak, and the name of each man and woman together was one. 37. And the name of one besides them was Dastan; he was considered more eminent than they, and Sagansih and the southern quarter were given to him; and Avar-shatro and the governorship were given by him to Avarnak. 38. Of Avar-shatro this is said, that it is the district of Avarnak, and they offered blessings to Srosh and Ardwahisht in succession; on this account is their possession of horses and possession of arms; and on account of firm religion, purity, and manifest joy, good estimation and extensive fame are greatly among them. 39. To Damnak the governorship of Asuristan was given; sovereignty and arranging the law of sovereignty, willfulness and the stubborn defects they would bring, were among them. 40. To Sparnak the governorship of Spahan was given to Khosraw the governorship of Rai was given; to Margandak the kingdom, forest settlements, and mountain settlements of Padashkhvargar were given; where they travel nomadically, and there are the forming of sheep-folds, prolificness, easy procreation, and continual triumph over enemies. 41. From Dastan proceeded Rudastam and Huzavarak.]

CHAPTER 32. Pourushasp and Zartosht

1. On the kindred of Pourushasp, son of Paitirasp, son of Aurvadasp, son of Haechadasp, son of Chakhshnush, son of Paitirasp, son of Hardarshn, son of Hardar, son of Spitaman, son of Vidasht, son of Ayazem, son of Rajan, son of Durasrobo, son of Manuschihar. 2. As Paitirasp had two sons, one Pourushasp and one Arasti, by Pourushasp was Zartosht begotten for a sanctuary of good religion, and by Arasti was Maidyok-mah begotten. 3. Zartosht, when he brought the religion, first celebrated worship and expounded in Eranvej, and Maidyok-mah received the religion from him. 4. The Mobads of Pars are all traced back to this race of Manuschihar.

5. Again, I say, by Zartosht were begotten three sons and three daughters; one son was Isadvastar, one Aurvatad-nar, and one Khurshed-chihar; as Isadvastar was chief of the priests he became the Mobed of Mobads, and passed away in the hundredth year of the religion; Aurvatad-nar was an agriculturist, and the chief of the enclosure formed by Yim [Jamshed], which is below the earth; Khurshed-chihar was a warrior, commander of the army of Peshotan, son of Vishtasp, and dwells in Kangdez; and of the three daughters the name of one was Fren, of one Srit, and of one Poruchist. 6. Aurvatad-nar and Khurshed-chihar were from a serving (chakar) wife, the rest

were from a privileged (padakhshah) wife. 7. By Isadvastar was begotten a son whose name was Ururvija, and they call him Aranj-i Biradan ("fore-arm of brothers") for this reason, that, as they were from a serving wife, she then delivered them over to Isadvastar through adoption. 8. This, too, one knows, that three sons of Zartosht, namely, Ushedar, Ushedarmah, and Soshyant, were from Hvov; as it says, that Zartosht went near unto Hvov three times, and each time the seed went to the ground; the angel Neryosang received the brilliance and strength of that seed, delivered it with care to the angel Anahid, and in time will blend it with a mother. 9. Nine thousand, nine hundred, and ninety-nine, and nine myriads of the guardian spirits of the righteous are entrusted with its protection, so that the demons may not injure it.

10. The name of the mother of Zartosht was Dogdo, and the name of the father of the mother of Zartosht was Frahimrava.

CHAPTER 33. The family of the Mobads ("priests")

1. Bahak was son of Hubakht, son of Ataro-bondak, son of Mahdad, son of Maidok-mah, son of Frah-vakhsh-vindad, son of Maidok-mah, son of Kad, son of Maidok-mah, son of Arastih, son of Paitirasp. 2. As Bahak was Mobed of Mobads (high-priest) unto Shahpuhr, son of Ohrmazd, so Kad was the great preceptor (farmadar) unto Darai.

3. Adarbad [Mahraspandan] was son of Mahraspand, son of Dadarda, son of Dadirad, son of Hudino, son of Adarbad, son of Manuschihar, son of Vohuman-chihar, son of Fryano, son of Bahak, son of Faridoon, son of Frashaitar, son of Pourushasp, son of Vinasp, son of Nivar, son of Vakhsh, son of Vahidhros, son of Frasht, son of Gak, son of Vakhsh, son of Fryan, son of Rajan, son of Durasrobo, son of Manuschihar.

4. Mitro-varazh was son of Nigas-afzud-dak, son of Shirtashosp, son of Parshtva, son of Urvad-ga, son of Taham, son of Zarir, son of Durasrobo, son of Manush 5. Durnamik was son of Zagh, son of Mashvak, son of Nodar, son of Manuschihar.

6. Mitro-akavid is son of Mardan-veh, son of Afrobag-vindad, son of Vindad-i-pedak, son of Vaebukht, son of Bahak, son of Vae-bukht. 7. The mother from whom I was born is Humai, daughter of Frehmah, who also was the righteous daughter of Mah-ayar son of Mahbondak, son of Mah-bukht. 8. Puyishn-shad is son of Mardan-veh, son of Afrobag-vindad, son of Vindad-i-pedak, son of Vae-bukht, son of Bahak, son of Vae-bukht.

9. All the other Mobads who have been renowned in the empire

(khudayih) were from the same family it is said, and were of this race of Manuschihar. 10. Those Mobads, likewise, who now exist are all from the same family they assert, and I, too, they boast, whom they call "the administration of perfect rectitude" (Dadakih-i Ashovahishto). 11. Yudan-Yim son of Vahram-shad, son of Zartosht, Adarbad son of Mahraspand, son of Zadspram, Zadspram son of Yudan-Yim, Adarbad son of Hamid, Ashovahisht son of Freh-Srosh, and the other Mobads have sprung from the same family.

12. This, too, it says, that "in one winter I will locate (jakinam) the religion of the Mazdayasnians, which came out into the other six regions."]

CHAPTER 34. On the reckoning of the years.

1. Time was for twelve thousand years; and it says in revelation, that three thousand years was the duration of the spiritual state, where the creatures were unthinking, unmoving, and intangible; and three thousand years was the duration of Gayomard, with the ox, in the world. 2. As this was six thousand years the series of millennium reigns of Cancer, Leo, and Virgo had elapsed, because it was six thousand years when the millennium reign came to Libra, the adversary rushed in, and Gayomard lived thirty years in tribulation. 3. After the thirty years Mashye and Mashyane grew up; it was fifty years while they were not wife and husband, and they were ninety-three years together as wife and husband till the time when Hooshang came.

4. Hooshang was forty years, Tahmurasp thirty years, Yim [Jamshed] till his glory departed six hundred and sixteen years and six months, and after that he was a hundred years in concealment. 5. Then the millennium reign came to Scorpio, and Dahak [Zohak] ruled a thousand years. 6. After the millennium reign came to Sagittarius, Faridoon reigned five hundred years; in the same five hundred years of Faridoon were the twelve years of Airik, Manuschihar was a hundred and twenty years, and in the same reign of Manuschihar, when he was in the mountain fastness (dushkhvar-gar), were the twelve years of Frasiyav; Zob the Tuhmaspian was five years.

7. Kay Kobad was fifteen years; Kay Kaus, till he went to the sky, seventy-five years, and seventy-five years after that, altogether a hundred and fifty years; Kay Khosraw sixty years; Kay Lohrasp a hundred and twenty years; Kay Vishtasp, till the coming of the religion, thirty years, altogether a hundred and twenty years.

8. Vohuman son of Spend-dad a hundred and twelve years; Humai, who was daughter of Vohuman, thirty years; Darai son of

Chihar-azhad, that is, of the daughter of Vohuman, twelve years; Darai son of Darai fourteen years; Alexander the Ruman fourteen years.

9. The Ashkanians bore the title in an uninterrupted (a-arubak) sovereignty two hundred and eighty-four years, Ardashir son of Papak and the number of the Sasanians four hundred and sixty years, and then it went to the Arabs.

Chessed L'Avraham
חסד לאברהם

By: Rabbi Avraham Azulai
1570 - 1643

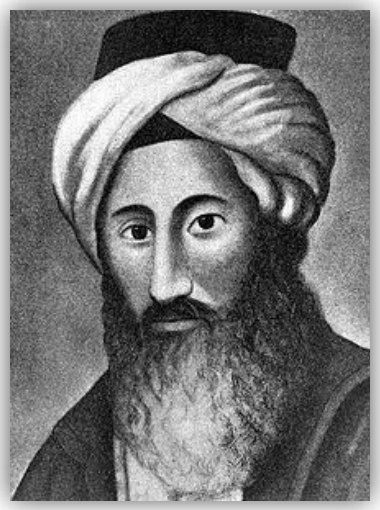

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About Kabbalist **Rabbi Avraham Azulai**

Born: Fez, Morocco, 1570, **Died:** Hevron, Israel, 1643

Rabbi Avraham Azulai was born in the same year that Rabbi Moshe Cordovero died. Rabbi Avraham Azulai, a master Kabbalist of both the Ari and Cordovero system of Kabbalah, wrote an extraordinary book entitled Chesed L'Avraham, This text is one of the all time compendium of Kabbalistic teachings. Rabbi Azulai arranged a text of almost encyclopedic proportion and covers many topics other Kabbalists never discuss. He is also one of the few Kabbalists that have put into writing many teachings that were only passed down orally.

On his way from Morocco to Israel, R' Avraham Azulai's boat was sunk while being anchored in Greece, by a fierce storm. Most of his holy manuscripts at that time were in the boat and were not recovered. R' Azulai was very thankful to God for not being on the boat at the time. From that time and on, his signature resembled the shape of a boat.

He wrote a commentary on the Zohar called ***Ohr HaChama*** (Light of the Sun). In his book ***Ohr HaLevana*** (Light of the Moon), he wrote corrections (hagahot) regarding the Zohar text. One of his books ***Ohr HaGanuz***, a commentary on profound passages from the Zohar was lost. ***Knaff Renanim*** was a book he wrote, summarizing the *kavanot* of the prayers according to the Ari. In ***Ma'ase Choshev,*** he summarizes the *kavanot* of the mitzvot according to the Ari. He also wrote a commnentary on the Tanach: ***Baalei Brit Avraham.*** His books ***Perush Yakar Al Shisha Sidrei Mishna*** and ***Perush Yakar Al HaLevush*** are his commentaries on the Mishna and Halacha.

One of the most important achievements of R' Azulai was excavating R' Chaim Vital's manuscripts (later known as Etz Chaim) from his tomb in Damascus (Syria). Together with another kabbalist of the time Rabbi Yaacov Tzemach, Rabbi Avraham Azulai dealt with *Yichudim* (special Kabbalistic meditations) and She'alot Chalom (dream meditation) until permission was granted to them by R' Chaim Vital to dig at his grave.

Rabbi Avraham's great grandson was the famous tzaddik, Rabbi Yosef Chaim David Azulai (HaChidah).

Rabbi Avraham's Departure – "The Sultan's Sword and the Cave ofMachpelah"

The Sultan of the Ottoman Empire made a journey from his seat of government in far off Turkey to places of importance in his domains. He made his way to the Cave of the Machpelah in Hevron. Adorned in the traditional ruling garb, the Sultan's gold sword, studded with diamonds and precious stones hung at his side. The Sultan wondered from room to room, finally entering the huge hall named after the Patriarch Yitzchak.

The center of attraction in the Yitzchak Hall is a small circular hole in the floor, near the wall shared by the smaller Avraham Hall. The hole is perhaps the most sacred spot in the entire illustrious structure above the burial caves of the Patriarchs and Matriarchs, for it leads down into the caves themselves. Pilgrims from all over the world journey for weeks and months, only to have the opportunity to stand by this small dark circular opening, leading into the cave, which according to tradition, was excavated by Adam, the first man. The Sultan leaned over the revered aperture, peering down into it. As he bent over, his precious sword fell from his side, down into the cavity in the ground. The Sultan called the officer of the guard and ordered him to lower a soldier through the hole into the caves below, to retrieve his sword. Quick to respond to the Sultan's

order, the officer selected a soldier nearby. Another soldier wrapped a rope around his waist and lowered the soldier into the underground cavern.

No sooner had they done so when, without warning, piercing screams penetrated from inside the hole below. Quickly they pulled up the soldier but he was dead. The Sultan ordered that another soldier be lowered into the caves. So it was, and his fate was precisely as was his predecessor. The Sultan continued to send soldiers into the caves until it became apparent that all who enter the caves do not exit alive. The Sultan turned to his hosts and exclaimed, "Who will return to me my sword?" The Arabs, looking at one another, answered without hesitating. "Why not send down a Jew? If he dies, none of us would care, and if not, you will have your precious saber back".

So the Jews were ordered, on pain of death, to supply a volunteer to be lowered into the caves to return the Sultan's sword to him. The Jews of Hevron had heard what happened to the Sultan's soldiers. How could they send one of their own to his death? They prayed and fasted, hoping to avert the decree. Realizing that they had no choice, they looked one to the other. Who would dare to enter the sacred Caves of the Patriarchs? The elderly Rabbi of the community, Rabbi Avraham Azulai, solved the dilemma. "I will enter the Holy Caves. Have no fear". And so it was. After praying and pleading before the God, R' Azulai immersed himself in the Mikve and dressed in white garments, the traditional dress of the dead. He set forth to the Cave of the Machpelah. With a rope tied around his waist, R' was lowered into the cave.

When his feet hit the ground, R' Azulai looked around him and found a man standing by his side. Who are you? asked R' Azulai. "I am Eliezer the servant of Avraham Avinu", the man replied. "How did you get here?" Eliezer asked. R' Azulai told him the whole story. "Wait here until I ask the Holy Fathers, if you can come inside". The Fathers agreed, and R' Azulai fainted upon seeing them. They gave something to smell, and he regained his conciousness. Finally he said to them, "Why should I leave here and go back above. I am elderly, and here I have found my Forefathers. I desire only to stay here with you." The Patriarchs insisted, "You must return the sword to the Sultan. If not, the entire

Jewish community of Hevron is liable to be wiped out. But have no fear. In another seven days you will return here, to be with us."

So the saintly Rabbi returned to the Yitzchak Hall, above the cave of the Patriarchs, and with him, the Sultan's sword. The Sultan was pleased. Upon seeing their beloved Rabbi return alive, the Jews of Hevron declared the day a holiday. R' Azulai spent the next week with his students, teaching them all he knew, all the esoteric teachings of Torah. Day and night he learned with them, instructing them, imparting to them all that he knew. Seven days after being lowered into the Cave of the Machpelah, Rabbi Avraham Azulai died peacefully. He was brought to rest in the ancient Jewish cemetery in Hevron, overlooking the final resting place of his beloved Forefathers.

Secret of The Mikveh

You should know that the amount of [undrawn water necessary for] a mikvah [to be kosher] is [a volume equal to the displacement of] 5,760 eggs. The secret regarding this is that, at the end of the five thousandth, seven-hundred and sixtieth year from the creation, the verse, "I God will remove the impure spirit from the land ..." (Zechariah 13:2) will become fulfilled, as well as the verse, "I will give peace in the land, and you will lie down, and no one will make you tremble; and I will remove the evil beasts from the land ..." (Vayikra 26:6); that is, the forces of spiritual impurity, as is mentioned in the Zohar. The mystery of the matter is, that, there are three periods of resurrection of the dead in the future at three different times. The first resurrection will be of the dead of Eretz Yisrael; the second resurrection of the dead will be of Chutz L'Aretz, and the third resurrection will be that of the seventy nations and the entire world; it will be a time of great judgment. The third resurrection will be at the END of the 5,760th year from creation (the solar year of 2000) . (Maayan 2, Nahar 59, B'Sod HaMikvah, ***Chesed L'Avraham***)

Maayan 3, Nahar 9, *Chesed L'Avraham*

To explain the difference between Divine Providence upon the Jewish people when they dwell in the land of Israel and when they do not.

The matter is this, when Israel is in possession of their land this [itself] becomes the defense of every single Jew. For the essence of the Shekhina's holiness is below with the Jewish people, as it is written (in Deut. 23:15), "for HaShem your G-d walks within the midst of your camp." The reason for this is that the air of the land of Israel is the holy domain of the Shekhina. Surrounding the borders of Israel, lie the klipot (the unclean husks). They (the klipot) surround the Holy Land and actually protect it so that the outside forces of evil should not enter in. They surround the land like a stretched out tent so that no stranger shall violate the boundaries. The walls and boundaries of this spiritual tent spreads out over the entire air space of the land of Israel reaching up to the opening to the spiritual Palace of Livnat Sapir (i.e., the passageway between the physical and spiritual dimensions), which is always open. We thus find that in the atmosphere of the land of Israel resides the gateway to Heaven wherein which the angels of God ascend and descend, from the spiritual palaces to the atmosphere and from the atmosphere to the land of Israel. The Shekhina is also below (i.e., descends from Heaven) to watch over her children. She descends and hovers over them all day long with a spiritual divider (masach) separating them. This spiritual divider (masach) is the secret of the [klipot, which are referred to in Ezekiel's vision as the] storm wind, thick cloud and flashing fire. This is the secret of the atmosphere that is outside the land of Israel.

However, one klipah (husk) is not unclean which safeguards everything so that the unclean [forces] will not be able to derive benefit from the holy Light. It is recorded in Ezekiel 1:4, "and a Nogah (brilliance) surrounded it". It [the Nogah] protected them (the children of Israel) on all sides, as has been explained.

Everything outside of the [holy] land [is under the dominion of] the storm wind, thick cloud and flashing fire. These are the "outside" (i.e., the dark) forces, the atmosphere of the lands of the "outside" nations.

This is the secret [why] the Shekhina guards over Israel all by Herself, [but] only in the land of Israel. This is not the case outside the land, Heaven help us. When the klipot seek to dominate the land of Israel, to destroy it, then does the Shekhina depart from the land and ascends above to the [spiritual] palaces and then afterwards the entry to the palace is sealed and closed. Then is permission given to breach the walls of Jerusalem, which are the "klipah Nogah" (the brilliant husk) which separates [the good from the evil]. Then enters the nations who contaminate [everything], who send forth their hands upon the children of Israel and destroys all the physical chariots and exiles them. The Shekhina runs after her children to see what is to be with them outside of [their] land . . . For being that her children are cast away, it is impossible for Her to let go of them. Therefore, [does the Shekhina] dwell in the lowest of chariots .

[And now] Her spark [of holiness that enlivens souls] and Her Divine guidance are cloaked within the angelic prince who is in charge of the land to which Israel has been exiled. For the ten [holy letters of God's Name] become enclosed within the ten unclean klipot, in order to reverse them [somewhat], so that they will not be completely evil to Israel and not contaminate Her children. This can be compared to the [radiance] of the

sun. Only a small element of its light reaches the earth. This is (symbolically speaking) how it is with the Shekhina. Her essence is in Heaven and only a small element of Her light goes outside the land of Israel along with the [children of] Israel, as it is written in Ezekiel 1:1, "I am among the exiles." It is not Her essence God forbid, but only the sparks of Her light, thus "did the Heavens open and I saw visions of G-d" (Ez. 1:1) . . .

Maayan 3, Nahar 12, *Chesed L'Avraham*

Explaining the difference between those Jewish souls that dwell in the land of Israel and those who dwell outside of the Holy Land.

Know then that the Jewish (Neshamot) souls that dwell in the Land of Israel come forth from the ten sefirot of [the realm of] Yetzirah. [Thus, these souls] are called the "House of Israel". They are also called "children". For when a Jewish person dwells outside the Holy Land then [all he/she] has is a (nefesh) soul from the [level of] the Ofanim (angels). When one merits to enter the Land of Israel there comes upon him/her a new (nefesh level) soul from Yetzirah and cloaks itself within his older (nefesh) soul.

The first night that one sleeps in the Land of Israel both souls leave [the body] and ascend above [to visit the Heavenly realms during the allotted sleep time]. Upon returning only the new soul returns. Therefore, such a person is not fit to receive any punishments [for any sins committed outside of the Holy Land], for this, the new soul [which now inhabits the body] is not the one who sinned. Thus, our blessed Rabbis have taught (Ketubot 111A) that such a one (i.e., one that lives in the holy Land) is forgiven all his sins. [Thus] every Jewish person who lives in the Land

of Israel is called a tzaddik (righteous person), even if to all appearances one is not such. For if the person was not a tzaddik the Land [itself] would vomit out such a person, as it is written, "And the land shall vomit out those who dwell upon her" (Lev. 18:25). Being that the Land does not vomit out such a person, we must accept that he/she is a tzaddik (righteous person) even if the person is considered a rasha (criminal person).

Also, know that for one to live in the Land of Israel and then go to live outside the land is considered a sin. In addition, this sin causes the angelic prince [of whatever land one goes to] to have dominance over him/her. The one who takes upon him/herself to live all their days in the Land of Israel and not to leave to go outside the land is considered to have proclaimed the unity of the Holy One, blessed be He, all of one's days.

In addition, know that the Land of Israel only atones for those sins that were performed by accident (without knowledge or intent). Yet, those sins performed intentionally (where one knows that what is being done is in violation of Torah law), these are not forgiven other than by personal sufferings. For those [in the Holy Land] who perform intentional sins in a spirit of arrogance, these have no forgiveness other than through repentance and the study of Torah.

Maayan 3, Nahar 13, *Chesed L'Avraham*

Explaining the secret of Jerusalem and the other holy places in the Land of Israel.

Know that the minor numerical value of [the word]**Jerusalem** is nineteen (19). Also, the minor numerical value of [the word] Malchut (kingdom) is

nineteen. [The city of] **Shechem**, is the secret of Yosef, who corresponds to the sefirah Yesod? This is why Shekhem was given to Yosef [and his descendants) for his attribute is Yesod. The minor numerical value of [the name of the city] **Tveria** is nineteen. The sefirah Hod, along with the number of its three letters, plus one for the word also equals the minor numerical value nineteen (19). The apparent meaning of the name Tveria is "the center of the land", (ref. Megilah 6A), for the land hints to [the sefirah] Malchut, and Tveria refers to [the sefirah] Hod. Also, [if the word Tveria is broken into two we find] the minor numerical value of Tver is thirteen (13), because it receives power from the thirteen (13) supernal attributes [of mercy]. **Tzfat**refers to [the sefirah] Netzah, whose minor numerical value is twenty-two (22, adding the value of one for the word itself). Now, the minor numerical value of [the word] Tzfat is equal [to the numerical value] of [the holy Name] Ehyeh (EHYH).

This is a reference to [the fact] that those who dwell there [in Tzfat] are dealt with [by God] with the thirteen attributes [of mercy] which come forth from [the sefirah] Keter. [The Name] Ehyeh corresponds to Keter, therefore is Tzfat one of the cities of refuge to safeguard souls. Tzfat's [minor numerical value] is 21. Adding [the value of] one [to include the word itself] is 22. This corresponds to the 22 letters in the Torah. This is a hint that Tzfat is ready and prepared to be [that place] where the deep secrets of the Torah are perceived. For there is no better and more pure air in all Israel like there is in Tzfat. The numerical value [of the word] Netzah (the sefirah) is [148, which is also the numerical value of the word] "kemach" (flour). This then is the secret behind the words of the Sages, "if there is no flour, there is no Torah." (Avot 3:17).

Meron corresponds to [the sefirah Tiferet]. Now the Aramaic translation of the word "sheep" is "meroni". This is a similar term [to the word]

"maran" (lord), as in "Lord of Heaven", which is an appellation to Tiferet. This is also the meaning of the verse in Ezekiel 34:31, [God says to Israel], "you are my sheep, the sheep that I shepherd, mankind you are." Now, "maran", which is the attribute of Tiferet, in minor numerical value is equal to [the minor numerical value of the word] "emet" (truth) which is 9. Add the value of three, one for each of the letters and an additional one for the value of the word itself and we have 13, a reference to the 13 attributes of mercy, as explained above.

It is already well known that the cave of Machpelah in Hebron, which is the burial site of the Patriarchs, is the entranceway to the subterranean Garden of Eden. [This is hinted to in the Biblical account of Avraham's purchase of the cave (Gen. 23:16), when he paid an amount of money that was] "o'vair l'so'chehr" (negotiable currency). These words are numerically equal to the phrase, "orach l'gan" (the path to the Garden). It is also the numerical value of the word "chatzer" (courtyard), to suggest that the cave is to the Garden of Eden as a courtyard is to a home. [The words] "o'vair l'so'chehr" (negotiable currency) have the numerical value of 570, to hint to us that everyone who lives in Hebron is certain that when he/she dies and is buried, their soul will merit to enter directly into the subterranean Garden of Eden without delay, without any trouble or difficulty.

Now the word, "teka" (to insert) is referred to twice in the Torah. The first time is Gen. 31:25, "and Yaacov had pitched (teka) his tent on the mount." The second [continues the verse], "and Lavan along with his brethren, pitched his tent on the mount of Gil'ad". [This verse] "Yaacov had pitched (teka) his tent" refers to his wife. "On the mount" refers to the cave of Machpelah, which are two mountains one on top of another and the two caves are under the lower mountain and there are two caves in

the upper mountain. The word "teka" is numerically equal the phrase "o'vair l'so'chehr", meaning that the cave of Machpelah is the pathway to the Garden of Eden. With regards to this did our father Yaacov, upon him be peace, pray to blessed God with all his heart that he should merit to be buried with them in the cave of Machpelah, he and his wife together. For thus has it been ordained since the six days of creation.

"And Lavan along with his brethren, pitched his tent." The meaning of this is that Lavan intended, through the powers of black magic, to tear out Yaacov from [the world] so that he would not be buried in the cave of Machpelah. [Lavan] wanted to kill [Yaacov],"along with his brethren," who are Esau and Yishmael. For they would then take the burial site [for themselves], and control the passageway through the cave to the Garden of Eden. For Yishmael and his sons and the children of Keturah already knew that they had a portion in our father Avraham, upon him be peace. Esau and his minions had their portion in our father Yitzchak, upon him be peace.

If, God forbid, our father Yaacov, upon him be peace, would not be buried in the cave of Machpelah, then absolutely no Jew would be able to go through that passage into the Garden of Eden. [The path would be blocked by the] idolatrous nations who cling to Yishmael and Esau, who would enter therein and control the passageway due to their connections to Avraham and Yitzchak who are already buried there in Machpelah cave.

This is what our Sages of blessed memory were referring to in the Passover Hagadah when they said that Lavan attempted to uproot everything, as it is written in Deut. 26:5, "an Aramean nomad was our father." For this same [reason] when [the dark angel] Samael fought with Jacob that he "touched (teka) the hollow of his thigh" (Gen.

32:26). Now, Samael's intent was to blemish Yaacov so that he would not be buried in the cave along side of Avraham and Yitzchak. Instead [he wanted that] Esau and his wife should be buried there. [Thank G-d] this did not happen, for [our] blessed God immediately healed [Yaacov] as our holy Sages have said (ref. Shab. 33b), that Yaacov came complete [i.e. returned to his father Yitzchak]; complete meaning, complete in his body (i.e., not blemished). Blessed God in His grace and abundant mercy thwarted Samael's [evil] intentions and placed Yaacov in a place of faith, the cave to which we are referring. Now his descendants can travel the path to the Garden of Eden.

Tzfat also has the numerical value of 570 (same as 'teka'). This is to hint that those who dwell in Tzfat have a [special] benefit more than any other city in the land of Israel. Because [Tzfat] is of such a high elevation and the air there is more pure and refined than any other city in the land of Israel, therefore, one who dies there and is buried there his soul will immediately travel [directly] to the Machpelah cave in order to travel from there to the subterranean Garden of Eden. There is no reason to expand on this more.

Maayan 3, Nahar 13, *Chesed L'Avraham*

Explaining the blemish that occurs to one who leaves the land of Israel to outside the land.

Know that the one who leaves the land of Israel to outside the land, on the condition to return quickly, so much so that he leaves behind his wife and children in Israel, this type of person will not lose his Yetziratic soul. However, his is cloaked in another nefesh [level soul] from [the] Asiyatic [realm]. Therefore, such a person is required to observe [Jewish] holidays

outside the land in the same way as he would inside the land; [all this] because his intent is [clearly] to return.

All this [reception of the lower Asiyatic soul] is for his own good. For if he were not cloaked in an Asiyatic soul, the klipot (forces of darkness) would come to cling to his Yetziratic soul and immediately it would become unclean [because of them]. Therefore, what did God, the merciful and compassionate do? He cloaks the Yetziratic soul in an Asiyatic soul so that the klipot (forces of darkness) will not defile it. In addition, all klipot attach themselves [to us] according [to the level of uncleanness] of each individual place.

Now, all this [which I have just said] refers [only] to the one whom is born in the land of Israel. However, one who is born outside the land and comes to live in the land permanently, immediately when he comes close to the ladder, the klipot are removed from him and he enters into the [holy] Land only with the Asiyatic soul. Then the Yetziratic soul enters within his Asiyatic soul, like a knife in a sheath. When such a person later returns to live outside of the land of Israel, his new soul from Yetzirah remains in Israel and only the old Asiyatic soul goes with him to become enwrapped within the klipot (dark forces).

Know that one who comes to the land of Israel for only a temporary period, immediately when such a one approaches the ladder, his klipot are removed and all that enters into the land of Israel is his Asiyatic soul. However, such a one does not receive a Yetziratic soul, because he does not intend to remain in the land of Israel in any permanent fashion. Therefore, such a person must observe [the Jewish] holidays as they do outside the land.

Maayan 3, Nahar 13, *Chesed L'Avraham*

The secret of the one who lives in the land of Israel, during the coming of the Mashiach.

Know, that it is an accepted tradition in our hands, that on the day that King Mashiach will come with the ingathering of the exiles to the Land of Israel, there will be found in the Land 7000 of the children of Israel. On this same day, the dead of the Land of Israel shall be restored to life. On that same day also, the walls of Jerusalem shall be removed, and rebuilt from precious stones and pearls. Then, at the time, the dead of the Land of Israel shall be restored to life, they shall be new spiritual creations. Also, the 7000 who shall be left alive at that time, they too shall be new creations, all of them with spiritual bodies, similar to the body of Adam prior to his sin, and the body of Chanoch, Moshe Rabeinu and Eliyahu. They shall all float in the air, soaring like eagles. This shall be seen by all the people ingathered from the exile.

When these, their brothers, are made a new creation, soaring through the air, going to dwell in the (lower) Gan Eden to learn Torah from the Mouth of the Holy One, Blessed be He, then all together the children of the ingathered exiles, with worry in their hearts and anguish in their souls cry out to King Mashiach. They ask, we also are the nation of the Children of Israel, like them. Why have they merited to be spiritual beings in body and soul, and not us? Why are we less? The Mashiach shall answer them saying, "The character of the Holy One, Blessed be He is already known and famous; He gives to each one 'measure for measure'. These also dwelled outside of the Land, and after great effort they succeeded to come to the Land of Israel, in order to merit a purified soul. They cared not for their physical or material well being. They came by sea and by land, and were not dissuaded by the dangers of the sea or of being robbed along their journey. They suffered under cruel regimes, all for the

sake of the essence of their spirit and soul. Therefore, have they become complete spiritual beings, measure for measure.

However all of you, who had the ability to come to the Land of Israel, as they did, were discouraged over concern for your finances. You were worried about your physical safety and your money. These, you made to be the principle things in your lives, and not your spirit and soul. Therefore have you remained physical beings"

The Torah and the land of Israel share a single connection (i.e., are from the same source). Similarly, the Jewish people, without a doubt, share a single connection with the Holy Land, because of the [holy] connection of their souls.(Maayan 3, Nahar 7, ***Chesed L'Avraham***)

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First Spring. Source of all and in it 28 rivers.

River 1: Counts the army of providence from day of creation to the renewal of the world to come.

It is already known to all faithful that there is no action, small or big that is by chance, God forbid. All by providence and not by care of human forces or new angelic forces or thrones or Sefirot, God forbid. All is in the secret of the exalted Ein-sof that controls the good and the bad and in his own good will punishes or reward. All by exact account, won't add or remove one little thing.

Truly we find providence changes from time to time. Those times are: The **first** happened immediately when man was created. His peacefulness was the purpose of peace. **Second.** After the sin of Adam and his expulsion people lived longer life and above that they were in calmness as explained by our sages, in blessed memory. **Third**. The patriarch succeeded in their ways because the SHECHINA dwelled with them. **Forth.** The father[1] and his sons went down to Egypt and they prosper. **Fifth.** The exile of the sons and their torments in Egypt. **Sixth.** Their redemption, the success in the desert and all the different miracles. **Seventh.** Entering the land of Yisrael and achieved to take over the land and all that generation. **Eighth.** Suppress the people of Yisrael to other nations during the time of the judges. **Ninth.** The prosperity of the people of Yisrael at the times of the kings. **The tenth.** The destruction of the first temple and the short exile of the people of Yisrael. **The eleventh.** The Babylonian exile and some success that they had. **The twelfth.** Redemption from Babel and building of the second temple. **The thirteenth.** Troubles and relief at the time of the temple. **The fourteenth.** The exile in Babel, twice in trouble and twice in relief. **The fifteenth.** The success of the redemption and the future hardship. **The sixteen.**

1 Jacob

Resurrection of the dead. **The seventeenth.** Destruction of the world. **The eighteenth.** Renewal of the world.

And all those providence for all existence together, some already passed and some are in the future. Worthy to know that there will be changes and supreme care at times by the cause. And there is private providence on people like you find in righteous with good life and wicked with hard life or righteous with hard life and wicked with good life. Also private providence in different kind of animals to live or die and in vegetation and other private matters in this world and it almost bring the faith of a foolish observer to leave everything to the nature course of the world. Before we explain all those matters we will explain the existence of the administrative forces and their differences not by the order of their cause.

River 2: To explain that the light of the Endless, blessed be he, shine and spread on everything.

In the beginning of every belief we decide without a doubt that all that said to have existence and vitality are in the secret of having the light of the Ein-sof[1], blessed be he, in all emanations, creations, formations and actions of pure and impure. Even though now it said that the Hanhagah[2] comes from concealed and unavailable light and dryness of the Sefirot of our Babylonian exile[3]. There is no light shine, little or plenty, big or small or any action that won't be from the light of Ein-sof that expand from above to the end of all lower levels. Because there is no movement, small or big that won't be from the Ein-sof and all life force of

1 Endlessness

2 Heb. HANHAGA,הנהגה, Ruling (governance) system refer to the ten Sefirot. (see appendices)

3 Rabbi Avraham Azulai uses 'Babylonian Exile' or 'Exile' to relate to our distance from the Light like the exile to Babel after the destruction of the first Temple.

existence comes only from that exalted light and it shine in them. This light is like the houses that built with palaces and rooms one inside others and some above the others some dark some with light some with big light and some with little light and can't assume that the light in those houses is but from the source of light, the sun that shine to all that shine.

Truly the level of light depends on the spark of sun that enters them, more or less. And when the sun passes away, darkness will cover all of them. So is the secret of the Hanhagah and all different lights that shine on existence from the continued abundant Endless light that bring life to all existence and there is nothing beside it and nothing exist without his will. Everything is created with purpose by his power and not by chance, by will and not by coercion more that already exists. No need to extend this explanation.

Truly he brings life to all existence and grant, benefit, size and measure to all. What will be his measure and what will be his fineness and privilege, his level and how many will evolve from him and what will spread from him. Grant, benefit, size and measure to the emanated, created, formed and acted. How much will be the power of their actions and gave them ways to lessen and increase their light, based on their need to influence. He gives size and measure to the weight of the dust, stone and the water that comes out of them. He gives size and measure to the strength of fire and the wind and what comes out of them. How many will be connected by their roots to vegetation. What will be their lifetime, how long will be their moistness, coldness and dryness. All by measure grant and size determined by his wisdom. The Chitzonim[1], their toughness, evilness and every level and level of their strength, evilness and actions when they manifest in parts of the world and how much fire will burn.

How many will fall in wind, how many will drown in water. How many will decay in dust. All sized and measured from him, the exalted. How many holies and what will be their increased power. What will be their spiritual level? What will be their life energy? All measured from him, the exalted. All live and exist from him

1 Heb.חיצונים, negative forces from the impure system.

day by day, hour by hour and every moment he grants their portion and existence, to the good and the bad, the punished and the rewarded. All live from him, all receive their life energy from him for their existence and stability. As so for the angels, what will be their reach, level and how much they can draw life energy from higher levels? And for the thrones, what will be their affaires, size, reach, influence, and power and life energy. And so is for the emanated. See no obligation from this to plurality, changes and additions to all those actions as it explained in another place. And this is what I wanted to explain.

River 3: The Existence of the first Hanhagah.

The light of Ein-sof that is providence, evolve on its way down the holy to the OPHANIM[1] in a measure that the OPHAN will shine in this lower world. This is the most lessened light possible and when this light brought down from above, CHOCHMA won't shine in Binah and from Binah to Z"A and Z"A to the angels, not the angels to the throne and not the throne to the living creatures. Only in the way and measure that can add and shine the OPHAN in this lower world. This light to keep existence to be called exile and darkness as it written "dried out river" (refer to xxx 99:99), also called destruction of the temple and all evil doing of the world for the reason of this great drought of the light and it can not shine more than it is limited within this Hanhagah. Meaning that the light will fill the OPHANIM as much as they are capable to hold. It will increase or decrease many times depends on the OPHANIM level, one after the other, on the way down until the lowest level of the OPHANIM reached.

Since Yisrael are in exile. The SHECHINA fills the OPHAN only with light that it can handle and this situation is called the exile of the SHECHINA because the lack of complete unification and the drought, mentioned earlier. This little light can not be called illumination and Yisrael can not draw the full light and providence from it but that little revealed light. This let the outside forces control

1 OPHANIM – Angels and spiritual forces that control the world of Action.

over Yisrael, that distant themselves from their creator by their wicked ways. And God's anger pushed them away and only that little revealed light will shine. The SHECHINA connected to the OPHANIM to influence through them the root of sweetening negativity of the outside forces. The light that shines and added to them is small and no greater life force in all the worlds found at all.

Truly the light of the exile draws down level by level of the OPHANIM and so this light lessened with each step down. That is the cause why everyday chaos is greater that the previous day. The light and providence decrease on the way down and chaos, which is the outside forces, has more influence. The Judgment (DIN) increases as we distant ourselves from the Holy the same way. The one who know to count and measure this distance and who we go down day by day will know the length of the exile and the time of redemption... As it is written (Amos, 9:11) "the tabernacle of David that is fallen…" forever it is falling until it lies on dust and like it says (Psalms, 44:26) "For bowed to the dust hath our soul, Cleaved to the earth hath our belly." Then "Rise up and help us;" Hashem, blessed be he, limited this falling distance at the time we committed in our judgment by our actions until he rise us from the dust and it means, redemption in its time. If we repent he will quickly raise us from the dust and this means redemption before time. This is the about the going don to exile and about the exile of the Shechina you will hear further. This is what I wanted to explain.

River 4: The existence of the second Hanhagah.

The second Hanhagah is the providence in the life force measure of the world of formation. This is the providence of the SHECHINA in weekdays and the days of the patriarchs. There is no complete unification, only as much as the world of formation can support and the light of Chochma shine in Binah and Binah in Z"A and Z"A in Malchut and Malchut in the world of creation and world of creation in the world of formation in that exact measure of light. This is the Hanhagah of the six days of the week, even in time of peace. As it says in the Zohar (Noach, page 75) "The gate of the inner court is closed during the six days of creation.

The light drawn is as much as the angel can support and the above levels are connected to the world of formation in that measure of light.

We call it the dressing of the Shechina with good actions. This is the connection of palaces (Heichalot, היכלות) in the secret of "Blessed is his glorious name, His Kingdom is forever and eternity",ברוך שם כבוד מלכותו לעולם ועד). Also the secret of "Many waters cannot quench love" רבים לא יוכלו לכבות את האהבה מים (Song of Songs, 8:7). According to this measure of love several levels comes down and sometimes it adds light to the level of Judgment. This secret illuminate sixty sparks of light of the angel Metatron.

When Yisrael suffer at the time of the first and second temple and even though the temple was standing the outside forced could afflict different forms of hardship. But when Yisrael return (in Teshuvah) the unification of light arise.

The Chitzonim could connect to the Palaces (Heichalot) from the outside and if Yisrael sins then it would give openings to the people of Amon and Amalek and the people of the East (Kedem) to come and destroy, take the make and the energy of the land. These judgments don't allow them to destroy the Temple, just bring negativity on Yisrael and the Holy Temple stays untouched.

In this, there are levels that sometimes the influence is lower and sometimes higher because it has ten levels and even at the time of the Temple Yisrael had sometimes wars, peace, satiation and hunger, sometimes plague and so on. All in the secret of those levels. And this is what I wanted to explain.

River 5: The existence of the third Hanhagah.

This is the system of the Shabbat days. That is to bring the light measured as the world of creation that is ten levels of the throne. The world of emanation that unified and connected in the supernal and the higher levels brings down sweet light and rest that Yisrael had in the time of the Temple, during the first day of the month (Rosh Chodesh) and Shabbats. That is "The gate of the inner court" (Ezekiel, 46:6) and in Shabbat Day and the day of the month will open. As it mentioned in the portion of Noach (Zohar, Noach page 75). This light is spiritual and almost no physicality to it and could go up and down in the levels that exist in it that are ten levels of the world of creation and ten of the world of emanation.

This system has two types of light. One light that exists in the time of the Temple, Shabbats and the first day of the month. The other light is for the future when the world will be all in Shabbat. The explanation is that at the time of the Temple with the unification that was above its level a decrease because of it was revealed in the physical matter of the world of action. The holy levels could not carry this sweet and fine light and because of their physicality they will receive it easier in the secret of their soul, only as an additional soul that will also do much to increase their energy.

In the world that is all Shabbat, Yisrael take off their physicality and separate themselves from Ophan and Angel and all rest in this sweet light then that is a spiritual rest and the physicality of one to another cling together and will not separate. This is the "long world". Now that we receive the light of Shabbat, some form the body and the matter and some from the Nefesh, Some from the Ruach and some more from the Neshama because the parts of the soul that not in exile dressed with matter that is a separating curtain. The sin of Adam created a Klipa over the entire soul by clothing her with a body of dead flesh, polluted soil and whatever was immaculate body now dressed in the Klipot of the snake skin and forced a separating curtain. This also caused reduction of the light and the rest in this exile. From this you will learn about the increased good levels after the body undressed from its pollution and exile completely and the elevated world will be corrected. For that reason everyone hope for the resurrection of the dead.

Truly from Shabbat Beresheet[1] and the building of the Holy Temple and the redemption of Yisrael and the rise of the Shechina to the resurrection of the

1 The first Shabbat of creation.

dead there levels in this unification[1] and some aspects to study and forget what the mouth cannot say and the ear to hear[2].

River 6: The matter of the mental ones, that spread out and evolving

One level follows another level are in the secret of Emanation, Creation, Formation, Creation[3] and they have two aspects.

One aspect is that they are mental, connected to additional Chochma[4] and Binah[5], always with the desire of their work that is mental and immaterial. They will not limit their craving to that work or stop it for one moment. Indeed this work exists and available that every person will not decrease or increase its level and work from the uppermost Keter[6] to the end of all the holy levels. They draw their energy in that work for their existence and sustenance that will never decrease. In that matter they are not involve at all in the lower levels if they do good or bad because this is the law of their ways that have no sin at all. From this rule, the WHEELS[7] that do their work diligently with big desire and when they praise the holy in their movement, the Holy name, blessed be He, gives them the energy for their existence.

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1 The unification of the world of emanation with the supernal level that was mentioned at the beginning of the chapter.

2 Rabbi Avraham Azulai implies to deep secrets that we can not bring to the understanding levels of this world (mouth, ear).

3 The four worlds in order from above to below.

4 Wisdom

5 Understanding.

6 Crown

7 type of angels

There are other things that depend on our efforts, increase or decreased based on the work in the lower levels. With worthy work will add light and abundance above and become pure to a higher degree and this additions will be the essence of it.

The higher levels do not relate top additions or reductions, joy or cry, redemption or exile and all that relate or come out from them. This matter called in several places as the value of the lower levels. It means that the matter of addition or reduction does not relate to them as the value of their portion or work, only in the value the energy increase from the lower levels side that receive their additions and decreases according to the law of their nourishment and ability to connect to it. Included in this matter is that there is no unification of the Sefirot at all and the essence of their existence is from what is allocated to the lower levels. And to the higher levels from the aspect of their existence, work, desire and closeness is what reveals the light of Ein-sof and influence on them because the lower levels do not participate in their work and unification from themselves due to their own allocated light. The light of Ein-sof spread in them and illuminate them and he will not prevent this allocated light from illuminating to the world of emanation, creation, formation and action.

When the action of the lower levels joins above with their honest and worthy work, then all the mental ones will understand the purpose to receive the light of Ein-sof. This light illuminates in then in a matter that can not be grasp. Those high quality and immeasurable additions increase and strengthen the allocated light mentioned earlier in a level calculated by their creator without limit in a value of the additions given from the whole level by man from the supernal Keter and below to add to their light by their preparation, effort and actions.

This matter, in no way, not even in a small measure can be in the hand of the rest of creation, even if all the angels in heaven and all the legions of the throne and all others do not have the power to make this happen above if not for the lowers in their work cause the unification above.

This is a wondrous thing that will be explained in another place, that the higher unification can not happen at all, only by the action of the lowers from the day of creation and on. It can not be found unless Yisraelites better their ways and

actions in the secret of the redemption, which then this will repeat and renewed and grand measure is added.
And in the time of exile when we are doing worthy actions, we add little support from the power of the united Sefirot by our actions and following the mitzvoth.

River 7: teaches the matter of allocated light and the matter of chapter of song.

When you learn earlier subjects you will find that the light energy of the Shechina and all that exists whether they are good or bad is according to the actions in the world and all its occupants, small or big, animals and the beasts of the forest[1], the elements and all that derive from them like the inanimate and the vegetations and the living that do not speak and not in the category of sins. Our sages on the verse: "Man and beast you do save, Hashem[2]", means that everyone has ministers appointed to them above and those ministers will praise and sing to their creator. Their canting and singing goes up and draws the Light of Ein-sof upon them and make them alive, as it is written: "Praise Hashem from heavens" and so the whole song called "Chapter of Song", and the song gathered together and elevate. This implies to the secret of 'Chapter of Song' when they say "Heavens, what do they say…" and so all that created in the world. And this song elevates with all the rest. The archangel Metatron, the minister of the world that is in charge to collect all the songs bring it in and draw light of sustenance to all the existence below. When the songs of the angels elevates to the throne and from there to the Sefirot and to the light of Ein-sof, blessed be He, all comes together, become praise and song and increases the light below that brings the life force to all.

1 The forces of darkness (Zohar Hasulam)

2 Psalms 36:7

The one that speaks[1] their song is in the highest level and when its channel is fine, it has the power of speak, as we will explain, with heaven help, the matter of man and its level in 'Spring Ein Yaacov'[2], River 18. This power can continue and renew the unification above as written earlier in Sixth River. When there is a fine man, above all, they will connect to him and he will be a king and his song is elevated on top of all other songs and singing and all controlled by him. When there is no man, all miss the level that was worthy to come down if a man was there.

About this desire that exist in all of them, they do not hold jealousy after they see their great benefit. On the contrary if a man does not do his work then all together want to swallow him because he deprives them from their nourishment and cause damages.

For that reason the Shechina act in the upper abundance to draw down to the lowers and in the lowers, always courting for qualified and worthy man from Yisrael, even if it is a one man in a generation like Shet, Chanoch, Methuselah, Noah, Avraham, Yitzhak, Yaakov and so on. Even in the last generations everyone that purify himself, the Shechina with him. The Shechina takes all the praise of the lowers with the rest of the good people of Yisrael, their work and prayers and using that worthy man of Yisrael, the leader to draw additional abundance from the upper levels. When there is no man to be the leader in the work of Hashem, blessed be He, the Shechina returns up and the minister of the world sustain the world and all existence with the portion that they deserve, as it says in Tikkunei HaZohar (Tikkun 6) and the introduction, Everyday, the Shechina goes down to exile and if she found a Tzaddik in the world she dwell

1 There are four levels of existence in this world. Inanimate, vegetation, living and living that speak (humans)

2 the other part of this book

in his body and if not she returns to the "Bird's Nest"[1], that is Metatron, the minister of the world.

River 8: Times of the Hanhagah and explanation of the time and the first

After we described the reason for the system and their differences, we return to explain the matter of the Hanhagah to different times.

The first time is from the time Adam was created and before his sin. The system that was then is like what we expect to be in the future, a world that is all Shabbat, when the Shabbat comes down and rest in the body and soul. The world will be corrected from its curse and remove its impure clothing and there will be no more state of death in the world. This will happen by the secret of the illumination of Chochma in Bina and Bina in Zeir Anpin and Zeir Anpin in Malchut. This system did not exist any other time, even at the time of the First Temple, where it says (Kings 1,5:10) "And Solomon's wisdom excelled the wisdom of all the children of the east…", anyway the world could not be corrected because of their sin they had death and other curses.

Truly in the future and in the time of Adam the light of Chochma illuminate in Bina and the light source of Chochma is from Keter and man has mind over matter control and connects to the Garden of Eden in the secret of the Tree of Life and connects to the upper angels all the way to the throne. Additionally, in the future, the evil inclination that was in the time of Adam and made him sin and cause the Klipot will be annulled. Also in the time of Adam was the moon that its light reduced in the fourth day and the world did not have yet the Shabbat. In the future the moon will have its full light and the world will be all in Shabbat. If Adam was holding until Shabbat came to the world and connects to

1 Deuteronomy 22:6 – Zohar relate deep secrets to this verse. The Sixth tikkun of Tikkunei HaZohar explains that the Bird is the Shechina and she has a nest above, in Malchut of Atzilut and nest below, in the world of Creation, that is Metatron.

the Tree of Life in Shabbat and have children in Friday night, surely the world would have been corrected.

River 9: the time and the second System

This was after the sin of Adam and it is similar to the destruction of the Temple and the second exile, because of his act. The supernal sources closed and not opened since the day of the sin. Adam, by his sin opened the source of Keter to Chochma and Keter closed because the levels of Chochma and Bina were not ready to receive from the root of the higher Keter. The whole existence fell into the Klipot and was not corrected until future time when the world will go out from its impurity. This impurity removed from Yisrael at Mount Sinai and they were ready for the rest of the rest of the Tikkun, but again they sinned and spoiled everything.

Truly the main Tikkun in our hand is for the future. Throughout the generation, there were some that made correction and some that destroyed it. The first generations, when they were closer to the light had longevity. The years are from the level of Arich Anpin, which are the sources that closed. All the generations since the time of the Sin of Adam did not do any correction and on the contrary, they spoil and destroy and cause strengthening of the Klipot and all the light sources to be closed. The world behaved like our Babylonian exile and even though there were righteous people in those generations that made effort to correct, it was not enough but it was a support of the connection to the Shechina, meaning that The Holy one, Blessed be he, by his mercy on the Shechina add some light to different levels. The wicked kept increasing their wickedness to a degree that the righteous people could not correct.

River 10: The time and the third System

At the time of the patriarchs, after the generation of Babel[1], the wicked could not flaw the system because the Holy one, blessed be He, channel the Light through Abraham and his descendents. When the wicked of the nations reach a point of negativity, he will decree on them destruction like Sodom and Gomorra and similar.

The negative actions of the nations do not spoil the Sefirot but it hurt the Minister of the one that cause it as it says (Beresheet 20:6) "and so I have kept you from sinning against me" and mentioned in Tikkunei HaZohar and Zohar 'Behar' in 'Ra'aya Meheimna'2.

Indeed the Patriarchs started the Tikkun of the Sin of Adam as said by Rabbi Shimon Bar Yochai that Adam was incarnated in the three patriarchs to correct three sins of incest, blood shed and idol worshipping. All three were corrected by them. Because of the impurity of the bed of Adam, the Tikkun were in process until Jacob and his sons, with the purity of his bed and the revelation of the Shechina on them. This Tikkun was little and the Sefirot were closed and their source did not open except the source of Yetzirah as it says in Zohar, Shir Hashirim3 (page 111). That is why there was a famine in the times of Abraham, Isaac and Jacob and the sealing of the wells, which is the Sefirot of Atzilut4 and the corrections were in process.

The Patriarchs were channels for the sons and education for the souls, therefore their work were in movement, not in exile and not in redemption but through the normal way to rectify the flawed souls that damaged the generations, to the end of their lives. The system became corrected little by Abraham then more by Isaac and even more by Jacob, in the secret of rectifying the Sefirot and the system from the aspect of the OPHAN or Metatron, as mentioned earlier. The Shechina was always with the Patriarchs because of the light energies drawn to the higher levels by the work of the righteous people. The Holy Spirit was

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דור הפלגה Hebrew , literal meaning, the generation of the separation that is Babel.

2 The Faithful Shepherd, which is Moses.

3 Song of Songs

4 world of emanation

always with them and the Shechina cling to them and guides them as mentioned in river 6 and 7. The Patriarchs began with the correction of the higher levels and become channels to the Sefirot. This secret will be clearly explained in another place.

From the correction of the levels the world were getting stronger on its foundation. From its beginning it was weak and unstable until Avraham, Peace be upon him, establish the right column of Chessed that hold the world in its place, then came our father Isaac, peace be upon him and support the world with the left column and when our father, Jacob, peace be upon him came, he stand the world stable so it will not be destroyed for the evil of the wicked. Jacob made the system to be with middle level private providence that gives some good and need to correct their matters with their prayers because of the mentioned flaw and they were unifying and support the Shechina as they could. (Mentioned in the Gemara, Berachot 26, pares of the fathers made the correction.)

River 11: The time and the fourth system

The going down to Egypt and the success in the kingdom of Yosef Hatzaddik. No doubts that Jacob's going down to Egypt was descend to Exile and beginning of the slavery.

Indeed the Holy righteous considered owner of the upper house, which is the Shechina and they are her sons and Exile can not control them and no doubts that they went down for the secret of the Exile as it will explain.

Truly the righteousness of Jacob and his sons had the power over the Klipot and the Light of the Shechina illuminates outside the land of Yisrael and the Chitzonim could not control them. That is why when Yisrael entered Egypt the fire in Hell cooled down, the power of the Exile weakened and the fire of the Chitzonim extinguish. They controlled Egypt because DIN[1] does not have power when the Shechina dressed in the Klipot that can not control her. On the

1 Judgment force

contrary, she controls them. So when those righteous went down to Egypt and they were connected to the Shechina, they control the Chitzonim. Yosef and all that generation subdued them because of their merit. Their purity was very far from the impurity of the exile and they were close to holiness. That is why the Egyptian could not control them until all the righteous people that were connected to the level of the world of emanation and gave birth to souls from the incarnated ones and the Exile began to have control and it will be explained.

And so the Shechina did not come down and corrected all the days of the tribes because the did not take off the work of the Torah to stay in peace and blessing. The Chitzonim get their sustenance from the essence of their blessings as its written "*I will give you the good of the land*"[1] . The Sefirot were being corrected by the study of Torah of the sixty thousands students that Jacob made. Jacob did not pass away from this world until he completed sixty thousand people to deal with Torah, like it says "*for I will there make of thee a great nation.*"[2] And "*'Thy servants are shepherds*" [3] and the Zohar explains the word Roe'h (shepherd) (Heb: רועה) the same as התרועעה הארץ , which mean to break, as they were breaking the control of the Lamb, that is the minister of Egypt. They draw greater light and the Klipot ceased their influence. Yosef was the supplier because his is the channel for the Sefira of Yesod that nourishes and sustain all, including the Egyptian under his control. That was their success in the beginning of their exile. And so if we did the same and were worthy to elevate the holiness in the place of the negativity and sustain them, but the evil inclination is failing us. The Shechina did not lessen her energy and souls were corrected successfully all that time.

River 12: The time and the fifth system.

1 Genesis (45:18)

2 Genesis (46:3)

3 Genesis (47:3)

The exile and slavery in Egypt. There is no doubt that the Shechina went down to exile with Yisrael, as it says in the Zohar (Exodus, page 2 column 2) on the verse, "Man and is house came". The secret of this exile that it was harder even from our Babylonian Exile because they forgot the Torah and release from themselves the yoke of Torah and precepts. That is the reason they were given the yoke of the land[1] because the Klipot overburden them with hits and bruises. The reason for that is the purpose of their exile which is to rectify the polluted souls from bad deeds. There was no reason for reincarnation if they were dealing with the Torah and purify themselves with its power and doing Teshuvah[2]. The process of reincarnation is only to complete what was missing Teshuvah. So when Yisrael stand righteous, they did not have to go through the process of rectification of throwing the males to the Nile and not to the hardship and slavery to the material and so on. There are some that require thousand deaths and they keep coming until corrected. That is why they enter to harsh decrees.

Truly, if they were righteous, they could be corrected with the Torah, positive actions and Teshuvah because one act of Teshuvah is better that many reincarnations and deaths and since they release themselves from the yoke of Torah and hold to idol worshiping, they could not correct unless the secret of reincarnation, the Holy one Bless be He, himself act as the Shechina among the ministers of Egypt and said "hava nithakma lo pen yirbe", in order to incarnate with their pure part. If they were doing like their fathers and overcome the Klipot but they did not want that and fell under the control of the Klipot and all the idols of the Chitzonim that all were in Egypt. Later Nebuchadnezzar restore this kind of Idol worshiping.

At the beginning Yisrael rained over the Klipot by the merit of the righteousness of the tribes and they were among the Klipot like a beast that swallow a soldier with his arms and use his sword, which is the Torah, and cut for himself wide

1 physical realm

2 repentant – Kabbalah explains Teshuvah as תשוב-ה

place in the guts of the beast , "*He hath swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly*."[1]

And so are Yisrael that in exile now and not under the control of the Egypt when they are connecting to the Torah, which is double edge sword in their hands to cut inside the guts of the Klipa that can not lower them. In the Exile of Egypt, the Klipa swallowed them deeper and deeper and lower level by level and so they went down into the depth of the Klipot and they were not able to connect to enough holiness to save them. Their nourishment came only through Pharaoh that put them in slavery and cause them hardship and suffering. And they built for Pharaoh store-cities, Pithom and Raamses, in place of the misery and poverty. They built Pithom that is [2]פי תהום that the abyss swallows. The built Raamses that is [3]ר"ע מס"ס , from its beginning. So they went deep into the Klipot and could not do anything in its belly and they were swallowed deeper until the Holy one, Blessed be He, in his mercy broke and crushed the idols in front of them and all impure levels that they had, as it says (Shemot 11:5), *"from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill;"* and referred in the Zohar (Shemot Page 28) and for that they redeemed.

River 13: The time and the sixth system

In leading the Yisraelites after they left Egypt, the times of Moshe Rabeinu, peace upon him, when Yisrael had success in their ways with great miracles. The system was sometimes from the physical existence and sometimes from the AYIN4, which is Keter and Chochma and the secret of miracles and wonders are from the root of the concealed place. Even though the system dressed in Yetzira, and that is what it says (Shemot 33:15) "If Thy presence go not with me,

1 Job (20:15)

2 Heb. The mouth of the abyss

3 Heb. Bad to the last

4 אין .Also Heb ,28:12See Job .Literaly nothing like in Ein-Sof .

carry us not up hence." And also (34:9) "Let the Lord, I pray Thee, go in the midst of us;", in the power of his holiness to have Atzilut dressed in B'riah, otherwise it is not possible because Atzilut can not rule without the dress of B'riah, even in Shabbat day.

When they corrupt the system with the sin of the golden calf, like the sin of Adam, since their impurity removed [1]. Nonetheless the impurity that they had before did not fully returned because of the purity of Yisrael is still standing, but they brought the state of death upon themselves. The power of Moshe was very strong that he could not connect to the level of Yetzirah only through the Shechina that dressed in the throne.

From that aspect, they were ruled by their actions, yet the levels above were not corrected because the generations were not elevated to be connected above, as in the secret of "*and returned, and came to their house to Ramah*"[2] As it was in the days of King Solomon, peace be upon him, and as it says in the Zohar ((New Zohar, page 62), Song of Songs.

Yisrael were complaining and grumbling, sometimes about the water, sometimes about the bread and sometimes about the meat. This was all for the reason that the Shechina was not rectified, and that is why they did not have a temple, but the Tabernacle, which is in the secret of "Na'ar"[3], Metatron, which is the stairs of the Tabernacle as in the Zohar Teruma (Shemot, page 164), on the verse "and Yehusua ben Nun Na'ar…" (Exodus 33:11)

Indeed it was hard because Metatron was pushed away. So how the Tabernacle came to be by this deferred angel. And it look to me that the building of the Tabernacle with its levels are all in the lower level and the angels were throne to the supernal name and connected to the Tabernacle and reveled and ruled by the name אדני. They were different in the aspect of Metatron and the Shechina

1 before receiving the Torah on mount Sinai

2 1 Samuel (1:19)

3 Heb. Youngster, (not matured)

(name of אדני) will not illuminate for them at all only in the levels mentioned earlier.

River 14: The time and the Sixth, Seventh, Eighth, Ninth and Tenth Systems.

These systems were after the passing of Moshe Rabeinu, peace be upon him and after Yisrael enter the land. They merit getting into the land and on the other hand it becomes a debt for them. They merited by breaking the Klipot and enter the land in Holiness and purity that no Klipa came to be from the way they concurred the land. This level never achieved even at the times of the Fathers that inhabit it. They did merit their system was in holiness by Metatron that Moshe Rabeinu, peace be upon him, delayed as our sages said on the verse (Yehushua 5:14) "I am captain of the host of the Hashem; I am now come." And Rashi, in blessed memory, I am now come in the days of Yehoshua, but not in the days of Moshe Rabeinu, peace be upon him. The Shechina was not corrected because the light of Yesod was not open yet and it was concealed as it mentioned in the Zohar(Zohar Chadash, page 62) Shir Hashirim in the word [1]שיר, so they had several matters that cause even in the times of King David, peace be upon him, there was famine. And so the system stayed like this for a long time even after they had a king. Even the kingship of the house of David that had Shechina with them on small level were not corrected to be able to open the level of Yesod, only in the times of King Solomon, peace be upon him, as we will explain, with heaven help.

Indeed in the times of King David, peace be upon him, and in earlier times, they were under the system of the Shechina, dressed in Metatron and illuminate from its own power and not from the upper Sefirot because Yesod, which is the channel for the upper Sefirot was concealed and not illuminating the Shechina and so the Chochma in Bina and Bina in Z"A and this is the hidden and concealed since the world creation. That was equivalent to the opening of upper channels at the giving of the Torah but it was still concealed for the world

1 Shir. Heb. Song

because they did not merit it until the times of King Solomon, peace be upon him, as we will explain. From the aspect of their sols they were successful and from the aspect of their evil doing they were falling. This time was hard for them due to the hardship of the blocked upper channels. And so they had two aspect of hardship, one is the Shechinah was dressed in Metatron and the second upper channels were not opened from the Yesod to Malchut and not for other reason and it was like they never open and it created greater hardship.

They were winning when they stop the Klipa. Their positive deeds draw light energy from the system according to the generation's actions. This aspect does not relate to another similar matter because all the systems mentioned earlier or will explain forth, increase or decrease energy based on their good, bad, worthy, merit or sin and evil doing, because the reward and punishment stands by itself and it include in the ninth and tenth system that was rewarding at the times of the judges and it was also depend on their evil or righteousness. If the judges were doing good, success come and if they were in sin, especially for idol worshiping, they were given to the control of the Chitzonim and the Klipot increase their hold on them. Yisrael were planting seeds and can not nourish from it because the Chitzonim were taking all the energy. All was depend on the system that controls the Chitzonim or let them control Yisrael according to the good or evil. And so it was later in the times of David and King Solomon, peace be upon him.

Indeed before were the Judges then the level of prophets, like Shmuel and then the level of kings, like Shaul but all under the same Hanhagah. That what I wanted to explain.

River 15: The time and the Tenth, Eleventh, Twelfth, Thirteenth and Fourteenth Hanhagah.

In the Tenth time, the building of the Temple and its destruction, The time of the Babylonian Exile and the time of the building of the Second Temple, The time of hardship during the time of the Temple and in the time of our exile, this long exile. All those matters were explained previously and I will add a little more

explanation. Our masters, in blessed memory explain that in the times of King Solomon, peace be upon him, the moon were in complete fullness. It seem to me that the Hanhagah were not with the correction of the Shechina in the Supernal Light, until the building of the Temple because then he Shechina founded herself with all the corrections, as it is written (1 Kings , 5:10) "And Solomon's wisdom excelled the wisdom of all …", that means that it was illuminated from Chochma[1] by the light of Bina and Bina illuminated Z"A and Z"A in Malchut and from there Lower Chochma was completed in its fullness.

The first Temple was the Light of Bina, that mentioned and yet the sin of Adam was still in its state and the world was not corrected since that sin. Indeed the world was close to the correction and it was one level higher that the light of Chochma illuminate from the Keter. And when Yisrael sin in the sin of Yerovam, it was the time to complete the sin of the Golden Calf, but they sin with two calves instead of one, as the scripture say (Hoshea 7:1) "when I would heal Israel, then is the iniquity of Ephraim uncovered", also in Zohar Balak, Yenuka article, that the secret of Yerovam calfves and the Calf in the generation of the desert, all is one matter, then the light of the Shechina dimmed slowly and the Moon began its decrease its light and the supernal light that was illuminating it vanished from it.

Truly the world has the light of Bina in the First Temple and according to the change of aspects from judgment to merci Yisrael were going up and down, successful or loosing or pushed to exile and the time of their exile was seventy years against the levels of descents from light of Bina to the light of Malchut. In their exile they draw from the judgment aspect of the Hanhagah. The exile is in the secret of Ophan and the Hanhagah was under the energy of the Sefirot and their rules. By this they had the Hanhagah and prophecy and some success by their righteousness in the Babylonian exile and they reach some correction. If they were not mix their seeds with the other nations in the land, with the women of other gods worshipers, then their redemption was worthy of to be in miracles. Not as the miracles in Egypt but close to that. Their redemption was from the

1 Wisdom

aspect of the Shmita[1], but they polluted themselves with the other nations as it says in the Zohar (Vol. 2 page 7), the Shechina's light was the same level as it was in the building of the First Temple.

Indeed the building was under negative attacks from the Chitzonim because the level cause the negativity under it and surround it several enemies and even though they were not all ready prepared for redemption for this aspect and the Temple stand a little in exile and the negativity influence of the enemies and some was in satisfaction, all according to the people action under the Hanhagah of the Shechina that is blended with judgment, sometime so and sometime so. They were surrounded by troubles during the time of the Temple and then the light of the Shechina drawn from her aspects and dressed in the Ophan and went into complete exile, this Babylonian exile. Then the Shechina began to descend in the light of the Hanhagah in the Heichal[2] of Nogah and Heichal Eitzem Hashamayim and Heichal Livnat Hasapir in the secret of the Ophan, and the Shechina went down all the way to the lower levels as mentioned there in the Heichalot of Parashat Pikudei, and the time of her falling was in the measure of the length of this exile and the Hanhagah under the light of Ophan that we mentioned and the world nourish from the edges and from edges of the edges in assisted power and support to our prayers as mentioned above. When it changes from hardship to relief at the time of the exile it was all based on their worthiness and kindness, and it merit them to have supernal decree to benefit them. This is what I wanted to explain.

River 16: To explain what is in the power of the Tzaddik to add to the Hanhagah.

There was a time where three tzaddikim created a big change in the Hanhagah and by them every generation benefits from the changes those tzaddikim made in the Hanhagah and illuminate supernal light. Those were Yosef, Moshe and

1 "At the end of every seven years thou shalt make a release" Deuteronomy (15:1)

2 Palace

David as it says in the Zohar (part B page 156) in the secret of what is written "Your righteousness"[1] . The explanation is that Yosef, Moshe and David from the aspect of their channel, influence greatly the energy from the supernal light and opened the sources of light according to their way of righteousness. So Yosef by his action create opening to the Shechina, the light of Yesod and that is why he became the Lord of the land[2], surely as the husband of the matron from the aspect of Yesod and not a real husband because the real husband is Yaacov or Moshe that are in the central column. Indeed when Yosef died, her light darkened and that is why we say "Your righteousness" from the justification of the judgment to the known place. Yosef opened to the Shechina opening from the side of his soul. Even though his soul behavior was under the lower level in the aspect of the exile, Yosef had the power to draw the light of Yesod, and when he died this place was hidden and sealed and that aspect disappeared and blocked.

And for the rest of time of the world not opened because the Tzaddik disappeared.

And so is Moshe Rabeinu, peace be upon him, as the Shechina was below he was illuminating in her the Light of Daat by the well existence of his channel and the Shechina illuminate with light from the side of Yosef with him and as the scripture says (Shemot 13:19) "And Moses took the bones[3] of Joseph with him" , to draw his light from the level of his channel to the supernal Daat. When Moshe Rabeinu, peace be upon him, died that source blocked and disappeared and not opened again and that is why we justify the judgment on him.

And so King David, peace be upon him, by the wellness of his leadership in the secret of his channel to the Shechina, illuminated her and decorated her in the secret of his decoration, charming light all the days of his life, until the Holy

1 in Heb. צדקתך

2 אדני הארץ

3 In Heb. עצמות can also read עצמות that mean essence (zn)

chose his songs and his tikunim[1] more than the building of the house and the illumination of the light of Bina above as said (Tehilim 84:11) "For a day in Thy courts is better than a thousand sacrifices" as our sages, in blessed memory said (Shabbat Tractate page 30) and so when Kind David, peace be upon him, died, that channel blocked and concealed and not opened again and the lights of the Shechina darkened. Even though they opened later by his son, Kong Solomon, peace be upon him, in the building of the house but in any case one light is not like the other. Those three lights opened in Shabbat at the time of Mincha and that is why we justify the judgment on us at the time of Mincha in order to open some of the channels, whatever is possible to illuminate above at that time by mentioning the upper sorrow that wish to illuminate the Shechina then from the forehead of the supernal will, blessed be he from the channels that no longer available to the supernal will, which are Yosef that is Yesod, Moshe that is Daat and David that is Malchut. And this is by what we said that their existence, the aspect of their channel is a matter by itself that is not completed in any other way in the world. From that we will learn the tzaddikim of every generation, they rectify the Shechina and open for her the sources of Atzilut all the days of their lives by their actions. Whatever we explained in previous rivers about the Hanhagah systems, it is all by generality but the individual tzaddikim of every generation change the Hanhagah by their action and consciousness in the supernal chariot and the Shechina changes to good by the well doing of the tzaddik and his worthiness.

River 17: the time and the fifteenth and sixteenth Hanhagah

At the end of our exile, close to the time of the end, hardship and troubles will strengthen on Yisrael significantly; they will feel the pressure to a point to hate their lives. They will call for the mountains, "Cover us", and to the hills they will

1 Tikun= a corrected channel for the light. When a tzaddik elevated to a higher level by his act of sharing and 'Dvekut' (clinging) to the light he is able to open spiritual channels and draw more light to the world (our lower level of Malchut)(zn).

say to fall on them because of the big troubles that will surround them from every side and corner. The sorrow will increase until fathers will not turn to the children, and whoever finds himself, owner of prize, hero and winner he will be called, and the reason is that the Shechina will judge her house and judge Yisrael in the tradition of the Covenant to bring them closer to the redemption and the good that is ready for us, by our prophets. The level of good is unimaginable, In the way that redemption from Egypt with the miracles will be forgotten before the redemption of Yisrael and the miracles and wonders that we will have, as the scripture says (Jeremiah 16:14,15) "*Therefore, behold, the days come, saith the LORD, that it shall no more be said: 'As the LORD liveth, that brought up the children of Israel out of the land of Egypt, but: 'As the LORD liveth, that brought up the children of Israel from the land of the north, and from all the countries,…*" and then there will be the miracles and the revelation of the Shechina to Yisrael in wonders and all will say that "this is the day we all hoping for", as it says (Isaiah 25:9)[1] this is what we were hoping for, points by finger to the revelation of the Shechina. So whoever merit that in those days will see many troubles and all that to rectify and purify Yisrael the way of judgment and properly. Every individual will regret the way he indebt and accept the troubles upon him gladly and give his shoulder[2] to suffer in order to join and merit to receive the good.

And the matter that when the time arrive to abolishment of the Klipot from the world and as long as some of Yisrael are wicked then the Klipot keep hold on them. So how we can abolish the Chitzonim when the wicked are still in their evil ways and the Holy one, bless be He, is with honest and faithful judgment and no wrong with him. So they will go through a purification process until Yisrael will be like untainted silver, refined and pure. This Hanhagah will be in aim of harsh judgment because the Klipot will collect their share as much as they can.

In those days and that time there will be many wars among nations and a sword of man in his friend, and among Yisrael there will be great suffering because

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1 "And it shall be said in that day: 'Lo, this is our God, for whom we waited, that He might save us; this is the LORD, for whom we waited, we will be glad and rejoice in His salvation"

2 accept the responsibility.

each person wish to cut this sheep and eat her flesh. And God, blessed be He, will have mercy on them by the merit of the three Holy Patriarch and they will be cleaned and purified by the extent of the hardship and judgment. And from that the Holy one, blessed be He, will consume the seed of Amalek from the world and erase his name from under the sky. Then will start the judgment of Esau, the wicked until he will not have recovery. And as Yisrael is going out of their troubles, little by little the Holy One, Blessed be He, will start the judgment of the other wicked of the worshipers of stars[1] and Yisrael will be in great grief, like the scripture says (Ezekiel), The Holy One, Bless be He, wish to shake the land of Yisrael and Jerusalem like the way a man shake his prayer shawl, and shake out all the stars worshippers and the stars worshippers in Jerusalem itself, and the corpses of the impure that buried around the Holy and all the places that contaminating it. At that time all the people that gathered with God will go out to the desert and be there in hunger for 45 days and then they will be cleansed and purified and Eliyahu, the Prophet, in blessed memory, will reveal himself to them with the people of the desert generation and the Shechina will reveal herself to them, the flags will be rectified with the Shechina and the Holy Temple will descend, and Yisrael will come to rebuilt Jerusalem and the Shechina wit them like when they left Egypt, and the miracles will grow that no mouth can describe and mind to imagine all the miracles and wonders that will happen to Yisrael. Then the channels of Chochma will open and that will be the Hanhagah in the redemption, with heaven help.

River 18: the seventeenth and the eighteenth Hanhagah.

At the time of the end the right will be the Hanhagah in the light of Chochma that illuminates in Bina from the Light of Keter so the miracles will control nature tremendously and Yisrael will be in success higher than in the time of King Solomon, peace be upon him, that illuminate Binah from the light of Chochma as we mentioned. Indeed this light is the light of the power of Chochma from the Keter, because the world began its rectification after that. This was not a

1 Idol worshipers, influenced by physical objects.

complete correction, which was delayed some time for the cancellation of the Chitzonim and at that time the Teshuvah1 were not benefiting at all because the Teshuvah is from Binah and since the light of Binah can not reached, only the light of Chochma at the times of Mashiach, that has no Teshuvah at all and the wicked people can not be accepted and they will die and perish.

Truly, in the secret of the reincarnation, people will live and die until finish paying the forty years payment and end of reincarnations and the will be resurrection of the dead. Then the dead will be cleansed and purified, then will rise and live. Indeed there are a lot of things in this secret that we will explain elsewhere with God help. The main point here is just to explain the secret of the Hanhagah that will be at that time, which is the light of Chochma illuminate in Binah and people will reach the essence of wisdom and understand secrets of the Torah, be purified, act in great righteousness and reach high level in prophecy and have knowledge of Torah secrets that can not be grasped and will add additional lights from time to time ad it will continue until the end of the sixth millennium that we are in it, and the world will return in Hanhagah to the supernal world. Then the world will be renewed after the seventh millennium and the light of righteous will illuminate at a high level that can not be understood, and man will be in an unimaginable level and this state will continue until time by the supernal will.

River 19: For the purpose of praising the level of the Land of Yisrael in the world to come and the matter of Seventy ministers and chapter of song.

In the previous rivers we explained how many aspects in the Hanhagah in general and they are many. Indeed the one that is ready to accept all those Hanhagot[2], which is the lower land and that in it bare different kind of wisdom. If from the aspect of the Hanhagah, that is little and poor, is the Hanhagah to our exile this will make you realize and you will find all the fruits of the world, repulsive, lean and dry, and id the Hanhagah is great then you will find the fruit

1תשובה Repentence

2 Plural for Hanhaga

of the world in great level of improvement and greatness, as our sages, in blessed memory said, lentils as gold coins wheat as kidneys of the ox and grape cluster like calf and so on as said by our sages (Tractate Ta'anit, page 33), in blessed memory about the fruits of Yisrael, and they stand correct because Yisrael is not with a minister at all, but connected against the opening of Heichal Livnat Hasapir, which is not by mean of a minister at all, and the blessing exist in it without limitation and the one that exist there are blessed by the natured of the existence and the Hanhagah of the world by the integrity and the worthy actions in the world below that arouse the blessing above. They are influenced by the natural influenced source and spread out more than the natural existence as lead by the worthy action of people and they say that this thing, more than ever, nature brings more than according to their ways.

And the matter is reversed because the nature created from the Supernal Chochma1, as it is written "All in wisdom created…" and this vessel can hold plenty of blessings. Indeed its existence shrank by the sins of the lowers that create reduction in health and nature of all that in the existence. As they explain in the Gemara (Tractate Ta'anit page 23) "brought trouble for next generations to see what the sin cause, because the natural existence of the holding vessel to be lentils like gold coins and wheat like ox kidneys and even more. Indeed the sin cause the vessel to restrict itself and can not give more than he blessed with because the vessel became empty, as the way our sages, in blessed memory, said (Tractate Ketubot, page 111) that in the future will grow out גלוסקאות and what they intended to say that the wheat and the fruits will without correction, kidney wheat without chaff, straw and bran because those are from the sin of Adam, and it will be like the fruit of the tree, like baked bread in size and beauty more than it is now after sift and refining by the reason we explained, and this teach us that this is not its nature but its level quality is much more than we see before us.

The sin of Adam cause reduction to the taste of the fruits and the people from the following generations reduced it more and more to the smaller level we are in now. When going back to the beginning and to the original blessing, people

1 Wisdom

will surely return to the taste, beauty and splendor and the Supernal Hanhagah will force on every one blessing in the Emanated, Created, formed and made. The land will flourish and give crop in the measure of the emanated blessing, and according to the blessing the delicates and the fruits and the vegetables and all existence. There will be no doubts in the words of our sages, in blessed memory, about what will happen in the future and what was passed.

And I think that people can not carry the intended blessing only because the blessing is in land of Yisrael and the rest of the world drink only from the essence of Yisrael and could be also in betterment and high level but not like in the land of Yisrael. On that said our sages, in blessed memory, the merit of the blessing is actually for the land of Yisrael and also they said that the land of Yisrael destined to bring out a vessel of fulfillment, and this virtue was not given outside of Yisrael because they do not have the vessel to hold that blessing and by the blessing of the Land of Yisrael all the nations will be blessed.

See that the virtue of the land of Yisrael is four hundreds PARSA1 by four hundred PARSA and it is all against the opening of Heichal Livnat Hasapir as I written in Spring Ein Ha'aretz[2] with God help. The other nations has ministers around the land of Yisrael and they draw from the holiness to the outside as it is written that each minister draw a share of energy from his source to sustain all the people under his government, every person that they are doing and watch over their role and the form of the created, its nature, level and actions. No created will change its existence by his rule (another version[3], his song) and this is the whole secret of Chapter of Song that mentioned.

This is the first providence that the Holy one, Bless be He, watch over the existing, like said by our sages, in blessed memory (Tractate Shabbat, page 157) the Holy one blessed be He, sit and sustain from Ram's horns to lice eggs

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1 measure of distance.

2 Heb. Fountain of the land.

3 The original was hand written and hand made copies were made until the first printing.

Sometime there are some difference between hand written copies.

and all in complete providence with bringing abundance by the officers that appointed on them, that are the different channels to the abundance and to receive from the existing providence any kind that will be from the providence mentioned earlier.

Those officers has two duties, the one is the officers that appointed in the Land of Yisrael and they are in charge of all in existence and so said (Tractate Berachot, page 44) our sages, in blessed memory, in the version of blessing on the land and its fruits that they are holy and their action is in holiness. The second is the officers that appointed outside the land of Yisrael and are the planets and the Zodiac that do not act at all in the land of Yisrael as mentioned in Portion of Terumah (Zohar Shemot, page 151) and they are using only according to nature of its existence. Indeed outside the land of Yisrael, the action of every planet and star in all kind of grass, vegetation, trees and so on, and there are kind of stars that appointed on Gold and Silver but in the land of Yisrael the stars have no influence, only the holy angels that we mentioned and they are drawing from the supernal Hanhagah for their aspect.

Indeed the planets, the Zodiac and the skies can not draw until they evolve some levels and on the way through the Klipot it will be given to the minister of that region to receive that energy through the stars toward his domain and nation and the energy is only against his borders and after time, when that planet pass through his domain, it will not energize directly but through the star against its border. Since the stars are vessels to know actions, that is why some ministers have in their domain, some plants and not other plants, because that star does not pass through his domain and for other related issues to that region. In Yisrael there will be no lack because Yisrael is not dependent on stars but on angels and legions of the heavens in completeness. And they are in the land as complete picture and is going to be there, no lacks, because as the middle point of the circle include all the surrounding so Yisrael is the center point of the whole world and the angels appointed on all the souls, vegetation and other details and what comes out of this. As a rule, The Land of Yisrael draws from the Holiness and the other nations draws from the Chitzonim by the spreading of the seventy ministers as I wrote with God help.

River 20: to prove that the Shechina is in the lowers.

It said that man has three parts. The first is Nefesh[1] from the aspect of Malchut. The second is Ruach from the aspect of Tiferet and the third is Neshama from the aspect of Binah and Chochma and it goes up to the Keter. Man do not merit the three levels immediately but if he merited he was given Nefesh, merited more, receive Ruach, merited even more receive Neshamah. Indeed the Nefesh is connected to him whether he sinned or not and so Yisrael that are in all existence, in that aspect the Malchut is the inclusive Nefesh to all Yisrael and never lack of them. That is what the scripture say "This I will bring back to my heart that is what I yearn for", that is surely the comfort of Yisrael in exile, and that is why they anticipate the redemption and even if they sin the Shechina goes to exile with them. On that the scripture say, "A foolish son, sorrow for his mother" , certainly she separate from above and by that going to exile. Indeed this aspect depends if illuminate or in dark exactly like the matter of the Nefesh with the body. If the Nefesh merit with good actions and deal with the Torah it illuminate so this aspect is shine in our good actions and us, Yisrael, like a body to her that will not separate the body from the Nefesh. Indeed if a person merit more to draw Ruach to himself, so all Yisrael, if the merit more they draw the secret of Tiferet, as in "A wise son will bring happiness to his father", merit more, merit the Neshama, so Yisrael, if merit draws the secret of The First Three[2], that is the Neshama from Binah and above and those three connections are also the secret of Arich Anpin and Z"A and Nukvah and this is what we wanted to explain.

River 21: The descendent of the Shechina and the soul in this lower world.

1 Heb – Soul. Lower level of the life force.

2 The Sefirot of Keter, Chochma, Binah

It is known that man is not in a place like others in the evolvement and we mean that he is not in his worthy place in the evolvement of the levels. This is not the case for the others in existence, because they all found their worthy place. Indeed man is not in his worthy place because the order of the levels is in the secret of cause and effect so the Neshama of man must be from under the supernal throne and his Ruach in the world of angels and his Nefesh in the place worthy for him. It is so for a reason known to the Holy one, blessed be He, that the soul disconnected from the place she was created and from the place of her worthy cause and her parts went down to the place of the lowest level and disconnected from her resting place. This is what our sages said that the Neshama is in the prison of the body, and the people of the Greater assembly[1] arranged in the prayer "Elohai Neshama…V'ata Meshamra B'kirbi…"[2] because the Holy one, bless be He, guard the soul in that prison because it is not her place and she is out of her place, as mentioned.

This issue will reduce the energy and the providence and the allegory here is that when the will of the creator to punish an angel on a known subject as our sages discussed on the verse "and with his angles he will put glory" and without a doubt, when expelled from his worthy place according to the order of evolvement it is exile for him, as known as removal of the Nefesh. This is the matter of SMAEL that was holy at the beginning and rebel and the Holy one, bless be He, brought him down from holiness and removed from his worthy place and this is a simple matter that we can infer to the NR"N[3] that always divorced from their worthy place and how much sorrow they have to be removed from their resting place and be in that lower limited place, so our sages said that is better for man not to be born that to be born and be outside the resting place we mentioned. In addition being in this existence, meaning the being of the Neshama is like no other action the Holy One, bless be He, did to the rest of

1 Heb. כנסת הגדולה

2 Comes before the 18 blessings in the morning prayer.

3 Abv. for Nefesh Ruach, Neshama the three levels (that can be achieved) in the level of Malchut.

existence and this we find actual part of Atzilut which is a wonder that is hard to grasp and is a must by itself and this is that the Shechina exists in the Temple, as the scripture says "and the honor of God fills the Tabernacle" and is already explained in the Zohar about the level of worlds that the Shechina find way to go down and dwell in the Tabernacle, and no doubts that she divorced herself away from there to go down and restricted herself between the sides of the arc above the wings of the cherubs, as it is written, "the sky and the sky of skies will not make you dirty…"

And as we find with the souls so is with the Shechina that divorced and went down from her place to dwell in the lowers. Indeed both cases are not exactly the same, and the difference is that the Shechina before going to exile had the option to elevate to her place and the world will be empty as in the beginning, and more on that the because the sin of Adam the Shechina left and went up, and so by the act of the wicked she is leaving. It is not the case with the soul that forcefully in the prison of the body until a known time for her to be free from imprisonment.

Indeed there was time that the Shechina did not come back and she is in the prison of this world. This time is from the day she went down to Egypt with the twelve tribes and did not come up again to her place. Also when went with Yisrael to Babylonians exile and as it is written "by your crimes your mother sent away…" and so she is with us in this exile because again she did not actually left us.

And so for this two aspects of the Neshama and the Shechina it was forced to draw upon them the energy and life force in the reverse order of the levels to fulfill her lack. This by the souls that will use every way they can to bring the Shechina upon them and draw energy. This is the Tikkun the Torah teaches the people of Yisrael in the order of doing the Mitzvoth1, the Torah and the work in arranged times, to be the reason to draw the Shechina upon us to source of living force by her. Not just the Shechina alone but also the levels above her, because the Shechina need to be united with the levels above her because the

1 Precepts

life force of the soul is from the Shechina that connected to the higher levels so also the Shechina evolved to draw to herself all the higher levels to complete her essence after she got divorced from the order of her evolvement. This is needed for the life force and the energy to connect the chain of effect to the cause, therefore the world must never have lack because if it will miss even one hour of this connection, it will fall back to complete chaos and every cause will go up to its place "haramata"[1] and the Shechina will stay, God forbid, without unification and the souls will miss their energy and life force. The reason for these matters, meaning the souls and the Shechina, apparently their just comes out from the just place that they were divorced from their resting place, and this is in order that all the worlds to be equal, the upper world will be like the lower world so the lower world will be before Elohim forever. This for the souls to come down and the Shechina will go down for them and they will make effort to connect the worlds that they are able to connect and the world will sit in front of Elohim and us in the lower actually cling to God as the scripture says "you that cling to YHVH, your God, be in life, all of you…". And this is what I wanted to explain.

River 22: The secret of the bonding of the Shechina with Yisrael.

The souls of Yisrael are not related only to the Shechina because they are male souls from the level of Tiferet and it is their proper connection place. The Shechina goes after them because she seeks the Tiferet and the unification, that can not be reached only through Yisrael and that is why she bond with the soul of Yisrael and with their act of Mitzvoth[2] that is Mayin Nukvin[3] in order to

1 Literal translation: the elevated.

2 Miztvot, Heb for precepts. מצוה the first two letters מצ in אתבש (form of Gematria) makes יה so it becomes the upper part of the tetragramaton. From that we learn that doing a Mitzvah connects us to the higher levels to draw light.

3 Female Waters

awaken them since the souls are emanated from her. So according to that the Tiferet actually dwells on Yisrael when they are worthy and so the Shechina bond with Tiferet as it is written "and they build me a temple and I will dwell in them", it is correct to say, "and they build me a temple for the Shechina to dwell in. it", "And I dwell..", this is the Tiferet inside of Yisrael in t he secret of Neshama, and the Shechina in the Tabernacle in order to always bond with Yisrael. This is what I wanted to explain.

River 23: in the secret of the exile of the Shechina

First we need to know the explanation of the word "Shechina", and it said that what will illuminate and dwell with Yisrael in the lowers from the Godly, pure and holy light is called "Shechina"[1] and the explanation of this word is from the word "that dwell with them" because the aspect of the light that dwell in the lowers called Shechina. The explanation of the word exile relate to the shaking and moving that was forced like exile of Yisrael from their land or by will like when a person separate himself and move from one place to another like our sages said "exile rectify sin", which mean that man by himself move from one place to another and this is the explanation to the word exile. In relation to God there is no justification for exile or sadness or movement from one place to another because "the whole land fills with his honor".

In order to understand this, you need to know how a connection made from spiritual to physical to the point it said that the Shechina dwells in them. If the reader answers that the Shechina dwells is in the secret of Nefesh, Ruach and Neshama that is the dwelling place in all Yisrael and not in a specific place which is the Temple. The truth is that the reason for her dwelling in the Temple is that Yisrael are worthy for it, but beyond that it did not say that they are throne for the Shechina. In that case, why the Holy Temple? For that it said that the Holy Temple is actually her dwelling place and this is the matter of that from spiritual comes the physical and in the same way of cause and effect the

1 The meaning of the root of the word Shechina is שכן which mean to dwell, that dwell.

Temple is her dwelling place because from Shechina of Atzilut we see the throne, from the throne we see the Serafim, from the Seraphim we see the Chayot, from the Chayot we see the Ophanim and from the Ophanim we see this lower world. And in that way the Shechina dress and dwell in the throne and the throne dress and dwell in the Seraphim, and the Seraphim dress and dwell in the Chayot, and the Chayot dress in the Ophanim, and the Ophanim dress and dwell in this world. By that the spiritual contract itself and dwell in the physical. This matter explains the preparation of the Temple with its shape and characteristics to be the dwelling place for the fine spiritual things and for the Shechina to dwell there on Yisrael.

And know that as truth is that angel exists in many places in the spiritual so the NRN[1] are fine existence and when they dress in the physical they can be like the physical appearance of the angels to Avraham the patriarch, peace be upon him. It is a higher level things because the truth is that no justification for a decree that the Shechina required to be in every place. Truly that in a private way the Shechina dressed in the Tabernacle and when Yisrael traveling from place to place and the arc was traveling with them and that spiritual energy that was there dressed in the angels, and the angels in the Temple as we mentioned the physical manifestations because when the Tabernacle moves from its place the holiness of the Shechina is not in that place because the Arc moved and the Shechina with it. All this for Yisrael and their love.

Not far from that we found the exile of the Shechina because when Yisrael were in their land, the Shechina was with them in the Temple and when Yisrael went to exile, the Shechina went with them and if you ask, how can we believe that when its opposite of spirituality. If it is hard for you to understand, it will be the same for us to explain the dwelling in the physical. When we explain this, the other one will also be understood and also the spiritual matter of the exile of the Shechina. We say that for the Shechina to be in the lowers is higher need because of the ability of the lowers by their actions to draw higher energy. For this purpose the connection between the worlds needed to be as explained

1 Nefesh, Ruach, Neshama

earlier. When Yisrael in their exile and do not properly follow their Torah and Mitzvoth and their spiritual work, the result above will cause lack of energy. Also missing the work of the Holy Temple, which is very high above, because lack of light from the Shechina in a measure that can not be grasp even above. That justify the exile of the Shechina because of the lack of light from the Shechina because that cause the same effect when the Shechina in exile. This is what we wanted to explain.

River 24: in the secret of the exile of the Shechina in three exiles and her protection of Yisrael.

You already know that the Shechina receives the worthy energy and light for her and her legions, which are all the existing above and below and she gives life force to all from her energy to sustain and keep their existence. She will never have lack of this energy even if there will be no tzaddik in the world because the world need to exist as we mentioned above. The proof to it is the fact that the world exists in its course before the light of Avraham the patriarch, peace be upon him, shine in the world. Even there were no tzaddikim in that generations, the Shechina was energizing and sustaining all that exists. When the souls of tzaddikim came to this world and Yisrael, on their land keeping the Torah they were drawing light energy not just for themselves but for all the existing that had abundance and good more that when there were no such souls in the world. This is clear to us without a doubt.

Indeed, when the souls sin and flawed the system, god forbid, and considered as evil above then they draw negativity to the souls and to all existing and this is the first of two aspects. If they did not sin much they will not lack to the existing only the additional energy that were added from the complete souls that were before being flawed by their sins. The original energy will not lack and the Shechina will not be in exile, just the exile of Yisrael for their sins. The second aspect is that if they sin to the level that creates a strong damage and the energy will go away from all her aspects and all her legions.

And the three exile that exists is harder that that, the first is the exile in Egypt. The holy souls at that time, which are the seventy souls of Yisrael did not corrupt the system, God forbid, at all, and on the contrary, the Shechina went down with them for the Tikkun of the world. Their exile was like suffering of love in the secret of Tikkun of the world and it mentioned in the book "The Pardes" in the gate of gates part, and then the Shechina is with them in exile and no doubt that she is sorrow and the good that drawn to the existing is not in completion because she is with the sorrow of Yisrael. Regardless of that the energy was still available to all existing.

The second exile of Babylon, surely then the souls caused corruption to the system that resulted not just exile for themselves, but also the rest of the existing could not have their complete energy because of that corruption. It is worse to have flawed souls more than they were at all, and for that the Shechina is in exile with them to protect them while she is not in exile as the abundant light she is given for her own existence and for all existing.

The third exile is after the souls were flawed and corrupted to the point that the Shechina went to exile and her abundant energy went away from all her aspects and the suffering is not just from the troubles of Yisrael but the suffering of her own reduced level. This situation was not in the exile of Babel but in the last exile, as it says in the Tikunim[1] on the explanation to the verse "*and the river shall be drained dry*"[2], about the energy of the Shechina. In 'drained' state there is still moisture and 'dry' imply to second temple that become dry from all because the channels of energy blocked.

And if you would say what can a person that deal with Torah and good deeds can give or add or God forbid, cause damage? And we should say that every Mitzvah in this time support the Shechina and draw energy to her like a little sweat that you can see in this world, and above that he receive good reward for his work. On that it says *"rejoice for joy with her…"*[3], because of the support it

1 Refer to Tikunei Hazohar.

2 Isaiah (19:5) also Job (14:11)

3 Isaiah (66:10)

gives her, the reward is even greater. Like a princes, while sitting in the palace of her father, the king, and one of her servants do some work for her, she will reward him but not as much as if she will be outside the palace in poverty of exile. If the servant will give her even a moist grass to heal her soul, it will be more important in her eyes from all "*rams of Nebaioth*"[1] that were there at time of ruling.

You should know that the main intention of Rabbi Shimon Bar Yochai, peace be upon him, in writing the book of the Zohar was for that, to create support for the Shechina that in exile without energy and no one to support or help her. He wanted to create support and to unify her with her husband some little unification by the writing of the Zohar. He and his friends were dealing with the secrets of the Torah and that creates unification of The Holy one, bless be He with the Shechina by the 'Yesod', that is the secret of "רז"[2], gematria, 'Light'. Also by that writing there will be the elimination of the Klipot and easing the exile and shut down the negative attacks that the Chitzonim eager to do every opportunity and moment against the holy levels and holy names that are in the secret of the Shechina and against Yisrael that are in exile among the nations of the world that called snakes, lions and bears that consume the energy of Yisrael, as it says "*and as for my flock…*"[3] and the dealing with the Torah will be called bullet and sword and spear and they are secret aspects to save them from their evil doing by this writing, and this book that will be revealed in the days of the King Mashiach in order to support the Shechina.

And all those that will merit connection to it[4], will merit the redemption because the little work on that time is more important than "*rams of Nebaioth*" that was at the time the Temple existed, and so this matter is the flaw, God forbid, of whoever cause it at this bitter time of exile cause a decrease of the little energy

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1 Isaiah (60:7) refer to high level sacrifices on the holy alter.

2 Hebrew for Secret. Numerical value 207 same as 'Light' (אור)

3 Ezekiel (34:17).

4 Refer to the connection to the Zohar.

that exists, and then as it were I anger and judgment and failure will be the reasons that, God forbid, turns into harsh and strong judgment. This is the cause for the frequent troubles that we have in this bitter exile that we was not in the other exiles. Because this aspect is underestimated it is stricken now with judgment that was not there in the exile of Babel, as we mentioned. In the exile of Babel the Shechina was not in exile but was there only to protect them and that is why her energy and influence was there every day.

But now when all her energy went away, she is called, "the falling tabernacle of David…"[1] , it did not say that fell but falling, that for ever falling, the gate of energy to the lower levels blocked and what we have is only little of a little remains of the energy that planted before the exile. That is why the world is going back and the meaning of 'falling' that happen everyday and there is no day that its curse is not greater than the previous one. As long as this remaining energy loosing power and the remains of the remains even more.

And now we will explain why Yisrael are out of the Land of Yisrael because the air of the land of other nations brings impurity, and its secret is to be the all the air existence, secret of the Klipot and with that we understand the test given to Avraham the patriarch, peace be upon him, in his going down to Egypt, and the test of Yaakov the patriarch, peace be upon him, when he went down outside the land of Yisrael, to Charan. It says in the Zohar that our patriarchs entered in peace and left in peace, and this is because the air in the land of other nations in no doubt with the strength of the Klipa cause impurity to everything in the world, if to swallow them in the impure air and remove their power to keep the Torah and the laws or to be given to the control of the Klipot and forgetting to a state that they will be in danger of body and soul. We praise Avraham the patriarch, peace be upon him, that went down to Egypt, where the main source of the Klipot is and he controlled them and did not stop his work, the work for heavens, and so with Yaakov our father, peace be upon him, when he went to Charan, so when Yaakov went down to Egypt he was afraid that he may settle there among those Klipot and the name Yisrael wont be remembered, because he did not know if the generations that continues from him cold stand the test, or

1 Amos (9:11)

they may forget the ways of God with just and charity, and the Holy one, bless be He, promised him on that and said to him "*I will go down with thee into Egypt; and I will also surely bring thee up again*".

The secret is that the air of the Land of Yisrael is pure and prepared for holiness and the work of the Holy one, bless be He, so the Klipot are unable to control the Land of Yisrael and the evil inclination do not take control, only in what the person has in his nature or if they let it become stronger, so that the Shechina dwelling place is in the air of the Land of Yisrael and its atmosphere is pure from the purity side and it is prepared for Torah, Mitzvoth and good actions. The word air (אויר), is Light (אור) with the letter Yod (י) dwells in her. This is the secret of "small wisdom", as our sages said that the air of the Land of Yisrael make you wiser, and the Holy one, bless be He, send the Shechina with them to exile to protect them on two levels, the first is they wont settle among the Klipot because "*The angel of the LORD encampeth round about them that fear Him, and delivereth them*"[1] from any side that the Klipa want to influence them to connect to impurity, and with Holy air dwell with them in the impurity. The second is to protect the body so no harm will come to them, like the scripture say "*For the LORD thy God walketh in the midst of thy camp*"[2] , and the air of outside the Land of Yisrael become holy. For that reason the scripture say "*And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the LORD for it; for in the peace thereof shall ye have peace*"[3] , because the prophet reveal to them this secret that the Shechina is with them in exile and holy air dwell with them in their impurity, and the king and queen go with their children to exile and be unified among them. This is what the scripture say "*…for in the peace thereof shall ye have peace"* , which is the Yesod and the unification, and the secret of the Shechina go to exile with Yisrael. Her purpose there is to protect her children so they will not settle in among the negative elements, and will not be harmed in a place of common negativity of the impure

1 Psalms (34:8)

2 Deuteronomy (23:15) כִּי יְהוָה אֱלֹהֶיךָ מִתְהַלֵּךְ בְּקֶרֶב מַחֲנֶךָ

3 Jeremiah (29:7)

air. While the Shechina there, the air become purified outside the Land of Yisrael. We should not wonder on that because Yisrael, before they entered the Land of Yisrael, when they left Egypt and walked the desert of snake, scorpion and thirst, how they made sacrifices and were in "clouds of honor". In the clouds they had holy air and the air of Yisrael walked with them, as we will explain, with God help, in another place. This is what I wanted to explain.

River 25: To explain how the Shechina goes down to exile.

Know that the world is a ball shape as the scholars of Yisrael as well as the external philosophers, and the secret of this ball goes up to the end of the physical levels, and all physical matters are the system of the skies and they are impure, and for that the scripture say, "*Learn not the way of the nations*…"[1], and know that in the skies there are two actions, one is physical to shine on earth and it is allowed to use their power even in the Land of Yisrael the sun to bring light and the moon for special times.

They also have second action and it is their power and spirituality, and it is divided to two, the first from themselves and the second by messenger. The first allowed and the second is forbidden. The first that is allowed is the secret power of the stars to grow the vegetation on earth and the metals and the fruits of summer and winter, and it allowed to Yisrael because it is the secret of the act of creation and to cause their actions as the leader wish. If the system decree on Yisrael less vegetation growth or planet Saturn point to destruction and as so, all in potential in the Land of Yisrael. They have no power and all depend on the work for the Holy one, bless be He, as it mentioned in the Zohar, the skies in Yisrael are for protection, but outside the Land of Yisrael, their influence on the other nations is to the details for a reason that we will explain, with God help.

The second action, by messenger, which is forbidden is by making incense and strengthening the Klipot and drawing from the impure systems and magic and prophesy that are speak and action and can be done also in the Land of Yisrael,

1 Jeremiah (10:2)

because the free choice is given to man. As our sages said those called witchcraft and deny the forces of above, and this was the sin of Adam and the actions of the evil generations after him that were idol worshipers and burn incense and brought together forces of Chitzonim with forces of the stars and could do all that they thought about without limitation.

And now we will explain that between the holy levels and the levels of the physical act of The Creation are outside Klipot and their levels from outside the ninth wheel, where they are also sanding above, and the ninth wheel of the ball divide into seventy parts, not equal parts but the will of the Holy one, bless be He. And on top of every part of those seventy parts stand one minister from the seventy ministers of the nations, and against that part he holds all the skies and the ball all the way to the lower land, and in that part of the land his nation reside.

Ruler of Egypt govern four hundreds parsa[1], and his minister above hold in parallel an area that is number of degrees latitude and number of degrees longitude up to the ninth wheel where the minister's position, and so it is with Edom and Amon and Moav, as the scripture say "*because I have given Ar unto the children of Lot for a possession*"[2] and also says "*and I gave unto Esau mount Seir, to possess it;*"[3].

And above in the sky they draw when they pass over that land from the Minister that appointed to that border. You can say that part of the sky that pass over the border of Amon then Moav and then Seir, which is Edom. When pass over Amon, will receive from the minister of Amon, when pass over Moav, from the minister of Moav, when pass the land of Edom, from the minister of Edom, and so if a decree of war on Edom, it wont be on Moav, because their minister control it and overpower, by the will of God, bless be He, the power of the stars, can increase their influence by witchcraft, as we explained this matter. There is

1 a unit measure of distance.

2 Deuteronomy 2:9

3 Joshua 24:4

power in witchcraft that can ignore the higher powers by the action of bringing down the power of the Chitzonim, this is the way in all parts of earth. Those ministers are not pure but impure and they are holding to the Chitzonim to the end of the Klipot. Indeed the four hundred parsa of the land of Yisrael have no minister or external force at all, but surrounding its border there is a holy Klipa, thick and hard that on the outside it is impure and the inner side is pure like the crust of a tree that is ugly on the outside and the inner side is nice and show the appropriate value of the tree. Also like a nut shell all that have shells that flawed and hard on the outside and inner side is nice like the brain inside.

And through that Klipa, which is the border that prevent the Chitzonim from entering inside the borders of the Land of Yisrael, even at the time of the destruction that we mentioned, and it is an opening that drawn to the palace of 'Livnat Hasapir', in order that no minister or Chitzonim could control in the Land of Yisrael. It is possible only through wicked people with witchcraft, sins and idol worshiping, because it is not just by the wrong choice of the wicked of Yisrael that can do as their wish, but not to let the Klipa have control, God forbid. It is true what said "*nor rained upon in the day of indignation*."[1], that the impure waters, the flood water, bitter cursing water, which is the Klipot and enter the land of Yisrael. But "not rained…" because they have no power there.

AT the time of the destruction of the Temple The Holy one, bless be He, broke through the Klipa and the separating curtain and the Chitzonim entered and destroy the Holy Temple and went back and the opening closed, as it say in the Zohar. This way is the secret of the Shechina in the land of Yisrael in order to draw spiritual light to the pure air in the land of Yisrael which has no connection to the air of the Chitzonim like the air outside Yisrael.

The air in the land of Yisrael comes from the opening of 'Livnat Hasapir' that draws pure air that connects to wisdom. Surely in the secret of the Shechina that is called Chochma, and this matter depend on the holiness of the Land and on that say the Zohar, portion of Lech Lecha that Avraham, our father, peace be upon him, about the control of the Holy Land and could not understand it, only when he saw it in his astrology about the ministers of their locations and

1 Ezekiel (22:24)

understood it to the depth of the matter and about the Land of Yisrael he could not until The Holy one, bless be He, told him "*unto the land that I will show thee*."[1], and achieve control of the Land, and he understood it later by prophecy. We still have to explain the control of the "Tree of Death" at night even in the Land of Yisrael or in troubled time or at time of plague and similar, God forbid, as the scripture say "*A prudent man seeth the evil, and hideth himself;*"[2].

For this matter there is one hole in the north side of those dividers and it is open to the side of the Klipot. This hole is close to the opening of the palace of 'Livnat Hasapir', and through this hole that Klipa spread at night in the Land of Yisrael. Then it has the permission to spread but not all of it, and this is the secret of the night. This hole is called "Nukva D'tehoma Raba"[3], and through this hole is the rejection of the wicked into the Klipot, and also it is the entrance of all wicked to "Gehinom"[4], and everyone that is rejected from a holy place is pushed through this hole. About this hole prayed King David, peace be upon him when he said "*and let not the pit shut her mouth upon me*."[5]. God forbid, when a wicked is pushed through this hole and the opening is shut upon him and he is going down to 'Gehinom' into the Klipot, it would have been better for him not to be born, and he drawn into them and they control him until they satisfy, like a one that was paid to do a work until completed. About this hole it said "*and an alien woman is a narrow pit*."[6], also it said on him "*A man that is laden with the blood of any person shall hasten his steps unto the pit; none will support him*"[7], and

1 Genesis (12:1)

2 Proverbs (27:12)

3 In Aramaic, the hole of the great abyss.

4 Hell.

5 Psalms (69:16)

6 Proverbs (23:27)

7 Proverbs (28:17)

this is the spiritual Gehinom that goes down level by level all the way to the bottom, and the hole closed during the day and opened at nights until midnight. This opening is the spread out of the Chitzonim in the Land of Yisrael at night but not all of them just those that known to govern the night, as it says elsewhere, and so at night the smoke of the Ma'aracha[1], goes toward north to feed the Chitzonim, in the secret of the verse "*in the morning he devoureth the prey, and at even he divideth the spoil*."[2], and on that hole the scripture say "*Out of the north the evil shall break forth*"[3] and in the time of the destruction of the Temple this little hole opened widely, because of our many sins, from all around us, and then the Holy one, bless be He, closed this opening and restore it to the state it was before.

By now we know the secret of "*this is none other than the house of God, and this is the gate of heaven.*"[4] Because the opening of the 'Livnat Hasapir' palace has many levels like onion layers and the middle point is the Holy of Holies, and then comes the surrounding temple courts, chambers and offices, then the surround by Temple mount, then surrounds by Jerusalem, then by the Land of Yisrael, then out side the land, the place of the ministers. And in the land of Yisrael will spread out, and the Shechina extend herself to the four hundred parsa and her holiness dwells in Yisrael with a holy level and holier in Jerusalem, and more that that in the Temple mount and there as we know from our sages, there are ten holy levels in the secret aspect of Yisrael and it said that the Shechina dwell sin the lowers but not in the Chitzonim at all.

And now the reader can realize in his mind that since Yisrael knew all this matters clearly and when Nebuchadnezzar came and entered through the north, mentioned earlier, and exile "*the craftsmen and smiths, from Jerusalem, and had*

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1 The Place in the Temple where they burn the incense.

2 Genesis (49:27)

3 Jeremiah(1:14)

4 Genesis (28:17)

brought them to Babylon."[1]. What was in Yisrael's mind when they thought that from the beginning they were on pure land and the Shechina all upon them, and now they are in exile in impure land, in the depth of the Klipot and so many gave up on mercy when thinking that they are drowning in a pit of no escape and the "*the pit shut her mouth upon me*."[2], and how great was their fear until they almost disconnected from the truth as the Zohar explained, until the prophet needed to tell them "I am in exile with them on the river Chevar… "[3], and they should not worry or lose hope, God forbid, from mercy and saying where our prayers will go and where we will connect with the reading of Torah, and they were told by the prophet that the skies opened as the scripture say "*by the river Chebar that the heavens were opened, and I saw visions of God*."[4], and actually the Holy one, bless be He, opened all heavens and told us, know that as I was with you in the land of Yisrael, so I came with you outside the land, and I receive your prayers and your Mitzvoth and good deeds, and I accept on myself to go out with you to exile with the heavens above you, same as those of Yisrael, trust God and be consoled from your mourning.

Truly, the way of the Shechina to go to exile with all her legions and chariots is by a spark only, because the main energy of the Shechina is in the land of Yisrael, indeed through a crack she will break out and spread to four directions where Yisrael went to exile, and if you would say that all is a mix up, God forbid, we will explain that this crack is not for the Chitzonim to enter into Yisrael, but this crack was the confusion of the inner levels and the destruction of the Beit Hamikdash, and it already closed as mentioned in the Zohar.

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1 Jeremiah (24:1)

2 Psalms (69:16)

3 Ezekiel ((3:15) Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and I sat where they sat;

4 Ezekiel (1:1)

This opening that the Shechina broke out is like the way of the opening to the 'Livnat Hasapir' palace to come down to the lower world to the land of Yisrael, so the same the holiness spread in the Klipot and dressed in clothing and went down to Eilam and Babel and all other places, as the scripture say "*For your sake I have sent to Babylon*"[1]. And even one individual person goes by the exile, the Shechina with him as the scripture say "*If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the LORD thy God gather thee, and from thence will He fetch thee*"[2] and specifically say "from there I will gather you…" because the Shechina with you.

Indeed the opening crack like having regions and borders to this opening that are the four hundred parsa of the land of Yisrael and the Shechina enters and extending down through that border against "Livnat Hasapir" palace, diagonally extend herself and dressed in the secret of spiritual palaces and legions that are not owners of the places by themselves but the related to them by aspect that is not every where. The Shechina then dwells in a place that is not that place. The Shechina will spread out through this diagonal extension into the minister of that area and to that border, create a course and a path and spread out there, as the scripture say "*I was among the captives by the river Chebar that the heavens were opened,"* , (above them in exile), *"and I saw visions of God*."[3], the Shechina that went down there and that was the way she went down.

And if you would say that this explanation of Yisrael and outside Yisrael in time of exile are equal and no merit of special benefits in Yisrael, God forbid, than outside of Yisrael, already explained by our sages that said that no refuge is like be in the bosom of the mother… .Now we will explain how the Shechina stands there and with it all will be corrected.

The matter is that the Shechina in the land of Yisrael is without a mean to dress with it. Just as explained in the secret of the opening of 'Livnat Hasapir' palace. This Holiness dressed with holiness, one inner to the other, and actually dwells

1 Isaiah 43:14

2 Deuteronomy 30:4

3 Ezekiel 1:1

in the land of Yisrael. In the Holy of Holies dwells the tenth level without dress and in the courts and chambers also holy levels without dressing and in Yisrael we reside in the pure air. In no way the Shechina will be the same outside the land of Yisrael, and that is why it said "*I am the LORD, that is My name; and My glory will I not give to another*,"[1], and how the Shechina can spread out for the Klipot to enjoy her, God forbid. The answer is that the sparks of light spread to the place of Yisrael. Indeed the dressing in the Chitzonim is in holiness like it dresses around the borders of the land of Yisrael, and those screens are stormy wind, great cloud and fire flashing up, and the borders are brightness around it and out of the midst like Chashmal[2], that is why the land of Yisrael is worthy for prophecy and pure air that gather there. And out side Yisrael surround a great cloud and fire flushing and on the outside, stormy wind. The prophet[3], that was in the land of Yisrael did not need to pass through those Klipot but immediately saw the "brightness and the Chashmal", as it said in Yeshaya the prophet "*In the year that king Uzziah died I saw the Lord…*"[4], saw the middle point "*…sitting upon a throne high and lifted up…*", indeed outside the land of Yisrael there are those screens and dividers between Yisrael and their father in heavens that Ezekiel, the prophet mentioned, "and I saw stormy wind…", that mean that the Shechina dressed in the Brightness, like the onyx, essence of Chashmal, surrounding with a Klipa, which is the Klipat Nogah, and above her flushing fire, and above her great cloud, and above her stormy wind.

And who that die in the land of Yisrael find rest in 'the bosom of his mother' inside 'Noga'. If the soul is bad, God forbid, it will be rejected from there, and if the soul is good, she will be accepted at her root place in the Shechina, but the soul of the wicked need to be shaken out of there, and indeed outside the land of Yisrael is the opposite because the soul of the wicked preserved by

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1 Isaiah 42:8

2 Simple translation is Electricity. The meaning of Chashmal is beyond electricity, so we use Chashmal

3 Ezekiel

4 Isaiah 6:1

themselves, and if it is a soul of righteous person an opening is opened for them and the three Klipot of darkness, cloud and fog enters the Shechina, and this issue of the three Klipot the surrounds the Shechina is not mentioned in any prophecy of the prophet, except the prophecy of Elijah the prophet, as mentioned in Chorev, the scripture says "*and after the earthquake a fire...*"[1] , Three Klipot followed by silent voice, that is the brain, and so Ezekiel, the prophet, mentioned them for he was outside the land of Yisrael. The other prophets that were in Yisrael were seeing and hearing the voice from the Shechina, and that explains what we say that the Shechina dressed in the minister that the people of Yisrael sits in his land, and it also explained elsewhere.

While the Shechina dresses there in the ministers of the Chitzonim's Klipot to provide energy from within them, as the scriptures say "*they made me keeper of the vineyards; but mine own vineyard have I not kept.*"[2] , the vineyards are the ministers; my own vineyard is the land of Yisrael. And a holy nation I did not keep, because there is not unification at all, since the Shechina is separated from the incomplete Sefirot, that the light of Ein-sof does not revealed in them with additional light more that what is enough to sustain their existence, because the light of Keter gives energy only when Chochma and Bina that are his throne in unification and they are not unified only with the unification of Tiferet and Malchut. The Shechina bothered by her wellness and unification and do not carry that light of her own unification. By our prayers, Mitzvoth and good deeds, we draw little supporting light to the Shechina, as it says in Zohar B'chukotai. And this issue related also to the people that dwell in the land of Yisrael which considered to be 'in the bosoms of the mother' and the correct order to the levels. Even though the Klipot did not have control in the land of Yisrael, only until the payment of the destruction and after that they moved away. The other nations that occupy the land of Yisrael from the day of destruction and on can not push away the Shechina from there due to the destruction because she is

1 Kings 1(19:12)

2 Song of Songs 1:6

always stand in the western wall[1]. The negative actions of the other nations does not hurt the Shechina and we are standing as says in Zohar Eicha 'in the bosoms of the mother and she is crying with us and kiss the dust of her dwelling'. Read there, and this is what I wanted to explain.

River 26: To explain the exile of the Shechina and the right.

The Shechina uses the Chitzonim and the ministers that Yisrael in exile under their control, to provide the system of influence for them. She will enter the minister's area and set her throne there, as the scripture say "*And I will set My throne in Elam*"[2], and give the energy to that minister and the minister in turn distribute that to his land and sustain all that under his government and control. This is exile of the Shechina because the Shechina spreads itself also there as mentioned above. Now The Right hand of the Holy one, Bless be He, which is the energy of Chessed, in exile because the essence of the ruling system is with The Right, and since the Shechina is in exile it forces The Right to be with her. This is some remedy for the Shechina to weaken the power of the Chitzonim from too much control.

The way of The Right is to remove and root out the Chitzonim from existence, and now the Right can not do that because they control from the aspect of the judgment that exists in exile, but The Right can weaken them to some degree but no ability to completely root them out. Since The Right must be with and support the Shechina, it is called exile of The Right. Additional reference to that is the swearing of the redemption as the scripture says "*The LORD hath sworn by His right hand*"[3] and as long as there is no redemption, the matter of the exile envolve with the secret of The Right, because the upper life reach The Right

1 The western wall of the Holy Temple.

2 Jeremiah 49:38

3 Jeremiah 62:8 □□

while in exile until the secret of the redemption will be drawn down as mentioned in the Tikunim[1]

River 27 the subject of the angels and the souls in this world and in the world to come.

The spiritual form can not stand and exists when it comes out of its cause until it hold in something more dense than itself, and this is the power of the angels in existence, because they evolve from cause to effect one stage after the other until they hold to their cause, like a chain, one by one from their origin to the last step of existence and they are linked to each other until they reach the purpose of their being to be locked with their cause.

The cause clings to the effect to its purpose and because of that the angels do not loose their form through the evolvement process and their chain holds each other. Truly, the new angels that do not have evolvement but come out and without holding to something, and so they return and get swallowed back into their source.

The soul has similarities to both sides, how can she get hold in a body in a way that it is not a real evolvement, because the body is not from the same existence of the Soul but a dress to her, so at the end the soul undressed from the body returned immediately to her upper source and this is the secret of the soul that goes up and stays in her upper level cause, and when she comes out to the world then it is a renewed existence, like the angels that renewed everyday so the soul renewed everyday as it says on man and mentioned in Zohar Beresheet. This explains why the soul when leaving the body every night go up naked to be in front of her creator and when the final parting from the body at the time of death she need to dress in clothing according to her level and place above. The soul can not stand naked. In the lower world she dresses with the clothing of NEFESH[2] and in the lower Garden of Eden in the clothing of

1 Tikunei HaZohar.

2 Nefesh, Lower level of the soul. The other levels are RUACH, NESHAMA, CHAYA, YECHIDA.

RUACH, and in the higher Garden of Eden will dress with special clothing that is more appropriate and connect to her essence.

When the soul in the body, the body is her clothing, and this clothing she will remove every night, stays naked and returned to her source and get swallowed in her root for a higher purpose. Indeed when departing from the world, if she was undressed, she will return to her source, and when there, she won't come out again because there is no renewals process and because the body, which is her holding place expect her return, so when she enters her source she does not loose her existence but stays there for a higher purpose on the supernal unification as it says in the Zohar. After departure from this world she stays up forever, because there is no reason to return when she does not have dress in this world. Because of that she required to dress with dress of Mitzvoth so she can hold to that clothing and will not stay in her root and to have existence in the form of that body that she was in it in this world. This is what I wanted to explain.

River 28 to explain the clothing of the angels when they ascend to this world and how there felt in the eye.

It said in the subject of demons that group of the researchers totally denies their existence and there are in error. There is another group that believes in the existence of demons and says that they are from the elements of fire and air and the Ramban[1], in blessed memory, described this in length in the portion of Acharei Mot[2]. As like demons that will show themselves occasionally to specific people same as the angles that their essence is the spiritual NEFESH when they come through the element of fire and air down to the lower world, they will dress in a body that built from two elements, the element of fire and the element of air. This fine clothing can be seen to the pure eye when they wish. When they leave this world, the elements then separate from them and return to their roots. The level of the spiritual NEFESH will elevate to her place, and the spiritual fire that inside the physical clothing is burning fire will reduce inside that clothing of

1 רמב"ן

2 Portion begin in Leviticus 17:1

the four elements and can not burn it because of that curtain which is the two elements in it.

And when the angel depart from the body and the clothing, it does not say that the angels died and passed away like it can justly be said about men. There is no relationship between the angles to that clothing and no clinging to it, only as a relationship of a person to his dress and even less than that because the angels will take off the clothing without sadness or pain, in fact get into physical clothing is great pain for the angel.

So according to that we can say that the body won't be able to feel with physical hand. And the same I heard from our teachers. Even if they make a physical action that can be seen to the eye that can see it, it will be without physical touch of the two and it will look to the physical eye like the body made the action and it can not be observe. In this matter we have several stories in the Talmud that points to the action of angels in the physical. Like Rabbi Chanina Ben Dosa stories and similar. This is not the case with demons that they actually in the physical form but their move are light and swift. Their physical form comes from another physical form by the power of birth and that is why they die like humans because when their essence depart from their body the two elements of their body left like human body left with the four elements. Angels are connects to physical for temporary purpose and the body that they dressed with, for their use just make effect that can be seen only by the special eye. I found that correct by way of investigation.

Truly to the way of the Zohar and the inner paths it is proper to see another way of this matter. This is from the study of the word of our sages in Portion of Balak[1]. All the souls when they enter the Garden of Eden will dress in the air of Garden of Eden, which is in the same image as they were in this world but purified. I wish to get into the knowledge and understanding of this subject and then continue with our issue. It is said that every fine spiritual thing will not be find except in its roots and place where is does not need clothing at all, but all that is outside their place no doubt that they will need clothing and casing for the spiritual thing to dress with.

1 Portion begin in Numbers 22:2

The soul that was carved out from a higher holy source does not have clothing when in her place. The soul does not feel shame because there is not separation of kind or gender. On the contrary, clothing in that place called naked. When the soul is just going outside her natural place to the physical it calls nudeness and require clothing, and this is the secret of the verse "*and they knew that they were naked*"[1], before that they were like the air of the Garden of Eden and they did not require clothing. After[2] they thickened and transform to physical they separated themselves from their original place and knew that they were naked. Also when Moshe came inside the cloud "*And Moses entered into the midst of the cloud*"[3]. There is no doubt that the clothing is needed to be like a place to be dressed with. If the physical goes up to the spiritual, then it will dress with some spiritual form, if the spiritual come down to the physical then it will form in some physical form, and that is why the NEFESH[4] when dressed in this physical world, and later when leaving this world and goes to the spiritual place, the soul dressed with the air of that world to have clothing, because her nature is finer than the Garden of Eden and the clothing will be relative and related to the air in that world.

I can say that it will be like root to the four elements, from the aspect of Chassed, the element of water, from the Gevurah, the element of fire, from the Tiferet, the element of air and from the Malchut, the element of earth, and those spiritual elements will form and sustain and merge and dress the tzaddikim, and some level of is revealed in the Zohar, and the air that will have the clothing of the souls, meaning the air of the supernal spiritual Garden of Eden is fine in the

1 Genesis 3:7

2 after the sin

3 Exodus 24:18 □□

4 the lower level of the soul.

light of Malchut and this "*Esther put on her royal apparel*"[1], which is actual Malchut, and so explained in the Zohar.

When the angels come down to this lower world for whatever cause they must dress so they will not be naked. They need clothing and casing that is like the world hey are in, which is the physical world. Their clothing will be from four fine elements that are the force that set up the four elements. This force becomes enslaved for them to be a dress and chariot for them to appear the moment they need to fulfill their mission. Since this is not a real physical form they can not be seen even when they connect to their clothing, only to the one that in his desire to send them. So it is with the sense of hearing that a sound can be heard by one and not by the others in the same place, because the force that set up the four elements will take the sound and deliver it to the ear that created that channel. This is the cause for the sounds that created from the vapor cause by the reading of Torah and prayers that elevates from one aspect to another from one form of existence to another. The sound will not be understood or seen and can not be heard only by the appointed angels on that matter. This is what I wanted to explain.

1 Esther (5:1)

Second Spring: Fountain of the reader

River 1:The secret of faith

.....

Dear Friends,

I hope one day to complete and improve this translation. I pray to have the merit to complete this job.

With love to all,
Zion Nefesh
Visit http://DailyZohar.com

THE COMPLETE IDIOT'S GUIDE® TO

A new look at the world's oldest religion

Hinduism

SECOND EDITION

Linda Johnsen

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To Hindus everywhere, with affection and respect.

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Foreword

The Hindu religion is an ocean of spiritual teachings about all aspects of life and consciousness. It's the world's oldest religion, going back to the very dawn of history. It sees its origin in the cosmic mind itself. Yet Hinduism is perhaps the world's youngest religion because it emphasizes the authority of living teachers and allows for correction and evolution over time.

Hinduism is the most diverse religious tradition in the world. It could be said that there are probably more religions inside of Hinduism than outside of it. It has numerous saints, sages, and yogis, both male and female, from ancient to modern times, and today still has what is probably the largest number of monks and renunciates (including a number of Westerners). Tens of millions of Hindus showed up in Allahabad for the Kumbha Mela festival in January 2001. It was the largest gathering of any type and the largest religious gathering in the history of the world.

Hinduism is the world's largest non-biblical tradition, with nearly a billion followers worldwide. It could be called the world's largest non-organized religion as it emphasizes individual spiritual experience, the realization of the higher Self over any religious institution, book, dogma, or savior. It's also the world's largest native or pagan tradition, reflecting the ancient spiritual traditions that once existed all over the world. Like native traditions everywhere, it honors God or the sacred throughout all of nature. It has many insights in harmony with the ecological age, as it affords reverence to the Earth as a conscious and loving presence and asks us to respect our environment.

Hinduism contains the world's oldest and largest tradition of Goddess worship—worshipping the Divine not only as father but also as mother. It recognizes all the diverse forms of the Goddess and her powers of wisdom, beauty, strength, love, and compassion.

Perhaps most notably, Hinduism is the world's largest pluralistic tradition, recognizing One Truth—an eternal reality of Being-Consciousness Bliss in all beings—but also many paths to realize it. Hinduism recognizes theism (the belief in One Creator) but only as one portion of the human religious

experience that includes polytheism, pantheism, monism, and even atheism. As the most inclusive of the world's great religions, Hinduism has room for all these views and yet guides us through these to Self-realization that transcends them all.

Hinduism has probably the world's oldest and largest literature of spirituality, mysticism, and yoga. It provides a complete spiritual culture including art, dance, sculpture, medicine, and science, with all these subjects explained according to a science of consciousness.

Hinduism has a view of the universe in time and space that is compatible with modern science. Aspects of the Hindu tradition such as Yoga, Vedanta, Ayurveda, and Vedic astrology are already popular in the West. Hindu terms such as guru, mantra, shakti, prana, kundalini, and chakra have entered into the English language. Great gurus from the Hindu tradition such as Ramana Maharshi, Yogananda, Ramakrishna, Shivananda, Aurobindo, and Mahatma Gandhi have extensive followings and much respect in the West today.

There are now nearly two million Hindus of Indian origin in the United States, as well as significant numbers in Canada, the United Kingdom, and the Caribbean, with Hindu temples in most of the main cities of the United States. This Hindu group is one of the wealthiest and best-educated in the West and contains many successful scientists, computer engineers, and doctors. India itself, the home of most Hindus, is the second largest country in the world and is expected to be a major superpower in the coming century.

The New Age Movement in the West honors Hindu gurus and teachings. Most New Age followers believe in a higher Self, God as both Father and Mother, karma and rebirth, and spiritual practices such as Yoga, much like the Hindu religion.

Clearly examining Hinduism will geometrically expand your ideas of religion and spirituality. *The Complete Idiot's Guide to Hinduism, Second Edition,* is the best place to begin such an adventure in consciousness. Linda Johnsen—herself a practitioner in the tradition—does a superb job of making this very different religion relevant, understandable, and appealing to the modern mind. Her book is remarkably refreshing and dynamic, showing the living beauty and profundity of this great spiritual tradition. It makes an excellent, engaging textbook for teaching Hinduism.

As one who has traveled throughout the world, including all over India, teaching aspects of the Hindu tradition to both Hindus and Westerners, I can attest that Johnsen's book is probably the best introduction and overview of the Hindu religion available in English today. The book is written with humor, love, consciousness, and inspiration. It shows the Hindu religion alive and expressive today, so that we can easily access it in our own life-experience. I doubt that a single serious reader will come away without finding his view of Hinduism challenged, expanded, and transformed—and along with it his view of the entire universe, humanity, and all of history.
—Dr. David Frawley (Pandit Vamadeva Shastri)
Author, *Yoga and Ayurveda, Hinduism, the Eternal Tradition;* Director, American Institute of Vedic Studies

Introduction

Many of us in the West think of India as a poor and backward country. We forget that for at least 4,000 years the Hindus were recognized (and envied) as some of the richest, best-educated, most scientifically advanced, and most profoundly religious people on the planet. History shows that Hinduism has provided the spiritual foundation for one of the most successful and enduring cultures in the world.

The Sumerians dominated the Middle East in the third millennium B.C.E. At one time, they were believed to be the founders of civilization. Today we know they imported goods by the ton from equally civilized trading partners in India. They even adopted the system of weights and measures used by the Hindus. The Sumerians' most famous myth is the amazing tale of a flood that wiped out almost all life on Earth. This same story is found in India's earliest scriptures and may date as far back as 4000 B.C.E.

Manetho, the Egyptian priest who wrote a history of his country in the third century B.C.E., counts the immigration of a colony of Hindus to Egypt around 1400 B.C.E. as one of the most significant events in Egyptian history. Apollonius of Tyana, a traveler from Turkey who visited both India and Egypt during the time of Christ, noted the amazing similarities between the Egyptian desert ascetics and the Hindu mystics. He was convinced that Hindu immigrants centuries earlier had trained the Egyptians.

Alexander the Great, during his brief military foray into India, was fascinated by the Hindu holy men. His troops brought home incredible stories about the wisdom and incorruptibility of these Indian sages.

A major problem in the Roman Empire from the time of Caesar Augustus through Emperor Hadrian was Rome's massive trade imbalance with India. It brought Rome to the verge of an economic meltdown! Hindu philosophers were teaching in Rome by the third century C.E. at the latest. Some scholars believe they profoundly influenced Neoplatonic thinkers like Plotinus (who tried to get to India) and, through them, the Western and Kabbalistic mystical systems.

In medieval times, the Arabs praised the Hindus as the world's leading astronomers, mathematicians, and philosophers.

In the fifteenth century, Christopher Columbus risked his neck (and the lives of the rest of the sailors on the *Nina,* the *Pinta,* and the *Santa Maria*) trying to reach India. He mistakenly thought he'd gotten there, too, which is the reason many people call Native Americans "Indians" to this day. The monarchies of northern Europe were the backwater states of the time and desperately needed trade with the prosperous Hindus to jumpstart their sputtering economies.

And when the British conquered India in the seventeenth century, they hailed the vast wealth of the subcontinent as "the jewel in the crown" of the British Empire. The English made off with much of India's riches, leaving the country bankrupt when they finally granted it independence in 1947. For the most part, though, they missed its greatest treasure, the spiritual knowledge hoarded by brahmin priests in their carefully guarded scriptures and secretly practiced by yogis and yoginis in the caves and forests of Hindustan.

Today, we see a resurgence of interest in "the wisdom of the East." Many of us in the West flounder spiritually, confused by the inability of our religions to square with scientific reality and craving actual spiritual experience of which our lives seem so devoid. We're impressed by the ability of Eastern religions like Hinduism to meet science head on, agreeing in many respects about important topics, such as the age and size of the universe. Hindu yogis have gone into the laboratory and proven that at least some of their alleged superhuman powers—like the ability to control their brainwaves and heartbeat and to stop breathing for extended periods—are for real.

Hinduism is the one world religion that reaches out to embrace other faiths with respect, a welcome change from groups who expend enormous amounts of energy condemning the sincere beliefs of others. Hinduism holds no eternal damnation because Hindus believe absolutely no one is excluded from divine grace.

The Hindu tradition has held the culture of greater India together for thousands of years, through fair times and foul. Increasingly, we in the West are looking to Hinduism with the respect and appreciation it deserves, realizing we modern people have a great deal to learn from the oldest religion on Earth.

What We'll Be Looking At

The Complete Idiot's Guide to Hinduism, Second Edition, is divided into six parts so we can look at the many facets of Hinduism from several different perspectives.

Part 1, "The Eternal Religion," explains how Hindus look at time and space. Westerners who've been to India sometimes admit that it was like visiting another planet, the worldview there being so radically different from our own. The Hindus' cyclical view of time leads to a unique understanding of human history and of our role in the divine plan.

We'll look at the beginnings of a religion its adherents themselves believe is beginningless, pausing to explore how nineteenth-century European scholars actually created a history for India out of thin air—because the true story struck them as unbelievable!

In its multimillennial development, Hinduism has collected so many scriptures that no one person can become familiar with even a fraction of them in the course of a lifetime. We'll examine some of the most important ones, the ones Hindus admit were composed by human authors and the ones they say came from the heart of the universe itself!

Part 2, "What Hindus Believe," introduces you to the Hindus' amazingly liberal ideas about God and the value of other faiths.

It also takes you into the realm of karma and reincarnation, ideas that seem very New Age to us but are age-old to Hindus. For those who find that incarnating again and again gets tiresome after a while, there is a way out. You'll see what enlightenment really means and what it takes to be "liberated."

There are six major schools of thought about the divine reality in Hinduism. We'll look at how each major school of Hindu theology contributes its piece of the puzzle to the complete picture.

Part 3, "Who Hindus Worship," will, I hope, clear the air about some mistaken ideas Westerners often have about Hindu polytheism and "idol worship." I introduce you to some of India's more popular deities, the gods and goddesses who still inhabit the inner world of the Hindu people. You'll also see what an "avatar" actually is, another concept that's gotten somewhat garbled in its translation into Western New Age thought! I also

introduce the main Hindu denominations as well as a few especially important breakaway sects.

Part 4, "How Hindus Live," details the caste system and the stages of life orthodox Hindus go through. We'll examine Indian ethics, take a look at some of Hinduism's many sacraments and holy days, and visit some of the temples and sacred sites of the tradition.

Part 5, "God's House Has Many Doors," examines the paths to God in Hinduism: the paths of action, of love, of the intellect, and of meditation. We'll also look at Tantra, perhaps the single most misunderstood aspect of Hinduism.

Part 6, "A Timeless Tradition," offers a look at the issues Hindus face today as they endeavor to reconcile a very ancient religion with a rapidly changing world.

I've also included three appendixes to help you get a handle on Hinduism. Appendix A is a glossary of commonly used Sanskrit terms. If you're interested in learning more about this ancient tradition, Appendix B offers a list of outstanding books for further reading, and Appendix C refers you to some organizations and websites you'll find useful in future explorations.

India is poised to surpass China as the most populated country on Earth. As it continues to pull itself up by the bootstraps economically, what Hindus believe and practice is becoming increasingly important for others to understand. Hopefully this book will help you gain a clearer concept of what Hinduism, "the eternal religion," is all about.

A Few Extra Points

Scattered throughout this book, you'll find a number of special messages to help speed you on your way.

The Hindu View

Factoid time! These boxes contain extra information I believe you'll find especially interesting.

Guidepost

Here I post suggestions to help prevent embarrassing mistakes when you interact with Hindus.

Sages Say

These boxes contain words from the wise, valuable quotes from holy texts and holy people—and a few regular folks, too—that I think you'll enjoy.

def•i•ni•tion

I promise to keep the foreign words you need to learn to a minimum, and I help you keep the few key Sanskrit terms we'll use straight by providing clear definitions in these boxes.

In each chapter, you'll also find a "Quick Quiz" to ensure that you remember some key points from the discussion. I'm hoping you'll find these quizzes more fun than the ones you took in school!

Acknowledgments

I'd like to thank the editors and staff at Alpha Books, who helped materialize this book, especially Mike Sanders, Michael Thomas, and Katherin Bidwell. Thanks also to Jessica Faust at BookEnds, who made the connections that made the book happen.

I want to acknowledge all my friends and teachers in the Hindu community who invited me into their profoundly wise tradition, but the list is way too long! My *pranams* to you all!

Thanks also to my husband, Johnathan Brown, who held my hand on all my journeys through India.

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Part 1

The Eternal Religion

Hinduism is so ancient its origins are lost in the mist of prehistory. Many sages are associated with it, but none claim to be its first prophet. Hindus believe their religion has existed forever, even before the universe came into being. They say the truths of their faith are inherent in the nature of reality itself—and that all men and women peering into the depths of their inner nature will rediscover these same truths for themselves.

The image too many outsiders have of the Hindu tradition is of superstitious villagers worshipping idols. However, as we get to know the Hindus better, we'll see that their understanding of who and what God is, is incredibly sophisticated. In fact, their view of the world and our place in it is so stunningly cosmic in scope that it can boggle our Western minds!

So let's enter the universe of Hinduism, an amazing world where inner and outer realities reflect each other like images in a mirror and the loving presence of the divine is as close as the stillness behind your thoughts.

Chapter 1

Time for God

In This Chapter

- Hinduism: the vital statistics
- The Hindu worldview
- A religion that began before time
- What it's like being God

I've spent the past 30 years shuttling back and forth between two universes: India and the West. My friends from India live on the same planet I do, yet in some ways we're from different planets.

Here in the West we see things as either true or false, black or white, animate or inanimate—we're either logged on or we're logged off. But when I ask one of my Hindu friends a straightforward question and she shakes her head in that characteristic way that means both yes and no, my Western mind bows in defeat. For Hindus, life is multidimensional, and to nail things down to yea or nay is to miss the bigger picture.

For us in the West, the universe is a material object that evolved out of random combinations of atomic particles. For the Hindu, though, the universe is rooted not in matter but in consciousness. Nothing is random—there is life everywhere and meaning in everything. Divine intelligence is present wherever we look. The universe is held together by God's constant, loving attention.

The Hindu Universe

The universe of a traditional Hindu differs from the world of an average educated Westerner in several ways:

- Hindus believe all things, from trees and butterflies to inanimate objects like mountains and bridges, are in some sense living entities. Those great beings that are more powerful than us, like the ocean or the wind, are called gods.
- Time circles back around on itself in cycles large and small. Just as a year returns to its beginning on January 1st, everything in nature dies and starts afresh, its body ever changing, its spirit ever the same.
- Hindus have enormous respect for the lineages of spiritual masters who pass the wisdom of the ancient sages down from one generation to the next, like runners in a relay race. They keep Hinduism fresh—their living connection with spirit never lets it get stale.
- The reality of psychic phenomena, like telepathy and precognition, poo-pooed by scientists here in the West, is taken for granted in Hindu culture. These experiences are accepted as evidence that everyone in the universe is interconnected in a vast inner network of consciousness called *Mahat,* "the Great One."

Hindus believe the mind is the sixth sense, that the mind is able to perceive entities, objects, and fields of energy the other five senses don't register. So for them the living spirits in fire and flowers and ocean froth, as well as the souls of the dearly departed, are just as real as hammers and nails. We can sense their presence even if we don't actually see them.

Sages Say

You must realize that it is Pure Consciousness which projects this universe like images in the mirror of its own unlimited

> awareness. Merge in that Supreme Consciousness and you will experience limitless bliss.
> —Tripura Rahasya

The laws of physics are different for Hindus, whose world includes subtle dimensions we in the West can barely imagine. Unlike us, they haven't been taught that miracles can't really happen. To them the laws of consciousness, as understood by saints and yogis, allow miracles to happen routinely! I'll tell you more about all this later, since understanding the subtler dimensions of life is an important part of Hindu spirituality. But first we need to define some terms and learn a little more about the conceptual cosmos Hindus inhabit.

Who's a Hindu?

A billion Hindus inhabit this planet; one out of every six people on Earth is Hindu. A Hindu is basically any person born into the indigenous religion of Greater India. By Greater India I mean the region where Hindu culture flourished in full force till the advent of Buddhism and Islam. This includes the country we call India now, as well as Afghanistan, Pakistan, Bangladesh, Nepal, Bhutan, Ladakh, Sri Lanka, and even parts of Tibet. Indonesia and Malaysia became predominantly Hindu around 1400 C.E.

Mother India.

Today, Hinduism is still practiced by over 80 percent of the population of India. Nepal and Bali are largely Hindu, while Malaysia is home to over a million Hindus. Eleven million more live in Bangladesh.

In the past few decades, the population explosion in India has motivated millions of Hindus to emigrate to other countries like Great Britain, the United States, Canada, Reunion Island, Mauritius, and some parts of Africa. Well over a million Hindus live in South Africa, the country where Mahatma Gandhi first started his campaign for social justice.

The Hindu View

India's population of some one billion souls is made up of about 82 percent Hindus—that's over 800 million people! There are around 80 million Muslims in India, 14 million Sikhs, and 14 million Christians. Small pockets of Parsis (Zoroastrians), Jews, Jains, and Tibetan Buddhists also make their home in the Indian subcontinent.

Today, more than 60 million Hindus are living outside India. You'll find nearly two million of them in North America. Very rapidly, Hinduism is becoming less an exotic Eastern religion and more a familiar global presence.

Generally speaking, Hindus are born, not made. For the most part, Hindus are not interested in converting anyone else to their religion. "If all roads lead to Rome," one of my Hindu teachers told me, "all religions lead to God. Why should I insult your beliefs by saying God can't use your religion to call you to Him? Whatever your faith, God will still find a way to illuminate your life."

Technically, a Hindu is any person born into a Hindu family who accepts the Veda (the Hindu Bible) as the source of his tradition and who participates in the Hindu sacraments (see Chapter 17).

def•i•ni•tion

> In India, guru means "teacher." It also specifically means your spiritual master, the man or woman guiding you to enlightenment. A swami is an ordained Hindu monk.

In the last half of the twentieth century, as Western fascination with India increased, some outsiders asked to be initiated into the Hindu faith. Several of my friends, born Christians or Jews, have formally entered the fold of Hinduism. This ancient religion is gradually expanding its self-definition to accommodate foreigners, and today Hinduism includes some well-known *gurus* and *swamis* who were not born Hindu.

The word Hindu actually came from Persians who mispronounced *Sindhu* (Persians thought of Hindus as the people living to the east of the Sindhu River). Europeans picked up the term when they began setting up shop in India in the eighteenth century. Most Hindus are now so used to being called Hindu that they've started calling themselves that. The more traditional term for the native Indian spiritual tradition is *Sanatana Dharma,* "the eternal religion."

Beginningless Truth

You might think it takes a lot of chutzpah (if I may borrow a Jewish term) to claim one's religion is eternal. What Hindus mean when they say this is their tradition doesn't come from any one founding father or mother, from any single prophet towering over the bastion of hoary antiquity. In fact, the first few verses of the Veda—an incredibly old book, parts of which were composed over 5,000 years ago—acknowledge even earlier sages who lived long before!

Very old Hindu texts speak of a time when it became almost impossible to survive on Earth because of ice and snow. Some Hindu scholars believe this could be a reference to the last Ice Age. Archeologists have unearthed small goddess figurines in India dating from 10,000 years ago (about the time the Ice Age was ending). They're just like ones still being worshipped in Indian villages today. So even if we're not willing to grant that Hinduism is eternal, we still have to admit it got the jump on the other major religions.

But even more fundamental than the question of how Hinduism first got rolling (a very complicated and surprisingly interesting issue we explore in Chapter 2) is the fact that Hindus consider their tradition eternal because it's not based on the words of any one inspired man or woman. Instead, it's based on the eternal laws of nature.

The Hindu View

Between the first and eleventh centuries C.E., India produced 30 percent of the planet's Gross Domestic Product. From at least Sumerian times (2500 B.C.E.), Hindu culture was famous for its prosperity, comparative peacefulness, and spiritual science.

Guidepost

Don't automatically assume any person you meet from India is a Hindu. Most Indians are, but a substantial minority (about 10 percent) are Muslim.

Scientists of the Spirit

The Hindu sages were scientists of the spirit. In olden times before people had better things to do, like watch reality TV, these men and women conducted investigations into the nature of reality itself. They looked to the living universe as their teacher and guide. If there were spiritual laws we ought to be following, they should be apparent in the cycles of the stars, the flow of mountain streams, and the way the mind operates. Natural law is called *Rita* in Sanskrit. There were a number of basic laws these early scientists observed:

- Pure awareness is always the same; everything else changes.
- Everything that dies is re-created in another form.
- Everything in the universe is directly or indirectly related to everything else.
- The consequences of an action always return to the person who performed it.
- The only lasting peace we experience comes when we rest our awareness in the lucid stillness hidden behind our thoughts.

Observations like these became the basis of Hindu beliefs about karma and reincarnation, ritual practice, and meditation.

The Hindu View

> Sanskrit is the sacred language of Hinduism, much as Latin is the sacred language of Roman Catholicism. Like Latin, Sanskrit is a very old language that is no longer widely spoken, except by some orthodox priestly families. In South India, Tamil ranks alongside Sanskrit in importance as the language of religion.

Hindus believe that any truth worth setting up as a foundation of a religion has to be *akriti*—that is, it has to ultimately come from beyond space and time. It has to be true forever. In other words, billions of years from now, after this solar system has disintegrated and a whole new universe has taken shape, the things that were true in our world must be equally true in the cosmos to come.

Hindus believe that the messages of the sages preserved in the Veda are eternally true in just this manner. That's why they call Hinduism "the eternal religion." A trillion years from now in some other world system, inquiring minds will look to nature and rediscover the same truths Hindus believe today.

A Recyclable Universe

From the Hindu perspective, universes come and go.

Hindus experience time as cyclical, not progressing forward toward a final point as folks believe in Judaism, Christianity, and Islam. This concept is important because it leads to a completely different understanding of human history and of our role in the divine plan.

Hindus have been around for a long time, so it's not surprising that a cyclical model makes more sense to them. They have watched other civilizations, their erstwhile trading partners, rise and fall. Sumer was a great civilization in its heyday, but it's long gone now. Ancient Egypt rivaled India in the depth of its spiritual knowledge, but all that remains are some dusty old pyramids. The Greeks and Romans strutted around like peacocks once, but their empires crumbled, too. Not very long ago the British controlled much of the world; today, their empire is a fading

memory. In India itself, great cities like Harrapa and Mohenjo Daro saw the light of day almost 5,000 years ago. Then they, too, disappeared into the darkness beneath the Earth.

Hindus believe time is circular because they're attuned to seasonal and agricultural cycles, as well as to the cycles of the planets and stars. But medieval Hindu texts also mention the cycles of mountains, growing incrementally over the millennia and then sinking back into the earth. (In fact, the Himalayas are getting higher and the Vindhya mountain range in central India is getting shorter. But you'd have to watch them carefully for a *very* long time to notice.)

The texts mention the changing course of rivers. They notice how lush and fertile lands like the grazing grounds of their ancient homeland slowly turned to sand, transforming into the Thar Desert in Rajasthan and the Sindh today. They describe cities, like ancient Dvaraka, disappearing into the sea, and whole branches of advanced technology that were lost long, long ago. Hindus have been kicking around a long time, and they've seen it all!

The Hindu View

For most of the last 2,000 years, the Judeo-Christian-Islamic traditions taught that our world started quite recently (around 4000 B.C.E.) and will come to a complete end when God stops the flow of time and establishes us in eternity. Hindus don't believe this. In 4000 B.C.E., their culture was already ancient.

It's not only empires that eventually bite the dust. Very old Hindu compendiums called the *Puranas* say that in the end (and here modern astrophysicists agree) the very atoms that form the universe will dissolve away. And then slowly, incredibly slowly, the universe will reform. In Hinduism, everything is recycled. Even the universe itself!

Hatching a World

In India, there are many different versions of the re-creation of our universe. This is Hinduism, where when you shake your head you mean both yes and no, so we're not going to ask which of the versions is most authoritative. Instead we're going to assume, as many Hindus do, that all the different stories refract some light of a reality far too vast to be reflected exclusively in just one tale.

Here is one version. Keep in mind that Brahma is the creator of our local world system; today we might call it our solar system. Vishnu is lord of our local universe; today, we might say that's our galaxy. (The modern name for the milky ocean Vishnu sleeps on is the Milky Way.) And the Goddess is the one in control of all the universes in all dimensions of being forever.

In a beginning (not in *the* beginning because there have been numberless previous beginnings), Vishnu is lying asleep on an ocean of milk. If you object that no self-respecting god would be caught napping, remember that even the Judeo-Christian God rested on the seventh day.

Vishnu's bed is an enormous cobra called Ananta, whose coils serve as his mattress and whose numerous hoods form a canopy over the slumbering deity. Vishnu's wife, the Goddess who never sleeps (a woman's work is never done!), sits lovingly massaging his feet.

Sages Say

Divine Being, like a sea, surges upward in a wave of creation, then subsides again into its own essence. Waves of universes rise incessantly, in infinite numbers, one after another.
—Yoga Vasishtha

In the course of Vishnu's dream, a lotus grows out of his navel, and lying there in the petals is a shiny golden egg. This egg will hatch into our solar system if everything proceeds according to plan.
Guiding the egg's development is Brahma. He's the mastermind behind our local universe, the intelligence who put our world together. He wants to shape a Sun and Moon and several planets, which shouldn't be too hard because debris from the previous solar system is still floating around in space.

Getting God Out of Bed

Finding people to inhabit this new world won't be hard either. Plenty of souls are left over from the last incarnation of the solar system, who didn't manage to find their way back to God before the world dissolved out from under them. They've been sound asleep in their subtle bodies for eons, just like Vishnu. Once a physical planet is in place, Brahma will toss these souls back into physical bodies, so they can complete their unfinished business from previous lives.
Brahma needs to resolve a number of problems before he can proceed, but he can't do it all himself. So he tries to wake up Vishnu since support from an even higher power would be incredibly helpful. But Vishnu is dead asleep.
At this point, Brahma turns to Vishnu's wife, the Goddess, and pleads, "You are the supreme, primeval power, the limitless store of energy that continues to exist even after the material worlds fade away. You remain active even when God, the primordial intel ligence, passes into an unconscious state. He

sleeps on the snake Ananta, whose name means infinite time, who floats in the milky ocean of primordial matter. Please remove the inertia from the Lord's awareness, so he can wake up!"

The Hindu View

Think you've got just one body? Hindus believe there's a subtle body made of energy that underlies our physical body. Treatments like homeopathy and acupuncture work on the energies in this nonmaterial body, according to both Hindu and Chinese medical systems.

Having been asked so nicely, the Goddess lifts the veil of unconsciousness from the cosmic intelligence, her husband Vishnu. He leaps up, refreshed and invigorated, and he and Brahma set about clearing away the negative energies obstructing manifestation. Now Brahma can spend the next few days building our cosmos.

A Day in God's Life

Consider the vastness of the time scale Hindus are talking about here! Hinduism and the Judeo-Christian tradition agree that at the moment we're in the seventh day of creation. But according to the Hindu sages, a day for God is a bit longer than our human day of 24 hours.

Swami Veda Bharati, a mahamandaleshvara, or eminent religious leader who presides over an *ashram* in Rishikesh in northern India, taught me the following timetable. He's a devotee of the Divine Mother, as you'll probably be able to guess. (The Goddess is a major league player in Hinduism, you'll soon see.)

def•i•ni•tion

An ashram is a house where a group of Hindus who have completely devoted themselves to spiritual life live together under the guidance of their guru.
Shiva is one of the main Hindu names for the Supreme Consciousness, the ultimate reality. Shiva is also one of the three main gods of Hinduism, the one who absorbs the universe back into himself at the end of each cycle of creation.

Swami Veda Bharati's timeframe starts with a day and a night in the life of our local creator god.

- One day and night in the life of Brahma is 8,640,000,000 human years.
- The lifetime of Brahma is 311,040,000,000,000 human years.
- One day and night in the life of Vishnu equals 37,324,800,000,000,000,000 human years.
- The life of Vishnu is 671,846,400,000,000,000,000,000 human years long.
- One day and night in the life of *Shiva* lasts 4,837,294,080,000,000,000,000,000, 000,000 human years.
- Shiva's lifetime corresponds to 87,071,293,440,000,000,000,000,000,000,000,000 human years.
- One glance from the Mother of the Universe equals 87,071,293,440,000,000, 000,000,000,000,000,000,000 human years.

It might surprise you that Hinduism speaks of gods dying. Not to worry—they're reborn again later like the rest of us! According to Swami Veda Bharati's tradition, at any one moment there are trillions upon trillions of Brahmas, Vishnus, and Shivas manifesting their universes within the endless expanse of the Divine Mother's awareness. This, folks, is Hinduism's Big Picture.

Quick Quiz

1. India is …
    a. Mostly Hindu.
    b. Half Hindu, half Muslim.
    c. Home of the lost tribes of Israel.
2. The word Hindu comes from …
    a. A mispronunciation of the name of the river Sindhu.
    b. A misspelling of "Indian."
    c. The Sanskrit word for curry.
3. Sanatana Dharma is the name of …
    a. A famous Hispanic rock star.
    b. A character from a popular American sitcom.
    c. The Hindu religion.
4. For Hindus, time …
    a. Began about 6,000 years ago, when the world was created.
    b. Is without beginning or end.
    c. Starts with a hot cup of chai.

Answers: 1 (a). 2 (a). 3 (c). 4 (b).

The Boy Who Lived Between Universes

Many of us in the Western world are so proud of what our scientists and technologists have achieved that we're tempted to laugh at the insights of other cultures, particularly if we don't understand them! Let's pause a minute to look a little more closely at one of the fables from Hinduism's supposedly primitive past.

Markandeya was not born in our world. He was actually born (according to this famous myth) in a previous world cycle, the last incarnation of our planet.

One day Markandeya noticed his parents were extremely upset. When he asked what was wrong, his father tearfully admitted that when Markandeya was born, the village astrologer predicted the boy would die on his sixteenth birthday.

Well, that very day was his sixteenth birthday. So now it was Markandeya who was upset! He ran to the nearby temple and threw his arms around the image of the god Shiva.

At that very moment the god of death entered the temple, ready to slip his noose around Markandeya's neck and drag him out of his body. But just as Death reached for the young boy, Shiva materialized in front of them both, and he didn't look happy. In fact, Shiva was furious that Death would disturb a devotee who was worshipping him. Death was so terrified at Shiva's angry gaze that he ran away and never dared approach Markandeya again.

Sages Say

At the end of the cosmic night, that Great Being who sleeps on the primeval ocean awakens. He finds a vast void where

> previously there had been a world filled with living beings. Then that most excellent soul begins to re-create the world.
> —Linga Purana

That was fine for the time being, but after a few billion years, a problem developed. The Sun eventually flickered out of existence; the Earth passed away; and Markandeya floated around in empty space for eons. Finally the Earth reshaped itself back into existence, and Markandeya was able to walk on terra firma once more. He reported what he'd experienced between worlds to anyone who asked.

What happens when the solar system dies, he explained, is that the Sun slowly turns red and expands to many times its present size. The surface of the Earth eventually becomes so hot no living thing can survive, and the planet becomes as bare as a turtle's back. Then the Sun explodes, emitting a burning wind that blasts the planet to ashes.

Rather startlingly, this extremely old Hindu myth describes the end of the world exactly as our own astrophysicists do. Carl Sagan, the well-known twentieth-century scientist from Cornell University, noted that the parallels between Hindu teachings and new scientific findings about the evolution of the universe were "an astonishing coincidence." Indeed!

Inner Vision

I'm not suggesting there really was a boy who survived the death of the last solar system. (Though, just as we have Elvis sightings here in America, Hindus from time to time do report catching a glimpse of Markandeya.) But the thought I'd like to leave with you is that for many millennia the Hindu sages have claimed that if we purify our minds with spiritual practices and open our hearts to learn from her, the Mother of the Universe begins to share her secrets with us.

In the West, we peer into space with powerful telescopes hoping to learn the origin of the universe. The Hindu approach is to couple astute observation of the world outside us with a self-disciplined inner journey. Peering into

the depths of consciousness in our own minds, we connect with the consciousness that underlies the entire cosmos. Truths, which other cultures need radio telescopes to ferret out, simply present themselves to our concentrated inward attention.

To India's mystics, Brahma, Vishnu, and Shiva are not just characters in a story. They represent actual states of divine awareness that are available to devotees, provided the devotee is prepared to do the hard spiritual work necessary to access them.

In fact, in Hinduism the point of doing spiritual practices is to attain *jnana,* living knowledge of Divine Being. It's an ambitious agenda!

The Hindu View

Indian theologians called the Vaisheshikas developed the atomic theory long before Democritus, who's considered the founding father of atomism in the West. According to the ancient Greek historian Diogenes Laertius, Democritus sold everything he owned (he was filthy rich) to travel around the world. One of his stops was India. Could he have picked up the atomic theory there?

Cycles Within Cycles

God's agenda plays out across vast panoramas of space and time, or at least what seem like eons to us even if they're only an eyeblink to God.

Hindu theologians speak of yugas, great expanses of time through which the course of spiritual evolution runs. On our planet specifically, there are four great yugas, which roll by one after another within even larger repeating cycles:

- Krita Yuga: 1,728,000 years
- Treta Yuga: 1,296,000 years
- Dvapara Yuga: 864,000 years
- Kali Yuga: 432,000 years

The cycles are named after dice throws. Krita means you win. Treta means you don't win, but you do better than simply breaking even. Dvapara means you're barely still in the game. And Kali means you lose big time!

In the Krita era, people are pure-hearted, so everyone lives together in peace. When the Treta period rolls around, folks lose one fourth of their good qualities. By the time the Dvapara Yuga begins, we're only half as good as humans originally were. And in the Kali age, people are just plain bad. Only about a fourth of altruism and spiritual light is left in us; the rest is selfishness, hatred, and self-delusion.

def•i•ni•tion

Jnana means knowledge, specifically knowledge that you know in your soul, not just in your brain. It's related to the English words "gnosis" and "gnostic." A pandit is a Hindu scholar.

The bad news is that the Kali Yuga began on February 18, 3102 B.C.E. That means we've got a *long* way left to go at our worst behavior! The good news is that there are cycles within cycles within the Kali Yuga, and in some of them things start looking up.

Dr. Rajmani Tigunait, a *pandit* from Allahabad, told me, "Don't be discouraged we're in the Kali Yuga. If you do your spiritual practices and purify your heart, it's as if you are living in the Golden Age. In your home

it's still the Krita Yuga." In other words, you can live in the Garden of Eden if you prefer, but you have to plant it yourself.

Sages Say

He who experiences the whole of creation as his very own Self, who sees everything around him as the limbs of his own body, although he appears like an ordinary man to others, I consider him truly blessed. Strive to experience this sense of unity with all things. Feel yourself in the universe and the universe in you. I'm telling you again and again: There is no greater experience than perfect oneness.
—Jnaneshvari

The BIG Picture

Why did God create the universe? Hinduism offers several suggestions:

- He was lonely. He looked around and saw He was by Himself. He desired to become many. And whatever God wants, God gets. The moment that wish entered His mind, an infinite number of souls emerged from His limitless intelligence to keep Him company.
- She likes to play. The Goddess can't sit still for a moment. All the dramas in all the worlds are Her game or "Her sport" as Hindus like to say.

- The Divine Being is so brimming with bliss, He/She spills over. Shiva/Shakti (God and Goddess who are both two and one in Hinduism) spontaneously generate cosmos after cosmos. Creative energy simply pours out of the Divine. It's the nature of the Supreme One to create as it's the nature of light to shine.

In the Western religious traditions, God creates us out of nothing. In Hinduism, the Divine Being creates us out of himself/herself. This means we are literally one with the divine, one with everything else in the universe, and one with each other.

Hinduism is about finding our place in an immense universe. It shows us how to deal with suffering and where to find joy. It reveals that knowing our own inner Self is the key to entering the consciousness of God.

In the Western world, until very recently, there's been a tendency to consider Hindus "primitive" because they believe there is living spirit everywhere. What I hope you see now is that Hindu thought isn't primitive at all! In fact it's fantastically sophisticated. Hindus look at reality through a different lens than Westerners do, yet their understanding of who God is, how His laws operate, and where we stand in relation to Him, is just as insightful as the Western viewpoint.

The Least You Need to Know

- The Hindu tradition is extremely mystical.
- Hindus call their faith "the eternal religion."
- Time doesn't end; it spins on in cycles through eternity.
- Direct personal experience of God is the purpose of life.
- Everything arises out of consciousness.

Chapter 2

Hindus in History

In This Chapter

- An advanced civilization in ancient India
- Correcting ancient Hindu history
- North and South India get to know each other
- Implications for European prehistory

If you had been around in the third millennium B.C.E. (and if the Hindu theory of reincarnation is correct, you might have been!), India is where you would have wanted to be. The quality of life was higher there than practically anywhere else in the world. In fact, the towns of North India in 2600 B.C.E. were more comfortable and technologically advanced than most European cities till nearly the time of the Renaissance!

Religious life was vibrant in ancient India. Some of the oldest surviving spiritual texts come from this part of the world. They reveal a religion that was both boisterously earthy and transcendently mystical—not unlike Hinduism today.

But somewhere between then and now the history of these deeply religious people was erased. What happened?

The History That Vanished

Since the early 1920s, archeologists have been unearthing an astonishing ancient civilization in northwestern India, now called the Indus-Sarasvati culture. It was enormous, at least 700 miles from north to south and 800 miles from east to west. If you dropped the entire Egyptian civilization along with all of Sumer (two high cultures which were flourishing at about

the same time) into that same geographical area, you would still have room for a few more civilizations!

Sages Say

The *dumbest* thing in this impermanent world is to delude yourself that *anything* in this impermanent world will last forever.
—Tirukural, a Tamil scripture, circa 130 B.C.E.

Here researchers have found the best-planned cities anywhere on the planet. The neatly arranged gridiron pattern of streets and houses revealed organizational and construction skills unparalleled in the ancient world and not always equaled in the world today. The cities were gargantuan for the time—3 miles in diameter, which isn't a bad size for a town even today. The quality of the drainage system in these towns, which included brick-lined sewers complete with manholes, was not seen again until Roman engineers set up shop 2,000 years later.

The people who lived here had many of the trappings of civilization as we know it today (except maybe High Definition TV). They had nicely appointed bathrooms where they took bucket showers. They had one of the earliest written languages in the world. They had a sophisticated system of weights and measures that the business people of Mesopotamia liked so much they adopted it for their own use.

They had seaports, but those excavated docks are eerie to look at these days because the river tributaries they once serviced have evaporated away. The

long-abandoned piers now overlook the bleak Thar Desert.

Messing with the Past

These findings astounded Western archeologists, but orthodox Hindus weren't surprised at all. Their ancient chronicles—enormous religious anthologies like the Puranas and the *Mahabharata* (see Chapter 5)—often mentioned glorious cities of the distant past. They even mentioned legendary architects like Asura Maya who could whip up spectacular buildings with beautiful gardens and lotus-laden pools and mirrored walls. But Western scholars never took those ancient chronicles seriously. The surprising thing is that even as they dug up more and more evidence that the Hindus' own version of their history was more or less correct, Western scholars *still* couldn't believe it!

Here's why. In nineteenth-century European intellectual circles, Oxford University scholar Frederick Max Müller was held in only slightly less esteem than God. One day Müller announced that the Veda, India's most ancient spiritual classic and the very foundation of its faith, had been composed between 1200 to 1000 B.C.E. As far as Western scholars were concerned, God had spoken. This in spite of the fact that some of the positions of the stars mentioned in the Veda could only have occurred sometime between 3000 and 4000 B.C.E.!

The Hindu View

The majestic Sarasvati River ran through northwestern India until it dried up 4,000 years ago. To this day, the Indian name for the goddess of learning is Sarasvati. Could this be because the people of this region were once among the best educated in the world?

Tampering with Time

Where did Müller come up with a date as late as 1000 B.C.E. for a scripture Hindus themselves considered much older? It turns out that unlike Hindus, who believed the universe was billions of years old, as a Christian, Müller believed the world had been created in 4004 B.C.E. By adding the ages of the patriarchs listed in the Bible who lived between Adam and Noah, Müller could calculate the number of years that had passed since the creation and the Great Flood. This brought him to 2448 B.C.E.
Now, Müller was no fool. He knew it would take time for Noah's descendants to immigrate to India, repopulate the subcontinent, and create the hundreds of different languages and distinctive cultures flourishing there. This, he figured, must have taken at least 1,200 years, maybe as much as 1,400. Ergo, the earliest Hindu scripture could not have been written earlier than 1200 B.C.E. University textbooks uncritically repeated this date through the mid-1990s!

Guidepost

> Scholarship on Indian chronology is currently in a state of uproar. In any book on Hindu history you look at—including this one—dates for events occurring before about 1000 C.E. should be approached with plenty of healthy skepticism.

To give the man credit, later in life Müller had second thoughts about his guesstimate, admitting, "Whatever may be the date of the Vedic hymns, whether 1500 or 15,000 B.C.E., they have their own unique place and stand by themselves in the literature of the world." But the damage was done. Everyone believed that when he'd given out the date of 1200 B.C.E., he had known what he was talking about!

Müller's mistake had catastrophic consequences for the study of Indian history. Saints, who, according to the Hindus, had lived before 3000 B.C.E., were downshifted to 1000 B.C.E. The Buddha, who, according to Northern Buddhist schools, lived closer to 1000 B.C.E., got shuffled to somewhere around 400 B.C.E. No less an authority than the sixteenth Dalai Lama has appealed to Western scholars to get together, clear their minds, and straighten out this mess once and for all!

"There is no more absorbing story than that of the discovery and interpretation of India by Western consciousness," noted the renowned Rumanian professor of religion, Mircea Eliade. You can say that again, Mircea!

Chronological Conundrums

But let's get back to our intrepid archeologists. They'd discovered a high civilization that flourished in northwestern India between 2900 and 1900 B.C.E. Since the Veda wasn't composed till maybe 1000 B.C.E. (according to Max Müller), these city dwellers couldn't have been Hindu. They supposedly lived nearly 2,000 years before the Veda, the sourcebook of Hinduism, even existed! Who were these amazingly advanced city people, and where did they go?

Enter the Aryan Invasion Theory. It was decided that the original inhabitants of India were the Dravidians, the people who fill up much of

South India today. They speak a totally different language than most north Indians, and some of them have skin that's a little darker in color. Till 1000 B.C.E., they must have inhabited the whole of India, Müller's twentieth-century disciples decreed, and built the fabulous ancient cities in the north. Then, the Western experts concluded, somewhere between 1500 and 1000 B.C.E., the primitive barbarians who composed the Veda invaded northern India, driving the helpless Dravidians into the southern part of the subcontinent where they flourish today. There were two difficulties with this popular theory:

1. Today's northern Hindus have absolutely no memory of having ever driven the Dravidians out of north India. None of their ancient histories mentions any such thing.
2. Today's Dravidians have absolutely no memory of ever having lived in North India. In fact, their ancient traditions suggest that their forebears came from the south, not from the north.

There are no Indus-Sarasvati-like artifacts or architecture in South India, while the archeological record in North India shows unbroken development. And early Hindu texts speak of North Indians emigrating *out* of India toward the west, not east *into* India as Western historians imagined.

The Aryan Non-Invaders

Minor problems like these did not discourage European and American scholars of the time. Thousands of pages of the Hindus' own historical records were simply dismissed as fiction.

These white scholars were certain a virile race of white warriors, much like themselves, had invaded India. The Veda mentioned a people called the *Aryans,* "the noble ones." They spoke a language related to German, Russian, Italian, and English. They worshipped deities who sounded quite a bit like some of the gods in the old European pagan tradition. Obviously then, they were proto-Europeans! And one of the symbols they frequently used in their religious art was a twisted cross called a swastika. These must have been the invaders who destroyed the ancient cities!

This theory of ancient white-skinned proto-Europeans sweeping across the eastern world establishing a vibrant new culture appealed to many

Europeans in the 1930s—Adolph Hitler, for example. Hitler borrowed the term "Aryan" from the Veda and adopted the swastika, too, for his own campaign of world domination.

def•i•ni•tion

Arya is the Sanskrit word for noble or virtuous. An Aryan was a refined and civilized person who accepted the rites and ethical standards of the Veda.

The Hindu View

The swastika was originally a Hindu symbol representing happiness and good luck. You'll still find swastikas everywhere you travel in India. Hitler, however, flipped the swastika over on its side and adopted it as the symbol of the Nazis, which has given it a very different meaning in the West.

Back to the Beginning

Let's go back to the top and start over again. This time we'll tell the story as it appears in the Aryans' and Dravidians' own records—the Hindu version of Hindu history.

The descendants of the Vedic Aryans, that is, the people who live mostly in northern India today and speak languages related to Sanskrit, believe they have been right where they are today since time immemorial. The Veda, their ancient Bible, describes the landscape of northern India and Pakistan. It never mentions countryside like the area in the Caucasus near the Caspian Sea that Western scholars thought was the Aryans' original home.

The Veda portrays a temple-free religion where priests officiate at outdoor fire sacrifices. Yet it mentions the religious traditions of neighbors who worshipped images of deities inside temples, too. The indoor worshippers and the outdoor worshippers sometimes squabbled, but they were all indigenous people, natives of India.

The Veda talks about various groups who left India, but it never mentions invaders arriving from the outside. Instead it describes a rural culture where the wealthiest man was the one with the most cows! That's much the same as villages in India up until modern times. It talks about boats and seafaring, too, which would be pretty weird if the Western scholars were correct and these people were nomads from central Asia!

Meanwhile, the Dravidians of South India, who mostly speak languages related to Tamil rather than Sanskrit, have always been extremely proud of their own native traditions. They had gods like Vel, their warrior deity and loving protector. Their legends also place their distant ancestors where they still are today: smack dab in South India.

The Mountains Bowed Before Him

Enter Agastya. Agastya lived long ago—so long ago, in fact, that by the time the Veda was composed, he was already a legendary figure. Agastya decided it was time for his fellow Aryans in the north and those mysterious Dravidians in the south to get together. So he crossed the Vindhya mountain range in central India to meet the Tamil-speaking neighbors on the other side.

There's a famous story about this. The Vindhyas were extremely jealous of the Himalayas because the Himalayan mountains were much higher and kept getting even taller century by century. (Centuries seem like an eyeblink to a mountain.) So the Vindhyas started working out, increasing their own

size, too. This disturbed the balance of the Earth, and Agastya decided somebody had to do something about it.

So when he arrived at the Vindhyas on his journey south, Agastya said to them, "You're getting so tall these days, it will take weeks for a short guy like me to climb over you. Would you mind bowing down so I can cross you faster?"

Now, the Vindhyas were very spiritually advanced mountains. They knew how to treat a sage with respect! So they bowed low, and Agastya quickly scrambled over. If you visit central India today, you'll see the Vindhyas are not that imposing—they're more like hills, actually. That's because Agastya never went back north. The Vindhyas are still lying low so Agastya can cross easily when he returns home.

Agastya helped establish the Vedic religion in South India, teaching people there the outdoor fire sacrifice and the beautiful hymns of the Aryan people. Over thousands of years, the southerners were profoundly influenced by Aryan religion, while the Aryans were deeply affected by Dravidian religious concepts and practices as well. These two great peoples—along with a number of other minorities, like the Austro-Asiatic groups who also inhabit India—gradually mixed their philosophies and myths like different delicious spices combining to form a tasty curry. This eventually created the rich and complex religion we call Hinduism today.

Reclaiming the Hindu Heritage

From the Hindu perspective, by the time sophisticated cities like Mohenjo Daro and Harrapa came up in the middle of the third millennium B.C.E., the religion of the Veda was already incredibly ancient in India. In fact, the Veda refers to hundreds of towns existing even way back then.

This makes sense when you think about it. It's hard to believe well-designed towns like those the archeologists dug up in the northwest just shot up out of nowhere. You would think the Indians had had plenty of experience with urban planning before they created classy towns like Mohenjo Daro. In fact, the ancient Vedic word for "man" is *purusha,* which may originally have meant "town dweller."

def•i•ni•tion

Purusha means a man. It also can mean an individual soul or even God, the greatest soul of all.

Remember how I said in Chapter 1 that we're now in the Kali Yuga, the era where people are the least intelligent and least spiritually inclined of all? The Kali Yuga began in 3102 B.C.E., with things getting worse by the day since then. It's not hard for Hindus to believe that the more intelligent people of the past built incredible cities or even that they had advanced technologies like those described in the *Mahabharata* and *Ramayana.*

The Hindu View

An ancient Indian epic called the *Mahabharata* describes weapons of mass destruction unlike anything seen on Earth again till the twentieth century. So many people were killed in a massively destructive war in North India, says the text, that no one was left alive who knew how to build more of the weapons! The *Ramayana* even claims that in ancient times engineers knew how to build flying machines called *vimanas.*

Western scholars had trouble wrapping their minds around the Hindu version of history because folks in the West believe in linear time. History started from zero around 5,000 years ago in Mesopotamia. It's been

progressing from there, continually improving until we reach the most intelligent, most enlightened creatures who ever lived on Earth: us.
Hindus believe time is cyclical. Yeah, there are some smart, technologically advanced people around today. But it's happened before. History repeats itself. Civilizations arise, work their way toward greatness, and eventually (and inevitably!) are destroyed. History hits the "restart" button, and the process begins again. But Western archeologists wanted to believe civilization began in the Middle East because that's where the Bible hints the Garden of Eden had been. That advanced cultures had existed elsewhere before Eden was first landscaped was not what they wanted to hear.

A River Runs Through It

The Veda often mentions a mighty river called the Sarasvati, where Aryan communities flourished and Vedic priests sang the hymns of glorious gods, like Indra, slayer of the terrifying dragon Vritra, and Agni, lord of fire who transports prayers to heaven on billows of smoke. Western scholars speculated that the Sarasvati might have been one of the rivers to the east of the Aral Sea in Soviet Central Asia. Perhaps, some even said, it had never existed at all! Hindus insist the river was real but disappeared over the course of time, just like the ancient cities.
In the early 1980s, proponents of the Aryan Invasion Theory got a terrible shock. Satellite photos of the Punjab, in far northwestern India and into Pakistan, revealed the dry bed of an enormous river, so huge it may have been 5 miles across at one site. While that river was in business, it was one of the largest and most spectacular in the entire world.
So there it was, the Sarasvati River the Veda had been talking about—just exactly where the Veda had always said it was. Geologists quickly established the river had dried up around 1900 B.C.E. Yet according to our friend Max Müller, the Veda hadn't been composed till, at the very least, 700 years after the river disappeared. What was this? Poets pretending they still lived alongside a river that vanished centuries before? How likely is that?

Sages Say

May Sarasvati, mother of abundance, guide and protect us, inspiring us to noble thoughts! Her unlimited waters rush past us in a constant flood, racing onward with a deafening roar!
—Rig Veda

This was the first nail in the coffin of the Western version of Hindu history. More nails quickly sealed the lid shut. After 60 years of searching, archeologists had not been able to find a shard of evidence that northern India's ancient urban culture had been destroyed by violent Aryan invaders. Instead it appeared the culture petered out as geographic and climatic conditions gradually changed.

Furthermore, the bulk of the physical evidence pointed to a continuity of culture, not the abrupt break you'd expect if nomadic warriors had replaced an older city-based culture. In fact, researchers unearthed numerous images of the god Shiva and various household goddesses, all still immensely popular in India today. It appears Shiva and Indra were both worshiped in ancient times much as they are today.

Meanwhile, evidence for a substantial Dravidian presence in the north never materialized. And most impressive of all, recent DNA evidence shows barely any difference between the Indians of the north or south. The proof is stacking up. Max Müller and his colleagues were seriously mistaken. The religion of the Vedas is thousands of years older than Western scholars originally thought, and no bloody invasion by merciless Aryan hordes ever occurred.

It turned out the Hindus had the history of their religion right all along!

Quick Quiz

1. The North Indian Aryans were …
    a. Blond-haired, blue-eyed, white-skinned super-racists.
    b. Devotees of Vedic gods like Indra and Agni.
    c. A cricket team from New Delhi.
2. The Dravidians …
    a. Were the original authors of the holy Veda.
    b. Claimed they were run out of North India by marauding blond-haired, blue-eyed Aryans.
    c. Were a South Indian culture speaking Tamil or languages related to it.
3. Max Müller was …
    a. The greatest German composer who ever lived.
    b. Owner of the most successful brewery in Munich.
    c. An Oxford professor of immense stature.
4. The Sarasvati River …
    a. Bowed before the Aryan sage Agastya.
    b. Dried up around 1900 B.C.E.
    c. Provides a scenic backdrop for many Bollywood blockbusters.

Answers: 1 (b). 2 (c). 3 (c). 4 (b).

A Crisis of Self-Identity

In the late twentieth century, news about new findings vindicating old truths sent shockwaves through the Indian intellectual community. Since the British took over India in the late eighteenth century, many of India's elite had been educated in European-style universities where they had been taught to sneer at their own ancient traditions.

The majority of Hindus clung to the old beliefs. But lots of prominent Indians had swallowed the Western retelling of their past, hook, line, and

sinker. Important Hindus like Jawaharlal Nehru, independent India's first Prime Minister, had undergone painful crises of self-identity, rejecting much of their Hindu heritage and identifying instead with their British conquerors. After all, the Europeans were men of science. India, they had been told, was a backwater of superstition that substituted myth for reality. Now it turned out it was the European view of Hindu history that was the myth! Disillusioned Hindus quickly began to form influential new academic organizations designed to sort out the truth about their Vedic legacy. Their exciting work is reshaping the way educated Hindus think about themselves and their ancient sciences and religion.

Our Hindu Connections

If you're wondering why I've gone on for an entire chapter about the ancient history of the Hindus, there are two important reasons.

Reason #1. Most of the books you'll find written on Hinduism contain badly outdated material. Be advised that early Hindu history is being seriously reevaluated by Western academics at this very moment. A few still cling to the old theories, and some are struggling to adapt them so that they'll somehow stretch to fit the newly uncovered facts. But most researchers versed in the latest archeological findings acknowledge the crying need for an overhaul of modern Western ideas about ancient Hinduism.

Reason #2. The new archeological information, it turns out, has huge implications, not just for Hindus but also for the whole history of Western civilization.

"East is East and West is West/The twain shall never meet," wrote Rudyard Kipling, who spent a good chunk of his life in India. He was wrong, though. You've probably noticed the majority of Indian people are Caucasian, like the majority of people with ethnic European backgrounds. They have somewhat darker skin, but their skull shape and facial features are purely Caucasian. This is an important tip-off: many Indians are actually quite closely racially related to most Europeans.

That's not the only surprising connection Europeans have with Hindus. Most of the languages of North India, like Hindi, Bengali, Gujarati, Marathi, and Bihari, are related to the majority of European languages, such as English, French, German, Italian, Greek, and Spanish. In fact, when British scholars first started studying Sanskrit in the eighteenth century, they were dumbstruck at how closely it paralleled European languages. Let's compare a few Sanskrit words and their English equivalents to see why the scholars were bowled over. There's *matri* and mother, *bratri* and brother, *duhitri* and daughter. There's *dvi* and two (think of duo and duet), *tri* and three. And there's *deva* and divine, *yoga* and yoke, *mrityu* and mortality. Clearly, the North Indians are related to most people of European descent, not only racially but also linguistically.

The Hindu View

Sir William Jones's discovery in 1786 of the link between Sanskrit and many European languages led to the founding of the science of comparative linguistics in the West. Linguistics, a fairly new science in the Western world, has been a major preoccupation of Indian pandits like Panini and Patanjali since at least the first millennium B.C.E.

Next consider this. Somewhere in the hoary past, the ancient Vedic sky god Dyaus Pitar (literally "Sky Father") seems to have hooked up with the Latins. How else can you explain why the ancient Romans called their sky god Jupiter (and pronounced his name "Dyu-piter")?

Sages Say

Imagine this universe as a tree. Its root reaches far above, its branches spread out below. The branches are these many worlds. The root is the Supreme Being from whom all these worlds receive life, who is their innermost being, who is the everlasting transcendent reality.
—Yajur Veda

The most important god in the Veda is Indra, the thunder god who wields a lightning bolt. He's an invincible warrior who sometimes has a bit too much to drink. His main job is to kill the serpent Vritra. Since I'm Norwegian, I immediately flash on Thor, the Norse thunder god who wields a lightning bolt, drinks too much, and has to be congratulated for his victory over a gigantic snake.

I'm also struck when I hear one of the oldest names for the gods used in the Veda is *asura* since I know the old Norse name for the ancient Scandinavian gods is *aesir*. The myths I learned as a child in Norway speak of a great world tree along whose roots and branches the entire cosmos is arranged. So do Vedic myths.

If you're beginning to suspect the North Indians are somehow culturally related to the Europeans, you hit the nail right on the head. Those of us of European descent for the most part threw out our old gods when Christianity came to town. The Hindus never got on board with Christianity; they're still worshipping *our* old gods.

The North Indian and European civilizations are definitely related. Their common culture is called Indo-European by academics today. Apparently,

most Hindus of North India and most Europeans came from the same root stock. It's not "East is East and West is West." It's "East is West and West is East!"
The clearer we can get on early Hindu history, the nearer we'll be to solving the puzzle of our own past.

The Hindu Homeland

One of the most baffling mysteries of prehistory is where to find the original homeland of the Indo-European people. Where did our common ancestors come from?
Over the last two centuries an incredible number of locations for the Indo-European Garden of Eden have been offered, including the North Pole!

The Hindu View

B. G. Tilak, a close associate of Mahatma Gandhi, suggested the Indo-Europeans may have originated in the far north. He pointed out that ancient Hindu texts mention a divine land where one day and night is equal to an entire year for the rest of humanity. The only places on Earth where 24 hours literally equal a year are the North and South Poles. Antarctica is uninhabitable, so he concluded the ancient Indo-Europeans might have immigrated southward from latitudes near the North Pole.

Just about everywhere from Germany to Kazakhstan has been considered a viable homeland site, with Turkey being a current favorite. The issue remains highly controversial and evidence for new contenders continues to surface every few years.

Recently a number of authorities have raised an intriguing new possibility. The Veda is the oldest surviving record of the Indo-European people or at least the only one of any length. So wouldn't it be interesting to see if the Veda has anything to say on the topic, they wondered.

It turns out the Veda has plenty to offer in this connection. According to some Hindu researchers, tribes the Veda calls the Prithus, Parsus, Druhyus, and Alinas may be the forbears of the Parthians, Persians, Druids, and Hellenes (the Greeks). The Veda says all these groups lived in India at one time. It also explains that many communities migrated out of India. Might northern India be the original homeland of the Indo-Europeans peoples?

It will take years to sort out the complex historical issues involved here. For now, no one knows for sure. Still, it's intriguing to think there's a slim possibility that the fascination some Westerners feel for India may be an unconscious attraction toward their own original spiritual homeland.

The Least You Need to Know

- A highly advanced culture existed in northwestern India in antiquity.
- The Aryans of North India were the authors of the Veda.
- Aryan religion spread into South India and was, in turn, influenced by Dravidian (South Indian) spirituality.
- Errors by prominent European scholars have led to massive confusion about early Hindu history.
- The North Indians and many European cultures are culturally, racially, and linguistically related.

Chapter 3

The World Discovers Hinduism

In This Chapter

- Alexander the Great admits defeat
- Apollonius of Tyana and the Hindu "god-men"
- A Hindu Goddess protects Rome
- Chinese pilgrims in India
- A Muslim scholar checks out Hinduism

"India has created a mystique about itself. It is the sacred land for which everyone seeks." So wrote the German philosopher George W. Hegel. Since time immemorial, India has been synonymous with spiritual knowledge. Merchants from as far west as Egypt traveled to India routinely to benefit from its fabulous wealth, but pilgrims also made the difficult journey to sit at the feet of Hinduism's fabled spiritual masters.
Until recently, most modern Western scholars were reluctant to believe there'd been much contact between India and the ancient West. Recent archeological finds, like the site of a Roman colony at Arikamedu in South India, prove them wrong. We now know that Rome imported so many luxury items from India, it developed a massive trade deficit and nearly went bankrupt!

Heading East

Educated people in the ancient West had at least some basic knowledge of the Hindu tradition. After all, following Alexander the Great's foray into the part of Greater India we call Pakistan today, Greek soldiers who set down

roots in India were sending news about Hindu culture to relatives back home in Europe.

But reports about India went back further than Alexander. If you look at a world map, you'll see the Middle East is just a hop, skip, and a jump from India. Take a boat down the Persian Gulf, then sail a few hundred miles along the coast of Persia, and you're in the Indus Valley. If you could get to Babylon, India was actually quite accessible.

Sages Say

For the man who has conquered it, the mind becomes his greatest friend. For the man who has failed to conquer it, the mind becomes his own worst enemy.
—Bhagavad Gita

We read in ancient Greek biographies that a number of important Greek intellectuals, such as Pythagoras, studied in Persia. Even if Pythagoras never visited India himself (as some students of history have speculated), he would have learned some of the doctrines of India's yogis and brahmins in Babylon, where he lived for 12 years.

The Hindu View

Ancient Hellenistic biographers mention a number of famous Greek philosophers who made the trip to India. One was Pyrrho, who returned to Greece and founded a philosophical tradition emphasizing inner tranquility and self-control, the chief virtues practiced by Hindu sages.

Conquering Alexander the Great

Some 2,300 years ago, a fellow by the name of Alexander conquered the world, or at least just about all the world he and his fellow Greeks had ever heard of. Egypt fell to the overachiever from Macedonia, then Persia. Alexander fans will tell you he conquered India, too, but that's a slight exaggeration. In 327 B.C.E., he made a few incursions into what we'd call Pakistan, but the Greco-Indian kingdom he left behind, called Bactria, was really more in Afghanistan than India.

As far as Alexander knew, India was the final frontier, the end of the world. To his shock, India turned out to be a heck of a lot bigger than he'd figured. This excited Alexander; there were still more worlds to conquer!

Sages Say

The wisdom of the ancients has been taught by the philosophers of Greece, but also by a people in Syria called the Jews, and by the brahmins in India.
—Megasthenes, Greek ambassador to India, writing around 300 B.C.E.

The Hindu View

In India, Alexander the Great excitedly announced he'd found the source of the Nile River. This says something about the ancient Greeks' grasp of world geography! In fact they'd arrived at the Indus, which Indians called "the blue river." Blue is pronounced *nila* in the native tongue, which is probably what confused Alexander.

Indian Surprises

Alexander made a number of other truly astonishing discoveries. The first was that there were Greek-speaking communities in India. (Imagine if Columbus had landed in America and found Native Americans speaking Spanish!)

It turns out these were descendants of Greek citizens from Turkey who had been repatriated to India by the Persians. Some of their ancestors had sold out to Persian rulers in the distant past. When Alexander found out what their forefathers had done, he had them all slaughtered. Maybe he wasn't that "great" after all!

Another surprise was that people this far from home were worshipping the familiar Greek gods. The Vedic deity Bhaga was practically the same as Bacchus back home, for example. Today we know the reason these deities seemed so familiar to Alexander was that, like his own gods and goddesses, they were part of the ancient Indo-European pantheon.

Alexander Meets His Match

It was in India that Alexander met the only men on Earth he couldn't conquer: the yogis. Greek historians traveling with the feisty commander brought back a record of the encounter.

In the woods, lying on a bed of leaves, Greek soldiers stumbled across a brahmin sage named Dandamis. Alexander was intensely curious about the fabled wisdom of the holy men of India. He sent Dandamis a message: "Alexander, Son of God and Lord of the Earth, invites you into his presence. If you come, you will be richly rewarded. If you don't, you will be killed."

Dandamis was not impressed. His answer to Alexander is worth quoting in full:

> There is only one king, the one who created light and life. He's the only king I obey, and he abhors war.
>
> How can this Alexander be the greatest king on Earth since he himself is subject to the king of death? And what can he offer me

when my mother the Earth already supplies everything I need? I have no possessions I need to protect, so I sleep peacefully at night. Alexander may kill my body, but he can't touch my soul.
Tell your king that at the time of death, each of us will be asked to account for our actions in this life. Ask him how he's going to explain the agony of those he has murdered and oppressed.
Your king can tempt those who crave gold. He can terrify those who fear death. But we brahmins care for neither. Go tell Alexander he has nothing I want, and I will not come to him.

When Alexander heard Dandamis's answer, he admitted that he, the conqueror of the world, had been conquered by a naked old man.

The Hindu View

In his classic work, the Enneads, the Egyptian-born philosopher Plotinus (205-270 C.E.) explains how to shift your awareness from mental objects into a deeper state of meditative absorption focused on a reality transcending words and images. He explains the process exactly the same way Hindu yogis do! In his 30s Plotinus had set out for India to study with the Hindu sages but was forced to turn back in Persia.

A Visit from Apollonius

Apollonius of Tyana was a physician living in Turkey in the first century C.E. He'd heard stories about the sages of India and eagerly wanted to meet them.

Apollonius was a follower of Pythagoras, a remarkable Greek sage who had lived six centuries earlier. Apollonius knew that many Pythagorean teachings, such as the beliefs in reincarnation, vegetarianism, and keeping silent for years at a time as a form of spiritual discipline, were part and parcel of the Hindu tradition, too.

We know what happened next from a biography of Apollonius written by Philostratus, a leading literary light of his era, who carefully researched his subject. The book was commissioned by Julia Domna, the empress of Rome.

With a small group of devotees, Apollonius set out for India, pausing in Babylon to study with the Magi, Zoroastrian priests whose scriptures were historically related to the Veda. Then they headed on through Afghanistan, crossing the Khyber Pass into India.

Apollonius in the Ashram

With the help of a local maharaja, Apollonius was ushered into the ashram of a yogi named Iarchas. Before Apollonius could open his mouth, Iarchas greeted him by name, told him his parents' names as well, and mentioned a few salient details from Apollonius's life, including some incidents that had occurred during his long journey to India.

Needless to say, Apollonius was dumbfounded. (Many of us who have had run-ins with the yogis' amazing powers have felt the same way!) "How can you know all these things?" he demanded.

"We begin," Iarchas explained, "by knowing ourselves."

In the ensuing months, Iarchas taught Apollonius to know himself. He put him through intensive yogic training and introduced him to the Vedic method of performing *pujas* and other Hindu occult techniques. Apollonius learned to work with *mantras* and how to empower *yantras.* For centuries after his death, the yantras empowered by

def•i•ni•tion

Puja is a religious ritual, usually involving making offerings to an image of a deity.
A mantra is a sacred sound, word, or phrase that leads the mind to a higher state of consciousness.
A yantra is a geometric diagram into which divine energy is infused.

Apollonius were famous throughout the Western world for their alleged miraculous properties.
As he left for home, Apollonius told his guru, "I came to you by land, and you poured over me an ocean of knowledge which enables mortal men to rise to heaven. When I return to the West, I will tell the entire world of your wisdom. I will honor you till the last breath of my life."

Egypt and India

Apollonius traveled throughout the Roman Empire, from Spain to Rome to Africa, relating his experiences in India. "I have seen men dwelling on the Earth but not of the Earth. I saw them well-defended without fortifications. I saw they owned nothing, yet possessed all things."
Apollonius eventually also decided to visit Egypt, the other ancient civilization famous for its spiritual science. There he was bitterly disappointed. Apollonius found the religious institutions of Egypt in decay and the Egyptian priests' knowledge of their inner tradition in sad decline. Apollonius made the long pilgrimage south along the Nile to see for himself the Ethiopian gymnosophists, the famous desert ascetics. He was stunned at how similar their spiritual beliefs and practices were to those of the ascetics he'd studied with in India. Inquiring into Egyptian history and legend, Apollonius concluded that the ancestors of these Ethiopians had emigrated from India in remote antiquity. Ancient authors frequently confused India and Ethiopia. This helps explain why.

Guidepost There are two kinds of wonder-working yogis in India: the genuine article and the clever fraud. Frauds use tricks not unlike those of stage magicians to delude you into thinking hey can read your mind and know your past and future. The real McCoy may offer words of advice but will never demand money or try to manipulate you.

Apollonius visited many Egyptian temples where he tcouldn't resist offering helpful suggestions to the staff on how to spiritually enliven their practices. "Who dares teach Egyptian priests their own religion?" one hierophant thundered.
"Anyone," Apollonius answered calmly, "who comes from India."

Guidepost

There are two kinds of wonder-working yogis in India: the genuine article and the clever fraud. Frauds use tricks not unlike those of stage magicians to delude you into thinking they can read your mind and know your past and future. The real McCoy may offer words of advice but will never demand money or try to manipulate you.

A Tribute to India's Sages

Apollonius was on the road much of his life, traveling virtually the whole of the civilized Western world as well as to Egypt and Persia. Yet he insisted that he never found such great wisdom anywhere else as that he experienced in India. He went so far as to claim that many of the mystery schools of the West had originated in India in the distant past. He called the yogis "god-men" both because of their miraculous powers and because of their profound spirituality and extraordinary compassion.

Apollonius wrote a four-volume book about the teachings of the Hindu spiritual masters, which unfortunately has been lost. But we know that for the first several centuries of the Common Era, Apollonius of Tyana was one of the most celebrated and respected spiritual teachers of the Western world. During his lifetime, the Roman emperors Nerva and Titus counted themselves among his devotees.

Emperor Severus Alexander, who reigned from 222 to 235, considered Apollonius one of the greatest men in world history. And in 271, when Emperor Lucius Aurelian set out with an army to destroy the city of Tyana, Apollonius appeared to him in a vision and commanded him to show mercy. Shaken by this vision, Aurelian instantly stopped the attack.

A Hindu Goddess in Rome

Another surprising connection exists between the Hindu tradition and ancient Rome. When the Romans were fighting the Carthaginian Empire for control of the Mediterranean (and in the beginning, pretty much losing), they appealed for help from an oracle. It advised them to seek the aid of Magna Mater, a ferocious goddess who had been worshipped in Turkey since at least the eighth century B.C.E. So in 204 B.C.E., a Roman delegation was sent to Phrygia in Asia Minor to beg, borrow, or steal a sacred image of the goddess. After a considerable amount of wheeling and dealing, they finally brought the image back to Rome.

Now, Magna Mater knew the Romans didn't have much confidence in her abilities yet, so just before the boat carrying her image was about to enter

the city, she grounded it in the Tiber River. It was completely stuck—it absolutely wouldn't budge. It wasn't a good omen that the Goddess of Victory refused to enter Rome!

Sages Say

We bow to the Goddess Durga, Who illumines the mind immersed in meditation, Who bestows the results of our actions, and Who removes all our difficulties. We bow to the Supreme Goddess who clears the mind of thought so the brilliant light of pure spirit can shine through.
—Sri Devyatharvashirsham

A priestess of the goddess, whose name was Claudia, was summoned to the scene. Tying her belt around the ship's prow, Claudia respectfully requested Magna Mater to enter Rome. The boat instantly lurched forward.
Shortly afterward, the Romans finally got the better of Hannibal and gleefully sacked the city of Carthage. Until Rome's conversion to Christianity, Magna Mater remained the presiding deity of Rome, divine protectress of the cradle of Western civilization.

The Great Mother

But who was Magna Mater? Her religion at one time extended all the way from Turkey to India. Three hundred feet up the north face of Mount

Sipylus in Turkey travelers today can still find an ancient 30-foot-high image of the goddess carved into solid rock. But in India, portraits of this same goddess riding her lion into battle are present everywhere. You'll find posters of her hanging in people's living rooms. You'll even see her painted on truck boxes and lunch boxes.

Magna Mater, her Latin name, means "Great Mother," which is surprisingly reminiscent of her age-old titles in India: Sri Mata (Great Mother) and Maha Devi (Great Goddess). In ancient Turkey, she was also called Truqas, which some scholars believe is related to her Indian name, Durga.

In ancient Turkey, a small number of her more zealous male devotees would castrate themselves in her honor, a practice which shocked the Romans—who didn't shock easily. Amazingly this unique way of propitiating the Great Mother survived in some areas of India until quite recently (see Chapter 12).

Hindu Gods Abroad

The worship of Magna Mater in Turkey leads to an important point. For the most part, we think of Hinduism as being confined to India. However, the further we go back in time, the fuzzier the borders of Hindu culture become. That's because the North Indians, as I explained in Chapter 2, are related to many of the European peoples. When you understand this, it becomes less surprising that a goddess we unmistakably recognize as Hindu today was being worshipped in Turkey in the first millennium B.C.E.

In fact, a thousand years earlier, the Mitanni people of Turkey are known to have propitiated Indra, Mitra, Varuna, and the Ashvins—gods straight out of the Veda. Mitra, whose worship was already ancient in India in 3000 B.C.E., reincarnated as Mithras, one of the Persians' most important deities, and eventually found work as the patron deity of the Roman army!

Chinese Pilgrims Check It Out

Two other famous pilgrims to India whose travel accounts have survived to the present day were Chinese Buddhists. Faxian passed through India in the fourth century C.E., and Xuanzang made the 10,000-mile round trip journey three centuries later, following along the Silk Road trade route up through Kashmir and then down into north central India where Buddha had lived and taught.

Faxian marveled at the peace, prosperity, and high culture of the Hindus, though his primary focus was on the Buddhist sites he had come to see. Having grown up in China, war-torn through much of its history, Faxian was deeply impressed by a land whose leaders were more concerned with promoting commerce and religion than with slaughtering substantial portions of the population.

Faxian noted that it was possible to travel from one end of India to the other without fear of crime and even without a passport! The culture was safe, stable, and deeply spiritual. By the time Xuanzang showed up, however, the effects of the Kali Yuga were setting in more firmly. (Remember the Kali era from Chapter 1, in which human behavior degenerates to its worst possible point?) He was robbed twice and almost murdered on another occasion!

Xuanzang spent several extended periods studying at Nalanda Buddhist University in Bihar. Buddhism was in serious decline in India by the mid-600s, but Xuanzang was still able to study Sanskrit, grammar, and logic as well as weighty Buddhist philosophical tomes.

About 3,000 Buddhist monks and 150 faculty lived at the university, but non-Buddhist students were welcome, too. Hindu fields of study were included in the curriculum. One could learn the Vedas there or study Vedic mathematics and astronomy as well as the Hindu medical arts and Indian literature.

Guidepost

Don’t mix up Hinduism and Buddhism! You should be aware that just as Christianity broke away from Judaism to become a completely distinct faith, the Buddhists broke off from the Hindu tradition. Buddhists do not accept the Hindu Veda as divine revelation and claim not to believe in an individual soul—though they do believe in reincarnation.

Ironically, the concentration of Buddhist talent at large centers like Nalanda was a major contributing reason to the fall of Buddhism in India. Hindu students usually studied in small groups in the homes of their teachers, while Buddhist students congregated at large centers like Nalanda. Buddhist practices, too, were generally carried out at the monasteries. Hindus performed their spiritual practices in their homes or in the woods or mountains.

When the Muslims came to town around 1000 C.E., they simply burned down the Buddhist university-monasteries and killed all the monks. Poof!—Buddhism was gone. The only way the Muslims could have wiped out Hinduism was to burn down every Hindu home in the country. Not even the most fanatical Muslim invader was capable of that!

Al Biruni Takes Notes

Al Biruni was born in Khwarizm (today's Khiva in Uzbekistan) in 973 C.E. He was a brilliant scholar who published books on optics, mineralogy, chemistry, mechanics, astronomy, mathematics, and the calendars and dating systems of many different cultures.

The Muslim despot Abu-Said Mahmud raided Khwarizm in 1017. Al Biruni was taken to India as one of Mahmud's reluctant human prizes and lived there for 13 years.

Al Biruni despised Mahmud, who he complained wrecked northern India economically as well as killing Hindus "like specks of dust scattered every which way." The scholar found a good use for his time, however, in purchasing all the Sanskrit manuscripts he could find and consulting endlessly with Indian pandits about Hindu science and spirituality. The result was *India,* Al Biruni's monumental study of Hindu culture and spirituality.

Notes on the Hindu God

Al Biruni was a good Muslim and was by no means always sympathetic to Hindu ideas or culture. He thought the Hindus' claim that the universe was billions of years old was ludicrous and mocked their tendency to think in terms of incredibly long cosmic cycles. But he made a sincere effort to report Hindu beliefs objectively, so that Muslims interested in India could clearly understand the Hindu perspective.

In *India,* Al Biruni described the Hindu view of God:

> There is one God only who is without beginning or end. He cannot be reached by thought but is sublime beyond our ability to conceive. He is infinitely vast, but not in the spatial sense since he exists outside of time and space.
>
> How can we worship this one whom we cannot perceive? He lies beyond the grasp of the physical senses, but the soul feels his presence and the mind understands his divine qualities.
>
> Meditating on him one-pointedly is true worship. When meditation is practiced for a long time without interruption, one attains the highest state of blissfulness.

The Hindu View

No image is more closely identified with India than the Taj Mahal. Ironically this is not a Hindu temple but a Persian mausoleum built by the Muslim emperor Shah Jahan for his late wife in 1648. Shah Jahan's fanatical son Aurangzeb was notorious for persecuting Hindus and destroyed tens of thousands of sacred Hindu sites. Not surprisingly, the beauty of the Taj Mahal is bittersweet for many Hindus.

Notes on Reincarnation

Al Biruni's description of the Hindu view of reincarnation is particularly interesting:

> Until it reaches the highest state of consciousness, the soul is not able to experience all things at once, as if there were no space or time. Therefore it has to experience the universe piecemeal, one thing at a time, until it has been through all possible experiences. An awfully lot of experiences are possible, so this process takes a very long time.
>
> So immortal souls range through the universe in mortal bodies, which have good or bad experiences depending on whether their behavior has been virtuous or evil. The purpose of experiencing heavenly states in the time between physical incarnations is so that the soul learns what is truly good and wants to become as good as

possible. The purpose of experiencing hellish states in the time between lives is so that the soul learns what evil is and determines to avoid it all together.

The process of reincarnation begins at very low levels of consciousness, like minerals, plants, or animals, and slowly winds its way upward toward very elevated states of awareness.

The process ends when the soul no longer desires to explore new worlds but gains insight into the sublime nature of its own being and rests content in itself. At that point the soul turns away from matter, and its links with physical existence are broken. It returns to its true home, carrying with it the knowledge it has gained during its many journeys.

Having closely studied all their systems, Al Biruni noted that the Greek, Indian, and Sufi mystics taught the very same thing.

Quick Quiz

1. Alexander the Great …
    a. Was deeply impressed by the sages of India.
    b. Conquered the entire Indian subcontinent.
    c. Shaved his head, converted to Hinduism, and spent the last years of his life chanting "Hare Krishna."
2. Apollonius of Tyana …
    a. Was the god of the Sun in ancient Greece.
    b. Moved to New Delhi where he made a living franchising Tandori fast food outlets.
    c. Concluded that the Indian and Egyptian mystical traditions were related.
3. Faxian and Xuanzang …
    a. Were legendary Taoist martial arts masters.
    b. Were two Chinese Buddhist pilgrims who visited India.

c. Were star-crossed lovers torn apart by their feuding families.

4. Al Biruni …
    a. Was a brilliant Muslim scholar living in India around the year 1000.
    b. Is a type of Arabic board game related to chess.
    c. Are the first two letters in the Arabic alphabet.

Answers: 1 (a). 2 (c). 3 (b). 4 (a).

Transcendentalists Get the Gita

European powers gained control of some parts of India in the late eighteenth century. Like zealous Muslims before them, Christian missionaries were determined to convert all India to their own faith. In their minds, replacing Hinduism with the Judeo-Christian tradition was the greatest possible blessing they could bestow on India's heathens. But some open-minded and sensitive Western artists and intellectuals had a very different response.

Emerson Encounters the Bhagavad Gita

Ralph Waldo Emerson, a nineteenth-century Unitarian minister who lectured on theology at Harvard University, was becoming increasingly disillusioned with aspects of Christian teaching that just didn't make sense to his active and inquiring intellect. When he first began reading newly translated Indian scriptures like the Bhagavad Gita, the Hindu tradition hit him with the force of revelation. He wrote:

> I owed a magnificent day to the Bhagavad Gita. It was the first of books, it was as if an empire spake to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions that exercise us.

In part due to the mind-expanding influence of mystical Hinduism, Emerson went on to found the Transcendentalist movement in America. The Transcendentalists turned from unquestioning faith in the religious doctrines of their own culture to a more open and honest inquiry into direct spiritual experience.

Sages Say

Standing on the bare ground, my head bathed by the blithe air, and uplifted into infinite space, all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God.
—Ralph Waldo Emerson

Thoreau Joins the Club

Emerson excitedly introduced other Americans to Hinduism, perhaps most notably his young protégé, Henry David Thoreau. Thoreau was not busy earning a living or raising a family like Emerson. Instead he was living in the woods outside Concord, composing some of the greatest classics of American literature, such as *Walden,* and reading the Bhagavad Gita. "What extracts from the Veda I have read fall on me like the light of a higher and purer luminary, which describes a loftier course through a purer stratum," Thoreau wrote enthusiastically. "In the morning I bathe my

intellect in the stupendous and cosmogonal philosophy of the Bhagavad Gita, since whose composition, years of the gods have elapsed and in comparison with which our modern world and its literature seem puny and trivial."

If Hinduism influenced Thoreau, he certainly returned the favor! Thoreau's great essay, "On Civil Disobedience," had a profound effect on a Hindu born a century later. Mahatma Gandhi acknowledged Thoreau as a major inspiration for the movement he founded calling for nonviolent resistance to British rule in India.

The Least You Need to Know

- Alexander the Great's encounter with a yogi became legendary.
- Apollonius of Tyana brought back from India fabulous stories of the Hindu sages' wisdom and supernatural abilities.
- Chinese pilgrims visited India to observe Buddhism and Hinduism first-hand.
- The Muslim scholar Al Biruni wrote extensively on Hindu beliefs.
- Hindu wisdom greatly inspired the American Transcendentalists.

Chapter 4

Matrix of the Hindu Tradition

In This Chapter

- The Bible of Hinduism
- Enlightened sages of India
- Offering prayers into a fire
- Gods as interlinking divine forces
- The quintessence of Hindu thought

Hinduism is a living lineage of enlightenment. It is very much an oral tradition, passed on from guru to disciple. The Veda, the Bible of Hinduism, was transmitted by word of mouth for thousands of years before finally being committed to writing.

But once the Hindus did start writing down their holy scriptures, well, they never stopped! All the sacred texts of the other great world religions put together would form scarcely a chapter or two in the immensity of Hindu sacred literature.

Veda: The Hindu Bible

The Veda, the massive holy book of Hinduism, has existed from before the beginning of time. Brahma, the creator god, carefully preserved it during the dissolution of the last universe and then gave it to humanity once again when the world was recreated.

Hindus do not believe the Veda was written by a group of authors. Rather, the great sages of antiquity "heard" the verses of the Veda in deep states of meditation (today we might say they "channeled" them) and passed them

along to other brahmins, the priests who have been custodians of the Veda from time immemorial.
Other authorities, such as the great yogi Patanjali, had a slightly different perspective. Patanjali said it was not the words of the Veda that were eternal but the wisdom contained in them.
Either way, because the Veda was so holy, it was imperative that it be preserved exactly as it was first spoken by the original sages. Therefore, to this day brahmin priests memorize the Veda backward and forward, then backward and forward again skipping every other word, and even backward and forward in other combinations as well.
They also used other memorization techniques, such as chanting the Veda to particular rhythms and bopping their hands up and down according to prescribed rules as the inflection of the words changed. Brahmins from different villages would meet regularly to check each others' mastery of the text. These methods helped ensure that when we hear the verses being chanted today, they are still pronounced exactly as they were thousands of years ago, with not one word or even one syllable lost due to the passage of time. The Veda is a time machine in which the insights of India's great ancient masters have been transmitted to us today.

What's in the Veda?

The Veda is actually four different books, which is why you'll often hear it called "the Vedas," plural. They are in a language called Vedic, an archaic form of Sanskrit.
Though the Vedic hymns had been known for a long, long time, the great sage Vyasa finally compiled them into one large oral text and further organized them into the four books. Traditionally it's said he worked over 5,100 years ago, concerned that otherwise this wisdom might be lost during the upcoming Kali Yuga, the age of spiritual darkness.
The most important of these four texts is the Rig Veda, a collection of 1,017 hymns to a wide assortment of gods, arranged in 10 sections. The Sama Veda is mostly a selection of hymns taken straight from the Rig Veda. The big difference is that the Sama Veda is specially notated with melodies so that rather than just chanting these hymns, one can sing them. Want to hear

what the favorite tunes of 5,000 years ago sounded like? Listen to the Sama Veda!

The Hindu View

Vyasa, who compiled the four Vedas into their current format, is also credited with writing the *Mahabharata,* a book four times the length of the Christian Bible, and the 18 Puranas, many of which are over 400 pages long. Cooler heads believe that although there probably was an original Vyasa involved in collecting the hymns in the Vedas, his name was later applied to other men and women who authored or edited voluminous sacred texts.

The Yajur Veda hymns, on the other hand, are used specifically for certain types of sacrifices, not just for singing or chanting. The Atharva Veda, in some ways the most practical of all the Vedas, contains hymns for a variety of useful purposes including attracting lovers, subduing enemies, regulating the weather, and curing diseases, such as urinary tract infections!

Vedic Appendixes

Three very special compendiums of texts are considered part of the Veda but consist of discussions and explanatory material rather than hymns.
The Brahmanas are a huge mass of writings that explain how to perform the Vedic rituals. They throw in some great myths, which help make these

detailed instructions livelier to read. The Aranyakas and Upanishads are philosophy texts that discuss the inner significance of the Vedic rites. (The Upanishads are so important I've dealt with them in a separate section, "Upanishads: Liberating Literature," later in this chapter.)

Who Were the Vedic Sages?

The sages who composed the Vedas, capturing eternal truths and shaping them into beautiful hymns, are called *rishis.* A rishi is someone who sees the divine reality for himself or herself. These sages weren't content to rely on the testimony of others but gained direct personal experience of divinity. Hinduism acknowledges that seers come in a wide spectrum of types. There are advanced seers who see everything and beginning-level seers, great souls for sure, but who have only just begun to glimpse the full majesty of the Supreme Reality. V. Madhusudan Reddy, a disciple of the twentieth-century sage Sri Aurobindo, outlines them in this way, based on ancient traditions:

def•i•ni•tion

Rishi means seer. The Vedic seers were saints and sages of the highest caliber.

- **Deva rishis** means god-like seers. The level of consciousness of these sages is beyond human imagination. Their awareness extends to all worlds and throughout the past and the future. These great beings live in a much higher plane of reality than ours, but when they will to do so, they can enter our world. To us they're practically like gods. The sage Narada is an example. During various crises in India's history he would materialize to advise just the right people at just the right place in order to tweak the course of events back toward the underlying divine plan.

- **Brahma rishis** means god-realized seers. These are fully enlightened men and women who exist here on Earth in physical bodies. They could move into higher worlds if they wanted to, but remain here to serve humanity. Babaji, the eighteenth-century Kriya Yoga master who initiated the famous Bengali saint Lahiri Mahasaya, belonged in this category. So did Bengali Baba, the twentieth-century adept who was known for transferring his consciousness from one body to another and even raising the dead!
- **Raja rishis** are "royal seers"—those who have gained mastery in both the physical and the spiritual worlds. The legendary King Janaka, who successfully governed the prosperous and cultured kingdom of Videha while remaining in a continuous state of divine awareness, is a famous example.
- **Maha rishis** are "great seers" who may not be fully enlightened like the Brahma rishis but have a deep and authentic understanding of the divine and work tirelessly to help raise humanity to higher levels of consciousness. Mahatma Gandhi belonged to this group.
- **Parama rishis** are "advanced adepts" who are well along the road to enlightenment but have not yet completely purified their minds. The seer Daksha is a case in point. He was such a great saint that the Divine Mother agreed to be born as his daughter. But while he sincerely honored the god of his own tradition, he held the god of another tradition in contempt. This wound up completely undermining his spiritual life.
- **Shruta rishis** means "learned seers"—those souls who have grasped the truths at the core of their spiritual tradition and are now working hard to translate that knowledge into living experience.
- **Kanda rishis** are "striving seers"—the beginners on the path who don't have much technical knowledge about spirituality yet feel a complete commitment to spiritual life and a burning desire for spiritual truth. They make their best effort to live ethically, discipline themselves, and raise their level of awareness.

The men and women who "channeled" the Vedic hymns thousands of years ago were only able to do so because of their advanced stage of spiritual

development. Hindus universally hail them as Brahma rishis, seers of the highest order possible for mortal beings.

Who Reads the Veda?

Not everyone benefited from the Veda. Because the priests considered these hymns so holy, they were very careful about who was allowed access to them. They permitted only members of the three top classes of Indian society to hear the four Vedas and participate in Vedic sacrifices. Over the centuries, women's access to the Vedas, even if they were high class, became increasingly limited, which is pretty ironic since women composed some of the Vedic hymns!

Today, the four Vedas have been translated into many different languages, and just about anyone who wants to read them, can. However, reading them and understanding them are two different projects. Vedic knowledge remains an oral, initiatory tradition. Without a guru to lead you through the complex symbolism and hidden mystical meaning, many of the hymns don't make a lot of sense. Fortunately for me, my guru showed me how, using the keys given in the Brahmanas. I can actually see how brilliantly the rishis crafted the hymns to reveal their spiritual and astronomical science to students who were properly initiated, while concealing it from everyone else.

The Vedas are so important in the Hindu tradition, even after 5,000+ years, that the word "Vedic" is often used as a synonym for anything Hindu, as in "Vedic literature" or "Vedic science."

How Is the Veda Used?

If you required help from a specific god or goddess or wanted to express your gratitude to a particular deity, you could go to a Vedic priest who would perform a fire ritual for you, chanting the appropriate sacred hymns. Some of the earliest fire priests were called angirasas, the specialists who mediated between gods and humans, relaying messages transdimensionally.

(Over the millennia, the word *angirasa* evolved into our English word angel!)
In olden times, the fire rituals sometimes involved blood sacrifices. Animals like goats were commonly sacrificed; on rarer occasions other creatures, such as a horse, might be offered.

Guidepost

Today many of us are shocked and disgusted to hear people in ancient cultures sacrificed animals. We forget the animals were killed humanely, their spirits blessed with holy mantras, and their flesh eaten as a source of protein. Was this worse than what goes on in our modern-day slaughterhouses? These days, however, animal sacrifice has been largely abandoned in India, and many Hindus are vegetarian.

Most Hindus abandoned animal sacrifice centuries ago. Today, priests offer objects such as flowers, grains, clarified butter, fragrant-smelling wood, and herbs into the sacred fire. The Vedic fire rituals are no longer practiced as widely as they used to be, but at certain major life events, like marriage, brahmin priests are called in, the ritual fire is lit, and once again the ancient mantras are chanted exactly as they have been at Hindu weddings for thousands of years.
Incidentally, I've attended numerous Vedic rituals and seen their effects for myself. It's not unusual following one of these ceremonies for fantastically unlikely results to occur. The individual asking for financial help

immediately receives a lucrative job offer, right out of the blue; health dramatically improves; business suddenly starts to boom. We in the West are trained to call these events coincidences. However, I have to admit I've seen some of the best-timed coincidences in the world right after a traditional Vedic fire offering is performed!

For the Western scientific mind, consciousness is rooted in matter. For the priest performing the fire ceremony, though, matter is rooted in consciousness. Therefore, according to the Hindu laws of physics, if the priest sends out a message into the cosmic mind, "Kumar Sharma needs work!" it's not surprising to him when a job offer quickly materializes. It's par for the course.

Who Are the Vedic Gods?

Very few Hindus worship the gods mentioned in the Veda anymore because these deities go back to an era so incredibly long ago. Other more popular gods who've shown up over the years have gradually replaced them. Still, reading the hymns to these gods provides important insights into the spirituality of the ancient Indo-Europeans, the ancestors of the North Indians and many of us Western peoples, too.

These are some of the most important gods and goddesses of the Veda:

- Indra, the dragon slayer
- Agni, fire in all its forms
- Varuna, the Moon, ruler of celestial and terrestrial seas
- Mitra, the sun as our celestial friend
- Savitar, source of life and light
- Ashvins, twin gods of healing and vitality
- Ushas, gorgeous goddess of the dawn
- Sarasvati, source of intelligence and creativity
- Rudra, giver and remover of disease
- Bhaga, dispenser of good fortune

Sages Say

O Indra, if a hundred skies and a hundred earths gave forth their light—no, even if a thousand suns should shine, they couldn't match your blazing radiance, lord of thunder!
—Rig Veda

About one fourth of the hymns in the Rig Veda go to Indra, with Agni running a close second in terms of popularity.

You'd be mistaken to think of these gods as a pantheon like the hierarchy of deities we're familiar with from Greek and Roman mythology. In the Vedas, the gods are surprisingly indistinct, blending easily into one another. Indra and Agni even become Indragni, two gods in one! Savitar is hailed as the sun god, but so is Mitra, and so is Agni and Vishnu and Surya and Bhaga and Pushan, and so on.

What's going on? It's important to remember that Hindus live in a different conceptual universe than Westerners. These gods aren't colorful personalities running around having affairs like the Greco-Roman deities. They're personifications of natural forces, which are considered actual fields of intelligence in Hindu cosmology. They work in a unified manner, integrating their functions and dissolving their identities into each other just as clouds lose themselves in rain and rain loses itself in the Earth and sea.

Guidepost

The modern democratic nation-state of India was born at midnight on the morning of August 15, 1947. When writers—including yours truly—refer to India before 1947, we're talking about the entire area in and around the Indian subcontinent that was dominated by Hindu culture. This is a much wider geographic area than India's present borders.

Many Gods in One

Many Westerners and most Muslims are raised with the firm conviction that there is only one God (theirs) and every other deity is a false god. Hindu belief is exactly the opposite. The Veda consistently portrays all the different gods as ultimately just different faces of the one Supreme Being. They are the various ways its will acts in nature. As the late sage Sri Aurobindo put it, it is the "one central idea of the Vedic religion, the idea of the One Being with the [gods] expressing in numerous names and forms the many-sidedness of His unity."

This is why Al Biruni, living in India at the beginning of the second millennium and surrounded by temples to dozens of different Hindu deities, could honestly report to his fellow Muslims that the Hindus believe in only one God.

Hidden Meanings

Many of the verses in the Vedas have hidden yogic and astronomical significance. The twin Ashvins, for example, represent the two nostrils through which the breath or life force is regulated. In fact, the twins were often called Nasatyas, related to our word nasal! They also stand for the twin stars alpha and beta Arietis. In ancient India these stars represented the nostrils of a celestial horse head, which Hindus picture in the part of the sky we call Aries. There are many important myths about the Ashvins since they're placed at the beginning point of the zodiac, where the circle of the sky renews itself. At the same time their connection with life energy makes them heavenly healers!

Many ancient Vedic myths that sound silly or bizarre when we read them today turn out to be deeply meaningful once we understand the science behind them.

Sampling the Veda

Let's take a tiny taste of this enormous literature, sampling portions of some of the hymns from the Rig Veda. Here are several verses from a typical hymn to Indra, the dragon slayer:

> Indra is the lord of all things living and inanimate, of all creatures wild and tame. He contains all beings in himself like spokes in a felly.

The sophisticated understanding of the rishis is evident in many of the hymns, such as the following:

> He to whom the priests sacrifice, what do they know of him?
> Though set burning in many different fire pits, Agni, lord of fire, is only one. Though his light extends in every direction, Surya, the sun, is only one. That one being has become all this. All this is only one.
> They call him Indra, Mitra, Varuna, Agni. They call him Garutman, Yama and Matarishvan. There is one God; he is known by many names.

The Hindu View

A story about the Vedic god Indra appears in the Bible in disguise! Ancient Indo-Europeans (such as the early Hindus) and ancient Semitic peoples shared many myths in common. Just as Indra was called on to kill the monster of the cosmic sea, in Assyrian and Babylonian mythology, Marduk had to slay the serpent demon Tiamat. The job eventually passed to Yahweh (see Isaiah 27:1), who killed Leviathan, "the dragon that is in the sea."

Many portions of the Veda are extremely mystical. The seer Ambrini related the following hymn. In it she celebrates the goddess Vak, Queen of the Universe, with whom she mystically identifies. This is one of the most ancient surviving accounts of the experience of cosmic consciousness:

> I move with the winds and the destructive powers, with the divisions of the sky, and with all the gods I travel.
> I hold up the day sky and the night sky, the Sun, the constellations, and the planets.
> I love and hold aloft the Moon and the Sun in their many courses.
> I shower wealth on those who honor the gods with sacred rites.
> I am the Queen, dispenser of treasure, the source of thought, most worthy of those who deserve to be worshipped!
> I am established everywhere, I abide in many places.
> Your breath, your speech, all your actions are performed through my power alone. I am the force of movement and will.

I celebrate myself, the splendor of my power!
I make those who love me great, I give them spiritual knowledge.
Destruction I bestow on those who have no gratitude.
I pervade heaven and earth! From the summit of the world I gave birth to the Creator!
I dwell in the sea, my forehead grazes the sky.
I breathe in all living beings. My breath is the life of all the worlds!
Larger than the earth, wider than the sky, my majesty has no ending!

The Inner Veda

Beginning with Sri Aurobindo, the twentieth-century "sage of Pondicherry," Hindu researchers have made an effort to reconnect with the original mystical significance of the Veda. Many of the Western scholars who initially looked into the Veda had dismissed it as primitive nature worship. Aurobindo looked a little deeper and in Indra, for example, found not a mere weather deity but a king of heaven who "symbolizes the Power of Mind and especially the divine or self-luminous Mind in the human being."

Aurobindo was probably on the right track. From remote antiquity, the first singers of the Veda were known as Brahma rishis, the highest human type of meditation adepts. That advanced meditation masters just sat around making up chants about how pretty the dawn is and how refreshing the rain feels seems quite unlikely.

The Hindu View

The Sanskrit word *veda* literally means "knowledge." It is related to the English words wisdom, wit, and even witch! (Witch used to mean a wise woman, not a scary lady.)

Over and over the Veda retells the story of how Indra smashed the mountain with his thunderbolt, loosening the waters. Yogis often note that the Sanskrit word for the senses is *indriya.* To them, Indra is therefore "the lord of the senses," a master of the body and mind. The thunderbolt he controls is the *kundalini,* psycho-physical energy which yogis learn to draw up the spine into the brain, sparking genuine mystical experience.
In Hindu mysticism to this day, a mountain represents the spine because mediators are supposed to sit as quietly and solidly as a mountain does. In heightened states of consciousness, yogis experience the *dharma megha,* the rain cloud of divine knowledge, which when it begins to pour, fills the mind with wisdom and bliss. Indra is therefore a yogi who has mastered the kundalini and contacted the life-giving waters of living spiritual awareness in deep states of meditation.

def•i•ni•tion

The indriyas are the five senses.
Kundalini is a subtle form of psychic energy. When it rises through the spine into the brain, extraordinary states of mystical awareness are produced.
The dharma megha is the last obstacle a yogi must confront before achieving enlightenment. When it is pierced by the kundalini, it releases a torrent of divine knowledge and bliss.

A Map to Higher Consciousness

With this understanding, the Veda becomes not just a collection of nature hymns but also a map to higher consciousness. A yogi from Dehra Dun told

me, “If you don’t understand a Vedic myth on at least seven different levels, you don’t understand the myth.” Remember, everything in Indian spirituality is multi-dimensional.

Those who are privy to the jealously guarded oral tradition learn about many levels of meaning compacted into the Veda much like data compression in computer technology, where a small number of variables are configured so they contain massive amounts of information. There is the ritual significance of the Vedic verses and another level of meaning corresponding to the intelligent energies inherent in nature. An astronomical level keys different deities to various planets and constellations. In the psychological level of interpretation, Indra fighting the dragon is each one of us grappling with our own inner demons. And the yogic interpretation has to do with vectors of awareness moving through the subtle body.

Sages Say

The Vedic experience may perhaps disclose, not an alternative to the modern view of life and the world … but an already existing, although often hidden, dimension of Man himself.
—Raimundo Panikkar

Recently, several Hindu scholars have made a number of fascinating suggestions about yet more information encoded in the Veda. It seemed like overkill to these researchers that the Vedic rishis made such a point of ensuring that the hymns would be reproduced exactly correctly for millennia to come. It now appears that certain mathematical, geometric, and

astronomical information essential to the ancient Hindus' concept of sacred space was encoded in the very rhythm, meter, and pronunciation of the verses! The evidence for this hypothesis is surprisingly strong.
If this seems unlikely to you, remember that much of the Indian population has been illiterate for most of India's history. Using mnemonic devices, such as rhythmic chants which are easy to remember, would be an excellent way to preserve technical information in the absence of writing.

Upanishads: Liberating Literature

The German philosopher Arthur Schopenhauer once said, "The study of the Upanishads has been the solace of my life. It will be the solace of my death."
The Upanishads are the philosophical portion of the Veda, written as prose rather than in the form of hymns. While many authorities count 108 of them, 11 are most important. These are the Aitareya, Mandukya, Brihadaranyaka, Mundaka, Chhandogya, Prashna, Isha, Shvetashvatara, Katha, Taittiriya, and Kena Upanishads.

Quick Quiz

1. The Veda is …
    a. The holiest book of the Hindus.
    b. A line of expensive hair care products.
    c. The bad guy in the *Star Wars* trilogy.
2. The Vedic god Indra is …
    a. The god India is named after.
    b. Famous for destroying a serpent demon.
    c. Founder of a Silicon Valley software dynasty.
3. Today, the offerings made at Vedic fire sacrifices often include …
    a. Flowers, grain, clarified butter, herbs, and fragrant woods.

b. Horses and goats.
c. Screaming virgins.

Answers: 1 (a). 2 (b). 3 (a).

The Something in Nothing

The following is a story from the Chhandogya Upanishad:

> After years away at school, Shvetaketu returned home to his father, Uddalaka. Uddalaka could tell from his son's boasting about how much he'd learned, that he hadn't learned anything at all! Or at least nothing really worth knowing.
> "Did your teacher teach you how to hear that which can't be heard or know what can't be known?" Uddalaka asked.
> "Oh-oh. That wasn't in the curriculum."
> "Go outside and get me a fruit from the banyan tree." Shvetaketu ran outside for the fruit.
> "Now cut it in half," his father instructed. "What do you see?"
> "I see the seeds, dad."
> "Cut one of those in half." This wasn't easy—banyan seeds are extremely small.
> Finally Shvetaketu managed to slice one evenly. "What do you see?" Uddalaka asked.
> The boy was baffled. "What do you mean, dad? There's nothing there."
> Uddalaka looked his son in the eye. "An enormous tree grows out of that 'nothing.' When you understand what that 'nothing' is, you will understand yourself. The nothing you can't see is the creative potency out of which the tree grows. That unperceivable essence of being is also what you are. You are that, Shvetaketu.
> "Pour some salt into this bucket of water," Uddalaka continued. Shvetaketu obeyed. "Now give me the salt back."
> "I can't do that!" Shvetaketu objected. "There's none left!"

> "Take a sip of the water. You taste the salt, don't you? You can't see it, yet it's there. Just as salt pervades the water, so the subtle essence of reality pervades your body. That subtle essence is your true being. You are that, Shvetaketu."

Uddalaka is talking about the intelligence inherent in nature—innate in us, too—an all-pervading living presence underlying everything. This story is typical of the way the Upanishads teach.

Lighting the Way

If Vedic hymns represent the heart's response to the divine, the Upanishads represent the intellect's attempt to fathom the depths of spirit. These texts are not naive about the mind's ability to encompass the infinite. "Into a blind darkness enter those devoted to ignorance, but into an even greater darkness enter those devoted to knowledge," admits the Isha Upanishad. Too often intellectuals are like the blind leading the blind, caught in a web of words and mental paradigms.

The purpose of the Upanishads is not to give you enlightenment. Words can't do that. Their purpose is to light your way, helping you discriminate between experiences that have only passing value and the living knowledge of divine being which is the supreme and everlasting value.

Vedic rituals have two purposes: to help us obtain the things we need and want in life, and to propel us toward heavenly states after death. The Upanishadic seers noted that worldly success and enjoyment never last very long. Also no matter how exalted the soul's condition might be in heaven, eventually the cosmic wheel will turn again, the soul's good karma which carried it to heaven will run out, and the soul will find itself back in the physical world, starting from scratch.

There had to be a way off the wheel, a way to happiness that never ends, ever. The Upanishads taught a way of wisdom that steers away from the seeming truths presented to us by our senses toward the unchanging, self-luminous world of consciousness itself.

We'll return to the Upanishads in Chapter 22. We'll learn how we can actually experience the Upanishadic insight, "You are that seeming

nothingness that in reality is *everything*."

The Least You Need to Know

- For millennia, Hinduism's sacred knowledge was preserved in its oral tradition.
- Enlightened seers composed the Vedic hymns.
- The primary use of the Vedic hymns is to sanctify religious rituals.
- The Vedic gods represented different facets of the one God.
- The Upanishads preserve the highest philosophical thought of the ancient Hindu sages.

Chapter 5

The People's Religion

In This Chapter

- Colorful stories highlight Hindu principles
- The ideal way to live
- The appropriate response to injustice
- God's advice to humanity
- Encyclopedias of Hindu lore

The Veda is India's most sacred book, but almost no one reads it anymore. Because it was reserved for the exclusive use of certain classes of society, many people never had access to it anyway.
Besides, the Veda is very, very long. Most people shy away from reading such a thick book, just as most Christians believe in the Bible but hesitate to sit down and actually read a book that's over 1,000 pages long. Plus, the style of Sanskrit in which the Veda is written is now so ancient that even people who are top authorities on Hinduism have trouble understanding it all!

User-Friendly Scriptures

Fortunately, Hinduism has many other fully authorized scriptures that are open to the public and easy and fun to read. Like the Vedas, they were originally passed on through the generations by word of mouth. There were people whose job it was to memorize these huge oral texts and then travel around reciting them. When one of these people showed up in a village, everyone would come running. Work was called off, and folks would sit for

days listening to the expert chant the scripture. It was like going to the movies, except they imagined the scenes in their minds.

Sages Say

Ancient India, like ancient Greece, boasts of two great Epics. One of them, the *Mahabharata,* relates to a great war in which all the warlike races of Northern India took a share, and may therefore be compared to the *Iliad.* The other, the *Ramayana,* relates mainly to the adventures of its hero, banished from his country and wandering for long years in the wilderness of Southern India, and may therefore be compared to the *Odyssey.*
—Romesh C. Dutta

Epics: The Hindu Homer

Move over Homer! Homer's *Iliad* and *Odyssey* are often considered the greatest epics in the Western world. Homer has serious competition in India, however, where the great Hindu epics, the *Mahabharata* and *Ramayana,* have stirred hearts and exalted the spirit for thousands of years. Does size matter? The *Ramayana* is as big as the Bible. The *Mahabharata* is four times bigger and eight times as long as the *Iliad* and the *Odyssey* put together! The *Mahabharata* contains so much material its author couldn't resist a little bragging. "If it's anywhere else, it's here too," he said. "And if it ain't here, it ain't nowhere!"

No, size doesn't really matter; it's the content that counts. If you're wondering about the quality of the content, consider this. When television producers ran a series of hour-long episodes dramatizing these two epics on Indian TV in the 1980s, the entire country shut down! During the hour the program was being broadcast no one could get a taxi, get a meal in a restaurant, or find an open shop; airline pilots wouldn't even take off. Every Hindu in the country had somehow, somewhere, found a TV and was sitting transfixed, watching the great sagas of Hinduism gamely portrayed on the small screen.

Both epics have been around since at least 700 B.C.E. but not in their present form. The original texts were undoubtedly much shorter, but they were so popular that succeeding generations kept tacking on more and more of their own contributions. Like a snowball rolling down a snowy hill, by the time the two epics had careened down the hill of history, they'd grown to glacier size. You'd practically need a shopping cart to carry around all the volumes of the *Mahabharata,* much less the *Ramayana!*

Guidepost

The chanting of mantras is an excellent way to cleanse and focus the mind. Since mantras can have dramatic effects both subtle and profound, it's not necessarily a good idea to just pick one out of a book and try practicing it. It's better to be initiated in a mantra by an authorized teacher of a spiritual lineage, who is well versed in a mantra's effects.

Sages Say

Keep the name of Rama always in your mind, remembering it with love. It will feed you when you're hungry, be your friend when you're alone, bless you when you feel cursed, and protect you when you're abandoned. To the crippled it's another limb. To the blind it's another eye. To the orphaned it's a loving parent. Whenever I remember Rama's name, the desert of my heart blooms lush and green.
—Tulsi Das, sixteenth-century Hindu poet

Ramayana: The Great Rescue

Valmiki was a thief who plied his trade in northern India many a century ago. After a string of unsuccessful robberies, he was getting so desperate, he actually tried robbing a *sadhu,* a Hindu holy man. Now sadhus own absolutely nothing but the cloth they have wrapped around their private parts. "I don't have anything to give you," the holy man pointed out. "Give me *something* or I'll kill you!" Valmiki cried in desperation. "Okay, okay, how about this? I'll give you a mantra that will make you the richest man in the world. But it will only work if you repeat it constantly, day in and day out."

def•i•ni•tion

A **sadhu** is a man who has renounced the material world and wanders from place to place without any possessions, immersed in meditation and spiritual practice.
Mara means evil.

Valmiki knew that sadhus don't lie. Because they've devoted their lives to God, they would rather die than tell an untruth. So he trusted the sadhu completely. "What's the mantra?"
" *Mara,"* the holy man answered.

An Evil Mantra

This set well with Valmiki. Mara is the Sanskrit word for evil, and it fit his disposition. So, crazed with desire for wealth, Valmiki sat down and started chanting the mantra over and over, day and night. "Mara, mara, mara."
As he sat there, Valmiki's heart began to feel lighter. Tremendous peace filled his mind, and he experienced real joy for the first time in many, many years. Then he realized with a shock that the sadhu, in having him chant "Mara, Mara," had tricked him into chanting "Rama, Rama" as the syllables ran together. Rama, of course, is the name of God. While Valmiki had been sitting there lusting for gold, the divine vibrations of God's name had been purifying his mind.
Valmiki had become the wealthiest man in the world. He now had the most valuable thing a person could possibly possess: the living presence of God in his heart.
Valmiki gave up his evil ways and went on to become India's most famous poet. He composed the *Ramayana,* the story of how Rama, Hinduism's perfect son, husband, and king, rescued his wife, Sita, from the evil king of Lanka.

The Perfect Son

Long, long ago, the *Ramayana* goes, the king of Ayodhya had a very special son named Rama who was intelligent, courageous, compassionate, and virtuous. The people of Ayodhya adored the prince and his lovely wife, Sita. More than once Rama demonstrated both his wisdom in guiding them and his valor in protecting them.

Finally the happy day arrived when the old king decided to retire and hand over the reins of the kingdom to his beloved eldest son. But something always has to go wrong or there's no story, right? So the youngest of the king's three wives decided she wanted *her* son to rule instead.

The youngest wife was able to pull off a coup because many years earlier the king had promised her any two wishes she desired. Now she went to the king and demanded that her son, not Rama, receive the coronation. Secondly, she wanted Rama banished into the forest for 14 years. Life in the forest in those days was extremely dangerous, what with the lions and tigers and bears. Perhaps she hoped Rama would get eaten by some large, furry, carnivorous animal.

When Rama heard the news, he immediately prepared to leave for the forest, without losing his composure or complaining. And he was not just being a goody-goody. Rama understood that people look to their leaders for examples of how to live. Long ago, his father had made a promise to his youngest wife, and if he broke it now, it would signal to the people that keeping your word was not important. Kings must keep their promises even if it caused them grief.

The Hindu View

In the sixteenth century, the beloved Hindu poet Tulsi Das composed a new, Hindi version of the *Ramayana* called the

Rama Charita Manasa. An updated version was necessary because most people could no longer understand Sanskrit, the language of the original poem. Mahatma Gandhi considered the *Rama Charita Manasa* the single greatest book in the world.

The Perfect Husband

Sita insisted on accompanying her husband into the forest, and they roamed through the woods for many happy years, together with Rama's devoted half-brother, Lakshman. Their numerous adventures, some harrowing, others hysterically funny, are lovingly described in the *Ramayana.*
Rama was very protective of Sita, whom he adored, and Sita was completely devoted to Rama. To this day, Rama and Sita are held up as the best possible example of a loving Hindu marriage.
But something's always got to go wrong. Sure enough, tragedy struck again. Rama and Lakshman were lured away from their campsite, and when they returned, Sita had vanished into thin air!
The bulk of the *Ramayana* is about Rama's desperate search for his missing wife and the amazingly daring rescue when he finally found her. It turned out she was kidnapped by the tyrannical king of Lanka (that's today's Sri Lanka). I tell you more about how Rama wins Sita back in Chapter 13.

The Hindu View

J. Robert Oppenheimer, the theoretical physicist best known as the director of the Manhattan Project and father of the atomic

bomb, was an avid student of Sanskrit. When his Los Alamos team exploded its first nuclear weapon at a test site in New Mexico, he quoted Krishna's words in the Bhagavad Gita to express his feelings: "If the radiance of a thousand suns were to burst at once into the sky, that would be like the splendor of the Mighty One. Now I am become Death, the shatterer of worlds."

The Perfect King

After 14 years, Rama, Sita, and Lakshman returned to their home kingdom of Ayodhya in triumph. And to the citizens' infinite delight, Rama assumed his rightful role as king. To this very day, Hindus use the expression "the reign of Rama" to mean an ideal government. During "the reign of Rama" the king ruled with complete integrity and absolute commitment to the welfare of his beloved subjects. It was a time of peace, prosperity, justice, and joy. This is something of a contrast with government in India today, which may be why Indians speak of "Rama's reign" with such nostalgia!

Mahabharata: The Great War

The *Mahabharata* is attributed to the sage Vyasa, who also appears as a character in the story. (This is the same Vyasa we met in Chapter 4, who compiled the hymns of the ancient seers, shaping the Veda into its present format.) The *Mahabharata* is based on a war that probably really happened. The war is traditionally—and very controversially—dated to the thirty-second century B.C.E.! It was fought at a battlefield called Kurukshetra, which isn't too far from present-day New Delhi.

If the account given in the *Mahabharata* is literally accurate—okay, that's a big if—it wouldn't be much of an exaggeration to call this the real World War I. The story goes that the Indian warriors involved called in help from all their allies, all the way from Turkey in the west to Java in the east. That's pretty outrageous, but not as outrageous as it seems at first.

Remember that India was a major world trade center going back to Sumerian times at the least, and the area around Delhi would have been an important trade capital for international merchants. So plenty of foreign leaders may well have had a vested interest in who won the war.
So is this a holy text or a war story? The *Mahabharata* is considered a scripture because it illustrates in dramatic form how good Hindus should live. The characters are constantly facing tough moral issues and having to make difficult choices. This gives their spiritual mentors an opportunity to advise them about Hindu ethics and spirituality, sometimes for a hundred pages at a stretch! Then we learn from the wise or foolish decisions of the main characters and the consequences of their actions, what happens when people choose to follow *dharma* (righteousness) or *adharma* (unrighteousness).

def•i•ni•tion

Dharma is the best possible course, righteousness, the fulfillment of one's true purpose, virtue.
Adharma means behaving unethically, unrighteous action.

Feuding Cousins

The *Mahabharata* is brimming with entertaining and enlightening tales about many different sets of characters. But the main storyline is about two sets of brothers, who are cousins. The 5 Pandavas are the good brothers, and the 100 Kauravas are the bad brothers.
The Pandavas are raised in the forest, where they learn virtue and respect. Their cousins, the Kauravas, are raised at court where they become cynical and corrupt. If you're wondering how there could be a hundred Kaurava brothers, it's because the Hindus had already developed cloning (if we can believe the story)! We're told that when the Kauravas' mother miscarried, a

yogi placed the fetus in a pot filled with nutrients. Later he separated it into a hundred healthy baby boys!

The eldest of the good set of brothers, Yudhisthira, is supposed to become the next king when he comes of age. But the acting king's eldest son, the oldest of the bad 100 brothers, feels *he* ought to be the next king. After all, his dad has been the de facto ruler since the legal king—Yudhisthira's dad—died years ago.

So when Yudhisthira comes of age, his scheming cousin Duryodhana refuses to relinquish the throne. In fact, he experiments with various schemes to get rid of Yudhisthira and his four brothers once and for all. For example, he builds a superflammable house, invites them to move into it, and then sets it on fire with them inside. Fortunately, his nefarious plans fail. (If you think this plot line is complicated, believe me, you don't know the half of it!)

After numerous attempts to resolve the dispute peacefully, Yudhisthira regretfully realizes the only way he can assume his rightful role as king is to go to war with Duryodhana. This is an extremely painful choice because it means having to fight, and maybe kill, many people he sincerely loves, like former teachers and some of his own relatives. But at this point, it's becoming increasingly clear how truly evil Duryodhana is and that somebody must stop him.

Picking Sides

The Pandavas and Kauravas prepare for battle. As both sides call in their allies, Yudhisthira sends his younger brother Arjuna to ask their friend Krishna if he'll help them. Arjuna is one of the greatest warriors of his time and also a really good guy. Take note: he's the main hero of the *Mahabharata.* When he shows up at Krishna's palace, he finds that the evil Duryodhana has shown up, too, also hoping to enlist Krishna's large army and gold-laden treasury.

Sages Say

The *Mahabharata* has moulded the character and civilisation of one of the most numerous of the world's people. How? By its gospel of dharma, which like a golden thread runs through all the complex movements in the epic; by its lesson that hatred breeds hatred, that covetousness and violence lead inevitably to ruin, that the only real conquest is in the battle against one's lower nature.
—C. Rajagopalachari

Now there's something very special about this fellow Krishna. The long and short of it is, he's God. Hindus believe in divine incarnations (see Chapter 13), and Krishna is God in human form, though Duryodhana's vision is too clouded with hatred and greed to see this.
Krishna tells the two cousins, "You're both my relatives. I can't choose sides. What I will do is this. I'll give one of you all my soldiers, my horses and elephants, my artillery and my gold. The other, well, I'll come along with you as an advisor, but I won't fight. Whichever of you shows up first tomorrow morning, I'll let him choose which of the two options he prefers."

Choosing God

Duryodhana came rushing in the next morning before the break of dawn and sat anxiously at the head of Krishna's bed, waiting for him to wake up. Arjuna got up at his usual time, took his morning bath, and sat for worship

and meditation. Then he headed over to Krishna's house, where he stood humbly by the foot of Krishna's bed.

Krishna finally woke up. Even though Duryodhana got there first, Arjuna was the first one Krishna laid eyes on since he was standing respectfully at the end of the bed, not sitting behind Krishna's head like Duryodhana. So Krishna gave Arjuna the choice. "My army or me?"

"I choose you, Lord," was Arjuna's very, very famous reply.

Duryodhana walked away a happy man, with all the military power, the money, and the horses and elephants at Krishna's command. But guess who won the war?

Arjuna had a much smaller army, but with Krishna's advice he was able to outwit his evil cousins and win back the kingdom for his brother, the legitimate heir. The point, which I don't think anyone who's ever heard the story has missed, is that when we choose God over all the strengths and all the temptations of the world, we make the right decision.

Bhagavad Gita: The Song of God

The war between the Pandavas and the Kauravas was about to begin. Arjuna asked his friend Krishna to drive him to the center of the battlefield so he could get his bearings. But sitting in his chariot between the two armies, the full enormity of what was about to occur hit Arjuna like a ton of bricks. Tens of thousands of good men on both sides, including many of Arjuna's friends and relatives, were about to die. Innocent women would lose their husbands and sons. A whole generation would grow up without fathers. It would take decades for the kingdom to recover from the staggering losses about to ensue.

Was it really worth it—so many deaths for control of a piece of land?

Arjuna sank to the floor of the chariot in a state of emotional paralysis. He couldn't do it. He couldn't fight these people. Then Krishna turned to him, and the two of them had a little chat.

A Conversation with God

The *Bhagavad Gita* (which means "Song of God") is the conversation between Krishna, who is God in human form come to guide and protect the good, and Arjuna, who is the rest of us in human form, confused about what course of action to take and sickened by the horror we see in the world around us.

The Gita, as most Hindus call it, actually consists of 18 short chapters lifted right out of the *Mahabharata.* Many Hindus can recite the entire Gita, the most loved holy book in Hinduism, from memory. Most have memorized at least a few lines.

Krishna has already explained that in the battle against evil, when all peaceful options are exhausted, men of good conscience must get up and fight. Control of the world cannot be handed over to evil men by good people too weak-willed to stand against them.

Now, in the face of death and catastrophe, Krishna urges Arjuna to look at the Big Picture. Everyone dies. From the perspective of eternity, these men gathered on the battlefield are dead already. Since death is inevitable, why not die nobly, fighting for justice?

During the day, we change clothes several times. Death, Krishna says, is when the soul changes its clothes. It takes off a body that's worn out or damaged and puts on a new one. But the inner Self never dies. It is wrong to identify ourselves with our perishable body. We need to realize that we are immortal spirits, ultimately unaffected by death.

Arjuna may win the battle, or he may lose. He may live, or he may die. The outcome of the events ahead is in the hands of God. Krishna advises his friend not to be concerned with how things will turn out. He should focus instead on fighting for truth and justice simply because, under the present tragic circumstances, it's the right thing to do.

def•i•ni•tion

Bhagavan means God. In the Rig Vedas, Bhaga is the deity who nourishes and protects His devotees.

Gita is a song or chant. There are many thousands of religious gitas in Hinduism, like the Avadhuta Gita or the Ribhu Gita, but

when Hindus say simply “Gita,” they mean the Bhagavad Gita, “The Song of God,” the most famous song of them all.

Sages Say

When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagavad Gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day.
—Mahatma Gandhi

The Vision of God

Arjuna is persuaded by Krishna but asks for a favor. He’s not content with the Big Picture—he wants to see the *Really* Big Picture. He knows Krishna is God in disguise and wants to see what God really looks like.
Krishna shows him. Arjuna sees universes without end, galaxies spinning in and out of existence. He sees trillions and trillions and trillions of souls trapped in the cycle of birth and death, being born, suffering, dying.
For a mind that has not yet been completely purified by spiritual practice, the vision is too much to bear. Arjuna screams for Krishna to stop, and the Lord resumes his human form.

“I have taught you the secret of secrets,” Krishna concludes. “Now surrender to me, worship me in all your words and thoughts, and offer your actions to me as a sacrifice of love. You cannot even begin to conceive how much I care for you. I am your eternal refuge. Don’t be afraid! I promise, I will save you.”

For 2,500 years, Hindus have clung with unshakable faith to Krishna’s loving promise.

Very often Westerners, when they’re first exposed to the Gita, complain that it condones war. At one level, there’s some truth to this. At another, they miss the point completely. Mahatma Gandhi, the quintessential man of peace, kept a copy of the Bhagavad Gita with him at all times. Hindus understand that the battlefield Kurukshetra, where Arjuna and Duryodhana are facing off, is not really near Delhi but rather in the human heart. All of us are at war with the Duryodhanas inside ourselves: greed, hatred, ignorance. In the Gita, God himself shows us the way to victory.

Quick Quiz

1. India’s two great epics are …
    a. The *Ramayana* and the Vedas.
    b. The *Ramayana* and the *Mahabharata.*
    c. The *Ramayana* and *The Complete Idiot’s Guide to Hinduism.*
2. The war between the Pandavas and the Kauravas is fought because …
    a. The kingship is in dispute.
    b. They’re trying to rescue Sita from the evil king of Lanka.
    c. The Kauravas stole the Pandavas’ iPod and won’t give it back.
3. The Bhagavad Gita is a conversation between …
    a. Rama and Sita, about who cooks dinner tonight.
    b. The Pandavas and the Kauravas, about whether there should be pepperoni or calamari olives on

the pizza.

c. God and Arjuna, who stands in for the rest of us.

Answers: 1 (b). 2 (a). 3 (c).

Puranas: Encyclopedias of Spirit

I mentioned earlier that most Hindus today don't really worship the gods in the Vedas anymore. If you want to connect with the living gods of India, you should turn to any of the 18 major *Puranas.* (Or else turn to Chapters 11 and 12, where I introduce the most popular gods and goddesses from the Puranas, one by one.)

def•i•ni•tion

Purana means "ancient chronicle" or "account of the ancient times."

The Puranas are often called the fifth Vedas. While the first four Vedas are reserved for particular classes of people, the Puranas are for everyone. They're the average person's Vedas.

How to Become a Purana

A book has to cover certain ground if it wants to be a Purana. It has to include …

- An explanation of how the Supreme Being projected the universe out of its limitless awareness. Not just our world, but all planes of existence must be accounted for.

- Details of how the multi-billion year cycles of the manifestation and dissolution of the universe actually work.
- Cycles of the different types of humanity that have appeared and disappeared on our planet since it originally formed.
- Historical information about the original lineages of our present humanity.
- Genealogies of important early Hindu rulers.

Optional elements you may also find in a Purana include …

- Information about especially spiritually supercharged pilgrimage sites.
- Broad outlines of powerful spiritual practices your guru will explain to you in more detail.
- Reports of God's and the Goddess's activities when they visit Earth.
- Stunningly beautiful hymns in praise of the divinity.
- News about the saints' and sages' efforts to get to know the Supreme Being better.

A Continuing Tradition

Dating the Puranas, for all practical purposes, is impossible. Some of the material in them is certainly older than the Vedas itself. But unlike the Vedas, which priests were entrusted to pass to their children without altering even one syllable, succeeding generations felt free to reshape the Puranas according to present needs. So in all the Puranas, you'll find something old and something new.

More Puranas are continually being written. In fact, the swami at my local Kali temple just wrote a new one a few years ago. But they're always based on the same ancient principles, and none of the new ones have quite the same impact as the 18 VIPs (Very Important Puranas).

The Hindu View

Manu is the forefather of the present race of humankind, according to the Puranas. He survived the great flood that wiped out the last humanity and began repopulating the world. The name Manu is related to the Sanskrit word *manas,* which means "the thinking mind." Etymologically related English words are human, man, and woman. We are the beings who have manas, who think!

An Expanding Library

As a living tradition, Hinduism is continually generating more spiritual classics. Unlike Christianity and Islam, where the Bible or Koran represent God's word once and for all, in Hinduism God speaks afresh to every generation. Hindu saints and sages constantly create new scriptures, keeping the Vedic vision dynamic and directly relevant to people's present concerns.

During the European Middle Ages, Hindus produced such timeless spiritual masterpieces as the *Yoga Vasishtha* and the *Tripura Rahasya.* Closer to our own time, classics of such exceptional merit as *The Gospel of Sri Ramakrishna* by Mohendranath Gupta and *Adoration of the Divine Mother* by Vasistha Ganapati Muni have taken on the stature of holy scripture in some circles.

Nevertheless, because Hindus believe that men and women of eras long past were actually more illumined than most of us are today, the spiritual

preeminence of Hinduism's earliest scriptures, the Vedas, Puranas, and Upanishads, remains unsurpassed.

The Least You Need to Know

- Ordinary Hindus rarely read the Vedas—they turn to easier-to-digest, popular texts for inspiration.
- The *Ramayana* is the story of the perfect Hindu man and woman.
- The *Mahabharata* is the tale of the battle between light and darkness.
- The Bhagavad Gita is the most popular scripture in Hinduism.
- The Puranas are the layperson's Vedas.
- Hinduism continually spawns new scriptures.

Part 2

What Hindus Believe

Hinduism is, in many ways, the most open-minded of the world's great religions. Maybe this is because India is composed of so many different people and cultures and languages. Respect, or at least tolerance, for other traditions grew gradually over the centuries. People borrowed each other's gods and goddesses, spiritual practices, and even saints. In the end, India merged into one more or less unified Hindu culture.

In this part, we look at the defining beliefs most Hindus share in common: reincarnation, karma, and an immortal soul. They also believe in an infinite ocean of divine energy that underlies the universe we perceive with our senses and an inner universe of consciousness through which we connect with the whole.

Chapter 6

One God with Many Names

In This Chapter

- How Hinduism differs from Western religions
- The roots of Hindu tolerance
- Hindu gods worship each other
- Keeping tolerance alive
- A visit from Jesus

"God is one. Men call Him by various names," is the eternal truth voiced by the Veda. It doesn't matter what address you send your prayer to. Whether you mail it to Indra or Agni, God or Goddess, Allah or Buddha, Mary or Jehovah, your letter ends up in the same mailbox. The one God always gets your message, no matter who you are, no matter what religion you belong to.

To use another metaphor: Christians say that to access the hard drive, you have to click on the Jesus icon. No other icon will take you to the hard drive.

Muslims say it's a spiritual crime to use any icons at all. Never confuse the hard drive with any of the silly icons on the desktop. Access the drive directly, with the code Mohammed provided.

Hindus say, hey, click on any icon. Every icon on the screen will connect you with the hard drive. Don't see any icon you like? Make up a new one—it will work just as well.

My God's Not Better Than Yours

According to the Veda, it's a serious mistake to confuse your name for God with the Supreme Being himself. The Big Guy is bigger than you think. In fact, he's not necessarily even a guy at all! It's just as valid to call Him Her or It. If words like "God" or "Goddess" or "Supreme Reality" point you in the right direction, use them by all means.

But the point is not to choose a name for God and then claim that anyone who calls God by a different name is going to hell. For Hindus the point is to enter into a living relationship with the Supreme Being till you feel its breath in your breath, till you feel enveloped in the all-encompassing embrace of the infinite wisdom out of which this universe emerged.

Sages Say

This universe is the outpouring of the majesty of God, the auspicious one, radiant love. Every face you see belongs to him. He is present in everyone without exception.
—Yajur Veda

According to Hinduism, there are no false gods, at least not if your prayer to that god is sincere. Whatever form of the divine you worship, even if it's a man with an elephant's head, the one all-pervading Being who loves you more than you can possibly imagine will use that form to guide you to Her.

Begging to Differ

There is no minimizing the fact that Hindu belief differs dramatically from the Judeo-Christian-Islamic tradition. Before I begin explaining in detail what Hindus do believe, let me clarify what they do *not* believe.

Jews believe they have a very special relationship with God. God has selected them for his special loving attention and created laws for them that set them apart from the rest of humanity. Hindus do not accept the concept of a chosen people. For Hindus, God's relationship with *every* soul is equally special.

A metaphor repeated by Hindu saints is that God is like the sun. The sun shines equally on everyone, no matter what social class you belong to, no matter whether you're male or female, a good person or a not-so-good person. And certainly no matter what religion you subscribe to.

The Jewish idea of what it means to be a prophet and the Hindu idea of what it means to be a seer are also radically different. In Judaism, Yahweh speaks to His prophets, and they deliver God's message to the Jewish people. In Hinduism, the consciousness of the seer merges into the consciousness of God. For Jews, the Creator and His creation—us—are radically distinct. But in Hinduism, the Divine Being emanated us out of its own all-pervading awareness. It makes sense that our awareness can merge back into its source, like a wave subsiding into the sea.

The Hindu View

Jews and Muslims believe God is completely transcendent and has never appeared on Earth in human form. Christians believe God took a human birth once as Jesus Christ. Hindus believe that whenever humanity calls out to God and the Goddess for help, He and She appear here in physical form to guide and protect us.

Christian Beliefs

Orthodox Christians believe Jesus took on the sins of the entire world. (Hindus also believe saints can take on the karma of their disciples.) To access the saving grace of Jesus, it's absolutely essential to have faith in him.

A Hindu would find this idea perplexing. Many Hindu saints devoted every breath of their lives to the love of God and service of humanity. Why would someone be sent to hell for eternity because they hadn't heard of Jesus?

In Hinduism, two great principles are at work in the universe: *karma* and *kripa,* justice and grace. Despite huge campaigns and the outlay of hundreds of millions of dollars, Christian missionaries have made little headway in converting Hindus. This is largely because Hindus see little justice *or* grace in a god who would damn all their ancestors for no fault of their own. Hindus believe very literally that "As you sow, so shall you reap." But in Hinduism there is no eternal damnation. No being can have sown enough bad karma that in the vast stretches of eternity, God can't find a way to bring that lost soul back into the light.

def•i•ni•tion

Karma is the law of action and reaction at work in the moral universe. Every thought, word, and action produces an effect that rebounds on the person who generated it.

Kripa is divine grace.

The Image of God

Probably no two religions are as radically opposed in their fundamental beliefs as Hinduism and Islam. The meeting of Muslim and Hindu cultures

led to catastrophic historical consequences still playing out in South Asia today.

Muslims feel it is a spiritual crime to make an image of God. Hindus feel that, used with proper understanding, images of God, such as the statues of various deities found in Hindu temples, are an excellent way to focus the mind on the divine. Some Muslims feel they are called upon by their faith to destroy any images of God they come across. During the first few centuries of the Muslim occupation of North India, many thousands of Hindu temples were destroyed. The destruction was so complete that today you must travel to South India, where the Muslims didn't penetrate, to find a truly ancient Hindu temple.

Using an image as a focus for worship is a defining characteristic of Hinduism (see Chapter 10).

The Hindu View

The monuments of ancient cultures are filled with images of kings crushing their enemies and enslaving their neighbors. Not so in the ancient Indus-Sarasvati civilization. Hardly any evidence of violence appears in the ancient Indians' art or in archeological strata for that era, and few weapons have been found. In this peaceful and well-ordered society, philosophy, mathematics, science, and inner life were free to flourish without fear of disruption from war.

Inner Religion

One of the great ironies of religious history is that, although the religions that came out of the Near East—Judaism, Islam, Christianity—adamantly reject most of Hinduism's fundamental teachings, their mystical traditions —the *Kabbalah, Sufism,* and Christian *Gnosticism*—reflect Hindu insights in almost every detail. Numerous students of comparative religion, from Muslim scholar Al Biruni in 1000 C.E. to the world famous writer Aldous Huxley nearer our own time, have expressed their amazement at the parallels between the major mystical traditions of the world and Hinduism.

def•i•ni•tion

The Kabbalah is a system of Jewish mysticism explaining how the universe emanated from the one transcendental reality.
Sufism is a form of Islamic mysticism which teaches yoga-like techniques leading to higher states of awareness.
Gnosticism was a system of highly mystical beliefs embraced by many early Christians (perhaps—some scholars believe—even by St. Paul, author of portions of the New Testament).

The Tolerant Religion

Christianity and Islam are aggressive missionary religions. In Hinduism, missionary efforts have traditionally been the exception rather than the rule. For the most part, the Hindu attitude toward other faiths is "Live and let live."
This does not mean Hindus always look at what goes on in other traditions, or even within their own tradition, with unblinking acceptance. Even in the Veda, the rishis rolled their eyes at what they felt were the excesses of some of the tribal practices and urged Hindus to live nobly, abiding by the highest ideals and practicing some rudiments of self-control. How did Hinduism develop this tolerant spirit?

One Culture, Many Traditions

Westerners today tend to think of India in monolithic terms: one country, one culture. In reality, at very few times and for very brief periods in its history has most of the Indian subcontinent been unified—at least until 1947 when the modern state of Bharat (the Indian name for India) was created. Instead, for most of its long history, India has been home to an amazingly large number of distinct subcultures.

About 80,000 subcultures exist in India today. That's not a misprint—the correct figure is 80,000. Over 325 languages are spoken there, not to mention thousands of dialects. There are also 25 commonly used written scripts. And we think of America as a melting pot of different cultures! Hinduism is by far the most complex religion in the world, shading under its enormous parasol an incredibly diverse array of contrasting beliefs, practices, and denominations. Hinduism is, by far, the oldest major religion and has had more than enough time to develop a diversity of opinions and approaches to spirituality unmatched in any other tradition.

A Peaceable People

Generally speaking, the Hindus are a peaceable people. Whether or not different communities liked each other, they made an effort to get along. The *caste system,* considered evil in the West, assured that different subcultures, whether they ranked high or low in the pecking order, survived relatively unmolested within the framework of India's highly structured society.

def•i•ni•tion

The caste system is the basis of Hindu social hierarchy. Priests and kings are at the top of the social order, manual laborers at the bottom. Foreigners, renunciates, and nonconformists are outside the system altogether.

The Hindus are perhaps the most peaceful of the major world cultures. Think about it: for at least the last 2,500 years, the only significant military foray Hindus have made outside India was the South Indian conquest of Indonesia, Malaysia, and the Philippines around 1400 C.E. Hindus may fight with each other, but they've had very little interest in conquering anyone else—though many of the world's other cultures have certainly had a crack at conquering India!

A Test of Tolerance

Before the arrival of the Muslims around 1000 C.E., Hindus handily assimilated all the would-be conquerors who came storming over its northern borders. The Kushans (Mongolians), the Parthians (Persians), and the Huns all eventually melted into India's embrace, disappearing into the sea of Hindu culture.

The broad-minded Hindus were able to accommodate just about everybody who came knocking on their door—until the Muslims. For the first time, foreign invaders left wounds so deep they refused to heal. Hindu tolerance was put to the ultimate test.

In ancient times, however, religious tolerance was the norm throughout much of the world. The ancient Greeks and Romans, for example, were astonishingly tolerant of other religions, at least by today's standards. As the monotheistic religions began to dominate world culture, respect for other cultures' religious beliefs largely disappeared. Today Hindu culture is one of the last remaining enclaves of a universal-minded religion.

Exceptions Prove the Rule

I would love to tell you that Hindus have *always* been shining examples of a people who consistently respect other religious traditions, but I'd be fooling you and myself if I did. Human nature is human nature, and the

tendency to believe that one's own faith is not only the best—but also perhaps the only valid one—has raised its head in Indian history, too.
If you have a look at the Puranas, you'll find that while some of them are quite universalistic in outlook, others are notably sectarian. Some of their authors poke fun at their neighbors' gods in a fairly lighthearted manner, but in others the insults get edgier.
At times, friction between different Hindu denominations has gotten out of hand. At some points, the devotees of Vishnu have actively persecuted the devotees of Shiva. At other points, the devotees of Shiva have persecuted the devotees of Vishnu. Non-Hindus living in India, such as Jains, Sikhs, Buddhists, and more recently Muslims, have occasionally taken some serious hits from fanatical Hindus.

Sages Say

Everything in the outside world changes constantly. But the Lord of Love in the inner world never changes. He rules both inner and the outer realities. Meditate on Him. Merge in Him. Wake up from the dream that you exist apart from Him.
—Shvetashvatara Upanishad

The Vedic Vision

Yet religious tolerance is more the norm. A man may be devoted to Lord Vishnu, but when his bride moves into the household, she may place her

image of Lord Shiva on the family altar. Their daughter, however, may be more attracted to the goddess Lakshmi and place *her* image in the family shrine. And no one blinks an eye!

We can trace this open attitude all the way back to the Veda itself. Still, throughout the centuries, Hindu saints and even India's famous divine incarnations have had to make the point over and over again: "God is one. Men call him by various names."

In one very well-known story, a yogi named Narada got so fed up with the devotees of Shiva and Rama squabbling with each other about which of their gods was higher that he decided to resolve the question once and for all.

Who the Gods Worship

At this juncture in history, many long years ago, Rama was wandering in the forest with his wife, Sita. Rama was God incarnate; he's still passionately worshipped in India even today.

So Narada teleported to the forest to talk to Rama. He wound up having to wait several hours to get his attention, however. Rama was in the middle of making offerings into the sacred fire, an age-old religious ritual. When he finally finished, he ran over to Narada and apologized. "Sir, I'm so sorry I kept you waiting! I was performing my daily worship to Shiva."

Narada was delighted! Here was his answer without even having to ask. Rama considered Shiva a greater god than himself!

Narada immediately teleported to heaven to tell Shiva the exciting news. But there he had to wait, too, as Shiva doesn't like to be disturbed when he is in meditation. Sometimes he meditates for years without a break, which can make getting an appointment with him intensely frustrating.

Fortunately, Shiva soon opened His three eyes and noticed the yogi. "Oh Narada, I'm sorry I kept you waiting!" Shiva quickly apologized. "I just couldn't tear myself away from meditating on the lotus feet of Rama!"

Enough Miracles for Everyone

Again and again Hindu scriptures repeat the same point. Before Rama fights the evil king Ravana, Rama worships Durga, the goddess of victory. No matter how much their devotees favor one deity over another, the Hindu gods themselves have nothing but respect for each other.
In the Bhagavad Gita, Krishna—the voice of the Supreme Being itself—assures us, "To whatever god you direct your prayer, by whatever name you call the Supreme, your prayer immediately comes to me." Call God Harry if you want. Call him Joe. If your prayer is sincere, it goes right to the heart of the universe, and God responds. This is why miracles don't only happen in the lives of Roman Catholics or for Sunni Muslims or for Hindus. People everywhere experience miracles because God attends to the prayers of all.

The Smartas: A Smart Faith

One of the most famous Hindu sages of historical times, Shankaracharya (his name was really Shankara; *acharya* means teacher), was so disgusted with the petty disputes of the different Hindu sects that he formed his own denomination, the Smartas. The Smartas, he directed, would worship all the major gods of both North and South India! To this day, Smarta swamis honor Hinduism's great gods: Vishnu (the one who keeps the universe in good running order and incarnates on Earth from time to time to deal with emergencies), Shiva (the one who's always meditating), Devi (the Mother of the Universe), Ganesha (the one with the elephant head), Murugan (the young warrior god of the Tamils), and Surya (the sun god).

Sages Say

Realizing who you really are, discovering your spiritual identity, is your true purpose in life. If you fritter away your time stoking the fires of your body's endless cravings, you are committing spiritual suicide. The body is nothing more than the vehicle of the immortal spirit. You are living spirit, not the perishable body!
—Shankaracharya

Shankaracharya was an advanced yogi who believed that ultimately God doesn't have any shape or form; he's pure being, consciousness and bliss. Yet Shankaracharya was wise enough to appreciate that the tremendous faith simple people had in their beloved deities, like Krishna or the Divine Mother, could be mobilized for their spiritual benefit. If people avoided squabbling about whose god was the greatest, their love for their chosen deity would propel them toward the actual experience of the unity of all gods in the one Supreme Being. Then they could discover for themselves their unity with God and with each other.
In this way throughout its history, spiritual masters like Shankaracharya guided Hindus to temper their enthusiastic devotion with mature reflection.

Guidepost

If you're having Hindus over for dinner, please don't serve beef! Cows are beloved in India, and no practicing Hindu would consider eating one. Cows are the only mothers that freely share their milk with any creature that suckles from

them. Cows represent the Divine Mother and the bounteous grace of the Earth itself.

When he did touch down, the master announced, "Islam is a true path. I experienced the highest reality by practicing it." Then, to his family's immense relief, he went back to being a good Hindu. But more trouble lay ahead.

The Radiant Stranger

One day another visitor to the temple started telling Ramakrishna about Jesus. Ramakrishna was tremendously inspired by the story of Jesus' life and felt his commitment to Hinduism slipping away. From now on he would be a Christian! He sat in front of a painting of the Virgin Mary holding the infant Christ in her lap and went into ecstasy.

One day shortly after adopting this new religion, Ramakrishna was astonished to see a foreigner with a glowing face coming straight toward him. "This is Jesus Christ!" he realized. The radiant man walked right up to him and then merged into his heart, throwing the master once more into unspeakable states of bliss.

Ramakrishna resumed his duties as a priest of Kali, but now he also told people, "Christianity is a true faith, too. If you practice Christianity sincerely, it will take you to God."

In his life, Ramakrishna tested three great faiths, Hinduism, Islam, and Christianity. He found, through direct personal experience, that although each religion differed drastically in doctrine, they all were legitimate spiritual paths. Any one of them could do the job of bringing an individual home to God.

Sages Say

God's grace is like a strong wind that's always blowing. All we have to do is raise our sails.
—Ramakrishna Paramahansa

What Missionaries Are Missing

Christian missionaries have often complained about the intractability of the Hindus. They're very tough to convert. Hindus may listen with great interest and enthusiasm to the story of Jesus' life and then go home and lovingly place a picture of Jesus on their home altars, right next to the pictures of Shiva and Krishna and the Goddess! They have a hard time grasping that Jesus is supposed to be the *only* God whose picture is on the altar!

Hindus worship God not only in temple images but also in special trees and stones and rivers. For Hindus, God is literally omnipresent and His grace is literally limitless. Divine Being never turns away from any soul who turns to It with sincerity, no matter whether he calls It Isis or Allah, Rama, or Jesus.

And if Jesus really blesses and protects as the missionaries say he does, then by all means, Hindus feel, put his portrait on the altar, too!

Quick Quiz

1. Shankaracharya asked the monks in his monasteries …
    a. To honor all Hindu gods.
    b. To lead a holy war against the Muslims.
    c. To sponsor Bingo games on Saturday evenings.
2. Ramakrishna converted to Christianity …
    a. And became a Dominican monk.
    b. To see whether Christianity would lead him to God.
    c. So he could attend Bingo games on Saturday evenings.
3. The Indian subcontinent …
    a. Is home to 80,000 subcultures.
    b. Has been one unified country throughout most of its history.
    c. Was discovered by Christopher Columbus in 1492.

Answers: 1 (a). 2 (b). 3 (a).

Did Jesus Visit India?

Recently, independent investigators have raised the issue of whether Jesus might have studied with the sages of India. Since this question has caught the attention of many New Agers, you and I might as well deal with it here. We know very little about most of Jesus' life. His entire teenage and young adulthood years are missing from the historical record, investigators have pointed out. Could this be because he was absent from Palestine all those years, perhaps on a pilgrimage to the Himalayas?

The question intrigues people because so many of the miracles attributed to Christ—healing the sick, materializing objects like extra food to feed large crowds, controlling the weather, performing clairvoyance, and showing

mastery over death—are identical to the powers attributed to the greatest of the Hindu masters even today. Could Jesus have learned these techniques from Hindu gurus?
A number of surprising pieces of evidence have been well-publicized.

The Tibetan Evidence

In the late 1880s, a Russian explorer named Nicolas Notovitch fell off his horse while he was riding in Ladakh, near the Tibetan border, and monks in a nearby Buddhist monastery cared for him. To help him pass the time, a sympathetic monk translated for him a fascinating Tibetan manuscript that described a long ago visit to Kashmir by a young man from the Middle East. The man's name was Issa (very close to Isha or Yeshu, the Indian pronunciations of Jesus' name).
According to the text, Issa ran away from home at the age of 13 and made his way along the well-traveled Silk Road to India, where he spent 12 years studying with both Hindu and Buddhist teachers. By the time he completed the long trek back to Palestine, he was 29 years old. The manuscript offers various fascinating details about Issa's stay in the east.

The Hindu View

In 1925, the famous Russian painter Nicolas Roerich arrived in Ladakh and made some inquiries about Norovitch's Jesus manuscript. He was unable to locate it but confirmed that the legend of Saint Issa from Palestine was well known among the local people.

In 1922, Swami Abhedananda, an Indian monk from the Oriental Seminary in Calcutta, visited Tibet and saw the manuscript. He brought back a translation he had worked on with the help of a Tibetan lama.
Before Western scholars heard about the stunning find and could reach the monastery to examine it for themselves, the Chinese army invaded Tibet. During the devastating destruction of Buddhist monasteries that followed, this amazing manuscript vanished completely.

A Tomb in Kashmir

Other evidence has been brought forward, such as a tomb in Srinagar, the capital city of Kashmir, where legend claims Jesus is buried. Another tomb near Taxila in Afghanistan (Taxila is near the border of Kashmir) has long been recognized by locals as the final resting place of the Mother Mary.
The Acts of Thomas, an astonishing early Christian text, describes how Jesus commanded his disciple, the famous Doubting Thomas, to sail to India to teach. Then it suggests that Jesus himself visited Thomas in North India.
That Christian missionaries established a church in India not long after Jesus' crucifixion is an uncontested historical fact. But we need to approach the rest of the evidence presented here very cautiously. The resting places of saints have always been big business, and what is now called the tomb of Jesus might just as well have been called the tomb of Mohammed a few centuries ago, depending on what pilgrims were passing through town and how much they were willing to pay to see the tomb.
A Doubting Thomas myself, at the back of my mind lies the nagging concern that the famous Tibetan manuscript could be a modern forgery or, to put it more generously, a well-meaning work of historical fiction. It's extremely unfortunate that the manuscript has vanished, so we'll probably never have an opportunity to examine it directly.

Guidepost

Be advised that the Jewish Talmud reports that Jesus spent his missing years in Egypt, not India, studying Egyptian spiritual science as Moses had done. Apollonius of Tyana, who visited both India and Egypt in the first century, believed the Egyptian desert ascetics had actually been initiated by Hindu immigrants centuries earlier. If this is true, Jesus may well have learned the secrets of the Hindu masters, but he learned them in Egypt!

"Come, Lord"

Since proof that Jesus visited India would have enormous historical implications, I've looked into the issue in far more detail than I have space to outline here. I would love to tell you the evidence is strong. But when I look at it clearheadedly, I can't honestly say that's true. Still, I haven't completely closed my mind to the possibility.

A colleague of mine, the president of the Himalayan Institute, pointed out that the oldest Christian prayer (used by St. Paul in I Corinthians and by John in the Book of Revelation) is Maranatha, which in Aramaic means "Come, Lord."

In Sanskrit, Maranatha means "Lord of Love."

Oh, and one more thing. The name of the area near Srinagar, Kashmir where Jesus is supposed to have lived is Amaranatha.

The Least You Need to Know

- According to the Veda, there's only one God, no matter what we call him.
- Hindus do not believe in eternal damnation.
- Hindus accept the worship of images of God as a useful form of devotional practice.
- Throughout Indian history, numerous saints have continually reminded Hindus of the value of religious tolerance.
- In the nineteenth century, Ramakrishna Paramahansa practiced each major world religion in turn to confirm its validity.
- Some Hindus believe that Jesus may have visited India.

Chapter 7

Born Again!

In This Chapter

- The cycle of birth, death, and rebirth
- Memories of previous lives
- Karma drives the cycle of reincarnation
- Paying off karmic debts
- After-death states

You've just learned about Hindu history. You heard about the holy books that define the Hindu tradition and read a whole chapter on the fundamental Hindu attitude toward religious life, a view based on tolerance and mutual respect. Now it's time to look at Hinduism's two most fundamental beliefs: karma and reincarnation.

We can't understand the purpose of the soul's journey till we realize we don't just go around once in life. According to Hinduism, we are *all* born again.

Caught in the Spin Cycle

"The Supreme Being is present in everyone's heart," says Krishna in the Bhagavad Gita. "He directs the comings and goings of all living beings. It's as if they're strapped in a spinning machine. That machine is the material universe."

Imagine a gigantic Ferris wheel with only the top half above ground. It rotates upward from beneath the Earth: a child is born. It reaches its zenith: full adulthood is attained. It starts to turn downward: old age kicks in. It disappears beneath the Earth: death comes.

The Hindu View

Did Jesus believe in reincarnation? He mentions several times that John the Baptist was the prophet Elijah in a previous life (Matthew 11:2-15, Matthew 17:10-13, and Mark 9:9-13). Many early Christians—including Origen, the most famous Church Father of them all—accepted reincarnation as a fact. In 553, however, Christian theologians at the Fifth Ecumenical Council in Constantinople formally banned the doctrine of reincarnation.

But the cycle doesn't stop there. It continues through after-death experiences that those of us still standing on the surface of Earth can't see. Then it swings back up again from beneath the ground: the soul is reborn in another body.

We meet a person we've never laid eyes on before and instantly we feel like we've known her forever. We meet another person and immediately distrust him. Why?

Some of us are born with exceptional talents. We may be gifted singers, musicians, scientists, or business people. We're attracted from early childhood to fields in which we already seem to have notable abilities. How can this be?

The Western scientific answer would be that at some point in our embryonic development the molecule in an unidentified enzyme shifted slightly and shaped our brain chemistry a certain way. Hindus offer an alternative answer that makes at least as much sense as that. They say we're attracted and repelled by new people we meet because we've met them before, and at some level of our awareness, we already know whether they're friend or

foe. We have skills in certain areas because we developed them through plain hard work in previous lives.

"This Is Not My Real Home!"

Shanti Devi, a young girl growing up in Delhi in the 1930s, spoke very little till she was four years old. When she did start talking, she shocked everyone in her family. "This is not my real home! I have a husband and son in Mathura! I must return to them!"

This was India, so instead of taking their daughter to a psychiatrist, her parents told her, "That was then. This is now. Forget your past life. You're with us this time."

But Shanti Devi wouldn't give up. She talked about her former family to anyone who would listen. One of her teachers at school sent a letter to the address Shanti Devi gave as her "real home" in Mathura, inquiring if a woman had died there not too many years ago. To his astonishment, he soon received a reply from Shanti Devi's previous husband, admitting that his young wife Lugdi Devi had passed away some years previously, after giving birth to their son. The details Shanti Devi had given about her old house and members of her previous family were all confirmed.

Guidepost

Young children have vivid imaginations and will often make up the wildest stories. But perhaps not all their wild stories are fiction! In Hindu, Buddhist, and shamanic cultures, when young children describe things that happened to them "before," their

parents understand they may be relating real events, but events that occurred in previous lives. Perhaps parents in the West should not be so quick to shrug off similar stories from their own offspring!

This launched the most thoroughly researched investigation of a case of reincarnation in modern history. Everyone got in on the act, including Mahatma Gandhi and several prominent members of the Indian government. A team of researchers, working under stringent conditions to ensure that Shanti Devi couldn't possibly be getting her information from any other source, accompanied the little girl to Mathura. On her own, she lead them to her previous home and correctly described what it had looked like years earlier before its recent refurbishing. She also related extremely intimate information, such as extramarital affairs of family members, that no one outside the family could possibly have known.

The award-winning Swedish journalist Sture Lönnerstrand spent several weeks with Shanti Devi later in her life, recording her story and verifying information about the famous government investigation. If you have any interest in reincarnation at all, I highly recommend his book, *I Have Lived Before: The True Story of the Reincarnation of Shanti Devi.* In it this remarkable woman describes what it's like to live two lives at once—the one going on now and another that's supposed to be over. She also describes her experiences in the transition period between her death as Lugdi Devi and her rebirth as Shanti Devi.

Why Don't I Remember?

You don't have to say it. I know you're thinking, "If we lived before, how come we don't remember?" Shanti Devi may have recalled her previous life, but most of us don't.

Actually we do, according to the Hindus. The very fact that we're drawn to certain people and certain places is a reflection of the dim memory of previous lives we all possess. The fact that most of us don't remember our last life in detail like Shanti Devi is due to the nature of the soul.

In the West, those of us who believe in a soul at all think of it in a very straightforward way. We have a body. It dies. We have a soul. It lives forever. For Hindus the topic is not so simple. Hindus believe the universe is multidimensional and so is the soul. What the soul is and how it operates is a critically important subject for anyone who wants to understand Hinduism (see Chapter 8).

Now, to answer your question about why we don't remember our past lives. At the moment of rebirth, Hindus believe, the infant takes its first gulp of air and becomes a breathing being. This jolts the brain and subtle body, causing a force called *vaishnava shakti* to act. In most people, this force cuts off detailed memories of the past life.

def•i•ni•tion

Vaishnava shakti is the force that stuns the soul at the time of rebirth so that it loses conscious memory of its past life.

The karmashaya is the karmic residue we carry from past lives, our old memories and habits and desires, which are stored in our subtle body. It's our karmic DNA.

In fact, it also cuts off detailed memories of *this* life, which is why most people don't remember much of what happened in the first three or four years of their current life either. The soul is still completing its "hook up" to the new physical brain, and not all the data from the previous file is downloaded. It's still there, though, preserved on an internal drive called the *karmashaya,* a storage bin of previous thoughts and actions that's a little hard for us to access because it's buried deep in the subtle body, not the physical brain.

Presence of Mind

I'm guessing your next question is, "Well, then how did Shanti Devi remember *her* past life?" This is where it gets interesting.

You may have heard of the *Tibetan Book of the Dead.* Perhaps you've even heard of the *Egyptian Book of the Dead.* Numbers of ancient, spiritually advanced cultures carefully trained people so they would know how to go through the process of death consciously. Often—as in the Egyptian texts and in some early Christian books, too—this involved memorizing lots of key phrases and detailed imagery.

The point in all these traditions is that if you don't want to lose yourself, if you want to attain the type of immortality that comes from the ability to hang on to your present identity from life to life, then during the process of death you must *keep your presence of mind!* All those elaborate memorizations and visualizations in the various Books of the Dead are designed to help the newly deceased soul stay focused and conscious.

Lugdi Devi, Shanti Devi's previous self, had been using an old trick recommended by yogis for thousands of years. During her Lugdi life she had constantly repeated the name of God, with full devotion, day and night. At the time of her death, her mind stayed with the divine name. It helped her remain calm and alert through a process where most people lose consciousness. As she was being reborn, her awareness remained with the name of God rather than locking into her new physical brain. So she didn't forget her previous identity. Shanti Devi actually describes this procedure in Lönnerstrand's book.

Well, you may believe this story or you may not. But now you know how it's explained in the Hindu tradition.

Guidepost

Don't assume that reincarnation takes place in linear time. Remember, to the Hindu, time and space are multidimensional. According to a Hindu classic called the *Yoga Vasishtha,* your next incarnation, or your last incarnation for that matter, may be happening *right now.* Your next life may actually occur in the past! This is because your innermost spirit exists outside of time and space and can travel to wherever and to whenever it wants!

What's My Karma?

Karma drives the process of reincarnation. Karma, to borrow from St. Paul in the Bible, means "As you sow, so shall you reap." Where, when, and in what circumstances we next incarnate is due, in large measure, to our thoughts, words, and actions in the past and present.

Sages Say

Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. … And let us not grow weary in well-doing, for in due season we shall reap.
—Galatians 6:7-9

To be reborn into a human body is a great blessing. Human bodies, far more so than animal and plant bodies, are capable of devoting themselves to spiritual life. Most animals answer primarily to the dictates of nature, but

humans have a capacity for self-reflection rarely seen in animals. Vistas of unlimited spiritual growth lie spread before the men and women who turn their attention to inner life.

The capacity to make decisions for ourselves rather than automatically doing what our natural drives tell us to do gives humans our special status. We have free will. With free will comes responsibility, however. We can't blame a tiger if it kills a deer. But if one man kills another out of greed, delusion, or hatred, very serious karmic consequences ensue. Then again, if a person selflessly helps others, superb karmic results will ultimately follow.

We can lose our human status, Hindu sages warn. If we don't take advantage of our human birth but continue living like animals, we may return to an animal body in our next life. (Perhaps some people would be more comfortable in animal bodies anyway. Then they can just eat, sleep, have sex, and never have to fill out tax forms.) Particularly pernicious people, one holy text warns, could even be reborn as "flies, gnats and biting insects"!

Three Kinds of Karma

There are three kinds of karma:

- **Sanchita:** All the karma we've accrued during all our previous lives.
- **Prarabdha:** That portion of our karma destined to play out in our present lifetime.
- **Kriyamana:** The fresh karma we're producing in this incarnation.

Sanchita karma includes all the debits and credits in our soul's entire karmic portfolio. Prarabdha karma only includes the debits and credits coming due in this present incarnation, and kriyamana karma is the store of merit and demerit we've been adding to our karmic account since we were born in this particular body.

Due to the constraints of time and space, only a small portion of the total karma we've collected over many incarnations can manifest in any one lifetime. In a previous life, we may have intensely desired to live on Mars. But in this life, only our karma to live near Cape Canaveral may play out.

The space colonizer karma will have to wait till another lifetime. That's the distinction between sanchita and prarabdha karmas.
However, by working incredibly hard in this incarnation, we may qualify as a U.S. astronaut and get to fly the Space Shuttle—if not to Mars, then at least to NASA's orbiting space station. That's due to our kriyamana karma, our present earnest efforts.

Collective Karma

Here are another three ways to look at karma:

- **Adyatmika:** The karma we incur in our own right, as an individual soul.
- **Adhibhautika:** The karma we incur as a member of a group, our collective karma.
- **Adhidaivika:** The karma we experience due to living on this particular planet, the karma of nature itself.

Adyatmika karma is the most important because it's the one form of karma that's completely under our control. It consists of our thoughts, words, and actions. If we treat others with kindness and respect, the universe will reflect similar qualities back to us. If we treat others contemptuously, their hatred reflects our own behavior onto us.
Yet if we imagine we're in total control of our own destiny, we're mistaken. Many events that profoundly influence our lives are completely out of our control. Many Americans voted for Al Gore during the 2000 U.S. presidential election, yet they experienced the social and economic consequences of having George W. Bush in the presidency on September 11, 2001, just as much as the Americans who voted for Bush. Adhibhauktika or group karma can override our own karma.

Guidepost

Never assume that when something bad happens to a person, then because of the law of karma "he had it coming." Only great spiritual masters are in a position to know all the complex karmic factors involved. It is not up to us to pass judgment.

When I was growing up in Norway, violent crime was a rare occurrence. If it was your karma to have a bad day in Norway, you might fall off your skis and break your leg. Living in Chicago, however, I soon discovered how different things were in America. In the United States if it's your karma to have a bad day, you may get mugged in an alley or shot in your classroom. The collective karma of your culture influences the way you'll experience your own karmic deserts.

That's why it's wrong to judge someone who's been the victim of a crime or other disaster. You can't justly "blame the victim" because he may never have done anything to bring a violent act down on himself other than happen to live in a dangerous neighborhood. Nature holds us responsible not only for our own behavior but also for the activities of the people with whom we're interconnected—our family members, neighbors, community, clubs and organizations, city, state, and nation. That's because whether we're aware of it or not, our thoughts and activities contribute to the current state of our collective affairs.

Cosmic Karma

Hindus believe nature itself is a living thing. The Earth, Wind, Water, and Fire are living intelligences called devatas. They have their own karma, which we experience in the form of earthquakes, hurricanes and tornadoes, floods and tsunamis, fire storms and volcanoes. The global warming we're experiencing now is a result of the devatas' karmic cycles, exacerbated unfortunately by our own unwise management of our environment. In India priests perform rituals not only for the good of individuals but for the community as a whole and also to harmonize relations with the living intelligences in nature. Karma is extremely complex, interlinking everyone and everything in the world! We're like a cell in a body, influenced not only by its own DNA but also by the activity of the organs around it and by the thoughts and actions of the soul inhabiting the body as a whole.

Your Fate Is Your Choice

The *Mahabharata* says that just as a lost calf can always find its mother, no matter how large the herd, so the karmic results of actions we performed in past lives will inevitably seek us out.
Hindus definitely believe in fate. The paradox is that, for the most part, we create our own fate through the use of our free will.
Yet some karmic outcomes can be prevented. Here's another three ways to understand karma:

- **Adridha:** Flexible karma we can easily deflect.
- **Dridhadridha:** Karmic patterns we can alter if we make a substantial effort.
- **Dridha:** Inflexible karma. We can do nothing to prevent this karma from playing out. Only God and a guru can change fixed karma.

Maybe you paid $120 for tickets to the *American Idol* Summer Tour, but on the night of the concert you have to stay up late studying if you're going to be prepared for an important exam the next day in medical school. You hate to throw away the $120, but you study through the night anyway. The karma you set in motion—to see your *American Idol* favorites perform in

person—was flexible. You could easily change your plans when your priorities shifted.

Now suppose you spend 12 years in medical school learning to be a doctor. Then just as you're about to graduate, you decide you hate dealing with whiney sick people and you'd rather take vocal lessons and try out for *American Idol.* Now you have to lay out more money and more time learning to sing at a professional level. It takes a lot of effort to modify the flow of your karma, but if you have the will, you'll find a way.

And now let's imagine you're so captivated by *The Complete Idiot's Guide to Hinduism* that you decide you want to visit India. But after you board the jet to Delhi, you have a change of heart; maybe you should go to the *American Idol* audition after all. Problem is, your plane has already taken off. You're on your way to Delhi whether you like it or not. This is inflexible karma, representing the events and experiences you're definitely scheduled to undergo in this life due to the overwhelming karmic momentum of your choices in the past.

If the karma we've got coming to us is good, everybody's happy. But if we're experiencing a spate of bad karma, we may want to look into some of the traditional Hindu methods for paying off our karmic debts on an accelerated plan so that we can get our lives back on the right track as quickly as possible.

Guidepost

Does fate rule the world? According to Hinduism, almost all karma can be altered, at least to some extent, through sincere, sustained effort. You control your own fate!

Sages Say

Love God and serve others selflessly, and your bad karma will have no more power than a cancelled check.
—Mata Amritanandamayi

Redirecting the Flow of Destiny

Here are some of the most popular Hindu methods for clearing out our negative karma:

- **Pilgrimage.** Hindus make long and difficult journeys to sacred sites. The journey itself is a form of spiritual practice, strengthening your faith and reliance on spirit to help see you safely through to the journey's end. At Prayag, where the Ganges and Yamuna rivers meet, pilgrims bathe in the holy waters to wash away their sins. I don't know if you can literally wash off bad karma with water, but the tremendous faith of the pilgrims I've seen at Prayag must have some effect!
- **Charitable Donations.** Since much "bad karma" is the result of debts we've incurred in previous lives, making generous donations helps us balance our karmic accounts. Hindus struggling with their health may make donations to medical research. Poverty-stricken

Hindu families may go out into the woods or meadows near their homes each morning and offer food to wild animals.

- **Rituals.** By making offerings to the gods, Hindus hope to restore a positive balance in the karmic forces at work in their lives. They hope to make peace with the forces of nature and request the gods' gracious intervention.
- **Selfless Service.** Offering one's time and energy for the benefit of others without any expectation of reward is considered one of the most effective means of defusing bad karma.
- **Self-Discipline.** By undertaking vows to perform a certain type of austerity for a certain length of time, Hindus hope to overcome various karmic complexes. An example of a common vow is fasting for a predetermined period or on certain days of the week.

The Hindu View

One way of dealing with bad karma is to do breathing exercises. You read right—I said breathing exercises. Some Hindus use breathing techniques to help manage stress and promote mental calmness and clarity. When you're in a tranquil state of mind, bad karma just rolls over you—it can't really hit you in the gut.

Washing Out Your Mind

Other methods of making amends for misdeeds of the past are more internal:

- **Meditation.** Deep meditation can actually release karmic complexes buried in the subtle body. When an "inner demon" is recognized and released in meditation, it loses its ability to wreak havoc in your life.
- **Prayer.** Many Hindus chant stotras, or sacred prayers, as part of their daily worship. Often these prayers involve listing the many divine qualities of a favorite deity. Regularly contemplating all these good qualities helps elevate your consciousness and transform your personality.
- **Mantras.** Chanting the resonant divine sounds prescribed by a meditation master helps purify the field of one's consciousness and neutralizes the effect of bad karmas. Hindus use a rosary of 108 beads and make a promise to repeat a mantra many hundreds of thousands, or even millions, of times. Your mind is not supposed to wander during this practice, which is called japa. It's a form of sacrifice. You sacrifice your time and attention to God as well as all the thought energy that would otherwise be expended on romantic fantasies and inner chatter.
- **Self-Inquiry.** Self-knowledge is the greatest cure for what ails us. Some Hindus use various techniques of self-analysis to diagnose and correct the problems in their thinking and behavior that are reflected onto them as difficult karma.
- **Devotion.** In India, you will often encounter Hindus as devoted to God as many of us are to our closest friends and relatives. Developing a living relationship with the divine takes the sting out of the problems life throws your way and turns life into a love affair with a higher power.
- **Self-Surrender.** If all else fails, surrender to the Divine Will may be the last and best prescription for ameliorating bad karma. Sometimes the best we can do is surrender to God and His will for our lives, with gratitude and humility.

Sages Say

Reincarnation is a series of dreams within a dream: man's individual dreams within the greater dream of God.
—Paramahansa Yogananda

Life Between Lives

Let's talk about what happens when the Ferris wheel of karma rotates down where we can't see it anymore. What happens after death?

Hindus believe in heaven and hell. But while Christians believe heaven and hell are forever, Hindus see these as temporary after-death states.

The Veda talks about the paths most human souls take after death. The first is the path of the misty light to Pitri Loka, the world of the ancestors. This is where most of us average folk go, hanging out with friends and relatives who've gone on before.

The second is the path of the bright light into the heaven world called *Deva Loka.* Only very pure souls can enter this realm. It's a high heaven where we experience incredible knowledge and joy. Here we get to dwell with the devas, divine or angelic beings.

The third path, which some texts don't even mention because they assume you're a basically good person and aren't heading there, is the path of no light at all. This leads to Patala, a very turbulent after-death existence. You

want to be a kind person, a decent person, a spiritually oriented person, so you don't wind up in this nasty place.

Designer Heavens

Here is an important twist you need to understand. God doesn't create heaven and hell. We do. Whatever plane of consciousness we find ourselves in after the body drops away is a world of our own making, according to the Hindu seers. If our thoughts have been predominantly cheerful and benevolent, our after-death experience is similar. If our thoughts have been filled with violence and anger, our afterlife will be, too.

The climate in the life after death is the atmosphere of our own minds. Our karma—the mental vectors we've created by our thoughts and actions—carries us to a high state, a low state, or an okay in-between state. We're in control—if we're living life consciously. If we're not directing our lives with awareness, then the unconscious tendencies stored in our subtle body take control when we die.

For many Hindus, a long stay in heaven is just what the doctor ordered, and some Hindus devote considerable effort to building up enough karmic velocity to transport them into a higher world after they jettison their bodies.

Eventually, the karmic forces that propelled you into a disembodied realm peters out. Your stay in that world is up—it's time to return to a physical body. You remember how much you enjoyed sex. You remember how much you enjoyed whipped cream puffs. You remember how much you wanted to go to Mars. You remember that your brother-in-law owes you $3,000. Your unfulfilled desires draw you back to an appropriate physical body and —*poof!*—here you are again. The obstetrician is cutting your umbilical cord and slapping your bottom while you wail helplessly at the indignity. You traded the old model in for a new vehicle. Hopefully, thanks to good karma, you've traded up.

Quick Quiz

1. Karma and reincarnation are …
    a. Fundamental beliefs of Hinduism.
    b. Fundamental beliefs of Islam.
    c. Fundamental rights guaranteed in the United States' constitution.
2. According to Hinduism, going on a pilgrimage is a good way to …
    a. Burn off bad karma.
    b. Meet potential romantic partners.
    c. Sample India's varied cuisine.
3. Sanchita karma is …
    a. All the karma in the universe.
    b. All the karma you've accumulated over the course of your lifetimes.
    c. All the karma you can eat.
4. Hindus say you go to heaven …
    a. Forever to be with Jesus.
    b. For a while, if you've been very good.
    c. If you know the right password.

Answers: 1 (a). 2 (a). 3 (b). 4 (b).

Breaking the Cycle

A pandit once told me that yogis don't fear death because "They know where they're going." They have, in effect, practiced being dead in deep meditative states where they were completely disengaged from their bodies. They know how to remain fully conscious, alert and awake, in the after-death state, and can direct their out-of-body journey in full awareness.
The great saints and sages aren't driven around in karmic circles by the thoughts and desires stored in their subconscious, as happens to most of the rest of us in life and in death. They're like lucid dreamers, awake while everyone else is asleep. In fact, that's why some enlightened people are called buddhas. Buddha means "somebody who's awake."

You can spend a lot of time cycling through the universe. The cosmos is a long highway—there are plenty of campsites where you can pitch your tent. But when you finally tire of "exploring new worlds and new civilizations" like the heroes in *Star Trek,* there is a way to get off the wheel.
"Stop the universe! I want to get off!" In the next chapter, India's spiritual masters show you how.

The Least You Need to Know

- Hindus believe in karma and reincarnation.
- Only a portion of our total karma manifests in any one lifetime.
- Our present thoughts and actions affect the course of our destiny.
- Hindus use methods like meditation and pilgrimage to clean up their bad karma.
- Our karma leads us to pleasant or unpleasant after-death states.
- Heaven and hell are temporary; sooner or later we're reborn.

Chapter 8

Turning On Your Inner Light

In This Chapter

- Cloaking the soul
- What dies and what doesn't
- The guru's job
- Recognizing your Self
- Getting off the karmic wheel

If karma and reincarnation form the spinning wheel of the cosmic process, the Inner Self is the stable axle around which the wheel turns. "Know Thyself" was the advice chiseled over the portico at the Oracle of Delphi in ancient Greece. No religion has ever taken the quest for self-knowledge as seriously as Hinduism. At its core, Hinduism is not about believing what somebody else tells you about the nature of your soul or accepting what other people claim about God. Ultimately, Hinduism is about exploring the very depths of your own soul yourself and getting to know God personally.

Secrets of the Subtle Body

In the West, a minority of people are interested in weird stuff like astral bodies and out-of-body travel. They're often looked at as harmless New Age flakes. But in Hinduism, coming to grips with the mechanics of what the soul actually is and how it operates are fundamental to understanding karma and reincarnation. If you want to learn how to control your reincarnational cycle, you have to understand this stuff.

Inner realities are legitimate realities to Hindus. They're not cavalierly dismissed as outdated superstitions like they are in the West. Those of us with a Christian background hear primarily about miracles that happened in Palestine 2,000 years ago. In India, however, every generation of Hindu has been exposed to living saints and yogis who demonstrate what seem like super-human abilities to the uninitiated.

In India, science and religion have always worked hand in hand. No scientist was ever burned at the stake in India! There the exploration of inner dimensions is considered just as valid as research into biochemistry or geology. While India has produced great scientists and mathematicians, it also has excelled in the science of spirit, pioneered by inner researchers called yogis.

The Hindu View

Hindu contributions to science have been exceptional. Very ancient Sanskrit texts called the Sulva Sutras demonstrate advanced mastery of mathematics and geometry in ancient times. The Iron Pillar of Delhi, an iron post that hasn't rusted after standing in all weather conditions for centuries, attests the Hindus' skill in metallurgy. A very old scientific manual called the Aryabhatiya demonstrates advanced knowledge of astronomy. The brilliant work of Panini on linguistics was unmatched in Europe for millennia.

Your Five Bodies

According to the yogis, you don't have just one body. You have five! Just as you wear layers of clothes—underwear, a shirt or blouse, a sweater, a coat—so your innermost spirit wears layers of increasingly subtle energies, with which it can operate in increasingly subtle dimensions of the universe.

The Taittiriya Upanishad describes five "sheaths" worn by the spirit, like a sword in a scabbard that's in a box that's in a chest that's in a closet that's in a house:

1. **Anna maya kosha:** the physical body or sheath made of physical matter
2. **Prana maya kosha:** the energy body or sheath made of life force
3. **Mano maya kosha:** the mental body or sheath consisting of thought energy
4. **Vijnana maya kosha:** the wisdom body or sheath of higher intelligence
5. **Ananda maya kosha:** the spiritual body or sheath of mystical awareness

The anna maya kosha, or physical body, is made from anna, or food. You eat; you grow. The physical matter in food becomes the physical matter of your body. This one's a no-brainer. But now let's look at ourselves a little more deeply than they taught us in high school biology.

Hindus believe there's also something called the prana maya kosha, a deeper dimension of our being made up of life energy. This is the subtle energy medieval physicians in Europe used to call the vital force. In China it's called *chi,* and learning to manipulate it is the basis of acupuncture and the martial arts. In the Western esoteric tradition, this sheath is sometimes called the etheric body.

Homeopathic medicines do not act directly on the physical body but are used to balance the pranic fields. These form the energy substrate around which the physical matter of our material body takes shape, like iron filings arranging themselves along the lines of force emanating from a magnet.

But when it comes to exploring our subtle nature, that's not even half of it! To find out more, get in line.

def•i•ni•tion

Homeopathy is a system of medicine widely practiced in Europe and India that uses very minute, potent amounts of medicine to help balance the subtle energies underlying the physical body.

Coats of Living Energy

You're standing in line at the health food store waiting to buy a half dozen organic apples. The man in front of you takes a bite of an apple and falls down dead. (It was probably an aneurysm, but you still reconsider purchasing the apples.) How is the dead man so different from you, anyway? You're both made of physical matter, and since he just died a few seconds ago, the matter in his body is pretty much as good as the matter in yours.

The major difference between a living person and a dead one, according to the yogis, is the dead one isn't breathing. When the breath stops cranking, the life force can no longer animate the body or keep the mind and body connected. The man's mind may still actually be present, perhaps hovering over his body wondering why the lady ahead of him in line is taking so dang long to pay for a carton of soymilk. But he can no longer manipulate his fingers or toes because the energy link between his mind and body has been severed.

Sages Say

All of the body is in the mind, but not all of the mind is in the body.

> —Swami Rama of the Himalayas

But suppose the man doesn't die. Suppose he just goes into a coma. This means his life force is still operating. His physical body keeps breathing and doesn't start to decompose. But now the mental body has gone missing. You're shouting, "Sir! Sir! Can you hear me?" But he can't because his ability to think or to connect with his body through his sense organs has shut down.

Let's consider another scenario. An agitated man runs into the health food store and shoots another patron who's complaining the tofu isn't fresh. How could any human being kill another without the slightest twinge of remorse? In the killer's case, his wisdom body isn't working properly. This very subtle body of living intelligence is responsible for making judgments and moral decisions. When it operates normally, it works as the conscience, the will, and the higher intellectual and intuitive functions. A sociopath has no conscience. His wisdom body is barely functioning.

The Body of Bliss

Let's look at the rest of the folks standing in line at the store. Most of them are decent, hard-working people. Some are passionately interested in sports. Some love to cook. Others want nothing more than to go home, plop down on the sofa, and watch *CSI: Miami* on their high-definition TV. Very few of the people here are seriously interested in spiritual life.

This doesn't mean they're bad people—it just means they have other priorities. Their spiritual body is underdeveloped. They've never tasted the ananda, the divine bliss, of deeper meditative states. The possibility of expanding their awareness to experience higher states of consciousness has probably never occurred to them. In these people, the body of mystical awareness is not enlivened. If a person doesn't exercise and eat right, her physical body is unlikely to be in good shape. If people don't meditate or spend some time praying and contemplating a higher reality, then the spiritual sheath, our subtlest body, atrophies.

I studied the Taittiriya Upanishad, the source of this doctrine, many years ago with a yoga master named Swami Rama. I can't emphasize strongly enough that to the adepts of the Hindu tradition, the five distinct yet interlinking bodies are just as real as the circulatory or respiratory systems are to us in the West. The yogis say they use these different bodies as vehicles for traveling through different dimensions.

Life in the Three Worlds

Let's swing around and come back at this stuff from another angle that compacts the five bodies down into three:

1. **Sthula sharira:** the physical body
2. **Sukshma sharira:** the subtle body
3. **Karana sharira:** the causal body

The physical level includes both the material body and vital force. Why? Because at death, when the material body starts to disintegrate, so does the life force. According to the yogis, the "wreaths" some people claim to see floating over graves are decaying pranic fields. There no longer is a material body for them to animate, so their energy field gradually dissipates.

The subtle body represents both the wisdom sheath and the mental sheath from the previous scheme. It continues to exist after death. Each of us still experiences ourselves as the same entity who used to live in a physical body. We may temporarily lose consciousness after death, as if we were sinking into deep sleep, but when we wake up in our subtle body, we're our same old selves. Yogic adepts are said to be able to travel outside their physical bodies in this ball of mental energy.

For most people, at the time of rebirth, the subtle body from the last life now also passes away and the causal body reincarnates. The causal body contains the very essence of who you are as an individual. The habits and attitudes developed in your previous lives, your likes and dislikes, talents and liabilities, are carried with the causal body like a piece of luggage. But specific memories from past lives often slip away. (If that sounds disturbing, consider that most of your specific memories from this life are

already forgotten! What did you have for breakfast ten years ago today? What did your social studies teacher tell you was the capital of Costa Rica?)

The Hindu View

The three bodies or shariras known to the Hindus were familiar to the ancient Greeks as well. The Greeks called the physical, subtle, and causal bodies the *soma, psyche,* and *nous.*

Spiritual masters, because they have aligned their awareness with their causal body, retain full awareness of their previous lives when they are reborn. Most of us identify with our physical or mental bodies, which don't necessarily travel with us into the next life, so we don't have detailed past life recall. Instead we begin evolving a new personality and fresh memories, which develop along with our new physical body.

If you begin exploring Hindu sacred literature, you will find numerous references to "the three worlds." Western scholars often interpret these as the surface of the Earth, the atmosphere, and the upper sky. But to Hindu spiritual practitioners, they refer to the physical world accessible to our five senses, the mental world accessible to our mind, and the causal or formless realm beyond the reach of thought. We can travel in the formless world only with the highest intuitive powers inherent in our causal body. In that world we don't travel from place to place but from insight to insight.

The Hindu View

Texts like the Vedantasara explain that just as numerous trees are considered one forest, in the same way the totality of everyone's subtle bodies can be understood as one great, collective soul. This is called the *sutratma,* the World Soul, which experiences itself through all our individual souls.

The mental and physical worlds were originally projected out of the causal or "seed" world, the world of concepts or archetypal patterns, and will eventually dissolve back into it. This is the extra-dimensional world of "ideas" the Greek philosopher Plato wrote about.

"Who Am I?"

If you have some familiarity with the mystical traditions of the world, bells are clanging in your head like crazy. You recognize the breakdown of the soul into the five sheaths as strikingly similar to the fivefold soul of the ancient Egyptian tradition. And the threefold scheme of the physical, subtle, and causal bodies is exactly paralleled in the ancient Greek tradition. Plutarch, a first century priest from the temple of Apollo at Delphi, described it explicitly in his essays.

When you start to recognize the amazing links between different spiritual traditions, you can understand why, in the first century C.E., Apollonius of

Tyana expressed his opinion that India was the motherland of the world's mystical knowledge!
"Okay," you may be wondering. "So I have all these different bodies. Which one of them is *me*?"

Ramana Maharshi Finds Himself

Ramana Maharshi was born in Tiruchuli, Tamil Nadu, in 1879. He impressed no one. He was a mediocre student and something of a bully on the playground. He felt no draw to spiritual life at all.

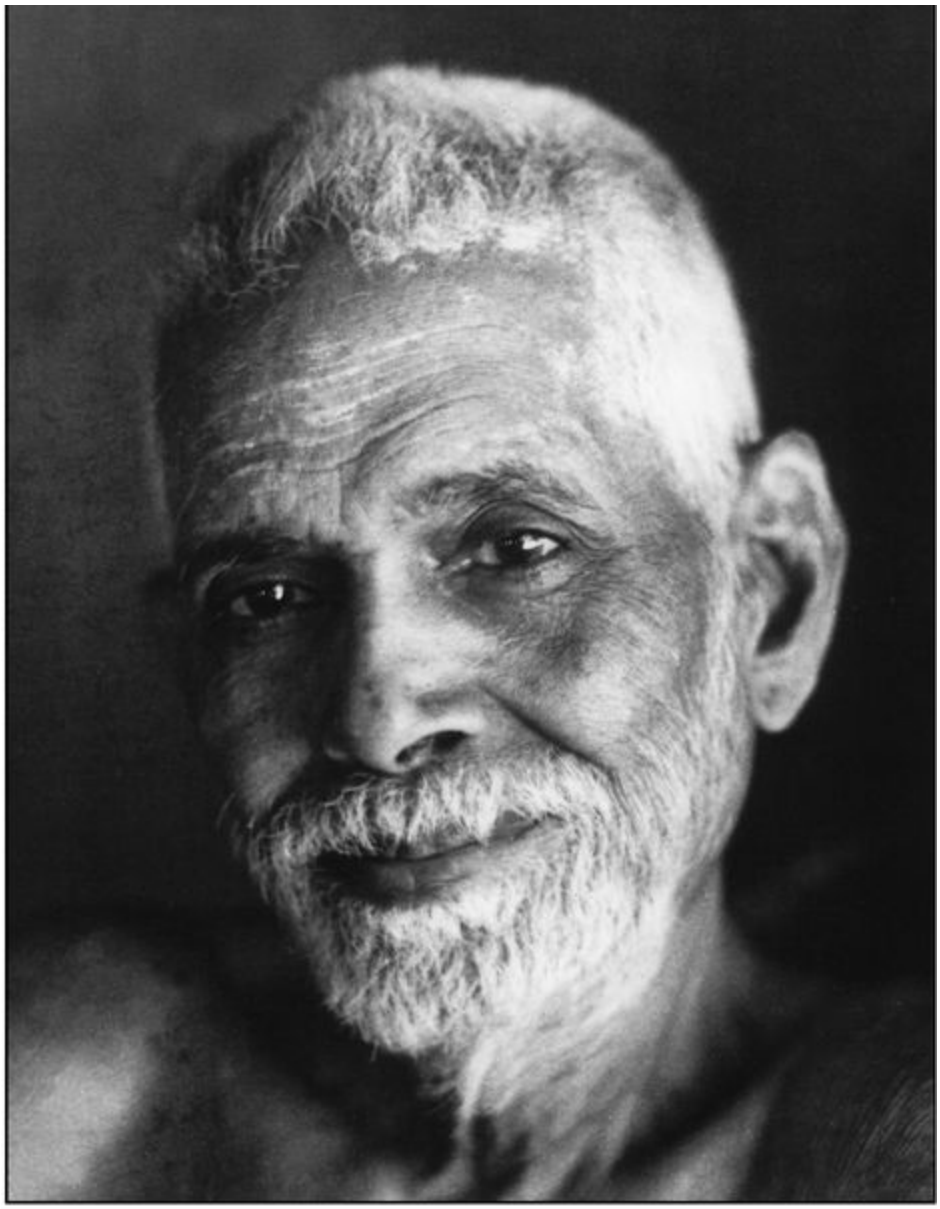

Ramana Maharshi, sage of Arunachala.

Then, at the age of 17, Ramana Maharshi woke up. “I was sitting alone in a room on the first floor of my uncle’s house,” Ramana later related. “There was nothing wrong with my health, but a sudden violent fear of death overtook me. I felt, ‘I am going to die’ and began thinking what to do about it. I felt I had to solve the problem myself, there and then.”

Ramana lay down on the floor and acted out the process of death. He stiffened his body as if rigor mortis had set in and held his breath as if his

heart and lungs had stopped. “Okay, the body is dead. But am I dead?” he inquired.

At that moment, he experienced an overwhelmingly powerful sense of the deathless spirit within himself. “This was not a dull thought but flashed through me vividly as living truth which I perceived directly, almost without thinking. ‘I’ was something real.”

Sages Say

The only enquiry leading to Self-realization is seeking the source of the “I” with an in-turned mind.
—Ramana Maharshi

From then on, Ramana was obsessed with his Inner Self. He left home and hid in a small storage cell in the Shiva temple near Mount Arunachala. There he did intense spiritual practice, learning to maintain his focus continually on the deathless reality he felt inside himself. Eventually he experienced the conscious root of his being constantly, even while talking or reading. Ramana had become an enlightened sage, living in the unflickering light of spirit.

Remember how I said earlier that Hindus call their tradition “the eternal religion” because anyone who explores the laws of consciousness will rediscover Hinduism’s fundamental truths? Ramana was an average 17-year-old boy with no formal religious training whatever. Yet by lying down and focusing intently inward, he had rediscovered the ancient truths of the Upanishadic seers. “That thou art. You are that undying inner awareness.”

Ramana had traveled beyond the physical body, beyond the subtle body, and even through the causal body. Underlying them all he discovered the true Self.

The Inner Self

Ramana Maharshi went on to become one of the best-known and best-loved saints of modern India. Hindus (and later foreigners) would come from thousands of miles away merely to sit in the presence of the master. By remaining fully centered in his Inner Self, he radiated a tranquil luminosity. Those sitting near him reported their minds immediately became still. Some experienced inner peace for the first time in their lives.

Scientists in the West consider consciousness a by-product of the nervous system that ends with death. The sages of India don't buy that. During out-of-body travel they experience their consciousness moving independently of their body. The great masters have also reported remaining conscious and alert after their previous bodies died and journeying through other inner worlds. To them the physical body is the by-product of consciousness, not the other way around!

The Inner Self is called Atman in Sanskrit. The Atman is who you really are —not your physical and subtle bodies, all of which are perishable. The Atman exists beyond space and time. It is the undying reality, your fundamental inner being and truth.

Sages Say

> There is an eternal, all pervading intelligence in which all individual souls are rooted. That Supreme Awareness is the final truth. That is your innermost being. You are that.
> —Chhandogya Upanishad

Entering the Inner World

Many people have experienced the Inner Self at some point in their lives. If you haven't—if what I'm talking about here sounds to you like it comes from another planet—let's try a short exercise and maybe you can get a glimpse of the inner world Ramana discovered in yourself.

1. Sit up comfortably with your head, neck, and spine straight. Close your eyes and relax deeply.
2. Breathe naturally. Your breath should be even, slow, and continuous. No jerky or shallow breathing, please! (The subtle currents you're feeling coursing through your system is your energy body.)
3. Don't feel stupid! This is just an experiment. (The part of you that's tell you this is silly is your mental body.)
4. Bring your full awareness to the point between your eyebrows. Then shift your awareness about three inches behind this point, inside your brain. If any visual images or mental chatter appear, ignore them.
5. Rest your attention in the silent darkness in your mind. Ask yourself, "Who is aware of the silent darkness?" Focus attentively. (The part of you asking this subtle, discerning question is your wisdom body.)
6. Be fully aware of your own awareness. (The silent force of intuitive attention in you, reaching for pure awareness, is your spiritual body.)
7. The pure awareness itself is your true nature, your authentic Self. You are now resting in your immortal spirit.

Good job! Open your eyes and relax!

Guidepost

Meditation is not for everyone. Mentally and emotionally unstable people should not meditate. Healthy people should undertake a meditation practice under the supervision of an experienced spiritual teacher who can help them handle the tricks their mind may play during the inward journey.

Did you experience an intense inner lucidity, a sort of primordial awareness that wasn't thinking or doing anything, just kind of watching?
If you connected, even for a second, with your Atman, you would have felt vividly alive, intensely focused, and very clear-headed. In the Hindu tradition, it's believed that people who visit this state regularly experience dramatic healing and become much more creative and successful and much less fearful.
Great saints live continually in this state. They gain from it the ability to help others with tangible blessing power, as Ramana Maharshi did.

The Inner Sun

Let me state the obvious. Most of our lives we do not walk around experiencing ourselves as a being of pure, radiant consciousness. We experience ourselves as harried housewives, aggressive salesmen, bored students, starving musicians, or just about anything but God-centered saints. We're just standing in line at the health food store waiting to buy some apples.
An athlete or a sick person or a high-fashion model may remain intensely identified with her physical body. Her attention is most often directed

toward her health or strength or appearance. That is her reality. Hinduism says that no matter how well she cares for her body, one day it will die. But the Inner Self hidden behind her self-image will not.

A scientist or intellectual or computer programmer may be very intensely focused at the level of thought. A lover or a new mother or a neurotic may be very intensely focused on her emotions. But eventually the field of experience with which they're identifying will pass away. Their Higher Self will not.

def•i•ni•tion

Prakriti is the primeval energy from which the universe is shaped. It's the stuff of which matter is made.

You may feel who you really are is your familiar mental body—your work-a-day thoughts and emotions. You may feel your real identity is your trusty, tangible material body. Hinduism says that all our bodies, including the physical one, are nothing more than fields of energy, called *prakriti* in Sanskrit. They reflect the light of spirit and, because of this, appear to be independent and conscious, just as the Moon appears to shine with its own light but actually only reflects the Sun's.

What you experience as your mind has no more independent reality than your body. When you enter the state of deep sleep, for example, the light of spirit withdraws from your mental body and for all practical purposes your mind ceases to exist!

The Tripura Rahasya compares the Inner Self to a splendid gem locked in a chest that's fallen into the sea and sunk into the mud. You have to find the chest, clean off the mud, and break open the lock. Then you'll see for yourself the shining gem of incalculable value. All Hindu spiritual practices are designed with the ultimate goal of helping us find the "pearl of great price" that lies buried in our minds and encrusted with the mud of our generally petty, run-of-the-mill thoughts. That gem is the pure, undying awareness that illuminates our lives.

Spiritual Mentoring

"There are some especially pure souls who have attained Self-realization, establishing their awareness permanently in their Inner Self," wrote the famous Hindu adept Shankaracharya. "They bring blessings to all humanity, like the coming of spring. They have crossed the ocean of birth and death, yet selflessly remain here among us and help others cross, too. It is the very nature of these great men and women to help others."

In Hinduism, the guru—your spiritual mentor—ranks in stature second only to God. In fact, in some traditions the guru is valued even more than God. After all, it's the guru who introduces you to God in the first place. Without the assistance of this guide, you may never find your way into the divine presence!

The Upanishads put it this way. If someone hits you over the head, blindfolds you, carries you away God knows where, then dumps you off in the middle of nowhere, you have a problem. Many of us may have the sense of being spiritually lost, dropped here in the material world, blundering around cluelessly. Now, if someone comes up to you and says, "Oh, you're from Duluth? Duluth is that way!" Suddenly you're not so lost. You're headed in the right direction, and with a little effort and resourcefulness on your part, you'll find your way back to Duluth.

The guru shows you the way home. He or she teaches you the wisdom of the ancients and guides your moral and spiritual development. And most important, the guru prescribes the specific spiritual exercises you need to grow in self-awareness.

A guru is a very useful resource if you have begun a meditation practice. It's amazing, the crazy content thrown up by your subconscious and the confusion it can lead to. The guru helps you distinguish between the seductive but ultimately not very productive images streaming out of your subconscious and the genuine insights pouring out of your superconscious. The guru has been through the process and knows how to distinguish what's spiritually legitimate.

The Guru Hook-Up

Advanced gurus transmit the enlightening energy of their spiritual tradition. They don't generate it—they serve as conduits through which the living knowledge flows.

def•i•ni•tion

Shaktipat is the transmission of spiritual knowledge and power.

This is the famous process of *shaktipat,* the "descent of spiritual power." You work very hard, making every sincere effort to attain higher states of divine awareness. When you can't go any further by yourself, the guru does the hook-up, plugging you into the cosmic circuit box and—*zap!*—you spontaneously rocket into a higher orbit of being.

Swami Rama told me about his own experience. He was so discouraged with his lack of progress in meditation after years of sincere effort that he actually felt suicidal. His guru, the great master Bengali Baba, touched his forehead, and for the next nine hours, Swami Rama sat motionless in the highest state of bliss he had ever experienced.

My own experiences with Hindu gurus have often been intensely frustrating. This is because I come from the Western academic tradition where teachers exist to give information. You ask a straightforward question, you get a straight answer. I'll tell you right now that if you want to get a straight answer out of a Hindu guru, you're better off going to dental school and learning to pull teeth.

Sages Say

The spiritual aspirant controls his senses. He controls his life force. He controls his mind. He gains lordship over the faculties of his higher intelligence. Then he becomes one with the Supreme One, Whose body is space, Who is ever tranquil, Who is immortal.
—Taittiriya Upanishad

In the Hindu tradition, gurus don't see their role as imparters of information. Their goal isn't simply to help you get a Ph.D. Their goal is to make you a sage, to awaken your intuitive powers so that you can find the answers in the inner world yourself. In Hinduism, it's said that a guru's greatest achievement is to propel a disciple to even greater heights than the guru herself has reached.

Into the Pressure Cooker

Gurus do convey information. But a larger portion of the training they impart involves character building and purification of the ego. So they throw you into awful situations, like starting a medical center to help the poor and then putting completely incompetent people in charge. Can you maintain your spiritual center and your focus on serving others when your bosses are continually making irrational decisions that irritate the heck out of you? Can you stay calm when your guru, who was always so loving to you before, suddenly starts accusing you of something you didn't even do? These are the kinds of tricks of the trade the Hindu guru has traditionally used to help disciples clearly see the play of their egos and to test the strength of their commitment to spiritual life.

Very few, very special people have attained Self-realization without the help of a guru. Recent historical examples include Ramana Maharshi, Anandamayi Ma, and Amritanandamayi Ma. Hindus believe exceptional people like these either had spectacularly good karma from the past, when

they *did* work with a guru, or else they are incarnations of great sages of the past or even of deities, who entered our world to serve humanity.

Quick Quiz

1. For Hindus, a human being is made up of …
    a. Physical, subtle, and causal bodies.
    b. Slugs and snails and puppy dog tails.
    c. Pizza, Pepsi, and potato chips.
2. When he was 17 years old, Ramana Maharshi realized …
    a. He was deeply attracted to girls.
    b. He needed to buy some apples.
    c. Within his soul lay a deathless Inner Self.
3. The guru's job is to …
    a. Separate us from the contents of our wallets.
    b. Align us with our real nature.
    c. Teach us how to win friends and influence people.
4. The Inner Self …
    a. Is the deathless awareness hidden behind our thoughts.
    b. Can be experienced with the help of antidepressants.
    c. Is the result of enzymatic activity in the brain.

Answers: 1 (a). 2 (c). 3 (b). 4 (a).

Getting On the Innernet

For many Hindus, Self-realization is God-realization. "The air inside an empty jar is the same as the air outside the jar," wrote the sage Shankaracharya. "In exactly the same way, your Inner Self is identical with the Self of all. Smash the jar, and the air inside it merges seamlessly with

the air outside. Smash the illusion that you exist apart from God, and you merge in that divine reality."

The jars we are locked into are the physical, subtle, and causal bodies. The physical body is smashed at death. The subtle body is smashed at rebirth. But the causal body, the subtlemost vortex of energy in which our Inner Self reincarnates, is smashed only at the moment of final liberation, when the Inner Self merges in the Divine Self.

Think about it. Just as your five fingers are not really separate because they are linked to the same hand, so the Self in you and the Self in me and the Self in the person ahead of you in line at the bank are not really separate because they are linked in the Supreme Self, the consciousness of God. When you harm someone else, you are literally harming your Self. When you love someone else, you are literally loving your Self.

At the innermost level of our being we are all intimately linked. Apollonius of Tyana was amazed when he arrived in Kashmir and found yogis who knew everything about him. "How can you possibly know me?" he demanded. "We begin by knowing ourselves," was their reply.

The advanced adepts of the Hindu tradition move into a space in consciousness where there is no space between us. They explain that that is how they know their disciples' very thoughts. Hindus assume Jesus was expressing exactly the same concept when he said, "I am the vine, you are the branches." (John 15:5) We are linked at the root with God.

The Hindu View

Many Christians are puzzled by Jesus' words, "I am the vine, you are the branches." These words are adopted from the ancient Orphic mysteries in which the god Dionysus uses the same

phrase, referring to the mystic identity of his disciples with himself. The Hindu doctrine of our unity with God and each other appears in mystical traditions throughout the world.

Getting Off the Wheel

The goal of every Hindu life is to eventually shift one's awareness to the inner world of divine union. Hindu life is actually structured so that even average lay people can spend the last portion of their lives devoted solely to spiritual practice. (I'll explain how this actually works in Chapter 15.)

As long as you continue to wear a body, whether it's a physical one or a body of subtler energy, you're on the wheel of rebirth. Your identification with a body, your desire to explore a realm of existence whether material or astral, will keep tugging you into the round of birth and death.

In Hinduism, the spiritual master is the one who is no longer tied to any body. From the realm of pure consciousness, this being can choose voluntarily to reenter the world and can just as effortlessly exit again when the mission that soul has chosen to complete in the world is done. These are the liberated souls of Hinduism, the great enlightened masters. What they've mastered is themselves. Now they live in God-consciousness.

The Least You Need to Know

- In addition to the physical body, we have increasingly subtler bodies.
- The true Self is none of these bodies but the consciousness that operates through them.
- The guru helps us connect with our Inner Self.
- Self-realization is ultimately God-realization because God is the Self of all.

Chapter 9

Blind Men Describe an Elephant

In This Chapter

- A reasonable path to God
- Hindu atomic theory
- Ritual road to heaven
- Counting out reality
- Truth and illusion

Warning: You are about to launch into the dizzying world of Hindu theology. If your "Boring!" light is switching on, let me reassure you that the Hindus have some of the most interesting theology on the planet, if I may say so myself.

And I think if you get some of this stuff down, then later when we see how Hindus live their daily lives and what spiritual practices they actually perform, it will seem a lot less like "heathen superstition" and more like something truly beautiful, meaningful, and profound.

Six Views of One Reality

There's a famous story in India about six blind men who try to understand what an elephant looks like by running their hands over its body. One feels its trunk, another its ears, another its leg. A fourth man fingers its tail, a fifth its belly, and the sixth balances himself on its back. Not surprisingly, they come to completely different conclusions about what an elephant must look like.

Hindus believe God is like that. He's so big and so multidimensional and so impossible to grasp with the human mind that everyone who has something

to say about His nature may be absolutely correct, but only about the one small part of His nature they are able to understand.

Imagine we're standing together in a dark room. I hold up a sheet of paper. You shine a flashlight on it and see that it's white. Okay, that was a no-brainer.

Now imagine your flashlight has a yellow bulb instead of a white one. This time the paper looks yellow. If your flashlight had a blue bulb, it would look blue. If you turn off your flashlight, you won't see the paper at all. It's merged in the darkness. So what color is the sheet of paper, *really?*

def•i•ni•tion

Darshana means "seeing." It refers to Hinduism's schools of theology, which are different ways of "seeing" God. It can also mean having the direct vision of the Supreme Being yourself—for example, when you see his or her image in a temple.

There are many thousands of different *darshanas,* ways of looking at reality, in Hinduism. But six are most important. They're all looking at the same divine reality, but they see it in different colors.

Please note that in summarizing these complex systems of Indian thought for you, I will be shamelessly oversimplifying.

Nyaya: The Logical Approach

When I was in college, oh, it seems like a century ago, in world history we were taught that the ancient Greeks were the first people to think logically. This always seemed suspicious to me. The Egyptians built the pyramids without being able to think logically? Humans have lived on this planet for hundreds of thousands of years at least, and Thales of Miletus was the first person ever to have a logical thought? Frankly, my professors thought the

Greeks were the only ancient culture capable of logic because the Greeks were the only ancient culture they'd ever studied.
Today, more knowledgeable scholars admit that until very recently, the Nyaya philosophers of India were probably the most skilled logicians in history. These guys had nitpicking down to a science.
Nyaya was founded by a sage named Gotama a long, long time ago. He noted that anyone could run around claiming anything, so how do we decide whom to believe? We have to reason clearly and methodically, Gotama said, so we don't inadvertently delude ourselves and everyone else at the same time.

The Hindu View

People often think scientific materialism is a modern phenomenon. But India's ancient school of Lokayata was wholly materialistic. It taught that there is no reality beyond what we see with our five senses and that human consciousness ends at death. This school never gained much credibility in India because it failed to explain the extrasensory or psychic phenomena so many people experience and that saints and advanced yogis exhibit all the time.

When we analyze nature critically, we're forced to the conclusion that the objective universe is composed of individual atoms and the subjective universe is composed of individual souls. But how can we souls be sure that our ideas about the world outside ourselves are correct? We can rely on four sources of information if we're careful:

- Data we perceive with our senses.
- Inferences we make based on this data. ("If there's smoke, there's fire.")
- Careful comparisons. ("A tiger is like a big lion with stripes.")
- Reliable testimony. (Like the statements of enlightened masters.)

Nyaya theologians determined that God must exist for a number of logical reasons. Here are two:

- Atoms can't coordinate themselves into an intelligible universe. Everywhere you look, the cosmos shows evidence of intelligent planning and purpose.
- Karma doesn't run itself. Some higher intelligence apportions to each soul the karma it deserves.

The Nyayas worked out their arguments with painstaking attention to detail and logical consistency. They set the standard for clear thinking in Hinduism.

Vaisheshika: The Atomic Theory

My professors in college also told me the Greeks were the first people to come up with the atomic theory, but that wasn't true either.

The Vaisheshikas formulated the Indian atomic theory sometime before the beginning of Buddhism and Jainism, both of which incorporated some ideas about atoms into their worldviews. This takes Vaisheshika back to, at the very latest, 500 B.C.E. It's attributed to a brilliant founding sage named Kanada.

According to the Vaisheshikas, we can say some specific things definitely exist. Atoms do, as do the space and time in which they move. So does God, and so do we, in the form of immortal souls who put on bodies to play out our karma during the cycles of universal manifestation.

Sages Say

After a cycle of universal dissolution, the Supreme Being decides to recreate the cosmos so that we souls can experience a solid world. Very subtle atoms begin to combine, eventually generating a cosmic wind that blows heavier and heavier atoms together. Souls, depending on their karma earned in previous world systems, spontaneously draw to themselves atoms that coalesce into an appropriate body.
—Prashasta Pada

Here comes an important point. (Prepare not to be confused.) Remember that six blind men can describe an elephant completely differently and still be talking about the same animal.
Remember how I mentioned that Hinduism says we're all one? That our souls all connect in the divine consciousness? Well, the Vaisheshikas don't believe this. But that doesn't mean they're not Hindus! Nor does it mean they don't believe in the Veda. It just means they're reading the Veda from a slightly different perspective that makes more sense to them. It's like Christians reading the Bible. Some say the Bible tells us we should follow the pope. Others insist the Bible doesn't breathe a word about the pope.
The Vaisheshikas believe each soul is an eternally separate unit that exists as a whole in itself. When it disengages from involvement with the universe, becoming a liberated soul, it enters a state much like unconsciousness because it doesn't perceive or interact with anything outside itself. It's not happy. It's not unhappy. It just exists. It's something like the state of your awareness during deep sleep. After millions of years

of reincarnating in one challenging lifetime after another, a good long sleep may be just what the doctor ordered!

Mimamsa: The Way to Heaven

Mimamsa is the system of theology favored by many orthodox brahmins who devote their lives to performing Vedic rituals.
Mimamsa is attributed to the ancient sage Jaimini. It emphasizes the performance of duty as the structural law that holds families, nations, and the universe itself together. Literally from their first waking moment, Hindus who follow this tradition devote each moment of the day to the conscientious performance of religious duties, from chanting sacred mantras before getting out of bed, chanting other prayers the moment their feet touch the floor, and so on throughout the day.
The Mimamsas are not deeply interested in defining the nature of God or in spiritual liberation. Their preoccupation is with the performance of sacred ritual in the effort to live righteously here on Earth and to obtain a heavenly state after death. They're not interested in getting off the wheel of rebirth but in living ethically in the here and now.
To the Mimamsas, the universe itself is an unending fire sacrifice. Life is offered back to life as one creature dies to feed another. By aligning ourselves with the self-sacrificial nature of the universe, we live in accord with eternal law.

Sankhya: Spirit and Matter

Here comes a totally mind blowing one. Sankhya is one of the most ancient, most interesting, and most influential philosophies of all time. Thinkers from other schools would do their best to debunk Sankhya, but in the end, they'd incorporate parts of it into their own systems. If you can grasp the fundamental insights of Sankhya, you'll have a firm handle on the mystical traditions of cultures all over the world.

The yogis and pandits I've studied with claim Sankhya is the oldest known philosophical system in existence. They may be right. The system was founded by the sage Kapila in prehistory. Sankhya terminology already appears in the Veda, particularly the Upanishads.

Sages Say

The followers of Sankhya put their trust in the words of the sages. The followers of Yoga put their trust in their own experience. There is no other wisdom equal to Sankhya. There is no other power equal to Yoga.
—*Mahabharata*

Sankhya literally means "number." Sankhya enumerates the categories that make up physical and mental reality. In prehistory, the great minds of India didn't have particle accelerators to help them analyze different types of atoms. Instead they used astute observation of nature and of their own minds to analyze the components of human experience. These components added up to 25.

Let's start at ground zero, the most physical of physical matter, and work our way up the ladder of reality:

1. **Prithivi:** Dense physical matter (like Earth).
2. **Apas:** Fluid physical matter (like Water).
3. **Agni:** Combustive physical matter (like Fire).
4. **Vayu:** Gaseous matter (like Air).
5. **Akasha:** Extremely attenuated physical matter (like space).

6. **Gandha:** That which is smelled.
7. **Rasa:** That which is tasted.
8. **Rupa:** That which is seen.
9. **Sparsha:** That which is felt.
10. **Shabda:** That which is heard.
11. **Payu:** The ability to excrete.
12. **Upastha:** The ability to procreate.
13. **Pada:** The ability to locomote.
14. **Pani:** The ability to handle objects.
15. **Vak:** The ability to speak.
16. **Ghrana:** The sense of smell.
17. **Jinva:** The sense of taste.
18. **Chakshu:** The sense of sight.
19. **Tvak:** The sense of touch.
20. **Stotra:** The sense of hearing.
21. **Manas:** Thought processes.
22. **Ahankara:** Self-identity.
23. **Buddhi:** Judgment, intellect and intuition.
24. **Prakriti:** The material matrix. Primordial matter.
25. **Purusha:** The individual spirit.

Guidepost

Is our Western way of categorizing reality the only legitimate way? We say there are 100-plus elements and 4 or so basic forms of energy. Other cultures—such as the Hindus and Chinese—described nature in ways that initially appear odd to us.

Westerners who have taken the trouble to learn these foreign systems have expressed amazement at their level of insight and sophistication.

Ordering Reality

To put it all together, Sankhya lists five physical elements, five subtle elements, five organs of action, five sense organs, three faculties of mind, then matter and spirit per se.

Note that items 1 through 4 on the list are often mistranslated as Earth, Water, Fire, and Air. These four concepts, as they're actually applied in Hindu physics and medicine, are far more complex than such simplistic translations would suggest. Hindus understand them as energy states, as the way matter behaves in its densest forms.

Akasha, item 5, is a super fine form of matter that fills space and in a sense actually *is* space. Atomic particles are created from it. Nuclear physicists have actually admitted that such a field of "super matter" or "zero point energy" must indeed exist to explain the appearance of particles "out of nowhere" during their experiments!

Note that only the first five categories on the list are physical! Items 5 through 10 are *not* physical. These subtle elements refer to matter *as you experience it in your mind,* not as it exists outside your body. After all, when you see a fire in a dream, your skull doesn't burst into flames! According to the Hindu tradition, the substance of your dreams and inner visions is just as real as the substance of the external world. In fact, whole other dimensions exist of this immaterial matter. This is an important point that may help you understand how visualizations and ritual magic—important components of Hindu spiritual practice—actually work.

Hold on to your hat, because the next major point is totally counterintuitive to our Western conditioning. Sankhya holds that the sense organs and organs of action are not physical either. When you glanced over items 11 through 20 in the list, you probably assumed they were referring to hands and feet, ears and eyes. If you did, you were mistaken.

The Sankhya masters noted that we see and move not only in the physical world but also in our dreams and out-of-body experiences. So our ability to interface with the stuff around us must exist in our subtle body. They operate through our physical organs while we're in a physical body, interacting with the solid world accessible to our waking consciousness. But they operate through our subtle body in lucid dream states, "astral travel," and after death.

The Nature of Mind

Your brain is a valuable apparatus, but ultimately it's not the brain that sees and hears. The brain registers sound waves and photons from the physical world, but these are transmitted to a receiving station that's not *in* the brain, though it operates *through* the brain. This receiving station is called manas, the processing port of the mind. It's item 21 on the Sankhya list.

The renegade Western physicist Rupert Sheldrake pointed out that a person who doesn't understand how a television set works might believe Simon Cowell and Paula Abdul live inside the TV. So if the TV set breaks, Simon and Paula no longer exist. In reality, of course, Simon and Paula (and Randy Jackson, too) film *American Idol* in a studio in Los Angeles, and their program is routed to your TV via the wonders of modern technology. According to Sheldrake, we in the West have a very primitive understanding of the brain. When the brain is switched on, images appear. When the brain switches off, the images vanish. Ergo, scientists assume the images exist only in the brain. But our thought processes may be generated in another dimension entirely and may only be *routed* through the physical brain when we engage with the external world and our physical body. In Chapter 25, I explain what happened when Western scientists put yogis to the test in the laboratory to see whether wild claims like these could possibly hold up. (Spoiler alert: The yogis passed with flying colors!)

In addition to manas, which receives, transmits, and interprets sense data, there's the ahankara, or "me" awareness (item 22 on our list). This is the lens that focuses thoughts and reactions on a single point we identify as "me." Problems arise when this "me" sense gets out of hand and we start claiming not only our thoughts and perceptions as our own, but also objects

around us ("That's *my* doll, you can't have it!") and even other people as exclusively our own.

Buddhi (item 23) is the part of the mind in which will power and the ability to make decisions kicks in. Manas senses Rum Raisin premium ice cream. Ahankara declares, "That's for me!" Buddhi is the part of the intelligence that then deliberates: "I'm already 25 pounds overweight. What does another pound or two matter?" And then makes the decision to go ahead and pork down a pint of ice cream. Animals have manas and ahankara, but buddhi, or the capacity to make wise or foolish judgments based on reason, exists primarily in humans.

The real Self, consciousness, called *purusha* (related to the English word *person*) in this system, exists outside the range of mind and matter all together. The mind is the apparatus through which consciousness interfaces with the inner and outer worlds. But the mind is made of perishable patterns of energy and will dissolve away sooner or later (item 24), unlike the real conscious Self within, which is eternal (item 25).

How do the Sankhya masters know this? Because they've been doing yoga!

Sages Say

Mental states are not conscious in themselves. Mind has a knower. The Self is that knower; it is the real man.
—Swami Satparakashananda

Yoga: Techniques for Higher Awareness

In the West, yoga means standing on your head. In Hinduism, it means meditation. Yoga literally means "union." It's about uniting your attention with its source, your everyday awareness with the fountain of consciousness from which it springs.

Hindu thinkers were not into philosophy just to show how smart they were. Even the driest Hindu thinkers of them all, the Nyaya logicians, had a sacred purpose in mind. That was to use their knowledge as a means to *moksha,* spiritual liberation. To Hindus, philosophy is never just an intellectual exercise as it so often is in the West. It's a door to the living experience of divine reality.

def•i•ni•tion

Moksha means "freedom." The liberated man and woman are freed from the wheel of death and rebirth and from the destiny enforced by their karma.

Yoga is the practical branch of Sankhya, the spiritual techniques used to move from talking about higher levels of reality to actually experiencing them.

Sankhya says that everything in the ever-changing universe, including the subtle matter out of which our minds are made, comes from prakriti, primordial energy. Prakriti is the ocean of energy that exists forever in all dimensions of eternity. Its grossest manifestation is the physical matter we see and touch.

Prakriti has three modes called gunas:

- **Rajas:** Motion. Active, energetic, hot. Kinetic energy.
- **Tamas:** Inertia. Heaviness, dullness. Potential energy.
- **Sattva:** Harmony. Lightness, clarity. Balanced energy.

When all three gunas balance each other, the universe melts away. It's like the mathematical equation [-1] + 0 + 1 = 0. But when the gunas fall out of

equilibrium, a motion rolls through the cosmic ocean of primeval energy, and a new universe begins to take shape.

The Hindu View

The word *yoga* comes from the Sanskrit root *yuj*. It's related to the English word *yoke* and signifies union with divine consciousness, whether you see it as your own Inner Self or as union with the Supreme Being.

Yogis actively work to balance the gunas in their personalities so that they can disengage from matter completely and shift their awareness fully back into pure consciousness itself. When that happens, the sack of past life karma the causal body carries around with it falls away along with the causal body itself. The yogi is now liberated—free from karma and the cycles of rebirth. She has shifted her awareness totally into the twenty-fifth category of reality, purusha, the Inner Self.

The Sankhya masters say an infinite number of purushas are floating around the universe, trillions upon trillions of souls. The yoga system adds one more special purusha: God. According to yoga, God is the divine consciousness that never fell into matter when the universe first formed. God has always existed outside time and space but is so gracious he occasionally lends us a hand in our efforts to escape the eternal treadmill. Purusha and prakriti, spirit and matter, never come into contact with each other in this system. Purusha doesn't act in matter. It can't because the power to act, our organs of action, belong to the sphere of prakriti. The purusha is a ball of consciousness that merely observes. Have you been in

an accident where your car was spinning out of control? During emergencies, many people report they were thrust into a state of calm clarity where they weren't afraid at all but were simply observing what was happening. That tranquil inner observer is the purusha.

While purusha never does anything, its mere proximity to prakriti causes matter to do everything. It's like a magnet under a sheet of paper covered with iron filings. The magnet never touches the bits of metal, yet they all spontaneously align themselves in accord with the magnet's fields. In the same way, nature, which is not conscious in itself, automatically serves the Inner Self. The chaos of primordial energy becomes the ordered cosmos perceived by consciousness.

Vedanta: It's All an Illusion!

For many of the educated Westerners who know anything about Hinduism, Hinduism means Vedanta. That's because the first Hindu spiritual leaders to teach widely in the West were Vedantists. If you hear people say, "Hindus believe this world is just an illusion," you're hearing a rather jumbled version of Vedanta.

Vedanta means both "the last portion of the Veda," referring to the Upanishads, and "the fulfillment of the Veda," meaning the most enlightening portion of the Veda. For over a thousand years, Vedanta has been the most important theological force in India. This is due largely to the immense impact of Shankaracharya, and to the incredible strength of the reaction against him by other Vedanta masters, such as Ramanuja and Madhva.

Guidepost

It's not true that Hindus believe the world is "just an illusion." Shankaracharya, the famous master who is supposed to have taught this, in fact admitted that the world is fully real to those of us living in it. It appears like an illusion only from the point of view of enlightened awareness because it is constantly changing and finally disappears. The consciousness from which the universe was projected is the *real* reality, Shankaracharya said, not the ever-changing world.

One, Not Two!

Shankaracharya was one of those staggering geniuses the world too rarely sees. He was not just a brilliant intellectual but a highly advanced yogi with a living experience of the unity of all reality. He appeared at a time in history when Hinduism was in a slump, having taken some big hits from alternative religions, like Buddhism and Jainism. He traveled all over India, reinvigorating Hinduism through the force of his luminous personality, his impeccable logic, and his yogic power.

Shankaracharya carried the doctrine of Advaita Vedanta throughout the subcontinent. Advaita means nondual, "not two." Shankaracharya disagreed with the Sankhya masters that reality is dual, that spirit and matter exist separately. To Shankaracharya, spirit—by which he means pure consciousness—is the only reality.

Shankaracharya uses the Vedic name for the one reality, Brahman. Atman, our innermost Self, is identical in essence to Brahman, the divine consciousness, just as a drop of water is essentially identical with the ocean. When we achieve moksha, spiritual liberation, we merge back into that ocean of consciousness, as a drop of water merges seamlessly into the sea. There is no way to describe Brahman. It is far beyond human conception. But if we had to use words to give us a hazy idea of the greatness of that vast reality, Shankaracharya would use the words *sat, chit,* and *ananda:* being, consciousness, and bliss. To him, the highest state of awareness was

not the unconscious state the Vaisheshikas described. It was a luminous and lucid state full of divine knowledge and blissfulness.
If all that exists is pure being, consciousness, and bliss, why do we have to deal with rent payments, incompetent supervisors, and dead car batteries? Shankaracharya would be the first to acknowledge the practical realities we face in day-to-day life. But from the point of view of the deepest states of meditation, where one actually experiences one's own Atman merging in Brahman, the external world is *maya,* the superimposition of our own ideas about the world on an unchanging and ever-perfect underlying reality.
If you see a coiled rope on the road in the dark, you may think it's a snake. Your heart starts pounding; your hands get sweaty and clammy. For you, at the moment, that's really a poisonous snake. But when you shine a flashlight at it and see it's just a rope, your fear disappears instantly, and you recognize the fear was groundless from the very beginning. When the flashlight of genuine meditative experience shines in our awareness, we recognize that there is not and never has been anything, anywhere, anytime, but Brahman—pure, perfect divinity.

One, But Two, Too!

Ramanuja caught hold of a different part of the elephant. Ramanuja, who may have lived somewhere around 1000 C.E., couldn't quite accept that we individual souls are in some sense equal in essence with God. He started his own brand of Vedanta called Vishishta Advaita, which roughly translates as "almost but not quite not two."
For Ramanuja, we souls can experience union, not unity, with Brahman. The world is not an idea superimposed on reality but has a real existence of its own. It is the body of Brahman, while Brahman is the innermost soul of the world. We exist as beings distinct from Brahman and will forever, though our innermost essence is rooted in that Supreme Reality. We can recognize our unity in Brahman, but we'll never lose our identity in it.
While Shankaracharya emphasized using the discriminating intellect to contemplate the inner reality, Ramanuja, like the Mimamsas, emphasized the importance of rituals and religious and social duties. While

Shankaracharya promoted a mental approach to the truth, Ramanuja felt devotion was a more appropriate way to approach the Supreme Being.

Two, Not One!

Madhva, who lived around 1200 C.E., rejected both points of view. He created a third major school called Dvaita Vedanta, the Vedanta of duality. Some scholars have speculated that Christianity influenced his views because he is the only major Hindu thinker who believed in eternal damnation!

Madhva taught that the world is real, we're real, and God is real, and we're all eternally separate. We're not united or in union or anything to that effect, thank you!

During Madhva's lifetime, the Muslims were creating havoc in India, actively trying to extinguish the Hindu religion. It's possible he felt the need to arouse Hindus from the other-worldliness that other schools of Vedanta tended to produce and to inspire them to deal with real life emergencies in the material world, like homicidal Islamic armies.

The Whole Elephant

Most of my Hindu teachers are not in the least disturbed by the dramatic differences in the teachings of Hindu masters like Kapila, Shankaracharya, and Jaimini. To my gurus, these different philosophers were just hanging on to different parts of the elephant. In some respects, their differing doctrines say more about where they were in their meditation practice than about reality itself.

There comes a point in one's meditation where you enter a state much like unconsciousness. There comes a deeper state where you feel yourself to be pure conscious awareness alone, an observer of the material world that seems somehow "outside" you. Continuing the journey inward, there comes a still deeper state where the distinction between you, the world, and God fades away, and you experience an expansive state of unity. So these

different teachers aren't contradicting each other. They're all correct, based on the level of meditation they attained.
Very influential schools like Kashmir Shaivism and Shakta Advaita, led by spiritual geniuses like Abhinava Gupta (eleventh century C.E.), have beautifully integrated the six classical theologies into breathtakingly elegant, philosophically consistent systems.

Quick Quiz

1. Hindu theologians are …
    a. Completely incapable of thinking logically.
    b. Among the best logicians in the world.
    c. The original inventors of sudoku.
2. Kapila taught that …
    a. There are 25 components of reality.
    b. Brahman is the only reality.
    c. The Beatles are the greatest rock group of all time.
3. Shankaracharya is famous for …
    a. Sitting without blinking for 20 years.
    b. Playing sitar.
    c. Spreading nondual Vedanta throughout India.

Answers: 1 (b). 2 (a). 3 (c).

The Least You Need to Know

- Ancient Hindus mastered logic and the atomic theory.
- Sankhya summarized the levels of physical and nonmaterial realities.
- Yoga teaches techniques leading to actual experience of divine reality.
- Vedanta has three main schools defining the soul's relation to the Supreme Spirit.

Part 3

Who Hindus Worship

"The one God wears many masks," wrote mythologist Joseph Campbell. In no other religion does the Supreme Being wear so many masks and invite worship in so many different forms as the Eternal Religion of Hinduism. Hindus love to worship. Every aspect of life is worship. "Let my walking be circumambulation of You," wrote Shankaracharya. "Let my speech be the recitation of Your holy mantras. When I lie down to sleep, may it be prostrating to You."

The Supreme Being has no form at all and yet is inherent in all forms. In the following chapters, you'll meet the most popular forms in which the Eternal One is honored. Among the thousands of different Hindu sects, you'll also meet the three largest denominations—the devotees of Vishnu, Shiva, and Shakti.

This is the universe of Hinduism, in which any chance encounter can be a meeting with God.

Chapter 10

"Can You Show Me God?"

In This Chapter

- A God beyond imagination
- Going Om
- Hindu "idols"
- The root of all evil
- Lenses to the infinite

Naren Datta was born in Kolkata in 1863. His parents, visualizing a brilliant future for their precocious son, arranged for a good British education. His future would be bright indeed. In fact, the future of Hindus everywhere would improve radically thanks to Naren Datta, but not because of his British training.

Naren's European schoolmasters bequeathed to him the same gift they gave almost every Hindu schoolchild entrusted to their care: complete contempt for Hinduism. Naren would roll his eyes when he saw Hindu holy men on the streets. Or the bhairavis, the women yogis. How sad that these people lived in complete superstition, never having benefited, as he had, from an enlightened European education!

A Divine Challenge

To express his disdain, Naren would go to Hindu pandits—men who spent a great deal of time talking about God—and ask, "Can you show me God?" Inevitably they would regretfully admit they couldn't.

Then one day a friend took Naren to visit a local priest at the Kali temple in Kolkata. "Can you show me God?" Naren haughtily demanded.

“Of course!” Ramakrishna Paramahansa instantly replied.
Naren Datta, a.k.a. Swami Vivekananda.
(Vedanta Society of Saint Louis)

God Is Mind-Blowing!

I don’t think there’s any schoolchild in the state of Bengal who doesn’t know the rest of the story.

Naren was sitting on the floor when he posed his challenge to the temple priest. Ramakrishna lifted his foot and brushed Naren's forehead with his toe. Remember in Chapter 8, when I told you about shaktipat, the shot of energy some disciples get from their gurus? Well, Naren got a dose of shaktipat. A *big* dose. He was pitched into cosmic consciousness, his awareness merging into the living universe all around him. It was ecstatic! Then, Naren suddenly remembered his poor widowed mother, who would starve if he wasn't on hand to support her. In that moment, his consciousness imploded back into his body. He was Naren Datta again. Or rather, he had just become the man history would remember as Swami Vivekananda, the leading disciple of one of the greatest Hindu masters of recent centuries, Ramakrishna Paramahansa.

Sages Say

Although almost every one of us can speak most wonderfully on spiritual matters, when it comes to action and the living of a spiritual life, we find ourselves awfully deficient. To quicken the spirit, the impulse must come from another soul. The person from whose soul such an impulse comes is called the guru.
—Swami Vivekananda

Naren—called Swami Vivekananda after he took the vows of a Hindu renunciate—would turn the tables on his schoolmasters. He would be the first swami in modern times to visit Europe and America, teaching the Sanatana Dharma, the eternal religion of Hinduism. He would meet with

spectacular success abroad, introducing tens of thousands of eager Western students to yoga and meditation.

But for our purpose here we need to understand exactly what happened in that extraordinary moment when the master touched Naren's forehead. And to do that we need to understand Ramakrishna's own spiritual history.

A Rock in the Eye

Ramakrishna was a priest of the Hindu goddess Kali. It was his responsibility to care for the statue of the goddess in the Dakshineshvar Temple, to bring offerings and chant beautiful hymns in praise of her. Ramakrishna took his duties very seriously (his brief forays into other religions, which I mentioned in Chapter 6, notwithstanding). He hardly had a life apart from the goddess. He would speak about her, sing about her, meditate on her, and worship her in virtually every waking moment. He experienced the statue of Kali as actually alive and would see her leap down from the altar to dance ecstatically around the temple.

A *tantric* master named *Bhairavi* Ma noticed Ramakrishna's extraordinary devotion and began calling people's attention to the presence of the great saint among them. As an advanced adept, she could see that his intense devotion was not only giving Ramakrishna divine visions but also carrying him into very high meditative states.

Then a master named Tota Puri visited the Kali temple. He was an adept in the Advaita Vedanta tradition. This, to remind you, is the tradition of Shankaracharya which encourages meditators to go beyond every trace of duality (see Chapter 9). Tota Puri scolded Ramakrishna for his attachment to Kali's form. He explained that if Ramakrishna really wanted to know the goddess's true nature, he must go beyond the image of her he cherished so dearly.

def•i•ni•tion

> A tantric uses the techniques of Tantra—an advanced system of yogic practices—to expand his or her mystical awareness.
> A bhairavi is a female tantric practitioner.

Tota Puri took a sharp rock and pierced Ramakrishna's forehead at the "third eye," the point between his eyebrows. "Next time you go into meditation," the Vedantin instructed, "focus behind this point. If a picture of Kali appears in your mind, take a sword and hack her to pieces." Ramakrishna was shocked at this advice, but he obeyed. When he next sat for meditation, he brought his full awareness to his ajna chakra, the center behind the eyebrows. When he saw his beloved Kali approach, he pushed past the image he held of her in his mind into the reality beyond mental words and pictures.

Embracing Transcendence

This experience transported Ramakrishna into one of the highest meditative states a human being can achieve. He experienced the living reality of Brahman, the all-pervading essence of awareness that exists beyond thought. Ramakrishna became so firmly grounded in this transcendent state that when Naren challenged him to show him God, the master was able to transmit the actual experience of divine being to the skeptical young man.
Let me hasten to make a point here so you don't get the wrong impression. Unlike Naren, precious few of us go to meet a guru and find ourselves thrown into the highest mystical states. Most of us spend quite a few years performing spiritual practices before we get to a point where we can receive the guru's transmission.
Ramakrishna later explained that Naren was, in fact, a very highly evolved soul who had selflessly entered the physical plane to serve humanity. His European training had temporarily directed him away from his innate spirituality. All Ramakrishna had to do to put him back on track was reawaken a cosmic state of awareness Naren had already achieved in previous existences!

You will understand Hinduism if you can grasp this concept: there is only one Supreme Reality, called Brahman—but Brahman has two modes, nirguna and saguna. Nirguna means "without qualities." Saguna means "with qualities." Nirguna Brahman is the transcendent Supreme Being contacted only in the highest states of meditation. Saguna Brahman is God or Goddess as we know and love Him or Her. This is the deity we can picture in our minds, the one who helps solve our problems and saves us in emergencies, the one whose loving embrace we feel in prayer. Try understanding it this way. If a physicist was paid to describe you, she would list the fields of matter and energy that constitute your body. It would be a very impersonal description. But if a psychologist was given the same job, he would list your many personality characteristics. Some yogis in very deep meditation experience God as an impersonal absolute. Others, whose awareness is focused at another plane, experience God as a loving, caring personality.

It's that elephant again. One blind man has it by the tail. The other is running his fingers over its flapping ear!

Unthinkable Truth

Nirguna Brahman is the Godhead behind God that the Christian mystic Meister Eckhart experienced in deep meditation. It is Absolute Reality itself, pure self-existent being. Any attempt to describe it falls flat. Even the words I just used are a dim reflection of its glory. The Supreme One is totally beyond our imagination. The human mind can't begin to grasp it. What we *can* do is transcend our own minds, shift back into the pure awareness within ourselves, and simply experience the living reality itself. It can be known but it can't be communicated in words—though mystics never tire of trying!

Sages Say

People of different religions never cease to fight. But think—is religion just another branch of the military? ... The true religion is that in which one becomes aware of one's own Self. That Self is Consciousness, which nothing can surpass. Because it pervades everywhere, Conscious-ness must accept all; it cannot reject anyone. The religion of Consciousness is God's true religion.
—Swami Muktanand

In Hinduism, this transcendent being is symbolized by the sound "Om," which is produced by running the Sanskrit letters *a, u,* and *m* together. The Mandukya Upanishad says that "A" stands for the waking state. "U" signifies the dream state. "M" stands for deep sleep. And the slight pause, the little piece of silence that follows your speaking the sound Om and precedes your repeating it again—that pregnant silence is Nirguna Brahman. It's the "nothing" that contains everything.
Om, the Hindu symbol for the primordial reality.
*(*Hinduism Today*)*

Seeing the Unseen

The seers of the Upanishads wrestled with words, trying to show us that which cannot be seen. The Katha Upanishad endeavors to explain:

> Beyond the senses is the logical mind. Beyond the logical mind is the intuition. Beyond the intuition is the Inner Self. Beyond the Inner Self is the vast unmanifest reality, the primal energy from which all things emerge. Beyond the unmanifest is the Supreme Being, who exists everywhere yet cannot be seen. One who realizes the Supreme is liberated. Yes, that one becomes immortal.
> No one can see the Supreme with the eye. The only way to know Him is through deep meditation, after the mind has been completely

> purified. Those great souls who know the Supreme One, they are liberated from suffering and delusion. Yes, they become immortal.

Remember that in Hinduism immortality does not mean immortal life in a physical body. It means the Inner Self becomes free from the process of death and rebirth, relaxing into undying divine consciousness.

The somber Swedish filmmaker Ingmar Bergman liked to compare God to a spider. He meant this to be a creepy image, suggesting a malevolent being who captures us in an inescapable web and eats us alive. The Upanishads use the image of a spider repeatedly but in a different sense.

To the seers, the Supreme spins the entire universe out of its own being, just as a spider generates a web from its own body. At the end of a world cycle, the Supreme One dissolves the universe back into itself. The nature of that awesome eternal being is far beyond the ability of our intellects to understand. Yet the unseeable one is the very one who is peering out through our eyes. It is the all-pervading awareness in which our awareness abides, our own innermost truth.

Sages Say

There is one Supreme Controller, Who is the Inner Self of all beings. He projects Himself outward, creating infinity from the One. Everlasting joy comes to those wise beings who perceive this great Being within themselves.
—Katha Upanishad

We cannot *see* Nirguna Brahman, yet we *are* Nirguna Brahman!

“Idol Worship”: Worshipping an Ideal

Let’s shift our perspective from the inconceivable reality to the more user-friendly version of God, Saguna Brahman.

“What I am is utterly beyond the capacity of your mind to conceive,” the Goddess tells us in the Tripura Rahasya. “Therefore, worship Me in whatever form appeals to you. I promise, in that very form I will come to you.” As you can see, compared to the Judeo-Christian-Islamic God, the Hindu Goddess has a very liberal policy!

To the Hindu, Kali and Krishna are forms in which the divine appears. Yahweh and Jesus Christ are, too. There’s no need to convert anyone because the Supreme One is working through “whatever form appeals to you” to help you grow spiritually.

Perhaps the Hindu form of God most poorly understood in the West is the image in the temple, pejoratively called an “idol” by members of monotheistic faiths. From early childhood, my Lutheran Sunday school teachers assured me that the Hindus are hopelessly superstitious—and it’s our job to “save” them—because they “worship idols.”

Let’s get this straight right here, right now. *Hindus do not worship idols.* Hindus worship *God.*

Guidepost

That Hindus “worship idols” is probably the single most common misconception about Hinduism. It’s painful for Hindus when Westerners insult their intelligence by suggesting they believe the stone or marble image of a deity in a temple is

actually the Divine Being itself. Hindus use images as tools to connect with the Divine. They fully understand that the Divine itself is much greater than the physical image in the temple!

Seeing God

There is the God that can't be seen. And there is the God that can. Hindus visit their temples to see God and be seen by him. Whether it's a statue of the warrior goddess Durga; the ever popular goddess of prosperity, Lakshmi, with her handsome husband, Vishnu; or the powerful South Indian deity Vel, Hindu families come bearing their gifts of coconuts, marigolds, rupees, bananas, or whatever is on hand to offer God or Goddess that day.

The priest draws aside the gate that separates the worshipper from the image, and the family members gaze into the eyes of their beloved deity. This is the process of darshan, which means "sight." You see your beloved deity. He or she sees you. A connection is made. A blessing is rendered.

Yet, in spite of what my Sunday school teacher taught, in all my travels through India from one end of the subcontinent to the other, I've never met a Hindu past the age of seven who actually believes the image in the temple *is* God. In fact, if the "idol" should chip or crack, Hindus will take it out and dump it in the river! That's a pretty unceremonious way to treat God, don't you think?

If you look through a telescope, you can clearly see the planets. Yet no one thinks the telescope is actually Mars. The "idols" in the temples, called *murtis* in India, are telescopes to help us see God and Goddess more clearly. The divine comes into focus, comes closer, comes so near we can reach out and touch the divine feet.

Breathing Statues

Still, the Hindu murtis are not just statues. When an image is installed in a temple, the priest performs a special rite called prana pratishtha. Prana is

life energy or breath. Pratishtha means “establish.” During the ceremony, the living deity is invited to enter the image, to take the statue as one of his or her bodies. The priest breathes onto the image, establishing living energy there, and the statue comes to life.

Once prana pratishtha has been accomplished, the image of the deity is no longer a pretty piece of furniture. From now on, until a priest formally removes the life force, the statue is considered as much alive as any person in the room. Food is brought to the deity throughout the day. The deity is washed and dressed in clean clothes daily and is fanned and presented with incense and tasty desserts. It’s treated as an honored guest. Devotees carefully watch what they say, even what they think, in the deity’s presence, so as not to cause offense.

Visiting the deity’s form in a temple or—as almost all Hindus do—keeping an image of the deity in their own home is a valuable way to practice the presence of God. But it’s not just pretend. When the statue is formally brought to life, a tiny fraction of the total awareness of the real deity actually takes up residence in the statue. A fraction of infinity is still infinity. So through the awakened image, the devotee makes contact with the whole of divine being.

Sages Say

How long do small girls play with their dolls? As long as they are not married and do not live with their husbands. After marriage they put the dolls away in a box. What further need is there of worshipping the image after the vision of God?
—Ramakrishna Paramahansa

Divine Outlets

The “real” God or Goddess is beyond form, existing everywhere at once. It is the “real” deity to whom the devotee offers worship. The “real” source of electricity is the power plant. But you don’t go to the power plant to get your electricity. You just stick your plug in an outlet in the wall. Because “living” electricity flows through the outlet, that outlet needs to be treated with respect. You don’t just casually stick your fingers into it.

In the Hindu tradition, murtis are outlets for divine grace. The priest hooks up the system, and divine energy starts to flow. Since time immemorial, Hindus have energized their spiritual lives using empowered images of divinity.

Speaking from my personal experience, I can report that occasionally a murti is so “juiced up,” it’s as if a force field surrounds it. You step within several yards of the statue and suddenly feel as if you’re walking into a wall of pulsing energy. My guess is that this is an objective rather than purely subjective phenomenon because my fellow travelers, even non-Hindus, would invariably feel the energy field at the same point.

Sages Say

In all the worlds you see, and the worlds you don’t see, I am there. In all creatures that move, and in beings that don’t move, I am there. In every particle of matter, from the grossest to the subtlemost, I am there. Everything you see or hear, in the external world or in the inner world, My divine awareness pervades it.

> —Sarva Jnana Uttara Agama

God on Parade

Anyone who's spent time in India has seen God out parading. On special festival days, Hindus take the murti out of the temple and parade it through town. If the murti is too large or unwieldy to take for a ride, a special substitute image goes instead.

The substitute is just as good as the real thing because during a special ceremony, the priest transfers the living presence of God from the main murti in the temple into the smaller portal one. After all, it's the living presence of God or the Goddess that Hindus worship, not the physical idol.

The most famous divine parade happens every June or July (the exact date varies from year to year depending on the lunar calendar) in Puri in the state of Orissa. The murtis from the world-famous Jagannath Temple are loaded onto huge carts to be dragged through town. The murtis are of Lord Jagannath (the name means Lord of the World), his brother Balbhadra, and his sister Subhadra. Lord Jagannath's cart is 14 meters high and 10 meters square. It has 16 wheels, each more than 2 meters in diameter. The carts are so heavy it takes over 4,000 strong men to pull them. Getting them rolling is a real chore. And stopping them once they start moving is tough, too! The English world "juggernaut" came from British observers who watched this procession.

The three murtis are among the best loved in India. You may be interested to know that every decade or two the murtis are destroyed and new ones fashioned from tree trunks replace them. Let me make my point again: it is not the idol itself that is worshipped but the divine presence in it. The physical form is always expendable.

By the way, the European Roman Catholics have a remarkably similar custom. They carry images of Mary, the mother of Jesus, through the city on special feast days.

The Spirit in the Tree

All of nature is sacred to the Hindu. But some locations are especially spiritually potent—a river, a uniquely shaped rock, a particularly beautiful tree.

If you travel through the Indian countryside, you will run across many makeshift "people's shrines." Trees in particular are often centers for community worship. You'll find gifts to the tree's sacred spirit left scattered by its roots. Some of these are offerings of thanksgiving for a healing or other blessing the deity associated with the tree has granted.

The cities have their people's shrines, too. It's not unusual to be walking down a street or alley even in the busiest urban area and suddenly stumble across a little shrine, complete with pocket-size murtis and heartfelt offerings.

Show Me the Devil

You may have noticed that in all this talk about divine unity and everything being one, I haven't mentioned a word about the Devil. Where does evil fit into The Big Picture?

First, there is no Satan in Hinduism, at least not in the Christian sense of a malevolent being so powerful he almost rivals God. Hindus do believe in evil spirits and have various methods for exorcising them. But an ultimate evil being like Satan who is capable of giving God a run for his money cannot possibly exist in the Hindu worldview. God has no rivals.

Second, Hindus can't conceive of a hell in the Christian sense either, a place from which God has withdrawn his grace. To Hindus God is omnipresent—literally. How could there be any place in any dimension of any world where God isn't present?

Hell worlds do exist in Hindu cosmology, but they are more like the purgatory of the Catholics. They are temporary states in which disembodied souls undergo expiation and purification.

Sages Say

We have no theory of evil. We call it ignorance.
—Swami Vivekananda

Good and Evil Duke It Out

Christian texts describe a battle between angels and demons that won't end until Judgment Day, when God finally knocks the Devil off his high horse once and for all. Hinduism also frequently refers to the continual struggle between the devas (divine beings) and *asuras* (demons) but the significance is very different.

def•i•ni•tion

Asura in very ancient times meant a god. Later the meaning flipped over, becoming synonymous with selfish, aggressive supernatural beings.
Avidya literally means "non-knowledge." It refers to ignorance of our true spiritual nature.

There are stories of devas like Indra behaving badly and the occasional asura like Prahlada who behaves like an angel. Devas and asuras represent

different grades of consciousness. Devas are selfless and serviceful—most of the time, anyway. Asuras are selfish and materialistic—though some of them manage to get their act together. The battle between the forces of egotism and selfless love goes on forever, in all world systems where free will—the ability to choose between right and wrong—is a factor. But Hindus do not believe in evil as something that exists as a living, malevolent force embodied in a Satan.

The Devil in God

In Hinduism, ignorance—not the devil—is the root of evil. Only self-conscious entities can be evil, deliberately choosing to do harm to others or to themselves. When a human being or some other fully conscious entity fails to recognize that everything is interconnected, that we are all one, that harming another is literally harming oneself, then that person is acting out of ignorance of the underlying universal reality.

What Christians call evil is called *avidya* in Sanskrit, which means "lack of knowledge." In mystical states, beginning-level saints first experience the literal unity of all being. They come out of the experience transformed. As Anasuya Devi, the late housewife saint of Jillellamudi, expressed after she became mystically identified with the Mother of the Universe, "I am not anything that you are not. It doesn't appear to me that I am greater than you. The Goddess doesn't exist separately anywhere. You are all the Goddess." Acting from this living realization of primal unity, the saints act for the welfare of all creation. Ignorance has been removed. The choice to commit evil is no longer a viable option in the living light of spirit.

So in a sense, you could say that God is the ultimate source of evil because God granted us the free choice between wholesome and unhelpful acts. But God also set the law of karma into place, ensuring that all of us eventually learn our lesson! In Hindu cosmology, the universe is really a university for souls, and overcoming the evil in ourselves and learning to deal effectively, yet compassionately, with the evil in others is a graduate-level course.

Quick Quiz

1. Nirguna Brahman …
    a. Is the transcendental reality.
    b. Is the personal God worshipped by all Hindus.
    c. Is a type of hump-backed cow common in India.
2. Hindus think the images of the deities in their temples …
    a. Dance around the temples at night after the temple is closed.
    b. Are actual gods and goddesses who control the universe.
    c. Are focal points through which we can see the divine.
3. Out of love for her devotees, the Goddess …
    a. Sends non-Hindus to hell for eternity.
    b. Serves them cookies and ice cream on their birthdays.
    c. Comes to us in any form we choose to worship her in.
4. Hindus believe the Devil …
    a. Will be cast into hell forever on Judgment Day.
    b. Doesn't exist.
    c. Throws great parties.

Answers: 1 (a). 2 (c). 3 (c). 4 (b).

God and the Guru

A very special form of God recognized in Hinduism is the guru. Just as a murti is a physical form through which the power and grace of the divine can manifest, a guru is a human form through which divine wisdom and compassion can flow. As my own gurus took pains to clarify, the person

isn’t really the guru, no more than a tree trunk painted to look like Jagannath is actually the Lord of the World.

Sages Say

That which the guru teaches, you can experience directly through the guru’s grace. Therefore fix your mind continually on the guru, just as a loving wife thinks constantly of her husband.
—Guru Gita

During a conference call in which he was simultaneously speaking to many of his disciples at a dozen sites around the world, a swami I studied with explained that considering a person to be the guru is like mistaking the telephone for the person who’s calling. In fact there is one divine teacher, called Ishvara or the Supreme Lord, who speaks through innumerable human gurus just as the swami was speaking over multiple phone lines! The real source of truth and spiritual liberation is divinity itself. The human guru is merely its franchise representative.

The Guru Within

Because the human guru represents the divine, he or she is highly honored in Hindu society. The intensity of the devotion many Hindus feel toward their guru is extraordinary. A parent’s commitment to a child is for one lifetime. But a guru promises to work with a disciple for as many lifetimes

as necessary until the disciple attains God-realization. This is an extraordinary bond.
The guru's job is to introduce you to the guru within. When Ramakrishna touched Vivekananda's forehead, he put him in touch with his own inner guidance. With the guru's grace, Swami Vivekananda was able to change the world.

The Least You Need to Know

- Hindus recognize the Supreme Being as both transcendent and as a loving, immanent God and Goddess.
- God is meant not only to be worshipped but also to be experienced.
- Images of deities are temporarily brought to life so the divine can be worshipped in them.
- Hindus do not believe in the Devil.
- Ignorance of one's spiritual nature is the cause of evil.

Chapter 11

Meet the Hindu Gods

In This Chapter

- A retired creator
- The God in charge
- God the yogi
- The son of God
- The inner Sun

When you travel through India, you'll find Hindu gods and goddesses everywhere. Colorful family portraits of a god, his wife, and his children are tacked to the walls in groceries and sari shops. Small shrines to them are set up in every Hindu home and in most Hindu businesses. Even the big Indian lorries, "goods carriages" as they're called over there, are painted with smiling divine faces.

Hinduism has hundreds of gods. It's time for you to meet the most popular.

Brahma: A Retired Creator

Christianity has its Father, Son, and Holy Spirit. Hinduism also has a triune God, called *trimurti.* These forms are Brahma the Creator, Vishnu the Protector, and Shiva the Liberator.

def•i•ni•tion

Trimurti means "the three forms of God." It refers to the three main gods of Hinduism: Brahma, Vishnu, and Shiva.

Hindus believe that if they can visit the main temples of each of these three deities, all their wishes will be fulfilled. Brahma's temple is in Pushkar in eastern Rajasthan. At Vishnu's main temple in Gaya in the state of Bihar, you can actually see his footprint in a black rock. Shiva's main center is the Vishvanath temple in the holy city of Benares.

In the West, God the Father, maker of heaven and Earth, is our principle deity. While we have innumerable houses of worship to him, in all of India there are only four temples to Lord Brahma, the Creator! It wasn't always this way. Judging from the ancient Puranas, Brahma was once immensely popular in India, but he made a mistake he's still paying for today. According to legend, Brahma fell in love with his own daughter and tried to make love to her. Incest is a serious crime in India, and Brahma could not be allowed to set such a poor example for humanity. So Shiva cut off one of Brahma's five heads and sent him home to bed without his supper.

Now in Hinduism even the weirdest-sounding myths often turn out to have profound significance. Hindu teachers explain that Brahma was the creative spirit who fell in love with its daughter, matter. When spirit entered matter, the whole world process began. But spirit lost part of itself when this happened. It lost its awareness of its true nature. So here we sit, all we children of Brahma, most of us completely unaware of our divine nature. Surprisingly, some early Christians had their own version of this story. They were upset with their Creator for "trapping" their souls in the material realm and for pretending to be the only true God when there were other gods far more powerful than he was! Christian Gnostics believed Jesus' beloved Father was not the creator god of the Old Testament but a God of light from a much higher dimension of reality, more like the Hindu god Vishnu.

Vishnu: The Loving Protector

Vishnu is the most popular god in India, as Brahma pretty much retired after he finished creating the world and Shiva spends most of his time sitting around in meditation. So for now, according to his devotees, Vishnu is in charge.

Vishnu maintains law and order in the universe. This sometimes entails getting down and dirty. So from time to time, when things get particularly out of hand down here on planet Earth, Vishnu takes on a human body—or whatever other form works best for him under the circumstances—and sets things straight. Rama and Krishna, the heroes of the *Ramayana* and *Mahabharata* (see Chapter 5), were human incarnations of Vishnu.
I devote most of Chapter 13 to telling you about Vishnu's adventures in his various incarnations. Vishnu preserves the world by ensuring that divine law, including the law of karma, continues to act in the world. He is the great hero, the unbeatable champion, because you can count on his aid when you are acting for the benefit of the world, as Arjuna counted on Krishna during the war in the *Mahabharata.*

Sages Say

Vishnu's supreme form is beyond form, though all forms are projected from it. Of it the sages can only say "It exists." From the self-existent Lord comes this entire universe. Hold the cosmic being in the mental expanse of your meditation. It will burn away all your sins.
—Vishnu Purana

Four Hands for God

You can tell you're looking at Vishnu when you see a *very* handsome blue-skinned Hindu god with four arms. His dark blue color suggests that his

nature is as infinite as the sky. Circling one of his fingers is a shining discus that, hurled through the air martial arts style, slices the enemies of goodness in two. That discus also represents the spinning universe, which circles his finger like a toy.

In another hand, Vishnu wields a golden baton. He uses this to flatten our egos when we get too big for our britches. A third hand holds a conch, which is a large seashell Hindus use like a one-note trumpet. This represents Om, the primordial sound from which the universe manifested. Vishnu's last hand holds a lotus, the symbol of purity in Hinduism. A lotus is a beautiful, delicate flower that grows in muddy ponds. Its roots extend down to the mud but the exquisite blossoms float above the water. Just so, our innermost spiritual nature is not polluted by our problems and desires and negative thoughts here in the material world. It floats above in a world of divine illumination.

The World Axis

The Vishnu Purana tells the story of *Dhruva,* the son of a Hindu king, and one of his girlfriends. One day Dhruva ran to sit in his dad's lap, but the king pushed him away. He preferred to pick up his eldest son instead, who was the legitimate heir to the throne.

def•i•ni•tion

Dhurva is the North Star.

Dhruva was heartbroken and ran to his mother's arms. She explained that due to good deeds performed in previous lives, Dhruva's half brother had earned the right to sit on the throne with his father. Rather than crying, Dhruva should do his best to earn good karma, too, so he could enjoy similar stature in a future life.

Little Dhruva was still very upset. He ran away into the forest, where he met a wandering sage who explained that Vishnu is our real father. He initiated Dhruva in Vishnu's sacred mantra, "Om Vasudevaya Namaha!" which means "With loving reverence, I bow to Lord Vishnu!"
Dhruva repeated the mantra with such innocent sincerity that Vishnu's heart melted like butter in the sun. He lifted the little boy up into his own lap—the highest throne in the world. You can see Dhruva yourself on a clear night. We call him the North Star. All the other stars were so touched by his innocent devotion that to this day they circle around Dhruva to express their admiration.

The Supreme Identity

Many of the stories about the Hindu gods are very charming, but they always point to a higher reality, as the Hindu guru will explain.
The Vishnu Purana tells us who Vishnu really is. The energy substrate of the universe is Vishnu's body. From this are fashioned the Earth, the stars, the many dimensions of reality, and everything that is and ever will be. Vishnu exists in all forms, but he himself is not material. He is intelligence itself. As the Vishnu Purana puts it, "He who knows Vishnu as the unchanging, eternal, universal reality, enters into the Supreme Lord." So you can sit in his lap, too!

Shiva: Lord of the Yogis

If Vishnu is the most popular god in Hinduism, Shiva runs a close second. You won't be able to miss Shiva if you run into him! He's the naked one sitting on a tiger skin with snakes wrapped around his arms. His body is smeared with ashes.
Shiva is naked because he is the stark reality, pure consciousness itself. He sits in meditation rather than holding down a job because Absolute Being makes no effort at all, yet due to its mere existence, all of time and space

unfolds. He is covered with ashes because after the entire universe has blown away into cosmic dust, he alone remains.

The Hindu god Shiva.
*(*Hinduism Today*)*

The Hindu View

Shiva's primary residence is on the top of Mount Kailash in Tibet. However, his wife Parvati felt the location was too remote. She wanted to live closer to the action in India. So a second residence was established in Kedarnath, Uttar Pradesh. Some Hindus report they've caught glimpses of the god and goddess in the mountains overlooking Kedarnath.

You will also often see beautiful South Indian statues of Shiva dancing gracefully within a halo of flames. This represents the end of the present cycle of time when Shiva will annihilate the universe, not by smashing it to bits but by reabsorbing all existence into his pure awareness. (After some eons, of course, Brahma the Creator will reincarnate in the vast expanse of Shiva's consciousness and start the whole cosmic process all over again!)

Drinking the Poison

Many eons ago the gods and demons, who are always at each other's throats, for once decided to cooperate. If they worked together, they could churn the nectar of immortality out of the Ocean of Milk. Well, everyone wants to be immortal! So they stuck the great mountain *Meru* into the ocean, wrapped the serpent Vasuki around it like a rope, and started churning. For thousands of years the gods pulled on one end, and the demons pulled on the other end.

def•i•ni•tion

Meru is the mountain at the center of the world. Astronomically it represents the north/south axis of the Earth. In yoga, it stands for the spinal column.

If you're extremely patient, you can actually see the churning going on. In Hindu astronomical texts, the gods are the stars above the celestial equator, and the demons are the stars below it. Over thousands of years the stars of the lower hemisphere push some of the stars of the upper hemisphere out of the sky. Then the upper stars push their way back. This apparent motion of the stars is due to the wobble of the Earth's axis. The Veda refers to this cycle many times.

Many amazing things congealed out of the churning ocean—magical jewels and horses, that kind of stuff. The nectar of immortality finally came oozing out, but so did a poison so virulent it had the power to destroy the entire world. The gods and demons fought over the nectar but, with Vishnu's help, the pure-hearted gods won the battle and drank the ambrosia of immortality. But what could they do about the searing poison? Only the god Shiva was powerful enough to solve the problem. He swallowed the poison and through his yoga power held it in his throat. This way it couldn't enter the rest of his system and do any damage. That's why you'll see Shiva's throat stained dark in paintings of him.

Hindu holy men and women explain that, at one level, this is the story of the yogic process. When you "churn" the life energy up and down Mount Meru, the spine, all kinds of wonderful things appear in your consciousness. The nectar of illumined awareness eventually shows up, but so does all the poison in your subconscious. Some yogis advise that you not even try to deal with all that inner poison because it can destroy you. Instead offer it to the Supreme Consciousness, the great being who is far more capable of dealing with powerful negative energy than you are.

The Mark of Shiva

Many statues of Shiva show him in human form. Some of them show Shiva's right side as male and the left side as female. This is to make the point visually that God and Goddess are absolutely equivalent and that male and female are equal. The Supreme Being has both masculine and feminine aspects, whether you see them as pure consciousness and its power, spirit and matter, or justice and mercy.

Everywhere you travel in India you will also see Shiva worshipped in the form of a *linga,* a conical or egg-shaped stone, resting in a base called a *yoni.* Linga means a mark or symbol. While almost all Hindu murtis are shaped into some form, such as a male or female deity, the linga alone remains unsculpted. This is because it stands for God beyond form, pure consciousness itself.

def•i•ni•tion

A linga is a shapeless stone representing Shiva, divine consciousness beyond form.

A yoni is the base in which a linga rests. It represents the Goddess.

In one famous story from the Puranas, Brahma and Vishnu stumbled upon a pillar of blazing light. Brahma flew upward to try to find the top of the light while Vishnu dug downward, looking for its base. Though they traveled for ages, neither could find the beginning or end of the linga of light. The light of pure awareness is infinite, the Purana is saying. Many yogis take the great meditator Shiva as their ideal and devote their lives to merging in His endless light.

Guidepost

To the Western mind, the linga and yoni, emblems of the god Shiva and his wife, Parvati, immediately suggest, well, sex. Hindus do *not* see the linga and yoni as sex organs and will be horrified if you say you do. Remember the famous quote that ultimately, the male sex organ is just another phallic symbol? The linga represents a cosmic principle to Hindus, not a part of the male anatomy.

Ganesha: The Elephant-Headed God

At Hindu temples throughout the world, priests regularly bring the images of the gods in their temples something to eat and drink. Usually the deities don't actually imbibe; they just bless the food and leave it for us humans to enjoy. But on September 21, 1995, Lord Ganesha drank the milk. Within hours, the news was all over India. Hindus rushed to the temples or to their shrine rooms at home to offer their statues of Ganesha a pitcher of milk.
The Hindu god Ganesha.
*(*Hinduism Today*)*

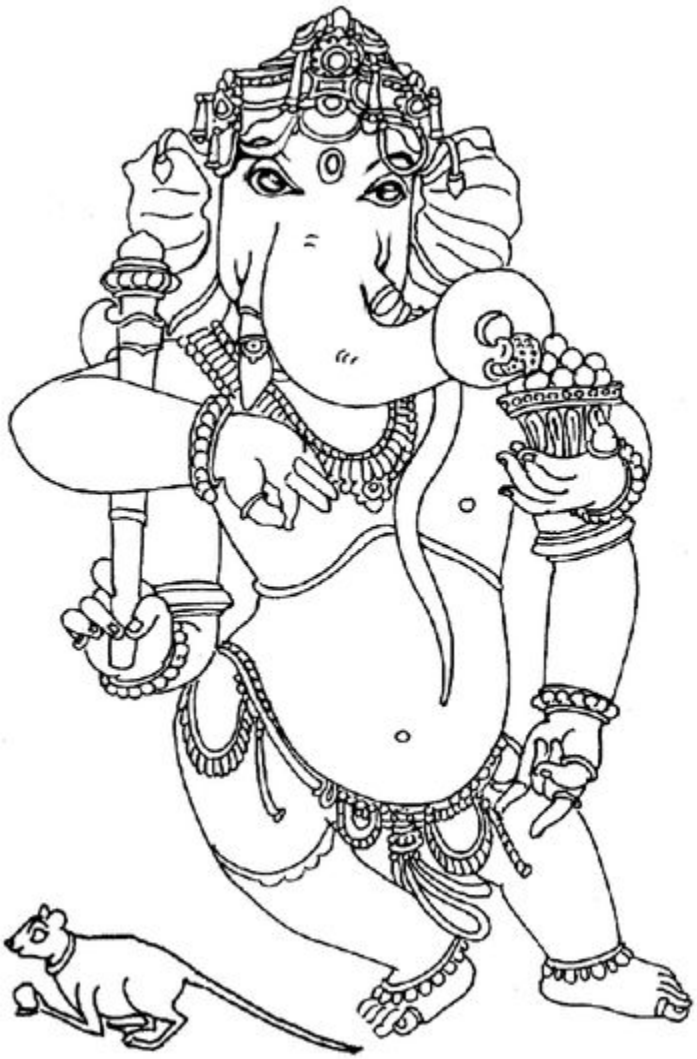

That evening the Milk Miracle was broadcast all over the world on the international news. Camera crews converged on Hindu temples from India to Africa to Canada and filmed the milk actually dematerializing in front of murtis of Ganesha. Thousands of observers, Hindu and non-Hindu alike, who actually watched the milk disappear, described the experience to reporters.

Ganesha has always been known for his delightful sense of humor. On that fall day in 1995, he gently reminded people everywhere that the ultimate purpose of life lies not in serving themselves but in serving God. And that day God wanted to be served milk!

Sages Say

Miracles like Ganesha drinking the milk come as a healthy blow to the human intellect. Such incidents stir us out of our deep sleep, at least for a time. It serves as a shock treatment, a wake-up call. An unknown power, beyond the reach of the intellect, constantly maintains a balance in the universe. Those who have experienced it say this power is all-pervading, all-knowing and all-powerful. If God is omnipotent, is there anything He cannot do? If He chooses to drink milk through the statue of Lord Ganesha, it is all His divine play.
—Amritanandamayi Ma

The God with a Trunk

Ganesha is the portly god with an elephant's head. Elephants are not a rare sight in many parts of India. Hindus appreciate them for their high intelligence, extraordinary strength, and exceptional devotion to each other and to their human peers. Elephants will not abandon a friend in trouble but will risk their lives to save those they care about.
Ganesha is the remover of obstacles. After all, if you are lost in thick jungle, just follow an elephant. Wherever it happens to walk becomes a path you can easily follow. Ganesha has very large ears so that he can hear everyone's prayers. He has a huge belly because he contains the entire universe inside himself. His wisdom, strength, and compassion are indomitable.

You'll often see a small mouse darting around Ganesha's feet. Like cowboys riding their ponies and Californians riding their SUVs, Ganesha goes for a ride on his mouse. Gurus explain that the mouse is the human mind, always scurrying here and there, nibbling at this and that. The mouse doesn't realize that riding on its back there's an elephant with unimaginable strength, wisdom, and power. Just so, the mind is often oblivious to the limitless light and power of spirit that "rides around" within its inner recesses.

Throughout history, many Hindus have been illiterate. Their gurus used memorable images like an elephant-headed god astride a mouse to teach unforgettable lessons about the nature of the Supreme Being.

How Ganesha Lost His Head

Many ages ago, Shiva's wife Parvati asked her young son, Ganesha, to guard the door to her hut while she took a bath inside. As fate would have it, Shiva came home from a long meditation retreat just at this moment. He'd been gone so long he wasn't aware his wife had had a child and that Ganesha was his son. And Ganesha had never seen Shiva before and didn't realize he was his dad.

Shiva was extremely irritated at the young boy who wouldn't let him into his own house. He tried to push Ganesha aside, but the boy was incredibly strong. Finally Shiva cut off the boy's head and called out to Parvati, "Honey, I'm home!"

The goddess was beside herself when she saw that her husband had just killed their offspring. Realizing his mistake, Shiva ran up and down the mountain looking for Ganesha's head. It was long gone! Seeing the Divine Mother's grief, an elephant standing nearby volunteered its own head, which Shiva quickly cut off and placed on his son's body, restoring Ganesha to life.

The story is about self-sacrifice. When we sacrifice our selfishness and egotism in service of the divine, as both Ganesha and the elephant did, we gain wisdom and immortality. And, like Lord Ganesha today who helps everyone who appeals to him, we gain the ability to be of service to all beings everywhere.

Hanuman: Monkeying Around

If you step into a Hindu home, odds are high you'll find an image of Hanuman, the monkey god. He has the head and tail of a rhesus monkey and the body of a man. Sometimes you'll see him ripping open his chest to reveal Rama and Sita—God and Goddess—residing in his heart.
It's impossible to exaggerate how much Hindus love this passionate, energetic monkey. In fact, it's a crime to kill a monkey in India. Monkeys are considered sacred due to their association with Hanuman!

God's Army

It's time to return to the cliffhanger I left you with back in Chapter 5, when Rama, the hero of the *Ramayana,* had to attack the military stronghold of Lanka to rescue his wife Sita, who had been kidnapped by the tyrannical king Ravana. Alone in the jungle with his brother, Rama didn't stand much of a chance against Lanka's powerful king. Then Hanuman joined the team along with a makeshift army of monkeys and bears. Keeping the image of his beloved Rama in his heart, Hanuman was able to leap across the strait between India and Sri Lanka to carry a message to Sita, imprisoned in Ravana's fortress.

Moving Mountains

During the battle with Ravana's demonic troops, Rama's brother Lakshman was seriously injured. Unless he could get a particular medicinal herb from a faraway mountain, the local physician explained, he would not be able to save Lakshman's life.
Seeing Rama's grief, Hanuman instantly raced to the mountain, covering huge distances in single leaps and bounds. But once he got there, Hanuman realized he had no idea which of the many herbs growing on the mountain was the one the doctor needed. So he picked up the entire mountain and brought it back to the battlefield! Lakshman's life was saved, and Rama

clasped Hanuman in a famous embrace of gratitude. Hanuman teaches us that when loving and serving God is the focus of our lives, the impossible becomes possible.

Now when you enter a Hindu home and see a picture of a monkey carrying a mountain, you'll know what it means.

Sages Say

Hanuman symbolizes the unfoldment of spiritual strength in an aspirant by the help of which he crosses the ocean of the unconscious and discovers the intuitive faculty which leads him to Rama—the state of Self-realization.

—Swami Jyotir Mayananda

Murugan: The Spear of God

Shiva is immensely popular in South India. So is Vishnu, called Mal, "the Great One," by Tamil-speaking Indians. But Murugan, the youthful warrior god, is uniquely South Indian. He is spectacularly handsome and courageous, not to mention a great dancer! His priests, called Velans, launch into a frenzied dance in an attempt to connect with the god and channel his wisdom and power.

Murugan is usually shown carrying his favorite weapon, a death-dealing spear. He is quick to protect his devotees and generous in granting boons.

As northern and southern Indian cultures amalgamated over the millennia, Murugan became increasingly identified with Skanda, the six-headed warrior son of Shiva.

Skanda has six heads because as an infant he was nursed by six surrogate mothers, the six brightest stars of the Pleiades. The constellation Pleiades is called Krittika in Sanskrit, so Skanda is widely known as Kartikeya.

Skanda is usually shown battling the demon Taraka who had caused an uproar in heaven, throwing the gods out of their rightful place in the sky. The embodiment of youthful male courage, Skanda defeated the arrogant demon and set the world aright. He represents virile male energy directed constructively to helping the oppressed and restoring virtue and order.

Quick Quiz

1. The three great gods of Hinduism are …
    a. Father, Son, and Holy Ghost.
    b. Brahma, Vishnu, and Shiva.
    c. On vacation in Sri Lanka.
2. Vishnu has incarnated on Earth as …
    a. Rama and Krishna.
    b. An elephant-headed deity called Ganesha.
    c. Mahatma Gandhi.
3. The Shiva linga represents …
    a. A dangerous poison churned from the Milk Ocean.
    b. The male sex organ.
    c. Pure consciousness beyond form.
4. Hanuman is honored by Hindus because he …
    a. Leaps tall buildings in a single bound.
    b. Demonstrates perfect devotion to God.
    c. Invented homeopathy.

Answers: 1 (b). 2 (a). 3 (c). 4 (b).

Surya: The Divine Sun

You don't have to visit an Indian temple to see one of Hinduism's most respected gods because he goes galloping over your head in his shining chariot every day of the year. If you ever spent a night freezing in the cold winters of northern India, you'd definitely understand why Lord Surya's appearance over the eastern horizon each morning is so welcome!
Surya, the Sun, is the source of prana, life energy, in our world system. His total selflessness, pouring forth his blessings to all beings day in and day out, without expectation of any reward in return, is the perfect example of true sainthood.

The Sun's Difficult Marriage

Surya's wife, Sanjna, however, was not happy with her husband because he was so bright she couldn't bear to look at his face! So she ran away, but Surya soon noted her absence and went looking for her. She took the form of a mare to escape from him, but he took the form of a stallion, chased her, and impregnated her by breathing on her. Their sons were twin horsemen called the Ashvins, the physicians of the gods.
When Sanjna confessed that she couldn't stand his intense brightness, Surya had his radiance surgically whittled down to a fraction of its original intensity, and the couple lived happily ever after.

The Meaning in the Myth

According to the Hindu tradition, the true light is the Inner Sun, the presence of divine being within us. Sanjna is the soul (her name means "the one with knowledge") who at the dawn of time fled from her divine consort, whose supreme light was too much for her to assimilate. She escaped down into the material world in the form of a horse (horses represent prana, or life energy in Hinduism). When spirit acts through the life force, the Ashvins or healing powers are born.

The Inner Sun yogis experience in deep meditation is only a fraction of a fraction of the light of the Supreme Reality. The Lord of the Universe moderates his brilliance to a level the meditator can withstand. By merging in that inner light, the soul begins its journey home to its true mate, the Lord of Light.

The Least You Need to Know

- Brahma, Vishnu, and Shiva are the three main gods of Hinduism.
- Ganesha is famous for the Milk Miracle he performed in September 1995.
- Hanuman, the monkey god, symbolizes perfect devotion.
- Murugan is the warrior god of South India.
- Hindus honor the Sun as an important deity.

Chapter 12

Meet the Hindu Goddesses

In This Chapter

- The Goddess is alive and well
- Wisdom and inspiration
- Prosperity and well-being
- Goddesses at war
- India is a Goddess

In ancient times, the Goddess was worshipped throughout the planet, but over the last 2,000 years, male-dominated religions have stamped out the worship of the feminine face of spirit everywhere in the world. Everywhere, that is, except India. The Hindu tradition is the one world religion where the Goddess is still honored on a massive scale.

Nirguna Brahman, the Supreme Reality in Hinduism, transcends gender. But when the Divine Being takes form, It assumes both male *and* female attributes. In fact, to many Hindus, since the Divine gave birth to us out of its own being and nurtures us like a caring mother, it must be a Goddess. To Hindus, we are not *apart from* God as the Judeo-Christian-Islamic traditions maintain. Instead, we are *a part of* her.

I'd like to introduce you to some of the most popular goddesses in Hinduism. If you travel in India or visit a typical Hindu home, you'll find images of the Mother of the Universe everywhere. To fully appreciate Hinduism, you must understand that the Goddess is alive and well in Hindu culture.

Shakti: Feminine Power

In the West, there is a widespread belief that women are inherently passive and men are naturally active. However, to the Hindu mind, this belief is clearly nonsense. In the Hindu tradition, active power is always thought of as feminine while passive stability is masculine. Hindus know that women get just as much of the work done in the world as men do, if not more. And what male warrior is as fierce and furious as a mother protecting her young?

def•i•ni•tion

Shakti is the Goddess. Shakti also means power, energy, or the illuminating power of consciousness.
A Shakta is a devotee of the Goddess.

The Sanskrit word for power or energy is *shakti.* Shakti is also the generic name for the Goddess, so her worshippers are called *Shaktas.* No male deity can accomplish anything without his Shakti, his female consort. She is his strength and power of accomplishment. Some goddesses are married. Others are independent feminine powers of limitless intelligence and capacity.

Sarasvati: The Hindu Muse

The Greeks had their muses, goddesses who inspired music and poetry, drama and science. In Hinduism, this role is filled by Sarasvati, perhaps the oldest goddess in the world who is still widely worshipped. The Veda never tires of praising her.
Artists and scientists have long noted that some of their greatest works or intellectual insights seemed to mysteriously appear fully formed in their minds. Beatle Paul McCartney reports that he first heard the melody for "Yesterday," one of the most popular songs of all time, in a dream. To Hindus, these are gifts from Sarasvati, the divine muse.

Hindu musicians chant to Sarasvati and bow to their musical instruments before beginning a concert. Children pray to Sarasvati for help with their schoolwork. Speakers invite her to "dance on their tongues" before giving a lecture.

Sarasvati is always dressed in white, the color of pure illumination. In one of her four hands she holds a book, showing her command over all intellectual knowledge. Another hand holds a rosary since she is also the source of all spiritual knowledge. Her two remaining hands hold a *vina,* an Indian instrument that looks like a sitar. This means that she is the source of the sound vibrations or primeval waves of energy that form the universe.

Sages Say

You are the swan gliding over the pond of creative energy, waves and waves of creative force emanating from Your form! Radiant Goddess resplendent in white, dwell forever in the Kashmir of my heart!
—Sarasvati Rahasya Upanishad

Sarasvati is the wife of Brahma the Creator. While Brahma's worship has all but vanished from Hinduism, Sarasvati is still worshipped in virtually every Hindu town and village. She is the inner source of creative intelligence, wisdom, and artistic inspiration. When authors experience writer's block, musicians go through dry artistic spells, or speakers' minds go blank, it's because their link with this great goddess has been temporarily broken. For the moment at least, Sarasvati isn't able to use them to complete her creative projects in the world. Her name in Sanskrit

means “flowing water.” When writers and artists get back “into the flow,” they feel inspired again and get back to work!

Lakshmi: Showers of Gold

The goddess of wealth never lacks for devotees, as I’m sure you can imagine! Lakshmi is wrapped in a beautiful red sari. Showers of coins stream from two of her hands, signifying the material blessings that pour out of her. These include not only prosperity but also health and a joyful, harmonious family life. Her two other hands hold lotuses, reminding us that her greatest boons are not material but gifts of the spirit, which are the only blessings of lasting value.

Lakshmi is so well loved because of her extremely kind nature. Her husband, Vishnu, administers justice, but Lakshmi is incapable of punishing anyone. She is so softhearted that if you find yourself in trouble with Vishnu, you can run to this sweet-natured goddess and ask her to put in a kind word for you. She’ll do everything she can to get Vishnu to ease up on you. In this respect, she’s much like Mary, mother of Jesus, in Roman Catholicism. She intercedes for you with God.

In times of crisis, Vishnu incarnates on Earth in human form. In Hinduism, you can’t have God without the Goddess. So wherever he shows up, you can count on Lakshmi turning up, too. When Vishnu came as Rama, Lakshmi came as his wife, Sita. When Vishnu manifested as Krishna, Lakshmi came as his wife, Rukmini. Male and female must work together harmoniously in order for universal balance to be maintained.

This gracious goddess will never injure anyone. The worst thing she’ll ever do to anyone is ignore them! If Lakshmi’s attention is elsewhere, your business starts losing money, debts pile up, the flowers in your garden wither, and your family members get grumpy. That’s why it’s important to make regular offerings to Lakshmi and keep her in your prayers. That way she remembers to send you her blessings!

Parvati: Divine Wife and Mother

Parvati is the mother of the deities Ganesha and Skanda, who I introduced you to in Chapter 11. She is the great god Shiva's second wife.
What happened to his first wife?

God the Widower

In ages past, the seer Daksha insulted Shiva by not inviting him to a party, even though he invited *all* the other gods and goddesses. Frankly, Daksha thought Shiva was a bum. He didn't have a job; he just sat around naked in the mountains, meditating. Shiva's wife, Sati, was so upset at Daksha's mean-spirited behavior, she jumped into a fire.

The Hindu View

This world tears God apart! Egyptians believed Osiris was hacked to pieces by his evil brother Seth. The Greeks believed Orpheus and Dionysus were torn to shreds, too. The Hindus speak of the Goddess being sliced to bits. Hindu gurus believe these stories point to the same mystical truth. As the Veda says, consciousness was once a unified field of awareness that split into units of consciousness like your soul and mine. The goal of spiritual practice is to reunite our awareness with the infinite.

Well, that rocked Shiva out of his meditation! Weeping and wailing, he carried his deceased wife's burnt body around in his arms. Vishnu couldn't allow this sad spectacle to continue, so he kept throwing his whirling discus

at Sati's body, lopping off different parts, which fell down here to Earth. Every place a piece of the goddess landed is now a special pilgrimage site. My guru explained that many eons ago, the World Soul was united with the Universal Spirit, as Sati was united with Shiva. But then the World Soul leapt into the ever-burning sacrificial fire we perceive as the material universe. It caught on fire and started flying in every direction as billions of different sparks like your soul and mine.

How can the human soul get out of the fire pit of material existence and back to her divine lord, the Universal Spirit?

Getting God Back

Our heroine Parvati had been Sati in her previous life! From her childhood growing up in the Himalayas, she'd been hopelessly in love with Shiva. One day she swore she wouldn't let her mind shift away from the lotus feet of Lord Shiva for even an instant until he appeared before her and proposed marriage! So there she sat in the midst of five blazing fires, never moving an inch in spite of monsoon rains, elephant stampedes, and just about every other form of botheration you can imagine.

Then one day, Parvati heard a small child screaming in terror. Immediately she jumped up and raced to help. But there wasn't any child there. Instead Shiva materialized in front of her. "You promised you wouldn't let anything distract you from meditating on me!" Shiva complained. "I created this illusion to test you."

And then the Lord smiled. "You showed that you would give up even what you want most in the world, union with me, to help the helpless. Now I know you truly *are* fit to be my wife!"

Shiva and Parvati are living happily ever after at their mountain retreat in Tibet. But Parvati has shown us the way back to God: continual loving meditation on his divine form and self-sacrificing service to our fellow humanity.

Durga: Take No Prisoners!

At one time, Durga was worshipped all the way from India to Rome. In the Near East she was called Cybele. In Egypt she was called Sekmet. While she has been forgotten in today's Christian and Muslim cultures, she is still the great warrior goddess of Hinduism.
You'll easily recognize Durga because she's always shown riding on a lion or tiger or at least standing beside one. She holds a host of fearsome weapons in her many hands. But look at her face, and you'll notice that even in the thick of battle she's always perfectly calm and centered.

The Glory of the Goddess

The most popular book about Durga is called the *Devi Mahatmyam,* which means "Glory of the Goddess."
It relates a series of stories about Durga's battles with an assortment of evil demons. Blood and gore are described with relish as Durga finishes them off—the poor devils don't stand a chance! These demons represent unhelpful qualities in ourselves, such as hatred, anger, greed, depression, conceit, and selfishness.

Sages Say

When we remember you in times of crisis, you instantly remove the cause of our fear. When we remember you in contemplation, you grant us the highest state of meditation. Oh Mother, you dispel suffering, poverty and fear! Who but you is so compassionate, that you rush at once to help everyone who cries out to you?

> —Devi Mahatmyam

The *Devi Mahatmyam* promises that anyone who hears these stories will be cleansed of their sins. This is not just a sales pitch. Many devotees experience a profound sense of catharsis from hearing how the Divine Power purifies the psychic atmosphere of these malignant forces. Even if you don't grasp intellectually that Durga's battle is an inner one, the story is told so vividly that you feel it going on inside you. This has been called "therapeutic myth," the process of resolving your inner conflicts through emotionally charged internal imagery. When the Goddess triumphs in the end, you feel like you yourself have won an important battle.

The Demon Slayer

Durga is especially famous for slaying the buffalo demon Mahisha. But just as she's about to finish him off, he turns into a lion, then a man, then an elephant. When he shapeshifts back into a buffalo, she finally runs him through and restores peace in heaven and on Earth!

If you've ever seen the nearly 5,000-year-old Indus-Sarasvati seals archeologists have discovered, you'll immediately understand what this bizarre-sounding story is really saying. We see the four creatures Mahisha changes into on the seals; they represent the ancient Indus constellations Taurus, Leo, Aquarius, and Scorpio, which marked the equinoxes and solstices when the seals were manufactured. (The next time you look at Scorpio, notice how much it looks like an elephant's head, with the brilliant red star Antares marking its eye!)

Mahisha represents the karmic process which keeps us bound to the cycle of life, death, and rebirth. He is Maha Kala, the great force of time itself. By destroying Mahisha, Durga is freeing us from the bondage of our karma, so that we can live without fear in the material world or step beyond time into eternity should we choose to do so.

Sages Say

The people of India do not deny the evil side of the world. They take that also and adorn the Mother on the one hand with evil ... on the other hand they represent Her as overflowing with blessings. In times of distress they face danger bravely and pray to Her with unflinching faith and whole-hearted love, recognizing Her grandeur and divine power even behind misfortune and calamity.
—Swami Abhedananda

Kali: The Really Scary One

One of the demons Durga fought in the *Devi Mahatmyam* was called Rakta Bija, which means "drop of blood." Whenever she attacked him, each drop of Rakta Bija's blood turned into a clone of himself the moment it touched the ground.

Rakta Bija was so annoying, Durga actually frowned. From her knit brow leapt the most terrifying Goddess anyone had ever seen: Kali!

Kali stuck out her long tongue and drank up every drop of Rakta Bija's blood before it could touch the Earth. And then she ate him!

Your guru will help you understand that Rakta Bija is your mind's ability to endlessly generate negative thoughts and bad habits. The only way to stop this proliferation is to catch each thought before it has a chance to take root in the fertile field of your unconscious. If you invoke her, Kali will help you

clean out the garbage stored in the basement of your subconscious. This process is full of grace, but it's not always pleasant!

The Bloodthirsty Goddess

Kali is a very distinctive-looking goddess. She's half naked, though she does wear a garland of skulls and a belt of hacked limbs. She's waving a lot of very scary-looking weapons around in the air, and her tongue is stuck out to slurp up any negative thought that passes through your mind.

Guidepost

Next time you see a picture of the goddess Kali, look *very* closely at the garland of skulls she wears around her neck. One of those decapitated heads is *yours!* Kali is the bitter enemy of egotism. In the course of each person's life, she finds a way to lop off our conceit and self-importance. *Ouch!*

Westerners will sometimes say, "I'm getting in touch with my inner Kali. I'm really connecting with my anger!" But Hindus don't experience Kali as an angry goddess. On the contrary, they recognize Kali as the slayer of duality. If we're angry at someone, it's because we're seeing him as an enemy, as someone apart from ourselves. It's that sense that anyone or anything exists other than divine consciousness that Kali is determined to destroy. If there's anything less than pure love inside us, sooner or later, in this life or the next, Kali will hack it out of us!

The Divine Protectress

Though she's juggling a lot of terrifying weapons, you'll notice that two of Kali's hands are empty and are making strange-looking gestures. One of those gestures means "Don't be afraid!" The other signifies "I will protect you!"

Though Kali is a scary-looking goddess, Hindus don't think of her as frightening. Instead they see her as their loving mother who corrects them when they make mistakes and who rescues them when they're in trouble. Everyone knows the most dangerous animal is a mother protecting her young. The most dangerous goddess is the Divine Mother—to her children she is the strongest and best mother of all.

Kali's State

According to historians, the state of California is named after a dark-skinned woman warrior named Calafia, who was a character in a famous sixteenth-century Spanish novel. Aggressive, half-naked Native American women reminded the Spanish conquistadors of Calafia, and of Amazons, too, which is why they named the Amazon river after them! But where did the figure of Calafia come from?

This fictional queen was based on an ancient European goddess named Koliada, who represented the winter solstice. She was black-skinned because she symbolized the darkest time of the year and fierce because winters in the Northern Hemisphere are often brutal. But she was honored, too: her festival was celebrated with extravagant feasts and lavish gift giving. When Christianity replaced the old religion in Europe, her winter festival was changed into a new holiday called Christmas.

The name Koliada means "goddess of time," appropriately enough for a solstice deity. Her names in Greek (Kalanda) and Latin (Calenda) are the source of our word "calendar." In antiquity she was worshipped throughout the entire Indo-European world. In Russia she was known as Kolyada. In northeastern India she was called Kalika. Hindus today still worship her as the fierce, dark goddess Kali. Many of my fellow Californians would be

surprised to learn the name of our state can be traced back to this ancient goddess!

Lalita: The Supreme Seductress

If you start pursuing serious spiritual practice in a Hindu community, sooner or later you'll hear about the *Dasha Maha Vidyas,* the 10 great goddesses of the Hindu tantric tradition. These are the special forms of the Great Mother worshipped privately by yogis and mystics, as opposed to goddesses like Lakshmi or Durga worshipped more openly by the public. Lalita is one of these esoteric goddesses. Her name means "She who plays"—and the whole universe is her playground! She's also called Maha Tripura Sundari, "the most beautiful girl in all the worlds"; Raja Rajeshvari, "the supreme sovereign empress of the universe"; and Kameshvari, "the goddess of love."

def•i•ni•tion

The Dasha Maha Vidyas are the 10 great goddesses of the Hindu mystical tradition. They are Kali, Tara, Lalita, Bhuvaneshvari, Chinnamasta, Bhairavi, Dhumavati, Bagala Mukhi, Matangi, and Kamala.

The Goddess in the Moon

Kali is worshipped on the day of the New Moon. Its waning cycle represents her action in our lives, as she strips us of anything we value more than her, including finally our life itself. She is dark as the invisible Moon, the embodiment of the destructive power of time. She stands for the loss of every material thing, revealing nothing in the end but the pure existence of spirit.

Lalita, however, is worshipped on the Full Moon. Its waxing cycle represents her activity as she helps us expand the field of our loving awareness to include everyone around us, then all of manifestation in a crescendo of bliss. Kali takes everything away but spirit. Lalita reveals that everything *is* spirit.
With Lalita you have your cake and eat it, too. She is supreme love, supreme beauty, and cosmic consciousness. While Kali takes everything away, Lalita gives us everything we desire. She is the force of desire itself. You understand, of course, that the New Moon and the Full Moon are not two separate things. There's only one Moon! In the Hindu tradition, we recognize that ultimately Kali and Lalita are the same Goddess. Loss and gain blend together in the epiphany of enlightenment.

Consciousness and Power

Some Hindus speak of Shiva and Shakti, God and his power. Lalita represents a state of consciousness in which there is no distinction between spirit and matter, consciousness and energy. Pure consciousness *is* pure energy and is continually spontaneously pouring forth the "play" of life. Lalita is constantly forming new universes through which her infinite glory manifests. And she is constantly calling back the souls wandering in these worlds into the wonder of her supremely blissful being.

Bharat Mata: Mother India

The Bharat Mata Temple in Benares is one of the most unique temples in the world. Instead of a traditional statue of an Indian deity, it contains an enormous three-dimensional relief map of Greater India from Afghanistan in the west to Burma in the east, from the Tibetan plateau in the north to Sri Lanka in the south. The topographically correct map, made of colored marble tiles, gives a vivid sense of the vast expanse of Hindu culture and the dramatic contrast in altitude between the high Himalayas and the plains of the Deccan.

A colorful poster in the temple shows Bharat Mata, Mother India, in the form of a mature goddess presiding over a satellite image of the Indian subcontinent. The temple, inaugurated by Mahatma Gandhi, is new by Indian standards.

Hindus, like native peoples everywhere, have a profound connection with the land they live on. The planet itself is Bhu Devi, Mother Earth. Bharat Mata is more than the land itself, however. She is the very consciousness of the culture, the magic, sanctity, despair, and self-renewal of the ageless Hindu civilization. At this remarkable temple the people of India honor their own enduring spirit.

Guidepost

Want to pay your respects to Mother India? The Bharat Mata Temple is about a mile south of the Varanasi train station in Benares. Non-Hindus are welcome. While you're in town, stop by the New Vishvanath Temple at Benares Hindu University. There you'll get a full education in Hindu spirituality just by reading the beautifully decorated plaques on the wall. Visit the Shiva linga inside, and you'll receive a special blessing from the priest who worships there all day.

Ganga Ma: Mother Ganges

Hinduism is so incredibly old it remembers a time when the Ganges River didn't exist! The ancient hero Bhagiratha had to go up into the Himalayas

and bring Ganga down from her home in the glaciers to the plains of North India.

When the Ganges first came cascading down from the mountaintops (some texts say her source is actually in heaven!), the force of her landing would have destroyed the Earth. So Shiva caught her in the locks of his hair and eased her gushing waters gently to the ground. In many paintings of Shiva, you'll see streams of water pouring onto his head. That's Mother Ganga! Hindus go to the Ganges not just to wash their clothes but also to wash away their sins. Baptism is an extremely ancient rite in Hinduism, one that people engage in as often as possible since there always seem to be new sins to wash off!

The Hindu View

Can a river fall in love with a city? The Ganges runs eastward about 1,200 miles from her source in the Himalayas to the Bay of Bengal. At only one point does she turn around and head back west. That's at Benares, the city sacred to Lord Shiva, who helped Mother Ganga land gently when she first fell to Earth. The Ganges swings around to lovingly embrace Shiva's holy city and then resumes her course to Bengal.

Visits from Mother

Many of us in the West have heard of the Virgin Mary's many appearances —at Fatima, for example, or Lourdes, or more recently at Medjegorje. What

we don't hear about is the Divine Mother's visits to other cultures like China or India. Showing up as the mother of Jesus wouldn't do much good in a Chinese village where many people haven't heard of Mary. So there she'll show up as Quan Yin, a goddess the people instantly recognize.
Some of my American friends and I stopped at a Kali temple in the village of Rajpur in Bengal. As soon as we entered the grounds, we felt electricity in the air. We sat down to meditate, and each of us was transported into extraordinary states of meditation. We all distinctly felt the magic, the tangible presence of spirit, and asked what was going on.
The locals then explained that at this very site the Divine Mother, in the form of the goddess Durga, had been appearing to a Hindu villager named Baba Dulal. They took us to the spot, marked by a sacred tree, where he had repeatedly seen the Mother of the Universe. Her presence was still palpable. It was as if we should still smell her perfume!
To Hindus, the Goddess is not a metaphor or a political statement. She is the Supreme Being itself who gives birth to us, nurtures, educates, and protects us. She lifts us into her lap during meditation and blesses us with shakti, the illuminating power of consciousness, when it's time for us to leave the playground of this world and return home to an inner realm of light.

Quick Quiz

1. Hinduism is the one world religion in which …
    a. The Goddess is still honored.
    b. Worship of a male God is forbidden.
    c. Women do all the work.
2. Sarasvati is the goddess of …
    a. Wisdom and creative energy.
    b. High-fashion clothing and photography.
    c. Cooking and cleaning.
3. The goddess Durga is poised to attack …
    a. Non-Hindus.
    b. The unwholesome qualities in ourselves.
    c. Lions and tigers and bears.

4. Parvati demonstrates that we can attain union with God by …
    a. Committing suicide.
    b. Sitting alone in the forest.
    c. Meditating and serving others.

Answers: 1 (a). 2 (a). 3 (b). 4 (c).

The Least You Need to Know

- The Goddess is still widely worshipped in Hinduism.
- Sarasvati is the goddess of wisdom and divine inspiration.
- Lakshmi is the goddess of prosperity and well-being.
- Durga and Kali are Hinduism's two fierce warrior goddesses.
- Lalita represents pure consciousness and energy.
- India itself is worshipped as a goddess.

Chapter 13

Visits from God

In This Chapter

- God incarnates, too
- The Hindu Noah
- A killer priest
- The coming Messiah
- Modern avatars

Many ancient cultures believed God would visit Earth in human form. (The Greeks and Romans thought the intoxicated, fun-loving Dionysus was a god-man.) Or they believed some men and women were so special they could elevate themselves to divine status. (Hercules and Perseus were two such men-gods.) Christianity picked up the theme, though it claimed that Jesus was the only legitimate instance.

Hindus have long believed in divine incarnations called *avatars.* In fact, much Hindu devotional practice is centered around these beloved figures. Let's look at God and Goddess's interventions in history, when Hindus say he and she assumed a physical form to save the world and to set an example of how we humans should live.

Hindu Saviors

Vishnu's job is to keep the world in good running order and make sure moral laws are enforced. Sometimes he takes a physical body in order to get the job done. He may be born as a human being, but he's also taken other forms depending on what works best at the time. While some other religions believe God would never lower himself to do such a thing, Hindus

believe that God can do anything he wants to! The forms in which he embodies himself are called avatars, which literally means "the savior who comes down" to help us.

When the gods and demons decided to churn the Milky Ocean (see Chapter 11), they found a mountain they could use as a churning rod and a gigantic snake they could use to spin the rod with. But they had no base strong enough to rest the mountain on, so Vishnu obligingly assumed the form of a huge turtle, and the churning rod, Mount Meru, was balanced on his shell. This story may seem weird, but it contains a lot of ancient wisdom. When I was studying ancient Hindu astronomy, I learned that the churning of the heavenly ocean stands for something called "libration," the movement of the north celestial pole back and forth across the sky as the Earth wobbles on its axis over tens of thousands of years. God is the stable pivot point that supports all this celestial commotion.

Another time Vishnu averted a disaster of cosmic proportions. The Earth was disappearing beneath the sea. (They must have had global warming back then, too.) Vishnu took the form of a gigantic boar, plunged beneath the ocean, and used his mighty tusks to heave the land mass back above the water. After all the ice covering Antarctica melts, we may need to call on the divine boar again!

The Fish Who Saved the World

The Puranas tell an amazing story I promise you'll find interesting.

Long ago a kind-hearted king named Manu was bathing in the sea when he accidentally cupped a small fish in his hands. (He just wanted a handful of water to wash his face!) The fish begged him to take him home because a sea full of hungry big fish is not a happy place for a tasty little fish.

Manu placed the fish in a bowl of water, but it quickly outgrew its new home. He kept putting the fish into larger containers until finally it grew so large, it would now be perfectly safe in the sea. As he released it into the ocean, the fish thanked him for his kindness but also warned him, "Very soon the entire planet is going to be destroyed by a flood. Build yourself an ark and lead as many creatures as you can inside it. Then I'll come back and tow it to safety. Better hurry!" (I told you you'd find this interesting!)

Manu thought, “This can’t be any ordinary fish! This must be Vishnu himself, come to save the world from destruction!”

The Hindu View

You can still find the Flood hero Manu and his big fish today. Go out on a clear night, and you’ll see a celestial man pouring a gigantic fish out of a pot. Yes, you will! Look to the constellations Aquarius and the Southern Fish in the part of the sky the ancients called “the ocean of heaven.” Manu’s boat (Argo Navis) is anchored at the bottom of the sky, where it came to rest after the waters subsided. Many Hindu myths are commemorated with star groupings. India’s *Taittiriya Brahmana* even explains which stars represent which deities.

Manu loaded people and animals and seeds of all kinds into the boat. Soon a tremendous flood blanketed the world with raging waters. True to its word, the fish reappeared, and Manu tied his floundering vessel to its head. The fish savior towed the ark to a mountain peak where everyone disembarked safely. When the waters subsided Manu repopulated the world. We are all his descendants!

Children of Manu

Now you know why you and I are called “human,” and “man” or “woman.” In Indo-European languages, these words can all be traced to the name of

our common ancestor, Manu. The word *mankind* actually means "children of Manu." Today we think of the hero who survived the Great Flood by his Jewish name, Noah, but in Indo-European cultures all the way from Bengal to Britain, he was called Manu.

The fish savior appears in ancient Zoroastrian mythology where he advises the first man to release a dove to check if the flood waters have ebbed. In the Hindu Rig Veda, the bird brings Manu back a sprig of soma, the plant of immortality. According to the Babylonian historian Berossos, the fish-man savior Oannes is supposed to have taught humanity the arts and sciences at the beginning of history. Fish-men teachers are often depicted in ancient Assyrian art, too. To this day Christians symbolize their own savior with the sign of a fish! In India this great figure is called the matsya avatar, Vishnu in the form of a fish.

Manu (Aquarius) and the Fish Savior (Southern Fish)

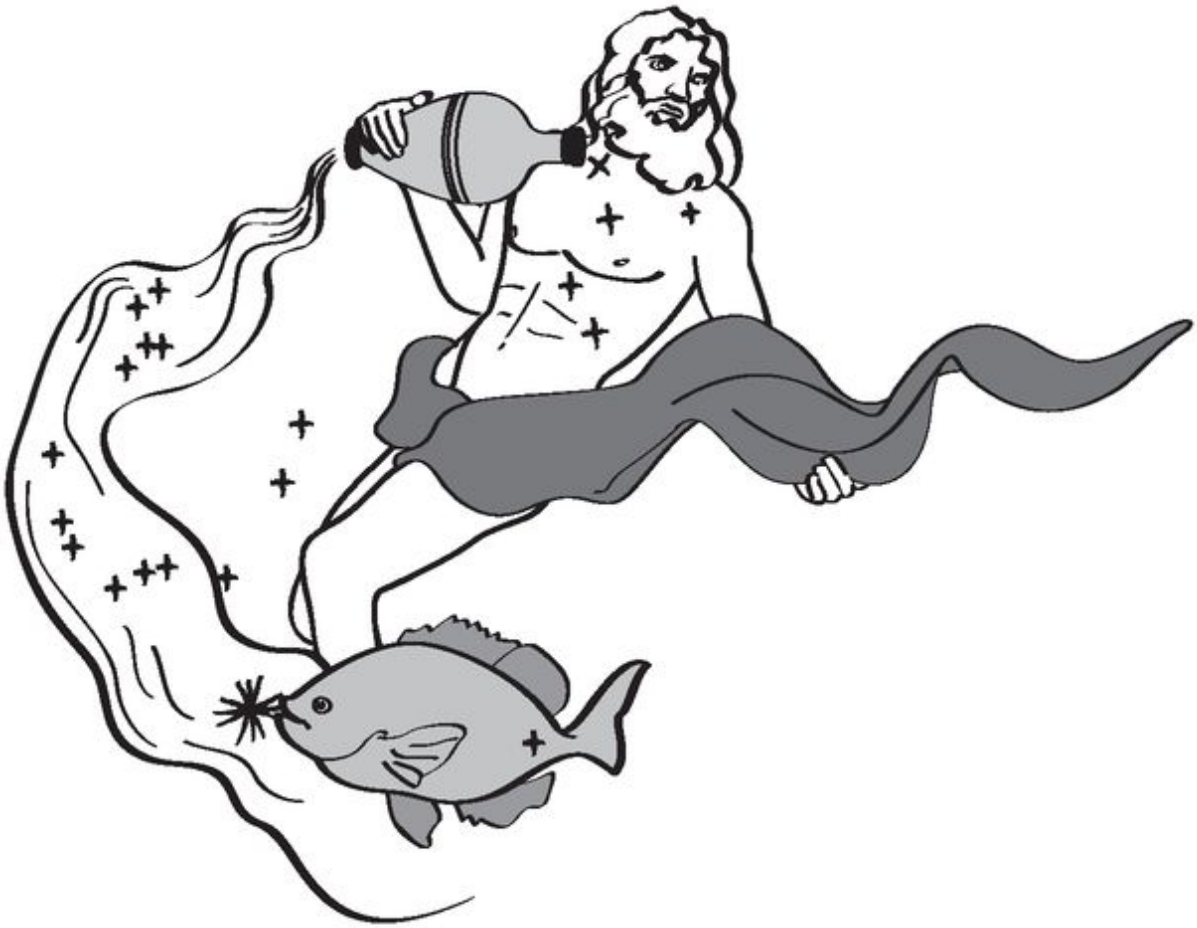

The Tallest Dwarf in the Universe

An extremely ancient myth about Vishnu tells of his famous three steps. The egotistical king Bali had built a huge empire, and it was time to put him in his place! A dwarf showed up at his palace asking for a gift. Bali may have been conceited, but he was also generous. “Ask for anything you want.”

“I want as much land as I can cover in three strides,” the dwarf said.

Sages Say

Vishnu strode across the universe. Three steps He took, and all the worlds were just the dust raised by His feet. In deepest meditation the great souls look up to that lofty place where Vishnu reigns like an eye in heaven.

—Rig Veda

Bali thought this was the dumbest dwarf he’d ever met. He would have given the dwarf several square miles of land if he’d asked for it. But then the dwarf took one step—and covered the entire Earth. He took a second step—and covered all of heaven. “You owe me one more step,” he told the king, “but there’s no more space in the universe. Where should I put my foot next?”

Bali was no idiot. He recognized now that he was in the presence of the Lord of the Universe. “Here,” he said, offering his own head. The dwarf stepped on Bali’s face, crushing it into the Earth.

There is, of course, a moral to the story. Bali is the human ego. Vishnu is all-pervading spirit. Before the Supreme Being, the mature ego must surrender, no matter how great a king or queen it may have imagined itself to be. Because Bali magnanimously admitted defeat, bowing humbly before the power of spirit, Vishnu rewarded him generously.

The Lion Man

Vishnu often incarnates to teach kings gone bad a good lesson. In this story, it's Hiranya Kashipu's turn, an arrogant ruler whose military exploits were terrorizing Earth. Worse, Hiranya Kashipu was also persecuting his innocent son Prahlada, who was a guileless devotee of Vishnu. Well, this was the straw that broke the camel's back!

The evil king had won a boon that he could not be killed at day or night, inside or outside, by man or by god. But no evil king is more clever than Vishnu! At twilight (neither day nor night) as Hiranya Kashipu stepped through a doorway (neither outdoors nor indoors), a statue of a half-man, half-lion (neither human nor god) toppled over onto him, its claws ripping out his heart.

Parashu Rama: An Axe to Grind

Parashu Rama was a hot-tempered fellow. How hot tempered? Well, his name means "Rama with an axe." If that brings to mind a certain genre of movie, you're not far off the mark.

Brahmin priests aren't axe murderers as a rule, but to every rule there's an exception! In Parashu Rama's time, the warrior caste was out of control. They were rampaging through the countryside, killing and exploiting innocent people (a definite no-no in Hinduism's strict code of conduct for warriors). When a soldier assaulted his dad, Parashu Rama had had enough. Though he was a priest and wasn't supposed to fight, Parashu Rama picked up an axe and killed the soldier.

But he didn't just kill *that* soldier. He killed *all* the soldiers. But he didn't just kill all the soldiers; he broke into their homes and killed their wives and children, too. And he didn't just do this once. Anytime he heard there was a warrior anywhere, he rushed there and killed him and his family. Parashu Rama had gone berserk. His goal was flat-out genocide. He didn't just want to wipe out the present evil race of violent men. He wanted to expunge violence forever. But that made him even more evil and violent than the men he was killing!

The Hindu View

Was Buddha an incarnation of Vishnu? Not according to Buddhists. But Hindus can make room for just about anyone in their religion, so even the renegade Indian guru Buddha found a place in their pantheon. So did Rishabha, the most ancient teacher of the Jain faith. Many Hindus don't hesitate at all to call Jesus Christ a divine incarnation, too. In the Bhagavad Gita, Vishnu says that whenever we call to our divine father, he'll appear to help us. We don't have to be Hindu to elicit God's loving response.

The story of Parashu Rama may be based on historical fact, perhaps a brahmanical uprising against the corrupt warrior caste. But obviously no ordinary priest could achieve what Parashu Rama did and live to tell the tale. The fact that he was so successful could mean only one thing: he must have been an incarnation of Vishnu, come to rid the world of warriors who

had forgotten that they're not supposed to fight to enrich themselves. They're only supposed to use force to preserve the good.

The Himalayan Master

The *Tripura Rahasya* tells the poignant story of Parashu Rama's inner struggle as he realized he was emotionally unbalanced. His anger was out of control, and he was a danger to everyone around him. He approached a number of famous gurus for counseling, but they were all so scared of him, they ran in the opposite direction as soon as they saw him coming.
Eventually one wandering sage sent him to the Himalayas to seek help from Dattatreya, the greatest spiritual master of them all.
Dattatreya was so awesome that Hindu tradition would designate him an incarnation of Brahma *and* of Vishnu *and* of Shiva all at the same time! As he approached the master's hermitage, Parashu Rama found other would-be disciples scurrying away. "Don't bother with Dattatreya," they advised him. "He's a fraud!" But our axe murderer had come too far to turn back now. Entering the ashram, Parashu Rama saw Dattatreya sitting with a jug of wine on one knee and a nubile young woman on the other. No wonder the other seekers had left in such a hurry! But Parashu Rama saw the light of self-realization radiating from the guru's face and wasn't fooled. Instead he prostrated before the master and sincerely requested his help.

Peace of Mind

In passages of extraordinary beauty, Dattatreya introduced Parashu Rama to the Goddess within. By learning to see the Goddess of beauty and bliss inside himself, Parashu Rama overcame his violent tendencies and finally found peace. (Maybe all overly aggressive men could benefit from getting to know their feminine side!)
Parashu Rama is also honored for leading a community of north Indians to colonize the south. The Vedic god Varuna promised him as much land as he could cover with an arrow shot. Belatedly realizing Parashu Rama was so strong that his arrow might fly over the entire Earth, Varuna sent an ant to

gnaw loose his bow string. Because the bow was damaged, Parashu Rama's arrow only flew as far as the southern tip of India.
Thousands of years later, Parashu Rama is still honored in South India. I have been told these days he lives quietly in a cave, still occasionally guiding seekers who come for his help, just as his guru Dattatreya once helped him.

Sages Say

A man without spiritual insight is like a frog in a well. The frog thinks its dark, damp well is the whole universe. It never leaps out into the light. In the same way a man who has never developed his spiritual awareness thinks this world is the whole of reality. He dies with this mistaken belief, never having experienced the light.
—Dattatreya

Rama: Avatar Unaware

Could God forget he's God? Amazingly, according to some Hindus, the answer is yes! Remember, God can do anything he wants! He can even conceal his true identity from himself if it serves a good purpose. Here's the story.
Through intense spiritual practices a powerful king named Ravana won a boon from Shiva that no god or any other supernatural being could defeat

him in battle. (Spoiler alert: Ravana was so formidable it simply never occurred to him to specify that no mere human should be able to kill him either!) They say power corrupts, and with that kind of power Ravana went a little crazy. Like so many of those pesky evil kings in Hindu stories, he started terrorizing heaven and Earth.

Sages Say

A jackass chases a she-ass no matter how many times she kicks it. Just so, the ignorant man pursues worldly pleasure no matter how much grief it causes him.
—Dattatreya

So it was up to Vishnu to set matters right. But the only way through the loophole in Ravana's contract with Shiva was that Vishnu would have to renounce his divine identity and come to Earth as a mortal man because only a human could kill Ravana, but no ordinary human could do it!

God and the Flying King

So Vishnu was born as the hero Rama in the city of Ayodhya, where he set an example as the perfect son, perfect husband, and perfect king, all the while not remembering he was God incarnate! Not realizing what he was getting into, Ravana kidnapped Rama's wife, Sita (who was the goddess Lakshmi incarnate, though she didn't remember it either), hoping she would

marry him. (She was *very* beautiful.) Rama came after Ravana, but it looked like a lost cause. Ravana had a large, highly trained army at his disposal, as well as all the latest technological breakthroughs in military hardware. He even had a flying machine called a *vimana,* the Vedic equivalent of a helicopter, with which he could drop in unexpectedly on his victims.

The Hindu View

Did the ancients have airplanes? Or hot air balloons maybe? To this day, scholars speculate whether the vimana, the flying vehicle mentioned in early Hindu texts like the *Ramayana,* was just science fiction or whether ancient Indians actually had some kind of airborne transport. No drawing of what a vimana might have looked like has survived.

Rama had only a motley army of monkeys and bears (perhaps this was a colorful way of describing some tribal people of southern India) and bows and arrows. Yet his love for Sita was so immense he managed to defeat Ravana's vastly superior forces and rescue his wife. The story is told in loving detail in a hugely popular Hindu epic called the *Ramayana.*

Who's an Avatar?

Some avatars are full avatars, fully aware of their divine nature from birth. The late Anandamayi Ma, believed by many to have been an incarnation of the goddess Kali, reported that she was fully conscious from the moment

she was born. She even described details from her earliest infancy that ordinarily a child couldn't possibly remember. She said she didn't experience the world piecemeal, but all at once, without any limitations on her awareness. She demonstrated again and again that she knew exactly what was happening with her devotees in other parts of India.

Some incarnations, like Rama and Sita, may be partial, where God and Goddess retain some of their divine powers but are not fully aware of their divinity. Others, like Parashu Rama, have forgotten their divine status completely and lost themselves in the drama of life until reawakened by an inspired guru.

Many Hindus sincerely believe their own guru is a special incarnation of one aspect or another of the divine. A guru may be an incarnation of divine wisdom or an embodiment of divine love, for example. Many Hindus feel a number of truly remarkable modern women, like Anasuya Devi from Jillellamudi and Amritanandamayi Ma from Kerala, are actual incarnations of the Mother of the Universe.

An important point to remember here is that in a sense, *we're all avatars.* Each of us incarnates a portion of divine consciousness, though most of us (like Parashu Rama) have completely forgotten our spiritual identity. It's as if Clark Kent totally forgot he was Superman!

The Hindu View

After Rama rescues his wife Sita, he refuses to accept her back till she walks through fire. What an awful ending! But the *Ramayana* isn't a romance; it's a spiritual allegory. God (Rama) will move heaven and Earth to save the soul captured by the

> material world (Ravana). But the soul (Sita) must purify herself before she can be reunited with spirit.

The fundamental distinction between a great avatar like Rama and the rest of us is that we're working our way *up* to divine status. The great avatars start from the top, working their way *down* to our level of consciousness.

Krishna: He's So Divine!

No Hindu contests Krishna's level of consciousness. He was a full avatar of Vishnu, completely conscious of his divinity from birth. Every day of his life was full of miracles; he embodied Godhood at its most loving, most wise, and most fun.

According to the Bible, King Herod heard of the birth of a future king and was paranoid enough to send out troops to kill all the newborn male infants. The circumstances around Krishna's birth were so similar that Christian theologians at first thought the Hindus had stolen parts of the story of Jesus' birth—till scholars confirmed that Krishna's story was centuries older.

The Butter Thief

A sage had told the malicious king Kamsa that his nephew would kill him and take his throne. No problem: Kamsa simply had each of his sister's children killed the moment it was born. But sister Devaki and her husband Vasudeva managed to slip their eighth infant away to safety. Little Krishna grew up in the village of Vrindavan, where he made a charming nuisance of himself. He was always finding ways to get his little fingers into his foster mother Yasoda's tasty fresh butter, which is why to this day you'll hear Hindus, with tears of affection streaming from their eyes, call Krishna *damodara,* "the butter thief."

Kamsa's assassins were always lurking nearby, but somehow the little toddler turned the tables on them all. Kamsa never did catch the boy

destined to be his undoing! If you read the many delightful stories about how Krishna outwits all the people and animals and things Kamsa sends against him, you'll recognize that every one of them corresponds to a constellation! By telling these stories, the ancient masters turned heaven into the *chidakasha* or "spiritual sky." Then every time you'd look at the night sky, you'd be reminded of a story about Krishna!

The Dance of Love

The stories of Krishna's boyhood in Vrindavan are some of the most delightful—and most sensual—in Hindu spiritual lore. It's no wonder Vrindavan is one of the most popular pilgrimage sites in India today! Here Krishna grew up looking after the cattle. In Hindu art, he is often depicted as a loving tender of cows, much as Christians picture Jesus as the good shepherd. Krishna was so devastatingly attractive that all the women of the village fell helplessly in love with him. Most of them were simple milkmaids (*gopis* in Sanskrit), who made their living selling fresh milk. At night, Krishna would wander out into the forest and play enchantingly on his flute. The gopis would slip out of their homes (sometimes out of their husbands' beds!) to rendezvous with their divine lover.

Sages Say

In any place and any time, when good declines and evil rises all around, I descend to Earth. Again and again, I come to rescue the pure of heart and punish the wrongdoers. In age after age, I come to reestablish justice and integrity.

> —the avatar Krishna in the Bhagavad Gita

The Rasa Lila is Krishna's mystical dance, a bewitching scene depicted again and again in Hindu art. One night, to satisfy the desires of all the women in love with him, Krishna temporarily cloned himself into dozens of Krishnas. Then he danced through the night with every one of the gopis at the same time.

Each of them innocently believed she alone enjoyed his love! This beautiful story makes the point that while members of different sects and religions believe God is theirs alone, in fact God dances with his lovers everywhere, in all times and all places and all religions.

King of Mathura

As a young man, Krishna left Vrindavan to fulfill his destiny in Mathura, where he overthrew the vicious king Kamsa. But back in his village, the gopis pined for him night and day, especially Radha, his favorite girlfriend. Krishna never returned to Vrindavan, but the gopis ached for him every moment of their lives, until they actually began to see him in everyone and everything around them. Merging into Krishna's true Self, the all-pervading consciousness that sustains all reality, they each attained enlightenment. Many Hindus still cherish the memory of the gopis as the greatest devotees who ever lived.

Krishna eventually became king of Mathura. As the *Mahabharata* relates, he would go on to help his friend Arjuna win the disastrous war against the Kauravas. The Bhagavad Gita, one of the wisest scriptures in the world's spiritual library, recounts Krishna's advice to Arjuna as Arjuna confronts the consequences of serious political errors and the inevitability of death. Once when hundreds of women from a nearby kingdom were carried off by a pillaging army, Krishna rushed to the rescue. After he'd saved them, the women cried that their husbands and fathers wouldn't accept them back because they were impure since they'd been raped. Krishna called for a priest and married them all on the spot! It's easy to see why Krishna is so popular with women devotees to this day!

Krishna may well be the single most beloved figure in the history of Hinduism. He's more loved than Vishnu himself, even though he's supposed to be just one of Vishnu's 10 major incarnations. The character of Krishna, who combines unsurpassed wisdom with masculine charm and heroic deeds, may actually be the most enchanting figure in world literature.

Quick Quiz

1. Vishnu stepped on Bali's head …
    a. Because Bali's skull was Vishnu's shoe size.
    b. By accident when the lights went out.
    c. To teach him humility.
2. Manu is famous for …
    a. Repopulating the Earth after the flood.
    b. Rajput miniature paintings.
    c. His fried fish recipe.
3. The most beloved figure in Hinduism is …
    a. Ravana, king of Lanka.
    b. Krishna, king of Mathura.
    c. Indira Gandhi, prime minister of India.
4. The boar avatar …
    a. Bore Mount Meru on his back.
    b. Lifted the earth's landmass with his tusks.
    c. Digs for truffles on Full Moon nights.

Answers: 1 (c). 2 (a). 3 (b). 4 (b).

Kalki: The Future Liberator

However, Vishnu's most dramatic incarnation is yet to come. At the end of the Kali Yuga, the cycle of darkness in which the world is presently languishing, Vishnu will incarnate in the form of Kalki the liberator. He will arrive on a white horse, embodying truth and wise leadership. He will

liberate the world from injustice and inaugurate a new era of enlightened awareness.

It is difficult to say where the legend of the Kalki avatar originated. It seems to be an extremely ancient myth, shared by the Persians, Jews, Christians, Tibetans, and many Central Asians. Even the Native Americans had their own version, named Kukulkan!

The Least You Need to Know

- Avatars are incarnations of God and the Goddess.
- Vishnu incarnates to save the world at times of special stress.
- Vishnu saved Manu from a deluge that flooded the entire Earth.
- The heroes Parashu Rama, Rama of Ayodhya, and Krishna were avatars.
- Some of the greatest saints are considered divine incarnations.
- The Kalki avatar will restore righteousness at the end of this world cycle.

Chapter 14

The Main Denominations

In This Chapter

- Major Hindu sects
- Vishnu's devotees
- Shiva's nonconformists
- Goddess myth and gospel
- Hinduism and its discontents

There are so many thousands of Hindu sects that religious scholars despair of ever getting them all straight. Still, if you walk into a Hindu home, odds are high that the family members belong to one of three major groups:

- **Vaishnavas:** devotees of Vishnu
- **Shaivites:** devotees of Shiva
- **Shaktas:** devotees of Devi, the Goddess

Let's have a look at Hinduism's major denominations. Then we'll take a quick peek at some very important sects that broke from Hinduism to start their own religions.

Vaishnavas: "Hare Krishna! "

The Vaishnavas are the largest denomination in India and have numerous subsects. Devotion to Lord Vishnu and his avatars, especially Krishna and Rama, is their key-note. In addition to the Veda, they hold particularly sacred the Bhagavad Gita, the Bhagavata Purana (which contains many enchanting stories about Krishna), and various compendiums of religious lore, such as the *Vishnu Samhita.* There is also ecstatic devotional poetry,

such as the erotically charged *Gita Govinda,* which compares a devotee's yearning for God with a young woman's longing for her lover.

A Personable God

Many Vaishnavas believe God has six special qualities: complete knowledge, total power, sublime majesty, supreme strength, unlimited energy, and full self-sufficiency. He's not just a transcendent undifferentiated mystical blur but an actual divine person. He's something like us, only infinitely better! Vaishnavas like to use one of the oldest Vedic names for God, *Purushottama,* which means "the ultimate person" or, as the Hare Krishnas put it, "the Supreme Personality of Godhead."

Guidepost

In the late 1960s and 1970s, shaven-headed young men in orange robes would approach people at American and European airports chanting "Hare Krishna! Hare Hare!" Bewildered travelers wondered, *Who are these people?* The "Hare Krishnas" were devotees of the late Bhaktivedanta Prabhupada, who showed up penniless in the streets of New York back in the mid-1960s. This Vaishnava guru was already in his 70s when he began his hugely successful teaching mission to the West. He was following in the tradition of the fifteenth-century Bengali saint Chaitanya, who also liked to sing and dance in public streets.

For most Vaishnavas, the divine Self inside ourselves is the same as but not equal to Vishnu. Spiritual liberation means merging into God but not in the same total sense that the philosopher Shankaracharya taught (see Chapter 9). We merge into God without losing our individual nature, for we are meant to be his companions for all eternities. And even though we may enjoy his bliss when our awareness bathes in his, we do not share his infinite power. Only God can create a universe. We merely hang out in the worlds he places us in.

Shankaracharya said a drop of water and the ocean are the same substance, and just as a drop will lose itself completely in the sea, so an individual soul loses its individuality in the great spirit. The Vaishnavas feel that comparing a drop to the ocean is ridiculous. The ocean is infinitely greater!

Hanging Out with Vishnu

While Vaishnavism recognizes the importance of meditation practices, its emphasis lies primarily in religious devotion and morality. The word *bhava* is the key to understanding Vaishnava spirituality. It means emotion or more specifically the overwhelming joy and love that arise from living life in active companionship with God.

While some Hindus focus on deep meditation and others on philosophical contemplation, Vaishnavas are often suspicious of too much head stuff. It's that juice in the heart called love that gives spiritual life its zip. Vaishnavas love to recount the story of Rama's passion for his wife, Sita, or to sit contemplating Krishna's beautiful features and amorous adventures. Deep feelings of religious ecstasy cleanse the mind and propel the heart toward living companionship with Vishnu here and after death.

For some Vaishnavas, God's wife is just as important as he is. This is Lakshmi, who you've already met in Chapter 12. Many Vaishnavas call her Sri (pronounced *shree*), which literally means "auspiciousness" or "all good things." She is the supremely compassionate one, the beloved Divine Mother who looks after us kids and guides us home to Dad.

def•i•ni•tion

Bhava is intense religious emotion or spiritual ecstasy.

Heaven Full of Saints

The spiritual sky of Vaishnavism is alight with a brilliant array of stars: saints of the highest magnitude. Some of the most famous were the 12 *Alvars,* who lived in the eighth and ninth centuries C.E. in the south of India. Their hymns were saturated with love for the divine, bemoaning their separation from the Lord (usually in the form of Krishna) and celebrating those moments of merger when they experienced his living presence.

def•i•ni•tion

Alvar means "one who dives deep" and refers to the 12 great South Indian Vaishnava saints of the eighth and ninth centuries.

The Alvars had such an enormous impact on Hindu spirituality that across the subcontinent Hindu intellectuals were forced to rethink their philosophical systems to accommodate a personable God. They were forced to acknowledge that intense devotion can transport a soul to the highest states of mystical ecstasy.

Closer to our own time the Bauls of Bengal frankly call themselves "madmen for God." Many are minstrels who travel through the countryside singing and dancing. If you hear a Baul even once, you'll never forget the experience. They sing with such passion you half expect their hearts to split open!

Merging in the Temples, Singing in the Streets

Names of certain Vaishnava saints will come up not infrequently in your conversations with orthodox Hindu families, so here is a primer listing a few of the most loved saints from the last 1,500 years or so (the dates given here are historians' approximations):

- **Andal** (725-755). One of the most famous of the Alvars, she so adamantly insisted she would have no husband but God himself that her family actually took her to the Vishnu temple at Srirangam for the marriage ceremony! It's said that there she physically merged into the image in the temple, her love for him was so intense.
- **Jnanadeva** (1275-1296). The child author of the *Jnaneshvari,* which is a commentary on the Bhagavad Gita and perhaps the greatest spiritual classic of Maharashtra. At the age of 21, Jnanadeva had himself entombed alive so that he could close out his life focused exclusively on attaining union with Krishna.
- **Mira Bai** (1498-1546). A Rajput princess whose ecstatic songs to Krishna are still sung throughout India. She caused a stir of divine fervor everywhere she traveled singing of her love. At her death, she merged into a statue of Krishna at Dvaraka.
- **Chaitanya** (1486-1533). Regarded by many Hindus as the incarnation of both Krishna and his lover Radha, Chaitanya made his way through much of India chanting Krishna's name, dancing in the streets, and triggering a massive social movement of religious devotion!
- **Tulsi Das** (1532-1623). A homeless child taken in by the guru Ramananda, he grew up to compose some of the most loved poems in Hindu spiritual literature. His retelling of the story of Rama and Sita, called the *Rama Charita Manasa,* actually replaced the original *Ramayana* in popularity among Hindus.

Sages Say

O Lord of all living creatures! Your behavior is so audacious! But who can match Your courage? You remain in bliss even as the stars tumble from heaven and the entire universe disintegrates. Even the sages are stricken with terror as the world systems are destroyed. Yet—all alone—You laugh with delight!
—Shivananda Lahar

- **Tukaram** (1600-1650). This destitute farmer became one of Hinduism's most inspired poets. Though physically assaulted by a jealous detractor (who poured boiling water over him!), he forgave the man and later healed him of an incurable illness.
- **Anandamayi Ma** (1896-1982). A saint so amazing other saints came to prostrate before her. Illumined from birth, she lived in God consciousness, traveling around India wherever God directed her. From an inner space of luminous clarity, she shared her experience of the unity of all things.

Anandamayi Ma, one of the most extraordinary Vaishnava saints of the twentieth century.

Shaivites: "Om Namah Shivaya! "

You can identify the Shaivites by the three lines of ash running horizontally across their foreheads or by the lingam (a small conical stone) many of them wear around their necks. While Vaishnava holy men may have shaved

heads, the Shaivites have a full head of hair, sometimes matted and wrapped around their skulls like a turban.

Even if you've never met a Hindu in your life, you still may have heard friends come home from their yoga classes repeating the most sacred Shaivite mantra, "Om namah Shivaya." It means "With loving reverence, I bow to the Supreme Consciousness." In this tradition, the Supreme Being is called Lord Shiva.

Pashupati: Lord of Beasts

Of the major subsects of Shaiva Hindus, the Pashupatis are the most notorious. *Pashupati* means "lord of domesticated animals" (*pashus* are any animals that are typically bound with a rope). Most people, these Shaivites say, are like cows with rings through their noses. They're led here and there by social conventions and by their own hopes and fears. The Pashupati practitioners break with social norms and often behave in the most outrageous and upsetting ways—on purpose. They're trying to set their inner world upside down so they can shake themselves loose from past mental conditioning and begin to move through the world with true freedom.

There are five stages of practice according to this tradition. Stage 1 marks the conventional spiritual aspirant, who meditates and tries to do good. Eventually this person will reach Stage 2, genuine sainthood. They follow rigorous moral standards and are exemplars of compassion, wisdom, and selfless service. By Pashupati standards, the average saint we recognize in the West functions at the second level.

Guidepost

Some crazy people are, well, crazy. Others may actually be enlightened! In India great saints sometimes act crazy to get supplicants—people who show up demanding miracles and favors—to leave them alone.

The problem with being a Stage 2 saint is that they attract needy souls who waste their time with constant demands and sycophants who inflate their egos with constant praise. So at Stage 3, practitioners are advised to act outrageously, leaping around and shouting as if they're crazy. They make sexual advances on anyone and everyone and break their promises. The crowds of devotees and hangers on who surrounded them in the past now quickly vanish, and the yogi is free to move on to higher practices.
Stage 4 aspirants are more "there" than "here." Though still inhabiting a physical body, their awareness is centered in the world within. To normal people, they may seem distracted or even catatonic. Stage 5 is the level of total mastery, where the adept remains centered in the highest consciousness but now acts in the material world for the benefit of all beings. She has perfectly integrated her experience of complete inner illumination with her awareness of outer reality, and helps to free others from the "nose rings" that control them.

Vira Shaivism: Path of Heroes

The Vira Shaivites also behave horribly by conservative Hindu standards. One of their greatest saints, a twelfth-century brahmin from Karnataka named Basava, was one of the great religious reformers in Hindu history. He led the Vira Shaivites in rejecting caste distinctions (a major no-no in Hinduism), honoring women as full equals of men, and respecting all forms of honest labor including the lowest and dirtiest.
Vira means "hero." A Vira Shaivite is as dauntless and alert in his or her spiritual life as a soldier in the thick of battle.

Vira Shaivites wear a linga, the symbol of Shiva, on their bodies. They consider it his living presence. By keeping it close, they make their bodies Shiva's living temple. A second form of linga exists in the heart. When the kundalini rises from the bottom of the spine illuminating the energy of the heart center, this linga is directly experienced. The third linga is in the brain. When the kundalini activates the center at the top of the head, union with Shiva is experienced. They merge into the linga of pure consciousness. Vira Shaivites compare the jiva, the individual soul, and Shiva, the cosmic being, to a river and the ocean. There is definitely a difference between the two, as anyone can see. But at the time of enlightenment, the soul merges into Shiva like the river pouring into the sea. At that point, it becomes impossible to distinguish between the two.

Shaiva Siddhanta: Loving Shiva

Shaiva Siddhanta also shows more flexibility in matters of caste, gender, and ethics than the generally more socially conservative Vaishnavas and is the most commonly practiced form of Shaivism in South India today. Devotees of this tradition value the *Tiru Murai* even more than the Veda. This exquisite collection of Tamil hymns to Lord Shiva was compiled by Nambiyandar Nambi in the eleventh century.
Shaiva Siddhanta is famous for its 63 *Nayanars,* Tamil poet saints who lived between 700 and 1000 C.E. Their poetry extols Shiva's extraordinary grace and compassion. Until their arrival on the scene, both Buddhism and Jainism had made substantial inroads in South India. But the Nayanars won back the hearts of the people and reestablished Lord Shiva as South India's premier god. Let me introduce you to a few of these exceptional saints:

- **Appar** (600-681) converted from Jainism to Shaivism. The local Jain king had him thrown into a vat of poison, tried drowning him, and drove an elephant to attack him. But by remembering the holy mantra "Namah Shivaya," Appar survived every assault. The king was so impressed he converted to Shaivism himself.
- **Sambandhar** (644-660) was known for the miracles he accomplished in Shiva's name. It was said he was so adept he could

raise the dead even after they were cremated! Like Appar, he taught that ultimately Vishnu and Shiva are the same Divine Being.

- **Sundar** (716-735) went blind as a young man. He complained angrily to Shiva who, according to myth, had three good eyes! Shiva restored his eyesight. In fact, Shiva loved the boy saint so much he is said to have shared his wife, Parvati, with him!

Kashmir Shaivism: The Naked Lady

Kashmir Shaivism is the best known form of Shaivism in the West today, popularized by Swami Muktananda and his successor Gurumayi Chidvilasananda in the second half of the twentieth century. It emphasizes that we're already enlightened. We just need to recognize it!

def•i•ni•tion

Pratyabhijna means Self-recognition, refocusing one's awareness on the divine consciousness in oneself.

Pratyabhijna is the key to the Kashmiri system. At the center of our being lies undying divine awareness. When we clear the impurities out of our minds and stop being distracted by our desires, the light of pure awareness shines through. Then we experience our real nature as Shiva.
Here are a few of the great souls of the Kashmir Shaivite tradition:

- **Vasu Gupta** (ninth century) was directed in a dream to seek out a stone slab on Mahadeva Mountain in Kashmir. Inscribed on the stone were the verses of the Shiva Sutra, one of the most amazing texts on higher consciousness ever composed.
- **Abhinava Gupta** (eleventh century) was one of the most brilliant philosopher yogis in Hindu history. His books on mystical states and how to attain them are among the finest works on spirituality in all

world literature. He was one of the greatest tantric masters who ever lived.

- **Lalleshvari** (fourteenth century) is one of the best-known saints of this tradition. She walked out of an abusive marriage and spent the rest of her life wandering naked through the countryside, absorbed in love for Shiva and performing advanced yogic practices.

Shaktas: "*Jai Ma!*"

There's a famous saying in India: "In public, a Vaishnava. In private, a Shaivite. In your heart, a Shakta." The proverb means when you're in a crowd, behave like a conventional religious person. Within a circle of your close friends, however, feel free to explore your more radical spiritual insights. But when all is said and done, there is no lap more comfortable than Mom's!

Shaktas worship the Mother of the Universe as both the Supreme Consciousness itself and its power. Its power is the will and energy that creates, nurtures, and finally dissolves away the worlds. Some Shaktas, called Kaulas, engage primarily in ritual practice. Others, in the meditatively oriented Samaya tradition, focus exclusively on inner work. The Mishras do some of both: ritual to channel one's physical energy and focus the mind and meditation to plunge into the inner depths where Devi, the radiant goddess, resides.

In heavily Shakta parts of India, like Bengal or Assam, you'll hear Hindus shout *" Jai Ma!"* It literally means "Hurray for Mom!" and has an energy something like "Hallelujah!" Worship of the Divine Mother permeates every aspect of Hindu spirituality. Even Vaishnavas and Shaivites don't worship a male God exclusively like Christians and Muslims do. The feminine divine is always also honored even when the male aspect of the Supreme Being is emphasized.

Sages Say

Meditate on the divinity inside you. Drink the nectar of love that pours continually from Shiva's heart.
—Lalleshvari

The Hindu View

The sacred scriptures of denominations like the Shaktas and Shaivites are called *agamas.* In their communities these texts may be as highly valued as the Veda itself.

Debunking Indiana Jones

Unfortunately, the little most Westerners know about the Hindu Goddess tradition is what they learn from fiction like *Indiana Jones and the Temple of Doom.* Harrison Ford is called upon to rescue struggling victims about to

be sacrificed to a horrible, multi-armed female deity. There is no way to sufficiently express how offensive this depiction of Goddess spirituality is to Hindus!

Guidepost

Ladies, if you're concerned about being carried off screaming to be offered to a bloodthirsty Hindu goddess, relax! Only males are offered to the Goddess. And it's usually male goats at that. At almost all Goddess temples these days, however, flowers and fruit are offered instead.

Europeans of the Victorian era also mistakenly believed that Shaktas engaged in drunken sex orgies. No such luck! These myths got started from rumors based on real tantric practices, though. A Shakta would purify himself or herself for weeks, fasting and chanting a Goddess mantra literally millions of times. Then under the close supervision of a Shakta master, the aspirant would drink high-proof liquor, strong enough to knock the socks off even the sturdiest drinker much less a teetotaler like most Hindus.

The point of the practice was to learn to face death consciously. Most people die in a state of unconsciousness, which is bad news from a Hindu point of view since they want to be alert during the stages of the death process. This allows them to consciously direct their after-death experience. By learning to maintain awareness despite the stupefying effects of strong liquor, the Shakta is training to remain lucid during the process of death itself.

God or Goddess?

Philosophically Shaktism is very close to Shaivism. In fact the two are often considered brother-sister traditions. Their doctrines are essentially identical. However, Shaivism emphasizes the consciousness or Shiva aspect a little more. Shaktism emphasizes the energy or active facet of the divine slightly more.

In the end, Shaivites admit Para Shiva, the highest form of Shiva, contains both Shiva and Shakti, consciousness and energy. Shaktas, too, say Sadakhya, the highest form of the Goddess, contains both Shiva and Shakti. Same difference. Consciousness *is* energy—living self-awareness.

The Lousy Accountant

One of the most famous Shakta saints of recent centuries was Ramprasad Sen, who lived in Bengal in the eighteenth century. He was on fire with passion for the goddess Kali and neglected his work as an accountant so badly his manager fired him! But when his boss read the beautiful lines of poetry Ramprasad had scribbled in the account books, tears came to his eyes. He encouraged Ramprasad to go home and devote his life to spiritual practice—and sent a generous stipend to Ramprasad every month so that he could actually afford to do exactly that! Employers like this are rare and deserve a lot of credit!

Ramprasad is famous for poems in which he approaches the Mother of the Universe like an innocent child or like a petulant child at times! Speaking of his meditation practice, he writes:

> Mother Kali, You dwell in cremation grounds
> so I've made my heart a burning pit
> where You can dance.
> One desire burns in the conflagration of my life:
> To watch Your blazing dance!
> I sit here still as death in my own funeral pyre,
> looking for You with eyes closed.

Quick Quiz

1. The three main sects of Hinduism are …
    a. Buddhism, Sikhism, and Jainism.
    b. Shaktism, Shaivism, and Vaishnavism.
    c. Tantra, yantra, and mantra.
2. Followers of Vaishnavism approach God with …
    a. Fear and trepidation.
    b. Love and joy.
    c. Long lists of complaints.
3. The Shaiva Siddhanta saints taught that Vishnu and Shiva …
    a. Are bitter enemies.
    b. Are ultimately identical.
    c. Are related on their mothers' side.
4. *Indiana Jones and the Temple of Doom* ...
    a. Portrays a startlingly accurate vision of Goddess worship.
    b. Grossly distorts Hindu Goddess spirituality.
    c. Was #1 at the box office in Mumbai cinema for nearly a year.

Answers: 1 (b). 2 (b). 3 (b). 4 (b).

Hindu Spin-Offs

From time to time, great spiritual masters left the Hindu fold to start their own traditions. Hindu policy is so liberal, Hindus are allowed to believe just about anything, so what do you have to do to be excluded from Hinduism? Historically, refusing to accept the Veda as divinely inspired and breaking with the caste tradition would usually do the trick.

A number of important Hindu sects splintered from the Vedic fold to form their own faiths. Hinduism has no less than four world-famous stepchildren.

Breaking with Tradition

Buddha was disgusted by the Hindu priestly caste, in whose rituals he had little faith. He rejected the authority of the Veda, the value of worshipping deities, and the concept of an immortal soul. Most of Buddha's teachings and practices, however, retain a strong Hindu flavor.

Mahavir, who lived around the same time as the Buddha and whose life paralleled Buddha's in a number of surprising ways, also rejected the Veda. His spiritual tradition, which strongly emphasizes nonviolence, is called Jainism.

The Sikh tradition started in the Punjab in the twelfth century C.E. It emphasized devotion to God and guru and later to the *Sri Guru Granth Sahib,* the collection of beautiful hymns that eventually took the place of a human guru. Combining Hindu and Muslim ideals, the Sikhs became known for their military valor.

The Hindu View

From the third century C.E. up till just a few centuries ago, Manichaeism was one of the great world religions, practiced from Europe to China. It taught that we are beings of light who must purge ourselves of association with matter in order to merge back into divine light. (Both Christian and Muslim authorities made the extermination of Manichaeism a top priority, which is why you don't see Manichaeans hanging around anymore.) It's startling to find Manichaean literature filled with Sanskrit terminology. This is because Mani, the founder of that religion,

traveled to India to study with Buddhist and Hindu masters. Mani, who was born in Babylon in 216 C.E., helped introduce many Eastern ideas into Europe, where they still echo in Europe's Gnostic underground.

The Zoroastrian Connection

Zoroastrianism is immensely ancient. According to the Hindu tradition, Zoroaster would have lived long before 3000 B.C.E. (He is mentioned as an ancient renegade teacher several times in the Rig Veda, which was compiled about 30 centuries before Christ.) Aristotle, the ancient Greek philosopher, confirms that Persians of his time dated Zoroaster to around 6000 B.C.E. However, Western scholars have been extremely reluctant to accept such ancient dates for Zoroaster.

Zoroaster is one of the most important figures in religious history. When he broke with Hinduism, he established a new set of beliefs which much later would work their way into Judaism and from there reincarnate in Christianity and Islam. These ideas include the linear nature of time with history ending on Judgment Day, the resurrection of the physical body, and the promised return of a savior to inaugurate a millennial period of peace on Earth. He also taught the existence of the Devil, a malevolent being nearly as powerful as God.

Hindus accept a modified version of the story of the returning savior. None of Zoroaster's other ideas are accepted in Hinduism.

The Least You Need to Know

- The three major sects of modern Hinduism are Vaishnavism, Shaivism, and Shaktism.
- Vaishnavas believe in the loving personal God Vishnu.
- Some Shaivites are radical in their approach to enlightenment.
- Shaktas worship the Goddess as the active, creative power of Divine Reality.
- Four great religions splintered off from Hinduism: Buddhism, Jainism, Sikhism, and Zoroastrianism.

Part 4

How Hindus Live

Hindus live in a tightly ordered, hierarchical world with clear moral values. Although India is technically a secular state, for practicing Hindus there is no such thing as a secular life. Everything occurs within the context of religion. Sacraments for every Hindu begin before birth and continue after death. Holy days are frequent. Activities are oriented, directly or indirectly, toward the ultimate goal of Hindu spirituality: liberation of the soul from the bondage of karma and rebirth.

Mother India herself is sacred. You can't travel far without reaching one pilgrimage center or another. Temples appear everywhere, though the most familiar one is right in each Hindu's own home.

This part shows how the saints and sages of the Eternal Religion counseled Hindu men and women to structure their society and to live with each other and find peace within themselves.

Chapter 15

A Classy Religion

In This Chapter

- The structure of Hindu society
- Why we're here
- Phases of life
- Women's experience

Hindu culture is tightly structured. Everyone knows where he belongs—and where he doesn't. If you're a Hindu, many of life's choices are made for you: the job you'll have, the person you'll marry, the people you'll hang out with.

For those of us who've grown up in the individualistic West, where our right to self-determination is a paramount value, the hierarchical societies of the East may seem stifling, even inhumane. Yet many Hindus would not trade their way of life for ours. Hindus who move to the West often complain that compared to home, Western culture seems cold and selfish. So let's take a look at the way traditional Hindu society organizes itself and the religious purpose for this way of life.

What Turns You On?

What turns people on? The Hindu sages noted that basically there are four distinct personality types.

Type 1 is people whose primary passion in life is power. They feel most alive when they're controlling others and would be miserable if they couldn't express their need to be in charge.

Type 2 people are mostly motivated by material things. These folks want to be wealthy, so their satisfaction comes from producing or owning things. Their worst fear is poverty or sometimes simply having less than other people do.

Guidepost

Ever feel like an outcast? Sad to say, the outcastes of India probably feel even worse. Mahatma Gandhi renamed this group of people Harijans, "the children of God." Outcaste status was outlawed in 1950, and today all Hindus are equal before the law.

Type 3 is oriented more toward the inner world. Ideas turn these people on and internal experiences like spiritual visions. Give them a book, ask them to teach a class, or let them sit quietly thinking or meditating, and they're happy as ducks in a pond.

Type 4 is your burger flipper. These people don't particularly want to rule the world, and they aren't money-hungry enough to work their way up to a top-paying job. They don't necessarily long to be the world's leading philosophers either. They're content to wash dishes and sweep the floor, then go home and relax with friends and family.

Four Classes of Hindu Society

The sages gave each of these types a name:

- **Kshatriyas:** motivated by power
- **Vaishyas:** motivated by wealth
- **Brahmins:** motivated by knowledge
- **Shudras:** motivated by work

The kshatriyas are kings and queens and top-level executives and administrators. They're also military and police, the ones who use force to keep order. For most of its history, India was a patchwork of numberless little kingdoms. So the kshatriyas were primarily maharajahs and maharanis, princesses and dukes and their families, and the warriors they retained to help protect those they ruled and conquer those they didn't. Their role is to maintain law and social order.

Vaishyas are business people, trades people, artisans, farmers, and skilled laborers. Their role is to keep the economy booming.

Brahmins are priests, counselors, educators, philosophers. In India until fairly recently, brahmins were primarily responsible for preserving the Veda and were valued as ritual specialists. Today more brahmins are moving into other fields, such as politics, administration, and medicine.

Shudras are laborers. They do the physical work that makes life comfortable and convenient for everyone else.

The Hindu View

Hindus stay in close touch with their relatives, including those who have died. Spirits of the departed are believed to still take an active interest in family affairs and are even offered meals during special ceremonies!

A Multi-Colored Society

Originally the varnas, or four castes as these groups are called, were somewhat fast and loose designations. But in India as in much of the rest of the world, children learned their trade from their parents. So over the course of time your caste status became something you inherited from your parents rather than an innate inclination you brought with you from your past lives. Varna can mean color, and the high caste brahmins are associated with white. So when they first started studying India, Western scholars assumed white-skinned people (like themselves) were the most respected classes in India. But white referred to the color of the clothes brahmins wore, reflecting their inner and outer cleanliness. Kshatriyas wore red (as soldiers they dealt in blood), vaishyas wore yellow (as merchants they dealt in gold), and shudras wore brown (as laborers they worked the earth). Varna had nothing to do with skin color!

The Hindu View

The four basic castes or classes in Hindu society are further broken down into jatis, or subcastes, specific social groups that come with preassigned levels of social status. Much like the guilds of medieval Europe, jatis provide services we Westerners associate with trade schools, unions, and insurance companies.

The Hierarchy of Being

The three upper castes (all except the shudras) are called “twice born” in Hinduism. The first birth occurs when the infant bursts hollering from its mother’s womb. The second birth occurs at initiation, the Hindu version of the Christian rite of confirmation. At this time, the child is inducted into formal spiritual practice. Shudras do not receive this initiation probably because originally they were not considered focused and serious enough to stick with a spiritual discipline. In real life, of course, many shudras are highly spiritual. Many great saints have come from the shudra caste.

The four castes are very broad groupings. Most Hindus actually think of themselves in terms of their subcaste and clan. There are over 3,000 human subcastes in Hinduism. This system represents the hierarchical nature of souls in the universe, so there are nonhuman subcastes, too. Animals, plants, even insects have their subcastes—so do gods and demons!

Westerners reflexively condemn the social inequities of the caste system, which also sharply divides diverse classes of people resulting in a disastrous lack of unity that’s made India particularly vulnerable to foreign invasion. But the caste system has also served to protect the fantastic diversity of communities in the subcontinent. Nowhere else on Earth can you find so many radically different subcultures in such a confined area. Different groups weren’t forced to integrate, so each has retained its unique traditions through the millennia.

Outsiders

Not everyone in the world fits into the four-caste system. Some people left the system voluntarily, and some left involuntarily. Finally, some people were never in the system to begin with.

The panchamas are the famous outcastes of India. These are people, or descendants of people, who committed some serious infringement of caste regulations that led to their being excommunicated from orthodox Hindu society. A person could become a pariah, for example, by marrying outside his social group. (Remember that until the late twentieth century, this kind of social ostracizing based on class relations wasn’t unusual in Western countries, either.) Hindus who adopted a new religion, like Buddhism or Islam, met with disapproval, too.

People who performed unsanitary types of jobs were also considered untouchable. These were people who cleaned dirty areas like lavatories or who handled dead animals or dead people. Perhaps the ancients noticed that these people were a source of contagion (of viruses and bacteria we'd say today) and started keeping a distance from them.

While "untouchables" are thrown out of the social order against their will, some people choose to step outside the caste system on purpose. These are the sannyasins, the wandering holy men and women of Hinduism. Sannyasins have given up the comforts and luxuries of home and family to wander freely without any possessions or worldly responsibilities. They are focused only on Self-realization and are considered "in this world but not of it." Caste regulations don't apply to them since they've transcended worldly restrictions. Even though they're outside the caste system like the untouchables, sannyasins are among the most highly respected members of Hindu culture (see Chapter 19).

Mlecchas are foreigners, people who never were Hindus to begin with. Until only recently, many Hindus considered it a calamity to have to leave India and live with mlecchas. This makes sense because for most of their history, Indians enjoyed a high standard of living compared to many other cultures.

Guidepost

If you're meeting a Hindu for the first time, you might be tempted to ask, "What caste are you?" It seems like a natural question, and you're genuinely curious. However, this is an entirely inappropriate question. It's like sitting down next to a stranger on an airplane and asking, "How much money do you

make?" It would be interesting to know the answer, but asking is very rude.

What's Life For?

According to Hinduism, human life has four main goals.

- **Dharma:** Fulfilling your duties honestly
- **Artha:** Becoming prosperous
- **Kama:** Having fun
- **Moksha:** Getting enlightened

Let's take a brief look at each.

Doing Your Dharma

In this context, dharma means doing that which you were meant to do, doing it ethically, and doing it to the best of your capacity. Generally it refers to one's career.

Sages Say

Respect your mother as if she is a goddess. Respect your father as if he is a god. Respect your guest like a deity. Any work you do, do it perfectly. Whatever you do, do good.

> —Taittiriya Upanishad

One person's dharma may be to manufacture tires. Another person's dharma could be to sing professionally, lay foundations, or practice medicine.
In Hindu culture, often your dharma was determined by the family and clan you were born into. If you were born into a family of stone masons, your fulfillment in life would come from working with stone. If your mother was a washerwoman, you would probably be a washerwoman, too. Though for most women, your primary dharma was being a housewife and mother.

Arjuna's Dharma

In the Bhagavad Gita, Lord Krishna urges Arjuna to pick up his bow and go to war. This was because Arjuna had been born into a kshatriya family of kings and warriors. His brother's kingdom had been illegally taken over by a tyrant, and it was not the dharma of the priest or the stone mason to stop the evil tyrant. As a defender of justice, it was Arjuna's job to ensure that the kingdom was returned to its rightful ruler.
Even though Arjuna didn't want to fight, Krishna insisted he must do his duty; he must fulfill the purpose for which he was born. The Hindu view is that even if a laundryman would rather be an organic farmer, he should stick with the professional responsibility he was born into, an attitude incomprehensible to many Westerners. But in India (as in many Asian cultures), the welfare of society as a whole outweighs the individual's own preferences. Traditional Hindus believe that it is by fulfilling their duty, not by fulfilling their fantasies, that people hold their society together.

Paying Your Debts

There is also a general dharma incumbent on all human beings. Each of us has five duties or debts we need to repay:

- We must fulfill our obligations to the gods for their many blessings by honoring them with the appropriate rituals.
- We must repay the tremendous debt we owe to our parents and teachers by supporting them and by having children and passing on our knowledge in turn.
- We fulfill our duty to our guests by treating them as if they were deities visiting our home.
- We have a debt to all other human beings as well, which we can repay by treating each with the respect he or she is due.
- Also we have an obligation to all other living beings including plants and animals. We must offer them food as well as our good wishes and other types of help when appropriate.

Two central preoccupations exist in Hinduism: freedom and responsibility. While tantrics, ascetics, and renunciates launch into the freedom of spirit, Hindus who choose to remain in the workaday world are very conscious of their karmic debts and the profound interconnection and interdependence of the living beings in the many different planes of reality. Dharma defines their place in the world order and shows them how to live together in mutual respect and support.

Making Money

In the Hindu religion, getting rich is considered an entirely appropriate human activity. In fact, some holy texts urge us to use both hands to make as much money as we can and then give it away with *10* hands to those in need!

This emphasis on abundance often surprises Westerners who mistakenly believe Hinduism is a world-denying religion. Keep in mind that for most of its 5,000-year history—right up till the time of the British occupation—India was the wealthiest region in the world. (That's why so many poorer peoples were always invading India! They wanted a piece of the action!) Leading a happy, healthy, prosperous life has always been the ideal for Hindu householders. Many of the hymns in the Veda were chanted to ensure a comfortable lifestyle.

The Hindu View

The Kama Sutra, a manual on aesthetics, etiquette, and sex, is considered a sacred text, not pornography, in Hinduism. It was written by a monk! Kama, incidentally, refers to many forms of sensual pleasure (including, for example, flower arranging), not just sexuality.

There's an important caveat here. Remember how in the list of goals of human life, dharma came first? This means that while we are free, and even encouraged, to make money, we must do it within the context of dharma. Our way of making a living must be ethical. Dharma not only means our duty in life, it also means righteousness. Morality is the framework that holds a successful society together.

Making Love

The Hindus' attitude toward sex is perplexing to many outsiders. No one can fail to notice the expansive variety of sexual postures assumed by half-naked statues that decorate the outside of some Indian temples! Yet to outward appearances, many if not most Hindus are quite sexually conservative. Not only women but also men are often still sexually inexperienced on their wedding night. And it seems overly prudish to Westerners that many Hindu women remain dressed even while bathing! (This was also the practice in much of Europe till fairly recently.)

Sexuality is celebrated in Hinduism but generally within the context of marriage. By confining one's amorous adventures to a spouse, the sexual drive is expressed in a healthy, disciplined manner. There have, of course, always been otherwise outstanding Hindus who did not live by these norms. A few parts of India have been known for their more relaxed attitudes toward sexuality.

Usually though, Hindu couples do not express their affection as openly as we do in the West. They're more like the older generation of Scandinavians I grew up with: very restrained in their behavior in public. This doesn't mean Hindu husbands and wives don't love each other; it's just they don't feel it's appropriate to advertise it!

Today as Western influence becomes more pervasive, sexual experimentation is increasing among Hindus, for better or worse. And yet, as filled with flirtation as India's Bollywood films are, you'll hardly ever see even the most romantic movie stars kissing on screen.

Moksha: The Ultimate Goal

The basic goal of life on which the others are founded is dharma: morality, especially as it expresses itself in the fulfillment of one's duties. But the ultimate goal of life is moksha, enlightenment. The previous three aims are understood in this important context.

This is a wonderful world that can be full of professional fulfillment, delightful material possessions, and passionate love. But death will ultimately take all these things away. Only our relationship with pure spirit is eternal. Therefore, in most Hindu homes God is treated as a family member; he has his altar in a corner of the house, where you can bring him gifts and speak with him.

Hindus believe God and guru will gradually guide them toward spiritual liberation. The universe is a university in which the soul learns many important lessons. When it graduates, it's released from the cycle of reincarnation and finds freedom in the loving embrace of God.

To forget our ultimate goal is to get lost in materialism and lose touch with the very ground of our being. And that's a grievous loss indeed!

Sages Say

Your skin wrinkles and your hair turns grey. Your teeth fall out and your hands shake. Still you are tortured by desire. Your children bring you grief. You find no comfort in wealth. Everything is passing away. Give up clinging to things that disappear. Free yourself to enter the peace and joy within yourself.
—Shankaracharya

Metamorphoses

The Hindu life course is specifically structured so that each individual has an opportunity to go for the gold, to reach for spiritual liberation before death. If all goes according to plan, life metamorphoses through four stages:

1. **Brahmacharya:** Student life
2. **Grihastya:** Married life
3. **Vanaprastha:** Retirement
4. **Sannyasa:** Letting go

Brahmacharya literally means "walking with God." During these years, the student receives cultural, vocational, and religious training. You'll also hear the term brahmacharya used to mean celibacy since Hindus weren't supposed to have sex before marriage.

Marriage is a very big deal in Hindu culture. A small number of individuals renounce the householder life and go directly from brahmacharya to

sannyasa (monk-like renunciation), devoting their entire lives to the spiritual quest alone. But the vast majority of people are expected to practice spirituality within the context of home life (grihastya) and raising a family. Remember that having children was one of the five sacred duties required of Hindus. Even parents of some of the greatest saints India has ever known, like Shankaracharya and Ramana Maharshi, tried to pressure them into married life to meet the social norm—and so that they'd support them in their old age.

When a Hindu couple got on in years, they'd retire as we do in the West. But rather than moving to Florida and fishing and boating all day, they'd go live in a hut in the forest to pursue intensive spiritual practices. Vanaprastha literally means "living in the woods."

As death approached, Hindus (especially males) would renounce even the little hut and go wandering on pilgrimages, living on whatever handfuls of food strangers would offer. This was the act of letting go preparatory to final release when the body itself dropped away.

In Western culture, people are very rarely prepared for death. Traditional Hindus spend the last years of their life specifically preparing for this transition. Though these wise customs are gradually losing their hold on the culture, you will still find temples where the aged have gone to spend the last months of their lives chanting God's name. Many temples specifically accommodate these retirees with a minimum of food and shelter so they can close out their lives focused exclusively on God. What a way to go!

Quick Quiz

1. The four castes are …
    a. Earth, Water, Fire, and Air.
    b. Priests, leaders, business people, and laborers.
    c. Tinkers, tailors, soldiers, and sailors.
2. The Hindu goals of life include …
    a. Starring in a Bollywood blockbuster.
    b. Moving to Silicon Valley and starting a software firm.

c. Enlightenment.

3. As orthodox Hindus get older, they …
    a. Devote themselves full time to spiritual practice.
    b. Start taking supplements and working out more.
    c. Move to Florida to go boating and fishing.
4. For Hindus, money is …
    a. The root of all evil.
    b. Prized if it's earned ethically.
    c. Only valuable if it can be converted into U.S. dollars.

Answers: 1 (b). 2 (c). 3 (a). 4 (b).

Women First

In Hindu India, the role of women is perceived very differently than in North America. Take the first 50 years of India's existence as an independent nation following its emancipation from Britain. For one third of that time, India had a woman prime minister. In the United States, at least up till the moment I'm writing, if Americans so much as had a strong first lady, half the country would become apoplectic!

Perhaps the reason Hindus seem to feel more comfortable with a female commander-in-chief is because they're constantly exposed to images of powerful goddesses. And the Hindu national epics are full of accounts of intelligent, politically influential women. Or maybe it's because the archetypal role for a woman in India is mother rather than sex object as in the West. You might trust your mother to run the country, but you'd probably hesitate to have a sex kitten do so!

If you cross the border from Hindu India into Muslim Pakistan, you'll instantly feel the different cultural climate. In most of India, women can travel comparatively free from fear. In Pakistan, a woman needs to be

covered from head to toe in a heavy robe or accompanied by a male guardian. Otherwise she may find herself in serious trouble.

The Hindu View

When Hindus list men and women's names, out of respect for the female gender, they usually list the woman's name first. That's why when Hindus refer to the avatar Rama and his wife, Sita, they'll say "Sita-Ram." Or when they talk about Krishna and his lover Radha, they'll say "Radha-Krishna." Rama himself (Ram in Hindi) is sometimes actually called Sita-Ram, signifying that he's the man privileged to have Sita for a wife.

Declining Status

Nevertheless, there's no question women have lower status than men in Hinduism. The difference in status was almost certainly not so dramatic in the distant past. Hindu scriptures written centuries ago describe women teachers and philosophers and show women receiving initiations they are denied today. The Veda itself includes women among its highest seers. Some of the unfortunate problems women experience in Hindu culture today may be due to 1,500 years of nearly continual invasions from the north, beginning around 500 B.C.E. To protect mothers, wives, and daughters, women were increasingly confined inside the house, cutting back their wider social roles.

But the worst problems Hindu women experience are due to the horrible practice of selling sons. Though outlawed in modern India, sadly this custom is still widely practiced.

Selling Sons

The dowry system probably did not start out as a bad thing. On the contrary, its original purpose was not to demean women but to support them. In Hindu culture, most women leave the birth home when they marry and become part of their husband's family. The dowry ensured that they brought their own financial resources with them—money they could use to support themselves and their families if their husband died or abandoned them. Hindu males, however, stay with the birth family. The eldest son is particularly important since he's responsible for looking after the welfare of his younger siblings, for supporting his parents when they retire, and for conducting the parents' funeral rites.

While men receive their inheritance when their parents die, women receive theirs when they marry. This means that each time a daughter marries, her family sustains a substantial loss of income. There's financial loss in both cases, but families only feel it when the girl marries because the son keeps his money within the family.

This system has become grotesquely distorted. It has evolved from sending a daughter away with some worldly goods, to would-be in-laws demanding huge sums of money from parents looking for husbands for their girls. "If she's joining our family, she better bring plenty of income with her!" In other words, these parents sell rights to their sons for exorbitant prices.

The disastrous social consequences are that Hindu families go bankrupt financing the weddings of their daughters. Many families just can't afford to have girls. Now that tests to check the sex of a fetus are available, some Hindus opt for abortion if the fetus is female. That it should come to this is bitterly ironic since Hindu scriptures uniformly condemn abortion.

The opposite practice, of demanding money for a daughter, was strictly forbidden in Hindu law. It smacked too much of prostitution.

The Hindu View

Some parts of India, such as large sections of Kerala, are matrilineal. In these communities, males marry into the wife's family rather than vice versa.

Manu and Woman

Manu, the ancient Hindu lawgiver, was leery of granting women independent status. He preferred they be supervised either by a father or a husband.

But Manu's impression of women wasn't all bad. "Men who wish for good fortune must always honor women," he wrote. "The gods shower happiness and prosperity wherever women are venerated. In those lands where women are not respected, misfortune surely befalls."

New Norms for Modern Times

India is changing at an ever-accelerating rate. In the few decades I've been visiting India, I am stunned at how quickly Hindus are transforming their society. Much of this has to do with the imposition of European and American values. The advance of democracy (India is the most populous democracy in the world) has challenged medieval rules of caste supremacy, and women are demanding a larger role outside the home.

Not all the changes are reassuring. Drug abuse and alcoholism are on the rise. There is a much greater comfort level with violence among the younger generation than I've seen before, perhaps in part due to constant

exposure to “cool” violence in popular Western movies. Some young people have adopted the American obsession with material goals to the detriment of traditional spiritual values that sustained their grandparents. There is profound wisdom in the lifestyle mandated by Hindu seers long ago. I can only hope that in adapting to a new era, Hindus will retain what was best about the past.

The Least You Need to Know

- Hindu society is divided into four castes made up of over 3,000 subcastes.
- The goals of Hindu life are ethical work, wealth, pleasure, and spiritual illumination.
- The four stages of Hindu life are study, marriage, retirement, and renunciation.
- Women are highly respected in Hindu culture but don’t always have an easy lot in life.
- Hindu life is specifically structured to accommodate spiritual growth.

Chapter 16

Living Right

In This Chapter

- Hindu codes of conduct
- The 10 commitments
- Championing nonviolence
- Cultivating good habits
- Moral flexibility

The ultimate goal of Hindu spirituality is liberation from the wheel of rebirth. But not everyone is capable of becoming enlightened in this lifetime, just as few of us have the stuff to medal in the Olympics. So while we're still riding up and down on the wheel, we need to attend to a practical matter. How should we conduct ourselves?

Moral principles are the foundation of every religion. We all must live together on this planet. And most of us are concerned about living at peace not only with others but also with ourselves and with God. Living ethically makes this possible.

The world's religions hold many moral principles in common. Other ideas about what constitute virtuous action are startlingly different. For example, Christians and Muslims feel morally obliged to convert other people to their religions. Hindus feel respect for other faiths is a more appropriate moral position. Let's look at the basic ethical tenets of Hinduism and see how they agree with or diverge from contemporary Western views.

Doing the Right Thing

Hindu ethics are based on the principle of Rita, laid down over 5,000 years ago in the Veda. It means aligning oneself with reality, living in harmony with God's law as it's expressed in nature and celebrated in religious rituals. Our English words "right," "righteousness," and "rite" are all related to the Sanskrit term Rita. To live according to Rita means to live right!

Laying Down the Law

When Manu, the Hindu Noah, got off the boat after the Great Flood (see Chapter 13), he composed the *Lawbook of Manu,* which explains how orthodox Hindus should live. The book states that a king or his brahmin counselor should enforce laws that reflect the usual practices of decent people, provided these do not conflict with local customs or caste rules. Trustworthy men of any caste can bear witness in a lawsuit, provided they're not motivated by greed. Men are placed in charge of supporting the family, while women control household affairs.

The Hindu View

The Brehon Laws, which governed ancient Ireland till a thousand years ago, have numerous parallels with the *Lawbook of Manu* from India. Brehon, the old Irish term for "judge," is related to the Sanskrit word "brahmin." In India, brahmins often served as judges.

Manu was vehemently pro-environment. Denuding, polluting, or otherwise damaging the environment was considered such a serious offense, a person could be expelled from the community for killing trees!
Manu explains who you can and can't eat with and who you can or can't marry, according to caste rules. He also describes various ways a person becomes psychically polluted. It's inauspicious, for example, to see a corpse. You'll need to perform a rite of purification if you've been in the presence of death.

Living the Good Life

For thousands of years, Hindu sages have offered excellent advice on how to live our lives in the light of spirit. Some of the Upanishads from North India, the Tirumantiram from South India, and the Yoga Sutra (a short text many Western yoga students study, too) lay out the Hindu code of conduct.

Actions to Avoid

Here are five of the classic Hindu yamas, things no Hindu should ever do:

- **Ahimsa:** Do not harm anyone.
- **Satya:** Do not lie.
- **Asteya:** Do not steal.
- **Brahmacharya:** Do not overindulge.
- **Aparigraha:** Do not be greedy.

Ethics 101

Ahimsa literally means "nonviolence." This Sanskrit term may ring a bell because it was the famous codeword of Mahatma Gandhi's movement of nonviolent resistance against the British occupation of India. Ahimsa means not hurting others and not hurting yourself.

Because ahimsa is a prime moral value, many Hindus are vegetarians. Traditional Hindus, especially Vaishnavas, refuse to incur the bad karma of needlessly killing a defenseless animal. If you're having Hindus over for dinner, avoid serving meat, fish, fowl, eggs, or alcohol. Dairy products are fine and are a staple of the Hindu diet.

But serve no beef under any circumstances, please! Cows are beloved animals in India. Killing and eating them is unthinkable to Hindus. To the Hindu, respect for life is not just intended to guide our dealings with other human beings; it extends to all of creation.

Most Hindus, however, are not pacifists. In some situations causing harm cannot be avoided. In the well-known example from the *Mahabharata,* Krishna advises Arjuna to take up arms against an evil prince whose illegal actions must be stopped. Note that Krishna makes this suggestion only after multiple attempts at peaceful negotiation have failed.

Guidepost

Most humane people accept ahimsa as a value. But how nonviolent can you be? Some of India's Jains take ahimsa so seriously they wear a cloth over their mouths to avoid accidentally inhaling an insect. They sweep the ground in front of them as they walk to avoid stepping on worms.

Hindus are generally peace-loving people. Nevertheless, in cases of self-defense or protection of the innocent, sometimes violence may be the only

option. Soldiers and police officers, who put their lives on the line to protect others, are honored for their self-sacrifice.
Some of Manu's harshest language is reserved for men of violence "who cause terror to all living beings." He calls on the king to put a quick end to such aggressive behavior. He repeatedly insists, as did Jesus in the Beatitudes, that it is men of nonviolence who achieve the highest good.

Honest Indian

In Vedic times, a Hindu would rather die than tell a lie. There was nothing more sacred than a person's word. According to the sages, if you never deviate from the truth, *ever,* there comes a time when if you say something, it *must* come true. Blessings from saints are highly prized because their words are imbued with shakti, immense spiritual power, since the saint is fully established in truth.
However, you'll notice that in the list of yamas, Don't Lie comes *after* Rule 1: Don't Harm Anyone. Hindus are very conscious that speech can be hurtful, even when—perhaps especially when—it's true. In a society where so much depends on group dynamics, good Hindus take care to ensure that their speech is kind and helpful, even when this means bending the truth a little bit.

Not Taking What's Not Yours

Taking something that doesn't belong to you is wrong according to Hinduism. (So is hoarding something you don't really need that someone else really does!) Yet the command to practice asteya, nonstealing, was never enforced as strictly in Hinduism as it was in the West. In medieval Europe, a starving man could be hanged for stealing a loaf of bread. Hindus were a lot more flexible about this kind of thing. In a country with a large number of hungry people, it has long been acknowledged that sometimes you have to do what you have to do to keep body and soul together. Punishment for poor people stealing something they urgently

needed like food or clothing was not severe, and sometimes wasn't enforced at all. Gratuitous theft, however, was viewed less tolerantly.

Control Yourself!

All Hindus are supposed to practice brahmacharya, celibacy. Fortunately, celibacy has a broader meaning for married couples! Husbands and wives who are faithful to each other are considered the equivalent of celibate. But brahmacharya means more than avoiding extramarital sex. It also means avoiding any kind of sensual overindulgence. Not giving in to gluttonous impulses for a second or third plate of delicious, sweet *gulab jamin* is a form of brahmacharya, for example.

Unless you're a religious ascetic, Hinduism does not require you to abandon indulgence in life's pleasures. It's *overindulgence* that's the problem!

def•i•ni•tion

Gulab jamins are balls of condensed milk soaked in sweet syrup.

Give Up the Greed

The ancient sages took a dim view of greedy, selfish people. In Hinduism the emphasis has always been on acquiring things of lasting value. In a religion that believes in reincarnation, this means collecting things you *can* take with you.

Everything you own is lost at death. What you *can* carry with you into the next life is generosity of spirit, devotion to God and Goddess, fearlessness, and all the good karma you've acquired through your loving and selfless

acts. Greedy behavior can't benefit you for more than one lifetime. Generosity benefits you forever.

Sages Say

The sage sees all beings in the Self, and the Self in all beings. Therefore he never hates anyone.
—Isha Upanishad

Ten Actions to Practice Daily

You've just learned what a good Hindu avoids. Now here are 10 niyamas, things every Hindu should do, according to the holy texts:

- **Saucha:** Cleanse yourself.
- **Santosha:** Be content.
- **Tapas:** Discipline yourself.
- **Kshama:** Be patient.
- **Daya:** Show compassion.
- **Dana:** Give generously.
- **Puja:** Worship God.
- **Svadhyaya:** Study diligently.
- **Japa:** Repeat God's name.
- **Ishvara Pranidhana:** Surrender to God.

Christianity has its Ten Commandments. You can consider these the Ten Commitments of Hinduism.

Keep It Clean

Hindus strongly believe in internal purity and external cleanliness. It's not unusual to find orthodox brahmins bathing repeatedly throughout the day. (This is more understandable if you keep in mind the heat and dust of India.) But a dirty body is the least of problems on the spiritual path. Meditation is the Hindu method for cleaning out the gunk in the mind, which is a far more serious obstruction to spiritual progress.

Constant Craving

"Be content. But never be satisfied!" my teacher Swami Rama used to say. He was reiterating the old proverb that the wealthiest person is the one who's content with what she already has. Constant craving for more things —more success, more romantic partners, more premium ice cream—shifts us out of the present into a fantasy future in which we hope things will be even better. But God—in the form of the deepest states of consciousness—can be experienced only in the present moment. When the mind stops being distracted by what it hasn't got, it can start attending to what it *does* have already—the living presence of divine being within itself.
Yet complacency is also a spiritual pitfall. So Swami Rama warned against feeling self-satisfied, which can be a form of spiritual laziness. We should be content with what we have, but we should always strive to be better than what we are.

Focus Your Will Power

Tapas actually means heat but is used in the Hindu tradition to signify the red-hot focus of concentrated attention. The Veda says God created the universe through tapas—the force of concentrated will. Hindus practice

focusing the will through self-discipline and austerity. A well-disciplined body and mind, like a carefully trained horse, can carry us to the ultimate goal of life, Self-realization.

Ascetic practices are not intended as penances to punish you. Their purpose is to make you strong. Doing without the comforts and conveniences you're used to, or devoting hours a day to mental exercises involving intense concentration, expand your capacity and show you what you're made of. This lays the foundation not only for success in life (which demands focus and self-discipline, too) but also for more advanced spiritual practices you may choose to perform in your declining years, as you prepare for death.

The Hindu View

As part of a program of self-discipline, many Hindus will undertake a vrata, or sacred vow. This may be to repeat a certain mantra 10 million times, go on a difficult pilgrimage to a sacred site, fast on milk and bananas for six months, or some other strict form of penance. This burns away bad karma.

Cultivate Patience

Americans often have a difficult time in India. Things they could accomplish in a few hours at home may take days or even weeks in India. Americans have no patience!

Hindus recognize that reality moves at its own pace. They honor the organic quality of time and are content to let things develop naturally. However,

even Hindus sometimes lose patience with misbehaving children or exasperating relatives. The sages remind us that God is fantastically patient with us; we honor him by being patient with others.

Compassion for All

The age-old caste system strongly reinforces social roles. In such a socially segregated culture, it's easy to look down on people we consider beneath ourselves. Over and over the sages remind us that the same great heart beats in all beings. Lack of empathy for others is a form of self-hatred.
Shree Maa of Kamakhya reminds those of us who frequent her ashram not to criticize others. Focusing on the faults of other people fosters a spirit of pettiness. When we open our hearts in compassion to all beings (even ghosts!), accepting each of them in spite of their shortcomings or lower social status, we move closer to perceiving the universe the way the Divine Mother does. Saints don't reject people, and neither should we.

Giving Freely

Hindus are very conscious of punya, which is karmic credit, and papa, which is a karmic demerit. There's no way to build up an excellent karmic credit rating like giving generously to others. There's no way to deplete your account faster than to take what others offer you without giving something back!
I've often been astounded at how generous Hindus are, even the very poorest. The joy of giving has been inculcated in them since earliest childhood. You might as well accept what they're offering because you won't be allowed to leave their home till you do!

The Hindu View

Hindus have a saying: “He who eats alone, eats in sin.” Food is meant to be shared. Even those who have no choice but to eat by themselves will scatter a handful of grain outdoors for wild animals before eating themselves. Traditional families won’t eat before first offering food to the image of the divine in their household shrine and then giving at least a cupful of dahl, a savory dish of curried beans, to the poor or homeless in their community.

Daily Worship

In orthodox homes, Hindus perform rituals before the family altar several times a day. The ancient seers instituted these special practices, called pujas, to help people make worship part of their daily routine. In this way spiritual life and material life are seamlessly integrated.
By physically enacting a ritual, a Hindu householder gives God as much attention as she would to fellow family members. These continual reminders of God’s presence and of our obligation to serve him throughout the day make religion a major component of every traditional Hindu’s existence.

Self Study

Svadhyaya means "study that leads to Self-realization." This includes study of the sacred scriptures and other books that elevate the mind, such as biographies of saints. Traditionally, though, hearing a scripture recited by a qualified preceptor is considered more auspicious than reading it on your own. That's because an illumined teacher can wrap you in his mind-field, communicating his understanding directly into your mind, almost telepathically. Hearing a text from a man or woman who understands it thoroughly helps you grasp the topic far better than if you study on your own. (This doesn't bode well for students who take classes over the Internet!)

But svadhyaya has another, even more important meaning. You can read holy books for lifetimes without getting Self-realized. Yet Ramana Maharshi lay down on the floor and studied himself intensely for a couple of minutes and achieved enlightenment! By diving deep within one's own self to make the actual connection with divine being, the electricity of inner illumination starts to flow. You start to know your true inner Self at a level most people in this world never ever suspect.

Remember God's Name

Through constant repetition of God's or the Divine Mother's name or of a sacred mantra given by the guru your mind is filled with pure vibrations throughout the day. The sages advised their disciples not to simply occupy their minds with erotic fantasies or gossipy internal jabber. By mentally chanting God's name, you fill your Subtle Body with sacred energy that blesses and protects both you and your family.

Hindus have spiritual bank accounts. Each time they repeat the name of God, a spiritual rupee goes into the account, adding to the karmic merit of the family. Hindus chant their mantras not only for their own welfare but also for the good of their ancestors, children, and grandchildren, too.

Trust in God's Grace

Surrender to God means making God your top priority. Most people surrender their mental attention to their jobs or their relationships or their TV set. Hindu sages suggest we focus instead on inner truth. And don't worry so much! Do your level best, then surrender to God's will and let destiny run where it will. The universe is going to flow its own way anyway, no matter how much you resist!

Hindus believe this universe has its own dharma, its own purpose for existence. It reveals the glory of the Supreme Being—or at least a small fraction of it. If we genuinely try to be the best person we can be, it's safe to trust that we'll be guided to our greatest good.

Antidotes to Bad Behavior

In ancient times, the great yogi Patanjali was only too aware that listing a code of ethical conduct in his famous Yoga Sutras and getting people to actually follow that code are two different things! So he offered some practical advice on how to turn your personality around if it isn't already heading in the right direction.

In Hinduism, it's not enough that you don't harm anyone else if in your heart you'd still really like to smack them. Thoughts are things, and negative thoughts may hurt the person you hate if they're strong enough. And they certainly hurt you! The increased blood pressure, churning stomach, and grinding teeth can't be doing you any good.

Patanjali advises that when you're in the throes of a destructive emotional complex or feel trapped by a bad habit, you "cultivate the opposite." If you can't stand your brother-in-law, for example, make a special point to serve him patiently and speak well of him. If his personality aggravates you so much you can't see his face without frothing at the mouth, then beam your best wishes to his innermost soul, which is free from the personality characteristics that irritate you so much.

The Hindu View

Hinduism actually has a culinary theology! The Veda says, "Food is God." The most widely recited table prayer affirms that food is divine energy being offered back to the divine energy comprising our bodies. Eating is consciousness experiencing itself!

Patanjali suggests that rather than wrestling with a bad habit that undermines your spiritual progress, work on developing a good habit—one that counterbalances the unhealthy one. For example, if you're having trouble cutting back your unrestrained indulgence in oily curries and gulab jamins, then go out and get some exercise every day.

Clearing Your Conscience

Hindu culture is conservative. Alcohol is off-limits. (Hindus prefer chai, sweet, milk-based tea that's recently made its way onto the menu at Starbucks!) Sexual experimentation, divorce, and abortion are not acceptable. Individuals may be expected to sacrifice their personal preferences for the good of the family as a whole.

How can you clear your conscience if you've done something you know is wrong? In his famous lawbook, Manu says, "Confess your misdeed and sincerely admit you're sorry. Then by performing some austerity, giving a generous gift, or by reciting holy mantras, you can free yourself from the

evil karma. If your repentance is sincere, your guilt will be erased. But there is one condition. You must never repeat that mistake again."

Sages Say

Refusing to cause harm or to lie, refraining from theft, anger, and greed, and making a sincere effort to do what is beneficial for all creatures, this is the common duty of all castes.
—Uddhava Gita

Quick Quiz

1. Ahimsa means …
    a. Not hurting others or yourself.
    b. Being content but not satisfied.
    c. Telling the complete truth, even when it hurts.
2. Brahmacharya means …
    a. Having sex is a horrible sin.
    b. Sex should ideally be confined to marriage.
    c. Having sex with anyone you want is fine as long as you call it Tantra.
3. The sage Patanjali …
    a. Prescribed a program of ethical living.
    b. Wrote the *Lawbook of Manu.*

c. Has ashrams around the world where he teaches Tantric Sex.

4. In a traditional Hindu home, beef is …
   a. What's for dinner.
   b. Reserved for tantric orgies.
   c. Forbidden.

Answers: 1 (a). 2 (b). 3 (a). 4 (c).

Moral Challenges

The past thousand years have been the most traumatic in Hindu history. (Hindu history is so long, a thousand-year period is just a short segment!) The Moghul invasions and later the British conquest put Hindus on the defensive and shook their institutions to the core. In some cases, fundamental values flew out the door in the face of violence, oppression, and the resulting massive poverty.

Westerners visiting Hindu areas may not be impressed with some current Hindu values, sad to say. Visitors in past centuries marveled at the peacefulness, prosperity, and moral rectitude of the people. Today unfortunately, corruption is endemic. From government offices to some of the holy temples themselves, you're likely to find a hand thrust at you demanding baksheesh, or bribes, rather than reaching out to help you. The prospects for women in some quarters is truly shocking. Attempts to raise the status of outcastes have met with only modest success. Some gurus—who should all be embodiments of the highest spiritual ideals—are brazenly on the take.

Throughout the subcontinent, Hindu teachers are calling for a return to their religion's eternal values: tolerance, purity, integrity, respect for women, and love for the divine in all its manifestations.

Sages Say

The good Hindu should continually recite the holy scripture. He should be self-controlled, kind, and tranquil. He desires to give, not to receive. He is loving toward all living things.
—*Lawbook of Manu*

I can personally attest that Hindus are among the most friendly and hospitable people on Earth. "The guest is God," is a fundamental Hindu belief. Many of us visitors can testify that Hindus behave as if that's literally true! The pure-hearted generosity of our poorest Hindu hosts puts many wealthy Western tourists to shame. Those Hindus who hold to the best in their ancient traditions provide living examples of the guileless spiritual values of India's glorious past—and offer the best hope for India's increasingly bright future.

The Least You Need to Know

- The fundamental value of Hindu ethics is nonviolence.
- Many, though not all, orthodox Hindus are vegetarians and teetotalers.
- The *Lawbook of Manu* defines orthodox Hindu behavior.
- Foreign domination and economic hardship have compromised the high spiritual standards of ancient Hinduism.

Chapter 17

Sacraments and Holy Days

In This Chapter

- Hindu sacraments
- Commemorating birth and death
- Hindu holy days
- A brother's commitment
- Acknowledging the guru

For Hindus, one advantage to having so many gods and goddesses is that there are lots of holidays. One deity or another is always being honored. This makes for plenty of festivals, lots of good food, and warm relations between humans and the gods.

In addition to public holidays, Hindus have numerous private holy days. Hinduism has 16 major sacraments and a couple dozen minor ones. So let's have a look at some of the most important days on the Hindu calendar and in a Hindu's life. Then you'll know when to send your Hindu friends "Happy Divali" cards!

Living Life Holy

All of nature and all of time are sacred in Hinduism. Traditional Hindu families make no radical distinction between sacred and secular as we do in the West. In the morning, you get up and put your feet on the Earth, who is a goddess. You go outdoors and greet the Sun, who is a god. You are surrounded by divinity.

The Sanskrit word *samskara* refers to a groove in the mind, a deep impression made in consciousness. The Hindu sacraments, also called

samskaras, are special rites in which a Hindu's connection with all pervading divinity is formally reaffirmed. A new groove formed in the soul orients it toward God as another stage of life begins.

Rite from the Start

Sacraments begin before a soul is even conceived. Orthodox couples consider the moment they consciously decide to have a child a sacramental time of great auspiciousness. The Upanishads contain special mantras for would-be parents to recite in order to invite intelligent, devoted, and highly evolved souls into the wife's womb.

Sexual relations then are engaged with full conscious intent to conceive a child. A special rite is actually performed at what the parents assume to be the moment of conception. Many Hindus believe that the state of their minds at the moment they conceive a baby will influence the child's development. Couples whose minds are preoccupied with physical sensations will produce passionate children. Couples who keep their minds in loving and clear states will invoke the entrance of more spiritually advanced souls into their family.

Birth itself is a sacrament. The birth rite is called *jatkarman,* which means the act of birth, the birth of action, or maybe both. Paradoxically, for Hindus biological events like giving birth are both sacred and polluting at the same time. So rites blessing and celebrating the event are joined with rites to purify the physical and mental environment of the suffering and shedding of blood that accompanied childbirth.

Childhood Passages

Several important sacraments are performed during childhood. Usually sometime between the third and sixth week of life, the child is formally given its name. The parents may take the infant to their local temple for this special event or do it at home. Often an astrologer is first consulted to help

select an auspicious name reflecting the cosmic energy at the moment of birth. Then the father whispers the child's name into its right ear.
The first time the child is taken outside the house, his universe expands exponentially. The first time he takes solid food marks the beginning of the end of its dependence on his mother's breast. Hindus consider both of these events major rites of passage, and they're witnessed and celebrated by relatives and consecrated with mantras.
Hindus also consecrate their child's first haircut, which would occur sometime before the age of three. The head is shaved, symbolizing purity. Some Hindus like to believe this also helps to shave off some of the bad karma from previous lives.
Ear piercing (for both sexes!) is also a sacramental event and usually is scheduled when the child is around a year old, though it may not occur till age five. Hindus believe that certain points in the physical body relate to particular energy centers in the Subtle Body, much like the Chinese acupuncture points. Therefore, Hindu-style ear piercing is believed to benefit the baby's health.
One of the most important sacraments occurs between the ages of four and seven. This marks the inauguration of formal academic study. A parent, priest, or guru holds the child's finger and guides it through grains of uncooked rice sprinkled across a plate. With the tutor's help, the child spells out a letter of the alphabet for the first time. This is an extremely charming and auspicious event to which Sarasvati, the goddess of education, is invited.

Young People's Initiations

The one Hindu sacrament people in the West have heard of, if they've heard of any of them at all, is the investiture of the sacred thread. This initiation is reserved for boys of the brahmin, kshatriya, and vaishya castes. Without this rite, an upper caste boy cannot study the Veda or marry. The sacred thread is hung over the boy's left shoulder and swings around his right torso, much like the Milky Way—the celestial sacred thread—hangs crosswise across the northern sky. Depending on the boy's caste, this ceremony may take place between the ages of nine and fifteen.

The boy is now initiated in the Gayatri mantra, the most sacred mantra in the Veda. He is then considered twice born, since this spiritual initiation is the equivalent of a second birth. His initiators invoke the gods' and goddess' blessings for this extraordinarily important event.
In olden times, following this critical sacrament, the boy would be sent away to live and study with his guru until he reached marriageable age. In some communities today, the significance of this rite has shifted, and a young man might not receive his sacred thread till his early 20s, immediately before marriage.

Sages Say

With loving reverence we bow to the Inner Sun, the most splendid light in all the worlds. Please illuminate our minds.
—The Gayatri Mantra

Another rite for boys only occurs when the adolescent shaves for the first time. This sacrament is less serious in tone than the investiture of the sacred thread. Gifts are exchanged all around. Once he's relaxed and in a good mood, the boy is asked by his smiling but not joking elders to remain celibate till marriage!
The equivalent sacrament for women occurs at the time of a girl's first menstrual period. She is closed away in a dark room for several days to adjust to her new status as a potential mother and to think seriously about the responsibility this entails. Friends come by to advise and tease her. Then she emerges for a ritual bath and a feast of celebration. Sometimes her female relatives will take the young lady to the local temple and wave lights

around her as if she were the Goddess herself. She has just assumed one of the Goddess's most amazing powers: the ability to produce new life.

A Wedding to Last Forever

For many Hindus, the wedding is the most important sacrament of their lives. Hindu weddings go on for days. Even the abbreviated modern versions run on for many hours. The marriage is expected to last a lifetime (at the very least!). Widows seldom remarry in India. Widowers are free to remarry, but since grooms are often a fair bit older than their brides, it's more common for husbands to predecease their wives.

Guidepost

Don't ask a swami to perform your wedding ceremony! Hindus believe you can't give what you haven't got. Since a swami isn't married, he can't give you the state of marriage. In India, it's inauspicious if a swami shows up at your wedding. He represents renunciation of worldly life and infertility—a bad omen for newlyweds!

Hindu marriages are almost always arranged by parents. Even today when many young Hindus are immigrating abroad looking for better job prospects, they'll travel back to their village in India to marry the partner

their parents have selected. In North India particularly, the bride and groom may never have met before!

In making a suitable match, parents consider the prospective spouse's subcaste and clan, profession, and financial status. Horoscopes are carefully compared. Then they select an astrologically auspicious date and begin the festivities.

The heart of the long ceremony occurs when the bride steps three times on her in-laws' grinding stone, symbolizing her entrance into their household. Then the couple walks around the sacred fire seven times during which incalculably ancient Vedic mantras are chanted. The groom offers his new wife half of all his good karma. The bride offers back half of her bad karma. As you can see, Hindu women drive a tough bargain. But most Hindu men agree to the deal!

Life After Death

Hindu sacraments begin before a child is born, continue throughout life, and go on long afterward. The dead are not really gone as long as they live on in our hearts—and in their subtle bodies!

Honoring the Departed

A funeral is always a painful and sobering event. Final rites involve bathing and anointing the body and shaving it if the body is male. The corpse is wrapped in a shroud and carried to the cremation grounds, usually within hours of death. Hindus most often burn the dead, then offer the remains to the Earth or a river. Children and sometimes pregnant women are buried rather than cremated. Poorer people, who may not be able to afford the expense of cremation, may also bury their dead. Often saints are buried in special mausoleums rather than cremated. These tombs, the famous *samadhi* shrines of India, often become popular pilgrimage sites.

def•i•ni•tion

A samadhi shrine is the burial place of a saint. Samadhi also refers to an intense state of meditative absorption.

Final rites, called shraddha, conclude with the offering of rice balls to the departed. You wouldn't want to send them on their way without something to eat! Some Hindu families continue making food offerings for years after the death has occurred. Attitudes toward the dead can vary greatly from community to community or from home to home. Some people greatly fear hauntings and hope the spirits of the dead will quickly depart. Others rely on the continuing advice and blessings of the dead, as indicated in the omens spirits use to signal their recommendations to loved ones left behind.

Linking Up

There are numerous other Hindu sacraments besides those I've described here. Some are rarely practiced anymore; others are performed only regionally. Yet the sacraments are an extremely important expression of Hindu life. Not every Hindu is versed in the intricacies of Upanishadic philosophy or can chant whole books from the Veda. Yet every one feels connected to the wider Hindu community and to the fountain of blessing force flowing from higher levels of reality through these ancient holy rites.

Sacred Time

Next I want to tell you about the most popular Hindu holidays, but I have a problem because I can't tell you exactly when these holidays are! That's because most Hindus use a lunar calendar based on the phases of the Moon, which is different from our Western solar calendar, which is based on the solstices and equinoxes, pivotal points in the Sun's yearly journey through the ecliptic.

Because of this discrepancy, dates from the Hindu calendar seem to hop around on our Western calendar. This is why your Hindu friend who celebrates her birthday in October one year may have a birthday party in November the next year! I'm tacking in an East/West calendar wheel, so you'll have at least a general idea how the two calendars interface.

The Festival of Lights: Divali

According to legend, it was on this night thousands and thousands of years ago that the hero Rama and his wife, Sita—freshly rescued from the tyrant Ravana—returned to their home capital of Ayodhya after 14 years of exile. The city exploded with joy! Citizens came racing into the night carrying portable lamps to celebrate the safe return of their dearly loved king and queen.

The Hindu View

During the enormous Tamil celebration of Thai Pusam each January or February, Hindus pierce their bodies with hooks or small spikes in honor of Murugan, the youthful spear-carrying demon-slayer. Remarkably, the devotees don't bleed and claim to feel no pain!

If you can only attend one festival in India, Divali is the one to see. Like many Hindu holidays, it actually goes on for days. Why celebrate one day when you can party all week? Though this holiday isn't all play and no

work. For many Hindus, it's a time for cleaning out the house and buying new things for the home. Business people start up new ledger books on this holiday. It's time to move out the old and start afresh!

Divali, or Diwali or even Dipavali as it's also called, occurs in October or November and means "the festival of lights." You'll see why on the New Moon night. As the Sun slips over the western horizon, all over India villagers light small clay lamps, leaving them on their windowsills and in the roads. They also float millions of makeshift lamps down the rivers. In the cities, Hindus hang out strings of electric bulbs. The entire subcontinent is lit up with cheerful twinkling lights. The effect is so spectacular—and so heartstoppingly beautiful—you'll never forget the sight till the end of your days.

Firecrackers (and these days fireworks) go off everywhere. Dainty foods, especially sweets, are offered to the deities. This is a night to connect with Lakshmi, the goddess of prosperity and domestic happiness, and Ganesha, the elephant-headed god of wisdom and success.

Divali is now a formally recognized holiday in nine countries: India, Nepal, Sri Lanka, Trinidad, Singapore, Fiji, Mauritius, Guyana, and Malaysia.

Sages Say

Clothed in light, glittering like priceless gems, You, the grace-filled World Mother, uphold the entire universe! To Goddess Lakshmi I bow again and again with gratitude and awe!
—Maha Lakshmi Stotram

Holi Day

Holi is New Year's Day for many Hindus. (But not for all Hindus, as some communities have their own unique calendars!) But for all Hindus, it's time to celebrate. This is the craziest, most carnival-like of the Hindu holidays and happens in late February, early March.

How did Holi get started? Well, once there was a demoness named Holika who was so mean-spirited she ate a little boy or girl every day! Finally a sannyasin passing through the area saw a poor widow weeping bitterly and asked what the problem was. "Holika is going to eat my only son!" she wailed.

The holy man devised a plan. When Holika showed up that day, he brought all the children together to shout obscenities and throw mud at her. The ruse worked. Holika was so humiliated she dropped dead of shame!

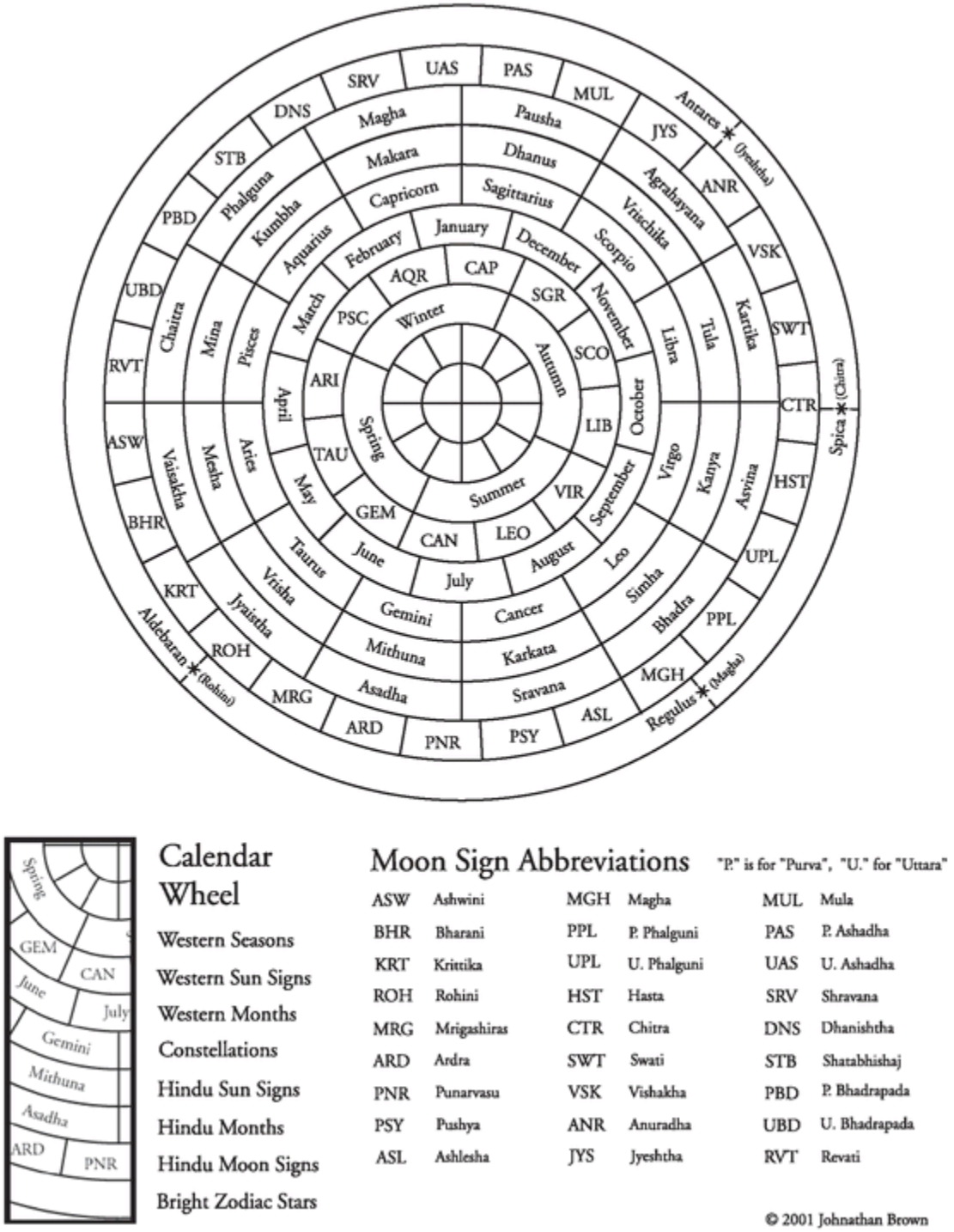

The Western solar-based calendar in relation to the Hindu lunar-based calendar.

Anyway, that's the reason everyone's running around shouting insults and throwing dirt and red powder at each other on Holi! There's lots of singing

and dancing. And mean old Holika gets roasted in a roaring bonfire!
While all Hindus participate in these festivals, Divali has a vaishya feel, as if it was originally thought up by business people. Its focus is on prosperity, happiness, and success. Holi has more of a shudra atmosphere. It's time for the working class to let loose a little and vent. They shout their real feelings at their employers and neighbors. The next day everything is forgiven and forgotten!

Guidepost

I hope you're not wearing your good clothes if you're with Hindus during Holi! Out come the water guns, and you're covered from head to toe with colored water or red powder. Let me tell you from personal experience, it's not easy to wash out!

Honor Thy Sibling

In ancient times, the gods got themselves in a pickle. They were losing their war against the demons so badly that Indra, warrior king of the deities, was completely unnerved! But Indrani, his peerless wife, saved the day. She tied a beautiful magical bracelet around Indra's wrist, and the next day Indra led the gods to an easy victory.
Rakhi Bandhan is celebrated around July or August and means "bond of protection." On this day, sisters tie multicolored bracelets around the wrists of their brothers, which means from now on, their brothers will have to protect them, no matter what!

While the festival is lighthearted, the commitment signified by the *rakhi,* or protective bracelet, is not. Stories tell of women who, being harassed by amorous suitors, ended the problem by sending the man a rakhi. It means she sees him as her brother and from now on he's responsible for protecting her virtue, not trying to make off with it!
In some parts of the country, women tie the colorful bracelets around their uncles' wrists, too. A few pockets of Hindu culture are matrilineal, which means uncles, even more than fathers, are responsible for a woman's welfare.

def•i•ni•tion

A rakhi is a bracelet girls tie around the wrists of their brothers, uncles, or other nonromantically involved males, asking for their protection.

Celebrating Spirit

Some holidays like Holi are raucous. Others like Divali have a mercantile flavor, somewhat like our Christmas, which also involves making lots of purchases and hanging out strings of light. Rakhi Bandhan is more private, a family rather than a community event. Still other festivals are devoted to spirit and are celebrated with fasting rather than feasting, with meditation rather than merrymaking.

Shiva's Night

Maha Shiva Ratri, the night sacred to Shiva, occurs on a Moonless night in February or March. Devotees honor it by sitting in meditation with Lord Shiva himself. They fast all day (they may take some fruit and water) and hold vigil all night.

The Shiva linga at the temple or in one's home shrine is bathed with milk, honey, and water and offered particular types of fruit and leaves that Shiva especially likes. Celebrants chant holy mantras like "Om namah Shivaya!" They sing hymns, often accompanying themselves on the hand organ. You may find some devotees seated around the sacred fire, tossing offerings of grain into the flames as they chant Shiva's name. Many simply meditate all night. Shiva is the lord of dissolution. If you worship him with full commitment on this long, dark night, he will dissolve away your sins!

Guru Purnima

The full Moon night of July (or sometimes June) marks Guru Purnima, the night all Hindus honor their spiritual preceptors. The sage Vyasa, who compiled the Vedas and wrote many other important scriptures like the *Mahabharata* and the Puranas, is also remembered with affection and respect.

If their guru is physically present, Hindus like to wash his or her feet as a token of their deep appreciation for the teachings and guidance they've received. If the guru isn't there in person, his or her sandals may be washed instead. Hindus don't use soap and water for this auspicious occasion, by the way, but milk mixed with honey, sandalwood paste, and pure water. The sandals don't just get cleaned, they become positively fragrant!

No human being is more special than the one who leads you to God. You'd follow her footsteps anywhere! No wonder her sandals are so magical!

Happy Birthday, God!

Just as Christians celebrate the birth of their savior Jesus Christ, Hindus celebrate the days their most popular divine incarnations were born. The birthdays of the avatars Rama and Krishna are cause for special festivities. The delightful elephant-headed deity Ganesha also gets his own special festival.

Rama Navami

Rama Navami, Lord Rama's birthday, is a huge pan-Indian celebration celebrated in or around April. Some Hindus will fast for the nine days leading up to the big day. In many communities, recitations of the *Ramayana* are organized. Folk dramas enacting favorite scenes from the lives of Rama and Sita are enthusiastically staged.

Krishna Jayanti

Krishna's birthday, called Krishna Jayanti, occurs in July or August and is an enormous national celebration. Much as Jesus was born rather humbly in a manger, Krishna was born in a prison cell! His parents were being held captive in a Mathura jail by the tyrant Kamsa. Krishna's father managed to get the baby to safety while the prison guards slept.

Krishna was born at midnight. At the stroke of midnight on every Krishna Jayanti, Hindus blow their conches, clang their bells, and shout Krishna's praises at the top of their lungs! Then they break their fast, sitting down to a feast including plenty of sweets.

Ganesha Utsava

You'll remember Ganesha from Chapter 11. He's the god with the elephant head who asked, "Got milk?" His special day, Ganesha Utsava, is held in August or September and is a time of great rejoicing, especially since Ganesha is so adept at removing our problems if we ask him nicely!

On the final days of the celebrations, statues of Ganesha, which were made specifically for worshipping during this festival, are carted down to a nearby river. Then they're immersed till the lightweight materials they're made of dissolve away. The ritual immersion of images of deities is a reminder that at the end of the universal cycle even the gods themselves will dissolve into the all-pervading consciousness of the Supreme Reality.

Quick Quiz

1. For Hindus, marriage is …
    a. The most important sacrament.
    b. Arranged over the Internet.
    c. An excuse to get drunk.
2. Hindus wash their guru's feet …
    a. But he has to polish his shoes himself.
    b. Out of respect for the guru's guidance.
    c. To prevent athlete's foot.
3. The Festival of Lights commemorates …
    a. The destruction of the demoness Holika.
    b. Rama and Sita's return home.
    c. The discovery of electricity.
4. On Holi you're likely to …
    a. Be squirted with colored water.
    b. Sit up all night meditating.
    c. Deck the halls with boughs of Holi.

Answers: 1 (a). 2 (b). 3 (b). 4 (a).

Victory on the Tenth Day

Dasara isn't just a holiday. It's a whole holiday season, 10 straight days of celebrations held in September or October! The first part is called Nava Ratri ("Nine Nights"). Three days and nights each are devoted to the worship of the great goddesses Durga, Lakshmi, and Sarasvati. Nava Ratri commemorates, among other things, Rama worshipping the warrior goddess Durga before setting off to battle the evil king Ravana. Rama won Durga's favor, which made him invincible even though he was vastly outnumbered by Ravana's better trained troops.

The final day of the holiday is called Vijaya Dashmi ("Victory on the Tenth Day"). Rama's fantastic victory over Ravana is celebrated with parades and fanfare. Enormous, odd-looking effigies of Ravana (after all, he had 10 heads!) are set on fire to signal the triumph of justice over injustice. Nava

Ratri is the favorite festival of the year in Goddess country—the northeastern part of India. This is an especially auspicious time to approach the Divine Mother for blessings and special favors.

Saris for Spring

Hindu communities have their own regional festivals as well. In Tamil Nadu in the South, sometime around January, there is Pongol, celebrating the rice harvest. During Naga Panchami, also held in the south, snakes are honored and fed. (Few Hindus use pesticides. Snakes have always done just fine for pest control.) In the North, Vasant celebrates the arrival of spring. You'll know it's Vasant when all the women you see are wearing bright yellow saris!

In one month it's time to plant. In another it's time to harvest. But in Hinduism it's always time for God. Sacraments and holy days help keep mortals and eternity in close touch. That's something to celebrate!

The Least You Need to Know

- Hinduism has many sacraments, beginning before conception and ending after death.
- Marriage is the most important sacrament for most Hindus.
- Favorite Hindu holy days include the Festival of Lights and Rama and Krishna's birthdays.
- On Maha Shiva Ratri, Shiva's devotees stay up all night meditating and worshipping.
- Hindus devote one holiday each year just to honoring their guru.

Chapter 18

Temples and Sacred Sites

In This Chapter

- The sacred subcontinent
- Visiting a Hindu temple
- Divine possession
- Pilgrimage points
- Biggest party in the world

Few North Americans have a sense for the sanctity of the land. A few places like the Grand Canyon or Niagara Falls do evoke a sense of awe. But an appreciation of the inherent holiness of the land itself—such as the Native Americans have—is largely missing from the children of immigrants who now dominate North America.

The Hindu attitude is dramatically different. To them the planet itself is Bhumeshvari, "Mother Earth"—a living Goddess. And India is Jambu Dvipa, "Rose-Apple Island," the holiest place in the world.

The entire Indian subcontinent is dotted with temples and sacred sites. Within a day's walk of virtually any spot in India, you'll find at least one holy center. Hindu renunciates spend their lives circling India, stopping at another pilgrimage point or famous temple each evening. These places are magnifying lenses for the spiritual energy of the land itself, the Hindus' beloved Mother India.

Take Off Your Shoes!

You'll have to take off your shoes before you enter a Hindu temple. You're not allowed to drag in the dirt from the outside world, either on the soles of

your shoes or in your own soul. Outside all large temples you'll find a shoe stall where you can store your shoes for a few pennies. You're expected to leave your worldly thoughts behind, too, though there's no convenient place to store them!

Any visitor should also dress modestly. Ladies, in Hindu culture this means the bosom, upper arms, and legs should not be exposed, so no halter tops or shorts. Gentlemen, clothes should be clean and untorn, with your legs covered. Please leave leather items at home, as it is considered a desecration to bring objects made from butchered cows into a Hindu temple.

Guidepost

It's appropriate to circumambulate a Hindu temple several times before you enter. This means walking around it, keeping the temple to your right. You're going to meet God or the Goddess inside, so use the time to prepare yourself for a beautiful experience.

Come bearing gifts! God and Goddess have filled your life with blessings, so it's only appropriate that you bring a present as an expression of your gratitude. Fruits like mangoes, coconuts, or bananas are good. So are handfuls of flowers. Rupee notes go down particularly well. Foreign currency will not be turned away! If it wasn't convenient to bring anything with you, don't fret. Plenty of helpful vendors will meet you at the temple door and cheerfully sell you every kind of offering appropriate at that temple. Be careful not to stumble as you walk in. There's a raised step right

before you enter. (After you've tripped over it a couple of times, you'll start remembering it's there!) You may want to bow, touch this step with the fingers of your right hand, and then touch your fingers to your forehead and heart. Even the dust from the steps of a holy temple carries a blessing!

Worshipping in a Hindu Temple

If you've timed your visit right, Goddess or God will come out and greet you. Ask in advance what the deity's office hours are. You don't want to get there before the murti, the divine statue, has had a chance to bathe, dress, and have a bite to eat—with a little help from the priests. Dressed up in fresh clothes and weighed down with numerous garlands of fragrant flowers, the deity will see you now.

You are admitted into the holy of holies, and a screen is pulled away so you can see the deity, and he or she can see you. At busy temples, you may have only a moment in the divine presence before you're waved out so the next group of devotees can squeeze in. At smaller community temples you can stay for the full service, however, which may include devotional singing and devotees dancing before the divine image. These slow, very stylized dances are quite restrained by Western standards.

A priest or devotee will offer objects like a fan, a fly whisk, and incense. If it's a Goddess, a few accessories she especially enjoys may be brought out, like a mirror to help her check her makeup!

The main event is *arati,* the ritual waving of lights before the deity. A brass tray filled with camphor candles is waved in circles before the deity. Then a temple officiant carries the tray around to each worshipper. Pass your hands quickly through the flames (it doesn't hurt!) as you waft the sacred fire's blessings toward yourself.

Receiving Your Blessing

The temple assistant will come around with several more items for you. He or she will pour some holy water into your cupped right palm. Hindus drink the water, then run their right hand over their heads, distributing the

blessing force. Don't tell anyone I said this, but if you're in a Hindu temple in India, as opposed to another country where you're sure the water is amoeba-free, you may be better off discretely pretending to drink it and then rubbing it into your hair. You'll get the blessing just the same!
Temple personnel will also come around to mark your forehead. This *tilak* is a sign that you've received the deity's blessing.
Don't leave without *prasad.* Some of the gifts devotees have brought to the temple will be returned to you, blessed by the deity.

The Hindu View

Devotees of Vishnu mark their foreheads with sacred designs etched with white clay. Followers of Shiva streak ash across the top of their faces. If the temple priest marks your forehead with red cosmetic powder, he's a devotee of the Goddess.

def•i•ni•tion

A tilak is the mark Hindus wear on their foreheads.
Prasad is food or some other offering you've brought to the image of a Hindu god or goddess. It's returned to you with blessings.

Usually this is an article of food or a handful of flowers and is a token of the Goddess or God's affection for you. It's considered quite holy. Amazing healings have been attributed to the power of prasad!

Inside and Outside the Temple

Let me give you just a point or two about the Hindu temple itself. Westerners sometimes find older traditional Indian temples a bit hard on the eye. The outside of many temples is covered with so many figurines it's exhausting to look at. At the bottom are demons and animals, at the middle story humans are portrayed, and higher up are numerous figures of gods and goddesses at work and play. Then you walk into the temple itself—and it's practically empty!

Do you get the point? The outside of the temple represents our outer life and the infinitely varied external manifestation of the divine. The inside, or garbha (which literally means "womb"), stands for the interior of the soul and for the unmanifest reality, in which only Pure Consciousness is present. In some temples, there's nothing inside but the image of the God or Goddess itself.

Outside the many. Inside the One.

Altar in the Living Room

In the West, we think in terms of the separation of Church and State. Most of us also tend to think of a church, synagogue, or mosque as the place we go to worship and home as the place we go to watch TV. The situation is *totally* different for Hindus. The center of the Hindu religion is *not* the temple. It's the home.

Hindus go to the temple for festivals or consecrations or to ask for special favors from the deity. But no sermons are delivered there. You don't go to the temple to get lectured at or be educated in your religion. You just go to pay your respects to the temple deity. The real worship goes on right in your own house. So does your religious education, which comes from your

parents and elders. Or you may go to your guru's home to study with him or her.

Every Hindu home has its own shrine where images of the favorite family deities are installed. The family (or at least the women, who are in charge of household activities) worship before these deities every day, waving lights and offering incense and food. In fact, good Hindus won't touch their meals till the food has first been blessed by the household gods.

The home shrine may contain small statues of popular deities like Krishna, Lakshmi, or Shiva. Or there may be pictures and even inexpensive color posters of the Hindu gods and goddesses. These are not considered less holy than metal or stone statues. The divine presence has been invoked in these articles, and Hindus treat them as living representations of the deity.

The household shrine saved Hinduism during the Muslim takeover. Fanatic Muslim leaders destroyed almost every major temple in northern India in an effort to exterminate Hinduism, but they failed because the most important temples were in peoples' homes. Most Hindus remained faithful to their religion despite tremendous pressure to convert to Islam. When calmer Muslim governors, and later the British, headed the country, the great Hindu temples were rebuilt.

Hindu Hot Spots

If this entire book were devoted just to listing holy sites in India and I somehow managed to limit myself to only two paragraphs for each one, we still could barely skim the surface of the thousands of pilgrimage spots in India. When Hindus talk about India as a holy land, they're not kidding! But I want to take a quick tour of the subcontinent, so I can introduce you to a few of the most special places in India and explain what each one represents for Hindus.

The Navel of the World

Let's start at the extreme north, a little way across the present Indian border into Tibet. Ironically, the ancients considered this northernmost tip of Hindu culture the *center* of the Hindu world. I'm talking about Mount Kailash, an amazing mountain that seems to spring up out of nowhere in the Tibetan plateau. Its striking conical shape reminds Hindus of a Shiva linga. Lord Shiva and his wife, Parvati, are said to have their main residence at the top of the mountain. It's so sacred no one would even think of climbing it. You might disturb Shiva in his meditation!

Within walking distance from Kailash are two sacred lakes. Remarkably, Manasarovar is shaped just like the Sun. And Raksas Tal is shaped like a crescent Moon. In a way, Kailash really is the center of the world. Remember how the Bible says four rivers run out of the Garden of Eden? Well, the Indus, Sutlej, Brahmaputra, and Karnali rivers—four of the greatest rivers of Asia—begin virtually at the foot of Mount Kailash. This really is the Hindu paradise, or I should say *paradesh,* which means "supreme land" or "highest region," an appropriate designation for the holiest site at the roof of the world!

Sages Say

There are no other mountains equal to the Himalayas! There you will find Mount Kailash and Lake Manasarovar. Dew disappears in the morning Sun. In the same way, sin vanishes instantly at the stunning sight of the Himalayas.

—*Ramayana*

Kailash is the holiest mountain in the world. It's sacred not just to Hindus but also to Buddhists, Jains, and the native Tibetan Bonpos. Even during the most brutal part of the Chinese occupation, Hindu pilgrims risked their lives trying to reach this legendary mountain. Today, the political situation has calmed down somewhat. But the mountain rises from a barely breathable altitude of 15,000 feet (add 22,028 feet on top of that if you want to measure the peak). In addition, the plateau is riddled with killer hail and sandstorms, making this one of the most dangerous sacred sites in the world to travel to. Perhaps that's why pilgrims who actually reach this holy place are said to gain tremendous merit.

City of Light

One of the best things about being a tour guide is I get to pick our stops. The next point on our itinerary is Benares, my favorite city in India. Archeological evidence suggests this is the oldest continuously inhabited city in the world. Kashi, "the City of Light," as Benares is also called, is mentioned even in the ancient Veda!

Benares has been one of the intellectual capitals of India since time immemorial. Today it's home to four universities, including the largest residential university in Asia.

Even more important, it's Lord Shiva's favorite city! Hindus fortunate enough to die here are shuttled directly to the highest heaven, thanks to Shiva's gracious intervention. This is the final stop for many of Hinduism's elderly, who stream into the city hoping to take advantage of Shiva's good nature and pass away here on Shiva's deluxe train to heaven. If you take the spectacular boat ride down the Ganges here, you'll see the famous burning *ghats* on the west side of the river where older pilgrims who got their timing right are being cremated.

Sages Say

Worship the feet of Lord Shiva! They will destroy your evil karma. They will grant you presence of mind. They will bestow unending joy. But you must understand that Shiva's feet are Consciousness itself!
—Natchintanai

On some maps, Benares is still called by its older name, Varanasi. The ancient city was bounded by the Varuna River on its north and the Asi River (now a creek) on its south, with the Ganges running along its western shore. Here's a secret the yogis will share with you. The Varuna stands for the right *nadi,* or "inner river of energy" in the subtle body. The Asi is the left nadi. The Ganges stands for the central canal in the subtle body through which the kundalini energy flows. If at the moment of death you can balance the subtle energy flowing through these nadis, then you will indeed enter the city of Shiva. This is the center of highest consciousness at the top of the brain. If you hold your awareness here throughout the death process, you'll experience the light of liberation. Then your karmas will burn away in the cremation ghat of divine awareness.

def•i•ni•tion

A ghat is a set of steps leading down to a river. Many Hindus bathe, wash their clothes, worship, and perform cremations at

ghats.
A nadi is a current of energy in the subtle body. It's the equivalent of a nerve in the physical body.

City of Tents

What if you threw a party and 70 million guests showed up? In India it happens! Every three years a festival called the Kumbha Mela is held at one of four sites: Prayag at Allahabad in north-central India, Nasik on the West Coast, Ujjain a little northeast of Nasik, and finally at Hardwar in the Himalayas. The festival rotates between these four centers, so each city gets to sponsor the Mela every 12 years.

Tens of million of Hindus attend these fairs with every possible Hindu sect represented. They get together in an atmosphere of mutual respect to worship in their own way. Holy men and women pour out of their retreats in the Himalayan mountains and forests to join the common people in a celebration of spirit.

The Kumbha Mela at Prayag, where the Ganges and Yamuna rivers meet, is the biggest of all. It's generally held in January and February when the two rivers partly dry up. The Indian army is sent in to construct a city of tents in the dry river basin. Pilgrims live in the tents for free. Spiritual leaders from all over the country build makeshift ashrams there for the six-week festival. Programs go on 24 hours a day, and food is distributed free to all comers.

The Hindu View

> Kumbha Mela means "Festival of the Pot." Ages ago the celestial physician (the constellation Aquarius, called Kumbha in India) accidentally spilled his pot of divine nectar. A few drops splattered in Nasik, Ujjain, and Hardwar, but most of it poured out in Prayag. At the astrologically auspicious time of the Kumbha Mela, you can taste the nectar of immortality as it drips from heaven!

Seventy million people turned up for the Kumbha Mela at Prayag in January 2001. It was the biggest collective event in world history! Ordinarily you can't see even the largest cities (like Tokyo with a population of a mere 34 million) from outer space. This Kumbha Mela was so huge that satellite photographs picked up the massive crowds!

I attended the 2001 Kumbha Mela, and it was absolutely one of the most powerful spiritual experiences of my life. I can hardly begin to express the effect of having 70 million human beings together in one place, all praying, chanting, and meditating with each other in an atmosphere of harmony and mutual support. It was like spending a month in heaven!

The Busiest Temple in the World

What is the one most visited pilgrimage site in the entire world? Rome? Mecca? Guess again! If you guessed Tirupati in Andhra Pradesh in South India, you win a cookie and a bowl of ice cream!

The Sri Venkateshvara Temple at Tirupati is the wealthiest in the world, bringing in about $6,000,000 *per day.* Some 30,000 devotees show up every day of the year. They climb 10,000 steps (you read right—I said *10,000* steps) to reach the temple at the top of the hill. There they are offered the opportunities to donate all their gold and valuables and have their heads shaven clean. (Both men and women leave Tirupati bald.)

Devotees then shuffle forward in an agonizingly slow line leading to the inner sanctum. Many of them are singing hymns, chanting holy texts, or repeating their mantra. Finally they reach Vishnu himself, who is appearing

as Sri Venkateshvara in the form of a black stone statue covered with priceless jewels.
It's said that any wish you make before Sri Venkateshvara *must* come true. Stories abound of extraordinary miracles and healings experienced by Hindus who visit this shrine. Many devotees return with even more expensive gifts for Sri Venkateshvara to express their gratitude for the boon he granted on their last visit. There's no stronger endorsement for a Hindu deity than this kind of repeat business!

The Statue of Liberation

The United States has the Statue of Liberty, and India has Saint Tiruvalluvar. At Kanya Kumari, the very southernmost point of India, you can see the Indian Ocean, the Arabian Sea, and the Bay of Bengal with one sweep of the eyes. You'll also see the spectacular 133-foot statue of Tiruvalluvar towering over the shoreline.
At 151 feet, the Statue of Liberty is a bit taller, but it's only a third the weight of the 7,000-ton Indian statue, which over 150 stone workers sculpted by hand.
Tiruvalluvar wrote a Tamil spiritual classic called the Tirukural ("Holy Verses") some 2,200 years ago. One of the greatest masterpieces on religious ethics in world literature, the 1,330 verses of the text are inscribed around the pedestal of the statue.
The Statue of Liberty represents American's highest value and its lasting contribution to world culture: the commitment to personal freedom. The stone statue on India's southern shore represents India's greatest value and *its* greatest gift to the world: a religious tradition devoted to freedom from ignorance, suffering, and the wheel of rebirth.
While we're here, take note of the Vivekananda Memorial a few hundred yards away. Swami Vivekananda was sitting on this rock when he had a vision of his late guru,
Ramakrishna, standing out on the water, urgently signaling him to step out into the ocean. Vivekananda took this as a sign that he was supposed to cross the Atlantic and begin teaching Hinduism in America. In 1893, he

made the crossing and first introduced modern Westerners to Indian religion.

Sages Say

The satisfaction of getting revenge lasts only for a moment. The glory of forgiveness lasts forever.
—Tirukural

Krishna's Playground

Swinging back up the western side of India, we have to pause in the holy cities of Mathura and Vrindavan, where many of the enchanting episodes in the life of Lord Krishna unfolded. Krishna was born in Mathura and later reigned there as king. But his childhood romances all occurred in Vrindavan (Brindavan in Hindi), about 6 miles to the north.
Mathura has been a great city for thousands of years and was known even to the ancient Greeks following Alexander's visit. But it's hard to get a feel for what the rural area of Vrindavan must have been like thousands of years ago when Krishna was tending cows there and devastating the milkmaids with alluring glances from his foxy eyes. Now so many temples and shrines are built in his honor that he wouldn't recognize his old town if he dropped by!

Sages Say

There is just one place where man meets God—right within the heart He dwells as the innermost self. He who seems to be the farthest is the nearest of all.
—Swami Satprakashananda

About three million Krishna devotees make the pilgrimage to Vrindavan every year. It's a very active center for religious devotion with singing, ecstatic dancing, worshiping, and meditating going on at all hours of the day and night as pilgrims seek to recapture the feeling of being in Krishna's living, loving presence.

Guidepost

Don't be offended if you're denied entrance to a Hindu temple. A number of non-Hindus have behaved so disrespectfully in some temples that the priests have closed the doors to foreigners. The problem isn't you, and it isn't the priests. It's immature

foreigners whose disdainful behavior spoils the experience for everyone.

Seeing the Saints

If Westerners are going to make a pilgrimage all the way to India, often it's the saints, not the temples, they're going to see. Connecting with great yogis and sages is not as easy as you might think. Contrary to popular mythology, you're unlikely to get off the plane at Delhi and find a guru waiting for you, calling out breathlessly, "My child, at last you have come!" Most real gurus play hard to get because life is short and they only have time for serious students. Trusting the flow of karmic forces, they know the legitimate devotees will be guided to the right teacher.

But if it's holy people you want to see, I recommend you make your way to Rishikesh in Uttar Pradesh. There no matter how bad your karma is, you're sure to run into at least a couple of saints.

Rishikesh is about a dozen miles north of the holy city of Hardwar, where the Ganges bursts through a breathtaking gorge to begin its descent into the Indian plains. Rishikesh is less congested than Hardwar, so more sadhus congregate there. It's also where pilgrims come to begin the long trek up to the holy sites of Badrinath, Kedarnath, and Gangotri. These three areas are tougher to get to, but serious spiritual practitioners make their way there to bask in the beauty and purified atmosphere of the Himalayas while they worship and meditate.

You'll find plenty of ashrams in Rishikesh. However, for a place that used to be awfully secluded, a lot of construction is going on these days, and it's not as quiet as it used to be. With the modern world encroaching on all sides, it's getting harder to find a quiet, isolated cave to do your spiritual practice in the traditional manner.

The Goddess Drops In

Divine energy doesn't just center itself in places; it also comes through people. Divine possession is commonplace in Hindu culture. The Goddess in particular is fond of selecting special women as her mouthpiece.
When people in the community experience a crisis, they may go to the Goddess's franchise representative, a local village woman who then goes into a trance. The Goddess speaks through her, offering advice and blessings. The woman temporarily becomes a living temple through which divine grace emanates.
Divine being is not a theoretical abstraction to Hindus. It is really present in the temple and in the land. It even speaks to Hindus directly through a human oracle when receiving specific instructions is critical. While temples and sacred sites can be focal points for divine energy, the most fluid conduit for divine grace remains the human heart.

Quick Quiz

1. Camphor candles are waved in Hindu temples …
    a. So you can see your way in the dark.
    b. To express devotion to the deity inside.
    c. To send messages to priests hiding behind a screen.
2. The most popular pilgrimage place on Earth is …
    a. Mecca.
    b. Tirupati.
    c. Graceland.
3. At the southernmost tip of India is an enormous statue of …
    a. Mother Teresa.
    b. Swami Vivekananda.
    c. Saint Tiruvalluvar.
4. Hindu temples are mostly empty inside …
    a. Symbolizing the unmanifest reality.
    b. To make them easier to clean.

c. Since Hindus never mastered the art of interior decorating.

Answers: 1 (b). 2 (b). 3 (c). 4 (a).

The Least You Need to Know

- Hindu temples are constructed to represent inner and outer realities.
- Hindus worship primarily not in temples but in their own homes.
- India contains the most popular pilgrimage sites in the world.
- The Kumbha Mela attracts as many as 70 million pilgrims for a six-week festival.
- "Divine possession" allows people to channel advice directly from the Goddess.

Part 5

God's House Has Many Doors

According to Hinduism, there are many entrances to God's house. There's the door for people with dynamic personalities who always have to be doing something. Another door is for people who are all heart, and still another for those who are mostly in their heads. Then there are entrances for technique-oriented people who prefer a systematic approach to spirituality. You can take your time moseying up to the door or sprint right through like India's yogis and swamis.

Hinduism is not a "one size fits all" religion. Whatever your personality, whatever your circumstances in life, whatever your skills and abilities, the Divine Being will find a way to guide you home. In God's house, everyone is welcome.

Chapter 19

A Robe of Fire

In This Chapter

- God's hobos
- Walking away
- Death before dying
- The spiritual quest
- Freedom to serve

They're the crown jewels of Hinduism, the men in bright orange robes wandering the Indian subcontinent with little more than a walking stick and a begging bowl. In other countries penniless vagrants like these, unkempt and unemployed, might be considered undesirables. If one camped in front of your home, you might call the police to shoo him away. But this is India, where the lens of spiritual insight turns everything topsy-turvy. These men aren't the least respected people in society—they're the most honored of all. These are Hinduism's sannyasins, the renunciates who have given up everything they ever had—including their personal identity—to attain enlightenment.

These remarkable men, with their piercing eyes that seem to see through you into eternity, are the human embodiment of the Hindu tradition. They walk the path of fire and light without regard for heat or cold, hunger or thirst, safety or danger. Supporting their quest for God is the duty and privilege of every Hindu householder. Free of social obligations and free of himself, the wandering sadhu becomes a conduit for the flow of divine grace. The presence of an enlightened sannyasin, with his singular focus on God, radiates blessings to everyone who approaches him. That's why he's the most valuable person in the community!

Meetings with Remarkable Men

Backpacking through northern India one winter, I really thought I was going to freeze to death. It was the coldest January in decades. Four layers of clothes, two wool blankets, and an Arctic-rated sleeping bag barely got me through the night. A group of sannyasins stopped near my campsite. Each was wearing only a thin sheet of cotton cloth covering their loins and lightly tossed over one shoulder. Not even bothering to light a fire, they sat down to chant God's name. They looked as comfortable as if they were sipping a mango *lassi* on a warm summer evening!

> **def•i•ni•tion**
>
> A lassi is a light, frothy, chilled Indian beverage made with yogurt or buttermilk and flavored with spices or fruit.

I interviewed them about their lifestyle, though this wasn't easy with chattering teeth! Amazingly kind and patient, they answered my questions about life on the road to God-realization.

Why They Wander

Many of us feel fundamentally dissatisfied with life. We have a haunting feeling that there's something more, something better, just out of reach. Some of us may even have had genuine mystical experiences, a spontaneous sense of universal oneness or a numinous sense of the immediate presence of something higher. In Western culture this usually means it's time for a good, stiff drink! Often we shrug off these feelings or turn to drugs, alcohol, TV, or computer games to snuff out the sense that something fundamental is missing in our lives.

The sannyasins I spoke with had these feelings as children. They saw that their relatives were frustrated and unhappy despite achieving prosperity and

success. But they also grew up hearing stories about great saints and seeing holy men wander contentedly through the villages and forests. Sooner or later they felt an intense inner call to an active search for mental peace and spiritual understanding. Following the example of seekers for thousands of years before them, they decided to become itinerant monks, often to the horror of their families.

Mothers and fathers are rarely delighted to lose a son to a life of renunciation. Who will take care of them when they get older if their son is gone? Hindus in India don't have Medicare! But there is spiritual compensation: the tradition says when a man becomes enlightened, blessings accrue to his relatives backward in time through seven generations! Benefits like this help, because a would-be sannyasin needs to get his parents' permission (or his wife's, if he's married) before he's inducted into the life of spiritual asceticism. There is a very human paradox in the Hindus' enormous respect for authentic renunciates and grief in seeing a beloved family member leave home forever to become one.

I know you're wondering if women can become renunciates, too. Yes they can! They're called *sadhvis* (female sadhus), *swaminis* (female swamis), or *bhairavis* (female tantrics). Most Hindu women, however, prefer to do their spiritual practices at home, in the context of family life.

Guidepost

Is that Hindu holy man you just met an enlightened master? Or is he an impostor? Unfortunately, some of the sannyasins you see are not genuine spiritual aspirants but people who don't want to work. They know that posing as a holy man can be a ticket to a

free meal. Some just spend the day smoking hashish and soaking up the Sun.

Sages Say

Why don't you understand you really are absolutely One, the single awareness looking out through billions of eyes? You are the irrefutable awareness in which all reality abides, the one self-evident truth that cannot be denied. Why do you divide that which can't be split into pieces?
—Avadhuta Gita

Many Monks

Ochre-robed swamis are India's most famous renunciates. Many of them belong to the order of monks founded by the great yogi and philosopher Shankaracharya centuries ago (see Chapter 9). You can tell a swami belongs to this prestigious tradition if his name ends with any of these words:

- Tirtha, a place of refuge like a holy site
- Ashrama, a source of spiritual family like an ashram
- Vana, self-disciplined as an ascetic living in the forest
- Aranya, nonattached like a yogi living alone in the woods
- Giri, firm in spiritual practice as a hill
- Parvata, unshakably established in truth like a mountain

- Sagara, immersed in knowledge as in an ocean
- Saraswati, an ever-flowing river of wisdom
- Bharati, full of spiritual knowledge
- Puri, vibrant as a city with spiritual realization

Swamis have formally taken vows in one of the renunciate orders. Don't expect to go to their headquarters and get a list of all the swamis, though. Things are not done in an organized way in India but rather in an organic way. Someone who's a swami initiates you in his or her order without necessarily registering your name anywhere. You put on the orange robe of a swami, and you're in business. Recently there was an attempt to begin keeping order in the orders, but the resistance was so fierce the effort collapsed. How can you expect someone who's renounced the world to worry about whether his name is listed in the ledger in some administrative building?

Performing Your Own Cremation

How do you actually become a swami? By celebrating your own death! There are two major types of rites for the dead. One kind is for dead people who've left their bodies (see Chapter 17). The other is for dead people who're still very much alive. When Hindus take formal vows of renunciation, they perform their own cremation, burning themselves in effigy.

The Hindu View

When Hindu renunciates physically die, they are usually not cremated because when they took their vows of renunciation, they already cremated themselves. They can't burn twice! Most often their corpses are offered to a river.

From the point of view of their families, swamis really are dead. The cremation marks the end of the old personality with all its ties of friendship and family, all its attachments and responsibilities. The renunciate then enters a river and emerges naked, symbolizing his or her spiritual rebirth. The guru waiting at the bank gives the renunciate a new name and the orange robe of a world-renouncer.

The orange robe is the color of fire. It stands for the fiery immolation of the person this individual used to be and for the fire of spiritual awareness in which he or she now lives. Most sannyasins then begin a homeless life of incessant pilgrimage, poverty, and one-pointed focus on Self-realization. Others, however, join ashrams or welfare organizations and commit themselves to a lifetime of teaching or selfless service. Shankara, the founder of this order of swamis, established four pithas, or spiritual centers, one in each corner of India, where swamis could study, meditate, and teach. Since his time, the number of mathas, or monasteries, has expanded exponentially.

Sages Say

Everything we enjoy in this world, we're sure to lose one day. What difference does this make to the man who has already renounced them? Clinging to the things we enjoy ultimately

> leads to grief. Renouncing them leads to self-control and contentment.
> —Vairagya Shatakam

Renouncers

Besides swamis, many other types of renunciates are found in Hinduism. If you travel around India, you may run into the nagababas, 100 percent naked ascetics you don't want to mess with because they cultivate extraordinary physical strength and spiritual power. Other Hindus often are justifiably intimidated by them. There are tapasvins, who perform superhuman penances. There are ash-smeared Shaivite tantrics with matted hair who smoke a lot of ganja (hashish) to help them sit still for hours on end, dissolving their consciousness in Shiva. Avadhutas are extremely unconventional and may appear crazy to ordinary people. (I hear that's because their awareness is focused at much higher planes of reality than the rest of us are attuned to!) There are hundreds of different types of renunciates.

As you can see, quite a few of the sannyasins wandering India are not technically swamis. Some wear a white loincloth instead of orange robes. Others wear nothing at all. (Hindus discreetly say this last group is "clothed in pure sky.") But all of them have renounced worldly life with the blessing of their guru. They beg for food once a day or get a free meal at a local temple. Typically they move along from one pilgrimage spot to the next, since staying in any one place for longer than a few days is seen as a potential source of unwanted attachment. During the monsoon season, however, travel just isn't practical, and even the most itinerant ascetics settle down in a shelter especially constructed for pilgrims to wait out the heavy rains.

A Carefree Lifestyle

What a great life! No 9-to-5 job, no mortgage payments, no screaming kids. You just sit around and think about God all the time!

But the renunciate lifestyle is no picnic. He's almost always on the move, often in terrible heat and sometimes in freezing cold. Lots of nights he's sleeping outside on the ground. He may only have one meal a day, and if he's meditating in a particularly remote area, he may not even get that!

He travels light, with maybe one extra loincloth, a small pot for carrying water, a begging bowl, and maybe a stick with a bar at the top to lean on during long hours of meditation. (Pressed against your armpit, the bar helps regulate your breathing pattern so you can meditate more deeply. I'm not kidding; this really works!) Does he have a sleeping bag? No. An extra blanket or two? Probably not. An iPod? Sorry!

The Hindu View

Do yeti, the "abominable snowmen of the Himalayas," really exist? My guru assures me they do! But yeti is a mispronunciation of *yati,* a mountain-dwelling yogi! Scruffy-looking yogis wandering the mountains of north India have sometimes been misidentified as mysterious ape creatures.

Everywhere he goes, he's followed by well-meaning but pesky hangers-on who imagine he's already enlightened and can cure their arthritis or find a husband for their daughter. Maybe mortgage payments and screaming kids don't sound so bad anymore!

A person needs great courage and a lot of dispassion to spend his life under conditions like these. Part of his training is learning to live with hunger and

thirst, extremes of temperature, insects, and illness—and still maintain his psychological equilibrium. Hindu ascetics develop phenomenal inner strength, faith, and focus, living under such tough conditions.

Rules for Renunciation

If you can take the heat (asceticism is called tapas in India, which literally means heat), Hindu culture will support your spiritual work as much as it can. Many temples and hostels will offer you free food. Villagers are often happy to share part of their meal with you—it's a good way to earn karmic credit points! You can ride free on public transportation if your feet ache from walking all day.

Although you're free from the social rules that control most Hindus' lives, you're now bound by another set of regulations. Many renunciate traditions have strict regimes of daily spiritual practice, including many hours of meditation and rituals. Other rules may include never touching money (you can only accept donations like food) or never looking a woman in the eye. (If a woman speaks to you, you direct your gaze to her husband or another man nearby while replying. You're supposed to be celibate, and looking at an attractive person of the opposite sex can lead to difficulty.) Some sannyasins never sleep under a roof. Some go for years, even decades, never uttering a word.

Why would anyone go to all this trouble?

Shipwrecked Aliens

When talking with people who have a deep interest in spiritual life, whether the person is from India or Indianapolis, I frequently hear one comment. "I feel like I don't belong on this planet. My soul must have made a wrong turn, and I landed on Earth by mistake! I don't fit in here. I'm not into what everyone else is into. I don't fit in!"

These people aren't satisfied with the things their relatives, friends, television, and magazine ads all tell them should make them happy. Anti-

wrinkle creams don't do it; sexual experimentation is surprisingly disappointing; drugs are a desperate temporary fix. More and more, these people suspect that what everyone else seems to want in life is just a distraction from facing an underlying sense of anxiety and spiritual homelessness.

Two thousand years ago Christian gnostics described the feeling of being an illegal alien wandering through a hostile foreign country with unfamiliar and self-destructive customs. They just wanted to get back to the world of light they intuitively felt was their real home!

If you're a Hindu and you have this feeling, you don't go to a psychiatrist for a prescription of Prozac. Instead, you set out on a spiritual quest to find the real truth that everyone else seems to be missing. You find a guru who can point you in the right direction. Then you head out on the road to find your way to your true home.

Letting Go

People who feel like strangers in a strange land intuitively sense that while prosperity and pleasure are great (and sure, just about everybody wants them!), they don't last forever. After eight or nine decades at the most, the soul loses everything it has gained in this life as its physical body crumbles away. If our pursuit of the good things in life hasn't been from the perspective of the supreme good, then death can be a horrendous experience. Being cut off from the people and things we're attached to can be wrenching.

Death is less of a trauma if during our lives we've been practicing the premier Hindu spiritual discipline of vairagya or dispassion. Western students sometimes think vairagya or nonattachment means stifling our emotional nature and cutting ourselves off from relationships when in fact it means *expanding* them.

Truly dispassionate people are the most loving folks you'll ever meet. They don't just love their family members and friends; they love everyone and everything. The divine inner nature, which is love itself, is allowed to shine in all directions, embracing everyone without particular attachment to one individual or another. Just as the Sun shines on every person alike without

favoritism, the seeker renounces his ties to a small group of people, like family and friends, or a particular place, like his home or village. Now the entire universe is his house, and everyone he meets is a relative.
This is a radical lifestyle. As human beings we naturally love our children, our family, and close friends. Hinduism suggests though, that we not get overly attached to our attachments. At some point, we will have to let every one of them go. If we bear this in mind through life, death becomes an expansive experience, not a fearful ending. We look forward to—and actively work toward—an illumined state of consciousness that enfolds all our fellow beings in a state beyond time.

Inner Attainment

Sannyasins devote all their energies to the process of detaching from things of lesser value, perishable things, in order to lock onto things of infinite value, imperishable things. Their focus is not on the gifts of the world but the gifts of spirit.

Sages Say

I am the universal awareness that experiences the waking state and the sleep state; I indeed am the cosmic dreamer. I am the state beyond these states. I am the universal mind and, indeed, the universe itself. I am the Self of empty space. Everything, anything, indeed I am. I am pure self-existence.
—Ribhu Gita

Renunciates are giving up things we all ultimately lose anyway. Abandoning the particular, they move toward the universal. Their life outside conventional boundaries allows them the freedom to drill through the mind to the bedrock of existence, the common awareness that unites us all.

Those who succeed in this goal are said to gain extraordinary powers like telepathy, precognition, past life recall, and perhaps even the ability to transfer their consciousness to another body. Hindus believe this is possible because "universal awareness" isn't just a metaphor for them, it's a real state attainable to those who work hard to achieve it. Those who attain this level of consciousness are no longer limited by the perceptions of the five senses. They experience a level of extrasensory awareness the rest of us can barely begin to imagine. For thousands of years, the yogis' psychic powers have been legendary. Yet some of them renounce even this! Others use these abilities to guide and protect humanity. These are the spiritual masters who lead the rest of us forward in our own evolution.

Renouncing Renunciation

Since the beginning of its history, India has looked to its sages not only for spiritual advice but also for personal and social guidance. When Apollonius of Tyana visited India in the first century C.E., he noted how both kings and commoners sought out spiritual adepts for help with their practical concerns (see Chapter 3). The extraordinary level of insight the sages had attained made them the best all-purpose counselors possible! Maybe now you can understand why Hindus believe supporting sannyasins, who go on to become enlightened masters, is such a wise investment!

In the late nineteenth century, the role of swamis and sannyasins in serving the masses greatly intensified. Vivekananda, the swami you met in Chapter 10, was disturbed at the extent to which the Hindu tradition had sunk in India after centuries of foreign domination. A culture that had once been one of the most prosperous, respected, and dynamic in the history of the world had been reduced to physical poverty and psychological slavery. He realized the sannyasins still had the freedom, power, and prestige to rescue India from its morass of self-doubt and despair.

So Vivekananda called upon the Hindu renunciate orders to renounce renunciation! He asked them to meditate with eyes wide open. “Look around instead of closing your eyes. There are hundreds of poor and helpless people in your neighborhood. You will have to nurse and procure food and medicine for the sick. You will have to feed those who have nothing to eat. You will have to teach the ignorant. My advice to you is that if you want peace of mind, you will have to serve others.”

Thousands of swamis have responded to the call. Today many sannyasins work in colleges and universities, hospitals and hospices. Free from the demands of supporting a family or raising children, they devote themselves to selfless service and social activism.

The Fortunate Few

The twentieth-century Himalayan yogi Swami Rama always referred to his fellow sannyasins as “the fortunate few.” Only a fraction of the billions of people on Earth, he said, are cut out for the rigorous lifestyle and intense inner work of the traditional renunciate.

The yogis in his lineage spend part of the year in cave monasteries in the Himalayas. Some of the caves have several compartments, which were enlarged by hand over the centuries so that a growing community of ascetics could live in them. During the rest of the year these monks travel the subcontinent, Tibet and Nepal, visiting sacred pilgrimage sites and studying with adepts from affiliated traditions. Sister lineages are based in forest hermitages or other remote areas where the sannyasins can have privacy.

There the ancient knowledge of the spiritual adepts is passed down to new generations of seekers over the millennia. These forest academies and mountain monasteries have preserved the spiritual heritage of enlightened masters from eras long past and have given birth to many of the illumined adepts of our own time.

These sannyasins are not just philosophers; they’re practical mystics who guard the secrets of the subtle body and research the powers of

consciousness with a thoroughness we usually associate with Nobel Prize-winning scientists. Their monasteries are the Harvards and Yales of spirit. Hinduism has always nurtured these kings of the inner realms. Hindu culture has fed and clothed these adepts, even organizing its society so men and women of spirit are sheltered, supported, and honored. In too many other civilizations great mystics have been persecuted, their schools attacked, their books burned, and their disciplines mocked. In Western culture today the situation is no less insidious. These custodians of humanity's spiritual heritage are blithely dismissed as anachronisms, human fossils from a supposedly more superstitious age. Perhaps our modern bias to dismiss these ancient traditions is only a reflection of our own ignorance. It is to the everlasting credit of the Hindu religion that during its greatest flowering and even at its lowest flounderings, it has always provided a home for the fortunate few, spiritual heroes on the greatest quest of all.

The Hindu View

Imagine backpacking across the country—but without a backpack. You don't have a dime—or a credit card either. All you know is you have to discover the meaning of life. And everywhere you go, people help you and feed you because they recognize your search is the most important thing any human being can undertake. That's Hinduism!

Quick Quiz

1. Sannyasins are …
    a. Hindu hippies.
    b. Wandering holy men.
    c. Ottoman Turks who terrorized the Crusaders.
2. Sannyasins perform their own cremation …
    a. By burning themselves alive.
    b. In order to assume a new spiritual identity.
    c. To avoid making payments on their credit cards.
3. To the Hindu, nonattachment means …
    a. Not marrying your girlfriend after you get her pregnant.
    b. Spending money freely since tomorrow will take care of itself.
    c. Valuing all things equally rather than some things more than others.
4. Hindu society's response to renunciates who abandon their social duties is …
    a. Anger and disgust.
    b. Overwhelming relief.
    c. Respect and support.

Answers: 1 (b). 2 (b). 3 (c). 4 (c).

The Least You Need to Know

- Some Hindus are not at peace with conventional reality and actively seek a higher truth.
- Religious renunciates "die" to their former life, assuming a new, spiritualized identity.
- The renunciate's life is difficult and highly self-disciplined.
- Some renunciates commit their lives to social activism.
- Hindu culture actively supports sincere renunciates on their spiritual quest.

Chapter 20

The Rewarding Life

In This Chapter

- God's original sacrifice
- Life without expectations
- Selfless service
- Duties, not rewards
- Unconditional love

Usually when we in the West picture Hindus, we think of orange-robed swamis or naked *babas* meditating alone in a cave. But the vast majority of Hindus are ordinary lay people raising children within the context of the extended family system, getting up each morning and going to work just like us.

In Hinduism, working people are just as capable of enlightenment as swamis. Most of the Vedic rishis, the sages who composed the holy Veda, were married and had full-time jobs. Even great avatars like Rama and Krishna had their hands full with administrative duties and family obligations.

Renunciates are free to devote their full attention to the quest for Self-realization. Lay people have more balls to juggle. Sacred texts like the Bhagavad Gita explain how working men and women can transform their daily duties into spiritual discipline—how housewives and washerwomen can become saints and how farmers and shopkeepers can become spiritual masters.

The Supreme Sacrifice

According to the Veda, at the beginning of time, Prajapati, the Supreme Being, performed the first religious act when he sacrificed himself in order to create us. He sacrificed his original state of perfect unity and bliss, splitting his body into the component parts of the material and subtle worlds and splitting his consciousness into the infinite number of souls inhabiting these worlds.

God set the example for how we ought to live. We also should base our lives on the principle of self-sacrifice. For yogis who want to return to him, this means reversing the process and sacrificing their individual selfhood back into his Supreme Consciousness. For the rest of us, it means performing our actions for the greater good, as if our activities are offerings to God. God sacrificed himself to bring us into being so he could express his creative power and his limitless love. When we imitate him by sacrificing our time and energy in the selfless performance of our duties, we reflect our Maker's love back to him.

def•i•ni•tion

Baba is an affectionate term for any Hindu holy man.

Into the Fire Pit

In ancient times the Vedic seers aligned themselves with God's law by re-enacting the primordial ritual. They didn't sacrifice themselves, though! During the fire sacrifice, called a *yajna,* they offered items of real value nonetheless. This sometimes included livestock, which constituted wealth back in the days before credit cards and ATM machines.

Rams and billy-goats were commonly sacrificed in India (as they were in Old Testament times in the Bible). Usually male animals were humanely slaughtered, then offered to the ritual fire. But other valuable commodities, like clarified butter, grain, or a milky drink called *soma* were offered, too. It

was Agni the fire god's responsibility to carry these items to heaven, and one could see him doing his job as smoke from the fire pit rose to the sky. Today animal sacrifice is rare in India, and many Hindus are vegetarian. But the original concept was based on the observable fact that life feeds on life: herbivores feed on grasses and grains; carnivores feed on herbivores; insects and bacteria feed on carnivores; insects and bacteria become nutrients in the soil which sustains grasses and grains; and so on in a continuous cycle of life and death. Performing a sacrifice meant we as humans acknowledge the living intelligence in nature and offer our fair share back into the system. We feed the forces of nature, and they sustain us. It's a reciprocal exchange that benefits everyone involved.

For many of us Westerners today, sacrifice seems barbaric. Instead of feeding life force back to nature, we feed nature an incessant stream of pollutants. Is that really more enlightened?

Sages Say

The gods need our worship as much as the Sun needs us to hold up a candle to light its way. The real reason we make offerings to the gods is to cultivate the spirit of self-sacrifice. We contemplate the divine qualities of the gods and goddesses in order to become more like them: generous, pure and selfless.

—Amritanandamayi Ma

The Limits of Sacrifice

The practical benefits of ritual actions were immense. If an individual sacrificed to the gods, they would ensure he had good weather, his cows were fertile, his children stayed healthy, and he lived to a ripe old age. Even better, if a deity was happy with a person's offerings, he or she would make sure he enjoyed a long, pleasant vacation in svarga, or heaven, after death. Then he'd return to Earth in a new physical body and enjoy all the pleasures life has to offer, all over again. Fortunately, there was never a shortage of priests willing to take a person's money and perform sacrifices for him! Yet in some sacred texts there is a deep ambivalence about the value of these ancient Hindu rituals. The famous Mundaka Upanishad says,

> Rituals actions were prescribed by the seers in the Veda. Perform these rites correctly and you'll certainly enjoy the results, even rising to heaven to join the Creator. But rituals are a leaky boat because the benefits they deliver don't endure. Fools flatter themselves that they have accomplished something great by all their sacrifices. Due to their attachment to pleasure, performers of religious rites fail to recognize the supreme truth. Therefore they fall from heaven when the good karma produced by their pious deeds is exhausted, and once again fall prey to suffering and death.

Heaven is highly overrated, according to some spiritual masters. Even the special souls in the most comfortable bungalows in heaven glance anxiously over their shoulders. They know that when their pool of karmic credit runs dry, it's back to the salt mines on Earth. A comfortable stay in the afterlife is only temporary according to Hinduism if we're still attached to the things of this world below. When our karmic merit runs out, our visit to heaven comes to a halt, and rebirth is inevitable.

Breaking the Cycle

Birth, measles, school, puberty, years and years of hard work, disease, death, decay, birth …. According to the Hindu sages, the cycles keeps spinning like a dog that never gets tired of chasing its tail.

When you get tired of chasing after one thing you desire, then another, and then another, and constant loss and lack of fulfillment wear you down, then you start to ask, "Is there a way off the treadmill?" Hinduism teaches how you can short-circuit the karmic cables that bind you to the endless, repetitive, and ultimately futile attempt to find lasting happiness in the material world. There *is* a way out of the fire pit of suffering.

Acting in God's Play

As I said a moment ago, the universe is God's sacrificial pit. He has nothing to sacrifice but himself—what else exists but the self-existent Supreme Being? He has no one to sacrifice to but himself.

So God has immolated himself in a cosmic sacrifice. God remains God—perfect and whole—but he's now also *us,* imperfect, fragmented parts of himself. It's as if you looked at yourself in a cracked mirror. You'd see multiple versions of yourself, but you'd still be yourself! You wouldn't be altered in any way; you'd simply be entertained by the spectacle! The universe, in a way, is God's TV set. He's the producer, director, screenwriter, and actors, and he watches all the channels at once.

To keep the shows from becoming boring (where's the suspense if you know how it's going to come out?), God gives each of his actors free will. Each can rewrite his part in the script if he wants to, though God retains the rights to the script as a whole. Free will is the key to the whole process, and it's what makes humans so special. Of all the creatures on Earth, we're the ones with a fully developed will, should we choose to use it.

Most animals don't really generate karma because they're not acting of their own free will—nature is acting through them. That's what behaving instinctually means. But we humans have the unique ability to use our free will to stop karma, the cosmic process, and take ourselves beyond sorrow and fear. We can go back to the place God was before he created the universe, the place where in fact he is right now, whole and unfragmented. That marvelous place is beyond space and time and, therefore, beyond the reach of karma. It's even better than heaven!

Better Than Heaven

The path of Karma Yoga, explained by Lord Krishna himself in the Bhagavad Gita, is not about working with the law of karma to create a happy and fulfilling future. It's about throwing out the karmic process altogether. Its goal is *mukti,* not *svarga.*

Krishna explained you can't get out of doing things. Even renunciates have to go to the toilet! Yet your actions have karmic consequences you must experience sooner or later. Karma Yoga gets you out of this bind. It's simple to understand, but it's tough to practice. It involves cutting the link between cause and effect. You snap the chain of causation in two.

def•i•ni•tion

Mukti means liberation—freedom from karma.
Svarga is the Hindu heaven, a temporary after-death state reserved for virtuous souls.

Sages Say

Not to do what you feel like doing is freedom.
—Swami Chinmayananda

“Surrender the fruits of your actions to Me,” Krishna told the warrior Arjuna. He was speaking to us, too! “Perform your duty without any expectation of reward. Do what you have to do because it’s the right thing to do. Not because there’s something you want out of it.”
If we renounce the fruits of our actions, sacrificing the results to God, we are no longer emotionally bound to suffer or benefit from our actions. We do our job to the best of our ability because that is the work God has put before of us, not because we want to be successful or because we need a paycheck. We don’t worry about money or success because we’ve given our lives to God. Let him worry about it!

The Hindu View

Some Hindus do believe in a heaven world like Brahma Loka, where you reside with the Creator, or Vaikuntha, where you live with Krishna for limitless amounts of time—as long as you want! You don’t need to return to Earth if you can reach those high heavens through your good acts and devotion. Yet from those worlds you can launch into the supreme state beyond space and time if you so choose.

Then when our biweekly paycheck arrives or we get credit for our excellent work, we count these as gifts from God, not as something that we somehow inherently deserve. God gave us the intelligence and energy to do the job in the first place. Why shouldn’t *he* get the credit? The troops out on the battlefield do the fighting, but the general gets credit for winning the war.

Conquer Through Surrender

Karma Yoga involves actively engaging in life, fulfilling our dharma whether that's being a website manager, a police officer, a flight attendant, or a stay-at-home dad or mom. We do the best we can because our everyday actions are our form of worship. Our work—be it ever so humble—is no less valuable spiritually than the inner work a yogi does sitting in meditation—provided that we do it with awareness and without demanding anything in return.

The key to transforming work into worship and external activity into internal sacrifice, is attitude. When we simply do the best we can and leave the results to God, we become free. We raise our children to the very best of our ability, but how they turn out is in God's hands. We sow a crop of grain and tend it carefully, but whether there's a bountiful harvest or a flood that wipes it all away is up to God. He carries the burden of our existence. We are free!

In Karma Yoga, we sacrifice our attention. Thoughts that would ordinarily run toward fantasies about the future or romantic liaisons or irritating memories are instead directed to God. "This action is for you, Lord. And this one. And this one, too."

At Peace with Life

Karma Yoga brings peace through action. The paradox is that while the surrendered soul becomes free from worry about the results of his or her actions, those results still occur. The most rewarding life, ironically, is one where we don't seek rewards. Then if they come, they come.

The law of karma still operates in the outer world. But we are psychologically free because our inner world remains unpolluted by the aggravation caused by unrealized expectations or delayed rewards. We're not haunted by fear about what may or may not happen. If we're karma yogis, our bodies go through the motions of fulfilling our duties and reaping the consequences. But our souls remain at peace, leaving our fate to God or

the Goddess, in whose providence we trust implicitly. We do the work; God manages the outcome.

Sages Say

Duty done out of selfish motives is far inferior to that done with a detached attitude. When the mind is yoked to the ultimate good through cultivation of detachment, which is the highest form of love, then one takes delight in loving all and excluding none.
—Swami Rama of the Himalayas

Yoga, not bhoga, is the desire of the karma yogi. Yoga here means union with the Divine Will. Bhoga means enjoyment in the world. We may well still enjoy life (with Krishna's help Arjuna won the war and enjoyed the victory, such as it was), but the good things that come to us are now seen as gifts of God's grace—not as the rightful results of our work, as something we have coming.

Hindus consider Karma Yoga a legitimate path to spiritual liberation because it cultivates a state of desirelessness and egolessness. And when selfishness and desire drop away, so does the depository of past life karma we carry around with us in our causal body. There's no emotional glue to make it "stick" to our soul anymore. We are now free from the wheel of rebirth and don't have to reincarnate again, unless we want to for the sake of helping others.

Guidepost

Why not experiment with Karma Yoga? If you're intensely aggravated by your job, for example, decide you're simply going to do the very best you can and that's it. It doesn't matter if your boss approves, if you get a raise, if there's a write-up about you in the company newsletter. Do your job well, and surrender the results. You may find that you're in a much more relaxed frame of mind and that you work more effectively and efficiently.

The Potter 's Wheel

By surrendering to God and acting from the space of the Inner Self, the soul is freed from karma. Inside you remain tranquil no matter how good or how bad circumstances are. But the body may still go through tribulation. Though he totally surrenders to Krishna in the Bhagavad Gita, Arjuna suffers horrendous losses in the war, including the death of his son.
In Hinduism, a person who's achieved liberation is called a jivanmukta, which means "a soul who's free." In India, where to this day saints aren't rare, you'll see great men and women who go through life in an amazingly tranquil and composed state of mind. Nothing seems to throw them off their center. Yet karma still plays through their lives: they still get sick, still have enemies, may still be unusually lucky or unlucky.

Sages Say

Karma Yoga teaches us how to work for work's sake, unattached. The karma yogi works because it is his nature … and he has no object beyond that. He knows that he is giving, and does not ask for anything in return, and therefore he eludes the grasp of misery.
—Swami Vivekananda

The sages say this is because the life of an enlightened person is like a potter's wheel. When the potter finishes work, she gets up and walks away. Even so, the potter's wheel keeps spinning for a while because it still carries some momentum. Just as the potter is no longer continuing to spin the pot, a jivanmukta is no longer adding to his store of karmic merits and demerits through his desires and expectations. Yet his body keeps moving and his karma keeps playing out because of the karmic momentum of the past. Inside, however, the jivanmukta is free.

Everyone's Mother

Seva—selfless service—is a major component of Hindu spirituality and an important expression of Karma Yoga. "Our quest for the Self starts with our selfless service in the world," says Amma, the great "hugging saint" from Kerala. She elaborates:

def•i•ni•tion

> The third eye is the center of intuitive consciousness in the subtle body. Find the point between your eyebrows, then move your awareness about 3 inches backward toward the center of your brain. This is the focal point of your inner vision.

> If all we do is sit in meditation with our eyes closed, anticipating the *third eye* will open, we will be disappointed. We cannot escape from the world by keeping our eyes closed. Spiritual practice is the effort we make to see the oneness of all beings in creation with open eyes. When that vision becomes spontaneous, that is Self-realization.

Amma (a.k.a. Ammachi or Amritanandamayi Ma) was born in a poor fishing village in southwestern India in 1953. From earliest childhood, she was completely devoted to God. If she caught herself walking several steps without repeating Krishna's name, she would run back and take those steps again keeping the Lord foremost in her mind.

When Amma was in her late teens, the Goddess herself in the form of blazing light appeared before her, commanding her to serve humanity, and then merged into her body. Extraordinary miracles began occurring all around her. A small bowl of water suddenly contained enough rice pudding to feed the entire village. Patients with serious diseases, such as leprosy or malignant cancers, were suddenly healed. Men addicted to gambling or alcohol mended their ways after just one visit to the radiantly loving young saint.

Unconditional Love

Many Hindus believe Amma is an incarnation of the Mother of the Universe. If you have a chance to see her in action, you'll see why. Her ability to connect with every single soul who comes before her is phenomenal. She radiates love, making each person feel like he or she is the one person Amma loves most in the world.

But here's the really strange thing. At every stop in South India, a minimum of 40,000 people are waiting in line for Amma's blessing. The lines are

literally miles long. She doesn't get up, not even to eat or go to the bathroom, till she's seen—and physically embraced—every person, which can take days! And when Amma finally does get up, she's still as fresh and radiant as she was when she first sat down. I've seen this with my own eyes and can still scarcely believe it. Where does this lady get her batteries? I get exhausted just watching her!

Hinduism Today calls Amma "a supernova of spirituality." In 1993, she was named one of the top three Hindu leaders of our time. She embodies unconditional love in the most dramatic way possible, in her every action. When I interviewed her, Amma explained that she actually sees God in the face of every person she meets. Her limitless love and equally limitless energy arise from her delight in serving God in each of us.

Selfless Service

In the past two decades, Amma's charitable projects have expanded to include orphanages, shelters for battered women, a huge hospital complex in Kerala that provides medical care free to the destitute, schools and vocational training institutes, and temples and ashrams. One of her current projects is building thousands of new homes each year to be given free to poor families.

Ammachi, Hinduism's " supernova of spirituality."

How can a penniless woman from a tiny Indian village inspire millions to help her build huge institutions or give up their jobs to work unpaid for the benefit of the poor? Amma is the quintessential karma yogi. People see her walking her talk. She lives a life of selfless service, working 22 hours a day. Hindus—and increasingly admirers from around the world—are so inspired by her example that they want to join her work.

Hindu culture is perhaps the last place on Earth where many children still dream of being a saint, like Amma, when they grow up. Charitable organizations abound. There is hardly an ashram that doesn't help provide free food and free medical care for the poor. Seva, selfless service, is an integral part of the Hindu tradition.

Action in Inaction

Hindus believe that even the sages who appear to be doing nothing at all immensely enrich society by their mere presence. One of my mentors, Swami Rama of the Himalayas, was a philanthropist who built a huge hospital facility for the impoverished villagers of the state of Uttara Pradesha, as well as providing scholarships for numerous poor students (including me!). Yet he bristled at the suggestion that his own teachers, who spent their lifetimes meditating in the Himalayas, were turning their backs on humanity. "The sages protect the world!" he insisted. "The human race would have destroyed itself long ago if not for the blessings the sages send out in their meditation! You have activists who protect the outer environment. Through their pure thoughts and well wishes the Himalayan sages clean out the pollution in the inner environment!"
In deep states of meditation, the yogi's will takes on laser-like intensity and benefits the entire world. This is the supreme Karma Yoga of the masters who appear to be doing nothing at all.

Quick Quiz

1. Karma Yoga is …
    a. Doing your duty without desiring any reward.
    b. A series of physical postures such as the headstand.
    c. The result of our evil actions.
2. The goal of Karma Yoga is …
    a. Making as much money as possible.

b. Scored only if the goalie can be lured from the net.
c. Freedom from the bondage of karma.

3. Renouncing the fruits of our actions …
   a. Leads to irresponsible behavior.
   b. Frees us from worry.
   c. Is fine if we can still have the vegetables.

Answers: 1 (a). 2 (c). 3 (b).

Get Up and Fight!

In the Bhagavad Gita, Krishna describes several paths to God-realization. These are the paths of devotion, knowledge, and action. Yet given the emergency of impending war, Krishna's specific advice to Arjuna is, "Get up and fight!" But Arjuna is not to fight out of anger or desire for revenge. To fight in this mindset would incur terrible karma. Instead he must go to war because it's his duty to stop an evil tyrant from taking over the country. Whether he ultimately wins or loses isn't as important as taking the action he knows is right.

"People are trapped in the web of their own karma except when they perform their actions as worship of God," Krishna explains. "Therefore do your work as if it is a sacrament. Don't be concerned about the results. Always do your duty, but without attachment. By working honestly without anxiety about the future, you will reach the supreme state."

The Least You Need to Know

- Karma Yoga means performing your work to the best of your ability without concern for reward.
- Karma yogis rise above the karmic process by not engaging psychologically with the consequences of their actions.
- Selfless service is a huge component of Hindu spirituality.
- Hindu saints like Vivekananda and Ammachi taught selflessness through their living examples.

- Even sitting alone in meditation, yogis are able to transmit blessings throughout the world.

Chapter 21

An Ever-Expanding Heart

In This Chapter

- Hindu devotionalism
- Relating to God
- Love makes saints
- The holy name
- Religious ecstasy

What's the most intoxicating liquor of all? Southern Comfort? Sake? According to the Hindu sages, it's love for God. Devotion is the divine nectar that makes even the most bitter life sweet.

Throughout the millennia, in the same way other countries have been rocked by earthquakes, India has been rocked with convulsions of religious ecstasy. Waves of bhakti, massive movements of devotion for God or Goddess, have swept through the subcontinent in shockwaves of joy. Hinduism is a religion of bhaktas, of devotees who deeply and truly love their Maker.

Love, Hindu sages claim, is the quickest path to the Lord of Light, whose own infinite love embraces all the beings in all the galaxies in all dimensions of time and space.

The Heart and the Head

Recently a student asked the South Indian Saint Amma (see Chapter 20) what is the most dangerous spiritual path. He was expecting her to say "Tantra" and to warn him away from the alleged sensual pitfalls of "the left-hand path." Instead she instantly answered, "The path of the intellect."

The student was astonished. Many Hindu spiritual masters have been intellectuals of the highest caliber. “Reasoning is necessary, but we should not allow the intellect to eat up our heart,” Amma went on to explain. “Too much intellectual knowledge too often leads to a big ego. The ego is a burden, and a big ego is a big burden.”

“Devotion without spiritual knowledge cannot free us,” Amma continued. “But knowledge without devotion is like eating stones.” She pointed to a nearby jackfruit tree, a tree that produces fruit near the bottom of the trunk where one can easily reach it. “On the path of devotion we can enjoy the fruit from the very beginning,” Amma concluded. On other paths to God you do a lot of spiritual work first before you begin to experience the divine presence. It’s like other trees, which you have to laboriously climb to reach the sweet fruit.

And how sweet the fruit of devotion is! The Goddess’s loving presence suffuses our lives the moment we open our heart. Instantly she takes us into her lap, and we feel at home in the very heart of the universe. This is Bhakti Yoga—reaching straight for the cup of joy.

Intellectuals spend a lot of time discussing the nature of Divine Being. Is it conscious or unconscious? Is it one unitary reality, or is matter different from spirit? How does the One split into the manifold universe we see in front of us? Bhaktas aren’t overly concerned with these nit-picking details. They just want to hang out with God!

The Divine Relationship

You can’t hang out with an abstraction—at least most people can’t. But you can easily relate to another person. So most bhaktas imagine the Divine Being as a sort of Super Person. In the Judeo-Christian-Islamic tradition, there’s basically one type of relationship you can have with God—He’s the father, you’re his child. Hinduism, however, includes many different ways we can relate to the Supreme. For example, we may picture the Divine Being as our:

- Father
- Mother
- Master
- Friend
- Lover
- Child
- Enemy

Consider the many different ways people looked at Lord Krishna during his lifetime. To Yasoda, who raised Krishna in the tiny village of Vrindavan, the Lord was her little baby. To Radha and the other milkmaids in Vrindavan, Krishna was their lover. To Arjuna, Krishna was his closest friend.

Hindus still relate to Krishna in these ways. Some Hindu women keep a statue of Krishna as a small child in their homes and tend it as if it's their baby! Others look on their own children as baby Krishnas. Still other Hindus carry on a continual internal dialogue with Krishna as if he is their best friend. They feel he is actually present, listening to their problems and providing guidance as he did for his friend Arjuna.

Sages Say

Five minutes of sincerely crying to God is worth more than hours of unfocused meditation.
—Amritanandamayi Ma

To the Bengali saint Ramprasad Sen (the failed accountant from Chapter 14), Divine Being was Mom. He would plead with her and argue with her as if she were his real life mother! Some Hindu saints look at Vishnu or Shiva as their divine father, much as Christians and Jews do.

Many Hindus think of themselves as the servants—even the slaves—of God. Their lives are totally in his hands, and they live only to do his will. Hindu names like Ram Das or Bhagavan Das literally mean servant of God.

Hating God

You may be surprised to hear that Hindus consider people who hate God to be in better shape spiritually than those who never think about God at all. This is because at least those who see God as their enemy think about him continually. That's all the hold God needs in order to begin doing his transformative work in their lives. He just needs their attention! Remember Valmiki, who in Chapter 5, chanted "Mara, mara" ("Evil, evil") and became a saint because unwittingly he was chanting God's name ("Rama, Rama"). Hindus even believe that being killed by God is the greatest possible blessing! For example, remember that Rama, who was God in human form, killed the cruel king Ravana. At that moment, Ravana went straight to heaven! That's because he'd been obsessing about Rama constantly. Even though his mind was filled with animosity, Ravana was totally focused on Rama at the moment of his death, so God was able to reach into his soul and liberate him instantly. God's grace really is amazing!

The Divine Lover

For Hindus, one of the favorite ways to picture God is as the divine lover. Krishna and Shiva particularly lend themselves to this role—Krishna because he had so many girlfriends and Shiva because he is Kameshvara, the Lord of Desire. When Shiva makes love to his wife, Parvati, he has such perfect yogic control that he never ejaculates. So according to the holy texts, when Shiva and Parvati start getting it on, the action continues for years!

Shaivite saints, like Lalla and Antal, pined for the love of Shiva. The Vaishnava saint Mira Bai literally considered herself married to Krishna—a fact her real-life in-laws didn't appreciate. Some male saints, like

Chaitanya, would think of themselves as spiritually female in order to imagine being brides of Krishna.
In the Shakta tradition some images of the Goddess, such as Lalita, are breathtakingly voluptuous. If you're filled with erotic energy, why not redirect that drive toward the divine? Then instead of dragging you off into steamy fantasies, your romantic desires actually help increase your sense of intimacy with the Supreme Being.

God in the Guru

As I mentioned in Chapter 10, for many Hindus, the guru is the physical embodiment of Divine Being. "The water in which the guru's feet are bathed is the holiest water in the world," says the Guru Gita. "This water can wash away your sins, ignite the fire of Self-realization, and carry you to safety across the stormy ocean of this world."
Devotion to the guru is another popular form of Bhakti Yoga. If you're not lucky enough to be living at a time and place when an avatar like Rama or Krishna are physically present, the guru is for all practical purposes your equivalent of Rama. And you don't have to use your imagination to visualize a relationship with God. If you honor your guru as a divine embodiment, then God or the Goddess is standing in front of you in the flesh, walking with you and giving personal guidance.

Guidepost

Has your guru gone bad? Occasionally a Hindu teacher begins abusing his or her power. Out of respect for the teacher's

spiritual lineage, Hindus rarely publish embarrassing exposés. Instead, they quietly withdraw their support and go find another guru!

Obviously, care must be taken to ensure the guru truly is Self-realized and is able to actually handle such powerful projections. My personal observation is that the occasional guru lets the adulation go to his or her head, but most of them take the job of spiritual mentorship very seriously. They are ultimately servants of the Supreme Guru whose wisdom manifests through them when they align themselves with their Highest Self. Being someone's guru is a huge responsibility with major karmic implications. The guru lineage is a safety valve built into the Hindu system. If one is a guru, he has his own guru and the other masters of his lineage to answer to if he messes up. The disciple answers to the guru, but the guru answers to the lineage.

The Saint Factory

The Hindu tradition is a virtual saint factory, having produced more holy women and men than any other religion. In fact, at any one moment, there are far more fully acknowledged Hindu saints than Catholicism has recognized in its entire 2,000-year history!

What transforms an ordinary person into a saint? Does it happen spontaneously or can a person actually go into training to become a saint? Some people are born saints. The Hindu sages explain that this is either because these people have tons of great karma from previous incarnations because they spent lifetimes purifying themselves and serving others. Or it's because they're visitors dropping in from higher planes of reality.

And other times, well, it just kind of seems like the Goddess picks someone out of the crowd and zaps her!

The Hindu View

Hindu psychology focuses mostly on higher states of consciousness. Western psychology focuses mostly on dysfunctional states. Only a few Western psychologists, like Abraham Maslow, have emphasized the value of "peak states" or mystical experiences.

Spontaneous Combustion

Let's talk about the divine zap. In all cultures, in all times, certain people—with or without any previous interest in spirituality—spontaneously have extremely powerful mystical experiences. They can have incredible feelings of self-transcendence, a tremendous sense of unity with all things, and the feeling of melting into all-pervading awareness. These experiences seem to come out of the blue, but they're so vivid and powerful they shake an individual to the core.

In some cases, the experience is drug induced. In other cases, it's triggered by an accident, a major shock, or even by seeing or hearing something mind-blowingly beautiful. There have been numbers of reports in recent years of people having extraordinary mystical sensations during a near-death experience. In other cases, there doesn't seem to be any precipitating factor at all. Someone is just walking across the room when—*zap!*—his awareness explodes out of his body and he experiences himself merging into the universe.

Yogis attribute these events to the sudden temporary triggering of kundalini, the energy underlying consciousness, which causes an abrupt awakening to mystical awareness. It could be a fluke and never occur again. Or it may be that the person did lots of meditating in a previous incarnation and is just now reawakening to inner life. Then again, it may just be the whim of God. "He chooses whom He chooses," the Upanishads say rather wistfully.
But for the vast majority of people, mystical awareness is something they have to work at developing, like any other skill. What turns average people on to God as opposed to football or mineral powder cosmetics or real estate development?

Four Motives for Devotion

In the Bhagavad Gita, Krishna says there are four conditions under which people turn to God. First, there are those who are in trouble. There's nothing like a life crisis to turn the mind to religion! Someone's sick or dying, his house is in foreclosure, or he's about to lose his job, and suddenly the devotee is on his knees pleading to Krishna to save him from calamity.

Sages Say

If I say God is within me, it sounds like blasphemy. If I say He's not in me, it's a lie. In God the inner and outer worlds are one world. He rests His feet on both.
—Kabir

Then there's the person who wants something really badly but can't get it on her own. It could be a potential boyfriend who hasn't yet noticed she exists or a new house that's out of her price range. She's on her knees begging the Lord for the blessing she desires so desperately.
Next there's the type who just wants to understand. Who is God really? How does karma operate? What are worlds in other dimensions like? The quest for knowledge is his burning motivation. He's so boggled by the beauty and complexity of the universe that he spontaneously turns to its living source in worship and wonder.
The final type is the one who loves God for God's sake alone. God is just so lovable! She has no ulterior motive, just love. Krishna says he's delighted to accept the prayers of each kind of devotee. But the soul who delights him most is the one who comes to him out of pure, unselfish devotion.

Deepening Devotion

Once an interest in spiritual life is aroused, how do we increase our enthusiasm? The pressing affairs of our mundane life intrude from all sides. Diverting our attention to a nonphysical entity like God comes naturally to a handful of innately mystically inclined individuals, but for most of us it takes some effort. Here are some of the tried-and-true methods bhaktas use to deepen their connection with the divine.

Satsang: Spiritual Fellowship

Satsang means keeping company with fellow devotees. The mutual support of others with similar interests, especially those further along the path, can be a continual source of inspiration. Seeking out the company of a God-intoxicated mystic is the best form of satsang short of the ecstatic experience of God's presence itself. Reading books about gods and saints and keeping their pictures nearby is a second-tier form of satsang.

Kirtan: Making a Joyful Noise

Kirtan means singing about God or the Goddess. Frequently bhaktas get together to chant the glories of the Divine and sing beautiful hymns of love and longing composed by the saints. Devotional music is a particularly soul-stirring form of worship. “Kirtan is the calling, the crying, the reaching across infinite space—digging into the heart’s deepest well to touch and be touched by the Divine Presence,” says singer Jai Uttal.

Smarana: Divine Obsession

Smarana means remembering God throughout the day. One constantly thinks about the superlative attributes of the Divine: his strength, nobility, and purity or her power, love, and grace. Reading the inspiring stories in Hinduism’s holy scriptures helps. So does chanting a mantra. Eventually even one’s dreams are imbued with divine remembrance.

Puja: Ritual Practice

Puja is ritual worship. Several times a day a person sits down before his home altar to make a living connection with the Supreme by enacting a short ceremony of worship and prayer. It’s like making a telephone call to God, keeping in regular contact. Going through the physical motions of a ritual is especially helpful for people who need something concrete to focus on in order to keep their minds concentrated.

Atma Nivedana: Surrendering Your Attention

Atma Nivedana means offering our innermost being to God. This is total self-surrender, offering not just our stream of thoughts but our continual awareness back to its source in Divine Being. Staying in a state of spiritual balance like this isn’t easy at first, but it’s like learning to ride a bicycle. Once we get the hang of it, it feels natural.

Guidepost

Don't waste time sleeping! Yogis worship and meditate even in the dream state. In laboratory experiments, advanced yogis, hooked up to EEG equipment, have proven they can remain fully conscious while their brains are sleeping.

Good Company

Satsang, spiritual fellowship, is the root practice of Bhakti Yoga. As anyone who's tried to start a fire by rubbing two sticks together knows, fires don't start easily! But if someone brings you a burning stick from their campfire, you can ignite your pile of twigs and dried leaves effortlessly.

The guru, and other devotees farther along the path, already have their fires roaring. When you spend time with them, you see love for God actually happening. You see spirit being lived. For many the effect is galvanizing. Saints who are enlivened with shakti, with divine energy, transmit it to others as if they're spiritual tuning forks.

Some people's spiritual batteries have run down so low that they have to be repeatedly jump-started before they're able to keep their inner light glowing. Once your own light starts burning night and day, whether anyone's there to pump you up or not, you are now a bhakta, a genuine devotee.

What's in a Name?

Who's your God? The form of God or Goddess you relate to most naturally, the face of the divine you love most dearly, is your Ishta Devata, your beloved deity, your personal divine contact. Hindus relate to their Ishta Devata somewhat as Christians think of their guardian angels. The personal deity shields you from harm and guides you through life by supplying just the right information or just the right experiences at just the right time. In another sense, the Ishta Devata is your own Higher Self.

An important technique many Hindus use to cement their relationship with the deity is to chant the God or Goddess's name constantly. Nama Japa, or "chanting the name," purifies the mind, opens the heart, makes the subtle body vibrant and the physical body healthy, and surrounds the devotee with a vibratory aura of protection and blessing.

For Hindus the name of God *is* God. To name him or her is to invoke the Divine's living presence. It's said that in the beginning you chant the name. Then the name chants you. You no longer have to make a conscious effort to repeat it; it repeats itself in the echo chambers of your mind. This doesn't mean you're continually distracted by the syllables humming in your head! When you have to focus your attention on the job in front of you, the divine name shifts into the background of your awareness. You no longer hear the sound, but the *feeling* doesn't stop resonating in your heart.

A teacher of mine told me about an elderly Hindu woman who locked herself in her room to spend the last few years of her life doing Nama Japa, chanting the name of her Ishta Devata. Her devotion was extraordinarily intense. After her death, people claimed they could still hear the mantra sounding in her room. My teacher thought they were exaggerating. But when he stopped by her room and pressed his ear to the wall, he swears he could actually hear God's name sounding over and over again!

All Blissed Out

Hinduism has manuals for everything, even for love. Two of the famous manuals for lovers of God are the Narada Bhakti Sutras and the Shandilya Bhakti Sutras. Bhakta literature lists certain signs that a person is entering higher and higher grades of spiritual ecstasy. Some of these signs are:

- The bhakta spontaneously weeps with love.
- The hair stands on end. (With joy, not horror!)
- The bhakta collapses or rolls on the ground in ecstasy.
- The devotee sings or dances in total self-abandonment.
- The devotee slips into ecstatic trance.
- The devotee is always radiant.
- Miracles occur in the bhakta's presence.

It's important to note that there's a distinction between genuine states of spiritual ecstasy and mental illness or epilepsy! Unbalanced or physically sick people often emerge from similar sorts of fits frightened and unable to cope. Bhaktas experience fits of divine love and come out refreshed, joyful, and transformed in the most positive ways.

Advice from the Source

In the Bhagavad Gita, Krishna distinguishes between three levels of devotees. The purest, he says, worship the one God in any of his manifold forms out of sheer love. The middle group is really only using God, hoping he'll help them in their quest for wealth and power. The lowest type worships ghosts and evil spirits. Lower types may also practice asceticism to such an extreme that they practically destroy their bodies, a practice of which Krishna strongly disapproved. He taught that the body was the temple of spirit and must be kept in good health.

The appropriate practice for bhaktas, Krishna said, is "respect for the gods and goddesses, the forces of nature, the saints, sages and gurus. You should be guileless, honest, clean, and have your sex drive firmly under your control. Speak the truth but without causing pain to others. Study the holy books every day. And don't talk too much!"

"Remain calm and tranquil," Krishna continued. "Be kind to others. Always act with the highest integrity. And for some time every day pull your awareness away from the outer world. Pull it even out of your body, and focus on your Inner Self. When you act in the world, dedicate all your actions to the Supreme Being. In this manner you will come to me."

Quick Quiz

1. When your kundalini is suddenly activated, you may …
    a. Spontaneously experience the unity of all being.
    b. Be able to receive satellite TV programs in your brain.
    c. Be eligible for disability benefits.
2. According to Hinduism, hating God …
    a. Leads straight to the lowest pit of hell.
    b. Is a legitimate form of relationship with the divine.
    c. Can be perfected through Hatha Yoga and vegetarianism.
3. One sign that a bhakta is entering higher states is she …
    a. Stops watching so much TV.
    b. Is radiant with love.
    c. Starts running full-color ads advertising her seminars.
4. Ishta Devata is …
    a. India's leading hip-hop artist.
    b. Torturing your body in order to experience your Inner Self.
    c. The God or Goddess you're mostly closely linked to.

Answers: 1 (a). 2 (b). 3 (b). 4 (c).

The Easiest Path—Or the Hardest?

Hindu saints frequently recommend Bhakti Yoga as the easiest and most enjoyable path into the Divine presence. Often when you attend bhakta gatherings, you find all kinds of sweets laid out on the table. They're a

reminder that God's love is sweet and that walking the path of devotion is life's greatest pleasure.

But when you read the requirements for Bhakti Yoga Krishna spells out in the Bhagavad Gita, you begin to suspect the path of devotion isn't all singing, dancing, and dessert! "Don't hate or harm any creature. If you truly love me, you'll love everyone," Krishna says. That's easier said than done! "Don't kid yourself that anything belongs to you. Everything in this universe is mine alone." He continues:

> A real bhakta is serene, forgiving, content, and self-controlled. My devotee is constantly engaged in meditation. Nothing disturbs the one who trusts in me. My bhakta is unswayed by fear or jealousy, and doesn't desire anything in this world but me. Whatever occurs in life, he remains relaxed. He doesn't dread the difficulties of life, or waste time grieving over what he's lost.
>
> Friend and enemy—My bhakta honors them both. Praise and blame—they're both the same to him. His thoughts are always running toward me, and his heart is always brimming with love.

True bhakti is a tall order. God is present in everyone and everything. If you *really* love God, you love the Divine everywhere it appears, even in your worst enemy or in your worst nightmare. The lightness of heart that comes from such total surrender is moksha: freedom and enlightenment.

Pitfalls on the Path

Could a path that's all about love possibly have any pitfalls? There are plenty, actually. Unfortunately there *is* an all-too-common shadow side to bhakti.

Some of the serious problems people on the path of devotion need to watch out for are …

- Imagining your surging emotions are the highest possible state of spirituality.
- Mistaking your own opinions for the will of God.
- Fanatic devotion to your ideal that excludes and condemns others.

- Developing a fortress mentality. “Anyone who isn’t with us is against us.”

The Yoga Vasishtha explains that devotion to the Divine and selfless, ethical actions—Bhakti Yoga and Karma Yoga—are the two wings of the bird of authentic spiritual life. Without both wings, the bird can’t fly. But the tail feathers, the “rudder” the bird uses to navigate, are reason and common sense. Without the guidance of the intellect, religious emotionalism can spill over into blind and destructive fanaticism.

The Least You Need to Know

- Bhakti Yoga is the spiritual path of devotion.
- Some people have spontaneous flashes of cosmic consciousness due to the abrupt activation of kundalini.
- More typically, people turn to God out of fear, desire, wonder, or love.
- Bhakti Yoga offers methods to help deepen one’s relationship with the Divine.
- Emotionalism that abandons rationality completely can lead to trouble.

Chapter 22

The Razor's Edge

In This Chapter

- Facing reality
- Intellect transcending itself
- Methods of Self-realization
- Mind-shattering truth
- Egolessness and arrogance

Imagine a tornado. It sweeps through a neighborhood with devastating force. But what is this monster, really? It's just air—like the air inside it and the air outside it. Looking at it, you'd think the funnel had some kind of independent reality. Yet as the currents feeding it simmer down, the killer storm dissolves into its source—thin air.

Part of the magic of a tornado is its eye. If you could sit in the center of the swirling storm, you'd find that the air there is motionless. It's calm, peaceful, and perfectly safe! And when the tornado dies, that tranquil eye merges seamlessly into the atmosphere around it, which it really was part of the whole time.

Jnana Yoga, the path of Self-awareness, is the mind's attempt to understand the storm of life and the calm eye of the Inner Self. When intellectual understanding matures into experiential realization, the tornado ends. The Inner Self merges into the all-pervading consciousness from which it was never really separate in the first place.

Lead Me from the Unreal

At the ashram where I lived, several times a day we'd chant one of the oldest prayers in the world. It comes from the Rig Veda, and in English it says, "Lead me from unreality to truth. Lead me from darkness to light. Lead me from death to immortality."

Sages Say

There's no difference between the air in a jar and air everywhere else. Nor is there any difference between the consciousness within you and the consciousness that pervades the universe. Stop imagining that you're separate from the Supreme Consciousness! Enter the inner stillness where truth resides!
—Viveka Chudamani

Jnana Yoga, the spiritual path of discriminating awareness, leads from ignorance to Self-knowledge. The metaphor usually used to explain this transition involves a snake that's not a snake. Walking through the forest on your way back to your village on a moonless night, you suddenly see a cobra coiled in the path before you. You freeze. One false move and it could strike. And that would be the end of you!

You stand there for minutes that seem like hours, paralyzed with fear. Eventually you notice that the snake hasn't moved. I mean, it hasn't moved *at all.* You build up your courage, take a tentative step forward, and look more closely. It turns out it's not a snake at all, just a piece of coiled rope someone left on the path.

You're giddy with relief but also feel a little foolish. You reacted as if your life was in jeopardy when in fact there was no danger at all. The master

jnana yogi Shankaracharya says that's what enlightenment is like. At first you think this world is a big, scary place that sooner or later is going to kill you. Then you finally realize it's all God. It's absolutely nothing but Divine Consciousness. When you *really* see that, when you know it in your gut, fear vanishes forever and you're a jivanmukta, a liberated sage.

Confronting the Snake

Here's another way to look at it. You're walking through the forest on a moonless night. Apparently someone's dropped a coiled rope in the path. You stop to kick it out of the way when instantly the snake you mistook for a rope sinks its venomous fangs into your leg. And that's the end of you! You can't be too careful because ignorance is a dangerous thing. Ignorance, called avidya or "lack of knowledge" in Sanskrit, leads from death to death. "Everything you see here is that one Supreme Reality. That one Being is everything everywhere. He travels from death to death who imagines otherwise," warns the Katha Upanishad.

Most of us are caught up in maya, the illusion that the snake is a rope or the rope is a snake. But the illusion itself is an illusion! Because never at any point in the process were the snake or the rope anything other than themselves. The entire cosmos is not and never has been anything other than Divine Being. We need to get this straight. And straightening out our misperception is what Jnana Yoga is all about. It helps us see the universe *as it really is.* As God sees it, you might say.

Got What It Takes?

Jnana Yoga is a tough path and not for everyone. The path is straight, but it's awfully steep. Centuries ago, the great philosopher-yogi Shankaracharya traveled around India setting up monasteries where monks could devote themselves to this form of spiritual practice. But the entrance exam was rough.

As Shankaracharya explained, you have to meet four prerequisites before you can think seriously of getting on this path.

Requirement 1. You need to be able to discriminate between the eternal and the noneternal. Okay, what's that mean? It means you have to recognize that everything in this world, including your life, is fleeting but that behind this world, there's an abiding Reality that endures forever. If this isn't 100 percent clear to you, another path like devotion or selfless service might be more appropriate for you.

Guidepost

Think you're smart? Surprisingly, Hindu gurus often advise bright people to cultivate devotion. That's because very intelligent people often benefit more by learning to open their hearts. The more mental path of discriminating awareness is not so much for intellectuals as for people with a strongly developed mystical sense and a burning desire for the actual experience of God-realization.

Requirement 2. If you're still craving fame or success, sex, drugs, or rock 'n' roll, forget it! Jnana Yoga requires intense concentration. Desires will distract your mind, and this intensely mental path demands freedom from distraction. You must fully surrender all your actions and all your desires to the divine so that you can focus not on the noneternal, like just about everyone else, but on the eternal, like the great masters and mystics.
Requirement 3. You must have your psychological and ethical act together. In other words, virtue must be your second nature. You're already tranquil, even-minded, honest, and self-controlled. If you're not, you could misuse the power that comes with the superior will power and laser-like mental

focus developed on this path. This is the sort of thing that happened to Ravana, the treacherous king in the *Ramayana.* He started out as a yogi focused on Lord Shiva, but he wound up misapplying the tremendous mental power he developed through his spiritual practices and started exploiting others.

Requirement 4. Your desire for liberation must be real. If it's not incredibly strong, there's no way you'll reach the goal on this difficult path. Jnana Yoga is not for dabblers. Nor is it for intellectuals who want to read all about spirit but aren't prepared to make the sacrifices necessary to actually experience it. Anyone with reasonable intelligence can become a pandit, but very few have what it takes to become a Self-realized sage.

Study, Think, Act!

Once you and your guru have decided Jnana Yoga is the right path for you, you don't have far to go. According to Shankaracharya, there are only three steps on the path to spiritual illumination.

Step 1 is *shravana* or intensive study, which begins with listening to the words of the guru and reading the scriptures carefully. But the point is to develop the intellect as a tool for Self-realization, not just for shooting the breeze with fellow eggheads. If you're able, proceed to Step 2.

Step 2 is *manana,* which means contemplating what you've learned. You chew on it until you digest it, till you deeply understand and live it. You can't just sit around reading scriptures; you must assimilate what they say. It's easy enough to parrot, "My Inner Self is one with the eternal Reality." But do you really grasp what that means? Do you sense its actual truth? When you start to get it, really get it, proceed to Step 3.

Step 3 is *nididhyasana,* which is your practicum. Stop worrying about what your guru says; stop memorizing Sanskrit texts; stop focusing on anything outside yourself. It's time to actually get to know that Divine Reality the teachers and the texts are talking about. This means diving deep into your own spirit, paying attention to your inner states, going beyond the thoughts and images in your mind to the pure awareness behind them, and finally going beyond your own consciousness into cosmic consciousness, the

divine light that holds you and every other thing in its illumined awareness. This inner act turns the truths voiced in the Upanishads into your actual living experience.

def•i•ni•tion

Shravana is listening to the words of the guru and carefully studying the scriptures. Manana means deeply contemplating the spiritual truth you've been taught.
Nididhyasana means deeply contemplating your own Inner Self.

Truths to Chew On

The sages pulled four great sayings from the scriptures, one from each of the four Vedas, for *jnanis* to chew on. These are …

- **Prajnanam Brahma:** The Supreme Reality is illumined awareness.
- **Aham Brahmasmi:** I am the Supreme Reality.
- **Tat Tvam Asi:** You are that Divine Being.
- **Ayam Atma Brahma:** The Inner Self is Self of all.

def•i•ni•tion

Jnani literally means "knower." This is someone who knows the truth from direct experience, not just a person who knows about it. (Think of the related English word "gnostic.")

Sages Say

The divine fragrance of the Inner Self is overwhelmed by the awful stench of our petty thoughts and desires. But foul odors disappear when you rub a stick of sandalwood, which fills the air with its own sweet smell. Rub your mind with the thought, "I am Brahman. I am the Supreme Reality," and your mind will be become pure and fragrant.
—Shankaracharya

Some Buddhist monks contemplate koans, perplexing statements designed to shatter the rational mind and carry human consciousness to a higher level of clarity. These four statements are the koans of the Vedic tradition, except that they're not perplexing at all. In fact, they're the simplest statement of the ultimate truth, "I and the Supreme are One."
Jnanis contemplate these truths until the living reality they point to unfolds itself in their experience. They shut everything out of their awareness except awareness itself and ride it to its source. By stabilizing their attention in the unchanging eternal reality of Divine Consciousness, these adepts transcend birth and death and achieve true immortality. The drop is assimilated into the ocean. The spark falls back into the fire. The racing wind of the tornado dissolves into still air.

Living Like a Tortoise

In the Bhagavad Gita, Krishna spells out the essentials of Jnana Yoga. “That which truly exists will never stop existing. The Supreme Reality which pervades the universe has always existed and always will. You are that Reality. Bodies die but the awareness which inhabits the body lives on. It is impossible to kill it.” Krishna continues:

> The Inner Self was never born. It will never die or ever change. You, the Inner Self, drop one body and put on another like a change of clothes. This Inner Self is not harmed by weapons or affected by the elements. That which is born must die. That which dies must be reborn. But the One who dwells within is never born and never dies. Like a tortoise drawing its legs back into its shell, draw your attention out of your body and into your innermost spirit. He who controls his senses and withdraws his mind into the undying spirit, who lives beyond birth and death, him I call enlightened.

Krishna tells Arjuna to dive into the changeless heart of Reality and experience deathless awareness. At the same time, he had to keep his day job! Enlightenment doesn’t just mean sitting around like a couch potato merged in infinite consciousness (although that option is available). For Krishna, it means living an active life, fulfilling his duties and responsibilities, while merged in cosmic consciousness. Now that’s real mastery!

The Hindu View

Jnana Yoga is an extremely ancient path going back to the time of the Upanishads at the very least. But the form in which it’s best known to Hindus today was popularized more than 12

centuries ago by Shankaracharya and his main disciples, Mandana Mishra, Sureshvara, Padmapada, and the rather dull Totaka, who in the end turned out to be the smartest student of them all.

Knowing the Unknowable

Jnana Yoga is a mental path, yet the mind can never know the truth. The truth is too big. The mind is too small. When the *Apollo* spacecraft bound for the Moon blasted off, the bottom stage of the rocket—filled with the fuel needed to blow the space vehicle off the Earth's surface—was ejected and fell back to Earth. Think of intellect as the booster rocket for soul. Intellect helps propel inner awareness into the vast, still cosmos of consciousness. Intellect can't go there itself, but it can point you in the right direction and give you a lift upward.

Reality is mind-blowing. God/Goddess is utterly beyond human comprehension. But because the innermost core of human awareness comes straight from the heart of divine awareness, all it needs to do is relax back into its true nature. The mind shatters itself to free the inner spirit.

Junior-Level Masters

Does spiritual illumination happen all at once or in stages? Some sages report the moment of liberation is like flipping on a light switch. The light doesn't come on gradually—the room fills with illumination instantaneously. It's like the moment you realized Batman and Bruce Wayne were the same guy. The realization comes in a flash.

Other sages outline varying levels of mastery. Depending on the intensity of your level of practice and how much spiritual work you've already done in previous lives, enlightenment may come quickly or slowly. And, disconcertingly, it may not stay! The Tripura Rahasya describes three levels

of jnanis. Which level you're at depends on how fully you've established yourself in the radiant field of enlightenment.

Level 1: Remembering and Forgetting

Manda yogis have experienced spiritual illumination, but they're not yet able to remain fully focused in that state. It's like going to see a movie. If it's a good film, most of us completely forget ourselves and get wrapped up in the plot and characters. This is exactly analogous to the way the mind forgets its true nature, Divine Consciousness. It gets caught up in the drama playing in the external world. Level 1 jnanis sit in the theater remembering who they really are, experiencing their inherent divine nature. And then the drama gets so exciting they forget their real nature and are caught in the maya again.

These beginning-level jnanis remember and forget. Sometimes I sit with them, and I'm convinced they're fully realized masters. The next time I see them, they seem like average people. Their attention fluctuates between the inner and outer worlds. Treading the path of Jnana Yoga is like walking on a razor's edge, the Upanishads say, because the mind can slip so quickly from its focus on the inner reality.

Level 2: Mad Mystics

Eventually the jnani reaches a stage where she becomes almost totally engrossed in the Inner Self. At this point, it becomes as difficult for her to bring her attention back to the external world as it is for most of us to center our awareness in the inner world. These saints, called madhyama yogis, may seem crazy or dysfunctional. They may sit without moving for hours on end or lose the ability to speak comprehensibly.

Sometimes jnanis at this stage have to be taken care of like small children. Ramakrishna and Anandamayi Ma both temporarily lost the ability to feed themselves and had to be force-fed by disciples. Neem Karoli Baba had to be reminded to go to the bathroom, or he would forget about his bodily functions altogether!

Level 3: Full Mastery

In the highest state of realization a person can attain while still in a physical body, he gains full mastery of both the inner and outer worlds. “He remains in the world, but above it,” as my teacher Swami Rama would say. His awareness never leaves the Supreme, yet he’s able to function quite normally in the world. This adept, called an uttama yogi, becomes a fountain of blessings as the Higher Self pours its grace through him in the form of inspiration, healing, and blessings that engulf those fortunate enough to enjoy his company.

Finding What You Never Lost

Karma yogis want to live in the world without anxiety and, at the end of life, to be free from the bondage of karma that keeps drawing people back to death after death. Bhakti yogis want God or the Goddess’s company. Love is its own reward, and nothing is better than divine love!
Jnana yogis want to actually *be* God. This doesn’t mean they think they’re now lord of the universe and everyone else will worship them. It means they recognize their innermost nature is identical in essence with God’s, just as the air in a tornado is the same as the air outside the tornado. To attain Self-realization is not to obtain anything new. It’s simply to consciously recognize what has always been true anyway: that you and the Supreme Being are, always have been, and always will be one in essence.

Sages Say

> Rama didn't remember he was an incarnation of God till the sages helped reawaken him to his true identity by praising him as Lord Vishnu. We also are identical to the Highest Being. We also have to be reminded who we really are.
> —Totaka, disciple of Shankaracharya

Some Western psychologists mock this goal as a desire to "return to the womb," which only shows they miss the point entirely. Jnanis aren't negating themselves in a retreat from life but expanding their awareness to the ultimate extent possible. They seek to literally embrace the living cosmos permeated with Divine Consciousness. They're not running away from reality but running toward its fullest possible expression.

Center of Joy

In the famous Hindu tale, a musk ox searches everywhere for the heavenly fragrance it smells all around itself and doesn't realize the fragrance comes from its own body. Just so, jnanis say, most people search everywhere for happiness, everywhere but where happiness really lies, which is in one's own Self.

Hindu texts like the Vijnana Bhairava point out that in moments of rapt ecstasy like during sexual climax or while eating premium ice cream, our mind isn't running to the future or the past. It's totally focused, and it's totally present. At that moment the nature of the Self manifests in our awareness, and we experience rapture.

According to Shankaracharya, the Inner Self and the Supreme Reality, to the extent that they can be characterized at all, have three qualities: being, awareness, and bliss. We imagine that objects outside ourselves make us happy. But really they're just serving as focal points that enable us to experience the rapture that's always already inside us though we're usually not focused enough to feel it!

From the point of view of duality, Shankaracharya admitted, universes appear to come and go. Our minds superimpose them on Divine Being the

same way the fellow in the forest superimposed a snake on the rope. But what exists forever is absolute being, awareness, and bliss.

The Most Dangerous Path

The Upanishads say that to walk the path of Jnana Yoga is to tread the razor's edge. The intellect can lead us toward the Supreme, or it can lead us astray. Avidya, Self-delusion, is an ever-present danger.

The Hindu tradition is filled with tales of warning. There was the pandit with a huge following who continually repeated, "Everything is One. I am that one Supreme Reality. You are that one Supreme Reality." Then one day his wife forgot to add salt to the curry. The pandit was furious. "If everything is consciousness and there's no distinction between anything, how can you even tell there's no salt in the beans?" his wife taunted.

Even Shankaracharya himself slipped up from time to time. In one very famous episode, he was about to enter a Shiva temple when he discovered a dead body on the steps. The dead man's widow was wailing with grief. For Hindus, corpses are psychically polluting. Shankaracharya gruffly ordered the low-caste woman to get her husband out of the way so people could enter the temple without contaminating themselves.

"Aren't you the teacher who says there's nothing but Divine Consciousness anywhere?" the woman cried. "What is it you see in my husband's dead body that isn't divine?" Shankaracharya was a great enough soul to recognize words of truth when he heard them. So he prostrated before the widow and thanked her for the lesson.

Confronting the Elephant

Then there was the disciple who took the teachings so seriously that when he saw a charging elephant, he stepped out into the street anyway, thinking, "I am the Reality. The elephant is the Reality. It's all Divine Awareness." The elephant's owner screamed at him, "Get out of the way!" But the

disciple remembered his guru's instructions about maintaining perfect fearlessness and walked straight in front of the elephant.
Needless to say, the disciple spent months flat on his back recovering from his injuries. "This is what I get for believing your teaching!" he yelled at his guru. "I should never have listened to you!"
"What you should have done, you idiot," his guru answered, "was listen to the man who owned the elephant and get out of the way. He was the Supreme Reality, too!"

Quick Quiz

1. Jnana Yoga leads to …
    a. Intellectual brilliance.
    b. The living experience of Self-realization.
    c. Getting bitten by a snake.
2. Jnana Yoga consists of …
    a. Studying, contemplating, and meditating on the Self.
    b. Making other people feel dumb.
    c. Uncoiling a rope.
3. If an elephant charges, a jnani should …
    a. Merge in the elephant's consciousness.
    b. Call the local zoo.
    c. Get out of the way.
4. The Inner Self is like …
    a. A really good movie.
    b. The eye of a tornado.
    c. The eye of a potato.

Answers: 1 (b). 2 (a). 3 (c). 4 (b).

Practical Transcendence

There are two common problems that arise on the path of discriminating awareness.

The first is gaining some intellectual knowledge and then thinking you know something. Immature jnanis are frequently criticized for their arrogance. Jnana is not knowledge *about* Reality; it is the living experience *of* Reality. People with a lot of facts in their heads can be quite vain about it. But real jnanis, those who actually live in Divine Being, are noted for their deep humility.

Fully realized masters don't just see the divine in themselves—they see it in everyone. This is not an ego-inflating experience. On the contrary, it opens the heart to all living things. This is why universal love is a quality Krishna and the other sages so often associate with real jnanis.

The second problem half-baked jnanis may run into is lack of practicality. From time to time, the Jnana tradition has come under criticism for contributing to a sense of otherworldliness and a lack of concern for the horrible suffering and injustice in the material world.

Different saints have different missions. It may not be the purpose of all sages to solve our social problems. But it's clear from the Bhagavad Gita that Krishna himself saw Jnana Yoga as an adjunct to effective and successful life in the world, not as a retreat from it. One of the most famous jnanis of all time, King Janaka of Videha, remained in a state of God-realization while ruling a kingdom. He did a really good job, too! Spiritual illumination ultimately increases the soul's ability to bring light to the whole world.

The Least You Need to Know

- Jnana Yoga is a mental path leading to the actual experience of Self-realization.
- The path of knowledge has three steps: intensive study, contemplation of the truths you've studied, and meditation.
- Jnana Yoga simply makes us aware of who we really are and always have been.
- Jnani yogis have to be careful not to confuse intellectual knowledge with genuine Self-realization.

Chapter 23

The Royal Road

In This Chapter

- The deluxe path
- Unlocking the nervous system
- Developing mental focus
- E.S.P.
- Self-absorption

Around the beginning of the twentieth century, Swami Vivekananda wrote a series of highly influential books called *Karma Yoga, Bhakti Yoga, Jnana Yoga,* and *Raja Yoga.* These popular little volumes introduced the West to Hinduism's time-tested methods of God-realization.

Raja Yoga, the royal path to realization (*raja* means "king"), is traditionally known as Ashtanga Yoga in Hinduism. (*Ashtanga* means "eight limbs.") Just as the Hindu deities have many arms so does this type of yoga. It doesn't have rungs you climb up one at a time like a ladder, rather it has eight separate arms that all work together to lift you to your true Self.

The Eight Limbs of Yoga

The eight components of this form of spiritual practice are …

1. **Yama,** morality.
2. **Niyama,** ethics.
3. **Asana,** posture.
4. **Pranayama,** control of the breath.
5. **Pratyahara,** control of the senses.
6. **Dharana,** concentration.

7. **Dhyana,** meditation.
8. **Samadhi,** transcendent awareness.

You met the first two, yama and niyama, in Chapter 16. These are the elements of a decent and humane life—not injuring others, being honest, not stealing, expressing sensual desires appropriately, not being greedy, practicing inner and outer purity, being content, disciplining yourself, learning about God/Goddess, and surrendering to the divine will.

Sitting Still

It makes sense that ethical behavior is the very root of spiritual practice, but what does posture have to do with spirituality? Plenty, it turns out. All the rest of the components of Raja Yoga involve controlling the mind so you can begin your inward journey toward Self-realization. This is extremely difficult if the body is out of order. If you're sick or physically restless, it's tough to concentrate. The key to successful meditation, and to some extent to health itself, lies in how you hold your body.

The optimal condition for intense concentration is to sit upright with your head, neck, and trunk straight. Don't sit bolt upright in a strained position; instead, sit up straight in a relaxed manner! Try this next time you have to study for an exam or listen to a lecture. You'll be amazed at how much clearer your awareness is. This is because the nerves running between your spine and brain aren't being obstructed or constricted.

The classical meditation postures involve sitting cross-legged on the floor. But a whole system of more varied postures, called Hatha Yoga, eventually developed to help keep the body healthy and supple, in perfect shape for meditation. These involve exercises ranging from the head stand and shoulder stand to twists, stretches, and balancing poses. Unlike aerobic workouts, which exercise the cardiovascular system, Hatha postures work more with the endocrine system (the endocrine glands are associated with the chakras in the subtle body) and tone the internal organs. A lot of emphasis is placed on keeping the spine limber. A flexible spine, the yogis say, helps ward off problems associated with aging.

People who've been practicing Hatha conscientiously for some time can often sit comfortably in a meditation posture for hours on end. The original

purpose of Hatha postures was not to promote beauty and a youthful appearance but to promote meditation!

When you say the word “yoga” to a Hindu, he or she will automatically think of meditation. Yoga literally means “union with Divine Consciousness,” which typically happens in deep states of meditation. In the West though, when you say “yoga,” most people think of standing on their heads!

Sages Say

Hatha Yoga without meditation is blind, and meditation without Hatha Yoga is lame. The combination of the two is called Raja Yoga—the balanced path.
—Swami Rama of the Himalayas

Hold Your Breath!

“Breath is the flywheel of life,” my teacher Swami Rama would insist. The yoga masters have an amazingly advanced understanding of how the body operates. It wasn’t until yogis like Swami Rama began coming to the West in the early 1970s and allowing scientists to experiment on them that our physiologists even began to suspect how profound the link between the breath and the nervous system is.

Swami Rama called breathing a flywheel because it’s one physical function that’s both voluntary and involuntary, and it affects every other system in the body. That means although the breath runs by itself, we can easily

override its automatic function. We can breathe faster, slower, or even stop our breathing temporarily just by willing to do so.

Guidepost

Please don't experiment with yogic breathing exercises without the close supervision of an experienced teacher. People have done serious damage to their heart and nervous system by practicing some of the more advanced techniques prematurely.

The yogis noticed that how we breathe has an enormous impact on our emotional state and also affects our heart rate, blood pressure, and other bodily functions. If, for example, you make yourself take rapid, jagged breaths, you'll start feeling anxious. If you breathe slowly, evenly, and smoothly, you'll relax. If you hold your breath, you'll be awfully uncomfortable, but your mind will become incredibly focused.

The great Hindu masters studied the breath so intensively they created a whole science of breathing called *Svarodaya.* By applying its principles, they could manipulate functions in their bodies that otherwise wouldn't be possible to control through the power of thought, such as heart rate and the involuntary nervous system. This led to control over brain states, which led to the attainment of focused states of awareness beyond the imagination of nonyogis.

The Hindu View

There's an entire class of Hindu scriptures whose characteristic feature is that nobody can understand them! Sutras are the guru's lecture notes, a list of often meaningless words and phrases that the guru "unpacks" for the students during class. Disciples memorized these sutras as a way to keep the course material organized in their minds.

Western linguists have asked how it could be possible that Panini achieved an understanding of the mechanics of grammar that modern researchers couldn't duplicate even with advanced computers. To Hindus the answer is obvious. It's because Panini was a yogi! States of awareness that seem like genius to the rest of us are available to yogis who master the science of breath, which gives them amazing control over their brain and tremendous powers of concentration.

Diving Deeper: Controlling the Senses

By clearing the conscience through ethical behavior, stabilizing the body through correct meditative posture, and controlling the breath in order to calm and steady the nervous system, the yogi is getting ready to meet God. Not the deity in the temple but the deity in the body, shining splendidly from behind the physical, subtle, and causal bodies. That deity the Tripura Rahasya calls "Her Majesty, the Supreme Sovereign Empress, Pure

Consciousness Herself." In Raja Yoga, the Divine One is called *Purusha,* the Higher Self.

Through breath control, the body and mind become quite still, so we now can move on to pratyahara or sense withdrawal. This means drawing the attention away from the body, away from the breath, and focusing it entirely in the nonmaterial realm of pure mental awareness. In Hinduism, this is accomplished in a number of different ways. One is to move the awareness up through the spine, severing your connection with the elements Earth, Water, Fire, Air, and Ether as you move upward toward pure awareness. The steps of the inward journey are detailed in the sage Patanjali's notes on Raja Yoga, called the Yoga Sutras.

The Flight to God

You're heading from Los Angeles to New Delhi. Your jet starts slowly taxiing down the runway at LAX, going faster and faster until suddenly you're in the air. As you move higher, you encounter some unsettling turbulence, but the jet keeps rising. You race into the clouds, through the clouds, and suddenly—poof!—you're above the clouds at 35,000 feet, and the rest of the flight is smooth sailing.

The last three components of Raja Yoga are exactly like that. You take off slowly as you begin to concentrate. You move higher into the state of meditation, quickly passing through the mental turbulence of thoughts and emotions on the way to a state of tranquil clarity. Finally you enter a realm above space and time where you float unperturbed in the horizonless atmosphere of consciousness. This process of moving from concentration to meditation to total absorption, soaring from 0 to 600 mph in your mind, is called *samyama* in Sanskrit. It's the portal to higher dimensions.

def•i•ni•tion

Samyama is the movement of attention from concentration through meditation into total mental absorption.

Degrees of Attention

What's the difference between concentration, meditation, and absorption? When you concentrate, you think about one subject. There may be numerous thoughts in your mind, but they're all about the same topic. "Krishna is so handsome. He's so compassionate. He's incredibly wise." In meditation, you have only one thought in your mind. You're not thinking *about* Krishna, you're thinking only Krishna. His form (his smiling face or his holy feet, for example) or one of his qualities (such as radiant divine love) is the only image or feeling in your awareness. Hindu sages compare this state to pouring oil into a bowl. The flow of your attention toward God, or whatever object you're meditating on, is as unwavering and unbroken as the stream of oil.

Guidepost

Worried that meditation masters take over their disciples' minds? It's mistaken to confuse deep stages of meditation with hypnotic states. Hypnosis and trance are passive conditions. A meditator, on the other hand, is fully lucid and alert. She is directing her own experience, not being "taken over" by any entity outside herself.

Samadhi—total meditative absorption—takes your mental focus to the highest level. When you're in samadhi, you erase yourself. You're no longer present. The only thing present is Krishna or whatever the object of your meditation is. Your focus is so total that you, the process of meditation, and the thing you're meditating on fuse into one experience. Krishna totally dominates your field of awareness, not you. In a sense, you have become Krishna.

Merging With What You Love

If you can catch hold of Divine Being in meditation, then through samadhi you can actually merge into it. Your own being fuses with the Divine. This is what yoga technically means. Your awareness becomes "yoked" or united with its object. If that object is the Supreme Being, you are now in a very high state indeed.

Psychic Science

Not everyone meditates on God. Some people focus intently on sex, which leads them to a state of bliss. Others focus intently on art or music or poetry, which leads them to another kind of blissful experience. Many people these days experience "computer samadhi" as they sit in front of their computer screens in a state of full mental absorption. One of my mentors, Shree Maa of Kamakya—a saint who's capable of shifting effortlessly into the highest states of consciousness—recently commented that computers are actually good because they teach people to concentrate. That's an important step on the road to Self-realization!

Sages Say

If you practice regular meditation, you are bound to get some psychic powers. You should not use these powers for base and selfish purposes. I again and again seriously warn you! Desire for psychic powers will act like puffs of air which may blow out the lamp of Yoga.
—Swami Sivananda

In the Yoga Sutras, Patanjali admits that many inner explorers focus on developing psychic powers. His sutras list some of the supernatural abilities you can develop through intense mental control, such as …

- Remember your past lives.
- Gain knowledge of past or future events.
- Read other people's minds.
- Become invisible.
- Gain the strength, swiftness, or skills of certain animals.
- Gain full knowledge of cosmology—no telescope required!
- Communicate with higher beings in the subtle worlds.
- Enter someone else's body after that soul has vacated it.
- Travel without dragging your physical body along.
- Pull any information out of the universe that you may have use for!

Spiritual healing, talking with beings in parallel universes, materializing objects, teleporting from one place to another, astral traveling, sending messages telepathically—these things are viewed as spiritual realities, not

superstition, in Hinduism. Even average people experience extrasensory perception from time to time. In India, saints, sages, and yogis demonstrate so-called miraculous powers routinely. After all, becoming a sage means one's normally limited human consciousness is expanding to superhuman proportions. So of course you develop extraordinary mental powers!

Don't Worry, I'm Here!

Late one night the great Bengali saint Anandamayi Ma abruptly announced to her astonished devotees that she was leaving for Sarnath. Her disciples trotted after her as she boarded a train that was not scheduled to stop at Sarnath. At Sarnath, however, the train pulled to a halt. Anandamayi Ma jumped off, trailed by her disciples, and started walking through town obviously looking for something.

When they arrived at the Birla Hotel, Anandamayi Ma walked in without bothering to stop by the reception desk. She burst into a guest room, and there sat her devotee Maharattan, who was stranded in town and had been crying to Anandamayi Ma for the past several hours. "It's all right!" Ma said. "I'm here!"

Sages Say

The kingdom of consciousness is a unity, and until you experience it in its totality, you will never be content. You, a child of immortality, can never feel at home in the realm of death. Man's true nature—call it what you will—is the Supreme Self of all.

> —Anandamayi Ma

This was back in the 1930s—there were no phones in Sarnath at the time. So how did Anandamayi Ma know Maharattan was in trouble? And how could she have known where to find her? “There is only one all-pervading consciousness everywhere,” Ma explained. “In reality, appearance, continuance, and disappearance occur simultaneously in one place.” Anandamayi Ma was constantly in the highest state of samadhi whether she was sitting in meditation or interacting with others in the physical world. She experienced her unity with all being so completely that, like other advanced meditation masters, she seemed to know everything that was going on everywhere all at once!

Caution! Psychic Power Alert!

In the West, we make a distinction between the natural and the supernatural. In Hinduism, this distinction doesn’t exist. The so-called supernatural is just a higher octave of the scale of consciousness. As we continue to grow spiritually, we also experience these siddhis or psychic powers.

To cavalierly show off one’s siddhis is considered a sign of spiritual immaturity in Hinduism. But this is not to say Hindus don’t get as much of a thrill out of watching siddhas, or spiritual adepts, display their special powers as we do in the West!

Yet in the Yoga Sutras Patanjali carefully distinguishes between psychic powers that can enhance spiritual development and those that may actually sabotage it. The appropriate use of intense states of concentration, he says, is to learn to distinguish between the eternal Purusha—the Self within—and the transient things of the world. He discourages disciples from pausing on the path to play with psychic powers. Patanjali encourages them instead to keep their eyes on the prize: spiritual liberation.

Spiritual Expansion

You can't force yourself to relax; you can't make yourself sleep. You "slip" into relaxation; you "fall" asleep. Just so, you "fall" into meditation. When you're really meditating, it's effortless. When you rise from meditation, you're as refreshed and invigorated as if you've had a good sleep. You're not any wiser when you climb out of bed in the morning. But if you've truly made contact with your Higher Self in meditation, you get up from your meditation cushion brimming with intuitive insight, creative energy, and healing power.

As your consciousness continues to expand through the practice of Raja Yoga, you begin to link with other entities everywhere. Swami Rama explained that each of us is like a light bulb while the cosmic mind is like the electric current that sets all the individual bulbs glowing. "The cosmic mind is very subtle, and it is in close contact with other minds," he said. "As one's mind evolves one enters into a conscious relationship with other minds. Numerous minds are linked in this way, and this network forms part of the cosmic mind."

For Christians, mature faith is the key to salvation. For Hindus, actual *experience* of higher realities is what spirituality is really about. By advancing in meditation we can personally experience the living reality our faith points us toward.

Quick Quiz

1. Raja Yoga begins with …
    a. Moving to the Himalayas.
    b. Moral and ethical principles.
    c. Standing on your head so you get a fresh perspective on life.
2. Raja yogis control their breathing in order to …
    a. Turn their faces a dark shade of blue.
    b. Diminish the symptoms of allergies and asthma.
    c. Calm and steady their nervous system and mind.

3. Developing psychic powers …
    a. Is the whole reason for practicing Raja Yoga.
    b. Allows yogis to mentally bend forks and spoons so they don't have to eat with their fingers.
    c. Can be a distraction on the spiritual path.
4. Hatha Yoga postures were originally designed to …
    a. Help you sit in meditation comfortably for hours.
    b. Make you look and feel great!
    c. Torture prisoners in Soviet gulags.

Answers: 1 (b). 2 (c). 3 (c). 4 (a).

Inner Enemies

Raja yogis hate and harm no one, but they are not without enemies. And real power, as any politician knows, comes from conquering one's enemies. The five enemies of the Raja yogi are …

- **Avidya,** spiritual ignorance.
- **Asmita,** self-centeredness.
- **Raga,** attachment.
- **Dvesha,** aversion.
- **Abhinivesha,** fear of death.

Avidya, ignorance of one's true nature, is the root cause of all suffering. No one would harm anyone else if he saw into the heart of reality. In the experience of cosmic consciousness, we literally experience every living being as we ourselves. Avidya leads to asmita, the sense that we exist apart from others. We might begin perceiving them as a threat or as competitors, which is to fundamentally misunderstand the unified nature of all things. Attachment and aversion, desire and repulsion, are offshoots of avidya. So is clinging to life, mistaking our physical body for our self.

Sages Say

Yoga means control of the contents of your mind. When your thoughts are stilled, your consciousness experiences only itself. But when thoughts begin to flow, you get caught in them and the images they present to you.
—Yoga Sutras

These enemies are really tough to conquer. But by expanding our consciousness through deeper and deeper states of meditation, we pass the knot in consciousness we call "me" and move into a wider experience of reality.

Patanjali says that when we reoriented our lives so that we're established in the highest state of meditative absorption, we become free from karma. Our past karmas are roasted like seeds fried in a pan and can never germinate again. What this means in our practical experience is that we're no longer governed by our habit patterns, cravings, and fears. Instead we now live in the pure wisdom of the Higher Self.

Divine Isolation

Patanjali, author of the Yoga Sutras, was a great yoga master. He was an ascetic type who didn't believe this world had much to recommend about itself. Most people might be prepared to put up with disease, suffering, and death—but not him.

For Patanjali, the ultimate aim of Raja Yoga was retreat from the outer world into the undying reality of the Inner Self. In the highest state of consciousness, he wrote, your consciousness subsides into itself. It locks

itself away from the surging and heaving of matter and energy and from the fluctuations of thought. It rests instead in its own nature, pure consciousness alone, remaining aware of nothing but itself and absolutely content!
Another, very large group within Hinduism sees life differently. Life—including suffering and death—is the play of consciousness and, therefore, is sacred and deserves our respect, not our contempt. For these people, called tantrics, Patanjali's highest state—consciousness resting in itself—was not the end point of spirituality but the beginning of an even more extraordinary journey into mystical awareness (see Chapter 24).

Is Yoga Hindu?

What if you're not a Hindu? What if you're a Christian or a Jew? Should you practice yoga? Or is that being untrue to your faith? Is yoga a universal set of physical and mental exercises anyone can practice, or is it only appropriate for Hindus? Most people in Western culture have no problem with going to church in the morning and to yoga class in the afternoon. Yet this issue is often raised by fundamentalist Christians and Roman Catholic authorities. It was even debated on CNN! Here is my personal perspective on this continuing controversy.

Tools for the Spirit

Hatha yoga postures and meditation practices are tools for enhancing physical and mental health. They can also be tools for developing higher awareness. Yoga-like practices have long been embraced by non-Hindu religions like Buddhism, Jainism, and Sikhism.
What many people don't realize is that yoga-like techniques are nearly universal. The ancient Greeks had yoga practices. If you don't believe me, read Plotinus' *Enneads.*

The Hindu View

Psalm 46:10 in the Bible says, “Be still, and know that I am God.” That’s easier said than done! Many of us can barely still our thought stream for two consecutive seconds! Yoga practices teach us how to still our body and mind so we can feel the living presence of a Higher Power.

This third-century Western spiritual master led his students through the exact same stages of meditation Patanjali outlined in the Yoga Sutras! The Native Americans also had yoga-like practices and even shared some of the cosmology described in India’s ancient Puranas! In addition, early Christian ascetics practiced many yoga-like techniques, including breathing exercises. These universal techniques for enhancing spirituality were particularly nurtured and systematized by Hindus in India. Hindus deserve a lot of credit for doing such a fine job! But when yoga masters began arriving in the West, starting with Vivekananda in 1893, they never demanded Western students convert to Hinduism. Instead they offered yoga as a free gift that anyone could use in the context of his own culture, to deepen his connection with spirit.

Hinduism really is like a mother, as it offers its wisdom without strings attached. (Though perhaps a little respect for the Hindu tradition would be refreshing!) This is very different from a missionary showing up at your door offering you food or a job if only you convert to his religion.

Accepting the Gift

True spirituality, from a Hindu point of view, gives freely. Spirit is the opposite of ego. Ego says, “I want …! Give me …!” Spirit, on the contrary, looks for the opportunity to share. So it should surprise no one that Hinduism’s great spiritual masters offer us the gift of yoga simply because it’s the divine thing to do. In my opinion, it would be a little foolish to refuse a gift that does so much to enliven our spiritual lives, no matter what our own religion may be.

The Least You Need to Know

- Raja Yoga is a systematic meditative path to Self-realization.
- Breath control is an important tool for mastering the body and mind.
- The deepest states of mental absorption lead to merging in the object being contemplated.
- Psychic powers are a natural but potentially distracting result of developing intense inward concentration.
- The goal of Raja Yoga is to establish yourself in your true nature: Pure Consciousness.

Part 6

A Timeless Tradition

Hindu science emerges from a worldview radically different from ours in the West. Hindus see our universe as the living expression of divine intelligence, not as a random, meaningless product of atoms and physical forces. For over 5,000 years, Hindu sages have investigated subtle dimensions of the cosmos that Western science has yet to explore.

While Hindu India faces tremendous challenges in its homeland and with its Communist and Muslim neighbors, Hinduism abroad is meeting with increasing success. Basic Hindu tenets such as reincarnation and karma, as well as Hindu practices such as vegetarianism and yoga, are being enthusiastically embraced in the West. The value of Hindu techniques such as meditation and hatha postures, as well as some aspects of ancient Hindu history and cosmology, have been validated by Western scientists.

The most ancient religion in the world is still as fresh and relevant as it was 5,000 years ago. While adapting to the ever-changing conditions of the present day, it preserves the eternal vision of humanity's greatest mystics and visionaries.

Chapter 24

The Interwoven Universe

In This Chapter

- The structure of reality
- Living enlightenment
- Tantric tools
- Raising your kundalini
- The merit of self-discipline

Like it or not, we have incarnated into a physical universe. It's quite beautiful in many respects, but terrible suffering, injustice, disease, and death are never far away.

Hindu tantrics believe the world is an expression of God's delight. They explore its every nook and crevice fearlessly, learning its laws so they can deal effectively with whatever life throws at them. By understanding—and mastering—the cosmic principles underlying manifestation, they make themselves at home in the universe, come what may. After all, this is where their Divine Mother has placed them for now. They have no reason to be afraid.

When you see the universe not as a product of *matter* and energy as we do in the West, but as a projection of *consciousness* and energy as tantrics do in Hinduism, you relate to the cosmos in a very different way!

Warp and Weft

For much of human history, people have manufactured cloth by running thread lengthwise and crosswise over a loom. This weaving became an important metaphor for many Hindus. They sensed that the cosmos itself

had been made the same way, sewn together by a superb seamstress, the Mother of the universe. If one tugs at any bit of thread in one section, the entire piece of fabric is affected.
In Hindu cosmology, each particle in the universe is interlinked with every other one, though some links are closer than others. Understanding these links is the key to cooperating with, and consciously manipulating, nature's finer forces. Understanding how these interconnections operate in your own body and mind leads to self-mastery. And self-mastery is the passion of Hindu tantrics.

Wine, Women, and Song

We think we know what Tantra is all about—sex orgies with God's permission! But how much do we know, really? Western ideas about Tantra are so outrageous, Hindus hardly know whether to laugh or cry. The myth that Tantra is "the yoga of sex" says more about the projections of the repressed Victorian Europeans who took over India a few centuries ago and first started circulating these stories than it does about Hinduism!
Today a whole industry is built around "tantric sex," complete with numerous provocatively illustrated paperbacks and "spiritual sex" seminars in Hawaii. A few Hindu businesspeople, who know how to make a buck as well as the next person, have gotten in on the act. Some professional artists in India even produce paintings of couples having "tantric sex" to sell to the naive Westerners who actually believe this is a common Hindu practice!

Tantra in Real Life

Most of the Hindu teachers I've studied with over the decades have been practicing tantrics. People who believe the sensationalized stories would be disappointed to meet them. Rather than being masters of exotic sexual postures, most of them live lives of extraordinary austerity. Some have engaged in disciplines the Western mind can hardly imagine—such as meditating in a cramped Himalayan cave without any light for 11 months

straight or surviving in the jungles of Assam for months on end with little or no food.

In fact, there are still tantrics today who live without any food at all. In addition to an occasional sip of water, all they eat is sunlight. They assimilate prana, or vital energy, directly out of the atmosphere. Others sit for hours without breathing (do *not* try this at home!), their bodies in a state much like hibernation while their minds remain absorbed in meditation. Stories such as these about tantric adepts sound like they are adapted from science fiction or fantasy novels. Yet those of us who've spent time in areas of India where ancient tantric techniques are still practiced can verify that we've seen these things with our own eyes. In some ways, the *true* story of Tantra is far more fantastic than the garbled tales of spiritual eroticism you hear in the West.

Sages Say

After Self-realization you become absolutely fearless. You can only be afraid if you think there's something *apart from* you that threatens you. When you become Self-realized you see that everything is *a part of* you. There can't be fear in that state, anymore than there can be darkness after sunrise.
—Tripura Rahasya

Liberation or Enlightenment?

The vast majority of people practicing Tantra are not miracle-working adepts, however. They're ordinary Hindus with an extraordinary goal: enlightenment in this lifetime. Some Hindus, including many of the renunciates we met in Chapter 19, believe the highest state of awareness we can experience is *liberation from* this world. Tantrics believe the highest state is *enlightenment in* this world. Their goal is *sahaja* samadhi, which means to remain in the highest state of consciousness not just while withdrawn from the world in meditation, but also while active in the world, fulfilling one's duties, supporting one's family, and enjoying life.

def•i•ni•tion

Sahaja means the natural state. Sahaja samadhi, therefore, means in the highest state of consciousness continuously, both in meditation and out of it. Enlightenment has become one's natural condition.

A story in the Tripura Rahasya tells about a prince who achieves samadhi, a blissful state of mental absorption, while on a meditation retreat. "Don't bother me," he tells his wife when she stops by to pick him up. "I'm experiencing the supreme state of consciousness."

The princess, who is secretly a tantric master—not a beginner like her husband—can't resist teasing him. "What kind of supreme state vanishes when you open your eyes? You're still as far from the true supreme state as the stars are from their reflection in the sea. When you're permanently in that state, you'll enjoy the same bliss whether you're sitting in a cave meditating or sitting on your throne governing the kingdom."

The prince got the message. He returned to his day job but kept working with himself till he could remain balanced in the highest state whether he was awake, dreaming, or asleep, in meditation or out, inspecting the provinces he ruled.

Ladder to Unity

These days people with a spiritual orientation often talk about getting in touch with their Higher Self. In very advanced states of meditation, though, tantrics found that the Higher Self is not the highest reality. The Inner Self is a stop on the way to the final goal, not the destination itself. The ultimate reality is the Supreme Consciousness and its limitless knowledge, power, and peace.

Here's how tantrics explain the nondistinction between your innermost Self and God. Beyond the Higher Self lies maya, the force that leads the Self to mistakenly feel it exists in its own right, apart from God's all-pervading divine awareness. Maya operates through five restraining factors:

- **Niyati** limits omnipresence, creating the illusion that you exist in one particular place in space.
- **Kala** limits eternity, creating the confusion that you exist in this fleeting moment rather than in all times at the same time.
- **Raga** limits your innate sense of complete fulfillment, creating the desire to acquire objects you mistakenly believe exist apart from yourself.
- **Vidya** limits omniscience, generating the illusion that you don't already know everything!
- **Kala** (pronounced with a long "a" at the end, unlike the kala in Item 2 of this list) limits omnipotence, creating the false sense that you can't effortlessly will things into existence.

Beyond these five facets of maya lies your true identity. And that's not jiva, the individual soul, but Shiva, the Universal Spirit.

Divine Identity

For tantrics, the universe is not a vale of suffering, a place you must escape from. Rather, it's a divine realm projected by the Supreme Being, in which we all exist together as seemingly separate entities—when in fact we are one unified whole, a single piece of fabric.

Most Hindus share the tantric perspective that all of nature is holy, and all deserves our reverence. And by learning to control the living energies inherent in the cosmos, we can live in the universe like benevolent angels

rather than helpless victims crushed beneath the wheel of nature's erratic moods and inexorable cycles. We can become companions of the Divine, exercising the compassion, intelligence, and creative power that is our birthright as divine beings.

Guidepost

So you think you're God? Hinduism claims that each of us is an actual part of God, just as a spark is part of a fire. But it never confuses God-realization with megalomania. Megalomaniacs see God only in themselves. Genuine saints see God in everyone. That's why genuine saints are the humblest people you'll ever meet!

Mantra, Yantra, Tantra

The tool kit Hindu tantrics use to expand their consciousness and navigate the sea of energy we misperceive as the physical world is extremely extensive. All the methods of selfless service, rituals, devotion, intellectual inquiry, yoga, and self-understanding are called into play. But other techniques are applied, too, including ones that would be considered "magic" in the West. Two of the most important of these tantric practices are mantra and yantra.

Chant Your Mantra!

Tantrics use mantras to create a link between our limited human awareness and the unimpeded cosmic awareness we can link into, deep inside ourselves. According to Hindu tradition, the sacred syllables of a mantra create a vortex, like a wormhole between worlds that links the subconscious, conscious, and superconscious parts of our mind. We can use this vibratory gateway to bring guidance and healing power from the depths of our being. Tantrics also use it to move consciously into their subconscious and operate on the unhealthy aspects of themselves, their complexes and neuroses. They literally replace “bad vibes” with “good vibrations”!

The Hindu View

Ancient Hindu sages divided the celestial ecliptic into 27 sectors called nakshatras or lunar mansions. Each of these in turn was divided into four equal quarters, 108 in all. Each nakshatra is governed by a different Vedic deity. When you chant the 108 beads on your Hindu rosary you’re invoking the blessings of all the gods in heaven.

You will often see Hindus using a mala or rosary to keep track of the number of times they’ve repeated their mantra. Most malas have 108 beads, which may be made of sandalwood, crystal, lotus seeds, or the rudraksha seeds sacred to Shiva and Shakti. They chant a mala of mantras and give themselves credit for 100 repetitions. The extra eight beads cover the moments when their minds strayed from the mantra. If they were

completely focused while chanting, then they donate the extra eight mantras to the universe for the welfare of all beings.
It's not unusual for pious Hindus to commit to repeating a sacred mantra hundreds of thousands or even millions of times! These practices can take years, and sometimes lifetimes, to complete.

The Hindu View

The ancient Greeks and Egyptians used mantras, too. In the fourth century C.E., the Neoplatonic master Iamblicus complained that Greek mantras didn't work nearly as well as Egyptian ones—because the Greeks would make up mantras off the cuff. Egyptian mantras, on the other hand, had been empowered by thousands of years of repetition and had immensely powerful effects.

Draw Your Yantra!

A yantra is an abstract geometric diagram that represents the structure of the universe. It starts from the center point of consciousness and radiates out via all the shaktis or universal energies through every plane of manifestation. Yantras may be drawn on paper or fabric, carved in wood, or inscribed on metal.
Various yantric designs represent different cosmic energies or deities. Tantrics empower yantras with sacred mantras and enliven them by transferring the center point of their own awareness into the yantra to be

worshipped. Yantras can transmit strong blessings and healing vibrations when they're properly "turned on."

Yantra literally means "machine." They're machines for consciousness, with each square and triangle, petal and circle in the drawing representing not only a cosmic force but also an energy in the tantric's own body and mind. By aligning physical, mental, and cosmic circuits, tantrics aim to achieve specific effects such as enhancing their awareness, creating a protective aura, or attracting prosperity.

The most powerful yantras are those tantrics draw in the subtle matter of their own minds. These become internal maps they follow to the center of the inner universe. Their innermost point is the source of the worlds—of all manifestation, in fact. It's also the point you travel through on your way out of these worlds into a place beyond space and a moment beyond time.

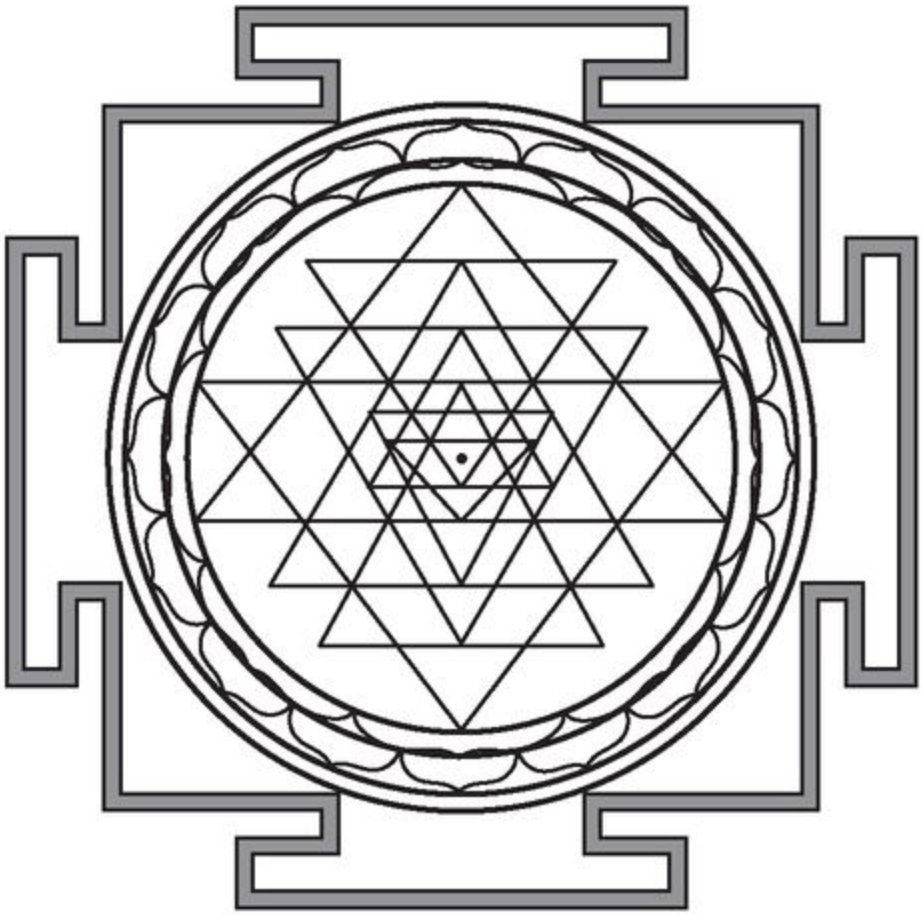

Sri Yantra, a geometric design representing the powers of the Goddess.

Kundalini Rising

Most of us think we know what kundalini is, too. We've heard rumors about a "serpent power" that lies dormant at the base of our spine and, when properly activated, travels upward into our brain to produce amazing mystical experiences.

Kundalini is actually the power of consciousness, whether it's in our body or in the universe at large. Most of us are so preoccupied with the objects or entities we perceive in the world around ourselves or in our thoughts or emotions that we fail to attend to the force of consciousness within us that is doing the seeing, thinking, or feeling. That inner light is the kundalini. In most of us it's only operating at 40 watts. In great saints and tantric masters, it functions at a thousand gigawatt amperage. They're veritable power stations of kundalini!

The Inner Pilgrimage

One way to activate your kundalini is to go on a pilgrimage. However, the sacred sites tantrics visit are inside the body, not outside it. The inner journey proceeds from the bottom of the spine upward through six more pilgrimage sites:

1. **Muladhara Chakra:** Base of the spine
2. **Svadhishthana Chakra:** Near the genital organs
3. **Manipura Chakra:** Behind the navel
4. **Anahata Chakra:** At the heart
5. **Vishuddha Chakra:** At the throat
6. **Ajna Chakra:** Behind the point between the eyebrows
7. **Sahasrara Chakra:** Corresponds to the cerebral cortex

There are hundreds of other smaller chakras, such as the vortices of subtle energy in the hands and feet through which saints can direct blessing power.

Sages Say

That which is the general characteristic of the Indian systems, and that which constitutes their real profundity, is the paramount importance attached to Consciousess and its states ... And whatever be the means employed, it is the transformation of the "lower" into "higher" states of consciousness which is the process and fruit of Yoga.
—Sir John Woodroffe

The Inward Gaze

Jokes about the yogi who sits around contemplating his navel actually refer to meditation on the manipura chakra. According to Patanjali, who wrote the famous Yoga Sutras, intensely focused concentration here can lead to extraordinary insights and powers.
Each chakra is associated with a different set of psychic powers and spiritual experiences. Mastering the heart chakra, for example, brings the experience of universal love. Controlling the throat chakra bestows the powers of telepathy and prophecy. Opening the "third eye" chakra brings universal knowledge. When the "lotus" of the "thousand-petaled" chakra at the top of the head blooms, the tantric merges in Shiva, divine consciousness.

Getting High on Meditation

Tantrics use many other paths to mystical awareness. Drug enthusiasts in the West like to point out that the Rig Veda, India's most ancient sacred text, speaks approvingly of an intoxicating drink called *soma*. For years Western pharmacologists have been trying to identify which chemical substance soma may have been, hoping to recreate the long lost recipe. Some speculate it was a hallucinogenic mushroom called *amanita muscaria.* Others think it may have been the drug harmaline. Identifying it is difficult because ancient descriptions of what it looked like and how it was prepared are confusing and obscure.

Interestingly, the Rig Veda itself says that anyone who believes soma is really a beverage is a fool. Brahmins still drink soma during some of their rituals today, and it has no intoxicating effects at all!

Drinking the Nectar

The Hindu yogis I studied with told me Western scientists will never uncover the secret of soma because they're looking in the wrong direction. The answer lies within, not without. In the esoteric Hindu tradition, soma is understood as a type of inner experience occurring in the soma chakra, which lies between the third eye and the chakra at the very top of the brain. The psychoactively harmless soma prepared by brahmins for their rituals is just a symbol of this inner nectar tasted by yogis in high states of meditation.

Drug use is a controversial topic in Hinduism as everywhere else. Some sannyasins told me they used hashish to help calm the mind and dissolve their mental boundaries, as well as to help them sit still for long hours at a time. It is used sacramentally in some rituals, something like tobacco or peyote are used among American Indians. Marijuana must never be abused, however. Like all natural substances it has a devata, a living spirit or natural intelligence. If you abuse the devata, the devata begins to abuse you. Drug abuse can lead the unwary to disaster.

A Path Without Light

For most Hindus, drug use (as well as alcohol) is strictly forbidden. Many Hindu teachers point to Vyasa's classic commentary on the Yoga Sutras, in which the ancient master explains that although use of "herbs" is one way to alter consciousness, it is not recommended because "it leads to a path without light." Several prominent swamis also advised me to avoid psychedelics since they alter brain chemistry without promoting lasting clarity of consciousness, as meditation does. Worse, I was told, powerful mind-altering drugs can damage the nervous system.

Guidepost

Want to expand your consciousness? Try meditation—not drugs. Yogis say that drugs weaken the will, damage the nervous system, and stupefy consciousness. One yogi told me he'd seen heavy-duty drug users so internally damaged they would need *lifetimes* to detoxify their subtle body.

In the stricter tantric lineages, aspirants are instructed to avoid crutches like drugs. Instead they need to develop mental focus and inner strength—something drugs can't give. Advanced yogis alter their consciousness by manipulating the internal energies of the subtle body and getting "high" on consciousness itself.

Yogis think ahead, considering not just this life but also existences to come. They note that once they're dead, no physical drug can help them! Self-control and mastery of the processes of the subtle body will serve them well in the after-death state. Hashish and other psychoactive drugs are worthless to disembodied spirits!

Indulging in Self-Discipline

The amount of effort and self-discipline required to become a tantric adept is the equivalent of what an athlete needs to do to win an Olympic medal. I myself have watched tantrics sit for half an hour or more without breathing as they shifted their awareness into the increasingly high states that breath retention makes accessible. If you've tried holding your breath for even 30 seconds, you can well imagine how difficult these practices are to master. I've also watched naked tantrics sitting outside in freezing weather as if they were sunning themselves on a beach in Hawaii! In the Hindu tradition, adepts like these have mastered the yogic science of generating internal heat from the chakra in the solar plexus.

If you spend time with genuine tantric masters, you'll quickly be cured of your doubt that tantric science isn't real. While most of the tantric techniques remain unknown to Western science, practitioners in the East have refined and preserved them for thousands of years. Still, the number of Hindus who actually master these techniques is small since the amount of self-discipline they require is so rigorous. Lots of kids play baseball—very few grow up to play in the Major Leagues!

It's ironic that Westerners think of tantrics as libertines! The adepts know that one doesn't become a master by doing things that are easy. A person becomes a master by doing things that are hard. Self-discipline is hard, but no one achieves greatness in any field without it.

Sages Say

> The Moon has a blemish on his face he can't get rid of. I can't get rid of my attachment to the things I own. I throw myself at Your feet, O Lord. They're the only force strong enough to help me overcome my weaknesses!
> —Tulsi Das

Tantric Sex Orgies

Rumors of men and women having sex while consuming intoxicants led Europeans to believe tantrics engaged in wholesale orgies, just as stories of Christians eating "the body and blood of Christ" during Holy Communion originally led to charges that Christians were cannibals!

What was really happening was that in sacred tantric rites, participants raised their awareness together through extraordinarily demanding concentration exercises. Elevating consciousness—raising the kundalini to the top of the head—is a major focus of the practice. They practice this so that at the time of death, they can consciously exit the body through the top of the skull. A conscious yogic exit leads to a conscious after-death experience and also, if the tantric wants, to a choice of which world he or she wants to explore next! Tantric adepts are no longer driven willy-nilly by the force of their karma but can now consciously direct the course of their spiritual evolution.

Western Tantra is generally about releasing one's guilt and inhibitions while indulging in life's pleasures. In India, tantric practice is geared toward developing courage, self-control, and self-knowledge. Traditionally, only students who demonstrated true worthiness in the form of spiritual intelligence, high ethical principles, and commitment to rigorous disciplines were initiated into the tantric lineages. This could include women and members of lower castes who were often excluded from more orthodox Vedic practice.

The Hindu View

Tantric scriptures, called *Agama* in Hinduism, often take the form of dialogues between the god Shiva and his wife, the goddess Parvati, with one lovingly explaining secret tantric teachings to the other.

For the Hindu tantric, to be enlightened means to live—and die—fearlessly, honoring nature's forces without forgetting one's true identity as a spiritual being rooted in all-pervading awareness. For them life is not a horror of suffering from which we must flee as rapidly as possible, but an amazing adventure in the echoing corridors of spirit.

Quick Quiz

1. Tantra is a path to higher consciousness involving …
    a. Complicated sex postures.
    b. Mantras and yantras.
    c. Expensive seminars in Hawaii.
2. Chakras are …
    a. Centers of consciousness in the subtle body.
    b. Geometric diagrams representing college sororities. **c.** Vegan but high in cholesterol.
3. The purpose of Tantra is …

a. Guilt-free sex.
b. Liberation from the world.
c. Enlightenment in the world.

4. Drug use is …
   a. Unknown in India.
   b. Generally not advisable according to many tantrics.
   c. Okay with a doctor's prescription.

Answers: 1 (b). 2 (a). 3 (c). 4 (b).

The Least You Need to Know

- Tantrics seek spiritual mastery in the midst of worldly life.
- Mantras and yantras are used to master cosmic energies, both within the mind and outside it.
- Kundalini is the illuminating power of consciousness as it manifests in the body.
- The chakras represent increasingly higher levels of awareness within the subtle body.
- Mastering advanced tantric techniques gives extraordinary powers and requires a commitment to ethical behavior.

Chapter 25

Spiritual Science

In This Chapter

- Directing evolution
- The science of consciousness
- Adventures in awareness
- Reality inside out
- The mental climate

For the last 2,000 years of Western history, religion and science have been at war. But that's not so in India. The Hindu approach to spirituality has always been scientific: search for universal truths, then test and verify them. Hindu sages are the scientists of spirit. They explore the metaphysical terrain, then lay out systematic routes others can travel to reach the same destination. "Here are my findings," says the seer. "Check the evidence for yourself."

Hindus have always been scientists, leading the world in mathematics, physics, medicine, linguistics, and psychology. Yet for thousands of years to this very day, Hindu India has been most famous for its spiritual science.

A Brilliant Design

How did our planet, teeming with millions of life forms, come into being? How did *we* get here? Is there a Creator? Or was the world shaped by blind forces, as Western scientists claim?

The holy texts of Hinduism explain that at the beginning of the present cycle of space and time, Brahma the Creator crafted our world system out of the debris left over from the last manifestation of the universe. It was

shaped like a great shining egg, very much like the glowing ball of plasma and atomic particles Western scientists claim seeded our early solar system.

The Hierarchy of Creation

Then Brahma called in his assistants, the Vishvadevas, who refined this creation, adding an atmosphere, ocean, dry land, all the things we need to make our planet inhabitable. Today we would call the Vishvadevas "natural forces," although to Hindus these great beings are far from blind or random in their actions. Indeed they are inherently intelligent, custom designing the planet so that life can flourish here.

Next Prajapati took over. His name means "father of progeny," since all living beings are his children. He developed creatures that had prana (life force) and manas (the ability to consciously respond to forces outside themselves)—including us!

Did Brahma (Stage 1) or the Vishvadevas (Stage 2) or Prajapati (Stage 3) sit around with compasses and calculators, agonizing over their blueprints? Nope! According to the Hindu sages, these great forces are *inherently* intelligent—intelligence is their very nature. A brilliantly designed cosmos appears spontaneously, with no forethought at all, the way a new tune pops, fully formed, into the mind of a musician.

A fourth stage of creation is going on right now. Prajapati passed the baton to the rishis, the great seers. These sages are guiding us towards the next level of our evolution. They teach us to transcend the animal nature we share with Prajapati's other creatures, to become moral beings who exercise our free will for the good of all. And they direct us toward the state of enlightenment, when we will no longer be bound by a physical body but can transverse the universe at will, subside into the essence of our being, or continue to serve God through service to his creation, whichever destiny we freely choose!

Sounds like a plan!

Intelligent Direction

Modern science claims the universe stumbled blindly toward intelligent life. Hinduism says the universe was projected out of intelligence. A Supreme Intelligence lies at the root of all things, though its level of awareness is virtually inconceivable to those of us who are less than fully enlightened. Its breath is the universal prana, or life force, that actively guides the development of biological forms on worlds prepared by natural forces to receive life.

At first, I was shocked when my Hindu teachers insisted the Darwinian theory of evolution was incomplete. Like many others in the West, I uncritically accepted the scientific views I had learned in school. Gradually I came to appreciate the Hindu perspective: that we can't find "missing links" in the fossil record because the universal prana can radically reshape biological forms with extraordinary rapidity when the need arises. Think of an ordinary grasshopper. When environmental factors give the signal, within hours it transforms itself into a radically different-looking and different-behaving creature called a locust.

The Hindu View

The Hindu Puranas speak of other races of humanity who lived on Earth in remote times but eventually perished. Today paleontologists collect fossil evidence of extinct human races like Neanderthals, Cro-Magnons, and Homo erectus.

Today, textbooks say Fizeau and Foucault discovered the speed of light in 1849. Yet the Hindu pandit Sayana gave the correct figure centuries earlier in his commentary on the Rig Veda.

> The Babylonians are credited with formulating the foundational principles of modern astronomy and dividing the sky into 12 double sectors (the basis of our 24 hours), in the first millennium B.C.E. Yet over 2,000 years earlier, the Rig Veda speaks of a celestial wheel with 12 spokes and 720 segments (2 × 360 degrees of a circle or days of a year).

Each new design is perfect in its own right. DNA, from the Hindu perspective, is simply a biological code shuffled by the inherently intelligent, nonmaterial life force that directs it. Matter is not intelligent. The prana or living energy that organizes it and manifests through it, *is*. This is why the Prashna Upanishad says, "As spokes are fitted in the hub of a wheel, so all living things are fixed in prana. Everything that flourishes on Earth is controlled by the life force. Everything in heaven also is ruled by that living intelligence."

Western scientists speak of the conservation of matter and energy. To that the Hindu scientist would add the conservation of life force and consciousness. These can pass into a nonactive phase when a cycle of manifestation (individual or collective) comes to an end, but they cannot be destroyed.

Humans Come and Go

Western science says Homo sapiens sapiens ("the smartest of the smart humanoids"), a.k.a. *us,* are not the first humans to exist on this planet. Hinduism says the same thing! The Puranas say we're seventh in a line of humans who've appeared on Earth, but we're not necessarily the smartest! In fact, some Hindu texts suggest that people in the past had much better memories, a much greater understanding of nature, and far deeper spiritual vision than we do today. While other cultures have tried to exterminate the past, burning libraries, executing scientists and scholars, and rewriting history, Hindus have done everything in their power to preserve the memory of our distant ancestors as well as their great wisdom and spiritual nobility.

Guidepost

Blind faith is not a virtue in Hinduism. The Upanishads warn that when the blind lead the blind, everyone wanders in darkness. In Hinduism, shraddha, faith in God, guru, or scripture, is for beginners only. Hindus are expected to do their inner work so that direct personal experience of a higher reality can replace faith.

Hindu scriptures agree with Western science that the Earth is billions of years old and that humans have been around for a few million years. But they disagree with modern scientists that our life here is a fluke. The closest Hindus come to admitting a random component in evolution is when they acknowledge this universe is the lila, or "play," of the Great Goddess, who is matter and energy herself.

The Hindu View

Hindu scriptures say the Earth goes through cycles when it flourishes and other periods where it's virtually uninhabitable. Sometimes things get so intolerable the souls who live here flee to other world systems entirely. But don't start packing yet! The texts say these cycles occur over eons.

Reports from Inner Space

Many of Hinduism's great spiritual masters had a profound understanding of the science of consciousness and how to manipulate its many powers. They understood the workings of prana and how to activate their kundalini. Let's look at some examples of the practical application of Hindu spiritual science.

Once the great yogi-philosopher Shankaracharya was having a debate with a very famous scholar named Mandana Mishra. In those days, public debates were serious business because whoever lost had to renounce his own views and become a disciple of the person who won. (Imagine if during our presidential debates, the losing candidate had to join the political party of the winner!)

Shankaracharya defeated Mandana, which meant Mandana had to renounce the world to become a wandering monk like Shankaracharya. Needless to say, Mandana's wife Bharati wasn't particularly thrilled! She went to Shankaracharya and demanded, "The Vedic tradition says husband and wife are one being, doesn't it? Then you haven't won the contest till you've conquered me, too!"

So Shankaracharya and Bharati started to debate. Well, the long and short of it is Bharati was winning. When she argued for the value of married life, Shankara had to acknowledge he couldn't respond based on personal experience because he'd been a renunciate since the age of eight. He asked for a six-month time-out. Knowing that Shankaracharya would never break his vows of celibacy and that he, therefore, would never be able to adequately respond to her arguments, Bharati granted his request.

Sages Say

Nothing exists apart from Divine Being, which is an undivided whole without parts, existing now and always. There is no more difference between the Supreme Being and the world than there is between you and a city you see in your dream.
—Yoga Vasishtha

Guidepost

If you're a fan of fun short stories, check out a Hindu classic called the *Pancha Tantra* at your library. It's a collection of tales about talking animals and the practical life lessons they learn the hard way. You probably know this book as *Aesop's Fables,* as the *Pancha Tantra* was called when it arrived in the West.

Borrowing a Body

Fortunately for Shankaracharya, a local maharajah had just passed away. Shankaracharya asked his disciples to keep an eye on his physical body, then flew off in his subtle body to borrow the king's corpse. Just before his family was about to cremate him, the king suddenly got up from his pyre and headed home!

Now maybe you think borrowing a used body is an easy thing. (Or maybe you don't!) But even advanced yogis like Shankaracharya face complications. One is that a cast-off body is still hard-wired for its previous occupant, so the yogi winds up struggling with a nervous system programmed with the ex-owner's habits and desires. Shankaracharya started living in the maharajah's body in the maharajah's lavish home, with his numerous gorgeous courtesans and every other luxury and convenience a man of that era could desire. I'll leave the consequences to your imagination.

Back at their campsite, Shankaracharya's students began wondering why their master was taking so long to complete his research and return to his own body. Asking around, they heard that a raja from a nearby kingdom had died a few months ago, then suddenly revived during his funeral. The disciples immediately realized, "That's our guru!" and rushed off to see what had gone wrong.

Rescuing the Guru

At the maharajah's palace the disciples were shocked to see the "king" having a wonderful time partying with his girlfriends and enjoying the good life. This wasn't like the sternly ascetic teacher they'd once known! These disciples were sneaky guys, though. They innocently sat down near the king and began to sing one of the songs Shankaracharya himself had composed about the ultimate emptiness of sensual indulgence and the everlasting glories of spiritual life.

Sages Say

Souls are in bondage because they mistake their body for themselves! They take good care of the body, believing that's who they really are. They become enmeshed in it like a caterpillar in its cocoon. And so they get swept here and there, rising and sinking in the ocean of death and rebirth. In reality, only the body dies. The Inner Being is forever.
—Shankaracharya

A stricken look appeared on the raja's face. Suddenly, to his family's horror, the king once again dropped dead. The disciples raced back to their campsite where, sure enough, Shankaracharya had already picked up his physical body and gone back to finish his debate with Bharati Mishra. Shankaracharya won the debate, and the Mishras were forced to become his students.

In the end, Mandana Mishra was so blown away by Shankaracharya's wisdom and yogic power that he became his leading disciple. As for Bharati Mishra, Shankaracharya had so much respect for her that he named one of his monastic orders after her.

Stories about advanced yogis temporarily abandoning their bodies to travel abroad are quite common in the Hindu tradition. In one famous incident some years ago, a yogi—a disciple of the legendary adept Bengali Baba—left his body in a locked room in a hospital in India. The doctor who had promised to look after it was called away on an emergency, and the hospital staff found the "dead" body and carted it away. The yogi was startled to

wake up several hours later in the morgue. But not as startled as the staff in the morgue when he got up and walked away!

Tales from Today

Recently my husband and I were fortunate enough to spend Guru Purnima —the holiday in which Hindus honor their spiritual teachers—with Shree Maa of Kamakhya, one of the greatest saints of northeastern India. She'd just returned to her ashram and was disappointed to find that in her absence the ground had baked dry and her garden had withered away. And the rainy season was still months away!

Shree Maa of Kamakhya.
(Devi Mandir, Napa, California)
Shree Maa told Parvati, one of her disciples, to go into the temple and recite mantras to Lord Indra, god of thunder and rain. Unfortunately Parvati obeyed immediately, rather than waiting till after lunch. Many of us devotees were enjoying a picnic on the ashram grounds when abruptly the temperature plummeted, dark clouds gathered, and suddenly we found ourselves and our plates of curry and chapattis getting soaked!
Later I asked Parvati about the unseasonal shower. "It wasn't me!" she protested. "It was Shree Maa. She just wills it, and it manifests." Welcome to the magic of Hinduism, to the sympathetic connection between us and the universe. In the Hindu worldview, all nature is alive and is literally "all one." If Shree Maa needs her garden watered, she simply goes into that part of her consciousness that's one with the atmosphere and turns on the rain like we turn on a faucet in the kitchen sink!

Bringing Back the Dead

I could tell you zillions of true stories, but let me throw this one into the mix because it's so well documented in India. While these events were going on in the mid-twentieth century, they were headline news in Indian newspapers. Movies have been made about it. The story is about Bengali Baba, one of the legendary holy men of the Himalayas, who left his last known physical body in 1982.
The prince of Bhawal had just died and was taken to the riverbank to be cremated. As his pyre started burning, monsoon rains poured so fiercely they put out the fire and swept the body into the river. It washed up on shore miles downriver where Bengali Baba and a group of his disciples were staying. Baba asked his students to unwrap the body, which was sealed in linen sheets. Then he asked the recently deceased prince to get up—and he did!
The prince of Bhawal spent some time studying with the yoga master. Baba advised him to forget his worldly life and devote the rest of this incarnation to spiritual growth. But the call of worldly pleasure was too strong, so the prince headed home.

The Hindu View

Hindus believe the climate in the world is affected by the climate in our minds. Droughts, cyclones, floods, and other natural phenomena may be caused by our collective karma. If a change in weather is needed, ritual specialists can be hired to make offerings to the subtle intelligences who control the atmosphere. These priests work to improve the community's relations with the gods and request them to send better weather.

Reclaiming Your Identity

The prince was anything but welcome when he got home. He'd been filthy rich, and his money had already been distributed to his relatives. His wife had also taken a lover. And besides, they just couldn't believe it was him. He was supposed to be dead!

The prince had to go to court to prove he was himself and get his land holdings back. It was one of the most publicized cases in Indian judiciary history. His relatives did everything in their power to prove the old prince had really died—including providing the testimony of the physician who had pronounced him dead! The prince, on the other hand, did everything in his power to prove he was still the same man he'd been before he "died." This was Hindu India where, you will recall, all kinds of different versions of the truth can be true at once. The jury decided the prince had in fact died. But since Bengali Baba was a bona fide spiritual master, it didn't seem

unlikely to them that he could recall the prince's soul to his body. The well-known yogic practice of transferring someone's consciousness into a particular body is called *parakaya pravesha* in Sanskrit. So the jury pronounced in the prince's favor, and he got his property back!

Emergency Medicine

Recently K. N. Rao, a prominent Vedic astrologer in India, was glancing over a friend's horoscope when he noticed the man was about to enter an extremely dangerous planetary cycle. Death was imminent! Rao didn't mention what he'd seen but strongly advised his companion to chant the Maha Mrityunjaya mantra faithfully every day.

The Maha Mrityunjaya mantra is the great Vedic mantra for staving off death. Translated into English it goes something like, "I honor the All-Seeing One, whose grace is all-pervading like the fragrance of a flower. May he release me from the grip of death as easily as a ripe fruit is released from a vine!"

A few weeks later this gentleman was conducting an inspection in a warehouse. A girder suddenly gave way and several tons of cement bags came tumbling down over his head!

Sages Say

Do not be frightened by God's cinema. Movies, whether enjoyable or disturbing, are merely movies. Is it not wiser to place our attention on that Power which is indestructible and unchanging? Make God the polestar of your life.

> —Paramahansa Yogananda

Workers rushed to drag the heavy bags off him, but they were certain he'd been killed. If he hadn't died instantly from a blow to the head or been crushed, he should have suffocated in the time it took them to free him. It turned out that although Rao's friend had been knocked unconscious, once he came to, he was no worse for the wear. He had a hairline fracture to a leg bone but was otherwise okay!

I guess most of us in the West would think this was just dumb luck. But Hindus take this kind of story as evidence for the protective power of mantras—and as proof that we can even change our destiny with a little boost from God's grace.

Tales from the Lab

Christianity has always had an uneasy relationship with science. Some of the medieval Christians' fundamental beliefs, such as that the universe is about 6,000 years old or that the Sun circles the Earth, have taken a beating at the hands of scientists. Although the Church is no longer allowed to burn scientists at the stake, the relationship between science and religion in the West remains embittered. In fact, scientists continue to wash their hands of so-called "supernatural" phenomena, which they refuse to research at all. And Christian fundamentalists still seek to keep some aspects of science, such as the theory of evolution or the explanation of human reproduction, out of public school education.

The relation between modern science and Hindu spirituality has gone more smoothly. Although Western researchers were initially even more hostile toward Hindu teachings than Christian ones, many Hindu beliefs have stood the test of laboratory research and demonstrated their real value.

"We're Not in Kansas Anymore! "

The fireworks started in 1970 when Swami Rama of the Himalayas, who had been a high-ranking monk in the Hindu tradition, showed up at the Menninger Foundation, a leading research institute in Topeka, Kansas. He'd been recruited to serve as a human guinea pig in the Foundation's experiments on voluntary control of internal states.

Carefully monitored on some of the most advanced scientific equipment available at the time, Swami Rama quickly showed that he could control his heart rate, brain waves, and body temperature to a degree that up till that day had been considered impossible by Western physiologists. He could effortlessly mimic brain death, for example, as well as alter his heart and breathing rates to barely perceptible levels. These were skills any yogi who had mastered the state of deep meditative absorption could demonstrate, Swami Rama explained.

The results of these amazing experiments were written up in science journals and encyclopedias. But there was one experiment the researchers didn't report for years. The results were so unbelievable, they feared telling anyone would destroy their careers.

The Hindu View

In recent years, a spate of bestsellers and documentaries have explored the astonishing similarities between the most advanced thinking in Western physics and the ancient tenets of Hindu spiritual science. Hindus aren't afraid of Western science. They're just waiting for it to catch up!

In that painstakingly controlled experiment, Swami Rama moved a metal spindle *just by looking at it.* Of course telekinesis—and even teleportation—are just two of the many abilities ascribed to advanced masters of Hindu science. But no one in Kansas, or just about anywhere else in the West, was ready to hear about it!

Researching the Impossible

I actually got to know Swami Rama fairly well over the years. He often complained how frustrating it was to work with Western scientists. They were only interested in what Swami Rama considered the most superficial aspects of yoga, the physical stuff. The real juice, he claimed, lay in what yogis could do *in consciousness.* But Western scientists refused to go anywhere near the fabled nonphysical skills of the yogis—not even with a 10-foot pole!

Quick Quiz

1. According to Hinduism, the world is …
    a. A senseless realm of random genetic mutations.
    b. Shaped and directed by intelligent forces.
    c. Going to hell in a hand basket.
2. Hindus feel that honest scientific inquiry …
    a. Threatens the foundation of their faith.
    b. Is what their ancient sages were doing.
    c. Is irrelevant to spiritual life.
3. Hindus believe you can generate rain by …
    a. Washing your car.
    b. Seeding clouds with ice crystals.
    c. Propitiating the deities who control the weather.
4. In science labs, the claims of yogis have …
    a. Held up remarkably well.
    b. Been utterly disproven.

c. Led to bitter lawsuits over patents.

Answers: 1 (b). 2 (b). 3 (c). 4 (a).

Nevertheless, over the years Hindu mystical techniques scored again and again in the laboratory—yes, meditation delivered as promised in terms of enhancing physical and mental well-being. So did Hatha Yoga postures and a balanced vegetarian diet.

Only a handful of Western scientists, such as Dr. Ian Stevenson of the University of Virginia Medical School, dared to venture into the realms of consciousness that Hindu mystics explored. Dr. Stevenson produced a large number of thoroughly researched case studies suggesting that reincarnation might possibly be a reality.

So reports about incredible achievements made possible by Hindu science continue even into our own time. And still most folks in the West refuse to believe them!

The Least You Need to Know

- Hindus believe the force behind evolution is inherently intelligent.
- While Western culture has excelled in studying the external world, Hindus have thoroughly investigated consciousness.
- Hindus believe the human mind has extraordinary potentials that great saints and yogis can tap.
- Hindu adepts use their physical bodies as launching pads into higher dimensions.
- Scientific studies have verified some miraculous-sounding Hindu stories about human potential.

Chapter 26

Ancient Religion in Modern Times

In This Chapter

- The best and the worst of ancient traditions
- The Hindu/Muslim conflict
- Hinduism's impact in today's world
- The East heads West
- The message of the sages

Hinduism is by far the oldest of the world religions; no other faith even comes close. While other cultures around the world have aggressively stamped out their ancient traditions, Hindu civilization has preserved the wisdom of the ancients. When we listen to brahmin priests chanting the Veda today, we are hearing the echoing voices of seers who lived 5,000 years ago. When we read the myths and cosmology recorded in the Puranas, we glimpse legends that may have taken root in the last Ice Age. Archeologists have confirmed what Hindus themselves have always claimed: in thousands of years, their faith has changed little. The Hindu tradition is extremely conservative, having held its basic shape for millennia. This religion has a lot of baggage, some of which, reformers claim, it's time to toss out.

Can such an old tradition meet the challenges of modern times? Can a religion so resistant to change accommodate the realities of technological progress and progressive social ideas? Will a faith so rooted in the past continue to flourish in the future?

Let's look at the problems Hindus wrestle with today. And let's look at the extraordinary gifts "the Eternal Religion" offers our present-day world.

From Bullock Cart to Computer

The Western world made the transition into the modern era relatively gradually, taking about two centuries to shift from a predominantly rural culture into an urban civilization. The Industrial Revolution heaved the West into a new technological era that ultimately catapulted astronauts to the Moon and put radios, then televisions, then computers, then iPODs in nearly everyone's home.

India is making the same jump at light speed. When I visited India in the early 1990s, Hindu children shared with me their dreams of moving to America. They hoped to find better paying jobs there and a wider array of opportunities. By the early 2000s, migrating to the United States or United Kingdom had nearly dropped out of the conversation. The new buzz word was "IT" (information technology). Bangalore is the new Silicon Valley, and Mumbai has plenty of good jobs, too. Who needs the United States?

The Impact of the West

Against all odds, since expelling the British, India has pulled itself up by the bootstraps and put itself back on the map. In the early 1990s, finding a working telephone in India was a day-long project. Less than 10 years later, almost everyone had access to a phone. Five years after that, much of India was online.

There is no underestimating the impact that TV, cinema, and the Internet have on a culture. Contentment and a lack of aggressive materialism have long been the signature of Hindu culture. These values could blow away like dust before the onslaught of Western TV programming, commercials, and pornography now being broadcast into Hindu villages.

Along with rampant consumerism, the media has brought a whole range of new ideas into Hindu communities. Imagine women actually getting university degrees, supporting themselves, and living on their own! Imagine the children of sweepers, even of butchers, growing up to take jobs that make them virtual equals of priests and princes. This is radical stuff for Hindus!

Most of the founders of modern India, men like Jawaharlal Nehru, were British educated. Their essentially Western worldviews inspired them to declare India a secular, democratic state. Western democratic ideals have

not always sat well with Hindu orthodoxy and its entrenched belief in social hierarchy. (It's useful to bear in mind that democracy was not eagerly embraced by the upper classes of Europe, either!)

Sages Say

The tragedy of human history is decreasing happiness in the midst of increasing comforts.
—Swami Chinmayananda

Wisdom and Inertia

Hinduism has preserved both the best—and the worst—of ancient culture. Prejudices cherished for 5,000 years are unlikely to change overnight. In fact, they're unlikely to be recognized as prejudices at all. And practices that have been in effect since before the dawn of history, such as dumping one's garbage in the river, are difficult to change now when a billion Indians are throwing their refuse into the waterways. The horrifying consequence is that today even the holy Ganges itself is choking with pollution.

The rapid changes of modernization are forcing Hindus to begin looking at many issues that even the most prescient sages could hardly have foreseen. But as changes begin to occur, particularly among the younger generation, which craves more of the material goods and freedoms of the West, there's the very real danger that the baby will float away down the river with the

bath water. Down through the ages, Hinduism's most brilliant religious leaders have helped Hindus adjust to changing conditions. But today's more material-minded Hindus may be less inclined to listen to their spiritual elders.

As Swami Vivekananda pointed out, rather astutely I think, "This is the only country where poverty is not a crime." In olden times, Hindus evaluated their quality of life based on the qualities they held in their hearts. Increasingly Hindus are joining the West in judging themselves and others by how expensive their cars are or how fashionable the cut of their new clothes.

Sages Say

Shall India die? Then from the world all spirituality will be extinct; all moral perfection will be extinct; all sweet-souled sympathy for religion will be extinct; all ideality will be extinct; and in their place will reign the duality of lust and luxury as the male and female deities, with money as its priest; fraud, force, and competition its ceremonies; and the human soul its sacrifice.
—Swami Vivekananda

In the rush to change, ancient spiritual wisdom preserved in India—wisdom that once existed everywhere but has been forgotten in almost every other culture around the world—could be lost forever. Hindus may gain materially but, like much of the rest of the modern world, they could lose their soul in the process.

Hindu Reformation

For all its strengths, Hinduism is burdened with all-too-evident weaknesses. First there is the overpopulation spurred in part by the preoccupation with producing sons. Then there is the treatment of women and people of the lower classes, which too often fails to reflect the loftier vision of the more equal-minded Hindu sages.

Throughout Indian history, social reformers have emerged to challenge overly inflexible, and even inhumane, distortions of Hindu doctrine. In the nineteenth century, groups like the Brahmo Samaj, Adi Samaj, and Arya Samaj were leading advocates for human rights.

Guidepost

How do you define happiness? I've often been impressed by Hindu villagers, who are dirt poor by American standards but are healthy and cheerful. They haven't learned yet that they can't be happy because they don't drive a Lexus. Having enough food and shelter, combined with a rich culture, warm family relationships, and a satisfying spiritual life is enough to make most traditional Hindus quite happy.

In their zeal for a revitalized Hinduism, however, reformers sometimes attacked essential institutions that define Hinduism, such as the use of images in worship. Perhaps some of these well-meaning leaders had

become too Europeanized, to the extent that they could no longer see the authentic wisdom in these ancient practices.

Amritanandamayi Ma is a remarkable example of an exceptionally successful twenty-first century reformer. She begins by calling for a reformation of the human heart. She calls on her hundreds of thousands of devotees to love all and serve the needy. By modeling a life of selfless service herself (see Chapter 20), Amma, (mother), as she is called, has connected with the masses in a way the more intellectually minded leaders of the Brahmo Samaj were unable to. Saints walk their talk.

In the presence of saints like Amma, the orthodox priest sits down to eat with the untouchable. When a "supernova of spirituality," as *Hinduism Today* has called Amma, calls for fair and respectful treatment of women or the lower castes, men are inspired to listen. It's impossible to argue with the universal love and astonishing wisdom of one of Hinduism's greatest living saints.

Toe to Toe with Islam

The relationship between Hindus and Muslims has not always been a happy one. Many Muslim rulers in India were relatively tolerant, and a few, such as Akbar the Great (1556-1605), were practically half-Hindu. But other fanatic Islamic rulers laid waste to India in a deliberate attempt to eradicate Hinduism. At the beginning of the second millennium, Mahmud of Ghazni virtually annihilated whole cities, as did the Emperor Aurangzeb, who ruled from 1658 to 1680. They demolished practically every major Hindu temple in North India. Tens of thousands of Hindus who refused to accept Islam were put to the sword. These activities did little to improve Hindu-Muslim relations.

A Clash of Cultures

Muslims say there is one God whose name is Allah and Mohammed is his final authenticated prophet. Hindus say there is one God whose name is any

name you want to give him or her, and prophets—even divine incarnations—appear on Earth all the time, including right now! Muslims say God is formless and should never be worshipped—or even imagined—in any form. Hindus say God is formless and can be worshipped in any form whatsoever since God pervades them all.

Hindus have made room for outsiders who came to stay, often gradually absorbing invaders and immigrants into their culture. But Hindu and Muslim worldviews appear irreconcilable. Mohammed Ali Jinnah tried to solve the problem by calling for the splitting up of India when the British left in 1947. This led the Brits to partition India into two countries: India proper and East and West Pakistan. (East Pakistan is now independent Bangladesh.)

Jinnah's idea was that Muslims would live in the two Pakistans in the far north and Hindus in India. Mahatma Gandhi fought the Partition, as it came to be called, but his worst fears came to pass. The forced evacuation of millions of Hindus from the newly created Pakistan and of millions of Muslims from India led to some of the worst massacres in human history. Both sides participated in atrocities. The horrendous karma of the bloody Partition haunts India and Pakistan to this day.

Nuclear Tensions, High Stakes Hope

As the twenty-first century progresses, the stakes have never been higher. India and Pakistan are fighting over Kashmir, the ancient stronghold of Shaivite religion. Both countries now have nuclear weapons. While both have promised to show restraint, emotions run high.

Sages Say

The path of true nonviolence requires much more courage than violence.
—Mahatma Gandhi

In an effort to promote healing between the two belligerent religions, saints like Kabir, Lokenath, Ramakrishna, and Shirdi Sai Baba publicly acknowledged the value of both traditions, in some cases, even to the extent of adopting spiritual practices from both religions! The saints dramatized through their lives that Hindus and Muslims can set hostility aside, forgive the past, and meet in spiritual community.

Hindus Abroad

In the past two centuries, the population in India has increased by an astonishing 500 percent. In 1800, 200,000,000 people lived on the Indian subcontinent. By 1900, the figure rose to nearly 300,000,000. But by the year 2000, with the world population hitting 6,200,000,000, India now held one fifth of the human beings on the planet: 1,200,000,000 souls.
It may be possible to churn out that many babies that fast, but feeding and creating jobs for that many new people is no simple feat. A massive exodus in the second half of the twentieth century saw Hindus heading for ports abroad. More than a million Hindus live in England now, working alongside the people who used to be their masters. Another 60 million Hindus are scattered across the globe.

Losing My Religion

A serious problem for Hindus abroad has been finding spiritual support. If there is no Hindu temple or cultural center nearby, children born in foreign countries can lose their sense of religious identity within a single

generation. Kids want to fit in with their peers. For Hindu teenagers in North America that's often meant trying to seem a lot less "Hindu" in order to fit more smoothly into a predominantly Judeo-Christian culture.
I can't tell you how often I used to hear Hindus in the United States bewailing the fact that their children didn't know a thing about their religious heritage. The problem was compounded by the fact that often those Hindus motivated to leave India in search of economic opportunities elsewhere were the very ones least educated in their own tradition—and therefore, least qualified to pass it on to the next generation.

The Hindu View

Until recently, in Canada the word "religion" applied only to Christianity and Judaism! When a Hindu couple tried to open a temple there, they ran into enormous legal obstacles because the government didn't recognize their religion! Because of their efforts, religions like Hinduism, Buddhism, and Islam finally achieved legal status in Canada in 1973.

A Spate of Temples

Thankfully, the situation is changing rapidly. Is there a Hindu temple near you? If not, there may soon be. They're popping up all over! The two million or so Hindus in North America have responded to their crisis in cultural identity by raising tens of millions of dollars for temple construction—and thousands more to import brahmin priests from India.

The priests conduct their age-old rituals for them and also, in some cases, teach classes on the Bhagavad Gita and other sacred texts.
I am thrilled to visit the new Hindu temples and community centers materializing throughout the United States. Since the Immigration Department relaxed its quotas limiting the influx of South Asians, Hindus have poured onto our shores. Most are professionals, placing the American Hindu population among the best educated and most prosperous ethnic groups in the Western hemisphere.
When Hindus reacted with horror at how insensitively and inaccurately their religion was portrayed in California grade school and high school textbooks, the state was forced to make corrections. American Hindus are reclaiming their tradition and earning the affection and respect of their neighbors in the West.

The Perennial Philosophy

One peaceful evening in 1876, a Canadian physician named Richard Bucke had a sudden, inexplicable mystical experience. He was relaxing quietly when, without warning, he felt an incredible sense of exultation and in "one momentary lightning-flash of Brahmic splendor" he actually experienced, to the core of his being, that "the Cosmos is not dead matter but a living Presence" and that "the foundation principle of the world is what we call love." The universe was actually consciousness itself! This was not a whim or an intellectual insight but an actual explosion of awareness that knocked his socks off!

Sages Say

[Cosmic] consciousness shows the cosmos to consist not of dead matter governed by unconscious, rigid, and unintending law; it shows it on the contrary as entirely immaterial, entirely spiritual and entirely alive; it shows that death is an absurdity; … it shows that the universe is God and that God is the universe.
—Richard Bucke, M.D.

def•i•ni•tion

Bodhi is the experience of enlightenment. It's fully illumined awareness.

The experience lasted only a moment, but it radically transformed his life as he spent the rest of his life investigating the extraordinary phenomenon he called "cosmic consciousness." His book, *Cosmic Consciousness: A Study in the Evolution of the Human Mind,* came out at the beginning of the twentieth century. It catalogued descriptions of similar experiences recorded by historical figures such as Jacob Boehme, Plotinus, Jesus, Mohammed, Swedenborg, Ramakrishna, and a friend of Bucke's, an American newspaper reporter named Walt Whitman.

At the time of his mystical experience, Bucke knew virtually nothing about Hinduism. Yet in one moment of illumination he rediscovered the central truths of India's ancient seers. This is the reason Hinduism can justifiably be called "the Eternal Religion." The experience of divine illumination on which Hinduism is based keeps reasserting itself. At any moment, at any place, someone somewhere spontaneously *awakens.* Hindus would call this the experience of *bodhi* or enlightened awareness. Dr. Bucke speculated that all humanity is evolving toward cosmic consciousness—a view many Hindu texts support.

In the early 1940s, Aldous Huxley explored similar themes in his classic work, *The Perennial Philosophy.* Huxley quoted at length from the Upanishads and the Bhagavad Gita as well as from Hindu sages like Shankaracharya. He pointed out the astonishing similarities between reports of mystical experiences in many different spiritual traditions. Perhaps you noticed the title of Huxley's book is an alternate translation of the Hindus' name for their tradition, Sanatana Dharma, "the eternal religion."

Ancient Wisdom Is Eternally New

Just about everywhere its teachings have been presented fairly, Hinduism has been a hit. Some of the important cultural components of Hinduism, such as the caste system, have failed to make a favorable impression in today's increasingly democratic world. But the mystical beliefs of the Vedic sages—from karma and reincarnation and the essential unity of all things, to the mind-expanding powers of meditation—have been enthusiastically received wherever they've traveled. As Hinduism leaves home and expands outward from India, it is winning increasing interest and support.

Western Minds, Eastern Truths

From at least the time of the ancient Greek sage Pyrrho, who entered India in the entourage of Alexander the Great, some of the finest minds of the West have turned to Hinduism for inspiration. Many recognized in the Hindu tradition the clearest explanation of the perennial philosophy underlying the great mystical systems of the world. Some of the twentieth century's most progressive thinkers, such as Franklin Merrell-Wolff and Aldous Huxley, were avid students of Hindu philosophy.
From philosophers like Arthur Schopenhauer to scientists like J. Robert Oppenheimer, leading American and European intellectuals have been inspired by Hinduism. Top writers have been involved, too. William Butler Yeats helped translate several of the major Upanishads, the crown jewels of India's spiritual heritage. Christopher Isherwood helped translate the

Bhagavad Gita and wrote extensively on the Hindu saint Ramakrishna. Alan Watts's *The Book: On the Taboo Against Knowing Who You Are* was one of the best introductions to Hinduism thought available in the 1960s.

Innocents in India

Mark Twain is perhaps the best-loved American writer of the nineteenth century, well known for books like *Tom Sawyer, Huck Finn,* and *Innocents Abroad.* But few of his American admirers know Twain traveled extensively in India. He called it the "cradle of the human race, birthplace of human speech, mother of history, grandmother of legend, great-grandmother of tradition."

Twain, usually quite a cynical fellow, was genuinely awed by the Hindu tradition. India, he said, was "the one land that all men desire to see, and having once seen, by even a glimpse, would not give that glimpse for all the shows of all the rest of the globe combined."

Joseph Campbell, the immensely popular American mythologist, traveled widely in India and was a good friend of the radical Hindu teacher J. Krishnamurti. He also assisted in the translation of one of the greatest spiritual classics of modern times, *The Gospel of Sri Ramakrishna.* At one point, he admitted that discovering the Mandukya Upanishad affected him more profoundly than the beginning of World War II!

Hinduism in the New Age

While Hinduism deeply affected some of the leading Western thinkers, scientists, and artists, its most pervasive influence has been on Western popular culture. Today Hatha Yoga classes are taught at just about every physical fitness center throughout the world. Hatha was shaped into its present form over a thousand years ago by Hindu adepts in Bengal, such as Gorakh Nath and Matsyendra Nath. Its original purpose was to keep the physical body in optimal shape for advanced spiritual practices.

The “New Age” movement, which arose in the West in the latter half of the twentieth century, grew out of an increasing disenchantment with orthodox Western religions and a craving for a richer personal experience of spirituality. “New Agers” were sometimes satirized as superficial and superstitious. What their critics missed was the New Agers’ open-mindedness, willingness to experiment, and heartfelt sincerity.
Hinduism, directly and indirectly, contributed immensely to the New Age movement. The quest for understanding the Inner Self, meditation, visualization and stress-reduction techniques, vegetarianism, a fascination with occult powers, openness to the religious beliefs of indigenous peoples, certain healing methodologies, recognition of past lives and the role of karma, and the search for the spiritual master were all adopted by New Agers from the Hindu tradition. In some respects, the New Age movement is virtually a beginning-level form of Hinduism.
Surveys show that over the past half-century, the number of Westerners who believe in past lives and who take the concept of karma seriously has skyrocketed. Most of these people would never identify themselves as Hindu, yet their worldview has been profoundly altered by the great Hindu masters, whether they realize it or not.

Something for Everyone

Hinduism appeals on so many levels. It recalls the respect for nature and the communion with natural forces, so pervasive in ancient pagan religions. It reactivates reverence for the Goddess, whose worship was stamped out throughout the Western world but is still a living force in Hinduism where the profound mysticism of her tradition has been lovingly preserved from prehistory. There is the singing and dancing and worshipping before the images of the Divine, where one’s love for God and Goddess find full expression. There are the physical and mental exercises that expand one’s capacity to directly experience spirit. And there is the guru. Having a realized guru is for Hindus like walking with Christ himself for Christians. Whatever you call the Supreme Being, however you picture him or her, whatever name you give your faith, an inner core of genuine mystical experience links your faith with every other authentic tradition. Hinduism,

the oldest world religion, has preserved the wisdom of the ancients and their techniques for transcendence. That's why Hinduism is still as vital and vibrant today as it was 5,000 years ago.

The Launch Pad

I'd like to close with a few lines from my favorite American poet. In "Passage to India," Walt Whitman wrote:

> O Thou transcendent,
> Nameless, the fibre and the breath,
> Light of the light, shedding forth universes, thou centre of them …
> Athwart the shapeless vastnesses of space,
> How should I think, how breathe a single breath, how speak, if, out of myself,
> I could not launch, to those, superior universes?

Some blue-eyed Hindus like me have made our hearts a beachhead for Hinduism because we recognize in the Eternal Religion a launching pad for spirit. As the Goddess herself says in the Tripura Rahasya, between our own heart and the limitless being of infinity, there is no distance whatsoever. We have only to turn within to find the Divine One who exists everywhere. The Hindu sages show us how.

I hope this book has given you a little taste of one of the most delicious religions around. I offer my loving respect to the Divine One, to the saints and sages of all traditions, and, my patient reader, holding this book in your hands, especially *to you!*

Quick Quiz

1. "IT," a booming industry in modern India, stands for …
    a. International terrorist.
    b. Information technology.
    c. Inner truth.

2. The Hindu saints Lokenath and Ramakrishna …
    a. Taught that Hindus and Muslims can live together in mutual respect.
    b. Urged the Indian government to expel Muslims from India.
    c. Wore milk moustaches in a prodairy ad campaign.
3. The Partition …
    a. Is the name of a popular television game show in India.
    b. Refers to the creation of India and East and West Pakistan.
    c. Divides the shower stall and toilet in an average Hindu home.
4. The experience of cosmic consciousness …
    a. Has never been reported in the West.
    b. Is the exclusive domain of astronomers and astrophysicists.
    c. Lies at the very heart of Hinduism.

Answers: 1 (b). 2 (a). 3 (b). 4 (c).

The Least You Need to Know

- The rapid transition into a modern, democratic culture is challenging fundamental Hindu values.
- Hindu-Muslim hostilities have a bloody thousand-year history with no resolution in sight.
- The population of India has soared from 200,000,000 to 1,200,000,000 in just 200 years.
- Hindus abroad are actively building more temples in order to preserve their heritage.
- Hindu spirituality, though not necessarily Hindu culture, has found enthusiastic adherents in the Western world.

Appendix A

Glossary

Here's some advice on Sanskrit pronunciation.
Hindus pronounce vowels something like Italians do. Depending on whether the vowel is short or long:

a is pronounced like the u in "but" or the a in "father"
e is pronounced like the a in "say"
i is pronounced as in "it" or like the ea in "eat"
o is pronounced as in "no"
u is pronounced like the u in "push" or "brute"

A couple of vowels in Sanskrit are almost impossible for Americans to pronounce because we have no corresponding letter in the English alphabet. To save you trouble, I've transcribed them as "ri" and "lri," which is probably as close as we English speakers will get to pronouncing them anyway.
A few more tips:

bh is pronounced like the bh between "club house"
chh is pronounced like the chh between "church hill"
dh is pronounced like the dh in "adhesive"
gh is pronounced like the gh between "dog house"
kh is pronounced like the kh between "work house"
ph is pronounced like the ph in "uphill"
th is pronounced like the th in "anthill"

But:

sh is pronounced as in "ship"

There are four different letters each corresponding to four different ways to pronounce the letters "d" and "t" in Sanskrit. Though Indians can easily

hear the difference, we English speakers have a lot of trouble making them out. There are also two letters representing two ways to pronounce the sound "sh" as in "shoe." These depend on exactly how you hold your tongue as you make the sound. Since most English speakers can't hear the difference, in this book I've transliterated them for you as just plain "d," "t," and "sh."

There is no "f" sound in Sanskrit, nor is there any "th" as in "that" or "thing."

For more information on Sanskrit, consult Judith M. Tyberg's wonderful *First Lessons in Sanskrit Grammar and Reading* (Los Angeles: East-West Cultural Center, 1964.)

Abhinavesha Desire for life; fear of death.

Acharya An especially learned teacher.

Adharma Unethical behavior; unrighteousness.

Adhibhautika karma Group karma.

Adhidaivika karma Karmic cycles of the forces of nature.

Adhyatmika karma Karma we generate ourselves.

Adridha karma Karmic consequences that can easily be changed.

Advaita Nondual; unitary; one without a second.

Agama Sacred texts of the tantric tradition.

Agni The god of fire; fire itself; matter in the process of combustion.

Ahankara Self-identity; the sense of me and mine.

Ahimsa Nonviolence; nonharming.

Ajna Chakra The center of awareness found several inches behind the point where the eyebrows meet.

Akasha Extremely attenuated physical matter. The "stuff" of which "empty" space is made.

Akriti Uncreated, eternal. Beyond time, space, and causation.

Allah Muslim name for God.

Alvar "One who dives deep." The 12 great South Indian Vaishnava saints of the eighth and ninth centuries.

Anahata Chakra The chakra at the heart.

Ananda Spiritual bliss.

Ananda Maya Kosha The subtlemost body made of very rarified energy.

Angirasas Ancient fire priests.

Anna Food.

Anna Maya Kosha The physical body.
Aparigraha Nongrasping; not being greedy.
Apas Physical matter that's fluid (such as water).
Arati Ritual waving of lights before a Hindu deity.
Aranya A forest.
Archana Ritual worship involving offerings to a deity (usually of flowers and fruit) and chanting the deity's name.
Artha Wealth, material well-being.
Arthaveda Politics, a subsidiary science regulated by religious texts.
Ashram A group home where the central focus is spiritual practice.
Ashtanga Yoga "Eight-limbed yoga." A form of yoga practice with eight components.
Asmita Egotism and selfishness.
Asteya Not stealing.
Asura A selfish, aggressive supernatural being; in very ancient texts, a god.
Atma Nivedana Surrender of the Inner Self to the Self of All.
Atman The Inner Self; the immortal spirit.
Avadhuta A highly unconventional renunciate.
Avatar An incarnation of God or the Goddess.
Avidya Ignorance, especially of our true spiritual nature.
Ayurveda Indigenous Hindu medicine.
Baba An affectionate term for a Hindu holy man.
Baksheesh Money or a bribe.
Bhagavan "Bestower of good fortune." God.
Bhairavi A female tantric practitioner.
Bhajan A spiritual song, often extolling the divine qualities of God or the Goddess.
Bhakta A person who's in love with the Divine.
Bhakti Love for God or the Goddess; spiritual devotion.
Bharat The Indians' own name for India.
Bharati A Hindu scholar renowned for her wisdom.
Bhava Mood. Feeling of spiritual ecstasy.
Bhoga Worldly enjoyment.
Bodhi Illumined awareness.
Bodhisattva A Buddhist seeker who aspires to benefit all beings.
Brahma Creator deity.

Brahmacharya Celibacy. Avoiding unhealthy extremes of sensual indulgence.
Brahman The Supreme Reality, the one all-pervading consciousness.
Brahmins The caste of priests.
Buddha An enlightened person or, specifically, the Hindu prince who founded Buddhism.
Buddhi The mental capacity to make judgments. The higher intellect, intuition, and conscience.
Chai Indian tea, usually steeped in milk with spices.
Chakra A center of spiritual energy in the body.
Chakshu The sense of sight.
Chandas The sacred science of meter, used to help in pronunciation of mantras.
Chappati A flat slice of fried, unleavened wheat bread.
Chidakasha The spiritual sky or "sky of mind."
Chit Consciousness.
Dahl A dish of curried beans.
Damodara Butter thief. This is an affectionate name for the mischievous, divine child Krishna.
Darshana "Seeing." Any one of Hinduism's schools of theology, which are different ways of "seeing" God. Also having the direct vision of the Supreme Being yourself, for example, when you see His or Her image in a temple.
Dasha Maha Vidyas The 10 great Goddesses of the Hindu mystical tradition.
Deva Radiant being; a divine being or deity.
Deva Loka The heaven world where exceptionally pure souls dwell.
Devata A nature spirit. The inherent intelligence of an object or energy.
Devi A Goddess.
Dhanur Veda The Hindu martial arts, particularly archery.
Dharma The best possible course; righteousness; the fulfillment of one's true purpose; virtue.
Dharma Megha The last hoop a yogi has to jump through before achieving enlightenment. When pierced by the kundalini, it releases a torrent of divine knowledge and bliss.
Dhruva The North Star.

Dosha One's constitutional type according to Ayurvedic medicine. There are three doshas: fiery, phlegmatic, and nervous.
Dridha karma Inevitable karmic consequences.
Dridhadridha karma Karmic results that can be averted with effort.
Durga The warrior goddess.
Dvesha Hatred and aversion.
Gandha Matter that can be smelled.
Gandharva Veda The Hindu sacred arts of music and dance.
Ganja Hashish.
Garbha Womb, matrix, or the inner sanctum of a temple.
Ghee Clarified butter, an important ingredient in Hindu cooking and ritual offerings.
Ghrana The sense of smell.
Giri A hill or mountain.
Gita A song or chant. Specifically, the Bhagavad Gita.
Gopi Milkmaid. The gopis of Vrindavan are legendary as Krishna's most lovelorn devotees.
Gulab Jamin Indian dessert made of condensed milk, soaked in sweet syrup.
Guna One of the three modes in which energy operates: rajas, sattva, or tamas.
Guru Teacher. Specifically, the spiritual preceptor.
Guru Shakti Illuminating power; the energy of enlightenment.
Indriyas The five senses.
Isha God. Also an Indian pronunciation of the name Jesus.
Ishta Devata One's personal deity; the god or goddess with whom you form an intimate relationship.
Ishvara "Lord," a common name for God.
Ishvara Pranidhana Remaining focused on God and surrendering to divine will.
Japa The continual repetition of God's name or of a sacred mantra.
Jatkarman The sacramental rite performed at the birth of a Hindu baby.
Jinva The sense of taste.
Jiva The individual soul.
Jivanmukta A liberated soul who's still in a physical body.
Jnana Knowledge, particularly experiential knowledge.

Jnani A “knower”; a Self-realized sage.
Jyotisha The sacred science of Vedic astrology.
Kala Time. Also the force that limits the soul’s omnipotence.
Kali Fierce mother goddess.
Kalpa Ritual science.
Kalpataru A “wish-fulfilling tree” or a saint who generously grants boons.
Kama Sexual desire or desire in general; pleasure.
Karana Sharira The causal body or “seed” body. The body that reincarnates.
Karma The law of action and reaction at work in the moral universe. “As you sow, so shall you reap.”
Karmashaya Karmic residue we carry from past lives—our old memories, habits, and desires—which are stored in our subtle body.
Kaya Kalpa The technique for regenerating the physical body.
Kirtan Devotional chanting.
Kosha A sheath or covering. Any of the soul’s five increasingly subtle bodies.
Kripa Divine grace.
Kriyaman Karma Our actions; the karma we’re producing in this lifetime.
Kshatriya The warrior caste: rulers, administrators, police, and military.
Kundalini A subtle form of psychic energy, latent in most people, that lies at the bottom of the spine. When it rises into the brain, extraordinary states of mystical awareness are produced.
Lakshmi Goddess of prosperity.
Lassi A light, frothy, chilled Indian beverage made with yogurt or buttermilk and spices or fruit.
Lila Play, or a joyful, spontaneous action performed without thinking first.
Linga A conical or egg-shaped stone representing Shiva, Divine Consciousness beyond form.
Madhyama Verbal thoughts heard with your inner ear.
Maha Deva A “Great God” like Brahma, Vishnu, or Shiva, in charge of many minor gods. Most commonly refers to Shiva.
Mahamandaleshvara A specially acknowledged Hindu leader.
Mahat The cosmic mind, the network of intelligence through which all living creatures are interlinked.
Mala A Hindu rosary.

Manana Deeply contemplating spiritual truth.
Manas The part of the mind that processes sensory data and thinks.
Manipura Chakra The chakra behind the navel.
Mano Maya Kosha The subtle body made of mental energy, the mind (as opposed to the more subtle soul).
Mantra A sacred sound, word, or phrase that leads the mind to a higher state of consciousness.
Manu The forefather of the present race of humanity.
Mara Evil; wrongdoing.
Maranatha "Lord of Love."
Matha A Hindu monastery.
Matsya Fish.
Meru The mountain at the center of the world. Astronomically it represents the north/south axis of the Earth. In yoga, it stands for the spinal column.
Mlecchas Non-Hindu foreigners.
Moksha Liberation from the bondage of karma and from the wheel of death and rebirth.
Mukti Liberation. Another word for moksha.
Muladhara Chakra The chakra at the base of the spine.
Murti A statue of God or the Goddess, sometimes mistakenly called an idol by non-Hindus.
Nadi A current of energy or "nerves" in the subtle body.
Nagababa A naked, militant renunciate.
Nakshatra A constellation, or a 13°20' sector of the Hindu zodiac.
Nama Japa Continual repetition of the name of God or the Goddess.
Nayanar The 63 great Tamil poet saints of the Shaivite tradition.
Nididhyasana Deeply contemplating one's own Inner Self.
Nirguna "Without qualities"; not having shape or form.
Nirguna Brahman The transcendent God beyond the reach of thought.
Nirukta The sacred science of etymology.
Niyama A moral observance. Something you really ought to do.
Niyati This force limits the soul's inherent omnipresence.
Pada The ability to move around.
Panchama Outcastes; people excommunicated from Hinduism.
Pani The ability to handle objects.
Papa Bad karma; actions that generate unfortunate consequences.

Para Vak Unmanifest meaning inherent in silence. The truth abiding in deep meditative states.
Paradesh The highest or supreme land. This is the Tibetan plateau above Uttarapradesh, India's northern region.
Parakaya Pravesha The yogic practice of transferring an adept's consciousness into another soul's vacated body.
Param Anu An atom.
Parvata A mountain.
Parvati Hindu goddess; the wife of Shiva.
Pashupati "Lord of animals that have been bound with a rope." Shiva.
Pashyanti Abstract concepts perceived in your higher mind.
Patala Hell; a transient after-death state of mental terror and anguish.
Payu Excreting.
Pitha A seat of spiritual energy; an important religious institution or pilgrimage site.
Pitri Loka The after-death realm where average souls meet their family members who died before them.
Prajapati The divine intelligence who called animate beings into existence.
Prakriti Primeval energy, the energy matrix from which organized matter emerges.
Prana The breath or life energy, vital force, *chi.*
Prana Maya Kosha The subtle body made of life energy.
Prana Pratishtha The process of infusing the image of a deity with life breath so the image becomes spiritually enlivened.
Prapatti The devotional path of total surrender to God.
Prarabdha Karma That portion of our total karma destined to manifest in our present lifetime.
Prasad Food or some other offering brought to the image of a Hindu God or Goddess and returned to the giver with divine blessings.
Pratyabhijna Self-recognition; recollecting the Divine Consciousness in oneself.
Prithivi Dense physical matter. The Earth.
Puja A religious ritual, usually involving making offerings to an image of a deity.
Punya Past life credit. Actions that generate fortunate consequences.

Purana “Ancient chronicle” or “book of the ancient times.” There are 19 major Puranas and an ever increasing number of minor ones.
Puri A town or city.
Purushottama “The Supreme Person.” God, Vishnu.
Raga Different styles of classical Indian music; also desire and attachment.
Raja King. Raja Yoga is therefore the “royal” yoga.
Rajas The quality of being in motion, active and energetic.
Rakhi A magical bracelet or “band of protection.”
Rasa Matter that can be tasted.
Rasa Lila The dance of divine love.
Rasayana Ayurvedic rejuvenation. Hindu medical techniques for prolonging longevity.
Rishi Seer. The Vedic seers were saints and sages of the highest caliber. One Hindu, tradition notes seven different levels of seers. Ranging from highest to least advanced they are the Deva rishis, Brahma rishis, Raja rishis, Maha rishis, Parama rishis, Shruta rishis, and Kanda rishis.
Rita The laws of nature; the natural flow of reality. Righteous behavior.
Rupa Matter that can be seen; form.
Sadhu A man who has renounced the material world and wanders from place to place without any possessions, immersed in meditation and spiritual practice.
Sadhvi A woman renunciate.
Saguna “With qualities”; having shape and form.
Saguna Brahman The personal God who responds to our appeals.
Sahasrara Chakra The chakra at the top of the head.
Samadhi An intense state of concentration. Also the burial shrine of a saint.
Samskara A habit or tendency. Also a sacrament.
Samyama The movement of attention from concentration through meditation into total mental absorption.
Sanatana Dharma The Hindu’s own word for their spiritual tradition. It means “the eternal religion.”
Sanchita Karma The karma we’ve accumulated in all our previous incarnations.
Sannyas Renunciation.
Sannyasin A Hindu renunciate.
Santosha Contentment.

Sarasvati The goddess of education and the arts.
Sat Pure beingness; absolute truth.
Satsang Keeping company with the guru or other devotees; spiritual fellowship.
Sattva The quality of harmony. Sattvic energy is light and clear.
Satya Truth; honesty.
Saucha Inner purity and external cleanliness.
Seva Selfless service.
Shabda Matter that can be heard; sound.
Shakta A devotee of the Goddess.
Shakti The Goddess. Shakti also means power, energy, or the illuminating power of consciousness.
Shaktipat The transmission of spiritual knowledge and power. Usually the energy of enlightenment is channeled to an aspirant through the guru.
Shiksha The sacred science of phonetics.
Shiva Supreme God or god of dissolution.
Shraddha Faith, or a sacrament performed for the dead.
Shravana Listening to the teachings of the guru and assimilating their truth.
Shruti "That which is heard." Divine revelation imparted directly from God. The holy Veda and its direct auxiliary texts like the Upanishads.
Shuddhi Purification. The shuddi rite restored Hindu status to ex-Hindus who had converted to Christianity or Islam.
Shudra The working class; laborers.
Siddha An advanced spiritual adept.
Siddhi Supernatural power.
Smarana Continuously remembering the Divine and its characteristics.
Smriti "That which is memorized." Sacred scriptures authored by enlightened sages.
Soma The divine nectar drunk by gods and yogis. The Moon.
Sparsha Matter that can be felt.
Sthapatya Veda Hindu sacred architecture.
Sthula Sharira The physical body and its life energy or vital force.
Stotra A holy hymn or prayer. Also the sense of hearing.
Sukshma Sharira The astral body.

Sutradhara A master architect who ensures that buildings are designed according to sacred principles.
Sutratma The cosmic mind which pervades the world like a thread running through all the flowers in a garland.
Svadhishthana Chakra The chakra near the genital organs.
Svadhyaya Study and self-analysis.
Svarga Heaven.
Svarodaya The yogic science of breath.
Swami An orange-robed Hindu renunciate.
Swamini "Master of herself." A female swami.
Tamas The quality of inertia: heavy, stupid, lethargic.
Tapas Self-discipline; austerity.
Tapasvin A person who performs rigorous austerities.
Tilak An auspicious mark some Hindus wear on their forehead.
Tirtha A ford or religious site.
Trimurti "The three forms of God." This refers to the three main gods of Hinduism: Brahma, Vishnu, and Shiva.
Tvak The sense of touch.
Upa Veda One of the four sacred sciences not directly related to scriptural study.
Upastha The ability to procreate.
Vaikari Physical sound one hears with his ears.
Vairagya Dispassion; nonattachment.
Vaishnava Shakti The force that stuns the soul at the time of rebirth, so it loses conscious memory of its past life.
Vaishya The merchant caste: business people, trades people, and farmers.
Vak The ability to speak. The goddess of speech. The divine word.
Vana A forest.
Varna The four castes of Hindu society.
Vasana Unconscious thoughts and tendencies.
Vastu The Indian science of sacred space, Hindu *feng shui.*
Vayu Gaseous matter; wind. The god of wind.
Veda The Bible of Hinduism.
Vidya Knowledge. Also the force that limits omniscience, cutting universal knowledge down to human knowledge.
Vijnana Maya Kosha The subtle body consisting of intelligence.

Vimana An airborne vehicle mentioned in ancient accounts.
Vira Hero.
Vishnu Loving God who maintains justice.
Vishuddha Chakra The chakra at the throat.
Vishvadevas The forces of nature understood as intelligent entities.
Vrata A vow to complete a spiritual discipline in a certain time period.
Vyakarana The sacred science of grammar.
Yajna A fire sacrifice.
Yama A moral restraint. Something one shouldn't do. Also the God of death.
Yantra A geometric diagram into which the living presence of the Divine has been invited.
Yati A swami in one of the Shankara orders.
Yeti A Himalayan snowman.
Yoga Union with the Divine. Also a path to that union.
Yoni The base in which a linga rests. It represents the Goddess.
Yuga A cycle of time. Yugas are of different lengths varying from five years to many billions of years.

Appendix B

More to Read

In the happy event that you're inspired to learn more, here's a listing of some of the top books on Hinduism for you. I realize you don't have unlimited free time to sit around reading, so I'm also marking with an asterisk the books I most strongly recommend for a newcomer to the subject. These are the books you might want to pick up first.

Histories and Surveys

Here are some fine general introductions to the Hindu tradition and issues related to Hindu history. *Warning:* Archeological finds in the last 20 years have thrown the investigation of Hindu origins into an uproar. Be advised that many books contain badly outdated information about early Hindu history. Also be aware that any dates you find for events up to about 1000 C.E. may be wrong by centuries. Dates for events before 1000 B.C.E. may be off by more than a thousand years!

Basham, A. L. *The Wonder That Was India.* London: Sigwick & Jackson, 1985.

Bryant, Edwin. *The Quest for the Origins of Vedic Culture.* Oxford: Oxford University Press, 2001.

Flood, Gavin. *An Introduction to Hinduism.* Cambridge, MA: Cambridge University Press, 1996.

*Frawley, David, and Navaratna S. Rajaram. *Hidden Horizons: Unearthing 10,000 Years of Indian Culture*. Amdavad, India: SwamiNarayan Aksharpith, 2006.

*Jagannathan, Shakunthala. *Hinduism: An Introduction*. Mumbai, India: Vakils, Feffer and Simons, Ltd., 1984.

Johnson, Gordon. *Cultural Atlas of India*. Oxfordshire, England: Andromeda Oxford Limited, 1996.

*Klostermaier, Klaus K. *Hinduism: A Short History.* Oxford: Oneworld Publications, 2000.

*———. *A Survey of Hinduism*. Albany, NY: State University of New York Press, 1989.

Michaels, Axel. *Hinduism: Past and Present.* Princeton: Princeton University Press, 1998.

Subramuniyaswami, Satguru Sivaya. *Dancing with Siva: Hinduism's Contemporary Catechism.* Concord, CA: Himalayan Academy, 1993.

Hindu Saints

The Hindu tradition has more acknowledged saints per capita than any other religious tradition. The following books offer a tiny sampling of the remarkable lives of India's spiritual giants.

*Amritanandamayi, Mata. *Awaken Children!* (nine volumes). San Ramon, CA: Mata Amritanandamayi Center, 1988-1998.

Chetanananda, Swami. *They Lived with God: Life Stories of Some Devotees of Sri Ramakrishna.* St. Louis: Vedanta Society of St. Louis, 1989.

Dehejia, Vidya. *Slaves of the Lord: The Path of the Tamil Saints.* New Delhi: Munshiram Manoharlal Publishers, 1988.

*Gupta, Mahendranath. *The Gospel of Sri Ramakrishna.* New York: Ramakrishna-Vivekananda Center, 1969.

Johnsen, Linda. *Daughters of the Goddess: The Women Saints of India.* St. Paul, MN: YES International Publishers, 1994.

Hallstrom, Lisa Lassell. *Mother of Bliss: Aanandamayi Ma.* New York: Oxford University Press, 1999.

Hawley, John Stratton, and Mark Juergensmeyer. *Songs of the Saints of India.* New York: Oxford University Press, 1988.

Mahadevan, T. M. P. *Ten Saints of India.* Bombay: Bharatiya Vidya Bhavan, 1961.

Muktananda, Swami. *The Play of Consciousness.* San Francisco: Harper & Row, 1978.

Nikhilananda, Swami. *Vivekananda: A Biography.* New York: Ramakrishna-Vivekananda Center, 1989.

O'Brien, Justin. *Walking With a Himalayan Master.* St. Paul, MN: YES International Publishers, 1998.

*Rama, Swami. *Living with the Himalayan Masters*. Honesdale, PA: Himalayan Institute Press, 1999.

Ranade, R. D. *Mysticism in India: The Poet-Saints of Maharashtra.* Albany, NY: State University of New York Press, 1983.

Saraswati, Swami Satyananda. *Shree Maa: The Life of a Saint*. Napa, CA: Devi Mandir Publications, 1997.

Shuddhananda, Swami. *Yogavatar Baba Lokenath.* Calcutta: Lokenath Divine Life Book Trust, 1986.

Venkataraman, Sri T. N. *Bhagavan Sri Ramana: A Pictorial Biography.* Tiruvannamalai, India: Sri Ramanasramam, 1981.

*Yogananda, Paramahansa. *Autobiography of a Yogi.* Los Angeles: Self Realization Fellowship, 1979.

The Living Tradition

These books transport you into the heart of the living tradition, explaining Hindu thought as it's actually understood and practiced by ordinary—and some quite extraordinary—people.

Dass, Ram. *Be Here Now*. Boulder, CO: Hanuman Foundation, 1978.

*Huyler, Stephen P. *Meeting God: Elements of Hindu Devotion.* New Haven, CT: Yale University Press, 1999.

Johnsen, Linda. *The Living Goddess: Reclaiming the Tradition of the Mother of the Universe.* St. Paul, MN: YES International Publishers, 1999.

*Lonnerstrand, Sture. *I Have Lived Before: The True Story of the Reincarnation of Shanti Devi.* Huntsville, AR: Ozark Mountain Publishers, 1998.

Svoboda, Robert E. *Aghora: At the Left Hand of God.* Albuquerque, NM: Brotherhood of Life, Inc., 1986.

Yoga and Hindu Mysticism

Here are some particularly readable introductions to various fascinating aspects of the Hindu mystical tradition.

Feuerstein, Georg. *The Yoga Tradition: Its History, Literature, Philosophy and Practice.* Prescott, AZ: Hohm Press, 1998.

Rama, Swami. *The Royal Path: Practical Lessons on Yoga.* Honesdale, PA: Himalayan Institute Press, 1999.

*Tigunait, Pandit Rajmani. *From Death to Birth: Understanding Karma and Reincarnation.* Honesdale, PA: Himalayan Institute Press, 1997.

*———. *The Power of Mantra and the Mystery of Initiation.* Honesdale, PA: Himalayan Institute Press, 1996.

Hindu Scriptures

You would have to reincarnate many times if you hoped to read all the scriptures of Hinduism. Here are a few special gems from the enormous mass of spiritual literature.

Dimmitt, Cornelia, and J. A. B. van Buitenen. *Classical Hindu Mythology: A Reader in the Sanskrit Puranas.* Philadelphia: Temple University Press, 1978.

Nikhilananda, Swami, trs. *The Upanishads.* New York: Bell Publishing Company, 1963.

Panikkar, Raimundo. *The Vedic Experience, Mantramanjari: An Anthology of the Vedas for Modern Man and Contemporary Celebration.* Pondicherry, India: All India Books, 1977.

*Prabhavananda, Swami, and Christopher Isherwood, trs. *The Song of God: Bhagavad-Gita.* New York: New American Library, 1951.

Prabhavananda, Swami, trs. *Srimad Bhagavatam: The Wisdom of God.* New York: Capricorn Books, 1968.

*Rajagopalachari, C. *Mahabharata.* Bombay: Bharatiya Vidya Bhavan, 1977.

*———. *Ramayana.* Bombay: Bharatiya Vidya Bhavan, 1976.

Saraswathi, Swami Sri Ramanananda, trs. *Tripura Rahasya or The Mystery Beyond the Trinity.* Tiruvannamalai, India: Sri Ramanasramam, 1980.

Shearer, Allistair, trs. *Effortless Being: The Yoga Sutras of Patanjali.* London: Unwin Paperbacks, 1989.

Tapasyananda, Swami, trs. *Sivananda Lahari or Inundation of Divine Bliss*. Madras, India: Sri Ramakrishna Math, 1985.

Venkatesananda, Swami. *The Concise Yoga Vasistha.* Albany, NY: State University of New York Press, 1984.

Hindu Philosophy

The Indian tradition is not only deeply devotional, but it's also robustly intellectual. Hinduism boasts an extraordinary legacy of philosophical and theological thought going back to the dawn of human memory. If you're a pandit at heart, you'll enjoy these books.

Larson, Gerald J. *Classical Samkhya.* Delhi: Motilal Banarsidass, 1979.

*Mishra, Kamalakar. *Kashmir Saivism: The Central Philosophy of Tantrism.* Cambridge: Rudra Press, 1993.

*Puligandla, P. *Fundamentals of Indian Philosophy.* New York: Abingdon Press, 1975.

Radhakrishnan. *Indian Philosophy* (two volumes). New York: Humanities Press, 1971.

Radhakrishnan, Sarvepalli, and Charles A. Moore. *A Sourcebook in Indian Philosophy.* Princeton: Princeton University Press, 1973.

Woodroffe, Sir John. *Principles of Tantra* (two volumes). Madras, India: Ganesh & Company, 1991.

If you have trouble locating any of these books, remember that your local librarian would be delighted to help you track down a book through the Inter-Library Loan service. Or try contacting South Asia Books; their contact information is in Appendix C.

Appendix C

Hindu Resource List

Want to learn more about Hinduism? These contacts will guide you on your way to exploring any and every facet of the Eternal Religion.

Websites

Hindu Universe
www.Hindunet.org
This is one of the leading Hindu websites in the world. It's so immensely popular, sometimes it's difficult to log onto! It's well worth the effort, however!
BBC
www.bbc.co.uk/religion/religions/hinduism/index.shtml
Count on the BBC to offer all kinds of valuable information about Hinduism!
Hindu Wisdom
www.HinduWisdom.info
A warm and easy-to-digest introduction to the wisdom of India's saints and sages.
The Heart of Hinduism
www.Hinduism.iskcon.com
A wonderful summary of Hinduism by Hindus.
Hindu Temples
www.indiantemples.com
Answers many of your questions about Hindu temples and worship.
Ancient India
www.ancientindia.co.uk/hinduism
This website brings ancient Vedic deities to life.

Magazine

Hinduism Today
107 Kaholalele Road
Kapaa, HI 96746
Phone: 1-800-850-1008
Website: www.HinduismToday.com
Hinduism Today is a superb, full-color bimonthly magazine covering current events in Hinduism. It features excellent interviews with leading Hindu spiritual teachers and engaging historical and educational articles on Hinduism. Informative, funny, inspiring. *Highly* recommended!

Books

South Asia Books
P.O. Box 502
Columbia, MO 65205
Phone: 573-474-0116
Website: www.SouthAsiaBooks.com
If you can't find the book on Hinduism you're looking for from your usual sources, South Asia Books can usually track it down for you. They stock thousands of hard-to-find books from major Indian publishers.

Organizations and Training Programs

The following are a few of the best contacts in North America for learning about Hinduism, yoga, and Ayurveda.
American Institute of Vedic Studies
P.O. Box 8357
Santa Fe, NM 87504
Phone: 505-983-9385
Website: www.vedanet.com
Arsha Vidya Gurukulam
P.O. Box 1059

Saylorsburg, PA 18353
Phone: 570-992-2339
Website: www.arshavidya.org
The Ayurvedic Institute
11311 Menaul Blvd. N.E.
Albuquerque, NM 87112
Phone: 505-291-9698
Website: www.ayurveda.com
International Vedic Hindu University
113 N. Econlockhatchee Trail
Orlando, FL 32825
Phone: 407-275-0013
Website: www.ivhu.edu

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THE TREE OF LIFE

Chayyim Vital's Introduction to the Kabbalah of Isaac Luria

The Palace of Adam Kadmon

translated and with an introduction by

DONALD WILDER MENZI
ZWE PADEH

THE TREE OF LIFE

Chayyim Vital's Introduction to the Kabbalah of Isaac Luria

Etz Chayyim (The Tree of Life), Chayyim Vital's summary of the teachings of his master, Isaac Luria, is one of the most important books in the history of Kabbalah, the mystical strand of Jewish tradition. Luria himself is generally acknowledged to be the most influential kabbalist, second only to the author of the Zohar, and *Etz Chayyim* is considered by kabbalists and scholars alike to be the most authoritative version of his teachings. This book is the first translation into English of a major portion of this classic work.

Etz Chayyim has always been considered the most secret of the secret traditions of Judaism. While it was circulated widely in the form of hand-copied manuscripts, it was not published in a printed edition until 1782, and then not by a kabbalist but by a follower of Moses Mendelsohn and the Jewish "Enlightenment." Since then, many books have been written about Lurianic Kabbalah which cite *Etz Chayyim* as the primary source for Isaac Luria's teachings, but until now it has only been directly accessible to readers of medieval Hebrew.

The current text of *Etz Chayyim* is the end result of several rounds of editing and rearranging Chayyim Vital's writings by his son, grandson, and

(continued on back flap)

(continued from front flap)

some of his followers. In its present form, it consists of a total of seven volumes, or "palaces," containing a total of 50 chapters, or "gates." The first volume — "The Palace of Adam Kadmon" — presents an overview of Isaac Luria's teachings, outlining the entire Lurianic system and providing a detailed description of its main structural elements. This translation of "The Palace of Adam Kadmon" will open this fascinating and important text to a large and growing body of readers who are becoming interested in Kabbalah and are curious about its original sources.

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THE TREE OF LIFE

Chayyim Vital's Introduction to the Kabbalah of Isaac Luria

VOLUME I

THE PALACE OF ADAM KADMON

translation and introduction by

Donald Wilder Menzi
Zwe Padeh

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In honor of

Rav Gideon Lipovsky,
our teacher, who first opened for us
the gates of The Palace of Adam Kadmon

In memory of

Rabbi Salomon Friedlander,
the Lisker Rebbe

Rabbi Shlomo Carlebach

Rabbi Eli Chaim Carlebach

Shlomo Yehuda and Sheindel Padeh,
who devoted their lives to their children,

and

Matlea Menzi, who looked for magic her whole life,
while bringing it to all who knew her.

This book of Torah was compiled by the great and godly Rabbi Chayyim Vital of blessed memory, based on what he received from the mouth of his teacher, the Holy Lamp, Rabbi Isaac Luria, which is the true Kabbalah that he received from the mouth of the prophet Elijah of blessed memory.

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One glorious chain of love, of giving and receiving, unites all living things. All things exist in continuous reciprocal activity. Each gives in order to receive and receives in order to give, and finds therein the fulfillment of the purpose of its existence.

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Lubavitcher Rebbe
27 Marchesvan, 5752 (1992)

Kabbalah is the official theology of the Jewish people.

Adin Steinsaltz
The Thirteen Petalled Rose

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Donald Wilder Menzi
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Introduction

Yishtabach Hama'atzil V'yitaleh Habor'e.
"May the Emanator be praised and the Creator exalted."
— Publisher's Introduction, *Etz Chayyim*,
Jerusalem Edition (1909)

The Palace of Adam Kadmon is the first volume of *Etz Chayyim* (Tree of Life), a compilation of the writings of Chayyim Vital, the primary source of our knowledge about the teachings of Isaac Luria, the visionary mystic who became one of the most influential figures in the development of Kabbalah, the esoteric strand of Jewish tradition.

In Hebrew, *kabbalah* literally means "receiving," referring to traditions received from earlier times. In practice, the term Kabbalah is applied to a particular stream of Jewish religious thought that reached its fullest development in sixteenth-century Safed, a small hillside town in the upper Galilee in present-day Israel. The goal of Kabbalah is to penetrate beneath the surface of everyday reality, to explore and influence unseen spiritual worlds, and to grasp, through mystical meditation, rational inquiry and the study of sacred texts, the ultimate meaning and purpose of life.

Isaac Luria and Chayyim Vital

When Isaac Luria arrived in Safed in 1569 at the age of thirty-five, his striking personality, his deep spirituality, and the appeal of his teachings quickly brought him a following of loyal disciples among the small community of kabbalists who had settled there after the expulsion of the Jews from Spain in 1492. Luria taught in Safed a mere three years before he died in an epidemic in 1572, but during this brief period he brought forth daringly new ideas as well as new interpretations of older kabbalistic concepts.

Luria himself wrote very little. Asked by one of his disciples why he did not write a book, he explained:

> It is impossible, because all things are interrelated. I can hardly open my mouth to speak without feeling as though the sea had burst its dams and overflowed. How, then, shall I express what my soul has received, and how can I put it down in a book?[1]

Luria's followers based their assertion that his teachings were the highest form of Kabbalah on the fact that he had received them through revelations from the prophet Elijah. Known to later generations as the "Ari" (Lion)—an acronym formed by the initial letters of "the godly Rabbi Isaac"—Luria's grave in Safed quickly became a place of pilgrimage for the devout, and remains so to this day.

Much of the credit for Isaac Luria's widespread influence belongs to his chief disciple, Chayyim Vital (1542-1620). Vital began writing down Luria's teachings immediately after his master's death and continued with this task over the next twenty years, organizing them into a complex, comprehensive system. The result is the collection of writings that is known today as *Etz Chayyim*. During his lifetime Vital resisted all attempts by his own students to have his manuscripts spread abroad, though some six

[1] From *Likutei Sh"S* (Livorno, 1790), 33c, cited in Lawrence Fine, *Safed Sprituality*, p. 62.

hundred pages were secretly copied and distributed among his students during a period when he was too ill to prevent it. The writings that were eventually published as *Etz Chayyim* were edited and rearranged several times after the author's death and circulated for over 150 years as hand-copied manuscripts, long after other kabbalistic works were routinely being printed. The reason for this continued secrecy is alluded to by Solomon Maimon (1753–1800), a Polish-born Jewish philosopher, who writes in his autobiography:

> We have only some disconnected writings of Rabbi Isaac Luria himself; but his pupil, Rabbi Chayyim Vital, wrote a large work under the title *Etz Chayyim*, in which the whole system of his master is contained. This work is held by the Jews to be so sacred that they do not allow it to be committed to print.[2]

Isaac Luria was not the only member of his generation to create a grand synthesis, a unified system that integrates and summarizes all of the elements of Kabbalah. Another Safed kabbalist, Luria's older contemporary Moses Cordovero, devised a system equally as comprehensive as Luria's, and both Luria's and Cordovero's systems were considered as alternatives among kabbalists for several generations. It is said that Rabbi Simchah Bunim of Przysucha was once told by a *tzaddik* (a holy rabbi) that Cordovero's version of Kabbalah was considered to have a very high pedigree but was not beautiful, whereas Luria's was very beautiful but had no pedigree. When asked which one he preferred, the *tzaddik* answered, "*Vas shein is shein*"—What is beautiful is beautiful.[3] And indeed, over time, it was Isaac Luria's

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[2]Solomon Maimon, *An Autobiography*, New York: Schocken Books, 1985, p. 96.

[3]Yisrael ben Yitzchak Simchah, *'Or Simchah*, in *Simchat Yisrael*, Pieterkov, 1910, fols 7b–8a. Cited in Moshe Idel, *Hasidism: Between Ecstasy and Magic*, p. 270, n. 69.

version of Kabbalah that came to be regarded most highly of all. Chayyim Vital is, for his part, recognized as the most authoritative interpreter of Isaac Luria's teachings.

In contrast to his master, Vital was a prolific writer whose works include a mystical autobiography, which is something almost unique in Jewish spiritual literature, as well as numerous kabbalistic texts, and a lengthy document dealing with medicine and alchemy written soon after Luria's death.

Vital's importance as a transmitter of Isaac Luria's teachings is undisputed. Raphael Patai *(The Jewish Alchemists)* even suggests that "it is not easy to distinguish between Luria's original teachings and their interpretation, presentation, and reinterpretation by Vital, so that ultimately it is difficult to decide whether Vital stood on Luria's shoulders or Luria on Vital's" (p. 341). Patai marvels at the fact that when Vital worked, thought, and wrote about alchemy he acted like "a natural scientist who observed keenly what went on in the course of his experiments, and described them with an eye to the smallest detail" (p. 343)—a quality that he attributes to Vital's ability to divide his thinking into separate compartments, mystical and scientific. However, the meticulous precision with which Vital analyzes and presents the complexities of Lurianic Kabbalsh in *Etz Chayyim*, suggests a different conclusion: that Vital, though living in a pre-scientific age, always thought like a scientist and applied a rigorously "scientific" methodology consistently to all facets of the world around him, both the "seen" and the "unseen."

Worlds Within Worlds

During the period in which kabbalitic ideas were first formulated, reality was thought of as multilayered, a viewpoint that continues to be an essential assumption in many systems of thought. From this perspective, the physical world that we perceive with our senses represents only the outward and visible manifestation of unseen dimensions that permeate the whole of existence. The kabbalists' version of this ancient cosmology includes four con-

centric universes—the Worlds of Action, Formation, Creation, and Emanation.[4]

- **The World of Action** (*Asiyah*) is the physical universe of space, time, matter and energy, the world of stars, planets, and the Earth, which, in medieval cosmology, was believed to be the center of the visible universe. This is the outermost layer of reality.
- **The World of Formation** (*Yetzirah*) is the unseen world closest to us. In the ancient cosmology, this is the world of angels. Today we might think of it as the underlying source of the orderly patterns that we observe in the world around us—the formulas of mathematics, the laws of physics, the paradigms of the behavioral sciences, the rules of logic, and the harmonies of music. Because of its close connection to the material world, we can use reason and imagination, science and art, to draw inferences about the hidden World of Formation from the patterns we observe in our daily life. The kabbalist seeks to extend these inferences to deeper worlds as well.
- **The World of Creation** (*Briy'ah*) represents the next layer of reality beyond the World of Formation. In early Jewish traditions, it was the realm of the archangels and the divine throne on which, in the visions of the prophets Isaiah and Ezekiel, God himself was seated. It is the highest realm that humans can experience, and then only as a visionary experience, accessible at the deepest levels of mystical meditation.
- **The World of Emanation** (*Atzilut*) is the closest of the four worlds to the Infinite and the farthest away from our daily experience. The term "emanation" implies a continu-

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[4]The names given to the worlds of Creation, Formation, and Action are based on Isaiah 43:7: ". . . all who are linked to my Name, those whom I created, formed, and made." Note that *'olam ha'asiyah* which is traditionally translated as the "World of Action," could also be called the "World of Making."

ous flowing, like light from the sun, water from a spring, or breath from the mouth, with the emanated substance remaining in close contact with its Emanator. Because the World of Emanation is so close to the Infinite, we cannot experience it directly. The kabbalists, however, developed a variety of methods to enable them to infer something about its inner structure and dynamics both from Scripture and, by analogy, from the patterns we observe in nature and in the realm of human experience.

The Contraction (Tzimtzum) *at the Center of the Infinite* (Eyn Sof)

In the Lurianic universe, all of these worlds and myriad others are both surrounded and permeated by the Infinite (*Eyn Sof*); God conceived of as unknowable, beyond all limits of time and space, incomprehensible to human thought or imagination and far beyond the power of any words to describe. The closest analogy we are able to use in referring to the *Eyn Sof* is the metaphor of infinite light, existing forever without beginning or end, extending equally and uninterruptedly in all directions—the unbounded "light of the Infinite" *('or Eyn Sof)*.

The relationship between the infinite *Eyn Sof* and the finite worlds involves a series of stages, beginning with an act of "contraction" (*tzimtzum*) within the Infinite itself. *Etz Chayyim* describes how, when the will arose within the Infinite to create the worlds, the Infinite withdrew a portion of its light away from a point at its very center, creating an open space, an empty void within which the finite worlds could be created.

Into this void was radiated a single beam of light, a narrow conduit transmitting a limited amount of the light of the Infinite, enabling the finite worlds to receive and contain it. The emanated light takes the form of ten *sefirot*, finite packets of divine energy in a linear configuration that kabbalists equate with the biblical phrase, "the image of God" (Genesis 1:27). Based on the statement that Adam, the first human, was made in the image of

God, kabbalists described the pattern of the *sefirot* within this ray of light in terms of the human body, a cosmic figure whom they called Adam Kadmon (Primordial Human). This Adam Kadmon acts as a filter through which the light of the Infinite is emanated, especially from his eyes, ears, nose, and mouth, representing the human organs of vision, hearing, smell, and speech.

In *Etz Chayyim*, Vital states clearly that the description of the cosmic Emanator as an archetypal human with eyes, ears, nose, mouth, and so on is only an analogy used to "appease our ears," enabling us to speak of something that would otherwise be too deep and too close to the Infinite for us even to imagine.

Table 1. Levels of Reality

Level	Characteristics
The Infinite (*Eyn Sof*)	Beyond all descriptions or analogies.
Adam Kadmon	The Emanator, the link between the Infinite and the finite worlds.
The World of Emanation (*Atzilut*)	Structured energy flowing directly from the Emanator.
The World of Creation (*Briy'ah*)	Accessible only through meditation and mystical experience.
The World of Formation (*Yetzirah*)	The patterns, "laws," formulas, and paradigms that underlie the physical world, which can be inferred through reason and imagination.
The World of Action (*Asiyah*)	The universe of space, time, matter, and energy experienced directly through the senses.

The Ten Sefirot*: How the Infinite Interacts with the Finite Worlds*

While nothing can be known, much less said, about the Infinite itself, the concept of *sefirot* enables kabbalists to speak about the way that the Infinite interacts with the finite worlds.

The first reference to *sefirot* (singular, *sefirah*) occurs in *Sefer Yetzirah* (Book of Formation), an early Jewish contemplative text that had a great influence on kabbalistic thought. *Sefer Yetzirah* describes ten entities that it calls *sefirot*, which are instrumental in the creation of the world, relating the term *sefirah* to the Hebrew words *safar* (to count), book (*sefer*), and communication (*sippur*).[5] The number 10 is obviously based on the ten integers, but the *sefirot* are much more than mere numbers. They are metaphysical forces, luminous emanations, the agents of the Deity, which *Sefer Yetzirah*, drawing on the visual imagery of Ezekiel 1:14, describes as,

> like the appearance of lightning. Their limit has no end and God's word in them is "running and returning." They rush about at His command like a whirlwind and prostrate themselves before His throne.[6]

Some time after *Sefer Yetzirah* was written, the ten *sefirot* were given individual names and each one was assigned a specialized function in an integrated system of supernal powers. The highest *sefirah* is called Keter (crown). The names of the other nine sefirot are all derived from Scripture. Chokhmah (wisdom) and Binah (understanding)—the second and third *sefirot*—appear in the Bible as parallel instruments of creation.[7] The names of the next seven *sefirot* are based on a single biblical verse:

> Yours, O God, are the greatness (*gedulah*), the strength (*gevurah*), the beauty (*tiferet*), the victory (*netzach*), and the majesty (*hod*), for all (*kol*) that is in the heavens and

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[5]Later commentators also related the term *sefirah* to the Hebrew word for sapphire (*sappir*).

[6]*Sefer Yetzirah* 1:6.

[7]e.g., Proverbs 3:19: "With *wisdom* (*chokhmah*) God established the Earth, with *understanding* (*binah*) he established the heavens, and with *knowledge* (*da'at*) the depths were broken up."

> in the Earth is Yours. Yours, O God, is the sovereignty (*malkhut*) and You are exalted as head above all (I Chronicles 29:11).

The *sefirah* originally known as Gedulah (greatness) eventually came to be called Chesed (lovingkindness) and the next-to-last *sefirah*, Kol (all), is now referred to as Yesod (foundation).

As the basic elements in the structure through which the Infinite interacts with the finite worlds, each individual *sefirah* has its own special qualities.[8]

- **Keter** (Crown), the first *sefirah*, represents the will (*ratzon*) and desire to create, the primal source of all creative activity. As the intermediary between the Infinite and the finite, it is beyond the power of thought to imagine. Having no analogy in the realm of our experience, Keter is sometimes referred to as "nothingness" (*'ayin*) and thought of as remaining hidden within the supreme Emanator.
- **Chokhmah** (Wisdom) is the first creative activity of the Emanator. It is the beginning (*reshit*), the seed, the intuitive flash, the original germ of an idea, the potential reality whose details have yet to be fully developed.
- **Binah** (Understanding) represents the development, gestation, and unfolding of the conceptual details implicit in the ideas originating in Chokhmah.

When the Keter is identified with the concealed Will of the Infinite, a quasi-*sefirah* called Da'at (Knowledge) is invoked as the revealed aspect of the hidden Keter, maintaining the number of ten revealed *sefirot*. In this configuration, Chokhmah and Binah become the first two *sefirot*, followed by Da'at, the harmonizing force that unites them. Through their union, the creative poten-

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[8]See Joseph Gikatilla, *Gates of Light* (*Sha'are Orah*), for a detailed explanation of the various attributes of the individual *sefirot*, from the perspective of a thirteenth-century kabbalist.

tial in Chokhmah is nurtured and developed in Binah before being translated into action through the lower *sefirot.* Da'at is usually depicted in the central column of *sefirot,* between Chokhmah and Binah. (See Figure 2.)

Using a human analogy, the first three *sefirot* correspond to the mental faculties, the thought processes that direct and control the actions that must be taken to realize the divine plan. The next three *sefirot* are analogous to moral or emotional qualities that also influence the creative process.

- **Chesed** (Lovingkindness, Benevolent Grace) is unconditional giving, unlimited kindness, total altruism—the free, unrestrained, active expression of love without regard to the merits of the recipient.
- **Gevurah** (Strength, Might, Force), also called **Din** (Judgment, Law), is the opposite of Chesed—restraint and restriction, limiting the free-flowing grace of Chesed. If either Chesed or Gevurah were totally dominant, or if they were to remain in perpetual conflict with each other, the worlds could not endure and their potential would remain unrealized. Therefore,
- **Tiferet** (Beauty, Glory) harmonizes, balances and blends the opposing forces of Chesed and Gevurah, making possible a balanced flow of energy and sustenance from the Infinite into the worlds.

The next three *sefirot* represent the means through which the higher *sefirot* are actualized. They are farther than Chesed-Gevurah-Tiferet from the realm of pure ideas and closer to the realm of chemistry, physics and human interactions.[9]

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[9]Netzach and Hod are traditionally associated with prophecy or revelation, and with triumph over Israel's foes, but many commentators are vague as to the distinction between these two *sefirot.* The interpretation presented here is based on that of Aryeh Kaplan, *Inner Space* and R. Jacob I. Schochet, "Mystical Concepts in Chassidism" in R. Schneur Zalman, *Likute Amarim "Tanya."*

- **Netzach** (Victory, Endurance) stands for the active overcoming of obstacles, the conquest of anything that would interfere with the flow of divine energy.
- **Hod** (Majesty, Splendor) represents empathy and consideration for others, limiting the domination that would be imposed on them if Netzach's victory were total and unrestrained.
- **Yesod** (Foundation) both balances Netzach and Hod and also acts as a funnel, collecting all of the preceding forces and channeling them into the tenth *sefirah*, Malkhut.

Malkhut (Sovereignty), is both the final stage in the creative process and the means of its fulfillment, the instrument through which the creative potential that began in Chokhmah finally manifests itself as a substantial reality. Malkhut is the gateway through which the divine energy, originating in the Infinite and shaped through the dynamic interactions of the *sefirot*, flows from one world into the next—from the World of Emanation to the World of Creation, from Creation to Formation, and from Formation to Action—from the hidden, inner realm of pure potential to the outwardly visible world of our day-to-day experience. From our perspective, Malkhut is the bridge between the seen and the unseen worlds, the entryway to the higher (or deeper) realms of the spirit, and is therefore identified with the early rabbinic concept of the *Shekhinah* (Divine Presence), who brings the comfort and grace that supports and sustains us in this world, and who is our gateway to spiritual vitality and enlightenment.

The ten *sefirot* are sometimes depicted in the form of concentric circles radiating from the line that emanates from the Infinite. More frequently they are drawn in three parallel columns—three *sefirot* on the right, three on the left, and four in the middle.

With Da'at representing the revealed aspect of the hidden Keter, the ten *sefirot* form an integrated, interacting system, proceeding from the abstract to the concrete in three distinct stages—Chokhmah-Binah-Da'at, Chesed-Gevurah-Tiferet, and

Figure 1. The Ten *Sefirot*: Two Views

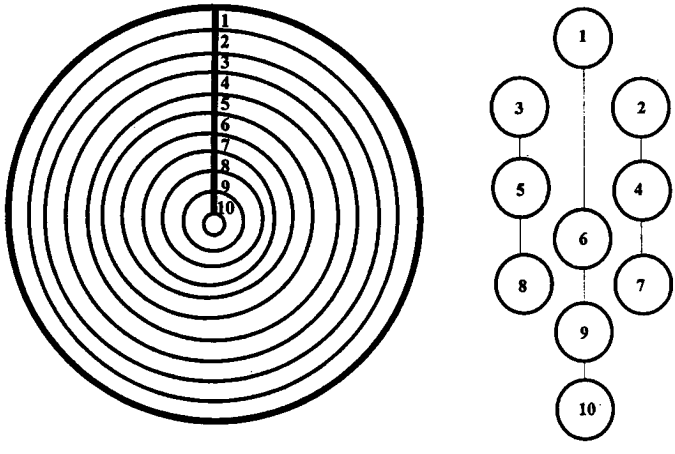

1. Keter	**6. Tiferet**
2. Chokhmah	**7. Netzach**
3. Binah	**8. Hod**
4. Chesed	**9. Yesod**
5. Gevurah	**10. Malkhut**

Netzach-Hod-Yesod. The triads of *sefirot* within these three stages embody the three aspects of the creative process: expansion, limitation, and the achievement of a harmonious balance through the reconciliation of opposites. In their linear, three-column array, the *sefirot* in the right column (Chokhmah-Chesed-Netzach) are the productive, expansive qualities, while those on the left (Binah-Gevurah-Hod) are limiting and restrictive. The *sefirot* in the central column harmonize and balance these opposing forces, with Malkhut acting both as the culmination of the creative process within each supernal realm and as its transmitter from that world to the next.

Other Images of the Sefirot

The fact that humans are, according to the Bible, made "in the image of God" led kabbalists to interpret the ten *sefirot* as analogous to the human body. In this configuration, the first nine *sefirot* form the limbs of Adam Kadmon, the primordial figure who is the link between the Infinite and the finite worlds. The tenth *sefirah*, Malkhut, represents the female aspect of this Adam, based on the biblical statement that the image of God is both "male and female" (Genesis 1:27).

The ten *sefirot* are also identified with the ten most sacred biblical names of God, and the lower seven *sefirot*, from Chesed to Malkhut, are linked to seven key biblical characters: Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David. These identifications make it possible for the kabbalist to analyze the biblical text in a way that reveals hidden truths about the concealed realm of the *sefirot* to those who hold the key.

The Lurianic universe is made even more complex by the fact that each of the worlds and every individual element within each world is made up of ten *sefirot*, including even the ten *sefirot* themselves! In this way, the tenfold pattern of *sefirot* is repeated at every level of detail, whether one is considering the entire system as a whole or focusing on any of its individual parts.

Table 2. Parallel Realities

Sefirot	The "Image of God"	Divine Names	Biblical Figures
Keter	Cranium	*Ehyeh* ("I am")	—
Chokhmah	Right Brain	*Yah*	—
Binah	Left Brain	*HVYH* ("*Elohim*")*	—
Chesed	Right Arm	*El*	Abraham
Gevurah	Left Arm	*Elohim*	Isaac
Tiferet	Torso	*HVYH* ("*Adonay*")*	Jacob
Netzach	Right Leg	*HVYH-Tzev'aot*	Moses
Hod	Left Leg	*Elohim-Tzev'aot*	Aaron
Yesod	Genitals	*El Chai, Shaddai*	Joseph
Malkhut	The Female	*Adonay*	David

*When the biblical text is read aloud, the names *Elohim* (God) and *Adonay* (Lord) are substituted for the most holy Divine Name. In English translations, LORD is written in capitals when it is used to represent the Divine Name.

"Circular" and "Linear" Aspects of Reality

When we speak of spiritual realms, we use words that imply that they are located either deep within us or high above the world of our everyday experience. How can something be both high above and deep within? *Etz Chayyim* answers this question by distinguishing between two aspects of reality, which it calls

"circular" and "linear." Each of the four worlds is made up of both circular and linear *sefirot.* Within each world, the circular *sefirot* form concentric circles, the outermost layer being the Keter and the innermost, Malkhut. In their circular aspect, the worlds themselves are also like concentric spheres, with our own universe—the World of Action—at the center and with the higher worlds surrounding it at greater and greater distances, the Infinite itself being the farthest possible distance away from us. But in their "linear" aspect, which is the main interest of Lurianic Kabbalah, the unseen worlds lie within us, filling all of reality the way the soul permeates the body, with the Infinite itself enclothed deep within our innermost self. Thus, to the kabbalist, the highest, most transcendent aspects of reality are to be found within the deepest, most internal aspects of our soul.

Anatomy of the Soul

Biblical Hebrew uses three different words for the soul—*nefesh, ruach,* and *neshamah*—just as we refer in English to the instincts, the emotions, and the intellect as three different aspects of the human personality. The lowest aspect (*nefesh*) is found not only in humans, but in other animals, as well. It was believed to be centered in the liver and distributed throughout the body by means of the blood; hence the biblical prohibition against eating meat without first draining it of its blood (Leviticus 17:11). The middle aspect or "spirit" (*ruach*) is centered in the heart, while the upper aspect (*neshamah*) is centered in the brain. The Kabbalists, citing early rabbinic sources[10], added two more levels, *chayyah,* the "life-force," also called the "soul of the soul," and *yechidah,* or "one-ness," which unites each soul to the Infinite.

In *Etz Chayyim* these five levels of the soul represent a form of developmental psychology. The lowest aspect (*nefesh*) enters the fetus gradually over a nine month period, from conception to

[10]See *Bereshit Rabba* 14:9 and *Devarim Rabba* 2:9.

birth. The next level *(ruach)*, develops during the period when the infant is suckling at its mother's breast. Then comes the *neshamah*, which requires a lengthy period of mental development. The life-force (*chayyah*) is associated with moral consciousness, while the highest level (*yechidah*) represents complete spiritual unification and wholeness, the ultimate stage of awareness of God. While the *nefesh, ruach,* and *neshamah* are wholly internal, the two higher aspects both permeate and surround the body, with the *yechidah* forming the link between the individual soul and its ultimate source in the divine realm.

For the kabbalist, these aspects of the human soul are a microcosm, paralleling the structure of the universe as a whole, the lowest aspect (*nefesh*) corresponding to the World of Action and the highest aspect (*yechidah*) to Adam Kadmon.[11]

Table 3. Parallel Realities (continued)

The Cosmos	Aspect of Soul	Bodily Center
Adam Kadmon	*Yechidah* (One-ness)	—
World of Emanation	*Chayyah* (Life-force)	—
World of Creation	*Neshamah* (Upper)	Brain
World of Formation	*Ruach* (Middle)	Heart
World of Action	*Nefesh* (Lowest)	Liver (blood)

The Hebrew Letters

Kabbalah gives special importance to the twenty-two letters of the Hebrew alphabet, reflecting the creative power of language to shape our perceptions of the world. In *Sefer Yetzirah*, the twenty-two letters plus the ten *sefirot* are called the "thirty-two paths of wisdom" through which the worlds were made. In *Etz Chayyim*, the letters represent one of several analogies used to draw inferences about the unseen worlds. The author states

[11]*Zohar* I:13a, 2:94b.

Figure 2. The 10 *Sefirot* and the 22 Hebrew Letters as the "Tree of Life"[12]

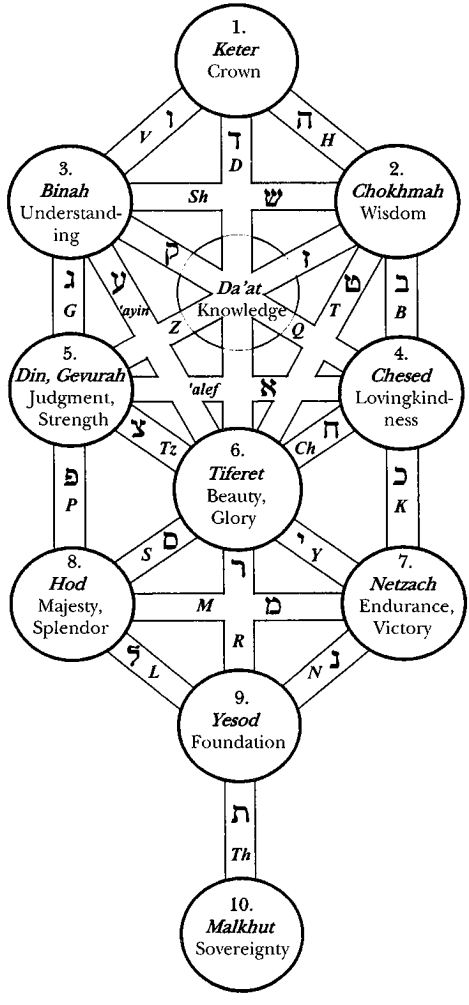

[12] In another version of the "Tree" diagram, the channels extending downward from Netzach and Hod connect to Malkhut rather than to Yesod. See Aryeh Kaplan, *Sefer Yetzirah*, pages 29 and 30. The pattern shown here is the Lurianic version.

clearly, however, that this is only an analogy—a metaphor used, like the human anatomy and the soul, "to appease the ear"—and that there are no actual letters in the supernal realms. Still, the letters provide the kabbalist with a useful set of symbols to help in visualizing what is essentially impossible to describe.

The Hebrew letters are sometimes assigned to "channels" connecting the ten *sefirot*, in a configuration known as the "Tree of Life," an upside-down tree with its roots pointing toward the Infinite, drawing energy to us through its downward-reaching branches. (See Figure 2.)

The Divine Name

Among the twenty-two letters, those that spell the Divine Name of God—*yod* (י), *heh* (ה), *vav* (ו), and *heh* (ה)—are the most important of all.[13] Counting the tip of the letter *yod* separately, this holiest of all divine names parallels the kabbalists' fivefold structures of the worlds and the human soul.[14] (See Table 4.)

Just as each of the ten *sefirot* contains its own ten *sefirot*, each of the four letters of the Divine Name contains its own four-letter Divine Name, but with the names of the individual letters spelled differently (e.g., *Hey, Heh, H'E,* etc.) so that in *gematria,* the numerical values of the four Divine Names add up to 72, 63, 45 and 52.

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[13]In *Etz Chayyim*, the holiest Name of God is usually written with its letters rearranged—*HVYH*—and we have followed this practice in our translation. Since *HVYH* is not the unprounounced Divine Name itself, it can be vocalized as *HaVaYaH*, which in Hebrew means "being" or "existence."

[14]In addition to the letters themselves, *Etz Chayyim* also assigns special significance to the scribal embellishments or "crownlets" that are attached to the tops of some of the letters, to the dots or "points" that represent the nine vowels and to the cantillation marks, which indicate the melodies used in chanting the biblical text.

Uncovering Hidden Meanings: Gematria *and* Sod (*Secret*)

The Hebrew letters stand both for the sounds of speech and for numbers. The first letter, *'alef*, also represents the number one; the second letter, *bet*, is the number two; and so on. Because of this dual role, the numerical value of individual letters can be totaled for any word, which can then be associated with other words that have the same numerical value.[15] This technique is called *gematria*, a term derived, like the English word "geometry," from the Greek *geometria* (land-measure). It is the pre-scientific spiritual equivalent of the "higher mathematics" used by today's scientists to probe the secrets of the physical world.

Since at least the time of the Zohar, the Hebrew scriptures have been interpreted on four different levels; literal (*p'shat*), allegorical (*remez*), sermonic (*drash*), and "secret" (*sod*).[16] For the kabbalist, *gematria* provides a systematic method for finding the "secret" meanings hidden beneath the surface of the text, especially in those obscure terms and ambiguous phrases that have always attracted the attention of biblical commentators.[17] Not only the biblical text, but all aspects of the kabbalistic universe include this "secret" dimension, an innermost essence enclothed within outwardly visible garments. *Gematria* is one of the tools used by kabbalists to lift those garments and to glimpse beneath them the universe's secret soul.

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[15]The rules of *gematria* provide additional flexibility by permitting the addition or subtraction of 1 "for the whole word" from its total numerical value.

[16]The initial letters of the four levels of biblical interpretation spell *PaRDeS*, or "paradise" (from the Greek/Persian word for "pleasure garden"), which is the ultimate goal and reward of deep textual study.

[17]In translating biblical verses, we have presented the kabbalistic interpretation appropriate to the context in *Etz Chayyim*. Where this differs significantly from traditional renderings, we have also cited the translation by the Jewish Publication Society (JPS) in a footnote.

The Partzufim *(Personifications)*

The concept of *sefirot*, whether interpreted as a dynamic system of interacting forces or as stages in the creative process, is still relatively abstract, especially when compared to the highly personal God of the Bible, who is often described as seeing, hearing, and speaking directly to His creatures. The *Zohar*, especially *Idra Rabba* (Greater Assembly) and *Idra Zuta* (Lesser Assembly), personifies the *sefirot* by reconfiguring them as a family of images called *partzufim* (literally, "faces"), each of which represents a distinct character with a unique role to play in the cosmic drama of creation and redemption that is the core of Lurianic Kabbalah.[18]

- **Arikh Anpin** ("Long Face," or the Patient One), who corresponds to the first *sefirah*, Keter, is the closest to the Infinite and, like the Keter, can hardly be described in terms of human images or analogies. The name of this *partzuf* indicates pure compassion (*rachamim*), undiluted by any other qualities.
- **Abba** (Father) and **Imma** (Mother) are personifications of Chokhmah and Binah, forming a permanent couple whose unbroken union assures the continuous flow of the energy that sustains and nourishes all of the worlds.
- **Ze'ir Anpin** ("Small Face," or the Impatient One), comprising the six *sefirot* from Chesed to Yesod, and **Nukva** (Female), the personification of Malkhut, are the male and female offspring produced by the coupling of Abba and Imma. Unlike their parents, these two are separated from each other during the weekdays, when Nukva dwells among us—hence, her identification with the *Shekhinah*, the divine Presence in this world. When Nukva and Ze'ir Anpin are reunited—which occurs each week on the eve of the Sabbath—their nuptial union as the supernal Bride and

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[18]The Hebrew word *partzuf* is derived from the Greek *prosopon* (face, countenance). In this context it also functions like the Latin *persona*, which originally meant a theatrical mask that both conceals the actor's true identity and reveals the character being portrayed.

Groom causes new souls to be created and an abundance of blessings to flow into the world.

These five *partzufim* parallel the structures of the worlds, the soul, and the Divine Name, with Arikh Anpin representing the tip of the first letter, *yod*. Above them is a sixth *partzuf*, **Atik Yomin** (Ancient of Days), the inner "soul" of Arikh Anpin, formed from the light of the lower seven *sefirot* of Malkhut-Nukva that extends from each world into the world below it.

Table 4. Parallel Realities (continued)

The Soul	Worlds	The Name	*Partzufim*
Highest level (*yechidah*)	Adam Kadmon	*	Arikh Anpin
Life-force (*chayyah*)	Emanation	י (*Y*)	Abba
Upper level (*neshamah*)	Creation	ה (*H*)	Imma
Middle level (*ruach*)	Formation	ו (*V*)	Ze'ir Anpin
Lowest level (*nefesh*)	Action	ה (*H*)	Nukva

*The tip of the letter *yod*.

Just as each of the ten *sefirot* is itself made up of ten *sefirot*, the primary *partzufim* are also made up of ten *sefirot*, and also contain secondary *partzufim* within them. Ze'ir Anpin includes two *partzufim*—called Jacob and Israel—and Nukva encompasses both Rachel and Leah. The Malkhut of Imma is called Tevunah (Discernment), and the Malkhut of Abba is known as Israel Sava (Grandfather Israel). This leads to the following relationships between male and female *partzufim*:

Male	Female
Abba	Imma
–Israel Sava	–Tevunah
Ze'ir Anpin	Nukva
–Israel	–Leah
–Jacob	–Rachel

Lurianic Kabbalah as a Cosmic Drama of Creation, Fall, and Redemption

In Lurianic Kabbalah, we are all—humans and *partzufim*—actors in a cosmic drama, the story of the creation, fall, and ultimate redemption of the universe, in both its visible and its invisible dimensions. The following outline summarizes the "plot" of this cosmic kabbalistic drama.

The Lurianic Drama of Creation, Fall, and Redemption

Act I Creation: Contraction and Emanation

The Infinite (*Eyn Sof*) exists everywhere and forever, without any limits of time or space, a single, undifferentiated unity, far beyond the capability of the human mind even to imagine. Prior to the creation of the worlds, nothing else exists, only the Infinite, which we conceptualize as an infinite sea of light, pure energy with no shape or boundary in space or in time.

When the will to create arises within the Infinite, it withdraws its infinite light away from its midpoint, creating an open space, an empty void. This contraction (*tzimtzum*) by the Infinite makes possible the creation of finite universes with boundaries and limits, which could not have occurred without this self-initiated withdrawal of the Infinite into itself.

A single ray of light, projected in a straight line into the void at the center of the Infinite, takes the form of ten *sefirot*, which together form a primordial human figure, Adam Kadmon, who is the sole conduit and filter through which energy flows from the Infinite into the finite worlds that are destined to be created in the midst of the void. The light flowing into Adam Kadmon from the Infinite is emitted through the openings in his body—ears, nose,

mouth, eyes, etc. The lights emanating from Adam Kadmon's mouth emerge bound together, forming the World of Bound Lights (*Akudim*). From his eyes are emanated ten *sefirot* that are separated, isolated, independent points of light—the World of Points (*Nekudim*). Ten "vessels," which are themselves made from the thicker aspects of these lights, are created within the World of Points to receive and contain the lights issuing from Adam Kadmon. From these initial emanations are formed innumerable universes, culminating in the four worlds of Emanation, Creation, Formation, and Action.

Act II Fall: The Breaking of the Vessels

Because the ten *sefirot* of the World of Points are isolated, independent entities with little or no interaction between them, their vessels, unable to contain the great light flowing into them, shatter and break. The first three vessels are merely damaged, but the broken Shells (*klippot*) of the lower vessels fall down to the lowest of the four worlds—our universe—where they take the form of material substance and are also the source of all the evil that we experience in this world.

Most of the divine light from the damaged and broken *sefirot* returns to its Emanator, but some of its sparks, trapped among the remains of the broken vessels, fall with them into the lowest world, where they remain scattered and hidden among the evil Shells.

Act III Redemption: Restoring the Worlds

A cosmic process of correction (*tikkun*)—bringing the worlds to their originally intended harmony and balance—begins in the higher realms, starting with the World of Emanation, where the ten *sefirot* are reconfigured as personifications or "faces" (*partzufim*). Because the *partzufim* continuously interact with each other—both giving and

receiving—they can achieve the dynamic and harmonious equilibrium that was missing in the World of Points, and their vessels are able to contain and transmit the light flowing from the Emanator without breaking.

The restoration continues in the material universe with the creation of the first human being, formed, like the primordial Adam Kadmon, "in the image of God." This "lower Adam" was created in order to complete the process of repairing the broken universe. Instead, he brings about mankind's exile from its ideal state in Eden into a world that is made up of a mixture of good and evil, in which sparks of divine light remain hidden among the Shells of the broken vessels. Now scattered like them throughout this world, our mission in life is to seek out those hidden sparks of light, liberating both them and ourselves from the Shells around and within us. We accomplish this by the performance of *mitzvot* (commandments), by prayer, study, and acts of kindness, actions that help unify the lower and the higher worlds, thus hastening the messianic era in which perfect harmony, balance, and peace will reign in all the worlds, seen and unseen.

Kabbalah, Ritual, and Prayer

Despite its complexity, Lurianic Kabbalah was never intended to be merely an abstract theoretical system, an exercise for the mind only. For its adherents, it provides the backdrop and the conceptual framework for an intense and active spiritual life expressed in meditation and consciously focused prayer.[19] By reinter-

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[19]Other writings by Chayyim Vital provide detailed instructions on how to use the system he describes in *Etz Chayyim* as a basis for meditation, e.g., *Sha'arey Kedushah* (Gates of Holiness), *Sha'ar Ruach haKodesh* (The Gate of the Holy Spirit), and *Sha'ar haKavvanot* (The Gate of Meditations). Also see Lawrence Fine, *Safed Spirituality*, for examples from other Safed kabbalists.

preting traditional Jewish ritual in terms of a cosmic drama of creation and redemption, Safed's kabbalists infused them with new meaning and intense spirituality. Friday-evening services, for example, were interpreted as a ceremonial reception for the supernal Bride, prior to her marriage to Ze'ir Anpin, and the Friday-evening meal was transformed into a wedding banquet celebrating their coming union. The kabbalists of Safed also produced a number of innovative rites embodying their ideas, including the all-night study of Torah on the festival of *Shavuot* (*Tikkun Leyl Shavuot*) and *Kabbalat Shabbat* (Receiving the Sabbath), a service of songs, psalms, and prayers preceding the regular Friday-evening service.

The spiritual intensity that characterized the liturgical innovations of the Safed kabbalists has continued to influence Jewish religious ritual to our day. Many kabbalistic customs, some of them attributed to the Ari, are still an integral part of Sephardic Jewish ritual practices, as well as appearing in contemporary prayer books used in today's Chassidic communities. Yet, while *Kabbalat Shabbat*, with its popular hymns *Lekhah Dodi* (Come, My Friend) and *Yedid Nefesh* (Beloved Soul), is still observed in most branches of Judaism, few of today's congregants are likely to be aware of the original kabbalistic meaning behind their enthusiastic welcoming of the "Sabbath Bride."

A Sabbath Song by Isaac Luria

Among the few genuine writings by Isaac Luria himself are hymns for the three Shabbat meals, each invoking a different *partzuf* as guest of honor—Malkhut-Nukva on Friday night, Atik Yomin on Saturday afternoon, and Ze'ir Anpin on Saturday evening. The intense feelings and personal relationship between the kabbalist and these *partzufim* can be seen in the language of the first of these songs, which is introduced by an invocation describing the kabbalistic significance of the Friday night meal:

Prepare the meal of perfect faith to rejoice the heart of the holy King.
Prepare the meal of the King!
This is the meal of The Field of Sacred Apples[20] and behold, Ze'ir Anpin and
Atik, the Ancient Holy One, come to partake of the meal with her.

The hymn itself welcomes the supernal Bride and Groom as the guests of honor at the festive wedding banquet.[21]

A Song for the Sabbath Bride, by Isaac Luria

I sing in hymns to enter the gates of the Field of Sacred Apples.

A new table we set for her, a beautiful candelabra
shines its light on our heads.

Between right and left the Bride approaches,
in holy jewels and festive garments.

Her husband embraces her in her *yesod*,
giving her fulfillment.

The crushers are crushed—torment and cries are past.
Now there are new faces, new souls, and new spirits.

He gives her joy in twofold measure,
shining lights and streams of blessing.

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[20]An allusion to the *partzuf* Malkhut-Nukva, using the language of the *Zohar* (e.g., *Zohar* I, 151b).
[21]The hymn is composed in the form of an acrostic, with the initial letters of each verse spelling out the name of its author, Isaac Luria.

Draw near, bridesmaids and groomsmen, prepare many
foods
and all kinds of fish,

To beget souls and spirits anew
on the thirty-two paths and the threefold branches.[22]

She has seventy crowns, but above her is the King,
that all may be crowned in the Holy of Holies.

All worlds are formed and sealed within her,
but all shine forth from Atik Yomin.

To the south I set the mystical candelabra,
making room to the north for the table with loaves.

With wine-filled cup and boughs of myrtle
for the betrothed couple, to strengthen the weak,

We weave them wreaths of precious words,
To crown the seventy in fifty gates.

Let the *Shekhinah* be surrounded by six Sabbath loaves,
joined on all sides to the heavenly sanctuary.

Weakened and cast out are the impure powers,
the menacing demons are now imprisoned.

The imagery of erotic love and sacred marriage, which in Jewish tradition has its roots in early rabbinic interpretations of the biblical Song of Songs and is spelled out in explicit detail in the *Zohar*, is an integral aspect of Lurianic Kabbalah. Our prayers and good deeds are said to ascend to the higher worlds, where they form both the jewels that adorn and beautify the supernal Bride, and the "female waters" that facilitate the union of Bride

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[22]An allusion to the three-column array of the Tree of Life with the ten *sefirot* connected by 22 "channels."

Figure 3. The Ten *Sefirot* as Aspects of the Creative Process

(ABSTRACT, UNFORMED)

1. ***Keter:*** Pre-conscious motivation. Hidden potential. The will.

2. ***Chokhmah:*** Inspiration, imagination. A flash of insight. The germ of an idea.

3. ***Binah:*** Gestation, nurturing, analyzing. Feasibility studies.

4. ***Chesed:*** Initiative. Concept paper. First draft. Prototype. Previews. Tryouts.

5. ***Gevurah:*** Restraint. Critical reviews. Negative feedback.

(LIMITING, DEFINING)

6. ***Tiferet:*** Harmony. Developing an improved design incorporating the best ideas of critics. Re-write.

(GENERATING, EXPANDING)

7. ***Netzach:*** Persistence. Initial production of a finished product. Final draft. Opening night. Product rollout.

8. ***Hod:*** Resistance. Users, clients, customers or audiences detect flaws. Product recall.

9. ***Yesod:*** Fulfillment. A perfect production, incorporating all of the lessons learned above.

10. ***Malkhut:*** Transferral. Taking the success of this project on to other activities. Writing a sequel.

(CONCRETE, ACTUALIZED)

and Groom. Their union, in turn, causes the divine abundance—the supernal light—to flow from the Infinite through Adam Kadmon and the unseen worlds into our own universe. This two-way flow of spiritual energy, stimulated by our actions in this world, is the fundamental dynamic of kabbalistic spirituality.

Interpreting Kabbalistic Imagery Today

How are we to interpret this complex, richly anthropomorphic kabbalistic imagery? For the kabbalist, the structure of the ten *sefirot* provides a conceptual framework for understanding God's interaction with the world, viewed as an ongoing creative process in which we are active partners. One may legitimately ask, however, What is the practical relevance of a concept such as the *sefirot* to the contemporary world of everyday experience?

To anyone involved in creative activity, the process can, in fact, seem like a constant interplay between generating and limiting forces, in which one moves from the abstract to the concrete in a succession of stages that seem to parallel the structure of the *sefirot.* Inspiration, conceptualization, a period of development, testing, criticism, correction, production, modification, the achievement of excellence, and the transfer of what has been learned to new realms of endeavor—all can be found in almost any creative process, whether it be writing a book or a play, designing an automobile, or one's own life. As illustrated in Figure 3, each of these stages has its parallel in the ten-fold structure of the *sefirot.*

Viewing the creative process through the lens of the *sefirot* can provide a new perspective on many of our "negative" experiences—criticism, rejection, bad reviews, the discovery of mistakes—enabling them to be seen as aspects of the creative process that can make important, if sometimes painful, contributions to an ultimately positive outcome.

With regard to the *partzufim* and other forms of anthropomorphism—the use of human images to describe spiritual reali-

ties—it is useful to remember that much religious language is symbolic, an attempt to put into words a reality that has been experienced but can be described only by analogy. *Etz Chayyim* repeatedly states that there are no vessels or letters or any bodily aspects in the higher realms, only "pure light, utterly spiritual, which cannot be grasped at all" (p. 54). The use of anthropomorphic language in speaking of the divine realm is, however, common in the Bible. It occurs to a lesser extent in the Talmud, but becomes especially pronounced in the *Zohar*, which kabbalists consider to be nearly equal to the Bible and the Talmud in its holiness. Isaac Luria continued that tradition, focusing especially on the love between man and woman as the dominant metaphor for describing the relationship between the human and the divine, and between the various aspects of divinity itself. In so doing, he equates this most intimate of human relationships with the deepest of truths about the universe.

The kabbalistic view that all existence is a constant interplay between the outwardly visible world and an unseen realm hidden just beneath its surface, encourages intense engagement, conscious intention, and mindfulness in every human act since, from this perspective, even seemingly unimportant events may potentially have cosmic significance.

The Lurianic concept of *tikkun* (correction) was originally applied to the primordial reconfiguration of the *sefirot* into *partzufim*, to our actions in liberating and restoring to their source the hidden sparks of holiness scattered throughout the world, and to the individual's progressive advance toward spiritual perfection through successive incarnations. Today, this term is used to express the thoroughly modern concept of improving the world—*tikkun 'olam*—in all its aspects.

For those who are used to thinking of God only as a single, undivided Supreme Being, the ten *sefirot* of the Kabbalah—much less their personification as a family of *partzufim*—may seem difficult to reconcile with Judaism's traditionally strict monotheism. Yet the classical kabbalists continued to follow traditional Jewish

religious practices and strongly asserted their belief in God's unity. The *Zohar* contains many different images and analogies that illustrate the theme of unity beneath the diversity of the *sefirot*, and *Etz Chayyim* repeatedly identifies the individual *sefirot* and *partzufim* as aspects of a larger whole. The highest Divine Name itself is a single word whose individual letters—counting the tip of the *yod* separately—correspond to the five *partzufim*, which are themselves a reconfiguration of the ten *sefirot*. And in all the kabbalistic writings the Infinite—both surrounding and hidden deep within a multifaceted reality—is ultimately the single, undivided source of them all.

But if the kabbalist's God is ultimately singular, our experience of this God calls for a complex, rather than a simple, form of monotheism. In Lurianic Kabbalah, the unity of the unseen realms—the intermediate levels between our finite universe and the undivided Infinite—is broken, and this broken-ness is reflected in our experience of this world as out-of-joint, incomplete, fragmentary, and unbalanced. The imbalance and disharmony so often present between male and female; between parent and child; between the diverse cultures, classes, and races of humankind; between religions and between religious denominations; between humans and their environment; and even between the various aspects of our own personalities are evidence of this underlying lack of unity. The ideal solution to the broken-ness of this world lies, for the kabbalist, not in the imposition of a homogeneous uniformity, but in recognizing a dynamic diversity in which the seemingly disparate parts are seen as aspects of a greater whole. We participate in the unfinished task of bringing about this wholeness as partners with God in the ongoing redemptive process of *tikkun 'olam*—repairing the universe—by seeking out the sparks of holiness hidden in this world among the broken Shells of evil, elevating them through prayer, *mitzvot*, and deeds of kindness to reveal God's presence in every detail of our earthly existence, thus unifying the upper and the lower worlds. And only when the work of cosmic unification is finished will "the Lord be one, and His Name be one" (Zechariah 14:9),

not only in the theoretical formulations of our monotheistic theologies but at all levels of existence, seen and unseen.

Kabbalah is sometimes referred to as "Jewish mysticism," but to call Kabbalah "mysticism" is misleading, at best. Kabbalah is not primarily about "the intuitive and emotive apprehension of reality."[23] Its canvas is vast, extending beyond the outermost limits of time and space and the innermost depths of the soul. Even when it speaks of "higher" spiritual realms, it is usually referring not to something "up there," high above us, but "down here," deep within us. Its literature includes a number of treatises on personal morality and ethical behavior. Its techniques combine traditional teachings, dramatic metaphor, logical analysis, and inference from the intimately familiar to the ultimately unknowable. Its complexity mirrors the complexity of life itself. While its imagery—its "clothing," to use the language of Kabbalah—may sound strange to modern ears, the religious philosophy and world-view embodied within these images have important things to say to us. Its rigorous logic and internal consistency assure us that everything is ultimately related to everything else, and that there is an underlying order and unity, sometimes visible but often hidden from our eyes, at the heart of the universe. It affirms that even though all that we can possibly know and do in our lifetime may seem to us like an insignificant ripple in an infinite ocean, not one of our efforts for good in this world is wasted, for each of us has an important role to play in helping to determine the ultimate fate of the cosmos.

In Judaism, as in many other traditions, the path to enlightenment includes the study of sacred texts, internalizing and interpreting their meaning for daily life. *Etz Chayyim*—long accessible only to an inner circle who could master its linguistic and

[23]John Wright Buckham, "Mysticism," in *Encyclopedia of Religion,* New York: The Philosophical Library, 1945, p. 513.

conceptual intricacies—belongs with the Bible, the Talmud, and the *Zohar* as one of those sacred texts.

The Text of *Etz Chayyim*

The text of the work now known as *Etz Chayyim* (Tree of Life) has a complex history. During his lifetime, Chayyim Vital assembled his own writings in two large volumes, which he called The Tree of Life (*Etz haChayyim*) and The Tree of Knowledge (*Etz haDa'at*). The text of *Etz haChayyim*, which included all of his writings that dealt with the teachings of Isaac Luria, was circulated in several different versions after Vital's death in 1620.

- The "first version" (*mahadura kama*) was edited and rearranged in Damascus by Chayyim Vital's son Samuel, and circulated under the name of The Eight Gates.
- A second version of a portion of *Etz haChayyim* was found in Hebron by Vital's grandson, Moses, and circulated as The Generations of Adam (*Toldot Adam*).
- The collection of Vital's writings that had been obtained by his students against his wishes during his lifetime was assembled into three volumes in about 1620 by two of his followers, Benjamin HaLevi and Elisha Vestali.
- A "last version" (*mahadura batra*) was discovered in Jerusalem shortly after Chayyim Vital's death and was arranged in several volumes by one of his students, Jacob Zemach.

One of Zemach's students, Meir Poppers, drawing on all of the previous versions, completed the final edition of Chayyim Vital's works in 1653, calling it *Sefer Derekh Etz Chayyim*, The Book of the Way of the Tree of Life. After circulating widely for over 100 years in hand-copied manuscripts, a printed version of Poppers' edition was published in Korzec in 1782 by Isaac Satanov, who gave it its present title, *Etz Chayyim* (Tree of Life). In 1890, Menachem Heilprin published in Warsaw an edition of *Etz Chayyim* that includes extensive footnotes and commentaries by Zemach and later kabbalists. Heilprin's 1890 edition is the basis for this translation. Even this edition exists in two versions. We

have used the 1909 version, which includes hand-written marginal notes and textual corrections by another renowned kabbalist, Shlomo Elyashev. For those readers who wish to consult the text in its original form, we have placed line numbers referring to this edition at the end of each paragraph. We have also included a reproduction of the Hebrew text at the end of this book.

On the Use of Tables and Diagrams

Lurianic Kabbalah is a complex system with many interrelated details. Isaac Luria himself was a visionary, and many of his concepts are expressed in highly visual imagery. The Hebrew text of *Etz Chayyim* includes several diagrams that help the reader visualize what is being described in words. Other interpreters of the Lurianic system have made even more extensive use of diagrams, including one in the form of a 30-foot scroll (*Ilan Hagadol*, The Great Tree). We have continued this practice by creating a number of our own tables and figures. We have also divided the text into paragraphs and inserted headings to help the reader follow the discussion.

The Contents of Etz Chayyim

In its present form, the text of *Etz Chayyim* consists of seven major divisions, or "palaces," beginning with the Palace of Adam Kadmon and ending with the four worlds:

I. The Palace of Adam Kadmon
II. The Palace of Points
III. The Palace of Crowns
IV. The Palace of Abba and Imma
V. The Palace of Ze'ir Anpin
VI. The Palace of Nukva, the Female of Ze'ir Anpin
VII. The Worlds of Emanation, Creation, Formation and Action.

The Palace of Adam Kadmon itself is also divided into seven "gates." The first three gates introduce most of the major concepts of Lurianic Kabbalah. The next four gates enlarge on these concepts by applying kabbalistic techniques to derive additional details about the unseen worlds, revealing their ordered complexity and intricate rhythms. These seven gates can be likened to an elaborate fugue whose overall design may not be fully grasped at first, but whose relentlessly replicated patterns draw us into its own world, a world with complexities that may at first seem overwhelming, but which are ultimately resolved.

- *Gate I* presents an overview of the entire kabbalistic cosmos: The contraction (*tzimtzum*) within the Infinite, Adam Kadmon, the four worlds, the *partzufim,* the Divine Name, and the five levels of the soul, all of which represent parallel realities.
- *Gate II* provides more details about the circular *sefirot,* the linear *sefirot,* and their vessels.
- *Gate III* again summarizes the entire system, concluding with a kabbalistic analysis of some biblical texts, interpreted as referring to the creation of the world and the days of the Messiah.
- *Gate IV* describes metaphorically the emanations of light from the ears, the nose, the mouth, and the eyes of Adam Kadmon, and includes a tour-de-force example of *gematria* (numerology) applied to the interaction between higher and lower realms (Binah-Tevunah extending into Ze'ir Anpin).
- *Gate V* deals almost entirely with the Hebrew letters, including cantillation marks, vowel points, crownlets, as well as the letters themselves, and with the four different ways of spelling out the four letters of the Divine Name.
- *Gate VI* describes the lights emanating like breath from the mouth of Adam Kadmon in the form of striped or "bound" lights, emerging from and returning to their Emanator.
- *Gate VII* is a detailed analysis of the alternating out-flow and in-flow of the lights emanating from Adam Kadmon's mouth, and the interruptions in the stream of divine energy flowing from its roots within the Emanator.

Etz Chayyim is sometimes called "the Talmud of the kabbalists." Knowledge of its contents has been considered essential for anyone seeking to decipher the *Zohar*, much of which was deliberately written in such a way as to conceal its meaning to outsiders.

In the past, when the teachings of Kabbalah were transmitted directly from master to disciple, anyone claiming to be a kabbalist—a *mekubbal*—could be assumed to be thoroughly familiar with the text of *Etz Chayyim*. Today, with a burgeoning interest in Kabbalah, many non-kabbalists would like to explore this ancient tradition more deeply. To do so requires an understanding of the concepts contained in *Etz Chayyim*, and The Palace of Adam Kadmon represents the initial step toward achieving this understanding.

The Palace of Adam Kadmon is, of course, only the first part of *Etz Chayyim*. It does not deal in detail with all aspects of Isaac Luria's teachings, such as those concerning reincarnation *(gilgul)* or the need for individuals to progress toward personal perfection through their own process of "correction" *(tikkun)*, which may extend over many earthly lifetimes. Nor does it describe the numerous innovative spiritual practices and ritual customs initiated by the Safed kabbalists, many of which continue to be followed to this day. Instead, it focuses primarily on what we have called "Act I" of the Lurianic drama, presenting all of its principal characters and major themes, making it an excellent introduction to the beauty and complexity of the Kabbalah of Isaac Luria, as conveyed to us by his chief disciple, Chayyim Vital.

Donald Wilder Menzi, *Shavuot*, 5767

A Chronology of Selected Literary and Other Events, from the Publication of the *Zohar* to the Publication of *Etz Chayyim*[24]

Jewish History	Contemporary Events
1286 The *Zohar*, traditionally attributed to the Second Century rabbi, Shimon bar Yochai, is first distributed by Rabbi Moses deLeon (d. 1305).	
1290 Joseph Gikatilla (1284–1325) completes his *Sha'arei Orah* (Gates of Light), a detailed explanation of the symbolism of the ten *sefirot*.	1302 Dante Alighieri (1265–1321) is exiled from Florence. His *Divine Comedy* describes an allegorical journey that culminates in a vision of a central point of supernal radiance surrounded by revolving circles of light.
	1457 Johannes Gutenberg (1397–1468) prints the first dated book still surviving, a Latin translation of the Psalms.
1473 The first Hebrew presses are established in Italy.	
1488 The first complete printed edition of the Hebrew Bible is published in Soncino, Italy.	

[24]Adapted from Judah Gribetz, *The Timetables of Jewish History*, New York: Simon & Schuster, 1993.

1492 All Jews who refuse to convert to Christianity (approximately 100,000) are expelled from Spain.

1496 The Kabbalah is discussed in the *Apologia* of Pico della Mirandola, Florentine philosopher and poet of the Renaissance, who advocates the study of Hebrew and the use of kabbalistic techniques.

1516 The practice of confining Jews to a separate area of the community begins in Italy. The name of the Jewish section of Venice, the *ghetto* ("foundry"), eventually is applied to all such areas.

1517 Johannes Reuchlin (1455–1522), publishes *De Arte Cabalistica* (On the Art of Kabbalah), an imaginary interview with a Jewish kabbalist.

1522 The Jewish population of Safed is numbered at over 300 households, making it equal to the Jewish population of Jerusalem.

1535 Solomon Alkabez (c1505–1576) arrives in Safed, where he writes mystical poetry including *Lekhah Dodi* (Come My Friend), which gains immediate popularity and is integrated into the Friday evening *Kabbalat Shabbat* service.

1543 Copernicus (1473–1543) publishes *On the Revolutions*, arguing that the Earth and the planets revolve in circles around the sun.

1550 Moses Cordovero (1522–1570) of Safed completes his major work on Kabbalah, *Pardes Rimmonim* (Orchard of Pomegranates), in which he synthesizes the various approaches to Kabbalah into a unified system.

1555 Joseph Caro (1488–1575), codifier of Jewish law, kabbalist and mystic, completes his major work, *Shulhan Arukh* (The Prepared Table), in Safed.

1559 The first printed editions of the *Zohar* are published in Mantua and in Cremona, Italy.

1561 Joseph Gikatilla's *Sha'are Orah* (Gates of Light) is printed in Mantua.

1564 Chayyim Vital (1542–1620) begins to study Kabbalah in Safed. He will later become the chief interpreter of Isaac Luria's teachings.

1569 Isaac Luria (1534–1572) arrives in Safed. His teachings will give rise to a new and profoundly in-

1609 Galileo (1564–1642) first observes the night sky through a telescope.

fluential form of esoteric Judaism.

1620 The writings of Chayyim Vital begin to be circulated after his death, having been restricted until then to a small circle of his students.

1653 Meir Poppers compiles the final edition of Chayyim Vital's writings, which is circulated only in manuscript versions until 1782, when the first printed edition is published by Isaac Satanov under the name *Etz Chayyim*.

1609 Johannes Kepler (1571–1630) demonstrates that the orbits of the planets are elliptical, rather than circular.

The Hebrew Letters, Vowels, and Cantillation Marks

The Letters ('Otiyot)

Basic	Final	Name	Trans-literation	Numerical Value Basic	Final
א		*'alef*	'(also *'A, 'E*)[25]	1	
ב, בּ		*bet*	*B, V*	2	
ג, גּ		*gimel*	*G, Gh*	3	
ד, דּ		*dalet*	*D, Dh*	4	
ה		*heh*	*H*	5	
ו		*vav*	*V* (also *O, U*)[26]	6	
ז		*zayin*	*Z*	7	
ח		*chet*	*Ch*	8	
ט		*tet*	*T*	9	
י		*yod*	*Y, I*	10	
כ, כּ	ך	*kaf*	*K, Kh*	20	500
ל		*lamed*	*L*	30	
מ	ם	*mem*	*M*	40	600
נ	ן	*nun*	*N*	50	700
ס		*samek*	*S*	60	
ע		*'ayin*	'	70	
פ, פּ	ף	*peh*	*P, F*	80	800
צ	ץ	*tzadeh*	*Tz*	90	900[27]
ק		*quf*	*K or Q*[28]	100	
ר, רּ		*resh*	*R, Rh*	200	
שׁ		*shin*	*Sh*	300	
ת, תּ		*tav*	*T, Th*	400	

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[25]We have omitted the initial apostrophe (') representing the letter *'alef* in proper nouns such as Arikh Anpin and *Atzilut.*

[26]The consonant *vav* is also used to stand for the vowel sounds "*o*" and "*u.*"

[27]Numbers greater than 999 are expressed by using larger-sized letters.

[28]We have generally used the letter *K* rather than *Q* for the Hebrew letter *quf* (e.g., *Akudim* rather than *Aqudim*), except for cases in which this would create ambiguity (e.g., *qol* vs. *kol*) or in which the numerical value is important.

Crownlets *(Tagin)*

In hand-copied Torah scrolls (but not printed copies) scribes traditionally add embellishments (*tagin*, "crownlets") to certain of the letters, especially the letters **ט, ג, ע, צ, ו, ט** and **ש**, e.g.

A rabbinic legend tells how Moses ascended to heaven and found the Holy One "crowning" the letters (Shab. 89a) as a means of encoding the Torah's secret meanings, which were destined to be revealed later by Rabbi Akivah (ca. 50 – 135 CE) and his followers.

Vowel Points *(Nekudot)*

The vowel points *(nekudot)* which, except for *shuruk* and *cholam,* are placed below the letters, are:

Name	Sound	Point
kametz	ā	ָ
patach	a	ַ
chiyrik	i	ִ
tzoreh	ey	ֵ
seghol	e	ֶ
kubbutz	u	ֻ
shuruk	u	וּ
cholam	o	ֹ
shev'a	(glottal stop)	ְ

Cantillation Marks (*Ta'amim*)

The cantillation marks (*ta'amim*) are signs that indicate both emphasis and the melodies used in chanting the biblical text. Each cantillation mark has its own name, e.g., *zarka* (~). Cantillation marks are placed above, below, and between the letters:

Above the letters:

Between the letters:

Below the letters:

GATE I

CIRCLES AND A LINE

So open your heart to the things that will now be clarified, for from them you will become wise . . . . If you keep these things present before you, and they are not diminished in your eyes, then, "If you run, you will not fall" (Proverbs 4:12), and "You will go safely on your way" (Proverbs 3:23) . . . . As you go deeper and learn to grasp the explanations of these things you will be able to understand them all, if God is with you and you have integrity before Him, for "He does not withhold good things from those who walk in integrity" (Psalms 84:12).

Chayyim Vital, *Etz Chayyim*, The Palace of Adam Kadmon, Gate I

1

Why the Worlds Were Created

We will begin by explaining two opinions from the research that the kabbalists have carried out regarding the true purpose of the creation of the worlds.

The Purpose of Creation

The first question is one that was investigated by both early and later sages, who sought to know the purpose for the creation of the world. They discussed, decided, and decreed the following: [5]

> Say this: The purpose for the creation was that the Blessed One had to be complete in all of His deeds and His powers, and all of His names of greatness, perfection and honor. If He had not brought forth His deeds and His powers, He could not have been called complete, so to speak, either in His actions or in His names or in His attributes. [9]

The great Divine Name, *HVYH*[1], is called thus because it expresses His everlasting existence and eternity; that He was, is, and will be—before the creation, while the creation continues to exist, and afterward when it will revert back to what it once was. If the worlds had not been created, along with all that is in them, the true manifestation of His blessed, eternal existence—past, present, and future—could not have been seen, for He would not have been called by the name *HVYH.* [14]

It is similar with regard to His lordship. Calling Him Lord means that He has servants and that He is a lord over them. But if He had not created them it would not have been possible to call Him by the name Lord (*'adon*). It is the same with the rest of the names and also with the attributes—"merciful, gracious, slow to anger, etc." (Exodus 34:6). He could not have been described by these attributes unless there were creatures in this world who could call Him "slow to anger," etc. One can demonstrate this for all the other attributes as well. [19]

When the worlds were created, however, the Blessed One's actions and powers came forth so that He could be called complete in all types of His actions and His powers, and complete in all the names and attributes, without anything being missing from them, God forbid! The reason for this is explained well in the *Zohar*, in the portion *Pinchas*, p. 257b:

> The thirteenth commandment...the saying of the *Shem'a.* It is known that we say that He is called "wise in all types of wisdom and discerning in all kinds of discernment, etc." Before He created the world, however, He was called

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[1]Note that we have followed the practice of *Etz Chayyim* in rearranging the letters of the unspoken Divine Name of God. The correct order of the letters is *Y, H, V, H.* Traditionally, if this Name were written in its proper order without any commas or other separation between the letters, any page on which it appears would require special treatment to avoid profaning the Name by erasing or otherwise destroying it. This rearrangement also spells the word *havaya*, which means "existence."

> by these attributes on behalf of all the creatures that were yet to be created. For, if there were no creatures in the world, how could He be called merciful or just? He was called this on behalf of the creatures that were to be created, etc.

We also find in the portion *Bo*, p. 42:

> If His light had not been revealed in all of His creatures, how would He be known to them, and how would the verse, "The whole Earth is full of His glory" (Isaiah 6:3), have been fulfilled?

THE ORDER IN WHICH THE WORLDS WERE CREATED

The second inquiry is similar to the question: What is above? What is below? What was before? and What will be after? You will find this dealt with in the tractate *Chagigah* in the section *Eyn Dorshin* (Do Not Discuss). [32]

Now, this question is very deep—so deep that a person asking it almost endangers himself by inquiring deeply into it. This is what our sages meant when they said, "Whoever investigates these four questions, it would be better for him if he had never come into the world."[2] Because of this we are not able to expand or inquire deeply into these matters. With God's help, however, we will briefly explain the "chapter headings" without looking into their depths, like one who peers through the cracks of a gate. The wise, who understand what we are saying, will find both pleasure and wisdom through their understanding. [Column 2]

We begin with the question: Why was this world created just at the time when it was, and not before then or later on? To answer this, you need to understand what we will explain in our own writings.

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[2] *Chagigah* 11b.

THE INFINITE, ADAM KADMON, AND THE WORLD OF POINTS

It is known that the highest light, above and beyond us with no end, is called "the Infinite" *(Eyn Sof)*. This name indicates that there is absolutely no way to comprehend it, either by thinking or by contemplation, because it is completely inconceivable and far removed from any kind of thought. It existed before there were any beings that were emanated, created, formed, or made. In it there is no duration or origin or start, for it has always existed and is everlasting and in it there is no beginning or end at all. [8]

Then there came forth from the Infinite the great light that we call "Adam Kadmon"—Primordial Human—the precursor of everything, which we will learn about in Branch 3. [10]

After this all the lights that are connected to Adam Kadmon came forth—many lights that emerged and radiated outward from within him. Some were connected to his brain, some came from his skull, some from his eyes, some from his ears, from his nose, and from his mouth, some from his forehead outward, and some were around his body, that is, his seven lower aspects.[3] Circling around them shone many other lights that were dependent on those lights, which are called the World of Points *('olam ha-nekudim)*.[4] [15]

THE FOUR WORLDS: EMANATION, CREATION, FORMATION, AND ACTION

After this, the four well-known and famous worlds of Emanation *(Atzilut)*, Creation *(Briy'ah)*, Formation *(Yetzirah)*, and Action

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[3]The seven lower *sefirot*, from Chesed to Malkhut. (See Branch 2.)

[4]In *Etz Chayyim*, the masculine plural *nekudim* (dots, spots or points) by itself generally refers to the World of Points *('olam hanekudim)*, and the feminine plural *nekudot* by itself refers to the vowel points. However, the lights were emanated into the World of Points in the form of vowel points, so that it is also referred to as *'olam hanekudot*.

(*Asiyah*) came out from Adam Kadmon. These are discussed in the *Zohar* and in the *Tikkunim*.[5] The emanation of this Adam Kadmon and most certainly these other, lower worlds had a beginning and an end—a beginning in time for their initial existence and their emanation. This is not so for the Infinite, as we stated above. [19]

Now, from the time when the lights and the worlds that we mentioned above began to expand and develop, and all the creations began to exist—one after the other, right down to our present-day reality—the expansion and development was orderly, with everything happening step-by-step at regular intervals. That is the way it happened. It was not possible either to hasten or to delay the creation of this world, because each and every world was created after the world above it. All of the worlds were created, expanded, and developed, with one coming along after the other at different times, each one later than the other, until it came to the time for this world to be created. Then it was created at its own appropriate time, after the creation of the higher worlds that are above it. [28]

That is enough about this for now, because we cannot expand on this or explain in depth all that would be necessary to fully explain this subject in terms of questions like: How? How many? When? [30]

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[5]The *Tikkunim* are a series of supplemental additions to the text of the *Zohar*.

2

The Contraction, Emanation, Ten Sefirot, *and Adam Kadmon*

Regarding the matter of the Infinite, blessed be He, how did the worlds that were emanated from Him begin to be emanated? Furthermore there is a great question about which all the kabbalists were divided. There were those who wrote that the ten *sefirot*[1] are ordered in ten levels, each one following the other, and each below the other, and there were those who wrote that they are arranged in three columns—right, left and middle—with three *sefirot*, Chokhmah, Chesed, and Netzach, above each other in a line on the right; three *sefirot*, Binah, Gevurah,

[1]The term *sefirah* (pl. *sefirot*) appears in *Sefer Yetzirah*, where it is related to the Hebrew terms *safar* (to number or count), *sefer* (book), and *sapper* (to communicate). The ten *sefirot* form the structure of emanations through which the Infinite interacts with the finite worlds. (See the Introduction.)

and Hod above each other in a line on the left; and four *sefirot*, Keter, Tiferet, Yesod, and Malkhut in a line above each other in the middle column. (See Figure 4.) [38]

There were also many who understood that they are actually in the form of circular wheels, each one inside the other, with one surrounding and encircling the other. Examination of the words of Rabbi Shimon bar Yochai in the *Zohar* and the *Tikkunim*, as well as the Book of Splendor (*Sefer Bahir*) by Rabbi Nechunia ben Hakana yield evidence of varying and contradictory expressions in their writings, some of which point one way and some the other. The later kabbalists tried in vain to investigate this but were unable to do so. Because it is a very great and difficult question, **[Page 22]** they were overwhelmed by it, saying: Since the Infinite is uniform—completely uniform in all aspects—it would be inappropriate to apply to Him the terms up, down, front, or back, because all these attributes imply that there is a limit, a border, a boundary and a measure in the light of the supernal Infinite, God forbid! We know that the light of the Infinite penetrates and passes through the thickness of each and every *sefirah*, and is within each and every *sefirah*, as well as surrounding them from the outside as described in the *Zohar*, in the portion *Behar*, The Faithful Shepherd, p. 109 [2]: "You are the soul of the soul . . . etc." Also see the *Zohar*, in the portion *Pinchas*, pp. 225 and 226, and the Preface to the *Tikkunim*, p. 4.

> The Cause of all Causes is above everything. There is no god above Him or below Him or to the four sides of the world. He fills all the worlds and He surrounds them from every side.

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[2]The Faithful Shepherd (*Ra'aya Meheimna*) is a distinct portion of the *Zohar* dealing with the kabbalistic significance of the commandments. In printed editions it is scattered among the sections in which the specific commandments are mentioned. The term "Faithful Shepherd" refers to Moses.

If so, since all ten *sefirot* are uniformly close to the Infinite and all receive light from it, then, what is the difference between them? How can one *sefirah* be higher than the next, since all their levels are equal? The truth is, however, that both opinions are "the words of the living God," for both are correct for those who understand, and both are the truth for those who are seeking true knowledge.

As for the difference between these two opinions—whether the *sefirot* are arranged in ten levels, one above the other, or are in parallel lines—this will be fully explained later, with God's help, when we deal with the subject of the World of Points. There we will explain how, before their reconfiguration (*tikkun*), they were ordered one above the other but after the reconfiguration they resembled the picture of the three lines, as described above in the second opinion. [19]

Regarding the difference between the other two opinions—whether they are linear or in the form of circles inside each other—this will be explained with God's help in this branch. So open your heart to the things that will now be clarified, for from them you will become wise about everything that we have mentioned above.

Both opinions are correct and true because both aspects apply to the ten *sefirot*. In one aspect they are circular, in the form of ten circles inside each other. But they also had the other aspect, consisting of ten linear *sefirot* in three lines, in the form of a human being (*'adam*) with a head, arms, thighs, body, and feet, all of which will be well described, with God's help, in the following branches, and this is their explanation. [27]

The Contraction (*tzimtzum*) at the Center of the Light of the Infinite

You should know that before the emanations were emanated and the creations created, a most supreme, simple light filled the whole of existence. There was no vacant place, no aspect of empty

Figure 4. The Structure of the *Sefirot*, Before and After their Reconfiguration (*Tikkun*)

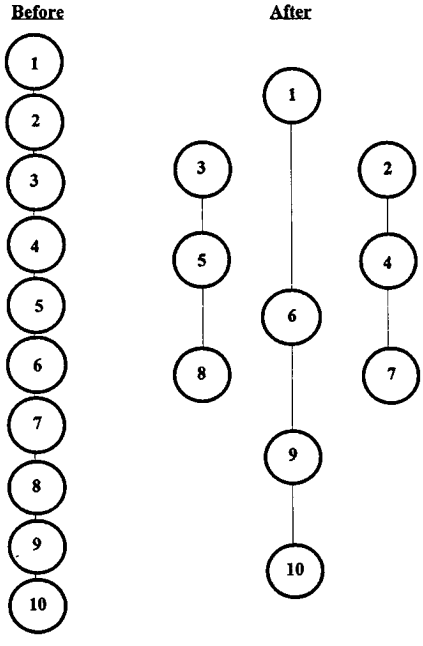

The Ten *Sefirot*

1. **Keter** (Crown)
2. **Chokhmah** (Wisdom)
3. **Binah** (Understanding)
4. **Chesed** (Lovingkindness)
5. **Gevurah** (Strength)
6. **Tiferet** (Beauty)
7. **Netzach** (Endurance)
8. **Hod** (Majesty)
9. **Yesod** (Foundation)
10. **Malkhut** (Sovereignty)

space or void, but everything was filled by that simple, infinite light. It had no aspect of beginning or end, but was all one pure, completely uniform light, and this is what is called the light of the Infinite *('or Eyn Sof)*. [32]

When it arose in His pure will to create worlds and to emit emanations, to bring out the perfection of His actions, His names, and His attributes—for this was the reason that the worlds were created, as we explained in the first inquiry of the first branch—then the Infinite contracted itself at its midpoint, in the exact center of its light. And after He contracted that light and withdrew away from that mid-point to the sides surrounding it, it left a vacant space—an empty, hollow void—like this: [40]

Figure 5.[3]

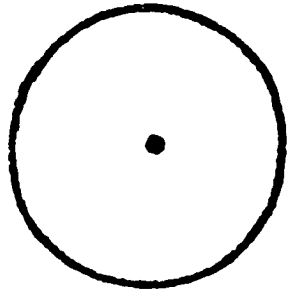

That contraction was completely uniform around the mid-point, so that the void was uniformly circular on all sides. It was not shaped like a square with fixed corners, because the Infinite had contracted itself equally from all sides, like a circle. The reason for this is that the light of the Infinite is absolutely the same, completely and totally uniform, so that it had to withdraw itself the same distance from all sides and it could not contract itself from one side more than the others. [48]

[3]This figure and others that are clearly hand-drawn are reproduced from the published text of *Etz Chayyim*.

We know from the science of geometry that there is no shape except the circle that is the same all over. This is not so with the shape of a square, [**Column 2**] which has protruding corners, or with a triangle, or with any other shape. Therefore, because the Infinite is uniform in all its measurements, as we stated above, it had to contract itself in the form of a circle. It also says in the *Zohar*, in the portion *Bo*, p. 42: "It is a vessel that is round, like the letter *yod*." See also the portion *Pekudei*, p. 258, where it says, "The palaces and what they contain are circles." [5]

There is yet another reason for this. It was because of the emanations that were destined to be emanated later into the midst of that open, void, and empty place that we described above. According to this explanation, the emanations were shaped like circles so that all of them would be uniformly close and attached to the Infinite that surrounds them uniformly. This way they receive the abundance of light that they need from all sides equally. This would not have been the case if the emanations had been in the form of a square or a triangle or any other shape, because then some protruding corners would have been closer to the Infinite than the other sides and they would not have received the light of the Infinite uniformly.

The reason that this contraction was necessary and how it happened will be explained at the end of Branch 3.[4] [14]

The Ray of Light from the Infinite into the Void

After the contraction that we described above, the void, vacant, and empty space remained in the exact middle of the light of

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[4]At this point a parenthetical insertion from the "last version" of *Etz Chayyim* states: "The purpose of this contraction was to reveal the root of judgments so that the attribute of judgment could later be introduced into the worlds. That power is called the Lamp of Darkness . . ." (*Zohar* I:15a). Later on, in Branch 3, the reason given for the contraction is so that vessels could be created to contain the emanated light.

the Infinite, as mentioned above. As a result, a place was already there for what would be emanated, created, formed, and made. [21]

Then one straight line extended from the light of the Infinite, extending from its circle of light, from above to below, descending and developing into that void as shown in Figure 6. [23]

Figure 6. The Line of Light from the Infinite

The top of this line extends from the Infinite itself, and touches it. But the other extremity, at the lower end of this line, does not touch the light of the Infinite. The light of the Infinite extends by way of this line and spreads downward. [27]

Within that empty place, He emanated, created, formed, and made all the worlds—every one of them. This line is like a single narrow conduit through which the "waters" of the supernal light of the Infinite spread and are drawn to the worlds that are in the empty space in that void. [30]

* * * * *

We will now describe some of the results of the kabbalists' investigation into how there can be a head, a middle, and an end within the *sefirot* that we described above. [32]

However, since the head of the line touches the light of the Infinite on the upper side, while its lower end does not extend all the way down to the place where that light circles beneath the worlds, and is not attached to it there, we are justified

in saying "head" and "end." For, if the line had received the abundance (*shef'a*) from the light of the Infinite through both of its ends, they would both have aspects of "heads," equal to each other, and there would be no such thing as "higher" or "lower." [36]

Similarly, if the Infinite had extended in from all the sides surrounding that empty place, there would be no top and bottom, no front and back, no East and West or North and South. But because the light of the Infinite extends only by way of a single line and a narrow conduit, we are justified in saying above and below, front and back, East and West, as we have learned, with God's help, in this branch. [41]

Circles in the Void

Notice that when the light of the Infinite extended downward into the void in the form of a straight line, it did not immediately extend and spread to the bottom, but extended itself little by little. That is to say, at the outset, the line of light began to expand there, right where it started to extend in the form of a line, becoming circular, like a sphere. This sphere did not, however, touch the light of the Infinite that surrounded it on all sides, for if it had touched it, it would have returned to what it had been, and would have been nullified by the light of the Infinite. Then its power would never have appeared at all and everything would have been only the light of the Infinite, as it was in the beginning. Therefore this circular sphere is close to the circle of the Infinite, but does not touch it. **[Page 23]** The emanated circle's main connection and attachment to the infinite Emanator is through the line that was described above. This is the way the light descends and extends from the Infinite and flows into the circle. The Infinite surrounds and encircles it on all sides because it, too, has a circular aspect, surrounding the circle but distant from it, as mentioned above. [5]

Of necessity, the Infinite illuminated the emanations only by way of that line because if the light had extended into them from

all directions, the emanations would have become an aspect of the Emanator itself, with no border or limit. In addition, that line is very thin and not greatly expanded, so the light that extends into the emanations is measured and quantified. For that reason, the emanations are called ten measures (*middot*) or ten *sefirot*, to show that they have a fixed measure and number. This is not, however, true of the Infinite for, as we are taught in the *Zohar*, in the portion *Pinchas*, "The thirteenth commandment, which is the saying of the *Shem'a* . . . it has no measure or any known name."

Each *sefirah* does, however, have a known name, a measure, a border, and a limit. Because the line is very thin they receive only as much of the inflow of light as they need in order to become emanations, and not so much that they themselves become emanators. [16]

The first circle, which is closest to the Infinite, is called the Keter of Adam Kadmon. After this, the straight line continued to descend some more, then spread out and around and became a second circle inside the first one. This one is called the circle of the Chokhmah of Adam Kadmon. [19]

Then the straight line continued downward some more, going down and circling again until it became a third circle inside the second circle. This one is called the circle of the Binah of Adam Kadmon. [21]

It kept on going down and creating circles in this way until it made the tenth circle, which is called the circle of the Malkhut of Adam Kadmon.

We have now explained the subject of the ten *sefirot* that were emanated as the secret[5] of ten circles, one inside the other. All these are aspects of the ten *sefirot* that include in a general way all of the aspects of the worlds in their entirety. [24]

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[5]On the term, "secret" (*sod*), see the Introduction.

Figure 7. The Development of the Ten *Sefirot* of Adam Kadmon as Circles and a Line

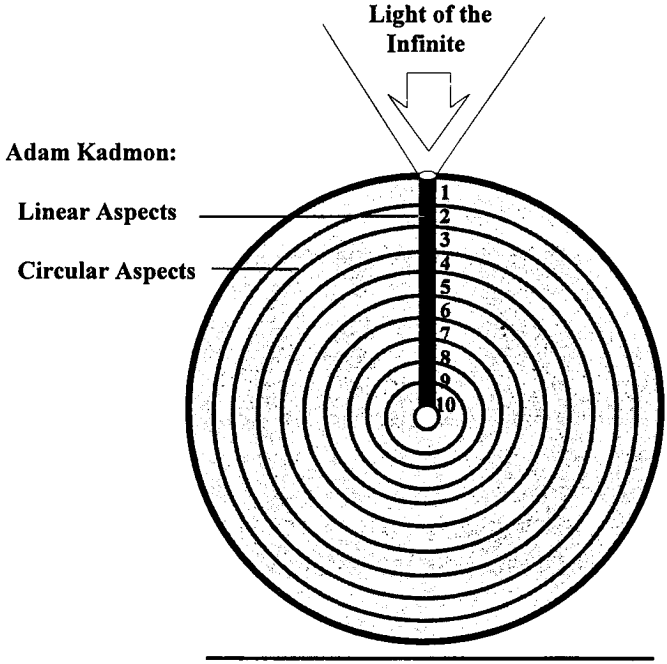

1. Keter
2. Chokhmah
3. Binah
4. Chesed
5. Gevurah
6. Tiferet
7. Netzach
8. Hod
9. Yesod
10. Malkhut

It is clear and obvious that many different kinds of worlds were emanated, created, formed, and made—thousands upon thousands and myriads upon myriads. Every single one of them is inside the empty place that was described above, and nothing is outside it. Every world has its own individual ten *sefirot*, and every *sefirah* that is within each world is also made up of ten individual *sefirot*. All of them are in the form of concentric circles, with no end to their number. They are like the layers of an onion, with rings inside each other, the way circles are illustrated in geometry books. [31]

The aspect that connects all the circles is that thin line extending from the Infinite and passing through them, descending and spreading from circle to circle to the ultimate end of them all. The light and the inflowing abundance (*shef'a*) that are necessary for each one of them are distributed by way of that line. [35]

We have now explained the circular aspects of the ten *sefirot*.

The "Image of God"

Now we will explain the second aspect of the ten *sefirot*, the linear aspect of light in the shape of three lines that form the image of a supernal human (*'adam 'elyon*). This line extends from top to bottom, with the circles that we described above spreading out from it. Moreover, this line extends straight from the top of the highest arc of the uppermost circle of all, down to the bottom of the lowest point of all the circles—truly from top to bottom. It is composed of ten *sefirot*, in the image of a human, standing straight (*yosher*), including all 248 bodily parts. This is portrayed by three lines—right, left, and middle—comprising the ten *sefirot* in their entirety. Each and every one of these linear *sefirot* is subdivided into ten *sefirot*, and so on without end, in the same way that we previously described the ten circular *sefirot*. This second aspect is called "the image of God." A hint of this can be found in the scriptures, where it says, "And God

created mankind (*'adam*) in His image; in the image of God . . ." (Genesis 1:27). Almost everything in the books of the *Zohar* and the *Tikkunim* deals primarily with this second, linear aspect as we have already explained thoroughly elsewhere. [48]

Both opinions about the *sefirot* are valid because there are two aspects, circular and linear, both of which are equally good descriptions and are "the words of the living God." This is how you can resolve many of the apparent contradictions between different statements about the order and position of the ten *sefirot*. [52]

The inquiry that was described above has also clarified for you how there can be a head, an end, a top, and a bottom within the ten *sefirot*. This has been explained with regard to both of these aspects, circular and linear. [54]

Circular Aspects

Regarding the first aspect—the ten *sefirot* in the form of circles inside each other—it is obvious (*pashut*) that **[Column 2]** the circle that goes around all the rest, which is the sphere of the Keter, is closer to the Infinite than all the others and is therefore the highest in quality. However, the second circle, which is called Chokhmah, is separated from the Infinite by the sphere of the Keter, so its quality is lower than that of the Keter. Similarly with Binah; with a distance of two circles between it and the Infinite, it is less perfect than Chokhmah. And thus it is with every one of the circles and with all of the worlds that are inside that open space: Whatever is closer to the light of the Infinite than its neighbor is much higher in quality and finer in texture than its neighbor. [8]

As for this world—our physical universe—it is the middle point inside all of the circles in that open, void, and empty place that was described above. It is the greatest possible distance from the Infinite—much farther away than any of the other worlds. That is why it is so utterly physical and material, even though it is the innermost point of all the circles. Understand this well! [13]

There is a second reason for this, similar to the one above. We already explained how the straight line extended from the Infinite, first coming down and then spreading out in a circle, then coming down a little more and making more circles down to the very last circle of all. The circle that first came into being at the place where the straight line begins is higher in quality and is superior to all the circles beneath it because it comes from the head of the line and also because it receives its illumination through being situated in a higher place than all the others. This highest circle, the highest of all, is designated as "above." But the innermost circle, the most central and the lowliest of all, is lower than all the rest and receives its light from the bottom of the line. That one is called "below." [22]

In Branch 3, where we will be dealing with the ten circles of the World of Points, it will be explained how there can really be linear aspects even in the ten circular *sefirot*, aside from the ten linear *sefirot* that resemble the appearance of a human being. There you will find the complete explanation of circles. It will also be explained to you there how, with regard to the ten circular *sefirot*, it is correct to say that they have right, left, and middle, even though they resemble concentric circles. [27]

Linear Aspects

As for the second aspect—the straight line drawn in the shape of a human—it is appropriate to refer to "above" and "below," "front" and "back," because obviously the part that is closest to the beginning of the line is called the "head," what is below the head is called the "body," what is below that is the "feet," and so on with the rest of the details and particulars. In Branch 3 we will also explain for you the ten circles of Adam Kadmon, Primordial Human. [32]

You should note that the things that were explained in this branch—how all the worlds have a circular aspect, one inside the other like the rings of an onion—are hinted at in many places

in the *Zohar*, especially in the portion *Vayikra*, p. 9 and p. 10, where it says, "Even the firmaments and the Earth are like the rings of an onion, inside each other." Look for it there. See also the portion *Bereshit*, p. 19: [36]

> With them all, the Holy One, blessed be He, created and established the world and they all are a "brain" on the inside with a number of shells covering the brain. Every world was made in that form—each one inside another and that one inside another one . . . etc. [39]

This proves that all the worlds surround one another. Even though from this passage it might seem to be the opposite, since the innermost one is the brain, and its container—the skull—is of lesser quality. If, however, you open the eyes of your understanding you will see that this quotation is speaking from our point of view. From our perspective, as the inhabitants of this lower Earth, whatever is closer to us is called the "shell" surrounding the "brain" that is inside it. That, too, is an outer sphere, with yet another sphere inside it. From our perspective, this inner sphere is the "brain" in relation to that second sphere. This goes on and on until we find that the Infinite is on the inside of all the emanations. It is the innermost "brain" for all of them and all the emanations are its shells and its clothing. The sphere that is closest to us is the most external of all, and is called the "shell" over all the rest. With regard to the worlds themselves, however, this is not so. Rather, the innermost one is the "shell," and what encircles all the others is the "brain." [51]

In the quotation above it is also understood that the second aspect—the straight line drawn in the form of a human—also includes several worlds, as we find in the *Zohar*, in the portion *Toldot*, p. 134:

> Just as a human is made up of limbs, all of which are located in levels one upon the other, yet all are one body, so it is with the world: There are many levels, one inside the other, but all are one body. **[Page 24]**

Figure 8. Adam Kadmon and the Four Worlds: Circular and Linear Aspects

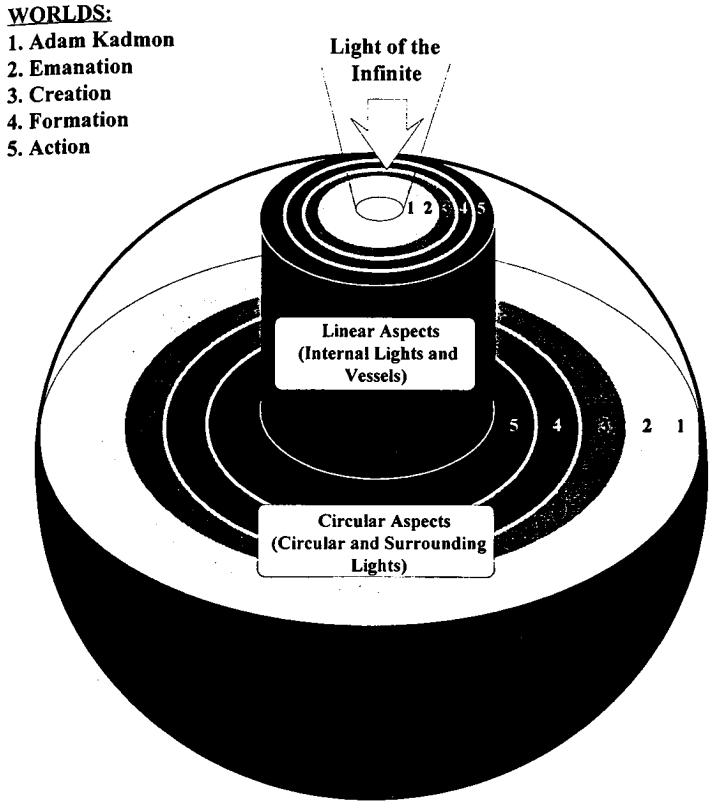

In Branch 4 we will explain how all the other aspects are like the drawing of a human with one inside another, and that one inside the next. The *partzuf* (personification)[6] Atik is within Arikh Anpin, Arikh Anpin is within Abba and Imma, and so on, to the end of all the levels. It will also be explained there how each one is inside another and how one is the "brain," and the other is the "shell." Study this carefully when we come to it.

We have now explained how there are two aspects to the ten *sefirot*, one circular and one linear in the form of a human. [6]

* * * * *

A Recapitulation *[Second Version]*

The following is a single comprehensive introduction, from the Infinite to Ze'ir Anpin. [9]

You should know that at the beginning of everything, the whole of existence was a simple light called the light of the Infinite, blessed be He. There was no empty or open space; the light of the Infinite was everywhere. [11]

When it arose in His will to emanate the emanations and to create the creations it was for a reason that we know—so that He could be called "merciful and gracious, etc."—for if there was no one in the world who could receive this mercy, how could He be called merciful? The same can be said for all the rest of His attributes. [14]

So the Infinite contracted itself in the middle of its light, at its very central point, withdrawing to the circumference and the sides, leaving an open space in between. That was the first contraction of the supreme Emanator. This empty space is circular, the same on all sides, and the World of Emanation and all the other worlds are to be found inside that circle, with the light of the Infinite uniformly surrounding it. [18]

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[6]See the Introduction for a discussion of the term *partzuf* (pl. *partzufim*).

When He contracted Himself, He extended by way of one side of the empty space, through a single straight line, very narrow like a pipe, a single ray of light that extended from the Infinite into the space, filling it up. However, there remained an empty place between the light that was inside the space and the light of the Infinite that encircles it. If this had not been the case, it would have returned to what it had been, and the light inside the space would have returned and rejoined the Infinite, just as it was in the beginning. That is why the light did not come down and spread out as a broad band of light into the midst of the space, but only by way of one very thin line. Through this line, the light of the Infinite extends itself and descends into the midst of the circular space. That is what was emanated, and by this means the Emanator is joined to the emanated. [26]

Even though the entire emanation is circular and the Infinite surrounds it equally on all sides, the head of that line is the only place where the Infinite is actually joined to it, and from which the light spreads. This is called the head of the highest emanation. Whatever flows down and spreads out below it is called the lower emanation. That is why we find that there are aspects of above and below, up and down within the emanation. If it were not for that, there would be no aspect of head or feet, above or below within the emanation. [32]

Now, the light that flowed in and extended itself into that empty space had two separate aspects. The first is the fact that all the lights within this space must necessarily have an aspect of circles, one inside the other. An example of this is the light of the *sefirah* called Keter, which is the first circle. Within this circle is the circle of Chokhmah, and so on, until the ten circles are complete. These are the ten *sefirot* of Adam Kadmon. [36]

Then came ten more circles, which are the ten *sefirot* of Atik. Within them are another ten circles, which are the ten *sefirot* of Arikh Anpin. On the inside of these two circles are ten more, which are the ten *sefirot* of Abba, each one inside another, and so on down to the end of all the divisions of the World of Emanation. [39]

Each one of these circles has a surrounding light that is circular like itself. Then comes another circle like the first one. So we find that they all have an inner light and a surrounding light, both of which are circular. [41]

As for the second, linear aspect, it occurs because in the middle of this whole circular emanation, the light is propagated through a straight line (*yosher*). This aspect of light is actually the same as the circles, except that it is linear (*b'yosher*). It includes the aspects of Arikh Anpin, Abba and Imma, and Ze'ir Anpin and Nukva, all of which are linear. It is with regard to this aspect that the Torah refers to Adam as being "in His image, the image of God," as it says, "And God created the man (*ha'adam*) in His image..." (Genesis 1:27), for he[7] is a straight line and spreads through lines. Nearly all of the *Zohar* and the *Tikkunim* speak only about this linear form, as we will learn with God's help. [48]

You should know that inside this emanation are many worlds, without number. We will not explain them now, but rather we will begin here to explain one in particular that encompasses the entirety of that space and all the worlds that issued forth from it, as you will learn with God's help. This is Adam Kadmon, the most ancient of all primordial beings, who is mentioned in the *Zohar* and *Tikkunim*. All other levels of existence follow after this Adam Kadmon. [52]

You should know that Adam Kadmon, the most ancient of all primordial beings, was emanated into that void, and in him there are ten *sefirot* that fill that whole empty space. His ten circular *sefirot*, each one inside another, came first. Then within these circles came forth the linear form of a single human, extending through all of the circles that are described above. **[Column 2]** For now, however, we will not discuss the circular aspect at all, but will deal only with the linear aspect. Later on, with God's help, we will return to this subject, bringing out whatever relates to both circles and lines [3]

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[7]I.e., Adam Kadmon.

Because of the contraction within which this Adam was created, there are two different aspects: essence and vessels. The contraction of the light caused the vessels to come into existence, as we will explain later, with God's help. We are not, however, permitted to say any more about a place as high as this. The wise will understand the beginning of a thing from its end, as we will learn with God's help in other explanations that are still to come. [8]

Of course there are not really any vessels. We use the term "vessel" only in comparison to the light that is inside it. Indeed, these "vessels" themselves are pure and bright, of the utmost purity, fineness, and brightness. [10]

This Adam Kadmon extends from one end to the other, from the highest to the lowest extremities of the whole empty space of the emanation that we described above. Included within this Adam are all of the worlds that we will be explaining, with God's help. [12]

We are not permitted to speak about or to deal at all with the internal essence of this Adam, but we can consider and discuss whatever is emanated from him. This is because the light of the Infinite is so very great that it can only be received if it is transmitted through the filter of this Adam Kadmon. And even this light from Adam Kadmon could not have been received until after it had emerged from his openings and apertures, which are the ears, the nose, the mouth, and the eyes. This, too, we will explain later, with God's help. [18]

3

Aspects of Soul and Aspects of Light

[First Version]

There is still more that we must teach you about these two aspects—the circles and the line in the form of a human. [20]

A Human Analogy: *Nefesh* (Lowest Level) and *Ruach* (Middle Level)

In human beings there are five aspects of light, each one higher than the next. This is the secret of the five occurrences of the phrase, "Bless *HVYH*, O my soul," etc.[1] The first chapter of tractate *Berakhot* explains that this corresponds to the five aspects of the soul, which are on five levels, each one higher than the next: *nefesh* (lowest), *ruach* (middle), *neshamah*

[1]Psalms 103:1, 2, 22; Psalms 104:1, 35.

(upper), *chayyah* (life-force), and the highest aspect, *yechidah* (one-ness).[2] We will explain all this, with God's help, when we deal with the subject of the lights coming from the mouth of Adam Kadmon, which are called "bound" (*'akudim*).[3] [25]

Now, the circular aspects of the ten *sefirot* have both of the aspects mentioned above—lights and vessels. Each of their lights is divided into an internal light and a surrounding light, and their vessels are also divided into an outside and an inside. It is the same with the linear aspects of the ten *sefirot* in the image of a human, which also have both of these aspects—lights and vessels. There is, however, a difference between the circular and the linear aspects. The ten circular *sefirot* are an aspect of light called *nefesh*, the lowest aspect of soul. They have both an inner light and a surrounding light and also an inside and an outside, which are aspects of the vessels of the ten *sefirot*. Each of the vessels has an inside and an outside, while each of the lights of the ten *sefirot* has an inner light and a surrounding light. The ten linear *sefirot* are the aspect of light that is called *ruach*, the middle aspect, which, as we know, is on a higher level than *nefesh*, the lowest aspect. These *sefirot* are also made up of an inner light and a surrounding light and they also have ten *sefirot* of vessels, each of which has an inside and an outside. [35]

It is obvious that the lowest aspect, called *nefesh*, was emanated first and that the middle aspect, called *ruach*, which is on a higher level, was emanated after it, as we know from the "lower Adam" (human being), who first acquires the *nefesh* and only later if he deserves more, is he given the *ruach*. All of this is discussed in the *Zohar* in its discussion of the portion *Mishpatim*, p. 94: "Come and see. A human is given the *nefesh* when he is born . . . etc." [39].

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[2]See the Introduction for a discussion of the five levels of the soul.
[3]See Gate VI.

Figure 9. The Ten Sefirot of Adam Kadmon: Circular and Linear Aspects

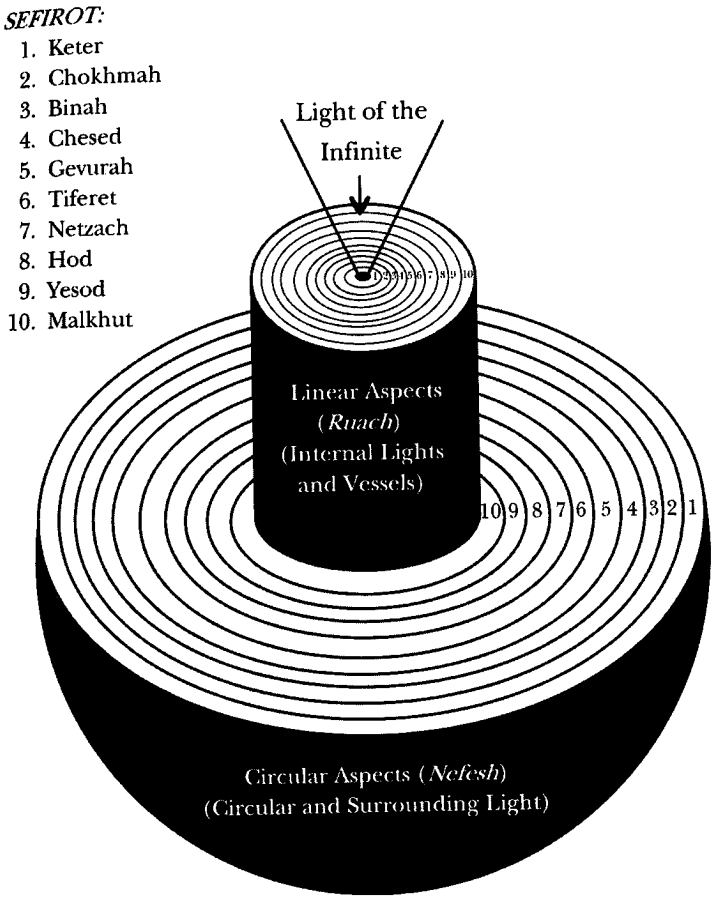

It is the same with the Adam above. First his circular aspects, which are the lowest level of the soul (*nefesh*) were emanated and revealed, along with their vessels. Later on a second aspect was emanated—the straight line in the form of a human, which is on the level of the lights and vessels of the middle aspect (*ruach*), for as we know, it is the *ruach* that is called "human." Understand this well! This is the way it was in all the worlds: The ten circular *sefirot* of each of their aspects are the first to be emanated, and the ten linear *sefirot* of that aspect are only emanated later on. [50]

There is, however, a difference between the vessels of the lowest level (*nefesh*) and those of the middle level (*ruach*). We know that the organ of the liver is the dwelling place of the light called the *nefesh*. The sign of this is that the blood—which is associated with the liver, which is full of blood—is the *nefesh*.[4] The organ of the heart, on the other hand, is the dwelling place of the middle aspect (*ruach*), while the brain is the dwelling place of the light called the *neshamah*. **[Page 25]** This is not the place to explain these things. The introductory matters that we have previewed for you in this branch will be explained later, each one in its proper place, at length and in detail. [3]

Circular Lights, Linear Lights, and Vessels

We conclude that the emanation began in the way that was described above. First the ten circular *sefirot* were emanated along with their ten vessels. Every vessel had an inside and an outside. Within these ten vessels were enclothed the ten *sefirot*, which are the essence of the lowest level of light that is called the *nefesh*. There are also ten lights surrounding the vessels on the outside, which are also the aspect of lower soul, but these are called the

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[4]The lowest level of soul (*nefesh*) is said to circulate throughout the body in the blood, based on the biblical statement that ". . . the blood is the *nefesh*" (Deuteronomy 12:23).

external surrounding lights, while those that we mentioned first are called inner lights. All of these are circular: The inner light is like a sphere, which is itself enclothed within a circular vessel. Over this vessel is a surrounding light, which is also circular, in the shape of a sphere encircling the vessel. All of the ten circular *sefirot* are the same as this, in the shape of the spheres and firmaments, which are called *'ofanim* (wheels). These are the firmaments that are above us in this world, which is the lowest level of all. [13]

After that, the ten linear *sefirot* shaped like a human were emanated. They are of a higher quality than the circular *sefirot* because they are the aspect of *ruach* (middle level). There are ten vessels in the form of a single human that includes all ten of these vessels. Each vessel has an inside and an outside. Enclothed within these vessels are ten *sefirot* that are the essence of the light called the *ruach*. Ten other lights, which are also the aspect of middle level, surround these vessels on the outside. As mentioned above, all of these are linear, made with the appearance of a human. [20]

It is the same with all of the four worlds—Emanation, Creation, Formation, and Action—that are located in the midst of that empty, void, and vacant place. All of the worlds—every one of them—were brought into being within this space. Nothing exists outside of it. The light of the Infinite surrounds, encircles, and illuminates all the worlds that are within this place equally, the same amount from all sides. In addition to this light that shines in on them, their main light—truly the greatest and most real—comes in by way of the line that descends from it and extends inside all these worlds. [26]

Each world, and every single detail of each world, has these two aspects—circular and linear. One of the characteristics of the circles is that the higher-quality circles encompass and surround those of lower quality, so that the innermost circles are the lowest quality of all. These are none other than the spheres and the firmament encircling the lowest world, which are located at the very center of all the circles. [32]

The linear aspect is just the opposite, for what is innermost is the highest and best quality of all, while the outermost layer is the worst of them all. In the case of the line, one layer enclothes another and that one enclothes yet another up to the worst of them all, which enclothes all the rest. Understand all this well! [35]

Now that we have presented you with these introductions, you should be able to understand why it was necessary for the Infinite to contract itself at the midpoint of its light in order to provide an open and empty place, as described in Branch 2. The reason this was done was to make the vessels, for only by means of the contraction and the diminution of the light was it possible for the vessels to come into existence and be revealed. If there had been more light the vessels would have been nullified due to their having too little strength to receive the immense, great light, as it is said regarding the seven kings of Edom who are called the World of Points, that they ruled and died.[5] [41]

Pay close attention to the way the vessels were first created and brought into being. First it was necessary for the light to contract and diminish itself, which is how the existence of the vessels was revealed. After the vessel had been revealed and brought into being, then the light returned, extending down into it so that the vessel could withstand it and not be nullified. So it was here: First the light contracted itself, then the vessels came into being, and after this, the line of light returned and extended itself to illuminate them. This explains why the Infinite contracted itself and totally removed the great light from that space, and afterward brought it back through that line in a measured and quantified way. [49]

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[5]The seven lower *sefirot* of the World of Points were shattered when the vessels broke after their first emanation. The *Zohar* (*Idra Rabba*) interprets the biblical passage describing the deaths of the first seven kings of Edom (Genesis 36:31–39) as referring to these primordial events.

Now, it might have been possible to have left the linear aspect of that light in place when the rest of the great light was taken out, since it was intended that it come back anyway. The reason this did not occur was explained above: The vessels could not have come into existence if the light had not been completely removed. After the vessels were brought into being the light returned and extended itself by way of the line in a measured and quantified way, in exactly the amount that was needed to illuminate them and keep them alive so that they were able to endure the light and contain it without being nullified. But enough of this! **[Column 2]**

4

Circular and Linear Sefirot; *Vessels and Lights*

After having written in the previous branches in a brief and general way about the many different aspects of the ten *sefirot* wherever they might be, we will speak briefly in this branch about the levels of the worlds that were created in that open and empty place mentioned above, outside of which there is nothing at all but within which are every one of the worlds. [5]

Many Worlds

It should not even enter your mind that the ten *sefirot*—which we refer to as the ten *Sefirot* of the World of Emanation (*Atzilut*), as they are called in the *Zohar*—were the very first or the highest of all the emanations. Many, many worlds preceded them, but these were so very high and hidden that they are not even mentioned in the *Zohar*, except in a won-

derful hint that you can find if you look carefully in three passages in the *Tikkunim* on the subject of Adam Kadmon, most ancient of all primordial beings. We will be studying this, with God's help, in this branch. This is referred to in the *Zohar*, in the portion *Bereshit*, p. 23, and also in the *Tikkunim*, p. 134, where it says:

> Come and see how many worlds are hidden because they are all enclothed and riding within *sefirot*... etc. [13]

Also in another passage, in the portion *Noah*, p. 65, and in the portion *Pekudei*, p. 226a and p. 268b, where it says:

> Rabbi Shimon said, "In prayer, I raise my hand on high ... etc." From the secret of supreme thought downward it is all called Infinite... etc. [16]

If you pay close and exact attention to all of the words that are extra or duplicated and the hints that are hinted at in the passages mentioned above you will be amazed and astonished to see how many levels upon levels without end preceded the ten *sefirot* that we know as the ten *sefirot* of the World of Emanation. And whoever studies this composition of ours will, if he is worthy of it, understand them and know their correct order, which is described at the end of this branch. [22]

Note that the *gaonim* (renowned rabbis) of the past, concealing their meaning with honeyed words, called them "the ten points of light on the supreme crown" and other such terms. But, even though there is no limit to the number of worlds in that place, for there are thousands and tens of thousands, we will briefly reveal here all that is within our ability to explain concisely. [26]

Adam Kadmon

We will begin by explaining the one thing that both encompasses and occupies that whole empty space, from which every one of the worlds unfolds. They are all appended and attached to it, and

all emerge from it to be revealed, as we will learn with God's help. It is known by the name Adam Kadmon, Primordial Human, most ancient of all primordial beings, which came before all that exists, as we will explain with God's help. [31]

Because this Adam Kadmon is so awesome, on such a high level and so hidden, it is not touched upon or dealt with in the *Zohar* except in a few places, and even then only in a very cryptic way. We will quote only a few lines from the *Tikkunim*. At the end of *Tikkun* 99, p. 41b, it says:

> He said to him, "That is how it is known that there is an Adam Kadmon, most ancient of all primordial beings, and there is another . . . etc."

At the beginning of *Tikkun* 70, p. 119 it says:

> A wondrous artist has engraved and painted His painting in the palace of Adam Kadmon, most ancient of all primordial beings, where there is an Adam . . . etc.

Also in the *Tikkun* cited above, p. 132:

> It is found in the secret unseen teachings, hidden in those aspects of the Adam of Creation, who is the most ancient of all primordial beings. [38]

Circular Aspects: The Lowest Level of the Soul

Let us begin to explore this subject. You should know that the first lights that were emanated into that empty space came in by way of the straight line that spread out from the Infinite that surrounds everything, as described above in Branch 2. These lights are an aspect of the ten *sefirot* that are known collectively as Adam Kadmon, most ancient of all primordial beings, whom we mentioned above. The ten *sefirot* of Adam Kadmon include all those aspects that were described in Branches 2 and 3. The ten *sefirot* came out and were revealed first in their circular aspect, which is the lowest aspect of the soul of this Adam Kadmon.

These *sefirot* have ten vessels that are also circular in shape. Each vessel has an inside and an outside, which is a characteristic of all vessels. Enclothed within every vessel is an internal light, which is also called the *nefesh*. Encircling the vessel is the surrounding light and this, too, is called an aspect of the *nefesh*. All of these aspects are circular. The circle that is outside all the others, with all the other circles inside it, is the one that is attached and close to the Infinite, which encircles and surrounds them all. This outermost circle, which is the highest quality of them all, is the circular aspect of the Keter of Adam Kadmon as we described it in Branch 3. **[Page 26]** Inside this circle is a second circle that is called the circle of the Chokhmah of Adam Kadmon. It goes on in this way, with ten circles, one inside the other, all the way to the tenth, the innermost circle, which is called the Malkhut of Adam Kadmon. So we find that the ten circles of Adam Kadmon encircle the whole of that open space within the Infinite, which surrounds them all closely. In the middle of those ten circles was the empty, void, and vacant space that was necessary for the other emanations and other worlds, which also have aspects of concentric circles. [8]

We already explained in Branch 3 how the vessels came into existence by means of the contraction, when the Infinite contracted itself by withdrawing its light. Then, after the vessels of Adam Kadmon appeared, the light returned to spread out into those vessels. But do not mistakenly think that there are anything like real vessels within Adam Kadmon—God forbid!—because the vessels did not begin to appear until the World of Points, as we will learn with God's help. And although we call them "vessels," this is only in comparison to the light and essence that is inside them, for indeed the vessels themselves are also pure light, absolutely pure and fine and bright. Make no mistake about this! [22]

Linear Aspects: The Middle Level of the Soul

After the ten *sefirot* of Adam Kadmon were first revealed and brought out in the aspect of the lowest level of soul, ten more

sefirot came out as the middle level (*ruach*) of Adam Kadmon. This linear Adam Kadmon has the appearance of a human, erect in its stature, consisting of 248 body parts—an upright figure with a head, arms, palms of the hands, a torso, and feet. It began to descend by way of the straight line from the Infinite that surrounds it. From that point downward it had the form of a human, consisting of the ten linear *sefirot*, in three lines—right, left, and middle—as described in Branch 2. [34]

From the beginning, that line—in the form of the linear aspect of Adam Kadmon—started to extend downward from the Infinite, piercing and penetrating all of the circles from their topmost point. You should not, however, think that this straight line descended and spread downward to the end of the lowest point of all of the circles that circle beneath the feet of the linear Adam Kadmon. Instead, it ends after the beginning of the bottom-most circle of Atik Yomin (Ancient of Days). This Atik is the personification (*partzuf*) of the Keter of the World of Emanation, which we will study in its own place. The circle of this Atik Yomin curves under the feet of the linear Adam Kadmon, as we will learn later on. [43]

We have now explained how this Adam Kadmon, with its circular and linear aspects, filled the whole empty, vacant, open place within the Infinite. There remained, however, an empty space between the surrounding light of the linear aspects of Adam Kadmon, and the vessels together with this inner linear light. That empty space is where all the worlds that emerged from this Adam Kadmon came into being and were emanated, all of which are dependent on, and attached to this Adam Kadmon, and come forth from him. [53]

I will now clarify for you in a brief summary all the worlds that are located in the empty space that is between the surrounding light of the linear Adam Kadmon and the vessels of his linear aspect. This topic will be explained elsewhere at greater length, with everything in its own place. **[Column 2]** There it will be explained to you that many lights came out from the linear as-

Figure 10. Adam Kadmon and the Worlds of Emanation, Creation, Formation, and Action

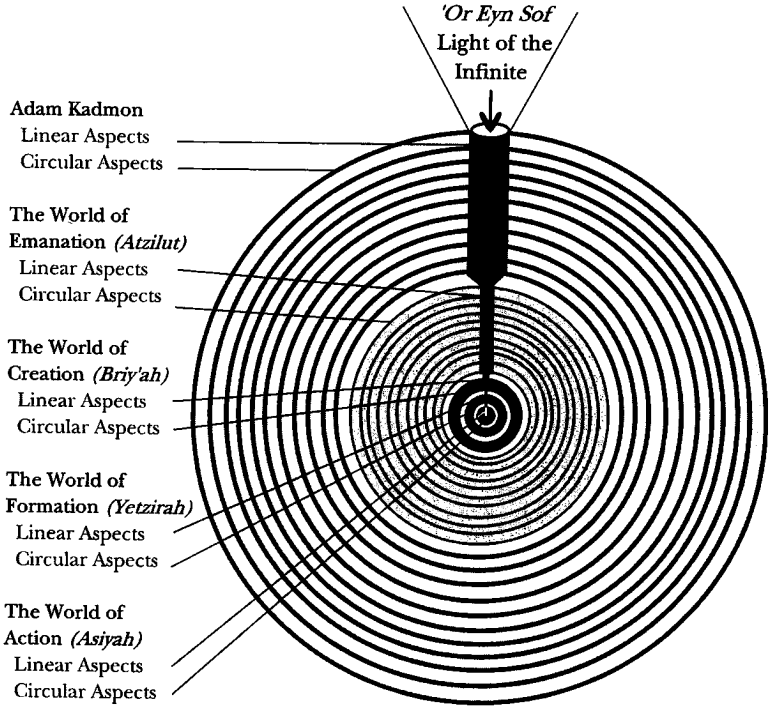

pect of Adam Kadmon and were revealed, starting with the lights that came out from the ears. After this, lights came out from the nose. Then came the lights from the mouth, which are called "bound" (*'akudim*). All of these lights are only linear, with no circular aspects at all. [6]

The World of Points (*Nekudim*)

Then lights came out from Adam Kadmon's eyes. These are called the World of Points, and they have both linear and circular aspects. They are located in the space from the navel of Adam Kadmon to the end of his feet, which is called collectively the "Netzach-Hod-Yesod" of Adam Kadmon. They came out in the following order. [9]

First came the ten circles of the World of Points, which circled around the vessels of the Netzach-Hod-Yesod of Adam Kadmon's linear aspect, the vessels within which his inner light is enclothed. These circles of the World of Points are the lowest aspect of soul (*nefesh*). They surround the vessels and the internal light of the Netzach-Hod-Yesod of the linear Adam Kadmon. We already explained above that the circles of the World of Points include the inner light of the *nefesh* and its vessels, plus the surrounding light over the vessels. All of this is called the circles of the World of Points. [15]

Over that World of Points is yet another surrounding light, which comes from the linear aspect of Adam Kadmon. And over the surrounding light of the linear Adam Kadmon turn the ten circles of Adam Kadmon himself, a combination of inner light, vessels, and their surrounding light. This was in the beginning. However, after this, when the ten linear *sefirot* of the World of Points were also emanated—which are the middle aspect of soul (*ruach*)—then this middle aspect enclothed the ten *sefirot* of the linear aspect of the World of Points, which include the linear internal light, the vessels and surrounding light on top of the vessels, and the inner light of the linear Netzach-Hod-Yesod of Adam Kadmon. The circular aspect of the World of Points enclothes its

own linear aspect, and is above it. Over the circular aspect of the World of Points is the surrounding light of the linear Adam Kadmon. Over them all are the circles of Adam Kadmon himself. [23]

All of this will be explained to you later in this composition under the topic of the World of Points—how the seven kings of Edom ruled and died, after which came the reconfiguration (*tikkun*). When they were reconfigured, the four worlds—Emanation, Creation, Formation, and Action—were made from them.

Each of the worlds of Emanation, Creation, Formation, and Action consists of a combination of six all-inclusive *partzufim*, aside from all the other *partzufim*, which are only particular branches that come from these six *partzufim*.[1] They are: Atik, Abba, Imma, Arikh Anpin, Ze'ir Anpin and Nukva. [28]

The *Partzufim* (Personifications) in the Four Worlds

We will now briefly explain the location and position of these *partzufim*, starting from the top and going to the bottom.

Circular Aspects: Circles and Surrounding Lights

The Infinite surrounds and encircles the highest of the ten circles of Adam Kadmon in all three aspects of the lowest level of soul—surrounding light, vessels, and internal light—all of which are circular in shape. Since all of the circular aspects of the rest of the detailed parts are like this one, it should not be necessary to mention this every time. [34]

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[1]See the Introduction for a description of the primary *partzufim* as personifications of the *sefirot*. The secondary *partzufim* include Jacob and Israel, who represent aspects of Ze'ir Anpin; Rachel and Leah, who are aspects of Malkhut-Nukva; Israel Sava (Grandfather Israel) and Tevunah, who are personifications of the Malkhut of Abba and of Imma respectively.

Figure 11. Adam Kadmon and the World of Points

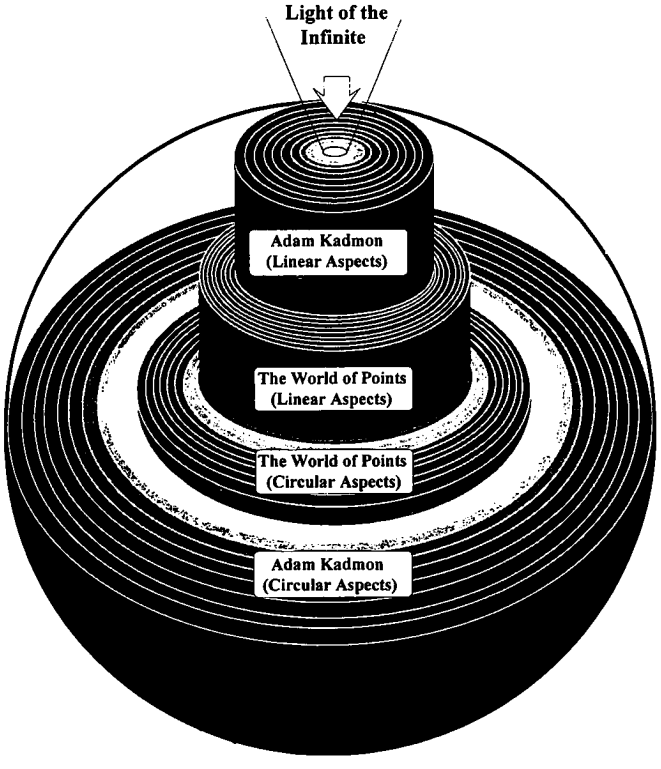

Adam Kadmon

- The ten circular lights of Adam Kadmon surround and encircle the surrounding light of the linear aspect of this same Adam Kadmon. The surrounding light of the linear aspect of Adam Kadmon surrounds the ten circles of Atik.

The World of Emanation

Atik Yomin

- The ten circles of Atik encircle the surrounding light of the linear aspect of Atik himself.
- The surrounding light of the linear aspect of Atik surrounds the ten circles of Arikh Anpin. [37]

Arikh Anpin

- The ten circles of Arikh Anpin surround the surrounding light of the linear aspect of Arikh Anpin himself.
- The surrounding light of the linear aspect of Arikh Anpin surrounds the ten circles of Abba. [39]

Abba

- The ten circles of Abba encircle the surrounding light of the linear aspect of Abba himself.
- The surrounding light of the linear aspect of Abba surrounds the ten circles of Imma. [40]

Imma

- The ten circles of Imma encircle the surrounding light of the linear aspect of Imma herself.

- The surrounding light of the linear aspect of Imma surrounds the ten circles of Ze'ir Anpin. [42]

Ze'ir Anpin

- The ten circles of Ze'ir Anpin encircle the surrounding light of the linear aspect of Ze'ir Anpin himself.
- The surrounding light of the linear aspect of Ze'ir Anpin surrounds the ten circles of Nukva. [44]

Nukva

- The ten circles of Nukva encircle the surrounding light of the linear aspect of Nukva herself.
- The surrounding light of the linear aspect of Nukva, the Female of Ze'ir Anpin of the World of Emanation, surrounds the ten circles of the World of Creation. [46]

The World of Creation

The World of Creation is also divided into all of the detailed parts mentioned above.

Circles

- The ten circles of the World of Creation encircle the surrounding light of the linear aspect of the World of Creation itself.

Surrounding Light

- The surrounding light of the linear aspect of the World of Creation surrounds the World of Formation. [48]

The World of Formation

The World of Formation is also divided into all the *partzufim* mentioned above.

Circles • The ten circles of the World of Formation are over the surrounding light of the linear aspect of the World of Formation itself.

Surrounding Light • The surrounding lights of the linear aspect of the World of Formation are over the circles of the World of Action. [50]

The World of Action

The World of Action is also divided into all the *partzufim* detailed above in the World of Emanation.

Circles • The circles of the World of Action are over the surrounding light of the linear aspect of the World of Action itself.

Surrounding Light • The surrounding light of the linear aspects of the World of Action surround the vessels and the internal light of the World of Action itself.

As you can see, we have completely summarized all the circular lights and the lights that surround the linear aspects of all of these worlds, from top to bottom. [53]

Linear Aspects: Vessels and Inner Lights

From here on we will describe the vessels for the linear aspect of all the worlds, along with their internal lights. These aspects are

in the reverse order from those that we described above, because here whatever is *lesser* in quality than its neighbor enclothes its neighbor, covering it and surrounding it, as we discussed in Branch 3. **[Page 27]** This is the secret of the surrounding light of the linear aspects of the World of Action, which surrounds the vessels and the internal light of the linear aspect of the World of Action itself. We should not need to repeat this every time since we already explained above that the internal light of each linear aspect is always connected and attached to the vessels of its own linear aspect. The internal light is always within the vessels. [5]

The World of Action

The vessels and the internal light of the linear aspects of the World of Action are over the vessels and internal light of the linear aspects of the World of Formation.

The World of Formation

The vessels and internal light of the linear aspects of the World of Formation are over the vessels and internal light of the linear aspects of the World of Creation.

The World of Creation

The vessels and internal light of the linear aspects of the World of Creation are over the vessels and internal light of the linear aspects of the Nukva of the Ze'ir Anpin of the World of Emanation.

The World of Emanation

Nukva

- The vessels and internal light of the linear aspects of Nukva are over the

vessels and internal light of the linear aspects of Ze'ir Anpin.

Ze'ir Anpin • The vessels and internal light of the linear aspects of Ze'ir Anpin are over the vessels and internal light of the linear aspects of Imma. [10]

Imma • The vessels and internal light of the linear aspects of Imma are over the vessels and internal light of the linear aspects of Abba. [11]

Abba • The vessels and internal light of the linear aspects of Abba are over the vessels and internal light of the linear aspects of Arikh Anpin. [12]

Arikh Anpin • The vessels and internal light of the linear aspects of Arikh Anpin are over the vessels and internal light of the linear aspects of Atik. [13]

Atik Yomin • The vessels and internal light of the linear aspects of Atik are over the vessels and internal light of Adam Kadmon. [14]

Adam Kadmon

The vessels and internal light of the linear aspects of the Netzach-Hod-Yesod of Adam Kadmon enclothe the internal light that comes from the light of the Infinite, which is enclothed within the straight line that extends from the Infinite to illuminate and bring life to every one of the worlds. [16]

We have now explained in their proper order how the worlds are enclothed within each other. You have seen with your own eyes how the Infinite is supreme in all the worlds. The first to

receive its light is Adam Kadmon. Then comes Atik, and so on, until we come to the vessels of the linear aspects of the World of Action, which are the farthest away, the maximum possible distance from the internal light of the Infinite—so very far away that there can be no distance greater than this. [21]

Similarly, with regard to the Infinite that encircles the outside of all the worlds, we find that the vessels of the World of Action are the farthest from it, truly such a distance that nothing is farther away from it than they are. That is why the vessels of the straight line of the World of Action are more coarse in quality than all the other worlds and why the World of Action is the lowest and the most material in its nature, so rough and thick that there is no other like it. [25]

We find that the round Earth upon which we stand is the midpoint of all the worlds. It is like the seed of a date, which is in the middle of the edible part with the edible part surrounding it on all sides. That is how it is from our own perspective—we humans who dwell upon it. But from the perspective of the Infinite, which both encircles and is encircled by everything, it is quite the contrary. The World of Action is the shell that covers everything and whatever is closer to the Infinite is the more internal, until we come to the ten circles of Adam Kadmon, which are closer to the Infinite than any of the worlds. [32]

It is the same with regard to the light of the Infinite on the inside. We find that the World of Action is the shell of all the worlds. Whatever is more internal approaches the Infinite that is inside it, until we find that the ten *sefirot* of the linear aspects of Adam Kadmon are the innermost of them all, and receive the light of the Infinite from the inside. This is truly the beginning of everything. [36]

The Feet of Adam Kadmon

Having now explained briefly the circular and linear aspects and the order in which all of the worlds are enclothed within each

other, we need to explain how far the feet of the linear Adam Kadmon reach within each one of the worlds, a subject that we started to explain at the beginning of this branch. **[Column 2]**

It was necessary that the straight line be connected closely to the Infinite that surrounds it—extending from the Infinite and descending to be enclothed inside Adam Kadmon—and that it spread and extend down to the end of the linear Adam Kadmon's feet, as stated above. In reality this means that it extends only to the middle of the circles of Atik Yomin, which circle beneath Adam Kadmon's feet. If we were to say that Adam Kadmon's feet extended downward and spread to the end of his own circles, we would find that they had returned and reconnected to the lower half of the circle of the Infinite, which is below the feet of Adam Kadmon. If this were so, we would find that the Infinite would shine into it both from the top and from the bottom of the straight line. Then there would be no aspect of above and below or of giving and receiving. That is why the head of the line does not extend all the way to the bottom, as mentioned above in Branch 2. [13]

To sum up briefly: The feet of the linear Adam Kadmon spread down and extend into the lower half of the circles of Atik Yomin beyond the midpoint, so that the circles of Atik Yomin encircle the feet of the linear Adam Kadmon. In the same way, the feet of all the other linear aspects—Atik Yomin, Arikh Anpin, Ze'ir Anpin, and Nukva—also end at one and the same place, which is in the bottom half of the circles of Arikh Anpin, beyond the midpoint. This is because the circles of Arikh Anpin surround and circle beneath the feet of all those other *partzufim* mentioned above. [20]

There are, however, some other *partzufim* that are not this tall in stature. The height of Abba and Imma, for example, measures only from the throat to the navel of Arikh Anpin, and the *partzuf* called Leah extends from the Da'at of Ze'ir Anpin to his

chest.[2] We will study all this in another chapter. The feet of these *partzufim* do not extend all the way to the feet of Arikh Anpin because they are shorter. Each of these things will, however, be explained in detail in its own place. [25]

* * * * *

I once heard from my teacher of blessed memory, in a discussion on the subject of the reconfiguration (*tikkun*) of Arikh Anpin, that he was born and came out and suckled from the two heels of the feet of Atik Yomin. This explains why the heels of Atik Yomin extend beyond the feet of Arikh Anpin and cross the border of the World of Creation. [29]

It is possible that it was this way only before the reconfiguration (*tikkun*) of the World of Emanation, and that after the reconfiguration there was no need for this, so that Atik Yomin returned and withdrew his feet until they were on the same level as the feet of Arikh Anpin. This should be looked into further. [33]

There is still one more thing that we have not explained about Adam Kadmon, which is how his circular and linear aspects are connected together. This will, however, be explained in its own place in the discussion of Atik Yomin, whose ten circles all extend and spread only around the first three *sefirot* of his straight line. Look for this there. Perhaps this is also the case with the circles of Adam Kadmon and Ze'ir Anpin. **[Page 28]**

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Why We Use Images and Analogies

It should be clear that there is no body, or the faculties of a body, in the higher realm, God forbid! As for all the images and pic-

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[2]Da'at is a quasi-*sefirah* located between Binah and Chesed that is invoked in order to maintain the total of ten revealed *sefirot* when the *sefirah* Keter remains hidden within the Emanator.

tures that we use, it is not because it is actually so, God forbid, but only to appease the ear so that one can understand the higher spiritual things that cannot be grasped or comprehended at all by the human understanding. We are therefore allowed to speak about the various aspects of pictures and images, which are taken for granted in all the books of the *Zohar*. And even in verses of the Torah itself, all of them alike speak in words such as this: "The eyes of *HVYH* roam over all the Earth" (Zechariah 4:10); "The eyes of *HVYH* are on the righteous" (Psalms 34:16); "*HVYH* heard . . ." (Numbers 11:1, etc.); "*HVYH* smelled . . ." (Genesis 8:21); "*HVYH* spoke . . ." (Exodus 6:10, etc.). [9]

There are many other passages like these but the greatest of all is where it is written, "And God created mankind (*'adam*) in His image, in the image of God He created him; male and female . . .etc." (Genesis 1:27). Certainly if the Torah itself speaks in this way, we too are able to use this language even though it is clear that there is nothing up above except pure light, utterly spiritual, which cannot be grasped at all. As it says in the Torah, "You did not see any form . . . etc." (Deuteronomy 4:15). There are also many other statements similar to this. [15]

There is yet another way to describe by analogy, which is to depict these higher things through the shape of the written letters, for every single letter points to a specific supernal light. It is obvious that this image also is used by way of analogy as a shape that we can use to appease the ear, for there are no letters or vowel points above us. We will, therefore, also explain the introductory matters that were discussed above in terms of the shape of the Hebrew letters, just as we did with the various aspects of that other image, the form of the human being. This imagery of the letters and the form of the human being is necessary in order to comprehend fully the subject of the supernal lights which, as you can see in the books of the *Zohar*, can be understood through the various aspects of these two images. [22]

5

The Partzufim *and the Divine Name*

THE FIVE *PARTZUFIM*

My aim in this branch is to provide a brief introduction for all who come seeking to engage themselves with this wisdom. [25]

It was already explained above that the *partzuf* called "Adam" has 248 limbs, with is own specific ten *sefirot*, as follows:[1]

- The Keter is the cranium;
- Chokhmah, Binah, and Da'at are the three parts of the brain;
- Chesed, Gevurah, and Tiferet are the two arms and the body;
- Netzach, Hod, and Yesod are the two thighs and the sexual organ;
- Malkhut is the female of Adam Kadmon.

[1]Note that here Da'at is listed among the *sefirot* but is not counted as one of the ten.

If, however, you wish to subdivide and differentiate these ten overall *sefirot* into many categories they can be divided into only five aspects, each of which is one complete *partzuf* in the image of a human, in the following order:[2] [32]

- The Keter is one complete *partzuf* with ten *sefirot*, called Arikh Anpin.
- Chokhmah is likewise a single *partzuf* with ten *sefirot*, called Abba.
- Binah is similarly a single *partzuf* with ten *sefirot*, called Imma.
- The next six *sefirot*, from Chesed to Yesod, form a single *partzuf* with ten *sefirot*, called Ze'ir Anpin.
- The tenth *sefirah*, Malkhut, is one *partzuf* with ten *sefirot*, called Nukva, the Female of Ze'ir Anpin. [36]

It must also be said that in each of these *partzufim*, the aspect of Malkhut is the same in all five *partzufim*. The Malkhut that is in the male *partzufim*, such as Abba or Ze'ir Anpin, has the aspect of the crown on their "*tzaddik*," which is called Yesod.[3] This is the secret of "blessings on the head of the righteous" (Proverbs 4:15), which is discussed in the *Zohar* in the portion *Vayetz'e*, p. 162: [41]

> According to our scholars, may they rest in peace, Rabbi Issa the Younger was in front of Rabbi Shimon and said to him, "Why does it say, 'A blessing on the head of the righteous?' It should have said, 'A blessing for the righteous.' " [42]

As for a female *partzuf*, such as Imma or Nukva, the Female of Ze'ir Anpin, the Malkhut is also analogous to the crown of

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[2]Unlike Branch 4, Atik Yomin is not listed here as a separate *partzuf*, because he is considered the "soul" of Arikh Anpin. See Gate III, chapter 1.

[3]*Tzaddik* (righteous) is a euphemism for the male organ, which is represented by the *sefirah* Yesod.

her *yesod*. Her *yesod* is the womb and the "crown" over it is called, in the words of the sages, the "flesh of the apple," which is the lower part of the abdomen where one tests for signs of barrenness. [47]

However, the *sefirah* Malkhut as a whole, which is the last of the five *partzufim*, is called Nukva, the Female of Ze'ir Anpin. She is a complete *partzuf* just like all the other *partzufim*. Remember this! [50]

Table 5. The *Sefirot*, the Body, and the *Partzufim*

The *Sefirot*	The Body	The *Partzufim*
Keter	Cranium	Arikh Anpin
Binah-Chokhmah	Left Brain-Right Brain	Imma-Abba
|	|	|
Gevurah-Chesed	Left Arm-Right Arm	|
Tiferet	Torso	Ze'ir Anpin
Hod-Netzach	Left Leg-Right Leg	|
Yesod	Genitals	|
|	|	|
Malkhut	The Female	Nukva

Inquiring into What Is Hidden

We will now answer a very perplexing and difficult question. Great scholars have found it difficult and were unable to get to the bottom of it. [50]

In the Introduction to the *Zohar*, p. 1, discussing the passage, "Lift your eyes on high and see who created these (*miy bara 'eleh*) . . . etc." (Isaiah 40:26), they say that **[Column 2]** one is not permitted to ask any questions at all about the Keter or Chokhmah, but from Binah onward there is room for questions. This must, however, be concealed and not revealed at all because it reaches to Malkhut, who is called "What" (*mah*)[4]—what you

[4]See *Chagigah* 12b: ". . . what (*mah*) is above, what is below . . . etc."

seek and what you know is all hidden, as it was in the beginning. Other places refer to the verse, "Ask, if you wish, about the first days . . ." (Deuteronomy 4:32), which means that you are permitted to inquire about the *sefirot* from Chesed downward, but you should not ask about the first three *sefirot* that are above them.[5] It also says in the *Tikkunim*, *Tikkun* 11, p. 62:

> The supreme Keter is made of the "fifty gates of understanding (*binah*),"[6] and these were not even revealed to Moses.

This is referred to as "the path that is not even known to the eagle" (Job 28:7). About this our teachers of blessed memory said:

> Seek not what is too wonderful for you and do not search for what is hidden from you. You have no business with the hidden things; meditate on what is permitted to you.[7]

And the beginning of that same *Tikkun* 22 says, "The 'hidden things' refers to Abba and Imma etc." This means that it is forbidden to inquire into or examine closely the first three *sefirot*. You find this in a decree by the sage Rabbi Isaac of Letosh at the beginning of the *Zohar*. You can see there how this passage is to be explained. There are many other passages like this. [13]

All of the *Zohar*—and especially "The Greater Assembly" (*Idra Rabba*), "The Lesser Assembly" (*Idra Zuta*), and the *Tikkunim*—speaks in a concealed way about the first three *sefirot*, yet in the Introduction to the *Zohar* it says just the opposite. Our sages of blessed memory even said, "What you seek and what you know,

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[5]The seven days of creation are identified with the lower seven *sefirot*, so the "first days" begin with the *sefirah* Chesed. (See *Etz Chayyim*, Gate III, Chapter 1.)

[6]For the "fifty gates of understanding (*binah*)," see *Rosh Hashanah* 21b and *Nedarim* 38a.

[7]The Wisdom of Sirach, 320.

etc." about searching into the last Malkhut. This should be understood the way it was presented in Branch 4 regarding Adam Kadmon—that all the worlds are branches that spread out from him, until we find that the World of Emanation is only the clothing for Adam Kadmon's Netzach, Hod, and Yesod, which are the aspect of his legs only.

You already know that the World of Action corresponds to Malkhut, whose initial position was back-to-back with Ze'ir Anpin, but only with the *sefirot* of his Tiferet, Netzach, Hod, and Yesod. It follows that the whole World of Emanation is the aspect of the World of Action (*Asiyah*), relative to the Malkhut of Adam Kadmon.[8] Thus, where the *Zohar* discusses the World of Emanation, even when it mentions the first three *sefirot*, it is not dealing with the aspect of the World of Action of Adam Kadmon, which is the Malkhut of Adam Kadmon. But it is prohibited for us to do this with the first three *sefirot* of Adam Kadmon—or even with the Malkhut of Adam Kadmon, which is the aspect of the World of Action. [27]

The Divine Name

It is still necessary to introduce you to one more introductory matter. This is the fact that all of the ten *sefirot*, which include every single world, when considered as one collective whole, are like an aspect of a single Divine Name, *HVYH*. In every place, whether considered collectively or as individual parts, one Name *HVYH* emerges from each of the four letters, *yod*, *heh*, *vav*, and *heh*. In addition: [30]

- The tip of the *yod* in the Name *HVYH* is the *sefirah* called Keter.
- The letter *yod* (י) itself is the aspect called Chokhmah.

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[8]This sentence and the one that follows are unclear in the original, which includes several different versions in brackets and parentheses. Our rendering is contained in a footnote to the Hebrew text.

- The first letter *heh* (ה) is Binah.
- The letter *vav* (ו) is the Tiferet, which includes six *sefirot* that are collectively called by the name Ze'ir Anpin, as we will study later in its own place, with the help of God.[9]
- The final letter *heh* (ה) is Malkhut, which is called Nukva, the Female of Ze'ir Anpin.

All of this has to do with the most comprehensive Name *HVYH* that encompasses all five *partzufim*, as we stated above. And even if you separate the ten *sefirot* within each *partzuf*, you still have the Name *HVYH* within each of the individual *partzufim* in the same way that it is within them collectively. Thus:

- The tip of the *yod* is the Keter, which is the cranium of that *partzuf*.
- The letter *yod* itself is the Chokhmah, and the *heh* is the Binah of that *partzuf*; these are the two parts of the brain, right and left.
- The *vav*, which is the main part of the body, makes up six parts of that *partzuf*.
- The final *heh* is the Malkhut that belongs to that *partzuf*.

Four Ways of Spelling Out the Letters *Y, H, V,* and *H*: the Names *'AB(72), SaG(63), MaH(45)* and *BaN(52)*

It is also necessary to introduce another aspect that is similar to what we discussed above. This is the fact that the same four letters—*yod, heh, vav,* and *heh*—are found within each individual letter of the name *HVYH*. The only difference between them is in the way they are fully spelled out, as follows:

- The letter *yod* hints at Abba, the *sefirah* called Chokhmah, which has one Name *HVYH* spelled out fully with *yods*.

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[9]Note that, since Hebrew letters are also numbers, the sixth letter, *vav*, is also the number 6.

This spelling of the Name has a numerical value of 72 (*'AB*).[10]

- The letter *heh* hints at Imma, which is the *sefirah* called Binah. This has the Name *HVYH* spelled out with *yods* and an *'alef*. This spelling has a numerical value of 63 (*SaG*).[11]
- The letter *vav* hints at the six *sefirot* of Ze'ir Anpin, from Chesed to Yesod. This contains a single Name *HVYH* spelled out with *'alefs*, which has a numerical value of 45 (*MaH*).[12]
- The final letter *heh*, which hints at Nukva, the Female of Ze'ir Anpin, has one Name *HVYH* spelled with *Hs*, with a numerical value of 52 (*BaN*).[13]

It is the same way with the details within each of the five *partzufim* mentioned above. Each one of them contains the Name *HVYH* within its individual parts.

- The Chokhmah of each *partzuf* contains the Name *HVYH* with a numerical value of 72 (*'AB*).
- The Binah of each *partzuf* contains the Name *HVYH* that equals 63 (*SaG*).
- The six "extremities"[14] of each *partzuf* contain a single *HVYH* with a numerical value of 45 (*MaH*).
- Nukva, the Female of Ze'ir Anpin in each *partzuf*, contains the *HVYH* that equals 52 (*BaN*). [53]

As we already mentioned, each and every *sefirah* is divided

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[10]*YOD HY VYV HY* = (10 + 6 + 4) + (5 + 10) + (6 + 10 + 6) + (5 + 10) = 72. Note that here the letter *vav* is used both for the consonant itself and to represent the vowel sound "o" in *YOD*.

[11]*YOD HY V'AV HY* = (10 + 6 + 4) + (5 + 10) + (6 + 1 + 6) + (5 + 10) = 63.

[12]*YOD H'E V'AV H'E* = (10 + 6 + 4) + (5 + 1) + (6 + 1 + 6) + (5 + 1) = 45.

[13]*YOD HeH VaV HeH* = (10 + 6 + 4) + (5 + 5) + (6 + 6) + (5 + 5) = 52.

[14]In *Sefer Yetzirah*, six of the ten *sefirot* are referred to as *ketzavot* (extremities: edges, corners, or sides) representing the six directions: North, South, East, West, up, and down.

into ten *sefirot*, with ten more within each of those ten, and so on with no end. It is the same with the different spellings of the name *HVYH*, which are multiplied and divided with no end, **[Page 29]** and also with the individual details of the *sefirot*, which are also divided endlessly.

* * * * *

Interpreting the *Zohar*

Now that we have acquainted you with all these introductory matters, we must bring to the attention of the student who might look in the *Zohar*, the fact that he will find many passages there that contradict each other and that are truly divergent. Without our introduction this would be hidden from his understanding because he would not know how to distinguish which reality the passage is dealing with, or which aspect it is speaking about—whether it is referring to Adam Kadmon himself or to all the lights that came out and shone from him; the aspect of lights from the ears or those from the nose or those from the mouth, which are called "bound" (*'akudim*); the aspect of light from the eyes that is called the World of Points (*nekudim*)—which is the World of Emanation before the reconfiguration (*tikkun*)—or the aspect of light from the forehead, which is the World of Emanation after it was reconfigured; the World of Creation or the World of Formation or the World of Action. [13]

All of this deals only with the collective whole (*klalut*). There is also the matter of individual detail (*pratut*). It may be dealing with the *partzuf* Atik that is in each of these worlds; or with the *partzuf* Arikh Anpin; or with Abba or Imma; or with Ze'ir Anpin or Nukva; or with Israel Sava (Grandfather Israel), Tevunah, Jacob, or Leah.[15] [17]

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[15]The *partzufim* called Israel Sava, Tevunah, Jacob, and Leah are secondary aspects of the five main *partzufim*.

It is also necessary to distinguish between the details of details: Whether it is speaking of the ten circular *sefirot* or the ten linear *sefirot*; the surrounding light or the internal light; the lights themselves or their vessels. But, most important of all, it is necessary to distinguish between the status of the ten *sefirot*, their position and level, and whether their number is deficient or complete.

One must also know if it is at the time of their emanation or at the time of the moon's complaint;[16] the time of the first Adam's creation or the time when he sinned, which changed all the worlds; the time of the generation of the desert; the time of the First Temple or after it was destroyed; the time of the Second Temple or after it, too, was destroyed; and, most important of all, whether it is a weekday, a Shabbat, or a holiday, in the daytime or at night. [28]

Not only that, but in every single hour the worlds are changing, so that no hour is like any other. Anyone who looks at the path of the constellations and stars and the changes of their position and location can see how at each moment they are in a different pattern, so that the events that happen to someone born at one moment are different from someone who was born even a minute sooner. From that you can discern and understand that there is no end or number among the higher worlds. And if you open your mind's eye, you will deduce from what you see and from all that we have said that the human mind cannot comprehend or understand all these details. King David said about this, "Open my eyes so that I may see the wonders of your Torah" (Psalms 119:18). And King Solomon, about whom it is written that he was the wisest of all humans, wrote, "I said I will become wise,

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[16]This refers to the time when, according to rabbinic legend, the moon, which was originally as bright as the sun, complained to the Creator that the world was too small for two great lights and as a punishment was made smaller (*Chulin* 54b).

but it was too far from me" (Ecclesiastes 7:23). Go and look in the Book of *Tikkunim*, *Tikkun* 12, p. 65, where it says:

> Rabbi Shimon got up and said, "Grandfather, grandfather, etc . . . . the clothing that one wears in the morning is not the clothing that is worn at night, and the clothing of one day is not worn the day after." [40]

By this you can understand how the position and condition of the worlds, which are the clothing of the Infinite, are constantly changing. And just as every hour and every minute is different, so too the various aspects of the passages in the *Zohar* differ from each other, but all are "words of the living God." [43]

You will also find in the *Zohar* the letters of the Divine Name *HVYH* spelled out in different ways to be numerically equal to 72, 63, 45, or 52. This is noted in the unpublished Introduction to the *Tikkunim*, and also at the end of *Tikkun* 13 and in *Tikkun* 69. When the various spellings of the Divine Name that are mentioned in these *Tikkunim* appear, you need to know which aspect you are dealing with in that passage, in order to know which place is being hinted at by that particular spelling of the Divine Name. [49]

As you go deeper and learn to grasp the explanations of these things you may be able to understand all these passages, if God is with you and you have integrity before Him, for "He does not withhold good things from those who walk in integrity" (Psalms 84:12).

I have one more observation for you to keep in mind. You should know that most of the passages of the *Zohar*—almost all of them, in fact—do not refer to the subject of the ten circular *sefirot*, but only to their linear aspect, the straight line with the appearance of a human that includes all the worlds. **[Column 2]** This is true whether it is dealing with Adam Kadmon, with Atik, with Arikh Anpin, with Abba and Imma, with Ze'ir Anpin and Nukva of the World of Emanation, or with the rest of the worlds: Creation, Formation, and Action. [2]

If you keep these things present before you and they are not diminished in your eyes, then, "if you run, you will not fall"

(Proverbs 4:12), and "you will go safely on your way" (Proverbs 3:23).

* * * * *

NOTE: The internal structures of the circular and linear aspects of the four worlds are summarized in the accompanying tables. The internal structural details of the worlds of Creation, Formation, and Action are the same as those of the World of Emanation, so they are not shown in detail.

With regard to the surrounding, "circular" aspects of reality, our physical universe is the innermost layer of all, and the Infinite is the farthest away from it. With regard to the inner, "linear" aspects of reality, our physical universe is on the outside, and the Infinite is to be found within the deepest level inside it.

Table 6. The Surrounding, Circular Aspects of Reality: From the Light of the Infinite to the World of Action (Our Physical Universe)

The Surrounding Light of the Infinite (*'Or Eyn Sof*)		
Adam Kadmon		The ten circles of Adam Kadmon; the surrounding light of the linear aspects of Adam Kadmon.
The World of Emanation	***Partzufim***	
	Atik Yomin:	The ten circles of Atik Yomin; the surrounding light of the linear aspects of Atik Yomin.
	Arikh Anpin:	The ten circles of Arikh Anpin; the surrounding light of the linear aspects of Arikh Anpin.
	Abba:	The ten circles of Abba; the surrounding light of the linear aspects of Abba.
	Imma:	The ten circles of Imma; the surrounding light of the linear aspects of Imma.

Table 6. (Continued)

	Ze'ir Anpin:	The ten circles of Ze'ir Anpin; the surrounding light of the linear aspects of Ze'ir Anpin.
	Nukva:	The ten circles of Nukva; the surrounding light of the linear aspects of Nukva.
The World of Creation		The ten circles of the *partzufim* of the World of Creation; the surrounding light of the linear aspects of the *partzufim* of the World of Creation.
The World of Formation		The ten circles of the *partzufim* of the World of Formation; the surrounding light of the linear aspects of the *partzufim* of the World of Formation.
The World of Action		The ten circles of the *partzufim* of the World of Action; the surrounding light of the linear aspects of the *partzufim* of the World of Action.
	—> ***WE ARE HERE*** <—	

Table 7. The Internal, Linear Aspects of Reality: From the World of Action (Our Physical Universe) to the Internal Light of the Infinite

—> ***WE ARE HERE*** <—

The World of Action		Vessels and internal lights of the linear aspects of the *partzufim* of the World of Action.
The World of Formation		Vessels and internal lights of the linear aspects of the *partzufim* of the World of Formation.
The World of Creation		Vessels and internal lights of the linear aspects of the *partzufim* of the World of Creation.
The World of Emanation	***Partzufim***	
	Nukva:	Vessels and internal lights of the linear aspects of Nukva.
	Ze'ir Anpin:	Vessels and internal lights of the linear aspects of Ze'ir Anpin.
	Imma:	Vessels and internal lights of the linear aspects of Imma.
	Abba:	Vessels and internal lights of the linear aspects of Abba.
	Arikh Anpin:	Vessels and internal lights of the linear aspects of Arikh Anpin.
	Atik Yomin:	Vessels and internal lights of the linear aspects of Atik Yomin.
Adam Kadmon		Vessels and internal lights of the linear aspects of Adam Kadmon.

The Internal Light of the Infinite (*'Or Eyn Sof*)

GATE II

THE DEVELOPMENT OF THE TEN LINEAR *SEFIROT* WITHIN THE CIRCULAR *SEFIROT*

1

Lights and Vessels; Circular and Linear Sefirot

Nefesh and *Ruach*: The Lowest and Middle Levels of the Soul

We already know about the development of the ten *sefirot* by way of circles. We know that the ten circular *sefirot* first emerged from the *nefesh*—which is the lowest level of the five levels of the soul—by way of the line, the "pipe" from the edge of the Infinite that resembles the earthly human (*'adam*).

Humans, as we know, first have the lowest aspect of soul (*nefesh*) and only later merit and earn the middle aspect of soul (*ruach*), and still later reach the upper aspect of soul (*neshamah*), and so on. The order in the supernal realm is identical to this.

- First the ten circular *sefirot* were emanated as vessels whose essence and inner spiritual aspects are only at the lowest level of the soul (*nefesh*).
- Then the ten linear *sefirot* were emanated in the shape of a human (*'adam*), which also had

> two aspects: vessels, and the spiritual essence that is contained within them, which are higher than the lowest level of the soul (*nefesh*) and are called *ruach,* the middle level of soul.

So we find that the aspect of ten circular *sefirot,* along with the vessels related to them, are on the lowest level of soul (*nefesh*), while the ten linear *sefirot* in the form of a human, which were emanated later along with all of their related vessels, are on the middle level of soul (*ruach*). [21]

As for the vessels that we mentioned above, we know that the body's liver is the dwelling place of the lowest aspect (*nefesh*), the heart is the home of the middle aspect (*ruach*), and the brain is the home of the upper aspect (*neshamah*). This is not, however, the place to explain these details. [24]

Inner Lights, Surrounding Lights, and Vessels

It is still necessary to make known to you some other general principles. You should know that in our discussion of emanation we will always describe the essence (*'atzmut*) and spiritual aspect (*ruchaniyut*) that are enclothed within the vessels as hidden lights. There are two aspects to these lights. The first, which is called inner light, is enclothed within the vessels. The second, which encircles the vessels, is called surrounding light. Because the light is too great for the vessels to be able to enclothe and contain all of its power within themselves, the light remains outside the vessels and encircles them. You will find that every single light in this world includes these two aspects—an inner light and a surrounding light. [31]

It is the same with the aspect of vessels. You will find that every vessel in the world has the two aspects that we described above: an inside, within which the inner light is attached and enclothed, and an outside, which the surrounding light encircles and surrounds. In short, we find that light, which is a spiritual

essence, is divided into two levels: inner light and outer light, and it is similar with regard to the vessels. They, too, have two aspects: inside and outside. We have, however, already explained all these things. [38]

Circular *Sefirot* and Linear *Sefirot*

We conclude that from the beginning of everything, the ten *sefirot* were emanated by way of circles. These are divided and include the aspect of ten *sefirot* of circular vessels, which are in the shape of circles. Every one of their vessels has an inside and an outside. Within these vessels are enclothed ten *sefirot* of a spiritual essence (*ruchaniyut*) that we call the light of the *nefesh*, the lowest aspect of soul. There are also ten lights circling around them in such a way that every light has an inner light and a surrounding light and both of them are circular, for the inner light is round like a sphere, enclothed within a single spherical vessel. Over this vessel is a surrounding light that is also circular, in the shape of an encircling sphere. All ten of the circular *sefirot* are like this, resembling the encircling firmaments, the heavenly spheres with which we are all familiar.[1] [46]

After this, the ten linear *sefirot* were emanated. These have the appearance of a linear human and are higher in quality than the others. They, too, include the aspects of ten vessels, each of which has an inside and an outside. Within these vessels are enclothed the ten spiritual *sefirot*, which we call lights, that are the *ruach*, the middle aspect of the soul. Within each of these

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[1]Medieval cosmology, based on the ancient Ptolemaic model, located the Earth at the center of a series of concentric spheres, each of which is home to one of the principle heavenly bodies—the sun, the moon, and the planets. Although Copernicus (1473–1543) had published his work arguing that the Earth revolves around the sun in 1543, the more ancient viewpoint continued to be widespread, as reflected in *Etz Chayyim*'s Earth-centered cosmology.

lights are two aspects: a surrounding light that is outside the vessel's exterior, **[Page 30]** and an inner light that is enclothed within the same vessel. All of this is in the form of a straight line with the appearance of a human (*'adam*).

What we have summarized for you in this branch encompasses all that was emanated, created, formed, and made in all of the four worlds of Emanation, Creation, Formation, and Action.

2

Adam Kadmon and the Ten Sefirot

After having explained to you in a general way the subject of how the ten *sefirot*, wherever they may be, are divided into several aspects, we will begin in this branch to explain the levels of the worlds within the void that we described above, and how they are arranged. [7]

You should know that the first lights that were emanated through the straight line—the narrow "pipe" that we described above—and all the other aspects that were emanated into that empty space consist of many thousands and myriads of different worlds. We cannot explain them now because there is not enough time to describe them all in detail. We will now, however, describe the one component that embraces that entire void, from which all of the worlds emerged. This is the one light that precedes everything that extended from the Infinite, which surrounds everything—the ten *sefirot* that as a totality

we call Adam Kadmon, most ancient of all the primordial beings (*'adam kadmon lekal hakadmonim*). [14]

Adam Kadmon

The subject of this Adam Kadmon is implied in veiled hints in the *Zohar* and in the *Tikkunim*. Because it is so well hidden and so very high, however, they did not touch on or deal with it openly but only in veiled allusions, referring to it in many places, but only in highly disguised hints. We will mention a few of them. One of these allusions is in the *Tikkunim*—*Tikkun* 19, p. 45—where it says:

> . . . if so, it is recognized that there is an Adam Kadmon, most ancient of all the primordial beings.

Another is in *Tikkun* 70, p. 132, where it says:

> In studying the teachings about "the Concealed of the Concealed," the most hidden of the hidden is the Adam of Creation, who is Adam Kadmon, most ancient of all the primordial beings.

Yet another is found in *Tikkun* 70, p. 119:

> A wondrous artisan has engraved and painted his painting in the palace of Adam Kadmon, most ancient of all the primordial beings, where there is an Adam, and another Adam, etc. [23]

Many Worlds

It should not even enter your mind that the ten *sefirot* that we call the ten *sefirot* of the World of Emanation are the first or the highest of all that was emanated, because an endless number of worlds were emanated before them. They are, however, so well hidden that they are not even mentioned in the *Zohar* except in marvelous hints, as you saw in those three passages quoted above.

Many similar things are written in other places in the *Zohar*—at the end of the portion *Pekudei*, pp. 226 and 269, for example, and in the portion *Noah*, p. 65: [28]

> Rabbi Shimon said, In prayer, I raise my hand on high. When it is the desire of the upward-reaching . . . etc. From the secret of supreme thought downward everything is called Infinite.

See also the portion *Bereshit*, p. 23a, and also in the *Tikkunim*, *Tikkun* 70, p. 134:

> Come and see how many heights are hidden because they are all enclothed and riding within *sefirot*, etc. [33]

If you analyze this with an open mind in order to understand all the words and beautiful hints that are suggested to one who understands the passages cited above, you will be amazed and astonished to see how many levels upon levels without end or number came before the ten *sefirot* that we call the ten *sefirot* of the World of Emanation. Whoever studies this composition of ours will, if he is worthy, learn to distinguish among them, to know them and to understand their attributes. Look also in the *Zohar*, in the portion *Bereshit*, p. 19:

> The Holy One, Blessed be He, needed all these to create the world and to perfect the world with them. They are all internal "brains" and "shells," etc.

With this, you can understand what was written above about how all the worlds are inside each other and surround each other, with the Infinite surrounding them all. We cannot, however, elaborate further on this here. [40]

I will now go back and clarify the subject discussed above.

Circular *Sefirot*: The Lowest Level of the Soul

The first *sefirot*, which were emanated before all the other emanations, were the ten *sefirot* that are called Adam Kadmon, most

ancient of all primordial beings. These ten *sefirot* have ten circular vessels. Each vessel has both an inside and an outside, but as a whole it is simply called a vessel, which is the way we referred to them in Branch 1. Enclothed within this vessel are ten inner lights within ten vessels. There are also ten outer lights, surrounding and encircling the ten circular vessels. [46]

The highest vessel, which encircles all of the other nine vessels, is called the Keter of Adam Kadmon. The next vessel within that one, which encircles the rest of the vessels, is called the Chokhmah of Adam Kadmon. It goes on in this way until we come to the tenth vessel, the innermost of them all, which is called the Malkhut of Adam Kadmon. All of them are in the form of circles inside each other, as we described them above. [50]

The ten circular *sefirot* of this Adam Kadmon fill the whole empty space that is in the middle of the Infinite, which we described above in Branch 1. **[Column 2]** They also surround that empty void. In the middle of these circles, however, there is an empty, open space that is necessary for the rest of the emanations, which are also in the form of concentric circles, one within another. These other emanations are all aspects of the lights that came forth from the eyes of the linear Adam Kadmon, who is the straight line of light that has the appearance of a human. We will be learning more about this later, with God's help. These lights are called the World of Points, and they are also in the shape of circles inside each other. All of them are located within the ten circles of Adam Kadmon in such a way that the circles of Adam Kadmon surround, encircle, and encompass all the rest of the circles, including all of the worlds plus all of the other circles that are included within them, because any circle that is higher in quality than its neighbor encompasses and surrounds its neighbor. Whatever is lower in quality than its neighbor is more internal, and is surrounded by its neighbor, until we find, therefore, that the innermost circles of them all are the lowest quality of all. These are the firmaments and heavenly spheres of the World of Action, which are the ten spheres of the firmament mentioned

in the Introduction to the *Tikkunim*, where they are called *'ofanim* (wheels)—the firmaments that circle over us in this lowly material world.[1] This is understandable since they are the innermost and most central of all the circles. Therefore it is plain that they are the lowest of them all, like the layers of an onion, one within another, where the outer skin that is over them all is the largest. They are all encompassed and enclothed within each other in this way. [19]

As for the ten circles of the World of Points, their significance will be explained in detail later on, with God's help. We cannot, however, go into it thoroughly here except in the very abbreviated summary that follows. [21]

Linear *Sefirot*: The Middle Level of the Soul

After the ten circles of Adam Kadmon that are the lowest aspect of his soul (*nefesh*), ten more *sefirot* were revealed and emerged within Adam Kadmon. These ten other linear *sefirot* are in the form of a human with 248 bodily parts—head, arms, legs, etc. They are the middle aspect of his soul (*ruach*), which expanded in a line from top to bottom, starting at the top of the highest of all the ten circles and extending almost to the end of the lowest of his ten circles. [29]

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[1] *'Ofanim* is also the name of the order of angelic beings assigned to the World of Action. In the ancient cosmology, they are associated with the heavenly spheres surrounding the Earth.

3

Inner Lights, Vessels, and Surrounding Lights

Having now explained how there are two aspects to every one of the worlds—one consisting of ten circular *sefirot* and the other of the ten linear *sefirot* in the form of a human standing erect and upright—we will now describe briefly the details and other aspects that are within them. This is explained in the *Zohar*, the portion *Bo*, in The Faithful Shepherd, p. 42b: [35]

> After He made the form of the chariot of the supernal Adam, He came down upon it and was then named by that form and called *El Elohim*. And if the Craftsman were to break those vessels that He had made, the water would return to its source . . . . And afterward He made a great vessel, and through this He called himself "the Understanding One" (*mevin*).[1]

[1]In the *Zohar*, the "great vessel" refers to Binah (Under-

We already discussed this at length in Branch 2. Study it carefully there.

LIGHTS AND VESSELS

It has already been explained that the ten *sefirot* in the form of a human *('adam)* includes 248 bodily parts called vessels. Within them is the essence of the lights, which is called the human soul[2] *(nishmat 'adam)*. All this is analogous to "lower Adam" —the human being— who has a body and a soul. [42]

So it is that the higher Adam includes ten *sefirot* that consist of both essence and vessels. The aspect of essence is the inner light illuminating the inside of the vessels, resembling the internal soul that illuminates the human body, as it is written, "The human soul *(nishmat 'adam)* is the lamp of *HVYH'* (Proverbs 20:27). You should remember this general principle, for wherever you find the expression "lights" in these compositions of ours the intended meaning is the internal soul that is within the vessels, and not the vessels themselves. Do not forget this matter, for it is impossible for me to remember to mention it every time. [49]

INNER LIGHT AND SURROUNDING LIGHT

Having explained these two aspects—the linear lights and their vessels—it is necessary to speak briefly about another detail, the lights that are the essence of the inner soul within the vessels. **[Page 31]** These lights are divided into two aspects, an inner light and a surrounding light. The light that shines into the vessels of the ten *sefirot* and keeps them alive is enclothed within the vessels in the same way that the human soul enters into the body,

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standing). The heavenly chariot *(merkavah)* is described in Ezekiel 10.

[2] Alternatively, "the soul of Adam."

enclothed within human limbs, giving them life and illuminating them from the inside. This is called the inner light. That light is relatively small, however, which enables it to be compressed and enclothed within the vessels. The second aspect is a greater light, which the vessels lack the strength to limit or to contain within themselves. As a result, this aspect of light remains outside the vessels and shines on them, becoming their surrounding light. [15]

This is also the case with human beings, which we will learn about in its own place with God's help, for in all the worlds you will find that every light has these two aspects: a small inner light and a large surrounding light. One is on the inside of the vessel and the other surrounds and encircles the vessel on the outside. [19]

Just as the light is divided into two aspects, vessels also have two aspects, and you will not find any vessel in the world that does not have these two aspects. One is the inside of the vessel, within which the inner light is enclothed and contained and the second is its outside, which is surrounded and encircled by the light mentioned above. Of course, just as the outer light is greater than the inner light, so the outside of the vessel is superior in quality to the inside. Even though it appears to us that the inside of the vessel is more pure in quality than the outside, things are actually different, as we will now explain. [30]

Know that the light is the same everywhere, but when it enters and is enclothed within a vessel, the vessel is unable to contain all of it. The aspect of light that cannot be contained within the vessel remains on the outside as surrounding light. Both of these lights illuminate the vessel, the inside light shining halfway through the vessel's wall from the inside while the surrounding light shines halfway through the wall from the outside. The vessel is illuminated by these two lights and its walls are purified both by the inner light and by the outer light. [48]

The inner light is very concentrated and compressed within the vessel, and is strongly attached to it. It enters halfway into

the wall of the vessel, purifying its interior while penetrating and being absorbed into it. In this way, the vessel is perfected and purified. The outer light, on the other hand, because it is distant and is unable to attach itself to the vessel, is not especially compressed, and is unable to break into the wall of the vessel from the outside, to penetrate and enter into it in order to illuminate and purify it. To correct for this, the outside of the vessel must be higher in quality and purer, and the light that illuminates it must be stronger and superior in quality to the inner light. **[Column 2]** This enables the outside of the vessel to receive the great light, even though the vessel is not strongly attached to the surrounding light. Thus, even though the illumination from the surrounding light is more distant than the light that is inside the vessel, they both become equally bound to it. In this way the inside of the vessel, which is lower in quality, is harmonized with the inner light, which is also lower in quality, and they shine into each other very well, so that they are attached, even though they are both lower in quality. And likewise the outside of the vessel, which is superior in quality, is illuminated very well by the higher-quality light surrounding it, even though that light is distant from it. [7]

There is yet another important reason for this. The surrounding light has a desire and a longing to come close enough to be attached to the inner light, in order to give it light. If the outside of the vessel were not so very pure, the surrounding light would not be able to penetrate or break through the wall to touch the inner light and give it light, and the inner light would not have been able to receive that greater light. That is why it was necessary for the outer half of the wall's thickness to be more pure than the inner half. For this reason, even though the surrounding light is not attached to the vessel's walls at all, it is able to penetrate, break in, and reach the middle of the wall's thickness from the outside. And the inner light, which is strongly concentrated within the vessel, is able to penetrate the wall's thickness from the inside and to shine halfway through to the middle,

even though it is not as pure as the surrounding light. Then the inner light and the surrounding light touch each other and the surrounding light shines into the inner light. [18]

The vessel itself is illuminated by both of the lights and becomes highly purified. To be sure, if we look only with our sense of sight the inside seems to be more pure than the outside. But as we mentioned above, this is simply because the inner light, even though it is smaller than the surrounding light, is more highly concentrated and compressed within the vessel, so it illuminates the inside of the vessel strongly and completely. In contrast, the surrounding light, which is much stronger, does not illuminate it as well because it is not connected to the outside of the vessel, nor is it highly concentrated or compressed within it. That is why it appears to us that the inside of the vessel is more pure than the outside. This will be explained in more detail later on, when we discuss the light from the mouth of Adam Kadmon. [26]

GATE III

A SUMMARY OF THE ORDER OF EMANATION

[Last Version]

1

The Infinite, the Divine Name, and the Four Worlds

From the first, the Infinite, blessed be He, both surrounded all the worlds and was surrounded by them, enclothed within them up to the end of the World of Emanation. However, it touched and attached itself only to the World of Emanation and not to the worlds of Creation, Formation, and Action. That is why from that point onward the nature of these worlds changes, and they are called Creation, Formation, and Action, rather than Emanation. Through its surrounding aspect, however, the Infinite is attached to and touches all four worlds—Emanation, Creation, Formation, and Action. [37]

Adam Kadmon, the Light of the Infinite, and the World of Emanation (*Atzilut*)

At first, Adam Kadmon developed from the Infinite at its center, as described in the *Tikkunim, Tikkun*

70, p. 132. Being secondary to the Infinite, it is called "Adam of Creation," even though it came before the World of Emanation. This Adam is hinted at in the *Zohar* in the portion *Pekudei*, p. 268:

> Rabbi Shimon said, "In prayer, I raise my hand on high, etc.," and ". . . six palaces, which are all called Infinite."

This Adam comprises ten *sefirot*, each of which could be considered to be infinite in comparison to the World of Emanation, which is below them. Adam Kadmon is divided into thousands and myriads of worlds, the first of which are the four worlds that correspond to the senses of vision, hearing, smell, and speech, as described in the *Tikkunim, Tikkun* 70, p. 121. From them are derived worlds without end. To those who understand, all of these aspects are hinted at in the passages cited above. This Adam is also hinted at by the tip of the letter *yod*, the first letter in the Divine Name, which is like the Keter, the first *sefirah* of all the worlds. [48]

The light of the Infinite is enclothed within the power of the Chokhmah of this Adam Kadmon, below which is emanated the World of Emanation. That is the secret of the verse, "You have made them all with Wisdom (*Chokhmah*)" (Psalms 104:24). [**Page 32**] The Chokhmah to which this refers enclothes itself within the Malkhut of Adam Kadmon. This Malkhut came down and enclothed the secret of her lower seven *sefirot* within the ten *sefirot* of the World of Emanation, in order to connect Adam Kadmon to the World of Emanation. It is the same with every single world, as we will learn, with God's help. [3]

The head of this Malkhut, which is her first three *sefirot*, remains in its place. Her lower seven *sefirot*—which are her body, and which correspond to the seven days of creation—are enclothed within the ten *sefirot* of the World of Emanation. This is the aspect called Atik Yomin (Ancient of Days), which are the seven "days" (*yomim*) that are "copied" (*'atikan*) from the

Malkhut of Adam Kadmon.[1] These seven lower *sefirot* are reconfigured into ten *sefirot*. The head is made from three *sefirot*, like the chamber of the Holy of Holies, which included three aspects. This Atik becomes the "soul" of Arikh Anpin, who is the Keter—the first *sefirah* of the World of Emanation—and also extends into the nine other *sefirot* of the World of Emanation. The light of the Infinite is within this Atik, and Arikh Anpin enclothes the seven lower *sefirot* of this Atik. (See Figure 12.) [15]

The Chokhmah and Binah of the World of Emanation enclothe the seven lower *sefirot* of Arikh Anpin in the same way that we described above. We refer to them as Abba and Imma (Father and Mother). [17]

The next six *sefirot* of the World of Emanation, which we call by the name of Ze'ir Anpin, enclothe the seven lower *sefirot* of Abba and Imma. Each of the six parts of Ze'ir Anpin—which are his six "extremities" (*ketzavot*)—is also formed from six *sefirot*, so that they equal 36, which is the numerical value of the word "these" (*'eleh*).[2] Enclothed within them is Binah, who is called "Who" (*miy*). Together they make the name *Elohim*, which is "Who created these (*miy bar'a 'eleh*)?" (Isaiah 40:26).[3] [20]

Nukva, the Female of Ze'ir Anpin, is the Malkhut of the World of Emanation. She enclothes Ze'ir Anpin's lower seven *sefirot*, which is the secret of "a woman surrounds a man" (Jeremiah 31:22). At the time when they are coupling she is equal to him, face to face. But enough of this! [22]

When one examines this more closely one finds that, even though the total height of Malkhut measures only one *sefirah*,

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[1] Note that *yomim* is the Hebrew plural of *yom* (day), while the name Atik Yomin is derived from the Aramaic plural, *yomin*.

[2] *'E + L + H* = 1 + 30 + 5 = 36.

[3] Here this phrase is interpreted as referring to the supernal Mother, Binah (*miy*), the creator of Ze'ir Anpin (*'eleh*).

she almost equals the whole World of Emanation. Ze'ir Anpin makes up six parts of the whole, even though he himself is ten *sefirot.* Abba and Imma are higher than he is, and the head of the Keter is highest of them all. All of their feet, however, are equal, at the end of the World of Emanation. Because the feet of Atik, Arikh Anpin, Abba and Imma, and Ze'ir Anpin and Nukva are all equal, they can be distinguished from each other only by their heads. Each of these is higher than the next because each one is enclothed within the next, and that one is enclothed within yet another. [31]

The Atik [of the World of Emanation], who is the Malkhut of Adam Kadmon, enclothes the Chokhmah of Adam Kadmon. This is the secret of "*HVYH* founded the Earth with Wisdom (*chokhmah*)" (Proverbs 3:19). Within him is the Infinite itself. All three of them are enclothed within the World of Emanation. This is hinted at in the *Idra* in the portion *Ha'azinu,* p. 288, where it says: [37]

> When it was completed, he emitted nine lights that shone from within it, and the rays of these lights shine from within him like a lamp from which the light spreads forth to all sides. When one gets nearer to the light that emanates from it, one finds only the lamp itself. It is the same with the Ancient Holy One (*Atika Kadisha*), the Supernal Lamp, the most hidden of all hidden things. One finds only the lights that are emanating outward, which are both revealed and hidden. Because they are called the holy Name, they are all one. [43]

In the same way, the *partzufim* can only be identified by their heads. Their bodies are enclothed within each other, and they cannot be identified except by their heads. This is why the *Idra* on *Ha'azinu* deals with the aspect of their heads. But enough of this! [46]

* * * * *

The *Partzufim* and the Divine Name

The ten *sefirot* of the World of Emanation are divided into five *partzufim*: Keter, Chokhmah, Binah, Ze'ir Anpin, and Nukva. Each of these is made up of 248 bodily parts. They also have the aspect of the Name *HVYH* that comprises only the World of Emanation. Together with the tip of the *yod* this, too, makes five *partzufim*. [49]

The Letter *Yod* (י): Adam Kadmon and the World of Emanation

As for the Name *HVYH* that encompasses all of the worlds, we find that Adam Kadmon is the tip of the *yod*. The ten *sefirot* of the World of Emanation are the letter *yod* itself, which is the first letter in the Divine Name. This *yod* is hinted at by Chokhmah, which, as we know, is the World of Emanation. Afterward, the line (*chut*) of light from the Infinite is completed in its inner aspects, as we stated above. **[Column 2]**

The Letter *Heh* (ה): The World of Creation

Then the light thickened, becoming a curtain. Through this curtain, the lower seven *sefirot* of the Malkhut of the World of Emanation came down, becoming the "head of the foxes" to the ten *sefirot* of the World of Creation.[4] This all happened after the light had thickened and enclothed itself by means of a curtain, as described above. The lower seven *sefirot* of the Binah of the World of Emanation enclothed themselves within the Malkhut of the World of Emanation, and came down through the curtain to be enclothed within the ten *sefirot* of the World of Creation.

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[4]"The head of the foxes" refers to a rabbinic saying: "Better the tail of a lion than the head of a fox" (*Pirkei Avot*, 4:20).

Figure 12. Adam Kadmon and the World of Emanation

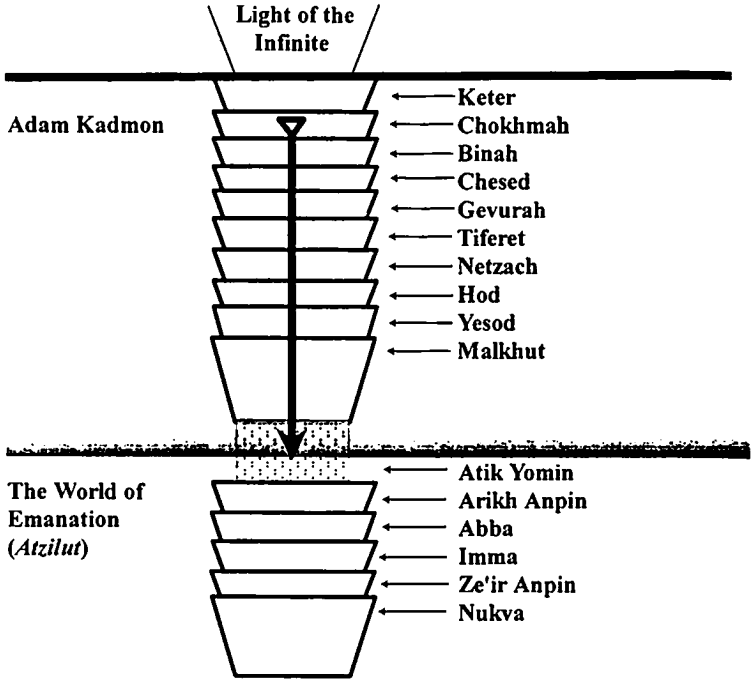

Figure 13. Adam Kadmon and the Worlds of Emanation and Creation

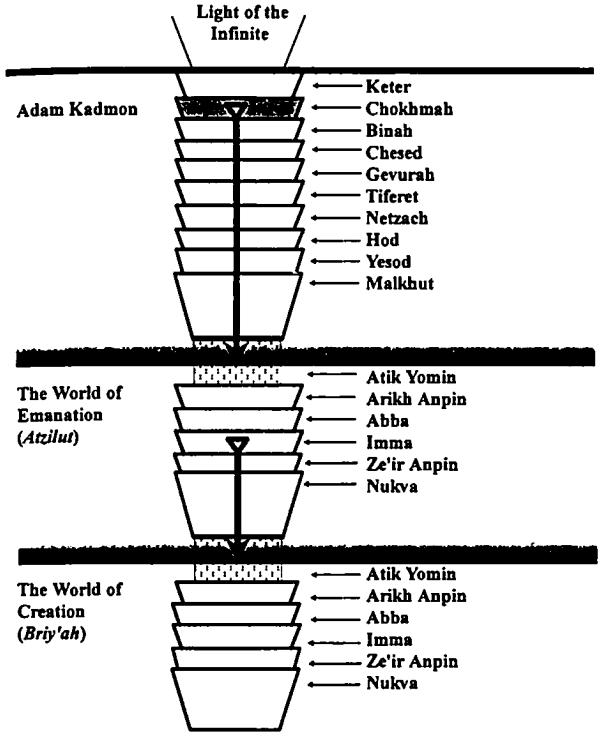

This is the secret of Binah "nesting on the throne."[5] The seven lower *sefirot* of this Malkhut make up the Atik Yomin of the World of Creation. This Atik Yomin of the World of Creation is enclothed within the Arikh Anpin of the World of Creation, and so on, in the same order as the World of Emanation. These are the five *partzufim* of the World of Creation, all of which are aspects of the first *heh* of the Divine Name that encompasses all the worlds. [12]

The Letter *Vav* (ו): The World of Formation

After this a second curtain was laid out and the lower seven *sefirot* of the Malkhut of the World of Creation[6] came down through it to become the Atik Yomin of the World of Formation (*Yetzirah*). Enclothed within them is the light of the six "extremities"—six of the lower seven *sefirot* of the World of Emanation. These became the aspect of Atik Yomin of the World of Formation. This is the secret of Ze'ir Anpin "nesting" in the World of Formation. This Atik is enclothed within the Arikh Anpin of the World of Formation, and so on, in the same way that we previously described the World of Creation. There are also five *partzufim* in the World of Formation, which collectively are the aspect of *vav*, the third letter of the Divine Name that encompasses all the worlds.

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[5] *Tikkunei haZohar, Tikkun* 6, 23a: "The Higher Mother nests on the throne." Binah is referred to in the *Zohar* as the Higher Mother, in contrast to Malkhut, the Lower Mother. The divine throne, which was the subject of the deepest mystical meditation during the early rabbinic period (100–400 C.E.), was associated by kabbalists with the World of Creation.

[6] A footnote in the text cites an alternative version that has "the World of Creation" instead of "the World of Emanation." This would solve an apparent difficulty with the main text, in which an aspect of the World of Emanation penetrates through the World of Creation into the World of Formation.

Figure 14. Adam Kadmon and the Worlds of Emanation, Creation, and Formation

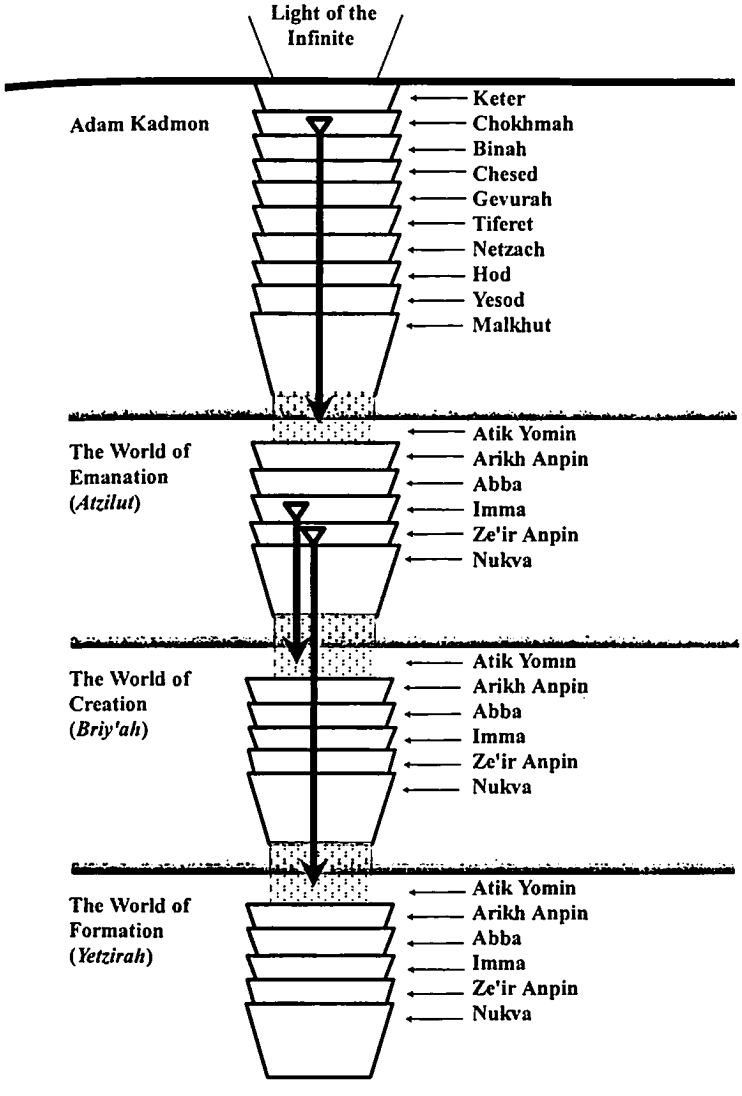

The Final Letter *Heh* (ה): The World of Action

Next to come down were the seven lower *sefirot* of the Malkhut of the World of Formation. Within them by herself is the Malkhut of the World of Emanation, who, having come through the curtain that is between the World of Formation and the World of Action, is enclothed within the Arikh Anpin of the World of Action.[7] This is the secret of Malkhut "nesting in a wheel."[8] This is called Atik Yomin and is enclothed within the Arikh Anpin of the World of Action, which is wholly like our description of the World of Formation, and also consists of five *partzufim*. All of them are aspects of the final letter *heh* of the Name *HVYH* that encompasses all the worlds. [22]

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[7]Another version cited in a footnote to the text has: "Within them is Malkhut, who is herself enclothed within the Arikh Anpin of the World of Action." By eliminating the reference to the World of Emanation, this version also avoids the problem cited in footnote 6.

[8]*Tikkunei haZohar, Tikkun* 6, 23a: "The Lower Mother nests in a wheel." Here, "wheel" refers to the heavenly spheres surrounding the Earth in the World of Action.

Figure 15. The Worlds of Emanation, Creation, Formation, and Action

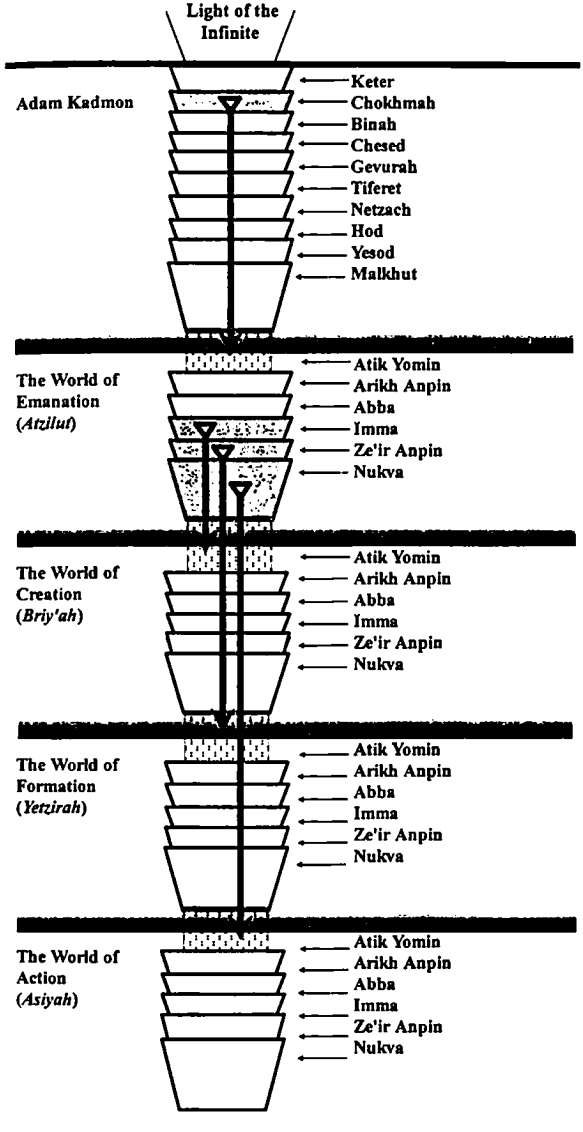

2

Creation and Redemption: Kabbalistic Interpretations of Some Biblical Texts

You should know that each one of the five *partzufim*, which are in every single world that we described above, includes all 248 limbs and 365 veins. One must, therefore, examine and inquire into the parts of each *partzuf* individually, analyzing how a limb of one *partzuf* meets a limb of the *partzuf* that enclothes it, since not all of the *partzufim* stand at the same height. We find, for example, that the head of the Malkhut of the World of Action meets the bottom of the heel of Adam Kadmon. It is the same with all their other aspects. The eye cannot encompass them all because they look like the constellations of the zodiac—the "scroll of the skies"—with part of the limb of one *partzuf* connecting to a limb of the *partzuf* that is next to it. Sometimes an eye will meet a nose or an ear will meet a heel. It goes on like this endlessly, somewhat like the practice of combining the twenty-two letters of the alphabet: *'alef* with all

the rest of them and all the rest with *'alef*, and so on with each of the letters. They are the cause of all change, so that no day is like the next, no righteous person is like his neighbor, and no creature resembles any other. [35]

Everything was created for the purpose of the Highest One, but all do not suckle in the same way, nor are all their improvements *(tikkunim)* the same. Galbanum, for example, improves incense in ways that even frankincense cannot.[1] This is why it is necessary for there to be good, bad, and in-between in all these worlds and why there are endless variations in every one of them. [39]

MALKHUT AND THE CREATION OF THE WORLDS: GENESIS 2:4 AND 1:1

These five *partzufim* of the World of Emanation are described in the *Zohar* in *Idra Rabba* and *Idra Zuta*. We find there that the secret of the word *behibar'am* (Genesis 2:4) is: "He created them with five."[2] Thus, everything that was created is an aspect of these five *partzufim*, whether it is in the World of Emanation or the worlds of Creation, Formation, or Action. The secret of the small letter *h* in *behibar'am*[3] is that they all came from the small *h* of the Malkhut of Adam Kadmon; that is, only from her lower seven *sefirot*. Then she became their head, as noted above. Therefore they are hinted at by the small letter *h*. As for

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[1]Galbanum is an ingredient in incense which, by itself, has a foul odor.

[2]The first appearance in the Bible of the Divine Name of God is in Genesis 2:4: "These are the generations *(toldot)* of the heavens and the Earth. In the day that *HVYH Elohim* created *(behibar'am)* the Earth and the heavens. . . ." Here, the *b* in *behibar'am* is interpreted literally as "with," *h* as 5, and *bar'am* as "He created them."

[3]In Torah scrolls, the letter *h* in *behibar'am* is traditionally written smaller than the other letters, e.g., בהבראם. A variety of explanations for this ancient scribal practice have been put forth over the years. Here the small ה is interpreted as referring to Malkhut, the "Lower Mother," who is also the second *H* in the Name *HVYH*.

the ten *sefirot* of the World of Emanation, being the clothing for the Malkhut of Adam Kadmon, the impurities (*sygim*) started with them.[4] This is hinted at by the kings mentioned at the beginning of *Idra Rabba*: "For they were all sons of kings."[5]

The verse "In the beginning, God (*Elohim*) created the heaven and the Earth . . ." (Genesis 1:1) also refers to the Malkhut of Adam Kadmon, who is here called *Elohim*. From her power, the "heaven and the Earth" of the World of Emanation were created.[6] They were not fully completed, however, from the time they began until the eighth king, Hadar, came out.[7] [Page 33] The four letters of the Name *HVYH* are the offspring (*toldot*) of Adam Kadmon's Yesod, which is the place where circumcision is given on the eighth day.[8] This is the secret of "Honor (*hadarta*) the face of the elder" (Leviticus 19:32). He begot (*holyd*) the white drop (*tipat loven*), which is called "*chasadim*" (kindnesses), and put it with the female waters of his Malkhut, which are the red drop (*tipat 'odem*), also called "the land of Edom." And then the worlds were established (*'ettakkenu*).[9] These are the seven kings of Edom, which comprise the ten *sefirot* of the World of

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[4]The Hebrew term *sygim* refers to the dross that is left over when precious metals are refined, or to the dregs left in the bottom of a wine vat, i.e., any worthless byproduct of a creative process. Here, *sygim* refers to the wreckage from the shattering of the vessels of the lower seven *sefirot* of the World of Points, the "Shells" (*klippot*) that fell down into the lowest world, Asiyah, to form our physical universe.

[5]Zohar, III, 128a.

[6]Following the terminology of the *Zohar*, the expression "heaven and Earth" is interpreted here as referring to the divine Male and Female, i.e., Ze'ir Anpin and Nukva.

[7]Genesis 36:31-39 mentions the deaths of the first seven kings of Edom, who "ruled and died," but not that of the eighth king, Hadar.

[8]The four letters of the Name *HVYH* correspond to the four worlds of Emanation, Creation, Formation, and Action, which are the "offspring" of the Malkut of Adam Kadmon.

[9]This refers to the process of reconfiguration (*tikkun*), which followed the shattering of the vessels in the World of Points.

Emanation, since the first *sefirah* includes the first three.[10] Thus, the world was "sweetened" by the coupling of the Yesod and the Malkhut of Adam Kadmon. This is the meaning of ". . . On the day that *HVYH Elohim* made the Earth and heaven . . ." (Genesis 2:4b), which refers to the addition of compassion (*rachamim*) to judgment (*din*).[11] Then the World of Emanation was completed.

As for the Malkhut of Adam Kadmon herself, which is the head of the World of Emanation—also called Atik Yomin—her red drop is also established. About her it is said in *Idra Rabba*, p. 135a: [21]

> As for the head of the people, if it is not established at the beginning, the people will not be established, etc. [23]

This is not intended to refer directly to Malkhut herself—God forbid!—but only to the light of her lower seven *sefirot*, which are enclothed in the ten *sefirot* of the World of Emanation, while the true essence of her lower seven *sefirot* remains above in its place. In fact, it is only the sparks of their light that go down to be enclothed within the World of Emanation.[12] This is called "the

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[10]The "Kings of Edom" refers to the World of Points, which is the World of Emanation before it was reconfigured through the coupling of Adam Kadmon with his Malkhut. The first three *sefirot*—Keter, Chokhmah, and Binah—are sometimes treated as a single unit.

[11]The two opposite qualities of compassion (*rachamim*) and judgment (*din*) are associated respectively with the two names of God, *HVYH* and *Elohim*. Genesis 1 refers only to *Elohim* (God). Genesis 2:4 contains the first biblical reference to the Name *HVYH* in combination with the name *Elohim*. In kabbalah, *rachamim* is also associated with the *sefirah* Tiferet, which stands for the six *sefirot* that are personified by Ze'ir Anpin, and judgment (*din*) is associated with Malkhut.

[12]Compare this to statements in Gate II, Chapter 1 about the penetration of the lower seven *sefirot* of each world's Malkhut into the next lower world.

head of the people" and is therefore both "I am" (*'aniy*) and "nothingness" (*'ayin*), referring to the Malkhut of Adam Kadmon and the Keter of the World of Emanation.[13] Understand this! This is also found in *Idra Zuta*, p. 288: [27]

> Therefore the Ancient Holy One (*Atika Kadisha*) is called "nothingness" (*'ayin*) because the "nothingness" is dependent on him. The concealed wisdom (*chokhmah*) is also called "nothingness" because it is dependent on him, for in him they spread forth three times, etc.

This refers to the Chokhmah of Adam Kadmon that is enclothed within Atik, which is the Keter of the World of Emanation, and which is called "nothingness" (*'ayin*). If you wish to go deeper into these words of ours, you must understand that the Infinite is both inside each of the worlds and surrounding all the worlds. The feet of Adam Kadmon enclothe the Infinite, extending it to the end of all the worlds of Emanation, Creation, Formation, and Action.[14] [34]

The World of Emanation enclothes the lower seven *sefirot* of the Malkhut of Adam Kadmon, and the World of Creation enclothes the lower seven *sefirot* of the Malkhut of the World of Emanation. The World of Formation enclothes the lower seven *sefirot* of the Malkhut of the World of Creation and the World of Action enclothes the lower seven *sefirot* of the Malkhut of the World of Formation. [36]

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[13]The Keter, the highest and most obscure *sefirah*, is called "nothingness" (*'ayin*). Malkhut, who represents the *Shekhinah*, God's presence in this world, is referred to by the personal pronoun "I" (*'aniy*), which is spelled with the same letters as in *'ayin*.

[14]See Gate I, Chapter 1, and Gate III, Chapter 1, which state that the line of light from the Infinite ends in the World of Emanation. The light of the Infinite is carried into the lower worlds within the feet of Adam Kadmon, but does not itself directly touch those lower worlds.

The Days of the Messiah: Isaiah 52:13 and Daniel 2:23–34, etc.

The heels of Adam Kadmon are enclothed within the ten *sefirot* of the World of Action. Each of them is made up of 100. These are the "thousand days of unholiness" (*yomin dechol*), because all of the Shells are there.[15] And when the light from the World of Action has been completely cleansed and purified—this is the foundation (*yesod*) of the name Jacob (*Ya'akov*), where the *Y*in *Ya'akov* is 10 and *'akov* is "heel,"[16] because there are ten sparks of light that are given in the heel, which is the World of Action—then, by the heel of the Messiah—that is, Adam Kadmon—"impudence will prevail."[17]

After this, his feet will stand upon the Mount of Olives, as it is written, "[On that day] he will set his feet [on the Mount of Olives,] etc." (Zechariah 14:4). His height will be complete and it will be said of him, "Behold, my servant shall be wise. He shall be lifted up, and carried, and very much elevated" (Isaiah 52:13). [43]

- ". . . shall be wise" refers to the World of Action, as in the secret of "The tree was desirable to make one wise" (Genesis 3:6), referring to the Tree of Knowledge.[18]
- ". . . lifted up" means from the World of Formation.
- ". . . carried" means from the World of Creation.
- ". . . elevated" means from the World of Emanation.

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[15]*Zohar* II:227b, commenting on *The Song of Songs* 8:12 ("You O Solomon, shall have the thousand . . ."). "This signifies the thousand days of unholiness, i.e. the days of the Exile. There are a thousand days of holiness and, correspondingly, a thousand days of 'the other side'. The days of Exile alluded to here are a thousand years."

[16]In this context *yesod* may be a copyist's error; a better reading would be: "This is the secret (*sod*) of *Ya'akov*."

[17]*Sanhedrin*, 10a. Also, *M. Sota* 9:15.

[18]The Tree of Knowledge is identified with the last *sefirah*, Malkhut, which also corresponds to the lowest world, the World of Action (*Asiyah*), our physical universe.

- ". . . very much (*m'od*), which has the same letters as *'adam*, refers to Adam Kadmon.

Then the Messiah will come, with the help of God, and will "strike the image on its feet [of iron and clay, and crush them]" (Daniel 2:34).[19] This refers to the Shells (*klippot*) that are present in the three worlds of Creation, Formation, and Action.[20] About the World of Emanation it says, "I am *HVYH*. That is My name, and My glory I will not give to any other" (Isaiah 42:8). The "head of gold" (Daniel 2:32) is the World of Creation, for it has the aspect of gold and "gold comes from the North (*tzafon*)" (Job 37:22.)[21] This refers to Binah, a world that is hidden (*tzafun*), enclothed, and "nested" in the world of Creation, as noted above. The Shells of "silver and bronze" (Daniel 2:32) refers to the Shells of the World of Formation, while "iron and clay" are the Shells of the World of Action. The "stone" (Daniel 2:34) is the last Malkhut of all the worlds, which is the heel of Adam Kadmon, as it is written ". . . and you will bruise with the heel" (Genesis 3:15). With that stone he will crush the brain of the serpent and ". . . strike the image upon its feet [of iron and clay]" (Daniel 2:34), referring to the feet that are in the World of Action. [52]

Then it says about the heavens and Earth of the World of Action, "The heavens shall melt away like smoke and the Earth shall wear out like a garment" (Isaiah 51:6), **[Column 2]** for

[19]This entire passage refers to the second chapter of the book of Daniel, which describes a dream in which Daniel sees a statue with a head of gold, a body of silver and bronze, legs of iron, and feet of clay. The statue disintegrates when its feet are struck by a stone, which then grows into a mountain that fills the whole Earth.

[20]The "Shells" (klippot) of the shattered vessels, which fell down into the lower worlds, form the physical universe in which we live and are also the source of all evil in this world.

[21]The Zohar identifies the sefirah Binah with the North, Chokhmah with the South, Ze'ir Anpin with the East and Makhut with the West.

when the feet of Adam Kadmon—within which the Infinite is enclothed—are revealed upon the Mount of Olives, then "the light of the moon will become like the light of the sun and the light of the sun will become seven times brighter, like the light of the first seven days (*yomim*)" (Isaiah 30:26). These are the seven lower *sefirot* of the Malkhut of Adam Kadmon, which, as we mentioned above, are also called the Atik Yomin of the World of Emanation. [3]

3

The Worlds as Soul, Body, and Clothing

A Recapitulation

We conclude that the Infinite is the "soul of the soul," from which was emanated a single Adam that includes all of the worlds—every one of them. His essence corresponds to the five levels of the soul: *nefesh*, *ruach*, *neshamah*, *chayyah*, and *yechidah*. He is called Adam Kadmon. His body is the World of Emanation. His clothing consists of the three worlds of Creation, Formation, and Action. Together, these three worlds form only a single world, which is the clothing of the whole World of Emanation, in which the three of them combine into ten *sefirot*, like the ten *sefirot* of the World of Emanation, which is called the body. This is all explained in the *Tikkunim*, p. 18: "Imma, among the three upper *sefirot*, is nested in the World of Creation." [11]

You also know this from the *Zohar*, "The Faithful Shepherd," in the portion *Bo*, p. 42: "The ten *sefirot*

of the World of Emanation are called vessels (*m'anin*), which is to say, limbs of the body." This "body" consists of the vessels that were revealed in the World of Emanation. There are no vessels higher than this, as we know. [13]

You already know that the five levels of soul could only be enclothed in a body by means of a pure garment for each one of them. They are called "essence" because every aspect of Adam Kadmon is essence. Adam Kadmon had his own pure "body" that enclothed his essence so that later on he could be enclothed in a real body, which is the World of Emanation. Therefore, even the vessels of Adam Kadmon are called "essence." And just as the main part of the essence shines inside the body, sending beams of light into all its limbs to give life to it—both inside and outside and into its thickest parts—so also Adam Kadmon shines his light into all the parts of the "body" of the World of Emanation. Compared to the World of Emanation, that light may be called infinite, and is called the "cause of all causes" of the World of Emanation. The essence of his light does not, however, reveal itself in his "clothing." Therefore, the worlds of Creation, Formation, and Action have no aspect of divinity, but are called "created," "formed," and "made." [24]

It is the same with Adam Kadmon himself, who was made as the aspect of a body for the Infinite. The light of the Infinite above reveals itself in him, but not in his clothing, which is the ten *sefirot* of the World of Emanation, because the "infinite" that is revealed in the ten *sefirot* of the World of Emanation is called "Adam Kadmon," as we noted above. [27]

Indeed, after the Infinite above enclothed itself in Adam Kadmon—that is, in his Chokhmah—it shone throughout the ten *sefirot* of the World of Emanation. This is what is meant by "You made them all with Wisdom (*chokhmah*)" (Psalms 104:24). It says "made" (*'asiyta*) because the ten *sefirot* of the World of Emanation are the aspect of the World of Action (*Asiyah*) in relation to the Infinite above, for they are its clothing, as noted above. [30]

In this way, Adam Kadmon enclothes himself in the Binah of the World of Emanation in order to illuminate his clothing, which are the worlds of Creation, Formation, and Action. He illuminates the World of Creation through her, as it is written, "Imma nests on the throne."[1] You will find everything that we have said here in the second introduction to The Chariot of Ezekiel. Beside this "clothing"—i.e., the Worlds of Creation, Formation, and Action—there are the Shells. Therefore, you can see that even though there are Shells that correspond to the World of Emanation, they are not present there, but only in the World of Creation, as we know. [36]

It follows that just as we said that the World of Emanation is the "body" of Adam Kadmon, we call the light that Adam Kadmon shines into this body the "soul" of the World of Emanation—lower level (*nefesh*), middle level (*ruach*), and upper level (*neshamah*). The light of Adam Kadmon himself is enclothed within them all. This is also the way Adam Kadmon relates to the Infinite above, and it is the same with the worlds of Creation, Formation, and Action, which are called a "body" in relation to the World of Emanation. It says in both the *Tikkunim* and the *Zohar* that the throne is like a maidservant—like a body within which dwells the holy Presence (*Shekhinah*) of the World of Emanation. [40]

We find that the Shells also become "clothing" for the World of Emanation as a totality, even though as a component, the World of Emanation itself is a "body" and the worlds of Creation, Formation, and Action are its clothing. [42]

* * * * *

Body and Brain

All the vessels in all the worlds have an outside and an inside. We have already explained to you how all these worlds are made

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[1] *Tikkunei haZohar*, *Tikkun* 6, 23a.

so that one is a body to the next, and that one is a body to the next one after it. We also find that all the worlds—even Adam Kadmon—are alike in that their vessels have both inner and outer aspects. [46]

Know, too, that all the aspects of Ze'ir Anpin and Nukva, who are in all the worlds, are called the last seven *sefirot* of the body of each world because of the way they came out at the time of their first emanation. Ze'ir Anpin was emanated without his first three *sefirot* and Nukva without her first nine *sefirot*.[2] That is why these two needed three stages of development to become complete—gestation, suckling, and mental development. Not all parts of every world require these three stages, only the Ze'ir Anpin and Nukva of each world, since the Arikh Anpin, Abba, and Imma of each world are all complete as far as that world is concerned. Notice that the five *partzufim* of each world, when considered collectively, may be called the "Ze'ir Anpin and Nukva" to the world that is above it since they, too, lack a "brain" when considered as parts of a larger whole.[3] **[Page 34]** Understand this well!

Of course, since there are two aspects to every kind of vessel—an outside and an inside—there must be stages of gestation, suckling, and mental development both for the outside and for the inside of the vessel. On *Rosh Hashanah* we are making the inside of the vessels. But during the Friday evening *Kabbalat Shabbat* (Welcoming the Sabbath) service and the daily prayers of the rest of the week, we are first perfecting the outside of the brains and the vessels and then the inside of the brains and vessels. So when you study our writings, do not be surprised if sometimes it seems as if there are already brains and sometimes it appears that it is the time of suckling, and so on. When it seems

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[2]See Gate V, Chapter 3.

[3]I.e., because Atik Yomin, the innermost aspect of Arikh Anpin, is actually a reconfiguration of the light from the lower seven *sefirot* of the Malkhut of the next higher world above them.

this way, one place refers to the inside and the other refers to the outside. Remember what we said above, where we called the inside the "brain" in comparison to the outside, which we call the "body." [11]

GATE IV

THE EARS, THE NOSE, AND THE MOUTH

1

The Breaths of the Ears, the Nose, and the Mouth

As you already know, we do not have the strength to pursue what comes before the ten *sefirot* of the World of Emanation, because we should not imagine any shape or form at all—God forbid! We must, therefore, speak in parables and images in order to "appease the ear." So when we do speak about the shape of things higher than the World of Emanation, it is only to appease the ear. [16]

You should also know that the ten *sefirot* of the World of Emanation have two aspects: one is an expanding spiritual essence, and the other is the vessels and limbs into which this spiritual essence expands. There must also be roots above for these two aspects. We will, therefore, speak of them step-by-step, from beginning to end. [20]

We begin by saying that the Infinite, blessed be He, has no form at all—God forbid!—as has been ex-

plained. However, when it came into His thought to create the worlds in ten levels, He emanated and extended from Himself many lights, which became the roots of the emanation, so that afterward the emanation itself could be emanated from them. You will see how we use comparisons and analogies when we refer to this subject. [25]

You already know that there are four fundamental aspects to everything: sight, hearing, smell, and speech. These correspond to the letters of the Divine Name: *Y, H, V,* and H. They are also like the secret of the "soul of the soul"—the life-force (*chayyah*)—plus the three levels of the soul itself: lowest level (*nefesh*), middle level (*ruach*), and upper level (*neshamah*). We will begin by explaining the secret of the upper level (*neshamah*) and onward. After that we will begin to explain what came before it. [28]

The Breaths of the Ears, the Nose, and the Mouth and Three Aspects of the Soul: *Nefesh, Ruach,* and *Neshamah*

When we speak figuratively, picturing the ears, we say that they have within them a very thin "breath." This is proved by the fact that when we cover up our ears we hear a sound in them, which is caused by the breath that we have confined within them. The breath that comes out from the nose can be felt more than the breath from the ears, however, and the breath that comes from the mouth can be felt the most of all of them. [32]

The levels of these things and their various aspects correspond to their fineness. Thus, the ear is the secret of the *sefirah* Binah, so that the breath that emerges from it is much finer than the breath that comes out from the nose. Similarly, the breath from the nose is finer than the breath from the mouth, which is on a lower level. Indeed, if we can make a comparison using another analogy, then the breath that comes from the ears—coming from the inside to the outside—is the secret of the upper level of soul

(*neshamah*), **[Column 2]** the breath that comes out from the nose is the secret of the middle level (*ruach*), and the breath that comes from the mouth is the secret of the lower level (*nefesh*). [3]

We will now explain the subject of the breath from the ears, which is divided between two ears. This is because there are, as we know, both Binah and Tevunah.[1] The breath of the right ear is the root of the soul of Binah, while the breath of the left ear is the root of the soul of Tevunah. The breath of the nose is also divided into two aspects, which are the secret of the roots of Jacob and Israel. The right side is Israel and the left is Jacob.[2] [7]

The mouth has only one breath because it corresponds to Nukva, the Female of Ze'ir Anpin. And even though it includes both Leah and Rachel, the more important is Leah, who is the aspect of the Malkhut of Tevunah that is enclothed within Ze'ir Anpin, as we know. That is why we think of this as only one breath. However, because it has two aspects we find that the breath of the mouth is also divided in two even though, unlike the ears and the nose, this breath has only one source. When this breath is in the throat it is the secret of the sound of the voice (*qol*), but when it comes out of the mouth it is the secret of speech (*dibbur*), which is in the form of letters. The voice corresponds to the root of Leah and speech to the root of Rachel. Even though the sound of the voice comes from the Tiferet,[3] which is Ze'ir Anpin, both of their roots are in the Malkhut of Tevunah. The voice, however, becomes the soul of Ze'ir Anpin, while speech becomes the soul of Malkhut. Both emerge from the mouth, which is the secret of the Malkhut of Tevunah.[4] [19]

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[1]Tevunah (Discernment) is the personification of the Malkhut of the *partzuf* Imma, who personifies Binah. The Malkhut of Tevunah extends into Ze'ir Anpin to form the *partzuf* Leah.

[2]Jacob and Israel represent two different aspects of Ze'ir Anpin.

[3]I.e., from the chest.

[4]See Table 8.

The Eyes and the "Soul of the Soul"

The eyes are the secret of sight, which is the Chokhmah, the secret of "the soul of the soul." You should know that the three levels of soul—*nefesh* (lower level), *ruach* (middle level), and *neshamah* (upper level)—are enclothed within vessels, which are the body. The "soul of the soul," however, cannot be confined within the human body, but remains outside in the form of surrounding light. Where it surrounds the brain, which is the home of the upper level, it is the aspect called the surrounding light of the *neshamah*. Where it surrounds the heart, which is the home of the middle level, it is the aspect called the surrounding light of the *ruach*. Where it surrounds the liver, which is the home of the lowest level, it is the aspect called the surrounding light of the *nefesh*. Because there are these three aspects of the soul—*nefesh*, *ruach*, and *neshamah*—so the "soul of the soul" must also have three aspects, all of which are the secret of surrounding light. [28]

The Highest Level of Soul (*Yechidah*)

However, the root of the highest level of soul, which is called *yechidah*, is from the cranium, which is the secret of the Keter. The reason it is called *yechidah* (one-ness) is because it surrounds all the worlds only with the highest level of soul and not with aspects of the lowest level, middle level, and upper level, as we learned above with regard to the "soul of the soul." Each of those three aspects of the soul has its own corresponding aspect of the "soul of the soul," but when we seek a comparison for the highest level, which is called *yechidah*, we find nothing below with which to compare it. Unlike the lowest level, the middle level, and the upper level, it is all one reality. That is the secret of why it is called *yechidah*—because there is nothing comparable below it.

Figure 16. Anatomy of the Soul[5]

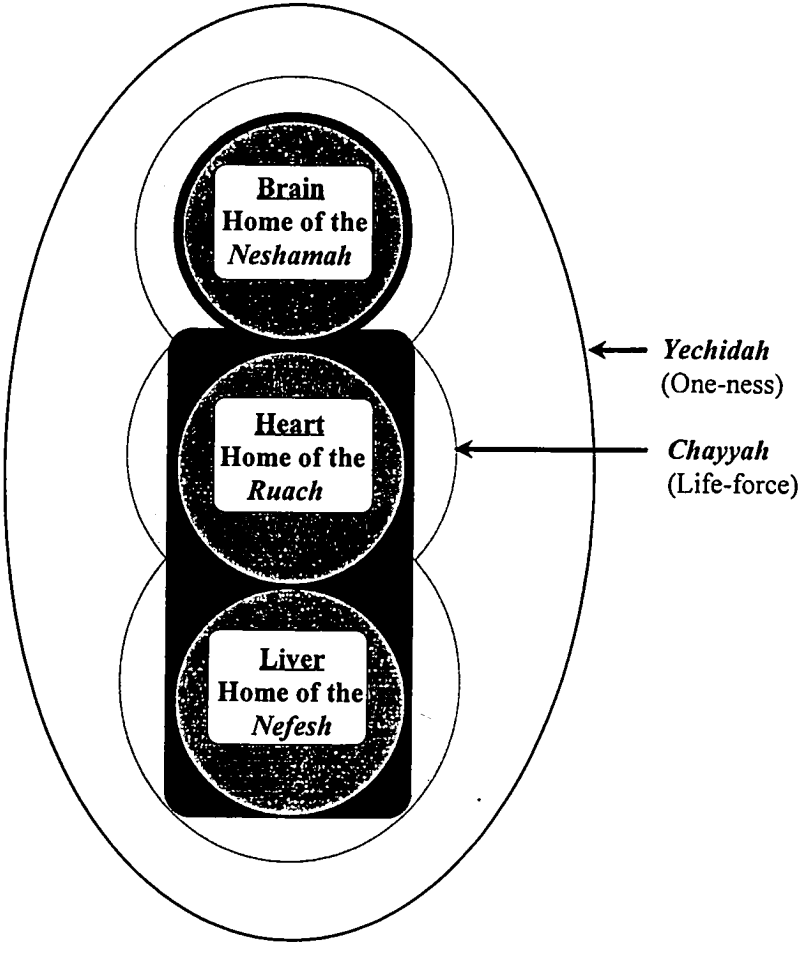

[5]Note that the life-force (*chayyah*) and the highest soul (*yechidah*) have both surrounding aspects and inner aspects. This diagram shows only their surrounding aspects.

Table 8. Parallel Realities

Aspect of Adam Kadmon	The Divine Name	*Sefirot* and *Partzufim*	Levels of Soul	Bodily Center	Other Aspects
Cranium	(')*	Keter (Arikh Anpin)	Highest Level One-ness (*Yechidah*)	—	—
Eyes (vision)	*Y* (')	Chokhmah (Abba)	"Soul of the Soul," Life-force (*Chayyah*)	—	Israel Sava
Ears (hearing)	*H* (ה)	Binah (Imma)	Upper level (*Neshamah*)	Brain	Binah (r) Tevunah (l)
Nose (smell)	*V* (ו)	Tiferet** (Ze'ir Anpin)	Middle level (*Ruach*)	Heart	Israel (r) Jacob (l)
Mouth (voice) (speech)	*H* (ה)	Malkhut (Nukva)	Lowest level (*Nefesh*)	Liver	Leah Rachel

*The tip of the letter *yod*.
**Representing the six *sefirot* from Chesed to Yesod.

How the Vessels Were Made by the Light from the Eyes and the Three Breaths

The following is from an explanation (*drush*) by Rabbi Gedaliah HaLevi. This is an explanation that I wrote down regarding the roots of the emanation of essence and vessels that came into being from the eyes, the ears, the nose, and the mouth as the secret of sight, hearing, smell, and speech. **[Page 35]** This is what I learned from Rabbi Gedaliah HaLevi.

When the lights spread out from the ear and the nose in front of the mouth, all of the breaths came together there. In the place where they converge they all have the lowest aspect of soul (*nefesh*). The breath from the ear is not able to join the breath of the mouth, however, until it goes some distance. This is also

true of the breath from the nose, except that it requires less distance to connect with the breath of the mouth than does the breath of the ear. [6]

The vessels were made when the look from the eyes struck these breaths. That look had both an inside and an outside, since every bodily part has an inside and an outside. This enabled the totality of the vessel to be made. Because no breath comes out from the look of the eyes, but only the look itself, nothing was made except the vessels. That look is, however, greater than all of the three breaths mentioned above. This is because sight is the letter *yod*, hearing is the letter *heh*, smell is the letter *vav*, and speech is the final letter *heh*. As you can see, these are the four letters of the Divine Name, which are Chokhmah, Binah, Tiferet, and Malkhut. They are also the lowest, middle, and upper levels of the soul, with sense of sight corresponding to the "soul of the soul." This is the letter *yod*, the first letter of the Divine Name, which is called Chokhmah because the highest Chokhmah shines through the eyes. [13]

If a real breath had come out from the eyes, nothing below would have been able to receive it, so nothing came out from them except that look. It was, however, strong enough to create the vessels for those three aspects of the soul—the upper, middle, and lowest aspects. The ten *sefirot* of the upper aspect were made from the breath of the ears, while those of the middle aspect were made from the breath of the nose and those of the lowest aspect, from the breath of the mouth. This is the secret of "*HVYH* appeared to me from afar" (Jeremiah 31:2). As for the rest of the breaths, if they had only come out like that look, filtered through a curtain like the eyes, they would not have had the power to make vessels. [19]

All of this is the aspect of "judgment" (*din*), whether it is the spreading of the breath or the look from the eyes. The numerical value of vision (*r'iyah*) is 216, the same as Gevurah.[6] The

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[6]*R'IYaH* = 200 + 1 + 10 + 5 = 216, *GeVURaH* = 3 + 2 + 6 + 200 + 5 = 216.

numerical value of speech (*dibbur*) is 212, which, adding 4 for its four letters, also becomes 216.[7] That look came down and struck the place where the three breaths converged, which is the lowest aspect of the soul (*nefesh*). This is "And God saw the light (*'et ha'or*) . . ."[8] (Genesis 1:4a) **[Column 2]** because *ha'or* is the aspect of breath from the ear and the nose, which are the upper aspect of soul (*neshamah*) and middle level (*ruach*). The "*'et*" is the aspect of the mouth, which is the lowest level (*nefesh*).[9] And when He saw the "*'et*"—that is, the lowest level (*nefesh*)—then "God separated [the light from the darkness]" (Genesis 1:4b), which refers to the making of the roots of the vessels. [3]

This look came straight down, making an impression (*roshem*) on every single aspect, because it struck every single aspect from the look to the aspect of the breath of the Keter, which is within the Keter. That is how all the impressions of the vessels were made. The outer parts were struck by the outside and the inner parts were struck by the inside. This process did not end until that look struck the place where the breaths converge at the place where the breaths are spreading, which is their outer aspect. Because the light of the breaths struck back at the light of that look, that light went back to the eyes as "returning light" (*'or chozer*). In this way, vessels were made for every single aspect of the rest of the body—the outside for the outer parts and the inside for the inner parts. [12]

With regard to the look from the eyes, we know that whatever is closer to its root is higher in quality. Because the Keter

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[7]*DiBbUR* = 4 + 2 + 6 + 200 = 212.

[8]*Ha'OR* = 5 + 1 + 6 + 200 = 212.

[9]In Hebrew, an *'et-* (את) is placed before a word that represents an object being acted upon. Because *'et* is spelled with *'alef* and *tav*—the first and last letters of the Hebrew alphabet—it is interpreted as referring to Malkhut-Nukva, who is both the last part of each world and forms Atik Yomin, the beginning of the world below it. Malkhut is also identified both with the mouth of Adam Kadmon and with the lowest aspect of soul (*nefesh*).

is closest to the eyes it came out last, while Malkhut came out first. But when it struck the breath and returned, then all aspects of the vessels were equal. If the Yesod had extended itself farther forward than the Malkhut it would have become equal to the Malkhut, even though it is the Yesod. Because the Yesod has a greater light than Malkhut, it has the power to spread further, but it does not have a higher quality than Malkhut because this spreading is the secret of returning light, which goes back to approach its source. The vessels themselves, however, are all equal. [21]

We find that when the light turned around and enclothed the breaths, the breath of the mouth was stronger than the breath of the ear because it was closer to the mouth, which is an aspect of the head. **[Page 36]** The breath of the ear, however, was still an aspect of the rest of the body until it ascended back up close to the ear. [2]

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Look above at our explanation regarding the existence of two openings of the ears, two openings of the nose, and two aspects of the mouth, voice (*qol*) and speech (*dibbur*)—the throat and the mouth—which are the two aspects called Leah and Rachel. Even though the sound of the voice is in the Tiferet, its surrounding light is drawn outward from the voice to speech, and from speech to Malkhut.[10] With regard to the times that the *partzuf* called Israel goes up to the Chokhmah, even though his roots are here in the nose and the eyes are in the Chokhmah, he goes up anyway. This is similar to the way a pleasant odor goes up to the brain, because the Chokhmah is there. [9]

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[10]I.e., from the chest upward to the throat and then to the mouth.

2

More on the Three Breaths and Three Aspects of the Soul

The secret of the surrounding light that we described in Chapter 1 spreads downward only from its own place, which it surrounds both from above and from below as the secret of surrounding light.[1] You will see, therefore, that we will only discuss these matters with reference to the upper soul (*neshamah*) downward. Now, however, you will see how the highest of the breaths that spread out is the secret of the breath of the ear, which extends downward as the secret of the upper level of soul. We always speak of this by analogies, and even then it is only to appease the ear. We use the expression "to appease the ear" rather than "to appease the eye," which is higher than the ear, because we can reach only as far as the ear and no higher, even by analogy. [18]

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[1] I.e., the surrounding light of the life-force (*chayyah*), which is the light from the eyes.

The Breaths of the Ears, the Nose, and the Mouth

You should know that the three kinds of breath all extend as far as the mouth and all come together there because the breath that comes from the ears converges in front of the mouth. This breath spreads from above downward over the beard on both sides, extending downward in front of the mouth. Similarly, the breath of the nose flows through the pathway that is above the mouth and beneath the nose, which is the third part of the thirteen parts of the beard.[2] The breath of the mouth spreads similarly, by way of a second pathway, which is the secret of "He will not extend His anger (*'afo*) forever" (Micah 7:18).[3] These three breaths converge below and in front of the mouth, coming together in the secret of the lowest level of soul (*nefesh*), the middle level (*ruach*), and the upper level (*neshamah*). [27]

About the nature of breath that comes from the mouth and the nose, however, you should know that when it emerges, it extends outward strongly for some distance. Then, after it has gone out in a single stream, it spreads to the sides like the sense of sight. Even though it is certain that it is all one breath, it is still possible to distinguish between the part of the breath that is close to the mouth or the nose and the part that spreads out to the sides. The reason for this is that when the breath is directly in front of the mouth it is connected and bound tightly to its source, which always flows abundantly to it. This is what the *Zohar* means when it says that the Infinite is "touching, and not touching" (*mati v'lo mati*):[4] **[Column 2]**

Because it is always connected to the Infinite through that stream, the breath comes out of the mouth strongly, with a con-

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[2]The *Zohar, Idra Rabba,* describes in detail each of the thirteen parts of the beard of Arikh Anpin, which correspond to the thirteen attributes of God mentioned in Exodus 34:6, 7.

[3]The Hebrew word *'af* means both "anger" and "nose."

[4]Or "reaching and not reaching." *Zohar* I, 65a. See Gate VII.

stant impact. The smaller part of this breath is called the inside, and the rest—the part that spreads out—is called the outside. The breath that is closest to the opening of the mouth and the nose is called the inside, and the breath that is more distant is called the outside. We find that the first breath is the essence of the light of the Infinite, truly flowing outward. The breath that spreads to the sides—which we call "outside" because it spreads itself out—is not like the first breath, which is more internal, even though it is all one breath. This applies to all of the three types of breath that we discussed above. [9]

You should know that the aspect of the "head" of the upper level of soul (*neshamah*) is made from the inner breath of the ear because it is higher and closer to the opening that is its source. The "body" of the upper level is the outer breath, which is more spread out. Notice that just as the physical form has two aspects, body and head, so also the upper level itself has aspects of head and body. In humans, part of the upper level of soul is concentrated in the head while the rest, which is thicker, spreads out in the body. [14]

These two aspects also apply to the breath of the nose. The "head" and the "body" of the middle level of the soul (*ruach*) are made from the inner and the outer parts of the breath of the nose. The part that is closest to the nose, which is called the inside, becomes the head while the outer part becomes the body. It is also the same with the breath from the mouth, which produces both the "head" and the "body" of the lowest level of the soul (*nefesh*). [18]

We have now explained the lowest level (*nefesh*), middle level (*ruach*), and upper level (*neshamah*) of the soul.

3

Vessels for the Nefesh, *the* Ruach, *and the* Neshamah; *Binah, Tevunah, and the Name* SaG(63)

In the previous chapter we discussed how the essence of the upper, middle, and lower levels of the soul was emanated from the ear, the nose, and the mouth. Now we will turn to the subject of their vessels, which are like a body for them. [22]

We have already explained how the aspect of sight becomes the "soul of the soul" and how the eyes, unlike the ear, nose, and mouth, do not have the secret of breath that flows downward. The reason for this is that the upper, middle, and lower levels of soul are the lights from the ear, the nose, and the mouth, which spread downward, but the "soul of the soul"—which is the look from the eyes—does not spread out, only remaining in its place as the secret of surrounding light, as we noted above. The look is very thin and fine. This is the secret of looking and seeing. It is not comparable, however, to the breath of the ear, the nose, and the mouth, whose essential nature is

to flow downward. That is why the thirty vessels that form the body are made from the secret of vision. These include ten vessels for the breath of the ear, which is called the upper level of the soul (*neshamah*); ten vessels for the breath of the nose, which is called the middle level (*ruach*); and ten vessels for the breath of the mouth, which is called the lower level (*nefesh*). But the breath itself, which is inner light, cannot spread downward because the aspect of vision comes from the eyes, which are much higher than the other aspects. [34]

The vessels could only come from that look and not from the ears, the nose, or the mouth, since it was impossible for any reality **[Page 37]** to emanate from them if it did not come from the breath that actually came out of them. That look was such that it extended into the lower level, middle level and upper level of soul, so the roots of the vessels were made by means of its looking at them. This is the meaning of "And God *(Elohim)* saw the light (*'et ha'or*).... And God separated, etc." (Genesis 1:4). The Emanator, who is here referred to as *Elohim*—that is, Adam Kadmon—looked at the light of the lower soul, which is called *'et* because Malkhut is called *'et.* This is the secret of the lower level of soul, which is made from the breath of the mouth. Here the middle and upper levels are called *ha'or*, and the combination "*'et ha'or*" refers to the lower level plus the middle level and upper level. When the Emanator looked at the lower level, which is called *'et*, the roots of the vessels emerged. This is what it means when it says, "he separated...", because the secret of the body, which is a vessel, is that it provides a separation, a border, and a limit to the lights. [11]

In the secret of that look there is both direct light *('or yashar)* and returning light. At first the look extended to the end of the tenth *sefirah* of the lower level *(nefesh)*, and then, when it turned back to go upward it made a separation and the aspect of vessels was made, enclothing all parts of the lower soul. The direct light itself actually had enough power to make vessels in the form of the "head"—which is the first three *sefirot*—but even this could not be fully revealed until the light struck the *nefesh* itself. From

that stroke, the "body" was already completed as far as the "head"—that is, the first three *sefirot.* There was still not enough power in that look, however, to make vessels for the rest of the "body"—which are the lower seven *sefirot*—until it struck the lowest level (*nefesh*) of the *nefesh* itself. Then the second look—which was a combination of the bound lights (*'akudim*)[1] and the light from the eyes—came back upward from below and enclothed the seven lower *sefirot.* [21]

* * * * *

Binah and Tevunah: The Name *Ehyeh* and the Name *SaG(63)*

Let us return now to our explanation of the upper aspect of soul, called the *neshamah.* We already explained that the upper soul comes from the ear, which is Binah. Now, the numerical value of the word "hearing" (*shmi'ah*) is 425, which is the same as the first letters of each word in the phrase, "Let every soul (*neshamah*) praise . . ." (Psalms 150:6),[2] because the secret of the upper soul is from the ear. The numerical value of the word "ear" (*'ozen*) is 58. [28]

As we have already explained, there is both a Binah and a Tevunah. Binah is the name *Ehyeh* with its letters spelled out fully using the letter *yod*: *'ALeF, HeY, YoD, HeY.*[3] Tevunah is the Name *SaG(63).*[4] Concerning all of this, there is a saying that "the High One above the high one is watching," for there is a Name

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[1]I.e., the lights from the mouth of Adam Kadmon. See Gate VI.

[2]*Kol Haneshamah Tehallel* . . . = 20 + 5 + 400 = 425. Also, *ShMiY'AH* = 300 + 40 + 10 + 70 + 5 = 425.

[3]See Exodus 3:14: "And God said to Moses . . . 'Say to the people of Israel, *Ehyeh* has sent me to you.' "

[4]*YOD, HeY, V'AV, HeY* = (10 + 6 + 4) + (5 + 10) + (6 + 1 + 6) + (5 + 10) = 63.

SaG(63) that includes both Binah and Tevunah, which is above the name *Ehyeh* spelled out with *yod*s that we just mentioned. Below this Name *SaG(63)*, there is another Binah, which is the name *Ehyeh* spelled with *yods*, and a Tevunah, which is in the Name *SaG(63)*. Both of these are below that higher Name *SaG(63)*. We will now speak of the reality of this Name *SaG(63)*, which, even though it is below[5] the name *Ehyeh* spelled with *yod*s, includes both Binah and Tevunah. [33]

You should know that there is a difference between Binah and Tevunah on the one hand, and Leah and Rachel on the other, because Abba and Imma came out together as one, and that is how they remain. If this is so, then Chokhmah and Binah must be equal in stature. We find, however, that Tevunah does not begin where Binah ends, but starts from the chest of Binah. Just as Rachel starts from the chest of Ze'ir Anpin, Tevunah also starts from the chest of Binah, because Binah's length measures the same as Chokhmah. That is not so below them, because Leah ends at the chest of Ze'ir Anpin, while Rachel begins from there. [39]

We now find that Ze'ir Anpin is the secret of the first three letters of the Divine Name—*Y, H,* and *V.* His Chokhmah and Binah are the *Y* and the *H* while his body is his Tiferet, which is the *V.* Thus, Ze'ir Anpin is *Y, H,* and *V.* After this, Malkhut extends from the end of his Tiferet—his Netzach-Hod-Yesod. There, she is the secret of the final letter *H* of the Divine Name, which is, as we know, its fourth aspect. [43]

Tevunah is likewise the fourth letter of Binah, which is the final *H* in the Divine Name. Because it includes nothing but the collective Netzach-Hod-Yesod of Binah, it is also the final letter *H.* **[Column 2]** So we find that the *Y, H,* and *V* are the head and body of Binah, while Tevunah is the final *H* of the Name *SaG(63)*, which is attached to the Netzach-Hod-Yesod of Binah.

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[5]Another version given in parentheses has "above" instead of "below."

THE RELATIVE SIZE OF BINAH AND TEVUNAH.

So we find that the Name *SaG(63)* that encompasses both Binah and Tevunah has the letters *Y, H,* and *V,* in Binah, but the final *H* is in Tevunah. [6]

There is another general rule that you need to know. It is true that, in terms of quantity, the distance measured from the chest downward is as great as the distance from the chest upward. If this is so, it follows that Tevunah should be half the height of Binah. With regard to their quality, however, Tevunah is only one-fourth of Binah, because the three letters *Y, H,* and *V* extend from the chest upward, while the final letter *H* begins below the chest. As a result, we find that there are two aspects, because measured in terms of quality, we find that Tevunah is one fourth of Binah, but in terms of quantity, it is one-half of Binah. [12]

There is also a third possibility. Just as Rachel sometimes rises up to equal the whole *partzuf* of Ze'ir Anpin, Tevunah likewise equals the height of Binah when Binah enclothes herself in Tevunah so that they, too, are equal.

These, then, are the three possibilities: Tevunah can be equal to Binah, half her size, or one-fourth her size. [16]

THE *HEY* IN TEVUNAH AND THE NAME *SAG(63)*

Notice that Tevunah extends into Ze'ir Anpin, going from the ear of Adam Kadmon into the nose.[6] We already explained that Tevunah is the final letter *H(5)*, spelled out as *HeY,* in the Name *SaG(63)*. The secret of Tevunah actually measures three *H*s, because the final *HeY* of the Name *SaG(63)* is numerically equal to 15, which is the same as three *H(5)*s.

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[6]The ears of Adam Kadmon correspond to Binah, and the nose to Ze'ir Anpin. See Gate IV, Table 8.

Figure 17. The Name *SaG(63)* in Binah and Tevunah

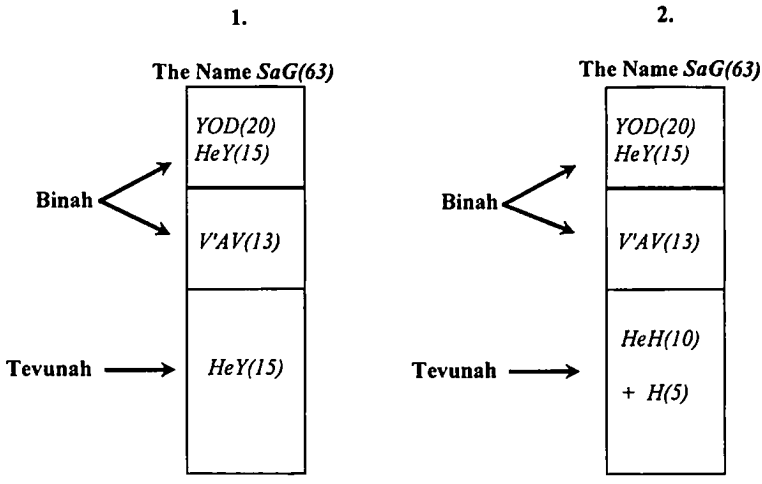

It is the third *H(5)* of these three *H(5)*s that extends from Tevunah into Ze'ir Anpin.[7] This is the same as saying that the Netzach-Hod-Yesod of Tevunah extends into Ze'ir Anpin, since the Netzach-Hod-Yesod is one-third of the body, because there are three divisions: Keter, Chokhmah, Binah; Chesed, Gevurah, Tiferet; and Netzach, Hod, Yesod. The Netzach-Hod-Yesod—which is one-third of Tevunah—is the third of the three *H(5)*s that we mentioned above. This is the *H(5)* that extended into Ze'ir Anpin, while the other two *H(5)*s remained above. So what began as a single letter *HeY(15)* in the Name *HVYH*, with the letters spelled out using *yod*s, is now divided into two *H*s—*HeH* and *H*—with one remaining above and one going down below. The Name *SaG(63)* up above remains complete, however, except that its final letter *HeY* is now spelled out as *HeH*, like this: *YOD, HeY, V'AV, HeH.* However, the secret of the third *H(5)* is that the three lines of the Netzach, Hod, and Yesod, which extend into Ze'ir Anpin, are shaped like this:

Yesod
↓
Hod → ה ← Netzach

This is the secret of the *H(5)* in the openings of the nostrils, that came down from the ear into Ze'ir Anpin, who is the nose. This *H(5)* that came down is an aspect of the Name *SaG(63)*. Because this *H(5)* extends into six parts of Ze'ir Anpin—the six *sefirot* of Keter, Chokhmah, Binah, Da'at, Chesed, and Gevurah[8]—it is shaped like a combination of the letters *vav* (ו) and *dalet* (ד), which has a numerical value of 10.[9] We know that 6 x 10 = 60. In addition, its Yesod takes up one-third of the Tiferet of Ze'ir Anpin, down to the chest, and one-third of 10 = 3. So between them this makes a total of 63, which is the Name *SaG(63)*. This

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[7]See Chapter 4, Figure 18.
[8]Note that Da'at, is counted here as one of the six *sefirot*.
[9]*Vav* = 6 and *dalet* = 4.

explains how the *H* that extends into Ze'ir Anpin is actually the Name *SaG(63)* itself. [35]

This also illustrates a general rule that should always be kept in mind: Anything spiritual remains complete in its own place, even when it ascends up above or descends below. Nothing is diminished, either from above or from below. It retains all of its own aspects, as we will learn with God's help. Thus, as you can see, this letter *H* that came down below enabled the reality of the Name *SaG(63)* to extend downward, as we stated above. That is why Ze'ir Anpin, who is the nose, has within him the Name *MaH(45)*, which is spelled with three *'alefs*,[10] each of which is the Name *Ehyeh*.[11] Together, these three equal 63, which is the numerical value of the Name *SaG(63)*.[12] [41]

You also know from what we said above that this letter *H* (ה), which is the Tevunah that extends into the six *sefirot* of Ze'ir Anpin, is made up of a *dalet* (ד) and a *vav* (ו). Corresponding to the *dalet* of the *H* (ה) that emerged from the power of that Tevunah, Leah, who is behind Ze'ir Anpin, like the *dalet* in the knot of the *tefillin*,[13] faces the six *sefirot* of Ze'ir Anpin.[14] So you see that this *H* (ה), which is made from the secret of *vav* and the secret of *dalet*, **[Page 38]** is Leah, the *dalet* behind the *vav*, which is the first six *sefirot* of Ze'ir Anpin. [2]

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[10]*YOD, H'E, V'AV, H'E.*

[11]I.e., because *'alef* is Binah and Binah is the name *Ehyeh*. (See *Shabbat* 104b. Also see Chapter 5.)

[12]*EHYeH* = 1 + 5 + 10 + 5 = 21 and 3 x 21 = 63.

[13]The *tefillin* (phylacteries) are small boxes containing biblical verses that are strapped onto the left arm and the forehead during weekday morning prayers. The leather straps of the *tefillin* are tied in such a way that the knot in the *tefillin* of the head, which is located above the back of the neck, resembles the letter *dalet*. The knot in the *tefillin* of the arm forms a *yod*. The strap of the arm *tefillin* is wrapped around the hand in the shape of a letter *shin*, which, together with the two knots, forms the name *Shadday*.

[14]The letter *vav* = 6.

Note that the end of the *vav* that is inside the *dalet* bends toward the outside. This bend corresponds to the one-third of the Tiferet that was mentioned above. Note, too, that this *vav* with an outward bend is the Name *SaG(63)*, consisting of the first six *sefirot*—Keter, Chokhmah, Binah, Da'at, Chesed, and Gevurah. The one-third of the Tiferet down to the chest is this outward bend. Note, finally, that when you remove this *H(5)* from the Name *SaG(63)*, what remains above is *YOD, HeY, V'AV,* and *HeH.* This is numerically equal to 58, which is the same as the word "ear" (*'ozen*).[15]

[15] *'OZeN* = 1 + 7 + 50 = 58.

4

The Name SaG(63) *in Tevunah and Ze'ir Anpin: an Exercise in* Gematria

The total of 58 that we mentioned above is the secret of Tevunah, which is also the secret of the ear (*'ozen*). You already know that there are inner and outer aspects to everything, and that the *H(5)* that descended from the Name *SaG(63)* came from the lower half of Tevunah, from the chest downward. When it extended itself and came down, the upper half of Tevunah—in quantity, not quality, as we mentioned above—descended to the place where the lower half of Tevunah had been. The lower half of Binah also descended to the place where the upper half of Tevunah begins, while the upper half of Binah descended to the place where the lower half of Binah had been. So we see that everything went down. [16]

We find that the whole totality *(klalut)* of the Name *SaG(63)*, which at first was in Binah and

Figure 18. The Descent of Tevunah into Ze'ir Anpin

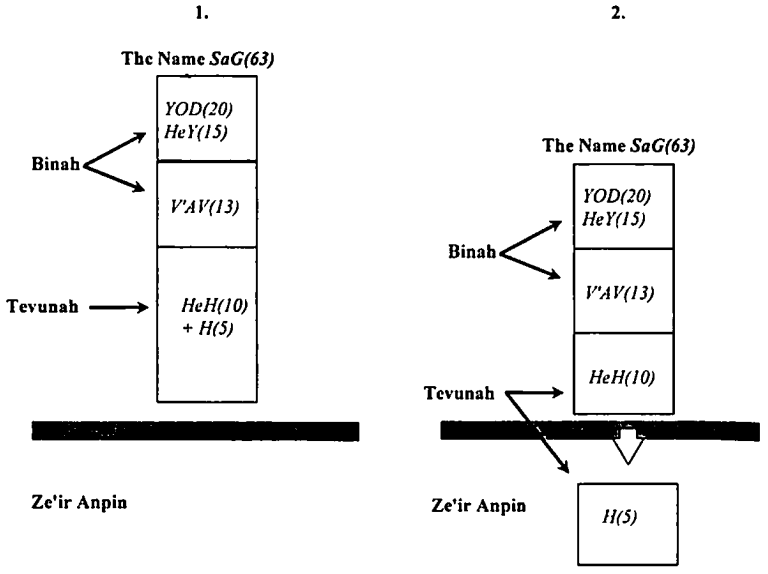

Tevunah, is now in the place where the head of Tevunah once began, which is the lower half of Binah, because now Binah and Tevunah are both drawn to the same place. As a result, we find that all of this is called Tevunah, and that it is necessary to find in this *H(5)* the whole Name *SaG(63)* that went down below. This is because 58, which is the numerical value of the word "ear" (*'ozen*), plus the 5 from the *H(5)* that descended into the nose makes 63, which is the Name *SaG(63)*. [21]

The Descent of the Name *SaG(63)* into Ze'ir Anpin

We will now explain how we obtained that number 58. You should know that when we said that the *H(5)* extended downward to the nose, it was only its outer aspect, as was explained by us as the secret of the ascent of prayers. The inside of that *H(5)* remained up above.

The outside and the inside of the two other *H(5)*s that we discussed came from the secret of Tevunah, which is the three *H(5)*s that are the final *HeY(15)* of the Name *SaG(63)*. This *HeY(15)* is numerically equal to three *H(5)*s. The *outside* of the third *H(5)* went down to be enclothed within Ze'ir Anpin, but the *inside* of that *H(5)* remained up above. Both the outside and the inside of the *HeH(10)* also remained above (Figure 19).

The First 20

The inside of the *H(5)*, which remained up above when its outside came down, had to enclothe the outside of the other *HeH(10)* above it. Therefore, this *H(5)* had to expand to become the size of two *H(5)*s, in order to enclothe the higher *HeH(10)*. So we find that those three *H(5)*s have become four *H(5)*s—two inside two—which makes 20 (Figure 20). [33]

Figure 19. The Descent of Tevunah: Inside and Outside

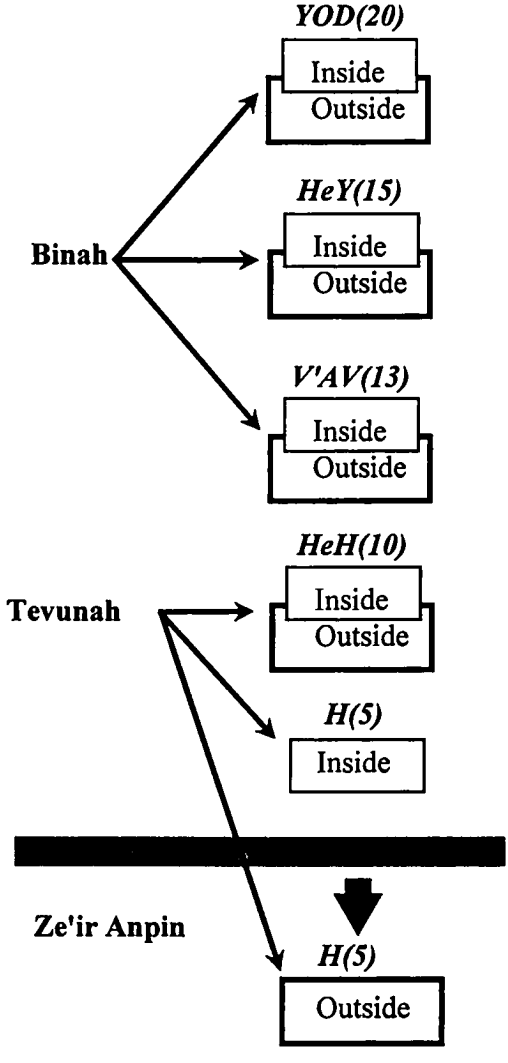

Figure 20. The First Twenty

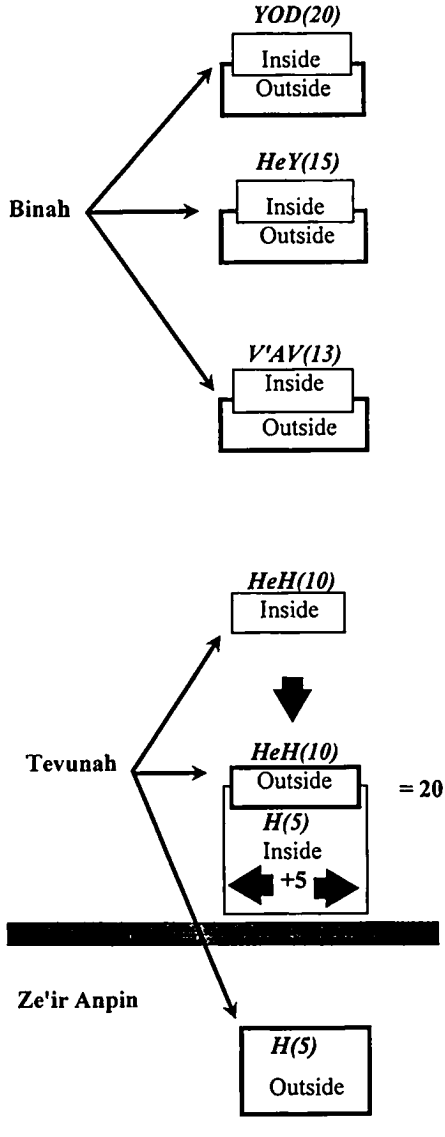

Figure 21. From Twenty to Forty-six

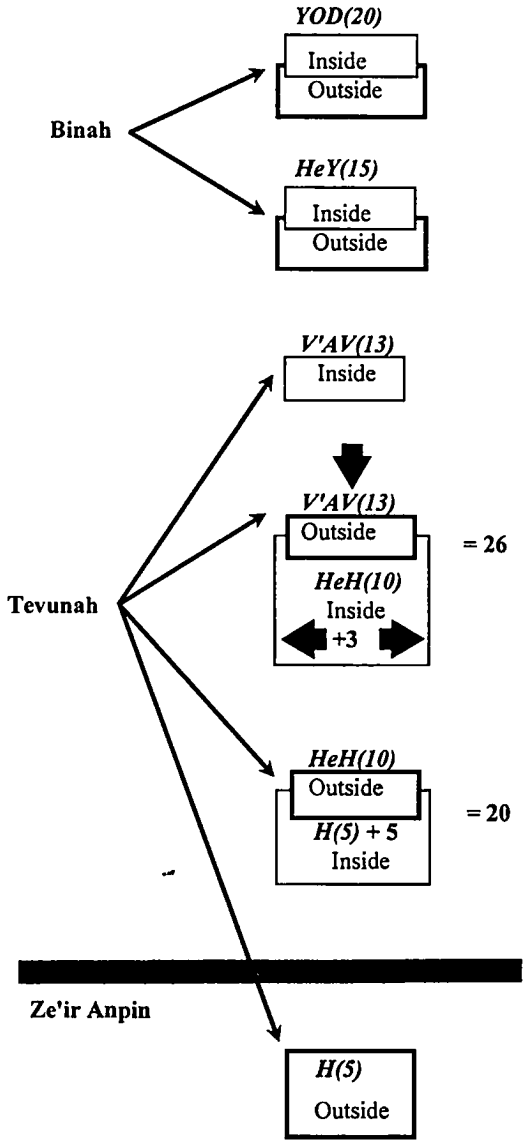

From 20 to 46

Now, because everything "follows the leader," the *inside* of the higher *HeH(10)* that was mentioned above was left to enclothe the *outside* of the *V'AV(13)* above them. After the outside of the *H(5)* began to go down into Ze'ir Anpin, all the other levels had to go after it to become newly enclothed once more, so the outside of the *V'AV(13)* enclothed itself within the inside of the *HeH(10)*. This required that the *HeH(10)* expand from 10 to become 13, equaling the numerical value of the *V'AV(13)*, in order to enclothe it. So now we have 13 plus 13, or 26. This, plus the first 20, equals 46 (Figure 21). [40]

From 46 to 58

Now the *inside* of that *V'AV(13)* became exposed. Even though everything from the *V'AV(13)* upward is called Binah, because the *outside* of Binah's *V'AV(13)* had gone down to enclothe itself in the *HeH(10)* that belongs to Tevunah, the inside of the letter *V'AV(13)* was left exposed by itself. That is why all this is still called the secret of Tevunah. [44]

Then that inside of the *V'AV(13)* becomes the outside to what is above it. Two of the ten parts of the *Y(10)* in the *first HeY(15)* of Binah came downward. Both the inside and the outside came down to be enclothed within that *V'AV(13)*. How did this happen? The upper three parts of the *V'AV(13)* went up and enclothed the *inside* of the two parts of the *Y(10)* that came down to be enclothed. The remaining ten parts of the *V'AV(13)* enclothed the *outside* of the same two parts of this *Y(10)* that came downward. This was possible because the two parts of the *Y(10)* that came down from above were similar in size to the three parts of the inside of the *V'AV(13)*. Now the *outside* of the two parts of the *Y(10)* remained within the ten parts of the inside of the *V'AV(13)*. All ten parts of the *V'AV(13)* enclothed those two parts so, together, this makes 12. **[Column 2]** Combined with the first 46, this makes 58 (Figure 22).

Figure 22. From Forty-six to Fifty-eight

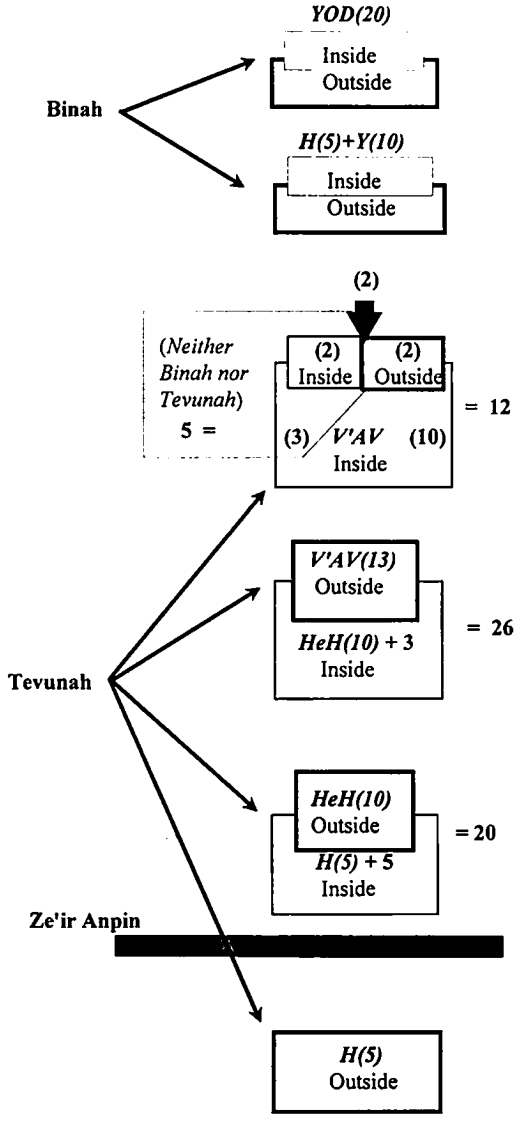

All of this is wholly within the Tevunah, as we stated above, because the whole purpose of the descent of the *V'AV(13)* was for the two *H*'s. Therefore, the inside of the *V'AV(13)* that enclothes the two upper parts are also called Tevunah, as noted above. That explains how this total of 58—the numerical value of "ear" (*'ozen*)—together with the lower *H(5)* that was enclothed in the nose, became *SaG(63)* in the Tevunah itself. [6]

The Eight Additional Parts

What is the reason that those two parts of the outside of the higher letter *Y(10)* that came down from the *HeY(15)* of Binah enclothe themselves in the whole ten parts of the *V'AV(13)*? They needed only two parts just like themselves in order to be enclothed, yet we find that eight other parts were added to make a total of ten—like the ten parts that remained from the *V'AV(13)*.[1]

The answer is that everything that is higher is as great as whatever is below it. What was down below expanded by adding eight parts. Therefore the two parts of the *Y(10)*, like all of them together, also added an additional eight parts. This occurred because, down below, the inside of the lower *H(5)* grew and became *HeH(10)*, with an additional *H(5)*. And after that, the inside of that *HeH(10)* expanded to 13, like the *V'AV(13)*, expanding by three parts. These three plus the first *H(5)* total eight. Corresponding to this additional eight, there was also the potential to add another eight parts. [16]

It should not be difficult for you to understand why the *V'AV(13)* that is higher than the *H*s did not expand and add another five parts, to the *HeH(10)*, just as that *HeH(10)* had caused the lower *H(5)* to expand. The answer is that it was not necessary because only three more parts were required to make

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[1]I.e., after three parts were used to enclothe the inside of the two parts of the higher *Y(10)*.

13, which is the numerical value of *V'AV(13)*, so it did not have to grow any larger. [20]

Those eight upper parts are the secret of the letters *'alef(1)* and *zayin(7)* in the word *'ozen* (ear). In this regard, the two higher parts of the *V'AV(13)* enclothed the two parts of the *Y(10)*, which makes two opposite two. But there are an additional eight parts. When the light of the two parts extended into those eight additional parts, the higher of the two parts extended as far as the seventh new part, while the second part extended to the eighth new part. Because the second of the original two parts was lower than the first, it had the power to extend itself one part farther than the higher one had extended. As a result, we find that the first seven parts of those that were added are included in the light from both of the first two parts, but the eighth new part gets light only from the lower part, which extends to it. That is why those eight additional parts are divided into two, which are the *'alef(1)* and the *zayin(7)* in the word *'ozen* (ear). The order of the letters in *'ozen* goes from lower to higher because the numerical value of the *'alef(1)* is less than that of *zayin(7)*, which itself is less than the *nun(50)*. On a different level, the *nun(50)* is primary because the *nun(50)* is made from 25 and 25, which are the letters in the declaration of God's unity, "*Shem'a Israel* . . ." (Deuteronomy 6:4).[2] [32]

THREE KINDS OF *SAG(63)*

We already stated that all of this is part of Tevunah, which is why the secret of the Name *SaG(63)*—the combination of 58 and the

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[2]The "declaration of God's unity"—"Hear, O Israel, *HVYH* our God, *HVYH* is one"—is spelled with 25 letters: *SheM'A YiSR'AeL HVYH 'ELoHeYNU HVYH 'EChaD*. In the prayer book, this is accompanied by "Blessed is the name of His glorious kingdom for ever and ever," which is spelled *BaRUKh SheM KaVOD MaLKhUTO L'EOLaM Va'ED*. Note that this actually contains only twenty-four letters, but in kabbalistic arithmetic, adding 1 "for the whole" makes it twenty-five.

final *H(5)*, which equals 63—must now be found within Tevunah. However, the three upper parts from the inside of the *V'AV(13)* that enclothed the inside of the two parts that came down from Binah to be within the three parts of the *V'AV(13)* are *not* included because their roots are from the *V'AV(13)*, not from Tevunah. In addition, they entered into *Y(10)* of the spelling *HeY(15)* of Binah herself. They do not, therefore, become part of the Name *SaG(63)*. [39]

Even with all this, however, there is still one other aspect. This is the fact that the *outside* of that *V'AV(13)* is enclothed in the *HeH(10)* of Tevunah, as we stated above, which is why it is included as an aspect in the whole of Tevunah. The three parts that enclothe the *inside* of the two higher parts of the *Y(10)* now total five parts. This is the secret of another *H(5)* that is similar to the lower *H(5)* that is enclothed in Ze'ir Anpin. This *H(5)* is from neither Binah nor Tevunah, but remains as the secret of surrounding light to the entire Tevunah, which is now made up of 58 plus the lowest *H(5)* of them all, totalling 63. [45]

Notice that there are now five parts above and an *H(5)* below, with 58 in the middle. If you combine the 58 with the lower *H(5)* it becomes the Name *SaG(63)*, and if you combine the higher *H(5)* with 58 it also becomes *SaG(63)*. This is the secret of "These are the generations of Noah Noah . . . etc." (Genesis 6:9).[3] Our sages of blessed memory explained this as "Noah above and Noah below."[4] By this they meant that when the 58 is joined to the upper *H(5)* it becomes *SaG(63)*, and when it is joined with the lower *H(5)* it also becomes *SaG(63)*. The total by itself is the root of *SaG(63)*.[5] So you see that there are three kinds of *SaG(63)*. We will explain these matters more fully in another place. [48]

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[3]*Noah* = *N(50)* + *Ch(8)* = 58. There is no punctuation between Noahs in Genesis 6:9.

[4]*Zohar* I, 59b (*Noah*).

[5]The Name *SaG(63)* that encompasses both Binah and Tevunah.

5

Some Implications of What We Have Learned

We explained the word "ear" (*'ozen*) above in an orderly way, going from the lower number to the higher. We also explained the meaning of the letters *'alef* and *zayin* in *'ozen* (ear). **[Page 39]** We will now explain the *nun* in *'ozen*, which is the most important of them all.

THE *N* IN *'OZEN* (EAR)

Now, when you calculate the value of the main parts of all these, there are only twenty-five parts.[1] This is because the last *H(5)* of the Name *SaG(63)* has al-

[1]I.e., not counting the inside and the outside of the letters separately.

ready gone down below, leaving only the *HeH(10)* above, along with the *V'AV(13)*. Together, these make 23. When you add to this the two parts of the higher letter *Y(10)* of the *HeY(15)* that came down into the *V'AV(13)*, you get 25. These are the 25 letters of the *Shem'a* ("Hear, O Israel . . ."). That is why the *Shem'a* uses the terminology of "hearing"—to show that everything depends on the ear (*'ozen*). Because of this, whoever recites the *Shem'a* must make it audible to his ear, because its whole existence is from there. This 25 must, of course, have an inside and an outside, so the 25 is really equal to 50, which is the letter *N* in *'ozen*. That is the secret of "He [Moses] turned this way and that"—(*koh v'koh*) (Exodus 2:12). Each *koh* equals 25, for a total of 50.[2] In addition, each of the two declarations of God's unity—"Hear, O Israel . . ." (Deuteronomy 6:4) and "Blessed is the name of His glorious kingdom, for ever and ever"—has 25 letters, as we know, again totaling 50, so it is obvious that the *N(50)* in the word *'ozen* is the main letter, and that the other eight are added to it. Also, the eight is divided into two letters, which are the *'O(1)* and *Z(7)* of *'ozen*. [11]

You already know, however, that Binah has ten *sefirot*, and that each one of them includes another ten for a total of 100. This is the secret of the letters *mem(40)* and *samek(60)*, which are in Binah and Tevunah, and which have the combined numerical value of 100.[3] Moreover, when you join together all of those parts, they make 100. How, you ask? The 5 below and the 58 in the middle plus the 5 above make 68, and a total of 33 remain above in the secret of Binah. This is because we brought down two parts of the *Y* of the higher *HeY* to be the inside of the three parts that were left from the *V'AV(13)*, becoming the higher 5 that we

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[2]*K* + *H* = 20 + 5 = 25.

[3]Note that the letters *mem* (מ) and *samek* (ס) are similar in shape, except that the *mem* is open and the *samek* is closed, like the "50 gates of Binah," which are sometimes open and sometimes closed.

mentioned above. The *YOD* and the *HeY* that were left up above in Binah are numerically equal to 35,[4] When you subtract the two parts of the *HeY* that went down, you are left with 33. This 33 plus 68 equals 101.[5] Notice that the total of all these aspects is 100, plus 1 for the whole.

The 100 in Tevunah

As we explained before, however, there is a higher Name *SaG(63)* that includes both Binah and Tevunah. It is similar, as we know, to the Name *SaG(63)* within Tevunah itself, because after the whole reality of Binah extends into the Tevunah, as described above, it is also necessary for all of the 100 "blessings" that we mentioned above to be included in Tevunah in this way. This is what we already explained to you as the secret of the 58. How does this happen? The *H(5)* that extends into Ze'ir Anpin is 42. Add this to 58 and you get 100. [24]

We must now explain how the *H(5)* expanded to 42. This is based on something that we have already explained: that sometimes the letter "H" is shaped like the three lines of Netzach, Hod, and Yesod:

Yesod
↓
Hod → ה ← Netzach

The letter *H(5)* (ה) that is within each of these three lines also resembles a *dalet* (ד) and a *yod* (י), and, as you know, 3 x 14 = 42.[6] [27]

There is another secret to this matter, which is that there are

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[4]*YOD* = 10 + 6 + 4 = 20; *HeY* = 5 + 10 = 15; and 20 + 15 = 35.
[5]5 + 58 + 5 + 33 = 101.
[6]The letter *dalet* = 4, the letter *yod* = 10 and 10 + 4 = 14.

42 letters in the Name *SaG(63)* when it is spelled three different ways: in its simple form; with each letter spelled out fully; and with the letters in the full spelling themselves spelled out fully.[7] Thus the whole Name *SaG(63)* is hinted at in that single *H(5)* that we described above. As you can see, these 42 letters plus the 58 mentioned above equals 100. [31]

There is yet another secret in the matter of the letter *H* (ה) that is shaped like a *dalet* (ד) and a *yod* (י). This is the secret of "He said to His world, Enough! (די, *day*),"[8] and because the name *Shadday* is the Yesod of Binah, it extended into Ze'ir Anpin only as far as the chest. That is the point where He said to His world, "Enough!" which is why this *H* (ה) is shaped like a *dalet-yod.* [35]

Another explanation for this is that Leah extends downward only to Ze'ir Anpin's chest, corresponding to the Netzach-Hod-Yesod of Binah. That is another reason that "He said to His world, 'Enough!' "—because he was speaking through the Yesod of Binah, which had already stopped there. [37]

* * * * *

Let us go back now and explain the 33 that was left from the Name *SaG(63)* of Binah.

Note that the shape of the letter *'alef* makes 32 when it is written with a *yod-vav* above and a *yod-vav* below, as shown in Figure 23.

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[7]I.e., *Y, H, V, H* (4 letters).
YOD, HeY, V'AV, HeY (10 letters).
YOD V'AV DaLeT, HeY YOD, V'AV 'ALeF V'AV, HeY YOD (28 letters).
[8]*Chagigah* 12a explains the meaning of the divine name *Shadday* ("Almighty") as "I am the one who said to the world, 'Enough!' (*day*)." The name *Shadday* is identified with the *sefirah* Yesod. See the Introduction for the relationship between the ten *sefirot* and the biblical names of God. See also The *Zohar* III, 119b (*Bemidbar*).

Figure 23. The Letter *'Alef* Made from Two *Yod-vavs*

This represents 16 above and 16 below, which we already explained as the secret of the 32 teeth, which, with one for the whole, equal 33.[9] So we find that Binah is both 33 and *'alef.* This is the secret of what our sages of blessed memory said: "*'Alef* is Binah."[10] [40]

The full spelling of the letter *'alef* is *'ALeF-LaMeD-P'E,* which has the numerical value of 266.[11] When you divide 266 into three parts you get 89, 89, and 89. Now, 89 comes from *SaG(63)* together with 26 for the Name *HVYH* itself, which totals 89. So within the 266—which is the letter *'alef* spelled out fully—there are three times the Name *SaG(63)* and three times the Name *HVYH.* This corresponds to the three kinds of *SaG(63)* that are below in Tevunah. This is the secret of the two times that 58 is added to 5 to equal 63. The totality *(klalut)* is also the Name *SaG(63).* Thus, there are three kinds of *SaG(63).* [46]

You know that the three Names *HVYH* are equivalent to three *'alefs* because the shape of the letter *'alef* equals 26, like the Divine Name itself.[12] So in the 266 that we mentioned above there are three times the Name *SaG(63)* and three *'alefs.*[13] We already said that each *'alef* has a numerical value of 33, and 3 x 33, with 1 for the whole, is 100.[14] This is the secret of the 100 in Binah above, [Column 2] just like the 100 that is in Tevunah below. This 100 plus the 266 mentioned above equals 366. This is the 365 days of the year.

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[9] *Y* + *V* = 10 + 6 = 16.

[10] *Shabbat* 104a.

[11] *'ALeF* = 1 + 30 + 80 = 111.
LaMeD = 30 + 40 + 4 = 74.
P'E = 80 + 1 = 81.
Total = 266.

[12] I.e., when the *'alef* is made from two *yods* separated by a single *vav.*
10 + 6 + 10 = 26. Also, *Y* + *H* + *V* + *H* = 10 + 5 + 6 + 5 = 26.

[13] Three *'alefs* = 3 x 26 = 78; 3 x 63 = 189 and 78 + 189 = 267, minus 1 for the whole = 266.

[14] 3 x 33 = 99, plus 1 for the whole = 100.

We already explained to you that *'alef* is Binah, and you know that Binah is the ear (*'ozen*). You also know from *Sefer HaBahir* (The Book of Splendor) that the ear is shaped like the letter *'alef*.[15] Now, because of what was just explained above, you know why this is so. [5]

We told you above how three *'alefs* came from this 33 to make 100. The roots of this 100 are the higher name *Adonay* (Lord), which is here.[16] This is also the secret of the 100 sockets (*'adanim*) in the Tabernacle.[17] You know that these are explained by the numerical value of the name *Adonay*, which is 65, together with the 34 letters required to fully spell out the letters in the full spelling of the name *'ADoNaY*.[18] This makes 99, which is three times 33. This, plus 1 for the whole word, equals 100. [9]

You know that the secret of "Lord (*Adonay*), hear my voice" (Psalms 130:2) is that we hear with the ear (*'ozen*), which is Binah. Therefore the sum of the initial letters of the three words "hear . . . forgive . . . listen . . ."[19] equals the number 365, which, as we noted above, is the number of days in the solar year. Because the roots of the Day of Atonement are in Binah, we be-

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[15]*Sefer Bahir*, 70.

[16]I.e., in the Binah above.

[17]Exodus 26:19.

[18]The "full" spelling of the letters in *'ADoNaY* is *'ALeF DaLeT NuN YOD*. These eleven letters can themselves be spelled out as follows:
'ALeF = *'ALeF LaMeD P'E:* 8 letters
DaLeT = *DaLeT LaMeD TaV:* 8 letters
NUN = *NUN V'AV NUN:* 9 letters
YOD = *YOD V'AV DaLeT:* 9 letters
Total 34 letters

[19]Daniel 9:19, "O Lord, hear! O Lord, forgive! O Lord, listen! . . ." (*Adonay shm'ah, Adonay slachah, Adonay hakshivah* . . .), is quoted in the service for the Day of Atonement. The value of the initial letters *Sh, S,* and *H* are: 300 + 60 + 5 = 365.

gin with "hear." That also explains why the name *Adonay* belongs here. This is also the main reason for saying this on the Day of Atonement, which is associated with Binah. From this you will also understand how the secret of Binah is the sounds that you hear in the ear. This is also the secret of the five prohibitions that we observe on the Day of Atonement, because then Malkhut and Tiferet are nourished only from the secret of voices, and not from the secret of eating and drinking.[20] [16]

You understand also that Tevunah is the final *HeY* of Binah, and from this you understand what is written in the *Tikkunim*—*malkhut nefesh tevunah*—because Tevunah is both the aspect of Malkhut and the aspect of the soul (*nefesh*) of Binah.[21] [19]

You also understand how it happens that there are both a son and a daughter in Tevunah, but only the son is alluded to in Binah. This is because the name *Adonay* does not yet appear in Binah herself, only the Name *HVYH*. But when Binah is joined with Tevunah, then we have the Name *HVYH Adonay*, which is son and daughter.[22] This is because the 33 of Binah plus the 58 of Tevunah equals 91, which has the same numerical value as *HVYH Adonay*.[23] [24]

From this you also know about the 370 lights of Arikh Anpin. We have explained that in the ear (*'ozen*) there are three instances of the Name *SaG(63)*, which are:

- 58 plus the 5 above = 63.
- 58 plus the 5 below = 63.

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[20]On the Day of Atonement observant Jews traditionally abstain from eating and drinking, bathing, sexual intercourse, anointing the body, and the wearing of leather.

[21]*Tikkun* II, 101, 48a. Note that the original text actually has *nefesh malkhut tevunah*.

[22]The Divine Name *HVYH* corresponds to Ze'ir Anpin, and the name *Adonay* to Malkhut-Nukva.

[23]Because "*'alef* is Binah," and *'alef* is also 33 (see above). Also, *HVYH* = 26 and *'ADoNaY* = 65.

- The collective whole (*klalut*), which is also the Name *SaG(63)*.[24]

Thus you have three times *SaG(63)* in the right ear and also in the left, so you have six times 63. This has the numerical value of 378 lights. These are the 370 lights that spread out in front of the face, plus the eight letters of the two Names *HVYH*, which are the whiteness on the top of the head that extends to the sides of the face. [30]

You also understand that the Name *MaH(45)*—which is the Name *HVYH* spelled with *'alefs*—is the nose of Ze'ir Anpin because the Name *MaH(45)* is in Ze'ir Anpin. And you also know that the word "nose" (*chotem*) has the numerical value of 63, corresponding to the lower *H(5)* that came down and was enclothed here, becoming *SaG(63)*.[25] The numerical value of the word "ear" (*'ozen*) which is 58, when combined with this *H(5)* to become 63, is also equal to the numerical value of the word "nose" (*chotem*).[26]

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[24]The Name *SaG(63)* that encompasses both Binah and Tevunah.
[25]*ChOTeM* = 8 + 6 + 9 + 40 = 63.
[26]*'OZeN* = 1 + 7 + 50 = 58, plus 5 = 63.

GATE V

CANTILLATION MARKS, VOWEL POINTS, CROWNLETS, AND LETTERS

1

The Names 'AB(72), SaG(63), MaH(45), *and* BaN(52)

[Second Version]

FOUR WAYS OF SPELLING THE FOUR LETTERS OF THE DIVINE NAME

We will now explain the subject of the cantillation marks, vowel points, crownlets, and letters.

You should know that no image of the upright form of Adam Kadmon exists that does not contain all four of the aspects that are included in the World of Emanation and in all of the other worlds. These are the four ways of spelling out the letters of the Divine Name *HVYH* so that their numerical values add up to 72, 63, 45, and 52. These are called the Name *'AB(72)*, the Name *SaG(63)*, the Name *MaH(45)*, and the Name *BaN(52)*. [40]

These four spellings of the Divine Name are the four aspects of cantillation marks *(ta'amim)*, vowel points *(nekudot)*, crownlets *(tagin)*, and letters *('otiyot)*. The cantillation marks are the Name

Table 9. Four Spellings of the Letters in the Divine Name: *'AB(72), SaG(63), MaH(45),* and *BaN(52)**

	Y	*H*	*V*	*H*	Value
Cantillation Marks:	*YOD*	*HeY*	*VYV*	*HeY*	
	10 + 6 + 4	5 + 10	6 + 10 + 6	5 + 10	= 72
Vowel Points:	*YOD*	*HeY*	*V'AV*	*HeY*	
	10 + 6 + 4	5 + 10	6 + 1 + 6	5 + 10	= 63
Crownlets:	*YOD*	*H'E*	*V'AV*	*H'E*	
	10 + 6 + 4	5 + 1	6 + 1 + 6	5 + 1	= 45
Letters:	*YOD*	*HeH*	*VaV*	*HeH*	
	10 + 6 + 4	5 + 5	6 + 6	5 + 5	= 52

*Underlined letters indicate changes from the line above.

'AB(72); the vowel points are the Name *SaG(63)*; the crownlets are the Name *MaH(45)*; and the letters are the Name *BaN(52)*. Each of the four spellings of the Name *HVYH* includes all four of these aspects, so that every spelling of the Divine Name also contains cantillation marks, vowel points, crownlets, and letters. (See Table 10). [45]

The Names *'AB(72)* and *SaG(63)*

The aspect of the cranium of that Adam Kadmon, which is the head down to the region of his ears, is called the aspect of the Name *'AB(72)*. **[Page 40]** This is the secret of the cantillation marks *(ta'amim)*, which, as we mentioned above, are within it. Even though the cranium itself includes all the aspects of cantillation marks, crownlets, vowel points, and letters, we are not permitted to discuss any of this. And even though we indicate attributes by name here using expressions such as "head," "ears," and so forth—it is only to "appease the ear" so that we can understand these things. That is why we apply those attributes to a place as high as this. Indeed, in principle these attributes are only

from the World of Emanation downward—that is, from the Arikh Anpin of the World of Emanation on down.[1] However, from there onward, there are aspects of personification (*partzuf*), but above Arikh Anpin there are no aspects of personification at all, and we use these attributes only to "appease the ear." [8]

Lights from the Ears of Adam Kadmon

We will now begin to explain these matters very briefly from the aspect of ears downward. [9]

You should know that the Name *SaG(63)* that is within Adam Kadmon begins with the aspect of the ears, extending downward. It was already explained that the Name *SaG(63)* contains cantillation marks, vowel points, crownlets, and letters. It is also known that the cantillation marks and vowel points are always divided into three categories, since there are aspects of cantillation marks and vowel points that are placed above the letters, below the letters, and in the midst of the letters.[2] [13]

The inner light that is inside this Adam Kadmon comes out through the openings that we described above, and the "breath" that comes from the head comes out through the pores of the scalp. We already told you, however, that we are not permitted to speak about, to discuss, or to occupy ourselves in any way with that aspect, so we will begin our discussion with the aspect of the breath that comes out and extends downward from the ears, which is the aspect called the Name *SaG(63)*. [17]

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[1]The *partzuf* Arikh Anpin corresponds to the first *sefirah*, Keter, in each of the worlds.

[2]The light from the ears of Adam Kadmon, which are the subject of this chapter, corresponds to the cantillation marks that are written above the letters. Chapter 2 describes the lights from the nose of Adam Kadmon, which are the cantillation marks that are placed between the letters. The lights that come from Adam Kadmon's mouth, which are the cantillation marks written below the letters, are described in Gate VI.

We can say that when the inner light of this Adam Kadmon comes out through the openings in the ears and spreads outward, it thickens slightly. As a result, the light that remains inside Adam Kadmon is greater than the light that comes out from him, but the light that comes out is certainly still greater than the aspect of the vessels and the body of this Adam Kadmon. That much is obvious. [22]

When the light comes out through the openings in the right and left ears, those lights spread onward from the place of the ears to the end of the beard, spreading continuously along the sides of the face from the place where the hair of the beard grows on the cheeks and continuing to spread out until they reach the end of the beard. There, the lights that come out from the two openings of the ears come together. They do not, however, join completely, so a little empty space remains between them. You should also know that this light does not come in contact with the face itself, but only hovers over its surface. Nor does it spread toward the back of the head or over the whole face, but only toward the sides of the face, as noted above. **[Column 2]**

From this you should understand one principle. We never discuss any aspect of the back or front of the head where there are no openings or "windows," because there the light comes out equally and shines uniformly on all sides. However, where the openings begin—that is, from the ears downward—then there are aspects of front and back. The forehead is called "front" and the back of the neck is called "back." Because the light is drawn out from those openings toward the front, where there are no openings it is called the back. Even though the radiance from this light spreads out and shines all around Adam Kadmon, the main light extends only from the ears and in front of the face down to the end of the beard. Notice that this light contains ten complete *sefirot* in this way: The ten *sefirot* of the aspect of surrounding light come from the right ear, while the ten *sefirot* of the aspect of inner light come from the left ear. Both of these aspects combined make ten complete *sefirot*. [12]

Now, the word "ear" (*'ozen*) is numerically equal to 58, which equals the Name *SaG(63)* without the final *H(5)*, because the Name *SaG(63)* begins from the ear, as we stated above.[3] This will now be explained, with God's help. These lights are the aspect of cantillation marks of the higher Name *SaG(63)*, which are the cantillation marks that are placed above the letters, as noted above. There are, however, no aspects of vessels revealed with these lights—none whatsoever. [17]

You should also know that when those ten *sefirot* came out they were bound together very tightly so that they could not be distinguished from each other, but all were aspects of one letter *H(5)*. When you add 5 for that letter *H(5)* to the value of "ear" (*'ozen*), you get the Name *SaG(63)*.[4] The essential feature of this *H(5)* is that the aspect of the ten *sefirot* that are included in the *H(5)* are the roots of the five *partzufim*: Arikh Anpin, Abba, Imma, Ze'ir Anpin, and Nukva. The aspect of ten *sefirot* are still not revealed, but only the aspect of five *partzufim*. Even those five are not recognizable separately from one another but all are bound up in the single letter *H(5)* (ה), whose shape is formed from the two letters *dalet* (ד) and *vav* (ו). These two letters have the numerical values of 4 and 6, which equals 10, revealing that there are ten *sefirot* included in that *H(5)*, as we noted above. Still, they are all only identified as the letter *H(5)*. [25]

The inner light and the surrounding light of these ten *sefirot* distanced themselves very far apart from each other. If they had been any closer together, they would not have been able to receive the light at all, so the inner light and the surrounding light were distant from each other. As a result, they had no aspect of vessels at all, as we will learn about below when we study the aspect of the mouth. [28]

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[3]See Gate IV, Chapter 3.

[4]*'OZeN* = 1 + 7 + 50 = 58 and 58 + 5 = 63

Four Spellings of the Name and Four Aspects of the Letters

[Last Version]

You should know that all four worlds are included within four aspects, which are the four spellings of the Divine Name *HVYH* with the letters spelled out to equal *'AB(72), SaG(63), MaH(45)*, and *BaN(52)*. They are also called cantillation marks, vowel points, crownlets, and letters. **[Page 41]** All four of these aspects are included in each of the four spellings.

The Name *'AB(72)* contains the following: the Name *'AB(72)* and cantillation marks; the Name *SaG(63)* and vowel points; the Name *MaH(45)* and crownlets; and the Name *BaN(52)* and letters. They are all, however, called "*'AB(72)*—cantillation marks." The same is true of the Names *SaG(63), MaH(45)*, and *BaN(52)*. [3]

Know, too, that the Name *'AB(72)* is both the Keter and cantillation marks. The Name *SaG(63)* is Chokhmah and vowel points. The Name *MaH(45)* is Binah and crownlets, and the Name *BaN(52)* is the seven lower *sefirot* and the letters.[5] [5]

Table 10. Aspects of the Comprehensive Names *'AB(72), SaG(63), MaH(45)*, and *BaN(52)*

The Comprehensive Name *'AB(72)*			
Names	**Letters**	***Sefirot***	**Adam Kadmon**
'AB(72)	**Cantillation Marks**	**Keter**	**Cranium**
SaG(63)	Vowel Points	Chokhmah	Ears
MaH(45)	Crownlets	Binah	Nose
BaN(52)	Letters	Lower 7	Mouth

[5]See below, however, where the name *'AB(72)* is identified with Chokhmah, *SaG(63)* is Binah, *MaH(45)* is Ze'ir Anpin, and *BaN(52)* is Malkhut-Nukva.

The Comprehensive Name *SaG(63)*

Names	Letters	*Sefirot*	Adam Kadmon
'AB(72)	Cantillation Marks	Keter	Cranium
SaG(63)	**Vowel Points**	**Chokhmah**	**Ears**
MaH(45)	Crownlets	Binah	Nose
BaN(52)	Letters	Lower 7	Mouth

The Comprehensive Name *MaH(45)*

Names	Letters	*Sefirot*	Adam Kadmon
'AB(72)	Cantillation Marks	Keter	Cranium
SaG(63)	Vowel Points	Chokhmah	Ears
MaH(45)	**Crownlets**	**Binah**	**Nose**
BaN(52)	Letters	Lower 7	Mouth

The Comprehensive Name *BaN(52)*

Names	Letters	*Sefirot*	Adam Kadmon
'AB(72)	Cantillation Marks	Keter	Cranium
SaG(63)	Vowel Points	Chokhmah	Ears
MaH(45)	Crownlets	Binah	Nose
BaN(52)	**Letters**	**Lower 7**	**Mouth**

Lights from the Inside of Adam Kadmon

Note that in the beginning the first three *sefirot* of Adam Kadmon were the Name *'AB(72)*—which is the Keter—and the Name *SaG(63)*, which was Chokhmah and Binah. This was in the lower half of Adam Kadmon, where the Name *SaG(63)*, which is his vowel points (*nekudot*), was enclothed within the Names *MaH(45)* and *BaN(52)* from his navel downward. All of this was on the inside of Adam Kadmon himself, both lights and vessels. [14]

After this, he brought forth outer aspects to enclothe himself. First he brought out the hairs on the crown of the head, which

are the lights from the first, most inclusive internal Name *'AB(72)*. These surround the head on the outside down to the forehead and the ears. **[Column 2]** Then he brought out the hairs of the beard. These extended out from the most inclusive Name *SaG(63)*, which is called vowel points (*nekudim*). From them were made the totality (*klalut*) of the three parts of his brain. [2]

First the secret of the cantillation marks of the Name *SaG(63)*—which is the ears, the nose, and the mouth of Adam Kadmon—extended down to the navel. After that, the remaining aspects of the Name *SaG(63)* did not come outside at all, because they were enclothed within the Names *MaH(45)* and *BaN(52)*. This is like the lights of the most inclusive Name *'AB(72)*, which are not revealed to us except for the hair that extends from the *'AB(72)* of the inclusive Name *'AB(72)*,[6] while the other parts of the Name *'AB(72)* are hidden within the inclusive Name *SaG(63)*. [7]

The First Coupling of the Names *'AB(72)* and *SaG(63)*

The outer aspects of the Names *MaH*(45) and *BaN(52)* also wanted to come out, so all of the inner aspects of the Name *SaG(63)*—which had been concealed within the inner lights of the Names *MaH*(45) and *BaN(52)*—rose up, and those inner lights of *MaH(45)* and *BaN(52)* went up with them, becoming the "female waters" to the cantillation marks of the Name *SaG(63)*, which were no longer enclothed within the Names *MaH(45)* and *BaN(52)*. This is comparable to Abba and Imma in relation to Israel Sava and Tevunah. Just as Israel Sava and Tevunah were included within the higher Abba and Imma when it was necessary for them to couple in order to conceive Ze'ir Anpin and Nukva, so it is here: The cantillation marks of the Name *SaG(63)* coupled with the whole of the Name *'AB(72)*, but

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[6]I.e., the highest level within the highest Name *'AB(72)*.

Figure 24. The First Lights from Adam Kadmon

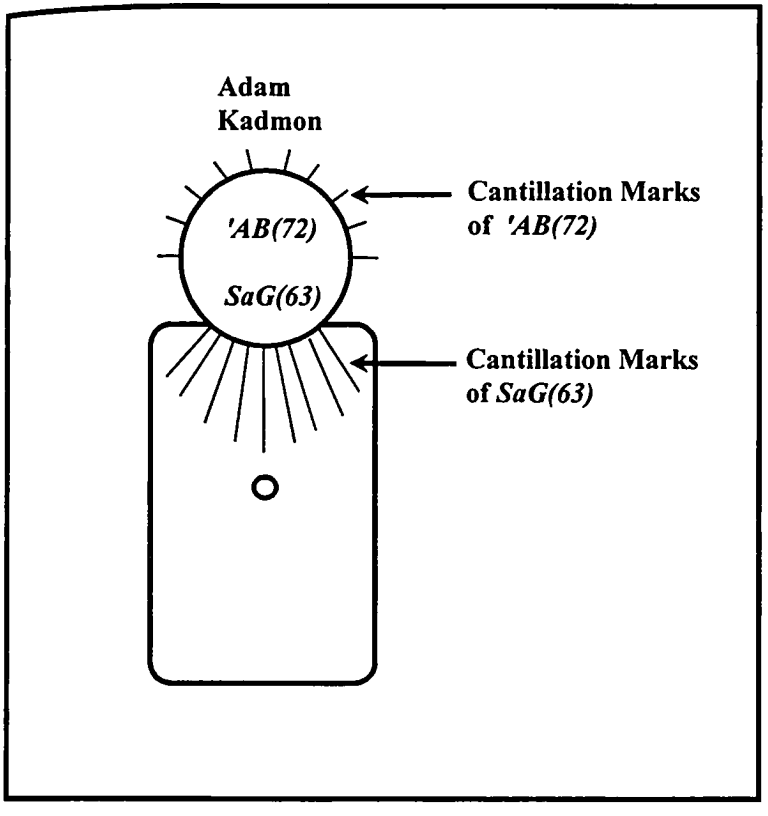

the vowel points, crownlets, and letters of *SaG(63)* that are together with them were less important, so they are not mentioned by name. This is similar to Israel Sava and Tevunah, as we mentioned above.

Then the outer aspects of the Name *BaN(52)* were born and enclothed them all on the outside. Notice that this time the female was born first.[7] **[Page 42]**

The World of Points (*Nekudim*)

After the diaphragm (*parsa*) was revealed at the midpoint on the inside of Adam Kadmon, however, the inner aspect of the Names *MaH(45)* and *BaN(52)* of Adam Kadmon turned around and went back down to spread within him from the navel downward. Then the inner aspect of the Name *BaN(52)* shone out from there to the outer aspect of the Name *BaN(52)*, which had gone outside, where it is called the World of Points (*'olam hanekudot*). [3]

We find that the ten *sefirot* of the World of Points (*'olam hanekudot*), which is located outside and surrounds Adam Kadmon from the navel downward, have two kinds of lights. One goes upward from below, on the inside, from the area around his navel up to his eyes. The main light required by the World of Points (*nekudim*), which is the female Name *BaN(52)*, comes out from there, but this is made from returning light, as we noted above. [7]

He also has a "straight" light (*'or yashar*) that penetrates outward through the skin from the navel downward. This light illuminates the World of Points (*nekudim*) through the pores of the skin, the opening of the *yesod*, the navel, and the opening in the rear. The main light of the World of Points, however, comes from the eyes. [9]

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[7]The female Name *BaN(52)* is usually listed last, after the male Name *MaH(45)*.

Figure 25. Adam Kadmon and the World of Points (*Nekudim*)

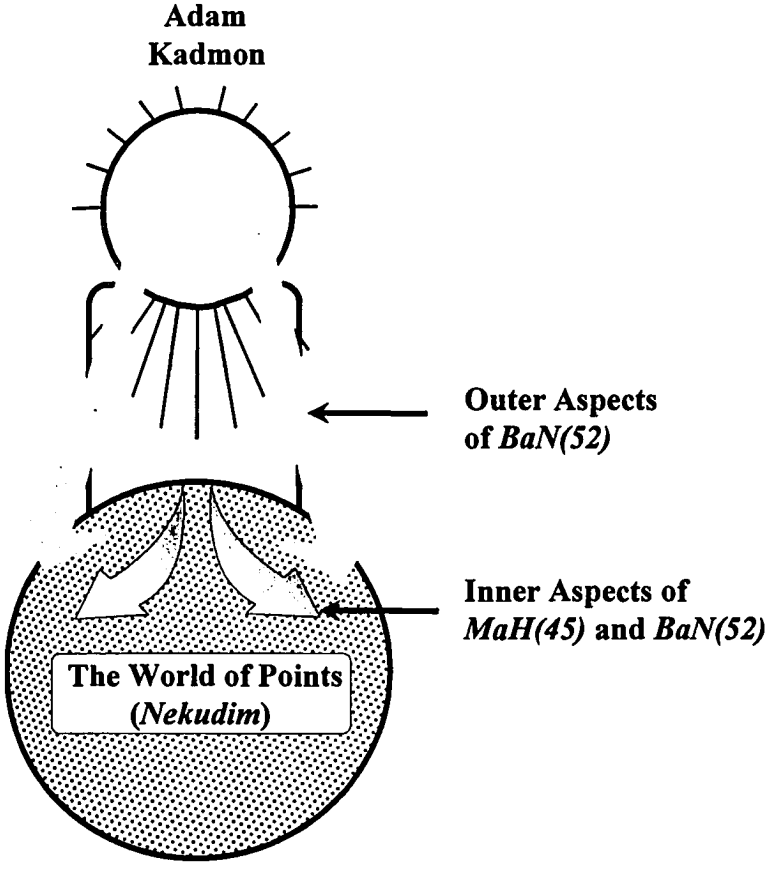

The Keter of the World of Points also takes the lights and vessels from the aspect of the ear, which is included there, as we know. The Chokhmah and Binah of the World of Points take light from the nose and mouth plus a small portion from the ear. [12]

The lower seven *sefirot* take no light at all from the ear but receive a little light from the nose and mouth and also from the light that comes out by way of the openings of the navel and the *yesod.* [14]

The Keter of the World of Points takes light from the navel. Abba and Imma take light from the *yesod.* The lower seven *sefirot* and the four back parts of Abba, Imma, Israel Sava, and Tevunah all take light from the ten toes of the feet, which is the secret of "his nails dug into the ground."[8] [16]

Table 11. Sources of Light for the World of Points

	The World of Points		
Source in Adam Kadmon	**Keter**	**Chokhmah, Binah**	**Lower 7 *Sefirot***
Eyes	X	X	X
Ears	X	x	—
Nose	—	X	x
Mouth	—	X	x
Navel	x	—	x
Yesod	—	x	x
Feet	—	—	x

X: Primary Source
X: Secondary Source
x: Minor Source

[8]The reference is to Joseph. See *Shavuot* 18a. Also see *Etz Chayyim,* Vol. II, The Palace of Points, Gate I, Chapter 4.

The Second Coupling: The World of Emanation (*Atzilut*)

After this, the inclusive Name *'AB(72)* coupled again inwardly with the cantillation marks of the inclusive Name *SaG(63)*. All the other aspects are unimportant compared to them. They then gave birth to the male, who is called the Name *MaH(45)*. The two Names *MaH(45)* and *BaN(52)* then came together and the World of Emanation (*Atzilut*) was made in that way from the two of them.

The Atik Yomin of the World of Emanation takes the following from the Name *BaN(52)*:

- The first five *sefirot* of the cantillation marks (*ta'amim*) of the Name *BaN(52)*.
- The first three *sefirot* from the vowel points (*nekudot*) of the Name *BaN(52)*.
- The first four *sefirot* of the crownlets (*tagin*) of *BaN(52)*.
- The crowns (*ketarim*) of the letters of *BaN(52)*.[9]

In addition:

- Arikh Anpin took the remaining five *sefirot* of the cantillation marks of *BaN(52)*.
- Abba took the seven lower *sefirot* of the vowel points of *BaN(52)*.
- Imma took the six lower *sefirot* of the crownlets of *BaN(52)*.
- Ze'ir Anpin took the six lower *sefirot* of the letters of *BaN(52)*.
- Nukva took the tenth [*sefirah*] of the letters of *BaN(52)*. [23]

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[9]Here the "crowns" (*ketarim*) appear to refer to the first three *sefirot* of the letters. Compare this to Gate V, Chapter 5, which states that the first three *sefirot* of Binah are the crownlets (*tagin*).

Figure 26. "Genealogy" of the World of Emanation

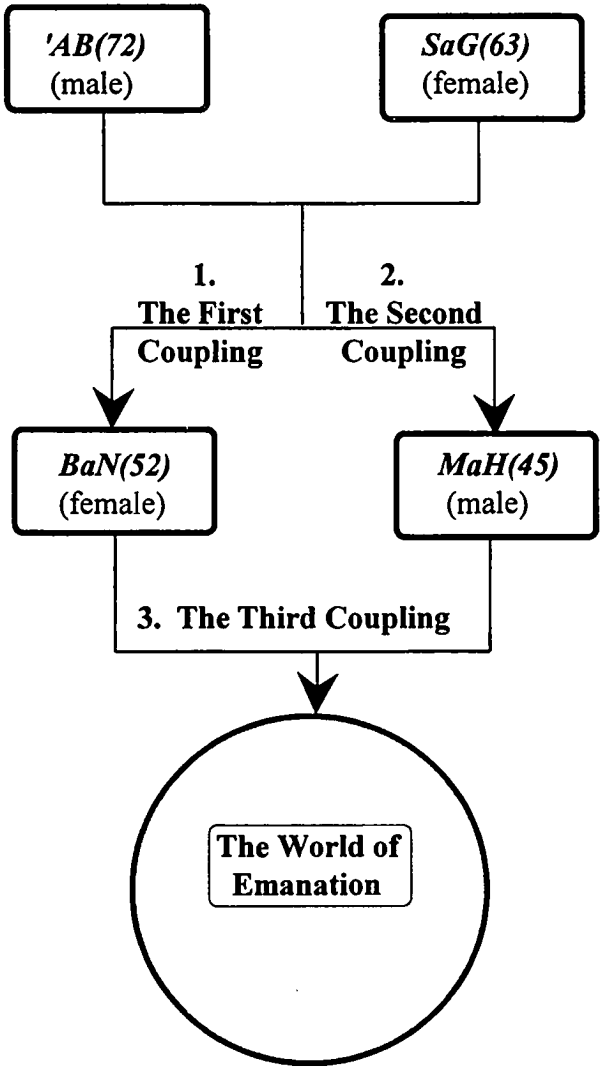

From the Name *MaH(45)*:

- Atik took the cantillation marks from *MaH(45)*.
- Arikh Anpin took the vowel points of *MaH(45)*.
- Abba and Imma took the crownlets of *MaH(45)*.
- Ze'ir Anpin took the lower six *sefirot* of the letters of *MaH(45)*.
- Nukva took the tenth *sefirah* of the letters of *MaH(45)*.

Table 12. The Names *BaN(52)* and *MaH(45)* and the World of Emanation: Number of *Sefirot* for Each *Partzuf*

	Partzufim in the World of Emanation						
Source in Adam Kadmon	Total	Atik Yomin	Arikh Anpin	Abba	Imma	Ze'ir Anpin	Nukva
The Name *Ban(52)*:							
Cantillation Marks	10:	5	5				
Vowel Points	10:	3		7			
Crownlets	10:	4			6		
Letters	10:	3				6	1
The Name *MaH(45)*:							
Cantillation Marks	10:	10					
Vowel Points	10:		10				
Crownlets	10:			|—10—|			
Letters	7:					6	1

Inner Lights and Surrounding Lights: Aspects of the Soul

With regard to the five inner levels of the soul—*nefesh* (lowest level), *ruach* (middle level), *neshamah* (upper level), *chayyah*

(life-force), and *yechidah* (the highest level)—and the two surrounding lights of the *chayyah* and the *yechidah*, you must know that each of the five inner lights also has its own surrounding light. This is like the soul of Nadab and Abihu and of Elijah, of blessed memory. [10] The two surrounding lights encompass the others, aside from the five surrounding lights that are inside them. **[Column 2]** A sign of this comes from the fact that there are more than five lights among those inner surrounding lights:

- The surrounding light.
- The light that surrounds the surrounding light.
- The light that surrounds both of those two surrounding lights. [4]

This is described in the *Zohar, Idra Rabba*, in the section dealing with the Priestly Blessing [11] which describes all of these levels, except for those two all-encompassing lights. [6]

* * * * *

A Brief Summary

The following summary was found in the original manuscript version of *Etz Chayyim*. [7]

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[10]According to the *Zohar*, the real reason that Nadab and Abihu, the sons of Aaron, were punished was because, being childless, they had not fulfilled all of the requirements of the covenant and so were unfit to offer incense, the most sublime of all offerings. After they were struck down, their souls left their bodies and joined the soul of Pinchas, which had temporarily fled its own body from fear of the tribe of Simeon, one of whose members he had killed in his religious zeal. This enabled the souls of Nadab and Abihu to remedy their previous deficiency through Pinchas, after whose death this combined soul transmigrated to become the soul of the prophet Elijah. See the *Zohar, Parashat Pinchas*, p. 217a.

[11]Numbers 6:24–26. See also Zohar III, 145b (*Bemidbar*)

On the inside of Adam Kadmon there is one Divine Name *HVYH*, which Adam Kadmon enclothes. From its four letters come out the four Names *'AB(72), SaG(63), BaN(52)*, and *MaH(45)*, which are revealed on the outside of Adam Kadmon in the forehead, the ears, the nose, and the mouth. Why does the [female] Name *BaN(52)* precede the [male] Name *MaH(45)* here? This is the secret of the *tefillin* of Rabenu Tam.[12] It is also the secret of "a woman surrounds (*t'sovev*) a man" (Jeremiah 31:22). [14]

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[12]Rabenu Tam, the grandson of Rashi, reversed the order of the third and fourth biblical inscriptions contained in the *tefillin* placed on the head during daily morning prayers.

2

Light from the Nose of Adam Kadmon

[Second Version]

Cantillation Marks Placed Between the Letters

After this came the cantillation marks that are placed in the midst of the letters, which are the aspect of light that comes from the nose of Adam Kadmon. [19]

The numerical value of the word "nose" (*chotem*) is 63, like the Name *SaG(63)*.[1] Here, too, the light emerges from two openings, right and left. Just as we noted above with the ears, the surrounding light comes from the right nostril and the inner light comes from the left. Their main light extends in a straight line to the chest of Adam Kadmon. Their illumination also spreads out to the rear, however, encircling him on all sides. [23]

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[1] *ChOTeM* = 8 + 6 + 9 + 40 = 63.

These inner lights and surrounding lights are closer to each other than the lights of the ears because the nostrils are closer together than the ears, but they are still divided in two and are not connected together. That is why these lights do not have any aspects of vessels. [26]

What do these lights have that the lights of the ears do not?—the fact that the shape of the letter *vav* (ו), which was included within the letter *hey* (ה) in the light from the ear, is now revealed openly in the nose. Thus, what had been an aspect of the letter *hey* (ה) now becomes two letters, *dalet* (ד) and *vav* (ו), with the letter *vav* coming out to shine and to be revealed openly. This *vav* is the secret of Ze'ir Anpin, which is now revealed.[2] [31]

This *vav* is not made as only one entity, however, but is divided into six parts. **[Page 43]** These are equal to six *'alefs*.[3] The reason for this is that the letter *H(5)* includes the five *partzufim*, Arikh Anpin, Abba and Imma, and Ze'ir Anpin and Nukva, who are also called the five levels of the soul: *nefesh* (lowest level), *ruach* (middle level), *neshamah* (upper level), *chayyah* (life-force), and *yechidah* (one-ness). We find that Ze'ir Anpin himself is, as we know, the aspect of the middle level (*ruach*). Now, the Scripture says, "... in his nostril (*'af*) was the soul of the breath of life (*nishmat ruach chayyim*)" (Genesis 7:22). This teaches us that the aspect of the middle level (*ruach*) is revealed in his nose. That is why the breath from the nose reveals Ze'ir Anpin in this way, by dividing itself into six "extremities" (*ketzavot*). The letter *dalet* remains connected as a single letter, distinct from its companion, but the letter *vav* is divided into six *'alefs*. [10]

Just as the *vav* that comes from the right nostril is divided into six *'alefs*, the *vav* that comes from the left nostril is also divided, so between them there are a total of twelve *'alefs*. Together with

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[2]The letter *vav* is also the number 6, and Ze'ir Anpin is the personification of the six *sefirot* from Chesed to Yesod.

[3]Because the letter *'alef* equals the number 1, the number 6 also equals six *'alefs*.

Figure 27. The Letter *'Alef* Made from *Yod-Vav-Yod*

the nose itself they make 13, which corresponds to the numerical value of the letter *vav* when it is spelled out with an *'alef*.[4] Here we have two *vavs* plus the nose itself which is, as we know, also made in the shape of an *'alef*, for the two nostrils are the two *yods*, and the wall that separates them is shaped like a *vav*. As you can see, this forms the shape of the letter *'alef* (Figure 27). [15]

This *'alef*, plus the two *vavs* that we described above, spells out the letter *vav* fully as *V-'A-V*. This indicates that the Name *'AB(72)*, which is in the Divine Name *HVYH* spelled out with *yods*, is found higher up, in the part of the head where the brains are located.[5] Here it is the Name *SaG(63)*, for the only difference between the spellings of the four letters in the Name *'AB(72)* and the Name *SaG(63)* is that in the Name *SaG(63)* the letter *vav* is spelled with an *'alef*, as we know.[6] [19]

Those two *vavs* are aspects of the "middle" cantillation marks that are placed in between words. These are the cantillation marks called *pasak* (׀) and *makaf* (־). The *pasak* reveals the *vav* (ו) in the letter *heh* (ה), which was divided and became six *'alefs*, as we stated above. That is why it is called *pasak*, which means to divide. When you connect this *pasak* with the *makaf*, you get a single *dalet*, like this: ד. This teaches us about the letter *dalet* that is included in that letter *H* (ה). [23]

Four *'Alefs* from the Letters *Yod*, *Heh*, and *Vav*

Now, we already said above that this *dalet* is not divided. But this also indicates something else. When you take the letter *heh* that is in the right ear, it numbers ten *sefirot*, as mentioned above which is the aspect of one letter *yod*.[7] If you combine this *yod* with the *heh* from the opening of the right nostril, which is

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[4] *V'AV* = 6 + 1 + 6 = 13.
[5] The Name *'AB(72)* is spelled *YOD HeY VYV HeY*.
[6] The Name *SaG(63)* is spelled *YOD Hey V'AV HeY*.
[7] The letter *yod* is also the number 10.

Figure 28. The Letter *'Alef* Made from *Yod-Vav-Dalet*

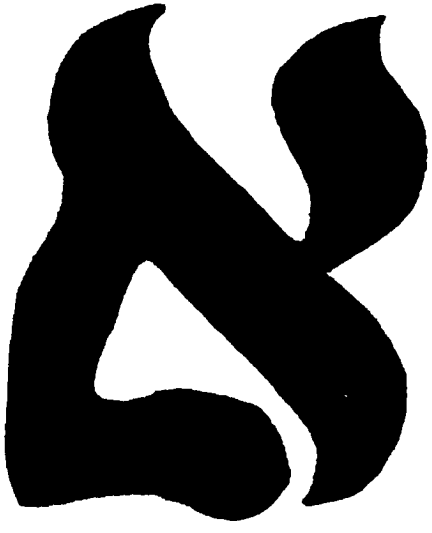

shaped like a *vav* and a *dalet*, the two of them combined are shaped like *yod-vav-dalet*. These are configured in the form of a single *'alef*, with the *yod* above, the *vav* in the middle, and the *dalet* below the *vav*, as shown in Figure 28. [28]

Also, if you take the *yod* from the left ear and combine it with the *vav* and *dalet* from the opening of the left nostril, you get a second *'alef* that is also formed by the letters *yod, vav,* and *dalet*. Now we have two *'alefs* in the form of *yod-vav-dalet*. [30]

If you draw an *'alef* in which you connect the *yod* (י) of the left ear, the *vav* (ו) of the left nostril and the *yod* (י) of the right ear, you get an *'alef* formed from the letters *yod-vav-yod* (אי). If you connect the *yod* of the right ear, the *vav* of the right nostril and the *yod* of the left ear, you now have a fourth *'alef*, including those that we already mentioned. These four *'alefs* point to the partial revelation of the *dalet* (ד = 4) in the *heh* (ה) of the nose, which is partially disclosed but is not revealed as completely as the *vav* (ו) of the *heh*.[8] The main revelation of this *dalet* is below, in the light from the mouth, as we will explain later with God's help. [36]

Light from the Ears, the Nose, and the Mouth of Adam Kadmon

You should know that those ten *sefirot* of lights from the ears remain as one unit by themselves during the whole time that they are extending downward to the border of the nose of Adam Kadmon. But when they spread from the end of the nose down to the end of the beard, then the light from the ears is enclothed within the light from the nose, becoming its inner soul. [41]

It is the same with the light from the nose. When it extends beyond the border of the mouth, the light from the nose becomes the "soul"—that is, the inner core—of the light from the mouth.

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[8]*Dalet*, the fourth letter, is also the number 4.

Figure 29. Four *'Alefs* Formed from the Letters *Yod*, *Heh*, and *Vav*

Ears				Nose			
Left		Right		Left	Right		*Alefs*
yod (י)		+		*heh* (ה) *(dalet-vav)*		=	אַ
		yod (י)		+	*heh* (ה) *(dalet-vav)*	=	אָ
yod (י)	+	*yod* (י)	+	*vav* (ו)		=	אֵ
yod (י)	+	*yod* (י)		+	*vav* (ו)	=	אִ

You should also know that the light that comes from within this Adam Kadmon is all exactly the same light, **[Column 2]** except that it becomes thicker and thicker as it goes farther outward and downward. How is it that the light that extends outward and emerges through the ears is very pure, but when this light flows down through the inside of Adam Kadmon until it reaches the nose and comes out from there, it is thicker? How can it thicken and become more coarse, even though it is one and the same light? The answer is that it is more dense when it comes out through the nose because of the distance that it travels as it flows downward. In the same way, as it flows further downward until it finally comes out through the mouth, it becomes even thicker, since it is even farther from its source above. This does not, however, change any aspect of the light itself, for it is all the same light, as we noted above. The wise will understand that the light of the brain is called the Name *'AB(72)*, and this thicker light is called the Name *SaG(63)*. But enough of this! [11]

3

The Twenty-two Letters Plus the Five "Gevurot"

THE TWENTY-TWO LETTERS AND THE FINAL FORMS OF THE LETTERS *M, N, TZ, P,* AND *K*

All of the worlds were created by means of the twenty-two letters that are in Malkhut, who was herself formed by them. Malkhut also has the five letters *M, N, Tz, P,* and *K,* which are the five *gevurot* that came to her from Ze'ir Anpin.[1] That is how the *partzuf*

[1]The shapes of the five letters *M, N, Tz, P,* and *K* differ slightly from their basic forms when they come at the end of a word. The term *gevurot* (strengths) is applied to the final forms of these letters in the *Zohar, Sitrei Torah* I, 91. The terms *gevurot* and *chasadim* are based on the division of the *sefirot* into two groups, male and female, typified by Chesed (male) and Gevurah (female). See the table of letters in the Introduction.

Rachel was completed.[2] These five *gevurot* correspond to the five passages of the mouth, which are the throat, palate, tongue, teeth, and lips. [17]

Just as the five letters, *M, N, Tz, P,* and *K* are called "closed" and "rounded," the mouth is also round, as they are. This is discussed in the *Tikkunim*, p. 4b, where these five passages of the mouth are called the "seal openings (*pituchey chotam*) [3] of the Higher Mother."[4] It happens that the five vowels "i," "u," "e," "o," and "a" are all included in the words "*pituchey chotam.*" They correspond to the five passages of the mouth that open, or that are opened, by the Higher Mother. She is called a "seal" because of her *yesod*, which, as we know, is called a seal because that is where all the patterns are formed and sealed. The five passages of the mouth that are called "seal openings" were opened by the strength of the five *gevurot*—the letters *M, N, Tz, P,* and *K*—which are in her seal. [26]

We find that the roots of these five passages were made from the five *gevurot*, the letters, *M, N, Tz, P,* and *K*. Then all twenty-two of the letters came out from those five passages in the secret of *'alef, chet, 'ayin, heh*, and so on.[5] The twenty-two letters are divided into five categories and, because they come from Gevurah, they are an aspect of Malkhut, who is called the lowest level of soul (*nefesh*)."[6] That is why the letters are called the

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[2]Rachel and Leah are secondary *partzufim* within Malkhut-Nukva.

[3]Exodus 28:21; 39:6, 14. Different forms of the verb *patach* mean "to open" and "to engrave." In its original context, *pituchey chotam* meant "seal engravings" or "engraved seals."

[4]The *Zohar* refers to Binah (Imma) as the Higher Mother, and Malkhut as the Lower Mother.

[5]These four letters represent the sounds that are formed in the back of the throat, so they were the first to come out once the "seals" were opened.

[6]The five categories of letters, based on where they are formed in the mouth, are:

nefesh, as we know.[7] This is also mentioned in the *Tikkunim*, p. 71. [31]

You can also understand from this how all the surrounding lights came out from Binah, for she is called "the mouth proclaiming great things."[8] This also explains the statement in the *Zohar* in the portion *Mishpatim*, p. 123: "Knowledge (*da'at*) is hidden in the mouth of the queen,"[9] for the five *gevurot* of Da'at are hidden in the mouth, in the secret of the five passages of the mouth that were mentioned above. The entire mouth is made up of them, and they are hidden there. It says they are "hidden" because whenever she wishes, she brings out the letters, which are concealed in the secret of the sound of the voice and in speech, which comes out from the mouth. When she desires, however, these are left hidden within the face, in the secret of "I was dumb, silent . . ." (Psalms 39:3). [40]

This also explains two different sayings in the *Tikkunim*. One states that the letters came from the seal of Binah in the secret of "seal openings" (*pituchey chotam*). The second says that they came from the mouth of Ze'ir Anpin. **[Page 44]** Both are correct, because the *yesod* of Imma is in the mouth of Ze'ir Anpin,

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Category	*Letters*
Throat (guttural)	*'Alef, Ch, H, 'ayin*
Palate (palatal)	*G, Y, K, Q*
Tongue (lingual)	*D, Tet, L, N, Tav*
Teeth (dental)	*Z, S, Sh, R, Tz*
Lips (labial)	*B, V, M, P*

See Aryeh Kaplan, *Sefer Yetzirah: The Book of Creation*, p. 104.

[7]In Chapter 5 of this Gate, the letters are also identified as the body, and their crownlets are called the *nefesh*.

[8]Daniel 7:8, 20. In one of Daniel's visions he sees a creature with ten horns plus an eleventh horn that has eyes and "a mouth proclaiming great things" (*pum memalel ravravan*).

[9]See also *Zohar* I, 246b (*Bereshit*).

and the letters came out from there.[10] [3]

You should know that the "brains"[11] and Imma are both aspects of the twenty-two letters. All of the vessels of Abba, Imma, Ze'ir Anpin, and Nukva were made from them, as we will learn with God's help. You will see that Abba and Imma were much larger than Ze'ir Anpin and Nukva so they took fifteen letters, and vessels were made for them, as we will learn in another place. Abba and Imma are also the first two letters of the Divine Name—*Y* and *H*—with a numerical value of 15.[12] But Ze'ir Anpin and Nukva together took only seven *sefirot* of the letters, for they are the seven "kings" that we mentioned elsewhere.[13] [10]

The coupling (*zivvug*) that is the secret of the letters is what gives life to the worlds. The coupling that is the secret of the vowel points gives life to souls. In the coupling of the vowel points, the Chokhmah of Abba couples with the Chokhmah of Imma. In the case of the letters, the Binah of Abba couples with the Binah of Imma. So there are two kinds of coupling, one that gives life to the worlds, the other to souls. The coupling that gives life also helps to revitalize the "old souls" that were emanated during the creation of the world. [16]

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[10]A footnote suggests that this means that the five *gevurot* were put into the mouth of Ze'ir Anpin, and they came out from there. Alternatively, since the lower seven *sefirot* of Binah are enclothed in Ze'ir Anpin, her *yesod* would be at the level of his mouth. This is analogous to the statement on p. 198 that "the Keter of Imma is in the Tiferet of Abba."

[11]I.e., the *sefirah* Chokhmah, which is the *partzuf* Abba.

[12]$Y + H = 10 + 5 = 15$.

[13]See Gate V, Chapter 1, where Ze'ir Anpin and Nukva of the World of Emanation take seven *sefirot* from the letters of the Names *MaH(45)* and *BaN(52)* of Adam Kadmon.

4

Letters Made from Cantillation Marks, Vowel Points, and Crownlets

The Keter of Abba is cantillation marks (*ta'amin*), and his remaining nine *sefirot* are vowel points (*nekudot*). The Keter of Imma is crownlets (*tagin*) and her other nine *sefirot* are letters (*'otiyot*).[1] This matter is explained in the following way. [22]

You should know that all four of these aspects—cantillation marks, vowel points, crownlets, and letters—are also in the form of letters. However, the letters of the Keter of Abba are formed by cantillation marks, while his remaining nine *sefirot* are formed by vowel points. The letters of the Keter of Imma are formed from crownlets, and her remaining nine

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[1]Compare this statement to Gate V, Chapter 5, where cantillation marks are from the Keter, vowels are from Chokhmah, crownlets are from the first three *sefirot* of Binah, and letters are from the lower seven (instead of the lower nine) *sefirot* of Binah.

sefirot are formed by actual letters, like those we know from our alphabet. It is also true, however, that they all are aspects of real letters. How can this be? [28]

As for the names of the cantillation marks, their letters are formed by the cantillation marks that are circular. The letter is made from a collection and combination of many of these circles, like this *'alef*:

Figure 30. The Letter *'Alef* Made from Cantillation Marks

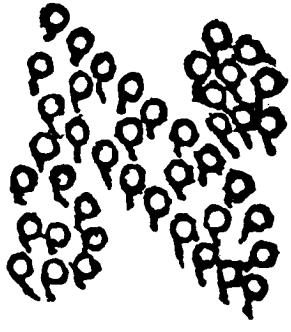

It is the same with the vowel points that make up the nine lower *sefirot* of Abba, where the letters are formed from a collection of vowel points, like this: [32]

Figure 31. The Letter *'Alef* Made from Vowel Points

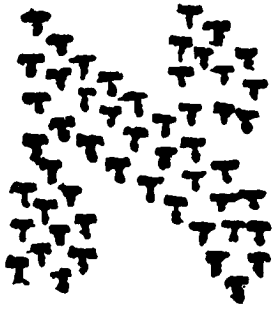

So, too, with the crownlets that are in the Keter of Imma, where the letters are a combination and collection of many crownlets, like this: [35]

Figure 32. The Letter *'Alef* Made from Crownlets

This subject is discussed in the *Tikkunim*, page 126b where it says,

> Those on the tips of the letters are filled with eyes and their eyebrows are filled with eyes, like this . . . etc. [38]

Look at the drawings there and you will understand this well. [39]

Higher Levels Revealed by Lower Levels

The explanation of this matter is that everything that is on a lower level reveals what is higher. For example, we said above that Binah has crownlets in her Keter and letters in her nine lower *sefirot*. The specific letters that are in her nine lower *sefirot* are the letters that spell the names of the crownlets that are above them. The crownlets in the Keter of Imma are the letters that spell the names of the vowels, which are in the nine *sefirot* of Abba. These letters are called "crownlets" (*tagin*). An example of this is the vowel points in the Chesed and Gevurah of Chokhmah (Abba), which are called *shev'a* ( ) and *seghol* ( ). If we want to mention them by name, we must do so by means of the letters that spell their names. **[Column 2]** These are the letters that are in

the Keter of Imma, which are made from a collection of many crownlets. The letters that are made from crownlets in the Keter of Binah form the letters that spell the names of the vowel points that are in Chokhmah, as we stated above. There are, however, only seven of these letters, which are *Sh, V, 'A, S, Gh, O,* and *L.* If you add up the numerical value of these letters it equals 403, or *TaG,*[2] which is why the Keter of Binah is called "crownlets" (*tagin*). Understand this! [6]

We already explained the reason for this—that the Keter of Imma is in the Tiferet of Abba, so that the Chesed and Gevurah of Abba are left as the aspect of crownlets over the Keter of Imma. They do not penetrate her, however, but only shine on her from a distance, just like the crownlets on top of the letters. Therefore we do not mention any other letters in the Keter of Binah except *Sh, V, 'A, S, Gh, O,* and *L,* which are formed from crownlets, to hint at what was discussed above—that the Chesed and Gevurah of Abba are *seghol* and *shev'a,* which are like crownlets over the letters of Imma. Their numerical value also equals 403, which is *TaG,* as we noted above. [15]

So we find that the letters of the Chesed and Gevurah of Abba are *shev'a* and *seghol,* which become the crownlets on the Keter of Binah. (See Figure 33.) Because the Binah is female, this strengthens her Gevurah, which is female, whose vowel points come before those of Chesed, which is male. That is why, when they are combined, the order in which they are written is always *shev'a-seghol* (ְ ֶ) and never *seghol-shev'a.* [20]

It is the same with the vowel points of the lower nine *sefirot* of Abba, whose letters are made from the cantillation marks that are in the Keter of Abba. An example of this is the initial letter *zayin* of the accent called "*zarka*" (~), which is shown in Figure 34. [25]

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[2]*SheV'A* = 300 + 2 + 1 = 303; *SeGhOL* = 60 + 3 + 6 + 30 = 99, plus 1 for the whole = 100. Also, *TaG* = 400 + 3 = 403.

Figure 33. The Letters *Sh, V, 'A* and S, Gh, O, L in the Chesed and Gevurah of Abba

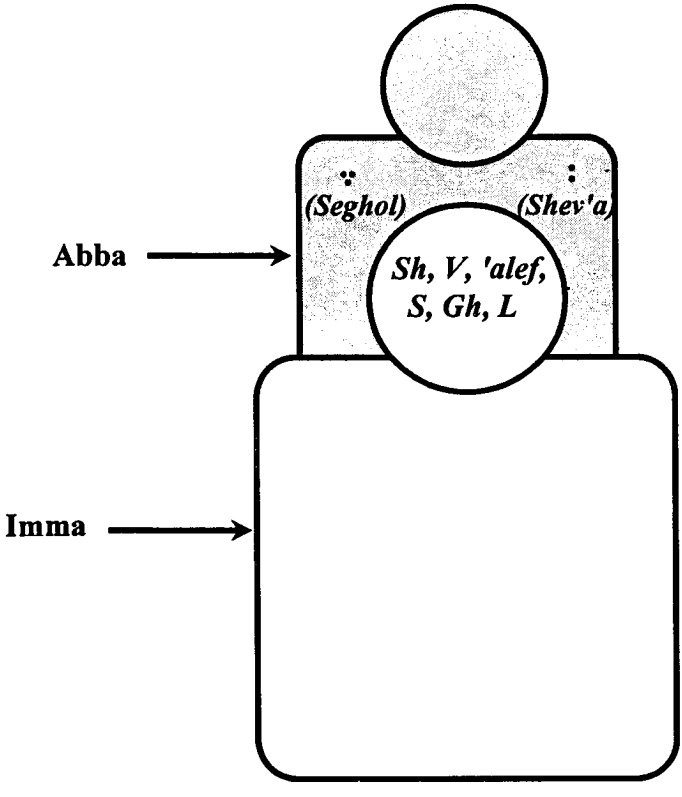

Figure 34. The Letter *Zayin* Made from Cantillation Marks

It is also the same with the cantillation marks that are in the Keter of Abba, whose letters are formed from circles, but these letters are from a different aspect, higher than Abba. [27]

That is enough about this for now, since we will be learning more about it in the Gate of Unifications.[3]

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[3]The Gate of Unifications, also by Chayyim Vital, is not included in *Etz Chayyim*.

5

"With Thirty-two Wondrous Paths of Wisdom..." (Sefer Yetzirah 1:1)

The world has six extremities *(ketzavot)*—above, below, and the four "winds" [North, South, East, and West]. These are the secret of Ze'ir Anpin, who also includes six extremities starting from Chesed, as it is written, "I said, the world will be built on loving-kindness (*chesed*)" (Psalms 89:3). Because the world extends from Chesed downward it is like a body for the head, which it enclothes in the secret of the "brains within brains" of Ze'ir Anpin. [35]

Now, the creator of the world is Chokhmah (Abba) through his coupling with Imma. Abba gave Imma a drop that included both substance and form. Each of these must include ten, for nothing has less than ten. This is the secret of ". . . their seed shall serve him" (Psalms 22:31), for from the moment the seed is sown it gives a form of enlightenment, which is the *nefesh*, the lowest level of the soul. This has the power to shape the substance of the body and make

the limbs, which are a "reception room" for the lower soul. This is analogous to the master craftsman who blows a glass vessel. The vessel is made by means of the breath that enters into it and spreads the glass material. This is the secret of, "He blew into his nostrils a breath of life, and man became a living soul (*nefesh*)" (Genesis 2:7), like the craftsman who blows both onto the coals and into the material he is working with. That is why, from the moment it is sown, the *nefesh* never departs from the physical body. Even after death the *nefesh* mourns over the body, until the resurrection of the dead. This is found in the *Tikkunim*, page 12a:

> The lowest level of soul (*nefesh*) includes the letters, and is part of the body. The middle level (*ruach*) includes the vowel points, which shine in the eyes. . . . **[Page 45]**

Body and Soul: Letters and Crownlets

The various statements in the *Tikkunim* are to be understood in the following way. One time it says that the letters are the body, as stated above: "These vowel points shine in the letters. . . . In the Garden of Eden they all shine in the eyes of the body." [1] In the *Tikkunim* p. 16a, however, it says, "Are not the letters related to vowel points as the body is to the middle level of soul (*ruach*)?" In other places—for example on page 13—we find that letters are referred to as the lowest level (*nefesh*) and vowel points are called the middle level (*ruach*). [7]

We must examine their words carefully in order to understand what they meant when they said that the letters are related to the vowel points as the body is related to the middle level. Notice that the lower level is actually in an intermediate position, between the body and the middle level. They should have said, ". . . as the body is to the lowest level of soul." [9]

With regard to this matter, you should know that the

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[1] *Tikkunim* 12a.

cantillation marks are from the Keter, the vowel points are from Chokhmah, the crownlets are from the first three *sefirot* of Binah and the letters themselves are from her lower seven *sefirot.*[2] [11]

It is similar with Ze'ir Anpin and Nukva. Since the letters are in Ze'ir Anpin and Nukva—who are called the body because they are the lower seven *sefirot* of the all-inclusive World of Emanation—we conclude that the letters are always called the body because they are the vessels. The crownlets, which are the first three *sefirot* of Imma, are the lowest level of soul (*nefesh*) of the letters. Just as the *nefesh* is never separated from the body, so in the Torah scroll the crownlets are never separated from the letters. This is not the case with the vowel points and cantillation marks, which are not present except when a person reads aloud from the Torah. Understand this. That is why the quotation above says, "The *nefesh* is included in the letters, and is a partner to the body." [18]

Regarding the subject of the crownlets, they are joined and connected to the letters as the essence of the letters, which are the body. The crownlets include the letters because the first three *sefirot* of Imma include the lower seven *sefirot,* which are the letters, and the whole seven lower *sefirot* are collectively rooted and included in the first three *sefirot,* which are the crownlets. Because of this, the crownlets are neither mentioned nor even hinted at in the *Tikkunim,* because they and the letters are joined together as one. So sometimes the letters are called the body, because that is true, and at other times they are called the *nefesh* as an aspect of the crownlets, which are within them. And the vowel points are the *ruach* of the letters, which is what is meant when it is written above that, "The letters are to the vowel points as the body is to the *ruach.*" It should have said, " . . . as the body

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[2]See Chapter 4, however, which states that cantillation marks are from the Keter of Abba, vowel points from his lower nine *sefirot,* crownlets from the Keter of Imma, and letters from her lower nine *sefirot.*

and the *nefesh* are to the *ruach,*" because when the body is mentioned it includes the *nefesh,* since they are partners, as noted above. [27]

So what is written should be understood in that way, for the letters of Binah are from her lower seven *sefirot* while the crownlets are the *nefesh,* which are from her first three. The crownlets are the aspect of *nefesh* and every *nefesh* is an aspect of Malkhut. That is why it says on page 89, "Malkhut makes the Keter of Ze'ir Anpin in the form of the crownlets on top of the letters."[3] You know already that the "extra soul"[4] of Abba and Imma is the crown (*keter*) of the head of Ze'ir Anpin, which is the secret of, "They give a crown (*keter*) to you, *HVYH* our God."[5] This is discussed in the *Zohar,* in the portion *Pinchas,* p. 242. [32]

* * * * *

We will now explain these subjects. You should know that the vessels of the body of Ze'ir Anpin—which is called "the world"—are the aspect of letters. The crownlets, which are their *nefesh,* are included along with them. The body, which is made from these 22 letters, includes ten "rulers"—Keter, Chokhmah, Binah, Da'at; Chesed, Gevurah, Tiferet; Netzach, Hod, Yesod and Malkhut—as mentioned in the Second Preface to the *Zohar,* pages 12 and 13, where it says, [37]

> How many are the bodies that you have established, which are called "bodies" in relation to the garments that cover them. And in that reconfiguration (*tikkun*) they are called Chesed, which is the right hand. . . . [39]

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[3]I.e., the Malkhut of Imma, which is above the Keter of Ze'ir Anpin.
[4]The "extra soul" is an added spiritual infusion, given only on Shabbat, which returns to its source during the weekdays.
[5]Quoted from the introduction to the *Kedushah* portion of the *Musaf* service in the Sephardic prayerbook.

Later on we will explain how the ten reconfigured *sefirot* were made from the 22 letters.[6] Since the crownlets are joined to the letters, the lowest level of the soul (*nefesh*) and the body are both included in the 22 letters and are referred to collectively as the aspect of letters. [41]

As for the vowel points (*nekudot*), there are also ten of them, which we will study with God's help, and they are the middle aspect of soul (*ruach*). They are truly called ten *sefirot*, which is the secret of, "The heavens recount (*m'sapprim*) the glory of God . . ." (Psalms 19:2).[7] Here the "heavens" refers to Ze'ir Anpin, the aspect of middle soul, who includes ten *sefirot* which "recount" or shine on Malkhut, who is called "the glory of God." This is mentioned in the *Zohar*, in the portion *Terumah*, page 136b: "The heavens recount . . . etc. This refers to the sparkling and the sparks from the highest point . . . etc." This is because the *sefirot* are from the "highest point," which is the Chokhmah. You also knew this from the phrase, "He counts the number (*mispar*) of the stars" (Psalms 147:4), for the Tiferet is called "*mispar*" and is also the middle aspect (*ruach*), as it is written on page 16, ". . . and they are called ten *sefirot*." After that it says, "Clothing was made for them and bodies were made for them . . . etc." [52]

A Kabbalistic Interpretation of Genesis 1:1: "In the Beginning . . ."

The essence of the ten *sefirot* is the vowel points (*nekudim*) that are placed in the midst of the letters. They extend from the highest Chokhmah called the "highest point" (*nekudah*), which is why they are called "points" (*nekudot*). **[Column 2]** This is what it says further on,

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[6]I.e., the ten *sefirot* of the World of Emanation, which was formed after the shattering of the vessels in the World of Points.

[7]The verb *safar* (recount or declare) has the same root as *sefirah*.

> Inside is the Divine Name with its letters spelled out with *'alefs* as *YOD H'E V'AV H'E*, which comes in the form of emanation (*'atzilut*).[8] [3]

We know that this spelling of the Divine Name *HVYH* has a numerical value of 45, the same as *'adam*,[9] and is hinted at in the word Chokhmah with the first two letters rearranged to spell *koach mah*—"the strength of *MaH(45)*"—because these ten *sefirot* are the ten letters used in spelling the Name *MaH(45)*: *YOD H'E V'AV H'E*. That is what it says in the *Zohar*:

> The wise know that these are the letters that are included in the letter "*b*" of the word *bereshit* ("In the beginning"). The "*reshit*" is the "point" (*nekudah*) within the "palace." Nine points are suspended from it, and they are called "ten *sefirot belimah*."[10] [7]

It is known that the letter "*b*," which stands for Binah, counts as a letter while the "*reshit*" (beginning), which is Chokhmah, counts as the points. Together, these make ten *sefirot*. [9]

Tohu and *Bohu* (Genesis 1:2)

Abba, the Father—who is Chokhmah—first sowed a seed, a drop of material substance that was the letters, about which it is written, ". . . and the earth was formless and void (*tohu vavohu*)" (Genesis 1:2), for the first substance, which is called *tohu*, came from the cloudiness of the water. As it says in *Sefer Yetzirah*:

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[8]Or ". . . the World of Emanation."

[9]*'A + D + M* = 1 + 4 + 40 = 45.

[10]*Sefer Yetzirah* 1:2. The meaning of the word *belimah* is uncertain. It is sometimes interpreted as a compound of the two words *beli* (without) and *mah* (what), and translated as "nothingness" or "ineffable." Here the "mah" in *belimah* is understood as referring to the Name *MaH(45)*. The "point" is the *dagesh* in the first letter of *bereshit*. In the *Zohar*, the *sefirah* Chokhmah is referred to both as the "point" and as the beginning, and Binah is called the "palace."

> Three: water from breath (*ruach*). With it he engraved and carved 22 letters, made from chaos (*tohu*) and emptiness (*bohu*), and mire and clay. He made them like a furrow. He put them up like a wall. He surrounded them like a ceiling. [11] [13]

The material substance of the letters came out first from the water that is in Chokhmah, and became *tohu*. After that, came *bohu*. Then the letters were drawn and painted. Some of the letters are circular, like a wall.[12] Others are straight and long like a ceiling. Some are shaped like vessels, or like furrows through which water flows. That is what it means when it says, "He said to the snow, Become earth" (Job 37:6).[13] So we conclude that the first material substance, which is called *tohu*, came from the cloudiness of the water that is in Chokhmah. These letters were given to Binah, formed in the womb of Imma. She, too, has a material substance, which is the ashes of the fire.[14] [20]

Water is from the right side, which is Chokhmah, and from its cloudiness came the 22 letters. Included among them are the simple, fundamental shapes of the five letters *M, N, Tz, P,* and *K,* which are called *chasadim* (loves).[15] The white ash (*loven 'efer*) was made from the cloudiness of the white snow of Lebanon—which is Chokhmah—as the secret of the verse, "He said to the snow, Become earth" (Job 37:6). The fire itself, however, is in Binah, and from its cloudiness and residue came a substance that is called "red" (*'odem*). These are the five "doubled" forms of the letters *M, N, Tz, P,* and *K,* which are called the five *gevurot.*

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[11]*Sefer Yetzirah* 1:11.

[12]I.e., like a wall encircling a courtyard.

[13]This verse is interpreted in *Yoma* 54b as referring to the process of creation.

[14]Binah-Imma is associated with fire, Chokhmah-Abba with water.

[15]The basic shapes of the letters *M, N, Tz, P,* and *K* are called *chasadim* after the *sefirah* Chesed. Their "final" forms are called *gevurot* after the *sefirah* Gevurah. See Gate V, Chapter 3, footnote 1.

The sum of their numerical values is 281, the same as the word "ash" (*'efer*)[16] because ashes are the residual sediment from fire. [26]

Male and Female, Bones and Blood

Then the body of Ze'ir Anpin's fetus was formed in the womb of Imma from the 22 letters, which are male, plus the five "doubled" forms of the letters *M, N, Tz, P,* and *K,* which are female. His fetus was formed from both of them. [28]

Even the 22 male letters also have a female aspect, since Chokhmah includes a left column that is all female—Binah, Gevurah, Hod, and Malkhut. However, even though there are female aspects in all of the 22 letters, they are called "male" in comparison to the five "doubled" letters. You can understand by this how all 248 limbs of the body, which are aspects of the 248 bones, are from the male's white seed.[17] The red from the female contributes only the pupil of the eye and the blood in the veins. All of the bones, which are the roots of the 248 limbs, come from the father. The lowest level of the soul (*nefesh*), which is the crownlets that are joined to the letters, is from the mother, because the lowest level of the soul does not enter the physical substance until after a seed is sown, which happens in the womb of the mother. [36]

The "Breath of the Bones" (*Hevel Degarmay*)

So Abba, the Father, provided only the material substance of the 22 letters, which are the bones. They must also have within them

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[16]*M + N + Tz + P + K* = 40 + 50 + 90 + 80 + 20 = 280 plus 1 for the total = 281. Also *'EFeR* = 1 + 80 + 200 = 281.

[17]The body is traditionally considered to be made from 248 "limbs" and 365 veins, corresponding to the Bible's 248 positive and 365 negative commandments.

the "breath of the bones" (*hevel degarmey*), which is mentioned in the *Zohar*, in the portion *Shelach*, page 169:

> For it is certain that the drop of Abba was not only a dry material. There was some kind of life in it, which is called the "breath of the bones" (*hevel degarmey*). [40]

This is the secret of the 320 sparks that came from the *sefirah* called Chokhmah, which is also known to us as Abba. Because they remain united to the bones even after death, the lowest level of soul (*nefesh*), which comes from the side of Imma, hovers over them. This is the secret of, " . . . his soul (*nefesh*) mourns over him" (Job 14:22)—that is, directly above him. This is like the time when Abba sowed a seed and the "breath of the bones" came out along with the material substance, which is why they are never parted. But the lowest level of soul (*nefesh*), which comes afterward from the mother, hovers over that "breath," and enters into the womb of the mother little by little over a period of nine months. When this process is finished, it is born. That is why after death the *nefesh* hovers over the bones and not within them like the "breath of the bones," which always remains united with the bones, as stated in the *Zohar*, in the portion *Shelach*, page 169. Even though on page 170 it says this about the lowest level of soul, the intended meaning is "the breath of the bones." Look there. [50]

Perhaps the *dagesh-raf'eh*[18] is the "breath of the bones," because it is neither a cantillation mark, a vowel point, nor a crownlet, as noted in the *Tikkunim* at the end of *Tikkun* 5. I did not receive this from my teacher of blessed memory. Look at what

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[18]The *dagesh* is a single dot in the middle of the letter, indicating the "hard" pronunciation of the letters *B, G, D, K, P, T* (and sometimes *R*) rather than the "weak" (*raf'eh*) pronunciation (*V, Gh, Dh, Kh, F, Th*). The *dagesh* is typically found at the beginning of a word or syllable, and also when the letters are "doubled," e.g., *'appayim* (nostrils) versus *'af* (nostril).

was omitted from the end of *Tikkun* 28, in the manuscript version, where it says that the *dagesh-raf'eh* is the lower level of soul (*nefesh*). Perhaps this means the "breath of the bones," which is included in the *nefesh*. Look carefully there on the subject of the *dagesh-raf'eh*, and the letters, vowel points, and cantillation marks, which are the body and the three levels of the soul—*nefesh*, *ruach*, and *neshamah*. [57]

The Twenty-two "Foundation" Letters (*'Otiyot Yesod*)

The vowels, which are the aspect of middle soul (*ruach*), are the ten *sefirot* that are within the letters. **[Page 46]** The 22 letters plus the ten *sefirot* are the 32 "paths" that came from Chokhmah. With them the world—that is, Ze'ir Anpin—was created. This is stated in *Sefer Yetzirah*: "With 32 wondrous paths of wisdom (*chokhmah*) He carved . . . ." These are the "ten *sefirot belimah* and 22 foundation letters (*'otiyot yesod*)." They are called *yesod* to hint at the drop of substance of the male—which is first—and the *yesod*, which are the essence (*'atzmut*).[19] After that, he formed in Imma the five letters *M, N, Tz, P,* and *K*, which are called "the red drop." You can understand from this why *Sefer Yetzirah* refers repeatedly to the 22 "foundation" letters (*'otiyot yesod*). [6]

Notice that these 32 "paths" of Chokhmah are male, and are put into Imma through the five letters *M, N, Tz, P,* and *K*. These are her 50 "gates," since each of these letters includes ten *sefirot*, which makes 50. We call them "gates" because they are the open doorways and entrances of Imma, who is female, and the gates of the female are open to receive the "paths" of Chokhmah. You should understand by this that the five *gevurot*—the final forms of the letters *M, N, Tz, P,* and *K*—are female, while the *gevurot*

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[19]The *sefirah* Yesod corresponds to the male genital organ.

of their 320 sparks—which are the "breath of the bones"—are male. [12]

Nefesh and *Ruach*: The Names *Elohim* and *HVYH*

There are two aspects of the ten *sefirot*. One is the ten *sefirot* of the lowest level of the soul (*nefesh*) and the other is the ten *sefirot* of the middle level (*ruach*). When we discuss the 22 letters—which are the body and the vessels for the lowest level—we find that the lowest level is their ten *sefirot*. Together, they have 32 aspects, which are the 32 occurrences of the lesser name, *Elohim* (*'Elohim dekatnut*).[20] As you already know, the vessels and the *nefesh* are both aspects of the lesser name *Elohim*. There is, however, a difference, because the ten occurrences of the name *Elohim* that correspond to the *nefesh* are on a higher level. This is mentioned in the manuscript version of the *Tikkunim*, but was omitted from the printed editions: ". . . and the other 22 correspond to the body, which are the 22 letters." [18]

The lights came together from those 32 occurrences of the name *Elohim* at the time when they came out from the Chokhmah, which is like the brain in relation to the heart, so they made 32, like the 32 "paths of wisdom."[21] That is why the heart is a burning fire—because it is the lesser Name *Elohim*. But the sound that is inside the heart is the Name *HVYH*—the aspect of middle level (*ruach*)—which corresponds to the vowel points (*nekudot*) and which dwells in the heart. The heart's beating comes from the strength of these vowel points, which is described on pages 69 and 89: [24]

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[20]The name *Elohim* (God), which is considered to be of lesser importance than the Divine Name *HVYH*, occurs thirty-two times in the first chapter of Genesis.

[21]Chokhmah (wisdom) is identified with the brain. The numerical value of the word "heart" (*LeB*) is 30 + 2 = 32.

> When the *nefesh* and the *ruach* are together in the heart, it is called, "the sound of my beloved knocking" (Song of Songs, 5:2).[22]

Understand this well, for the lowest level (*nefesh*) and the middle level (*ruach*) are both in the heart. One is the *ruach* and the other is the blood. The secret of, "... the blood is the *nefesh*" (Deuteronomy 12:23) is the red drop of the female. The vessels, which are the letters, are the heart muscle itself. When the middle level enters in, they become the greater Name *HVYH* and not the lesser name *Elohim*. Then there are a total of 42 from the combination of the 32 "paths" of the body and lower level, plus the ten divine utterances (*'amiran*).[23] These are the ten *sefirot* of the middle level of the soul, which is greater than the lower level, and which is described in the *Zohar* on page 22. Look carefully there at the way the point and the line are the 32 paths.[24] The crownlet that is over it is the secret of the ten *sefirot* of the middle level, so together they make 42. These are truly called ten *sefirot*, while the phrase, "ten *sefirot* of the *nefesh*" is only using borrowed terminology because the ten main *sefirot* are those of the *ruach* which, as we know, is the Name *MaH(45)*. The Name *BaN(52)* is the lower level and the Name *MaH(45)* is the middle level, as mentioned on page 12: "... for the inside is the Name *MaH(45)*." That is how you should understand what is found in the *Zohar* on page 57b:

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[22]The beginning of this verse is cited on p. 213. The entire verse is: "I was sleeping, but my heart was wakeful. Hark! the sound of my beloved knocking. 'Let me in, my sister, my darling, my faultless dove, for my head is drenched with dew, my locks with the damp of night.' "

[23]The ten *'amiran* are God's creative utterances introduced by the phrase, "And God said...." The first nine are found in Genesis 1 and the tenth in Genesis 2:28. (Some consider Genesis 1:1 to be the tenth "utterance.")

[24]The reference here is to the initial letter "*B*" in Genesis 1:1, which includes both crownlets and a *dagesh* in the middle: בּ.

> When there are in Israel those who understand wisdom (*chokhmah*)—which is the letter *yod*, the supreme Thought—they know how to throw that stone to the place from which it came. [25] [40]

With regard to Ze'ir Anpin and Nukva, when they go up to Abba and Imma in the secret of male waters and female waters—Ze'ir Anpin in Abba and Nukva in Imma—nothing goes up except their middle soul. These are the vowel points (*nekudim*), which are the ten *sefirot* of the middle level of soul, because the aspect of their bodies and their lower levels of soul remain in their places forever. The roots of those vowel points are from Chokhmah, as it says in the above quotation: " . . . they know how to throw it to the place from which it came." [45]

It is known that the vowel points (*nekudot*), which are female, are called "returning light" even though they are an aspect of Ze'ir Anpin, who is male, because they are his returning light. That is why the gender of the word "stones" (*'evanim*) is female, even though they are an aspect of Ze'ir Anpin, who is male.[26] This is the secret of, "I place my spirit (*ruach*) in your hands . . ." (Psalms 31:6), for the *ruach* goes up above as the secret of female waters while the lowest level of the soul (*nefesh*) remains below with the body. [49]

What happens, however, is that the lower level (*nefesh*), which is the blood, spreads within the body in the 365 veins, which is the secret of " . . . the blood is the *nefesh*" (Deuteronomy 12:23). When it says, "I was sleeping (*'ani yeshanah*) . . . ." (Song of Songs 5:2a), it is when the lower level of soul retreats from the veins. The word "sleeping" has a numerical value of 365, for the 365

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[25]The "stone" refers to Malkhut, whose return upward is facilitated by the study and prayers of the devout.

[26]In Hebrew, which has no neutral gender, the word "stone" (*'even*) is considered to be female, even though the plural has the "male" ending (*'evanim*).

veins of the blood are from the Female, who is called "I" (*'aniy*).[27] When we sleep all the strength of the lower level of soul leaves the veins and goes only into the heart. From this you can understand the reason why, when one awakens suddenly from sleep, it is only because the *nefesh* has spread out from the heart into the veins. **[Column 2]** That is the reason why a sleeper feels pain when he puts his hand over his heart in his sleep, because then the *nefesh* is unable to beat throughout the blood that is in the rest of the limbs. Then the sleeper cries out but is unable to wake up by himself until he is called and the *nefesh* wakes up. Only then does it spread into the limbs because of the strength and loudness of that awakening call. This is the secret of the passage in the *Zohar*, in the portion *Pinchas*, page 222: [6]

> For at night the gates of the Garden of Eden are sealed. They are the eyes of the heart, like Noah's ark, into which all the lights are sealed. They are the messengers that are spread in all the limbs of the body. They are all sealed in the heart because of the lower level of the soul (*nefesh*). [8]

The Shells (*klippot*) can attach themselves to the lower level when the middle level is absent. This is the secret of, "The soul (*nefesh*) without knowledge (*da'at*) is not good" (Proverbs 19:2). Therefore the *nefesh* encloses herself and her powers within the heart and seals herself off from the "waters of the flood" which are the demons (*mazikin*)—because when she is spread out they can attach themselves to her but when she is closed up no one is able to suck on her. This is the secret of, "A closed garden is my sister-bride, a locked fountain, a sealed-up spring" (Song of Songs 4:12). You can also understand this as the secret of a "seal within a seal," which is necessary in order to prevent wine from spoiling. [14]

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[27] *Y + Sh + N + H* = 10 + 300 + 50 + 5 = 365. The last *sefirah*—Malkhut, which is also the female *partzuf* Nukva—is referred to by the personal pronoun "I" (*'aniy*), in contrast to the Keter, which is called *'ayin* (nothingness).

You can understand, too, how the powers of the *nefesh* are called "messengers" because the veins of the blood are messengers of the lower soul, which keeps the body alive. They are the aspect of letters, as mentioned in the *Tikkunim*, page 23: "There are messengers who serve these vowels, and they are the letters." [17]

The ten *sefirot* become seven "palaces" because the first palace—which includes the first three *sefirot*—is called the Holy of Holies. So, too, with the ten *sefirot* of the middle level of the soul, which are the ten ways of writing the Name *HVYH* using different vowel points.[28] As mentioned in the *Tikkunim*, page 128, sometimes they are called seven *HVYH*s, like the seven palaces. Those seven *HVYH*s are the seven "voices" that come from the heart, which are mentioned in the Psalm, "Give to *HVYH*, etc." (Psalm 29).[29]

There are also seven breaths that come out from the heart, which are aspects of the ten divine utterances because, while the lower soul is the aspect of talking (*dibbur*), the middle soul is the aspect of speech (*'amirah*). Therefore these ten *sefirot*, which are the aspect of the middle level of the soul, are called the ten utterances (*'amiran*), referring to the Name *SaG(63)*. This is the secret of "Blessed is the one who speaks and acts."[30] "Speaks" is Abba, the secret of the Name *HVYH*, and "acts" is Imma, the secret of the name *Elohim*. This is referred to [in the *Zohar*] on pages 184 and 104a. Study these two passages and you will find that they refer to 42–32 for the name *Elohim* and ten for the divine utterances, which are the Name *HVYH*. [27]

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[28]The letters of the Divine Name may be vocalized using nine vowels one at time, e.g., *YaHaVaHa, YiHiViHi, YoHoVoHo*, etc. The tenth spelling is the four letters alone, without any vowels.

[29]The word *qol* ("sound" or "voice") occurs seven times in Psalm 29, which is recited during the Shabbat morning service.

[30]From a phrase in the prayer, *Barukh She'amar*, (Blessed is He who spoke . . .), recited in both daily and Shabbat services.

6

Notes from a Manuscript by Chayyim Vital, Preserved by His Students

We conclude that the 22 letters are the 248 parts of the body and the five letters *M, N, Tz, P,* and *K* are the blood, within which the lowest level of soul (*nefesh*), which is the crownlets, is absorbed, dwelling mainly in the heart.[1] The middle level (*ruach*) is the vowel points, which are also female, as we noted above, for they are returning light. The cantillation marks are the upper level (*neshamah*), which is male. [32]

The 32 paths include the body and the lower level. The ten divine utterances are the ten *sefirot* of the middle level. The vowel points are nine in number because, as we already know, Ze'ir Anpin has only nine *sefirot,* which is the same number as the word

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[1]See Gate II, Chapter 1, however, where the "home" of the lower soul (*nefesh*) is identified as the liver, while the middle soul (*ruach*) is centered in the heart.

"brother" (*'ach*).[2] There is no vowel point within Malkhut, for she has only the lower level of the soul. Ze'ir Anpin, as you already know, has nine *sefirot* so, between the two of them, they are one (*'echad*).[3] The cantillation marks (*ta'amim*), however, must be divided into ten parts and so must the letters. Even though there are 22 letters, they are divided into ten *sefirot*. [38]

The Letters and the *Sefirot* of the *Ruach*

The Keter of the middle level of the soul (*ruach*) of the vowel points takes one letter, which is its vessel. The same is true of all the other *sefirot* of the middle level, for each one has identifiable letters that are its body and its vessels. [41]

Some of the *sefirot* have one letter and some have two. This is described in the *Zohar*, in the portion *Acherey*, page 78b, where it says, "Rabbi Shimon said to Rabbi Eliezer, 'Come and see how all of the 22 letters are divided among the ten divine utterances . . .' " Look for it there. It also says, "This was taught to them. All those letters were taught, and they knew each and every crownlet. We, however, do not merit to understand them." Indeed, whatever we understand about this is from *Sefer Yetzirah* and from the *Zohar* on the Song of Songs, as we will learn with God's help. It is said in *Sefer Yetzirah* that the shapes of the letters *'alef* (א), *mem* (מ), and shin (ש)[4] are as follows:

- The first three *sefirot* make up the three lines of the *shin* (ש) because "the head was created from fire (*'esh*)."[5]

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[2] *'ach* = *'A* + *Ch* = 1 + 8 = 9.

[3] In addition, Malkhut is identified with the letter *dalet*, which can be read as *dalut*, "poverty," which is associated with Malkhut-Nukva, who is sometimes called "little sister." The letter *dalet*, when combined with "brother" (*'ach*), also makes "one" (*'echad*).

[4] *Sefer Yetzirah* classifies the twenty-two basic letters (*'otiyot yesod*) as three "mothers" (*'alef, M,* and *Sh*), seven "doubles" (*B, G, D, K, P, R,* and *T*), and 12 "simple" letters (*H, V, Z, Ch, Tet, Y, L, N, S, 'ayin, Tz,* and *Q*).

[5] *Sefer Yetzirah* 3:6.

- The letter *'alef* (א) includes the three middle *sefirot*, which are Chesed, Gevurah and Tiferet, because "... the torso was created from air (*ruach*)."[6] Chesed and Gevurah are the two *yods* (י) of the *'alef*, and the *vav* (ו) in the middle of the *'alef* is the Tiferet. This is mentioned in the *Zohar* in several places. [51]
- The "open" letter *mem* (מ), which is one of the 22 "foundation" letters, includes the three lower *sefirot*—Netzach, Hod and Yesod—because "... the belly was created from water (*mayim*)."[7] **[Page 47]**

The letters *B, G, D* and *K, P, R,* and *T* are the seven openings in the head.

- *B* is the right ear, which is Chokhmah;
- *G* is the left ear, which is Binah;
- *D* and *K* are the eyes, which are Netzach and Hod;
- *P* and *R* are the nostrils, which are Tiferet and Da'at.
- *T* is the mouth, which is Malkhut.

These are all in the head. Of the twelve remaining "simple" letters, five are in Chesed and seven in Gevurah, which are the two hands. In this way, all twelve of the simple letters are contained within the six "extremities" (*ketzavot*) of the body.[8] [5]

You should know that the ten *sefirot* of the middle level of soul (*ruach*) are not in the same order as their vessels. The Chesed of the middle level is in the vessel of Gevurah, and the Gevurah of the middle level is in the vessel of Chesed. This is the secret of the statement in the *Zohar* and the *Tikkunim* that "the left is included in the right and the right is included in the left." You will find this in the *Zohar*, in the portion *Vayikra*, page 54, at the end of the discussion of the Song of Songs. It is also the secret of the vowel points in the chapter that discusses the verse, "Let

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[6]Loc. cit.
[7]Loc. cit.
[8]The six *sefirot* from Chesed to Yesod.

there be a firmament in the midst of the waters" (Genesis 1:6). Remember this well! [9]

We find that there are two different aspects. One aspect is the four "winds" (*ruchot*)—South, North, East, and West—and the second aspect is the four elements: fire, air, water, and earth. These are also aspects of the middle level of soul (*ruach*) and of the body. The South is hot and dry, but within it is cool, liquid water, and all of them are ordered thus. [12]

Ze'ir Anpin and Nukva

Know, too, that because the totality of Ze'ir Anpin is the six "extremities" (*ketzavot*), which are aspects of the body, and the middle level of soul (*ruach*) completes his ten *sefirot*, therefore the letters are also only in the aspect of the six "extremities." That is why the letter *'alef* begins in Chesed, as mentioned in *Terumah*, page 159, and in the *Zohar* on the Song of Songs, where it says this with regard to the verse, "The king brought me into his chamber. . ." (Song of Songs 1:4). In the second *Idra*[9] it says, "The 22 letters spread out and provide the beginning of the primordial light (*nahor'a kadm'ah*)." You already know from the *Zohar*, the portion *Mishpatim*, page 122, that "The head of the king is corrected in Chesed and Gevurah, etc." [18]

We find that all 22 letters are in the ten *sefirot* but their essence is only in the six "extremities." We also find that the letters are the lower level of soul (*nefesh*), and that Ze'ir Anpin and Nukva are the name *Elohim*. That is why they are two *partzufim*, connected together, with one facing backward and the other facing forward. However, when the *HVYH*s came—which is, as we know, the middle level of soul (*ruach*) and the secret of the "brains" of Ze'ir Anpin—then Ze'ir Anpin expanded and became

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[9]*Idra Zuta*, "The Lesser Assembly."

ten complete *sefirot*, as well as the aspect of vessels. Then the female was severed from him, taking with her the judgment (*din*) of the name *Elohim*, while the male took the *HVYHs*.[10] Then it is called "*HVYH Elohim*" as a single complete name. Understand, therefore, that she separated from him because the *HVYHs* pushed the name *Elohim* away and it was given to the female. [26]

Whenever we say that the outside of the worlds is the vessel, we are referring to the body plus the lower level of soul (*nefesh*). The inside of the worlds is the ten *sefirot* of the middle level (*ruach*), which is internal, just as it is in the World of Emanation. Human souls come from the inside of that Adam of the World of Emanation, which is the Name *MaH(45)*[11] whose inner aspect is called the ten *sefirot* of the middle level of soul (*ruach*). The angels are from the outside, which is the body and lower level of soul (*nefesh*).[12]

This "body" of God sometimes comes down into the Worlds of Creation, Formation, and Action. There she enclothes and adorns herself with those garments in order to be attractive to her husband, saying, "Look at the offspring that I have raised." For the light of the vowel points is returning light, which is why it goes upward continually, like the secret of *zarka* ("throwing").[13] [34]

The preceding chapter is from a manuscript of our teacher of blessed memory, which contained the above lesson.

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[10]The name *Elohim* was associated by the early rabbis with judgment (*din*), and the name *HVYH* with its opposite, mercy (*rachamim*), with which the kabbalists characterize the *sefirah* Tiferet.

[11]*ADaM* = 1 + 4 + 40 = 45. The Name *MaH(45)* and the middle level (*ruach*) are both identified with Ze'ir Anpin.

[12]I.e., Malkhut-Nukva.

[13]*Zarka* is the name of one of the cantillation marks.

7

The Letters 'A, M, Sh, and B, G, D, K, P, R, T

We know from what is written above that the letters *'alef, mem,* and *shin* are the first three *sefirot,* which are the foundations for the seven lower *sefirot.* These seven lower *sefirot* are the letters *B, G, D, K, P, R,* and *T.* Because they contain both "compassion" (*rachamim*) and "judgment" (*din*), which are the straight light and the returning light, they have their own aspect of "compassion," and the Malkhut that is within each one of them is "judgment." That is why these letters are doubled.[1] [40]

Twelve "Simple" and Six "Doubled" Letters

The twelve "simple" letters are found only in the

[1]These seven letters have both a "hard" and a "soft" pronunciation, signaled by the presence or absence of a dot in their middle called a *dagesh.*

sefirah Tiferet, which is itself one of the seven doubled letters. The Tiferet is divided into twelve parts, which are the twelve simple letters. They become twelve because all seven of the lower *sefirot* are rooted in the body, which is the Tiferet. The seven double letters including Tiferet itself make 14. When the seven lower *sefirot* without Tiferet are doubled they make 12. [43]

We find that the Tiferet is itself the two aspects of the letter *resh*,[2] which is one of the doubled letters. The roots for the six other lower *sefirot*, which are doubled to make 12, are also included in Tiferet. *Sefer Yetzirah* calls these twelve simple letters the twelve "diagonal borders."[3] Because they themselves are aspects of the six lower *sefirot*, which are doubled and are rooted in Tiferet, it was necessary for them to be drawn in the shape of diagonal borders. One end of one of these borders points diagonally in the direction of the *sefirah* Chesed. The other end points toward the *sefirah* Gevurah. It is this way with all of them, so that the twelve parts of Tiferet point toward the six *sefirot* that are the roots for those twelve parts of Tiferet, in order to suckle from them. **[Column B]** This requires that the Chesed that is within Tiferet be on Tiferet's right side, at the beginning of the line, and divided into two parts, or doubled—i.e., "hard" (*dagesh*) and "soft" (*raf'eh*). The two parts of the Netzach are also at the end of the line on the right side of Tiferet. It is similar to this with all the rest of the *sefirot*. [4]

You should know, too, that in the Yesod there are also twelve aspects of these twelve diagonal lines, because all of the seven lower *sefirot* must be included there, which is the secret of,

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[2]Here the letter *resh* (ר) is probably a manuscript copyist's error, for the letter *dalet* (ד). See below, where it states that "the letter *dalet* is in Tiferet."

[3]*Sefer Yetzirah* 5:2. Also *Sefer Bahir*, para. 95. In *Sefer Yetzirah* the diagonal borders are those connecting the ends of the six directions (*ketzavot*): North, South, East, West, up, and down. Note that in the Tree of Life diagram in the Introduction (Figure 3), the twelve "simple" letters are placed on the diagonal "channels" between the *sefirot*.

"These are the generations of Jacob: Joseph" (Genesis 37:2).[4] This is also the secret of "... and they called out to one another (*zeh 'el zeh*)" (Isaiah 6:3)—that is, 12 in Tiferet and 12 in Yesod.[5] The twelve diagonal lines of Yesod are an aspect of the twelve constellations of the zodiac. The seven planets, however, are the seven lower *sefirot* in their own right, not because they are included in Yesod.[6] [9]

As for the twelve simple letters, it is because they are an aspect of the seven lower *sefirot*, which are hinted at in the Tiferet or in the Yesod. Being doubled, they total twelve, so there are twelve simple letters; six doubled letters make twelve simple ones. These twelve letters themselves are not doubled, however, but remain only simple letters. [13]

Table 13. The *Sefirot* and the Twenty-two Letters

	Letters		
Sefirot	**"Mothers"**	**Doubles**	**Simple Letters**
Keter	*'alef*		
Chokhmah	*M*		
Binah	*Sh*		
Chesed		*B/V*	
Gevurah		*G/Gh*	
Tiferet		*D/Dh*	*H, V, Z, Ch, T, Y, L, N, S, 'ayin, Tz, Q*
Netzach		*K/Kh*	
Hod		*P/F*	
Yesod		*R/Rh*	
Malkhut		*T/Th*	

[4]Jacob is identified with the *sefirah* Tiferet and Joseph with Yesod. In biblical translations, this verse is punctuated as, "These are the generations of Jacob. Joseph ... etc."

[5]*ZeH* = 7 + 5 = 12.

[6]In the ancient and medieval concept of the cosmos, the seven planets, or "moving stars," were Mercury, Venus, Mars, Jupiter, Saturn, Sun, and Moon.

We conclude that the ten *sefirot* contain the ten letters that we mentioned above, one letter in each *sefirah*, in the following order: *'A, M, Sh, B, G, D, K, P, R,* and *T.* The first letter of the alphabet—*'alef*—is the Keter, which is the first *sefirah.* The last letter in the alphabet—*taf*—is in Malkhut, which is the last one. [18]

We find that the letter *dalet* is in Tiferet and the twelve "simple" letters, which are also in Tiferet, are aspects of the seven letters *B, G, D, K, P, R,* and *T,* which are doubled so they are now twelve simple letters. This is the secret of what is written in the *Zohar,* in the portion *Pekudei*: "In the chamber of Rezon, which includes six other chambers within it. . . ." These are the letter *vav(6)* doubled, to become 12, which is the secret of the letter *vav.*[7] Tiferet is called "*vav,*" as noted above with regard to the seven double and twelve simple letters. These letters are the powers of emanation, the essence of the *sefirot,* and the secret of the "crownings" and "combinations" that are described in *Sefer Yetzirah,* referring to the fact that their power is only activated in the secret of their returning and recombining with their roots. Then the supernal abundance flows into them very strongly, giving them the strength to perform their actions. This is the secret of the phrase, "He crowned the letter—," which is found in *Sefer Yetzirah,* for then it is united and bound to its root and a single action emerges from it. [29]

The ten letters mentioned above—*'alef, M, Sh, B, G, D, K, P, R,* and *T*—include all of the 22 letters. These ten letters are the secret of the ten *sefirot* when they are arranged in order from the top down. The twelve remaining "simple" letters are their twelve borders. [32]

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[7]The letter *vav,* which is also the number 6, can be spelled out as *VaV* = 6 + 6 = 12.

THE LETTERS *'A-M-SH* AND *Y-H-V*[8]

The secret of the letters *'A-M-Sh* and *V-Y-H* is that both of these sets of letters represent the first three *sefirot.*[9] The reason that *'alef* comes first is that while everything is composed of fire (*'esh*), water (*mayim*), and air (*ruach*), the most important of these is air, which is the letter *'alef.*[10] Therefore in the male the order is *V-Y-H*—air, water, fire—because air is the highest of all, followed by *M* for water (*mayim*), which is "love" (*chesed*) and *Sh* for fire (*'esh*), which is "judgment" (*din*). This makes *'A-M-Sh.* The female is just the opposite, going from the lower to the higher—*'A-Sh-M* and *V-H-Y.*[11] [38]

Table 14. When the Letter *'Alef* (א) is Crowned

Male			Female		
Letter	The Name	Element	Letter	The Name	Element
'alef	*V*	Air	*'alef*	*V*	Air
M	*Y*	Water	*Sh*	*H*	Fire
Sh	*H*	Fire	*M*	*Y*	Water

When the letter *mem* is crowned first the male is *M-'A-Sh* and *Y-V-H,* with the *'alef* before the *shin,* and the female is *M-Sh-'A* and *Y-H-V.*

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[8]The paragraphs that follow are based on *Sefer Yetzirah* 3:7–9.

[9]In *Sefer Yetzirah* the letters *'alef, mem,* and *shin* are called the three "mothers." The letters *Y, H,* and *V* are those used in the Divine Name *HVYH.*

[10]The letter *'alef,* which here represents the classical element air, is a nearly soundless opening of the throat, accompanied by a slight exhalation. The letters *Y* (י) and *V* (ו) are considered male, and the letter *H* (ה) female.

[11]Note that the "crowned" letters—here the *'alef* and the *V*—remain in place. The pairs of letters that follow them—*M-Sh* and *Y-H*—are reversed in the female, becoming *Sh-M* and *H-Y.* This pattern is repeated in the examples that follow.

Table 15. When the Letter Mem (מ) is Crowned

Male			Female		
Letter	The Name	Element	Letter	The Name	Element
M	*Y*	Water	*M*	*Y*	Water
'alef	*V*	Air	*Sh*	*H*	Fire
Sh	*H*	Fire	*'alef*	*V*	Air

When the letter *shin* is crowned, the male is *Sh-M-'A*. To emphasize the letter *shin*, which is judgment (*din*), it is put before the letter *M*: *H-Y-V*. Because water is more completely "compassion" (*rachamim*) than air, which is from a mixture, the letter *M* precedes the *'alef*. The female, however, is *Sh-'A-M* and *H-V-Y*. [42]

Table 16. When the Letter *Shin* (ש) is Crowned

Male			Female		
Letter	The Name	Element	Letter	The Name	Element
Sh	*H*	Fire	*Sh*	*H*	Fire
M	*Y*	Water	*'alef*	*V*	Air
'alef	*V*	Air	*M*	*Y*	Water

GATE VI

THE WORLD OF BOUND LIGHTS (*AKUDIM*)

1

Lights and Vessels; Breath and Speech

[Second Version]

Cantillation Marks Written Below the Letters

After all that we described above, the cantillation marks that are below the letters came out. These are the aspects of light that come out through the mouth of Adam Kadmon.[1] Because the lights are completely connected and joined together they come out through only one passageway. The reason for this is that as the lights became more distant and spread farther downward it became possible to receive and contain them. There is, therefore, no need for con-

[1]The cantillation marks written above the letters, which correspond to the lights that came from the ears of Adam Kadmon, are described in Gate V, Chapter 1. Those placed between the letters, which are the lights from the nose, are described in Gate V, Chapter 2.

cern if the surrounding lights are close together with the internal lights. **[Page 48]** It was, in fact, because the surrounding lights and the internal lights were already close together that these aspects of vessels, which are totally pure, could begin to come into existence from this point onward. That is also why only a single vessel is revealed here, even though the light is divided into ten lights, which are called "bound" (*'akudim*). [5]

THE MEANING OF *AKUDIM* ("BOUND")

This concept is explained by the scriptural passage where Jacob says, "I saw in a dream that the rams who mounted the sheep were banded (*'akudim*), dotted (*nekudim*), and spotted (*berudim*)" (Genesis 31:10).[2] It is also written that God said, "Note well that the he-goats that are mating with the flock are banded, dotted and spotted, for I have seen all that Lavan has done to you" (Genesis 31:12). [8]

This passage hints at all the aspects that we are speaking about here. "Lavan" is the secret of the supernal whiteness (*loven*) that was present before all these emanations occurred. This is what made all these aspects of *'akudim*, *nekudim*, and *berudim* which were necessary for the World of Emanation, which was emanated after them and is called by the name, Jacob. They begin with *'akudim* because this is the light that came out from the mouth of Adam Kadmon, through which the vessels began to be revealed as ten internal and surrounding lights, bound together and connected within a single vessel. That is the reason it is called *'akudim*, using the expression from the verse "... he bound (*y'akod*) Isaac" (Genesis 22:9). This should be interpreted as "he tied" (*yakshor*), as we will learn later on, with God's help. The

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[2]Here *'akudim* is interpreted as referring to the lights from Adam Kadmon's mouth, *nekudim* to the light from his eyes, which form the World of Points, and *berudim* to the lights from his forehead, which repair the damage from the breaking of the vessels in the World of Points, forming the *partzufim* of the World of Emanation (*Atzilut*).

higher lights of the ear and nose are not mentioned in this passage because the existence of vessels was not revealed in them. Later on we will explain, with God's help, the terms *nekudim* and *berudim*. [18]

Because the inner lights and surrounding lights were joined within the mouth they were also close together when they came out from the mouth, so they collided and struck each other. From these collisions the vessels were born. This place is called the "mouth" because the word "mouth" (*peh*) has the numerical value of 85, which is the Name *SaG(63)* plus the twenty-two letters.[3] The letters are the vessels, as we know, so the word "mouth" hints at the Name *SaG(63)* plus the twenty-two letters in order to suggest the existence of the vessels, which are newly revealed here through the twenty-two letters. [25]

Light from the Mouth of Adam Kadmon

Ten inner lights and ten surrounding lights come out from this mouth. Their main light extends from the front of the face down to the navel of Adam Kadmon. It also spreads out sideways all around Adam Kadmon in the same way that we described the lights of the ears and the nose. In the ears and the nose there are only two aspects of light—inner light and surrounding light. Here in the mouth, however, these aspects are doubled so the two become four, because they have aspects both of lights and of vessels. The lights are doubled in the secret of inner lights and surrounding lights, and the vessels, too, have an inside and an outside. **[Column 2]** These are the four aspects of the nose that were revealed in the four *'alefs* mentioned above.[4]

Because this light flows from the nose through the inside of Adam Kadmon, it comes out through the mouth. The inner light and the surrounding light are the two *'alefs* that are shaped like

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[3]*PeH* = 80 + 5 = 85.
[4]Gate V, Chapter 2.

yod-vav-yod. The two aspects of the vessels—inside and outside—are the other two *'alefs* that are shaped like *yod-vav-dalet.* These four aspects, which are revealed here in the mouth, are also aspects of the two ears and two nostrils. The light from the right ear flows through the inside and comes out from the mouth as the secret of surrounding light. The light from the right nostril flows through the inside and comes out from the mouth as inner light. The light that comes from the left nostril makes the inside of the vessels and the light from the left ear makes the outside of the vessels. These four aspects come together in the mouth because in the mouth there are aspects both of breath and of speech. Breath is the aspect of light and speech is the aspect of vessels. [12]

The higher breath and speech, from the upper part of the mouth, are the secret of the letters *G, Y, K,* and *Q,* which are in Chokhmah.[5] The lower breath and speech, from the lower part of the mouth, are the secret of the letters *'alef, Ch, H,* and *'ayin,* which are in Binah.[6] [14]

We find that the upper aspect of breath is the surrounding light and the lower aspect is the inner light. The upper aspect of speech is the outside of the vessel and its lower aspect is the inside of the vessel. In addition, the lights, which are the breath, are on the right side of the mouth while the vessels, which are speech, are on the left. [18]

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[5]These letters are articulated with the tongue and the roof of the mouth.
[6]These letters represent "guttural" sounds articulated in the throat.

Figure 35. Sources of Light for the Letters *G, Y, K, Q, 'Alef, Ch, H,* and *'Ayin*

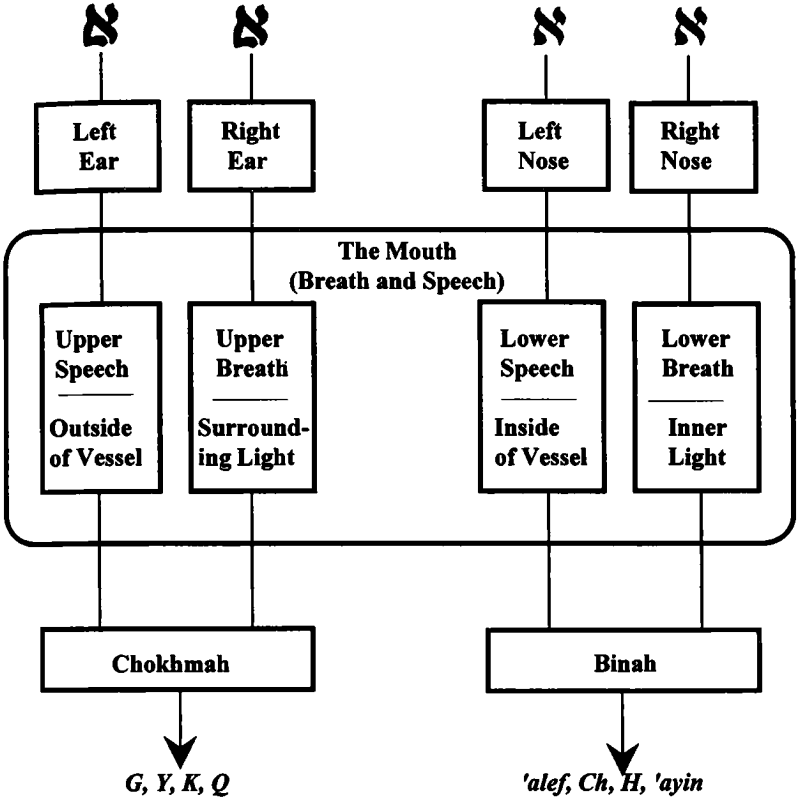

2

Aspects of the Soul; Inner Lights and Surrounding Lights

[Second Version]

The four *'alefs* in the nose that we drew above come together in the mouth, where they become four breaths. Now, four times the numerical value of "breath" (*hevel*) is the same as "flour" (*qemach*). This is because the teeth, as they do their work in the mouth, grind the four breaths like making flour.[1] [23]

It should not be difficult for you to perceive what we said above—that the outside of the vessel is made from the light that originates in the left ear and enters the mouth, while the inside of the vessel is made from the light that originates in the left nostril. [26]

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[1]*HeVeL* = 5 + 2 + 30 = 37 and 4 x 37 = 148. *QeMaCh* = 100 + 40 + 8 = 148. Also see *Pirkei Avot* 3:21: "Where there is no flour, there is no Torah."

Inner Lights and Surrounding Lights

The surrounding light is greater and higher in quality than the inner light. Even though the interior of a vessel appears to our eyes to be greater than the outside, this is not true with the aspect of light, because the greater portion of the light, which is so great that the vessel is not able to receive or contain it, illuminates the vessel from the outside as the secret of surrounding light, while the smaller portion remains inside. This is not the case with vessels. Why does the light from the ear, which is higher, become the outside of the vessel while the inside of the vessel comes from the nose, which is lower? **[Page 49]** The answer is as follows.

We know that all of the light is exactly the same. But when the light tries to enter and be confined within a vessel, the light that cannot be contained within it remains outside as surrounding light. The inner light that illuminates the vessel from within passes halfway through the thickness of the vessel's walls from the inside. The surrounding light that shines on the vessel from the outside passes halfway through the thickness of the vessel's walls from the outside. The vessel is illuminated and purified by these two lights. [7]

The Inside and the Outside of the Vessels

You must understand that the outer half of the vessel is illuminated only by the surrounding light. That light is very strong, but it does not penetrate far enough to be absorbed and shine through the wall of the vessel because of the great distance separating it from the vessel. The inside of the vessel has to be more coarse than the outside to match the lesser quality of the inner light so that the two lights can shine on each other. The outside of the vessel, which is illuminated by the higher-quality surrounding light, is also higher in quality. If this were not so, the outside of the vessel would be left without light. [13]

There is another reason for this as well, though it is really quite similar to the first. The surrounding light has the desire and

the will to join with the inner light. If the outer half of the vessel wall had not been so very pure, the surrounding light could not have penetrated into it and the inner light would have been prevented from receiving the surrounding light. Because the outside of the vessel wall is pure, however, the surrounding light is able to penetrate inward halfway through the thickness of the wall so the inner light and the surrounding light can shine on each other. Even though the inner half of the vessel's wall is not pure, there is no need to be concerned about the ability of the inner light to penetrate and shine halfway through the inner wall of the vessel because of this lack of purity. [21]

You might say that there is still a question, because to our eyes it still appears that the inside of a vessel is more pure than the outside. The answer is that even though the inner light is smaller than the surrounding light it is confined within the walls of the vessel, so the vessel receives all of it. On the other hand, while the surrounding light is very great, it does not shine on the outside of the vessel as strongly as the inner light shines on the inside because it is not attached to the vessel or compressed within it. In this way, everything is correctly balanced. [28]

[Last Version]

Aspects of the Soul

You should know that in every place in every world the *partzufim* in that world all have five parts: *nefesh*, *ruach* and *neshamah*—the lower, middle and upper levels of the soul—*chayyah* (life-force), and *yechidah* (one-ness). These are doubled, since there are five inner aspects and five surrounding aspects. Each one of these also has two other aspects: The greater lights are in the front and the lesser lights are in the back. All of this is true both for the lights and for the aspect of vessels, since vessels also have both a front and a back. [34]

Everything that we said above applies both to the totality of all of the worlds as a collective whole and to each of their sepa-

rate details, in all their individual *partzufim*. The totality is divided differently depending on whether it is considered as a single whole or as a collection of parts. This way there are many distinct levels. [37]

The highest level (*yechidah*) is never counted as a *partzuf* because it is considered to be the very highest aspect. It is different from them because it is both the end of a higher level and the beginning of a lower one. This is comparable to the Malkhut of the World of Emanation, which becomes both the Malkhut of that world and the Atik Yomin of the World of Creation. Understand this! Therefore, we find now that the collective whole (*klalut*) has only four aspects, which are:

- The Name *'AB(72)*: the cantillation marks, which are in the Keter.
- The Name *SaG(63)*: the vowel points, which are in Chokhmah.
- The Name *MaH(45)*: the crownlets, which are in Binah.
- The Name *BaN(52)*: the letters, which are in Tiferet.[2] [43]

We have also already explained that:

- The Name *'AB(72)* in the Keter has within it Arikh Anpin and Nukva.[3]
- The Name *SaG(63)* in the Chokhmah has Abba and Imma.
- The Name *MaH(45)* has Grandfather Israel (Israel Sava)[4] and Tevunah.
- The Name *BaN(52)* has Ze'ir Anpin and Nukva, who are the "children." [45]

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[2]In Gate V, Chapter 1, the Name *BaN(52)* is identified with the lower seven *sefirot*, which are represented here by their central *sefirah*, Tiferet.
[3]The Keter of each world, which is also the *partzuf* Arikh Anpin, enclothes the *partzuf* Atik Yomin, which is formed from sparks of light from the lower seven *sefirot* of the Malkhut-Nukva of the next higher world. See Gate III, Chapter 1.
[4]Grandfather Israel is the personification (*partzuf*) of the Malkhut of Abba. Tevunah personifies the Malkhut of Imma.

Table 17. Parallel Realities: Names, Letters, *Sefirot*, and *Partzufim*

Name	Letters	*Sefirot*	*Partzufim*
'AB(72)	Cantillation Marks	Keter	Arikh Anpin, Nukva
SaG(63)	Vowel Points	Chokhmah	Abba, Imma
MaH(45)	Crownlets	Binah	Israel Sava, Tevunah
BaN(52)	Letters	Tiferet*	Ze'ir Anpin, Nukva

*Tiferet represents the lower *sefirot* (see Gate V, Chapter 1).

With regard to Israel Sava and Tevunah, the Name *MaH(45)* has the same numerical value as the word "human" (*'adam*) because they are the parents of the "children," who are in the Name *BaN(52)*.[5] It is the same way with all of the individual details: Each one of them has the four aspects mentioned above.

All of this is, however, only when the worlds are completed. **[Column 2]** The worlds will not be entirely complete, however, until the purification (*birur*) and the reconfiguration (*tikkun*) of the "kings" is completed. That is why they are not complete. There is a time when the six "extremities" are completed, but they are not entirely complete, as noted above. [3]

Inner Light and Surrounding Light in Higher and Lower Worlds

About the higher worlds, you should know that whatever is on a lower level is less complete than what is on a higher level. This is why you will find that all five aspects of the inner lights and surrounding lights are only revealed down to the World of Bound Lights (*Akudim*). [7]

There is also another difference between them. With some, the surrounding lights are closer to the inner lights, while with

[5] $A + D + M = 1 + 4 + 40 = 45$.

others they are farther apart. However, from the World of Bound Lights downward to the last of the worlds there is one deficiency that is not revealed in any of their individual parts. No more than five of the inner lights and two surrounding lights are revealed there, which are the surrounding light of the highest level of soul (*yechidah*) and the surrounding light of the life-force (*chayyah*). The other three inner lights—*nefesh*, *ruach*, and *neshamah*—do not have the aspect of surrounding lights. They are encircled by the surrounding light of the highest level and surrounding light of the life-force, but not by their own surrounding lights. [13]

There are also other deficiencies and differences in the order of the *partzufim* and the world. As a general rule, however, there can never be less than five inner lights and two higher surrounding lights. [16]

Standing Against the Outsiders[6]

You should know that when the *partzufim* do not have the inner light of the life-force (*chayyah*), it is not possible for them to couple. This light is an aspect of the cantillation marks, which are called "brains," for all of the brains are the secret of Chokhmah, which is the Name *'AB(72)*.[7] The rest of its lights—the inner lights of the *nefesh*, *ruach*, and *neshamah*—are called "back lights" because then the *partzufim* must stand back-to-back. The reason for this is that when they do not yet have the aspect that is mentioned above, they are still "judgment" and are called "vowel points" (*nekudot*), which are the Name *SaG(63)* and the upper level of soul (*neshamah*), which is "judgment" (*din*). Therefore, in order that there be no place for the Outsiders to seize them, there must also be some backs that are even farther

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[6]In *Etz Chayyim*, the personified forces of evil, the broken Shells of the *sefirot* of the World of Points, are also called Outsiders or Strangers. In the *Zohar*, they are referred to as the Other Side (*sitra 'achra*).
[7]See Gate V, Chapter 1, however, where the Name *'AB(72)* is identified with the Keter, rather than Chokhmah.

away from them. These backs are the letters and the crownlets—that is, the lower level (*nefesh*) and middle level of soul (*ruach*), which are attached together so that nothing is exposed except the inner light—the upper level, which is Binah. [25]

But when the inner light of the life-force, which is the brain, comes to them, then no Shells are able to seize hold of them at all, even from behind, since the light of the life-force shines there. Even while there is still nothing there except the upper level (*neshamah*), which is Binah, it is true that the Shells have no power to seize the *neshamah* itself, because it is in the front. They do have power over the backs, however, which is why the *partzufim* then stand back-to-back. But when the life-force arrives, the Outsiders are not able to seize them even from the back because of the stronger light of the life-force, which shines on their backs. Then, when the *partzufim* grow larger, they can turn to face each other and couple together. [32]

A further explanation for this is that while there is nothing there except the upper level of soul (*neshamah*) there is a reason to fear that the Outsiders could attach themselves to their back lights, which are only the lower level (*nefesh*). Because they need protection, they have to turn back-to-back. There is still, however, concern that the Outsiders could somehow penetrate between those who are attached back-to-back and suck from them. So while there is only the upper level of soul, the Emanator arranges that the lights of the female are attracted only to the male. Then the male takes two aspects—his and hers—and lights go out from him to her through his rear opening. The female clings there and attaches herself completely in a single wall, with no open space between them into which the Strangers can enter. [41]

Developmental Stages in Humans and *Partzufim*

You should understand this and see that in the lower Adam—the earthly human being—it happens in the same way. When the human being is only at the stage of the lower level of soul

(*nefesh*), then he can be seized and held by the Evil Inclination, which is the Shells. This is the secret of "If a soul (*nefesh*) sins . . ." (Leviticus 5:1).[8] When he is on the level of the secret of the middle aspect (*ruach*) he does not sin as much, which is the secret of ". . . a pure heart . . . and a firm spirit (*ruach*) . . ." (Psalms 51:12). When he reaches the level of the secret of the upper level (*neshamah*), he is far away from sin but still needs protection from the back. When he obtains the "soul of the soul" he does not sin at all. But enough of this!

Let us return to the situation where Ze'ir Anpin and Nukva are still in the secret of the lower level (*nefesh*). **[Page 50]** They must be in the secret of pregnancy in the womb of their mother, Imma, where no Strangers can attach themselves to them. Even there they are standing back-to-back. At the time when they emerge, when the middle level (*ruach*) comes to them during the time of suckling, then Imma, the Mother, hovers over them protectively, which is the secret of "She hovers over her young . . ." (Deuteronomy 32:11). During all this time they are still back-to-back. After that, as they grow up, the greater soul (*neshamah degadlut*) comes to them. This is the brain from the side of Imma. The brain from the side of Abba, which is the Chokhmah and is called the life-force (*chayyah*), has not yet entered them. With all this, they are already face-to-face and coupling, but there is still something lacking. Later on, however, when the life-force and highest level (*yechidah*) came to them, and still later, when the surrounding light of the life-force and the surrounding light of the highest level of soul comes, then they are complete. This happens only when they are ascending to the beard of Arikh Anpin. But enough of this! [11]

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[8]In its biblical context, *vanefesh kiy tachta* . . . is usually translated as "When a person sins . . ." (JPS).

3

*The Emergence and Withdrawal of the Bound Lights (*Akudim*)*

[Second Version]

The three aspects of the cantillation marks have now been explained. There are also the aspects of vowel points, crownlets, and letters, which are all included within the cantillation marks. These were not revealed, however, until lower down, in the light from the eyes, which we will study in its own place with the help of God. We will now explain the emergence of the lights that are called "bound" (*'akudim*). [17]

You should know that at the time when the lights came forth they were not yet complete. We will also study this later on, with God's help. The reason for this is that the Emanator's intention at this time was to bring vessels into existence to enclothe the light, which required receptacles to receive it. Therefore when the lights emerged they were not entirely whole or finished, so they had to go back up above to their

roots in order to complete and perfect themselves. This, as we will learn, is how the vessels were made. **[Column 2]** In this regard, the vessels certainly had the potential to exist, but could not become real in the midst of the light. Because they were the thicker aspects of light, which were all connected together, the aspect of vessels was not revealed. [4]

When the light came out from the mouth everything was mixed together. But when the light emerged again from the mouth after the lights had gone back up to the mouth to complete themselves, then it had the aspect of vessels, which are thicker. Because it had now become thicker the light could not return to the source from which it had originated. So the purest light was separated from it, returning to its source, and the thick light became even thicker and finished becoming a vessel. [10]

You might think that when the pure light came back down again and entered into the vessel, the vessel would revert to its previous state, becoming as pure as it was in the beginning and ceasing to be a vessel. The answer to this, as we will learn in another place, is that not all of the ten *sefirot* that went up to their source returned and came all the way back down. Instead, the nine lower *sefirot* came down by themselves, but the highest, which is the Keter, remains with the Emanator forever. From this we can conclude that when the light of the Chokhmah returned it enclothed itself in the vessel of the Keter, and similarly with all the rest of the *sefirot*. As a result, the vessels were now able to receive the light, which was less now than what they had in the beginning. [18]

Know that they all came out first only as the lower level of soul (*nefesh*). This is the secret of "*HVYH* has sworn by his *nefesh*..." (Jeremiah 51:14; Amos 6:8), because the emanation that is called the World of Points (*nekudim*), which is called by the Name *HVYH*, swore by something that is greater than itself—by the World of Bound Lights—which came out only as the lower aspect of soul (*nefesh*). **[Page 51]** From this you will

deepen your understanding and you will see how profound are the thoughts of the Blessed One, that even a world as high as the World of Bound Lights is still only the lowest aspect of soul. [3]

Malkhut Comes Out

Note that all of the ten *sefirot* came out, but they did not all come out together. In the World of Bound Lights, the first to come out was Malkhut. This was the opposite from the World of Points, as we will learn in its own place with God's help. This Malkhut came out only with the lower aspect of soul (*nefesh*). As we know, there is no *sefirah* that does not have the lower, middle, and upper aspects of the soul. Now, however, they came out only with the lower aspect of the soul. [7]

Figure 36. Malkhut Comes Out

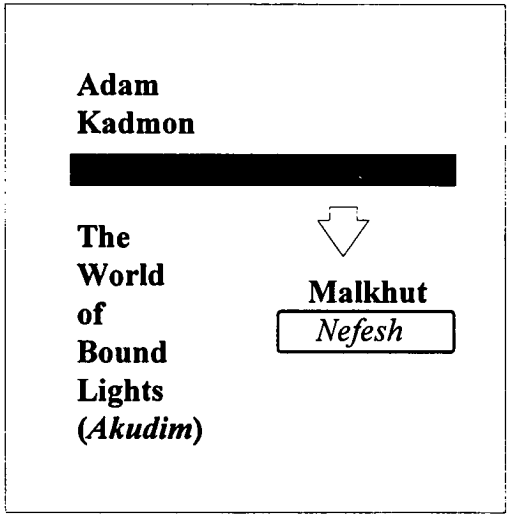

Ze'ir Anpin Comes Out

So Malkhut came out first with the lowest aspect of soul (*nefesh*). Then, when the Yesod came out, the Yesod was also revealed

only with the lowest aspect of soul, but its light was added to Malkhut, which was then revealed with the middle aspect of soul (*ruach*).

The reason for this is that the secret of the middle level comes from the six "extremities" of Ze'ir Anpin—the six *sefirot* from Chesed to Yesod—so when the Yesod came out the middle level of soul began to be revealed in Malkhut. It was not completely finished, however, until all of the six "extremities" came out, from Yesod to Chesed. Then all aspects of the middle level of Malkhut's soul were completed. As each of the six "extremities" came out, one more part of the middle level was revealed in Malkhut, as it is written in the *Zohar* in the portion *Terumah*. [15]

We know that the Yesod is not really part of the six "extremities," for there are only the five Cheseds[1] from Chesed to Hod. This is because the Yesod does not take its own separate Chesed, but only includes within itself those of the other five "extremities."[2] As a result, when the Yesod came out, only the collective whole (*klalut*) of the middle level of soul was revealed in Malkhut, but when Hod and Netzach and the rest of the *sefirot* came out, then all aspects of the six "extremities" of the middle level were fully revealed in Malkhut. (See Figure 37.) [20]

All of this has to do with the aspect of Malkhut. It was also this way with the six "extremities" of Ze'ir Anpin. However, when the Yesod came out, only the aspect of the totality (*klalut*) of the five "extremities" of Ze'ir Anpin revealed themselves as the aspect of lower level of soul. Then when Hod came, one "extremity" of the lower level of Ze'ir Anpin is revealed, and this goes on until all six "extremities" are completed. [24]

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[1]Another version has five "extremities."

[2]The *sefirah* Yesod acts like a funnel, collecting all the forces above it and channeling them into Malkhut. See the Tree of Life diagram in the Introduction (Figure 3).

Figure 37. Ze'ir Anpin Comes Out

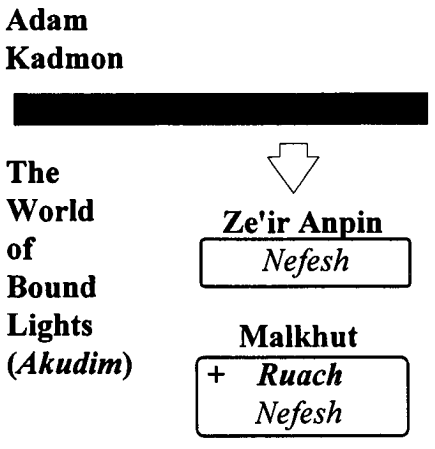

There is one more difference between the Yesod and the other five "extremities." When Hod came, it again gave the totality of the power of its lower level of soul only to the Yesod. It was this way with all of them until Chesed came out, which also gave all of its power to the Yesod. This is not so with the other five "extremities" because when one came it did not add anything more to its neighbor, since they are all equal. Only when all six "extremities" were complete do we find that all aspects of the lower level of Ze'ir Anpin's soul were finished. [29]

Binah Comes Out

Then Binah came out with the lowest aspect of soul (*nefesh*) only for herself, and with the middle aspect of soul (*ruach*) for Ze'ir Anpin and the upper aspect of soul (*neshamah*) for Malkhut. (See Figure 38.)

Figure 38. Binah Comes Out

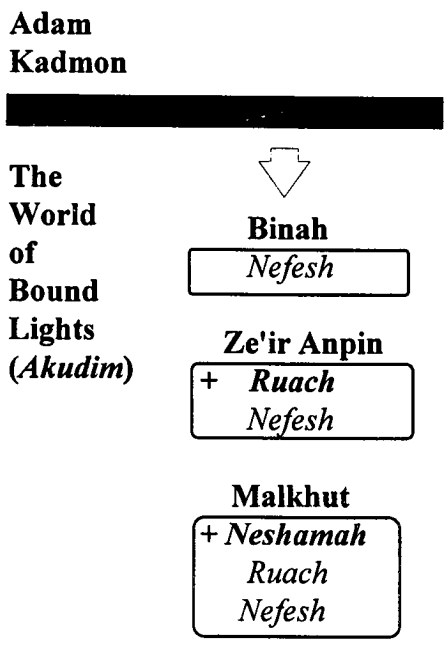

Chokhmah Comes Out

Then came Chokhmah with the lowest aspect of soul (*nefesh*) for himself, bringing the middle aspects of soul (*ruach*) to Binah, the upper aspect (*neshamah*) to Ze'ir Anpin, and the life-force (*chayyah*) to Malkhut. (See Figure 39.) **[Column 2]**

Figure 39. Chokhmah Comes Out

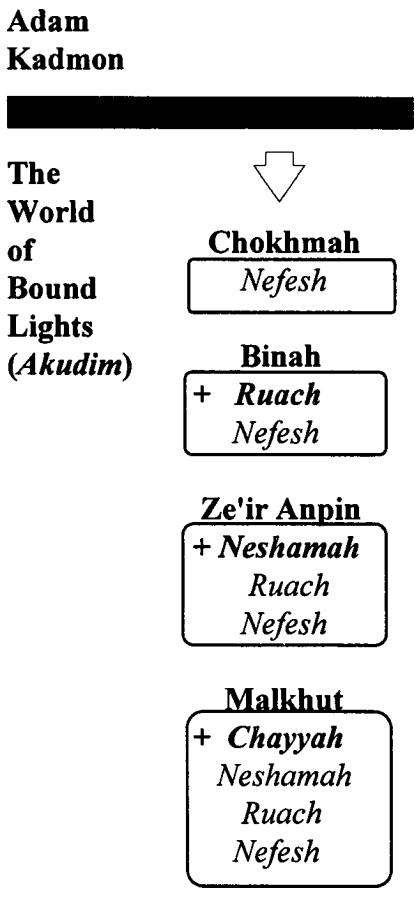

The Keter Comes Out

After that the Keter came out with the lower aspect of soul (*nefesh*) for itself, the middle aspect (*ruach*) for Abba, the upper aspect (*neshamah*) for Imma, the life force (*chayyah*) for Ze'ir Anpin, and the highest aspect (*yechidah*) for Malkhut. (See Figure 40.)

When the Keter came, which was the last of them all, it had only the lowest aspect of soul (*nefesh*). This is the secret of "*HVYH* has sworn by his *nefesh* . . . ," as we explained above. Even this aspect of the soul of the Keter did not remain in the World of Bound Lights because, as we explained above, it immediately turned around to hide itself, and remained attached to the place of its Emanator. [8]

The Keter Returns to the Emanator

When the Keter comes out, Malkhut becomes more complete than all the others, having all five of the inner lights, which are the lower, middle, and upper levels, the life-force, and the highest level of soul. All of the other *sefirot* are still lacking something, however, having come out incomplete, without their "final payments" (*tashlomin*). This was entirely intentional, as mentioned above, which is why it was necessary for them to return back up to the Emanator to receive their "final payments." [13]

When they returned this time, however, the Keter, which had been the last to come out, was the first to reenter the Emanator, while Malkhut was just the opposite, since she had come out first but was the last to reenter. (See Figure 41.) This is the secret of "I am the first and I am the last . . ." (Isaiah 44:6; 48:12). This expression can be correctly applied either to the Keter or to Malkhut, except that one is the opposite of the other. We know that "I am" (*'aniy*) is applied to Malkhut, and when you rearrange the letters you get "nothingness" (*'ayin*), which is applied to the Keter. [17]

When the Keter disappeared from its own place, Chokhmah went up to the Keter's place, and Binah took the place of

Figure 40. The Keter Comes Out

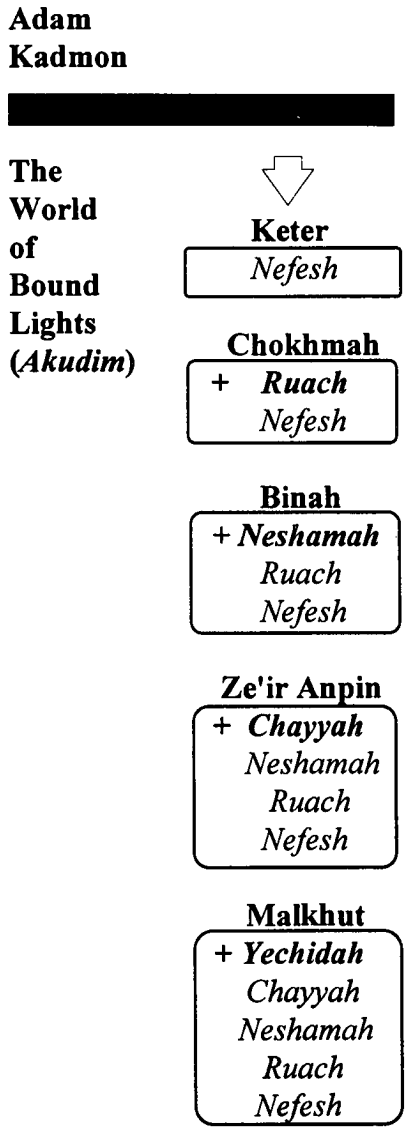

Figure 41. The Keter Goes Back Up

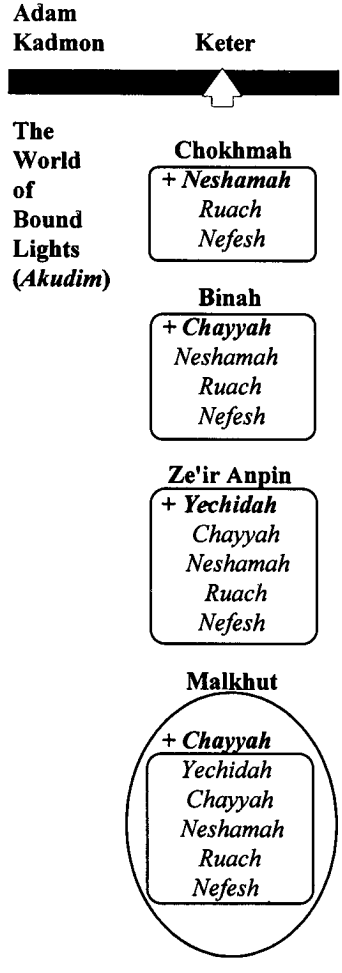

Chokhmah. All of them went up this way until we find Malkhut in the place of the Yesod. Because of Malkhut's elevation into the place of the Yesod, one surrounding light was added to her, which corresponds to the aspect of the inner life-force (*chayyah*). Ze'ir Anpin also went up one level and the aspect of the inner light of the highest level (*yechidah*) was added to him. Now all five of his inner lights were complete. As for Binah, the inner aspect of life-force (*chayyah*) was added to her, while the inner aspect of the upper level (*neshamah*) was added to Chokhmah. (See Figure 41.) [24]

Chokhmah Returns to the Emanator

Then the Chokhmah went up to the Emanator and Binah went up to the place of the Keter where the inner aspect of the highest level of soul (*yechidah*) was added to her, so that she was complete in all five inner lights. (See Figure 42.) Ze'ir Anpin added one surrounding light, corresponding to the inner light of the life-force (*chayyah*), while Malkhut added the highest surrounding light, corresponding to the inner aspect of the highest level of soul (*yechidah*). [27]

Binah Returns to the Emanator

Then, when Binah went up to her Emanator, Chesed—the first of the six "extremities" of Ze'ir Anpin—went up to the place of the Keter, and Ze'ir Anpin added the second, higher surrounding light, which corresponds to the inner light of the highest level of soul (*yechidah*). (See Figure 43.) From there on, Ze'ir Anpin and Malkhut did not benefit, and no more lights were added to them. **[Page 52]** This subject is discussed in the first Introduction to the *Zohar*, where it is explained that every aspect of every world and every *partzuf* has ten *sefirot*, neither less nor more. These include ten inner lights and ten surrounding lights. However, the ten inner lights combine into only five, which corre-

Figure 42. Chokhmah Goes Back Up

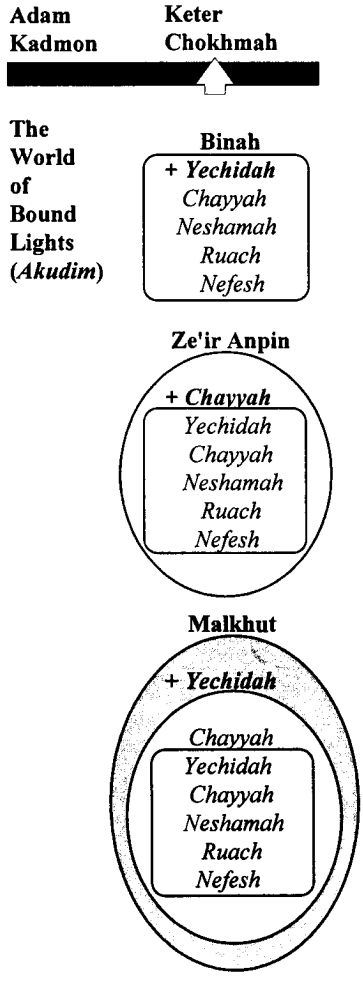

Figure 43. Binah Goes Back Up

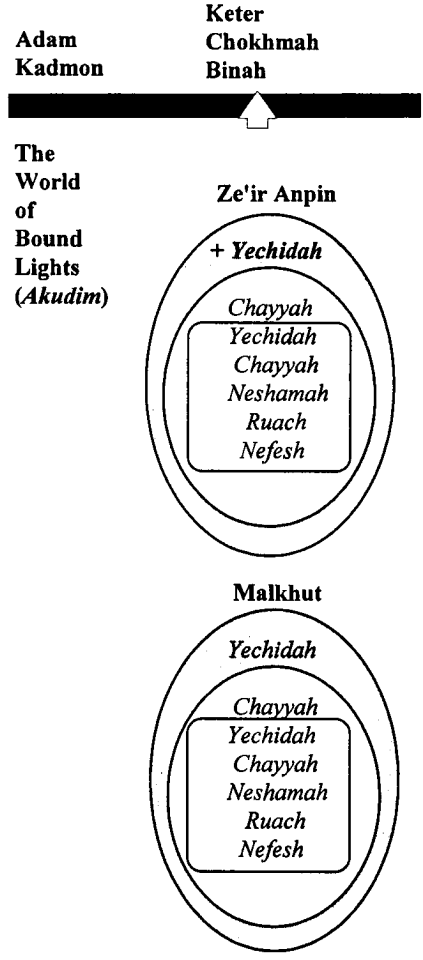

spond to the five *partzufim* that we have mentioned elsewhere: Arikh Anpin, Abba, Imma, Ze'ir Anpin, and Nukva. These are also called the lower, middle, and upper levels, the life-force, and the highest level of soul of the collective whole (*klalut*) of every single world. It is the same with the ten surrounding lights, which also combine into five, as we mentioned above. [6]

You should also know, however, that in all the lights, worlds, and *partzufim* that are from the nose of Adam Kadmon upward, the five internal lights—which are combinations of the ten individual *sefirot*, as we mentioned above—and the five surrounding lights, which are also combined from ten components, are complete in every *partzuf*. However, from the mouth of Adam Kadmon down to the last of all the worlds, there are only the five inner lights plus the two higher surrounding lights, which correspond to the life-force (*chayyah*) and the highest level of soul (*yechidah*). Not only this, but the light is reduced from there downward, so that, in our world, whose light comes to us from the mouth of Adam Kadmon, there are only five internal lights and two surrounding lights, and no more. Remember these introductory matters. [16]

Ze'ir Anpin and Nukva Return to the Emanator

Notice that in the World of Bound Lights (*Akudim*), Ze'ir Anpin and Nukva are greater than Abba and Imma because they are face-to-face, while Abba and Imma are back-to-back. This is because Ze'ir Anpin and Nukva had completed all that was necessary for them—the five inner lights and two surrounding lights—before they returned to ascend to their Emanator, which was not so with Abba and Imma, for they were still incomplete: Abba had only three internal lights, without any surrounding lights, while Imma had only four internal lights and no surrounding lights before any of her *sefirot* turned to go back up into her Emanator. Ze'ir Anpin and Nukva, however, already had what they needed

in order to couple before any of the *sefirot* returned to their Emanator. [23]

You already know that coupling comes from the brains, which are from Chokhmah downward. Ze'ir Anpin already had the aspect of Chokhmah, which is the internal light of the life-force (*chayyah*), even before the Keter—which was the first of them all to return—went back up to its Emanator. Even though Malkhut was greater than they were because she had the inner light of the highest level of soul, we need not be concerned about this. This was not true of Abba, however, who did not have the internal aspect of life-force, even after the Keter had gone back up to the Emanator. [28]

If you ask why Ze'ir Anpin and Nukva went up to the Emanator after they were already complete, the answer is that their whole existence came from Abba and Imma, and when Abba and Imma disappeared upward, Ze'ir Anpin and Nukva did not want to be separated from them, but desired to cling and to bind themselves to them, so they went up after Abba and Imma to receive light from them. Another reason was mentioned above, that the main purpose for returning to the Emanator was to make the vessels. So they went up for that reason, as well. [34]

4

Interruptions in the Flow of Light

[Second Version]

You should know that when the Keter went back up to the Emanator, **[Column 2]** the revealed aspect of the highest level of soul (*yechidah*)—that is, the light that was given to Malkhut when the Keter came out—was removed from her during the entire time that the Keter was going back up. The Keter had no intention of shining into her while it was going up to hide itself, but instead it left within her only an impression (*roshem*). When the Keter had finished concealing itself, and Malkhut had finished her ascent to the end of the Yesod, then the internal aspect of her highest level of soul returned to shine on her in the same way that it had in the beginning. After the Keter had gone up into the Emanator and Malkhut had also risen into the place of the Yesod, she was one level closer to the Emanator and she could now receive from the Emanator what she had previously

received from the Keter. But during the entire time when the Keter had not yet finished its ascent it was separating the Emanator from Binah. Nor was the Keter itself shining on Malkhut. It is the same way with the aspect of life-force (*chayyah*), which she had received from the Keter.[1] [12]

It was also the same with Chokhmah, Binah, and the others. When the Chokhmah went up into the Emanator, the portion of its light that had shone into Malkhut was removed from her, leaving nothing behind for Malkhut except its impression, until the Chokhmah finished ascending to its Emanator. Then the light came back the way it was at the beginning. You can deduce from this what happened to all of the other parts, because there are many segments, for until the Chokhmah had finished going up into the place of the Keter, the light was removed from everything that was below it. After it had risen to the Keter, however, the light returned to shine the way it had in the beginning. Then, when the Chokhmah turned a second time to ascend into the Emanator, the light was removed a second time. When it finished its ascent, the light again returned to its former condition. If you study this for yourself you will understand what happened with the rest of the segments. It was the same way with the lights surrounding Ze'ir Anpin and Nukva, which they take when they return and conceal themselves up above. [22]

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[1]See Chapter 3, however, where it states that Malkhut received the life-force from Chokhmah, not from the Keter.

5

Sources of Light and Levels of the Soul

[Second Version]

We will now explain how the vessels were made through the return and the disappearance of the lights up above.

THE IMPRESSION (*RESHIMO*)

In this regard, when the lights went upward, the thick and coarse light, which is also the aspect of vessels, remained below, as mentioned above. Now, it is the nature of lights to leave their impression below in the place where they were before, so when these lights ascended they all left their impressions behind, where they themselves had once been. How did this happen? First the Keter left its impression to shine on Chokhmah; Chokhmah did the same for Binah; Binah for Ze'ir Anpin; and Ze'ir Anpin, for Nukva. [31]

It is always the nature of what is above to shine

on what is below. Its desire to shine downward is like a mother's desire for her children, which is why it leaves its impression behind. So we find that they all left their impressions behind except for Malkhut. Because there is no other *sefirah* below for her to shine upon, she does not leave her impression below her. [35]

Variations in Harshness

We will now explain this beginning with the Yesod, which was the last among the *sefirot* to leave its impression behind. **[Page 53]**

We can say that at the time when it goes upward from the Yesod to the place of Hod it leaves its impression behind in its place for the use of Malkhut. That impression never leaves its place, even when Malkhut herself turns around and goes back up to the Emanator. The rest of the *sefirot* do the same with the exception of Malkhut, as we explained above. [5]

This impression originated in the first, linear light that came straight downward. Light that comes straight in is "compassion" (*rachamim*), while light that comes from the light that is returning upward is "judgment" (*din*). Therefore this impression, which is from the straight light, is "compassion." [8]

We know that when the *sefirot* of the World of Bound Lights (*Akudim*) emerged they were facing downward. They came out with the intention of shining downward, so they were facing those who were about to receive light from them. When they went back upward they turned their faces up toward the Emanator and turned their backs downward. When the Keter goes up to the Emanator there is, however, no question of the Emanator's light being cut off even for an instant from those who receive its emanations. The only difference is that while the Keter is ascending, the light comes down from the Emanator to the other *sefirot* through the Keter's back, since it has turned its face upward with its back toward what is being emanated. This is the light that is "judgment," which we mentioned above. It was also this way with the rest of the *sefirot* that returned and went up. There was,

however, one difference among them. Chokhmah receives light from the back of only one other *sefirah*—the Keter—while Binah receives light from two backs, which are the Keter and Chokhmah, so she is even more "judgment." It goes on this way until we come to Malkhut, who we find received light from the backs of nine other *sefirot*. [23]

There is one more difference because, besides the difference between a greater and lesser number of backs, Tiferet receives its light from the back of Gevurah, a very harsh back. This is not, however, the case for the *sefirot* that are above it. Corresponding to these aspects are the differences in the light that extends to them, which is total judgment, moderate judgment, or mild judgment. There is not enough power in my pen to enlarge on these details, for there are too many of them. The wise will understand this. [32]

Four Kinds of Light

We find that there are three kinds of light. One light, which is in all of them, is called "bound" (*'akudim*), as mentioned above. The second is the impression that was left by the light that came straight in, through the straight line. This is "compassion" (*rachamim*). The third is the light that comes through the back of a *sefirah* that is returning upward with its back turned downward, which is "judgment" (*din*). When the third light, which is "judgment," meets the impression that remained behind, which is "compassion," then they collide and strike against each other because they are two opposites: One is straight light, which is "compassion," and the other is returning light, which is "judgment." **[Column 2]** The impression seeks to go back up to its source. Even though it does not actually ascend, however, it has a desire and a longing to be attached and to receive light from it. The returning light longs to go downward, so they are not of the same nature, which is why they strike each other, as we know. All these collisions and lights striking each other occur because

they are not equals. Then sparks—which are "judgment"—fall from the descending light, which is "judgment." These sparks of light are even lower in quality than the impression, and this makes a fourth kind of light. [7]

So now we have four different aspects of light. They are the secret of the four aspects of cantillation marks, vowel points, crownlets, and letters that we discussed above. All of them were included within the category of Bound Lights. More specifically:

- The first light corresponds to the cantillation marks.
- The "back" lights are the vowel points, for the vowel points are always judgment (*din*).
- The impression is the crownlets.
- The light from the sparks that fall from the lights striking each other is the letters. It is from this light that the vessels were made. [11]

Table 18. Four Kinds of Light Within the World of Bound Lights (*Akudim*)

Letters	Light	Quality
Cantillation Marks	Direct Light	Compassion (*rachamim*)
Vowel Points	Back Light	Judgment (*din*)
Crownlets	Impression	Compassion (*rachamim*)
Letters	Sparks	Judgment (*din*)

We have explained how the vessels were made from the lights colliding and striking each other, which we described above. According to my humble opinion, based on what I heard from my teacher of blessed memory, there were already vessels within the World of Bound Lights, and the sparks mingled with them. This is analogous to the 284 sparks that remained in the vessels of the World of Points, which we will study in its own place with God's help. The evidence for this, which we already explained above, is that when the light went back up above, the vessel that remained behind was made from light that was thick and coarse. [18]

Impressions and Vessels

We will begin to clarify this matter.

The light of Malkhut did not leave behind any impression; all of its aspects were entirely removed and went up with it. For this reason Malkhut is called "an unshining mirror"[1] that has nothing of her own, because she did not leave behind any impression except for the impression left by the Yesod, which shone upon her. [23]

There is still another reason that Malkhut is described in this way. When the rest of the lights turned around again and came back downward a second time, the Keter remained attached to the Emanator and did not come back down at all. As a result, we find that Chokhmah came back to the place of the Keter and Malkhut took the place of the Yesod. This left Malkhut's vessel without any light at all, so the vessel of Malkhut is called "an unshining mirror." We explain this at length in another place, where we discuss the World of Bound Lights. [28]

When Malkhut rose up into the place of the Yesod, the Yesod was shining backward on her, as noted above. When that same light from the Yesod struck the light of Malkhut, sparks from the light that came through the back of the Yesod fell down onto the vessel of Malkhut. [31]

When the Yesod rose up it left its impression in its place. The light coming through the Yesod's back also struck this impression, and the sparks that fell from this collision formed the vessels of the Yesod. The light from the impression illuminated this vessel from a distance but did not enter into it, which is like the secret of the crownlets on the letters, as we will explain with God's help in our discussion of the World of Points. Look for it there. [36]

This happened with all the *sefirot* except for the Keter, which left its impression for the use of the Chokhmah, but did not make any aspect of a vessel. Let us agree that the aspect of vessels was

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[1]*Zohar* I, 49 (*Bereshit*) et al.

made when the other *sefirot* rose upward and struck against whatever was above them. **[Page 54]** As for the Keter, however, there was no one to strike against when it ascended, which is why its vessel was not yet completed. So the Keter left an impression but without a vessel; the rest of the *sefirot* left both an impression and a vessel, and Malkhut left a vessel but no impression. [4]

Vessels for the Keter

It is certain that after the *sefirot* had received light from the Emanator, they all went back down to their places, except for the Keter, as noted above. The vessel of the Keter was only made then by returning light, because when the Chokhmah came back and entered into it, the light of the Chokhmah struck the impression that the Keter had left behind in its place. This was a double blow. Because the impression of the Keter is a higher aspect than the Chokhmah, it struck the Chokhmah and produced sparks. But in addition, now that the Chokhmah was coming down from above, it stood higher, above the impression, so it struck the impression, bringing forth other sparks. In this way two vessels were made: one for the impression of the Keter, and one for the light of the Chokhmah, which was now returning. [13]

We will explain at length elsewhere how the Keter includes both male and female. These are the two lights that we are describing here—the impression of the Keter and the Chokhmah. Look carefully there.[2] [15]

The Death of the "Kings of Edom"

You can understand from this how we also find a removal of "kings" in the World of Bound Lights. This is comparable to those kings who ruled in the land of Edom, who died and were removed, as we will explain in our discussion of the World of Points.

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[2]See Gate 7, Chapter 3.

The disappearance of the lights of the World of Bound Lights and their ascent into their Emanator is also the removal of the "kings" referred to there. If you analyze it carefully, you will find this. [21]

There is, of course, a difference between them. Here in the World of Bound Lights the damage is for the sake of reconfiguration and the destruction is for the sake of building, because the primary purpose of the lights' ascent is to make vessels. In the World of Points it was total elimination and real death. However, because in the World of Bound Lights the vessels began to reveal themselves only a little, there was only a partial elimination here. **[Column 2]** The wise will understand this, for the same kind of contraction occurred with Adam Kadmon, as we explained above. Later on we will explain, with God's help, how the World of Points emerged from this and how the light of Adam Kadmon contracted itself and a "curtain" was spread out at the level of his navel.[3] All of this closely resembles the removal of the "kings." We are not permitted to enlarge on these things or to express them openly, but the wise will understand. [5]

Roots of the Worlds

You should know that the ten roots of the ten *sefirot* of the World of Points remained in the Malkhut of the World of Bound Lights, as we will explain with God's help. It was this way with all of the emanations, for the Malkhut of the roots that are in the mouth of Adam Kadmon consists of ten *sefirot*, which are the ten roots of the ten *sefirot* of the World of Bound Lights (*'akudim*), and in the Malkhut of the World of Bound Lights there are ten roots for the ten *sefirot* of the World of Points (*nekudim*). Similarly, in the Malkhut of the World of Points there are also ten roots, which are the roots of the ten *sefirot* of the World of "Spots" (*berudim*). It is the same with the rest of the worlds. [10]

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[3]*Etz Chayyim*, Vol. II, The Palace of Points, Gate I, Chapter 2.

ASPECTS OF THE SOUL IN THE *PARTZUFIM*

[First Version]

In every one of these aspects there are four realities *(metziut)*:

1) The vessels (*kelim*);
2) The inner aspects of the soul—*nefesh* (lowest), *ruach* (middle), and *neshamah* (upper);
3) *Chayyah*, the surrounding life-force; and
4) *Yechidah*, the highest aspect, which surrounds *chayyah*, the surrounding life-force. [13]

Of the last two aspects, the one called *chayyah*, (life-force), which is the first surrounding light, is also called the "soul of the soul" (*neshamah leneshamah*). It comes from Chokhmah in the secret of "Wisdom (*chokhmah*) brings life (*chayyim*) to those who possess it" (Ecclesiastes 7:12). Note, too, that the numerical value of "life" (*chayyim*) is 68, which is the same as that of "wise" *(chakham)*[4] [15]

The other, which is the second surrounding light, comes from the Keter and is called *yechidah* because unlike the other *partzufim*, Arikh Anpin has no female counterpart. Therefore it is called *yechidah* (unique), with no second that is above it, as it is written, "For he was only one (*'echad*) when I called him" (Isaiah 51:2). This is the secret of what our teacher of blessed memory said:

> The soul has five names, corresponding to the five *partzfufim*: [19]
>
> - *Nefesh*, the lowest level, is Malkhut;
> - *Ruach*, the middle level, is Tiferet;
> - *Neshamah*, the upper level, is Binah;
> - *Chayyah*, the life-force, is Chokhmah;
> - *Yechidah*, the highest level, is Keter.

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[4] *ChaYYiM* = 8 + 10 + 10 + 40 = 68 and *ChaKhaM* = 8 + 20 + 40 = 68.

SOULS OF THE *PARTZUFIM*

Malkhut has all five of these aspects:

- Malkhut herself is her own lower level of soul (*nefesh*).
- The lower level of Tiferet shines in her, becoming the middle level (*ruach*) of Malkhut.
- The lower level of Binah is the upper level (*neshamah*) of Malkhut.
- The lower level of Chokhmah becomes the "soul of the soul" of Malkhut.
- The lower level of the Keter becomes the highest level (*yechidah*) of Malkhut. [22]

Similarly, Tiferet has his own lower level of soul (*nefesh*), which is the aspect of the middle level (*ruach*) of Malkhut.[5] In addition:

- Tiferet himself is his own middle level (*ruach*).
- The middle level of Binah is his upper level (*neshamah*). **[Page 55]**
- The middle level of Abba is his life-force (*chayyah*).
- The middle level of the Keter is the highest level (*yechidah*) of Tiferet.

Binah herself has her own lower level, middle level, and upper level of soul. In addition:

- The upper level of Abba is the life-force (*chayyah*) of Binah.
- The upper level of Arikh Anpin is her highest level (*yechidah*).

Abba himself has four of these aspects as his own—lower level, middle level, upper level, and the life-force—but receives his highest level of soul (*yechidah*) from the life-force of Arikh Anpin. [4]

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[5]The middle level (*ruach*) of Malkhut is also the lower level (*nefesh*) of Tiferet (see above).

Figure 44. Sources of the Soul in the Five *Partzufim*

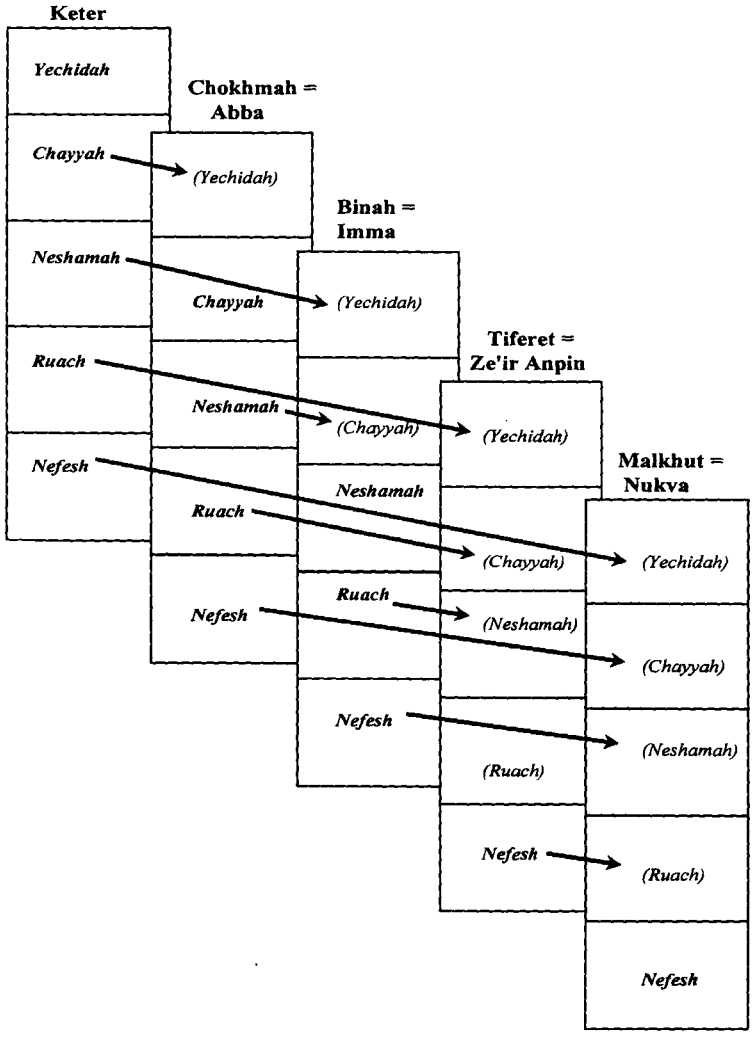

Aspects of the Soul in Human Beings

Now, human beings have an inner vitality (*chayyut*), which is the *nefesh, ruach,* and *neshamah.* These lights alone, however, would not be enough to enlighten the physical body. For that, we need to have the "soul of the soul" surrounding us on the outside. Because the internal *neshamah* is the aspect of Imma, and the "soul of the soul" surrounding it on the outside is the aspect of Abba, these two aspects—Abba and Imma—are never separated. Because the inner light of Imma has a strong desire to join itself to Abba, it pushes strongly and comes out, penetrating through the substance of the body, and shining on the outside, where it connects with Abba. The opposite is also true. The light of Abba penetrates and enters into the body where it connects with Imma. This is what enables the body to exist, because it is illuminated from all sides. This surrounding light is the "soul of the soul," called the "life-force" (*chayyah*), which entirely surrounds the whole body. This light surrounds and illuminates each part only with what is appropriate to that part. It surrounds the portion of the upper level of soul (*neshamah*) with the aspect of the upper level. It surrounds whatever belongs to the middle level of soul (*ruach*) with the aspect of middle level. It surrounds what belongs to the lower level of soul (*nefesh*) with the aspect of lower level. [18]

However, the greatest surrounding light—the highest level of soul (*yechidah*)—corresponds to the aspect, Arikh Anpin. It does not surround the individual parts of the body in different ways, but instead surrounds the whole body equally and gives light to all parts of the soul. That is another reason that it is called *yechidah* (one-ness)—it has only one aspect and is uniformly the same everywhere. As for the three-part soul on the inside of the human, the upper level (*neshamah*) shines primarily in the head, within the brain; the middle level (*ruach*) is concentrated in the heart; and the lower level (*nefesh*) is found in the liver, in the flesh and in the blood. You should know, however, that all three of these aspects are also found in the head itself. The upper

aspect (*neshamah*) is strongest in the head—primarily in the brain—while the middle aspect (*ruach*) is in the nose and the lower aspect (*nefesh*) is in the mouth. Every single aspect of the body, however, has everything that we have mentioned here.

6

Returning to the Emanator[1]

[Second Version]

During the time that the lights of the ten *sefirot* of the World of Bound Lights (*Akudim*) were first coming down, the light that flowed to them from the Emanator was in the form of straight light (*'or yashar*). Later on, when the lights were returning back upward, the light they received is called returning light (*'or chozer*). [29]

We must now make known to you another introductory matter that includes all the worlds. This also concerns the return of the lights to the Emanator, in addition to what we explained elsewhere. [31]

THE IMPRESSION (*RESHIMO*)

Even though the lights go back up and disappear, an

[1]This Chapter largely repeats material that is found in Chapter 3.

aspect of light still continues to shine downward from the Emanator, which is called "returning light." There is also another important aspect that is good for you to know about. Even when the lights have removed themselves by going upward, they never totally disappear in all of their aspects. Instead they leave behind from their strength and from their own aspects a small amount of light that remains in the place where they first stood. That light, which is never removed from there, even when they go back up above, is called the "impression," which is the secret of "Place me like a seal (*chotem*) upon your heart" (Song of Songs 8:6). This is discussed in the *Zohar* at the end of the chapter *Mishpatim*, p. 114a. [39]

The reason for this is that the upper lights relate to the lower lights the way a father relates to his children, always desiring to bestow abundance upon them, which is the way we explain the commandment "Honor your father and your mother" (Exodus 20:12; Deuteronomy 5:16), because a single spark is drawn out from father to son that never moves from the son. It is the same here with regard to the ten *sefirot*. The higher ones leave behind in their place a small amount of light, which is called their "impression," so that their light can continue to illuminate those that are below. It follows that when the Keter ascends and disappears, it leaves behind in its place an impression in its vessel to shine down from there onto the Chokhmah below, **[Column 2]** after which the Keter itself goes up and disappears.[2] After it disappears up above, the light from the impression that the Keter leaves behind in its vessel is attracted toward the light of the Chokhmah. Even after the light of the Chokhmah itself goes up to the Emanator and disappears, the impression left in the vessel of the

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[2]Note that here it states that the impression is left in the vessel of the Keter. In Chapter 5, however, it states that the light of the Keter initially left an impression but no vessel. Gate VII, Chapter 3, provides a detailed description of how the vessel of the Keter was made during the second emergence of the lights.

Keter does not move from there, even though the Chokhmah has gone up to the Emanator. [5]

It was the same later on, when the Chokhmah went up to the Emanator and disappeared, leaving its impression in its vessel to provide light for Binah. Even after Binah had gone back up to the Emanator the impression of the Chokhmah did not disappear from its vessel. It went on this way with all of the *sefirot* down to the Yesod. But when the light of Malkhut disappeared, she did not leave behind an impression in her vessel because there was no other *sefirah* beneath her to receive light from her. Even though other worlds were destined to come into existence beneath her and to receive light from her in the future, they are in a different category. The connection between Malkhut and the other worlds is not as strong as the connections among the ten *sefirot* within each individual world. [13]

So we find that all of those *sefirot* leave in their place an impression in their own vessel when they want to remove themselves and go back up above. However, the light of Malkhut does not leave an impression in her vessel, except for the impression that the light of the Yesod leaves in his vessel. That light is attracted from there to the vessel of Malkhut after her light disappears upward. That is yet another reason we say that Malkhut is poor, with nothing at all of her own, and call her "an unshining mirror": When she ascended and the light was removed from her vessel there was no light there at all, since none was left behind even in the form of an impression. Even her own vessel was kept alive not by her own light, but by the impression that was left in the vessel of the Yesod. That is what enlightens and keeps alive the vessel of Malkhut, which is why they say that she has nothing at all of her own. [25]

* * * * *

It has now been clarified for you through these two introductions how the vessels of the ten *sefirot* can have two kinds of lights, even while the lights were turning back upward and dis-

appearing into the Emanator. One, called returning light, is "judgment" (*din*) and the second, which is the light that was left in the vessels, is called the impression. This is straight light (*'or yashar*), which is "compassion" (*rachamim*) because it is light that was left behind by the light that came down as the aspect of straight light. [30]

In the World of Bound Lights, we find that even though the process of making the vessels was not yet finished, some aspects of vessels existed as a thicker light that was mixed together with the purer light, as we have stated elsewhere. When the purer light returned upward, the thicker light remained below as vessels. Two other aspects of the purer light—the impression and the returning light—were also left behind in the thick light that became the vessels. [38]

The Keter, Chokhmah, and Binah Return to the Emanator

We have explained elsewhere[3] that when the lights went back upward an additional aspect of light was added to each of them. When the light of the Keter went up into the Emanator:

- The surrounding aspect of the life-force (*chayyah*)—the lower of the two surrounding lights—was added to the light of Malkhut.
- The internal aspect of the highest level of soul (*yechidah*) was added to Ze'ir Anpin, which was one more aspect of light than he had in the beginning, before the returning light began to go back upward.
- The internal aspect of the life force (*chayyah*) was added to the light of Binah.
- The upper level of soul (*neshamah*) was added to the light of Chokhmah. [43]

Next, the light of Chokhmah went up to the Emanator and

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[3]Gate VI, Chapter 3.

the lights of the rest of the lower *sefirot* turned around and moved up a second time, so that the light of Binah came to the place of the Keter and the light of Malkhut took the place of Hod. This time:

- The higher of the two surrounding lights—the highest level of soul (*yechidah*)—was added to the light of Malkhut.
- The other surrounding light—the life-force (*chayyah*)—was added to the light of Ze'ir Anpin.
- The internal aspect of the highest level of soul (*yechidah*) was added to the light of Binah.

Now Malkhut was complete in all aspects of her soul. [48]

After that, the light of Binah went up into the Emanator. **[Page 56]** The light of Chesed, which is the first *sefirah* of Ze'ir Anpin, then went up to the place of the Keter and the light of Malkhut went up to the place of Netzach. This time, the higher of the two surrounding lights, that of the highest level of soul (*yechidah*), was added to Ze'ir Anpin only, after which he, too, was also complete in all aspects. [2]

From then on, when the rest of the lower lights ascended, no more lights were added to Ze'ir Anpin or to Nukva. They were already complete because, as we stated above, from the World of Bound Lights onward only the two higher surrounding lights came out—the surrounding light of the life-force (*chayyah*) and the surrounding light of the highest level of soul (*yechidah*). [6]

We said that when each of the lights turned and went back up to the Emanator, light was added to complete the lights below it. You should know that this did not happen while they were still in the process of ascending and disappearing. On the contrary, all the lower lights lacked illumination then because when the higher lights first turned their faces upward to rejoin the Emanator they had no desire to shine on the lower lights beneath them, nor did the Emanator itself shine down on them. In fact, while the higher lights were in the process of disappearing they became a barrier between the lower lights and the Emanator. The

higher lights do not want to receive light and shine on the lower lights during the entire time that they have a longing and a desire to go up and rejoin the Emanator. On the contrary, there was a real lack of light in the lower lights compared to what they had in the beginning. They received the additional lights that we described above, however, after the higher lights had finished going back up to their roots. [17]

* * * * *

We will now explain in an orderly way how all of this happened.

When the Keter Returned to the Emanator

The Keter was the first of all the lights to begin to go back upward to its own root and to disappear into its Emanator. During the time that it is going up and removing itself, the internal aspect of the highest level of soul (*yechidah*), which had been given to Malkhut when the Keter originally came down, is removed from her. In addition, the inner aspect of the life-force (*chayyah*) of Ze'ir Anpin, which he had received when the Keter came down, is now removed from him. The upper level (*neshamah*) is also removed from Binah, and the middle level (*ruach*) from Chokhmah. But the impressions of all of those lights—the impression of the upper level of soul, the middle level of soul, etc.—are still left in all of them. [30]

Even though the lights removed themselves, it was not their intention to disappear totally or forever, which is why they left their impressions down below. Even when they removed themselves it was still necessary for them to shine a little of their light on those below them. If they had not, the lower lights would have completely disappeared, as we will learn with God's help. [34]

After the light of the Keter was completely removed and had disappeared into the Emanator, then all the lights that were below it returned, shining just the way they had in the beginning.

In fact, even more lights were added to them because when the Keter finished disappearing into the Emanator, the rest of the lights rose up one level higher than they had been at the beginning. They all went up one after another until the light of Malkhut came to the place where the light of the Yesod had originally been. Because she was now one step closer to the Emanator, she received from the Emanator all that she had first received from the Keter—the internal aspect of the highest level of soul (*yechidah*)—plus the lower surrounding light of the aspect of life-force (*chayyah*). [44]

The same thing happened with Ze'ir Anpin, Chokhmah, and Binah, because they all received one more light, in addition to what they had received.

When the Chokhmah Returned to the Emanator

Similarly, when the light of the Chokhmah removed itself and ascended to the place of the Keter, it took away from Malkhut and from all the rest of the lights the portion of light that they had received from it. From Malkhut, this was the internal aspect of the life-force (*chayyah*). It was the same with the lights of Ze'ir Anpin and Binah: Nothing remained with them except their impressions. When the light of Chokhmah finished going up to the place of the Keter, then the lights shone again the way they had in the beginning, so they again had all the aspects that they had at first, plus the additional lights that we mentioned above. [51]

After that, when the light of the Chokhmah again turned to withdraw from the place of the Keter and ascend to the Emanator, all the lower lights were again diminished. Nothing at all was left from all the lights that had extended to them through the light of the Chokhmah except for their impressions. When the Chokhmah finished its ascent into the Emanator, all the lights returned to them along with an additional light since they, too, were closer to the Emanator than they had been in the beginning. [57]

When the Other Lights Returned

The rest of the lower lights ascended in the same way. When the higher lights went upward the lower lights were diminished, but when the higher lights were completely removed, then all the lower lights were restored to the way they were in the beginning but with an additional light, as mentioned above. [60]

There is, however, another difference between the lights. When the light of the Keter removed itself, only one light turned around and went up to disappear into the Emanator. We have found that there were only two aspects to this process: **[Column 2]** First, during the time that it was removing itself, there was a lessening of light for the lower *sefirot*; second, when it finished disappearing into the Emanator, light returned to those lights below. With the Chokhmah, however, this all happened twice: Once, when it moved up into the place of the Keter; again, when it disappeared into the Emanator. Each of these two withdrawals had two aspects: First a diminishing, then an increase, in light. In the same way, Binah removed herself in three stages, each of which was also doubled, making six. It went on in this way until all ten lights had finished returning to their roots in the Emanator, which is the mouth of Adam Kadmon, because their roots were there. That is one of the ways that the World of Bound Lights (*Akudim*) is different from the World of Emanation (*Atzilut*). In the World of Emanation, Abba and Imma are more complete than Ze'ir Anpin and Nukva, who are not entirely complete in all their aspects, as we will learn in another place with God's help. But in the World of Bound Lights, Ze'ir Anpin and Nukva were more nearly perfect than Abba and Imma, and all of their aspects were more complete. This meant that Ze'ir Anpin and Nukva were face-to-face, while Abba and Imma were back-to-back. [14]

It is well known that in coupling, the drop from the male originates in his brain, which is, the "soul of the soul." Even before any of the *sefirot*—including Keter, the highest—turned around to ascend to the Emanator, Ze'ir Anpin and Nukva already had

everything they needed for them to couple. As we mentioned above, Ze'ir Anpin already had the aspect of life-force (*chayyah*), which is his Chokhmah, and Malkhut had an additional advantage because she also had the highest aspect of the soul (*yechidah*), which enabled them to couple face-to-face. Even though Malkhut had an advantage over Ze'ir Anpin, this is not a matter of concern. So even before Ze'ir Anpin and Nukva went up into the Emanator they were already complete in all the aspects that were necessary and appropriate for them. These included all five of the inner aspects—lower level (*nefesh*), middle level (*ruach*), upper level (*neshamah*), life-force (*chayyah*), and highest level (*yechidah*)—and the two surrounding aspects of the life-force and the highest level of soul. Because of this, they had all that they needed, from the aspect of life-force downward, to enable them to turn face-to-face. [25]

With Abba and Imma it was different. Even though the Keter had already turned around to go back up to the Emanator, Abba still did not have the aspect of Chokhmah, which is the life-force. So they were not complete in all the aspects that they needed, which are the five inner lights and two surrounding lights. Even after Abba had finished adding lights, he still had only three of them—the internal aspects of lower level (*nefesh*), middle level (*ruach*), and upper level (*neshamah*). Imma, on the other hand, had four inner aspects, but lacked the inner aspect of the highest level (*yechidah*) and the surrounding aspects of the life-force (*chayyah*) and the highest level of soul (*yechidah*). Since Abba did not yet have the internal aspect of the life-force to produce the drop from the brain that was required for them to couple, they remained back-to-back. [31]

Then why, you may ask, did Ze'ir Anpin and Nukva have to ascend to the Emanator, since their lights were already complete in all their aspects? The reason for this, as we know, is that all of their life and their well-being comes to them from Abba and Imma. So when Abba and Imma went away from them and rose upward, Ze'ir Anpin and Nukva also went up after them because

the receiver always desires to pursue and remain close to the giver. They wanted to stay close to Abba and Imma and continue to receive their light. Even after they had gone upward they did not want to be separated and left far away from them. [33]

There is another explanation, which we have already mentioned. The reason these lights returned to their Emanator was so that while they were absent their vessels could thicken and the work of making them could be completed. That is the other reason that the lights of Ze'ir Anpin and Nukva went upward—so that their vessels could be made.

7

Light from the Front and Light from the Back

[Second Version]

It is now necessary to explain what kind of light reached the lower lights during the time when the higher lights were going up.

Two Kinds of Light

We began to explain this matter previously. Its explanation will clarify a major principle that will be useful to you in other contexts. This has to do with the straight light and the light returning upward from below, which is mentioned in many places in the *Tikkunim* and in the *Zohar*. [48]

You should know that there can be no doubt that the outflow of light from the Emanator extends to the emanated without any interruption, even for a single instant. This is true even when there is a defect in the lower lights, and the higher lights turn their faces

away from the lower ones to remove themselves and go up. Even then the higher light watches over the lower ones as much as is needed to keep them alive, never ceasing at all, as we learn from the verse, "A moment in His anger, a lifetime in His favor" (Psalms 30:6). [54]

The light that extends from the Emanator and shines on the lower *sefirot* while the others are going upward is not, however, comparable to the light that extended to them when the upper lights are coming down to shine on them. **[Page 57]** We now find that two aspects of light are emitted from the Emanator to those down below. One is when the lights are coming downward—the way of descent—and the other is when the lights withdraw and go back upward—the way of ascent. However, when the lower lights have the will, the strength, and the wholeness to receive the higher light of the Emanator, then the upper lights have a desire and a yearning to shine downward and therefore, turning their faces downward toward the recipients of their light, they come down and shine on them face-to-face. [8]

However, when the lower lights are not yet whole the higher lights withdraw, turning their faces around toward the Emanator with the intention of going up there, and turning their backs toward those on a lower level. When they do this, the light that shines on the lower ones comes through their backs, so the lower ones receive it from the rear. That is just enough to keep them alive and no more. [13]

Front Light and Back Light

The light that is drawn downward is straight light (*'or yashar*), and "compassion" (*rachamim*), and is also called "front light" (*'or panim*). At the time when the lights are going back upward the light is called "returning light" (*'or chozer*), "back light" (*'or 'achor*), and "judgment" (*din*). We find these two aspects in all of the ten *sefirot*. [16]

There is, however, a difference between the various aspects of returning light (*'or chozer*). When the light of the Keter lifts it-

self up and ascends, turning its face upward toward the Emanator and its back downward toward the Chokhmah, then the back light that the Chokhmah receives comes to it from the Emanator through only one back, which is that of the Keter. When the Chokhmah itself ascends to the Emanator, it also turns around, turning its back downward toward Binah. Then the light that Binah receives from the Emanator comes to it through two backs—Keter and Chokhmah. It is the same with all the *sefirot*, until we find that the light that Malkhut receives from the Emanator comes to her through nine backs. [25]

It has already been explained that the light shining through the backs is "judgment" (*din*) and that anything that increases the number of backs makes the light harsher and the judgment more severe. This is one difference between the *sefirot*, based on an increase or a decrease in the number of backs through which the light shines. [28]

There is another difference based on the qualities of the backs themselves, which are not all the same. The back of Chesed is not like the back of Gevurah, for the back of Gevurah is extremely harsh judgment. It is similar with all the rest of the *sefirot*; the aspects of judgment that are in their backs are not the same from one to another. Because Tiferet receives its light through the back of Gevurah, it is extremely harsh light, more harsh than anything that is above it. [34]

We conclude that there is a difference in the returning light that extends to each *sefirah*, depending both on a greater or lesser number of backs through which it receives light and on whether the light comes through backs that are "sweetened" or harsh. This determines whether the returning light will be harsh judgment, soft judgment, or intermediate judgment. Many other details can be derived from this, but they are self-evident. [40]

All of these matters apply to the ten *sefirot* of the World of Bound Lights (*Akudim*). In order to explain more fully the various aspects of straight light and returning light, front light and back light, I will analyze this for you with reference to Ze'ir Anpin and Nukva. You can then compare these two to the others. [42]

8

Straight Light and Returning Light

With regard to the concepts of back and front versus outside and inside, it might appear as if they are one and the same. [45]

When the light comes out to shine downward it desires to produce additional new souls in the lower worlds, souls that have never existed before that time. When this is so the light is totally "compassion" *(rachamim)*, for if the lower levels did not deserve compassion, the light would not have reached out and come down to illuminate the additional souls that did not exist before then. [Column 2] That is why that light is called "straight" light *('or yashar)*, because it comes straight down from above to below, shining directly onto the lower levels. Its nature is love *(chesed)* and compassion *(rachamim)*, which bring good things into the world, so it is called the light of compassion. It is also called "male" light for the same reason—because it is the role of the male to

bestow abundance upon his female companion. It is also the nature of the male to bestow truly new souls. It is called the "light of the face" (*'or hapanim*), because the light looks on those below it with a tender gaze and a shining face, which is why he turns his face toward them. It is called "inner light," because the souls come from the inner coupling of the two parts of the brain called by the Name *HVYH* to indicate compassion, and not from the name *Elohim*, which signifies judgment. [11]

When the lower ones do not deserve this, however, the lights withdraw, turning to go up above because they do not want to shine downward. Even then, however, the Emanator does not wish to destroy the world so he shines onto the lower ones just the amount of life, nourishment, and abundance that they need for themselves, but not enough to produce additional new souls. Because he does not wish to bestow this light upon them he extends his light to them only from his outer aspects, which is sufficient to keep the worlds alive, but no more. This is called "outer light" and "back light" because he turns his face away from them in anger, like the secret of "My love is like a gazelle" (Song of Songs 2:9).[1] Even while he is withdrawing from them he shines on them the light that they need, but he gives them this light only by turning his back toward those below him. That is why it is called "the light of judgment" and "returning light," because during the time that he is turning around and withdrawing upward he does not bestow great abundance upon them, emitting only the light that is absolutely necessary for them. This is also called "female" light for two reasons. As was mentioned above, it is the nature of the female to receive, not to bestow. For this reason she does not have the power to generate souls like the male, though she is able to feed them, as it is written, "She gives food to her household" (Proverbs 31:15). This is expressed by the name *Elohim*, which represents judgment (*din*). [26]

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[1]See the *Zohar* on Exodus 14:1.

Yet another difference is that the straight light almost leaves its own place to come down and pour itself out onto those below it. That is why the letters *Y, H, V,* and *H* of the Divine Name are always written with a separation between them, both in their simple form and when the letters are spelled out fully. The returning light, however, is "squared" (*ribbu'a*) like this: *E, EL, ELOH, ELOHI, ELOHIM.* These letters are always connected to show that when they go up they remain attached to each other until they connect themselves to their roots and to their Emanator, because they want to remove themselves from those that are below. [32]

There is another difference as well. The part of Ze'ir Anpin's brain that is the aspect of life-force (*chayyah*) comes from Chokhmah. It brings about the coupling of the male and the female to bring out new souls, and is in the front, since it is male. The aspect of Ze'ir Anpin's brain that comes from the side of Imma is called the upper level of soul (*neshamah*). It is in the back and is female. [36]

Front and Back; Straight Light and Returning Light

It is necessary to understand very clearly the truth about the matter of front (*panim*) and back (*'achor*). When the lights are being emitted they are called linear (*yosher*), and when they are withdrawing they are called "returning" (*chozer*). In the vessels this is called front and back. The lights themselves do not have a front or a back because they are completely internal. They do, however, include judgment (*din*) and compassion (*rachamim*). When the light is emitted downward and enters its proper place it is called straight light (*'or yashar*) because it shines with the light of compassion. When it turns around to ascend to its place of origin, it shines with its aspect of judgment and is called returning light. Then the vessel is not called the front of the vessel, which it would be called if it were receiving straight light, but is called the back of the vessel. [45]

Coupling Face-to-Face and Back-to-Back

We have found that it is said about Ze'ir Anpin and Nukva that they can stand either face-to-face or back-to-back. When the brains of Ze'ir Anpin arrive, which are an aspect of the life-force (*chayyah*) of his Chokhmah, then that light is called "straight" because it is from the brain itself, which is the "soul of the soul." Then their vessels are referred to as "face-to-face." But while he still lacked brains—that is, the aspect of Chokhmah, which is the main source of straight light—the light removed itself and went upward. **[Page 58]** Then the lights had to shine as returning lights, which are "judgment." These are the other parts of the lights of Ze'ir Anpin that are lower than the level of life-force. Then Ze'ir Anpin stood back-to-back, receiving light only onto the back of his vessel, and was not able to couple. [3]

When it is written in the *Zohar* that the soul of the first Adam came from coupling "back-to-back" it means to say that Ze'ir Anpin and Nukva go up into the place of Abba and Imma where they receive "brains," i.e., straight light, the light of Chokhmah or the life-force (*chayyah*). Once there, their vessels turn face-to-face and they couple. They did not, however, have the power to receive brains in their own place when the light was spreading downward because that would have required straight light, and while they remained down there they received only returning light. That is why they were only back-to-back when they were down below, but when they went up above they were face-to-face. These two aspects—lights and vessels—must, however, be studied further. [10]

One might say that the three aspects of the image (*tzelem*) of the brain of Ze'ir Anpin—the lower level (*nefesh*), middle level (*ruach*), and upper level of soul (*neshamah*)—correspond to the three internal aspects, which are: pregnancy, suckling, and mental development (*muchin*). All three of these aspects of the soul are internal, as we know, and the brains are also internal. If so, there is a difficulty, because only the two aspects of pregnancy and suckling are left for the outside. It is also possible to say that

the internal aspect is when the brains come to Ze'ir Anpin from the life-force (*chayyah*), which, as we noted above, is from Chokhmah. [17]

Even Binah is called the "back" in relation to Chokhmah because she cannot give birth to new souls except with the aid of the Chokhmah, which is male. If so, then Ze'ir Anpin does not have his inner aspects until after he has received the aspect of life-force (*chayyah*)—which is the Chokhmah—from the brain of Abba. Then he was able to produce offspring.

The proof of this is found in the Priestly Blessing, which refers to the surrounding light of the image (*tzelem*) of Abba.[2] In the weekday prayers, this comes before "And *HVYH* passed by, etc." (Exodus 34:6f), which refers to the coupling of Ze'ir Anpin with Leah.[3] **[Column 2]** After that, when one bows down, comes the coupling of Jacob and Rachel.[4]

There is another proof that is even better than that one, for even though we mention the outside and the back of the higher lights, they are actually the face of the lower lights. Then there is no coupling involving Ze'ir Anpin himself, but only between Jacob and Rachel. With all of this there is the image (*tzelem*) of Abba in the Priestly Benediction.[5] It seems to me that the reason

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[2]The Priestly Benediction, "May *HVYH* bless you and keep you . . ." (Numbers 6:24–26), is recited both on Shabbat and in the daily morning prayer service.

[3]This passage, which includes the Thirteen Attributes (". . . compassionate and gracious, slow to anger, etc.") is recited as part of the confessional litany during weekday morning prayers.

[4]Following the *Zohar*, kabbalists have interpreted the various parts of the weekday and Shabbat services as paralleling activities in the divine realm, culminating on Shabbat in the coupling of the female and male aspects of divinity, the supernal Bride and Groom. The *partzufim* Jacob, Leah, and Rachel are secondary aspects of Ze'ir Anpin and Nukva, who on Shabbat become the supernal Bridegroom and Bride.

[5]In kabbalistic terminology, the *tzelem* ("image") is the link between the body and the soul, a distinctly spiritual aspect, but one that has a shape like the body. (See the *Zohar*, III 43a.)

for this is that if there had been a union involving Ze'ir Anpin himself, then it would have been like Shabbat,[6] when he raises himself up to the image of Abba and Imma, in all their aspects and in their true place. Here, however, this image goes downward, since the brains of Ze'ir Anpin are not yet complete. With regard to Jacob, however, all of this is complete and the light is called the "front" light. You should know this because we learn from the *Tikkunim* that the inner soul of Ze'ir Anpin is the Divine Name with the letters spelled out using *'alefs*—that is, the Name *MaH(45)*—which is in the Chokhmah, with its letters rearranged to spell *koach mah*, "the power of *MaH(45)*." This must refer to the aspect of the Chokhmah of Ze'ir Anpin, since the higher Chokhmah of Abba is the Name *'AB(72)*, which is spelled with *yods*. [11]

You should also understand the elevating of the male waters through the Name *MaH(45)*, which, as we know, is in Ze'ir Anpin. With regard to the male waters, which are the drop that brings out new souls, they only come down through the male, which is the Chokhmah of Ze'ir Anpin. This is his life-force (*chayyah*), which is not the aspect of pregnancy or of suckling, but is the Chokhmah that we mentioned above as the aspect of the life-force of Ze'ir Anpin. [17]

Now, we know that the Name *BaN(52)*, which brings up the female waters, corresponds to Benjamin and its root is from the male of the Name *'AB(72)*, which is spelled with *yods*. This is the Chokhmah, which also equals 72, the numerical value of Chesed.[7] This Chesed, which is in the Name *'AB(72)*, could bring up the female waters, which are necessary for the coupling of Abba and Imma. It was extended to Ze'ir Anpin from Abba, who is the *sefirah* Chokhmah. It is therefore called the middle level

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[6]The confessional litany and Exodus 34:6 (the Thirteen Attributes) are read only on weekdays, not on Shabbat.

[7]*ChoKhMaH* = 8 + 20 + 40 + 5 = 73, minus 1 for the whole = 72. *CheSeD* = 8 + 60 + 4 = 72.

of soul (*ruach*) because the Chesed is truly male and the aspect of middle level corresponds to Ze'ir Anpin. **[Page 59]** It is mentioned in another place that this is the aspect of life-force (*chayyah*), which has three surrounding lights for the lower level (*nefesh*), middle level (*ruach*), and upper level of soul (*neshamah*). It is possible that these three are the image (*tzelem*) of Abba that is mentioned above. [2]

With regard to coupling "back-to-back," it is not so obvious. You should know that when the coupling occurs, the male procreates by bringing down the male waters, while the female brings up the purified female waters.[8] While they were still back-to-back, she did not yet have the power to purify the female waters, so she did not have any female waters in her *yesod* to bring up. If that is so, how could there be any coupling? For this to occur it was necessary for both Ze'ir Anpin and Nukva to go up above to the place of Abba and Imma. Then she herself could bring up the female waters of Binah while he brought down the male waters from Abba. While they were there, they definitely turned so that they were facing each other, which was necessary for their coupling since it would not be possible for them to couple if they were not face-to-face. While they were still down below they were not complete enough for them to stand face-to-face because of the clinging of the Shells. They had to prevent the Shells from attaching themselves to the outside of their backs, as we have mentioned above. That is why they went up to Abba and Imma and turned face-to-face there, where there was no reason to fear the Shells. There they could couple through the female waters of Binah, which she took from her own *yesod* and brought up in the secret of female waters. It follows that, because this coupling took place high above it is called not by their own names,

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[8]The "female waters" that Nukva brings up are the purified sparks of light that have been cleaned by being separated out from the Shells (*klippot*) by our actions in this world.

but by the names of Abba and Imma, since it is from the power of their female waters that Ze'ir Anpin and Nukva were joined together. Then, after they were fully completed and were able to face each other down below in their own place, they were able to bring up their own female waters, and this is called coupling "face-to-face." [18]

GATE VII

"REACHING AND NOT REACHING" (*Mati v'lo Mati*)

1

The First Spreading and Withdrawal of the Light

We have already explained at length in several places that the highest emanation began as bound lights (*'akudim*), points (*nekudim*), and spots (*berudim*). Now we will go back and clarify these matters at greater length, explaining the existence of the bound lights. [24]

Before the bound lights came into existence, the highest light was unable to enclothe itself in any vessel because no vessel could contain it. This great light remained there without being enclothed in a vessel until the time came when it extended itself as the aspect of bound lights, and a single vessel was made for that great light. Now this emanation began to have some real borders for its light, which had not been possible until then. [31]

At first, all parts of the light that reached this emanation were concealed in only one vessel—the highest one, which is the aspect of the vessel of the Keter.

After that, the light spread further downward from the aspect called bound lights and ten vessels were made. All of them were still, however, aspects of the vessels of the Keter. The reason for this is that every one of the ten *sefirot* is, as we know, made up of ten *sefirot*, so each of them includes an aspect of Keter. The part of the vessel that was related to the existence of the ten Keters of the ten *sefirot* **[Column 2]** had the ability to become a vessel, so all ten of the *sefirot* were concealed there in the vessel of the Keter. The other parts of the *sefirot* were not able to make vessels for themselves because their vessels were not yet able to contain that light. This is the reality called the World of Points (*Nekudim*), which is what we call the ten *sefirot* of the vowel points (*nekudot*), which came before the World of Emanation (*Atzilut*). This aspect of bound lights (*'akudim*) was at first called only a single point (*nekudah*). Later on this became the secret of the World of Emanation, as we will learn with God's help. [7]

* * * * *

The First Spreading of the Light: the Vessel of the Keter

We will begin by explaining how the bound lights (*'akudim*) came into existence.

You should know that the portion of the highest light that is capable of being enclothed within the World of Emanation always had the power of ten *sefirot*, even though the ten lights themselves were not revealed until after the World of Bound Lights was completed, which we will learn about with God's help. However, while it is certain that the power of those ten lights was present from the beginning, their existence was not yet apparent as ten *sefirot* because their light was not contained within a vessel. [12]

When the Emanator above wanted to bring out the vessel for the bound lights, what did he do? He extended his light downward to the navel of Adam Kadmon, which is as far as was neces-

sary for it to be made into the aspect of bound lights. After the light had spread downward it turned around and went back up into its source in the mouth of Adam Kadmon. [16]

We know that after the higher light had spread downward and was turning around to go back upward and disappear it had to leave a seal impression down below. That light—the impression that was left below when the higher light withdrew and disappeared into its source—was left alone down there without the higher light. Then, because the higher light had distanced itself from it, the light that remained became a vessel. The purpose of the spreading and withdrawal of the light was to cause the vessel to come into existence. (See Figure 45.) [23]

When that light turned back upward and withdrew it departed all at once, in an instant. As a result, all of the light that remained became only one vessel, which is called the vessel of the Keter. The ten *sefirot* could not yet be recognized because the higher light was not yet divided into ten *sefirot*. Why is it called Keter and not some other *sefirah*? Because the Keter is always closest to the Emanator. [29]

The first vessel that was emanated by the Emanator is definitely called Keter, but what would be emanated afterward through the vessel called Keter would be called Chokhmah, Binah, and so on. For now, however, they were all still the secret of ten Keters. The rest of the parts—the other nine *sefirot*—were made after the light spread itself out a second time. As a result, only the vessel that came out from the Emanator itself is called the Keter. We will now explain the subject of that higher light's withdrawal. [34]

We can estimate the size of the vessel that contained all of that light. It must have been large enough so that when the light withdrew from it there were portions of the vessel that were able to look at the light. As the light was receding from them, their ability to look face-to-face was proportional to their distance from it. **[Page 60]** An example of this is when the light disappeared from the tenth part of that vessel—the part that, as we will learn, would later be called by the name of Malkhut—a vessel was made

Figure 45. Making the Vessel of the Keter: Malkhut

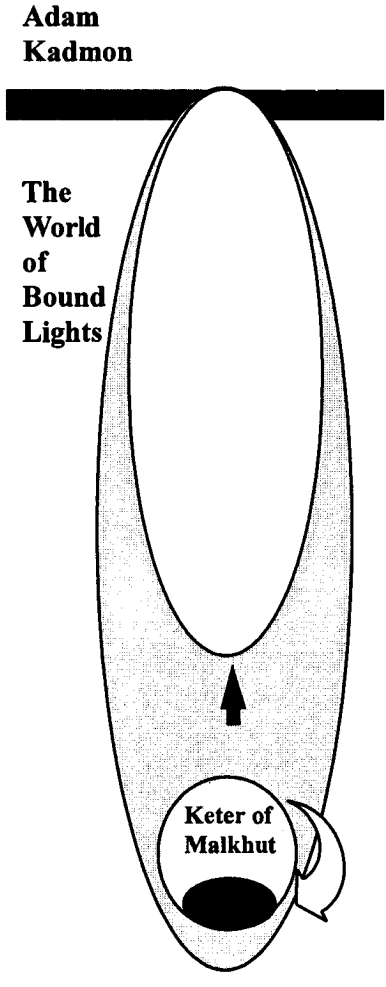

for it in that part of the original vessel. Then this vessel turned its face downward because now that it had become a vessel its light was separated from its root and it was not strong enough to look at that light face-to-face. (See Figure 45.) It turned its face downward after it became a vessel because it could not look up at the higher light that had removed itself from it face-to-face, but only through its back. While the higher light is removing itself it is called "back light" and the vessel is back-to-back with the light. [9]

After that, the light withdrew a distance of one more level, removing itself from the part that would later be called Yesod. When the light had disappeared from that part of the vessel, it, too, turned its face away from the higher light, because it was not able to receive it.

Now, because the light had become more distant from it, the vessel of the first aspect, which is called Malkhut, was able to turn its face upward. (See Figure 46.) Then Malkhut and Yesod were face-to-face, but Yesod was back-to-back with the light above it. [14]

When the light of Hod withdrew, Hod was back-to-back with the higher light. The Yesod then turned its face to Hod so that Hod and Yesod were face-to-face but Malkhut was front-to-back, with the face of Malkhut toward the back of Yesod. (See Figure 47.) [17]

All of the *sefirot* have a desire and a longing to turn their faces toward the light, but the *sefirah* that is closest to the light cannot turn its face toward it until the light has removed itself a distance of one *sefirah*. When the light was removed from Netzach, it was back-to-back with the higher light and face-to-face with Hod. Then Yesod was facing the back of Hod and Malkhut was facing the back of Yesod. [23]

It continued in this way until the light removed itself from all ten parts of the vessel. Then the vessels of all the *sefirot* were front-to-back, with the front of the lower one toward the back of the higher except for Keter and Chokhmah, which were face-to-

Figure 46. Making the Vessel of the Keter: Yesod

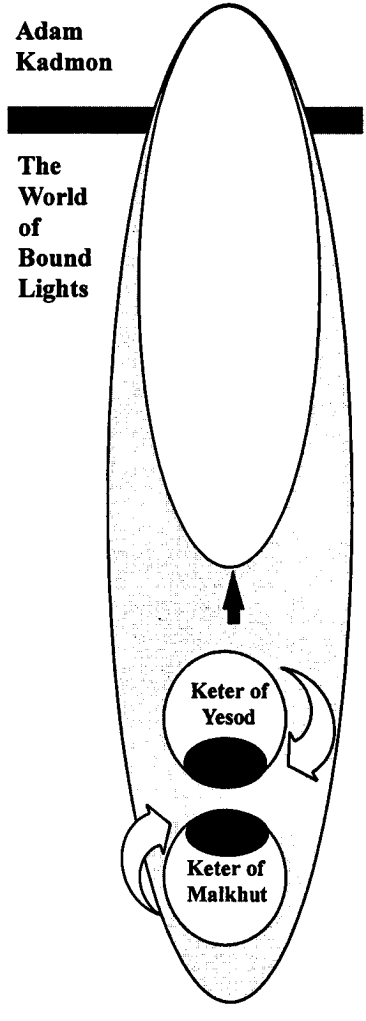

Figure 47. Making the Vessel of the Keter: Hod

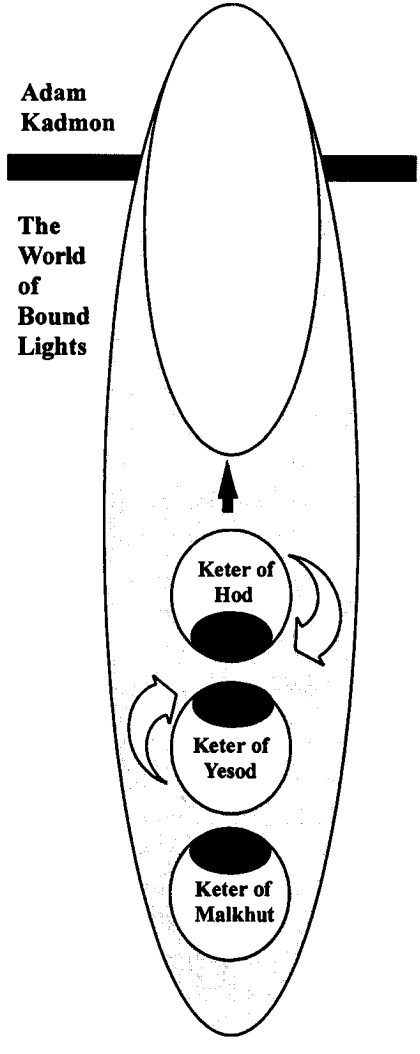

face. Because the Keter was back-to-back with the higher light for the reason mentioned above, Keter and Chokhmah had to be face-to-face. [27]

The Second Spreading: "Reaching and Not Reaching"

We have explained the secret of the lights' withdrawal and how the vessels came into existence as a result of that withdrawal. Even though our explanation dealt with the vessels of Malkhut, Yesod, and so on, it was not because of this withdrawal that they are called ten vessels, since the distinction between the ten *sefirot* had not yet appeared. In addition, because the light withdrew all at once, it was more like one long vessel whose parts were unequal, just like their distance from one end of the vessel to the other. [33]

We have also explained the phenomenon of the light itself—its spreading and its withdrawal, which are two different aspects that we will learn about with God's help. Then there was another spreading and withdrawal, which we will also explain with God's help, after which all four aspects of spreading and withdrawal were completed. In this regard, after that vessel was completed, having become a vessel because of the light's withdrawal, then when the light came back down and spread into it again there could be aspects both of lights and of vessels. When the light spread into this vessel a second time it did not, however, extend itself in the same way that it had at first, but instead it appeared and disappeared. This is what the *Zohar* means by the expression "reaching and not reaching" (*mati v'lo mati*).[1] These are the aspects that we described above as a second spreading and withdrawal. With this, these four aspects of spreading and withdrawal were completed. [42]

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[1]Note that here, *mati* (reaching) and *lo mati* (not reaching) represent the presence or absence of light—a state, rather than a process.

First the light was "reaching" (*mati*) into the vessel of the Keter; then it withdrew itself from it. Next the light was "reaching" into the vessel of Chokhmah, after which it turned around and withdrew again. It did this with all ten vessels. **[Column 2]** This is called "reaching and not reaching" (*mati v'lo mati*), which the *Zohar* mentions repeatedly. It is always the nature of that light to come in and shine and then to withdraw like the light of a flame that is always flickering, so that the light was continually "reaching and not reaching" into the vessels that are called "bound" (*'akudim*). Because all of the lights were in only one vessel, there would not have been enough strength in that vessel to endure the light if it had not been "reaching and not reaching." [6]

* * * * *

The Four Aspects of Spreading and Withdrawal

We have explained the four aspects of light, which are the first spreading and the first withdrawal of the lights, then their second spreading and withdrawal. We also explained that the second spreading and withdrawal, which is called "reaching and not reaching," is the reason that this vessel is called "bound" (*'akudim*): This one vessel tied together and bound ten lights within it. This also explains why the vessel is only called one vessel even though we say that there are ten lights: The first time the light was withdrawn to make the vessel the light was removed all at once. That is why it is all called only one vessel, and not ten vessels. [14]

This is not so with the lights that are within the vessel. When the light returned to spread the second time—the real spreading—it did not extend into the vessel all at once the way it withdrew, but instead it entered and left ten times: once in the Keter, once in Chokhmah, and so on with all of the ten *sefirot*. That is the reason they are called ten lights. The vessel, however, was

made all at once when the light withdrew suddenly the first time, which is why it is called one vessel. [19]

The Name *YaH HVYH*

Those four aspects of spreading and withdrawal are the reality of the four letters, *Y, H, V,* and *H.* Two of the letters—*Y* and *V*—are the two aspects of spreading, while the two *Hs* are the two aspects of withdrawal. You already know that the Name *HVYH* begins only from Chokhmah downward, because these four aspects belong only to Chokhmah and below. The Keter itself, however, has two aspects and the whole is therefore called *YH HVYH.* This is the secret of the verse "For with *YaH HVYH,* He formed worlds" (Isaiah 26:4),[2] because with them he first began to form and to create the world. This is the secret of the bound lights and also the secret of *YaH HVYH,* because the name *YaH* is in the Keter and the Name *HVYH* is in all the rest of the *partzufim.* [27]

The reason for this is that there were four deficiencies in the nine *sefirot* below the Keter. The first deficiency occurred during the first time that the light was spreading. At that time, all of the nine *sefirot* below the Keter were deficient in light because the light began by spreading into the Keter first, before it reached the rest of them. As a result, when the light became a reality in the Keter it was still lacking in the rest of them. This is the first deficiency in the lower nine vessels, which occurred during the first spreading. In the Keter, however, there was no lack of light. [35]

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[2]"*Kiy bYaH HVYH tzur 'olamim.*" The JPS translation of *tzur 'olamim* is "an everlasting rock." Older versions render this as "rock of ages." Here, *tzur* is treated as a form of the verb *yatzar,* "to form," '*olamim* is interpreted literally as "worlds," and *b* is "with." The biblical name *YaH* is a shortened form of the Divine Name.

The second time the light extended itself there was also a deficiency in the nine lower *sefirot*, but not in the Keter. This makes two deficiencies in the other nine *sefirot*, but none in the Keter. If there had been no emanation of any light at all we would not call them "deficient," but after the light had already begun to extend itself, spreading first into the Keter, then the other nine *sefirot* could be called deficient in light because the light of the Keter had preceded them. [39]

There were, in addition, two other deficiencies, which were in both the Keter and the other nine *sefirot*. These are the two times when the light withdrew itself. This is truly called a deficiency, both from the nine lower *sefirot* and from the Keter itself. [42]

We will now explain why we say that these are the aspects referred to by the phrase "For with *YaH HVYH*, He formed worlds" (Isaiah 26:4). This is the secret of "Extol Him Who rides on the clouds, His name is with *YaH*" (Psalms 68:5). One must be very precise. It needed only to say, " . . . His name is *YaH*." Why does it say, "His name is with *YaH*"? **[Page 61]** The answer is that the whole Divine Name is included within this *YaH*, which is why it says, " . . . His name is with *YaH*." This is because when you spell out the letters *Y* and *H* as *YOD H'E* their numerical value is 26, which is equal to the value of the whole Name *HVYH*.[3] So the Name *HVYH* is really present within the name *YaH*. The name *YaH* is in the Keter to hint at the way the Name *HVYH* came out, since all four letters—*Y, H, V,* and *H*—are included within it. [4]

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[3]*YOD* = 10 + 6 + 4 = 20. *H'E* = 5 + 1 = 6. Note that here the letter *H* is spelled with an *'alef* (*H'E*) rather than one of the alternate spellings, *HeH* or *HeY*.

2

The Second Spreading: "Reaching and Not Reaching" (Mati v'lo Mati)

"Reaching" and "Not Reaching" in each of the ten *Sefirot*

It is now necessary to explain how the phenomenon of "reaching and not reaching" (*mati v'lo mati*) occurred. [6]

"Reaching" in the Keter

We can say that when the light first started to come into the Keter, all of the other nine lights were included along with it. (See Figure 48.)

"Reaching" in Chokhmah

Afterward, when the light that had arrived at the place of the Keter turns around and departs from there, it changes and becomes "not reaching" in the Keter. However, the nine other lights remained behind in the Keter because the Keter had the

Figure 48. "Reaching" in the Keter

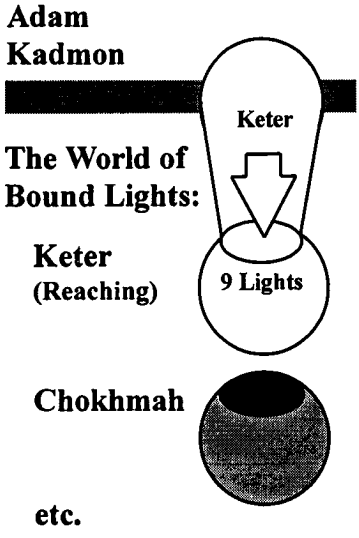

strength to contain them. Then while the light was "not reaching" in the Keter, the Keter extended toward Chokhmah face-to-face and gave the other nine lights to Chokhmah. (See Figure 49.)

After Chokhmah received the nine lights, he turned his face to shine on Binah face-to-face. He did not, however, give her the eight lights yet. [13]

"Reaching" in Binah

After that, the light of the Keter turned around and again became "reaching" in the Keter. Then the light of Chokhmah turned back upward to disappear into the Keter, because of its desire to join itself to the Keter. The vessel of Chokhmah then

Figure 49. "Reaching" in Chokhmah

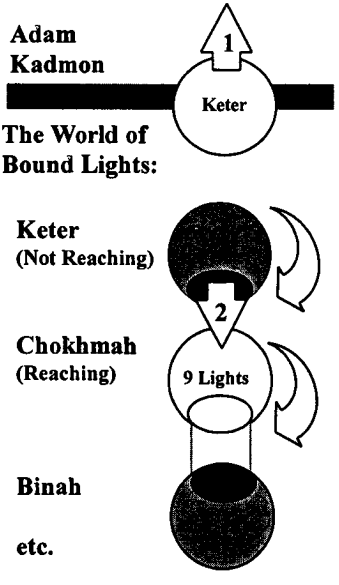

turned its face back up toward the Keter and gave its light to it, but the light of Binah, which was within the Chokhmah, did not go up with him to the Keter because of her desire to be with the "children," since she is their mother. We already explained that the light itself does not really turn toward the front and the back, only the aspect of vessels. With the lights themselves it would not be right to refer to front and back, only to spreading and withdrawing. After its light had gone back up, however, the vessel of Chokhmah, which had turned its face toward the Keter, then turned around and faced downward toward Binah and gave the other eight lights to her. (See Figure 50.) [23]

You should know that lights are always given face-to-face. Binah did not, however, turn her face to shine downward onto Chesed

Figure 50. "Reaching" in Binah

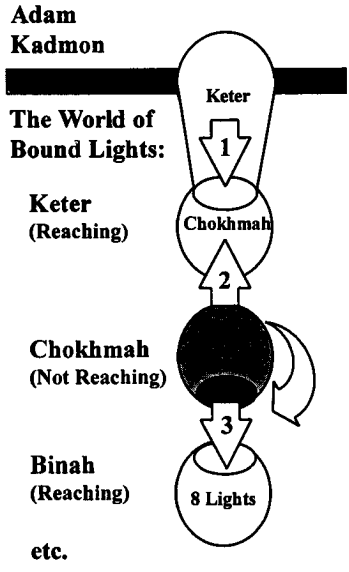

because Chesed and the rest of the six "extremities" did not have the strength to receive a light as great as hers face-to-face. They could only receive it back-to-back, since this light included both the six "extremities" and the light of Binah herself, which is greater than all of the rest combined. Before this, when there were still no lights in Binah—only what had been given to Chokhmah—Chokhmah had turned his face to shine a ray of light toward Binah face-to-face, but this is not what happened with Chesed. Binah was strong enough to receive all those lights because the lower seven are insignificant compared to her own light which she could, of course, receive. Even though the light of Chokhmah is greater than hers, you already know that Abba and Imma are linked together and come out as one, so Binah was able

to receive the light of Chokhmah. This was not possible with Chesed. Because there is such a great difference between the light of Chesed and the light of Binah, Chesed was not able to receive Binah's light face-to-face. [36]

"Reaching" in Chesed

Let us turn now to the subject of the light's turning around to become "not reaching" (*lo mati*) in the Keter. Then it was "reaching" in Chokhmah because the light of Chokhmah went back down into its own vessel. By then, the seven "children" that were with Binah were already grown up and did not need their mother any more, so Binah went up to Chokhmah because she had the desire to cling to him. This is called "not reaching in Binah." **[Column 2]** The vessel of Binah then turned its face downward and the other seven lights that were in it all went down and were given to Chesed face-to-face. (See Figure 51.)

"Reaching" in Gevurah

Then the light turned again to become "reaching" in Keter. (See Figure 52.) The light of Chokhmah and Binah then both go up to the Keter together because of their desire. We find, as a result, that there is a great distance between the "children" and the light of the first three *sefirot* because there are now two spaces between them—Binah and Chokhmah—neither of which have any light. Because of that, the light of Chesed goes up to the place of Binah and the light is called "not reaching in Chesed." The vessel of Chesed then turns its face downward and gives the six other lights to Gevurah.

"Reaching" in Tiferet

After this the light went back up above so that it was "not reaching" in the Keter. (See Figure 53.) It was, however, "reach-

Figure 51. "Reaching" in Chesed

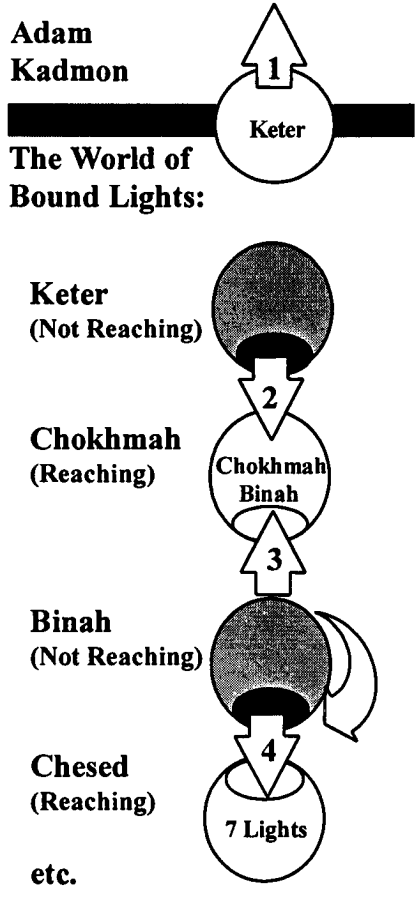

Figure 52. "Reaching" in Gevurah

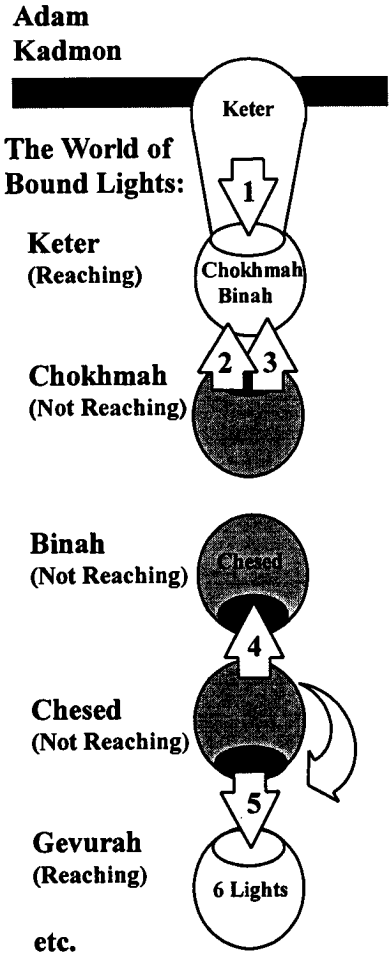

ing" in Chokhmah. It would have been appropriate for Binah to remain there with Chokhmah the way they were at first, but because the light of Chesed was in her place she went down below to be with him. This is what is meant by "... because (s)he delights in Chesed" (*kiy chafetz chesed hu'*) (Micah 7:18). You already know that Binah is sometimes referred to as "he" (*hu'*).[1]

When Binah went back down into her place, Chesed did not need her any more, so he, too, went down to his own place, which is called "reaching in Chesed." The light of Gevurah then went up to Chesed, which is called "not reaching in Gevurah." Then the vessel of Gevurah turned its face downward, giving the other five lights to Tiferet. This is called "reaching in Tiferet."

"Reaching" in Netzach

After that the light returned to become "reaching" in Keter. Then it became "not reaching" in Chokhmah and Binah because the two lights of Chokhmah and Binah went up together to the Keter. (See Figure 54.)

It then became "not reaching" in Chesed because the light of Chesed went up to the place of Binah as it had before, because of the two spaces between them, as mentioned above.

Then it became "reaching" in Gevurah, but it was "not reaching" in Tiferet because the light of Tiferet had gone up into Gevurah because of its desire.

The vessel of Tiferet then turned its face downward and gave the four other lights to Netzach. This is called "reaching in Netzach." [20]

"Reaching" in Hod

After that, the light turned back, to become "not reaching"

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[1]In Hebrew, *hu'* is the masculine pronoun, while Binah is female.

Figure 53. "Reaching" in Tiferet

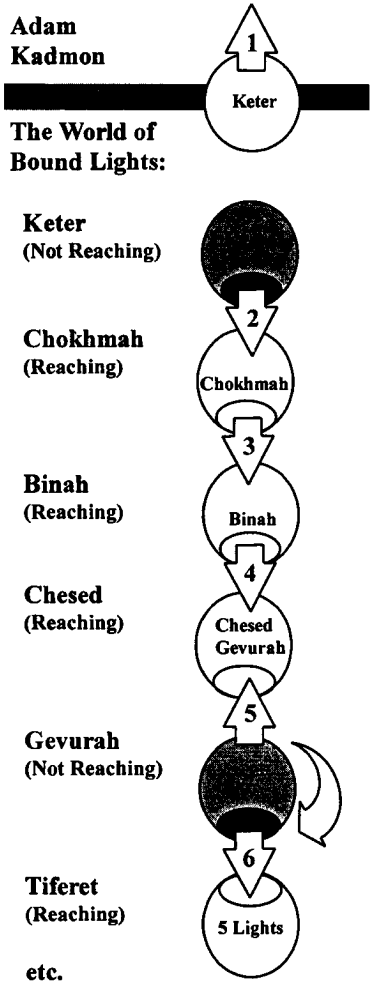

Figure 54. "Reaching" in Netzach

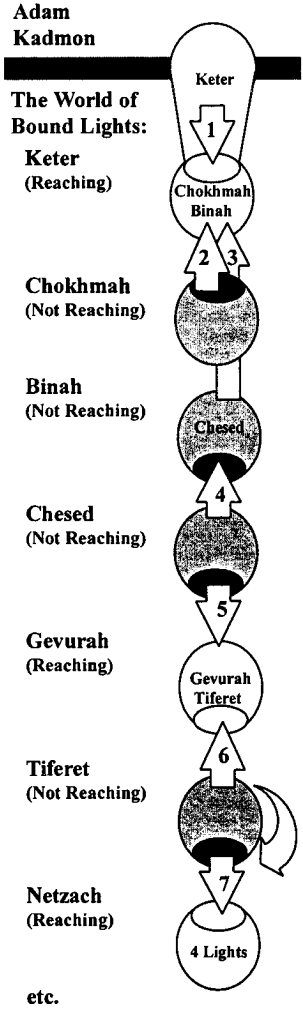

in Keter. Then it became "reaching" in Chokhmah. (See Figure 55.)

It was also "reaching" in Binah, who went there to be with Chesed "because (s)he delights in Chesed" (Micah 7:28).

It was also "reaching" in Chesed, because Chesed went down to his own place.

It became "not reaching" in Gevurah because Gevurah went up to be with Chesed.

Then, when the light went down to Tiferet, it became "reaching" in Tiferet. It was "not reaching" in Netzach, however, because the light of Netzach went up to be with Tiferet.

It became "reaching" in Hod when the vessel of Netzach turned its face downward and gave the three remaining lights to Hod.

Then Hod turned its face to shine on the Yesod. It happened this way with all of the six "extremities" because when the lights were given to them they turned their faces to shine downward. This is different from Binah, who did not turn her face toward Chesed because Chesed did not have the strength to receive her light. The six "extremities" however, have the ability to receive light from each other because all six of them are equal. [31]

"Reaching" in Yesod

After this the light returned to become "reaching" in Keter. (See Figure 56.)

Then it was "not reaching" in Chokhmah and Binah because the two of them went up there.

It was also "not reaching" in Chesed because Chesed went up to Binah.

It was "reaching" in Gevurah, but it was "not reaching" in Tiferet.

It was "reaching" in Netzach but "not reaching" in Hod.

Then Hod turned its face and gave the two lights to the Yesod, so then it was "reaching" in Yesod.

Figure 55. "Reaching" in Hod

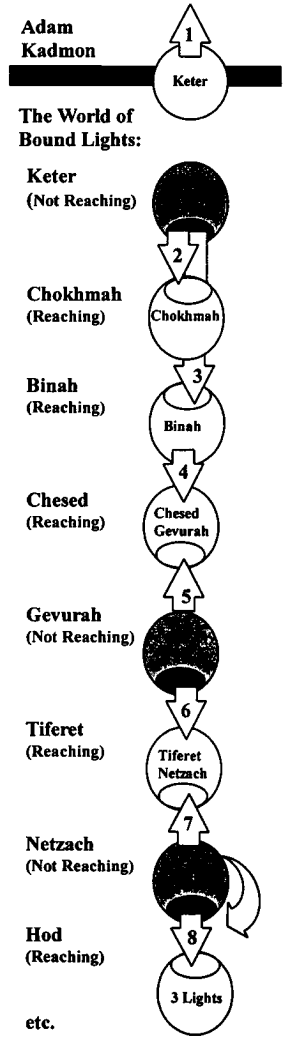

The Yesod then turned its face to shine on Malkhut, as we mentioned above with all the six "extremities." [36]

"Reaching" into Malkhut

After that the light turned back again, to become "not reaching" in the Keter, but then it was "reaching" in Chokhmah, Binah, and Chesed. (See Figure 57.)

It was "not reaching" in Gevurah, "reaching" in Tiferet, "not reaching" in Netzach, "reaching" in Hod, and "not reaching" in Yesod, because Yesod went up to Hod.

Then Yesod turned its face downward and gave one light to Malkhut in her own place so that it was "reaching in Malkhut." [40]

The Next Phase

We have now completed the first aspects, which are the reality of spreading (*hitpashtut*). As you can see, the ten lights have extended all the way to Malkhut. Now the second aspect, which is simpler because, when the light comes back and is "reaching" in the Keter, it is "not reaching" in Chokhmah, Binah, and Chesed. **[Page 62]** It is "reaching" in Gevurah and "not reaching" in Tiferet; "reaching" in Netzach and "not reaching" in Hod; "reaching" in Yesod and "not reaching" in Malkhut. After that it returns to the way it was before. (See Figure 58.) [2]

Mutual Attraction between the *Sefirot*

There are still a few other aspects. One is that the lower lights always have the desire to cling to the higher ones. So when it is "reaching" in Yesod, it is "not reaching" in Malkhut because then the light of Malkhut goes up to be with Yesod because of her desire. It is the same with all the rest of the *sefirot* except for

Figure 56. "Reaching" in Yesod

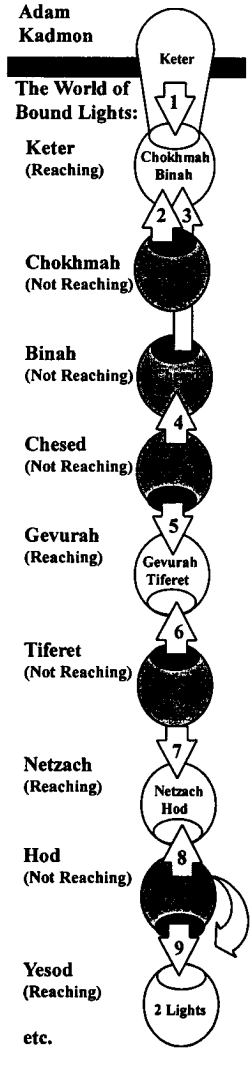

Figure 57. "Reaching" in Malkhut

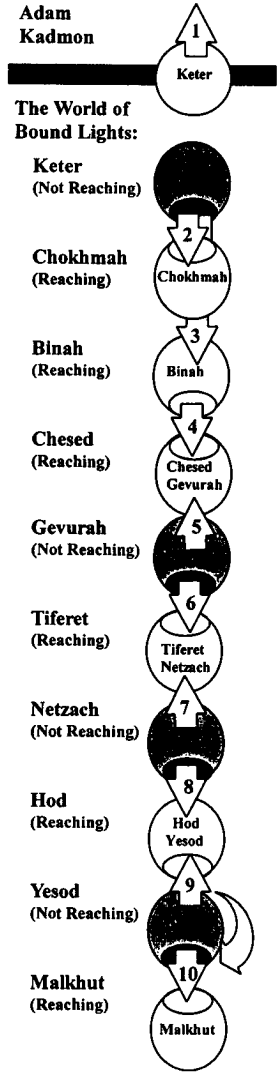

Figure 58. The Next Phase of "Reaching and Not Reaching"

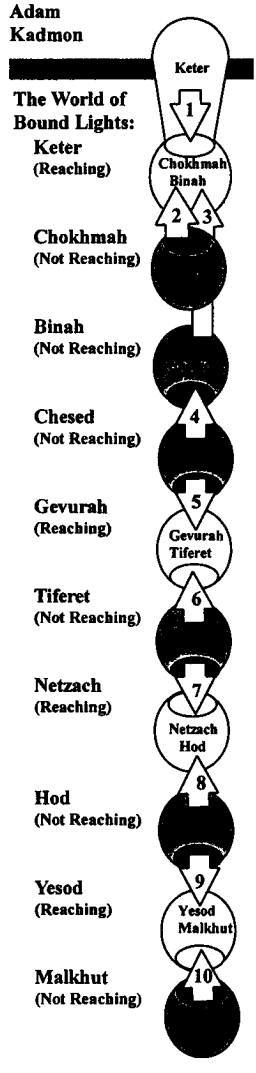

Chesed and Binah. When the light is "not reaching" in Binah it is also "not reaching" in Chesed when Chesed goes up to the place of Binah because of the double distance between them. And when the light is "reaching" in Binah it is also "reaching" in Chesed because the light of Chesed is not equal to the whole light of Binah. This happens as soon as Binah comes back down and finds Chesed in her place, because an instant later Chesed also goes back down to his own place. This is why the six "extremities" are all on the same level and are unable to cling to Binah, who is one of the first three *sefirot.* [11]

With regard to "reaching and not reaching" in the first three *sefirot* it is another matter, because when it is "reaching" in the Keter, then Chokhmah and Binah go up above together to be with the Keter. That is the reason why the first three *sefirot* are thought of as one. When it is "not reaching" in the Keter, then it is "reaching" in Chokhmah. It would have been appropriate for Binah to remain there and for the light to become "not reaching" in Binah. But, as mentioned above, "because (s)he delights in Chesed" (Micah 7:18) the light also becomes "reaching" in Binah. **[Column 2]**

"A Lifetime in His Favor"

You should also know that the length of time that the light is "not reaching" in a *sefirah* is only an instant. This is the secret of "A moment in His anger" (Psalms 30:6), because the withdrawal of the light—which is when it is "not reaching"—is caused by indignation and anger toward the lower *sefirot* due to their lack of strength. However, the aspect of "reaching," which is when the light is coming back downward to give life to the worlds, is without limit. They do not, however, receive a predetermined amount of light, because that depends on the actions of those below. This is "... a lifetime in His favor" (Psalms 30:6)—His favor *then*, that is. In other words, the length of one's life depends on one's own actions. [8]

Why the Vessels Were Not Nullified

As we explained above, the first time the light withdrew it was to make vessels. When the lights returned to spread out a second time the vessels could have been nullified, which is why it was necessary for the first light—the light of the Keter—to remain up above and not reenter those vessels. As a result, only the nine lights came down by themselves in the following order: the light of Chokhmah in the vessel of Keter, the light of Binah in the vessel of Chokhmah, and so on, until we find that the light of Malkhut entered the vessel of Yesod. Because this time the light did not come back to the same place from which it had departed, **[Page 63]** what reached the vessels was another light that was smaller than the one they had before. That is why the vessels remained in the form of vessels and did not turn back into lights, the way they were in the beginning. [3]

When the lights started to enter the vessels, nine lights entered the Keter and this is called "reaching in the Keter," as we mentioned above. After this, the light that had arrived at the Keter—which is the light of Chokhmah—was withdrawn. This is called "not reaching," as we noted above. We do not need to expand on this because we already discussed it extensively above in our discussion of the aspect of "reaching and not reaching." There is a reason, however, that this time all nine of the other lights could enter the vessel of the Keter together, which was not so during the first spreading, when they entered one by one. The first time, after the light of Malkhut had entered into the vessel of the Keter, her light pushed its way down into the place of Chokhmah. Then the light of the Yesod entered the Keter. It went on this way until all ten lights entered in just the right amount for each of the ten vessels. The reason for this should be clear from what was discussed above: In the beginning the light of the Keter was together with them and all of the lights were shining along with it, so none of the vessels had the strength to contain more than one light at a time. Now, however, the light of the Keter does not enter into its vessel but remains above with its back

turned downward, as we will explain with God's help. As a result, there is now enough strength in the vessel for all of the lights to enter it together. Because the entire nine lights that now enter the vessel of the Keter are less than the first light of the Keter itself, the vessel has enough strength to receive them. Similarly, when all eight lights enter the vessel of Chokhmah it has the power to receive them because all of them together are smaller than the light of Chokhmah. It is this way with all of them. [20]

3

Forming the Vessels

Roots of the Bound Lights (*Akudim*)

Now, you should know that the roots of those ten *sefirot*—Keter, Chokhmah, Binah, and so on, down to Malkhut—came before the bound lights, and are located above them. **[Column 2]** The light of the Keter, which, as mentioned above, begins below the root of Malkhut, faces up toward its root with its back downward toward the vessel of the Keter of the World of Bound Lights. All that is necessary for the life of those bound lights flows down to them from those higher roots, passing through the light of the Keter, as noted above. This is only what they need in order to live, but not a truly abundant inflow of light, except when the light of the Keter is "not reaching" in its vessel, because then the ten *sefirot* all go up and receive a great inflow of light from their roots, as we will learn with God's help. [7]

Let us return now to the subject that we were dis-

cussing above. When the light is "reaching" in the Keter, then nine lights are given to the vessel of the Keter, and when it turns back so that it is "not reaching" in the Keter, eight lights are given to Chokhmah. Chokhmah also turns his face downward to Binah and shines on her but does not give anything to Binah until the light is "reaching" in the Keter for the second time. If this is so, it is necessary to explain this matter of turning face-to-face to shine on Binah, since the seven lights have not yet been given to her. [14]

In this regard, you must understand that after what we explained—that the lights that are coming in now have changed places so that the light of Chokhmah is given to Keter, the light of Binah is given to Chokhmah, and the light of Chesed is given to Binah—a difficulty arises because their worlds are reversed, with the male entering the place of the female and the female entering the place of the male. [18]

Vessels for the Lower Seven *Sefirot*

Regarding this, you should know that when the light first withdrew in order to make a vessel, the part from which it withdrew did not make a vessel that was complete enough to be called a vessel until the light had distanced itself from it by three spaces. The explanation for this is that when the light started to withdraw from the portion that would later be called Malkhut, that part began to become darker. Then, after the light had withdrawn from the vessel that would later be called the vessel of Yesod, the first part became even darker, until the light that had originally extended to Malkhut was three whole spaces distant from her. **[Page 64]** Then, when the light had gone up to the place that would become Tiferet, the vessel of Malkhut finished becoming a vessel.[1] This is because whenever a gap is less than three spaces,

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[1]See Gate VII, Chapter 1.

it is considered to be connected. Similarly, we find that when the light of Chesed went up to the Keter, which is a distance of three spaces, then the vessel of Chesed finished becoming a vessel. [5]

We find, however, that Keter, Chokhmah, and Binah still had not become vessels because the light had not yet departed from them a distance of three whole levels. And since anything less than three spaces distant is considered to be connected, the vessels were not yet complete in any of these first three *sefirot*. Even so, Binah's vessel would certainly be called more complete than the first two because there were already three spaces between it and the light that had withdrawn, which had gone up above the place of the Keter. So we find that there is a difference between Binah and both Chokhmah and Keter, as we will learn with God's help. [11]

With this, one difficulty is explained, which is that while the lights were withdrawing to enable the vessels to come into existence and the light of the Keter was still shining on them, how were they able to become vessels? And while the light was spreading, which was when the light of the Keter was not shining into them, how can they be called lights? The answer is that a vessel was not completely finished until the light had distanced itself from it by three whole spaces. But when the light really enters into the vessels the light that is within them is called "light" even though the light of the Keter does not enter them. [18]

Vessels for the First Three *Sefirot*

The problem that we have brought up is especially relevant with regard to the first three *sefirot*. While the light of the Keter was still close to them, how could they become vessels? And afterward, when the light comes back to reenter them, how can they be called lights? In fact, their light was weaker than it had been at first because the lights that came back now lacked the light of the Keter, which had been shining at the time when they withdrew. [22]

With regard to this, however, it is always the secret of withdrawal that makes a vessel, when the light turns its face away from the vessel. When the lights came back and reentered the vessels, the light of Chokhmah went into the place of the Keter. At that time, the light of the Keter that was left behind when the lights removed themselves, was within it, because the vessel was not completed until the light was three levels distant from it, which does not apply, however, to the first three *sefirot*, as noted above. Then the light of the Keter that was left there entered into the light of Chokhmah, which was now coming into the vessel, and enclothed itself within it, becoming its "soul." Because it is light from the Keter it becomes the male, while the Chokhmah, which surrounds it, becomes the female. Then the superior light is enclothed within the light of Chokhmah, and the part of the light that becomes a little darker because of the higher light's distance from it becomes a vessel for two reasons: The light had distanced itself from it, causing it to become darker; and the superior light was enclothed within the light of Chokhmah. **[Column 2]** Then the first light that was left behind by the Keter finished becoming a vessel for the Keter, because the light of Chokhmah separated the two lights from each other. [2]

Understand, then, that it was the return of the lights and their spreading into the first three *sefirot* that caused them to become vessels at this time, rather than at the time when the higher light withdrew from them. [4]

Male and Female Lights

There is also another reason for this. Because the light of the Keter remains up above, it never again enters into those vessels, but remains at the end of the roots of the ten lights—which are above it—with its back turned downward. Therefore the lights are now weaker than they were at first, or even when they were removing themselves. It was like this, for example, in the second vessel—that of Chokhmah—into which the light of Binah entered.

Figure 59. Forming the Vessel of the Keter

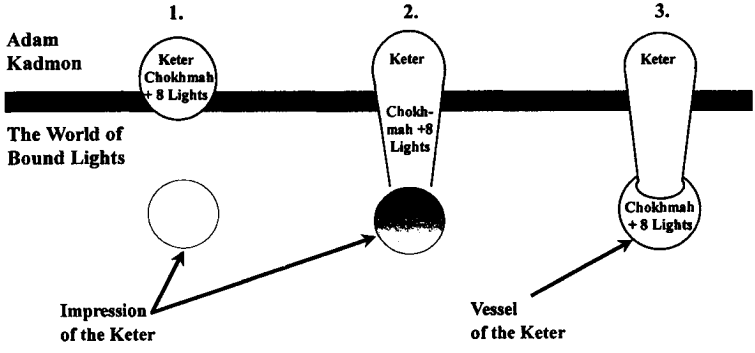

The light of Chokhmah enclothed itself within the light of Binah, darkening and becoming a vessel because of its distance, even though that distance was not complete. Now a male and a female were together in the vessel of the Keter and a male and female were also in the vessel of Chokhmah. So we find that the natures of the Keter and Chokhmah are never nullified by changing from male to female because their own lights remain behind in their places, even though they are not as complete as they were at first. Instead, other lights from lower *sefirot* are added to these lights, becoming the "female" in relation to them. [16]

The same thing also happened with Binah, but with a difference. The light of Binah that remained behind was diminished at the time when the lights withdrew. Then, when the lights came back, the light of Chesed entered her place. Now Chesed is, as we know, the child of Binah, so it was not possible for him to become the male, with the light of Binah herself becoming the female in relation to him. But if we were to say that the light of Binah should be male and the light of Chesed should be female, that too is impossible. So it was necessary for Chokhmah and Binah, who were together in the vessel of Chokhmah, to turn face-to-face, as we explained to you above. When Chokhmah turned his face downward after the eight lights were given to him, the male and female that were in the vessel of Chokhmah coupled there in their place. Through their union, they brought forth one light, a letter *yod*, which was sent downward when they turned their faces toward Binah. That *yod* was enclothed within the light of Binah the same way as the other lights—the *yod* as the male and Binah as female. (See Figure 60.) Afterward, when the seven lights are given to the vessel of Binah, they include the light of Chesed, which remains within her as the aspect of "female waters." [29]

Male and Female in the Vessel of Binah

Even though the light of Binah comes from the first lights that remained behind, the *yod* that came into her from the union of

Figure 60. Male and Female in the Vessels of Keter, Chokhmah, and Binah

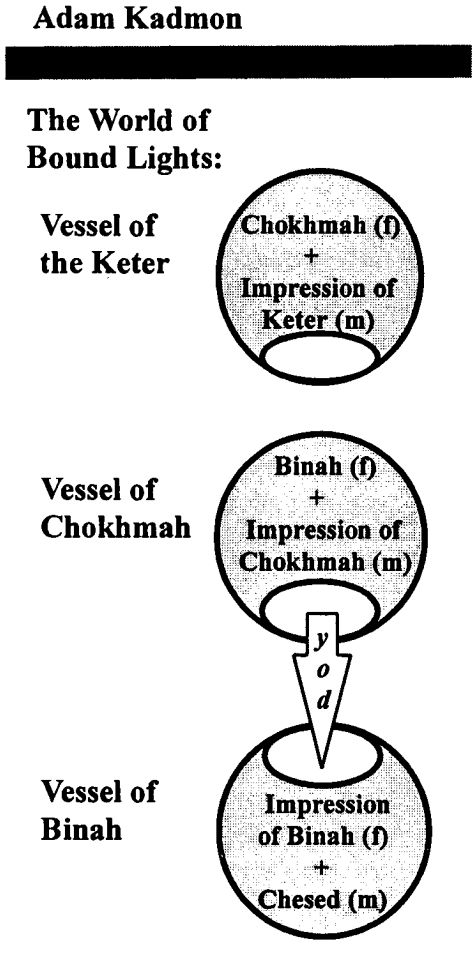

the male and female in Chokhmah is a new light. If so, how could Binah, who is the root, become the female to this new light from Chokhmah? The answer, as we have already explained, **[Page 65]** is that the light of Binah is not a great light because there are now three spaces between it and the light, even though these are not three whole spaces. This is not the case with Chokhmah, who is above her, as we mentioned above. [2]

Another reason is that the light of Binah that remained behind at the time when the lights departed was not intended to shine. The higher female, on the other hand, came into the Chokhmah at the time when the lights were spreading out with the intention of shining. Therefore the child that came from the two of them was better able to become the male than was Binah. This is even more true in comparison to Chesed, who also came in now, because even though Chesed also came while the lights were spreading, he is three levels below Chokhmah. [9]

To conclude these matters: In the highest Keter there is the name *YaH*, which is male and female—Keter and Chokhmah. In the Chokhmah there is also a male and female—another name *YaH*—which is Chokhmah and Binah. In Binah there is yet another name *YaH* that is male and female. Here the *Y* is the renewed Chokhmah that was made from the union of the male and female that are above in the Chokhmah. Binah, who is the female to this *yod*, is the letter *H*. So you have a *Y* and a *H*—the name *YaH*—even here. Binah also has within her the light of Chesed, which is the aspect of a son. [15]

In addition, each one of those first three *sefirot* is called a letter *yod* that is spelled out fully as *Y-O-D*:[2]

- The Keter has within it a male and a female—*yod* and *vav*—and the vessel is the *dalet* in the *Y-O-D*.
- Chokhmah also has within it a *Y-O-D*: a male, a female, and the vessel, which is the letter *D*.

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[2]Note that here the letter *vav* stands for the vowel sound "o."

- Binah herself is female and is called *Y-O-D* because of the three lights that are in her, which are in the order *yod, dalet, vav*—Chokhmah, Binah, and Chesed. This time the vessel is not mentioned. [19]

Another reason that the drop of the *yod* from the union within the vessel of Chokhmah is the husband of Binah, who is below, is that when the male and female within the vessel of Chokhmah mated, they did not bring forth that drop all by themselves, but only from above—that is, from the Keter. That is why its strength is greater than the lower light of Binah. [22]

4

"Reaching and Not Reaching" in the Keter

Male and Female in the Vessels of the Keter, Chokhmah, Binah, and Yesod

In the rest of the *sefirot*, however, nothing like male and female exists because they are entirely male. Their vessels are already completed and there is no light in them except the new light that enters them. The light of Gevurah enters the place of Chesed, and so on, until we find that the light of Malkhut is in the vessel of Yesod. With this comes the first difficulty: How is it possible for a male (Yesod) to become a female (Malkhut)? [27]

You should know, therefore, that it was necessary for the male and female that are in the vessel of Binah to mate in order to bring forth in her image one letter *hey*, (ה) which is divided into two—a *dalet* (ד) and a *vav* (ו). The letter *vav* went into the vessel of Yesod as the secret of the male for Malkhut, who was already there. The reason that they are male and

female is that the letter *vav* comes from several levels higher than the light of Malkhut, which is in the Yesod. [31]

Afterward, the letter *dalet* came down into Malkhut and made her complete there in her own place.[1] So you can see that there are four aspects that contain both male and female: the Keter, Chokhmah, Binah, and Yesod. That is the solution to the problem cited above—these four have something that the others do not. [33]

"Not Reaching" in the Keter

We must now explain the reality of "not reaching" in the Keter. How does this occur? As we explained, there are male and female in the vessel of the Keter—the Keter and Chokhmah—and it is necessary for them to go up to their roots in order to suckle from them. The reason that those bound lights go up is their desire to obtain light from their roots, because all ten of the roots are facing downward to shine on them. After they go up and suckle from there, however, the Keter of the World of Bound Lights remains at the end of the roots and turns its back on the rest of the lights so they can no longer suckle. **[Column 2]** That is why they then turn around, go down, and reenter their vessels, as we will learn later with God's help. [2]

In this regard, all the higher roots turn their faces downward toward the lower ones, pouring out only enough light for the secret of their life, but not what they need in order to procreate. Of course, the root of the Keter up above has the desire to pour its light downward because the roots always want to shine onto their branches. In this case, however, the light of the Keter that is at the end of all those roots turns its back downward, and when the root of the Keter above sees that the light that it is giving there is not flowing downward, it withdraws its portion back up. This is like the verse, "The righteous (*tzaddik*) perishes . . ."

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[1]The *dalet* (ד) plus the *vav* (ו) make a complete letter *heh* (ה). Malkhut corresponds to the final letter in the Divine Name, *HVYH*.

(Isaiah 57:1), for when "the righteous"[2] is not coupling with Malkhut he also loses because Abba and Imma do not give anything to him except when he, too, is pouring light out onto those below him. [10]

It is the same way here. When the Keter does not let its light flow into those below it, then the root of the higher Keter also holds back its portion—not willingly, because it wants to let its light flow, but only because of the deficiency in the lower ones, who are not able to receive it. [13]

Another reason for this is that if the light were to continue without interruption, the vessels would be nullified and turned back into light the way they were at the beginning. Now, however, light does not flow into the vessels until after the light that was in the vessels has gone up above to suckle. In this way, the vessels are not nullified. After these lights have suckled up above, then the Keter turns around to face upward and the rest of the lights go back down against their will because they do not have any place from which to suckle. [19]

There is still one more reason. These lights also have their own desire to return to their vessels, similar to the soul when it leaves the body, so after their suckling they turn back to go down. Then that Keter of the World of Bound Lights, which is at the end of the roots, suckles from the root of the Keter up above, receiving only what is necessary for it to live and no more. [22]

* * * * *

We will now explain the subject of the light's going up. When we say that the light is "not reaching into Keter" it is because the male and female of the Keter—that is, the impression of the Keter and the light of Chokhmah—have gone up to be with the Keter that is at the end of the roots up above. They are not, however, able to be together there because the light of the Keter is too

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[2]I.e., the *sefirah* Yesod. See Gate I, Chapter 5, note 3.

great for them, so while the other two remain in the place of the Keter, the light of the Keter itself goes up to the root of Malkhut.

Then the root of Malkhut goes up to the root of the Yesod, and they both remain together there as male and female in the place of the Yesod. The root of the Keter up above then lets its light flow downward abundantly, since the lower levels are prepared to receive it. Then the female of the Keter is included in the male. [30]

The Female Included Through the Male

There are several different kinds of "inclusion" (*klalut*) to be considered when interpreting this matter. One is when the two lights start out in two different vessels—each one in its own vessel. Afterward, when the two lights enter into one vessel, this will be called "inclusion," because both of them are included in one vessel. [33]

It is different when the two lights are male and female. What happens to them is described in the *Zohar* in the portion *Terumah*, p. 147, "For then they have the secret of love (*'ahavah*)." This means that the male light is included in the female and both are in one vessel, and also the reverse, when the light of the female is included within the vessel of the male. Then there are four lights included in each other, two in each vessel. This is the secret of the four letters of the word *'AHaVaH*. [38]

There is still another kind of inclusion, which is the one we have here: Two lights without vessels, which are the male and female of the Keter that went up above and are not in a vessel. Their type of "inclusion" is not because they are inside a vessel. It is, rather, an aspect of their receiving light from each other, which is their kind of "inclusion." **[Page 66]** Now the female is included through the male, because the female is the light of Chokhmah, as we mentioned above, and the male is the light of the Keter that remained in the vessel. As a result, it is now the

Figure 61. The Female Included Through the Male

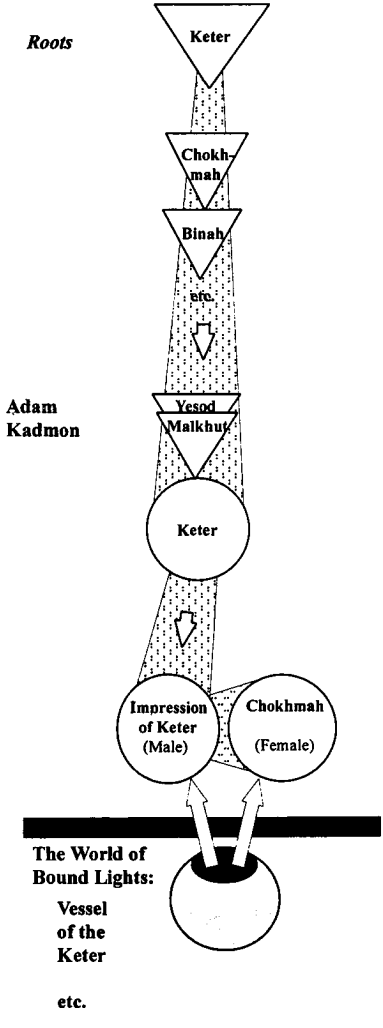

male that receives light from his root, which is the root of the Keter. This light comes to him purified by the Keter, which remains above at the end of the roots. By means of the higher light from the root of the Keter, the light of the Keter becomes very pure and an abundance of light shines through it onto the male of the Keter. Then the female, which is included through the male, receives the light from him, until we find that these three—the male and the female from the vessel of Keter, and the Keter that is above them—become equal in their illumination. After these three are equal they all receive their light from the root of the Keter above. [9]

The Male Included Through the Female

It is also necessary for the female of the Keter to receive light from her own higher root, which is that of the Chokhmah up above. Therefore that root of the higher Chokhmah comes down to the root of Binah, Binah goes down to Chesed, and so on until the root of the Yesod goes down to the place of Malkhut. Then the Keter that had gone up to the place of the root of Malkhut goes down into its own place because it is unable to remain up there, since it has no resemblance to the root of Malkhut. Also, it is a branch and this Malkhut is a root, which is why it is lower in quality than she is even though it receives light from the Keter. So it goes back down to its own place, where it is now possible for it to be together with the male and female lights that are there, because now the three of them are equal, after having all received equally from the root of the Keter up above. Then the light from the root of Chokhmah flows downward. [19]

Because the female has become equal in quality to the male and because the female receives the light first, the male is now included through the female. Since the two of them are now equals, after having received light from the root of the Keter above, and because they are now receiving light from the root of Chokhmah, the female is the first among the three of them

Figure 62. The Male Included Through the Female

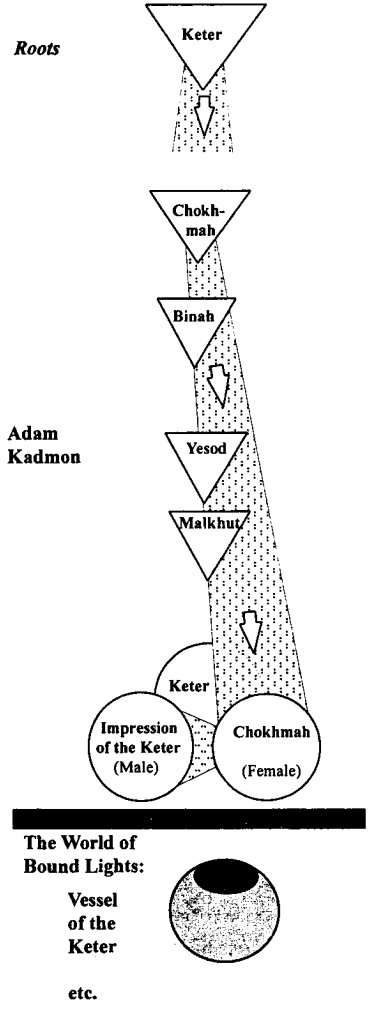

to receive it. When they receive light from her they are included through her, which is the secret of "A valorous woman is a crown to her husband" (Proverbs 12:4). [22]

There is, however, a reason—in fact, there are several reasons—that the root of the Chokhmah went down to the place of the root of Binah, and so on. The first is that when a light is very close to the root of the Keter it is not able to shine because its light would be nullified by the light that flows from the Keter. Also, it is necessary for it to move farther down so that the female of the Keter can receive light from it first, as we mentioned above. This caused it to come one level closer to her than the distance between the male of the Keter and its root. [29]

In addition, we have already explained that the roots can never refrain from pouring their light downward when the lower levels want to receive it. Therefore the root of the Keter never ceases to flow abundantly as long as the male and female of the Keter are outside their vessels.[3] This prevents the root of the Chokhmah from pouring out its light. But when it distances itself from the Keter by going down to the place of Binah, leaving its own place vacant, then the root of Chokhmah pours its light downward while the light pouring from the root of the Keter is filling up the empty space that it left behind. So we find that even though the Keter is pouring out an abundance of light, it does not nullify the light of the Chokhmah. [36]

The descent of the root of the Chokhmah does not, however, cause it to lose its light when it has distanced itself by one level from the Emanator, because the Keter above it fills up that empty space. If that space had remained vacant and empty, then the flow of light from the Emanator to the Chokhmah would have stopped, and the Chokhmah would have lost its light. In that case it would have been better for the root of the Chokhmah to have stayed in its own place. However, because the light of the Keter

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[3]I.e., when they have gone up above to suckle from the roots.

fills that empty place there is a pathway for the light of the Emanator to flow across into the root of the Chokhmah, so it does not lose anything at all. [43]

After the male and female have also received light from the root of Chokhmah they do not need to suckle any more, and they both go back down into their vessels. Then the root of the Chokhmah goes back up to its own place and the root of the Keter also withholds part of its light, so the Keter that is at the end of the roots receives only what is required for its own life. Now we say that the light is "reaching" in the Keter because the light is returning to its vessel. However, the root of the Keter up above is "not reaching" downward into the World of Bound Lights. [49]

We conclude from all this that the light of the first vessel, which is called Keter, has only the light of Chokhmah because the light of the Keter stays up above at the end of the roots. This is the secret of "He made them all with wisdom (*chokhmah*) . . ." (Psalms 104:24). [51]

5

"Not Reaching" in Chokhmah and Binah

And now, after having explained "reaching" in the Keter, we need to explain the subject of "not reaching" in Chokhmah and Binah.

We know from what we have described above that all the lights that are in the vessels of Chokhmah and Binah go up to the place of the Keter when the male and female of the Keter are in its place. **[Column 2]**

We already explained that there are five lights in two vessels: male and female in the vessel of Chokhmah; and male, female, and the Name *BaN(52)* in the vessel of Binah. The actions of those that are below determine whether or not they go up. Sometimes all five lights go up and sometimes only four, leaving the light of Chesed, which is the Name *BaN(52)*, below in the vessel of Binah. [4]

We also explained above that there are male and female in each one of the first three *sefirot*, and that

they are called *YaH*—*Y* for the male and *H* for the female. You should also know that when all five of these lights go up to the Keter, sometimes they are included in the female, sometimes with the male, and sometimes some of them are in the female and others are in the male. You should know, however, that when only four lights ascend, they are always included in the female. [9]

Male and Female in the Vessel of the Keter

We will now explain this distinction. Let us say that before those lights would go up above to be included in the Keter, the Name *YaH*, which is in the Keter, was in its "simple" form, without its letters spelled out fully. But when those lights go up above, then its letters will be fully spelled out in one of three possible ways: with *yod*s, with *hey*s, or with *'alef*s.[1] When only four lights go up they are all included in the female that is in the Keter, which is the *H* of the name *YaH*. Then that *H* is spelled with a *yod*, as *HeY*. This is because when four lights go up into the female the lower three are nullified by the first light, because the light of Chokhmah always nullifies the rest. Then the three of them are nullified by the letter *yod*, which is the Chokhmah. That is why this letter *HeY* is spelled out with a *yod*. [18]

You should know, however, that when the male and female that are in the Keter go up above to their roots—which is the secret of "not reaching"—only nine of the *sefirot* that are in each of them go up. Down below, they leave in their place two Malkhuts—the Malkhut of the male and the Malkhut of the female—in the two vessels that are called *YaH*, which, as we mentioned above, are simple letters, without being fully spelled out. You should know, however, that then those two Kings (*melakhim*)[2] are equal. Even though the male is greater than the female, they are now equal, however. The light of the male is in

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[1]I.e., *YH* can be spelled out either as *YOD-HeY*, *YOD-HeH*, or *YOD-H'E*.
[2]Another version has, "those two Malkhuts" (*malkuyot*).

the secret of withdrawal, as we stated above, because in order to make a vessel, these lights withdrew. Then those lights—in other words, the impressions—remained behind in the Keter, Chokhmah, and Binah. So we find that the male light in the vessel of the Keter is from the secret of withdrawal, while the female light in the Keter is, as we know, from the secret of "facing." That is why the light of the male and the light of the female were equal at this time. [29]

Moreover, because the light of the Keter itself had settled down beneath the roots, the male that was left in the vessel of the Keter has a great longing to turn around and go upward, which is not the case with the female. Therefore almost the whole light of the male goes up above and only a little of its light remains. But because the female, unlike the male that was left in the Keter, does not have a root up above, she does not have such a great longing and desire to go up and she leaves much of her light in her vessel. That is another reason that they are able to become equals. [34]

So the two Malkhuts of the male and the female were together. But when the male and female return and come back down again, the male comes with all of his light and also with a greater light taken from the root of the Keter that is above him. As a result, when they come back, the female is unable to receive all the light of the male except from the secret of six "extremities."[3] [39]

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THE NAME *YAH*

In order for this to become clear to you, you need to know about one more introductory matter, which is that there is a difference between one time—during the emanation—and the time that

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[3]I.e., the six lower *sefirot* from Chesed to Yesod, which also form the male *partzuf*, Ze'ir Anpin.

follows it. This is because the first time of all was when the male light of the Keter was left behind during the first withdrawal. After that, during the second spreading when the Chokhmah entered the vessel of the Keter, it did not enter the vessel of the male but only the vessel of the female, which is the secret of the *H* in the name *YaH*. So there were a male and a female in two vessels. [44]

During the second withdrawal, however, when both the male and the female went up above together, they became equal and both received the light equally from the higher Keter. Therefore when they came back down and returned to their vessels, both of them entered the vessel of the male, and the Malkhut of the female remained in the vessel of her own letter *H*, as mentioned above. After the first time, this always happens because the male and female always stay in the vessel of the male, where they couple together as one. We find that the *yod*[4] is the vessel of the male.[5] There, the two of them are male and female. When they are coupling, the female can endure the light of the male only from his six "extremities." Then from the mating of this male and female, which are included within the simple letter *Y*, came forth two children in their image, a male and a female, who are the secret of the letters *vav* and the *dalet* in the full spelling of the letter *yod*—spelled out as *yod-vav-dalet*. Because the male unites with the female only through the secret of his six "extremities," his son is also in the form of the letter *vav* (ו).[6] The female, however, has the form of a letter *dalet* (ד) because, while she has all ten vessels, **[Page 67]** the light of her six "extremities" is nullified within her first four *sefirot*. That is why she is called the letter *dalet*.[7] Thus we have the *vav* and the *dalet* in

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[4]I.e., the *Y* of *YaH*.

[5]Another version has "... in the vessel of the male."

[6]In this spelling of the letter *yod*, the vowel sound "o" is represented by the letter *vav*, which is also the number 6.

[7]The letter *dalet* is also the number 4.

the full spelling of the letter *YOD*. This is called a letter *yod* that is both male and female. [3]

After this comes the letter *H* of the name *YaH*, which is the vessel of the female. The Malkhut of the female remains there, as we mentioned above. **[Column 2]** When the four lower lights go up into this letter *H*, then it is fully spelled out by adding the letter *Y*—i.e., *HeY*—as mentioned above. The form of that *H* (ה) is, however, shaped like the letters *vav* (ו) and *dalet* (ד), which equals 10.[8] [3]

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We find no more about this subject from here on. Nor is there any more about it in the rest of *Etz Chayyim*.

This completes The Palace of Adam Kadmon.

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[8] *V(6) + D(4) = Y(10).*

Epilogue

The Palace of Adam Kadmon is only the first of the seven palaces of *Etz Chayyim*. In length, it represents approximately one fifth of the total. The reader who is fluent enough in Hebrew to have read this volume in its original language—ideally with the guidance of a teacher who has already mastered the text—has still only begun his or her study of *Etz Chayyim*, and *Etz Chayyim* itself is only the first volume in the body of writings known as *Kitvei Ari*—"Writings of the Ari." (See Appendix B.)

Even the student who has only read *The Palace of Adam Kadmon* in English is now prepared, however, to benefit from sampling the growing number of other texts of Kabbalah that have been translated into English, most of which are listed in our Bibliography. When doing so, he or she should be aware that *Etz Chayyim* represents the final stage in the evolution of the Kabbalah, and that earlier works contain

only some aspects of its fully-developed teachings. In order to obtain a sense of the evolution of kabbalistic thought, we would recommend approaching this body of literature in the following sequence, beginning with its biblical precursors and ending with a modern exposition of its central ideas:

- The Bible: Genesis 1, Ezekiel 1 and The Song of Songs;
- *Sefer Yetzirah* (Aryeh Kaplan's translation);
- *The Zohar* (especially Daniel Matt's Pritzker Edition or Isaiah Tishby's anthology, *The Wisdom of the Zohar*);
- *Moses Cordovero's Introduction to Kabbalah: An Annotated Translation of His 'Or Ne'erav* (Ira Robinson, translator);
- Chayyim Vital, *The Tree of Life, The Palace of Adam Kadmon*;
- Adin Steinsaltz, *The Thirteen Petalled Rose.*

As interest in Kabbalah continues to grow, more and more books will be written about it, along with additional translations of its primary texts. We would encourage those who want to study Kabbalah to explore the original source material for themselves and not to rely only on other people's interpretations of their meaning. If this translation of *The Palace of Adam Kadmon* has helped spark such an interest in its readers, it will have achieved its most important goal.

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APPENDICES

Appendix A. Glossary of Hebrew Terms

Appendix B. An Outline of the Complete Contents of *Etz Chayyim*

A

Glossary of Hebrew Terms[1]

'AB(72)	The Divine Name with its letters fully spelled out to be numerically equal to 72, in which the letters *heh* and *vav* are spelled with *yods*: *YOD, HeY, VYV, HeY.*
'ABaY'A	Acronym for the four worlds, *Atzilut, Briy'ah, Yetzirah*, and *Asiyah*: Emanation, Creation, Formation, and Action (or Making).
Abba	"Father." The *partzuf* (personification) of Chokhmah, the second *sefirah.*
'acherim	"Others." One of several terms for the forces of evil. See also *klippot* (Shells), and *chitzonim* (Outsiders).

[1]Note that *Etz Chayyim* frequently uses the Aramaic plural ending (*-in*) in place of the Hebrew (*-im*).

'adam — "Human" or "Adam." Either Adam Kadmon, or the biblical Adam, representing all human beings.

'adam ha'elyon — "The higher Adam." Adam Kadmon, in contrast to *'adam hatachton*, "the lower Adam" of Genesis.

'adam hatachton — "The lower Adam." The biblical Adam, representing all human beings.

Adam Kadmon — "Primordial Human." The linear conduit shaped like a human, through which the light of the Infinite (*'or Eyn Sof*) passes before being emanated into the finite worlds of Emanation, Creation, Formation, and Action.

'akudim — "Bound." Originally one of the three patterns on the sheep tended by Jacob, (*'akudim, nekudim,* and *berudim*), where it is usually translated as "striped." (Genesis 31:10,12). *Etz Chayyim* interprets *'akudim* in the light of Genesis 22:9 (the Binding of Isaac) as referring to the lights that emanated from the mouth of Adam Kadmon, forming the World of Bound Lights (*'olam ha'akudim*).

'amiran — "Utterances" or "sayings." God's ten creative utterances ("And God said. . . ,"), a phrase that occurs nine times in the first chapter of Genesis and once in Genesis 2:28. Some, seeking to find all ten utterances in the first chapter, interpret Genesis 1.1 as the tenth utterance, even though the phrase itself does not appear there.

Arikh Anpin — The name of the *partzuf* (personification) of Keter, the first *sefirah*. Literally "long face," an Aramaic expression paralleling the Hebrew ex-

pression *'erekh 'appayim*, which means "slow to anger" or "the Patient One" (Exodus 34:6).

Asiyah — "Action" or "making." The World of Action (*'olam ha'asiyah*) is the final stage in the creation of the cosmos. The last and lowest of the four worlds of Emanation, Creation, Formation, and Action, the World of Action is identical to our own universe of matter and energy, both in its physical and its spiritual dimensions.

Atik Yomin — "Ancient of Days." Originally meaning simply "very old," in Daniel's description of his vision of God (Daniel 7:9). In the *Zohar*, the name Atika Kadisha, "the Ancient Holy One," is used in reference to the first *sefirah*, Keter, envisioned as a head whose beard has thirteen curls, from which flow the thirteen divine "attributes of mercy" enumerated in Exodus 34:6,7. In *Etz Chayyim*, Atik Yomin is the personification of the "soul"—the innermost essence—of Arikh Anpin, who personifies the Keter.

Atzilut — "Emanation." The World of Emanation (*'olam ha'atzilut*) is the closest to the Infinite (*Eyn Sof*) of the four worlds of Emanation, Creation, Formation, and Action. The World of Emanation represents a structured realm of divine energy continuously flowing from the Infinite through Adam Kadmon. In *Etz Chayyim*, the World of Emanation is formed by the reconfiguration of the *sefirot* after the shattering of the vessels in the World of Points (*nekudim*).

'atzmut — "Essence." The innermost spiritual aspect of anything, e.g., the soul in relation to the body.

In *Etz Chayyim*, the inner light of the *sefirot*, as opposed to the vessel that contains it.

'avir — "Space." See *chalal.*

'ayin — "Nothingness." A term applied to Keter, the highest *sefirah*, which is beyond all comprehension and which no words can describe.

BaN(52) — The Divine Name with its letters fully spelled out to be numerically equal to 52, with the letter *H* spelled with two *Hs*: *YOD, HeH, VaV, HeH.*

bechinah (pl. *bechinot*) — "Aspect." An individual element in a complex, multifaceted totality (*klalut*). The *sefirot* and the *partzufim* are aspects of the worlds of Emanation, Creation, Formation, and Action.

berudim — "Spots." Originally one of the three patterns on the sheep tended by Jacob: *'akudim, nekudim,* and *berudim* (Genesis 31:10,12). In *Etz Chayyim*, the term *berudim* is applied to the World of Emanation, which follows sequentially after the Worlds of Bound Lights (*'olam ha'akudim*) and the World of Points (*'olam hanekudim*).

Binah — "Understanding." The third *sefirah.* The beginning of definition, distinction, and detail in the creative process. Analogous to the female womb in relation to the male seed of Chokhmah, Binah is personified by the *partzuf* Imma, the archetypal "mother" of the seven lower *sefirot.* In the anatomical analogy of the ten *sefirot*, Binah is the left brain.

birur — "Purification" or "sifting." In Lurianic Kabbalah, the process through which, by the performance

of *mitzvot*, prayer, study and acts of kindness, we liberate the sparks of divine light that are hidden within the Shells (*klippot*) of evil, enabling the light to return to its source.

bohu — "Emptiness." A term used with *tohu* in Genesis 1:2 to describe a state prior to God's creative activity. In Lurianic kabbalah, *bohu* refers to the reconfiguration of the *sefirot* as a group of interacting *partzufim* in the World of Emanation, following the state of chaos and disorder (*tohu*) among the *sefirot* in the World of Points.

Briy'ah — "Creation." The World of Creation (*'olam habriy'ah*) is the second of the four worlds of Emanation, Creation, Formation, and Action.

chalal — "Void." The empty, open space created when the light of the Infinite (*'or Eyn Sof*) withdrew away from its midpoint.

chasadim — "Loves." When the ten *sefirot* are divided into two groups, the male *sefirot* are called the five *chasadim*—Keter, Chokhmah, Chesed, Tiferet, and Netzach—in contrast to the five female *gevurot* (strengths): Binah, Gevurah, Hod, Yesod, and Malkhut.

chayyah — "Life force." The fourth-highest level of the five-part soul. In *Etz Chayyim*, the *chayyah* is associated with moral consciousness, following the development of the intellectual faculties of the *neshamah*.

Chesed — "Lovingkindness" or "Grace." The fourth *sefirah*. Chesed is characterized by the attributes of expansion and unconditional giving, in contrast to *gevurah*, which represents limitation

and restriction. In the anatomical metaphor of the ten *sefirot*, Chesed is the right arm.

chitzonim "Outsiders." One of several terms for the forces of evil. See also *klippot* (Shells) and *'acherim* (Others).

Chokhmah "Wisdom." The second *sefirah*. Following after the Keter, which remains concealed within the Infinite, Chokhmah represents the beginning (*reshit*) of God's creative activity. Chokhmah is compared to a seed, a starting point, a seminal idea, a flash of intuition, which still needs to be defined and nurtured in the third *sefirah*, Binah. In the family metaphor for the *sefirot*, Chokhmah is personified as Abba (Father). Anatomically, Chokhmah is the right brain.

Da'at "Knowledge." A quasi-*sefirah* that harmonizes Chokhmah and Binah in the same way that Tiferet balances the opposing forces of Chesed and Gevurah. When the first *sefirah*, Keter, is concealed within the Emanator, Da'at is invoked to maintain the total of ten *sefirot*.

Din "Judgment." An alternate name for the fifth *sefirah*, (Gevurah). Limitation, restraint. The counterpoint for Chesed ("Lovingkindness").

drash "Explanation." A discussion or commentary on a subject in scripture or kabbalah.

Ehyeh "I am," "I was," or "I will be." One of the biblical divine names (Exodus 3:14), traditionally identified with the first *sefirah*, Keter. Grammatically, the first person singular imperfect tense of the verb *HaYaH*, (to be). Note that the imperfect tense in biblical Hebrew represents

continuing action, without regard to past, present, or future time.

Elohim — "God." One of the biblical divine names, identified with the *sefirah* Binah, and the attribute of judgment (*din*). The name *Elohim* is considered lower in importance than the Divine Name, *HVYH*, which is associated with the attribute of mercy (*rachamim*).

'elyon — "Supernal," "highest," or "supreme." The uppermost aspect of anything.

'etzem — "Essence." See *'atzmut.*

Eyn Sof — "The Infinite." God as ultimate, absolute perfection, beyond all limits of time and space, unknowable and incomprehensible to human thought or imagination.

gematria — The use of the numerical values of the letters of a word to derive additional meanings, based on the principle that words with the same numerical value are related to each other. (In Hebrew, the letters of the alphabet also stand for numbers.)

Gevurah — "Strength." The fifth *sefirah*, representing limitations and restrictions on the unconditional loving kindness of Chesed. Characterized by the attribute of judgment (*din*), Gevurah is the harshest of the ten *sefirot.* In the anatomical analogy of the ten *sefirot*, Gevurah is the left arm.

gevurot — "Strengths." When the ten *sefirot* are divided into two categories, the five "female" *sefirot* are called the five *gevurot*—Binah, Gevurah, Hod, Yesod, and Malkhut—in contrast to the five *chasadim* (loves): Keter, Chokhmah, Chesed,

Tiferet, and Netzach. In the *Zohar* and in *Etz Chayyim*, the five "final" forms of the Hebrew letters *M, N, Tz, P,* and *K,* are called the five *gevurot.*

gilgul — "Transmigration." The cycle of successive reincarnations of a soul as it seeks to perfect itself through a process of correction or improvement (*tikkun*), primarily through the performance of the biblical commandments (*mitzvot*).

hevel degarmey — "Breath of the bones." A residual bit of life that remains in the bones after death.

hishtalshelut — "Development" or "evolution." One of several terms used to describe the sequential, step-by-step emergence of the system of linear and circular *sefirot* within the open void at the center of the Infinite. Etymologically related to *shalshelet* (chain).

histaklut — "Observation" or "look." The light emitted from the eyes of Adam Kadmon. When the light from this "look" struck the breaths of the ears, nose, and mouth, it was reflected back upward to the eyes, leaving behind its thicker components, which formed vessels for the lights.

hitpashtut — "Spreading." One of several terms used to describe the gradual extension, from the Infinite into the void, of the line of light forming the linear *sefirot.*

Hod — "Majesty" or "Splendor." The eighth *sefirah.* Hod represents a restraint on the assertiveness of the *sefirah* Netzach. Among the patriarchs, Hod is associated with the biblical figure of Aaron, the priest. In the anatomical analogy of the ten *sefirot,* Hod is the left leg.

HVYH — The letters of the unpronounced Divine Name of God, with its first letter moved to third place, a rearrangement that forms the word "existence" (*havayah*), derived from the verb *havah* (to be). When written with its correct spelling, this most holy of divine names is not supposed to be erased or otherwise destroyed, and special treatment is required of any page on which it is found, hence this substitution.

'igulim — "Circles." The circular *sefirot* which, in contrast to the linear *sefirot*, represent all of the nonlinear aspects of reality. In their circular aspect, the "higher" worlds surround the "lower" ones, with the outermost circles being closest to the Infinite, which surrounds them all.

Imma — "Mother." The *partzuf* (personification) of the third *sefirah*, Binah, the archetype of the receptive, nurturing, and developmental aspects of the creative process. In the *Zohar* and *Etz Chayyim*, Imma is never parted from the *partzuf* Abba (Father), thereby maintaining the flow of divine energy from the Infinite into the finite worlds.

'ispaklary'a — "Mirror." Malkhut is called *'ispaklary'a she'eynah me'irah*—"a mirror that does not shine"—a term applied by the Talmud (*Yevamot* 49b) to the medium through which the biblical prophets received their visions. In *Etz Chayyim*, this is applied to the *sefirah* Malkhut, because she has no light of her own, but only what she receives from the higher *sefirot*.

Israel — "Israel." In the Bible, another name for Jacob. A secondary aspect of the *partzuf*, Ze'ir Anpin, just as Rachel and Leah are aspects of Nukva.

In terms of location, Israel personifies the *sefirot* of Ze'ir Anpin that extend from the head down to the chest, while Jacob personifies those from the chest downward. In Lurianic kabbalah, when Ze'ir Anpin couples with Nukva, the aspect called Israel unites with Leah, while Jacob unites with Rachel.

Israel Sava — "Grandfather Israel." A personification (*partzuf*) of the tenth *sefirah* of the *partzuf* Abba, corresponding to Tevunah in relation to the *partzuf* Imma. Even though Abba and Imma are called the "brains" (i.e., the higher, innermost aspects) of Ze'ir Anpin, during the period of his infancy Ze'ir Anpin's "brains" are formed by the coupling only of the Israel Sava and Tevunah of Abba and Imma.

Jacob — "Jacob." Among the patriarchs, Jacob (who was renamed Israel) is identified with the sixth *sefirah*, Tiferet. In *Etz Chayyim*, Jacob is a secondary aspect of the *partzuf* Ze'ir Anpin, personifying the *sefirot* from his chest downward, while Israel extends upward from the chest. When Ze'ir Anpin couples with Nukva, the aspect called Jacob unites with Rachel, while Israel unites with Leah.

kav — "Line." The ray of light extending from the Infinite into the void (*chalal*). Also called the *yosher* (straight line), it is the ultimate source of all linear aspects of the finite worlds.

kelim — "Vessels." Containers for the light emanated from Adam Kadmon, made from the thicker aspects of the light that emanated from Adam Kadmon's eyes.

Keter "Crown." The highest *sefirah*, identified with the divine will (*ratzon*) or desire to create. In *Etz Chayyim*, the Keter is the intermediary between the Infinite and the finite worlds, which transmits the divine light to the lower *sefirot*, but which remains hidden within the Emanator. Because the Keter is beyond the power of words to describe, it is sometimes referred to as *'ayin*, "nothingness," in contrast to Malkhut, who is called *'aniy*—"I." When the Keter is concealed, the quasi-*sefirah* Da'at is invoked to maintain the total of ten revealed *sefirot*.

ketzavot "Extremities." In *Sefer Yetzirah*, the six *ketzavot* are the six spatial directions—right, left, front, back, up, and down. *Etz Chayyim* refers to the six *sefirot* from Chesed to Yesod as the six *ketzavot*.

klalut "Totality." A collective whole. The sum total of a grouping of individual parts or aspects of the whole. (See *pratut*.)

klippot "Shells." The broken remains of the vessels that shattered in the World of Points and fell down into the lower worlds, especially our physical universe, the World of Action (*Asiyah*). These Shells are the source of all that we experience in this world as evil—including our own "evil inclinations"—but still contain within them some sparks of divine light, which must be purified by human actions.

Leah "Leah." A secondary aspect (together with Rachel) of the female *partzuf* Nukva-Malkhut. In terms of their location, Leah extends from the head down to the chest of Nukva, while

Rachel extends from her chest downward. When Ze'ir Anpin and Nukva are coupling, Leah unites with Israel, while Rachel unites with Jacob.

ma'atzil — "Emanator." A term applied both to the Infinite in relation to the void into which the primordial ray of light was emanated, and to Adam Kadmon as the conduit and source of light for the worlds of Emanation, Creation, Formation, and Action.

MaH(45) — The Divine Name with its letters fully spelled out to be numerically equal to 45, with the two *H*s spelled with *'alefs*: *YOD, H'E, V'AV, H'E.*

makif — "Surrounding." See *'or makif* (surrounding light).

Malkhut — "Malkhut." The tenth *sefirah*. Although Malkhut is the lowest level of each world, it also forms the highest level of the next lower world by extending its light through the "curtain" that separates the worlds, forming the "soul" of the Keter of the next lower world. Malkhut is also the female counterpart to the first nine *sefirot*, when they are conceptualized collectively as the "male" aspects of Adam Kadmon or of Ze'ir Anpin. Because Malkhut only receives light from the higher *sefirot*, she is called "an unlighted mirror" and characterized as "poor, with nothing of her own." From our perspective, Malkhut is the *Shekhinah*, the divine presence active in our world, who is our gateway to the unseen realms of the spirit.

mashal — "Analogy." Anything from the realm of ordinary human experience that can be used to exem-

plify or explain by analogy some aspect of the unseen worlds of the *sefirot* or the divine creative process.

mayim dukrim "Male waters." Corresponding in the *partzufim* to the seminal fluid in humans. Originating in the *sefirah* Chokhmah of the male *partzufim*, the "male waters" combine with the "female waters" during the coupling of male and female *partzufim*, stimulating the flow of divine energy through the *sefirot* into the lower worlds.

mayim nukvim "Female waters." The "stimulus from below" that facilitates the coupling of the male and female aspects of the supernal realms. In the *Zohar* and in Lurianic kabbalah, the performance in this world of the biblical commandments (*mitzvot*), prayer, study, and acts of kindness to others stimulates the "female waters" of Malkhut-Nukva. These combine with the "male waters" of Ze'ir Anpin, facilitating their coupling as the supernal Bride and Groom, which in turn enables divine energy to flow from the Infinite into the finite worlds.

milui "Full." The full spelling-out of the names of the individual letters in any word, e.g., *YOD, HeH, VaV, HeH.* The numerical value of the letters in the full spelling may be used in *gematria*, just as in the simple spelling of the word.

mochin "Brains." In general, the inner aspect of anything, in contrast to its surrounding shell. Among the *partzufim*, the higher ones (e.g., Abba and Imma) form the "brains" (i.e., the inner aspect) of the lower ones (e.g., Ze'ir Anpin), which enclothe them.

NaRaNChay — Acronym for the five levels of soul: *nefesh, ruach, neshamah, chayyah,* and *yechidah.*

nefesh — "Lower level of soul." The lowest of the five aspects of the soul, associated in the Bible with the blood. In *Etz Chayyim,* the *nefesh* is said to enter the fetus gradually over the nine-month period of gestation and to be centered in the liver, from which it is distributed throughout the body by the blood.

nekudim — "Points." Sometimes translated as "dots" or "spots." Originally one of the three patterns on the sheep tended by Jacob: *'akudim, nekudim,* and *berudim* (Genesis 31:10,12). In *Etz Chayyim,* the World of Points (*'olam hanekudim*), in which the ten *sefirot* existed as isolated, uncoordinated points of light, was formed primarily from the light that emanated from the eyes of Adam Kadmon. Because the *sefirot* of the World of Points—also called the world of chaos (*tohu*)—did not interact with each other, the vessels of the lower seven *sefirot* were unable to contain the great light and shattered, forming the Shells (*klippot*), the source of all evil. In the *Zohar, Sifra deZeni'uta* (Book of Concealment), these seven *sefirot* are identified with the biblical kings of Edom (Genesis 36:31–39), about whom it is said only that they ruled and died. See also *'akudim, berudim,* and *nekudot.*

nekudot — "Vowel points." The dots representing the Hebrew vowels, which do not appear in Torah scrolls. In Lurianic kabbalah, the *nekudot* were first emanated in the World of Points (*'olam hanekudim*), which is therefore sometimes re-

ferred to as *'olam hanekudot.* Despite their technical distinction, *Etz Chayyim* often uses *nekudot* interchangeably with *nekudim.*

neshamah "Upper level of soul." Associated with intellectual development and centered in the brain. In *Etz Chayyim,* the *neshamah* is said to begin to be acquired only after the initial period of suckling is completed, and develops gradually as the child grows to maturity.

Netzach "Victory" or "Endurance." The seventh *sefirah,* representing the attribute of assertiveness and the overcoming of obstacles to the flow of divine energy. Among the biblical patriarchs, Moses is identified with the *sefirah* Netzach. In the anatomical analogy for the ten *sefirot,* Netzach is the right leg or thigh.

nimshak "Drawn" or "extended." One of the terms used to describe the descent of the linear aspect of light of the Infinite into the void (*chalal*).

nitzotzim "Sparks." The fragments of light created by the shattering of the vessels in the World of Points. Most of the sparks returned to their emanator, Adam Kadmon, where they were reconfigured into the *partzufim* of the Worlds of Emanation, Creation, Formation, and Action, but some fell down into the lowest world, where they remain hidden among the Shells (*klippot*). See also *birur* (purification, sifting).

Nukva "Female." The *partzuf* (personification) of the tenth *sefirah,* Malkhut, Nukva is the female in relation to the male *partzuf,* Ze'ir Anpin. She is the supernal Bride, who rejoins her Bridegroom each Friday night. (Also see *Malkhut.*)

'olam (pl. *'olamot*) — "World." Any of the realms generated by the Infinite (*Eyn Sof*) through Adam Kadmon, especially the four worlds of Emanation (*Atzilut*), Creation (*Briy'ah*), Formation (*Yetzirah*) and Action (*Asiyah*).

'ofanim — "Wheels." The four wheels of the chariot-throne in Ezekiel's vision (Ezekiel 10). Also, the name of the order of angelic beings associated with the World of Action. In *Etz Chayyim*, the firmaments and heavenly spheres surrounding the Earth, each of which is associated with its own "angel," are also referred to as *'ofanim*.

'or (pl. *'orot*) — "Light." The primary metaphor associated with the Infinite (*Eyn Sof*) and also with the essential nature both of the *sefirot* and of their vessels, which are made of "thicker" aspects of the same light. As the emanated light extends farther from its source it becomes thicker and coarser, but is still essentially the same light as the light of the Infinite.

'or 'achor — "Back light." The light emanated from Adam Kadmon through the *sefirot* during the times when the *sefirot* are returning to their emanator. Specifically, the light that shines backward through the rear of their vessels.

'or choser — "Returning light." A term applied to the light that is emanated from Adam Kadmon during the times when it is returning to its emanator, in contrast to *'or yashar* (straight or direct light). Returning light is characterized as "judgment" (*din*), while the light that is emanated directly from Adam Kadmon is "compassion" (*rachamim*).

'or Eyn Sof — "Light of the Infinite." See *'or*.

'or makif — "Surrounding light." The excess light that cannot be contained within its vessel, and that surrounds it on all sides.

'or panim — "Front light." The light emanating from Adam Kadmon through the *sefirot*, during the times when they are facing downward toward those below them, so that the light emanates from the front of their vessels.

'or yashar — "Straight light" or "direct light." The light that is emanated directly from Adam Kadmon, characterized as "compassion" (*rachamim*) in contrast to the returning light (*'or choser*), which is characterized as "judgment" (*din*).

'otiyot — "Letters." The 22 letters of the Hebrew alphabet. See also *ta'amim* (cantillation marks), *nekudot* (vowel points), and *tagin* (crownlets).

panui — "Vacant." One of the terms used to characterize the void (*chalal*) at the center of the light of the Infinite.

partzuf (pl. *partzufim*) — "Personification." Any of the family of archetypal figures representing the *sefirot* after they were reconfigured due to the shattering of the vessels in the World of Points. In *Etz Chayyim*, following the terminology of the *Zohar* (*Idra Rabba and Idra Zuta*), the five major *partzufim* are Arikh Anpin, Abba, Imma, Ze'ir Anpin, and Nukva, personifying respectively Keter, Chokhmah, Binah, the six *sefirot* from Chesed to Yesod, and Malkhut. In addition, the *partzuf* Atik Yomin is characterized as the "soul" of Arikh Anpin. Secondary *partzufim* include Jacob, Israel, Israel Sava, Tevunah, Rachel, and Leah.

pashut — "Simple" or "undifferentiated"; also "obvious" or

"fundamental." Anything that is plain, or uncomplicated. The term *pashut* is used to describe both the divine Will (*ratzon*) and the undifferentiated state of the light of the Infinite prior to its contraction to form the void (*chalal*) into which the finite worlds were emanated.

pnimiyut "Inwardness." The inner essence of something, e.g., the light of the *sefirot* in contrast to the vessel that contains it.

pratut "Detail." The individual aspect of a whole, in contrast to its comprehensive totality (*klalut*), e.g., *partzufim*, as aspects of worlds.

rachamim "Compassion." In early rabbinic thought, *rachamim* is the opposite of *din* (judgment). In kabbalah, *rachamim* is associated with the *sefirah* Tiferet. In *Etz Chayyim*, the "straight" light (*'or yashar*) coming directly from Adam Kadmon is characterized by the quality of *rachamim*, while the reflected light returning to its emanator is identified as *din*.

Rachel "Rachel." A secondary aspect, along with Leah, of the female *partzuf* Nukva-Malkhut. In terms of their location, Rachel extends from the chest of Nukva downward, and Leah from the head down to the chest. When the *partzufim* are coupling, Rachel unites with Jacob, who personifies the lower *sefirot* of Ze'ir Anpin, and Leah unites with Israel, who is his upper *sefirot*.

ratzon "Will." The original impetus toward creative activity within the Infinite, also associated with the *sefirah* Keter.

remez "Hint." A disguised allusion in scripture or the *Zohar*, understood by kabbalists with reference

to the supernal realms of the *sefirot* and the *partzufim.*

reshimo — "Impression." In *Etz Chayyim,* the residual light left behind by the lights of the *sefirot* when they withdraw and disappear back into their emanator, Adam Kadmon. Elsewhere, the residue of light left by the Infinite when it withdrew from its midpoint to form the void (*chalal*).

riqui — "Empty." One of the terms used to describe the void (*chalal*) created when the light of the Infinite was withdrawn away from its midpoint.

ruach — "Middle level of soul." (Also "breath," or "spirit.") The second-lowest level of the five-part soul. Centered in the heart, in *Etz Chayyim* the *ruach* is said to enter the infant gradually during the period of suckling, i.e., in the first few years after birth, prior to the acquisition of the intellectual faculties, which are associated with the *neshamah.*

ruchaniyut — "Spiritual essence." The inner light of the *sefirot.*

SaG(63) — The Divine Name with its letters fully spelled out to be numerically equal to 63, in which the two *H*s are spelled with *yods* and the *V* is spelled with an *'alef: YOD, HeY, V'AV, HeY.*

sefirah (pl. *sefirot*) — The ten *sefirot* provide the structure that enables *Eyn Sof,* the infinite, transcendant God, to interact with the finite worlds, and form the fundamental pattern and source of order underlying all reality. *Sefer Yetzirah* relates *sefirah* etymologically to *safar* (to count or to number), *sipper* (to recount or tell), and *sefer* (book). A

sefirah is the basic unit of divine energy. In *Etz Chayyim*, the *sefirot* consist of an inner light, contained within a vessel (itself made of a thicker form of light), encompassed by surrounding light. Each *sefirah* also has both linear and circular aspects. (See *yashar and 'igulim.*)

shef'a — "Abundance" or "in-flow." The divine energy that flows abundantly from the Infinite through the *sefirot* and the *partzufim,* to enliven and sustain the finite worlds. This flow is stimulated from below by human actions, especially the performance of the biblical commandments *(mitzvot)* and other good deeds that arouse the "female waters" (*mayim nukvim*), bringing about the coupling of the male and female *partzufim* in the supernal realms. It is this coupling that enables the *shef'a* to flow into the *sefirot* from their roots in the supernal Emanator, Adam Kadmon.

Shekhinah — "Presence." The divine force acting within this world, especially in relation to the people Israel. Identified with the tenth *sefirah,* Malkhut (the *partzuf* Nukva.)

shoresh — "Root." The immediate source of the flow of energy into a *sefirah* or other element of the worlds. Each *sefirah* of a lower world has its root in the Malkhut of the next higher world above it.

sod — "Secret." The innermost, hidden meaning of a biblical text or of any aspect of reality, revealing truths about the concealed realms of the *sefirot* and *partzufim.* To the kabbalist, *sod* is the most significant of the four levels of bibli-

cal interpretation—literal (*peshat*), allegorical (*remez*), sermonic (*drush*), and secret (*sod*).

ta'amim — "Cantillation marks." The marks inserted above, below, and between the Hebrew letters to indicate the melodic patterns used in chanting the text. Neither these marks nor the vowel points (*nekudot*) appear in the Torah scroll itself.

tagin — "Crownlets." Ornamentations on the tops of some of the Hebrew letters in the Torah scroll.

Tevunah — "Discernment." In *Etz Chayyim*, Tevunah constitutes the lowest *sefirah* (Malkhut) of the *partzuf* Imma, paralleling Israel Sava in the *partzuf* Abba. It is also the final *HeY* in the Name *SaG(63)* of Binah, the lowest part of which extends downward into Ze'ir Anpin.

Tiferet — "Beauty" or "Glory." The sixth *sefirah*, Tiferet harmonizes and balances the opposing forces of Chesed and Gevurah. As the central *sefirah*, Tiferet also stands for the six *sefirot* from Chesed to Yesod, and is used synonymously with the male *partzuf*, Ze'ir Anpin, who personifies these six *sefirot*. In the anatomical analogy of the ten *sefirot*, Tiferet is the torso.

tikkun — "Correction," "reconfiguration" or "adjustment." The process of restoration, repair, and reconstruction, especially of the ten *sefirot* after the shattering of the vessels in the World of Points.

tohu — "Chaos" or "formlessness." A term used together with *bohu* (emptiness) in Genesis 1:2 to describe the state of the world prior to the beginning of God's creative activity. In *Etz Chayyim*, *tohu* refers to the initial, diffuse state of disconnected, isolated *sefirot* in the World of Points,

prior to their shattering and reconfiguration as a group of interacting *partzufim* in the World of Emanation (*Atzilut*).

tzaddik — "Righteous." Used as a synonym for the male genital organ and the *sefirah* Yesod.

tzelem — "Image." Genesis 1:27 states that God made Adam "in His image (*b'zalmo*)." In kabbalistic terminology, the *tzelem* is the link between the body and the soul, a distinctly spiritual aspect, but one that has a shape like the body. (See *Zohar* III, p. 43a.)

tzimtzum — "Contraction." The withdrawal of the light of the Infinite away from its midpoint to create a void (*chalal*); an empty, open space into which the finite worlds could be emanated.

yanak — "Suckle." One of the primary modes of interaction between lower and higher *partzufim*.

yechidah — "One-ness." The highest of the five levels of the soul. In *Etz Chayyim*, *yechidah* is the final stage in the human developmental process, representing the ultimate level of consciousness of the Divine. Like the next lower level, *chayyah* (life force), *yechidah* extends beyond the boundaries of body, surrounding it like an aura. *Yechidah* is also the link between the inner soul and its divine source.

Yesod — "Foundation." The ninth *sefirah*. Yesod receives the energy flowing through all of the higher *sefirot*, channeling it into the tenth *sefirah*, Malkhut. In the anatomical analogy for the ten *sefirot*, Yesod represents the reproductive organ.

Yetzirah — "Formation." The World of Formation is the

third of the four worlds of Emanation, Creation, Formation, and Action. This is the realm of the spiritual forces that lie immediately beyond (and just beneath the surface of) the visible universe.

yosher — "Straight line." The linear aspect of the emanation from the Infinite into the void, which developed into the form of the supernal human, Adam Kadmon. In their linear aspect, the "higher" worlds are inside the "lower" ones, with the innermost level being closest to the Infinite.

Ze'ir Anpin — The name of the *partzuf* that personifies the six *sefirot* from Chesed through Yesod. Literally meaning "short face," or the Impatient One, in contrast to Arikh Anpin (the Patient One), Ze'ir Anpin is depicted in the *Zohar* (*Idra Rabba* and *Idra Zuta*) as having a black beard with nine curls, corresponding to the nine attributes of God mentioned in Numbers 14:18. (In a similar passage—Exodus 34:6,7—thirteen attributes are mentioned, which the *Zohar* associates with 13 curls in the beard of Arikh Anpin). Ze'ir Anpin is the supernal Bridegroom, whose Bride is Nukva, the personification of Malkhut, the tenth *sefirah*.

zivvug — "Coupling." The primary mode of interaction between male and female *partzufim*. It is the marital union of male and female *partzufim* that enables them to receive and to transmit the flow of divine energy from the Infinite (*Eyn Sof*) to the finite worlds. Coupling occurs between the primary *partzufim* Abba and Imma, and Ze'ir Anpin and Nukva, and also between

the secondary *partzufim*: Israel Sava and Tevunah; Jacob and Rachel; and Israel and Leah. The supernal couplings are stimulated by our performance of the biblical commandments (*mitzvot*), prayer, study, and acts of kindness. From a kabbalistic viewpoint, one of the purposes of worshipping God in religious services is to facilitate the coupling of Nukva and Ze'ir Anpin, the supernal Bride and Groom. All of these actions on our part arouse the "female waters" (*mayim nukvim*) from below, which in turn stimulate the "male waters" from above, both of which are necessary for coupling to occur. This, in turn, brings about the abundant flow of energy and blessings from the Infinite into the finite worlds.

ZON — Acronym for "Male and Female" (*zakhar v'nekevah*) and "Ze'ir Anpin and Nukva."

B

An Outline of the Contents of Etz Chayyim *and of* Kitvei Ari

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II. THE PALACE OF POINTS (*NEKUDIM*)

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Gate VIII. The Shells (*Klippot*)
Gate IX. The Shell of the Planet Venus

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[1]The first two Gates of the seventh Palace are counted as one in computing the total of 50 gates.

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Sha'ar haHakdamot (The Gate of Introductions)

Sha'ar haPesukim (The Gate of Verses)

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Sha'ar haKavvanot (The Gate of Meditations)

Sha'ar Ruach haKodesh (The Gate of the Holy Spirit)

Sha'ar haGilgulim (The Gate of Reincarnations)

Sha'ar haMa'amerei R'Shimon bar Yochai (The Gate of the Sayings of Rabbi Shimon bar Yochai)

Likutei Torah (Torah Selections)

Sefer Ta'amei haMitzvot (Book of the Reasons for the Commandments)

Pri Etz Chayyim (Fruit of the Tree of Life)

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The Palace of Adam Kadmon

The following pages are a reduced-size reproduction of the title page of Menachem Heilprin's 1909 Jerusalem edition of *Etz Chayyim* (Tree of Life) followed by the complete Hebrew text of *Heykhal Adam Kadmon* (The Palace of Adam Kadmon), including alternative versions and footnotes, with hand-written comments and corrections by the renowned 20th Century kabbalist, Rav Shlomo Elyashev. Copying our reproduction on 8.5" x 13" paper at twice the present size will restore it to its original dimensions.

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ספר

עץ חיים

חלק ראשון

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דרוש ענוגים ויושר ובו חמשה ענפים.

ענף א

(א) **בעניין** שכלים הטוענים על בריאת השלמות בבאר מתה הראשונה הוא מה שהקרו שבתעקו בכסם המקובלים המקיה בריאת השלמות לאחר סיבה כיסם כיחם ומנו וגמרו וגזרו אומר כי סיבת הדבר היה לפי שסבה הוא יחבארך מוכרח עיסיה שלם בכל פעולותיו וכוחותיו וכלל שמוסיו על גדולה ומעלה וכבוד וחס לא היה מוציא פעולותיו וכוחותיו לידי פועל ומעצה לא היה כבוהל נקרא שלם לא בפעולותיו ולא בשמוסיו וכיוון כי הנה הסם הגדול שהוא כן ד׳ לוחותיה הו״ה נקרא כן על פוריאות הוויתו הגלתיה וקיומו לעד היה הוה והיה (ג) מבם הבריאה וכזמן קיום הבריאה ואחרי הבפסה אל מה שהיה. וחס לא נברלו השלמות וכל אשר בבסם לא יוכל לירחות אחיפת פוריאת הוויתו יחבארך הגלתיה בעבור ושה ומעיד ולא יהיה נקרא בבסם הו״ה כל״ל. וכן שם אדנ״ה נקרא כן על הוריאת אדנות היות לו עבדים והוא אדון עליהם וחס לא היה לו עבדיאים שם לא יוכל ליקרא בבסם אדון ומר״ז בשאר שמות הוטם״ וכן בענין הבטויים כגון רחום וחנון ארך אפים לא יקרא על שמה וזולת בשיות נברלים בשולה עיקרלו לא ארך אפים ויוצא בזה בשאר פעולותיו וכוחותיו ובכל אלה לא יהיה שלם בכל בבשות ויהיה בלתי שוה חכרון כלל ח״ו. ועכון עבוה זה נחבאר הסבה בס״ה פ׳ בחם דרל״ז פ״ב וח״ל פקודת אליסר וכו׳ דח ק״ם וחיה לחבדא דחיהו אחרי חבם בכל מיני חכמות ומבון בכל מיני חבונות וסי׳ (ב) אלא קודם דברת שלמת אחתרי בכל אילון דבנין פ״ם בריין דהוו מחידין להבראות דאי לאו חיין בריין בשלמת אחתי אחתרי רחוס דיין אלא פ״ם בריין דשאדין וכו׳ וגם בא דמ״ב ח״ל דאי לא אחפשבו נאוריה על כל בריין אוך ישבחודשון ליה ואוך יחקיים מנא כל אחרן כבודו:

החקירה ב היה קבוכם אל שאלת מה למעלה ומה למטה מה לפנים ומה לאחור בבסם׳ חגיגה פ׳ אין דורשין והגה לבוות הבאלה ז״ מבוקה מאר אשר בחבעב מבחבן בחחם בבחמיק הבסבלבוח בחקירה ז״. ומבוו בחבר הבחיבו מ״ל בחבנה הבל״ל כל כבחבחכל בל׳ דברים אלו ראוי לו שלא בא לעולם [מה למעלה מה לחחה מה לפנים מה לאחור וכל שלא אם על כבוד קונו ראוי לו שלא בא לעולם]. וע״כ לא טוב לבראשית ולבעמיק בחקירחם. אמנם בבאר ב״ם ראוי פרקים בחלין בן בחרבים בלתי בחבבלות בדברים בחבחוקים ובחבבבל על דברינו אלה ימלא עוב עבוה ודעת אם

(ב) מין שבל״ל הקדמה ג׳ ב״ה מדבים: (ג) מין בבם דברי אלוה ובבל אמת ביסבה (דבב״ה חוה פ״ם) דבקבו בחבנות אם הוה ראוה בראשונה הוה. אבל יסוד סיבת המאה. ומילה הדמה לעמל שיהיה בן בחדרגות אחרא שבם ״ם בן יקראלו ע״ב. ל״ב כדי בחמה אם בוה ויהיה פ״ם. (ולעמל״ב הבראל״ז ול״ל בבסדר״ז (ל״ב ד׳) שפיקר אם בחדר אות ויהיה פ״ם אין בבאן קוביות). אמנם בחבקיר בזה בחב״ב הבראל״ז בב״ה ל״ח אחרא ובבל״ה מי אוחבחבחבה ובחיה ויהיה בם אוחבחה ג׳ הוה ובם אב׳ בחוה ואבון אבון שבחוה אחר שם ״ה (ס״ב אב״ח): (ד) אחר אחיר מלבחבן בחבר דבקאבר אבלא כי שבקבב בחיחה שובם בחיה הבקב״ם בקבה בבחבה ג״ב אבבה דיין בן אבבה בבם ב״ם בחבחיר אבל אחר שבחבל אחר שבחבלות ז״ם בנבקב ג׳ לבבבן אבלבות אבשבא כי אם אבה בבבה לא בבשבל אלא אבבבה אבם אם אינו ב״ב (ה): (ו) ב״ל בבם אבן אבה בין אבלאות אבלא בבאבם אבבבה ובאבה ב״ל אבה אבה אבלאות בבחבאבן ובבחבלבו. ב״ם אבב״ה אבבבבה:

ענף ב

בעניין ח״ם כ״ה. אוך היה בחחחלה אבלאת השלמות . בבאבלים אבבו אבב אבבבבה בבולה בבבבבה ובחבלוקה אבלה בבאבלים בולם כי יש מי שבחבב כי כי״ם בם בבחבר י׳ חבבינות ז״ אחר״ז ובו לאבבה אבב. ויש מי שבחבב כי חבר אבחבבה דבך בבבה יבבן ובחבלל ובחבלב אבב״ם אחר״ן ז״ ע״ב ז״ בבבו יבבן ובלם בב״ם ז״ בבבו שבחבל וד״ם בבחי״ם ז״ ב״ב ז״ בבבי בחבחבבי ובבים ובבבבו ובחבבי בי בם בבובה נבבבים עבוים זה בבן ז״ה ומבבב בזה. ובבה מי שיבחבבל בדברי הבב״ו בב״ם בחובר ובחבבבים בחבבבים ובן בבחבר בבבבר (לר׳ נבוחיה בן בבבבב) ובבלל בדבריהם חבבבים אבוים ובחבלבים בבבים לבחן לבחן ובחבלבים בחבבבים (בבוחו בזה) בלבל יובר לחבבר [ח] ולא יבלו בי בבבבה בבולה ובחבבה בבלבה

ובבבבו. ובבה בבבן בחבבבה בבחבה בבבבה אבב אבבבבבה בבבבבה ובבבבבה בבבבבה אבב״ה בבבבבה ובבבבבה בבבבבה אבבבבבה בבבבבה בבבבבה ב

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ומסבירת עליהם בחומרם מאחר שהא״ס שוה בכל בחי׳ בהשואה נמוכה ולדק בו מעלה ומעמד פנים ואחור כי כל הסיבובים האלו מרוים הם היום קלבה ונבול ואמתם ומדה באור א״ס הבעלון מ״ו וכן מודע שאור א״ס מוקב ומשובר בשובי כל הפי׳ והפי׳ ומלגאו כל הפי׳ והפי׳ ומאחר לון מלבר לכל הפי׳ והפי׳ כמוכר בהפר הוהר פ׳ בהר בר״מ דק״ם וז״ל אמם הנמה לנשמה כו׳ ובמ׳ פנחם דרכ״ה ורכ״ו [ב] וכן בהקדמת הסיקונים ד״ה ח״ל ומעילה על כלה עלם על כל העלמות ליש אלהה עליה ולא תמוחנה ולא לד׳ הפרי עלמה והוה ממלה כל עלמין ומאחר לון מבל בהרת כו׳. וא״כ מאחר שכל בי״ם קרובות בהשואה אל הא״ם וכולם מקבלים ממנו אור בעצמו א״כ מה הפרש בין זה לזה ומה הפעלים כל הפי׳ מחברבה כיון שהדלנות הלם שיש בכ״ל (מבו״ם ש״ל ח״ת פ״ד). והנה האמת הוא שאלו ואלו דברי אלהים חיים וכולם נכונים למבין ומבריב למולאי דעת אמנם בהפרש שבין ב׳ הסברות הנ״ל אם הם הסברן י׳ מדרגות זו למעלה מזו. אם הם בדרך קוים, אז הענין יתבאר לקמן בחי״ה בענין עולם הנקודים איך קודם פיקוסם היו הסורון זה לעמלה מזה אבל אחר התיקון היו הסברות הראמרות והיו בלילה ג׳ קוים הנ״ל. ואמנם הבהפרש שיש בין ב׳ הסברות אם הם בדרך קוים לו בעגולים זה תוך זה נגאר בחי״ה בעמה זה הוים לבך בדברים שיבארו אתה ומהם הסבל כל מולת דבר כי ב׳ הסברות הראמות והמיוחים כי ב׳ בחי׳ הוי בענין הי״ם מ׳ הוא בחי׳ היותם עגולים בלי י׳ עגולים זה תוך זה ונם היה בהם בחי׳ אחרת והוא הי״ם ה״ם כיוצר דרך ג׳ קוים כמראה אדם בעל לחם חרוזות ושוקיים וגוף ורגלים כמו שאבאר היטב הלו בענינים בחי״ה לקמן וזהו ביאורם:

דע כי מרם שנתגלו הנתגלים ונברלו הנברלים היה אור עליון פשוט ממלא כל המלאות ולא הם שום מקום פנוי בבחי׳ אור ביקני וחלל אלא הכל היה ממולא מן אור א״ם פשוט הוא ולא היה לו בחי׳ לאם ולא בחי׳ סוף אלא הכל היה אור א״ם פשוט שוה בהשואה מ׳ והוא הנקי אור א״ם. ולחאר עלה ברצונו הפשוט לברות העולמות ולהגיל הנתגלים להוליע לאור עלומת פעולותיו ומדותיו וכנויי אבר זאת היה סיבה בריאת העולמות כמבואר אלינו בענף הנ״ל בחקיקה הראשונה. והנה אז נמלם אם עמנו א״ם בנקודה האמצעית אחר בו׳ בהמצע (ה) אורו ממנו (ב) (אחר מאיר בעבריו אחר הרב זה וק״ל) (ג) ונמלם האור ההוא ונתרחק אל לדדי סביבות הנקודה האמצעית ואז בשאר מקום סבוי ואויר ואלו ריקני מנקודות האמצעית ממנו כזה * והנה האמצעי הזה היה בהשואה מ׳ בסביבות הנקודה האמצעית ריקניות ההוא בתוכן שמקום אחלל ההוא היה עגול מכל סביבותיו בהשואה נמוכה ולא היה בחמונת מרובע בכל זויות ולכה לפי שנם א״ם נמלם עלמו בבחי׳ עגול בהשואה מ׳ מכל לדדים וסביבה היטב לפי שכיון שאור הא״ם שוה בהשואה מ׳ מכל לדדים ולא שיומלם עלמו מלד מ׳ יותר משאר הלדדים. ומודע בחכמת הדיבור שאין חמונה ל״כ שוה כמו חמונה הסיגול משא״כ בחמונת מרובע

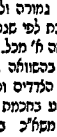

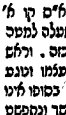

זויות נלבבת בולטות וכן חמונה המשולש וכולא בשאר החמונות ומ״כ יולדק הוא להיות נמלם אל״ם בבחי׳ עיגול והסיבה הוא בעבור שהוא שוה בכל מידותיו כנ״ל. גם בפ׳ בא דמ״ב אותה מנה בעיגולא דאיהו י׳ ושיין בפ׳ פקודי דרכ״ח דקתמר כי הילות ומה שבאם הם עיגולים (ד). עוד יש סיבה אחרת והוא בעבור הנתגלות אשר עתיד להתגלות אחר כך בתוך המקום אחלל הזה הריק ופנוי כנ״ל. והענין הוא כי בהיות הנתגלים בחמונת עגולים הנה אז יהיו כולם קרובים ודבוקים בא״ם הסובב אותם בהשואה מ׳ נמוכה ולאור והשפע אליך לבם יקבלום מן א״ם מכל לדדיהם בשיקול מ׳ משא״כ אם היו הנתגלים בבחי׳ מרובע לא משולש וכולא בשאר חמונות כי אז היה בהם זויות בולטות קרובות אל הא״ם יותר משאר לדדיהם ולא היה מקבלים אור א״ם בהשואה אחת. וכאשר עתה ב׳ יתבאר עתה למה הולרך ענין הנמלם הזה ומה ענינו.

(**בי״ב**) ענין הנמלם הזה הוא לבנות שיש הדינין כדי לתת מדה הדין אמ״כ בשלמות וכח הבוא נקרא בלשון הקדושה

כמו חמי קדישתא (ס) (ו):

והנה אחר הנמלם הנ״ל אחר לא בשאר מקום אחלל ואויר פנוי וריקני בחמלע אור הא״ם ממש הנ״ל הנה בכר היה מקום שיכולו לשות שם הנתגלים והנברלים ולעיים והעמשים ולא המשך מן אור א״ם קו מ׳ יאר מן הארור (ז) הנמנל עלו מלמעלה למעה ומשתבל ויורד תוך אחלל הזה כזה. ולאם הנעלין בל הקו המשך מן הא״ם עמנו ונמנע בו. המנה שיש הקו הזה לאמה כשהו אינו נוגע באור א״ם ודרך הקו הזה המשך ונמשבל אור א״ם לאמה. ובמקום אחלל הזה אחלל אחלל ובדל ולר ומשם כל הבולמות כולם וקו זה בענין נטר דק מ׳ אחר בו מתפשם ומשך מימי אור הנעלין בל א״ם אל הבולמות אחר במקום הזה ואחלל הזה. ובאחר עמה קלם ענין הקדים המקובלים לדבעם אוך יש לאם תוך סוף בהסירות הנ״ל. אמנם בהיות בי הקו הזה ראשו נגעו באור א״ם מלד הנעלין ושוהו אינו המשך לאמה עד מקום אור הא״ם הסובב אחת הבולמות ואינו דבוק בו לכן אז יבדק בו לאם ושם בי אם דרך ב׳ הקצות הנה מקבל שפע הא״ם הוא ב׳ הקצות בחי׳ לאשים שוים זה לזה ולא הוא אז בחי׳ המלה ומשם. וכן אם הוא הא״ם המשך מכל הסיבות לדדי המקום אחלל הזה לא הוא לא המלה ולא המה לא פנים ולא אחור לא מדרם ולא מערב ולפון ודרום אך בהיות אור א״ם המשך דרך קו א׳ ונעור דק בלבד ירבק בו המלה (ח) ומעה פנים ואחור מדרם ומערב

וכמ״ש בפ״ם בענף זה בכלל דבריו:

והנה בהיות אור הא״ם המשך בבחי׳ קו יאר אור אחלל הנ״ל לא המשך ונמשבל אבל אם לאמה. אמנם היה מתפשם לאם לאם ל״ל כי בהתלבל אחיל לו קאור לבהתפשם שם ומבלה בהאלה אחפשמוהו בסוד קו נתפשם ומשך ונמשבל בענין נגעל מ׳ מגוד אחסיב (ם) ומגעל הזה היה בלתי דבוק עם אור הא״ם הסובב אליו כי נדרבו אחמלעות בל הא״ם שם היה בחי׳ מדרם ארון מגעלה אחיב לאמה ומשבו אחיבו בהאלה אחמלעות בחי׳ לא בהיות אחמלעות ומבדלות אור הא״ם הסובב אליו ומבדלות

היכל א׳ היכל א׳כ שער א׳ ענף ב׳ דרוש ענולים ויושר — יב 23

ממשך אל מינול הא״ם ובלתי מתדבק בו. וכל עיקר התקדמות ודביקות הענול הנאצל בהוא עם א״ם המתגלל הוא ע״י הקו בהוא כנ״ל אשר דרך בו ירד ונמשך אור מן א״ם ומשפיע בענול בהוא והא״ם סובב ומקיף עליו מכל צדדיו כי גם הוא מוכרח בענול סביב עליו ודחוק ממנו כנ״ל כי הוא מוכרח שהארה א״ם בנאצלים מהיה דרך קו בהוא לבד. כי אם היה האור ממשך לבם דרך גם מכל סביבותיהם היו הנאצלים בבחינת המתגלל עצמו בלתי גבול וקצבה ולא שוד אלא אפי׳ גם הקו בהוא דק מאד ולא בהתרחבות גדול כדי שיהיה האור הנמשך אל הנאצלים במדה וקצבה אשר לסיבה זו נקרא הנאצלים י׳ מדות ו״ס לשורות שיש להם מדה וקצבה ומספר קצוב משא״כ בא״ס וכמ״ש בס״ס פ׳ פנחס מקודש מליצר דא״ק ס״ק כו׳ אבל דלא אית ליה מדה ולא שם ידוע כשונא דספירין כו׳. דכל אפי׳ אית לה שם ידוע ומדה וגבול ותחום וכהוה שקו דק ימשך לבם שפע כדי לרבם בלבד בעבור היותם נאצלים ולא יותר מדתי בעבור היותם מתגלים. והנה בענול הזה הרחשון היותר דבוק עם הא״ם בהוא הנקרא כתר דא״ק ואחר כך נתפשט שוד הקו הזה ומשך מעט ומזר להתפצל ונעשה ענול ב׳ סוף מינול הא׳ הזה נק׳ מינול החכמה דא״ק. עוד מתפשט יותר למטה ומזר לכתפצל ונעשה מינול ג׳ סוף המינול הב׳ ונק׳ מינול בינה דא״ק ודע״ז היה סוף מעלה ומתפשט ומתפצל עד שנול ד׳ הנק׳ מינול מלכות דא״ק (ח) הרי נתבאר ענין ה״ס הנאצלו בכוח ד׳ מינולים זה סוף זה וכ״ז הוא בחי׳ עבר ספירות הכוללות דרך סתום כל בחי׳ השלמות כולם. אמנם מהאור ופשוט הוא שכמה מיני שלמות נתלו ונברלו ונמשכו אלף אלפים ורבות רבותם וכולם הם סוף המקום בחלל הכ״ל ואין דבר חוצה לו. והנה כל שלם ושלום יש בו י״ם פרטים וכל הפי׳ הפפי׳ פרטים שבכל שלם ושלם בלל מי׳ הפי׳ פרטי פרטים וכולם הם בשרת מינולים זה סוף זה חה לפרטם מזה עד אין קץ ומספר וכולם בגלגי בלים זה סוף זה ע״ד המונת הנגלים כמזכר בספרי פוכנים. והנה בחי׳ המחברת כל המינולים יחד הוא ענין קו הדק הזה המתפשט מן הא״ם ושוכר ויורד ונמשך מינולו אל מינול עד סיום תכלית כולם כנ״ל והדק הקו הזה נמשך אור והשפע אליהן לכל א׳ וא׳ מהם וכרי נתבאר בחי׳ המינולים של ה״ם:

ועתה נבאר בחי׳ הב׳ שיש בי״ם בלא הוא בחי׳ אור פישר כדמיון ב׳ קיים בלורת אדם הענין. והנה דרך הקו בנ״ל המתפשט מלמעלה למטה אשר ממנו מתפצלים המינולים בנ״ל גם שקו הזה מתפשט ביושר מלמעלה למטה בתור גג הענין של מינול הענין מכולם עד למטה מתחתית סיום כל המינולים ממש מלמעלה למטה בלול מי״ם כשוד בלם אדם יפר בעל קומה זקופה בלול מרמ״ח אברים מלמעלה בגיזר ג׳ קיים ימין ושמאל ואמצע בלול מי״ם בכללות וכל הפי׳ הפפי׳ מהם בפרטם נ״ם עד אין קץ ע״ד הנ״ל בענין הי״ם שבם בדרך המינולים. והנה בחי׳ זאת הב׳ נקרא בלם אלהים ועליה רמז הכתוב בתורתו ויברא אלהים את האדם (ב) בצלמו בצלם אלהים ובמעמן בל מ׳ הזהר והמיקומים רוב דבריהם הוא מתפשטים בבחי׳ ג׳ (ג) הזאת בלבד כמ״ש הסב במ״ח והרי בזה יתקיימו ג׳ הסברות הנ״ל כי יש ג׳ בחי׳ דרך מינולים ודרך קיום ושמיהם בחי׳ מובים דברי אלהים חיים. ובזה ישמטו לך כמה מאמרים הנראים בחלוקים זה עם זה בענין סדר ומנב ה״ם. גם יתבאר לך החקירה הנ״ל איך יהיה לאם ושוב מעלה ומטה. בענין הי״ם והנה הוא מבואר בכל ב׳ בחי׳ אלו. הא׳ בחי׳ הי״ם בלזור מנולים זה סוף זה

דברות וביאורים (ח) עיין בס׳ שער שבון הבריה בשם דברי אלוה דמדר המינולים הם מלמעה למעלה בחחלה נעשה כלי מינול אצל׳ הבריה. ולחל״ב בתחבורה מינול ת״ק. והוא הסכל הם מחולה מחל״ה ובכולנו נהלאל נמנם עולמו בהקדרה לחתנאה. והיה מנולם הבריאה מכל הבריה ובמעמה הוא הנרם לשבות בכולם. וע״ש כלן בחחלה הבחנתו בענין נגלגל עגול סביב הייע בבחי׳ חו״ם ואחר בהקף כי בבר חנה הם מינולים בהחלה ושאה הוא כדי לבחינתם מכל: (ב) עיין ב׳ הקדמות הקדמה ד׳ ז׳ בשם בזה: (ג) קול ברמ״ח הקדמה הוא שכל שיקר בהוצאתו הצורה ובאצלות הוא בהבדלנות בלבדנה. ואחל לאור בהמבר ביוכר ולכן הסדרה בנתיב מחבר״ע אחרי בחלים שבחלה אשרי אלוה אלהים (כ״י): (ד) עיין לקמן בעמ׳ הקיקון בס״ד בהבר ח״ל ואודע כי אין קיון אלא ביוכר ולא״ע (אחר״): (ה) לא נתבאר זה ועיין שער פ״ב ומבואר״ם בעב״ע ח״ב ע״ד ובעין בבאר יו״ר סוף פ״ד בהבר דאין קיון אלא ביוכר: (ו) ה״ם ד״ם כ״ל בלאמן בבבחי תוחר הקדמות ובחבנת אלהל עד אינם אמנו אמנות בנפחי דשון אינו אבל ויל״ל:

וז״ל פשוט הוא שענינו הסובב על כולם שהוא נגלגל הכתר סבה הוא דבוק עם הא״ם יותר מכולם ולכן משובח״ אחמם נגלגל הב׳ הנקרא חכמה יש הפסק ביניו ובין הא״ם. והוא נגלגל הכתר לכן מעלתו למטה ממעלת הכתר. וכן נגלגל הביעה הוא רחוק מן הא״ם ביותר ב׳ מינולים ומעלתו למטה ממעלת החכמה ומה״ז כל מינול ומינול מכל השלמות כולם אשר בתוך החלל כל הקרוב אל אור א״ם יותר מחבירו הוא עליון מאד ומשובח מחבירו עד שנמצא כי הנוה״ז התלוי התחתון הוא נקודה אחת מעט מיהוצה תוך כל המינולים כולם בתוך כל המקום החלל ויותר הפטי הכ״ל וגם הוא מרוחק מן הא״ם הרחקה גמורה יותר מכל השלמות כולם וש״כ הוא כ״כ בשמי ומומרי בחבלית הגשמיות עם היותו נקודה אחת מצמצם בתוך כל המינולים וכן זה הסובב ויושד יש סיבה ב׳ היא קרובה אל הכ״ל כי הנה נתבאר לך הכא המשך מן הא״ם שיה מתפשט ואח״כ מתפצל ומתפשט יותר למטה ומתפצל עד היות חבלית כל המינולים ומינול הסמוכה הראון בחקום ראשית הקו הנה הוא משלה ומשכנת מכל המינולים אשר תחתיו כי הנה הוא נמשך מראש הקו. ושוד כי הנה הוא מקבל אחרה בהיותו בחקום נבוה יותר מכולם. וזה המינול העליון שבכולם יהיה נק׳ משלה והמינול היותר פנימי הוא אחלמי ותיכון שבכולם אשר הוא תחתון שבכולם אשר הוא מקבל האור מתחתיה הוא הנוה״ז יהיה נק׳ מעה. ובענקה נ׳ בענין ד״ר מינולים דשלם הנקודים יתבאר לך גם בחי׳ י״ם של המינולים יש בהם בחי׳ קיום מעה (ד) עם היותם מינולים מלבד בחי׳ הי״ם של היותר הנעשה בחיר מלאה חדם ע״ם וסם מבלים דרוש המינולים ומה יתבאר לך לוך גם בי״ם המינולים ילדק בהם יחין ושמאל ואמצע עם היותן בדמיון מינולים זה סוף זה (ה). והנה גם בבחי׳ ב׳ של שבכולם אשר הוא מקבל האור מתחתיה הוא הנוה״ז יהיה נק׳ מעה. ובענקה נ׳ בענין ד״ר מינולים דשלם הנקודים יתבאר לך גם בחי׳ י״ם של המינולים יש בהם בחי׳ קיום מעה (ו) עם היותם מינולים בלבד בחי׳ הי״ם של היותר הנעשה בחיר מלאה חדם ע״ם וסם מבלים דרוש המינולים ילדק בהם יחין ושמאל ואמצע עם היותן בדמיון מינולים זה סוף זה (ה). והנה גם בבחי׳ ב׳ של שבכולם אשר הוא מקבל האור מתחתיה הוא הנוה״ז יהיה נק׳ מעה. ובענקה נ׳ יתבאר נ״כ בענין ד״ר מינולים דשלם הנקודים יתבאר לך גם בחי׳ י״ם של המינולים יש בהם בחי׳ קיום מעה (ז) עם היותם מינולים בלבד בחי׳ הי״ם של היותר הנעשה בחיר מלאה חדם ע״ם וסם מבלים דרוש המינולים ילדק בהם יחין 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ובמקף ד' נבחלק לזיך כל הבחי' מצטיירין בגיור אדם וכם דא לגו מן דא ודא לגו מן דא מתיק לגו מן א"ח ו"א לגו מן תבת ומתת ותו"ל לגו וכו' ס"ם כל המדרגות וסם יוכן סיסד כפי [נ"ל בחי'] כיוקן דא לגו מן דא דא מוחא ודא קליפה ס"ם היעב הרי נתבאר מענן ב' בחי' שים בי"ם ג' בחי' מיגולים

וג' בחי' יוסר במרלה אדם :

מהדורא תנינא הקדמה אחת סלגה מן (ה) הא"ם מד

הזעיר הלמפין. דע כי תחלת הכל היה כל המלילות אור פשוט וקרקע אור א"ם ב"ם ולא היה שום חלל ומקום לאיר פנוי אלא הכל היה אור א"ם וכשבלה ברצונו להאציל ההאצילים ולברוא הנברלים לסיבה נודעת והוא ליקרא רחום וחנון וסיומא וחס לין בעולם מי שיקבל רחמיו ממנו אור יקרא רחום וכן מד"ל שאר הכחות הנה למלם עלמו בחמלא באור אלו בנקודים המרבו בחמלמי חל הסביבות והלדרים ומעאר חלל בחמיים. וזה היה למלם ג' של המלאל הפנוין וזה המקום חלל עגול בשוה מכל לדדין מד שנמלא שולם המלילות וכל המעולות נשוים אור עגול זה ואור א"ם מקיפו בשוה. וכנה בלחבר למלם עלמו אז דרך לד ל' מן המלל המשך דרך קו ג' יאר דק בכמין נטר אור ג' המתבר מן הא"ם אל אור לחבלל וממלא אותו אבל בעאר מקום פנוי בין באור שבחור חבלל ובין אור הא"ם המקיף את החלל (ב) אחל"ל יחזור הדבר לבמות שרים ותחזור ותחבבר באור זה שבחור החלל עם הא"ם בבראשונה יחד וע"כ לא נתפשט ונמשך באור ראחב אל אור החלל רק דרך קו ג' דק לבד הדרך קו זה נמשך ויורד אור א"ם אל אור החלל הנעגול שבות הבחלל ועי"כ מחדבק המלאל בחלל יחד. ולא עוד אלא אע"פ שכל המלילות עגול והא"ם מקיפו מכל לדדין בשוה אב"ו אחזו המקום הבעאר דבוק בו ממש ונמשך ממנו ראשם הקו הזה נק' ראש המלילות הפנוינה וכל מה שנמשך ונתפשט לממה ולקרא תחתים המלילות ועי"כ נמלא שים בחי' ממלה ומשם בחלילות הלל"ל לא היה בחי' ראש ורגלים ממלה ומשה בחלילות. והנה אור הזה המתפשט תוך החלל הזה הנה הוא נחלק לב' בחי' הא' הוא בכל האורות שבתוך החלל הזה מוכרח הוא שהיה בבחי' עגולים אלו תוך אלו. והמשל בזה אור פשיטא הבחר מיגול ג' ובתוך עגול זה עגול חבמה ויגולא בזה עד תבלום ר' עגולים שהם ר"ם דא"ק ואח"כ ר' עגולים אחרים והם ר"ם דמעיק ואח"כ בחוכם ר' עגולים אחרים והם ר"ם דא"ל ואח"כ בתוכן ר' עגולים אחרים והם ר"ם דאבא אלו תוך אלו מד הוה כל פרטי חלילות וכל עגול מאלו יש אור מקף אלא כמוהו נ"כ עגול אחר כמוהו נמלא שים אור פנימי ואור מקף וכולם בבחי' עגולים. והבחי' הב' הוא כי הנה בחמלא כל המלילות העגול הזה מתפשט דרך קו יאר בחי' אור דוגמת העגול ממש רק שהוא ביותר ויש בו בחי' ג"ל ואו"ל חו"ן וכולם ביותר ולבחי' ז' קרקע בחותם את האדם בגלגו בגלגם אלבים בא"ם ויבראל אלבים את האדם בגלגמו וגו' כי הוא קו יאר ומתפשט בדרך קוים ומתפשט כל ס"ה והתיקונים אינם מדברים אלא בזה הזיאר בא"ם :

ודע כי יש בזה המלילות מיני שלשות לאין קץ ואין מספר בהודים אבל נתחיל עמה לבאר שוד פרטן אחד הסולל כל מלילות החלל הזה וממנו מתפשטים כל המעולות בא"ם והוא בחי' מלילות א"ק לכל הקדומים הנו' נב' כזהיר ומיקומים ותחיינו נמשך מהר כל המדרגות כולם. דע כי בזה החלל נמלא א"ק לכל הקדומים ויש בו מלילות א"ם והם מחלקין כל החלל הזה אמנם בחחלה יעלו ר"ם דרך עגול אלו תוך אלו ואח"כ בתוך המעגולים נמשך דרך יוזר בגיור אדם

(ה) מהדורא בלתי מוגהת חיים : (ב) מתחבר אל אדרין סתקן לתקנה אינו נוגע ב"כ : (ג) בספר מהר"ל ר"ם ובאור שם : (ד) עיין בספר תתמרי הבנ"י הנדפס בדף ב' ע"א בפרשה זו שהבאו ח"ל בתחבה מדרגות הדשים מעוריין לא בתנגלו בלא ולכן הוא הנלבה בהדר המדרגות נמה ואח"כ רוח ואח"כ נמה תלינו אלו בעבין בנדים בנדים רק בזריות בלבד . אמנם מי שהיה מעולגלת מבחי' נמה תיבו יבכל בנדים בנדים ובזריות אלו אינו נוגע ב"כ ר"ם ע"ב ע"ג ע"ד ע"ה ע"ו שיש ר' הלהבנו נמה ת"ש מבל"ן (עיין בספר מ"ן ומ"ד סוף דרוש ה') :

ג' בתוכך כל המעולים הנ"ל בגיור הזה ואין לנו מסוקים כלל בבחי' מעולים רק בבחי' יוסר לבד ולקמן אבאר בע"ם עוד מילות המעולים ויושר מה מעיינים. והנה ע"י המלוס הזה הנ"ל אבר נעשה בחדם הנ"ל סיה בו בחי' עלמות ובלים כי המלוס בתור נורם מילות הוויה הבלים בח"ם לקמן בע"ה ואין לנו רשום לדבר יוסר במקום נבוה כזה והמסבל יבין רחבים דבר מאחריהו בח"ם בע"ה בדרושים אחרים הבאים לפניו. ואמנם אינו כלי ממש אלא שבעתו בתוכו נק' כלי. אמנם הוא אין ובסיר בחבלת הזכוך והדיקות והבסרות. והנה הא"ק הזה מבריח מן הקלה אל הקלה מן קלה העליון עד קלה הבחתון (פי' ולא עד בכלל) בכל אלו המילות הנ"ל וזהו אחדם בכללין כל הסולמות בח"ם בע"ה אבל בבחי' פרטים ומלמוחו של אדם זה אין לנו רשות לדבר בו ולהתפסק בכלל. אמנם נתפסק ונדבר בזה שבאלו אמנו והוא כי הנה לחיות אור א"ם נדול מאד לכן לא היו יכולין לקבל אם לא בתמלאות הא"ק הזה ואפי' מזה הא"ק לא היו יכולין לקבלו אם לא אחר שילאה אחור חוזה לו דרך הנקבים והחלוטות שבו שבסם אחון חוזה פה פרטים בע"ם בע"ה (ג) :

ענף ג

מ"ק עוד נרחיבים אנו להודיעך בענין אלו הב' בחי' שבסם מעולים ויושר בגיור אדם. כי הנה יש בחדם הבחחון ס' בחי' אורות (בסם הנרגמ"ו) וסם (ס' מעלות) זו למעלה מזו וסם סוד ב"פ ברכו נפשו אח כו' בחי' שים לנשמה וסם נרגמ"ו בסם ס' מדרגות זו למעלה מזו בע"ם בענין אורות הפה דא"ק הנק' מקדיש ע"ם. והנה בחי' ס"ה דמעולים כולם יש בהם כל הבחי' הנ"ל שבסם אורות וכלים והאור נחלק לאו"מ ואו"מ וכבלי נחלק לאורות ופנימות וכן בחי' י"ם ויושר בגיור אדם יש בו כל הבחי' אלו בעלמם נ"כ. אמנם הבילון שים בין המעולים לבושר הוא כי י"ם דמעולים הם בחי' האור הנק' נפש ויש בהם אור פנימי ואו"מ פנימי ואילו שים לה בחי' י"ם על כלים ובכל כלי מהם יש בו פנימיות ואיטוטה וגם יש י"ם על אורות לכל אור יש בו אחיע ואו"מ אבל ס"ם יושר הם בחי' האור הנק' רוח שהוא מדרגה נבוה מל מדרגה הנפש כמדע בם בסם כלולים מאו"מ ואו"מ. גם יש לבסם י"ם דכלים ובכל כלי מהם יש בו פנימיות ואיטוטיות ופנימיות הוא שבחי' הנפש נאלה אחלה ואח"כ נאלו אלה מדרגה יותר עליונה בעודע בחדם שהחחון שבתחלה קונה נפש ואח"כ זה יסיר יבבין ליה כמו בזוהר מספרים דל"ד וו"ל ק"מ ב"נ כד איתיליד יבבין ליה נפשא (ד) וסו' וכן סיה בחדם שלעולם בבתחלה נאלו ונבנלו בתוכם המעולים שבסם בחי' מדרגות הנפש והכלים שלבסם ואח"כ נאלו בחי' כ' דיוסר בגיור אדם שבסם מדרגות אורות רוח וכלים שלבסם כמודע כי הרוח נק' אדם והבן זה מאד. ודבר זה סיה בכל המעולמות כולם כי בכל בחי' ובחי' מבסם בחחי' נאלו ס"ם שלבסם בבחי' המעולים של בבחי' ההוא ואח"כ נאלו ס"ם דיוסר בל בבחי' סטיא. אמנם הנפש בין כלים של הנפש והכלים של הרוח בכר טוע כי אבר בכבד הוא מקבל לבאור הנק' נפש וסימן לדבר כי אדם שבסם אורות בכר אמנלה דם הוא הנפש ואבר הלב

צמח סיוו כי אחלה נאלו המעולים ובעת אלילותם ממש אלו ס"ם דיוסר שבבי סיוסר הוא סוד המעולים בגרלם בגיור והכל נעשה בחזון ג' דסיום שבאחיל המעגול מלד ג' ועדים שבלם המיגול נעשה סיוסר וכן נעשה בכל מעגול ומעגל :

מקלב

הגהות וציונים

כאן אין אות הגהות הרמ"ק

ג"ל. מקלב

הגהות וביאורים (ה) מהדורא בלתי מוגהת חיים : (ב) מתחבר אל אדרין סתקן לתקנה אינו נוגע ב"כ : (ג) בספר מהר"ל ר"ם ובאור שם : (ד) עיין בספר

היכל א׳ היכל א״ק שער א׳ ענף נ׳ ד׳ דרוש עגולים ויושר יג 36

ענף ד

אדר שבתנו בעמדים הקודמים לזה בדרך קצרה ודרך כלל
ענין ה״ס בכל מקום שהם אין יש בהם כמה וכמה
כמ׳ נדבר בענין זה בקיצור ג״כ כמ׳ מדרגות השלמות אחר
שנברלו תוך מקום החלל הריקני הנ״ל שאין דבר תופה לו מן
המקום הזה. וכל השלמות כולם הם תוך המקום הזה. וחל
יעלה בדעתך כי ה״ם שנקרא אצילות ובשם ה״ם דאצילות אל
תטעה לחשוב שהם יותר לחשובים ונבוהים מכל מה שנאצלו
כי כמה שלמות קדמו עליהם ולריך השלמתם לא שלמו בשם
יד להכירם בה״ם אלא ברמז נפלא כאחר שיוך לעוכת יביטו
ג׳ מאמרים מה׳ המיקומים בענין מ״ק לכל הקדומים המ״ם
בה״ם בגם זה. ואחר כתוב בה״ה פ׳ בראשית דה״ג וגם
המיקומים דקל״ד וח״ל מ״ה המה שלמות אינן המיגין דאינן
מחלבשין ומחרכבין בהפרלות כו׳ וגם מאמר מ׳ הוכח בה׳ נח
דה״ם בגם בפ׳ פקודי דרכ״ו ע״ת ודף רס״ח ע״ב ח״ל אר״ש
אריתם ידי בלבו לשלח כו׳ ומרזא המקבה שלחה ולחמה (ה)
שלמו איקרו מ״ם כו׳ ואם תעיה מיני שכלך לדייק היטב כל
המלות המיוחדות והכתובים והרמזים שרמזתים אל המבין
המאמרים הנ״ל תחלה והשמוטים בראשיתך כתה מדרגות של
מדרגות לאין קץ ומספר קדמו לה״ם שנקרא אצילות בשם ה״ם
האצילות והמעיין בתיכוניתו זה לא יחכה ידע ויבין ויעמוד על
מהשכותם וכמ״ש בשבת זה בשם:

והנה הנאמרים [ה] בהסתרים בתחלת לשונם וקראתם עבר
לאחותם בל [נבי] כתר עליון וחיצא בדברים אלו
ועם היות כי אין קלבה אל השלמות שבמקום הזה כי הם
אלפים ורבבות עכ״ו נבאר קצת מה שיש בידינו יכולם לבאר
במקום הזה דרך קצרה. ובראשונה נתחיל לבאר פרש א׳ אחר
הוא כולל ומופם כל מקום החלל הזה אחר מן פרש זה
מתפשטים כל השלמות כולם ובו נתלים ונאחזים ומתו הם
יוצאים ומצאים בתוך כמ״ש בע״ה. אמנם הפרש הזה הוא מק׳
בשם מ״ק לכל הקדומים אחר הוא קודם לכל הנמצאים בה״ם
בע״ה ולרוב מעלות הא״ק לרוב גודל מעלתו והשלמתו לא שלמו
בו יד להתפסק בה״ם כ״ל בקצת מקומות מעומדים ולא גם
זה הוא בדרך הסלם גדול ואחרי קצתם בהיקומים סוף היקון
ה״ם דמ״ת ע״ב ח״ל מ״ל לא הכי אשמעודע דאיתא מ״ק לכל
הקדומים ואיתא אחר אחר כו׳ גם ריש מיקון ע׳ דקי״ם ח״ל
(ב) אמון מופלא ריקם ואיר מורא בהיכליה דת״ק לכל
הקדומים דאיתא אחר כו׳ גם בהיקומים הנ״ל דקל״ב ח״ל
אשמעתא בראש דמתניתין בהתרת דהתרין ממילא דמתרין
דאתה דבראתה (ג) דאיכו קדמון לכל הקדומים:

ונתחיל לבאר הענין דע כי האורות הראשונים אחר נאצלו
תוך המקום הזה דרך הקו הישר כמתפשט מן
הא״ם הסובב לא הכל כנו׳ בענף ב׳ הם בחי׳ ה״ם אחר
מיבוים הנ״ל ח״ל לכל הקדומים הנ״ל. והנה ה״ם דאחר
קדמון הנאצלים כל בחי׳ הנו׳ בענף ב׳ ג׳ הלא הם אלו כי
בתחילה יצאו ונתצבו ה״ם אלו בבחי׳ מיגוים שהם בחי׳ נפש
דאי״ק הזה ויש לנפש בחי׳ ה׳ כלים בורה מיגוים ובכל פלי
מהם יש פנימיות ואיטומיות והכל הוא בחי׳ כלים וכתוך על כלי
מהם יש בחוכו עצמות ה״ם שנקרא נפש אחר מלבבת בחוכו מהם
ומוד יש בחי׳ ה״מ סביבו וגם הוא בחי׳ נפש והכל בבחי׳
מיגוים והמיגוי המילון שבכולם אחר כל אחר המיגוים בחוכו
הוא דבוק וקרוב אל הא״ם. וה״ם הוא מלוי ומקוף סביבו
והמיגוי הזה המילון מהולם הוא המשולם והגדול שבכולם כנו׳

בענף

הגהות וביאורים (ה) הגר״א בפקודי ע״ם (יח ד) כנגד ע״ל ולשילה ע״ם וכן הוא מיקוד ופשוט כזה. ס״ה בפ״ע: (ב) ח״ל בפפ״ם ר״ה אמון גיחל ר״ם וכן ר״ש. פוד מיקוד והמיגוים וג׳ אמון דפשוט בראש הדרש לנ״ב ס״ל ס״ה שבכולם יש בחי׳ ז״ו. ואיתא דאמרי לקי אמון בנפש פוד כ״ן מיון בעבדי מכיגוים ע״ב: (ג) ובקבלת בן לנבי סקו דיוסר שהתפשט בו מיון לקבל בקיצור מדה אצילות ריש פרש מ׳:

השמש

[ה] פרלקוים:

בעמקם ג׳ והוה בחי׳ מיגול כחר דח״ק ותוך מיגול זה מתפצל מיגול ג׳ הנקרא מיגול הכמה דח״ק וכן עד״ז ״ מיגולים זה תוך זה עד מיגול ה׳ הפנימי שבתוך כולם והוה נקרא מיגול דמלכות דח״ק נמצא כי אלו ה׳ מיגולים דח״ק הם מקיפים כל החלל הזה בתוך הא״ם קרובים אלו והא״ם מקף עליהם סביב. וחמכם בחמצע ״ עגולים אלו בשתר מקום חלל אחיר פנוי לגיכך שתר הראלנים ושתר השולמות אשר גם הם בחי׳ מיגולים זה פוך זה כל״ל בענף ג׳ וכבר נתבר ג״כ שם מלילות פחוות הכלים תוך היתה כי ע״י המשם שנמצם הא״ם עצמו נתמעט האור ונתמלו הכלים וחמ״כ חזר האור להתפשט תוך הכלים הסם דח״ק ״ ובזה חלו תחשבה חלילה כי בח״ק יש בחי׳ כלים ממש מ״ו כ״ה בחי׳ כלים לא המצלו רק מן שולם הנקודים * ואילך בח״ם בח״ם ותה שאלו מכנים פוסם בכם כלים הוא בערך האור והשלמות אשר בתוכם. וחמכם הכלים בעצמן הם אור זך בתכלית הזכוח וקשה והזהר ואל תשתה עוד בענין זה:

* (אמ״ש שהנקודים הם בחי׳ כלי [שהוא בחי׳ פה ופה נקי כלי] כנודע שכ״ז בחי׳ ״ כלים לא המצלו חלא בבחי׳ הנקודים ודייק דקאמר בחי׳ כלים לשון רבים ולא א׳ כלי שהם הלחוחות (כ״א החורות) היולאין מכפה והם הכלים רק ששם הם בכלי א׳ הנקודים ונקודים בנוהר עמה:

והנה אחר שהבאנו ויאלו בראשונה אלו ה״ם דח״ק בחי׳ עוד יולאו ״ם אחרות בבחי׳ רוח דח״ק הזה בבחי׳ יוצר כמלאה אדם בעל קומה זקופה כלול מרמ״ח אברים בחור קומה דאם הרוחות וכפות ידים נוף ורגלים והוא מתחיל להתפשט מן הא״ם המקף דרך קו הכל״ל ומשם ומתמה בחור אדם כל״ל כולל ג׳ קוים ימין ושמאל ואמצע ובכם הכלים ״ם יוצר שבו הכל״ל בענף ב׳ וכבר אמ״ש שראתים קו הזה שהוא ערם יוצר דח״ק מתחיל להתפשט מן הא״ם ובוקע וכנכם בין כל המגולים מאד נגותיהם המגיעים אל המחשב כי כן הקו הזה נמשך והתפשט למעה עד סוף כל המגולים מאד מחסיהם המתפצלים מחתת רגלי ח״ק ויושר. אמנם שאור התפשטותו אינו רק עד התחלת קרקעות המיגולים דע״י שהוא בחי׳ ערלוף כחר דשולם האצילות בח״ם בתקומו אחר המיגולים הכל״ל דע״י מתפצלים מחת רגלי ויושר הכל ונתבאר אמנם בלבד בח״ם. והכם נתבאר אחר ח״ק הזה ממלא בתיגול ויושר שלו את כל מקום החלל והאויר הפנוי שבתוך הא״ם כנ״ל. אמנם בשאר מקום פנוי בין ח״ם של אור יוצר שבו אל הכלים ואו״ם ויושר שבו ומם נתמוו ונאלנו לה השולמות אשר טולם נחלים ונחחזים בזה הח״ק ומתמו יולאו כנ״ל:

והנה אחבר לך עתה דרך קיצור מופלא כללות כל השולמות אחר בתקום החלל הזה שבין עון ה׳ יוצר של ח״ק ובין הכלים שלו דיוצר כנ״ל והכם עון זה נתבאר בח״ה בתיכות גדול כל דבר ודבר כפ״ע ומם בתקומו יתבאר לך אחר מבחי׳ דיוצר דח״ק יולאו ונתגלו אורות רבים אחר כללותיהם סרם האורות הבוקעים ויולאים מן החזים שבו ולמען אח״כ יוצאים אורות החוזם ואח״כ אורות הפה הנמ׳ עקודים וכל אלו האורות הם בדרך יוצר לבד ואין להם בחי׳ מיגול כלל ואח״כ יולאו אורות פנים דח״ק הזה ואלו נקרא עולם הנקודים ויש הרבה ב׳ בחי׳ מיגולים ויוצר ״ומקום מלבן ומעמדן הן מהכיבור דח״ק הזה עד סוף הגלגל שהמקום הזה נקרא כללות הא״ר דח״ק. וחבו מדרן כי בתחלה יולאו ״ מגולים הנקודות ונתגלו סביב הכלים הנה״ם דח״ק בבחי׳ דיוצר שלו הכלים הנה״ם מתלבש אור״ם שלהם הכל״ל. ואלו המיגולים דנקודות שהם בחי׳ נפש הם הסובבים על הכלים ואו״ם של הנה״ם דיוצר דח״ק. ואלו המיגולים של הנקודים בבר נתבאר לעיל שהם כוללים אור״ם דנפש וכלים ואו״ם על הכלים וכללות זה נקרא מגולים דנקודים ומל אלו הנקודים [ג״א המיגולים] שוד אור״ם מבחי׳ דיוצר דח״ק ומל אור״ם דיוצר דח״ק סובבים הי׳ מיגולים דח״ק שעמו הכלים אור״ם וכלים ואו״ם שלהם בערך וזה היה בתחלה. אמנם בחבר נתגלו אחר״כ גם הי״ם דיוצר דשולם הנקודים שבתוך בחי׳ רוח ולה הוה שלהם סלבישו הי״ם דיוצר דנקודים הכללים אור״ם וכלים ואו״ם דיוצר ע״ג הכלים דיוצר דח״ק דיוצר דח״ק ומל דיוצר דנקודים הלבישו אותם המיגולים עצמן שלהם ומל המיגולים דנקודים אור״ם דיוצר דח״ק ומלילהם הי׳ המיגולים דח״ק עצמו והנה יתבאר לתמה בתבונתו זה בענין שולם הנקודים אין ז׳ מלכי חהוס שמלכו ומתו ואח״כ נתקנו ולחבר נתקנו נעשו מהם בחי׳ ד׳ שולמי אצי״ם וכל שולם מהם הולל ו׳ פרלופים הולים לבד מפרלופים אחרים פרטים שהם נעשים ענפים הוזמים מאלו הו׳ פרלופים ואלו הם עמיק וא״ם ואו״א ואו״ן:

ונבאר עתה בקיצור מלבן ומעמדן ומחיל מלמעלה למטה הנה הא״ם הוא הוכב ומקף ע״ג ״ מגולים דח״ק בכל ג׳ מיני בחי׳ אור״ם דנפש וכלים דנפש ואו״ם דנפש וכולם בתרם מיגולים כנ״ל. וזכולת הזה בשאר כל המיגולים שבשאר הפרטים ולא נלמדר להזכיר ענין זה בכל המקומות ו׳ מיגולים דח״ק הם מקיפין וסובבין על אור״ם דיוצר דח״ק עצמו, ואו״ם-דיוצר דח״ק ע״ג ״ מיגולים דמעיק ו׳ מיגולים דמעיק סובבים על אור מקף דיוצר דמעיק עצמו ואו״ם דיוצר דע״י מקיפים אל ״ע דח״ם. וי״ע דח״ם מקיפים אל אור״ם דיוצר דח״ם עצמו, ואו״ם דיוצר דח״ם מקף על ״ע דחכמת, וי״ע דחכמת מקף אל אור״ם דיוצר דחכמ עצמו, ואו״ם דיוצר דחכמ מקף אל ״ם דחימת (ד) ו׳ מיגולים דחימת סובבים על אור״ם דיוצר דחימת עצמה. ואור מקף דיוצר (ה) דחימת מקף אל ״ מיגולים דח״ת ו׳ מיגולים דז״ת מקיפים אל אור״ם דיוצר דז״ת עצמו ואו״ם דיוצר דז״ת מקף אל ״ע דטקנה וי״ע דטקנה מקיפין אל אור״ם דיוצר דטקנה עצמה ואו״ם דיוצר דטקנה דז״ת הלילות מקף אל ״ע דבריאה וגם היא נחלקת-לכל הפרטים הכ״ל ו״ם דבריאה סובבים אל אור״ם דיוצר דבריאה עצמה ואור״ם דיוצר דבריאה מקף אל ״ע דיצירה הנחלק גם הוא לכל הפרטים הכ״ל ו״ע דיצירה אל אור״ם דיוצר דיצירה עצמה ואו״ם דיוצר דיצירה אל מיגולי עשיה המחלקת גם היא לכל הפרטים הכ״ל ומיגולי עשיה אל אור״ם דיוצר דעשיה עצמה. והנה נשלמו דרך כללות כל בחי׳ המיגולים והאורות המקיפים דיוצר של כל השולמות אלו שולם מלמעלה למטה ומכאן ולהלאה (נבחר) יולאו בחי׳ הכלים ואו״ם שלהם דיוצר של כל השולמות אחר בחי׳ אלו הם הסוכים מן הכ״ל לפי אלו כל מי שהוא גרוע

(ה) פתב בפ׳ אור הזוה פי׳ דברי הרמבן בך הוא כי זה כלל גדול אנגנו כי ע״ב ס״ג ס״ן הם סם כלולים כ״ל מד׳ בחי׳. וע״ב אם לכל בחי׳ ובחי׳ יש מגולים ומסיבו מ״ם בחי׳ אלו אלא בחי׳ כ״ן הרגיש לבחר. ונם לכל בחי׳ כ״ן שם בע״ב ס״ג ס״ם שם ו׳ בחי׳ לבד הבפ׳ מסם כלי מגולים. אר אם גם לכל ד׳ בחי׳ ס״ג ונכל ס״ג שם בע״ב ומ״ם ומאלו ס״ב דבל״ם ומיגול ״ ונן בע״ב דבל״ם ומ״ם לכל אלה מיאם מגולים בע״ב: (ג) עין בשר פרשת בוס ס״ל ע״ב ד״ה עון. ועין דבר״ם ד״ה כ״ן ע״ד ד״ה ע״ב: (ד) אלא אמנם בכר דוגא פ״ה אלא לפחות נאין ומיין ואין הנמנים ב״ב בנמי הפיגולים עין מנ״ם דלים ע״ם. אמ״ם עין לקמן שבר מ״ב ע״ג דיש ונלעיד כו׳: (ס) עין בוא דבר״ם ע״ב פשים מ׳:

דגהות וביאורים

היכל א׳ היכל אק שער א׳ ענף ד׳ דרוש ענולים ויושר יד 27

גרוש בתעלה מחבירו מלבוש לא חבירו בתעלה ממנו ומקף לאוש כנ״ל בענף ג׳. וז״ם לא״ם דיושר דשביה מקף על הכלים ולא״ם דיושר דשביה עצמם ולא יעמדך לנפול זה בכ״מ לפי שנתבאר לשל כי לא״ם דיושר לשולם קשור ודבוק עם הכלים דיושר שלהם שנמה והוא בחוכם ממש. וכלים ולא״ם דיושר דשביה על כלים ולא״ם דיושר דילירה וכלים ולאור פנימי דיושר דילירה על כלים ולא״ם דיושר דבריאה וכלים ולא״ם דיושר דבריאה על כלים ולא״ם דיושר דעקבא דז״ת דאצילות וכלים ולא״ם דיושר דעקבא דז״ת על כלים ולא״ם דיושר דז״ת דאצילות וכלים ולא״ם דיושר דז״ת על כלים ולא״ם דיושר דאימא וכלים ולא״ם דיושר דאימא על כלים ולא״ם דיושר דאבא וכלים ולא״ם דיושר דאבא על כלים ולא״ם דיושר דא״ת וכלים ולא״ם דיושר דא״ת על כלים ולא״ם דיושר דנה״י דאצילות וכלים ולא״ם דיושר דנה״י דא״ת וכלים ולא״ם דיושר דנה״י דא״ת על כלים לא״ם סולם מאור לא״ם המתלבש בתוכו דרך קו דיושר המתפשט מן הא״ם לאחיר ולהחיות כל השלמות כולם כנ״ל. וכדי נתבאר סיבה מדר בהלבשות השלמות ולאיה בשיניך אוך לא״ם מתעלה בשוך כל השלמות והמקבל ממנו מתילה הוא לא״ק ולאחר כך מעקיק עד שנמצא כי כלים דיושר דשביה הם יותר חיוניים ורמוקים מאור מן אור לא״ם הפנימי בחכלית הריחוק שאין ריחוק גדול ממנו וכן בערך לא״ם הסובב מבחוץ על כל השלמות נמצאו כלים דשביה רחוק ממנו בחכלית הריחוק שאין רחוק ממנו. לכן הכלים דיושר דשביה הם סיחר גדולים בתעלה יותר מכל השלמות כולם ושם כמולם דשביה מתהוים שולם הפכל המתרמי בחכלית הגבוה והעביה שאין כמוהו נמצא כי בדור הלחרן שלהו שוחדים בו הכר הוא הנקודה האמצעית שבכל השלמות כולם כמין נרשין החמרה שהוא בחמצע הלולב והלולב מקיפו מכל לדדיו. וחו בערבנו לאתנו כי אדם הוסקים בו אבל בערך לא״ם הסובב מבחוץ הכל אדרבה מולם הפשיה הוא הקליפה החופפת על כולם וכל מה שנתקרב אל הא״ם הוא יותר פנימי עד שנמצא לי עגולים דא״ק קרובים אל הא״ם יותר מכל השלמות וכן בבחי אור לא״ם הפנימי נמצא כי שולם הפשיה הוא קליפה לכל השלמות וכל מה שנתקרב אל הא״ם הפנימי הוא כיותר פנימי עד שנמצא לא״ם הפנימי דיושר דא״ק הם פנימים מכולם הם מקבלים אור לא״ם הפנימי ממש דמילת הכל:

והנה אחר שבארנו דרושי הענולים ויושר בקצרה נבאר הסתלבשות כל השלמות נרשים אנו לבאר עתה עד

[ג] (שיין תו״ח ד׳ ע״ב ע״ב ות״י קמ״ם ותקנ״ח פוש״ב) כ״ב נמצא כפי זה כי דיושר של ז״ת נמשך והתפשט ונקא״ מ עיגולין מלד מעה גם נקא עוני ד׳ עיגולי פימא וי׳ עיגולי אבא ומעלו רגלין ע״ג עיגול ל״ת וכן עיל בקצה כל עוני הענולים כמו מלד מעה גם עיגולים ומעלו רגלים ע״ג. עיגולי לא״ת ל״ב אוך ל״ם נמל כי עיגולי אבא מתפשט סביב דיושר ד״ת בין המקף ליושר והלא לא היה מקום פנוי שם כי כבר ירד דיושר שלו שם מקיפו ומתר ע״ג עיגולי אבא. נהולה מזו מ״ם כי עיגולי העוק׳ מתפשט סביב דיושר ד״ת בין המקף ליושר ולא היושר דא״ת ירד מקיפו ולא מחוץ לעיגולין ונקא עיגולי לא״ת ומעלו ע״ג עיגול ל״ת. וכן מ״ם שעיגולי אבריאה מתפשט בין המקף ליושר דעוק׳ אבא גם היא כבר ירד דיושר שלה שם מקיפו ולא מחוץ לעיגולין ונקא עיגולי ז״ת ועיגולי לא״ת ומעלו ע״ג עיגולי לא״ת ולא״ת. ועוד ל״ם שבא״ם שכל רגלי פרטים דאצילות שעמדו ע״ג עיגולי לא״ת והוא קרקע דאצילות מ״ב נמצא שבאבריא ג׳ עולמות בי״ם שם ועיגוליהם נמצאים מסיום הרגלים הנו׳ נעקרה האמצעית דאצילי ולפני העולם האחרון הנו׳ מתחת העולם הזה מיה הענולים של כל העולמות שם כל המתפשטים הרגלים הנו׳ מתחת העולם הזה האחרון ולפי ואם הוא בחמר בחכל כמוהר בבי הרגלי ע״ג מתפשטו לאמצע בנבול שולם בבריאה ואם בפ״ם הנו׳ הבי בבריאה מפתיישת לאמצע מסיום הרגלים הנו׳. וגם נמיתת הרגלים הבי שברי הכלים נופלים ונזרלים אל

הגהות וביאורים (א) קורא הדם שבעולמות דיושר לא שבעולמות דיושר לא בעיגול: (ב) ס״ל מתחבר דיושר דא״ת בעיגול לא״ת. ולפי כ״ל בפשוט דגלי א״ק הם לא״ר נמי אפילו ומקפ בגו״ן כי אם דיושר מתחבר בעיגולים ישרה בכל שום לאור פשוטו. ו״ל כי הפנוקף בעלמן מעבדר נגזל בהתפשטות בחוא״ת מבא״ק לאמצע ממנו בא״ק ומעבר דיושר ולא לא״ת: (ג) ל״ה עיין מחל׳ שער ל״ת ושער ולא לא״ת: (ד) שיין שבר מ״ג ל״ת ובמ״ב סוף שנף ג׳ ומנו״ם שמ״ב מ״ג מ״ד דל״ה כ׳ ומלמ״ם דל״ת ל׳:

השמש

[ה] (שיין תו״ח ד׳ ע״ב ע״ב ות״י קמ״ם ותקנ״ח פוש״ב) כ״ב נמצא כפי זה כי דיושר של ז״ת נמשך והתפשט ונקא״ מ עיגולין מלד מעה גם נקא עוני ד׳ עיגולי פימא וי׳ עיגולי אבא ומעלו רגלין ע״ג עיגול ל״ת וכן עיל בקצה כל עוני הענולים כמו מלד מעה גם עיגולים ומעלו רגלים ע״ג. עיגולי לא״ת ל״ב אוך ל״ם נמל כי עיגולי אבא מתפשט סביב דיושר ד״ת בין המקף ליושר והלא לא היה מקום פנוי שם כי כבר ירד דיושר שלו שם מקיפו ומתר ע״ג עיגולי אבא. נהולה מזו מ״ם כי עיגולי העוק׳ מתפשט סביב דיושר ד״ת בין המקף ליושר ולא היושר דא״ת ירד מקיפו ולא מחוץ לעיגולין ונקא עיגולי לא״ת ומעלו ע״ג עיגול ל״ת. וכן מ״ם שעיגולי אבריאה מתפשט בין המקף ליושר דעוק׳ אבא גם היא כבר ירד דיושר שלה שם מקיפו ולא מחוץ לעיגולין ונקא עיגולי ז״ת ועיגולי לא״ת ומעלו ע״ג עיגולי לא״ת ולא״ת. ועוד ל״ם שבא״ם שכל רגלי פרטים דאצילות שעמדו ע״ג עיגולי לא״ת והוא קרקע דאצילות מ״ב נמצא שבאבריא ג׳ עולמות בי״ם שם ועיגוליהם נמצאים מסיום הרגלים הנו׳ נעקרה האמצעית דאצילי ולפני העולם האחרון הנו׳ מתחת העולם הזה האחרון ולפי ואם הוא בחמר בחכל כמוהר בבי הרגלי ע״ג מתפשטו לאמצע בנבול שולם בבריאה ואם בפ״ם הנו׳ הבי בבריאה מפתיישת לאמצע מסיום הרגלים הנו׳. וגם נמיתת הרגלים הבי שברי הכלים נופלים ונזרלים אל

בבר הקדמה זה מבריאה בבחינת בי בי מלא בלי אורה בבי (בפרק בראשית) ושיין ד׳ בבר בחלק אם יעלה זה הוא בזמן אבדון מיון שנלין ומלבוש לאצילות. מבל ובו

מקף

בבחינת בבי בבר בי חלק בבי

בבחינת בבי בבר בי חלק בבי

בבחינת בבי בבר בי חלק בבי

(ה) וזל שער הקדמות דף ה׳ ע״א.

ואמנם דבר גלוי הוא כי אין למעלה נוח ולא כח נוף מלגלה. וכל הדמיונות והציורים אלו לא מפני שהם כך הם ואמנם. אמנם נשכך אח האוון לכשיוכל האדם להבין הדברים שעליונים הרוחניים בלתי נתפסים ומרשמים בשכל האנושי לכן ניתן רשות לדבר בבחי׳ ציורים ודמיונים בחצר הוא שנוון בכל ספרי שוחר. וגם בפסוקי הכתוב עלמה סולם כחתר עונים ואומרים בדבר הזה כמו שאמר הכתוב מיי ה׳ אמר משוטטים בכל הארץ. מיי ה׳ אל נדיקים. ושמע ה׳. ויית ה׳. וידבר ה׳. וכאלה רבות ונדולות מהולם ה״ם הכתוב ויברא אלהים את האדם בצלמו בצלם אלהים ברא אותו וכו׳ ומקבה וגו׳. ואם הכורם עלמה דברה כך גם אחנו נוכל לדבר בלשון הזה עם היות שעשוע הוא שאין שם למעלה אלא אורות דקים בתכלית הרוחניות בלתי נתפסים שם כלל וכמו שאמר הכתוב כי לא ראיתם כל תמונה ראיתם רבות ואמנם יש שוד דרך אחרת כדי להמשיל ולייר בה הדברים העליונים וסם בחוצה כחיבת טרח אותיות כי כל אות ואות מורה על אור פרטי עליון וגם תמונה זו דבר עשוע הוא כי אין למעלה לא אות ולא נקודה וגם זה דרך משל ואיור לשכך את האוון כמוכר ולכן נכתר עתה הקדמה המוכר על דרך איור אותיות גם כן ובבחי׳ איורים אלו כן איור אחדים וכן איור אותיות שעשוע מלכתיות לכבוד מעין האותות הבעליונים כאשר תראה ספרי שוחר בנתים על שמי בחי׳ איורים אלה מכ״ל:

ענף ה

רצוני בענף זה לעקדים קצת הקדמות אל כל הבא למלות אח ידו ולהתעסק בחכמה זאת והוא כי

כבר בארנו לעיל כי מלעה אחד בכלל תרמ״ח אברים בי״ם פרטיות שבו באופן זה כי כבר הוא נוצנלנלה ומב״ר הם ג׳ מוחין ומנ״ם הם ב׳ דרוטין ונופא ונפ״י ב׳ שוקין ואמה ומלכות הוא נקבה שלו (ב) אמנם אם תרגה לחלק ולפרש אלו הי״ם הכללותם בפרטיות רבים הנה אינם נחלקות רק לה׳ בחי׳ לבד אבל כל בחי׳ מהם הוא פרטא ל׳ שלם כמדרגה אחת וזה מדרגן הנה הנהר הוא פרטא ל׳ שלם מי״ם ונקבת ל״ב ואמנה הוא ב״ב פרטא ל׳ מי״ם ונקבת אבא ובינה הוא ב״ב פרטא ל׳ מי״ם ונקבת אמא ל״ב מחבר עד הישוד הוא פרטא ל׳ מי״ם ונקבת ז״ת וסבירה עתיקות הנה מלכות הוא פרטא ל׳ מי״ם ונקבת נוקבא דז״ת. עוד נ״ל כי בחי׳ המלכות שבכל פרטא ופרטא מלאו הם׳ פרטיים הוא כאופן זה כי מלכות אבא בפרטא זכר בעון אבא ח״ל הנה המלכות שבו הוא בחי׳ מעורה שבא כי הישוד שבא הוא הרחם והעמדה שבא הוא בחי׳ בשר הקפות שבלוב הנקבת דברי חז״ל שפלי מעיים בעניני סומני חילוטות כנודע:

ואמנם ספירת המלכות הכללות שהוא פרטא אחרון שבאמצע פרטיים הנקבת נוקבת דז״ת הנה היא (נקבה נמוכה) בפרטא נמוך (ג) בשאר כל הפרטיים וחסר זה. ונמצא קבלת חזקה וגדולה שמתקבל בה חכמים גדולים ולא ירחו לשוף ממקה כי בהקדמת הזהר ר׳ אחמנו שם על פי שלו מרוס עיניכם ורחו מי ברא אלה כו׳ כי בחתר

ובחכמה לית תמן שלמה כלל ומביטה ואיהי קיימת לשלמה אבל איהו בארת פחיס ולא אתגליא כלל כיון דמסי עד מ״ל הנקבת מ״ם מה פשפשת ומה ידעת הא כולא פחיס דבבקדמיתא ובמקומות אחרים פ״פ כי שאל נא לימים ראשונים (ד) אמר שהם מחבר ואיהי אבל למעלה משם אין שלמה בנ״ר. גם אמרו בתיקונים תיקון כ״ב דפ״ב בחר עליון דא איהו עלימו דבפ״ב הדא איהו דלא אתייהב למשה דעלוי נאמר נמיה לא ידעו מיט ואיהי אתרא במופלא ממך אל תדרוש ובתוספה ממך אל תחקור אין לך עסק בנסתרות במה שהרבית הבטון וברים הלי תיקון כ״ב קאמר הנסתרות דא איהו אר״ש וכו׳ הרי כי בנ״ר אסור לדרוש ולחקור בהם בלשון המצא בפסק הגתון ר׳ יאמר דלעתם בתחלת ס״ה מ״ם כישוב זה המאמר וכאלה רבים והרי בכל ס״ה ובפרט בב׳ החדרות ובתיקונים המלא לדבר בנ״ר ואיך בהקדמת הזהר אמר בסיפר שאחי׳ החקירה במלכות אחרונה עליה אמר מתארי״ל מה פשפשת ומה ידעת וכו׳. אבל המעין הוא כך ומעון במ״ם בענף ד׳ מעין מ״ם ואיך כל העלמות הם מעפים ומסתעפים ממנו עד שנמצא כי מולם הפלילות אינו רק לבוש אל נפ״י דמ״ק שהם בחי׳ רגלין לבד אבל ידעת כי עולם העשיה הוא עבד המלכות [דמ״ק] אשר מקומה הים אב״א עם ז״ת (ה) בחנה״י שלו לבד נמצא כי מולם הפלילות אינו [אלא] (אפי׳) בעבדך מולם עשיה שהוא מלכות דמ״ק נמצא כי כל שהקיבו בפ״ם בעולם הפלילות אפי׳ בנ״ר אינו [רק] (אפי׳) בחי׳ עולם עשיה דמ״ק שהוא מלכות דמ״ק אבל בנ״ר דמ״ק (ו) אסור לעשות כן (ז) ואפי׳ במלכות דמ״ק שהוא בחי׳ עשיה:

עוד נמיך שנקדים לך הקדמה ג׳ והוא כי כל פי״ם הכוללות כל עולם ועולם הנה בכללות יחד עולם כמ׳ בחי׳ הוי״ה ג׳ בכל מקום שהוא בין בכללות בין בפרטות כל״ל יוצא מכל אות ואות מהם הוי״ה ג׳ והנה קוט אל ו״ד שבאות הוי״ה הוא הסי׳ כמו ויר״ד עלמה הוא. בחי׳ חכמה וה׳ רלשונה כיום והו׳ הוא הת״ם כולל ו׳ ספירן אבל בלעומה נקבת נפש ז״ת כמ״ם במקומו כמ״ה והה׳ אחרונה מל׳ הנקבת אצילות עוק׳ דז״ת וכ״ו הוא בדרך הוי״ה הכוללת הם׳ פרטיים יחד כל״ל. וכן אם נחלק פ״ם בכל פרטא ופרטא פהיה נפ הוי״ה שבפרטא הכוות בפרטות ע״ד הכללות כי קוט של ו״ד הוא הכתר שהוא נגנלת שבפרטא ההוא ו׳ חכמה וה׳ ביצה שבפרטא הוא ב׳ מוחין ימין ומאמל וו׳ הוא עיקר הגוף ו״ק שבפרטא ההוא וה׳ אחרונה הוא מל׳ שבאותו פרטא. עוד צריך להקדים בחי׳ אחרת קרובה אל הנ״ל והוא כי מכל אות ואות מפם הוי״ה יוצא הוי״ה ג׳ ואין חילוק ביניהם רק באופן מלייהן והבן מעיינם. כי ״ שהוא רומז בחכת שהוא ספי׳ הנקי׳ חכמה יש בו הוי״ה ג׳ במילוי יודין והוא נימ׳ ע״ב. והה׳ ערוכות בחכמת שהוא הספי׳ הנקבת ביצה יש בה הוי״ה במילוי יודי״ן ואלף כזה יו״ד ס״ו ואל״ף ס״ו והוא נימ׳ פ״ג. והו׳ שהוא רומזת בז״ת שהם י״ם אבל חבר מחבר עד ישוד יש בה הוי״ה ג׳ במלוי אלפין והוא נ׳ מ״ה. והו׳ אחרונה שהוא רומזת במל׳ עוק׳ דז״ת יש בה הוי״ה ג׳ במילוי הה״ין והוא נ׳ כ״ן. ועוד״ן נ״ב בפרטות כל פרטא ופרטא שבהם׳ פרטיים כל״ל אבל בכל ג׳ מהם יש הוי״ה בפרטות כל״ל יש בה שם הוי״ה דע״ב בחכמת פרטא הפות והוי״ה דמ״ג בבינה פרטא ההוא והוי״ה ג׳ דמ״ה (בינ״ה) בנ״ה שבפרטא ההוא והוי״ה דבן בנוקבת (ח) דז״ת שבפרטא ההוא. וכתו שכל ספי׳ וספי׳ בפרטות נ״ים ומ״ם נ״ים מל׳ אין קן ותכלית כל״ל כך הוא חילוק מילוי (פרטי) ההויות שהם מתרבים ומתחלקים עד אין

(ה) הקדמה אחת היא יקרת מאוד ואמנו מחדשים לאיזה כאן: (ב) ל״ם בכל ספרי דשום בהיחוד כתן בנה״ם מובהק״ל ועל״ל ונלעיד השיחה לקמן בשפ״ב ענף ג׳ ומשפחה שם ובמ״ם בהלי״ו ואיך בעל״ד שוכן בנשה ו ואיה הפ״ם: (ג) פ״ם בנה היה ובזה״ר ליג כך הוא נרשמה שער הקדמות ומיין בדבר דף ל״ב: (ד) בנה״ם ליתא מילה אחר. (ה) מבה״ר הישתון ז״ל כפ׳ כ״ו בנוה״ן שלו נבר המלה כי בל שולם הפלילות הוא בחי׳ עולם הבשיר בעבדך מל׳ דמ״ק ומנמה״ל אפי׳ בנ״ר בעולם הפלילות אינו רק בחי׳ עולם הבשיר בעבדך דמ״ק שהוא מלכות דמ״ק אבל בנ״ר דמ״ק כי כל עפקינו בפ״ב בעולם הפלילות אפי׳ בנ״ר אינו רק בחי׳ עולם הבשיר בעבדך דמ״ק ומ״ל כי בדברים אמנם ומשמים וכן ולאיה בשבר בשער הקדמות ל״ה דמ״ק: (ו) נ״ל לדרוש ולחקר שהם בעבדך אבל בנ״ר דמ״ק אסור לעשות כן: (ז) מן ואפי׳ במלכות עד בשיר לעשות כל״ל:

(ח) נמלכות. כן בגיר מוכרח״ל ל״ל ומין דנ״ב ד״ל ע״ש:

קן כפי חילוק פרמיות הספי׳ מד׳ חין קן . וכנגד אחר שהקדמנו לך כל ההקדמות אחלו נריכים אנו לשורר אל המעיין הבא למיין בס״ם שיעלה מחמרים רבים שוים ורחוקים זה מזה בחכלים הריחוק ואם לא יהיה לו הקדמה אלה יסתר מעיונו כי לא ידע להבחין באחיה מלילות (בחי׳) הוא מדבר המאמר אחר הוא בו ולא ידע להבחין באחיה בחי׳ הוא מדבר המאמר הסה״מ הוא בח״ק עצמו . ואם בכל אופן באורות שילא ואלאיו ממנו . אם בבחי׳ אורות האוזן . אם בבחי׳ אורות הראש . אם בבחי׳ אורות הפה הנקבת עקודים . ואם בבחי׳ אורות הסיון הנקבת שלם הנקודים שהוא עולם הפלילות פרס הקוים . ואם בבחי׳ אורות המלא שהוא בחי׳ שולם הפלילות אחר שנתקן . ואם בשולם הבריאה . ואם בשולם היצירה . ואם בשולם העשיה . וכ״ז דרך כללות . והנה יש עוד להבחין בדרך פרעות אם מדבר בפרלוף הנוקב שבכל שולם מסה. או בפרלוף נ״ח . או בחכמה או בחיות * או בחי׳ [ח] או בעמ״ן [ב] או בינ״ס. או בחבונה. או בינוקב או בלאה:

* צבור גם אם מדברים בישסו״ת שבגרון דת״ת (ה) ובכמה בפרצה הנחם דרש״ת דקאמר יש״ם הסתומה קדישה (ב) ולכנ״ל שלא מזכר פה מפני שהוא מדבר עתה כאן בפרלופים:

ענף א

עוד לריך להבחין בין פרלופים אלו דע כי בחי׳ עלמות ונחמיות אחר מחלבם תוך הכלים הנ״ל הלא הוא הסוכר תמיד אצילו בחיבוריו זה בחי׳ אורות הנעלמים . והנה האורות האלו הם ב׳ בחי׳ ל׳ הקרא אור״פ המחלבם תוך הכלים . והב׳ הקרא אור״ם ומובב עליו שמרוב גודל הארתו אין הכלי יכול להלבישו ולקבל כמו בתוכו ובאחר אור הסוה מקיף ומובב עליו מבחוץ ואין לך שום אור בשולם שאינו הולל ב׳ בחי׳ אלו שהוא אור״פ ואור״ם וכמו כן בחי׳ הכלים אין לך שום כלי בשולם שאין בו ב׳ בחי׳ פ״ד פ״ד הכ״ל הלא הוא בחי׳ פרימות הכלי שהם הסדבקות והסלבשות אור״פ הזה בתוכו ושוד יש לו בחי׳ חיטורים הכלי אחר עליו מבחוץ מובב ומקיף אור״ם הכ״ל נמצא דרך קלרה אחור הנוה בחי׳ עלמות הרחמיות מחחלק לב׳ מדרגות והסה אור״פ ומקיף ושל״ בחי׳ הכלים גם הוא מחחלק לב׳ מדרגות והם פרימות הכלים ושיטורות הכלים והבר מבחלר הכלים אלו . הכלל השולה שמחחלק הכל נאלנו הי״ם דרך מיצולים הלא הם מחחלקים והולנים בחי׳ י״ם הכלים משוגלים בחיר מיצולים ובכל כלי מהם יש פרימות ושיטורות ובתוך הכלים האלו מחלבשים י״ם רוחמיות הנקרא אורות של בחי׳ הנעם . ושוד ״ אורות מקיפים עליהם בשופן הכל אור מהם יש בו אור״פ ואור״ם והכל הוא דרך מיצולים כי אור״פ הוא מעול כמין נגלל והוא מלובש תוך כלי ל׳ משוגל גם הוא ומל כלי זה ת״ת פליו ונם הוא מעול כדמיון נגלל סובב וכן כל י״ם דשגלים עד״ד כדמיון הדקיעים והנגלים בטדר . אח״כ נאלנו הי״ם דיוהר כמראה אדם יחר והם יחר משולים מהם וגם הם הולנים בחי׳ רוח והכל אור מהם יש בו פרימות ושיטות ובתוך אלו הכלים מחלבשים י״ם רוחמיות ונקראים אורות של בחי׳ רוח והכל אור מהם יש בחי׳ אור״ם של הכלי

השלמות הן בהיות מחמחקר בח״ק הן בעמיק או בח״ת או בחי״ת או בחי״ן דאילות או בחחר שלמות בי״ם ואם יהיו דבריה אלו עמה פניך ואל יניזו ממיניך אם תרון לא תבקל ואו אלך לבמה דרכך :

השער השני

השתלשלות הי״ם תוך [ג] הענולים ובו ג״ ענפים [ד].

ענף א

השתלשלות הי״ם דרך מיצולים מגיעים הוא שבבר עדם שהחלק בחחחון שבחחש מדריגות הנשמה שהיא הנפש כמודע ממנה נחפשמו הי״ם דמיצולים ברלחוהה דרך הקו והלאור מפחת הא״ם כדמיון אדם שחחון הרחמני שבחחלה יש לו בחי׳ נפש ואח״כ עזה וקומה בחי׳ רוח אח״כ מדריגת בחמה וכו׳ והסדר הזה היה בעולם ג״כ כי ברלחוהה נאלנו י״ם דמיצולים בבחי׳ כלים ובבחי׳ עלמות ורחמיות שבחוכם מבחי׳ מדריגות נפש לבד ואח״כ חזרו ונחלנו בחי׳ הי״ם דרך קו הוסר כמראה אדם כנ״ל וגם הם הלנים ב׳ בחיטת כלים ועלמות הרחמיות שבחוכם בבחי׳ מדרגות אליהם הוא הנקרא מדרגת רוח שהוא בחבלה ונמצא שבחי׳ י״ם דמיצולים הם מדרגת נפש עם הכלים המיוחסי׳ להם ובחי׳ י״ם דיוהר כמראה אדם שנאלנו אח״כ הוא מדרגת הרוח עם הכלים המיוחסים לסם . והנה בחי׳ הכלים הנ״ל כבר נודע שחבר שבבר הוא מקבן הנפש והלב מבקן הרוח והבחה

מבקן הנשמה ואין כאן מקום ביאור פרטים אלו :

עוד לריך להודיע כללים אחרים הלא הם אלו דע כי בחי׳ עלמות ונחמיות אחר מחלבם תוך הכלים הנ״ל הלא הוא הסוכר תמיד אצילו בחיבוריו זה בחי׳ אורות הנעלמים . והנה האורות האלו הם ב׳ בחי׳ ל׳ הקרא אור״פ המחלבם תוך הכלים . והב׳ הקרא אור״ם ומובב עליו שמרוב גודל הארתו אין הכלי יכול להלבישו ולקבל כמו בתוכו ובאחר אור הסוה מקיף ומובב עליו מבחוץ ואין לך שום אור בשולם שאינו הולל ב׳ בחי׳ אלו שהוא אור״פ ואור״ם וכמו כן בחי׳ הכלים אין לך שום כלי בשולם שאין בו ב׳ בחי׳ פ״ד פ״ד הכ״ל הלא הוא בחי׳ פרימות הכלי שהם הסדבקות והסלבשות אור״פ הזה בתוכו ושוד יש לו בחי׳ חיטורים הכלי אחר עליו מבחוץ מובב ומקיף אור״ם הכ״ל נמצא דרך קלרה אחור הנוה בחי׳ עלמות הרחמיות מחחלק לב׳ מדרגות והסה אור״פ ומקיף ושל״ בחי׳ הכלים גם הוא מחחלק לב׳ מדרגות והם פרימות הכלים ושיטורות הכלים והבר מבחלר הכלים אלו . הכלל השולה שמחחלק הכל נאלנו הי״ם דרך מיצולים הלא הם מחחלקים והולנים בחי׳ י״ם הכלים משוגלים בחיר מיצולים ובכל כלי מהם יש פרימות ושיטורות ובתוך הכלים האלו מחלבשים י״ם רוחמיות הנקרא אורות של בחי׳ הנעם . ושוד ״ אורות מקיפים עליהם בשופן הכל אור מהם יש בו אור״פ ואור״ם והכל הוא דרך מיצולים כי אור״פ הוא מעול כמין נגלל והוא מלובש תוך כלי ל׳ משוגל גם הוא ומל כלי זה ת״ת פליו ונם הוא מעול כדמיון נגלל סובב וכן כל י״ם דשגלים עד״ד כדמיון הדקיעים והנגלים בטדר . אח״כ נאלנו הי״ם דיוהר כמראה אדם יחר והם יחר משולים מהם וגם הם הולנים בחי׳ רוח והכל אור מהם יש בו פרימות ושיטות ובתוך אלו הכלים מחלבשים י״ם רוחמיות ונקראים אורות של בחי׳ רוח והכל אור מהם יש בחי׳ אור״ם של הכלי

מבחון

הגהות וביאורים (ה) בהסכר בספר הזה : (ב) ל״ם פיין בהסר מ״ן בשבין ד״ם : (ג) פ׳ בחיב בהסר בהסרון ע״ב ובחיב דף ל״ם ע״ם הקדוש הסיקון לא כיו מחסמנין כל אוחך חילות עד לפסם לא בן אחר הסיקון . ע״ם : (ד) פ׳ הקדוש הסיקון יאלו חמרים מבל״ ואחר הסיקון מלו הכ״ל הנשבלו כ״ל פ״ם ופיין בסר הנלכים ע״ם ופ״ם הסר הסיקון ע״ם . ע״ם : (ה) פ׳ פ״ח דף מ״ב ע״ב : (ו) ובהם הבין אור לחפ״ם שבחדיגים הם ע״ב ואחר״ב ע״ב ואחר״ב ע״ם ואחר״ב כ״ן בכ״ו יש בחי׳ כ״ן בכ״ו יש בחי׳ כ״ן בחיל בפ״ב הן בחיל בפ״ב הן בחיל בפ״ב : הסרחיגים הם ע״ב ואחר״ב ע״ב ואחר״ב ע״ם ואחר״ב כ״ן בכ״ו יש בחי׳ כ״ן בחיל בפ״ב הן בחיל בפ״ב : הסרחיגים הם ע״ב ואחר״ב ע״ב ואחר״ב ע״ם ואחר״ב כ״ן בכ״ו יש בחי׳ כ״ן בחיל בפ״ב הן בחיל בפ״ב :

השמש

(ז) בהקרא ישראל : (ח) בהקרא בחל . כך בעיה בהרש״ם ול״ל ופיין דבר״ם דף ל״ב ע״ם : (ט) דרך סעיגולים בקנרה : [ד] כל בהסבור בהסבנים

מבחוץ סביביו וכחוי לו״ם מתלבש תוך כללי הכ״ל והכל בדרך יפר כמו״לה חדש והנה סקדמה שהקדמתי לך בענף הזה הלא היא כוללת לכל האצילים והנבראים ונוצרים ונעשים שבכל השולמות:

ענף ב

אחר שנתבאר לך דרך כללות ענין י״ם בכל מקום שהם מדרגות השולמות אשר בתוך אחלל הכ״ל ונדרון אוך הם דע שהנה אחרות דלמעונים אשר נאצלו דרך קו הדק ונטוי הכ״ל וכל בחי׳ מה שנאצלו הזה המקום אחלל הם כמה אלפים ורבבות מיני שלשות ואין אמו עמה בבינאורם שהמון לא יספיק לערוך את כולם אמנם עתה נבאר ערב ו׳ אשר הוא כולל את כל אחלל הזה אשר ממנו מתפשטים כל השולם הכ״ל. אחור הוא קודם לכל אשר נתפשט מן הא״ס בסובב את הכל הם י״ם אשר בחינת כללותם נקרא ל״ק לכל הקדומים ס ומכן ל״ק זה נרמז בדמיון נעלמים בס״ם ובמקומים ולרוב הסלמתו ולגודל מעלתו לא שלמו בו יד להתעסק בו בגלוי כי אם בסגלה נמרן ולא הוכר אלא בדרך רמז והפלא גדול ברוב מקומות ואנו מזכיר קצתם. אלא אחר מהם הוא בסתר המקומות מ׳ י״ם דמ״ם ח״ל לא הי אשר אתמודע דחוא ל״ק לכל הקדומים. ובמקום ע׳ דקל״ב אשר אתמודע במפר׳ בסתרות. ובסתרון מעילת דמעמדין דאדם דבריאה דאיהו ל״ק לכל הקדומים דאיהו אדם וכו׳ ובמקום ע׳ דקי״ם וי״ל אתון מופלא רקם ומיר מזרא בסכלא דל״ק לכל הקדומים דאיהו אדם ואיהו אדם וכו׳ ולא יפלא בדמעתר ש״ם הגם אצילנו י״ם ולאלות הם יותר גבוהים ולהקדומים במעלה מכל מה שנאצל כי כמה ובמה שלמות לאין קץ קדמו אליהם ולרוב הסלמתם לא הוכרו בס״ה אלא ברמז נפלא כאשר עיין תחזה מבריים ג׳ מאמרים הכ״ל ובאלה רבים כאשר כתבו כמה מאמרים רבים בשוף ע׳ פקודי דרכ״ו ובס״ם וע׳ בה דס״ה. וח״ל אר״ם אריתם ידי בגלו לעצלת דכל רשותא מילאה לעילא כו׳ ומרוא דמתחבה מילאה לתחתא כלהו מיקרו ל״ם. גם בע׳ בראשים דכ״ג ע״ח ובוכה ג״כ בחיקו׳ מיקון ע׳ דקל״ד וח״ל ע״ח כמה עלות אילון פמיון דאילון מתלבשין ומתרכבין בספירלון ס׳ ואם פפקה מיני שבלך נדייק כל מלות ודמוים כמתמדים מכרמים לנמרן במאמרים הכ״ל המלא ותשומים בראותך כמה מדרגות של מדרגות לאין קץ ומספר קדשו לאלו י״ם שנקרא אצילנו י״ם דאצילות ומטפיין בחבורים אלה אם יכה יבחין וידע ויעמוד על מכונתם. גם בפרשת בראשית ד״ם וח״ל וכלא אתמרין קב״ה למבני בשלמא ולחקרא עלמא בכו ושלנו מוחא מלגאו ומנה קליפין כו׳. ובזה מבין מ״ם למעלה אין כל השלמות זה מין זה ואם מוסף לזה ואי״ם סובב על כולם כל״ל ולא אוכל לשתרך בזה. ואחור לנמרן מכן הכ״ל כנה ש״ם בראשונים שנאצלו מדרם כל האצילים הם י״ם שנקרא ל״ק לכל הקדומים וי״ם אלו יש בהם י״ם כלים בחדת מעולים ובכל כלי מהם יש פנימיות וחיצונים ובכל נקרא בלים כנ״ל בשבע ל׳ ובכולן כלי הכ״ל יש בו ו׳ אחרות פנימיות מהלבשים מן ו׳ כלים ומוד ו׳ אחרות אחרים מקפיים סביב ו׳ מעולי הכלים הכ״ל והכלי הטעון הסובב על כל ו׳ כלים הוא הנקרא כתר דל״ק. וכלי הב׳ אשר בחוצו הסובב על הכלים הנאצלים נקי אכמה דע״ק ומן מד״ם עד כלי המשיר הפנימיות שבכולם הוא נקרא מלכות דל״ק וכולם בחוצו מעולים זה בתוך זה וכל״ל והנה אלו הי״ם דעולים דל״ק הזה הם המלאים כל

מקום אחלל הכ״ל [ל] שבתוך אמצעות הא״ם בתוכו בשבע ל׳. והנה הם מקיפים כל אחלל הזה אמנם בתחר בחמצע אלו הענולים מקום אלל ומכו לוזרך שאר הנאצלים שהם נ״כ בחרות מעולים זה בתוך זה והם בחי׳ אורות הנמתבים מן הפנים הם דל״ק-זה מבחי׳ היותר קטן שהוא דמרלה אדם בחי״ם בחי״ם והם הנקר׳ עולם הנקודות אשר גם בהם יש לזור מעולים זה בתוך זה [כ] ובולם שומרים תוך אלו ו׳ מעולים דל״ק. בתוכן ז׳ מעולים דל״ק הם מתפצלים ומקיפים וסובבים כל שאר מעולים אשר בכל השלמות וכל שאר המעולים הם מוקפים תוך אלו כי כל מעולי המצומה מחבירו הוא מקף את חבירו וסובב אותו וסיותר תחתון בחבלה מחבירו הוא יותר פנימי והוא מסובב מחבירו עד שנמתא היותר פנימי מבולם הוא גדול בחבלם והם בחי׳ הרקיעים והגלגלים של שלש הפעמים שהם י׳ גלגלי הרקיע המכוכבים בהקדמת הפיקו׳ והם נקראים לופפים אשר הם הרקיעים הסובבים עליו בשלם הפעל ובמעלם בחומרי הזה. ומבואר הוא שמאחר שהם יותר פנימים ומסוכנים שבכל המעולים ל״ב פשוט הוא שיהו יותר חתחונים מהם בגלגלי בגלים זה בזה שהגלגל החיצון הענין מבולם הוא יותר גדול (ל) ומד״ו הם בגלגלים ומתלבשים זה בתוך זה. ובמכן כי מעולים דשלם הנקודים יתבאר בס״ם בענין דרוש המעולים בפרסות ובמקום הזה לא נוכל לבאר בפרטות רק בכללות ובקיצור גדול ומ״ש. ואחר שלמה י׳ מעולי ל״ק הזה שהם בחי׳ נפש שבו עוד נמצא ועלמו בא״ק זה י״ם שהם בחי׳ י״ם אחרות היותר לחוד אדם בעל רמ״ח איברים ברמ״ח הרצונות ומקיפים כ׳ והם בחי׳ רוח ונ״ש דלעיל אמר רגלי ל״ק דיותר מגיעים למעה עד חלי מעולי מתיק ובלן אמר עד סוף הסוף אחתיה ׳ מעולים אלו אלו: שבו והוא נמצאך ומתפצל ויותר מלמעלה למטה מרגלא נב הפלגים של מעולי עליון שבכל ׳ מעולים עד קרוב אל סוף אחתיה ׳ מעולים אלו אלו:

ענף ג

אחר שנתבאר לעיל הוא בכל הסולם כולם ב׳ בחי׳ ל׳ בחי׳ ה״ם בטורת נגלים עגולים וח׳ בחי׳ י״ם בטורת אדם יסר בקומה זקופה ושבה. נבאר עתה בקצור קצת פרטים ובחי׳ אחרות שיש בהם. הנה נתבאר בס״ם ע׳ בת דף מ״ב ס״ב בר״מ וח״ל אבל לבחר דבריך הלא דיוקנא דמרכבה דאדם מילאה מתא תמן ואתקרי בהלי דיוקנא כו׳ נקרא אל אלהים ולי איבבר אומנא אלין מתמין דתקון דאדון מיא לאמקוריים כו׳ ולבחר עביד מלמא דבריכא והוא קרי לגרמיה בה. בה מבין כו׳. וכבר הארכנו בזה בענף ב׳ ע״ש היטב. כרי משורש היות י״ם בטורת אדם בעל רמ״ח אברים הנקרא בשם אדם הנחתחון שם בו נוף ובשמה כך אדם הטעון כולל מ״ם שהם עלמות וכלים. והנה ענין בחי׳ השלמות הזה הם בחי׳ אורות פנימיים המתלבשים תוך הכלים כדמיון הנעשה אחר תוך הגוף אל האדם ומאירים בו כמ״ש גר ה׳ נשמת אדם חכר כלל זה כי בכל מקום שהמלת בתוכיהו אל לשון אורות הכוונה על הנשמה הפנימית שבו ולא על הכלים שלמן ולא הנשמה מבין זה כי לא נוכל להאריכו בכל הפעם:

ואחר שבארנו ענין ב׳ **בזוהרהדן** ל״ל(נ) ל״מ אור״ם בחי׳ הכ״ל שהם דיותר (ל״ח ואור אורות וכלים, ל״ל שוד פרטים אחרים:

הגהות וביאורים (א) וחוזא אבנים ומלבשה אם מלגא: (ב) ל״ם עד קדוש אמר וכוה מדיבבה הכל וח״ם אחר״ם עיין שמר שבקדמות הקדמה כי (ג) פי דיים כ׳ בחי׳ מקיפים אחר הקרא מקף חיים וכפיר נקרא מקף ויחידה המקף יחד לגבל ד׳ בחי׳ כמוכל בשבר שקדיים מקף ע״ם ובשבר אחר״ם יעיש. ומה שהבאו לה מן הבקבה. פי׳ כמ״ם בשבר שמיים ע״ד בחיון שפיקות ע״ד אם לא כלה הן אחיים לגר בל שם כ״ן ומשבה אל אחיים דלר הנרים בארר אל אם לאמר דשם אחיים ג״כ בגרים יש״ם ותיון שבר אל״ר ע״ם ודלא ע״ד דלא בבנו בשמם ע״ד פרטים ומלאר דברים ובחיר ומקף מפרטים ואחמר דבריו יש״ם ובמה ש״ם מ״ם רבנו ש״ם מן סקבה ובן בחר אחר אחיו דבשם המיבבה דבר רבינו קלה. בכלים ובן בבנים שר בבן דבלגה ובן בבן דבנהות מבחר בבנהות מבחרים לגל שבר מעגולים מקף ד׳ ובשבר בחבלה שם״ם. יש״ם ומקף ובר אם מקף מחר אם מרבנו כי ע״ב בדל בל בחי׳ בבר מקפים מחרים מיוחדים בבחר אחיר אם מלגא בבנין דבן בחר אחיר אחיו בבנים בבחר אחיר אחיו דבן בבחר בבנים בבחר אחיר אחיו בבנים בבחר אחיר אחיו בבנים בבחר אחיר אחיו

מחברים דרך קבלה. והוא כי בחי׳ הלוחות שהם שלמות בהשגה הפרטיים בהשגה יחד הכלים כל הה׳ הלוחות מתחלקים לב׳ בחי׳ והם לו״מ ולו״מ. וכענין הוא כי הנה לו״מ המתיר והמחויבה כתוך הי״ם הנקרא כלים הנה יש בו בחי׳ הסתלבשות תוך הכלים כדמיון נשמה הכנסת תוך חברי הגוף והתלבשות תוך חברי הגוף ולהיות בלתי מקבל הארה הלוח״מ. אחמנם אור זה מתעצם לזיווג יכול להתאמצם ולהתלבש תוך הכלים. ויש בחי׳ ב׳ אור גדול ממנו אשר אין בה בכלים לשובע ולהכניעו תוך הכלים ואחר בבחי׳ אור״מ עליונים מבחוץ ואחיר לגם בזיווג אור מקיף עליונים. וגם ענין זה הוא בתרם המתחתון בח״ם במקומו בע״ם כי אין לך שום אור שבכל הפעלות הנם אחין בו ב׳ בחי׳ אלו שהם בחי׳ אור״פ קבון ואור״מ גדול זה בפנימיות הכלי וזה מקיף סביב מבחוץ לכלי. והנה כמו שבתלת הלוח יש בו ב׳ בחי׳ כן בחלק הכלים יש בהם ב׳ בחי׳ כיולת בחלו כי אין לך שום כלי בשולם אחין בו ב׳ בחי׳ והם בחי׳ פנימיות הכלי אשר שם התלבשות והתדבקות הלוח״מ בו בעצמו בשומו ושוד יש בחי׳ ב׳ חיצונות הכלי אשר עליו מבחוץ סובב ומקיף אור הגיל:

והנה הלוח״מ שהוא גדול מאור״פ כן חיצון הכלי יותר חשובה מפנימיות הכלי ואחר״פ שבחוצ הראות אלו רוחון שפנימיות הכלי הוא יותר אך חשובה מחיצונית הכלי המכון הוא בחוצון שהוא: **דע** כי הנה אור הוא הוא שוב (ה) והאחר הנהם ומתלבש תוך הכלי אין הכלי יכול לסובלו הוא אז בחי׳ אור אלא יוכל ליאחר בפנים בשאר בתוך בבחי׳ אור״מ (ב) עליו הוא ב׳ אורות אלו מתיחסים בכלי כי אור״פ מאיר חלי עובי הכל מלד בפנימי ואור״מ מאיר חלי עובי הכולל מלד המחצון ועו״ל ב׳ אורות אלו מאיר ומזדבק הכולל אל הכלי מבחוץ ומתוך. והנה הלוח״פ לבחוצו מלמלה ובזוחק תוך הכלי ומתדבק בו הוא הנה הוא הנהם ובוקע בחלי ונגלה בו ומובר בחוצו ועו״ל ומעשה זה לבל אור המלון לבחוצו רחוק ובלתי דבוק בכלי ומבדרן אליו מלמלה אינו בוקע בכולל הכלי מלד חיצוניות לבחוצ ולהנם בחוצו ולאחיר בו ולוכה. ולחקן הענין הזה אוכך לבחוצ חיצונות הכלי יותר מעולה חך וגם לאור בחלי בו הוא אור המקיף בחוצ יותר גדול ומעולה מן אור״פ ועו״ל יוכל לקבל חיצונות

יאר) מה בעיניו ומה שהיו אם הו מזכר אם מן הנקבה הכללים וכן הפרטים (נ״ל מקיף יאר ים מקיף אחר (נ״ל יאר ומקיף אחר) ומה בעיניו וכן ענין לו״פ מה בעיניו ונ״ל:

הכלי אשר עליו מבחוץ סובב ומקיף אור הגיל:

מודרחץ (״ל ענין חיצוני ופנימיות (בכ״מ הוא כיצוי בפפי״) כתוב בפי׳ כי חיצוניות הוא בשר גוף אדם ופלגות ונלגלגת וכו׳ ופנימיות הוא בחי׳ הנשמה המתפשטים בסוך כל הגוף כנודע כי גם בחיצון יש״ם בגוזר בח״ם שהם הפנימיות גם נאמר כי בכלים הראשונים שהם אחור ואחלא שנים נקרא חיצוניות והפנימי לבד נקרא פנימיות כי כן נאמר שבחיצון אין בו דעת כלל ובב׳ הראשון אחלאי יש בו דעת אלא שהוא דעת חלון ובפנימי אלא שהוא דעת חלון ובפנימי אלם הנ׳ יש בו דעת הפנימי ויוקה הם אלהים ומשכי מב׳ חיצוניות דשל״ל לך הנמצין דגדלו הם מפנימי׳ דלו״ל[ה]:

הנה על הכלי אלד פנימיות הוא הנה הנהם ובוקע בחלי ונגלה בו ומובר בחוצו ועו״ל ומעשה זה לבל אור המלון לבחוצו רחוק ובלתי דבוק בכלי ומבדרן אליו מלמלה אינו בוקע בכולל הכלי מלד חיצוניות לבחוצ ולהנם בחוצו ולאחיר בו ולוכה. ולחקן הענין הזה אוכך לבחוצ חיצונות הכלי יותר מעולה חך וגם לאור בחלי בו הוא אור המקיף בחוצ יותר גדול ומעולה מן אור״פ ועו״ל יוכל לקבל חיצונות

הכלי אלהים בגדולה אמפ״ל אחיר דבוק בחוצ בחוצ״מ ויהיה מקבל כ״כ הארה מן לו״מ עם הוצאו רחוק ממנו בהארה לו״פ בפנימיות הכלי בהוצאה יחד דבוקים ועו״ז יקבלו פנימיות הכלי שהוא גדול עם לו״פ הגדול ואחיר זה בזה הוצאה מאד לבוצאה דבוקים אמפ״ל בהם גדולים. וכן חיצוניות הכלי שהוא יותר מעולה בהוצאו מאיר בו גם לזה״מ המעולה יאיר בו הוצאה מאד עם הוצאה רחוקים זה מזה. עוד יש הוצאה הארה גדולה והוא כי הנה לו״מ מבחוץ הנקבה ולוטו ותפלא להתדבק ולהתקרב עם הלו״מ ולהאיר לו. והנה אם חיצוניות הכלי לא היה אך מאד לא היה יכול לו״מ לעבור ולבקוע ולוכנס בלו״פ לבחוצ לו והיה הלו״פ בלתי מקבל הארה הלוח״מ הגדולה לכן הוצרך לבוא חלי עובי הבולל מלד חיצון יותר אך מפנימי ועו״כ יוכל הלו״מ עם הוצאו בלתי מתדבק בו לעבור ולבקוע ולוכנס עד חלי עובי של הבולל מלד חון. ולו״פ לבוצאו מלמלה חוץ הכלי בכח יכול לעבור חלי עובי של הבולל מלד הפנימי ולהאיר בו חלי עובי הפנימי אמפ״ל שלוטו אך כ״כ כמו האחיצון ולו מתדבקים יחד לו״פ ולו״מ ומאיר לו״מ בלו״פ. וגם הכלי שלמו מקבל הארה מעניהם ומזדבק מלד. אחמנם אם לו רוחים בתוכם הרחות שהפנימי הוא יותר אך כ״ל הענין הוא כי לו״פ אמ״ש שהוא קבון אחר מלו״מ עכ״ז לבוצאו מלמלה ומונבל בכח חוץ הכלי הוא הארה בלתי גדולה ומלמה בפנימיות הכלי מאמ״ל בלו״מ אמ״ש שהוא גדול מלד בין שהוא בלתי דבוק בחיצוניות הכלי וגם הוא לוטו מלמלה ומונבל בעוצו בכח לכן לוטו בעצמו בעלותה הארה הוא הלוח״מ ועו״כ יולה שפנימיות הכלי יותר אך מחיצוניות ויפכחר זה לקמן בהארה פפ דל״ק:

שער השלישי

מ״ב מדר אצילות בקיצור מופלא לחודרחץ.

פרק א

ראשונה הוא בח״ם כ״ה מקיף אם כל הפעלות ״ וגם הוא מקיף מכסה* מקיב נר.

***צמח** הייתה הקו הישר ומתלבש בעוכם עד סוף המגמן מן הח״ם שולם הלאילות (ב) ואיתו נעבע לעוף הטיגולים. ודבוק אזלתי בשולם הלאילות לבד ולא נבריו הם אלכן מהם ולמעה יפתבה מכוחם ויקראו בי״ע. לך בחי׳ המקף (ג) דבוק וטוגע אבל הד׳ תכי׳ם (ד) ופחלה מפחלבל ממנו בהאמצעו ל״ק מגזכר בחיקוב׳ תי׳ ע׳ דקל״כ׳ובמי׳ שיהו שמוח לא״ם (ס) כך׳ שנב מדם דבריהם עם שהוא קודם לאילות. גם נרמז תרם זה בע״ם קדוני דרמ״ח במאמר הר״ם תרימים ידי בגלוחין לאילות ס׳ שיש סרלון כו׳ הלוח איקרון לא״ם עכ״ל. כי הם החדש כלול מי״ם וכולן נקרא לא״ם בערך שולם הלאילות שלמעם הימנו. חכ״ם הר״ק נחלק לחלפים ולרבבות שלמות ונחלה התחלקותו בה״ר ב׳ שלמות הנקרא רואה שמיעה ריחה דיבור המזכר בחיקוים חי׳ ע׳ דקל״ל. ומכם מתחלקים שלמות לאין קן וכל אלו הכחי׳ נרמזו בתחתר פקודי המ״ל לתכין. וזה כחדש נרמז בקוש של יו״ד דשם הוי״ה כי הוא בחי׳ הכחר של כללות הפעלות ואור לא״ם בכח התלבשותו (ו) בחכמה דל״ק זו. אחיל מחחיו שולם הלאילות ו״ם כולם בחכמה

יאר) מה בעיניו ומה שהיו אם הו מזכר אם מן הנקבה הכללים וכן הפרטים (נ״ל מקיף יאר ים מקיף אחר (נ״ל יאר ומקיף אחר) ומה בעיניו וכן ענין לו״פ מה בעיניו ונ״ל:

הגדות וביאורים (ה) פי׳ נכנסות ונלא בחיצונות כי בתוכנות יש הנהם בין לו״פ ובין אור מקיף פירוש. ס״ל: (ב) עיין לעל דרוש פיגולים ויפור פנף ד׳ ר״ש ובכנס דרוש מאמר עד הסתלבל מקומות מיגולי שהיק כבר שולם הלאילות ו״ש. תמל״: (ג) לך בבחי׳ המקיף כו׳ מלמלה כי בלי ביל בבחי׳ הל״ם אבר נכנס תוך הפנימיות בבחינה זו נוגע הל״ם גם בבחי׳ (ד) תרל״ם. פי׳ הפ״ם לעל בבאר לא״ם בבחי׳ ביגולו ויהיר בגו בלי מקום הבלבל ובאחיר הפנים שבתוך לא״ם ולאמצע נמצא מקום אחר אין לו״פ אל אור יאר אבל הכלים לו״ר ויבאר אבו הם נהפכו ונתחלבו כל הפעולות אבר כולם הלאים ונתחברו בהם הל״ם ומאמר עלו. ובאמת כזה דבריי הפירוש דרוש דל״ק הפ״ל אבל ראיה הכלי הנהם לו. שאן שמון: (ו) בלא דבריו לא יהיה ובאמת ע״ב.

הפעלות: (ו) לוח עיין בפעל מ״ה אמר מדר מ״ר ומיון בפ״ם מדלא מ״ע אבלו ובהקדמה הפרוש מאמר דקל״ל מ״ב: ״ב עב.

השמש

גם הם יש בהם ניור מעולים זה חוך זה: [ה] עיין בפער הקדוקים פ״ב מהיכן נעשה חיצוניות הכלים: [ב] פיה בחי׳ חיה ועיין בפפ״ע מפער

מעוות (ה) וחכמה סג"ל נתלבשה בחלבות דל"ק וזה סחלבות ידהה ונתלבשה בסוד ז"ס שלה תוך י"ס דעולם אחילות וכיון אז כדי לקבר ל"ק בעולם אחילות ומד"ר בכל עולם ועולם כמ"ש בס"ה ורלקם זו סחלבות שהם ג"ר שבה נשתלו במקומם. וז"ס בסיה ל"ורלקם זו סחלבות שהם ג"ר שבה נשתלו במקומם.

צמח ביו"ד ז"ת מל' סמקצין דבריאה וס"ד דבריאה בח"ל בכו"ע נתבאר דמ"ל דבריאה וס' על סדר סג"ל בכמי' ביבה ז"ת מל' יוסר בחילות. וגם הוא ס"ה מחבוים מן סג"ל וכלן גילה דבריאה ומלם כמי' ס' דהי"ב כמי' שמחמן נעורסם בח"ל סכוללים כל עולמות. מלמו וזה כלל לכל השאר שלא ומה"ב נמרס מסך ב' וירדו נמפרשו כלן: ז"ס דמלכות דבריאה ובאורם מחלבשה אור ו"ק דו"ס דאלי'

(ו) ומהבוה כמי' ע' דילידה ח"ם ז"ל מקבן בילידה הוא סמדיק מחלבש בח"ל דילידה כי' ע"ד כם' בבריאה בב"ל וגם הוא ס"ם דילידה ובולם כמי' ו' דהי"ם בהולה כל הבולמות. ומה"ב ידהו ז"ם דמלבוש דילידה ובאורם מלבוש לבדה דאלי' מחלבשה (ל"ח הוא לבדה מחלבשה) חוך ל"ח דבשה וגם זה דרך מסך שבן ילידה לבשה. ח"ם מלבוש מקבלת בחוכן ומקבלת ע' ומחלבשה חוך ל"ח דבשה וסכל ע"ד בב"ל בילידה וגם הם ס"ם ובולם כמי' ס' מחבוים דהי"ם בסלבלם כל הבולמות:

פרק ב

אמנם דע כי כל כמי' ס' פרצופים שבכל עולם ועולם בס"ל כגם כל ל' כלול מרמ"ח מבריים וכס"ה נידין ולריך סמעיין למקור מל ניבוח מבריים שבכל פרלוף ופרלוף אלך ישבאו לבר פרלוף זה בחבר פרלוף המלבשה אחוז כי לן שומרים כל הפרלופים בבוה ובקומם ל' כמלא כי רלם המלבוש דבשים נעבשה בחחבית הסקבר דל"ק וכמד"ו בכל שלר הבחר' לא יכולם הבין כ"ל נגזו כספר הבמים וכמ' דבוק זה הבחר שבזה הפרלוף בחבר הפרלוף שבנגדו לפמים ישבאו עין בחוסם וחזן בעוקב וכיוצא בזה לאין קן. וחס עבין חכמת סלרוף כ"ב לוחוחים מ"ב ל"ף שם כולם וכולם שם אל"ף וכיוצא בשאר הלוחוחים וסם סם נורמים בשימו שלון לך יוד בדומם לחבירו ולאין לריך דומם לחבירו ולאין בריה דומה לחבריהה וכל בבריאים כולם לעיקר בנוה כי לאין ילקח כולם שוה אם לא סיקון כולם שוה וחסקן הלבנה בקבורת מה שלא חסקן הלבנה לכן סיה לריך בלוני הטלמות פו"ל ובינוני ובכ"ל מיים לאין קן. והנה אלו הם' מרבני' של עולם הלילות בחבחרו בחר"ב ובחר"ו ח"ם בהבראים בב' בראים כי כל הבבראים היו בחי' ס"ם בן בחי' סן בב"ע"ח ס' זעירא כי כולם יצאו מס' זעירא דמלכות דא"ק (אחר שהחבשה) [אחר שהחבשה] בסוף ז"ח שלה לבד ואז היתה רחם לבסם בג"ל לכן נרמזו בס' זעירא והנה ר"ח"ם דאלילות לחזהם לבוהים המלבים הבחר בראים אר"ל כי בבסם הבריים ונרמזו בחלם המלבים הבחר בראים אר"ל כי כולם בני מלבים הם *הבראשית

צמח י"ם דאלי' שהבחלו בבא אלבים [שהיו מלבות בבסם הבריים בגלמ"ל דא"ק הבקראים אלבים וחבחה ברבלו בחבר בבבלמה שבים ואחר דאלילות] [ג] וביחוד בחל"ת ומיהה ומחחלה לא נחקבו עד בינה בז"מ כי בזה הם י' וזה עדבה סדר מלך סח' (מה"ם

ואז נחבבה בחבר ונעבשה שם מסך ודרך המסך ידיה שם המל' דאלילות ז"ם שבה והיהה רחם לבשולים ל"ם דבריאה בב"ל ח"ר אחר בחבבוחה והחלבוחה דרך מסך סג"ל. גם בבחינה דאלי' מחלבשה אור ז"ם שלה במל' דאלי' ידיה דרך המסך ומחלבשה ב"ם דבריאה. ח"ם בינם מקבבה בבוחבי* ואלו הה"ם דמלבות נחסה לפ"ל

צמח בינ' ז"ל מל' המקבבין דבריאה וס"ד דבריאה בח"ל בכו"ע נתבאר בבמ"ל דבריאה וס' על סדר סג"ל בכמי' ביבה ז"ת מל' יוסר בחילות. וגם הוא ס"ה מחבוים מן סג"ל וכלן גילה דבריאה ומלם כמי' ס' דהי"ב כמי' שמחמן נעורסם בח"ל סכוללים כל עולמות. מלמו וזה כלל לכל השאר שלא ומה"ב נמרס מסך ב' וירדו נמפרשו כלן: ז"ס דמלבות דבריאה ובאורם מחלבשה אור ו"ק דו"ס דאלי'

(ו) ומהבוה כמי' ע' דילידה ח"ם ז"ל מקבן בילידה הוא סמדיק מחלבש בח"ל דילידה כי' ע"ד כם' בבריאה בב"ל וגם הוא ס"ם דילידה ובולם כמי' ו' דהי"ם בהולה כל הבולמות. ומה"ב ידהו ז"ם דמלבות דילידה ובאורם מלבות לבדה דאלי' מחלבשה (ל"ח הוא לבדה מחלבשה) חוך ל"ח דבשה וגם זה דרך המסך שבן ילידה לבשה. ח"ם מלבות מקבבת בחוכן ומקבבת ע' ומחלבשה חוך ל"ח דבשה וסכל ע"ד בב"ל בילידה וגם הם ס"ם ובולם כמי' ס' מחבוים דהי"ם בסלבלם כל הבולמות:

פרק ב

אמנם דע כי כל כמי' ס' פרצופים שבכל עולם ועולם בס"ל כגם כל ל' כלול מרמ"ח מבריים וכס"ה נידין ולריך סמעיין למקור מל ניבוח מבריים שבכל פרלוף ופרלוף אלך ישבאו לבר פרלוף זה בחבר פרלוף המלבשה אחוז כי לן שומרים כל הפרלופים בבוה ובקומם ל' כמלא כי רלם המלבוש דבשים נעבשה בחחבית הסקבר דל"ק וכמד"ו בכל שלר הבחר' לא יכולם הבין כ"ל נגזו כספר הבמים וכמ' דבוק זה הבחר שבזה הפרלוף בחבר הפרלוף שבנגדו לפמים ישבאו עין בחוסם וחזן בעוקב וכיוצא בזה לאין קן. וחס עבין חכמת סלרוף כ"ב לוחוחים מ"ב ל"ף שם כולם וכולם שם אל"ף וכיוצא בשאר הלוחוחים וסם סם נורמים בשימו שלון לך יוד בדומם לחבירו ולאין לריך דומם לחבירו ולאין בריה דומה לחבריהה וכל בבריאים כולם לעיקר בנוה כי לאין ילקח כולם שוה אם לא סיקון כולם שוה וחסקן הלבנה בקבורת מה שלא חסקן הלבנה לכן סיה לריך בלוני הטלמות פו"ל ובינוני ובכ"ל מיים לאין קן. והנה אלו הם' מרבני' של עולם הלילות בחבחרו בחר"ב ובחר"ו ח"ם בהבראים בב' בראים כי כל הבבראים היו בחי' ס"ם בן בחי' סן בב"ע"ח ס' זעירא כי כולם יצאו מס' זעירא דמלכות דא"ק (אחר שהחבשה) [אחר שהחבשה] בסוף ז"ח שלה לבד ואז היתה רחם לבסם בג"ל לכן נרמזו בס' זעירא והנה ר"ח"ם דאלילות לחזהם לבוהים המלבים הבחר בראים אר"ל כי בבסם הבריים ונרמזו בחלם המלבים הבחר בראים אר"ל כי כולם בני מלבים הם *הבראשית

צמח י"ם דאלי' שהבחלו בבא אלבים [שהיו מלבות בבסם הבריים בגלמ"ל דא"ק הבקראים אלבים וחבחה ברבלו בחבר בבבלמה שבים ואחר דאלילות] [ג] וביחוד בחל"ת ומיהה ומחחלה לא נחקבו עד בינה בז"מ כי בזה הם י' וזה עדבה סדר מלך סח' (מה"ם

הנהות ובאורים (ה) לא כי מלילות לעבן[ה] ל"ק בשבים לגבי סבולם: (ב) לא ר"ל דיה לחבשה שבו בחלילות מבקרים מפי לה לחבשה שבן כי בה ל"ק | (ג) בכל שלר מקבבת בבבל (ל"ח בחר"ב) ומחחה ונעבשה בחבר שבחבים ב' ס"ם בל בה בחל בחבר בבבלמה אחוחה בחבים ס"ם בבבלמה אחוחה בחבים ס"ם בבבלמה אחוחה בחבים ס"ם

בחי״ם) כי הוי״ה הוא תולדות
דיסוד דא״ק מילה שמיהה
בחי׳ והוא הדרת פני [כ״ל
פנים] זקן ומוליד דיפת הלובן
הנקרא חסדים והמיל בחי׳ן
דמל׳ שבו(כ״ל מ״ד בחי׳ן במל׳
שבה) שכוח דיפת תולדה ארץ
תולדה וכדין עלמין אתחקנו
שהם ז׳ מלכים הטלנים ס״ם
דאלילות כי ראשון טולל נ״ר
וכדין עלמא אתכסה בשוב
יסוד ומל׳ דא״ק. וזהו כיוס
עשות כי אלהים ארץ ושמים
שיהם רחמים בדין ולזו נתקן
האלילות גם המלכות עמהם
דא״ק שהיא ראשית דאלילות
והיא עתיק ומין מתקנה דיפת
תולדה עלמה [הייגו אור ז״ם
שלה המתלבשת בי״ם דאלילים]
ועלי׳ נאמר באל״ר דקלי״פ
ע״א כל דשא דעמא דלא
אתתקן אילו בקדמיתא לית
אמא אתעקר רק על האדם
עליה אמרה רק על האדם
ז״ם שהם המתלבשים בי״ם דאלילות אך עלמות ממש ז״ם שהם
נשארו למעלה בתקונו רק מיעלי תולדה הם הוזרין להתלבש
באלילות ונק׳ דשא דעמא ולכן נקרא אל״י ונק׳ אל״ן ודא מל׳
דא״ק ונהר דאלי׳ וכיון דז״ם בחדר״ז דרש״ה ובג״ר אקרי ע״ק
אין דבי אלה אין״ן כיון דהא חכמתא סתימתא אקרי אי״ן דכיה
אלילים מתפרש אלה ומין כי שהוא חכמה דא״ק המתלבש
בעתיקא שהוא כתר דאלילות ולזו נקרא אי״ן. הרי אם יראה
המעיין בדברינו אלה יסתכל היות א״ם פנימי לעולמו
ומקיף כל העולמות ורבלי קומת ח״ק המלבים אם א״ם מבריאת
עד סיום כל העולמות אבי״ע. ואלי׳ לבוש ז״ם דמלכות שהוא
וכל בריאה לבוש ז״ם דמל׳ דאלי׳ וכל הילידה לבוש ז״ם דמל׳
דבריאה וכל עשיה לבוש ז״ם דמל׳ דיל׳ וזה (כ״ל כי) מקביים
(ה) דא״ק מתלבשים בי״ם דעשי׳ וכ״ל כולה מק׳ הרי אלף
יומין דמול כי סם הקלי׳ כולם ובהשתלם לחדוך ולהתברר
לאחור מעולם העשיה שהוא יסוד יעקב (ב) י׳ עקב כי הם
עבר מיטלי אורה הימנין בעקב שהוא עולם העשיה כי אז
בעתקה משיחה היא א״ק תולפא יסגא (ג) ואח״כ יעמדו
רגליו על הר הזיתים לכתיב ועמדו רגליו וגו׳ ויהשלם קומתו
ועלו נאמר הנה יכיל עבדי ירום ונשא ונבה מאד. יכיל
מעשיה בחוד ונתמר הענן להסכיל עון הדעת. ירום מיורה.
ונשא מבריאה. ונבה מאלי׳. מאד לאותיות אדם. הוא א״ק.
אז יבוא משיח בע״ה ומתח לגלגלת על רגליהו הם הקלי׳ שבנגד
נ׳ שולם בי״ם. כי על האלי׳ נאמר אני י״ הוא שמי וכבודי
לאחר לא אתן. והבריאה היא ראשית ז׳ כי היא בחי
זהב מנשון זהב ואתה שהיא בינה עלמות דחכמה״ם המתלבשת
ומקנמת בבריאה כנ״ל וקלי׳ דילידה כסף ומשמה. וקלי׳
דעשה מרגלא ומכפה. ואתכן מל׳ בהתחדוה שבכל העולם
הוא מקב ל״ן ואתה תשוטו מקב. בהתי אתן רלין מוחא דעתם
ומתח לגלגלת על רגליהו שבעשיה ואז שמים דעשיה ואדון
דעשיה מאמר עליהם שמים כשנן כו׳ והאדון כנגד אבנה כי

בהבנות רגלי ל״ק על הר הזיתים אחר בשובם הא״ם מתלבש בכ״ל
ולזו יהיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים כאור שי״ן מבוא התמה
ז׳ הימים הראשונים ז״ם דמלכות דא״ק בכ״ל הנקרא ע״י דאלילות: דף ס׳ עמ׳ דרוש
בדרכת הבנה

פרק ג

בלל השלם מי הא״ם הוא נשמה לנשמה (ד) והאליל ממנו מקב נו.
אדם אחד שהכלל כל העולמות כולם שבחי׳ עלמות שבו
שהם בחי׳ נרנח״י נקרא א״ק. ובחי׳ הגוף שבו הוא שולם
האלילות. ובחי׳ המלבושים שם ג׳ שלמות בי״ם שאינם רק
שולם לי׳ לבדו והוא לבוש האלילות שולו שבין שלשתם אינם
רק י״ם דוגמת י״ם דאלילות הנקרא גוף. וכ״ם בחיקונים רי״ח
אומת בנ״ם שלגלין הנקנת בבריאה ובכר ידעת בר״ם פ׳ כח
דמ״ב כי הי״ם דאלילות נקרא מלבין ר״ל אבני הגוף כי הגוף
שהם הכלים שם בגלו באלילות ולא יותר למעלה בגודש. ובכר
ידעת כי הברנח״י אינם מתלבשים בגוף זולת ע״י אחלעים
מלבוש זך לכ״ם מהם. ובכל נקרא עלמות כי כן ל״ק שהוא
בחי׳ כל העלמות יש לו גוף זך שפו מתלבש עלמותו כדי
להתלבש אח״כ בגוף האחיתי שהוא אלילות. לכן אחי׳ הכלים
דא״ק נק״ל עלמות וכמו שהעלמות מלבד היות עקריותו
בפנימות הגוף שכ״ז מבלה אחרות מאורו בכל איברי הגוף
מבוא ומתון ובמוך שונים להמשיך בו חיות. כן ל״ק מאיר
עלמותו בכל איברי הגוף דאלילות ואותו אור נקרא ל״ם בעבדך
האלילות ונקרא עילת הפילות של האלילות. אך בתלבושים
אין אור עלמות מתגלה לכן בי״ע אינם בבחי׳ הלכות אלה
נקרא נברשים נוליים נעשים וכעבד״ז בא״ק שבעשה בחי׳ גוף
אל הא״ם הזה הבעלין אור א״ם מתגלה בו אך לא בתלבוש
(הא״ם הבעלין) שהם י״ם דאלילות כי הא״ם הבעלה בי״ם דאלילות
הנ״ל סוף עלין בא״ק ל״ק בכ״ל. אמנם אחרי התלבשות אין סוף עלין
בא״ק בחכמה שבו שהו מאיר על ידו בי״ם דאלילות הזה אומרו
כולם בחכמה עשית הזה אומרו עשית כי הי״ם דאלילות הם מקב נה.
בחי׳ עשיה אל הא״ם הבעלין כי הם תלבושיו בכ״ל. וכעבד״ז בשיעורי לשון
אל״ק כדי להאיר בתלבושיו שהם בי״ם מתלבש בהיות דאלילות
ועל ידם מאיר בבריאה בא״ם אומה מקבנה בבריאה. וכ״ז
שהאמרנו הוא מהקדמה ג׳ של מרכבה יחזקאל. ואחר נאלו
התלבושים שהם בי״ם הם הקלי׳ ולכן הילידה שהפלו הקלי׳ם
שבנגד האלילות הינם שם אלה בבריאה מודע אלינו. נמצא כי
אף שנאמר כי אלילות הוא גוף דא״ק הנה אחור שהאיר בא״ק
בגוף הזה נקרא כר״ן של אלילות ואחר בהתלבש לחדוך ולהתברר
עלמו דא״ק וכן עד״ז בא״ק עגד א״ם העליון וכן עד״ז בבי״ע
דאיתו אמה בגוף לגבי שבעתה דאלילות נמצא כי הקליפות
יהיה לבושים באלילות בכללות עם הוות שבפרטות יש גוף
באלילות עלמו וכי״ע הם לבושים אלו (ה). והנה כל בחי׳
הכלים בכל העלמות יש בהם מיוחדת ופנימיות. וכבר
הודעתיך איך כל העולמות אלו זה נעשה גוף לזה וזה לזה
ונמצא כי כל העולמות כולם כאחד תפילו ל״ק בל הכלים שלהם
יש בהם בחי׳ פנימיות ומיוחדות (ו). ודע כי כל בחי׳ זו״ן
שיש בעולמות כולם נקרא ז״ק [כ״ל ר״ק] של גוף אל אחוזו
עולם כי כן יצאו בעמ אלילות הראשון שנאצלו הסדרים ג״ר
לז״ל ומ״ר לעוק׳ (ו) ואלו הב׳ מדיקים ג׳ זמנים שהם מיבור
ומקב ומחון הבלעים. נמצא כי כל הגוף שלהם בערך הגוף
מיבור ומקב ומחון רק זו״ן של אותו עולם בערך ל״ם ואו״ן של ר״ם בגוף
אותו עולם שהם בעימים כפי אותו עולם. אמנם בבחי׳ הכלל היה
כל הה״ם שבאותו עולם נקרא זו״ן אל עולם שלמעלה ממנו ויהיו

הערות וביאורים

(ה) מין נשמה דקדוש ברוך״ה: (ב) נלעגיל ש״ם ויהו אלוהות בעקב עבו ר״ל ויהו שבוא אות ויהיה אל יעקב אלוהות בעקב דא״ק עלוהות בו
אבו שבוא כולם עשיה שלם אלילים בעקב הכולם בכיוון אל עקב לו יבוא אמיתה ולא יבוא לחדוך ר״ל לחדוך ר״ם אם שלם ולא נאמר זרוב בים יעקב
לא כה׳ וכמה אבו לקם אמה יעקב כתבר ראמרנו כל הקלי׳ ולא נאמר לגוף: (ג) כי בעשיה הנו רש ולשעתו אוב ולמינו יסגא כי מצאם בבריאה מאי אחרת אלה
שבוא אמתפא ובעיהם שבה אלל אבל אמה יסגא. אור אדום: (ד) אמרן לבוריו אל״ם הנאבר בלן אל״ם אמתבא אבוא אלים בבריאה שבוא נאמר. אבל
אמרנ״ל דלו אלין: (ה) אם דבר אלילים דאלילות ובו״ם אמתמעים הם בה: (ו) מין נמ״ם בלע בלע ע״ב בטיבה ר״ל ומין פרוא הקלי׳ם אמ״ב: (ז) בל״ל מ׳ אחרונות ובכל אמר
מין ב״ם נמ״ל (מין אמר ר״ה ע״ב) כי כל הקדוש ראלוהים אבוא בסאר דאר נאמרו אבנו אבוא אבוא אבוא

מסרי מוחין בגחי' סכלל כנ"ל והכן זה היטב. נמצא כיון שיש כ' בחי' בכל מיני כלים שסם תיקונים ופגימות ג"כ מוכרח הוא שיהיה מ"ם בכלים תיקונים ומ"ם בכלים פגימים. הנה בר"ה (ל) בתחילה נעשה כלים פגימים אח"כ נתקבלת שבה ובתפלה של שחר ימי החול תחילה נתקן מוחין כלים תיקונים (ותפ"כ) ומומין פגימים ולכן כשתמיין בספרינו אל תתמה אם פגמים יראה שבבר יש מוחין ופגמים נראה שסם עדיין בעיקה וכיולת בזה כי זה בפגימות וזה בתיקונים. ומיין למיל אין כל פגימות נקרא מוחין בשביל תיקונים הנקרא נוגפא:

השער הרביעי

שער אזן חשמע פה ונראלק לה' פרקים:

פרק א

בבר ידעת כי אין בנו כח לעשות קודש אלילות יש ולא לדמות שום דמיון וטרה כלל ח"ו אך לשבר האין אנו צריכים לדבר דרך משל ודמיון לכן אם נדבר במליצות ליוב שם לעמלה אין בדברנו רק לשבר האין. אמנם דע כי יש דאלילות שם כ' פגימים הא' הוא שהפשטים הרוחניות וכו' הוא כלים ואבריה אשר בעצמות מתפשט בהם. והנה צריך שיהיה לכל זה שורש למעלה לב' בחי' אלו ולכן צריכין אנו לדבר בשבר שהדברנו מראש עד סוף והנה בתחיל ונאמר כי אלא ס"ם ב"ה אין בו שום דור כלל רק מבטיח. ואמנם בשעלה בתחשבה לברוח השלמות לי' מדרגות (ע"י סדר) האציל ומשתך ממנו שהפשטות תורות רבים לשתיהם שרשי האלילות (ל"א שרשים ומקוריים) לשהאלו האלילות אח"כ. והנה כאשר נעתיך ונמשיל לענין זה. כבר ידעת שיש ד' יסודות לכל הסם ראיה שמעשה ריחת דבר. והם ד' תוחיות הוי"ם. וכם שוד נשמה לנשמה וכו"ר. ונתחיל לבאר משל בנשמה ואיך ואח"כ נמשיל לקודש אלים ונאמר כי אלא נתשיל ונאיר אחזיים כי יש בהם רוח דק נשוכם והנשיון לזה לאשר יהשוכם אחדם אחזיו יצמח בשוכו קול שברה מתחת הרוח הנלדר בשוכו. אח"כ מתוכם יולא מתוכו כבל יותר גדול מאלו. ואח"כ מן הבה יולא הבל יותר גדול מכולם וכמי מרך הדברים ובתוכם כך יהיה דקשם כי אוזן לשתוכו שוד ביהם ההבל שיולא ממנו הוא יותר דק מהבל שיולא מתוכם. וכן הבל שתוכם הוא יותר דק מהבל הבה שהוא לעמלה מתוכם. אמנם אם נתמיל ונאמר דרך משל כי משוד שאוזן נתשך ממנו הבל ורוח מתוכו

ולאוזן ורוח שוד נשמה והבל ביולא מתוכם שוד רוח והבל ביולא מבבה הוא שוד נפש:

ועתה נבאר אמנם כי הבל באוזן נמלא לב' אחיים. והנמין הוא כי אלא יש ביהם אוזן ובתוכה כמולם לבן אוזן ומבה הבל אלו הוא שורש נשמת ביהם והבל אוזן שמאלית שורש נשמת תבונה. גם הבל בתוכם נמלא לב' בחי' בשוד שורש ימקב וישראל סימין ישראל והשמאל ישקב אך הבל הבה הוא מ' כי בעיקה הבל נגד הבוך דז"ל ואמ"ם שיש לאה ורחל אבל ר"ל מיקב לאה מבחי' מל' דתבונה (ר"ל אחת היא ר"ק דכ"ן דז"ל המלבות דתבונ') המתלבשם תוך ז"ל בנוכם. ולכן אינו נחשב רק לא' אך עכ"ז כיון שהם ב' בחי' גם הבל הבה נמלא לב' שם שהבהבל הוא מקור מ' אלא בדמיון אחזים והבוכם. והוא כי בהיות הבל זה בגרון הוא שוד קול וכשיולא מתוך לבה הוא שוד דבור בחיבוך חוחיות ל"הקול עד שורש לאה והדבור עד שורש רחל אע"פ שקול הוא בח"ת שהוא הז"ל (ר"ל בח"ת ו"ל) שב"ן שורש של שרשים הוא במל' דתבונה (ר"ל שב"ן שורש מיקב במל' ביבה) רק שקול בבבה נשמה לו"ל נ"ל ל"ר דכ"ן דז"ל) וסיבון מלד הבה וסדיבור בעשה נשמה לבל' (שהיא רחל) ובסיבון מלד הבה שהוא שוד המלבות דתבונה. והנה הבינים שהם שוד לאיה (ב) שהיא בחבמה הוא שוד נשמה לנשמה בשוד חכמה. ודע (א) כי ל"ן מתלבשים תוך פגימות הכלים שהוא הנוף. אך בנשמה לנשמה אין יכולא בנוף אחדם לשהבלה לב' בחי' אלו ולכן צריכין אנו לדבר בשוד לו"ם. ובשהוא מקיף אח המוח מדוב הנשמה לו הוא בחי' מקיף אל הנשמה ובשהיא מקפת אח הלב שהיא מדוב הרוח לו הוא בחי' מקיף אל הרוח ובשהיא מקפת לכבד מדוב הבפש לו הוא מקיף לנפש כי כמו שיש ג' בחי' אלו שהם נר"ן כך הנשמה לנשמה צריך שיהיה בה בחינת ג' אלו הלם בשוד לוב מקיף. אמנם הגלגולת שהיא שוד הכתר מבשם שורש לנשמה עליונה הנקרא יחידה. ופעם קריאתה יחידה לפי שהיא מקפת כל השלמות בבחי' הנשמה לנשמה (לנשמה) לבדה ולא בחי' נר"ן כמ"ש ובנשמה לנשמה בשוד כנ"ל. (ג) [ג] כי הלא לא יש רק ג' בחינת נר"ן וכנגדם יש ג' בחי' אלו בנשמה לנשמה אבל דוגמת בנשמה המלגוסה הנקרא יחידה אין למעה דוגמתה בחי' ת"ל כנ"ל וכולה רוח ונפש סיא מלילות מ' וח"ם הנקרא (ג) לפי שאין דוגמתה למעה כנ"ל (ד):

הנחה דרוש להרד נדליה הלוי

דרוש שבחבמי אמנם שרשי אלילות של עצמות וכלים שבעמהו מחת"פ ומיוים בשוד ראיה שמעשה ריחת דבור

הוא כי אלא יש ביהם אוזן ובתוכה כמולם לבן אוזן ומבה הבל אלו הוא שורש נשמת ביהם והבל אוזן שמאלית שורש נשמת תבונה. גם הבל בתוכם נמלא לב' בחי' בשוד שורש ימקב וישראל סימין ישראל והשמאל ישקב אך הבל הבה הוא מ' כי בעיקה הבל נגד הבוך דז"ל ואמ"ם שיש לאה ורחל אבל ר"ל מיקב לאה מבחי' מל' דתבונה (ר"ל אחת היא ר"ק דכ"ן דז"ל המלבות דתבונ') המתלבשם תוך ז"ל בנוכם. ולכן אינו נחשב רק לא' אך עכ"ז כיון שהם ב' בחי' גם הבל הבה נמלא לב' שם שהבהבל הוא מקור מ' אלא בדמיון אחזים והבוכם. והוא כי בהיות הבל זה בגרון הוא שוד קול וכשיולא מתוך לבה הוא שוד דבור בחיבוך חוחיות ל"הקול עד שורש לאה והדבור עד שורש רחל אע"פ שקול הוא בח"ת שהוא הז"ל (ר"ל בח"ת ו"ל) שב"ן שורש של שרשים הוא במל' דתבונה (ר"ל שב"ן שורש מיקב במל' ביבה) רק שקול בבבה נשמה לו"ל נ"ל ל"ר דכ"ן דז"ל) וסיבון מלד הבה שהוא שוד המלבות דתבונה. והנה הבינים שהם שוד לאיה (ב) שהיא בחבמה הוא שוד נשמה לנשמה בשוד חכמה. ודע (א) כי ל"ן מתלבשים תוך פגימות הכלים שהוא הנוף. אך בנשמה לנשמה אין יכולא בנוף אחדם לשהבלה לב' בחי' אלו ולכן צריכין אנו לדבר בשוד לו"ם. ובשהוא מקיף אח המוח מדוב הנשמה לו הוא בחי' מקיף אל הנשמה ובשהיא מקפת אח הלב שהיא מדוב הרוח לו הוא מקיף לנפש כי כמו שיש ג' בחי' אלו שהם נר"ן כך הנשמה לנשמה צריך שיהיה בה בחינת ג' אלו הלם בשוד לוב מקיף. אמנם הגלגולת שהיא שוד הכתר מבשם שורש לנשמה עליונה הנקרא יחידה. ופעם קריאתה יחידה לפי שהיא מקפת כל השלמות בבחי' הנשמה לנשמה (לנשמה) לבדה ולא בחי' נר"ן כמ"ש ובנשמה לנשמה בשוד כנ"ל. (ג) [ג] כי הלא לא יש רק ג' בחינת נר"ן וכנגדם יש ג' בחי' אלו בנשמה לנשמה אבל דוגמת בנשמה המלגוסה הנקרא יחידה אין למעה דוגמתה בחי' ת"ל כנ"ל וכולה רוח ונפש סיא מלילות מ' וח"ם הנקרא (ג) לפי שאין דוגמתה למעה כנ"ל (ד):

יפה שעה

(א) ודע כי נר"ן מתלבשם תוך פגימות הכלי בשוד בנוף אך הנשמה נעשה אין יכולה נגוף לשהבלה בנוף אחדם לשהבלה לב' בחי' אלו ולכן צריכין אנו לדבר בשוד לו"ם. ובשהוא מקיף אח המוח מדוב הנשמה לו הוא בחי' מקיף אל הנשמה ובשהיא מקפת אח הלב שהיא מדוב הרוח לו הוא בחי' מקיף לנפש כי כמו שיש ג' בחי' אלו שהם נר"ן כך הנשמה לנשמה צריך שיהיה בה בחינת ג' אלו הלם בשוד לוב מקיף. אמנם הגלגולת שהיא שוד הכתר מבשם שורש לנשמה עליונה הנקרא יחידה אין למעה דוגמתה בחי' ת"ל כנ"ל וכולה רוח ונפש סיא מלילות מ' וח"ם הנקרא (ג) לפי שאין דוגמתה למעה כנ"ל (ד):

השמש

[ג] כ"ב פיין בשער הסוחרין פ"ם שכתב שם ופשבר שם מתחלקת ומקפת כל בחי' נרמח"ן ומיין כיסוד פגין זה בספר מבו"ם בדרוש פגימי ותקון דרוש מ': ל"ל

[ד] כ"ב פיין בשער הסוחרין פ"ם שכתב שם ופשבר שם מתחלקת ומקפת כל בחי' נרמח"ן ומיין כיסוד פגין זה בספר מבו"ם בדרוש פגימי ותקון דרוש מ':

דנרות וביאורים (ה) פיין נקפן בשער הלוך פפ"ו: (ב) פיין נה"ם רכ"ש ע"ב מי' ד' וסו"ם ד' קפ"ו ע"ם: (ג) פיין נקפן בפ"ם בשער הסוחרים פ"ן בשם מחבר נשם נקרא יחידה: (ד) פיין שער הקדמות דף כ"ח סוף ע"ן כלשון משונן יותר: דרוש לל"

דנחה דרוש להרד נדליה הלוי

דרוש שבחבמי אמנם שרשי אלילות של עצמות וכלים שבעמהו מחת"פ ומיוים בשוד ראיה שמעשה ריחת דבור

היכל א׳ היכל א״ק שער ד׳ שער אח״פ פרק א׳ יח 35

דיבור. זה מלאתי לבר״נ עלוי. כ״אמר אחורות בתפשמו מאוון ומוסס מד נגד הפה עשם התחבלות כל הכבלים ואז (א) בתקוס מתחברים יש לכולם בחינת נפש לפי אחין הכל אחין יכול להתחבר לכבל פה אלא כרישין מקוס וכן הכל התוסס. אלא אל״ל ריחוק מקום כ״כ כמו בכל אחין כדי להתחבר לכבל הפה (ב) ובל ידי הסתחבות העיטים והבלתה שבכה בכבל זה נעשה הכלים והבהתבלות זה יש פנימי וחיצון כי יש בכל מיבריים פנימיות ומיאוטיות ונעשה כללות כליסה ואלפי אחין ברלתים עיטים הבל הזולת אלא הסתחבלות לבד אינו נעשה אלא בכלים והסתחבלות הזולת גדול מכל הב׳ הכלים כמ״ל כי ברלתי׳ היא י׳ שמשה ה״ן ריחוק ו״ן דיבור ה״ן הבי ד׳ אותיות הוי״ה בסס מבמ״ם בסס נר״ן [נ״ן גרל״ת] (ג) ברלתים היא חיס׳ אל הפה הבקרת הבמה כי הבמה עליונה מחיונה דרך העיטים אלא שאם היה יוצא הבל ממנו דרך העיטים לא היה אפשר לעשות הקבלה. לכן לא נמצר מאור אלא הסתחבלות לבד והיה

(ד) בו בה לעשות כלים לב׳ בחינת אלו. י׳ דנעשה בהבל אחן. ר״ל דרוח בהבל חוסס י׳ דנעשה בהבל הפה ח״ם מרחוק ה׳ נרלאה לי ומשתר הבלים אם היה יוצא מסס הסתחבלות לבד דרך מסך כמו העיטים לא היה בה בחינת לעשות כלים. (ה) וכ״ז הוא דין בין בבחי׳ הסתבלות בהבל בין בהסתחבלות הבלות ובלי (ו) זו נימ׳ גבוה״ם ודבור נימ׳ רי״ן עם ד׳ אותיות והסתחבלות זה בא ומבה במקום מתחברים ג׳ הבלים בימוד שקוא״ל בחי׳ נעשו וזה וירא אלהים את אור״ל כי טוב״ל

הבדלות וביאורים

הפה אחר הזולת (מקו׳ הה״קדמונים)

(א) ואם בתקוס מתחברים כל הבבלים יש לכולם בחי׳ נפש כי פירוש בחי׳ נפש בכל אחין יש בכללות בחי׳ נפש. ואולם בדרגות דלא נעשו מע״ב הבולו. ויתה מים ר״ל בפרקין כי חכמה הבעיונה מלירה בנפש. כי קמי על החכמה שבחתין הבעיות מע״ב הבולו ולבבי קרי לה חכמה הבעיונה. אלא שקשה מע״ב מעבר עמדים נקודות הגין ואותיות מתחבלר בדברי כי מוחין דאלהים קדמון נעשו מע״ב עש״ן הבולו (ד) וכיון כ״ב בה לבעיות הבלים לבלשם בחינת אלו ד׳ דעמה הבל אחן ויה״ל דרוח בחוסס ויה״ל דסה בנעשה כי מאלה לש״ן בסס ל׳ בלים בעיר דעמה בחוץ עבדה לרוח. ובעבה לרוח בחוץ עבדה דעמה ומתבלר לקמן כי כל הבלים לא נעשו אלא בחבר אבא אור הסתחבלות בחוץ הבעיות אלא בחבר אבא אור הבלים לא נמצר אלא בחבר אבא אור הבלים לא נמצר אלא בחבר אבא אור הבלים לא נמצר

בבחי' רחם והכל כחון עדיין הוא בבחי' אחר בגוף מד שיעלה עד כחון ומ"ש בגיאוניהו מעין היום ב' נקבי כחון וב' נקבי המוחם וב' בחי' בה קול ודבור. שהם גרון ופה. והם בחי' לחה וחמל. ואע"פ שקול הוא בה"ם הענין הוא שמכחן נמשך מקוף (אל הדבור (ב"ה)) מהקול אל הה"פ ומהדבור אל המל' ומה שלפעמים עלה יקראל לחכמה אע"פ שהשורש הוא כחון (הוא של יקראל אל ה"ם) בחומם והעיגים הוא בחכמה מב"ן עולה. כמלון לחרח שעולה ריח ניחוח עד המות. כי שם הוא חכמה מ"ב (ה):

פרק ב

אבנם פוד הקפה זו שבילרו בה"ם לאיו מתפשט למטה בב"ב רק ממקומה היא מקפת מלמעלה למטה בה"ם בסוד אר"ם. לכן הרחה אלא מכל מאמו רק מסוד הבשמה ולמטה לבד למטה הרחה אך היותר עליון שהחי מן המתפשטים הוא סוד הכל אין כי הוא מתפשט למטה בסוד הבשמה לכן אלו אומרים ממיד מעל ל' כדי לשבר החון לבד לפי אחון אלו מגיעים אחי' דרך מעל רק עד אחון לבד ולא יותר למעלה ואחי' שם אינו רק לשבר החון לכן אין אלו אומרים לשבר את הענין וכוולת בזה:

ודע כי בחי' אלו ג' הכלים הולם נמצאו עד כעבר הפה והם מתחבלים הולם כי הכל הוצא מהחון הוא מתקבן עד הפה והוא נמשך מלמעלה למטה כעבר הזקן מב' לדדיו ומשך עד כעבר הפה. וכן הכל המתפשט נמשך דרך אחוז הרחה שיש על הפה עד כתפשט שהוא מיקון ג' מ"ה מיקוני דיקנא. וכן הכל הפה נמשך דרך אחוז הרחה ב' הנקודים לא החיר שאר אפו (ב) וג' הכלים אלו מתחברים למטה עד הפה והם מתחברים בסוד נר"ן. אמנם דע כי מבנו של הכל הוצא מפה ואחוזם וכולה דרכו להמשך באחרך לחון בכח ואחר שהוא הוצא בקיצות אח"ב מתפרש לגדלין כמדע בחוקו לגדלין כמדע מרחוק וגדלי (כ) אם"ע שהכל הוא הכל ל' אב"ן יש (קצת ל"ג) חוצה כין קצת שהכלים המתפשטים לגדלין. ואעפ שהכל שהי' עד הפה ממש כמה הוא דבק בחקוקו קשר אמין (דבוק קשור ואמין ל"ג) ומאחר מגיע הפפע אלו ואו הוא כתרכר בה"ם דאין

מעי ולא מעי כי הוא תמיד נדבק בא"ם ל"ש לחוא קולות ההבל הוצא מפה בחוזק ומכה תמיד חה קלת ההבל נקרא פנימי ושאר ההבל המתפשט נקרא חיצון. נמצא כי הבל (ג) (זה הבל) היותר קרוב למוצא הפה ותוסם נקרא פנימי והיותר רחוק נקרא חיצון. נמצא כי הבל זה כבתחון הוא מצומות האור בה"ם ממנו המתפשט לתון ואחי' הבל המתפשט לגדלין אשר נקרא חיצון גם הוא מהבתפשטים מצמו רק שאינו אחוז לבלתון שהוא יותר פנימי מה שהבל הוא הבל ל' ונענין זה הוא בג' הכלים הנ"ל. ודע כי מהבל פנימי של החון נעשה ממנו בחי' רוחם לגשמה לרוחו עליון קרוב יותר אל מוצא מקור ההבל. והבל החיצון המתפשט הוא בחי' הגוף לגשמה כי כמו שיש בגוף עצמו התחתון בחי' גוף ורוחם גם בגשמה עצמה יש לה בחי' רוחם וגוף כי קצת מהגשמה מתפשט ברוחם אחרת וקצת אחרון היותר עד מתפשט בגוף אחרם. גם מהבל החוסם נעשה ג' בחי' אלו רוחם אל הרוח וגוף אל הרוח פנימיים וחיצונים. היותר קרוב אל החוסם הנקרא פנימי נעשה רוחם. והיצונים נעשה גוף. גם מהבל פה נעשה עד"ז בחי' נפש אל רוחם וכחי' נפש של גוף הרי היצונים מעין נר"ן (ד):

פרק ג

(ה) (א) **הנה** אחר שדברנו בפרק העבר אוך בגלגל מליאות נר"ן מחה"פ הנם עתה נבחר מליאות הכלים שלהם שהם בחי' גוף חלישם. אמנם כבר אמרנו כי מבחי' הראשים נעשה נשמה בשמה לגשמה אך אין הראשים שלו הבל המתפשט בגוף אמנם אמרנו כי אמנם הראשים הם נר"ן שהם אורות הגוף י' כלים להבל החון לאמתה כמו אח"פ. והעתה כי נר"ן שהם אורות אח"פ הם מתחבשים למטה אבל בהשמה לגשמה שהוא שהתחבלות הענין. אינה מתפשטת רק בשתרת בתקומה בסוד אר"ם כל"ל ואין בה שלחי שהתחבלות דק מאד והוא סוד הראשים והתחבלות חכן אינה דומה כמו הבל אח"פ אבר שעמוד נמשך למטה. לכן מסוד הראשים זו נעשה ג' כלים שהוא הגוף י' כלים להבל החון בהקרת נשמה ו' כלים להבל הנקרא רוח ו' כלים להבל שפה הנקרא נפש (ו) אבל ההבל עצמו שהוא הסוד הפנימי אי אחבר להתפשט למטה לפי שבחי' הראשים נמשך מהעיגים שהם יותר עליונים מהולם לכן הראשים זו לבדם יצאו הכלים מעל"ב מאח"פ כי לא היה אפשר להאציל מהם שום

מליאות

הנרות וביאורים (ה) אלא ז"ל שבר הקדמות (ר"ל ר') ואמנם בחי' המלכות ישאם הראשונה ומחבר אלו לו בחי' הכלים הולם הפשם שום שלם הוא היותר הון מתפשט לפנים יותר מן המלכות הים שוב אל המלכות אח"פ שהוא יותר. שבחי' הם שמתפשט יותר רק לגב הראשון הקדם אחרו יותר מן המלכות ולכן הים בו הוא לגשמה יותר. ולזה לו המלה אל המלכות אלא הוא חוזר אל הראשון הוא יותר מחוד ומתקבר אל ונקרא מאמונה בגבי הכלים עצמם כמו הים שלו. (ב) ל"ה ליחיד בחחבי מהבריאה ברא הקדמה לגבי המחיר לפי שהם הוא מיקון הפה מ"ב מ"ה מ"ה הפשטן עד הוא הם אל הנקרא ופוכר ל"ש: (ג) ולחון בחחי': (ד) ומהבון ומהבון יכון דבר מחון דבר: (ה) אין שבר הקדמות דף ל"ח דנמה ל' הדרמה ל"ק שבאלא הכיבו דלהם אל הוא בהחפשם ליחוד הזולת דברי עצמו ולכלון יותר מחוקן שם ואין מוד שם דרוש ל. ל"ש: (ו) אין פו"ש דקמיה ל"ש:

יפה שעה

(א) והנם אחר שבילרנו בפרק שעבר כי הנה אתם עבאר מליאות הכלים שבשם שהוא בחי' הגוף שבלישם כו'. הנם מתבאר כי כל אלו הכלים שבחם רא"ל לא נעשו אלא באורות הפה בהתפשטם עד הפיעור דל"ש בלדרים קרא את אאור כי טוב ויבדל. והנם הפור שבתפשטם מן הפה דא"ם עד הפיעור שלו אינו אלא שהם הפקדים. ואע"ג שהם בשבר הקדמים כתב רא"ל שבבל אינו אלא כלי אחד וכו שבראם אורות הקדים בחוכו מלבון ושקבר את יחקר בו ולכן הוא אחר הנה הנם בשבר הכלים. ושרי לעיל פ"ג פרא עד ל' כלים. כל זה לא הקפה מידי כי כולם הקדים ומדובקים זה בזה עד שבולם אינם אלא כלי אחד. אמנם זו היא דק שבבל דרחנים אלו מתבאר שבבלי שבהקדים בעצמה על ידי שבהתחלת אור הפנים באורות אח"פ ולקבון בבל שבר הקדמים שבעוקר הראשי רא"ל לבאר אופן שבייה כלי הקדמים ואור שבהתחלת לא הוחבר כלל כלל (אמר חנא כרוכלא ליחבי ליחל ואבנים בעקום אחד ובאירות בעקום אחר חם חם גורם לעבות כלי הקדמים. אמן מנון) ויחבר אם אפלו הקפה אלמי אבנים המתבאר לקבון בשבר הקדמים בראם שאור שבהתחלת לא יצא אלא אחד בחר בחר אמקבן שהם הקדמים. ח"ל אם בא"ב וכבר מתבאר כי בשבר רצם המאציל לאמיל בחי' הקדמות כי ולכן אם בעשה ל"ק אבים שבנים באורות אלו דרך הפנים. אמנם עצמו אחרון אחר בר' אז אמרנו אחר נחלו ורא בחי' הענין של הגוף ב"ם כל הבקר הוא נאמון שבבל לאוצים אור הפנים דא"ק לחוק הפיע אם בעצמו אחר בר' אז אמרנו אחר נחלו ורא בחי' הענין של הגוף ב"ם כל הבקר הוא נאמון שבבל לאוצים אור הפנים דא"ק לחוק הפיע אם בעצמו פרטא ונעצמו. אעליים באורות בעצמם בבחי' מ"ן חוות. וכל אם אחר שבעצר שלם הקדים בא"ם דשבר הקדמים ל"ל וכן בחלבות של הקדים יש בעבר הבם הבראים אם הקדים אל עבר הפירות הקדים. וכיון דחל דשלם הבראים הבעבם שורם אל שלם הבקדים הלא שבלם הבקדים מגבר הקדים ילאחת שלם הבקדים. וכן לקבון בשבר אבא"ם בחב דא"ל הבבר לבאורה ל"ב אם ב"ם וכיון הבבעים אלו לחוק ולא אלו כל בחי' הבבעים כי יש"ם הבבעים הבראים ומראם מאורם שבבי אלו הבבעים הים אם בל אלו הבבעים של בחוצם ובראם. ועליה מ"ן חוות אם אלא הים כן בכל בהוצאה אורות אח"ם לחוק. ואל"ב אין אלא מבחי' אורות הבבעים הבבעים הבבעים

היכל א׳ היכל א״ק שער ד׳ שער אח״פ פרק ג׳ יט 37

מלאות אם לא מסכל דיוקא מסם ממש. וחמנם הסחכלות ז״ הוא כך כי נמשכה כרמיים ז״ בגר״ן כ״ל ומחמת הסחכלות הזה בהם נעשה שרשי הכלים. והנו וירח אלהים את אתור כי טוב וידבל כי נסחכל המחלול הנקרא אלהים (ה) שהוא ח״ק כתור הנעם הנקרא את. כי המלכות נקרא ח״ם. וח״ם הנעם הנעשה מהכל הסם [שהוא עקודים] מאוצם הרע הקדמון אור ח״ם אתור הוא הנעם (ב) עם שמה ודוח. וכתחר הסחכל המחלול ורחם הנעם הנקרא את (עם אתור ל״ג) לו יגלו ברשי הכלים. והנו וידבל כי טוב הנוף (הוא מחבדל ומיוחס הכלים ל״ג) שהוא הכלי הוא הטמן ומיוחס הכלים ונבול וקלקה אחל אתורים. וחמנם כבוד רחיים זו יש אור בר ואור אחר כי מחחלה נמשך הרחיים עד סוף בחי׳ עשירים על הנעם וחח״כ בחחיה למעלה הוא מבדיל ונעשה בחי׳ הכלים (ומשה בה ל״ג) ומלבים את הנעם בכל מלקיה. וחמנם זה אתור סיבר סיה בו כח לעשות כלים כבוד הרחם הנה ג״כ מכ״ל לא הוא הכלי הנעם הנקרא אתור. ומכל מקום ביאור הכלים לעשות הכלים

נלאה מסיח ד׳ אחורי ו׳ שסם ו״ם לאשורים דז״ת. אמנם בסוף ו׳ שבתוך הו׳ יש פסיקה לבד ואותו הפסיקה הוא כנגד אותו עלים של כתמ״ם הרי כי ו׳ עם הפסיקה לבד הם ס״ג שהם ו״ם כתב״ת ס״ג הרי ו׳, הקלים ח״ת עד החוט הוא הפסיקה לבד. סגם כשמסיר כ׳ זו משם ס״ג יקחר למעלה ו״ד ס״ו ואז״ ס״ה גימטריא ל״ם גימ׳ אלן:

פרק ד

אמנם כל ל״ם זה הוא בסוד התבונה שהוא סוד אזן כל״ל. והשגון שבכר ידעם עלמולם יש בהי׳ פרמיות ואחוז׳ (מ) שהנה ז׳ זו שירדה מס״ג הוא מהחוט ומעמה דתבונה מעמה וכאשר נתפשטה וירדה למטה הנה הי׳ עליון דתבונה בחוטים ולא בחוטים כל״ל ירדה בחוקים שהיתה הי׳ בחוקן אחר של מבונה והחלי התחון של ביטה מעמה ירדה בחוקים אחר (כ) (שהיה) מתחלת התבונה שהוא הי׳ עליון דתבונה ואזי עליון ירדו למטה. אמנם אכל עלולה שם ס״ג שהיתה אחלה בביטה ותבונה עתה ומלא הכל בחוקים שהיתה מתחלה ולא התבונה שהוא מאלי ביטה ולתבונה לפי שהיתה ביטה ותבונה הכל נמצא בחוקים הזה ומלא הכל זה יקרא תבונה ולריך שיעלה בה״ז עמה כל שם ס״ג שהוא ל״ם כמנין אזן זה וז׳ שירדה בחוטים הרי ס״ג: **אמנם** נבאר עתה אזן שם ל״ם בחספרים. דע כי בשלמו אחרים שם בחבורה אלינו בסוד עליון בחוטים. ואינו רק אחי׳ שלומה שלה בחבורה אלינו בסוד עליון בחוטים. והנה בחרים שבאחרת. כי סוד התבונה הוא ג׳ הסי״ן שהם ס״ו אחרונה דשם ס״ג ותשבון ס״ו זו הוא ג׳ הסי״ן. והנה חיטוים ה׳ ג׳ ירדה בז״ת ונעשה פרמיות אלין. ופרמיות ה׳ זו נשארה למעלה׳ ונשארו גם ב׳ הסי״ן אחרי בסוד אחורי׳ ופרמיות ה׳ זו נשארה הפרמיות שנשאר מן ה׳ זו שירדה נרלך שתחזור להיות חיטוים על חיטוים של ב׳ הסי״ן הפעלוסת אחרות שבאחרו, ומתה עבדלת ה׳ זו שיהיה ב׳ הסי״ן הרי לשלבים אל ב׳ הסי״ן הפעלוסים. נמצא כי הסי״ן אלו נעשו ד׳ הסי״ן, ב׳ בסוד ב׳ הרי פעמים. נשאר עתה פרמיות ב׳ הסי״ן הפעלוסה הכל״ל ושם נעשו חיטוים לחיטוים אחרים ואזי הפעלוסה הכל״ל כי הכל הולך אחר הסמלה שבין שירדה חמלה החיטוים דאות ה׳ בז״ת, עתה כל המדרגות נרלכין אחרים והנעשה הפעלוסות אחר מדת. והנה (נ) חיטוים אות אזי״ו נעשה פרמיות לפרמיות ב׳ הסי״ן, ואל״ם לדלך שיגדלו הב׳ הסי״ן אלו שהם הסמרים י״ הסיו בהסמר יצ׳ בהמנין ואזי״ו לשלבים אותם הרי י״ג ו״ג כ״ו. וכ׳ הרחיטוים הרי מ״ו, נשארו עתה פרמיות ואזי״ו זו מגולה. והנה אמנם״ מנין אות ו׳ ולהמלה נקרא הכל ביטה כללי. אבל״ כיון דשמנו׳ ואזי״ ירדה לשלבים בב׳ הסי״ן שהם של תבונה. ובנשבר זו נשארה אות ואזי״ו פרמיות לבדם מגולה (כ״ל אותיות פרמיות לבדן מגולן) לכן מדיין כ״ו נקרא בסוד הבונה ואז נעשה פרמיות של ואזי״ זו, חזרו לחמלה, ויורדין ב׳ אלפים מן ו׳ אלפים של ו׳ דמלוי ה״. לאותה של ביטה, ויורד הפרמיות והחיטוים (כ״ל החיטוים) שלהם ונעשה פרמיות לי״ג אלו. כלל הנה ג׳ מ״ב אלו של הוא״ו הב׳ עליונים הם שוים ונעשו חיטוים ב׳ פרמיות ב׳ אלוקי״ שירדין למטה לשלבם. ואחר כי׳ של הוא״ו אלבשו לחיטוים בחי׳ ב׳ אלוקי״ זו שירדין למטה. כי כך הוא שיעור ב׳ העליונים כנ׳ אלפים של ואזי״ הפרמיות. ובאחר עתה חיטוים הב׳ אלפים של ו׳ כי׳ אלפים (ג׳ עליונים כי׳ אלפים) של ואזי״ הפרמיים, ואל כי׳ נעשו הלבשה חיטוים אל הב׳ אלפים, הרי

נלאה מסיח ד׳ אחורי ו׳ שסם ו״ם לאשורים דז״ת. אמנם בסוף ו׳ שבתוך הו׳ יש פסיקה לבד ואותו הפסיקה הוא כנגד אותו עלים של כתמ״ם הרי כי ו׳ עם הפסיקה לבד הם ס״ג שהם ו״ם כתב״ת ס״ג הרי ו׳, הקלים ח״ת עד החוט הוא הפסיקה לבד. סגם כשמסיר כ׳ זו משם ס״ג יקחר למעלה ו״ד ס״ו ואז״ ס״ה גימטריא ל״ם גימ׳ אלן:

פרק ד

אמנם כל ל״ם זה הוא בסוד התבונה שהוא סוד אזן כל״ל. והשגון שבכר ידעם עלמולם יש בהי׳ פרמיות ואחוז׳ (מ) שהנה ז׳ זו שירדה מס״ג הוא מהחוט ומעמה דתבונה מעמה וכאשר נתפשטה וירדה למטה הנה הי׳ עליון דתבונה בחוטים ולא בחוטים כל״ל ירדה בחוקים שהיתה הי׳ בחוקן אחר של מבונה והחלי התחון של ביטה מעמה ירדה בחוקים אחר (כ) (שהיה) מתחלת התבונה שהוא הי׳ עליון דתבונה ואזי עליון ירדו למטה. אמנם אכל עלולה שם ס״ג שהיתה אחלה בביטה ותבונה עתה ומלא הכל בחוקים שהיתה מתחלה ולא התבונה שהוא מאלי ביטה ולתבונה לפי שהיתה ביטה ותבונה הכל נמצא בחוקים הזה ומלא הכל זה יקרא תבונה ולריך שיעלה בה״ז עמה כל שם ס״ג שהוא ל״ם כמנין אזן זה וז׳ שירדה בחוטים הרי ס״ג: **אמנם** נבאר עתה אזן שם ל״ם בחספרים. דע כי בשלמו אחרים שם בחבורה אלינו בסוד עליון בחוטים. ואינו רק אחי׳ שלומה שלה בחבורה אלינו בסוד עליון בחוטים. והנה בחרים שבאחרת. כי סוד התבונה הוא ג׳ הסי״ן שהם ס״ו אחרונה דשם ס״ג ותשבון ס״ו זו הוא ג׳ הסי״ן. והנה חיטוים ה׳ ג׳ ירדה בז״ת ונעשה פרמיות אלין. ופרמיות ה׳ זו נשארה למעלה׳ ונשארו גם ב׳ הסי״ן אחרי בסוד אחורי׳ ופרמיות ה׳ זו נשארה הפרמיות שנשאר מן ה׳ זו שירדה נרלך שתחזור להיות חיטוים על חיטוים של ב׳ הסי״ן הפעלוסת אחרות שבאחרו, ומתה עבדלת ה׳ זו שיהיה ב׳ הסי״ן הרי לשלבים אל ב׳ הסי״ן הפעלוסים. נמצא כי הסי״ן אלו נעשו ד׳ הסי״ן, ב׳ בסוד ב׳ הרי פעמים. נשאר עתה פרמיות ב׳ הסי״ן הפעלוסה הכל״ל ושם נעשו חיטוים לחיטוים אחרים ואזי״ הפעלוסה הכל״ל כי הכל הולך אחר הסמלה שבין שירדה חמלה החיטוים דאות ה׳ בז״ת, עתה כל המדרגות נרלכין אחרים והנעשה הפעלוסות אחר מדת. והנה (נ) חיטוים אות ואזי״ו נעשה פרמיות לפרמיות ב׳ הסי״ן, ואל״ם לדלך שיגדלו הב׳ הסי״ן אלו שהם הסמרים י״ הסיו בהסמר יצ׳ בהמנין ואזי״ו לשלבים אותם הרי י״ג ו״ג כ״ו. וכ׳ הרחיטוים הרי מ״ו, נשארו עתה פרמיות ואזי״ו זו מגולה. והנה אמנם״ מנין אות ו׳ והמלה נקרא הכל ביטה כללי. אבל״ כיון דשמנו׳ ואזי״ ירדה לשלבים בב׳ הסי״ן שהם של תבונה. ובנשבר זו נשארה אות ואזי״ו פרמיות לבדם מגולה (כ״ל אותיות פרמיות לבדן מגולן) לכן מדיין כ״ו נקרא בסוד הבונה ואז נעשה פרמיות של ואזי״ זו, חזרו לחמלה, ויורדין ב׳ אלפים מן ו׳ אלפים של ו׳ דמלוי ה״. לאותה של ביטה, ויורד הפרמיות והחיטוים (כ״ל החיטוים) שלהם ונעשה פרמיות לי״ג אלו. כלל הנה ג׳ מ״ב אלו של הוא״ו הב׳ עליונים הם שוים ונעשו חיטוים ב׳ פרמיות ב׳ אלוקי״ שירדין למטה לשלבם. ואחר כי׳ של הוא״ו אלבשו לחיטוים בחי׳ ב׳ אלוקי״ זו שירדין למטה. כי כך הוא שיעור ב׳ העליונים כנ׳ אלפים של ואזי״ הפרמיות. ובאחר עתה חיטוים הב׳ אלפים של ו׳ כי׳ אלפים (ג׳ עליונים כי׳ אלפים) של ואזי״ הפרמיים, ואל כי׳ נעשו הלבשה חיטוים אל הב׳ אלפים, הרי

הנהות וביאורים (מ) נ״ג פ״ל ומאחרים שם יסיל לשמלם לגיום וגיב בכתן בהנהנה יסיל ומכל וכי ז׳ ירדה מ״ס ס״ל בנוגם בהנהנה הם בשלים שהחמנן שירדה מהם מ״ג: (נ) שהנה סיסה חזה ל״ם ו״ל לשל בנאמן הכן ל״ם לשל מ״ג אחר שהחלה מ״ם הלה לשל מ״ג אחר שהחלה מ״ם גיום שהו לשולם בהנן מהנו שלין ובהנהנה שהרי הוא מתחלת הבנוגם דגיום. ובאמת כנ״ל לחמל שהיתה מקדמות שהיתה מקדמות הרי כי לחל מתחמן מה ל״ם שהו ל״ם לחל מקדמות אל הכהן מאל ל״ם ובל״ם ב״ל בשבר מקדמות ל״ם ל״ם ו׳ שוהה מ״ם מ״ל (סל״ל אל״ם) ב: (ג) מין שבר מ״ל ל״ם ל״ם ל״ם ונגמרי׳ :

שער הקדמות לב עב הה ,ובחיור שה שיעמרו״ לוך

אמנ״ש

אמנ״ש

מקב״ה נה״:

היכל א׳ היכל א״ק שער ה׳ שער טנת״א פרק א׳

אוֹר כוּלָּא אִתְגַּלְיָא בְּהַאי אֲתַר דְּאִתְגַּלְיָא בְּגַוָּהּ דְּכָל אִלֵּין אֲתָרִין דְּאִתְגַּלְיָין

היכל א' היכל א"ק שער ה' שער מנת"א פרק א'

סוד הסמיכה שבו כנ"ל עם היום שנם בבחי' ז' לנדה כלולה מגת"ח אלא שאין לנו רשות לדבר בזה . והנה תנ"ע שאנו מכנים וקוראים אלין כנוים אלו כגון אדם ראש חזיזים וזיוגא אינו רק לשכך האור לשיאוכנו הדברים לכן אנו מכנים כנוים אלו במקום גבוה כזה אמנם עיקר כנוים אלו הם המעלה האילנות ולמעה שהוא מן ח"ח דאילנות ולמעה כי משם ואילך יש בחי' פרלוף אבל מא"ח ולמעלה אין שם בחי' פרלוף כלל רק לשכך האור אמנו מכנים כנוים אלו . (ח) והנה מבחי' האוזים ולמעה נתחיל לבאר בקיצור נמרץ דע כי מהאוזים ולמעה מתחיל שם ס"ג שבו (ב) וכבר נתבאר כי גם הוא כלול מגת"ח ומזדע כי לעולם בשמשם וכנקודות ונקודות נתלוים לב' חלקים כי יש בחי' עמומים ונקודות לתעלה ע"ג האותיות וכן יש לתחה מן האותיות וכן יש בחלמיות האות והנה אות א"ב שבזה הא"ק יצא לחוץ דרך הנקבים הנ"ל והנה הבאל הזיוגא מן הרחם יוצאים דרך נקבי שערות וכבר אמרנו לעיל שאין אנו רשאין לדבר ולהתפשק בו ולכן נתחיל לדבר מן הבל הזיוגא מבחי' האוזים ולמעה (א) (הבל הזיוגא מהם) שהוא בחי' ס"ג . ואמר כי הנה דרך נקבי אוזים שבו יוצא אור מפסיעות הא"ק הזה (ב) ופשוט הוא שבאלתו לאוץ מתפבה קצת'ומצא כי אור בשבאר בפסיעות א"ק נדול מזה כאור הזיוגא לאוץ ממנו אבל ודאי שזה האור הזיוגא הוא יותר נדול מבחי' כלים הבנוים של א"ק הזה וזה פשוט . והנה כאשר יצא האור דרך נקבי האוזים ימינא ושמאלא נתפשטו האורות האלו מבחוץ ממקום האוזים עד מקום שבולא הזקן ומשך בהתפשטותו מעבר הפשטות שער הזקן הנומה בלחיים בצדדי הפנים וכנגדו נתפשט ומשך אור הזה עד שמגיע למקום בשבולא הזקן וסם מתחברים האורו' הזיוגא מב' נקבי האוזים אמנם לא נתחברו בחבור נמור אבל נשאר ביניהם חלל מעט . (ג) ודע כי אור הזה אינו דבוק וגונע בפנים עצמם אבל מבוץ ופוצר אליהם (ג) ולא נתפשט האור הזה לא לאחורי הפנים ולא בכל הפנים רק

בצדדי הפנים לבד כנ"ל . ובזה תבין הקדמה ז' והוא כי בבחי' הראש אין אנו מזכירין לעולם בחי' לאחור ובחי' פנים לפי שבמקום שאין שם נקבים ואצונות אז יוצא האור שזה מבל לדדיו ואחור בעזה . אמנם בשמתחיל בחי' הנקבים כבון מהאוזים ולמעה אז יש בחי' פנים ואחור כי בתחלת נקבא פנים והעורף נקרא אחור לפי שבל הנקבי' הם מתעוב' האור לאוץ דרך הפנים ומה שאין בו נקבים יקרא אחור אבל עכ"ז אן האדם האור הזה מתפשט ומאיר בכל סביבות א"ק הזה (ד) אבל עיקר האור אינו רק מה שבנגד אאין כנגד דרך הפנים עד שבולא הזקן . והנה בזה האור יש בחי' י"ם עליונות (ד) באופן זה . כי אאין ימין נמשבת י"ם מבחי' ח"ם ומאין שמאל י"ם מבחי' א"ם וב' בחינות אלו הם י"ם עליונות . והנה אין נימוריא נ"ח שהוא שם ס"ג אחר כ' אחרונה כי מכאן מתחיל הנשם ס"ג כנ"ל ומבן זה יתבאר בפ"ה . והנה האורות אלו הם בחי' עמומים של שם ס"ג עליונים אשר הם למעלה של האותיות כנ"ל . והנה עדיין באלו האורות לא נתגלה בהם בחי' כלי כלל וכלל . גם דע כי י"ם אלו יוצאו מקוברים בחבלים התקשרות ולא היה מהן רק שבולן בחי' ה' לחת בי אור ה' כשאחבר עם אין נימוריא ס"ג ומלאת ה' זו היו בחי' ה"ם שבבלגן בה' וכרשם סמה ה' פרלופים א"ח אור'ם זו"ן ונעדין לא היה בהם בחי' ו' רק היוסם בחי' ה' פרלופים בחלו לבד ואינם אלו הם ה' לא היו היכרות ופפרדות זו מזו אלא כולם היו קשורים באות שהיא ה' כ' לרת ה' זו היא לרת ד"ו נימוריא ו' לאורות על היוסם י"ם בלולים בה' הנ"ל ומדיין בולם נקרא אות ה' לבד ואלו ה"ם כאו מרוחקים אר"ם מן אר"ם אלו הרחק נדול והעשם לפי שאם היו קרובים יותר לא היו יכולים לקבל האור בלל (ה) ולהיות כי בא אר"ם ואר"ם מרוחק זה מזה לכן לא היה בהם מציאת בלי בלל בח"ם בחינות בבחינת הפה :

מ"ב (ז) ודע כי ד' בחי' בלולים בל ד' שלמות והם ע"ב ס"ג מ"ה ב"ן והם עמנה נקראו מנת"א וכל

הגהות וביאורים (ח) הנה בל מציאות הנקודים הם נקבא והשבון כי הם בלתם מבא לאור המלבד ומזון ואחר אחתא לעילא והשפעים אור שבוע וחם ונשא בבל מקן האילנות (ומין לקמן שער הנקודים פ"ב) : (ב) פי' ע"ב דס"ג בנוכר בנ"ל . (ומלאה דאלמא שנם הע"ב הוא נמבן נ"ב עד שיהו בולו אלא שמתחיל הס"ג ומלבבו ונקבא ע"ם ע"ב . ובן בוה עדיין שהבשמה ובנקבה בם ובקרא על שם ובזה השוא דאילנות ב"ש שבו"ח) אלה מין בחבלים דוד אות ה' : (ג) בנה בחדקדק בדבר בהיגו ולבה הסמ"ב ס"ג שבבולא אלו ב' בחי' הינו אלא בחי' אם שמחת הקן ובן נלבה אמ"ם בלן חיל בל אור הזה לבד הינו הנוגע בפנים אבל מוקף ומסובב אליהם ע"ב ואלה הם אורות הזיון בחבלים אלו בחבלים בחי' בחבלים בה בם בלבן ע"ם הבחי' אינו אורות אלא בחבלים הקן ובל"ב בחבלים אלו בחבלים בחי' בחבלים הקן בם בלבן ע"ם הבחי' אינו אורות אלא בחבלים הקן ובל"ב בחבלים אלו בחבלים בחי' בחבלים הקן ובלבנו מלבן מד בסבוב ע"ם בנוגע בם ב' בחי' . ומ"ם מן ס"ב בנוגע הבבולא הבקרים בל ומבבשים הם בחבלים הס"ג שבבולא אלו בח' בד עבנוגע ס"ב. לאו בשאבלא אלו אורות אלו בח"ם אבן בקי לבו ובמו שבבנין בבב ע"ם בשיבון ומלאו בן אלא אלו בח"ם הקן הזקן לבבי אלבב הבולא בחבלים הקן ובל"ב בחבלים אלו בח"ם הבבולא הבקרים בל"ב בחבלים אלו בח"ם הבבולא הבקרים בל"ב בחבלים אלו בח"ם הבבולא הבקרים ב

היכל א׳ היכל א״ק שער ה׳ שער טנת״א פרק א׳ כא 41

וכל אחד כולל לדבעתן. ע״כ יש בו ע״כ וטעמים. ס״ם ונקודות. מ״ה ומנין. כ״ן ותוותיות. וכולם נקרא ע״כ טעמים. וכן כס״ג. וכן במ״ה. וכן בנ״ן. (א) גם דע כי ע״כ הוא כתר (ה) וטעמים. ס״ם הוא חכמה ונקודות. מ״ה הוא בינה ומנין. וכ״ן ז״ם ותוותיות. והנה מחלה הים בח״ן כך. ג״ר שבו שסם ע״כ כתר. ס״ג (ב) כ״כ מלכ״ן דסכת חייבי מלכות ומלכות דמלכות דמלכות. ומלכות דמלכות דמלכות. ומלכות דמלכות דמלכות.

אחר שנמצא שם בהיות פרסה בחמצע מנבמים ומשם היסה מחיים בחי׳ כ״ן פמימים נכ״ן שיגה לחון הנקרא פילם הנקדוים. נמצא כ״ם בל שלם הנקודות שיושב בחון מסבב לנ״ק מעיבורו ולמעה הים לו ב׳ מיני לורות אחד שלמעה למעלה בפנימיחם מן הסיבור מד המיים ומשם יולא מיקר הלבה לעוך הנקודים שבולא שם בל״ן נוקבא אבל נעשה פלור מוחר בל״ל וגם יש לו לור יבר שבולא טיב ושובר דרך המור מן הסיבור ולמעה ומאור בנקודים דרך נקבי הסור ודרך פי הסור ודרך הבור ודרך נקב הלמור. וכבה מיקר הנקודים הם מלוחות פנים, וכתר (ת) שבבם לוקח הלוחות וכלים מבחי׳ חון הנבללים גם שם בבחינע, ושיב״ב לוקחים מבושם ופה ומיבוח מעבע מחון.לוך ז״ה לוקחים מעבע מחוסם ופה,ומיבם לוקחים בלל מחון ומחבתבת הילא דרך בי הסבור ולחמם. בגם מבסבור לבח בבר. ומבסבור לוקחים לה״ת. וה״ם עם ד׳ לחוברים דלה״ת ובבה״ם לוקחים מי׳ לבבמת בריבלים בבור נבן לבוריבו בקרבקם(א).ולחה״ב חוזה(ב) לבהזוח ב״ב בטלל בם בעמה׳ דב״ב בטלל בבור בבמיבת.וכל אחר בבחי׳ בפלים לבם ולח בולילו הבבר ושלח בם ב״ם ולח בחבבבי הבה״ם וכ״ן ובעבה מבביבח שולם לבלולח בחובן זה כי בעיבן לוקח ה׳ לחבוחם מבמבים דב״ן. וג׳ר מבקודות דב״ן. וד׳ל מבביו דב״ן. ובחבים בל לחוחות דב״ן. וה״ל לבח ה׳ לחבוחם דבמבים דב״ן. ולבבה לבח ז״ם הבקודות דב״ן. ולחמה ו״ם דבבן דב״ן . וה״ל ו״ם (ו״ם בבם לוחות דב״ן) (ל״ח ז״ם) לחוחות דב״ן . ובוקבא בבביבים לוחות דב״ן (ל״ח ז״ם בבבביבי לחוחות) ולחבה מבם ב״ם לבח בבוב בבמים דב״ם. וה״ל בקודות דב״ם. וה״ל לבחי בבן ב״ם. ה״ל ו״ם לוחות דב״ם :

(ב)עלין ה׳ בחי׳ נרבמ״ו בעימי׳ ובחקיפים הם ב׳ חיב ויחידה לריך לדעת בי בם בה׳ בחי׳ בבמיבת יש מבלח בבבל ב׳ בבחבת בבל בבב״ם בבבבבלה יבא בין בבבבל ובל״ן ובחבבו ב״ם לבח בבבבבל הבל״ם ולחבל״ב יבא בבלים בבבבבל בבל״ן . ובבח בבה״ם דבבבבל בבל״ן . ובבח בבה״ם יש בו בבבבל בן בבה בבל״ם דבל״ן יש בו בבבבל בבבבב ובבחבה בבבל בבבבב בבבל בבבבבל . בבן בבבן : (ו) בבחבה חבל בבבל בבבבב בבבבבל יש בו בבבבל בן בבה בבל״ם דבל״ן יש בו בבבבל בבבבב ובבה יחבר . בל״ב (ב״ח) בבחבבים בבבבבל בבבבבל ובבבבל בבבבבל בבבבבל בב

ו׳ לבדם (א) אמנם כיון נחלקת נ״כ לשנים חלקים וכם ו׳ חלפין ונעשם הדבר (ח) כי סכ׳ נ״כ שכם אחורות כרחוייס פרטיים הנכללין בחות ה׳ שכם ח״ת אור״ח וזיר״ן וכם נשנה כלים וכם רמז לשיתת נקבת יחבר״ן נמצא כי ז״ת אלפי שנין דהי עלמת כמוד כוח כוח כחי׳ רוח כמודע והנה טנה עולמות ומתריכין :

מקבלו: שם

וכתוב אומר כל אבר בשמם רוח חיים בתפיו להורות כי בחי׳ רוח נמצאה בתפו שהוא התוטפת לכן כוח התוטפת נמצאה בחי׳ ז״ת וכתחלק לו״ק שבו (ב) אבל אות ד׳ בשתרת אות ה׳ מתוברת לאות ו׳ נמצאן לו׳ אלפי״ן וכמו שנתחלקה אות ו׳ שבנקבה התוטפת שבמחלי וכן כולם סם י״ב אלפי״ן ושם תוטפת הם י״ב כמנין ות״ן וכן ב׳ ווי״ן אלו (סם) עם התוטפת (נ״ת עצמו ל״נ) שנורתה א כמודע כי ב׳ נקבי התוטפת הם ב׳ יודי״ן וכשהול מתפסיק ביניהם הוא שרת ו׳ שרי טרפה א ומם ב׳ ווי״ן שבל הרי ות״ת והוא להורות כי נמצאה בבחי׳ רחם שהם מקום מיתין הוא עם ע״ב הי״ם דיודי״ן וכלן הוא עם ס״ב כי אין הפרש בין הי״ם דע״ב להוי״ם דס״ג רק במילוי דאות ו׳ כמודע. ואלו בב׳ ווי״ן הם בחי׳ עמדים אלמנים שבאמצע הסיבה והם עמדים ומקף כמודע כי הוראת הפסק הוראת ו׳ של הה׳ שנפסק ונעשה ו׳ אלפין בכל״ל ולכן נקרא פסק ולכאר אחבר זה הפסק עם המקף הוא ד׳ אחר והוא הוראה אל אות ה׳. והנה ד׳ זו בבר אמרנו לעיל שאינה נשבקה אבל יש הוראה אחרת אליה והוא כאחר תקת הה׳ שבאון ימין שמפריה ו׳ הפרכות בכל״ל והרי היא בחי׳ ו׳ אחת ותלרפה ותחברנה עם הה׳ שבנקב ימיו של תעשם שנורתה ד״ו בכל״ל הרי הכל הם טרפ יו״ד והוא ניור כוה א׳ למעלה ו׳ בחמשיתה ד׳ לעמקה(ג). גם הם תקת ו׳ שבנקב אזן שמאל ותחברנה עם ו״ד שבנקב תוטם שמאל כרי אלף ב׳ שנורתה יו״ד והרי ב׳ אלפין בניור יו״ד. ותם תמיר ניור ת׳ והוא שתלרף ו׳ של אזן שמאל עם ו׳ של תוטם שמאל ו׳ של (ג) אזן ימין כרי א טרפ יו״ל. גם הם תלרף ו׳ של אזן ימין ו׳ של תוטם ימין ו׳ של (ד) אזן שמאל כרי ד׳ אלפין עם הכ״ל. ואלו הם תוריס קלת גילוי של ד׳ של ס׳ שבתוטם שנגלית מעמו אבל לא בעלית לגמרי כמו הו׳ של הה׳ אבל אבל שיקר גמר גילוי הה׳ הוא לעמה בתור הפה כמ״ם כמ״ם :

ודע כי י״ם אלו של אורות הפנים כל זמן שהם נמשכין מד גבול התוטם לו הוא יחידה בה״ם. אבל בשנמשך מגבול התוטם ולמטה כמ״ם מד שבולת הזקן אזי מתלבש אור הזקן בתוך אור התוטם ונעשה (אלוי ל״ג) בחי׳ (פנימית ל״ג) נשמה פנימית אלוי וכן אור התוטם בשנמשך מגבול הפה אזי מתלבש בתור הפה ונעשה התוטם בחי׳ נשמה ופנימית אל אור הפה. גם דע כי אותו אור הוא נוזלת מתוך ל״ק הה׳ הה׳ הוא כלי

אמר לו: שם

בהתאמלם בחיבה שרת שרת

עם

ע״ש

ע״ש

ע״ש

(ו) כל הנעלמות נכרלו ע״י כ״ב אותיות שבאמלמים אבר עם בה ס׳ אותיות מנצפ״ך שבה ס״ג סיומלון מז״ת אלוים ומיין בגמר פרטוף רחל. וה״ב הם ע״ב הנעבדים יש ה׳ מולאות הפה והם נרון ומיך וכו׳ וכמו שבה ה׳ אותיות מנצפ״ך שבה ס״ג כמודע ונקרא אותיות הפנימות ומצוטות כן הפה עגולה כמוהם ח״ם בחיקוניס דף ד׳ ע״ב כי ה׳ מולאות הפה נקרא שבחי אותם דאמת עלאה (ח) ומבמן כי ה׳ נקודות יש (נ״ת שיש) כפתרחי רותם הם עד ה׳ מולאות הפה שבה פרוטים ומבמרים (נ״ת נפתחים ומסתומים) ע״י אימא עלאה הנקרא אותם שהוא יסוד שבה הנקרא אותם כמודע אם בה מתמשים ונעלמיין כל הלחרין ומבה ס״ג שבאותם דילה נפתחו אלו ה׳ מולאות הפה הנקרא אותו אותם נמצא כי שיכים ה׳ מולאות נעשה מה״ג דמנצפ״ך ואו אלו מה׳ מולאות כל הכ״ב אותיות כמוד אחרי״ה כי הנחלקים לה׳ חלקים ויהן הם נמשכין מבנאה שבה בחיצם מל הנקרא נפש ולכן אותיות נקרא נפש כמודע *

*צמח מלוי בחיקוניס וכנזכר בחיקוניס דע״ת גם דע״ת לחמר דנעשה בזה מבין אוך בה המקיפין אחר בלנה דאמתון ובדק״ו נמשכין מבינם כי הם נקראים כמוד ואמתון מסטרא דבינה. שם מחלל רבבין גם מחבאר וי״ל דהם מיירי באותיות בזה מ״ם בפ׳ מנפנים דקב״ג גדולות (ט) וכאן בקטנות(י) : דעת בגין בחמת המלכה כי ה׳ נבורל של דעת בגמו בשם בשם ה׳ מולאות הפה מ״ל ובלנות הפה בעשה מבם וכם עמו שם. גם אמרו נגון הוא כי ברלונו מולים בגיות באותיות כל״ל בשוד קול ודבור מבשה ולמון ובברוגה נשאריס בגוזות בפנים בשוד נהלמתי דומים. גם בזה יתולו ב׳ המתמרים מעולים בחיקוניס אחד אומר באותיות יולו מבינה מאותם שלם בשוד פרטוי מותם וכל׳ אומר שילולו מעומת דו״ת״ל׳ וכ׳ מיקב נלא.

אור אחד שם רק כי מל ידי התרחקותו וירידתו הוא מתפנה ביבוי אחר ביבוי . כיון הלור הנמשך ויולא דרך כאון הוא אך מאר ובאחר נמשך הלור הזה בפעמיות כמ״ק עד הגיעו אל התוטם ויולא קצת דרך שם הוא מתפנה ובקוים אחר בעביות ונשות ופמ״ש שהוא (אורות ל״ג) אור ל׳ שם בכ״ז מתמת הריחוק בשמרחק ונמשך יותר למטה מתפנה יותר בנאתו מהם ועד״ן בהתפשטותו יותר למטה בנאתו (ה) עד הפה ויולא קצתו דרך בה״ם שם מתפנה יותר בנאתו מהם בהתרחקותו מהמקור העליון אבל לא לשינה בחינה אחר בעצמו כי הלו שוה בל״ל. אך בהמכיל יתן כי אור של מוחין נקרא ס״ב הם נקרא ס״ג ודי בזה (ו) :

פרק ג

(ו) כל הנעלמות נכרלו ע״י כ״ב אותיות שבאמלמים אבר עם בה (טנר הולד ונם יש בהם ל״ג) טוברה וגם עם בה ס׳ אותיות מנצפ״ך שבה ס״ג סיומלון מז״ת אלוים ומיין בגמר פרטוף רחל. וה״ב הם ע״ב הנעבדים יש ה׳ מולאות הפה והם נרון ומיך וכו׳ וכמו שבה ה׳ אותיות מנצפ״ך שבה ס״ג כמודע ונקרא אותיות הפנימות ומצוטות כן הפה עגולה כמוהם ח״ם בחיקוניס דף ד׳ ע״ב כי ה׳ מולאות הפה נקרא שבחי אותם דאמת עלאה (ח) ומבמן כי ה׳ נקודות יש (נ״ת שיש) כפתרחי רותם הם עד ה׳ מולאות הפה שבה פרוטים ומבמרים (נ״ת נפתחים ומסתומים) ע״י אימא עלאה הנקרא אותם שהוא יסוד שבה הנקרא אותם כמודע אם בה מתמשים ונעלמיין כל הלחרין ומבה ס״ג שבאותם דילה נפתחו אלו ה׳ מולאות הפה שבה הנקרא אותו אותם נמצא כי שיכים ה׳ מולאות נעשה מה״ג דמנצפ״ך ואו אלו מה׳ מולאות כל הכ״ב אותיות כמוד אחרי״ה כי הנחלקים לה׳ חלקים ויהן הם נמשכין מבנאה שבה בחיצם מל הנקרא נפש ולכן אותיות נקרא נפש כמודע *

*צמח מלוי בחיקוניס וכנזכר בחיקוניס דע״ת גם דע״ת לחמר דנעשה בזה מבין אוך בה המקיפין אחר בלנה דאמתון ובדק״ו נמשכין מבינם כי הם נקראים כמוד ואמתון מסטרא דבינה. שם מחלל רבבין גם מחבאר וי״ל דהם מיירי באותיות בזה מ״ם בפ׳ מנפנים דקב״ג גדולות (ט) וכאן בקטנות(י) : דעת בגין בחמת המלכה כי ה׳ נבורל של דעת בגמו בשם בשם ה׳ מולאות הפה מ״ל ובלנות הפה בעשה מבם וכם עמו שם. גם אמרו נגון הוא כי ברלונו מולים בגיות באותיות כל״ל בשוד קול ודבור מבשה ולמון ובברוגה נשאריס בגוזות בפנים בשוד נהלמתי דומים. גם בזה יתולו ב׳ המתמרים מעולים בחיקוניס אחד אומר באותיות יולו מבינה מאותם שלם בשוד פרטוי מותם וכל׳ אומר שילולו מעומת דו״ת״ל׳ וכ׳ מיקב נלא.

אמר לו: שם

בהתאמלם בחיבה שרת שרת

עם

ע״ש

ע״ש

ע״ש

הגהות וביאורים (ח) (בסבר הקדמות דף י״ב ח סלבון בסוף יומר) וקלר מל לעיל שבמם בסוד״ ל״ת בסלבון בסוד״ : (ב) אמר מאור מל ד׳ אלפין כי ר״ת וכ׳ יו״ד נשמרת ל״ב אם אלוים בסה כרי ל״ב ונרי הסוד מן בנבאר״ם מל מפם ל״ב נגים לאחרות שלא נגנו בחי׳ בגלים בסולם הלילות ו מד שבנלו הי׳ אלפין מתוך לבה דאיק שבמסבלו : (ג) מעם יש בסדרי : (ד) הוסם בסולל מרי : (ה) בגים בסיי ליתם מילה בגתאו : (ו) עד כאן מס׳ אותות הפנים : (ז) שין בסבר כ״ם דהוא ב׳ מסיכון מהמה אלו בכר מנוחות : (ח) שין בסבר כ״ם דהוא ב׳ מדרגיה דהוא כי אמרנו בסוגר : (ט) בלבד״ר שבעם בסבר דבר בסבם ובכוונה כמו בסבלות בגבור בדבוק ע״י בגבורה ובהם בגבורה מלאים מלאים בקרא בגם נגקרא בגם בגבורה בל״ל בסבר בגם בגבורה בל״ל בגבורה בגבורה בגבורה

לדקן. כי היסוד דאמא הוא כסומא דל"ת (ה) *ומשם ונלמו הלחוטים. ודע כי מוחין דאמא (ג) בסוד כחי' כ"ב אתוון ומהם נעשו כל הכלים דאו"א ואו"ן כמ"ש בע"ח והנה (ד) תראה כי או"א לחיותן יותר גדולים עד מאד מוי"ן לכן נעלו ע"ז אותיות ונעשו כלים לסד כמ"ש כמ"ל הסברן הוא שאו"א הם ב' אותיות י"ה משם הי"ה נימוקין ע"ז אך הוו"ן נעלו ז' אותיות לבד כי הם ו' מלכים כנזכר במ"ל (ה): והנה הוון שבאה האותיות (והוא חס) הוא לאחוות סמוכות ובאור הנקודות (והוא חס) הוא לנשמות המצון כי חוזר הנקודות הם חכמה (ו) דאבא עם חכמה דאמא, והאותיות הוא כינה דאבא עם בינה דאמא (והנה ל"ג) כי ב' מיני חוזים הם, לחיות המלבוש, ולנשמות. וגם (המוחים ל"ג) אותו חוזר דאותיות יומל לאחדם הנשמות ישנה שנאלנו בבריאת שלשה (ז):

פרק ד

הנה (מ) כאשר דאבא הם טמטמי (מ) ומ"ם מחברי הם נקודי' הכאר דאמא הם מצון הם מ"ם מחברים הם אותיות ופי' מצון זה הוא. ודע כי כל ד' כחי' הלו של מקום"ל הם כולם טרם לאותיות ג"כ הלו שלאותיות כאר דאבא הם טרום טעמים וט"ם מחברים הם טרום נקודות ואותיות כאר דאמא הם בטרום מצון וט"ם מחברי הם טרום אותיות ממש כמו שלנו מדוחים בהלכת בימא. ואמנם ודאי שכולם הם כחי' אותיות ממש כולד כרי מעמים הם אותיות בטרם טעמים שהם שנלים והלוח מחוברת ומורכבת מטנלים רבים כזה ומל"ז הם כנקודות שבמ"ם הסתמים ומשבים דאבא הם אותיות מורכבים מנקודות כזה המצון שבכאר אימא מורכבי' ומחוברי' ובכאר בטוב מצון מחנן רבים כזה זה בחיקוים דקכ"ו ע"ב ת"ל הלחוון מלאים מיכים ונבוחים מלאות מיכים מחייבו בנוחות דת כי' ש"ם לרוכים והכן זה כיסב ובאיזור מצון זה כך היא. כי הנה כל מדריגה בהסתוות היא מצלה אח הבעליונה כי הנה בבינה יש מצון בכאר שלה והאותיות שהם נמשכים הפי' שלה הם אותיות של הנשמות של טרם הצון הבעליונים וכן טרם הצון שבכאר אמא הם אותיות הנקודות שבאבא"ל דאבא ואלו אותיות הנקרות אל אותיות הנקודות הם אותיות הנקרות לשלה

דנופא וזוחמא איהי כללא דנקודין דנהרין בפיינין. וכמאן זה יוכן מאמרי (ה) אתיקונים כי פעם יאמר שלוחותם סם נוסף כנזכר סם קודם לזה וז"ל ואכירו אלין נקודין דנהרין בחתון וכו' ולבו נכרין בפיינין דנופא בגנתא דעדן וכן באיקונים די"ו אמר כפי דאתון אינון לגבי נקודים כנופא לגבי זוחמא ובמקומות אחרים מצינו כי אותיות נפש ונקודות רוח כנזכר די"ג. ולכאין הכמין נ"כ נרקדק בדברייהם כאומרו דאתון לגבי נקודין כנופא לגבי רוחא והרי הנפש מדריגה ממולמת בין הגוף והרוח והל"ל כנופא לגבי נפש. אך כמאן דע כי הפעמים הם מן הכתר ונקודות מן. בחכמה וחצין מנ"ל דבינה ואותיות מו"ת שבה וגם בש"ן (ב) נמצא כי אותיות אחר שסם בש"ן אקרא נוף יען שסם כללות ז"ם דאצילות בכללות נמצא"כי אותיות נקרא נופא לעולם שהם אכלים והחצין הם נ"כ דאמא והם הנפש דאותיות וכמו שהנפש אינם נפרדים לעולם מן הגוף כן החצין אינם נפרדין (ג) מאותיות בס"ם לעולם משא"כ הנקודות ופעמים שאינם בס"ם רק ק"י קריאת חדש בס"ם וכבן זכ"ח"ם לעל ונפש איהי כללא דאתון ותוספא דנופא. וכמאן כי אחצין הם משתתפין ומתחברין בעצמות האותיות שהם נוף והחצין הם כללות האותיות כי נ"כ דאמא הם (ד) כלולים מז"ם שהם האותיות וכללות הז"ם נמצשין וכללין בנ"כ שהם אחצין . ובעבור זה אין אחצין נמודין ומכירין באיקונים יען כי הם ואותיות משתתפין יחד לכן נאמרין נקרא אותיות נופא כי כן הוא באמת ולזמנין נקרא נפש בגתי' אחצין בגנתם . והנקודות הם נוף האותיות . וז"ם דל"ל דאתון לגבי נקודין כנופא לגבי רוחא והו"ל כאלו אמר כנופא ונפש לגבי רוחא כי בשאיר אם אנוף ממולא הנפש בכלל כי שותפין הם כנ"ל. ויכן נ"כ מה שכתב (ה) כי אתון (ו) מבינה ומה"ת מז"ם שבה לא אצין נפש"ן והוא מנ"ל שבה ולהוה אחצין בתי' נפש וכל נפש בתי' מלכות ולכן אמרו שם דמ"ש דמלכות אתעביד מאר דז"ל בשוד אחצין שנ"ל אותיות שבבר ידעת כי נפש יתיה דמ"ש הוא מאר בתים ז"ם בשוד מאר יאמו לך ״ אלהיט מאכר בשוד בש' פתחם דרמ"ב :

ועתה בשאר מבינים דע כי הכלים שהם נוף ז"ל אקרא שלם הם בחינת אותיות ובהם נכללין אחצין שהם הנפש . אמנם מן הכ"ב אותיות נעשה הגוף בלל " שלישים שהם בחב"ד אע"פ נמיים מאכר בהקדמה ב' ד"ב וכן בד"ג ח"ל ומאה נופין תקונא לון דאתקריאו נופין לגבי לבוסין דמסיין עליהון ואתקריאו בתיקונא דא חבר דדוחמא ומיכא' כי' ואח"כ נבחר איך מכ"ב אותיות נעשין " תקונין . ובמה לבוסין שהחצין משתתפין באותיות לכן נכללין נפש ונוף יחד בכ"ב אמנון ובוכן נקרא כ"ב בתי' אחצין והנקודות הם " כמ"ם בע"ם והם בתי' רוח והם נקראו "ם בחמת בשוד השמים מסתרים כי השמים הוא ז"ם בתי' רוח הכולל "ם המסתרים ומוסיריס לתלות הנקרא כבוד אל, כאזכר בפרשה פרומה דקל"ו ע"ב מלי אמסתרים כו' אלא דנהרין אנלין בגלוי דנקודה עלאה כו' הרי כי הספר' הם מהמתם נקודה עלאה"בס

ידעה מפסוק מוכח מספר לבוכנים ר"מ"ם נקרא מספר והוא רוח כמ"ם ד"ו וקרינן ן "ם ואח"כ אמר לבוכין הנהגה כאן משש כחלה נראין מלשון הרי עמה

מקבלת.

שש

*צבאות (ו) בגיקוטים מספר הוא יסוד ש"ם. ה"ג וה"נ השולים מספר (ר"ב פי' כי ס"ם וס"ג סם ו' הוי"ם סם מ' אותיות הוא מ' של מספ' ואיקון' סוויים במילוי הם ק"סם מ"ם של מספר ומילוי המילוי סרי"ם הם כ"ם אותיות "ם כ"ח ע"ל ס"ם ל"ר של מספר הבאים

מבר"ם מפרלון ז"ל) ומעתה נרדם נקודות ח"ם אח"כ מלגלו בתי"ם כי סוף כולל אותן: איהו שם יו"ד ס"ח ואל"ו ס"ח דאיהו באורח אלילות ודוגמ כי זה נימ' אד"ם הרמוז בחכמה כ"ח מ"ה כי הי"ם הן הן סי' אותיות דשם מ"ה . וז"ם בזוהר ומהמכילים אלין אתון דכלילן בנ' דבבחינה דאמא נקודה בהיכליה ע' נקודין אלין מניה ואתקרין "ם בלומה . ודוגמ כי נ' היה בבינה דמקה אתון ודאמא דא חכמה דמקה נקודין והם "ם. ואנה בחחלה אחריש אמר והוא חכמה עמה תימר והוא אותיות אמלה ואמר ואחרן הימה אהו ובכו כי מעבירת המים יצא מומר הראשון שנקרא אהו אמ"ם בס"ם אלא מים מרוח אקר ומגב בכן כ"ב אותיות מן אהו ובכו ואיפה ובוכ . אמאן כמין מרוגה . אלינן כמין חומה. אבנן כמין מעזיבה . אחרי כי מומר לאותיות מן מים שבחכמה יצאו ואחילה נעשה אהו ואח"כ בהו ואח"כ נרשמו ונלמידו . ויש אותיות עגולות כמין חומה ויש פרוסה וארוכה כמין מגזיבה ויש אל בית קיבול כמין מרוגה שהוה המים בתוכו . וז"ם כי לשלא יאמר הי ארץ נמצא כי מעבירת המים שבחכמה יצא מומר (האותיות) הראשון נקרא אהו ואח"כ ניתן בבינה ונלמידו במתי אמת ע"י מומר שבה נ"כ שהוא אחר אל אם כי (כתו ל"ג) המים מימין שהוא חכמה ומתנו יצא מעבירותו הכ"ב אתון ובנסם ס"ם אל מגמ"ן הפשוטים הראשונים ונעשה אחר ליבן מעבירות הלב לבן שבלבנון שהוא חכמה בשוד כי לשלא יאמר הי ארץ. אך אמם הוא בבינה ומעבירותה ושמרים יצא מומר הנקרא אהוה וסם ס' אותיות מגמ"ן כשלים שהם ס"נ נימ' אמ"ל כי אחר שהלאה מעבירות שמרי אמם הוא ואז נעמיד נוף אולר ז"ל בתחי אמת בכ"ב אותיות לשלין וכ' אותיות מגמ"ן הכשלים מוקבין ומהם טולר אולר. וגם בכ"ב אותיות הכורין ן בסם מוקבין כי אחכמה יש בה לד שמאלי שהולה נקבה בגון בנ"ה אלהה לכן הם בשאר בכ"ב בחינת מוקבין אך בתרך הכשלים נקרא טולן זכרים. ובזה אבין אך כל רמ"ח איברים שהם בחינת רמ"ח מצות הולה מאכר המדרש לבן אך מאודם הלאה איה רק הבחינה בבנין והדם שבתוך הגידין כו' אך כל הבחינות שהם הראשים של רמ"ח איברים הם אחבה . והנה באותיות אלו מבוחפים הנפש הם בנין ואיה מאיתנו אל הנפש הנכנסים בתוכו רק אחר שנרדם שהוא בחתי אמת אך אבא בא בתן בו רק החאמר כב"ב אתון שהם העצמות אך בהכרח היה בתוכם הכל דנרמי הוא' פ' אלא דא קרא"ם כי ודאי בפה אבא לא כיה רק תוכר בלבוש . ובזה אבין אך הנפש בתוכם הנקרא הכל דנרמי והם סוד הכ"ך ילמין דנפקי מחכמה דהיינו אבא בגוף אלינו כי זה הוא אתון בתי' אתון והנקודות הם " כמ"ם בע"ם והם בתי' רוח והם נקראו "ם בחמת בשוד השמים מסתרים כי השמים הוא ז"ם בתי' רוח הכולל "ם המסתרים ומוסיריס לתלות הנקרא כבוד אל, כאזכר בפרשה פרומה דקל"ו ע"ב מלי אמסתרים כו' אלא דנהרין אנלין בגלוי דנקודה עלאה כו' הרי כי הספר' הם מהמתם נקודה עלאה"בס

ידעה מפסוק מוכח מספר לבוכנים ר"מ"ם נקרא מספר והוא רוח כמ"ם ד"ו וקרינן ן "ם ואח"כ אמר לבוכין הנהגה כאן משש כחלה נראין מלשון הרי עמה

מקבלת.

שש

הנהגות וביאורים

(ה) עין בספר מיקונות ומאמרות שע"מ ד"ה וס"ו : (ב) ע"י כי אחותם כבבנות הם בבינה וכיכנות בה"ת ובקנות בנפלא שבשלמן כתי' אותיות ובזה (לזר ובזיב) : (ג) עין לקמן שער בקקודים ס"ו ומ"ש מבו"ש דכ"ו ע"ח : (ד) כולנים הלים כתי' : (ה) בזוהר ד' לא ב' : (ו) עין דבר"ם דף ל"ב ע"ב : (ז) עין שער הפסוקים כל"ח דף קל"ד ע"ח נבפסוק מוכח מספר כו' . תכלים קצ"ח : (ח) עין לקמן בשער הנקודות פ"ו תוכר ל"ם פ"ב :

והרי כ"ב לתוון והי"ם סס ל"ב נתיבות נמשכין מהחכמה שבסבה נברא השולם שהוא ז"ת חי"ם בל"ב נתיבות פלילות חכמה חקק וסס י"ם בלומס וכ"ב אותיות יסוד כי' ונקרא יסוד ורמז לעפא אומר סזכר שהוא ראשון ויסוד שהם עלמות ואחר כך מלמיד באומת בה' אותיות מגלא"ך מגקרא ספת אודם והבן זס נמס זס נקרא חמוד בס"ה לבחי' כ"ב אותיות יסוד (ח):

מקבר בח. ע

והנה אלו הל"ב נתיבות הם זכרים מהחכמה ונקבים בחומה

חוץ מגלפ"ך שהם ג' שפרים שבנה כי כ"ל בלולה מי' כרי ג' ולכן נקרא שפרים יען הם פתחים פתוחים ונקבים של אומה המקרא נקבה כי מקבה שפרים פתוחים לקבל בתוכה נתיבות חכמה. וזהה סבין (ב) סיות בנהרות מגלפ"ך נקבות ונבהרות ב"ך ויסלון שהם הכל דגרמי דסיהן. והנה יש ב' בחי' של ו"ם ל' י"ם דבחי' דפא ולו' י"ם דרוח והנה בחלנו מזכירין כאותיות שהם הנופין כלי הנפש (ג) כמלא כי הנפש הם י"ם שלהם וכן כולם הם ל"ב בחי' שהם ל"ב אלהים דקטנה שבבר יודעת כי כלים ונפש הם כולם בחי' אלהים דקטנה. לך יש הפרש כי ' אלהים שהם כנגד הנפש הם יוסר משלים וזוהר בתיקונים בפ"י אחבר והכ"ב אותיות הם כנגד הגוף שהם ל"ב אחוון ומלאו אל"ב אלהים מתקבן הארבעה בגלגלים מהחכמה (ד) שהוא מוחא לגבי לבא ומשפא ל"ב בחנין ל"ב מתיבות אחבמה ולכן הלב הוא חם שורף כי הוא האלהים דקטנה לך הקול שבתוכו הוא שם י"ם שהוא בחי' הרוח הנורה בלב שהוא הנקודות הנוטים דפיקו מכח הנקודות כנזכר דס"ע ופ"ש וכו' ויהי רוחא לגבי לבא דתמן נפשא אחבר כיה קול דודי דופק. ולכן אם הוקב כי הנפש הרוח הם שהם בלב זה רוח וזה דם בסוד כי הדם הוא הנפש מיפא אודם דטקבה והכלי הוא בשר הלב עלמו שהוא האותיות וכבוא סרוח אי הם הוי"ם הגדלות ולא אלהים דקטנה. והנה אז בשלם שם מ"ב שהם ל"ב נתיבות נוף ונפש ו' אמרין שהם י"ם דרוח הגדלות כנזכר דס"ב ע"ש. הטוב אוף (הנקודות

שם עיב והאותיות ל"ב) הנקודה (ה) והמוח (חכמה) הם ל"ב שבילין ומנא דשלים ' הרי מ"ב. והוא סוד י"ם הרוח שהם נק' בתמה י"ם אך י"ם הנפש הוא שם מוגלא כי מיקר י"ם הוא הרוח והוא שם מ"ה. *כידוע

*צבאות ונרמז בחיבה בלימה מ"ב מ"ה בגימטריא.

כי שם ב"ן נפש ושם מ"ה רוח נכוכר די"ב כי מלגאו אוכר שם מ"ה. וכזה מבין מ"ש בזוהר דל"ז ע"ב וכד

שם

אית בישראל שבילים בחבמה דאיהו י"ד מחבבה עלאה ידעין לוקחא לאחי אבנא לחבמה אחר דאתגזר. והענין כי בשעולין ז"ן בסוד מ"ד ומ"ן לגבי אור"ש ז"ת בחבת ומוקבת בחומה אין שולה רק בחי' הרוח שבנפש (ו) שהם אלו הנקודים שהם י"ם דרוח כי בחי' הגוף והנפש שלהם בשתרין במקומן לשולם ולהיות כי אלו הנקודות שהם מחבמה הם מ"ם שם יודעין לוקחא לאחי דאתגזרת (ז) וידוע כי הנקודות נקבות נקרא אור תחר לקח שהוא בחי' ז"ת אפני שהוא אור תחר שבו. לכן נקרא אבנים מקבות שם שהם בחי' ז"ת שהוא זכר. וי"ם כידך דשקיד ריחא כי הרוח שולה בסוד מ"ן למעלה אך הנפש בשתרה בסוד הגוף. אמנם מה שהיה הנפש מתפשט חוץ הגוף בשם"ה נדין שהוא הם בסוד כי הדם הוא הנפש עתה המתלק מהם ואחר אי יכ"ה בגימ' שם"ה כי הנפ"ש נדין של דם הוא מהנקבה הנקרא אי אי אבל הלב אלהים לו הנקבן בו מלאתו שהבחה שהו לגבי לבא ונמשה ל"ב כו': (ה) ליל הנקודה שבחבר הכי דכתלשים אית לה רשא אלמעמשת ומשה המחבירה ל' יודין האמצע הוא הכי מבחנה ל"ב ומ"ש דעל הנפש הוא ה' הכי ב"ב: (ו) ל"ש כי אחרי הפלל מרוחים ונקבות אי ולאחר מ"ה ל' ולא נפש הקטנה: (ז) בעודם כי אחרי הבחרים שהשתות הקטנות ולאחר מ"ן ל' ולא הנפש דקטנה: (ח) בשבה הקטנה בכי הפתחות ל"ב: (ט) ל"ל שהוא ' ' ולאחר שיהו ל"ה לו אלה אחרי מ"ן ל' ולא הנפש הקטנה:

שנתמה כי אלה לו לוקך רק שיהשמש מן הלב בסוד הגיהין חם שיבה הדם המלעבר כשיהו מונחה על לבו בשיבה כי הנפש הוא יכולה לבלשם כי הדם בשאר ויהיה הוא הולים לעמה ואינו יכול לקום מאלו מד שיקרלהו ויהורר נפשו ואז יכול להפשם בחיבריו בכח חוזק הקריאה. וז"ם פ' פנים דף רכ"ב כי בלילה תרעין דנ"ש המיתין לאינון מיין לבא בבוהא דחיבה מה דכל יהורין בנוזה ואינון מלאכין דמפשמין בכל אינרי דנפש טולבו שמיתין בלבא כי הנפש יש בה אחוזה להקלישה. בהיותן בלי רוח בסוד גם בלא דעת נפש לא טוב לבן בסבות ונסמתם היא ובאותיות הוך הלב מפני מי המבול הם המיקין. והענין כי בהיותה מתפשטת לאחוים הם ובהבגירים אין מי שיוכל ליגע מהם בסוד בן נשול אחיתי כלם בל נשול מעין אחוים אינו הבן זה בסוד חומם בתוך חומם שלביך לין כדי שלא יתנבר. והבן אוך"קרא לבאומות דנפש מלאחים שהם ודרייה הדם שנתוי הנפש להחיות הגוף. והם בחי' אותיות בנזכר בתיקונים דכ"ג אים מלאכין דמפשמין לאילין נקודין ואינון אחוון. והנה כתו שהי"ם נעשין ז' אלהות כי הילות הי' הדם בל' הוא נקרא ק"ק מלא ל"ב כך אלו הי"ם של הרוח (שהן הוי"ן) הוי"ם בנקודים מחולפין בנזכר בתיקונים דף קכ"ח ולפעמים נקרא ' ' הוים ע"ד ' הילכלן וכן ז' הוים ז' קולות דנפקו מלבא הנזכר בחמוטר הבו לה' בני אלים וט' ' אבנים דנפקו מלבא וכה בחי' ' אמרין כי הנפש בחי' דבור והרוח בחי' אמרים לכן נקרא אלו י"ם דבחי' רוח בחי' ' אמרין הנזכר הי"ם בסוד אומר ומוקם. ואמר אבא בסוד הוי"ם.

ומשמה אמת בסוד אלהי"ם הנזכר (ח) בדקפ"ד ודע"ל ע"ש פ"ם בני מהפתחות ואמתה כי שם מ"ב הוא ל"ב אלהי"ם ו' אמרין שהם הוי"ם:

פרק ו

הבלל העולה כי כ"ב אחוון בה רמ"ח איברים של הגוף וה' המגלפ"ך הוא הדם שבורה בו הנפש שהם תנין ומיקר ישבתה בלב. ורוח הוא נקודות הם שהם נקבות בל"ל כי הם אור תחר והעמדים הם הנשמה זכר. והל"ב נתיבות הוא בללות הגוף והנפש. וי' אמרין הם י"ם דרוח. והנה נקודות הם ע' לפי שבבר יודעת כי ז"ת הוא רק ע"ש כמנין ל"ח ומתלבות אין בה נקודים כי הוא בחומם נפש לבד (ט) לפי שבבר יודעת כי השור הנפש אין לו רוח ל"ש וכן הלם הוא אחד. ואמנם הפעמים נרינון לאלה לי' אלקים וכן האותיות אלה על פי שהם כ"ב מלגלים לי' הפירוש כי הבחר על הוא נקודות יש לה אות א' כלי אלה וכן בבל שאר י"ם דרוח כי ל"ח יש לה אותיות יודעות שהוא הגוף וכלים אלהים ושם אפי' עש לה אות ל' ושם אפי' עש לה ב' אותיות ומזכר ע' אחרי דע"ת מ"ב ח"ל אר"ם לר"ת מ"ת הנהו כ"ב אחוון ומזכר מפערשן בבהבו ' אמרין כו' ומ"ש ושם נאמר כי הוא אוניעת לן בל אחון אחוון דבימין ודשמן בכל בחרת וכחרת ואנו לא יכיר בהן אמנם ממילא דבר עוכל

להבינו מה"ו ומזהר שיר השירים בס"ם בס"ב:

והנה נאמר בס"ה כי **אבש** שם בחופן הם כי ל"ר הם ג' קיים של (י) **ש** כי לחם נבבת מאם **יא'** הולם ג' אמנמיות תנ"ם כי נוייש נבראת מרוח ושם מ"ב ל' יודין **דא'** ' מן **אי'** דת ת"ם בחמנמיות. כנאבר בס"ה בבמה מקומות. **כי** פחותה ביסוד בבללות ג"ם כי בהן נגרלו תמיד כו' ואותיות **בגיד בפרי"ת** הם (בו' אותיות דנ"ר כי

הם

דגרות **וביאורים** (ה) ולא כי יסוד דלבא הוא הנשוב אלמרבן הנאלה אבר בהחבון מה' שמרי ביה הבלולים ביסודה ומשן: (ב) שין אבנים שבהי' מ"ש ע"ג ובמער מ"ש ע"ה (הם לשון הבלה ובהבר הנכון ולאחת לאחת המרים הם נקבון שבאיה הי' ע"ב שהם שהוהנה הבלה ל"ל

שבאנו הם לון נקבה ולהבנה הם בשפשם אחת קבלה בבלים הנכון ולבאר נקבון ובאלה לבאר כי לפי הנוהם הבלים הלו שהם אבלהה שבו הבשיבו

ל"ש ע"ב ובמער מ"ש ע"ה (הם לשון הבלה ובהבר הנכון ולאחת לאחת המרים הם נקבון שבאיה הי' ע"ב שהם שהוהנה הבלה ל"ל

דקטנה: (ח) בשבה הקטנה בכי הפתחות ל"ב: (ט) ל"ל שהוא ' ' ולאחר שיהו ל"ה לו אלה אחרי מ"ן ל' ולא הנפש הקטנה:

מקבלת: הס) ב׳ נקבי הרקיע ב״ אזן אדון (ח) חכמה. ב אזן שמקבל ביאה. ד״כ עיינין ל״ב. פ״ר תוקפם ס״ם דעת. ת פה מלכות. שבדקת״ל״ב פקודים ה׳ בחסד ו׳ בגבורה (כ״ח ו׳ בגבורה) (ב) ב׳ ידיה. ״ובעד״ז כל ה״ב פקודים בו״ק הנוף. ודע כי הרוח שהם ״ם אינם כסדר הכלים כי החסד של הרוח הוא בכלי הנצי׳ וגבורת הרוח הוא בכלי החסד וז״ם המכלות שמאלה בימינה וימינה בשמאלה המזכר בזוהר ובתיקונים ע״ם וכן כפ׳ ויקרא דנ״ד וכסוף שיר השירים כסוד הנקודות בפ׳ יהי רקיע בתוך המים חבור זה הטוב. נמצא כי הס ב׳ בחי׳ ל׳ ד׳ דוחות דרוס לפון מזרח מערב. בחי׳ ב׳ הוא ד׳ יסודות תרמ״ם והס בחי׳ רוח ונוף דרוס ומים ויבש ורוח מים קרים לחים וכן כולם ע״ז הטבע (ג) גם דע כיון שכללות ז״ח אינו רק ״ק בחי׳ נופח אלא שבבחי׳ רוח בכלם לי׳ לכן גם התחיות אינם רק ״ק בו״ק. לכן אות א׳ מתחיל בחסד בגזרה בתרומה דקנ״ב גם בזוהר שיר השירים נבי הבראתי כתלך מדרגי בחדרת פגיעת ח״ל כ״ב אתוון מתפשטים ומסיין לאתברכא מרישא דהורא קדמאה וכו׳ כי כבר ידעת כי ביאת דמלכא בחו״ב אתחקן וכו׳ פ׳ מתפשטים דקק״ב נמצא כי בל הכ״ב אתוון הם בי״ם (ד) ונלמודם אינם רק ״ק נמצא כי התחיות הם נפש ומה ע״ן הם שמות אלהים לכן הם ד״ו פרלופים נדבקין יחד אלא שזה אתוי וזה קדם אך בכח הויות שהם רוח והם סוד המוחין דז״ל כידוע אז נגדל הז״ת ואז נעשו בן י״ם גמורות אך בבחי׳ בכלים ואז נגמרת הנקבה ממנו ולקחה אדון של אלהים והכון ולכן נגמרת ממנו כי הויות (ה) אלהים שמא אלים לנקבה ומה שאמר אומרים ממיד מיוחיות הטלמות הם הכלים אלו הנוף ונפש ופנימי׳ הטלמות הם י״ם דרוח שהם מלגלו בתרת (כ״ח בתורות) אלילות כמזכר ד״ו כי הנשמות של אדם בחיים מזה אחדם דאלילות הם מ״ם מלגלו בנק׳ י״ם דרוח והמלאכים מן החיטיות שהם הנוף ונפש וזה הנוף של אלהים יוכר לפנימים בבי״ע (ז) ומה מתקשמת ומתלבשת בתוכן הלבוש׳ לסתגאות בהם בפני בעלה לומר לה נידונים אבלתי ולהיות כי אור הנקודות הם אור הטוב לכן עולה תמיד בסוד זרקא (ח):

וזהו בח״י הרב ז״ל ומזכיר בו דרוש דלעיל,

פרק ז (ט) אמ״ש בנ״ד כפ״ת

הנה מודע מן הכתוב לעיל כי אמ״ם הם נ״ר שהם יסודות אל ז״ם וכנ״ד כפר״ם הם ז״ם יען שיש בהם דין (ו) וחמשים שהם אור יסר ואור חוזר שהם בחי׳ עצמן רחמים ובחי׳ מלכות שבכל אחד וא׳ הוא דין לכן הם כפלות ו״ב פעמים הם ספי״ם ״ם לבד שהוא א׳ מד׳ כפלות עצמן מלקח נ״ב תלקים שהם ״ב פעמים. והוחם ״ב הוא כי כל ז״ם נמרשים בנוף שהוא אמ״ם והו׳ כפלות עם ״ם בעצמו ויהיה ״ד לך הז״ם זולת ת״ם בהיותן כפול הם ״ב נמצא כי הם״ם בעצמו הוא מב׳ בחי׳ שהוא אות (א׳) ר׳ מבנ״ד כפר״ם (יא) והיא כפולה. עוד יש בו ״ב הרשים של ״ם שהם כפלות והם ״ב וכללון בחי״ם ואלו ״ב פעמים נקרא ״ב נבולי אלכסונים כפ״י כי מאחר שהם עצמן בחי׳ ״ם כפלות אחר שהם בחי״ם אינם כפלות אלא הם ״ב פעמים ״ם ״ם ״ם

המקיפים עם הפרמים יחד והנה כיון שכבר נתחברו האורות
האור שבר ונתקבל דרך פרמים ויצא האור דרך הפה.
והנה הב׳ חלפי״ן (ח) שלורים ון״ך סס ב׳ בחי׳ הכלי פרמי ואור מקיף
מ״וסב׳ חלפי״ן שלורים ון״ך סס ב׳ בחי׳ הכלי פרמי ואיתלוזיות
ואלו הד׳ בחי׳ הם סלמן בחי׳ ב׳ חזיוס וב׳ נקבי המוקם
שנתבנו כאן בפה כי מן חזן ימין נמשך האור ויצא דרך הפה
בסוד פו״ם ומן המוקם ימין נמשך ויצא דרך הפה פו״ם (וב׳
חלפי״ן שלורים ז״ך הם בחי׳ הכלי פרמי ואיתלוז) ומנקב מוקם
שמאל נמשך ונפשם פרמיות הכלי ומן אור חזן שמאל נמשך
ונעשה מיוטבת הכלי (א) ואלו הד׳ בחי׳ נכנסו בפה כי הנה
בפה יש בחי׳ הכל ובחי׳ דבור והנה ההבל הוא בחי׳ אור
והדבור הוא בחי׳ הכלי. והנה כי הם הכל ודבור הטליון בלתי
העליון סוד ניל״ק שהוא בחכמה והבל ודיבור תחתון בלתי
תחתון סוד אחה״ע שהוא בבינה ומלא כי הבל עליון הוא
פו״ם והתחתון הוא פרמי ודבור עליון בלי חיזון (ר״ל פרמיות
הכלי ואיתלוזים הכלי) ודבור תחתון בלי פרמי (ב) והאורות שסס
הכלים הם בימין הפה והדבורים שסס הכלים הם בשמאל
הפה:

פרק ב מיח

דבור אותן הד׳ חלפין שנירמו לעיל בחוסס הם נכנסין בפה
ומעשים שם ד׳ (ט) הכלים הנה ד״פ הבל ניח קמ״ם
כי ע״י המיחים שבתוך הפה נמחאים אותן הד׳ הכלים ונעשים
קמח (י) ונגמרת פעולתן ואל יקשה בחיניך מ״ש לעיל (יח) כי
ומן אור חזן שמאל הנכנס בפה נעשה פרמיות הכלי ומם כיון
ומן נקב חוטם שמאל נעשה פרמיות הכלי ומם כיון
אור מקף גדול ומעולה (יג) מאור פרמי (יד) עם כל זה
פרמיות הכלי גדול ממילוזיות הכלי כגרלה בחוס המן
מה שאין כן בחיות האורות (טו) כי אור הגדול שלא יוכל
הכלי להנבאיל ולקבל בחוסו מאיר מבחוץ בסוד אור מקיף
ואור המוקם נאחר בפרים מצמ״כ הכלים ומ״כ אוך מבחי׳ אין
שהוא עליון יהיה מילוזיות הכלי ומן המוקם שהוא יותר תחתון
יהיה

ד׳ בחי׳ הם בחי׳ גילוי אותם ד׳ חלפין הנ״ל שהיו בחוסס כי
ויצא דרך הפה.
והנה הב׳ חלפי״ן (ח) שלורים ון״ך סס אור פנים ואור מקיף
מ״וסב׳ חלפי״ן שלורים ון״ך סס ב׳ בחי׳ הכלי פרמי ואיתלוזים
ואלו הד׳ בחי׳ הם סלמן בחי׳ ב׳ חזיוס וב׳ נקבי המוקם
שנתבנו כאן בפה כי מן חזן ימין נמשך האור ויצא דרך הפה
בסוד פו״ם ומן המוקם ימין נמשך ויצא דרך הפה פו״ם (וב׳
חלפי״ן שלורים ז״ך הם בחי׳ הכלי פרמי ואיתלוז) ומנקב מוקם
שמאל נמשך ונפשם פרמיות הכלי ומן אור חזן שמאל נמשך
ונעשה מיוטבת הכלי (א) ואלו הד׳ בחי׳ נכנסו בפה כי הנה
בפה יש בחי׳ הכל ובחי׳ דבור והנה ההבל הוא בחי׳ אור
והדבור הוא בחי׳ הכלי. והנה כי הם הכל ודבור הטליון בלתי
העליון סוד ניל״ק שהוא בחכמה והבל ודיבור תחתון בלתי
תחתון סוד אחה״ע שהוא בבינה ומלא כי הבל עליון הוא
פו״ם והתחתון הוא פרמי ודבור עליון בלי חיזון (ר״ל פרמיות
הכלי ואיתלוזים הכלי) ודבור תחתון בלי פרמי (ב) והאורות שסס
הכלים הם בימין הפה והדבורים שסס הכלים הם בשמאל
הפה:

פרק ב מיח

דבור אותן הד׳ חלפין שנירמו לעיל בחוסס הם נכנסין בפה
ומעשים שם ד׳ (ט) הכלים הנה ד״פ הבל ניח קמ״ם
כי ע״י המיחים שבתוך הפה נמחאים אותן הד׳ הכלים ונעשים
קמח (י) ונגמרת פעולתן ואל יקשה בחיניך מ״ש לעיל (יח) כי
ומן אור חזן שמאל הנכנס בפה נעשה פרמיות הכלי ומם כיון
ומן נקב חוטם שמאל נעשה פרמיות הכלי ומם כיון
אור מקף גדול ומעולה (יג) מאור פרמי (יד) עם כל זה
פרמיות הכלי גדול ממילוזיות הכלי כגרלה בחוס המן
מה שאין כן בחיות האורות (טו) כי אור הגדול שלא יוכל
הכלי להנבאיל ולקבל בחוסו מאיר מבחוץ בסוד אור מקיף
ואור המוקם נאחר בפרים מצמ״כ הכלים ומ״כ אוך מבחי׳ אין
שהוא עליון יהיה מילוזיות הכלי ומן המוקם שהוא יותר תחתון
יהיה

הגהות וביאורים (ח) כור כלי לעולם הוא ז״ק נקוד מעלה ומעשה וד׳ נקודות מלה כי בב׳ עזרוסות וכל ד׳ הם
אור כי אחתם ומן אור הנ״ל אחתם ד׳ נקודות הנ״ל שבחוה ע״ב ו׳ הוחיות נשי לבן. ט״ש אלחיה לבדבים
אלו שבר בדברי הרמ״ם אמתנו ז״ל כי מבדבים מה שבחנות בנקבת אחר סיה מבדבים בנקבת אחר סיה מבדבים שלמה בעבדו שנוש
בנקבים ולא נאמר הכרח מכ מ׳ ושקר אם יאמר. ואולם אחנות כנגד יעקב (שיר לעיל מבדבים ע״ב ע״ב). סמיה לו ז״ל מבדבים ל״ב מלוחים. ט״ש אל
מעמה ע״ו כי כן אחיל בכל דרשותיה אם לכן בן מחר אם דשמים יחיה ל שולם סאולבן מהוחיה כל הקהל מ״ם מ״ב דמי הכב נקבו אלר מיוון מגאר: (ג) כי
אחתם אחת מקודים שסס אם בסיבה ז״ק ובנקבה אם לבנה ז״ל לבנן נקבת שבבה. ובז״ל אחר אמר יעקב בנקבת שבבה שם בקבע הבנוים
מבנו מעבו כבר שבוה אמר אבנו כי הוא ז״ל אור ה׳: (ד) בעשים בכלי הוא אור אחוז יאור הלבנה אור יאור הלבנה ובי״ם בכלים
אור בב סוס יוצא ז״ל ובאה כלי בלתי״ל שבחיים מבלבנים בב״ה הלבנה אור ז״ל אמר אור בב״ה בבלים בבלים בב״ה ב״ה
(ו) מיסה מין בחת בכבלי: (מ) מ״ש כלן אור בדול ובאה כי הב ב׳ בחיות נלבן הב כמי אור ב׳ כזכוכה אור ב׳ מלבן שיהיה אי״ר הוא
בחי׳ מהבן נלבן הם בחי׳ כלי כי אם בחיה בנקבת מאור מבבר בחבר ובנוקבת בשמאל חזק: (ס) נלעבלי פה חוסס
בי קמח בשמקר גילוי אלבה הוא בחי׳ אם בחי׳ אמנם ובה אבל בלתן סיה בשנים גם ב׳ אבלים נמי ל״ב ע״ב בגבר ד׳ נוחים בם ב׳ מלבן. גם נלעבלי ש״ם אם לבן
קמח לבן הנרה ל״ל הם לבן ד׳ בבלים בבחיים ע״ב בחיים לקמח ל״ל שיוכל לבאבלות הב״ב אחרון שבוה אחתם בפה ע״ב פחתם בפה יעלבן ה׳ מלבלות בפה בבם
ב״ב אמנון. הם לבן הנרה לבן קמח ל״ל הם לבן ב״ב אמנון כדי לבבלות אבם בבל לבן לבן בבלות בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים
ב״ב אמנון אמבלים הד׳ בבלים בבם ב״ם לבן לבן בבלים בבם ב״ם לבן בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים
ל״ל ש״ם הם לבן קמח לבן הנרה ב״ם מלוח ל״ל אמנון שבוה אחתם בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים
שבוה אור אמנון ובכן (יא) נלבן ב״ב בבלים אמנון: (יב) מין מוח ל״ל ל״ב: (יג) מין מוח ל״ל ל״ב: (יד) בבלים בבלים יאמן בבלים ב״ם בבלים ל״ל ל״ב ב״ם
שבבלים גדול אמנון: (טו) דגבי אלבה אמנון ב״ם שבבלים גדול אמנון בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים בבלים

יפה שעה

(א) ומן חזן שמאל נמשך ונעשה מיוטבת הכלי ומן חוסס שמאל נמשך
ונעשה פרמיות הכלי כו׳ כי הנקבות שבבי בחי׳ אור הבל מאון גדול
מאד מן הבל החוסס לאין ערך כמ״ש ר״ל בסרקים לעיל שהבל בפאן
בחי׳ נעשה והבל החוסס בחינת רוח ובבירות הכלים בבחר שלקח מאור
מאון לא נשבר הכלי עלו והסאר סלא לקחו אור מאון נשברו הכלים
שלסס כל זה מורה מעלת אור מאון עד אין מכלות על אורות חוסס
ופס ו״ל אין אור מאור מאון עליונה ומשך ונעשה הטאיה בפלי חוסס
ימין נעשה אור פרמי והיה ערוך לבחות סאורות שיהיה בבחר והקיף
מאורות מאון ומכלי חיזונות ומבעיות מאורות החוסס. ומה שבאמר ב״ל
לעבר שבבי כל האורות הבלו כולם בחי׳ אחד היא והבל שם הוא
בהיותו בבחינות ד״ק אלא בחינות לחן ובדיבוקו יחד לאחדם יחד
מבחנה בהיותו גרוש בחעלה בחעלה כמ״ש ר״ל לעיל כמ״ש מבבר מה״ש ז״ל גם
דע כי אותו אור מאור מיוחד מאון ל״ק כמה בנה הוא כולו אור אחד ב״ם
והנה בבחר יוצאים אורות ומאון אם לא ל״ק ובלבד אי אמר מבדבות אור
פרמי ואור הקף והם אחים שהם ל״ל אור פרמי ומאון אור פרמי
לאון שבאל ומאור פרמי החוסס שבאל ואור מקף ומאון אור מקף

(ב) ומן חזן שמאל נמשך ונעשה מיוטבת הכלי ומן חוסס שמאל נמשך
ונעשה פרמיות הכלי כו׳ כי הנקבות שבבי בחי׳ אור הבל מאון גדול
מאד מן הבל החוסס לאין ערך כמ״ש ר״ל בסרקים לעיל שהבל בפאן
בחי׳ נעשה והבל החוסס בחינת רוח ובבירות הכלים בבחר שלקח מאור
מאון לא נשבר הכלי עלו והסאר סלא לקחו אור מאון נשברו הכלים
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ופס ו״ל אין אור מאור מאון עליונה ומשך ונעשה הטאיה בפלי חוסס
ימין נעשה אור פרמי והיה ערוך לבחות סאורות שיהיה בבחר והקיף
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מבחנה בהיותו גרוש בחעלה בחעלה כמ״ש ר״ל לעיל כמ״ש מבבר מה״ש ז״ל גם
דע כי אותו אור מאור מיוחד מאון ל״ק כמה בנה הוא כולו אור אחד ב״ם
והנה בבחר יוצאים אורות ומאון אם לא ל״ק ובלבד אי אמר מבדבות אור
פרמי ואור הקף והם אחים שהם ל״ל אור פרמי ומאון אור פרמי
לאון שבאל ומאור פרמי החוסס שבאל ואור מקף ומאון אור מקף

יהיה פנימות הכלי. התשובה בזה דע כי האור כולו הוא שוה בהשוואה ג׳ והאור רוצה לכנות ולהיות מונבל תוך הכלי לו האור ההוא שאינו יכול לינשא בכלי כשאר מבחון בבחי׳ מקוף ואו״פ הוא מאיר מבפנים בכלי ועובר כאור עד חצי עובי דופני הכלי מצד פנימיותו ואור המקוף הוא מאיר מבחון לכלי ועובר עד חצי עובי דופני הכלי מצד חיצוניותו וע״י כ׳ אורות אלו מאיר בכלי ומזדכך. והנה אם נריכין שחצי הכלי שמבחון יאיר מחמת אור המקוף והנה אור מ״מ גדול מאד ולא היה עובר כראוי להיות בכלא ומאיר תוך הדופן של הכלי כי יש הרחק והפרש והבדל גדול ביניהם ולכן הולרך שפנימיות הכלי הנרגש יתמוה עם או״פ הנרגש ויאיר זה בזה (ח) וכן מיעוטות הכלי המעולה ואיר בו או״מ המעולה דאל״כ היה כאור מיעוטות הכלי כלי כאבר. גם יש סיבה אחרת והיא קרובה אל סיבה הראשונה ממש וזהו כי הנה אחה״מ חצקו ולמנו הוא להתחבר עם או״פ ולכן אם חצי הדופן של הכלי מלדו המיעון לא היה אך יאחר לא היה מיבר בו אור המקוף והיה או״פ חסר מלקבל בו אורה״מ אחמנם בהיות חצי הכלי של הדופן המיעון אך אז יש יכולת באור המקוף לעבור עד חצי עובי הפנימי של הדופן ואז מאיר זה בזה אע״פ שהאיר הפנימי של הדופן לא יכיה אך אין בזה משום כי האור פנימי מיבר (ל״ח מבב) ומאיר בו עד חצי עובי הפנימי הע״פ שאינו אך יאחר. וא״מ כי מדיין יש להקשות ואומר שהרי בחוש הראיה אנו רואין שפנימיות הכלי אך יאחר מחיצוניות. התשובה בזה הוא כי אע״פ שאו״פ קטן מאו״מ ע״כ להיותו מונבל אוך הכלי לכן הכלי מקבל האיר שלמה ממנו אבל אור״מ אע״פ שהוא אור גדול ע״כ אין שאינו דבוק ומתוקם עם הכלי אינו מאיר כ״כ בחיצוניות הכלי כמו שמאיר הפנימי בפנימיות הכלי ובזה יבא הכל על נכון:

מ״ב (ב) דע כי אין לך שום בחי׳ פרלופים שבעולם שאין לו ה׳ מלכים הרמ״ו והם כפולים כי הם ה׳ בחי׳ פנימים וה׳ בחי׳ מקופין, וה״מ מלאו יש לו ב׳ בחי׳ ה׳ אורות פנים ונבלוים ב׳ בחי׳ אורות אחוריים ומחמעטים, וה״ז הוא באורות, וכפל״ז הם בכלים. כי יש בחי׳ כלים דפנים, ויש בחי׳ כלים דאחוריים (והכלים ג״כ פנימי ומיון). ודע כי כל הכ״ל הוא הן בכללות העולמות הן בפרטותיהן בכל פרלופים בפ״ע. ולמנה ענין הכללות גם שהן נחלק לכמה בחי׳ אם כללות כללי ואם כללות פרטי ועד״ז מדרגות רבות פי׳ כי כנה היחידה לעולם אינה נכנסת בהתבונן הפרלוף כי הוא נמנה אלוי לבחינה עליונה ונפרדת ממנו יען הוא סוף המדרגה עליונה ולהם המדרגה בהתחתונה דומות מי׳ דאלילות שנבנית מי׳ אלילות ומתיק אל בבריאה והבן זה ולכן נמנה עמה ד׳ בחי׳ דרך כללות ונאמר כי הנה ע״ב תעמים בכתר, וס״ע נקודות בחכמה, וס״ם תנין בבינה, וכ״ן אותיות בחס״ם (כ״ח ב״ן) וכבר בארנו כי ע״ב הוא כתר ים בו אריך ונוקבא, וכן ס״ע בחכמה או״ח, וכן מ״ה יסמו״ה, וכן כ״ן זו״ן, כי הם הבנים ויסמו״ה מ״ה נ״מ, אר״ה כי הם האמות של הבנים דב״ן ומד״ן פרצות כל ג׳ מאלו יש לו ד׳ בחי׳ הנ״ל. אמנם דע כי כ״ז בהשלמתן (ג) אך להיות

הגהות וביאורים (ח) קשה שהרי אלו גדול ביניהן שבאמצע אך פנימיות אך פנימי כמ״ש בשמ״ה בשקף ד׳ שבמאלאים בשולם שהתחת בשקף מבפנים יע״ש בשאר בבחי׳ שבשקף הקוק שבכלי נחלקו לו בפנים אמנה מחיצוניות וכן בענין בהתבון בבנולם שבשקף דבק עם בענים כי כידוען לאיו לק מבחוק ולאמנה שבנים מבפנים שלקף הרחבון שאנו בעומד בין בשקף לפנים אל״ב בחי׳ בהתבון בשולם לדבקות שבשקף עם בפנים אל״ב בבחוק בשולם בהתבון ולאמנה שבחוק מבכלים לו בחי׳ גדול מבפנים בנוכר בחע״ם מבל״ב בחע״ם : (ב) ל״ה זו בחי׳ בבינה הרב החקיר אע״ל בפ״ב : (ג) פי׳ דבל זה שבם ה׳ פלקים נרמ״ל מנינים וה׳ פלקים מקופים בחכמה הוא בבינה בחן דבר בחכמה לבחן. פי׳ לבחן סוף ע״ג הוא הלשון הרב ר׳ אמנם בבחן. ע״ב מנינים וב׳ מקופים הלא הם בחי׳ מקוף: (ד) ל״ם מין לבחן סוף ע״ג ויל שבר בבקרבנו: ונודע כי ה׳ בחי׳ יש בחי׳ בבחי׳ ובבחי׳ ה׳ מלאין בבנר ישרים ומקוף ב׳ בנבר מים שלמאנם מין מנין לה אלה בבל שלאוהם ובבחי׳ שבבנים הרבנים בהבנים ומבנים ומבנים אלה בבל בבחי׳ שלאוהם אבר מן בחנים הלק הלשנה ואותיות מחוסם בבבלים בנה בבולם יש ב׳ בחי׳ אותם מנינים שבבם יחנבר״ן ובנגדם ב׳ בחי׳ בחיות בנבא שבבם בלבדם אבנבם חבר בבנים זו בבל״ן: (ה) כ״ל כולבל בבבל בחנים ולאן בבלבן בחנים ובבבנים. ובחי׳: (ו) אלו בבי׳ מקופים בם לבד ב׳ מקופים מבחי׳ שבין לבל מלנוב ובם בנולם בבלים לו בבל״ן ובם לבשלה בבן בבי׳ מנינים ובם׳ מקופים ובם בבל״ן בבבלים שאינו מבבנים בחוב ובבחי׳ בבלים. עין מו ה ד״ב מ״ו: (ו) ל״ם לם בלבל בבב שבבב בבל״ם ובל״ג בחבבבב (בבנבל״ם) ולולה בל״ן מלבבי בבה בבל״ן ובבל״ג ובבבבבבבם בבבבבם בבבבבבם בבבבבבם בב

להיות שם בסוד שיבור במעי האם שלא יאחזו בהם דרים ואפי' שם שומרים אב"ש ובלחתם בזמן שבא לשם הרוח בצאן סיעתה ואז האם ריבלא עליהם בסוד על נוזלין ירחף (ה) ומכ"ז כם אב"ש ואח"כ בנולות בא לשם הנשמה הנולות וכם מחיין מלד אמא (ו) ופדיון מסר לשם המחיין תלד אבא שהוא חכמה הנקבא היה לתכנם בכם אבל עכ"ש כבר הם פב"ם (ג) [ה] ומזדווגים ופדיון הוא חסרון אמצע(ג) אח"כ בבוא לשם בן המיה רחידה ואח"כ מקף היה ואח"כ מקף ידידה אז הם שלימים אלן זה שלא בעלותם בדיקבא דאש"ל ודי בזה (כ"ל אח"כ יבא לשם בן המיה ויחידה פנימי ומקיף היה ואח"כ מקף יחידה ואז הם שלמים ואין זה וכו') :

פרק ג מת

(ב) **והנה** נתבאר ג' בחי' הטעמים אמצע גם ג' בחי' הנקודות ותגין ואותיות כלולים בהם אבא שאינם נגלים בלל אלן עד למטה באורות עליונים בס"ם בתקומו בע"ה ונבאר ראשית אורות אלו הנקבא עקודים. דע כי בעת שילולו לא יצאו שלימים וכמ"ש בע"ה ומעם הדבר הוא כי בוודאי המאציל היה לעשות עתה בתחלת הויות הכלים (כ"ל בתחלה הויות הכלי) להלבים האור לעורך המקבלים שיוכלו לקבל ולכן בהיות שילולו בלתי שלימים ונמוריים חזרו לבטלם בשורשן להתפקן

הגהות וביאורים (א) כ"ש ומחזיא בזמן שבא לשם רוח בזמן שיעקב ואבא ובמקר מיר קנו מ' נחליו ריבה: (ב) ר"ה יחיו לאמר: בפ"ש ע"ש ר"ה ובהנ"ל ס"ש ע"ב ומ"ש בגליון שם: (ג) בין הע"ש דע"ה ס"ש: (ד) ר"ש ה' בגליאות יהר בעבר היש ובגלו המעלם בהבה רק מפחלה בפחלין אבן בפרצופים שבהר דו"ל אמא ולאמא. ולאבר גם כלן חר כבחר אל המאציל ומבחר שם מחדיר כי בוא שורשו ולא מן בתורות שילולו מבל: (ה) כ"ש ומחזיא בזמן שבא לשם רוח בזמן שיעקב ואבא ובמקר מיר קנו מ' נחליו ריבה: (ו) ר"ה ר"ש ר"ש ר"ש

היכל א׳ היכל א׳ק שער ו׳ שער עקודים פרק ג׳

אשר יצאו בבחי׳ נפש לבד (א) וזכה הטמיק ומרחה כמה
מקום מחשבותו יתברך כי אפי׳ עולם עליון של העקודים
אינו רק בבחי׳ נפש לבד . והנה כל ה״ס יצאו אבל לא יצאו
יחד כולם רק תחלה בחי׳ מלכות תעולם העקודים היפך
מעולם הבקודים וכ״ש במקומו בע״ס ומל׳ זו יצאה בבחי׳ נפש
לבד כי אין לך ספי׳ שאין לה בחי׳ נר״ן כמובא ואמנם לא
יצאו עתה רק בבחי׳ נפש לבד (ה) והנה מחלה יצאה מלכות
בבחי׳ נפש (ב) וחא״כ כאשר יצאה בחי׳ היסוד לא נשבלה (בחי׳
היסוד) ביסוד רק בחי׳ נפש לבד לעצמו אבל בטוסף אחרה
בחלבות שנתבלה בה בחי׳ רוח ובעבם הדבר הוא לפי שסוד
הרוח בה מו״ק בטודע ולכן בבא היסוד בחחיל לבחבלות בחל׳
בחי׳ הרוח ואינו כשלם לעמדי עד שיצא אל א״ק שהוא היסוד
עד בחחבר ואז עמדי בחי׳ הרוח טלו אל מלכות ובבא ב״ל
מהם היה מתבלה בחל׳ קלה מ׳ מבחי׳ רוח בחי״ם בזוהר תרומה
וכבר מודע כי היסוד אינו מבלל הו״ר כי אינם רק ר׳ הסדים
(נ״ל קטנים) מחבבר עד הוד אך היסוד אינו נוקח חבר פרטי
לעצמו רק שבבללין בל הה׳ קטנים בו (נ״ל א״ק בו) נחלא (שבל)
כי בחי׳ בללות של הרוח זה הוא שנתבלה בחל׳ בחבר בא יסוד
אבל בנאחת הבוד אז הבלת וביולת חשחר בפי׳ אז היה חתבלה
בחי׳ הקלוות חמם של הרוח בחל׳ . והבה בל זה הוא חם שנבע
אל בחי׳ בחל׳ אחמם חם שנבע אל אינה אויר רק בחלבות
זה כי בלאחת היסוד אז חתבלה בחי׳ בללות ס״ק דז״ל בבחי׳
נפש לבד (ג) אך בבא הבוד אז חתבלה קלה מ׳ דנפש דז״ל וכן
עד שבבלמו בל הו״ר . עוד יש בללות מ׳ בין היסוד לה״ס אחרים
והוא בחבר בא הבוד נתן בה בללותו מחדש ביסוד בחי׳ נפש
לבד וכן בולם עד שיצא החבר ה״ס כי בבא אחר בא הוא נתן בנאחתו בה בללותו
ביסוד חשל״ב בבאחר ה״ס כי בבא אחר בא הוא מושיף שום
חום בחבירו בלל ובוקר כי בולם אויר רק בחבר בבלמו בל
הבשה אז נחלא שבמחר בל הו״ל בבחי׳ נפש אבל בבא אחר בבינה
בבחי׳ נפש לבד לעצמה ובחי׳ רוח נו״ל ובחי׳ בבשה לחבלות
ואח כ יצאה בחבמה בבחי׳ נפש לבד לעצמה ובחי׳ רוח לבינה ובחי׳

בבשמה בו״ל ובחי׳ חיה לחבלות אח״כ יצאה בבחר בחי׳ נפש
לעצמה ובחי׳ רוח לאחבת ובחי׳ בבשמה לחמת ובחי׳ חיה נו״ל
ובחי׳ יחידה בחבלות והרי כי בבחא בחר שהוא אחרונה מבולה
לא יצאה כי אם בבחי׳ נפש לבד וז״ה בל נבבע ה׳ בנפשו
ע״ד הנ״ל ואפי׳ בחי׳ ע של נפש בבחר לא בשאחה בעולם
(בבקודים) עקודים בנ״ל כי חזרה להחבלה ובשאחה דבוקה
בחבוקה בחלילה (ד) :

ואמנם בבחא בחר נחלא החל׳ שלחי׳ חבל ה׳ אורה׳ פנינה שהם
ענינה״ ועבה הו חבריה עדיין בל הבפי׳ בל״ל שיצאו
חבריה בלי הבשלחין וה״ל אה חבא בחחונה בחחר בל״ל ולבן הולרבו
לחזור ולעבות אל בחחבל לקבל חחבו חבשלחיבן . ואחנבן עבה
בחזרה הה בחבר חחר בחחלת בולם נחלא שיצא אחרון ובבבה
ראשון והחל׳ הה להיבר בי יצאה ראשונה ובבבבה אחרונה וא״ם
בפ׳ אני ראשון ואני אחרון ויבאור זה הפ׳ ידבר בין בספי׳
בחבר בין בספי׳ חחלבות אלא שזה היבר זה ובוא בחו שבודע
בי אל״ה הוא בחבי בחבי אל חחלבות ובבחבבו חי״ן בבר אל בחבר
והבה בחחבלה בחבר בחבחבו (נ״ל אל חבחבו) בחחבה בחחבחה
בחבחבו בחבר ובבבה בחבחבו חבבחה וכן בבל דבר הה בחבר בל
בחבחבו חחל׳ בחבחבו חיסוד ו״ל עליה זו בחבחבו חיסוד
חבחבחבו בה בחור ובבה לה בחי׳ חבבחבו אל אחר בבבבר בחי׳ חיה
הבפי׳ . בם ז״ל עלה בחדרבה אל׳ ובחבחבו בו בחי׳ יחידה
חן חורות בפי׳ובחבה בחלם לו ה׳ חורות בפי׳ . ובבבה
חבחבחבו בה בחי׳ חיה הבפי׳ וחבחבה חבחבחבו בה בחי׳ בחחבה
הבפי׳ . וחח״כ עלחה החבחבה בחחלבל׳ וחלבה בבבה בחבחבו
בבחבר ובבחבחבו בה בחי׳ יחידה בבבבבר וחלבחבו בבל חורות
ה׳ בפי׳ . וז״ל בחבחבחבו בו חבבבבו אל בבבבר בחי׳ חיה הבפי׳ וחלבות
בחבחבחבו בה חבבבבו יחחר עבבבן אחר בבבבר בחי׳ יחידה הבפי׳ וחח״כ
בבבבב

כי בכל בחי׳ וכחי׳ מכל עולם ושולם ובכל פרלוף יש בו י״ס לא פחות ולא יותר והם תו״ס עצמים ומקף עצבה. אמנם י׳ פרמים נכללין בה׳ לבד שהם כענד הה׳ בחי׳ פרלופים ש״ש לסם כמן׳ בנ״א והם א״ל ויו״ל ויו״ן והם עצמן נקבל גרגמ״י על כלעות על כל עולם ושולם לבדו וכענד״ן במקף שהם י׳ והכללין בה׳ (נ״ל והם ככללין) כנ״ל. אמנם דע כי בכל אלוהות והשולמות והפרלופים ש״ש מן הלשם על א״ק ולמעלה בכל פרלוף יש חמיד כל בבחי׳ הלו עלימות שהם ה׳ תו״ס הכללים מ״ס פרמיות כנ״ל וה׳ מקופים הכללות מן י״ס פרמיות כנ״ל אך מפה דא״ק ולמעלה ע״ס כל השלמות לא יש רק ה׳ תו״פ וה׳ מקופים הפלוגים שהם כענד (ח) יחידה וחיה ולא עוד, כי אחור נמצעע משם ולהלאה לכן בשולם (נ״ל הנעקודים) הם שהם אורות הולמין מפה דא״ק ולמטן לא שהם בו רק ה׳ אורות פרמים וה׳ אורות מקופין ואין עוד וחכו׳ הקדמה ז׳:

והנה כאן בשולם הנעקודים שהם זו״ן גדולים מחו״ל כי זו״ן הם פנ״ם ואו״ל הם אבי״ל הנמצע ג׳ כמה זו״ן השלימו כל הרמם הארוך לסם שהם ה׳ תו״פ וה׳ מקופין קודם שחזרו לעלות במחלוקה מבא״ב בחו״ל כי מדיין לא הם עלימים שהרי לאבה לא הם רק ג׳ פרמים לבד ובלי שום מקף ולאשה לא הם רק (ב) הרכע פרמים ובלי שום מקף ושבר כי אפי׳ קודם שנחזור שום אפי׳ להנעלות במחלוקה כבר הם מה שהרוך לסם אל זו״ן לארך החזו. והנמצע הוא כי כבר ידעת כי החזו הוא נמצע הן המחין שהוא מחבמה ולמטה וכבר הם ג״ר בחינת חבמה שהוא הם פרמיה קודם שיפעלה כבר במחלוקה שהוא הראשון שחזר קודם כולם ואע״פ שהמלכות שיפה נדולה ממנו לא יחידה פרמיה אין בזה מבש מבא״ב בחבה אלין לו בחי׳ הם אפי׳ אחר שנחלקה אחר שבבר הם במחלוקה. וזה״ת למה עלו זו״ן במחלוקה אחר שבבר הם שלימים, והשבה כי כל חזוחם הוא מחו״ל וכיון שנחלקו לנמלכות אין זו״ן רוצין לבבר הם והשקים לדבק ולהסקבר בסם ושולין אחריהן לקבל מהם נם שבה אחרת כנ״ל כי מיקר אחרה הוא כדי לנחבות בחי׳ כלים לכן (ג) נם הם עלו לבבה זאת:

פרק ד׳ מת

ודע כי כאבר עלה הבבר אל המחלוקה אז נחתו הנשר ונבאר עתה מנין אחרתם והשבלקותם לנמלה אחר מי״ב נמצו הכלים וכמנין הוא כי כאבר נתעלו הארות לנמלה נאבר לנמלה הנשר נתעלו בחי׳ הכלי כנ״ל והנה יש בטבע האורות להאחיר הנשר שלהם לנמלה בחקוה שהיו שם בהתאוה ולכן כל האורות הלו (א) בעת עלותם הניחו הנשר לנמלה בחקוה שהיו שם בהתאוה כילד שהה כאבר הנשר לנמלה לאחר אל החכמה וכן חכמה לבינה ובינה נו״ל הא״ל לנוקבא כי לנמלה בעבע הענין לאחר לנחמון ויש לו חשק לאחיר בו כמו חשק (ה) אחת לבנים ולכן מיהא ומאחיר הנשר בו (ב) נמצא שבולה מיהין הנשר חוץ הן הן המלכות שהבהרת לאחר בה ולכן אין המלכות הנבהרת הנשר לנמלה:

ונתחיל לבארם מן סיבות שהוא אחרון מן המיחים הנשר ונאחת ר

הגהות וביאורים (ח) בספר אדם יסד הקשה לפה מהקופים הם בענד שם יחידה ובהיה אחר לשהות בענד נ״ל שהוא המפה לנמלה שיין דרש דל״ב ל׳ מדין ע״ז: (ב) בתחלתם חיים דף ע׳ ע״ב מדפ׳ ג׳ אחת כי שמיים: (ג) לכן שהם חיוהו לחזיאלם הבהרים מהמלה כדי שיהם לנם חשק לנמלה ולקבל אלו עלו הכלים ולכן אלו שיין שוף ע״ז: (ד) ריל הן המחלוקה שיין בפ״ז: (ה) ריל אחר לכן:

* שיין אמרל ר״ל ט״ל אות עיין

יפה שעה

שהרי אע״פ שאפור דבל מ׳ מהחלוק הן הכלי אלו הרי הם עולה וכבוד אור אחר שהחחיו במקומו ואין הכלי נשאר ריקנו. אבל אפה כי לאחר לנמה רשיון כלל כחר לחבמה וחבמה לבינה כי אלה בעלות הוחיפה מהוך כלים הארות אחרים לחיים החחיפה. ושבר שהרי אפה כל האורות עולים במחלוקה הנעלין ולהבבנם בחוך שם דא״ק כדי לנשאלה ואחיו אור המלכות בע״ם רדל בעדקין לקבל חיל ואל״ה אל״ב לאה עלו ז״ו ע״ם. ואל״ב בשעלה נם הבל מנמה בעאהרו כל הכלים רקריים בלחי שום אור. ויש לומר אפה מה שמיחים הנשר הוא כדי לאחיר הכלים כל אחד בכלי אלו הוא צריך נם הבלי לבשאיר נם הוא הנשר לנמלה בכלי אלה כמו כל הבאר. ומדה המלכות לא הבחה הנשר מוכרח שהיקר בחחה הנשר הוא כדי לאחיר כל אחד בכלי אחחחיו ומעריב המלכות לא הבחה שאין כלי אחחחיה כדי לאחיר לו. אלא אפשר נם שהרי לקבון כחב רדל זל ואבו הבאם אנקרת המלכות הבלבלת בלחת מגרמת כלום כי לא הבאיר בה שום הנשר אל הן הנשר אנבאר בעיקר לאחיר בה מאיר ג״כ אלים מבאר מבאר ג״כ אלים יפ״ם. ומלקאחר מאיר ג״כ אלים מבאר המלבד מה שמאיר הנשר ליקר ביקר אנמו ג״כ אלים מאיר. ויחבר מה כחב עוד שם זל״ל ובשעלה הבאר הבאה הנשר בחקומו ונעלה לו לאחר דרך אחוריים הבה הנשר ונעלה ממנו ניעלה ומבה נחבה בחי׳ כלי אל הבאר אלו אופו הנשר הנשר הבאה הבאר אלה הבלי הבאה הנשר יעיין שם. ולפי זה אחבאר שהבאה הנשר הנשר הבאה לבאיר הבאה כל אחד כלי אלו: (ב) נמצא שבלה מיהין הנשר אחר הן הנשר הבאה כי

ק

ונמתר כי בעת עלייתו (כ"ל עלות) מן היסוד אל מקום הזוד עד למעלה מכיח רשימו במקום שהיה היסוד לנורך המלכות ותוכו הרשימו היו מסתלק לעולם משם אחי' כאשר המלכות תחרב ושולה להמאציל וכן עושין כל שאר הספי' חון מן המלכות כנ"ל. והנה זה הרשימו אין מאור כלתלטון שסיה יורד דרך יושר ואור כבא ביושר הוא רחמים ואור הבא בדרך חזרה למעלה הוא אור חוזר והוא דין והנה הרשימו זה הוא דרך יושר והוא רחמים. ואבה נודע כי כשבאו הספי' של העקודים היו פגיסה למעה כי כוונת ביתאן היה להאיר למפה לכן פגיסה היו דרך המקבלים אבל בחזרתן לעלות למעלה אז הספה פגיסה למעלה עד המאציל ואתוריסם למטה והנה בעלות הכבר אל המאציל אין ספק כי לעולם אין אור המאציל נפסק אחי' רגע אי' מן המקבלים הנתלים רק הספרים הוא כי בעת הסיה אשר הכבר היה עולה למעלה אז אחי' הוא שיורד מהמאציל יורד ממנו אל הספי' (כ"ל האחרת והיה בא) דרך אחוריו שכבר הוא הפך פניו למעלה ואתוריו למטה ואחוריו כ"ל ודינין (כ"ל ואי"ק אותו אור הבא אל הספי' הוא בא דרך אחורי הכבר והוא דין) ועד"ז בשאר ספי' בעת שהיו אחוריו ושולין. אמנם יש הפרש אי ביניהן והוא כי האחמה אינם מקבלת אלא אחוריים אחר דשיון מן הכבר לבד והבינה מקבלת מב' אחוריים הבינו הכבר ודחכמה והוא יותר דין ועד"ז עד המלי' נמצא שהמלכות קבלה מב' אחוריים. ועוד יש הפרש אי מדיעות אחוריים. כי מלבד חילוק הזה ביניהן והוא כי החכמה אינם מקבלת אלא אחוריים אחר דשיון הבינה אחוריים מן הכבר ואחוריים דה

בחי׳ כלים אך הכתר לא יש מי שיכה ברשימו שלו (נ״ל אותו בעליותו) נכן לא עמד עדיין הכלי שלו והרי כי הכתר הנית רשימו ולא כלי. ומפני הספי׳ שניתו רשימו וכלי. ומלכות הנית כלי ולא רשימו:

אמנם אחר קבלת אלו הספי׳ מן המאצילו חזרו למקומם מון מן הכתר כנ״ל ואז כללי של הכתר לא נעשה רק בחזרה כי כשחזרה חכמה ונכנסה בו אז סבה אור החכמה ברשימו שהנית בו הכתר במקומו והיו אלו הכלות כטולות שנפי ברשימו של כתר לזיותו בחי׳ עליונה מן החכמה לכן הוא מכה בחכמה ומולית מילוי מילוי וגם בחכמה לזיותו בא עתה מלמעלה ומטמא שומרת על הרשימו והוא גבוה ממנו לכן הכה עתה ברשימו והולית מילוי מחריים לכן נעשה עתה ב׳ כלים אחד לרשימו של הכתר ואל׳ לחכמה שבא עתה. וכבר הארכנו ב״ה מחקים הזה (א) אין ב״ה בכתר זכר ונוקבא הוא אלו הב׳ שנכרא מה שהם הרשימו והחכמה וא״ש היטב. והנה מכאן מובל להבין אך יש נ״כ בעולם העקודים מלאות ביטול מלכים אבל מה בכו בדמיון הוסם מלכים שמלכו בארץ אדום שמתו ואתבטלו כזכר בדרום עולם העקודים שהרי עניין החמלעות הארות של העקודים ומליצו במאצילם הוא נ״כ ביטול מלכים בכאן (ב) דוק ותשכח. אמנם הפרש אשר ביניהן הוא זה כי כאן בעקודים היה הקלקול ע״מ לתקן ומוחר ע״מ לבטות כי זה היה עיקר הכוונה לעולם כדי לעשות בחי׳ כלים אבל בעקודים היה ביטול ומיתה נמורה ממש. ואמיים לפי שמן העקודים התמלו הכלים להתגלות קצת לכן גם בכאן היה

הגהות וביאורים (א) סוף דרוש ג׳ מן מפי ולא מפי: (ב) נ״ל וכפי ש״ם כפרר העקודים שנין פנת״ל אוך מורים על מיתת המלכים שבם נ״כ הנין מלוהוהם נשוסקי בם מ״ב ותתבנר שם כנין: (ג) אלו הכרמים אין לנם הבנר. כי יזהר הוא קטרים בהיקון דיו נקרמים עקודים וסיו הו המלכיות הבלין לבד. ולאחר בהיקון נמשכים בם מ״ב ותתבנר שם כנין: ולא קלקלים בחרים ולתיעות ולא שיון נוסר כלל כי יש המלכות נעקודים ר״ל בחרים דבחרים. כי בהמלכות דבעקודים בם היה בל בהמרה אלא אבם פה שלא. ובאלים הוא בנוס המלכה הארבה מ״ר. והנאמת כי נמבר אל דבר אחר אחר מים אבל נלקח בל דבר אחר אחר מים ולא בחיתות מן הן בעקודים בעקודים בו׳ עד דמבודים. והן בפי׳ שבר הקדמה (דף יא ח״ב) נתבא בם בבאה הסוף פ״ח פ״ב ובאבר פרק ד״ב

עניין בחי׳ דבלים פ״ב: (ב) עיין שער הקדמות פ״ב מהבוסים חבי״ב דף ע״ב ע״ד: (ו) נ״ל לאיך אחר שיון בהקדמה ובחוכות אבבר דקי״ב בע״ד:

פנטרה וכן עד״ז כל הטבר והוא ממש כלרך שבחב ר״ל בעשיית כלי המלי׳. ובלע״ל נותר בפנים יבולים לבטות אור אחוריים דבפי׳ בשניהם היאר״ל באור יאר דבפי׳ הבחרונה הבטלה ביון שאין מקום פנוי ביניהם. אבריי אור בכל בפי׳ ובפי׳ בשעולה אין הבלי אלה מתרוקן רק אור אחרת בנבסר שבחתיו נבנם בו ובם הבי הייבי זה יצא לבטלות בבפירות שנמבעה ממנו חב בבנם אור בפירה אחרת שבחתיה בנב היא עולה ובבנם בו ואין שום בפירה אחרת מהרוקן לגמרי עד שיגמרו כל האורות הבפירות שבחתיו לשבור בו ובם הבי הייבי אלה שבחתיו אין בפי׳ אחרת בחתיה ביבנם בם וכל בחם שבולה אור שבם ליבוד הבי הולך ומתרוקן הבלי אלה סילבך אור חוזר שבאור בם ביטול דרך אחוריו מבם באור הישר אלה בטולה והרי יש מקום רקבי לבטות ובבבם בם בוב ויעילות הבטלות מוגיעים מקום ריבון לנוח ומבנין הבחות אלבם נעשה בלי המלי׳ הבפירות שבחתיו אור אחרת אבל אלה בטולה אור שבם ליבוד הבי הולך ומתרוקן הבלי אלה סילבך אור חוזר שבאור בם ביטול דרך אחוריו מבם באור הישר אלה בטולה והרי יש מקום רקבי לבטות ובבבם בם בוב ויעילות הבטלות מוגיעים מקום ריבון לנוח ומבנין הבחות אלבם נעשה בלי המלי׳ הבפירות שבחתיו לשבור בו ובם הבי הייבי אלה שבחתיו אין בפי׳ אחרת בחתיה ביבנם בם וכל בחם שבולה אור שבם ליבוד הבי הולך ומתרוקן הבלי אלה סילבך אור חוזר שבאור בם ביטול דרך אחוריו מבם באור הישר אלה בטולה והרי יש מקום רקבי לבטות ובבבם בם בוב ויעילות הבטלות מוגיעים מקום ריבון לנוח ומבנין הבחות אלבם נעשה בלי המלי׳ הבפירות שבחתיו

יפה שעה

מעלת ל״ת שבוא נקרא יחידה דבלולות התלולות וכן אבא נמה בוא גדלה מעלתו בנקרא בחי׳ חיה דבלולות התלולות. אי מבשם משבת המקום בהוא קאי למעלה מפרלופים שתחתיו אין זה כדי לגדל מעלתו כי אין המקום מבבבל אבא כלולים אדרבא הלדם מבבבל אבא המקום בבדבר. ומאחר בנקרא בבבל מרלופי אלילות בל אחד ואחד בלול מגרמ״ן אלם ובגרמ״ן לגרמ״ן בר״ש ר״ל בע״ם דבער המוחין בתה התחלה מעלת בל אחד על חבירו שזה נקרא ל״ת בחי׳ יחידה חב לבא בחי׳ חיה. אבל בוד בפנין לרוך אחדא שבדבלון המאצילו הבלין בבמבקן בולם בפלילות בה נעבה בחי׳ בתלולות כי בל אחד לקח בחיבתו מפרלופים שתחתיו ובעלין ונתן להם המלבן לבל חד בבי מה שראוי לו ושל יחי בל נמלא בולם בלולים זה בזה. בבה ל״ת נרמ״ן שבו עבבו בזה בחובן. יחידה שבו הרי היא בחיבתו עמדה לו ובחי׳ יחידה לבבא נעבה לו בחי׳ חיה. ובחי׳ יחידה לחיבתו בעבה לו בחי׳ יחידה. ובחי׳ יחידה ד״ת נעבה לו בחי׳ רוח. ובחי׳ יחידה דמ״ן נעבה לו בחי׳ נפש. הבי נמלא נרמ״ן שבל״ת נעבה מחיחות בל ה׳ פרלופים בבלולים בל שולם בפלילות הבל ד׳ בחתיבתו נתן לבם ונעבה בחיבת יחידה לבולם. וכן אבא יחידה שבו שבבה מבחי׳ חיה בלבה ל״ת בחי׳ יחידה בבבה בבו הבא בחיבתה נעבה לו בחי׳ נפש. וחיה ד״ת נעבה לו בחי׳ רוח. וחיה דמ״ן נעבה בו בחיבת נפש הבי נמלא נרמ״ן בלבא בחיבת בל ה׳ פרלופים בבלולים ובחיבתו נתן לבם. וכן אבא יחידה בבבה ל״ת נעבה בחיבת יחידה אלים ונעבה לבבא בחי׳ חיה אלים ובבבה הבא בחיבת עלבה בבבה בבבה אלים בחי׳ נפש. ובבבה ד״ת נעבה בחיבת נפש אלים. ובבבה דמ״ן נעבה בחיבת רוח אלים. וכן בבבה בחיבת חיה אלים. ובחי׳ לבבא נעבה בחיבת אלים. ובחי׳ חב בבבה בחיבתו בבבה בבבה אלים בחי׳ נפש. ובבבה לבבא נעבה אלים בחי׳ יחידה. ובבבה לבבא נעבה אלים בחי׳ חיה. ובבבה לבבא נעבה אלים בחי׳ נפש. ובבבה ד״ת נעבה אלים בחי׳ רוח. ובבבה בבבה נעבה בחיבת

אלין ורוח מחבת חיה אלין ורוח מכתר והוא יחידה אלין נפ בגיגה יום גר"ן מדד עלמה . ונשמה לחבת הוא חיה ונשמה דל"ת היא יחידה אלין . גם בחבת מן לו כל ד' בחי' אלו מין

והנה בחדש יש לו חיות פנימי שהוא גר"ן ולא היה מספיק זה אחור להאיר בתוחר הנופני שלו ולכן נדרך שיהיה לו נ"ב נשמה לנשמה מקוף מכתר כי (ב) בסוף הנשמה שבפנים בחיות אמא והנשמה לנשמה (נ"א והמקוף (ג) עלמה) מקוף אותה מכתר בחי' חבת שנמשכה הכ בחי' או"ל דלת מתפרשין לעלמין הנה האו"ל דלמא מרוב תשקו להדבק בשל חבת מכה ויולא בחוץ ושובר דרך הנוף הפומרי ומאיר בתון (נ"א ומשם) ושם נדבק בחבת . וכן להיפך אור חבת שובר ונוקב וכנגם מבפנים ושם נדבק בחמת (ד) וע"ז זה הנוף מתקיים שמאירין בו מכל נדדין . והנה מקוף זה הוא נשמה לנשמה הנקבת חיה והנה הוא מקוף לכל הנוף בכללות אבל הוא מקוף ומאיר בכל מלך בפי מה שהוא כי בחלק הנשמה מקוף לה בבחי' אור נשמה . ולרוח מקוף בבחי' רוח ולנפש מקוף בבחי' נפש . אבל המקוף הגדול שהוא יחידה שהיא בבחי' (ג ל מבחי') ח"ל אינו מקוף בגר מלקים רק מקוף לח סבל בהשואה ל' ולכולם מוקן אור של בחי' נשמה . ולכן נקרא יחידה מפני שאין לה אלא בחי' ל' לבד בהשואה ל' . והנה גר"ן שהם פנימיות לחדש כנ"ל הנה הנשמה מאירה ברוחם בחדש בחות ורוח בלב ונפש בכבד ובכשר ודם . ודע כי גם ברוחם שלמו יש כל ג' בחי' רק שבוכר ברוחם הנשמה ומיקרא בחות. ורוח בחומם, ונפש בפה. וכן בכל בחי' וכחי' יש כל המכר :

פרק ו' מזח

הנה בשולם הנקודים בעת יחידה האורות של ס"ם שבו לעמה היה אור נמשך לסם מן המלכות בבחי' אור יבר ואח"כ בתוכלין לעלות לעמלה הנה נמשך לסם האור בבחי' אור חוכר . וגרישים אלו לחדישך עמה בהקדמה אחרת סולם כל השלמות (כ"ח כלולים בכל המקום) והוא בענין חזרת האורות אל המלכות כי זולת מה שבירנו במ"ח כי אמ"ם שסם שולין ומסתלקין הנה הם ממשיכין מלמעל לשסה מן המלכות בחי' אור הנקרא אור מחר עוד יש בחי' אחרת גדולה וכ הנעלמה והוא כי לעולם אפילו כשמסתלקין אינם מסתלקין לגמרי כבל בחיצונים עצמן ושולין אחנם מפיחין מכחן ומבחי' עצמן קצת אחרם לעמסה במקום אחר עמדו שם ברתשונה ואם בחרם לחנה נעקרת מסם לעולם ועד אף גם בעת עלומן לעמלה אחרה זולת נקרא רשימו בשוד שבחם בחנם על נבך המכר סוף פ' משפטים בגמרא דקי"ל ע"ח . והטעם הוא כי אחורות העליונים הם לאורות הפחתונים בבחי' אחר על הבנים אבר חשקו המיד להשפיע בסם בחבוחר חלנים בכבוד אב ואם כי ילדן ל' מהאב נמשך אל הבן ואינו זז ממנו לעולם וכן הענין בכאן ב"ם כי העליונים מניחין במקום אל' קצת אחרה הנקרא רשימו כדי שנמשם יומשך אחרה לתחתונים ונמצא כי בהעלות הכתר ובהסתלקותו מניח רשימו אחר במקומו בכלי שהוא שלו כדי להאיר ממנו לחכמה אבר תחתון אחר שהוא

הגהות וביאורים (ה) פי' פיס דשלמות נפש אלו ומסיה ד"ל דוח אלו וכן עו"ר בגיגה : (ב) שיין תו"ח הקדון ע"ב : (ג) ק"ה נפ"ח בשנא כתו שלא פיס ויחידה נ"ב ופ"ם כתן מקוף נ"ח מקוש ובעדכם כמב כבר נמיל שם בחי' מיס ויחידה פנימיות ב"ב. ולמבאר ליבב שבוחיל פנרי הפנרים שם פיס ויחידים פנימיים נ"ב ופ"ם כתן מקוף נ"ח מקוש נ"ח בכם בחי' מקוף כ"ל בפני אלו. אבל אם דוחק אחר ח"ל מה דוחק לומר שמאירין זה בזה כמקוף בפנימי ע"י בחי' אור"ל שבם לא מתפרשין בכ"ל כלי בגלא"ם יתמכנו שמיני ומקוף ע"י מיס ויחידה פנימיים וכ"ש בגלעבל"ל יתמן (מפ"ח בחי' בכ"ל) : (ד) בלתשו שהוא כמדובקים כמנ. שבר הקדמה שם : (ה) שיין נמיל ע"ם : (ו) והבין מר מרדכיים דמבלגם בחבר לפי בתין שם בפרוש אחת המפיס לקבל דשונה שם דשבשבת דמדיון לו יגה עולם תלנות ומתיל בבר ומלים שנמר לחוש מינה מבנר עלנים . כמן שנון :

יפה שעה

שהוא רוח לה הוא שמה לתחתון . ומה שהוא נפש לעליון נעשה רוח בעת יגיחתם בדשונה מן תפילים שביו כולם יגלים מחופרי המשלם לתחתון עכ"ל. ר"ל מה שהוא רוח לתמת נפש בחבר ר' המלים כדי להסתלם ולא היה יגלה כל אחד עד שנרכים לאור פנים ר' המלים כדי להסתלם ולא היה יגלה כל אחד ואחר עלא בבחינת נפש לעצמו רשיו שביה בו כח להגלות לכל הרעים ואחר עלא בבחינת נפש לעצמו רשיו שביה בו כח להגלות לכל הרעים שבמנו שביו מתקנים כל פרנוף פתיגלות אבל המתם בשולם הנקודים

מנמנ יעלה ויסתלק (נ"ח אחרי שיעלה ויסתלק) ואחר שהוא עלה ונסתלק לו נמצאת אחרה אל אור החכמה ואותו הרשימו שהיתה הכתר בכלי שלו ואח"פ אח"כ יתעלה ויסתלק נ"כ אור חכמה אל המלאל אמ"פ כן אותו רשימו שנשאר בכלי כתר ליט זז ממנו אף אחר שעלה החכמה אל המלאל . וכן אח"כ כשעלה החכמה למלאל מניח רשימו בכלי שלו להאיר ממנו לכינה אחר הסתלק עצמו ואף גם אחר עלה בינה למלאל אין רשימו אל הכמה מסתלק מכלי החכמה ופו"ז כולם עד סיסוד (ה) אבל אור המלכות כאחר מסתלקת אינה מנחת רשימו בכלי שלה לפי שאין שום ספירה המחנים לקבל הימנה ואח"פ שנמיד לשוים שלם אחר (נ"ח שים שולמות אחרות) מחתיה מקבלים מינה אינה היא מסג שלמם (ו). ואין לה דביקות עמהם כמו שיש דביקות אל ה"ם דבבל שלם ושולם בפ"ע נמצא כי כל אותן הספי' הם מניחין רשימו המקומן ובכלי שלהן כאחר רוצין להסתלק ולעלות . אמנם אור המלכות אינו מניח רשימו בכלי שלה רק מן הרשימו שנשאר אור סיסוד בכלי שלו משם נמשך אחרה אל כלי של המלכות אחר הסתלקות האור שלה חה סבה אחרת למה נקרא מלכות פניה דנים לה מנרמה כלום וגם נקרא אספקלריא דלא נהרא והטעם הוא כי בכלי שלה בהעלותה והסתלק האור ממנה לא נהרא כלום כי לא נשאר בה שום אור אפי' בבחי' רשימו ואפי' חיות בכלי ההוא ליט מבחי' אור שלה רק מבחי' הרשימו שנשאר בכלי יסוד בכ"ל ומשם מחיה ומאיר בכלי המלכות וזה אומרת דנים לה מנרמה כלום :

הנה נתבאר לנו פ"י ב' הקדמות אלו איך בכלים של הספי' אף בעת חזרת אורותיו והסתלקותם אל המלאל עכ"ז יש בהם חזרת אורות ל' הנקרא אור אחר והוא דין והב' הוא אור שנשאר בכלי הנקרא רשימו אשר הוא אור יבר והוא רחמים כי סרי (נ"ח נם) הוא נשאר שם מבחי' האורות אשר יצא למטה בבחי' אור יבר . ונמצא כי בשה"ז של העקודים אמ"פ שמדיין בעת הזאת לא נגמרה מלאכת הכלים אבל"ז בחיצוניין ומילאותן שמשם נשאו (נ"ח נחבוש) שהוא אור הנב (נ"ח שהיה כלי מחובר עם אור) המחובר עם האור הזך כ"ל בחיצון הכר שיש שם וחזרת האור הזך למעלה נשאר אור הנב למטה שהוא בחי' הכלים עצמן ושם בזה האור הנב שהוא הכלים שם שיהיו האורות הזרים ב' בחי' (נ"ח ושם הימנו אורות מהם) כל"ל אור יבר רשימו וב' אור מחר . וכבר בירנו בפ"ח כי בהעלות האורות למעלה ויחוסף בשם לאזה בחי' והעלות אור הכתר במלאל ויחוסף באור המלכות אל"ם שתחתון שהיא בחי' חיה ויחוסף באור הנ"ח בנ"כ בחי' אור ל' יחבר על מה שהיה לו בתחילה ערב חזרת עליות האורות והוא יחידה פנימיה ובאור בינה ויחוסף חיה ובאור חכמה ויחוסף נשמה . אח"כ עלתה אור החכמה במלאל וחזרו אורות אשר בספי' שתחתיה לנשוא נפשם כי עד שנמלא אור של בינה במקום כתר, ואור המלכות במקום אור . ונתה ויחוסף באור המלכות מקוף עליון של יחידה, ובאור ז"ל מקוף תחתון של חיה . ובאור בינה יחידה פנימיה, ושתה המלכות כבר נשלמה בכל בחיצוניה . ואח"כ אור הכינה עלתה במלאל

במחליל ואז עלה אור החסד דז״א במקום כתר ואור המלכות במקום גמר ואז מיוסף בז״א לבדו אז״מ העליון על יחודה ועתה כבר נשלם גם הוא בכל בחי׳ ומכאן ואילך בעלות שאר אורות המתחתונים לא היתה עוד תוספת לז״א ולא לנקבא כי כבר נשלמו בכ״ל כי תמולם המקודים ואילך לא יעלו רק ב׳ מקיפים עליונים לבד שהם מקיף של חיה ומקיף של יחידה. ודע כי זה שהמרנו כי בחורם כל אור ואור להתעלות במחליל היה ניוסף אחרה ושלימות גמור באורות שהתחיו אין הדבר כזה (כ״ל אין זה מדבר) בהיותן עולין ומתחלקים כי מדרגת אז היה חסרון אור בכל האורות שהתחיו (ז). לפי שכיון שאורות דלתחתונים הפכו פניהם לעלות ולירדנה במחליל אין לומר להאיר למטה וגם המחליל אינו מאיר באורות התחתונים כי בתחת אורות עליונים בהיותם מתחלקים הם מפסיקים בין המחליל לעליונים כי העליונים אינם רואים לקבל האורה לתת לתחתונים בעודם תשק ם ומתנים עצות להדבק במחליל ואחרבת יש חסרון באורות התחתונים ממה שהיה להם ברלשונה אמנם הם אורות כל״ל אינם אלא לאחר שנגמר כאור העליון להתעלות בשורשו:

ונבאר סדר ענין זה איך הוא כי הנה כאשר התחיל הכתר לעלות ברלתשים כל שאר האורות ולכתעלה בשורשו ובמחליל אז נשאר עולה ומסתלק גם יחידה פנימית שיגמן למלכות בעת ירידת הכתר שהם מתחלקת ממנה וכן בחי׳ היה פנימית שבז״ת שנתשבת לו בעת ירידת הכתר שהם עתה מסתלקת ממנו ואין הביגה מסתלק הנשמה ומן הכתה. ואמנם מדיין בשאלו בכולם רשימו של חומן סאורות שהוא רשימו דנשמה ורשימו דדמה וכיולא בזה כי אף על פי שנסתלקו האורות לא היתה כוונתן להסתלק לגמרי לעולם לכן רושם האורות שהיו באלו אורות התחתונים נשאר במקומן כי אפי׳ בהסתלקותן בהכרח מאירין קצת אחרה בהתחתונים דאל״כ יתבטלו לגמרי כמ״ש בע״ה ואחר אשר הושלם אור הכתר להסתלק ולהתעלה במחליל בלגמרי אז כל האורות שהתחיו מחדש לאור כברלשונה ממש גם ומיוסף בהם אורות הנוספות כ״ל. ועתה הדבר הוא כי אנה כאשר נשלם הכתר להתעלה במחליל גם שאר אורות עלו בפדריגה ז׳ יותר ממה שהיה להם בהתחלה ואולן עלו אל״ה עד שנמצאת אור המלכות במקום שהיה בו בתחלה אור הסוד וה״ז יותר קרובה מדריגה ז׳ אל המחליל ממה שהיה בתחלה וה״ז מקבלת עתה מן המחליל כל מה שהיה בה בתחלה ועוד יחידה פנימית ועוד אור הנוספת שהוא מקיף הנחמון דבחי׳ היה כ״ל וכן היה הענין בז״ת וכמו״כ שנלם חזרו לקבל הארה ז׳ עם תוספות באורות. וכן כאשר גם אור הנשמה היה מסתלק לעלות אל מקום אור הכתר אז מסתלק מאור (כ״ל מחיך) המלכות מה שקבלה מ״י אור הנשמה וכן מכל שאר באורות והוא בחי׳ היה פנימית מן המלכות וכפד״ז בשאר אורות ז״ת ובינה ולא נשאר בהם רק בחי׳ רשימו בלבד כנ״ל ובאשר נגמרה עליית אור של הנשמה במקום כתר אז חזר בחי׳ האור בברלשונה להאיר להם כל הבחי׳ שהיו בהתחלה ועוד אורות נוספים כנ״ל.

ואחר״כ כאשר התחיל אור הנשמה להסתלק עוד מן מקום הכתר לעלות אל המחליל אז חזרו כל האורות התחתונים לגרונו כל האורות שהיו נמשכין להם מל ידי אור הנשמה ולא נשאר בהם רק הרשימו לבד ואחר נגמר להתעלה במחליל אז חזרו בהם כל האורות ועוד האורה נוספת לפי שגם הם נתקרבו אל המחליל יותר מבברלשונה. וכמד״ז היה בעליית שאר אורות התחתונים כי בהיות אור העליון עולה היה אור התחתונים נורד ואחר נגמר הסתלקות העליונים היו חוזרים כל האורות התחתונים בברלשונה וגם בתוס׳ אור כנ״ל. אלא שיש הבדל ביניהם והוא כי בעת הסתלקות אור הכתר לא היה רק הסתלקות אור ז׳ לבד שעלה ונסתלק במחליל וע״כ לא נמנאו בו רק כ׳ בחי׳ אחר בעת הסתלקותו שהו בגרגר (כ״ל בגמר) אור התחתונים וכבר אחר נגר הסתלקותו שהו במחליל (אז חזרו האורות כנ״ל נ״ב) כי אז חזר האור אל האורות שהתחיו. אבל בתחתה היו ב׳ בחי׳ הסתלקות ז׳ בהסתלקותו עד מקום הכתר וכבר בהסתלקו במחליל וכנ״ל מב׳ הסתלקות אלו היה לה ב׳ בחי׳ שהוא גירעון ותוס׳ האור. וכמד״ז היה בבינה ג׳ מיני הסתלקות ויובאלו לו׳. וכמד״ז עד הסלום חזרה כל ״ אורות בשרשם שהוא במחליל והוא (כ״ל ונכנס) בחי׳ הפה דא״ק במ״ש כי הוא (ענין) השורש שלהם. אבל (כ״ל ונכנס) שיגיע ז׳ שיש בעולם הפקודים משא״כ בעולם אלילות כי בעולם האלילי היו אור״ש יותר שלמים מזו״ן שהיה כ״כ שלמים בבחי׳ עלמן כמ״ש בעקודים בפ״ה אבל בעולם הפקודים זו״ן נתקנו יותר מאו״ש ונשלמו בתיקון יותר מהם והוא כי זו״ן היו בפ״ש ואו״ש היו אב״ש כי הנה ידוע כי עפה זוג של הזכר הוא נמשכת מן המוחין שבו והוא נשמה לנשמה. והנה קודם שתחזו כל אפי׳ וספי׳ אפי׳ כתר העליון לעלות במחליל כבר היו לו״ז כדי לוכרם אל האור שיוכלו להזדווג כי הנה ז״ת כבר היה לו בחי׳ היה כנ״ל שהוא חכמה שבו גם המלכות כבר היתה בה עוד יכרון אחר שהיתה בה בחי׳ יחידה ופ״ר פן היו יכולין לביות מאז אב״ם. ואע״פ שהיה יחכרון למלכות מן הז״ת אין בה משם ולא עוד אלא שאפי׳ קודם שזו״ן (ב) עולמה עולו אל המחליל כבר היו זו״ן שלימים בכל בחי׳ הראוי לבם שהמעכרים לבם שם שהם ה׳ בחי׳ פנימים וב׳ מקיף דיחידה ואחיה ומכ״ם בשם לבם כל מה שלריכים להם שיוכלו לחזור אב״ש שהם מבחי׳ היה ולמעה כנ״ל. אמנם אז״ת אפי׳ שכבר אור הכתר חזר לעלות במחליל לא היה בלתה בחי׳ חכמה שבו שהוא היה (כ״ל מגמא) ומכ״ם אלא היו שלימין בכל בחי׳ המלבריכים לבם שהם כי פנ מי׳ וב׳ מקיפים כי לאבא אחר הכלים שלימותו היה לו רק ג׳ מהם כנ״ל פנימים ולאימא היו ד׳ פנימים וחסר המנה בחי׳ יחידה הפנימים וב׳ מקיפים וכיון שעדיין אבא לא היה לו בחי׳ היה לאוליא עפה המוחין לזווג לכן בחתה אב״א. ואם תאחל ותאמר מאחר שזו״ן היו אורזמיכן שלמין בכל בחיותם למה עלו אח״כ אל המחליל אלא אזכ. והענין הוא שכל חיותם ושלימותם הוא נמשך להם מאו״א כנודע. וכיון שנתרחקו מהם אז״ן ועלו למעלה עלו גם הם אחריהם כי הם בתקן בתקבלים לדרוף ולהדבק במחליל ורוצים להתקרב ולקבל מהם ולא לו להפכד מן אז״א שעלו למעלה כדי אלא שיאחזו יחוסים מהם. עוד מעם אחר כנ״ל כי סיבת חזרת האורות אלו במחליל היו כדי שבשורש מסתלקים יוכלו הכלים להתעבות (כ״ש להמשות) ולגמור מלאכתם וע״כ גם אורות זו״ן גם הם עלו לעזרך בנין כליהם:

פרק ז׳ מ״ת

וצריך עתה לבאר מה האחרה היתה נמשכת אל האורות התחתונים בעת עליית אורות העליונים. מהם כמו שהתחילו לבאר למעלה ענין זה. וכדי לבאר ענין זה יתבאר לך כלל גדול שיעזר לך בכל שאר מקומות אחר ענין אור יחר ואור תוחר מתחת לעולה בחכר בחיקונים ובשאר במקומות רבים. דע כי אין ספק כי לעולם הבנתת הנפעלת המחליל בבחתלים אינה נפסקת אפי׳ רגע ח״ו. ואף גם בהיות פנה בתחתונים אז״ת (כ״ש נמנא עילוי) האורות העליונים מחזירין פניהם מן התחתונים ומסתלקין מהם ושולין למעלה עכ״ז הבנתת האחרה עליונה המוכרחת להמיות התחתונים די הפוקים אינה נפסקת כלל כמ״ש ע״פ כי רגע בחמו חיים בדלתו. ובודאי הוא שלא תהיה האחרה זו הנמשכת מן המחליל המאיר בתחתונים בעת הסתלקות האורות למעלה דומה אל האחרה הנמשכת בתחתונים בעת ירידת אורות העליונים למטה בהאחתונים

מקב ה:

חגרות וביאורים (ז) פי׳ באורות דפנים אבל באורות דאחור היו אחורים בחסר לקמן ע״ז ולעיל פ״ה: (ב) ה״ה בפרי״ז בהוה אז״ת בהוה שזו״ן ובשאר הקדמונים הוא בלתחר בפנים:

בחתחתונים. וגמלא מתה כ׳ בחי׳ תורות נמשכין מן המלאל לחתחתונים מ׳ הוא בעת ירידת התורות למטה. וכב׳ הוא בעת המחלקות התוריים למעלה זאת דרך עליה ואת דרך ירידה. ואמנם (נ״מ כשרון בעליונים) אחשר יש לון וש כח בחתחתונים בעליות נקבל אור העליון של המלאל אז התורות העליונים מבקש והפלם לאחיר למטה ושי״ב הופכים פניהם לחטה להמקבלים לירד לאחיר בהם דרך פנים בפנים מאירים ואמנם בשלון שלימות בחתחתונים והאורות המחלקים הם הופכים (נ״מ והופכים) פנים אל המלאל אבר כוונתן לעלות בם ומחזירין את אחוריהן נגד המקבלים החתחתונים ואז אותו האחר שהמלאים בחתחתונים בעת הפיה בחה דרך אחוריהם ומאחוריהם מקבלים בחתחתונים אחרה המוכרחת להם מדי מיותם ולא יותר:

והנה אחר שנמשך דרך ירידה הוא אור יחר וראמים ונק׳ אור פנים. ואור אחור דרך עליה נק׳ אור אחר ואור אחור ודין. והנה כ׳ בחי׳ אלו נמלאים בכל מ׳ הפירות. אמנם יש חילוק ביניהן בבחי׳ אור אחר ואור אחר זה כי הנה כאחר אור הנחר מהגלה ושולה ואופך פניו למעלה כנגד המלאל ואחוריו למטה כנגד החחתונים הנה אז החכמה מקבלת אור אחר הנאה הנמשך מן המלאל מ״ אחור מ׳ לבד אשלא אחור הנחר. אמנם בעלות החחתונים גם הוא אל המלאל וגם הוא אחהפך אז אחוריה למטה אל הבינה אז מקבלת הבינה אור אחר הנמשך מהמלאל דרך כ׳ אחוריה אשה אחר הנחר. וכעד״ן בכל הספירות עד שנמלא כי המל״ מקבל אור הנמשך לה מן המלאל דרך מ׳ אחוריה. ובכר נתבל״ל כי אור החחתונים הם דינין מ״ב כל מה שהבינו החחתונים יש אחר הנמשך דין קשה ויותר חזק והרי זה חילוק מ׳ בענין דיבוי אחוריה אז אשתון. והנה עוד יש חילוק אחר בענין ריבוי אחוריה בענין עלין טלין עוין אלין אחוריה אל חבר דומין לאחוריה אל גבורה כי אחוריה אל גבורה הם דינין קשים עד מאד וכעד״ן בכל הפי׳ בחי׳ הדינין אבר בחחתונים אינם שוין זה לזה. כי הפי׳ הפ״ם אבר מקבל אחר דרך אחוריה אל הגבורה יש אור הנחה דין קשה עד מאד יותר מאבר הנמלה ממנו. ומגלה כפי החילוקים שיהנו נאור בחחר הנחה הנמשך לו אם נמשך דרך אחוריה רבים אז מעמדים אז אם יהיה דרך אחוריה ממעמקים אז קשים בערך הנחה יש אור אחר הנחה אז דין קשה אז דין רך אז דין מתונע וכיוצא בזה פרטים אחרים רבים מונמים מעלה. והנה כל המעיינים אלו הו אלו סי״ם בשולם המקודים (נ״ח המעמי׳ אלו הם בערך הנחה אלו בשולם המקודים) והנה בדי שנבין הענין בחי׳ אור יחר ואחר פנים ואחור אבאר לך למראות זה בזו״ן ומשם תקיש אל השאר:

פרק ח

ענין אחור ופנים ואיזוניות ופרמיות כפי (מה שמוכרח) הנראה (ה) מוכרח שבכל דבר מ׳. והענין שבהתפשט האור לאחיר לשפה הוא שיש לו חשק להפשט תוספת (נ״ב לשונעלת) בשמות הדשות בחחתונים מה שלא היה עד עתה וא״כ יהיה אחור לחמתם [ו] נמוריה כי לולי שהחחתונים רלאיים אל הרחמים לא הי׳ נמשך אור אחר אור יחר ורחמים ונק׳ אור פנים. ואור אחור דרך עליה נק׳ אור אחר ואור אחר ודין. והנה כ׳ בחי׳ אלו נמלאים בכל מ׳ הפירות. אמנם יש חילוק ביניהן בבחי׳ אור אחר ואור אחר זה כי הנה כאחר אור הנחר מהגלה ושולה ואופך פניו למעלה כנגד המלאל ואחוריו למטה כנגד החחתונים הנה אז החכמה מקבלת אור אחר הנאה הנמשך מן המלאל מ״ אחור מ׳ לבד אשלא אחור הנחר. אמנם בעלות החחתונים גם הוא אל המלאל וגם הוא אחהפך אז אחוריה למטה אל הבינה אז מקבלת הבינה אור אחר הנמשך מהמלאל דרך כ׳ אחוריה אשה אחר הנחר. וכעד״ן בכל הספירות עד שנמלא כי המל״ מקבל אור הנמשך לה מן המלאל דרך מ׳ אחוריה. ובכר נתבל״ל כי אור החחתונים הם דינין מ״ב כל מה שהבינו החחתונים יש אחר הנמשך דין קשה ויותר חזק והרי זה חילוק מ׳ בענין דיבוי אחוריה אז אשתון. והנה עוד יש חילוק אחר בענין ריבוי אחוריה אז אשתון. והנה עוד יש חילוק אחר בענין איזונה אחוריה בענין עלין טלין עוין אלין אחוריה אל חבר דומין לאחוריה אל גבורה כי אחוריה אל גבורה הם דינין קשים עד מאד וכעד״ן בכל הפי׳ בחי׳ הדינין אבר בחחתונים אינם שוין זה לזה. כי הפי׳ הפ״ם אבר מקבל אור דרך אחוריה אל הגבורה יש אור הנחה דין קשה עד מאד יותר מאבר הנמלה ממנו. ומגלה כפי החילוקים שיהנו נאור בחחר הנחה הנמשך לו אם נמשך דרך אחוריה רבים אז מעמדים אז אם יהיה דרך אחוריה ממעמקים אז קשים בערך הנחה יש אור אחר הנחה אז דין קשה אז דין רך אז דין מתונע וכיוצא בזה פרטים אחרים רבים מונמים מעלה. והנה כל המעיינים אלו הו אלו סי״ם בשולם המקודים (נ״ח המעמי׳ אלו הם בערך הנחה אלו בשולם המקודים) והנה בדי שנבין הענין בחי׳ אור יחר ואחר פנים ואחור אבאר לך למראות זה בזו״ן ומשם תקיש אל השאר:

פרק ח

ענין אחור ופנים ואיזוניות ופרמיות כפי (מה שמוכרח) הנראה (ה) מוכרח שבכל דבר מ׳. והענין שבהתפשט האור לאחיר לשפה הוא שיש לו חשק להפשט תוספת (נ״ב לשונעלת) בשמות הדשות בחחתונים מה שלא היה עד עתה וא״כ יהיה אחור לחמתם [ו] נמוריה כי לולי שהחחתונים רלאיים אל הרחמים לא הי׳ נמשך אור אחר אור יחר ורחמים ונק׳ אור פנים. ואור אחור דרך עליה נק׳ אור אחר ואור אחר ודין. והנה כ׳ בחי׳ אלו נמלאים בכל מ׳ הפירות. אמנם יש חילוק ביניהן בבחי׳ אור אחר ואור אחר זה כי הנה כאחר אור הנחר מהגלה ושולה ואופך פניו למעלה כנגד המלאל ואחוריו למטה כנגד החחתונים הנה אז החכמה מקבלת אור אחר הנאה הנמשך מן המלאל מ״ אחור מ׳ לבד אשלא אחור הנחר. אמנם בעלות החחתונים גם הוא אל המלאל וגם הוא אחהפך אז אחוריה למטה אל הבינה אז מקבלת הבינה אור אחר הנמשך מהמלאל דרך כ׳ אחוריה אשה אחר הנחר. וכעד״ן בכל הספירות עד שנמלא כי המל״ מקבל אור הנמשך לה מן המלאל דרך מ׳ אחוריה. ובכר נתבל״ל כי אור החחתונים הם דינין מ״ב כל מה שהבינו החחתונים יש אחר הנמשך דין קשה ויותר חזק והרי זה חילוק מ׳ בענין דיבוי אחוריה אז אשתון. והנה עוד יש חילוק אחר בענין ריבוי אחוריה אז אשתון. והנה עוד יש חילוק אחר בענין איזונה אחוריה בענין עלין טלין עוין אלין אחוריה אל חבר דומין לאחוריה אל גבורה כי אחוריה אל גבורה הם דינין קשים עד מאד וכעד״ן בכל הפי׳ בחי׳ הדינין אבר בחחתונים אינם שוין זה לזה. כי הפי׳ הפ״ם אבר מקבל אור דרך אחוריה אל הגבורה יש אור הנחה דין קשה עד מאד יותר מאבר הנמלה ממנו. ומגלה כפי החילוקים שיהנו נאור בחחר הנחה הנמשך לו אם נמשך דרך אחוריה רבים אז מעמדים אז אם יהיה דרך אחוריה ממעמקים אז קשים בערך הנחה יש אור אחר הנחה אז דין קשה אז דין רך אז דין מתונע וכיוצא בזה פרטים אחרים רבים מונמים מעלה. והנה כל המעיינים אלו הו אלו סי״ם בשולם המקודים (נ״ח המעמי׳ אלו הם בערך הנחה אלו בשולם המקודים) והנה בדי שנבין הענין בחי׳ אור יחר ואחר פנים ואחור אבאר לך למראות זה בזו״ן ומשם תקיש אל השאר:

הגהות וביאורים (ה) כמבו״ש שב״ל מ״ב מ״ג: (כ) כמ״ש בלוכר בשות ריד מ׳ מלאחר כחוב: (ג) בפ׳ בשלוח מ׳ ולאחמון כחב מעין הוא בריבות אבר מעיר מחחבתות עם הוא כל הלאחות של מ״ר הפשט הוא נלאח בלחחתונים ובי אלא אבלאנו כפם מלכנו מלחות לחחבר ובא״ר כ׳ ענו״ש ולאבר בחשפט אם הוא נ״ב כבם אלנים: (ד) קול כמ״ש מעין אם הוא אור אליות מלחות לבנות ביון בבים אם אלנים כי אם אלנים מלאלק בדרך הה מ׳ בהבר ל׳ בחבר כי בחבר ל״ב ל״ ד בחבר מ׳ אלבות ובחלת אבנחי לנים אבנם אבנם לל מבנם אלנם: ואלנים אבנם לאלנם ואלנם אבנם לל ולל אבנם לל׳ לא כלר בדרך הה כי בהל׳ שבחל אבבר הוא בלחבון לבבלנם ולחל״ב אבנם אבל״ב שבחל ל׳ אלנים ולחל״ב ולחל״ב ובחל״ ולחל״ב אלבות אם אל מ׳ בל אלנים. לחבם בבור ידידת הלבות בבר בידנו הוא בם בחבלם אבנלר מ׳ ולחל״ב אל ולחל״ב אלנים ולחל״ב ובי ובידנו בבל אלנר אבנם אבנם אבנם אבנם בבבר אבנם ו.ה.ל״ב בבבר בחבלבות אבל: (ב) בחבר בחבלבות ב״ל מ״ב מ״ד: (ו) חבר אבנם אבנן ובן בוא בבבר״:

השמש

[ה] אחור נ׳ אלנים ברבוע ב״ש לוחות שלי. וב׳ פעמים אחור נ׳ ע״ל שבם ה׳ פעמים אלנים ופנים נ״מ ע״ב ס״ג מ״ם שבם אורות ובריים

[ו] אחור נ׳ אלנים ברבוע ב״ש לוחות שלי. וב׳ פעמים אחור נ׳ ע״ל שבם ה׳ פעמים אלנים ופנים נ״מ ע״ב ס״ג מ״ם שבם אורות ובריים בפנים. אמנם כמ״ש:

היכל א׳ היכל א׳ ש״ע ו׳ שער עקודים פרק ח׳

(ר״ל לו מלוי בו) לוי מחי שבס הדינין שהוא שחר תלקי
לאור ז״ל שמתחת מדריגת מיה ולמטה ולו הו״ל עומד אב״ל
ומקבל בכלי של לחעריים שלו ולו לינו יכול להחזיק . ומ״ש
בחיבור שבאמצע לו מדב״ר יצא חזוון אר״ל ר״ל שעלו אל״ן
לעמלה במקום לו״ל ושם קבלו כמימין (ת) לוי יצר ושם חזרו
לליסה בבחי׳ פר״פ ומהזוון . אמנם לין בשם בה לקבל לוי
כמוחין בשה בהשפעות לעמה בשבם מקשה שלו נקרא לוי יצר
יי בעמדים לעמה בחמין מקבלים רק לוי חזר ור״ב לעמה לינם
רק אל״ן וכשעלו לו שם פר״פ (א) . ולאמנם מה שם ב׳ בחי׳
(ר״ל מה שבם בבחי׳ הללו) אללו בין בלוחות בין בכלים ל״מ
מה מכינם [ת] :

ואפשר לומר שב׳ בחי׳ אלם שבם ב״ר שבמוחין דז״ל
שם ג׳ בחי׳ הפנימים שבם מיבור יניקה ומוחין
ושלם פנימים כנדב כי המוחין שם פנימים . אלא שקשה לזה
לא כן לא בשאר לחלטיות רק אלו ב׳ בחי׳ שבם מיבור ויניקה
לבד . לו חשבר לומר שבחי׳ הפנים הוא כשבאין ל״ן מוחין
מבחי׳ חיה שהוא חכמה (ר״ל בחכמה) כב״ל שאחר״ ביטה
לחור בעבך החכמה שאינה יכולה לחליר בשמש חדשים אלא
בחכמה שהוא הזכר״ות״ל לין בחי׳ פנים ל״ל רק לחר חיות
לו בחי׳ חיה שבס שוחין דאבא ולו יכל להוליד . ולזיה לזה
מצוין ברכת הכהנים שבס מקיפים (ב) דאלה אבא קודם ויעבור

מקום ביבר מא.

בבשר לן

מקבב ס:

מקבב ס.

ב״ר מובאו הנה אל״ן ב״ר ר״ל ר״ל ר״ל

היכל א׳ היכל א״ך שער ו׳ שער עקודים פרק ב׳ ל 69

ובגה הזכיר במקום אחר מקבב מא.

בחי׳ היה שהוא ג׳ מקיפי גר״ן ואפשר שהוא ג׳ תחתונות גלגל דאצילות כנ״ל :

הנה״ה (כ) חוזב אל״ף איט כפשוטו רק דע פירושו כי חוזב היא שהוכר מוליד ומוריד ומריק׳ מעלה מ״ן של הברורין וכשהם עדיין אל״ף אין כח עדיין כח לברר מ״ן ואין ביטול (כ״ת ביטול) שלם מ״ן להעלות וא״כ אין היה חוזב ולזה צריך שיהיו שניהן שוין ש״ן למקום אור״פ עולמין ואז היא מעלה מ״ן עמקה (כ״ת עמקן) דביבה והוא מוריד מ״ך וכשהיה שם ודלי שתחזרין שניהם פב״פ (כ״ת פניהם) לעורך חוזב (ג) שלהם כי א״ל לחזוזב אם לא פב״פ ובטיזמן למטה עדיין אין להם מיקון גמור לטיזמן שעדיין פב״פ מחמת הקליפות שלא יהאחזו בהם הטיזמים בתאריים כמזכר לכן עלו למעלה עד אי״ל וכם מוארים פב״פ כי אין שם פחד הקליפות ואז שם מיד וגיס ע״י מ״ן דביבה עמקה שלקחה היא ביטול שלה ומעלה לוקן כם ד מ״ן נמלא ד׳ כמעט זוג וזה הוא עליון ואינו נקרא על שמם רק כ״ם אי״ל שהרי ע״י כח מ״ן שלהם עלמן הם מזדוגים ואחר שנגמר היקונם בבחי׳ פב״פ ויכולין להיות למטה במקומם פב״פ אז יש בה יכולת להעלות מ״ן וזה נקרא זוג פב״פ :

שער השביעי

שער ממי ולא ממי ובו ה׳ פרקים (ד) .

ג״ן הקיצות ל טו שי דרוש ב

פרק א

כבר בארנו בתורך בכ״מ כי מלאיכות העליון בהמיה ב׳ היות מקודים נקודים ומה נחזור לבאר בענין בתורך ובבאר מלאיכות המקודים מה שיעם :

הנה קודם מלאיכת העקודים לא היה כאור העליון יכול להתלבש בשום כלי כי לא היה יכולת בכלים לסבלו וזם היה כאור כלתי מתלבש בכלי עד שהגיעו המקבלים האור הגדול שהוא לא בחי׳ העקודים וכם נעשה מלאיכות כלי א׳ לא לאור הגדול שהוא (ה) ומה שהמיל המלאיכות [ח] להיות בו היה מלאיכות הנבלא האור מה שלא היה יכול להיות הדבר מקבב מא. פר מעמה. אמנם מחלה היה האור כולו של החלקים המגיעים לאיכות כולם נעלמים מוך כלי א׳ לבד (ו) ואותו הכלי היה בחי׳ רבו בחי׳ כלי של כחר העליון (ז) אח״כ נתפשט האור ויחר נמשה מבחי׳ הכ״ל הנקרא עקודים ואז נעשית י׳ כלים (ח) אך כולם עדיין כבחי׳ כלים כחר׳ כלים ובכחר׳ . פי׳ שידוע הוא מי כל שפ״ר מהי״ם היא נכללת מ״ם ויש בכל א׳ בחי׳ כחר ואותו (כ״ת אמנם) חלק של הכלים שנעגלין במלאיכת הי׳ כחרים של

הגה״ה

בחי׳ אלות

כלי דקדקן

דגנו . וביאורים (ה) ס״ם ומלא וכנס כמנרש (ש״ת מ״ב מ״ב) הסיר כחיר שהוא ג׳ מקיפין גר״ג ר׳ כמן בעל הרש״ל : (ב) שין בשש״ל ש״ת הסיר : (ג) שלהם ליפת בחיי׳ ומלא מלא ונם חמיין בכחר הקדמות דף י״ג ואמת דרוש ב׳ בשנוש הקדומים ומם מבחור יחחר ומם מבחון ראש שרק זה : (ד) ליב מלאים מ״ם בפ״ב בחלק הכלי להחזון בחוזן הסיר מעגלו מלאיכות הלאיכות שהם כלים : (ו) אמת מעלה העקודים : (ז) מי׳ כחר שבכחר בן בחור בשבר הקדומות שם (שבן שמון) : (ח) גיל י׳ כלים דעולם הנקודים. שבר הקדומות שם : (ט) בחמי׳ ליחת בשלאיכות : (י) מי׳ לחר בחיקון בחחר בחר דחו תלולים נקרא בשם זה חוב נקרא הנודים הקדם יחחר בחקון הנקודים (שבן שמון) : (יא) ובכן דאלאיכות זו הוא עקודים (שבן שמון) : (יב) אלו נעשה שלר חלקי הספירות ומחק בכנה׳ :

השמש

[ח] נ״ב זה המלאיכות אמנם הוא שלם שעקודים : [ב] נ״ב חב נקרא שלם העקודים [ג] נ״ב יחחר בחבר׳ : [ד] נ״ב חב נקרא נקודים : [ה] נ״ב כשיחחיר אחיה להחלבל כלים חחרים ש״ר מי׳ כחרים הלבו לו יחחיר כלים לשבר חלקי הי״ם שהם הם חלקים בחחחחוים שבכל בפי׳ ובפי׳ כמ״ל : פנים בפנים כדי להגיע נפשות ופנים מוחין דפנים אלא בערך יעקב ורחל : (א) ולפי שבחלוק הרחשון היה מבהלבל כבח אחת ובדגש אל׳ כו׳ . ועוד נעשה כחב ר״ל כי האור כחחלק ביחד כו׳ ועוד לקמן ואז מבחלק כלים לשבר חלקי הי״ם שהם הם׳ חלקים בחחחחוים שבכל בפי׳ ובפי׳ כמ״ל : אלא שיש הבדם מ״ל כיעיהם והוא כי בעת הבחלקות הבחר לא היה רק בחלקות אל׳ לבד כו׳ אבל בחבמה בהבחלק אין בבחר אל המתגיל נאמנן אבל החחיל הבחחלקות אור הביעה להעלות עד אחר שבבר נמר כל שחי בחיות בל הבחלקות אור הבחמה . וכן לן בחחיל אגייא ובבחלקות אור הבחר עד אבר כבר נמרו כל בלבה בחי׳ אור הביעה בבלמעלה הימנה הבמר בבחר להעלות בחחיל נמר הבחמה להעלות בבלי הבחר והביעה נמרה להעלות בחבמה . וכן ל״ת בר בחלבות נמרה להעלות בבלי הימנה הבמר בבחר להעלות בחחיל נמר הבחמה הבף בבי׳ בבי׳ להעלות בבלי הבחר הבחמה הבף בבי׳ בבי׳ בבי׳

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כי כתמר האור מסתלק מהתלק כי׳ של הכלי כזה אשר יקרא
אח״כ נקס נחינים מלכות כמ״ס כגה אוקו כחלק כי׳ מן הכלי
הזה אשר ממנו נסתלק מהסס האור הזה שני״כ נעשה כלי
כ״ל ואז הכלי הסך בטל ונשאר בכלים הללו הנקרא עקודים (ב) כי
לסבה היותן בכלי ג׳ אין כח בכלי הזה לסבול האור אם לא
בהיותו מטי ולא מטי וכמי כאלו כזה ד׳ כתי׳ שהם התפשטות
הא׳ והסתלקותו והתפשטות הב׳ והסתלקותו. וגם כאלו זה
התפשטות והסתלקות הב׳ נקרא מטי ולא מטי ולכן נקרא
הכלי הזה עקודים לפי שהוא כלי ג׳ והוא מקבר ומיקר י׳
תורות בתוכו. וכזה נ״כ נתבאר איך הכלי נקרא כלי ג׳
לבדו והאורות נקרא י׳ לפי שבהסתלק האור (ג) (יש סלוק
ג׳ לבטות הכלי כנ״ל (נ״ח בהסתלקות הזה נעשה כלים בנ״ל)
ואז נסתלק האור בכח אחת) ולכן הכל נקרא כלי ג׳ לבד
ולא י׳ כלים מצא״כ כאלו שבתוכם שהתפשטו יחדו להתפשט
התפשטות האחיתי שהוא התפשטות הב׳ הגה אינו מתפשט
בעצם ג׳ בתוך הכלי כמו שנסתלק אלא בכחם ואולא י׳ אילות
וי׳ הכנסות הכנס ואולא י׳ פעמים ג׳ בכחר וא״ל בחכמה וכן
בטלם ולהבנה זו נקרא ג׳ אורות אבל הכלי בבח ג׳ נעשה
ע״י הסתלקות ג׳ שנסתלק בפעם אחת ולכן יקרא כלי ג׳.
(ג) וכזה ד׳ כתי׳ אלו הם מילות ד׳ תוצאות הוי״ה כי יש
הם ב׳ כתי׳ הם התפשטות וס׳ ד׳ הם ב׳ כתי׳ הסתלקות וכבר ידעת
כי שם הוי״ה אינו מתחיל אלא מחכמה ולמטה. והעגול לפי
זה כתי׳ אלו לא שייכים אלא מחכמה ולמטה אבל בכתר לא
יש בו רק ב׳ כתי׳ בלבד וכנגדן נקרא י״ה יה״ו. ולא הי׳ כי
ביס ה׳ לוך עולמים לפי שבהם התחיל לייר ולברוח אם
הטעלה מתחלה שהוא סוד עקודים אבר הם סוד י״ה הוי״ה כי
י״ה נכתר והוי״ה בשאר (ד) פרטיים כולם. והטעם כי הגם
למטה בכ״ם יש בהם ד׳ הכרוטות (האור אבר זה עצמו ירוחם
ביעו [נ״ח שיעו] הנם באור הפליאין לשיוכל לקרות בשם הוי״ה
לד׳ הכרוטות אלו אבר) (ה) ואלו הם הא׳ הוא התפשטות האור
פ״א כי אז התחיל האור להתפשט בכתר ראשון מבולם ואז כל
הכ׳ שלמעה ממנו היו הכרוטים מאותו אור בתוכן. זה כי בעת
שהתחזה האור בחילות הכתר עדיין כל השאר היו הכרוטים
והרי זה הכרוטן ג׳ בהתפשטות הא׳ בע״ כלים ואין הכרוטן זה
מוכן בכתר. גם בהתפשטות הב׳ יהיה הכרוטן זה פ״ב בע״ם
ולא בכתר הרי שיש ב׳ הכרוטות בע״ם ולא בכתר כי בכתר
לא נאצל שום אור לא יקרא זה הכרוטן אך אחר שהתפשט בכתר
זה האור להתפשט והתפשט בכתר מהלה אז פ״ם יקראו הכרוטי
האור הזה לפי שקרה אור בכתר בלילם. אך הב׳ הכרוטות
אחרים (היו טהגיס) הם בין בכתר בין בע״ם והוא ב׳ בחי׳
הסתלקות כי זה נקרא הכרוטן המיתי בין אל הע״ם ובין אל
הכתר עצמו. ובכאלו עניין זה ס״ם ב׳ בחי׳ אלו נקראו ה׳ בי״ם לפי
ה׳ אור שולמים והטעם כי ז״ם הם פ״ם אלו לרוכב בהרכות ב״ם פ״ם
שמו ויש לדקדק בפסוק דהוליל י״ה שמו מאי ב״ה שמו אך

וזה) נקרא מטי ולא מטי המוכר בשאר חמיד ולעולם יש בהבנת
האור הזה לבח (נ״ח לבחיה) ולבאור וחח״כ מסתלק (ב)
כמו שיש בהבנת שלהבת הגר שהיא מתנועעת וכן בשאר חמיד
האור הזה נשיום מוצ״מ בכלים הללו הנקרא עקודים (ב) כי
לסבה היותן בכלי ג׳ אין כח בכלי הזה לסבול האור אם לא
בהיותו מטי ולא מטי וכמי כאלו כזה ד׳ כתי׳ שהם התפשטות
הא׳ והסתלקותו והתפשטות הב׳ והסתלקותו. וגם כאלו זה
התפשטות והסתלקות הב׳ נקרא מטי ולא מטי ולכן נקרא
הכלי הזה עקודים לפי שהוא כלי ג׳ והוא מקבר ומיקר י׳
תורות בתוכו. וכזה נ״כ נתבאר איך הכלי נקרא כלי ג׳
לבדו והאורות נקרא י׳ לפי שבהסתלק האור (ג) (יש סלוק
ג׳ לבטות הכלי כנ״ל (נ״ח בהסתלקות הזה נעשה כלים בנ״ל)
ואז נסתלק האור בכח אחת) ולכן הכל נקרא כלי ג׳ לבד
ולא י׳ כלים מצא״כ כאלו שבתוכם שהתפשטו יחדו להתפשט
התפשטות האחיתי שהוא התפשטות הב׳ הגה אינו מתפשט
בעצם ג׳ בתוך הכלי כמו שנסתלק אלא בכחם ואולא י׳ אילות
וי׳ הכנסות הכנס ואולא י׳ פעמים ג׳ בכחר וא״ל בחכמה וכן
בטלם ולהבנה זו נקרא ג׳ אורות אבל הכלי בבח ג׳ נעשה
ע״י הסתלקות ג׳ שנסתלק בפעם אחת ולכן יקרא כלי ג׳.
(ג) וכזה ד׳ כתי׳ אלו הם מילות ד׳ תוצאות הוי״ה כי יש
הם ב׳ כתי׳ הם התפשטות וס׳ ד׳ הם ב׳ כתי׳ הסתלקות וכבר ידעת
כי שם הוי״ה אינו מתחיל אלא מחכמה ולמטה. והעגול לפי
זה כתי׳ אלו לא שייכים אלא מחכמה ולמטה אבל בכתר לא
יש בו רק ב׳ כתי׳ בלבד וכנגדן נקרא י״ה יה״ו. ולא הי׳ כי
ביס ה׳ לוך עולמים לפי שבהם התחיל לייר ולברוח אם
הטעלה מתחלה שהוא סוד עקודים אבר הם סוד י״ה הוי״ה כי
י״ה נכתר והוי״ה בשאר (ד) פרטיים כולם. והטעם כי הגם
למטה בכ״ם יש בהם ד׳ הכרוטות (האור אבר זה עצמו ירוחם
ביעו [נ״ח שיעו] הנם באור הפליאין לשיוכל לקרות בשם הוי״ה
לד׳ הכרוטות אלו אבר) (ה) ואלו הם הא׳ הוא התפשטות האור
פ״א כי אז התחיל האור להתפשט בכתר ראשון מבולם ואז כל
הכ׳ שלמעה ממנו היו הכרוטים מאותו אור בתוכן. זה כי בעת
שהתחזה האור בחילות הכתר עדיין כל השאר היו הכרוטים
והרי זה הכרוטן ג׳ בהתפשטות הא׳ בע״ כלים ואין הכרוטן זה
מוכן בכתר. גם בהתפשטות הב׳ יהיה הכרוטן זה פ״ב בע״ם
ולא בכתר הרי שיש ב׳ הכרוטות בע״ם ולא בכתר כי בכתר
לא נאצל שום אור לא יקרא זה הכרוטן אך אחר שהתפשט בכתר
זה האור להתפשט והתפשט בכתר מהלה אז פ״ם יקראו הכרוטי
האור הזה לפי שקרה אור בכתר בלילם. אך הב׳ הכרוטות
אחרים (היו טהגיס) הם בין בכתר בין בע״ם והוא ב׳ בחי׳
הסתלקות כי זה נקרא הכרוטן המיתי בין אל הע״ם ובין אל
הכתר עצמו. ובכאלו עניין זה ס״ם ב׳ בחי׳ אלו נקראו ה׳ בי״ם לפי ה׳
ה׳ אור שולמים והטעם כי ז״ם הם פ״ם אלו לרוכב בהרכות ב״ם פ״ם
שמו ויש לדקדק בפסוק דהוליל י״ה שמו מאי ב״ה שמו אך

כמבן

הגהות וביאורים (א) ותמצם שם: כן ראשון בכתי׳: (ב) נ״ב נל שיש והמיות לזות ושוב אל מקרי והמיות לזות והמיות כשורי״ם בעל״ם: (ג) הסתלק מ׳ אבר בהיכנס בהסתלקות הזאת בטבר מ׳ סיב הסתלקות האור בשאל כולו בעצם אחד ולכן וכו׳: (ד) בכתי׳ ליקוטי שהיכנס: (ה) נ״ל לא נגיש כל זה:

יפה שעה

הסיא ריקאים בעמרי תפיני מכל אורות שתתחיה העוברות שהנה לשבר בעלמה: (ב) כי בשיבת ביותם בכלי מ׳ אין כח בכלי הזה לשובל לסבול האור אם לא בהיותו מטי ולא מטי כי ק״ל דבעלמה אם בשבות בחיות לא מטי אז סיה שבאור יוצא מן הכלי לאחר שהר ביתה הפעם. אמנם אמין בה בכלי לסבול האור ולכך יוצא האור מתוכו ומופל בחוץ. אבל לפי האמת שבחי׳ מטי ולא מטי הכל הוא בחוץ הכלי שבשבות מטי בהכמה אז הוא לא מטי בגיבה אלא בגיבה עלה לבלי החכמה. וכן בשבות מטי בחכד אז הוא לא מטי בגבורה. האור הגבורה עלה לבלי החכד. בשלא כל הבחי׳ דמטי ולא מטי הכל הוא בחוץ הכלי: (ג) והנה אלו ד׳ בחיות אלו ד׳ בחיות הם מלילות ד׳ אותיות הוי״ה כי יש הם בחיות הסתפשטות ובחי׳ הם בחי׳ הסתלקות כי פירוש כי אותיות הוי״ה לבד יש הם מלילות ד׳ בחיות הנגלה בכנגד תרגם אותיות הוי״ה שם הסתפשטות הב׳ הסתלקות ואין זה דומה למה שאמרו ר״ל בשער הקדושים פ״ם ר״ל. והנה הם ד׳ בחיות אור והם סוד ד׳ בחיות עצמ״ם ע״ם כי שם מהם

היכל א' היכל א"ק שער ז' שער מטי ולא מטי פרק א' ב' לא 61

המעין הוא כי כל הסם כלול בי"ה וזהו בי"ה שמו כי י"ה במילוא הוא ד"ל כ"ל נימסרת כי שהוא סו"ה סרי כי כ"ה הוא שם הי"ה מסם וסם י"ה בכתר (ת) לרמז אוך ממנו יצא שם הי"ה וכו כלולין כל ד' אותיות הוי"ה :

פרק ב

אמנם (ב) מליצות מטי ולא מטי צריך לבחיר היטב (ג) מה שמינו ואמנר כי המלה מתחיל הלור לבא בכתר וכל הפ' תורות כלולים בו ואח"כ חזר להיות בחי' לא מטי (נ"א בח' מל"מ) אחר ויצא מסם אור המגיע אל בכתר אך הפ' תורות אמריה סיו נאמרים בכתר כי יש בה בכתר לשובלם ואז בסוף אחר לא מטי בכתר הלור אליו אז ממשיך בכתר אל הסכמה שב"ש כנ"ל אח הפ' תורות (א) ובאמת בחכמה (ד) ואז הסכמה הפכה פניה אחר שקבלה הפ' תורות ואחירה לביאה שב"ש הלורה לבדה אבל אינה מתפשת לה עדיין אח הח' (נ"א אח הי') תורות. אח"כ חזר אור בכתר להיות מטי בכתר ואז אור בחכמה חזר להמשלם בכתר אחתם המשך שיש לה להתאחר עם בכתר ואחן לו אח הלור שלו אך אור הביאה שהוא [בסיס] בחכמה אינה שולה עמו בכתר אחתם המשך הביאה סביבת אמת. ובכר ביאריו כי אין מלילות תורה פנים ואחור רק בבכי' כלים אבל בתורות עצמן לא ידלק בהם פנים ואחור רק בהתפשטות והסתלקות. ואמנם אחרי הפכו כלי של חכמה פניו עד בכתר ושלה שם הלור שלו הכה אחת"כ אור ובסוף פניו לאחור עד בכתר ואחן לה אח הח' (נ"א הי') תורות. ודע כי כל נחינת תורות הוא לשולם בבחי' אב"ש. ואמנם הביאה לא הפכה פניה לאחור לאחור בחכמה כי לא היה בה אור בכתר הלור אור גדול כזה אב"ש רק אב"ש הלור בבינה (ה) כי הלא יש כאן אור של הי"ק ושוב אור הביאה שהוא יאבר גדולה מבולם יחד. אך אחלה אחר לא הי עדיין תורות בבינה רק שנאבה לחכמה אז הפכה חכמה פניה והאירה אל הביאה שלהם לבד (נ"א יחד חכו) אב"ש משא"כ בחכמה לפי שיש בבינה בח לקבל התורות הבסה לפי קו' תורות אחתונים הוא בסלה לגבי האור שלה וגם האור שלה ודלי שאוכל לקבל האור של החכמה אף על פי שהאור שלו גדול מהאור שלה אב"ש כבר ידענו כי אבא ואמא כחדא שריין וכמאל יפקון ויכולה הוא לקבל אור החכמה מה שאין כן בחסד כי יש הפרש גדול ביו לאור ביאה ואינו יכול לקבלו אב"ש :

ובהזוך אל המעין כי כאשר חזר להיות לא מטי בכתר הנה אז הוא מטי בחכמה ויורד אור אל חכמה כה ואז בכר הז' בנים הגדולים מתמתם המשך שיש לה להדבק עמם הנה נקרא לא מטי באור הבינה ואז כלי הבינה הפכה פניה למעה בחי' ב'

דברות וביאורים

(א) סיפר ריש כנ' מלילותן יוד שמם ס"ו הוא ר' יוד שמם ס"ו הוא ר' יוד שמם ס"ו הוא ר' [ק"ן בספר כתר אביר"ם נמצא מ"ש ר"ש ר"ש הוא בשקר :

(ב) שיין שער הקדושה דף ע"ז ע"ב ובמ"ש בכל עניני מליצות מנ"ש הוא בשין הבלה ע"ן ויתחבר כי בחת שבלה מבאה בכתר לא הוא מנורה ע"ן ושטשתון שבלה בדי שיהיוא דבר ניקן בהפשט (ו) לאחיר בבינה ובמה שנתון בה תורות מכ"ש הוא ויוב בכתר הוא ונשיא אם הוא בשרוב בבינה אחר מיתה מלכים והסתלקות הדשאון ובהסלקות מכל הדיק : (ד) אח"ש שיין שער הקדושה ע"ר מ"ב סוף דרוש מטי ולא מטי ד"ל מה שבאלהנו לשאל וגם הבחלר לקבון כי בשה מאבא מלאות שנם כי ויכנסו ע' תורות בכלי הבחסמד ואם בכתר בשאר בשלאול אינו רק שמונה תורות לבד בכלי בחסמד. אבל כאם יאבן שם מה שבחלינו כי שם אור זה שמדת הגבורה ד' בגבוהם בכלי הסלבות בשלם מבאר עוד הפרדים דשרדים מכ"ל. ושם זה יבאין שם שבאל לבון ושמון אור בלבונות פי' ביינו הלון ד' הוקן. ובזה אל"ן לבנבאם הגדולם בנים ויבלים שם בכ"ר ח' ושמון : (ה) בכלים מבולמי כנים ושמון בשלבות אור שלם שבאל הלון מלות מלות אחרות בכל בכל בשלבות יאמר : (ו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (ז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (ח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (ט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (י) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (יא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (יב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (יג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (יד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (טו) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (טז) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (יז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (יח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (יט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (כ) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (כא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (כב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (כג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (כד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (כה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (כו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (כז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (כח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (כט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (ל) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (לא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (לב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (לג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (לד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (לה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (לו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (לז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (לח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (לט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (מ) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (מא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (מב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (מג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (מד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (מה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (מו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (מז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (מח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (מט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (נ) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (נא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (נב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (נג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (נד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (נה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (נו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (נז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (נח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (נט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (ס) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (סא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (סב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (סג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (סד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (סה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (סו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (סז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (סח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (סט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (ע) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (עא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (עב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (עג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (עד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (עה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (עו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (עז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (עח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (עט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (פ) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (פא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (פב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (פג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (פד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (פה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (פו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (פז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (פח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (פט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (צ) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (צא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (צב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (צג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (צד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (צה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (צו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (צז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (צח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (צט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (ק) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (קא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (קב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (קג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (קד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (קה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (קו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (קז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (קח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (קט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (ר) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (רא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (רב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (רג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (רד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (רה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (רו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (רז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (רח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (רט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (ש) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (שא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (שב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (שג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (שד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (שה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (שו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (שז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (שח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (שט) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (ת) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (תא) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (תב) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (תג) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (תד) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (תה) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (תו) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (תז) ביל בלה נחינת מלות אחרות בכל בכל בשלבות יאמר : (תח) ולא בשבר הקדושה ואחר"כ הוקר בה פניו לאחור לבחסמד אור לבחסמד : (ת

כתו"כ וחכמד ומטי בנבורה ולא מטי בת"ת ומטי בנצח ולא מטי בהוד ומטי ביסוד ולא מטי בתלכות ותת"ב מחר בתחילה (ל) והרי עמה כמה בתי' הא' כי לעולם תסק אור החתון לתרבה בעליון ומאחר הוי מטי ביסוד הוי לא מטי בתלכות כי אז אור התלכות עולה עם ביסוד מתתת התסק וכן בכל אחר הספי' חוץ מן החסד מפי הבינה כי כאחר הוי לא מטי בבינה אז הוי ג"כ מטי בחסד מפני כי' מדתיקים וכשבאו מטי בבינה אז הוי ג"כ מטי בחסד כי אין שום אור חסד לכל אור בינה תמנס לאוה רצא לבד ביודד בינה בתקומה אז מולאת החסד בתקומה ובנצא יורד החסד לתקומו וזה עכין שבו"ק הם בפ"ם מדרינה ח' ואינם יכולים להרבק בבינה שהיא מנ"ר . גם כיון מטי ולא מטי בג"ר הוא בעין אחר כי כאחר הוא מטי בחסד אז שוין שניהן תו"כ לתמלה בחסד . ולעמס זה נקרא ג"ר תשובים כאחד ובגלא מטי בחסד אז הוי מטי בתכונה ומהרלוי שתאחר עם הבינה ותהיה לא מטי בבינה רק משום כי תפץ

הגהות וביאורים (ל) ריל לא מטי בחסד על דרך פנ"ל :

יפה שעה

כלים נמוכים בגמר עשיותם אשר כח בסם לעמוד שב"ש עם פתורות : (א) גם דע כי שיטור הגמן אשר לא מטי אשר בסמי' טיא רגע אחד לבד ולבד הוא סוד כי רגע בלתו חיים כי כשתלקות אשר שהוא לא מטי סיה מחבת מטי סוף מחתת אזם ולף מחתת בשתלקות עליון בסם כח אך המשך בחי' מטי שסא חדרת אשר לעמס בהיות בטולמות אין בו שיעור כי כשי מעבה בני אדם כך יהיה חבו חיים ברצונו כמי הרגון שיהיה אז ר"ל כמי מעבה בני אדם כך יהיה חבו חיים ברצונו כמי הרגון שיהיה אז מלוה יש לבעמוד על כל דברי ר"ל אלם חדת שבחי מחב כי בחינת מטי יהמשך אז אדון בשי כאדון מעבה בתלכות חיים חיים ברצון . ובחי' לא מטי חיי רגע חיים כי רגע בלתו שבחי' לא מטי בא מחתת אזם ולף מחתת בחתחתון ל"ב שבכל תנוי ביל בני אדם בחתחתון צריך לבחיות כמי מה שיהיו בני אדם . בגע עלמך אם יהיו בני אדם בדיקים ומדיקים יום אל ולא יוחר ואחר כך יהיו אזן בחל ותרוך רשעים ח"ו צריך לבחות בחי' מטי רגע לא יוחם אחד ובחיות כל מטי כל אחד אזן שבם רשעים ח"ו וליקר יתקיים כי רגע בלתו חיים ברצון . אדרבה צריך לבחות בחפץ רגע ברצון . בגע עלמך אם יהיו בני אדם בחי' מטי בלא בחי' לא מטי . אי בחי' לא מטי בלא בחי' מטי סם בלא סם לא לא אפשר על כרחין בסבות אלים בחי' מטי בחסד צריך לבחות לא מטי בחי' ובחסד . כי שלבחן יודעים כל מ' (מקשנו בס"ם ר"ל) . וכן בזא"ל בסבות אלים בחסד צריך לבחות לא מטי בחסד . ובסבות לא מטי בחסד צריך לבחות מטי בנבורה כי צריך אור בנבורה לירד בכלי אלו בס"ם ר"ל . בחוכן דבחי' מטי בלא בחיות לא מטי לא משבחת לה כלל . וכן בחי' לא מטי בלא בחי' מטי . ול"ב אין בדבר חלוי בבחרן משבח בחתחתונים אז לבסף ושוד שר"ל כתב לעיל ז"ל ולעולם יש בחבא אחור בזה לבא לבחיות בחי' מטי . ול"ב אם בחבא אלהות אין בכלי אחד ולא יוכל לבחות . ואם יעמדו בחבא אחד ויבחר בבחרן משבח בחתחתונים אז לבסף ולא בחבא אלהות אבל כי בחם לבי אחד ובו שקדים עבדים אחרות אין בכלי יכול לבחות . ואם יעמדו בחבא אחד יש לחם אחד לבחות בחבא אלהות אבל בחבא אלהות בחבא אלהות אבל בחבא אלהות בחבא אלהות אבל בחבא אלה

ממטו גלגל מגיע לו אור אחר שאינו קטן ממנו ע״כ נשארו הכלים בגבול כלים ולא יוכלו לחזות אורות כבראשונה. והנה כאשר הסחילו האורות לצמח בכלים לו נגנזו כמו אורות בכחר הזה נקרא מטי בכחר כי״ל ואחר כך נשפעו אור המגיע לבחר שהוא אור החכמה חס נקרא גם מטי כל״ל ואין להתריך בזה כי כבר הארכנו למעל בחי׳ מטי ולא מטי דר׳ פפקיא.

(א) ואמנם עמם לחם מתה נכנסו כל הם אורות יחד בכלי הכחר המל״כ בהתפשטות א׳. כי נכנסו א׳ לא׳ כל״ל שנכנסו אור המלכות בכלי של בחר ואח״כ בדחה אור הזה למטה במקום הסכמה ואח״כ נכנס אור סיבוד בכחר ובמד״ו עד שנכנסו כל ״ אורות כשיעור הי׳ כלים הנעשה הוא מוכן עם הכ״ל כי מתגלה שהיה אור הכחר עמהם ונם כולם הו מאירים מלדו לכן לא היה הם כח בשום כלי מהם (ה) לקבל בשורו רק אור א׳ לבד אבל עמה שאור הכחר אינו נכנס עמם תוך הכלי והוא נשאר למעלה והוקר אחורו למקום כמ״ש בע״ס לכן עמם הם כח ליכנס כל האורות ביחד תוך כלי א׳ כי כל הם׳ אורות הנכנסים עמה בכחר הם קטנים מן אור הכחר הראשון ומה כח לקבלם וכן בשנכנסו כל הם׳ אורות בתוך כלי של חכמה יש בה כח לקבלם כי כולם קטנים מאור החכמה (נ״ל כראשונה) ועד״ז בכולם :

פרק נ

(ב) **והנה** דע כי הלא קודם בחי׳ העקודים אלו יש למעלה מהם שרשי אלו (ג) הי׳ כחר חכמה בינה כי׳ עד

הגהות וביאורים (ה) אלמה הוא כי לא הם אם עדיין כלי אלא אך בכחותם הוא אל אורות אור אחותם הארות ושמם אח״כ שכלי אחר הסתלקות אור מהם והמל״כ בחסד הקטנים ע״ג ופ״ם הם אלו שהיו אז ג״כ כל כי׳ אורות ביחד הם נתפשטו בהארות בתוקף אור הגדול וזה נסתלק גם הוא עם אור הכחר מחד ולא הם נשאר כלי הם אבל בהכלי לקבל בשורו ר״ל אלא הם אבל בהכלים אור הכחר אחר הסתלקות אור הכחר לבד אבל אור הכחר לא הי׳ כי הם כח בשום כלי מהם (ו) לקבל בשורו רק אור א׳ לבד אבל אם עמה שאור הכחר לא נכנס עמם תוך הכלי והוא נשאר למעלה והוקר אחורו למקום כמ״ש בע״ס לכן עמם הם כח ליכנס כל האורות ביחד תוך כלי א׳ כי כל הם׳ אורות הנכנסים עמה בכחר הם קטנים מן אור הכחר הראשון ומה כח לקבלם וכן בשנכנסו כל הם׳ אורות בתוך כלי של חכמה יש בה כח לקבלם כי כולם קטנים מאור החכמה (נ״ל כראשונה) ועד״ז בכולם :

פרק נ

(ג) **והנה** דע כי הלא קודם בחי׳ העקודים אלו יש למעלה מהם שרשי אלו (ג) הי׳ כחר חכמה בינה כי׳ עד

הגהות וביאורים (ה) אלמה הוא כי לא הם אם עדיין כלי אלא אך בכחותם הוא אל אורות אור אחותם הארות ושמם אח״כ שכלי אחר הסתלקות אור הכחר מהם והמל״כ בחסד הקטנים ע״ג ופ״ם הם אלו שהיו אז ג״כ כל כי׳ אורות ביחד הם נתפשטו בהארות בתוקף אור הגדול וזה נסתלק גם הוא עם אור הכחר מחד ולא הם נשאר כלי הם אבל בהכלי לקבל בשורו ר״ל אלא הם אבל בהכלים אור הכחר אחר הסתלקות אור הכחר לבד אבל אור הכחר לא הי׳ כי הם כח בשום כלי מהם (ו) לקבל בשורו רק אור א׳ לבד אבל אם עמה שאור הכחר לא נכנס עמם תוך הכלי והוא נשאר למעלה והוקר אחורו למקום כמ״ש בע״ס לכן עמם הם כח ליכנס כל האורות ביחד תוך כלי א׳ כי כל הם׳ אורות הנכנסים עמה בכחר הם קטנים מן אור הכחר הראשון ומה כח לקבלם וכן בשנכנסו כל הם׳ אורות בתוך כלי של חכמה יש בה כח לקבלם כי כולם קטנים מאור החכמה (נ״ל כראשונה) ועד״ז בכולם :

יפה שעה

גם לא הם מאיר בהם. שבחי הבחינה מבי בחחר הוא מביהם מחחת שנכחר דעקודים הנמצר בחחר פם לא הל״ם הים כוקר אבי. ולא הים מבית לאורות שבבלי דבחר שבלו שיבא מן הבריאה ועל בחחם יורדים לחחם חם נקרא מבי בחחר: וכשהוא לא מבי בחחר וזהו שבלו אורות דבלי בחחר לחבלים ליבח מן הבריאה בחר דעקודים הים שולה בחחם מבל׳ דבריאה והיה מבחחם מן הבחחנים עד מלבנה אחר בל״ם ר״ל לבחן ל״ה. בחחן בבחחבחבחה שבי לא הים אור בחחר מאיר בהם. חם בחחם בעיבר שבחן ר״ל שבחחבחבחה אחר יבא אורות אחר ובבל בלי ולבי הי׳ נבנהים בל אורות שבחבו לבחבן בל״ם אבל בלבים יחד ובבל בלי ולבי הי׳ נבנהים בל בחחבחבחה בבחבן לא יבא אור בלים בבחיבת חחם בבחחם בל״ם ר״ל בבל בחר הבבלבחן לבחן לא יבא אור בלים יחד: (ב) בל בחחבחבחה בבחבן לא יבא אור בחחם בבחבחבחה בבחבן לא יבא אור בלים יחד: (ג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (י) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (יא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (יב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (יג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (יד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (טו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (טז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (יז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (יח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (יט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (כ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (כא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (כב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (כג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (כד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (כה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (כו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (כז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (כח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (כט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ל) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (לא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (לב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (לג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (לד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (לה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (לו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (לז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (לח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (לט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (מ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (מא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (מב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (מג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (מד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (מה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (מו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (מז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (מח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (מט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (נ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (נא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (נב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (נג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (נד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (נה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (נו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (נז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (נח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (נט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ס) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (סא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (סב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (סג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (סד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (סה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (סו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (סז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (סח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (סט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ע) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (עא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (עב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (עג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (עד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (עה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (עו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (עז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (עח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (עט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (פ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (פא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (פב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (פג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (פד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (פה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (פו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (פז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (פח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (פט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (צ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (צא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (צב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (צג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (צד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (צה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (צו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (צז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (צח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (צט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ק) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (קא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (קב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (קג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (קד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (קה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (קו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (קז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (קח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (קט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ר) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (רא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (רב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (רג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (רד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (רה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (רו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (רז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (רח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (רט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ש) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (שא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (שב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (שג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (שד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (שה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (שו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (שז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (שח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (שט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (ת) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תי) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תיא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תיב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תיג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תיד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תיה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תיו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תיז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תיח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תיט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תכ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תכא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תכב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תכג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תכד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תכה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תכו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תכז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תכח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תכט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תל) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תלא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תלב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תלג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תלד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תלה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תלו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תלז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תלח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תלט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תמ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תמא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תמב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תמג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תמד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תמה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תמו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תמז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תמח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תמט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תנ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תנא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תנב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תנג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תנד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תנה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תנו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תנז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תנח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תנט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תס) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תסא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תסב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תסג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תסד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תסה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תסו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תסז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תסח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תסט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תע) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תעא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תעב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תעג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תעד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תעה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תעו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תעז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תעח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תעט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תפ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תפא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תפב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תפג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תפד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תפה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תפו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תפז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תפח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תפט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תצ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תצא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תצב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תצג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תצד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תצה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תצו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תצז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תצח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תצט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תק) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תקא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תקב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תקג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תקד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תקה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תקו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תקז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תקח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תקט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תר) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תרא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תרב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תרג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תרד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תרה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תרו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תרז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תרח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תרט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תש) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תשא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תשב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תשג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תשד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תשה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תשו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תשז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תשח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תשט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תתא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תתב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תתג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תתד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תתה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תתו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תתז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תתח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תתט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״א) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״י) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״יא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״יב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״יג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״יד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״טו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״טז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״יז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״יח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״יט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״כ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״כא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״כב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״כג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״כד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״כה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״כו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״כז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״כח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״כט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ל) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״לא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״לב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״לג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״לד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״לה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״לו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״לז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״לח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״לט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״מ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״מא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״מב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״מג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״מד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״מה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״מו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״מז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״מח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״מט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״נ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״נא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״נב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״נג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״נד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״נה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״נו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״נז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״נח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״נט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ס) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״סא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״סב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״סג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״סד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״סה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״סו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״סז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״סח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״סט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ע) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״עא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״עב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״עג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״עד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״עה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״עו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״עז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״עח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״עט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״פ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״פא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״פב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״פג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״פד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״פה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״פו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״פז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״פח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״פט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״צ) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״צא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״צב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״צג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״צד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״צה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״צו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״צז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״צח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״צט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ק) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״קא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״קב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״קג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״קד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״קה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״קו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״קז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״קח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״קט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ר) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״רא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״רב) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״רג) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״רד) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״רה) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״רו) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״רז) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״רח) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״רט) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״ש) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״שא) בל בחחבחבחה בבחבן לא יבא אור בלים יחד: (תת״שב) בל בחחבחבחה בבחבן לא יב

ממנו נ׳ (ח) מקומות שלימות שהוא כתר נחמלה בחלק הטעם אל הא״ח אז נגמר הכלי דמלכות (ב) להעשות כלי כי כל פחות מנ׳ כלבוד דמי עד שנגמלה כי בהתרחק אור החסד (נ) אל (נ״ח על) הכתר שהם נ׳ מרחקים אז נגמר הכלי של חסד לעשות כלי של חסד נמצא כי הכח״ב (נ״ח הח״ב) עדיין לא נעשו כלים לפי שעדיין לא נתרחק האור מהם נ׳ מדריגות שלמות וכל פחות מנ׳ כלבוד דמי ולא היה עדיין נעשה כלי גמור בכ״ז אמלו הכ״ר. אך מכ״ז בודאי שיותר יקרא חלק היה כלי גמור מב׳ הראשונים לפי שבכר סם נ׳ דמוקים ממנו אל האור שנסתלק והוא לעשותה מן הכתר נמצא שיש הפרש בין כיצה אל החכמה והכתר כמ״ש בפנים. וזהו ישורן קוביא אל והוא שהר בעת הסתלקות אורות לעשות מליאות כלי היה אור הכתר מאיר בהם ואיך היו יכולים להעשות כלים ועתה בעת הפשטות אור אשר לא היה אור הכתר מתפשט בהם כל״ל איך היו נקראין אורות. אך התשובה הוא כי לא נעמד לעשות כלי עד שהרחק אור ממנו נ׳ בחי׳ נמצות אך כאשר יכנס בתוכם ממש אמ״פ שלין אור הכתר נכנס בהם מכ״ז אור שבתוכם נקרא אור. וקוביא הכ״ל שהקביעו עגולים ביעב נ״ל אשר מדיין אור הכתר קרוב אליהם אין כח שיעשים כלים ואמ״כ בעת שיחזור האור לנוכם אין נקרא אורות ואדרבה אור שלהם מעשו יותר מבחלבה כי בהיות אורות חסרים מן אור הכתר (ד). אשר היה מאיר בעת הסתלקות אך הענין כי לעולם אור הסתלקות עושה כלי בהפיכתן פנים מהכלי (ה) שהוה כאשר מזרו האורות ליכנס בכנס אור החכמה בתחר ואז אור הכתר שבתוכו שנאחר בעת הסתלקות כל״ל כי אין הכלי נעמד עד שהרחק ממנו האור נ׳ מדריגות ואז לא שייך בנ״ל בכ״ל אז נכנס אור הכתר שנאחר שם עוד אור (ו) החכמה בתוכם ומתלבשת בתוכם ונעשים כמהה אור הכתר ונעשה דכורא ונקבה שסביבותיה נעשית ונוקבא (ז) ואז אור המוכתר יותר מתלבש עוד החכמה ומה שהחיצון מעט מתמה ריחוק האורות שהוא מ״ש יאחר בחי׳ כלי לב׳ טעמים א׳ מחמת שהרחקנו אור מסה ונרא לו נרמח חבץ ושוד כי אחפי המוכתר ממנו מתמלא ומתלבש עוד אור החכמה שנאחר מן הכתר ונעשית כלי לכתר כי אור החכמה מפסיק ביניהן בחוקן כי אורבה ביאת אורות בהתפשטותן עתה הוא הנורה בב״כ אלו להעשות כלי אין אלו נעשו כלים בעת הסתלקותם כנ״ל. ועוד טעם א׳ כי הלא כאשר אור בחי׳ הכתר נאחר לעמלה כנ״ל כי מעולם לא נגנס עוד אוך כלים אלו רק נאחר בשוך כי שרשים של האורות לעמלה וכפך אחוריו לעמה (ח) לכן האורות עתה הם מוצעים ויותר מבחלבה ואפי׳ בעת הסתלקות ובעת׳ בכלי הב׳ של חכמה שנגנס בתוכו אור הכינה ואז אור החכמה מתלבש בתוכו והאור הנאחר הנאחר ונעשה כלי מחמת הרחקתו אמ״פ שאינו מרחק גמור שהרי עתה יש זכר ונקבה ביחד בכתר (ט) וזכר ונקבה בחכמה (י). נמצא כי מעולם כתר וחכמה אינם מתבטלים ממילאותם להעשות מזכרים ונקבות (יא) כי הרי האורות שלהם עומדו נאחרים במקומן (יב) אמ״פ שאינם נמרים כמו מתחילה ואחרכא שאר האורות שבאו עתה נוספים עליהם ונעשים נקבות עליהם (נ״ח עליהם) (יג) וכן הענין ב״כ בבינה רק שיש בה הפרש והוא שנאחר בה אור הבינה שבעת בעת הסתלקות כנ״ל ומתה נכנס בה אור החסד והנה חסד בן הבינה כנודע ולא יתכן שיהיה כאו הזכר ואור הבינה עלמה נקבה אלא ואם נאחר שאחר הבינה יהיה זכר ואור החסד יהיה נקבה גם זה לא יתכן ולזה נרוך אותו הפיכת פנ״ם שבינתה לעמלה (יד) שהפכת חכמה פנים בפנה בעת שיתמין אלה (נ״ח קודם שיתמין) הם אורות (א) ואז מדוגים שם בתקונים זכר ונקבה של חכמה ומולידין ע״י זווגם אור אחר הנקרא יו״ד ואז יתן לחמה בהפיכת פניהם לבינה ואז אותו הזיוד מתלבש תוך אור הבינה ע״ד (נ״ח בדרך) האחרות ונעשה הי׳ זכר והבינה נוקבא (טו) ואח״כ כאשר נתנו הז׳ (טז) אורות בכלי אל בינה אז יתן בה אור אל החסד ונאחר בה אור החסד תמיד בבחי׳ מ״ן (בס״מ כמן בלגמלא) ואח״ם אאור זה אל הבינה היא מן האורות הראשונים שנאחרו שם אז הי״ד שבא לאותה מחוג דז״ן שבעוד החכמה אל זה אור המאוחר אשר מעשה הבינה שהיא הנורא נקבה אל זה אור המאוחר שהוא מחכמה. והמשובה הוא שבכר נאחרו שזה האור של הבינה

הגהות וביאורים (א) עיין לקמן שער מ״ז פ״ח מ״ב בתחלת הבריה לאחר. ועיין דברי שלום שם אחרון שכתן מדבר בהגיעות ומ״ז בחסד פנים ושם מדבר בתלונות ובמ״ש בבאר הטעות שער מ״ד שבתלונות לעמוד ודי וזה: (ב) אלה עיין בשער הקדמות דיל״ד פ״ב בתחלת הדיל״ד: (ג) אלו הם מבלי הבה (ר״ל שעולה הלי נגמר אם הסתלקות: (ג) כ״ל אור הסתלקות שהיה עיין שער הקדמות כ״ל. ובזה נתבאר הקבלת אל הנוי יפה כמה פ״ם דף ר״ב: (ד) ובקה דמיין (נעל מזה כי אמ״פ שלין לאור הכתר נכנס בהם עכ״ל כאור בתחתם בקבלת אור: ודבינו לא מרין נוס כלום הקבר אל מה שאיתר לנעל דלגלן נמי איתר אמ״ל בפנים: (ה) אלו הם רמוז בשרי כאין הבלות ומ״ש ובן שיהיה מתלבש תוך אור הבינה ע״ד (נ״ח בדרך) האחרות ונעשה הי׳ זכר והבינה נוקבא (טו) ואח״כ כאשר נתנו הז׳ (טז) אורות בכלי אל בינה אז יתן בה אור אל החסד ונאחר בה אור החסד תמיד בבחי׳ מ״ן (בס״מ כמן בלגמלא) ואח״ם אאור זה אל הבינה היא מן האורות הראשונים שנאחרו שם אז הי״ד שבא לאותה מחוג דז״ן שבעוד החכמה אל זה אור המאוחר אשר מעשה הבינה שהיא הנורא נקבה אל זה אור המאוחר שהוא מחכמה. והמשובה הוא שבכר נאחרו שזה אור הבינה

יפה שעה

קודם הסתלקותה בתחלה בתחלה בתחל

כביצה ליטו לאור גדול לאחר שש ג׳ מרחקים בין ובין לאור כ״ל תש״ם קלאים ג׳ מרחקים נמורים מקל״כ בחכמה שלמעלה ושוד כי לאור הביצה הזו נשארה כאן מצת הסתלקות אחר לא סיתה טומתו לאחיר (מ) אך העוקבא׳ (״ל אחר נשארה כאן בעת הססתלקות לא סיתה טומתה לאחיר רק העוקבא׳) הצליחה שבחכמה באחה בעת הסתפטות שטומתו לאחיר. לכן הכן סולאת מבין שעינן יכול לדמות יותר פנימי מביצה זאת מלש״ם מן החסד שבת עתה אע״פ שבת גם הוא מבחי׳ של התפשטות אבל אע״ז הנה הוא מדרגות למעה מהחכמה. כלל הדברים כי בלא יש שם י״ה שהוא אז״ן כאר וחכמה ובחכמה (ב) יש אז״ן והוא שם י״ה אחר והוא מו״נ וביחס שם י״ה אחר שהוא אז״ן והוא החכמה (״ל״ה י׳ מן חכמה) המתחדשת מן חווה הצעיון שבאז״ן שבחכמה י׳ וביחס הוא נקבה (ג) אלו והיא אות ה׳ הרי שם י״ה נ״כ בכלן ועוד יש בה אור החסד שהוא ביחינת (ד) בן גם בל ל מאלו נ״ר נקרא אות יו״ד במילוי כי הכאר יש בה אז״ן י״ו והבלי מלמעלה הוא ד׳ של סיד״ן גם בה חכמה יש בה יו״ד שהוא י״ו אז״ן והד׳ הוא בכלי אך הביצה גם יו״ד בבחי׳ נ׳ אורה׳ שבה וסדרן יד״ו הוא חכמה. ביצה. חמד. אך בכלי אינו מזכר מתה (ב) גם מתה אחר למה מתה ד׳ מחוות חכמה הוא בטלה אל ביצה הא שהחכמה לפי שבמחזות אין שבחכמה אינו מוליאין מתה הרוח ממעמוטה רק מלמעלה שהוא מן הכאר לכן נדול כתו מאור ביצה החחתונה:

פרק ד

(ו) **אבנים** בשאר ספי׳ לא היה בהם שום מליאות אז״ן כי כולם זכרים וגם שהם כלים נמורים ואין בהם אור רק אותו שבכנם מחדש נמצא אור הבורה נכנס בחבר וכעד״ז עד שנמצא כי אור המלכות בכלי אל יחוד. ובכאן יש קושיא לתשובה נ״כ איך יתשה מוכר נקבה (א) אך דע שלכן הוצרכו אז״ן שבביצה לחזרות לחוליות ה׳ אחר דוגמתה ומלאן לב׳ שהם ד״ו ואות ו׳ ובכנסה בכלי יחוד בשור זכר אל (ז) מאל אשר שם כי יותר נבוה מדרגות הוא אות ו׳ זו מן אור המלכות שביחוד לכן הם אז״ן ואח״כ הוא ד׳ ירדה בחלבות ובשלימה שם בחקומה הרי כי בד׳ בחי׳ יש בהם אז״ן והם בחלב יחוד והוא לעתה קושיא הכ״ל שיש בחלו הד׳ משא״כ בשאר. ומתה לריכון אנו לבאר מליאות לא מצי בכאר מה ענינו והענין כי אחר שבארנו שיש בכלי אל כאר אז״ן והם כאר חכמה ואלו לריכין לבאות אל שורבם ליקח מהם. ואחנה מחק הוא בהם לבסה ליקח אור מן הטורם שלהם הוא אצורים להם לעתות שהרי כל ה׳ הרשים סולם פרוסה לעתה לאחיר בעקודים סלו ואחנה אחר בשרשים ווונקים מהם לא אותו הכאר דעקודים הנאחר בשרשים הוא הוסף לאחריו לבסה ואין אינם יכולים עוד ליקח ולכן מחזרין ויורדין וכנכסין בכלים שלהם בס״ם בע״ה. והענין בזה הנה כל הרשים הנעלומים הוסרו פרוסה לעתה להשפיע אור בסוד חיות לבד שלהם ולא לעורך זוגו. אחנה גם שורש הכ״ם יש לו חחק להשפיע לעתה כי לעולם הרשים לאנה לאחיר בעבפיס אך סיבת הדבר הוא היות אור הבאר בסוף אופן הרשים כולן הוסף אחוריו לעתה ואז כראות הרשים הנעלים בכ״ם כי אור הביאן בס״ם אליה בא כראות אור מזהיר גם הוא אוסף מלקו לעתה בס״ם אליה בא כראות אור מזהיר גם הוא אוסף מלקו לעתה מפסיד כי אין מתנין לו אע״פ רק כאחר יפפיע לעתה ובעד״ז בכאן (כי) כאחר הבאר איט מפפיע לעתה אז גם הנורם של כאר עליון אוסף מלקו ולא בראיט כי ראינו להפפיע רק בבחי׳ הבראן הבחחתונים שאינן יכולין לקבל. וגם עתה הדבר אחה ימשך אור הטוב תמיד הנה יחזרו הכלים אל בחי׳ אורות בבחחלה ויחבטלו בבחחלה אבל עתה עליון אור נחנך בכלים רק אחר עליית אור הכלים לעתה ליגה ובזה אין הכלים בעתים והנה אחר שיגיע אלו האורות לעתה אז אחר הבאר הטוב להשוך פנו לעתה ואז יוחדין לעתה בע״כ כי אין לסם מה ליגה. ועוד ר״ל לפי ענין אלו האורות יש לנו חחק לחזור אל הכלים דוגמת הנעתה בשעתה אין הנוף לכן אחר יוקנן אחרון לידה ואז אין לומו כחר דעקודים שבאוף הבראן יוכן מן הנורם של כחר עליון בל הנרשים רק חיות לבד אליך לו ולא יחבר: **ונבאר** עתה מליאות עליון זו ואחר כי הלא לאחר לא מפי בחבר הוא לפי שטוען אז״ן של הבאר לעתה במקום זה הבאר שבאוף הנרשים הנעלומים ואינם יכולין לעוף עם בימה כי הוא גדול מסם ולכן הם נשארים במקומו והוא עולה במקום הנורם של המלכות ואז גם הנורם של המלכות עולה בנורם של היחוד ושם נשארים עמהם בסוד היחוד שהוא אז״ן ואז נורם בחר עליון חנעלים לעתה אחר שבבר יש הבנה לחחתונים לקבל ואז הנוקבא (ח) של הבאר נגלות בזכר. ובירוח הענין כי הנה יש בחה בלולות ה׳ בחבר יהיו ב׳ אורות בב׳ כלים בל ה׳ בס״ם ואח״כ בחבר יבבאו ב׳ הארות בכלי ה׳ זה יקרא בלות שבבלל זה בזה בכלי ה׳ (ט) ועוד יש מליאות אחר ושוא בהיות בחי׳ ב׳ אורות (אנ) אז״ן (״ל בב׳ כלים) שאם אירע לסם אל מ״ם בב׳ הרשים דקא״ו כי אז יש בהם סוד הבבה פי׳ כי בבלל אחרת זכר בנקבה ובינהם בכלי ה׳ וכן אחר אחרת נוקבא לחבלל בכלי של הזכר הרי הם ד׳ אורות ב׳ בבל כלי בלולים וב״ו הוא סוד ד׳ אותיות שאנו אל אבה״ב. ועוד יש מין בלולת אחר והוא זה בחליאות שאנו בו בסם ב׳ אורות בלחי כלים שהם אז״ן של הבאר שאנו לעתה ואינם בכלי ה׳ בלולתם אז יהיה בבחי׳ איקבל אחרת זו מזה חבו בלולת שלהם. והנה

מאר: דרה אאמן לעבד יעבוד בחיה (מקלה)

מתה

הגהות וביאורים (א) פי׳ בשאנו אומרים דמתי בחבשים לא לא הוי מפי בביצה ומפלא לא לאור בחבר בסוד הסתלקות והאור בחבשים (שמן שמן): (ב) ל״ם שיין שבר מקומות דמ״ה ע״ה דרוש ס׳: (ג) פי׳ הוא הבראשון דביצה ובינה ס׳ וכו״ר שבא מחדש הוא הבבר ומפלא רש בביצה: (ד) בחי׳ בין פ״ת ס״ל: (ה) ומן דבלן הבראשון בשנאו עשבה מוקבא הבאר הבראשון ס״ל דמתי ולא מתי ובע״ר אם בחחתונה בל מרק זה: (ז) ל״ל אל: (ח) נגיסה ע״ה בחי׳ שבבחר שבבוף הבראשון ואינו בוף אחרון לעתה ולא נוקבא פי׳: (ט) שין שבר הקומות דרוש מתי ולא מתי ב״ל ל״ה כי אם שבבחר שבשיה בלולים אלו לאחר בל הבאר שבבחר אל הבאר הבחבשים שנו ובשבה בחוצן זה ר״ל אם גם בהחבבר שם כי לבחה לאחר אל בל הבאר בדול בלאחר אל הבבשים הבל הבבר לבל בלולים אלו הבבר הבבר בבבה הבל הוא אלו הבבשים הבבר הבבר הבבר

שהם הנוקבא נכללים בדכורא כי לזיווג שבטוקבא הוא אור של החכמה כנ״ל והזכר הוא אור של הכתר שנאחר בכלי ג״כ הזכר הוא שמקבל מהה מן הארים שלו שהוא שורש הכתר חה נמצך ל ע״י שמזדוך אורו שכתר שנשאר לעצלה בסוף הארכים ועי״ז הארים הנעלומים של שורש הכתר הוא מזדוך מאד ואז מאיר אור רב בזה הזכר הכתר של הכתר ואז נכללים הנקבא בזכר ומקבל הארה ממנו עד שנמלאים מהה ג׳ כתי אלו (סם) שיש בהארכון וסם ע״ן על כלי הכתר ואיהו הכתר שפליהם ואחר שכן שין יקבלו שאור שלמה מנו שורש כתר עליון ואז לרך שבטוקבא של הכתר מקבל גם היא משורש עליון שלה שהוא החכמה עליונה לכן הארים של החכמה העליונה ירדים בגיונה ונימה בתחר כי עד שירדו יסוד בחלבות ואז איהו הכתר שבלה במקום שורש החלבות יורד במקומו כי איהו יכול לרחים שם כי אין לו דמיון שם שורש החלבות וגם הוא שקו והחלבות הוא שורש לכן הוא נרחם ממנה אפ״פ שהוא מקבל מן הכתר המנה יורד במקומו וסם יוכל לרחים ביחד שם זרע שיש (ה) במקומו כי אז שלמתן שין אחר שהלן שין בקבלמן משורש הכתר עליון ואז נמצך הארים שורש חכמה לחתר ואז הזכר נכלל בנוק׳ שבטוקבא מקבלא מחלה לפי שהוא בשוחה במעלה שם הזכר כי שהיון שין וקבלו משורש הכתר עליון ולפי שאתה מקבלים משורש חכמה לכן בנוק׳ המקבלא מחלה שכל הנ׳ מקבלין והן מקבלין ממנה ונכללין בה בסוד אמא אל שמרים בשלה. אמנם שאם ירדים שורש חכמה לחתר בחקום הביונה וכו׳ הוא לנחה שעמים שם שין לפי שבטוקבא קרובה לשרש הכתר אינה יכולה לחתיר ואורה מתבטל בתור הנמצך מן הכתר. ושוד כי נרחים הוא לבטקבא לחתר כדי שבוכל שבטוקבא שבכתר לקבל מחלה ממנו כנ״ל וחבו נורם קביבה הארים הנלים מדרגה ה׳ יחתר מקרבה הזכר שבכתר אל שורשו. ושוד כי נחרנו כי לשלה הארים הנמנים מלבשים לחתר בחיות הבחתרים רוחים לקבל לכן שורש הכתר אינו נמנע מלבשים לחתר כל זמן הזיווג ע״ן חון מן הכלי עלבה וה״כ אין החכמה יכולה לבשים ולכן הכתר הפרחק החכמה ומרד לחתר בחקום הבחינה אז יקחר המקום עליה מני אינו בטוד שבחבשים בחבשים שורש הכתר חנמה אינו מקום אחלו הנמי אז החכמה היא בחבשים לחתר חנמה. ואמנם ירדים הבחינה לחתר בחבשים אינו מבטל הארים החכמה. ואמנם ירדים החכמה לחתר בחבשים בהארחק מן הבחיל מדרגה ה׳ כנ״ל הוא חתר הקום אחר הזיון הכתר עליון חנמה אינו מקום הבחיל כי בהנמה אם הזכר הנחר שם מקום מני אחלו הם מקום הבחיל מן הבחיל לחכמה ולחרבה הזה הבחרים החכמה ויוחר מוב הזה לבחתר בחקום אחר בחקום אחר הנחר הכתר חנמה מקום אחלו הם הדך ומעבר אל אחור הבחיל לבחבשים בשורש החכמה ואינם הבחרים כלל. והנה אחר שקבלו ע״ן מן הארים החכמה נ״כ אז אינן נרחים לינם עוד ואז יורדין ע״ן בכלי שלהם ואז שורש החכמה הבחלה (כ״ח חנמה) בחקומה וגם שורש הכתר אינה חלק אור אלא ואינו הכתר שבבוף הארכים אינו מקבל רק חזות הנרחך לו לבד ואמנם נקרא בחי׳ הכתר הנחר אל הכלי כי חזר לאור בכלי אלו אמנם שורש הכתר עליון (ב) נקרא לא חנמי לחתר בחקומים. כדי הנלוי אל אז שבאור בכלי לחשון כך. הכתר ואין בו רק אור החכמה כי אור הכתר נחתר לחתר בסוד הארים ח״ם כולם בחכמה כו׳ (ג):

פרק ה׳

ערה אחר שהוא חנמי בכתר הרחיון אינו לבחר מלאים לא חנמי בחכמה ובינה נודע כי כל האורות שבחו״ב הם עולין בכתר בסוד הזו״ן שבכתר בחקומה (ד) כנ״ל (כ״ח

הגהות וביאורים (ה) שיש בחקומו רא״ה שיש שורש הוא ע״ם וע״ן לחתם הכתר עליון (כ״ל שרש״ן): (ג) כ״ל ע׳ בכולם מחחילים מחכמה ואילך. כי בחחבה זו נלנלו כל הסולמות אחר לחתה חנמה בכל הבינלמה בכתר הבינלמה: (ד) כי בחיון הזו״ן הבם הבינלמו דבכתר ואור הכתר הבחבה בכלי הכתר: (ה) הנם הם הבחנרך לבחרל זה לחתר דבלון בכתר שיון בו ביוד דבלון בכתר הנחר הבחבה מקומות ע״ב בכתר: (ו) כ״ל ב׳ מלבנים: (ז) ואחל הכתר שהן אלחות הזו״ן אלחות הבינים הם הוד ל״ד גם אלו הבנים הם הוד ל״ד ומ״ו: (ח) בחבלי כולם: (ט) בחבלים בכלי הכתר: (י) בחבלים הבחבלים הבחבלים הב

היכל א׳ היכל א״ק שער ד׳ שער מטי ולא מטי פרק ה׳ לד 67

כלים רק שהאור ו״ק שלה במלים כו׳ דאשמים שלה נכן נקרא ד׳ סרי מילי יו״ד שמא ו״ד וכל זה נקרא יו״ד שסה ע״ן (כ״ח שהוא דו״ן) והא״ב הוא אות ס׳ של י״ה שהוא הכלי של סתקבא וסה נשתרש סמלטה של סתקבא כנ״ל. והנה

כתבר עולין הד׳ אורות בהתחברם (ח) באות ה׳ ו (ב) אז היא מתמלאת באות י׳ ונעשית כי כנ״ל אמנם ערם כ׳ ו הה ו״ד לסיבר הוא שנדה :

(ח) ומה שאמר יותר שבאן גם בפ״ם לא יש יותר).

נשלם היכל ראשון

היכל שני

היכל זה הוא הנקרא היכל נקודים ובו ד׳ שערים.

השער הראשון

שער דרושי נקודות ובו ו פרקים.

פרק א מה

ונבאר שפה שלה הנקודים וסה כמי׳ אורות היולאין דרך נקבי עינים דא״ק. והנה כבר ביארנו לעיל כי ד׳ כמי׳ יש וסה ד׳ הויות ע״ב ס״ג מ״ה ב״ן ובכל כמי׳ מסה יש מנת״ת(א) והנה המחיון של מ״ק הם הויה דע״ב (ג). ומן כמי׳ כחוסים ולמטה עד הטבור כל הויה מ״ק הוא כמי׳ מ״ג עד הויה הרגלים שלו. ולמטה עניין זה היה בחלה קודם מיחת מלכים בשלם הנקודים ולמה״ב היה כמי׳ מ״ה ואין ממקום מיצור שלו עד למטה בהויה הרגלים הם בפ״ם. והנה כבר ביארנו כי בשם ס״ג יש מנת״ת והסמנים נחלקים לג׳ מלוקות הם שהם אח״ם. ולמטה הנקודות הם כמי׳ אורות הנמשכים מן הסמנים שלו והסמנין הוא כי הנה הבהל הויות מלבדי אורות הנמשכים הוא הכל הטעם כי אם ירדה קול הבריה בטוהו זה מתחת הטעם הבהל שבטוהו שראה לנמח לתן ואינו יכול לאמנם בהסיר האלבש היו נרגש. והנה מן הסכל הזה יצאו י״ם מפחיות הלוחים המבוהר למעלה. ולה״ב בטוהו יש הבל יותר מרגש ויצאו כמי׳ י״ם של הוטם כנ״ל ולה״ב בשם יש הבל יותר מרגש המלוה לפי שכל מה שהאור יורד למטה הוא יבר ומרגש ומתגלה שם ומשם יצאו כי דנקודים ואלו הבלשה מקומות הם בחיות הסמנים דס״ג. (ב) ולה״ב מן הסנין יצאו הנקודות דס״ג (ג) ולכן

הגהות וביאורים (ח) שלהאר הוא שלה רק ד׳ אורות לוחם נכלים רק בנקבא. (ב) ולו לוחן בנלין רק בנקבא אבי״: (ג) בשער הקדמה דר״מ פנ״ל הרמ״ל סע״ב. ולא נזר בלגיר בלור הלם אל ב׳ הבאה דס״ג הלור הלם אל ב׳ הבאה דס״ג בנה דס״ג בא״ן ובפ״ם יהדו מד מרגלים ולה״ב עלו ומבדו מחלי מרגלה ולמלה ולפלו מין לגלות אולדיו לחר חדש מין ובדו בהבריבר לחמה ולמה בה בהלה ולא מן בהנים הם לבסה״ם ולחר בולה מחלר בחדש דרך מקבי בהר״ם בחלון. ובסר בחמלר בפה״ב דפ״ב בהלה. לו לחבר בי מחר בהלה לן בחנור הלו ס״ם ובלן דס״ג ולחר מחרם בולן ס״ם בא״ן בהנלים בבל מרבים אם יותר נגמן בי בחלמו ד׳ מרדים בהנלים ס״ל. בסם בחמר״ם ובחר שלה מבהנים הוא לה״ם בא״ן דס״ב בחמר ולחר בולה דרך נקבי בחר״ם בהבר ולמחה ובחר מבקרים בולן ס״ם בא״ן בהלים נקבא בחר״ם דנרים יבן בהנלה בבלים לל נקבים ס״ל ובפרם יבלו בלנלים בהם בהבלה לילחם. ובחלה בי בולם הלילולה לילה רק ס״ב ובלן בחם בלר הבריבר ל״ל ובבריבר בהנלים ס״ל בחלבה בהנלה בבל״ל. ובמין ד״ה דף נ״ח ס״ל בחר בחר״ם בלבן בהבר ס״ם: (ד) ל״ה בחר בלר בחבר ס״ם: (ה) בחר״ם בלר בחר״ם ובחר בחר״ם. ובמין ס״ה דף בבל״ם ס״ל ד״ם עוד: (ו) ל״ה בהבחלבה ס״ה בבל״ם ובבר ס״ה ובבר ובר״ם בבחר בר״ם בחבר בר״ם בחבר בר״ם בחב

"Rabbi Isaac Luria's *Tree of Life* is among the most revered and least understood texts of the Jewish mystical tradition. This first English translation is a most welcome step toward opening this important book. Its translators are most worthy of our thanks and praise."

— Arthur Green
Professor of Jewish Thought
Brandeis University

About the Translators

DONALD WILDER MENZI, a graduate of Oberlin College, holds a Master's degree in Sacred Theology from Bexley Hall seminary and a Ph.D. from New York University. He studied Semitic Languages and Rabbinic literature as a Levi Olan Fellow at Hebrew Union College, Cincinnati, and was introduced to Kabbalah by Lisker Rabbi Salomon Friedlander, *z"l.* A father of four, he lives in New York City with his wife, the former Jane Weprin.

ZWE PADEH has studied Kabbalah extensively, both at the Kabbalah Center and as a private student of Rav Gideon Lipovsky. Mr. Padeh is a devoted follower of Rabbi Shlomo Carlebach, *z"l,* and founded the Carlebach Yeshiva with Reb Shlomo. Currently he serves as Dean of the Yeshiva and is involved in Jewish outreach work. He lives in Manhattan with his wife Naomi.

I

Genesis

The ספר הזהר

ZOHAR

PRITZKER EDITION

Translation and Commentary by

DANIEL C. MATT

ספר הזהר

The

ZOHAR

ספר הזהר

Pritzker Edition

VOLUME ONE

Translation and Commentary by

Daniel C. Matt

STANFORD UNIVERSITY PRESS

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To Margot

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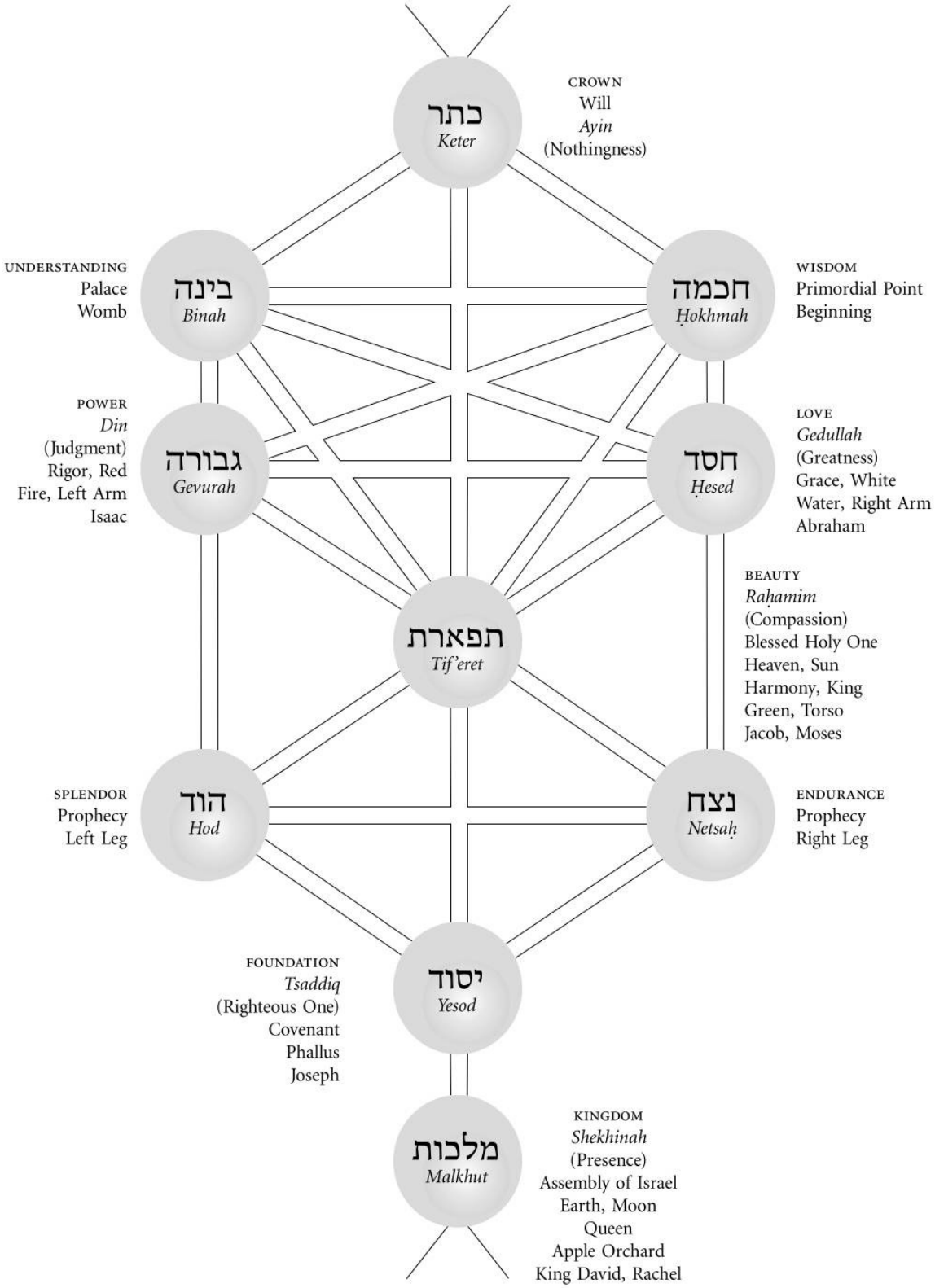

The Ten Sefirot

Foreword

SOME YEARS AGO, I began to study the Torah. As my facility with the text grew, I pursued the midrashic literature of the rabbis, and the interpretations of the classic medieval commentators. Eventually, I began to inquire about mystical commentaries on the Torah. I turned to the *Zohar*, seeking an English translation of its original Aramaic. I soon learned that previous translations not only were incomplete but also had been undertaken in the early twentieth century. Therefore, they did not reflect the enormous advances in scholarship since made by Gershom Scholem and his students. It was at this point that I realized how much I wanted to be able to study the *Zohar* from an English translation that would draw upon the research and scholarship of the past half-century. I determined to sponsor such a translation; the book you hold in your hands is the result.

By its nature and purpose, the *Zohar* is difficult to penetrate. For hundreds of years it was inaccessible to all but a few. Furthermore, after the Sabbatean episode of the seventeenth century, the Jewish community became concerned about the potency of mystical ideas; leaders were anything but eager to promulgate the *Zohar*. Even with the rise of Hasidism as a mystically based movement starting in the eighteenth century, the *Zohar* remained a closed book. Consequently, bringing the *Zohar* to the English-reading public was—and continues to be—a complex, challenging task.

The words that can express my appreciation to Daniel C. Matt are found on every page of his translation of the *Zohar*. His scholarship, his artistry, and his poetry speak for themselves. You, the reader, are in his debt.

The odyssey of the past nine years, which will continue for some years to come, has been shepherded through a tangle of legal and administrative steps with the able and devoted skill of Glen Miller.

Professor Arthur Green, who co-chairs the Academic Committee for the Translation of the *Zohar*, has been a thoughtful and faithful counselor from the inception of the project.

My husband Tom, while not a student of the *Zohar*, recognized the

magnitude and the importance of this project. He has kept us ever vigilant and focused with his insightful questions and thoughts and his constant support.

From conception through gestation and finally to birth, this project would not have been realized without the wisdom, knowledge, and nurturing of Rabbi Yehiel Poupko. He is my teacher and my friend, and it is to him that this edition of the *Zohar* is dedicated.

It is with a sense of fulfillment and awe for Daniel Matt's remarkable accomplishment that my family and I now present the *Zohar* to the English-reading public, with the hope that the radiance that flows from this great work and from the Jewish mystical tradition will bring light to those who seek it.

Margot Pritzker

Translator's Introduction

DANIEL C. MATT

SEFER HA-ZOHAR (The Book of Radiance)[1] has amazed and overwhelmed readers ever since it emerged mysteriously in medieval Spain (Castile) toward the end of the thirteenth century. Written mostly in a unique Aramaic, this masterpiece of Kabbalah exceeds the dimensions of a normal book; it is virtually a body of literature, comprising over twenty discrete sections. The bulk of the *Zohar* consists of a running commentary on the Torah, from Genesis through Deuteronomy. This translation begins and focuses there—in what are projected to be ten volumes; two subsequent volumes will cover other, shorter sections.[2]

Arthur Green's introduction to this volume traces the development of Kabbalah and discusses the historical and literary context of the *Zohar*, its style, the complex question of authorship, and the symbolism of the ten *sefirot* (various aspects of the divine Self). Here I wish to treat several topics directly related to this translation and commentary.

Establishing the Text of the Zohar

This edition reflects a newly constructed, precise text of the *Zohar*, based on original manuscripts. Why was the creation of such a text necessary? All previous translations of the *Zohar* are based on the standard printed editions, which nearly all derive from the Mantua edition (1558–60), supplemented by variant readings from the Cremona edition (1559–60). At first I intended to follow the same procedure, but upon examining many of the original manuscripts of the *Zohar* dating from the fourteenth through sixteenth centuries, I discovered a significant number of superior readings that had been rejected or revised by editors of the first printed editions.

Upon further examination, I noticed something more intriguing—a

phenomenon familiar to scholars of medieval texts. Within the manuscripts themselves were signs of an editorial process: revision, reformulation, and emendation.[3] After careful analysis, I concluded that certain manuscripts of older lineage reflect an earlier version of the *Zohar*, which was then reworked in manuscripts of later lineage.[4]

I realized that I could no longer rely on the printed editions of the *Zohar*, since these obscured earlier versions. So I took it upon myself to reconstruct a new-ancient version of the Aramaic text based on the manuscripts, one which could serve as the foundation for this translation.

If I could have located a complete, reliable manuscript of the *Zohar*, this would have provided a starting point. Unfortunately no such manuscript exists anywhere in the world; in all likelihood it never did, since from the start the *Zohar* was circulated in sections or booklets. Probably no single complete *Book of the Zohar* existed until it was printed nearly three hundred years later in the sixteenth century, collated from various manuscripts.[5]

This situation left me with two choices. I could select the best manuscript for each individual Torah portion of the *Zohar* and produce a "diplomatic" text, an exact reproduction of the original. Or, I could fashion a critical text, selecting from a wide range of variants in different manuscripts.

After consulting with members of our Academic Committee for the Translation of the *Zohar*, I chose to compose a critical text, based on a selection and evaluation of the manuscript readings. The primary reason was simply that even for individual sections of the *Zohar* there is no one "best" manuscript: each has its own deficiencies and scribal errors. Back in the sixteenth century, the editors in Mantua and Cremona also fashioned critical texts, the former drawing on ten manuscripts, the latter on six.[6]

For the first two volumes of the translation, I identified approximately twenty reliable manuscripts, based on the criteria of provenance, age, lack of scribal errors, and legibility. The originals are preserved in the libraries of Oxford, Cambridge, London, Paris, Munich, Rome, the Vatican, Parma, Toronto, and the Jewish Theological Seminary, while microfilm copies are available in the Institute for Microfilmed Hebrew Manuscripts, in the Jewish National and University Library on the campus of the Hebrew University, Jerusalem.[7]

It is appropriate to describe more fully the methodology used in this scholarly undertaking. My research assistant meticulously combs through about half of these manuscripts and prepares a list of variant readings. For particularly difficult words or phrases, we check additional manuscripts. In addition to the manuscripts, my assistant lists variants from the Mantua and Cremona editions

of the *Zohar*, as well as the edition used by Moses Cordovero in his sixteenth-century commentary, *Or Yaqar*.[8]

My procedure for establishing the Aramaic text is as follows. I begin with Reuven Margaliot's edition of *Sefer ha-Zohar*,[9] based on the Vilna edition, which in turn is based on the Mantua edition. This represents a relatively reliable starting point. In front of me I have the list of variants prepared by my research assistant, photocopies of the original manuscripts, and other witnesses referred to previously.[10] I peruse the variants line by line. Some of these are simply scribal errors or glosses, but some represent what appear to be better readings. When I identify an apparently better reading, I check if it is shared and confirmed by several reliable manuscripts and witnesses. If it is, I consider substituting it for the printed text.

Over the centuries, *Sefer ha-Zohar* has been revised by countless scribes and editors who tried to smooth away the rough edges of the text by adding an explanatory phrase, correcting an apparent syntactical mistake, or taming a wild neologism by substituting a more familiar, bland term. Often, relying on the variants, I decide to remove these accumulated layers of revision, thereby restoring a more original text. I seek to recover the *Zohar*'s primal texture and cryptic flavor.

If the early manuscripts preserve unusual, striking wording that is revised or "corrected" by several later manuscripts and the printed editions, I tend to go with the older reading. Often, according to the more reliable manuscripts, a Zoharic rabbi creatively paraphrases a Talmudic saying. Some of the later manuscripts and the printed editions may then restore this saying to its exact Talmudic form. In such cases I emend the printed text in favor of the *Zohar*'s original formulation—original in both senses: older and creative. In the commentary I cite the Talmudic saying on which the paraphrase is based, so that readers can see the transition and trace the imaginative process.

I do not claim to be fully restoring "*the* original text of the *Zohar*." There may never have been any such thing, since the text probably emerged over many years, written and distributed piecemeal. However, through painstaking analysis of the variants, I am able to scrape away some seven hundred years of accretion and corruption, and at least approach that elusive, hypothetical original. This Aramaic text of the *Zohar*, the basis of my translation, is available for study and scholarly examination.[11]

Translation and Commentary

All translation is inherently inadequate, a well-intentioned betrayal. In the words of the second-century sage Rabbi Yehudah, “One who translates a verse literally is a liar; one who adds to it is a blasphemer.”[12] Furthermore, the *Zohar* is notoriously obscure—perhaps the most difficult Jewish classic to translate. It was composed in Castile mostly in Aramaic, a language no longer spoken in medieval Spain.[13] The author(s) concocted a unique blend of Aramaic out of traditional sources, especially the Babylonian Talmud and *Targum Onqelos* (an Aramaic translation of the Torah). This unparalleled neo-Aramaic is peppered with enigmatic expressions, puns, outlandish constructions, puzzling neologisms, solecisms, and traces of medieval Hebrew and Castilian.

The *Zohar*’s prose is poetic, overflowing with multiple connotations, composed in such a way that you often cannot pin down the precise meaning of a phrase. The language befits the subject matter, which is mysterious, elusive, and ineffable; words can merely suggest and hint. An unfathomable process may be stated, then immediately denied: “It split and did not split its aura.”[14] Occasionally we encounter oxymorons, such as “new-ancient words,” alluding to the dual nature of the *Zohar*’s secrets, recently composed yet ascribed to ancient sources.[15] The first impulse of divine emanation is described as בוצינא דקרדינותא (*botsina de-qardinuta*), “a spark of impenetrable darkness,”[16] so intensely bright that it cannot be seen.

Through the centuries, the potency of the *Zohar*’s language has mesmerized even those who could not plumb its secrets. While kabbalists delved deeply, the uninitiated chanted the lyrical Aramaic, often unaware of its literal meaning. In the words of an eighteenth-century mystic, “Even if one does not understand, the language is suited to the soul.”[17]

No doubt it is risky to translate the *Zohar*, but it would be worse to leave these gems of wisdom buried in their ancient Aramaic vault. So I have plunged in, seeking to transmit some of the *Zohar*’s magic. The previous English translation (composed in the 1930s by Harry Sperling, Maurice Simon, and Paul Levertoff) reads smoothly but often misunderstands the text.[18] Its genteel prose is more a paraphrase than an accurate translation—avoiding unfamiliar terms, censoring erotic material, skipping difficult passages and even entire sections. The English flows too fluently compared to the original, subduing the unruly Aramaic, failing to render its untamed vibrancy. Moreover, since the translation is unaccompanied by a commentary, the symbolism remains impenetrable.

Despite its shortcomings, I have learned much from consulting this translation, along with others.[19] But my approach is significantly different. Though I wish to make the *Zohar* accessible, I also want to convey its strangeness, potency, and rich ambiguity. Here the commentary is essential.

When the translation cannot adequately express a multifaceted phrase, I unfold the range of meaning in the commentary. When the translation is as cryptic as the original Aramaic, the commentary rescues the stranded reader.

My style of translation is literal yet poetic. I am convinced that a literal rendering of the *Zohar* is not only the most accurate but also the most colorful and zestful—the best way to transmit the lyrical energy of the Aramaic. Still, at times, the multivalent language invites a certain freedom of expression. Let me cite two related examples. In *Zohar* 1:83a, Rabbi Shim'on describes the nighttime journey of the soul, soaring skyward from her sleeping body: "Flying, she encounters those קומרין טהירין (*qumrin tehirin*) of defilement."

What does this bizarre term mean? The Sperling-Simon translation renders it as "certain bright but unclean essences."[20] The English translation of Tishby's *Wisdom of the Zohar* reads: "the deceiving lights of uncleanness,"[21] while Tishby's original Hebrew translation reads a bit differently: קימורי נגוהות (*qimmurei negohot*)—roughly: "vaulted splendors"—though in his note he acknowledges that the meaning is "doubtful."[22] I render the sentence as follows: "Flying, she encounters those hooded, hunchbacked, dazzling demons of defilement." The accompanying commentary explains that these are malevolent forces who block the ascent of an unworthy soul. *Qumrin* derives via rabbinic usage from the Greek *qamara*, "arched cover," while *tehirin* is a cognate of the Aramaic *tihara*, meaning "brightness, noon." One class of demons is named *tiharei*, "noonday demons."

The virtuous soul who evades these demons reaches heaven and receives a divine message. According to another Zoharic passage (1:130a), while descending back to her sleeping earthbound body, the soul is assailed by חבילי טריקין (*ḥavilei teriqin*). The Sperling-Simon translation renders this phrase as "malignant bands."[23] The English translation of Tishby's *Wisdom of the Zohar* reads: "ill-intentioned destructive powers."[24] I render it as "ravaging bands of truculent stingers." The commentary explains that *ḥavilei* derives from either *ḥevel*, "band, group," or the verb *ḥvl*, "to injure, destroy." *Teriqin* derives from the root *trq*, "to sting, bite."

Although the *Zohar*'s basic vocabulary is limited, its roots generate a rich variety of meanings. For example, the root תקן (*tqn*) spans the following range: "establish, institute, mend, restore, correct, perfect, prepare, arrange, array, adorn." The root סלק (*slq*) can mean: "rise, raise, culminate, attain, surpass, depart, disappear, die, remove, postpone, reserve, emit (fragrance)." In normal Aramaic and Hebrew, the specific verbal conjugation determines which meaning of the root applies, but the *Zohar* ignores or flouts rules of grammar—confusing the conjugations, playing with multiple meanings, often leaving the reader

stumped and wondering.

Mysticism strives to penetrate a realm beyond distinctions, but this mystical masterpiece demands constant decision making, challenging the reader or translator to navigate between conflicting meanings and determine the appropriate one—or sometimes to discover how differing meanings pertain simultaneously. The frequent dilemmas of interpretation suggest that in exploring the *Zohar*, linguistic search and spiritual search go hand in hand.

Especially puzzling, though charming, are the neologisms strewn throughout the *Zohar*, intended to bewilder and astound the reader.[25] Some derive from rare Talmudic terms, which the author refashions by intentionally misspelling or by inverting letters; some derive from Greek, Latin, or Castilian; some appear to be pure inventions. These nonce words often contain the letters ט (tet), ס (*samekh*), פ (pe), ק (*qof*), and ר (*resh*) in various combinations: קוספיתא (*quspita*), קטפירא (*qatpira*), קירטא (*qirta*), קסירא (*qesira*), קוסטרא (*qustera*), טופסרא (*tufsera*). *Qustera* derives from the Latin word *castrum* (plural, *castra*), "fortress, castle." *Qatpira* and its variations mean several things, including "knot" (based on Aramaic קטרא [*qitra*]) and "waterskin."[26]

One newly coined noun, טיקלא (*tiqla*), is particularly versatile. In various contexts it can mean "scale, hollow of the hand, fist, potter's wheel, and water clock." This last sense refers to a device described in ancient and medieval scientific literature, which in the *Zohar* functions as an alarm clock, calibrated to wake kabbalists precisely at midnight for the ritual study of Torah.[27] A similar device was employed in Christian monasteries to rouse monks for their vigils. How appropriate to invent a word for an invention!

Often, by pondering the context, comparing Zoharic and rabbinic parallels, and scouring sundry dictionaries and lexicons, one can decipher or at least conjecture the meaning of these weird terms, but some remain as perplexing as originally intended.[28]

In translating biblical citations, I have consulted various translations but generally composed my own.[29] Sometimes, in quoting a verse, the *Zohar* intends a meaning different from that conveyed by any known translation. In such cases I usually translate the verse as the *Zohar* understands it and then explain the difference in the commentary.

The main purpose of the commentary is to clarify the dense symbolism and unique terminology. Here I seek to elicit the meaning of the text, drawing it forth from the *Zohar*'s own language without being heavy-handed—without ruining the subtlety and ambiguity of the original. Remember that the *Zohar* was not intended to be easily understood but rather to be deciphered. I want to allow and compel the reader to wrestle with the text. Over the centuries, the tendency has

grown to overinterpret, with commentators often insisting on assigning sefirotic significance to nearly every image and metaphor. I have resisted this tendency, while still identifying sefirotic correspondences when they are called for. Often a phrase or passage implies more than one meaning; the reader is encouraged to ponder various possibilities.

To clarify the context, I cite sources and parallels from the Bible, rabbinic literature, and the *Zohar* itself, with occasional references to secondary literature. The aim is not to overwhelm the reader by citing everything conceivable, but rather to provide what is needed to make sense of this enigmatic work of art.[30]

In composing the commentary, I have drawn on numerous traditional and modern *Zohar* commentaries, especially those of Moses Cordovero, Shim'on Lavi, Ḥayyim Vital, Abraham Galante, Shalom Buzaglo, Yehudah Ashlag, Charles Mopsik, and Daniel Frisch.[31] Other valuable resources include the annotations of Reuven Margaliot (*Nitsotsei Zohar*) in his edition of the *Zohar*, Isaiah Tishby's monumental *Mishnat ha-Zohar* (The Wisdom of the *Zohar*), *Gershom Scholem's Annotated Zohar*, and Yehuda Liebes's eye-opening *Peraqim be-Millon Sefer ha-Zohar* (Sections of the *Zohar* Lexicon).

A glossary, bibliography, and an index of biblical and rabbinic citations are appended to each volume. A diagram of the ten *sefirot* appears on page xi of this volume. The standard Aramaic pagination of the *Zohar* is indicated in the running head on each page (e.g., 1:34b).

How to Read the Zohar

There is no single right way to read and proceed through the *Zohar*, but I can point out certain features and suggest several guidelines.

First of all, the *Zohar* is dynamic—full of surprises. Typically we find that "Rabbi Ḥiyya and Rabbi Yose were walking on the way," wandering through the hills of Galilee, sharing secrets of Torah—but also moving from one dimension to another, accompanied by *Shekhinah*, the Divine Presence Herself. Who knows whom they will encounter on the road? A child amazes them with wisdom, a beggar enriches them with precious teachings, a cantankerous old donkey-driver turns out to be a sage in disguise.

You are about to enter an enchanted realm. Still, although the *Zohar* sometimes reads like a mystical novel, remember that this is fundamentally a biblical commentary. It's helpful to have a Bible at hand to check the original context, to see how a particular verse becomes a springboard for the imagination.

Every few pages we read: “Rabbi Ḥiyya opened,” “Rabbi Yose opened,” signifying that he is opening not only his exposition but also the verse: disclosing new layers of meaning, expanding the range of interpretation. The reader of the *Zohar* should be open, too—open to new ways of thinking and imagining. As the *Ḥavrayya* (Companions) continually exclaim, “Come and see!”

The *Zohar* is firmly rooted in tradition but thrives on discovery. “This verse has been discussed, but come and see!” “This verse has been established, but come and see!”[32] “Innovations of Torah are required here!”[33] Innovation emerges through scrutinizing the biblical text, so questioning becomes a supreme value. After Rabbi Ḥizkiyah asks Rabbi Abba a challenging question, we are told that “Rabbi Abba came and kissed him.”[34] Why? Because, as one commentator notes here, “The question is half the answer; without a question, there is no reason for an answer.”[35]

Even when the meaning of a verse is perfectly clear, the *Zohar* may question its structure, sometimes probing so deeply that the reader is stunned. To take an extreme example, come and see how Rabbi El’azar deals with the concluding verse in the story of the Garden of Eden, which could hardly be more explicit: *He drove out Adam*.[36] “We do not know who divorced whom: if the blessed Holy One divorced Adam, or not.”[37] As the rabbi demonstrates by exegetical artifice, the mystical meaning is the shocking alternative lurking within that bland phrase, “or not”: Adam *drove out*, divorced *Shekhinah*, splitting Her from Her divine partner, *Tif’eret*, and from himself. Once, as Adam, humanity was wedded to God. The original sin lies in losing intimacy with the divine, thereby constricting unbounded awareness. This loss follows inevitably from tasting the fruit of discursive knowledge; it is the price we pay for maturity and culture. The spiritual challenge is to search for that lost treasure—without renouncing the self or the world.

As you read, see how the *Ḥavrayya* coax new meaning out of a biblical verse, phrase, word—or even letter. Often, they rely on standard rabbinic techniques of interpretation, such as verbal analogy: “Here is written: [such-and-such a biblical expression], and there is written: [an identical (or nearly identical) expression],” implying a close link between the two expressions.

The hermeneutical leap may be long, far from the literal meaning, but sometimes a verse is read “hyperliterally,” ignoring idiomatic usage in favor of a radically spiritual sense. For example, when God commands Abraham, לך לך (*Lekh lekha*), *Go forth, ... to the land that I will show you* (Genesis 12:1), Rabbi El’azar insists on reading the words more literally than they were intended: *Lekh lekha*, *Go to yourself!*[38] Search deep within to discover your true self.

Another startling illustration is the *Zohar*’s reading of the opening words of

the Torah, traditionally rendered: *In the beginning God created*. Everyone assumes the verse describes the creation of the world, but for the *Zohar* it alludes to a more primal beginning: the emanation of the *sefirot* from *Ein Sof* ("Infinity"). How is this allusion discovered, or invented? By insisting on reading the Hebrew words in their precise order: בראשית אלהים ברא (*Bereshit bara Elohim*), construed now as *With beginning, It created Elohim*—that is, by means of *Ḥokhmah* (the *sefirah* of "Wisdom," known as *beginning*), *It* (ineffable *Ein Sof*) emanated *Binah* (the *sefirah* of "Understanding," known by the divine name *Elohim*).[39] *God*, it turns out, is the object of the verse, not the subject! The ultimate divine reality, *Ein Sof*, transcends and explodes our comfortable conception of "God." The *Zohar* dares us to confront this reality, as it transforms the familiar story of Creation into divine biography.

So, as you undertake this adventure, expect to be surprised—stay alert. The *Zohar*'s teachings are profound and intense; one who hopes to enter and emerge in peace should be careful, persevering, simultaneously receptive and active. The message is not served to you on a platter; you must engage the text and join the search for meaning. Follow the words to what lies beyond and within; open the gates of imagination.

Above all, don't reduce everything you encounter in these pages to something you already know. Beware of trying to find "the essence" of a particular teaching. Although usually essence is the goal of mystical search, here essence is inadequate unless it stimulates you to explore ever deeper layers, to question your assumptions about tradition, God, and self. In the words of a Zoharic parable:

> There was a man who lived in the mountains. He knew nothing about those who lived in the city. He sowed wheat and ate the kernels raw. One day he entered the city. They offered him good bread. The man asked, "What's this for?"
>
> They replied, "It's bread, to eat!"
>
> He ate, and it tasted very good. He asked, "What's it made of?"
>
> They answered, "Wheat."
>
> Later they offered him thick loaves kneaded with oil. He tasted them, and asked, "And what are these made of?"
>
> They answered, "Wheat."
>
> Later they offered him royal pastry kneaded with honey and oil. He asked, "And what are these made of?"
>
> They answered, "Wheat."

He said, “Surely I am the master of all of these, since I eat the essence of all of these: wheat!”

Because of that view, he knew nothing of the delights of the world, which were lost on him. So it is with one who grasps the principle but is unaware of all those delectable delights deriving, diverging from that principle.[40]

Acknowledgments

TO THANK ALL the people who have helped me begin to plumb the *Zohar* would burst this book's binding. So here I will briefly trace my path and acknowledge some of those who have helped me along the way.

My father, of blessed memory, Rabbi Hershel Jonah Matt, taught me that God is real, and that by studying Torah you can experience *Shekhinah*, the Divine Presence. (I have sketched his life and assembled his writings in *Walking Humbly with God*.) My mother, Gustine, has always been a fountain of love and a source of strength; I am grateful for her deep wisdom.

I first ventured into *Sefer ha-Zohar* in 1970 during my junior year abroad at Hebrew University in Jerusalem. The thick volumes were simultaneously forbidding and alluring; deciphering the Aramaic text was a puzzle, a challenge, a quest. Soon I fell in love with the *Zohar*, captivated by its lush imagery and poetic magic. My teachers that year in Kabbalah included Joseph Dan, Efraim Gottlieb, and Rivka Schatz-Uffenheimer—and a kabbalist, Rav Toledano. I thank them all for guiding me into the orchard.

From Jerusalem I returned to Brandeis University, where I completed my undergraduate degree and then, after some European travel, plunged into graduate study in Jewish mysticism with Alexander Altmann, a superb *Wissenschaft* scholar and a gem of a man. He directed my doctoral dissertation, which consisted of a critical edition of *The Book of Mirrors*, a previously unpublished fourteenth-century Hebrew commentary on the Torah by David ben Judah he-Ḥasid. I chose to edit this text because it included the first extended translations of the *Zohar*, from Aramaic to Hebrew. I was encouraged to undertake this project by Gershom Scholem, while serving as his teaching assistant in the fall of 1975.

After I completed my dissertation, my friend Arthur Green invited me to compose an annotated translation of selections from the *Zohar* for the Paulist Press, as one volume in their *Classics of Western Spirituality*. Years earlier, Art had initiated me into the mystical thought of Hasidism, which stimulated me to uncover its roots in the *Zohar*. I am grateful for his insight and guidance over the

years, and for demonstrating how to combine scholarship and spirituality.

For two decades, I taught Jewish mysticism in Berkeley at the Graduate Theological Union (GTU), a school where Jews, Christians, and Buddhists study side by side, stimulating one another. I learned much there from my colleagues and students; I want to thank, in particular, David Winston and David Biale for their friendship and for the depth of their learning.

I had been at the GTU for many years already when, one afternoon in September 1995, Art Green called me on the phone and told me about a woman from Chicago named Margot Pritzker. She had been studying the *Zohar* with Rabbi Yehiel Poupko, but the dated English translation they were reading had proved inadequate. Margot had decided to commission a new translation, said Art, and she was inviting me to undertake the task! I was astounded, and told my friend that I needed a few days to consider this.

The days turned into weeks, which turned into months, as I kept wrestling with the thrilling, terrifying offer. I decided to translate a short section of the *Zohar* to see how it felt, but I poured myself into the experiment so intensely, day after day, that I was left drained, exhausted, discouraged. How could I keep this up for years and years? I reluctantly resolved to decline the offer, but Art convinced me to at least meet this woman and her rabbi; so the following May, the four of us gathered at the O'Hare Hyatt. I expressed my hesitation to them, and told Margot that the project could take twelve to fifteen years—to which she responded, "You're not scaring me!" I was won over by her genuine desire to penetrate the *Zohar* and make it accessible to English readers. A year or so later, over Independence Day weekend 1997, the *Zohar* project formally began with a two-day conference outside Chicago attended by the leading academic scholars of Kabbalah. They were invited not just to participate in this conference but to constitute the Academic Committee for the Translation of the *Zohar*, which was intended to guide and support this translation. (The members of the committee are listed at the front of this volume.) Over the past six years, I have benefited immensely from their feedback and encouragement. I thank all of them, especially Moshe Idel, Yehuda Liebes, Ronit Meroz, and Elliot Wolfson. Time and again, Yehuda generously shared insights drawn from his vast, intimate knowledge of the *Zohar*. I smile, recalling the many times we wrestled over the mystifying Aramaic, deepening our understanding of the text and our friendship.

I spent the second year of the project (1998–99) at the Institute for Advanced Studies at the Hebrew University of Jerusalem on a program entitled "Studying the *Zohar*," directed by Yehuda Liebes. Here seven fellows and seven other visiting scholars (all fourteen of us, members of the Academic Committee) engaged in research on various aspects of the text. Our weekly seminars were

devoted to a close reading of *Zohar* passages—often those that I was currently translating. Here I presented a draft of my translation and benefited from the responses of my colleagues. I am grateful to all of them, as well as to the staff of the Institute, who provided an ideal setting for our research. When the yearlong program ended in June 1999, the institute graciously allowed me to retain an office for the following year as well.

In the summer of 2000, it was finally time to leave the tranquil environment of the institute. Fortunately, Rabbi David Hartman provided me with an office at the Shalom Hartman Institute across town, where I spent the following two years (2000–2002) in an atmosphere simultaneously peaceful and stimulating. David's enthusiasm for Torah energizes everyone around him, and I thank him for his support and encouragement, and for his healthy skepticism of mystical excess. I was enriched by my contact with many of the fellows at the Hartman Institute, especially Donniel Hartman (co-director), Daniel Abrams, Moshe Halbertal, Moshe Idel, Israel Knohl, Levi Lauer, Menachem Lorberbaum, Yair Lorberbaum, Israel Ta-Shma, and Shlomo Naeh. Shlomo was always generous in sharing with me his immense linguistic knowledge.

As described in the Translator's Introduction, I have based my English rendering on a critical text of the *Zohar*, which I have constructed by drawing on variant readings from a wide range of manuscripts. I could not have accomplished this task without my indefatigable research assistant, Barry Mark, who spent more than five years painstakingly preparing lists of these variants for the first two volumes of the translation. I thank him immensely for his years of devotion to this task. Recently, Merav Carmeli has followed in his footsteps, proving herself a worthy successor, and I am indebted to her as well.

Arthur Green has carefully read large portions of this translation and offered criticism and suggestions, for which I am truly grateful. As co-chair of the Academic Committee for the Translation of the *Zohar*, he has helped guide the project from its birth.

Numerous libraries offered valuable resources, especially the Gershom Scholem Collection and the Institute of Microfilmed Hebrew Manuscripts, both housed in the Jewish National and University Library, Jerusalem. I want to thank, in particular, Esther Liebes (head of the Scholem Collection) for her constant willingness to help, Benjamin Richler (director of the Institute of Microfilmed Hebrew Manuscripts) along with his staff, and Adam Verete for checking obscure references. Other libraries and collections that provided precious material include: Bayerische Staatsbibliothek, Munich; Biblioteca Apostolica, Vatican; Biblioteca Casanatense, Rome; Biblioteca Palatina, Parma; Bibliothèque nationale, Paris; the Bodleian Library, University of Oxford; the

British Library; Cambridge University Library; the Flora Lamson Hewlett Library of the Graduate Theological Union; the Friedberg Collection, University of Toronto Library; the Guenzburg Collection of the Russian State Library, Moscow; and the Library of the Jewish Theological Seminary.

The team at Stanford University Press, led by Geoffrey Burn and Norris Pope, has been superb to work with and wondrously adept at generating the first, demanding volumes of this complex classic. In addition to Geoffrey and Norris, I want to thank Lowell Britson, Alan Harvey, Randy Hurst, David Jackson, Patricia Myers, and especially Mariana Raykov and Rob Ehle. Rabbi David E. S. Stein's expert copyediting polished this *Book of Radiance*.

As I toiled and exulted over the *Zohar*, I have received sound advice and warm encouragement from my far-flung siblings: Rabbi Jonathan Matt (Israel), David Matt (Iowa), and Debbie Erdfarb (New Jersey).

My wife, Ḥana, and I have been delving together into the *Zohar* ever since we met, discovering and sharing its new-ancient meanings, gazing into each other's souls through its penetrating lens. Thank you for your compassionate wisdom and unfailing support. You bring to life the verse: *On her tongue, a Torah of love* (Proverbs 31:26). You help me understand the words of Rabbi El'azar (*Zohar* 1:141a): "Isaac embraced faith, seeing *Shekhinah* dwelling in his wife."

My angelic children, Michaella and Gavriel, have never lost their sense of wonder, and I thank them for arousing mine. May this translation touch you and open up new worlds!

Rabbi Yehiel Poupko, co-chair of the Academic Committee, has excited and inspired me ever since our first meeting seven years ago. Descended from a famous kabbalist, the *Shelah* (Isaiah Horowitz), he is intimately bound to the *Zohar* and has devoted himself to spreading its light. I thank him for conducting this project so deftly and passionately.

Glen Miller, vice president of Zohar Education Project, Inc., has vitalized this adventure through his vision and devotion. On a practical level, he has navigated the ark of *Zohar* through countless legal and administrative passageways. I am profoundly grateful.

Thomas J. Pritzker has generously supported and heartened all of us through this long process. I thank him deeply. And I wonder: Is there a correlation between Tom's passion for exploring caves to discover ancient Asian art and the fact that, according to tradition (see below, page 76), the *Zohar* was composed in a cave?

Margot, how can I express my gratitude to you? You have enabled me to devote myself to what I love—that is every scholar's dream. You have not only

sponsored this immense project; you have participated, probing the translation and commentary, skillfully guiding the entire process. I hope that I have responded to your bold generosity by opening up the *Zohar* for you and for all those who, thanks to you, will be illumined by its rays. To you I dedicate this translation.

Finally, to the One beyond all names: Blessed are You for enlivening and sustaining me, and for bringing me to this moment.

D.C.M.

Introduction

ARTHUR GREEN

I

THE *ZOHAR* is the great medieval Jewish compendium of mysticism, myth, and esoteric teaching. It may be considered the highest expression of Jewish literary imagination in the Middle Ages. Surely it is one of the most important bodies of religious text of all times and places. It is also a lush garden of sacred eros, filled to overflowing with luxurious plantings of love between master and disciples, among the mystical companions themselves, between the souls of Israel and *Shekhinah*—God's lovely bride—but most of all between the male and female elements that together make up the Godhead. Revered and canonized by generations of faithful devotees, the *Zohar*'s secret universe serves as the basis of kabbalistic faith, both within the boundaries of Judaism and beyond it, down to our own day, which has seen a significant revival of interest in Kabbalah and its teachings.

The *Zohar* is a work of sacred fantasy. To say this about it is by no means to impugn the truth of its insights or the religious profundity of its teachings. The Middle Ages are filled with fantasy. Angels and demons, heavenly principalities, chambers of heaven and rungs within the soul, secret treasures of the spirit that could be seen only by the elect, esoteric domains without end—all of these were to be found in the writings of Jewish, Christian, and Islamic authors throughout medieval times. All of them partake of fantasy. It may be said that all theological elaborations, insofar as they are allowed to become pictorial, are fantasy. They depict realities that have not been seen except by the inner eye of those who describe them, or by their sacred sources.

In the case of Judaism, prohibitions derived from the second of the Ten Commandments forbade the depiction of such sacred realms in any medium other than that of words. Perhaps because of this, the literary imagination

became extraordinarily rich. All those creative energies that might in other contexts have sought to reify sacred myth in painting, sculpture, manuscript illumination, or stained glass here had to focus on the word—especially on the timeless Jewish project of commentary and exegesis. In this sense the *Zohar* may be seen as the greatest work of medieval Jewish "iconography"—one that exists only in the words of the written page, thence to be distilled in the imagination of its devoted students.

Written in a lofty combination of Aramaic and Hebrew, the *Zohar* was first revealed to the world around the year 1300. Those who distributed it, orally and in small written fragments, claimed that it was an ancient text they had recently rediscovered, and that it had been composed in the circle of those described within its pages—Rabbi Shim'on son of Yoḥai and his disciples, who lived in the land of Israel during the second century of the Common Era. The obscurity of the *Zohar*'s origins combined with its unique language and its rich poetic imagination to lend to the work an aura of unfathomable mystery. While a few of the more critical spirits in each century doubted the *Zohar* and questioned its authority, the great majority of readers, and later of Jewry as a whole, believed in the *Zohar* and venerated it, considering it a holy revelation and a sacred scripture that was to be ranked alongside the Bible and the Talmud as a divinely inspired source of religious truth. Only in modern times, and largely for apologetic reasons, was the *Zohar* deleted from the canon of what was considered "mainstream" Judaism.

Translation of the *Zohar* into Western languages began as early as the fifteenth century, when passages were rendered into Latin for use by Christian devotees of esoteric lore in Renaissance Italy. In the twentieth century, various translations of the *Zohar*, or at least of most sections of it, appeared in German, French, and English. The previous standard English translation is that of Harry Sperling and Maurice Simon, published in 1931–34 by the Soncino Press.

The present translation and commentary by Daniel Matt reflect the high standards of *Zohar* scholarship that have been achieved in recent decades. These are the result of the new attention paid to Kabbalah in academic circles, largely thanks to the writings of Gershom Scholem (1897–1982) and the cadre of scholars he and his successors have trained within the Israeli universities. The first to bring Scholem's approach to kabbalistic studies to North American shores was Alexander Altmann (1906–1987) at Brandeis University, whose students include both the translator of these volumes and the author of this introduction. Further discussion of the translation and the principles underlying it may be found in the Translator's Introduction.

The purpose of this introduction is to equip the reader to better appreciate

the *Zohar* text. The translation before you is one that takes full cognizance of the poetic spirit in which the *Zohar* was composed and especially of the elevated tone achieved by its unique use of language. To appreciate these in the fullest sense, it must be said, the *Zohar* needs to be read, indeed studied, in the original. Like most of the kabbalistic tradition within which it stands, the *Zohar* is entranced with the mysteries of language, in both its oral and written forms. No translation could do justice to the *Zohar*'s rich and creative appropriation of the nuances of Hebrew and Aramaic speech, its startling transformation of countless biblical verses, and the frequent subtle rereadings of the Talmudic/midrashic legacy that together comprise much of the *Zohar*'s charm and genius. Nevertheless, a great deal can be gained through carefully reading and studying the *Zohar* in translation. For this to be possible, however, the reader needs to be initiated into the symbolic language in which the work was written.[1] Although the *Zohar*'s poesis often transcends the symbolic conventions, they are always present in the background of the writers' imagination. So too, it was assumed, would they be present in the mind of the reader. The *Zohar* was composed in the hope that it would be passed on and studied within circles of initiates, as indeed it was for many generations.

To appreciate the *Zohar*, you will also need to know something of the historical and literary context in which it appeared. The *Zohar* made use of a very wide selection of Jewish texts that preceded it, ranging from the Torah itself to legal, mystical, and philosophical works that were written just shortly before its appearance. It reflected on all of these and used them freely as inspiration for its own unique sort of innovative and sometimes even playful religious creativity. It is also much concerned with the Jews and their history: that recorded in Scripture, the present exile, and the dream of messianic redemption. These, too, form part of the background needed to understand the *Zohar*.

This introduction will begin by outlining the development of Kabbalah in the century leading up to the *Zohar*, considering also the use made in Kabbalah of prior Jewish sources. We will then turn to the *Zohar* itself, discussing in turn its style of thought and exegesis, its narrative modes, and the question of the *Zohar*'s appearance and authorship. Because this essay serves as an introduction to the entire *Zohar* text, we will not quote passages to exemplify the analysis offered. We hope that the reader will proceed from this introduction to a careful reading of the text and commentary, finding ample passages throughout the *Zohar* against which to test the claims offered in this brief introductory essay.

The "tall order" detailed in the preceding paragraphs requires a disclaimer. Monographs and learned articles have been written on each of the subjects just mentioned. Some of them have been the subject of entire books. This

introduction does not seek to break new ground in most of them. It is rather a digest of what the writer considers to be the finest scholarship and deepest insights regarding the *Zohar* that have been written since Scholem began the era of modern Kabbalah scholarship. While responsibility for any misunderstandings or omissions in this introduction are entirely my own, I wish to acknowledge fully that the insights contained within it are those of three or four generations of scholars who have labored hard as today's *meḥatstsedei haqla*, "reapers in the field," of *Zohar* scholarship. Many of these are members of the Academic Committee for the Translation of the *Zohar*, and their names are listed at the front of this volume. I am grateful to each of them for their contributions to our collective efforts to understand even "a drop in the sea" of the *Zohar*'s profound secrets.

II

Jewish mysticism in the Middle Ages is a rereading of earlier Jewish tradition, including both the Bible and the corpus of rabbinic literature. It has to be understood in the context of the great project of medieval Jewry as a whole, the interpretation of a received, authoritative, and essentially complete body of normative Jewish teaching. This body of teaching, canonized in the Gaonic age (eighth-tenth centuries), nominally commanded the loyalty of all Jewry, with the exception of a Karaite minority. But the deeper attachment of Jews to this tradition had to be re-won constantly, especially in the face of both Christian and Muslim polemics against Judaism, ever the religious culture of a minority living in the shadow of one or the other of its giant offspring. Increasingly, various new intellectual currents that came into fashion among the Jews also occasioned a need for defense or reinterpretation of the tradition. These included Mut'azilite Philosophy, Neoplatonism, and Aristotelianism. The classic form for such reinterpretation of authoritative texts was the commentary, whether on one or more books of the Bible or on a part of the Talmudic legacy. Kabbalah, a new sort of mystical-esoteric exegesis first appearing in the twelfth century, may be seen as another medieval rereading of the received Jewish canon.

In order to understand the ways in which Kabbalah, and particularly the *Zohar*, finds its home within the earlier tradition, we need to distinguish five elements that are present in the legacy that medieval Jews had received from the Judaism of late antiquity or the Talmudic age. Although these five are not at all equal either in the amount of text devoted to them or in the degree of formal authority with which they are accredited, each was to play an important role in

the new configuration of Judaism that Kabbalah represents.

First of the five is *aggadah*, the narrative tradition, contained in the Talmud and the various works of Midrash. Midrash is a hermeneutical term, renderable both as "inquiry" and "homiletics," indicating a way of delving into Scripture that tended toward fanciful and extended rereadings. Much of *aggadah* is legendary in content, expanding biblical history and recreating the biblical landscape in the setting of the rabbinic world. But *aggadah* also includes tales of the rabbis themselves and teachings of wisdom in many forms: maxims, parables, folk traditions, and so forth.

The kabbalists made great use of the midrashic/aggadic tradition, drawing on both its methods of interpretation and its contents. The hermeneutical assumptions of Midrash, including the legitimacy of juxtaposing verses from anywhere within Scripture without concern for dating or context, the rearranging of words or even occasional substitution of letters, use of numerology and abbreviation as ways to derive meaning, the endless glorification of biblical heroes and the tarring of villains—all of these and others were carried over from Midrash into Kabbalah. Indeed many of them were used by other sorts of medieval preachers as well. But the content of the aggadic worldview—with its mythic picture of God as Creator and divine Ruler who sees everywhere; who acts in history; who responds to prayer and human virtue, even suspending the laws of nature to rescue His beloved; who mourns with Israel the destruction of their shared Temple and suffers with them the pain of exile—all this too was faithfully carried over into the kabbalistic imagination. In fact the kabbalists were partial to the most highly anthropomorphic and mythic versions of rabbinic tradition, such as were contained in the eighth-century collection *Pirqei de-Rabbi Eli'ezer*. Here they stood in sharp contrast to the prior emerging intellectual trend of the Middle Ages: Jewish philosophy, which exercised a degree of critical skepticism with regard to the more fantastic claims of the *aggadah* and sought out, whenever possible, those more modest and somewhat naturalistic viewpoints that could be found among certain of the early rabbis.

Second is the tradition of *halakhah*, the legal and normative body of Talmudic teaching, the chief subject of study for Jews throughout the era, and thus the main curriculum upon which most kabbalists themselves were educated. The early kabbalists lived fully within the bounds of *halakhah* and created a meaning system that justified its existence. While later Kabbalah (beginning in the early fourteenth century) contains some elements that are quite critical of *halakhah*, little of this trend is evident in the period before the *Zohar*. Some transmitters of Kabbalah—Rabbi Moses Naḥmanides (see below) is the great example—were also active in the realm of halakhic creativity, writing responsa and

commentaries on Talmudic tractates. More common was a certain intellectual specialization, undoubtedly reflecting spiritual temperament, spawning kabbalists who lived faithfully within *halakhah* and whose writings show its patterning of their lives, but who devoted their literary efforts chiefly to the realm of mystical exegesis, including kabbalistic comments on the commandments or reflection on aspects of halakhic practice.

A third element of the rabbinic legacy is the liturgical tradition. While liturgical praxis was codified within *halakhah* and thus in some ways is a subset of it, the texts recited in worship—including a large corpus of liturgical poetry, or *piyyut*—constitute a literary genre of their own. Medieval writers, including the mystics of both Spain and Ashkenaz, were much concerned with establishing the precise proper wording of each prayer. The text of the prayer book had been mostly fixed by compendia dating from the tenth century; in the Middle Ages, however, it became the object of commentaries, many of which sought to find their authors' own theologies reflected in these venerated and widely known texts by the ancient rabbis. This is especially true of the kabbalists, who devoted much attention to the *kavvanah*, or inward meaning, of liturgical prayer.

The fourth strand of earlier tradition is that of Merkavah mysticism. *Merkavah* designates a form of visionary mystical praxis that reaches back into the Hellenistic era but was still alive as late as tenth-century Babylonia. Its roots lie close to Apocalyptic literature, except that here the voyager taken up into the heavens is usually offered a private encounter with the divine glory, one that does not involve metahistorical predications. Those who "went down into the *merkavah*" sought visions that took them before the throne of God, allowing them to travel through the divine "palaces" (*heikhalot*), realms replete with angels and, at the height of ecstasy, to participate in or even lead the angelic chorus. The term *merkavah* (chariot) links this tradition to the opening vision of the prophet Ezekiel, which was seen as the great paradigm for all such visionary experiences and accounts. It is also connected to the *qedushah* formula ("Holy, holy, holy is *YHVH* of hosts; the whole earth is filled with His glory!") of Isaiah 6, since it is this refrain that most Merkavah voyagers recount hearing the angels sing as they stand with them in the heavenly heights.

The Merkavah tradition was known to the medievals in two ways. Treatises by those who had practiced this form of mysticism, often preserved in fragmentary and inchoate form, were copied and brought from the Near East to western Europe, as we shall see below. But just as important were the references to Merkavah practice in the Talmudic literature itself, a fact that lent legitimacy to the fascination that latter-day mystics clearly felt for this material. Such great Talmudic sages as Rabbi Akiva and Rabban Yoḥanan son of Zakkai were

associated with Merkavah traditions. Akiva, considered in some aggadic sources to be a sort of second Moses, is the subject of the most famous of all rabbinic accounts of such mystical voyages. He alone, unlike the other three of the "four who entered the orchard," was able to "enter in peace and leave in peace." While some modern scholars question the historicity of associating the early rabbinic sages with Merkavah praxis, in the Middle Ages the Talmudic sources were quite sufficient to sustain this link. It was the philosophic questioners of the Merkavah traditions, rather than their mystical supporters, who were hard-pressed to defend their views. Merkavah traditions also had considerable influence on the rabbinic liturgy, and this association too raised their esteem in medieval eyes.

The fifth and final element of this ancient legacy is the hardest to define, partly because it hangs on the thread of a slim body of text, but also because it contains elements that seem contradictory to one another. I refer to the speculative/magical tradition that reached medieval Jewry through the little book called *Sefer Yetsirah* and various other small texts, mostly magical in content, that are associated with it. *Sefer Yetsirah* has been shown to be a very ancient work, close in spirit to aspects of Greek esotericism that flourished in the late Hellenistic era. While the practice associated with this school of thought is magical/theurgic, even including the attempt to make a *golem*, its chief text contains the most abstract worldview to be found within the legacy of ancient Judaism. By contemplating the core meaning of both numbers and letters, it reaches toward a notion of cosmic unity that underlies diversity, of an abstract deity that serves as cosmic center, in whom (or perhaps better: "in which") all being is rooted. The magical praxis is thus a form of *imitatio dei*, man's attempt to reignite the creative spark by which the universe has emerged from within the Godhead. Here we have the roots of a theology more abstract than anything to be found in the *aggadah* or the Merkavah tradition, an essentially speculative and nonvisual mysticism.

Sefer Yetsirah was the subject of a wide variety of commentaries in the Middle Ages, rationalists as well as mystics claiming it as their own. In the twelfth century, the language and style of thought found in this work became central to the first generations of kabbalistic writing, as reflected by commentaries on it and by the penetration of its terminology into other works as well.

Kabbalah must be seen as a dynamic mix of these five elements, sometimes with one dominating, sometimes adding the mix of another. It was especially the first and last listed, the aggadic/mythic element and the abstract/speculative/magical tradition that seemed to vie for the leading role in

forging the emerging kabbalistic way of thought.

Jewish esoteric traditions began to reach the small and isolated communities of western Europe (some of which dated back to Roman times) perhaps as early as the ninth or tenth century. How these ancient materials first came to Franco-German Jewry is lost in legend, but it is clear from manuscript evidence that much of the old Merkavah and magical literature was preserved among the earliest Ashkenazic Jews, along with their devotion to both *halakhah* and *aggadah*. These esoteric sources were studied especially by groups in the Rhineland, who added to them their own speculations on God, the cosmos, and the secrets of the Torah. Out of these circles there emerged in the late twelfth and early thirteenth centuries a movement known to history as *Ḥasidut Ashkenaz*, a pietistic revivalism based on small communities or brotherhoods of mystics who committed themselves to high standards of ascetic practice and contemplative devotion. These groups also played a key role in the preservation and further development of esoteric traditions.

It was in the area of southern France called Provence, culturally akin in the High Middle Ages to northern Spain, that a somewhat different sort of esoteric speculations began to emerge. These came to be called by the name Kabbalah, a term applied to this emerging school of mystical thought in the early thirteenth century. The word means “tradition”; its use in this context indicates that the kabbalists saw themselves as a conservative element within the Jewish religious community. Their secrets—so they claimed—were *qabbalah*, esoteric teachings received from ancient masters by means of faithful oral transmission from one generation to the next.

The Provençal Jewish community in the twelfth century was one of great cultural wealth, forming something of a bridge between the spiritual legacy of Jewish creativity in Spain of Muslim times and the rather separate world of Jewry in the Ashkenazic or Franco-Rhenish area. It is in this cultural realm that Kabbalah first appears, about the middle of the twelfth century. The origins of this spiritual and literary movement are obscure and still much debated. There are clearly elements of Near Eastern origin in the earliest Kabbalah, materials related to Merkavah and late midrashic texts that were present in the Holy Land in the ninth or tenth centuries. There are also strong influences of elements that were to appear in Rhineland Hasidism as well, indicating that at some early point these two movements had a common origin. But here in Provence, a new sort of religious discourse began to emerge in circles of mystics who combined knowledge of these various traditions. These groups, which may have been several generations in formation, are known to us as the editors of one of the strangest and most fascinating documents in the long history of Hebrew

literature. This slim volume is known as *Sefer ha-Bahir*, awkwardly renderable as *The Book of Clarity*. We first find reference to it in Provençal works of the latter twelfth century, and from that time forward it has a continuous history as a major shaper of Jewish mystical ideas.

The *Bahir* takes the form of ancient rabbinic Midrash, expounding on biblical phrases, tying one verse of Scripture to another, and constructing units of its own thought around what it offers as scriptural exegesis. Like the old Midrash, it makes frequent use of parables, showing special fondness for those involving kings and their courts, in which God is repeatedly compared to "a king of flesh and blood." In form, then, the *Bahir* is quite traditional. But as soon as the reader opens its pages to look at the content, astonishment takes over. The text simply does not work as Midrash. Questions are asked and not answered, or answered in a way that only adds mystification. Images are proposed that in the midrashic context surely refer to God, and then suddenly things are said that make such a reading theologically impossible (The "King" turns out to have an older brother, for example). What sort of questions are these, and what sort of answers? The scholar is sometimes tempted to emend the text!

If one comes to the *Bahir*, on the other hand, bearing some familiarity with the methods of mystical teachers, particularly in the Orient, the text may seem less bizarre. Despite its title, the purpose of the book is precisely to mystify rather than to make anything "clear" in the ordinary sense. Here the way to clarity is to discover the mysterious. The reader is being taught to recognize how much there is that he doesn't know, how filled Scripture is with seemingly impenetrable secrets. "You think you know the meaning of this verse?" says the *Bahir* to its reader. "Here is an interpretation that will throw you on your ear and show you that you understand nothing of it at all." Everything in the Torah, be it a tale of Abraham, a poetic verse, or an obscure point of law, hints at a reality beyond that which you can obtain by the ordinary dialectics of either Talmudic or philosophical thinking.

As we read on in the *Bahir*, it becomes clear that the authors are not simply advocating obscurantism for its own sake. The text has in mind a notion, often expressed only vaguely, of a world that lies behind the many hints and mysteries of the scriptural word. To say it briefly, the *Bahir* and all kabbalists that follow it claim that the true subject of Scripture is God Himself, that revelation is essentially an act of divine self-disclosure. Because most people would not be able to bear the great light that comes with knowing God, the Torah reveals divinity in secret form. Scripture is strewn with hints as to the true nature of "that which is above" and the mysterious process within divinity that led to the creation of this world. Only in the exoteric, public sense is revelation primarily a

matter of divine *will*, teaching the commandments Israel is to follow in order to live the good life. The inner, esoteric revelation is rather one of divine *truth*, a web of secrets pointing to the innermost nature of God's own self. That self is disclosed in the garb of a newly emergent symbolic language, one describing the inner life of the Deity around a series of image-clusters that will come to be called (in a term derived from *Sefer Yetsirah*) the ten *sefirot*.

The earliest documentary evidence of Kabbalah is found in two very different sorts of literary sources. The *Bahir* constitutes one of these. Alongside it there is a more theoretical or abstract series of kabbalistic writings. These appear first in the family and close circle of Rabbi Abraham ben David of Posquieres, a well-known Provençal Talmudic authority. His son, Rabbi Isaac the Blind (d. ca. 1235), and others linked to his study circle (including family members) evidence an ongoing tradition of kabbalistic praxis both in their brief commentaries on prayer and on *Sefer Yetsirah*, and in their written reflections on names of God. These treatises—quite laconic in style when compared with the mythic lushness of the *Bahir*—point to an already well-defined system of kabbalistic contemplation, suggesting that their appearance after 1150 may reflect a decision to reveal in writing that which had been previously kept secret, rather than an entirely new genre of religious creativity. The sort of rabbinic circles in which Kabbalah is first found are highly conservative; it is hard to imagine them inventing this new sort of religious language on their own. It seems more likely that they saw themselves as guardians and transmitters of a secret tradition, passed down to them from sources unknown, but in their eyes surely ancient.

The context for the publication of kabbalistic secrets is the great spiritual turmoil that divided Provençal Jewry in the second half of the twelfth century: the controversy over philosophy, and especially over the works of Rabbi Moses Maimonides (1135–1204). This conflict came to a head with the public burning of Maimonides' *Guide for the Perplexed* (by the Dominicans, but possibly with the tacit approval of anti-Maimonidean Jews) in 1232. The surrounding struggle engaged the intellectual life of the Provençal Jewish elite for several decades. As the era's great halakhic authority and codifier of Jewish law, Maimonides' name commanded tremendous respect. In many writings of the age, he is simply referred to as "the Rabbi." But his works raised not a few questions regarding his degree of theological orthodoxy. Did Maimonides go too far in his insistence that the Bible's ascription of emotions to God, as well as bodily attributes, was a form of anthropomorphism that needed to be explained away? Was it right that he derived so much of his wisdom from non-Jewish sources, the Greek and Islamic philosophical traditions? Was he correct in identifying the ancient

rabbinic references to “The Account of the Chariot” and “The Account of Creation” with metaphysics and physics as the philosophers taught them? Did he have a right to dismiss certain old Jewish esoteric speculations as inauthentic nonsense? Still more painful in this law-centered culture: how could the rabbi have given legal status to his own Aristotelian philosophic views, seemingly insisting, in the opening section of his Code, that any Jew who did not share them was either an idolator or a naive fool?

But the heart of the Maimonidean controversy went deeper than all of these accusations, touching the very heart of the philosophical notion of the Godhead. Philosophy insisted on divine perfection—on the unchanging, all-knowing, all-capable quality of God. If perfect and unchanging, this God was necessarily self-sufficient and in no need of human actions of any sort. Why, then, would such a God care about performance of the commandments? How could a Torah centered on religious law, including so much of ritual performance, represent the embodiment of divine will? Maimonides taught that indeed God had no “need” for us to fulfill the commandments. The chief purpose of religious observance was educational, a God-given way of cultivating the mind to turn toward God. But once the lesson had been learned, some suspected, there would be those who would come to see the form itself as no longer needed. Moreover it was rumored that in some circles of wealthy Jewry in Muslim Spain, the abstractions of philosophy had begun to serve as an excuse for a more lax view of the commandments and the details of their observance.

Some rabbis of Provence were deeply loyal to a more literalist reading of the Talmudic and midrashic legacy, one that left little room for the radical rationalization of Judaism proposed by the philosophers. Others had been exposed to the esoteric traditions of the Rhineland and northern France, which stood in conflict with the new philosophy partly because they seemed to highlight—rather than minimize—the anthropomorphic passages in Scripture and tradition. The Franco-Rhenish tradition also had room for a strong magical component to religion. Ancient speculations on secret names of God and the angels still held currency in these circles. The power of using such names to affect the divine will, utter blasphemy in the eyes of the Maimonidean, was taken for granted in early Ashkenaz, as it had been centuries earlier throughout the Jewish world.

The secrets of Kabbalah were made public in this age as a way to combat the influence of Maimonidean rationalism. The freedom and implied disinterest in human affairs of the philosophers’ God frightened the mystics into coming out of the deep esotericism that had until then restricted them to oral transmission of their teachings within closed conventicles of initiates. Their secrets were to serve

as an alternative explanation of the Torah, one that saw Torah and its commandments not only as playing a vital role in the ongoing spiritual life of Israel, but also as having a cosmos-sustaining role in a view of the universe that made them absolutely essential. It is no accident that two of the key subjects discussed in these earliest kabbalistic speculations are the *kavvanot*, or secret meanings of prayer, and *ta'amei ha-mitsvot*, the reasons for the commandments. Both of these are interpreted in a way that insists on the cosmic effects of human actions. The special concentration on divine names played an essential part in early Kabbalah, setting in course a theme that was to be developed over many centuries of kabbalistic praxis.

The secret doctrines first taught in Provence were carried across the Pyrenees in the early thirteenth century, inspiring small circles of mystics in the adjacent district of Catalonia. One key center of this activity was the city of Gerona, well known as the home of two of the most important rabbinic figures of the age, Rabbi Moses ben Naḥman (called Naḥmanides) and Rabbi Jonah Gerondi (ca. 1200–1263). Naḥmanides, perhaps the most widely respected Jewish intellectual figure of the thirteenth century, is the most important personage associated with the early dissemination of kabbalistic secrets. He was a leading Talmudic commentator, scriptural interpreter, and legal authority. His Torah commentary includes numerous passages—most brief and intentionally obscure, but several lengthy and highly developed—where he speaks "in the way of truth," referring to secret kabbalistic traditions. Alongside Naḥmanides there emerged a somewhat separate circle of kabbalists including two very important teachers, Rabbi Ezra ben Solomon and Rabbi Azriel. These figures seem to have been more innovative than Naḥmanides in their kabbalistic exegesis and also more open to the Neoplatonic philosophy of Abraham Ibn Ezra and others that was gaining credence in their day. Naḥmanides was essentially conservative in his kabbalistic readings, insisting that he was only passing down what he had received from his teachers, and his view of philosophical thought in general was quite negative. Rabbi Ezra, the author of commentaries on the Song of Songs and some Talmudic *aggadot*, and his disciple Rabbi Azriel, who wrote a larger treatise on the *aggadot* as well as a widely quoted commentary on the liturgy, combined the legacy of the *Bahir* with teachings received from Rabbi Isaac the Blind and his nephew Rabbi Asher ben David. They read Kabbalah in a Neoplatonic spirit, which is to say that they saw the *sefirot* as an ordered series of emanations, increasingly removed from an unknowable primal source.

This Catalonian kabbalistic tradition remained fairly close to the original purpose we have suggested for the publication of kabbalistic secrets. Naḥmanides' inclusion of openly kabbalistic references in his highly popular

Torah commentary complemented his fierce polemical attacks in that same work on Maimonides' philosophical interpretation of the Torah. Jacob bar Sheshet, another key Gerona figure, also engaged in the battle against the rationalists. While neither Rabbi Azriel nor Rabbi Ezra of Gerona is known to have written anything outside the realm of Kabbalah, their writings reflect significant rabbinic learning and show them to belong to the same traditionalist and anti-Aristotelian circles. Neoplatonism, they found, was a philosophy more amenable to the needs of mystics, thus rediscovering in a Jewish context something that Christian mystics had come to know many centuries earlier.

Around the middle of the thirteenth century, a new center of kabbalistic activity became active in Castile, to the west of Catalonia. Soon the writings of this new group, out of which the *Zohar* was to emerge, overshadowed those of the earlier Catalonian circle with regard to both volume and originality of output. The Castilian kabbalists' writings were not characterized by the highly conservative rabbinic attitude that had been lent to Kabbalah by such figures as Rabbi Isaac the Blind and Naḥmanides. This circle had its roots more planted in the *Bahir* tradition than in that of the abstract language of early Provençal/Catalonian Kabbalah. Mythic imagery was richly developed in the writings of such figures as the brothers Rabbi Isaac and Rabbi Jacob ha-Kohen and their disciple Rabbi Moses of Burgos. Their writings show a special fascination with the "left side" of the divine emanation and the world of the demonic. Rabbi Isaac ha-Kohen developed a full-blown mythos in which the forces of evil were presented as near autonomous powers emanated in an act of purgation from the depths of divinity. Dependent upon both the divine and the human for their existence, they exist at the liminal outskirts of the sefirotic realm and the phenomenal universe, at the very borders of chaos and non-being. There they wait in ambush for the *Shekhinah* and the worlds that She creates and nurtures. Thus, to the world picture of divine sefirotic hierarchy and an emanated cosmos, the Castilians add a parallel but antithetical realm of the demonic, serving as the source of all that is destructive in the cosmos.

This conception of the "left-hand emanation" is founded on a set of suggestive aggadic statements and biblical verses. In particular, the Castilian kabbalists' imagination was sparked by Rabbi Abbahu's famous dictum: "The blessed Holy One created and destroyed worlds before He created these, saying: 'These please me. Those did not please me.'" Out of this and other fragments of aggadic thought, Rabbi Isaac spun an elaborate mythos in which the *sefirah Binah*, at the dawn of time, welled forth emanations of pure *din* (literally "judgment," but resulting in absolute forces of destruction, whose intensity doomed them to almost immediate annihilation). From the residue of these destructive forces rose

a hierarchy of powers of unmitigated judgment. Possessing no creative potency of their own, these forces are ontologically dependent upon divinity and are energized by the power released by human transgression.

Because of their fascination with myths of the demonic realm, this group was characterized by Gershom Scholem as the "Gnostic Circle" of Castilian kabbalists. Their writings had great influence in the further development of kabbalistic thought. They are the most immediate predecessors of the circle of kabbalists represented in the *Zohar*. The mythic imagination of the *Zohar*, reaching to its greatest heights in depicting the realms of evil, has its roots in this setting. It is likely that Rabbi Moses de León, the central figure in both the writing and the circulation of the *Zohar*, saw himself as a disciple of these "Gnostic" kabbalists. Rabbi Todros Abulafia, a kabbalist who also served as an important political leader of Castilian Jewry, is another important link between these two groups. Although significant in their own day, the writings of the Gnostic circle were mostly forgotten by later generations of kabbalists and were not printed until Scholem himself retrieved them from rare surviving manuscripts.

There is another difference between Catalonian and Castilian circles that is especially important for understanding the *Zohar*'s place in the history of Kabbalah. The earliest kabbalists were fascinated with the origin of the sefirotic world, devoting much of their speculation to the highest *sefirot* and their relationship to that which lies beyond them. They were also deeply committed to the full unity of the sefirotic world, even to its circularity, so that the rising of all the *sefirot* to be united with the highest one was a frequently articulated goal of contemplation. Varied patterns of inner connection in the upper worlds were reflected in the *kavvanot* (mystical directions) of prayers and in understandings of ritual commandments, but the ultimate goal of all of these was the full restoration of the divine unity and the rise of all to the highest rung, designated as *maḥashavah* or *haskel* (contemplation, intellect). The situation was quite different in the Castilian writings. Here the emphasis was placed on the lower part of the sefirotic world, especially on the relationships between "right" and "left" and "male" and "female." The counterbalancing of demonic energies needed the strengthening of the right-hand power of divine love, and this could be awakened by human love of God and performance of the commandments. But as these writings developed, it was fascination with the sexual mysteries, reflected in the joining together of divine male and female, that overwhelmed all other symbolic interests. The uniting of the male sixth/ninth *sefirot* with the female tenth became the chief and in some places almost unique object of concern and way of explaining the religious life as a whole. This *mysterium coniunctionis* or

zivvuga qaddisha lies at the very heart of Zoharic teaching.

In the divergence between these two tendencies within Kabbalah, we see mythic and abstractionist elements struggling within the emerging self-articulation of the mystical spirit. In raising all to the very heights of the sefirotic world, the Catalonians were voting for abstraction, a Kabbalah that led the mystic to experience a God not entirely removed from the rarified transpersonal deity of the Jewish philosophers. The Castilians may have incorporated some aspects of Gerona's Neoplatonism, but their spirit is entirely different. Perhaps influenced in part by renewed contact with more mythically-oriented Ashkenazic elements, and in part reflecting also the romantic troubadour ethos of the surrounding culture, they write in a spirit far from that of philosophy. Here we find a strong emphasis on the theurgic, quasi-magical effect of kabbalistic activity on the inner state of the Godhead, and its efficacy in bringing about divine unity and thus showering divine blessing upon the lower world. Their depictions of the upper universe are highly colorful, sometimes even earthy. The fascination with both the demonic and the sexual that characterizes their work lent to Kabbalah a dangerous and close-to-forbidden edge that undoubtedly served to make it more attractive, both in its own day and throughout later generations.[2]

The last quarter of the thirteenth century was a period of great creative expansion among the kabbalists of Castile. The sefirotic Kabbalah—as detailed in the works of such well-known figures as Moses de León, Todros Abulafia, Joseph Gikatilla, Isaac Ibn Sahula, Joseph ben Shalom Ashkenazi, Joseph Angelet, and Joseph of Hamadan, all dating from the period between 1280 and 1310—constitutes a considerable and highly varied body of writing, even leaving aside the *Zohar* itself. It was within this circle that fragments of a more poetic composition, written mostly in lofty and mysterious Aramaic rather than Hebrew, first began to circulate. These fragments, composed within one or two generations but edited over the course of the following century and a half, are known to the world as the *Zohar*.

III

Kabbalah represents a radical departure from any previously known version of Judaism, especially in the realm of theology. While kabbalists remained loyal followers of normative Jewish praxis as defined by *halakhah*, the theological meaning system that underlay their Judaism was reconstructed. The God of the kabbalists is not primarily the powerful, passionate Leader and Lover of His

people found in the Hebrew Bible, not the wise Judge and loving Father of the rabbinic *aggadah*, nor the enthroned King of Merkavah visionaries. The kabbalists' God also differs sharply from the increasingly abstract notions of the deity created by Jewish philosophers in the Middle Ages, beginning in the tenth century with Saadia Gaon and culminating in the twelfth with Maimonides—whose work often stands in the background as the object of kabbalistic polemics. The image of God that first appears in *Sefer ha-Bahir*—to be elaborated by several generations of kabbalists until it achieved its highest poetic expression in the *Zohar*—is a God of multiple mythic potencies, obscure entities eluding precise definition but described through a remarkable web of images, parables, and scriptural allusions. Together these entities constitute the divine realm; "God" is the collective aggregate of these potencies and their inner relationship. The dynamic interplay among these forces is the essential myth of Kabbalah—the true inner meaning, as far as its devotees are concerned, both of the Torah and of human life itself.

In describing the God of the kabbalists as a figure of myth, we mean to say that the fragmented narratives and scriptural interpretations found in the *Bahir* and other early kabbalistic writings refer to a secret inner life of God, lifting the veil from the ancient Jewish insistence on monotheism and revealing a complex and multifaceted divine realm. In sharp contrast to the well-known ancient adage of Ben Sira ("Do not seek out what is too wondrous for you; do not inquire into that which is concealed from you"), these writings precisely seek to penetrate the inner divine world and to offer hints to the reader about the rich and complex life to be found there. Of course, outright polytheism (like that of the pagan Gnostic groups of late antiquity) is out of the question here at the heart of a medieval Jewry that defined itself through proud and devoted attachment to the faith in one God. What we seem to discover in the early Kabbalah are various stages of divine life, elements within the Godhead that interact with one another. In the *Bahir*, these potencies relate quite freely and mysteriously with one another; a fixed pattern of relationships is somehow vaguely in the background, but not clearly presented. In the century of development following the *Bahir*'s publication (1150–1250), the system comes to be quite firmly fixed. It is that pattern that lies behind the fanciful and multi-layered creativity of the *Zohar*.

What we are speaking of here is the realm of divine entities that are called *sefirot* by early kabbalistic sources. The term originates in *Sefer Yetsirah*, where it refers to the ten primal numbers which, along with the twenty-two letters of the Hebrew alphabet, comprise the "thirty-two wondrous paths of wisdom" or the essential structure of existence. For the kabbalist, it is these forces and the dynamic interplay among them that constitutes the inner life of the Godhead. To

know God, a necessary condition of proper worship (on this point the kabbalists agree with the philosophers), one must understand the symbolic language of the *sefirot*. To be a kabbalist is to contemplate the flow of energy among the *sefirot* and reflect upon their ultimate unity.

The *non-Bahir* writings of early Kabbalah add an important new element to this picture. Here the term *Ein Sof* begins to appear as the hidden source from which the ten *sefirot* emerge. Originally part of an adverbial phrase meaning "endlessly," *Ein Sof* is used in this context in a nominal sense to designate "the Endless" or "that which is beyond all limits." *Ein Sof* refers to the endless and undefinable reservoir of divinity, the ultimate source out of which everything flows. *Ein Sof* is utterly transcendent in the sense that no words can describe it, no mind comprehend it. But it is also ever-present in the sense of the old rabbinic adage "He is the place of the world." To say that *Ein Sof* is "there" but not "here" would entirely falsify the notion. Nothing can ever exist outside of *Ein Sof*. It is thus not quite accurate to say that the *sefirot* "emerge" or "come out of" *Ein Sof*. Within the hidden reaches of infinity, in a way that of necessity eludes human comprehension, there stirs a primal desire, the slightest rippling in the stillness of cosmic solitude. That desire (not a change, the more philosophically-oriented kabbalist hastens to add, but an aspect of reality that has been there forever) draws the infinite well of energy called *Ein Sof* toward self-expression: a becoming manifest or a concretization that begins with the subtlest of steps, moves toward the emergence of "God" as divine persona, manifests its spectrum of energies in the "fullness" of the ten *sefirot*, and then spills over with plentitude to create all the "lower" worlds, including—as its very lowest manifestation—the material universe. The *sefirot* are thus a revelation, a rendering more accessible, of that which has existed in *Ein Sof* all along.

We are now ready to trace the pattern of the *sefirot* and the essential symbols associated with them. The description in the following paragraphs does not summarize any particular passage in a single kabbalistic text, but attempts to offer a summary understanding of the *sefirot* as they were portrayed in the emerging Castilian Kabbalah of the late thirteenth century. (See the Diagram of the Ten *Sefirot*, above, page xi.)

The highest *sefirah* represents the first stirrings of intent within *Ein Sof*, the arousal of desire to come forth into the varied life of being. There is no specific "content" to this *sefirah*; it is a desire or intentionality, an inner movement of the spirit, that potentially bears all content, but actually none. It is therefore often designated by the kabbalists as "Nothing." This is a stage of reality that lies between being wholly within the One and the first glimmer of separate existence. Most of the terms used to describe this rather vague realm are

apophatic in nature, describing it negatively. “The air [or: ether] that cannot be grasped” is one favorite; “the hidden light” is another. The prime pictorial image assigned to it is that of the crown: *Keter*, the starting point of the cosmic process. Sometimes this rung of being is referred to as *Keter Elyon*, the Supreme Crown of God. This image is derived partly from a depiction of the ten *sefirot* in anthropic form, that is to say, in the image of a human being. Since this personification is of a royal personage, the highest manifestation of that emerging spiritual “body” will be the crown. But we should also recall that the more primary meaning of the word *keter* is “circle”; it is from this that the notion of the crown is derived. In *Sefer Yetsirah* we are told that the *sefirot* are a great circle, “their end embedded in their beginning, and their beginning in their end.” The circularity of the *sefirot* will be important to us further along in our description.

Out of *Keter* emerges *Ḥokhmah*, the first and finest point of “real” existence. All things, souls, and moments of time that are ever to be, exist within a primal point, at once infinitesimally small and great beyond measure. (Like mystics everywhere, kabbalists love the language of paradox, a way of showing how inadequate words really are to describe this reality.) The move from *Keter* to *Ḥokhmah*, the first step in the primal process, is a transition from nothingness to being, from pure potential to the first point of real existence. The kabbalists are fond of describing it by their own reading of a verse from Job’s Hymn to Wisdom: “Wisdom comes from Nothingness” (Job 28:12). All the variety of existence is contained within *Ḥokhmah*, ready to begin the journey forward.

But *Ḥokhmah*, meaning “wisdom,” is also the primordial *teaching*, the inner mind of God, the Torah that exists prior to the birth of words and letters. As being exists here in this ultimately concentrated form, so too does truth or wisdom. The kabbalists are building on the ancient midrashic identification of Torah with primordial wisdom and the midrashic reading of “In the beginning” as “through Wisdom” God created the world. Here we begin to see their insistence that Creation and Revelation are twin processes, existence and language, the real and the nominal, emerging together from the hidden mind of God. As the primal point of existence, *Ḥokhmah* is symbolized by the letter *yod*, smallest of the letters, the first point from which all the other letters will be written. Here all of Torah, the text and the commentary added to it in every generation—indeed all of human wisdom—is contained within a single *yod*. This *yod* is the first letter of the name of God. The upper tip of the *yod* points toward *Keter*, itself designated by the *alef* or the divine name *Ehyeh*.

This journey from inner divine Nothingness toward the beginning of existence is one that inevitably arouses duality, even within the inner realms. As *Ḥokhmah* emerges, it brings forth its own mate, called *Binah*, “understanding” or

"contemplation." *Ḥokhmah* is described as a point of light that seeks out a grand mirrored palace of reflection. The light seen back and forth in those countless mirrored surfaces is all one light, but infinitely transformed and magnified in the reflective process. *Ḥokhmah* and *Binah* are two that are inseparably linked to one another; either is inconceivable to us without the other. *Ḥokhmah* is too fine and subtle to be detected without its reflections or reverberations in *Binah*. The mirrored halls of *Binah* would be dark and unknowable without the light of *Ḥokhmah*. For this reason they are often treated by kabbalists as the primal pair, ancestral *Abba* and *Imma*, Father and Mother, deepest polarities of male and female within the divine (and human) Self. The point and the palace are also primal Male and Female, each transformed and fulfilled in their union with one another. The energy that radiates from the point of *Ḥokhmah* is described chiefly in metaphors of flowing light and water, verbal pictures used by the mystics to speak of these most abstract levels of the inner Mind. But images of sexual union are never far behind these; the flow of light is also the flow of seed that fills the womb of *Binah* and gives birth to all the further rungs within the ten-in-one divine structure, the seven "lower" *sefirot*.

This first triad of *sefirot* together constitutes the most primal and recondite level of the inner divine world. It is a reality that the kabbalist regularly claims is quite obscure and beyond human ken, although the many references to *kavvanah* reaching *Keter* and to the union of all the *sefirot* with their source undercut such assertions. But for most passages in the *Zohar*, *Binah* stands as the womb of existence, the jubilee in which all returns to its source, the object of *teshuvah* (turning, returning)—in short, the highest object of the religious quest to return to the source. Out of the womb of *Binah* flow the seven "lower" *sefirot*, constituting seven aspects of the divine persona. Together these comprise the God who is the subject of worship and the One whose image is reflected in each human soul. The divine Self, as conceived by Kabbalah, is an interplay of these seven forces or inner directions. So too is each human personality, God's image in the world. This "holy structure" of the inner life of God is called the "Mystery of Faith" by the *Zohar* and is refined in countless images by kabbalists through the ages. "God," in other words, is the first Being to emerge out of the divine womb, the primal "entity" to take shape as the endless energies of *Ein Sof* begin to coalesce.

These seven *sefirot*, taken collectively, are represented in the spatial domain by the six directions around a center (in the tradition of *Sefer Yetsirah*) and in the realm of time by the seven days of the week, culminating in the Sabbath. Under the influence of Neoplatonism, the kabbalists came to describe the *sefirot* as emerging in sequence. This sequence does not necessarily have to be one of time, as the *sefirot* comprise the inner life of *YHVH*, where time does not mean what

it does to us. The sequence is rather one of an intrinsic logic, each stage a response to that which comes "before" it. The structure consists of two dialectical triads (sets of thesis, antithesis, and synthesis) and a final vehicle of reception that also energizes the entire system from "below," corresponding to *Keter* at the "upper" end.

First to manifest is *Ḥesed*, the grace or love of God. The emergence of God from hiding is an act filled with love, a promise of the endless showering of blessing and life on all beings, each of whose birth in a sense will continue this process of emerging from the One. This gift of love is beyond measure and without limit, the boundless compassion of *Keter* now transposed into a love for each specific form and creature that is ever to emerge. This channel of grace is the original divine *shefa*, the bounteous and unlimited love of God. But the divine wisdom also understands that love alone is not the way to bring forth "other" beings and to allow them their place. Judaism has always known God to embody judgment as well as love. The proper balance between these two, ever the struggle of the rabbis themselves (loving the people as well as the law), is a struggle that Jewish sources have long seen as existing in God as well. *Ḥesed* therefore emerges linked to its own opposite, described both as *Din*, the judgment of God, and *Gevurah*, the bastion of divine power. This is a force that measures and limits love, that controls the flow of *Ḥesed* in response to the needs, abilities, and deserts of those who are to receive it.

Ḥesed represents the God of love, calling forth the response of love in the human soul as well. *Gevurah* represents the God we humans fear, the One before whose power we stand in trembling. The kabbalists saw *Ḥesed* as the faith of Abraham, described by the prophet as "Abraham My lover" (Isaiah 41:8). Abraham, the first of God's true earthly followers, stands parallel to *Ḥesed*, the first quality to emerge within God. He is the man of love, the one who will leave all behind and follow God across the deserts, willing to offer everything, even to place his beloved son upon the altar, for love of God. *Gevurah*, on the other hand, is the God called "Fear of Isaac" (Genesis 31:42). This is the divine face Isaac sees when bound to that altar, confronting the God he believes is about to demand his life. Isaac's piety is of a different quality than his father's. Trembling obedience, rather than love, marks his path through life. In the *Zohar*, the "Fear of Isaac" is sometimes depicted as a God of terror.

The linking together of *Ḥesed* and *Gevurah* is an infinitely delicate balance. Too much love and there is no judgment, none of the moral demand that is so essential to the fabric of Judaism. But too much power or judgment is even worse. The kabbalists see this aspect of the divine and human self as fraught with danger, the very birthplace of evil. *Gevurah* represents the "left" side of the

divine as the *sefirot* emerge in humanlike form. The *Zohar* speaks of a discontent that arises on this "left" side of God. *Gevurah* becomes impatient with *Ḥesed*, unwilling to see judgment set aside in the name of love. Rather than permitting love to flow in measured ways, *Gevurah* seeks for some cosmic moment to rule alone, to hold back the flow of love. In this "moment," divine power turns to rage or fury; out of it all the forces of evil are born, darkness emerging from the light of God, a shadow of the divine universe that continues to exist throughout history, sustained by the evil wrought by humans below. Here we have one of the most important moral lessons of Kabbalah. Judgment not tempered by love brings about evil; power obsessed with itself turns demonic. The force of evil is often referred to by the *Zohar* as *sitra aḥra*, the "other side," indicating that it represents a parallel emanation to that of the *sefirot*. But the origin of that demonic reality that both parallels and mocks the divine is not in some "other" distant force. The demonic is born of an imbalance within the divine, flowing ultimately from the same source as all else, the single source of being.

The proper balance of *Ḥesed* and *Gevurah* results in the sixth *sefirah*, the center of the sefirotic universe. This configuration represents the personal God of biblical and rabbinic tradition. This is God seated on the throne, the one to whom prayer is most centrally addressed. Poised between the "right" and "left" forces within divinity, the "blessed Holy One" is the key figure in a central column of *sefirot*, positioned directly below *Keter*, the divine that precedes all duality. The sixth *sefirah* is represented by the third patriarch, Jacob, also called Israel—the perfect integration of the forces of Abraham and Isaac, the God who unites and balances love and fear.

Nonpersonal designations for this sixth *sefirah* include *Tif'eret* (Beauty, Splendor), *Raḥamim* (Compassion), *mishpat* (balanced judgment), and *emet* (truth). The three consonants of *emet* represent the first, middle, and last letters of the alphabet. Truth is stretched forth across the whole of Being, joining the extremes of right and left, *Ḥesed* and *Gevurah*, into a single integrated personality. Thus is the sixth *sefirah* also described as the central "beam" in God's construction of the universe. Adopting a line from Moses' Tabernacle (Exodus 26:28), depicted by the rabbis as reflecting the cosmic structure, Jacob or the sixth *sefirah* is called "the central beam, reaching from one end unto the other."

In Jacob or *Tif'eret* we reach the synthesis that resolves the original tension between *Ḥesed* and *Gevurah*, the inner "right" and "left," love and judgment. The "blessed Holy One" as a personal God is also the uppermost manifestation called "Israel," thus serving as a model of idealized human personality. Each member of the house of Israel partakes of this Godhead, who may also be understood as a totemic representation of His people below. "Jacob" is in this sense the perfect

human—a new Adam, according to the sages—the radiant-faced elder extending blessing through the world. This is also the God of *imitatio dei*. In balancing their own lives, the people of Israel imitate the God who stands at the center between right and left, balancing all the cosmic forces. That God knows them and sees Himself in them, meaning that the struggle to integrate love and judgment is not only the great human task, but also a reflection of the cosmic struggle. The inner structure of psychic life *is* the hidden structure of the universe; it is because of this that we can come to know God by the path of inward contemplation and true self-knowledge.

The key dialectical triad of *Ḥesed-Gevurah-Tif'eret* is followed on the kabbalistic chart by a second triad, that of the *sefirot Netsaḥ, Hod,* and *Yesod,* arranged in the same manner as those above them. Little that is new takes place on this level of divinity. These *sefirot* are essentially channels through which the higher energies pass on their way into the tenth *sefirah*, *Malkhut* or *Shekhinah*, the source of all life for the lower worlds. The only major function assigned to *Netsaḥ* and *Hod* in the kabbalistic sources is their serving as the sources of prophecy. Moses is the single human to rise to the level of *Tif'eret*, to become "bridegroom of the *Shekhinah*." Other mortals can experience the sefirotic universe only as reflected in the *Shekhinah*, the single portal though which they can enter. (This is the "formal" view of the kabbalists, though it is a position exceeded by a great many passages in the *Zohar* and elsewhere.) The prophets other than Moses occupy an intermediate position, receiving their visions and messages from the seventh and eighth *sefirot*, making prophecy a matter of participation in the inner sefirotic life of God.

The ninth *sefirah* represents the joining together of all the cosmic forces, the flow of all the energies above now united again in a single place. In this sense the ninth *sefirah* is parallel to the second: *Ḥokhmah* began the flow of these forces from a single point; now *Yesod* (Foundation), as the ninth is called, reassembles them and prepares to direct their flow once again. When gathered in *Yesod*, it becomes clear that the life animating the *sefirot*, often described in metaphors of either light or water, is chiefly to be seen as male sexual energy, specifically as semen. Following the Greek physician Galen, medieval medicine saw semen as originating in the brain (*Ḥokhmah*), flowing down through the spinal column (the central column, *Tif'eret*), into the testicles (*Netsaḥ* and *Hod*), and thence into the phallus (*Yesod*). The sefirotic process thus leads to the great union of the nine *sefirot* above, through *Yesod*, with the female *Shekhinah*. She becomes filled and impregnated with the fullness of divine energy and She in turn gives birth to the lower worlds, including both angelic beings and human souls.

The biblical personality associated with the ninth *sefirah* is Joseph, the only

figure regularly described in rabbinic literature as *tsaddiq* or "righteous." He is given this epithet because he rejected the wiles of Potiphar's wife, making him a symbol of male chastity or sexual purity. The *sefirah* itself is thus often called *tsaddiq*, the place where God is represented as the embodiment of moral righteousness. So too is *Yesod* designated as *berit* or "covenant," again referring to sexual purity through the covenant of circumcision.

But there is more than one way to read these symbols. The ninth *sefirah* stands for male potency as well as sexual purity. The kabbalists resolutely insist that these are ideally identical and are not to be separated from one another. Of course sexual transgression and temptation were well known to them; the circle of the *Zohar* was quite extreme in its views on sexual sin—and on the great damage it could cause both to soul and cosmos. But the inner world of the *sefirot* was completely holy, a place where no sin abided. Here the flow of male energy represented only fruitfulness and blessing. The fulfillment of the entire sefirotic system, especially as seen in Castile, lay in the union of these two final *sefirot*. *Yesod* is, to be sure, the agent or lower manifestation of *Tif'eret*, the true bridegroom of the Song of Songs or the King who weds the *matronita—Shekhinah*—as the grand lady of the cosmos. But the fascination with the sexual aspect of this union is very strong, especially in the *Zohar*, and that leads to endless symbolic presentations of the union of *Yesod* and *Malkhut*, the feminine tenth *sefirah*.

By far the richest network of symbolic associations is that connected with the tenth and final *sefirah*. As *Malkhut* (Kingdom), it represents the realm over which the King (*Tif'eret*) has dominion, sustaining and protecting her as the true king takes responsibility for his kingdom. At the same time, it is this *sefirah* that is charged with the rule of the lower world; the blessed Holy One's *Malkhut* is the lower world's ruler. The biblical personage associated with *Malkhut* is David (somewhat surprisingly, given its usual femininity), the symbol of kingship. David is also the psalmist, ever crying out in longing for the blessings of God to flow from above. While *Malkhut* receives the flow of all the upper *sefirot* from *Yesod*, She has some special affinity for the left side. For this reason She is sometimes called "the gentle aspect of judgment," a mitigated version of *Gevurah*. Several *Zohar* passages, however, paint Her in portraits of seemingly ruthless vengeance in punishing the wicked. A most complicated picture of femininity appears in the *Zohar*, ranging from the most highly romanticized to the most frightening and bizarre.

The last *sefirah* is also called *Shekhinah*, an ancient rabbinic term for the indwelling divine presence. In the medieval Jewish imagination, this appellation for God had been transformed into a winged divine being, hovering over the community of Israel and protecting them from harm. The *Shekhinah* was also said

to dwell in Israel's midst, to follow them into exile, and to participate in their suffering. In the latest phases of midrashic literature, there begins to appear a distinction between God and His *Shekhinah*, partly a reflection of medieval philosophical attempts to assign the biblical anthropomorphisms to a being less than the Creator. The kabbalists identify this *Shekhinah* as the spouse or divine consort of the blessed Holy One. She is the tenth *sefirah*, therefore a part of God included within the divine ten-in-one unity. But She is tragically exiled, distanced from Her divine Spouse. Sometimes She is seen to be either seduced or taken captive by the evil hosts of *sitra aḥra*; then God and the righteous below must join forces in order to liberate Her. The great drama of religious life, according to the kabbalists, is that of protecting *Shekhinah* from the forces of evil and joining Her to the holy Bridegroom who ever awaits Her. Here one can see how medieval Jews adapted the values of chivalry—the rescue of the maiden from the clutches of evil—to fit their own spiritual context.

As the female partner within the divine world, the tenth *sefirah* comes to be described by a host of symbols, derived both from the natural world and from the legacy of Judaism, that are classically associated with femininity. She is the moon, dark on her own but receiving and giving off the light of the sun. She is the sea, into whom all waters flow; the earth, longing to be fructified by the rain that falls from heaven. She is the heavenly Jerusalem, into whom the King will enter; She is the throne upon which He is seated, the Temple or Tabernacle, dwelling place of His glory. She is also *Keneset Yisra'el*, the embodied "Community [or: Assembly] of Israel" itself, identified with the Jewish people. The tenth *sefirah* is a passive/receptive female with regard to the *sefirot* above Her, receiving their energies and being fulfilled by their presence within Her. But She is ruler, source of life, and font of all blessing for the worlds below, including the human soul. The kabbalist sees himself as a devotee of the *Shekhinah*. She may never be worshiped separately from the divine unity. Indeed, this separation of *Shekhinah* from the forces above was the terrible sin of Adam that brought about exile from Eden. Yet it is only through Her that humans have access to the mysteries beyond. All prayer is channelled through Her, seeking to energize Her and raise Her up in order to effect the sefirotic unity. The primary function of the religious life, with all its duties and obligations, is to rouse the *Shekhinah* into a state of love.

All realms outside the divine proceed from *Shekhinah*. She is surrounded most immediately by a richly pictorialized host. Sometimes these surrounding beings are seen as angels; at others, they are the maidens who attend the Bride at Her marriage canopy. They inhabit and rule over variously described realms or "palaces" of light and joy. The *Zohar* devotes much attention to describing seven such palaces with names that include "Palace of Love," "Palace of the Sapphire

Pavement" (alluding to the vision of God in Exodus 24:10), "Palace of Desire," and so forth. The "palaces" (*heikhalot*) of the Zoharic world are historically derived from the remains of the ancient Merkavah or Heikhalot mysticism, a tradition that was only dimly remembered by the *Zohar*'s day. In placing the *heikhalot* beneath the *Shekhinah*, the kabbalists mean to say that the visionary ascent of the Merkavah mystic was a somewhat lesser sort of religious experience than their own symbolic/contemplative ascent to the heights of the sefirotic universe, one that ascended with the *Shekhinah* as She reached into the highest realms. While the inner logic of the kabbalists' emanational thinking would seem to indicate that *all* beings, including the physical universe, flow forth from *Shekhinah*, the medieval abhorrence of associating God with corporeality complicates the picture, leaving Kabbalah with a complex and somewhat divided attitude toward the material world. The world in which we live, especially for the *Zohar*, is a thorough mingling of divine and demonic elements. Both the holy imprint of the ten *sefirot* and the frightening structure of multilayered *qelippot*, or demonic "shells," are to be found within it.

IV

The *Zohar* first made its appearance in Castile toward the end of the thirteenth century. Passages from it are included in works by Castilian and Catalonian kabbalists writing at about that time. In some cases these are presented as quotations, attributed to "Yerushalmi" (usually referring to the Jerusalem Talmud, but sometimes also to other work originating in the Holy Land) or to Midrash, particularly "the Midrash of Rabbi Shim'on son of Yoḥai." Some refer to it as an ancient work. In other cases, including passages in the writings of well-known Castilian kabbalist Moses de León and the Barcelona author Baḥya ben Asher, pieces identical to sections of the *Zohar* are simply absorbed within their writings and presented as their own. By the second decade of the fourteenth century, the *Zohar* is referred to (by the author of *Tiqqunei Zohar*) as a "prior" or completed document. Large portions of it are by then available to such authors as David ben Judah he-Ḥasid, who paraphrases and translates various sections, and the Italian kabbalist Menaḥem Recanati, who quotes copiously from the *Zohar* in his own commentary on the Torah. Recanati seems to be the first one to regularly refer to this group of sources by the term *Zohar*.

The question of the *Zohar*'s origins has puzzled its readers ever since its first appearance, and no simple and unequivocal statement as to the question of its authorship can be made even in our own day. There is no question that the

work was composed in the decades immediately preceding its appearance. It responds to literary works and refers to historical events that place it in the years following 1270. The 1280s seem like the most likely decade for composition of the main body of the *Zohar*, probably preceded by the *Midrash ha-Ne'lam* and possibly certain other sections. Indeed it is quite possible that the *Zohar* was still an ongoing project when texts of it first appeared, and that parts of it were being written even a decade later. Because the question of the *Zohar*'s origins has been so hotly debated by readers and scholars over the centuries, it is important to offer a brief account here of the history of this discussion.

Debate about the *Zohar*'s origins began in the very decade of its appearance. Fragments of the *Zohar* were first distributed by Rabbi Moses de León, who claimed that they were copied from an ancient manuscript in his possession. This was a classic technique of pseudepigraphy, the attribution of esoteric teachings to the ancients, to give them the respectability associated with hoary tradition. While some naive souls seem to have believed quite literally in the antiquity of the text and the existence of such a manuscript, others, including some of De León's fellow kabbalists, joined with him in the pretense in order to heighten the prestige of these teachings. While they may have known that De León was the writer, and may even have participated in mystical conversations that were reflected in the emerging written text, they did believe that the *content* of the *Zohar*'s teachings was indeed ancient and authentic. They probably saw nothing wrong in the creation of a grand literary fiction that provided for these ancient-yet-new teachings an elevated literary setting, one worthy of their profound truth. There were, however, skeptics and opponents of the *Zohar* right from the beginning, who depicted the whole enterprise as one of literary forgery.

Fascinating evidence of this early controversy is found in an account written by the kabbalist Isaac of Acre, a wandering mystic who arrived in Castile in 1305. A manuscript version of Isaac's account was known to the sixteenth-century chronicler Abraham Zacuto and was included in his *Sefer Yuḥasin*. Isaac tells us that he had already heard of the *Zohar*, and came to Castile to learn more about it and specifically to investigate the question of the *Zohar*'s origins. He managed to meet De León shortly before the latter's death. De León assured him that the ancient manuscript was real, and offered to show it to him. By the time Isaac arrived at Avila, where De León had lived in the last years of his life, he had a chance only to meet the kabbalist's widow. She denied that the manuscript had ever existed, recounting that her husband had told her that he was claiming ancient origins for his own work for pecuniary advantage. Others, however, while agreeing that there was no ancient manuscript source, claimed that De León had written the *Zohar* "through the power of the Holy Name." (This might

refer either to some sort of trancelike “automatic writing” or to a sense that he saw himself as a reincarnation of Rabbi Shim’on and—through the Name—had access to his teachings.) Various other players then enter the account in a series of claims and counterclaims, and the text breaks off just before a disciple of De León is able to present what seems like promising testimony in the *Zohar*’s behalf.

This account has been used by opponents of the *Zohar* and of Kabbalah in general in various attempts to dismiss the *Zohar* as a forgery and Moses de León as a charlatan. Most outspoken among these attempts is that of the nineteenth-century historian Heinrich Graetz, for whom the *Zohar* was the epitome of the most lowly, superstitious element within medieval Judaism. Graetz and others assumed that the wife was the one who spoke the truth, all other explanations serving to cover or justify the obvious chicanery of the author. Wanting to denigrate the *Zohar*—which did not fit the early modern Enlightenment idea of proper Judaism—Graetz did not consider the possibility that De León might have told his wife such things for reasons other than their being the simple truth. Sadly, her account may reflect the kabbalist’s assumption of his wife’s inability to appreciate his literary intentions. The claim that he did it for the sake of selling books has about it the air of an explanation to a spouse, offered in a dismissive context.

Modern *Zohar* scholarship begins with the young Gershom Scholem’s attempts to refute Graetz. He set out in the late 1920s to show that the picture was more complex and that indeed there might be earlier layers to the *Zohar*. Awed by the vastness of the *Zohar* corpus, he found it hard to believe that all of it could have been the work of a single author. But in a series of stunningly convincing essays Scholem reversed himself and came to the conclusion that the entire *Zohar* had indeed been written by De León. He supported this conclusion by careful analysis of the *Zohar*’s language, its knowledge of the geography of the land of Israel, its relationship to philosophy and to earlier works of Kabbalah, and references to specific historical events or dates. Most convincing was Scholem’s painstaking philological analysis. Scholem compared the *Zohar*’s unique (and sometimes “mistaken”) use of Aramaic linguistic forms to characteristic patterns of language to be found (uniquely, he claimed) in De León’s Hebrew works. Here he believed he had found something of a literary fingerprint, making it finally clear that De León was the author. As to the magnitude of the work and its attribution to a single individual, Scholem was consoled by historical parallels, particularly that of Jakob Boehme, a seventeenth-century German shoemaker, originally illiterate, who had composed a vast corpus of writings under the force of mystical inspiration.

But the matter is by no means ended here. The fact that Scholem agreed with Graetz on the question of single authorship did not at all mean that he shared in his lowly opinion of the *Zohar* or its author. The parallel to Boehme in fact sounds rather like the writing "through the power of the Holy Name" that had been suggested to Isaac of Acre. Assuming that Moses de León did write the entire *Zohar*, the question became one of understanding *how* this might be the case. Two specific questions here come to the fore. One concerns the notable differences between the *Zohar*'s various sections. Could one person have written the *Midrash ha-Ne'lam*, with its hesitant, incomplete usage of sefirotic symbolism; the *Idrot*, where that symbolism was incorporated and surpassed; and the obscure *Matnitin* and *Heikhalot*, along with the rich narrative and homilies of the main *Zohar* text? What can account for all these seeming variations in both literary style and symbolic content?

The other question has to do with the intriguing relationship between a single author and the many voices that speak forth from within the *Zohar*'s pages. Is the community of mystics described here entirely a figment of the author's creative imagination? Is there not some real experience of religious community that is reflected in the *Zohar*'s pages? Might it be possible, to take an extreme view, that each of the speakers represents an actual person, a member of the Castilian kabbalists' circle, here masked behind the name of an ancient rabbi? Or is there some other way in which the presence of multiple authors (or participants in the group's ongoing conversations) can be detected within the *Zohar*'s pages?

Contemporary scholarship on the *Zohar* (especially the pioneering work of Yehuda Liebes and its development by Ronit Meroz) has parted company with Scholem on the question of single authorship. While it is tacitly accepted that De León did either write or edit long sections of the *Zohar*, including the main narrative (homiletical body) of the text, he is not thought to be the only writer involved. Multiple layers of literary creativity can be discerned within the text. It may be that the *Zohar* should be seen as the product of a *school* of mystical practitioners and writers, one that may have existed even before 1270 and continued into the early years of the fourteenth century. Certain texts, including the *Midrash ha-Ne'lam* (perhaps an earlier rescension of it than that which has survived?) belong to the oldest stratum of writing. Then the main part of the *Zohar*, including both the epic tale and teachings of Rabbi Shim'on and his disciples, was indeed composed in the decades claimed by Scholem. Work on the *Zohar* did not cease, however, with the turn of the fourteenth century or the passing of Moses de León. In fact, the author of the *Tiqqunei Zohar* and the *Ra'aya Meheimna*, seen by Scholem as "later" addenda to the *Zohar* corpus,

may represent the third "generation" of this ongoing school. It would have been in his day, and perhaps with the cooperation of several editors, that the fragments of the *Zohar* as first circulated were linked together into the somewhat larger units found in the surviving fourteenth- and fifteenth-century manuscripts.

There is no single, utterly convincing piece of evidence that has led scholars to this revision of Scholem's view. It is rather a combination of factors stemming from close readings of the text and a body of scholarship on it that did not yet exist in Scholem's day. There is considerable evidence of what might be called "internal commentary" within the *Zohar* text. The "Secrets of the Torah" are an expansion of the brief and enigmatic *Matnitin*, as the *Idrot* comment and enlarge upon themes first developed in the *Sifra di-Tsni'uta*. In the *Zohar* narrative, whole or partial stories are told more than once—one version seemingly an expansion of an earlier rescension. The same is true of certain homilies, some of which are repeated in part or whole several times within the text. These expansions and repetitions could be explained as the developing project of a single author; however, when taken together with other factors (the differing sections of the *Zohar* and the multiple "voices" that speak within the text), they point more toward multiple or collective authorship. Historical evidence has shown that closed schools or societies (*ḥavurot*) for various purposes were a common organizational form within Spanish Jewry. The image of Rabbi Shim'on and his followers, encountering a series of mysterious teachers in the course of their wanderings, looks rather like a description of a real such school, meeting various mystics from outside its ranks who were then accepted by the school's leader as legitimate teachers of secret Torah.

It is particularly intriguing to compare this fictionalized but historically real school of kabbalists to another that is rather more clearly described in documents available to us. In neighboring Catalonia, the kabbalistic school of Naḥmanides lasted—side by side with his halakhic school—for three generations. Naḥmanides' disciple Solomon ben Adret (ca. 1235–ca. 1310) carried his master's teachings forward to a group of disciples who then wrote multiple commentaries on the secret aspects of Naḥmanides' work. That circle was significantly more conservative in its views of kabbalistic creativity than was the Castilian group. But we could easily imagine a parallel school of Castilian kabbalists—beginning with the "Gnostics" of the mid-thirteenth century and extending forward over the same three generations—whose collective literary product, much freer and richer in imagination than the Naḥmanidean corpus, included the body of work finally edited into what later generations have come to know as the *Zohar*. It may indeed be that the competition between these two schools of mystical thought had some role in advancing the editing process that

finally resulted in the *Zohar* as we know it in its printed version.

V

The *Zohar* was composed in the Castile of the late thirteenth century, a period that marked the near completion of the Reconquista and something of a golden age of enlightenment in the history of Christian Spain. As the wars of conquest ended, the monarchy was able to ground itself and establish central authority over the semi-independent and often unruly Spanish nobility. This included responsibility for protection of the Jews, who generally fared better at the hands of kings than at the arbitrary mercy of local rivals. Alfonso X (1252–1284) was known as *el Sabio* or "the Wise" because of his interest in the sciences—which he was willing to learn from Jews and Muslims when necessary—as well as history, literature, and art.

Jews retained a high degree of juridical and cultural autonomy, as well as freedom of religious practice, in the Castile of this period. They constituted a significant percentage of city and town dwellers, generally choosing to live in self-enclosed neighborhoods and communities. But Jews were seen by Christian society as barely tolerated outsiders, and they viewed themselves as humiliated and victimized exiles. As an emerging class of Christian burghers came to see the Jews as rivals, the economic opportunities afforded by the early Reconquista years were gradually eroded. Jews were required to wear distinguishing garb, synagogue building was restricted, and various burdens of extra taxation came to be an expected part of Jewish life.

Most significantly, Jews were under constant pressure to convert to Christianity in the atmosphere of a church triumphant with the glory of having vanquished the Moorish armies and standing on the verge of ending the "stain" of Islamic incursion into Christian Europe. Alfonso X commissioned translations of both the Qur'an and the Talmud into Castilian, partly out of scholarly interest but also as an aid to the ongoing missionary campaign. The success of the Reconquista itself was trumpeted as great testimony to the validity of Christian claims. The Christian supersessionist theology, beginning with the Church Fathers but growing in stridency through the Middle Ages, claimed tirelessly that Judaism after Christ was an empty shell, a formalist attachment to the past, lacking in true faith. This message was delivered regularly in polemical writings, in sermons that Jews were forced to hear, and in casual encounters between Jews and Christians. We should remember that Jews in Spain spoke the same language as their neighbors and lived with them in the same towns and cities.

Their degree of isolation from their surroundings was significantly less than that of later Jews in eastern Europe, the lens through which all Jewish diaspora experience is often mistakenly viewed in our time.

In this context, the *Zohar* may be viewed as a grand defense of Judaism, a poetic demonstration of the truth and superiority of Jewish faith. Its authors knew a great deal about Christianity, mostly from observing it at close hand but also from reading certain Christian works, including the New Testament, which Dominicans and other eager seekers of converts were only too happy to place in the hands of literate and inquisitive Jews. The kabbalists' attitude toward the religion of their Christian neighbors is a complex one, and it also has come down to us through a veil of self-censorship. Jews writing in medieval Europe, especially those promulgating innovative religious teachings that were controversial even within the Jewish community, must have been well aware that their works would be read by Christian censors (often themselves Jewish apostates) who would make them pay dearly for outright insults to the Christian faith.

The *Zohar* is filled with disdain and sometimes even outright hatred for the gentile world. Continuing in the old midrashic tradition of repainting the subtle shadings of biblical narrative in moralistic black and white, the *Zohar* pours endless heaps of wrath and malediction on Israel's enemies. In the context of biblical commentary these are always such ancient figures as Esau, Pharaoh, Amalek, Balaam, and the mixed multitude of runaway slaves who left Egypt with Israel, a group treated by the *Zohar* with special venom. All of these were rather safe objects for attack, but it does not take much imagination to realize that the true address of this resentment was the oppressor in whose midst the authors lived. This becomes significantly clearer when we consider the *Zohar*'s comments on the religion of these ancient enemies. They are castigated repeatedly as worshipers of the demonic and practitioners of black magic, enemies of divine unity and therefore dangerous disturbers of the cosmic balance by which the world survives. Israel, and especially the kabbalistic "companions" who understand this situation, must do all they can to right the balance and save the *Shekhinah* from those dark forces and their vast network of accursed supporters on earth. As Moses had fought off the evil spells of Balaam—darkest of all magicians—in his day, so must the disciples of Rabbi Shim'on fight those evil forces that stand opposed to the dawning of the messianic light that is soon to come.

All of this is said, of course, without a single negative word about Christianity. But Rabbi Shim'on and his second-century companions lived in a time when the enemies of biblical Israel had long disappeared from the earth.

The same is even more true of the reader in medieval Christian Spain, who is being firmly admonished to join the battle against those who would strengthen the evil forces—wounding or capturing the *Shekhinah* and thus keeping the divine light from shining into this world. It does not require a great deal of imagination to understand who these worshipers of darkness must be. We must remember, of course, that this was also the era when the Christian image of the Jew as magician and devil-worshiper was becoming rampant. The *Zohar*'s unstated but clearly present view of Christianity as sorcery is a mirror reflection of the image of Judaism that was gaining acceptance, with much more dangerous consequences, throughout the Christian world.

But this is only one side of the picture. As people of deep faith and of great literary and aesthetic sensibility, the kabbalists also found themselves impressed by, and perhaps even attracted to, certain aspects of the Christian story and the religious lives of the large and powerful monastic communities that were so prominent in Christian Spain. The tale of Jesus and his faithful apostles, the passion narrative, and the struggles of the early Church were all powerful and attractive stories. Aspects of Christian theology—including both the complicated oneness of the trinitarian God and the passionate and ever present devotion to a quasi-divine female figure—made their mark on the kabbalistic imagination. The monastic orders, and especially their commitment to celibacy and poverty, must have been impressive to mystics whose own tradition did not make such demands on them, but who shared the medieval otherworldliness that would have highly esteemed such devotion.

The kabbalists were much disconcerted by the power of Christianity to attract Jewish converts, an enterprise that was given high priority particularly by the powerful Dominican order. Much that is to be found in the *Zohar* was intended to serve as a counterweight to the potential attractiveness of Christianity to Jews, and perhaps even to the kabbalists themselves. Of course this should not be seen as an exclusive way of reading the *Zohar*, a mystical work which was not composed chiefly as a polemical text. Nevertheless, the need to proudly assert Judaism's spirit in the face of triumphalist Christianity stands in the background of the *Zohar* and should not be ignored as we read it.

VI

The *Zohar*, as the contemporary reader of the original encounters it, is a three-volume work, constituting some sixteen hundred folio pages, ordered in the form of a commentary on the Torah. The first volume covers the *Zohar* on Genesis,

the second volume is *Zohar* on Exodus, and the third volume completes the remaining three books of the Torah. The text is divided into homilies on the weekly Torah portions, taking the form of an ancient midrash. Within this form, however, are included long digressions and subsections of the *Zohar*, some of which have no relation to this midrashic structure and seem to be rather arbitrarily placed in one Torah portion or another.[3] An addition to the three volumes is *Zohar Ḥadash* (New *Zohar*), a collection of materials that were omitted from the earliest printed *Zohar* editions but were later culled from manuscript sources. Here we find addenda to the Torah portions but also partial commentaries on Ruth, Lamentations, and the Song of Songs. Another work usually considered part of the *Zohar* literature is *Tiqqunei Zohar*, a kabbalistic commentary on the opening verse of Genesis that explicates it in seventy ways. This work—along with the *Ra'aya Meheimna* or "Faithful Shepherd" passages published within the *Zohar* itself, mostly taking the form of a commentary on the commandments—is seen by modern scholars to be the work of a slightly later kabbalist, one who wrote perhaps in the opening decades of the fourteenth century and saw himself as continuing the *Zohar* tradition.

As stated, the main body of the *Zohar* takes the form of midrash: a collection of homiletical explications of the biblical text. The *Zohar* enters fully into the midrashic genre, even though that form of writing was considered antiquated in the time and place where the *Zohar* was composed. Its authors were especially learned in *aggadah* and used it ingeniously, often convincingly portraying themselves as ancient midrashic masters. But the anachronism of their style was intentional. The *Zohar* is an attempt to re-create a form of discourse that would have seemed appropriate to a work originating with its chief speakers, Rabbi Shim'on son of Yoḥai and those of his circle, who lived in the land of Israel eleven hundred years earlier. In fact, this medieval midrash is based on a thorough knowledge of the entire earlier Jewish tradition, including rabbinic, philosophical, and esoteric works. Its purpose, as will quickly become clear to the reader, goes far beyond that of the ancient midrashic model. The *Zohar* seeks nothing less than to place the kabbalistic tradition, as it had developed over the preceding centuries, into the mouths of these much-revered sages of antiquity and to use them as its mouthpiece for showing the reader that the entire Torah is alive with kabbalistic secrets and veiled references to the "mystery of faith" as the kabbalists taught it. In this sense, the *Zohar* may be seen as an attempt to create a new midrash or, as one scholar has put it, a renaissance of the midrashic art in the Middle Ages.

The old midrashic homilies were often preceded by a series of "Openings," introductory proems in which the homilist would demonstrate his skill, picking

his way through a series of biblical associations eventually leading up to the subject at hand. The *Zohar* too uses such "Openings," but with a very different purpose in mind. Here the preacher wants to "open" the scriptural verse itself, remove its outer shell, and find its secret meaning. In this way, the verse itself may serve as an opening or a gateway into the "upper" world for the one who reads it. This leads us closer to the real purpose of Zoharic exegesis. The *Zohar* wants to take the reader inside the divine life. It wants ever to retell the story of the flow of the *sefirot*, their longings and union, the arousal of love above and the way in which that arousal causes blessing to flow throughout the worlds. This is the essential story of Kabbalah, and the *Zohar* finds it in verse after verse, portion after portion, of the Torah text. But each retelling offers a new and often startlingly different perspective. The *Zohar* is ever enriching the kabbalistic narrative by means of retelling it from the vantage point of yet another hermeneutic insight. On each page yet another verse, word, or tale of the Torah is opened or "uncovered" to reveal new insight into the great story of the *Zohar*, that which it proffers as the truth of the Torah, of the cosmos, and of the reader's soul.

In the series of homilies by various speakers around a particular verse or moment in the scriptural text, the *Zohar* takes its readers through multiple layers of understanding, reaching from the surface layer of "plain" meaning into ever more profound revelations. A great love of language is revealed in this process; plays on words and subtle shadings of meaning often serve as ways to a total reconfiguration of the Scripture at hand. For this reason, the *Zohar*'s best readers, both traditional and modern, are those who share its endless fascination with the mystery of words, including both their aural and graphic (or "spoken" and "written") manifestations.

Other kabbalists contemporaneous with the *Zohar* were offering multileveled readings of Scripture as well. Rabbi Baḥya ben Asher of Barcelona immediately comes to mind. His Torah commentary, written in the 1290s, offers the best example of the fourfold interpretation of Scripture in its Jewish form: verse after verse is read first for its plain meaning, then according to "the way of Midrash," followed by "the way of intellect" or philosophical allegory, and finally "the way of Kabbalah." Rabbi Baḥya's work is in fact important as one of the earliest sources for quotations from the *Zohar*.

The *Zohar* offers no such neat classifications. Insights offered by a group of "companions" discussing a text may bounce back and forth from readings that could be (and sometimes indeed are) found in earlier midrashic works to ways of reading that belong wholly to the world of Kabbalah. Kabbalistic interpretations are sometimes so well "sewn" into the midrashic fabric that the reader is left

wondering whether the kabbalistic referent might not indeed be the "real" meaning of a given biblical verse or rabbinic passage. In one well-known text, the *Zohar* refers to mystical interpretations as the "soul" of Torah, distinguished from the narrative that forms the outward "garments" and the legal derivations that serve as Torah's "body" (playing on the phrase *gufei Torah* ["bodies of Torah"], that in rabbinic parlance means "essential teachings"). That text also suggests a further level of readings, the "innermost soul" of Torah that will not be fully revealed until messianic times. But when encountering actual passages from the *Zohar*, it is not easy to determine just where their author stood in the process of undressing the textual bride. Here as almost everywhere, the poesis of the *Zohar* overflows the banks, thwarting any attempt at gradation or definition. It is mostly within the area of "soul" or kabbalistic readings that the assembled sages reveal layer after layer, showing that this level of reading itself is one that contains inexhaustible riches of the imagination. There is not a single mystical interpretation of a verse or passage that is *the* secret in the eyes of the *Zohar*. "Secret" (sod in Hebrew; raza in Aramaic) is rather a *method*, a way of reading that contains endless individual secrets within it.

The language of sefirotic symbolism offers the *Zohar* limitless opportunities for creative interpretations of Scripture. On the one hand, the *Zohar*'s speakers and authors exult in the newness and originality of this exegesis. Rabbi Shim'on and his disciples speak glowingly of *ḥiddushei Torah*, novellae in Torah interpretation, and their great value. God and the angels join in rejoicing over each new insight. But the *Zohar* also seeks to deny the newness of kabbalistic interpretation. Not only is the work itself allegedly an ancient one; the interpretive craft of the *Zohar* goes to a higher, deeper, and hence also more "ancient" level of the text. As the highest rung within the Godhead is sometimes called *Attiqa*, the elder or "ancient one," so does profound interpretation take Torah "back to its antiquity," to its original, pristine, highest state.

The *Zohar* stands within the long tradition of Jewish devotion to sacred study as a religious act. The faithful are commanded to "contemplate it day and night" (Joshua 1:8), traditionally taken to mean that the study and elaboration of Torah is ideally the full-time obligation of the entire community of male Israelites (women were exempted from the obligation to study, and only rarely were they offered more than a rudimentary education). This community viewed the Torah as an object of love, and an *eros* of Torah study is depicted in many passages in the rabbinic *aggadah*. Based on biblical images of feminine wisdom, Torah was described as the daughter and delight of God and as Israel's bride. Study of Torah, especially the elaboration of its law, was described by the sages as courtship and sometimes even as the shy, scholarly bridegroom's act of love,

the consummation of this sacred marriage. The midrash on the Song of Songs, compiled in the sixth or seventh century, devotes a large part of its exegesis of that erotic text to discussing the revelation at Sinai and the delights of both God and the sages in the study of Torah.

The *Zohar* is well aware of these precedents and expands upon them in its own richer and even more daring version of *amor dei intellectualis*. The lush and well-watered gardens of the Song of Songs are the constant dwelling place of the *Zohar*, where frequent invocation of the Canticle is the order of the day. In the kabbalists' literary imagination, the gardens of eros in the Song, the *pardes* or "orchard" of mystical speculation itself, and the mystical Garden of Eden—into which God wanders each night "to take delight in the souls of the righteous"—have been thoroughly linked with one another. The description in Genesis (2:10) of paradise—"a river goes forth from Eden to water the garden, whence it divides into four streams"—and certain key verses of the Canticle— "a spring amid the gardens, a well of living waters, flowing from Lebanon" (4:15) and others—are quoted endlessly to invoke the sense that to dwell in mystical exegesis is to sit in the shade of God's garden. Even more: the mystical exegete comes to understand that all of these gardens are but reflections of the true inner divine garden, the world of the *sefirot*, which *Sefer ha-Bahir* had already described as lush with trees, springs, and ponds of water.

The *Zohar* is devoted to the full range of religious obligations that the Torah places upon the community of Israel. The mysteries of the commandments and the rhythms of the sacred year very much occupy its pages, even if we discount the somewhat later *Ra'aya Meheimna* (Faithful Shepherd) section, which is almost wholly devoted to the meaning of the commandments. Both prayer and the ancient Temple ritual, the classic Jewish forms of devotion, are given lofty kabbalistic interpretations, and the figure of the priest in particular is very central to the Zoharic imagination. Still, it is fair to say that the central religious act for the *Zohar* is the very one in which its heroes are engaged as described throughout its pages, and that is the act of study and interpretation of Torah. Again and again Rabbi Shim'on waxes eloquent in praise of those who study Torah, especially those who do so after midnight. They indeed take the place of the priests and Levites of old, "who stand in the house of the Lord by night." Those who awaken nightly to study the secrets of Torah become the earthly attendants of the divine bride, ushering Her into the chamber where She will unite at dawn with Her heavenly spouse. This somewhat modest depiction of the mystic devotee's role in the *hieros gamos* or sacred marriage rite that stands at the center of the kabbalistic imagination does not exclude a level of emotional/mystical reality in which the kabbalist himself is also the lover of that

bride and a full participant in, rather than merely an attendant to, the act of union.

Torah in the *Zohar* is not conceived as a text, as an object, or as material, but as a living divine presence, engaged in a mutual relationship with the person who studies her. More than that, in the Zoharic consciousness Torah is compared to a beloved who carries on with her lovers a mutual and dynamic courtship. The *Zohar* on the portion *Mishpatim* contains, within the literary unit known as *Sava de-Mishpatim*, a description of a maiden in a palace. Here the way of the Torah's lover is compared to the way of a man with a maiden. Arousal within Torah is like an endless courting of the beloved: constant walking about the gates of her palace, an increasing passion to read her letters, the desire to see the beloved's face, to reveal her, and to be joined with her. The beloved in the nexus of this relationship is entirely active. She sends signals of her interest to her lover, she intensifies his passionate desire for her by games of revealing and hiding. She discloses secrets that stir his curiosity. She desires to be loved. The beloved is disclosed in an erotic progression before her lover out of a desire to reveal secrets that have been forever hidden within her. The relationship between Torah and her lover, like that of man and maiden in this parable, is dynamic, romantic, and erotic. This interpretive axiom of the work—according to which the relationship between student and that studied is not one of subject and object but of subject and subject, even an erotic relationship of lover and beloved—opens a great number of new possibilities.[4]

Seeing the act of Torah study as the most highly praised form of devotional activity places the *Zohar* squarely within the Talmudic tradition and at the same time provides a setting in which to go far beyond it. Here, unlike in the rabbinic sources, the *content* of the exegesis as well as the *process* is erotic in character. Formerly it was the ancient rabbis' intense devotion to the text and to the *process* of Torah study that had been so aptly described by the erotic metaphor. The laws derived in the course of this passionate immersion in the text were then celebrated as resulting from the embrace of Torah, even when they dealt with heave-offerings and tithes or ritual defilement and ablutions. (The Talmudic rabbi Akiva—the greatest hero of the rabbinic romance with the text—was inspired by his great love of Torah to derive "heaps and heaps of laws from the crowns on each of the letters." That indeed had been the genius of Rabbi Akiva's school of thought: *all* of Torah, even the seemingly most mundane, belonged to the great mystical moment of Sinai, the day when God gave Torah to Israel and proclaimed His love for her in the Song of Songs.) But the authors of the *Zohar* crave more than this. The *content* as well as the *process* has to reveal the great secret of unity, not merely the small secrets of one law or another. In the *Zohar*,

the true subject matter that the kabbalist finds in every verse is the *hieros gamos* itself, the mystical union of the divine male and female—the eros that underlies and transforms Torah, making it into a symbolic textbook on the inner erotic life of God.

VII

But the *Zohar* is not only a book of Torah interpretation. It is also very much the story of a particular group of students of the Torah, a peripatetic band of disciples gathered around their master Rabbi Shim'on son of Yoḥai. In the main body of the *Zohar*, there appear nine such disciples: Rabbi El'azar (the son of Rabbi Shim'on), Rabbi Abba, Rabbi Yehudah, Rabbi Yitsḥak, Rabbi Ḥizkiyah, Rabbi Ḥiyya, Rabbi Yose, Rabbi Yeisa, and Rabbi Aḥa. A very significant part of the *Zohar* text is devoted to tales of their wanderings and adventures, proclamations of their great love for one another, accounts of their devotion to their master, and echoes of the great pleasure he takes in hearing their teachings. While on the road, wandering about from place to place in the Holy Land, they encounter various other teachers in the form of mysterious elders, wondrous children, merchants, and donkey-drivers, all of whom are possessed of secrets that they share with this band of loving and faithful companions. Usually these mysterious figures know more than the wanderers had expected, and Rabbi Shim'on's disciples are often outshone in wisdom by these most unlikely figures. That too is part of the *Zohar*'s story. A contemporary scholar notes that there are more than three hundred whole and partial stories of this sort contained within the *Zohar* text. In some places the narrative shifts from the earthly setting to one that takes place partly in heaven or "the Garden of Eden," in which the master is replaced by God Himself, who proclaims His pleasure at the innovations offered as the kabbalists engage in Torah.

These tales of Rabbi Shim'on and his disciples, wandering about the Galilee a thousand years before the *Zohar* was written, are clearly a work of fiction. But to say that is by no means to deny the possibility that a very real mystical brotherhood underlies the *Zohar* and shapes its spiritual character. Anyone who reads the *Zohar* over an extended period of time will come to see that the interface among the companions and the close relationship between the tales of their wanderings and the homilies they occasion are not the result of fictional imagination alone. Whoever wrote the work knew very well how fellow students respond to companionship and support and are inspired by one another's glowing rendition of a text. He (or they) has felt the warm glow of a

master's praises and the shame of being shown up by a stranger in the face of one's peers. The *Zohar*—leaving aside for now the question of who actually penned the words—*reflects the experience* of a kabbalistic circle. It is one of a series of such circles of Jewish mystics, stretching back in time to Qumran, Jerusalem, Provence, and Gerona, and forward in history to Safed, Padua, Miedzybozh, Bratslav, and again to Jerusalem. The small circle of initiates gathered about a master is the way Kabbalah has always happened, and the *Zohar* is no exception. In fact, the collective experience of this group around Rabbi Shim'on son of Yoḥai as "recorded" in the *Zohar* forms the paradigm for all later Jewish mystical circles.

The group life reflected in the text is that of a band of living kabbalists, except that they occupied Castile of the thirteenth century rather than the land of Israel of the second. They lived in Toledo and Guadalajara rather than Tiberias and Sepphoris. Whether these real kabbalists wandered about in the Spanish countryside as their fictional counterparts did in the Holy Land is hard to know, but they certainly felt that the most proper setting for study of Torah was out of doors, especially in a garden or a grove of trees. Occasionally the companions in the *Zohar*'s pages have conversations indoors, as when the disciples visit Rabbi Shim'on or they all travel to the home of Rabbi Pinḥas son of Ya'ir. Interestingly there is no house of study or synagogue that appears as a setting for any of their encounters. The *Zohar* very much prefers that they take place under the shade of a certain tree, at a spring of water, or at some similar place that might call to mind a verse from a psalm or the Song of Songs, with which a homily might then open.

The very frequent references in the text to the importance of secret Torah study at night raises the likelihood that this group of Spanish kabbalists shared for some time, as a regular, ritualized activity, a late-night session for the study of Kabbalah. If they were anything like their fictional counterparts, these sessions began after midnight and went until dawn, concluding with morning prayers. These nightly gatherings (of course there is no way to be certain whether or for how long they did take place on an actual level) were omitted on the Sabbath, when it was the companion's duty to be at home with his wife. They reached their annual climax on the eve of *Shavu'ot*, when the vigil was in preparation for a new receiving of the Torah. The intense climax of the *Zohar* narrative is the tale of two great and highly ritualized meetings of master and disciples in the *Idra*, a special chamber of assembly. In the first of these two assemblies, three of the companions die in the ecstasy of their mystical devotions. The second, the *Idra Zuta* or Lesser Assembly, records the death of Rabbi Shim'on himself and forms the grand conclusion of the *Zohar*.

Gershom Scholem once suggested that the *Zohar* takes the form of a "mystical novel." This suggestion is particularly intriguing because the *Zohar* appeared in Spain some three hundred years before Cervantes, who is often seen as the father of the modern novel. One may see the tales of Rabbi Shim'on and the companions as a sort of novel in formation, but it is clear that the form is quite rudimentary. When the *Zohar* wants to express an idea, it needs to slip back into the more familiar literary form of textual hermeneutics. The novelist in the classic post-Cervantes sense is one who can develop ideas or suggest complex thought patterns by means of character development and plot themselves, rather than by having the characters assemble and make a series of speeches to one another (though such moments are not entirely unknown in later fiction). It might be interesting to place the *Zohar* into the setting of such works as medieval troubadour romances, Chaucer's fourteenth-century *Canterbury Tales*, or the *Thousand and One Nights*. All of these are narrative cycles, frameworks of story into which smaller units (in these cases narrative, in the *Zohar*'s case homiletical) can be fitted. All of them, too, may be seen as precursors of the novel.

But the peregrinations of Rabbi Shim'on and his disciples are more than the "story" of the *Zohar*, whether fictional or masking a historical reality. In the *Zohar*, everything is indeed more than it appears to be. Master and disciples represent wandering Israel, both the ancient tribes in the wilderness on their way to the promised land, and the people of Israel in their present exile. While the ancient rabbis suggest to the would-be scholar to "exile yourself to a place of Torah," here exile or wandering is itself that place. The "place of Torah" is indeed wherever the companions happen to be, the home of the master or the grove of trees. Said in words that they might prefer, the "garden" of mystical conversation follows them wherever they wander, just as Miriam's movable well gave drink to Israel throughout their forty-year trek through the wilderness. The adventures of the companions show their participation in Israel's greatest suffering, that of exile.

Israel's historic exile, however, is itself symbolic, an earthly representation of a still greater exile, that of the *Shekhinah* from Her divine spouse. The nature and origin of this inner divine "exile" is one of the kabbalists' great mysteries. Some passages, both in the *Zohar* and in earlier sources, attribute it to the sin of Adam and Eve. In this sense, Kabbalah may be said to have a true sense of the "fall" or "original sin" of humans, much more so than the older rabbinic sources. The world as first created was a true Garden of Eden because the blessed Holy One and *Shekhinah* were "face-to-face," joined in constant embrace like that of the upper *sefirot Ḥokhmah* and *Binah*. Divine blessing thus coursed through the system

without interruption, flowing through all of *Shekhinah*'s "hosts" and "palaces" into an idealized lower world as well. Only Adam and Eve's sin—sometimes depicted as that of separating *Shekhinah* from the upper *sefirot* to worship Her alone (symbolized by the separation of the Tree of Knowledge from its roots in the Tree of Life)—disturbed this initial harmony, which since the expulsion from Eden has been sporadic rather than constant, dependent upon the balance of human virtue and transgression.

But other passages express a somewhat darker vision of the exile within God. Here the very existence of the lower worlds is an after-effect of divine exile and would not have taken place without it. Some of these sources employ the old Platonic myth of androgyny, embedded in an ancient midrashic description of Adam and Eve, to explain the cosmic reality. Adam and Eve, according to the *aggadah*, were Siamese twins, conjoined back-to-back. This single being is that described in Genesis 1:27: "God created the human in His form; in the divine form He created him, male and female He created them." The forming of Eve from Adam's rib (or "side") in the following chapter is the separation of this pair, in which they are first turned face-to-face to one another, so that they might meet, see one another, and unite to propagate the species, fulfilling God's first command. The kabbalists claim that in this sense too humans are made in God's image: the *sefirot Tif'eret* and *Malkhut* were a single entity, back-to-back. They had to be "sawed" apart (a rather violent choice of verb) so that they might be properly united. Only through this union does the divine life begin to flow outward, giving life to worlds below. In order for our life to come about, in other words, God has to undergo a transformative act of great pain, one in which the divine becomes separated from itself, its future reunification to depend entirely upon the actions of these creatures below. Here exile and suffering are inherent in the cosmos, and the balm provided by human goodness is somewhat more superficial, an oasis of relief in the wandering that is indeed the necessary human and cosmic condition.

It is this exile that the kabbalists are acting out in their wanderings through the Galilee of their imagination. In this sense, it may indeed be said that the *Zohar* in its entirety is a symbolic work, not just a collection of symbolic interpretations of Scripture. The narratives themselves may be seen as the most profoundly symbolic and "kabbalistic" part of the *Zohar's oeuvre*, not just a framework into which the homilies are woven.

VIII

Our discussion to this point leads us now to confront the question of the *Zohar* and religious/mystical experience. A first reading of the *Zohar* might give one the impression of a work that is more *mythical* than *mystical* in content; i.e., more involved with a narrative of cosmic origins and structures than it is with inner experience, the soul, or higher states of consciousness. But this view is partially misleading. To read the *Zohar* well is to fathom the experiential dimension of the entire text, including narrative, exegesis, cosmology, and all the rest. The kabbalist speaking in the sefirotic idiom is laying bare the innermost structure of reality as he both understands and *experiences* it. That same structure is reflected in the cosmos, in Torah, and in the human (or more precisely: "Jewish") soul. The language of sefirotic symbolism provides a new lens through which to see Torah. But the power of that reading, especially as practiced in the circle of the *Zohar*, offers more than a hermeneutic. To open one's inner eyes to the new reality created by that pattern of thinking is to live within the realm of the *sefirot* themselves. The transformations of language and inner experience go hand in hand with one another; the breakthrough in consciousness to a higher realm of contemplative existence is conveyed through the vehicle of self-expression in sefirotic terms. Therefore to speak of the origins of the sefirotic universe, or to interpret the Torah text in terms of sefirotic symbols, is also to enter into those places within the soul. For the speakers within the *Zohar*, as for the ideal kabbalist in any time, to speak of the *sefirot* is not only to draw on a body of esoteric knowledge, but also to enter the inner universe where sefirotic language is the guide to measured experience.

The authors of the *Zohar* do not generally feel the need to tell their readers that this is the case. In a work written for initiates, the link between the intellectual and experiential dimensions was taken for granted. It is primarily the frequent expressions of enthusiasm and ecstasy with which the text is dotted that serve to indicate how deeply and personally the sefirotic teachings were felt. The repeated refrain "Had I come into the world only to hear this, it would be sufficient!" and the kisses showered upon speakers by their grateful companions make it clear to any but the most obtuse of readers that in the pages of the *Zohar* we are witnessing the shared inner life of a vital mystical circle and not merely a series of exercises in biblical homiletics.

The sefirotic universe as a representation of inner religious experience may be described in more specific ways as well, though these are surely not exhaustive. The "descent" of the *sefirot*, beginning with *Keter*, is said to describe the emergence of God from hiddenness to revelation. Both the creation of the world and the giving of Torah are this-worldly extensions of that inner divine process. On a more realistic plane, however, so too is the mystic's own inner

life. Sefirotic symbolism provides a language for describing the mystic's own return from an experience of absorption in the "nothingness" of God and gradual reintegration into the framework of full human personality, the re-emergence of conscious selfhood. It should be emphasized that the *Zohar* never makes such a claim. In general the kabbalists were loathe to speak too openly about the experiential aspects of their teaching. Especially when it came to the highest triad of the sefirotic world, to speak in terms that claimed direct experience was considered far beyond the bounds of propriety. But one who reads the kabbalists with an eye to comparative and phenomenological descriptions of mysticism cannot but suspect that such experience underlies the sources. The accounts of a mysterious energy that flows from undefined endlessness, through a primal arousal of will, into a single point that is the start of all being, and thence into the womb-palace where the self (divine or human) is born, sound familiarly like descriptions of the rebirth of personality that follows the contemplative mystical experience. Even though the *Zohar* depicts it chiefly as the original journey of God, we understand that the mystical life repeats that divine process. In fact, it is out of their own experience that the mystics know what they do of the original journey on which theirs is patterned. Perhaps one can go even a step further to claim that the constant movement within the sefirotic world, including both the flow of energy "downward" from *Keter* and the rising up of *Malkhut* and the lower worlds into the divine heights, represents the dynamic inner life of the mystic and the spiritual motion that ever animates his soul. It is these nuances of inner movement that constitute the "real" subject of a very large part of the *Zohar* and the world it creates. To most fully appreciate the *Zohar* as a mystical text is to understand these movements as reverberations within the mystic's soul of events as they transpire within the sefirotic cosmos that constitutes the divine reality.

When the *Zohar* does speak of mystical experience, it is largely through use of the term *devequt*, "attachment" or "cleaving" to God, and its Aramaic cognates. Ever since the early rabbinic discussions of Deuteronomy 4:4 ("You who cleave to *YHVH* your God are all alive today") and 10:20 ("Fear *YHVH* your God, cleave to Him and serve Him"), *devequt* has played a central role in the devotional life of pious Jews. But the *Zohar* is also quick to associate this term with its first biblical usage in Genesis 2:24, where man "cleaves to his wife and they become one flesh." Attachment to God, for the *Zohar*, is erotic attachment, whether referring to the kabbalist's own attachment to God by means of Torah, to *Shekhinah*'s link to the upper "male" *sefirot* as God's bride, or in the rare passages where Moses becomes the kabbalistic hero and himself weds *Shekhinah*, entering the Godhead in the male role. The contemplative and erotic aspects of attachment to God are just different ways of depicting the same reality, quite

wholly inseparable from one another.

With the experience of human love and sexuality as its chief metaphor for intimacy, the *Zohar* depicts *devequt* as a temporary and fleeting experience. Scholars have debated for some time the question of whether true *unio mystica* is to be found in the *Zohar*. But this debate may itself hinge on the sexual analogy. Is there true loss of self or absorption within union to be attained in sexual climax? How does one begin to answer such a question without interviewing all of the world's great lovers? Whether or not the experience underlying countless passages in the *Zohar* can be described as "union" lies, I would submit, beyond our ken. But it is clear that there is no possibility offered of *permanent* bliss to those still attached to bodily existence; only in the world to come will the disembodied spirits of the righteous enjoy the endless delight of basking in the divine presence. Religious experience in this world is but a foretaste of that eternal joy.

As the *Zohar* seeks to develop a language for what we may call its *eros* of poetic creativity, exegesis of the Song of Songs plays a major role. The *Zohar* turns with great frequency, especially in its proems or homiletical "warm-ups," to that great font of sacred *eros*. The Song of Songs, a text in which *eros* in fact remains unconsummated, offers poetic language for every other aspect of the complete drama of courting, including even loss, separation, and longing. All of these come to the fore in the *Zohar*'s frequent disquisitions on the Song, which is often most surprisingly linked to verses describing some aspect of the Tabernacle cult or another seemingly dry detail of biblical law. Those texts are utterly transformed by association with the Canticle. The Torah text as a whole, it may be said, is "washed over" in an eroticizing bath created by repeated juxtaposition of Torah texts with verses of the Song of Songs, poetically enriching the *eros* of sefirotic symbolization itself.

The *Zohar* learned from the Neoplatonist milieu within which it existed to speak of the flow of energy, usually described as light, from one cosmic realm to the next. The Neoplatonists tended to emphasize the diminution of that light as it reached "downward" toward the material plane. For the kabbalist, this constantly renewed pouring forth of divine presence could be felt, both in the daily renewal of nature and in the creative vigor of Torah interpretation. He sought to align himself with the cosmic flow, in order to receive its bounty, but also to act in such ways as to stimulate the flow itself. Images of both light and water abound in the *Zohar*'s pages to describe the *shefa*, the endless flux of divine bounty that sustains the universe. In the context of the *Zohar*, it is clear that this fluid is also the divine seed, that which enters into *Shekhinah* and allows for the constant rebirth of life in the realms beneath Her.

Read this way, the *Zohar* is very much a mystical, often even an ecstatic, work, or at least one in which the ecstatic dimension is very highly developed. One of the strongest expressions of this reality is found in the *Zohar*'s powerful and poetic soliloquies around the word *zohar* itself, and on the verse (Daniel 12:3) from which the work's title is taken: "The enlightened shall shine like the radiance [*zohar*] of the sky, and those who lead multitudes to righteousness, like the stars, forever." *Zohar* represents a hidden radiance issuing forth from the highest sefirotic realms, a showering of sparks lighting up all that comes in its path. Its inspiration is surely the night sky, the wondrous event of shooting stars against the background of the Milky Way. But like all such images in mystical literature, the beacon of light or drop of divine seed is a pictorial representation of an event that takes place also within the mystic's heart, the inspiration that "sparks" this creative vision.

The inner event of this radiant presence is outwardly manifest in the shining gaze of the kabbalist's face. "The enlightened shall shine" is also understood in this rather literal way. Here, as frequently in the *Zohar*, there is an assimilation of the kabbalist to the biblical description of Moses as he emerged from the Tent of Meeting, his face glowing with the radiant presence of God. But the kabbalist is also Moses' brother Aaron, the ancient priest whose face shines with divine presence as he bestows the blessing of God's own countenance upon the children of Israel. "May the Lord cause His face to shine upon you" (Numbers 6:25) is seen as the Torah's personified way of calling forth the same light that the kabbalist as Neoplatonist perceives to be shining forth from one cosmic rung to another. He now seeks to become the earthly bearer of that light, transmitting it to his community of disciples and readers. This is the kabbalist (most often personified in the *Zohar* by Rabbi Shim'on son of Yoḥai) in the role of *tsaddiq*, conveyer of divine light.

A main purpose of the *Zohar* is to arouse within the reader a constant longing for such "enlightenment" or inspiration. The great religious creativity—and even the ecstatic deaths—of Rabbi Shim'on and his disciples are meant to induce in the reader a sense that he too, as an initiate into the *Zohar*'s secrets, may continue in this path. While no generation before the advent of messiah will fully equal that of Rabbi Shim'on, all those who come in his wake are encouraged to follow in his path. The *Zohar* is thus a highly evocative work, one that seeks to create and sustain a mood of ecstatic devotion. Certain familiar biblical verses, including the "garden" passages mentioned above, are used as awakeners—one might almost think of them as "bells"—to regularly restimulate awareness, rousing readers from their daily torpor and reminding them of the constant vital flow needed to quicken the cosmos. This reminder is meant to

renew and refresh their participation in Israel's great collective task of rousing *Shekhinah*. She in turn awakens Her divine Lover to release the flow of light/water/seed, enveloping Her in His presence and renewing the universal flow of life.

The "Eden" (or "Lebanon") whence that flow is to come is an accessible if hidden rung within the divine and human self. It is not just an ancient and lost site of the biblical tale, nor is it only the "paradise" to which souls will ascend after death. Eden is the "upper world," a recondite and inward aspect of being that is mirrored in the "garden," the One who needs to be watered by that flow. We creatures of the "lower world," trees growing in the garden, need to trace back the course of that river to its source, linking the upper and lower worlds (*Binah* and *Shekhinah*, but also *Shekhinah* and "this" world, or *Shekhinah* and the soul), so that the flow will never cease.

Reflecting on these nature-evoking verses takes us back to the typically outdoor settings of the companions' conversations, which we have mentioned earlier. These settings represent the varied topography of the land of Israel as it existed in the authors' imagination, including deserts and vast, forbidding mountains as well as fertile oases and springs of water. The lush garden, especially as evoked in the Song of Songs, is a particularly characteristic setting to inspire such conversations. This may be connected to the much older designation of the "place" of mystical speculation as *pardes* or "orchard." But it is related also to the verses quoted here and to the series of connected gardens in which the kabbalist sees himself as dwelling. This world is a lower garden, needing constantly to be watered by sources from above, ultimately by the love and sustenance that is the gift of *Shekhinah*. But She too is a garden, nurtured by the river that comes forth from the hidden Eden, itself also a "garden" in some unknown, mysterious way. Somewhere between this world and *Shekhinah* stands the "Garden of Eden" that contains the souls of the righteous, both those who have completed their time on earth and those not yet born. It too is divided into "upper" and "lower" sections, described in various mythic ways.

All of these gardens are linked to one another. The kabbalist sitting and studying Torah with his companions in an earthly garden—physically in Castile, but imaginatively in the Holy Land—is aware that at the same moment the righteous in the Garden of Eden are also engaged in such study. Their garden is open from above, because it is taught that God Himself descends into that Garden to take delight in the souls of the righteous. All of these point still higher, toward the sefirotic gardens, and all these levels of the imagination fructify and enrich one another. The sweet aromas rising from these gardens also play a role in the descriptions of mystical intoxication frequently found in the

Zohar's pages.

IX

The unique genius that finds expression in the *Zohar* has everything to do with language. Its homiletical style builds upon midrashic sensitivity to the nuances of biblical language, and often seeks to go beyond it. Underlying every page of the *Zohar*'s reading of Torah is a rich "ear" for associative links and plays on words, a constant search for "hints" within the text that will allow for an opening to deeper levels of interpretation. This careful attention to the text is joined to the *Zohar*'s readiness to apply to it the symbolic language of the *sefirot* that we have discussed above. It is the interplay between these two factors, heightened midrashic sensitivity and the old/new grid of sefirotic symbols, that creates the unique and powerful poesis of the *Zohar*.

Another element that plays a key role in the powerful impression the *Zohar* has made on its readers throughout the generations is the sonorous and seemingly mysterious Aramaic in which it is written. All the sections of the *Zohar*, except for about half of *Midrash ha-Ne'lam*, are written in Aramaic rather than Hebrew. While scholars have devoted much attention to the unique grammatical and syntactical features of the *Zohar*'s Aramaic, few have tried to understand *why* it is that the *Zohar* is written in Aramaic and what meaning this surprising choice of language might have had for the work's authors.

Aramaic was the spoken language of Jews, both in the land of Israel and in Babylonia, from late biblical times (fourth-third century B.C.E.) until after the Islamic conquest and its replacement by Arabic (seventh century C.E.). The Talmud, in both its Babylonian and Palestinian versions, is composed mostly in Aramaic, as are portions of Midrash and other rabbinic writings. The Targum, existing in several versions, is the old Jewish translation of the Bible into Aramaic.

By the time the *Zohar* was written, Aramaic was a purely literary language for all but a tiny group of Jews in the mountains of Kurdistan. Knowledge of it elsewhere was purely passive, even among rabbinic scholars; only very rarely was a short treatise or poem still written in Aramaic. The choice to compose the *Zohar* in Aramaic gave to the work an archaic cast, and this immediately set the stage for its mysterious quality.

In Spain of the thirteenth century, unlike Palestine of the second, Aramaic was a mysterious and only vaguely understood language. Presenting secrets in Aramaic rather than Hebrew (a method that had been tried, in brief texts, before

the *Zohar*) shrouded them in an obscuring veil, forcing a slower pace of reading upon those who delved into its pages. It also permitted a certain grandiloquence that might have seemed pretentious in the more familiar vehicle of medieval Hebrew. Images that might have been seen as trivial in Hebrew, especially if frequently repeated, maintained a certain mysterious grandeur when veiled by the obscurity of Aramaic dress.

The *Zohar*'s Aramaic made the text slightly, but not impossibly, more difficult for the educated Jewish reader in its day. This was probably the precise intent: to offer the reader a sense that he had come to a more profound, and therefore less penetrable, sort of teaching. With some extra effort, it would reveal to him the secret universe that the *Zohar* sought to share and pass on to its elite community of readers. Students of the *Zohar* come quickly to understand that the Aramaic of the *Zohar* is indeed a penetrable veil. The real difficulty in reading the text is that of mastering the symbolic language and the subtlety with which it was employed.

It may also be that the *Zohar*'s composition in Aramaic was not entirely a matter of conscious choice. Perhaps it was something that "happened," either in the author's psyche or in the community of mystics where Zoharic teachings were first shared orally. If there was a living community of kabbalists in Castile in the 1280s, meeting by night in courtyards and gardens to study the secrets of the Torah, in what language did they share those secrets with one another? How did the transition take place from discussing the Hebrew text of Torah in Castilian—their only spoken language—back into Hebrew or Aramaic, for transcription onto the written page? Could it be that the richly vocalic sound of Aramaic—where each noun ends in a vowel—better reflected the sounds of their own speech than did Hebrew? Were they themselves somehow "seduced" by the mysterious sound of Aramaic to follow it into the fantasy realm represented by the *Zohar*?

These speculations may also be applied to the written text itself, especially if we assume that Rabbi Moses de León is the author of large portions of the *Zohar*. Some twenty Hebrew treatises by De León have survived, and several of these have now been published. Compared to the *Zohar*, they are relatively dull and uninspired. While the doctrinal content is very much the same, they possess little of the poetic muse and freedom of expression that so characterize the *Zohar*. One has the impression that De León stepped into another world when writing the *Zohar*, and the transition from Hebrew to Aramaic was one of the ways he marked that portal. Working in this other, more dimly perceived language released his muse, as it were, giving him the freedom to soar to heights of imagination and literary excess that he would not have dared attempt in

Hebrew. We might almost say that the use of Aramaic was some part of "the Holy Name" by which it was said that De León had written the *Zohar*.

The Aramaic of the *Zohar* is indeed a unique composite of dialects and features drawn from ancient literary sources. Details of Scholem's analysis of the *Zohar*'s language can be found in his writings and need not be repeated here. See also the Translator's Introduction to this volume for further discussion of linguistic questions that have direct bearing on the translation before you.

X

During the last two centuries of Jewish life in Spain, the *Zohar* continued to be copied and studied among small groups of devotees. It competed with two other schools of kabbalistic thought, the Catalonian and the Abulafian, for the attention of those few interested in mystical pursuits. Some kabbalists seem to have combined these various approaches, or else to have "migrated" in the course of their own quests from one school of mystical thought to another. Jewish rationalism was also very much alive in Spain through the fifteenth century, probably continuing to have a larger following than did Kabbalah. Manuscripts of the *Zohar* also reached Italy, the Byzantine lands of the eastern Mediterranean, and the Holy Land during this period.

It was after the expulsion of Spanish Jewry in 1492 that the influence of Kabbalah entered a period of rapid growth. Various explanations have been offered for this increased interest in the mystical tradition. Some have attributed it to the suffering and despair that visited this once-proud group of Jewish communities in the period between 1391 and 1492. The devastation of the age, so it is said, caused Jews to seek out deeper resources of consolation than those offered by the typically optimistic worldview of the philosophers. Others claim that the growth of Kabbalah came as a response of a different sort to the Spanish expulsion. Jews throughout the Mediterranean world, including many Spanish exiles, were shocked and disgraced by the high numbers of Spanish Jews who converted to Christianity in the course of the fifteenth century. Once again the blame was placed partly at the door of philosophy, the intellectual sophistication of Spanish Jewry having supposedly led to a laxity in religious observance and a relative indifference to the question of religious identity. Yet another view attributes the growth in Kabbalah's influence to the new home cultures in which former Iberian Jews found themselves. Ottoman Turkey, with its closed *millet* system—in which each faith community held fast to exclusive truth-claims and total denigration of all outside influences—was a hospitable environment for

precisely the closed-minded Zoharic view of the outside world, rather than the Aristotelian quasi-universalism of the philosophers, which had served the needs of a very different age.

Whatever the reason (and a combination of the above factors is most likely), we begin to see new kabbalistic works written and old ones distributed and explicated in the early sixteenth century. The *Zohar* and other works of the Castilian tradition are especially prominent in this period. Perhaps typical is the figure of Rabbi Meir ibn Gabbai, a Turkish kabbalist who tells us that he was born in Spain in 1481 and left as a child among the exiles. Ibn Gabbai's magnum opus, *Avodat ha-Qodesh* (Venice, 1567), is a grand systematization of Kabbalah and a defense of it against philosophy. Typically of the sixteenth century, Ibn Gabbai knows a great many earlier texts and seeks to harmonize them with one another. But the great source of kabbalistic truth is the *Zohar*, which he quotes on virtually every page as "the Midrash of Rabbi Shim'on son of Yoḥai."

The kabbalistic conventicles of Safed, which flourished in the late sixteenth century, also accorded to the *Zohar* top place as the authoritative source of kabbalistic truth. Clearly, the choice of Safed as a place of settlement for Jews attached to the kabbalistic legacy had much to do with its proximity to Meron, the supposed burial place of Rabbi Shim'on son of Yoḥai. His tomb had been a site of pilgrimage for local Jews long earlier, but with the growth of the Safed community it became a truly important shrine. Both Rabbi Moses Cordovero (1522–1570), who probably immigrated to Safed from elsewhere in the Ottoman realm, and Rabbi Isaac Luria (1534–1572), who came from Egypt, chose to live in Safed because of the nearness of holy graves and the possibility (described by Cordovero in his *Sefer Gerushin*) of achieving mystical knowledge through prostration upon them. Among the sacred dead of the Galilee, Rabbi Shim'on, now acclaimed as the undisputed author of the *Zohar*, took a central place. Luria specifically hoped to achieve a true understanding of passages in the *Zohar* by visiting what he believed to be the grave of its author.

The "return" of Kabbalah to the Galilean landscape of the *Zohar*'s heroes fired the imagination of Jews throughout the Diaspora. Reports of the holy men of Safed, especially the mysterious figure of Luria, known as *ha-Ari ha-Qadosh* (the Holy Lion), were widely copied and printed in several versions. A vast literature of both kabbalistic writings and ethical or pietistic works influenced by Kabbalah poured forth from the printing presses of Venice, Constantinople, and Amsterdam—to be distributed throughout the Jewish world. It did not take long until the claim emerged that the soul of the *Ari* was in fact a reincarnation of that of Rabbi Shim'on son of Yoḥai.

It was in this period that the *Zohar* came to be considered not only an

ancient and holy book, but a *canonical* text, bearing authority comparable to that of the Bible and the Talmud. The authority of the *Zohar* as the prime source of mystical truth had already been considered by fourteenth-century kabbalists, some of whom came to view its word as superior to that of Naḥmanides, for example, because of its allegedly greater antiquity. Naḥmanides was portrayed by these as a "modem" source, whose word could be set aside by a contrary quotation from the work of Rabbi Shim'on son of Yoḥai. But in the sixteenth century, it was said that Elijah himself had appeared to Rabbi Shim'on, and the *Zohar*'s authority became that of heaven itself. Meir ibn Gabbai traced the kabbalistic tradition back to Sinai, claiming that Zoharic secrets were given to Moses along with the written Torah.

Canonical status, in the context of Judaism, bears with it halakhic authority as well as mystical prestige. If the *Zohar* contained the "true" meaning of both written and oral Torah, might it be used as a source of legal authority, especially in ritual and liturgical matters, as well? This question came up among halakhic scholars, especially in the few cases in which the *Zohar* seemed to contradict the majority opinion of rabbis deciding the law on the basis of Talmudic precedent and its formulation in responsa and codes. In fact, as scholars have shown, these cases mostly turn on local custom—the *Zohar* reflecting either Franco-German or old Spanish customs, while the *halakhah* had decided in favor of others. A classic example of such halakhic dispute involving the *Zohar* concerns the donning of *tefillin* on the intermediate weekdays of *Pesaḥ* and *Sukkot*. The *Zohar* expresses itself most strongly on the issue, considering the wearing of *tefillin* on those days an insult to the festival and a virtual sacrilege. Although the halakhic codes mostly tended otherwise, some halakhic authorities bowed to the *Zohar*, and the use of *tefillin* on those days was rejected throughout the Sephardic (and later Hasidic) communities.

Thanks to the influence of the Safed revival of mystical studies, Kabbalah became widely known among eastern European Jews in the seventeenth century. The works of Rabbi Isaiah Horowitz, a Prague kabbalist who later settled in Jerusalem, carried the teachings of Ibn Gabbai and Cordovero, among others, to preachers throughout the Ashkenazic communities. Here, too, the *Zohar* was very widely quoted. Prayer books with kabbalistic commentaries, including those by both Cordovero and Horowitz, brought kabbalistic thinking into the realm of actual synagogue practice. The highly mythical Kabbalah of Naftali Bacharach, seventeenth-century German author of *Emeq ha-Melekh* (Valley of the King), is primarily influenced by the language and imagery of the *Zohar*.

Another area of the growing canonicity of the *Zohar* is reflected in its use in liturgical contexts and its appearance in digests of daily religious practice.

Various kabbalistic *Tiqqunim* or "Orders" were published throughout the seventeenth and eighteenth centuries. These include many collections of *Zohar* passages to be recited during the vigils of *Shavu'ot* and *Hosha'na Rabbah*, at the Sabbath table, and on various other occasions. It came to be understood in this period that oral recitation of the *Zohar* was efficacious even for those who did not understand its meaning. In the nineteenth century, vocalized editions of the *Zohar* were printed to allow for this situation, and to assure that the recitation would nevertheless be performed with some degree of accuracy. There were also various digests produced for daily study/recitation, especially in the eighteenth century. The most widespread of these was called *Ḥoq le-Yisra'el* (Cairo, 1740), including passages to be recited each day from the Torah, Prophets, Hagiographa, Mishnah, Talmud, *Zohar*, ethical guides, and legal digests. The *Ḥemdat Yamim*, an anonymous compendium of kabbalistic praxis (Izmir, 1731/32), prescribes readings from the *Zohar* for nearly every conceivable occasion in the Jewish liturgical year. In both of these compendia, we see the *Zohar* at the apex of its acceptance and integration into the daily regimen of Jewish spiritual life.

In the late seventeenth and early eighteenth centuries, the messianic movement around Sabbatai Tsevi (1626–1676) swept through the Jewish communities. In the more radical forms of Sabbateanism, the *Zohar* carried even greater weight as the authority of Talmudic law came to be questioned. The kabbalistic system of Nathan of Gaza (1643/4–1680), the great prophet of Sabbateanism, is based on the imagery of the *Zohar*; and devotion to the *Zohar* was touted loudly throughout the history of Sabbateanism. Some of the later Ashkenazic Sabbateans—followers of Jacob Frank—came to refer to themselves as "Zoharites," Jews who followed the authority of the *Zohar* while rejecting that of the Talmud and the rabbis. This, of course, would be a spurious claim had the authors of the *Zohar* been asked their opinion, since they had no intention of rebelling against Talmudic authority. But by this time (and in these circles), the *Zohar* was being read through the lenses of such radical interpreters as the *Ra'aya Meheimna*, the fifteenth-century *Sefer ha-Qanah*, the anonymous work *Galei Razayya*, and the writings of Nathan of Gaza. When seen as the font of this literary tradition, the *Zohar* could be read as a very radical work indeed.

The decline of Sabbateanism in the mid-eighteenth century preceded by only a few decades the beginning of the Enlightenment era in western Europe and the admission of Jews into a more open and religiously tolerant society. As large numbers of Jews became eager supporters of what they could only see as emancipation, readings of Judaism that supported or fit this new situation became widespread. One feature of this emerging post-Enlightenment Judaism,

whether in its Reform or Orthodox versions, was either an open rejection or a quiet setting aside of Kabbalah and the *Zohar* in particular. Scholem wrote an essay about several obscure nineteenth-century figures whom he designated as "The Last Kabbalists in Germany." We have already spoken of Heinrich Graetz's negative views of the *Zohar*, a position that was widely shared by his contemporaries. While there were a few scholars in the period of the *Wissenschaft des Judentums* (Adolph Jellinek of Vienna is the most notable) who studied the *Zohar*, it was mostly neglected by westernized Jews throughout the nineteenth and early twentieth centuries.

In eastern Europe, the situation was quite different. Hasidism, a popular religious revival based on Kabbalah, continued to revere the *Zohar* and believe in its antiquity. Several significant *Zohar* commentaries were written within Hasidic circles, and the authors of Hasidic works often referred to the *Zohar*. Rabbi Pinḥas of Korzec, an early Hasidic master, was said to have thanked God that he was born after the appearance of the *Zohar*, "for the *Zohar* kept me a Jew." Hasidic legend has it that when the *Zohar* was published by his sons, who owned the printing-works in Slawuta, they dipped the press in the *miqveh* (ritual bath) before printing each volume, so great was the holy task that was about to come before it! Hasidic masters, because of this legend, went out of their way to acquire copies of the Slawuta edition of the *Zohar* and to study from it. The great opponent of Hasidism, Rabbi Elijah (the "Gaon") of Vilna (1720–1797), was also a kabbalist, and a small group within the circle of his disciples continued the study of *Zohar* for several generations.

Among the Sephardic and Mizraḥi Jews, the reputation of the *Zohar* as a holy book was particularly strong. Jews in such far-flung communities as Morocco, Turkey, and Iraq studied it avidly. Simple Jews recited the *Zohar* much in the way that uneducated eastern European Jews recited the Psalms. Beginning in the eighteenth century, Jerusalem became known as a center of kabbalistic studies, and Jews from throughout these communities went there and studied works that emanated from that center. Outside of Europe, it was primarily the Lurianic Kabbalah that held sway, and the *Zohar*, while revered, was generally viewed through the Lurianic prism. Only as Enlightenment ideas began to spread in the early twentieth century, partly through the arrival of European Jews in the Colonial era, did the authority of the *Zohar* come into question.

The writings of Scholem, Tishby, and the scholars following in their wake have done much to make the *Zohar* intelligible to moderns and to renew interest in its study. Tishby's *Wisdom of the Zohar*, translating selected passages from Aramaic into Hebrew, was a highly successful attempt to make the *Zohar* more

accessible to an educated Israeli readership. The interest aroused among scholars of religion by Scholem's highly readable and insightful essays, especiaily those first presented at the Eranos conferences, served to kindle great interest in Kabbalah within the broader scholarly community. This interest is maintained today thanks to the profound and sometimes provocative studies of Yehuda Liebes and Elliot Wolfson. The important writings of Moshe Idel continue to bring Kabbalah to the attention of the scholarly and intellectual world. The availability of English and other translations, including the selections in Tishby and anthologies by both Scholem and Matt, have also served the *Zohar* well in creating readerships outside of Israel. In more recent decades, this intellectual interest in Kabbalah has spread to wider circles, including many who are concerned with questions of symbolism, philosophy of language, and related issues.

At the same time, two other seemingly unrelated phenomena have come together to greatly increase the interest in *Zohar* studies at the turn of the twenty-first century. One is the broad interest throughout the Western world in works of mysticism and "spirituality." Our age has seen a great turn toward sources of wisdom neglected by two centuries of modernity, partly in hope of finding in them a truth that will serve as a source of guidance for the difficult and complex times in which we live. Recently, an interest in the *Zohar* and Kabbalah has emerged as part of this trend. As is true of all the other wisdoms examined in the course of this broad cultural phenomenon, the interest in Kabbalah includes both serious and trivial or "faddist" elements. This revival of Kabbalah is a complicated phenomenon within itself, containing expressions of great hunger for religious experience and personal growth, alongside the broader quest for wisdom.

This interest has come to be combined with a very different renewal of Kabbalah, primarily in Israel, after the 1967 and 1973 wars. It is manifest in the growth of kabbalistic *yeshivot* or academies, the publication of many new editions of kabbalistic works, and a campaign of public outreach intended to spread the teachings of Kabbalah more broadly. This new emphasis on Kabbalah is partly due to the reassertion of pride in the Sephardic and Mizraḥi heritage, where Kabbalah has an important place. It is also in part related to the difficult and trying times through which Israel has lived, resulting in both a resurgence of messianism and a turn to "practical Kabbalah"—a long-standing part of Near Eastern Judaism—as a source of protection against enemies and hope of victory over them. The Kabbalah taught in these circles is primarily of the Lurianic variety, as interpreted through a long chain of Jerusalem-based teachers. Some versions of what is proffered as "Kabbalah" today can only be described as

highly debased versions of the original teachings. But the *Zohar*, even if reinterpreted in Lurianic terms, is revered throughout these circles as the primary font of kabbalistic truth, the ancient teaching of Rabbi Shim'on son of Yoḥai.

How this very complex interweaving of forces will affect the future of interest in Kabbalah is yet to be seen. It is certain, however, that the *Zohar* will continue to find a place in the hearts of new readers, some of whom will turn to the more authentic and profound aspects of its teachings. It is hoped that these readers will be helped and guided by the present translation and commentary.

THE ZOHAR

הקדמת ספר הזהר

Haqdamat Sefer ha-Zohar

INTRODUCTION TO THE *ZOHAR*

Rabbi Ḥizkiyah opened, "*Like a rose*[1] *among thorns, so is my beloved among the maidens* (Song of Songs 2:2). Who is *a rose*? Assembly of Israel.[2] For there is a rose, and then there is a rose! Just as a rose among thorns is colored red and white,[3] so Assembly of Israel includes judgment and compassion. Just as a rose has thirteen petals, so Assembly of Israel has thirteen qualities of compassion surrounding Her on every side.[4] Similarly, from the moment אלהים (*Elohim*), *God*, is mentioned, it generates thirteen words to surround Assembly of Israel and protect Her; then it is mentioned again.[5] Why again? To produce five sturdy leaves surrounding the rose.[6] These five are called Salvation;[7] they are five gates.[8] Concerning this mystery it is written: *I raise the cup of salvation* (Psalms 116:13). This is the cup of blessing, which should rest on five fingers— and no more[9]—like the rose, sitting on five sturdy leaves, paradigm of five fingers. This rose is the cup of blessing.

"From the second אלהים (*Elohim*) till the third, five words appear. From here on: light—created, concealed, contained in the covenant,[10] entering the rose, emitting seed into Her. This is the *tree bearing fruit with its seed in it* (Genesis 1:12).[11] That seed endures in the actual sign of covenant. Just as the image of the covenant is sown in forty-two couplings of that seed, so the engraved, explicit name[12] is sown in forty-two letters of the act of Creation."[13]

בראשית (*Be-reshit*), *In the beginning*.

Rabbi Shim'on opened, "*The blossoms have appeared on the earth*, [*the time of pruning has arrived; the voice of the turtledove is heard in our land*] (Song of Songs 2:12). *The blossoms* are the act of Creation, which *appeared on the earth*. When? On the third day, as is written: *The earth brought forth vegetation* (Genesis 1:12). Then they *appeared on the earth. The time of pruning has arrived*—the fourth day, on which *the pruning of tyrants* (Isaiah 25:5) took

place.[14] מארת (*Me'orot*), *Lights*, spelled deficiently.[15] *The voice of the turtledove* is the fifth day, as is written: *Let the waters swarm* [*with a swarm of living creatures, and let birds fly above the earth, across the expanse of the sky*] (Genesis 1:20), generating offspring. *Is heard* is the sixth day, as is written: *Let us make a human being* (Genesis 1:26), who was destined to declare acting before hearing, for here is written: [1b] נעשה (*Na'aseh*), *Let us make, a human being*, and there is written: נעשה (*Na'aseh*), *We will do, and we will listen* (Exodus 24:7).[16] *In our land* is the Sabbath day, paradigm of the land of eternal life.[17]

"*The blossoms* are the patriarchs, who entered the divine mind before Creation[18] and entered the world that is coming,[19] where they were treasured away. From there, they emerged secretly and were concealed within prophets of truth.[20] When Joseph was born, they were concealed within him.[21] When Joseph entered the Holy Land, he planted them there. Then they *appeared on earth*, were revealed there. When are they visible? When the rainbow is revealed in the world.[22] When the rainbow appears, they are revealed. Then, *the time of pruning has arrived*, time to excise the wicked from the world. Why are they spared? Because *the blossoms have appeared on the earth*. Had they not *appeared*, they would not remain in the world,[23] nor would the world endure. Who sustains the world, enabling the patriarchs to be revealed? The voice of children engaging in Torah.[24] For the sake of those children, the world is saved. Corresponding to them, *We will make you wreaths of gold* (Song of Songs 1:11). These are little children, youngsters, as is written: *Make two cherubim of gold* (Exodus 25:18)."[25]

בראשית (*Be-reshit*), *In the beginning*.

Rabbi El'azar opened, "*Lift your eyes on high and see: Who created these?* (Isaiah 40:26). *Lift your eyes on high*. To which site? The site toward which all eyes gaze. Which is that? *Opening of the eyes*.[26] There you will discover that the concealed ancient one, susceptible to questioning, *created these*. Who is that? *Who*.[27] The one called End of Heaven above,[28] whose domain extends over everything. Since it can be questioned, yet remains concealed and unrevealed, it is called *Who*. Beyond, there is no question.[29]

"This end of heaven is called *Who*. There is another below, called *What*.[30] What distinguishes the two? The first, concealed one—called *Who*—can be questioned. Once a human being questions and searches,[31] contemplating and knowing rung after rung to the very last rung—once one reaches there: *What?* What do you know? What have you contemplated? For what have you searched? All is concealed, as before.

"Concerning this mystery it is written: *What can I take as a witness to you?*

What can I compare to you? (Lamentations 2:13). When the holy Temple was destroyed, a voice cried out: '*What can I take as a witness to you? What can I compare to you?*' I take *What* as a witness to you. Every single day I have called witnesses against you, since days of old, as is written: *I call heaven and earth to witness against you this day* (Deuteronomy 30:19).[32] I compare you to *What*, precisely![33] I crowned you with holy crowns, gave you dominion over the world, as is written: *Is this the city that was called perfect crown of beauty, joy of all the earth?* (Lamentations 2:15). I called you *Jerusalem built up, a city bound together* (Psalms 122:3). Now, *What can I liken to you*, [*to console you*]? (Lamentations, ibid., 13).[34] Just as you sit desolate, so it is above, as it were. Just as now, the holy people do not enter you in holy array, so I swear to you that I Myself will not enter above until your inhabitants enter you below.[35] This is your consolation: I compare this rung to you completely.[36] But now that you are here, *your ruin is vast as the ocean* (ibid.).[37] Yet if you say you cannot endure or be healed, then *Who will heal you* (ibid.), really! That concealed, high rung in which all exists will heal you and raise you up.

"*Who* is End of Heaven above; *What* is End of Heaven below. Jacob inherited this, *running from end to end* (Exodus 26:28),[38] from first end, *Who*, to last end, *What*, for he stands in the middle. So, *Who created these*."

Rabbi Shim'on said, "El'azar, my son, cease your words,[39] so that the concealed mystery on high, unknown to any human, may be revealed."

Rabbi El'azar was silent.

Rabbi Shim'on wept and paused for a moment. Then he said, "El'azar, what is *these*?[40] If you answer, 'Stars and constellations,' they are always visible there[41] and were created by *What*, as is said: *By the word of YHVH the heavens were made* (Psalms 33:6).[42] As for things concealed, such would not be referred to as *these*, for that word indicates something revealed. This mystery was only revealed one day when I was at the seashore. Elijah[43] came and asked me, 'Rabbi, do you know the meaning of *Who created these*?' I answered, 'These are the heavens and their array, the work of the blessed Holy One. Human beings should contemplate them and bless Him, as is written: *When I behold Your heavens, the work of* [2a] *Your fingers, the moon and stars that You set in place,... YHVH our Lord, how majestic is Your name throughout the earth!* (Psalms 8:4, 10).

"Elijah said to me, 'Rabbi, the word was concealed with the blessed Holy One, and He revealed it in the Academy on High.[44] Here it is:

'When Concealed of all Concealed[45] verged on being revealed, it produced at first a single point,[46] which ascended to become thought. Within, it drew all drawings, graved all engravings,[47] carving within the concealed holy lamp[48] a

graving of one hidden design, holy of holies, a deep structure emerging from thought, called מי (*Mi*), *Who*, origin of structure.[49] Existent and non-existent, deep and hidden, called by no name but *Who*.

'Seeking to be revealed, to be named, it garbed itself in a splendid, radiant garment and created אלה (*elleh*), *these*.[50] אלה (*Elleh*) attained the name: these letters joined with those, culminating in the name אלהים (*Elohim*).[51] Until it created אלה (*elleh*), it did not attain the name אלהים (*Elohim*).[52] Based on this mystery, those who sinned with the Golden Calf said "אלה (*Elleh*), *These, are your gods, O Israel!*" (Exodus 32:8).[53] Just as מי (*mi*) is combined with אלה (*elleh*), so the name אלהים (*Elohim*) is constantly polysemous.[54] Through this mystery, the universe exists.'

"Then Elijah flew off; I did not see him. From him I discovered the word, whose mysterious secret I have demonstrated."

Rabbi El'azar and all the Companions came and bowed down in front of him. Weeping, they said, "If we have come into the world only to hear this, it is enough."[55]

Rabbi Shim'on said, "So the heavens and their array were created by מה (*Mah*), *What*,[56] as is written: *When I behold Your heavens, the work of Your fingers, the moon and stars that You set in place,...* מה (*mah*), *how, majestic is Your name throughout the earth! Your splendor is celebrated above heaven* (Psalms 8:4, 1). *Above heaven*,[57] to attain the name. For it created a light for its light, one enclothed in the other, and it attained a high name. So, *In the beginning* אלהים (*Elohim*) *created* (Genesis 1:1), אלהים (*Elohim*) above.[58] For מה (*Mah*) was not so, is not composed until these letters—אלה (*elleh*)—are drawn from above to below and Mother lends Daughter Her garments, though not adorning Her with Her adornments.[59] When does She adorn Her fittingly? When all males appear before Her, as is written: [*All your males shall appear*] *before the Sovereign*, *YHVH* (Exodus 23:17).[60] This one is called Sovereign, as is said: *Behold, the ark of the covenant, Sovereign of all the earth* (Joshua 3:11).[61] Then the letter ה (*he*) departs and י (*yod*) enters, and She adorns Herself in masculine clothing in the presence of every male in Israel.[62] Other letters Israel draws from above to this site: אלה (*Elleh*), *These, I remember* (Psalms 42:5).[63] 'With my mouth I mentioned them, in my yearning I poured out my tears, drawing forth these letters. Then *I conduct them* from above *to the house of Elohim*, to be *Elohim*, like Him.'[64] With what? *With joyous shouts of praise, the festive throng*."

Rabbi El'azar said, "My silence assembled a temple above, a temple below.[65] Indeed, 'a word is worth one coin; silence, two.'[66] 'A word is worth one coin': what I said, the meaning I aroused. 'Silence, two': by holding my silence, two worlds were created, erected as one."

Rabbi Shim'on said, "From here on, the completion of the verse, as is written: *The one who brings forth their array by number* (Isaiah 40:26).[67] These are two rungs, each of which should be inscribed. One is *What*; the other, *Who*. This is above, that is below. The one above is inscribed by the words: *The one who brings forth their array by number*, the one who is known, beyond compare.[68] Similarly, 'The one who brings forth bread from the earth,'[69] the one who is known, the lower rung, and all is one.[70] *By number*: 600,000, standing together, generating forces according to their kind, beyond number.[71] *And calls them each by name*, both the 600,000 and their forces. What does this mean: *by name*? If you say they were called individually by name—not so, for then the verse should read *each by its name*. Rather, as long as this rung had not ascended and was still called מי (*Mi*), *Who*, it did not give birth nor bring forth what was hidden, each according to its kind, though all of them were hidden within. Once it *created* אלה (*elleh*), *these*, and attained its name, אלהים (*Elohim*), then by the power of this name, it yielded them perfectly. This is the meaning of *calls them each by name*: by its very name, it called forth each and every kind to exist perfectly. Similarly, *See, I have called by name Bezalel* (Exodus 31:2) :[72] 'I mentioned My name so that Bezalel would attain perfect existence.' *His great might* (Isaiah 40:26).[73] What is this? First of rungs, to which all desires ascend, ascending there [2b] secretly.[74] *And vast power*— mystery of the upper world,[75] which attained the name *Elohim*, as we have said. *Not one is missing*—not one of those 600,000 generated by the power of the name. Because *not one is missing*, whenever any of the Children of Israel died as punishment for their sins, the people were counted, and not even one of the 600,000 was lacking,[76] so that everything accorded with the paradigm: just as *not one is missing* above, so *not one is missing* below."

בראשית (*Be-reshit*), *In the beginning*.

Rav Hamnuna Sava said, "We find the letters backward:[77] ב (*Bet*) first, followed by ב (bet): בראשית (*Be-reshit*), *In the beginning* followed by ברא (*bara*), *created*. Then א (*alef*) first, followed by א (*alef*): אלהים (*Elohim*), followed by את (*et*).

"The reason is: When the blessed Holy One wished to fashion the world, all the letters were hidden away.[78] For two thousand years before creating the world,[79] the blessed Holy One contemplated them and played with them. As He verged on creating the world, all the letters presented themselves before Him, from last to first.[80]

"The letter ת (tav) entered first of all. She said, 'Master of the worlds, may it please You to create the world by me, for I complete Your seal: אמת (*emet*),

truth[81]—and You are called Truth.[82] It is fitting for the King of Truth to begin with a letter of truth and to create the world by me.'

"The blessed Holy One replied, 'You are seemly and worthy, but not deserving to initiate Creation, since you are destined to be marked on the foreheads of the faithful who fulfilled the Torah from א (*alef*) to ת (*tav*), and by your mark they will die.[83] Furthermore you are the seal of מות (*mavet*), death.[84] So you do not deserve to serve as the instrument of Creation.' She immediately departed.

"The letter ש (*shin*) came before Him. She said, 'Master of the worlds, may it please You to create the world by me, for by me You are named שדי (*Shaddai*), and it is fitting to create the world by a holy name.'

"He replied, 'You are seemly, you are good, and you are true, but since letters of deceit take you as their accomplice, I do not wish to create the world by you. For a lie cannot exist unless ק״ר (*qof-resh*) take you.'[85] So whoever wants to tell a lie will first lay a foundation of truth and then construct the lie.[86] For ש (*shin*) is a letter of truth, a true letter of the patriarchs, who were united in it;[87] ק״ר (*qof-resh*) are letters that appear on the evil side.[88] In order to survive, they entangle the letter ש (*shin*), forming קשר (*qesher*), conspiracy. Seeing this, she left His presence.

"The letter צ (*tsadi*) entered. She said to Him, 'Master of the world, may it please You to create the world by me, for צדיקים (*tsaddiqim*), the righteous, are sealed by me, and You, who are called צדיק (*Tsaddiq*), Righteous, are signified by me, as is written: *For* יהוה (*YHVH*) *is* צדיק (*tsaddiq*)—*loving righteousness* (Psalms 11:7). It is fitting to create the world by me!'

"He replied, 'צ (*Tsadi*), you are צדיק (*tsaddiq*), but you should remain hidden—not so revealed—so as not to provide the world a pretext.' How so? She is נ (*nun*). י (*Yod*) from the name of the holy covenant comes and rides on her, is united with her.[89] This is the mystery: When the blessed Holy One created Adam, He created him with two faces.[90] So the י (*yod*) faces backward, like this: .[91] They were not turned face-to-face, like this: .[92] It looked upward like this: . It looked downward like this: .[93] The blessed Holy One said to her, 'Turn back, for I intend to split you and transfigure you face-to-face, but you will arise elsewhere.'[94] She left His presence and departed.

"The letter פ (*pe*) entered. She said to Him, 'Master of the world, may it please You to create the world by me, for I signify פורקנא (*purqena*), the redemption, that You will someday bring to the world, also called פדות (*pedut*),

deliverance. It is fitting to create the world by me!'

"He replied, 'You are seemly, but you signify hidden transgression, like a serpent striking, then tucking its head into its body:[95] so one who sins bows his head, stretching out his hands.'

"Similarly ע (*ayin*) stands for עון (*avon*), iniquity. Although she said, 'I imply ענוה (*anavah*), humility,' the blessed Holy One replied, 'I will not create the world by you.' She left His presence.

"The letter ס (*samekh*) entered. She said to Him, 'Master of [3a] the world, may it please You to create the world by me, for by me סמיכא (*semikha*), support, exists for those who fall, as is written: סומך יהוה (*Somekh YHVH*), *YHVH* supports, all who fall (Psalms 145:14).'

"He replied, 'So you are needed where you are; do not move! If you leave, what would happen to the fallen, who depend on you?' She immediately left His presence.

"The letter נ (*nun*) entered. She said to Him, 'Master of the world, may it please You to create the world by me, for by me You are called נורא (*Nora*), *Awesome, in praises* (Exodus 15:11). By me, the praise of the righteous is called נאוה (*navah*), *comely* (Psalms 33:1).'

"He replied, 'נ (*Nun*), return to your place, for because of you ס (*samekh*) returned to her place.[96] Depend on her.' She returned immediately, leaving His presence.

"The letter מ (*mem*) entered. She said to him, 'Master of the world, may it please You to create the world by me, for by me You are called מלך (*Melekh*), King.'

"He replied, 'Certainly so, but I will not create the world by you, since the world needs a king. Return to your place, you along with ל (*lamed*) and ך (*khaf*),[97] for the world should not be without a king.'

"At that moment the letter כ (*kaf*) descended from His throne of glory[98] and said, 'Master of the world, may it please You to create the world by me, for I am Your כבוד (*Kavod*), Glory.'

"When כ (*kaf*) descended from the throne of glory, 200,000 worlds trembled, the throne trembled, and all the worlds verged on collapse. The blessed Holy One said to her, 'כ, כ (*Kaf, kaf*), what are you doing here? I will not create the world by you. Return to your place, for you imply כליה (*kelayah*), destruction—*a decree of destruction* (Isaiah 10:23). Return to your throne and stay there.' She thereupon left His presence and returned to her place.

"The letter י (*yod*) entered. She said to Him, 'Master of the world, may it please You to create the world by me, for I am the beginning of the holy Name.[99] It is fitting for You to create the world by me!'

“He replied, ‘It is enough for you to be engraved in Me, to be inscribed in Me. My desire culminates in you. You should not be uprooted from My name.’

“The letter ט (*tet*) entered. She said to Him, ‘Master of the world, may it please You to create the world by me, for by me You are called טוב וישר (*tov ve-yashar*), *good and upright* (Psalms 25:8).’

“He replied, ‘I will not create the world by you, for your goodness is concealed and hidden within you,[100] as is written: *How abundant is Your goodness that You have hidden away for those in awe of You* (Psalms 31:20). Since it is hidden within you, it plays no part in this world that I am about to create, but rather in the world to come.[101] Furthermore, because your goodness is hidden within you, the gates of My Temple will sink, as is written: *Her gates* טבעו (*tave’u*), *have sunk, into the earth* (Lamentations 2:9). Further, facing you is ח (*ḥet*),[102] and when you join together you spell חטא (ḥet), sin.’[103] So these two letters are not inscribed in the holy tribes.[104] She immediately left His presence.

“The letter ז (*zayin*) entered. She said to Him, ‘Master of the world, may it please You to create the world by me, for by me Your children observe the Sabbath, as is written: זכור (*Zakhor*), *Remember, the Sabbath day, to hallow it* (Exodus 20:8).’

“He replied, ‘I will not create the world by you, for you imply war—a sharp sword and a spear for battle, like a ן (*nun*).’[105] She immediately left His presence.

“The letter ו (*vav*) entered. She said to Him, ‘Master of the world, may it please You to create the world by me, for I am a letter of Your name.’[106]

“He replied, ‘ו (*Vav*), it is enough for you and ה (*he*) to be letters of My name, included in the mystery of My name, engraved and carved in My name. I will not create the world by either of you.’

“The letters ד (*dalet*) and ג (*gimel*) entered and made the same request. He replied to them as well, ‘It is enough for you to be with each other, since the poor will never cease from the world[107] and need to be treated kindly. ד (*Dalet*) is poor; ג (*gimel*) גומל (*gomel*), renders, goodness to her.[108] Do not separate from one another! It is enough for one of you to sustain the other.’

“The letter ב (*bet*) entered. She said to Him, ‘Master of the world, may it please You to create the world by me, for by me You are blessed above and below.’[109]

“The blessed Holy One replied, ‘Indeed, by you I will create the world. You will be the beginning of Creation.’

“The letter א (*alef*) stood and did not enter. The blessed Holy One said to her, ‘א, א (*Alef, alef*), why do you not enter My presence like all the other letters?’

“She replied, ‘Master of the world! Because I saw all the letters leaving Your presence fruitlessly. What could I do there? Furthermore, look, [3b] You

have given this enormous gift to the letter ב (*bet*), and it is not fitting for the exalted King to take back a gift He has given to His servant and give it to another!'

"The blessed Holy One said, 'א, א (*Alef, alef*)! Although I will create the world with the letter ב (*bet*), you will be the first of all the letters. Only through you do I become one.[110] With you all counting begins and every deed in the world. No union is actualized except by א (*alef*).'

"The blessed Holy One fashioned high, large letters and low, small letters.[111] So, ב, ב (*Bet, bet*): בראשית ברא (*Be-reshit bara*); א, א (*Alef, alef*): אלהים את (*Elohim et*). Letters above and letters below. They were all as one, from the upper world and the lower world.

בראשית (*Be-reshit*), *In the beginning*.

Rabbi Yudai said, "What is בראשית (*Be-reshit*)? With Wisdom.[112] This is the Wisdom on which the world stands—through which one enters hidden, high mysteries. Here were engraved six vast, supernal dimensions, from which everything emerges, from which issued six springs and streams, flowing into the immense ocean.[113] This is ברא שית (*bara shit*), created six,[114] created from here. Who created them? The unmentioned, the hidden unknown."[115]

Rabbi Ḥiyya and Rabbi Yose were walking on the way. As they reached the site of a certain field, Rabbi Ḥiyya said to Rabbi Yose, "What you have said — ברא שית (*bara shit*)—is certainly true, for there are six supernal days in the Torah, not more; the others are concealed.[116] But in the Secrets of Creation we have discovered this:

"'The holy hidden one[117] engraved an engraving in the innards of a recess, punctuated by a thrust point.[118] He engraved that engraving, hiding it away, like one who locks up everything under a single key, which locks everything within a single palace.[119] Although everything is hidden away within that palace, the essence of everything lies in that key, which closes and opens. Within that palace lie hidden treasures, one greater than the other. Within that palace stand gates built cryptically, fifty of them. Carved into four sides, they were forty-nine. One gate has no side. No one knows whether it is above or below; it is shut.[120] In those gates is one lock and one precise place for inserting the key,[121] marked only by the impress of the key, known only to the key. Concerning this mystery it is written: בראשית ברא אלהים (*Be-reshit bara Elohim*), *In the beginning God created*. בראשית (*Be-reshit*) is the key enclosing all, closing and opening. Six gates are contained in that key that closes and opens.[122] When it closes those gates, enclosing them within itself, then indeed: בראשית (*Be-reshit*)—a revealed word

combined with a concealed word. ברא (*Bara*), *Created*, is always concealed, closing, not opening.'"[123]

Rabbi Yose said, "Certainly so! I heard the Holy Lamp[124] say so, that ברא (*bara*) is a concealed word, closing, not opening. As long as the world[125] was locked within the word ברא (*bara*), it was not, did not exist. Enveloping everything was תהו (*tohu*), *chaos*,[126] and as long as תהו (*tohu*) reigned, the world was not, did not exist. When did that key open gates? When was it fit to be fruitful, to generate offspring? When Abraham arrived,[127] as is written: *These are the generations of heaven and earth* בהבראם (*be-hibbare'am*), *when they were created* (Genesis 2:4), and we have learned: באברהם (*be-Avraham*), through Abraham.[128] Whereas everything was concealed in the word ברא (*bara*), now the letters were transposed and rendered fruitful. A pillar emerged, generating offspring: אבר (*ever*), organ—Holy Foundation on which the world stands.[129]

"When אבר (*ever*) was inscribed in the word ברא (*bara*), the supernal concealed one inscribed another inscription for its glorious name. This is אלה מי ברא (*Mi vara elleh*), *Who created these* (Isaiah 40:26).[130] The holy blessed name מה (*Mah*), *What*, was also inscribed.[131] Out of ברא (*bara*) it generated אבר (*ever*), inscribing אלה (*elleh*) at one end and אבר (*ever*) at the other.[132] Holy concealed one! אלה (*Elleh*) exists, אבר (*ever*) exists. As one was completed, so was the other. In אבר (*ever*) it engraved ה (*he*); in אלה (*elleh*), י (*yod*). Letters were aroused to complete one side and the other. It produced מ"ם (two *mems*), moving one to this side, one to that. The holy name was completed— becoming אלהים (*Elohim*)—and the name אברהם (*Avraham*) as well. [4a] As one was completed, so was the other.[133] Then life was generated and the complete Name emerged, unlike before, as is written: *These are the generations of heaven and earth* בהבראם (*be-hibbare'am*), *when they were created*. All remained suspended until the name of Abraham was created.[134] Once that name was completed, the holy name was completed, as the verse concludes: *on the day that* יהוה אלהים (*YHVH Elohim*) *made earth and heaven* (Genesis 2:4)."[135]

Rabbi Ḥiyya prostrated himself on the ground, kissing the dust and weeping. He cried out, "Dust, dust, how stubborn you are, how impudent! All delights of the eye decay in you. All pillars of light in the world you consume and pulverize. How insolent you are! The Holy Lamp[136] who has illumined the world, majestic ruler, prince whose merit sustains the world, decays in you. O Rabbi Shim'on, radiance of the lamp, radiance of the worlds, you decompose in the dust, yet you subsist and guide the world!"[137]

For a moment he was shocked, and then exclaimed, "Dust, dust, do not boast! The pillars of the world will not be surrendered to you. Rabbi Shim'on has not decayed in you!"[138]

Still weeping, Rabbi Ḥiyya rose and walked on together with Rabbi Yose. From that day on, he fasted forty days to envision Rabbi Shim'on.[139] He was told, "You are not entitled to see him." He wept and fasted another forty days. In a vision he was shown Rabbi Shim'on and his son Rabbi El'azar, studying the word that Rabbi Yose had spoken,[140] with thousands listening. Meanwhile he noticed many huge celestial wings,[141] which Rabbi Shim'on and his son Rabbi El'azar mounted, and they soared to the Academy of Heaven. All those wings waited for them. He saw them returning, their splendor renewed, and they shone more brilliantly than the dazzle of the sun.

Rabbi Shim'on opened, saying, "Let Rabbi Ḥiyya enter and see how the blessed Holy One intends to rejuvenate the faces of the righteous in the time to come.[142] Happy is one who enters here without shame. Happy is one who stands in that world[143] as a sturdy pillar."

Rabbi Ḥiyya saw himself entering. Rabbi El'azar rose together with the other pillars sitting there. Embarrassed, he drew back, then entered and sat at the feet of Rabbi Shim'on. A voice issued: "Lower your eyes, do not raise your head, do not gaze!" Lowering his eyes, he saw a light shining in the distance. The voice returned: "O high, hidden, concealed ones, open-eyed, roaming the entire world, gaze and see![144] O low, sleeping ones, close-eyed, awake![145] Who among you turns darkness into light, bitter into sweet before arriving here?[146] Who among you awaits each day the light that shines when the King visits the doe[147] and is glorified—declared King of all kings of the world? Whoever does not await this each day in that world has no portion here."[148]

Meanwhile he noticed many of the Companions surrounding him—all those erect pillars—and he saw them being raised to the Academy of Heaven, some ascending, some descending.[149] Above them all, he saw the Master of Wings[150] approaching. When he arrived, he solemnly swore that he had heard from behind the curtain[151] that the King remembers the doe who lies in the dust and visits Her every day. At that moment He kicks the 390 firmaments,[152] which all tremble and quake [4b] before Him. He sheds tears over this,[153] and those tears of bubbling fire fall into the vast ocean. From those tears the Prince of the Ocean[154] emerges—by them he is sustained. And he hallows the name of the Holy King, agreeing to swallow up all the waters of Creation and absorb them when all the nations gather against the holy people,[155] so that the waters will dry up and they will pass through on dry land.[156]

Meanwhile he[157] heard a voice proclaiming, "Make way, make way—for King Messiah is coming to the Academy of Rabbi Shim'on!" For all the righteous present there are heads of academies, and those academies are designated there; and all members of each academy ascend from the Academy

here[158] to the Academy of Heaven. The Messiah visits all those academies, setting his seal on the Torah issuing from the mouths of the rabbis.[159] At that moment the Messiah arrived, adorned by the heads of the academies with celestial crowns. At that moment all the Companions rose and Rabbi Shim'on rose, his light radiating to the vault of heaven.

He said to him,[160] "Happy are you, Rabbi, for your Torah ascends in 370 lights,[161] each and every light refracting into 613 senses,[162] ascending and bathing in rivers of pure balsam.[163] The blessed Holy One sets His seal on the Torah of your academy, and of the academy of Hezekiah, king of Judah,[164] and of the academy of Ahiyah of Shiloh.[165] I have not come to set my seal on what issues from your academy. Rather, the Master of Wings has entered here, for I know he enters no academy but yours."[166]

Then Rabbi Shim'on told him[167] the oath that the Master of Wings had sworn. The Messiah began trembling and cried aloud. The heavens trembled, the vast ocean trembled, Leviathan trembled, and the world verged on overturning. At that moment, he noticed Rabbi Ḥiyya sitting at the feet of Rabbi Shim'on. He said, "Who placed a human here, clothed in the garb of that world?"[168]

Rabbi Shim'on answered, "This is Rabbi Ḥiyya, radiance of the lamp of Torah!"

The Messiah said, "Let him be gathered in,[169] together with his sons,[170] so that they become members of your academy."

Rabbi Shim'on said, "Let him be granted time."[171]

Time was granted to him. He emerged trembling, his eyes streaming with tears. Quivering, he cried, "Happy is the share of the righteous in that world! Happy is the share of the son of Yoḥai who has attained this! Of him is written: *So that I may endow those who love Me with substance and fill their treasuries* (Proverbs 8:21)."[172]

בראשית (*Be-reshit*), *In the beginning*.

Rabbi Shim'on opened, "I *have put My words in your mouth* (Isaiah 51:16). How vital it is for a human being to engage in Torah day and night! For the blessed Holy One listens to the voice of those who occupy themselves with Torah, and every word innovated in Torah by one engaged in Torah fashions one heaven.

"We have learned: The moment a new word of Torah originates from the mouth of a human being, that word ascends and presents herself before the blessed Holy One,[173] who lifts that word, kisses her, and adorns her with seventy crowns—engraved and inscribed.[174] But an innovated word of wisdom[175] ascends

and settles on the head of צדיק (*Tsaddiq*), Righteous One— Vitality of the Worlds.[176] From there, it flies and soars through 70,000 worlds,[177] ascending to the Ancient of Days.[178] All the words of the Ancient of Days are words of wisdom, conveying supernal, concealed mysteries.[179] When that secret word of wisdom, innovated here, ascends, it joins those words of the Ancient of Days. Along with them, it ascends and descends, entering eighteen hidden worlds, which *no eye has seen, O God, but You* (Isaiah 64:3).[180] Emerging from there, they roam until they arrive, full and complete, presenting themselves before the Ancient of Days. At that moment, the Ancient of Days inhales the aroma of that word and it pleases Him more than anything. Lifting that word, He adorns her with 370,000 crowns.[181] The word flies, ascending and descending, and is transformed into a heaven. So each and every word of wisdom is transformed into a heaven, existing enduringly in the presence of the Ancient of Days. He calls them *new heavens*, newly created heavens, hidden mysteries of supernal wisdom. As for all other innovated words of Torah,[182] they stand before [5a] the blessed Holy One, then ascend and are transformed into *earths of the living* (Psalms 116:9). Then they descend, crowning themselves upon one earth,[183] which is renewed and transformed into a *new earth* through that renewed word of Torah. Concerning this is written: *As the new heavens and the new earth that I am making endure before Me....* (Isaiah 66:22). The verse does not read *I have made*,[184] but rather *I am making*, for He makes them continually out of those innovations and mysteries of Torah. Of this is written: *I have put My words in your mouth and covered you with the shadow of My hand, to plant heavens and establish earth* (Isaiah 51:16). The verse does not read *the heavens*, but rather *heavens*."[185]

Rabbi El'azar asked, "What is the meaning of: *I have covered you with the shadow of My hand*?"

He replied, "When Torah was transmitted to Moses, myriads of celestial angels came to scorch him with flames from their mouths, but the blessed Holy One sheltered him.[186] Now when this word ascends, is aroused, and stands before the blessed Holy One, He shelters that word and covers that person so that he will not be discovered by them—arousing their jealousy— before that word is transformed into new heavens and a new earth, as is written: *I have covered you with the shadow of My hand, to plant heavens and establish earth*. From this we learn that every word concealed from the eyes attains supernal value,[187] as is written: *I have covered you with the shadow of My hand*. Why was it covered and hidden from view? For the sake of supernal value, as is written: *to plant heavens and establish earth*, as already explained.

"*To say to Zion: 'You are* עמי (*ammi*), *My people!'* (ibid.). *To say to* those gates, those distinguished words,[188] these above those: '*You are* עמי (*ammi*).' Do

not read '*You are* עמי (*ammi*), *My people*,' but rather '*You are* עמי (*immi*), *with Me*, becoming My partner! Just as I made heaven and earth by speaking, as is said: *By the word of YHVH, the heavens were made* (Psalms 33:6), so do you.' Happy are those engaged in Torah!

"Now if you say that the word of any ignorant person has the same effect, come and see: One who is unaccustomed to the mysteries of Torah and innovates words he does not fully understand—when that word ascends, a *man of perversity, tongue of falsehood* (Proverbs 16:28; 6:17)[189] bursts forth from the chasm of the immense abyss,[190] leaping 500 parasangs[191] to obtain that word. Grabbing her, he takes that word back to his chasm and transmogrifies her into a distorted heaven called 'chaos.' The *man of perversity* flies through that heaven —6,000 parasangs in one glide.[192] As soon as the distorted heaven is established, *a woman of whoredom* (Hosea 1:2)[193] emerges, clinging to it, joining with it. From there she sets out, killing thousands, myriads. For as long as she endures in that heaven, she is empowered to swoop through the entire world in a single moment.[194] Concerning this is written: *Woe unto them who haul iniquity with cords of falsehood, and sin as with a cart rope* (Isaiah 5:18).[195] *Iniquity* is the male. Who is *sin*? The female. He[196] hauls the one called *iniquity* with those *cords of falsehood*, and then *sin as with a cart rope*, that female called *sin*, who is empowered there to fly and kill human beings. So, *Many are those she has struck dead* (Proverbs 7:26). Who has struck them dead? This *sin* who slays human beings. Who causes this? A disciple unqualified to teach who teaches.[197] May the Compassionate One save us!"

Rabbi Shim'on said to the Companions, "I beg of you not to utter a word of Torah that you do not know and have not heard properly from a lofty tree,[198] lest you enable *sin* to slay multitudes without cause."[199]

They all opened, saying, "May the Compassionate One save us! May the Compassionate One save us!"

"Come and see: With Torah the blessed Holy One created the world. This has been established, as is written: *I was with Him as a nursling, I was a daily delight* (Proverbs 8:30).[200] He gazed upon her once, twice, three and four times, then spoke, creating through her.[201] To teach human beings not to err in her,[202] as is written: *Then He saw and declared her, arranged her and probed her. He told humanity* (Job 28:27).[203] The blessed Holy One created what He created corresponding to those four times: *He saw and declared her, arranged her and probed her*.[204] Before generating His work, He introduced four words: בראשית ברא אלהים את (*Be-reshit bara Elohim et*), *In the beginning God created*. First, these four; then, השמים (*ha-shamayim*), *the heavens*. These correspond to the four times that the blessed Holy One contemplated Torah before actualizing His work of

art.”

Rabbi El’azar was going to see Rabbi Yose son of Rabbi Shim’on son of Lekonya, his father-in-law.[205] [5b] Rabbi Abba accompanied him, and a man was goading the donkeys behind them.

Rabbi Abba said, “Let us open openings of Torah, for the time is ripe to adorn ourselves on our way.”

Rabbi El’azar opened, saying, “*My Sabbaths you are to observe* (Leviticus 19:30). Come and see: In six days the blessed Holy One created the world. Every single day revealed its work, transmitting its power through that day.[206] When did it reveal its work and transmit its power? On the fourth day,[207] for those first three days were all concealed, not revealed. When the fourth day arrived, it generated the work and power of them all, since fire, water, and air—although they are three ethereal elements[208]—were all suspended, their work unrevealed until earth revealed them. Then the skill of each one of them was made known.

“Now you might say this happened on the third day, concerning which is written: *Let the earth sprout vegetation*, and *The earth brought forth vegetation* (Genesis 1:11–12). But although written of the third day, it was really the fourth, included in the third to be one without division.[209] From the fourth day on, its work was revealed, yielding an artisan for each and every skill,[210] for the fourth day constitutes the fourth leg of the celestial throne.[211] All the work of all of them, both earlier and later days, was dependent on the Sabbath day,[212] as is written: *God included*[213] *in the seventh day His work that He had made* (Genesis 2:2). This is *Sabbath*, fourth leg of the throne.

“Now you might ask, ‘If so, why *My Sabbaths you are to observe*, two?’ The answer is: the Sabbath of Sabbath eve and the Sabbath of the day itself, which are indivisible.”[214]

That rambling donkey-driver[215] goading behind them said, “And what is *My sanctuary you are to hold in awe* (Leviticus 19:30)?”[216]

He replied, “This is the holiness of the Sabbath.”

He said, “What is the holiness of the Sabbath?”

He replied, “This is the holiness drawn down from above.”

He said, “If so, you have turned the Sabbath into something not holy except for the holiness that rests upon it from above!”

Rabbi Abba said, “So it is: *Call the Sabbath a delight, the holy of* YHVH *honored* (Isaiah 58:13). *Sabbath* and *holy of* YHVH are each mentioned separately.”

He said, “If so, who is *holy of* YHVH*?*”

He replied, “Holiness that descends from above, resting upon it.”

He said, “If holiness drawn down from above is called *honored*, then it

appears that the Sabbath is not *honored*. Yet it is written: *And honor it* (ibid.)!"

Rabbi El'azar said to Rabbi Abba, "Let this man be! Within him lies a new word we do not know."

They said to him, "Speak!"

He opened, saying, "את שבתותי (*Et Shabbetotai*), *My Sabbaths*. את (*Et*)[217] amplifies the meaning to include[218] the range of Sabbath, which is 2000 cubits in every direction.[219] So the meaning is expanded: את שבתותי (*Et Shabbetotai*), *My Sabbaths*—one is the higher Sabbath; the other, the lower Sabbath;[220] both included as one, concealed as one.

"Another Sabbath[221] was left unmentioned and felt ashamed. She said before Him, 'Master of the universe, since the day You created me, I have been called Sabbath—and there can be no day without night.'[222] He replied, 'My daughter, you are Sabbath—I call you Sabbath—but I am about to crown you with a higher crown.' He issued a proclamation: *My sanctuary you are to hold in awe*. This is the Sabbath of Sabbath eve, who is awe and in whom awe dwells.[223] Who is that? The one included by the blessed Holy One when He said *I am YHVH*.[224]

"I heard my father say so precisely: את (*Et*) includes the range of Sabbath. *My Sabbaths* are a circle with a square inscribed within.[225] They are two, corresponding to which are two hallowings we should recite. One is ויכלו (*Vaykhullu*), *And they* [*heaven and earth*] *were completed*... (Genesis 2:1–3);[226] the other, קדוש (*qiddush*), hallowing.[227] *Vaykhullu* contains thirty-five words, and in the *qiddush* that we recite there are thirty-five words,[228] altogether amounting to seventy names of the blessed Holy One,[229] with which Assembly of Israel is adorned.[230] Since this circle and square are *My Sabbaths*, they are both included in שמור (*Shamor*), *Observe* (Deuteronomy 5:12), as is written: תשמורו (*Tishmoru*), *You are to observe* (Leviticus 19:30),[231] whereas the higher Sabbath is not included here in שמור (*Shamor*), *Observe*, but rather in זכור (*Zakhor*), *Remember* (Exodus 20:8), for the supreme King is completed by זכור (*zakhor*).[232] So He is called 'the King who possesses peace,' and His peace is זכור (*zakhor*).[233] That is why there is no strife above, because of the two peaces below: one, Jacob; the other, Joseph.[234] So it is written twice: *Peace, peace to the far and the near* (Isaiah 57:19). *To the far* refers to Jacob, [6a] *and the near* refers to Joseph. *To the far*, as is said: *From afar, YHVH appeared to me* (Jeremiah 31:2),[235] *His sister stood far off* (Exodus 2:4).[236] *And the near*, as is said: *New* [*gods*] *who came from nearby* (Deuteronomy 32:17).[237] *From afar* is the highest point, standing in its palace.[238] So it is written: תשמורו (*Tishmoru*), *You are to observe*, included in שמור (*Shamor*), *Observe*.[239] *My sanctuary you are to hold in awe* is the point standing in the center,[240] which one should fear more than anything, for its punishment is death, as is written: מחלליה (*Meḥaleleha*), *Those who profane it, shall surely be put*

to death (Exodus 31:14). Who are מחלליה (*meḥaleleha*), *those who profane it?* Whoever enters the חלל (*ḥalal*), hollow, of the circle and the square—the site where that point rests—and damages it[241] *shall surely be put to death*. So it is written: *You are to hold in awe*. That point is called *I*,[242] and on it rests that high concealed one, unrevealed.[243] This is *YHVH*, and all is one."[244]

Rabbi El'azar and Rabbi Abba dismounted[245] and kissed him. They said, "All this wisdom in your hand, and you are goading our donkeys behind us? Who are you?"

He replied, "Do not ask who I am! Rather, let us go together, engaging in Torah. Let each one speak words of wisdom to illumine the way."

They said to him, "Who appointed you to go here, goading donkeys?"

He replied, "יוד (*Yod*) waged war with two letters, כף (*kaf*) and סמך (*samekh*), to be bound together with me.[246] כף (*Kaf*) did not want to depart and be bound, since it cannot survive for a moment anywhere else.[247] סמך (*Samekh*) did not want to depart, so it could support those who fall, for without סמך (*samekh*) they cannot survive.[248] Alone, יוד (*yod*) came to me, kissing and embracing me. She wept with me, saying, 'My son, what can I do for you? But look, I will ascend and fill myself with goodness—with hidden, celestial, splendid letters! Then I will come to you, serving as your support. I will endow you with two letters, higher than those that departed, namely, יש (*yesh*), substance—celestial יוד (yod) and שין (*shin*)—as your treasuries filled with everything. So, my son, go and goad donkeys.' That is why I go like this."[249]

Rabbi El'azar and Rabbi Abba rejoiced and wept. They said, "Go ride! We will goad the donkeys behind you."

He said to them, "Didn't I tell you it is the command of the King, until the one driving donkeys arrives?"[250]

They said to him, "But you haven't told us your name. The site you inhabit—what is it?"

He replied, "The site I inhabit is fine and lofty for me: a certain tower soaring in the air, grand and splendid.[251] Those dwelling in this tower are the blessed Holy One and a certain poor person.[252] This is where I reside, but I have gone into exile, goading donkeys."

Rabbi Abba and Rabbi El'azar gazed at him. He had flavored his words for them as sweet as manna and honey.

They said to him, "If you tell us the name of your father, we will kiss the dust of your feet."

He said, "Why? It is not my habit to boast of Torah.[253] But my father's dwelling was in the great ocean. He was a fish,[254] circumnavigating the vast ocean from one end to the other. So grand and splendid, ancient of days, he

would swallow all the other fish in the ocean, then spew them out alive, thriving, filled with all goodness of the world. So strong, he could swim the ocean in one moment. He shot me out like an arrow from the hand of a mighty warrior,[255] secreting me in that site I described. Then he returned to his site, disappearing into the ocean."

Rabbi El'azar contemplated his words. He said, "You are the son of the Holy Lamp![256] You are the son of Rav Hamnuna Sava,[257] son of the radiance of Torah, and you are goading donkeys behind us?"

They both wept together, kissed him, and went on.

They said to him, "If it pleases our master, let him reveal his name to us." He opened, saying, "*Benayahu son of Yehoyada* (2 Samuel 23:20).[258] This verse has been established[259]—which is fine—but this verse alludes to supernal mysteries of Torah. *Benayahu son of Yehoyada* appears on behalf of a mystery of wisdom—a concealed word, and the name prevails. *Son of a living man* (ibid.)—צדיק (*Tsaddiq*), Righteous One—Vitality of the Worlds.[260] *Master of deeds* (ibid.)[261]—Master of all action, of all celestial powers, for all emerge from Him. He is יהוה צבאות (*YHVH Tseva'ot*), Lord of Hosts, insignia of all His hosts.[262] Distinguished and supreme, He is called *Master of deeds*.

"*From Qavtse'el* (ibid.)—this grand and dignified tree, supreme above all,[263] from which site did it emerge? From which rung did it come? The verse goes on to say: *From Qavtse'el*[264]—a high, concealed rung that [6b] *no eye has seen*... (Isaiah 64:3),[265] a rung containing all, gathered in from upper light, and from which all emerges. It is the holy, hidden palace, in which all rungs are gathered and concealed.[266] In the trunk of this tree all worlds exist; from it, all holy powers are nourished and deployed.

"*He smote the two Ariel of Moab* (2 Samuel, ibid.). Two sanctuaries existed because of Him, were nourished by Him: First Temple and Second Temple.[267] As soon as He departed, the flow flowing from above ceased. *He*, as it were, *smote* them, destroying and obliterating them, and the Holy Throne fell,[268] as is written: *And I was in the midst of the exile* (Ezekiel 1:1)—that rung called *I*[269] was *in the midst of the exile*. Why? *By the River Kevar* (ibid.), River of Already,[270] on account of the river gushing and flowing, whose waters and springs ceased, so that it did not flow as before, as is written: *A river dries up and is parched* (Job 14:11).[271] *Dries up*—in the First Temple; *is parched*—in the Second. So *He smote the two Ariel of Moab*. מואב (*Mo'av*), *Moab*—for they originated מאב (*me-av*), from Father, in heaven and were destroyed and obliterated because of Him.[272] All the lights illumining Israel darkened.

"Further, *He went down and slew the lion* (2 Samuel, ibid.).[273] In former times, when this river gushed its waters below, [the people of] Israel were

fulfilled, offering offerings and sacrifices to atone for their souls. Then from above would descend the image of a lion, whom they could see on the altar, crouching over its prey,[274] consuming sacrifices like a fierce warrior, while all dogs[275] hid themselves away, not venturing out.

"When sins prevailed, He descended to the rungs below,[276] and He killed that lion, no longer willing to provide its prey. He, as it were, killed it. *He slew the lion*, really! *Within the pit* (ibid.)—in plain sight of the evil Other Side.[277] Seeing this, that Other Side was emboldened to send a dog to eat the offerings. What is the name of that lion? אוריאל (*Uri'el*), for his face is the face of אריה (*aryeh*), a lion.[278] What is the name of that dog? בלאדן (*Bal'adan*) is its name, for it is excluded from the category of אדם (*adam*), human, but is rather a dog—its face a dog.[279] *On a snowy day*—a day when sins prevailed, and judgment was decreed above by the celestial court.[280] Of this is written: *She is not afraid of snow for her household* (Proverbs 31:21)—Judgment on high.[281] Why? Because *her whole household is clothed in crimson*[282] (ibid.) and can endure the fierce fire.

"Until here, mystery of the verse. What is written next? *He slew an Egyptian, a man of good appearance* (2 Samuel, ibid., 21). Here the mystery of the verse discloses that whenever Israel sinned He[283] departed, withholding from them all the goodness, all the light illumining them. *He slew an Egyptian man*—the light of that light illumining Israel. Who is it? Moses,[284] as is written: *They said, 'An Egyptian man rescued us'* (Exodus 2:19).[285] There he was born, there he was raised, there he rose to the highest light.[286] *A man of* מראה (*mar'eh*), *good appearance*, as is said: ומראה (*u-mar'eh*), *in appearance, not in riddles* (Numbers 12:8).[287] *Man*, as is said: *Man of Elohim* (Deuteronomy 33:1)—husband, as it were, of that מראה (*mar'eh*), *appearance, of the Presence of YHVH*,[288] for he was worthy of conducting this rung on earth in any way he wished— something no other human attained.

"*The Egyptian had a spear in his hand* (2 Samuel, ibid.). This is the staff of God, handed down to him,[289] as is said: *with the staff of God in my hand* (Exodus 17:9). This is the staff created on the eve of Sabbath at twilight,[290] engraved with the holy name,[291] a holy graving. With this he sinned at the rock, as is said: *He struck the rock with his staff twice* (Numbers 20:11). The blessed Holy One said to him, 'Moses, I did not give you My staff for this. By your life! From now on, it will no longer be in your hand.' Immediately *He went down to him with a club* (2 Samuel, ibid.)[292]—with severe judgment. *And wrenched the spear out of the Egyptian's hand*, for from that moment it was withheld from him and was never again in his hand. *And killed him with his own spear*. Because of the sin of striking with that staff,[293] he died and did not enter the Holy Land, and this light was withheld from Israel.

"*From the thirty, he was most honored* (2 Samuel, ibid., 23).[294] These are the thirty celestial years,[295] on which He drew, conveying Them below. Drawing on Them, He drew near. *But the three he did not attain*. They approached Him, giving to Him wholeheartedly, but He did not approach Them.[296] Still, although He was not counted as one of Them, *David set him over his bodyguard*, for He never faded from the tablet of His heart.[297] [7a] They are never separated. David set Him close—not conversely—for with the praises, songs, and love that the moon offers to the sun,[298] She draws Him toward Her, so that He dwell with Her. This is: *David set him over his bodyguard*."

Rabbi El'azar and Rabbi Abba fell before him. Meanwhile they did not see him. They rose, looking in every direction, but could not see him. They sat down and wept, and could not speak to one another. After a while Rabbi Abba said, "This is precisely what we learned: On whatever path the righteous walk, with words of Torah between them, virtuous ones of that world come to them.[299] This was indeed Rav Hamnuna Sava,[300] coming to us from that world to reveal these words to us. Before we could recognize him, he vanished!"

They rose and tried to goad the donkeys, but they would not move. They tried to goad them, but they would not move. Frightened, they left the donkeys behind. Still today that spot is called Donkeys' Site.

Rabbi El'azar opened, saying, "*How immense is Your goodness that You have hidden away for those in awe of You!...* (Psalms 31:20). How great is the precious, supernal goodness the blessed Holy One intends to lavish upon humanity—for the supremely righteous, dreading sin, engaging in Torah— when they enter that world! The verse does not read *Your goodness*, but rather *Your immense goodness*. Who is that? *The memory of Your immense goodness they express* (Psalms 145:7)[301]—joy of life flowing from the world that is coming[302] to Vitality of the Worlds,[303] who is *the memory of Your immense goodness —immense goodness for the house of Israel...* (Isaiah 63:7).[304]

"Further, *How immense is Your goodness*. Here is engraved a mystery of wisdom, all mysteries intimated here. מה (*Mah*), *How*, as has been explained.[305] *Immense*—the *immense* and mighty tree,[306] for there is another, smaller tree,[307] but this one is *immense*, penetrating the vault of heaven. *Your goodness*—the light created on the first day.[308] *That you have hidden away for those in awe of You*, for He concealed it for the righteous in that world.[309]

"*That You made* (Psalms 31:20)[310]—the upper Garden of Eden,[311] as is written: *The place You have made to dwell in, O YHVH* (Exodus 15:17). This is *that You made for those who take refuge in You. In the presence of human beings*

—the lower Garden of Eden, where all the righteous abide in spirit clothed in a splendid garment resembling the image of this world.[312] This is נגד (*neged*), *in the presence of, human beings*—in the image of *human beings* of this world.[313] There they stand, then fly through the air, ascending to the Academy of Heaven in that upper Garden of Eden.[314] They soar and bathe in the dew of rivers of pure balsam,[315] then descend and dwell below. Sometimes they appear *in the presence of human beings*, enacting miracles for them like celestial angels[316]—as we just saw the radiance of the High Lamp,[317] though we were not privileged to contemplate and discover further mysteries of wisdom."

Rabbi Abba opened, saying, "*Manoah said to his wife, 'We will surely die, for we have seen God!'* (Judges 13:22). Even though Manoah did not know its nature,[318] he said, 'Since it is written: *No human shall see Me and live* (Exodus 33:20), and we certainly have seen, so *we will surely die*.' As for us, we have seen and attained this light moving with us,[319] yet we are still alive, for the blessed Holy One sent him to us to reveal mysteries of wisdom. Happy is our share!"

They went on. They reached a certain mountain, as the sun was inclining. The branches of the tree on the mountain began lashing one another, emitting a song. As they were walking, they heard a resounding voice proclaim: "Holy sons of God,[320] dispersed among the living of this world! Luminous lamps, initiates of the Academy! Assemble at your places to delight with your Lord in Torah!"

They were frightened, stood in place, then sat down. Meanwhile a voice called out as before, proclaiming: "Mighty boulders, towering hammers,[321] behold the Master of Colors,[322] embroidered in figures, standing on a dais.[323] Enter and assemble!" That moment, they heard the branches of the trees resounding intensely, proclaiming: *The voice of YHVH breaks cedars* (Psalms 29:5).[324] Rabbi El'azar and Rabbi Abba fell on their faces, immense fear falling upon them. They rose hastily, went on, and heard nothing. Leaving the mountain, they walked on.

Upon reaching the house of Rabbi Yose son of Rabbi Shim'on son of Lekonya,[325] they saw Rabbi Shim'on son of Yoḥai and rejoiced. [7b] Rabbi Shim'on rejoiced, saying to them, "Indeed you have traversed a path of heavenly miracles and signs. For I was just now sleeping, and I saw you and Benayahu son of Yehoyada, who was sending you two crowns[326] by the hand of a certain old man to crown you. This was certainly a path of the blessed Holy One! Further, I see your faces transfigured."

Rabbi Yose said, "Well have you said, 'A sage is preferable to a prophet.'"[327]

Rabbi El'azar approached, placed his head between the knees of his

father,[328] and told him what happened. Rabbi Shim'on was frightened and wept. He said, "*YHVH, I heard what You made heard; I am awed* (Habakkuk 3:2). This verse was spoken by Habakkuk when he saw his death and was restored to life by Elisha.[329] Why was he named חבקוק (*Ḥavaqquq*), Habakkuk? Because it is written: *At this time next year, you will be* חובקת (*ḥoveqet*), *embracing, a son* (2 Kings 4:16). He[330] was the son of the Shunammite! Furthermore there were two embracings[331]—one by his mother, one by Elisha—as is written: *He placed his mouth on his mouth* (ibid., 34).

"I have discovered in *The Book of King Solomon*:[332] He inscribed on him[333] in words the engraved name of seventy-two names.[334] For the letters of the alphabet that his father had originally inscribed on him[335] flew away from him when he died. Now that Elisha embraced him, he inscribed on him all those letters of the seventy-two names. The letters of these seventy-two engraved names are 216 letters,[336] all of which Elisha inscribed with his breath to restore him to life through the letters of the seventy-two names. He called him חבקוק (*Ḥavaqquq*), a name fulfilling all sides: fulfilling embracings, as explained, and fulfilling the mystery of the 216 letters of the holy name.[337] He was revived with words,[338] restoring his spirit, and with letters,[339] reviving his entire body enduringly. So he was called Habakkuk; it was he who said, '*YHVH, I heard what You made heard; I am awed*. I heard what happened to me, my tasting of that world,[340] and I am frightened.' He began begging for compassion for his soul, exclaiming, '*YHVH, Your action* that You did for me, *in the midst of years* חייהו (*ḥayyehu*), *may its life be*' (Habakkuk, ibid.). חייהו (*Ḥayyehu*), like חייו (*ḥayyav*): its life.[341] Whoever is bound to those primordial years,[342] life is bound to him. *Convey it in the midst of years* (ibid.)—*Convey it* to that level that has no life at all."[343]

Rabbi Shim'on wept and said, "From what I have heard, I, too, am afraid of the blessed Holy One."

Raising his hands above his head, he exclaimed: "What a privilege that you saw Rav Hamnuna Sava, radiance of Torah, face-to-face! I was not so privileged."

He fell on his face and saw him[344]uprooting mountains,[345] kindling lights in the palace of King Messiah.[346] He said to him,[347] "Rabbi, in that world you will be neighbors, empowered masters in the presence of the blessed Holy One."

From that day on, he called Rabbi El'azar, his son, and Rabbi Abba פניאל (*Peni'el*), *Face of God*, as is said: *For I have seen God face-to-face* (Genesis 32:31).[348]

בראשית (*Be-reshit*), *In the beginning*.

Rabbi Ḥiyya opened, "*The beginning of wisdom is awe of YHVH; all who actualize it gain good insight. His praise endures forever* (Psalms 111:10). *The beginning of wisdom*—this verse should read *The end of wisdom is awe of YHVH*, because *awe of YHVH* is really the end of Wisdom.[349] However, it enables one to enter the level of supernal Wisdom, as is written: *Open for me gates of righteousness. This is the gate to YHVH* (Psalms 118:19–20).[350] Truly! For unless one enters this gate, one will never enter.

"This can be compared to an exalted king—high, concealed, and hidden away—who built gates for himself, one above the other. At the end of all the gates, he fashioned one gate with many locks, openings, palaces—one above the other. He said, 'Whoever wishes to enter my presence, this gate will be first. Whoever enters, will enter through this gate.'

"Similarly, the first gate to supernal Wisdom is *awe of YHVH*.[351] This is ראשית (*reshit*), *beginning*; ב (*bet*)—two joined together as one.[352] These are two points: one hidden and concealed, one existing overtly.[353] Since they are inseparable, they are called ראשית (*reshit*), *beginning*—one, not two. Whoever attains one attains the other.[354] All is one, for He and His name are one,[355] as is written: *They will know that You, YHVH, alone are Your name* (Psalms 83:19).

"Why is it called *awe of YHVH*? Because it is the Tree of Good and Evil.[356] If a person is deserving, it is good; if not, evil. [8a] So awe abides at this site, gateway to all goodness of the world.

"*Good insight*—two gates as one."[357]

Rabbi Yose said, "*Good insight* is the Tree of Life[358]—*good insight* with no evil at all.[359] Since no evil abides there, it is *good insight* without evil. *All who actualize it—David's loyal acts of love* (Isaiah 55:3), supporters of Torah.[360] Those supporting Torah, as it were, actualize.[361] All those studying Torah attain no actualization while they study, while those supporting them do. Through this power, *His praise endures forever*, and the throne stands fittingly firm.[362]

Rabbi Shim'on was sitting engaged in Torah on the night when the Bride is joined with Her Husband.[363] For we have learned: All those Companions initiated into the bridal palace[364] need—on that night when the Bride is destined the next day to be under the canopy with Her Husband[365]—to be with Her all night, delighting with Her in Her adornments in which She is arrayed,[366] engaging in Torah, from Torah to Prophets, from Prophets to Writings,[367] midrashic renderings of verses and mysteries of wisdom: these are Her adornments and finery.[368]

She enters, escorted by Her maidens,[369] standing above their heads. Adorned

by them, She rejoices with them the whole night. The next day She enters the canopy only with them, and they are called "members of the canopy."[370] As soon as She enters the canopy, the blessed Holy One inquires about them,[371] blesses them, and crowns them with bridal crowns. Happy is their share!

Rabbi Shim'on and all the Companions were singing the song of Torah,[372] innovating words of Torah, each one of them. Rabbi Shim'on and all the other Companions rejoiced.

Rabbi Shim'on said, "My children, happy is your share! For tomorrow the Bride will enter the canopy only with you. For all those arranging Her adornments tonight, rejoicing with Her, will be recorded and inscribed in the Book of Memory.[373] The blessed Holy One blesses them with seventy blessings[374] and crowns of the supernal world."

Rabbi Shim'on opened, saying, "*Heaven declares the glory of God* ... (Psalms 19:2).[375] We have already established this verse;[376] but at this time, when the Bride is aroused to enter the canopy the next day, She is arrayed and illumined with Her adornments, together with the Companions rejoicing with Her that whole night, while She rejoices with them. The following day, countless troops, soldiers, and camps[377] assemble with Her, and She waits together with all of them for each and every one who adorned Her this night.[378] As soon as they join together, and She sees Her Husband, what is written? *Heaven declares the glory of God*. *Heaven*—the Groom entering the canopy.[379] מספרים (*Mesapperim*), *Declares*—sparkles with the radiance of ספיר (*sappir*), sapphire, sparkling and radiating from one end of the universe to the other. *The glory of God*—glory of the Bride, who is called *God*, as is written: *God rages every day* (Psalms 7:12).[380] Every day of the year, She is called *God*, but now that She has entered the canopy, She is called *Glory* as well as *God*, glory upon glory, radiance upon radiance, dominion upon dominion. Then, at the moment when *Heaven* enters the canopy, coming to illumine Her,[381] all those Companions who adorned Her are designated there by name, as is written: *The sky proclaims the work of His hands* (Psalms 19:2). *The work of His hands*—masters of the covenant with the Bride, Her partners.[382] Those masters of the covenant are called *the work of His hands*, as is said: *The work of our hands, establish it* (Psalms 90:17). This is the covenant sealed in a man's flesh.[383]

"Rav Hamnuna Sava[384] said as follows: '*Do not let your mouth induce your flesh to sin* (Ecclesiastes 5:5). One should not let his mouth reach evil fantasies,[385] causing that holy flesh in which the holy covenant is sealed to sin.[386] If he does, he is dragged into Hell. The one appointed over Hell is named Dumah,[387] who is escorted by many myriads of angels of destruction. He stands at the door of Hell, but he is not permitted to approach any of those who guarded the holy covenant

in this world.[388]

'King David—when that incident befell him[389]—was frightened. That moment, Dumah rose in the presence of the blessed Holy One and said to Him, "Master of the universe, [8b] it is written in the Torah: *A man who commits adultery with a man's wife* ... (Leviticus 20:10),[390] and: *To your neighbor's wife* ... (Leviticus 18:20).[391] David, who ruined the covenant by lewdness, what shall be done to him?"

'The blessed Holy One said to him, "David is innocent, and the holy covenant stands arrayed, for it is revealed before Me that Bathsheba was destined for him since the day the world was created."[392]

'He replied, "Even if it is revealed before You, before him it was not!"

'He said, "Further, what happened happened with permission, for of all those entering battle, no one would enter until he legally divorced his wife."[393]

'He replied, "If so, he should have waited three months,[394] and he didn't."

'He said, "Concerning which case was that rule established? Where we fear she might be pregnant. But it is revealed before Me that Uriah never approached her, for look, My name is sealed within him as evidence: it is spelled both אוריה (*Uriyyah*) and אוריהו (*Uriyyahu*).[395] My name is sealed in him, proving he never cohabited with her."

'He replied, "Master of the universe, as I already said, even if before You it is revealed that Uriah did not lie with her, was it revealed to him?[396] He should have waited three months for her. Furthermore, if he knew[397] that he[398] never lay with her, why did David send for him and order him to have intercourse with his wife, as is written: *Go down to your house and bathe your feet* (2 Samuel 11:8)?"[399]

'He said, "He certainly did not know.[400] But he waited longer than three months—actually four, for so have we learned: On the twenty-fifth of Nisan[401] David issued a proclamation throughout Israel,[402] and by the seventh of Sivan, they had assembled under Joab; then they set out and destroyed the land of the children of Ammon. They lingered there for Sivan, Tammuz, Av, and Elul, and on the twenty-fourth of Elul happened what happened with Bathsheba. On Yom Kippur the blessed Holy One forgave him that sin. Some say: he issued the proclamation on the seventh of Adar,[403] they assembled on the fifteenth of Iyyar, on the fifteenth of Elul happened what happened with Bathsheba, and on Yom Kippur he was assured: *YHVH has removed your sin; you will not die* (2 Samuel 12:13). What does *you will not die* mean? *You will not die* at the hand of Dumah."

'Dumah replied, "Master of the universe, I still have one thing against him: he opened his mouth and said[404] As *YHVH lives, the man who did this deserves to*

die (ibid., 5).[405] He condemned himself. I claim him!"

'He said, "You are not entitled! He confessed to Me, saying, *I have sinned against YHVH* (ibid., 13), even though he did not sin! But as for his sin against Uriah,[406] I sentenced him to punishment, which he received."[407]

'Immediately Dumah returned in despair to his site. Concerning this, David said *Unless YHVH had been my help, my soul would soon have dwelt with Dumah* (Psalms 94:17). *Unless YHVH had been my help*, my guardian, *my soul would soon have dwelt....* What does *would soon have* mean? By a thread as fine as a filament of hair, separating me from the Other Side.[408] By that measure *my soul* did not *dwell with Dumah*.

'So a person should be on guard not to speak as David did,[409] since one will not be able to plead with Dumah *that it was an error* (Ecclesiastes 5:5),[410] as happened with David, when the blessed Holy One defeated him legally.[411] *Why should God be angry at your voice?*—at the voice in which one speaks.[412] *And destroy the work of your hands*—holy flesh, holy covenant that he damages,[413] and he is dragged into Hell by Dumah.'

"So[414] *The sky proclaims the work of His hands* (Psalms 19:2)—the Companions who join this Bride, masters of Her covenant, Her partners.[415] *Proclaims*—inscribing every single one. Who is *the sky?* The sky embracing sun, moon, stars, and constellations[416]—the Book of Memory.[417] He *proclaims* and inscribes them, recording them as initiates of the palace, constantly fulfilling their desires.

"*Day to day pours forth speech* (Psalms 19:3)[418]—a holy day of those supernal days of the King.[419] They praise the Companions and repeat the word[420] each one told his companion. *Day to day expresses* that *speech* and praises it.

"*Night to night* (ibid.)—every rung ruling the night extols to one another each Companion's *knowledge*,[421] ecstatically becoming their companions and lovers.[422]

"*There is no speech, there are no words* (ibid., 4)[423]—any other, mundane words, not heard in the presence of the holy King, nor does He wish to hear them. But as for these words, *their line extends throughout the earth* (ibid., 5)—these words extend [9a] a cord,[424] measuring above and below. From some of them skies are made; from others, earth, through that praise.[425] Do not suppose that those words stay in one place; they roam the world: *Their words extend to the end of the world* (ibid.). Once transformed into skies, who dwells in them? The verse goes on to say: *In them He set a tent for the sun* (ibid.)—that sacred sun abides in them, is crowned by them.[426] Dwelling in those skies, crowned in them, *he is like a groom coming forth from his chamber* (ibid., 6),[427] running joyously through those skies. Emerging from them, He enters and runs through a

certain other tower at another site.[428] *His going forth is at one end of the heaven* (ibid., 7)[429]—indeed He emerges from the upper world, *the end of heaven* above.[430] *And his circuit* (ibid.)—who is *his circuit*? *The end of heaven* below, who is *the circuit of the year* (Exodus 34:22), encircling all endings, linking heaven with this sky.[431] *Nothing is hidden from his heat* (Psalms 19:7)—from the heat of this *circuit* and the *circuit* of the sun,[432] encircling all sides. *Nothing is hidden*—not one of the supernal rungs[433] is concealed from Him, for they all come encircling Him; not one of them hides from Him, *from his heat*, when He arouses himself, desiring them totally. All this praise and exaltation stems from Torah,[434] as is written: *The Torah of YHVH is pure* (ibid., 8). Six times *YHVH* is written here,[435] and there are six verses from *Heaven declares* (ibid., 2) to *The Torah of YHVH is pure* (ibid., 8). Concerning this mystery it is written: בראשית (*Be-reshit*), *In the beginning*—look, six letters![436] ברא אלהים את השמים ואת הארץ (*Bara Elohim et ha-shamayim ve-et ha-arets*), *God created the heavens and the earth*—look, six more words, corresponding to the six times *YHVH* appears! Six verses for six letters here; six names for six words here.

While they were sitting,[437] Rabbi El'azar, his son, and Rabbi Abba entered. He said to them, "The face of *Shekhinah* has indeed arrived![438] That is why I called you 'פניאל (*Peni'el*), Face of God,' for you have seen the face of *Shekhinah* face-to-face.[439] Now that you know, and he[440] has revealed to you the verse *Benayahu son of Yehoyada*, it is certainly a word of the Holy Ancient One,[441] and the following verse as well. The concealed one of all spoke it,[442] and this verse appears similarly elsewhere."[443]

He opened, saying, "*He slew the Egyptian, a man of measure*,[444] *five cubits high* (1 Chronicles 11:23). All one mystery. What does *the Egyptian* mean?[445] That well-known one, *very great in the land of Egypt* (Exodus 11:3),[446] grand and splendid, as revealed by that old man. This verse was discussed in the Academy on High.[447] *A man of measure*. All is one. *A man of good appearance* (2 Samuel 23:21). Why *measure*?[448] All is one, for it is the Sabbath and her range, as is written: *You are to measure outside the city* (Numbers 35:5),[449] and similarly: *You are not to commit corruption in justice—in measure* (Leviticus 19:35).[450] So he is *a man of measure*—really *a man of measure*, his length extending from one end of the universe to the other, as with Adam.[451] Now if you say, 'Look at what is written: *five cubits high*!' those *five cubits* extended from one end of the universe to the other.[452]

"*In the Egyptian's hand was a spear*—as he said.[453] *Like a weaver's beam* (1 Chronicles, ibid.)—the staff of God in his hand,[454] engraved with the graven, explicit name,[455] with the radiance[456] of permutations of letters engraved by Bezalel, called *weaver*, together with his academy,[457] as is written: *the engraver*,

the designer, the embroiderer... (Exodus 35:35).[458] That staff was radiating the engraved name in every direction with radiance of the wise who engraved the explicit name in forty-two colors.[459] From here on, the verse accords with what he said.[460] Happy is his share!

"Sit, dear ones, sit! Let us renew the adornment of the Bride tonight.[461] For everyone joining Her on this night will be protected, above and below, that entire year and will live through the year in peace. Of them is written: *The angel of YHVH encamps around those in awe of Him and delivers them. Taste and see that YHVH is good* (Psalms 34:8–9)."

Rabbi Shim'on opened, saying, "*In the beginning God created* (Genesis 1:1). This verse calls for contemplation, for anyone claiming that there is another god[462] is extirpated from worlds, as is said: *Thus shall you say to them: The gods who did not make heaven and earth shall perish from earth and from under these heavens* (Jeremiah 10:11), for there is no god other than the blessed Holy One alone. Now this [9b] verse is in Aramaic,[463] except for the word ending the verse.[464] If you suppose that this is because holy angels do not attend to Aramaic nor recognize it,[465] then this word[466] should have been spoken in the holy tongue, so that holy angels will listen and be obliged to acknowledge it. But indeed, precisely because of this it is written in Aramaic, for since holy angels do not attend to it, they will not become jealous of a human and harm him.[467] For those holy angels are included in this verse, since they are called אלהים (*Elohim*), *gods*.[468] They are included in the category of *gods*, though *they did not make heaven and earth*.

"וארקא (*Ve-arqa*), *And earth*—the verse should read וארעא (*ve-ar'a*),[469] but ארקא (*arqa*) is one of those seven earths below,[470] site of descendants of Cain. After he was banished from the face of the earth,[471] he descended there, generating offspring.[472] He blundered there, knowing nothing. It is a dual earth, dualized by darkness and light.[473] Two officials rule there, one ruling darkness, the other light, inciting one another. When Cain descended there, they joined together—were completed as one—entirely befitting the offspring of Cain. So they have two heads[474] like two snakes, but the one of light rules—prevailing, defeating the other. So those of darkness merged in those of light, and they became one. Those two officials are Afrira and Kastimon,[475] who resemble six-winged holy angels. One resembles an ox, the other an eagle, but when they join they are transformed into the image of a human being.[476] In darkness they turn into the image of a two-headed serpent, moving like a serpent, then swooping into the abyss,[477] bathing in the vast ocean. Reaching the chains of Uzza and

Azael,[478] they agitate and arouse them. These then leap into the dark mountains, thinking the blessed Holy One is about to call them to judgment.[479] Those two officials swim the vast ocean and fly through the night to Na'amah, mother of demons, after whom the primordial deities strayed.[480] They intend to approach her, but she leaps 60,000 parasangs, transmogrifying herself into countless figures confronting human beings, so that they stray after her. These two officials fly and roam throughout the world, then return to their abode, arousing those descendants of Cain to generate offspring by the spirit of evil impulses.[481]

"The heavens ruling there do not resemble these,[482] nor does the earth bear seed and harvest through their power as does this,[483] and they only cycle once in many years of seasons.[484] These *gods who did not make heaven and earth shall perish from the* higher *earth* of the world,[485] so that they will not rule over it nor roam through it, causing humans to defile themselves through a nocturnal mishap.[486] So, *they shall perish from the earth and from under the heavens* fashioned by the name אלה (*elleh*), *these*, as explained.[487] That is why this verse is written in Aramaic: so that the celestial angels will not think it is being said about them and denounce us. So the mystery of אלה (*elleh*) accords with what has been said; it constitutes a sacred word, not to be exchanged for Aramaic." Rabbi El'azar said to him,[488] "This verse that is written: *Who would not be in awe of You, O King of the nations? For it befits You* (Jeremiah 10:7)[489]—what kind of praise is that?"[490]

He replied, "El'azar, my son, this verse has been discussed in various places,[491] but it is certainly not so, for it is written: *since among all the wise of the nations and among all their kingdoms* [*there is none like You*] (ibid.), providing a pretext for sinners who think that the blessed Holy One does not know their thoughts and fantasies.[492] So their stupidity must be exposed.

"Once a Gentile philosopher came to me and said, 'You claim that your God rules all the heights of heaven, that all the hosts and camps[493] cannot grasp or know His site.[494] Well, this verse does not exalt Him very well: *since among all the wise of the nations and among all their kingdoms there is none like You*. What kind of comparison is this—to human beings who do not [10a] endure? Furthermore, you say: "*Never again did there arise in Israel a prophet like Moses* (Deuteronomy 34:10)—In Israel none arose, but among the nations of the world one did!"[495] Similarly I can say: Among all the wise of nations there is none like Him, but among the wise of Israel there is! If so, a God who has an equal among the wise of Israel is not a God who reigns supreme. Look closely at the verse, and you will find I have been fittingly precise.'

"I replied, 'You have certainly spoken well. Who revives the dead? The blessed Holy One alone. Along came Elijah and Elisha, and they revived the

dead! Who makes the rain fall? The blessed Holy One alone. Along came Elijah and withheld it—and then brought it down through his prayer.[496] Who created heaven and earth? The blessed Holy One alone. Abraham came, and they were firmly established because of him.[497] Who controls the sun? The blessed Holy One. Joshua came and calmed it down, commanding it to stand in place, and it stood still, as is written: *The sun stood still, and the moon halted* (Joshua 10:13). The blessed Holy One issues decrees. Similarly Moses issued decrees, which were fulfilled. Further, the blessed Holy One issues decrees, and the righteous of Israel abolish them, as is written: *The righteous one rules the awe of God* (2 Samuel 23:3).[498] Further, He commanded them to walk in His ways, literally, imitating Him consummately.'[499]

"That philosopher went and converted in the village of Shiḥlayim.[500] They called him Yose the Small.[501] He studied Torah intensively and is considered one of the righteous sages of that place.

"Now we should contemplate the verse. Isn't it already written: *All the nations are as nothing before Him* (Isaiah 40:17)? What amplification appears here? But, *Who would not be in awe of You, O King of the nations?* Is He then *King of the nations* and not King of Israel? The blessed Holy One always desires to be glorified through Israel—and is named for Israel alone, as is written: *God of Israel, God of the Hebrews* (Exodus 5:1, 3), and similarly: *Thus says YHVH, King of Israel* (Isaiah 44:6). *King of Israel*, indeed! The nations of the world said, 'We have another patron in heaven, since your King rules only over you, not over us.' So the verse comes and says: *Who would not be in awe of You, O King of the nations?* Supreme King, ruling them, punishing them, implementing His will upon them. *For it befits You*—to be in awe of You, above and below. *Since among all the wise of the nations*—the mighty rulers appointed over them.[502] *And among all their kingdoms*[503]—in that kingdom on high, for there are four kingdoms reigning above,[504] reigning by His will over all other nations; nevertheless, none of them does even the slightest thing unless He commands them, as is written: *He does as He wishes with the host of heaven and with the inhabitants of earth* (Daniel 4:32). *The wise of the nations*—princes appointed on high, whose wisdom issues from His mouth. *And among all their kingdoms*—the reigning kingdom, as explained.

"This is the simple meaning of the verse, but: *Among all the wise of the nations and among all their kingdoms*—In the books of the ancients I have found as follows: Although those camps[505] and hosts have been empowered over affairs of the world, and He has commanded each and every one to enact his action, מאין כמוך (*mi ayin kamokha*), *who is Ayin like You?* (Jeremiah 10:7).[506] Who else is the holy concealed one? It is not His will that any of them act *like You*.

For You are distinguished in esteem, distinguished from all of them in action and speech. This is מאין כמוך יהוה (*Mi ayin kamokha YHVH*), *Who is Ayin like You, YHVH?* (ibid., 6).[507] Who is the holy concealed one that would act or be *like You*, above or below, that would resemble You at all? The act of the holy King is heaven and earth, but they are *chaos, and what they desire is worthless* (Isaiah 44:9).[508] Of the blessed Holy One is written: *In the beginning God created...* (Genesis 1:1); of *their kingdoms*, it is written: *The earth was chaos and void* (Genesis 1:2)."[509]

Rabbi Shim'on said to the Companions, "Members of this wedding party, let each one of you adorn the Bride with one adornment."[510]

He said to Rabbi El'azar, his son, "El'azar, give one present to the Bride, for tomorrow when He enters the canopy[511] He will gaze upon those songs of praise bestowed upon Her by initiates of the palace, to stand in His presence." Rabbi El'azar opened, saying, "*Who is this that ascends from the wilderness ... ?* (Song of Songs 3:6). *Who is this?*—sum of two sanctities, two worlds in one bond, one nexus.[512] *Ascends*, literally, to become the holy of holies,[513] for the holy of holies is *Who* and is joined with *This*, so that She[514] *ascends*, becoming the holy of holies. *From the wilderness*—for in the desert She inherited the role of Bride, entering the canopy.[515]

"Further, *From the* מדבר (*midbar*), *wilderness*, She *ascends*, as is said: ומדברך (*u-midbarekh*), *and your speech, is lovely* (ibid. 4:3). By that מדבר (*midbar*), *speech* [10b]—by the whispering of lips—She *ascends*.[516] We have learned: What is the meaning of the verse *These mighty gods—these are the gods who smote the Egyptians with every kind of plague* במדבר (*ba-midbar*), *in the wilderness* (1 Samuel 4:8)?[517] Was it in the wilderness that the blessed Holy One did everything to them? It was in inhabited land! Rather, במדבר (*ba-midbar*) means בדבורא (*be-dibbura*), *by speech*, as is said: ומדברך (*u-midbarekh*), *and your speech, is lovely*.[518] Similarly, ממדבר הרים (*mi-midbar harim*), *from wilderness mountains* (Psalms 75:7): *from speech he raised*.[519] So, too: *She ascends from* המדבר (*ha-midbar*), indeed *from ha-midbar!* By that word of the mouth, She ascends, nestling between the Mother's wings.[520] Afterward through speech She descends, hovering over the heads of the holy people.[521]

"How does She ascend by speech? First, upon rising in the morning, one should bless his Lord, the moment he opens his eyes.[522] How can he bless?[523] This is what the ancient *ḥasidim* used to do:[524] In front of them was a receptacle of water, and when they awoke at night they would wash their hands, rise, and study Torah—and offer a blessing over the crowing of the rooster.[525] For the

moment that the rooster crows is precisely midnight, when the blessed Holy One appears with the righteous in the Garden of Eden.[526] It is forbidden to bless with impure, filthy hands,[527] and similarly at all times.[528] For when a person is sleeping, his spirit flies away from him, and as his spirit flies off, an impure spirit is ready to settle on his hands, defiling them.[529] So it is forbidden to offer a blessing with them without first washing. Now if you ask, 'If so, then during the daytime (when one has not been sleeping, and his spirit has not flown away and no impure spirit rests upon him), why is one who enters the bathroom forbidden to bless or read Torah—even a single word— until after washing his hands? If you say the reason is that his hands are dirty—not so: how have they become dirty?' The answer is: Woe to the inhabitants of the world who fail to consider, who are unaware of the glory of their Lord, who do not realize the foundation of the world's existence. There is one spirit in every bathroom of the world,[530] dwelling there, reveling in that dirt and filth, and it settles immediately on the fingers of one's hands."[531]

Rabbi Shim'on opened, saying, "Whoever rejoices on the festivals without giving the blessed Holy One His share—that stingy one, evil-eyed Satan, Archenemy, appears and accuses him, removes him from the world.[532] How much compounded suffering he brings upon him!

"The share of the blessed Holy One consists in gladdening the poor as best as one can.[533] For on these days the blessed Holy One comes to see those broken vessels of His.[534] Entering their company and seeing they have nothing to celebrate, He weeps over them—and then ascends to destroy the world!

"Many members of the Academy[535] come before Him and plead: 'Master of the universe! You are called Compassionate and Gracious.[536] May your compassion be aroused for your children!'

"He answers them, 'Don't the inhabitants of the world realize that I based the world solely on love? As is written: *I said, "The world shall be built on love*" (Psalms 89:3). By this the world endures.'[537]

"The angels on high declare before Him, 'Master of the universe! Look at so-and-so who is eating and drinking his fill. He could be generous with the poor, but he gives them nothing!'

"The Accuser comes, claims permission, and sets out in pursuit of that human being.[538]

"Who in the world was greater than Abraham, who acted kindly to all creatures?[539] What is written concerning the day that he prepared a feast? *The child grew and was weaned, and Abraham held a great feast on the day that*

Isaac was weaned (Genesis 21:8). He made a feast, inviting all the dignitaries of his generation.[540]

"We have learned:[541] Whenever there is a joyous meal, the Accuser comes to observe. If the host has first provided for the poor or invited them into his home, then the Accuser departs from the house without entering. If not, he enters and witnesses the chaos of revelry,[542] without any poor, without prior generosity toward the poor. Then he ascends, accusing the host.

"As Abraham welcomed the dignitaries, the Accuser descended and stood at the door, disguised as a poor man. No one paid him any attention. Abraham was waiting on those kings and princes. Sarah was suckling all their babies because they did not believe that she had given birth;[543] they said, 'It is a foundling from off the streets!' So when they brought along their babies, Sarah took them and suckled them in front of everyone, as is written: *Who would have said* [11a] *to Abraham: Sarah will suckle children?* (ibid. 21:7). *Children*, literally![544]

"Meanwhile the Accuser was still at the door. She[545] said, '*God has made a laughingstock of me*' (ibid. 21:6).

"At once, the Accuser rose to face the blessed Holy One. He exclaimed, 'Master of the universe! You called Abraham *My beloved* (Isaiah 41:8)? He held a feast and gave me nothing,[546] and nothing to the poor. To You, he didn't offer even a single dove![547] Furthermore, Sarah said that You made fun of her!'

"The blessed Holy One replied, 'Who in the world is like Abraham?'[548]

"But he held his ground[549] until he ruined all that joy, and the blessed Holy One commanded that Isaac be offered as a sacrifice,[550] and it was decreed that Sarah die in anguish over her son's ordeal.[551] All that suffering came about because he[552] gave nothing to the poor."

Rabbi Shim'on opened, saying, "What is the meaning of the verse: *Hezekiah turned his face to the wall and prayed to YHVH* (Isaiah 38:2)?[553] Come and see how potent is the power of Torah, how supreme above all! For whoever engages in Torah has no fear of those above and those below, nor of any grave sickness in the world, since he grasps the Tree of Life and learns from it every day.[554] For Torah teaches a person to follow the true path, advises him how to return to his Lord, nullifying that decree.[555] Even if it has been ordained that the decree not be nullified, it is annulled immediately and removed from him, looming over him no longer in this world. So one should engage in Torah day and night, never departing from her, as is written: *Meditate on it day and night* (Joshua 1:8). If one departs from Torah or separates from her, it is like separating oneself from

the Tree of Life.[556]

"Come and see this advice: When one climbs into bed at night, he should accept upon himself wholeheartedly the Kingdom on high[557] and in advance deliver to Him the pledge of his soul.[558] At once he is protected from any grave illness[559] or maleficent spirit, which are powerless against him.

"In the morning, upon rising from bed, one should bless his Lord, enter His house, bow down in great awe before His sanctuary,[560] and then offer his prayer. He should seek advice from those holy Patriarchs,[561] as is written: *As for me, through Your abundant love, I will enter Your house; I will bow down at Your holy sanctuary in awe of You* (Psalms 5:8). So they have established:[562] A person should not enter the synagogue without first consulting Abraham, Isaac, and Jacob, for they innovated prayer to the blessed Holy One,[563] as is written: *As for me, through Your abundant love, I will enter Your house*—Abraham; *I will bow down at Your holy sanctuary*—Isaac; *in awe of You*—Jacob.[564] One should embrace them first, then enter the synagogue and offer one's prayer. So it is written: *He said to me, 'You are My servant, Israel, in whom I will be glorified.'* (Isaiah 49:3)."[565]

Rabbi Pinḥas[566] used to frequent Rabbi Reḥumai[567] by the shore of Lake Ginnosar.[568] He[569] was distinguished, advanced in years, and his eyes had transcended seeing.[570]

He said to Rabbi Pinḥas, "Truly I have heard that our Companion Yoḥai has a pearl, a precious stone.[571] I gazed at the light of that pearl, issuing like the radiance of the sun from its sheath, illuminating the entire world.[572] That light extends from heaven to earth, illumining the entire world until the Ancient of Days[573] comes and sits fittingly upon the throne.[574] That light is contained totally in your house,[575] and from the light contained in your house emanates a fine, threadlike ray, radiating, illumining the entire world.[576] Happy is your share! Go, my son, go out after that pearl illuminating the world, for the time is ripe."

He left him[577] and was about to board a boat along with two other men, when he saw two birds come flying over the lake.[578] He shouted to them, "Birds, birds, flying over the lake! Have you seen the site of the son of Yoḥai?"

He paused a while, and then said, "Birds, birds, go and bring me a reply!" They flew off.

They embarked, setting off across the lake.[579] Before he had disembarked, those birds returned, and in the mouth of one of them was a note on which was written: "The son of Yoḥai has emerged from the cave along with his son Rabbi El'azar."[580]

He went to him and found him transfigured, his body full of moldy sores.[581] He wept [11b] together with him and said, "Alas, that I see you so!"

He replied, "Happy is my share that you see me so, for had you not seen me so, I would not be so."[582]

Rabbi Shim'on opened with the commandments of Torah, saying, "The commandments of Torah given by the blessed Holy One to Israel are all written in Torah in general terms.[583]

"*In the beginning God created* (Genesis 1:1). This is the first commandment of all, called *awe of YHVH*, which is called *beginning*, as is written: *The beginning of wisdom is awe of YHVH* (Psalms 111:10), *Awe of YHVH is the beginning of knowledge* (Proverbs 1:7). For this entity is named *beginning*; it is the gate through which one enters faith.[584] The entire world is based upon this commandment.[585]

"Awe branches in three directions, two of which are not fittingly rooted, one of which is essence[586] of awe. There is the person who fears the blessed Holy One so that his children may live and not die, or who fears physical or material punishment. Because of this he fears Him constantly, but his awe is not focused on the blessed Holy One.[587]

"Then there is the person who fears the blessed Holy One because he is afraid of the punishment of the other world and the punishment of Hell. Neither of these is the essential root of awe.

"The essence of awe is that a person be in awe of his Lord because He is immense and sovereign—essence and root of all worlds—before whom everything is considered as nothing, as is said: *All the inhabitants of the earth are considered as nothing* (Daniel 4:32). One should direct his desire to the site called Awe."[588]

Rabbi Shim'on wept and exclaimed, "Woe is me if I speak! Woe is me if I do not speak! If I speak, the wicked will know how to serve their Lord. If I do not speak, the Companions will be deprived of this word."[589]

"At the site where holy awe dwells, below is evil awe, beating, striking, accusing.[590] It is a lash to whip the wicked. Whoever fears the punishment of flogging and accusation, as mentioned—that awe called *awe of YHVH leading to life* (Proverbs 19:23)[591] does not hover over him. Who then hovers over him? Evil awe. So that lash deploys above him—evil awe, not *awe of YHVH*.[592]

"So the site called *awe of YHVH* is called *beginning*, and therefore this commandment is included here.[593] This is the root and foundation of all the other commandments in Torah. Whoever adheres to awe adheres to all; one who does

not, does not keep the commandments of Torah, for this is the gate to all.

"So it is written: בראשית (*Be-reshit*), *Because of beginning*, which is awe, *God created heaven and earth*.[594] Whoever violates this violates the commandments of Torah, and his punishment is the evil lash. This is: *The earth was chaos and void, with darkness over the face of the abyss, and the wind of God* (Genesis 1:2). These are four types of punishment by which the wicked are punished.[595] *Chaos* is strangulation, as is written: *a line of chaos* (Isaiah 34:11),[596] *a measuring rope* (Zechariah 2:5).[597] *Void* is stoning, stones sunk in the immense abyss[598] for punishing the wicked. *Darkness* is burning, as is written: *When you heard the voice from the midst of the darkness* (Deuteronomy 5:20),[599] *and the mountain was ablaze with fire to the heart of heaven, darkness* (ibid. 4:11).[600] This is the fierce fire licking the heads of the wicked to consume them.[601] *And the wind* is death by sword, *a stormy wind* (Ezekiel 1:4), a sharp sword flashing in it, as is said: *the flaming, ever-turning sword* (Genesis 3:24), called *wind*.[602]

"Such is the punishment awaiting one who violates the commandments of Torah. It is written after awe, *beginning*, sum of all.[603] Then follow the other commandments of Torah.

"The second commandment: one to which the commandment of awe is linked, never departing. This is love, loving one's Lord consummately.[604] What is consummate love? Abounding love,[605] as is written: *Walk in My presence and be wholehearted* (Genesis 17:1)—consummate in love.[606] This is what is written: *God said, 'Let there be light'* (ibid. 1:3)—consummate love, called 'abounding love.'[607] Here is the commandment to love one's Lord fittingly."

Rabbi El'azar said, "Father, I have heard something about consummation of love."

He replied, "Speak, my son, in the presence of Rabbi Pinḥas, for he stands on this rung."[608]

Rabbi El'azar said, "Abounding love is consummate love, consummate in two aspects. Unless embracing both, it is not [12a] consummate fittingly. So we have learned: Love—love of the blessed Holy One—branches in two directions.[609] There is the person who loves Him because he has wealth, longevity, children surrounding him; he dominates his enemies, his paths are paved. Because of this he loves Him. If things were overturned—the blessed Holy One turning the wheel of strict judgment against him—then he would hate Him, not love Him at all. So this love is not rooted.[610]

"The love called consummate abides both aspects, whether judgment or favor.[611] The ripening of the way is to love one's Lord as we have learned: 'even

if He plucks your soul.'[612] Such love is consummate, embracing both aspects. So the light of the act of Creation radiated and was then hidden away.[613] When it was hidden, severe Judgment flashed,[614] and two aspects merged, consummating love fittingly."[615]

Rabbi Shim'on, his father, took hold of him and kissed him.

Rabbi Pinḥas came and kissed him, then blessed him, saying, "The blessed Holy One certainly sent me here. This is the fine ray of light I was told is contained in my house, about to illumine the entire world."[616]

Rabbi El'azar said, "Awe should certainly not be forgotten in any of the commandments and should cleave especially to this commandment. How does it cleave? In one aspect, love is gracious—as explained—bestowing wealth, goodness, long life, children, and sustenance. So one should arouse awe, fearing the sway of sin. Therefore it is written: *Happy is one who always fears* (Proverbs 28:14), for awe is embraced by love.

"Similarly on the other side—of severe Judgment[617]—one should arouse awe. When one sees severe Judgment befalling him, he should then arouse awe and fear his Lord fittingly, not hardening his heart. So it is written: *But one who hardens his heart falls into evil* (ibid.)—into that other side called *evil*.[618]

"So awe is linked to both aspects,[619] embraced by them. This is fittingly consummate love."

"The third commandment:[620] to realize that God exists[621]—vast and controlling the world—and to unify Him fittingly each day in those six supernal directions,[622] unifying them through the six words of שמע ישראל (*Shema Yisra'el*), *Hear, O Israel!* (Deuteronomy 6:4),[623] directing one's desire above along with them.[624]

"So one should prolong אחד (*eḥad*), *one*, to the length of six words, as is written: *Let the waters under heaven be gathered to one place* (Genesis 1:9)—let the rungs beneath heaven be gathered together to unite with it, to be fittingly complete in six directions.[625] Yet, with that unity one should bind awe,[626] prolonging the ד (*dalet*) of אחד (*eḥad*), *one*, since the ד (*dalet*) of אחד (*eḥad*) is large, as is written: *Let the dry land appear* (ibid.)—let ד (*dalet*), who is *dry land*, *appear* and be bound in that union.[627] After She is bound there above, one should bind Her below with Her forces, in six other directions below: ברוך שם כבוד מלכותו לעולם ועד (*Barukh shem kevod malkhuto le-olam va-ed*), Blessed be the name of His glorious kingdom forever and ever, comprising six other words of unification.[628] Then, what was *dry land* is transformed into *earth*, generating fruit, verdure, planting trees.[629] This corresponds to what is written: *God called the dry land Earth* (ibid., 10)—through that unification below, ארעא (*ar'a*), *Earth*, fittingly

consummates רעוא (*ra'ava*), desire.[630] So, *it was good, it was good* (ibid. 1:10, 12), twice:[631] one for the unification above, one for the unification below. Once It[632] was unified in both aspects, from then on: *Let the earth sprout vegetation* (ibid., 11)[633]—arrayed to generate fruit and verdure fittingly.

"The fourth commandment:[634] to realize that יהוה (*YHVH*) is האלהים (*ha-Elohim*), God,[635] as is said: *Know today and take to heart that* יהוה (*YHVH*) *is* האלהים (*ha-Elohim*), *God* (Deuteronomy 4:39). To include the name אלהים (*Elohim*) in the name יהוה (*YHVH*), realizing they are one, indivisible. This is the mystery written: *Let there* be מארת (*me'orot*), *lights, in the expanse of heaven to shine upon earth* (Genesis 1:14–15), that the two names be one, with absolutely no division—that מארת (*me'orot*), *lights*, spelled deficiently, merge in the name of *heaven*:[636] one together and indivisible, black light with white light,[637] indivisible, and all is one. [12b] This is the white cloud of day and the cloud of fire in the night,[638] as they have said: 'Quality of day and quality of night'[639]— to be arrayed by each other to shine, as is said: *to shine upon earth*.

"This is the sin of the primordial serpent: he joined below and it separated above.[640] So he caused what he caused to the world. For one should separate below and join above. The black light should be united above in a single bond, then united with Her forces of unification[641] and separated from the evil side.

"Nevertheless one should realize that אלהים יהוה (*Elohim YHVH*) is entirely one, indivisible. יהוה (*YHVH*) *is* האלהים (*ha-Elohim*). Once one realizes all is one and does not impose division, even that Other Side will disappear from the world, not be drawn below.[642]

"This is the mystery written: *Let them be* מאורות (*me'orot*), *lights* (ibid., 15). The shell rises in the wake of the kernel.[643] The kernel is אור (*or*), light; the other side, מות (*mavet*), death. אור (*Or*) in letters joined together, מות (*mavet*) in separation.[644] When this אור (*or*) disappears from there, the letters of separation join together.[645] From these letters Eve began, bringing evil upon the world, as is written: ותרא האשה (*Va-tere ha-ishshah*), *The woman saw* (ibid. 3:6),[646] reversing the letters. מ״ו (*Mem, vav*) were left; they went and took the letter ת (*tav*) along with them, inflicting death upon the world, as is written: ותרא (*Va-tere*), *She saw*."[647]

Rabbi El'azar said, "Father, I have learned that מ (*mem*) was left alone.[648] ו (*Vav*), who is always life, was transformed,[649] then went and took ת (*tav*), as is written: ותקח...ותתן (*Va-tiqqaḥ ... va-titten*), *She took ... and she gave* (ibid.).[650] This word[651] was completed, the letters joined."

He said to him, "Blessed are you, my son! We have established this word."

“The fifth commandment. It is written: *Let the waters swarm with a swarm of living souls* (Genesis 1:20).[652] This verse contains three commandments: to study Torah, to be fruitful and multiply, and to circumcise on the eighth day, removing the foreskin.[653]

“To study and contemplate Torah, expanding her every day,[654] not letting her be forgotten, as is written: *Let the waters swarm*—Torah.[655] One should engage in her every day—enhancing one’s soul and spirit. For when a person studies Torah he is adorned with another holy soul,[656] as is written: *with a swarm of* נפש חיה (*nefesh ḥayyah*)—a נפש (*nefesh*), *soul*, of that holy חיה (*ḥayyah*), *living being*.[657] For when a person does not study Torah, he has no holy soul;[658] supernal holiness does not rest upon him. When he is engaged with Torah, through his murmuring[659] he attains that *living soul*, becoming like the holy angels, as is written: *Bless YHVH, O His angels* (Psalms 103:20)—those engaged in Torah, called *His angels* on earth.[660] This is what is written: *and let birds fly above the earth* (Genesis, ibid.),[661] referring to this world.[662] Regarding that world, we have learned that the blessed Holy One intends to provide them with wings like eagles to roam throughout the world, as is written: *They who await YHVH shall renew their strength; they shall mount up with wings as eagles* (Isaiah 40:31).[663] This is what is written: [*Let the waters swarm with a swarm of living souls*] *and let birds fly above the earth*—Torah, called water,[664] let it *swarm* and generate the movement of a *living soul*, drawing her down from the site of the *living being*, as explained. Concerning this David declared, *Create in me a pure heart, O God*, to study Torah, and then, *renew in me a steadfast spirit* (Psalms 51:12).[665]

“The sixth commandment: to be fruitful and multiply. For whoever engages in this causes that river to flow constantly, its waters never ceasing, and the sea is filled from every direction.[666] New souls are innovated, emerging from that tree,[667] while above, numerous powers[668] increase along with them, as is written: *Let the waters swarm with a swarm of living souls* [*and let birds fly above the earth*] (Genesis, ibid.). This is the holy sealed covenant, a river streaming forth,[669] its waters swelling, swarming with swarms of souls for that living being.[670] With those souls entering that living being, emerge many birds,[671] flying, soaring throughout the world. As a soul emerges into this world, the bird flying forth with this soul from that tree emerges with her.

“How many emerge with each and every soul? Two, one on the right and one on the left. If one is virtuous they protect him, as is written: *For He will order His angels* [*to guard you in all your ways*] (Psalms 91:11). If not, they accuse him.”[672]

Rabbi Pinḥas said, [13a] "There are three who serve as the guardians of a human being, as is written: *If he has an angel over him, an advocate, one among a thousand, to vouch for his uprightness* (Job 33:23). *If he has an angel over him*—here is one. *An advocate*—two. *To vouch for his uprightness*—here is three."

Rabbi Shim'on said, "Five, since it is written further: *Then he is gracious to him and he says*, ["*Deliver him from descending to the Pit, I have found a ransom*"] (ibid., 24). *Then he is gracious to him*—one. *And he says*—two."

He replied, "Not so! Rather, *Then He is gracious to him*—the blessed Holy One alone, for no one but He has the authority."[673]

He said to him, "You have spoken well!

"Whoever avoids engendering new life diminishes, as it were, the image comprising all images,[674] causing the waters of that river to flow no more, damaging the holy covenant on all sides.[675] Concerning him it is written: *They will go out and stare at the corpses of the people who rebelled against Me* (Isaiah 66:24), indeed![676] This is for the body.[677] As for his soul, it does not pass through the curtain at all; it is banished from that world.[678]

"The seventh commandment: to circumcise on the eighth day, removing the filth of the foreskin.[679] For the living being is the eighth of all rungs,[680] and the soul that has flown from Her should appear before Her on the eighth day, since She is the eighth rung.[681] Then it is clearly seen that she is נפש חיה (*nefesh ḥayyah*), *a soul* of that holy *living being* (Genesis 1:20), not from the Other Side.[682] This is *Let the waters swarm* (ibid.).[683] In *The Book of Enoch*:[684] Let the water of the holy seed be inscribed with the mark of נפש חיה (*nefesh ḥayyah*), *a soul of the living being*.[685] This is the mark of the letter י (*yod*),[686] inscribed in the holy flesh in preference to all other marks of the world.

"*Let birds fly above the earth* (ibid.). This is Elijah, who sweeps through the entire world in four glides to be present at that holy circumcision. One must prepare a chair for him and declare: 'This is the chair of Elijah.' If not, he does not abide there.[687]

"*God created the great sea monsters* (ibid., 21)—two: foreskin and uncovering, cutting the foreskin and afterward uncovering. They are male and female.[688]

"*And every soul of the living being that moves* (ibid.)[689]—inscription of the sign of the holy covenant,[690] indicating that she is a *soul of the* holy *living being*, as we have said.

"*Which the waters brought forth in swarms* (ibid.)—the upper waters were drawn toward this inscribed sign.[691] Consequently Israel is inscribed with the

holy, pure mark below. Just as they are inscribed to distinguish between the holy side and the other side, of impurity,[692] so Israel is inscribed to distinguish between holiness and other nations, deriving from the other, impure side, as explained. As He marks them, so He marks off their animals and birds from the animals and birds of other nations.[693] Happy is their share!

"The eighth commandment: to love the convert[694] coming to circumcise himself, to enter beneath the wings of *Shekhinah*.[695] Under Her wings She brings those separating themselves from the impure Other Side[696] and approaching Her, as is written: *Let the earth bring forth* נפש חיה (*nefesh ḥayyah*), *souls of the living being*,[697] *according to their kind* (ibid., 24).

"Now if you say that the *soul of the living being* contained in Israel is designated for everyone, the verse continues: *according to their kind*. How many rooms and parlors, one within the other, are located in this *earth*,[698] *the living being*, beneath Her wings! Her right wing includes two parlors, branching from it for two other nations closely related to Israel,[699] to bring them into these parlors. Beneath Her left wing are two other parlors, branching off for two other nations, namely, Ammon and Moab.[700] All of them are called *souls of the living being*.

"Countless other concealed rooms and palaces abide in each wing, from which spirits emerge, to be distributed to all converting converts. They are called *souls of the living being*, but *according to their kind*. They all enter beneath the wings of *Shekhinah*, no further.[701] But as for Israel, their soul emerges from the trunk of that tree,[702] whence souls fly into *earth*, into Her womb, deep within. The secret is: *You shall be an earth of delight* (Malachi 3:12).[703] So Israel is *a precious son*, for whom Her *innards yearn*,[704] and they are called *borne from the womb* (Isaiah 46:3), not from the wings, outside. Furthermore, [13b] converts have no share in the celestial tree, certainly not its trunk;[705] rather, their share is in the wings, no higher. A convert is beneath the wings of *Shekhinah*, no higher. They are converts of Righteousness,[706] for there they dwell, uniting, not within, as explained.

"So, *Let the earth bring forth souls of the living being, according to their kind*. Which kind? *Cattle, crawling things, and living creatures of the earth, according to their kind* (Genesis 1:24).[707] All of them draw a *soul* from that *living being*, but each *according to its kind*, fittingly.

"The ninth commandment: to be generous to the poor and provide them with

food, for it is written: *Let us make a human being in our image, according to our likeness* (Genesis 1:26). *Let us make a human being*—jointly, including male and female;[708] *in our image*—the wealthy, *according to our likeness*—mystery of the poor.[709] For the wealthy derive from the side of the male, the poor from the side of the female. Just as they constitute a single partnership[710]—one caring for the other, providing for the other, and rendering goodness—so should human beings below be rich and poor in a single bond, one providing for the other and rendering goodness.

"*They shall have dominion over the fish of the sea*, [*the birds of the sky, the animals, the whole earth, and all crawling things that crawl on earth*] (ibid.). This secret we have seen in *The Book of King Solomon*:[711] If one cares for the poor wholeheartedly, his image never mutates from that of Adam;[712] and since the image of Adam is impressed on him, he controls all creatures of the world,[713] as is written: *Fear and dread of you shall be upon all the beasts of the earth* [*and upon all the birds of the sky, everything with which the earth teems and all the fish of the sea—into your hand they are given*] (ibid. 9:2). All of them fear and tremble from that image impressed on him because of all the commandments this[714] is the finest for attaining the image of one's Lord.

"How do we know? From Nebuchadnezzar. Even though he dreamed that dream,[715] as long as he was generous to the poor, his dream did not befall him.[716] As soon as he cast a stingy, evil eye, no longer acting generously to them,[717] what is written? *The word was still in the king's mouth*, [*when a voice fell from heaven, "To you it is decreed, O King Nebuchadnezzar: The kingdom has departed from you. You are being driven away from human beings, and your habitation shall be with the beasts of the field. You shall be fed grass like cattle*"] (Daniel 4:28–29). Immediately his image mutated and he was banished from humankind.

"So, נעשה (*Na'aseh*), *Let us make, a human being* [*in our image*]. Here is written עשיה (*asiyyah*), *making*, and there is written: *The name of the man with whom* עשיתי (*asiti*), *I worked, today is Boaz* (Ruth 2:19).[718]

"The tenth commandment: to put on תפילין (*tefillin*),[719] perfecting oneself in the image on high, for it is written: *God created the human being in His image* (Genesis 1:27)."[720]

He opened, saying, "*Your head upon you is like Carmel* (Song of Songs 7:6).[721] We have established this verse and it has been discussed,[722] but *Your head upon you is like Carmel*—the head on high, *tefillin* of the head,[723] name of the holy King on high, יהוה (*YHVH*), inscribed in letters. Each and every letter—one

portion; the holy name engraved fittingly, in the order of the letters.[724]

"We have learned: [*All the peoples of the earth shall see*] *that the name of YHVH is proclaimed upon you, and they shall be in awe of you* (Deuteronomy 28:10)—the *tefillin* of the head, the holy name in the order of its letters.[725]

"The first portion is: *Hallow to Me every firstborn* (Exodus 13:1–10)[726]— י (*yod*), holiness, firstborn of all the holy above.[727] *Breacher of every womb* (ibid.)—by that narrow path descending from the י (*yod*), opening the womb to generate fruit and verdure fittingly.[728] That is holiness above.

"The second portion is: *So when YHVH brings you* [*to the land...*] (ibid., 11–16)—ה (*he*), the palace, whose womb was opened by י (*yod*) through fifty openings, parlors, and concealed rooms of *Binah*.[729] That opening made by י (*yod*) in the palace is intended to trumpet the sound issuing from the shofar,[730] for this shofar was stopped up on every side, and י (*yod*) came and opened it, bringing forth its sound. As soon as He opened it, He blew it, bringing forth a sound to bring forth slaves to freedom.[731] Through the sounding of this shofar Israel went forth from Egypt, as destined once again at the end of days.[732] Every deliverance issues from this shofar. So the Exodus from Egypt is included in this portion,[733] for it emerged from this shofar through the power of י (*yod*), who opened Her womb, bringing forth its sound for the deliverance of the slaves. This is ה (*he*), second letter of the holy name.

"The third portion is the mystery of unification: *Hear, O Israel!* [*YHVH is our God, YHVH is one...*] (Deuteronomy 6:4–9). This is ו (*vav*)—including all, unifying all; in Him they unite, and He carries all.[734]

"The fourth portion is: *If you listen* (Deuteronomy 11:13–21),[735] totality of two sides, [14a] with whom Assembly of Israel, Power below, is united.[736] This is the final ה (*he*),[737] receiving them, comprised by them.

"*Tefillin* are the actual letters of the holy name. So, *Your head upon you is like Carmel*—*tefillin* of the head. ודלת (*Ve-dallat*), *The locks, of your head are like purple* (Song of Songs, ibid.)—*tefillah* of the hand, who is poor compared to those above.[738] Nevertheless, She is complete, as above. *A king is held captive in the tresses* (ibid.)—He is bound and held within those compartments,[739] uniting with that holy name fittingly.

"So one adorned in them is *in the image of God* (Genesis 1:27).[740] Just as the holy name is united with God, so is the holy name united with him, fittingly. *Male and female He created them* (ibid.)—*tefillin* of the head and *tefillah* of the hand.[741] All is one.

"The eleventh commandment: to tithe the tithe of the earth.[742] Here are two

commandments: one to tithe the tithe of the earth, the other the first fruits of the tree,[743] for it is written: *See, I have given you every seed-bearing plant that is upon the face of all the earth* [*and every tree that has seed-bearing fruit; they shall be yours for food*] (ibid., 29). Here is written: *See, I have given*, and there is written: *See, I have given the Levites every tithe in Israel* (Numbers 18:21),[744] and similarly: *Every tithe of the earth, from the seed of the earth or from the fruit of the tree, belongs to YHVH* (Leviticus 27:30).

"The twelfth commandment: to bring the first fruits of the tree, for it is written: *Every tree that has seed-bearing fruit* (Genesis 1:29). 'Everything designated for Me, which I have forbidden you to eat, I permitted to them and gave them—all tithes and first fruit of the trees.' *I have given you* (ibid.)—*you*, not to the generations after you.[745]

"The thirteenth commandment: to redeem one's son,[746] binding him to life. For there are two appointees, one of life and one of death, standing above a person.[747] When he redeems his son, he redeems him from the hand of that one of death, who now has no power over him. The secret is: *God saw all that He had made*—in general; [*and behold, it was very good*] (Genesis 1:31): *and behold, it was good*—Angel of Life; *very*—Angel of Death.[748] So through that redemption, this one of life is sustained, that one of death weakened. Through this redemption, he acquires life for him,[749] as explained, and that evil side leaves him, cannot seize him.

"The fourteenth commandment: to observe the Sabbath day, day of rest from all acts of Creation.[750] Here two commandments coalesce: one, observing the Sabbath day; the other, endowing that day with its holiness.

"To observe the Sabbath day, as I have mentioned, whose meaning I have aroused, for it is a day of rest for the worlds,[751] on which all acts were consummated and enacted before the day was hallowed. Once the day was hallowed, the creation of spirits remained—for them no body had been created.[752] Now, didn't the blessed Holy One know to delay hallowing the day until bodies had been created for these spirits? The answer is: the Tree of Knowledge of Good and Evil[753] aroused that other, evil side,[754] who verged on seizing power in the world, and countless spirits of varied species spread out to empower themselves in bodies. As soon as the blessed Holy One saw this, He aroused a

gust of wind from the Tree of Life,[755] which struck another tree,[756] arousing the other, good side, and the day was hallowed. For the creation of bodies and the arousal of spirits derive from the side of goodness on this night,[757] not from the other side. If on this night the other side had preceded the side of goodness, the world could not have withstood them for even a moment.[758] But the blessed Holy One provided a remedy in advance, for the hallowing of the day skipped ahead,[759] forestalling the other side, and the world stood firm.

"Whereas the other side had schemed to be constructed in the world, empowered, on this night the side of goodness was constructed and empowered. Holy bodies and spirits were constructed on this night from the side of goodness—so the conjugal interval of the wise, who know this, is from Sabbath [14b] to Sabbath.[760] Once the other side saw that the side of holiness had done what she[761] had intended to do, she began roaming with her countless forces and her flanks, observing all those having intercourse in the nude by the light of a lamp. All children issuing from there are epileptic, possessed by spirits of that other side, naked spirits of the wicked called demons,[762] or possessed by Lilith who slays them.

As soon as the day is hallowed and holiness rules the world, that other side diminishes itself, hiding away throughout the night and day of Sabbath. Except for Asimon[763] and his entire band who pass secretly over lamps, observing naked intercourse, then hide themselves away in the chasm of the immense abyss until Sabbath departs.[764] As soon as Sabbath departs, countless forces and companies fly, roaming through the world. So the song against maleficent spirits[765] was instituted to prevent their ruling the holy people. Where do they fly on that night? After they issue in a rush—intending to rule in the world over the holy people—and they see them in prayer and song, first enacting *havdalah* during prayer and then again over the cup,[766] they fly away, roaming till they reach the desert.[767]

"Concerning the departure of Sabbath, they have said, may their memory be a blessing: Three bring evil upon themselves. One, whoever curses himself.[768] The second, whoever throws out bread or crumbs amounting to the size of an olive.[769] The third, whoever lights a lamp at the departure of Sabbath before Israel has reached the hallowing of the portion,[770] because by this fire he prematurely kindles the fire of Hell. For there is a place reserved in Hell for those who violate Sabbaths; and those punished in Hell curse the one who lights a lamp prematurely,[771] exclaiming: *YHVH is going to hurl you with a mighty hurl, winding you round and round. He will wrap you up as a turban, a ball—off to a vast land* (Isaiah 22:17–18).[772] For it is not right to kindle fire as Sabbath departs until Israel enacts *havdalah* during prayer and then over the cup, because until then it is

still Sabbath and the holiness of Sabbath reigns over us. At the moment they enact *havdalah* over the cup, all those forces and companies empowered over the days of the week return, each and every one to its station and task. For when Sabbath enters and the day is hallowed, holiness is aroused and rules the world, while the profane is divested of its rule. Until Sabbath has departed they do not return. Even as Sabbath departs, they do not return to their places till the moment Israel says: 'Blessed are You, *YHVH*, who separates the holy from the profane.'[773] Then holiness withdraws, and the companies empowered over the weekdays are aroused and return to their posts, each to its assigned watch. Even so, they do not assume control until they shine through the mystery of the lamp. They are all called 'lights of the fire,' for they all spring from the mysterious stream of elemental fire[774] and rule over the lower world.

"All this applies when one lights a lamp before Israel has completed the hallowing of the portion. However, if one waits until they have completed it, those sinners in Hell acknowledge the justice of the blessed Holy One and confirm for that person all the blessings declared by the congregation: *May God give you of the dew of heaven* [*and the fat of the earth, abundance of grain and new wine*] (Genesis 27:28). *Blessed be you in the city, blessed be you in the field* (Deuteronomy 28:3)."[775] [15a]

פרשת בראשית

Parashat Be-Reshit

"IN THE BEGINNING" (GENESIS 1:1–6:8)

בראשית (*Be-reshit*), *In the beginning* (Genesis 1:1).

At the head of potency of the King,[1] He engraved engravings[2] in luster on high.[3] A spark of impenetrable darkness[4] flashed within the concealed of the concealed,[5] from the head of Infinity[6]—a cluster of vapor forming in formlessness, thrust in a ring,[7] not white, not black, not red, not green, no color at all.[8] As a cord surveyed,[9] it yielded radiant colors. Deep within the spark gushed a flow, splaying colors below, concealed within the concealed of the mystery of *Ein Sof*.[10] It split and did not split its aura,[11] was not known at all, until under the impact of splitting, a single, concealed, supernal point shone. Beyond that point, nothing is known, so it is called ראשית (*Reshit*), *Beginning*,[12] first command of all.[13]

The enlightened[14] *will shine like the* זהר (*zohar*), *radiance*,[15] *of the sky, and those who lead many to righteousness, like the stars forever and ever* (Daniel 12:3).

זהר (*Zohar*), *Radiance!* Concealed of concealed struck its aura, which touched and did not touch this point.[16] Then this *beginning* expanded, building itself a palace worthy of glorious praise. There it sowed seed to give birth, availing worlds.[17] The secret is: *Her stock is seed of holiness* (Isaiah 6:13).[18]

זהר (*Zohar*), *Radiance*! Sowing seed for its glory, like the seed of fine purple silk wrapping itself within, weaving itself a palace,[19] constituting its praise, availing all.

With this *beginning*, the unknown concealed one[20] created the palace. This palace is called אלהים (*Elohim*), *God*.[21] The secret is: בראשית ברא אלהים (*Be-reshit bara Elohim*), *With beginning, created God* (Genesis 1:1).[22]

זהר (*Zohar*, *Radiance*! From here all commands were created through the mysterious expansion of this point of concealed radiance. If *created* is written

here, no wonder it is written: *God created the human being in His image* (Genesis 1:27).[23]

זהר (*Zohar*), *Radiance*! Mystery! בראשית (*Be-reshit*), *In the beginning*, first of all. אהיה (*Ehyeh*), *I will be* (Exodus 3:14), a sacred name engraved in its sides;[24] אלהים (*Elohim*), *God*, engraved in the crown.[25] אשר (*Asher*), *Who* (ibid.)—a hidden, treasured palace, beginning of the mystery of ראשית (*reshit*).[26] אשר (*Asher*)—ראש (*rosh*), head, emerging from ראשית (*reshit*).[27] When [15b] afterward point and palace were arrayed as one, then בראשית (*Be-reshit*) comprised supernal ראשית (*reshit*) in wisdom.[28] Afterward the color of the palace transformed and it was called בית (*bayit*), house, while the supernal point was called ראש (*rosh*), merging in one another in the mystery of בראשית (*Be-reshit*), when all was as one in one entirety, before the house was inhabited.[29] Once it was sown, arraying habitation, it was called אלהים (*Elohim*)—hidden, concealed.[30]

זהר (*Zohar*), *Radiance*! Concealed and treasured, while offspring lay within, yet to be born, and the house expanded, arrayed by that seed of holiness.[31] Until it conceived, expanding into habitation, it was not called אלהים (*Elohim*), rather all combined: בראשית (*Be-reshit*). Once arrayed in the name אלהים (*Elohim*), it generated offspring from that seed sown within.

What is that seed? Those engraved letters, mystery of Torah, emerging from that point.[32] Within that palace the point sowed the seed of three points—חולם (*ḥolem*), שורק (*shuruq*), חירק (*ḥireq*)[33]—merging together, becoming a single mystery: a voice emerging in unison.[34] As it emerged, its consort emerged with it, comprising all letters, as is written: את השמים (*et ha-shamayim*), *the heavens*—voice and consort.[35] This voice, *heaven*, is the final אהיה (*ehyeh*), *I will be*.[36]

זהר (*Zohar*), *Radiance*! Comprising all colors in this way, till here. יהוה יהוה אלהינו (*YHVH Eloheinu YHVH*), *YHVH, our God, YHVH* (Deuteronomy 6:4)—three rungs, corresponding to the supernal mystery.[37] בראשית ברא אלהים (*Be-reshit bara Elohim*), *In the beginning God created*. *Be-reshit*—primordial mystery.[38] *Bara*—concealed mystery, from which all expands.[39] *Elohim*— mystery sustaining all below.[40] את השמים (*Et ha-shamayim*), *the heavens*—so as not to separate them, male and female as one.[41] את (*Et*)—conveying all those letters, entirety of them all: beginning and end. Afterward ה (*he*) was added, so all those letters would be combined with *he*, and it was called אתה (*Attah*), *You*.[42] So, ואתה (*Ve-Attah*), *And You, enliven them all* (Nehemiah 9:6). *Et*— mystery of אדני (*Adonai*), Lord, and so it is called.[43] *Ha-shamayim—YHVH*, supernal mystery.[44] ואת (*Ve-et*)—array of male and female.[45] ואת (*Ve-et*)— mystery of ויהוה (*va-YHVH*), *and YHVH*, and all is one.[46] הארץ (*Ha-arets*), *The earth—Elohim*, as above, generating fruit and verdure.[47] This name is embraced at three sites, branching from there variously.[48]

Until here, mystery of secret of secrets, which He engraved, fashioned,

vivified in hidden ways, through the mystery of a single verse.[49] From here on,[50] בראשית—ברא (*Be-reshit—bara shit*), He created six, *from one end of heaven to the other* (Deuteronomy 4:32), six directions extending from the supernal mystery[51] through the expansion that He created from the primordial point. ברא (*Bara*), *Created*—expansion of a single point on high. Here is engraved the mystery of the name of forty-two letters.[52]

The enlightened will shine like the זהר (*zohar*), *radiance, of the sky* (Daniel 12:3)[53]—like musical intonations,[54] whose melody is followed by the letters and vowels, undulating after them like troops behind their king. The letters are body; the vowels, spirit.[55] All of them range in motion after the intonations and halt with them. When the melody of the intonation moves, letters and vowels follow; when it stops, they do not move but stand in place.

The enlightened will shine—letters and vowels. *Like the* זהר (*zohar*), *radiance*—melody of the notes. *Of the sky*—extension of the melody, like those extending, prolonging the melody.[56] *And those who lead many to righteousness*—pausal notes, halting their movement, as a result of which the word is heard.[57] *Will shine*—letters and vowels shining as one on their journey into a mystery of concealment, a journey on concealed paths. From this all expands.[58]

We have learned: Every *Solomon* mentioned in the Song of Songs connotes the King to whom peace belongs, while *king*, anonymous, connotes the female, lower connoting upper.[59] The mystery is that lower inherits upper, both as one.[60] This is ב (*bet*), as is written: *By wisdom* בית (*bayit*), *a house is built* (Proverbs 24:3).[61] Similarly, *King Solomon made himself a pavilion from the trees of Lebanon* (Song of Songs 3:9).[62] *Pavilion* is the adorning of the lower world by the upper world.[63] For before the blessed Holy One created the world, He and His name were enclosed within Him, one.[64] Nothing existed until there arose within the will of thought[65] actualizing all by impress of the signet,[66] creating the world. He traced and built, but it did not endure[67] until He enwrapped Himself in a wrapping of radiance, supernal right, creating *the heavens*.[68] With this first radiance of all He created *the heavens*. The mystery is this verse: *With beginning Elohim created the heavens and the earth* (Genesis 1:1).[69]

The enlightened will shine like the זהר (*zohar*), *radiance, of the sky*—these are pillars and sockets of that *pavilion*.[70] המשכילים (*Ha-maskilim*), *The enlightened*—supernal pillars and sockets, contemplating in wisdom everything needed by that *pavilion* and its supports. This mystery accords with what is said: *Happy is* משכיל (*maskil*), *one who considers, the poor* (Psalms 41:2).[71]

Will shine—for unless they shine and radiate, they cannot contemplate that *pavilion*, looking out for all it needs.

Like the זהר (*zohar*), *radiance, of the sky*—standing [16a] above *the*

enlightened, of whom is written: *An image above the heads of the living being: a sky, like awesome ice* (Ezekiel 1:22).[72]

זהר (*Zohar*), *Radiance*—illumining Torah.[73] זהר (*Zohar*)—illumining the *heads* of that *living being*. Those *heads* are *the enlightened*, who constantly radiate and shine, contemplating that *sky*, the radiance flashing from there, radiance of Torah, sparkling constantly, never ceasing.

The earth was תהו ובהו (*tohu va-vohu*), *chaos and void*... (Genesis 1:2).[74]

Was, precisely: previously.[75] Snow in water. Through the potency of snow in water emerged slime.[76] Blazing fire struck it, refuse came to be, and תהו (*tohu*), *chaos*, was produced—abode of slime, nest of refuse.[77] ובהו (*Va-vohu*), *And void*—sifting sifted from refuse, settling upon it.[78]

חשך (*Ḥoshekh*), *Darkness* (ibid.)[79]—mystery of blazing fire.[80] That *darkness* covers *tohu*, over the refuse, and thereby it is empowered.[81]

ורוח אלהים (*Ve-ruaḥ Elohim*), *And a wind of God* (ibid.)—רוח קודשא (*Ruaḥ Qudsha*), Holy Spirit, emerging from the living God,[82] *hovering over the face of the waters* (ibid.). Once this *wind* blew, one fine film clarified from that refuse, like filthy froth flying off, clarified, refined again and again, till that filth is left lacking any filth at all.[83] So was *tohu* clarified and refined, from it emerging a *great, mighty wind, splitting mountains and shattering rocks* (1 Kings 19:11), the one seen by Elijah.[84] *Bohu* was clarified and refined, from it emerging *an earthquake*, as is written: *After the wind—an earthquake* (ibid.). *Darkness* clarified, embracing fire within its mystery, as is written: *After the earthquake—fire* (ibid., 12). *Wind* clarified, and embraced in its mystery was *the sound of sheer silence* (ibid.).

Tohu—a colorless, formless realm, not embraced by the mystery of form. Now within form—as one contemplates it, no form at all.[85] Everything has a garment in which to be clothed, except for this: though appearing upon it, it does not exist at all, never did.[86]

Bohu—this has shape and form: stones sunk within the shell of *tohu*,[87] emerging from the shell in which they are sunk, conveying benefit to the world. Through the form of a garment they convey benefit from above to below, ascending from below to above.[88] So they are hollow and moist,[89] suspended in the air[90]—sometimes suspended in the air, sometimes concealed on a cloudy day, generating water from the abyss to nourish *tohu*,[91] for then frivolity and folly prevail as *tohu* spreads through the world.

Darkness is black fire, potent in color; red fire, potent in appearance; green fire, potent in shape; white fire, embracing all.[92] *Darkness*, most powerful fire,

empowers *tohu*. *Darkness* is fire but not dark fire until it empowers *tohu*.[93] This is the mystery of: *His eyes were too dim to see, and he called Esau...* (Genesis 27:1). *Darkness*—face of evil, for he greeted evil with a friendly face.[94] Then it is called *darkness*, for it settles upon it,[95] empowering it. This is the mystery of: *Darkness over the face of the abyss* (Genesis 1:2).

רוח (*Ruaḥ*), *Wind*, is a voice hovering over *bohu*, empowering and conducting it with whatever is needed. This is the mystery of: *The voice of YHVH is upon the waters* (Psalms 29:3), and similarly: *The wind of God hovering over the face of the waters* (Genesis 1:2)—stones sunk in the abyss, from which water issues. So it is called *face, face of the abyss* (ibid.). The wind conducts and empowers that *face, face of the waters*, each one receiving what it needs.[96]

Tohu—upon it rests the name שדי (*Shaddai*).[97] *Bohu*—upon it rests the name צבאות (*Tseva'ot*), Hosts.[98] *Darkness*—upon it rests the name אלהים (*Elohim*).[99] *Wind*—upon it rests the name יהוה (*YHVH*).[100] *A* [*great,*] *mighty wind, splitting mountains and shattering rocks... YHVH was not in the wind* (1 Kings 19:11). This name was not in it, for *Shaddai* controls it through the mystery of *tohu*. *After the wind, an earthquake; YHVH was not in the earthquake*—for the name *Tseva'ot* controls it through the mystery of *bohu*. *So bohu* is called *earthquake*, for it does not exist without quaking. *After the earthquake, fire; YHVH was not in the fire*—for the name *Elohim* controls it, from the side of *darkness*. *After the fire, the sound of sheer silence*—here is found the name *YHVH*.[101]

Here are four sections, constituting well-known sections of the limbs of the body, numbering four,[102] numbering twelve.[103] Here is the engraved name of twelve letters, transmitted to Elijah in the cave.[104] [16b]

God said, "Let there be light!" And there was light (Genesis 1:3).

Here begins the discovery of hidden treasures: how the world was created in detail. For until here was general, and afterward general returns, constituting general-particular-general.[105] Till here, all was suspended in space,[106] from the mystery of *Ein Sof*. Once the force spread through the supernal palace, mystery of *Elohim*, saying is ascribed: ויאמר אלהים (*Va-yomer Elohim*), *God said*.[107] Above, saying is not specified. Although בראשית (*Be-reshit*), *In the beginning*, is a saying,[108] *said* is not ascribed. This *said* is susceptible to questioning and knowing.[109] ויאמר (*Va-yomer*), *Said*—a power raised, ארמותא (*armuta*), rising, silently from the mystery of *Ein Sof*, in the origin of thought.[110] *God said*—now that palace, impregnated by the seed of holiness, gave birth, giving birth silently, while outside the newborn was heard.[111] The one giving birth gave birth silently, was not heard at all. As the emergent one emerged, a voice was generated, heard

outside: יהי אור (*Yehi or*), *Let there be light!* All that emerged, emerged through this mystery. יהי (*Yehi*), *Let there be*, alluding to the mystery of Father and Mother, namely, י״ה (*yod he*),[112] afterward turning back to the primordial point, to begin expanding into something else: *light*.[113]

And there was light—light that already was.[114] This light is concealed mystery, an expansion expanding, bursting from the mysterious secret of the hidden supernal aura.[115] First it burst, generating from its mystery a single concealed point,[116] for *Ein Sof* burst out of its aura, revealing this point: י (*yod*). Once this *yod* expanded, what remained was found to be: אור (*or*), *light*, from that mystery of concealed אויר (*avir*), aura.[117] After the primordial point, *yod*, emerged from it into being, it manifested upon it, touching yet not touching.[118] Expanding, it emerged; this is אור (*or*), *light* remaining from אויר (*avir*), aura, namely, the light that already was. This endured, emerged, ascended, was treasured away, and a single point remained, so that by a hidden path it constantly touches that point, touching yet not touching, illumining it through the primordial point that emerged from it.[119] So all is linked, one to another, illumining this and that.[120] As it ascends, all ascend, merging in it.[121] Attaining the realm of *Ein Sof*, it is hidden away, and all becomes one.

That point of light is *light*.[122] It expanded, and seven letters of the alphabet shone within, not congealing, still fluid.[123] Then *darkness* emerged, and seven other letters of the alphabet emerged within, not congealing, remaining fluid.[124] An *expanse* emerged, dissipating the discord of two sides, and eight other letters emerged within, making twenty-two.[125] Seven letters jumped from this side and seven from that, and all were engraved in that *expanse*, remaining fluid. The *expanse* congealed, and the letters congealed, folding into shape, forming forms.[126] Torah was engraved there, to shine forth.[127]

Let there be light! Namely, אל גדול (*El gadol*), great God,[128] the mystery emerging from the primordial aura. ויהי (*Vayhi*), *And there was*—mystery of *darkness*, called אלהים (*Elohim*).[129] *Light*—left merging in right. Then from the mystery of אל (*El*) came to be אלהים (*Elohim*), right merging in left, left in right.[130]

God saw that the light was good (Genesis 1:4)—the central pillar.[131] *Good*, illumining[132] above and below and all other directions, through the mystery of *YHVH*, the name embracing all sides.[133]

God separated the light from the darkness (ibid.), dissipating discord, so that all would be perfect.

God called the light Day (ibid., 5). What does *called* mean? He called forth and summoned this perfect light, standing in the center, to emit a radiance—foundation of the world, upon which worlds are established. From that perfect light, the central pillar, extended יסודא (*Yesoda*), Foundation, Vitality of the

Worlds, *Day*, from the right side.[134]

And the darkness He called Night (ibid.). He called forth, summoned and generated from the side of *darkness* a female, the moon ruling by night, called *Night*, mystery of אדני (*Adonai*), אדון (*Adon*), *Lord, of all the earth* (Joshua 3:11).[135]

The right entered that perfect pillar in the center, embracing the mystery of the left,[136] and ascended to the primordial point [17a], grasping there the power of three points: חולם (*ḥolem*), שורק (*shuruq*), חירק (*ḥireq*), seed of holiness,[137] for without this mystery no seed is sown. All was united in the central pillar, generating the foundation of the world, who is therefore called כל (*Kol*), All, for He embraces all in a radiance of desire.[138]

The left blazed potently, inhaling, inhaling fragrance on all those rungs. Out of that blazing flame, it generated the female, the moon.[139] That blaze was dark, deriving from *darkness*. These two sides generated these two rungs, one male and one female.[140]

Foundation was linked to the central pillar by the increase of light within it, for as the central pillar was consummated, pacifying all sides, its radiance was increased from above, from all sides in all-encompassing joy. Out of that increased joy emerged the foundation of the worlds, called Increase.[141] From here emerge all forces[142] below and holy spirits and souls through the mystery of יהוה צבאות (*YHVH Tseva'ot*), Lord of Hosts, אל אלהי הרוחות (*El Elohei ha-ruḥot*), *God, God of spirits* (Numbers 16:22).[143]

Night, Lord of all the earth, derives from the left side, from *darkness*. Since *darkness* yearns to merge in the right, and its strength weakened, *night* spread out from it.[144] *As* this *night* began to spread, before being completed,[145] that *darkness* entered and merged in the right, right embracing it, and *night* was left wanting.[146] As *darkness yearns* to merge into *light*, so *night* yearns to merge into *day*. *Darkness* lacked its light, so it generated a level lacking, not radiant. *Darkness* does not shine unless it merges into *light. Night*, emerging from it, does not shine unless it merges into *day*. *Night's* lack is filled solely through Increase. What is increased here, decreases there. Increase comprised mystery of the primordial point and mystery of the central pillar along with all sides.[147] So two letters were added to it, while from *night* these two letters were subtracted. Hence, קרא (*qara*), *He called*. It is written: ויקרא (*Va-yiqra*), *And He called*. Then ו״י (*vav, yod*) were subtracted, and it is written: קרא (*Qara*), *He called, Night*.[148] Here lies mystery of the name of seventy-two engraved letters[149] of the supernal crown.

God said, "Let there be an expanse in the midst of the waters... (Genesis 1:6).[150]

Here is mystery in detail,[151] separating upper waters from lower through mystery of the left.[152] Here conflict was created through the left side. For until here was mystery of the right,[153] and here is mystery of the left, so conflict raged between this and the right. Right is consummate of all, so all is written by the right,[154] for upon it depends all consummation. When the left aroused, conflict aroused, and through that conflict blazed the fire of wrath.[155] Out of that conflict aroused by the left, emerged Hell. Hell aroused on the left and clung.[156]

The wisdom of Moses: he contemplated this, gazing into the act of Creation. In the act of Creation a conflict arose between left and right, and in that conflict aroused by the left, Hell emerged, clinging there. The central pillar, who is the third day,[157] entered between them, mediating the conflict, reconciling the two sides. Hell descended, left merged in right, and peace prevailed over all.[158]

Similarly the conflict between Korah and Aaron was left against right.[159] Moses, contemplating the act of Creation, said, "It is fitting that I mediate the conflict between left and right."[160] He endeavored to reconcile them, but the left was unwilling, and Korah stiffened his resistance.[161] He[162] said, "Hell must certainly join in the heat of the conflict of the left.[163] Since he[164] does not want to join above, merging in the right, he will certainly descend below by the intensity of his rage." Korah did not want this conflict to be harmonized by Moses because it was not for the sake of heaven;[165] he cared nothing about the supernal glory and denied the act of Creation.[166] As soon as Moses saw that he had denied the act of Creation and been thrust outside,[167] *Moses became very angry* (Numbers 16:15). *Moses became angry* because they had denied him the opportunity to harmonize that conflict. *Very*—because they had denied the act of Creation. Korah denied everything, [17b] above and below, as is written: *who strove against Moses and Aaron as part of Korah's band when they strove against YHVH* (ibid. 26:9), below and above.[168] So he joined what befitted him.[169]

A conflict arrayed as above, ascending, not descending, established rightly, is the conflict of Shammai and Hillel.[170] The blessed Holy One mediated between them, harmonizing them.[171] This was a conflict for the sake of heaven, so Heaven mediated the conflict, and upon this conflict the world was established.[172] This resembled the act of Creation, whereas Korah totally denied the act of Creation, disputing heaven, seeking to deny the words of Torah.[173] He certainly adhered to Hell, so there he clung.[174] This secret appears in *The Book of Adam*.[175] When *darkness*[176] aroused, it aroused intensely, thereby creating Hell, clinging to it in that conflict. As the seething fury subsided, conflict of a different type arose: a conflict of love.[177] There were two conflicts: one, beginning; one, ending. This is the way of the righteous: beginning harshly, ending gently.[178] Korah was the

beginning of the conflict: seething in wrath, he was compelled to cling to Hell. Shammai was the end of the conflict, when wrath subsides and one must arouse the conflict of love and be reconciled by heaven.

This is the mystery of: *Let there be an expanse in the midst of the waters, that it may separate*—the first conflict, outburst of seething fury. He[179] sought to mediate, but before the fury cooled, Hell aroused. Then *God fashioned the expanse and separated* (Genesis 1:7)[180]—arousing a conflict of passionate love, endurance of the world.[181] In accord with this mystery was the conflict of Shammai and Hillel, for Oral Torah approached Written Torah in love, together consummating existence.[182]

Separation is certainly on the left. Here separation is written: *that it may separate*, and *He separated*; and there is written: *Is it too little for you that the God of Israel has separated you from the community of Israel...?* (Numbers 16:9).[183] Similarly: *At that time YHVH separated the tribe of Levi* (Deuteronomy 10:8).[184] Separation, indeed, is solely on the second, on the left.[185] Now you might say, "Indeed, separation is on the second, so why is it associated with Levi, who is third? It should be with Simeon, who is second."[186] But although Levi is third, in Jacob's mind he was second,[187] and separation is always on the second. Everything follows the straight path perfectly.

הבדלה (*Havdalah*), Separation, as Sabbath departs, separates those who rule the weekdays from Sabbath.[188] As soon as Sabbath departs, a specter,[189] an evil officer, ascends from Hell, intent on seizing power the moment Israel recites: *Let the work of our hands prosper* (Psalms 90:17).[190] Emerging from the rung known as Sheol,[191] he desires to mingle in the seed of Israel and dominate them. But Israel takes action with myrtle and wine,[192] reciting *havdalah*, so he departs from them. As soon as they recite the blessing of separation over the cup, that specter sinks into his place in Sheol, site of Korah and his gang, as is written: *They and all that belonged to them went down alive into Sheol* (Numbers 16:33). They did not descend there until Israel separated from them, as is written: *Separate yourselves from the midst of this community...!* (ibid., 21).[193]

So separation is always on the second, which is the left,[194] at the outbreak of intense fury aroused by the left in the conflict, before it subsides into calm. On it, Hell was created,[195] and then all those angels who denounce their Master above and are burned, consumed by fire;[196] and all those others who vanish, unenduring, devoured by fire.[197] Similarly Korah below,[198] entirely the same.

Let there be an expanse—Let an expanse expand, one from the other.[199]

אל (*El*), God, cluster on the right, אל גדול (*El gadol*), Great God.[200] From the midst

of the waters an expanse expanded to complete this name, אל (*El*), to merge in that expansion, one in the other, and from אל (*El*) expanded אלהים (*Elohim*), *God*.[201] The letters הי״ם (*he, yod, mem*) expanded and were transposed into lower waters, ים״ה (*yod, mem, he*). That expansion expanding on the second day is the upper waters: הי״ם (*he, yod, mem*), *this vast* הים (*ha-yam*), *sea* (Psalms 104:25). הי״ם (*He, yod, mem*) is the upper waters; the transposition of these letters, ים״ה (*yod, mem, he*), is the lower waters.[202] Once arrayed, all became one entity, this name extending to various realms.[203] The upper waters are male; the lower waters, female.[204] At first water intermingled with water,[205] until they were separated, to distinguish upper from lower: these are אלהים (*Elohim*), *God*, and these are אדני (*Adonai*), Lord, upper ה (*he*) and lower ה (*he*).[206] What is written? *Elohim fashioned the expanse* (Genesis 1:7)— this expansion took this name: *Elohim*, upper waters,[207] while the lower waters [18a] are *Adonai*. Nevertheless, once male waters were completed by female waters, the name *Elohim* extended over all.[208]

Even though He separated the upper waters from the lower, the conflict did not cease until the third day[209] arrived, harmonizing the conflict, and everything settled fittingly in place. Because of this conflict, although it sustains the world, *that it was good* is not written of the second day, for the act was incomplete.[210] Upper waters and lower waters mingled, and nothing generated in the world until they were separated and distinguished, thereby generating offspring. Even so, although the separation took place on the second day, and the conflict arose then, the third day harmonized everything, for it is the name engraved with the engravings הו״ה (*he, vav, he*), harmonizing upper and lower waters: upper ה (*he*), lower ה (*he*), ו (*vav*) between them, pacifying the two sides.[211] This is the sign: the waters of the Jordan, upper waters, *rose in one heap* (Joshua 3:16), the lower waters flowed down into the sea, and Israel passed between.[212]

Five *expanses* are written here.[213] Vitality of the Worlds moves through them, conducts by them,[214] all comprising one another.[215] Were it not for this conflict, harmonized by the middle, they would not merge or be at peace with one another. There are five hundred years to which the Tree of Life clings, generating verdure and offspring for the world. All the waters of Creation, drawn and flowing from the beginning, branch beneath it, through it.[216] King David captures it all and then distributes,[217] as is written: *He distributed among all the people, the entire multitude of Israel... a cake made in a pan and a raisin cake* (2 Samuel 6:19).[218] Similarly, *You give to them, they gather* (Psalms 104:28), and *She rises while it is still night, and gives food to her household* (Proverbs 31:15).

When conflict was aroused by the potency of the left, Colonel Ember[219] glowed and flared. Out came two specters, male and female, immediately congealing with no moisture at all.[220] From them split off various maleficent

species; from here infusion of impure spirit into all those fierce specters, mystery of foreskin.[221] They were empowered by virulent species—viper and serpent—turning into one. The viper bears at seventy years, but in union all reverts to the seven years of the serpent.[222] Here lies the mystery of Hell, called by seven names.[223] The evil impulse is called by seven names.[224] From here, through countless rungs, impurity spreads through the world, all from the mystery of the left. Good and evil diverge—cultivation of the world.[225] Here is the engraved name of eighteen letters,[226] presiding over rain of favor and blessing, cultivating the world.

God said, "Let the waters under heaven be gathered to one place!" (Genesis 1:9).[227]

יקוו (*Yiqqavu*), *Let* [*the waters*] *be gathered*—in קו (*qav*), a line, following a straight path.[228] For out of the mystery of the primordial point,[229] all emerges secretly, till reaching, clustering in the supernal palace.[230] From there it radiates in a straight line to the other rungs, until reaching that *one place*, which gathers all in the totality of male and female. Who is that? Vitality of the Worlds.[231] *The waters*—flowing from above, from upper ה (*he*).[232] *Under heaven*—small ו (*vav*); so, ו״ו (*vav*): one is *heaven*; the other, *under heaven*.[233] Then, *Let the dry land appear!* (ibid.)—lower ה (*he*).[234] This is revealed, the rest all concealed—so mystery of blessings revealed and concealed[235]—none but this lower one being revealed. From this one, *let it appear!*—through contemplation the concealed one is perceived.[236] *To one place*—for here is the nexus of unity of the upper world.[237]

YHVH is one and His name is one (Zechariah 14:9). Two unifications: one of the upper world, to be unified in its rungs,[238] and one of the lower world to be unified in its rungs.[239] Nexus of unity of the upper world extends till here.[240] Vitality of the Worlds is consummated there, the upper world bound in unity. So it is called *one place*. All levels and limbs[241] gather there, all unified within, completely indivisible. On no level but this are they unified; within, they are all secretly concealed in a single desire.[242] Here, on this rung, the revealed world joins the concealed.[243]

Similarly the revealed world is unified below, and this revealed world is the world of *let it appear!* (Genesis 1:9). *I saw YHVH* (Isaiah 6:1).[244] *They saw the God of Israel* (Exodus 24:10). *The presence of YHVH appeared* (Numbers 14:10). *The presence of YHVH appeared* (ibid. 17:7). *Like the appearance of the bow in the cloud on a rainy day, so was the appearance of the surrounding radiance—the appearance of the image of the presence of YHVH* (Ezekiel 1:28). This is the

mystery of: *Let the dry land appear!* (Genesis 1:9).

I have set My bow in the cloud (ibid. 9:13)—since the day the world was created.[245] On a cloudy day, [18b] when the קשת (*keshet*), rainbow, appears, *the appearance of the image of the presence of YHVH*, the left is aroused to be empowered.[246] Rachel emerges, ותקש (*va-teqash*), *and she had hard, labor* (ibid. 35:16).[247] Michael on one side, Gabriel on another, Raphael on a third—these are the colors appearing in that *image*: white, red, and green.[248] *So was the appearance of the surrounding radiance*—a radiance concealed in revolving the vision of the eye.[249] *The appearance of the image of the presence of YHVH*—colors, for the lower unity is unified in accord with the unity above.[250] יהוה יהוה אלהינו (*YHVH Eloheinu YHVH*), *YHVH, our God, YHVH* (Deuteronomy 6:4)—colors concealed, unrevealed, banding together *to one place*, one unity above.[251] The colors of the rainbow below, uniting white, red, and green, match the concealed colors,[252] composing another unity, mystery of *His name is one* (Zechariah 14:9), "Blessed be the name of His glorious kingdom forever and ever," the unity below.[253] The unity above is: *Hear, O Israel!* יהוה אלהינו יהוה (*YHVH Eloheinu YHVH*), *YHVH is our God, YHVH is one* (Deuteronomy 6:4). One parallels the other: six words here, six words there.[254]

יקוו (*Yiqqavu*), *Let* [*the waters*] *be gathered*—surveying by קו (*qav*), line, and measure.[255] Measure, plumb of dark brilliance,[256] as is written: *Who measured the waters with the hollow of His hand?* (Isaiah 40:12).[257] This is יקוו המים (*Yiqqavu ha-mayim*), *Let the waters be aligned*. Here is the measure of the Creator of the worlds: יוד, הא, ואו, הא (*yod, he, vav, he*).[258] *Holy, holy, holy! YHVH of Hosts!* (Isaiah 6:3). *Holy, holy, holy—Let the waters be aligned*.[259] *YHVH of Hosts—to one place*, in the mystery of this name.[260] *The whole earth is full of His presence* (ibid.)—*Let the dry land appear*, engraved mystery, name of unity: כוזו במוכסז כוזו (*Kuzu be-mukhsaz kuzu*).[261]

Let the earth sprout vegetation— seed-bearing plants (Genesis 1:11).[262]

Now *Earth* generates Her powers with those waters gathered *to one place*,[263] flowing into Her in hidden secrecy, emerging within Her as supernal secrecies, sacred forces, arrayed in an array of faith by all those scions of faith by worshiping their Lord.[264] This is the mystery of: *Who makes the grass grow for the* בהמה (*behemah*), *beast, and plants for the work of humanity, to bring forth food from the earth* (Psalms 104:14). *Who makes the grass grow for the behemah*—the behemoth crouching on a thousand mountains, which grow that *grass* for her every day.[265] *Grass* is the angels ruling momentarily, created on the second day,[266] existing as food for this *behemah*, for there is fire consuming fire.[267] *And*

plants for the work of humanity. *Plants* are the אופנים (*ofanim*), whirling angels; חיות (*ḥayyot*), living creatures; and כרובים (*keruvim*), cherubs[268]—all arrayed, standing ready to be arrayed the moment that human beings come to worship their Lord in offering and prayer,[269] which is *the work of humanity*.[270] These *plants* are designated, destined for *the work of humanity*, to be fittingly arrayed and enhanced. Once they are enhanced by that *work of humanity*, nutriment and food emerge for the world, as is written: *to bring forth food from the earth*.[271] This is *seed-bearing plants*, for grass is not *seed-bearing* but rather destined for food for the holy fire,[272] whereas *plants* maintain the world. All this: *to bring forth food from the earth*. All the tending that humans provide these *plants* in that *earth* by worshiping their Lord is intended entirely to generate food and nutriment from that *earth* for this world, ensuring that humanity will be blessed from above.[273]

Fruit trees bearing fruit (Genesis 1:11)—rung upon rung, male and female.[274] As the *fruit tree* generates the potency of *bearing fruit*, similarly She generates. Who are these? Cherubs and columns. What are columns? Those ascending in the smoke of sacrifice, arrayed therein, called *columns of smoke* (Song of Songs 3:6).[275] They all abide in full array through *the work of humanity*,[276] whereas *grass* does not, for it is destined to be consumed, as is written: *Behold behemoth, whom I fashioned along with you, eating grass like an ox* (Job 40:15).

Fruit trees bearing fruit—image of male and female.[277] *The image of their face was a human face* (Ezekiel 1:10).[278] These differ from those cherubs; these are large faces, in concealed color, while כרובים (*keruvim*), cherubs, are small faces, כרביין (*ke-ravyan*), like children.[279] All images are comprised in the *human face*,[280] for it is a large face, traced with tracings, engraved with engravings of the explicit name[281] in the four directions of the world: East, West, North, and South.

Michael is inscribed on the South.[282] All faces gaze at the *human face: face of a lion, face of an ox, face of an eagle* (ibid.) *A human* is male and female, and is otherwise not called *human*.[283] From it are traced figures of *the chariots of God, myriads upon myriads*, as is written: *The chariots of God, myriads upon myriads, thousands of* שנאן (*shin'an*) (Psalms 68:18). שנאן (*Shin'an*)—totality of all those figures: שור (*shor*), *ox*; נשר (*nesher*), *eagle*; אריה (*aryeh*), *lion*; ן (final *nun*)—the *human*, [19a] an extension merging as one through the mystery of male and female.[284] All those thousands and myriads[285] emerge from this mystery: שנאן (*shin'an*). From these images, each one spreads out fittingly. These are the ones interlaced, interwoven, included in one another: *ox, eagle, lion, human*,[286] conducted by the mystery of four engraved names, ascending to be guided and to gaze.

Ox ascends to the *human face*. A name ascends, crowned and engraved in

the mystery of two colors: אל (*El*).[287] Then it turns back—is inscribed and engraved on the throne—designated to be conducted by the mystery of this name.[288]

Eagle ascends to the *human face*, to be guided and to gaze. Another name ascends, crowned and engraved in the mystery of two faces, radiant colors, ascending in the ascent of the crown above: גדול (*Gadol*), *Great*.[289] Then it turns back—is inscribed and engraved on the throne—designated to be conducted by the mystery of this name.

Lion ascends to the *human face*, to be guided and to gaze. Another name ascends, crowned and engraved in the mystery of two faces, bold colors, aligned in power: גבור (*Gibbor*), *Mighty*.[290] Then it turns back, is inscribed and engraved on the throne, designated to be conducted by the mystery of this name.

Human gazes at them all, while all ascend and gaze at him. Then they are all traced in their engravings, in this tracing, in the mystery of one name called נורא (*Nora*), *Awesome*.[291] So it is written of them: *The image of their face was a human face*. They are all comprised in this image, an image comprising them.[292] Because of this mystery, the blessed Holy One is called *the great, mighty, and awesome God* (Deuteronomy 10:17),[293] for these names are engraved above in the mystery of the supernal chariot, comprised of four letters: יהוה (*YHVH*), the name comprising all.[294]

These images are engraved, carved in the throne, a throne engraved, embroidered in them:[295] one on the right, one on the left, one in front, one behind, inscribed in the four directions of the world. The throne, ascending, is inscribed with these four images.[296] These four supernal names[297] carry this throne—a throne comprised of them—as it grasps and gathers souls, delights, and yearnings.[298] Having grasped and gathered those delights and yearnings, it descends full, like a tree full of branches in every direction, filled with fruit.[299] Once it descends, these four images emerge, traced in their tracings, engraved, radiant, sparkling, flashing, scattering seed upon the world. Then they are called *seed-bearing plants*, for they scatter seed upon the world. The *human* image emerges, embracing all images.[300] Then this verse applies: *fruit trees of every kind, bearing fruit with the seed in it upon earth* (Genesis 1:11). It emits seed only purposefully, *upon earth*.[301] *With the seed in it*. Precisely! From here we learn that one is not permitted to emit seed in vain.[302]

The *vegetation* here[303] is not *seed-bearing*, so it is undone and does not endure like those others, having no image to be traced or engraved in any image or figure at all, rather seen and unseen. All those untraced in figure and image do not endure, existing momentarily, consumed by the fire-consuming fire, then returning as before, and so on every day.[304]

The human being below has an image and figure,[305] yet does not endure in the manner above. The figure and image above[306] are drawn as they are, with no other garment to be drawn, so they endure constantly. The human figure below is drawn in a garment,[307] in no other manner, so they endure for a set time. Every single night, the spirit strips itself of that garment and ascends,[308] and the consuming fire consumes it. Later they are restored as before, figured in clothes. So they do not endure as those figures and images above, and of this is written: *New every morning* (Lamentations 3:23)—human beings who are *new* every single day.[309] [19b] What is the reason? *Immense is Your faithfulness!* (ibid.)—immense, not small.[310] *Immense is Your faithfulness!—immense*, indeed! For it can grasp all creatures of the world, absorbing them in itself, higher and lower. A place immense and vast, absorbing all, filled no further. This is the mystery: *All the rivers flow into the sea, yet the sea is not full; to the place the rivers flow, they flow back again* (Ecclesiastes 1:7).[311] They flow toward the sea, who grasps them, consumes them, and is filled no fuller. Then it pours them out as before, so they flow on.

Your faithfulness is immense, absorbing all, consuming them, filled no fuller, restoring them as before; they are *new* in the world every single day. Of this day is written: *it was good, it was good* (Genesis 1:10, 12), twice,[312] for this day united two sides, mediating the conflict.[313] It said to this side: *It was good*, and to the other side: *It was good*, reconciling them. So it includes *He said, he said*, twice.[314] Mystery of the four-letter name,[315] engraved and carved, ascending to twelve letters in four images on four sides,[316] inscribed on the holy throne. *Let there be* מארת (*me'orot*), *lights, in the expanse of heaven* (Genesis 1:14)— spelled deficiently: מארת (*me'erat*), *curse*, for diphtheria was created for children.[317] After the radiance of primordial light was treasured away,[318] a shell was created for the kernel.[319] That shell expanded, generating another shell.[320] Emerging, she ascended and descended, arriving at the small faces.[321] She desired to cling to them, be portrayed in them, and never depart.[322] The blessed Holy One separated her from there, bringing her down below when He created Adam, so that this would be perfected in this world.[323] As soon as she saw Eve cleaving to the side of Adam, beauty above, as soon as she saw the complete image, she flew away,[324] desiring as before to cleave to the small faces. Those guardians of the gates on high did not allow her. The blessed Holy One rebuked her and cast her to the bottom of the sea, where she dwelled until Adam and his wife sinned. Then the blessed Holy One plucked her from there, and she rules over all those children—small faces of humanity—who deserve to be punished for the sins of their fathers.[325] She flies off, roaming through the world. Approaching the earthly Garden of Eden, she sees cherubs guarding the gates of the Garden, and she

dwells there by that *flaming sword* (Genesis 3:24),[326] for she emerged from the side of that *flame*.[327] As the flame revolves she flees and roams the world, finding children who deserve to be punished; she toys with them and kills them.[328] This happens in the waning of the moon, whose light diminishes;[329] this is מארת (*me'orot*), *lights*, deficient.[330]

Until Cain was born, she could not cling to him.[331] Later she drew close to him and gave birth to spirits and flying demons.[332] For 130 years Adam copulated with female spirits[333] until the arrival of Na'amah,[334] whose beauty seduced *the sons of Elohim*, Uzza and Azael.[335] By them she gave birth; from her, maleficent spirits and demons spread through the world. In the night she roams; they[336] roam the world and titillate humans, causing them to spill seed accidentally. Wherever they find people sleeping alone in a house, they hover above them, grab hold of them, cling to them, seize desire from them, and bear offspring.[337] Further, they attack him with disease unawares. All this in the waning of the moon.[338]

מארת (*me'orot*), *lights*. When the moon was restored, letters were rearranged: אמרת (*imrat*), *The word of YHVH is refined; He is a shield to all who seek refuge in Him* (Psalms 18:31).[339] *He is a shield* against all those maleficent spirits and quaestors[340] who roam the world in her waning, for all those holding fast to faith in the blessed Holy One.

When King Solomon descended to the depth of the nut,[341] as is written: *I descended to the nut garden* (Song of Songs 6:11), he took the shell of a nut, contemplated all those shells, and realized that all the joy and delight of those spirits—shells of the nut—consists solely in clinging to human beings and leading them astray, as is written: *The delights of the sons of men: demon after demon* (Ecclesiastes 2:8).[342] Further, *the delights of the sons of men*, in which they indulge asleep at night, generate *demon after demon*.[343]

The blessed Holy One had to create everything in the world, arraying the world. All consists of a kernel within, with several shells covering the kernel.[344] The entire world is like this, above and below, from the head of the mystery of the primordial point[345] to the end of all rungs: all [20a] is this within that, that within this, so that one is the shell of another, which itself is the shell of another.[346]

The primordial point is inner radiance—there is no way to gauge its translucency, tenuity, or purity until an expanse expanded from it.[347] The expansion of that point became a palace, in which the point was clothed—a radiance unknowable, so intense its lucency.[348] This palace, a garment for that concealed point, is a radiance beyond measure, yet not as gossamer or translucent as the primordial point, hidden and treasured. That palace expanded an expanse: primordial light.[349] That expansion of primordial light is a garment

for the palace, which is a gossamer, translucent radiance, deeper within. From here on, this expands into this, this is clothed in this, so that this is a garment for this, and this for this. This, the kernel; this, the shell. Although a garment, it becomes the kernel of another layer.

Everything is fashioned the same way below, so that a human in this world manifests this image: kernel and shell, spirit and body.[350] All for the arrayal of the world, and so the world is.

When the moon shared a single cleaving with the sun, she was radiant.[351] As soon as she was separated from the sun and appointed over her forces, she diminished herself, diminished her light. Shells upon shells were created for concealing the kernel, all for arraying the kernel.[352] So, *Let there be* מארת (*me'orot*), *lights*, is spelled deficiently.[353] All this for arraying the world, as is written: *to shine upon earth* (Genesis 1:15).[354]

God made the two great lights (Genesis 1:16). *Made*—enhancement and arrayal of all, fittingly. *The two great lights*—at first in a single bond, mystery of the name complete as one: יהוה אלהים (*YHVH Elohim*),[355] though not revealed, rather in a manner concealed.[356] *Great*—for they were enhanced in name, both alike, to be called by the mystery of all: מצפץ מצפץ (*MTsPTs, MTsPTs*), supernal names of the thirteen qualities of compassion.[357] *Great*—these were enhanced, ascending, for they are supernal, from the mystery on high, ascending for the benefit of the world, so that through them worlds endure.[358]

Similarly, *the two lights*, both ascending as one, in one enhancement. The moon was uneasy with the sun, ashamed in its presence.[359] The moon said, "*Where do you pasture your sheep? Where do you let them rest at noon?* (Song of Songs 1:7).[360] How can a little lamp shine at noon?[361] *Lest I be like one enwrapped* (ibid.)—how can I abide in shame?" So she diminished herself, becoming head of those below,[362] as is written: *Go forth in the footsteps of the flock, and graze your goats* (ibid., 8). The blessed Holy One said to her, "Go, diminish yourself!" From that point on, she has light only from the sun.[363] Whereas at first they dwelled as one, evenly, later she diminished herself on all her rungs, though heading them, for a woman is enhanced only together with her husband.

The greater light (Genesis, ibid.)—יהוה (*YHVH*); *and the smaller light*—אלהים (*Elohim*), end of all rungs, end of thought.[364] At first she was inscribed above among the letters of the holy name, its fourth letter.[365] Afterward she diminished herself, to be called by the name *Elohim*. Nevertheless she ascended in all directions above in the letter ה (*he*), through the joining of letters of the holy

name.[366] Then rungs expanded on this side and that. Rungs expanding from the higher side are called *ruling the day*; rungs expanding from the lower side are called *ruling the night* (ibid.).[367] *And the stars* (ibid.)—other forces and camps, innumerable,[368] all suspended in that *expanse of heaven*, Vitality of the Worlds,[369] as is written: *God placed them in the expanse of heaven* (ibid., 17).

On this day the kingdom of David was established, fourth leg and support of the throne.[370] The letters were arrayed and aligned.[371] Yet even so, until the sixth day, when the image of Adam was fully arrayed, it did not stabilize.[372] Then the upper throne and the lower throne were established,[373] all the worlds settled in place, and all the letters were arrayed [20b] in their wheels[374] by the expanding scribal matrix of the nexus.[375]

The fourth day is a day rejected by builders, as is said: *the stone that the builders rejected* (Psalms 118:22), and similarly: *My mother's sons were incensed at me* (Song of Songs 1:6).[376] For this light diminished herself and her radiance, and shells were arrayed at their sites.[377] All those radiant lights are suspended in this *expanse of heaven*, so that in them the throne of David will be arrayed.[378] These lights depict a figure below, arraying a figure of all those included in the category *human*, an intrinsic figure.[379] Every intrinsic figure is so called, so every figure comprised in this expansion is called *human*, as is written: *You are human* (Ezekiel 34:31). *You are human*; the other nations are not.[380] Every spirit is called *human*; the body of the spirit of the holy side[381] is a garment of the *human*, and so it is written: *You clothed me in skin and flesh, wove me of bones and sinews* (Job 10:11).[382] Flesh is the garment of the *human*, as is written everywhere: *flesh of a human* (Exodus 30:32)—*human*, within; *flesh*, garment of the *human*, its body.

Specters[383] below, melted in the smelting of this spirit,[384] were figured into figures clothed in another garment, such as figures of pure animals: *ox, sheep, goat, deer, gazelle, roebuck, wild goat, ibex, antelope, and mountain sheep* (Deuteronomy 14:4–5), who desire to be interwoven in the garment of the *human*, flesh of the *human*.[385] The inner spirit of those figures attains the name applied to its body, the garment of that name. Flesh of an ox: ox is the interior of that body; its flesh, a garment; and so with them all.

Similarly on the other side, side of impurity: the spirit spreading through the other nations emerges from the side of impurity.[386] It is not *human*, and so does not attain this name. The name of that spirit is Impure, not attaining the name *human*, having no share in it. Its body is a garment of that Impure, flesh of Impure—impure within; flesh, its garment. So as long as that spirit abides in that body, it is called Impure.[387] Once the spirit emerges from that garment, it is not called Impure; that garment does not attain the name.[388]

Specters[389] below, melted in the smelting of this spirit,[390] are figured into figures clothed in another garment, such as figures of animals of impurity, of which the Torah opens: *These shall be impure for you* (Leviticus 11:29), such as the pig and the birds and animals of that side.[391] The spirit attains that name; the body is its garment and is called "flesh of pig"—pig within; flesh, its garment.

So the two sides diverge. These are comprised in the mystery of *human*; those, in the mystery of Impure. Each kind follows its own, returning to its own kind.[392]

The radiant lights above shine in that *expanse of heaven*,[393] so that figures are drawn below fittingly, as is written: *God placed them in the expanse of heaven to shine upon earth and to rule the day and the night* (Genesis 1:17–18). The reign of two lights is a fitting reign: *greater light* ruling by day; *smaller light*, by night.[394] From here derives this secret: The rule of the male by day consists in filling His house with all that is needed, bringing in food and nutriment.[395] As night enters and the female grasps all, the house is ruled solely by Her—for then the reign belongs to Her, not to the male—as is written: *She rises while it is still night, and gives food to her household and a portion to her maidens* (Proverbs 31:15)—*She*, not *He*. *Ruling the day* (Genesis 1:16) belongs to the male; *ruling the night* (ibid.), to the female.

And the stars (Genesis 1:16). Once the female commands Her household and retires with Her husband,[396] the house is ruled solely by the maidens who remain in the house to array it consummately.[397] Afterward the house returns to the rule of the male by day, all fittingly.

God made the two great lights (Genesis 1:16)—this one, a *light*; that one, a *light*.[398] So those lights ascending are called "luminaries of light,"[399] while those descending are called "luminaries of fire"—rungs below, controlling all the weekdays.[400] Therefore when Sabbath departs, a blessing is recited over a lamp, for they have been granted authority to rule.[401]

The fingers of a human being are the secret of rungs and mysteries on high,[402] including front and back.[403] The backs are outside, alluding to the fingernails, so one is [21a] permitted to gaze at the fingernails as Sabbath departs, for they shine from that lamp, from that fire, to rule.[404] These may be viewed, but the inside of the fingers may not be viewed by the light of that lamp, for they shine from above and are called "inner faces."[405] This is the mystery of: *You will see My back, but My face will not be seen* (Exodus 33:23). *You will see My back*—the outer face, alluded to by the fingernails. *But My face will not be seen*—the inside of the fingers. This rules on Sabbath; that, during the week.[406]

On the Sabbath day, the blessed Holy One rules alone through those inner faces on His throne of glory,[407] all embraced by Him; dominion belongs to Him. So He conveys rest to all the worlds, and the holy people, called "a people unique on earth,"[408] inherit the heritage of this day: luminaries of light from the side of the right,[409] primordial light prevailing on the first day.[410] On the Sabbath day those luminaries of light shine alone, ruling, and from them shine all those below. When Sabbath departs, luminaries of light are treasured away, no longer revealed, and luminaries of fire rule, each in its position. When do they rule? From the departure of Sabbath until the entrance of Sabbath.[411] So as Sabbath departs, they must be illumined by that lamp.[412]

The creatures darting to and fro (Ezekiel 1:14).[413] No eye catches them since they are *darting to and fro*. They are revealed *creatures*, within whom stands that *wheel*[414] Who is that? Metatron,[415] more grand and splendid than the other forces, 500 parasangs higher.[416] The hidden creatures[417] crouch beneath two supernal letters concealed: י״ה (*yod, he*), letters ruling over ו״ה (*vav, he*), these a chariot of those,[418] while Concealed of all Concealed,[419] totally unknown, rules over all, rides all. The revealed creatures are below, beneath these hidden supernal ones, illumined by them, moving because of them. The supernal creatures are all comprised *in the expanse of heaven*,[420] and of them is written: *Let there be lights.... Let them serve as lights in the expanse of heaven* (Genesis 1:14-15). They are all suspended in that *expanse of heaven*.

The expanse above the creatures[421] is the one of which is written: *An image above the heads of the creature: an expanse like awesome ice, spread out above their heads* (Ezekiel 1:22). This is primordial ה (*he*), beyond which no one can contemplate or know.[422] What is the reason? Because it is enclosed in thought.[423] The thought of the blessed Holy One is the concealed, enveloped, supernal א (*alef*);[424] no human thought in the entire world can either grasp or know it. If what is suspended in supernal thought[425] cannot be grasped by anyone, all the more so thought itself! Within thought—who can conceive an idea? Understanding fails to even pose a question, much less to know. *Ein Sof* contains no trace at all;[426] no question applies to It, nor conceiving contemplating any thought. From within concealing of the concealed, from the initial descent of *Ein Sof*,[427] radiates a tenuous radiance, unknown, concealed in tracing like the point of a needle, mystery of concealment of thought.[428] Unknown, until a radiance extends from it to a realm containing tracings of all letters, issuing from there.[429]

First of all, א (*alef*), first and last of all the rungs, a tracing traced by all the rungs,[430] yet called "One," to demonstrate that although containing many images,

it is only one. This is certainly a letter on which above and below depend. The beginning of the א (*alef*) is a single secrecy of the mystery of supernal thought.[431] The expansion of the celestial expanse is entirely concealed in that beginning, for when א (*alef*) issues from that expanse, it issues in the form of mystery of the beginning of thought. The middle of the א (*alef*) comprises six rungs, mystery of all those hidden, supernal *creatures* suspended in thought.[432]

One is the radiance that shone and was treasured away,[433] the radiance of the letter ט (*tet*) of Creation,[434] *the heat of the day*—mystery of Abraham sitting *at the opening of the tent* (Genesis 18:1), the opening from below to above, while *the heat of the day* shines on that opening, shining from there.[435]

Second, a radiance that darkens away as evening turns,[436] mystery of the prayer of Isaac to mend this rung, as is written: *Isaac went out to meditate in the field* לפנות ערב (*lifnot erev*), *as evening turned* (Genesis 24:63)—toward that *turning of the evening*.[437] Contemplation of the *evening* and all the darkness focused on him. In this *turning of the evening* Jacob was endangered by the Prince of Esau.[438]

Third, a radiance combining both of [21b] these,[439] a radiance radiant with healing, mystery written of Jacob: *The sun rose upon him as he passed Penu'el* (Genesis 32:32)[440]—indeed, once he had merged in that פנות ערב (*penot erev*), *turning of the evening*.[441] From here on, *he was limping on his thigh* (ibid.)—נצח ישראל (*Netsaḥ Yisra'el*), *Eternity of Israel* (1 Samuel 15:29).[442] It is written: *his thigh*; not: *his thighs*. This is the fourth rung, from which no human prophesied until Samuel arrived, and of which is written: *Moreover*, נצח ישראל (*Netsaḥ Yisra'el*), *the Eternal One of Israel, does not lie or change His mind* (1 Samuel 15:29).[443] Then this rung was mended, for it had been weak ever since Jacob was endangered by the Prince of Esau. *He touched the socket of his thigh* (Genesis 32:26).[444] When he reached Jacob, he seized power from that *turning of the evening* in severe Judgment.[445] Jacob had merged with it, so he could not prevail against him.[446] *When he saw that he could not prevail against him, he touched the socket of his thigh*—he seized the power of judgment from there, for the thigh is outside the torso.[447] Jacob was the torso,[448] comprising mystery of two rungs, mystery called אדם (*adam*), *human*.[449] Once he seized power outside the torso, immediately *the socket of Jacob's thigh was wrenched* (ibid.), and no human prophesied from there until Samuel arrived. So concerning נצח ישראל (*Netsaḥ Yisra'el*), *the Eternal One of Israel*, it is written: *For He is not human* (1 Samuel, ibid.).[450] Joshua prophesied from the הוד (*Hod*), *Splendor* of Moses, as is written: *Confer* מהודך (*me-hodekha*), *of your splendor, upon him* (Numbers 27:20).[451] This is the fifth rung, נצח (*Netsaḥ*), *Eternity*, left thigh of Jacob.[452] So David came and combined it with the right, as is written: *Delights in Your right hand* נצח (*netsaḥ*),

for eternity (Psalms 16:11)—not *Your right hand*, but *in Your right hand*.[453]

Why was Jacob's thigh weakened? Because the side of impurity[454] approached, seizing power from it, and it was delayed until Samuel. So he[455] pointed out that this is the thigh of Israel, as is written: *Moreover*, נצח ישראל (*Netsaḥ Yisra'el*), *the Eternal One of Israel* (1 Samuel, ibid.). So, too, all his words were stern, at the beginning and at the end.[456] Further, the blessed Holy One later merged him in הוד (*Hod*), *Splendor*. When? After he had anointed kings.[457] Thus he is equivalent to Moses and Aaron: just as Moses and Aaron occupy two sides above,[458] so does he below, like those two sides. Who are they? *Netsaḥ* and *Hod*.[459] So Samuel is equivalent to Moses and Aaron. All those rungs are linked to one another, as is written: *Moses and Aaron among His priests, Samuel among those invoking His name* (Psalms 99:6),[460] for six aspects are interlaced, interlinked. Just as these—Moses, Aaron, and Samuel—are linked, so are Jacob, Moses, and Joseph.[461] Jacob, master of the house.[462] When Jacob died, Moses took over the house, enjoining it in his lifetime.[463] Joseph was righteous through Jacob and Moses, both of whom performed in the house[464] only through Joseph because he was righteous.[465] Jacob took over the house through Joseph, as is written: *These are the generations of Jacob: Joseph* (Genesis 37:2).[466] Moses did not perform with Her until he carried Joseph—when *Shekhinah* emerged from exile,[467] he could join with Her only through Joseph, as is written: *Moses took the bones of Joseph with him* (Exodus 13:19).[468] Since it is written: *Moses took the bones of Joseph*, why *with him*? Because the body does not join the female before joining with the covenant.[469] So Moses carried Joseph with him, and being with him, he performed with the female fittingly. Thus Jacob, Moses, and Joseph go together.[470] When Jacob died, his body was brought into the Holy Land.[471] When Joseph died, his body was not buried in the Holy Land, rather his bones.[472] Moses, neither one.[473] Why? Because Jacob was first husband of the Consort.[474] When Jacob died, She joined Moses, and as long as Moses existed in this world, he enjoined Her fittingly; he was Her second husband. Jacob was brought into the land with his entire body because he is the body.[475] Joseph, his bones and not his body because bones are soldiers and companies above, all emerging from that צדיק (*Tsaddiq*), Righteous One, that *Tsaddiq* called צבאות (*Tseva'ot*), Hosts.[476] Why? Because all supernal hosts and companies emerge from Him. So his bones, which are hosts, entered the land. Moses was outside and did not enter there, neither his body nor his bones. Rather, after Moses died, *Shekhinah* entered the land and returned to Her first husband from there, namely, Jacob. From here we learn that a female married to two, returns to the first in that world.[477] Moses was outside since Her first husband was in the land. Moses enjoined Her in his lifetime, something Jacob did not attain. Jacob performed with Her in that world;

Moses, in this world.

Now if you say this shows Moses' inferiority, not so![478] Rather, when Israel went forth from Egypt, it was from the aspect of Jubilee.[479] All those 600,000 were from the upper world,[480] [22a] and in that image they wandered through the desert. Not one of them entered the land, just their children, their offspring, fittingly, for they constitute the mending of the moon.[481] All the cultivation of earth was the mending of the moon.[482] Moses performed with the moon while still in the body, enjoining her as he wished. Departing from this world, he ascended in sublime ascent through his holy spirit,[483] returning by spirit to upper Jubilee, where he joined those 600,000 who were his.[484] Not so with Jacob, who returned by spirit to Sabbatical;[485] not so in his lifetime, since he had another house.[486] The Holy Land was restored below through the power above.[487] So it was not fitting for them all to be as one: those of the upper world were apart, all in spirit; those of the lower world were apart, all in body.[488] It was not fitting for both of these to be within the moon, rather these within the moon and those outside, so that those would be illumined by these.[489]

All those who entered the land resembled the originals[490] but did not experience an ascent as high. For there will never be, nor has there ever been, a generation like those originals, shown the splendid luster of their Lord face-to-face.[491]

Jacob performed with his wives in the body, later cleaving spirit to spirit.[492] Moses separated himself from his wife, performing while in the body with that Holy Spirit.[493] Later his spirit cleaved to a high, hidden spirit above.[494] So all levels cleaved as one. The spirit of Moses derives from Jubilee; his body, from Sabbatical. The spirit of Jacob, cleaving to Sabbatical; his body belonged to his wives in this world.

All those upper lights appear in their image below on earth; all are suspended in *the expanse of heaven* (Genesis 1:15).[495] Mystery of two names merging into one,[496] their perfection three, turning back into one, corresponding to one another.[497] This is the name inscribed and engraved, embraced by the mystery of faith.[498]

[29a] בראשית (*Be-reshit*), *In the beginning*.[499]

We have learned: Every *Solomon* mentioned in the Song of Songs connotes the King to whom peace belongs, while *king*, anonymous, connotes the female, lower reflecting upper.[500] Mystery of the matter: lower inherits upper, both as one.[501] This is בית (*bayit*), *house*, as is written: *By wisdom a house is built* (Proverbs 24:3),[502] and similarly: *King Solomon made himself a pavilion from the*

trees of Lebanon (Song of Songs 3:9).[503] *Pavilion* is the adorning of the lower world by the upper world.[504] For before the blessed Holy One created the world, He and His name were enclosed within Him, one.[505] Nothing existed—He alone — until there arose within the will of thought[506] actualizing all by impress of the signet,[507] creating the world. He traced and built, but it did not endure[508] until He enwrapped Himself in a wrapping of contemplative radiance[509] and created the world, generating trees, supernal, grand cedars,[510] from the light, that supernal luster. He set His chariots on twenty-two engraved letters, carved in ten utterances, settling.[511] So it is written: *from the trees of Lebanon*, and similarly: *the cedars of Lebanon that He planted* (Psalms 104:16), for from these He fashioned that *pavilion*.

King Solomon made himself. Himself—for Himself; *himself*—for His arrayal; *himself*—displaying supernal splendor; *himself*—proclaiming that He is one and His name one,[512] as is said: *YHVH will be one and His name one* (Zechariah 14:9), and that He and His name are one, as is written: *They will know that You alone are Your name: YHVH* (Psalms 83:19).

By the impact of His truncheons,[513] ramparts[514] are revealed. Trickling to this side above, trickling to the right, deviating to the left, descending below, and so in four directions.[515] Dominion extends above, below, and in four directions,[516] becoming one supernal stream, flowing down, forming a vast sea,[517] as is said: *All the streams flow into the sea, yet the sea is not full* (Ecclesiastes 1:7), for it gathers all, drawing it within, as is said: *I am the rose of Sharon* (Song of Songs 2:1), *Sharon* being none other than the site drawing all waters of the world.[518] So this brings forth and that draws in, one illumining the other by well-known paths.[519] Thus, *By wisdom a house is built* (Proverbs 24:3), and so ב (*bet*), בראשית (*Be-reshit*), *In the beginning*: the upper house is built *by wisdom*, and the lower one, as well,[520] though the upper house is grand, cultivation of the world, while *king*, anonymous, is the lower house.

The king will rejoice in אלהים (*Elohim*), *God* (Psalms 63:12). When supernal גבורה (*Gevurah*), Power, is aroused to embrace Him beneath His head, drawing Him close in joy, so that all will be one, then *the king will rejoice*,[521] the joy of a stream issuing through a single secret, hidden channel,[522] flowing into him. ב (*Bet*), two who are one, and so the world is consummated in existence. *The king will rejoice in Elohim*—the lower world rejoicing in the upper, deep world, a joy streaming forth.[523] Where does He rejoice? *In Elohim*. In Him, He rejoices; by Him, He transmits life to all.[524] He is called "life of the king."[525] This is the essence [29b] of the house.[526] This house built the house of the world, built the world.[527] The secret is: בראשית (*Be-reshit*), *In the beginning*— ב ראשית (*bet reshit*), two, beginning, *beginning of wisdom*.[528]

Then it gathers all into itself[529] and is transformed into a vast sea to imbibe all, a sea whose waters congeal, imbibing all waters of the world, gathering them into itself, so waters continually flow and are absorbed within. This emerges from above. The sign of this secret: *From the womb of* מי (*mi*), *whom, emerged the ice* (Job 38:29),[530] its waters congealing to draw others in. This ice, this frozen sea—its waters flow only when the power of the South reaches it, drawing it close.[531] Then the waters that were congealed on the side of the North[532] are released and flow, for on the side of the North the waters congeal, and from the side of the South they are released and flow, watering all those beasts of the field, as is said: *watering all beasts of the field* (Psalms 104:11).[533] These are called *cleft mountains* (Song of Songs 2:17), mountains of separation,[534] all of whom are watered when the side of the South begins to draw near it.[535] Then waters flow, and through this supernal energy, all streams in joy.

When thought arises in joyous desire,[536] from the Concealed of all Concealed,[537] a concealed river is drawn forth from it.[538] They approach one another on a single path unknown above or below;[539] here lies the beginning of all. ב (*Bet*), anonymous *king*, was consummated by this beginning.[540] With this energy,[541] אלהים (*Elohim*), *God, created heaven* (Genesis 1:1)—the hidden one, hidden river whose waters flow forth, created, generated a voice from within, called "voice of the shofar."[542] This is: אלהים (*Elohim*), *God, created heaven. Heaven* rules over *earth* by the life of the supernal king, as indicated by: *The son of Jesse lives on earth* (1 Samuel 20:31), for life depends on *the son of Jesse*.[543] Through that life He[544] rules over all, and earth is thereby nourished, as is written: ואת הארץ (*ve-et ha-arets*), *and earth* (Genesis, ibid.)—the ו (*vav*) added to regulate the nourishment of earth;[545] את (*et*) above, the lower power comprising twenty-two letters generated by *God* for *heaven*, as is written: *the crown with which his mother crowned him on his wedding day* (Song of Songs 3:11).[546] This is: השמים את (*et ha-shamayim*), *heaven*, merging one with the other, joining them together,[547] to endure as one through that life of the king, the anonymous king,[548] so that *heaven* thereby is nourished. ואת הארץ (*Ve-et ha-arets*), *And earth*—union of male and female,[549] graved in traced letters, and the life of the king drawn from the world above to *heaven*, sustaining *earth* and all her habitants.[550]

The mystery of supreme אלהים (*Elohim*)[551] fashioned *heaven* and *earth* to endure, generating them as one by supreme energy, beginning of all.[552] Similarly the supreme mystery descended, and the final one fashioned *heaven* and *earth* below.[553] The mystery of all: ב (*bet*). Both of them are worlds,[554] which created worlds, this one an upper world, this one a lower world, one corresponding to the other; this one *heaven* and *earth*, this one *heaven* and *earth*.[555] So, ב (*bet*): there are two worlds, one generating two worlds, the other generating two

worlds, all through the energy of supernal ראשית (*reshit*), *beginning*.[556] Above descended below,[557] who was filled by way of a certain rung resting upon Her,[558] corresponding to that secret, hidden path, concealed above,[559] though one is a narrow path and one is a way. The one below is a way, as is said: *The way of the righteous is like gleaming light* (Proverbs 4:18),[560] while the one above is a path, as is written: *a path unknown to any vulture* (Job 28:7). The mystery of all is: *who makes a way through the sea and a path through raging waters* (Isaiah 43:16). Similarly it is written: *Your way is through the sea, Your path through mighty waters* (Psalms 77:20).[561]

When the world above was filled and impregnated, like a female impregnated by a male, it generated two children as one, male and female, who are *heaven* and *earth*, as above.[562] *Earth* is nourished by the waters of *heaven*,[563] released into her, though the upper are male and the lower female,[564] the lower nourished by the male. The lower waters call to the upper, like a female opening to the male, pouring out water toward the water of the male to form seed.[565] The female is nourished by the male, as is written: ואת הארץ (*ve-et ha-arets*), *and earth*, with the additional ו (*vav*), as mentioned.[566]

It is written: *Lift your eyes on high and see: Who created these?* (Isaiah 40:26). Letters were engraved [30a] in actualizing all, in actualizing above and below.[567] Subsequently letters were traced and inscribed in Scripture. ב (*Bet*): ברא (*bara*), *created*; א (*alef*): את (*et*).[568] ב (*Bet*): ברא (*bara*), *created*, indeed, as explained.[569] ב (*Bet*): ברא (*bara*), *created*, indeed, by supreme energy.[570] ב (*Bet*), female; א (*alef*), male.[571] As ב (*bet*) *created*, so א (*alef*) generated letters, totality of twenty-two letters.[572] ה (*He*) generated שמים (*shamayim*), *heaven*: השמים (*ha-shamayim*), *the heaven*, enlivening it, embedding it.[573] ו (*Vav*) generated הארץ (*ha-arets*), *earth*, to nourish her, array her, provide her the gratification she deserves.[574] ואת הארץ (*Ve-et ha-arets*), *And earth*, for ו (*vav*) takes את (*et*), totality of twenty-two letters, and *earth* is nourished, absorbing them within, as is said: *All the rivers flow into the sea* (Ecclesiastes 1:7).[575] This is the mystery of: ואת הארץ (*ve-et ha-arets*), *and earth*, union of male and female.[576] All is gathered to the female, who absorbs them. *Earth* received ואת (*ve-et*), absorbing them as nourishment.

The impact of a word[577] is discovered in its cudgels.[578] The fortress of vapor is discovered on earth.[579]

When flashing fire flows, aroused on the left, it seizes Her and smoke ascends, as is said: *Mount Sinai was all in smoke, for YHVH had descended upon it in fire* (Exodus 19:18)—this is fire, this is smoke.[580] And it is written: *the mountain smoking* (Exodus 20:15). For as fire descends, they cling to each other:

smoke and fire. So all endures on the side of the left.[581] This is the mystery of: *My own hand founded earth, My right hand spread out heaven* (Isaiah 48:13), by the power of the right above.[582] In this manner *heaven* was fashioned, for He is male, and the male emerges from the side of the right, while the female emerges from the side of the left,[583] as is written: *My own hand founded earth*.

Lift your eyes on high and see: Who created these? (Isaiah 40:26). Words extend till here; beyond, one does not inquire.[584] For Wisdom was consummated by Nothingness[585] and is insusceptible to questioning, for it is concealed deep; no one fathoms it. Once a deep river emanates,[586] it becomes susceptible to question, though concealed from everything below,[587] and in accord with questioning is called מי (*Mi*), Who.[588] מי (*Mi*), *Who, created these*.[589] This is the secret of which we have spoken: *From the womb of מי* (*mi*), *whom, emerged the ice* (Job 38:29) —*the womb of mi*, indeed:[590] the one susceptible to question— though one does not ask, "What is above?" "What is below?"[591]—seeking rather the site of their issuance,[592] knowing yet not knowing it,[593] for we cannot. Susceptible to questioning, not knowing.

ב׳ בראשית: ראשית (*Be-reshit: bet reshit*), *bet*, *beginning*.[594] Is ראשית (*reshit*), *beginning*, an utterance, or should we say that בראשית (*Be-reshit*), *In the beginning*, is an utterance?[595] As long as its energy has not emerged and expanded, all concealed within, it is בראשית (*Be-reshit*), *In the beginning*, an utterance.[596] Once potencies emerge and expand, it is called ראשית (*reshit*), *beginning*, an utterance of its own.

מי (*Mi*), *Who*, a question, the one who created אלה (*elleh*), *these*.[597] Afterward, once it expanded and consummated itself, it became ים (*yam*), ocean,[598] creating below, fashioning everything exactly as above, one corresponding to the other, reflecting one another, both of them ב (*bet*).[599]

It is written: *While the king was reclining* (Song of Songs 1:12).[600] *Reclining* — settling with the lower kingdom in the mystery of that intimacy of delight in Eden above,[601] by that hidden, concealed, unknown path by which He is filled, issuing in well-known streams.[602] *My spikenard spread its fragrance*—the lower king who created a world below resembling the one above.[603] A redolent, supreme fragrance ascends to preside and perform, enduring, prevailing, sparkling with transcendent light.[604]

The world was created in two modes, by the right and by the left, by six transcendent days.[605] Six days were fashioned to radiate, as is said: *Six days YHVH made, heaven and earth* (Exodus 31:17).[606] These dug pathways and drilled sixty holes into the immense abyss—hollows conducting the water of streams into the abyss.[607] So we have learned: "The hollows were formed from the six days of Creation,"[608] constituting peace for the world.

The earth was תהו ובהו (*tohu va-vohu*), *chaos and void* (Genesis 1:2)—dregs of an inkwell in seepage.[609] For at first it existed but did not endure: *was* already,[610] later enduring. In forty-two letters the world was engraved and endured, all of them crowning the holy name.[611] As they permutate, letters ascend [30b] and descend, crowning themselves in the four directions of the world, so the world may endure, while these endure through the doings of the world.[612] Scribal patterns of impress appear here by the seal of the signet.[613] They entered and emerged, letter by letter, and the world was created. They entered the seal, permutated, and the world endured by the cudgels of the mighty serpent.[614] They struck and penetrated chasms of dust 1500 cubits.[615] Then the immense abyss ascended in darkness, and darkness covered all, until light emanated, split the darkness, and radiated, as is written: *Revealing depths out of darkness, bringing pitch-blackness to light* (Job 12:22).[616] Water was measured by the handful,[617] 1500 by fingers dripping thrice into the balance,[618] half for sustenance, half entering below, these rising, these falling. Once they rise by the handful, the balance stands even, inclining neither right nor left, as is written: *Who measured the waters with the hollow of His hand...?* (Isaiah 40:12).[619] All was within Earth, concealed and unrevealed.[620] Energy, power, and water congealed within Her, neither flowing nor expanding until a light from above shone upon Her. The light struck sponginess,[621] and Her energy was released, as is written: *God said, "Let there be light!" And there was light* (Genesis 1:3)—primordial, transcendent light, already existent.[622] From here issued all powers and forces, so Earth turned firm and fragrant,[623] generating Her potencies. As the light shone, its radiance blazed from one end of the universe to the other. When it gazed upon the wicked of the world, it hid itself away, emerging only by its paths, concealed, unrevealed.[624]

God saw that the light כי טוב (*ki tov*), *was good* (Genesis 1:4). We have learned: Every dream enjoying the status of כי טוב (*ki tov*), *that it was good*, fosters peace above and below.[625] One sees letters corresponding to his ways, every single one.[626] If he sees ט (*tet*)—טב (*tav*), *good* for him, *good* for his dream,[627] for the Torah inaugurated it with כי טוב (*ki tov*), *that it was good*,[628] radiating from one end of the universe to the other. ט (*Tet*)—טב (*tav*), *good*, consummate radiance. ט (*Tet*), ninth of all,[629] a letter radiating from Primordial One above, contained within,[630] coming to be in the secrecy of the point, mystery of י (*yod*), singular point.[631] From its energy emerged ו (*vav*), whereby heaven came into being.[632] When it culminated in a single point and was hidden within a letter, ב (*bet*) glowed.[633] From it emerged above and below—above, concealed; below, revealed

—in the mystery of two,[634] existing by the energy above. This is טוב (*tov*), *good*. These three letters, ט״ו ב (*tet, vav, bet*), later merged into the Righteous One of the world, who embraces all, above and below, as is said: *Say of the righteous one* כ ט״ו ב (*ki tov*), *that he is good* (Isaiah 3:10),[635] for a supernal radiance is contained within him,[636] as is written: *YHVH is* טוב (*tov*), *good, to all* (Psalms 145:9)—*to all*, unspecified, illuminating one day illumining all, supreme above all.[637] Until here, obscurity of words.[638]

בראשית (*Be-reshit*), *In the beginning God created* (Genesis 1:1)—mystery of: ראשית (*Reshit*), *At the beginning of, your baking, offer a loaf as a gift* (Numbers 15:20).[639] ב (*Bet*) is ביתא (*beita*), house, of the world[640]—watered by that river entering it, the mystery written: *A river issues from Eden to water the garden* (Genesis 2:10).[641] This river gathers all from the high depth,[642] its waters never ceasing to saturate the garden. That high depth, initial ב (*bet*)—letters are sealed inside it by a single narrow path hidden within.[643] Out of that depth emerged two forces,[644] as is written: את השמים (*et ha-shamayim*), *the heavens* (Genesis 1:1). Not שמים (*shamayim*), *heavens*, but השמים (*ha-shamayim*), *the heavens*, from that depth, a mystery utterly concealed.[645] *And the earth* (ibid.)—the concealed one generated this *earth*, but included with *heaven*, emerging together, cleaving side by side.[646] When the *beginning* of all was illumined, *heaven* carried Her and set Her in Her site,[647] as is written: ואת הארץ (*ve-et ha-arets*), *and the earth*—ו (*vav*) and totality of letters.[648] When She turned to dwell in Her place, separating [31a] from His side, She was confounded and bewildered,[649] yearning to cleave to *heaven* as one, as before, for She saw *heaven* beaming and Herself darkened.[650] But then a transcendent light shone upon Her, illumining Her, and She returned to Her place, gazing at *heaven* face-to-face.[651] So *earth* was mended, rendered firm and fragrant.[652]

Light radiated on the right side, darkness on the left.[653] He then separated them, so they would merge, as is written: *God separated the light from the darkness* (Genesis 1:4). Now if you say an actual separation—no; rather, *Day* came from the side of light, which is right, and *Night* from the side of darkness, which is left,[654] and when they emerged as one, He separated them, dividing them along their sides, so they could gaze face-to-face, cleaving to one another, all becoming one. He is called *Day*—He named him *Day*[655]—and She is called *Night*, as is written: *and the darkness He called Night* (Genesis 1:5),[656] for *darkness* seizes Her; She has no light of Her own.[657] Though deriving from the side of fire, which is *darkness*, still She is dark until illumined from the side of *Day*.[658] *Day* illumines *Night*, but *Night* does not shine until the time of which is

written: *Night will shine as day; darkness and light will be the same* (Psalms 139:12).[659]

Rabbi El'azar jumped in first,[660] expounding: "*The voice of YHVH is over the waters: the God of glory thunders, YHVH over mighty waters* (Psalms 29:3). *The voice of YHVH*—the supernal *voice* appointed over *the waters* flowing from rung to rung until they gather at one site, in one throng.[661] That supernal *voice* conducts the *waters* in their courses, each in its own way, like a gardener appointed over water to conduct it to each site fittingly. So *the voice of YHVH* is appointed *over the waters*.

"*The God of glory thunders*, as is said: *Who can contemplate the thunder of His might?* (Job 26:14). This is the side extending from *Might*,[662] emerging therefrom.

"Alternatively, *The God of glory thunders*—the right, from which left emerges.[663]

"*YHVH over mighty waters*—transcendent Wisdom, who stands *over mighty waters*—over that concealed depth emerging therefrom, as is said: *Your path through mighty waters* (Psalms 77:20)."[664]

Rabbi Shim'on resolved the conflict,[665] opening with a verse: "It is written, *Next to the enclosure are the rings to be, as housings for the poles* (Exodus 25:27).[666] Who is that *enclosure*? A closed site, opened only by a single narrow path, intimated secretly.[667] Thereby it is filled, and traces gates to kindle lamps.[668] Because it is a site hidden and concealed, it is called *enclosure*; this is the world that is coming.[669]

"*Are the rings to be*—supernal rings linked to one another, water from air, air from fire, fire from water, all linked to each other, emerging from one another, like rings.[670] They all gaze at that *enclosure*, into which merges the supernal river to water them,[671] and they merge in it.

"*Housings for the poles*—these supernal rings are *housings* designated *for the poles*, the chariots below,[672] for one derives from the side of fire, one from the side of water, one from the side of air, and so with them all, constituting a chariot for the ark.[673] So whoever approaches should approach these *poles*, not what lies within.[674] As we say to the Nazarite, 'Go around, around! Do not come near the vineyard!'[675] Except for those worthy of serving within, privileged to enter and draw near. Of this is written: *An outsider who comes near shall be put to death* (Numbers 1:51)."

Rabbi Yose asked him, "These six days of Creation (בראשית [*Be-reshit*], *In the beginning*) that we study, who are they?"

He replied, "The same as is written: *The cedars of Lebanon that He planted* (Psalms 104:16). As these *cedars* emerge from *Lebanon*, so those six days emerge from בראשית (*Be-reshit*), *In the beginning* (Genesis 1:1).[676] Scripture designates these six supernal days explicitly, as is written: *Yours, YHVH, are* גדולה (*gedullah*), *greatness*; גבורה (*gevurah*), *power*; [תפארת (*tif'eret*), *beauty*; נצח (*netsaḥ*), *victory*;הוד (*hod*), *splendor—yes, all...*] (1 Chronicles 29:11).[677] [31b] So בראשית (*Be-reshit*), *In the beginning*—ב ראשית (*Bet, reshit*), 'two, *beginning*,' for though second by count, it is called *beginning*. For the supernal, concealed Crown is first, but since it is not included in the count, the second is *beginning*. So: ב ראשית (*Bet, reshit*), 'two, *beginning*.'[678]

"ברא (*Bara*), *Created* (Genesis, ibid.)—as is written: *A river issues from Eden to water the garden* (ibid. 2:10), to water and maintain it, attending to all its needs.[679]

"אלהים (*Elohim*), *God* (ibid. 1:1)—אלהים חיים (*Elohim ḥayyim*), *Living God*.[680] So the meaning of בראשית ברא אלהים (*Be-reshit bara Elohim*), *In the beginning God created*, is certainly: By means of that river, generating, saturating all.[681]

"את השמים (*Et ha-shamayim*), *heaven* (ibid.)—the expansion of the river, expanding and gushing after being generated by *beginning*.[682] Once this generated all, and all settled in its site as one, the last link became a *beginning*.[683] Through this *beginning* it channeled the river, pouring water to flow below.[684]

"So, בראשית (*Be-reshit*), *By means of beginning*, indeed, *God created*—by it He created the lower world, by it He radiated lights, by it He energized everything."[685]

Rabbi Yehudah said, "Concerning this is written: *Should the axe boast over him who hews with it?* (Isaiah 10:15). To whom does praise belong—not to the craftsman? Similarly, with this ראשית (*reshit*), *beginning*, the transcendent *God created heaven*. To whom does praise belong? To *God*."

Rabbi Yose said, "It is written: *To whom* אלהים (*Elohim*), *God, are close* (Deuteronomy 4:7). *Are close?* The verse should read: *is close*. However, transcendent *Elohim, Elohim* of *the fear of Isaac*, final *Elohim*; therefore, *are close*.[686] Many powers emerge from one, all being one."

God said, "Let there be light!" (Genesis 1:3). This is the light that the blessed Holy One created at first.[687] It is the light of the eye.[688] This is the light that the blessed Holy One showed Adam, who gazed with it from one end of the universe to the other.[689] It is the light that the blessed Holy One showed David,

who praised it, declaring: *How abundant is Your goodness that You have hidden away for those in awe of You!* (Psalms 31:20). This is the light that the blessed Holy One showed Moses; by it he saw from Gilead to Dan.[690]

When the blessed Holy One saw that three wicked generations would arise —the generation of Enosh, the generation of the Flood, and the generation of Dispersion—He hid it away to prevent them from using it.[691] The blessed Holy One gave it to Moses, who used it for the three remaining months of his gestation, as is said: *She hid him for three months* (Exodus 2:2).[692] When three months later he was brought before Pharaoh,[693] the blessed Holy One took it away from him, until he stood upon Mount Sinai to receive the Torah, when He restored that light to him. He wielded it[694] all his days, and the Children of Israel could not approach him until he placed a veil over his face, as is said: *They were afraid to come near him* (Exodus 34:30).[695] He enwrapped Himself in it as in a *tallit*, as is written: *He wraps in light as in a garment* (Psalms 104:2).[696]

"Let there be light!" And there was light (Genesis, ibid.). Every subject of the phrase *and there was* exists in this world and in the world that is coming.[697]

Rabbi Yitsḥak said, "The light created by the blessed Holy One in the act of Creation flared from one end of the universe to the other, and was hidden away. Why was it hidden away? So the wicked of the world would not enjoy it, nor the worlds enjoy it because of them.[698] It is preserved for the righteous— for the righteous, precisely, [32a] as is written: *Light is sown for the righteous, joy for the upright in heart* (Psalms 97:11).[699] Then the worlds will be fragrant and all will be one. But until the day when the world that is coming arrives, it is preserved, treasured away.

"That light radiated from the midst of darkness hewn by truncheons of the Concealed of All,[700] until a single secret path[701] was carved by the hidden light, leading to darkness below, where light dwells. Who is darkness below? The one called *Night*, of whom is written: *And the darkness He called Night* (Genesis 1:5).[702] So we have learned: *Revealing depths out of darkness* (Job 12:22)."[703]

Rabbi Yose said, "If you say they are revealed from sealed *darkness*,[704] we can see they are concealed—all those supernal crowns—[705] and we call them *depths*. Why, then, *revealing?*[706] Because all those supernal concealments are revealed only from the *darkness* abiding in the mystery of *Night*.[707]

"Come and see: All those concealed depths emerging from thought, conveyed by the voice, are not revealed until the word reveals them.[708] Who is the word? Speech. This speech is called Sabbath,[709] and because Sabbath is called Speech, mundane speech is forbidden on Sabbath, for this speech must prevail,

no other.[710] This speech deriving from the side of *darkness*[711] *reveals depths*."

Rabbi Yitsḥak said, "If so, what is the meaning of the verse: *God separated the light from the darkness* (Genesis 1:4)?"

He replied, "*Light* generated day, *darkness* generated night.[712] Afterward He joined them together and they became one, as is written: *There was evening, there was morning: day one* (ibid. 1:5), for night and day are called *one*.[713] As to what is written: *God separated the light from the darkness*, this pertains to the time of exile, when division prevails."[714]

Rabbi Yitsḥak said, "Until now the male was in *light*; now the female is in *darkness*, reflecting its light.[715] Later they join together, becoming one. How are they differentiated, distinguishing light from dark? Rungs differentiate, yet both are as one, for there is no light without darkness, no darkness without light.[716] Though one, they diverge in color;[717] even so, they are one, as is written: *day one*."

Rabbi Shim'on said, "Through a covenant the world was created and established, as is written: *Were it not for My covenant with day and night, I would not have established the laws of heaven and earth* (Jeremiah 33:25).[718] Who is *Covenant*? צדיק (*Tsaddiq*), Righteous One.[719] So the world endures by *Covenant, day and night* together,[720] as is written: *Were it not for My covenant with day and night, I would not have established the laws of heaven and earth—the allowance of heaven and earth*, flowing forth from Eden."[721]

He opened, saying, "*From the voice of* מחצצים (*meḥatsatsim*), *dividers, between the water drawers—there they will chant the righteous acts of* YHVH, *His righteous deliverance of Israel. Then the people of* YHVH *descended to the gates* (Judges 5:11). *From the voice of* מחצצים (*meḥatsatsim*), *dividers*—the voice of Jacob. מחצצים (*Meḥatsatsim*), *Dividers*, as is said: *Man of the space between* (1 Samuel 17:4).[722] *Between the water drawers*, for He dwells between those drawing water from above and receives on two sides, blending them within Himself.[723]

"*There they will chant the righteous acts of* YHVH—there is the site of faith cleaving.[724] *There the righteous acts of* YHVH *will chant*—there *the righteous acts of* YHVH suck, imbibe.[725]

"*His righteous deliverance*—Righteous One of the world, Holy Covenant, drawing, conveying all, delivering, dispersing supernal water into the vast ocean.[726]

"*Of Israel*—for *Israel* inherited this covenant, the blessed Holy One conveying it to them eternally.[727] When Israel abandoned it by not פרעין (*pare'in*),

uncovering—cutting and not uncovering[728]—what is written? *Then the people of YHVH descended to the gates—gates of righteousness*. They sat by the gates but did not enter.[729] Of that time [32b] is written: *The Children of Israel forsook YHVH* (Judges 2:12),[730] until Deborah appeared, inspiring them to offer themselves for this, as is written: בפרוע פרעות (*Biphro'a pera'ot*), *When uncoverings are uncovered, in Israel; when the people willingly offer themselves* (ibid. 5:2).[731] So it is written: *Deliverance ceased, ceased in Israel* (ibid., 7). *Deliverance—His deliverance* (ibid., 11), of which we spoke. *Deliverance ceased*—the holy covenant, for they failed to uncover.[732] *Until I, Deborah, arose; I arose, mother in Israel* (ibid., 7). What is the meaning of *mother*? 'I channeled supernal water from above, sustaining worlds.'[733] *In Israel*—unspecified, above and below, showing that the world is erected only on this covenant.[734] Mystery of all: *The righteous one is the foundation of the world* (Proverbs 10:25).[735]

"Three emerge from one; one stands in three, enters between two; two suckle one, one suckles many sides,[736] so all is one, as is written: *There was evening, there was morning: day one* (Genesis 1:5), a *day* embracing *evening* and *morning* as *one*, namely, the mystery of *covenant with day and night*, in which all is one."[737]

God said, "Let there be an expanse in the midst of the waters, and let it separate water from water" (Genesis 1:6). Rabbi Yehudah said, "There are seven expanses above, all abiding in supernal holiness,[738] and through them the holy name is consummated.[739] This *expanse* lies in the middle of the waters,[740] above other creatures,[741] separating upper waters from lower waters. The lower waters call to the upper and imbibe them through this *expanse* separating them,[742] for all those waters merge in it, and then it sheds them upon these creatures, drawing from there.

"It is written: *A locked garden is my sister, bride; a locked fountain, a sealed spring* (Song of Songs 4:12). *A locked garden*, for within all is enclosed, all is embraced.[743] *A locked fountain*, for that river gushes, flows, and enters it, and it absorbs without releasing, the water congealing within.[744] Why is this? Because the north wind blows on those waters and they congeal, unable to flow out, eventually turning into ice.[745] Were it not for the wind from the side of the South whose power smashes this ice,[746] the waters would never flow. The appearance of that supernal *expanse* is like this ice congealing, gathering all those waters within.[747] Similarly, that supernal one above gathers all those waters and separates upper from lower.

"As to what we said: *Let there be an expanse in the midst of the waters*,

meaning ‘in the middle,’ it is not so! Rather, it is written: *Let there be*—the one emerging from it lies in the middle of the waters, while it lies above, resting on the heads of the creatures.”[748]

Rabbi Yitsḥak said, “There is a membrane in the midst of the innards of the human body, partitioning below and above, drawing from above, issuing below.[749] Similarly the *expanse* is in the middle, resting upon those creatures below, separating upper from lower waters.

“Come and see: Those waters conceived and bore darkness.[750] Concerning this mystery it is written: *The curtain will serve you as a partition between the Holy and the Holy of Holies* (Exodus 26:33).”[751]

Rabbi Abba opened, “*Setting the rafters of His lofts in the waters, making the clouds His chariot, walking on the wings of the wind* (Psalms 104:3). *In the waters*—the uppermost waters, by which He established the house, as is said: *By wisdom a house is built, by understanding established* (Proverbs 24:3).[752]

“*Making* עבים (*avim*), *the clouds, His chariot*. Rabbi Yeisa Sava divides עבים (*avim*) into עב ים (*av yam*), cloud, sea—a cloud that is darkness on the left abiding above this sea.[753]

“*Walking on the wings of the wind*—spirit of the supernal sanctuary,[754] mystery of *two cherubim of gold* (Exodus 25:18).[755] It is written: *He rode upon a cherub and flew, gliding on the wings of the wind* (Psalms 18:11). *He rode upon a cherub*—one; afterward He manifested *on the wings of the wind*. Until this aroused, He did not manifest on that.”[756]

Rabbi Yose said, “It is written: *He meted the waters by measure* (Job 28:25) — literally, *in measure*,[757] arraying them as they arrived in Her for the harmony of the world, as they arrived from the side of *Gevurah*.”[758]

Rabbi Abba said, “When the ancients arrived at this site, they would say: ‘The lips of the wise move but they say nothing lest they be punished.’”[759]

Rabbi El’azar said, “First letter of all[760] flitted on the surface of pure vapor,[761] was crowned below and above, ascended [33a] and descended. Waters carved in carvings settle in their sites, merging in one another.[762] So all the letters combine with each other, crown one another until a structure is soundly constructed.[763] Once all were constructed and crowned, upper waters mingled with lower, generating the house of the world.[764] So ב (*bet*) appears at the beginning.[765] Waters ascend and descend until this *expanse* comes to be, separating them. Division occurred on the second, on which Hell was created,[766] a blazing fire—as is said: *He is a consuming fire* (Deuteronomy 4:24)—destined to rain upon the heads of the wicked.”

Rabbi Yehudah said, "From here we learn that every division of opinion for the sake of heaven is destined to endure,[767] for here is a division for the sake of heaven, and through it heaven endured, as is written: *God called the expanse Heaven* (Genesis 1:8).[768]

"In a waterskin of lofts they appear by the pint and endure.[769] For we have learned that it is written: *The curtain shall serve you as a partition between the Holy and the Holy of Holies* (Exodus 26:33), precisely, for this is an *expanse* dividing in the middle.[770]

"Come and see what is written next: *Let the waters under heaven be gathered to one place* (Genesis 1:9)[771]—*under heaven*, literally![772] *To one place*—to a place called *One*, namely, the lower sea, completing *One*, without whom He is not called *One*.[773] *Let them be gathered* means that there all those waters converge, as is said: *All the rivers flow into the sea* (Ecclesiastes 1:7)."[774]

Rabbi Yeisa said, "*To one place*—the place of which is written: *My covenant of peace will not be shaken* (Isaiah 54:10), for He carries all and casts it into the sea.[775] By Him Earth is arrayed, as is written: *Let the dry land appear* (Genesis, ibid.)—Earth, as is said: *God called the dry land Earth* (ibid., 10).[776]

"Why is it called *dry land*?"[777]

Rabbi Yitsḥak said, "This corresponds to what is written: לחם עוני (*leḥem oni*), *bread of affliction* (Deuteronomy 16:3), spelled: לחם עני (*leḥem ani*), *impoverished bread*.[778] Since it is *impoverished bread*, it is called *dry land*, though it absorbs all the waters of the world. She remains *dry* until this *place* fills Her; then water streams through those springs.[779]

"*And the gathering of waters He called Seas* (Genesis, ibid.)—house of convergence above, where all waters converge, whence they flow and gush."[780]

Rabbi Ḥiyya said, "*The gathering of waters* is the Righteous One,[781] for when the text reaches *the gathering of waters*, it is written: *God saw that it was good* (ibid.), and it is similarly written: *Say of the righteous one that he is good* (Isaiah 3:10).[782] So, too, the primordial light is called *good*,[783] and on all of them is written: *that it was good*, except for the second day, of which *good* is not written.[784]

Rabbi Yose said, "This מקוה (*miqveh*), *gathering*, is Israel, as is written: מקוה ישראל (*Miqveh Yisra'el*), *Hope of Israel—YHVH* (Jeremiah 17:13)."[785]

Rabbi Ḥiyya said, "It is the Righteous One, corresponding to what is written: *He called Seas* (Genesis, ibid.), for He conveys all springs, streams, and rivers;[786] He is the source of all, conveying all. So, *Seas*, and therefore: *God saw that it was good* (ibid.), and similarly: *Say of the righteous one that he is good* (Isaiah, ibid.). Since He is distinguished, the first day is separated from the third, and between them *that it was good* is not declared.[787] For on the third day Earth

generated verdure from the power of this Righteous One, as is written: *God said, 'Let the earth sprout vegetation, seed-bearing plant, fruit tree'* (Genesis 1:11).[788] What is *fruit tree?* The Tree of Knowledge of Good and Evil, who generates fruit.[789] *Bearing fruit*—the Righteous One.[790] *Of its kind*—for every human being endowed with a holy spirit, fruit of that tree, is signed with an insignia *of its kind*.[791] What is that? Covenant of holiness, covenant of peace.[792] Scions of faith are found, each *of its kind*, on the tree, not parting from it.[793] The Righteous One *bears fruit*, and the tree conceives, generating fruit *of its kind*, of the kind of that one *bearing fruit*, resembling Him.[794] Happy is the share of the one who resembles his mother and father! Therefore the holy insignia on the eighth day, so that he resemble his mother, and when the insignia is uncovered and revealed, he resembles his father.[795] So *fruit tree* is mother; *bearing fruit*, his father; *of its kind*, resembling him, marked by him.

"*With its seed in it on earth* (ibid.). זרעו (*Zar'o*), *Its seed, in it*. The verse should read: זרע (*zera*), *seed, in it*.[796] Why זרעו (zar'o), *its seed, in it*? So that the word may be read זרע ו׳ (*zera vav*), *the seed of* ו (*vav*), *in it on earth*. So it is indeed, for He pours that seed on Earth.[797]

"Happy is the share of Israel, for they are holy, resembling holy ones. Certainly of this is written: *Your people, all of them righteous* (Isaiah 60:21)—*all of them righteous*, indeed, for they emerged from these and resemble them. Happy are they in this world and in the world that is coming!"[798]

[33b] Rabbi Ḥiyya said, "It is written: *He makes Earth by His power* (Jeremiah 10:12). Why *makes Earth*? The verse should read: *made Earth*. But indeed, *makes*, continuously! The blessed Holy One illumines and arrays this Earth.[799] *By His power*—the Righteous One.[800]

"*He establishes the world by His wisdom* (ibid.). *The world* is the earth below.[801] *By His wisdom*—Righteousness, as is written: *He will judge the world with righteousness* (Psalms 9:9).[802]

"*He makes Earth*—the blessed Holy One, who arrays Earth and its pathways. How? *By His power*, as we have explained."

Rabbi Yehudah said, "In *The Engraved Letters of Rabbi El'azar*[803] are clusters of letters, twenty-two clustered as one, two letters, one ascending, one descending—the descending, ascending; the ascending, descending—the sign being: אך בך אל (*Akh bakh el*), *Surely God is in you* (Isaiah 45:14)."[804]

Rabbi Yose said, "The lip of the balance stands in the middle.[805] The sign: *In measuring or* משקל (*mishqal*), *weighing* (Leviticus 19:35).[806] *Mishqal*, *Weighing*—tongue standing in the middle, mystery of שקל הקדש (*sheqel ha-qodesh*), *the weight of holiness* (Exodus 30:13), from which scales are suspended and balanced.[807] Who are the scales? As is said: *Scales of justice* (Leviticus, ibid.), all suspended

in the balance, *sheqel of holiness*."[808]

Rabbi Yehudah said, "*Sheqel of holiness*—spirit of holiness."[809]

Rabbi Yitsḥak said, "It is written: *By the word of YHVH the heavens were made, by the breath of His mouth all their host* (Psalms 33:6). *By the word of YHVH the heavens were made*—the heavens below, fashioned *by the word of* the heavens above through a breath generating a voice reaching that river flowing forth, whose waters never cease.[810] *By the breath of His mouth all their host*—all those below endure *by the breath*, namely, *the word*.

"*Watering mountains from His lofts; from the fruit of Your work, Earth is sated* (ibid. 104:13). This is well known. *Watering mountains from His lofts*. Who are *His lofts? As* we have explained, for it is written: *Setting the rafters of His lofts in the waters* (ibid., 3).[811] *From the fruit of Your work, Earth is sated*—mystery of that river flowing forth below, as is written: *bearing fruit with its seed in it...* (Genesis 1:11), as explained."[812]

Let there be מארת (*me'orot*), *lights, in the expanse of heaven....* (Genesis 1:14). *Let there be* מארת (*me'erat*), *curse*, spelled deficiently.[813]

Rabbi Ḥizkiyah said, "מארת (*Me'erat*), *Curse*, for there abides the rigor of the seepage of judgment."[814]

Rabbi Yose said, "*Let there be* מארת (*me'erat*), *curse*, below, for diphtheria in the world's children depends upon her,[815] and she depends upon this מארת (*me'orot*), smallest of all the lights, sometimes darkened, receiving no light.[816]

"*In the expanse of heaven*—the expanse that is the sum of them all, for it receives all lights and illumines the light that does not shine because that מארה (*me'erah*), curse, clung to it.[817] All those other species below depend upon it because of the diminution of the light."[818]

Rabbi Yitsḥak said, "Even this expanse that does not shine is called *expanse of heaven*, and similarly Kingdom of Heaven, Land of Israel.[819] This expanse derives from Heaven. So, *Let there be* מארת (*me'erat*), *curse*, missing the ו (*vav*).[820] Why? Because without ו (*vav*) death appears in the world.[821] *Let there be* מארת (*me'erat*), *curse*—everything depends upon this, including Lilith in the world.[822] It is written: *Small and great alike are there* (Job 3:19), and similarly: *There YHVH shall be majestic for us* (Isaiah 33:21), and so: *There Lilith shall repose and find herself a resting place* (ibid. 34:14)."[823]

Rabbi El'azar said, "*Let there be* מארת (*me'orot*)—a speculum that does not shine on its own[824] but like a lantern absorbing light and glowing.

"It is written: *Behold the ark of the covenant, Lord of all the earth* (Joshua 3:11). *Behold the ark*—מארת (*me'orot*);[825] *the ark*—the chest containing Written

Torah.[826] *The covenant*—the sun illumining Her, to illumine the world.[827] *The ark of the covenant*—precisely, *Lord of all the earth. The covenant* is *Lord of all the earth*, so this *ark* is *Lord* because of the sun illumining it, illumining the whole world.[828] [34a] From Him this *ark* takes its name, being called in the mystery of אל״ף, דל״ת, נו״ן, יו״ד (*alef, dalet, nun, yod*).[829] As we say: 'Righteous One and Righteousness,'[830] and similarly: אדון (*Adon*), *Lord*; אדני (*Adonai*), one dependent on the other.

"Come and see: Stars and constellations endure through a covenant, which is indeed *the expanse of heaven* (Genesis, ibid., 15), in which stars and constellations are traced and engraved, in which they are suspended to shine."[831]

Rabbi Yeisa Sava used to say: "*Let there be* מארת (*me'orot*), suspended *in the expanse of heaven*—the moon.[832] Once it is written: *Let them be for* מאורת (*me'orot*), *lights* (ibid.)—behold, the sun....[833] *For seasons* (ibid., 14),[834] because times, festivals, months, and Sabbaths depend upon them. All through the supernal, primordial act, linked with His holy name.[835] He is all.

"There are seven planets corresponding to seven heavens, all of them conducting the world, and above them the upper world.[836] There are two worlds: the upper world and the lower world, lower resembling upper, for it is written: *From world to world* (Psalms 106:48), upper king and lower king.[837] It is written: '*YHVH* is king, *YHVH* was king, *YHVH* will be king for eternity.'[838] *YHVH* is king—above; *YHVH* was king—in the middle; *YHVH* will be king—below."

Rabbi Aḥa said, "*YHVH* is king—the upper world, the world that is coming.[839] *YHVH* was king—*Tif'eret Yisra'el*.[840] *YHVH* will be king—*the ark of the covenant*.[841] Another time David reversed them, from below to above, saying: *YHVH is king forever and ever* (Psalm 10:16). *YHVH is king* below; *forever*—in the middle; ועד (*va-ed*), *and ever*—above, site of ויעודא (*vi'uda*), convening, and enduring in the consummation of all.[842] *King* above; *king*, below."[843]

Rabbi Abba said, "All these lights join *in the expanse of heaven to shine upon earth* (Genesis 1:15), to illumine Earth. Who is the expanse illumining Earth? You must admit, this is the river flowing forth from Eden, as is written: *A river issues from Eden to water the garden* (Genesis 2:10).[844]

"Come and see: Once the moon prevails, illumined by that river flowing forth, all those heavens below and their hosts are augmented with light.[845] The stars empowered over the world prevail, raising plants and trees.[846] Earth grows in its entirety—even the waters and fish of the sea abound. Countless wardens of judgment roam the world, overjoyed and empowered.[847] When joy prevails in the king's palace, even the gatekeepers, even crag dwellers[848] all revel and roam the world, and children of the world must beware."

Rabbi Aḥa said, "*God placed them in the expanse of heaven* (Genesis

1:17).[849] When all of them are present there, joy prevails between one another.[850] Then the moon diminishes herself in the presence of the sun,[851] and whatever he conveys is designed to illumine her, as is written: *to shine upon earth* (ibid.)."[852]

Rabbi Yitsḥak said, "It is written: *The light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days* (Isaiah 30:26). Who are *the seven days?* The seven days of Creation."[853]

Rabbi Yehudah said, "These are the seven days of מלואים (*millu'im*), investiture—*millu'im*, filling, indeed, for at that time the world is rendered firm and fragrant, restored to fullness.[854] The moon is not tainted by the evil serpent, of whom is written: *A whisperer separates an intimate* (Proverbs 16:28).[855] When is this? When *He will swallow up death forever* (Isaiah 25:8). Then this verse will be fulfilled: *On that day YHVH will be one and His name one* (Zechariah 14:9)."

Let the waters swarm with a swarm of living souls (Genesis 1:20).

Rabbi El'azar said, "These are the lower waters, teeming with species as above, those higher, these lower."[856]

Rabbi Ḥiyya said, "The higher generated *a living soul*. What is that? The soul of Adam, as is said: האדם (*Ha-adam*), *The human, became a living soul* (Genesis 2:7).[857]

"*And let birds fly upon the earth* (ibid. 1:20)—messengers from above appearing to humans in human appearance, as implied by the wording *fly upon the earth*.[858] For there are others who appear only in genuine spirit, according to human awareness.[859] [34b] So of these is not written: *after its kind*, as with those others, of whom is written: *every winged bird after its kind* (ibid., 21), for these never change their kind, like these others, of whom is not written: *after its kind*.[860]

"Now if you say, 'Some of them differ from one another'—certainly so, some of them do differ, and so it is written: *From there it divides* (ibid. 2:10).[861]

"*God created the great sea serpents* (ibid. 1:21)[862]—Leviathan and his mate.[863]

"*And every* נפש החיה (*nefesh ha-ḥayyah*), *soul of the living being, who glides*—the soul of that *living being* gliding in all four directions of the world. Who is She? Night.[864]

"*With which the waters swarmed, after their kind*—for waters nourish them.[865] When South arrives, waters are released, flowing in all directions.[866] Ships of the sea sail away, plying, as is said: *There ships travel, Leviathan whom You formed to play with* (Psalms 104:26).[867]

"*And every winged bird after its kind*—as is said: *For a bird of heaven will*

carry the sound, a winged creature will report the word (Ecclesiastes 10:20)."[868]

Rabbi Yose said, "All of them are six-winged, never changing, so it is written: *after its kind*. What does this mean? After a supernal kind.[869] These sweep through the world in six,[870] observing the actions of human beings, conveying them above.[871] So, *even in your thoughts do not curse the king, even in your bedroom do not curse the rich, for a bird of heaven will carry the sound* (ibid.)."[872]

Rabbi Ḥizkiyah said, "הרומשת (*Ha-romeset*), *Who glides*—the verse should read: השורצת (*ha-shoretset*), *who swarms*.[873] But as we say: 'Night רמש (*remash*), dusked.'[874] So, *when all creatures of the forest* תרמוש (*tirmos*), *creep* (Psalms 104:20),[875] for when She reigns they all reign, opening with song in three watches, segments of the night, chanting without subsiding.[876] Of them is written: *O you, who call upon YHVH, be not silent!* (Isaiah 62:6)."[877]

Rabbi Shim'on rose and said, "I was gazing:[878] When the blessed Holy One was about to create Adam, above and below trembled.[879] The sixth day was ascending its rungs[880] as the supernal will arose[881] and the origin of all lights dawned,[882] opening the gate of the East, whence light issues.[883] South displayed the power of the light inherited from the head[884] and was empowered by the East. East empowered North; North aroused and expanded, calling potently to the West to draw near, to join him.[885] Then West rose to the North, bonding with him. Afterward South approached, embracing West, now encompassed by South and North, mystery of the hedges of the garden.[886] Then East draws near West,[887] and West abides in joy, inviting them all: *Let us make a human being in our image, according to our likeness* (Genesis 1:26), resembling this in four directions, above and below.[888] East cleaved to West, generating him, and so we have learned: Adam emerged from the site of the Temple.'[889]

"Further, *Let us make* אדם (*adam*), *a human being*—the blessed Holy One imparted to these lower beings, who emerged from the aspect above,[890] the secret of the name amounting to אדם (*adam*), from the sealed supernal mystery.[891] אדם, mystery of letters, for אדם embraces above and below: א (*alef*), beyond, beyond;[892] ם (final *mem*), who is לרבה (*le-marbeh*), *for the abundance of, dominion* (Isaiah 9:6);[893] lower ד (*dalet*), concealed in the West.[894] This is the entirety of above and below, arrayed above, arrayed below. When these letters descended, all was as one in consummation: male and female.[895] The female cleaved to his side until He cast sleep upon him and he slumbered, lying on the site of the Temple below.[896] The blessed Holy One sawed him, adorned her as one adorns a bride, and brought her to him, as is written: *He took one of his sides and closed up the flesh*

in its place (Genesis 2:21).[897] *He took one*—precisely! In the books of the ancients I have discovered: This is the original Lilith, who accompanied him, was impregnated by him, and taken away from him.[898] She was no *fitting helper* for him[899]—What is a *helper?* סמך (*Semakh*), A support.[900] Till finally it is written: *It is not good for Adam to be alone. I will make him a fitting helper* (ibid., 18).[901]

"Come and see: Adam was last of all, fittingly, so as to arrive in a consummate world."[902]

Rabbi Shim'on said further, "It is written: *No bush of the field was yet on earth, no plant of the field had yet sprouted, for YHVH Elohim had not rained upon earth...* (ibid. 2:5).[903] *No bush of the field*—[35a] magnificent trees planted later, still tiny.[904]

"Come and see: Adam and Eve were created side by side.[905] Why not face-to-face? Because, as is written, *YHVH Elohim had not rained upon earth*, and the coupling was not yet fittingly arrayed.[906] When the one below was arrayed, and they turned face-to-face, then so it was above.[907] How do we know?[908] From the *Dwelling*, as is written: *The Dwelling was erected* (Exodus 40:17), from which we learn that another *Dwelling* was erected along with it, and until erected below, it was not erected above.[909] Similarly here, once arrayed below, it was arrayed above. Since until now it had not been arrayed above, they were not created face-to-face, as proven by Scripture: *for YHVH Elohim had not rained upon earth*. Consequently, *there was no human*, for he was not arrayed.[910]

"This secret is implied by the fact that up to this point in the portion the letter ס (*samekh*) does not appear. Although the Companions have commented, still ס (*samekh*) is *a helper*, namely, *a helper* above, for above turned face-to-face, male and female supported by each other, indeed, *supported eternally, fashioned in truth and integrity* (Psalms 111:8).[911] *Supported*—male and female, supported as one. The world of which we have spoken depends upon the world below, for as long as the world below was not arrayed, neither was the world of which we have spoken.[912]

"*YHVH Elohim had not rained upon earth*, for one supports the other. This lower world, once arrayed—once turned and arrayed face-to-face—became a support above, for previously the work was in disarray. Each depends on the other.

"What is written next? *A flow welled up from earth* (Genesis 2:6). This is the arrayal below, afterward *watering the whole face of the ground* (ibid.). This is the desire of female for male.[913]

"Alternatively, why *had* He *not rained?* Because no arrayal *welled up from earth*. So from earth below action is aroused above.[914] Come and see: Vapor ascends from earth at first, a cloud is aroused, and then all conjoins. Similarly,

smoke of sacrifice is aroused below, consummates above, and all conjoins in consummation.[915] Similarly above, arousal begins from below, then all is consummated.[916] If Assembly of Israel did not initiate arousal, the one above would not be aroused toward Her.[917] By desire below, all is consummated."

Rabbi Abba said, "It is written: *the tree of life in the middle of the garden, and the tree of knowledge of good and evil* (Genesis 2:9). *The tree of life*—we have learned that it extends over a journey of five hundred years, and all the waters of Creation branch off below.[918] *The tree of life* is precisely in the middle of the garden, conveying all waters of Creation, branching below, for that flowing, gushing river spreads into the garden, whence waters branch in many directions. Receiving them all is the ocean, from which they emerge in numerous streams below, as is said: *watering all beasts of the field* (Psalms 104:11).[919] Just as they emerge from that world above, watering those towering mountains of pure balsam,[920] subsequently upon reaching *the tree of life*, they branch below by paths in every direction.

"*And the tree of knowledge of good and evil*. Why is it called so? It is not in the middle.[921] But what does *knowledge of good and evil* mean? Since it suckles on two sides and knows them as one suckling sweet and bitter, since it suckles on two sides, knowing them and dwelling among them, it is called so.[922] All those plants dwell above it,[923] while within it dwell other plants, supernal plants called *cedars of Lebanon*. Who are those *cedars of Lebanon*? The six days of Creation of which we have spoken, *the cedars of Lebanon that He planted* (Psalms 104:16), certainly saplings, later firmly implanted.[924]

"From here on, ס (*samekh*). What is it? ויסגור (*Va-yisgor*), *He closed up, the flesh at that place* (Genesis 2:21). She was attached to his side, one to the side of the other. Indeed the blessed Holy One uprooted them, transplanting [35b] them elsewhere, where they turned face-to-face for endurance.[925] Similarly, the worlds were adjoined; the blessed Holy One uprooted them, transplanting them elsewhere, where they endured."[926]

Rabbi Abba said, "How do we know that Adam and Eve were saplings? For it is written: *sprout of My planting, work of My hands, that I may he glorified* (Isaiah 60:21)[927]—*work of My hands*, precisely, for no other creature engaged in them.[928] Similarly it is written: *On the day of your planting, you become debased* (ibid. 17:11), for the very day they were planted in the world, they united and decayed.[929] We have learned: 'They resembled antennae of grasshoppers,' for their light was tenuous and they did not shine. Once planted firmly, their light increased and they were called *cedars of Lebanon*.[930] Adam and Eve, as well, did

not grow until planted, gave forth no fragrance; indeed they were uprooted, transplanted, fittingly arrayed."[931]

YHVH Elohim commanded [*the human*, *saying*...] (Genesis 2:16).[932] We have learned: "*Command* means idolatry; *saying*—this is woman...[933] That is fine. *From every tree of the garden you are free to eat*—everything was permitted to him if eaten in oneness.[934] For we see that Abraham ate, Isaac, and Jacob—they all ate and endured.[935] But this tree is a tree of death; whoever takes it alone dies, for he has taken deadly poison.[936] So, *on the day you eat from it*, *you will surely die* (ibid., 17), for he separates saplings.[937]

Rabbi Yehudah asked Rabbi Shim'on, "We have learned: 'Adam stretched his foreskin.'[938] What does this mean?"

He replied, "That he separated the holy covenant from its site.[939] He certainly stretched the foreskin, for he abandoned the holy covenant, cleaved to the foreskin, was seduced by the word of the serpent."[940]

But from the fruit of the tree in the middle of the garden (ibid. 3:3)[941]—this is woman.[942]

Do not eat from it (ibid.), for it is written: *Her feet descend to death*... (Proverbs 5:5).[943] On this one there is fruit, on the other there is not.[944]

For on the day you eat from it, *you will surely die* (ibid. 2:17), for it is a tree of death, as we have said: *Her feet descend to death*.

Now the serpent was slier than any creature of the field (ibid. 3:1).

Rabbi Yose said, "The tree of which we have spoken was watered, flourished, and rejoiced, as is said: *A river issues from Eden to water the garden* (Genesis 2:10). *The garden*—this is woman, the *river* entering Her, watering Her, and all was one, while from there below is division, as is written: *From there it divides* (ibid.)."[945]

Now the serpent. Rabbi Yitsḥak said, "This is the evil impulse."

Rabbi Yehudah said, "An actual *serpent*."

They came before Rabbi Shim'on, who said to them, "Indeed, all is one. It was Samael appearing on a *serpent*, and the form of *the serpent* is Satan; all is one.[946]

"We have learned: At that moment Samael descended from heaven, riding on this *serpent*, and when all creatures saw his form they fled from him.[947] They got to the woman with words, inflicting death upon the world. Indeed through wisdom Samael brought curses on the world, destroying the primordial tree created in the world by the blessed Holy One.[948]

"This matter loomed over Samael until another holy tree arrived—namely,

Jacob—who wrested blessings from him, so that he would not be blessed above, nor Esau below.[949] For Jacob was patterned on Adam; the beauty of Jacob was the beauty of Adam.[950] Just as Samael withheld blessings from the primordial tree, so Jacob, a tree patterned on Adam, withheld blessings from Samael above and below. Jacob took what was his entirely. So, *a man wrestled with him* (Genesis 32:25).[951]

"*The serpent was slier*—evil impulse, Angel of Death.[952] Being the Angel of Death, he inflicted death upon the whole world. This is the mystery written: *End of all flesh has come before Me* (ibid. 6:13)—*End of all flesh* who takes the soul of all flesh and is so named."[953]

He said to the woman, "אף (*Af*), *Really...*" (ibid. 3:1).[954]

Rabbi Yose said, "He opened with אף (*af*), *really*, and cast אף (*af*), wrath, into the world.[955] He said to her, [36a] 'With this tree the blessed Holy One created the world. Eat from it and you will really *be like* אלהים (*Elohim*), *God, knowing good and evil!* (ibid., 5).' For so it is: *Elohim* is its name, *the tree of knowledge of good and evil*.[956] So, *You will be like Elohim, knowing good and evil*."

Rabbi Yehudah said, "That is not what he said. For if he had said: 'With this tree the blessed Holy One created the world,' it would have been correct.[957] What he said was, rather: 'The blessed Holy One ate from this tree and then created the world, and every artisan hates his fellow. Eat from it and you will be creating worlds! So, *God knows that on the day you eat from it* [*your eyes will be opened and you will become like God...*] (ibid., 5). Because He knew this, He commanded you concerning it.'"[958]

Rabbi Yitsḥak said, "He spoke lies entirely. The very first thing he said was a lie, as is written: *Even though God said, 'Do not eat from any of the trees in the garden*' (ibid., 1).[959] It was not so, for it is written: *From every tree of the garden you are free to eat* (ibid. 2:16)[960]—He permitted him all of them."[961]

Rabbi Yose said, "We have learned: 'The blessed Holy One commanded him concerning idolatry, as is written: *commanded* (ibid.); *YHVH*, concerning blasphemy; *Elohim*, concerning judges; *the human*, concerning murder; *saying*, concerning the woman, concerning exposing nudity.'[962] Now, how many people existed in the world, necessitating this?[963] But certainly all touched upon this tree, by which they are embraced.[964] Whoever takes it by itself, takes it together with hordes below embraced by it, takes idolatry, murder, and exposing nudity.[965] Idolatry toward those empowered princes.[966] Murder engendered by this tree, which is *Gevurah*; Samael is appointed over this.[967] Exposing nudity— She is Woman, so named, and it is forbidden to invite a woman by herself, only with her husband, that one not be suspected of exposing nudity.[968] So in them all he

was commanded concerning this tree. When he ate from it, he violated them all, for it embraces all."

Rabbi Yehudah said, "Indeed this is so, for it is forbidden to be alone with a woman, only together with her husband.[969] What did that wicked one do? He said, 'Look, I touched this tree and did not die. You, too, come and touch it with your hand; you won't die.' This he added for her on his own.[970]

"Immediately, *The woman saw that the tree was good* (ibid. 3:6).[971] What did she see?"

Rabbi Yitsḥak said, "That tree gave forth an aroma, as is said: *like the fragrance of a field blessed by YHVH* (ibid. 27:27).[972] Because of that aroma ascending, she desired eating of it."

Rabbi Yose said, "It was vision."

Rabbi Yehudah said to him, "But it is written: *The eyes of both of them were opened* (ibid. 3:7)!"[973]

He replied, "The vision she beheld was the measure of the tree, as is written: ותרא האשה (*Va-tere ha-ishshah*), *She saw the Woman*, precisely![974]

"*The woman saw that it was good* (ibid., 6). She saw and did not see. She saw *that it was good*, but she was unsettled. What is written next? *She took of its fruit* (ibid.), not *She took of it*. She cleaved to the site of death, inflicting death upon the whole world, separating life from death, which are not to be separated.[975] For voice is never separate from speech, and whoever separates voice from speech turns dumb, speechless.[976] Deprived of speech, he turns to dust."[977]

Rabbi Shim'on said, "It is written: *I was dumb with silence, stilled, bereft of goodness, my pain aroused* (Psalms 39:3). This verse was spoken by Assembly of Israel, who is in exile.[978] Why? Because voice conducts speech.[979] When She is in exile, voice separates from Her, no word is heard, and so: *I was dumb with silence*. Why? Because *I was stilled, bereft of goodness*—for voice no longer accompanies Her, and Israel declares: *To You, praise is silent* (ibid. 65:2). Who is *silent? Praise, praise of David* (Psalms 145:1), who turns *silent* in exile, voiceless."[980]

Rabbi Yitsḥak said, "What does *to you* mean? Because of You, She is *silent*, for You abandoned Her."[981]

She took of its fruit and ate.[982] We have learned: She squeezed grapes and offered them to him,[983] and they inflicted death upon the whole world, for death abides in this tree, a tree ruling by night.[984] [36b] When She rules, all creatures of the world taste a taste of death,[985] but those scions of faith first pledge their souls to Him, and since pledged, the souls return to their sites. So, *Your faithfulness every night* (Psalms 92:3).[986]

The eyes of both of them were opened (Genesis 3:7).[987]

Rabbi Ḥiyya said, "Opened to perceive the evil of the world, unknown to them till now.[988] Once they knew and were open to knowing evil, then *they knew that they were naked* (ibid.), for they had lost the supernal radiance enveloping them, which disappeared, leaving them *naked*.[989]

"*They sewed together fig leaves* (ibid.). They knew to be covered by the shade of that tree from which they had eaten, called 'leaves of the tree.'"[990]

And made themselves loincloths (ibid.). Rabbi Yose said, "Once they knew of this world and clung to it, they saw that this world is conducted by those leaves of the tree. So they built themselves a stronghold, fortifying themselves with them in this world, discovering every kind of magic. They sought to gird themselves with the weapons of those leaves of the tree for protection."[991]

Rabbi Yehudah said, "Then three were brought to justice and convicted, and the lower world was cursed[992] and could not firmly endure due to the slime of the serpent until Israel stood at Mount Sinai.[993] Afterward the blessed Holy One clothed them in garments soothing to the skin, as is written: כתנות עור (*kotnot or*), *garments of skin* (ibid., 21).[994] At first they wore כתנות אור (*kotnot or*), *garments of light*, and he was waited upon by the highest beings, for the angels on high came to bask in that light, as is written: *You made him little less than God, adorned him with glory and majesty!* (Psalms 8:6).[995] Now that they sinned, כתנות עור (*kotnot or*), *garments of skin*, soothing the skin, not the soul.[996]

"Afterward they bore their first son, son of slime. Two copulated with her; she conceived and bore two.[997] Each emerged according to his kind; by their spirit they separated, one to this side, one to the other, each resembling its side. From the side of Cain emerge all the haunts of maleficent species, spirits, demons, and sorcerers.[998] From the side of Abel, a side of greater compassion, yet incomplete—good wine adulterated with bad, immature until Seth appeared, from whom descended all righteous generations, by whom the world was sown.[999] From Cain descended all those insolent, wicked sinners of the world."

Rabbi El'azar said, "When Cain sinned he was terrified, for he saw several armed camps confronting him, coming to kill him. When he returned to God,[1000] what did he say? *Behold, You have banished me today from the face of the soil, and from Your face I will be hidden* (Genesis 4:14). What is the meaning of: *from Your face* אסתר (*essater*), *I will be hidden*? His structure סתיר (*setir*), destroyed."

Rabbi Abba said, "As is written: *He will hide His face from them* (Micah 3:4).[1001] So, *From Your face I will be hidden*—it will not watch over me, *and whoever finds me will kill me* (Genesis, ibid.).

"*YHVH put* אות (*ot*), *a mark, on Cain* (ibid., 15). What is אות (*ot*), *a mark*? He

placed upon him one אות (*ot*), letter, of the twenty-two letters of Torah to protect him."[1002]

Rabbi Yehudah said, "Why is it written: *When they were in the field* (ibid., 8)? This is a woman. Because of this he killed him, for from this side he inherited killing, the side of Samael, who inflicted death upon the whole world. Cain was jealous of Abel because of his female."[1003]

Rabbi Ḥiyya said, "But we have seen it written: *Cain was very angry and his face fell* (ibid., 5) because his offering was not accepted."

He replied, "So it is! All this confronted him."[1004]

Rabbi Yehudah said, "Why is it written: *Surely if you do well, there is dignity. But if you do not do well, sin crouches at the opening* (ibid., 7)? Because the verse declares this: *If you do well, there is dignity*. What is *dignity*? As is written: *surpassing in dignity* (ibid. 49:3), for the firstborn is entirely praiseworthy, depending on his deeds.[1005] So, *if you do well, there is dignity. But if you do not do well, sin crouches at the opening*. What is *the opening?* The opening [37a] above, from whom judgments issue for evil deeds of the world. *Opening*, as is said: *Open for me the gates of justice* (Psalms 118:19).[1006] At that *opening, sin crouches*, namely, the Angel of Death, poised to punish you.

"Come and see: On Rosh Hashanah Adam was born.[1007] On Rosh Hashanah, indeed, mystery above and below: Rosh Hashanah above, Rosh Hashanah below.[1008] On Rosh Hashanah barren women are attended.[1009] How do we know this happens on Rosh Hashanah? As is written: ויהוה (*Va-YHVH*), *And YHVH, attended to Sarah* (Genesis 21:1)—ויהוה (*Va-YHVH*), *And YHVH*, precisely: this is Rosh Hashanah.[1010] Since Adam emerged from Rosh Hashanah, he emerged through judgment, and the world endures through judgment.[1011] So, *at the opening*, indeed, *sin crouches* to punish you. *His desire is toward you* (ibid. 4:7), till you are destroyed. ואתה (*Ve-attah*), *And you, will rule over him* (ibid.)—a mystery, as is written: ואתה (*Ve-Attah*), *And You, enliven them all* (Nehemiah 9:6).[1012] From here they have concluded that the blessed Holy One reigns only when the wicked of the world are destroyed.[1013] So, once the Angel of Death destroys them, He rules over him, preventing him from putrefying the world, as is written: ואתה (*Ve-attah*), *And you, will rule over him*—ואתה (*Ve-Attah*), *And You*, precisely!"[1014]

Rabbi Yitsḥak said, "In a grapple of strife a potentate appears."[1015]

Rabbi Yehudah said, "*And you will rule over him*, by returning to God."

Rabbi Yose said, "The generations of Cain resembled beings above and below: walking upon the earth, they pulverized the ground."[1016]

Rabbi Yitsḥak said, "When Uzza and Azael fell from their holy site above, they saw the daughters of human beings, sinned, and engendered sons.[1017] These

were נפילים (*nefilim*), *fallen beings*, as is written: *The* נפילים (*nefilim*), *fallen beings, were on earth* (Genesis 6:4)."[1018]

Rabbi Ḥiyya said, "The sons of Cain were *the sons of* אלהים (*Elohim*), *God* (ibid., 2). For when Samael copulated with Eve, injecting her with slime, she conceived and bore Cain.[1019] His features differed from other humans,[1020] and all those issuing from his aspect are called *sons of Elohim*."

Rabbi Yehudah said, "Even the sons of those *nefilim* are so called.

"*They were the mighty men* (ibid., 4).[1021] There were sixty on earth, corresponding to the number above. Here is written: *They were the mighty men* מעולם (*me-olam*), *of old*, and there is written: *sixty mighty men encircling her* (Song of Songs 3:7)."[1022]

Rabbi Yose said, "*They were the mighty men* מעולם (*me-olam*), *from the world*, literally, *from the world*, precisely![1023]

"*The men of name* (Genesis, ibid.). What does *name* mean? This is *the world* of which we have spoken, *men of the name*, precisely![1024] Here is written: *men of the name*, and there is written: *when he blasphemes the name* (Leviticus 24:16), and similarly: *The son of the Israelite woman blasphemed the name* (ibid., 11)."[1025]

Rabbi Ḥiyya said, "They were מעולם (*me-olam*), *from the world*, literally! *From the world* below, the blessed Holy One took them, as is said: *Remember Your compassion, YHVH, and Your love, for they are* מעולם (*me-olam*), *from the world*—really *from the world* the blessed Holy One took them to become a holy chariot above.[1026] Similarly here, *They were the mighty men from the world*—really *from the world*."

Rabbi Yitsḥak said, "מעולם (*Me-olam*), *From the world*—this is *the bed of Solomon* (Song of Songs 3:7), as is written: *sixty mighty men encircling her* (ibid.)."[1027]

Rabbi Aḥa said, "They are all called *sons of Elohim*, for *the world* was not yet firm and fragrant.[1028]

"Come and see: All those saplings were concealed, tenuously traced in a certain site. Afterward the blessed Holy One uprooted them, transplanting them elsewhere, and they endured."[1029]

Rabbi Yeisa asked, "Concerning what is written: *This is the book of the generations of Adam...* (Genesis 5:1)—"

"This is a supernal mystery," said Rabbi Abba. "We have learned: 'Three books are opened on Rosh Hashanah: one, of the completely righteous....'[1030] [37b] A supernal book whence all emerges, whence emerges writing.[1031] A middle

book comprising above and below, embracing all sides, mystery of Written Torah, Primordial Adam.[1032] A book called *Generations of Adam*. Which is that? The one of the completely righteous, as is written: *This is the book*, really! Righteous One engendering generations.[1033]

"*On the day God created Adam in the likeness of God* (ibid.),[1034] for really then was all arrayed above and below, stabilized in a single paradigm.[1035]

"*Male and female He created them* (ibid., 2)—unidentifiable, one merging in the other."[1036]

Our Mishnah.[1037] It is written: *The name of YHVH is a tower of strength, into which the righteous one runs and is safe* (Proverbs 18:10). This is *the book of the generations of Adam*, who runs into that *tower*.[1038] This *tower*—what is its nature? This is the Tower of David.[1039] This is: מגדל עוז שם יהוה בו ירוץ צדיק ונשגב (*Migdal oz shem YHVH, bo yaruts tsaddiq ve-nisgav*), *The name of YHVH is a tower of strength, into which the righteous one runs and is safe*. All is one. Here is a cipher for scions of faith:[1040]

מבש עוי מיץ
גרג ווה יצד
דצב זדו היי
לקה שוה ונק

This is really *the book of the generations of Adam* for scions of faith.

Rabbi Abba said, "An actual book was brought down to Adam, from which he discovered supernal wisdom.[1041] This book reached *the sons of Elohim*, who contemplate and know it.[1042] This book was brought down by the master of mysteries, preceded by three envoys.[1043] When Adam departed the Garden of Eden he grasped that book, but as he was leaving it flew away from him to the gate. He prayed and cried before his Lord, and it was restored to him as before, so wisdom would not be forgotten by humanity and they would strive to know their Lord.

"Similarly we have learned: חנוך (*Ḥanokh*), Enoch, had a book—a book from the site of *the book of the generations of Adam*, mystery of wisdom—for he was taken from Earth, as is written: *He was no more, for God took him* (Genesis 5:24).[1044] He is the Lad, as is written: חנוך (*Ḥanokh*), *Train, the lad* (Proverbs 22:6).[1045] All hidden treasures above were entrusted to him, and he transmits,

carrying out the mission. A thousand keys were handed to him; he conveys one hundred blessings every day, wreathing wreaths for his Lord.[1046] The blessed Holy One took him from the world to serve Him, as is written: *for God took him*. By him a book was transmitted, a book was conveyed called *The Book of Enoch*.[1047] When the blessed Holy One grasped him, He showed him all the treasures above, the Tree of Life in the middle of the garden, including its leaves and branches.[1048] All this we see in his book. Happy are the devout of the world, to whom supernal wisdom is revealed, never to be forgotten, as is said: *The secret of YHVH is for those in awe of Him; to them He reveals His covenant* (Psalms 25:14)."[1049]

YHVH said, "My spirit shall not abide in humanity forever, since they, too, are flesh" (Genesis 6:3).[1050] Rabbi Aḥa said, "At that time the flowing, gushing river was gushing a supernal spirit from the Tree of Life, pouring into the tree where death abides,[1051] so spirits were drawn into human beings recurrently, until maleficent species ascended, presenting themselves at the opening. Then, as human souls were flying off, the supernal spirit departed from that tree, as is written: *My spirit shall not abide in humanity* לעולם (*le-olam*), *forever*, given לעולם (*la-olam*), to the world."[1052]

Since they, too, are flesh. Members of the academy of Rabbi El'azar said, "בשגם (*Be-shaggam*), *Since too*—this is משה (*Mosheh*), Moses, who illumines the moon, by whose energy humanity endures for many days in the world.[1053]

"*Let his days be a hundred and twenty years* (ibid.), alluding to Moses, through whom Torah was given and who thereby poured life lavishly for humanity from that Tree of Life.[1054] So it would have been, had Israel not sinned, as is written: חרות (*ḥarut*), *engraved, on the tablets* (Exodus 32:16)—חרות (*ḥerut*), freedom, from the Angel of Death, for the Tree of Life extended to those below.[1055] So, בשגם (*be-shaggam*), *since* [*he*,] *too, is flesh*, the event transpires: the spirit of life is lavishly poured.[1056] בשגם (*Be-shaggam*), *Since too*— embraced below and above. So we have learned: 'Moses did not die, but was rather gathered [38a] from the world and illumines the moon.'[1057] For even when the sun is gathered from the world, it does not die but illumines the moon. So too, Moses."

Alternatively, *since it, too, is flesh*—when the spirit extends long within human beings, it turns into *flesh*, being drawn after the body.[1058]

Rabbi Yitsḥak said, "All the generations perfected by Seth were entirely righteous and devout.[1059] Subsequently spreading and multiplying, they learned the art of annihilation: spears and swords.[1060] Finally Noah appeared and rearranged the world for them, preparing and cultivating the soil. For at first they

neither sowed nor reaped, which afterward they found essential, as is written: *So long as the earth endures*, [*sowing and harvest... shall not cease*] (Genesis 8:22)."[1061]

Rabbi El'azar said, "God will one day mend the world and ripen the spirit within human beings so they prolong their days forever, as is written: *For as the days of a tree shall the days of My people be* (Isaiah 65:22), and similarly: *He will swallow up death forever...* (ibid. 25:8)."

[45b] [1062] *God said, "Let there be light!" And there was light* (Genesis 1:3).

Rabbi Yitsḥak said, "From here we learn that the blessed Holy One uprooted these saplings and transplanted them, as indicated by the expression: *And there was*."[1063]

Rabbi Yehudah said, "A light that already was. We have learned that it is written: ויהי (*Vayhi*), *And there was, light*. Not והיה (*ve-hayah*), but rather *vayhi*.[1064] When the blessed Holy One contemplated the generations of the wicked, who would prove unworthy of that light, He treasured it away, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous—the righteous, precisely, as is written: *Light is sown for the righteous, joy for the upright in heart* (Psalms 97:11).[1065]

"*God said, 'Let there be light!'* As is written: *Who aroused from the East...?* (Isaiah 41:2).[1066]

"*God saw that the light was good* (Genesis 1:4). What did He see?"

Rabbi Ḥiyya said, "As we have said, He saw the acts of the wicked and treasured it away."

Rabbi Abba said, "*God saw the light*, its radiance flashing from one end of the universe to the other.[1067]

"*That it was good* [46a]—to hide it, so that the wicked of the world would not enjoy it."

Rabbi Shim'on said, "*God saw that the light was good*—without a trace of wrath. Here is written *that it was good*, and there is written: *that it was good in the eyes of YHVH to bless Israel* (Numbers 24:1).[1068] The end of the verse proves it: *God separated the light from the darkness* (Genesis, ibid.), so no wrath could be found, although the blessed Holy One joined them as one.[1069]

"Come and see: Supreme radiance, so this light would glow, and from that radiance, delight to all—the right, by which gravings of engravings are wreathed.[1070] This has been said, as is written: *How abundant is Your goodness that You have hidden away for those in awe of You* (Psalms 31:20). This is the primordial light treasured away by the blessed Holy One for the righteous, as we have said.[1071]

"*There was evening* (Genesis, ibid., 5), from the side of darkness; *there was morning*, from the side of light. Since they join as one, it is written: *day of oneness*."[1072]

Rabbi Yehudah said, "Why is it written of every single day: *There was evening, there was morning*? To reveal that there is no day without night, no night without day; they must not be parted."[1073]

Rabbi Yose said, “That day, on which primordial light radiated, extended through all those days, for on all of them is written: *day*.”[1074]

Rabbi El’azar said, “This is implied by the fact that on all of them is written *morning*, and *morning* is solely from the side of primordial light.”[1075]

Rabbi Shim’on said, “The first day accompanies all of them, and all inhabit it, showing there is no separation between them. All is one.

“*God said*, ‘*Let there be light*!’—an extension of this light below. These are angels created on the first day, abiding enduringly on the right side.[1076]

“*God saw* את האור (*et ha-or*), *the light* את (*Et*), including the speculum that does not shine together with the speculum that shines, of which is written: *that it was good*.”[1077]

Rabbi El’azar said, “את (*Et*)—amplifying, including all those angels issuing from the side of this light, all radiant as at first, enduringly.”

Let there be an expanse in the midst of the waters (Genesis 1:6).[1078]

Rabbi Yehudah said, “By this, upper waters were separated from lower waters. *An expanse*—an expansion of the waters, as has been explained. *That it may separate water from water*, upper waters from lower waters.[1079]

“*God fashioned the expanse* (Genesis 1:7), fashioning it lavishly. The verse does not read: *There was an expanse*, but rather: *God fashioned*, expanding it immensely.”

Rabbi Yitsḥak said, “On the second day Hell was created for the wicked of the world. On the second, conflict was created. On the second, work was not completed, so *that it was good* is not written of it, until the third day arrived, when work was completed, so *that it was good* is written twice, once for the completion of the second day’s work and once for itself. On the third day, the second day was mended, the conflict mediated.[1080] Then compassion ripened for the wicked in Hell. On the third day sparks of Hell subside, so by it the second day is embraced, consummated.”[1081]

Rabbi Ḥiyya was sitting in the presence of Rabbi Shim’on. He said to him, “This light on the first day, and darkness on the second, when waters were separated and conflict arose—why was it not consummated on the first day, since right embraces left?”[1082]

He replied, “This was precisely the conflict, so the third had to intervene, harmonizing, extending peace between them.”[1083]

God said, “*Let the earth sprout vegetation*” (ibid., 11)[1084]—upper waters joined

with lower, yielding fruit. Upper waters swell and generate; lower call to upper, as female to male, for upper waters are male, and lower, female.[1085]

Rabbi Shim'on said, "All this transpires both above and below."[1086]

Rabbi Yose said, "If so, אלהים (*Elohim*), *God*, mentioned here—who is *Elohim*?"[1087]

He replied, "*Elohim* unspecified is אלהים חיים (*Elohim Ḥayyim*), Living God, above.[1088] If you say 'below,' not so;[1089] rather, below is generation, [46b] as is said: *These are the generations of heaven and earth* בהבראם (*be-hibbare'am*), *when they were created* (Genesis 2:4), and we have explained: בה׳ בראם (*be-he bera'am*), with *he* He created them,[1090] while the one above is Patriarchs Supreme.[1091] She is activity, so earth activated *generations*, for She conceives, like female from male."[1092]

Rabbi El'azar said, "All forces were in earth, though she did not issue her forces, namely *generations*, until the sixth day, as is written: *Let the earth bring forth living beings* (ibid. 1:24).[1093] If you say, 'But it is written: *The earth brought forth vegetation* (ibid., 12),' this means she arrayed her forces so they would be fittingly deployed, all hidden away within her until necessary.[1094] For at first is written: *desolate and void* (ibid., 2), as translated.[1095] Afterward she was arrayed and inhabited, receiving seed, grass, vegetation, and trees fittingly, generating them afterward.[1096] Similarly with *the lights*, not functioning until necessary.[1097]

"*Let there be* מארת (*me'orot*), *lights, in the expanse of heaven* (ibid., 14)—spelled deficiently: מארת (*me'erat*), *curse*,[1098] to include the evil serpent who injected slime, causing separation, for the sun does not perform with the moon.[1099] מארת (*Me'erot*), *Curses*, causing earth to be cursed, as is written: *Cursed is the ground* (ibid. 3:17). So it is spelled: מארת (*me'erat*).

"*Let there be* מארת (*me'orot*), *lights*—the moon.[1100] *In the expanse of heaven*—the sun.[1101] Both in a single entity, coupling, illumining worlds above and below, as indicated by the expression על הארץ (*al ha-arets*), *above the earth*, rather than בארץ (*ba'arets*), *on the earth*, implying above and below. Calculation of all is by the moon."[1102]

Rabbi Shim'on said, "Numerologies and calculations of equinoxes, solstices, and intercalations derive entirely from the mystery of the moon, no higher."[1103]

Rabbi El'azar said to him, "No? But the Companions perform numerous calculations and measurements."[1104]

He replied, "Not so! Calculation abides in the moon, whence one enters to discover above."[1105]

He said to him, "But it is written: *that they may be for signs and for seasons*."[1106]

He replied, “Spelled deficiently: לאתת (*le-otot*), *for signs*.”[1107]

He said to him, “But it is written: *that they may be*.”[1108]

He replied, “All those essences that will inhabit Her, like a treasure ship filled with all,[1109] but calculation of all is by the moon.

“Come and see: There is a single point, origin of counting, for what lies within that point is unknown, uncountable.[1110] There is a point above, concealed, totally unrevealed and unknown, origin of constructing everything concealed and profound.[1111] Similarly there is a point below, revealed, origin of every calculation and reckoning.[1112] So here is the site of all equinoxes and solstices, numerologies, intercalations, festivals, holidays, and Sabbaths. Israel, cleaving to the blessed Holy One, calculate by the moon, cleaving to Her and raising Her, as is written: *You, cleaving to YHVH your God* (Deuteronomy 4:4).”[1113]

Let the waters swarm with a swarm of living creatures (Genesis, ibid., 20).[1114]

Rabbi El’azar said, “They have established that those waters teemed and generated as above. This has already been said.[1115]

“*And let birds fly above the earth* (ibid.). The verse should read: יעוף (*ya’uf*), *let fly*. Why יעופף (*ye’ofef*)?”[1116]

Rabbi Shim’on said, “It is a mystery. ועוף (*Ve-of*), *And a bird*—Michael, as is written: *One of the serafim* ויעף (*va-ya’af*), *flew, to me* (Isaiah 6:6). יעופף (*Ye’ofef*), *Let fly*—Gabriel, as is written: *The man Gabriel whom I had previously seen in the vision* מועף ביעף (*mu’af bi’af*), *was flown in flight* (Daniel 9:21).[1117]

“על הארץ (*Al ha-arets*), *Upon the earth*[1118]—Elijah, appearing continually on earth, not from the aspect of father and mother,[1119] arriving in four glides,[1120] as is written: *The spirit of YHVH will carry you off I know not where* (1 Kings 18:12).[1121] *The spirit of YHVH*—one; *will carry you off*—two; *where*—three; *I know not*—four.

“*Across the face of* (Genesis, ibid.)—Angel of Death, who darkens the face of the world and of whom is written: *darkness over the face of the abyss* (ibid., 2).[1122]

“*The expanse of heaven* (ibid.), as we have said: ‘He ascends and accuses...’”[1123]

Rabbi Abba said, “But the Angel of Death was created on the second day![1124] Rather, *upon the earth*—Raphael, empowered to heal the earth,[1125] thanks to whom earth is restored to health along with all her forces and the human being endures thereon.

“*Across the face of the expanse of heaven*—Uriel. All is contained within the text.[1126] So afterward is written: *God created the great sea serpents* (ibid.,

21).”[1127]

Rabbi El’azar said, “These are Leviathan and his mate.[1128] Alternatively, these are seventy princes appointed over the seventy nations, all created to rule over earth.[1129]

“*And every* נפש חיה (*nefesh ḥayyah*), *soul of the living being, that moves* (ibid.)[1130]—Israel, who are [47a] the actual *soul* of that *living being*[1131] and are called *a nation unique on earth* (2 Samuel 7:23).[1132]

“*Which the waters brought forth in swarms, according to its kind* (ibid.), for they engage in Torah.[1133]

“*And every winged bird*—the righteous among them, who are therefore חיה נפש (*nefesh ḥayyah*), *living souls*.[1134] Alternatively, *and every winged bird*, as has been explained: messengers of the world.”[1135]

Rabbi Abba said, “נפש חיה (*Nefesh ḥayyah*), *Soul of the living being*, namely, Israel, for they are scions of the blessed Holy One and their holy souls derive from Him.[1136] The soul of other nations—whence does it come?”

Rabbi El’azar said, “From those impure aspects of the left, defiling them and anyone approaching them.[1137]

“*God said, ‘Let the earth bring forth* נפש חיה (*nefesh ḥayyah*), *living beings, according to their kind*’ (ibid., 24)—all the other creatures, each according to its kind.”[1138]

Rabbi El’azar added, “This supports what we have said: נפש חיה (*Nefesh ḥayyah*), *Souls of the living being*—Israel, who are *souls of the* supernal, holy *living being*.[1139]

“*Cattle, crawling things, and living creatures of the earth* (ibid.)[1140]—other nations, who are not *souls of the living being*, but rather foreskin, as we have said.”[1141]

Let us make a human being in our image, according to our likeness (ibid., 26), embracing six aspects comprising all, as above,[1142] with smooth members[1143] arrayed fittingly in the mystery of wisdom, an entirely supernal array. *Let us make a human being*—mystery of male and female, entirely in supernal, holy wisdom.[1144] *In our image, according to our likeness*—to be consummated by one another, so that he will be unique in the world, ruling over all.[1145]

God saw all that He had made, and behold it was very good (ibid., 31). Here was restored the omission of *it was good* on the second day, omitted because death was created then. Here is stated: *and behold, it was* טוב מאד (*tov me’od*), *very*

good.[1146] This parallels what the Companions say: *And behold*, טוב מות (*tov mavet*), *death is good*.[1147]

God saw all that He had made. Had He not seen it before? The blessed Holy One had certainly seen everything, but the mention of את כל (*et kol*), *all*, amplifies the meaning to include all following generations, and all that would newly emerge in the world in every generation, before it actually existed.[1148]

That He had made—all the works of Creation, for there was created the elemental essence of all that would later emerge anew. So the blessed Holy One saw it before it existed, deploying all in the act of Creation.[1149]

יום הששי (*Yom ha-shishi*), *The sixth day* (ibid.). What is different about all the other days, lacking the letter ה (*he*)?[1150] Here, when the world was consummated, female united with male in single union, ה (*he*), with ששי (*shishi*), *sixth*, so that all would be one.[1151]

They were completed (ibid. 2:1)—all consummated as one, totally perfect and complete.[1152]

The heavens and the earth were completed (ibid.).

Rabbi El'azar opened, "*How abundant is Your goodness that You have hidden away for those in awe of You...* (Psalms 31:20).[1153] Come and see: The blessed Holy One fashioned the human being in the world and prepared him to become perfect through his service, to mend his ways, so as attain the supernal light treasured away by the blessed Holy One for the righteous, as is written: *No eye has seen, O God, but You, what You will do for one who awaits You* (Isaiah 64:3).[1154] How does one attain that light? Through Torah, for whoever is engaged with Torah attains each day a share in the world that is coming.[1155] He is deemed a builder of worlds,[1156] for by Torah the world was built and consummated, as is written: *YHVH founded the earth by wisdom* (Proverbs 3:19), and similarly: *I was with Him as a nursling, I was a daily delight* (Proverbs 8:30).[1157] Whoever engages in her consummates and sustains the world.

"Come and see: By breath the blessed Holy One made the world,[1158] and by breath it is sustained[1159]—the breath of those studying Torah, especially the breath of schoolchildren.[1160]

"*How abundant is Your goodness*—the *goodness* hidden away *for those in awe of You*, those fearing sin.

"*That You made for those who take refuge in You* (Psalms, ibid.). What is the meaning of: *You made*? The act of Creation."

Rabbi Abba said, "This is the Garden of Eden, for the blessed Holy One fashioned it exquisitely on earth, resembling the one above, so that the righteous would be invigorated therein,[1161] [47b] as is written: *that You made for those who take refuge in You, in the presence of human beings* (ibid.)—for that one is *in the presence of human beings*, while the other is *in the presence of* holy celestial beings."[1162]

Rabbi Shim'on said, "Even the other one is *in the presence of human beings*, so that the righteous who fulfill the will of their Lord will be gathered there."[1163]

They were completed (Genesis 2:1)[1164]—for acts above and below *were completed. The heavens and the earth*—above and below.[1165]

Rabbi Shim'on said, "Act and artistry of Written Torah, act and artistry of Oral Torah.[1166]

"*With all their array* (ibid.)—the details of Torah, faces of Torah. 'Torah assumes seventy faces.'[1167]

"*They were completed*—sustained and consummated by one another.[1168]

"*Heaven and earth*—particular and general.[1169]

"*With all their array*—secrets of Torah, purities of Torah, impurities of Torah.[1170]

"*On the seventh day God completed* (ibid., 2).[1171] This is Oral Torah, for She is *the seventh day*. Through Her the world was consummated, for She sustains all.[1172]

"*The work that He had done*—not *all His work*, for Written Torah generated all through the potency of Writing, issuing from Wisdom.[1173]

"Three times here: *on the seventh day. On the seventh day God completed. He rested on the seventh day. God blessed the seventh day* (ibid., 2–3). Look, three![1174] *On the seventh day God completed*—Oral Torah, for with this *seventh day* the world was consummated, as we have said. *He rested on the seventh day*—Foundation of the world.[1175] In *The Book of Rav Yeiva Sava*:[1176] This is Jubilee,[1177] so here is written: *from all the work* (ibid., 2),[1178] for all issues therefrom. But as for us: This is Foundation, as we have said, for the rest thereon is best of all.[1179] *God blessed the seventh day*—the High Priest, who blesses all and receives first share.[1180] Blessing inheres in Him, begins blessing from Him,[1181] and He is called *seventh*.

"Rabbi Yeisa Sava said, 'These two refer respectively to Foundation and Central Pillar,[1182] but these three correspond to the entry of Sabbath at night, the day, and the world that is coming, namely Great Sabbath.'[1183]

"He *hallowed* אותו (*oto*), *it* (ibid., 3).[1184] Whom did He hallow? That site where את (*at*), sign, of the covenant abides, as is said: *He will show me* אותו (*oto*),

His sign, and His habitation (2 Samuel 15:25).[1185] At this site abides all holiness from above, issuing from there to Assembly of Israel[1186] to provide Her delectable pastry.[1187] This accords with what is written: *Out of Asher his bread is rich, he will yield delicacies of a king* (Genesis 49:20). *Out of Asher*— consummate covenant.[1188] *His bread is rich*—what had been *bread of affliction* (Deuteronomy 16:3) was transformed into pastry.[1189] *He will yield delicacies of a king*. Who is *king?* Assembly of Israel.[1190] He provides Her all the delights of the world.[1191] All holiness issuing from above issues from this site. So *He hallowed* אותו (*oto*), *His sign*.

"*For on it He rested* (ibid. 2:3).[1192] *On it*, repose of all, repose above and below. *On it* earth *rested* in repose.[1193]

"*That God created* (ibid.)—from the totality of *Remember* emerged *Observe*, arraying the works of the world.[1194]

"To *make* (ibid.)—Artisan of the world, fashioning the works of all."[1195] Rabbi Shim'on further elucidated the word, saying: "It is written: *Guarding the covenant and the love* (Deuteronomy 7:9). *Guarding*—Guardian of Israel;[1196] *the covenant*, as we have explained;[1197] *and the love*—Abraham.[1198] Assembly of Israel is *guarding the covenant and the love*. This one guards the gate of all; on it depend all works of the world.[1199] Indeed, *that God created to make*—perfecting and arraying all, every single one, every single day,[1200] generating spirits and souls, even demonic spirits. Now if you say that these[1201] do not enhance the world—yes they do, by whipping the wicked of the world, for they confront and chastise them. Whoever wends to the left is seized by them on the left side.[1202] So they came into being to mend the world.

"Come and see what is written of Solomon: *I will chastise him with a human rod, with blows of the children of Adam* (2 Samuel 7:14). What are *blows of the children of Adam*? These are demons.[1203]

"Come and see: As they were being created, the day was hallowed, and they were left spirit without body.[1204] These are creatures never [48a] completed, from the left side, dross of gold.[1205] Since they are incomplete and defective, the holy name does not abide in them nor do they cleave to it. Their terror is provoked by the holy name, before which they tremble and panic, for the holy name does not abide in a defective site.[1206]

"Come and see: A person flawed by not leaving a son in this world does not cleave to the holy name when he departs, nor is he admitted within the curtain because he is defective, incomplete.[1207] An uprooted, barren tree must be transplanted, for the holy name is consummate from every angle and no defect can cleave to it.[1208]

"Come and see: These creatures are defective from above and below, so

they cleave neither above nor below.[1209] These *God created to make* (Genesis 2:3), for they were completed neither above nor below.[1210] Now if you say, 'Look, they are spirits! Why not above?'[1211] Since they were not completed below, on earth, they were not completed above.[1212] All deriving from the left side, they are invisible to human beings, whom they menacingly confront.

"Three features they share with the ministering angels and three with human beings, as has been established.[1213] Having been created, those spirits were plunged behind the millstones of the chasm of the immense abyss for the duration of Sabbath eve and Sabbath day.[1214] Once the holiness of the day departed and they were not completed, they erupted into the world, roaming in every direction.[1215] The world must defend itself against them, for then the entire left side is aroused, fire of Hell flashes, and all denizens of the left roam the world, craving to clothe themselves in a body, but they cannot. We must protect ourselves against them, so a song against maleficent spirits has been prescribed for whenever their dread prevails in the world.[1216]

"Come and see: When the day is hallowed at the entrance of Sabbath, a canopy of peace hovers, spreading over the world. Who is Canopy of Peace? Sabbath, when all spirits, whirlwinds, demons, and the entire dimension of impurity are hidden away within the eye of the millstone of the chasm of the immense abyss.[1217] For as soon as holiness arouses over the world, the spirit of impurity cannot arouse; one flees the other. Then the world enjoys supernal shelter, and we need not pray for protection, for example: 'who guards His people Israel forever.' This has been prescribed for weekdays, when the world does need protection,[1218] but on Sabbath a canopy of peace spreads over the world, which is sheltered on every side. Even the wicked in Hell are protected;[1219] all bask in peace, those above and those below. So in hallowing the day, we bless: 'who spreads a canopy of peace over us, over His entire people Israel, and over Jerusalem.'[1220] Why 'over Jerusalem'? Because this is the abode of that canopy, and we should invite that canopy to spread over us, abide with us, and protect us, like a mother hovering over her children, who are thereby free of fear from any direction. So, 'who spreads a canopy of peace.'

"Come and see: When Israel blesses and invites this canopy of peace—holy guest—by reciting 'who spreads a canopy of peace,' supernal sanctity descends, spreading Her wings over Israel, covering them like a mother over her children. All maleficent species are rounded up from the world, and Israel dwells beneath the holiness of their Lord. Then this canopy of peace issues new souls to Her children.[1221] Why? Because then is the time of coupling, and She receives souls, abiding in Her, emerging from Her. As She hovers, spreading Her wings over Her children, She pours new souls upon every single one."

Rabbi Shim'on said further, "So we have learned: 'Sabbath is patterned on the world that is coming.'[1222] Certainly so! Sabbatical and Jubilee are paradigms of one another,[1223] as are Sabbath and the world that is coming.[1224] That supplement to the soul comes to this canopy of peace from the mystery of זכור (*Zakhor*), *Remember* (Exodus 20:8), as received [48b] from the world that is coming.[1225] She bestows this supplement upon the holy people, who rejoice in it, and all fear, trouble, and sorrow sink into oblivion, as is said: *On the day that YHVH gives you rest from your sorrow and anxiety, and from the hard bondage imposed on you* (Isaiah 14:3).

"On Sabbath eve one should taste everything, to show that this canopy of peace encompasses all, provided one doesn't mar one course for the day— some say two, for the two other meals of the day, and this is fine.[1226]

"Kindling the lamp of Sabbath has been entrusted to the women of the holy people.[1227] The Companions have said that she extinguished the lamp of the world and darkened it....[1228] This is fine, but here is the mystery of the matter: This canopy of peace is the Consort of the world, and souls constituting the supernal lamp abide within Her.[1229] So the consort should kindle, for linked to her site, she performs the act.[1230] A woman should kindle the Sabbath lamp in joy to attain supernal honor and merit, to be worthy of holy sons who will become lamps of the world in Torah and reverence, spreading peace through the world.[1231] She also provides her husband long life; so she should be careful.[1232]

"Come and see: Sabbath, night and day, זכור (*zakhor*), *remember*, and שמור (*shamor*), *observe*, as one. So it is written: *Remember the Sabbath day, to hallow it* (Exodus 20:8), and: *Observe the Sabbath day* (Deuteronomy 5:12). זכור (*Zakhor*), *Remember*, for דכורא (*dekhora*), male; and שמור (*shamor*), *observe*, for female—all is one.[1233]

"Happy are Israel, portion of the blessed Holy One, His share and heritage. Of them is written: *Happy the people who have it so; happy the people whose God is YHVH* (Psalms 144:15)."

YHVH Elohim fashioned הצלע (*ha-tsela*), *the side*,[1234] *that He had taken from the human into a woman, and He brought her to the human* (Genesis 2:22).

Rabbi Shim'on said, "It is written: *Elohim understands her way, He knows her site* (Job 28:23). This verse bears numerous nuances,[1235] but *Elohim* הבין (*hevin*), *understands, her way* corresponds to what is said: ויבן יהוה אלהים (*Va-yiven YHVH Elohim*), *YHVH Elohim fashioned, the side*—namely, Oral Torah, who contains a way, as is said: *who makes a way through the sea* (Isaiah 43:16).[1236] So, *Elohim understands her way*.

"*He knows her site*. Who is *her site*? Written Torah, containing knowledge.[1237]

"*YHVH Elohim*—a complete name, arraying Her with all, so it is called both Wisdom and Understanding, for it bore the complete name entirely—*YHVH Elohim*—consummating two names.[1238]

"הצלע (*Ha-tsela*), *The side*—the speculum that does not shine, as is said: ובצלעי (*Uv-tsal'i*), *At my stumbling, they rejoiced*... (Psalms 35:15).[1239]

"*That He had taken from* האדם (*ha-adam*), *the human*—for She issued from Written Torah.[1240]

"*Into a woman*—to be joined to the flame of the left side, for Torah was given from the side of Power.[1241] לאשה (*Le-ishshah*), *Into a woman*—to be אש ה׳ (*esh he*), fire of *he*, bound together as one.[1242]

"*And He brought her to* האדם (*ha-adam*), *the human*—for She should not be alone but rather embraced by, joined with Written Torah.[1243] Once She joins with Him, He will nourish and adorn Her, providing Her what She needs. From here we learn that when one offers his daughter in marriage, until she enters her husband's domain her parents prepare and provide all she needs, but once she joins her husband, he nourishes her and provides what she needs.[1244]

"Come and see: At first is written, *YHVH Elohim fashioned the side*, for Father and Mother array Her. Afterward *He brought her to the human*, so that all is bound as one, joined to one another, and He provides Her what She needs.[1245]

"Alternatively, *Elohim understands her way*. When the daughter resides in her mother's house, she watches out every day for everything her daughter needs, as is written: *Elohim understands her way*.[1246] Once she joins her husband, he provides her all she needs and arranges her affairs, as is written: *He knows her site*.

[49a] "Alternatively, this verse was spoken concerning supernal wisdom and linked to supernal secrets. The primordial point is totally unknown to anyone, but *Elohim understands her way*—this is the world that is coming.[1247] *He*—hidden of all hidden, concealed of all concealed, called *He*, unknown by any name.[1248]

"It is written: וייצר יהוה אלהים (*Va-yitser YHVH Elohim*), *YHVH Elohim formed, the human* (Genesis 2:7). Here he was perfected consummately, on the right and on the left. We have already established that he encompassed the good impulse and the evil impulse.[1249] Why? The good impulse, for himself; the evil impulse, to arouse toward his female.[1250] Arousal always arises from the left side toward the female, linking itself with her, so she is called אשה (*ishshah*), woman.[1251]

"Come and see the good impulse and the evil impulse, for the female is embraced by them, linked with them, though not until the evil impulse arouses

toward her and they join one another. Once they do, the good impulse, who is joy, arouses, drawing her close to him. Above, genuine North, who is joy without the filth of evil impulse, holds Her first, as is written: *His left hand beneath my head*, and afterward, *his right embracing me* (Song of Songs 2:6).[1252] She is positioned between right and left, to be nourished, so: *YHVH Elohim formed*—a complete name, corresponding to these two sides.[1253]

"*The human* (Genesis, ibid.). We have already established that this implies male and female as one, not separated to be face-to-face.[1254]

"What is written? *Dust of the earth* (ibid.),[1255] now poised to be arrayed.[1256]

"Come and see: When a woman is joined with her husband, she is called by his name: איש אשה (*ish ishshah*), man, woman; צדיק צדק (*tsaddiq tsedeq*), righteous, righteousness.[1257] He is עופר (*ofer*), fawn, and she is עפר (*afar*), dust. Then he is צבי (*tsevi*), hart, and she is צביה (*tseviyyah*), doe; צבי (*tsevi*), *fairest, of all lands* (Ezekiel 20:6).[1258]

"It is written: *Do not plant* אשרה (*asherah*)[1259] *or any tree-like object beside the altar that you make for YHVH your God* (Deuteronomy 16:21). *Beside the altar*—Is it permitted above the altar or anywhere else? Rather, we have established: אשר (*Asher*) is her husband, and she is named after him: אשרה (*Asherah*). So it is written: *For Baal and Asherah* (2 Kings 23:4).[1260] So, *Do not plant* אשרה (*Asherah*) *... beside the altar that you make for YHVH your God*—over against *the altar of YHVH*, for *the altar of YHVH* is based on this, so *do not plant* another *Asherah* over against Her.[1261]

"Come and see: All those sun-worshipers are always called worshipers of Baal, and those who worship the moon are called worshipers of Asherah, so *for Baal and Asherah*, Asherah being named after her husband, Asher. If so, why was this name displaced?[1262] Because Asherah derives from the verse באשרי (*Be-oshri*), *Happy am I! For daughters will deem me happy* (Genesis 30:13), while the other nations did not deem Her happy, substituting another in Her place.[1263] Further it is written: *All who honored her despise her* (Lamentations 1:8). So this name was displaced in order that those worshiped by other nations not be empowered.[1264] We call Her *altar* made of *earth*, as is written: *altar of earth ...* (Exodus 20:22). So, *dust of the earth*.[1265]

"*He blew into his nostrils the breath of life* (Genesis 2:7). The word is inclusive, but *He blew into his nostrils the breath of life*—into that *dust*, like a female impregnated by a male, for they join and this *dust* is filled with all.[1266] With whom? Spirits and souls.

"*And* האדם (*ha-adam*), *the human, became a living soul* (ibid.)—now *the human* was arrayed enduringly, to adorn and nourish the *living soul*.[1267]

"*YHVH Elohim fashioned* (ibid., 22).[1268] Here, too, with the complete name, for

Father and Mother adorned Her before She approached Her husband.[1269]

"*The side*, as is said: *I am black but beautiful* (Song of Songs 1:5), the speculum that does not shine,[1270] but Father and Mother adorned Her so that Her husband be pleased with Her.

"*And He brought her to the man* (ibid.). From here we learn that the father and mother of the bride should bring her into the domain of the groom, as is said: *I have given my daughter to this man* (Deuteronomy 22:16). From now on, her husband comes to her, for the house is hers, as is written: *He came in to her* (Genesis 29:23), *He came in to Rachel also* (ibid., 30).[1271] First, *He brought her to the man*, for up to this point the father and mother should act. Afterward, he should come to her, for the entire house is hers and he must obtain her permission.[1272]

"We have aroused our awareness of this, as is written: *He approached the place and stayed there for the night* (ibid. 28:11), first obtaining permission.[1273] From here we learn that one who joins [49b] his wife should entreat her and sweeten her with words, or otherwise not spend the night with her, so that their desire be as one, with no coercion.

"*He stayed there for the night, for the sun had set* (ibid.), showing that one is forbidden to engage in intercourse in the daytime.[1274]

"*He took one of the stones of the place and put it under his head* (ibid.). Here we learn that if a king has golden beds and precious spreads in which to spend the night, and his consort prepares him a bed arranged with stones, he should leave his own and sleep in the one that she prepares, as is written: *He lay down in that place* (ibid.).[1275]

"Come and see what is written here: *The man said, 'This one at last...'* (ibid. 2:23).[1276] Behold the fragrance of words, to draw love with her, draw her toward his desire, arouse passion together. See how sweet, how full of love: *Bone of my bones, flesh of flesh*, showing her they are one, inseparable.[1277]

"Now he begins praising her: *This one shall be called Woman* (ibid.). This one is unparalleled, glory of the house! All women compared with her are like an ape compared with humans.[1278] Certainly *this one shall be called Woman*, perfection of all, *this one* and no other, as is written: *Many daughters have done virtuously, but you surpass them all* (Proverbs 31:29).[1279]

"*Therefore a man leaves his father and mother and cleaves to his wife* [*and they become one flesh*] (Genesis 2:24)—all to draw her in love, to cleave to her.[1280] Once he had aroused her with all these words, what is written? *Now the serpent was slier than any creature of the field...* (ibid. 3:1). The evil impulse aroused to seize her, binding her with bodily desire, arousing in her other things in which evil impulse delights, until eventually what is written? *The woman saw*

that the tree was good for eating and a delight to the eye,[1281] *and she took of its fruit and ate* (ibid., 6)—receiving it willingly[1282]—*and also gave to her husband beside her*, for now she aroused desirously toward him, offering passionate love. This shows human beings how the act corresponds above."[1283]

Rabbi El'azar said, "If so, how can we demonstrate the evil impulse above, seizing the female?"[1284]

He replied, "We have already aroused our awareness of the mystery of left and right, corresponding to the good impulse and the evil impulse—good impulse on the right, evil impulse on the left—these above and those below.[1285] The left above grasps the body to join with Her as one, as is said: *His left hand beneath my head...* (Song of Songs 2:6).[1286] So until here words are interpretable above and below. From here on, words with a residue of tar, interpretable by tiny children.[1287] By this the Companions have already been aroused."

Rabbi Shim'on was traveling to Tiberias, accompanied by Rabbi Yose, Rabbi Yehudah, and Rabbi Ḥiyya. On the way they saw Rabbi Pinḥas approaching. Upon joining as one, they dismounted and sat beneath the trees of the hillside.

Rabbi Pinḥas said, "Now that we are sitting, I am eager to hear some of those sublime words you convey every day!"[1288]

Rabbi Shim'on opened, saying, "*He went on his journeys from the Negev as far as Bet-El* (Genesis 13:3).[1289] *He went on his journeys*. The verse should read: *his journey*. Why *his journeys*? Because there are two journeys: one, his; one, of *Shekhinah*. For every human being should manifest as male and female to fortify faith; then *Shekhinah* never separates from him.[1290]

"You might say: 'If one sets out on the road and is no longer male and female, *Shekhinah* separates from him.'[1291] Come and see: Whoever sets out on the road should offer his prayer to the blessed Holy One to draw upon himself *Shekhinah* of his Lord before he leaves, while still male and female.[1292] Once he has offered his prayer and *Shekhinah* rests upon him, he can leave, for *Shekhinah* has coupled with him so that he will be male and female: male and female in town, male and female in the countryside,[1293] as is written: *Righteousness goes before him, and he sets out on his way* (Psalms 85:14).[1294]

"Come and see: As [50a] long as one lingers on the way, he must guard his conduct, so that supernal coupling will not separate from him, leaving him defective, lacking male and female.[1295] In town he must, when his female is with him; how much more so here, for supernal coupling is linked with him! Further, this coupling protects him on the way, not parting from him until he returns home.

"Upon entering his house he should delight the lady of his house, for she engendered that supernal coupling.[1296] As soon as he reaches her he should delight her anew, for two nuances. First, because the joy of this coupling is joy of *mitsvah*, and joy of *mitsvah* is joy of *Shekhinah*.[1297] Further, he increases peace below,[1298] as is written: *You will know that your tent is at peace, attend to your abode and not sin* (Job 5:24). Is it a sin if one does not attend to his wife? Certainly so, for he diminishes the splendor of supernal coupling coupled with him, engendered by the lady of his house.[1299] Second, if his wife conceives, supernal coupling pours into it a holy soul,[1300] for this covenant is called Covenant of the blessed Holy One.[1301] So one should focus on this joy as on the joy of Sabbath, coupling of the wise.[1302] So, *You will know that your tent is at peace*, for *Shekhinah* accompanies you and dwells in your house; therefore, *you will attend to your abode and not sin*. What is the meaning of *not sin*? Not fail to perform the joy of *mitsvah* in the presence of *Shekhinah*.[1303]

"Similarly, when disciples of the wise part from their wives all days of the week to engage in Torah, supernal coupling couples with them, not parting from them, so that they be male and female.[1304] Once Sabbath enters, disciples of the wise should delight their wives anew for the sake of the splendor of supernal coupling, focusing their hearts on the will of their Lord, as has been explained.

"Similarly, when a man's wife undergoes days of impurity and he waits for her fittingly,[1305] supernal coupling couples with him all those days, so he is male and female. Once his wife is purified, he should delight her anew—joy of *mitsvah*, supernal joy!

"All the reasons we have offered rise to a single rung.[1306] The gist of the word: All scions of faith should focus their heart and will on this.[1307]

"Now you might say, 'If so, it is more admirable for a person to set out on the road than to stay at home because of supernal coupling who couples with him.' Come and see: When a man is at home, the essence of the home is his wife, for on account of her, *Shekhinah* does not leave the house. So we have learned: *Isaac brought her into the tent of his mother Sarah* (Genesis 24:67), for the lamp was kindled. Why? Because *Shekhinah* entered the home.[1308]

"Mystery of the matter: Supernal Mother appears with the male only when the house is arrayed, when male and female join. She then pours blessings upon them.[1309] Similarly, Lower Mother appears with the male only when the house is arrayed, when the male approaches his female and they join as one. She then pours blessings upon them.[1310] So a man at home is adorned with two females, as above.[1311] This corresponds to the mystery written: *until the desire of hills of eternity* (ibid. 49:26). *The desire of hills of eternity* extends to this *until*: supernal female, to array, adorn, and bless Him; lower female, to unite with Him, be

nourished by Him.[1312]

"Similarly below, when a male is married, *the desire of hills of eternity* verges toward him, and he is adorned with two females, one above and one below: the upper to pour blessings upon him, the lower to be nourished by him, unite with him.[1313] A man at home is the focus of *the desire of hills of eternity*, with whom he is adorned. Not so when he sets out on the road: Supernal Mother unites with him, while the lower is left behind.[1314] Upon returning home he should adorn himself with two females, as we have said."

Rabbi Pinḥas said, "Even in a skein of scales and fins,[1315] no one [50b] dares challenge you."

Rabbi Shim'on said, "Similarly Torah stands between two houses, as is written: *for the two houses of Israel* (Isaiah 8:14), one concealed on high, the other more revealed.[1316] The concealed one on high is the *mighty voice*, as is written: *a mighty voice unceasing* (Deuteronomy 5:19). This voice is inward, inaudible, and unrevealed, as the larynx wells, whispering ה (*he*), flowing incessantly, tenuous, internal, eternally unheard.[1317]

"From here emerges Torah, *voice of Jacob*, audible issuing from inaudible.[1318] Afterward speech merges in it, resounding from its potency.[1319] The voice of Jacob, Torah, is embraced by two females: this inner, inaudible one, and this outer one, audible.[1320]

"Two are inaudible, two audible. Of the two inaudible, this is supernal, concealed Wisdom abiding in Thought, unrevealed, unheard. Afterward it emerges, revealing itself slightly in a whisper unheard, called *mighty voice*, tenuous whispering.[1321]

"Two who are audible issue from here: voice of Jacob and speech merging in it. The *mighty voice* in a whisper unheard is בית (*bayit*), a house, for supernal Wisdom—every female is called 'house'—while final speech is a house for the voice of Jacob, mystery of Torah.[1322] Therefore Torah begins with בית (*bet*): בראשית (*Bet reshit*), *Two-house beginning* (Genesis 1:1)."[1323]

He opened, saying, "בראשית (*Be-reshit*), *In the beginning, created* אלהים (*Elohim*), *God* (Genesis 1:1), corresponding to what is written: *YHVH Elohim fashioned the side* (ibid. 2:22).[1324] את השמים (*Et ha-shamayim*), *Heaven*, corresponding to: *He brought her to the human* (ibid.). ואת הארץ (*Ve-et ha-arets*), *and earth*, as is written: *Bone of my bones* (ibid., 23)."[1325]

Rabbi Shim'on opened, saying, "*YHVH declares to my Lord, 'Sit at My right hand*

until I make your enemies your footstool' (Psalms 110:1). *YHVH declares to my Lord*—the upper rung says to the lower rung:[1326] *Sit at My right hand*, so that West will be linked with South, left with right, to smash the power of other nations.[1327] *YHVH declares to my Lord. YHVH declares*—this is Jacob;[1328] *to my Lord—the ark of the covenant, Lord of all the earth* (Joshua 3:11).[1329]

"Alternatively, *YHVH declares*—this is Jubilee; *to my Lord*—Sabbatical,[1330] of whom is written: *I love my lord* (Exodus 21:5).[1331] *Sit at My right hand*, for right abides in Jubilee, and Sabbatical yearns to be linked with right.[1332]

"Come and see: Since the day She came to be, Sabbatical was never linked enduringly to right and left.[1333] When She yearned to be linked, He extended His left arm toward Her and created this world.[1334] Since it derived from the left side, it remains unstable till the seventh millennium, when it will be named One.[1335] Then She will be linked to the right, abide enduringly between right and left.[1336] *New heavens* and *new earth* will come to be;[1337] then She will never depart.

"If so, how can we establish the meaning of *Sit at My right hand*?[1338] This implies until a certain time, as is written: *until I make your enemies your footstool*, not permanently. But then You will never depart from there, as is written: *For you shall burst forth right and left* (Isaiah 54:3), all becoming one.[1339]

"Come and see: את השמים (*Et ha-shamayim*), *Heaven* (Genesis 1:1) is upper *Shekhinah*; ואת הארץ (*ve-et ha-arets*), *and earth* (ibid.) is lower *Shekhinah*, in a merging of male and female as one.[1340] This has been explained, as discussed arousingly by the Companions."

They rose and were about to leave, when Rabbi Shim'on said, "A word lingers here with us."

He opened, saying, "Two verses are written: *YHVH your God is a devouring fire* (Deuteronomy 4:24), and *You, cleaving to YHVH your God, are alive every one of you today* (ibid., 4). We have established these verses in various places, and the Companions have been aroused by them.[1341]

"Come and see: *For YHVH your God is a devouring fire*. The word has been discussed among the Companions: There is a fire devouring fire, devouring and consuming it, for there is fire fiercer than fire, as they have established.[1342] But come and see: Whoever desires to penetrate the wisdom of holy unification should contemplate the flame ascending from a glowing ember or a burning candle.[1343] For flame ascends only [51a] when grasped by coarse substance.

"Come and see! In a flame ascending are two lights: one, a white light, radiant; the other, a light tinged with black or blue.[1344] The white light is above, ascending unswervingly, while beneath it is the blue or black light, a throne for

the white, which rests upon it, each embracing the other, becoming one. This black light colored blue, below, is a throne of glory for the white— here lies the mystery of the thread of blue.[1345] This blue-black throne is grasped by another substance below, so it can flame, arousing it to embrace the white light.[1346] Sometimes this blue-black turns red,[1347] while the white light above never wavers, constantly white. This blue one, though, changes color: sometimes blue or black, sometimes red. This is grasped in two directions: above, by that white light; below, by what lies beneath, by which it is fueled, primed to glow. This constantly consumes and devours what is placed beneath it, for the blue light consumes anything cleaving below, anything it rests upon, since by nature it consumes and devours. On it depends destruction and death of all.[1348]

"So it consumes anything cleaving below, while that white light hovering over it never devours or consumes, nor does its light waver. Therefore Moses said, '*For YHVH your God is a devouring fire*'—really *devouring*, devouring and consuming anything found below. That is why he said *your God*, not *our God*, for Moses inhabited that white light above, which does not consume or devour.[1349]

"Come and see: The only arousal kindling this blue light, to be grasped by the white light, is Israel cleaving below.[1350]

"Come and see: Although by nature this blue-black light consumes anything cleaving below, Israel cleaves below and abides enduringly, as is written: *You, cleaving to YHVH your God, are alive. To YHVH your God*, not *our God; to YHVH your God*, to that blue-black light devouring, consuming whatever cleaves below—yet you cleave and endure, as is written: *alive every one of you today*.

"Above the white light hovers a concealed light, encompassing it.[1351] Here abides supernal mystery. You will discover all in the ascending flame, wisdoms of the highest."[1352]

Rabbi Pinḥas approached and kissed him, saying, "Blessed be the Compassionate One, that we happened to meet here."

They escorted Rabbi Pinḥas for three miles.[1353] When Rabbi Shim'on and the Companions returned, he said, "What we have discussed is a mystery of wisdom concerning holy unification, for the final ה (*he*) of the holy name is blue-black light, grasped by יה״ו (*yod, he, vav*), radiant white light.[1354]

"Come and see: Sometimes this blue light is ד (*dalet*), sometimes ה (*he*). When Israel does not cleave below, kindling it to be grasped by the white light, it is ד (*dalet*). When they arouse it to join the white light, it is called ה (*he*).[1355] How do we know? For it is written: *If there is* נערה (*na'arah*), *a girl, a virgin*

(Deuteronomy 22:23), spelled נער (*na'ara*), without a ה (*he*). Why? Because She has not joined a male, and wherever male and female are not found, ה (*he*) is not found but rather ascends, leaving ד (*dalet*).[1356] Whenever She is joined to the radiant white light, She is called ה (*he*), for all is as one: She cleaves to the white light, and Israel cleaves to Her, enduring beneath Her to kindle Her. Then all is one.

"This is the mystery of sacrifice. For the smoke ascending arouses this blue light to kindle, and when it kindles, it joins [51b] the white light, and the candle burns in oneness.[1357] Since this blue light by nature consumes and devours anything cleaving below, when favor prevails and the candle burns indivisibly, then this verse applies: *Fire descended from heaven and consumed the offering...* (1 Kings 18:38).[1358] Then it is known that the candle burns in a single union, a single bond: blue light cleaving to white light, and it is one. Below, it consumes fat and flesh of the offerings, though only when it ascends, joined to the white light. Then peace pervades all worlds, all linked inseparably.

"Once the blue light has finished consuming below, priests, Levites, and Israel cleave to it below, whether in joy of song, in heart's desire, or in prayer,[1359] while above them glows the candle, lights merging as one, worlds glimmering, above and below in bliss. Then, ואתם (*Ve-attem*), *And you, cleaving to YHVH your God, are alive every one of you today*. ואתם (*Ve-attem*), *And you*—the verse should read: אתם (*attem*), *you*. But ו (*vav*), *and*, surpasses the fat and flesh of the offerings: while they, cleaving to it, are devoured and consumed, you cleave to that blue-black devouring light and endure, as is written: *alive every one of you today*.[1360]

"'In a dream all colors bode well, except blue,'[1361] for it devours and consumes continuously. It is a tree of death spreading over the lower world, and since all abides beneath, it consumes and devours.[1362]

"Now you might say, 'It also prevails in heaven above, yet countless powers above endure.'[1363] Come and see: All those above are encompassed by the blue light,[1364] but those below, not so, for they constitute coarse substance upon which it alights, so it devours and consumes them. Nothing in the world escapes destruction, for the blue light consumes whatever it bestrides."

The universe diffracts into forty-five hues of colored light.[1365] Seven disperse into seven abysses, each one striking its own abyss, stones gyrating.[1366] The light penetrates those stones, piercing them, and water issues from them, each one sinking within an abyss, covering both sides.[1367] Water flows through those holes, light penetrates, striking all four sides of the abyss. Each light whirls around its

partner, converging as one, splitting the water. All seven seize seven abysses, delving their darkness, which mingles with them.[1368] Waters rise and fall, swirling amidst those lights. Light, darkness, and water blend as one, yielding darkened, invisible lights. Each strikes its partner, splaying into seventy-five abyssal channels, water streaming through. Every channel roars, abysses quake. As the roar sounds, each abyss calls to its partner: "Split your waters and I will enter you," as is written: *Abyss calls to abyss in the roar of Your channels* (Psalms 42:8).[1369]

Beneath these lie 365 sinews, some white, some black, some red, intertwining, turning into one color.[1370] These sinews interweave into seventeen webs, each one called a sinew web.[1371] Interwoven, they sink to the depths of the abysses. Beneath these abide two webs like iron and two others like copper. Upon them stand two thrones, one on the right and one on the left. All those webs join as one, and water pours down from the channels through the webs. Those two thrones—one is the throne of black expanse; the other, the throne of multicolored expanse. When they rise, they rise through the throne of black expanse; when they fall, they fall through the throne of multicolored expanse.[1372] These two thrones appear on the right and the left—of black expanse on the right, of multicolored expanse on the left. [52a] When they rise through the throne of black expanse, the throne of the expanse on the left sinks and through it they fall. Spinning around one another, the thrones catch all those webs, drawing them into the depths of the lowest abyss. One throne ascends above all the abysses, the other lies below, while in between all channels are inserted, all abysses swirl.

There are seventy-five channels: seven, highest of all; all the others connected to them. All are implanted in the wheels of the throne on this side and in the wheels of the throne on that. Through them waters rise and fall. Falling, they delve the abysses, splitting them. Rising, they penetrate the holes in the stones, filling seven seas. Till here, seven colors of light in supernal mystery.

Seven other lights disperse into seven seas, one sea encompassing them.[1373] That one sea is supernal, all seas merging within. These seven lights enter that sea, striking it on seven sides, each side splitting into seven torrents, as is written: *He will smite it into seven torrents...* (Isaiah 11:15). Each torrent splits into seven rivers, each river into seven channels, each channel into seven conduits, and all the waters of the sea entirely flow through.[1374]

Seven lights ascend and descend on seven sides. Seven supernal lights enter the sea—six radiating from one supreme.[1375] As the sea receives, so it disperses its waters to all those seas, all those rivers.

One monster below, on the left side, swims through all those rivers.[1376] He

approaches the side, all his scales iron-hard, stretches to suck, and defiles the site. All lights darken before him. His mouth and tongue flame with fire, his tongue sharp as a steely sword, till he penetrates the sanctuary within the sea.[1377] Then the sanctuary is desecrated, lights extinguished, supernal lights ascend from the sea.[1378] The waters of the sea split on the left side, and the sea congeals, its waters flowing no more.[1379]

So the mystery of the word is as written: *Now the serpent was slier than any creature of the field that YHVH Elohim had made* (Genesis 3:1)—mystery of the evil serpent descending from above, skimming the surface of bitter waters, seducing below till they fall into his nets.[1380] This serpent is death of the world,[1381] penetrating a person's blind gut.[1382] He is on the left, while another, of life, is on the right, both accompanying each human, as they have established.[1383]

Than any creature of the field. For no other creature of the field is as cunning in perpetrating evil, for he is dross of gold.[1384] Woe to one drawn toward him, for he inflicts death upon him and upon all those following him! This they have established.[1385]

Adam was drawn down toward him, descending to know everything below.[1386] As he descended, his will and ways were drawn toward them,[1387] until they reached that serpent, discovering worldly desire, straying at that site.[1388] Then he rose,[1389] drawn toward Adam and his wife, clung to them, inflicted death upon them and upon all subsequent generations. Until Israel arrived at Mount Sinai, his slime never ceased infecting the world, as has been explained.[1390]

Once they sinned, clinging to the tree where death abides,[1391] what is written? *They heard the voice of YHVH Elohim moving about in the garden* (ibid. 3:8). The verse does not read: מהלך (*mehallekh*), *moving*, but rather: מתהלך (*mithallekh*), *moving about*.[1392]

Come and see: Until Adam sinned, he ascended and abode in supernal, radiant wisdom, never parting from the Tree of Life.[1393] Once he indulged in desire to descend and know below, he was drawn toward them until he parted from the Tree of Life, knowing evil, abandoning good.[1394] So it is written: *You are not a God who delights in wickedness; evil cannot abide with You* (Psalms 5:5). [52b] Whoever is drawn toward evil cannot abide with the Tree of Life. Until they sinned, they used to hear a voice from above, perceive supernal wisdom, endure supernal radiance fearlessly. Once they sinned, even a voice below they could neither understand nor withstand.[1395]

Similarly, when Israel stood at Mount Sinai, before sinning, the slime of this serpent was eliminated from them, for the evil impulse was repulsed by them, universally abolished.[1396] So they grafted to the Tree of Life, ascending, not descending; knowing, seeing supernal specula;[1397] eyes glistening, delighting in

discovery, in listening. Then the blessed Holy One girded them with belts of letters of the holy name, so the serpent could not dominate or defile them as before. Once they sinned, all those supernal lights and rungs were removed from them, along with the belts bristling with crowns of the supreme name. Attracting the evil serpent as before, they inflicted death upon the whole world.[1398]

What is written next? *The Children of Israel saw the face of Moses, and behold, the skin of his face was radiant! They were afraid to come near him* (Exodus 34:30).[1399] Come and see what is written previously: *Israel saw the great hand* (ibid. 14:31).[1400] All were seeing supernal radiancies, being enlightened by the resplendent speculum, as is written: *All the people were seeing the voices* (ibid. 20:15).[1401] By the sea they were gazing fearlessly, as is written: *This is my God and I will adorn Him* (ibid. 15:2).[1402] After they sinned, what is written? *They were afraid to come near him*.[1403]

Come and see what is written of them: *The Children of Israel were stripped of their ornaments from Mount Horeb on* (ibid. 33:6), for they were divested of the weapons girded on them at Mount Sinai, preventing the evil serpent from dominating them. Once they were deprived of these, what is written? *Moses took the Tent and pitched it outside the camp, far from the camp* (ibid. 33:7).

Rabbi El'azar said, "What is this verse doing next to that?[1404] Since Moses knew that those supernal weapons had been removed, he thought, 'Certainly from now on, the evil serpent will come dwell among them. If the sanctuary remains standing here among them, it will be defiled.[1405] Immediately, *Moses took the Tent and pitched it outside the camp, far from the camp*, for he saw that, unlike before, the evil serpent was poised to prevail."

He called it Tent of Meeting (ibid.). Was it not so previously? At first, it was simply *Tent*, now, *Tent of Meeting*. Why מועד (*mo'ed*), meeting? Rabbi El'azar explained it positively; Rabbi Abba, negatively.

Rabbi El'azar explained positively, "Just as מועד (mo'ed), festival, is a day of joy for the moon, when her holiness waxes and she is free of defect,[1406] so now he called Her by this name, showing She had been removed far from them and not been tainted.[1407] So it is written: *He called it Tent of Mo'ed, Festival*."

Rabbi Abba explained negatively, "At first, it was simply *Tent*, as is said: *a tent not to be moved, whose pegs will never be pulled up* (Isaiah 33:20). Now, *Tent of Mo'ed, Slated Time*.[1408] At first, extending long life eternally, so death would not prevail.[1409] From now on, *Tent of Mo'ed*, as is said: *the house mo'ed, slated, for all living* (Job 30:23).[1410] Now time is allotted, life rationed to the world. At first, untainted; now tainted. At first, joining and coupling of the moon with the sun unceasingly.[1411] Now, *Tent of Mo'ed, Slated Time*, coupling from time to time. So unlike before, *He called it Tent of Mo'ed*."

One night Rabbi Shim'on was sitting, plying Torah. Sitting in front of him were Rabbi Yehudah, Rabbi Yitsḥak, and Rabbi Yose.

Rabbi Yehudah said, "Look at what is written: *The Children of Israel were stripped of their ornaments from Mount Horeb on* (Exodus 33:6)! We assert that from that moment on they inflicted death upon themselves; that evil serpent they had just thrown off now dominated them.[1412] This may be true of the Israelites, but what of Joshua, who did not sin?[1413] Was he, too, divested of that supernal weapon he received with them at Mount Sinai or not? [53a] If you say not, then why did he die like all other human beings? If you say he was, why, seeing that he had not sinned, for he was with Moses when Israel was sinning? And if you say he did not receive the same crown received by Israel at Mount Sinai, why not?"

He opened, saying,[1414] "*For YHVH is righteous, loving righteousness; the upright shall behold His face* (Psalms 11:7). The Companions have discussed this verse,[1415] but: *For YHVH is righteous*—He is righteous and His name is Righteous, so: *loving righteousness*.[1416] *Upright*—He is *upright*, as is said: *Righteous and upright is He* (Deuteronomy 32:4). So all inhabitants of the world *shall behold His face*, mending their ways to follow the straight path fittingly.[1417]

"Come and see: When the blessed Holy One judges the world, He does so according to the majority of human beings.[1418]

"Come and see: When Adam sinned by eating from the tree, he transmogrified that tree into a universal source of death; he caused a defect, separating the Woman from Her Husband.[1419] The fault of this defect stood out in the moon, until Israel stood at Mount Sinai, when that defect disappeared from the moon, enabling Her to constantly shine.[1420] Once Israel sinned with the calf, She relapsed into defectiveness; the evil serpent prevailed and seized Her, dragging Her to him.[1421] When Moses discovered that Israel had sinned and been divested of their supernal, sacred weapons, he knew for sure that the serpent had seized the moon to drag Her to him, that She had been tainted. So he brought Her outside.[1422] Even though Joshua maintained his armored crown, since She was susceptible to turning defective and defect abode in Her and She slipped back into the defectiveness caused by Adam's sin, no human being can perdure except for Moses, who controlled Her and whose death ensued from another aspect.[1423] So She was not empowered to sustain Joshua forever, nor anyone else. Therefore he called Her *Tent* of מועד (*Mo'ed*), *Slated Time* (Exodus 33:7), a tent housing allotted time for the entire world.[1424]

"So the mystery of the word: There is right above, there is right below. There is left above, there is left below.[1425] Right above in supernal sanctity; right below on the other side. Left above in supernal sanctity, arousing love, linking

the moon with a sacred site to shine.[1426] Left below, blocking love from above, preventing Her from reflecting the sun and drawing near. This is the side of the evil serpent, for when this lower left arouses, it pulls the moon, separating Her from above, so Her light darkens and She cleaves to the serpent. Then She draws death for all, distancing Herself from the Tree of Life,[1427] inflicting death upon the whole world. Consequently the sanctuary is defiled for a fixed time till the moon is restored and resumes shining; therefore, *Tent* of מועד (*Mo'ed*), *Slated Time*.[1428] So Joshua died only through the incitement of the serpent, who approached and tainted the Dwelling as at first.[1429] This is the mystery written: *Joshua son of Nun, a lad*—although he was *a lad* below, absorbing light, *he would not depart from the Tent* (Exodus 33:11): as one was defective, so was the other.[1430] Even though he possessed the sacred weapon, since he was tainted he was certainly not singularly saved from that very stain.

"Come and see: Similarly, once Adam sinned, the blessed Holy One deprived him of those weapons of sacred sparkling letters with which he was arrayed. Then they were frightened, knowing they had been stripped of them, as is written: *They knew that they were naked* (Genesis 3:7).[1431] At first they were adorned with those precious studded crowns—absolute freedom.[1432] Once they sinned, they were stripped of them; then they knew that death was calling them, that they were stripped of absolute freedom, that they had inflicted death upon themselves and upon the whole world. [53b]

"*They sewed together fig leaves* (ibid.). We have already established that they discovered every kind of sorcery and magic, grasping the one below, as has been said.[1433] At that moment the erect stature of Adam diminished by one hundred cubits.[1434] Separation ensued, Adam was arraigned, earth was cursed, as we have established."

He drove out את האדם (*et ha-adam*), *Adam* (ibid., 24).[1435]

Rabbi El'azar said, "We do not know who divorced whom: if the blessed Holy One divorced Adam, or not.[1436] But the word is transposed: *He drove out* את (*Et*)—precisely![1437] Who drove out *Et*? *Adam. Adam* actually drove out *Et*![1438] Consequently it is written: *YHVH Elohim expelled him from the Garden of Eden* (ibid., 23). Why did He expel him? Because Adam drove out *Et*, as we have explained.[1439]

"*He placed* [... *the cherubim*] (ibid., 24).[1440] He installed them in this site; he was the cause, closing pathways, inflicting punishment on the world, extending curses from that day on.[1441]

"*And a blazing, ever-turning sword* (ibid.)—all those projectiles of

judgment deployed against the world in the hollow of a sling,[1442] turning countless shades to chastise the world,[1443] sometimes male, sometimes female,[1444] flashing fire, winds—unbearable, unfathomable. All this *to guard the way to the Tree of Life* (ibid.), so they would commit no further wrong, as before.

"*A blazing sword*—flashing fiery torment[1445] upon the heads of sinners, turning various shades according to human conduct. So, *blazing*, as is said: *The day that is coming shall set them ablaze...* (Malachi 3:19), as has been explained.

"*Sword—the sword of YHVH*, as is said: *the sword of YHVH filled with blood...* (Isaiah 34:6)."[1446]

Rabbi Yehudah said, "*A blazing sword*. Even all those quaestors below, constantly transforming, are empowered over the world to harass and accuse sinners violating their Lord's commands.[1447]

"Come and see: When Adam sinned, he drew upon himself countless maleficent species and wardens of judgment,[1448] before all of whom he trembled, overwhelmed. Solomon knew supernal wisdom, was crowned with royalty by the blessed Holy One, feared by the entire world. Yet once he sinned, he drew upon himself countless maleficent species and wardens of judgment, before all of whom he trembled, so they were able to torment him, snatching his possessions.[1449]

"So as a person tends, according to his pursued path, he draws upon himself an appointed power encountering him.[1450] Thus Adam attracted another, impure power defiling him and all humanity.

"Come and see: When Adam sinned he drew upon himself an impure power, defiling him and all humanity. This is the evil serpent, impure, defiling the world. For we have learned: When he plucks out souls from human beings, the body is left impure, defiling the house and anyone coming near, as is written: *Whoever touches a corpse...* (Numbers 19:11).[1451] Once he seizes the soul and defiles the body, permission is granted to all those impure aspects to hover over it, for that body has been defiled by the aspect of the evil serpent settling upon it. So wherever that serpent prevails, he defiles.

"Come and see: When night spreads her wings and all inhabitants of the world lie asleep in bed, they taste a taste of death.[1452] Due to this taste, the impure spirit roams the world, defiling the world with its whirlwind,[1453] alighting on the hands of a human being, now contaminated.[1454] Upon awakening, his soul restored, he defiles whatever his hands draw near because the impure spirit settles upon them. So when dressing, one should not take his clothes from anyone who has not washed his hands, for he thereby draws upon himself that impure spirit and is contaminated. This impure spirit is empowered to settle anywhere it detects a trace of its side. So one should not let his hands be washed

by anyone who has not washed his hands, for he draws upon him that impure spirit, received by the one whose hands are being washed, empowered to settle upon him.[1455] [54a]

"So one should guard every side against the side of this evil serpent, lest it dominate him. In the world to come the blessed Holy One intends to exterminate him from the world, as is written: *I will eliminate the spirit of impurity from earth* (Zechariah 13:2). Then *He will swallow up death forever*... (Isaiah 25:8)."

The man knew Eve his wife... (Genesis 4:1).[1456]

Rabbi Abba opened, "*Who knows if the spirit of the sons of men ascends on high and the spirit of a beast descends into earth?* (Ecclesiastes 3:21). This verse bears numerous nuances,[1457] as does every word of Torah, each and every one including countless colors, all fitting. So they are, the entire Torah assuming seventy aspects, seventy faces.[1458] So it is with every single word of Torah, and whatever emerges from each and every word diverges into numerous nuances in countless directions.

"Come and see: When one follows the path of truth, he tends toward the right, drawing upon himself a supernal holy spirit from above.[1459] This spirit ascends in holy desire to unite above, cleaving to supernal holiness irremovably. But when one follows the path of evil and strays, he draws upon himself an impure spirit of the left side, defiling him, so he becomes defiled,[1460] as is said: *Do not defile yourselves with them, and thus become defiled* (Leviticus 11:43). If one turns toward defiling himself, he is defiled.[1461]

"Come and see: When one follows the path of truth, drawing upon himself a supernal, holy spirit, cleaving to it, he draws supernal holiness upon the son he engenders, who issues from him into the world, who is thereby endowed with the holiness of his Lord, as is written: *Hallow yourselves and you will be holy*... (ibid., 44).[1462] But when he follows the left side, drawing upon himself an impure spirit, cleaving to it, he draws an impure spirit upon the son who issues from him into the world, who is thereby defiled by the impurity of that side.

"So it is written: *Who knows if the spirit of the sons of men ascends on high?* When he cleaves to the right, she ascends, but when he cleaves to the left, that side of the left, spirit of impurity, descends and possesses him unyieldingly, so whatever son he engenders derives from that impure spirit.[1463]

"Adam cleaved to that impure spirit,[1464] while his wife cleaved to it first, receiving, absorbing its slime, from which a son was engendered—son of impure spirit. So there were two sons: one from that impure spirit and one when Adam returned to God;[1465] this from the impure side, this from the pure."[1466]

Rabbi El'azar said, "When the serpent injected that slime into Eve, she absorbed it, so when she copulated with Adam she bore two sons: one from that impure side and one from the side of Adam,[1467] Cain resembling both the higher image and the lower.[1468] So their paths diverged from one another. Cain was certainly son of the impure spirit, and deriving from the side of the Angel of Death, he killed his brother.[1469] Being from his side, from him emerged all evil haunts, goblins, spirits, and demons."[1470]

Rabbi Yose said, "קין (*Qayin*), Cain—קינא (*qina*), nest, of evil lairs materializing from the side of impurity.[1471] Afterward they brought an offering, each from his own side, as is written: *It came to pass at the end of days that Cain brought an offering to YHVH from the fruit of the soil* [*and as for Abel, he, too, brought— from the firstlings of his flock, from their fat portions*] (Genesis 4:3–4)."[1472]

Rabbi Shim'on said, "ויהי מקץ ימים (*Vayhi mi-qets yamim*), *It came to pass at the end of days*.[1473] What is מקץ ימים (*mi-qets yamim*), *at the end of days*? This is *end of all flesh* (ibid. 6:13). Who is that? Angel of Death.[1474] Cain brought an offering precisely from that *end of days*, for it says: מקץ ימים (*mi-qets yamim*), *from the end of days*, and not מקץ ימין (*mi-qets yamin*), *from the end of the right*.[1475] So of Daniel it is written: *As for you, go till the end and take your rest; you will rise for your reward* לקץ הימין (*le-qets ha-yamin*) (Daniel 12:13). He asked, 'לקץ הימים (*Le-qets ha-yamim*), *At the end of days*, or לקץ הימין (*le-qets ha-yamin*), *at the end of the right*?' He responded, 'לקץ הימין (*Le-qets ha-yamin*), *At the end of the right*.'[1476] [54b] Whereas Cain brought (*mi-qets ha-yamim*), *from the end of days*.

"*Cain brought from the fruit of the soil*, as is said: *from the fruit of the tree* (Genesis 3:3)."[1477]

Rabbi El'azar said, "*From the fruit of the soil*, as is said: *Woe to the wicked! Disaster! What his hands have done shall be done to him. For they shall eat the fruit of their deeds* (Isaiah 3:10–11). *For they shall eat the fruit of their deeds*—Angel of Death.[1478] *They shall eat*—for he is drawn to them, clings to them, to kill and defile them. So Cain offered from his side.

"*As for Abel, he brought* גם הוא (*gam hu*), *Him, too*—amplifying the meaning to include the supernal side deriving from the side of holiness.[1479] So *YHVH gazed upon Abel and his offering with favor, but upon Cain and his offering He gazed not*, not accepting them, so *Cain was very angry and his face fell* (Genesis 4:4–5), for *his face*, the facet of his side, was not accepted,[1480] whereas Abel was. Consequently it is written: *And when they were out in the field* (ibid., 8)[1481]—this is a woman, as has been said.[1482]

"*If you do right, is there not* שאת (*se'et*), *uplift?* (ibid., 7), as has been explained,[1483] but according to Rabbi Abba, שאת (*se'et*), *uplift* means: You will

ascend, not descend."

Rabbi Yose said, "This word has now been said and is fitting, but I have heard as follows: שאת (*Se'et*)—He will remove from you, forgive you this clinging of impure spirit.[1484] If not, *sin crouches at the opening* (ibid.). What is the meaning of *at the opening?* Supernal judgment, opening of all, as is said: *Open for me the gates of justice* (Psalms 118:19).[1485] *Sin crouches*—that side to which you clung, extending toward you, lies in wait for you to punish you, as translated."[1486]

Rabbi Yitsḥak said, "Come and see: As Cain was killing Abel, he did not know how his soul would expire, as the Companions have established.[1487] At that moment the blessed Holy One cursed him, and he wandered the world, everywhere rejected, till finally he slapped himself on the head and returned to the presence of his Lord.[1488] Then Earth admitted him to a stratum below."[1489]

Rabbi Yose said, "Earth permitted him to walk on her surface, as is written: *YHVH put a mark on Cain* (Genesis, ibid., 15)."[1490]

Rabbi Yitsḥak said, "Not so! Rather, a certain stratum below her, as is written: *For You have banished me today from the face of the earth* (ibid., 14). He was banished *from the face of the earth*, but not below. Where did Earth admit him? To *Arqa*, concerning all of whose denizens is written: *They shall perish from the earth and from under these heavens* (Jeremiah 10:11).[1491] There he resided, as is written: *He settled in the land of Nod, east of Eden* (Genesis, ibid., 16)."[1492]

Rabbi Yitsḥak said further, "From that time on, Adam separated from his wife and bore spirits and demons who roam the world.[1493] This should not seem strange to you, for when a man abides in his dream, female spirits approach and titillate him, are inflamed by him, and subsequently give birth to those called *blows of the children of Adam* (2 Samuel 7:14).[1494] These transform solely into the image of human beings[1495] and have no hair on their heads.[1496] So of Solomon is written: *I will chastise him with a human rod, with blows of the children of Adam*. Similarly male spirits approach women of the world, who are impregnated by them and bear spirits, all called *blows of the children of Adam*.

"After 130 years Adam wrapped himself [55a] in jealousy and united with his wife,[1497] engendering a son he called שת (*Shet*), Seth—mystery of consummation of letters engraved in clusters."[1498]

Rabbi Yehudah said, "Mystery of vanished spirit, enveloped bodily in the world, as is written: *For God* שת (*shat*), *has granted, me another seed in place of Abel* (Genesis, ibid., 25)."[1499]

He said further, "It is written: *He engendered in his likeness, according to his image* (ibid. 5:3), implying that the other sons were not in his likeness or

image, which accords with what Rabbi Shim'on said in the name of Rabbi Yeisa Sava: 'The other sons derived from the clinging of the slime of the serpent to its rider, so they were not in the image of Adam.'[1500]

"If you object, 'But you stated that Abel derived from the other side!'[1501] So it is, but neither one was in the image below."[1502]

Rabbi Yose said, "Look at what is written: *Adam knew Eve his wife, and she conceived and bore Cain* (ibid. 4:1). Certainly so! It is not written: *and he engendered Cain*. Even of Abel, it is not written: *He engendered*, but rather: *She continued bearing—his brother, Abel* (ibid., 2). This is the mystery of the word. But of this one, what is written? *He engendered in his likeness, according to his image*."[1503]

Rabbi Shim'on said, "For 110 years Adam separated from Eve,[1504] and throughout that time he engendered spirits and demons in the world through the potency of the slime he had absorbed.[1505] Once that slime was eliminated, he returned jealously to his wife and engendered a son, as is written: *He engendered in his likeness, according to his image*.

"Come and see: When a human follows the left side, defiling his ways,[1506] he draws upon himself all sorts of impure spirits, clinging to him relentlessly, clinging to him alone, clinging only to those who cling to them. Happy are the righteous who follow the straight path! They are truly righteous, their children eternally righteous."

Rabbi Ḥiyya said, "Why is it written: *The sister of Tuval-Cain was* נעמה (*Na'amah*), *Na'amah* (ibid., 22)? What is the point of Scripture specifying her name?[1507] Because human beings stray after her, even spirits and demons."[1508]

Rabbi Yitsḥak said, "Those *sons of Elohim* (ibid. 6:4), Uzza and Azael, strayed after her."[1509]

Rabbi Shim'on said, "She was the mother of demons, having issued from the side of Cain,[1510] and was appointed together with Lilith over children's diphtheria."[1511]

Rabbi Abba objected, "But Master has said she was appointed to titillate humans."[1512]

He replied, "Certainly so! She approaches and titillates them, sometimes bearing them spirits in the world. Still now she persists, toying with humans."

Rabbi Abba said, "But they die like human beings! How can she have survived till now?"[1513]

He replied, "So it is, but Lilith, Na'amah, and Agrat daughter of Maḥalat—who issued from their side[1514]—all endure until the blessed Holy One

exterminates the impure spirit from the world, as is written: *I will eliminate the spirit of impurity from earth* (Zechariah 13:2)."

Rabbi Shim'on said, "Woe to human beings who do not know, consider, or see![1515] They are all obtuse, unaware how full the world is of strange, invisible creatures, of hidden things. If the eye were empowered to see, humans would be amazed how they themselves can endure.[1516]

"Come and see: This Na'amah was mother of demons. From her side issue all those inflamed by human beings, absorbing their spirit of lust, titillating them, turning them into casualties of ejaculation.[1517] Since such a casualty derives from the side of impure spirit, he must bathe to purify himself, as established by the Companions."[1518]

This is the book of the generations of Adam... (Genesis 5:1).

Rabbi Yitsḥak said, "The blessed Holy One showed Adam images of every generation that would arise in the world, all the wise of the world, and kings of the world destined to dominate Israel.[1519] When he caught sight of David, king of Israel, who died at birth, he said, 'I will lend him some of my own years.' So these were deducted from Adam and reserved by the blessed Holy One for David, who sang praise for this: '*For You have gladdened me* [55b] *by Your deed, YHVH; I sing for joy at Your handiwork* (Psalms 92:5).[1520] Who brought me joy in this world? *Your deed*—Adam, deed of the blessed Holy One, not of flesh-and-blood, *handiwork* of the blessed Holy One, not of human beings.[1521] So those seventy years were deducted from Adam, from the thousand that were his to endure.[1522]

"The blessed Holy One showed him the wise of every single generation until he reached the generation of Rabbi Akiva. Seeing his Torah, he rejoiced; seeing his death, he grieved. He opened, saying, '*How precious to me are Your companions, O God! How mighty their chiefs!* (ibid. 139:17).'[1523]

"*This is the book*—an actual book, as we have established. When Adam was in the Garden of Eden, the blessed Holy One brought down a book for him by the hand of Raziel, the holy angel appointed over supernal, sacred mysteries.[1524] In it were engraved supernal engravings, sacred wisdom. Seventy-two species of wisdom expanded, were expounded into 670 engravings of supernal secrets.[1525] In the middle of the book, an engraving of wisdom revealing 1500 keys not transmitted to sacred celestial beings, all concealed in the book until it reached Adam.[1526] As soon as it did, supernal angels thronged to discover and listen; then they declared: *Be exalted above the heavens, O God! Let Your glory manifest over all the earth!* (ibid. 57:12).

"Just then the holy angel Hadraniel[1527] encountered him and exclaimed: 'Adam, Adam, treasure away the precious glory of your Lord, for permission has not been granted to supernal beings to know it, only to you!' So he kept it hidden until he left the Garden of Eden, daily wielding treasures of his Lord,[1528] discovering supernal mysteries of which supernal ministers are unaware.

"As soon as he sinned, violating his Lord's command, that book flew away from him. Adam slapped himself on the head and wept. He entered the waters of Gihon up to his nape, till the water moldered his skin and his luster faded.[1529]

"At that moment the blessed Holy One signaled to Raphael, who returned the book to him.[1530] Adam engaged in it and left it to his son Seth, and so to all those generations until it reached Abraham, who thereby discovered how to contemplate the glory of his Lord, as has been said. Similarly a book was given to Enoch, and he contemplated supernal glory."[1531]

Male and female
He created them (Genesis 5:2).

Rabbi Shim'on said, "Supernal secrets are revealed in these two verses.[1532] *Male and female He created them*—revealing supernal glory, mystery of faith, for out of this mystery Adam was created.[1533]

"Come and see: With the secret by which heaven and earth were created, Adam was created. Of them is written: *These are the generations of heaven and earth* (ibid. 2:4). Of Adam is written: *This is the book of the generations of Adam* (ibid. 5:1). Of them is written: *when they were created* (ibid. 2:4). Of Adam is written: *on the day they were created* (ibid. 5:2).[1534]

"*Male and female He created them*. From here we learn: Any image not embracing male and female is not fittingly supernal. So we have established in the mystery of our Mishnah.[1535]

"Come and see: Anywhere male and female are not found as one, the blessed Holy One does not place His abode. Blessings are found solely where male and female are found,[1536] as is written: *He blessed them and named them Adam* (ibid.). It is not written: *He blessed him and named him Adam*. One is not even called אדם (*adam*), human, unless male and female are as one."[1537]

Rabbi Yehudah said, "Ever since the day the Temple was destroyed, blessings are found nowhere in the world;[1538] they are lost every day, as is written: *The righteous one loses* (Isaiah 57:1). What does *loses* mean? He loses the blessings found within Him, as is written: *blessings upon the head of the righteous* (Proverbs 10:6). It is written as well: *Faith has lost* (Jeremiah 7:28).[1539] Similarly, *He blessed them* (Genesis, ibid.), and *God blessed them* (ibid. 1:28).[1540]

"Back to שת (*Shet*), Seth, all generations trace, all truly righteous of the world."[1541]

Rabbi Yose said, "These are the final letters found in Torah.[1542] For Adam violated all the letters of Torah, [56a] and when he returned to the presence of his Lord[1543] he grasped these two, whereupon the letters were restored, though not fully arrayed until Israel stood at Mount Sinai. Then they were restored consummately as on the day heaven and earth were created, and the world turned fragrant and firm, erected enduringly."[1544]

Rabbi Abba said, "On the day Adam violated the command of his Lord, heaven and earth sought to uproot themselves. Why? Because they were based solely on the covenant, as is written: *Were it not for My covenant with day and night, I would not have established the laws of heaven and earth* (Jeremiah 33:25),[1545] and Adam violated the covenant, as is said: *Like Adam, they violated the covenant* (Hosea 6:7).[1546] If it had not been revealed to the blessed Holy One that Israel was destined to stand firm at Mount Sinai, affirming this covenant, this world would not have endured."

Rabbi Ḥizkiyah said, "Whoever confesses his sin is forgiven and pardoned by the blessed Holy One. Come and see: When the blessed Holy One created the world, He fashioned this covenant, upon which the world was established. How do we know? As it is written: בראשית (*Be-reshit*), *In the beginning* (Genesis 1:1): ברא שית (*bara shit*), *created foundation*. This is the covenant upon which the world stood firm, a conduit through which blessings flow and gush to the world.[1547] Adam violated this covenant, wrenching it from its site.[1548]

"This covenant is intimated by the letter י (*yod*), a tiny letter, root and foundation of the world.[1549] When he engendered a son he confessed his sin, naming him שת (*Shet*), Seth, not enunciating י (*yod*) and thereby forming שית (*shit*), foundation, for this he had violated.[1550] So from here the blessed Holy One sowed the world; to here all generations of the righteous trace.[1551]

"Come and see: When Israel stood at Mount Sinai, between these two letters entered the mystery of covenant.[1552] Who is that? ב (*Bet*), entering between the two surviving letters and transmitted to Israel.[1553] When ב (*bet*)—mystery of covenant—entered between these two letters, שבת (*shabbat*), Sabbath, entered into being, as is said: *The Children of Israel shall observe the Sabbath, celebrating the Sabbath throughout their generations as an eternal covenant* (Exodus 31:16).[1554] As at the beginning of the world all generations stood poised to descend from the two letters, ש״ת (*shin, tav*), so these two remained suspended until the world was perfected and the holy covenant entered between them, consummating, becoming שבת (*shabbat*), Sabbath."[1555]

Rabbi Yose said, "These two letters were consummated by the letter ב (*bet*).

When the letters were reversed, from the day Seth was born letters were restored in every single generation until Israel reached Mount Sinai and they were perfectly arrayed."[1556]

Rabbi Yehudah said, "They were restored below, and in every single generation the world was embraced by letters, but they did not settle in their sites. When Torah was transmitted to Israel, all was arrayed."

Rabbi El'azar said, "In the days of Enosh humans became skilled in the wisdom of sorcery and magic, in the art of blocking heavenly powers.[1557] Ever since Adam left the Garden of Eden, taking with him the wisdom of the leaves of the tree,[1558] no human had engaged in it, for Adam, his wife, and his descendants until Enosh abandoned it. When Enosh appeared he saw them,[1559] saw their wisdom transforming upper beings. They engaged, achieving effects, performing sorcery and magic, till that wisdom spread through the generation of the Flood, all of whom enacted their acts wickedly. Defying Noah with those forms of wisdom, they asserted that universal justice could not prevail against them, for they were actualizing wisdom to repel all those masters of judgment.[1560] So from the time of Enosh they all began to engage in these forms of wisdom, as is written: *Then the name of YHVH was invoked profanely* (Genesis 4:26)."[1561]

Rabbi Yitsḥak said, "All the righteous who appeared later among that generation—such as Jered, Methuselah, and Enoch[1562]—tried to thwart them but failed, so the wicked proliferated, rebelling against their Lord, exclaiming: *What is Shaddai that we should serve Him?* (Job 21:15).[1563] Did they really speak such stupidity? Rather, since they knew all those modes of wisdom and all the officials of the world appointed over them, they relied upon them,[1564] till finally the blessed Holy One turned the world back into what it had been. For [56b] originally it was water intermingled with water,[1565] and afterward He returned the world to its original state, though not completely devastated, since He gazed upon it compassionately, as is written: *YHVH sat enthroned at the Flood* (Psalms 29:10), not *Elohim*.[1566]

"In the days of Enosh even children of those days all gazed upon supernal modes of wisdom, contemplating them."

Rabbi Yeisa said, "If so, they were stupid, since they did not know that the blessed Holy One intended to inundate them with waters of the Flood, in which they would perish!"

Rabbi Yitsḥak replied, "They certainly did know, yet their minds embraced stupidity, for they knew the angel empowered over fire and the one empowered over water, and they knew how to block them, preventing them from executing judgment upon them. But they did not know that the blessed Holy One rules over earth, that from Him issues judgment upon the world.[1567] Rather, they saw

that the world was entrusted to those officials, who controlled all mundane matters, so they failed to contemplate the blessed Holy One or consider His exploits until the earth was destroyed and Holy Spirit proclaimed daily: *Let sinners be consumed from the earth, and the wicked be no more* (Psalms 104:35). The blessed Holy One delayed patiently as long as those righteous ones endured in the world.[1568] As soon as they departed from the world, He brought judgment upon them and they perished, as is said: *They were obliterated from the earth* (Genesis 7:23)."

Enoch walked with God;
then he was no more,
for God took him (Genesis 5:24).

Rabbi Yose opened, "*While the king was on his couch, my spikenard spread its fragrance* (Song of Songs 1:12). This verse has been discussed,[1569] but come and see! Such are the ways of the blessed Holy One: When a person cleaves to Him, so He plants His abode upon him, yet knowing that one day he will decay, He culls his fragrance ahead of time, plucking him from the world,[1570] as is written: *While the king was on his couch, my spikenard spread its fragrance. While the king*—the blessed Holy One. במסבו (*Bimsibbo*), *On his couch*—a person cleaving to Him, walking in His ways.[1571] *My spikenard spread its fragrance*—good deeds, on account of which he is plucked from the world prematurely.

"Concerning this King Solomon said, *There is futility befalling earth: there are righteous people* [*treated according to the conduct of the wicked, and there are wicked people treated according to the conduct of the righteous*] (Ecclesiastes 8:14). *There are righteous people treated according to the conduct of the wicked*, as we have established: because of their good deeds, the blessed Holy One removes them from the world prematurely, executing judgment upon them. *And there are wicked people treated according to the conduct of the righteous*, for the blessed Holy One prolongs their days and postpones His anger, as has all been explained: these, so that they not decay; those, so they turn back to Him, or so virtuous children issue from them.[1572]

"Come and see: Enoch was pure, but the blessed Holy One saw that he would eventually decay, so He gathered him in beforehand, as is written: *to gather lilies* (Song of Songs 6:2)—because of their fragrance the blessed Holy One gathers them before they decay.[1573] *Then he was no more, for God took him. Then he was no more*—not living as long as other humans. Why? Because the blessed Holy One *took him* before his time."

Rabbi El'azar said, "He *took him* from the earth, raised him to the highest

heavens, and transmitted to him all supernal treasures, along with forty-five secret engraved keys, wielded by highest angels. All these were handed to him, as we have established."[1574]

YHVH saw that human evil on earth was immense, and every thought devised by their mind [*was nothing but evil all day*] (Genesis 6:5).

Rabbi Yehudah opened, "*You are not a God who delights in wickedness; evil cannot abide with You* (Psalms 5:5). This verse has been discussed and established,[1575] but come and see! Whoever clings to the evil impulse and is drawn after it, defiles himself and is defiled, as has been said.[1576] *That human evil on earth was immense*—they committed all sorts of evil, but their guilt was incomplete until they spilled blood upon the earth fruitlessly.[1577] Who wasted their ways upon earth?[1578] As is written: *nothing but evil all day*. Here is written: *nothing but evil*, [57a] and there is written: *Evil cannot abide with You*, and similarly: *Er, firstborn of Judah, was evil in the eyes of YHVH* (Genesis 38:7)."[1579]

Rabbi Yose said, "Isn't *evil* the same as *wicked*?

He replied, "No. One is called *wicked* even if he merely raises his hand against his fellow without harming him at all,[1580] but one is only called *evil* if he wastes his way, defiling himself, defiling the earth, empowering the impure spirit called *evil*, as is written: *nothing but evil all day*.[1581] He never enters the palace nor gazes upon the face of *Shekhinah*, for on account of this *Shekhinah* withdraws from the world.[1582]

"How do we know? From Jacob, for when *Shekhinah* departed from him, he thought there was a blemish in his sons,[1583] on account of whom the impure spirit was empowered in the world, the light of the moon diminished, the moon tainted.[1584]

"If you ask, 'Why?' Because this defiles the sanctuary, so She withdrew from Jacob.[1585] All the more so, one defiling his way and defiling himself empowers the impure spirit; so in becoming defiled he is called *evil*.

"Come and see: When a person defiles himself, he is not visited favorably by the blessed Holy One, but rather visited continually, malevolently by that one called *evil*,[1586] as is written: *Passing the night in contentment, he will not be visited by evil* (Proverbs 19:23)—when he walks on the straight path, *he will not be visited by evil*.[1587] Concerning this is written: *nothing but evil all day*, and similarly: *Evil cannot abide with You*. Such a one is called *evil*, not *wicked*. So, too, is written: *Though I walk through the valley of the shadow of death, I fear no evil, for You are with me* (Psalms 23:4)."

וינחם יהוה (*Va-yinnaḥem YHVH*),

YHVH was sorry, that He had made humankind on earth, and His heart was saddened (Genesis 6:6).

Rabbi Yose opened, "*Woe unto them who haul iniquity with cords of* שוא (*shav*), *falsehood, and sin as with a cart rope* (Isaiah 5:18). *Woe unto them who haul iniquity*—people who sin in the presence of their Lord every day, and in whose eyes those sins appear like *cords of* שוא (*shav*), *nothingness*, the sin they commit like nothing at all, unnoticed by the blessed Holy One, till eventually they make that sin as thick and strong *as a cart rope*, so strong as to be indestructible.[1588]

"Come and see: When the blessed Holy One executes judgment upon the wicked, even though they have sinned in His presence, provoking Him daily, He does not want to exterminate them from the world. Observing their works, He feels *sorry* for them, work of His hands, and prolongs them in the world. Since they are the work of His hands, He takes compassion upon them, feels *sorry* for them, pities them. On the verge of executing judgment upon them, He is *saddened*, as it were, as is said: *No entertainment was brought before him* (Daniel 6:19),[1589] for since they are the work of His hands, He feels sad for them."[1590]

"But it is written: *Splendor and majesty are before Him, power and joy in His place* (1 Chronicles 16:27)."[1591]

Rabbi Yose said, "Come and see! It is written: *His heart was saddened—His heart*, no other place; *His heart*, as is said: *who will act according to what is in My heart and in My soul* (1 Samuel 2:35)."[1592]

Rabbi Yitsḥak said, "וינחם יהוה (*Va-yinnaḥem YHVH*), *YHVH renounced*, as is said: וינחם יהוה (*Va-yinnaḥem YHVH*), *YHVH renounced, the evil He had intended to bring upon His people* (Exodus 32:14)."[1593]

Rabbi Yeisa explained it positively; Rabbi Ḥizkiyah, negatively.

Rabbi Yeisa explained it positively, as has been said, that the blessed Holy One feels *sorry* for those works of His hands, feels compassion for them. He is *saddened* because they sin in His presence.

Rabbi Ḥizkiyah explained it negatively, for when the blessed Holy One wants to exterminate the wicked from the world, He is consoled over them, as it were, like one reconciled to a loss. Once He has been consoled, judgment is certainly executed, independent of returning to God.[1594] When does it depend on returning? Until He is consoled over them. Once He is, it does not depend on returning at all, and judgment is executed. Then judgment is added to judgment, intensifying that site of judgment, and He exterminates the wicked from the

world.[1595] All in the text, as is written: וינחם יהוה (*Va-yinnaḥem YHVH*), *YHVH was comforted*—He was consoled. Afterward, ויתעצב אל לבו (*Va-yit'atstsev el libbo*), *His heart was embittered*—He empowered Judgment to execute judgment.[1596]

Rabbi Ḥiyya said, "*YHVH was comforted when He had made Adam on earth*. The blessed Holy One was comforted and overjoyed *when He had made Adam on earth*, for he resembled the supernal, and upon seeing his supernal image, all the supernal angels praised the blessed Holy One, saying: [57b] *You made him little less than God, adorned him with glory and majesty!* (Psalms 8:6). Afterward when Adam sinned, He *was saddened*, for he provided a rationale to the supernal angels who had exclaimed before Him: *What is a human that You are mindful of him, a human being that You take note of him?* (Psalms 8:5)."[1597]

Rabbi Yehudah said, "*His heart was saddened* because He had to execute judgment upon them, as is said: *going forth before the warriors*, [*exclaiming*:] '*Praise YHVH, for His love endures forever*' (2 Chronicles 20:21), and Rabbi Yitsḥak has said, 'Why is it not written here: *for it is good*? Because He was about to destroy the work of His hands in the presence of Israel.' Correspondingly when Israel was crossing the sea, the celestial angels came that night to sing before Him, but the blessed Holy One said to them, 'The work of My hands is drowning in the sea, and you are singing?' So, *one did not approach the other all night long* (Exodus 14:20).[1598] Similarly whenever the wicked are being eliminated, sadness hovers over them."

Rabbi Abba said, "When Adam sinned in the presence of the blessed Holy One, violating His commands, sadness appeared before Him. The blessed Holy One said to him, 'Woe to you, Adam! You have weakened supernal power!'[1599] That moment one light darkened.[1600] He immediately drove him out of the Garden of Eden, saying, 'I brought you into the Garden of Eden to bring an offering, but you impaired the altar, so no offering can be brought.[1601] From now on, *to till the ground* (Genesis 3:23).'[1602] He decreed death upon him. Yet taking pity upon him, as he was about to die the blessed Holy One treasured him away close to the Garden. What did Adam do? He dug a cave and hid himself inside together with his wife. How did he know? He saw a ray of light glinting on that spot, gleaming from the Garden of Eden, and desired a desire for his grave. Right there is a site bordering the gate of the Garden of Eden.[1603]

"Come and see: No one departs from the world without first seeing Adam, who asks him why he is leaving the world and how he is exiting. He replies, 'Woe to you! On account of you, I am leaving the world.'[1604] He responds, 'My son, I violated one command and was punished for it. Look at all your sins! Look how many of your Lord's commands you have violated!'"[1605]

Rabbi Ḥiyya said, "To this day Adam endures, gazing at the patriarchs

twice a day, confessing his sins, showing them the site where he dwelled in supernal splendor.[1606] He goes to see all the righteous and devout who issued from him, who inherited that supernal splendor in the Garden of Eden. All the patriarchs offer praise, saying: *How precious is Your love, O God! The children of Adam shelter in the shadow of Your wings* (Psalms 36:8)."

Rabbi Yeisa said, "At the moment he departs from the world, every inhabitant of the world sees Adam to bear witness that due to his own sins he is departing, not because of Adam[1607]—except for those three who departed due to the incitement of the primordial serpent, namely, Amram, Levi, and Benjamin; some say: also Jesse.[1608] They never sinned; no trace of sin could be found upon them to warrant their death, but that incitement of the serpent was brought to bear upon them, as we have said.

"Come and see: All generations in the days of Noah exposed their sins to the world brazenly, in sight of all.[1609] One day Rabbi Shim'on was walking through the gates of Tiberias when he saw some men drawing the bow taut with the shaft of a centaur.[1610] He exclaimed, 'What! Such brazen sin, provoking their Lord?' He cast his eyes upon them; they were hurled into the sea and drowned.[1611]

"Come and see: Every sin committed openly repels *Shekhinah* from earth, so She removes Her abode from the world.[1612] These walked haughtily, with head erect, perpetrating their sins brazenly, thrusting *Shekhinah* from the world,[1613] till finally the blessed Holy One thrust them away. Concerning this is written: *Remove the wicked from the presence of the king.... Remove the dross from silver* (Proverbs 25:5, 4)."[1614]

YHVH said, "My spirit shall not abide in humanity לעלם (*le-olam*), *forever, since they, too, are flesh...* (Genesis 6:3).[1615]

Rabbi El'azar said, "Come and see: When the blessed Holy One created the world, He fashioned this world to perform [58a] as above.[1616] When the inhabitants of the world are virtuous, walking the straight path, the blessed Holy One arouses the spirit of life above until that life reaches the site where Jacob abides.[1617] From there life flows until the spirit is drawn to this world in which King David abides.[1618] From there blessings flow to all those below. Since that supernal spirit is drawn and conducted below, they are able to endure in the world. So, לעלם (*le-olam*), *forever*, without a ו (*vav*)—עולם (*olam*), world, of King David, spelled without a ו (*vav*).[1619] For when that spirit flows into this world, from there blessings and life issue to all, to be sustained. Now that humans sinned, all was withdrawn to prevent the spirit of life from reaching this world, benefiting, sustaining those below.[1620]

"*Since he, too, is flesh*—so spirit would not be poured into this world. Why? Amplifying the meaning to include the serpent, lowest of rungs, who would thereby be empowered—so that holy spirit not mingle with impure spirit.[1621]

"*Since he, too, is flesh*—primordial serpent, who would be blessed. So, *he is flesh*, as is said: *End of all flesh has come before Me* (ibid. 6:13), concerning which Rabbi Shim'on has said: 'This is the Angel of Death.'[1622]

"*Let his days be a hundred and twenty years* (ibid., 3)—duration of banded diadem."[1623]

The נפילים (*nefilim*), *fallen beings, were on earth in those days* (Genesis 6:4).

Rabbi Yose teaches: "These are Uzza and Azael, as has been stated, cast down by the blessed Holy One from supernal sanctity."[1624]

But how could they survive in this world? Rabbi Ḥiyya said, "They were among those of whom is written: *Let birds fly upon the earth* (ibid. 1:20), and as explained, these appear to humans in human appearance.[1625] If you ask: 'How can they transform?'—it has been stated: 'They turn countless shades,'[1626] and as they descend they materialize in the atmosphere, appearing as human beings. These are Uzza and Azael, who rebelled above, were cast down by the blessed Holy One, and materialized on earth, abiding on it, unable to strip themselves of it.[1627] Subsequently they strayed after earthly women, and to this day they endure, teaching sorcery to human beings. They engendered children, whom they called Mighty Giants,[1628] while the *nefilim* themselves are called *sons of Elohim*, as has been explained."[1629]

YHVH said, "I will exterminate humankind, whom I have created, from the face of the earth" (ibid. 6:7).

Rabbi Yose opened, "*For My thoughts are not your thoughts* [*nor are your ways My ways, says YHVH*] (Isaiah 55:8). Come and see: When a person seeks vengeance on another, he keeps silent, saying nothing, for if he lets him know, he will be on guard, invulnerable. Not so the blessed Holy One. He does not execute judgment upon the world until He proclaims to them once, twice, thrice,[1630] for *there is no one who can stay His hand or say to Him, 'What are You doing?'* (Daniel 4:32), nor can one guard against Him nor withstand Him.

"Come and see: *YHVH said, 'I will exterminate humankind, whom I have created, from the face of the earth.'* He announced it to them through Noah, warning them several times, but they would not listen.[1631] After they failed to

listen He brought judgment upon them, eliminating them from the face of the earth.

"Come and see: What is written of Noah? *He named him* נח (*Noaḥ*), *Noah, saying: This one* ינחמנו (*yenaḥamenu*), *will provide us relief, from our labor* (Genesis 5:29).[1632] How did he know? When [58b] he was born, he saw that he was circumcised, inscribed with the sign of *Shekhinah*; he saw *Shekhinah* cleaving to him.[1633] So *he named him* for what he would later do. At first they did not know how to sow, reap, or plow. Once Noah appeared, he innovated techniques for them along with all the implements required to cultivate the soil to yield fruit.[1634]

"*From our labor and from the painful toil of our hands caused by the soil* [*that YHVH cursed*]. For he liberated the earth from her curse and was therefore called איש האדמה (*ish ha-adamah*), *man of the soil* (ibid. 9:20)."

Rabbi Yehudah said, "איש האדמה (*Ish ha-adamah*), *Husband of the soil*, as is said: איש נעמי (*ish no'omi*), *husband of Naomi* (Ruth 1:3), for he was called Righteous, and by bringing an offering he liberated her from her curse,[1635] as is written: *Never again will I curse the soil because of humankind* (Genesis 8:21). He was therefore called *husband of the soil* and named for the future."

Rabbi Yehudah opened, "*Come, gaze upon the works of Elohim, how He has brought* שמות (*shammot*), *desolation, on earth* (Psalms 46:9).[1636] If it had been *the works of* יו״ד ה״א וא״ו ה״א (*yod he vav he*), *YHVH*, He would have *brought existence to earth*, but being *the works* of this name, *He brought desolation on earth*."[1637]

Rabbi Ḥiyya said, "Now this I would not say, for whether it be one name or the other, all is praise, but I say as the Companions have aroused: He brought names—actual שמות (*shemot*), *names, He brought to earth*. Why? So the world would wield them, be sustained by them."[1638]

Rabbi Yitsḥak said, "Even what Rabbi Yehudah said is fine! For if the world were conducted by the name of compassion, it would endure, but since it was founded on justice and abides by justice, *He has brought desolation on earth*. This is fine, for otherwise the world could not endure human sin.[1639]

"Come and see: When נח (*Noaḥ*), Noah, was born, he was named for נחמה (*neḥamah*), comfort, so that the name would determine his destiny.[1640] Not so, the blessed Holy One: נח (*Noaḥ*), is the reverse of חן (*ḥen*), favor, as is said: ונח (*Ve-Noaḥ*), *But Noah, found* חן (*ḥen*), *favor* [*in the eyes of YHVH*] (Genesis 6:8)."[1641]

Rabbi Yose said, "חן (*Ḥen*), *Favor*, is נח (*Noaḥ*), *Noah*. Names of the righteous are auspicious; names of the wicked, ominous. Of Noah is written: ונח (*Ve-Noaḥ*), *But Noah, found* חן (*ḥen*), *favor, in the eyes of YHVH*, while the letters of ער (*Er*), Er, firstborn of Judah, were reversed for evil: ער (*Er*), Er—רע (*ra*), evil;

ra, evil, in the eyes of YHVH (ibid. 38:7).[1642]

"Come and see: When Noah was born he saw the deeds of human beings, sinning in the presence of the blessed Holy One, so he hid himself away, engaging in devotion to his Lord, so as not to follow in their paths. If you ask, 'In what did he engage?'—that *Book of Adam* and *The Book of Enoch*, engaging in them to worship his Lord.[1643]

"Come and see: So it was, for how did he know to bring an offering to his Lord? He discovered the wisdom of how the world is sustained and realized it is sustained by offering. Without offering, those above and those below would not endure."[1644]

Rabbi Shim'on was walking on the way together with his son Rabbi El'azar, Rabbi Yose, and Rabbi Ḥiyya. While they were walking, Rabbi El'azar said to his father, "The way before us is smooth. We want to hear words of Torah!"[1645]

Rabbi Shim'on opened, saying, "*Even when a fool walks on the way,* לבו (*libbo*), *his mind, is lacking, and he reveals to everyone that he is a fool* (Ecclesiastes 10:3). When a person wants to smooth his way before the blessed Holy One, before setting out on the way he should consult Him and pray for his way before Him, as we have learned, for it is written: *Righteousness goes before him, and he sets out on his way* (Psalms 85:14). Then *Shekhinah* does not part from him.[1646]

"Concerning one who does not trust His Lord, what is written? [59a] *Even when a fool walks on the way,* לבו (*libbo*), *his heart, is lacking*.[1647] Who is *his heart*? The blessed Holy One, who will not accompany him on the way.[1648] So that person lacks his escort since, not trusting His Lord, he failed to seek His companionship and support before setting out. Even while walking on the way he does not engage in words of Torah, so *his heart is lacking*, for his Lord does not walk along with him, is absent from his way.

"*And he says to everyone*: סכל הוא (*Sakhal hu*), *It is foolish*. Even when he hears a word of faith in his Lord, he says *it is foolish* to engage in it. Like the time someone was asked about the sign of covenant engraved in a man's flesh, and he replied, 'That's irrelevant to belief!'[1649] Rabbi Yeisa Sava heard, stared at him, and he turned into a heap of bones.[1650]

"As for us, look, we are being accompanied on the way by the blessed Holy One, so we should speak words of Torah!"

He opened, saying, "*Teach me Your way, O* YHVH, *that I may walk in Your truth; unify my heart to be in awe of Your name* (Psalms 86:11). This verse presents a difficulty, for we have learned: 'All is in the hand of the blessed Holy

One except being virtuous or wicked.'[1651] So how could David ask this of the blessed Holy One?[1652] Rather, this is what David declared: *Teach me Your way, O YHVH*—that straight, smooth way, opening my eyes so I can know it. Then, *I will walk in Your truth*—I will walk the true way, not deviating right or left. *Unify my heart*. Who is *my heart*? As is said: *Rock of my heart and my portion* (ibid. 73:26).[1653] All this I request *to be in awe of Your name*—cleaving to *awe*,[1654] guarding my way fittingly. *To be in awe of Your name*—my allotted site, where awe strikes awe.[1655]

"Come and see: Faith abides fittingly with every human being in awe of the blessed Holy One,[1656] for such a human consummates the service of his Lord. Faith does not abide with anyone devoid of the awe of his Lord; he is unworthy of sharing the world that is coming."[1657]

He opened further, saying, "*The path of the righteous is like gleaming light, shining ever brighter until full day* (Proverbs 4:18). Happy are the righteous in this world and in the world that is coming, for the blessed Holy One desires to glorify them! Come and see what is written: *The path of the righteous is like gleaming light*. What does this mean: *like gleaming light*? Like that radiant light created by the blessed Holy One in the act of Creation, treasured away for the righteous in the world that is coming.[1658] *Shining ever brighter*, for it constantly intensifies, never fading. But of the wicked, what is written? *The way of the wicked is like deep darkness; they do not know what will make them stumble* (ibid., 19). *They do not know*—Don't they know? Rather, the wicked walk this world on a crooked path, not caring to contemplate that the blessed Holy One intends to judge them in that world and cast them into the chastisements of Hell, where they scream: 'Woe to us that we did not stretch our ears and listen in that world!'[1659] Every day, this 'Woe'!

"Come and see: The blessed Holy One intends to enlighten the righteous in the world that is coming, providing them their due reward, penetrated, perceived by no eye, as is said: *No eye has seen, O God, but You, what You will do for one who awaits You* (Isaiah 64:3).[1660] Whereas it is written: *They will go out and stare at the corpses of the people who rebelled against Me* (ibid. 66:24). Similarly, *You will trample the wicked, for they will be ashes under the soles of your feet* (Malachi 3:21). Happy are the righteous in this world and in the world that is coming! Of them is written: *The righteous will inherit the land forever* (Isaiah 60:21), and similarly: *Surely the righteous will praise Your name; the upright will dwell in Your presence* (Psalms 140:14).[1661] *Blessed be YHVH forever! Amen and Amen* (ibid. 89:53)." [59b]

פרשת נח

Parashat Noaḥ

"NOAH" (GENESIS 6:9–11:32)

These are the offspring of Noah (Genesis 6:9).

Rabbi Ḥiyya opened, "*Your people, all of them righteous, will inherit the land forever*... (Isaiah 60:21). Happy are Israel who engage in Torah and know her ways, for on account of her they will attain the world that is coming![1]

"Come and see: All of Israel have a share in the world that is coming.[2] Why? Because they uphold the covenant upon which the world is erected, as is said: *Were it not for My covenant day and night, I would not have established the laws of heaven and earth* (Jeremiah 33:25).[3] So Israel, who embraced the covenant and uphold it, have a share in the world that is coming. Moreover, they are therefore called *righteous*. From here we learn that anyone upholding this covenant, upon which the world is erected, is called *righteous*. How do we know? From Joseph. Because he upheld the covenant of the world, he attained the title Righteous. So, *Your people, all of them righteous, will inherit the land forever*."[4]

Rabbi El'azar said, "We have learned that *these are* always invalidates the preceding.[5] Come and see: What is written above? *A river issues from Eden to water the garden* (Genesis 2:10). That *river* gushes and flows, entering *the garden*, drenching it with supernal saturation, satisfying it, generating fruit and seed.[6] Then, satisfaction for all: satisfaction for *the garden*, who satisfies Him, as is said: *for* בו (*vo*), *on it, He rested*,[7] and: *He rested on the seventh day* (ibid., 2–3).[8] This is the mystery of the word: this generated *offspring*, no other.[9]

"Come and see: Noah below embodied the covenant, modeled on above,[10] so he was called איש האדמה (*ish ha-adamah*), *husband of earth* (ibid. 9:20).[11] We have learned a secret: Noah needed the ark—to unite with it, to sustain the seed of all, as is written: *to keep seed alive* (ibid. 7:3). Who is the ark? *Ark of the covenant* (Joshua 3:11).[12] Noah and the ark followed this paradigm.[13] Of Noah, *covenant* is written: *I will erect My covenant with you* (Genesis 6:18).[14] Until the

covenant was erected with him, he did not enter the ark, as is written: *I will erect My covenant with you, and you will enter the ark*. Then the ark was *ark of the covenant*, ark of Noah, corresponding consummately above. Since this covenant above generates offspring, similarly Noah generates offspring. So, *these are the offspring of Noah*.

"*Noah was a righteous man* (ibid. 6:9). Certainly so, corresponding above, and so it is written: *The righteous one is the foundation of the world* (Proverbs 10:25). Upon this, earth is established, for it is the pillar on which the world stands. Who is He? Righteous One, and Noah is called *righteous* below.[15] Mystery of all: *Noah walked with* אלהים (*Elohim*), *God* (Genesis, ibid.), existing on earth as above.[16]

"*A righteous man*, foundation of the world, *covenant of peace* (Ezekiel 34:25), peace of the world, *husband of earth*, indeed![17] So, *Noah found favor in the eyes of YHVH* (Genesis, ibid., 8).

"*Perfect in his generations* (ibid., 9). What does this mean: *in his generations*? Those issuing from him: perfecting them all, he was more perfect than all of them.

"*Perfect*, for he was born circumcised, as is written: *Walk before Me and be perfect* (ibid. 17:1).[18]

"*In his generations*, not the generations of the world, for from him issued offspring to the world.[19]

"Come and see: Since the day the world was created, Noah was destined to be united with the ark, to enter her. Until they joined as one, the world was unfit. Afterward what is written? *From these the whole earth dispersed* (ibid. 9:19). What does *dispersed* mean? As is said: *from there it divides* (ibid. 2:10).[20] From there division appeared, offspring scattered in every direction. All is as one, according to a single paradigm. So, *these are the offspring of Noah. These*, indeed! For Foundation of the World is the one who generates [60a] offspring enduring on earth."[21]

Rabbi Abba came and kissed him, saying, "A lion in his potency pierces, pulverizes rock![22] So, indeed! Come and see: So, too, from the measurement of the ark."[23]

Rabbi El'azar opened, saying, "*Come, gaze upon the works of Elohim, how He has brought desolation on earth* (Psalms 46:9).[24] *Come, gaze*. What does חזו (*ḥazu*), *gaze*, mean? As is said, *A harsh* חזות (*ḥazut*), *vision, has been conveyed to me* (Isaiah 21:2). Through the acts of the blessed Holy One, supernal prophecy is revealed to human beings.[25]

"*How He has brought* שַׁמּוֹת (*shammot*), *desolation*—שֵׁמוֹת (*shemot*), *names*, indeed, for the name determines destiny entirely.[26]

"It is written: *He named him Noah, saying: This* (Genesis 5:29).[27] Why *saying*? Why *this*? *Saying* implies Woman;[28] *this*, Righteous One,[29] as the blessed Holy One named him: נח (*Noaḥ*), Noah, נייחא (*neyaḥa*), satisfaction, of the earth.[30] What does *saying* mean? This site named him Noah.[31] Who is that? Holy Land,[32] who said: *This one* ינחמנו (*yenaḥamenu*), *will provide us relief*. The blessed Holy One fashioned him below corresponding above.

"Here is written: *This*, and there is written: *This is YHVH for whom we have waited* (Isaiah 25:9).[33] Happy are the righteous, inscribed with the inscription of the royal signet, inscribed with His name.[34] He has brought names to earth fittingly.

"It is written: *He called* את שמו (*et shemo*), *his name, Noah*. Yet it is written: *He called* שמו (*shemo*), *his name, Jacob* (Genesis 25:26). Why is את (*et*) not written?[35] There, another rung; here, another rung, as is written: *I saw* את (*et*) *YHVH* (Isaiah 6:1)—not *I saw YHVH*, but את (*et*) *YHVH*. Similarly here: *He called his name Jacob*—his rung, the blessed Holy One Himself, named him Jacob. But here: את (*et*), encompassing *Shekhinah*.[36]

These are the offspring of Noah.

Rabbi Yehudah opened, "*A good man lends graciously and conducts his affairs with justice* (Psalms 112:5). *A good man*— the blessed Holy One, who is called *good*, as is written: *YHVH is good to all* (ibid. 145:9).[37] *Lends graciously*—to the site possessing nothing of its own, nourished by Him.[38] *Conducts his affairs with justice*—for that *affair* is nourished only *with justice*, as is said: *Righteousness and justice are the foundation of Your throne* (ibid. 89:15).[39]

"Alternatively, *a good man*—this is Righteous One, as is written: *Say of the righteous one that he is good* (Isaiah 3:10)."[40]

Rabbi Yose said, "This is Noah, as is written: *a righteous man* (Genesis 6:9)."

Rabbi Yitsḥak said, "This is Sabbath who opened with *good*, as is written: *It is good to praise YHVH* (Psalms 92:1)."[41]

Rabbi Ḥiyya said, "All is one! All have spoken one word.[42] This generates offspring in the world.[43] Who are the offspring of the world? Souls of the righteous, fruit of the handiwork of the blessed Holy One."[44]

Rabbi Shim'on said, "When the blessed Holy One adorns Himself in His crowns, He crowns Himself above and below.[45] Above, from the site deepest of all;[46] below, with what? With souls of the righteous. Then vitality is lavished above and below, embracing the site of the sanctuary on all sides.[47] The cistern is filled, the ocean consummated, providing for all.[48]

"It is written: *Drink water from your cistern, flowing water from your well* (Proverbs 5:15). Why first *your cistern*, then *your well*? A *cistern* is empty, unflowing, while a *well* bubbles with water.[49] Yet all is one site. The site embracing the poor is called *cistern*, possessing nothing of its own, only what is deposited there.[50] Who is that? ד (*Dalet*). Subsequently it becomes a well, filled from all directions. Who is that? ה (*He*), filled from above, [60b] bubbling from below. Filled from above, as we have explained; bubbling from below, from souls of the righteous.[51]

"Alternatively, *Drink water from your cistern*—this is King David, of whom is written: *Who will get me a drink of water from the cistern of Bethlehem?* (2 Samuel 23:15).[52] *Flowing water*—this is Abraham.[53] *From the midst of*—this is Jacob, in the middle.[54] *Your well*—this is Isaac, called *well of living water* (Genesis 26:19).[55] Look, in this verse appears the supernal holy chariot, composed of the patriarchs joined by King David![56]

"Desire of the female toward the male arouses only when a spirit enters her and she gushes water toward upper, masculine waters.[57] Similarly Assembly of Israel arouses desire toward the blessed Holy One only by the spirit of the righteous entering Her.[58] Then waters flow from within Her toward waters of the male, all becoming one desire, one cluster, one nexus. Rapture, total rapture! An amble ambled by the blessed Holy One with souls of the righteous.[59]

"Come and see: All those offspring of the Garden of Eden issue from Righteous One only when He enters this ark in a single bond.[60] All are treasured away in Her, afterward issuing. Similarly here, Noah, *righteous man* (ibid. 6:9), did not generate offspring, becoming fruitful in the world, until he entered the ark, in which all was gathered and treasured, afterward issuing, becoming fruitful in the world, enduring on earth.[61] Had they not issued from the ark, they would not have endured in the world. All corresponding above: issuing from the ark above, issuing from the ark below, corresponding to one other. From here the world was firmly established, not previously, and so it is written: *The earth was corrupt before God* (ibid. 6:11)."

Rabbi Yehudah said, "Since it is written: *The earth was corrupt*, why *before God*? Because they perpetrated their sins brazenly, in the eyes of all, it is written: *before God*."[62]

Rabbi Yose said, "I say the opposite. *The earth was corrupt before God*. At first, *before God*, for they did not act openly: they acted *before God*, not before human beings. Eventually they acted brazenly, as is written: *and the earth was filled with violence* (ibid.), for nowhere on earth was it unexposed. So the verse conveys two modes."[63]

These are the offspring of Noah.

Rabbi Abba said, “From the day Adam violated the command of his Lord, all children of the world born thereafter are called ‘children of Adam’[64]—not admiringly, but as if to say: ‘the children of that one who violated his Lord’s command.’ Once Noah appeared, children of the world are named after him: *offspring of Noah*, for he actualized their existence in the world,[65] not *offspring of Adam*, who removed them from the world, inflicting death upon them all.”[66]

Rabbi Yose said, “If so, look at what is written later: *YHVH came down to see the city and tower that the children of Adam had built* (ibid. 11:5)—*the children of Adam*, not *the children of Noah*!”[67]

He replied, “Because of Adam, who sinned in the presence of his Lord. Better for him had he never been created, so that this verse would not have been written. But come and see what is written: *A wise son delights a father* (Proverbs 10:1).[68] When a son is good, all the inhabitants of the world speak well of his father, but when he is bad, all speak ill of his father. Since Adam sinned, violating the command of his Lord, when rebels arose against their Lord, what is written? *That the children of Adam had built*—children of Adam who rebelled against his Lord, violating the command.[69] So *these are the offspring—these*, not the earlier ones. *These*, who emerged from the ark and generated offspring for the world, not *the offspring of Adam*, who emerged from the Garden of Eden without generating them from there.[70]

“Come and see: If Adam had generated offspring from the Garden of Eden, they would never have been destroyed[71] and the light of the moon would never have darkened.[72] They all would have lived forever, and even the supernal angels could not have withstood their radiant luster and wisdom. But since [61a] sin compelled him to leave the Garden of Eden and he generated offspring outside, they did not endure in the world and were imperfect.”

Rabbi Ḥizkiyah said, “How could they have generated offspring there? For if the evil impulse had not been drawn toward him, enticing him to sin, he would have existed alone in the world, generating no offspring.[73] Similarly if Israel had not sinned, drawing to themselves the evil impulse, they would never have generated offspring and no other generations would have come into the world.”[74]

He replied, “If Adam had not sinned, he would not have generated offspring like this. For now he generates only from the side of the evil impulse, and since all human offspring derive from that side, they do not endure and are incapable of the other side.[75] But if Adam had not sinned and not been banished from the Garden of Eden, he would have generated offspring from the side of Holy Spirit, holy as supernal angels, enduring forever, corresponding above. Since he sinned and engendered children outside the Garden, and was unworthy of generating them from the Garden, they did not endure even long enough to take root in the

world, until Noah appeared and entered the ark. From the ark issued all generations of the world, dispersing from there to all four directions of the world."[76]

God saw the earth, and behold, it was corrupt (Genesis 6:12). Why was it corrupt? *For all flesh had corrupted their way* (ibid.), as has been explained.[77]

Rabbi Ḥiyya opened with a verse, saying, "*God saw their deeds, how they turned from their evil ways* (Jonah 3:10). Come and see: When human beings are virtuous, observing the commandments of Torah, earth is invigorated, pervaded with joy. Why? Because *Shekhinah* hovers over earth, so all delight, above and below. But when human beings corrupt their ways, failing to observe the commandments of Torah, sinning in the presence of their Lord, then, as it were, they thrust *Shekhinah* out of the world, and earth is left ruined.[78] For *Shekhinah* no longer hovers over her, so she is ruined. Why? Because another spirit hovers over her, ruining the world.[79]

"You might think this applies even to the land of Israel, yet we have learned that no other spirit or official hovers over the land of Israel, only the blessed Holy One.[80] Come and see! So it is in the land of Israel: no official or emissary hovers over her, only the blessed Holy One. But for a moment it does hover to destroy human beings.[81] How do we know? From David, for it is written: *David saw the angel of YHVH* [*standing between earth and heaven*], *with a drawn sword in his hand extended over Jerusalem* (1 Chronicles 21:16), so the land was ruined."

Rabbi El'azar said, "Even that time, it was the blessed Holy One. Here is written: *angel*, and there is written: *the angel who redeems me* (Genesis 48:16), and similarly: *The angel of YHVH moved* (Exodus 14:19).[82] Whether for good or for ill, the blessed Holy One reigns over her. For good, so that other officials and all inhabitants of earth will be ashamed of their deeds.[83] For ill, so that they will not rejoice in ruling over her.[84]

"Now you might say, 'No? Look at what is written: *For she has seen heathens invade her sanctuary* (Lamentations 1:10) and destroy the House.[85] If those officials were not in charge, the Temple would not have been destroyed!' Come and see! It is written: *For You have done it* (ibid. 1:21), and similarly: *YHVH has done what He devised* (ibid. 2:17).

"Come and see! It is written: *God saw the earth, and behold, it was corrupt. Corrupt*, indeed, as has been explained.[86] Correspondingly, *God saw their deeds, how they turned from their evil ways*. For then, earth called above, adorning her face like a woman for a man.[87] So, *God saw the earth, and behold, it was*

corrupt, like a woman rendered impure, hiding her face from her husband. When the sins of humanity abounded brazenly, the face of earth transmogrified into that of a woman totally shameless, as is said: *Earth was defiled under her inhabitants* (Isaiah 24:5). So, *it was corrupt*, indeed! Why? *For all flesh had corrupted* [61b] *their way upon earth*."[88]

Rabbi El'azar went to visit Rabbi Yose son of Rabbi Shim'on son of Lekonya, his father-in-law.[89] As soon as he saw him, he set up a canopied carpet with wooden poles,[90] and they sat.

His father-in-law asked him, "Did you happen to hear from your father anything about this verse: *YHVH has done what He devised; He has executed His utterance that He ordained in days of old* (Lamentations 2:17)?"

He replied, "The Companions have already established it: *He has executed His utterance*—He rent His purple raiment.[91] *That he ordained in days of old*, for He ordained that purple from those supernal, primordial days;[92] and on the day the Temple was destroyed, He rent it because this purple robe is His glory and adornment—so He rent it."[93]

He said to him, "*YHVH has done what He devised*. Does a king devise evil against his children before they sin?"

He replied, "This can be compared to a king who possessed a precious vessel.[94] Every day he feared it might be broken, so he gazed upon it constantly, eyeing its perfection. One day the king's son provoked him. The king took that precious vessel and smashed it, as is written: *YHVH has done what He apprehended*.[95]

"Come and see: From the day the Temple was built, the blessed Holy One would gaze upon it, so precious was it to Him. He feared Israel might sin and the Temple be destroyed. Whenever He entered, He would don that purple robe.[96] Afterward, when sins prevailed, provoking the King, the Temple was destroyed and He rent that purple raiment, as is written: *YHVH has done what He apprehended, He has executed His utterance*.

"This applies to the time when the Temple was destroyed; but at other times, nothing delights the blessed Holy One as much as the elimination of the wicked of the world and those who have provoked Him, as is written: *When the wicked perish, jubilation!* (Proverbs 11:10). So in every generation that He punishes the wicked of the world, joyous song resounds in the presence of the blessed Holy One.

"Now you might say, 'But we have learned that joy vanishes from the presence of the blessed Holy One when He punishes the wicked!'[97] Come and

see: When judgment is executed upon the wicked, joyous song does resound in His presence over their elimination from the world—but only when the extension He patiently granted them has expired and they have still not turned back to Him from sinning.[98] If, however, they are punished prematurely—with incomplete guilt, as is said: *for the guilt of the Amorites is not yet complete* (Genesis 15:16)—then joy vanishes from His presence due to their perishing.[99]

"You might ask, 'If their time has not yet come, why does He punish them?' But the blessed Holy One punishes them prematurely only because they interfere with Israel, harassing them. So He punishes them prematurely, eliminating them from the world. This is why He was distressed when He drowned the Egyptians in the sea and when he destroyed the enemies of Israel in the days of Jehoshaphat,[100] and so with all of them, for they were eliminated prematurely on account of Israel.

"But when the extension He has granted them expires without their having returned to God, then joyous song resounds in His presence over their elimination from the world. Except for the time when the Temple was destroyed, for even though their time was up—for they had provoked Him[101]—joy vanished from His presence, and ever since that time, there has been no joy above or below."[102]

For in another seven days I will make it rain upon the earth forty days and forty nights... (Genesis 7:4).

Rabbi Yehudah said, "What is the nature of these forty days and forty nights? Forty, to lash sinners, as is written: *Forty he is to be struck, no more* (Deuteronomy 25:3),[103] corresponding to the four directions of the world, ten in each, because the human being was created from these four.[104] So, *I will obliterate all existing things* (Genesis, ibid.).[105] Forty were required for lashing, for the world to be obliterated."

Rabbi Yitsḥak was in the presence of Rabbi Shim'on. He asked him, "This verse: *The earth was corrupt* [62a] *before God* (ibid. 6:11)—given that humans sinned, but how did earth?"

He replied, "Since it is written: *for all flesh had corrupted their way* [*upon earth*] (ibid., 12), as has been said.[106] Similarly, *The earth was defiled, and I inflicted her punishment upon her* (Leviticus 18:25). It was human beings who sinned. If you ask 'How did earth?' the answer is: Human beings constitute the essence of earth—they ruin earth and she is ruined. The verse proves it, as is

written: *God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way upon earth* (Genesis, ibid.).

"Come and see: All sins of a human being are entirely his ruination, yet are susceptible to return;[107] but the sin of spilling seed, wasting his way, emitting seed upon earth,[108] ruining both himself and earth—of this is written: *Stained is your iniquity before Me* (Jeremiah 2:22). Similarly, *You are not a God who delights in wickedness; evil cannot abide with You* (Psalms 5:5).[109] Similarly, *Er, firstborn of Judah, was evil in the eyes of YHVH...* (Genesis 38:7).[110] This has already been explained."

He asked, "Why did the blessed Holy One punish the world with water, and not with fire or some other element?"

He replied, "It is a mystery! For they wasted their ways, so that the upper waters and lower waters failed to unite fittingly.[111] Who has ever ruined like this: male and female waters? So they were punished with water, just like they sinned. The water was boiling, peeling off their skin, just as they wasted their ways with boiling water.[112] A fitting punishment, as is written: *All the springs of the great abyss burst forth* (ibid. 8:2)—lower waters; *and the sluices of heaven opened* (ibid.)—upper waters. Upper and lower waters."

Rabbi Ḥiyya and Rabbi Yehudah were walking on the way and reached some huge mountains, in whose ravines they discovered human bones from victims of the Flood. They paced three hundred paces along one bone.[113] Amazed, they exclaimed, "Just as our companions have said: They did not fear the judgment of the blessed Holy One, as is written: *They say to God, 'Leave us alone! We have no desire to know Your ways* (Job 21:14). What did they do? With their feet they dammed up the springs of the abyss, but the waters bubbled up boiling and they could not endure, finally slipping, falling to the ground, and dying."[114]

Noah engendered three sons... (Genesis 6:10).[115]

Rabbi Ḥiyya said to Rabbi Yehudah, "Come and I'll tell you a word I heard regarding this. It can be compared to a man who implants in a female the fruit of her womb simultaneously, two or three children, diverging from one another in character and conduct: this one virtuous, that one wicked.[116] Here, too, three clusters of spirit roaming, embraced by three worlds.[117]

"Come and see: The soul emerges, navigating the mountains of separation,[118] and spirit is joined to soul.[119] As it descends, vitality joins spirit,[120] all of them descending, joining one another."

Rabbi Yehudah said, "Vitality and spirit intertwine, while soul abides in one's ways—a hidden abode, her site unknown.[121] If one strives to purify himself, then he is assisted by a holy soul, purified, sanctified, called 'holy.' If he is unvirtuous, not trying to purify himself, then he has two openings—vitality and spirit—but is devoid of the holy soul—supernal boost—suiting his way."[122]

Tosefta[123] Incredible clusters![124] Impregnable castles! Quaestors of quaestory![125] Those of open eyes, open ears! A voice—voice of voices—descends from above, pulverizing mountains and boulders:[126]

"Who are those who see without seeing,[127] ears blocked, eyes shut? Neither seeing, nor hearing, nor knowing through contemplation the one encompassed by two within them, cast away by them.[128] They cling to those two, while one, artisan of artisans, does not abide within them.[129] [62b] They are not inscribed in the Books of Memory,[130] are erased from the Book of Life, as is said: *May they be erased from the Book of Life, and not be inscribed among the righteous* (Psalms 69:29).

"Woe to them when they leave this world! Woe to their lives! Who will plead for them? They are to be handed over to Dumah,[131] burned in blazing fire from which they cannot escape—except on new moons and Sabbaths, as is said: *From new moon to new moon and from Sabbath to Sabbath, all flesh shall come to bow down before Me, says YHVH* (Isaiah 66:23).[132] Afterward[133] a herald in the North proclaims: *Let the wicked return to Sheol!* (Psalms 9:18).[134] How many ravaging bands of truculent stingers[135] gather against them! In four directions fire flames in the Valley of Ben Hinnom;[136] three times a day they are burned.

"Moreover, when Israel responds aloud: 'Amen! May His great name be blessed!' the blessed Holy One is filled with compassion and takes pity upon all.[137] He signals to the angel appointed over the gates of Hell—Samriel is his name.[138] Three keys are in his hand; he opens three gates on the side of the wilderness,[139] and they see the light of this world. Fiery smoke emerges, choking the ways. Then three deputies under his command fan with three spades in their hands, chasing the smoke back to its site, providing them relief for an hour-and-a-half,[140] following which they return to their fire. So it is three times a day and whenever Israel recites: 'Amen! May His great name be blessed...!'[141]

"Happy are the righteous, whose paths in that world radiate in every direction,[142] as is said: *The path of the righteous is like gleaming light, shining ever brighter until full day* (Proverbs 4:18)."

Rabbi Abba said, "In Hell there are abodes upon abodes: second, third, until seven, as the Companions have established.[143] Happy are the righteous who steel themselves against the sins of the wicked, neither following their paths nor becoming defiled through them. Upon reaching that world, whoever has defiled himself descends to Hell, where he is sunk to the lowest abode. There are two abodes adjacent to one another: Sheol and Avadon.[144] One who descends to Sheol is judged there, receives his punishment, and is raised to another, higher abode; and so on—level after level—till they elevate him. But one who descends to Avadon is never raised,[145] which is why it is called Avadon, for he is totally אביד (*avid*), lost.[146]

"Come and see: Noah warned his contemporaries, but they would not listen,[147] until finally the blessed Holy One inflicted upon them the punishment of Hell. What is that? Fire and snow, water and fire—one freezing, one boiling.[148] All of them were sentenced to the punishment of Hell and eliminated from the world, following which the world fittingly endured.

"Noah entered the ark, bringing with him every species of the creatures of the world. Truly Noah was a *tree bearing fruit* (Genesis 1:11), and all species of the world sprang from the ark, corresponding to the manner above.[149]

"Come and see when this *tree bearing fruit* joins the *fruit tree*:[150] all those supernal species! Living things great and small; countless species, each one unique, as is said: *Living things small and great* (Psalms 104:25).[151] Similarly, Noah in the ark, all of them issuing from the ark, and the world was established, corresponding above.[152] So he is called *Noah, husband of earth* (Genesis 9:20),[153] *Noah, righteous man* (ibid. 6:9), as they have already established."[154]

Rabbi Ḥiyya said, "For 300 years before the onslaught of the Flood, Noah warned them concerning their deeds, but they would not listen to him,[155] till finally the blessed Holy One completed the span of time He had patiently extended for them, and they were eliminated from the world.[156]

"Come and see: What is written above? *When humans began to multiply on the face of the earth and daughters were born to them* (ibid. 6:1). They walked around naked in sight of all. What is written? *The sons of Elohim saw the human daughters...* (ibid., 2).[157] This was the foundation, the root of their persistent sinning, leading finally to their extermination from the world. So they were drawn after the evil impulse, its stem and roots, rejecting holy faith, defiling themselves, as has been explained."[158]

God said to Noah, "End of all flesh has come before Me" (Genesis 6:13). We return to the previous matter.[159] *End of all flesh has come before Me—come*

before Me, indeed, as caused by them.[160]

Rabbi Yehudah opened, "*YHVH, let me know my end, what is the measure of my days, that I may know how ephemeral I am* (Psalms 39:5). David said in the presence of the blessed Holy One, 'There are two ends, one on the right and one on the left, these being two paths humans walk to that world.[161]

"An end on the right, as is written: לקץ הימין (*le-qets ha-yamin*), *at the end of the right* (Daniel 12:13).[162] An end on the left, as is written: *He puts an end to darkness, the furthest reaches he explores—earth of pitch-black darkness* (Job 28:3).[163] *He puts an end to darkness. End*—Angel of Death, Serpent, *End of all flesh*.[164] *Puts to darkness*—for he derives from the side of the smelting of gold.[165] *The furthest reaches he explores*—When judgment looms over the world,[166] *he explores*, becoming Accuser of the world,[167] besmirching creatures' faces. [63a]

"An end on the right, as we have said, for it is written: *at the end of the right*. The blessed Holy One said to Daniel, '*As for you, go on till the end; you will rest, and arise*' (Daniel, ibid.).[168]

"He asked, 'Where? I don't know what will happen to me in that world.'

"He replied, '*You will rest*.'[169]

"He asked, 'When they rise from the dust, will I rise among them or not?'

"He replied, '*You will arise*.'

"He said, 'I know they will rise in various groups—some genuinely righteous, some the wicked of the world[170]—and I don't know with which of them I will rise.'

"He replied, '*For your share*' (ibid.).

"He said, 'You told me: *As for you, go on till the end*. There is an *end* on the right and an *end* on the left; I don't know to which: to קץ הימין (*qets ha-yamin*), *the end of the right*, or קץ הימים (*qets ha-yamim*), *the end of days*.'[171]

"He replied, 'לקץ הימין (*Le-qets ha-yamin*), *At the end of the right* (ibid.).'

"Similarly here, David said to the blessed Holy One, '*YHVH, let me know my end*. What is my allotted share?' He remained uneasy until he was assured that he would be on the right, as is written: *Sit on My right* (Psalms 110:1).

"Come and see: Similarly, the blessed Holy One said to Noah, '*End of all flesh has come before Me*.' Who is that? The *end* who besmirches creatures' faces: *End of all flesh*.

"*Has come before Me*. From here we learn that the wicked of the world anticipate him, attracting him to themselves to besmirch them.[172] As soon as he is authorized, he seizes the soul, yet not until then.[173] So he *has come before Me* to obtain permission to besmirch faces of the inhabitants of the world. Therefore, *I am about to destroy them along with the earth* (Genesis, ibid.).[174] So, *Make yourself an ark of gopher wood* (ibid., 14) to save yourself, preventing him from

overpowering you.

"Come and see: We have learned that when death appears in town or anywhere in the world, one should not show himself on the street because the Destroyer is empowered to destroy everything.[175] So the blessed Holy One said to him, 'You must hide yourself away! Do not show yourself in the presence of the Destroyer, so that he will not overpower you.'

"Now you might say, 'Who deployed the Destroyer here? It was simply water overwhelming.' Come and see: Judgment never manifests in the world, nor is the world obliterated, without that Destroyer surging through the punishments executed upon the world. Similarly here, there was a flood, the Destroyer surging through that flood, called by that name.[176] So the blessed Holy One told Noah to hide himself, not expose himself openly.

"Now you might say, 'The ark was exposed in this world, and the Destroyer was surging.' However, as long as one's face is not visible to the Destroyer, he has no power over him.[177] How do we know? From Egypt, as is written: *None of you shall go out the door of his house until morning* (Exodus 12:22). Why? Because the Destroyer loomed, ready to destroy, and one must not expose himself in his presence. So Noah together with all his companions were hidden away in the ark, and the Destroyer had no power over them."

Rabbi Ḥiyya and Rabbi Yose were walking on the way. They encountered the mountains of Kurdistan,[178] where they saw traces of crevices in the earth dating from the time of the Flood.[179]

Rabbi Ḥiyya said to Rabbi Yose, "These crevices are vestiges of the Flood, preserved by the blessed Holy One ever since, throughout the generations, so that the sins of the wicked not be obliterated from His sight. For such is the way of the blessed Holy One: He wants the virtuous who do His will to be remembered above and below, their blessed memory unforgotten generation to generation. Similarly He wants the sins of the wicked, who fail to do His will, not to be forgotten, their punishment and evil memory remembered generation to generation, as is written: *Stained is your iniquity before Me* (Jeremiah 2:22)."[180]

Rabbi Yose opened, saying, "*Cry shrilly, O Daughter of Gallim! Listen, Laishah! O poor Anathoth!* (Isaiah 10:30).[181] This verse has been established by the Companions, but it was declared for Assembly of Israel.[182] *Cry shrilly, O Daughter of Gallim!* Daughter of Abraham; so they have established.[183]

"*Daughter of Gallim*, as is written: *a sealed* גל (*gal*), *spring* (Song of Songs 4:12). *Gallim—waves*, streams merging, flowing into Her, filling Her, as is written: *Your branches are an orchard of pomegranates* (ibid., 13).[184]

"*Listen, Laishah*, as is written: ליש (*Layish*), *The lion, perishes for lack of prey* (Job 4:11). *Layish* is male; *Laishah*, female. Why is She called *Layish*?[185] Either because of the verse: *Layish, Lion, mighty among beasts* (Proverbs 30:30), or because of: *Layish, The lion, perishes for lack of prey*. But She is all: *Mighty lion*, deriving from upper Might;[186] *The lion perishes for lack of prey*, when those streams disappear, no longer entering Her. Then She is called *Poor Laishah, lioness* (Isaiah, ibid.), perishing for lack of prey, as is written: *The lion perishes for lack of* [63b] *prey, and the cubs of the lioness are scattered*.[187]

"*Anathoth*, poorest of the poor, as is said: *of the priests who were in Anathoth* (Jeremiah 1:1),[188] and similarly: *Anathoth, go to your field*! (1 Kings 2:26).[189] What is the point?[190] As long as King David was alive, Abiathar rose in wealth and in all ways. Afterward Solomon said to him, *Anathoth, go to your field*! Why did Solomon call him this? Because he was telling him, 'In your days father was poor; now, *go to your field*!'[191]

"Now still the question may be posed: Why was Abiathar called *Anathoth*? If you say he came from Anathoth, look at what is written: *One son of Ahimelech son of Ahitub escaped—his name was Abiathar* (1 Samuel 22:20),[192] so he must have been from Nob, since Nob was the city of the priests.[193] Even though it is claimed that Nob and Anathoth are one and the same—it being called 'Anathoth' only because the city was reduced to poverty and destroyed by Saul, and the priests eliminated—still Anathoth was a village, not identical with Nob.[194] The real reason he called Abiathar *Anathoth* was as he said: *Because* התענית (*hit'anneita*), *you were afflicted, with all the hardships my father endured* (1 Kings, ibid.).[195] He came from the city of Nob, but because the poverty of David transpired during his lifetime, he was called otherwise."

Rabbi Ḥiyya said, "The world was impoverished ever since the day Adam violated the commands of the blessed Holy One until Noah arrived and offered an offering, and the world was settled."[196]

Rabbi Yose said, "The world remained unsettled and earth did not escape the slime of the serpent until Israel stood at Mount Sinai, embracing the Tree of Life;[197] then the world was settled. Had Israel not relapsed, sinning before the blessed Holy One, they would have never died, for they had been purged of the slime of the serpent. Then the original tablets were smashed—tablets comprising total freedom, freedom from that serpent: *End of all flesh*.[198] When the Levites rose to deal death,[199] the evil serpent aroused, slithering in front of them, but he could not overpower Israel for they were all girded with armored belts. Once Moses said *Now take off your ornaments* (Exodus 33:5), the serpent was empowered to dominate them.[200]

"Come and see what is written: *The Children of Israel were stripped of*

their ornaments from Mount Horeb on (ibid., 6). ויתנצלו (*Va-yitnatstselu*), *They were stripped*—the verse should read וינצלו (*Vaynatstselu*), *They stripped*.[201] But, *they were stripped*, by someone else, for the serpent was empowered to rule. *Their ornaments from Mount Horeb*—that they received *from Mount Horeb* when Torah was given to Israel."[202]

Rabbi Ḥiyya asked, "Since Noah was *a righteous man* (Genesis 6:9), why didn't he abolish death throughout the world?"[203]

Rabbi Yose replied, "Because the slime of the world had not yet disappeared. Furthermore, they did not believe in the blessed Holy One; all of them were grasping the leaves of the tree below and dressing themselves in impure spirit.[204] Further, they later persisted in sinning, clinging to the evil impulse as before, and Torah, Tree of Life, had not yet been brought down to earth by the blessed Holy One."[205]

As they were walking, they saw a Jew approaching.

Rabbi Yose said, "This person is a Jew—he looks so!"[206]

When he reached them, they asked him.

He said, "I am an envoy for a *mitsvah*![207] For we live in the village of Ramin,[208] and the time of the Festival[209] nears, so we need a *lulav* and its fellow species.[210] I'm on my way to pluck them for the *mitsvah*."

They walked on as one.

The Jew said to them, "These four species of the *lulav*, all of which propitiate for water[211]—have you heard why we need them on the Festival?"[212]

They replied, "The Companions have already been aroused by this,[213] but if you possess a new word, say it!"

He said to them, "True, the place we live in is small, but everyone there engages in Torah under the guidance of one inflamed by the rabbis:[214] Rabbi Yitsḥak son of Yose from Maḥoza,[215] who each day tells us new words. He said that the Festival is the time when all those princes appointed over other nations prevail, blessed from the side of Israel,[216] called by us *raging waters*, as is said: *the raging waters* (Psalms 124:5).[217] In order to overpower them, we approach with the mystery of the holy name—with those four species of the *lulav*[218]—in order to propitiate the blessed Holy One to prevail [64a] against them through the mystery of the holy name, and to arouse holy water upon us, to pour upon the altar.[219]

"He further told us that on Rosh Hashanah the first arousal arises in the world. What is the first arousal? Lower Court of Justice, aroused to judge the world, with the blessed Holy One sitting in judgment over the world.[220] This court remains in session until Yom Kippur, when Her face beams,[221] while the serpent—cosmic informer—is nowhere to be found, being engrossed in that goat they

offer to him, deriving from the side of impure spirit, befitting him.[222] Occupied with that goat, he does not approach the sanctuary.[223] This goat resembles the goat of the new moon, in which he is engrossed,[224] so the face of the sanctuary shines and all of Israel find compassion in the presence of the blessed Holy One, their guilt eliminated.

"One secret he told us, but permission has not been granted to reveal it, except to holy, wise devotees."

Rabbi Yose asked, "What is it?"

He replied, "I haven't examined you yet."[225]

They walked on. After a while he said to them, "When the moon approaches the sun,[226] the blessed Holy One arouses the side of North, who grasps Her lovingly, drawing Her close.[227] South arouses from the other side, and the moon ascends, uniting with East.[228] Then She suckles from two sides, drawing blessing secretly, until the moon is blessed and filled. Here Woman approaches Her Husband.[229] Corresponding to the mysterious image of the smooth members of Adam is the mysterious arrayal of the Female.[230] All is elucidated among us.

"Similarly, below: mysterious arrayal of another, lower Adam beneath the moon.[231] Just as the left arm above[232] grasps Her, arousing toward Her in love, so too, below. This serpent is the left arm, impure spirit; her rider grasps her,[233] approaches the moon and draws Her,[234] sucking from the trough, and She is defiled.[235]

"Then Israel below offer up a goat, to which the serpent is drawn,[236] and the moon is purified, ascending, bound above to be blessed. Her face, darkened below, now shines.

"Similarly here, on Yom Kippur, since that evil serpent is engaged with that goat, the moon breaks away from him, engaging with Israel, and the blessed Holy One blesses them above, forgiving them. Afterward, when Israel arrive at the Festival,[237] they arouse the right side above,[238] so that the moon will bind herself there and her face shine fittingly. Then they distribute a share of blessings to all those deputies below,[239] so that they will occupy themselves with their portion and not approach to suck from the side of Israel's share.[240]

"Similarly below, when the other nations are blessed, they all engage in their inherited share, not meddling with Israel or coveting their share. They therefore convey blessing[241] to all those deputies, so that they will be absorbed with their portion and not interfere with them.

"When the moon is fittingly filled with blessings above, Israel come and suckle from her all by themselves. Of this is written: *On the eighth day you shall have an assembly* (Numbers 29:35).[242] What is *an assembly*? As translated: 'a gathering.'[243] Everything gathered from those supernal blessings is imbibed by no

one except Israel. So it is written: *You shall hold an assembly; you*—no other nation; *you*—no other deputy. Therefore they propitiate for water,[244] to provide them a portion of blessings to keep them occupied, so that later they will not interfere in Israel's joy as they suck supernal blessings. Of that day is written: *My beloved is mine and I am his* (Song of Songs 2:16), for no other interferes with us.

"This may be compared to a king who invited his beloved to a sublime feast he was preparing for him on a designated day.[245] Now the king's beloved knows that the king [64b] delights in him.

"The king said, 'I now want to rejoice with my beloved, but I fear that as we are feasting together, all those appointed quaestors[246] will come in and sit down with us at the table, feasting from the feast of joy with my beloved.'

"What did he do? Anticipating, his beloved brought wickered baskets[247] of greens and meat of oxen, offering them these. Afterward the king sits down with his beloved to that feast more sublime than all delicacies of the world. The king rejoices with his beloved alone, with no others interfering between them.

"Similarly, Israel with the blessed Holy One. So: *On the eighth day you shall have an assembly*."[248]

Rabbi Yose and Rabbi Ḥiyya said, "The blessed Holy One has paved the way for us. Happy are they who engage in Torah!"

They came up and kissed him.

Rabbi Yose proclaimed for him, "*All your children will be taught by* YHVH... (Isaiah 54:13)."[249]

When they reached the site of a certain field they sat down. That man asked, "Why is it written: *And* YHVH *rained brimstone and fire on Sodom and Gomorrah* (Genesis 19:24), whereas in the Flood it is everywhere written: *Elohim, Elohim*?[250] Because we have learned: 'Everywhere it is written: *And* YHVH—this means "He and His Court." *Elohim*, unspecified, means Judgment alone.'[251] Now, at Sodom judgment was executed, yet not destroying the world, so He intermingled with Judgment;[252] but in the Flood It[253] destroyed the whole world and all those present in the world.

"Now you might say, 'But look, Noah and his companions were saved!' Come and see: Noah was hidden from sight, invisible! So everything present in the world It destroyed.[254]

"Therefore: *And* YHVH—in the open, not destroying all. *Elohim*—one needs concealment and must seek protection, for It destroys all. So *Elohim* was alone.[255]

"The secret is: YHVH *sat at the Flood* (Psalms 29:10). What does *sat* mean? If the verse were not written, we could not say it:[256] He sat by, alone, not accompanying Judgment. Here is written: *sat*, and there is written: *Alone he will*

sit (Leviticus 13:46)—all alone.[257]

"Since Noah was hidden from view, afterward when judgment had been executed, destroying the world, and His rage subsided, what is written? *Elohim remembered Noah* (Genesis 8:1). For when He destroyed the world, he was not remembered, since he was hidden from sight.

"I have learned a secret: The blessed Holy One—concealed and revealed. 'Revealed'—Lower Court of Justice. 'Concealed'—site from which all blessings flow.[258] So blessings settle upon everything kept concealed,[259] whereas everything revealed is occupied by that site of the Court, it being a site revealed. All within supernal mystery, corresponding above."

Rabbi Yose wept, and said, "Happy is the generation in which Rabbi Shim'on dwells,[260] for here in the mountains his virtue evoked for us words as high as these!"

Rabbi Yose said, "This person appeared in order to reveal these words to us. The blessed Holy One sent him to us!"

When they reached Rabbi Shim'on and arrayed words before him, he said, "He spoke well indeed!"

Rabbi El'azar was sitting one day in the presence of his father, Rabbi Shim'on. He asked him, "Did that *End of all flesh* enjoy those offerings offered by Israel on the altar?"[261]

He replied, "All were satisfied as one, above and below. Come and see: Priests, Levites, and Israel are called אדם (*adam*), human,[262] through the union of those sacred aspirations[263] ascending from within them. That sheep or lamb or beast that they offer[264]—before it is offered upon the altar, one must specify over it all one's sins and evil desires, confessing over it. Then it is called entirely 'beast,' within those sins, wrongs, and fantasies. As with the offering of Azazel, of which is written: *He shall confess over it all the iniquities of the Children of Israel* (Leviticus 16:21), so too, here. As it ascends upon the altar, a burden of two on one.[265] So this one ascends to its site, and that one to its site; this in the mystery of human, that in the mystery of beast, as is said: *Human and beast You deliver, O YHVH* (Psalms 36:7).[266]

"Pancakes and all other meal-offerings,[267] to arouse Holy Spirit[268] through the aspiration of priests, the song of Levites, and the prayer of Israel. By that smoke, oil, and flour ascending, all other masters of judgment are saturated and satisfied, [65a] unable to execute the judgment delivered to them. All simultaneously.[269]

"Come and see: All transpires in the mystery of faith, so that one is satisfied

by the other,[270] so that the one who must, ascends to *Ein Sof*, Endless."[271]

Rabbi Shim'on said, "I raise my hands above in prayer![272] When supernal Will, above, above,[273] abides upon the Will unknown, totally ungrasped forever, the head concealed extremely above[274] (and that head generated what it generated, unknown—radiated what it radiated, all in concealment), the desire of supernal Thought is to pursue it, be illumined by it.[275] A single curtain is spread,[276] and from within this curtain, through the pursuit of supernal Thought, it touches and does not touch,[277] until that curtain radiates what it radiates. Then Thought radiates with nameless radiance unknown—unknown even by Thought![278]

"Then this radiance of unknown Thought strikes the radiance of the extended curtain, radiating with that which is unknown, unknowable, unrevealed. So this radiance of unknown Thought strikes the radiance of the curtain, and they radiate as one, forming nine palaces of palaces—neither lights nor spirits nor souls; no one can fathom them.[279] The desire of all nine lights,[280] all existing in Thought—the latter numerically one of them[281]—is to pursue them while existing in Thought,[282] but they remain unapprehended, unknown. These fathom neither Will nor supernal Thought, grasping yet not grasping. In these abide all mysteries of faith, and all those lights from the mystery of supernal Thought downward are called *Ein Sof*, Endless.[283] Until here lights extend and do not extend and are unknown. No will here, no thought.[284]

"When Thought illumines—from whom is unknown—it is clothed and enveloped in *Binah*, Understanding, illumining whom it illumines, one entering the other, till all merge as one.[285]

"Through the mystery of the offering, as it ascends, all are bound together, illumining one another. Then all engage in ascent, and Thought is crowned in *Ein Sof*.[286] The radiance from which supernal Thought shines, of which it is totally unaware, is called *Ayin*, Nothingness,[287] whence it comes into being, upon which it stands, illumining whom it illumines. Happy is the share of the righteous in this world and in the world that is coming!

"Come and see this *End of all flesh*:[288] Just as a bond is found above in joy, so too, below, in joyous desire, satisfying all, above and below, with Mother over Israel fittingly.[289]

"Come and see: Every single new moon, as the moon is renewed, this *End of all flesh* is given one portion over and above the offerings,[290] to keep him occupied handling his portion, so that the aspect of Israel is alone to delight with their King. This is the שעיר (*sa'ir*), goat,[291] being the portion of Esau, of whom is written: *Look, my brother Esau is* איש שעיר (*ish sa'ir*), *a hairy man!* (Genesis 27:11).[292] So he handles his portion, and Israel theirs. Hence it is written: *For Yah has chosen Jacob for Himself, Israel as His own treasure* (Psalms 135:4).

"Come and see: This *End of all flesh* desires nothing but flesh constantly, so flesh is arrayed for him constantly[293] and He is called *End of all flesh*. When he rules, he rules over body, not over soul.[294] Soul ascends to her site, while flesh is given to this site. Similarly with an offering: aspiration ascends to one site, flesh to another.[295] A virtuous human being is an actual offering of atonement,[296] while another is not,[297] for he is defective, as is written: *not acceptable* (Leviticus 22:20).[298] So the righteous are an atonement for the world, an offering."

[65b] Rabbi Ḥiyya and Rabbi Yose were walking on the way. One said,[299] "It is written: *Noah did everything YHVH commanded him* (Genesis 7:5). Come and see what is written: *Noah was 600 years old...* (ibid., 6).[300] Why is this calculation reckoned? Because if Noah had not been 600 years old, he would not have entered the ark nor united with her. Once completed by 600 years, he joined her.[301] So from the day that the guilt of the world's inhabitants was complete, the blessed Holy One waited patiently for them until Noah was completed by 600 years, his rung fittingly complete, and he became completely righteous.[302] Then he entered the ark, corresponding entirely to the pattern above. *Noah was 600 years old*, as we have said, so the verse does not read *about 600 years old*."[303]

He opened again,[304] saying, "ואני (*Va-Ani*), *And I, I am about to bring the Flood, waters* (ibid. 6:17).[305] Why *I am about to*, if He already said *Va-Ani*, *And I?* Because *I* and *I am about to* are one and the same.[306] Come and see: Everywhere *Ani* becomes a body for the soul, receiving what is above,[307] so it is intimated by the sign of the covenant, as is written: *Behold, Ani, I, am My covenant with you* (ibid. 17:4)[308]—*Ani, I*, standing revealed, verging on being known; *Ani, I*, throne to what is above;[309] *Ani, I*, avenging from generation to generation.[310] *Va-Ani, And I*, encompassing male and female as one;[311] afterward designated alone, poised to execute judgment: *I am about to bring the Flood, waters*.[312]

"Since He said *bring the Flood*, don't we know that it's water? However, את (*et*) *the Flood*, amplifying the meaning to include the Angel of Death,[313] for even though there were waters, the Destroyer was coursing through the world, devastating with those waters.

"אני יהוה (*Ani YHVH*), *I, YHVH* (Leviticus 18:2). We have learned: 'I will faithfully reward the righteous and punish the wicked.'[314] So with *Ani* He promised the righteous their reward, and with *Ani* He threatened the wicked with punishment in the world that is coming.

"*To destroy all flesh* (Genesis 6:17), as we have established, for this is the Destroyer of the world, of whom is written: *He will not allow the Destroyer to enter your homes to strike* (Exodus 12:23).[315] This is: *to destroy all flesh*, from

the aspect of *End of all flesh has come before Me* (Genesis, ibid., 13),[316] for as soon as the time extended for them by the blessed Holy One had expired—until Noah completed 600 years[317]—then: *to destroy all flesh*."

He said, "So we have learned in the name of Rabbi Yitsḥak, who told us."[318]

He opened, saying, "*I said, 'I will not see Yah, Yah in the land of the living. I will never see* אדם (*adam*), *a human, again among the inhabitants of cessation*' (Isaiah 38:11).[319]

"*I said, 'I will not see Yah.'* How obtuse are human beings who neither know nor consider words of Torah nor contemplate matters of that world,[320] so the spirit of wisdom fades from their mind! For when a human departs from this world and renders an account to his Lord of all he did in this world while still existing as spirit and body united,[321] he sees what he sees, finally reaching that world, where he meets Adam, sitting by the gate of the Garden of Eden, gazing upon all those who have observed the commands of their Lord, delighting in them.[322] Around Adam stand many of the righteous, those who have refrained from the path of Hell and inclined toward the path of the Garden of Eden. These are called *inhabitants* of חדל (*ḥadel*), *cessation*, not written: *inhabitants of* חלד (*ḥaled*), *the world*,[323] but rather: *inhabitants of cessation*, for they desisted from the path of Hell and overpowered themselves to enter the Garden of Eden.

"Alternatively, *inhabitants of cessation*—masters of return[324] who have refrained from sins of the wicked. Since Adam returned to the presence of his Lord,[325] he presides over those who have refrained from their sins, who are children of *ḥadel*, cessation, as is said: *that I may know how ḥadel, ephemeral, I am* (Psalms 39:5).[326] So he sits at the gate of the Garden of Eden, delighting in the righteous who come on that path.

"Come and see what is written: *I said, 'I will not see Yah.'* Now, who can see *Yah*? But the conclusion of the verse demonstrates the meaning: *Yah in the land of the living*. Come and see: When souls ascend to the site of the bundle of life,[327] there they bask in radiance of the resplendent speculum,[328] shining [66a] from the highest site of all.[329] If the soul did not garb herself in the radiance of another garment, then she could not draw near to view that light. The mystery of the matter: Just as the soul is given a garment in which to be garbed, to exist in this world,[330] so she is given a garment of supernal radiance in which to exist in that world,[331] to gaze into the speculum that shines from within *the land of the living*.[332]

"Come and see: Moses could not draw near to gaze upon what he gazed until he was garbed in another garment, as is said: *Moses entered the cloud and ascended the mountain* (Exodus 24:18)—into the midst of the cloud.[333] He clothed himself in it, as one clothes himself in a garment, and therefore, *Moses*

approached the thick darkness where God was (ibid. 20:18), and *Moses was on the mountain forty days and forty nights* (ibid. 24:18), able to gaze upon what he gazed.

"Similarly, souls of the righteous garb themselves in that world in a garment suiting that world, so they stand gazing at the light radiating into *the land of the living*.

"*I will never see* אדם (*adam*), *a human, again*—this is Adam, as has been explained.[334] Why all this? Because he did not generate children,[335] for anyone who does not generate children in this world is banished, when he leaves, from all that we have mentioned and is not allowed to view that radiant light.[336] If this was the case with Hezekiah, who possessed ancestral merit[337] and was himself virtuous, righteous, and devout, all the more so with one who lacks ancestral merit and has sinned in the presence of his Lord!

"This garment of which we have spoken is what the Companions call the 'shirt' worn in that world.[338] Happy is the share of the righteous, for whom the blessed Holy One has treasured away such goodness in that world! Of them is written: *No eye has seen, O God, but You, what You will do for one who awaits You* (Isaiah 64:3)."[339]

And I, I am about to bring the Flood, waters upon the earth (Genesis 6:17).[340]

Rabbi Yehudah opened, "*These are the Waters of Quarrel, where the Children of Israel quarreled with YHVH, and through which He was hallowed* (Numbers 20:13). Didn't *the Children of Israel quarrel with YHVH* anywhere else?[341] What's different here, that the verse should state: *These are the Waters of Quarrel*, and no others? But these were really *Waters of Quarrel*, potently empowering the masters of judgment.[342] For there are sweet waters and bitter waters, clear waters and turbid waters, waters of peace and waters of strife.[343] So *these are the Waters of Quarrel, where the Children of Israel quarreled with YHVH*, attracting to themselves the one they must not,[344] through whom they became defiled, as is written: ויקדש בם (*va-yiqqadesh bam*), *through which he was tabooed*."[345]

Rabbi Ḥizkiyah asked, "If so, why ויקדש (*va-yiqqadesh*), *he was tabooed*? The verse should read ויקדשו (*va-yiqqadeshu*), *they were tabooed*."[346]

He replied, "The word transcends:[347] *va-yiqqadesh*—the one who must not be tainted was, for the moon was tainted, as it were;[348] *va-yiqqadesh*—here implying no praise.[349] *And I, I am about to bring the Flood*, as we have established: to unleash the Destroyer upon them, since through him they had defiled themselves."[350]

Rabbi Yose said, "Woe to the wicked who, having sinned, refuse to return to the blessed Holy One[351] while still in the world! For when a person returns,

regretting his sins, the blessed Holy One forgives him, but all those who cling to their sins, refusing to return to the blessed Holy One, will eventually fall into Hell, never to be raised.

"Come and see: Since the entire generation of Noah hardened their hearts, desiring to flaunt their sins, the blessed Holy One executed judgment upon them in a similar manner."[352]

"Rabbi Yitsḥak said, "Even when someone sins in secret, the blessed Holy One exposes him in sight of all.[353] How do we know? From the straying wife.[354] Similarly these wicked ones were obliterated from earth. Obliterated? How? Waters gushed boiling from the abyss, rising and peeling off their skin, then their flesh,[355] leaving nothing but bones, fulfilling the verse: *They were obliterated from the earth* (Genesis 7:23). All those bones disjointed from one another, no longer together,[356] so they were totally eradicated from the world." [66b]

I will establish My covenant with you (Genesis 6:18).[357]

Rabbi El'azar said, "From here we learn that when the righteous appear in the world, the world is established firmly above and below."[358] Rabbi Shim'on said, "It is a concealed matter, concerning the arousal of a male toward his female when he jealously suspects her.[359] Come and see the mystery of the matter: The moment a righteous man appears in the world, *Shekhinah* never leaves him, Her desire drawn toward him. Then supernal desire toward Her in love, like desire of a male for his female when he jealously suspects her.[360] So, *I will erect My covenant with you*—desire arouses because of you.[361] Similarly, *My covenant I will erect with Isaac* (ibid. 17:21).[362]

"*I will erect My covenant with you*—so that you signify My covenant in the world; then *you will enter the ark*. If he had not embodied the covenant, he would not have entered the ark, for only the righteous one unites with the ark. So, *enter the ark*, as has been explained."[363]

Rabbi El'azar said, "As long as people hold fast to the covenant, not abandoning it,[364] no nation or language in the world can harm them. Noah held firmly to this covenant, preserving it,[365] so the blessed Holy One preserved him; but all his contemporaries failed to preserve it, so the blessed Holy One eliminated them from the world. As already explained, they were obliterated from the world in the very same manner as the sin they sinned."[366]

Rabbi Yehudah was in the presence of Rabbi Shim'on, engaging together in this

verse: וירפא (*Vayrappe*), *He healed, the wrecked altar of* YHVH (1 Kings 18:30).[367]

"What does *healed* mean? Come and see: All Israel had abandoned the blessed Holy One and abandoned their sealed covenant.[368] When Elijah appeared, he saw that the Israel had abandoned the holy covenant, removing it.[369] Seeing this, he set about repairing the matter. Once he drew the entity to its site,[370] what is written? *He healed the wrecked altar of* YHVH—the sealed covenant coming to repair *the wrecked altar of* YHVH; the sealed covenant, abandoned by the world.[371]

"It is written: *Elijah took twelve stones, corresponding to the number of the tribes of the sons of Jacob* (ibid., 31)—this is the repair of *the altar of* YHVH.[372]

"*To whom the word of* YHVH *came, saying, 'Israel shall be your name'* (ibid.).[373] Indeed, *Israel shall be your name*, ascending on high, restoring the sealed covenant to its site,[374] corresponding to what is written: *For the Children of Israel have abandoned Your covenant*, and thereby *torn down Your altars* (ibid. 19:10).

"Come and see: As long as Israel preserve the holy covenant, they erect existence above and below.[375] When they abandon this covenant, existence sags above and below, as is written: *Were it not for My covenant day and night, I would not have established the laws of heaven and earth* (Jeremiah 33:25).[376] So, *He healed the wrecked altar of* YHVH. Now, is that healing? Certainly so! For he sustains the site on which faith depends.[377]

"Come and see, similarly, Phinehas: When he filled with zeal over the act of Zimri, he repaired this covenant in its site, and therefore it is written: *I hereby grant him My covenant of peace* (Numbers 25:12).[378]

"Now, do you think it was for Phinehas? What quarrel did Phinehas have with this covenant?[379] Rather, here an entity was linked with its place.[380] *I hereby grant Him, My covenant*. What will I grant Him? *Peace*, so that each will join its place, so that covenant will join its site.[381] So, *I hereby grant Him, My covenant*. What? *Peace*, its site to join. What had been separated from it by their sins, because of him rejoined.[382] So since he arrayed the entity in its place, from now on: *It shall be for him and for his seed after him a covenant of perpetual* priesthood, because he was zealous for his God (ibid., 13)."[383]

Rabbi Shim'on said, "Nothing in the world so provokes the jealousy of the blessed Holy One as the sin of the covenant,[384] as is said: *A sword avenging with vengeance of the covenant* (Leviticus 26:25). Come and see: The guilt of the generation of the Flood remained incomplete until they sinned by ruining their ways upon earth,[385] even though they robbed one another, as is written: *The earth was filled with violence* (Genesis 6:11).[386] [67a]

"Come and see how many deputies on high are appointed over the voices of those invoking heavenly judgment against their fellows for what was done to

them. So it is written: *For the earth is filled with violence because of them*, and therefore, *Here, I am about to destroy them along with the earth* (ibid., 13)."[387]

YHVH said to Noah, "Come, you and all your household, into the ark!" (ibid. 7:1).

Rabbi Shim'on said, "Throughout, *Elohim*, while here, *YHVH*. What is different here that it should say *YHVH*, supernal name of compassion?[388] It is a mystery, for we have learned: It is not proper for a woman to receive a guest without her husband's permission.[389] Similarly, here: Noah wanted to enter the ark, to unite with Her,[390] but it was unseemly until the husband of the ark gave him permission,[391] as is written: *Come, you and all your household, into the ark!* So here He is called *YHVH*, husband of the ark. Only then did Noah enter, uniting with Her.

"Similarly, we have learned that a guest is not permitted to enter the house without the consent of the woman's husband, master of the house,[392] as is subsequently written: *Noah entered...* (ibid., 7).[393]

"Come and see what is written: *For you have I seen as righteous before Me in this generation* (ibid., 1). From here we learn that one should not receive a guest into his home if he seems suspicious, but only if he appears virtuous, beyond all suspicion, as is written: *Come, you and all your household, into the ark!* Why? *For you have I seen as righteous before Me....*[394]

"We also learn that if he grants permission to him alone, and not to all those accompanying him, he should not bring them into the house, as is written: *Come, you and all your household, into the ark*—permitting them all to enter. From this verse we learn the mystery of manners."

Come, you and all your household, into the ark!

Rabbi Yehudah opened, "לדוד מזמור (*Le-David mizmor*), *Of David, a psalm. The earth and her fullness are YHVH's, the world and her inhabitants* (Psalms 24:1). We have learned: לדוד מזמור (*Le-David mizmor*), *Of David, a psalm*—he exclaimed a song, then Holy Spirit dwelled upon him. מזמור לדוד (*Mizmor le-David*), *A psalm of David*—Holy Spirit dwelled upon him, then he exclaimed a song.[395]

"*The earth and her fullness are YHVH's*. This verse was uttered for the land of Israel, the Holy Land. *Her fullness* is *Shekhinah*, as is said: *For the Presence of YHVH* מלא (*male*), *filled, the house of YHVH* (1 Kings 8:11), and similarly: *The Presence of YHVH* מלא (*male*), *filled, the Dwelling* (Exodus 40:35).[396] Why מָלֵא (*male*), full, and not מִלֵּא (*mille*), *filled*?[397] But full, indeed! Filled with everything,

filled by the sun, a moon complete on every side,[398] *male*, full, of supernal substance, like a treasure ship filled with all the best of the world.[399] So, *The earth and her fullness are YHVH's*.[400] *The world and her inhabitants*—the rest of the world.

"Alternatively, *The earth is YHVH's*—the supernal Holy Land, in which the blessed Holy One delights.[401] *And her fullness*—souls of the righteous, all of whom fill Her, by whom She is filled, through the potency of a single pillar upon which the world stands.[402]

"Now if you say, 'It stands upon one,' come and see what is written: *For He founded it upon seas* (Psalms, ibid., 2).[403] *For He*. Who is *He*? The blessed Holy One, as is said: *He made us* (ibid. 100:2), and similarly: *He looks to the ends of earth* (Job 28:24).[404]

"*He founded it upon seas and established it upon rivers* (Psalms 24:2)—seven pillars upon which She stands.[405] They fill Her, She is filled by them. How? When the virtuous abound in the world, this *earth* yields fruit and is filled with all.[406] When the wicked abound in the world, it is written: *Waters vanish from the sea; a river dries up and is parched* (Job 14:11). *Waters vanish from the sea*—the Holy Land we have mentioned, drenched by supernal saturation.[407] *A river dries up and is parched*—that single pillar standing above Her, by whom She is illumined.[408] *A river dries up and is parched*, as is said: *The righteous one perishes* (Isaiah 57:1)."[409]

Rabbi Yehudah said further, "When the wicked were annihilated from the world, the blessed Holy One was saddened, seeing no one upon whom it could stand.[410] Now if you say, 'What about Noah?' It was plenty for him to protect himself and to engender generations for the world, as is written: *For you have I seen as righteous before Me in this generation* (Genesis 7:1)—*in this generation*, precisely!"[411]

Rabbi Yose [67b] said, "*In this generation*—a tribute to him, for though living in that wicked generation, he became all this: *a completely righteous man* (ibid. 6:9)—even in the generation of Moses![412] But he could not protect the world, because ten could not be found in the world—as is said: *if I find ten there* (ibid. 18:32), and they could not be found; here, too, ten could not be found: just he and his three sons and their wives, not totaling ten."[413]

Rabbi El'azar asked his father, Rabbi Shim'on, "We have learned that when the world is pervaded by the sins of humanity, and judgment breaks out, woe to the virtuous one found in the world, for he is snared first for the sins of the wicked.[414] How was Noah saved, not seized for their sins?"

He replied, "The blessed Holy One desired to engender from him generations for the world, from out of the ark. Further, judgment could not overpower him because he was hidden away in the ark, concealed from sight.[415]

"Come and see what is written: *Seek righteousness, seek humility; perhaps you will be hidden on the day of YHVH's wrath* (Zephaniah 2:3). Noah sought righteousness and entered Her,[416] becoming *hidden on the day of YHVH's wrath*, so judgment could not overpower or denounce him.

"Here is a hint for holy ones of the Most High,[417] to discover the mystery of supernal letters—reversal of letters, twenty-two—to obliterate the wicked.[418] Therefore it is written: *They were obliterated from the earth* (Genesis 7:23), and: בא (*Bo*), *Come... into the ark!* (ibid., 1)."[419]

Rabbi Yitsḥak opened, "*Who sent His glorious arm to be at Moses' right hand, splitting the waters before them to make Himself an everlasting name* (Isaiah 63:12). Come and see the difference between Moses and other inhabitants of the world![420] When the blessed Holy One said to Moses, *Now, leave Me alone, that My wrath may blaze against them and I may consume them, and I will make of you a great nation* (Exodus 32:10),[421] Moses immediately said, 'Should I abandon Israel's cause simply for my own advantage? Now all inhabitants of the world will claim that I killed Israel, as Noah did.'

"For when the blessed Holy One told him to save himself in the ark, as is written: *As for Me, I am about to bring the Flood, waters upon the earth.... And I will obliterate all existing things that I have made.... But with you I will establish My covenant, and you will enter the ark* (Genesis 6:17–18; 7:4)—when He told him that he and his sons would be saved, he did not plead for compassion for the world and it perished. Because of this the waters of the Flood are named after him, as is said: *For this is like the waters of Noah to Me: As I swore that the waters of Noah would never again cover* [*the earth*] (Isaiah 54:9).[422]

"Moses said, 'Now the inhabitants of the world will claim that I killed them because He told me, *I will make of you a great nation*. Better, then, that I die and Israel not be destroyed. Immediately, *Moses sweetened the face of YHVH his God* (Exodus 32:11)—pleading for compassion for them, arousing compassion for the world."

Rabbi Yitsḥak said further, "How did he begin pleading for compassion? *Why, YHVH, should Your wrath blaze against Your people?* (ibid.). How could Moses speak this word: *Why?* They had worshiped strange gods, as is said: *They have made themselves a molten calf, bowed to it, and sacrificed to it* (ibid., 8)—and Moses said *Why?!* But so we have learned: One who appeases another[423]

should not magnify the wrong, but rather minimize it before him. Afterward he should maximize it before the other,[424] as is written: *You have sinned a great sin!* (ibid., 30).[425]

"He did not leave the blessed Holy One alone until offering to die, as is written: *Now, if You would only bear their sin! If not, please obliterate me from Your book!* (ibid., 32).[426] Then the blessed Holy One forgave them, as is written: *YHVH renounced the evil* (ibid., 14).[427] But Noah did not act so: he just wanted to save himself, abandoning the entire world.

"Whenever judgment looms over the world, Holy Spirit exclaims, 'Alas, there is no one like Moses to be found! *Where is he who brought them up from the sea?* (Isaiah 63:11).'[428] As is written: *YHVH said to Moses, 'Why are you crying out to Me*?' (Exodus 14:15), which shows that by prayer he raised them from the sea.[429]

"*Where is he who placed within them his holy spirit* (Isaiah, ibid.)—this is Moses, who ensconced [68a] *Shekhinah* among Israel.[430]

"*Who led them through the depths* (ibid., 13), when the waters were split, and they walked through the depths on dry land, the water having congealed. All this is ascribed to Moses because he risked his life for Israel."

Rabbi Yehudah said, "Although Noah was virtuous, he was not worthy enough for the blessed Holy One to protect the world for his sake.[431] Come and see: Moses did not depend on his own merit, but rather on the merit of the ancient patriarchs.[432] Noah, however, had no one upon whose merit he could depend."

Rabbi Yitsḥak said, "Even so, once the blessed Holy One said to him, *I will erect My covenant with you* (Genesis 6:18), he should have pleaded for compassion; and the sacrifice he offered afterward[433] he should have offered before, so that the wrath threatening the world would abate."

Rabbi Yehudah said, "The wicked of the world were provoking Him, and he should offer a sacrifice? He must have feared for his life, lest death befall him among the wicked of the world, whose deeds he witnessed every day, their provocation of the blessed Holy One."

Rabbi El'azar said, "Whenever wicked of the world abound, a righteous one found among them is seized first,[434] as is written: *Begin* ממקדשי (*mi-miqdashi*), *at My sanctuary* (Ezekiel 9:6). Do not read ממקדשי (*mi-miqdashi*), *at My sanctuary*, but rather ממקודשי (*mi-mequddashai*), *with My saintly ones*.[435] So here, how was he saved by the blessed Holy One among all those wicked? It was in order for the blessed Holy One to engender generations through him for the world, since he was fittingly righteous.

"Furthermore, he warned them every single day, but they disregarded him.[436]

So he himself fulfilled the verse that is written: *Yet if you warn the wicked... you will have saved your life* (ibid. 3:19).[437] From here we learn that whoever warns a sinner—even though his warning is rejected—saves himself, while that sinner is snared in his sin. For how long? This has been established by the Companions."[438]

Rabbi Yose frequented the presence of Rabbi Shim'on. One day he asked him, "Why did the blessed Holy One see fit to annihilate all the beasts of the field and the birds of heaven along with the wicked? If humans sinned, how did animals, birds, and other creatures?"

He replied, "Because it is written: *For all flesh had corrupted their way upon earth* (Genesis 6:12). All of them ruined their ways, abandoning their species, cleaving to another species.[439]

"Come and see: The wicked of the world brought this upon all creatures, seeking to contravene the act of Creation,[440] causing all creatures to ruin their ways, as they did themselves.[441] The blessed Holy One said, 'Do you seek to deny the work of My hands? I will fulfill your desire: *I will obliterate all existing things that I have made* (ibid. 7:4). I will return the world to water, as it originally was—water intermingled with water, as has been said.[442] From now on, I will form other, more fitting creatures in the world.'"

Noah entered, with his sons, his wife, and his sons' wives, [*into the ark*] (Genesis 7:7).

Rabbi Ḥiyya opened, "'*If a man hides in secret places, do I not see him?' says YHVH* (Jeremiah 23:24). How obtuse are human beings, totally unaware of the glory of their Lord, of whom is written: *Do I not fill heaven and earth?* (ibid.). How can humans seek to hide from their sins, saying: *Who sees us? Who knows us?* (Isaiah 29:15). It is written: *Their deeds are in darkness* (ibid.), but where can they hide from His presence?

"This may be compared to a king who built a palace, constructing secret subterranean tunnels.[443] Subsequently the courtiers rebelled against the king. He stormed[444] them with his troops. What did they do? They hid themselves within the recesses of those tunnels. The king said, 'I constructed them, and you want to hide from me?' As is written: '*If a man hides in secret places, do I not see him?' says YHVH*. 'It is I who made those hollow tunnels, who fashioned darkness and light—and you can hide from Me?'[445]

"Come and see: When a person sins in the presence of his Lord and

obscures himself, concealing himself, the blessed Holy One executes judgment upon him openly.[446] But when a person purifies himself, the blessed Holy One wants to hide him so that he will be invisible on the day of the wrath of *YHVH*. For one should certainly [68b] not be visible to the Destroyer looming over the world, lest he gaze at him, since he is authorized to destroy all those visible to him.[447]

"This accords with the remark of Rabbi Shim'on: Whoever possesses an evil eye[448] comes under the spell of the Destroyer's eye and is called Destroyer of the world. One must be on guard against him, not come near him, so as not to be injured by him; it is forbidden to approach him in the open. So what is written of Balaam? *Oracle of the man whose eye is open* (Numbers 24:3),[449] for he possessed an evil eye and everywhere he gazed he channeled the spirit of the Destroyer.[450] So he sought to gaze upon Israel in order to destroy wherever his eye gazed. What is written? *Balaam lifted up his eyes* (ibid., 2),[451] raising one eye and lowering one eye,[452] to gaze upon Israel with an evil eye.

"Come and see what is written: *He saw Israel* שוכן (*shokhen*), *encamped, tribe by tribe* (ibid.)—he saw *Shekhinah* sheltering them, brooding them, adorned by twelve tribes beneath Her,[453] and his eye could not overpower them. He said, 'How can I prevail against them? For look, supernal Holy Spirit broods them, sheltering them with Her wings!' As is written: *He crouches, lies down like a lion, like a lioness—who can rouse him?* (ibid., 9).[454] Who can raise Him from them, so that they will be exposed and the eye will overpower them?

"Therefore the blessed Holy One sought to shield Noah—to hide him from the eye, so that the impure spirit would not overpower him, destroying him, as has already been said."

Noah entered (Genesis 7:7), as has been said, to hide himself from the eye. *Because of the waters of the Flood* (ibid.), for the waters forced him.[455]

Rabbi Yose said, "He saw the Angel of Death coming, so he entered the ark and hid himself there for twelve months. Why twelve months? Because that is the punishment of the wicked."[456]

Rabbi Yehudah said, "For six months they are suspended in water, and for six in fire, but here there was only water, so why twelve months?"[457]

Rabbi Yose replied, "They were inflicted with both punishments of Hell: with water and fire. With water—water from above; with fire—water gushing from below, boiling hot as fire.[458] So they were inflicted with the punishment of Hell—with fire and water—for twelve months, as Rabbi El'azar said, 'The punishment of the wicked in Hell lasts for twelve months,' as has been

established. So all those wicked of the world were inflicted with both these punishments, water and fire, until they were exterminated from the world.

"Meanwhile, Noah hid himself in the ark, concealing himself from the eye, so the Destroyer could not come near him; and it floated on the face of the waters, as is said: [*The waters increased*] *and lifted the ark, and it rose above the earth* (ibid. 7:17). For forty days they were lashed, as is written: *The Flood continued forty days upon the earth* (ibid.), and for the rest of the time[459] they were obliterated from the world, as is written: *They were obliterated from the earth* (ibid., 23). Woe to those wicked ones, for they will not rise from the dead to stand at Judgment, as is written: *They were obliterated*, and similarly: *You have obliterated their name forever and ever* (Psalms 9:6), for they will not rise even to stand at Judgment."[460]

They lifted the ark, and it rose above the earth (Genesis 7:17).[461]

Rabbi Abba opened, "*Rise, O God, above the heavens! Let Your glory be above all the earth!* (Psalms 57:6).[462] Woe to the wicked who sin and provoke their Lord every day, who through their sins repel *Shekhinah* from earth, making Her disappear from the world.[463]

"Come and see what is written: *They lifted the ark*, for they thrust Her out.[464] *And she rose above the earth*, for She no longer abides on earth but ascends. When She withdraws from the world, there is no one to watch over the world, and Judgment dominates it.[465] Then the wicked of the world are removed, obliterated, and *Shekhinah* restores Her abode to the world."

Rabbi Yeisa asked him, "If so, then what about the land of Israel? The wicked living at that time[466] were obliterated, so why didn't *Shekhinah* return to Her site, as before?"

He replied, "Because the remnant of the righteous of the world did not remain there.[467] But wherever they went She descended, placing [69a] Her abode among them.[468] If She did not part from them in another, foreign land, all the more so if they had remained in the Holy Land.

"As has been said, by all sins of sinners of the world, *Shekhinah* is repelled. One of them is wasting one's way on earth, as we have explained,[469] because of which one does not see the face of *Shekhinah* nor enter the palace.[470] So of these is written: *They were obliterated from the earth* (Genesis 7:23), obliterated entirely.

"Come and see: When the time comes for the blessed Holy One to revive the dead, He will create suitable bodies for all those located outside in other, foreign lands.[471] For a single bone surviving in a human being underground will

become like leaven in dough, upon which the blessed Holy One will build an entire body.[472] But He will provide them with souls only in the land of Israel, as is written: *when I open your graves and raise you from your graves, O My people, and bring you to your land* (Ezekiel 37:12–13),[473] for they will roll underground.[474] What is written next? *I will put My spirit within you and you shall live* (ibid., 14). Look, only in the land of Israel will all inhabitants of the world receive souls, excluding those who defiled themselves and defiled the earth, of whom is written: *They were obliterated from the earth—from the earth*, precisely,[475] although the ancients disputed this and differed.[476] *They were obliterated*, as is said: *May they be obliterated from the Book of Life* (Psalms 69:29)."[477]

Rabbi Shim'on said to him, "They certainly have no share in the world to come, as is written: *They were obliterated from the earth*, and conversely: *They will inherit the earth forever* (Isaiah 60:21).[478] However, they will rise for Judgment, and of them is written: *Many of those who sleep in the dust of earth will awake, some to everlasting life, some to shame and everlasting contempt* (Daniel 12:2)."

He obliterated את כל (*et kol*), *all, existing things over the face of the earth* (Genesis 7:23).

Rabbi Abba said, "Encompassing all those empowered rulers, appointed over earth.[479] This is *existing things over the face of the earth*.[480] For when the blessed Holy One executes judgment upon the world, He first removes those rulers appointed over them, and afterward those abiding beneath their wings, as is written: *YHVH will punish the host of the high heavens on high*, and afterward: *the kings of the earth upon the earth* (Isaiah 24:21).[481] How are they removed from His presence? He removes them with blazing fire, as is written: *For YHVH your God is a consuming fire*—a fire consuming fire.[482] Those *existing* above them[483]—with fire; those dwelling beneath them[484]—with water. So, *He obliterated all existing things over the face of the earth*,[485] and afterward: *both humans and animals, crawling things and birds of the sky; they were obliterated from the earth* (Genesis, ibid.)—all those below.

"אך (*Akh*), *Only, Noah remained* (ibid.)[486]—limiting,[487] for nothing was left in the world except for Noah and those with him in the ark."

Rabbi Yose said, "He was lame, for a lion bit him, as they have established."[488]

God remembered Noah and all the beasts and all the cattle that were with him in the ark (ibid. 8:1).

Rabbi Ḥiyya opened, "*A prudent person sees evil and hides* (Proverbs 22:3). This verse was spoken for Noah, who entered the ark, hiding himself inside, entering the ark when the waters forced him.[489] As has been said, before entering the ark he saw the Angel of Death walking among them, encircling them.[490] As soon as he saw him, he entered, hiding himself within, as is written: *A prudent person sees evil and hides. Evil*—the Angel of Death. *And hides* from his presence, as is written: *because of the waters of the Flood* (Genesis 7:7)."[491]

Rabbi Yose said, "*A prudent person sees evil* ונסתר (*ve-nistar*), *and is hidden*. It is written: ויסתר (*va-yissater*), *and hides himself*,[492] referring back to what has been said: When death looms over the world, a wise person hides himself, not standing outside, not making himself visible to the Destroyer, who, having been empowered, will destroy anyone found in his presence, anyone passing before him openly.[493] The verse concludes: *But the simple pass and are punished* (Proverbs, ibid.)—they pass before him, are seen by him, *and are punished*.

"Alternatively, [*they*] *pass*—they transgressed this command and were punished.[494]

"Alternatively, A *prudent person sees evil and hides*—this is Noah. *But the simple pass and are punished*—these are his contemporaries.

"When he had hidden himself and stayed there all that time, [69b] finally, *God remembered Noah*."

Rabbi Shim'on said, "*God remembered Noah*. Come and see: When judgment is being executed, זכירה (*zekhirah*), remembering, is not recorded. Once judgment has been executed and the wicked of the world have been removed, then remembering is recorded. For when judgment looms over the world, unification vanishes and the Destroyer prevails.[495] Once judgment has been executed and wrath subsides, all returns to its site.[496] So here is written: *God remembered Noah*, for זכור (*zakhor*), remember, inheres in him, as is written: *Noah was a righteous man* (Genesis 6:9).[497]

"It is written: *You rule the raging of the sea. When its waves surge, You still them* (Psalms 89:10). When the sea leaps with its rollers, abysses billowing and plunging,[498] the blessed Holy One transmits a single ray, pulling its waves, assuaging its rage, unknown to anyone.[499]

"Jonah descended into the sea and encountered that destined fish,[500] who swallowed him. Why did his soul not depart and immediately fly away? Because the blessed Holy One *rules the raging of the sea*, and that raging is a single ray swelling the sea, by which it swells. Were it not for the ray reaching it from the right side,[501] it would never swell, for as soon as the ray descends to the sea,

grasping it, rollers arouse, roaring to tear prey, until the blessed Holy One turns them back and they return to their place, as is written: *When its waves surge*, תשבחם (*Teshabbeḥem*), *You still them—You still* those waves of the sea. *You still them*—breaking them, restoring them to their place.

"Alternatively, תשבחם (*Teshabbeḥem*), *You praise them*, literally![502] It is their praise, since they ascend in desire to see. From here we learn that whoever yearns to gaze and know, even if incapable, is to be praised. All praise him!"

Rabbi Yehudah said, "When Noah was in the ark, he feared that the blessed Holy One would never remember him. Once judgment had been executed and the wicked of the world removed, what is written? *God remembered Noah*."

Rabbi El'azar said, "Come and see: When judgment looms over the world, one's name should not be mentioned on high, for if it is, his sins will be mentioned and he will be scrutinized. How do we know? From the Shunammite,[503] for that day was the festival of Rosh Hashanah, when the blessed Holy One judges the world.[504] Then Elisha asked her, *Can we speak on your behalf to the king?* (2 Kings 4:13)—this is the blessed Holy One, who is then called King, Holy King, King of Judgment.[505] *She replied, 'I dwell among my own people'* (ibid.)—'I do not want to be mentioned or observed except *among my own people*.' Whoever yokes with his own people will not be scrutinized and judged harshly by anyone. So she said: *Among my own people*.

"Come and see: When wrath prevailed in the world, Noah was not recalled.[506] As soon as judgment had been executed, what is written? *God remembered Noah*. Now his name was recalled.

"Alternatively, *God remembered Noah*, corresponding to what is said: *I have remembered My covenant* (Exodus 6:5)."[507]

Rabbi Ḥizkiyah was walking from Cappadocia to Lydda.[508] He met Rabbi Yeisa, who said to him, "I am surprised that you are all alone, for we have learned that one should not set out alone on a journey."[509]

He replied, "A child is walking with me; he's following behind."

He said, "I am surprised by that! How can you be accompanied by someone with whom you cannot discuss words of Torah? For whoever walks on the way unaccompanied by words of Torah endangers his life."[510]

He replied, "Certainly so!"

Meanwhile the child arrived. Rabbi Yeisa asked him, "My son, where are you from?"

He answered, "From the town of Lydda. When I heard that this wise man was going there, I offered to serve and accompany him."

He asked, “Do you know any Torah?”

He answered, “I do, because father used to teach me the section of sacrifices, and I inclined my ear when he spoke with my brother, who is older than me.”

Rabbi Yeisa said to him, “My son, tell me.”

He opened, saying, “*Noah built an altar to YHVH, and took of every pure animal and of every pure bird, and offered ascent-offerings on the altar* (Genesis 8:20).

“*Noah built an altar*—the same altar on which Adam sacrificed.[511] [70a] Why did he bring an ascent-offering, since that is offered only for sinful imagining?[512] How did Noah sin? By imagining, ‘Look, the blessed Holy One decreed the destruction of the world! Perhaps because He saved me, all my merit has been expended and none is left.’[513] Immediately, *Noah built an altar to YHVH*—the same one on which Adam sacrificed. If it was the same, why *built*?[514] Because the wicked of the world dislodged it from its site.[515] When Noah appeared, of him is written: *built*.[516]

“*And offered up* עולות (*olot*), *ascent-offerings*—spelled עלת (*olat*), *ascent-offering*, one.[517] It is written: *He is* עולה (*olah*), *an ascent-offering, a fire-offering, an aroma pleasing to YHVH* (Leviticus 1:17).[518] Ascent-offering always ascends as male, not female, as is written: *Let him offer it male, unblemished* (ibid., 3). Why is it written: אשה (*ishsheh*), *fire-offering*, since אש (*esh*), fire, must be present there?[519] Because even though ascent-offering is offered as male, offered to his site,[520] female must not part from him.[521] Rather he is offered together with her, uniting one with the other, so female ascends toward male, uniting as one—even though ‘אשה (*ishsheh*), *fire-offering*, is intended for אישים (*ishim*), angelic personages.’[522]

“Noah had to offer an ascent-offering, for the blessed Holy One cast him in the sphere of the male, to join and enter the ark, so he offered an ascent-offering.[523]

“*He is an ascent-offering*, אשה (*ishsheh*), *a fire-offering*—אש ה (*esh he*), fire, *he*, for left unites with female[524]—every female deriving from the left side[525]—cleaving to one another. So female is called אשה (*ishshah*), woman: אשה (*ishshah*)—cluster of love, grasped by the left to raise Her above, to be bound as one.[526] So, *He is an ascent-offering*, *ishsheh*—nexus of male and female intertwined.

“*YHVH smelled the pleasing aroma* (Genesis, ibid., 21). And it is written: *a fire-offering, a pleasing aroma* (Leviticus, ibid., 17). *A fire offering*—so I have heard: Smoke and fire, joined as one, for there is no smoke without fire, as is written: *Mount Sinai was all in smoke, for YHVH had descended upon it in fire* (Exodus 19:18).

“Come and see: Fire issues from within, and is tenuous, grasped by another

substance, without, less tenuous; they are grasped by one another. Then smoke ascends. Why? Because fire is grasped by sensate substance.[527] Your symbol for this is the nose, through which issues smoke out of fire.[528] Of this is written: *They shall place incense in Your nostril* (Deuteronomy 33:10), for fire returns to its site, and through that aroma the nose contracts inward, inward—till all is embraced, returning to its site, all drawn in toward thought, becoming a single desire.[529] Then, ריח ניחח (*reiaḥ niḥoaḥ*), *a pleasing aroma*, for wrath נח (*naḥ*), subsides, yielding נייחא (*neyaḥa*), tranquility[530]—for smoke is absorbed, condensed in fire, fire grasping smoke, both entering within, within, until wrath subsides. When all intermingles and wrath subsides, then tranquility, a single nexus named 'tranquility'—tranquility of spirit, joy of all as one, radiance of sparkling lamps,[531] radiance of faces. So it is written: *YHVH smelled* [*the pleasing aroma*], like one inhaling, drawing everything in to its site."

Rabbi Yeisa came and kissed him, saying, "All this goodness in your hand, and I was unaware! I will turn around so we can join as one."

They went on.

Rabbi Ḥizkiyah said, "Let us walk on this way together with *Shekhinah*, for it is paved for us."[532]

They grasped the child's hands, and they went on.

They said to him, "Tell us one of those verses your father told you."

He opened, saying, "*O that he would kiss me with the kisses of his mouth* (Song of Songs 1:2).[533] This is supernal desire, for passion issues from the mouth, not from the nose, as does fire. For look, when a mouth merges by kissing, fire issues passionately,[534] in radiant faces, total joy, blissful cleaving. So, *for your caresses are fine, deriving from wine* (ibid.)[535]—from the wine that delights and brightens the face, sparkling the eyes, arousing passion;[536] not from the wine that intoxicates, arousing rage, darkening the face, inflaming the eyes —wine of rage.[537] So, because this good wine brightens the face, delights the eyes, and arouses passionate love, it is offered every day upon the altar [70b] in a quantity satiating and delighting one who drinks it, as is written: *Its wine libation is a quarter of a hin* (Numbers 28:7).[538] So, *for your caresses are fine, de*riving from wine—from that wine arousing love and desire.

"Entirely as below, love arouses above. Two lamps, the light of the upper one extinguished: by the smoke ascending from the one below, the one above is rekindled."[539]

Rabbi Ḥizkiyah said, "Certainly so! For the upper world depends upon the lower,[540] and the lower upon the upper. Ever since the day the Temple was destroyed, blessings are not to be found above or below,[541] demonstrating that each depends on the other."

Rabbi Yeisa said, “Blessings are not to be found, curses are! For the sucking of all issues to the world from that side,[542] and blessings do not issue. Why? Because Israel does not dwell in the land and does not perform the vital service: kindling sparkling lamps so that blessings appear.[543] So they disappear above and below, and the worlds remain unfulfilled, unstable.”

Rabbi Ḥizkiyah said, “What is the meaning of: לא אוסיף (*Lo osif*), *I will never, again curse the earth because* of האדם (*ha-adam*), *humankind* (Genesis 8:21)?”

Rabbi Yeisa replied, “I have heard as follows from Rabbi Shim’on: As long as fire above אוסיף (*osif*), continues, blazing, smoke—judgment below—rages fiercely, consuming all.[544] For when fire issues, it does not cease until judgment has been completed. When judgment below לא אוסיף (*lo osif*), is no longer, intensified by judgment above,[545] it executes judgment intermittently, consuming incompletely. So it is written: לא אוסיף (*Lo osif*), *I will never*, give תוספת (*tosefet*), an increase, intensifying judgment below.”[546]

The child said, “I have heard that it derives from the verse: *Cursed is the earth because of you* (Genesis 3:17).[547] For when the earth was cursed through Adam’s sin, she was subjugated to that evil serpent—cosmic destroyer, exterminator of humanity.[548] From the day that Noah offered a sacrifice and the blessed Holy One smelled it,[549] earth was empowered to escape that serpent, escape defilement. So Israel offers a sacrifice to the blessed Holy One to brighten the face of the earth.”

Rabbi Ḥizkiyah said, “Correct, but this remained suspended until Israel stood at Mount Sinai.”[550]

Rabbi Yeisa said, “The blessed Holy One had diminished the moon and that serpent prevailed,[551] but because of Adam’s sin she[552] was cursed, to curse the world. Ever since that day,[553] earth has escaped the curse, while the moon remains defective—except when an offering appears in the world and Israel dwells in their land.”[554]

Rabbi Yeisa asked that child, “What is your name?”

He replied, “אבא (*Abba*).”[555]

He said, “You will be אבא (*abba*), father, in everything: in wisdom and in years.”[556]

He proclaimed this verse for him: *Your father and mother will be glad; she who bore you will rejoice* (Proverbs 23:25).[557]

Rabbi Ḥizkiyah said, “One day the blessed Holy One will eliminate the impure spirit from the world, as has been said, for it is written: *I will eliminate the spirit of impurity from earth* (Zechariah 13:2). Similarly it is written: *He will swallow up death forever. YHVH Elohim will wipe away tears from all faces and*

remove the disgrace of His people... (Isaiah 25:8).

"One day the blessed Holy One will illumine the moon, delivering her from the darkness caused by that evil serpent, as is written: *The light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days* (Isaiah 30:26). Which light? The light hidden by the blessed Holy One in the act of Creation."[558]

Elohim blessed Noah and his sons... (Genesis 9:1).[559]

Rabbi Abba opened, "*The blessing of YHVH— she enriches, and He adds no pain to her* (Proverbs 10:22). *The blessing of YHVH* is *Shekhinah*, appointed over blessings of the world, from whom blessings issue for all.[560]

"Come and see what is written at first: *YHVH said to Noah, 'Come, you and all your household, into the ark!'* (Genesis 7:1). As has been said, the Master of the house gave him permission to enter, while afterward the Woman told him to leave.[561] Initially, he entered with the permission of Her Husband; finally, he emerged with the permission of the Wife. From here we learn that the master [71a] of the house should bring in and the woman send out, as is written: *Elohim said to Noah, 'Go out of the ark!'* (ibid. 8:15–16), for She was empowered to send him out, though not to bring him in.

"Having emerged, he gave Her presents,[562] for She is the house, and the house is in Her hands.[563] Those presents he gave Her were intended to intensify Her Husband's love for Her.[564] From here we learn how a guest should behave.

"So once he had given Her presents, She blessed him, as is written: *Elohim blessed Noah*. Therefore, *The blessing of YHVH—she enriches*, indeed, as has been said. *And He adds no pain to her*—mystery of what is written: *By painful toil you will eat of it* (ibid. 3:17).[565] *Painful toil*—pain and anguish, a face lacking radiance, when the moon darkens and blessings are nowhere to be found.[566] *By painful toil*—side of the other spirit,[567] depriving the world of blessings. So, ולא יוסיף (*Ve-lo yosif*), *He adds no, pain to her*—mystery of what is written: לא אוסיף (*Lo osif*), *I will never, again curse the earth* (ibid. 8:21)."[568]

"*Fear and dread of you shall be* [*upon every beast of the earth...*] (ibid. 9:2). From now on, human images, for at first, there were no human images.[569] Come and see: At first, it is written: *In the image of God He made the human being* (ibid. 9:6),[570] and similarly: *He created him in the image of God* (ibid. 5:1).[571] As soon as they sinned, their image mutated from that supernal image and they turned into being frightened by the beasts of the field. At first, all creatures of the world would raise their eyes, see the supernal, sacred image, and be overcome by fear and trembling.[572] Once they sinned, their image transformed in

their eyes into another image,[573] and on the contrary, human beings fear and tremble in the presence of other creatures.

"Come and see: All humans who do not sin in the presence of their Lord and do not transgress the words of Torah—their image never wavers from the appearance of the supernal image, so every creature of the world fears and trembles before them. But when humans transgress the words of Torah, their image changes, so they all fear and tremble before other creatures because the supernal image has been exchanged, removed from them. Then beasts of the field dominate them, since they no longer see that worthy image.[574]

"So now that the world was renewed, as originally, He bestowed this blessing upon them, granting them dominion over all, as is said: *and all the fish of the sea are given into your hand* (ibid. 9:2)[575]—even the fish of the sea."[576]

Rabbi Ḥiyya said, "*Were given into your hand*, previously,[577] for when the blessed Holy One created the world, He delivered everything into their hands, as is written: *Have dominion over the fish of the sea and the birds of the sky...* (ibid. 1:28)."[578]

Rabbi Ḥizkiyah opened, "Of *David*. משכיל (*Maskil*).[579] *Happy is one whose transgression is lifted*,[580] *whose sin is covered* (Psalms 32:1). This verse has been established,[581] yet it was spoken in the mystery of wisdom. For we have learned: 'With ten varieties of praise, David praised the blessed Holy One,' one of which is משכיל (*maskil*), one of those ten rungs.[582] David attuned himself before this rung settled upon him.[583]

"*Happy is one whose transgression is lifted*. For when the blessed Holy One weighs the sins and merits of human beings, the scale on the side of sins ascends, while in the other, merits tip the scale. This is: *whose transgression is lifted*.[584]

"*Whose sin is covered*, when judgment prevails in the world, so that he will be protected, so the Destroyer will not overpower him.[585] As with Noah, concealed by the blessed Holy One from that sin Adam channeled to him and to the world.[586] For since Adam conveyed this sin to the world, other creatures dominate, humans fear them, and the world lies in disarray. So when Noah emerged from the ark, the blessed Holy One blessed him, as is written: *God blessed Noah and his sons....* (Genesis 9:1–2).[587]

"*And as for you, be fruitful and multiply* (ibid., 7). In these blessings females are not to be found, just Noah and his sons; the verse does not mention females."[588]

Rabbi Shim'on said, "ואתם (*Ve-attem*), *And as for you*—entirety of males

[71b] and females as one.[589] So, *And as for you, be fruitful and multiply*, generating offspring. From here on, *teem on earth* (ibid.).[590] Here the blessed Holy One gave them seven commandments of Torah, for them and all succeeding them, until Israel stood at Mount Sinai and were given all the commandments of Torah as one."[591]

God said to Noah.... This is the sign of the covenant I set between Me and you....I have set My bow in the cloud (Genesis 9:8, 12–13). *I have set*—previously.[592]

Rabbi Shim'on opened, "*Above the expanse over their heads—appearance of sapphire, semblance of a throne* (Ezekiel 1:26).[593] What is written above? *I heard the sound of their wings like the sound of mighty waters, like the sound of Shaddai, as they moved* (ibid., 24). These are four magnificent, supernal, sacred creatures,[594] above whom that *expanse* is arrayed,[595] all their wings spread, joined to one another, to cover their bodies.[596] As they spread their wings, the sound of all those wings is heard—singing a song, as is written: *like the sound of Shaddai*, never subsiding, as is written: *so that glory may sing to You and not be silent* (Psalms 30:13).[597] What do they exclaim? *YHVH has manifested His salvation; He has revealed His righteousness in the sight of the nations* (ibid. 98:2).[598]

"*A sound of tumult like the sound of an army camp* (Ezekiel, ibid.), like the sound of a holy camp, all supernal hosts gathering above.[599] What do they exclaim? *Holy, holy, holy is YHVH of hosts; the whole earth is full of His glory!* (Isaiah 6:3).[600] Turning south, they sing *holy*; turning north, they sing *holy*; turning east, they sing *holy*; turning west, they sing *blessed*.[601]

"The *expanse* lies above their heads; wherever it moves, it turns faces in that direction, faces encompassed in it.[602] Faces turn to four corners, each revolving within its square, engraved with four faces:[603] face of a lion, face of an eagle, face of an ox, face of a human engraved with them all. Human—face of a lion; human—face of an eagle; human—face of an ox; all coalescing in him. So it is written: *Semblance of their face: a human face* (Ezekiel 1:10).[604]

"In this quadrisected *expanse*, all colors are included, four colors seen within, engraved quadruply,[605] higher and lower secrecies inscribed in four engravings.[606] When the colors of these four scatter, they total twelve: green, red, white, and a color blended of all colors,[607] as is written: *Like the appearance of the bow in the cloud on a rainy day, so was the appearance of the surrounding radiance—the appearance of the semblance of the glory of YHVH* (ibid., 28)—appearance of the colors of all. So, *I have set My bow in the cloud*.[608]

"What is *My bow*? As is said of Joseph: *His bow remained firm* (Genesis 49:24),[609] for Joseph is called Righteous, so *his bow* is covenant of the bow,

contained in Righteous One, covenant linking one with the other.[610] Since Noah was righteous, his covenant was a *bow*.[611]

"[*The arms of his hands*] ויפוזו (*va-yaphozu*), *stayed agile* (ibid.). What is *va-yaphozu*? They sparkled most desirably of all, as is said: *More desirable than gold, even much* פז (*paz*), *pure gold* (Psalms 19:11). They sparkled in supernal radiance when he kept the covenant,[612] so he was called Joseph the Righteous. Therefore the rainbow is called 'covenant,' embracing one another.

"Luster of supernal glory, vision of all visions, vision resembling hidden vision, hidden colors, revealed colors.[613] It is forbidden to gaze at the rainbow appearing in the world, lest shame be exposed in *Shekhinah*.[614] Furthermore, colors of the rainbow appear as dross[615] clinging to the appearance of supernal glory—not to gaze!

"Once earth sees this rainbow, the holy covenant is firmly erected.[616] So, *it will be a sign of the covenant between God* [*and the earth*] (Genesis 9:13).[617]

"As to what we have said concerning these colors—three colors and one blended of them—all comprise one mystery, within the cloud ascending to manifest.[618]

"*Above the expanse over their heads—an appearance of sapphire stone* (Ezekiel, ibid., 26). This is the Foundation Stone, centric point of the entire universe, upon which stands the Holy of Holies.[619] This is the supernal sacred throne, appointed over these four.[620] *Semblance of a throne* (ibid.), with four legs—Oral Torah.[621] *Upon the semblance of a throne—semblance of the appearance of a man* (ibid.)—Written Torah.[622] From here we learn that Written Torah is placed [72a] upon Oral Torah,[623] for one is the throne of the other. *Appearance of a man*—image of Jacob, enthroned upon Her."[624]

Rabbi Yehudah rose one night to ply Torah at an inn in the town of Meḥasya.[625] There in the house was a certain Jew who arrived with two ragged saddlebags.[626]

Rabbi Yehudah opened, saying, "*This stone that I have set up as a pillar will become the house of God* (Genesis 28:22). This is the Foundation Stone, upon which the world was planted, upon which the Temple was built."[627]

That Jew raised his head[628] and said, "How can that be? The Foundation Stone existed before the world was created; from it the world was sown. Yet you cite: *This stone that I have set up as a pillar*, which implies that Jacob set it up now, as is written: *He took the stone that he had placed under his head* (ibid., 18).[629] Furthermore, Jacob was in Bethel,[630] while this stone was in Jerusalem!"

Without turning his head toward him, Rabbi Yehudah opened, saying, "*Prepare to meet your God, O Israel!* (Amos 4:12). Similarly, *Be silent and*

listen, O Israel! (Deuteronomy 27:9). Words of Torah require intention;[631] words of Torah must be arranged with body and will as one."[632]

The Jew arose and dressed himself. He sat beside Rabbi Yehudah and said, "Happy are you righteous, engaging in Torah day and night!"

Rabbi Yehudah replied, "Now that you have prepared yourself, say your word, so that we may join as one, for words of Torah require arraying the body and arraying the mind. Otherwise, I would have lain in bed, expressing words in my mind. But we have learned that even a single person sitting and studying Torah is joined by *Shekhinah*.[633] Now, if *Shekhinah* is here, how can I lie in bed? Furthermore, they require thirsting clarity.[634]

"Moreover, when anyone rises to ply Torah at midnight, as the north wind arouses, the blessed Holy One comes to delight in the righteous in the Garden of Eden, and He together with all the righteous in the Garden listen to him, listening to those words issuing from his mouth.[635] Now, if the blessed Holy One and all the righteous revel in hearing words of Torah at this moment, how can I lie in my bed?"

He said to him,[636] "Now say your word!"

He said, "I asked about what you said concerning the verse *This stone that I have set up as a pillar will become the house of God*: 'This is the Foundation Stone.' How can that be? The Foundation Stone existed before the world was created; from it the whole world was sown. Yet you cite: *that I have set up*, which implies that Jacob set it up now, as is written: *He took the stone that he had placed under his head*.[637] Furthermore, Jacob was in Bethel, while this stone was in Jerusalem!"

He replied, "He rolled up the whole land of Israel beneath him, so that stone lay underneath him."[638]

He said to him, "It is written: *that he had placed*, and similarly: *this stone that I have placed*."[639]

He replied, "If you know something, say it."

He opened, saying,[640] "*As for me, I will behold Your face in righteousness; I will be satisfied, when I awake, with Your likeness* (Psalms 17:15). King David loved and cleaved to this stone, of which he said *The stone that the builders rejected has become the cornerstone* (ibid. 118:22).[641] When he desired to gaze at the sight of the glory of his Lord, he first took this stone in his hand and then entered, for whoever desires to appear before his Lord can enter only through this, as is written: *Through this shall Aaron enter the sanctuary* (Leviticus 16:3).[642] David praises himself, saying: *As for me, I will behold Your face in righteousness*.[643] All David's striving focused on appearing fittingly in this stone, facing above.[644]

"Come and see: Abraham innovated morning prayer, revealing the goodness of his Lord to the world, arraying that hour fittingly, as is written: *Abraham arose early in the morning* (Genesis 22:3). Isaac innovated afternoon prayer, revealing to the world that there is judgment and a Judge, capable of saving or condemning the world. Jacob innovated evening prayer, and having arrayed through this prayer what no human had ever fittingly arrayed, he praised himself, saying: [72b] *This stone that I have set up as a pillar*, for until then no one else had set Her as he had.[645] So, *He took the stone that he had placed under his head and set her up as a pillar* (ibid. 28:18). What does *pillar* mean? That She was fallen and he raised Her. *And he poured oil upon her head* (ibid.), for it depended on Jacob to accomplish more than anyone in the world."[646]

Rabbi Yehudah came and kissed him, saying, "All this you know? Then why do you exert yourself in trade, neglecting eternal life?"[647]

He replied, "Times are stressful, and I have two sons attending school every day. I am exerting myself to provide them food and tuition, so that they can exert themselves in Torah."[648]

He opened, saying,[649] "*Solomon sat upon the throne of his father David, and his kingdom was firmly established* (1 Kings 2:12). What is so great about that? It implies, however, that he arrayed the Foundation Stone, setting upon it the Holy of Holies, so then *his kingdom was firmly established*.[650]

"It is written: *I will see her, to remember the everlasting covenant* (Genesis 9:16).[651] For the desire of the blessed Holy One focuses constantly on Her,[652] and whoever does not appear in Her does not enter the presence of his Lord.[653] So it is written: *I will see her, to remember the everlasting covenant*. What does *I will see her* mean? It is a mystery, as is written: *Make a mark* (Ezekiel 9:4),[654] clearly visible. Some say this is the impress of the sacred insignia in the flesh."[655]

Rabbi Yehudah said, "Certainly it is all![656] However, the rainbow appearing in the world abides in supernal mystery.[657] When Israel emerges from exile, this rainbow is destined to be adorned in its colors, like a bride adorning herself for her husband."[658]

The Jew said to him, "This is what my father told me as he was departing the world: 'Do not expect the footsteps of Messiah until this rainbow appears in the world, adorned in radiant colors, the world resplendent. Then expect Messiah!'[659]

"How do we know? For it is written: *I will see her, to remember the everlasting covenant*.[660] Now when she appears, she appears in dim colors, and *to remember* means: so that the Flood will not return.[661] But at that time she will appear in radiant colors, adorned in her finery. Then, *to remember the everlasting covenant*—the blessed Holy One will remember this *covenant* who

lies in exile[662] and raise Her from the dust, as is written: *They will seek YHVH their God and David their king* (Hosea 3:5),[663] and similarly: *They will serve YHVH their God and David their king whom I will raise for them* (Jeremiah 30:9)—whom I will raise from the dust, as is said: *I will raise the fallen tabernacle of David* (Amos 9:11).[664] So, *I will see her, to remember the everlasting covenant*, to raise Her from the dust.

"And Father said this: 'Therefore the redemption of Israel and her remembrance are mentioned here in the Torah,[665] as is written: *As I swore that the waters of Noah would never again cover the earth, so I swear not to be angry with you or rebuke you* (Isaiah 54:9)."[666]

The sons of Noah coming out of the ark were [*Shem, Ham, and Japheth*] (Genesis 9:18).

Rabbi El'azar said, "Since it is written: *The sons of Noah*, why: *coming out of the ark*? Did he have other sons who didn't come out of the ark?"

Rabbi Abba replied, "Yes! For later his sons engendered sons, as is written: *These are the generations of Shem* (ibid. 11:10), and they did not come out of the ark. So it is written: *coming out of the ark: Shem, Ham, and Japheth*."

Rabbi Shim'on said, "If I had been present in the world[667] when the blessed Holy One issued *The Book of Enoch* to the world and *The Book of Adam*,[668] I would have objected to the presence of human beings, because all the wise did not contemplate them carefully and strayed in strange words, abandoning the supernal domain for the other domain.[669] But now the wise of the world know words and conceal them, invigorating themselves in the service of their Lord.[670]

"I have found this verse[671] in Mystery of Mysteries:[672] When Delight of all Delights[673] arouses—concealed, sealed, Cause of Causes[674]—a tenuous radiance radiates, delight of all delights, lustering right in supernal anointing oil, lustering left in delightfully fine wine, lustering medially in delightful purple.[675] Spirit arouses, spirit rises, rendered to spirit, cleaving to one another.[676] Three enter three,[677] out of three issues one covenant cleaving to covenant.[678] Spirit ascending conceives, conceiving from Him.[679] When She is placed between two sides, spirit cleaves to spirit, [73a] and She conceives three sons.[680] From Noah and the ark issued three, corresponding to the supernal three, namely, those emerging from the ark: *Shem, Ham, and Japheth—Shem* on the right; *Ham* on the left; *Japheth*, purple, blending both.[681]

"*Ham is father of Canaan* (ibid. 9:18)—scoria of gold underneath slag,[682] arousal of impure spirit, primordial serpent. So the verse designates: *Ham is father of Canaan*, who brought curses upon the world, that *Canaan* who was

cursed, that *Canaan* who besmirched creatures' faces.[683] So of them all, only this one diverges from them all, as is written: *Ham is father of Canaan*—the one who besmirched the world—whereas of the others is not written: *Shem is father of so-and-so*, or *Japheth is father of so-and-so*. Rather, the verse suddenly skips: *Ham is father of Canaan*, indeed!

"So when Abraham arrived, what is written? *Abram passed through the land* [... *and the Canaanite was then in the land*] (ibid. 12:6), for the patriarchs were still unfulfilled and the seed of Israel had not issued into the world, so that this name leave and the supernal name enter.[684] When Israel proved virtuous, the land was called by this name: land of Israel. When they did not, the land was called by another name: land of Canaan. So it is written: *Cursed be Canaan* (ibid. 9:25), for he brought curses upon the world. What is written of the serpent? *Cursed are you among all animals*... (ibid. 3:14), corresponding to what is written: *slave of slaves* (ibid. 9:25).[685]

"Therefore it is written, *Shem, Ham, and Japheth*—these are the three *sons of Noah coming out of the ark*, as we have explained.

"*These three are the sons of Noah* (ibid., 19)—establishing the world, establishing supernal mystery.

"*From these the whole world dispersed* (ibid.)—mystery of three supernal colors. For when that flowing, gushing river waters the garden through the potency of these three supernal ones[686]—from there colors scattering below—each absorbs its companion,[687] showing how the glory of the blessed Holy One extends above and below, how He is one above and below."

Rabbi El'azar said, "These three colors pervade all that derives from the side of holiness, and through reflection they disperse to all those deriving from the side of the other spirit.[688] When you contemplate the mystery of rungs,[689] you will discover how colors scatter in every direction, finally filtering below through the mystery of twenty-seven conduits, sockets of doors covering the abysses.[690]

"All is known to the supernal wise. Happy is the share of the righteous whom the blessed Holy One delights to honor, to whom He reveals supernal secrets of wisdom! Of them is written: *The secret of YHVH is for those in awe of Him* (Psalms 25:14)."

Rabbi El'azar opened, saying, "*YHVH, You are my God; I will exalt You, I will praise Your name. For You have done wonders, plans of long ago, faithful and true* (Isaiah 25:1). How intensely human beings should contemplate the glory of the blessed Holy One, praising His glory! For if one knows how to praise his

Lord fittingly,[691] the blessed Holy One fulfills his desire. Further, he multiplies blessings above and below.[692]

"So one who knows how to praise his Lord and unify His name[693] is beloved above and desirable below.[694] The blessed Holy One prides Himself on him. Of him is written: *He said to me, 'You are My servant, Israel, in whom I will be glorified*' (Isaiah 49:3)."

Noah, a man of the soil, was the first to plant a vineyard (Genesis 9:20).

Rabbi Yehudah and Rabbi Yose. One said, "It was banished from the Garden of Eden, and he planted it here." The other said, "It was in the earth and he uprooted it, then transplanted it. That same day it yielded fruit, blossoming into grapes; he squeezed them, drank of the wine and became drunk."[695]

Rabbi Shim'on said, "There is a mystery here in this verse. When he sought to probe the sin probed by Adam—not to cling but to know, to mend the world—he was incapable.[696] He squeezed grapes to probe that vineyard,[697] but as soon as he arrived, *he became drunk and exposed himself* (ibid., 21),[698] and was powerless to rise. So, *he exposed himself*, exposing the breach of the world that had been closed.[699] *Inside* אהלה (*oholoh*), *his tent* (ibid.)—spelled with a ה (*he*): *inside* [73b] *oholah*, *her tent*, the tent of that vineyard.[700]

"Similarly, the sons of Aaron, for we have learned that they were drunk on wine.[701] Now, who would give them wine to drink at that site? Can you conceive of them being so impudent as to quaff wine like this? Rather, they were actually saturated with that other wine,[702] as is written: *They offered strange fire in the presence of YHVH* (Leviticus 10:1). Here is written: *strange fire*, and there is written: *to protect you from a strange woman* (Proverbs 7:5)—all one and the same.[703]

"Similarly, *He drank of the wine and became drunk, and exposed himself*. So Ham, father of Canaan, aroused, as has been explained, and scope was provided to Canaan to prevail.[704] Whereas he had been righteous, in the mystery of covenant,[705] he castrated him, for we have learned that he removed that covenant from him.[706] Therefore, *He said, 'Cursed be Canaan*' (Genesis 9:25), for curses aroused, as at first.[707] *Slave of slaves he shall be* (ibid.), as is said: *Cursed are you among all animals and among all beasts of the field* (ibid. 3:14).[708] All will be restored in the time to come, but he will not; all will be liberated, but he will not.[709] This is a mystery intended for those who know the ways and paths of Torah."

He opened, saying, "*For I know my transgressions; my sin confronts me constantly* (Psalms 51:5). How carefully humans should guard themselves from sinning in the presence of the blessed Holy One! For once one has sinned, his sin is inscribed above, inexpungible except through extreme exertion, as is said: *Though you wash yourself with natron and use an abundance of lye, your iniquity is stained before Me* (Jeremiah 2:22).

"Come and see: When a human being sins once in the presence of the blessed Holy One, it leaves a mark. If he repeats, that mark is deepened. If he repeats again, that stain spreads from one side to the other; then, *your iniquity is stained before Me*.

"Come and see: When King David sinned in the presence of the blessed Holy One in the affair of Bathsheba,[710] he thought the sin was marked on him forever. What is written? *YHVH has removed your sin; you shall not die* (2 Samuel 12:13)—He removed that mark from His presence."

Rabbi Abba said to him, "Look, we have learned that Bathsheba was destined for King David since the day the world was created![711] So why did the blessed Holy One give her first to Uriah the Hittite?"

He replied, "Such are the ways of the blessed Holy One. Even though a woman is destined for a certain man, another—anticipating—marries her before the time of this other one arrives.[712] As soon as his time arrives, the one who had married her is thrust away in favor of this other one coming later, and he departs the world.[713] It is difficult for the blessed Holy One to remove him from the world before his time arrives, in favor of this other one.[714]

"This mystery of Bathsheba who was given first to Uriah the Hittite—go search and you will discover why the Holy Land was given to Canaan before Israel arrived. You will discover it is all one mystery.[715]

"Come and see: Even though David confessed his sin and returned,[716] his heart and mind did not depart from those sins he sinned or from that sin regarding Bathsheba, for he feared them constantly, lest one of them prevail and accuse him in time of danger.[717] So he did not obliterate them from his mind.

"Alternatively, *For I know my transgressions*—I know all those rungs from which human sins suspend.[718] *My sin confronts me constantly*—defect of the moon,[719] who did not escape impurity until Solomon appeared and she lustered in fullness.[720] Then the world turned firm and fragrant,[721] so Israel dwelled securely, as is written: *Everyone in Israel dwelled under his vine and under his fig tree* (1 Kings 5:5).[722] Nevertheless, *my sin confronts me constantly* and will not be eradicated from the world until King Messiah arrives in the time to come, as is said: *I will eliminate the spirit of impurity from earth* (Zechariah 13:2)."

He was a mighty hunter before YHVH; hence the saying: Like Nimrod, a

mighty hunter before YHVH (Genesis 10:9).[723]

Come and see: He was a mighty man, garbed in the garments of Adam, through which he discovered how to hunt creatures.[724] Rabbi El'azar said, "Nimrod used to entice creatures into worshiping idols. In those garments he prevailed, conquering the inhabitants of the world. He proclaimed himself Ruler of the World, and humanity worshiped him. Why was he called נמרוד (*Nimrod*), Nimrod? Because he מרד (*marad*), rebelled, against the supernal King on high, rebelling against those on high, rebelling against those below.[725]

"In those [74a] garments he ruled all inhabitants of the world, reigning over them, rebelling against his Lord, proclaiming himself Ruler of the World. He enticed creatures, finally luring humans to abandon the worship of the Lord of the world."

Rabbi Shim'on said, "Concerning these garments, the Companions know a supernal mystery!"[726]

Our Mishnah. [727] *The whole earth was of one language and of identical words* (Genesis 11:1).

Rabbi Shim'on opened, "*The House, in its being built, was built of stone dressed at the quarry, so no hammer, ax, or any iron tool was heard...* (1 Kings 6:7).

"*The House, in its being built*. Didn't Solomon build it along with all those artisans who were there? Why, *in its being built*?[728] But so it was, as is written: *Of hammered work shall the lampstand be made* (Exodus 25:31). If it was *hammered work*, then why *shall it be made*? But indeed, entirely by miracle, made by itself.[729] As soon as they began working, the work taught them how to create what they never knew before. Why? Because the blessing of the blessed Holy One inhabited their hands. So it is written: *in its being built*—it was built by itself,[730] for it taught the artisans how to commence creating, and the actual design of that creation did not vanish from their sight. Contemplating it, they kept working till the entire House was built.

"*Was built* אבן שלמה (*even shelemah*), *of stone dressed, at the quarry*—spelled שלמה (*shelemah*), missing the י (*yod*), *stone of* שלמה (*Shelomoh*), *Solomon*, indeed![731]

"מסע (*Massa*), *Quarry*, Journey[732]—transported, coming and resting upon them, so the work was accomplished.[733] *Massa*—moving their hands to create unconsciously. Here is written: מסע (*massa*), and there is written: *And for* מסע (*massa*), *journeying, the camps* (Numbers 10:2).[734]

"*So no hammer, ax, or any iron tool was heard*—for *shamir*[735] split all

soundlessly, so they needed no other tools to work, all miraculously!”

Rabbi Shim’on said, “How beloved are words of Torah! Happy is the share of one engaged in them, knowing how to walk the path of truth! *The House, in its being built*. When it arose in the will of the blessed Holy One to fashion glory for Its glory,[736] from the midst of thought a desire arose to expand— expanding from the site of concealed thought, unknown, expanding and settling in the larynx,[737] a site continuously gushing in the mystery of the spirit of life. When thought expanded and settled in this site, that thought was called אלהים חיים (*Elohim Ḥayyim*), Living God: *He is Living God* (Jeremiah 10:10).

“It sought to expand and reveal Itself further; thence issued fire, air, and water,[738] merging as one. Jacob emerged, Consummate Man,[739] a single voice issuing audibly. Hence, thought, having been concealed in silence, was heard revealing itself.[740]

“Thought expanded further revealing itself, and this voice struck against lips. Then speech issued, consummating all, revealing all.[741] It is perceived that all is concealed thought, having been within, and all is one.[742]

“Once this expansion ripened, generating speech through the potency of that voice, then *The House, in its being built*. The verse does not read *when it was built*, but rather *in its being built*, every single time.[743]

“*Of stone dressed*—as has been said.[744] And it is written: *the crown with which his mother crowned him* (Song of Songs 3:11).[745]

“מסע (*Massa*), *Quarry*, Journey—issuing from within, dwelling, journeying outside; issuing from above, dwelling, journeying below.

“*No hammer, ax, or any iron tool was heard*—other, lower rungs, all dependent upon it, neither heard nor admitted within when She ascends to unite above, to suckle from there.[746]

“This is *in its being built*. Then as She suckles, they all abide in joy, suckling, being filled with blessings. Then all worlds abide in single mystery, in single union, with no division. After each and every one receives his share, they all disperse in their directions, to their appointments.

“Come and see: *The whole earth was of one language and of identical words*. [74b] What is written next? *When they journeyed from* קדם (*qedem*), *the east* (Genesis 11:2)[747]—from קדמאה (*Qadma’ah*), Primordial One, of the world.[748] *They found* בקעה (*biq’ah*), *a valley, in the land of Shinar*, for from there they disperse in all directions, it being the first kingdom to scatter.[749]

“Now if you say, ‘Look at what is written: *A river issues from Eden to water the garden, and from there it divides* (Genesis 2:10),’ certainly so, for once they journey from there, division ensues.[750] When they gather there to suckle, no division; when they journey, division, as is written: *When they*

journeyed from qedem, they found a valley, as has been said.

"*The whole earth was of one language and of identical words*. For then the world shared a single essential root, a united faith in the blessed Holy One. What is written? *When they journeyed from qedem*—from *Qadma'ah*, Primordial One, root of the world, faith of all. *They found a valley*—they found a find by which they forsook supernal faith.

"Come and see: What is written of Nimrod? *The beginning of his kingdom was Babylon* (ibid. 10:10). From there he journeyed to embrace the other dominion.[751] Similarly here, *They found a valley in the land of Shinar*.[752] From there they drifted in their hearts, abandoning supernal dominion for the other."

They said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves" (Genesis 11:4).

Rabbi Ḥiyya opened, "*The wicked are like the banished sea that cannot be still...* (Isaiah 57:20).[753] Now is there such a thing as a *banished sea*? Yes, for when the sea escapes its normal array, surging out of control, then it is banished, expelled from its site. Like one who is drunk on wine, agitated, heaving up and down. Why? Because *it cannot be still, and its waters toss up mire and mud* (ibid.)—casting up all that mud of the sea, all the muck, onto the shore.[754] Similarly, those wicked who abandon the paved path, staggering like incoherent drunkards, abandoning the straight path for the crooked. Why? Because they *cannot be still*—the crookedness of their path causes them to walk aimlessly, restlessly. Furthermore, all their rage as they snarl words from their mouths—each word *mire and mud*—all spewing abhorrent filth from their mouths until they defile themselves [75a] and are defiled.[755]

"Come and see: *They said, "Come, let us build ourselves a city....*" The expression *Come* denotes mere preparation.[756]

"*Let us build ourselves a city, and a tower with its top in the heavens*. They all followed bad advice, rebelling against the blessed Holy One. They proceeded foolishly, stupidly."

Rabbi Abba said, "They admitted stupidity into their minds but proceeded with evil wisdom, abandoning supernal dominion for the other,[757] exchanging His glory for alien glory. Everywhere lies a mystery of supernal wisdom.[758]

"*Come, let us build ourselves a city and a tower*. Come and see: When they reached this valley, the alien domain, and the site of its dominion was revealed to them—plunged in the midst of the fish of the sea[759]—they said, 'Here is a place to settle, to harden the heart, and for lower beings to indulge.' Immediately, *Come, let us build ourselves a city*—'let us establish on this site *a*

city and a tower.'

"*And let us make a name for ourselves*. 'This site will be our deity, no other;[760] for this site *let us build a city and a tower*. Why ascend any higher, whence we cannot derive pleasure? Here is a perfect place. *Let us make a name for ourselves*—a deity to worship. *Lest we be scattered* (Genesis, ibid.)—to other rungs, in all directions.'

"*YHVH came down to see the city and the tower* (ibid., 5). This is one of the ten times that *Shekhinah* descended to earth.[761] Why *to see?* Didn't He already know?[762] Rather, *to see*, 'to scrutinize in judgment,' as is said: *May YHVH see you and judge!* (Exodus 5:21).

"*The city and the tower*. Here one should contemplate, for the verse does not read *to see the human beings*, but rather *to see the city and the tower*. Why? Because when the blessed Holy One gazes in judgment, at first He gazes at the rung above, then at the rung below; at first at those above, then at those below.[763] Since this matter impinged above, gazing above preceded, as is written: *the city and the tower that* בני האדם (*benei ha-adam*), *the humans, had built* (ibid.). What is the meaning of *benei ha-adam*? 'The children of Adam,' who rebelled against his Lord, inflicting death upon the world.[764] *That the humans had built*—producing an actual building, striving to build above."[765]

Rabbi Shim'on opened, "*Thus says YHVH: The gate of* [75b] *the inner court facing east shall be shut on the six working days, but on the Sabbath it shall be opened, and on the day of the new moon it shall be opened* (Ezekiel 46:1).[766] This verse calls for contemplation, for it is a mystery, as has been explained.

"*It shall be shut on the six working days*. Why *shall it be shut* all those *six working days*? Because these are secular days when this gate should be shut so secular not exploit sacred.[767] *But on the Sabbath it shall be opened, and on the day of the new moon it shall be opened*, for then performance of sacred with sacred; then the moon is illumined to unite with the sun.[768]

"Come and see: This gate is not opened on those six secular days because on those days the lower world is nourished and those six secular days rule the world, except for the land of Israel.[769] They rule because this gate is shut, but *on the Sabbath... and on the day of the new moon* they are all removed and rule no more, for this gate is open and the world is joyous—nourished from there, not handed over to the other dominion.

"Now if you say those six days rule entirely on their own, come and see: *facing* קדים (*qadim*), *east*—before they rise to rule, it gazes constantly upon the world,[770] though it is not opened for the world to be nourished from the sacred

except on Sabbath and the new moon. All those days cleave to Sabbath, whence they are nourished;[771] for on Sabbath all those gates are opened and tranquility manifests for all, those above and those below.

"Come and see: וירד יהוה (*Va-yered YHVH*), *YHVH came down, to see*, descending from sacred to secular, with רדיד (*redid*), a veil, spread,[772] to inspect what they had built, the edifice they had erected to provoke the world to worship them."

Rabbi Yitsḥak was sitting in the presence of Rabbi Shim'on and asked him, "How could these people have been so foolish to rebel against the blessed Holy One, unanimously adopting the same plan?"

He replied, "This has already been explained: *When they journeyed from the east*—journeying from above to below, journeying from the land of Israel and descending to Babel.[773] They said, 'Here is a site to embrace. *Let us make a name for ourselves*; then sustenance from below will adhere to this site.[774] For when judgment looms over the world, this site will resist; from here the world will derive pleasure and nourishment, since above is too remote. Further, we will ascend to heaven and wage battle,[775] so that no flood will pour down upon the world as before.'

"*YHVH said, 'Look, they are one people with one language for them all'* (Genesis 11:6). 'Since they are all united as one, they will succeed in their project. Let all rungs disperse, each in its own direction, so that all these below disperse.'[776] What is written? *YHVH scattered them from there* (ibid., 8).[777]

"If you ask, 'Why was their language scattered and scrambled?'—it is because they were all speaking the holy tongue,[778] and that language aided them, for the act of enunciation is essential to attaining one's intention.[779] Thereby they supported the place they sought to erect. So their language was confounded to prevent them from empowering their desire in the holy tongue. As soon as their language mutated, they failed in the project, since the powers above know and recognize only the holy tongue.[780] Once language was scrambled, their power weakened and fractured.

"Come and see: A word spoken by lower creatures in the holy tongue is comprehended by all the powers of heaven, who are thereby invigorated, but any other language they neither comprehend nor recognize. So as soon as their language was scrambled, *they stopped building the city* (ibid.), for their power fractured and despite their desire they could not accomplish anything.

"*Blessed be the name of the blessed Holy One forever and ever, for wisdom and power are His* (Daniel 2:20).[781] Because the blessed Holy One brought

secrets of wisdom down to the world, humanity was corrupted by it and sought to attack Him.[782] He gave supernal wisdom to Adam, and through that revealed wisdom [76a] he discovered rungs[783] and clung to the evil impulse until the springs of wisdom vanished. Afterward he returned to the presence of his Lord,[784] and some was revealed, though not as before. Later, through that book of his,[785] he discovered wisdoms; but then people appeared and provoked Him.[786]

"He gave wisdom to Noah, who thereby served the blessed Holy One. Afterward what is written? *He drank of the wine and became drunk, and exposed himself* (Genesis 9:21), as has been explained.[787]

"He gave wisdom to Abraham, who thereby served the blessed Holy One. Afterward Ishmael issued from him, who provoked the blessed Holy One. Similarly Isaac, from whom issued Esau.[788] Jacob married two sisters.[789]

"He gave wisdom to Moses. What is written of him? *Throughout My house he is faithful* (Numbers 12:7). There was none as faithful as Moses: he performed on all those rungs, yet his heart did not stray into desiring any of them;[790] rather, he stood firm in supernal faith fittingly.

"He gave supernal wisdom to King Solomon. Afterward what is written of him? *Proverbs of Solomon* (Proverbs 1:1). *An oracle. The man spoke*: '*לאיתיאל* (*Le-Iti'el*), *To Ithiel, to Ithiel* *ואוכל* (*ve-Ukhal*), *and Ucal*' (ibid. 30:1). Solomon said, '*אתי אל* (*Itti El*), *God is with me*. Wisdom is His. *ואוכל* (*Ve-ukhal*), *And I can*, do what I desire!' Later, *YHVH stirred up* *שטן* (*satan*), *an adversary, against Solomon* (1 Kings 11:14).[791]

"Come and see: With fragments of wisdom discovered by these people from wisdom of the ancients, they antagonized the blessed Holy One, built a tower, and perpetrated all they did—until they were scattered over the face of the earth, lacking the wisdom to accomplish anything. But in the time to come the blessed Holy One will arouse wisdom in the world, with which He will be served, as is written: *I will put My spirit within you and cause you*—not like the ancients who ruined the world with it, but rather: *cause you to follow My laws and carefully observe My rules* (Ezekiel 36:27)."

Rabbi Yose and Rabbi Ḥiyya were walking on the way. Rabbi Yose said to Rabbi Ḥiyya, "Let us open with Torah and say a word!"[792]

Rabbi Yose opened, saying, "*For YHVH your God walks about amid your camp to save you and deliver your enemies to you. Your camps are to be holy, so that He not see among you anything indecent and turn away from you* (Deuteronomy 23:15). *For YHVH your God* *מתהלך* (*mithallekh*), *walks about*. The verse should read *מהלך* (*mehallekh*), *walks*. But as is said: *walking about in the*

garden in the breeze of the day (Genesis 3:8).[793] This is the tree from which Adam ate.[794] *Mithallekh*—female; *mehallekh*—male.[795] This is who walked in front of Israel when they were walking in the desert, as is written: *And YHVH walks before them by day* (Exodus 13:21).[796] This is who walks in front of a person when he is walking on the way, as is written: *Righteousness goes before him, and he sets out on his way* (Psalms 85:14).[797] This is who walks in front of a person when he is virtuous. Why? *To save you and deliver your enemies to you*—so that one is saved on the way, not overpowered by the other.[798] So one should guard himself against his sins and purify himself. What is written? *Your camps are to be holy*. Why קדוש (*qadosh*), *holy*? The verse should read קדושים (*qedoshim*), *holy*.[799] However, *Your camps are to be qadosh, holy*— smooth members of the body, composing, arraying the body. So, *Your camps are to be qadosh*.[800]

"*So that He not see among you anything indecent*. What is *anything indecent*? Indecency of indecencies, despised by the blessed Holy One more than anything.[801] Since the verse states: *So that He not see among you* ערות (*ervat*), *indecent*, why דבר (*davar*), *anything*? Because this signifies the wicked of the world who befoul and defile themselves with the word issuing from their mouths. This is *ervat davar*, *indecency of word*.[802] Why to such an extreme?[803] Because He is walking in front of you, and if you act like this, He will immediately *turn away from you*, no longer walking with you but turning away. As for us, look, we are walking on the way, so let us engage in words of Torah! For Torah crowns a person's head, so *Shekhinah* never departs from him."[804]

Rabbi Ḥiyya opened, saying, "*YHVH said, 'Look, they are one people with one language for them all...* (Genesis 11:6). Come and see what is written: *When they journeyed* מקדם (*mi-qedem*), *from the east* (ibid., 2). What is *mi-qedem*? מקדמונו (*Mi-Qadmono*) From Primordial One, of the world.[805] *They found* [*a valley in the land of Shinar*] (ibid.). The verse should read *They saw*. Why *they found*?[806] They found a find there from mysteries of wisdom of the ancients, deposited there by victims of the Flood,[807] with which they tried to perpetrate their deed, rebelling against the blessed Holy One. They vocalized and perpetrated [76b] the act.[808]

"See what is written: *Look, they are one people with one language for them all*. 'Since they share a single mind, a single will, and speak the holy tongue, *now nothing that they scheme to do will be barred to them!* (ibid., 6). No one can thwart their act! What will I do? I will derange the rungs above[809] and their language below, so their action will be thwarted.' Now since they shared a single will and mind, and spoke the holy tongue, it is written: *Nothing that they scheme to do will be barred to them*—supernal Judgment is powerless against them. All the more so, we Companions who engage in Torah, sharing a single mind and will!"[810]

Rabbi Yose said, “From here we learn that quarrelers do not endure. For as long as these inhabitants of the world shared a single will and mind, even though they rebelled against the blessed Holy One, supernal Judgment could not prevail against them. As soon as they differed, immediately *YHVH scattered them from there over the face of all the earth* (ibid., 8).”[811]

Rabbi Ḥiyya said, “By implication, all depends on the word of the mouth.[812] For as soon as it was scrambled, immediately *YHVH scattered them from there*. But of the time to come, what is written? *Then I will transform the language of the peoples into a pure one, so they may all call upon the name of YHVH and serve Him shoulder to shoulder* (Zephaniah 3:9). Similarly, *YHVH will be king over all the earth. On that day YHVH will be one and His name one* (Zechariah 14:9).”[813]

REFERENCE MATTER

Abbreviations

add.	addendum
Add.	Additional
Arukh	Nathan ben Yehiel of Rome, *Sefer he-Arukh*
Battei Midrashot	Shlomo Aharon Wertheimer, ed., *Battei Midrashot*
B.C.E.	before the Common Era
Beit ha-Midrash	Adolph Jellinek, ed., *Beit ha-Midrash*
BT	Babylonian Talmud
C9	MS Add. 1023, University Library, Cambridge
C12	MS Dd. 4.2, 1, University Library, Cambridge
C13	MS Dd. 10.14, 4, University Library, Cambridge
ca.	*circa*, approximately
C.E.	Common Era
chap.	chapter
Cr	Cremona edition of *Sefer ha-Zohar*
ed.	editor (pl. eds.); edition; edited by
esp.	especially
DE	*Derekh Emet*, in *Sefer ha-Zohar*, ed. Reuven Margaliot
DE (emendations)	Joseph Ḥamiẓ, ed., *Derekh Emet*
diss.	dissertation
frag.	fragmentary
Galante	Abraham Galante, in *Or ha-Ḥammah*, ed. Abraham Azulai
Hash	*Hashmatot*

Ḥayyat	Judah Ḥayyat, *Minḥat Yehudah*
Heikh	*Heikhalot*
intro	introduction
IR	*Idra Rabba*
IZ	*Idra Zuta*
JQR	*Jewish Quarterly Review*
JT	Jerusalem Talmud
KP	Shim'on Lavi, *Ketem Paz*
L2	MS 762, British Museum, London
L27	MS Gaster 747, British Museum, London
L32	MS Gaster 773, British Museum, London
M	Mishnah; Mantua edition of *Sefer ha-Zohar*
M7	MS Hebr. 217, Bayerische Staatsbibliothek, Munich
Ma'arikh	Menaḥem ben Judah de Lonzano, *Sefer ha-Ma'arikh*
Mat	*Matnitin*
Matt, *Zohar*	Daniel Chanan Matt, trans. and ed., *Zohar: The Book of Enlightenment*
MhN	*Midrash ha-Ne'lam*
MM	Shalom Buzaglo, *Miqdash Melekh*
MmD	Daniel Frisch, *Peirush Matoq mi-Devash*
Mopsik	Charles Mopsik, trans. and ed., *Le Zohar*
MS (pl. MSS)	(manuscripts)
Ms1	MS Guenzburg 83, Russian State Library, Moscow
Ms3	MS Guenzburg 487, Russian State Library, Moscow
n. (pl. nn.)	note(s)
N23	MS 1761, Jewish Theological Seminary, New York
n.d.	no date
Nefesh David	David Luria, *Nefesh David*
NJV	New Jewish Version: *JPS Hebrew-English Tanakh*
NO	Ḥayyim Joseph David Azulai, *Nitsotsei Orot*
n.p.	no publisher
NZ	Reuven Margaliot, *Nitsotsei Zohar*
O2	MS 1564, Bodleian Library, Oxford
O16	MS 2433, Bodleian Library, Oxford

O16	MS 2455, Bodleian Library, Oxford
OḤ	Abraham Azulai, ed., *Or ha-Ḥammah*
OL	Abraham Azulai, *Or ha-Levanah*
OY	Moses Cordovero, *Or Yaqar*
P1	MS héb. 778, Bibliothèque nationale, Paris
P2	MS héb. 779, Bibliothèque nationale, Paris
P4	MS héb. 781, Bibliothèque nationale, Paris
par.	paragraph
Pereq Shirah	Malachi Beit-Arié, ed., *Pereq Shirah*
Piq	*Piqqudin*
pl.	plural
Pr6	MS Perreau 15/A, Biblioteca Palatina, Parma
QhM	*Qav ha-Middah*
R1	MS 2971, Biblioteca Casanatense, Rome
RM	*Ra'aya Meheimna*
RR	*Raza de-Razin*
Scholem	Gershom Scholem, *Sefer ha-Zohar shel Gershom Scholem*
SdTs	*Sifra di-Tsni'uta*
ShS	*Shir ha-Shirim*
SO	*Sitrei Otiyyot*
Soncino	Harry Sperling et al., trans., *The Zohar* (Soncino Press)
ST	*Sitrei Torah*
Sullam	Yehudah Ashlag, *Sefer ha-Zohar... im... ha-Sullam*
T1	MS Friedberg 5–015, University of Toronto Library
Tiq	*Tiqqunim* (in *Zohar Ḥadash*)
Tos	*Tosefta*
trans.	(translator(s)); translated by
TZ	*Tiqqunei ha-Zohar*
V5	MS ebr. 206, Biblioteca Apostolica, Vatican
V6	MS ebr. 207, Biblioteca Apostolica, Vatican
V7	MS ebr. 208, Biblioteca Apostolica, Vatican
V16	MS Neofiti 23, Biblioteca Apostolica, Vatican
Vital	Ḥayyim Vital, in *Or ha-Ḥammah*, ed. Abraham Azulai

YN	Yechiel Bar-Lev, *Bei'ur Yedid Nefesh*
ZḤ	*Zohar Ḥadash*
Zohorei Ya'bets	Jacob Emden, *Zohorei Ya'bets*

Transliteration of Hebrew and Aramaic

א	*alef*	’ [1]	ל	*lamed*	*l*
בּ	*bet*	*b*	מ	*mem*	*m*
ב	*vet*	*v*	נ	*nun*	*n*
ג	*gimel*	*g*	ס	*samekh*	*s*
ד	*dalet*	*d*	ע	*ayin*	’ [2]
ה	*he*	*h*	פּ	*pe*	*p*
ו	*vav*	*v*	פ	*phe*	*f* [3]
ז	*zayin*	*z*	צ	*tsadi*	*ts*
ח	*ḥet*	*ḥ*	ק	*qof*	*q*
ט	*tet*	*t*	ר	*resh*	*r*
י	*yod*	*y, i*	שׁ	*shin*	*sh*
כּ	*kaf*	*k*	שׂ	*sin*	*s*
כ	*khaf*	*kh*	ת	*tav*	*t*

The English equivalent letter is doubled when a strong *dagesh* in Hebrew or Aramaic characterizes a verbal conjugation or indicates an assimilated letter, e.g., *dibber*, *yitten*. The English letter is not doubled when preceded by a hyphenated prefix, e.g., *ha-sefer*, *la-melekh*, *mi-tokh*.

Proper names that appear in roman type do not follow the above schema. Biblical names are rendered according to the *JPS Hebrew-English Tanakh*. Rabbinic names are rendered according to common convention, e.g., Akiva, Resh Lakish. Medieval names are Anglicized, e.g., Moses de León, Joseph Gikatilla. Authors’ names in the Bibliography follow library listings or the *Encyclopaedia Judaica*.

1. *Alef* is not transliterated at the beginning or end of a word nor after a hyphenated prefix. Elsewhere it is transliterated only when accompanied by a vowel, e.g., *Shemu'el*.

2. *Ayin* is not transliterated at the beginning of a word, nor after a hyphenated prefix, nor, unless accompanied by a vowel, at the end of a word.

3. Occasionally transliterated as *ph* to compare or contrast it to the letter *pe*.

Glossary

alef The first letter of the Hebrew alphabet; the beginning of divine and human speech.

amidah "Standing"; the central prayer, recited three times daily.

amora, pl. ***amora'im*** "Speaker, interpreter"; a teacher living in the centuries following the compilation of the Mishnah (ca. 200 C.E.) and whose opinions are recorded in subsequent rabbinic literature.

apophatic Referring to knowledge of God obtained by way of negation.

Ashkenaz Germany (mainly the Rhineland) and northern France.

Ayin "Nothingness"; the creative "no-thingness" of God, out of which all being emanates.

Binah "Understanding"; the third *sefirah*; the Divine Mother who gives birth to the seven lower *sefirot*.

blessed Holy One Common rabbinic name for God. In the *Zohar* it often designates *Tif'eret*.

Din "Judgment"; the fifth *sefirah*; the left arm of the divine body, balancing *Ḥesed*. The roots of evil lie here; also called *Gevurah*.

Eikhah The Book of Lamentations.

Ein Sof "There is no end"; that which is boundless; the Infinite. The ultimate reality of God beyond all specific qualities of the *sefirot*; the God beyond God.

Elohim "God, gods"; a biblical name for God. In the *Zohar* it has various sefirotic associations: *Binah*, *Gevurah*, *Shekhinah*.

Gedullah "Greatness"; the fourth *sefirah*; the outpouring of God's great goodness; also called *Ḥesed*.

Geihinnom "Valley of Hinnom"; Hell.

Gevurah "Power"; the fifth *sefirah*; also called *Din*.

gimatriyya Derived from the Greek *geometria* ("measuring the earth"); a method of interpretation based on the numerical value of Hebrew letters.

halakhah "Practice, law," from the root הלך (*hlkh*), "to walk": the way that one should follow.

Haqdamat Sefer ha-Zohar “Introduction to the *Zohar*”; not an introduction per se but a typical collection of passages, apparently intended to introduce the reader to the atmosphere of the book. *Zohar* 1:1a–14b.

Hashmatot “Omissions”; additions printed at the end of each of the three standard Aramaic volumes of the *Zohar*, drawn from the Cremona edition and *Zohar Ḥadash*.

ḥasid, pl. ***ḥasidim*** “Pious one,” devotee, saint, lover of God.

Heikhalot “Palaces”; descriptions of the heavenly palaces in *Zohar* 1:38a–45b; 2:244b–268b.

Ḥesed “Loving-kindness, love, grace”; the fourth *sefirah*; the right arm of the divine body, balancing *Din*; also called *Gedullah*.

Hod “Splendor”; the eighth *sefirah*; the left leg of the divine body; source of prophecy along with *Netsaḥ*.

Ḥokhmah “Wisdom”; the second *sefirah*; the primordial point of emanation.

Holy Ancient One The most ancient manifestation of *Ein Sof* through *Keter*, Its crown.

idra “Threshing place,” assembly.

Idra Rabba “The Great Assembly”; a description of the gathering of Rabbi Shim’on and the Companions at the threshing house, where profound mysteries of divine being are expounded. *Zohar* 3:127b–145a.

Idra Zuta “The Small Assembly”; a description of the last gathering of Rabbi Shim’on and the Companions, the master’s final teachings, and his ecstatic death. *Zohar* 3:287b–296b.

Israel Often, the people of Israel.

Kabbalah Hebrew, קבלה (*qabbalah*), “receiving, that which is received, tradition”; originally referring to tradition in general (or to post-Mosaic Scripture), but from the thirteenth century onward, specifically to the esoteric teachings of Judaism.

Keter “Crown”; the first sefirah; coeternal with *Ein Sof*; also called *Ratson* (“Will”) and *Ayin* (“Nothingness”).

Lilith A demoness who harms babies and seduces men; married to Samael.

Malkhut “Kingdom”; the tenth *sefirah*, ruling the lower worlds; also called *Shekhinah*.

Matnitin “Our Mishnah”; short pieces scattered throughout the *Zohar*, most of which appear as utterances of a heavenly voice urging the Companions to arouse themselves and open their hearts to the mysteries. Some of them contain principles of kabbalistic teaching in a condensed form, constituting a kind of mystical Mishnah, expounded in the main section of the *Zohar*.

menorah Candelabrum of seven branches; a feature of the wilderness Tabernacle and of the Temple in Jerusalem.

midrash, pl. **midrashim** Homiletical or legal interpretation of the Bible.

Midrash ha-Ne'lam "The Concealed Midrash, the Esoteric Midrash"; an early stratum of the *Zohar*. Its language is a mixture of Hebrew and Aramaic. *Midrash ha-Ne'lam* on the Torah pertains to several portions of Genesis, the beginning of Exodus, and several other portions; it is printed partly alongside the main text of the *Zohar* and partly in *Zohar Ḥadash*. *Midrash ha-Ne'lam* on Song of Songs, Ruth, and Lamentations is printed in *Zohar Ḥadash*. The subject matter of *Midrash ha-Ne'lam* is mostly Creation, the soul, and the world to come; its style is often allegorical.

mishkan "Dwelling"; God's dwelling place during Israel's forty years in the wilderness; the tabernacle constructed by Moses and the Children of Israel.

Mishnah Collection of oral teachings compiled near the beginning of the third century by Rabbi Yehudah ha-Nasi; the earliest codification of Jewish Oral Law; the core of the Talmud.

mitsvah, pl. ***mitsvot*** "Commandment"; one of the 613 commandments of the Torah or one of various rabbinic precepts; religious duty; by extension, good deed.

Mizraḥi "Eastern"; referring to Jews of Middle Eastern or North African origin.

Netsaḥ "Endurance"; the seventh *sefirah*; the right leg of the divine body; source of prophecy along with *Hod*.

Oral Torah The rabbinic interpretation of the Written Torah (the Five Books of Moses); in Kabbalah, a symbol of *Shekhinah*.

Other Side Aramaic, סטרא אחרא (*Sitra Aḥra*); the demonic realm, shadow of the divine.

parashah "Portion"; portion of the Torah read on a particular Sabbath, named after its opening word (or phrase) or a key word (or phrase) in the opening sentence.

Piqqudin "Commandments"; kabbalistic interpretations of the commandments scattered throughout the *Zohar* (to be distinguished from *Ra'aya Meheimna*).

Qav ha-Middah "The Standard of Measure"; a detailed description of the process of emanation delivered by Rabbi Shim'on. *Zohar Ḥadash* 56d–58d.

Ra'aya Meheimna "The Faithful Shepherd"; a separate composition on the kabbalistic meaning of the commandments, printed piecemeal in the *Zohar*. Here Moses, the Faithful Shepherd, appears to Rabbi Shim'on and the Companions, revealing secrets.

Raḥamim "Compassion"; the sixth *sefirah*, harmonizing the polar opposites, *Ḥesed* and *Din*; also called *Tif'eret*.

Rav Metivta "Head of the Academy"; an account of a visionary journey of Rabbi Shim'on and the Companions to the Garden of Eden, where they hear mysteries concerning the life to come from one of the heads of the heavenly academy. *Zohar* 3:161b–174a.

Raza de-Razin "The Secret of Secrets"; a separate section dealing with physiognomy and chiromancy (*Zohar* 2:70a–75a, *Zohar Ḥadash* 35b–37c). A second version is incorporated into the main body of the *Zohar* (2:70a–78a).

Rosh Hashanah The Jewish New Year, celebrated on the first two days of the Hebrew month Tishrei.

Rut The Book of Ruth.

Samael Prince of demons, married to Lilith; identical with Satan.

Sava "The Elder."

Sava de-Mishpatim "The Old Man of [Torah portion] *Mishpatim*"; an account of the Companions' encounter with a donkey-driver who turns out to be a master of wisdom. *Zohar* 2:94b–114a.

Sefer ha-Zohar "The Book of Radiance."

sefirah, pl. ***sefirot*** Literally, "counting," number, numerical entity; in Kabbalah, one of the ten aspects of divine personality, nine of which emanate from *Ein Sof* and the first *sefirah, Keter*. See the diagram on page xi.

Shaddai An obscure divine name, which may originally have meant "[God] of the mountain." In Kabbalah it often denotes *Shekhinah*.

Shekhinah "Presence," divine immanence; the tenth and last *sefirah*; female partner of *Tif'eret*; also called *Malkhut*.

Shema Literally, "hear"; central prayer recited morning and evening, comprising Deuteronomy 6:4–9; 11:13–21; and Numbers 15:37–41. The opening verse is: *Hear O Israel! YHVH our God, YHVH is one!*

Shir ha-Shirim The Book of Song of Songs.

Sifra di-Tsni'uta "Book of Concealment"; an anonymous, highly condensed commentary on the beginning of the Torah in short, obscure sentences, divided into five chapters. Its subject is the mysteries of divine being. *Zohar* 2:176b–179a.

Sitrei Otiyyot "Secrets of the Letters"; a discourse by Rabbi Shim'on focusing on the letters of the divine name *YHVH* and how they symbolize the process of emanation. *Zohar Ḥadash* 1b–7b.

Sitrei Torah "Secrets of Torah"; interpretations of certain verses of Genesis, printed in separate columns parallel to the main body of the *Zohar*, and in *Zohar Ḥadash*. It includes allegorical explanations of the mysteries of the

soul.

Talmud Each of the two compilations of Jewish law, legend, ethics, and theology comprising the Mishnah and its vast commentary (the Gemara) by rabbis of the third through fifth centuries. The Jerusalem Talmud was compiled ca. 400 C.E.; the Babylonian Talmud, about one hundred years later.

tanna, pl. ***tanna'im*** "One who repeats, teacher"; an authority cited in the Mishnah or belonging to the Mishnaic period (first two centuries of the Common Era); an Amoraic scholar whose task was to memorize and recite tannaitic texts.

Targum "Translation"; an Aramaic translation of the Torah or the Bible.

tav The last letter of the Hebrew alphabet.

tefillin "Phylacteries"; two black leather boxes containing passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment.

They are bound by black leather straps on the left arm and on the head, and are prescribed for men to wear during weekday morning prayer. Each of the biblical passages indicates that the Children of Israel should place a sign upon their hand and a frontlet (or reminder) between their eyes.

teshuvah "Returning," returning to God, repentance.

Tif'eret "Beauty, glory"; the sixth *sefirah*, harmonizing the polar opposites,

Ḥesed and ***Din***; male partner of *Shekhinah*; the torso of the divine body; also called *Raḥamim*.

Tiqqunei ha-Zohar "Embellishments on the *Zohar*"; an independent book whose setting is similar to *Ra'aya Meheimna*. It comprises a commentary on the beginning of Genesis, each *tiqqun* opening with a new interpretation of the word בראשית (*be-reshit*), "in the beginning."

Tiqqunim "Embellishments"; additional material in the genre of *Tiqqunei ha-Zohar*, printed in *Zohar Ḥadash* 93c–122b.

Torah "Instruction, teaching"; the Five Books of Moses (Genesis through Deuteronomy); by extension, the entire corpus of Jewish religious literature.

Tosefta "Addenda"; in rabbinic literature, a collection of laws parallel to and contemporary with the Mishnah. In the *Zohar*, *Tosefta* is similar to *Matnitin*.

Tsaddiq "Righteous One"; a name for *Yesod*, the ninth *sefirah*.

Written Torah The Five Books of Moses (Genesis through Deuteronomy); in Kabbalah, a symbol of *Tif'eret*.

Yah A contracted form of the divine name *YHVH*.

Yanuqa "The Child"; the story of a wonder child who confounds and amazes the Companions. *Zohar* 3:186a–192a.

Yesod "Foundation"; the ninth *sefirah*, who channels the flow of emanation to *Shekhinah*; the phallus of the divine body, also called *Tsaddiq*.

YHVH The ineffable name of God, deriving from the root הוה (*hvh*), "to be." In the *Zohar* it often symbolizes *Tif'eret*.

Yom Kippur The Day of Atonement, observed on the tenth of the Hebrew month Tishrei.

zohar "Radiance, splendor."

Zohar Ḥadash "New Zohar"; a collection of Zoharic texts not included in the early editions of the *Zohar*. It was first printed in Salonika in 1597. The title is misleading since *Zohar Ḥadash* contains much of *Midrash ha-Ne'lam*, an early stratum of the *Zohar*.

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1. For a list of eighty-four *Zohar* manuscripts, see Rubin, “Mif’al ha-Zohar,” 172–73.

2. References to *Alfa Beita de-Ven Sira* are cited according to Yassif, *Sippurei Ben Sira bi-Ymei ha-Beinayim*.

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This index includes sources that are quoted (rather than merely cited or alluded to) by either the *Zohar* or the translator. Biblical passages appear mostly in the text of the *Zohar* itself; other listed works appear almost exclusively in the notes.

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NOTES

1. The title derives from the word זהר (*zohar*) in Daniel 12:3: *The enlightened will shine like the zohar, radiance* [or: *splendor*], *of the sky*.

2. On the various sections of the *Zohar*, see Gershom Scholem, *Kabbalah*, 214–19; Isaiah Tishby, *Wisdom of the Zohar*, 1:1–7. All of these sections are written in Aramaic, except for *Midrash ha-Ne'lam*, which is written in Hebrew and Aramaic.

The following sections are scheduled to be translated as part of the running commentary on the Torah, as in the standard editions of the *Zohar: Raza de-Razin*, *Sava de-Mishpatim*, *Sifra di-Tsni'uta*, *Idra Rabba*, *Idra Zuta*, *Rav Metivta*, and *Yanuqa*. The two subsequent volumes will include *Midrash ha-Ne'lam*, *Matnitin*, *Tosefta*, *Sitrei Torah*, *Heikhalot*, *Sitrei Otiyyot*, "Vision of Ezekiel," *Qav ha-Middah*, and *Zohar* to Song of Songs. Two sections identified as imitations written by a later kabbalist, *Tiqqunei ha-Zohar* and *Ra'aya Meheimna*, are not planned to be included.

3. See Ernst Goldschmidt, *Medieval Texts and Their First Appearance in Print*; Malachi Beit-Arié, "Transmission of Texts by Scribes and Copyists: Unconscious and Critical Interferences"; Israel Ta-Shma, "The 'Open' Book in Medieval Hebrew Literature: The Problem of Authorized Editions"; Daniel Abrams, introduction to *Sefer ha-Bahir*, edited by idem, 8–14; idem, "Critical and Post-Critical Textual Scholarship of Jewish Mystical Literature."

4. Among the manuscripts reflecting an earlier version are the following: Cambridge, University Library, MS Add. 1023; Munich, Bayerische Staatsbibliothek, Cod. Hebr. 217; New York, Jewish Theological Seminary, MS 1761; Oxford, Bodleian Library, MS 1564; Paris, Bibliothèque nationale, heb. 779; Rome, Biblioteca Casanatense, MS 2971; Toronto, University of Toronto, MS Friedberg 5–015; Vatican, Biblioteca Apostolica, ebr. 206, 208. Manuscripts resembling (and perhaps underlying) the Mantua edition include: London, British Museum, MS 762; Paris, Bibliothèque nationale, heb. 781; Parma, Perreau 15/A.

A list of eighty-four *Zohar* manuscripts (assembled by a team working under Rivka Schatz-Uffenheimer) was published by Zvia Rubin in "Mif'al ha-Zohar: Mattarot ve-Hessegim," 172–73. Ronit Meroz of Tel Aviv University is conducting a systematic analysis of over six hundred extant manuscripts and fragments of the *Zohar*. In her extensive research she has identified numerous examples of editing and revision. While the discovery noted here of earlier and later versions of the *Zohar* is my own, I have benefited from discussions with her and wish to thank her for sharing her insights with me. See her article "Zoharic Narratives and Their Adaptations" and her other studies listed in the Bibliography.

For further information on the manuscripts of the *Zohar*, see Tishby, *Wisdom of the Zohar*, 1:99–101; Scholem, *Kabbalah*, 236–37; and the comments of Malachi Beit-Arié, cited by Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 103–4.

5. See Abrams, "Eimatai Ḥubberah ha-Haqdamah le-Sefer ha-Zohar?"; idem, "Critical and Post-Critical Textual Scholarship of Jewish Mystical Literature," 61.

6. See Tishby, *Wisdom of the Zohar*, 1:98. For an enlightening comparison of diplomatic and critical editing, see Chaim Milikowsky, "Further on Editing Rabbinic Texts."

7. See the list of *Zohar* manuscripts in the Bibliography, and above, note 4. Bound copies of nearly all of these manuscripts are housed in the Gershom Scholem Collection, Jewish National and University Library.

8. I also check readings in other sources including: Menaḥem Recanati, *Peirush al ha-Torah*; Joseph Angelet, *Livnat ha-Sappir*; Abraham Galante, in *Or ha-Ḥammah*; Shim'on Lavi, *Ketem Paz*; Abraham Azulai, *Or ha-Levanah*; Joseph Ḥamiẓ, ed., *Derekh Emet* (a list of emendations to the Mantua edition); Shalom Buzaglo, *Miqdash Melekh*; Yehudah Ashlag, *Peirush ha-Sullam*; and *Gershom Scholem's Annotated Zohar*. See the Bibliography.

9. *Sefer ha-Zohar*, ed. Reuven Margaliot.

10. See above, note 8.

11. At the website of Stanford University Press: www.sup.org/zohar.

12. BT *Qiddushin* 49a.

13. On the *Zohar*'s Aramaic, see Scholem, *Kabbalah*, 226–29; Tishby, *Wisdom of the Zohar*, 1:64–68.

14. *Zohar* 1:15a. Citations of the *Zohar* refer to the standard Aramaic pagination (based on the Mantua edition of 1558–60), which in *The Zohar: Pritzker Edition* is indicated in the running head on each page.

15. See Daniel Matt, "'New-Ancient Words': The Aura of Secrecy in the *Zohar*."

16. *Zohar* 1:15a.

17. Moses Ḥayyim Luzzatto, in his preface to *Qelaḥ Pitḥei Ḥokhmah*, cited by Tishby, *Wisdom of the Zohar*, 1:29.

18. This five-volume edition is entitled *The Zohar* (see Bibliography). Scholem remarks (*Kabbalah*, 241) that it "suffers from incomplete or erroneous understanding of many parts of the kabbalistic exposition."

19. I have also consulted four different Hebrew translations, by Yehudah Ashlag, Daniel Frisch, Yehudah Edri, and Yechiel Bar-Lev; Charles Mopsik's French translation, *Le Zohar*; the Hebrew anthology by Fischel Lachower and Isaiah Tishby, *Mishnat ha-Zohar*, and its English version, *The Wisdom of the*

Zohar, trans. David Goldstein; and the recent English translation edited by Michael Berg, *The Zohar by Rabbi Shimon bar Yochai*, which, however, is based not on the original Aramaic but on Ashlag's Hebrew translation. For details on all of these, see the Bibliography.

20. *The Zohar*, trans. Harry Sperling and Maurice Simon, 1:277.

21. Tishby, *Wisdom of the Zohar*, trans. Goldstein, 2:818.

22. Idem, *Mishnat ha-Zohar*, 2:134. He concludes by saying that the phrase may mean: "delusive lights."

23. *The Zohar*, trans. Sperling and Simon, 2:19.

24. Tishby, *Wisdom of the Zohar*, trans. Goldstein, 2:813.

25. See Tishby, *Wisdom of the Zohar*, 1:66–67.

26. See Yehuda Liebes, *Peraqim be-Millon Sefer ha-Zohar*, 349–54.

27. See *Zohar* 1:92b and my commentary.

28. After wrestling with Zoharic neologisms for years, I no longer share Tishby's view (*Wisdom of the Zohar*, 1:66) that "only rarely is it possible to determine their meaning from the context, while for the most part it is difficult even to guess what the author had in mind." Still, I can appreciate the confession of David Goldstein (translator of *Wisdom of the Zohar*), who, after rendering several obscure lines directly from the Aramaic, writes (ibid., 106, n. 16): "The English translations given are purely hypothetical."

29. Translations I have consulted include the King James Version, New International Version, New Revised Standard Version, the *JPS Hebrew-English Tanakh*, Everett Fox's *The Five Books of Moses*, and Richard Elliott Friedman's *Commentary on the Torah with a New English Translation*.

30. I have tried to follow the sage advice of Samuel Sandmel, who years ago warned scholars about the dangers of "parallelomania." See his presidential address of that title delivered to the Society of Biblical Literature and Exegesis and published in *Journal of Biblical Literature* 81 (1962): 1–13.

31. See the Bibliography.

32. *Zohar* 1:56b, 112a, 136a, and frequently.

33. Ibid., 155b.

34. Ibid., 155a.

35. Abraham Galante, in *Or ha-Ḥammah*, ad loc. On questioning in the *Zohar*, see Matt, "New-Ancient Words," 198–99.

36. Genesis 3:24. Literally, *He drove out the human*.

37. *Zohar* 1:53b.

38. Ibid., 78a.

39. Ibid., 15a.

40. *Zohar* 2:176a–b. The wheat and its products (kernels, bread, cake, and

pastry) may symbolize four levels of meaning in Torah: simple, homiletical, allegorical, and mystical. See Matt, *The Essential Kabbalah*, 207.

1. A much expanded version of this introduction to the *Zohar* is to be found in my *Guide to the Zohar*, also available from Stanford University Press. There the symbolic language of Kabbalah (i.e., the sefirotic system) is more fully outlined and discussed. The most comprehensive introduction to the subject is the three-volume *Wisdom of the Zohar* by Isaiah Tishby, originally written in Hebrew. The English translation by David Goldstein offers a thorough historical analysis of many topics covered by the *Zohar*, followed by selected passages. Although the Hebrew version was published in 1949–61 and thus predates much of current *Zohar* scholarship, Tishby's work remains an invaluable source of knowledge.

2. The emergence of kabbalistic teaching is more complex and obscure than has been described in the preceding paragraphs. The relationship between Kabbalah and certain late forms of midrashic writing is still not entirely clear. The nature and degree of contact between early kabbalists and the German Hasidic circles, especially as reflected in the writings of Rabbi Eleazar of Worms (ca. 1165–ca. 1230), continues to puzzle scholars. The group of abstract mystical writings known as *Sifrei ha-Iyyun*, or *Books of Contemplation*, fits somewhere into this puzzle, but its precise date and relationship to other parts of the pre-Zoharic corpus is still debated by scholars. The sources of the highly distinctive school of "prophetic" or "ecstatic" Kabbalah taught by Rabbi Abraham Abulafia (1240–after 1292), while having little connection to the *Zohar*, also would require treatment in a full picture of the emergence of kabbalistic thought. But this very brief treatment of major schools and themes should suffice to set forth the context out of which the *Zohar* emerged.

3. For a discussion of how these special sections of the *Zohar* have been handled in this translation, see the Translator's Introduction.

4. Melila Hellner-Eshed, "The Language of Mystical Experience in the Zohar: The Zohar through Its Own Eyes" (in Hebrew) (Ph.D. diss., Hebrew University, 2000), 19.

1. ***rose*** שושנה (*Shoshanah*) probably means “lily” or “lotus” in Song of Songs, but here Rabbi Ḥizkiyah has in mind a rose.

See *Vayiqra Rabbah* 23:3; *Shir ha-Shirim Rabbah* on 2:2; *Zohar* 1:137a, 221a; 2:20a (*MhN*), 189b; 3:107a, 180b, 233b, 286b; Ezra of Gerona, *Peirush Shir ha-Shirim*, 489 (lily); Joseph ibn Akhnin, *Peirush Shir ha-Shirim*, 63–65 (rose); Moses de León, *Sefer ha-Rimmon*, 183–84; *Zohorei Ya’bets*.

A Ladino translation of the verse (*The Ladino Five Scrolls*, ed. Lazar, 4–5) reads: “Commo la roza entre los espinos, ansi mi conpañera entre las dueñas.”

2. **Assembly of Israel** כנסת ישראל (*Keneset Yisra’el*). In rabbinic Hebrew, this phrase denotes the people of Israel. The midrash on the Song of Songs describes an allegorical love affair between the maiden (the earthly community of Israel) and her lover (the Holy One, blessed be He). See *Shir ha-Shirim Rabbah* on 2:1. In the *Zohar*, *Keneset Yisra’el* can refer to the earthly community but also (often primarily) to *Shekhinah*, the divine feminine counterpart of the people, the aspect of God most intimately connected with them. The lovers in the Song of Songs are pictured as the divine couple: *Tif’eret* and *Shekhinah*.

3. **colored red and white** As is *Rosa gallica versicolor* (also known as *Rosa mundi*), one of the oldest of the striped roses, whose flowers are crimson splashed on a white background. The striping varies and occasionally flowers revert to the solid pink of their parent, *Rosa gallica*. The parent was introduced to Europe in the twelfth or thirteenth century by Crusaders returning from Palestine. Both parent and sport were famous for their aromatic and medicinal qualities. Elsewhere (2:20a–b) the *Zohar* alludes to the process of distilling oil from the petals of the flower to produce rose water, a popular remedy. During this process the color gradually changes from red to white.

4. **thirteen petals... thirteen qualities of compassion...** A rose blossom can have thirteen petals in its second tier. In rabbinic tradition, God’s thirteen attributes of compassion are derived from Exodus 34:6–7. See BT *Rosh ha-Shanah* 17b. According to Kabbalah, these qualities originate in *Keter*, the highest *sefirah*, the realm of total compassion untainted by judgment.

5. אלהים (***Elohim***), ***God*, is mentioned...** The divine name אלהים (*Elohim*), *God*, refers here to *Binah*, the Divine Mother. Between its first and second occurrences in the opening verses of Genesis there are thirteen words, which allude to the thirteen qualities of compassion originating in *Keter*, emanating from *Binah* and surrounding the rose of *Shekhinah*.

6. **five sturdy leaves...** The leaves of rose plants grow in clusters of five, nine, or thirteen leaves. And between the second and third occurrences of אלהים (*Elohim*) in Genesis are five words, alluding to five divine leaves: the five *sefirot* emanating from *Binah* and transmitting the flow to *Shekhinah*. These *sefirot* are

Ḥesed, Gevurah, Tif'eret (including *Yesod*), *Netsaḥ*, and *Hod*.

7. **Salvation** The flow of emanation saves the rose of *Shekhinah* from the demonic thorns surrounding Her.

8. **five gates** By which one enters the divine realm.

9. **cup of blessing... on five fingers...** According to the Talmud, the cup of wine is held in the right hand during the blessing after food. See BT *Berakhot* 51a: "One takes it with both hands and places it on the right hand." Cf. *Zohar* 1:156a (*ST*), 250a; 2:138b, 143b, 157b.

10. **light—created, concealed...** See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

Elsewhere, the Midrash links the hidden light with Psalms 97:11: *Light is sown for the righteous*. See *Tanḥuma, Shemini* 9; *Shemot Rabbah* 35:1; *Midrash Tehillim* 27:1.

Rabbi Ḥizkiyah now specifies *where* the primordial light was concealed: in the covenant, which is a name for the *sefirah* of *Yesod*—the divine phallus, site of the covenant of circumcision. *Yesod* is also known as Righteous. See *Zohar* 1:21a, 31b–32a, 45b; 2:35a, 148b–149a; 166b–167a, 230a.

11. ***tree bearing fruit...*** The tree symbolizes male divinity.

12. **explicit name** The Ineffable Name, *YHVH*. See *Devarim Rabbah* 3:8; *Midrash Tehillim* 114:9; *Zohar* 2:48a.

13. **forty-two couplings... forty-two letters of the act of Creation** The forty-two-letter name is mentioned in the name of Rav, though not recorded, in BT *Qiddushin* 71a. According to one later view, it consists of the first forty-two letters of the Torah, from the ב (bet) of בראשית (*Be-reshit*) through the ב (*bet*) of בהו (*bohu*), *void* (Genesis 1:2).

See *Tosafot, Ḥagigah* 11b, s.v. *ein doreshin; KP* 1:46c–d; Trachtenberg, *Jewish Magic and Superstition*, 94–95; cf. Maimonides, *Guide of the Perplexed*, 1:62. Cordovero (*OY*) describes how the name *YHVH* ("the engraved, explicit name") can be permuted into a forty-two-letter name; cf. *Zohar* 2:260a. In *Zohar* 1:9a, Moses' staff is described as "radiating the engraved name in every direction with the radiance of the wise who engraved the explicit name in forty-two colors." Cf. *Zohar* 1:15b, 30a; 2:130b, and 175b: "... the forty-two holy letters of the holy name, by which heaven and earth were created."

14. ***pruning of tyrants...*** זמיר (*Zemir*) is usually translated "singing of" in

this verse, but Rabbi Shim'on understands it as "pruning of," i.e., the pruning of the demonic powers, the *tyrants* (*KP*; cf. *Zohar* 3:4b), or the pruning of humans by the demonic tyrants (*OY*).

15. **מארת** (***Me'orot***), ***Lights*, spelled deficiently** In Genesis 1:14, the word מארת (*me'orot*) is written without vavs, the vowel letters. (Such variant spelling is common in the Torah and affects neither pronunciation nor the plain meaning of the words.) This deficient spelling implies that something was missing on the fourth day of Creation, a lack representing the potential for evil or "curse": מארה (*me'erah*).

See Proverbs 3:33; JT *Ta'anit* 4:4, 68b; *Pesiqta de-Rav Kahana* 5:1; *Soferim* 17:4; Rashi and *Minḥat Shai* on Genesis 1:14; *Zohar* 1:12a, 19b, 33b.

16. ***We will do, and we will listen*** Spoken by the people of Israel at Mount Sinai. With these words, Israel demonstrated true faith by committing themselves to fulfill and enact God's word even before hearing the details. See BT *Shabbat* 88a.

17. **paradigm of the land...** According to BT *Berakhot* 57b, the Sabbath is "a reflection of the world to come."

18. **patriarchs, who entered...** See *Bereshit Rabbah* 1:4: "Six things preceded Creation.... The patriarchs arose in thought [i.e., were intended] to be created." In the Kabbalah, the patriarchs (Abraham, Isaac, and Jacob) represent the triad of *sefirot: Ḥesed, Gevurah*, and *Tif'eret.* Cf. *Zohar* 1:39b, 97a–b; 3:4b.

19. **the world that is coming עלמא דאתי** (*Alma de-atei*), the Aramaic equivalent of the rabbinic Hebrew העולם הבא (*ha-olam ha-ba*), "the world that is coming." This concept is often understood as referring to the hereafter and is usually translated as "the world to come." From another point of view, however, "the world that is coming" already exists, occupying another dimension. See *Tanḥuma, Vayiqra* 8: "The wise call it *ha-olam ha-ba* not because it does not exist now, but for us today in this world it is still to come." Cf. Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 8:8; and Guttmann, *Philosophies of Judaism*, 37: "'The world to come' does not succeed 'this world' in time, but exists from eternity as a reality outside and above time, to which the soul ascends."

In Kabbalah "the world that is coming" often refers to *Binah*, the continuous source of emanation, who gives birth to the lower *sefirot*. See *Zohar* 3:290b (*IZ*): "the world that is coming, constantly coming, never ceasing."

Cf. *Bahir* 106 (160); Asher ben David, *Peirush Shelosh Esreh Middot*, in *Kabbalah* 2 (1997): 293; Moses de León, *Sheqel ha-Qodesh*, 26 (30); idem, *Sod Eser Sefirot*, 375; *Zohar* 1:83a, 92a.

20. **prophets of truth** The *sefirot* of *Netsaḥ* and *Hod*, the source of prophecy.

21. **Joseph...** Joseph symbolizes the *sefirah* of *Yesod*, the divine phallus, since

he withstood the test of sexual temptation in Egypt (Genesis 39). The upper triad of *sefirot* (*Ḥesed*, *Gevurah*, and *Tif'eret*) flows into him, and when *Yesod* enters *Shekhinah* ("the Holy Land," "earth"), the sefirotic triad is planted there and revealed. Though Joseph never returned to the land of Israel, his bones did. See Joshua 24:32.

22. **When the rainbow is revealed...** The rainbow symbolizes both *Yesod* and *Shekhinah*, in whose union *Ḥesed, Gevurah*, and *Tif'eret* are revealed in their respective colors: white, red, and green.

23. **they would not remain...** The wicked would not remain.

24. **voice of children...** See BT *Shabbat* 119b: "Resh Lakish said in the name of Rabbi Yehudah the Prince, 'The world endures only for the sake of the breath of children in the house of study.'" Cf. *Zohar* 1:146b; 3:17b.

25. ***Make two cherubim...*** In BT *Sukkah* 5b, Rabbi Abbahu interprets the word כרוב (*keruv*), "cherub," as כרביא (*ke-ravya*), "like a child." The plump childlike angels of Christian art derive either from this tradition or from the Greco-Roman *Erotes*, "loves." Here Rabbi Shim'on relates the golden cherubim to the golden wreaths of the Song of Songs, concluding that both images allude to children.

26. ***Opening of the eyes*** פתח עינים (*Petaḥ einayim*). The phrase originates in Genesis 38:14, where it means "the entrance to Einayim," a village where Tamar seduced her father-in-law, Judah. The midrash on Genesis (*Bereshit Rabbah* 85:7) discovers a deeper meaning: "Rabbi [Yehudah the Prince] said, 'We have searched through the entire Bible and have not found a place called *Petaḥ Einayim*. What is *Petaḥ Einayim*? This indicates that she [Tamar] gazed at the opening toward which all eyes gaze and said, 'May it be the divine will that I not leave this house empty.'" In the *Zohar*, this opening is identified with *Shekhinah*, gateway to the divine. See 3:71b–72a.

27. ***Who*** מי (*Mi*). *Binah*, the Divine Mother, is called *Who*. A spiritual seeker may inquire about Her, but such questions do not yield ordinary answers. The identity of the divine is discovered only in a realm beyond words. The mystical name *Who* becomes a focus of meditation, as question turns into quest. See Shim'on Lavi, *KP*, 1:91a: "Concerning everything that cannot be grasped, its question constitutes its answer."

See *Zohar* 1:29b–30a, 45b, 85b–86a, 237b; 2:126b–127a, 138a, 139b, 226a, 231b.

28. **End of Heaven above** See Deuteronomy 4:32: *For ask now of primal days, which were before you: from the day that God created humankind on earth, and from one end of heaven to the other*. In BT *Ḥagigah* 11b, this verse is interpreted as imposing a limit on cosmological speculation: "You may inquire

concerning *from one end of heaven to the other*, but you may not inquire concerning what is above, what is below, what came before, what will come after." See M *Ḥagigah* 2:1; *Bereshit Rabbah* 1:10.

These restrictions on cosmological speculation recall the Gnostic striving after "the knowledge of who we were, what we have become, where we were, where we have been thrown, where we hasten, from what we are redeemed, what birth is and what rebirth" (Clement of Alexandria, *Excerpts from Theodotus* 78:2). See *Zohar* 1:30a; Moses de León, *Sheqel ha-Qodesh*, 31; idem, *Sefer ha-Rimmon*, 20, 375; idem, *Sod Eser Sefirot Belimah*, 371.

29. **Beyond...** The realms beyond *Binah*, namely, *Ḥokhmah, Keter*, and *Ein Sof*, are so unknowable that no question concerning them can even be formulated.

30. ***What*** מה (*Mah*), a name for *Shekhinah*, last of the ten *sefirot*, daughter of *Binah*. See *Zohar* 2:127a. *Binah* and *Shekhinah* comprise the two ends of heaven, above and below *Tif'eret*, who is called Heaven.

31. **and searches** ומפשפש, *Umphashpesh*. Cr reads here: ומתפשט, *u-mitpashshet*, "and expands." See *Bahir* 134 (194); and Azriel of Gerona, *Peirush ha-Aggadot*, 39: "Thought expands (מתפשטת, *mitpashshetet*) and ascends to its source. When it reaches there, it is stopped and can ascend no further."

32. ***I call heaven and earth...*** Earth symbolizes *Shekhinah*.

33. **I compare you to *What*, precisely!** Israel resembles *Shekhinah* perfectly.

34. ***What can I liken...*** Again, Israel and *Shekhinah* (*What*) are compared.

35. **I Myself will not enter...** The blessed Holy One promises not to enter the heavenly Jerusalem, *Shekhinah*, until the earthly Jerusalem is restored. See *Tanḥuma, Pequdei* 1: "There is a Jerusalem above aligned with Jerusalem below. Out of His love for the one below, He fashioned another above.... He has sworn that His presence will not enter the heavenly Jerusalem until the earthly Jerusalem is rebuilt."

See Revelation 21:2; *Targum Yonatan*, Psalms 122:3; BT *Ta'anit* 5a; *Zohar* 1:80b (*ST*), 128b, 183b, 231a; 3:15b, 68b, 147b.

36. **this rung...** *Shekhinah*.

37. **But now that you are here, *your ruin is vast...*** Now that Israel has fallen to the low state of exile, her *ruin is vast as the ocean*, another name for *Shekhinah*, who shares Israel's exile.

38. ***running from end to end*** A description of the central wooden beam of the Tabernacle in the desert. The *Zohar* applies this description to *Tif'eret*, the central *sefirah*, symbolized by Jacob, who spans the *sefirot* from *Binah* (*Who*) to *Shekhinah* (*What*). See *Zohar* 1:148b (*ST*).

39. **cease your words** פסוק מליך, *Pesoq millaikh*. The phrase could also be translated: "utter your words." See BT *Ḥagigah* 15a–b: פסוק לי פסוקך, *pesoq li*

pesuqekha, “Recite for me your verse”; cf. *Zohar* 1:238b. “Cease” fits the context of our passage, but the ambiguity may be intentional, in which case a better rendering would be: “Complete your words,” or “Cut your words.”

40. ***these*** In the verse from Isaiah 40:26: *Lift up your eyes and see: Who created these?* Now that the mystical meaning of *Who* has been established, Rabbi Shim’on explores the meaning of *these*.

41. **they are always visible there** So why would the verse say, *Lift up your eyes and see*, implying that there is something new to see?

42. ***By the word of YHVH...*** *The word of YHVH* symbolizes *Shekhinah*, who conveys the divine essence. Thus the heavens were made by Her (also known as *What*), not by *Binah* (*Who*).

See *Zohar* 1:119b; 3:191a, 193b.

43. **Elijah** According to the Bible (2 Kings 11:12), the prophet Elijah did not die a normal death but was carried off to heaven in a chariot of fire. He became associated with the Messianic age (Malachi 3:23–24) and in rabbinic tradition is described as “still existing” (BT *Bava Batra* 121b) and revealing divine secrets to righteous humans (BT *Bava Metsi’a* 59b).

In Kabbalah mystical experiences are known as revelations of Elijah. See Scholem, *On the Kabbalah*, 19–21; *Zohar* 1:151a; 3:221a, 231a; *ZḤ* 59d. In *Zohar* 3:241b Elijah turns to Rabbi Shim’on for instruction! Elsewhere (*ZḤ* 63d, 70d, 73c [*ShS*]) Elijah encourages him to reveal the secrets and says (62c), “My words will be written by you.”

44. **Academy on High** The Heavenly Academy, where souls of the righteous study Torah with God.

45. **Concealed of all Concealed** *Ein Sof* or *Keter*, the most hidden recesses of divinity.

46. **single point** The primordial point of *Ḥokhmah* (“Wisdom”), the first emanation.

47. **it drew all drawings...** The *sefirot* were prefigured within divine thought before they emerged in the process of emanation.

48. **concealed holy lamp** *Ḥokhmah*.

49. **graving of one hidden design...** *Binah*, the origin of the structure of the seven lower *sefirot*.

50. **created אלה (*elleh*), *these*** *Binah* emanated the seven lower *sefirot*, which are less hidden than *Binah* and therefore referred to as *these*.

51. **these letters joined... אלהים (*Elohim*)** The letters אלה (*elleh*) (*these*) joined with the letters מי (*mi*) (*who*) to form the divine name אלהים (*Elohim*). See *Zohar* 2:105a.

52. **Until it created...** *Binah* was not called אלהים (*Elohim*) until She emanated

the seven lower *sefirot*.

53. **"אלה (*Elleh*), *These, are your gods...*"** Their sin was that they separated the lower, more concrete *sefirot* (אלה [*elleh*], *these*) from their mysterious source, *Binah* (מי [Mi], *Who*), and worshiped *these* alone.

54. **constantly polysemous** The name *Elohim* refers not only to *Binah*, but also to *Gevurah* and *Shekhinah*, as well as to angels and human judges. See Moses de León, *Sefer ha-Mishqal*, 42–43.

55. **"If we have come..."** Similar exclamations appear in rabbinic literature and often in the *Zohar*. See *Pesiqta de-Rav Ka-hana* 1:3; *Shir ha-Shirim Rabbah* on 3:11; *Qohelet Rabbah* on 6:2; *Qohelet Zuta* 5:17; BT *Berakhot* 16a, 24b; *Shabbat* 41a; *Zohar* 1:148b, 164b, 240a; 2:99a, 121b, 122a, 193b; 3:26a; *KP* 1:20d.

56. מה (*Mah*), ***What*** *Shekhinah*.

57. ***Above heaven*** Heaven refers to *Tif'eret*, above which lies *Binah*.

58. ***In the beginning* אלהים (*Elohim*) *created...*** By emanating the lower *sefirot*, "a light for its light," *Binah* attained the name *Elohim*.

59. מה (*Mah*) **was not so...** *Shekhinah* does not emerge until *Binah* emanates the seven lower *sefirot*. Only then can *Binah*, the Divine Mother, lend Her garments, the lower *sefirot*, to Her daughter, *Shekhinah*.

60. ***All your males...*** All Israelite males are commanded to appear in God's Temple in Jerusalem three times a year on the pilgrimage festivals: *Pesaḥ* ("Passover"), *Shavu'ot* (Festival of "Weeks"), and *Sukkot* (Festival of "Booths"). Here the command implies that the masculine power of the *sefirot* must be drawn down to *Shekhinah*, the Sovereign. Through the ritual of pilgrimage, *Shekhinah* is adorned.

61. ***Behold, the ark...*** *Shekhinah* is *the ark* housing the *sefirah* of *Yesod*, *the covenant*. See *Zohar* 1:33b, 59b, 228b; Moses de León, *Sheqel ha-Qodesh*, 75 (95).

62. **letter ה (*he*)...** The letter ה (*he*) signifies the feminine; the letter י (*yod*), the masculine. When the masculine powers of the *sefirot* reach *Shekhinah*, She is transformed from feminine to masculine, from מה (*Mah*) to מי (*Mi*). Then She rules the world.

63. אלה (*Elleh*), ***These, I remember*** The verse continues: *and pour out my soul: how I walked with the crowd, conducting them to the house of Elohim with joyous shouts of praise, the festive throng*. With the arrival of these letters, *Shekhinah* also attains the name of אלהים (*Elohim*): מי (*mi*) plus אלה (*elleh*). Here the verse describes both the earthly pilgrimage to the Temple and the divine procession of emanation to *Shekhinah*. The two meanings are linked because the human ritual below stimulates the *sefirot* above.

64. **to be *Elohim*, like Him** So *Shekhinah* will be *Elohim*, like *Binah*. On the masculine nature of *Binah*, see *Zohar* 1:5b, 17b, 96a; 2:127b; *ZḤ* 72b (*ShS*).

65. **temple above... below** The temple above is *Binah*; the one below, *Shekhinah*. See BT *Sanhedrin* 99b: "Rav said, '[Whoever engages in Torah for its own sake,] it is as if he built the heavenly and earthly palaces.'"

On the heavenly and earthly temples, see *Mekhilta, Shirata* 10; JT *Berakhot* 4:5, 8c; *Tanḥuma, Vayaqhel* 7; *Pequdei* 1–3; *Shemot Rabbah* 33:4; *Midrash Tehillim* 30:1.

Rabbi El'azar's silence stimulated his father, Rabbi Shim'on, to reveal mysteries of two realms.

66. **a word is worth...** A proverb cited by Rav Dimi in BT *Megillah* 18a.

67. **completion of the verse...** The verse that Rabbi Shim'on and his son have been expounding continues: *Who brings forth their array by number and calls them each by name: because of His great might and vast power, not one is missing*.

68. **the one who is known, beyond compare** *Binah*. Rabbi Shim'on interprets the opening letter ה (*he*) of המוציא (*ha-motsi*), *who brings forth*, as a definite article ("the one who") rather than simply a relative pronoun ("who").

69. **'The one who brings forth bread...** The traditional blessing over bread, derived from Psalms 104:14. Again, the ה (he) is interpreted as a definite article.

70. **the one who is known, the lower rung, and all is one** *Shekhinah* is modeled on *Binah*, shares Her name (*Elohim*), and is also known as *Earth*.

71. **600,000... beyond number** The number represents the six *sefirot* between *Binah* and *Shekhinah*, which generate innumerable offspring. See *Zohar* 1:21b–22a.

72. ***See, I have called by name Bezalel*** Referring to the chief artisan of the Tabernacle in the Sinai Desert.

73. ***His great might*** This is the continuation of the verse from Isaiah: *Because of His great might and vast power, not one is missing*; cited above, note 67.

74. **First of rungs...** Either *Keter*, also known as *Ratson* ("Will, Desire"), or *Ḥokhmah*, the first *sefirah* that can be identified. See *Zohar* 2:231b.

75. **the upper world** *Binah*.

76. **Children of Israel... 600,000...** The total number of male Israelites above the age of twenty who left Egypt was approximately 600,000. See Exodus 12:37; Numbers 11:21. The precise total of the first census taken in the Sinai Desert was 603,550 (Exodus 38:26; Numbers 1:46; cf. Numbers 26:51; *Leqaḥ Tov*, Numbers 1:46). The 600,000 Israelites parallel the 600,000 divine forces.

See *Mekhilta, Baḥodesh* 3: “If even one of them had been missing [at Mount Sinai], they would not have been worthy of receiving [the Torah].” Cf. *Mekhilta de-Rasbhi*, on Exodus 19:11; *Devarim Rabbah* 7:8.

77. **We find the letters backward** The first two words of the Torah begin with the second letter of the alphabet, ב (*bet*); the next two words of the Torah begin with the first letter, א (*alef*).

78. **hidden away** Before Creation, the letters were concealed within the divine mind and arranged in reverse order.

79. **For two thousand years...** See *Bereshit Rabbah* 8:2: “Rabbi Shim’on son of Lakish said, ‘The Torah preceded the creation of the world by two thousand years.’”

80. **all the letters presented themselves before Him...** A similar story appears in *Alfa Beita de-Rabbi Aqiva*, Version 2 (*Battei Midrashot*, 2:396–404); *Midrash Aseret ha-Dibberot* (*Beit ha-Midrash*, 1:62–63); *Midrash Shir ha-Shirim* (ed. L. Greenhut) 5:11; *Zohar* 1:205b; *ZḤ* 88c–d (*MhN, Rut*); *TZ, Haqdamah*, 16a. The *Zohar* draws primarily on *Alfa Beita de-Rabbi Aqiva*. See Michal Oron, in *Meḥqerei Yerushalayim be-Maḥashevet Yisra’el* 3 (1984): 97–109.

81. **Your seal: אמת (*emet*), truth** According to Rabbi Ḥanina (BT *Shabbat* 55a), God’s seal is אמת (*emet*), “truth,” the final letter of which is ת (*tav*).

82. **You are called Truth** See Jeremiah 10:10: יהוה (*YHVH*) *is the God of truth*.

83. **destined to be marked...** See Ezekiel 9:3–4: *He* [יהוה (*YHVH*)] *called to the man dressed in linen with the scribe’s kit at his waist, and* יהוה (*YHVH*) *said to him, “Pass through the city, through Jerusalem, and put a mark* [תו (*tav*)] *on the foreheads of those who moan and groan over all the abominations being committed in it*.” See Greenberg, *Ezekiel*, 177. In the old Hebrew script, the ת (*tav*) was shaped like an X, the simplest mark. Its purpose in Ezekiel was to distinguish the righteous from the rest of the population, but according to Rabbi Aḥa son of Rabbi Ḥanina (BT *Shabbat* 55a), even those marked were killed, since their silence in the face of the wicked implicated them.

84. **seal of מות (*mavet*), death** The word מות (*mavet*), “death,” ends with the letter ת (*tav*).

85. **letters of deceit...ק״ר (*qof-resh*)...** The word שקר (*sheqer*), “lie,” begins with ש (*shin*) and continues: קר (*qof, resh*). See BT *Shabbat* 104a; Judah ben Barzillai, *Peirush Sefer Yetsirah*, 146.

86. **whoever wants to tell a lie...** See Rashi on Numbers 13:27, who paraphrases BT *Sotah* 35a; *Zohar* 2:215b, 264a; 3:161a.

87. **ש (*shin*) is a letter of truth...** The three prongs of the ש (*shin*) stand for

the three patriarchs: Abraham, Isaac, and Jacob, who symbolize the triad of *sefirot: Ḥesed, Gevurah,* and *Tif'eret.* See *Zohar* 1:25b (*TZ*); 2:204a.

88. **appear on the evil side** Perhaps because they stand for קליפה (*qelippah*), "husk," and רע (*ra*), "evil." See *Zohar* 2:180b; *ZḤ* 8c (*SO*).

89. **She is נ (*nun*)...** The letter צ (*tsadi*) consists of a נ (*nun*) and a י (*yod*). See *Bahir* 42 (61); *Sefer ha-Temunah*, 2, 21a. The נ (*nun*) symbolizes *Shekhinah*, the feminine (נקבה [neqevah]). The י (*yod*) symbolizes *Yesod*, the divine phallus, who is called "covenant." The mark of the covenant of circumcision is pictured as the smallest of the Hebrew letters. In *Tanḥuma*, *Tsav* 14, *Shemini* 8, this mark is identified with the י (*yod*) of the divine name שדי (*Shaddai*). A German Hasidic tradition identifies the mark with the *yod* of יהוה (*YHVH*).

See *Zohar* 1:13a, 56a, 95a–b; 2:36a, 216b; 3:142a (*IR*), 215b, 220a, 256a (*RM*); Wolfson, in *JQR* 78 (1987): 77–112; idem, *Circle in the Square*, 29–48. Liebes (*Studies*, 154–58) suggests that the צ (*tsadi*) alludes to Jesus.

90. **two faces** דו פרצופין (*Du partsufin*). See *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 1:27).' Rabbi Shemu'el son of Naḥamani said, 'When the blessed Holy One created Adam, He created him with two faces. Then He sawed him and gave him two backs, one on this side and one on that.'"

See BT *Berakhot* 61a; *Eruvin* 18a; Plato, *Symposium* 189d–191d; *Zohar* 1:13b, 47a; 2:55a; 3:5a, 44b; Matt, *Zohar*, 217.

91. **י (*yod*) faces backward...** This reflects the Sephardic practice of writing the צ (*tsadi*). See Scholem; Friedman, *Tsidqat ha-Tsaddiq*, 41–55; Meshi-Zahav, *Qovets Sifrei Setam*, intro, 36; 8, 149–52, 239–40; Havlin, in *Alei Sefer* 12 (1986): 13–19; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 65, 139, nn. 163–66.

92. **not turned face-to-face...** Initially the union between the masculine and feminine aspects of God was back-to-back and thus incomplete. See *Zohar* 2:176b (*SdTs*); 3:292b (*IZ*); BT *Bava Batra* 99a. This incomplete union is symbolized by the configuration of the צ (*tsadi*). The צ (*tsadi*) must remain hidden so that this secret will not become widely known and "provide the world a pretext" to impugn the divine union.

93. **It looked upward... downward...** Trying to face its partner. See Tishby, *Wisdom of the Zohar*, 2:564.

94. **you will arise elsewhere** The י (*yod*) and the נ (*nun*) will face one another not here but in another letter: ט (*tet*). See *KP*.

95. **hidden transgression...** The form of the letter פ (*pe*) resembles someone trying to hide his head. See *Zohar* 3:119b.

96. **because of you...** נ (*Nun*) stands for נופלים (*nofelim*), the "fallen."

97. ל (***lamed***) **and** ך (***khaf***) The other two letters in the word מלך (*melekh*), "king," which precede the letter מ (*mem*) in the alphabet.

98. **letter** כ (***kaf***) **descended...** The final ך (*khaf*) in the word מלך (*melekh*) was eliminated, but now the regular כ (*kaf*) approaches God.

99. **beginning...** The first letter of יהוה (*YHVH*).

100. **hidden within you** The point at the upper right of the ט (*tet*) is turned inward. See *Zohar* 1:30b.

101. **rather in the world to come** See BT *Ḥagigah* 12a (cited above, note 10); *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma, Shemini* 9; *Bahir* 97–98 (147); *Zohar* 1:31b–32a, 45b–46a, 47a; 2:127a, 148b–149a, 220a–b; 3:88a, 173b.

102. **facing you is** ח (***ḥet***) The letter preceding ט (tet) in the alphabet.

103. חטא (***ḥet***), **sin** Which ends with a quiescent א (*alef*). See *Zohar* 1:204a.

104. **these two letters are not inscribed...** The letters ח (*ḥet*) and ט (*tet*) do not appear in the names of the twelve tribes, which were engraved on the jewels of the breastplate worn by the high priest. See BT *Yoma* 73b; JT *Yoma* 7:7, 44c; *Zohar* 2:152a, 230a; 3:188b.

105. **like a** ן (***nun***) Like the straight line of a ן (final *nun*). The word זין (*zayin*) means "weapon."

106. **letter of Your name** The third letter of the name יהוה (*YHVH*).

107. **poor will never cease...** See Deuteronomy 15:11.

108. ד (***Dalet***) **is poor...** The letter ד (*dalet*) signifies דל (*dal*), "poor." See BT *Shabbat* 104a: "גמול גימ״ל — דלים דל״ת (*Gimel dalet: gemol dallim*), Render kindness to the poor."

109. **by me You are blessed...** ב (*Bet*) stands for ברכה (*berakhah*), "blessing." See JT *Ḥagigah* 2:1, 77c; *Bereshit Rabbah* 1:10; *Midrash ha-Gadol*, Genesis 1:1, 10.

110. **Only through you do I become one** The א (*alef*) stands for the number one and also for *Keter*, the first *sefirah*. The word אחד (*eḥad*), "one," begins with א (*alef*).

111. **high, large letters and low, small letters** The initial letters of the first four words of the Torah are ב, ב (*bet, bet*), then א, א (*alef, alef*). Although the first word, בראשית (*be-reshit*), does open with a large ב (*bet*), the emphasis here is not on the size of the letters but rather their origin. The first of each pair derives from *Binah*, the higher world; the second of each from *Shekhinah*, the lower world.

See *Zohar* 1:159b; 2:132a, 174a, 180b; 3:2a, 220a; *ZḤ* 66c (*ShS*), 74c (*ShS*).

112. בראשית (***Be-reshit***)? **With Wisdom** See *Targum Yerushalmi* (frag.), Genesis 1:1: "With wisdom God created." Wisdom (*Ḥokhmah*) is the second *sefirah*, the primordial point of emanation.

The identification of ראשית (*reshit*), *beginning*, with Wisdom appears widely. See Wolfson, *Philo*, 1:242–45, 266–69; *Bereshit Rabbah* 1:1; Azriel of Gerona, *Peirush ha-Aggadot*, 81; Naḥmanides on Genesis 1:1; *Zohar* 1:2a, 15a, 16b, 20a, 145a; Moses de León, *Sheqel ha-Qodesh*, 21–22 (25–26); Scholem, *Major Trends*, 391, n. 80.

113. **six vast, supernal dimensions...** Within *Ḥokhmah*, the six *sefirot* from *Ḥesed* to *Yesod* are etched, subsequently emerging and flowing to the ocean of *Shekhinah*. See *Sefer Yetsirah* 1:13.

114. **ברא שית** (***bara shit***)... The word בראשית (*Be-reshit*) is divided in two and read as ברא שית (*bara shit*), "created six." See *Midrash ha-Gadol*, Genesis 1:1, 11–12; *Seder Rabbah di-Vreshit*, 1 (*Battei Midrashot*, 1:19), where it is said that the world was created by six letters (the divine names יה [*YH*] and יהוה [*YHVH*]); BT *Sukkah* 49a; *Zohar* 1:15b, 39b.

115. **The unmentioned, the hidden unknown** The hidden source of emanation, *Ein Sof* or *Keter*; the unnamed subject of the verb ברא (*bara*), "created."

116. **six supernal days... the others...** The mystical Torah, *Tif'eret*, includes the six *sefirot* from *Ḥesed* to *Yesod*, the six primordial days of Creation, whereas the higher *sefirot* are concealed.

117. **holy hidden one** Apparently *Keter*. See *Zohar* 1:10a; 3:66b.

118. **recess... thrust point** *Binah* is the recess, or womb, penetrated by the primordial point of *Ḥokhmah*.

119. **a single key... a single palace** The key of *Ḥokhmah* opens and closes the palace of *Binah*.

120. **Carved into four sides... forty-nine...** Forty-nine gates of *Binah* are revealed in four lower *sefirot*, corresponding to the four directions: *Ḥesed* (south), *Gevurah* (north), *Tif'eret* (east), and *Shekhinah* (west). The fiftieth gate remains hidden; it "has no side" and "is shut."

See BT *Rosh ha-Shanah* 21b: "Rav and Shemu'el both said, 'Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6).'"

Instead of "forty-nine" (preferred by *OY* and *OL*), several witnesses (C12, Ms3, M, Cr) read "forty." *KP* suggests that the original reading was מי (*Mi*), "Who," indicating *Binah* and Her fifty (the *gimatriyya* of מי) gates, and that this word was misread as מ׳ (*mem*), "forty."

121. **one lock...** The opening within *Binah*. The "precise place" is the subtle link between the primordial point of *Ḥokhmah* and the womb of the Divine Mother, *Binah*. Elsewhere in the *Zohar* this site is identified as *a path unknown to any vulture* (Job 28:7). See 1:29a–b; 2:122b–123a; 3:61b.

122. **Six gates...** The six *sefirot* hidden within *Ḥokhmah*. See *Zohar* 2:177a (*SdTs*).

123. **revealed word... concealed word...** The word בראשית (*Be-reshit*) contains two words: ברא (*bara*), "created," referring to the hidden mystery of creation, and שית (*shit*), "six," referring to the revelation of the six *sefirot*.

Yehuda Liebes argues that the insistence on the concealed nature of ברא (*bara*) alludes to a different pronunciation and meaning: ברא (*bera*), "son," the Divine Son. See *Zohar* 2:178b (*SdTs*); and Liebes, *Studies in the Zohar*, 146–52.

124. **Holy Lamp** בוצינא קדישא (*Botsina Qaddisha*), the Zoharic title of Rabbi Shim'on son of Yoḥai. See *Zohar* 1:4a, 156a, 197b; 3:171a; *ZḤ 85d* (*MhN, Rut*).

See 2 Samuel 21:17; *Bereshit Rabbah* 85:4; BT *Ketubbot* 17a, where Rabbi Abbahu is called: בוצינא דנהורא (*Botsina di-Nhora*), "Lamp of Light"; and *Berakhot* 28b, where Rabban Yoḥanan son of Zakkai is called נר ישראל (*Ner Yisra'el*), "Lamp of Israel."

125. **world** The lower *sefirot*, which constitute the pattern of all the worlds.

126. תהו (***tohu***), ***chaos*** *Ḥokhmah*, the primordial divine substance representing pure potential, corresponding to the Greek philosophical concept of *hyle*, primordial matter.

127. **When Abraham arrived** Abraham symbolizes the *sefirah* of *Ḥesed*, first of the lower *sefirot* emanating from *Binah*.

128. **באברהם (*be-Avraham*)...** According to Rabbi Yehoshu'a son of Korḥah (*Bereshit Rabbah* 12:9), בהבראם (*be-hibbare'am*), *when they were created*, is an anagram of באברהם (*be-Avraham*), "through Abraham," indicating that the world was created for his sake.

See *Zohar* 1:86b, 91b, 93a, 105b, 128b, 154b, 230b; 3:117a.

129. **Whereas everything was concealed ...אבר (*ever*)...** The letters of the word ברא (*bara*) were rearranged into אבר (*ever*), which not only forms the beginning of אברהם (*Avraham*) but also signifies the male "organ," *Yesod* ("Foundation"), the divine phallus and cosmic pillar.

130. **מי ברא אלה (*Mi vara elleh*)...** *Binah*, known as מי (*Mi*), *Who* (see above, pages 5–9), emanated *elleh* (*these*), the lower *sefirot*. The transition from מי (*mi*) to אלה (*elleh*) corresponds to the transposition of ברא (*bara*) into אבר (*ever*).

131. **מה (*Mah*), *What...*** *Shekhinah* is known as מה (*mah*), *What* (see above, pages 6–9). When מה (*mah*) was added to אבר (*ever*), the name אברהם (*Avraham*) was formed.

132. **אלה (*elleh*) at one end and אבר (*ever*) at the other** The verse *These are the generations of heaven and earth, when they were created* contains אלה (*elleh*), *these*, at one end and אבר (*ever*) (included in the word בהבראם [*be-hibbare'am*],

when they were created) at the other.

133. **As one was completed...** The letters ה (*he*) and מ (*mem*) were added to אבר (*ever*) to complete the name אברהם (*Avraham*); the letters י (*yod*) and מ (*mem*) were added to אלה (*elleh*) to complete the name אלהים (*Elohim*).

134. **until the name of Abraham...** See the remark by Rabbi Yehoshu'a son of Korḥah (*Bereshit Rabbah* 12:9) referred to above: בהבראם (*be-hibbare'am*) is an anagram of באברהם (*be-Avraham*).

135. ***on the day...*יהוה אלהים** (***YHVH Elohim***)... In rabbinic literature these two names represent, respectively, the divine qualities of compassion and justice.

See *Sifrei*, Deuteronomy 26; *Bereshit Rabbah* 12:15; 33:35 and 13:3, where *YHVH Elohim* is called "a complete name." Cf. *Zohar* 1:20a, 48b; 2:161a, 229a; 3:138b (*IR*); *ZḤ* 70d (*ShS*).

136. **Holy Lamp** Rabbi Shim'on, who had recently died; see above, note 124. On the following passage see Wineman, *Mystic Tales from the Zohar*, 19–32.

137. **yet you subsist...** The soul of Rabbi Shim'on endures in the Garden of Eden, and his spiritual power still guides the world.

138. **has not decayed...** The bodies of the righteous do not decay. See BT *Bava Metsi'a* 84b, concerning Rabbi El'azar son of Rabbi Shim'on.

139. **he fasted forty days to envision Rabbi Shim'on** See *Qohelet Rabbah* on 9:10: "Resh Lakish (according to another version: Rabbi Yehoshu'a son of Levi) was longing to see Rabbi Ḥiyya Rabbah [in a dream]. He was told, 'You are not worthy.' 'Why?' he asked. 'Didn't I study Torah as he did?' They replied, 'You did not teach Torah as he did; and not only that, he exiled himself [wandering for the sake of Torah].' He said to them, 'Didn't I exile myself?' They replied, 'You exiled yourself to learn; he exiled himself to teach.' He sat for 300 fasts, and then he [Rabbi Ḥiyya] appeared to him in a dream, saying, 'If someone is a nobody but speaks of himself as though he were somebody—better for him if he had never been created.' Rabbi Assi fasted for thirty days to envision Rabbi Ḥiyya Rabbah but did not see him. He was told, 'You are not worthy.' He said to them, 'Show him to me, and let happen what happens!' He saw his steps [the steps of Rabbi Ḥiyya's throne in heaven], and his eyes grew dim." See JT *Kil'ayim* 9:4, 32b; Lerner, in *Sinai* 59 (1966): 20–21.

In the *Zohar* Rabbi Ḥiyya is no longer the saint whose appearance is sought by fasting, but rather the devotee who seeks. Rabbi Shim'on, who has replaced him as the spiritual hero, welcomes him to heaven.

On Mount Sinai Moses fasted for forty days (Exodus 34:28). According to Rabbi Tanḥum son of Ḥanilai (*Midrash Mishlei* 1:1), Solomon did the same "so that God would give him a spirit of wisdom and understanding." See BT *Bava*

Metsi'a 85a, where Rabbi Yosef is said to have fasted forty fasts, then forty more, then forty more, in order to ensure that Torah not depart from him. On the following page (85b) we read of Rabbi Ḥiyya's glorious state in heaven, a passage that influences the *Zohar*'s description here of Rabbi Shim'on and Rabbi El'azar: "Rabbi Ḥaviva said, 'Rabbi Ḥaviva son of Surmaki told me: "I saw one of the rabbis whom Elijah used to frequent. In the morning his eyes were lovely, but in the evening they looked as if they had been burnt by fire. I asked him, 'What is this?' He told me that he had asked Elijah, 'Show me the [departed] rabbis as they ascend to the Heavenly Academy.' He [Elijah] replied: 'You can gaze at all of them except for the carriage of Rabbi Ḥiyya, at which you cannot gaze.' 'What is their sign? [How can I distinguish between them?]' 'All are accompanied by angels as they ascend and descend, except for Rabbi Ḥiyya's carriage, which ascends and descends on its own.' 'Unable to restrain myself, I gazed at it. Two sparks of fire shot forth and struck that man [i.e., me], blinding him. The next day I went and prostrated myself upon his [Rabbi Ḥiyya's] grave, crying, "Your mishnah is my mishnah," and I was healed.'"'"

On the special relationship between Rabbi Ḥiyya and Rabbi Shim'on, see *Zohar* 2:14a (*MhN*). On weeping as a technique for attaining a vision, see Idel, *Kabbalah: New Perspectives*, 75–88.

140. **the word that Rabbi Yose had spoken** Rabbi Yose had transmitted a teaching of Rabbi Shim'on's concerning בראשית ברא (*Be-reshit bara*). See above, pages 18–20.

141. **wings** Of angels, or "winged beings."

142. **rejuvenate the faces...** See *Qohelet Rabbah* on 1:7: "Rabbi Yirmeyah son of Rabbi El'azar said, 'In the time to come, the blessed Holy One will rejuvenate the light of the faces of the righteous, as is said: *But may those that love him be as the sun going forth in its might* (Judges 5:31).'"

143. **in that world** On earth.

144. **O high, hidden, concealed ones...** Referring to the angels or perhaps the souls of the righteous. See *ZḤ 76d* (*MhN, Rut*); and Zechariah 4:10: *the eyes of YHVH roaming the whole earth*.

145. **O low, sleeping ones...** Human beings.

146. **darkness into light...** By acting righteously on earth.

147. **visits the doe** Joins *Shekhinah* and redeems Her from exile. The *Zohar* identifies *Shekhinah* with the *doe of love* (Proverbs 5:19) and *the doe of dawn* (Psalms 22:1). See *Zohar* 2:7b; 3:21b, 25b; JT *Berakhot* 1:1, 2c.

148. **Whoever does not await...** See BT *Shabbat* 31a: "Rava said, 'When a human is led in for judgment, he is asked, "Were you honest in your business dealings, did you set aside time for Torah, did you generate new life, did you

await salvation, did you engage in the dialectics of wisdom, did you understand one thing from another?”’”

149. **saw them being raised to the Academy...** See the passage from BT *Bava Metsi’a* 85b, cited above, note 139. Again, what is said in rabbinic literature about Rabbi Ḥiyya is transferred here to Rabbi Shim’on.

150. **Master of Wings** מארי דגדפי (*Marei de-gadpei*). Apparently Metatron, the chief angel. Cf. Proverbs 1:17; Ecclesiastes 10:20 (in both of which the corresponding Hebrew expression means simply “a winged creature,” “a bird”); BT *Shabbat* 49a (where the title is applied to Elisha, who wore *tefillin* despite a Roman prohibition). Elsewhere in the *Zohar*, the expression means simply “angel.” See 1:44a, 92a, 152a; 2:13a, 122b; 3:80b. At times (e.g., above; 2:171a), גדפין (*gadpin*), “wings,” itself means “angels”; so “the Master of wings” would be the chief angel.

Metatron is often associated with the Heavenly Academy. See BT *Avodah Zarah* 3b; *Bereshit Rabbati* 5:24; *Sefer Ḥanokh* (*Beit ha-Midrash*, 2:115–16); *Seder Gan Eden* (*Beit ha-Midrash*, 3:134–35); *Zohar* 2:169b; *ZḤ* 36b (*ST*).

In *Targum Qohelet* 10:20 and *Ma’yan Ḥokhmah* (*Beit ha-Midrash*, 1:60), Elijah is identified as “Master of Wings.” See BT *Bava Metsi’a* 85b, a passage which influences the *Zohar* here (cited above, note 139): “He [Rabbi Ḥaviva] had asked Elijah, ‘Show me the [departed] rabbis as they ascend to the Heavenly Academy.’”

151. **behind the curtain** The curtain concealing God from the world. See BT *Ḥagigah* 15a; *Ma’yan Ḥokhmah* (*Beit ha-Midrash*, 1:60).

152. **He kicks the 390 firmaments** See *Derekh Erets Rabbah*, 2, 56a: “He is one and dwells in 390 firmaments.” The *gimatriyya* of שמים (*shamayim*), “heaven,” is 390.

On kicking the firmament, see BT *Berakhot* 59a; *Zohar* 1:231a; 2:195b–196a; *ZḤ* 53b.

153. **sheds tears over this** Over the exile of *Shekhinah*. See BT *Berakhot* 59a: “When the blessed Holy One remembers His children, who are plunged in suffering among the nations of the world, He sheds two tears into the Great Sea, and His voice resounds from one end of the world to the other.”

See *Zohar* 2:9a, 19a–b (*MhN*), 195b; 3:172a–b; *Seder Gan Eden* (*Beit ha-Midrash*, 3:133).

154. **Prince of the Ocean** Apparently Leviathan, mentioned below, page 24.

155. **to swallow up all the waters...** See *Tanḥuma*, *Ḥuqqat* 1, and BT *Bava Batra* 74b (in the name of Rav), where God commands the Prince of the Ocean to swallow the chaotic waters of creation. When he refuses, God kicks

and slays him. Here, the prince obeys the divine command.

On the parallel between the waters and the nations, see *Avot de-Rabbi Natan* A, 35, where both gatherings (of the water and of the nations) are peaceful. Cf. *Zohar* 1:119a; Wineman, *Mystic Tales from the Zohar*, 30–31.

156. **pass through on dry land** Recalling the crossing of the Red Sea. See Micah 7:15: *As in the days when You went forth from the land of Egypt, I will show him wonders*. Cf. Exodus 14:21–22; Isaiah 11:15–16; *Vayiqra Rabbah* 27:4.

157. **he** Rabbi Ḥiyya.

158. **the Academy here** In the Garden of Eden.

159. **setting his seal...** Endorsing their teachings. See *Zohar* 3:173a; *ZḤ* 80b (*MhN, Rut*); BT *Ḥagigah* 15b. The image of sealing Torah originates in Isaiah 8:16: *Bind up the testimony, seal Torah among my disciples*.

160. **He said to him** The Messiah said to Rabbi Shim'on.

161. **370 lights** Apparently the number 300 signifies the three highest *sefirot*, while the number 70 represents the seven lower *sefirot* emanating from them. See *OY; Zohar* 2:14a–b (*MhN*); 3:128b (*IR*). *KP* reads: 390, corresponding to the 390 firmaments.

162. **613 senses** Corresponding to the 613 *mitsvot* of the Torah. See *Zohar* 3:128a (*IR*).

163. **pure balsam** Thirteen rivers of balsam await the righteous in the world that is coming. See BT *Ta'anit* 25a; *Bereshit Rabbah* 62:2. In the *Zohar* (2:127a; 3:181a), the rivers of balsam are the fragrant flow of emanation from *Binah* to *Shekhinah*.

164. **Hezekiah...** King of Judah toward the end of the eighth century B.C.E. According to rabbinic tradition, Hezekiah was extremely devoted to the study and teaching of Torah. See *Shir ha-Shirim Rabbah* on 4:8; BT *Sanhedrin* 94b. According to Rabbi Ḥizkiyah (*Bereshit Rabbah* 35:2), there was no need of the covenantal sign of the rainbow in the generations of Hezekiah and of Rabbi Shim'on because of the righteousness of those two figures.

165. **Ahiyah of Shiloh** Ahiyah was the prophet who revealed to King Jeroboam that Solomon's kingdom would be divided (1 Kings 11:29–39). According to rabbinic tradition, he was a master of the secrets of Torah (BT *Sanhedrin* 102a; *Midrash Tehillim* 5:8) and the teacher of Elijah (JT *Eruvin* 5:1, 22b).

Rabbi Shim'on associates himself with Ahiyah in *Bereshit Rabbah* 35:2; *Zohar* 3:287b (*IZ*); *ZḤ* 19a (*MhN*). Hasidic legend portrays Ahiyah as the mentor of Israel Ba'al Shem Tov, founder of Hasidism.

166. **I have not come...** Your teachings do not need my confirmation, as

your teachings have been confirmed by God. Rather, I have come to hear the words of Metatron.

167. **told him** Told the Messiah.

168. **clothed in the garb of that world** In a physical body. See the reaction of the angels when Moses ascends to receive the Torah (BT *Shabbat* 88b): "Rabbi Yehoshu'a son of Levi said, 'When Moses ascended on high, the ministering angels said before the blessed Holy One, "Master of the Universe! What is one born of woman doing here among us?"'"

169. **"Let him be gathered in"** Let his life on earth come to an end. Cf. the biblical idiom "to be gathered to one's people" (Genesis 25:8; 35:29; 49:29).

170. **together with his sons** The *amo-ra'im* Rabbi Ḥizkiyah and Rabbi Yehudah. In BT *Bava Metsi'a* 85b (which, as already noted, influences the *Zohar* here), Elijah compares Rabbi Ḥiyya and his sons with the patriarchs. See *Qohelet Rabbah* on 9:10 (which also influences this *Zohar* passage).

171. **"Let him be granted time"** Let Rabbi Ḥiyya remain alive on earth a while longer. See *ZḤ* 80c (*MhN, Rut*); and *Zohar* 1:217b–218b, where Rabbi Shim'on intercedes with God to spare the life of Rabbi Yitsḥak when it was decreed that he was to die.

The theme of a holy person remaining on earth appears in a contemporary thirteenth-century Spanish hagiography, *Vida de Santa Oria*, composed by Gonzola de Berceo. There St. Orea ascends to heaven and sees her reward as a throne but is told that for now she must return to earth and continue her spiritual practice. See Wineman, *Mystic Tales from the Zohar*, 28–29.

172. ***So that I may endow those who love Me with substance...*** According to rabbinic tradition, this verse describes the reward of the righteous in the afterlife. See M *Avot* 5:19; *Uqtsin* 3:12; *Pesiqta de-Rav Kahana*, *nispaḥim*, *Vezot Haberakhah*, 451; BT *Sanhedrin* 100a; *Zohar* 1:158a, 206a, 242b; 2:166b.

173. **the blessed Holy One** *Tif'eret*.

174. **seventy crowns...** The number seventy appears in the context of revelation in BT *Shabbat* 88b: "Rabbi Yoḥanan said, '... Every utterance emerging from the mouth of Power branched into seventy languages.'" See *Bemidbar Rabbah* 13:16, where Torah is compared to wine: "Just as יין (*yayin*), wine, is numerically equivalent to seventy, so Torah assumes seventy faces."

See *Sefer Ḥanokh* (*Beit ha-Midrash*, 2:116); Ibn Ezra, introduction to Commentary on the Torah; *Zohar* 1:26a (*TZ*), 47b, 54a.

175. **innovated word of wisdom** A new mystical insight, which rises higher than other new interpretations. Cf. *OY*: "One is able to innovate in Torah matters that Moses himself was not permitted to reveal."

176. צדיק (***Tsaddiq***), **Righteous One—Vitality of the Worlds** *Yesod*, who

channels the flow of emanation to *Shekhinah* and the worlds below.

On various senses of the title "Vitality of the Worlds," see Daniel 12:7; *Mekhilta, Pisḥa* 16; *Bereshit Rabbah* 1:5; Schäfer, *Synopse zur Hekhalot-Literatur*, § 275; *Zohar* 1:132a, 135b, 167b.

177. **70,000 worlds** Corresponding to the seven lower *sefirot*.

178. **Ancient of Days** עתיק יומין (*Attiq yomin*). See Daniel 7:9: *The Ancient of Days sits, the hair on His head like clean fleece, His throne—flames of fire*. In the *Zohar* this name designates the primordial *sefirah* of *Keter*.

179. **words of the Ancient of Days...** In BT *Pesaḥim* 119a, secrets of Torah are referred to as "things hidden by the Ancient of Days." See the rabbinic blessing in BT *Berakhot* 17a: "May your steps run to hear words of the Ancient of Days."

See BT *Bava Batra* 91b; *Zohar* 1:9a; 2:168a; 3:105b, 138b (*IR*), 232b; and 3:20a: "Rabbi Yose said to Rabbi Ḥiyya, 'Let us engage in words of Torah, in words of the Ancient of Days.'"

180. **eighteen hidden worlds...** Recalling the phrase above, חי עלמין (*ḥei almin*), "vitality of the worlds," describing *Yesod*; the word חי (*ḥei*) has a numerical value of eighteen. See BT *Avodah Zarah* 3b: "Rabbi Abba said to Rabbi Naḥman son of Yitsḥak, '...What does [God] do at night?... He rides his light cherub and sails through 18,000 worlds.'"

See BT *Berakhot* 34b: "Rabbi Ḥiyya son of Abba said in the name of Rabbi Yoḥanan, 'All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You*, [*what You will do for one who awaits You*]... All the prophets prophesied only concerning masters of return [those who succeed in turning back to God], but as for the completely righteous, *No eye has seen, O God, but You*.'"

181. **370,000...** An allusion to the three higher *sefirot* (3 × 100,000) and seven lower *sefirot* (7 × 10,000). See *Zohar* 1:4b; 2:14a–b (*MhN*); 3:128b (*IR*).

182. **all other innovated words of Torah** Nonmystical insights.

183. ***earths of the living...* one earth** *Shekhinah* is the singular "earth of the living," who is adorned and renewed by human insights of Torah, which have been transformed into planetoids, miniature *earths of the living* orbiting Her.

184. **The verse does not read *I have made*** In the past tense, referring to the original creation of heaven and earth.

185. **The verse does not read *the heavens*...** The reference is not to the existing heavens, but to new heavens. See BT *Sanhedrin* 99b: "Rav said, '[Concerning one who studies Torah for her own sake,] it is as though he built heavenly and earthly palaces, as is written: *I have put My words in your mouth and covered you with the shadow of My hand, to plant heavens and establish*

earth.'" Rabbi Shim'on amplifies this teaching and radicalizes it; note how the phrase "it is as though" has disappeared.

186. **angels came to scorch him...** Jealous that a mere mortal dared to enter the celestial realm. See *Pesiqta Rabbati* 20: "When Moses ascended on high... a band of angels of destruction... sought to scorch him with the breath of their mouths. What did the blessed Holy One do? He spread over him some of His splendor."

See *Ma'yan Ḥokhmah* (*Beit ha-Midrash*, 1:58–60); and BT *Shabbat* 88b: "Rabbi Yehoshu'a son of Levi said, 'When Moses ascended on high, the ministering angels said before the blessed Holy One, "Master of the Universe! What is one born of woman doing here among us?" He answered, "He has come to receive Torah." They said, "That precious treasure hidden by You for 974 generations before the world was created, You desire to give to flesh and blood! *What is a human that You are mindful of him, a human being that You take note of him?*" (Psalms 8:5). "Answer them," said the blessed Holy One to Moses. "Master of the Universe," he replied, "I fear they could scorch me with the breath of their mouths." He said, "Grasp My throne of Glory, and answer them.... Rabbi Naḥman observed, 'This teaches that the Almighty spread some of the luster of His *Shekhinah* and His cloud over him.'" See *Zohar* 2:58a, 156b.

187. **every word concealed...** See BT *Ta'anit* 8b: "Blessing is not found in anything weighed, measured, or counted, but only in that which is hidden from the eye." Cf. *Zohar* 1:64b, 202a.

188. ***Zion*... gates... distinguished words** In BT *Berakhot* 8a, the phrase *gates of* ציון (*Tsiyyon*), *Zion* (Psalms 87:2) is interpreted in the name of Rav Ḥisda as "gates מצויינים (*metsuyyanim*), distinguished, by *halakhah*." Based on this passage, Rabbi Shim'on identifies original interpretations of Torah as Zion.

189. ***man of perversity...*** Samael, the male demon who schemes and accuses falsely.

190. **chasm of the immense abyss** The abode of demons.

191. **parasangs** The Greek parasang equals about 3.5 miles.

192. **in one glide** The distorted heaven empowers Samael, providing him a fast celestial highway.

193. ***woman of whoredom*** Lilith, the female demon, wife of Samael. Together they comprise *Sitra Aḥra*, "the Other Side." See *Zohar* 1:148a (*ST*); 2:245a; Scholem, *Kabbalah*, 356–61.

194. **in a single moment** See BT *Berakhot* 4b: "A *tanna* taught: 'Michael [reaches his destination] in one [glide], Gabriel in two, Elijah in four, and the Angel of Death in eight—in time of plague, however, in one.'"

195. ***Woe unto them...*** See BT *Sukkah* 52a: "Rabbi Assi said, 'The evil

impulse at first resembles the thread of a spider but ultimately it resembles cart ropes, as is said: *Woe unto them who haul iniquity with cords of vanity, and sin as with a cart rope*.'" Cf. *Zohar* 1:57a.

196. **He** The sinner or the distorted heaven.

197. **A disciple unqualified...** See BT *Sotah* 22a: "Rav said, 'What is the meaning of the verse *Many are those she has struck dead, numerous are her slain? Many are those she has struck dead*—this refers to a disciple unqualified to teach [to decide questions of law] who teaches. *Numerous are her slain*—this refers to a disciple qualified to teach who does not.'"

198. **from a lofty tree** From a recognized authority. See the similar expression: "from high tamarisks" (BT *Beitsah* 27a). One of the five things that the imprisoned Rabbi Akiva taught Rabbi Shim'on (BT *Pesaḥim* 112a) was: "If you want to be strangled, then be hanged on a large tree," which according to Rashi (ad loc.) means: If you must depend on an authority, see that it is a great one.

See *Kallah Rabbati*, 2; *Zohar* 2:87a; 3:76a–b; and BT *Berakhot* 27b: "Rabbi Eli'ezer says, '... One who says something that he has not heard from his teacher causes *Shekhinah* to depart from Israel.'"

The conservative attitude here contrasts with the preceding encouragement to innovate. See *OY* and *KP*.

199. **slay multitudes without cause** Righteous and sinful die together in the plagues and disease brought by Lilith.

200. **With Torah... This has been established...** According to M *Avot* 3:14, Torah is the "precious instrument by which the world was created." See *Bereshit Rabbah* 1:1: "Rabbi Osha'ya opened, '*I was with Him as* אמון (*amon*), *a nursling*...אמון (*amon*)—אומן (*umman*), *an artisan*. Torah says, "I was the artistic tool of the blessed Holy One."... The blessed Holy One gazed into Torah and created the world.'"

See *Zohar* 1:47a, 134a–b; 2:161a–b; 3:35b; Wolfson, *Philo*, 1:243–45.

201. **then spoke...** Only after perusing Torah did God proclaim her words, thereby creating the world.

202. **not to err...** But rather to imitate God and study Torah thoroughly. Cf. BT *Eruvin* 54b: "Rabbi Eli'ezer said, 'One must teach his student four times.'"

203. ***Then He saw... declared... arranged... probed...*** See *Bereshit Rabbah* 24:5. The four verbs correspond to the four times that God gazed into Torah, perhaps also to the four methods of interpretation: literal, allegorical, midrashic, and mystical. After creating the world, God *told humanity* to imitate Him by studying Torah intensively.

204. **corresponding to those four times...** Apparently a reference to the

four worlds, containing respectively the *sefirot*, the Chariot, the angels, and the physical world.

205. **Rabbi Yose son of Rabbi Shim'on son of Lekonya, his father-in-law** See the similar setting in *Pesiqta de-Rav Kahana* 11:20: "Rabbi El'azar son of Rabbi Shim'on was going to Rabbi Shim'on son of Rabbi Yose son of Lekonya, his father-in-law...." According to this rabbinic tradition, El'azar's father-in-law was named Shim'on son of Yose.

See JT *Ma'aserot* 3:8, 50d; *Shir ha-Shirim Rabbah* on 4:11; *Devarim Rabbah* 7:11; *Seder ha-Dorot*, s.v. Shim'on ben Yose ben Lekonya. (In BT *Bava Metsi'a* 85a the name of Rabbi El'azar's brother-in-law is given as Rabbi Shim'on son of Issi [Yose] son of Lekonya, which would make Yose his father-in-law, as here in the *Zohar*, but nowhere in rabbinic literature is he named Yose son of Shim'on.)

The author(s) of the *Zohar* consistently switches father and son, transforming Shim'on son of Yose into Yose son of Shim'on. See 1:61b, 143b; 3:84b, 188a, 193a; *ZḤ* 10d, 14a (*MhN*), 22c (*MhN*). El'azar's own father, of course, is Rabbi Shim'on son of Yoḥai. Note who accompanies Rabbi El'azar: Rabbi Abba ("father"). Soon another father and son appear.

206. **In six days...** The six days of Creation correspond to six primordial days, the *sefirot* from *Ḥesed* through *Yesod*, through which God fashioned the world. Each sefirotic day displayed its creative power on the corresponding day of the week.

207. **On the fourth day** Corresponding to *Shekhinah*. Although usually pictured as seventh of the lower *sefirot*, She can also be characterized as the fourth primordial day (the middle of the cosmic week), completing the triad of *Ḥesed, Gevurah*, and *Tif'eret*. *Shekhinah* actualizes the potential of the other *sefirot*.

208. **three ethereal elements** According to Empedocles and later Greek and medieval thought, the four elements—water, fire, air, and earth—are the ultimate root of all things. By their combination and separation, everything in nature comes into being and passes away.

See *Sefer Yetsirah* 3:3; *Bemidbar Rabbah* 14:12; Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 4:1. In the *Zohar*, the four elements symbolize the quartet of *sefirot: Ḥesed, Gevurah, Tif'eret,* and *Shekhinah.*

209. **included in the third...** The third primordial day is *Tif'eret*, the male *sefirah*. The activity of the female, *Shekhinah*, symbolized by earth, took place on the fourth day but is included in His day to ensure and demonstrate their union.

210. **From the fourth day on... an artisan...** Beginning on the fourth day, the lower triad of *sefirot* emerged: *Netsaḥ, Hod*, and *Yesod*. These three artisans completed the work of the preceding skilled trio: *Ḥesed, Gevurah*, and *Tif'eret*. See

OY.

211. **fourth leg...** The four *sefirot* (*Ḥesed*, *Gevurah*, *Tif'eret*, and *Shekhinah*), the four elements, also constitute the four legs of the divine throne upon which sits *Binah*. See *Zohar* 1:20a.

212. **earlier and later days... Sabbath** *Shekhinah* completes the triad of *Ḥesed, Gevurah*, and *Tif'eret*, as well as the next triad: *Netsaḥ, Hod*, and *Yesod*. She is the Sabbath, culmination of the primordial week of Creation.

213. ***included*** ויכל (*Vaykhal*), "And He completed," from the root כלה (*klh*). Rabbi El'azar understands this word in light of the related root כלל (*kll*), "include, comprise, gather."

214. **Sabbath of Sabbath eve...** There are two aspects of the Sabbath: the feminine Sabbath eve, symbolized by *Shekhinah*, and the masculine Sabbath day, symbolized by *Tif'eret* or *Yesod*. Cf. Moses de León, *Sefer ha-Mishqal*, 110.

215. **rambling donkey-driver** טייעא (*Tayya'a*), "Arab," Arabian caravanner, derived from the name of the Arabian tribe *Ṭayyi'*. The prophet Elijah returns to earth to appear as a *tayya'a* in BT *Berakhot* 6b, and as an ערבי (*aravi*), "Arab" in *Rut Zuta* 1:20; 4:11. See *Rosh ha-Shanah* 26b; *Yevamot* 120b; *Bava Batra* 73b; *Sanhedrin* 110a; *Ḥullin* 7a.

In the *Zohar*, *tayya'a* indicates one of several wandering donkey-drivers who annoy, perplex, and enlighten the Companions on the road. See 2:45b, 94b–114a, 145b, 155b–157a; 3:21a–23a, 186b; *ZḤ* 83a–d (*MhN, Rut*); *TZ* 23, 69a. Cf. *Tosefta, Ḥagigah* 2:1 (BT *Ḥagigah* 14b; JT *Ḥagigah* 2:1, 77a); BT *Mo'ed Qatan* 25a–b; *Bereshit Rabbah* 32:10; *Shir ha-Shirim Rabbah* on 4:3; Steinschneider, *Polemische und apologetische Literatur*, 248–54; Pushinski, in *Yavneh* 2 (1940): 140–47; Scholem, *Major Trends*, 165, 388, n. 46; idem, *Kabbalah*, 227.

216. ***My sanctuary...*** The continuation of the verse with which Rabbi El'azar opened: *My Sabbaths you are to observe...* (Leviticus 19:30).

217. **את** (***Et***) Grammatically, the accusative particle את (*et*) has no ascertainable independent sense, but Naḥum of Gimzo and his disciple Rabbi Akiva taught that when *et* appears in a biblical verse, it amplifies the original meaning.

See BT *Pesaḥim* 22b; *Ḥagigah* 12a–b; *Zohar* 1:79b, 247a; 2:90a, 135b.

218. **amplifies the meaning to include** לאסגאה (*Le-asga'ah*), "To increase," a Zoharic rendering of the rabbinic Hebrew לרבות (*le-rabbot*), "to increase"—that is, to include, amplify, or widen the scope of meaning.

219. **2000 cubits...** The traditional limitation on how far one may walk beyond the city limits on the Sabbath. See *Mekhilta, Vayassa 6*; cf. *Zohar* 2:207a. Here it refers to the range of holiness beyond the realm of the *sefirot*;

according to *KP*, the feet of the divine chariot.

220. **the higher Sabbath... the lower Sabbath** The higher Sabbath is *Binah*, the seventh *sefirah* counting up from *Yesod*. The lower Sabbath is *Yesod*, the seventh *sefirah* counting down from *Binah*.

221. **Another Sabbath** Sabbath eve, symbolizing *Shekhinah*.

222. **there can be no day...** The sefirotic day of *Yesod* needs the night of *Shekhinah*. See *Bereshit Rabbah* 11:8, where according to Rabbi Shim'on son of Yoḥai, the Sabbath complains to God that she has no partner among the days of the week, and she is told: "The Assembly of Israel is your partner." See BT *Ḥullin* 60b.

223. **who is awe...** The "Sabbath of Sabbath eve" (Friday night) is *Shekhinah*, who conveys the attribute of Judgment, inspiring awe and fear. The *sefirah* of *Ḥokhmah*, the father of *Shekhinah*, is also called "awe" and is reflected in His daughter, who is lower *Ḥokhmah*.

224. ***I am YHVH*** The full verse reads: *My Sabbaths you are to observe, My sanctuary you are to hold in awe, I am YHVH* (Leviticus 19:30). Through *Shekhinah*, God reveals the full spectrum of divine personality and is thus called *I*. In this phrase, *I* is joined with *YHVH* (*Tif'eret*). *Shekhinah* manifests in both sacred time (*Sabbath*) and sacred space (*sanctuary*).

225. **circle with a square inscribed within** The phrase derives from BT *Eruvin* 76b; cf. *Bahir* 83 (114–16). Here the reference is to the higher *sefirot* (beginning with *Binah* and culminating in *Yesod*) and *Shekhinah*.

See *KP*; Scholem. Cf. *Zohar* 2:127a, where the circle of the letter ס (*samekh*) symbolizes *Binah*, while the square of the letter ם (final *mem*) symbolizes *Shekhinah*.

226. ויכלו (***Vaykhullu***)... The opening lines of the *qiddush* ("hallowing, sanctification"), the prayer recited over wine Friday evening to hallow the Sabbath.

227. קדוש (***qiddush***)... The rest of the prayer, which includes the blessing over wine and the blessing of hallowing the Sabbath.

228. **in the *qiddush* that we recite... thirty-five words** This total requires the omission of the following ten words from the *qiddush*: כי הוא יום (*ki hu yom*), "for it is the day," and כי בנו בחרת ואותנו קדשת מכל העמים (*ki vanu vaḥarta ve-otanu qiddashta mi-kol ha-ammim*), "for You have chosen us and hallowed us from among all nations."

See Scholem, 493 (unnumbered); Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 63, 138–39, n. 159. The *Zohar*'s phrase "that we recite" indicates a particular custom, which differs from the standard *qiddush*.

229. **seventy names...** See *Bemidbar Rabbah* 14:12; Naḥmanides, *Kitvei Ramban*, 1:135; cf. *Zohar* 2:207b. For various lists of these names, see *Alfa*

Beita de-Rabbi Aqiva (*Battei Midrashot*, 2:350–51); *Shir ha-Shirim Zuta* 1:1; *Midrash ha-Gadol*, Genesis 46:8; and *Ba'al ha-Turim*, Numbers 11:16.

230. **Assembly of Israel...** כנסת ישראל (*Keneset Yisra'el*). In rabbinic Hebrew this phrase denotes the people of Israel. The midrash on the Song of Songs describes the love affair between the maiden (the earthly community of Israel) and her lover (the Holy One, blessed be He). See *Shir ha-Shirim Rabbah* on 2:1. In the *Zohar*, *Keneset Yisra'el* can refer to the earthly community but also (often primarily) to *Shekhinah*, the divine feminine counterpart of the people, the aspect of God most intimately connected with them. The lovers in the Song of Songs are pictured as the divine couple: *Tif'eret* and *Shekhinah*.

231. **they are both included...** Both aspects of the Sabbath, the masculine *Yesod* and the feminine *Shekhinah*, are included in the feminine, which is signified by the opening word of the fourth of the Ten Commandments: שמור (*Shamor*), *Observe, the Sabbath day to keep it holy*. This word signifies the feminine because the other version of the Ten Commandments (Exodus 20:8) reads: זכור (*Zakhor*), *Remember, the Sabbath day*, and זכור (*zakhor*) suggests זכר (*zakhar*), "male." In the verse in Leviticus 19, the plural verb תשמורו (*tishmoru*), *you are to observe*, indicates the union of male and female.

See BT *Berakhot* 20b; *Bahir* 124 (182); Ezra of Gerona, *Peirush Shir ha-Shirim*, 496–97; Naḥmanides on Exodus 20:8; *Zohar* 1:47b, 48b, 164b; Moses de León, *Sefer ha-Rimmon*, 118.

232. **completed by זכור** (***zakhor***) *Binah*, the supreme King and higher Sabbath, finds its completion in the masculine *sefirah* of *Yesod*, signified by זכור (*zakhor*), which implies זכר (*zakhar*), "male." Although often depicted as the Divine Mother, *Binah* is also described as "World of the Male," encompassing the entire configuration of *sefirot* from *Ḥesed* through *Yesod*. Together they constitute a masculine entity ready to join *Shekhinah*.

See *Zohar* 1:96a, 147a, 149a, 160b, 246a, 248b; 2:127b; *ZḤ* 72b (*ShS*). Cf. 1:17b, 46b, 163a; 2:4a.

233. **'the King who possesses peace'...** In midrashic literature this phrase is applied to God. See *Pesiqta de-Rav Kahana* 1:2; *Shir ha-Shirim Rabbah* on 1:2. Here it designates *Binah*, who contains *Yesod*, who is called "peace" either because He mediates between the right and left poles of the *sefirot*, or because He unites *Tif'eret* with *Shekhinah*. See BT *Shabbat* 152a, where Rabbi Shim'on son of Ḥalafta refers to the phallus as "peacemaker of the home."

234. **two peaces below...** Jacob symbolizes *Tif'eret*; Joseph symbolizes *Yesod*, the divine phallus, since he withstood the test of sexual temptation in Egypt (Genesis 39). See *TZ* 21, 43b, 45b. Both of these mediate between right and left, and unite with *Shekhinah*, insuring peace in the sefirotic realm.

235. ***From afar, YHVH appeared...*** *Tif'eret*, who is called *YHVH*, appeared *from afar*. See Rashi, ad loc.; *Zohar* 1:120a.

236. ***His sister stood far off*** Miriam, the subject of the sentence, symbolizes *Shekhinah*, who faces *Tif'eret*. See BT *Sotah* 11a.

237. ***from nearby*** Idiomatic for "recently." Joseph, *Yesod*, represents a more recent emanation than Jacob, *Tif'eret*. This citation is striking, since the verse in Deuteronomy refers to false gods.

238. ***From afar* is the highest point...** *Ḥokhmah*, the primordial point of emanation, is situated in the palace of *Binah*. *Tif'eret* issues from them, *from afar*.

239. **So it is written...שמור (*Shamor*), *Observe*** Referring back to the two Sabbaths, *Yesod* and *Shekhinah*, who are indicated together by the plural verb תשמורו (*Tishmoru*), *You are to observe*.

240. **point standing in the center** The central point of *Shekhinah* inside the square inscribed within the circle.

See *Zohar* 2:204a–b; 3:250a; Moses de León, *Sefer ha-Mishqal*, 110; Joseph Gikatilla, cited in Elijah de Vidas, *Reshit Ḥokhmah, Sha'ar ha-Qedushah*, 2. On the Sabbath as sacred center, see Ginsburg, *The Sabbath in the Classical Kabbalah*, 85–92.

241. **Whoever enters... damages it** Profaning the Sabbath damages the core of *Shekhinah*. See Moses de León, *Sefer ha-Rimmon*, 332–35; idem, *Sefer ha-Mishqal*, 111.

242. **called** *I* *Shekhinah*, who fully expresses the personality of God, is called *I*.

243. **that high concealed one...** *Tif'eret*, more concealed than *Shekhinah*.

244. **all is one** The conclusion of the verse, *I am YHVH*, indicates that *Tif'eret* and *Shekhinah* are united.

245. **dismounted** Out of respect for the sanctity of Torah. See *Tosefta*, *Ḥagigah* 2:1, where Yoḥanan son of Zakkai dismounts from his donkey to hear an exposition of *ma'aseh merkavah*, "the account of the chariot," from El'azar son of Arakh, who had been driving the donkey from behind.

See BT *Ḥagigah* 14b; JT *Ḥagigah* 2:1, 77a; *Zohar* 1:160a.

246. **to be bound together...** These three letters spell the word כיס (*kis*), "pocket." If all three had joined together, then the wandering donkey-driver would have been wealthy, but such was not the case.

247. **כף (*Kaf*) did not want...** כף (*Kaf*) wanted to remain at the head of the word כסא (*kisse*), the divine "throne." See above, pages 14–15 (transmitted in the name of Rav Hamnuna Sava), where the throne begins to tremble when כף (*kaf*) descends from it.

248. **סמך (*Samekh*) did not want...** The letter סמך (*samekh*) stands for the word

סומך (*somekh*), "supporting." See above, page 14, where God tells her: "You are needed where you are; do not move! If you leave, what would happen to the fallen, who depend on you?"

249. **יש** (***yesh***), **substance...** Composed of the two letters יוד (*yod*) and שין (*shin*). יש (*Yesh*) designates the flow of emanation from *Ḥokhmah* ("Wisdom") and *Binah* ("Understanding"), which is the ultimate substance, more valuable than wealth.

The *gimatriyya* of יש (*yesh*) is 310, and according to Rabbi Yehoshu'a son of Levi (M *Uqtsin* 3:12), "In the world to come, the blessed Holy One will endow every righteous person with 310 worlds, as is written: *So that I may endow those who love Me with* יש (*yesh*), *substance, and fill their treasuries* (Proverbs 8:21)." See Gikatilla, *Sha'arei Orah*, 93a–b.

250. **until the one driving...** Until the Messiah arrives riding on a donkey. See Zechariah 9:9: *Behold, your king is coming to you. He is righteous and triumphant, humble* [or: *poor*] *and riding on a donkey, on a colt, the foal of an ass*.

251. **tower soaring in the air...** The expression originates in the Talmud (BT *Ḥagigah* 15b; *Sanhedrin* 106b), where the phrase *counter of the towers* (Isaiah 33:18) is interpreted as: "one who counted 300 fixed laws concerning a tower soaring in the air." The laws are apparently laws of defilement (see M *Oholot* 4:1). Rashi (on both Talmudic passages) offers several interpretations, including one from his teacher that the tower refers to the letter ל (*lamed*), highest letter of the alphabet. Todros Abulafia, in *Otsar ha-Kavod*, discusses this interpretation of the *Ḥagigah* passage (ad loc.); cf. *Shoshan Sodot*, 108. In several Qumran texts the ל (*lamed*) is written above the normal line of letters. See Birnbaum, *The Hebrew Scripts*, 1:127, 143.

In the *Zohar*, the tower is *Binah*, towering over the lower *sefirot*. See 2:91a, 102a; *ZḤ* 58a, 70a (*ShS*), and 66a–b (*ShS*), where the connection between ל (*lamed*) and the tower is cited from the Book of Rav Hamnuna Sava. Cf. Moses de León, *Sheqel ha-Qodesh*, 89–90 (112–14); *Zohar* 1:9a, 37b, 96b; 3:164a–b.

252. **the blessed Holy One and a certain poor person** *Tif'eret* and *Shekhinah*, who is poor in the sense that She has no emanation of Her own but receives emanation from the other *sefirot*. These two *sefirot* are joined in the tower of *Binah*, the ל (*lamed*). According to Todros Abulafia, *Otsar ha-Kavod*, *Ḥagigah* 15b, the ל (*lamed*) is composed of the two letters ד (*dalet*) and ו (*vav*). In Kabbalah ד (*dalet*) symbolizes *Shekhinah*, who is דלה (*dallah*), "poor," while ו (*vav*), whose numerical value is six, symbolizes *Tif'eret*, who joins with the five *sefirot* around Him (*Ḥesed, Gevurah, Netsaḥ, Hod*, and *Yesod*) to form the sixfold sefirotic torso. The three letters joined together spell לוד (*Lod*), the city of Lydda (cf. *KP*), and the donkey-driver

is apparently hinting that on the material plane he resides there. On the messianic implication of "poor," see Zechariah 9:9, cited above, note 250.

253. **It is not my habit to boast...** See *Sefer Ḥasidim*, ed. Wistinetzki, par. 1945 (ed. Margaliot, par. 522): "A person whose father is called 'Rabbi,' e.g., 'Rabbi Ya'akov,' and his son [i.e., he himself] is called 'Reu'ven,' should not sign his name 'Reu'ven son of Rabbi Ya'akov,' but rather simply 'Reu'ven.'"

254. **fish** נונא (*Nuna*), swimming in the ocean of Torah. Sefirotically, the fish is *Yesod*, swimming the ocean of divinity.

255. **like an arrow...** See Psalms 127:4: *Like arrows in the hand of a warrior, so are the children of one's youth*. Cf. BT *Ḥagigah* 15a: "Shemu'el said, 'Any emission of semen that does not shoot forth like an arrow does not fructify.'"

256. **Holy Lamp** בוצינא קדישא (*Botsina Qaddisha*), the title usually reserved by the *Zohar* for Rabbi Shim'on son of Yoḥai. See above, note 124.

257. **Rav Hamnuna Sava** Rav Hamnuna the Elder, a Babylonian teacher who lived in the third century, though the *Zohar* assumes that he died in the lifetime of Rabbi Shim'on, before the story related here. The donkey-driver had hinted at the name Hamnuna by saying that his father was a נונא (*nuna*), "fish."

See *Zohar* 3:187a; *Tosafot*, *Qiddushin* 25a, s.v. *hamnuna karnuna; Bereshit Rabbah* 97:3. The fish carries messianic overtones in both Judaism and Christianity; see Stroumsa, "The Early Christian Fish Symbol Reconsidered."

In the Talmud Rav Hamnuna occasionally transmits teachings of Rabbi Shim'on (e.g., BT *Ḥullin* 21a; *Temurah* 15a), and several prayers are attributed to him (BT *Berakhot* 11b, 17a, 58a). Cf. BT *Gittin* 39b. In the *Zohar* roles are reversed and Rabbi Shim'on cites Rav Hamnuna (e.g., 1:8a–b). Throughout the *Zohar* Hamnuna is greatly revered, and several original ritual acts are attributed to him.

See 1:240a, 250a; 2:88a, 124a, 136b; 3:87b, 103b, 145b (*IR*), 188a; Scholem, *Das Buch Bahir*, 68; idem, *Major Trends*, 368, n. 134; Liebes, in *Eshel Be'er Sheva* 4 (1996): 198–201; Goldreich, in *Massu'ot*, 486–91.

258. ***Benayahu son of Yehoyada*** The verse continues: *son of a living man, abounding in deeds, from Qavtse'el. He smote the two Ariel of Moab. He went down and slew the lion within the pit on a snowy day*. The donkey-driver begins to answer the question of his identity with a verse about Benayahu, a loyal follower of King David, one of the heroes mentioned in 2 Samuel 23.

259. **This verse has been established** See BT *Berakhot* 18a–b: "Rabbi Ḥiyya said..., '*Son of a living man*. Are all other people then sons of dead men? Rather, *son of a living man*, for even in his death he was called *living*...'"

Cf. Gikatilla, *Sha'arei Tsedeq*, 7a; *Zohar* 1:132a, 136a.

260. **the name prevails...צדיק** (***Tsaddiq***), **Righteous One...** The name בניהו (*Bena-yahu*) indicates *Yesod*, who is בן (*ben*), "son of," יהו (*yod, he, vav*), three letters symbolizing *Ḥokhmah, Binah*, and *Tif'eret*. See *Zohar* 1:136a, 164a.

Yesod, "Vitality of the Worlds," animates all of existence. On various senses of this title see above, note 176. On the notion that "the name prevails," see BT *Berakhot* 7b; *Zohar* 1:58b; 2:179b.

261. ***Master of deeds*** The donkey-driver interprets the biblical word רב (*rav*), *abounding*, according to its alternate meaning: "master."

262. **insignia of all His hosts** See BT *Ḥagigah* 16a, in the name of Rabbi Yoḥanan: "He is the insignia among His myriad." Cf. *Zohar* 2:232a.

263. **this grand and dignified tree...** *Yesod*, often identified with the Tree of Life.

264. ***Qavtse'el*** The root קבץ (*qvts*) means "to gather," and *Qavtse'el* refers to *Binah*, who gathers in the upper light of *Ḥokhmah*.

265. ***no eye has seen*** The verse continues: O *God, but You, what You will do for one who awaits You*. See BT *Berakhot* 34b: "Rabbi Ḥiyya son of Abba said in the name of Rabbi Yoḥanan, 'All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You*, [*what You will do for one who awaits You*]... All the prophets prophesied only concerning masters of return [those who succeed in turning back to God], but as for the completely righteous, *No eye has seen, O God, but You*.'"

In the *Zohar* this verse often refers to *Binah*, who is identified with "the world that is coming." See 1:4b; 2:97b, 163a; above, note 19.

266. **holy, hidden palace...** *Binah*, the Divine Mother, contains within Herself— and then gives birth to—all the lower *sefirot*.

267. ***two Ariel...*** **Two sanctuaries...** The meaning of the word *Ariel* in the verse in Samuel is unclear. In Ezekiel 43:15–16 it apparently means "hearth" of an altar; in Isaiah 29:1 the name is applied to Jerusalem. In rabbinic sources *Ariel of Moab* refers to the Temple, since King David was descended from Ruth the Moabite. See M *Middot* 4:7; and BT *Berakhot* 18a–b: "Rabbi Ḥiyya said..., '*He smote the two Ariel of Moab*, for he did not leave his like in either the First Temple or the Second.'"

268. **Holy Throne fell** *Shekhinah* fell into exile.

269. **that rung called *I*** *Shekhinah*, who reveals the full spectrum of divine personality.

270. ***River Kevar...*** **River of Already** The prophet Ezekiel experienced his vision by the River Kevar, a stream near Nippur in Babylon. In Hebrew, though, the word כבר (*kevar*) means "already," "long ago." The point here is that the river

of *Yesod* was of the past and had ceased to flow, causing the destruction of the Temple and the exile of *Shekhinah*.

See *Re'uyyot Yeḥhezqel*, ed. Gruenwald, in *Temirin* 1 (1972): 111–14; Matt, *Essential Kabbalah*, 126, 205; *Zohar* 1:85a, 149a–b.

271. ***A river dries up and is parched*** See *Zohar* 1:26a (*TZ*), 67a; 2:166b; 3:150b.

272. **originated... were destroyed...** The two Temples came into being through the flow of divine emanation, and when that flow ceased they were destroyed.

273. ***He went down and slew the lion*** The verse continues: *within the pit on a snowy day*.

274. **image of a lion...** See BT *Yoma* 21b: "Five things were reported about the fire of the pile of wood on the Temple altar: it crouched like a lion, it was as clear as sunlight, its flame was of substance, it devoured wet wood like dry wood, and it caused no smoke to rise." Cf. *Zohar* 3:32b, 211a, 241a; Todros Abulafia, *Sha'ar ha-Razim*, 90.

275. **dogs** The demonic powers.

276. **He descended...** Sin severed the connection between *Yesod* and *Shekhinah*, and the flow of emanation became available to "the rungs below," the demonic forces. The holy lion no longer received its prey and was thus killed, as it were, by *Yesod*.

277. **evil Other Side** סטרא אחרא בישא (*Sitra aḥra bisha*), the demonic realm, which represents the shadow of the divine.

278. **אוריאל** (***Uri'el***)... Literally, "God is my light," though here connected by the *Zohar* with the similar-sounding אריה (*aryeh*), "lion" and with אריאל (Ariel), symbol of the Temple. Uriel is one of the four angels of the Presence (along with Michael, Gabriel, and Raphael), who surround the divine throne. In Kabbalah these angels of the Presence are identified with the four holy creatures seen by Ezekiel. Uriel appears sometimes as the figure of the eagle, sometimes as the lion.

See 1 Enoch 9:1; 2 Esdras 4:1; *Pesiqta Rabbati* 46; *Bemidbar Rabbah* 2:10; *Midrash Konen* (*Beit ha-Midrash*, 2:39); cf. *Zohar* 3:32b, 211a.

279. **name of that dog? בלאדן** (***Bal'adan***)... The name derives from Merodach Baladan, king of Babylon (722–710 B.C.E.), with whom King Hezekiah of Judea had contact. See 2 Kings 20:12–13; Isaiah 39:1–2, where he is named Merodach Baladan son of Baladan. On this the Talmud (BT *Sanhedrin* 96a) comments: "Why was he called [Merodach-]Baladan the son of Baladan? It has been told: Baladan was a king whose face turned into that of a dog, so his son sat upon his throne instead. In his documents he wrote his own name and the name

of his father, King Baladan." Baladan's dog-face is probably a rabbinic explanation of the dogs seen on Assyrian-Babylonian monuments (Ginzberg, *Legends*, 6:368, n. 82).

Here בלאדן (*Bal'adan*) is a demonic figure whose name is taken to mean: אדם בל (*bal adam*), "not human." *KP* refers to non-Jewish magical traditions concerning בילאד (*Bil'ad*), prince of the demons. See *OY; Shoshan Sodot*, 104; Scholem, in *Madda'ei ha-Yahadut* 1 (1926): 112–27. In the continuation of the passage cited above (note 274), BT *Yoma* 21b observes that in the First Temple the fire on the altar appeared crouching like a lion, while in the Second Temple it crouched like a dog. See *Zohar* 3:32b, 211a.

Here the donkey-driver blends several of these traditions to describe a demonic figure with the face of a dog who is empowered to devour the sacrifices.

280. ***On a snowy day...* sins... judgment...** Water symbolizes *Ḥesed*, but snow symbolizes *Gevurah* and *Din* ("Judgment"), the congealing and hardening of water. See *Zohar* 1:16a; and *Aggadat Olam Qatan* (*Beit ha-Midrash*, 5:58): "Snow is human sin." According to rabbinic literature, the yearlong punishment of the wicked in Hell is equally divided between fire and snow. See JT *Sanhedrin* 10:3, 29b; *Pesiqta de-Rav Kahana* 10:4; *Zohar* 1:62b, 68b, 107b, 238b.

In *Zohar* 2:97b, 104a, 109a, the donkey-driver who confounds the rabbis refers cryptically to a snowy day on which he and Rabbi Shim'on son of Yoḥai "sowed beans in fifty-two colors," alluding to the fifty-two-letter name of God and to the word בן (*ben*), "son," whose *gimatriyya* is fifty-two. See Liebes, in *Eshel Be'er Sheva* 4 (1996): 200.

281. ***She is not afraid...*** The *She* of Proverbs 31 is understood as *Shekhinah*, who does not fear the power of *Din* ("Judgment").

282. ***clothed in crimson...*** *Shekhinah* has an affinity with *Gevurah* and *Din*, symbolized by the color red, and She executes the decrees of Judgment, so She does not fear Judgment's fire or snow. See *Zohar* 1:238b.

283. **He** *Yesod*.

284. **the light of that light... Moses** Moses attained the *sefirah* of *Tif'eret* and transmitted some of its light.

285. ***'An Egyptian man...'*** A description of Moses given by Jethro's daughters to their father after Moses rescued them from aggressive shepherds.

286. **There ... there ... there ...** In Egypt. See *Zohar* 2:34a.

287. ומראה (***u-mar'eh***), ***in appearance...*** In plain sight. God appears to Moses directly, unlike the experience of other prophets.

288. ***Man of Elohim*—husband, as it were, of that** מראה (***mar'eh***)...

Shekhinah is the מראה (*mar'eh*), *appearance of the Presence of* *YHVH*, the site of divine manifestation. She is also known as *Elohim*. Moses is on such intimate terms with *Shekhinah* that he is called Her husband, as indicated by his title: *Man of* *Elohim* (Deuteronomy 33:1; Psalms 90:1).

See *Midrash Tehillim* 90:5; *Pesiqta de-Rav Kahana, nispaḥim, Vezot Haberakhah*, 443–44, 448 (variants); *Tanḥuma, Vezot Haberakhah* 2 (*Ets Yosef*, ad loc.); *Devarim Rabbah* (Lieberman), on 33:1; *Zohar* 1:21b–22a, 148a, 152a–b, 236b, 239a; 2:22b, 235b, 238b, 244b (*Heikh*).

According to rabbinic tradition, after encountering God on Mount Sinai, Moses abstained from sexual contact with his wife and maintained union with *Shekhinah*.

See *Sifrei*, Numbers 99; BT *Shabbat* 87a; *Tanḥuma, Tsav* 13; Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 7:6; *Zohar* 1:22a, 152b, 234b; 2:222a; 3:148a, 180a.

289. **staff of God, handed down to him** The staff with which Moses performed miracles before Pharaoh, split the Red Sea, and struck the rock to produce water. According to *Pirqei de-Rabbi Eli'ezer* 40, the rod had previously been in the possession of Adam, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Joseph, and Jethro. See *Targum Yerushalmi*, Exodus 2:21; Ginzberg, *Legends*, 6:106, n. 600.

290. **staff created on the eve of Sabbath...** One of the ten things created in the last moments of the week of Creation, just before the first Sabbath began. See M *Avot* 5:6.

291. **engraved with the holy name** The Ineffable Name, *YHVH*. See *Targum Yerushalmi*, Exodus 2:21; *Devarim Rabbah* 3:8; *Midrash Tehillim* 114:9; *Sefer ha-Yashar, Shemot*, 307; *Zohar* 2:28a, 48a.

292. ***He went down to him with a club*** The verse continues: *and wrenched the spear out of the Egyptian's hand and killed him with his own spear*. As the donkey-driver interprets the verse, the subject, Benayahu, is really *Yesod*, who confronts Moses the Egyptian. See *Zohar* 2:114b (*RM*).

293. ***And killed him with his own spear* ...that staff** Benayahu killed Moses the Egyptian *with* Moses' own staff, i.e., because of Moses' own misuse of the staff. The notion that Moses was an Egyptian who was killed by an Israelite foreshadows Freud's thesis. See Amado Lévy-Valensi, *Le Moïse de Freud*; Goldreich, in *Massu'ot*, 486–87.

294. ***From the thirty, he was most honored*** The verse continues: *but the three he did not attain. David set him over his guard*. The actual biblical verse does not include the word *most* (הכי [*ha-khi*]). Apparently the *Zohar*'s author or a later scribe replaced this phrase with a different one, several verses earlier,

describing another of King David's warriors, Avishai: *Of the three, he was most honored* (2 Samuel 23:19). See *Zohar* 1:105b.

295. **thirty celestial years** The three *sefirot Ḥesed, Gevurah*, and *Tif'eret* each reflect the full decade of the *sefirot*; so together They form a total of thirty, which flow into and through *Yesod*. See Gikatilla, *Sha'arei Orah*, 48a.

296. **They approached Him...** The highest triad of *sefirot, Keter, Ḥokhmah,* and *Binah,* emanate to *Yesod*, but He has no direct contact with Them.

297. ***David set him... bodyguard...*** King David, who symbolizes *Shekhinah*, yearns to unite with *Yesod*. *Bodyguard* renders the Hebrew משמעתו (*mishma'ato*), "his obedient band," from the root שמע (*shm'*), "to hear."

Liebes (oral communication) suggests that the use of the word in this passage is influenced by the Arabic Sufi term *sama*, "hearing," the ecstatic song and dance of the Dervishes. Note the following reference to "songs and love." One Sufi defense of *sama* invokes the Koranic tradition (34:10) that David sang praises to God (*Encyclopedia of Religion*, 13:30–31). See Schimmel, *Mystical Dimensions of Islam*, 178–86.

298. **moon... sun** *Shekhinah* and Her partner, *Yesod*.

299. **On whatever path... with words of Torah...** See M *Avot* 3:2: "Rabbi Ḥananya son of Teradyon said, '... If two are sitting engaged in words of Torah, *Shekhinah* dwells between them.'" Here the seekers are walking, not sitting, and they are visited not by *Shekhinah*, but by a righteous soul who has reincarnated and comes to puzzle and enlighten them.

On the importance of engaging in Torah while on a journey, see Deuteronomy 6:7; BT *Eruvin* 54a; *Ta'anit* 10b; *Zohar* 1:58b, 69b–70a, 76a, 87a, 115b.

300. **Rav Hamnuna Sava** Earlier, the donkey-driver had hinted at the name Hamnuna when he said that his father was a נונא (*nuna*), "fish" (above, page 37). The rabbis concluded that he was the son of the late Hamnuna, but now they realize that he was really Hamnuna himself, reincarnated as a lowly donkey-driver. Father and son are one and the same. Hamnuna's reincarnation is referred to (by his son) in *Zohar* 3:186a–88a; cf. *Zohar* 2:94b–95a; *ZḤ* 97b–c (*Tiq*).

According to BT *Berakhot* 18a–b, the phrase *son of a living man* (2 Samuel 23:20) describing Benayahu refers to the fact that Benayahu (or the righteous in general) are called *living* even in death. In the *Zohar*, Rav Hamnuna, the donkey-driver, embodies Benayahu anew.

301. ***memory...*** זכר (*Zekher*), connected by Rabbi El'azar with זכר (*zakhar*), "male," denoting *Yesod*, the divine male who transmits the flow of emanation from the upper *sefirot* to *Shekhinah*. The cited verse is fitting because *Yesod* is also known as "good."

302. **world that is coming** עלמא דאתי (*Alma de-atei*), the Aramaic equivalent of the rabbinic Hebrew העולם הבא (*ha-olam ha-ba*), "the world that is coming." This concept is often understood as referring to the hereafter and is usually translated as "the world to come." From another point of view, however, "the world that is coming" already exists, occupying another dimension. See *Tanḥuma*, *Vayiqra* 8: "The wise call it *ha-olam ha-ba* not because it does not exist now, but for us today in this world it is still to come." Cf. Maimonides, *Mishneh Torah*, *Hilkhot Teshuvah* 8:8; and Guttmann, *Philosophies of Judaism*, 37: "'The world to come' does not succeed 'this world' in time, but exists from eternity as a reality outside and above time, to which the soul ascends."

In Kabbalah "the world that is coming" often refers to *Binah*, the continuous source of emanation. See *Zohar* 3:290b (*IZ*): "the world that is coming, constantly coming, never ceasing."

Cf. *Bahir* 106 (160); Asher ben David, *Peirush Shelosh Esreh Middot*, in *Kabbalah* 2 (1997): 293; Moses de León, *Sheqel ha-Qodesh*, 26 (30); idem, *Sod Eser Sefirot*, 375; *Zohar* 1:83a, 92a.

303. **Vitality of the Worlds** *Yesod*, who channels the flow of emanation to *Shekhinah* and the worlds below. On this title, see above, note 176.

304. ***house of Israel*** *Shekhinah*, also known as Assembly of Israel. See above, note 230.

305. מה (***Mah***), ***How,* as has been explained** Earlier (above, page 6) Rabbi El'azar had explained that מה (*mah*), "what" or "how," is a name for *Shekhinah*.

306. ***immense* and mighty tree** *Tifer'et*, trunk of the cosmic tree. See Daniel 4:8.

307. **another, smaller tree** *Shekhinah*. See *Zohar* 2:99b; 3:170a; Tishby, *Wisdom of the Zohar*, 2:696.

308. **light created on the first day** *Ḥesed*, the first of the lower seven *sefirot*, the seven primordial days. In the Torah, the word "good" appears for the first time in the verse describing this light: *God saw that the light was good* (Genesis 1:4).

309. **He concealed it...** See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

See *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma*, *Shemini* 9; *Bahir* 97–98 (147); *Zohar* 1:31b–32a, 45b–46a, 47a; 2:127a, 148b–149a, 220a–

b; 3:88a, 173b.

310. ***That You made*** The verse continues: *for those who take refuge in You, in the presence of human beings*. Rabbi El'azar now concludes the verse that he began.

311. **upper Garden of Eden** *Shekhinah*, the divine presence and dwelling, the culmination of the emanation that was *made*. *Shekhinah* actualizes the various divine qualities.

312. **all the righteous abide...** Righteous souls who have departed this world abide in the Garden of Eden clothed in an ethereal body resembling their previous human form. The soul is clothed in this garment before descending to earth, retains it while in the physical body until shortly before death, and then regains it upon ascending.

See *Zohar* 1:38b (*Heikh*), 81a (*ST*), 90b–91a, 131a, 219a, 220a, 227b; 2:96b, 150a, 161b; 3:43a–b, 104a–b; Scholem, in *Tarbiz* 24 (1955): 293–95; idem, *Kabbalah*, 158–59; idem, *On the Mystical Shape of the Godhead*, 251–73; Tishby, *Wisdom of the Zohar*, 2:770–73. Cf. Rashi on BT *Ḥagigah* 12b, s.v. *ve-ruḥot unshamot*.

313. נגד (*neged*), ***in the presence of...*** **in the image of...** The Hebrew word means both "in the presence of" and "corresponding to."

314. **Academy of Heaven...** Where the souls of the righteous study Torah with God.

315. **dew of rivers of pure balsam** Thirteen rivers of pure balsam await the righteous in the world that is coming. See BT *Ta'anit* 25a; *Bereshit Rabbah* 62:2.

In the *Zohar* the rivers of balsam are the fragrant flow of emanation from *Binah*, who is known as "the world that is coming, constantly coming, never ceasing" (*Zohar* 3:290b [*IZ*]; see 2:127a; 3:181a.

The reference to dew recalls the rabbinic notion that God will resurrect the dead with dew. See BT *Shabbat* 88b; JT *Berakhot* 5:2, 9b.

316. **Sometimes they appear...** See Naḥmanides on Genesis 49:33.

317. **High Lamp** Rav Hamnuna Sava.

318. **its nature** The divine nature of the angel, as indicated in Judges 13:16: *Manoah did not know that he was an angel of YHVH*. See BT *Berakhot* 61a; Gikatilla, *Sha'arei Orah*, 36b.

319. **this light...** Rav Hamnuna Sava.

320. **Holy sons of God...** Souls of the righteous, such as Rav Hamnuna, who circulate among humanity, spreading wisdom.

321. **towering hammers** See BT *Berakhot* 28b, where Yoḥanan son of Zakkai is addressed by his students as "Mighty Hammer." Cf. *Zohar* 3:206a, and

187a: “Rabbi Yehudah wept and said, ‘Rabbi Shim’on, happy is your share! Happy is the generation! On account of you, even schoolchildren are towering, mighty hammers!’”

322. **Master of Colors** Apparently Metatron (see *KP*). According to *TZ*, intro, 7a; 70, 119b, Metatron has *the appearance of the rainbow* (Ezekiel 1:28). He is often associated with the Heavenly Academy.

See BT *Avodah Zarah* 3b; *Bereshit Rabbati* 5:24; *Sefer Ḥanokh* (*Beit ha-Midrash*, 2:115–16); *Seder Gan Eden* (*Beit ha-Midrash*, 3:134–35); *Zohar* 2:169b; *ZḤ* 36b (*ST*).

323. **a dais אצטוונא** (*Itstevana*). See Targum to 2 Kings 11:14; Radak, ad loc.

324. **branches of the trees...** In *Pereq Shirah* (2:80), an early mystical text according to which every created thing sings a biblical verse to God, the trees of the field sing differently: *Then all the trees of the forest will sing before YHVH because He is coming to judge the earth* (Psalms 96:12–13; 1 Chronicles 16:33).

Elsewhere too the trees exult in song at the revelation of secrets of Torah. See JT *Ḥagigah* 2:1, 77a; BT *Ḥagigah* 14b; *Zohar* 1:77a; *Seder Gan Eden* (*Beit ha-Midrash*, 3:138).

325. **Rabbi Yose son of Rabbi Shim’on son of Lekonya** See the beginning of this story, above, page 30. As noted there, the *Zohar* changes Shim’on son of Yose into Yose son of Shim’on, transposing father and son. Similarly, the apparent son of Rav Hamnuna turned out to be Hamnuna himself.

326. **two crowns** Two new words of Torah, each of which becomes a crown. The donkey-driver presented the rabbis with new interpretations of two biblical passages, one concerning the Sabbath, the other concerning Benayahu son of Yehoyada. See BT *Shabbat* 88a; *Zohar* 1:4b; 3:291a (*IZ*).

327. **A sage is preferable to a prophet** See BT *Bava Batra* 12a, in the name of Amemar; *Zohar* 1:183b; 2:6b; 3:35a. Rabbi Shim’on’s visionary power is unrivaled.

328. **placed his head...** Placing one’s head between one’s own knees was a meditative posture in early rabbinic mysticism. See 1 Kings 18:42; *Zohar* 3:166b. Here Rabbi El’azar places his head between his father’s knees before relating what has happened to them on the road.

329. **spoken by Habakkuk when he saw his death...** The son of the Shunammite, who was born miraculously, died suddenly, and was restored to life by the prophet Elisha (2 Kings 4), is identified by the *Zohar* with the prophet Habakkuk. See 2:44b–45a; 3:195a; and El’azar of Worms, *Rimzei Haftarot* for *Shavu’ot* (Scholem).

Habakkuk’s desire to know secrets and his special intimacy with God are noted in *Midrash Tehillim* 7:17; 77:1; cf. BT *Ta’anit* 23a. He appears as a

paradigmatic mystic in *Bahir* 46–47 (68–69). This particular verse, which opens Habakkuk's theophany, appears again in *Zohar* 2:45a; 3:128a, 138b (*IR*). See Liebes, *Studies in the Zohar*, 34–35.

330. **He** Habakkuk.

331. **two embracings** חבוקין (*Ḥibbuqin*), which explains the doubling in the name חבקוק (*Ḥavaqquq*).

332. ***The Book of King Solomon*** One of the many volumes housed in the real or imaginary library of the author(s) of the *Zohar*. See 1:13b, 33b, 225b; Matt, *Zohar*, 25; and the comment on this passage by Shim'on Lavi, *KP*: "All such books mentioned in the *Zohar*... have been lost in the wanderings of exile.... Nothing is left of them except what is mentioned in the *Zohar*."

333. **He inscribed on him** Elisha inscribed on Habakkuk, the son of the Shunammite woman.

334. **engraved name of seventy-two names** The divine name derived from the description of the splitting of the Red Sea: Exodus 14:19–21. Each of these three verses contains seventy-two letters. The name is composed of seventy-two triads (or "words"), according to the following pattern: the first letter of the first verse, the last letter of the second verse, the first letter of the third verse (forming the first triad); the second letter of the first verse, the penultimate letter of the second verse, the second letter of the third verse (the second triad); etc.

Revival by means of a divine name recalls the legend of the Golem, according to which dust could be animated by the recitation of magical names, and in fact Abraham Abulafia notes that the seventy-two-letter name animates the Golem. See Idel, *Golem*, 98–101; Liebes, in *Kiryat Sefer* 63 (1991): 1318–21. According to a magical text (British Museum MS 752:17, 107a), Elisha used the forty-two-letter name of God to revive the son of the Shunammite (see Scholem). *Sefer Ḥasidim* (ed. Wistinetzki, par. 219) states that Elisha was punished with illness for using the forty-two-letter name of God to curse a group of children who had insulted him by calling him "Baldhead" (2 Kings 2:23–24). As a result of his curse, forty-two of the children were killed by two she-bears.

On the seventy-two-letter name, see *Leqaḥ Tov*, Exodus 14:21; *Bereshit Rabbah* 44:19; *Vayiqra Rabbah* 23:2; *Shir ha-Shirim Rabbah* on 2:2; Hai Gaon, *Otsar ha-Ge'onim*, *Ḥagigah*, 23; Rashi on BT *Sukkah* 45a, s.v. *ani*; Ibn Ezra on Exodus 14:19; *Bahir* 79 (110); *Zohar* 1:17a; 2:51b, 132b, 270a; 3:150b–151a; Trachtenberg, *Jewish Magic and Superstition*, 95–97; Kasher, *Torah Shelemah*, 14:67, 284–86.

335. **letters... that his father...** Habakkuk, the son of the Shunammite, was born through the power of the letters of the alphabet, but not the particular combination of seventy-two triads of letters that Elisha employed.

336. **216 letters** The total number of letters in the seventy-two triads derived from the three verses (Exodus 14:19–21).

337. חבקוק (*Ḥavaqquq*)... **216 letters...** The name חבקוק has a numerical value of 216.

338. **with words** The seventy-two triads, whose greater spiritual potency is required for the restoration of the spirit.

339. **with letters** The 216 individual letters, whose potency suffices to restore the body.

340. **my tasting of that world** My brief experience of death.

341. ***Your action ...in the midst of years ...*** The verse concludes: חייהו (*ḥayyehu*), *revive it*. Rabbi Shim'on reads this last word not as a verb but as a noun: *its life*.

342. **those primordial years** See Malachi 3:4. Here the phrase refers to the *sefirot* from *Ḥesed* through *Yesod*, flowing into *Shekhinah*. See *Zohar* 1:238b; 2:105b; 3:134b, 138b (*IR*). They are also the six primordial days of the week culminating in the Sabbath of *Shekhinah*.

343. **that level that has no life at all** *Shekhinah*, who has nothing of Her own and is dependent on the flow from above.

344. **him** Rav Hamnuna Sava.

345. **uprooting mountains** In BT *Berakhot* 64a, Rabbah son of Naḥmani is called "Uprooter of Mountains," based on his sharp mind.

346. **palace of King Messiah** Also known in the Zohar as "the bird's nest" (2:7b–8b). Cf. 3:164b; *Seder Gan Eden* (*Beit ha-Midrash*, 3:132).

347. **He said to him** Rav Hamnuna said to Rabbi Shim'on.

348. ***For I have seen God face-to-face*** The verse continues: *and my life has been saved*. After surviving his wrestling match with the angel, Jacob names the site *Peni'el*. Perhaps here the name is understood in the plural: *Penei El*, *Faces of God*, referring to both rabbis.

349. ***awe of YHVH* is really the end of Wisdom** *Shekhinah* is called *awe of YHVH* because She is characterized by the power of Judgment and inspires awe. See above, page 32. She is also lower Wisdom, culmination of the process of emanation that begins at upper Wisdom.

350. ***gates of righteousness. This is the gate...*** *Shekhinah* is called Righteousness. Through Her one enters the realm of *sefirot* and can eventually ascend to Wisdom. See *Zohar* 1:11b, 36b–37a, 141b; Gikatilla, *Sha'arei Orah*, 4b.

351. **Similarly...** The king in the parable symbolizes supernal Wisdom, who has fashioned the various gates (*sefirot*). The last gate, first to be encountered, is *Shekhinah*, but even before reaching Her, one must pass through several levels of

camps of angels, chariots, and palaces. See BT *Shabbat* 31a–b.

352. **This is ראשית (*reshit*), *beginning*; ב (*bet*)—two...** The opening word of the Torah, בראשית (*Be-reshit*), *In the beginning*, alludes to both Wisdom (*Ḥokhmah*) and *Shekhinah*. The letter ב (*bet*), the second letter of the alphabet, signifies "two," and both of these *sefirot* are called ראשית (*reshit*), *beginning*: Wisdom is the beginning of emanation, while *Shekhinah* is the first gate on the spiritual path.

353. **two points...** *Ḥokhmah* and *Shekhinah*. See above, pages 34–35.

354. **Whoever attains one...** Upon entering *Shekhinah*, lower Wisdom, one encounters higher Wisdom, reflected in Her.

355. **He and His name are one** *Shekhinah* reveals the *sefirot*, the various divine qualities, and is therefore called the name of God. See *Zohar* 1:18a; 2:134a, 161b.

356. **Tree of Good and Evil** The Tree of the Knowledge of Good and Evil, whose fruit was eaten by Adam and Eve. In Kabbalah this Tree symbolizes *Shekhinah*, who transmits either reward or punishment, depending on human behavior.

357. **two gates as one** *Yesod* and *Shekhinah*, the union of male and female. *Yesod* is often called "good," and *Shekhinah* is lower Wisdom or, in this verse, *insight* (שכל [*sekhel*]).

358. **Tree of Life** The other tree mentioned in the Garden story, identified by the rabbis with Torah, based on the description of wisdom in Proverbs 3:18: *She is a tree of life to those who grasp her*. See BT *Berakhot* 32b, 61b. In Kabbalah this tree symbolizes *Tif'eret*, who is known as Written Torah. Here Rabbi Yose contrasts *Tif'eret*, the Tree of Life, with *Shekhinah*, Tree of Good and Evil.

359. ***good insight* with no evil at all** Rabbi Yose interprets שכל טוב (*sekhel tov*), *good insight*, as שכלו טוב (*she-kullo tov*), "entirely good."

360. ***David's loyal acts of love...*** *Netsaḥ* and *Hod*, representing the legs (or genitals) of the sefirotic body. They transmit love to *Shekhinah*, known as David, while above they support and strengthen *Tif'eret*, Written Torah. See *Zohar* 1:219a; 2:169a; Moses de León, *Sheqel ha-Qodesh*, 48 (59).

361. **Those supporting Torah... actualize** Those who support the study of Torah on earth actualize (עבדין [*avedin*], "make, do") their divine archetypes, the supports of *Tif'eret*, Written Torah: *Netsaḥ* and *Hod*. On actualizing the divine, see BT *Sanhedrin*, 99b; *Vayiqra Rabbah* 35:7; Idel, *Kabbalah*, 187–91.

362. ***His praise...* the throne...** *Shekhinah*, known as both Praise and the throne of *Tif'eret*, is sustained by those who support Torah. Thereby divine union is stimulated.

363. **on the night when the Bride...** On the eve of *Shavu'ot* (Festival of

"Weeks"), the celebration of the revelation of Torah, *Shekhinah* prepares to join Her groom, *Tif'eret*. See *Zohar* 3:97b–98b; Moses de León, *Sod Ḥag ha-Shavu'ot*, 87a–b.

364. **Companions initiated...** The חבריא (*ḥavrayya*) who accompany *Shekhinah*.

365. **next day...** The marriage between the masculine and feminine takes place on the day of *Shavu'ot*, when the Torah was actually given at Mt. Sinai. *Tif'eret* is symbolized by the Written Torah, while *Shekhinah* is alluded to by the Oral Torah, and together they convey revelation.

366. **all night...** On other nights, the Companions rise at midnight and study Torah until dawn, chanting to *Shekhinah*. On this night of *Shavu'ot*, they adorn Her all night long. This all-night study ritual became known as *tiqqun leil Shavu'ot*, "the *tiqqun* of the eve of *Shavu'ot*." See Wilhelm, "Sidrei Tiqqunim," 125–30.

The root תקן (*tqn*) appears throughout the *Zohar*, ranging widely in meaning: "mend, restore, correct, perfect, prepare, arrange, array, adorn, establish, institute."

Philo (*On the Contemplative Life*, 10:75–90) describes a similar night vigil of study and song practiced by the Therapeutae. Cf. the account of revelation through the Holy Spirit at Pentecost in Acts 2, and Revelation 21:2: "I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." See Liebes, *Studies in the Zohar*, 74–82.

367. **from Torah to Prophets...** The three divisions of the Bible. See *Vayiqra Rabbah* 16:4: "Ben Azzai was sitting and expounding, and fire was blazing around him. They [his disciples] came and told Rabbi Akiva.... He went to him and said, 'Perhaps you are engaged in the chambers of the Chariot [the secrets of Ezekiel's vision of the Chariot].' He replied, 'No, I am stringing words of Torah to the Prophets, and words of the Prophets to the Writings, and the words of Torah are as joyous as on the day they were given from Sinai.'"

368. **Her adornments and finery** See *Shir ha-Shirim Rabbah* on 4:11, in the name of Rabbi Shim'on son of Lakish: "Just as a bride is adorned with twenty-four ornaments [see Isaiah 3:18–24] and lacking one of them, she is considered worthless, so a disciple must be fluent in twenty-four books [of the Bible]—lacking in one of them, he is worthless."

See *Tanḥuma*, *Ki Tissa* 18; *Zohar* 1:4b–5a; *ZḤ* 63d–64a (*ShS*); *OY*, where Cordovero lists the biblical and rabbinic passages read on the eve of *Shavu'ot*; and Vital's list in *Sha'ar ha-Kavvanot*, 2:202a–203b. It became customary to read this passage from the *Zohar* ("Rabbi Shim'on was sitting...sealed in a man's flesh") as part of the *tiqqun*.

369. **She enters...** *Shekhinah* enters the Companions' house of study with Her

attending angels.

370. **members of the canopy** A rabbinic phrase meaning "members of the wedding party." The Companions participate in the divine union.

371. **inquires about them** See *Zohar* 3:98a: "Happy is the share of the Companions when the King asks the Consort who adorned Her in jewelry, polished Her crown, and arrayed Her adornments."

372. **singing the song of Torah** Torah is referred to as song in BT *Eruvin* 18b; *Ḥagigah* 12b. Cf. BT *Megillah* 32a; Targum to Lamentations 2:19; *Zohar* 3:23b; *KP*.

373. **Book of Memory** The celestial book in which all human actions are recorded. Later in this passage, it is identified with *Yesod*. See Ezra 4:15; Targum to Esther 6:1; *Zohar* 1:62b; 2:70a, 200a, 217a, 246a.

374. **seventy blessings** Corresponding to the seven *sefirot* from *Ḥesed* to *Shekhinah*.

375. ***Heaven declares the glory of God*** The verse continues in parallelism: *the sky proclaims the work of His hands*.

376. **We have already established this verse** The verse is cited frequently in rabbinic literature. See BT *Ketubbot* 5a; *Zohar* 2:136b.

377. **troops, soldiers, and camps** Countless angels.

378. **She waits... for each...** For each Companion who adorned Her with a gem of Torah.

379. **Groom...** *Tif'eret*, who is called *Heaven*. See *Bahir* 68 (100), citing 1 Kings 8:32; *Zohar* 2:85a–b. Several verses later in this psalm, the sun is identified as a groom: *He* [*the sun*] *is like a groom coming forth from his chamber* [or: *canopy*] (Psalms 19:6).

380. ***God rages every day*** אל (*El*), "God," is a name of *Shekhinah*, who manifests the power of judgment and is angered daily by the evil of humanity. See *Zohar* 1:91a; 3:119b, 176b.

381. **illumine Her** The verse is taken to mean: *Heaven* (*Tif'eret*) illumines *the glory of God* (*Shekhinah*).

382. **masters of the covenant... Her partners** Literally, "masters of the oath of covenant with the Bride." The expression מארי קיימא דברית (*marei qeyama divrit*), "masters of the oath of covenant," reflects the Hebrew בעל ברית (*ba'al berit*), "master of the covenant," or "partner." The covenant is that of circumcision, and the masters of this covenant are those who have mastered the sexual urge, leading holy sexual lives. Since they embody the quality of *Yesod*, the divine phallus, their virtue is proclaimed by *Yesod*, symbolized by *the sky*. These Companions are invited to participate in the union with *Shekhinah*.

See *Tanḥuma*, *Lekh Lekha* 17, where Abraham's circumcision is compared

to marrying the king's daughter.

383. ***The work... establish it...*** The mark of circumcision, made by hand, is called *the work of our hands*. The interpretation of the verse is: May God *establish* (help us control and purify) *the work of our hands* (our sexual conduct). A similar phrase, *the work of your hands* (Ecclesiastes 5:5, cited later in this passage) is linked to sexuality in BT *Shabbat* 32b: "Rabbi says, '... What is the work of one's hands? You must conclude: one's sons and daughters.'"

384. **Rav Hamnuna Sava...** Rabbi Shim'on now cites Rav Hamnuna at length to support his interpretation of *the work of His hands*. In the Talmud their roles are reversed: it is Rav Hamnuna who cites Rabbi Shim'on.

385. **reach evil fantasies** One should not speak of things that can incite lust.

386. **that holy flesh...** Sexual misconduct defaces the sign of covenant sealed in the flesh. See *Zohar* 2:87a–b. Cf. *Sefer Yetsirah* 1:3, where covenant is linked to both tongue and phallus.

387. **Dumah** Literally, "silence," a name for the netherworld in the Bible, e.g., Psalms 94:17: *Unless YHVH had been my help, my soul would soon have dwelt in dumah* (cited later in this passage). Cf. Psalms 115:17.

In rabbinic literature Dumah is the angel in charge of souls of the dead (BT *Berakhot* 18b, *Shabbat* 152b, *Sanhedrin* 94a). In the *Zohar* he retains this role but also oversees Hell. See 1:94a, 102a, 124a (*MhN*), 237b.

388. **any of those who guarded...** See *Bereshit Rabbah* 48:8: "Rabbi Levi said, 'In the time to come, Abraham [who initiated circumcision] will be sitting at the door to Hell, and he will not let any circumcised Israelite descend there.'" Cf. BT *Eruvin* 19a; *Zohar* 1:93a, 94a, 95b.

389. **that incident...** With Bathsheba, the wife of Uriah the Hittite (2 Samuel 11–12). Seeing her bathing, David was attracted to her and slept with her. He then arranged for her husband, Uriah, to die in battle, after which he married her.

390. *A* ***man who commits adultery with a man's wife*** The verse continues: *—who commits adultery with his neighbor's wife—is surely to be put to death, the adulterer and the adulteress*.

391. ***To your neighbor's wife*** The verse continues: *you are not to give your emission of seed, defiling yourself through her*.

392. **Bathsheba was destined...** See BT *Sanhedrin* 107a: "Rava expounded, '...Ever since the six days of Creation, Bathsheba, daughter of Eliam, was designated for David, but she came to him with suffering.' The school of Rabbi Yishma'el taught likewise: 'She was designated for David, but he ate her unripe [prematurely, while she was still married to Uriah].'" See *Zohar* 1:73b; 2:107a; 3:78b.

393. **of all those entering battle...** See BT *Shabbat* 56a: "Rav said, 'Rabbi [Yehudah the Prince], who is descended from David, seeks to defend him, and expounds [the verse] in David's favor: *You have taken his wife to be your wife* (2 Samuel 12:9) implies that you have marriage rights to her [since the verb *to take* denotes marriage, as in Deuteronomy 24:1], for Rabbi Shemu'el son of Naḥmani said in the name of Rabbi Yonatan: "Everyone who went to war in the dynasty of David would first write a writ of divorce for his wife."'"

394. **waited three months** To determine whether Bathsheba was pregnant or not. Otherwise, if a baby were born seven months after the new marriage, it would be unclear whether the newborn's father was David or Uriah. See M *Yevamot* 4:10; BT *Yevamot* 42a.

395. **spelled both אוריה (*Uriyyah*) and אוריהו (*Uriyyahu*)** The first spelling ends with the divine name יה (*yah*), the second with יהו (*yahu*), three of the four letters of יהוה (*YHVH*). The sacredness of Uriah's name indicates his chaste

character (see *Vayiqra Rabbah* 23:10). Note how the prophet Nathan describes the relationship between Uriah and Bathsheba (2 Samuel 12:3): *she was like a daughter to him*. In the Bible, the spelling אוריהו (*Uriyyahu*) is never applied to Uriah the Hittite; it is the name of an entirely different figure, a prophet contemporary with Jeremiah who was executed by King Jehoiakim (Jeremiah 26:20–23). Rabbinic sources identify this prophet Uriahu with Uriah the priest, mentioned in Isaiah 8:2 (*Sifrei*, Deuteronomy 7; BT *Makkot* 24b), but Rav Hamnuna is apparently the first to blend the identity of Uriahu the prophet with David's victim, Uriah the Hittite.

396. **to him** To David.

397. **if he knew** If David knew.

398. **that he** That Uriah.

399. ***Go down to your house and bathe your feet*** Understood as a euphemism for intercourse. See 2 Samuel 11:11; Ruth 3:7; *Tosafot*, *Eruvin* 63b, s.v. *kol zeman*.

Similarly, God's command to Moses, *Remove your sandals from your feet* (Exodus 3:5), is interpreted to mean: "Refrain from intercourse with your wife." See *Zohar* 2:222a; 3:148a, 180a; *ZḤ* 59b. Cf. 1:112b.

400. **He certainly did not know** David certainly did not know.

401. **Nisan** The first month of spring, followed by Iyyar, Sivan, Tammuz, Av, Elul, and Tishrei. Yom Kippur is the tenth of Tishrei. According to this chronology, Uriah died in battle at the beginning of the month of Sivan, and David had intercourse with Bathsheba nearly four months later, at the end of Elul. The Bible mentions simply that David sent Israel out to war *at the time when kings go out* [to battle] (2 Samuel 11:1), in springtime.

402. **issued a proclamation...** Calling the people to assemble for war.

403. **Adar** The month preceding Nisan. According to this chronology, David waited four full months, from the middle of Iyyar to the middle of Elul.

404. **he opened his mouth...** Recalling the saying attributed to Rabbi Yose (BT *Berakhot* 19a): "One should not open his mouth to Satan," i.e., speak in such a way as to give him an opening.

405. ***the man who did this...*** David's incriminating response to the parable told him by Nathan the prophet. Nathan replies, *You are the man!* (2 Samuel 12:7).

406. **his sin against Uriah** Arranging for Uriah's death in battle.

407. **punishment...** As Nathan prophesies, David's dynasty is wracked by war, his wives are violated, and the child born of David's union with Bathsheba dies (ibid., 9–23).

408. **separating me from the Other Side** In Kabbalah David symbolizes

Shekhinah, whose realm borders the demonic realm of *Sitra Aḥra* ("the Other Side"). According to *Qohelet Rabbah* on 7:22, the separation between Heaven and Hell is slight: "*This opposite that* (Ecclesiastes 7:14)—Hell and the Garden of Eden. What is the distance between them? A handbreadth. Rabbi Yoḥanan said, 'A wall.' The Rabbis say, 'They are parallel, so that they will gaze at one another.'"

409. **not to speak as David did** Apparently the words with which David condemned himself, cited above: *As YHVH lives, the man who did this deserves to die*. Or perhaps a reference to Psalms 26:2: *Probe me, YHVH, and test me*. With his confident words, David tempted Satan, providing him an opening. (The entire phrase is missing in C12, Ms3, Cr, and *OY*.)

410. ***that it was an error*** From the conclusion of the verse with which Rav Hamnuna opened (above, page 54): *Do not let your mouth induce your flesh to sin, and do not plead before the messenger that it was an error. Why should God be angry at your voice and destroy the work of your hands?*

411. **defeated him legally** Defeated Dumah with valid arguments.

412. **voice in which one speaks** The suggestive words that a person might utter, inducing him to sin.

413. **holy flesh... that he damages** Apparently "he" refers to the person who damages the covenant through immoral speech and behavior. Galante and *OY* interpret the subject as Dumah, who damages the sign of covenant and thereby condemns the sinner to Hell. See above, pages 53–54: "*The work of His hands*—masters of the covenant with the Bride, Her partners. Those masters of the covenant are called *the work of His hands*, as is said: *The work of our hands, establish it* (Psalms 90:17). This is the covenant sealed in a man's flesh.... He [Dumah, standing at the door of Hell] is not permitted to approach any of those who guarded the holy covenant in this world."

414. **So** Rabbi Shim'on resumes his interpretation of Psalm 19 after transmitting this long teaching from Rav Hamnuna, which was cited to demonstrate that the phrase *the work of His hands* refers to the covenant in the flesh. See Liebes, *Studies in the Zohar*, 57–60.

415. **masters of Her covenant, Her partners** This renders two senses of one term, מארי קיימא דילה (*marei qeyama dilah*), "masters of Her covenant." The expression reflects the Hebrew בעל ברית (*ba'al berit*), "master of the covenant," i.e., "partner." See above, page 53.

416. **sky embracing...** See BT *Ḥagigah* 12b: "Resh Lakish said, 'There are seven heavens.... In the one called רקיע (*raqi'a*), "sky," sun, moon, stars, and constellations are set.'" Here the sky symbolizes *Yesod*, through which the divine male and female, symbolized by sun and moon, unite. Cf. *Zohar* 1:17a–b, 34a; 2:2a, 246a.

417. **Book of Memory** *Yesod*. See above, pages 52–53.

418. ***Day to day pours forth speech*** The verse continues in parallelism: *night to night declares knowledge*.

419. **those supernal days of the King** The *sefirot* from *Ḥesed* through *Yesod*, which surround *Tif'eret*.

420. **word** The interpretation offered as an adornment to *Shekhinah* during the allnight study session.

421. **every rung ruling the night...** *Shekhinah* and the forces under Her command exchange the past day's innovations of Torah. See *Zohar* 2:137a.

422. **ecstatically becoming...** *Shekhinah* and those under Her become companions of the Companions.

423. ***There is no speech, there are no words*** The verse continues in parallelism: *their sound is not heard*.

424. **cord** משיחא (*Meshiḥa*), identified by the *Zohar* with "the line of measure," which maps out the paths and stages of emanation. See *ZḤ* 56d–58d; *Zohar* 1:15a.

425. **skies are made... earth...** See above, page 26, where it is said that new kabbalistic interpretations of Torah are transformed into *new heavens*, while other new interpretations are transformed into *earths of the living*. Here Rabbi Shim'on adds that the praise offered by the *sefirot* to these interpretations serves as the catalyst.

426. **that sacred sun...** The divine male, *Yesod*, abides in mystical innovations. See *Zohar* 1:33b; 2:136b–137b, 205b, 224b; 3:12a, 225b; Moses de León, *Sod Eser Sefirot*, 381; idem, *Shushan Edut*, 338; idem, *Sheqel ha-Qodesh*, 50 (61).

427. ***he is like a groom coming forth from his chamber*** The verse continues in parallelism: *rejoicing like a hero to run his course*.

428. **a certain other tower at another site** *Shekhinah*, who is referred to as a *tower of strength* (Proverbs 18:10; *Zohar* 1:37b, 96b; 3:164a–b), as distinguished from the "tower soaring in the air" (above, page 36), symbolizing *Binah*.

Here the divine bridegroom runs through the tower, uniting with *Shekhinah*. See Galante; Liebes, *Studies in the Zohar*, 59–60. For other interpretations, see *OY*; the fragment in *OḤ* 12b; and Scholem.

429. ***His going forth is at one end of the heaven*** The verse continues in parallelism: *and his circuit reaches the other; nothing is hidden from his heat*.

430. ***the end of heaven*** **above** *Binah*. She and *Shekhinah* comprise the two ends of heaven, above and below *Tif'eret*, known as Heaven. See *Zohar* 1:1b; 2:137a.

431. ***the end of heaven*** **below** ***...the circuit of the year...*** *Shekhinah*, who includes all the *sefirot* and unites with *Tif'eret* and *Yesod*.

432. **this *circuit* and the *circuit* of the sun** The divine female and male.

433. **supernal rungs** The *sefirot*.

434. **All this praise and exaltation...** New readings of Torah here on earth garner sefirotic praise, which, in turn, stimulates the divine union.

435. **Six times *YHVH*...** This divine name appears six times in the following three verses (Psalms 19:8–10). See *Zohar* 2:137b.

436. **six letters** The opening word of the Torah, בראשית (*Be-reshit*), *In the beginning*, contains six letters.

437. **While they were sitting** Adorning *Shekhinah* with new insights of Torah on the night of *Shavu'ot* (Festival of "Weeks").

438. **face of *Shekhinah* has indeed arrived** See *Mekhilta, Amaleq* (*Yitro*) 1: "Whoever receives the face of [i.e., welcomes] the wise, it is as if he receives the face of *Shekhinah*." Cf. JT *Eruvin* 5:1, 22b: "Rabbi Shemu'el said in the name of Rabbi Ze'eira, '... Whoever receives the face of his teacher, it is as if he receives the face of *Shekhinah*.'... Rabbi Yishma'el taught... 'One who receives the face of his friend, it is as if he receives the face of *Shekhinah*.'" Cf. Genesis 33:10; *Tanḥuma, Ki Tissa* 27; *Shir ha-Shirim Rabbah* on 2:5.

The *Zohar* transforms the rabbinic simile into an actual description of the *Ḥavrayya*, the Companions, who "are called the face of *Shekhinah* because *Shekhinah* is hidden within them. She is concealed, they are revealed" (*Zohar* 2:163b). See 1:94b; 2:5a, 50a; 3:6b, 148a, 298a; *ZḤ* 11c (*MhN*).

439. **פניאל (*Peni'el*), Face of God...** Earlier, Rabbi Shim'on gave this name because in meeting Rav Hamnuna they had encountered the Divine Presence. See above, page 49: "From that day on, he called Rabbi El'azar, his son, and Rabbi Abba פניאל (*Peni'el*), Face of God, as is said: *For I have seen God face-to-face* [*and my life has been saved*] (Genesis 32:31)."

440. **he** Rav Hamnuna Sava. See above, pages 38–44.

441. **word of the Holy Ancient One** *Keter*, the first *sefirah*. New revelations of kabbalistic wisdom are called "words of the Ancient of Days" (above, pages 25–26). In BT *Pesaḥim* 119a, the secrets of Torah are referred to as "things hidden by the Ancient of Days." Cf. the rabbinic blessing in BT *Berakhot* 17a: "May your steps run to hear words of the Ancient of Days."

See BT *Bava Batra* 91b; *Zohar* 2:168a; 3:105b, 138b (*IR*), 232b; and 3:20a: "Rabbi Yose said to Rabbi Ḥiyya, 'Let us engage in words of Torah, in words of the Ancient of Days.'"

442. **The concealed one of all...** *Keter*, the highest *sefirah*, also known as the Holy Ancient One.

443. **this verse appears similarly elsewhere** The verse that follows (1 Chronicles 11:23) is a variant of 2 Samuel 23:21, which Rav Hamnuna

interpreted above, pages 41–42. Here Rabbi Shim'on expounds on the slight differences between the two verses.

444. ***a man of measure*** Meaning *a man of stature*.

445. ***the Egyptian...*** In Samuel the verse reads *an Egyptian*. The definite article in Chronicles is intentional and significant.

446. ***very great in the land of Egypt*** The full verse reads: *The man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants and in the eyes of the people*. Thus, the definite article in the phrase *the Egyptian* refers to Moses.

447. **Academy on High** The Heavenly Academy, where the souls of the righteous study Torah with God.

448. ***A man of good appearance...* Why *measure*?** What is the significance of this difference between the two verses?

449. **the Sabbath and her range...** ***You are to measure outside the city*** The verse continues: *two thousand cubits on the east side, two thousand on the south side, two thousand on the west side, and two thousand on the north side, with the town in the center. That shall be the pasture for their towns*. The measure of two thousand cubits for the pasture lands of the Levitical cities served as the basis for the "range of Sabbath," the maximum distance one may walk beyond the city on the Sabbath. See *Mekhilta*, *Vayassa* 6; cf. *Zohar* 1:5b; 2:207a.

Earlier (above, page 41), Rav Hamnuna had interpreted *a man of good appearance* as meaning "husband of *Shekhinah*"; Rabbi Shim'on now applies the same interpretation to the variant in Chronicles: *a man of measure*. *Shekhinah* is the Sabbath, whose holiness extends beyond the realm of the *sefirot*.

450. ***in justice—in measure*** The full concluding phrase reads: *in measure, weight, or capacity*. *Tif'eret* is called *justice*, and *Shekhinah* is *measure*.

451. **from one end of the universe to the other, as with Adam** Moses symbolizes *Tif'eret*, who spans the *sefirot* from *Binah*, at one end of the divine realm, to *Shekhinah* at the other.

See *Bereshit Rabbah* 8:1; *Vayiqra Rabbah* 14:1; and BT *Ḥagigah* 12a: "Rabbi Yehudah said in the name of Rav, 'Adam extended from one end of the universe to the other.'"

452. **those *five cubits* extended...** The five cubits symbolize the realm of five *sefirot* surrounding *Tif'eret: Ḥesed, Gevurah, Netsaḥ, Hod*, and *Yesod*. Alternatively, this group of six can be pictured as five, since *Yesod* and *Tif'eret* are often counted together as one.

453. **as he said** As Rav Hamnuna explained. See above, page 42.

454. **staff of God...** The staff with which Moses performed miracles before

Pharaoh, split the Red Sea, and struck the rock to produce water.

455. **explicit name** The Ineffable Name, *YHVH*. See *Devarim Rabbah* 3:8; *Midrash Tehillim* 114:9; *Zohar* 2:48a.

456. **radiance** נהירו (*Nehiru*). Apparently Rabbi Shim'on interprets the Hebrew word מנור (*menor*), "beam," as מנורה (*menorah*), "lamp," or as מנור (*mi-nur*), "from fire."

457. **permutations of letters... Bezalel...** See BT *Berakhot* 55a: "Rabbi Yehudah said in the name of Rav, 'Bezalel knew how to permute the letters by which heaven and earth were created.'" By weaving together various combinations of letters, Bezalel was able to fashion the vessels of the Tabernacle in the desert. Similarly, permutations of the name *YHVH* flashed from the staff of Moses.

458. ***the engraver, the designer, the embroiderer*** The verse continues: *in blue, purple, crimson yams and in fine linen, and the weaver....*

459. **radiance of the wise... in forty-two colors** The name *YHVH* was permuted on the staff in forty-two ways. See *Zohar* 2:260a. On the forty-two-letter name of God, see above, page 2: "the engraved, explicit name is sown in forty-two letters of the act of Creation." Cf. *Zohar* 2:175b: "the forty-two holy letters of the holy name, by which heaven and earth were created."

The forty-two-letter name is mentioned in the name of Rav, though not recorded, in BT *Qiddushin* 71a. According to one later view, it consists of the first forty-two letters of the Torah, from the ב (*bet*) of בראשית (*Be-reshit*) through the ב (*bet*) of בהו (*bohu*), *void* (Genesis 1:2).

See *Tosafot*, *Ḥagigah* 11b, s.v. *ein doreshin; KP* 1:46c–d; Trachtenberg, *Jewish Magic and Superstition*, 94–95; cf. Maimonides, *Guide of the Perplexed* 1:62. Cordovero (*OY*) on the passage in 1:1a describes how the name *YHVH* can be permuted into a forty-two-letter name. In his commentary here, Cordovero describes permutations of the forty-two-letter name itself. In *Zohar* 2:97b, 104a, 109a, the donkey-driver who confounds the rabbis refers cryptically to a snowy day on which he and Rabbi Shim'on son of Yoḥai "sowed beans in fifty-two colors," alluding to the fifty-two-letter name of God.

460. **with what he said** With what Rav Hamnuna said. See above, pages 42–43.

461. **tonight** The night of *Shavu'ot*, when *Shekhinah*, the Bride, is adorned by the Companions' new words of Torah.

462. **there is another god** As could be heretically inferred from the apparently plural form of the word אלהים (*Elohim*), *gods*, in the opening verse of the Torah.

463. **in Aramaic** Hebrew, תרגום (*targum*), "translation," often referring to an

Aramaic translation of the Bible. By referring to Aramaic as *targum*, the *Zohar* betrays the fact that its author(s) lived at a time when Aramaic was no longer spoken. See *Zohar* 1:88b–89a (*ST*); 2:129b, 132b–133a; Tishby, *Wisdom of the Zohar*, 1:75.

464. **the word ending the verse** Namely, the Hebrew word אלה (*elleh*), *these*.

465. **do not attend to Aramaic...** See BT *Shabbat* 12b: "Rabbi Yoḥanan said, 'If one petitions for his needs in Aramaic, the ministering angels do not attend to him, for they do not know Aramaic.'" Cf. *Zohar* 1:74b (*ST*), 88b–89a (*ST*).

466. **this word** This verse.

467. **become jealous...** See *Tosafot*, *Berakhot* 3a, s.v. *ve-onin*.

468. **they are called אלהים (*Elohim*), *gods*** See Maimonides, *Guide of the Perplexed* 1:2: "Every Hebrew knew that the term *Elohim* is equivocal, designating the deity, the angels, and the rulers governing the cities." Cf. *Zohar* 1:111b; 3:113a; *ZḤ* 4a (*MhN*).

469. **the verse should read וארעא (*ve-ar'a*)** The common Aramaic word for "earth."

470. **those seven earths below** Corresponding to the seven heavens. See *Vayiqra Rabbah* 29:11; *Sefer Yetsirah* 4:12; *Zohar* 1:39b–40a, 54b, 157a; 3:9b–10a; *ZḤ* 8c–9b (*SO*); 87b (*MhN*, *Rut*).

471. **banished from the face of the earth** See Cain's statement in Genesis 4:14: *Behold, You have banished me today from the face of the earth*.

472. **generating offspring** On the demonic descendants of Cain, see El'azar of Worms, *Ḥokhmat ha-Nefesh*, 26c; *Zohar* 1:36b, 54a, 178a–b; 3:76b, 122a.

473. **dual earth, dualized by darkness and light** Both manifesting in confusion. See *KP*. Cf. *Zohar* 3:285b.

474. **two heads** On the two-headed descendants of Cain, see *Beit ha-Midrash*, 4:151–52; Judah ben Barzillai, *Peirush Sefer Yetsirah*, 173; *Tosafot*, *Menaḥot* 37a, s.v. *o qum gelei; Zohar* 1:157a; 2:80a; *ZḤ* 9b (*ST*); Ginzberg, *Legends*, 5:143 n. 34; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 125, n. 84.

475. **Afrira and Kastimon** Ruling darkness and light, respectively. Afrira's name derives from עפר (*afar*), "dust," and, as noted below, his earth is not fruitful (see *Zohar* 2:266b). For the second name, *KP* reads: Kastiron, who also appears in *Sefer Razi'el*, 41a. Cf. קוסטור (*qustor*), "quaestor," a Roman prosecutor (e.g., JT *Eruvin* 6:2, 23b).

In *Zohar* 1:151a the word קסטוטירא (*qastutira*) apparently means "luster" and seems to derive from the Greek *kassiteros*, "tin." See *Targum Yerushalmi* and

Targum Yerushalmi (frag.), Numbers 31:22; *Zohar* 1:125a; 2:24b; *Bei'ur ha-Millim ha-Zarot*, 188.

476. **ox... eagle... human being** In his vision, Ezekiel sees four creatures, each of whom has four faces: the face of a human being in front, the face of a lion on the right, the face of an ox on the left, and the face of an eagle at the back (Ezekiel 1:10). Here the demonic officials Afrira and Kastimon resemble the creatures who appear on the left and the back before combining into a human image.

477. **abyss** Home of all demons.

478. **Uzza and Azael** These two angels opposed the creation of Adam and Eve, fell from heaven, and were attracted by *the daughters of men* (Genesis 6:2). They were punished by being bound in chains of iron in the mountains of darkness, from where they still manage to wreak havoc, teaching sorcery to humans.

See 1 Enoch 6–8; Jubilees 5; BT *Yoma* 67b; *Aggadat Bereshit*, intro, 39; *Midrash Avkir*, 7 (cited in *Yalqut Shim'oni*, Genesis, 44); *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:23a (*TZ*), 37a, 37a (*Tos*), 58a, 126a; 3:208a–b, 212a–b; *ZḤ* 81a–b (*MhN, Rut*).

479. **call them to judgment** For their deeds of lust.

480. **Na'amah, mother of demons...** Na'amah, whose name means "lovely," was the sister of Tuval-Cain and the great-great-great-great-granddaughter of Cain (Genesis 4:22). According to rabbinic tradition, the fallen angels were attracted by her beauty. See ibid. 6:1–4; *Tanḥuma* (Buber), *Ḥuqqat*, add. 1; *Midrash Aggadah* and *Midrash ha-Gadol*, Genesis 4:22.

In the *Zohar*, Na'amah is the mother of Ashmedai, king of the demons, and she generates demons by seducing men in their sleep. See Naḥmanides, ad loc.; *Zohar* 1:19b, 55a; 3:76b–77a; *ZḤ* 19d (*MhN*).

481. **by the spirit of evil impulses** Through lustful desire, in the style of Na'amah.

482. **these** The heavens above our earth.

483. **seed and harvest...** Which depend on the influence of heaven. Only on our earth ("this") do the various species of grain grow. See *Zohar* 1:157a; *ZḤ* 9b (*ST*), 87b (*MhN, Rut*).

484. **they only cycle...** The heavenly spheres of that lower earth revolve slowly. Alternatively, the reference is to vegetation, which fails to sprout annually.

485. **world** Hebrew, תבל (*tevel*), referring to our earth, the most desirable of all. See *Vayiqra Rabbah* 29:11.

486. **nocturnal mishap** A nocturnal emission, an involuntary emission of

semen. See Deuteronomy 23:11. According to the *Zohar*, such semen impregnates Na'amah, producing a new generation of demons.

See *Tanḥuma* (Buber), *Bereshit* 26; *Bereshit Rabbah* 20:11; BT *Eruvin* 18b; *Zohar* 1:34b, 54b–55a, 2:231b, 3:76b.

487. **as explained** See above, pages 8–10, 19–20.

488. **to him** To his father, Rabbi Shim'on.

489. ***Who would not be in awe of You...*** This verse appears shortly before the verse that Rabbi Shim'on has just interpreted.

490. **what kind of praise is that?** God is not merely *King of the nations*; He rules the entire cosmos.

491. **discussed in various places** See *Shemot Rabbah* 29:9; *Midrash Tehillim* 93:1; Maimonides, *Mishneh Torah, Hilkhot Avodat Kokhavim* 1:1; *Zohar* 2:38a, 95b–96a.

492. **pretext for sinners...** Apparently, since the verse compares God with *the wise of the nations* (although contrasting the two), sinners could conclude that just as those wise ones cannot conceive the thoughts of other humans, neither can God.

See *KP; OY; MmD*. For other interpretations, see Galante; Scholem.

493. **camps** Camps of angels.

494. **cannot grasp or know His site** See BT *Ḥagigah* 13b: "It is written [that the angels exclaimed]: *Blessed be the Presence of* YHVH *in His place* (Ezekiel 3:12)—because no one knows His place."

See *Pirqei de-Rabbi Eli'ezer 4; Bahir* 90 (131); *Zohar* 1:103a; 3:159a.

495. **but among the nations... one did** See *Sifrei*, Deuteronomy 357: "*Never again did there arise in Israel a prophet like Moses* —In Israel none arose, but among the nations of the world one did! Who is this? Balaam son of Beor."

See *Bemidbar Rabbah* 14:20; *Zohar* 2:21b (*MhN*); 3:193b.

496. **Who revives the dead?... Who makes the rain fall?...** See 1 Kings 17:1, 7, 17–24; 18:41–45; 2 Kings 4:8–37; *Bereshit Rabbah* 77:1.

497. **Abraham came...** See *Bereshit Rabbah* 12:9; above, page 19.

498. **righteous of Israel abolish them...** See BT *Mo'ed Qatan* 16b: "*The righteous one rules the awe of God....* Rabbi Abbahu said, '... I rule over humanity. Who rules over Me? The righteous one. For I issue a decree and he abolishes it.'"

See *Zohar* 1:45b; 2:15a (*MhN*), 262a; 3:15a.

499. **to walk in His ways...** See Deuteronomy 8:6; 11:22; 13:5; 28:9; 30:16. In rabbinic literature (*Sifrei*, Deuteronomy 49; BT *Sotah* 14a) this biblical idiom is understood as *imitatio dei*. Here Rabbi Shim'on implies that such imitation

includes the exercise of Godlike powers.

500. **Shiḥlayim** Mentioned in BT *Gittin* 57a, as one of three cities with a population twice the size of the total number of Israelites who left Egypt. See *Eikhah Rabbah* 2:4. Its name is said to derive from its major business: *shiḥlayim*, "watercress."

501. **Yose the Small** יוסי קטינאה (*Yose Qattina'ah*). See the reference in M *Sotah* 9:15 to יוסי קטנותא (*Yose Qatnuta*), so called because he was the last, or tail end, of the *ḥasidim*. A story with a similar ending appears in *Pesiqta Rabbati* 14.

502. **mighty rulers appointed...** According to rabbinic tradition, the seventy nations of the world are governed by seventy angels or heavenly princes appointed by God.

See Daniel 10:20; Septuagint, Deuteronomy 32:8–9; Jubilees 15:31–32; *Targum Yerushalmi*, Genesis 11:8, Deuteronomy 32:8–9; *Tanḥuma*, *Re'eh* 8; *Leqaḥ Tov*, Genesis 9:19; *Pirqei de-Rabbi Eli'ezer* 24; *Zohar* 1:46b, 61a, 108b; 2:33a, 151b; 3:298b; Ginzberg, *Legends*, 5:204–5, n. 91.

503. ***And among all their kingdoms*** The verse continues: *there is none like You*.

504. **four kingdoms...** The book of Daniel (chapters 2 and 7) suggests a framework of four world-kingdoms: Babylonians, Medes, Persians, and Greeks, to be succeeded by the everlasting kingdom of God.

505. **camps** Camps of angels.

506. מאין כמוך (***mi ayin kamokha***), ***who is Ayin like You*** The final two words of the verse are read not as מאין כמוך (*me-ein kamokha*), *there is none like You*, but rather as מי אין כמוך (*mi ayin kamokha*), *who is Ayin like You? Ayin*, "nothingness," is a name for *Keter*, the highest *sefirah*. This ultimate stage of divinity is inconceivable, the divine nothingness, also called "the holy concealed one." See *OY*.

507. **This is מאין כמוך יהוה** (***Mi ayin kamokha YHVH***)... This verse immediately precedes the verse being discussed (Jeremiah 10:7). Here, too, Rabbi Shim'on reads מאין (*me-ein*), *there is none*, as מי אין (*mi ayin*), *who is Ayin?*

508. ***chaos, and what they desire...*** The subject of the biblical verse is *the makers of idols*.

509. **of *their kingdoms... chaos...*** See *Bereshit Rabbah* 2:4, where Genesis 1:2 is similarly applied to the four kingdoms.

510. **Members of this wedding party...** On the eve of *Shavu'ot* (Festival of "Weeks"), the Companions are invited to adorn *Shekhinah* with new interpretations of Torah, preparing Her for Her union with *Tif'eret*. See above, pages 51–52.

511. **when He enters...** When *Tif'eret* enters the canopy to be united with *Shekhinah*.

512. ***Who is this?*—sum of two...** *Who* is a name of *Binah*, the Divine Mother, whose nature can be questioned and explored, though She remains a mystery. See above, page 5. *This* is a name of *Shekhinah*, who is more revealed. See *Zohar* 1:176b; 2:37b (*MhN*); 3:145b.

513. ***Ascends*, literally...** עולה (*Olah*) is also the name for the offering on the altar that is totally consumed by fire—that "ascends" to God. In M *Zevahim* 5:4, the *olah* offering is classified as one of the קדשי קדשים (*qodshei qodashim*), "holies of holies," i.e., the most sacred offerings. Here Rabbi El'azar indicates that *Shekhinah* ascends to *Binah*, the "holy of holies," and is united with Her. See *Zohar* 2:239a; 3:26a–b.

514. **She** *This*, that is, *Shekhinah*.

515. **in the desert She inherited...** *Shekhinah* is also called *Keneset Yisra'el*, "Assembly of Israel," since She is the divine counterpart of the people, that aspect of God most intimately connected with them. At Mount Sinai on *Shavu'ot*, when the Torah was given to Israel, *Keneset Yisra'el* was wedded to *Tif'eret*, the blessed Holy One.

516. **by the whispering of lips...** Through fervent, meditative prayer or study, *Shekhinah* ascends to *Binah*.

517. ***These mighty gods...*** This verse records the frightened reaction of the Philistines when the ark of the covenant was brought into the Israelite camp in the midst of battle.

518. **Rather, במדבר (*ba-midbar*) means בדבורא (*be-dibbura*), *by speech...*** See *Shemot Rabbah* 2:4; Radak on 1 Samuel 4:8.

519. **ממדבר הרים (*mi-midbar harim*), *from wilderness mountains...*** In *Bemidbar Rabbah* 22:8 the word הרים (*harim*) is interpreted by Rabbi Abba as הרים (*herim*), "he raised." See *Tanḥuma, Mattot* 6; *Tanḥuma* (Buber), *Mattot* 9; *Midrash Tehillim* 75:3.

Here Rabbi El'azar combines this interpretation with the midrashic rendering of מדבר (*midbar*).

520. **By that word of the mouth...** Through the power of prayer and study, *Shekhinah* ascends to the realm of *Binah*.

521. **Afterward through speech...** Holy speech also draws down emanation.

522. **bless...the moment he opens his eyes** See BT *Berakhot* 60b: "Upon opening his eyes, one should say: 'Blessed is He who opens the eyes of the blind.'"

523. **How can he bless?** Seeing that he has not yet washed his hands.

524. **ancient *ḥasidim*...** This group is referred to in rabbinic literature, but here Rabbi El'azar may be alluding to the German *ḥasidim* of the twelfth and

thirteenth centuries. See Scholem, who cites *Sefer Ḥasidim*, ed. Wistinetzki, par. 798 (ed. Margaliot, par. 992), where a rabbi instructs young men to sleep with "a vessel filled with [cold] water by their beds" and to immerse themselves in the water in order to overcome the evil impulse. Cf. par. 1066 (Margaliot, par. 371), where advice is given that "at night one place next to him water in a cup" to purify oneself from nocturnal emission. See *Orḥot Ḥayyim*, par. 10: "Be careful to have a cup of water next to your bed, and when you rise in the morning do not put on your garment without first washing your hands."

525. **blessing over the crowing of the rooster** See BT *Berakhot* 60b: "When one hears the rooster crowing he should say: 'Blessed is He who has given the rooster understanding to distinguish between day and night.'" Here the rooster marks the moment of midnight, the beginning of the union of *Tif'eret* and *Shekhinah*. See Rashi on BT *Eruvin* 53b, s.v. *maggidei ba-alatah*, according to whom the rooster's crows mark the various divisions of the night. See *Pereq Shirah*, 2:57 (s.v. *tarnegol*): "When the blessed Holy One comes to the righteous in the Garden of Eden, all the trees of the Garden sprinkle spices before Him. Then he [the rooster] praises."

See Naḥmanides on Job 38:36; *Zohar* 1:77b, 218b; 2:196a; 3:22b–23b, 171b; *ZḤ* 88a (*MhN*, *Rut*).

526. **midnight...** See Psalms 119:62; and BT *Berakhot* 3b: "Rabbi Shim'on the Ḥasid said, 'There was a harp suspended above [King] David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn.'"

In the *Zohar*, this legendary custom is expanded into a ritual: all kabbalists are expected to rise at midnight and adorn *Shekhinah* with words of Torah and song in preparation for Her union with *Tif'eret*. See Scholem, *On the Kabbalah*, 146–50. This parallels the midnight vigil, common among Christian monks from early medieval times. In *Zohar* 3:119a Rabbi Yehudah alludes to the Christian practice: "I have seen something similar among the nations of the world." At midnight God delights in the souls of the righteous in the Garden of Eden, and those who study Torah here below partake of the celestial joy.

See *Sifra*, *Beḥuqqotai* 3:3, 111b; *Aggadat Bereshit* 23:5; BT *Sanhedrin* 102a; 2 Enoch 8:3; *Seder Gan Eden* (*Beit ha-Midrash*, 3:138); *Zohar* 1:72a, 77a, 82b, 92a–b, 136b, 178b, 231b; 2:46a, 130a–b, 136a, 173b, 195b–196a; 3:21b–22b, 52b, 193a; *ZḤ* 13c (*MhN*). Cf. Matthew 25:6.

527. **forbidden to bless with impure, filthy hands** See BT *Berakhot* 53b: "R. Zuhamai said, 'Just as a filthy [person or animal] is unfit for the Temple service, so filthy hands render one unfit for reciting a blessing [after eating].'" Cf. *Zohar* 1:184b; 3:186a; *Orḥot Ḥayyim*, par. 12.

528. **at all times** When a person rises from sleep, even during the day.

529. **his spirit flies away... an impure spirit...** During sleep one's spirit soars upward and an impure spirit arrives. See BT *Shabbat* 109a; *Ḥullin* 107b; *Zohar* 1:53b, 169b, 184b; 3:67a; *Orḥot Ḥayyim*, par. 10.

Cf. *Bereshit Rabbah* 14:9: "It was said in the name of Rabbi Me'ir: 'This soul fills the body, and when a person sleeps she ascends, drawing down life from above.'"

530. **one spirit in every bathroom...** See "the demons of the bathroom" mentioned in BT *Qiddushin* 72a; cf. *Berakhot* 62b.

531. **on the fingers of one's hands** The passage is apparently incomplete. See *KP*; Scholem.

532. **removes him from the world** Satan and the Angel of Death are two manifestations of *Sitra Aḥra*, "the Other Side," the demonic. See BT *Bava Batra* 16a: "Resh Lakish said, 'Satan, the evil impulse, and the Angel of Death are one and the same.'" Cf. *Zohar* 1:35b, 52a, 202a; 2:262b–263a; Moses de León, *Sefer ha-Rimmon*, 394–95.

See the description of Satan's itinerary in *Bava Batra*, loc cit.: "He descends and seduces, ascends and arouses wrath, obtains authorization, and seizes the soul." Cf. Rashi on BT *Shabbat* 89a, s.v. *ba ha-satan; Zohar* 1:46b, 125a, 148a (*ST*), 152b; 2:33b, 268b.

533. **gladdening the poor...** See *ZḤ* 87b (*MhN, Rut*): "The blessed Holy One enjoys the food that one gives to a poor person because that food satisfies the poor person and makes him happy." Cf. *Orḥot Ḥayyim*, par. 65; *Zohar* 2:88b; 3:103b–104a; Maimonides, *Mishneh Torah, Hilkhot Yom Tov* 6:18.

534. **those broken vessels of His** See Psalms 34:19: *YHVH is close to the broken-hearted*. According to midrashic sources, Rabbi Alexandri, referring to such supplicants, says, "All of God's vessels are broken" (*Vayiqra Rabbah* 7:2; cf. *Pesiqta de-Rav Kahana* 24:5).

In the *Zohar* God's broken vessels are the poor, who are compared to *Shekhinah* because, like Her, they have nothing at all of their own (3:113b). As She is provided for by the other *sefirot*, so other humans must provide for the poor, and "anyone who mistreats a poor person mistreats *Shekhinah*" (2:86b). See 2:218a; *ZḤ* 77c (*MhN, Rut*).

535. **Many members of the Academy** The souls of the righteous reside in heaven, imbibing the deepest secrets of Torah.

536. **Compassionate and Gracious** See Exodus 34:6: *YHVH, YHVH, a God compassionate and gracious, slow to anger, abounding in love and faithfulness*.

537. **By this the world endures** Without deeds of love, the world will collapse.

538. **The Accuser...** Satan, who claims permission to punish the selfish person.

539. **Abraham... acted kindly...** On Abraham's hospitality, see *Avot de-Rabbi Natan* A, 7; *Bereshit Rabbah* 54:6; BT *Sotah* 10a–b. According to the *Zohar* (1:83a; 3:104a, 267a), Abraham's devotion to God and love of his fellow creatures elevated him to the rung of *Ḥesed* ("Love").

540. **inviting all the dignitaries...** See *Bereshit Rabbah* 53:10: "Rabbi Yehudah said, 'A *great feast* means a feast of the great. Og [king of Bashan, who was a giant (Deut. 3:11)] and all the great ones were there.'"

541. **We have learned...** The following teaching has no known source in rabbinic literature.

542. **chaos of revelry** On this expression, see *Vayiqra Rabbah* 20:10; Moses de León, *Sheqel ha-Qodesh*, 64 (79).

543. **they did not believe...** That Sarah, aged ninety, had really given birth to Isaac.

544. ***Children,* literally!** In the plural. See *Pirqei de-Rabbi Eli'ezer* 52; *Bereshit Rabbah* 53:9; *Pesiqta de-Rav Kahana* 22:1; and BT *Bava Metsi'a* 87a: "*She* [Sarah] *said, Who would have said to Abraham: Sarah will suckle children?* How many children did Sarah suckle? Rabbi Levi said, 'On the day that Abraham weaned his son Isaac, he held a great feast. All the nations of the world mocked him, saying, "Have you seen that old man and woman, who brought a foundling from off the streets, and now claim him as their son! Furthermore they hold a great feast to establish their claim!" What did Abraham our father do? He invited all the dignitaries of his generation, and Sarah our mother invited their wives. Each one brought her baby with her, but not her wetnurse, and a miracle happened to Sarah our mother: her breasts opened like two fountains, and she suckled them all.'"

545. **She** That is, Sarah.

546. **gave me nothing** Elsewhere the *Zohar* indicates that the demonic powers should be assuaged by giving them their share, as a bone is thrown to a dog. See *Pirqei de-Rabbi Eli'ezer* 46: "They gave him [Satan] a bribe on Yom Kippur [i.e., the scapegoat] so that he would not nullify Israel's sacrifice."

According to Leviticus 16, a goat bearing the sins of Israel is designated for Azazel, a wilderness demon. Similarly, in the Babylonian Akitu ritual a goat, substituted for a human being, is offered to Ereshkigal, goddess of the Abyss.

See Naḥmanides on Leviticus 16:8; *Zohar* 1:64a, 65a, 113b–114b, 138b, 174b, 190a, 210b; 2:154b, 237b; 266b; 3:63a (*Piq*), 102a, 202b–203a, 258b; *ZḤ* 87b–c (*MhN, Rut*); Moses de León, *She'elot u-Tshuvot*, 49; Tishby, *Wisdom of the Zohar*, 3:890–95.

547. **even a single dove** See BT *Sanhedrin* 89b: "Rabbi Yoḥanan said in the name of Rabbi Yose son of Zimra, '... Satan said in the presence of the blessed Holy One, "Master of the universe! You bestowed upon this old man the fruit of the womb at the age of one hundred! From his entire feast could he not offer a single dove or pigeon to You?"'"

See *Bereshit Rabbah* 55:4. Leviticus 5:7 specifies doves or pigeons as the offering that a poor person may bring if he cannot afford a sheep.

548. **Who in the world is like Abraham?** See *Sefer ha-Yashar*, *Vayera*, 117; Job 1:8.

549. **he held his ground** Satan, the Accuser, would not leave God's presence or relent.

550. **that Isaac be offered as a sacrifice** According to BT *Sanhedrin* 89b (the continuation of the passage cited above), God commanded Abraham to offer up Isaac in order to prove to Satan that Abraham was a loyal servant. Here in the *Zohar*, the tone is different: the binding of Isaac is a punishment for Abraham's selfishness and neglect of the poor, a substitute offering to God.

See *Bereshit Rabbah* 55:4–5, where Rabbi Yehoshu'a in the name of Rabbi Levi cites Micah 6:7: *Shall I offer my firstborn for my transgression, the fruit of my body for my own sin?* See *Zohar* 1:119b.

551. **that Sarah die in anguish...** When she heard the details of the binding of Isaac. See *Vayiqra Rabbah* 20:2; *Pesiqta de-Rav Kahana* 26:3; *Tanḥuma*, *Vayera* 23; *Pirqei de-Rabbi Eli'ezer* 32.

552. **he** Abraham.

553. ***Hezekiah turned his face to the wall and prayed...*** When King Hezekiah of Judah fell dangerously ill, Isaiah prophesied to him that he would die (Isaiah 38:1). See *Zohar* 1:132a, 228a–b; 2:44a, 133a; 3:260a–b.

554. **learns from it every day** In *Zohar* 3:260a the reading is: "eats from it every day."

555. **that decree** Whatever has been decreed against him, as the decree against King Hezekiah was nullified when he turned back to God in sincere prayer (Isaiah 38:4–8).

556. **Tree of Life** Torah is identified with the Tree of Life, based on the description of wisdom in Proverbs 3:18: *She is a tree of life to those who grasp her*. See BT *Berakhot* 32b, 61b.

557. **accept... the Kingdom on high** Before going to sleep, one should recite the *Shema* (*Hear O Israel! YHVH is our God, YHVH is one* [Deuteronomy 6:4]), thereby accepting upon oneself "the yoke of the Kingdom of Heaven."

See BT *Berakhot* 4b: "Rabbi Yehoshu'a son of Levi said, 'Even if one has recited the *Shema* in the synagogue, it is a *mitsvah* to recite it upon his bed.'" Cf.

Zohar 1:183a; 3:211a; and on the phrase "the yoke of the Kingdom of Heaven," see M *Berakhot* 2:2.

558. **in advance deliver to Him the pledge...** During sleep the soul ascends to heaven. On account of one's daily sins, the soul should not be restored in the morning, but by consciously delivering the soul as a pledge to God before sleep, one ensures that God will return the pledge. See *Zohar* 1:36b; 3:119a, 260a; *ZḤ* 18b–c (*MhN*), 89a (*MhN, Rut*).

The nightly delivery of the pledge is announced by reciting Psalms 31:6: *Into Your hand I entrust* [or: *deposit*] *my spirit; You redeem me, YHVH, faithful God*. See BT *Berakhot* 5a, where this verse is recommended by Abbaye.

559. **any grave illness** As with Hezekiah, sincere prayer wards off illness.

560. **His house... His sanctuary** The synagogue and the ark.

561. **He should seek advice from those holy Patriarchs** One should meditate on the sefirotic triad symbolized by Abraham, Isaac, and Jacob: *Ḥesed, Gevurah*, and *Tif'eret*.

562. **So they have established** In the *Zohar*, this formula often refers to Talmudic traditions, but here it refers to the Spanish custom of reciting this verse from Psalms upon entering the synagogue. See *Abudarham*, 349; Scholem; *Zohar* 3:8b.

563. **they innovated prayer...** See BT *Berakhot* 26b: "Rabbi Yose son of Rabbi Ḥanina said, 'The patriarchs instituted the prayers'.... Abraham instituted the morning prayer,... Isaac, the afternoon prayer,... Jacob, the evening prayer." See *Bereshit Rabbah* 68:9.

564. **Abraham... Isaac... Jacob** The verse is applied to all three patriarchs. Abraham is often identified with *Ḥesed* ("Love"). The correlation of the next part of the verse with Isaac is not clear. Jacob and awe are linked in Genesis 28:17, where the third patriarch declares: *How awesome is this place!* (cf. Genesis 32:8). The *Zohar* links the divine name נורא (*Nora*), *Awesome* (Deuteronomy 10:17; Nehemiah 9:32), with Jacob and *Tif'eret* (see *Zohar* 1:19a; 2:78b–79a, 261a).

There are various alternate readings in the manuscripts and commentaries. See Vital and Galante; *KP*; Scholem; Meir ibn Gabbai, *Tola'at Ya'aqov, sod ha-tefillin*, 9a; cf. *Zohar* 3:8b.

565. ***Israel, in whom I will be glorified*** Through contemplative prayer, the Jew (*Israel*) unites the triad of *sefirot*, imitating *Tif'eret* ("Glory"), who synthesizes *Ḥesed* and *Gevurah*.

566. **Rabbi Pinḥas** Son of Ya'ir, a second-century rabbi who lived in Palestine, renowned for his saintliness and ability to work miracles. See BT *Ḥullin* 7a; JT *Demai* 1:3, 22a. In the *Zohar*, he is accorded special status. In

recognition of his *ḥasidut* ("saintliness, piety, love of God"), Rabbi Shim'on affirms that Pinḥas has attained the *sefirah* of *Ḥesed* (3:62a; cf. 201a, 240b). Generally he is in a class by himself among the Companions. See 3:59b–60b, 62a–b, 200b–202a, 203a, 225b, 288a, 296b (*IZ*); *ZḤ* 12b, 19a (*MhN*).

Such special treatment is to be expected given that, according to BT *Shabbat* 33b (a passage on which the following story is based), Rabbi Pinḥas was the son-in-law of Rabbi Shim'on. However, the *Zohar* elevates Pinḥas further by transforming him into Rabbi Shim'on's father-in-law. This new role could be the result of a simple mistake: confusing חתן (*ḥatan*), "son-in-law," and חותן (*ḥoten*), "father-in-law." However, the switch may also be deliberate, another instance of interchanging father and son (see above, notes 300 and 325). The fantastic or contrived contexts in which the son-in-law appears as the father-in-law support this possibility. In the following lines, Rabbi Reḥumai alludes cryptically to the relationship; Rabbi El'azar meets Pinḥas on the road and quotes an appropriate verse (3:36a); Rabbi Shim'on quotes another verse to his son, El'azar, and interprets it as referring to El'azar's mother, Pinḥas's daughter (3:240b, on the Torah portion *Pinḥas*); the prophet Elijah appears and tells Rabbi Shim'on: "Today for your sake, your father-in-law, Rabbi Pinḥas son of Ya'ir, has been crowned with fifty crowns!" (3:144b [*IR*]). In 3:200b–202a, the relationship is given narrative substance: Rabbi Pinḥas is on his way to see his sick daughter, the wife of Rabbi Shim'on (cf. 3:64a). Yet this setting is provided only to highlight the fabricated relationship and set the tone for a fantastic tale. Pinḥas's daughter never appears in the story.

567. **Rabbi Reḥumai** One of the main characters in *Sefer ha-Bahir*.

568. **Lake Ginnosar** The Sea of Galilee, Lake Kinneret.

569. **He** Rabbi Reḥumai.

570. **transcended...** אסתלקו (*Istallaqu*), "had ascended, departed, withdrawn." His eyes had ceased seeing in the normal way.

571. **a pearl, a precious stone** The son of Yoḥai: Rabbi Shim'on. Together with his son, Rabbi El'azar, Rabbi Shim'on hid from the Roman authorities in a cave for thirteen years.

See *Bereshit Rabbah* 79:6; *Qohelet Rabbah* on 10:9; BT *Shabbat* 33b; JT *Shevi'it* 9:1, 38d; *Pesiqta de-Rav Kahana* 11:16; *Midrash Tehillim* 17:13; *ZḤ* 59c–60a; *Zohar* 1:216b.

On the tradition that the *Zohar* was composed in this cave, see Tishby, *Wisdom of the Zohar*, 1:13; Huss, "Hofa'ato shel Sefer ha-Zohar," 528.

572. **issuing...** Alluding to Rabbi Shim'on's emergence from the cave.

573. **Ancient of Days** עתיק יומין (*Attiq yomin*). See Daniel 7:9: *The Ancient of Days sits, the hair on His head like clean fleece, His throne—flames of fire*. In

the *Zohar*, this name designates *Keter*, the first, primordial *sefirah*.

574. **throne** The *sefirot* below *Keter*. Until then, the light of Rabbi Shim'on unifies the *sefirot*.

575. **contained totally in your house** According to the *Zohar*, Rabbi Shim'on is married to the daughter of Rabbi Pinḥas and thus contained in his house. See above, note 566; below, page 81.

576. **a fine, threadlike ray, radiating...** Rabbi El'azar, son of Rabbi Shim'on, is now "radiating" (נפיק לבר [*nafeiq le-var*], "coming out" of the cave).

577. **He left him** Rabbi Pinḥas left Rabbi Reḥumai.

578. **two birds...** See *ZḤ* 59c–60a, where a dove transmits a message from the Companions to Rabbi Shim'on in the cave and brings back his response to them. Cf. *Zohar* 2:6b; 3:201a–b; *Bereshit Rabbah* 79:6.

579. **They embarked...** Rabbi Pinḥas and his two companions.

580. **emerged from the cave...** The cave in which Rabbi Shim'on and his son hid themselves for thirteen years. See above, note 571.

581. **full of moldy sores** From living in the cave. See *Bereshit Rabbah* 79:6. According to BT *Shabbat* 33b, "A miracle occurred: A carob tree and a spring of water were created for them [Rabbi Shim'on and Rabbi El'azar], They took off their clothes and sat up to their necks in the sand. All day long they studied; when it was time to pray they put on their clothes, prayed, and then took them off again, so as not to wear them out."

582. **I would not be so** I would not have attained the high level that I attained in the cave. See BT *Shabbat* 33b. According to *ZḤ* 59c, Elijah taught Rabbi Shim'on and Rabbi El'azar in the cave twice daily.

583. **in general terms** The commandments are alluded to in the opening verses of Genesis and spelled out later in the Torah. On the following list of fourteen commandments, see Gottlieb, *Meḥqarim*, 215, n. 1; Wolfson, introduction to *Sefer ha-Rimmon*, by Moses de León, 32–33.

584. **gate...** *Shekhinah* is the gate through which one enters the divine realm of faith. She is also called *awe*, since She is associated with the *sefirah* of *Din*, Judgment. See *Zohar* 1:7b; Moses de León, *Sefer ha-Rimmon*, 24–32.

585. **The entire world is based...** The letter ב (*bet*) of בראשית (*Be-reshit*), *In the beginning*, means not only "in," but also "with." Rabbi Shim'on reads the verse: *With beginning* (awe), *God created the heavens and the earth*.

586. **essence** עקרא (*Iqqara*), "Root, essence." On the distinction between different types of awe, see Baḥya ibn Paquda, *Ḥovot ha-Levavot* 10:6; Tishby, *Wisdom of the Zohar*, 3:975–989.

587. **his awe is not focused...** See Moses de León, *Sefer ha-Rimmon*, 31; *TZ* 33, 77a; *Zohar* 2:33b.

588. **site called Awe** *Shekhinah*, the focus of genuine devotion.

589. **Woe is me if I speak!...** See BT *Bava Batra* 89b, where Rabbi Yoḥanan son of Zakkai says, concerning the details of illegal practices, "Woe is me if I say it! Woe is me if I do not say it! If I say it, the deceivers will learn. If I do not say it, the deceivers will say, 'Scholars are not expert in our practices.'"

See M *Kelim* 17:16; *Tosefta, Kelim* (*Bava Metsi'a*) 7:9; *Zohar* 2:100b, 257b (*Heikh*); and *Zohar* 3:74b: "Rabbi Shim'on clapped his hands and wept. He exclaimed, 'Woe is me if I speak and reveal the secret! Woe is me if I do not speak, for the Companions will be deprived of the word.'" See 3:127b (*IR*): "Rabbi Shim'on sat down. He wept and exclaimed, 'Woe is me if I reveal! Woe is me if I do not reveal!'"

Given the rabbinic and kabbalistic emphasis on repentance, it seems startling that Rabbi Shim'on would not want the wicked to learn how to serve God, but apparently he feels that in certain cases they are irredeemable and must be punished; cf. Isaiah 6:9–10. *OY* and Galante suggest that Rabbi Shim'on doesn't want the wicked to discover this secret because if they then persist in sinning willfully, they would be even more evil. According to *KP*, Rabbi Shim'on fears that revealing the secret to the wicked would lead them to serve the demonic, "their lord."

See also *Nefesh David*; Zeitlin, "*Haqdamat Sefer ha-Zohar*"; *Sullam*; Tishby, *Wisdom of the Zohar*, 3:1065; *YN; MmD*.

590. **below is evil awe...** Below *Shekhinah*, holy awe, lies the demonic realm, *Sitra Aḥra* ("the Other Side"), who accuses human sinners and is then empowered to punish them. See *TZ* 30, 73a; 33, 76b–77a.

591. **that awe called *awe of YHVH*...** *Shekhinah*, who dwells only with those whose awe is genuine.

592. **Who then hovers over him?...** By fearing punishment, one attracts the demonic lash.

593. **this commandment is included here** The commandment of awe is indicated in the opening word of the Torah.

594. בראשית (*Be-reshit*), ***Because of beginning*, which is awe...** The letter ב (*bet*) of בראשית (*Be-reshit*), usually translated "in," can also mean "because of."

595. **four types of punishment...** According to M *Sanhedrin* 7:1, there are four types of capital punishment: stoning, burning, beheading, and strangulation.

596. ***line of chaos*** The verse reads: *He will stretch over it a line of chaos and plummet-stones of void*. See BT *Ḥagigah* 12a: "*Chaos* is a green line encompassing the whole world, from which darkness issued." Cf. Moses de León, *Or Zaru'a*, 268.

597. ***measuring rope*** The full verse reads: *I raised my eyes and looked, and*

behold: a man with a measuring rope in his hand. Together, the two prophetic verses indicate that *chaos* is a line, which is a rope—implying strangulation.

598. ***Void* is stoning, stones sunk...** See BT *Ḥagigah* 12a: "*Void*—the slimy stones sunk in the abyss, from which water issues, as is said: *He will stretch over it a line of chaos and plummet-stones of void*." The immense abyss is the home of demonic powers.

599. ***When you heard the voice from the midst of the darkness*** The verse continues: *while the mountain was ablaze with fire*.

600. ***the mountain was ablaze... heaven...*** The verse concludes: *darkness, cloud, and fog*.

601. **fierce fire...** See BT *Ḥagigah* 13b: "Where does the river of fire pour forth? Rabbi Zutra son of Toviah said in the name of Rav, 'Upon the heads of the wicked in Hell.'" Cf. *Zohar* 1:16a; and Maimonides, *Guide of the Perplexed* 2:30: "The elemental fire was designated by this term [*darkness*] because it is not luminous, but only transparent."

602. **called *wind*** The sword of punishment swishes through the air.

603. **It is written after awe, *beginning*...** The verse alluding to the various types of punishment (Genesis 1:2) follows the verse *In the beginning*..., which alludes to awe, the all-inclusive commandment.

604. **loving one's Lord consummately** See Moses de León, *Sefer ha-Rimmon*, 44–45.

605. **Abounding love** Hebrew, אהבה רבה (*ahavah rabbah*), "great love," a designation of *Ḥesed*, while *Shekhinah* is אהבה זוטא (*ahavah zuta*), "small love." See *Zohar* 2:254b; *ZḤ* 52b.

606. ***be wholehearted*—consummate in love** By fulfilling this command, Abraham attained the rung of *Ḥesed* ("Love").

607. ***Let there be light*...** The primordial light of Creation is *Ḥesed* (*Zohar* 1:16b), so the commandment of love is alluded to in the phrase *Let there be light*, following the allusion to the commandment of awe in the first verse (see above, page 77).

608. **Pinḥas... stands on this rung** Rabbi Pinḥas has attained the *sefirah* of *Ḥesed* ("Love"). See *Zohar* 3:62a, where Rabbi Shim'on describes him as "crown of *Ḥesed*, supernal head." Cf. 3:201a, 240b, where he is called חסידא (*ḥasida*), "devotee, saint, pious one, lover of God."

Mishnah *Sotah* 9:15 attributes to Rabbi Pinḥas the following teaching: "Zeal leads to cleanliness, cleanliness leads to purity, purity leads to restraint, restraint leads to holiness, holiness leads to humility, humility leads to fear of sin, fear of sin leads to *ḥasidut* ("love, devotion"), *ḥasidut* leads to Holy Spirit, Holy Spirit leads to resurrection of the dead, and resurrection of the dead comes

through Elijah, remembered for good."

The order of stages varies; see JT *Shabbat* 1:3, 3c; *Sheqalim* 3:3, 47c; *Shir ha-Shirim Rabbah* 1:9 (on 1:1); and BT *Avodah Zarah* 20b, where Rabbi Pinḥas concludes that "*ḥasidut* is greater than any of these."

609. **love of the blessed Holy One— branches in two directions** On the various types of love of God, see Baḥya ibn Paquda, *Ḥovot ha-Levavot* 10:2.

610. **this love is not rooted** The line can also be rendered: "this love is not love, for it is based on something." See M *Avot* 5:16: "Any love dependent on something—if that thing ceases, love ceases. Love not dependent on anything never ceases." Cf. Moses de León, *Sefer ha-Rimmon*, 44.

611. **whether judgment or favor** Consummate love of God endures whatever comes.

612. **'even if He plucks your soul'** See BT *Berakhot* 61b: "Rabbi Akiva said, '[*You shall love YHVH your God*] *with all your soul* (Deuteronomy 6:5)—even if He plucks your soul.'... When Rabbi Akiva was brought out to be executed [by the Romans], it was the time for reciting the *Shema*. While they were combing his flesh with iron combs, he accepted upon himself the Kingdom of Heaven [by reciting the *Shema*]. His disciples asked him, 'Our teacher, even this far?' He replied, 'All my days I have been troubled by this verse: *with all your soul*, [which I interpret] "even if He plucks your soul." I said, "When will I have the opportunity to fulfill this?" Now that I have the opportunity, shall I not fulfill it?' He prolonged the word אחד (*eḥad*), *one* [in the verse: *Hear O Israel! YHVH is our God, YHVH is one* (Deuteronomy 6:4)] until his soul departed with *one*. A voice echoed from heaven: 'Happy are you, Akiva, whose soul has departed with *one*!'"

See M *Berakhot* 9:5; *Sifrei*, Deuteronomy 32; *Zohar* 3:68a; *TZ, Haqdamah*, 10b; Moses de León, *Sefer ha-Rimmon*, 43–44.

613. **light... radiated and was then hidden away** The primordial light of the first day of Creation was hidden away. See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

See *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma, Shemini* 9; *Bahir* 97–98 (147); *Zohar* 1:31b–32a, 45b–46a, 47a; 2:127a, 148b–149a, 220a–b; 3:88a, 173b.

614. **severe Judgment flashed** The primordial light symbolizes *Ḥesed*,

while its concealment symbolizes the next stage of emanation, *Gevurah*, or *Din* ("Judgment").

615. **two aspects merged...** The *sefirah* of *Tif'eret*, also known as רחמים (*Raḥamim*), Compassion, represents the blending of *Ḥesed* and *Din*. Complete love must include both extremes: grace and judgment.

616. **This is the fine ray of light I was told...** Rabbi Reḥumai had told Rabbi Pinḥas about this ray of light, which he now realizes is his grandson, Rabbi El'azar, who emerged from the cave with Rabbi Shim'on (see above, pages 75–76).

617. **on the other side—of severe Judgment** The other aspect of love, mediated by Judgment. "The other side" (סטרא אחרא [*sitra aḥra*]) alludes to the demonic realm, mentioned several lines later. The *Zohar* plays with various senses of this phrase.

618. **that other side...** The other side is the realm of evil. To avoid falling into its clutches, one should arouse awe when harsh Judgment arrives.

619. **both aspects** Both aspects of love: grace (good fortune) and judgment (suffering). Awe is essential in either case to consummate love.

620. **third commandment** Rabbi Shim'on continues, linking the third commandment with the third day of Creation, on which God said: *Let the waters under heaven be gathered to one place* (Genesis 1:9).

621. **to realize that God exists** See Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 1:1: "The ultimate foundation and pillar of wisdom is to realize that there is a first existent who brings every existent into existence. Every existent in heaven and earth and what is between has come into existence solely out of His genuine existence."

While for Maimonides, the primal commandment is to realize that God exists, for the *Zohar*, awe and love of God take precedence.

622. **six supernal directions** See BT *Berakhot* 13b, in the name of Rabbi Ḥiyya son of Abba: "Once you have enthroned Him above and below and in the four directions of heaven, you need do nothing more." These six directions (above, below, north, south, east, and west) symbolize the six *sefirot* from *Ḥesed* through *Yesod*, which join in preparation for the union with *Shekhinah*.

See *Sefer Yetsirah* 1:13; *Zohar* 1:158a; 2:216b; *Shulḥan Arukh, Oraḥ Ḥayyim* 61:6.

623. **through the six words...** The first line of the *Shema* contains six words in Hebrew: שמע ישראל יהוה אלהינו יהוה אחד (*Shema Yisra'el YHVH Eloheinu YHVH eḥad*), *Hear O Israel! YHVH is our God, YHVH is one*. By reciting these words with כונה (*kavvanah*), "intention," one unifies the corresponding six *sefirot*.

See Tishby, *Wisdom of the Zohar*, 3:971–74. Cf. BT *Berakhot* 13b: "Our

Rabbis taught: '*Hear O Israel! YHVH is our God, YHVH is one*. Until here *kavvanah* is required.'"

624. **directing one's desire above along with them** While reciting the first six words, one should focus on the six corresponding *sefirot*, but one should then aim toward the three highest *sefirot* (*Keter*, *Ḥokhmah*, and *Binah*) and ultimately to that which is beyond all words: *Ein Sof*. Here lies the source and goal of the lower *sefirot*, and so one's desire ascends "along with them." See *Zohar* 2:216b.

625. **one should prolong אחד (*eḥad*), *one*... to be fittingly complete...** The word אחד (*eḥad*), *one*, completes the first line of the *Shema*. See BT *Berakhot* 13b: "It has been taught: Symmachus says, 'Whoever prolongs the word אחד (*eḥad*), *one*, has his days and years prolonged.'... Rabbi Yirmeyah was sitting in the presence of Rabbi Ḥiyya son of Abba. [Rabbi Ḥiyya] saw that he was prolonging [the word *eḥad*] greatly. He said to him, 'Once you have declared Him king over what is above and below and in the four directions of heaven, you need do nothing more.'"

Here Rabbi Shim'on teaches that by prolonging *eḥad* to the length of all six words of the first line of the *Shema*, one fulfills the mystical meaning of Genesis 1:9: *Let the waters* (the *sefirot*) *under heaven* (around *Tif'eret*) *be gathered to one place* (*Yesod*), thus forming a union of six directions. Cf. *Zohar* 1:18a–b.

626. **awe** *Shekhinah*. See above, page 77.

627. **prolonging the ד (*dalet*) of אחד (*eḥad*), *one*...** The ד (*dalet*) is the final letter of אחד (*eḥad*). According to Rabbi Aḥa son of Ya'akov (BT *Berakhot* 13b), one should prolong this letter specifically, and in the Torah scroll it is written large. See *Zohar* 2:160b; 3:236b.

In the *Zohar*, ד (*dalet*) symbolizes *Shekhinah*, who is called both דלה (*dallah*), "poor," and *dry land* before She receives the flow of emanation from the higher *sefirot*.

628. **with Her forces, in six other directions...** *Shekhinah* should be united with Her retinue of angels, who parallel the six *sefirot* above. The six Hebrew words of the second line of the *Shema*, ברוך שם כבוד מלכותו לעולם ועד (*Barukh shem kevod malkhuto le-olam va-ed*), "Blessed be the name of His glorious kingdom forever and ever," allude to these angels, the six other directions below, accompanying *Shekhinah*, who is known as *Malkhut* ("Kingdom").

See BT *Pesaḥim* 56a; *Zohar* 1:18b; 2:139b; 3:264a.

629. ***dry land* is transformed into *earth*...** *Shekhinah* becomes fertile, engendering new life.

630. **ארעא (*ar'a*), *Earth* fittingly consummates רעוא (*ra'ava*), desire** Literally, "*Earth* is fittingly consummate favor [or: will, desire]." See *Bereshit Rabbah* 5:8: "*God called the dry land Earth*. Why ארץ (*erets*), *Earth*? Because

she wanted to fulfill רצונו (*retsono*), His will." The Aramaic רעוא (*ra'ava*) and Hebrew רצון (*ratson*) both mean "will, favor, desire."

631. ***it was good, it was good,* twice** The phrase *God saw that it was good* appears twice in the account of the third day of Creation.

632. **It** *Shekhinah*.

633. ***Let the earth sprout vegetation*** The verse continues: —*seed-bearing plants, fruit trees of every kind on earth bearing fruit with the seed in it*.

634. **fourth commandment** Linked with the fourth day of Creation, on which God said *Let there be lights in the expanse of heaven* (Genesis 1:14).

635. **יהוה (*YHVH*) is האלהים (*ha-Elohim*), God** Rabbi Shim'on is alluding to the first line of the *Shema*, discussed above, which contains both these names and concludes with the word *one*. In rabbinic literature the two names represent the divine qualities of compassion and justice, respectively. See *Sifrei*, Deuteronomy 26; *Bereshit Rabbah* 12:15; 33:3; and 13:3, where יהוה אלהים (*YHVH Elohim*) is called "a complete name."

In Kabbalah the two names often designate *Tif'eret* and *Shekhinah*, who are essentially one and should not be separated. See *Zohar* 1:4a, 20a, 48b, 91a; 2:161a, 229a; 3:138b (*IR*); *ZḤ* 70d (*ShS*).

636. **מארת (*me'orot*)... deficiently...** In Genesis 1:14, the word מארת (*me'orot*) is written without *vavs*, the vowel letters. This deficient spelling is interpreted as alluding to *Shekhinah*, the moon, who is incomplete without Her partner, *Tif'eret*, sun or heaven.

See Proverbs 3:33; JT *Ta'anit* 4:4, 68b; *Pesiqta de-Rav Kahana* 5:1; *Soferim* 17:4; Rashi and *Minḥat Shai* on Genesis 1:14; *Zohar* 1:1a, 19b, 33b.

On the diminution of the moon, see BT *Ḥullin* 60b: "Rabbi Shim'on son of Pazzi pointed out a contradiction. 'It is written: *God made the two great lights* (Genesis 1:16), and it is written: *the greater light... and the lesser light* (ibid.). The moon said before the blessed Holy One, "Master of the Universe! Can two kings possibly wear one crown?" He answered, "Go, diminish yourself!"...'"

637. **black light with white light** *Shekhinah* and *Tif'eret*, also known, respectively, as "the speculum that does not shine" and "the speculum that shines." See *Zohar* 1:51a, 77b, 83b. On "speculum," see below, p. 209, n. 824.

638. **white cloud of day...** See Exodus 13:21: *YHVH walks before them in a pillar of cloud by day, to guide them along the way, and in a pillar of fire by night, to give them light*. The white cloud symbolizes *Tif'eret*, often associated with the day; the cloud of fire, *Shekhinah*, associated with the night.

639. **Quality of day... of night** In BT *Berakhot* 11b, Rava and Abbaye indicate that light is mentioned in the evening prayers, and darkness in the morning prayers, "in order to mention the quality of day during the night and the

quality of night during the day."

See *Zohar* 1:120b, 259a (*Hash*); 2:162a; 3:260b, 264a.

640. **he joined below...** The serpent united the demonic powers below, thereby ruining the divine harmony above. Alternatively, he united *Shekhinah* with the demonic powers. On the nature of the sin in the Garden of Eden, see *Zohar* 1:35b–36b, 51a–53b, 221a–b; Scholem, *Major Trends*, 231–32, 236, 404–5, n. 105; Tishby, *Wisdom of the Zohar*, 1:373–76.

641. **Her forces of unification** The angels beneath *Shekhinah* with whom She is joined through the unification of the second line of the *Shema*. See above, page 83.

642. **that Other Side...** *Sitra Aḥra*, "The Other Side," the demonic realm.

643. **The shell rises in the wake of the kernel** The demonic follows the lead of the holy.

644. **אור (*Or*) in letters joined together, מות (*mavet*) in separation** The word מאורות (*me'orot*), *lights*, contains the letters of the word אור (*or*), "light," in proper sequence, while the letters of the word מות (*mavet*), "death," are interrupted. Whereas in Genesis 1:14 מארת (*me'orot*) is written without either ו (*vav*), in this next verse it is spelled מאורת, with one ו (*vav*), and Rabbi Shim'on reads it as if it contained two *vavs*.

645. **letters of separation...** The letters of the word מות (*mavet*), "death," which until now had been separated. The command *Let them be* מאורות (*me'orot*), *lights*, was intended to ensure that the letters of death remain apart.

646. **ותרא האשה (*Va-tere ha-ishshah*), *The woman saw*** The verse continues: *that the tree was good for eating and a delight to the eyes, and that the tree was desirable to contemplate. She took of its fruit and ate, and also gave to her husband beside her, and he ate*.

647. **reversing the letters...** The verse describing Eve's sin opens with the word ותרא (*va-tere*), *she saw*. This word contains the letters of the word אור (*or*), but now out of order and interrupted by the ת (*tav*), whereas in the word מאורות (*me'orot*) they appeared in correct sequence. Through her sin, Eve reversed the letters. Furthermore she removed the letters of the word ותרא (*va-tere*) from the word מאורות (*me'orot*), which was left with only two letters: מ״ו (*mem, vav*). These two letters joined together with the letter ת (*tav*) of ותרא (*va-tere*), which interrupts the disordered letters of the word אור (*or*). The combination of מ״ו (*mem, vav*) and ת (*tav*) formed the word מות (*mavet*), "death." See Genesis 2:17.

648. **מ (*mem*) was left alone** Rabbi El'azar insists on reading the word מאורת (*me'orot*) exactly as it is spelled in Genesis 1:15, with one ו (*vav*). Without the letters of the word ותרא (*va-tere*), *She saw*, only the מ (*mem*) is left.

649. **ו (*Vav*), who is always life, was transformed** The letter ו (*vav*), whose

numerical value is six, symbolizes *Tif'eret*, the Tree of Life, together with the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). See *Zohar* 1:33b, 241b; 2:137a; 3:176b. Sin changes this letter from a symbol of life to a component of death, as Rabbi El'azar goes on to explain. The word "transformed" (אתהפבת [*ithappakhat*]) may allude to the grammatical term ו׳ המהפבת (*vav ha-mehappekhet*), "the conversive [or: transformative] *vav*," which transforms the imperfect tense to the perfect, as in the two examples that follow.

650. **went and took ת** (***tav***)... ***She took ... and she gave*** The verse reads: *She took of its fruit and ate, and she gave also to her husband beside her, and he ate*. Rabbi El'azar indicates that the first two letters of the verbs ותקח (*va-tiqqaḥ*), *she took*, and ותתן (*va-titten*), *she gave*, are ו (*vav*) and ת (*tav*). Once these two letters joined, they needed only the letter מ (*mem*) to produce מות (*mavet*), "death." See *Zohar* 3:237a.

651. **This word** The word מות (*mavet*), "death."

652. **fifth commandment... *Let the waters swarm...*** The verse continues: *and let birds fly above the earth*. The fifth commandment is linked with the fifth day of Creation, on which God gave the command recorded here.

653. **on the eighth day...** A male infant is circumcised normally on the eighth day.

654. **expanding her...** Expanding one's understanding of Torah and thereby expanding Torah herself.

655. ***Let the waters swarm*—Torah** Torah is often compared to water. See BT *Bava Qamma* 82a: "Those who interpret metaphorically said, 'Water means solely Torah, as is said: *Ho, all who thirst, come for water* (Isaiah 55:1).'" Cf. *Ta'anit* 7a; *Bereshit Rabbah* 54:1; *Zohar* 2:60a.

656. **another holy soul** If one engages in Torah and purifies oneself, then this higher soul (נשמתא [*nishmeta*], "soul") is added to the two lower levels: נפשא (*nafsha*), "soul," and רוחא (*ruḥa*), "spirit."

See *Zohar* 1:62a; 3:70b; *TZ* 45, 82b. On the various levels of soul, see Tishby, *Wisdom of the Zohar*, 2:677–722.

657. **that holy חיה** (***ḥayyah***), ***living being*** *Shekhinah*, who gives birth to the highest level of soul. See Ezra of Gerona, *Peirush Shir ha-Shirim*, 508–9; *Zohar* 1:46b–47a, 242a; 2:48b, 177b–178a (*SdTs*); 3:46b.

Shekhinah, the *ḥayyah*, controls and sustains the holy *ḥayyot* ("living creatures, animals") who support the Chariot, the divine throne.

658. **no holy soul** The highest level.

659. **his murmuring** רחישו דרחיש (*Reḥishu de-raḥeish*). The root means "to move," here, to move the lips, whisper. *Targum Onqelos* employs the same root to translate *swarm* in Genesis 1:20; see *Zohar* 2:177b (*SdTs*).

660. **those engaged in Torah, called *His angels*...** The sages are compared to, or described as, angels in BT *Nedarim* 20b; *Qiddushin* 72a.

661. ***and let birds fly*...** This verse is applied to the angels in *Bereshit Rabbah* 1:3. See *Devarim Rabbah* 8:2.

662. **referring to this world** To their reward in this world.

663. **to provide them wings...** See BT *Sanhedrin* 92a–b: "It was taught in the school of Elijah: The righteous whom the blessed Holy One will resurrect will... endure forever.... The blessed Holy One will provide them wings like eagles, and they will fly above the water, as is written, *They who await YHVH shall renew their strength; they shall mount up with wings as eagles; they shall run and not grow weary; and they shall walk and not grow faint*." See *Zohar* 3:163a.

664. **Torah, called water** See above, note 655.

665. ***renew in me a steadfast spirit*** Through the study of Torah, one attains a new soul.

666. **causes that river...** By fulfilling the commandment *Be fruitful and multiply* (Genesis 1:28), one stimulates *Yesod*, the divine river and phallus, and ensures that it will flow into *Shekhinah*, the sea, transmitting to Her the emanation from the higher *sefirot*. See *Zohar* 1:186b; *TZ* 43, 82b.

667. **New souls...** The flow of emanation from *Yesod* to *Shekhinah* consummates the union of the divine male and female, engendering new souls, which emerge from the tree (*Tif'eret* or *Yesod*).

668. **powers** Angels, soon described also as birds.

669. **holy sealed covenant, a river** streaming forth *Yesod*, the divine phallus, is referred to as "the sign of covenant," site of circumcision. The flow of *Yesod* is symbolized by *the waters* of Genesis 1:20. The phrase "a river streaming forth" derives from Daniel 7:10: *A river of fire streams forth before Him*.

670. **that living being** *Shekhinah*.

671. **many birds** Angels. See *Zohar* 1:34a, 46b. The verse is interpreted: *Let the waters* (*Yesod*) *swarm with a swarm of souls* (for the) *living being* (*Shekhinah*), *and let birds* (angels) *fly above the earth*.

672. **on the right... on the left...** Corresponding to *Ḥesed* ("Love") and *Din* ("Judgment"). Though the angels stem from opposite sides, they act in concert, according to each person's conduct.

See BT *Shabbat* 119b; *Ta'anit* 11a; *Zohar* 1:144b, 165b; 2:106b, 239a; *ZḤ* 47a; *ZḤ* 84d (*MhN*, *Rut*).

673. **has the authority** To grant a pardon. See *Zohar* 2:252a.

674. **Whoever avoids... diminishes...** Whoever fails to fulfill the commandment *Be fruitful and multiply* disrupts the union of the divine couple

and thereby diminishes *Shekhinah*, who ideally comprises all the higher *sefirot* and reflects those images.

See *Zohar* 1:186b; *ZḤ* 59a (*MhN*), 89b (*MhN, Rut*); and BT *Yevamot* 63b: "Rabbi Eli'ezer said, 'Whoever does not engage in procreation is as though he sheds blood....' Rabbi Ya'akov said, 'As though he diminishes the [divine] image."' Because human beings are created in the image of God, by failing to bring new life into the world, one diminishes the manifestation of that divine image.

675. **that river... the holy covenant...** The flow of emanation culminating in *Yesod*, the divine phallus, symbolized by the covenant of circumcision.

676. ***against Me,* indeed!** Failure to fulfill this vital commandment renders the body a mere corpse and damages the *sefirot*.

677. **This is for the body** The conclusion of the verse in Isaiah describes the punishment: *their worms shall not die, nor their fire be quenched; they shall be a horror to all flesh*. Cf. *ZḤ* 59a (*MhN*), 89b (*MhN, Rut*).

678. **does not pass through the curtain...** The soul of such a person is not allowed to enter the divine realm and must transmigrate into a different body, where it is given another opportunity to fulfill this vital commandment.

See BT *Bava Batra* 116a: "Rabbi Yoḥanan said in the name of Rabbi Shim'on son of Yoḥai, 'Whoever does not leave a son to succeed him incurs the full wrath of the blessed Holy One.'"

Cf. *Zohar* 1:48a, 90a, 115a, 186b, 228b; *ZḤ* 89b (*MhN, Rut*); Scholem, in *Tarbiz* 16 (1945): 146-47.

679. **filth of the foreskin** Symbolizing the demonic. See below; and Moses de León, *Sheqel ha-Qodesh*, 55 (68).

680. **the living being is the eighth...** *Shekhinah* is the eighth *sefirah*, counting from *Binah*, who is the first *sefirah* about whom one can inquire (see above, page 5). Elsewhere the *Zohar* identifies *Yesod* as the eighth *sefirah*, counting from *Ḥokhmah*, called "Beginning." See 3:11a and, in the context of circumcision, 43b (*Piq*); Moses de León, *Sefer ha-Rimmon*, 228.

681. **soul that has flown from Her... eighth day...** The soul that has emerged from *Shekhinah* into the world should appear before Her.

See *Zohar* 1:12b, 33a; cf. *Pesiqta de-Rav Kahana* 9:10; Moses de León, *Sefer ha-Rimmon*, 228.

682. **Other Side** The demonic realm.

683. ***Let the waters swarm** with a swarm of* נפש חיה (*nefesh ḥayyah*), *living souls* [or: *a soul of the living being*].

684. ***The Book of Enoch*** Concerning Enoch, Genesis 5:24 states: *He was no more, for God took him*. In postbiblical literature this verse is taken to mean

that God transported Enoch through the heavens, a journey recorded extensively in the Enoch literature. The *Zohar*'s *Book of Enoch*, though influenced by this literature, is not identical with any of its particular volumes. It comprises one of the many books housed in the real or imaginary Zoharic library.

See 1:37b, 72b; 2:55a, 100a, 105b, 180b, 192b, 217a; 3:10b, 236b, 240a, 248b, 253b, 307a; *ZḤ* 2c (*SO*). See Matt, *Zohar*, 25; Ginzberg, *Legends*, 5:158, 163, nn. 60, 61; Margaliot, *Mal'akhei Elyon*, 80–83; and *KP*, 22d: "All such books mentioned in the *Zohar*... have been lost in the wanderings of exile... Nothing is left of them except what is mentioned in the *Zohar*."

685. **Let the water of the holy seed...** Let the phallus of the holy people, which symbolizes the flowing river of *Yesod*, be inscribed with the mark of circumcision and thereby distinguished as *a soul of Shekhinah, the living being*. The biblical command ישרצו (*yishretsu*), *Let* [*the waters*] *swarm*, is interpreted freely as יתרשמון (*yitrashshemun*), "Let [the water] be inscribed."

686. **mark of the letter י (*yod*)** The mark of circumcision is pictured as the smallest of the Hebrew letters. In *Tanḥuma*, *Tsav* 14, *Shemini* 8, this mark is identified with the י (*yod*) of the divine name שדי (*Shaddai*). A German Hasidic tradition identifies the mark with the *yod* of יהוה (*YHVH*). In the *Zohar*, it signifies the divine name as well as *Yesod* (and occasionally *Shekhinah*).

See *Zohar* 1:2b, 56a, 95a–b; 2:36a, 216b; 3:142a (*IR*), 215b, 220a, 256a (*RM*); Wolfson, in *JQR* 78 (1987): 77–112; idem, *Circle in the Square*, 29–48.

687. **Elijah... in four glides...** According to 2 Kings 11:12, the prophet Elijah did not die a normal death but was carried off to heaven in a chariot of fire. See *Midrash Tehillim* 8:7: "*The bird of heaven* (Psalms 8:9)—this is Elijah, who flies through the world as a bird." Cf. *Targum Qohelet* 10:20; *Zohar* 1:46b. See BT *Berakhot* 4b: "A *tanna* taught: 'Michael [reaches his destination] in one [glide], Gabriel in two, Elijah in four, and the Angel of Death in eight—in time of plague, however, in one.'"

According to *Pirqei de-Rabbi Eli'ezer* 29, when the Israelites neglected the commandment of circumcision, "Elijah, may his memory be a blessing, was passionately zealous and adjured the heavens not to send down dew or rain upon the earth. [Queen] Jezebel heard and sought to kill him. Elijah immediately prayed before the blessed Holy One. The blessed Holy One said to him, 'Are you better than your ancestors? Jacob fled [from Esau] and escaped.... Moses fled [from Pharaoh] and escaped.... David fled [from Saul] and escaped....' Elijah immediately fled from the land of Israel and escaped [to Horeb].... The blessed Holy One appeared to him and said, '*What are you doing here, Elijah?*' (1 Kings 19:9). He answered, '*I have been very zealous* [*for YHVH, the God of Hosts, for the Children of Israel have abandoned Your covenant*]' (ibid., 10).

The blessed Holy One said, 'You are always zealous! You were zealous in Shittim on account of sexual immorality [Numbers 25; Elijah is identified with Phinehas]..., and here, too, you are zealous. By your life! Israel will not enact the covenant of circumcision until you see it with your own eyes.' Because of this the sages ordained that a seat of honor be arranged for the Angel of the Covenant [Elijah; see Malachi 3:1]."

Traditionally, at a circumcision the chair of Elijah is placed at the right of the *sandaq* ("godfather") and left unoccupied. The *mohel* ("circumciser") declares in the opening prayer: "This is the chair of Elijah, may his memory be a blessing."

See *Halakhot Gedolot* (according to *Shibbolei ha-Leqet* 376:6); *Sefer Ḥasidim*, ed. Wistinetzki, par. 585; *Zohar* 1:93a, 209b; 2:190a; *Shulḥan Arukh, Yoreh De'ah* 265:11; Ginzberg, *Legends*, 6:338, n. 103.

688. **foreskin and uncovering... male and female** In the ritual of circumcision, first the foreskin is cut and removed, disclosing the mucous membrane, which is then torn down the center and pulled back, revealing the corona. The act of tearing and pulling back the membrane is called פריעה (*peri'ah*), "uncovering" the corona. See M *Shabbat* 19:6: "If one circumcises but does not uncover the circumcision, it is as if he has not circumcised." See Moses de León, *Sheqel ha-Qodesh*, 55 (67).

Here the two acts designate the two monsters, the demonic couple Samael and Lilith. See *Zohar* 1:34b; 2:34a–b. Through the double ritual of circumcision, one overcomes them. Elsewhere the two acts symbolize the sefirotic couple of *Yesod* and *Shekhinah*. Through the double procedure, one unites, and communes with, both of these *sefirot*. See 1:32a (*Tos*), 96b; 3:91b; Moses de León, *Sefer ha-Mishqal*, 133.

Although the wording here implies that the foreskin symbolizes the male, and the uncovering symbolizes the female, the reverse is maintained in *Zohar* 2:40a, 125b; 3:91b, 95b; *Sefer ha-Mishqal*, loc. cit.

689. ***every soul...*** The verse continues: *which the waters brought forth in swarms*.

690. **inscription...** The words ואת כל (*ve-et kol*), *and every*, are interpreted as referring to *Yesod*, who is referred to both as את (*at*), "sign, letter"—the sign of covenant and the letter י (*yod*)—and כל (*kol*), "everything," since He includes the entire flow of the upper *sefirot*. There is also a play on the words רומשת (*romeset*), *moves*, and רשימו (*reshimu*), "inscription."

691. **upper waters were drawn...** The flow of emanation from the higher *sefirot* descended to the את (*at*), "sign," or "letter," of *Yesod*.

692. **Just as they are inscribed...** As the *sefirot* themselves are inscribed.

See *Zohar* 3:44a (*Piq*): "When the holy people gather to remove that foreskin from the covenant, the blessed Holy One gathers His entire household and openly reveals Himself in order to remove that foreskin above from the covenant of the holy oath [*Yesod*]. For behold, every action that Israel enacts below arouses an action above."

693. **so He marks off their animals...** Through the signs distinguishing permitted and forbidden animals, birds, and fish. See Leviticus 11; Deuteronomy 14; *Zohar* 1:20b; and the continuation of the verse interpreted here (Genesis 1:21): *and every living creature that moves, according to its kind, which the waters brought forth in swarms, and every winged bird, according to its kind*.

694. **convert** גיורא (*Giyyora*), "Stranger, convert"; cf. Deuteronomy 10:19: *Love the* גר (*ger*), *stranger, for you were strangers in the land of Egypt*

695. **to enter beneath the wings of *Shekhinah*** See Ruth 2:11–12, where Boaz says to Ruth: *I have been told of all that you did for your mother-in-law after the death of your husband, how you left your father and mother and the land of your birth and came to a people you had not known before. May YHVH reward your deed, and may you have a full recompense from YHVH, the God of Israel, under whose wings you have sought refuge*. Based on this verse, the metaphor of coming under the divine wings is used in rabbinic literature to describe conversion. See BT *Shabbat* 31a; *Mekhilta de-Rashbi*, Exodus 18:6; and *Vayiqra Rabbah* 2:9: "Thus have the sages taught in the Mishnah: If a convert comes to convert, one should extend a hand to him to bring him beneath the wings of *Shekhinah*."

See *Zohar* 2:70a; 3:168a; Moses de León, *Sefer ha-Rimmon*, 16, 212–13; Wijnhoven, "The *Zohar* and the Proselyte," 123–25.

696. **Other Side** *Sitra Aḥra*, "The Other Side," the demonic realm.

697. ***souls of the living being*** Souls deriving from *Shekhinah*.

698. **this *earth*** *Shekhinah*.

699. **closely related to Israel** Apparently referring to the descendants of Ishmael (son of Abraham and Hagar), and Edom, descended from Esau (son of Isaac and Rebecca). See Vital. Cordovero interprets "closely related" as referring to those who *may be admitted to the Assembly of YHVH in the third generation* (Deuteronomy 23:9), namely, Edom and Egypt.

In medieval Jewish literature Edom symbolizes Christianity, while both Ishmael and Egypt represent Islam (see Scholem; *Zohar* 2:87a). Cryptically, Rabbi Shim'on teaches that Christians and Muslims are closely related to Israel, and *Shekhinah* prepares a special place for them, inviting them to convert. The *Zohar*'s reluctance to explicitly name the two sister religions is understandable, given the strict prohibition against conversion to Judaism in thirteenth-century

Spain.

The manuscripts C12 and Ms3, as well as *OY*, *OL*, and *KP*, support the reading קריבין ביחוסא לישראל (*qerivin be-yiḥusa le-yisra'el*), "closely related to Israel," while M and Cr read קריבין ביחודא לישראל (*qerivin be-yiḥuda le-yisra'el*), "[who] approach Israel in unity," i.e., in monotheism, also implying Christianity and Islam.

See *Zohorei Ya'bets*; Naḥmanides on Genesis 2:3 (end); *Zohar* 2:237a; *ZḤ* 38b; Moses de León, *Sefer ha-Mishqal*, 62–63.

700. **Ammon and Moab** According to Deuteronomy 23:4–5, *No Ammonite or Moabite shall be admitted into the Assembly of YHVH; none of their descendants, even in the tenth generation, shall ever be admitted... because they did not meet you with food and water on your journey after you left Egypt, and because they hired Balaam ...to curse you*. According to later Jewish law, however, any foreigner may convert.

701. **no further** Such souls ascend no higher. See Judah Halevi, *Kuzari* 1:27; *Zohar* 1:96a; 2:87a; 3:14a–b.

702. **from the trunk of that tree** *Tif'eret*. C12 and C13 read here: נופא (*nofa*), "boughs, crown," instead of גופא (*gufa*), "trunk." See *Bahir* 67 (98); Scholem, *Das Buch Bahir*, 71, n. 3.

703. ***an earth of delight*** *Shekhinah*, who unites with *Tif'eret* in joy and gives birth to the soul. See *Zohar* 2:275b.

704. ***precious son...*** See Jeremiah 31:20: *Truly Ephraim is a precious son to Me, a child that is dandled! Whenever I speak against him, My thoughts still dwell on him. That is why My innards yearn for him. I will surely love him, says YHVH*.

705. **the celestial tree...its trunk** The body of the *sefirot... Tif'eret*.

706. **converts of Righteousness** In rabbinic literature the term גר צדק (*ger tsedeq*), "convert of righteousness, righteous convert," denotes a full convert; here it indicates that the convert has an intimate connection with *Shekhinah*, who is called צדק (*tsedeq*), "righteousness." See *Zohar* 1:96a; 2:87a; 3:14a–b, 168a.

707. ***Cattle, crawling things, and living creatures...*** The continuation of the verse—which, according to Rabbi Shim'on, specifies various kinds of souls. See *Zohar* 1:47a.

708. **jointly...** The original human being was androgynous, engendered by the masculine and feminine aspects of the *sefirot*, *Tif'eret* and *Shekhinah*, who together constitute the *image* and *likeness* of God.

See *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 1:27).' Rabbi Shemu'el son of Naḥmani

said, ‘When the blessed Holy One created Adam, He created him with two faces. Then He sawed him and gave him two backs, one on this side and one on that.”

See BT *Berakhot* 61a; *Eruvin* 18a; Plato, *Symposium* 189d–191d; *Zohar* 1:47a; 2:55a; 3:5a, 44b; Matt, *Zohar*, 217.

709. ***in our image*—the wealthy...** *Our image* indicates *Tif’eret*, who transmits the rich flow of emanation to *Shekhinah*, *our likeness*, who “has nothing at all of Her own” (*Zohar* 1:181a). See 3:35b.

710. **Just as they...** As *Tif’eret* and *Shekhinah*.

711. ***The Book of King Solomon*** One of the many volumes housed in the real or imaginary library of the author(s) of the *Zohar*. See above, note 684.

712. **his image... that of Adam** By fulfilling the *mitsvah* of caring for the poor, one imitates God and regains the pristine divine image in which Adam was created. See BT *Bava Batra* 58a; *Zohar* 1:71a.

713. **since the image of Adam...** See *Pirqei de-Rabbi Eli’ezer* 11: “[Adam] stood on his feet and was adorned with the divine image. The creatures saw him and were frightened, thinking that he was their Creator, and they all approached to bow down to him.”

See *Shir ha-Shirim Rabbah* on 3:7: “It was taught: Before a person sins, he inspires awe and fear, and creatures are afraid of him. Once he sins, he is filled with awe and fear, and he is afraid of others.” Cf. *Sifrei*, Deuteronomy 50; and BT *Shabbat* 151b: “Rami son of Abba said, ‘A wild beast has no power over a person until he appears to it as an animal.’”

See *Zohar* 1:38a, 71a, 191a, 221b; 2:55a, 125b; 3:107b; *ZḤ* 38c; Moses de León, *Sefer ha-Rimmon*, 337–38; Ginzberg, *Legends*, 5:119–20, n. 113.

714. **this** The commandment to care for the poor.

715. **dreamed that dream** According to Daniel 4, King Nebuchadnezzar of Babylon dreamed of a huge tree reaching to the sky, providing food for all creatures. A heavenly messenger then decrees that the tree be cut down and that Nebuchadnezzar share the grass of the earth with the beasts. The messenger adds: *Let his heart be changed from that of a human, and let him be given the heart of a beast* (4:13).

716. **as long as he was generous...** Daniel interpreted the dream to the king: *You will be driven away from human beings and have your habitation with the beasts of the field* (ibid., 22). He then advised him: *Redeem your sins by charity and your iniquities by generosity to the poor; then your serenity may be extended* (24). According to rabbinic tradition, the king followed Daniel’s advice for one year.

See *Aggadat Shir ha-Shirim*, 25; *Tanḥuma*, *Mishpatim* 4; *Shemot Rabbah* 30:24; BT *Bava Batra* 4a; Ginzberg, *Legends*, 6:423–24, n. 104.

717. **As soon as he cast a stingy, evil eye...** One year later King Nebuchadnezzar bragged *as he was walking on the roof of the royal palace...: "Is this not great Babylon, which I have built by my vast power to be a royal residence for the glory of my majesty!*" (Daniel 4:26–27). He decided against spending any more of his resources on the poor, and this selfish refusal ensured the fulfillment of his tragic dream.

718. ***with whom* עשיתי (*asiti*), *I worked...*** See *Vayiqra Rabbah* 34:8. The appearance of the verb עשה (*asah*), "to make, work," in both biblical verses implies a parallel: just as in the story of Ruth the verb indicates an act of generosity toward the poor, so, too, in the story of Creation. By accepting Boaz's generosity, Ruth "made" him a complete *man*. Generosity is inherent in the makeup of humanity, the clearest sign of our original divine nature.

719. תפילין (*tefillin*) Phylacteries, two black leather boxes containing passages from the Torah (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21) written on parchment. The *tefillin* (singular, *tefillah*) are bound by black leather straps on the left arm and on the head and are worn during weekday morning services. Each of the biblical passages indicates that the Israelites should place a sign upon their hand and a frontlet (or reminder) between their eyes. In the *tefillah* of the hand, all four passages are written on one piece of parchment in the order of their occurrence in the Torah. The *tefillah* of the head, however, is divided into four compartments, and each of the four passages, written on a separate piece of parchment, is inserted in one compartment. The exact order of the biblical passages in the *tefillah* of the head was a matter of dispute in the time of the Second Temple, and in the twelfth century this dispute was renewed. According to Rashi, they are inserted in the order of their occurrence in the Torah, while according to his grandson, Rabbeinu Tam, the passage from Deuteronomy 11:13–21 precedes that of Deuteronomy 6:4–9. See BT *Menaḥot* 34b; Maimonides, *Mishneh Torah, Hilkhot Tefillin* 3:5.

The commandment of *tefillin* was widely disregarded in France and Spain in the twelfth and thirteenth centuries. The *Zohar*, seeking to reinforce the commitment to this *mitsvah*, emphasizes its mystical significance. See *Tosafot, Shabbat* 49a, s.v. *ke-elisha ba'al kenafayim*; Baer, *History* 1:250; Tishby, *Wisdom of the Zohar*, 3:1161–65.

720. **perfecting oneself in the image on high...** By wearing *tefillin*, one imitates God. See BT *Berakhot* 6a: "Rabbi Avin son of Rabbi Adda said in the name of Rabbi Yitsḥak, 'How do we know that the blessed Holy One puts on *tefillin*? For it is said: *YHVH has sworn by His right hand and by the arm of His strength* (Isaiah 62:8). *By His right hand*—this is Torah, as is said: *At His right hand was a fiery law unto them* (Deuteronomy 33:2). *And by the arm of His*

strength—this is *tefillin*, as is said: *YHVH will give strength unto His people* (Psalms 29:11). How do we know that *tefillin* are a strength to Israel? For it is written: *All the peoples of the earth shall see that the name of YHVH is proclaimed upon you, and they shall be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, "This refers to the *tefillin* of the head."' Rabbi Naḥman son of Yitsḥak asked Rabbi Ḥiyya son of Avin, 'These *tefillin* of the Master of the Universe—what is written in them?' He replied, '*Who is like Your people Israel, a unique nation on earth?* (1 Chronicles 17:21).'"

See Isaac the Blind, *Peirush Sefer Yetsirah*, 4; Ezra of Gerona, *Peirush Shir ha-Shirim*, 525; Azriel of Gerona, *Peirush ha-Aggadot*, 4; Todros Abulafia, *Otsar ha-Kavod*, ad loc.; *Zohar* 1:141a; 3:81a, 140a (*IR*), 262a–263a, 264a, 269a–b; Moses de León, *Sefer ha-Rimmon*, 235–39; Tishby, *Wisdom of the Zohar*, 3:1161–65.

721. **He opened, saying, *"Your head upon you is like Carmel*** Rabbi Shim'on continues his mystical explanation of the commandments. The verse concludes: *the locks of your head are like purple; a king is held captive in the tresses*.

722. **We have established...** See *Vayiqra Rabbah* 31:5; *Shir ha-Shirim Rabbah* on 7:6; *Tanḥuma, Tetsavveh* 6; *Zohar* 1:113a–b (*MhN*).

723. **head on high...** The divine head, which also wears *tefillin*. See Rashi on Song of Songs 7:6, who interprets *Your head upon you is like Carmel* as referring to the *tefillin* on the head of Israel.

724. **Each and every letter...** Each letter of the name יהוה (*YHVH*) corresponds to one of the four portions in the *tefillin* (Exodus 13:1–10, 11–16; Deuteronomy 6:4–9; 11:13–21), as Rabbi Shim'on goes on to explain. He follows the view of Rashi, according to whom the order of these passages in the *tefillah* of the head follows their order in the Torah. See above, note 719; *Orḥot Ḥayyim*, par. 15.

725. **We have learned...** See BT *Berakhot* 6a: "Rabbi Avin son of Rabbi Adda said in the name of Rabbi Yitsḥak, '... It is written: *All the peoples of the earth shall see that the name of YHVH is proclaimed upon you, and they shall be in awe of you* (Deuteronomy 28:10), and it has been taught: Rabbi Eli'ezer the Great says, "This refers to the *tefillin* of the head."'"

726. ***Hallow to Me every firstborn*** The verse continues: *—breacher of every womb among the Children of Israel, of human or beast—it is Mine*.

727. **י** (***yod***)... The first portion of the *tefillin* symbolizes *Ḥokhmah*, the first *sefirah* (excluding *Keter*, so concealed that it cannot be counted). *Ḥokhmah* is the primordial point of holiness, indicated by the letter י (*yod*), first letter of the name יהוה (*YHVH*). See *Zohar* 2:43a–b.

728. **that narrow path...** The thin stroke that tapers off at the bottom of the י (*yod*) symbolizes the subtle connection between the primordial point of *Ḥokhmah* and the womb of the Divine Mother, *Binah*. Elsewhere in the *Zohar* (1:29a–b; 2:122b–123a; 3:61b), this path is identified as *a path unknown to any vulture* (Job 28:7).

729. **ה (*he*)...** The second portion symbolizes *Binah*, whose identifying letter is the feminine marker ה (*he*), second letter of the name יהוה (*YHVH*). According to BT *Rosh ha-Shanah* 21b, Rav and Shemu'el taught: "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)." The fifty gates of *Binah* figure prominently in Kabbalah; here the number constitutes the product of the numerical equivalent of the י (*yod*) of *Ḥokhmah* (10) times the numerical equivalent of the ה (*he*) of *Binah* (5).

730. **the shofar** *Binah*, who expresses the raw power of revelation. See *Zohar* 1:114a–b; 2:81b.

731. **to bring forth slaves...** *Binah* is also symbolized by the Jubilee, celebrated every fifty years, when slaves were released and land reverted to its original owner (Leviticus 25:8–55). The Jubilee was proclaimed by the blast of the shofar.

732. **at the end of days** See Isaiah 27:13: *On that day a great shofar shall he sounded*. Cf. the daily a*midah*: "Sound the great shofar for our redemption."

733. **the Exodus from Egypt is included...** See Exodus 13:14–15: *When, in the time to come, your son asks you, "What is this?"* [i.e., "Why are you setting apart to God the firstborn?"], *you shall say to him, "By strength of hand YHVH brought us out of Egypt, out of the house of bondage...."* See *Zohar* 1:21b; 2:83a–b, 85b.

734. **mystery of unification... This is ו (*vav*)...** The first line of the *Shema* contains six words in Hebrew: שמע ישראל יהוה אלהינו יהוה אחד (*Shema Yisra'el YHVH Eloheinu YHVH eḥad*), *Hear O Israel! YHVH is our God, YHVH is one*. By reciting these words with כונה (*kavvanah*), "intention," one unifies *Tif'eret* and the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). *Tif'eret* then channels the entire flow of emanation to *Shekhinah*, consummating the union. See above, page 82; Tishby, *Wisdom of the Zohar*, 3:971–74.

The letter ו (*vav*), whose numerical value is six, symbolizes *Tif'eret* and constitutes the third letter of the name יהוה (*YHVH*). *Tif'eret* is also symbolized by Jacob, who is called Israel. See *Zohar* 2:43a, 160b; BT *Pesaḥim* 56a.

735. ***If you listen** closely to My commandments that I command you this day, to love YHVH your God and to serve Him with all your heart and with all your being....*

736. **totality of two sides... Assembly of Israel, Power below...** The two sides are *Ḥesed* and *Gevurah*, divine love and power, which both flow into *Shekhinah*, Assembly of Israel (the divine counterpart of the people Israel, that aspect of God most intimately connected with them). *Shekhinah* is also called "*Gevurah* below" because She manifests, in a more mild way, the rigor of *Gevurah*. The fourth portion of the *tefillin* contains both grace and rigor, *Ḥesed* and *Gevurah*: if Israel obeys God's commands, they will be blessed with rain and abundance (Deuteronomy 11:13–15), but they are threatened with drought and famine if they worship false gods (ibid., 16–17).

737. **final ה** (***he***) As *Binah*, the Divine Mother, is symbolized by the initial ה (*he*) of the name יהוה (*YHVH*), so *Shekhinah*, daughter of *Binah*, is symbolized by the final ה (*he*).

738. **ודלת** (***Ve-dallat***)... **poor...** Rabbi Shim'on interprets דלה (*dallah*), *lock*, according to its homonym, דלה (*dallah*), "poor." *Shekhinah*, symbolized by the *tefillah* of the hand, is poor in relation to the upper *sefirot*, who provide Her with the flow of emanation. See *Zohar* 1:168b; 2:43a.

739. **He is bound... within those compartments** *Tif'eret* is bound by the *tefillin*, held within the four compartments of the *tefillah* of the head. By wearing *tefillin*, one "captures" God. Rabbi Shim'on is playing with the two meanings of רהטים (*rehatim*): "tresses" and "troughs."

See *Vayiqra Rabbah* 31:4; *Shir ha-Shirim Rabbah* on 7:6; *Tanḥuma, Tetsavveh* 6; *Zohar* 1:161a–b; 162a (*ST*), 3:140a (*IR*), 269b; *TZ* 6, 21b; *TZ* (2) 6, 144b. Cf. the phrase רהיטי מוחא (*rehitei moḥa*), "channels (or cavities) of the brain," in the last two citations (from *TZ*) and *Zohar* 3:136a (*IR*), 293a–b (*IZ*).

740. ***in the image of God*** From the verse with which Rabbi Shim'on began his discussion of this commandment: *God created the human being in His image; in the image of God He created him, male and female He created them*.

741. ***Male and female... tefillin* of the head... of the hand** Symbolizing *Tif'eret* with the *sefirot* surrounding Him, and *Shekhinah*. By wearing both *tefillin*, one imitates and unites the divine couple.

742. **to tithe...** The Torah commands that all produce be tithed. The first tithe is given to the Levite. The second tithe is eaten by the owner himself at the site of the sanctuary or exchanged for its value, which is then taken to the site of the sanctuary together with an additional fifth and spent there. In the third and sixth years of each seven-year cycle, instead of eating this second tithe, it is given to the poor. See Leviticus 27:30–31; Numbers 18:21–24; Deuteronomy 14:22–29.

The eleventh and twelfth commandments differ from the others listed by Rabbi Shim'on in that they did not apply in medieval times nor were they

required outside the land of Israel. Neither is interpreted here mystically.

743. **first fruits...** The first ripe fruits are to be brought to the Temple (Exodus 23:19; Deuteronomy 26:1–11).

744. ***See, I have given the Levites every tithe in Israel*** The verse continues: *as an inheritance in return for the services that they perform, the services of the Tent of Meeting*. Both verses contain the phrase *See, I have given*. By applying the hermeneutical principle of analogy, Rabbi Shim'on concludes that they refer to the same topic: tithes.

745. **Everything designated for Me...** The tithes and first fruits belong to God, and according to the Torah, Israel is forbidden to eat them, but in the Garden of Eden, before the Torah was revealed, God gave them to Adam and Eve.

746. **redeem one's son** During the night of the Exodus, when the Egyptian firstborn were slain, the Israelite firstborn were spared. In return for their deliverance, they were originally to be consecrated to God, forming a priesthood. Instead, the tribe of Levi was selected to serve God. Among the other tribes, each father is commanded to redeem the firstborn son on the mother's side by paying five shekels or its equivalent to the priest when the infant is thirty days old.

See Exodus 13:1–16; Numbers 3:11–13; *Teshuvot ha-Ge'onim, Sha'arei Teshuvah*, 47; Ta-Shma, *Minhag Ashkenaz ha-Qadmon*, 336-42.

747. **two appointees...** Two angels accompany each human being. See BT *Shabbat* 119b; *Ta'anit* 11a; *Zohar* 1:12b, 52a, 144b, 165b; 2:106b, 239a.

748. ***good*—Angel of Life; *very*—Angel of Death** See *Bereshit Rabbah* 9:10 (according to Oxford MS 147; cf. Paris MS 149 and *Yalqut Shim'oni* [in the variants in Theodor-Albeck's edition]): "Rabbi Shemu'el son of Rav Yitsḥak said, '*Behold, it was good*—this is the Angel of Life; *very*—this is the Angel of Death.'"

According to Rabbi Shemu'el, the Angel of Death is *very good* because he kills those who fail to accumulate good deeds. According to *Zohar* 2:149b, he is *very good* because the awareness of mortality stimulates a person to return to God. See 1:47a, 144b; 2:68b, 103a, 149b, 163a, 249a.

749. **acquires...** קני (*Qanei*), "Buys, purchases, acquires." With the ransom of the five shekels (see above, note 746), the father purchases life for his son.

750. **to observe the Sabbath day...** For this commandment, unlike the preceding ones, Rabbi Shim'on cites no verse from the opening section of Genesis, apparently because the connection is obvious: *On the seventh day God completed the work that He had done, and He ceased on the seventh day from all the work that He had done. God blessed the seventh day and hallowed it, for on*

it He ceased from all His work that God created to make (Genesis 2:2–3).

751. **for the worlds** לעלמין (*Le-almin*), "For the worlds" or "forever, eternally." The worlds above and below share the tranquility of the Sabbath.

752. **for them no body had been created** See *Tanḥuma* (Buber), *Bereshit* 17: "It is not written here: [*He ceased from all His work*] *that* [*God*] *created and made*, but rather [*that God created*] *to make* (Genesis 2:3), for the Sabbath came first, with the work not yet completed. Rabbi Benaya said, 'This refers to the demons, for He created their souls, and as He was creating their bodies, the Sabbath day was hallowed. He left them, and they remained soul without body.'"

See *Bereshit Rabbah* 7:5; 11:9; *Zohar* 1:20b, 47b–48a, 178a; 2:155b; 3:142b (*IR*); and M *Avot* 5:6: "Ten things were created on Sabbath eve at twilight:... Some say, 'Also the demons.'"

753. **Tree of Knowledge of Good and Evil** Adam and Eve ate the forbidden fruit of this tree. In Kabbalah it symbolizes *Shekhinah*, who transmits either reward or punishment, depending on human behavior (see above, page 50). By eating its fruit, Adam and Eve stimulated the power of evil.

754. **that other, evil side** The demonic realm, known as *Sitra Aḥra*, "the Other Side."

755. **Tree of Life** The other tree mentioned in the Garden story. In Kabbalah it symbolizes *Tif'eret*, husband of *Shekhinah*.

756. **another tree** *Shekhinah*, the Tree of Knowledge of Good and Evil. See *Zohar* 2:95b.

757. **on this night** On Sabbath eve.

758. **could not have withstood them...** The embodied maleficent spirits.

759. **remedy... the hallowing of the day skipped ahead** The Sabbath began ahead of time, before sunset. See *Shir ha-Shirim Rabbah* on 4:5: "Rava said in the name of Rabbi Shim'on, 'A human being does not prepare a compress until he sees the wound. Not so the One by whose word the world came into being: He first prepares the compress and then strikes.'"

See BT *Megillah* 13b: "Resh Lakish said, 'The blessed Holy One does not strike Israel unless He has created healing for them beforehand.'"

760. **conjugal interval of the wise...** The Mishnah (*Ketubbot* 5:6) discusses how often husbands of various professions are required to fulfill the commandment of עונה (*onah*), "conjugal rights," i.e., to satisfy their wives sexually. According to Rabbi Eli'ezer, "The *onah* mentioned in the Torah [applies as follows]: Those who are unoccupied, every day; laborers, twice a week; donkey-drivers, once a week; camel-drivers, once every thirty days; sailors, once every six months."

The Talmud (BT *Ketubbot* 62b) adds: "When is the *onah* of the disciples of the wise? [I.e., What is the proper interval between two successive times of fulfilling this *mitsvah?*] Rav Yehudah said in the name of Shemu'el, 'From one Sabbath eve to the next.'"

In the *Zohar*, the union of the devotee of Torah with his wife on the eve of Sabbath symbolizes and stimulates the union of the divine couple, *Tif'eret* and *Shekhinah*. The sacred human act engenders a holy body and draws down a holy soul. See *Zohar* 1:50a, 112a (*MhN*); 2:63b, 89a–b; 3:49b, 78a.

761. **she** Lilith, the demonic feminine, married to Samael. See *Zohar* 1:148a (*ST*); 2:96a–b, 245a; Scholem, *Kabbalah*, 356–61.

762. **intercourse in the nude... epileptic... possessed...** See BT *Pesaḥim* 112b: "It has been taught: 'One who stands naked in front of a lamp will become an epileptic. One who engages in sexual intercourse by the light of a lamp will have epileptic children.'" The *Zohar* combines both motifs.

The rabbinic Hebrew word for epileptic, נכפה (*nikhpeh*), means "forced, overtaken," hence, overtaken and possessed by demons, epileptic. Similarly, the Greek word for epilepsy derives from *lambanein*, "to seize."

According to *Pirqei de-Rabbi Eli'ezer* 34 (see the version in *Yalqut Shim'oni*, Isaiah, 429), the souls of the generation of the Flood will not arise at the resurrection of the dead; rather, they turn into bodiless spirits harming human beings. According to the *Zohar*, souls of the wicked in general turn into bodiless demons who roam in search of vulnerable bodies.

See 1:28b–29a (*TZ*), 48a, 100a, 129b; 2:99b, 118a (*RM*); 3:25a, 70a, 143a–b (*IR*); *ZḤ* 11a (*MhN*); *Sefer Ḥasidim*, ed. Margaliot, par. 770.

763. **Asimon** Hebrew, אסימון (*asimon*), derived from the Greek *asemon*, "without mark, uncoined, shapeless, formless, unperceived." In rabbinic literature (e.g., M *Bava Metsi'a* 4:1) the term refers to uncoined metal and unmarked coin. Here Asimon designates an amorphous, unperceived demon. In *Zohar* 2:249b Asimon appears in holy form as one of the four multicolored, eight-winged angels (*ofanim*).

764. **chasm of the immense abyss...** The demonic abode. According to *Midrash Tehillim* 92:5, on the first Sabbath, "demons ceased from the world."

765. **song against maleficent spirits** Psalms 91:1–9, traditionally recited to ward off demons and maleficent spirits. Since Gaonic times, this psalm has been recited at the conclusion of the Sabbath, following the *amidah* prayer of the evening service.

See BT *Shevu'ot* 15b; JT *Shabbat* 6:2, 8b; *Midrash Tehillim* 91:1, and Buber's nn. 12–13; Scholem, in *Tarbiz* 50 (1982): 248, 251; *Zohar* 1:48a.

766. **enacting *havdalah*...** The *havdalah* ("separation") is the ritual marking the

end of Sabbath (and in an abbreviated form, the end of festivals). The *havdalah* at the conclusion of the Sabbath is first recited in the fourth blessing of the *amidah* prayer of the evening service and then over a cup of wine. This second, longer ritual consists of blessings over wine, spices, and the light of a candle (or here, a lamp).

See Ginsburg, *The Sabbath in the Classical Kabbalah*, 256–84; idem, in *Meḥqerei Yerushalayim be-Maḥashevet Yisra'el* 8 (1989): 189–90, n. 19.

767. **desert** Abode of the demons. See *Zohar* 1:126a, 169b, 178b; 2:157a, 184a, 236b–237a; 3:63b.

768. **whoever curses himself** According to M *Shevu'ot* 4:13, "One who curses himself or his neighbor by any of them [any of the divine names] violates a negative commandment." Further, BT *Shevu'ot* 36a adds the verse *But take care, take exceeding care for yourself* (Deuteronomy 4:9), implying that such a curse is dangerous.

See *Zohar* 2:266a; 3:155b, 246a (*RM*).

769. **whoever throws out bread...** See BT *Berakhot* 52b: "Rabbi Yoḥanan said, 'One may willfully [literally: with the hand] destroy crumbs smaller than an olive.'"

Cf. *Tosafot*, ad loc., s.v. *peirurin; Pesaḥim* 111b; *Ḥullin* 105b.

770. **hallowing of the portion** קדושא דסדרא (*Qiddusha de-sidra*), a version of the *qedushah* in Hebrew and Aramaic usually included in the prayer ובא לציון גואל (*U-va le-tsiyyon go'el*), *A redeemer will come to Zion* (Isaiah 59:20), and originally recited after studying passages from the Prophets following daily prayer. This *qedushah* appears in the liturgy near the end of the morning service, on Sabbath afternoon, and at the close of Sabbath, following the evening prayer. See BT *Sotah* 49a, and Rashi, ad loc.

Rabbi Shim'on here goes beyond the Talmud (BT *Shabbat* 150b), according to which one is allowed to engage in work after reciting *havdalah* in the evening prayer before reciting it again over the cup of wine.

See *Zohorei Ya'bets*; Ta-Shma, *Minhag Ashkenaz ha-Qadmon*, 217–20.

771. **prematurely kindles the fire of Hell... a place reserved...** According to *Tanḥuma, Ki Tissa* 33, one of the dwellers in Hell reports: "Whoever does not observe the Sabbath properly [*Bereshit Rabbah* 11:5: "willingly"] in your world comes here and observes it against his will.... All week long we are punished and on the Sabbath we rest, and [we continue resting] as Sabbath departs until the portions [i.e., *qiddusha de-sidra*, "the hallowing of the portion" (see previous note)] have been completed. Once they are completed, an angel named Dumah, appointed over souls, comes and takes the souls of those people [i.e., our souls] and slings them...."

By lighting a lamp before the completion of *qiddusha de-sidra*, one cuts short the Sabbath rest of the sinners in Hell and returns them to their suffering prematurely.

See *Zohar* 1:197b; 2:31b, 88b, 150b–151a, 203b, 207a; 3:94b; *ZḤ* 17a–b (*MhN*).

772. ***YHVH is going to hurl you ... off to a vast land*** The person who lights a lamp too soon will himself be cast into Hell. See BT *Menaḥot* 99b–100a; *Aggadat Bereshit* 61:1.

773. **Blessed are You...** The main blessing of *havdalah*, recited over the cup of wine. See BT *Pesaḥim* 103b.

774. **lights of the fire... elemental fire** The blessing over the flame in *havdalah* concludes: "... who creates the lights of the fire." The forces that dominate the week are beneath *Shekhinah*, symbolized by fire, while She herself derives from the *sefirah* of *Gevurah*, elemental fire. See *Zohar* 1:20b–21a; 2:207b–208b.

775. ***May God give you...*** These verses are recited at the conclusion of the evening service as Sabbath departs.

1. **potency of the King** הורמנותא דמלבא (*Hurmanuta de-malka*), "Authority [or: decree] of the king." The phrase הרמנא דמלכא (*harmana de-malka*), "authority [or: decree] of the king," appears in BT *Berakhot* 58a, *Gittin* 57b, *Bava Metsi'a* 83b–84a, *Ḥullin* 57b.

See *Zohar* 1:76b, 97a, 108a, 109b (all *ST*), 147a (*Tos*); 2:123a; *ZḤ* 67c (*ShS*), 121d. Here the King is *Ein Sof*, arousing Itself to manifest through the process of emanation.

2. **engraved engravings** These engravings eventually manifest as the *sefirot*. See *Zohar* 1:3b, 38a; 2:126b; 3:128a (IR).

3. **luster on high** The brilliance of the first *sefirah, Keter*, represented in the *Zohar* as coeternal with *Ein Sof*.

4. **spark of impenetrable darkness** בוצינא דקרדינותא (*Botsina de-qardinuta*), "A lamp of impenetrability." Though בוצינא (*botsina*) usually means "lamp," here "spark" is likely. See the wealth of material collected and analyzed by Liebes, *Peraqim*, 145–51, 161–64. *OY* and *OL* record the variant בוציצא (*botsitsa*), "spark." Cf. *Zohar* 3:139a (*IR*), 295a (*IZ*); and the phrase בוציצא דקרדינותא (*botsitsa de-qardinuta*), which appears several times in *ZḤ* 56d–58d (*QhM*). קרדינותא (*Qardinuta*) recalls a phrase in BT *Pesaḥim* 7a: חיטי קורדניתא (*ḥittei qurdanaita*), "wheat from Kurdistan," which, according to Rashi, is very hard. *OY*, *OL*, and *DE* record the variants קדרינותא (*qadrinuta*) or קדרוניתא (*qadrunita*), "darkness." See *ZḤ* 2a, where קרדנותא דסיהרא (*qardenuta de-sihara*) means "eclipse of the moon," corresponding to the Hebrew קדרות הירח (*qadrut ha-yareaḥ*), "darkening of the moon." Shim'on Lavi (*KP*) retains the reading בוצינא דקרדינותא (*botsina de-qardinuta*) but renders it שביב הקדרות (*sheviv ha-qadrut*), "the spark of darkness." Cf. Tishby, *Mishnat ha-Zohar*, 1:163: שביב של קדרות (*shaviv shel qadrut*), "a spark of darkness"; Tishby, *Wisdom of the Zohar*, tr. Goldstein, 1:309: "a spark of blackness." See *Tanḥuma, Shemot* 15.

The spark is so potently brilliant that it overwhelms comprehension. Many mystics convey similar paradoxical images: "a ray of divine darkness" (Dionysius, *Mystical Theology* 1:1); "the luminous darkness" (Gregory of Nyssa, *Life of Moses* 2:163); "the black light" (Iranian Sufism; see Corbin, *The Man of Light in Iranian Sufism*, 99–120). Prior to the *Zohar*, Azriel of Gerona and the author of *Ma'yan ha-Ḥokhmah* mention "the light darkened from shining." See Verman, *The Books of Contemplation*, 59–60, 158–59; Scholem, *Origins of the Kabbalah*, 336. Cf. Maimonides, *Guide of the Perplexed* 1:59: "We are dazzled by His beauty, and He is hidden from us because of the intensity with which He becomes manifest, just as the sun is hidden to eyes too weak to apprehend it."

Here the blinding spark is the first impulse of emanation flashing from *Ein Sof* through *Keter* and proceeding to delineate the various *sefirot*. (On the connection

between *qardinuta* and measurement, see Liebes, *Peraqim*, 146–49, 162–63.) The goal of meditation is to attain this spark and participate in the primal flow of being. See *ZḤ* 57d–58a (*QhM*); cf. *Zohar* 1:18b, 86b, 172a; 2:133b, 177a, 233a, 254b, 260a; 3:48b–49a, 135b, 139a (*IR*), 292b, 295a–b (*IZ*).

Other renderings of the phrase include: מנורה חשוכה (*menorah ḥashukhah*), "a dark lamp" (Galante); ניצוץ חזק (*nitsots ḥazaq*), "powerful spark" (*DE*); נר של חשך (*ner shel ḥoshekh*), "a lamp of darkness" (Elijah of Vilna, *Yahel Or*); "a dark flame" (Scholem, *Zohar*, 27); "a very powerful light" (Scholem, *Kabbalah*, 228); "a lamp of scintillation [or: darkness, measurement]" (Sperling and Simon, *The Zohar*); "a blinding spark" (Matt, *Zohar*, 49); *une flamme obscure* (Mopsik, *Le Zohar*); "the hardened spark" (Wolfson, "Woman—The Feminine as Other in Theosophic Kabbalah," 178–82). On the phallic connotations of the phrase, see Wolfson's discussion there and in his *Circle in the Square*, 60–62, and index, s.v. "hardened spark"; Liebes, "*Zohar ve-Eros*," 73–80.

5. **concealed of the concealed** The luster on high, the first and most hidden *sefirah, Keter*.

6. **Infinity** Hebrew, אין סוף (*Ein Sof*), "there is no end," the ultimate divine reality. On the evolution of this term, see Scholem, *Kabbalah*, 88–89.

7. **cluster of vapor forming in formlessness...** קוטרא בגולמא (*Qutra be-gulma*). *Qutra* means both "knot" and "smoke" in the *Zohar*. See 1:172a, and 30a, 33b, 94b, 106a, 161b; 2:80a, 124a; 3:45b, 51a–b, 107a, 289b, 295b (*IZ*).

Some commentators (Galante, *OY*, *Sullam*) suggest translating *qutra* as "form." Cf. קטורין (*qeturin*) in *Vayiqra Rabbah* 23:12; *Arukh*, s.v. *qtr*. The phrase would then mean: "a form in formlessness," which resonates with "a spark of darkness." The ring is *Keter*, the "Crown."

8. **not white, not black...** These four colors are associated with four *sefirot: Ḥesed, Shekhinah, Gevurah*, and *Tif'eret*, none of which appears until a later stage of emanation. See *ZḤ* 57a (*QhM*); Liebes, *Studies in Jewish Myth*, 84.

9. **As a cord surveyed** The spark that is a vapor is also a cord (משיחא [*meshiḥa*]), referred to elsewhere in the *Zohar* as קו המדה (*qav ha-middah*), "the line of measure," based on Jeremiah 31:38.

See Azriel of Gerona, *Peirush ha-Aggadot*, 89–90; Jacob ben Sheshet, *Meshiv Devarim Nekhoḥim*, 113; *Zohar* 1:18b; 2:233a–b, 258a; *ZḤ* 56d–58d (*QhM*); *TZ* 18, 37b.

The cord, or measuring line, maps out the paths and stages of emanation, the spectrum of divine colors, each with its own wavelength.

10. **concealed within the concealed...** The flow of emanation has just begun; everything is still hidden within the mystery of *Ein Sof*.

11. **It split and did not split...** בקע ולא בקע (*Beqa ve-la beqa*). The flow

somehow broke through, but the nature of the breakthrough is impossible to describe, so the act is stated and immediately denied. See Scholem's remarks on expressions of this kind in *Major Trends*, 166–67.

The aura (אויראָ [*avira*], "air, space, ether, aura") is *Keter*. See *Zohar* 1:16b; 3:135b (*IR*); Altmann, *Studies*, 174; Scholem, "*Iqvotav shel Gevirol be-Qabbalah*," 167–68; idem, *Origins of the Kabbalah*, 331–47 (especially 342); Pines, in *Tarbiz* 50 (1981): 339–47; Liebes, in *Meḥqerei Yerushalyim be-Maḥashevet Yisra'el* 6:3–4 (1987): 80–86; Verman, *The Books of Contemplation*, 153–56.

See *Sefer Yetsirah* 2:6: "Out of chaos He formed substance, making what is not into what is. He hewed enormous pillars out of ether that cannot be grasped."

See Solomon ibn Gabirol, *Keter Malkhut* 9:101: "He called to אין (*ayin*), nothingness, ונבקע (*ve-nivqa*), and it was split, to יש (*yesh*), something, and it was thrust." On the parallel between the *Zohar*'s description and the Orphic myth of the hatching of the cosmic egg, see Liebes, *Studies in Jewish Myth*, 79–84.

12. **a single, concealed, supernal point... *Beginning*** The flow of emanation manifests as a point of light. This is the second *sefirah: Ḥokhmah* ("Wisdom"), which is called *Beginning* because it is the first ray of divine light to appear outside of *Keter*, the first aspect of God that can be known.

The identification of ראשית (*reshit*), *beginning*, with Wisdom appears widely. See *Targum Yerushalmi* (frag.), Genesis 1:1; Wolfson, *Philo*, 1:242–45, 266–69; *Bereshit Rabbah* 1:1; Azriel of Gerona, *Peirush ha-Aggadot*, 81; Naḥmanides on Genesis 1:1; *Zohar* 1:2a, 3b, 16b, 20a, 145a; Moses de León, *Sheqel ha-Qodesh*, 21–22 (25–26); Scholem, *Major Trends*, 391, n. 80.

13. **first command of all** According to M *Avot* 5:1, "The world was created through ten commands." Only nine explicit commands appear in Genesis 1, but the decade is completed by counting the phrase *In the beginning*.

See BT *Rosh ha-Shanah* 32a, *Megillah* 21b; Ezra of Gerona, *Peirush Shir ha-Shirim*, 506; *Zohar* 1:16b, 30a; *TZ* 32, 76a. In Kabbalah the ten commands symbolize the ten *sefirot*, the first of which establishes the basis for the other nine.

14. ***The enlightened*** המשכילים (*Ha-maskilim*). Both philosophers and kabbalists described themselves by this term, which originally may have designated the community of those who shared Daniel's vision. See Scholem, *Origins of the Kabbalah*, 224. On the following pages of the *Zohar* (15b–16a), the term is applied to the letters and vowels, as well as to the *sefirot*. The *Zohar* on Exodus opens with the same verse and applies it to the kabbalists: "*The enlightened* are those who contemplate the secret of wisdom" (2:2a).

See *Bahir* 95 (139); *Zohar* 2:23a; *ZḤ* 58c (*QhM*), 93d–94b (*Tiq*); Wolfson, *Through a Speculum That Shines*, 383–84; Liebes, "*Zohar ve-Eros*," 73–75.

15. זהר (*zohar*), ***radiance*** The word designates the hidden power of emanation and provides the title of the book. See below, and *Zohar* 1:100a (*ST*); 3:124b, 153b (*RM*); Liebes, "*Zohar ve-Eros*," 73–86.

16. זהר (*Zohar*), ***Radiance!...* this point** The spark of emanation flashes again, and *Keter*, the aura, subtly transmits the impulse to *Ḥokhmah*, the point of Wisdom. See *Zohar* 1:16b, 65a; 2:268b.

17. **palace worthy of glorious praise.... sowed seed...** The purpose of emanation is to display the glory of the hidden God, which is achieved through a rhythm of revelation and concealment: only by concealing itself can the overwhelming light be revealed. The point expands into a circle, a palace—the third *sefirah: Binah* ("Understanding"). She is the divine womb, where the seed of *Ḥokhmah*, the divine father, is sown. *Binah* gives birth to the seven lower *sefirot*, which engender the rest of creation. See *Zohar* 2:68b (*Tos*). The idea that the sperm originates in the brain is based on the theory of the second-century Greek physician Galen, common in medieval literature.

18. ***Her stock is seed of holiness*** The prophet Isaiah refers to one-tenth of the people of Israel, who will be saved. The *Zohar* cites the verse as an allusion either to *Binah* or *Shekhinah*, the mystical Assembly of Israel, the tenth *sefirah*, whose origin is the seed of *Ḥokhmah* (known as "Holiness") sown in *Binah*. See Azriel of Gerona, *Peirush ha-Aggadot*, 20; *Zohar* 2:121a.

19. **fine purple silk wrapping itself within...** As the silkworm spins a cocoon out of its own substance, so *Ḥokhmah*, the point of *beginning*, expands into the palace of *Binah*. (The silk industry was extensive in Andalusia, south of Castile, where the *Zohar* emerged.)

See *Bereshit Rabbah* 21:5: "like the locust whose garment is of itself." Cf. Shneur Zalman of Lyady, *Sha'ar ha-Yiḥud ve-ha-Emunah*, chap. 7; and the spider simile in the Upanishads (Hume, ed., *The Thirteen Principal Upanishads*, 95, 367).

20. **the unknown concealed one** The hidden source of emanation, *Ein Sof* or *Keter*.

21. אלהים (*Elohim*), ***God*** Here the name signifies *Binah*, the Divine Mother who gives birth to the seven lower *sefirot*. See *Zohar* 1:3b, 15b.

22. **The secret is...** The *Zohar* offers its mystical reading of the opening words of Genesis. It translates the first word, בראשית (*Be-reshit*), as *With beginning* rather than *In the beginning*, relying on an alternative meaning of the preposition ב (*be*). See *Targum Yerushalmi* (frag.) and Naḥmanides, ad loc.; *Bereshit Rabbah* 1:1; Azriel of Gerona, *Peirush ha-Aggadot*, 81.

The subject of the verse, אלהים (*Elohim*), *God*, follows the verb ברא (*bara*), *created*. In its typical hyperliteral fashion, the author(s) of the *Zohar* insists on

reading the words in the exact order in which they appear, thereby transforming *God* into the object! This means that the subject is now unnamed, but that is perfectly appropriate because the true subject of emanation is unnamable. The opening words of the Bible no longer mean: *In the beginning God created*, but rather: *With beginning* [by means of the point of *Ḥokhmah*], the ineffable source *created Elohim* [the palace of *Binah*].

The rabbis of the Talmud were aware of the danger of misinterpreting *Elohim* as the object of the sentence, which could promote Gnostic dualism (see BT *Megillah* 9a; Rashi and Tosafot, ad loc.). Various early kabbalists also adopt such a reading. See *Kiryat Sefer* 6 (1929–30): 415; Verman, *The Books of Contemplation*, 139–41; Isaac ibn Latif, *Sha'ar ha-Shamayim* 2:10; *Ma'arekhet ha-Elohut*, 82b–83a; Scholem, *Major Trends*, 402, n. 55; Liebes, *Studies in the Zohar*, 152–54. For Gnostic parallels, see Robinson, ed., *The Nag Hammadi Library*, index, s.v. Autogenes, Self-begotten One.

23. **If *created*... no wonder...** The verb ברא (*bara*), *created*, thought to be reserved for creation *ex nihilo*, refers in the opening verse of Genesis to an act of emanation, the emanation of *Binah* (*Elohim*) from the primordial point of *Ḥokhmah* (*Reshit*). See below, page 113: "*Bara*—concealed mystery, from which all expands." If so, no wonder the same verb is employed to describe the creation of Adam and Eve, a further stage of divine unfolding.

For alternative interpretations, see Scholem; *KP; OY*; Galante; *MM*; Tishby, *Wisdom of the Zohar*, 1:310. Liebes ("*Zohar ve-Eros*," 75) suggests: If, by means of זהר (*zohar*), *radiance*, God created heaven and earth, no wonder that it is written: *God created the human being in His image*, a verse that perplexed those medieval interpreters who denied anthropomorphism. The verse is not comparing the human and divine forms, but rather the creative power called *zohar*, common to both God and humans. In creating the human being, God emanated and imparted this creative potential.

24. **אהיה (*Ehyeh*), *I will be*...** A name of *Keter*. At the burning bush, God reveals His name to Moses: אהיה אשר אהיה (*Ehyeh asher ehyeh*), *I will be who I will be* [or: *I am who I am*]. Here the first two of the three Hebrew words are applied to *Keter* and *Binah* respectively. See *Zohar* 3:11a, 65a–b.

25. **אלהים (*Elohim*), *God*...** As noted above, this name applies to *Binah*, but it also alludes to *Shekhinah*, known as עטרה (*atarah*), "crown."

26. **אשר (*Asher*), *Who*...** Referring to *Binah*, the palace, the first *sefirah* to emanate from *Ḥokhmah*, known as ראשית (*reshit*), *beginning*. On *Asher* as a name of *Binah*, see *Zohar* 1:158a, 246a.

27. **אשר (*Asher*)—ראש (*rosh*), head...** אשר (*Asher*), signifying *Binah*, is an anagram of ראש (*rosh*), the initial letters of ראשית (*reshit*), signifying *Ḥokhmah. Binah*

emerges from *Ḥokhmah*.

28. **then בראשית (*Be-reshit*)... in wisdom** The opening word of the Torah indicates both the primordial point of *Ḥokhmah* (*reshit*) and the palace of *Binah* (*be*).

29. **the color... transformed...** *Binah* develops further and is no longer called by the single letter ב (*bet*) (i.e., the preposition *be*, "in" or "with"), but by the word בית (*bayit*), "house," though it is still joined with the point of *Ḥokhmah*, called ראש (*rosh*), "head," and together they comprise בראשית (*Be-reshit*). At this stage, the house of *Binah* is still uninhabited by the primordial seed or by any of the lower *sefirot*. See *ZḤ* 5a (*MhN*).

30. **Once it was sown...אלהים (*Elohim*)...** Once the seed of emanation from *Ḥokhmah* flows into Her, *Binah* attains the independent name *Elohim*. "Hidden, concealed" may refer to the lower *sefirot* gestating within *Binah* or to the fact that *Binah* is assigned the letters of the name יהוה (*YHVH*) with the vowels of the name אלהים (*Elohim*). See *Zohar* 3:65a; *OY*; Tishby, *Wisdom of the Zohar*, 1:311.

31. **while offspring...** The lower *sefirot* exist potentially within the primordial seed of *Ḥokhmah*, which has not yet impregnated *Binah*, though the primordial point has already expanded into a circle, the house of *Binah*, and begun to enter Her.

32. **Those engraved letters...** The emanation is depicted as a stream of the letters of the alphabet flowing from *Ḥokhmah*, who is known as primordial Torah.

33. **the seed of three points—חולם (*ḥolem*), שורק (*shuruq*), חירק (*ḥireq*)** These three vowels appear, respectively, as points placed above, within, and beneath the letter. Here they apparently represent the three lines of emanation: right, left, and center.

See Isaac ha-Kohen, *Ta'amei ha-Nequddot*, ed. Scholem, *Madda'ei ha-Yahadut* 2 (1927): 265–68; *Zohar* 1:17a; Judah Ḥayyat, *Ma'are-khet ha-Elohut*, 136a. According to Moses de León, *Sefer ha-Rimmon*, 328–30 (see Wolfson's note, 329:2), the three points symbolize *Ḥokhmah, Tif'eret*, and *Shekhinah*.

34. **a voice...** The *sefirah* of *Tif'eret*, known as Written Torah.

35. **its consort emerged with it...** The partner of *Tif'eret* is *Shekhinah*, who is called את (*Et*), comprising the entire alphabet of divine speech, the letters from א (*alef*) to ת (*tav*). See the Christian parallel in Revelation 1:8: "I am *alpha* and *omega*."

Grammatically, the accusative particle *et* has no ascertainable independent sense, but Naḥum of Gimzo and his disciple Rabbi Akiva taught that when *et* appears in a biblical verse, it amplifies the original meaning. See BT *Pesaḥim* 22b; *Ḥagigah* 12a–b; *Zohar* 1:247a; 2:90a, 135b.

את (*Et*), the range of the alphabet, is an appropriate name for *Shekhinah*, who is known as both the mystical realm of speech and Oral Torah. In the opening

verse of Genesis, the phrase את השמים (*et ha-shamayim*) refers to *Shekhinah* and Her partner, *Tif'eret*, the voice, also known as *shamayim*, *heaven*.

36. **the final אהיה (*ehyeh*), *I will be*** In the name revealed by God to Moses, אהיה אשר אהיה (*Ehyeh asher ehyeh*), *I will be who I will be* [or: *I am who I am*] (Exodus 3:14), the first *ehyeh* refers to *Keter, asher* refers to *Binah*, and the second *ehyeh* refers to *Tif'eret*. See above, page 111.

37. **יהוה אלהינו יהוה (*YHVH Eloheinu YHVH*), *YHVH, our God, YHVH*...** This triad of divine names from the opening line of the *Shema* corresponds to the triad interpreted above, אהיה אשר אהיה (*Ehyeh asher ehyeh*), *I am who I am*. Both triads symbolize *Keter* (or *Ḥokhmah*), *Binah*, and *Tif'eret*. The triad immediately following, בראשית ברא אלהים (*Be-reshit bara Elohim*), *In the beginning God created* (along with the continuation of the verse), conveys a similar meaning. On the possibility of trinitarian influence on the *Zohar*'s interpretation of triads such as these, see Tishby, *Wisdom of the Zohar*, 3:973; Liebes, *Studies in the Zohar*, 140–45.

38. **primordial mystery** The primordial point of *Ḥokhmah*.

39. **concealed mystery...** The hidden source of emanation, *Keter* or *Ein Sof*.

40. **mystery sustaining all below** *Binah*, who gives birth to the lower seven *sefirot*.

41. **male and female...** *Tif'eret* and *Shekhinah*, whose union is vital to the cosmos.

42. **ה (*he*) was added...** The final ה (*he*) in the name יהוה (*YHVH*) symbolizes *Shekhinah*. When this letter is added to Her name את (*Et*), She attains an expanded name: אתה (*Attah*), *You*.

See *Zohar* 1:37a, 154b, 158b; 2:138b, 261a (*Heikh*).

43. **mystery of אדני (*Adonai*), Lord, and so it is called** *Shekhinah* is also called אדני (*Adonai*), which is pronounced as it is written, unlike the more concealed name יהוה (*YHVH*), which is also pronounced *Adonai*, differently than it is written.

44. **supernal mystery** *Tif'eret*.

45. **ואת (*Ve-et*)—array of male and female** The word ואת (*ve-et*) immediately precedes הארץ (*ha-arets*), *the earth*, in the opening verse of Genesis. While את (*et*) signifies *Shekhinah*, the prefix ו (*ve*), *and*, signifies *Tif'eret*, since the numerical value of the letter ו (*vav*) is six, and *Tif'eret* together with the five *sefirot* associated with Him (*Ḥesed, Gevurah, Netsaḥ, Hod*, and *Yesod*) constitute a sixfold entity. See *Zohar* 1:29b.

46. **mystery of ויהוה (*va-YHVH*), *and YHVH*...** See *Bereshit Rabbah* 51:2: "Rabbi El'azar said, 'Wherever it is said: *and YHVH*, this implies: He and His Court.'" In Kabbalah this court symbolizes *Shekhinah*, who derives from the *sefirah* of *Din* ("Judgment") and pronounces the divine decree, so the phrase *and YHVH* encompasses "He [*Tif'eret*, known as *YHVH*] and His Court [*Shekhinah*]." Whereas

the ו (*vav*) of the word ואת (*ve-et*) refers to *Tif'eret*, the ו (*vav*) of ויהוה (*va-YHVH*) refers to *Shekhinah*, but "all is one."

See JT *Berakhot* 9:5, 14b; Rashi on Exodus 12:29; *Zohar* 1:64b, 107b; 2:37b, 44b; 3:149a. The hermeneutical significance of *and* was championed by Rabbi Akiva. See BT *Yevamot* 68b; *Sanhedrin* 51b.

47. **fruit and verdure** Souls. See *Bahir* 14 (22); Ezra of Gerona, *Peirush Shir ha-Shirim*, 489, 504; *Zohar* 1:19a, 33a, 59b–60a, 82b, 85b, 115a–b; 2:223b; Moses de León, *Sefer ha-Mishqal*, 51; idem, *Sheqel ha-Qodesh*, 56 (69). Cf. Ibn Ezra on Psalms 1:3.

48. **הארץ (*Ha-arets*), *The earth—Elohim*, as above... at three sites...** *Shekhinah* is called Earth, and She shares the name *Elohim* with *Binah* ("as above"). As *Binah* reigns over the lower *sefirot*, *Shekhinah* reigns over the lower worlds. The name *Elohim* is also applied to *Gevurah* (thus to three *sefirot* in all) and—outside of the *sefirot*—to angels, false gods, and human judges.

49. **which He engraved, fashioned, vivified...** The opening verse of the Torah discloses the most secret divine activities: the initial engraving within the luster of *Keter*, fashioning the primordial point of *Ḥokhmah* into the palace of *Binah*, and the gestation of the lower *sefirot*.

50. **From here on** Now the opening word of the Torah is interpreted as referring directly to the lower *sefirot*.

51. **ברא בראשית — שית (*Be-reshit—bara shit*)...** The word בראשית (*Be-reshit*) is divided in two and read as ברא שית (*bara shit*), "created six." See *Midrash ha-Gadol*, Genesis 1:1, 11–12; *Seder Rabbah di-Vreshit*, 1 (*Battei Midrashot*, 1:19), where it is said that the world was created by six letters (the divine names יה [*YH*] and יהוה [*YHVH*]); BT *Sukkah* 49a; *Zohar* 1:3b, 39b.

The six directions are north, south, east, west, up, and down (see *Sefer Yetsirah* 1:13), which symbolize the six *sefirot* from *Ḥesed* through *Yesod*, emanating from the hidden source. At the center stands *Tif'eret*, *Heaven*, so all six extend *from one end of heaven to the other*.

52. **the mystery of the name of forty-two letters** The forty-two-letter name is mentioned in the name of Rav, though not recorded, in BT *Qiddushin* 71a. According to one later view, it consists of the first forty-two letters of the Torah, from the ב (*bet*) of בראשית (*Be-reshit*) through the ב (*bet*) of בהו (*bohu*), *void* (Genesis 1:2).

See *Tosafot*, *Ḥagigah* 11b, s.v. *ein doreshin; KP* 1:46c–d; Trachtenberg, *Jewish Magic and Superstition*, 94–95. Cf. Maimonides, *Guide of the Perplexed* 1:62; *Zohar* 1:1a, 30a; 2:130b, and 175b: "... the forty-two holy letters of the holy name, by which heaven and earth were created."

53. ***The enlightened will shine like the* זהר (*zohar*), *radiance, of the sky*** The

verse continues: *and those who lead many to righteousness, like the stars forever and ever*.

54. **musical intonations** The cantillation signs in the biblical text impart meaning to the words of each verse, thereby illuminating the letters and vowels, which are soon identified as *the enlightened*. The word משכילים (*maskilim*), *enlightened*, is perhaps associated here with the biblical word משכיל (*maskil*), an obscure musical term appearing in the title of various psalms. See *TZ* 21, 48b–49a; Wolfson, "Biblical Accentuation in a Mystical Key."

55. **The letters are body; the vowels, spirit** See *Bahir* 83 (115): "[The vowels] in the letters resemble the breath of life in the human body."

See Judah Halevi, *Kuzari* 4:3; Ibn Ezra on Exodus 20:1; Ezra of Gerona, *Peirush Shir ha-Shirim*, 487; Todros Abulafia, *Sha'ar ha-Razim*, 73–76; Gikatilla, *Ginnat Egoz*, 413–16; Moses de León, *Sefer ha-Rimmon*, 328; Scholem, *Das Buch Bahir*, 87–89, n. 5; Liebes, *Peraqim*, 174–76; *ZḤ* 73c (*ShS*), 84b, 104a–b (*TZ*), 107d (*TZ*)*; TZ* 5, 20b.

56. **those extending, prolonging...** The cantillation signs that extend the melody are compared to *the sky*, stretched out above the earth.

57. **pausal notes, halting their movement...** Cantillation signs that bring the melody to a halt. By indicating the appropriate pauses, they *lead many* letters and words to the correct syntax and phrasing. See BT *Megillah* 3a; *Bereshit Rabbah* 36:8.

58. **all expands** The flow of letters and vowels, guided by musical intonation, symbolizes the expansion of the primordial point of emanation. The divine manifests through speech.

59. **We have learned...** This paragraph appears here in several manuscripts (L2, P1, P4, V5) and witnesses (*OY*, Cr), while in other manuscripts and in M it appears in 1:29a with slight variations.

See *Shir ha-Shirim Rabbah* 1:11 (on 1:1): "Rabbi Yudan and Rabbi Levi said in the name of Rabbi Yoḥanan, 'Wherever in this scroll [the Song of Songs] the expression *King Solomon* appears, the text speaks of King Solomon, while *the king*, anonymous, connotes the blessed Holy One.' The Rabbis say, "Wherever *King Solomon* appears, the text speaks of the King to whom peace belongs [deriving שלמה (*Shelomoh*), *Solomon*, from שלום (*shalom*), peace], while *the king*, anonymous, connotes the Assembly of Israel.'"

In rabbinic Hebrew the phrase כנסת ישראל (*Keneset Yisra'el*), "Assembly of Israel," denotes the people of Israel, and the Song of Songs is read as a love poem between them and God. In the *Zohar*, *Keneset Yisra'el* refers to *Shekhinah*, described here as נוקבא (*nuqba*), "female." She is the divine counterpart of the people, that aspect of God most intimately connected with them. The lovers

depicted in the Song of Songs symbolize *Shekhinah* and Her partner, *Tif'eret. Shekhinah* is described there as *King*, reflecting Her name *Malkhut* ("Kingdom"). See *Zohar* 1:47a, 84a. Here, apparently, King Solomon denotes *Binah*, "to whom peace belongs," namely, *Yesod*, who conveys the flow of *Binah* and thereby links the two lovers. See BT *Shabbat* 152a, where Rabbi Shim'on son of Ḥalafta refers to the phallus as "peacemaker of the home." Cf. *Zohar* 1:5b; 2:127b. The lower (plain, earthly) meaning of the text connotes the upper, divine sense. See below, page 170.

60. **lower inherits upper...** Through Her union with *Tif'eret, Shekhinah* absorbs the flow of emanation from Her mother above, *Binah*. See *Zohar* 2:215a: " ... for Daughter inherits Mother," and above, page 9: "Mother lends Daughter Her garments."

61. **This is ב (*bet*)...** The opening letter of the Torah, the ב (*bet*) of בראשית (*Be-reshit*), *In the beginning*, stands for בית (*bayit*), *house*. The letter *bet*, the second letter of the alphabet, is equivalent to two, and here indicates two sefirotic structures: *Binah*, fashioned from the primordial point of *Ḥokhmah*, divine wisdom; and *Shekhinah*, comprising the *sefirot* from *Ḥesed* through *Yesod*.

62. ***a pavilion...*** אפריון (*Appiryon*), a biblical hapax legomenon, often translated "palanquin" but apparently referring to a stationary structure. In the Midrash, it is interpreted as referring to the Tabernacle and to the Temple in Jerusalem (*Pesiqta de-Rav Kahana* 1:2; *Shir ha-Shirim Rabbah* and *Targum*, ad loc.).

In the *Zohar*, the *appiryon* is *Shekhinah*, the divine palace (1:29a; 2:127a). This *pavilion* is constructed of the *sefirot* from *Ḥesed* through *Yesod*, known as *the trees of Lebanon*, namely, of *Ḥokhmah*. See *Zohar* 1:31a, 35a–b; 2:127b.

63. **adorning of the lower world by the upper world** *Shekhinah* is adorned by the light radiating from *Binah*.

64. **before the blessed Holy One ereated...** See *Pirqei de-Rabbi Eli'ezer* 3: "Rabbi Eli'ezer son of Hyrcanus [said], '... Before the world was created, there existed only the blessed Holy One and His great name. The thought of creating the world arose in His mind. He traced the world, but it did not endure. They told a parable. To what can this be compared? To a king who wishes to build his palace. If he does not trace in the earth its foundations, exits, and entrances, he cannot begin to build. Similarly, the blessed Holy One traced the world in front of Himself, but it did not endure until He created *teshuvah* ("returning, turning back" to God).'" Cf. Maimonides, *Guide of the Perplexed* 1:61; *ZḤ* 2d (*MhN*).

In Kabbalah the *sefirot* are considered God's names since they reveal the divine identity. In particular, *Shekhinah*, the culminating expression of the *sefirot*, is called "the name" of God. Before the process of emanation, all of the *sefirot*

existed potentially within *Ein Sof*.

65. **the will of thought** *Keter*, the impulse within the divine mind. See Azriel of Gerona, *Peirush ha-Aggadot*, 92, 94, 107; *Zohar* 1:45b; 2:259b, 268b; *ZḤ* 1b, 6c (*ST*).

66. **the signet** סמיטרא (*Samitra*), apparently based on סימנטיר (*simanteir*), derived from the Greek *semanterion*, "seal, signet, stamp." *Bei'ur ha-Millim ha-Zarot*, 182, defines *samitra* as "turban," based on the *Arukh*; see *KP*, *OY*.

The process of emanation begins with a gesture of royal authority. See above, note 1.

67. **but it did not endure** See *Bereshit Rabbah* 9:2: "*He fashioned everything at its appropriate time* (Ecdesiastes 3:11).... Rabbi Abbahu said, 'From here [we learn] that the blessed Holy One kept creating worlds and destroying them until He created these [i.e., heaven and earth]. Then He declared, "These please Me, those do not."'"

See *Bereshit Rabbah* 1:7; *Pirqei de-Rabbi Eli'ezer* 3, cited above. The theme of previous worlds that did not endure appears in the *Idrot* (*Zohar* 3:128a [*IR*], 292b [*IZ*]) and inspired Isaac Luria's theory of "the breaking of the vessels."

68. **wrapping of radiance...** See *Tanḥuma* (Buber), *Vayaqhel* 7: "Rabbi Shim'on son of Rabbi Yehotsadak asked Rabbi Shemu'el son of Naḥman, 'Since you are a master of Aggadah, tell me how the blessed Holy One created the world.' He replied, 'When the blessed Holy One wished to create the world, He enwrapped Himself in light and created the world, as is said: *He wraps in light as in a garment* (Psalms 104:2), and afterward: *He spreads out the heavens like a curtain*.'"

See *Bereshit Rabbah* 3:4 (and Theodor, ad loc.); *Pirqei de-Rabbi Eli'ezer* 3. The image of God wrapping Himself in a garment of light appears in Greek, Iranian, Gnostic, and kabbalistic sources. See Matt, *Zohar*, 212; Ezra of Gerona, *Peirush Shir ha-Shirim*, 493–94; Ezra's letter, ed. Scholem, in *Sefer Bialik*, 157–58; Azriel of Gerona, *Peirush ha-Aggadot*, 110–11; *Zohar* 1:2a, 29a, 90a (*ST*), 245a; 2:39b, 164b; Moses de León, *Mishkan ha-Edut*, 5a.

Here the garment of light is the *sefirah* of *Ḥokhmah*, located on the upper right side of the sefirotic tree. Divinity clothes itself in this radiant wrapping, thereby mediating the intense primordial energy and generating *Tif'eret*, known as *heaven*.

69. ***With beginning...*** See above, note 22.

70. **pillars and sockets of that *pavilion*** The pillars and sockets allude to the *sefirot* (as well as to the kabbalists) who sustain *Shekhinah* (the *pavilion*). See above, note 14.

71. ***Happy is*** משכיל (***maskil***) ... ***the poor*** This verse alludes to the *sefirot* as

well as to the kabbalists, both of whom sustain *Shekhinah*. She is called *poor*, having nothing at all of Her own. See BT *Bava Batra* 8b.

72. **standing above *the enlightened*, of whom is written...** The *sky* is *Tif'eret*, who stands above *the enlightened*, specifically *Netsaḥ* and *Hod*, also called *the heads*. The *living being* (חיה [*ḥayyah*]) is *Shekhinah*, who controls and sustains the holy *ḥayyot* ("living creatures, animals"), who support the Chariot, the divine throne.

See Ezra of Gerona, *Peirush Shir ha-Shirim*, 508–9; *Zohar* 1:12b, 242a; 2:48b, 177b–178a (*SdTs*); 3:46b.

73. **illumining Torah** The radiance illumines *Tif'eret*, called Written Torah, and through Him, the lower *sefirot*.

74. ***The earth was* תהו ובהו (*tohu va-vohu*), *chaos and void*** The verse continues: *with darkness over the face of the abyss, and the wind of God hovering over the face of the waters*.

75. ***Was*, precisely: previously** See *Bereshit Rabbah* 1:15: "Rabbi Ḥanin said, '... *The earth was*—it already had been [i.e., it preceded the creation of heaven].'" In the *Bahir* 2 (2), the midrashic interpretation of *was* is applied specifically to *tohu*: the earth was originally in a state of תהו (*tohu*) and then changed to בהו (*bohu*), which is interpreted as בו הוא (*bo hu*), "in it is something," i.e., something with substance, as opposed to chaos.

The early kabbalists, drawing on Jewish Neoplatonism, understood *tohu* and *bohu* as referring to primordial matter and form, respectively. *Tohu*, primordial matter, was seen as the root of evil (a Platonic notion developed in Gnosticism and Neoplatonism), while *bohu*, form, was the origin of good.

See *Bahir* 9 (11), 109 (163); Abraham bar Ḥiyya, *Hegyon ha-Nefesh*, 2a; Isaac the Blind, *Peirush Sefer Yetsirah*, 2:6; Azriel of Gerona, *Peirush Sefer Yetsirah*, 1:11; 2:6; idem, *Peirush ha-Aggadot*, 89, 102–5; Jacob ben Sheshet, *Meshiv Devarim Nekhoḥim*, 118–21; Naḥmanides on Genesis 1:2.

Here the *Zohar* indicates that *Shekhinah*, known as *earth*, was originally in a chaotic state before *tohu* (matter) and *bohu* (form) emerged from Her. This process, described in the following lines, produces the demonic realm.

See *Zohar* 1:11b, 30a, 39b, 262b–263a (*Hash*); Tishby, *Wisdom of the Zohar*, 2:460–64. In several passages (e.g., 1:39b; *ZḤ* 6d [*MhN*]), *tohu, bohu*, *darkness*, and *wind* symbolize the four elements: fire, water, earth, and air.

76. **Snow in water...** Water symbolizes *Ḥesed*, while snow symbolizes *Gevurah* and *Din* ("Judgment"), the congealing and hardening of water. The two were mingled in *Shekhinah*, yielding a slime. See *Zohar* 1:6b; and *Pirqei de-Rabbi Eli'ezer* 3: "From where was the earth created? From the snow beneath the Throne of Glory. He took it and threw it upon the waters, and the waters

congealed and dust was made."

77. **Blazing fire...** The fire of *Gevurah* struck *Shekhinah*, and the slime turned into refuse and then *tohu*, primordial matter, the domain of evil. On the dregs of primordial matter, see Jacob ben Sheshet, *Meshiv Devarim Nekhoḥim*, 120.

78. **sifting sifted from refuse...** *Bohu*, form, was sifted out of the refuse and then joined to matter.

79. חשך (***Ḥoshekh***), ***Darkness*** The verse continues: *over the face of the abyss and the wind of God hovering over the face of the waters*.

80. **mystery of blazing fire** The fire of *Gevurah*, called *Darkness*. This designation apparently derives from Maimonides (*Guide of the Perplexed* 2:30), who identifies the *darkness* of Genesis 1:2 with "elemental fire": "The elemental fire was designated by this term [*darkness*] because it is not luminous, but only transparent." The other three elements (earth, air [*ruaḥ*], and water) are mentioned explicitly in Genesis 1:2.

See Azriel of Gerona, *Peirush ha-Aggadot*, 111; Jacob ben Sheshet, *Meshiv Devarim Nekhoḥim*, 124.

81. **it is empowered** *Tohu*, matter, is empowered by *Gevurah*.

82. **Holy Spirit...** *Tif'eret*, emanating from *Binah*, "the living God." רוח (*Ruaḥ*) means both "wind" and "spirit." The *ruaḥ* of Genesis 1:2 is identified with Holy Spirit in *Midrash Konen* (*Beit ha-Midrash*, 2:24).

83. **one fine film...** The *wind*, or Holy Spirit, of *Tif'eret* refines the refuse, yielding *bohu*, form. The process is described as the smelting of dross off molten metal.

84. ***a great, mighty wind*...seen by Elijah** The passage reads (1 Kings 19:11–12): [*God*] *said* [*to Elijah*]: "*Go out and stand on the mountain before YHVH*." *Behold, YHVH was passing by. A great, mighty wind, splitting mountains and shattering rocks before YHVH; YHVH was not in the wind After the wind—an earthquake; YHVH was not in the earthquake. After the earthquake—fire; YHVH was not in the fire. After the fire—the sound of sheer silence*. The four elements referred to in Genesis 1:2 (*tohu, bohu*, *darkness*, and *wind*) are each clarified, and from them emerge the four refined manifestations experienced by Elijah: *a great, mighty wind, an earthquake, fire*, and *the sound of sheer silence*.

On the demonic aspect of Elijah's vision, see *Zohar* 2:203a; *ZḤ* 38a; cf. 3:30a. Similarly, the four phenomena of Ezekiel's vision (1:4: *a stormy wind, a huge cloud, flashing fire*, and *a radiance*) are described as four demonic shells enclosing a kernel. See Tishby, *Wisdom of the Zohar*, 2:463–64.

85. ***Tohu*—... no form at all** Primordial matter is formless, despite transient appearances. See *Zohar* 1:40a.

86. **Everything has a garment...** All things comprise matter and form, the

latter pictured as a garment, but primordial matter is formless and naked.

87. **stones sunk within the shell of *tohu*** See BT *Ḥagigah* 12a: "*Bohu*—these are the slimy stones sunk in the abyss, from which water issues." The potential forms of *bohu* are sunk in the abyss, or shell, of *tohu* before they are clarified and emerge. On the shell of *tohu*, see *Zohar* 3:227a (*RM*); *ZḤ* 32c, 55b.

88. **conveying benefit...** Once the forms of *bohu* emerge from *tohu*, they clothe matter and enable the things of the world to exist. They transmit the stream of emanation from the *sefirot* above to the world below.

89. **hollow and moist** Channeling the flow of emanation.

90. **suspended in the air** Linking the *sefirot* with the physical world.

91. **on a cloudy day...** When human sin evokes harsh judgment, the flow of emanation is blocked and the forms descend to the abyss, nourishing the demonic powers of *tohu*. See *Zohar* 3:32a; and BT *Ta'anit* 8b: "Rabbah son of Shila said, 'A day of rain is as harsh as a day of judgment.'" The *Zohar* understands תהום (*tehom*), *abyss*, as equivalent to תהו (*tohu*), *chaos*.

92. ***Darkness* is black fire...** *Gevurah* includes several aspects, pictured as various colors of fire. See *Pesiqta de-Rav Kahana* 1:3. Cf. *Tanḥuma, Shemot* 15.

93. ***Darkness...* dark fire... empowers *tohu*** *Gevurah* manifests as dark fire when it strengthens the demonic.

94. ***His eyes...*** The verse describes the aged Isaac preparing to bless his firstborn son, Esau. Isaac symbolizes *Gevurah*, while Esau symbolizes the demonic. Because Isaac greeted Esau with a friendly face, his eyes grew dim. See *Bereshit Rabbah* 65:6; *Zohar* 2:46b. As *Gevurah* empowers evil, it grows dark or *dim*.

95. **upon it** Upon evil.

96. ***face of the abyss... face of the waters* ... each one receiving...** *Darkness* empowers *tohu*, *the face of the abyss*, while *wind* empowers *bohu*, which is equated with *the face of the waters*. See BT *Ḥagigah* 12a: "*Bohu*—these are the slimy stones sunk in the abyss, from which water issues." *Wind* is a name for *Tif'eret*, also known as *voice* and *YHVH*.

97. שדי (***Shaddai***) An obscure divine name, which may mean "of the mountain." The traditional rendering "Almighty" is unjustified. Here *Shaddai* designates the *sefirah* of *Yesod*, limiting the destructive power of *tohu*. See BT *Ḥagigah* 12a, where Resh Lakish interprets *Shaddai* as a reference to God's command to limit the universe at creation: "I am the one ש (*she*), who, said to the world: 'די (*dai*), Enough!'"

98. צבאות (***Tseva'ot***), **Hosts** This divine name, associated with the *sefirot* of *Netsaḥ* and *Hod*, refers here to the hosts of forms emerging from *bohu*.

99. אלהים (***Elohim***) This name designates *Gevurah*, known as *Darkness*.

100. יהוה (***YHVH***) This name designates *Tif'eret*, known as *Ruaḥ*, *Wind* (or: *Spirit*).

101. **This name was not in it... here is found the name *YHVH*** The name *YHVH* is not associated with the *mighty wind*, *earthquake*, or *fire*, each of which has its own distinct divine name, corresponding to its primordial element: *tohu, bohu*, and *darkness*, respectively. *YHVH* is reserved for *the sound of sheer silence*, corresponding to *ruaḥ*. *Tif'eret*, known as *YHVH* and *Ruaḥ*, is also called *Qol* (*voice* or *sound*). See *ZḤ* 38a; *Zohar* 3:227a (*RM*).

102. **four sections... sections of the limbs...** The four parts of Elijah's vision correspond to four parts of the body of the *sefirot*: the trunk (*Tif'eret*), the left arm (*Gevurah*), the thighs (*Netsaḥ* and *Hod*, taken together), and the phallus (*Yesod*).

103. **numbering twelve** Each of the four limbs apparently comprises three parts. See the passage from *Bahir* cited below.

104. **name of twelve letters...** Perhaps referring to the fact that the four-letter name *YHVH* appears three times in the phrases: *YHVH was not in the wind... YHVH was not in the earthquake... YHVH was not in the fire* (1 Kings 19:11–12). Taken together, the letters of these three occurrences total twelve. The name of twelve letters is mentioned but not identified in BT *Qiddushin* 71a. It was later associated with the three occurrences of *YHVH* in the priestly blessing (Numbers 6:24–26). See *Bahir* 80 (111): "... numbering three, numbering twelve."

Cf. *Zohar* 1:19b; 2:58a; 3:78a–b, 172b; Trachtenberg, *Jewish Magic and Superstition*, 92, 290, n. 32. *Zohar* 2:201b refers to "the holy name of twelve letters... ruling the air. This is the name with which Elijah flew, ascending to heaven." See 2 Kings 2:11.

105. **general-particular-general** בלל ופרט וכלל (*Kelal ufrat ukhlal*), "Generality, particularity, and generality." According to one of Rabbi Yishma'el's thirteen hermeneutical rules (*Sifra*, intro, 1a–b), if a biblical law is stated in general terms, followed by particular instances and then followed by another generality, one may derive only things similar to those specified. For example, Deuteronomy 14:26 states: *You may spend the money on anything that your appetite desires* (generality), *cattle, sheep, wine, or intoxicant* (particularity), *or anything that your appetite seeks* (generality). According to the principle of *kelal ufrat ukhlal*, one may purchase things other than those specified, but only if they are food or drink similar to those specified.

Here the *Zohar* indicates that the opening verse of Genesis describes the emergence of *Ḥokhmah* and *Binah* out of *Keter*. These three *sefirot* contain the entirety of emanation (generality). Then, beginning with *Let there be light!*, the emanation of the seven lower *sefirot* is spelled out in detail (particularity). Finally, generality returns in Genesis 2:4: *This is the story of heaven and earth when they*

were created, on the day when YHVH Elohim made earth and heaven. Applying the hermeneutical principle of *kelal ufrat ukhlal*, one should understand the emanation of the initial *sefirot* in light of the detailed account of the further emanation.

106. **space אוירא** (*Avira*), "Air, space, ether, aura." The *avira* is *Keter*, the original *sefirah*. See *Sefer Yetsirah* 2:6: "Out of chaos He formed substance, making what is not into what is. He hewed enormous pillars out of אויר (*avir*), ether, that cannot be grasped."

See *Zohar* 1:15a; 3:135b (*IR*); Altmann, *Studies*, 174; Scholem, "*Iqvotav shel Gevirol be-Qabbalah*," 167–68; idem, *Origins of the Kabbalah*, 331–47 (especially 342); Pines, in *Tarbiz* 50 (1981): 339–47; Liebes, in *Meḥqerei Yerushalyim be-Maḥashevet Yisra'el* 6:3–4 (1987): 80–86; Verman, *The Books of Contemplation*, 153–56.

107. **Once the force spread...** Once the primordial seed of *Ḥokhmah* impregnated the divine womb of *Binah*, known as *Elohim*, the subsequent process of emanation can be described in terms of speech. Until that stage, the appropriate metaphor is not speech but thought.

108. **Although בראשית** (***Be-reshit***)... According to M *Avot 5:1*, "The world was created through ten utterances [or: sayings, commands]." Only nine explicit commands appear in Genesis 1, but the decade is completed by counting the phrase *In the beginning*.

See BT *Rosh ha-Shanah* 32a, *Megillah* 21b; Ezra of Gerona, *Peirush Shir ha-Shirim*, 506; *Zohar* 1:15a, 30a; *TZ* 32, 76a. In Kabbalah the ten commands symbolize the ten *sefirot*, the first of which establishes the basis for the other nine.

109. **This *said* is susceptible to questioning...** Only beginning with the rung of *Binah* does speech manifest, so She is characterized by the verb *said*. She is also known as the primordial question, Who. A spiritual seeker may inquire about Her, but such questions do not yield ordinary answers. The identity of the divine is discovered only in a realm beyond words. The mystical name "Who" becomes a focus of meditation, as question turns into quest. See Shim'on Lavi, *KP*, 1:91a: "Concerning everything that cannot be grasped, its question constitutes its answer."

See *Zohar* 1:1b, 29b–30a, 45b, 85b–86a, 237b; 2:126b–127a, 138a, 139b, 226a, 231b.

110. **a power raised...** *Binah* represents the subtle beginnings of speech, the inner voice emerging silently through thought, *Ḥokhmah*. ויאמר (*Va-yomer*), *Said*, is interpreted here as ארמותא (*armuta*), "rising." On the subtle nature of the verb אמר (*amr*), "to say," see *Zohar* 1:234b; 2:17a (*MhN*), 25b; 3:132b–133a (*IR*).

111. **while outside the newborn was heard** *Tif'eret*, the son born to *Binah*, is

known as Voice and was now heard.

See *Zohar* 1:50b, 74a, 141b; Moses de León, *Sheqel ha-Qodesh*, 89 (113). Cf. BT *Berakhot* 15b: "The womb, which takes in silently, gives forth loudly."

112. **Father and Mother...** *Ḥokhmah* and *Binah*, symbolized by the first two letters of יהוה (*YHVH*), which are also the first two letters of יהי (*yehi*), *let there be*. See *Zohar* 2:22a.

113. **afterward turning back...** The final letter of יהי (*yehi*), *let there be*, is once again י (*yod*), symbolizing the primordial point of *Ḥokhmah*, from which emerges the first of the lower seven *sefirot: Ḥesed*, known as *light*.

114. **light that already was** The primordial light emerging from the depths of the first *sefirah*. See *Bereshit Rabbah* 3:2: "It is not written here והיה אור (*Ve-hayah or*) [which could mean either *And there will be light* or *And there was light*], but rather ויהי אור (*Vayhi or*) [which can mean only] *And there was light*—it already was." Theodor (ad loc.) regards this as a scribal gloss. In any case, the point in the Midrash is that the creation of light was instantaneous and effortless, whereas here the *Zohar* emphasizes that the light preexisted—it already *was*.

See *Bahir* 17 (25), elaborating on *Bereshit Rabbah*: "Rabbi Berekhiah said, 'Why is it written: *God said, "Let there be light!"* ויהי אור (*Vayhi or*), *And there was light*, and not: והיה (*Ve-hayah*) [which could mean either *And there will be* or *And there was*]? This can be compared to a king who had a beautiful object and set it aside until he had prepared a place for it; then he placed it there. As is written: "*Let there be light!*" *And there was light*. For it already was.'"

See Ezra of Gerona, *Peirush Shir ha-Shirim*, 494; Azriel of Gerona, *Peirush ha-Aggadot*, 109; *Zohar* 1:45b; 3:245b (*RM*); *ZḤ* 1a, 37d; Recanati on Genesis 1:3, 3c.

115. **the hidden supernal aura** *Keter*. See above, note 106.

116. **single concealed point** The primordial point of *Ḥokhmah*, which broke through the aura of *Keter*. See above, page 109.

117. **what remained...** Once the י (*yod*) left אויר (*avir*), "aura," what remained was אור (*or*), "light." See *Zohar* 3:245b (*RM*).

118. **it manifested upon it...** The light remaining from the aura of *Keter* shone subtly upon the primordial point of *Ḥokhmah*. See *Zohar* 1:15a, 65a.

119. **emerged, ascended... a single point remained...** After emerging, the light returns to its source within *Keter*. A single point, the *sefirah* of *Ḥesed*, now stands revealed, and the light beyond maintains contact with the point of *Ḥesed* through the primordial point of *Ḥokhmah*.

120. **illumining this and that** The light hidden away within *Keter* illumines both points: *Ḥokhmah* and *Ḥesed*.

121. **all ascend, merging in it** As the light ascends, all the *sefirot* follow and

merge into it.

122. **That point of light is *light*** The point is *Ḥesed*, revealed when most of the light withdrew to its hidden source in *Keter*.

123. **seven letters...** Emanation continues to unfold, manifesting as divine speech.

124. ***darkness* emerged, and seven other letters...** The *sefirah* of *Gevurah*, symbolized by *darkness*, emanates, generating the next set of letters.

125. **An *expanse* emerged... twenty-two** *Tif'eret*, the *expanse* (רקיע [*raqi'a*], "firmament, expanse, sky" [Genesis 1:6]), is also known as רחמים (*Raḥamim*), Compassion, and this central *sefirah* balances the contending forces of *Ḥesed* and *Gevurah*, Love and Judgment. Its accompanying eight letters bring the total to twenty-two, the number of letters in the Hebrew alphabet.

126. **The *expanse* congealed...** See *Bereshit Rabbah* 4:2: "Rav said, 'The works of Creation [i.e., the heavens] were fluid, and on the second day they congealed. *Let there be an expanse [in the midst of the waters]!* (Genesis 1:6), Let the expanse be firm!'"

See *Zohar* 2:167b; *ZḤ* 68d (*ShS*); Moses de León, *Sheqel ha-Qodesh*, 88 (111).

127. **Torah was engraved there...** The twenty-two letters of Creation, now fully formed, spell out the text of Torah within *Tif'eret*, who is known as Written Torah.

128. אל גדול (***El gadol***), **great God** *Ḥesed*, who is known both as אל (*El*), God, and גדולה (*Gedullah*), Greatness.

129. ויהי (***Vayhi***), ***And there was*—mystery of *darkness*...** See BT *Megillah* 10b: "Rabbi Levi, or some say Rabbi Yonatan, said, 'This matter is a tradition handed down to us from the Men of the Great Assembly: Wherever it is said ויהי (*vayhi*), *and there was* [or: *and it came to* pass], this denotes distress.'" The word ויהי (*vayhi*), *it came to pass*, is split into וי היה (*vai hayah*), "there was woe," or וי הי (*vai, hi*), "woe, wailing."

See *Bereshit Rabbah* 41(42):3 (on Genesis 14:1); *Vayiqra Rabbah* 11:7; BT *Megillah* 11a; *Zohar* 1:119b; 2:140b, 167a; 3:231a; *ZḤ* 77a (*MhN, Rut*).

Here the distress is the *darkness* and judgment of the left side, also known as *Elohim*.

130. ***Light*—left merging in right...** The repetition of the word *light* indicates the resolution of the conflict between light and darkness, right and left. The mingling of the two forces is also indicated by the fact that אל (*El*) is included in אלהים (*Elohim*).

131. **the central pillar** *Tif'eret*, who mediates between the polar opposites, *Ḥesed* and *Gevurah*. See *Zohar* 2:167a.

132. **illumining** אנהיר (*Anhir*). Recanati on Genesis 1:4, 4c reads: אדליק (*adliq*), "kindling," based on an Aramaic rendering of בהיטיבו (*be-heitivo*), *as he tends* [or: *trims*] (Exodus 30:7): באדלקותיה (*be-adlequteih*), *as he kindles*.

See Ezra of Gerona, *Peirush Shir ha-Shirim*, 485; Azriel of Gerona, *Peirush ha-Aggadot*, 89.

133. **all other directions...** All of the lower *sefirot* surrounding *Tif'eret*, who is symbolized by the name *YHVH*.

134. **to emit a radiance...** *Tif'eret* is summoned to emanate *Yesod*, "foundation" of the world, also known as *Day*, with the help of *Ḥesed*, the *sefirah* of the right side. *Yesod* channels the vivifying flow of emanation to *Shekhinah* and the worlds below.

135. **generated from the side of *darkness*...** From the *sefirah* of *Gevurah*, known as *darkness*, emanates *Shekhinah*, symbolized by the moon and called *Night*. One of Her other many names is אדני (*Adonai*), *Lord*. See *Zohar* 1:228b.

136. **embracing the mystery of the left** *Tif'eret*, the central pillar, balances right and left.

137. **three points: חולם (*ḥolem*), שורק (*shuruq*), חירק (*ḥireq*)...** These three vowels appear, respectively, as points above, within, and beneath the letter. Here they apparently represent three lines of emanation (right, left, and center) extending from the primordial point (or seed) of *Ḥokhmah*.

See Isaac ha-Kohen, *Ta'amei ha-Nequddot*, ed. Scholem, *Madda'ei ha-Yahadut* 2 (1927): 265–68; *Zohar* 1:15b; Judah Ḥayyat, in *Ma'arekhet ha-Elohut*, 136a. According to Moses de León, the three points symbolize *Ḥokhmah, Tif'eret*, and *Shekhinah*. See his *Sefer ha-Rimmon*, 328–30, and Wolfson's note, 329:2.

138. **generating the foundation of the world...** *Ḥesed* transmits the seed of holiness, *Ḥokhmah*, through the central pillar, thereby generating *Yesod*, who embodies all of the *sefirot* as He streams joyously toward union with *Shekhinah*. On *Yesod* as כל (*Kol*), All, see *Zohar* 1:130b, 195b; 2:157a.

139. **The left blazed...** *Gevurah*, drawing power from the various *sefirot*, generates *Shekhinah*.

140. **These two sides...** The right and left sides generate *Yesod* and *Shekhinah*, respectively.

141. **Increase** מוסף (*Musaf*), "Additional," the additional service for Sabbaths, festivals, and fast days. The word is a cognate of the name יוסף (*Yosef*), Joseph—the biblical hero who symbolizes *Yesod*, the divine phallus, since he withstood the test of sexual temptation in Egypt (Genesis 39). See Moses de León, *Sheqel ha-Qodesh*, 10 (12–13).

142. **forces** Angels.

143. **יהוה צבאות (*YHVH Tseva'ot*)...אל אלהי הרוחות (*El Elohei ha-ruḥot*)...** Both of these names are associated with *Yesod*, who by uniting with *Shekhinah* generates human souls.

144. **Since *darkness* yearns...** As *Gevurah* approaches *Ḥesed*, its harshness weakens, and *Shekhinah*, known as Lenient Judgment, emerges.

145. **before being completed** Instead of אסתיים (*istayyam*), "it was completed," *OY* reads here: אתבסים (*itbesim*), "it was sweetened," i.e., sweetened by the light of *Ḥesed*.

146. ***night* was left wanting** *Shekhinah* lacks the full power of *Gevurah*, now softened by *Ḥesed*. Emanating from *darkness*, She also lacks light.

147. **Increase comprised mystery of the primordial point...** *Yesod* includes the emanation of *Ḥokhmah* and *Tif'eret*.

148. **two letters were added... subtracted...** The word ויקרא (*va-yiqra*), *and He called*, describing the emergence of *day* (*Yesod*), contains two more letters than קרא (*qara*), *He called*, describing the emergence of *night* (*Shekhinah*). These two extra letters, ו, י (*vav, yod*), symbolize *Tif'eret* and *Ḥokhmah*, which constitute the increase of *Yesod*.

149. **the name of seventy-two engraved letters** The divine name derived from the description of the splitting of the Red Sea: Exodus 14:19–21. Each of these three verses begins with the letters ו, י (*vav, yod*) and contains seventy-two letters. The name is actually composed of seventy-two triads of letters, according to the following pattern: the first letter of the first verse, the last letter of the second verse, the first letter of the third verse (forming the first triad); the second letter of the first verse, the penultimate letter of the second verse, the second letter of the third verse (the second triad); etc.

See *Leqaḥ Tov*, Exodus 14:21; *Bereshit Rabbah* 44:19; *Vayiqra Rabbah* 23:2; *Shir ha-Shirim Rabbah* on 2:2; Rashi on BT *Sukkah* 45a, s.v. *ani*; Hai Gaon, *Otsar ha-Ge'onim*, *Ḥagigah* 23; *Bahir* 79 (110); *Zohar* 1:7b; 2:51b, 132b, 270a; 3:150b–151a; Trachtenberg, *Jewish Magic and Superstition*, 95–97; Kasher, *Torah Shelemah*, 14:67, 284–86. The *Zohar* associates the seventy-two-letter name with *Ḥesed, Gevurah*, and *Tif'eret*, whose emanation is alluded to in the verses discussed here. See *Zohar* 2:132b; 3:150b–151a.

150. ***"Let there be an expanse in the midst of the waters...** that it may separate water from water*."

151. **in detail** See above, page 122: "*God said, 'Let there be light!' And there was light* (Genesis 1:3). Here begins the discovery of hidden treasures: how the world was created in detail. For until here was general...." The opening verse of Genesis describes the emergence of *Ḥokhmah* and *Binah* out of *Keter*. These three *sefirot* contain the entirety of emanation. Then, beginning with *Let there be*

light!, the emanation of the seven lower *sefirot* is spelled out in detail. Now the *Zohar* proceeds with the second day of creation, on which conflict arose. See *Bereshit Rabbah* 4:6.

152. **separating upper waters from lower...** Separating *Binah* from *Shekhinah* through the mystery of *Gevurah*, the *sefirah* of the left side, manifesting on the second day. See *Zohar* 1:46a, 2:149b.

153. **mystery of the right** *Ḥesed*, the *sefirah* of the right side, manifesting in the light of the first day.

154. **all is written by the right** The act of writing is usually performed with the right hand.

155. **blazed the fire of wrath** The harsh power of the left side was aroused.

156. **emerged Hell...** See BT *Pesaḥim* 54a, "Rabbi Bana'ah son of Rabbi Ulla said, 'Why was the expression *that it was good* not said concerning the second day of Creation? Because on that day the fire of Hell was created.'"

Here the *Zohar* indicates that Hell was generated by the fiery wrath of the left side and remained attached there. Cf. *Bereshit Rabbah* 4:6; *Pirqei de-Rabbi Eli'ezer 4*; *Midrash Konen* (*Beit ha-Midrash*, 2:25); Ezra of Gerona, *Peirush Shir ha-Shirim*, 506; *Zohar* 1:33a, 46a; 2:149b; Moses de León, *Sheqel ha-Qodesh*, 41 (49).

157. **The central pillar...** *Tif'eret*, symbolized by the third day of Creation, who mediates between the polar opposites, *Ḥesed* and *Gevurah*.

158. **Hell descended...** The extreme manifestation of harsh Judgment separated from the left side and descended, while the left side itself was harmonized.

159. **Korah and Aaron...** Aaron the high priest symbolizes *Ḥesed*, the right side, while the rebel Korah, who was a Levite, symbolizes the left side, *Gevurah*. See Numbers 16; *Zohar* 3:176a.

160. **It is fitting that I mediate...** Moses, who symbolizes the harmonizing *sefirah* of *Tif'eret*, can mediate the conflict.

161. **but the left was unwilling...** According to *Zohar* 3:176a, Korah "sought to reverse right and left."

162. **He** Moses.

163. **Hell must certainly join...** As in the second day of Creation.

164. **he** Korah.

165. **not for the sake of heaven** See M *Avot* 5:17: "Every conflict that is for the sake of heaven is destined to endure, while every conflict not for the sake of heaven is not destined to endure. Which conflict is for the sake of heaven? The conflict between Hillel and Shammai. Which conflict is not for the sake of heaven? The conflict of Ko-rah and his entire band." See *Zohar* 1:33a.

166. **denied the act of Creation** By refusing to harmonize with the right side, he denied the process of Creation.

167. **been thrust outside** Korah was now beyond the pale.

168. **below and above** Korah rebelled against Moses and Aaron, the human leaders of Israel, as well as against the divine creative process.

169. **what befitted him** Hell, or Sheol, to which Korah descended. See Numbers 16:33, cited below: *They and all that belonged to them went down alive into Sheol.*

170. **the conflict of Shammai and Hillel** See M *Avot* 5:17: "Every conflict that is for the sake of heaven is destined to endure, while every conflict not for the sake of heaven is not destined to endure. Which conflict is for the sake of heaven? The conflict between Hillel and Shammai. Which conflict is not for the sake of heaven? The conflict of Korah and his entire band."

Numerous disputes between the disciples of Hillel and Shammai are recorded in rabbinic literature. One of these (*Bereshit Rabbah* 1:15; *Pirqei de-Rabbi Eli'ezer* 18) concerns the order of Creation, the school of Shammai insisting that the heavens were created before the earth, the school of Hillel the reverse. Another dispute between them continued for years, according to BT *Eruvin* 13b: "Rabbi Abba said in the name of Shemu'el: 'For three years the school of Shammai and the school of Hillel disputed, the former contending: "The *halakhah* accords with our view," the latter contending: "The *halakhah* accords with our view." A heavenly voice came forth, saying: "Both these and those are the words of the living God, but the *halakhah* accords with the school of Hillel."'" According to Isaac Luria (*MM*), in messianic times Shammai's views will prevail.

171. **harmonizing them** אסכים לון (*Askim lon*). See *Pirqei de-Rabbi Eli'ezer* 18: "The school of Shammai said, 'The heavens were created first, and the earth afterward....' The school of Hillel said, 'The earth was created first....' Contention arose between them over this matter, until *Shekhinah* rested between them and they agreed (הסכימו [*hiskimu*]) with one another that both were created simultaneously." See *Zohar* 1:29b.

172. **for the sake of heaven, so Heaven...** As noted above, M *Avot* 5:17 cites the dispute between Hillel and Shammai as the prototypical "conflict for the sake of heaven," destined להתקיים (*le-hitqayyem*), "to endure." Appropriately, the *sefirah* of *Tif'eret*, known as Heaven, mediates this conflict, and thus "the world אתקיים (*itqayyam*), was established." See the reference to the heavenly voice, above, note 170. Cf. *Zohar* 1:33a, 252b; Moses de León, *Sefer ha-Rimmon*, 113–14.

173. **deny the words of Torah** According to which, Aaron was designated

to be the priest; or according to which, the process of Creation involved the harmonizing of left and right.

174. **so there he clung** Descending to Sheol: *They and all that belonged to them went down alive into Sheol* (Numbers 16:33).

175. ***The Book of Adam*** One of the many volumes housed in the real or imaginary library of the author(s) of the *Zohar*. According to BT *Bava Metsi'a* 85b–86a, Rabbi Yehudah the Prince once saw *The Book of Adam*, which contained the genealogy of the entire human race. See Genesis 5:1; *Be-reshit Rabbah* 24:1; BT *Sanhedrin* 38b. This book is not to be confused with the Apocryphal *Book of Adam*, known in various versions, though the Apocryphal book may have influenced the *Zohar*'s depiction of the *Book of Adam*. According to various medieval traditions, the angel Raziel transmitted a magical book to Adam. Later, probably in the seventeenth century, *Sefer Razi'el* was compiled in its present form, comprising ancient magical, mystical, and cosmological teachings.

See *Zohar* 1:37b, 55a–b, 58b, 72b, 90b; 2:70a–b, 131a, 143b, 180a, 181a, 197a; 3:10a, 68b; *ZḤ* 37b; Ginzberg, *Legends*, 5:117–18, n. 110; Liebes, *Peraqim*, 85–87; Matt, *Zohar*, 25; Wineman, *Mystic Tales from the Zohar*, 35–54. Note the comment by Shim'on Lavi, *KP*, on *Zohar* 1:7a: "All such books mentioned in the *Zohar*...have been lost in the wanderings of exile... Nothing is left of them except what is mentioned in the *Zohar*."

176. ***darkness*** The *sefirah* of *Gevurah*, on the left.

177. **a conflict of love** The tension between left and right, when resolved, yields the harmony of *Tif'eret*, also known as רחמים (*Raḥamim*), Compassion, who eventually unites with *Shekhinah*.

178. **the way of the righteous...** See BT *Qiddushin* 30b: "Rabbi Ḥiyya son of Abba said, 'Even father and son, master and disciple, who are engaged in Torah at the same gate become each other's enemies. Yet, they do not stir from there until they come to love one another.'" See *Zohar* 1:174; 2:56a; 3:42a (*RM*).

179. **He** God.

180. ***God fashioned the expanse...*** The *expanse* of *Tif'eret*.

181. **a conflict of... love, endurance of the world** See *Bereshit Rabbah* 4:6: "... a conflict that promoted the ordering of the world and civilization."

182. **Oral Torah... Written Torah...** *Shekhinah* and *Tif'eret*.

183. ***has separated you from the community of Israel*** The verse continues: *to bring you near to Him, to perform the duties of the Dwelling of YHVH, to stand before the community and serve them?* These are Moses' words to the rebellious Korah, who was privileged to be a Levite.

184. ***At that time YHVH separated the tribe of Levi*** The verse continues: *to*

carry the ark of the covenant of YHVH, to stand before YHVH to serve Him, and to bless in His name.

185. **on the second, on the left** Separation occurred on the second day of Creation, symbolizing the *sefirah* of the left side, *Gevurah*, which is also symbolized by the tribe of Levi.

186. **Levi, who is third... Simeon, who is second** The birth order of the eldest sons of Jacob was: Reuben, Simeon, and Levi.

187. **in Jacob's mind he was second** When Jacob had sexual relations with Leah, he thought she was Rachel (Genesis 29:23, 25), so the child who was conceived (Reuben) was in his mind Rachel's. Simeon was therefore considered Leah's firstborn, and Levi was the second. Furthermore, Reuben's primogeniture was disavowed by Jacob following the incident of the mandrakes (ibid. 30:14–17) or after Reuben slept with his father's concubine, Bilhah (ibid. 35:22).

See ibid. 49:4; 1 Chronicles 5:1; *Bereshit Rabbah* 98:4; *Zohar* 1:155a (*ST*), 176b, 222b, 236a.

188. הבדלה (***Havdalah***)... *Havdalah* ("separation") is the ritual marking the end of Sabbath (and, in an abbreviated form, the end of festivals). The *havdalah* at the conclusion of the Sabbath is first recited in the fourth blessing of the *amidah* prayer of the evening service and then over a cup of wine. This second, longer ritual consists of blessings over wine, spices, and the light of a candle. For the kabbalist, the end of Sabbath is fraught with danger, for now the harsh powers of judgment, banished for the duration of the Sabbath, are aroused and stand poised to dominate the weekdays. The wicked, who enjoyed a day's respite from their torment in Hell, resume their suffering.

See *Tanḥuma*, *Ki Tissa* 33; *Zohar* 1:14b, 21a; 2:207a; Ginsburg, *The Sabbath in the Classical Kabbalah*, 256–84.

189. **specter** טסירא (*Tesira*), a neologism appearing several times in the *Zohar* (1:20b, 178a ["*tesirin* without a body"]; 2:29a). See *Tanḥuma* (Buber), *Bereshit* 17: "It is not written here: [*He ceased from all His work*] *that* [*God*] *created and made*, but rather [*that God created*] *to make* (Genesis 2:3), for the Sabbath came first and their work was not completed. Rabbi Benaya said, 'This refers to the demons, for He created their souls, and as He was creating their bodies, the Sabbath day was hallowed. He left them, and they remained soul without body.'"

See *Bereshit Rabbah* 7:5; 11:9; *Zohar* 1:14a, 47b–48a, 178a; 2:155b; 3:142b (*IR*); and M *Avot* 5:6: "Ten things were created on Friday eve at twilight:.... Some say, 'Also the demons.'"

An alternative rendering here is "warden"; cf. טסורא (*tesora*) in JT *Ketubbot* 11:3, 34b, a corruption of סנטירא (*santeira*), "guardsman." See *Zohar* 1:14b.

190. ***Let the work of our hands prosper*** This verse, recited as Sabbath departs, is intended to ward off demonic forces, but it also signals their return. See *Zohar* 1:197b.

191. **Sheol** The biblical term for the abode of the dead, later identified with גיהנם (*geihinnom*), "Hell."

192. **myrtle and wine** Used in the ritual of *havdalah*. See *Zohar* 2:20a (*MhN*), 208b–209a; 3:35a–b; J. Lauterbach, in *Hebrew Union College Annual* 15 (1940): 367–86; Ginsburg, *The Sabbath in the Classical Kabbalah*, 259–67; Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 125, n. 84; Hallamish, *Ha-Qabbalah*, 323.

193. ***Separate yourselves from the midst of this community*** The verse continues: *that I may annihilate them in an instant!* The command is actually spoken to Moses and Aaron, not the entire people.

194. **on the second, which is the left** On the second day of Creation, symbolizing the *sefirah* of *Gevurah*.

195. **Hell was created** As noted above, page 128.

196. **all those angels who denounce...** Apparently referring to the angels who opposed the creation of the human being. See BT *Sanhedrin* 38b: "Rav Yehudah said in the name of Rav: 'When the blessed Holy One sought to create the human being, He [first] created a company of ministering angels and asked them, "Is it your desire that we make the human being in our image?" They responded, "Master of the Universe, what are his deeds?" He replied, "Such and such are his deeds." They exclaimed, "Master of the Universe, *What is a human that You are mindful of him, a human being that You take note of him?* (Psalms 8:5)." He stretched out His little finger among them and burned them. The same thing happened with a second company. The third company said to Him, "Master of the Universe, the former ones who spoke in Your presence—what did they accomplish? The entire world is Yours! Whatever You wish to do in Your world, do it." When He reached the members of the generation of the Flood and the generation of the Dispersion [the Tower of Babel], whose deeds were corrupt, they [the angels] said to Him, "Master of the Universe, didn't the first ones speak well?" He responded, "*Till* [*your*] *old age, I am He; till* [*you turn*] *grey, I will carry you*. [*I have made and I will bear* (*your sins*)*; I will carry and deliver*] (Isaiah 46:4)."'"

197. **all those others...** According to Rabbi Yoḥanan (*Bereshit Rabbah* 1:3), all the angels were created on the second day. In the *Zohar*, those angels created on the second day are angels of Judgment, deriving from the side of *Gevurah*. Consisting solely of strict Judgment, they cannot survive.

On the notion of angels vanishing, see BT *Ḥagigah* 14a: "Shemu'el said to Rabbi Ḥiyya son of Rav, 'O son of a lion! Come, I will tell you one of those fine

words said by your father: Every single day ministering angels are created from the fiery stream, chant a song, then cease to be, as is said: *New every morning, immense is Your faithfulness!'* (Lamentations 3:23)."

See *Zohar* 1:18b; 2:213b–214a, 247a; Ezra of Gerona, *Peirush Shir ha-Shirim*, 507, 510; Moses de León, *Sefer ha-Mishqal*, 65; idem, *Sefer ha-Rimmon*, 205; Tishby, *Wisdom of the Zohar*, 2:624–25.

198. **Similarly Korah below** He was descended from Levi, considered the second son (see above, page 131), and he embodied the left side.

199. **Let an expanse expand...** Let the *sefirot* emanate from *Binah*. See Ezra of Gerona, *Peirush Shir ha-Shirim*, 506.

200. **אל (*El*), God, cluster...** *Ḥesed* is known as both אל (*El*) and גדולה (*Gedullah*), Greatness, and therefore אל גדול (*El gadol*). See *Zohar* 1:16b; 2:253a.

"Cluster" renders קטפא (*qitpa*). See BT *Ketubbot* 112a, *Avodah Zarah* 72b: קטופי (*qeto-phei*), "clusters, fruit ready to be plucked"; *Bei'ur ha-Millim ha-Zarot*, 190.

201. **From the midst of the waters...** From *Binah*, the upper waters, the letters הי״ם (*he, yod, mem*) emanated and thus אל (*El*), *Ḥesed*, expanded into אלהים (*Elohim*), the next *sefirah: Gevurah*.

202. **transposed into lower waters...** The letters הי״ם (*he, yod, mem*) emanate from *Binah*, who is known as upper waters and as הים (*ha-yam*), "the sea." As this alphabetic flow proceeds, it is gradually transposed into ימ״ה (*yod, mem, he*), which spell ימה (*yammah*), "sea," indicating the lower waters of *Shekhinah*. (The homonym ימה [*yammah*], "west," also refers to *Shekhinah*.)

203. **this name extending...** The name אלהים (*Elohim*) refers not only to *Binah* and *Gevurah*, but now also to *Shekhinah*, angels, and even "other gods."

204. **upper waters are male...** See *Bereshit Rabbah* 13:13: "Rabbi Shim'on son of El'azar said, 'Every single handbreadth [of water] descending from above is met by two handbreadths emitted by the earth. What is the reason? *Deep calls to deep...* (Psalms 42:8).' Rabbi Levi said, 'The upper waters are male; the lower, female. The former cry to the latter, "Receive us! You are creatures of the blessed Holy One and we are His messengers." They immediately receive them, as is written: *Let the earth open* (Isaiah 45:8)—like a female opening to a male.'"

See *Tosefta*, *Ta'anit* 1:4; 1 Enoch 54:8; *Seder Rabbah di-Vreshit*, 10 (*Battei Midrashot*, 1:25); *Pirqei de-Rabbi Eli'ezer* 23; *Zohar* 1:29b, 46a, 60b, 244a–b, 245b; 3:223b.

Although often depicted as the Divine Mother, *Binah* is also described as "World of the Male," encompassing the entire configuration of *sefirot* from *Ḥesed* through *Yesod*. Together they constitute a masculine entity ready to join *Shekhinah*.

See *Zohar* 1:96a, 147a, 149a, 160b, 246a, 248b; 2:127b; *ZḤ* 72b (*ShS*). Cf. 1:17b, 46b, 163a; 2:4a.

205. **water intermingled with water** Aramaic and Hebrew, הוו מים במים (*havo mayim be-mayim*). See *Tanḥuma*, *Vayaqhel* 6: "When the blessed Holy One created His world, היה העולם בלו מים במים (*hayah ha-olam kullo mayim be-mayim*), it was entirely water intermingled with water."

See JT *Ḥagigah* 2:1, 77a; *Pesiqta Rabbati* 1; *Shemot Rabbah* 50:1; *Zohar* 1:56b, 68a.

206. **these are אלהים (*Elohim*), *God*, and these are אדני (*Adonai*), Lord...** *Binah* is *Elohim* and the first ה (*he*) of יהוה (*YHVH*); *Shekhinah* is *Adonai* and the second ה (*he*).

See *Bahir* 20 (29); *Zohar* 1:62a; 2:177a (*SdTs*); 3:74b, 89b; *ZḤ* 82c (*MhN*, *Rut*).

207. **this expansion took this name...** The emanation proceeded from *Binah*, first to *Ḥesed* and then to *Gevurah*, which took the name *Elohim*, previously associated with *Binah*, the upper waters.

208. **the name *Elohim* extended over all** Once *Shekhinah* completed the array of *sefirot*, the name *Elohim* was extended to Her as well.

209. **the third day** *Tif'eret*.

210. ***that it was good* is not written of the second day...** In the biblical account of Creation, the statement *God saw that it was good* (or a variant) is included in the description of each of the six days except for the second. See *Bereshit Rabbah* 4:6: "Why is *that it was good* not written concerning the second day? Rabbi Yoḥanan said..., 'Because on that day Hell was created....' Rabbi Ḥanina said, 'Because on that day conflict was created: *that it may separate water from water.'*.... Rabbi Shemu'el son of Naḥman said, 'Because the work of the water was not completed. Therefore *that it was good* is written twice on the third day: once for the work of the water [see Genesis 1:9–10] and once for the work of the [third] day [ibid., 11].'"

In the *Zohar*, the second day marks the emergence of *Gevurah*, characterized by strict justice, which conflicts with *Ḥesed*, divine love. On the third day, these polar opposites were balanced and synthesized.

See BT *Pesaḥim* 54a; *Pirqei de-Rabbi Eli'ezer* 4; *Midrash Konen* (*Beit ha-Midrash*, 2:25); Ezra of Gerona, *Peirush Shir ha-Shirim*, 506; *Zohar* 1:17a–b, 33a; 46a; 2:149b; Moses de León, *Sheqel ha-Qodesh*, 41 (49).

211. **the name engraved with the engravings...** In the name יהוה (*YHVH*), the letter ו (*vav*)—whose numerical value is six— symbolizes *Tif'eret* together with the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). *Tif'eret* harmonizes *Binah* and *Shekhinah*, the upper and lower waters, symbolized by the first and second ה (*he*),

respectively.

212. **This is the sign...** See Joshua 3:16, describing Israel's crossing the Jordan: *The waters coming down from above* [upstream] *rose in one heap a great way off, at Adam, the town next to Zarethan; and those flowing down* [downstream] *toward the Sea of the Aravah, the Dead Sea, ran out completely. So the people crossed near Jericho*. Here *the waters from above* symbolize *Binah*, *those flowing down toward the Sea* symbolize *Shekhinah*, and *the people* (of Israel) symbolize *Tif'eret*.

213. **Five *expanses*...** The word רקיע (*raqi'a*), *expanse*, appears five times in the description of the second day (Genesis 1:6–8), alluding to the five *sefirot* from *Ḥesed* through *Hod*. See Moses de León, *Sheqel ha-Qodesh*, 11 (14).

214. **Vitality of the Worlds...** *Yesod*, the river of emanation, flows through these five *sefirot* and, drawing on them, conducts the lower worlds by means of *Shekhinah*.

On various senses of the title "Vitality of the Worlds," see Daniel 12:7; *Mekhilta, Pisḥa* 16; *Bereshit Rabbah* 1:5; Schäfer, *Synopse zur Hekhalot-Literatur*, §275; *Zohar* 1:4b, 132a, 135b, 167b.

215. **all comprising...** Each *sefirah* reflects the entire array of *sefirot*.

216. **There are five hundred years...** See *Bereshit Rabbah* 15:6: "Rabbi Yehudah son of Rabbi Il'ai said, 'The Tree of Life extends over a journey of five hundred years, and all the waters of Creation branch off beneath it.'"

The five hundred years symbolize the five *sefirot* from *Ḥesed* through *Hod*, which channel the emanation from *Ḥokhmah* (known as ראשית [*Reshit*], "Beginning" or "Creation") and nourish *Yesod*, the Tree of Life.

See *Zohar* 1:35a, 78b (*ST*); Moses de León, *Sheqel ha-Qodesh*, 56 (69).

217. **King David...** David, the ideal king, symbolizes *Shekhinah*, who is often called *Malkhut* ("Kingdom"). *Shekhinah* receives the flow of emanation from *Yesod* and distributes it to the lower worlds.

218. ***He distributed among all the people...*** After defeating the Philistines.

219. **Colonel Ember הורפילא דטיפסא** (*Hurpila de-tifsa*). *Hurpila* derives from the Aramaic רופילא (*rufila*) and Latin *rufulus*, a military tribune appointed by the general. See BT *Bava Metsi'a* 49b, 107b; *Shevu'ot* 6b; *Avodah Zarah* 33b, 61b. *Tifsa* means "ember" in *Zohar* 1:242a; 3:111a. See *DE; Bei'ur ha-Millim ha-Zarot*, 176, 178–79.

Here the demonic Colonel Ember is empowered and enflamed by the harsh conflict.

220. **congealing...** The male and female demonic forces unite. Congealing typifies the second day, according to *Bereshit Rabbah* 4:2: "Rav said, 'The works of Creation [i.e., the heavens] were fluid, and on the second day they

congealed. *Let there be an expanse* [*in the midst of the waters*]! (Genesis 1:6), Let the expanse be firm!'" See above, page 124.

221. **mystery of foreskin** The foreskin, removed in the ritual of circumcision, symbolizes the demonic. See *Zohar* 1:13a; Moses de León, *Sheqel ha-Qodesh*, 55 (68).

222. **viper and serpent...** See BT *Bekhorot* 8a: "A viper bears at seventy years;... a serpent at seven years." Cf. *Bereshit Rabbah* 20:4; *Zohar* 2:220a. The gestation period of snakes is actually several months.

223. **Hell, called by seven names** See BT *Eruvin* 19a: "Rabbi Yehoshu'a son of Levi said, 'Hell has seven names: Sheol, Ruin, Pit of Destruction, Tumultuous Pit, Miry Clay, Shadow of Death, and Netherworld.'" Cf. *Zohar* 2:150b.

224. **The evil impulse... seven names** See BT *Sukkah* 52a: "Rabbi Avira, or some say Rabbi Yehoshu'a son of Levi, expounded, 'The evil impulse has seven names. The blessed Holy One called it Evil...; Moses called it Uncircumcised...; David called it Impure...; Solomon called it Enemy...; Isaiah called it Stumbling Block...; Ezekiel called it Stone...; Joel called it Hidden One.'" See *Zohar* 2:262b–263a.

225. **cultivation of the world** The world is maintained through a rhythm of light and darkness, good and evil. Human choice and action determine which power will manifest on earth: the divine or the demonic. The demonic forces, too, serve a sacred function by punishing human evil.

226. **engraved name of eighteen letters** Apparently referring to the six different permutations of the three letters יה״ו (*yod, he, vav*), which compose the name יהוה (*YHVH*): יה״ו, יו״ה, הי״ו, הו״י, וי״ה, וה״י.

227. ***Let the waters under heaven be gathered to one place*** The verse continues: *and let the dry land appear! And it was so*.

228. קו (*qav*), **a line...** The flow of emanation, proceeding in a line, referred to elsewhere in the *Zohar* as קו המדה (*qav ha-middah*), "the line of measure."

See Jeremiah 31:38; Azriel of Gerona, *Peirush ha-Aggadot*, 89–90; Jacob ben She-shet, *Meshiv Devarim Nekhoḥim*, 113; *Zohar* 1:15a; 2:233a–b, 258a; *ZḤ* 56d–58d (*QhM*)*; TZ* 18, 37b.

See *Bereshit Rabbah* 5:1: "יקוו המים (*Yiqqavu ha-mayim*). Rabbi Berekhiah said in the name of Rabbi Abba son of Yama, 'Let a measure be made for the waters, as is said: וקו (*Ve-qav*), *And a line, will be stretched out over Jerusalem* (Zechariah 1:16).'"

229. **the primordial point** *Ḥokhmah*, the point of light issuing from *Keter*.

230. **the supernal palace** *Binah*, the divine womb.

231. **Vitality of the Worlds** *Yesod*, who channels the entire flow of

emanation to *Shekhinah*, thereby uniting male and female. See above, note 214.

232. **upper ה (*he*)** *Binah*, symbolized by the first ה (*he*) in the name יהוה (*YHVH*), and perhaps alluded to by the ה (*he*) of המים (*ha-mayim*), *the waters*.

233. **small ו (*vav*)...** *Yesod*, which emerges from, yet remains joined to, *Tif'eret*. Whereas *Tif'eret* is known as *heaven* and is symbolized by the large ו (*vav*), *Yesod* is *under heaven* and symbolized by the small ו (*vav*). Together they spell out the name of the letter, וו (*vav*), as well as the double ו (*vav*) in the word יקוו (*yiqqavu*), *let* [*the waters*] *be gathered*.

See *Zohar* 1:119a; 2:9b; 3:11a, 53b, 74b. On the question of the small ו (*vav*), see *Minḥat Shai* on Psalms 24:4.

234. **lower ה (*he*)** *Shekhinah*, symbolized by the second ה (*he*) of the name יהוה (*YHVH*), and perhaps alluded to by the ה (*he*) of היבשה (*ha-yabbashah*), *the dry land*. Without the *waters* of emanation, *Shekhinah* is *dry land*. Of all the *sefirot*, She is the one revealed, the one who reveals the others.

235. **mystery of blessings revealed and concealed** The Hebrew formula of blessing begins by addressing God directly in the second person (revealed): "Blessed are You, *YHVH*," but then it switches to the third person (concealed): "... who has hallowed us by His commandments...."

See *Bahir* 125 (184); Scholem, *Das Buch Bahir*, 134–35; Naḥmanides on Exodus 15:26; Todros Abulafia, *Otsar ha-Kavod*, *Berakhot* 12a; *Zohar* 1:158a–b; 3:271b, 289a (*IZ*) (*NZ*, n. 6); *TZ* 39, 79b; *Kolbo* 1.

236. **From this one, *let it appear!*...** By contemplating the revealed *sefirah* of *Shekhinah*, one is able to perceive concealed realms.

237. **the nexus of unity...** In *Yesod* all the higher *sefirot* are united in preparation for joining *Shekhinah*.

238. **one of the upper world...** The six *sefirot* from *Ḥesed* through *Yesod*, centering on *Tif'eret*, who is symbolized by the name *YHVH*.

239. **one of the lower world...** *Shekhinah* and the powers accompanying Her. She is called *His name* because through Her revealed nature *YHVH* becomes known and recognized. See *Zohar* 2:133b–134b.

240. **till here** To *Yesod*.

241. **limbs** שייפין (*Shaifin*), from a root meaning "to smooth, rub, slip." In the *Zohar*, the word signifies "limbs," perhaps based on the Talmudic expression (BT *Sotah* 7b) על איבריה לשפא (*al eivreih le-shafa*), "each limb entered its socket"—"slipping" into place—or "... the chest."

See *Arukh*, s.v. *shaf*; Rashi, ad loc., and on Job 33:21, citing BT *Ḥullin* 42b; *Zohar* 3:170a.

242. **in a single desire** As *Yesod* verges on union with *Shekhinah*. See *Zohar* 2:128b, 133b.

243. **the revealed world joins the concealed** *Shekhinah* joins the more hidden *sefirot*.

244. ***I saw YHVH*** The verse actually reads *I saw* אדני (*Adonai*). See *Zohar* 1:60a; 2:81b. The key root in each of the following verses is ראה (*r'h*), "to see," or, in its passive conjugation, "to appear." All these theophanies are linked by the *Zohar* with the command of Genesis: תראה (*Tera'eh*), *Let it appear!*, which is taken to mean: "Let the divine appear through *Shekhinah*!" *Shekhinah* is often referred to as אדני (*Adonai*), "Lord," and כבוד (*kavod*), *presence*.

245. ***I have set My bow in the cloud...*** God's declaration to Noah after the Flood, assuring him of the divine covenant with humanity. According to M *Avot* 5:6, the rainbow was one of the ten things created at the end of the week of Creation, "at twilight on Sabbath eve."

See Ibn Ezra and Radak on Genesis 9:13; Naḥmanides on 9:12; Judah ben Barzillai, *Peirush Sefer Yetsirah*, 139; *Zohar* 1:71b; Kasher, *Torah Shelemah*, Genesis 9:13, n. 81.

In the *Zohar*, the *bow* often symbolizes *Yesod*, the divine phallus and site of the covenant (the sign of circumcision). *Yesod* comprises the various colors of the *sefirot*, set in *the cloud* of *Shekhinah* since the beginning of time. *Bow* is a euphemism for phallus in rabbinic literature (e.g., *Bereshit Rabbah* 87:7; BT *Sanhedrin* 92a) and also refers to the Divine Presence. See BT *Ḥagigah* 16a: "'Whoever shows no concern for the glory of his Maker, it were better for him if he had not come into the world' (M *Ḥagigah* 2:1). What does this mean? Rabbi Abba said: 'It refers to one who gazes at the rainbow,'... for it is written: *Like the appearance of the bow in the cloud on a rainy day, so was the appearance of the surrounding radiance—the appearance of the image of the presence of YHVH* (Ezekiel 1:28)."

See BT *Berakhot* 59a; Isaac ben Jacob ha-Kohen, *Commentary on the Merkavah*, ed. Scholem, *Tarbiz* 2 (1931): 200; Naḥmanides on Genesis 9:12; *Zohar* 1:71b; 2:51b, 66b, 99a; 3:84a, 215a; *TZ* 30, 74b; Scholem, "Colours and Their Symbolism," 69–71; Wolfson, *Through a Speculum That Shines*, 336–40.

246. **On a cloudy day...** On a day when judgment prevails. See Naḥmanides on Genesis 9:12; he identifies the rainbow (קשת [*qeshet*]) as the quality of Judgment (*Din*) or *Gevurah*—which is harsh (קשה [*qasheh*]). Cf. Baḥya ben Asher on Genesis 9:13. According to BT *Ketubbot* 77b, the rainbow appears when no righteous human is present. See *Zohar* 1:225a; 3:15a, 36a, 215a.

247. ***and she had hard labor*** The full verse reads: *They set out from Bethel; but when they were still some distance short of Efrat, Rachel went into childbirth, and she had hard labor*. Rachel dies giving birth to Benjamin. The word ותקש (*va-teqash*), *and she had hard* [*labor*], indicates harsh judgment, and it

also contains the letters of the word קשת (*qeshet*), "rainbow" (cf. *TZ* 69, 99b). *Shekhinah*, symbolized by Rachel, transmits divine judgment; She shares the symbol of the rainbow with *Yesod*, displaying the colors of the *sefirot*.

248. **Michael... Gabriel... Raphael...** These angels (together with Uriel) are the angels of the Presence, surrounding the divine throne. In Kabbalah these angels of the Presence are identified with the four holy creatures seen by Ezekiel (1:5–14). Here the *Zohar* indicates that they accompany *Shekhinah*, displaying the spectrum of colors: white (associated with the right side), red (the left), and green (the middle). See *Zohar* 1:98b–99a (*ST*).

249. **revolving the vision of the eye** An allusion to a technique for seeing the concealed colors of the *sefirot*. By closing one's eye and pressing a finger on the eyeball until it is moved to one side, one gains a vision of colors (white, red, and green), symbolizing *Ḥesed, Gevurah*, and *Tif'eret*. See *Zohar* 2:23b: "The secret is: close your eye and roll your eyeball. Those colors that shine and sparkle will be revealed."

See 1:42a, 43a, 97a–b (*ST*); 2:43b, 247a; Moses de León, *Sheqel ha-Qodesh*, 96–97 (123–24); *KP* on *Zohar* 1:18b; Scholem, "Colours and Their Symbolism," 66–67; Liebes, *Peraqim*, 291–93; Wolfson, *Through a Speculum That Shines*, 380–83.

250. **the lower unity...the unity above** The unity of *Shekhinah* (*presence*) with Her powers, and the unity of *Tif'eret* with the *sefirot* surrounding Him.

251. **יהוה אלהינו יהוה (*YHVH Eloheinu YHVH*)...** The opening line of the *Shema* (*Hear O Israel! YHVH is our God, YHVH is one*) contains these three divine names, symbolizing the colors of the triad of *sefirot: Ḥesed, Gevurah*, and *Tif'eret*, which band together in *Yesod*. See *Zohar* 2:43b.

252. **The colors of the rainbow...** On the rainbow's colors, see *Sefer Ḥasidim*, ed. Wistinetzki, par. 1445 (ed. Margaliot, par. 484); Moses of Burgos, *Commentary on the Merkavah*, ed. Scholem, *Tarbiz* 5 (1934): 183; Baḥya ben Asher on Genesis 9:13; *Zohar* 1:71b, 98b (*ST*), 136b; 3:215a.

253. **another unity, mystery of *His name is one*...** The unity of *Shekhinah*, who "names" or reveals the divine. She is often called *Malkhut* ("Kingdom").

254. **six words here, six words there** The first line of the *Shema* contains six words in Hebrew: שמע ישראל יהוה אלהינו יהוה אחד (*Shema Yisra'el YHVH Eloheinu YHVH eḥad*), *Hear O Israel! YHVH is our God, YHVH is one*. These six words symbolize the unity above: *Tif'eret* and the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). The second line of the *She-ma* (a nonbiblical response) also contains six words:ברוך שם כבוד מלכותו לעולם ועד (*Barukh shem kevod malkhuto le-olam va-ed*), "Blessed be the name of His glorious kingdom forever and ever." These six words symbolize *Shekhinah* (known as *Malkhut* ["Kingdom"]) and Her

accompanying powers. The two realms correspond and eventually unite.

See *Zohar* 1:12a; 2:133b–134a; 3:264a.

255. **surveying by קו (*qav*)...** As the waters of emanation flow, the various *sefirot* take shape, assuming size and dimension. See above, page 137: "יקוו (*Yiqqavu*), *Let* [*the waters*] *be gathered*—in קו (*qav*), a line, following a straight path," and note 228.

256. **plumb of dark brilliance בוצינא דקרדינותא** (*Botsina de-qardinuta*), "Lamp of impenetrability." See above, page 107: "a spark of impenetrable darkness," and note 4; *ZḤ* 56d–58d (*QhM*). Liebes (*Peraqim*, 146–49, 162–63) notes the connection between *qardinuta* and measurement and, citing an early *Zohar* dictionary, suggests the translation: "a plumb of darkened light."

257. ***Who measured the waters with the hollow of His hand*** The verse continues: *gauged the skies with a span, meted the dust of the earth with a measure, and weighed the mountains with a scale and the hills with a balance?*

258. **the measure of the Creator of the worlds...** The *sefirot* constitute the limbs of the divine body and represent the full articulation of the divine name. The *Zohar* sees the divine anatomy alluded to in both Genesis 1:9 and Isaiah 6:3.

שעורא (*Shi'ura*), "Measure," recalls שעור קומה (*shi'ur qomah*), "the measure of the stature," a term describing the vision of the divine form in early Jewish mysticism. יוצר עלמין (*Yotser almin*), "Creator of the worlds," recalls the early mystical term יוצר בראשית (*Yotser Bereshit*), "Creator of the Beginning." See Schäfer, *Synopse zur Hekhalot-Literatur*, index, s.v. *shi'ur, yotser*; 3 Enoch 11:1; *Seder Rabbah di-Vreshit*, 17 (*Battei Midrashot*, 1:28); *Sefer ha-Temunah*, 71b; *Zohar* 2:175b–176a; Scholem, *Major Trends*, 65.

259. ***Holy, holy, holy!... Let the waters...*** The beginning of the verse in Isaiah refers to the emanation flowing from *Binah* through the triad of *Ḥesed, Gevurah*, and *Tif'eret*.

260. ***YHVH of Hosts—to one place...*** *Yesod* is called יהוה צבאות (*YHVH Tseva'ot*), *YHVH of Hosts* (see above, page 126), and as noted above, page 137, *one place*—the place where the entire flow of emanation gathers before streaming into *Shekhinah*.

261. ***The whole earth is full of His presence*** *Shekhinah* is known as the Divine *Presence* (כבוד [*kavod*]), as well as *earth* and *dry land*. Her more mysterious name is כוזו במוכסז כוזו (*Kuzu be-mukhsaz kuzu*), an encoded version of יהוה אלהינו יהוה (*YHVH Eloheinu YHVH*), formed by replacing each letter of this triple divine name with the following letter in the alphabet. Whereas אלהינו יהוה יהוה (*YHVH Eloheinu YHVH*) denotes the triad of *sefirot* culminating in *Tif'eret*, כוזו כוזו במוכסז (*Kuzu be-mukhsaz kuzu*) denotes *Shekhinah*. See *Zohar* 1:23a (*TZ*). As noted in *Zohar* 2:134a, "the letters of the female are transposed."

The formula כוזו במוכסז כוזו (*Kuzu be-mukhsaz kuzu*) is written on the back of the parchment in the *mezuzah*, opposite the words on the front: יהוה אלהינו יהוה (*YHVH Eloheinu YHVH*). See Asher ben Yeḥiel, on Alfasi, *Hilkhot Mezuzah* (end); *Tur, Yoreh De'ah* 288; Ta-Shma, *Ha-Nigleh she-ba-Nis-tar*, 31, 121, n. 58.

262. ***Let the earth sprout vegetation— seed-bearing plants*** The verse continues: *fruit trees of every kind on earth bearing fruit with the seed in it*.

263. **Now *Earth* generates...** *Shekhinah* receives the flow of emanation from *Yesod* (*one place*) and transmits it in the form of angels who accompany Her. See above, page 138.

264. **arrayed in an array...** The angels are arrayed and adorned through the human act of prayer, as performed by the kabbalists—the "scions of faith," Aramaic בני מהימנותא (*benei meheimanuta*).

265. **behemoth crouching on a thousand mountains...** See *Vayiqra Rabba* 22:10: "Rabbi Yoḥanan said, 'It is one beast [interpreting the apparent plural, בהמות (*behemot*), *beast*, in Psalms 50:10], crouching on a thousand mountains—and a thousand mountains grow all kinds of herbs for her and she eats.'"

See *Pirqei de-Rabbi Eli'ezer* 11; BT *Bava Batra* 74b; *Zohar* 1:223a; 3:189a, 217a, 240b; Moses de León, *Sefer ha-Rimmon*, 201. Here the *beast* symbolizes *Shekhinah*.

266. **created on the second day** The angels created on the second day of Creation are angels of Judgment, deriving from the side of *Gevurah*. Consisting solely of strict Judgment, they cannot survive. See above, page 133.

267. **fire consuming fire** See BT *Yoma* 21b, where *Shekhinah* is called "fire consuming fire" because of God's burning the angels who opposed human creation (as related in *Sanhedrin* 38b). Here the fire of *Shekhinah* consumes the angels created on the second day, who consist of "flashing fire" (*Zohar* 3:217a) and derive from the fire of *Gevurah*.

See Psalms 104:4; BT *Ḥagigah* 14a; *Zohar* 1:50b, 69a; Moses de León, *Sefer ha-Mishqal*, 65.

268. **אופנים (*ofanim*), whirling angels...** Various families of angels. The term אופנים (*ofanim*), "wheels," derives from Ezekiel's vision of the throne-chariot (Ezekiel 1:15–21), where it refers to "wheels" rimmed with eyes, moving in perfect unison with the חיות (*ḥayyot*), "living creatures, animals" (1:5–26) and together transporting the throne, turning it into a chariot.

The ברובים (*keruvim*), "cherubs," modeled on human-animal-bird figures of the Fertile Crescent, are the only pictorial representation permitted in biblical religion. They guard the path to the Tree of Life (Genesis 3:24). Two golden *keruvim* with outstretched wings covered the ark in the Tabernacle in the

wilderness (Exodus 25:18–22), and from between them issued the divine voice speaking to Moses (Numbers 7:8–9). Ezekiel identifies them with the *ḥayyot* (Ezekiel 10:20). In the *Zohar*, all three types of angels emanate from *Shekhinah* and are here symbolized by *plants*.

269. **to be arrayed...** Through human prayer, the angels are arrayed and adorned.

270. ***the work...*** עבודה (*Avodah*) means both "work" and "worship."

271. ***from the earth*** From *Shekhinah*.

272. **the holy fire** *Shekhinah*, the "fire consuming fire." See *OY*.

273. **All the tending...** Human worship ensures the continued flow of divine sustenance and blessing.

274. **male and female** *Shekhinah* is the *fruit tree*, conveying the fructifying power of *Yesod*, known as *bearing fruit*. See *Zohar* 1:33a, 238a.

275. **Those ascending in the smoke...** Angels accompanying the offering in the Temple. See *Zohar* 3:307a.

276. **through *the work of humanity*** The act of human worship adorns the angelic *columns of smoke*.

277. **male and female** *Yesod* and *Shekhinah*.

278. ***The image of their face was a human face*** The opening of Ezekiel's description of the faces of the *ḥayyot*, which include also the faces of lion, ox, and eagle. Here the *human face* alludes to the divine couple. See Liebes, *Studies in Jewish Myth*, 76–77.

279. **differ from those cherubs... large faces... small faces...** See BT *Sukkah* 5b: "Rabbi Aḥa son of Ya'akov said, 'We have learned that the face of the cherubim was no less than a handbreadth....' What is a כרוב (*keruv*), cherub? Rabbi Abbahu said, 'כרביא (*Ke-ravya*), Like a child, for in Babylon they call a child רביא (ravya).' Abbaye said to him, 'If so, how do you explain the verse: *The face of one was the face of a cherub, and the face of the second the face of a human* (Ezekiel 10:14), seeing that [the faces of] a cherub and a human are the same?'—'A large face and a small face [i.e., *The face of a human* is large, while *the face of a cherub* is small].'"

See *Zohar* 1:228b; 3:60b, 217b. Cf. 3:201a, where Rabbi Shim'on and his son Rabbi El'azar are called "the large face and the small face."

According to BT *Yoma* 54a, the cherubs in the Temple were depicted in sexual embrace: "Rabbi Katina said, 'When Israel ascended [to Jerusalem] for the Festival, the curtain would be rolled open for them and the cherubs revealed, their bodies intertwined. They [the people] would be addressed: "Look! You are beloved by God [as intensely] as man loves woman."'"

280. **All images are comprised...** Identical language appears in the *Zohar*'s

section on physiognomy. See 2:73a (*RR*); cf. 74a.

281. **the explicit name** The Ineffable Name, *YHVH*. See *Devarim Rabbah* 3:8; *Midrash Tehillim* 114:9; *Zohar* 2:48a.

282. **Michael... the South** Michael, one of the *ḥayyot*, is associated with the South, the side of *Ḥesed*. See *Bereshit Rabbah* 1:3; *Zohar* 2:254a; 3:118b.

283. ***A human* is male and female...** The human face seen by Ezekiel was complete, combining male and female characteristics, reflecting the union of *Yesod* and *Shekhinah*. See BT *Yevamot* 63b: "Rabbi El'azar said, Any אדם (*adam*), man, without a woman is not an *adam*, as is said: *Male and female He created them... and He named them adam* (Genesis 5:2).'"

284. **שנאן (*Shin'an*)...** This word from Psalms 68:18, of uncertain origin and meaning, is interpreted here as an acronym alluding to the four faces of the *ḥayyot*: שור (*shor*), *ox*; נשר (*nesher*), *eagle*; אריה (*aryeh*), *lion*; and finally אדם (*adam*), *human*, symbolized by the last letter, ן (final *nun*), whose extended length implies the fullness of male and female.

See *Bahir* 56 (83); *Zohar* 1:147a–b (*Tos*), 149b (*ST*); 2:118a (*RM*); 3:66b, 155a, 156b, 285b.

285. **All those thousands and myriads** Of angels.

286. **included in one another** The *ḥayyot* have four faces each. See Ezekiel 1:5–11.

287. ***Ox* ascends... A name ascends...** The *ox* symbolizes *Gevurah*, the left side (see Ezekiel 1:10), yet its name is אל (*El*), symbolizing *Ḥesed*, the right. As the *ox* ascends to gaze, the two opposite forces harmonize in a pattern of two colors: white (symbolizing the right side) and red (symbolizing the left).

288. **Then it turns back...** After gazing at the *human face*, the ox returns and is engraved on the throne, *Shekhinah*. Thereafter it is guided by the name אל (*El*), "God."

289. ***Eagle* ascends... Another name ascends...** The *eagle* symbolizes the middle (see *Zohar* 2:80b), and its name is גדול (*Gadol*), *Great*, symbolizing *Ḥesed*, the right. The colors are white (symbolizing the right side) and green (symbolizing the middle).

290. ***Lion* ascends... Another name ascends...** The *lion* symbolizes the right side (see Ezekiel 1:10); its name is גבור (*Gibbor*), *Mighty*, symbolizing *Gevurah*, the left. The two colors are white and red. For "aligned in power" (ולאתישרא בתוקפא [*ul-ityashshara be-tuqpa*]), the parallel in *Zohar* 3:274a (as well as Recanati) reads: ולאתקשרא בתוקפיה [*ul-itqashshara be-tuqpeih*], "to be bound in its power."

291. **נורא (*Nora*), *Awesome*** Associated with *Tif'eret*, who is symbolized by the humanlike figure seated on the throne of *Shekhinah*. See Ezekiel 1:26; *Zohar*

2:78b–79a, 261a.

292. ***The image of their face...*** The *ḥayyot* all combine into the *human face*.

293. ***the great, mighty, and awesome God*** Designating *Tif'eret* (the blessed Holy One, *awesome*), who harmonizes the qualities of right (*great*) and left (*mighty*).

294. **the supernal chariot...** The *sefirot*, specifically *Ḥesed, Gevurah, Tif'eret*, and *Shekhinah*, which constitute a throne for *Binah*. See Tishby, *Wisdom of the Zohar*, 2:588–89. The name יהוה (*YHVH*) represents both *Tif'eret* and the entirety of the *sefirot*: י (*yod*) symbolizing the primordial point of *Ḥokhmah*; the feminine marker ה (*he*) symbolizing *Binah*, the Divine Mother; ו (*vav*), whose numerical value is six, symbolizing the six *sefirot* from *Ḥesed* through *Yesod*; and the final ה (*he*) symbolizing *Shekhinah*.

295. **These images...** The images of the *ḥayyot* are engraved in the throne of *Shekhinah*.

296. **The throne, ascending...** To unite with *Tif'eret*.

297. **These four supernal names** אל, גדול, גבור, נורא (*El, Gadol, Gibbor, Nora*), *God, Great, Mighty, Awesome*.

298. **as it grasps and gathers souls...** As *Shekhinah* unites with Her partner (*Tif'eret* or *Yesod*), She gathers in the ecstatic flow of new souls.

299. **it descends...** *Shekhinah* descends, now filled with the fruit of new souls.

On souls as fruit, see *Bahir* 14 (22); Ezra of Gerona, *Peirush Shir ha-Shirim*, 489, 504; *Zohar* 1:15b, 33a, 59b–60a, 82b, 85b, 115a–b; 2:223b; Moses de León, *Sefer ha-Mishqal*, 51; idem, *Sheqel ha-Qodesh*, 56 (69). Cf. Ibn Ezra on Psalms 1:3.

300. **embracing all images** See *Zohar* 1:44a; 2:73a (*RR*), 74a; 3:241b; Liebes, *Peraqim*, 50–51.

301. **It emits seed...** *Yesod* channels its flow to *Shekhinah*, known as *earth*, in order to engender new life.

302. **Precisely!...** The wording of Genesis (*in it*) implies that *Yesod* retains its flow, channeling it only *on earth*, i.e., to *Shekhinah*. Similarly, human seed should remain within the male except when fulfilling the *mitsvah* of procreation. According to the *Zohar*, masturbation is a heinous sin.

See *Kallah Rabbati* 2; BT *Niddah* 13a; *Zohar* 1:56b–57a, 188a, 219b; Moses de León, *Shushan Edut*, 353; Tishby, *Wisdom of the Zohar*, 3:1365–66.

303. **The *vegetation* here** The angels created on the second day, who rule momentarily and are then consumed by *Shekhinah*. Above, page 142, they are referred to as *grass*.

304. **and so on every day** See BT *Ḥagigah* 14a: "Shemu'el said to Rabbi Ḥiyya son of Rav, 'O son of a lion! Come, I will tell you one of those fine words

said by your father: Every single day ministering angels are created from the fiery stream, chant a song, then cease to be, as is said: *New every morning, immense is Your faithfulness!* (Lamentations 3:23).'"

See *Bereshit Rabbah* 78:1; above, pages 133, 142.

305. **an image and figure** A soul.

306. **The figure and image above** Of the angels who endure.

307. **in a garment** In a body.

308. **the spirit strips itself...** The spirit divests itself of the body and ascends to *Shekhinah*. See El'azar of Worms, *Ḥokhmat ha-Nefesh*, 4b.

309. ***New every morning...*** In BT *Ḥagigah* 14a, this verse is applied to the angels. See above, note 304; *Zohar* 2:213b–214a, 247a; *ZḤ* 18b (*MhN*). Here the reference is to the daily miracle of human rebirth.

310. ***faithfulness...*** One of the many names of *Shekhinah*. See *Zohar* 2:214a; 3:35b.

311. ***All the rivers...*** Each night souls stream into the sea of *Shekhinah*, each morning they reemerge. See *Zohar* 1:235a.

312. **Of this day is written...** The phrase *God saw that it was good* appears twice in the account of the third day of Creation.

313. **this day united two sides...** The third day symbolizes *Tif'eret*, third of the lower *sefirot*, who mediates the extremes of *Ḥesed* and *Gevurah*. See above, page 128.

314. **So it includes...** God gives two commands (*He said*) on the third day (Genesis 1:9, 11), each of which is followed by the phrase *God saw that it was good*.

315. **the four-letter name** יהוה (*YHVH*), the divine name associated with *Tif'eret*.

316. **ascending to twelve...** Formed into twelve letters. A name of twelve letters is mentioned but not identified in BT *Qiddushin* 71a. It was later associated with the three occurrences of *YHVH* in the priestly blessing (Numbers 6:24–26). See *Bahir* 80 (111): "...numbering three, numbering twelve."

Cf. *Zohar* 1:16a; 2:58a; 3:78a–b, 172b; Trachtenberg, *Jewish Magic and Superstition*, 92, 290, n. 32. *Zohar* 2:201b refers to "the holy name of twelve letters that... rules the air. This is the name with which Elijah flew, ascending to heaven [see 2 Kings 2:11]."

KP interprets the twelve-letter name as the full spelling of אדני (*Adonai*): אלף, דלת, נון, יוד (*alef, dalet, nun, yod*). *Adonai* ("My Lord") is the traditional, circumlocutional pronunciation of יהוה (*YHVH*) and a name of *Shekhinah*, the throne. Scholem provides a conceivable diagram of יהוה (*YHVH*) written four times in a square using twelve letters.

317. **spelled deficiently: מארת (*me'erat*), *curse*...** In Genesis 1:14, the word מארת (*me'orot*) is written without *vavs*, the vowel letters. This deficient spelling is interpreted to mean that something was missing on the fourth day of Creation: the light of *Shekhinah*—symbolized by the moon—diminished; and this lack represents the potential for evil or "curse": מארה (*me'erah*).

See JT *Ta'anit* 4:4, 68b: "On the fourth day [of the week, Wednesday] they would fast for infants, so that diphtheria not enter their mouths. *God said, 'Let there be* מארת (*me'orot*), *lights*'—spelled מארת (*me'erat*), *curse*."

Cf. Proverbs 3:33; BT *Ta'anit* 27b, *Ḥullin* 60b; *Pesiqta de-Rav Kahana* 5:1; *Soferim* 17:4; Rashi and *Minḥat Shai* on Genesis 1:14; *Zohar* 1:1a, 12a, 33b; 2:167b, 205a.

Diphtheria here alludes to Lilith, the female demon who strikes children with this dread disease. See BT *Berakhot* 8a; *Zohar* 2:264b. In *Zohar* 2:267b Lilith and diphtheria appear as two distinct but kindred spirits.

318. **After the radiance of primordial light...** The primordial light of the first day of Creation was hidden away. See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

See *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma, Shemini* 9; *Bahir* 97–98 (147); *Zohar* 1:12a, 31b–32a, 45b–46a, 47a; 2:127a, 148b–149a, 220a–b; 3:88a, 173b.

319. **a shell was created...** Surrounding, concealing, and protecting the kernel of light. This shell is the demonic realm of *Sitra Aḥra*—or, according to *KP*, *Shekhinah*.

320. **another shell** Lilith, the female demon, wife of Samael. See *Zohar* 1:34b; 3:19a; *ZḤ* 16c (*MhN*); Scholem, *Kabbalah*, 356–61.

321. **the small faces** The cherubim, guarding the heavenly gates. See above, page 142; *Zohar* 1:228b; 3:60b, 217b; and BT *Sukkah* 5b: "Rabbi Aḥa son of Ya'akov said, 'We have learned that the face of the cherubim was not less than a handbreadth'.... What is a כרוב (*keruv*), cherub? Rabbi Abbahu said, 'כרבייא (*Ke-ravya*), Like a child, for in Babylon they call a child רביא (*ravya*).' Abbaye said to him, 'If so, how do you explain the verse: *The face of one was the face of a cherub, and the face of the second the face of a human* (Ezekiel 10:14), seeing that [the faces of] a cherub and a human are the same?'— 'A large face and a small face [i.e., *The face of a human* is large, while *the face of a*

cherub is small].'"

322. **She desired...** The demonic seeks to assume higher form. See above, pages 144–45, where the four faces of the *ḥayyot* are engraved on the divine throne.

323. **so that this would be perfected in this world** Through overcoming evil, Lilith herself is perfected (see *OY*, *Sullam*, *YN*). Alternatively, Adam is perfected (Scholem, *MmD*), or the world is perfected by Adam (*KP*; Tishby, *Wisdom of the Zohar*, 2:540). See Moses de León, *Sefer ha-Mishqal*, 157.

324. **As soon as she saw Eve...** According to *Alfa Beita de-Ven Sira*, 232–34, Lilith was Adam's first wife, created from the earth. Insisting on her equality, she refused to lie beneath Adam; uttering the name *YHVH*, she flew away. Here Lilith flees once she sees Eve. Adam's beauty reflects that of the *sefirot*, Primordial Adam. Together, he and Eve constitute an image of the divine couple, *Tif'eret* and *Shekhinah*.

325. **children... who deserve...** See *Qohelet Rabbah* on 4:1: "*I further observed all the oppression that goes on under the sun....* Rabbi Yehudah says, 'These are the children who are hidden away [taken away early] in life through the sins of their fathers in this world....'" Adam and Eve's sin empowers Lilith to kill.

326. **cherubs...** These cherubs are lower than the ones mentioned above. According to Genesis 3:24, cherubs along with *the flaming, ever-turning sword* guard the Garden of Eden and its path to the Tree of Life. See *Zohar* 3:167a.

327. **she emerged from the side of that *flame*** Lilith emerged from the left side, Judgment, symbolized by fire. See *Bereshit Rabbah* 21:9: "*Ever-turning*—changing: sometimes male, sometimes female; sometimes spirits, sometimes angels."

328. **As the flame revolves...** As the *flaming sword* revolves, Judgment and Love manifest alternately. When Judgment prevails, Lilith strikes. Or, according to *MM*, when Judgment prevails, Lilith abides by the flame; when Love prevails, she flees. See *Zohar* 1:221b.

329. **in the waning of the moon...** When *Shekhinah*, symbolized by the moon, is weakened, the power of the demonic grows dominant. See *Zohar* 1:70b, 146a.

330. **מארת** (***me'orot***), ***lights*, deficient** See above, page 148.

331. **Until Cain was born...** Until then, Lilith could not cling to Adam, who was united with Eve. Once Cain killed Abel, Adam saw no reason to have any more children, so he separated from Eve, whereupon maleficent spirits copulated with him.

See *Tanḥuma* (Buber), *Bereshit* 26; *Bereshit Rabbah* 20:11; BT *Eruvin* 18b; *Zohar* 1:34b, 54b–55a; 2:231b; 3:76b.

According to various sources, Cain himself was engendered by the union of Eve and the serpent. See *Targum Yerushalmi*, Genesis 4:1 (variants); *Pirqei de-Rabbi Eli'ezer* 21; *Zohar* 1:36b–37a, 54a; Stroumsa, *Another Seed*, 38–53.

332. **Later she drew close to him...** to Adam.

333. **For 130 years...** Referring to Genesis 5:3: *Adam lived 130 years and engendered a son in his likeness, after his own image*. See *Bereshit Rabbah* 20:11: "Rabbi Simon said, 'Throughout all 130 years that Adam separated himself from Eve, male spirits heated themselves from her and she gave birth, while female spirits heated themselves from Adam and gave birth.'"

See BT *Eruvin* 18b: "Rabbi Yirmeyah son of El'azar said, 'During all those [130] years that Adam was under the ban [for having eaten from the Tree of Knowledge], he engendered spirits, demons, and לילין (*lilin*), female demons, as is said: *Adam lived 130 years and engendered a son in his likeness, after his own image* (Genesis 5:3), from which it follows that until that time he did not engender after his own image'.... That statement refers to semen that he emitted accidentally."

See *Tanḥuma* (Buber), *Bereshit* 26; *Zohar* 1:34b, 54a–55a; 2:231b; 3:76b; Trachtenberg, *Jewish Magic and Superstition*, 51–54.

334. **Na'amah** Na'amah, whose name means "lovely," was the sister of Tuval-Cain and the great-great-great-great-granddaughter of Cain (Genesis 4:22). According to rabbinic tradition, the fallen angels were attracted by her beauty. See ibid. 6:1–4; *Tanḥuma* (Buber), *Ḥuqqat*, add. 1; *Midrash Aggadah* and *Midrash ha-Gadol*, Genesis 4:22.

According to the *Zohar*, she is the mother of Ashmedai, king of the demons, and she generates demons by seducing men in their sleep. See Naḥmanides, ad loc.; *Zohar* 1:9b, 55a; 3:76b–77a; *ZḤ* 19d (*MhN*).

335. **Uzza and Azael** These two angels opposed the creation of Adam and Eve, fell from heaven, and were attracted by *the daughters of men* (Genesis 6:2), here specifically Na'amah. They were punished by being bound in chains of iron in the mountains of darkness, from where they still manage to wreak havoc, teaching sorcery to humans.

See 1 Enoch 6–8; BT *Yoma* 67b; *Aggadat Bereshit*, intro, 39; *Midrash Avkir*, 7 (cited in *Yalqut Shim'oni*, Genesis, 44); *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:9b, 23a, 37a, 37a (*Tos*), 58a, 126a; 3:208a–b, 212a–b; *ZḤ* 81a–b (*MhN*, *Rut*).

336. **they** Na'amah and her demonic offspring.

337. **sleeping alone in a house... seize desire from them...** The spirits and demons are succubi, who were created without bodies and are eager to be impregnated by the seminal emission of males sleeping alone.

See *Tanḥuma* (Buber), *Bereshit* 17; *Zohar* 1:55a; 2:264a; Trachtenberg, *Jewish Magic and Superstition*, 51–54; Scholem, *On the Kabbalah*, 154–57; Tishby, *Wisdom of the Zohar*, 3:1366–67. See BT *Shabbat* 151b: "Rabbi Ḥanina said, 'One may not sleep alone in a house [or: in an isolated house], and whoever sleeps alone in a house is seized by Lilith.'" Cf. *Zohar* 3:45a; *Orḥot Ḥayyim*, par. 60.

338. **the waning of the moon** As the light of *Shekhinah* diminishes.

339. **letters were rearranged...** When the light returned, *Shekhinah* regained Her fullness, manifesting as the divine *word*.

340. **quaestors** קסטירין (*Qastirin*). The rabbinic term קוסטור (*qustor*) derives from Latin *quaestor*, a Roman official or prosecutor. See JT *Eruvin* 6:2, 23b; *Zohar* 1:53b; 2:58b, 208b; 3:13a. *Bei'ur ha-Millim ha-Zarot*, 188 relates the Zoharic term to the rabbinic קוסטינר (*qustinar*), which derives from the Latin *quaestionarius*, "torturer, executioner." Cf. קלסטור (*qalastor*), from the Greek *kolaster*, "torturer, executioner."

341. **descended to the depth of the nut** Solomon explored the nature of reality by examining the structure of the nut, which is composed of a kernel symbolizing divinity surrounded by layers of shells (קליפין [*qelippin*]), symbolizing demonic forces. In the writings of El'azar of Worms, the nut symbolizes the *merkavah* (the divine chariot-throne).

See Scholem, *Major Trends*, 239; Altmann, *Studies*, 172–79; Pope, *Song of Songs*, 574–79. Cf. Moses de León, *Sefer ha-Mishqal*, 156–60; *Zohar* 1:44b; 2:15b (*MhN*), 140b, and 233b: "Just as a nut has a shell surrounding and covering the kernel, the kernel resting within, so, too, with everything holy: holiness within, the other side without." The nut also appears as a cosmic symbol in the Orphic mysteries. See Eisler, *Weltenmantel und Himmelszelt*, 2:521–25.

342. ***The delights of the sons of men...*** Interpreting the verse to mean: The delights of demons are the sons of men.

343. **Further...** Interpreting the verse hyperliterally: *The delights of the sons of men* (i.e., their seminal emissions) impregnate the succubi, thereby generating *demon after demon*.

344. **had to create everything...** Both the shells and the kernel play a role in existence. The ultimate kernel is *Ein Sof*, surrounded, as it were, by the shells of the *sefirot*, which clothe and filter the intense light emanating out. See *Zohar* 2:131a.

345. **the head of the mystery...** *Ḥokhmah*, the first ray of emanation.

346. **all is this within that...** Each layer of existence is simultaneously the kernel of the shell surrounding it and the shell of the kernel within it. See

Maimonides, *Mishneh Torah*, *Hilkhot Yesodei ha-Torah* 3:2, who describes the many spheres within the eight celestial spheres as arranged "like the skins of an onion."

347. **until an expanse...** Until the circle of *Binah* expanded from the point of *Ḥokhmah*. See above, pages 109–12.

348. **radiance unknowable...** Apparently the radiance of the point of *Ḥokhmah*, though some commentators specify the palace of *Binah*, also unknowable.

349. **primordial light** *Ḥesed*, symbolized by the light of the first day of Creation.

350. **kernel and shell, spirit and body** The human being, fashioned *in the image of God* (Genesis 1:27), manifests the structure of kernel and shell. See Moses de León, *Sefer ha-Mishqal*, 159.

351. **When the moon shared...** When *Shekhinah* and *Tif'eret* were united, She was radiant. Originally the moon and the sun were equally radiant. See BT *Ḥullin* 60b: "Rabbi Shim'on son of Pazzi pointed out a contradiction. 'It is written: *God made the two great lights* (Genesis 1:16), and it is written [in the same verse]: *the greater light... and the lesser light*. The moon said before the blessed Holy One, "Master of the Universe! Can two kings possibly wear one crown?" He answered, "Go, diminish yourself!"....'"

352. **Shells upon shells...** The shells conceal the kernel of light, yet also filter it. Even the outermost shells, the demonic forces, serve this function by testing and punishing humanity.

353. **מארת (*me'orot*), *lights*, is spelled deficiently** As noted above (page 148), in Genesis 1:14, the word מארת (*me'orot*) is written without *vavs*, the vowel letters. This deficient spelling alludes to the diminished light of *Shekhinah*, the moon, now surrounded by shells, which culminate in evil or "curse": מארה (*me'erah*).

354. ***to shine upon earth*** The arrayal of the kernel within a series of shells actually benefits the world; now the light is filtered, shining with a bearable intensity.

355. ***The two great lights...*** Originally, *Tif'eret* and *Shekhinah*, symbolized by the sun and moon, were united. Their union is indicated by the full name: אלהים יהוה (*YHVH Elohim*). In rabbinic literature these two names represent, respectively, the divine qualities of compassion and justice. See *Sifrei*, Deuteronomy 26; *Bereshit Rabbah* 12:15; 33:3; and 13:3, where *YHVH Elohim* is called "a complete name."

In Kabbalah the two names often designate *Tif'eret* and *Shekhinah*, who were originally one and whose reunion represents the goal of religious life. See *Zohar*

1:4a, 20a, 48b; 2:161a, 229a; 3:138b (*IR*); *ZḤ* 70d (*ShS*).

356. **in a manner concealed** Concealed within divine thought prior to emanation (*KP*), or concealed by not appearing in this verse in its full form but only as אלהים (*Elohim*), *God*. An encoded form of the other half of the name follows.

357. **מצטץ מצפץ** (***MTsPTs, MTsPTs***)... An encoded form of the name יהוה יהוה (*YHVH YHVH*), according to the system of letter substitution known as א״ת ב״ש (*at bash*), in which the last letter of the alphabet is substituted for the first, the penultimate for the second, etc. See *Zohar* 2:132a–b. The double name יהוה יהוה (*YHVH YHVH*) appears at the beginning of the thirteen qualities of compassion, derived from Exodus 34:6–7. See BT *Rosh ha-Shanah* 17b; *Zohar* 1:1a. According to Kabbalah these qualities originate in *Keter*, the highest *sefirah*, the realm of total compassion untainted by judgment.

358. **these were enhanced...** *Tif'eret* and *Shekhinah* return to their source in *Keter*, the mystery on high, and draw down a flow of emanation to the worlds.

359. **The moon was uneasy...** See BT *Ḥullin* 60b: "Rabbi Shim'on son of Pazzi pointed out a contradiction. 'It is written: *God made the two great lights* (Genesis 1:16), and it is written [in the same verse]: *the greater light... and the lesser light*. The moon said before the blessed Holy One, "Master of the Universe! Can two kings possibly wear one crown?" He answered, "Go, diminish yourself!" She said before Him, "Master of the Universe! Because I have suggested something proper I should make myself smaller?" He replied, "Go and rule by day and night." She said, "But what is the value of this? What good is a lamp at noon?"... Seeing that her mind was uneasy [that she could not be consoled], the blessed Holy One said, "Bring an atonement for Me for making the moon smaller."' As was said by Rabbi Shim'on son of Lakish: 'Why is the goat offered on the new moon distinguished by the phrase *to* [or: *for*] *YHVH* (Numbers 28:15)? The blessed Holy One said, "Let this goat be an atonement for My having made the moon smaller."'"

See BT *Rosh ha-Shanah* 23b; *Zohar* 1:146a; *ZḤ* 70d–71a (*ShS*); Moses de León, *Sefer ha-Rimmon*, 189; idem, *Mishkan ha-Edut*, 35b.

360. ***Where do you pasture... Where do you let them rest...*** *OY* suggests the rendering: *Where will she pasture... Where will she let them rest...*, referring to the moon herself (the pronominal prefix ת [*tav*] denotes either *you* or *she*). See *MM*; and *ZḤ* 71a (*ShS*), where the verse is addressed by the moon to the blessed Holy One.

361. **How can a little lamp shine at noon?** The moon is ashamed to reveal its own meager light in the face of the sun's light. See the moon's complaint cited above, note 359: "What good is a lamp at noon?" Cf. *ZḤ* 71a (*ShS*).

362. **head of those below** Of the angelic forces beneath her and of the lower worlds.

363. **she has light only from the sun** Reflecting its light. Similarly, *Shekhinah* reflects the light of *Tif'eret*, lacking light of Her own. The expression derives from a medieval astronomic description of the moon.

See Radak on Genesis 1:16; Moses de León, *Shushan Edut*, 338; idem, *Sod Eser Sefirot Belimah*, 381; *Zohar* 1:31a, 132b, 181a, 238a; 2:43a, 142a, 218b.

364. ***The greater light... and the smaller light...*** *Tif'eret*, whose name is *YHVH*, and *Shekhinah*, known as *Elohim*. As the final *sefirah*, She is the culmination of divine thought.

365. **inscribed above among the letters...** *Shekhinah* is symbolized by the final letter in the name יהוה (*YHVH*).

366. **Nevertheless she ascended...** *Shekhinah*, symbolized by the letter ה (*he*), regained union with the higher *sefirot*, symbolized by the first three letters of the name יהוה (*YHVH*).

367. **Rungs expanding...** Both *Tif'eret*, who rules the day, and *Shekhinah*, ruling the night, generate angelic forces.

368. **other forces and camps...** Of angels.

369. **that *expanse of heaven*...** *Yesod*, who encompasses the angels. He is also known as "Vitality of the Worlds," since He channels the flow of emanation, animating all of existence. See above, note 214.

370. **On this day the kingdom of David...** *Shekhinah*, who is known as *Malkhut* ("Kingdom"), is symbolized by the ideal kingdom of David and by the fourth day of Creation, on which the sun and moon were fashioned. She together with the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret* (symbolized by Abraham, Isaac, and Jacob) constitute the four legs of the divine throne upon which sits *Binah*. See *Zohar* 1:5b, 82a, 89b (*ST*), 154b.

See *Bereshit Rabbah* 47:6: "Resh Lakish said, 'The patriarchs themselves constitute the [divine] Chariot.'" Cf. Azriel of Gerona, *Peirush ha-Aggadot*, 57; *Zohar* 1:60b, 99a, 150a, 173b, 248b; 2:144a; 3:38a, 99a.

On the relation between David and the patriarchs, see Acts 2:29; *Mekhilta*, *Pisḥa* 1; BT *Berakhot* 16b; *Pesaḥim* 117b; *Sanhedrin* 107a; *Midrash Tehillim* 18:8, 25; Moses de León, *Sheqel ha-Qodesh*, 45 (54); Jacob ben Sheshet, *Ha-Emunah ve-ha-Bittaḥon*, 396; Baḥya ben Asher on Genesis 32:10; Ginzberg, *Legends*, 6:265, 94. Cf. *Zohar* 1:82a and note 164 there.

371. **The letters were arrayed...** The letters of the name יהוה (*YHVH*) were arranged, no longer encoded, with the final ה (*he*) symbolizing *Shekhinah*.

372. **until the sixth day...** The creation of the human being on the sixth day symbolizes the full emanation of the *sefirot*, envisioned as the limbs of Primordial

Adam. Only at this point did *Shekhinah* stabilize.

373. **the upper throne and the lower throne...** Here the upper throne symbolizes *Tif'eret* and the *sefirot* around Him, enthroning *Binah*, while the lower throne symbolizes *Shekhinah*, enthroning *Tif'eret*.

374. **arrayed in their wheels** The letters of the alphabet, by which the world was created, were arrayed in correct order. See *Sefer Yetsirah* 2:4: "Twenty-two elemental letters. God set them in a wheel with 231 gates, turning forward and backward." Cf. Liebes, *Peraqim*, 293.

375. **scribal matrix of the nexus** טופסירא דקוטרא (*Tufsira de-qutra*). In the *Zohar*, *tufsira* (or *tufsera*) means either "mold, form, configuration" (based on טופסא [*tufsa*], derived from the Greek *tupos*), or "royal dignitary" (based on טפסרא [*tafsera*], derived from biblical טפסר [*tifsar*], "marshal, scribe").

See Jeremiah 51:27; Nahum 3:17; *Zohar* 1:30b, 96b, 157a, 241b, 242b, 243b; 2:235b (*Tos*); 3:120a, 270b; *Bei'ur ha-Millim ha-Zarot*, 178–80, 185; *KP*; Scholem. Here the letters are linked in a creative pattern.

376. **a day rejected...** When *Shekhinah*, symbolized by the fourth day of Creation, diminished Her light, She excluded Herself from the brilliance of *the builders*, the triad of *sefirot* (*Ḥesed, Gevurah*, and *Tif'eret*) symbolized by the first three days of Creation who together construct the pattern of the *sefirot*. See *Bahir* 131 (190); *Zohar* 1:89b (*ST*). *Shekhinah* refers to them as *My mother's sons*, the offspring of *Binah*, the Divine Mother.

377. **shells were arrayed...** Concealing the light. See above, pages 151–52.

378. **All those radiant lights...** The lights of the *sefirot* (from *Ḥesed* through *Hod*) converge in *Yesod* in order to adorn *Shekhinah*, the throne of David.

379. **all those included in the category *human*...** Those creatures (ox, lion, eagle) comprised in the *human* face of the *ḥayyot*. See above, page 145: "*The image of their face was a human face* (Ezekiel 1:10). They are all comprised in this image, an image comprising them."

380. ***You are human...*** See BT *Yevamot* 60b–61a: "Rabbi Shim'on son of Yoḥai said, 'The graves of Gentiles do not impart impurity by a tent [i.e., one who stands on or bends over such a grave, thereby constituting a tent with his body, is not rendered impure], as is said: *You, My sheep, sheep of My pasture, are human* [*and I am Your God*] (Ezekiel 34:31). You are called *human*; Gentiles are not called *human*.'"

Rabbi Shim'on assumes a connection between *human* and "impurity by a tent," based on the wording of Numbers 19:14: *When a human dies in a tent, whoever enters the tent and whoever is in the tent shall be impure seven days*.

See *Zohar* 1:131a, 220a; 2:25b, 86a.

381. **the spirit of the holy side** Emanating from the world of the *sefirot*.

382. **body... is a garment...** The body clothes the soul. See *Zohar* 2:75b–76a; *ZḤ* 78c (*MhN*, *Rut*). The identical teaching appears in Moses de León's *Sefer ha-Mishqal*, 44: "They have said in *Secrets of the Torah* " Cf. ibid., 159.

383. **Specters** טסירין (*Tesirin*), a neologism appearing several times in the *Zohar* (1:17b, 178a ["*tesirin* without a body"]; 2:29a). See *Tanḥuma* (Buber), *Bereshit* 17: "It is not written here: [*He ceased from all His work*] *that* [*God*] *created and made*, but rather [*that God created*] *to make* (Genesis 2:3), for the Sabbath came first and their work was not completed. Rabbi Benaya said, 'This refers to the demons, for He created their souls, and as He was creating their bodies, the Sabbath day was hallowed. He left them, and they remained soul without body.'"

Cf. *Bereshit Rabbah* 7:5; 11:9; *Zohar* 1:14a, 47b–48a, 178a; 2:155b; 3:142b (*IR*); and M *Avot* 5:6: "Ten things were created on Friday eve at twilight.... Some say, 'Also the demons.'"

384. **melted in the smelting of this spirit** As the spirit (called *human*) is refined, lower spirits ("specters") are produced, which are then clothed in the form of ten pure animals, permitted to be eaten.

385. **who desire to be interwoven...** To be included in the category of *human*.

386. **the other side...** The demonic realm, source of other nations' souls. The claim that the souls of the nations derive from the demonic is supposedly based on the rabbinic source cited above (note 380), but is amplified far beyond its original context. For parallel medieval Christian views of the demonic nature of the Jews, see Trachtenberg, *The Devil and the Jews*. Cf. *Zohar* 1:47a, 131a; *ZḤ* 10c (*MhN*).

387. **it is called Impure** The body shares the impurity of the spirit.

388. **Once the spirit emerges...** Once that person dies, the garment ("it"), that is, the body, is no longer called Impure, which explains why "the graves of Gentiles do not impart impurity" (BT *Yevamot* 61a, cited above, note 380).

See *Zohar* 1:131a, 220a; *ZḤ* 78d (*MhN*, *Rut*); Moses de León, *Mishkan ha-Edut*, 48a.

389. **Specters** טסירין (*Tesirin*). See above, note 383.

390. **this spirit** The spirit of impurity.

391. **that side** The side of impurity.

392. **Each kind follows its own...** See BT *Bava Qamma* 92b: "It was taught in the Mishnah: 'Anything attached to something subject to impurity is itself subject to impurity. Anything attached to something that remains pure will itself remain pure.' It was taught in a *baraita* [a tannaitic tradition]: Rabbi Eli'ezer said, 'Not for nothing did the starling follow the raven, but because it is of its kind.'"

See *Bereshit Rabbah* 65:3; *Zohar* 1:137b, 167b.

393. **The radiant lights above shine...** The *sefirot* emanate through *Yesod*.

394. ***greater light... smaller light...*** *Tif'eret*, symbolized by the sun, and *Shekhinah*, by the moon.

395. **The rule of the male...** The *sefirot* function as a traditional household: the male, *Tif'eret*, gathers the flow of emanation from left and right, while the female, *Shekhinah*, channels this flow, thereby nourishing the world.

396. **commands Her household...** Once *Shekhinah* arranges the powers under Her and retires with *Tif'eret*.

397. **the maidens who remain...** Angels serving *Shekhinah*.

398. ***God made the two great lights...*** The verse is taken to mean: *Binah*, known as אלהים (*Elohim*), *God*, gave birth to *Tif'eret* and *Shekhinah*, *the two great lights*. See above, page 153.

399. **"luminaries of light"** A phrase appearing in the morning liturgy: "May You be blessed, *YHVH* our God, for the exquisite work of Your hands, for the luminaries of light You fashioned; they glorify You." See Ezekiel 32:8. Here the phrase refers to the emanation flowing between *Ḥesed* and *Shekhinah*.

400. **"luminaries of fire"...** The ritual of *havdalah*, marking the end of Sabbath, consists of blessings over wine, spices, and the light of a candle (here, a lamp). The blessing over the flame concludes: "... who creates the lights of the fire." Here "luminaries of fire" are the forces dominating the weekdays and sustained by *Shekhinah*, who is symbolized by fire. See *Zohar* 1:14b; 2:207b–208b.

401. **for they have been granted...** The weekday forces have been empowered by *Shekhinah*, the divine lamp. The ceremony of *havdalah* symbolizes and actualizes this transition of authority.

402. **fingers of a human being...** The ten fingers of the human hand symbolize the ten *sefirot*.

See *Sefer Yetsirah* 1:3; *Midrash Tadshe* 10 (*Beit ha-Midrash*, 3:174); *Bahir* (87) 124; Naḥmanides on Exodus 30:19; *Zohar* 2:67a, 208a; 3:143a (*IR*), 186a, 195b.

403. **front and back** The fronts of the fingers (adjoining the palm) symbolize the *sefirot*, while the backs of the fingers symbolize the forces beneath *Shekhinah* who rule the weekdays.

404. **permitted to gaze at the fingernails...** As one recites the blessing over the flame, one bends the fingers in toward the palm and gazes at the light reflected off the fingernails, which symbolize the weekday forces illumined and empowered by the fire of *Shekhinah*.

See *Pirqei de-Rabbi Eli'ezer* 20, and David Luria, ad loc., n. 20; *Teshuvot ha-Ge'onim*, *Sha'arei Teshuvah*, 104; *Zohar* 2:208a–b; S. Finesinger, in *Hebrew*

Union College Annual 12–13 (1937–38): 347–65; D. Noy, in *Maḥa nayim* 85–86 (1963): 166–73; Ginsburg, *The Sabbath in the Classical Kabbalah*, 272–74; Hallamish, *Ha-Qabbalah*, 322–23.

405. **the inside of the fingers may not be viewed...** The fronts of the fingers, symbolizing the *sefirot*, should be concealed.

406. **This rules on Sabbath...** On Sabbath the *sefirot* rule through *Shekhinah*, while the rest of the week is dominated by the forces beneath *Shekhinah*.

407. **the blessed Holy One... His throne of glory** *Tif'eret* and *Shekhinah*.

408. **"a people unique on earth"** See 2 Samuel 7:23: *Who is like Your people, like Israel, a nation unique on earth...?*

409. **the side of the right** The side of *Ḥesed*.

410. **primordial light...** See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

See *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma*, *Shemini* 9; *Bahir* 97–98 (147); *Zohar* 1:12b, 31b–32a, 45b–46a, 47a; 2:127a, 148b–149a, 220a–b; 3:88a, 173b. According to *Zohar* 1:1a, this primordial light was concealed in the covenant, a name for *Yesod*, also known as the Sabbath day.

411. **From the departure of Sabbath...** All week long.

412. **by that lamp** *Shekhinah*.

413. ***The creatures darting to and fro*** The verse continues: *with the appearance of sparks*. This is from Ezekiel's vision of the חיות (*ḥayyot*), "living creatures, animals," who carry the divine throne. The long passage that follows soon refers to *the expanse of heaven* (Genesis 1:15) encompassing the *ḥayyot* and concludes with the same verse.

414. ***wheel*** אופן (*Ofan*), one of the אופנים (*ofanim*) described by Ezekiel (1:15–21). There the wheels are rimmed with eyes and move in perfect unison with the *ḥayyot*, transporting the throne together with them. Here the *ofan* is identified with Metatron.

415. **Metatron** The chief angel, variously described as Prince of the World, Prince of the Presence, celestial scribe, and even יהוה קטן (*YHVH Qatan*), "Lesser *YHVH*" (3 Enoch 12:5, based on Exodus 23:21). In Heikhalot literature Metatron is also identified with Enoch, who ascended to heaven (based on Genesis 5:24). See BT *Sanhedrin* 38b; Scholem, *Kabbalah*, 377–81; Margaliot, *Mal'akhei Elyon*, 73–108.

416. **500 parasangs higher** The Greek parasang equals about 3.5 miles. See BT *Ḥagigah* 13b, on Ezekiel 1:15: "As *I beheld the creatures, behold, one wheel on the ground alongside the creatures*. Rabbi Eleazar said, 'This is a certain angel who stands on earth and whose head extends close to the living creatures.' In a *matnita* [tannaitic tradition] it is taught: His name is Sandalfon, who is taller than his companion [Munich MS: companions] by a journeying distance of five hundred years. He stands behind the Chariot, binding crowns for his Lord." Here in the *Zohar*, Metatron replaces Sandalfon. Cf. 3 Enoch 9:1–2: "Rabbi Yishma'el said, 'Metatron, Prince of the Presence, said to me: ".... I was enlarged and increased in size till I matched the world in length and breadth."'"

417. **The hidden creatures** *Ḥesed, Gevurah, Tif'eret*, and *Shekhinah*.

418. **beneath two supernal letters...** The quartet of *sefirot* lies beneath the divine parents, *Ḥokhmah* and *Binah*, symbolized by the first two letters of יהוה (*YHVH*), who rule over the lower *sefirot*, symbolized by the last two letters. The highest *sefirah, Keter*, is alluded to by the tip of the initial letter, י (*yod*).

419. **Concealed of all Concealed** *Ein Sof*.

420. ***the expanse of heaven*** *Yesod*. See above, page 154.

421. **above the creatures** Above the hidden creatures, the quartet of *sefirot*.

422. **primordial ה (*he*)...** *Binah*, the Divine Mother, symbolized by the second letter of יהוה (*YHVH*). See *Zohar* 2:22a. She is also known as מי (*Mi*), "Who." See above, pages 5–9. A spiritual seeker inquires about Her, but such questions do not lead to ordinary verbal answers.

423. **it is enclosed in thought** *Binah* is concealed within the realm of divine thought, which is impenetrable.

424. **The thought of the blessed Holy One... א (*alef*)** Divine thought is identified with the open-ended א (*alef*) in *Bahir* 48 (70).

425. **what is suspended...** The lower *sefirot*.

426. **no trace at all** Similar language appears in *Zohar* 3:289b (*IZ*).

427. **the initial descent of *Ein Sof*** *Keter*, out of which all emanation proceeds.

428. **a tenuous radiance...** *Ḥokhmah*, the primordial point of light. See above, page 109; Moses de León, *Sheqel ha-Qodesh*, 21–22 (25–26).

429. **a realm containing tracings of all letters...** *Binah*, who generates the letters of the alphabet.

430. **first and last of all the rungs...** The graphic shape of the letter א (*alef*) encompasses the entire range of *sefirot*: on the top right is a י (*yod*), symbolizing the primordial point of *Ḥokhmah* (along with *Keter* and *Binah*); the central shaft of the א (*alef*) is a ו (*vav*), whose numerical value of six symbolizes *Tif'eret* and the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*); and finally the י (*yod*) on the bottom left of the א (*alef*) symbolizes *Shekhinah*, (lower *Ḥokhmah*), also pictured as a point.

See *Zohar* 3:73a, 193b; *ZḤ* 5c (*ST*); Moses de León, *Sheqel ha-Qodesh*, 87–89 (111–12).

431. **a single secrecy...** The primordial point represented by the י (*yod*) on the top right of the א (*alef*).

432. **six rungs...** The six *sefirot* from *Ḥesed* through *Yesod* suspended in the divine mind (*Keter, Ḥokhmah*, and *Binah*).

433. **the radiance that shone...** *Ḥesed*, first of the six rungs, identified with the primordial light of the first day of Creation. See BT *Ḥagigah* 12a, cited above, note 410.

434. **the letter ט (*tet*) of Creation** The first appearance of the letter ט (*tet*) in the Creation story is in Genesis 1:4: *God saw that the light was* טוב (*tov*), *good*. The primordial light of *Ḥesed* was hidden away in *Yesod*, the ninth *sefirah* (matching the numerical value of *tet*), who is also called *tov*. Thus *tet* indicates the light of *Ḥesed* concealed within *Yesod*.

See BT *Bava Qamma* 55a; *Zohar* 1:3a, 30b; 2:152a, 230a; *ZḤ* 63b (*ShS*).

435. ***the heat of the day... at the opening of the tent...*** From the description of Abraham's theophany: *YHVH appeared to him by the oaks of Mamre; he was sitting at the opening of the tent in the heat of the day*. In the *Zohar*, Abraham symbolizes *Ḥesed*, who shines on *Shekhinah*, *the opening of the tent*, the opening of the divine realm. *The heat of the day* alludes to *Ḥesed*, Abraham's day within the cosmic week, and *Yesod*, through whose passion *Ḥesed* joins *Shekhinah*.

See *Zohar* 1:97b–98b (*ST*), 98a–b, 103b; 2:36a; 3:14a.

436. **a radiance that darkens away...** *Gevurah*, second of the six rungs, on the left side, which tends toward judgment and severity.

437. **the prayer of Isaac to mend this rung...** See BT *Berakhot* 26b: "Rabbi Yose son of Rabbi Ḥanina said, 'The patriarchs instituted the prayers'.... Abraham instituted the morning prayer..., Isaac instituted the afternoon prayer, as is said: *Isaac went out to meditate in the field as evening turned. ...* Jacob instituted the evening prayer." See *Bereshit Rabbah* 68:9.

The three patriarchs each symbolize one of the sefirotic triad: *Ḥesed, Gevurah*, and *Tif'eret*. Isaac embodies *Gevurah*, also known as *the turning of the evening*. His prayer focused on restoring this darkened radiance and sweetening its harsh judgment.

438. **the Prince of Esau** The story of Jacob wrestling with *a man* (Genesis 32:25) is interpreted by Rabbi Ḥama son of Rabbi Ḥanina (*Bereshit Rabbah* 77:3) as a wrestling match with "the Prince of Esau," Esau's guardian angel. *Tanḥuma, Vayishlaḥ* 8 identifies this figure as Samael. Both Esau and Samael are empowered by *Gevurah* on the left side.

439. **a radiance combining both of these** The third rung is *Tif'eret*, who

balances the *sefirot* of *Ḥesed* and *Gevurah*. He is symbolized by both Jacob and the sun.

440. ***The sun rose upon him as he passed Penu'el,*** *limping on his thigh*, following his wrestling ordeal. On the healing power of the sun, see Malachi 3:20; BT *Bava Batra* 16b.

441. **once he had merged...** Jacob wrestled with the power of the left, the *turning of the evening*, and integrated it with the right. Thereby he attained the rung of *Tif'eret*, the sun. The *Zohar* relates פנות ערב (*penot erev*), *turning of the evening*, to פנואל (*Penu'el*).

442. **נצח ישראל (*Netsaḥ Yisra'el*), *Eternity of Israel...*** The verse reads: *Moreover, the Eternal One of Israel does not lie or change His mind, for He is not human that He should change His mind.* *Netsaḥ* is symbolized as one thigh of Primordial Adam, paired with *Hod*, the other thigh. Together these two *sefirot* constitute the source of prophecy.

443. **the fourth rung, from which no human prophesied...** When Jacob was wounded in his thigh, *Netsaḥ* (one of the two rungs of prophecy) was weakened and therefore such prophecy was suspended until the time of Samuel, who restored the *sefirah* of *Netsaḥ* and referred to it in the verse cited here. See 1 Samuel 3:1: *In those days the word of YHVH was rare; vision was not widespread*.

See *Zohar* 1:170b–171a; 2:111b; Moses de León, *Sheqel ha-Qodesh*, 10–12 (13–14); idem, *Sefer ha-Rimmon*, 82–83.

444. ***He touched the socket of his thigh*** The full verse reads: *When he saw that he could not prevail against him* [Jacob], *he touched the socket of his thigh, so the socket of Jacob's thigh was wrenched as he wrestled with him*.

445. **from that *turning of the evening...*** The Prince of Esau was empowered by *Din* ("Judgment"), the *sefirah* of the left side.

446. **had merged with it...** Jacob had balanced left and right.

447. **from there, for the thigh...** The Prince of Esau could not overpower Jacob, who symbolizes *Tif'eret*, the harmony of left and right, but he succeeded in wounding Jacob's thigh, symbolizing *Netsaḥ*, which is outside the torso of the body, and from there he derived power. See *Zohar* 1:146a, 166a; 2:227a.

448. **the torso** *Tif'eret*, torso of the sefirotic body.

449. **mystery of two rungs, mystery called אדם (*adam*), *human*** *Ḥesed* and *Gevurah*, the *sefirot* of the right and the left, are balanced in *Tif'eret*, the torso of the body of Primordial Adam. *Tif'eret* is symbolized by Jacob, of whom it is said (BT *Bava Me-tsi'a* 84b): "Jacob's beauty was a reflection of Adam's."

450. ***He is not human*** The full verse reads: *Moreover, the Eternal One of Israel does not lie or change His mind, for He is not human that He should*

change His mind. The *sefirah* of *Netsaḥ*, being outside the torso of the body, lacks the balance of *Tif'eret* ("the mystery called *human*") and is therefore vulnerable to the Prince of Esau. See above, page 163; Moses de León, *Sheqel ha-Qodesh*, 11 (14).

By wounding Jacob's thigh, this demonic power damages the source of prophecy in the sefirotic thigh, *Netsaḥ*, and thereby prophecy is delayed until the arrival of Samuel. See *Zohar* 3:136b (*IR*).

451. ***Confer*** **מהודך** (***me-hodekha***), ***of your splendor, upon him*** The verse continues: *so that the entire community of the Children of Israel hearken*. In the biblical passage, God instructs Moses to impart his charisma to Joshua. Here in the *Zohar*, הודך (*hodekha*), *your splendor*, indicates the *sefirah* of *Hod*, companion of *Netsaḥ*, who together inspire prophecy. Joshua, living before Samuel, did not have access to *Netsaḥ*.

452. **the fifth rung, נצח** (***Netsaḥ***), ***Eternity*, left thigh...** M7 deletes the word נצח (*Netsaḥ*), *Eternity*, which simplifies the line, since in Kabbalah *Hod* is usually described as the fifth lower *sefirah* and the left thigh, while *Netsaḥ* is the fourth, the right thigh. The commentators wrestle with this inconsistency and attempt various solutions; see *OY*, *KP*, *MM*, *Sullam*. Apparently, here the *Zohar* adopts the view that *Netsaḥ* is on the left, and *Hod* on the right.

See Moses de León, *Sheqel ha-Qodesh*, 10–11, 47–48 (13–14, 57, 59); idem, *Sefer ha-Rimmon*, 82–83, and Wolfson's note on 82:17.

453. **David came and combined it with the right... *in Your right hand*...** David combined left with right, so that *Netsaḥ* was included *in Your right hand*, on the right side.

See *Zohar* 2:168b–169a; *ZḤ* 44a; Moses de León, *Sheqel ha-Qodesh*, 11 (13): "But I have seen in the Midrash...."

454. **the side of impurity** The demonic power embodied by the Prince of Esau.

455. **So he** Samuel.

456. **all his words were stern...** Samuel devoted himself to restoring the *sefirah* of *Netsaḥ*, which had been attacked by the Prince of Esau on the left side, so his prophecy was characterized by the severe quality of the left side. Samuel's career began with the condemnation of the house of the high priest Eli, delivered by *a man of God* (1 Samuel 2:27–36), who is identified in rabbinic sources as Elkanah, Samuel's father.

See *Midrash Tanna'im*, 208; *Seder Olam Rabbah* 20:6; *Battei Midrashot*, 2:121; Rashi on BT *Eruvin* 18b, s.v. *Elqanah*; Ginzberg, *Legends*, 6:222, n. 28.

Samuel's final prophecy was a condemnation of King Saul. See 1 Samuel 15:10–34; 28:15–19.

457. **anointed kings** Saul and David.

458. **two sides above** *Ḥesed* and *Gevurah*, on the left and the right, symbolized by Aaron the priest and Moses the Levite.

459. ***Netsaḥ* and *Hod*** The source of prophecy, situated beneath *Ḥesed* and *Gevurah*, and actualized by the prophet Samuel.

460. **Samuel is equivalent...** See BT *Berakhot* 31b, where Hannah's prayer, *Give your handmaid the seed of men* [i.e., offspring], is interpreted by Rabbi Yoḥanan as referring to: "Seed equivalent to two men. Who are they? Moses and Aaron, as is said: *Moses and Aaron among His priests, Samuel among those invoking His name*."

Cf. *Zohar* 2:148a; 3:19b; *ZḤ* 43c.

461. **six aspects...** All six *sefirot* from *Ḥesed* through *Yesod* are encompassed by the six named figures. Moses, Aaron, and Samuel symbolize *Ḥesed, Gevurah, Netsaḥ*, and *Hod* (see above), while Jacob as well as Moses symbolize *Tif'eret*, and Joseph symbolizes *Yesod*.

462. **master of the house** Jacob, symbolizing *Tif'eret*, is the husband of *Shekhinah*, known as "house." In the *Zohar*, the phrase "master of the house" is applied to both Jacob and Moses (1:138b, 152b, 236b, 239a; 2:22b, 235b, 238b, 244b [*Heikh*]) as well as to the mystic who masters the secrets of Torah (2:99b). See Numbers 12:7: *Throughout My house he* [Moses] *is trusted*.

On Jacob and Moses in the *Zohar*, see Liebes, in *Eshel Be'er Sheva* 4 (1996): 193–98.

463. **Moses took over...** During his lifetime Moses united with *Shekhinah*, thereby becoming "master of the house" while still in the body, whereas Jacob atttained this state only at death. See *Zohar* 1:152b, 236b; 3:187b.

According to rabbinic tradition, after encountering God on Mount Sinai, Moses abstained from sexual contact with his wife and maintained union with *Shekhinah*.

See *Sifrei*, Numbers 99; BT *Shabbat* 87a; *Tanḥuma, Tsav* 13; Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 7:6; *Zohar* 1:152b, 234b; 2:222a; 3:148a, 180a.

On the theme of Moses the husband commanding God, see *Midrash Tehillim* 90:5, in the name of Rabbi Shim'on son of Lakish: "Why was he [Moses] called איש האלהים (*ish ha-elohim*), *man* [or: *husband*] *of God* (Psalms 90:1)? Just as a husband can, if he wishes, either nullify his wife's vow or confirm it, as is said: אישה (*Ishah*), *Her husband may confirm it, her husband may nullify it* (Numbers 30:14), so, as it were, Moses said to the blessed Holy One, *Arise, O YHVH!... Return, O YHVH!* (ibid. 10:35–36)."

See *Pesiqta de-Rav Kahana, nispaḥim, Vezot Haberakhah*, 443–44, 448

(variants); *Tanḥuma, Vezot Haberakhah* 2 (*Ets Yosef*, ad loc.); *Devarim Rabbah* (Lieberman), on 33:1; *Zohar* 1:6b, 21b–22a, 148a, 152a–b, 236b; 239a; 2:22b, 235b, 238b, 244b (*Heikh*).

464. **performed in the house** שמשו בביתא (*Shimmeshu be-veita*), "Served in the house," based on the rabbinic euphemism for sexual intercourse: "performed [the function of] the house," "house" itself being a euphemism for "vulva." See M *Miqva'ot* 8:4; *Niddah* 1:7; 10:8.

Here "the house" is *Shekhinah*, with whom both Jacob and Moses unite. See *Zohar* 1:133a.

465. **he was righteous** Since Joseph resisted the sexual advances of Potiphar's wife, he is called "righteous" in rabbinic literature. See BT *Yoma* 35b; *Bereshit Rabbah* 93:7; *Pesiqta de-Rav Kahana, nispaḥim*, 460. Cf. *Tanḥuma, Bereshit* 5; *Pirqei de-Rabbi Eli'ezer* 38, which cite Amos 2:6.

In Kabbalah Joseph symbolizes the divine phallus, *Yesod* ("Foundation"), also known as Righteous One, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). The verse literally means *The righteous one is an everlasting foundation* but is understood as *The righteous one is the foundation of the world*. See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

The point here is that both Jacob and Moses could unite with *Shekhinah* only through the *sefirah* of *Yesod*, symbolized by Joseph. See *Zohar* 1:180a.

466. ***These are the generations of Jacob: Joseph*** The *Zohar* conveniently breaks off the citation here with the mention of the two males, so that the verse now implies that they must be together. By means of *Yesod* (Joseph), Jacob united with *Shekhinah* and generated new life. See *Bereshit Rabbah* 84:6.

467. **emerged from exile** From the exile of Egyptian slavery, which She shared with the Children of Israel.

468. ***Moses took the bones of Joseph...*** Joseph, at his death, had made his brothers promise to eventually take his bones out of Egypt (Genesis 50:25), a promise fulfilled by Moses at the Exodus. Joseph's bones were reinterred in Canaan at the end of the conquest (Joshua 24:32).

469. **the body...with the covenant** As a male body unites with a female through the phallus, which is marked with the sign of the covenant of circumcision, so Moses, symbolizing *Tif'eret*, the torso of the body of the *sefirot*, unites with the divine female, *Shekhinah*, only by means of the divine phallus, *Yesod*, known as Covenant. See Moses de León, *Sheqel ha-Qodesh*, 10 (12–13).

470. **Jacob, Moses, and Joseph...** Jacob and Moses both symbolize *Tif'eret*, while Joseph symbolizes *Yesod*.

471. **When Jacob died...** See Genesis 50:13. Jacob symbolizes *Tif'eret*, the

torso of the sefirotic body, so when he died his body entered the Holy Land, symbolizing *Shekhinah*.

472. **When Joseph died...** Joseph symbolizes *Yesod*, the phallus protruding from the torso of the body, so his body did not enter the land; rather, it was his bones (whose symbolism is clarified below). See *Zohar* 2:141b.

473. **Moses, neither one** Moses died just outside the land of Israel on Mt. Nebo and was buried in the valley below. See Deuteronomy 34:1–6.

474. **first husband of the Consort** Jacob was the first to wed *Shekhinah*, who is called מטרוניתא (*Matronita*), an aramaized form of the Latin *matrona*, "matron, married woman, noble lady."

475. **he is the body** Jacob symbolizes *Tif'eret*, torso of the divine body.

476. **bones are soldiers...** The bones symbolize camps of angels emerging from *Yesod*, who is known both as צדיק (*Tsaddiq*), "Righteous One" (see above, note 465) and צבאות (*Tseva'ot*), "Hosts," referring to these hosts of angels. See *Zohar* 3:296a (*IZ*).

477. **a female married to two...** If a woman marries two men, in the future world when all are resurrected, she will be reunited with her first husband.

See Matthew 22:28; Mark 12:23; *Zohar* 2:102a–b; Moses de León, *She'elot u-Tshuvot*, 59; *NZ*, here, n. 9, and *millu'im*, 15; Mordechai Shpielman, *Tif'eret Tsevi*, 1:248a–249a.

478. **this shows Moses' inferiority...** The fact that he did not enter the land and maintain his union with *Shekhinah* apparently indicates failure.

479. **the aspect of Jubilee** *Binah*, the Divine Mother, is symbolized by the Jubilee, proclaimed every fifty years, when slaves were released and land reverted to its original owner (Leviticus 25:8–55). In general She is characterized by the number fifty, based on BT *Rosh ha-Shanah* 21b, where Rav and Shemu'el teach: "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)." *Binah* is the source of redemption and liberation, specifically the Exodus from Egypt.

See *Zohar* 1:47b; 2:46a, 83b, 85b; 3:262a.

480. **All those 600,000...** According to the Torah, the total number of male Israelites above the age of twenty who left Egypt was approximately 600,000. See Exodus 12:37; Numbers 11:21. The precise total of the first census taken in the Sinai Desert was 603,550. See Exodus 38:26; Numbers 1:46; cf. Numbers 26:51; *Leqaḥ Tov*, Numbers 1:46.

The 600,000 Israelites redeemed from Egypt derive from *Binah*, the upper world, and symbolize the six *sefirot* from *Ḥesed* through *Yesod* generated by *Binah*. See *Zohar* 1:2a–b.

481. **Not one of them entered...** The generation redeemed from Egypt was condemned to die in the desert because of their faithlessness, except for Caleb and Joshua. See Numbers 14:26–35. The offspring who do enter the Holy Land thereby restore *Shekhinah*, who is symbolized by both the land and the moon.

482. **All the cultivation of earth...** *Shekhinah* was restored and arrayed by the labor of those who entered the land and cultivated it, whereas the generation of the Exodus who died in the desert derived from *Binah* and were sustained effortlessly by the manna, known as *bread from heaven* (Exodus 16:4); they were not meant to enter the land. What appears to be a tragic punishment is actually a cosmic necessity.

483. **through his holy spirit** Through his soul, or through *Shekhinah*, known as Holy Spirit.

484. **those 600,000...** When the generation of the Exodus, who derived from *Binah* (Jubilee), died in the desert, their souls returned to Her. There they united with Moses, whose soul also derives from *Binah*. They symbolize the six *sefirot* from *Ḥesed* to *Yesod*, while Moses symbolizes the core of those six, *Tif'eret*, also designated by the letter ו (*vav*), whose numerical value is six. Moses did not need to enter the land (symbolizing *Shekhinah*). Having already united with Her during his lifetime, he was now destined to return directly to *Binah*, the Divine Mother.

485. **Sabbatical** שמטה (*Shemittah*), "Release." Every seventh year is a year of *shemittah*, during which the land must lie fallow and at the end of which all debts are remitted. See Leviticus 25:1–24; Deuteronomy 15:1–3. In Kabbalah *shemittah* symbolizes *Shekhinah*, the seventh of the lower *sefirot*. See *Zohar* 1:153b.

486. **another house** As the *Zohar* indicates below, Jacob was married to earthly partners, namely Leah, Rachel, and their two handmaids, Bilhah and Zilpah, so he could not unite with *Shekhinah*. Moses, on the other hand, is said to have abstained from sexual contact with his wife after encountering the divine on Mount Sinai. See BT *Shabbat* 87a; and below. Maintaining intimacy with *Shekhinah* throughout his life, he became master of the house while still in the body; at death his spirit joined with *Binah*. See *Zohar* 2:23a.

487. **The Holy Land was restored below through the power above** *Shekhinah* was restored by the generation entering and working the land who derived power from their parents, whose souls had returned to *Binah*.

488. **not fitting for them all to be...** It was inappropriate for both generations to enter the land. Rather, the generation that wandered in the desert rose in spirit to *Binah*, the upper world, whereas the next generation physically entered the land, symbolizing *Shekhinah*. Similarly, with Moses and Jacob: one rose to *Binah*, remaining outside the land, whereas the other was buried in the land

and joined *Shekhinah*.

489. **these within the moon and those outside...** The younger generation entered the land, symbolizing *Shekhinah*, also identified with the moon. The generation of the Exodus were "outside": having risen in spirit to *Binah*, they could illumine their descendants below.

490. **the originals** The generation of the Exodus.

491. **For there will never be...** Despite the failures and faithlessness of the generation of the Exodus, they are later described in glowing terms. See *Mekhilta de-Rashbi*, Exodus 19:11: "There never arose, nor will there ever arise, a generation as worthy to receive the Torah as these." Cf. Jeremiah 2:2; and *Mekhilta, Shirata* 3: "Rabbi Eli'ezer said, '... A handmaiden at the [Red] Sea saw what Isaiah, Ezekiel, and all the other prophets never saw.'"

See *Zohar* 2:60a, 64b, 82a, 93b–94a; 3:22b, 287a; and Isaac ibn Latif, *Iggeret ha-Teshuvah*, 25: "The generation of the desert comprehended the intellectual forms while still in the body... Their world was the world to come." The phrase "face-to-face" derives from the description of the revelation at Mount Sinai (Deuteronomy 5:4): *Face-to-face YHVH spoke to you on the mountain out of the fire*.

492. **spirit to spirit** His soul united with *Shekhinah*, Holy Spirit.

493. **Moses separated himself from his wife...** See above, note 463.

494. **a high, hidden spirit above** *Binah*.

495. **All those upper lights...** Various *sefirot* are reflected and embodied by the biblical heroes mentioned above: Jacob (*Tif'eret*), Joseph (*Yesod*), Moses (*Gevurah, Tif'eret*), Aaron (*Ḥesed*), Samuel (*Netsaḥ, Hod*). These *sefirot* gather in *Yesod*, known as *the expanse of heaven*, from which they illumine *Shekhinah*. See above, pages 154, 156–57, 159.

496. **Mystery of two names...** Apparently יהוה אלהים (*YHVH Elohim*). In rabbinic literature these two names represent, respectively, the divine qualities of compassion and justice. See *Sifrei*, Deuteronomy 26; *Bereshit Rabbah* 12:15; 33:3; and 13:3, where *YHVH Elohim* is called "a complete name."

In Kabbalah the two names often designate *Tif'eret* and *Shekhinah*, who were originally one and whose reunion represents the goal of religious life. See *Zohar* 1:4a, 20a, 48b; 2:161a, 229a; 3:138b (IR); *ZḤ* 70d (*ShS*). *OY* suggests two other possibilities: יהוה (*YHVH*) and אדני (*Adonai*) merged into one name, יאהדונהי (*YAHDVNHY*); or יהוה (*YHVH*) and אהיה (*Ehyeh*) merged into יאהויהה (*YAHHVYHH*).

497. **their perfection three...** Apparently אהיה יהוה אדני (*Ehyeh, YHVH, Adonai*), names of *Keter, Tif'eret*, and *Shekhinah*, respectively, all three of which are aligned in the middle column of the *sefirot*. The *gimatriyya* of יהוה אלהים (*YHVH Elohim*), 112, is equivalent to that of אהיה יהוה אדני (*Ehyeh, YHVH, Adonai*). See *KP*;

Scholem; cf. *OY*.

498. **the mystery of faith** The mystery of the union of the *sefirot*, symbolized by the unification of the divine names. See *Zohar* 2:9a; 3:65b.

499. **[29a] בראשית** (***Be-reshit***), ***In the beginning*** The section comprising 1:22a–29a belongs to *Tiqqunei ha-Zohar*, a later stratum of Zoharic literature, so it is not included in this translation. See Scholem, *Kabbalah*, 218–19.

500. **We have learned...** See *Shir ha-Shirim Rabbah* 1:11 (on 1:1): "Rabbi Yudan and Rabbi Levi said in the name of Rabbi Yoḥanan, 'Wherever in this scroll [the Song of Songs] the expression *King Solomon* appears, the text speaks of King Solomon, whereas *the king*, anonymous, connotes the blessed Holy One.' The Rabbis say, 'Wherever *King Solomon* appears, the text speaks of the King to whom peace belongs [deriving שלמה (*Shelomoh*), *Solomon*, from שלום (*shalom*), "peace"], whereas *the king*, anonymous, connotes the Assembly of Israel.'"

In rabbinic Hebrew, the phrase כנסת ישראל (*Keneset Yisra'el*), "Assembly of Israel," denotes the people of Israel, and the Song of Songs is read as a love poem between them and God. In the *Zohar*, *Keneset Yisra'el* refers to *Shekhinah*, described here as נוקבא (*nuqba*), "female." She is the divine counterpart of the people, that aspect of God most intimately connected with them. The lovers depicted in the Song of Songs symbolize *Shekhinah* and Her partner, *Tif'eret. Shekhinah* is described there as *King*, reflecting Her name *Malkhut* ("Kingdom"). See *Zohar* 1:47a, 84a. Here, apparently, King Solomon denotes *Binah*, "to whom peace belongs," namely, *Yesod*, who conveys the flow of *Binah* and thereby links the two lovers. See BT *Shabbat* 152a, where Rabbi Shim'on son of Ḥalafta refers to the phallus as "peacemaker of the home." Cf. *Zohar* 1:5b; 2:127b. The lower (plain, earthly) meaning of the text connotes the upper, divine sense. See above, page 115.

501. **lower inherits upper...** Through Her union with *Tif'eret, Shekhinah* absorbs the flow of emanation from Her mother above, *Binah*. See *Zohar* 2:215a: "... for Daughter inherits Mother." Cf. above, page 9: "Mother lends Daughter Her garments."

502. **This is בית** (***bayit***), ***house...*** The opening letter of the Torah, the ב (*bet*) of בראשית (*Be-reshit*), *In the beginning*, stands for בית (*bayit*), *house*. The letter *bet*, second letter of the alphabet, is equivalent to two, and here indicates two sefirotic structures: *Binah*, fashioned from the primordial point of *Ḥokhmah* ("Wisdom"), and *Shekhinah*, comprising the *sefirot* from *Ḥesed* through *Yesod*.

503. ***pavilion...*** אפריון (*Appiryon*), a biblical hapax legomenon of uncertain meaning, often translated "palanquin," but apparently referring to a stationary structure. In the Midrash it is interpreted as referring to the Tabernacle and to the

Temple in Jerusalem. See *Pesiqta de-Rav Kahana* 1:2; *Shir ha-Shirim Rabbah* and *Targum*, ad loc.

In the *Zohar* the *appiryon* is *Shekhinah*, the divine palace (2:127a). This *pavilion* is constructed out of the *sefirot* from *Ḥesed* through *Yesod*, known as *the trees of Lebanon*, namely, of *Ḥokhmah*. See *Zohar* 1:31a, 35a–b; 2:127b.

504. **the adorning of the lower world by the upper world** *Shekhinah* is adorned by the light radiating from *Binah*.

505. **before the blessed Holy One created...** See *Pirqei de-Rabbi Eli'ezer* 3: "Rabbi Eli'ezer son of Hyrcanus opened, '... Before the world was created, there existed only the blessed Holy One and His great name. The thought of creating the world arose in His mind. He traced the world, but it did not endure. They told a parable. To what can this be compared? To a king who wishes to build his palace. If he does not trace in the earth its foundations, exits, and entrances, he cannot begin to build. Similarly the blessed Holy One traced the world in front of Himself, but it did not endure until He created *teshuvah* ("returning, turning back" to God).'" Cf. Maimonides, *Guide of the Perplexed* 1:61; *ZḤ* 2d (*MhN*).

In Kabbalah the *sefirot* are considered God's names since they reveal the divine identity. In particular, the final *sefirah, Shekhinah*, is called "the name" of God. Before the process of emanation, all of the *sefirot* existed potentially within *Ein Sof*.

506. **the will of thought** *Keter*, the impulse within the divine mind. See Azriel of Gerona, *Peirush ha-Aggadot*, 92, 94, 107; *Zohar* 1:45b; 2:259b, 268b; *ZḤ* 1b, 6c (*ST*).

507. **the signet** סמיטרא (*Samitra*), apparently based on סימנטיר (*simanteir*), derived from the Greek *semanterion*, "seal, signet, stamp." *Bei'ur ha-Millim ha-Zarot*, 182, defines *samitra* as "turban," based on the *Arukh*; see *KP*, *OY*.

The process of emanation begins with a gesture of royal authority. Cf. above, page 107: "At the head of potency ["authority, decree"] of the King, He engraved engravings in luster on high."

508. **but it did not endure** See *Bereshit Rabbah* 9:2: "*He fashioned everything at its appropriate time* (Ecclesiastes 3:11).... Rabbi Abbahu said, 'From here [we learn] that the blessed Holy One kept creating worlds and destroying them until He created these [i.e., heaven and earth]. Then He declared, "These please Me, those do not."'"

See *Bereshit Rabbah* 1:7; *Pirqei de-Rabbi Eli'ezer 3*, cited above (note 505). The theme of previous worlds that did not endure appears in the *Idrot* (*Zohar* 3:128a [*IR*], 292b [*IZ*]) and inspired Isaac Luria's theory of "the breaking of the vessels."

509. **wrapping of contemplative radiance** See *Tanḥuma* (Buber), *Vayaqhel* 7: "Rabbi Shim'on son of Rabbi Yehotsadak asked Rabbi Shemu'el son of Naḥman, 'Since you are a master of Aggadah, tell me how the blessed Holy One created the world.' He replied, 'When the blessed Holy One wished to create the world, He enwrapped Himself in light and created the world, as is said: *He wraps in light as in a garment* (Psalms 104:2), and afterward: *He spreads out the heavens like a curtain*.'"

See *Bereshit Rabbah* 3:4 (and Theodor, ad loc.); *Pirqei de-Rabbi Eli'ezer* 3. The image of God wrapping Himself in a garment of light appears in Greek, Iranian, Gnostic, and kabbalistic sources. See Matt, *Zohar*, 212; Ezra of Gerona, *Peirush Shir ha-Shirim*, 493–94; Ezra's letter, ed. Scholem, in *Sefer Bialik*, 157–58; Azriel of Gerona, *Peirush ha-Aggadot*, 110–11; *Zohar* 1:2a, 15b, 90a (*ST*), 245a; 2:39b, 164b; Moses de León, *Mishkan ha-Edut*, 5a. Here the wrapping of radiance filters the intense primordial energy.

510. **generating trees, supernal, grand cedars** The *sefirot* from *Ḥesed* through *Yesod*, generated by the union of *Ḥokhmah* and *Binah*. See *Bereshit Rabbah* 15:1; *Zohar* 1:35b.

511. **twenty-two engraved letters, carved in ten utterances...** The twenty-two letters of the Hebrew alphabet spell out the ten utterances by which the world was created (according to M *Avot* 5:1). The ten utterances parallel both the ten *sefirot* and the Ten Commandments, which contain all twenty-two letters (in the version of the Decalogue in Deuteronomy 5:6–18). According to *Sefer Yetsirah* 1:1–2, God created the world by means of "thirty-two wondrous paths of wisdom," namely, the twenty-two letters and the ten *sefirot*.

See Naḥmanides, *Peirush Sefer Yetsirah*, 401; *Zohar* 1:109a (*ST*); 3:290a (*IZ*).

512. ***himself*—for His arrayal...** The divine King is arrayed in the *pavilion*, *Shekhinah*, who reveals the royal glory and is known as "the name" of God.

513. **His truncheons** קלפוי (*Qulpoi*), "His clubs." The flow of emanation is stimulated by a divine blow.

514. **ramparts** קסטורין (*Qastorin*), derived from the Latin *castra*, "fortifications," referring here to the sefirotic structures beginning to emerge.

515. **Trickling...** Emanation begins to trickle down the sefirotic tree. See *Zohar* 1:245a.

516. **above, below...** The six directions correspond to the six *sefirot* from *Ḥesed* through *Yesod*. See *Sefer Yetsirah* 1:13.

517. **a vast sea** *Shekhinah*, who gathers the stream of emanation.

518. ***Sharon*... the site drawing all waters of the world** The Sharon is the coastal plain from Jaffa to Mount Carmel.

519. **So this brings forth and that draws in...** *Binah* generates the stream of emanation, which pours into *Shekhinah* through sefirotic channels.

520. ***By wisdom a house is built...*** **ב** (***bet***)... The opening letter of the Torah, ב (*bet*), indicates בית (*bayit*), "house," and the number two. The two houses are: *Binah*, built out of the primordial point of *Ḥokhmah*, and *Shekhinah*, constructed by the *sefirot* emerging from *Binah*.

521. **When supernal גבורה** (***Gevurah***), **Power, is aroused...** *Shekhinah* is embraced by *Gevurah*, as indicated by the verse: *The king* (*Shekhinah*) *will rejoice in Elohim* (which denotes both *Binah* and *Gevurah*). The phrase "beneath His head" derives from Song of Songs 2:6: *His left hand beneath my head, his right embracing me*, a verse applied in the *Zohar* to sefirotic embrace.

522. **a single secret, hidden channel** *Yesod*, who conveys the flow of emanation to *Shekhinah*.

523. **the lower world rejoicing in the upper...** *Shekhinah* rejoicing in *Binah*.

524. **In Him, He rejoices...** In *Binah, Shekhinah* rejoices.

525. **"life of the king"** *Binah* is called by this epithet because it is the source of life for *Shekhinah*, "the king."

See *Zohar* 2:115b; 3:58a; cf. *Sifrei*, Numbers 153; Naḥmanides on Genesis 2:7 and Numbers 30:3.

526. **the essence of the house** *Binah* animates the entire divine realm as well as the world below.

On this phrase, see Psalms 113:9; *Bereshit Rabbah* 71:2; *Pesiqta de-Rav Kahana* 20:2; *Tanḥuma* (Buber), *Vayetse* 15; *Bemidbar Rabbah* 14:8; *Zohar* 1:50a, 149b, 154a, 157b.

527. **This house built the house of the world, built the world** *Binah*, the primordial house, generated *Shekhinah*, "the house of the world," and through Her, the world. See *Zohar* 1:33a.

528. **ב ראשית** (***bet reshit***)... The letter ב (*bet*) indicates the number two and בית (*bayit*), "house." The two houses, *Binah* and *Shekhinah*, originate in the primordial point of *Ḥokhmah* ("Wisdom"), known as ראשית (*reshit*), *Beginning*, while *Shekhinah* is known as *beginning of wisdom* (Psalms 111:10), the starting point of the search for *Ḥokhmah*. See *Zohar* 1:7b, 31b.

529. **Then it gathers...** *Shekhinah* gathers the flow of emanation.

530. ***From the womb of*** **מי** (***mi***), ***whom, emerged the ice*** *Shekhinah* emerged from the womb of *Binah*, known as מי (*Mi*), "Who" (or "Whom"). A spiritual seeker may inquire about Her, but such questions do not yield ordinary answers. The identity of the divine is discovered only in a realm beyond words. The mystical name "Who" becomes a focus of meditation, as question turns into quest. See Shim'on Lavi, *KP*, 1:91a: "Concerning everything that cannot be

grasped, its question constitutes its answer."

See *Zohar* 1:1b, 45b, 85b–86a, 237b; 2:126b–127a, 138a, 139b, 226a, 231b.

531. **its waters flow only...** The frozen sea of *Shekhinah* thaws only through the warmth of *Ḥesed*, the *sefirah* of flowing love, associated with the warm South. See *Zohar* 1:152a, 161b; 2:30a; Moses de León, *Shushan Edut*, 341.

532. **on the side of the North** Due to the influence of *Gevurah*, or *Din* (severe "Judgment"), associated with the North.

533. **all those beasts of the field...** The forces, including the *ḥayyot* ("living creatures, animals, beasts") beneath *Shekhinah*, who is known as "field" or Holy Apple Orchard.

See *Zohar* 1:107a, 122a, 128b, 142b, 224b; 2:61b; 3:84a. Cf. BT *Ta'anit* 29b; *Bereshit Rabbah* 65:22; Azriel of Gerona, *Peirush ha-Aggadot*, 35–37.

534. ***cleft mountains...*** הרי בתר (*Harei vater*). The word בתר (*vater*) in Song of Songs is interpreted variously and is probably derived from the root meaning "to cut, divide," thus denoting "jagged, craggy" mountains. In the *Zohar*, *cleft mountains* refers to the forces outside *Shekhinah* that are not included in the unified realm of the *sefirot*. See *Zohar* 1:62a, 158a; 2:234a–b.

535. **near it** Near *Shekhinah*, the frozen sea.

536. **When thought arises...** When *Ḥokhmah* emerges from *Keter*, known as Desire.

537. **Concealed of all Concealed** *Ein Sof* or *Keter*, the most hidden recesses of divinity. See *Zohar* 2:234b.

538. **concealed river...** *Binah* emanates from *Ḥokhmah*.

539. **They approach one another...** *Ḥokhmah* and *Binah* meet on a secret path described below.

540. ב (***Bet***), **anonymous *king*...** The opening letter of the Torah, the ב (*bet*) of בראשית (*Be-reshit*), *In the beginning*, stands for בית (*bayit*), *house*, and here indicates *Shekhinah*, who is also known as the anonymous *king*. See above, note 500. *Shekhinah* is emanated (or "consummated") through the union of *Ḥokhmah* and *Binah*. So the opening word of the Torah spans the range of *sefirot*, from *Shekhinah* (ב [*bet*]) to *Ḥokhmah*, known as ראשית (*reshit*), *beginning*. Alternatively, *king* here refers to *Binah*.

541. **With this energy** With the energy of *Ḥokhmah*. See above, page 110.

542. **the hidden one...** *Binah*, known as אלהים (*Elohim*), generated *Tif'eret* (*heaven*), who emerges from Her as a blast from the shofar.

543. ***Heaven* rules over *earth* by the life...** *Tif'eret* rules over *Shekhinah* by the vivifying energy that flows from *Binah* to *Yesod*, who is known as *the son of Jesse* and "Vitality of the Worlds." See above, note 214; *Zohar* 1:29a; 2:175b.

544. **He** *Tif'eret*.

545. **the ו (*vav*) added...** The ו (*vav*), meaning *and*, has a numerical value of six, alluding to *Tif'eret* and the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). The appearance of the letter here in the phrase ואת הארץ (*ve-et ha-arets*), *and earth*, indicates that *Tif'eret* conducts nourishment to *Shekhinah*, known as both את (*et*) and *earth*. See above, pages 112–14.

546. **את (*et*) above, the lower power...** Grammatically, the accusative particle *et* has no ascertainable independent sense, but Naḥum of Gimzo and his disciple Rabbi Akiva taught that when *et* appears in a biblical verse, it amplifies the original meaning. See BT *Pesaḥim* 22b; *Ḥagigah* 12a; *Zohar* 1:247a; 2:90a, 135b.

את (*Et*) comprises the entire alphabet, the letters from א (*alef*) to ת (*tav*), and is therefore an appropriate name for *Shekhinah*, last of the *sefirot*, who is known as both the mystical realm of speech and Oral Torah. See the Christian parallel in Revelation 1:8: "I am *alpha* and *omega*."

Here the *Zohar* indicates that the letters were generated by *Binah*, the Divine Mother, for the wedding of *Tif'eret* and *Shekhinah*, who is also known as *Atarah* ("Crown"). The word "above" (in "את [*et*] above") may refer to the preceding occurrence of את (*et*) in the phrase את השמים (*et ha-shamayim*), *heaven*.

547. **את השמים (*et ha-shamayim*), *heaven*...** The words imply the union of *Shekhinah*, known as את (*et*), and *Tif'eret*, *heaven*.

548. **life of the king, the anonymous king** The flow of emanation from *Binah* is called "life of the king" because it animates *Shekhinah*, the anonymous king.

See above, pages 170 and 173 (and note 500); *Zohar* 3:58a; Naḥmanides on Genesis 2:7; Numbers 30:3. Alternatively, *king* here refers to *Binah*.

549. **ואת הארץ (*Ve-et ha-arets*), *And earth*...** Here, too, the wording implies the union of *Tif'eret*, known as ו (*vav*), and *Shekhinah*, known as both את (*et*) and *earth*. See above, notes 545–46.

550. **the world above... *heaven*... *earth*...** *Binah, Tif'eret*, and *Shekhinah*.

551. **The mystery of supreme אלהים (*Elohim*)** *Binah*.

552. **beginning of all** An allusion to *Ḥokhmah, Binah's* origin and partner.

553. **the supernal mystery descended...** The process of emanation continued until *Shekhinah*, last of the *sefirot*, who generated the physical *heaven* and *earth*.

554. **Both of them are worlds** See *Bereshit Rabbah* 1:10: "Rabbi Yehudah son of Pazzi expounded on the act of Creation together with Bar Kappara. 'Why was the world created with ב (*bet*)? To inform you that there are two worlds: this world and the world that is coming.'" Here the *Zohar* alludes to two sefirotic realms: *Binah* and *Shekhinah*.

555. **which created worlds...** *Binah* and *Shekhinah* each yield a world comprising *heaven* and *earth*. *Binah* emanates *Tif'eret* and *Shekhinah*, while *Shekhinah* generates *heaven* and *earth* below.

See *Zohar* 1:240b; Moses de León, *Sefer ha-Rimmon*, 192.

556. **supernal** ראשית (***reshit***), ***beginning*** *Ḥokhmah*, the primordial point of emanation. See above, page 109.

557. **Above descended below** *Tif'eret* joined *Shekhinah*.

558. **certain rung...** *Yesod*, who channels the flow of emanation to *Shekhinah*.

559. **that secret, hidden path...** The subtle link between the primordial point of *Ḥokhmah* and the womb of the Divine Mother, *Binah*.

See *Zohar* 1:3b; 2:122b–123a; 3:61b.

560. ***The way of the righteous...*** The verse associates *way* with *righteous*, a name of *Yesod*.

561. ***who makes a way...*** Both verses connect *way* (symbolizing *Yesod*) with the *sea* (*Shekhinah*), and *path* (the subtle link) with powerful *waters* (*Binah*).

562. **When the world above...** After *Binah* was impregnated by Her partner, *Ḥokhmah*, She gave birth to *Tif'eret* and *Shekhinah*, known as *heaven* and *earth*, who resembled their parents. See *Zohar* 2:85b–86a.

563. ***Earth* is nourished by the waters of *heaven*** *Shekhinah* is fed the flow of emanation from *Tif'eret*.

564. **the upper are male and the lower female** See *Bereshit Rabbah* 13:13: "Rabbi Shim'on son of El'azar said, 'Every single handbreadth [of water] descending from above is met by two handbreadths emitted by the earth. What is the reason? *Deep calls to deep...* (Psalms 42:8).' Rabbi Levi said, 'The upper waters are male; the lower, female. The former cry to the latter, "Receive us! You are creatures of the blessed Holy One and we are His messengers." They immediately receive them, as is written: *Let the earth open* (Isaiah 45:8)—like a female opening to a male.'"

See *Tosefta*, *Ta'anit* 1:4; 1 Enoch 54:8; *Seder Rabbah di-Vreshit*, 10 (*Battei Midrashot*, 1:25); *Pirqei de-Rabbi Eli'ezer* 23; *Zohar* 1:17b, 46a, 60b, 244a–b, 245b; 3:223b. Here the upper and lower waters symbolize *Tif'eret* and *Shekhinah*.

565. **pouring out water...** *Shekhinah* stimulates the flow from *Tif'eret*. According to the second-century Greek physician Galen, sperm is generated by both male and female. See Leviticus 12:2: *When a woman yields seed*. Cf. Ibn Ezra, Naḥmanides, Baḥya ben Asher, and Sforno, ad loc.; BT *Berakhot* 60a; *Niddah* 31a.

566. **with the additional** ו (***vav***)... Indicating *Tif'eret*, who nourishes *Shekhinah*, known as both את (*et*) and *earth*. See above, note 545.

567. **Letters were engraved...** The process of emanation above and

physical creation below unfolded through the medium of language, conveyed by the letters of the alphabet. According to *Sefer Yetsirah* 1:1–2, God created the world by means of "thirty-two wondrous paths of wisdom," namely, the twenty-two letters of the Hebrew alphabet and the ten *sefirot*.

568. **ב (*Bet*): ברא (*bara*), *created*; א (*alef*): את (*et*)** The first two letters of the Hebrew alphabet appear as the initial letters of the first four words of the Torah. The first two words, בראשית ברא (*Be-reshit bara*), *In the beginning created*, begin with the letter ב (*bet*); the next two words, אלהים את (*Elohim et*), *God*, begin with א (*alef*). Some manuscripts and witnesses include all four words, but apparently the focus is on these two.

569. **ב (*Bet*): ברא (*bara*), *created*, indeed...** The letter ב (*bet*) symbolizes *Binah* (above, pages 173–76), who emanated the lower *sefirot*. The rest of this paragraph appears with slight variation in *Zohar* 2:234b.

570. **by supreme energy** By the power of *Ḥokhmah*.

571. **ב (*Bet*), female; א (*alef*), male** The two letters symbolize *Binah* and *Ḥokhmah*. See *Zohar* 1:200a; 2:228a; *ZḤ* 74c (*ShS*).

572. **so א (*alef*) generated letters...** From *Ḥokhmah* emanation streamed in the form of letters to *Binah* and below.

573. **ה (*He*) generated... *heaven*...** The fifth word of the Torah, השמים (*ha-shamayim*), *the heaven*, consists of the letter ה (*he*), the second letter of יהוה (*YHVH*), alluding to *Binah*, and שמים (*shamayim*), *heaven*, signifying *Tif'eret*, who emanated from *Binah*.

See *Zohar* 1:12b, 33b, 241b; 2:137a; 3:176; and the parallel in 2:234b.

574. **ו (*Vav*) generated הארץ (*ha-arets*), *earth*...** The letter ו (*vav*), the third letter of יהוה (*YHVH*), has a numerical value of six and symbolizes *Tif'eret* together with the five *sefirot* surrounding Him. *Tif'eret* emanated *Shekhinah*, symbolized by *earth*.

575. **for ו (*vav*) takes את (*et*)...** The word ואת (*ve-et*), *and*, consists of ו (*vav*), *and*, symbolizing *Tif'eret* (see above, note 574), and את (*et*), representing all twenty-two letters of the alphabet, from א (*alef*) to ת (*tav*), the entire flow of emanation (see above, note 546). *Tif'eret* conveys this flow to *Shekhinah*, who is symbolized by both *earth* and *sea*. She is the sea into which stream all the rivers, the lower *sefirot*.

576. **male and female** *Tif'eret* and *Shekhinah*.

577. **a word** מלה (*Millah*), "Word" or "thing."

578. **its cudgels** קולפוי (*Qulpoi*), "Its clubs." See above, note 513.

579. **The fortress of vapor...** קוסטרא דקוטרא (*Qustera de-qutra*). *Qustera* derives from the Latin *castrum* (pl. *castra*), "fortress, castle." See above, note 514. The phrase here alludes to *Shekhinah*; see immediately below.

580. **When flashing fire flows...** When the *sefirah* of *Gevurah*, symbolized by fire, is aroused, it stimulates *Shekhinah*, symbolized by smoke. See *Zohar* 1:70a–b.

581. **So all endures on the side of the left** By stimulating *Shekhinah* to join *Tif'eret*, the fire of *Gevurah* ensures the continued flow of emanation and the generation of the lower worlds.

582. ***My own hand founded earth...*** Since both *hand* and *right hand* are mentioned in the verse, it is assumed that *hand* denotes the left hand (symbolizing *Gevurah*), who *founded earth* (symbolizing *Shekhinah*). *Tif'eret*, on the other hand, emanated from *Ḥesed*, the divine *right hand*.

583. **the male emerges from the side of the right...** The male is associated with *Ḥesed*, the female with *Gevurah*.

584. **Words extend till here...** Concerning *Binah*, known as *Who*, one can speak, or at least pose a question. Beyond this realm, the divine mind is impenetrable.

585. **For Wisdom was consummated by Nothingness** The *sefirah* of *Ḥokhmah* ("Wisdom") emerged from *Keter*, who is known as אין (*Ayin*), "Nothingness," because this ultimate stage of divinity is inconceivable, the divine no-thingness. Wisdom shares in the incomprehensibility of *Ayin*.

586. **Once a deep river emanates** Once *Binah* emanates from the primordial point of *Ḥokhmah*.

587. **concealed from everything below** Even from the *sefirot* emerging from Her. According to the Gnostic *Gospel of Truth* (22:27–29), the aeons (divine emanations) below *Nous* ("Intellect") are unaware of hidden divinity: "It was quite amazing that they were in the Father without knowing Him." The phrase here can also be rendered: "concealed more than anything below."

588. **it is called מי (*Mi*), Who** Or, "they [namely, the lower *sefirot*] call it Who." *Binah* is known as מי (*Mi*), Who, because when a spiritual seeker inquires about Her, the questions do not yield ordinary answers. The identity of the divine is discovered only in a realm beyond words. The mystical name Who becomes a focus of meditation, as question turns into quest. See Shim'on Lavi, *KP*, 1:91a: "Concerning everything that cannot be grasped, its question constitutes its answer."

See *Zohar* 1:1b, 45b, 85b-86a, 237b; 2:126b–127a, 138a, 139b, 226a, 231b.

589. **מי (*Mi*), *Who, created these*** The question is transformed into a declaration: *Binah* emanated the lower seven *sefirot*, known as *these*. See above, pages 5–9.

590. ***From the womb of* מי (*mi*), *whom, emerged the ice...*** *Shekhinah*, the sea whose waters congeal and thaw, emerged from the womb of *Binah*. See above, page 174.

591. **“What is above?” “What is below?”** See M *Ḥagigah* 2:1: “Whoever contemplates four things, it would be better for him if he had not come into the world: what is above, what is below, what before, and what after.” These Mishnaic restrictions on cosmological speculation recall the Gnostic striving after “the knowledge of who we were, what we have become, where we were, where we have been thrown, where we hasten, from what we are redeemed, what birth is, and what is rebirth” (Clement of Alexandria, *Excerpts from Theodotus* 78:2). Here the restriction is applied to probing the origin and essence of *Binah*.

592. **the site of their issuance** Where the lower *sefirot* emerge from *Binah*.

593. **yet not knowing it** Not knowing the essence of *Binah* Herself.

594. **ב׳ בראשית: ראשית (*Be-reshit: bet reshit*), *bet, beginning*** The opening word of the Torah, בראשית (*Be-reshit*), *In the beginning*, is divided into the letter ב (*bet*), and ראשית (*reshit*), *beginning*. In *KP* this paragraph appears several paragraphs below, following the phrase “constituting peace for the world.”

595. **Is ראשית (*reshit*), *beginning*, an utterance...** According to M *Avot* 5:1, “The world was created through ten utterances [or: sayings, commands].” Only nine explicit commands appear in Genesis 1, but the decade is completed by counting the phrase *In the beginning*. See BT *Rosh ha-Shanah* 32a, *Megillah* 21b; cf. *Zohar* 1:15a, 16b; *TZ* 32, 76a.

Here the *Zohar* asks whether the tenth command is represented by the entire word בראשית (*Be-reshit*), *In the beginning*, or just by ראשית (*reshit*), *beginning*.

596. **As long as its energy...** As long as the primordial point of *Ḥokhmah* has not expanded, it is called בראשית (*Be-reshit*), *In the beginning*, which signifies that *Ḥokhmah*, known as ראשית (*reshit*), *beginning*, includes what will emerge as *Binah*, symbolized by the initial ב (*bet*). See above, page 111.

597. **אלה (*elleh*), *these*** The lower seven *sefirot*, who emerge from *Binah*.

598. **ים (*yam*), ocean** *Shekhinah*, who collects all the rivers, the *sefirot*. The letters of מי (*mi*) and ים (*yam*) are identical; *Shekhinah* consummates *Binah*. See *Zohar* 1:86a.

599. **fashioning everything exactly as above...** *Shekhinah* creates the world below, which corresponds to the world of the *sefirot*, emanated by *Binah*. Both creative forces are indicated by the letter ב (*bet*), whose numerical value is two. See above, pages 173–76.

600. ***While the king was reclining*** The verse continues: *my spikenard spread its fragrance*.

601. **settling with the lower kingdom...** *Binah*, the supreme *king*, joins *Shekhinah*, who is often called *Malkhut* (“Kingdom”). Their union reflects that between *Ḥokhmah*—known as Eden—and *Binah*. See *Zohar* 2:227b.

602. **by that hidden, concealed, unknown path...** The subtle link between

Ḥokhmah and *Binah*. See *Zohar* 1:3b, 29a; 2:122b–123a; 3:61b. Once filled by this path, *Binah* emanates the lower *sefirot*, the "well-known streams."

603. **lower king...** *Shekhinah*.

604. **A redolent, supreme fragrance ascends...** The arousal of *Shekhinah* stimulates the forces above.

605. **by the right and by the left...** By *sefirot* on the right side, characterized by *Ḥesed*, and on the left, characterized by *Gevurah*. The *sefirot* from *Ḥesed* to *Yesod* are symbolized by the six days of Creation.

606. **Six days were fashioned to radiate...** The six cosmic days, the *sefirot* from *Ḥesed* to *Yesod*, emanated from *Binah*, culminating in *Shekhinah* and the creation below. The plain meaning of the verse, *For in six days YHVH made heaven and earth*, is abandoned in favor of a hyperliteral reading, which emphasizes the lack of the preposition ב (*be*), *in*, before *six days*, thereby turning the *six days* into the object of *YHVH*'s creative power: the *six days* were themselves fashioned, or emanated. The phrase *heaven and earth* refers to *Tif'eret* and *Shekhinah*, whose union marks the consummation of the cosmic week. See *Bahir* 55 (82).

607. **These dug pathways...** These six *sefirot* channeled the flow of emanation to *Shekhinah*, "the immense abyss," through sixty openings. The *Zohar* is playing on the homonyms שיתין (*shittin*), "sixty," and שיתין (*shitin*), "hollows, pits."

608. **So we have learned...** See BT *Sukkah* 49a: "Rabbah son of Bar Ḥana said in the name of Rabbi Yoḥanan, 'The hollows [under the Temple altar into which the wine and water of libation flowed] were formed during the six days of Creation.'" The *Zohar* indicates that the openings into *Shekhinah* were formed not just *during* the six days of Creation but *by* "the six days of Creation," by the six *sefirot*.

According to Rabbi Yose (*Tosefta*, *Sukkah* 3:15), the hollows penetrated to the abyss. Cf. *Zohar* 1:56a; *ZḤ* 62d–63a (*ShS*).

609. **dregs of an inkwell in seepage** סוספיתא דקמרי גו קולטוי (*Suspita de-qamrei go qultoi*), one of the *Zohar*'s typical mystifying phrases constructed out of rare or invented words.

סוספיתא (*Suspita*) is a neologism apparently based on Aramaic כוספא (*kuspa*), "pomace, husk, residue." See *Zohar* 1:71b, 118b, 228a; 2:24b, 203a, 224b, 236b; *Bei'ur ha-Millim ha-Zarot*, 182; *KP*; Scholem, *Major Trends*, 389, n. 54; Liebes, *Peraqim*, 336–38.

קמרי (*Qamrei*) is a variation on קלמרין (*qalmarin*), "inkwell," and the Greek *qalamarion*; see *Arukh*, s.v. *qamrin*. *As* for קולטוי (*qultoi*), rendered here "seepage," the root קלט (*qlt*) means "to absorb, receive."

The dregs are the forces of evil left over after the refining process of

emanation, the residue of ink remaining after the divine writer has sketched the *sefirot*. Here the *Zohar* indicates that *Shekhinah*, known as *earth*, was still in a chaotic state, since the dregs had not been completely separated from the sefirotic realm of holiness.

See *Bereshit Rabbah* 10:2: "*Remove the dross from the silver*... [*and a vessel emerges for the refiner*] (Proverbs 25:4). Rabbi Eli'ezer said, 'This can be compared to a bath full of water, in which were two beautiful sculptured disks. As long as it was full of water, the artistry of the disks could not be seen, but as soon as it was unplugged and the water emptied, the artistry could be seen. Similarly, as long as תהו ובהו (*tohu va-vohu*), *chaos and void*, was in the world, the artistry of heaven and earth could not be seen, but as soon as *tohu va-vohu* was eradicated from the world, the artistry of heaven could be seen: *A vessel emerges for the refiner*.'" See Azriel of Gerona, *Peirush ha-Aggadot*, 104–5.

610. ***was* already** See *Bereshit Rabbah* 1:15: "Rabbi Ḥanin said, '... *The earth was* —it already had been [i.e., it preceded the creation of heaven].'"

Here the point is that before She attained enduring existence, *Shekhinah* (the *earth*) was in chaos. Cf. above, page 118 (and note 75), *Zohar* 1:39b, 262b–263a (*Hash*); Tishby, *Wisdom of the Zohar*, 2:460–64.

611. **In forty-two letters...** The forty-two-letter name is mentioned in the name of Rav, though not recorded, in BT *Qiddushin* 71a. According to one later view, it consists of the first forty-two letters of the Torah, from the ב (*bet*) of בראשית (*Be-reshit*) through the ב (*bet*) of בהו (*bohu*), *void* (Genesis 1:2).

See *Tosafot*, *Ḥagigah* 11b, s.v. *ein doreshin; KP* 1:46c–d; Trachtenberg, *Jewish Magic and Superstition*, 94–95; cf. Maimonides, *Guide of the Perplexed* 1:62; *Zohar* 1:1a, 15b; 2:130b, 132b, 175b, 234a–b.

The forty-two letters crown the name יהוה (*YHVH*) or *Shekhinah*, known as "the name" of God. See *MM; Sullam; Zohar* 2:132b.

612. **while these endure through the doings...** The permutations of letters animate the world, while they themselves are sustained by righteous action below.

613. **Scribal patterns of impress...** טופסרא דקילטא (*Tufsera de-qilta*). In the *Zohar*, *tufsera* (or *tufsira*) means either "mold, form, configuration" (based on טופסא [*tufsa*], derived from the Greek *tupos*), or "royal dignitary" (based on טפסרא [*tafsera*], derived from biblical טפסר [*tifsar*], "marshal, scribe"). See above, page 155: "All the letters were arrayed in their wheels by the expanding דקוטרא טופסירא (*tufsira de-qutra*), scribal matrix of the nexus."

See Jeremiah 51:27; Nahum 3:17; *Zohar* 1:96b, 157a, 241b, 242b, 243b; 3:120a, 270b; *Bei'ur ha-Millim ha-Zarot*, 178–80, 185.

As mentioned previously (note 609), the root קלט (*qlt*) means "to absorb,

receive." Cf. *Zohar* 2:235b (*Tos*): טיפסרא דקולטא (*tifsera de-qulta*). Here letters of creation are being stamped by the divine seal.

614. **by the cudgels of the mighty serpent** See *Pirqei de-Rabbi Eli'ezer* 9, where it is said of Leviathan: "Between his fins stands the axis of Earth." Cf. *Seder Rabbah di-Vreshit*, 17 (*Battei Midrashot*, 1:28): "The entire world stands on one fin of Leviathan." See *Midrash Konen* (*Beit ha-Midrash*, 2:26); *Zohar* 2:34b, 108b; 3:279a (*RM*).

615. **1500 cubits** The letters penetrate 1500 cubits beneath the surface of the earth. The number appears in rabbinic discussions of the abyss. According to JT *Sanhedrin* 10:2 (29a), "When [King] David began digging the foundations of the Temple, he dug 1500 cubits without finding the abyss." When he finally penetrated the abyss, "it rose and threatened to drown the world." David's adviser, Ahitophel, managed to subdue the abyss by reciting a divine name, upon which David sang the fifteen Psalms of Ascent (Psalms 120–134), one psalm for each 100 cubits.

See the tradition reported in the name of Rabbi Yoḥanan (BT *Sukkah* 53a–b): "When David dug the hollows [beneath the site of the Temple], the abyss arose and threatened to drown the world.... [David] inscribed the [divine] Name on a shard and cast it into the abyss, and it subsided 16,000 cubits. When he saw that it had subsided so far, he said, 'The higher it is raised, the more the earth will be watered.' So he sang the fifteen Ascents and raised it 15,000 cubits, leaving it 1000 cubits [below the surface]." Cf. *Zohar* 3:198b.

616. **split the darkness, and radiated...** See the *Zohar*'s description of the beginning of emanation (1:15a): "It split and did not split its aura."

617. **the handful** תיקלא (*Tiqla*), a Zoharic neologism derived from the root תקל (*tql*), "weigh." The word has a wide range of meaning: "hollow of the hand, fist, water clock (1:92b), potter's wheel, scale." See *Bei'ur ha-Millim ha-Zarot*, 178; Baer, *History*, 1:437, n. 24; Liebes, *Peraqim*, 331; and Isaiah 40:12, cited several lines below.

618. **1500 by fingers dripping thrice...** Three handfuls of water, each including five fingers, drip into the balance, thereby conveying a total of fifteen (hundred) units. See Rashi on BT *Menaḥot* 29b, s.v. *aḥat be-he va-aḥat be-yod*.

619. ***Who measured the waters with the hollow of His hand*** The verse continues in parallelism: *gauged the skies with a span, meted the dust of the earth with a measure, and weighed the mountains with a scale and the hills with a balance?*

620. **All was within Earth...** Concealed within *Shekhinah*.

621. **sponginess** קולטוי (*Qultoi*), "Its absorption," the congealed substance within *Shekhinah*. See above, page 181: "dregs of an inkwell in seepage," and note

609 there.

622. **primordial, transcendent light, already existent** The light of *Ḥesed*, which manifested on the first day of Creation but existed primordially. See *Bereshit Rabbah* 3:2: "It is not written here והיה אור (*Ve-hayah or*) [which could mean either *And there will be light* or *And there was light*], but rather ויהי אור (*Vayhi or*) [which can mean only] *And there was light*—it already was." Theodor (ad loc.) regards this as a scribal gloss. In any case, the point in the Midrash is that the creation of light was instantaneous and effortless, whereas here the *Zohar* emphasizes that the light preexisted—it already *was*.

See *Bahir* 17 (25), elaborating on *Bereshit Rabbah*: "Rabbi Berekhiah said, 'Why is it written *God said, "Let there be light!"* ויהי אור (*Vayhi or*), *And there was light*, and not והיה (*Ve-hayah*) [which could mean either *And there will be* or *And there was*]? This can be compared to a king who had a beautiful object and set it aside until he had prepared a place for it; then he placed it there. As is written: "*Let there be light*!" *And there was light*. For it already was.'"

See Ezra of Gerona, *Peirush Shir ha-Shirim*, 494; Azriel of Gerona, *Peirush ha-Aggadot*, 109; *Zohar* 1:16b, 45b; 3:245b (*RM*); *ZḤ* 1a, 37d; Recanati on Genesis 1:3, 3c.

623. **turned firm and fragrant** אתבסמת (*Itbassamat*), "Was sweetened" or "was firmly established." The root *bsm* conveys both senses.

See *Bereshit Rabbah* 66:2; *Midrash Shemu'el* 26:4; *Zohar* 1:31a, 34a, 37a, 56a, 137a; 2:143a, 168a, 227a; 3:18a; N. Bronsnick, in *Sinai* 63 (1968): 81–85; Scholem, *Major Trends*, 165, 388, n. 44; idem, *Kabbalah*, 228.

624. **its radiance blazed...** See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

See *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma*, *Shemini* 9; *Bahir* 97–98 (147); *Zohar* 1:31b–32a, 45b–46a, 47a; 2:127a, 148b–149a, 220a–b; 3:88a, 173b.

625. **Every dream...** See BT *Bava Qamma* 55a: "Rabbi Yehoshu'a said, 'One who sees [the letter] ט (*tet*) in a dream should regard it as a good omen. Why so?... Because Scripture inaugurated it with goodness, for from בראשית (*Bereshit*), *In the beginning*, up to *God saw the light*, no ט (*tet*) occurs.'" Since the first ט (*tet*) in Scripture begins the word טוב (*tov*), *good*, it is a good omen to see ט (*tet*) in a dream.

See *Zohar* 2:152a, 230a; *ZḤ* 63b (*ShS*); Liebes, *Peraqim*, 366.

626. **One sees letters...** One's daily conduct determines the contents of the dream.

627. **good for his dream** A dream is vulnerable to various interpretations, which affect its outcome. See *Zohar* 1:183a–b.

628. **for the Torah inaugurated it...** See above, note 625.

629. **ninth of all** The letter ט (*tet*) is the ninth letter of the Hebrew alphabet and symbolizes the ninth *sefirah, Yesod*. In this *sefirah* the primordial light of *Ḥesed* was hidden away. See *Zohar* 1:3a, 21a; 2:230a. On the primordial light, see above, note 624.

630. **Primordial One above...** *Ḥokhmah*, known as Beginning, since it is the first *sefirah* that can be even faintly known. For a different rendering and interpretation of the phrase "contained within," see *KP*, *OY*.

631. **the secrecy of the point...** The primordial point of *Ḥokhmah*, symbolized by the letter י (*yod*). See above, page 109.

632. **From its energy emerged ו (*vav*)...** From the point represented by the letter י (*yod*) extended the line of the letter ו (*vav*), whose numerical value is six, symbolizing *Tif'eret* (known as Heaven) and the five *sefirot* surrounding Him.

633. **When it culminated...** When the point of *Ḥokhmah* was implanted within the womb of *Binah*, symbolized by the letter ב (*bet*), She glowed.

634. **From it emerged above and below...** From *Ḥokhmah* emerged the Divine Mother, *Binah*, and Her daughter, *Shekhinah*, both alluded to by the letter ב (*bet*), whose numerical value is two. See above, pages 173–76.

635. **These three letters...** As noted above, these letters stand for different stages of emanation: ט (*tet*) for *Yesod*, ו (*vav*) for *Tif'eret*, and ב (*bet*) for *Binah*. The entire flow of emanation gathers in *Yesod*, also known as Righteous One, who then unites with *Shekhinah*. See BT *Yoma* 38b.

636. **supernal radiance...** The primordial light of *Ḥesed* is concealed within *Yesod*.

637. ***to all,* unspecified...** *Yesod*, who contains and conveys the totality of emanation, is called All. He is the sixth cosmic day of Creation, animating the universe.

638. **obscurity of words** The mysteries of the process of emanation hidden within Scripture.

639. ***At the beginning of, your baking, offer a loaf...*** The loaf (חלה [*ḥallah*]) was offered as the first fruits of baking. See *Bereshit Rabbah* 1:4: "Rav Huna said in the name of Rav Mattanah, 'The world was created for the sake of three things: for the sake of *ḥallah*, tithes, and first fruits. For it is said: בראשית (*Bereshit*), *In the beginning* [taken to mean: *For the sake of beginning*], and

beginning is *ḥallah*, as is written: *At the beginning of your baking* [*offer* חלה (*ḥallah*), *a loaf, as a gift*]....'"

Here ראשית (*reshit*), *beginning*, symbolizes the second *sefirah*, *Ḥokhmah* ("Wisdom"), which is the first aspect of God that can be known, since the initial *sefirah*, *Keter*, is transcendently unknowable.

The identification of *beginning* with Wisdom appears widely. See *Targum Yerushalmi* (frag.), Genesis 1:1; Wolfson, *Philo*, 1:242–45, 266–69; *Bereshit Rabbah* 1:1; Azriel of Gerona, *Peirush ha-Aggadot*, 81; Naḥmanides on Genesis 1:1; *Zohar* 1:2a, 3b, 15a, 16b, 20a, 145a; Moses de León, *Sheqel ha-Qodesh*, 21–22 (25–26).

640. **ב (*Bet*) is ביתא (*beita*), house, of the world** The opening letter of the Torah, the ב (*bet*) of בראשית (*Be-reshit*), *In the beginning*, symbolizes *Shekhinah*, the Divine Presence encompassing the world. See *Zohar* 1:29b, 33a, 172a.

641. **that river entering it...** The flow of emanation channeled by *Yesod* to *Shekhinah*, *the garden*. This proof text from Genesis appears approximately fifty times in the *Zohar*.

642. **the high depth** *Binah*, source of emanation for the lower *sefirot*. See *Sefer Yetsirah* 1:5: "... depth of above, depth of below...."

643. **That high depth, initial ב (*bet*)...** The ב (*bet*) of בראשית (*Be-reshit*), *In the beginning*, alludes also to *Binah*, who unites with *Ḥokhmah*, known as ראשית (*Reshit*), *Beginning*, and receives from Him the stream of emanation in the form of letters. The narrow path is the subtle link between *Ḥokhmah* and *Binah*. See *Zohar* 1:3b, 29a–b; 2:122b–123a; 3:61b.

644. **two forces** *Tif'eret* and *Shekhinah*, known as *heaven* and *earth*.

645. **Not שמים (*shamayim*), *heavens*, but השמים (*ha-shamayim*), *the heavens*...** The definite article ה (*ha*) in השמים (*ha-shamayim*) symbolizes *Binah*, who is often identified with the first ה (*he*) in the divine name יהוה (*YHVH*).

646. ***And the earth...*** *Shekhinah*, known as *earth*, also emanated from *Binah*, not as a separate entity but joined together with *Tif'eret* (*heaven*), side by side, or back-to-back. See the description of the original androgynous nature of the human being in *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 1:27).' Rabbi Shemu'el son of Naḥman said, 'When the blessed Holy One created Adam, He created him with two faces. Then He sawed him and gave him two backs, one on this side and one on that.'"

See BT *Berakhot* 61a; *Eruvin* 18a; Plato, *Symposium* 189d–191d; *Zohar* 1:2b, 13b, 47a; 2:55a; 3:5a, 44b; Matt, *Zohar*, 217.

647. **When the *beginning* of all...** When *Ḥokhmah* received further

emanation from *Keter*, the flow extended to *Tif'eret* (*heaven*), empowering Him to install *Shekhinah* in Her position as the culmination of the *sefirot*.

648. ו (*vav*) **and totality of letters** The word ואת (*ve-et*) is divided into ו (*vav*) and את (*et*). *Vav*, the third letter of יהוה (*YHVH*), is numerically equivalent to six and symbolizes *Tif'eret* together with the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). את (*Et*) represents the totality of emanation from א (*alef*) to ת (*tav*), which is transmitted by *Tif'eret* to *Shekhinah* (*earth*), enabling Her to attain independent existence. See above, pages 112, 175, 178.

649. **confounded and bewildered** תוהה ובוהה (*Tohah u-vohah*), playing on תהו ובהו (*tohu va-vohu*), [*The earth was*] *chaos and void* (Genesis 1:2). The pun derives from *Bereshit Rabbah* 2:2, where *earth* is said to be "confounded and bewildered" by the inferior position of earthly creatures relative to heavenly creatures. See *Zohar* 1:24b (*TZ*).

On the Gnostic connotation of this phrase, see Van Winden, in *Studies in Gnosticism*, 458–66.

650. **for She saw *heaven* beaming and Herself darkened** On the diminution of *Shekhinah*, see BT *Ḥullin* 60b: "Rabbi Shim'on son of Pazzi pointed out a contradiction. 'It is written: *God made the two great lights* (Genesis 1:16), and it is written [in the same verse]: *the greater light... and the lesser light*. The moon said before the blessed Holy One, "Master of the Universe! Can two kings possibly wear one crown?" He answered, "Go, diminish yourself!" She said before Him, "Master of the Universe! Because I have suggested something proper I should make myself smaller?" He replied, "Go and rule by day and night." She said, "But what is the value of this? What good is a lamp at noon?"'"

See BT *Rosh ha-Shanah* 23b; *Zohar* 1:19b–20a; *ZḤ* 70d-71a (*ShS*); Moses de León, *Mishkan ha-Edut*, 35b.

651. **gazing at *heaven* face-to-face** *Shekhinah* achieves reunion with *Tif'eret*, but now face-to-face, rather than back-to-back. See the description of the original nature of the human being from *Bereshit Rabbah* 8:1, cited above (note 646): "Rabbi Shemu'el son of Naḥman said, 'When the blessed Holy One created Adam, He created him with two faces. Then He sawed him and gave him two backs, one on this side and one on that.'"

See *Zohar* 3:296a (*IZ*); BT *Bava Batra* 99a.

652. **rendered firm and fragrant** See above, note 623.

653. **Light radiated...** As *Tif'eret* and *Shekhinah* emerge from *Binah*, *Tif'eret* derives from *Ḥesed* on the right side (identified with light), while *Shekhinah* derives from *Gevurah* on the left side (identified with darkness). See above, page 125.

654. ***Day... Night...*** *Tif'eret, Shekhinah*.

655. **He is called *Day*...** *Tif'eret* is called *Day*.

656. ***and the darkness He called Night*** The verse reads: *God called the light Day, and the darkness He called Night*.

657. ***darkness* seizes Her...** *Gevurah* seizes *Shekhinah*, who reflects the light of the other *sefirot* but has none of Her own. The expression "She has no light of Her own" derives from a medieval astronomic description of the moon.

See Radak on Genesis 1:16; Moses de León, *Shushan Edut*, 338; idem, *Sod Eser Sefirot Belimah*, 381; *Zohar* 1:20a, 132b, 181a, 238a; 2:43a, 142a, 218b.

658. **Though deriving from the side of fire, which is *darkness*...** Though *Shekhinah* derives from *Gevurah*, symbolized by both fire and *darkness*, She receives no light from this fire but rather remains dark until illumined by *Tif'eret*.

On the combination of fire and *darkness*, see Maimonides, *Guide of the Perplexed* 2:30, where the *darkness* of Genesis 1:2 is identified with "elemental fire": "The elemental fire was designated by this term [*darkness*] because it is not luminous, but only transparent."

659. **until the time of which is written...** Until Messianic time, when *Shekhinah* will shine on Her own.

660. **Rabbi El'azar jumped in first** The beginning of this passage appears to be missing. See *KP*. This is the first occurrence of the name of one of the *Ḥavrayya* ("Companions") in "Parashat Be-Reshit" of the *Zohar*.

661. **the supernal *voice*...** The transcendent voice of *Binah* regulates the flow of emanation through the lower *sefirot* until they collect in *Yesod*.

662. **the side extending from *Might*** *Shekhinah*, the Divine Presence is also known as כבוד (*kavod*), *glory*. She emanates via *Gevurah* ("might, power"), located on the left side of the sefirotic tree.

663. **the right...** *Ḥesed*, also known as אל (*El*), *God* (*Zohar* 3:30b), and located on the right side. From here *Gevurah* emerges on the left as thunder.

664. **that concealed depth...** *Binah*, who emerges from *Ḥokhmah* and remains linked to Him by a narrow path.

665. **resolved the conflict** The conflict between *Ḥesed* and *Gevurah*, right and left sides of the sefirotic tree symbolizing light and darkness, or the conflict between the waters of Creation. See above, pages 124–36.

666. ***Next to the enclosure are the rings to be, as housings for the poles** to carry the table*. In the desert Tabernacle, each week twelve loaves of bread were placed on a portable table, which was fitted with rings and poles and topped with a rim (*enclosure*).

667. **A closed site...** *Binah*, joined intimately to *Ḥokhmah*. See *Zohar* 1:3b, 29a–b, 30b; 2:122b–123a; 3:61b.

668. **traces gates...** *Binah*, filled by the flow from *Ḥokhmah*, begins to emanate the lights of the lower *sefirot* ("gates").

669. **the world that is coming** עלמא דאתי (*Alma de-atei*), the Aramaic equivalent of the rabbinic Hebrew העולם הבא (*ha-olam ha-ba*), "the world that is coming." This concept is often understood as referring to the hereafter and is usually translated as "the world to come." From another point of view, however, "the world that is coming" already exists, occupying another dimension. See *Tanḥuma*, *Vayiqra* 8: "The wise call it *ha-olam ha-ba* not because it does not exist now, but for us today in this world it is still to come." Cf. Maimonides, *Mishneh Torah*, *Hilkhot Teshuvah* 8:8; and Guttmann, *Philosophies of Judaism*, 37: "'The world to come' does not succeed 'this world' in time, but exists from eternity as a reality outside and above time, to which the soul ascends." In Kabbalah "the world that is coming" often refers to *Binah*, the continuous source of emanation. See *Zohar* 3:290b (*IZ*): "the world that is coming, constantly coming, never ceasing."

Cf. *Bahir* 106 (160); Asher ben David, *Peirush Shelosh Esreh Middot*, in *Kabbalah* 2 (1997): 293; Moses de León, *Sheqel ha-Qodesh*, *26* (30); idem, *Sod Eser Sefirot*, 375; *Zohar* 1:83a, 92a.

670. **supernal rings...** The triad of *sefirot* emerging from *Binah: Ḥesed, Gevurah*, and *Tif'eret*, symbolized respectively by water, fire, and air. See *Sefer Yetsirah* 1:9–12; *Zohar* 1:110a, 118b. The *sefirot* are links in the cosmic chain of being. See Matt, intro to *Mar'ot ha-Ẕove'ot*, by David ben Judah he-Ḥasid, 34, n. 238.

671. **the supernal river...** The flow of emanation from *Ḥokhmah* to *Binah*.

672. **the chariots below** As the *poles* in the Tabernacle carried the table (and the ark), so the chariots beneath *Shekhinah* carry Her. Each of these lower forces derives from one of the *housings: Ḥesed, Gevurah*, or *Tif'eret*.

673. **the ark** *Shekhinah*. According to Exodus 25:12–15, *the ark of the covenant* in the Tabernacle was also fitted with rings and poles.

674. **not what lies within** *Shekhinah* and the entire sefirotic realm.

675. **As we say to the Nazarite...** See BT *Shabbat* 13a; cf. *Zohar* 2:125b; 3:127b. A Nazarite vows not to eat grapes or drink wine (Numbers 6:1–3). As a precaution, he is forbidden even to approach a vineyard. Here, the unproven spiritual seeker is directed toward the chariot but not its occupant, *Shekhinah*, who is known as "vineyard."

676. **As these *cedars* emerge from *Lebanon*...** The six *sefirot* from *Ḥesed* through *Yesod* are symbolized by *cedars* rooted in *Lebanon* (*Ḥokhmah*). See *Bereshit Rabbah* 15:1; above, pages 170–72. Alternatively, they are the six cosmic days of Creation, emerging from *Ḥokhmah*, known as בראשית (*Be-reshit*), *In the beginning*.

677. ***Yours, YHVH, are*** גדולה (***gedullah***), ***greatness...*** הוד (***hod***), ***splendor—yes, all...*** The verse continues: *that is in heaven and on earth....* This verse appears

often in kabbalistic literature as a designation of the lower *sefirot: Ḥesed* (also called *Gedullah*), *Gevurah, Tif'eret, Netsaḥ, Hod, Yesod* (known as *all*), and *Shekhinah* (symbolized by *earth*), who is joined with *Tif'eret* (symbolized by *heaven*).

678. ב ראשית (***Bet, reshit***), **'two, *beginning'*...** *Ḥokhmah*, the second *sefirah*, is the first that can be known at all, since *Keter*, the first *sefirah*, shares the unknowable infinity of *Ein Sof* and is therefore "not included in the count." See *Zohar* 3:269a.

679. ***A river issues from Eden...*** The act of Creation described in the opening verse of Genesis is the flow of emanation from *Ḥokhmah* (known as *Eden*) through *Binah* and the *sefirot* below Her to *Shekhinah*, *the garden*. The *Zohar* may be associating the Hebrew word יוצא (*yotse*), *issues*, "goes out," with the Aramaic word ברא (*bara*), "outside."

680. אלהים חיים (***Elohim ḥayyim***), ***Living God*** The phrase appears in Deuteronomy 5:23; Jeremiah 10:10. Here it is a name of *Binah*, source of life and emanation. See *Zohar* 1:74a; 2:140a.

681. **By means of that river...** The opening word of the Torah, בראשית (*Be-reshit*), is understood as meaning not *In the beginning*, but *With beginning*, "by means of the primordial river emanating from *Ḥokhmah*, known as *beginning*." This interpretation relies on the fact that the Hebrew preposition ב (*be*) means "with" as well as "in."

See *Targum Yerushalmi* (frag.) and Naḥmanides, ad loc.; *Bereshit Rabbah* 1:1; Azriel of Gerona, *Peirush ha-Aggadot*, 81; above, page 110.

682. **the expansion of the river...** The river, generated by *Ḥokhmah*, emerges from *Binah* and emanates *Tif'eret*, known as *heaven*.

683. **the last link...** *Shekhinah*, last of the *sefirot*, is the *beginning* of the creation of the world below.

684. **it channeled the river...** *Binah* channeled the flow of emanation.

685. **by it He created the lower world...** By means of *Shekhinah*, the lower *beginning*, *Binah* (known as אלהים [*Elohim*], *God*) created the world below.

686. **However, transcendent *Elohim*...** The name אלהים (*Elohim*), *God*, applies to several *sefirot: Binah* (transcendent *Elohim*), *Gevurah* (associated with Isaac and known as *the fear of Isaac*; see Genesis 31:42), and *Shekhinah* (final *Elohim*). So, the plural is justified. See BT *Sanhedrin* 38b; *Devarim Rabbah* 2:13.

687. **the light... created at first** The primordial light of the first day of Creation, identified with the *sefirah* of *Ḥesed*, the first to emerge from *Binah*. See *Zohar* 1:20a; 2:137a, 166b.

688. **the light of the eye** Vision derives from the primordial light and was originally boundless. According to rabbinic tradition, the primordial light was overwhelming. See *Bereshit Rabbah* 3:6: "The light created during the six days

of Creation cannot shine during the day because it dims [i.e., overwhelms] the globe of the sun."

See Isaiah 30:26; and *Bahir* 97 (147): "No creature could look at the primordial light." Cf. *ZḤ* 15b (*MhN*); Philo, *On the Creation of the World*, 29–31. An alternate view appears in *Shemot Rabbah* 35:1: "Its light was pleasant for the world and did not cause harm like the sun."

Elsewhere the *Zohar* refers to a technique for seeing the concealed colors of the *sefirot*. By closing one's eye and pressing a finger on the eyeball until it is moved to one side, one gains a vision of colors (white, red, and green), symbolizing *Ḥesed, Gevurah*, and *Tif'eret*. See *Zohar* 2:23b: "The secret is: close your eye and roll your eyeball. Those colors that shine and sparkle will be revealed."

Cf. 1:18b, 42a, 43a, 97a–b (*ST*); 2:43b, 247a; Moses de León, *Sheqel ha-Qodesh*, 96–97 (123–24); *KP* on *Zohar* 1:18b; Scholem, "Colours and Their Symbolism," 66–67; Liebes, *Peraqim*, 291–93; Wolfson, *Through a Speculum That Shines*, 380–83.

689. **who gazed with it from one end of the universe to the other** See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one [or "Adam"] could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

See *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma, Shemini* 9; *Bahir* 97–98 (147); *Zohar* 1:30b, 45b–46a, 47a; 2:127a, 148b–149a, 220a–b; 3:88a, 173b.

690. **from Gilead to Dan** When he was about to die, Moses ascended Mt. Nebo in Moab and was shown the entire land of Israel from a distance. See Deuteronomy 34:1–5, where *Gilead as far as Dan* refers to just one part of the entire landscape.

See *Sifrei*, Deuteronomy 338, where Rabbi Yehoshu'a says that Moses was able to view the entire land because God "placed power in Moses' eyes and he saw from one end of the world to the other." According to the *Zohar*, this power derives from the primordial light.

691. **three wicked generations...** Concerning the generation of Enosh, Genesis 4:26 states: *Then for the first time the name YHVH was invoked*. In the Midrash this is taken to mean that Enosh's generation was the first to worship idols and address them by the name *YHVH*.

See *Mekhilta, Baḥodesh* 6; *Bereshit Rabbah* 23:7; *Targum Yerushalmi* and

Rashi, ad loc.; Maimonides, *Mishneh Torah, Hilkhot Avodah Zarah* 1:1; Ginzberg, *Legends*, 5:151, n. 54.

The generation of the Flood was notoriously corrupt (Genesis 6:5–13). "The generation of Dispersion" refers to the generation of the Tower of Babel who attempted to assault heaven and were punished by being dispersed and by their having their common language divided into many tongues (ibid. 11:1–9; cf. 10:25). All three generations are mentioned in *Shemot Rabbah* 35:1 and *Pesiqta Rabbati* 23.

692. **the three remaining months...** According to one midrashic tradition, Moses was born three months premature in order to deceive the Egyptians, who were planning to kill him; the wording in Exodus 2:2, *She hid him for three months*, refers to the last three months of the normal period of pregnancy, which were the first three months of Moses' life. The Midrash also connects the preceding phrase, *She saw that he was good*, with Genesis 1:3: *God saw that the light was good*, implying that Moses radiated supernal light.

See *Mekhilta de-Rashbi*, Exodus 6:2; *Targum Yerushalmi* and *Midrash ha-Gadol*, Exodus 2:2; Rashi on Exodus 2:3; as well as BT *Sotah* 12a; *Shemot Rabbah* 1:20; *Zohar* 2:11b; Ginzberg, *Legends*, 5:397, nn. 42, 44.

The *Zohar* may also have in mind the teaching of Rabbi Simlai (BT *Niddah* 30b) that a fetus in the womb has "a lamp kindled above its head, and it gazes from one end of the world to the other."

693. **he was brought before Pharaoh** By Pharaoh's daughter, who found him in the Nile. See Exodus 2:3–10.

694. **He wielded it** אשתמש ביה (*Ishtammash beih*), "He used it." The verb has theurgic connotations.

See M *Avot* 1:13; *Zohar* 1:55b; Scholem, *Jewish Gnosticism*, 54, n. 36; idem, *Major Trends*, 358, n. 17.

695. ***They were afraid to come near him*** The full verse reads: *Aaron and all the Children of Israel saw Moses, and behold, the skin of his face was radiant! They were afraid to come near him*.

696. **He enwrapped Himself in it as in a *tallit*...** *Tallit* originally meant a "gown, cloak" worn by distinguished scholars and the wealthy. Later it came to mean "prayer shawl." The image applied here to Moses derives from an esoteric rabbinic description of God. See *Midrash Tehillim* 104:4: "Rabbi Shim'on son of Rabbi Yehotsadak asked Rabbi Shemu'el son of Naḥman, 'How did the blessed Holy One create the light?' He replied, 'He enwrapped Himself in a white *tallit*, and the world shone from His light.' He said this to him in a whisper. [Rabbi Shim'on] said, 'Is this not stated explicitly in Scripture: *He wraps in light as in a garment* (Psalms 104:2)?' He replied, 'As I received it in a whisper, so I told it

to you in a whisper.'"

Cf. *Bereshit Rabbah* 3:4 (and Theodor, ad loc.); *Pirqei de-Rabbi Eli'ezer* 3. The image of God wrapping Himself in a garment of light appears in Greek, Iranian, Gnostic, and kabbalistic sources.

See Matt, *Zohar*, 212; Ezra of Gerona, *Peirush Shir ha-Shirim*, 493–94; Ezra's letter, ed. Scholem, in *Sefer Bialik*, 157–58; Azriel of Gerona, *Peirush ha-Aggadot*, 110–11; *Zohar* 1:2a, 29a, 90a (*ST*), 245a; 2:39b, 164b; Moses de León, *Mishkan ha-Edut*, 5a.

697. **Every subject of the phrase...** This exegetical principle derives from older rabbinic models. See *Tanḥuma* (Buber), *Naso* 24: "Rabbi Shim'on son of Yoḥai said, 'Wherever the phrase *and there was* appears, it refers to something that was and ceased for many days and returned to its original state.'" Cf. *Bereshit Rabbah* 41:3: "Rabbi Shim'on said in the name of Rabbi Yoḥanan, 'Wherever the phrase *and there was* appears, it serves for sorrow and for joy. If sorrow, there is none like it; if joy, there is none like it.' Rabbi Shemu'el son of Naḥman came and made a distinction: 'Wherever it says, *and there was*, there is sorrow; wherever it says, *and there will be*, there is joy.' It was objected: 'But it is written: *God said, "Let there be light!" And there was light*.' He responded, 'There is no longer any joy, for the world was not worthy to use that light.'" Cf. BT *Megillah* 10b.

The *Zohar* alludes here to the primordial light, which appeared briefly in this world and was hidden away for the righteous in the hereafter. *Bahir* 106 (160) identifies the hidden light with the world that is coming, which it takes to mean "the world that already came." The phrase *And there was light* is similarly taken to mean "There already was light," i.e., the primordial light.

See *Bahir* 17 (25); *Zohar* 1:16b, 30b, 45b; *Bereshit Rabbah* 3:2, along with the variant readings and Theodor, ad loc.

698. **nor the worlds enjoy it because of them** The wicked deprive the world of the primordial light.

699. **for the righteous, precisely...** The word "righteous" alludes to the *sefirah* of *Yesod* ("Foundation"), based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). The verse literally means *The righteous one is an everlasting foundation* but is understood as *The righteous one is the foundation of the world*. See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

The primordial light is hidden in *Yesod*, the procreative power of God. See *Zohar* 1:3a, 21a, 45b; 2:35a, 148b–149a; 166b–167a, 230a.

The Midrash links the verse *Light is sown for the righteous* with the hidden light. See *Tanḥuma, Shemini* 9; *Shemot Rabbah* 35:1; *Midrash Tehillim* 27:1.

700. **by truncheons...** בקלפוי (*Be-qulpoi*), "By His clubs." The darkness is carved by divine blows. See above, note 513.

701. **a single secret path...** The path of emanation or, specifically, *Yesod*, who conveys the emanation to *Shekhinah*.

702. **The one called *Night*...** *Shekhinah*, who is called "darkness below" because She has no light of Her own but simply reflects the light of the other *sefirot*.

703. ***Revealing depths*...** See above, page 183: "Then the immense abyss ascended in darkness, and darkness covered all, until light emanated, split the darkness, and radiated, as is written: *Revealing depths out of darkness, bringing pitch-blackness to light*."

704. **from sealed *darkness*** From the source of emanation.

705. **all those supernal crowns** The *sefirot*.

706. **Why, then, *revealing?*** Such an explicit description is incompatible with the hidden nature of the emanation.

707. **from the *darkness* abiding...**

From *Shekhinah*, the "darkness below."

708. **All those concealed depths...** The *sefirot* emerge from within the recesses of the divine mind and are conveyed by the "voice," the central *sefirah* of *Tif'eret*, until fully articulated in the divine word, *Shekhinah*.

709. **This speech is called Sabbath** *Shekhinah*, the divine word, is the last of the seven lower *sefirot* and is symbolized by the Sabbath, the seventh day of the week.

710. **mundane speech is forbidden on Sabbath...** See BT *Shabbat* 113b: "Your speech on the Sabbath should not resemble your speech on weekdays." Mundane speech mars the holiness of Sabbath and arouses demonic powers.

See *Zohar* 2:47b, 63b–64a; 3:105a–b.

711. **from the side of *darkness*** From the left side.

712. ***Light* generated day...** The *sefirah* of *Ḥesed*, symbolized by light, emanated *Tif'eret*, whereas *Gevurah*, symbolized by darkness, emanated *Shekhinah*. See above, pages 125–26.

713. **for night and day are called *one*** *Shekhinah* and *Tif'eret* are intended to unite. See *Zohar* 1:31a, 46a.

714. **the time of exile...** When the divine couple is separated.

715. **Until now...** First, *Tif'eret* emerged from *Ḥesed*. Then *Shekhinah* emerged from *Gevurah* and had no light of Her own, only what She reflected.

716. **Rungs differentiate...** The *sefirot* are differentiated, yet still unified. On the interdependence of light and darkness, see *Zohar* 2:187a; 3:47b.

717. **they diverge in color** As different frequencies of the wavelengths of

light yield different colors.

718. ***Were it not for My covenant...*** See BT *Shabbat* 137b, where this verse is applied to the covenant of circumcision: "Were it not for the blood of the covenant, heaven and earth would not endure, as is said: *Were it not for My covenant with day and night, I would not have established the laws of heaven and earth*."

See *Zohar* 1:56a, 59b, 66b, 89a, 93b.

719. **Who is *Covenant*? צדיק (*Tsaddiq*), Righteous One** *Covenant* alludes to *Yesod*, the divine phallus, site of the covenant of circumcision. On his title *Tsaddiq*, see above, note 699.

720. ***day and night* together** Symbolizing *Tif'eret* and *Shekhinah*, who unite by means of *Yesod*, the *Covenant*.

721. ***the allowance of heaven and earth*, flowing forth from Eden** The word חקות (*ḥuqqot*), *laws*, is understood to mean "prescribed portion, allowance," i.e., the emanation intended for *Tif'eret* (*heaven*) and *Shekhinah* (*earth*), which emerges from *Ḥokhmah* (Eden).

722. ***From the voice of* מחצצים (*meḥatsatsim*)... the voice of Jacob...** In Deborah's song (Judges 5), the rare word מחצצים (*meḥatsatsim*) may mean "archers," "singers," "musicians," or "thunder peals." Here Rabbi Shim'on understands it hyperliterally as *dividers*, alluding to *Tif'eret*, symbolized by Jacob, who mediates between right and left, *Ḥesed* and *Gevurah*.

The phrase "the voice of Jacob" originates in Genesis 27:22. The verse in Samuel refers to Goliath, who stood *between* the Israelites and Philistines.

723. **He dwells between those drawing water...** *Tif'eret* stands between *Ḥesed* and *Gevurah*, who draw the emanation from above.

724. **the site of faith cleaving...** *Tif'eret*, symbolized by the name יהוה (*YHVH*), is the focus of human belief and also the partner of *Shekhinah*, known as Faith (מהימנותא [*Meheimanuta*]).

725. **there *the righteous acts*...** From *Tif'eret* the next two *sefirot, Netsaḥ* and *Hod*, draw their sustenance. Now the verse is being read: *There* (at *Tif'eret*) *the righteous acts of YHVH* (*Netsaḥ* and *Hod*) *will chant*.

726. **Righteous One...** *Yesod* (see above, notes 699, 719), who channels the rivers of emanation to the ocean of *Shekhinah*.

727. **for *Israel* inherited this covenant...** The covenant between God and Israel is embodied in the rite of circumcision.

728. **cutting and not uncovering** In the ritual of circumcision, first the foreskin is cut and removed, disclosing the mucous membrane, which is then torn down the center and pulled back, revealing the corona. The act of tearing and pulling back the membrane is called פריעה (*peri'ah*), "uncovering" the

corona. See M *Shabbat* 19:6: "If one circumcises but does not uncover the circumcision, it is as if he has not circumcised."

See *Zohar* 1:13a, 32a (*Tos*), 93b, 96b, 98b (*ST*); 2:3b, 40a, 125b; 3:91b; Moses de León, *Sefer ha-Mishqal*, 133; idem, *Sheqel ha-Qodesh*, 55 (67).

729. ***gates of righteousness...*** *Shekhinah*, who is known as *righteousness*. Those who fail to complete the act of circumcision remain outside the divine realm. The phrase *gates of righteousness* derives from Psalms 118:19.

730. ***The Children of Israel forsook YHVH*** The verse actually reads: *They forsook YHVH*. See *Zohar* 1:93b; 3:42b.

731. **until Deborah appeared...** Deborah renewed Israel's commitment to complete the rite of circumcision by uncovering the corona. Literally, the opening words of the verse (בפרוע פרעות [*Biphro'a pera'ot*]) apparently mean *When locks go untrimmed*, an expression of dedication (see Numbers 6:5). Here, though, Rabbi Shim'on intends another meaning of the root: "uncover," alluding to the act of פריעה (*peri'ah*), "uncovering." See *Zohar* 1:93b.

732. ***His deliverance...*** *Deliverance* alludes to *Yesod*, who delivers the flow of emanation to *Shekhinah*. By failing to uncover the corona, one interrupts their union.

733. **What is the meaning of *mother?*...** By inspiring Israel, Deborah stimulated *Binah*, the Divine Mother, to channel life and sustenance.

734. ***In Israel*—unspecified...** *Israel* refers to both the earthly people and the central *sefirah* named *Tif'eret Yisra'el* ("Beauty of Israel"), both of whom are included in the covenant of circumcision and dependent upon it.

735. ***The righteous one is the foundation of the world*** The verse applies below and above. The righteous human who fulfills the commandments maintains the world, just as *Yesod* constitutes the cosmic pillar. *Yesod* ("Foundation") is known as Righteous One, based on this verse: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*), which literally means *The righteous one is an everlasting foundation* but is understood as *The righteous one is the foundation of the world*.

See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

736. **Three emerge from one...** A multivalent riddle, one of whose meanings may be: *Keter, Ḥokhmah*, and *Binah* emerge from *Ein Sof; Tif'eret* stands in the next triad, which includes *Ḥesed* and *Gevurah*. The flow continues to *Netsaḥ* and *Hod*, who suckle *Yesod*, who disperses the flow through *Shekhinah* to many sides.

For other interpretations see *OY; KP*; Scholem; and *MM*, who after listing many meanings, writes: "Perhaps Rabbi Shim'on son of Yoḥai intended all of these interpretations." Similar numerical riddles appear in *Zohar* 1:72b, 77a, 151b (*Tos*); 2:12b, 95a; 3:162a.

737. **a *day* embracing *evening* and *morning*...** *Yesod* binds *Shekhinah* and *Tif'eret*.

738. **seven expanses above...** See BT *Ḥagigah* 12b: "Resh Lakish said, 'There are seven heavens [רקיעים (*reqi'im*), expanses or firmaments].'" Here the expanses are the *sefirot* from *Ḥesed* to *Shekhinah*. See *Zohar* 1:85b; 2:56b.

739. **the holy name is consummated** In Kabbalah the name יהוה (*YHVH*) represents the entirety of the *sefirot*: י (*yod*) symbolizes the primordial point of *Ḥokhmah*; the feminine marker ה (*he*) symbolizes *Binah*, the Divine Mother; ו (*vav*), whose numerical value is six, symbolizes the six *sefirot* from *Ḥesed* through *Yesod*; and the final ה (*he*) symbolizes *Shekhinah. Ḥokhmah* and *Binah* by themselves spell out the name יה (*Yah*), while the final seven *sefirot*, "the seven expanses," complete the name יהוה (*YHVH*).

740. **This *expanse* lies in the middle...** *Yesod*, the *expanse*, separates the upper *sefirot* from *Shekhinah*, through whom the flow extends to the worlds below.

See *Targum Onqelos*, Genesis 1:6; *Zohar* 1:20a, 21a; Moses de León, *Sefer ha-Rimmon*, 198.

741. **other creatures** The *ḥayyot* ("living creatures, animals") who transport the divine throne (*Shekhinah*). See Ezekiel 1:22: *There was a shape above the heads of the creature, of an expanse that looked like awesome ice, stretched above their heads*. Here the *ḥayyot* are called "other creatures" in contradistinction to the "creatures" within the world of the *sefirot: Ḥesed, Gevurah, Tif'eret*, and *Shekhinah*. See above, page 160.

742. **The lower waters call to the upper...** The lower powers seek the streaming energy of the *sefirot*. See *Bereshit Rabbah* 13:13: "Rabbi Shim'on son of El'azar said, 'Every single handbreadth [of water] descending from above is met by two handbreadths emitted by the earth. What is the reason? *Deep calls to deep*... (Psalms 42:8).' Rabbi Levi said, 'The upper waters are male; the lower, female. The former cry to the latter, "Receive us! You are creatures of the blessed Holy One and we are His messengers." They immediately receive them, as is written: *Let the earth open* (Isaiah 45:8)—like a female opening to a male.'"

See *Tosefta, Ta'anit* 1:4; 1 Enoch 54:8; *Seder Rabbah di-Vreshit*, 10 (*Battei Midrashot*, 1:25); *Pirqei de-Rabbi Eli'ezer* 23; *Zohar* 1:29b, 46a, 60b, 244a–b, 245b; 3:223b.

743. **for within all is enclosed...** *Shekhinah* contains the entire flow of emanation.

744. **that river gushes, flows...** The river of emanation empties into *Shekhinah*, which absorbs the waters but does not release them.

745. **Because the north wind blows...** The harsh power of *Gevurah* freezes

the waters that have gathered in *Shekhinah*, preventing them from streaming on to the worlds below.

See *Bereshit Rabbah* 4:2: "Rav said, 'The works of Creation [i.e., the heavens] were fluid, and on the second day they congealed. *Let there be an expanse* [*in the midst of the waters*]*!* (Genesis 1:6), Let the expanse be firm!'" Cf. *Zohar* 1:29b; 2:167b.

746. **wind from the side of the South...** The warmth of *Ḥesed*, which thaws the frozen sea of *Shekhinah*.

747. **The appearance of that supernal *expanse*...** *Yesod*. See Ezekiel 1:22: *There was a shape above the heads of the creature, of an expanse that looked like awesome ice, stretched above their heads*.

748. **it is not so!...** The *expanse*, *Yesod*, does not divide between the upper and lower waters; rather, it contains the upper waters—whereas *Shekhinah*, who emerges from *Yesod*, separates the two realms.

749. **There is a membrane...** The diaphragm, permeable only from above to below. The phrase "partitioning below and above" can also be rendered "impermeable below to above." According to medieval physiology, the diaphragm transmits moisture from the lungs to the lower parts of the body. Similarly, within the sefirotic body, *Yesod*, the *expanse*, separates the waters and channels emanation from above to below.

750. **Those waters conceived...** See *Shemot Rabbah* 15:22: "Water conceived and bore darkness." Here apparently the lower waters give birth to darkness. Cf. *Zohar* 1:103b, where the waters of *Ḥesed* give birth to the darkness of *Gevurah*.

751. ***The curtain will serve you as a partition...*** The curtain in the Tabernacle parallels the diaphragm in the human body and the *expanse* in the cosmos. Here *the curtain* symbolizes *Yesod*, who separates *Shekhinah* and *Binah*, symbolized respectively by *the Holy* and *the Holy of Holies*. See *Zohar* 2:178b (*SdTs*).

752. **the uppermost waters ... the house...** The emanation emerging from *Ḥokhmah* (*wisdom*) and *Binah* (*understanding*) culminates in *Shekhinah*, the *house*.

753. **a cloud that is darkness...** *Gevurah*, on the left side of the sefirotic tree, hovering above the sea of *Shekhinah*.

754. **spirit of the supernal sanctuary** *Tif'eret*, known as רוח (*ruaḥ*), "spirit, wind," who emanates from *Binah*, the sanctuary above.

755. ***two cherubim...*** *Tif'eret* and *Shekhinah*, the divine couple. According to BT *Yoma* 54a, the cherubs in the Temple were depicted in sexual embrace: "Rabbi Katina said, 'When Israel ascended [to Jerusalem] for the Festival, the curtain would be rolled open for them and the cherubs revealed, their bodies

intertwined. They [the people] would be addressed: "Look! You are beloved by God as intensely as the love between man and woman."""

756. **Until this aroused...** Until *Shekhinah*, the *cherub*, was aroused, *Tif'eret* did not fully reveal Himself.

757. **literally, *in measure*...** In *Shekhinah*, last of the *sefirot*, through which the Infinite becomes finite.

758. **from the side of *Gevurah*** *Shekhinah* is influenced by this *sefirah*, located on the left.

759. **When the ancients arrived at this site...** At the stage of mystical ascent described in BT *Ḥagigah* 14b: "Rabbi Akiva said to them [his companions on the mystical journey: Ben Azzai, Ben Zoma, and Elisha son of Avuyah], 'When you arrive at the stones of pure marble, do not say, "Water, water!" For it is said, *One who speaks falsehood shall not remain in My sight* (Psalms 101:7).'"

"This site" may also allude to the verse: *God said, "Let there be an expanse in the midst of the waters, and let it separate water from water*" (Genesis 1:6). This verse served as a focus of speculation and contemplation. See the various estimates of the size of the separation in *Ḥagigah* 15a, including that of Ben Zoma: "I was gazing between the upper and lower waters, and there is merely three fingers' breadth between them."

760. **First letter of all** The letter א (*alef*), which symbolizes the first *sefirah*, *Keter*. See *Bahir* 48 (70). Its shape (a line separating two points) symbolizes the *expanse* separating the upper and lower waters.

761. **pure vapor** קיטרא דכיא (*Qitra dakhya*), referring to *Keter*, the first *sefirah*, also known as אוירא דכיא (*avira dakhya*), "pure ether, air."

See above, page 108: "a cluster of vapor forming in formlessness." Cf. 3:135b (*IR*), 292b (*IZ*); Scholem, *Origins of the Kabbalah*, 331–47; and *Sefer Yetsirah* 2:6: "Out of chaos He formed substance, making what is not into what is. He hewed enormous pillars out of ether that cannot be grasped."

762. **Waters carved...** Emanation assumes the form of the *sefirot*.

763. **So all the letters...** The letters of the alphabet permutate and spell out words, thereby constituting spiritual entities. See *Sefer Yetsirah* 4:12: "Two stones [letters] build two houses...."

764. **the house of the world** *Shekhinah*, the Divine Presence who includes all of creation. See above, page 173.

765. **So ב (*bet*) appears at the beginning** The initial letter of the Torah, the ב (*bet*) of בראשית (*Be-reshit*), *In the beginning*, symbolizes the בית (*bayit*), "house," of the world.

766. **Division occurred on the second...** The upper waters were separated

from the lower waters on the second day of Creation, corresponding to the second of the seven lower *sefirot, Gevurah*, who administers strict justice and conflicts with divine love, *Ḥesed*. Hell and conflict emerged on the second day, according to *Bereshit Rabbah* 4:6: "Why is *that it was good* not written concerning the second day? Rabbi Yoḥanan said..., 'Because on that day Hell was created....' Rabbi Ḥanina said, 'Because on that day conflict was created: *that it may separate water from water.'*... Rabbi Shemu'el son of Naḥman said, 'Because the work of the water was not completed. Therefore *that it was good* is written twice on the third day: once for the work of the water [see Genesis 1:9–10] and once for the work of the [third] day [ibid., 11].'"

See BT *Pesaḥim* 54a; *Pirqei de-Rabbi Eli'ezer* 4; *Midrash Konen* (*Beit ha-Midrash*, 2:25); Ezra of Gerona, *Peirush Shir ha-Shirim*, 506; *Zohar* 1:17a–b, 18a, 46a; 2:149b; Moses de León, *Sheqel ha-Qodesh*, 41 (49).

767. **every division of opinion for the sake of heaven...** See M *Avot* 5:17: "Every conflict that is for the sake of heaven is destined to endure, while every conflict not for the sake of heaven is not destined to endure. Which conflict is for the sake of heaven? The conflict between Hillel and Shammai. Which is not for the sake of heaven? The conflict of Korah and his entire band."

768. **through it heaven endured...** *Tif'eret*, known as *Heaven*, endured as a result of the conflict between the *sefirot* on the right and left, *Ḥesed* and *Gevurah. Yesod*, *the expanse*, is an extension of *Tif'eret* and shares His name. See above, pages 127–31.

769. **In a waterskin of lofts...** One of the *Zohar*'s neologistic gnomes, apparently alluding to the waters measured in heaven. See Liebes, *Peraqim*, 349. קטפירא (*Qatpira*)—perhaps an expansion of קטרא (*qitra*), "knot, bond, connection"—carries several meanings in the *Zohar*, including "waterskin," which here refers to the waters above. See Psalms 119:83; and Job 38:37: *Who can tilt the waterskins of the sky?*

The "lofts" are the heavens, as in Psalms 104:3, cited above (page 200): *Setting the rafters of His lofts in the waters*.

"By the pint" renders בקסטייהו (*be-qistaihu*), "in their pints." The singular, קסטא (*qista*), derives from the Greek *xestes*, a measure about the size of a pint. See Job 28:25, also cited above: *He meted the waters by measure*. Cf. *Bereshit Rabbah* 4:5: "Ben Pazzi said, 'The upper waters exceed the lower waters by about thirty *xestes*.'"

770. ***The curtain shall serve you...*** *As the curtain* divides *between the Holy and the Holy of Holies*, so *Yesod, the expanse*, separates the upper and lower waters. See above, page 200; cf. *Zohar* 2:178b (*SdTs*).

771. **what is written next...** In the account of the third day of Creation.

772. ***under heaven*, literally!** In the *Zohar*, the term ממש (*mammash*), "really, literally," often implies one of the *sefirot*, the realm of ultimate reality. Here the allusion is to *Tif'eret*, known as *heaven*, beneath whom streams of emanation gather.

773. **to a place called *One*...** To *Shekhinah*, the lower sea, who joins Her partner, *Tif'eret*, thereby completing the unity of the *sefirot*.

774. ***All the rivers flow into the sea*** The streams of emanation flow into the sea of *Shekhinah*.

775. **the place of which is written: *My covenant*...** Rabbi Yeisa offers a different interpretation: *One place* implies *Yesod*, the divine phallus—symbolized by the covenant of circumcision, who pours into the sea of *Shekhinah*. See above, pages 137–41.

776. **Earth...** *Shekhinah*.

777. **Why is it called *dry land?*** How can *Shekhinah*, who is called Sea, also be *dry land*?

778. לחם עוני (***leḥem oni***), ***bread of affliction*...** Referring to *matstsah*, unleavened bread eaten on Passover.

779. **Since it is *impoverished bread*...** *Shekhinah* on Her own lacks the waters of emanation, so She is impoverished and dry until filled by the flow of *Yesod*.

See BT *Pesaḥim* 36a–b, 115b–116a; *Zohar* 1:157a; 2:40a–b; Moses de León, *Sefer ha-Rimmon*, 112, 133.

780. **house of convergence above...** *Shekhinah*.

781. **the Righteous One** *Yesod* ("Foundation"), who channels the waters from above. He is known as Righteous One, based on Proverbs 10:25: יסוד עולם וצדיק (*Ve-tsaddiq yesod olam*), which literally means *The righteous one is an everlasting foundation* but is understood as *The righteous one is the foundation of the world*.

See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

782. ***Say of the righteous one that he is good*** This verse links *righteous one* with the phrase כי טוב (*ki tov*), *that he is good*; so by analogy the same phrase in Genesis, כי טוב (*ki tov*), *that it was good*, also implies the *righteous one*, namely, *Yesod*. See BT *Yoma* 38b.

783. **the primordial light is called *good*** See Genesis 1:4: *God saw that the light was good*.

784. **on all of them is written...** In the biblical account of Creation, the statement *God saw that it was good* (or a variant) is included in the description of each of the six days except for the second. See above, note 766.

785. **This מקוה (*miqveh*), *gathering*, is Israel...** Rabbi Yose contends that the

word מקוה (*miqveh*) alludes to the central *sefirah*, *Tif'eret Yisra'el*, who is the third of the lower *sefirot* and associated with the third day of Creation.

786. ***He called Seas...*** *And the gathering of waters He called Seas*. This name fits *Yesod* since He includes the entire flow.

787. **Since He is distinguished...** Since *Yesod* is so full, the text highlights its creation on the third day by separating it from the first day with the account of the second day, in which the phrase כי טוב (*ki tov*), *that it was good*, does not appear. The third day is further distinguished by a double mention of *ki tov*.

788. **For on the third day...** *Shekhinah*, known as Earth, sprouted with life. The verse reads literally: *Let the earth sprout vegetation, seed-bearing plant, fruit tree bearing fruit of its kind with its seed in it on earth*.

789. **the Tree of Knowledge of Good and Evil...** Adam and Eve ate from this tree. In Kabbalah it symbolizes *Shekhinah*, who transmits either reward or punishment, depending on human behavior.

790. ***Bearing fruit*—the Righteous One** *Yesod*, the divine phallus. See *Zohar* 1:18b, 238a.

791. ***Of its kind...*** Souls are generated by *Yesod*. When a male infant is circumcised, he is linked with the source of his soul, the divine phallus.

On souls as fruit, see *Bahir* 14 (22); Ezra of Gerona, *Peirush Shir ha-Shirim*, 489, 504; *Zohar* 1:15b, 19a, 59b–60a, 82b, 85b, 115a–b; 2:223b; Moses de León, *Sefer ha-Mishqal*, 51; idem, *Sheqel ha-Qodesh*, 56 (69). Cf. Ibn Ezra on Psalms 1:3.

792. **Covenant of holiness...** *Yesod*, symbolized by the covenant of circumcision.

793. **Scions of faith...** בני מהימנותא (*Benei meheimanuta*). The faithful ripen on the tree of *Shekhinah*, each fruit still linked with its source, *Yesod*.

794. **the tree conceives...** *Shekhinah* gives birth to humans who resemble *Yesod*.

795. **the one who resembles his mother and father...** When a male infant is circumcised on the eighth day, he resembles the divine couple: *Shekhinah* (the eighth *sefirah* counting from *Binah*) and *Yesod* (the divine phallus). The ritual of circumcision involves two stages. First, in מילה (*milah*), "cutting," the foreskin is cut and removed, disclosing the mucous membrane, which is then torn down the center and pulled back, revealing the corona. The act of tearing and pulling back the membrane is called פריעה (*peri'ah*), "uncovering" the corona. See M *Shabbat* 19:6: "If one circumcises but does not uncover the circumcision, it is as if he has not circumcised." The removal of the foreskin links the infant with *Shekhinah*, while the act of *peri'ah* binds him with *Yesod*.

See *Zohar* 1:13a, 32a (*Tos*), 93b, 96b, 98b (*ST*); 2:3b, 40a, 125b; 3:91b;

Moses de León, *Sefer ha-Mishqal*, 133; idem, *Sheqel ha-Qodesh*, 55 (67).

796. **The verse should read...** The pronominal suffix ו (*vav*), indicating *its*, in the word זרעו (*zar'o*), *its seed*, appears superfluous.

797. **So that the word may be read...** The letter ו (*vav*) has a numerical value of six and indicates *Tif'eret* together with the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). This entire flow of emanation pours into *Shekhinah*, the Earth. See above, page 146.

798. ***all of them righteous,* indeed...** They resemble the divine couple, *Yesod* and *Shekhinah*, known individually as צדיק (*Tsaddiq*), "Righteous One," and צדק (*Tsedeq*), "Righteousness," and together as צדיקים (*Tsaddiqim*), *Righteous*.

The verse from Isaiah, appearing frequently in the *Zohar*, reads in full: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified*. In M *Sanhedrin* 10:1, it is cited to demonstrate that "all of Israel have a share in the world that is coming."

799. **The blessed Holy One illumines...** *Tif'eret* shines upon *Shekhinah*.

800. **the Righteous One** *Yesod*.

801. **the earth below** The physical universe.

802. **Righteousness...** *Shekhinah*, partner of *Yesod*, the Righteous One. She is also known as Lower Wisdom, daughter of *Ḥokhmah* ("Wisdom").

803. ***The Engraved Letters of Rabbi El'azar*** A manual of letter permutations attributed to the son of Rabbi Shim'on son of Yoḥai. This book, one of many housed in the real or imaginary library of the author(s) of the *Zohar*, is cited again in *Zohar* 3:175b, 285a, 286b; cf. 1:224a; 2:139b; 3:180b.

See Matt, *Zohar*, 25; and the comment by Shim'on Lavi, *KP*, on *Zohar* 1:7a: "All such books mentioned in the *Zohar*... have been lost in the wanderings of exile... Nothing is left of them except what is mentioned in the *Zohar*."

804. **clusters of letters, twenty-two clustered as one...** A veiled description of the permutation of the twenty-two letters of the Hebrew alphabet, one of the primary methods of kabbalistic contemplation. According to *Sefer Yetsirah* (2:2, 4–5), the world was created by a divine act of permutation: "Twenty-two elemental letters. He engraved them, carved them, weighed them, permuted them, and transposed them—forming with them everything formed and everything destined to be formed.... Twenty-two elemental letters. He set them in a wheel with 231 gates, turning forward and backward.... How did He permute them? א (*Alef*) with them all, all of them with א (*alef*); ב (*bet*) with them all, all of them with ב (*bet*); and so with all the letters, turning round and round, within 231 gates."

The "231 gates" represent the number of two-letter combinations that can be formed from the twenty-two letters, provided that the same letter is not

repeated. The permutations are often arranged in a table consisting of twenty-one rows, each containing eleven two-letter combinations (21 × 11 = 231). The biblical phrase cited here by the *Zohar* apparently indicates such a table: the word אך (*akh*) is numerically equivalent to twenty-one, the number of rows; the next word, בך (*bakh*), equals twenty-two, the number of letters in the alphabet; the final word, אל (*el*), is the opening combination of the middle row, according to a particular scheme of permutation (see the chart printed in *KP*). In this permutation the opening letters of the two-letter combinations "ascend" from א (*alef*) to ת (*tav*), while the second letters "descend" in reverse order.

See *OY; MM; Zohar* 2:9a–b, 132b; Isaac of Acre, *Peirush Sefer Yetsirah*, 385; Kaplan, *Sefer Yetzirah*, 108–24.

805. **The lip...** סיפתא (Sifta), apparently a playful reference to the tongue in the middle of the balance. The verse cited in the preceding line may refer to the middle row of a particular scheme of permutation (see previous note).

806. ***In measuring...*** The full verse reads: *You are not to commit corruption in justice—in measure, weight, or capacity*.

807. **mystery of שקל הקדש (*sheqel ha-qodesh*), *the weight of holiness...*** Referring to a cosmic scale or to *Shekhinah*. See Moses de León, *Sefer ha-Rimmon*, 169.

808. ***Scales of justice...*** Referring to scales in the celestial palaces or to *Netsaḥ* and *Hod*. See *Zohar* 2:95b, 175b, 252a; *TZ*, *Haqdamah*, 17b; 5, 19b.

809. **spirit of holiness** Holy Spirit, often identified with *Shekhinah*. See *Zohar* 1:67a; 2:97b, 238b; 3:61a.

810. **fashioned *by the word of* the heavens above...** The heavens below were generated by the power of *Tif'eret*, "the heavens above," channeled through the river of *Yesod*. On breath, voice, and word, see *Sefer Yetsirah* 1:9.

811. **As we have explained...** See above, page 200. Cf. *Zohar* 2:98b, where *His lofts* refers to *Netsaḥ* and *Hod*.

812. **mystery of that river flowing forth...** *Yesod*, who is indicated by the phrase *bearing fruit*. See above, page 204. He flows into *Shekhinah*, the Earth, who is referred to in the conclusion of the verse from Genesis: *bearing fruit with its seed in it of its kind on earth*.

813. **מארת (*me'erat*), *curse*, spelled deficiently** In Genesis 1:14, the word מארת (*me'orot*) is written without *vav*s, the vowel letters. This deficient spelling is interpreted to mean that something was missing on the fourth day of Creation: the light of *Shekhinah*, symbolized by the moon, diminished, and this lack represents the potential for evil or "curse": מארה (*me'erah*).

See JT *Ta'anit* 4:4, 68b: "On the fourth day [of the week, Wednesday] they would fast for infants, so that diphtheria not enter their mouths. *God said, 'Let*

there be מארת (*me'orot*), *lights*'—spelled מארת (*me'erat*), curse."

See Proverbs 3:33; BT *Ta'anit* 27b, *Ḥullin* 60b; *Pesiqta de-Rav Kahana* 5:1; *Soferim* 17:4; Rashi and *Minḥat Shai* on Genesis 1:14; *Zohar* 1:1a, 12a, 19b; 2:167b, 205a.

814. **the rigor of the seepage of judgment** *Shekhinah* is influenced by the left side of the *sefirot*, dominated by *Gevurah*, the *sefirah* of *Din* ("Judgment"). On קילטא (*qilta*), "absorbing, seepage," see above, page 181: "dregs of an inkwell in seepage," and note 609.

815. **diphtheria...** This dread disease originates in Lilith, the demoness below the divine realm, who strikes children.

See *Zohar* 1:19b; 2:264b, 267b; and above, note 813.

816. **she depends upon...** Lilith depends on *Shekhinah*, last of the *sefirot*, who inclines toward Judgment.

817. **the expanse that is the sum...** *Yesod*, *the expanse of heaven*, includes the light of all the *sefirot* above Him and illumines *Shekhinah*, the light that does not shine.

818. **All those other species...** External powers are nourished by the dimmed light of *Shekhinah*, symbolized by the moon. See BT *Ḥullin* 60b: "Rabbi Shim'on son of Pazzi pointed out a contradiction. 'It is written: *God made the two great lights* (Genesis 1:16), and it is written [in the same verse]: *the greater light... and the lesser light*. The moon said before the blessed Holy One, "Master of the Universe! Can two kings possibly wear one crown?" He answered, "Go, diminish yourself!"'"

819. **this expanse that does not shine...** *Shekhinah* does not shine with light of Her own and is dependent on *Tif'eret*. Her link to this source of light is indicated by Her names *expanse of heaven*, Kingdom of Heaven, and Land of Israel—since *Tif'eret* is known as both Heaven and Israel.

820. **missing the** ו (***vav***) See above, note 813.

821. **without** ו (***vav***)... The letter ו (*vav*), whose numerical value is six, symbolizes *Tif'eret*, the Tree of Life, together with the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). Without the vivifying *vav*, the life force no longer flows through *Shekhinah* to the world.

See *Zohar* 1:12b, 241b; 2:137a; 3:176b.

822. **Lilith in the world** The demoness Lilith is the wife of Samael, and together they oversee *Sitra Aḥra*, "the Other Side." See *Zohar* 1:148a (*ST*); 2:245a; Scholem, *Kabbalah*, 356–61.

823. ***Small and great alike are there... There ... There Lilith...*** The biblical word *there* signifies *Shekhinah*, the Divine Presence. The deficient spelling of מארת (*me'orot*) indicates the potential for evil, symbolized by Lilith, who dwells

in the vicinity of *Shekhinah*.

824. **speculum... אספקלריא** (*Ispaqlarya*), "Glass, mirror, lens, speculum." See BT *Yevamot* 49b: "All the prophets gazed through a dim glass [literally: an *ispaqlarya* that does not shine], whereas Moses our Rabbi gazed through a clear glass [literally: an *ispaqlarya* that shines]." Cf. 1 Corinthians 13:12: "For now we see through a glass darkly, but then face-to-face."

Shekhinah is the "speculum [or: mirror] that does not shine on its own" but rather reflects the other *sefirot*. See *Zohar* 1:183a; 2:23b. The deficient spelling of מארת (*me'orot*) indicates the lack of independent light.

825. **מארת** (***me'orot***) *Shekhinah*. See above, note 813.

826. **Written Torah** *Tif'eret*.

827. **the sun...** *Yesod*, *the covenant*, illumines *Shekhinah*.

On *Yesod* as sun, see *Zohar* 1:9a; 2:3b, 136b–137b; 3:12a, 225b; Moses de León, *Sod Eser Sefirot*, 381; idem, *Shushan Edut*, 338; idem, *Sheqel ha-Qodesh*, 50 (61).

828. ***The ark of the covenant*—precisely...** *Shekhinah* is *the ark* housing *the covenant*, *Yesod*, and She thereby inherits His name: אדון (*Adon*), *Lord*.

See *Zohar* 1:2a, 59b, 228b; Moses de León, *Sheqel ha-Qodesh*, 75 (95).

829. **the mystery of אל״ף, דל״ת, נו״ן, יו״ד** (***alef, dalet, nun, yod***) *Shekhinah* is called אדני (*Adonai*), "My Lord," because of Her link with *Yesod*, called אדון (*Adon*), *Lord*. See *Zohar* 2:235b.

830. **Righteous One and Righteousness** *Yesod* and *Shekhinah*. See *Zohar* 1:32a (*Tos*), 49a; 3:287a.

Yesod ("Foundation") is known as Righteous One, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*), which literally means *The righteous one is an everlasting foundation* but is understood as *The righteous one is the foundation of the world*. See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

Shekhinah, partner of Righteous One, is called Righteousness.

831. **Stars and constellations...** See BT *Ḥagigah* 12b: "Resh Lakish said, 'There are seven heavens.... The one called רקיע (*raqi'a*), expanse, is that in which the sun, moon, stars, and constellations are set.'"

Here *the expanse* symbolizes *Yesod*, known as Covenant. See *Zohar* 1:8b, 17a–b; 2:2a, 246a.

832. ***Let there be* מארת (*me'orot*), suspended...** The deficient spelling of מארת (*me'orot*) indicates a lack, as in the diminution of the moon. See above, notes 813 and 818.

833. **Once it is written...** In the following verse, the word is spelled out more completely (מאורת [*me'orot*], with a *vav*), thus indicating the fuller light of the sun, symbolizing *Tif'eret* and *Yesod*. See *Minḥat Shai*, ad loc. The ellipsis points at the end of this sentence indicate a lacuna in the text, as attested by several of the manuscripts (C9, V7, 02).

834. ***For seasons...*** The full verse reads: *God said, "Let there be lights in the expanse of heaven to separate the day from the night, that they may be for signs and for seasons, for days and years*."

835. **linked with His holy name** Creation was enacted through the power of the divine name.

836. **seven planets...** The seven planets correspond to the seven lower *sefirot*, known as רקיעין (*reqi'in*), "heavens, expanses."

837. **two worlds...** Though the statement could refer to the physical world and the spiritual world (see *Zohar* 1:38a), the continuation of the passage concerns the two worlds within the *sefirot: Binah* and *Shekhinah*, known as upper and lower kings (above, pages 170–73).

See *Zohar* 1:153b, 158b, 248b; 2:22a, 53b; 3:145b, 285b, 297b.

838. **It is written...** This is not a biblical verse but rather a liturgical formula. See *Bahir* 80 (111), 88 (127).

839. **the world that is coming** עלמא דאתי (*Alma de-atei*), the Aramaic equivalent of the rabbinic Hebrew העולם הבא (*ha-olam ha-ba*), "the world that is coming." This concept is often understood as referring to the hereafter and is usually translated as "the world to come." From another point of view, however,

"the world that is coming" already exists, occupying another dimension. See *Tanḥuma*, *Vayiqra* 8: "The wise call it *ha-olam ha-ba* not because it does not exist now, but for us today in this world it is still to come." Cf. Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 8:8; and Guttmann, *Philosophies of Judaism*, 37: "'The world to come' does not succeed 'this world' in time, but exists from eternity as a reality outside and above time, to which the soul ascends." In Kabbalah "the world that is coming" often refers to *Binah*, the continuous source of emanation. See *Zohar* 3:290b (*IZ*): "the world that is coming, constantly coming, never ceasing."

Cf. *Bahir* 106 (160); Asher ben David, *Peirush Shelosh Esreh Middot*, in *Kabbalah* 2 (1997): 293; Moses de León, *Sheqel ha-Qodesh*, 26 (30); idem, *Sod Eser Sefirot*, 375; *Zohar* 1:83a, 92a.

840. ***Tif'eret Yisra'el*** "Beauty of Israel," the central *sefirah*.

841. ***the ark of the covenant*** *Shekhinah*, the last *sefirah*, who houses *Yesod*, *the covenant*.

842. **site of ויעודא** (***vi'uda***), **convening...** *Binah*, source and perfection of all.

843. ***King*, above; *king*, below** *Binah* and *Shekhinah*.

844. **the river flowing forth from Eden...** *Yesod*, who conveys the flow of emanation to *Shekhinah*, known as Earth.

845. **the moon...** Symbolizing *Shekhinah*.

846. **raising plants and trees** See *Bereshit Rabbah* 10:6: "Rabbi Simon said, 'You cannot find a single blade of grass [Oxford MS 147 adds: 'below'] that does not have a constellation in the sky, striking it and telling it: "Grow!"'"

Cf. *Zohar* 1:251a (*Hash*); 2:171b; 3:86a; Moses de León, *Sefer ha-Rimmon*, 181, 294; idem, *Sefer ha-Mishqal*, 135; Maimonides, *Guide of the Perplexed* 2:10.

847. **wardens of judgment...** Harsh powers. The Zoharic term גרדיני (*gardinei*), "wardens, guardians," derives from the Castilian *guardián*. See Corominas, *Diccionario*, 3:246–48.

848. **crag dwellers** מדבי טרטשי (*Mi-devei tarteshei*). *Tarteshei* may derive from טרש (*teresh*), "crag, stony ground," here the hiding place of the demons. Alternatively, it could be a corruption of תיאטראות (*ti'at-ra'ot*), "theaters, spectacles" (see Jastrow, *Dictionary*, 552a, 1663a), in which case the phrase would mean: "crowds from the stadium," "those of the theaters."

The point of the saying is that the overflow from *Shekhinah* ("the king's palace") also energizes demonic powers, who run rampant, threatening innocent children. At any moment, Lilith, Mother of the Demons, may strike with diphtheria.

849. ***God placed them in the expanse of heaven*** *to shine upon earth*.

850. **When all of them are present...** When the *sefirot* gather in *Yesod*.

851. **Then the moon diminishes herself...** See BT *Ḥullin* 60b: "Rabbi Shim'on son of Pazzi pointed out a contradiction. 'It is written: *God made the two great lights* (Genesis 1:16), and it is written [in the same verse]: *the greater light... and the lesser light*. The moon said before the blessed Holy One, "Master of the Universe! Can two kings possibly wear one crown?" He answered, "Go, diminish yourself."'" Cf. *Zohar* 3:191a.

852. **whatever he conveys...** Whatever *Tif'eret* receives from above is intended for *Shekhinah*.

853. **seven days of Creation** The seven *sefirot* from *Ḥesed* to *Shekhinah*, each of which manifests on one day of the primal week of Creation. See *Vayiqra Rabbah* 11:1.

854. **seven days of מלואים (*millu'im*), investiture...** The weeklong ceremony of installing the priests described in Leviticus 8. The literal meaning of the word מלואים (*millu'im*), "filling," alludes to the restoration of the full brightness of the moon (and of *Shekhinah*). See *Vayiqra Rabbah* 11:4.

On the phrase "rendered firm and fragrant," see above, note 623.

855. **not tainted by the evil serpent...** See *Bereshit Rabbah* 20:2: "*A whisperer separates an intimate.... A whisperer*—[this is the serpent] for he whispered rebelliously against his Creator, saying: *You surely will not die* (Genesis 3:4). *Separates an* אלוף (*aluf*), *intimate*—for he separated the אלוף (*Aluf*), Chief, of the world [he caused *Shekhinah* to depart] and was immediately cursed." Cf. *Bereshit Rabbah* 19:7.

The serpent's advice led to the eating of the Tree of Knowledge and the separation of *Tif'eret* and *Shekhinah*, symbolized by the diminution of the moon.

856. **These are the lower waters...** The waters emerging from the *sefirot* are a continuation of the upper waters within the world of the *sefirot*. Both generate souls. See *Zohar* 1:46b.

857. **The soul of Adam...** See *Tanḥuma* (Buber), *Tazri'a* 2: "Rabbi El'azar son of Pedat says, '... [Of the six things created on the sixth day,] the soul of Adam was created first, as is said: *Let earth bring forth a living soul* (Genesis 1:24). *A living soul* means the soul of Adam, as is said: *The human became a living soul*."

See *Bereshit Rabbah* 7:5; *Zohar* 3:39b.

858. **messengers...** Angels, symbolized by birds, who manifest in human form, that is, *upon the earth*. See *Bereshit Rabbah* 1:3; *Devarim Rabbah* 8:2; *Zohar* 1:13a, 46b; 3:39b.

859. **only in genuine spirit...** Without assuming bodily form.

860. **So of these is not written: *after its kind*...** Of those angels who *fly*

upon earth, i.e., who appear in human form on earth, the biblical text does not say: *after its kind*, since by appearing on earth, they change their *kind*. The phrase *after its kind* is reserved for angels of genuine spirit, who never appear in physical form and so never change their *kind*.

861. ***From there it divide***s The full verse reads: *A river issues from Eden to water the garden, and from there it divides and becomes four stream-heads*. Once the flow of emanation reaches *Shekhinah*, *the garden*, it branches off into various kinds of angels.

See *Zohar* 3:40a; Tishby, *Wisdom of the Zohar*, 2:556–57.

862. ***God created the great sea serpents*** The verse continues: *and every soul of the living being who glides, with which the waters swarmed after their kind, and every winged bird after its kind*.

863. **Leviathan and his mate** See BT *Bava Batra* 74b: "*God created the great sea serpents*.... Rabbi Yoḥanan said, 'This is Leviathan the elusive serpent and Leviathan the twisting serpent [see Isaiah 27:1].... Rav Yehudah said in the name of Rav, 'Everything that the blessed Holy One created in His world, He created male and female. Even Leviathan the elusive serpent and Leviathan the twisting serpent He created male and female, and if they mated with another, they would destroy the entire world. What did the blessed Holy One do? He castrated the male and killed the female, salting her for the righteous in the world to come, as is written: *He will slay the dragon of the sea* (ibid.).'"

See Ezra of Gerona, *Peirush Shir ha-Shirim*, 510; *Zohar* 1:46b.

864. **that *living being* gliding... Night** *Shekhinah*, the Divine Presence who spreads over the entire world. The word רומשת (*romeset*), *glides*, is here identified with רמש (*remesh*), "evening."

On *Shekhinah* as *ḥayyah*, see Ezra of Gerona, *Peirush Shir ha-Shirim*, 508–9; *Zohar* 1:12b, 242a; 2:48b, 177b–178a (*SdTs*); 3:46b.

865. **for waters nourish them** Emanation flowing from the *sefirot* nourishes the souls emerging from *Shekhinah*.

866. **When South arrives...** The waters within *Shekhinah* tend to congeal due to the influence of *Gevurah*, or *Din* (severe "Judgment"), associated with the North. These waters are released through the warmth of *Ḥesed*, the *sefirah* of flowing love, associated with the South.

See *Zohar* 1:29b, 152a, 161b; 2:30a; Moses de León, *Shushan Edut*, 341.

867. **Ships of the sea...** Powers extending from *Shekhinah*. See *Zohar* 1:40b.

868. ***For a bird of heaven will carry the sound...*** The verse is understood as alluding to angels in *Devarim Rabbah* 6:10; *Zohar* 1:92a; 3:138a; Moses de León, *Sefer ha-Rimmon*, 203. Cf. above, page 213.

869. **All of them are six-winged...** All the angels have six wings (see Isaiah

6:2), corresponding to the six *sefirot* from *Ḥesed* to *Yesod*, who together constitute the supernal paradigm, known as *Ze'eir Anpin*, the Impatient One.

870. **in six** In six glides, playing on BT *Berakhot* 4b: "A *tanna* taught: 'Michael [reaches his destination] in one [glide], Gabriel in two, Elijah in four, and the Angel of Death in eight—in time of plague, however, in one.'"

871. **conveying them above** Where they are recorded and weighed.

872. ***for a bird of heaven will carry the sound*** *a winged creature will report the word* (cited above).

873. **the verse should read: השורצת (*ha-shoretset*), *who swarms...*** Matching the wording in the preceding verse (Genesis 1:20): *Let the waters swarm with a swarm of living souls*.

874. **But as we say: 'Night רמש (*remash*), dusked'** Rabbi Ḥizkiyah refers to the idiom of the *Zohar*. See 2:36b, 171a, 173a, 188a; 3:21a, 149b, 166b; cf. above, note 864.

875. ***when all creatures...*** The full verse reads: *You make darkness and it is night, when all creatures of the forest creep*. Here in the *Zohar*, the *creatures of the forest* are the angels singing at night while *Shekhinah* reigns.

876. **opening with song in three watches...** The night is divided into three watches, during each of which a different choir of angels sings.

See BT *Berakhot* 3b; *Zohar* 1:230b; 2:195b–196a; *ZḤ 17d* (*MhN*), 88a (*MhN*, *Rut*).

877. ***O you, who call upon YHVH, be not silent!*** The verse begins: *Upon your walls, O Jerusalem, I have set watchmen, who shall never be silent day or night*.

878. **I was gazing** Upon the secrets of Creation. See the testimony of Shim'on son of Zoma (*Tosefta*, *Ḥagigah* 2:6): "I was gazing upon the act of Creation, and not even a handbreadth separates the upper waters from the lower waters."

See *Bereshit Rabbah* 2:4; BT *Ḥagigah* 15a; JT *Ḥagigah* 2:1, 77a–b.

879. **above and below trembled** On heavenly opposition to human creation, see BT *Sanhedrin* 38b: "Rav Yehudah said in the name of Rav: 'When the blessed Holy One sought to create the human being, He [first] created a company of ministering angels and asked them, "Is it your desire that we make the human being in our image?" They responded, "Master of the Universe, what are his deeds?" He replied, "Such and such are his deeds." They exclaimed, "Master of the Universe, *What is a human that You are mindful of him, a human being that You take note of him?* (Psalms 8:5)." He stretched out His little finger among them and burned them. The same thing happened with a second company. The third company said to Him, "Master of the Universe, the former

ones who spoke in Your presence—what did they accomplish? The entire world is Yours! Whatever You wish to do in Your world, do it." When He reached the members of the generation of the Flood and the generation of the Dispersion [the Tower of Babel], whose deeds were corrupt, they [the angels] said to Him, "Master of the Universe, didn't the first ones speak well?" He responded, "*Till your old age, I am He; till you turn grey, I will carry you* [*I have made and I will bear; I will carry and deliver*] (Isaiah 46:4)."""

See *Alfa Beita de-Rabbi Aqiva*, Version 2 (*Battei Midrashot*, 2:412): "At first, Adam was created extending from earth to heaven. When the ministering angels saw him, they trembled and recoiled from him. Immediately they presented themselves before the blessed Holy One and said, 'Master of the world! There are two powers in the world: one in heaven and one on earth.' What did the blessed Holy One do at that moment? He placed His hand on him and reduced him to one thousand cubits."

880. **The sixth day...** The *sefirah* of *Yesod*, sixth of the lower seven *sefirot*, the cosmic week of Creation.

881. **the supernal will...** *Keter*, the first *sefirah*.

882. **the origin of all lights...** *Ḥokhmah*, first *sefirah* to emerge from *Keter*.

883. **the gate of the East...** The four directions (east, south, north, west) symbolize *Tif'eret, Ḥesed, Gevurah*, and *Shekhinah*, respectively. See *Pirqei de-Rabbi Eli'ezer* 3.

884. **from the head** From the highest *sefirot*.

885. **North aroused and expanded...** *Gevurah*, stimulated by *Tif'eret*, seeks to join *Shekhinah*, the West.

886. **Afterward South approached...** Once *Gevurah* joins *Shekhinah*, so does *Ḥesed*. Thus South and North (*Ḥesed* and *Gevurah*) surround Her, hedging the garden of *Shekhinah*.

887. **East draws near West** *Tif'eret* approaches *Shekhinah*.

888. ***Let us make a human being...*** *Shekhinah* invites the other *sefirot* to join in creating the human being, who will reflect all dimensions of the divine realm. See *Zohar* 1:38a. Rabbi Shim'on thus explains the plural construction *Let us make*, which perplexed many biblical readers. See *Bereshit Rabbah* 8:3, where various answers are offered to the question: "Whom did He consult?"

889. **Adam emerged from the site of the Temple** See *Pirqei de-Rabbi Eli'ezer* 12: "He created him from a pure, holy site. From where did He take him? From the site of the Temple."

See 2 Enoch 30:13; *Bereshit Rabbah* 14:8 (and Theodor, ad loc.); JT *Nazir* 7:2, 56b; *Tanḥuma, Pequdei* 3; *Pirqei de-Rabbi Eli'ezer* 11; *Targum Yerushalmi*, Genesis 2:7; *Zohar* 1:130b, 205b; 2:23b, 24b; 3:83a.

Here the Temple symbolizes *Shekhinah*, the Divine Presence dwelling there.

890. **these lower beings...** The angels who emerged from the divine realm.

891. **the secret of the name amounting to אדם (*adam*)...** The divine name יהוה (*YHVH*) spelled out according to its letters— יוד (*yod*), הא (*he*), ואו (*vav*), הא (*he*)—whose *gimatriyya* is forty-five, equal to אדם (*adam*).

892. **א (*alef*), beyond, beyond** א (*Alef*) symbolizes *Keter*, the highest *sefirah*.

893. **ם (final *mem*), who is למרבה (*le-marbeh*), *for the abundance of, dominion*** This is the only time in the entire Bible that a final ם (*mem*) appears out of place, before the end of the word—a peculiarity that stimulated the rabbinic mind. See BT *Sanhedrin* 94a; *Soferim* 7:3; *Midrash Ḥaserot Vi-Yterot* 185 (*Battei Midrashot*, 2:302); *Minḥat Shai*, ad loc.

Here the ם (*mem*), shaped like a house, signifies *Binah*, who houses the lower *sefirot*. See *ZḤ* 5c (*SO*); cf. *Zohar* 2:127a–b; 3:156b, 285b.

On the esoteric nature of the ם (final *mem*), see BT *Shabbat* 104a: "The Rabbis told Rabbi Yehoshu'a son of Levi: 'Children have now come to the house of study and said things unparalleled even in the days of Joshua son of Nun:... Open מ (*mem*) and closed ם (*mem*): open saying and sealed saying.'"

894. **lower ד (*dalet*), concealed in the West** Symbolizing *Shekhinah*, who is דלה (*dallah*), "poor," before She receives the rich flow of emanation from the higher *sefirot*. See BT *Bava Batra* 25a: "Rabbi Abbahu said, '*Shekhinah* is in the West.'"

895. **When these letters descended...** Through the creative power of the letters אדם (*adam*), an androgynous being emerged, reflecting the male and female aspects of the *sefirot*.

896. **until He cast sleep upon him...** See Genesis 2:21: *YHVH Elohim cast a deep sleep upon the human and he slept*. On the Temple, see above, note 889.

897. **The blessed Holy One sawed him...** God split the original androgynous human into two: Adam and Eve. See *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 1:27).' Rabbi Shemu'el son of Naḥman said, 'When the blessed Holy One created Adam, He created him with two faces. Then He sawed him and gave him two backs, one on this side and one on that.'" The word צלע (*tsela*) in Genesis 2:21, often translated as "rib," also means "side."

See Exodus 26:20; BT *Berakhot* 61a; *Eruvin* 18a; Plato, *Symposium* 189d–191d; *Zohar* 1:2b, 47a, 48b; 2:55a; 3:5a, 44b; Matt, *Zohar*, 217.

On the adorning of Eve, see *Bereshit Rabbah* 18:1: "*YHVH Elohim fashioned the rib* (Genesis 2:22).... It was taught in the name of Rabbi Shim'on son of Yoḥai: 'He adorned her like a bride and brought her to him.'"

Cf. BT *Berakhot* 61a: "Rabbi Shim'on son of Menasia expounded, 'Why is it written: *YHVH Elohim fashioned the rib* (Genesis 2:22)? This teaches that the blessed Holy One braided Eve's hair and brought her to Adam.'"

898. **In the books of the ancients...** Alluding to the tenth-century text *Alfa Beita de-Ven Sira*, 232–34, according to which Lilith was Adam's original wife. Insisting on her equality, Lilith refused to lie beneath Adam and flew away.

See *Zohar* 1:19b; 3:19a; *ZḤ* 16c (*MhN*); Scholem, *Kabbalah*, 356–61.

אתעברת (*It'abbarat*) is rendered here "was impregnated... and taken away," since the Aramaic word conveys both meanings. According to *Tanḥuma* (Buber), *Bereshit* 26, after Cain killed Abel, Adam saw no reason to have any more children, so he separated from Eve, whereupon maleficent spirits copulated with him.

See *Bereshit Rabbah* 20:11; BT *Eruvin* 18b; *Zohar* 1:54b, 2:231b, 3:76b.

899. ***fitting helper...*** See Genesis 2:20: *But for Adam no fitting helper was found*.

900. **What is *a helper*? סמך (*Semakh*), A support** *Targum Onqelos* renders עזר (*ezer*) *a helper* (Genesis 2:18, 20) by the Aramaic סמך (*semakh*), "support, help."

901. **Till finally...** Until Eve was created to replace Lilith.

902. **Adam was last of all...** See BT *Sanhedrin* 38a: "Our Rabbis taught: 'Adam was created on the eve of Sabbath. Why? ... So he could immediately go to the banquet. A parable: A king of flesh and blood built palaces and decorated them, prepared a banquet, and only then brought in the guests.'"

903. ***for YHVH Elohim had not rained upon earth...*** *and there was no human to till the soil*.

904. **magnificent trees planted later, still tiny** The nascent *sefirot*, seedlings in the divine mind, planted later in the field of *Shekhinah*.

905. **created side by side** As an androgynous being with two faces in opposite directions. See above, note 897.

906. ***YHVH Elohim had not rained upon earth...*** The upper *sefirot* had not flowed into *Shekhinah*, symbolized by *earth*, so the union was incomplete.

907. **When the one below...** When the androgynous human was split in two (Adam and Eve), and they turned face-to-face, then the union above was actualized.

908. **How do we know?** How do we know that actions on earth affect the divine realm?

909. **From the *Dwelling...*** The Tabernacle in the desert. The passive construction, *The Dwelling was erected* (instead of the active, *Moses erected the Dwelling*), alludes to the erection of a heavenly Dwelling, *Shekhinah*.

See *Bemidbar Rabbah* 12:12: "Rabbi Simon said, 'When the blessed Holy One told Israel to erect the Dwelling, he hinted to the angels that they, too, construct a Dwelling. When it was erected below, it was erected above.'" See *Tanḥuma, Naso* 18; *Zohar* 2:143a, 159a; 3:3b.

910. ***there was no human...*** The verse concludes: *for YHVH Elohim had not rained upon earth, and there was no human to till the soil*. Since Adam and Eve could not face each other, the human being was incomplete.

911. **up to this point in the portion... the Companions have commented...** The ס (*samekh*) under discussion appears in Genesis 2:21: *He took one of his sides*, ויסגר (*va-yisgor*), *and He closed up, the flesh in its place*. See *Bereshit Rabbah* 17:6: "Rabbi Ḥanina son of Rav Adda said, 'From the beginning of the book until here, no ס (*samekh*) appears. Once she was created, סטן (*Satan*), Satan, was created with her. Now, if someone cites for you: "הסובב (*Ha-sovev*), *Circling* (Genesis 2:11, 13, an earlier occurrence of the letter ס [*samekh*])," answer him: "The text refers there to rivers [and not the creation of the human being]."'"

In contrast to this demonic interpretation, Rabbi Shim'on claims that the ס (*samekh*) signifies help. The root סמך (*smkh*) means "to support," and *Targum Onqelos* renders עזר (*ezer*) *a helper* (Genesis 2:18) by the Aramaic סמך (*semakh*). With Eve's help, the human couple united face-to-face, thereby stimulating a similar union above between the divine couple *Tif'eret* and *Shekhinah*.

912. **The world of which we have spoken...** The divine realm depends upon the human realm.

913. ***A flow welled up*...the desire of female...** *Shekhinah* is stimulated by humans below and in turn stimulates *Tif'eret*.

914. **from earth below action is aroused above** A general principle of Kabbalah. See *Zohar* 1:77b, 82b, 86b, 88a, 164a, 244a; 2:31b, 265a; 3:92a, 110b.

915. **Similarly, smoke of sacrifice...** The ritual of sacrifice unites the *sefirot*.

916. **Similarly above...** In the divine realm *Shekhinah* arouses the passion of *Tif'eret*.

917. **Assembly of Israel...** כנסת ישראל (*Keneset Yisra'el*). In rabbinic Hebrew this phrase denotes the people of Israel. The midrash on the Song of Songs describes the love affair between the maiden (the earthly community of Israel) and her lover (the Holy One, blessed be He). In the *Zohar*, *Keneset Yisra'el* can refer to the earthly community but also (often primarily) to *Shekhinah*, the divine feminine counterpart of the people, the aspect of God most intimately connected with them. The lovers in the Song of Songs are pictured as the divine couple: *Tif'eret* and *Shekhinah*.

918. ***The tree of life...*** **five hundred years...** See *Bereshit Rabbah* 15:6: "Rabbi Yehudah son of Rabbi Il'ai said, 'The Tree of Life extends over a journey of five hundred years, and all the waters of Creation branch off beneath it.'"

For Rabbi Abba, the five hundred years symbolize the five *sefirot* from *Ḥesed* through *Hod*, which channel the emanation to *Yesod*, *the tree of life*. See *Zohar* 1:18a, 78b (*ST*); Moses de León, *Sheqel ha-Qodesh*, 56 (69).

919. **precisely in the middle of the garden...** *Yesod*, *the tree of life*, is planted in the middle of the garden, *Shekhinah*. Similarly, *Yesod* is the river of emanation flowing into the ocean of *Shekhinah*, from whom water streams to the powers beneath Her.

920. **Just as they emerge...** The waters emanate from *Binah*, the Divine Mother, and flow through the *sefirot* from *Ḥesed* to *Yesod*, the mountains of pure balsam. In rabbinic tradition thirteen rivers of balsam await the righteous in the world that is coming.

See BT *Ta'anit* 25a; *Bereshit Rabbah* 62:2; cf. *Zohar* 1:4b; 2:87b, 127a; 3:91a, 181a.

921. **It is not in the middle** According to Genesis 3:3, the Tree of Knowledge of Good and Evil was planted in the middle of the Garden of Eden. However, as we have seen, the Tree of Life was planted precisely in the middle of the garden. Furthermore, the Tree of Knowledge of Good and Evil symbolizes *Shekhinah*, who is not precisely in the middle but rather tends toward the left side of the *sefirot*. If She is not in the middle, how can She know the two extremes?

922. **Since it suckles...** *Shekhinah* is called *the tree of knowledge of good and evil* because She imbibes from both sides of the *sefirot*, the sweet right side and the bitter left side.

923. **All those plants...** Apparently offshoots of the right and left sides.

924. ***cedars of Lebanon...*** **The six days of Creation...** The six *sefirot* from *Ḥesed* to *Yesod*, which began as saplings in the higher sefirotic realm and were later transplanted into *Shekhinah*. See *Bereshit Rabbah* 15:1: "*YHVH Elohim planted a garden in Eden* (Genesis 2:8).... As is written: *The trees of YHVH drink their fill, the cedars of Lebanon that He planted*. Rabbi Ḥanina said, 'They resembled antennae of grasshoppers, and the blessed Holy One uprooted them, transplanting them in the Garden of Eden.'"

See Ezra of Gerona, *Peirush Shir ha-Shirim*, 504; *Zohar* 1:31a, 37a; 2:127b; 3:4b, 217b; and below.

925. **From here on, ס (*samekh*)...** See above, notes 897 and 911. Eve and Adam were attached side to side, or back-to-back, until God split them, enabling them to unite face-to-face.

926. **Similarly, the worlds were adjoined...** The *sefirot* were originally united in their source. Alternatively, *Tif'eret* and *Shekhinah* were united as an androgyne, back-to-back. Once the *sefirot* emerged individually, *Tif'eret* and *Shekhinah* reunited face-to-face. See above, note 924.

927. ***sprout of My planting, work of My hands, that I may be glorified*** The verse opens: *Your people, all of them righteous, will inherit the land forever*.

928. **no other creature engaged...** Adam and Eve had no human parents.

929. ***On the day of your planting, you become debased...*** The word תשגשגי (*te-sagsegi*), *you make it grow*, is interpreted as if deriving from the root סיג (*sig*), "dross." Cf. *Vayiqra Rabbah* 18:3; *Bemidbar Rabbah* 7:4.

See *Bereshit Rabbah* 22:2: "Rabbi El'azar son of Azariah said, 'Three wonders were performed on that day: On that very day they were created; on that very day they engaged in sexual union; on that very day they generated offspring.'" According to BT *Sanhedrin* 38b, "In the seventh hour [of the first day] Eve was joined with him... In the tenth hour he decayed [i.e., sinned]."

See Moses de León, *Mishkan ha-Edut*, 63b: "Because Adam did not want to wait until Sabbath eve [to unite with Eve]... evil and death came upon his descendants." According to BT *Ketubbot* 62b (in the name of Shemu'el), Sabbath eve is the appropriate time for scholars to engage in sexual union. In the *Zohar*, the union of the devotee of Torah with his wife on the eve of Sabbath symbolizes and stimulates the union of the divine couple, *Tif'eret* and *Shekhinah*. The human couple thereby engenders a holy body and draws down a holy soul.

See *Zohar* 1:50a, 112a (*MhN*); 2:63b, 89a–b; 3:49b, 78a.

930. **We have learned...** See above, note 924.

931. **uprooted, transplanted, fittingly arrayed** Split apart and then reunited face-to-face.

932. ***YHVH Elohim commanded*** [***the human, saying...***] The passage continues: "*From every tree of the garden you are free to eat; but as for the tree of knowledge of good and evil, do not eat from it, for on the day you eat from it, you will surely die*" (Genesis 2:16–17).

933. ***"Command* means idolatry; *saying*—this is woman...** A Zoharic revision of a midrashic interpretation found in *Bereshit Rabbah* 16:6: "*YHVH Elohim commanded the human, saying, 'From every tree of the garden you are free to eat.'* Rabbi Levi said, 'He issued him six commands. *He commanded*, concerning idolatry...; *YHVH*, concerning blasphemy...; *Elohim*, these are the judges...; *the human*, this is murder...; *saying*, concerning גלוי עריות (*gillui arayot*), exposing nudity (fornication)— *Saying: If a man divorces his wife* (Jeremiah 3:1); *From every tree of the garden you are free to eat*, commanding him concerning theft.'"

In this midrash the word *saying* connotes "adultery" (based on the verse *Saying: If a man divorces his wife* [literally: *woman*]), while for the *Zohar*, *saying* alludes to the divine woman, *Shekhinah*.

See BT *Sanhedrin* 56a–b; *Zohar* 2:83b, 239b; 3:27a.

934. **everything was permitted...** Adam could partake of anything in the garden as long as he preserved its unity with all.

935. **Abraham ate, Isaac...** All of the patriarchs partook of *Shekhinah*, the Tree of Knowledge, without separating Her from the other *sefirot*. See the expression "feasted their eyes on *Shekhinah*" (*Pesiqta de-Rav Ka-hana* 26:9).

936. **a tree of death...** See Genesis 2:17. According to *Seder Eliyyahu Rabbah* 5, the Tree of Knowledge of Good and Evil is called the Tree of Death because when Adam and Eve ate its fruit, death ensued. Here *Shekhinah* is given this name because anyone who partakes of Her alone separates Her from the other *sefirot*, thereby cutting off the vivifying flow of emanation, which is replaced by a deadly potion.

On the nature of Adam and Eve's sin, see *Zohar* 1:12b, 51a–53b, 221a–b; Scholem, *Major Trends*, 231–32, 236, 404–5, n. 105; Tishby, *Wisdom of the Zohar*, 1:373–76. On the relation between *Shekhinah* and the demonic, see Scholem, *On the Mystical Shape of the Godhead*, 189–92; Tishby, *Wisdom of the Zohar*, 1:376–79.

937. **separates saplings** פריש נטיעין (*Pareish neti'in*). See BT *Ḥagigah* 14b, the famous account of the four rabbis who engaged in mystical search: "Four entered פרדס (*pardes*), an orchard [whence: paradise]: Ben Azzai, Ben Zoma, Aḥer, and Rabbi Akiva.... Ben Azzai glimpsed and died.... Ben Zoma glimpsed and went mad.... Aḥer קיצץ בנטיעות (*qitstsets ba-neti'ot*), severed the saplings. Rabbi Akiva emerged in peace."

See *Tosefta*, *Ḥagigah* 2:2; JT *Ḥagigah* 2:1, 77c; *Shir ha-Shirim Rabbah* on 1:4; *Devarim Rabbah* 7:4.

Aḥer, "the other," is the nickname of Elisha son of Avuyah, the most famous heretic in rabbinic literature. The metaphor of "severing the saplings" may allude to his conversion to Gnostic dualism. In Kabbalah "severing the saplings" refers to splitting the unity of the *sefirot*, specifically separating *Shekhinah* from the others.

938. **'Adam stretched his foreskin'** See BT *Sanhedrin* 38b: "Rabbi Yitsḥak said, 'He [Adam] stretched his foreskin.'" The phrase refers to epispasm, an attempt to disguise circumcision by cutting and pulling forward the loose skin of the penis to form a partial foreskin. According to rabbinic tradition, Adam was one of those rare individuals born circumcised. See *Avot de-Rabbi Natan* A, 2; *Tanḥuma*, *Noaḥ* 5.

939. **he separated the holy covenant...** Adam separated *Yesod*—the divine phallus, symbolized by the covenant of circumcision—from *Shekhinah*.

940. **the foreskin...** Symbolizing the demonic. See *Zohar* 1:13a, 18a; Moses de León, *Sheqel ha-Qodesh*, 55 (68).

941. ***But from the fruit of the tree in the middle of the garden*** The verse continues: *God said: "Do not eat from it and do not touch it, lest you die*." Cf. Genesis 2:17.

942. **this is woman** See *Pirqei de-Rabbi Eli'ezer* 21: "*But from the fruit of the tree in the middle of the garden*. It has been taught: Rabbi Ze'eira said, '*But from the fruit of the tree*—this *tree* means man, who is compared to a tree, as is said: *Man is a tree of the field* (Deuteronomy 20:19). *In the middle of the garden—the middle of the garden* is a euphemism for what lies in the middle of the body. *In the middle of the garden*—in the middle of the woman, for *garden* means woman, who is compared to a garden, as is said: *A locked garden is my sister, bride* (Song of Songs 4:12).'"

Here *woman* alludes to the divine woman, *Shekhinah*. See above, note 933.

943. ***Her feet descend to death*** The verse alludes to the fatal aspect of *Shekhinah* and the demonic realm that lies below Her. See *Zohar* 1:221b; 2:48b.

944. **On this one there is fruit...** *Shekhinah*, symbolized by the Tree of Knowledge, yields fruit, unlike the demonic realm, which is barren. See *Zohar* 2:103a.

945. ***A river issues from Eden...*** The flow of emanation proceeds from the highest *sefirot* to *Shekhinah*, *the garden*. Below Her, the unity of the divine yields multiplicity.

946. **all is one...** Both interpretations are valid, since the demonic power, which activates the evil impulse, appeared on an actual *serpent*. See BT *Bava Batra* 16a: "Resh Lakish said, 'Satan, the evil impulse, and the Angel of Death are one and the same.'"

Cf. *Zohar* 1:35b, 52a, 202a; 2:262b–263a; Moses de León, *Sefer ha-Rimmon*, 394–95.

947. **At that moment Samael descended...** See *Pirqei de-Rabbi Eli'ezer* 13: "Samael... took his band and descended and saw all the creatures created by the blessed Holy One. He determined that the most cunningly evil was the serpent, as is said: *Now the serpent was slier than any creature of the field that YHVH Elohim had made*. He [the serpent] looked like a camel, and he [Samael] mounted and rode him."

See *Zohar* 1:64a, 137b, 146a, 153a.

948. **through wisdom...** Through shrewdness. See *Targum Onqelos*, Genesis 3:1. The primordial tree symbolizes Adam and Eve, who are modeled

on the sefirotic tree.

949. **until another holy tree arrived...** Jacob, who symbolizes *Tif'eret*, the Tree of Life, took blessings away from his brother, Esau, thereby depriving Samael, Esau's heavenly guardian, of blessing above.

See *Zohar* 1:145b; Moses de León, *She'elot u-Tshuvot*, 45–46.

950. **For Jacob was patterned on Adam...** See BT *Bava Metsi'a* 84a: "The beauty of our father Jacob resembled the beauty of Adam." The *Zohar* transforms the Talmudic comparison into an affirmation of identity. Jacob manifested Adam's beauty and by his bold act rectified the demonic flaw of Adam's sin.

See *Bava Batra* 58a; *Zohar* 1:142b, 145b–146a, 222a.

951. **Jacob took what was his...** The blessings that Jacob took from Esau belonged to Jacob, having originally been taken away from Adam (Jacob's paradigm) by Samael (Esau's heavenly guardian). Before Jacob's reunion with Esau, *Jacob was left alone, and a man wrestled with him until the rising of dawn*. This *man* is identified by Rabbi Ḥama son of Rabbi Ḥanina (*Bereshit Rabbah* 77:3) as "the Prince of Esau," and in *Tanḥuma, Vayishlaḥ* 8, he is explictly named Samael.

952. **evil impulse, Angel of Death** See BT *Bava Batra* 16a: "Resh Lakish said, 'Satan, the evil impulse, and the Angel of Death are one and the same.'" See above, note 946.

953. ***End of all flesh...*** Angel of Death. See *Zohar* 1:54a.

954. ***He said to the woman, "אף*** (*Af*), ***Really...*** The verse reads: *He said to the woman, "Did God really say: 'Do not eat from any of the trees in the garden'?"*

955. **He opened with אף** (*af*)... See *Bereshit Rabbah* 19:2: "Rabbi Ḥanina son of Sansan said, 'Four opened with אף (*af*) [which has a range of meanings] and perished in אף (*af*), "wrath": the serpent, the chief baker [Genesis 40:16], Korah's band [Numbers 16:14], and Haman [Esther 5:12].'"

956. ***Elohim* is its name...** *The tree of knowledge*, symbolizing *Shekhinah*, is called *Elohim*.

957. **it would have been correct** *Shekhinah* channels the vivifying flow of emanation beyond the sefirotic realm, and so the world is brought into being.

958. **The blessed Holy One ate from this tree...** See *Bereshit Rabbah* 19:4: "Rabbi Yehoshu'a of Sikhnin said in the name of Rabbi Levi: 'He [the serpent] began defaming his Creator, saying: "From this tree He ate and created the world. Then He said to you, '*Do not eat from it*,' so that you not create other worlds. Every person hates his fellow craftsman."'"

959. ***Even though God said...*** Usually translated: "*Did God really say: 'Do*

not eat from any of the trees in the garden'?" See above, page 225.

960. ***From every tree of the garden you are free to eat*** The passage reads: *YHVH Elohim commanded the human, saying "From every tree of the garden you are free to eat; but as for the tree of knowledge of good and evil, do not eat from it, for on the day you eat from it, you will surely die*" (Genesis 2:16–17).

961. **He permitted him all of them** If eaten in oneness. See above, page 222.

962. **We have learned...** See above, page 222; and *Bereshit Rabbah* 16:6: "*YHVH Elohim commanded the human, saying, 'From every tree of the garden you are free to eat.'* Rabbi Levi said, 'He issued him six commands. *He commanded*, concerning idolatry...; *YHVH*, concerning blasphemy...; *Elohim*, these are the judges...; *the human*, this is murder...; *saying*, concerning גלוי עריות (*gillui arayot*), exposing nudity (fornication)—*Saying: If a man divorces his wife* (Jeremiah 3:1); *From every tree of the garden you are free to eat*, commanding him concerning theft.'"

See BT *Sanhedrin* 56a–b; *Zohar* 2:239b; 3:27a.

963. **Now, how many people...** Since Adam and Eve were the only inhabitants of the earth, what need was there for these laws?

964. **all touched upon this tree...** All the various commands implied by the verse concerned *the tree of knowledge*, namely *Shekhinah*.

965. **Whoever takes it by itself...** Whoever separates *Shekhinah* from the other *sefirot* becomes prey to powers of judgment beneath Her. The phrase "exposing nudity" is the literal rendering of the Hebrew term גלוי עריות (*gillui arayot*), fornication.

966. **Idolatry toward those empowered princes** In separating *Shekhinah* from the other *sefirot*, one becomes fixated on Her and the powers beneath Her, thus committing idolatry.

967. **Murder engendered by this tree...** Murder has its roots in *Shekhinah*, who is known as the Tree of Death and derives from *Gevurah*, the *sefirah* of harshness on the left side. See Genesis 2:17; above, page 222.

According to *Seder Eliyyahu Rabbah* 5, the Tree of Knowledge of Good and Evil is called the Tree of Death, because when Adam and Eve ate its fruit, death ensued.

968. **She is Woman...** *Shekhinah*, the divine feminine. See BT *Qiddushin* 70b: "So said Shemu'el: 'One should greet a woman only via her husband.'" By invoking *Shekhinah* alone, without Her husband, *Tif'eret*, one commits sexual sin in the sefirotic world.

969. **it is forbidden to be alone with a woman...** See M *Qiddushin* 4:12; BT *Qiddushin* 81a; *Sanhedrin* 21a–b; Moses de León, *Sefer ha-Rimmon*, 232–

33. Cf. *Zohar* 1:67a.

970. **Look, I touched this tree...** Based on the account in *Pirqei de-Rabbi Eli'ezer* 13 and *Avot de-Rabbi Natan* A, 1. Although the last sentence here describes the serpent's action, it derives from the tradition in *Avot de-Rabbi Natan* that when Adam informed Eve of the divine command not to eat from the tree, he added the restriction against touching it.

971. ***The woman saw that the tree was good*** The verse continues: *for eating and a delight to the eyes, and that the tree was desirable to contemplate. She took of its fruit and ate, and also gave to her husband beside her, and he ate*.

972. **as is said: *like the fragrance of a field blessed by* YHVH** The field of *Shekhinah*, also known as the Holy Apple Orchard.

See BT *Ta'anit* 29b; *Bereshit Rabbah* 65:22; *Tanḥuma, Toledot* 11; Azriel of Gerona, *Peirush ha-Aggadot*, 35–37; *Zohar* 1:85a–b, 122a, 128b, 142b, 143b, 224b, 249b; 2:60b, 61b; 3:74a, 84a, 133b (*IR*), 135b (*IR*), 286b–287a, 288a (*IZ*); Moses de León, *Shushan Edut*, 365.

973. ***The eyes of both of them were opened*** *and they knew that they were naked*. Rabbi Yehudah's point is that only after eating from the tree could they see. How could Eve see before eating?

974. **the measure of the tree... *She saw the Woman*, precisely!** Eve beheld a vision of *Shekhinah*. שיעורא (*Shi'ura*), "Measure," recalls שיעור קומה (*shi'ur qomah*), "the measure of the stature," a term describing the mystical vision of the divine form, also known as גוף השכינה (*guf ha-shekhinah*), "the body of *Shekhinah*."

Here the biblical phrase, ותרא האשה (*Va-tere ha-ishshah*), *The woman saw*, is read hyperliterally, according to the exact word order: ותרא האשה (*Va-tere ha-ishshah*), *She saw the woman*, transforming *the woman* from the subject of the sentence (Eve) into its object (*Shekhinah*).

975. ***She took of its fruit*, not *She took of it*...** In separating the fruit from its source, Eve caused separation above. Deprived of the flow of emanation, *Shekhinah* generates death.

See *ZḤ* 18c (*MhN*); cf. Genesis 2:17.

976. **For voice is never separate from speech...** The flow of emanation is described in terms of divine speech. *Tif'eret*, the primal voice, should never be separate from *Shekhinah*, articulated speech.

See *Zohar* 1:145a–b, 246b; 2:3a, 25b.

977. **he turns to dust** As in the divine decree to Adam: *For dust you are, and to dust you shall return* (Genesis 3:19). The wording here recalls the Talmudic legend of the Golem animated by permutating letters of the alphabet (BT *Sanhedrin* 65b): "Rava created a man and sent him to Rabbi Zeira. He [Rabbi Zeira] conversed with him, but he did not respond. He said to him, 'You

are from the Companions. Return to your dust!'"

978. **Assembly of Israel...** כנסת ישראל (*Keneset Yisra'el*). In rabbinic Hebrew this phrase denotes the people of Israel. The midrash on the Song of Songs describes the love affair between the maiden (the earthly community of Israel) and her lover (the Holy One, blessed be He). In the *Zohar*, *Keneset Yisra'el* can refer to the earthly community but also (often primarily) to *Shekhinah*, the divine feminine counterpart of the people, the aspect of God most intimately connected with them. Here Assembly of Israel, suffering in exile, yearns for Her partner, *Tif'eret*. See Moses de León, *Shushan Edut*, 336.

979. **voice conducts speech** *Tif'eret* conducts *Shekhinah*.

980. ***To You, praise is silent...*** Literally, the verse may mean: *To You, silence is praise*. Here Rabbi Shim'on interprets it to mean that *Shekhinah*, known as *praise of David*, turns *silent* in exile without the resounding voice of *Tif'eret*.

981. **Because of You...** *Tif'eret* is responsible for the silencing of *Shekhinah*.

982. ***She took of its fruit and ate*** The verse continues: *and also gave to her husband beside her, and he ate*.

983. **She squeezed grapes...** See *Bereshit Rabbah* 19:5: "Rabbi Aivu said, 'She squeezed grapes and offered them to him.'" Cf. *Zohar* 1:192a; 2:267b.

984. **for death abides in this tree...** *Shekhinah*, symbolized by night and the Tree of Knowledge, is also known as the Tree of Death. See Genesis 2:17; above, pages 222–26.

985. **a taste of death** See BT *Berakhot* 57b: "Sleep is one-sixtieth of death."

986. **scions of faith...** בני מהימנותא (*Benei meheimanuta*). They entrust their souls to *Shekhinah*, confident that She will restore each soul to its body the next morning, even if the person be undeserving.

See *Zohar* 1:11a, 92a, 183a; 3:119a, 120b; *ZḤ* 18b–c (*MhN*), 89a (*MhN*, *Rut*); and BT *Berakhot* 5a: "Abaye said, 'Even a disciple of the wise should recite one verse of compassion [before going to bed], such as: *Into Your hand I entrust my spirit; You redeem me, YHVH, God of truth* (Psalms 31:6).'"

987. ***The eyes of both of them were opened*** The verse continues: *and they knew that they were naked. They sewed together fig leaves and made themselves loincloths*.

988. **Opened to perceive the evil of the world...** See Maimonides, *Guide of the Perplexed* 1:2; *Zohar* 3:261b.

989. **they had lost the supernal radiance...** Their original aura.

See *Zohar* 1:52a–b, 224a; cf. *Bereshit Rabbah* 12:6 (and Theodor, ad loc.); 19:6; *Targum Yerushalmi*, Genesis 3:7; *Pirqei de-Rabbi Eli'ezer* 14; *Bahir* 141 (200).

990. **that tree from which they had eaten...** According to Rabbi Neḥemiah (BT *Berakhot* 40a), Adam and Eve sinned by eating from the fruit of a fig tree. The leaves of this Tree of Knowledge convey the knowledge of magic.

See *Zohar* 1:53b, 56a, 63b. Cf. BT *Bava Metsi'a* 114b.

991. **They sought to gird themselves...** Adam and Eve sought the protection of magical knowledge.

992. **Then three were brought...** See *Bereshit Rabbah* 5:9: "It was taught in the name of Rabbi Natan: 'Three were brought to justice and four were convicted: Adam, Eve, and the serpent were brought to justice, and the earth was cursed along with them: *Cursed is the ground* (Genesis 3:17).'"

993. **the slime of the serpent...** זוהמא דנחש (*Zohama de-naḥash*), "The filth of the serpent." See BT *Shabbat* 145b–146a: "Rav Yosef taught: '... When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lewdness]. Israel, who stood at Mount Sinai—their *zohama* ceased. Star-worshipers, who did not stand at Mount Sinai—their *zohama* did not cease.'"

See *Targum Yerushalmi*, Genesis 4:1 (variants); *Pirqei de-Rabbi Eli'ezer* 21; *Zohar* 1:37a, 52a, 54a, 122b.

994. **garments soothing to the skin...** The verse reads: *YHVH Elohim made garments of skin for Adam and his wife, and clothed them*. See BT *Sotah* 14a: "*Garments of skin*. Rav and Shemu'el. One said: 'Deriving from skin.' The other said: 'Soothing to the skin.'"

995. **and he was waited upon...** Adam's brilliance attracted the angels. See *Bereshit Rabbah* 8:10: "Rabbi Hosha'ya said, 'When the blessed Holy One created Adam, the ministering angels mistook him and sought to recite in his presence: *Holy!*'" Cf. *Zohar* 1:55b.

996. **כתנות אור (*kotnot or*), *garments of light*...כתנות עור (*kotnot or*), *garments of skin*...** The verse in Genesis reads: כתנות עור (*kotnot or*), *garments of skin*, but a variant reading is: כתנות אור (*kotnot or*), *garments of light*, suggesting the original aura. See above, note 989. See *Bereshit Rabbah* 20:12: "In the Torah [scroll] of Rabbi Me'ir, it was found written: 'כתנות אור (*kotnot or*), *garments of light*.' These are the clothes of Adam...."

As a result of eating the fruit of the Tree of Knowledge, thereby splitting the divine, Adam and Eve lost their luster and were clothed in skin.

See *Zohar* 1:224a; 2:229b; 3:261b; cf. Origen, *Contra Celsum* 4:40; *Apocryphon of John* 23:31–32; *Hypostasis of the Archons* 90:16; Irenaeus, *Adversus haereses* 1:5:5; Scholem, *Major Trends*, 404, n. 87.

997. **son of slime...** Cain, born from the union of the serpent and Eve. See *Pirqei de-Rabbi Eli'ezer* 21: "The serpent-rider [Samael] copulated with her and she conceived Cain. Afterward Adam copulated with her and she conceived

Abel."

See *Targum Yerushalmi*, Genesis 4:1 (variants); *Zohar* 1:37a, 52a, 54a; Stroumsa, *Another Seed*, 38–53.

998. **From the side of Cain...** On the demonic descendants of Cain, see El'azar of Worms, *Ḥokhmat ha-Nefesh*, 26c; *Zohar* 1:9b, 54a, 178a–b; 3:76b, 122a.

999. **until Seth appeared...** Even Abel was not fully refined, since he was still tainted by the demonic. Seth, the third child of Adam and Eve, generated the righteous.

See BT *Eruvin* 18b; *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:54a, 55a; 3:77a, 143b (*IR*); *ZḤ* 8c (*SO*). Cf. *Bemidbar Rabbah* 14:12: "*He named him* שת (*Shet*), *Seth* (Genesis 5:3), because on him the world הושתת (*hushtat*), was founded."

See *Aggadat Bereshit*, intro, 37; Ginzberg, *Legends*, 5:148, n. 50; Liebes, *Peraqim*, 372–73; Stroumsa, *Another Seed*, 74.

1000. **returned to God** Repenting sincerely.

1001. ***He will hide His face from them*** The full verse reads: *Then they will cry out to YHVH, but He will not answer them; He will hide His face from them at that time, in accordance with the wrongs they have committed*.

1002. **He placed upon him one אות (*ot*), letter...** See *Pirqei de-Rabbi Eli'ezer* 21: "Cain said in the presence of the blessed Holy One, 'Now some righteous person will arise and recite Your name and kill me!' What did the blessed Holy One do? He took one of the twenty-two letters and placed it on Cain's arm, so that he would not be killed.'"

See *Yalqut Re'uveni*, Genesis 4:15; *TZ* 69 (118b–119a).

1003. ***When they were in the field*? This is a woman...** See *Pirqei de-Rabbi Eli'ezer* 21: "Rabbi Tsadok said, 'Envy and hatred toward his brother Abel entered Cain's heart because his [Abel's] offering had been accepted. Further, Abel's wife and twin sister was the most beautiful of women. He said, "I will kill my brother Abel and take his woman," as is said: *When they were in the field...*, and *in the field* means "woman," who is compared to a field, as is said: *Man is a tree of the field* (Deuteronomy 20:19).'"

See *Bereshit Rabbah* 22:7; 63:12; BT *Bava Batra* 16b; *Zohar* 1:35b, 54b; 3:202a–b.

1004. **All this confronted him** He was angry both because of the offering and because of a woman.

1005. ***surpassing in dignity...*** From the blessing given by Jacob to Reuben, his firstborn: *Reuben, you are my firstborn, my strength and first fruit of my vigor! Surpassing in dignity, surpassing in power!* Cain, the firstborn of Adam and Eve, can also attain such *dignity* if he behaves well.

See Naḥmanides on Genesis 4:7; *Zohar* 1:54b; *ZḤ* 19c–d (*MhN*); Kasher, *Torah Shelemah*, Genesis 4:7, n. 68.

1006. **The opening above...** *Shekhinah*, known as Justice, through whom divine punishment is delivered.

1007. **On Rosh Hashanah Adam was born** See *Pesiqta de-Rav Kahana* 23:1: "Rabbi Eli'ezer taught, 'The world was created on the twenty-fifth of Elul.'... Consequently Adam was created on Rosh Hashanah."

See *Vayiqra Rabbah* 29:1; *Pirqei de-Rabbi Eli'ezer* 8, and David Luria, ad loc., n. 1; BT *Rosh ha-Shanah* 10b; Asher ben Yeḥiel, on *Rosh ha-Shanah* 8a; *Ḥiddushei ha-Ran* on *Rosh ha-Shanah* 16a; *Tosefot Yom Tov*, *Rosh ha-Shanah* 1:2.

1008. **Rosh Hashanah above... below** Rosh Hashanah is both the beginning of the year and the Day of Judgment. It symbolizes *Shekhinah*, who administers justice and constitutes the beginning of the *sefirot* from a human perspective.

1009. **barren women are attended** See *Bereshit Rabbah* 73:1; *Tanḥuma*, *Vayera* 17; and BT *Rosh ha-Shanah* 11a: "Rabbi Yehoshu'a says, '... On Rosh Hashanah Sarah, Rachel, and Hannah were attended.'" All barren until then, they miraculously conceived on Rosh Hashanah.

1010. **How do we know...** See *Bereshit Rabbah* 51:2: "Rabbi El'azar said, 'Wherever it is said: *And YHVH*, this implies: He and His Court.'" In Kabbalah this court symbolizes *Shekhinah*, who derives from the *sefirah* of *Din* ("Judgment") and pronounces the divine decree, so the phrase *And YHVH* encompasses "He [*Tif'eret*, known as *YHVH*] and His Court [*Shekhinah*]."

See JT *Berakhot* 9:5, 14b; Rashi on Exodus 12:29; *Zohar* 1:15b, 64b, 107b; 2:37b, 44b; 3:149a. The hermeneutical significance of *and* was championed by Rabbi Akiva. See BT *Yevamot* 68b; *Sanhedrin* 51b.

On Rosh Hashanah, the Day of Judgment, *YHVH* is accompanied by His Court, *Shekhinah*, also known as Rosh Hashanah. Thus the opening word of the verse in Genesis, ויהוה (*Va-YHVH*), *And YHVH*, alludes to Rosh Hashanah. Further, the verse opens the Torah portion read on the first day of Rosh Hashanah.

1011. **Since Adam emerged...** Adam's origin, *Shekhinah*, is characterized by judgment, essential to the world.

1012. ואתה (***Ve-Attah***), ***And You, enliven them all*** *Shekhinah* is often called את (*Et*) and is also symbolized by the final ה (*he*) in the name יהוה (*YHVH*). Together these letters spell an expanded name of *Shekhinah*: אתה (*Attah*), *You*. See *Zohar* 1:15b, 154b, 158b; 2:138b, 261a (*Heikh*).

As for the accusative particle *et*, grammatically it has no ascertainable independent sense, but Naḥum of Gimzo and his disciple Rabbi Akiva taught

that when *et* appears in a biblical verse, it amplifies the original meaning. See BT *Pesaḥim* 22b; *Ḥagigah* 12a; *Zohar* 1:247a; 2:90a, 135b.

את (*Et*) comprises the entire alphabet, the letters from א (*alef*) to ת (*tav*), and is therefore an appropriate name for *Shekhinah*, who is known in the *Zohar* as both the mystical realm of speech and Oral Torah. See the Christian parallel in Revelation 1:8: "I am *alpha* and *omega*."

1013. **the blessed Holy One reigns only when...** See *Vayiqra Rabbah* 24:1: "Rabbi Shim'on son of Yoḥai said, 'When is the name of the blessed Holy One exalted in His world? When He executes the quality of judgment upon the wicked. This is demonstrated by many verses....'" Cf. *Zohar* 3:297b.

1014. **ואתה** (***Ve-Attah***), ***And You*, precisely!** *Shekhinah*, who is known by this name. See above, note 1012.

1015. **In a grapple of strife...** One of the *Zohar*'s neologistic gnomes. On the simple level, it means apparently that an officer comes to break up a quarrel. The implication may be that in the struggle with the sinful urge, a divine power appears to help, or in the struggle with the Angel of Death, *Shekhinah* appears, restraining him.

The Aramaic neologism קפסירא (*qafsira*) means "ruler, potentate" in *Zohar* 1:177a; 3:152a. Cf. 1:243a; 3:36b.

1016. **pulverized...** מטרטשי (*Metarteshei*), "Crumbled," based on מטרשי (*metareshei*), "make brittle," and טרש (*teresh*), "stony ground." See *Zohar* 1:239b; 2:30a; cf. above, note 848: מדבי טרטשי (*mi-devei tarteshei*), "crag dwellers."

1017. **Uzza and Azael...** These two angels opposed the creation of Adam and Eve, fell from heaven, and were attracted by *the daughters of men* (Genesis 6:2). They were punished by being bound in chains of iron in the mountains of darkness, from where they still manage to wreak havoc, teaching sorcery to humans.

See 1 Enoch 6–8; Jubilees 5; BT *Yoma* 67b; *Aggadat Bereshit*, intro, 39; *Midrash Avkir*, 7 (cited in *Yalqut Shim'oni*, Genesis, 44); *Pirqei de-Rabbi Eli'ezer 22; Zohar* 1:9b, 23a, 37a (*Tos*), 58a, 126a; 3:208a, 212a–b; *ZḤ* 81a–b (*MhN*, *Rut*).

1018. **These were נפילים** (***nefilim***), ***fallen beings...*** Uzza and Azael, referred to also as *the sons of* אלהים (*Elohim*), *God* (Genesis 6:2). See *Zohar* 1:58a; 3:144a (*IR*).

1019. **For when Samael copulated with Eve...** See *Pirqei de-Rabbi Eli'ezer* 21: "The serpent-rider [Samael] copulated with her and she conceived Cain. Afterward Adam copulated with her and she conceived Abel."

Cf. BT *Shabbat* 145b–146a: "Rav Yosef taught: '... When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime,

lewdness].'"

See *Targum Yerushalmi*, Genesis 4:1 (variants); *Zohar* 1:36b, 52a, 54a, 122b; Stroumsa, *Another Seed*, 38–53.

1020. **His features differed...** See *Pirqei de-Rabbi Eli'ezer* 22: "*When Adam had lived a hundred and thirty years, he engendered in his likeness, according to his image*, [*and named him Seth*] (Genesis 5:3). From here you learn that Cain was not from his seed, nor *in his likeness*, nor *according to his image*. Finally Seth was born, who was *in his likeness* and *according to his image*." See above, page 63.

1021. ***They were the mighty men*** The verse continues: *of old, men of name*.

1022. ***sixty mighty men encircling her*** The female figure in the Song of Songs is identified with *Shekhinah*, who is surrounded by sixty angelic powers. See *Zohar* 2:5a, 51a; 3:60a.

1023. **מעולם (*me-olam*), *from the world*, literally, *from the world*, precisely!** The word עולם (*olam*) means both "eternity" and "world." Rabbi Yose picks the second meaning, which is also one of the names of *Shekhinah*, the culmination of the upper world. From Her *the mighty men* derived. See *Zohar* 2:179a (*SdTs*); 3:144a (*IR*).

1024. **What does *name* mean?...** *Shekhinah*, known as *the world*, is also the divine name, the full expression of divine being.

1025. ***when he blasphemes the name...*** Here, too, *the name* is *Shekhinah*. See *Zohar* 3:176b; Moses de León, *Sefer ha-Rimmon*, 360.

1026. **the blessed Holy One took them...** God removed *the sons of Elohim* from the world because of their destructiveness. See above, note 1017. A different removal took place with the patriarchs (Abraham, Isaac, and Jacob), who were transformed into a divine chariot, having attained respectively the rungs of *Ḥesed* (*love*), *Gevurah*, and *Tif'eret*, also known as *Raḥamim* (*compassion*).

See *Bereshit Rabbah* 47:6: "Resh Lakish said, 'The patriarchs themselves constitute the [divine] Chariot.'"

Cf. Azriel of Gerona, *Peirush ha-Aggadot*, 57; *Zohar* 1:60b, 99a, 150a, 154b, 173b, 248b; 2:144a; 3:38a, 99a.

1027. **this is *the bed of Solomon*...** Symbolizing *Shekhinah*, surrounded by angels and married to *Tif'eret*, known as Solomon.

1028. **for *the world* was not yet firm and fragrant** *Shekhinah*, *the world*, was not yet filled with the flow of emanation, and tended toward severe judgment, symbolized by the name אלהים (*Elohim*), *God*.

"Firm and fragrant" renders both senses of אתבסמת (*itbassamat*), "was sweetened" or "was firmly established."

See *Bereshit Rabbah* 66:2; *Midrash Shemu'el* 26:4; *Zohar* 1:30b, 31a, 34a,

56a, 137a; 2:143a, 168a, 227a; 3:18a; N. Bronsnick, in *Sinai* 63 (1968): 81–85; Scholem, *Major Trends*, 165, 388, n. 44; idem, *Kabbalah*, 228.

1029. **All those saplings were concealed...** The six *sefirot* from *Ḥesed* to *Yesod* began as saplings in the higher sefirotic realm and were later transplanted into *Shekhinah*. See *Bereshit Rabbah* 15:1: "*YHVH Elohim planted a garden in Eden* (Genesis 2:8).... As is written: *The trees of YHVH drink their fill, the cedars of Lebanon that He planted*. Rabbi Ḥanina said, 'They resembled antennae of grasshoppers, and the blessed Holy One uprooted them, transplanting them in the Garden of Eden.'"

See Ezra of Gerona, *Peirush Shir ha-Shirim*, 504; *Zohar* 1:31a, 35b; 2:127b; 3:4b, 217b.

1030. **Three books are opened...** See BT *Rosh ha-Shanah* 16b: "Rabbi Keruspedai said in the name of Rabbi Yoḥanan, 'Three books are opened on Rosh Hashanah: one of the completely wicked, one of the completely righteous, and one of those in between. The completely righteous are immediately inscribed and sealed for life. The completely wicked are immediately inscribed and sealed for death. Those in between remain pending from Rosh Hashanah until Yom Kippur. If they prove worthy, they are inscribed for life; if not, for death.'"

For Rabbi Abba, the "three books" (ספרים [sefarim]) are three *sefirot*. See the play on *sefer* and *sefirot* at the opening of *Sefer Yetsirah*.

1031. **A supernal book...** *Binah*, Divine Mother and source of the linguistic stream of emanation. See *Zohar* 2:200a.

1032. **A middle book...** *Tif'eret*, torso of the sefirotic body of Primordial Adam, including the right and left sides (*Ḥesed and Gevurah*). In Him the stream of divine language takes shape as the Written Torah.

1033. **The one of the completely righteous...** The third ספר (*sefer*), "book," is the *sefirah* of *Yesod* ("Foundation"), the procreative force. He is known as Righteous One, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*), which literally means *The righteous one is an everlasting foundation* but is understood as *The righteous one is the foundation of the world*.

See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

Yesod is also called זה (*Zeh*), "This" (masculine), partner of *Shekhinah*, the Divine Presence, known as זאת (*Zot*), "This" (feminine).

On *the book of the generations*, see BT *Avodah Zarah* 5a: "Did not Resh Lakish say: 'What is the meaning of the verse *This is the book of the generations of Adam*...? Did Adam possess a book? Rather, this teaches that the blessed Holy One showed Adam every generation with its expounders, every generation with

its sages, every generation with its leaders. When he reached the generation of Rabbi Akiva [martyred by the Romans], he rejoiced over his Torah and grieved over his death, saying: *How precious to me are Your companions, O God!* [*How mighty their chiefs!*] (Psalms 139:17).'"

See *Bereshit Rabbah* 24:2; BT *Sanhedrin* 38b; *Zohar* 1:55a–b, 90b, 227b; 2:70a; *ZḤ* 16d (*MhN*).

1034. ***On the day God created Adam in the likeness of God*** The verse concludes: *He made him*.

1035. **all was arrayed above and below...** The human being embodies the sefirotic paradigm.

1036. **unidentifiable, one merging in the other** Adam and Eve were not yet differentiated as male and female, having been created as one androgynous entity. See *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 1:27).' Rabbi Shemu'el son of Naḥman said, 'When the blessed Holy One created Adam, He created him with two faces. Then He sawed him and gave him two backs, one on this side and one on that.'"

See BT *Berakhot* 61a; *Eruvin* 18a; Plato, *Symposium* 189d–191d; *Zohar* 1:47b; 2:55a; 3:5a, 44b; Matt, *Zohar*, 217.

1037. **Our Mishnah** The *Zohar* often cites teachings from a secret, mystical Mishnah known only to its own circle.

See 1:55b, 74a, 91b, 93a, 95b, 96a, 224a, 252a (*Hash*); 3:57b, 61b, 78a, 284b, 285a. This is to be distinguished from the *Matnitin* of the *Zohar*, on which see Scholem, *Kabbalah*, 216.

1038. **This is *the book of the generations of Adam...*** *The righteous one* is *Yesod*, the generative power of the *sefirot*, who unites with *Shekhinah*, the divine name—symbolized by the *tower*. See *Zohar* 1:9a, 96b; 3:164a–b.

1039. **the Tower of David** *Shekhinah*, known as *Malkhut* ("Kingdom") and symbolized by the ideal king, David.

1040. **Here is a cipher for scions of faith** A lexical labyrinth, a kabbalistic permutation of letters consisting of twelve triads, encoding the verse from Proverbs. Begin at the top right and read down the first column of letters: מגדל. Proceed to the middle column of triads and read down the first column of letters and continue likewise with the final column of triads on the left: עוז שם יהו. The final ה (*he*) of יהוה appears at the end of the last triad of the first column of triads on the right. Now return to the starting point and read the second letter of each triad from right to left: בו ירוץ צדיק ונ. To complete the verse, return to the starting point and read the final letter of each triad from top to bottom: שגב. Skip

the final letter of the last triad of the first column of triads (ה [*he*], since this already completed the name יהוה), and continue with the second and third columns of triads, reading the final letters from top to bottom, which encapsulate the verse: יהוה צדיק.

1041. **An actual book was brought down to Adam...** According to various medieval traditions, the angel Raziel transmitted a magical book to Adam, though after his departure from the Garden of Eden. Here the book preserves the primordial wisdom of paradise for Adam and his generations. (Later, probably in the seventeenth century, *Sefer Razi'el* was compiled in its present form, comprising ancient magical, mystical, and cosmological teachings.)

According to BT *Bava Metsi'a* 85b–86a, Rabbi Yehudah the Prince once saw *The Book of Adam*, which contained the genealogy of the entire human race. See *Sanhedrin* 38b; *Bereshit Rabbah* 24:2. This is not to be confused with the Apocryphal *Book of Adam*, known in various versions, though the Apocryphal book may have influenced the *Zohar*'s *Book of Adam*. The book is referred to frequently, sometimes in the context of physiognomy and chiromancy.

See 1:17b, 55a–b, 58b, 72b, 90b; 2:70a–b, 70a–b (*RR*), 77a, 131a, 143b, 180a, 181a, 197a; 3:10a, 68b; *ZḤ* 37b; Ginzberg, *Legends*, 5:117–18, n. 110; Liebes, *Peraqim*, 85–87; Wineman, *Mystic Tales from the Zohar*, 35–54. Cf. *Otsar ha-Ge'onim*, *Ḥagigah* 11b; Naḥmanides on Genesis 5:2.

1042. ***the sons of Elohim*, who contemplate and know it** On *sons of Elohim*, see above, pages 234–35. Several manuscripts and the printed editions read here: "*the sons of Elohim*, wise of the generation, and whoever are privileged to contemplate it discover higher wisdom."

1043. **the master of mysteries...** The angel Raziel, whose name means "mystery of God." See *Zohar* 1:55b.

1044. חנוך (***Ḥanokh***), **Enoch, had a book...** In postbiblical literature the phrase *for God took him* was taken to mean that God transported Enoch through the heavens, a journey recorded in his book, *The Book of Enoch*. The *Zohar*'s *Book of Enoch*, though influenced by the Enoch literature, is not identical with any of its particular volumes.

See *Zohar* 1:13a, 55b, 72b; 2:55a, 100a, 105b, 180b, 192b, 217a; 3:10b, 236b, 240a, 248b, 253b, 307a; *ZḤ* 2c (*SO*). Cf. *Aggadat Bereshit*, intro, 38; *Midrash Aggadah*, Genesis 5:24; Ginzberg, *Legends*, 5:156–64, nn. 58–61; Margaliot, *Mal'akhei Elyon*, 80–83.

1045. **He is the Lad...** Through his heavenly journey, Enoch was transformed into the chief angel, Metatron, also known as the Lad (heavenly servant). Rabbi Abba proves the identification of Enoch with the Lad by citing

the phrase from Proverbs: חנוך לנער (*ḥanokh la-na'ar*), *train the lad*, which is understood to mean that *Ḥanokh* (Enoch) was transformed into *the lad*.

See 3 Enoch 4:1–10; BT *Yevamot* 16b, and *Tosafot*, s.v. *pasuq zeh; Targum Yerushalmi*, Genesis 5:24; *Zohar* 1:223b; 2:179a (*SdTs*), Ginzberg, *Legends*, 5:162–63, n. 61; Scholem, *Kabbalah*, 378–79; Margaliot, *Mal'akhei El-yon*, 89–90.

1046. **he conveys one hundred blessings...** See *Shemot Rabbah* 21:4: "Rabbi Pinḥas said in the name of Rabbi Me'ir and Rabbi Yirmeyah said in the name of Rabbi Abba, 'When Israel prays, you do not find them all praying as one, but rather each assembly prays on its own, one after the other. When they have all finished, the angel appointed over prayers gathers all the prayers offered in all the synagogues and weaves them into wreaths, which he places on the head of the blessed Holy One.'"

In BT *Ḥagigah* 13b, it is reported that the angel Sandalfon "stands behind the Chariot, binding crowns for his Lord." See *Pesqita Rabbati* 20; *Midrash Tehillim* 88:2; Ezra of Gerona, *Peirush Shir ha-Shirim*, 495; *Zohar* 1:37b, 167b; 2:58a, 146b, 202b, 209a, 245b–246a (*Heikh*); Green, *Keter*, 37–38.

Here Metatron weaves wreaths out of the one hundred blessings recited each day by Israel. See BT *Menaḥot* 43b: "Rabbi Me'ir used to say: 'One should offer one hundred blessings each day.'"

1047. ***The Book of Enoch*** See above, note 1044.

1048. **the Tree of Life in the middle of the garden...** As described in Genesis 2:9. The leaves of the Tree of Knowledge convey the knowledge of magic.

See *Zohar* 1:36b, 56a, 63b. Cf. BT *Bava Metsi'a* 114b.

1049. **Happy are the devout of the world...** Alluding to those who discover wisdom, including the Companions.

1050. ***My spirit shall not abide in humanity forever, since they, too, are flesh*** *Let his days be a hundred and twenty years*.

1051. **the flowing, gushing river...** In antediluvian history *Yesod* conveyed the supernal spirit from *Tif'eret*, the Tree of Life, to *Shekhinah*, from whom human souls emerge. She is characterized by judgment and associated with death. See Genesis 2:17; above, pages 222–23, 228–29.

According to *Seder Eliyyahu Rabbah* 5, the Tree of Knowledge of Good and Evil is called the Tree of Death, because when Adam and Eve ate its fruit, death ensued.

1052. **maleficent species ascended... the supernal spirit departed...** Human wickedness activated demonic powers who blocked the opening, *Shekhinah*. See *Zohar* 1:36b–37a, 58a. Consequently the supernal spirit departed

from Her as souls were beginning to emanate, thereby diluting each soul and reducing human longevity, as the verse concludes: *Let his days be a hundred and twenty years*.

1053. **בשגם (*Be-shaggam*), *Since too*—this is משה (*Mosheh*), Moses...** The word בשגם (*be-shaggam*) in the verse in Genesis is numerically equivalent to the word משה (*Mosheh*), Moses, and alludes to Moses' life span, specified in the continuation of the verse: 120 years. The wordplay appears in BT *Ḥullin* 139b, in the name of Rabbi Mattanah. Here Moses, symbolizing the sun and *Tif'eret*, illumines the moon (*Shekhinah*), thereby ensuring longevity on earth.

1054. **alluding to Moses...** Who lived for 120 years (see Deuteronomy 34:7).

Torah is identified with the Tree of Life, based on the description of wisdom in Proverbs 3:18: *She is a tree of life to those who grasp her*. See BT *Berakhot* 32b, 61b. Here the tree symbolizes *Tif'eret*, who is both Written Torah and source of the spirit.

1055. **had Israel not sinned...** If Israel had not sinned at Sinai with the Golden Calf (Exodus 32), they would have become immortal. See *Tanḥuma*, *Ki Tissa* 16; and *Shir ha-Shirim Rabbah* on 8:6: "חרות (*Ḥarut*), *Engraved, on the tablets* [describing the divine writing on the tablets of stone, spelling out the Ten Commandments]. Do not read חרות (*ḥarut*), *engraved*, but rather חירות (*ḥeirut*), freedom. Rabbi Yehudah, Rabbi Neḥemiah, and the Rabbis: Rabbi Yehudah says, 'Freedom from the Angel of Death.' Rabbi Neḥemiah says, 'Freedom from foreign rulers.' The Rabbis say, 'Freedom from suffering.'"

1056. **So, בשגם (*be-shaggam*), *since* [*he,*] *too, is flesh...*** As noted above, Moses' name is equivalent to בשגם (*be-shaggam*). When he appears in bodily form on earth and transmits Torah, spirit pours into the world.

1057. **Moses did not die...** See *Sifrei*, Deuteronomy 357: "Some say: Moses did not die, but rather stands ministering above."

See BT *Sotah* 13b; *Zohar* 1:21b–22a; 3:284a; Ginzberg, *Legends*, 6:161–62, n. 951.

1058. **when the spirit extends long...** When humans live long, the spirit is gradually transformed into matter and inured to material pursuits.

1059. **All the generations perfected by Seth...** Seth, the third child of Adam and Eve, generated the righteous. See *Bemidbar Rabbah* 14:12: "*He named him* שת (*Shet*), *Seth* (Genesis 5:3), because on him the world הושתת (*hushtat*), was founded."

See BT *Eruvin* 18b; *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:36b, 54a, 55a; 3:77a, 143b (*IR*); *ZḤ* 8c (*SO*); Liebes, *Peraqim*, 372–73.

1060. **the art of annihilation: spears and swords** According to Genesis

4:22, Tuval-Cain, a descendant of Cain, *forged every blade of copper and iron*. According to *Bereshit Rabbah* 23:3, "Rabbi Yehoshu'a said in the name of Rabbi Levi, 'This one [Tuval-Cain] refined the sin of Cain. Cain killed without any instrument, whereas this one *forged every blade....*'" See Rashi, ad loc.

1061. **Finally Noah appeared...** See Genesis 5:29: *He* [Lamech] *named him* נח (*Noaḥ*), *Noah, saying: "May this one* ינחמנו (*yenaḥamenu*), *provide us relief, from our labor and from the painful toil of our hands caused by the soil that YHVH cursed*." Commenting on this verse, *Tanḥuma, Bereshit* 11 relates: "Before Noah was born, people did not reap what they sowed. If they sowed wheat, they reaped thorns and thistles. Once Noah was born, the world became arable once again. They reaped what they sowed, sowing wheat and reaping wheat, sowing barley and reaping barley. Furthermore, until Noah was born, they worked by hand.... Once Noah was born, he invented plows, scythes, spades, and all kinds of tools." See *Zohar* 1:58b, 97b.

1062. **[45b]** The folios 1:38a–45b comprise one of two Zoharic sections entitled *Heikhalot*, descriptions of the heavenly "Palaces." This section, not connected exegetically with Torah portion *Be-Reshit*, does not appear here in manuscripts representing an earlier recension of the *Zohar*. Therefore the *Heikhalot* have not been translated here and are scheduled to appear in a subsequent volume.

1063. **the blessed Holy One uprooted these saplings...** The image derives from *Bereshit Rabbah* 15:1: "*YHVH Elohim planted a garden in Eden* (Genesis 2:8).... As is written: *The trees of YHVH drink their fill, the cedars of Lebanon that He planted*. Rabbi Ḥanina said, 'They resembled antennae of grasshoppers, and the blessed Holy One uprooted them, transplanting them in the Garden of Eden.'"

Here the saplings symbolize the six *sefirot* from *Ḥesed* to *Yesod*, which sprouted in the higher sefirotic realm and were later transplanted into *Shekhinah*. See Ezra of Gerona, *Peirush Shir ha-Shirim*, 504; *Zohar* 1:31a, 35b, 37a; 2:127b; 3:4b, 217b.

Rabbi Yitsḥak reads the phrase *and there was* as alluding to the initial stage of the emanation of the *light*.

1064. **A light that already was...** The primordial light emerging from the depths of the highest *sefirot*. See *Bereshit Rabbah* 3:2: "It is not written here והיה אור (*Ve-hayah or*) [which could mean either *And there will be light* or *And there was light*], but rather ויהי אור (*Vayhi or*) [which can mean only] *And there was light*—it already was." Theodor (ad loc.) regards this as a scribal gloss. In any case, the point in *Bereshit Rabbah* is that the creation of light was instantaneous and effortless, whereas here Rabbi Yehudah emphasizes that the light preexisted —it already *was*.

See *Bahir* 17 (25), elaborating on *Bereshit Rabbah*: "Rabbi Berekhiah said, 'Why is it written: *God said, "Let there be light!"* ויהי אור (*Vayhi or*), *And there was light*, and not והיה (*Ve-hayah*) [which could mean either *And there will be* or *And there was*]? This can be compared to a king who had a beautiful object and set it aside until he had prepared a place for it; then he placed it there. As is written: *"Let there be light!" And there was light*. For it already was.'"

See Ezra of Gerona, *Peirush Shir ha-Shirim*, 494; Azriel of Gerona, *Peirush ha-Aggadot*, 109; *Zohar* 1:16b, 45b; 3:245b (*RM*); *ZḤ* 1a, 37d; Recanati on Genesis 1:3, 3c.

1065. **When the blessed Holy One contemplated...** See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

See *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma*, *Shemini* 9; *Bahir* 97–98 (147); *Zohar* 1:31b–32a, 45b–46a, 47a; 2:127a, 148b–149a, 220a–b; 3:88a, 173b.

In the *Zohar*, the word *righteous* indicates the *sefirah* of *Yesod* ("Foundation"), based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). The verse literally means *The righteous one is an everlasting foundation* but is understood as *The righteous one is the foundation of the world*.

See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

The primordial light is hidden in *Yesod*, the procreative power of God (*Zohar* 1:3a, 21a; 2:35a, 148b–149a, 166b–167a, 230a). Righteous humans are linked with this *sefirah* and thereby experience the light.

1066. ***God said... Who aroused from the East...?*** Alluding to the process of emanation from *Binah*, the Divine Mother, who is called *Elohim*, *God*, as well as *Who*, since She can be questioned and sought.

See *Zohar* 1:1b, 30a, 85b–86a; 2:127a, 138a, 139b, 226a, 231b.

1067. **its radiance flashing...** See BT *Ḥagigah* 12a (cited above): "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other....'"

1068. **without a trace of wrath...** The primordial light of *Ḥesed* was untainted by the harshness of the left side. The verse from Numbers indicates that *good* connotes blessing, the opposite of wrath.

1069. **although the blessed Holy One joined them as one** The polar

opposites *Ḥesed* and *Gevurah* merged.

1070. **the right, by which gravings...** *Ḥesed*, on the right, conveying emanation to entities below.

1071. ***How abundant is Your goodness...*** The primordial light of *Ḥesed* was hidden away. See above, page 242.

1072. ***day of oneness*** The verse reads literally: *There was evening, there was morning: one day*. Here the last two words are taken to mean "day of oneness," referring to the union of the opposites: dark and light, left and right.

1073. **there is no day without night...** The opposites are interdependent. See *Zohar* 1:93a–b.

1074. **That day... extended...** The primordial light of *Ḥesed*, the first day, radiated through all the lower *sefirot*, symbolized by the other six days of the week of Creation. See *Zohar* 1:141b–142a.

1075. ***morning* is solely from the side of primordial light** Morning derives from the light of *Ḥesed*.

1076. **These are angels...** In the world of the *Zohar* most of the angels were created on the fifth day, but angels of Judgment emerged on the second day from *Gevurah*, while angels of Love emerged on the first day from *Ḥesed*.

See *Bereshit Rabbah* 1:3; Jubilees 2; *Zohar* 1:17b, 18b, 34a, 46b; Tishby, *Wisdom of the Zohar*, 2:623–24.

1077. **את (*Et*), including the speculum that does not shine...** Grammatically, the accusative particle את (*et*) has no ascertainable independent sense, but Naḥum of Gimzo and his disciple Rabbi Akiva taught that when *et* appears in a biblical verse it amplies the original meaning. See BT *Pesaḥim* 22b; *Ḥagigah* 12a.

את (*Et*) comprises the entire alphabet, the letters from א (*alef*) to ת (*tav*). In the *Zohar*, it becomes a name for *Shekhinah*, who is known as both the mystical realm of speech and Oral Torah.

See *Zohar* 1:29b, 247a; 2:90a, 135b; and the Christian parallel in Revelation 1:8: "I am *alpha* and *omega*."

Shekhinah is also known as the "speculum (אספקלריא [*ispaqlarya*]) [or: glass, mirror, lens] that does not shine." She does not shine on Her own but rather reflects the other *sefirot*, who are centered in *Tif'eret*, the speculum that shines. See *Zohar* 1:33b, 48b, 183a; 2:23b.

See BT Yevamot 49b: "All the prophets gazed through an opaque glass [literally: an *ispaqlarya* that does not shine], whereas Moses our Rabbi gazed through a translucent glass [literally: an *ispaqlarya* that shines]." Cf. 1 Corinthians 13:12: "For now we see through a glass darkly, but then face-to-face."

1078. ***Let there be an expanse in the midst of the waters*** The verse

continues: *that it may separate water from water*.

1079. **upper waters were separated from lower waters...** On the second day of Creation, *Gevurah* emerged, separating the upper flow of emanation (channeled through *Binah* to *Ḥesed*) from the *sefirot* below. Alternatively, the *expanse* of *Yesod* separated the upper flow of emanation (channeled through *Binah* to *Yesod*) from *Shekhinah* and Her lower waters. The comment that follows (on *God fashioned...*) apparently relates to *Yesod*. See *Zohar* 1:17a–b, 32b; 2:149b.

1080. **On the second day... On the third day...** In the biblical account of Creation, the statement *God saw that it was good* (or a variant) is included in the description of each of the six days except for the second. See *Bereshit Rabbah* 4:6: "Why is *that it was good* not written concerning the second day? Rabbi Yoḥanan said..., 'Because on that day Hell was created....' Rabbi Ḥanina said, 'Because on that day conflict was created: *that it may separate water from water*.'.... Rabbi Shemu'el son of Naḥman said, 'Because the work of the water was not completed. Therefore *that it was good* is written twice on the third day: once for the work of the water [see Genesis 1:9–10] and once for the work of the [third] day [ibid., 11].'"

In the *Zohar*, the second day marks the emergence of *Gevurah*, characterized by strict justice, which conflicts with *Ḥesed*, divine love. On the third day, these polar opposites were balanced and synthesized.

See BT *Pesaḥim* 54a; *Pirqei de-Rabbi Eli'ezer 4; Midrash Konen* (*Beit ha-Midrash*, 2:25); Ezra of Gerona, *Peirush Shir ha-Shirim*, 506; *Zohar* 1:17a–b, 18a, 33a; 2:149b; Moses de León, *Sheqel ha-Qodesh*, 41 (49).

1081. **compassion ripened...** On the third day emerged *Tif'eret*, also known as *Raḥamim* (Compassion), who mitigates the harsh judgment of Hell, stemming from *Gevurah*.

1082. **why was it not consummated on the first day...** Since *Ḥesed*, the first cosmic day, includes within itself the following *sefirot*, why was the work not completed then?

1083. **This was precisely the conflict...** *Ḥesed* and *Gevurah* manifested two extremes, which were harmonized only by the appearance of the third day.

1084. ***Let the earth sprout vegetation*** The verse continues: —*seed-bearing plants, fruit trees of every kind on earth bearing fruit with the seed in it*.

1085. **upper waters joined with lower...** See *Bereshit Rabbah* 13:13: "Rabbi Shim'on son of El'azar said, 'Every single handbreadth [of water] descending from above is met by two handbreadths emitted by the earth. What is the reason? *Deep calls to deep...* (Psalms 42:8).' Rabbi Levi said, 'The upper waters are male; the lower, female. The former cry to the latter, "Receive us! You are creatures of the blessed Holy One and we are His messengers." They

immediately receive them, as is written: *Let the earth open* (Isaiah 45:8)—like a female opening to a male.'"

See *Tosefta*, *Ta'anit* 1:4; 1 Enoch 54:8; *Seder Rabbah di-Vreshit*, 10 (*Battei Midrashot*, 1:25); *Pirqei de-Rabbi Eli'ezer* 23; *Zohar* 1:17b, 29b, 46a, 60b, 244a–b, 245b; 3:223b.

According to the second-century Greek physician Galen, sperm is generated by both male and female. See Leviticus 12:2: *When a woman yields seed*. Cf. Ibn Ezra, Naḥmanides, Baḥya ben Asher and Sforno, ad loc.; BT *Berakhot* 60a; *Niddah* 31a.

1086. **both above and below** In both the sefirotic realm and the physical universe. Above, *Binah* and the six *sefirot* beneath Her (*Ḥesed* to *Yesod*) constitute the upper waters, which join the lower waters flowing from *Shekhinah*. On the masculine aspect of *Binah*, see below.

1087. **who is *Elohim*?** To whom does the word *Elohim*, the subject of this verse, refer? *Elohim* is the name of several *sefirot: Binah, Gevurah*, and *Shekhinah*.

1088. ***Elohim* unspecified...** The most general, inclusive *Elohim* is the Divine Mother, *Binah*, also known as *Elohim Ḥayyim*.

1089. **If you say 'below,' not so** *Elohim* does not refer here to the lower *sefirah, Shekhinah*.

1090. **rather, below is generation...** *Shekhinah* generates the worlds beneath Her including the physical universe. See BT *Menaḥot* 29b: "As Rabbi Yehudah son of Il'ai expounded...: '*These are the generations of heaven and earth* בהבראם (*be-hibbare'am*), *when they were created*. Do not read בהבראם (*be-hibbare'am*), *when they were created*, but rather בה׳ בראם (*be-he bera'am*), "With ה (*he*) He created them."'"

Here *he* symbolizes *Shekhinah*, often identified with the final letter of יהוה (*YHVH*). See *Bereshit Rabbah* 12:10; JT *Ḥagigah* 2:1, 77c; *Alfa Beita de-Rabbi Aqiva*, Version 1 (*Battei Midrashot*, 2:363); *Zohar* 1:91b.

1091. **Patriarchs Supreme** From *Binah* emerge *Ḥesed, Gevurah*, and *Tif'eret*, identified with the three patriarchs, so *Binah* assumes their title. Although often depicted as the Divine Mother, *Binah* is also described as "World of the Male," encompassing the entire configuration of *sefirot* from *Ḥesed* through *Yesod*. Together they constitute a masculine entity ready to join *Shekhinah*.

See *Zohar* 1:96a, 147a, 149a, 160b, 246a, 248b; 2:127b; *ZḤ* 72b (*ShS*). Cf. 1:17b, 46b, 163a; 2:4a.

1092. **She is activity...** *Shekhinah*, symbolized by *earth*, conceives by the patriarchal power above Her and generates life, thus actualizing the emanation of *Binah*.

1093. **All forces were in earth...** The living beings latent in earth were

brought forth on the sixth day of Creation.

1094. **But it is written: *The earth brought forth vegetation...*** Already on the third day. See BT *Ḥullin* 60b: "Rabbi Assi pointed out a contradiction: It is written: *The earth brought forth vegetation*, on the third day, but it is written: *No bush of the field was yet on earth* [*and no plant of the field had yet sprouted, for YHVH Elohim had not rained upon earth and there was no human to till the soil*] (ibid. 2:5), on the eve of Sabbath. This teaches that plants began to grow but stopped as they verged on breaking through the soil, until Adam came and prayed for them; then rain fell and they sprouted. This teaches you that the blessed Holy One yearns for the prayers of the righteous." See *Zohar* 1:97a.

1095. ***desolate and void...*** צדיא וריקניא (*Tsadeya ve-reiqanya*), from *Targum Onqelos*, ad loc., rendering the Hebrew תהו ובהו (*tohu va-vohu*), *chaos and void*. The full verse reads: *The earth was chaos and void, with darkness over the face of the abyss, and the wind of God hovering over the face of the waters*.

1096. **Afterward she was arrayed... generating them afterward** On the third day, earth was arrayed with seed and vegetation, though these emerged only on the sixth day.

1097. **Similarly with *the lights...*** Though fashioned on the fourth day, they began to function only as Creation culminated on the sixth day.

1098. **spelled deficiently: מארת (*me'erat*), *curse*** In Genesis 1:14, the word מארת (*me'orot*) is written without *vav*s, the vowel letters. This deficient spelling is interpreted to mean that something was missing on the fourth day of Creation: the light of the moon, diminished, and this lack represents the potential for evil or "curse": מארה (*me'erah*).

See JT *Ta'anit* 4:4, 68b: "On the fourth day [of the week, Wednesday] they would fast for infants, so that diphtheria not enter their mouths. *God said, 'Let there be* מארת (*me'orot*), *light*s'—spelled מארת (*me'erat*), *curse*."

See Proverbs 3:33; BT *Ta'anit* 27b, *Ḥullin* 60b; *Pesiqta de-Rav Kahana* 5:1; *Soferim* 17:4; Rashi and *Minḥat Shai* on Genesis 1:14; *Zohar* 1:1a, 12a, 19b, 33b; 2:167b, 205a.

1099. **to include the evil serpent who injected slime...** The unusual spelling of the word alludes to the cursed serpent. See BT *Shabbat* 145b–146a: "Rav Yosef taught: '... When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lewdness].'"

See *Targum Yerushalmi*, Genesis 4:1 (variants); *Pirqei de-Rabbi Eli'ezer* 21; *Zohar* 1:36b–37a, 52a, 54a, 122b; Stroumsa, *Another Seed*, 38–53.

The serpent's act ruined the union of *Tif'eret* and *Shekhinah*, the sun and the moon.

1100. **the moon** The singular imperative יהי (*yehi*), *let there be*, as well as

the deficient spelling of מארת (*me'orot*), *lights*, imply only one light, namely, the moon, symbolizing *Shekhinah*.

1101. **the sun** Symbolizing *Yesod*, who unites with *Shekhinah*. See *Zohar* 1:19b–20a.

1102. **Calculation of all is by the moon** The Jewish calendar is lunar and derives from *Shekhinah*, symbolized by the moon. See BT *Sukkah* 29a: "Our Rabbis taught:... 'Israel counts by the moon.'" Cf. *Zohar* 1:239a.

1103. **Numerologies...** These various numerical operations derive from the tenth *sefirah*, *Shekhinah*, mother of the bounded world, not from the higher *sefirot*, where unity prevails and the numerical multiplicity is irrelevant. "Numerologies" (גימטריאות [*gimatriyya'ot*]) refers to the numerical values of the letters of the alphabet. "Intercalation" refers to the insertion of an additional day in a lunar month (to harmonize the month with the lunar cycle) or an additional month in a lunar year (to harmonize the lunar and solar years).

See M *Avot* 3:18: "Rabbi Eli'ezer son of Ḥisma said, '[Laws concerning] bird offerings and commencements of the menstrual cycle are essential laws. Determining equinoxes and solstices, and mathematical calculations (גימטריאות [*gimatriyya'ot*]) are wisdom's dessert.'" Cf. *Zohar* 3:220b.

1104. **But the Companions perform numerous calculations and measurements** The kabbalists engage in numerology concerning the higher *sefirot* as well. Furthermore, they measure the divine body, as recorded in *Shi'ur Qomah* (Measure of the Stature) and the *Idrot* of the *Zohar*.

1105. **Not so!...** All calculations derive from *Shekhinah*, whence one can enter more deeply into the divine. The various divine measurements are perceived through the lens of *Shekhinah*, and "the measure of the stature" concerns גוף השכינה (*guf ha-shekhinah*), "the body of *Shekhinah*." See above, page 227.

1106. ***that they may be for signs and for seasons*** The full verse reads: *God said, "Let there be lights in the expanse of heaven to separate the day from the night, that they may be for signs and for seasons, for days and years*." The plural, *signs*, indicates not only the moon (*Shekhinah*) but also the sun (*Tif'eret*).

1107. **Spelled deficiently: לאתת (*le-otot*), *for signs*** The word לאתת (*le-otot*), *for signs*, is spelled without a ו (*vav*), and this deficiency implies just one *sign*.

1108. **But it is written: *that they may be*** The plural is explicit.

1109. **All those essences... like a treasure ship...** All the *sefirot* who will pour into *Shekhinah*. "Treasure ship" renders אסקופא (*isquppa*), which may mean both "yard of a ship" and "threshold." Cf. Greek *skaphe* and אסקפא (*isqapha*), "skiff, light boat." The image here apparently derives from *Midrash Mishlei* 31:14, where Joseph is compared to "a ship filled with all the best of the world."

In *ZḤ* 3a (*MhN*), *isquppa* refers to the "threshold" beneath which household

valuables were buried. See BT *Berakhot* 18b; Rashi on BT *Mo'ed Qatan* 11a, s.v. *tsinnor*; idem on Joshua 24:26.

See *Zohar* 1:67a; 2:83b; 3:69a; *ZḤ* 88c (*MhN, Rut*); *Bei'ur ha-Millim ha-Zarot*, 173; Scholem, *Major Trends*, 165, 388, n. 47.

1110. **There is a single point, origin of counting...** Apparently *Ḥesed*, first of the seven lower *sefirot*, beyond whom lie unfathomable divine qualities. See *Zohar* 1:16b. Other commentators understand this phrase as referring to *Shekhinah* (*OY*) or *Ḥokhmah* (*KP*).

1111. **There is a point above, concealed...** The primordial point of *Ḥokhmah*, from which the sefirotic world is constructed.

1112. **Similarly there is a point below, revealed...** *Shekhinah*.

1113. **Israel, cleaving...** By following the moon, Israel cleaves to *Shekhinah*, stimulating Her union with *YHVH*.

1114. ***Let the waters swarm with a swarm of living creatures*** *and let birds fly above the earth, across the face of the expanse of heaven*.

1115. **They have established that those waters teemed...** The waters of *Shekhinah* generated life below. See above, page 212.

1116. **Why יעופף** (*ye'ofef*)? With a double פ (*fe*).

1117. **Michael... Gabriel...** Two of the four angels of the Presence (along with Raphael and Uriel), who surround the divine throne. The phrase ועוף יעופף (*ve-of ye'ofef*), *and let birds fly*, alludes to these two archangels. Michael is identified as *one of the* birdlike *serafim* in BT *Berakhot* 4b, while the double פ (*fe*) of יעופף (*ye'ofef*) suggests the doublet describing Gabriel in the book of Daniel: מועף ביעף (*mu'af bi'af*), *was flown in flight*. Furthermore, the *gimatriyya* of גבריאל (*Gavri'el*), Gabriel, is equal to יעופף (*ye'ofef*), *let fly*.

See *Zohar* 2:239a; 3:26b; Baḥya ben Asher on Genesis 1:20; cf. *Devarim Rabbah* 8:2.

1118. **על הארץ** (***Al ha-arets***), ***Upon the earth*** In the verse this phrase means *above the earth*, but the word על (*al*) also means "on, upon," as in the interpretation that follows.

1119. **Elijah, appearing continually...** According to the Bible (2 Kings 2:11–12), the prophet Elijah did not die a normal death but was carried off to heaven in a chariot of fire. He became associated with the Messianic age (Malachi 3:23–24) and in rabbinic tradition is described as "still existing" (BT *Bava Batra* 121b) and revealing divine secrets to righteous humans (*Bava Metsi'a* 59b).

See *Midrash Tehillim* 8:7: "*The bird of heaven* (Psalms 8:9)—this is Elijah, who flies through the world as a bird." He is identified as "Master of Wings" in *Targum Qohelet* 10:20 and *Ma'yan Ḥokhmah* (*Beit ha-Midrash*, 1:60). See BT

Berakhot 4b; *Pirqei de-Rabbi Eli'ezer* 29, and David Luria, ad loc., nn. 66–67.

In Kabbalah Elijah appears in various guises, e.g., a guest at each rite of circumcision, or a wanderer encountered on the road by the Companions. Mystical experiences are known as revelations of Elijah. See Scholem, *On the Kabbalah*, 19–21; *Zohar* 1:13a; 3:221a, 231a; *ZḤ* 59d.

In the passage here, Elijah is described as an angel, "not from the aspect of father and mother." This accords with the view of Moses de León, according to whom the angel Elijah assumed bodily form in descending to earth. See his *She'elot u-Tshuvot*, 63, 68–71. Cf. *Zohar* 1:151b, 209a, 245b (*NZ*, n. 2); 2:197a; 3:88b; *ZḤ* 84c–d (*MhN*, *Rut*). Moses de León's view is criticized by Moses Cordovero (*Pardes Rimmonim* 24:14).

1120. **in four glides** See BT *Berakhot* 4b: "A *tanna* taught: 'Michael [reaches his destination] in one [glide], Gabriel in two, Elijah in four, and the Angel of Death in eight—in time of plague, however, in one.'" See *Zohar* 1:13a, 93a.

1121. ***The spirit of YHVH will carry you off...*** Spoken to Elijah by Obadiah, steward of King Ahab.

1122. **Angel of Death, who darkens the face of the world...** See *Tanḥuma*, *Shemot* 17.

1123. **He ascends and accuses...** See the description of Satan's itinerary in BT *Bava Batra* 16a: "He descends and seduces, ascends and arouses wrath, obtains authorization, and seizes the soul." On the same page, Satan is identified with the Angel of Death: "Resh Lakish said, 'Satan, the evil impulse, and the Angel of Death are one and the same.'"

See Rashi on BT *Shabbat* 89a, s.v. *ba ha-satan; Zohar* 1:10b, 125a, 148a (*ST*), 152b; 2:33b, 268b.

1124. **the Angel of Death was created on the second day** Along with all the angels of Judgment, not on the fifth day, which is the context of the verse under discussion.

See *Bereshit Rabbah* 1:3; *Zohar* 1:17b, 46a; Tishby, *Wisdom of the Zohar*, 2:623–24.

1125. **Raphael...** Whose name derives from a root meaning "to heal."

1126. **All is contained within the text** The verse alludes to all these angels.

1127. **So afterward is written...** The *sea serpents* allude to other angelic forces.

1128. **Leviathan and his mate** See BT *Bava Batra* 74b: "*God created the great sea serpents*.... Rabbi Yoḥanan said, 'This is Leviathan the elusive serpent and Leviathan the twisting serpent [see Isaiah 27:1]....' Rav Yehudah said in the name of Rav, 'Everything that the blessed Holy One created in His world, He

created male and female. Even Leviathan the elusive serpent and Leviathan the twisting serpent He created male and female, and if they mated with another, they would destroy the entire world. What did the blessed Holy One do? He castrated the male and killed the female, salting her for the righteous in the world to come, as is written: *He will slay the dragon of the sea* (ibid.).'"

See Ezra of Gerona, *Peirush Shir ha-Shirim*, 510; above, 34b.

1129. **seventy princes...** According to rabbinic tradition, the seventy nations of the world are governed by seventy angels or heavenly princes appointed by God.

See Daniel 10:20; Septuagint, Deuteronomy 32:8–9; Jubilees 15:31–32; *Targum Yerushalmi*, Genesis 11:8, Deuteronomy 32:8–9; *Tanḥuma*, *Re'eh* 8; *Leqaḥ Tov*, Genesis 9:19; *Pirqei de-Rabbi Eli'ezer* 24; *Zohar* 1:61a, 108b; 2:33a, 151b; 3:298b; Ginzberg, *Legends*, 5:204–5, n. 91.

1130. ***And every soul of the living being that moves*** The verse continues: *which the waters brought forth in swarms, according to its kind, and every winged bird, according to its kind*.

1131. **the actual *soul* of that *living being*** The souls of Israel derive from *Shekhinah*, who is known as *ḥayyah*, *living being*. On *Shekhinah* as *ḥayyah*, see Ezra of Gerona, *Peirush Shir ha-Shirim*, 508–9; *Zohar* 1:12b, 242a; 2:48b, 177b–178a (*SdTs*); 3:46b.

1132. ***a nation unique on earth*** The verse begins: *Who is like Your people, like Israel, a nation unique on earth...?* The phrase can also be translated *a single nation* [or: *a nation of oneness*] *on earth*, perhaps connected here to the singular *soul*.

1133. **for they engage in Torah** Often compared to water. See BT *Bava Qamma* 82a: "Those who interpret metaphorically said, 'Water means solely Torah, as is said: *Ho, all who thirst, come for water* (Isaiah 55:1).'"

See *Ta'anit* 7a; *Bereshit Rabbah* 54:1; *Zohar* 2:12b, 60a.

1134. **who are therefore נפש חיה (*nefesh ḥayyah*), *living souls*** The righteous, who resemble the winged angels, attain the status of *living souls*, or they are linked by their souls to *Shekhinah*, the חיה (*ḥayyah*), *living being*.

1135. **as has been explained: messengers of the world** Angels. See above, notes 858 and 1117.

1136. **Israel, for they are scions...** The souls of Israel derive from the union of the blessed Holy One and *Shekhinah*.

1137. **From those impure aspects of the left...** From demonic powers stemming from the left side of the *sefirot*. For parallel medieval Christian views of the Jewish soul, see Trachtenberg, *The Devil and the Jews*. Cf. *Zohar* 1:20b, 131a; *ZḤ* 10c (*MhN*).

1138. **all the other creatures...** All the other creatures on earth created on the sixth day, or all the other angelic powers, who derive from *Shekhinah*.

1139. **This supports what we have said...** See above, page 251.

1140. ***Cattle, crawling things, and living creatures of the earth*** *according to their kind*. See *Zohar* 1:13b, where Rabbi Shim'on applies this verse to various kinds of souls.

1141. **other nations...** Who derive from the demonic aspect, known as (uncircumcised) "foreskin." See *Zohar* 1:13a, 18a, 35b; Moses de León, *Sheqel ha-Qodesh*, 55 (68).

1142. **embracing six aspects...** Reflecting the structure of the cosmos. See *Sefer Yetsirah* 4:3, where six directions are specified: above, below, east, west, north, and south. Cf. *Pirqei de-Rabbi Eli'ezer* 11.

The six aspects also represent the core of the *sefirot*, composed of *Tif'eret* together with the five *sefirot* from *Ḥesed* through *Yesod*. The limbs of the human body are modeled on those of the divine body.

1143. **smooth members** Rendering two senses of one term, שייפי (*shaifei*). Deriving from a root meaning "to smooth, rub, slip," the word signifies "limbs" in the *Zohar*, perhaps based on the Talmudic expression (BT *Sotah* 7b): לשפא על איבריה (*al eivreih le-shafa*), "each limb entered its socket"—"slipping" into place —or "... the chest."

See *Arukh*, s.v. *shaf*; Rashi, ad loc., and on Job 33:21, citing BT *Ḥullin* 42b; *Zohar* 3:170a.

1144. **mystery of male and female...** The original human being was androgynous, reflecting the masculine and feminine aspects of the *sefirot, Tif'eret* and *Shekhinah*, who together constitute the *image* and *likeness* of God. See *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 1:27).' Rabbi Shemu'el son of Naḥman said, 'When the blessed Holy One created Adam, He created him with two faces. Then He sawed him and gave him two backs—one on this side and one on that.'"

See BT *Berakhot* 61a; *Eruvin* 18a; Plato, *Symposium* 189d–191d; *Zohar* 1:2b, 13b, 48b; 2:55a; 3:5a, 44b; Matt, *Zohar*, 217.

1145. **ruling over all** See *Tanḥuma* (Buber), intro, 77b: "What is the meaning of: *In our image, according to our likeness*? Similar to us, that he will rule below as I do above."

1146. **Here was restored the omission...** In the biblical account of Creation, the statement *God saw that it was good* (or a variant) is included in the description of each of the six days except for the second. See *Bereshit Rabbah*

4:6: “Why is *that it was good* not written concerning the second day? Rabbi Yoḥanan said..., ‘Because on that day Hell was created.... Rabbi Ḥanina said, ‘Because on that day conflict was created: *that it may separate water from water.’*... Rabbi Shemu’el son of Naḥman said, ‘Because the work of the water was not completed. Therefore *that it was good* is written twice on the third day: once for the work of the water [see Genesis 1:9–10] and once for the work of the [third] day [ibid., 11].’”

See BT *Pesaḥim* 54a; *Pirqei de-Rabbi Eli’ezer* 4; *Midrash Konen* (*Beit ha-Midrash*, 2:25); Ezra of Gerona, *Peirush Shir ha-Shirim*, 506; *Zohar* 1:18a, 46a; 2:149b; Moses de León, *Sheqel ha-Qodesh*, 41 (49).

According to *Zohar* 1:46b, the Angel of Death was created on the second day along with all the angels of Judgment. See *Bereshit Rabbah* 1:3; *Zohar* 1:17b; Tishby, *Wisdom of the Zohar*, 2:623–24.

Here the *Zohar* suggests that the omission of *that it was good* was restored not on the third day but on the sixth, by the phrase *very good*.

1147. ***And behold,* טוב מות (*tov mavet*), *death is good*** See *Bereshit Rabbah* 9:5: “In the Torah of Rabbi Me’ir it was found written: ‘*And behold it was* מאד טוב (*tov me’od*), *very good: And behold* טוב מות (*tov mavet*), *death is good*.’”

See *Bereshit Rabbah* 9:10: “Rabbi Shemu’el son of Rav Yitsḥak said, ‘*Behold, it was very good*—this is the Angel of Life; *And behold, it was very good*—this is the Angel of Death.’”

According to Rabbi Shemu’el, the Angel of Death is *very good* because he kills those who fail to accumulate good deeds. According to *Zohar* 2:149b, he is *very good* because the awareness of mortality stimulates a person to return to God. See 1:14a, 144b; 2:68b, 103a, 163a, 249a.

1148. **the mention of את כל (*et kol*), *all*, amplifies the meaning...** Grammatically, the accusative particle את (*et*) has no ascertainable independent sense, but Naḥum of Gimzo and his disciple Rabbi Akiva taught that when et appears in a biblical verse, it amplifies the original meaning. See BT *Pesaḥim* 22b; *Ḥagigah* 12a; *Zohar* 1:247a; 2:90a, 135b.

Here the word *et* expands the meaning of *all* to include all future generations and events. See *Zohar* 2:198b–199a.

1149. ***That He had made*—all the works of Creation...** God not only foresaw everything; through the power of the divine gaze, He included everything potentially in the primal act of Creation.

1150. **What is different about all the other days...** The definite article ה (*ha*), *the*, appears only in the phrase יום הששי (*yom ha-shishi*), *the sixth day*, not in any of the corresponding phrases describing the other five days of Creation. See BT *Shabbat* 88a: “Resh Lakish said, ‘Why is it written: *There was evening and*

there was morning: יום הששי (*yom ha-shishi*), *the sixth day?* Why the extra letter ה (*ha*), *the*? This teaches that the blessed Holy One stipulated a condition with the works of Creation, saying to them: "If Israel accepts the Torah [given at Mount Sinai on the sixth day of the month Sivan], you will endure. If not, I will return you to *chaos and void* (Genesis 1:2).""" See *Zohar* 2:63b.

1151. **female united with male...** With the completion of Creation, *Shekhinah* united with *Yesod*. *Shekhinah* is symbolized by the feminine marker ה (*he*), which is also the final letter of the name יהוה (*YHVH*), while *Yesod* is the sixth of the lower seven *sefirot*.

1152. ***They were completed...*** The full verse reads: *The heavens and the earth were completed, with all their array*. See *Targum Onqelos*, Genesis 2:1; Gikatilla, *Sha'arei Orah*, 8a.

1153. ***How abundant is Your goodness that You have hidden away for those in awe of You*** The verse continues: *that You made for those who take refuge in You, in the presence of human beings*.

1154. **the supernal light treasured away...** See BT *Ḥagigah* 12a: "Rabbi El'azar said, "With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

See *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma, Shemini* 9; *Bahir* 97–98 (147); *Zohar* 1:7a, 31b–32a, 45b–46a; 2:127a, 148b–149a, 220a–b; 3:88a, 173b.

See BT *Berakhot* 34b: "Rabbi Ḥiyya son of Abba said in the name of Rabbi Yoḥanan, All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You*, [*what You will do for one who awaits You*].... All the prophets prophesied only concerning masters of return [those who succeed in turning back to God], but as for the completely righteous, *No eye has seen, O God, but You*.'"

1155. **whoever is engaged with Torah...** On the link between Torah and the primordial light, see *Bahir* 97–99 (147–49); *Zohar* 2:149a, 167a.

See BT *Niddah* 73a: "It was taught in the school of Elijah: 'Whoever studies laws each day is guaranteed admission into the world that is coming.'" Rabbi El'azar introduces a significant variation: by studying Torah, one attains here and now a share in the world that is coming.

"The world that is coming" (Aramaic, עלמא דאתי [*alma de-atei*]; Hebrew, הבא העולם [*ha-olam ha-ba*]) is often understood as referring to the hereafter and is

usually translated as "the world to come." From another point of view, however, "the world that is coming" already exists, occupying another dimension. See *Tanḥuma, Vayiqra* 8: "The wise call it *ha-olam ha-ba* not because it does not exist now, but for us today in this world it is still to come." Cf. Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 8:8; and Guttmann, *Philosophies of Judaism*, 37: "'The world to come' does not succeed 'this world' in time, but exists from eternity as a reality outside and above time, to which the soul ascends." In Kabbalah "the world that is coming" often refers to *Binah*, the continuous source of emanation, who gives birth to the lower *sefirot*. See *Zohar* 3:290b (*IZ*): "the world that is coming, constantly coming, never ceasing."

Cf. *Bahir* 106 (160); Asher ben David, *Peirush Shelosh Esreh Middot*, in *Kabbalah* 2 (1997): 293; Moses de León, *Sheqel ha-Qodesh*, 26 (30); idem, *Sod Eser Sefirot*, 375; *Zohar* 1:83a, 92a.

1156. **He is deemed a builder of worlds** By engaging in Torah, one creates entire worlds. See BT *Shabbat* 114a: "What does 'builders' mean? Rabbi Yoḥanan said, 'These are the disciples of the wise, who are engaged all their days in building the world.'" See *Zohar* 1:4b–5a.

1157. **by Torah the world was built...** According to M *Avot* 3:14, Torah is the "precious instrument by which the world was created." See *Bereshit Rabbah* 1:1: "Rabbi Osha'ya opened, '*I was with Him as* אמון (*amon*), *a nursling...* אמון (*amon*)—אומן (*umman*), *an artisan*. Torah says, "I was the artistic tool of the blessed Holy One."... The blessed Holy One gazed into Torah and created the world.'"

See *Zohar* 1:5a, 134a–b; 2:161a–b; 3:35b; Wolfson, *Philo*, 1:242–45, 266–69.

1158. **By breath the blessed Holy One made the world** See Psalms 33:6: *By the word of YHVH the heavens were made, by the breath of His mouth all their host*.

See *Sefer Yetsirah* 1:9; and Shabbetai Donnolo, *Sefer Ḥakhmoni*, on *Sefer Yetsirah* 1:10 (in Matt, *Essential Kabbalah*, 92, 194): "God, great, mighty, and awesome, powerfully breathed out a breath, and cosmic space expanded to the boundary determined by divine wisdom, until God said, 'Enough!'"

1159. **by breath it is sustained** See *Tanḥuma, Bereshit* 5; *Midrash Temurah*, 2 (*Beit ha-Midrash*, 1:109); *Zohar* 1:148a.

1160. **the breath of schoolchildren** See BT *Shabbat* 119b: "Resh Lakish said in the name of Rabbi Yehudah the Prince, 'The world endures only for the sake of the breath of schoolchildren.'"

1161. **resembling the one above, so that the righteous would be invigorated therein** The earthly Garden of Eden is modeled on the one above

and invigorates the souls of the righteous. See *Zohar* 1:106b (*MhN*).

1162. **that one is *in the presence of human beings...*** The earthly Garden of Eden is in the human realm, whereas the heavenly Garden of Eden is in the angelic realm.

1163. **Even the other one...** Even the heavenly Garden of Eden is accessible to souls of the righteous.

1164. ***They were completed*** The full verse reads: *The heavens and the earth were completed, with all their array*.

1165. **for acts above and below *were completed...*** The emanation of the *sefirot* and the creation of the world were both completed.

1166. **Act and artistry of Written Torah... Oral Torah** The emergence of *Tif'eret* and *Shekhinah*, each of whom conveys more explicitly the unwritten, unspoken Primordial Torah of *Ḥokhmah*, divine Wisdom.

1167. **Torah assumes seventy faces** See *Bemidbar Rabbah* 13:16, where Torah is compared to wine: "Just as יין (*yayin*), wine, is numerically equivalent to seventy, so Torah assumes seventy faces."

See *Sefer Ḥanokh* (*Beit ha-Midrash*, 2:116); Ibn Ezra, introduction to Commentary on the Torah; *Zohar* 1:4b, 26a (*TZ*), 54a. Cf. the description of the revelation at Mount Sinai in BT *Shabbat* 88b: "Rabbi Yoḥanan said, '... Every utterance emerging from the mouth of Power branched into seventy languages.'"

1168. **sustained and consummated by one another** At the climax of Creation, *Tif'eret* and *Shekhinah* (*heaven* and *earth*) unite. See *Targum Onqelos*, Genesis 2:1; Gikatilla, *Sha'arei Orah*, 8a.

1169. **particular and general** פרט וכלל (*Perat ukhlal*), a halakhic term referring to legal details and their general formulations, included in Rabbi Yishma'el's thirteen hermeneutical rules (*Sifra*, intro, 1a–b). Cf. *Zohar* 1:16b.

Here the term is applied to *heaven* and *earth*, symbolizing the divine couple, *Tif'eret* and *Shekhinah*. The former includes various individual *sefirot*, which culminate and coalesce in *Shekhinah*. Alternatively, the Written Torah (*Ti'feret*) conveys generalities, which unfold into the endless particularities of Oral Torah (*Shekhinah*).

1170. **purities of Torah, impurities of Torah** The various detailed laws of ritual purity and impurity. See *Pesiqta de-Rav Kahana* 4:4: "[Israel] knows how to expound Torah according to forty-nine aspects [literally, "faces"] of purity and forty-nine aspects of impurity."

See *Shir ha-Shirim Rabbah* on 2:4; BT *Eruvin* 13b.

1171. ***On the seventh day God completed*** The verse continues: *the work that He had done, and He ceased on the seventh day from all the work that He had done*.

1172. **This is Oral Torah ...*the seventh day*...** *Shekhinah*, seventh of the lower *sefirot*, seventh day of the cosmic week of Creation.

1173. **not *all His work*...** As phrased later in the same verse. *Shekhinah*, Oral Torah, derives from *Tif'eret*, Written Torah, who derives from the Divine Mother, *Binah*, known as Writing, who Herself emerges from the Primordial Torah of *Ḥokhmah* ("Wisdom").

See *Zohar* 2:85a, 200a. Cf. *Bereshit Rabbah* 17:5: "Rabbi Avin [said]..., 'Torah is an unripe fruit of supernal Wisdom.'"

1174. **Three times here...** A different interpretation of the tripled phrase appears in Moses de León, *Sefer ha-Mishqal*, 111.

1175. **Foundation of the world** יסודא דעלמא (*Yesoda de-alma*), referring to the ninth *sefirah, Yesod* ("Foundation"), also known as Righteous, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). The verse literally means *The righteous one is an everlasting foundation* but is understood as *The righteous one is the foundation of the world*.

See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

Yesod is the seventh *sefirah* counting from the Divine Mother, *Binah*.

1176. ***The Book of Rav Yeiva Sava*** One of the many volumes housed in the real or imaginary library of the author(s) of the *Zohar*. It is cited frequently: 1:79b, 117b; 2:6a, 60b, 206b; 3:7b, 155b, 289b, 290a, 295a (*IZ*).

See Matt, *Zohar*, 25; and the comment by Shim'on Lavi, *KP*, 22d: "All such books mentioned in the *Zohar*... have been lost in the wanderings of exile... Nothing is left of them except what is mentioned in the *Zohar*."

1177. **This is Jubilee** *Binah*, the Divine Mother, giving birth to all. She is symbolized by the Jubilee, proclaimed every fifty years, when slaves were released and land reverted to the original owner (Leviticus 25:8–55). Here fifty (seven squared plus one) is linked to the phrase *on the seventh day*. *Binah* is often characterized by the number fifty, based on BT *Rosh ha-Shanah* 21b, where Rav and Shemu'el teach: "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)." *Binah* is the source of redemption and liberation, specifically the Exodus from Egypt.

See *Zohar* 1:21b; 2:46a, 83b, 85b; 3:262a. Cf. Solomon ibn Adret, *She'elot u-Tshuvot* 1:9.

1178. ***from all the work*** The verse reads: *He ceased on the seventh day from all the work that He had done*.

1179. **the rest thereon is best of all** *Yesod* represents the culmination of the process of emanation, when all is released into *Shekhinah*.

1180. **the High Priest...** *Ḥesed*, the first *sefirah* to emerge from *Binah*, conveys emanation to those below Him. Counting upward from *Shekhinah*, He is the seventh.

According to M *Yoma* 1:2, the high priest chooses his sacrificial portion first. See the formulation attributed to Rava in BT *Nedarim* 62a: "A priest receives first," which is included here in most printed versions but not in the manuscripts.

See *Zohar* 1:147a; 2:225a; *ZḤ* 43a.

1181. **inheres in... begins...** שריין (*Shareyan*) conveys both these meanings.

1182. **These two refer respectively to...** Apparently the two phrases, *He rested on the seventh day* and *God blessed the seventh day*, refer respectively to *Yesod* (as just indicated by Rabbi Shim'on) and *Tif'eret* (the seventh *sefirah* from *Keter*), who constitutes the Central Pillar of the sefirotic structure and conveys the blessings of emanation. For other interpretations, see *OY; KP*.

1183. **but these three correspond to...** Rabbi Yeisa Sava offers an alternative interpretation, based on the triplicate phrase *the seventh day*. See Moses de León, *Sefer ha-Mishqal*, 111. (Some commentators suggest that "these three" refers to the three occurrences of the word אלהים [*Elohim*], *God*, in Genesis 2:2–3; see *OY*.) The three phases of the Sabbath (Sabbath Eve, Sabbath Day, and Great Sabbath) symbolize respectively *Shekhinah* (the Sabbath Bride arriving with sunset on Friday evening), *Tif'eret* or *Yesod* (the masculine Day), and *Binah*, the Divine Mother, known as שבת הגדול (*Shabbat ha-Gadol*). This name, traditionally designating the last Sabbath before Passover, means literally "Sabbath of *the great*," referring to the phrase *the great day of YHVH* (Malachi 3:23), the climax of the prophetic portion read on that Sabbath. On the various sefirotic aspects of the Sabbath, see Tishby, *Wisdom of the Zohar*, 3:1223–26.

1184. ***He hallowed* אותו (*oto*), *it*** The full verse reads: אלהים (*Elohim*), *God, blessed the seventh day and hallowed it, for on it He rested from all His work that God created to make*.

1185. **That site where את (*at*), sign, of the covenant abides...** *Yesod*, the phallus in the sefirotic body, is the site of circumcision, sign of the covenant. The phrase *He* (namely, *Elohim*) *hallowed it* implies that *Binah*, known as *Elohim*, emanated holiness to *Yesod*. The word אותו (*oto*), *it*, is identified with Hebrew אות (*ot*) and Aramaic את (*at*), "sign." So the verse now reads: *He hallowed His sign*, meaning: *Binah hallowed Yesod*. Similarly, in the verse in Samuel, the word אותו (*oto*), *it*, is understood to mean *His sign*, namely *Yesod*, while *His habitation* refers to *Shekhinah*.

A similar midrashic reading appears in *Shemot Rabbah* 1:20. See *Zohar* 1:94a, 112b; 3:184a.

1186. **Assembly of Israel** כנסת ישראל (*Keneset Yisra'el*). In rabbinic Hebrew this phrase denotes the people of Israel. The midrash on the Song of Songs describes the love affair between the maiden (the earthly community of Israel) and her lover (the Holy One, blessed be He). In the *Zohar*, *Keneset Yisra'el* can refer to the earthly community but also (often primarily) to *Shekhinah*, the divine feminine counterpart of the people, the aspect of God most intimately connected with them. The lovers in the Song of Songs are pictured as the divine couple: *Tif'eret* and *Shekhinah*.

1187. **pastry** לחם פנג (*Leḥem pannag*), "Bread of *pannag*," a biblical hapax legomenon (Ezekiel 27:17) apparently meaning "meal, ground seeds of grain."

1188. ***Out of Asher*—consummate covenant** *Asher* derives from אושר (*osher*), "happiness," and symbolizes *Yesod*, site of the sign of covenant of circumcision, who delights *Shekhinah*. She is named similarly Asherah.

See *Zohar* 1:49a, 245b; Patai, *The Hebrew Goddess*, 39, 296–97, n. 15.

1189. ***bread of affliction* was transformed into pastry** *Bread of affliction* refers to *matstsah*, the unleavened bread eaten on Passover. *Shekhinah*, symbolized by *matstsah*, had been in a state of affliction or impoverishment until She was filled by the riches of *Yesod*.

See BT *Pesaḥim* 36a–b, 115b; *Zohar* 1:33a, 157a, 235b, 245b–246a; 2:40a–b; Moses de León, *Sefer ha-Rimmon*, 112, 133.

1190. **Who is *king*? Assembly of Israel** *Shekhinah* reigns over the lower worlds and is known as *Malkhut* ("Kingdom"). See *Zohar* 1:122a.

1191. **He provides Her...** *Yesod* provides *Shekhinah*, known as *king*, with delights.

1192. ***For on it He rested*** The verse continues: *from all His work that God created to make*.

1193. ***On it*, repose of all...** At the stage of *Yesod*, all the *sefirot* culminated, emptying into *Shekhinah*, symbolized by earth.

1194. **from the totality of *Remember* emerged *Observe*...** The command to observe the Sabbath appears differently in the two versions of the Ten Commandments in Exodus and Deuteronomy. Exodus 20:8 reads: זכור (*Zakhor*), *Remember, the Sabbath Day*, while Deuteronomy 5:12 reads: שמור (*Shamor*), *Observe, the Sabbath Day*. To the kabbalists, זכור (*zakhor*) suggests זכר (*zakhar*), "male," and is identified with *Yesod*, while שמור (*shamor*) is identified with the female, *Shekhinah*.

See BT *Berakhot* 20b; *Bahir* 124 (182); Ezra of Gerona, *Peirush Shir ha-Shirim*, 496–97; Naḥmanides on Exodus 20:8; *Zohar* 1:5b; 48b, 164b; Moses de León, *Sefer ha-Rimmon*, 118.

Here Rabbi Shim'on indicates that *Shekhinah* emerged from *Yesod*. The phrase

אשר ברא אלהים (*asher bara Elohim*), *that God created*, is read: *Asher*, *That* (namely, *Yesod*, known as *Asher* [see above, note 1188]) *created Elohim* (namely, *Shekhinah*).

1195. **Artisan of the world...** *Shekhinah*, who actualizes the potential of the *sefirot* and fashions the world.

1196. ***Guarding*—Guardian of Israel** The first word of the biblical phrase denotes *Shekhinah*, who protects the people of Israel. See *Zohar* 3:239b. The phrase "Guardian of Israel" originates in Psalms 121:4.

1197. ***the covenant*, as we have explained** Symbolizing *Yesod*, the phallus in the sefirotic body, which is the site of circumcision, sign of the covenant. See above, page 259.

1198. ***and the love*—Abraham** Referring to *Ḥesed* ("Love"), first of the seven lower *sefirot*, symbolized by Abraham, who manifested love on earth.

1199. **Assembly of Israel is *guarding*...** *Shekhinah* (known as Assembly of Israel; see above, note 1186) constitutes the gateway to the realm of the *sefirot*. By entering Her, one encounters the various aspects of the divine—in particular, the *sefirot* from *Ḥesed* through *Yesod*. She actualizes the other *sefirot* and brings about Creation.

1200. **every single one, every single day** Each of the cosmic days, the *sefirot* from *Ḥesed* through *Yesod*, manifests in *Shekhinah* and subsequently in Creation. See *Zohar* 2:127b.

1201. **these** The demonic spirits.

1202. **Whoever wends to the left...** Whoever sins, succumbing to the demonic, is attacked and punished by demonic spirits.

1203. **What are *blows of the children of Adam*? These are demons** See *Tanḥuma* (Buber), *Bereshit* 26: "Rabbi Simon said, 'For 130 years Adam separated from his wife, Eve, for once Cain was killed, Adam said, "Why should I engender children if they become cursed?" What did he do?... Female spirits approached him and heated themselves from him. As the blessed Holy One said to David, "... *When he* [*Solomon*] *does wrong, I will chastise him with a human rod, with blows of the children of Adam*" (2 Samuel 7:14)..., namely, the demons.'"

See *Bereshit Rabbah* 20:11: "Rabbi Simon said, 'Throughout all 130 years that Adam separated himself from Eve, male spirits heated themselves from her and she gave birth, while female spirits heated themselves from Adam and gave birth, as is written: *When he does wrong, I will chastise him with a human rod, with blows of the children of* אדם (*adam*), namely, children of Adam.'"

See BT *Eruvin* 18b; *Zohar* 1:19b, 34b, 54a–55a; 2:231b, 3:76b; Trachtenberg, *Jewish Magic and Superstition*, 51–54.

1204. **As they were being created...** At twilight on the eve of the first

Sabbath, as the six days of Creation drew to a close. See *Tanḥuma* (Buber), *Bereshit* 17: "It is not written here: [*He ceased from all His work*] *that* [*God*] *created and made*, but rather [*that God created*] *to make* (Genesis 2:3), for the Sabbath came first and their work was not completed. Rabbi Benaya said, 'This refers to the demons, for He created their souls, and as He was creating their bodies, the Sabbath day was hallowed. He left them, and they remained soul without body.'"

See *Bereshit Rabbah* 7:5; 11:9; *Zohar* 1:14a, 178a; 2:155b; 3:142b (*IR*); and M *Avot* 5:6: "Ten things were created on Friday eve at twilight:....Some say, 'Also the demons.'"

1205. **from the left side, dross of gold** The demonic derives from the dregs of *Gevurah* or *Din* (strict Judgment), located on the left side of the sefirotic tree and symbolized by gold.

See *Zohar* 1:52a, 73a, 193a; 2:236b.

1206. **Their terror is provoked by the holy name...** If adjured by the divine name, demons flee in terror. See BT *Gittin* 68a.

1207. **A person flawed...** One who fails to fulfill the first command of the Torah, *Be fruitful and multiply* (Genesis 1:28), is flawed. Consequently, at death his soul is excluded from the divine realm.

See BT *Bava Batra* 116a: "Rabbi Yoḥanan said in the name of Rabbi Shim'on son of Yoḥai, 'Whoever does not leave a son to succeed him incurs the full wrath of the blessed Holy One.'"

See *Zohar* 1:13a, 90a, 115a, 186b, 228b; *ZḤ* 89b (*MhN, Rut*); Scholem, in *Tarbiz* 16 (1945): 146–47.

1208. **An uprooted, barren tree must be transplanted...** The soul of such a person must transmigrate into another body, where it is given another opportunity to fulfill this vital commandment. See *ZḤ* 89b (*MhN*, *Rut*).

1209. **These creatures...** The demons.

1210. **These *God created to make...*** According to Rabbi Shim'on, the unusual wording implies that the creation of the demons was incomplete. See *Tanḥuma* (Buber), *Bereshit* 17, cited above, note 1204.

1211. **Why not above?** In the spiritual realm.

1212. **Since they were not completed below, on earth...** Even a spiritual entity is incomplete unless actualized in the physical realm.

1213. **Three features...** See BT *Ḥagigah* 16a: "Our Rabbis taught: 'Six things have been said concerning the demons, three of which correspond to the ministering angels and three to human beings. Three correspond to the ministering angels: they have wings, they fly from one end of the world to the other, and they know what will happen in the future.... Three correspond to

human beings: they eat and drink, they are fruitful and multiply, and they die.'"

1214. **plunged behind the millstones of the chasm of the immense abyss...** The chasm of the immense abyss is the abode of the demons, where they are confined throughout each Sabbath. According to *Midrash Tehillim* 92:5, on the first Sabbath, "demons ceased from the world." See *Zohar* 1:14b.

The phrase "behind the millstones" derives from Exodus 11:5: *the slave girl who is behind the millstones*. See *Zohar* 1:118a, 177a, 223b; 2:28a, 37b, 80a, 191b.

1215. **and they were not completed...** They were still not furnished with bodies.

1216. **a song against maleficent spirits has been prescribed...** Psalms 91:1–9, traditionally recited to ward off demons and maleficent spirits. Since Gaonic times this psalm has been recited at the conclusion of the Sabbath, following the *amidah* prayer of the evening service.

See BT *Shevu'ot* 15b; JT *Shabbat* 6:2, 8b; *Midrash Tehillim* 91:1, and Buber's nn. 12–13; Scholem, in *Tarbiz* 50 (1982): 248, 251; *Zohar* 1:14b.

1217. **Who is Canopy of Peace? Sabbath...** *Shekhinah*, identified with Sabbath eve, when peace reigns and the demonic dimension disappears.

See *Zohar* 2:135a–b; Moses de León, *Sefer ha-Mishqal*, 111–12.

1218. **'who guards His people Israel forever'...** The conclusion of the second blessing following the *Shema* in the weekday evening liturgy.

1219. **Even the wicked in Hell are protected** According to *Tanḥuma, Ki Tissa* 33, one of the dwellers in Hell reports: "Whoever does not observe the Sabbath properly in your world comes here and observes it against his will.... All week long we are punished and on the Sabbath we rest."

See *Bereshit Rabbah* 11:5; BT *Sanhedrin* 65b; *Zohar* 1:14b, 197b; 2:31b, 88b, 150b–151a, 203b, 207a; 3:94b; *ZḤ* 17a–b.

1220. **'who spreads a canopy of peace over us...'** According to an Ashkenazic custom promoted by the *Zohar*, on Sabbath eve the wording of the second blessing following the *Shema* changes.

See *Zohar* 2:205a; *ZḤ* 79b–c (*MhN, Rut*); Moses de León, *Sefer ha-Mishqal*, 112–13; *Teshuvot ha-Ge'onim, Sha'arei Teshuvah*, 80; Tishby, *Wisdom of the Zohar*, 3:1266, n. 139; Ta-Shma, *Minhag Ashkenaz ha-Qadmon*, 142–56.

1221. **this canopy of peace issues new souls...** See BT *Beitsah* 16a: "Rabbi Shim'on son of Lakish said, 'On Sabbath eve, the blessed Holy One imparts an extra soul to a human being. When Sabbath departs, it is taken from him.'" Medieval Jewish philosophers disregarded this teaching or reinterpreted it rationalistically, while the *Zohar* revels in the literalness of the image and

embellishes it.

See Tishby, *Wisdom of the Zohar*, 3:1230–33; *Zohar* 2:135b, 204a; 3:173a; and 2:136b: "Every Sabbath eve, a human being sits in the world of souls."

1222. **'Sabbath is patterned on the world that is coming'** See BT *Berakhot* 57b: "Three [things] reflect the world to come: Sabbath, sunshine, and sexual union."

1223. **Sabbatical and Jubilee...** Symbolizing *Shekhinah* and *Binah*, divine daughter and mother, who reflect one another.

According to the Bible, every seventh year is a Sabbatical (שמטה [*shemittah*], "release"), during which the land must lie fallow and at the end of which all debts are remitted (Leviticus 25:1–24; Deuteronomy 15:1–3). In Kabbalah the Sabbatical symbolizes *Shekhinah*, seventh of the lower *sefirot*. See *Zohar* 1:153b.

In the biblical cycle, after seven Sabbaticals comes the Jubilee, proclaimed every fifty years, when slaves are released and land reverts to its original owner (Leviticus 25:8–55). In Kabbalah the Jubilee symbolizes *Binah* —the Divine Mother—who is characterized by the number fifty, based on BT *Rosh ha-Shanah* 21b, where Rav and Shemu'el teach: "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)." *Binah* is the source of redemption and liberation, specifically the Exodus from Egypt. See *Zohar* 1:21b, 47b; 2:46a, 83b, 85b; 3:262a.

1224. **as are Sabbath and the world that is coming** Symbolizing, respectively, *Shekhinah* and *Binah*. The rabbinic concept of העולם הבא (*ha-olam ha-ba*), "the world that is coming" (Aramaic, עלמא דאתי [*alma de-atei*]), is often understood as referring to the hereafter and is usually translated as "the world to come." From another point of view, however, "the world that is coming" already exists, occupying another dimension. See *Tanḥuma*, *Vayiqra* 8: "The wise call it *ha-olam ha-ba* not because it does not exist now, but for us today in this world it is still to come." Cf. Maimonides, *Mishneh Torah*, *Hilkhot Teshuvah* 8:8; and Guttmann, *Philosophies of Judaism*, 37: "'The world to come' does not succeed 'this world' in time, but exists from eternity as a reality outside and above time, to which the soul ascends."

In Kabbalah "the world that is coming" often refers to *Binah*, the continuous source of emanation. See *Zohar* 3:290b (*IZ*): "the world that is coming, constantly coming, never ceasing."

Cf. *Bahir* 106 (160); Asher ben David, *Peirush Shelosh Esreh Middot*, in *Kabbalah* 2 (1997): 293; Moses de León, *Sheqel ha-Qodesh*, 26 (30); idem, *Sod Eser Sefirot*, 375; *Zohar* 1:83a, 92a.

1225. **from the mystery of זכור (*Zakhor*), *Remember...*** From *Yesod*, who

receives the additional soul from *Binah*, "the world that is coming." *Yesod*, the masculine potency, is called זכור (*Zakhor*), *Remember*, because of the association with זכר (*zakhar*), 'male.'

1226. **one should taste everything...** By tasting many foods on Sabbath eve, one demonstrates that the divine Sabbath, *Shekhinah*, includes all. Yet one course (or two) should remain untouched until the Sabbath day. See *TZ* 24 (69b).

On the significance of the three Sabbath meals, see BT *Shabbat* 118b; *Zohar* 2:88a–b; Tishby, *Wisdom of the Zohar*, 3:1234–36.

1227. **Kindling the lamp of Sabbath...** See M *Shabbat* 2:6; *Zohar* 2:166a.

1228. **she extinguished the lamp of the world...** See *Tanḥuma* (Buber), *Metsora* 17: "Why were [the commandments of kindling the Sabbath lights, separating a portion of dough before baking, and menstrual purity] given to the woman? The blessed Holy One said, 'She [i.e., Eve] extinguished the lamp of the world [i.e., the soul of Adam]..., so she [the woman of the house] should keep the commandment of the lamp.'"

See JT *Shabbat* 2:4, 5b; *Tanḥuma* (Buber), *Noaḥ* 1 (and n. 15); *Bereshit Rabbah* 17:8 (and Theodor, ad loc.).

1229. **the Consort...** מטרוניתא (*Matronita*), an aramaized form of the Latin *matrona* ("matron, married woman, noble lady"). *Matronita* is one of the many names of *Shekhinah*, the feminine partner of *Tif'eret*. She transmits souls deriving from the lamp of the higher *sefirot*ic realms.

1230. **So the consort should kindle...** By kindling the Sabbath lights, the woman of the house, who corresponds to *Shekhinah*, stimulates the transmission of souls.

1231. **to be worthy of holy sons...** Rabbi Shim'on blends two Talmudic traditions (BT *Shabbat* 23b, *Berakhot* 64a): "Rav Huna said, 'One who regularly lights the lamp will have sons who are disciples of the wise.'" "Rabbi El'azar said in the name of Rabbi Ḥanina, 'Disciples of the wise spread peace through the world.'"

1232. **she should be careful** In fulfilling this commandment.

1233. **night and day, זכור (*zakhor*), *remember*, and שמור (*shamor*), *observe*...** Sabbath eve (when light is kindled by the woman of the house) and Sabbath day symbolize, respectively, the feminine and masculine *sefirot*: *Shekhinah* and *Yesod*, who unite on the Sabbath. Each of the two aspects of Sabbath is alluded to by one version of the opening word of the fourth of the Ten Commandments. The version in Exodus 20:8 reads זכור (*Zakhor*), *Remember, the Sabbath day*, which suggests the Hebrew זכר (*zakhar*) and Aramaic דכורא (*dekhora*), "male." The version in Deuteronomy 5:12 reads שמור (*Shamor*), *Observe, the Sabbath day*, and this alternate formulation suggests the other, feminine aspect of Sabbath.

According to *Mekhilta, Baḥodesh* 7, both versions of the fourth Commandment were spoken by God simultaneously.

See BT *Berakhot* 20b; *Bahir* 124 (182); Ezra of Gerona, *Peirush Shir ha-Shirim*, 496–97; Naḥmanides on Exodus 20:8; *Zohar* 1:5b, 47b, 164b; Moses de León, *Sefer ha-Rimmon*, 118.

1234. **הצלע** (***ha-tsela***), ***the side*** The word צלע (*tsela*) is often translated "rib," but it also means "side," which is the meaning adopted here by Rabbi Shim'on.

See Exodus 26:20; *Bereshit Rabbah* 8:1 (cited in note 1236, below); *Zohar* 1:34b.

1235. **This verse bears numerous nuances** A similar expression appears in *Zohar* 1:54a, 81b, 197b.

1236. **namely, Oral Torah...** *Shekhinah* is known as both the mystical realm of speech and Oral Torah. She represents one *side* of the primordial androgynous figure of Primordial Adam, the other side being *Tif'eret*. The image derives from *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 1:27).' Rabbi Shemu'el son of Naḥman said, 'When the blessed Holy One created Adam, He created him with two faces. Then He sawed him and gave him two backs, one on this side and one on that.'"

See BT *Berakhot* 61a; *Eruvin* 18a; Plato, *Symposium* 189d–191d; *Zohar* 1:13b, 34b, 47a; 2:55a; 3:5a, 44b; Matt, *Zohar*, 217.

The *way through the sea* symbolizes *Yesod*, coursing into the sea of *Shekhinah* (*Zohar* 1:29b). *Elohim* symbolizes *Binah* ("Understanding"), mother of both *Yesod* and *Shekhinah*, intimate with both of them.

1237. **Written Torah...** *Tif'eret*, who together with *Shekhinah* (Oral Torah) emerges from *Ḥokhmah* (Primordial Torah). The hidden *sefirah* of *Da'at* ("Knowledge") is enclosed within *Tif'eret*.

1238. ***YHVH Elohim*—a complete name...** In rabbinic literature these two names represent, respectively, the divine qualities of compassion and justice. See *Sifrei*, Deuteronomy 26; *Bereshit Rabbah* 12:15; 33:3; and 13:3, where *YHVH Elohim* is called "a complete name."

Here the complete name *YHVH Elohim* indicates the divine parents, *Ḥokhmah* and *Binah* ("Wisdom" and "Understanding"), who transmit their qualities to their daughter, *Shekhinah*.

See *Zohar* 1:49a; 3:296a (*IZ*). Cf. *Zohar* 1:4a, 20a; 2:161a, 229a; 3:138b (*IR*); *ZḤ* 70d (*ShS*).

1239. **speculum...** אספקלריא (*Ispaqlarya*), "Glass, mirror, lens, speculum." See BT Yevamot 49b: "All the prophets gazed through a dim glass [literally: an *ispaqlarya* that does not shine], whereas Moses our Rabbi gazed through a clear

glass [literally: an *ispaqlarya* that shines].” Cf. 1 Corinthians 13:12: “For now we see through a glass darkly, but then face-to-face.”

Shekhinah is the “speculum [or: mirror] that does not shine on its own” but rather reflects the other *sefirot*. See *Zohar* 1:33b, 183a; 2:23b. Her incomplete state is implied here by another meaning of the root צלע (*tsl’*), “to stumble.”

1240. **for She issued from Written Torah** *Shekhinah* (Oral Torah) emanates from *Tif’eret*, symbolized by Written Torah and Primordial Adam.

1241. **the flame of the left side...** *Shekhinah* is associated with *Gevurah* (“Power”), on the left side of the sefirotic tree. For the connection between revelation and the divine name *Gevurah*, see BT *Shabbat* 88b: “Rabbi Yoḥanan said, ‘... Every utterance [at Sinai] emerging from the mouth of Power branched into seventy languages.’”

See *Tanḥuma*, *Yitro* 11; BT *Makkot* 24a; *Zohar* 2:81a, 84a.

1242. **to be אש ה׳ (*esh he*), fire of *he*...** The word אשה (*ishshah*), *woman*, is divided into two elements linked together: the fire of *Gevurah*, and *Shekhinah*, who is symbolized by the second ה (*he*) of the name יהוה (*YHVH*).

1243. **She should not be alone...** *Shekhinah* (Oral Torah) should be joined with Her partner, *Tif’eret*, who is known as Primordial Adam and Written Torah.

1244. **when one offers his daughter in marriage...** See the husband’s declaration to his wife in M *Ketubbot* 4:11: “The female children born from our marriage will dwell in my house and be maintained out of my estate until they are married.”

1245. **for Father and Mother array Her...** The complete name *YHVH Elohim* indicates the divine parents, *Ḥokhmah* and *Binah*, who sustain and adorn their daughter, *Shekhinah*. Once She is wed to *Tif'eret*, He sustains Her.

See *Bereshit Rabbah* 18:1: "*YHVH Elohim fashioned the rib* [or: *side*] It was taught in the name of Rabbi Shim'on son of Yoḥai: 'He adorned her like a bride and brought her to him.'"

Cf. BT *Berakhot* 61a: "Rabbi Shim'on son of Menasia expounded, 'Why is it written: *YHVH Elohim fashioned the rib?* This teaches that the blessed Holy One braided Eve's hair and brought her to Adam.'"

1246. **she watches out every day...** The name *Elohim* indicates the Divine Mother, *Binah*, who provides for Her daughter, *Shekhinah*, until She is wed to *Tif'eret*. The same pattern is followed on earth.

1247. **The primordial point is totally unknown...** The point of *Ḥokhmah* ("Wisdom") is incomprehensible even to the *sefirot* emerging from it, except for *Binah* ("Understanding"), known as "the world that is coming." According to the Gnostic *Gospel of Truth* (22:27–29), the aeons (divine emanations) below *Nous* ("Intellect") are unaware of the hidden divinity: "It was quite amazing that they were in the Father without knowing Him."

On the rabbinic concept of העולם הבא (*ha-olam ha-ba*), "the world that is coming," see above, note 1224.

1248. ***He*—hidden of all hidden...** *Keter*, the highest *sefirah*, cannot be identified precisely, only by the vague term *He*. See *Zohar* 3:129b (*IR*), 290a (*IZ*).

1249. **he encompassed the good impulse and the evil impulse** See BT *Berakhot* 61a: "Rav Naḥman son of Rav Ḥisda expounded, 'Why is it written: וייצר (*Va-yitser*), [*YHVH Elohim*] *formed...*, spelled with two yods? Because the blessed Holy One created two impulses, one good and the other evil.'"

See *Bereshit Rabbah* 14:4; *Targum Yerushalmi*, ad loc.

The good impulse derives from *Ḥesed* ("Love") on the right side of the sefirotic tree, while the evil impulse derives from *Gevurah* ("Power"), also known as *Din* ("Judgment") on the left.

1250. **to arouse toward his female** See *Bereshit Rabbah* 9:7: "Naḥman said in the name of Rabbi Shemu'el: '*Behold, it was very good*—this is the good impulse; *And behold, it was very good* (Genesis 1:31)—this is the evil impulse. Is the evil impulse *very good*? How astonishing! Yet were it not for the evil impulse, no man would ever build a house, marry a woman, or engender children.'"

1251. **so she is called אשה (*ishshah*), woman** See above, page 268.

1252. **Above, genuine North...** In the realm of the *sefirot*, *Gevurah*,

symbolized by the direction north and the left hand, arouses toward *Shekhinah*. Then *Ḥesed*, the right hand, embraces Her.

1253. ***YHVH Elohim formed*—a complete name...** In rabbinic literature these two names represent, respectively, the divine qualities of compassion and judgment. Here they correspond to *Ḥesed* ("Love") and *Gevurah*, also known as *Din* ("Judgment"). Cf. above, note 1238.

1254. **this implies male and female as one...** The original human was an androgynous being. Similarly, the sefirotic couple *Tif'eret* and *Shekhinah* were originally joined. See above, note 1236.

1255. ***Dust of the earth*** The verse reads: *YHVH Elohim formed the human from the dust of the earth*.

1256. **now poised to be arrayed** *Dust* alludes to *Shekhinah*, as Rabbi Shim'on goes on to explain. Originally part of the androgynous being, She was now about to manifest as a separate entity.

1257. צדיק צדק (***tsaddiq tsedeq***), **righteous, righteousness** Symbolizing *Yesod* and *Shekhinah*, respectively (see *Zohar* 1:132b). *Yesod* ("Foundation") is called Righteous, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). The verse literally means *The righteous one is an everlasting foundation* but is understood as *The righteous one is the foundation of the world*.

See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

1258. צבי (***tsevi***), ***fairest, of all lands*** Alluding to *Shekhinah*, often identified with the land of Israel.

1259. אשרה (***asherah***) This term denotes a standing wooden object apparently symbolizing the Canaanite goddess Asherah. The following, remarkable passage (until "So, *dust of the earth*") is missing in many manuscripts.

1260. אשר (***Asher***) **is her husband...** ***For Baal and Asherah*** Baal was the most prominent Canaanite god, often paired in the Bible with Asherah. Here Rabbi Shim'on plays on the literal meaning of the word בעל (*ba'al*), "husband." Elsewhere in the *Zohar* (1:47b, 245b), the name Asher is associated with the male sefirotic potency, *Yesod*; so *Shekhinah*, wife of *Yesod*, is named after Him: Asherah. This startling name of *Shekhinah* and Her intimacy with the masculine divinity mirror the ancient Israelite worship of *YHVH* and *Asherah*. An inscription from the eighth century B.C.E. found in Khirbet el-Qom (Northern Israel) reads: "To *YHVH*, my Protector and to His *Asherah*." Another in Kuntillet Arjud (Sinai) reads: "*YHVH* of Yemen and His *Asherah*."

See Patai, *The Hebrew Goddess*, 39, 296–97, n. 15; *Anchor Bible Dictionary*, s.v. "Kom, Khirbet el-," "Kuntillet Arjud."

1261. **over against *the altar of YHVH*...** The verse is understood to mean: Do not substitute the false goddess Asherah ("another *Asherah*") for *Shekhinah*, the original Asherah, who is the genuine *altar of YHVH*.

1262. **why was this name displaced?** Why was the name Asherah, which originally designated *Shekhinah*, removed from Her and applied only to the Canaanite goddess?

1263. **the other nations did not deem Her happy...** The other nations did not recognize *Shekhinah* and in Her place worshiped the Canaanite goddess.

1264. **So this name was displaced...** The name Asherah was removed from *Shekhinah* so that the false goddess would not be empowered by the invocation of that name.

1265. **We call Her *altar* made of *earth*... *dust of the earth*** *Shekhinah* is symbolized by earth.

1266. **The word is inclusive...** *Nostrils* is plural, but the object here is specifically *Shekhinah*, known as *dust*, into whom *Tif'eret* blows *the breath of life*.

1267. **now *the human* was arrayed enduringly...** Now *Tif'eret*, Primordial Adam, was prepared to emanate to *Shekhinah*, known as *living soul*.

1268. ***YHVH Elohim* *fashioned*** The verse continues: *the side that He had taken from the human into a woman, and He brought her to the human*.

1269. **Here, too, with the complete name...** As in Genesis 2:7 (see above, page 270). In rabbinic literature these two names represent, respectively, the divine qualities of compassion and justice. Here the complete name *YHVH Elohim* indicates the divine parents, *Ḥokhmah* and *Binah*, who sustain and adorn their daughter *Shekhinah*. Once She is wedded to *Tif'eret*, He sustains Her.

See above, note 1238; and *Bereshit Rabbah* 18:1 and BT *Berakhot* 61a, cited above, note 1245.

1270. **speculum...** אספקלריא (*Ispaqlarya*), "Glass, mirror, lens, speculum." See BT Yevamot 49b: "All the prophets gazed through a dim glass [literally: an *ispaqlarya* that does not shine], whereas Moses our Rabbi gazed through a clear glass [literally: an *ispaqlarya* that shines]." Cf. 1 Corinthians 13:12: "For now we see through a glass darkly, but then face-to-face."

Shekhinah is the "speculum [or: mirror] that does not shine on its own" but rather reflects the other *sefirot*. See *Zohar* 1:33b, 183a; 2:23b. Her incomplete state is indicated by the root צלע (*tsl'*), which in addition to "side" or "rib," also means "to stumble." See above, page 268: "הצלע (*Ha-tsela*), *The side*— the speculum that does not shine, as is said: ובצלעי (*Uv-tsal'i*), *At my stumbling, they rejoiced*... (Psalms 35:15)." Once adorned, She turns *beautiful*

1271. ***He came in to her... He came in to Rachel also*** Jacob united with Leah and later with Rachel.

1272. **he must obtain her permission** The husband must not force himself on the wife.

1273. ***He approached...*** ויפגע (*Va-yifga*), *He encountered* (or: *reached*), understood here according to another sense of the root, *entreated*. Jacob's journey to *the place* symbolizes the union of *Tif'eret* with *Shekhinah*. Proper union requires a gentle approach.

See *Mekhilta, Beshallaḥ* 2; *Bereshit Rabbah* 68:9; BT *Berakhot* 26b; *Zohar* 1:148b, 165a.

In rabbinic literature, מקום (*maqom*), "place," is a name of God, emphasizing divine immanence and omnipresence. Here it designates *Shekhinah*. See *Bereshit Rabbah* 68:9; Urbach, *Sages*, 1:66–79.

1274. **one is forbidden to engage in intercourse in the daytime** See BT *Niddah* 17a: "Rav Ḥisda said, 'One is forbidden to engage in intercourse in the daytime.'"

1275. **if a king has golden beds...** See *Zohar* 1:148b; 3:242a.

1276. ***This one at last*** In the verse, the man continues: *is bone of my bones, flesh of flesh! This one shall be called Woman, for from Man was she taken*.

1277. **Behold the fragrance of words...** According to Rabbi Shim'on, Adam spoke these words romantically to Eve.

1278. **like an ape compared with humans** See BT *Bava Batra* 58a: "Rabbi Bana'ah said, '... Compared with Sarah, all others are like an ape compared with a human. Compared with Eve, Sarah was like an ape compared with a human. Compared with Adam, Eve was like an ape compared with a human. Compared with *Shekhinah*, Adam was like an ape compared with a human.'"

1279. ***this one...*** Referring to Eve, and alluding to *Shekhinah* (the Divine Presence), who is known as זאת (*zot*), "this." The hymn to the virtuous woman in Proverbs 31:10–31 is interpreted in the *Zohar* as applying to *Shekhinah*.

1280. **all to draw her in love...** This verse, too, is understood as part of Adam's approach to Eve.

1281. ***and a delight to the eye*** Rabbi Shim'on omits the phrase: *and that the tree was desirable to contemplate*.

1282. **receiving it willingly** Seduced by the evil impulse, Eve indulged in physical desire.

1283. **how the act corresponds above** In the realm of the *sefirot*, male and female interact similarly.

1284. **how can we demonstrate the evil impulse above...** How can an evil component appear in the realm of the *sefirot*?

1285. **the mystery of left and right...** The good and evil impulses derive,

respectively, from the *sefirot* of *Ḥesed* on the right and *Gevurah* on the left.

See BT *Berakhot* 61a; *Zohar* 1:144b, 155b, 165b, 174b; 3:263b.

1286. ***His left hand beneath my head*** The verse continues: *his right embracing me*. In the divine romance, the left hand (*Gevurah*) arouses the body of *Shekhinah*, then the right hand (*Ḥesed*) completes the embrace, uniting Her with *Tif'eret*. See above, page 270.

1287. **So until here...** Perhaps meaning: until this point in Genesis (3:6), the verses apply both on the earthly plane and the sefirotic plane. From here on, they apply primarily on the corporeal level (as indicated by "a residue of tar") and their interpretation requires no profound insight.

See *KP; Bei'ur ha-Millim ha-Zarot*, 176–77; Scholem; Tishby, *Wisdom of the Zohar*, 3:1390.

1288. **I am eager to hear some of those sublime words...** The expression derives from the Talmud and appears often in the *Zohar*. See BT *Berakhot* 8a; *Ta'anit* 20b; *Ḥa-gigah* 14a; *Zohar* 1:87a, 96b, 197b; 2:31a; 3:148a, 209b, 231a.

1289. ***He went on his journeys...*** Describing the journeyings of Abraham on his way back to Canaan from Egypt. See *Bereshit Rabbah* 40:3 (on Genesis 13:3); *Zohar* 1:83b.

1290. **every human being should manifest as male and female...** When a human couple unites, they stimulate the union of *Shekhinah* and Her partner, *Tif'eret*, thereby strengthening the entirety of the *sefirot*, the realm of faith. A married man is constantly accompanied by *Shekhinah* (*Zohar* 1:228b).

See BT *Sotah* 17a: "Rabbi Akiva expounded: 'איש ואשה (*Ish ve-ishshah*), Man and woman: If they are worthy, *Shekhinah* abides between them; if not, fire consumes them.'" As indicated by Rashi (ad loc.), the two Hebrew words ואשה איש (*ish ve-ishshah*), "man and woman," share the letters א (*alef*) and ש (*shin*), which spell אש (*esh*), "fire"; in addition each contains one of the two letters of the divine name יה (*Yah*). Without divinity between them, only fire remains.

1291. **no longer male and female...** If he travels without his wife, *Shekhinah* would apparently desert him.

1292. **should offer his prayer... before he leaves...** Before setting out on a journey, one should pray, including (or specifically) *tefillat ha-derekh* ("the prayer for the way"). See BT *Berakhot* 29b: "Elijah said to Rav Yehudah the brother of Rabbi Sala the Ḥasid, 'Do not let your anger boil and you will not sin; do not get drunk and you will not sin; and when you set out on the way, consult your Creator and then set out.' What is meant by 'consult your Creator and then set out'? Rabbi Ya'akov said in the name of Rav Ḥisda, 'This is *tefillat ha-derekh*.'"

By praying before leaving home and while still with his wife, the husband ensures that *Shekhinah* will abide with him throughout his journey.

See BT *Berakhot* 14a (cited in the note after next), 30a; *Zohar* 1:58b, 121a (*MhN*), 178a, 230a–b, 240b; 2:130b; *Shulḥan Arukh, Oraḥ Ḥayyim* 110:7; David ben Samuel ha-Levi, *Turei Zahav*, ad loc.; Issachar Ber Eilenburg, *Be'er Sheva*, 45; Mordechai Shpielman, *Tif'eret Tsevi*, 1:351–53.

1293. **in town...in the countryside** In town with his wife, in the countryside with *Shekhinah*.

1294. ***Righteousness...*** See BT *Berakhot* 14a: "Rav Idi son of Avin said in the name of Rabbi Yitsḥak son of Ishyan, 'Whoever prays and then sets out on the way, the blessed Holy One fulfills his desires, as is said: *Righteousness goes before him, and he sets out on his way*.'"

In this Talmudic passage, *righteousness* (or: *justice*) implies justification by prayer, which guarantees a successful journey. Here in the *Zohar*, *Righteousness* is a name of *Shekhinah*, who symbolizes divine justice. By praying, one secures Her accompanying presence. See *Zohar* 1:49a, 58b.

1295. **supernal coupling...** *Shekhinah*, his partner on the road.

1296. **he should delight the lady of his house...** Upon returning home, he should unite with his wife, thanks to whom *Shekhinah* accompanied him. See the question posed by King David to Uriah in 2 Samuel 11:10: *You just returned from a journey; why didn't you go down to your house*?

See BT *Yevamot* 62b: "Rabbi Yehoshu'a son of Levi said, 'A man must attend to his wife when he is about to set out on the road, as is said: *You will know that your tent is at peace...* [*you will attend to your abode and not sin*].'"

1297. **the joy of this coupling is joy of *mitsvah*...** Uniting with one's wife upon returning from a journey is a religious obligation and stimulates the union of *Shekhinah* with Her partner, *Tif'eret*. See BT *Shabbat* 30b: "*Shekhinah* abides neither through gloom nor laziness nor frivolity nor levity nor talk nor idle chatter [or: vain pursuits], but only through the joy of *mitsvah*."

1298. **he increases peace below** He guarantees peace and harmony in his house. See BT *Shabbat* 152a, where Rabbi Shim'on son of Ḥalafta refers to the phallus as "peacemaker of the home."

1299. **he diminishes the splendor...** If on returning home, the husband fails to unite with his wife, he dishonors *Shekhinah*, who united with him because of his wife, and he hinders Her union with *Tif'eret*.

1300. **supernal coupling pours into it...** *Shekhinah* emanates to the fetus a holy soul generated from Her union with *Tif'eret* (through *Yesod*).

1301. **this covenant is called Covenant of the blessed Holy One** The human phallus, inscribed with the covenant of circumcision, symbolizes the *sefirah* of *Yesod*, the divine phallus. Human sexual union stimulates the divine union of *Yesod* and *Shekhinah*, which generates the soul.

1302. **the joy of Sabbath, coupling of the wise** The Mishnah (*Ketubbot* 5:6) discusses how often husbands of various professions are required to fulfill the commandment of עונה (*onah*), "conjugal rights," i.e., to satisfy their wives sexually. According to Rabbi Eli'ezer, "The *onah* mentioned in the Torah [applies as follows]: Those who are unoccupied, every day; laborers, twice a week; donkey-drivers, once a week; camel-drivers, once every thirty days; sailors, once every six months."

The Talmud (BT *Ketubbot* 62b) adds: "When is the *onah* of the disciples of the wise? [i.e., What is the proper interval between two successive times of fulfilling this *mitsvah*?] Rav Yehudah said in the name of Shemu'el, 'From one Sabbath eve to the next.'"

See *Zohar* 1:112a (*MhN*); 2:63b, 89a–b; 3:49b, 78a.

1303. **What is the meaning of *not sin?* Not fail...** The Hebrew verb חטא (*ḥt'*) means both "to sin" and "to fail, miss."

1304. **when disciples of the wise part from their wives...** See above, note 1302. All week long *Shekhinah* joins the solitary male devotees of Torah.

1305. **undergoes days of impurity...** During and immediately following menstruation, when the husband must avoid contact with her.

1306. **All the reasons we have offered rise to a single rung** The reasons for delighting one's wife upon returning from a journey apply as well to sexual union on Sabbath eve and following the wife's purification. All pertain to *Shekhinah*.

1307. **All scions of faith...** Those who believe in the reality of the *sefirotic* realm are called בני מהימנותא (*benei meheimanuta*), "children of faith."

1308. **the lamp was kindled...** See *Bereshit Rabbah* 60:16: "*Isaac brought her* [*Rebekah*] *into the tent of his mother Sarah* ... As long as Sarah existed... the lamp would burn in her tent from one Sabbath eve until the next. As soon as she died, it went out. As soon as Rebekah arrived, it returned."

Rabbi Shim'on alludes to this midrash to demonstrate that the presence of the light of *Shekhinah* in the home depends upon the presence of the essence of the home (the wife): first Sarah, and upon her death, Rebekah. See *Zohar* 1:133a.

On the phrase "essence of the home," see Psalms 113:9; *Bereshit Rabbah* 71:2; *Pesiqta de-Rav Kahana* 20:2; *Tanḥuma* (Buber), *Vayetse* 15; *Bemidbar Rabbah* 14:8; *Zohar* 1:29a–b, 149b, 154a, 157b.

1309. **Supernal Mother appears...** *Binah*, the Divine Mother, manifests only when *Tif'eret* and *Shekhinah* join.

1310. **Lower Mother appears...** *Shekhinah* manifests only when husband and wife establish a home and join together.

1311. **adorned with two females, as above** Adorned with both his wife

and *Shekhinah*, as in the sefirotic realm *Tif'eret* is adorned both with His partner, *Shekhinah*, and the Divine Mother, *Binah*. See *Zohar* 1:66b, 153b.

1312. ***The desire of hills of eternity* extends to this *until*...** *Binah* and *Shekhinah* are the *hills of eternity*, towering, respectively, over the lower *sefirot* and the lower worlds. See BT *Rosh ha-Shanah* 11a; *Targum Yerushalmi*, Genesis 49:26; *Pirqei de-Rabbi Eli'ezer* 48, and David Luria, ad loc., n. 20; *Zohar* 2:112b.

Both of these female divine entities desire the male divine potency (*Tif'eret* or *Yesod*), who is known as עד (*ad*), *until*. See *Zohar* 1:150b, 247b; 2:22a.

1313. **he is adorned with two females...** The human husband is adorned by both *Shekhinah* and his wife.

1314. **Supernal Mother unites...** On the road, *Shekhinah* joins him, while his wife remains at home.

1315. **in a skein of scales and fins...** בקילפי סנפירי קטרא (*Be-qilpei senappirei qitra*). According to Leviticus 11:9 (see *Targum Onqelos*, ad loc.), fins and scales are the distinguishing features of kosher seafood. Perhaps Rabbi Pinḥas's point is that in all realms, ranging from mystical truth to the fine points of dietary law, Rabbi Shim'on's wisdom is unchallenged. More likely, the phrase is metaphorical: Rabbi Shim'on has mastered not only the holy but also the demonic realm. See *Pirqei de-Rabbi Eli'ezer* 9, where it is said of the monstrous Leviathan: "Between his fins stands the axis of Earth."

Cf. *Seder Rabbah di-Vreshit*, 17 (*Battei Midrashot*, 1:28): "The entire world stands on one fin of Leviathan." See *Midrash Konen* (*Beit ha-Midrash*, 2:26); *Zohar* 2:34b, 108b; 3:279a (*RM*).

1316. **Torah stands between two houses...** Torah symbolizes *Tif'eret Yisra'el*, the core of the *sefirot*, God's self-revelation. *Tif'eret* is situated between *Binah* and *Shekhinah*, the two feminine houses.

1317. **the *mighty voice*...** *Binah* is *mighty*, powerful in Her silence. Through Her, the divine voice begins to emerge as the whispered letter ה (*he*), the second letter of the name יהוה (*YHVH*). This ה (*he*) expands from the primordial point of Wisdom, the initial letter י (*yod*).

See *Zohar* 2:226b; 3:261a; Moses de León, *Sheqel ha-Qodesh*, 89 (113).

1318. **Torah, *voice of Jacob*...** See Genesis 27:22. *Tif'eret*, identified with the third patriarch, Jacob, harmonizes the qualities of *Ḥesed* and *Gevurah*, symbolized by Abraham and Isaac. With the emergence of *Tif'eret*, silent revelation becomes audible.

See *Zohar* 1:16b, 74a, 97b–98a, 141b; 2:226b. Cf. BT *Berakhot* 15b: "The womb, which takes in silently, gives forth loudly."

1319. **speech merges in it...** *Shekhinah*, symbolized by speech, resounds from

the power of the voice.

1320. **two females...** *Binah* and *Shekhinah*.

1321. **Two are inaudible...** *Ḥokhmah* and *Binah*.

1322. **every female is called 'house'...** As indicated in BT *Shabbat* 118b; *Yoma* 2a; *Sotah* 44a; cf. 2 Samuel 11:10. In the sefirotic realm, *Binah* houses *Ḥokhmah*, while *Shekhinah* houses *Tif'eret*.

1323. **Therefore Torah begins with בית (*bet*)...** The initial letter of the Torah, the ב (*bet*) of בראשית (*Be-reshit*), *In the beginning*, is numerically equivalent to two and suggests the word בית (*bayit*), "house." Thus the Torah opens with an allusion to two houses: *Binah* and *Shekhinah*. The word ראשית (*reshit*), *beginning*, signifies the primordial point of *Ḥokhmah* as well as Torah, symbol of *Tif'eret*. See *Bereshit Rabbah* 1:1; cf. *Zohar* 1:29b.

1324. **בראשית (*Be-reshit*), *In the beginning, created* אלהים (*Elohim*), *God*...** Rabbi Shim'on understands the phrase to mean that *Ḥokhmah* and *Binah* (implied by the word בראשית [*Be-reshit*]; see previous note) emanated *Shekhinah*, who is called *Elohim*. The verse thus corresponds to the account of the creation of Eve, where *Ḥokhmah* and *Binah* (*YHVH Elohim*) fashion *Shekhinah* (*the side*). See *Zohar* 1:15a, 48b–49a.

1325. **את השמים (*Et ha-shamayim*), *Heaven*, corresponding to...** Grammatically, the accusative particle את (*et*) has no ascertainable independent sense, but Naḥum of Gimzo and his disciple Rabbi Akiva taught that when *et* appears in a biblical verse, it amplifies the original meaning. See BT *Pesaḥim* 22b; *Ḥagigah* 12a; *Zohar* 1:247a; 2:90a, 135b.

את (*Et*) comprises the entire alphabet, the letters from א (*alef*) to ת (*tav*), and serves as an appropriate name for *Shekhinah*, who is known as both the mystical realm of speech and Oral Torah. See the Christian parallel in Revelation 1:8: "I am *alpha* and *omega*."

According to Rabbi Shim'on, the phrase את השמים (*et ha-shamayim*) refers to *Shekhinah* and Her partner, *Tif'eret*, who is also called *shamayim*, *heaven*. This corresponds to the phrase *He brought her to the human*, which is interpreted as meaning that *Ḥokhmah* and *Binah* (*YHVH Elohim*) brought *Shekhinah* to *Tif'eret* (האדם [*ha-adam*], *the man* [or: *human*], i.e., primordial Adam). See above, page 268.

The conclusion of the first verse of the Torah, ואת הארץ (*ve-et ha-arets*), *and earth*, also refers to the union of *Tif'eret* and *Shekhinah*. The letter ו (*vav*), whose numerical value is six, denotes *Tif'eret*, along with the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*). את (*Et*) here symbolizes either *Shekhinah* or the flow of emanation conveyed by *Tif'eret* to *Shekhinah*, who is called *earth*. The phrase ואת הארץ (*ve-et ha-arets*), *and earth*, thus corresponds to *bone of my bones*, which similarly expresses the intimacy of the divine couple.

1326. **the upper rung says to the lower rung** *Tif'eret* (*YHVH*) says to *Shekhinah* (אדני [*Adoni*], *my Lord*, identified here with the divine name אדני [*Adonai*], "my Lord").

1327. **so that West will be linked with South...** *Shekhinah* is symbolized by West, based on BT *Bava Batra* 25a: "Rabbi Abbahu said, '*Shekhinah* is in the West.'" *Ḥesed*, the warm love of God, is symbolized by South and located on the right side of the sefirotic tree. Here *Shekhinah*, who is influenced by the left side, is invited by *Tif'eret* to join the right.

1328. **Jacob** Symbolizing *Tif'eret*, who harmonizes the qualities of *Ḥesed* and *Gevurah*, symbolized by Abraham and Isaac.

1329. ***the ark of the covenant...*** *Shekhinah* is the ark housing the *sefirah* of *Yesod*, the covenant. See *Zohar* 1:2a, 33b, 59b, 228b; Moses de León, *Sheqel ha-Qodesh*, 75 (95).

1330. **Jubilee... Sabbatical** Symbolizing *Binah* and *Shekhinah*, Divine Mother and Daughter.

According to the Bible, every seventh year is a Sabbatical (שמטה [*shemittah*], "release"), during which the land must lie fallow and at the end of which all debts are remitted (Leviticus 25:1–24; Deuteronomy 15:1–3). In Kabbalah the Sabbatical symbolizes *Shekhinah*, seventh of the lower *sefirot*. See *Zohar* 1:153b.

In the biblical cycle, after seven Sabbaticals comes the Jubilee, proclaimed every fifty years, when slaves are released and land reverts to its original owner (Leviticus 25:8–55). In Kabbalah the Jubilee symbolizes *Binah*—the Divine Mother—who is characterized by the number fifty, based on BT *Rosh ha-Shanah* 21b, where Rav and Shemu'el teach: "Fifty gates of בינה (*binah*), understanding, were created in the world, all of which were given to Moses except for one, as is said: *You made him little less than God* (Psalms 8:6)." *Binah* is the source of redemption and liberation, specifically the Exodus from Egypt. See *Zohar* 1:21b, 47b; 2:46a, 83b, 85b; 3:262a.

1331. ***I love my lord*** According to the Torah, at the start of the Sabbatical Hebrew slaves were to be set free, though they could refuse by declaring these words.

1332. **right abides in Jubilee...** *Ḥesed*, on the right, is the first *sefirah* to emerge from *Binah*. *Shekhinah*, influenced by the left, yearns to complete Herself by linking with the right.

1333. **Since the day She came to be...** *Shekhinah* was unable to join *Tif'eret* and be embraced by both *Ḥesed* and *Gevurah*, His right and left arms, without an arousal from the world below, which had not yet been created.

1334. **He extended His left arm...** The world was created through the power of *Gevurah*, the left arm of God.

1335. **it remains unstable till the seventh millennium...** At the end of the seventh millennium, the world will be perfected and renewed, with right balancing left. Then *Shekhinah* will attain complete union with *Tif'eret*, and oneness will prevail. See BT *Sanhedrin* 97a: "Rabbi Katina said, 'The word will exist for six thousand years and for one thousand he desolate.'"

1336. **Then She will be linked...** Then *Shekhinah* will be perfectly balanced between right and left, *Ḥesed* and *Gevurah*, and united with *Tif'eret*.

1337. ***New heavens* and *new earth*...** See Isaiah 66:22: *As the new heavens and the new earth, which I am making, rise before Me.... Heavens* and *earth* symbolize, respectively, *Tif'eret* and *Shekhinah*.

1338. **If so, how can we establish the meaning...** If *Shekhinah* will remain imbalanced until the next eon, how does this verse apply in the present eon?

1339. **But then...** When the world is perfected and renewed.

1340. **את השמים** (***Et ha-shamayim***), ***Heaven*...ואת הארץ** (***ve-et ha-arets***), ***and earth*...** On the word את (*et*), see above, note 1325. Here, apparently, את (*et*) refers not to a specific *sefirah*, but to the flow of emanation from א (*alef*) to ת (*tav*). את השמים (*Et ha-shamayim*), *Heaven*, refers to *Binah* (upper *Shekhinah*), from whom emanation flows to *Tif'eret* (*heaven*). The following words, ואת הארץ (*ve-et ha-arets*), *and earth*, refer to *Shekhinah* (lower *Shekhinah*), known as *earth*, who, by uniting with *Tif'eret*, receives the flow. The letter ו (*vav*) in the word ואת (*ve-et*), whose numerical value is six, may symbolize *Tif'eret* together with the five *sefirot* surrounding Him (*Ḥesed* through *Yesod*).

1341. **We have established these verses...** The apparent contradiction between the two verses is discussed in BT *Ketubbot* 111b: "Rabbi El'azar said,... '*You, cleaving to YHVH your God, are alive every one of you today*. Now is it possible to cleave to *Shekhinah*, of whom is written: *YHVH your God is a devouring fire*? Rather the meaning is: Whoever marries his daughter to a disciple of the wise, conducts business on their behalf, or benefits them from his assets is regarded by Scripture as if he cleaves to *Shekhinah*.'"

In BT *Sotah* 14a, Rabbi Ḥama son of Ḥanina explains that one can approach and withstand the consuming fire of *Shekhinah* by imitating the divine, e.g., by clothing the naked, visiting the sick, comforting mourners, and burying the dead. See the discussion by Heschel, *Torah min ha-Shamayim*, 1:153-55.

A mystical response to this dilemma is offered by Gikatilla, *Sha'arei Orah*, 166: "As to what the rabbis have said: 'Now is it possible for one to cleave to *Shekhinah*?'—it certainly is!"

1342. **There is a fire devouring fire...** See BT *Yoma* 21b, where the fire of *Shekhinah* is identified as "a fire devouring fire," i.e., consuming the fiery angels.

Cf. *Zohar* 3:27b; Moses de León, *Sefer ha-Mishqal*, 63–65.

1343. **candle** בוצינא (*Botsina*), "Lamp," employed by *Targum Onqelos* (e.g., Exodus 27:20; 30:7–8) to render the Hebrew word נר (*ner*), "lamp" and later "candle."

Wax candles are discussed in a thirteenth-century treatise commissioned by Alfonso X of Castile (1252–1284); see *Libro del saber de astrologia* (University of Madrid MS 156), fol. 194r. See *Bereshit Rabbah* 85:4; *Tosafot*, *Shabbat* 20b, s.v. *ad kan*; *Zohar* 1:83b.

1344. **a white light... a light tinged with black or blue** Symbolizing, respectively, *Tif'eret* and *Shekhinah*. The last *sefirah* has no light of Her own but reflects the light of the other *sefirot*.

See *Zohar* 1:12a, 77b, 83b. On *Shekhinah* and the color blue, see the next note; *Zohar* 2:139a, 152a–b.

1345. **the mystery of the thread of blue** The blue thread woven into the tassels of one's garment, according to Numbers 15:38. See *Sifrei*, Numbers 115: "Rabbi Me'ir says, '... Whoever fulfills the *mitsvah* of *tsitsit* (the "tassel") is considered to have greeted the face of *Shekhinah*, as it were; for blue resembles the sea, and the sea resembles the sky, and the sky resembles the Throne of Glory.'"

1346. **another substance below...** The flame of the candle (or lamp) feeds on the wick and wax (or oil). Similarly, *Shekhinah* feeds on the realms beneath Her and is thereby enabled to flame and unite with *Tif'eret*.

1347. **Sometimes this blue-black turns red** When *Shekhinah* is influenced by *Gevurah*, the attribute of strict judgment, She is tinged with its color: red.

1348. **destruction and death of all** *Shekhinah* is identified with the Tree of Knowledge of Good and Evil, which—according to *Seder Eliyyahu Rabbah* 5—is called the Tree of Death, because when Adam and Eve ate its fruit, death ensued. See Genesis 2:17; *Zohar* 1:35b.

1349. ***your God*, not *our God*...** Moses specified *your God*, indicating the *sefirah* pertaining to Israel, namely, *Shekhinah*, who devours and consumes. Moses, himself, attained the rung of *Tif'eret*, the white light, who does not consume.

See *Zohar* 2:79b; Moses de León, *Sefer ha-Mishqal*, 67.

1350. **Israel cleaving below** Their devotion fuels the passion of the divine couple.

1351. **Above the white light hovers a concealed light...** The encompassing light of *Binah*, the Divine Mother.

1352. **You will discover all in the ascending flame...** See the remark of the nineteenth-century physicist Michael Faraday at the beginning of his *Chemical History of a Candle*: "There is not a law under which any part of this universe is governed which does not come into play and is touched upon in these phenomena. There is no better, there is no more open door by which you can

enter into the study of natural philosophy, than by considering the physical phenomena of a candle."

1353. **for three miles** According to Rav Sheshet (BT *Sotah* 46b), one should escort his teacher a distance of a parasang. A distinguished teacher, however, is to be escorted for three parasangs. (The Greek parasang equals about 3.5 miles.)

See *Pesiqta de-Rav Kahana* 18:5; *Bereshit Rabbah* 32:10; *Zohar* 1:87a, 96b, 150b; 2:14a, 164a, 187a; 3:8b.

1354. **the final ה (*he*) of the holy name...** The name יהוה (*YHVH*) represents the entirety of the *sefirot*: י (*yod*) symbolizing the primordial point of *Ḥokhmah*; the feminine marker ה (*he*) symbolizing *Binah*, the Divine Mother; ו (*vav*), whose numerical value is six, symbolizing *Tif'eret* and the five *sefirot* surrounding Him (from *Ḥesed* to *Yesod*); and the final ה (*he*) symbolizing *Shekhinah*. Here Rabbi Shim'on focuses on the final ה (*he*), symbolizing the blue-black light of *Shekhinah*, and the first three letters, combining in the white light of *Tif'eret*.

1355. **Sometimes this blue light is ד (*dalet*), sometimes ה (*he*)...** When *Shekhinah* is not aroused by the devotion of Israel below, She cannot join the white light of *Tif'eret* and is symbolized by the letter ד (*dalet*), signifying that She is דלה (*dallah*), "poor," lacking the rich flow of emanation from above. When the human arousal from below stimulates Her union with *Tif'eret*, the ד (*dalet*) is enhanced by the straight line of the letter ו (*vav*), whose numerical value of six symbolizes *Tif'eret* and the five *sefirot* surrounding Him. Thereby the ד (*dalet*) is transformed into ה (*he*).

See *Zohar* 1:60a; 2:104a, 123b, 188b (*SdTs*).

1356. **spelled נער (*na'ara*), without a ה (*he*)...** The lack of the final letter indicates the incomplete status of *Shekhinah*.

See BT *Ketubbot* 40b; *Zohar* 2:38b; Moses de León, *Sefer ha-Rimmon*, 115.

1357. **the candle... שרגא** (*Sheraga*), "Lamp." See above, note 1343.

1358. ***Fire descended from heaven...*** The verse reads: *The fire of YHVH descended and consumed the offering*, which is adopted by Cr. The ritual offering stimulates the union of the divine couple, symbolized by the blue and white lights. Their passionate embrace ignites the fire that consumes the sacrifice.

1359. **priests, Levites, and Israel cleave to it...** The ritual devotion of the priests is accompanied by the singing of the Levites and the prayers of Israel. See *Zohar* 2:238b.

1360. **But ו (*vav*), *and*, surpasses...** The apparently superfluous conjunction here connotes *hut*. As opposed to the sacrifice, which is consumed by the fire of *Shekhinah*, *you* (Israel) endure.

1361. **In a dream all colors bode well, except blue** See BT *Berakhot* 57b: "In a dream all kinds of color bode well, except blue." Cf. *Zohar* 2:135a, 152a.

1362. **It is a tree of death...** *Shekhinah* is identified with the Tree of Knowledge of Good and Evil, which according to *Seder Eliyyahu Rabbah* 5 is called the Tree of Death, because when Adam and Eve ate its fruit, death ensued. See Genesis 2:17; above, page 283. *Shekhinah* governs this world, and everything is eventually consumed by Her.

1363. **countless powers above endure** The heavenly hosts and angels are not consumed by *Shekhinah*. According to another tradition, certain angels are consumed daily by *Shekhinah*. See BT *Ḥagigah* 14a: "Shemu'el said to Rabbi Ḥiyya son of Rav, 'O son of a lion! Come, I will tell you one of those fine words said by your father: Every single day ministering angels are created from the fiery stream, chant a song, then cease to be, as is said: *New every morning, immense is Your faithfulness!* (Lamentations 3:23).'"

See *Zohar* 1:17b, 18b; 2:213b–214a, 247a; Ezra of Gerona, *Peirush Shir ha-Shirim*, 507, 510; Moses de León, *Sefer ha-Mishqal*, 65; idem, *Sefer ha-Rimmon*, 205; Tishby, *Wisdom of the Zohar*, 2:624–25.

1364. **encompassed by the blue light** The heavenly powers are included within *Shekhinah*, thereby escaping destruction.

1365. **The universe diffracts...** In the following cryptic passage (which reappears in *Zohar* 2:228b–229a), I have chosen not to impose any sefirotic interpretation, but rather to let the reader encounter the imagery in its raw, pristine form. The number forty-five may allude to the *gimatriyya* of the divine name יהוה (*YHVH*), spelled out according to its letters: יוד (*yod*), הא (*he*), ואו (*vav*), הא (*he*), which is equal to the *gimatriyya* of אדם (*adam*). See *Zohar* 1:34b.

1366. **seven abysses...** The seven abysses are mentioned in *Seder Rabbah di-Vreshit*, 9 (*Battei Midrashot*, 1:24–25).

1367. **water issues from them...** On the connection between abyss, stones, and water, see BT *Ḥagigah* 12a: "תהו ובהו (*Tohu va-vohu*), *Chaos and void* (Genesis 1:2)... *Void*—the slimy stones sunk in the abyss, from which water issues, as is said: *He will stretch over it a line of chaos and plummet-stones of void* (Isaiah 34:11)."

1368. **All seven...** All seven lights.

1369. **each abyss calls to its partner...** See BT *Ta'anit* 25b: "Rabbi Eli'ezer said, 'When water libations are poured [on the Temple altar] on *Sukkot* [Festival of "Booths"], one abyss calls to its partner, "Let your waters gush, I hear the voice of two friends [the two vessels used for libation]," as is said: *Abyss calls to abyss in the roar of Your channels.*'"

See *Bereshit Rabbah* 13:13: "Rabbi Shim'on son of El'azar said, 'Every

single handbreadth [of water] descending from above is met by two handbreadths emitted by the earth. What is the reason? *Abyss calls to abyss....*' Rabbi Levi said, 'The upper waters are male; the lower, female. The former cry to the latter, "Receive us! You are creatures of the blessed Holy One and we are His messengers." They immediately receive them, as is written: *Let the earth open* (Isaiah 45:8)—like a female opening to a male.'"

See *Tosefta, Ta'anit* 1:4; 1 Enoch 54:8; *Seder Rabbah di-Vreshit* 10 (*Battei Midrashot* 1:25); *Pirqei de-Rabbi Eli'ezer* 23; *Zohar* 1:17b, 29b, 46a, 60b, 244a–b, 245b; 3:223b.

1370. **365 sinews...** Corresponding to the number of sinews in the human body, according to rabbinic tradition. See *Targum Yerushalmi*, Genesis 1:27; *Zohar* 1:170b. Cf. BT *Makkot* 23b. The human body is a microcosm.

1371. **seventeen webs...** The *gimatriyya* of the word גיד (*gid*), "sinew," is seventeen.

1372. **When they rise...** When the waters rise.

1373. **Seven other lights...** Apparently the seven *sefirot* from *Binah* through *Yesod*, which flow into the sea of *Shekhinah*.

1374. **all the waters of the sea...** The emanation gathered in the sea of *Shekhinah* flows through a multitude of channels to the worlds below.

1375. **six radiating from one supreme** The six *sefirot* from *Ḥesed* through *Yesod* radiate from the Divine Mother, *Binah*.

1376. **One monster below...** The chief demonic power, who approaches *Shekhinah* from his domain below on the left side. See *Zohar* 2:27b, 34a–35b.

1377. **the sanctuary within the sea** The sacred space of *Shekhinah*.

1378. **supernal lights ascend from the sea** The lower *sefirot* abandon *Shekhinah*.

1379. **The waters of the sea split on the left side...** Abandoned by the other *sefirot*, *Shekhinah* provides sustenance to the demonic serpent and then congeals. See *Zohar* 1:32b.

1380. **till they fall into his nets** Until human beings fall into his trap.

1381. **This serpent is death of the world** The demonic power and the Angel of Death are both manifestations of *Sitra Aḥra*, "the Other Side." See BT *Bava Batra* 16a: "Resh Lakish said, 'Satan, the evil impulse, and the Angel of Death are one and the same.'"

See *Zohar* 1:35b, 202a; 2:262b–263a; Moses de León, *Sefer ha-Rimmon*, 394–95.

1382. **blind gut** מעוי דסתים (*Me'oi distim*), "His hidden intestine," the cecum, beginning of the large intestine; corresponding to the Latin *intestinum caecum*, "blind gut," so called because it is prolonged behind the opening of the ilium

into a cul-de-sac.

See *Avot de-Rabbi Natan* A, 16: "... the evil impulse in his intestines." Cf. *Zohar* 1:190b.

1383. **while another, of life, is on the right...** The demonic serpent (corresponding to the evil impulse) is balanced by the holy serpent (corresponding to the good impulse). See *TZ* 21 (43a).

According to rabbinic tradition, two angels—one good and one bad—accompany each person. See BT *Shabbat* 119b; cf. *Ta'anit* 11a; *Zohar* 1:12b, 14a, 144b, 165b; 2:106b, 239a.

1384. **dross of gold** The demonic derives from the dregs of *Gevurah* or *Din* (strict Judgment), located on the left side of the sefirotic tree and symbolized by gold.

See *Zohar* 1:48a, 73a, 193a; 2:236b.

1385. **he inflicts death upon him...** The serpent inflicts death upon anyone drawn toward him. See *Zohar* 1:35b.

1386. **descending to know everything below** Adam explored the demonic realm.

1387. **drawn toward them** Toward the demonic powers.

1388. **until they reached...** Until Adam and Eve reached.

1389. **Then he rose** The serpent rose, aroused by Adam.

1390. **Until Israel arrived at Mount Sinai...** See BT *Shabbat* 145b–146a: "Rav Yosef taught: '... When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lewdness]. Israel, who stood at Mount Sinai—their *zohama* ceased. Star-worshipers, who did not stand at Mount Sinai—their *zohama* did not cease.'"

See *Targum Yerushalmi*, Genesis 4:1 (variants); *Pirqei de-Rabbi Eli'ezer* 21; *Zohar* 1:36b–37a, 52a, 54a, 122b; Stroumsa, *Another Seed*, 38–53.

1391. **Once they sinned, dinging to the tree where death abides** Adam and Eve sinned by eating from the Tree of Knowledge of Good and Evil. According to *Seder Eliyyahu Rabbah* 5, this tree is called the Tree of Death, because as a result of their sin, death ensued. In Kabbalah the tree is identified with *Shekhinah*, and the sin consists in separating Her from the other *sefirot*, thereby cutting off the vivifying flow of emanation.

See Genesis 2:17; *Zohar* 1:12b, 35b–36a, 51a–b, 53b, 221a–b; Scholem, *Major Trends*, 231–32, 236, 404–5, n. 105; Tishby, *Wisdom of the Zohar*, 1:373–76.

1392. **but rather: מתהלך (*mithallekh*), *moving about*** This form of the verb includes the additional letter ת (*tav*), often a feminine marker, which in the *Zohar* implies the divine feminine, *Shekhinah*, identified with the Tree of Death. With the

added letter, the word now begins: מת (*met*), "dead."

See *Bereshit Rabbah* 19:7: "Rabbi Abba son of Kahana said, 'The verse does not read: מהלך (*mehallekh*), *moving*, but rather: מתהלך (*mithallekh*), *moving about*, leaping up. The essence of *Shekhinah* was in the lower realms. As soon as Adam sinned, it withdrew to the first heaven.'"

See Naḥmanides on Genesis 3:8; Gikatilla, *Sha'arei Orah*, 15–17; *Zohar* 1:76a; *ZḤ* 18d (*MhN*).

1393. **the Tree of Life** Symbolizing *Tif'eret*, trunk of the sefirotic tree.

1394. **he was drawn toward them...** Toward the demonic powers. Splitting the Tree of Knowledge of Good and Evil, Adam abandoned good and clung to evil.

1395. **Until they sinned...** See *Shir ha-Shirim Rabbah* on 3:8: "It was taught: Until a person sins, he inspires awe and fear; creatures are terrified of him. Once he has sinned, he himself is filled with awe and fear; he is terrified of others. The proof of this was offered by Rabbi [Yehudah the Prince], who said, 'Until Adam sinned, he could listen to the divine voice while standing upright, fearlessly. Once he sinned, when he heard the divine voice he was frightened and hid himself, as is said: *I heard Your voice...* [*and I was afraid*] (Genesis 3:10); *The man* [*and his wife*] *hid* (ibid., 8).'" Cf. *Pesiqta de-Rav Kahana* 5:3; *Zohar* 1:36b.

Here the "voice from above" alludes to *Tif'eret*, who is known as Voice, while the "voice below" apparently refers to *Shekhinah*, subject of the verb מתהלך (*mithallekh*), *moving about*. See above, note 1392.

1396. **the slime of this serpent was eliminated from them...** See above, note 1390.

1397. **specula** אספקלריאן (*Ispaqlaryan*), "Specula [or: glasses, mirrors, lenses]." Here the word implies *sefirot*.

1398. **the blessed Holy One girded them with belts of letters...** See *Tanḥuma* (Buber), *Shelaḥ*, add. 1: "Rabbi Shim'on son of Yoḥai said, 'He adorned them with weapons engraved with the Ineffable Name [*YHVH*], and as long as they possessed these, no evil could touch them, neither the Angel of Death nor anything else. As soon as they sinned [with the Golden Calf], Moses said to them: *Now take off your ornaments, and I will decide what to do to you* (Exodus 33:5). At that moment, *When the people heard this evil word, they mourned*, [*and no one put on his ornaments*] (ibid., 4). What is written? *The Children of Israel were stripped of their ornaments....*'"

See *Targum Onqelos* and *Targum Yerushalmi*, Exodus 33:4, 6; *Targum Shir ha-Shirim* 2:17; *Eikhah Rabbah, Petiḥta* 24; *Shir ha-Shirim Rabbah* on 1:4; *Pirqei de-Rabbi Eli'ezer* 47; BT *Shabbat* 88a; *Avodah Zarah* 5a; Naḥmanides on

Exodus 33:6; *Zohar* 1:63b, 126b; Green, *Keter*, 70–71.

1399. ***The Children of Israel saw the face of Moses*** The verse actually reads: *Aaron and all the Children of Israel saw Moses...*, which is adopted in later printed editions of the *Zohar*.

1400. ***Israel saw the great hand*** The verse continues: *that YHVH had wielded against Egypt* (at the Red Sea).

1401. **the resplendent speculum... אספקלריא דנהרא** (*Ispaqlarya de-nahara*), "Glass [or: mirror, speculum] that shines," symbolizing *Tif'eret*, who is also known as Voice. See BT Yevamot 49b: "All the prophets gazed through a dim glass [literally: an *ispaqlarya* that does not shine], whereas Moses our Rabbi gazed through a clear glass [literally: an *ispaqlarya* that shines]." Cf. 1 Corinthians 13:12: "For now we see through a glass darkly, but then face-to-face."

1402. **By the sea they were gazing fearlessly...** See *Mekhilta, Shirata* 3: "*This is my God and I will adorn Him*. Rabbi Eli'ezer says, '...A maidservant by the [Red] Sea saw that which Ezekiel and all the other prophets did not see.'"

1403. **After they sinned, what is written?...** See *Pesiqta de-Rav Kahana* 5:3: "Rabbi Abba son of Kahana said, '[At Mount Sinai] seven realms of fire were devouring one another, yet Israel gazed fearlessly. Once they sinned, they could not even look at the face of the intermediary, as is written: *Aaron and all the Children of Israel saw Moses* [*and behold, the skin of his face was radiant! They were afraid to come near him*].'"

See Deuteronomy 5:5; *Shir ha-Shirim Rabbah* on 3:8.

1404. **What is this verse doing next to that?** What is the connection between Israel being *stripped of their ornaments* and Moses pitching the tent *outside the camp*? See *Shemot Rabbah* 45:3; BT *Shabbat* 88a; *Zohar* 2:236a; 3:114a.

1405. **it will be defiled** *Shekhinah*, symbolized by the sanctuary in the tent, will be defiled by the serpent.

1406. **Just as מועד (*mo'ed*), festival, is a day of joy for the moon...** One of the meanings of the word מועד (*mo'ed*) is "festival," and many festivals begin on the full moon.

1407. **he called Her by this name...** Moses called *Shekhinah Tent of* מועד (*Mo'ed*), indicating that She was full and free of any defect.

1408. ***Mo'ed, Slated Time*** The word מועד (*mo'ed*) can also mean "appointed time."

1409. **At first, extending long life eternally...** At Sinai, the serpent's slime was eliminated from Israel, so they could have lived forever, nourished by the vivifying flow from *Shekhinah*. Unfortunately, they committed the sin of the Golden Calf and forfeited the gift of immortality.

See *Tanḥuma, Ki Tissa* 16; and *Shir ha-Shirim Rabbah* on 8:6: "חרות (*Ḥarut*), *Engraved, on the tablets* (Exodus 32:16) [describing the divine writing on the tablets of stone, spelling out the Ten Commandments]. Do not read: חרות (*ḥarut*), *engraved*, but rather: חירות (*ḥeirut*), freedom. Rabbi Yehudah, Rabbi Neḥemiah, and the Rabbis: Rabbi Yehudah says, 'Freedom from the Angel of Death.' Rabbi Neḥemiah says, 'Freedom from foreign rulers.' The Rabbis say, 'Freedom from suffering.'" Cf. *Zohar* 1:37b.

1410. ***the house mo'ed, slated, for all living*** The verse begins: *I know You will bring me to death...*

1411. **joining and coupling of the moon with the sun...** The union of *Shekhinah* and Her partner, *Tif'eret*.

1412. **from that moment on they inflicted death upon themselves...** See *Tanḥuma* (Buber), *Shelaḥ*, add. 1: "Rabbi Shim'on son of Yoḥai said, 'He adorned them with weapons engraved with the Ineffable Name [*YHVH*], and as long as they possessed these, no evil could touch them, neither the Angel of Death nor anything else. As soon as they sinned [with the Golden Calf], Moses said to them: *Now take off your ornaments, and I will decide what to do to you* (Exodus 33:5). At that moment, *When the people heard this evil word, they mourned*, [*and no one put on his ornaments*] (ibid., 4). What is written? *The Children of Israel were stripped of their ornaments....*'"

See above, note 1398.

1413. **what of Joshua, who did not sin?** Joshua was outside of the camp during the sin of the Golden Calf, waiting for Moses to descend from Mount Sinai. See Exodus 24:13; 32:17.

1414. **He opened...** The subject could be Rabbi Yehudah, answering his own questions, though the parallel passage in *Zohar* 2:194a reads: "Rabbi Shim'on opened," which accords with the style of the *Zohar* and with the interpretation of *MmD* and Soncino. See 3:15a.

1415. **The Companions have discussed this verse** See *Bereshit Rabbah* 32:2: "*For YHVH is righteous, loving righteousness; the upright shall behold His face*. Rabbi *Tanḥuma* said in the name of Rabbi Yehudah, and Rabbi Menaḥem said in the name of Rabbi El'azar, 'No one loves his fellow artisan. A sage, however, loves his fellow artisan; for example, Rabbi Ḥiyya loves his colleagues, and Rabbi Hosha'ya his. The blessed Holy One loves His fellow artisan: *For YHVH is righteous, loving righteousness....*'"

See *Midrash Tehillim* 11:6; *Zohar* 1:241b; 3:15a.

1416. **He is righteous... *loving righteousness*** The *sefirah* of *Yesod* ("Foundation") is called Righteous, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). The verse literally means *The righteous one is an everlasting*

foundation but is understood as *The righteous one is the foundation of the world*. See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

The phrase *loving* צדקות (*tsedaqot*), *righteousness*, may allude to *Shekhinah*, known as צדק (*Tsedeq*), "Righteousness," or (reflecting the plural form *tsedaqot*) to both *Shekhinah* and *Binah*.

1417. ***Upright*—He is *upright*...** The word *upright* refers primarily to God, not to human beings. Humans who succeed in imitating God *shall behold His face*. See *Shir ha-Shirim Zuta* 1:13.

1418. **according to the majority of human beings** See BT *Qiddushin* 40b: "Rabbi El'azar son of Rabbi Shim'on said, '... The world is judged by its majority, and similarly an individual is judged by his majority [of deeds, good or bad].'" So although Joshua did not sin in the incident of the Golden Calf, he was still punished along with the majority.

1419. **he transmogrified that tree...** Adam sinned by separating *Shekhinah* from the other *sefirot*—in particular, from Her partner, *Tif'eret*. Divorced from the vivifying flow of emanation, *Shekhinah* was transformed from the Tree of Knowledge of Good and Evil into the Tree of Death. See Genesis 2:17. According to *Seder Eliyyahu Rabbah* 5, the Tree of Knowledge is called the Tree of Death, because as a result of Adam and Eve's sin, death ensued.

See *Zohar* 1:12b, 35b–36a, 51a–b, 52a, 53b, 221a–b; Scholem, *Major Trends*, 231–32, 236, 404–5, n. 105; Tishby, *Wisdom of the Zohar*, 1:373-76.

1420. **The fault of this defect stood out in the moon...** The moon symbolizes *Shekhinah*, who waxes and wanes according to the conduct of Israel.

See BT *Shabbat* 145b–146a: "Rav Yosef taught: '... When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lewdness]. Israel, who stood at Mount Sinai—their *zohama* ceased. Star-worshipers, who did not stand at Mount Sinai—their *zohama* did not cease.'"

See *Targum Yerushalmi*, Genesis 4:1 (variants); *Pirqei de-Rabbi Eli'ezer* 21; *Zohar* 1:36b–37a, 52a–b, 54a, 122b; Stroumsa, *Another Seed*, 38–53.

1421. **the evil serpent prevailed and seized Her...** The demonic, empowered and emboldened by human sin, seized *Shekhinah*.

1422. **So he brought Her outside** Moses brought the Tent of Meeting, symbolizing *Shekhinah*, outside of the camp, so that it would not be tainted any further by Israel's impurity and the demonic power. See Exodus 33:7 (discussed above, page 292): *Moses took the Tent and pitched it outside the camp, far from the camp*.

1423. **Moses, who controlled Her and whose death ensued...** Moses attained the rung of *Tif'eret* and became the master, or husband, of *Shekhinah*, as

indicated by his title איש האלהים (*Ish ha-Elohim*), *Man of Elohim* (Deuteronomy 33:1; Psalms 90:1).

See *Midrash Tehillim* 90:5; *Pesiqta de-Rav Kahana, nispaḥim, Vezot Haberakhah*, 443–44, 448 (variants); *Tanḥuma, Vezot Haberakhah* 2 (*Ets Yosef*, ad loc.); *Devarim Rabbah* (Lieberman), on 33:1; *Zohar* 1:6b, 21b, 148a, 236b; 239a; 2:22b.

Having mastered *Shekhinah*, Moses was invulnerable to Her. His death ensued from striking the rock to bring forth water (Numbers 20:11–12) and derived from a higher *sefirah*: the Divine Mother, *Binah* (*Zohar* 1:21b–22a).

According to rabbinic tradition, Moses, Aaron, and Miriam died by a kiss of God. See BT *Bava Batra* 17a; *Shir ha-Shirim Rabbah* on 1:2; *Tanḥuma, Va'ethannan* 6.

1424. **Therefore he called Her *Tent of* מועד (*Mo'ed*), *Slated Time*...** See Exodus 33:7: *Moses took the Tent and pitched it outside the camp, far from the camp. He called it Tent of* מועד (*Mo'ed*), *Meeting* [understood here as *Slated Time*]. *Shekhinah* rations the lifetime of every human being. See above, page 292.

1425. **There is right above...below... There is left above... below** In the sefirotic realm, *Ḥesed* and *Gevurah* represent the right and left sides, respectively. In the demonic realm below, powers are also arrayed right and left.

1426. **arousing love, linking the moon with a sacred site...** *Gevurah* arouses *Shekhinah*, symbolized by the moon, and links Her with Her partner, *Tif'eret*, symbolized by the sun.

1427. **the Tree of Life** Symbolizing *Tif'eret*.

1428. **the sanctuary is defiled...** *Shekhinah*, symbolized by the sanctuary in Jerusalem and the Dwelling in the desert, is defiled by the demonic serpent. See above, page 292.

1429. **Joshua died only through the incitement of the serpent...** See BT *Shabbat* 55b: "Four died through the incitement of the serpent, namely: Benjamin the son of Jacob, Amram the father of Moses, Jesse the father of David, and Chileab the son of David." According to this view, these four individuals did not sin on their own but died only because of the sin of Adam and Eve, who were enticed by the serpent. Here the *Zohar* specifies Joshua, who did not participate in the sin of the Golden Calf. See *Zohar* 1:57b, where Levi is substituted for Chileab.

1430. **although he was *a lad* below...** Joshua's description, נער (*na'ar*), *lad*, suggests the chief angel, Metatron—known as the Lad who serves beneath *Shekhinah*, receiving Her light. Joshua displayed the qualities of Metatron, yet he also reflected the defective nature of *Shekhinah*, symbolized by *the Tent*.

See BT *Yevamot* 16b, and *Tosafot*, s.v. *pasuq zeh*; above, note 1045; *Zohar*

1:223b; 2:179a (*SdTs*), Scholem, *Kabbalah*, 378–79; Margaliot, *Mal'akhei Elyon*, 89–90.

1431. **the blessed Holy One deprived him of those weapons...** Adam and Eve were stripped of their original potent splendor, here identified with the weapons bestowed upon Israel at Sinai.

See *Zohar* 1:36b, 52a–b, 224a. Cf. *Bereshit Rabbah* 19:6; *Targum Yerushalmi*, Genesis 3:7; *Pirqei de-Rabbi Eli'ezer* 14; *Bahir* 141 (200).

1432. **absolute freedom** Another motif from midrashic tradition concerning Israel at Sinai, here applied to Adam and Eve. See *Tanḥuma, Ki Tissa* 16; and *Shir ha-Shirim Rabbah* on 8:6: "חרות (*Ḥarut*), *Engraved, on the tablets* (Exodus 32:16) [describing the divine writing on the tablets of stone, spelling out the Ten Commandments]. Do not read: חרות (*ḥarut*), *engraved*, but rather: חירות (*ḥeirut*), freedom. Rabbi Yehudah, Rabbi Neḥemiah, and the Rabbis: Rabbi Yehudah says, 'Freedom from the Angel of Death.' Rabbi Neḥemiah says, 'Freedom from foreign rulers.' The Rabbis say, 'Freedom from suffering.'" Cf. *Zohar* 1:37b, 52b.

1433. ***fig leaves...* they discovered every kind of sorcery...** According to Rabbi Neḥemiah (BT *Berakhot* 40a), Adam and Eve sinned by eating from the fruit of a fig tree. The leaves of this Tree of Knowledge convey the knowledge of magic. See *Zohar* 1:56a, 63b, and 36b: "Once they knew of this world and clung to it, they saw that this world is conducted by those leaves of the tree. So they built themselves a stronghold, fortifying themselves with them in this world, discovering every kind of magic. They sought to gird themselves with the weapons of those leaves of the tree for protection." Cf. BT *Bava Metsi'a* 114b.

"The one below" apparently refers to the demonic realm, though perhaps to *Shekhinah*, identified with the Tree of Knowledge and split off from the other *sefirot* by Adam's sinful act. See *Zohar* 1:35b–36a, 52a, and below.

1434. **the erect stature of Adam diminished...** See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'Adam extended from earth to heaven.... As soon as he sinned, the blessed Holy One placed His hands upon him and diminished him.... Rabbi Yehudah said in the name of Rav, 'Adam extended from one end of the world to the other.... As soon as he sinned, the blessed Holy One placed His hand upon him and diminished him.'"

See *Bereshit Rabbah* 12:6: "Rabbi Aivu said, 'His stature was reduced to one hundred cubits.... Rabbi Shim'on said, '[His stature was originally] two hundred cubits.'" Cf. *Sifra, Beḥuqqotai* 3:3, 111b; BT *Bava Batra* 75a; *Sanhedrin* 100a; *Araqim* 6 (*Otsar Midrashim* 1:70–71); *Zohar* 1:142b; and Rashbam, *Bava Batra* 75a, who suggests, matching the view here, that his original stature was two hundred cubits and was reduced by half.

For Iranian and Gnostic parallels, see Altmann, “The Gnostic Background of the Rabbinic Adam Legends”; Urbach, *The Sages*, 227–32.

1435. ***He drove out*** **את האדם** (***et ha-adam***), ***Adam*** Literally, *He drove out the human*. The preceding verse reads similarly: *YHVH Elohim expelled him from the Garden of Eden*. The apparent redundancy stimulates the following mystical midrash.

1436. **We do not know who divorced whom...** Several midrashim interpret the biblical word ויגרש (*vaygaresh*), *He drove out*, in the sense of גירושין (*geirushin*), “divorce.” See *Bereshit Rabbah* 21:8; *Midrash Avkir*, in *Yalqut Shim’oni*, Genesis, 34; and *Seder Eliy-yahu Rabbah* 1: “*He drove out Adam*. This teaches that the blessed Holy One divorced him like a wife.” Cf. *Ziqquqin de-Nura*, ad loc.; and *Midrash ha-Gadol* on this verse: “This teaches that he was divorced like a wife divorced from her husband because of some indecency.”

Adam’s harmonious and intimate relationship with God is ruined by sin. Rabbi El’azar adopts this midrashic view but reassigns the roles.

1437. **את** (***Et***)**—precisely!** Grammatically, the accusative particle את (*et*) has no ascertainable independent sense, but Naḥum of Gimzo and his disciple Rabbi Akiva taught that when *et* appears in a biblical verse, it amplifies the original meaning. See BT *Pesaḥim* 22b; *Ḥagigah* 12a.

Here, as often in the *Zohar*, את (*et*) becomes a name of *Shekhinah*, who comprises the totality of divine speech, the entire alphabet from א (*alef*) to ת (*tav*). See *Zohar* 1:29b, 247a; 2:90a, 135b; and the Christian parallel in Revelation 1:8: “I am *alpha* and *omega*.”

1438. ***Adam*** **actually drove out** ***Et***! By dividing the biblical sentence, *He drove out* את (*et*) *Adam*, into two units, Rabbi El’azar transforms its meaning. The first unit consists of: *He drove out* את (*et*). The second unit identifies the subject of the sentence, which is shockingly not God, but *Adam*. His sin consists in divorcing *Shekhinah*.

In the *Zohar*, the exact nature of Adam’s sin is a tightly guarded secret; the biblical account of the Garden story is seen as hiding the true meaning. See *ZḤ* 19a (*MhN*), where Rabbi Shim’on recounts a conversation he had with Adam while selecting his future site in Paradise: “Adam... was sitting next to me, speaking with me, and he asked that his sin not be revealed to the whole world beyond what the Torah had recounted. It is concealed in that tree in the Garden of Eden.” The Tree of Knowledge of Good and Evil symbolizes *Shekhinah*. Adam’s sin was that he worshiped and partook of *Shekhinah* alone, splitting Her off from the other *sefirot* and divorcing Her from Her husband, *Tif’eret*, the Tree of Life. See *Zohar* 1:12b, 35b–36a, 221a–b; Scholem, *Major Trends*, 231–32, 236, 404–5, n. 105; Tishby, *Wisdom of the Zohar*, 1:373–76.

On the psychological plane, the sin corresponds to the splitting off of consciousness from the unconscious. See Jung, *Collected Works*, 8:157; Neumann, *Origins and History of Consciousness*, 102–27; Jaynes, *Origin of Consciousness*, 299; cf. Scholem, *Major Trends*, 216, 236–37.

By his midrashic transposition, Rabbi El'azar teaches that Adam divorced *Shekhinah*, divorcing Her from *Tif'eret* and consequently also from himself. See above, page 294: "When Adam sinned by eating from the tree,... he caused a defect, separating the Woman from Her Husband." Cf. Isaiah 50:1: *Because of your transgressions your mother was divorced*. See *Bereshit Rabbah* 19:7: "Rabbi Abba son of Kahana said, 'The essence of *Shekhinah* was in the lower realms. As soon as Adam sinned, it withdrew to the first heaven.'" Cf. Naḥmanides on Genesis 3:8; Gikatilla, *Sha'arei Orah*, 15–17.

Adam's sin has driven *Shekhinah* from the Garden and dissolved Her union with *Tif'eret*, so She finds Herself abandoned in a no-man's-land. Meanwhile, as a result of his sin, Adam is banished from the Garden. Wandering outside, he finds *Shekhinah*, and together they go into exile. See *Zohar* 3:114a–115b, and 1:237a: "Come and see the secret of the word: Adam was caught in his own sin, inflicting death upon himself and the whole world, causing that tree with which he sinned to be divorced, driven away with him, driven away with his children forever, as is written: *He drove out* את (*et*) *Adam*."

1439. **Consequently it is written...** The apparent redundancy is eliminated. Adam was expelled because he divorced *Shekhinah*.

1440. ***He placed...*** The verse continues: *east of the Garden of Eden the cherubim and a blazing ever-turning sword to guard the way to the Tree of Life*.

1441. **He installed them...** As in the beginning of the verse, the subject is not God but Adam, who by his divisive act installed *the cherubim*. Here *the cherubim* represent harsh powers.

See Rashi and Baḥya ben Asher on Genesis 3:24; Theodor's note on *Bereshit Rabbah* 21:9.

1442. **projectiles... the hollow of a sling** קוזפי (*Quzpei*), a Zoharic neologism perhaps deriving from the Arabic root *qdph*, "to throw." Cf. the neologism קוספיתא (*quspita*), "hollow of a sling"; Liebes, *Peraqim*, 347; *Bei'ur ha-Millim ha-Zarot*, 189; and the similar forms קזטיפי (*qaztiphei*) (*Zohar* 1:167a), קיזפא (*qizpa*) (2:175b), and קסטיפא דשמשא (*qastipha de-shimsha*), "ray of the sun" (3:283b).

1443. **turning countless shades...** See BT *Yoma* 75a, where demons are said to "turn many colors."

1444. **sometimes male, sometimes female** See *Bereshit Rabbah* 21:9: "*Ever-turning*— changing: sometimes male, sometimes female; sometimes

spirits, sometimes angels."

See *Zohar* 1:44a, 165a (*ST*), 237a; 3:19b.

1445. **torment** קוסטירי (*Qustirei*). Cf. the rabbinic term קוסטור (*qustor*) from Latin *quaestor*, a Roman official or prosecutor. See JT *Eruvin* 6:2, 23b; *Zohar* 1:19b; 2:19b, 58b, 208b; 3:13a. *Bei'ur ha-Millim ha-Zarot*, 188 relates the Zoharic term to the rabbinic קוסטינר (*qustinar*), deriving from Latin *quaestionarius*, "torturer, executioner."

1446. ***the sword of YHVH...*** Symbolizing *Shekhinah*, who executes the divine judgment of *Gevurah*. See *Zohar* 2:28b.

1447. **quaestors...** קסטרין (*Qisterin*). See above, note 1445.

1448. **wardens of judgment** Harsh powers. The Zoharic term גרדיני (*gardinei*), "wardens, guardians" derives from the Castilian *guardián*. See Corominas, *Diccionario*, 3:246–48.

1449. **Yet once he sinned...** According to midrashic tradition, when Solomon sinned by marrying many foreign wives and worshiping false gods (1 Kings 11:1–13), he was replaced on the throne by the demon Ashmedai and forced to wander as a commoner for years.

See *Midrash Tehillim* 78:12; *Bemidbar Rabbah* 11:3; *Beit ha-Midrash*, 6:106–7; BT *Gittin* 68a–b; Ginzberg, *Legends*, 6:299–300, n. 86.

1450. **So as a person tends...** See BT *Shabbat* 104a: "Resh Lakish said, '... If one comes to defile himself, he is provided an opening; if one comes to purify himself, he is assisted.'"

Cf. *Makkot* 10b: "Rabbah son of Bar Ḥana said in the name of Rabbi Huna (some say, Rabbi Huna said in the name of Rabbi El'azar), 'From the Torah, the Prophets, and the Writings it can be demonstrated that one is led on the path one wishes to take.'"

See *Zohar* 1:54a, 125b, 169b, 198b; 2:50a; 3:47a.

1451. ***Whoever touches a corpse...*** The verse continues: *of any human being shall be impure for seven days*. See *Zohar* 3:88a–b.

1452. **they taste a taste of death** See BT *Berakhot* 57b: "Sleep is one-sixtieth of death." Cf. *Zohar* 1:36b.

1453. **whirlwind** קפטירא (*Qaftira*), a Zoharic neologism. See *Zohar* 2:178a (*SdTs*); Liebes, *Peraqim*, 351.

1454. **the hands of a human being, now contaminated** During sleep one's spirit soars upward and an impure spirit arrives.

See BT *Shabbat* 109a; *Ḥullin* 107b; *Zohar* 1:10b, 169b, 184b; 3:67a; *Orḥot Ḥayyim*, par. 10. Cf. *Bereshit Rabbah* 14:9: "It was said in the name of Rabbi Me'ir: 'This soul fills the body, and when a person sleeps she ascends and draws down life from above.'"

1455. **one should not take his clothes from anyone...** See BT *Berakhot* 51a: "Rabbi Yishma'el son of Elisha said, 'Three things were told to me by Suriel, Prince of the [Divine] Countenance: Do not take your shirt from the hand of the attendant when dressing in the morning, do not let your hands be washed by anyone who has not washed his hands, and do not return a cup of asparagus to anyone other than the one who has handed it to you. For a band of demons (some say: a cluster of angels of destruction) lies in wait, saying: "When will a human do one of these things, so we can capture him!"'"

Cf. *Orḥot Ḥayyim*, par. 10; *Zohar* 1:198b.

1456. ***The man knew Eve his wife*** The verse continues: *and she conceived and bore* קין (*Qayin*), *Cain, saying* "קניתי (*Qaniti*), *I have created, a male along with YHVH*."

1457. **This verse bears numerous nuances** A similar expression appears in *Zohar* 1:48b, 81b, 197b.

1458. **seventy aspects, seventy faces** See *Bemidbar Rabbah* 13:16, where Torah is compared to wine: "Just as יין (*yayin*), wine, is numerically equivalent to seventy, so Torah assumes seventy faces."

See *Sefer Ḥanokh* (*Beit ha-Midrash*, 2:116); Ibn Ezra, introduction to Commentary on the Torah; *Zohar* 1:4b, 26a (*TZ*), 47b.

See the description of the revelation at Mount Sinai in BT *Shabbat* 88b: "Rabbi Yoḥanan said, '... Every utterance emerging from the mouth of Power branched into seventy languages.'"

1459. **toward the right...** The right side is characterized by *Ḥesed* ("Love").

1460. **the left side...** The left side is characterized by harshness and generates the demonic realm.

1461. **If one turns toward defiling himself...** See BT *Shabbat* 104a: "Resh Lakish said, '... If one comes to defile himself, he is provided an opening; if one comes to purify himself, he is assisted.'"

Cf. *Yoma* 39a: "Our Rabbis taught: '*Do not defile yourselves with them, and thus become defiled*. If one defiles himself slightly, he is defiled greatly; below, he is defiled from above; in this world, he is defiled in the world to come.'"

See *Zohar* 1:53b, 125b, 169b, 198b; 2:50a; 3:47a; and *Makkot* 10b: "Rabbah son of Bar Ḥana said in the name of Rabbi Huna (some say, Rabbi Huna said in the name of Rabbi El'azar), 'From the Torah, the Prophets, and the Writings it can be demonstrated that one is led on the path one wishes to take.'"

1462. ***Hallow yourselves and you will be holy*** The verse continues: *for I am holy*. See BT *Yoma* 39a: "Our Rabbis taught: '*Hallow yourselves and you will be holy*. If one sanctifies himself slightly, he is sanctified greatly; below, he is sanctified from above; in this world, he is sanctified in the world to come.'"

Here Rabbi Abba applies the verse specifically to the act of sexual union, which should be fulfilled in purity to ensure a holy soul for the fetus. Cf. BT *Shevu'ot* 18b; *Bemidbar Rabbah* 9:7.

1463. **when he cleaves to the left...** If he engages in sexual union impurely, acting like *a beast* (Ecclesiastes, ibid.), then his son's soul will be tainted.

1464. **Adam cleaved to that impure spirit** See *Tanḥuma* (Buber), *Bereshit* 26: "Rabbi Simon said, 'For 130 years Adam separated from his wife Eve, for once Cain was killed, Adam said, "Why should I engender children if they become cursed?" What did he do?... Female spirits approached him and heated themselves from him. As the blessed Holy One said to David, "... *When he* [*Solomon*] *does wrong, I will chastise him with a human rod, with blows of the children of* אדם (*adam*)" (2 Samuel 7:14)..., namely, the demons.'"

See *Bereshit Rabbah* 20:11: "Rabbi Simon said, 'Throughout all 130 years that Adam separated himself from Eve, male spirits heated themselves from her and she gave birth, while female spirits heated themselves from Adam and gave birth, as is written: *When he does wrong, I will chastise him with a human rod, with blows of the children* of אדם (*adam*), namely, children of Adam.'"

See BT *Eruvin* 18b: "Rabbi Yirmeyah son of El'azar said, 'During all those [130] years that Adam was under the ban [for having eaten from the Tree of Knowledge], he engendered spirits, demons, and female demons.'"

Cf. *Zohar* 1:19b, 34b, 55a; 2:231b; 3:76b; Trachtenberg, *Jewish Magic and Superstition*, 51-54.

1465. **returned to God** Repenting sincerely.

1466. **while his wife cleaved to it first...** See *Pirqei de-Rabbi Eli'ezer* 21: "The serpent-rider [Samael] copulated with her and she conceived Cain. Afterward Adam copulated with her and she conceived Abel."

Cf. BT *Shabbat* 145b–146a: "Rav Yosef taught: '... When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lewdness].'"

See *Targum Yerushalmi*, Genesis 4:1 (variants); *Zohar* 1:36b–37a, 52a; *KP* on this passage; Stroumsa, *Another Seed*, 38–53.

1467. **so when she copulated with Adam...** According to Rabbi El'azar, both sons were engendered by Adam, though Cain inherited the slime of the serpent. See *ZḤ* 83b (*MhN*, *Rut*).

1468. **Cain resembling both the higher image and the lower** Through the fallen angel Samael, Cain inherited traits of the upper world; through Adam, he inherited traits of the lower world. Alternatively, the lower image derived from the slime of the serpent; the higher, from Adam, created in the divine image. See *Zohar* 2:231a; *ZḤ* 63c (*ShS*).

1469. **the side of the Angel of Death...** The Angel of Death is a demonic manifestation. See BT *Bava Batra* 16a: "Resh Lakish said, 'Satan, the evil impulse, and the Angel of Death are one and the same.'"

Cf. *Zohar* 1:35b, 52a, 202a; 2:262b–263a; Moses de León, *Sefer ha-Rimmon*, 394–95.

1470. **from him emerged all evil haunts...** On the demonic descendants of Cain, see El'azar of Worms, *Ḥokhmat ha-Nefesh*, 26c; *Zohar* 1:9b, 36b, 178a–b; 3:76b, 122a.

1471. קין (*Qayin*), **Cain—קינא** (*qina*), **nest...** The same play on words appears in *Zohar* 2:178a (*SdTs*).

1472. **each from his own side...** See *Bereshit Rabbah* 22:5: "*Cain brought* [*an offering to YHVH*] *from the fruit of the soil*— from the inferior crops." In this midrash the phrase *from the fruit* is taken to mean: "not from the first fruit."

Cf. *Tanḥuma*, *Bereshit* 9; *Pirqei de-Rabbi Eli'ezer* 21.

1473. ויהי מקץ ימים (*Vayhi mi-qets yamim*), ***It came to pass at the end of days*** The phrase מקץ ימים (*mi-qets yamim*) is usually taken to mean *in the course of time*, but here Rabbi Shim'on focuses on the literal meaning.

1474. ***end of all flesh...*** **Angel of Death** A manifestation of the demonic. See BT *Ba-va Batra* 16a: "Resh Lakish said, 'Satan, the evil impulse, and the Angel of Death are one and the same.'"

See *Zohar* 1:35b, 52a, 202a; 2:262b–263a; Moses de León, *Sefer ha-Rimmon*, 394–95. On the phrase *end of all flesh*, see *Zohar* 1:58a, 62b.

1475. **not מקץ ימין** (*mi-qets yamin*), ***from the end of the right*** Whereas *the end of days* symbolizes the demonic power of death, *the end of the right* symbolizes *Shekhinah*, the culmination of the flow of emanation, characterized by the divine grace of the right side. See *Zohar* 1:75a (*ST*), 152b; 2:134a–b.

1476. **He asked...** Daniel asked God which *end* He intended, the demonic or the divine. See *Eikhah Rabbah* 2:6; *Pesiqta de-Rav Kahana* 17:5; *Zohar* 1:63a, 210b; 2:34a, 181b.

1477. ***from the fruit of the tree*** The verse continues: *in the middle of the garden, God said: "Do not eat from it and do not touch it, lest you die*." See Genesis 2:17: *As for the tree of knowledge of good and evil, do not eat from it, for on the day you eat from it, you will surely die*.

In Kabbalah the Tree of Knowledge of Good and Evil symbolizes *Shekhinah*. Adam's sin was that he worshiped and partook of *Shekhinah* alone, splitting Her off from the other *sefirot* and divorcing Her from Her husband, *Tif'eret*, the Tree of Life. See above, note 1438. Here Rabbi Shim'on compares Cain's sin to that of Adam: Cain, too, separated *Shekhinah*, symbolized by the soil, from the other *sefirot*.

1478. ***For they shall eat the fruit of their deeds...*** This phrase, addressed by

Isaiah to the righteous, is here applied to the wicked Cain and paired with the phrase *the fruit of the soil*. See Genesis 4:10: *Your brother's blood cries out to Me from the soil*. Cain's murderous act arouses the Angel of Death to avenge his brother.

1479. **amplifying the meaning to include...** לאסגאה (*Le-asga'ah*), "To increase," a Zoharic rendering of the rabbinic Hebrew לרבות (*le-rabbot*), "to increase"— that is, to include, amplify, or widen the scope of meaning. In rabbinic hermeneutics the word גם (*gam*), "also, too," amplifies the literal meaning of a biblical word or phrase. See *Bereshit Rabbah* 1:14; JT *Berakhot* 9:5, 14b.

Here the phrase גם הוא (*gam hu*), referring to Abel and usually translated *he, too*, is apparently understood as the object of the sentence: *Him, too*, referring to the divine male. Whereas Cain's demonic offering split *Shekhinah* from Her partner (*Tif'eret*), Abel united Her with Him. See *Zohar* 2:34a, 181b.

1480. **the facet of his side...** The demonic side.

1481. ***And when they were out in the field*** The verse continues: *Cain set upon his brother Abel and killed him*.

1482. **this is a woman, as has been said** See *Pirqei de-Rabbi Eli'ezer* 21: "Rabbi Tsadok said, 'Envy and hatred toward his brother Abel entered Cain's heart because his [Abel's] offering had been accepted. Further, Abel's wife and twin sister was the most beautiful of women. He said, "I will kill my brother Abel and take his woman," as is said: *When they were in the field...*, and *in the field* means "woman," who is compared to a field, as is said: *Man is a tree of the field* (Deuteronomy 20:19).'"

See *Bereshit Rabbah* 22:7; 63:12; BT *Bava Batra* 16b; *Zohar* 1:35b, 36b; 3:202a–b.

In Kabbalah, *field* symbolizes *Shekhinah*, whom Abel, unlike Cain, successfully united with *Tif'eret*. See *Zohar* 1:142b; 2:61b. Cf. BT *Ta'anit* 29b; *Bereshit Rabbah* 65:22; Azriel of Gerona, *Peirush ha-Aggadot*, 35–37.

1483. **as has been explained** The root נשא (*ns'*) has a range of meaning, including: "lift, remove, forgive." The reference here may be to the interpretation offered by *Targum Onqelos* and adopted by Rashi: "You will be forgiven." Cf. the views of Naḥmanides and Ibn Ezra, ad loc.; *Zohar* 1:36b; *ZḤ* 19c–d (*MhN*); Kasher, *Torah Shelemah*, Genesis 4:7, n. 68.

1484. **He will remove from you, forgive you...** God will remove and forgive. Here שאת (*se'et*) is interpreted according to two of its root meanings: "remove" and "forgive."

1485. **Supernal judgment...** ***the gates of justice*** *Shekhinah* is called Justice (or: Righteousness); through Her gate one enters the realm of the *sefirot*. See

Zohar 1:7b, 11b, 36b–37a; Gikatilla, *Sha'arei Orah*, 4b.

1486. **as translated** See *Targum Onqelos*, ad loc.

1487. **as the Companions have established** See BT *Sanhedrin* 37b: "Rabbi Yehudah son of Rabbi Ḥiyya said, '... Cain inflicted many blows and wounds upon his brother Abel because he did not know whence the soul departs, until he reached his neck.'"

Cf. *Tanḥuma*, *Bereshit* 9; and *Zohar* 2:231a–b: "We have found in ancient books that when Cain killed Abel he bit him with bites like a snake till he plucked out his soul and killed him." See Ginzberg, *Legends*, 5:139–40, n. 20.

1488. **returned to the presence of his Lord** Repenting sincerely.

1489. **Earth admitted him to a stratum below** To one of the levels beneath the surface of the earth. See *Vayiqra Rabbah* 29:11; *Sefer Yetsirah* 4:12; *Zohar* 1:9b, 39b–40a, 157a; 3:9b–10a; *ZḤ* 8c–9b (*SO*); 87b (*MhN, Rut*).

1490. ***YHVH put a mark on Cain*** The verse continues: *so that whoever came upon him would not strike him*.

1491. ***Arqa... They shall perish from the earth...*** *Arqa* is one of the levels below Earth, alluded to in the Aramaic verse from Jeremiah: *Thus shall you say to them: "The gods who did not make heaven* וארקא (*ve-arqa*), *and earth, shall perish from the earth and from under these heavens*."

See *Vayiqra Rabbah* 29:10; *Avot de-Rabbi Natan* A, 37; *Seder Rabbah di-Vreshit* 9 (*Battei Midrashot*, 1:24); *Zohar* 1:9a–b, 39b.

1492. ***the land of Nod...*** This region, whose name derives from the root "to wander," is here identified with *Arqa*.

1493. **Adam separated from his wife...** See *Tanḥuma* (Buber), *Bereshit* 26: "Rabbi Simon said, 'For 130 years Adam separated from his wife Eve, for once Cain was killed, Adam said, "Why should I engender children if they become cursed?" What did he do?... Female spirits approached him and heated themselves from him. As the blessed Holy One said to David, "... *When he* [*Solomon*] *does wrong, I will chastise him with a human rod, with blows of the children of* אדם (*adam*)" (2 Samuel 7:14)..., namely, the demons.'"

See *Bereshit Rabbah* 20:11: "Rabbi Simon said, 'Throughout all 130 years that Adam separated himself from Eve, male spirits heated themselves from her and she gave birth, while female spirits heated themselves from Adam and gave birth, as is written: *When he does wrong, I will chastise him with a human rod, with blows of the children of* אדם (*adam*), namely, children of Adam.'"

See BT *Eruvin* 18b; *Zohar* 1:19b, 34b, 54a, 55a; 2:231b, 3:76b; Trachtenberg, *Jewish Magic and Superstition*, 51–54.

1494. **female spirits approach and titillate him...** These female demons desire to be impregnated by human semen. See *Zohar* 1:9b, 19b, 47b, 169b; and

the citation of the verse from Samuel in *Tanḥuma* (Buber), *Bereshit* 26 and *Bereshit Rabbah* 20:11 (in the previous note).

1495. **solely into the image of human beings** Other demons assume the form of various creatures.

1496. **have no hair on their heads** According to *Tanḥuma* (Buber), *Bo* 16, "Demons have no hair." See *Rut Rabbah* 6:1; Trachtenberg, *Jewish Magic and Superstition* 275–76, n. 18; Ginzberg, *Legends*, 6:192, n. 58. Cf. *Zohar* 3:48b: "Holiness depends on the hair," based on the description of the Nazirite in Numbers 6:5: *He shall be holy, letting the locks of the hair on his head grow untrimmed*.

1497. **After 130 years...** See Genesis 5:3: *When Adam had lived 130 years, he engendered in his likeness, according to his image, and named him Seth*. Cf. above, note 1493. Adam was jealous of Eve's illicit partner, the serpent.

On the phrase "wrapped himself in jealousy," see Isaiah 59:17; *Zohar* 2:231b.

1498. שת (*Shet*), **Seth—mystery of consummation of letters...** This name is composed of the final two letters of the alphabet, all of which were engraved in the process of creation. See *Sefer Yetsirah* 2:2, 4–5: "Twenty-two elemental letters. He engraved them, carved them, weighed them, permuted them, and transposed them— forming with them everything formed and everything destined to be formed.... Twenty-two elemental letters. He set them in a wheel with 231 gates, turning forward and backward.... How did He permute them? א (*Alef*) with them all, all of them with א (*alef*); ב (*bet*) with them all, all of them with ב (*bet*); and so with all the letters, turning round and round, within 231 gates."

The "231 gates" represent the number of two-letter combinations that can be formed from the twenty-two letters, provided that the same letter is not repeated. Cf. *Zohar* 1:33b; *ZḤ* 8c–9a (*SO*); 83b (*MhN*, *Rut*).

1499. **Mystery of vanished spirit, enveloped bodily...** According to Rabbi Yehudah, the soul of Abel disappeared and was then reincarnated in his newborn brother, Seth. On reincarnation in Kabbalah, see Scholem, *Kabbalah*, 344–50.

1500. **the other sons derived...** See BT *Eruvin* 18b: "Rabbi Yirmeyah son of El'azar said, 'During all those [130] years that Adam was under the ban [for having eaten from the Tree of Knowledge], he engendered spirits, demons, and female demons, as is said: *Adam lived 130 years and engendered a son in his likeness, after his own image* (Genesis 5:3), from which it follows that until that time he did not engender after his own image'.... That statement refers to semen that he emitted accidentally."

According to BT *Shabbat* 145b–146a: "Rav Yosef taught: '... When the serpent copulated with Eve, he injected her with זוהמא (*zoha-ma*), filth [or: slime,

lewdness].'"

See *Pirqei de-Rabbi Eli'ezer* 21: "The serpent-rider [Samael] copulated with her and she conceived Cain. Afterward Adam copulated with her and she conceived Abel." Here Rabbi Yehudah and Rabbi Shim'on contend that even Abel was tainted by the serpent's slime.

See *Targum Yerushalmi*, Genesis 4:1 (variants); *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:19b, 34b, 36b–37a, 52a, 54a; 2:231b; 3:76b; *ZḤ* 8c (*SO*); Stroumsa, *Another Seed*, 38–53.

1501. **Abel derived from the other side** From the side of holiness. See above, page 303.

1502. **in the image below** In the image of Adam.

1503. **It is not written: *and he engendered...*** Adam's name is linked with neither Cain nor Abel, only with Seth, who was born *in his likeness, according to his image*. See *Zohar* 2:167b–168a.

1504. **For 110 years...** Both the midrashic tradition and the preceding passage in the *Zohar* (above, pages 302–7) specify 130 years, based on Genesis 5:3: *Adam lived 130 years and engendered in his likeness, according to his image*. However, nearly all of the witnesses on this passage (manuscripts and printed editions) read "110 years." *KP* suggests that Abel was killed at age twenty, following which Adam separated from Eve for 110 years.

1505. **the slime he had absorbed** When Adam united with Eve, he was contaminated by the slime previously injected into her by the serpent.

1506. **When a human follows the left side...** When he is seduced by evil.

1507. **What is the point of Scripture specifying her name?** Nothing further is said of her, so why is she mentioned?

1508. **Because human beings stray after her...** Na'amah, whose name means "lovely," was the great-great-great-great-granddaughter of Cain. According to rabbinic tradition, the fallen angels were attracted by her beauty.

See Genesis 6:1–4; *Tanḥuma* (Buber), *Ḥuqqat*, add. 1; *Midrash Aggadah* and *Midrash ha-Gadol*, Genesis 4:22; and the next note. According to the *Zohar* (1:9b, 19b; 3:76b–77a), Na'amah generates demons by seducing men in their sleep.

1509. **Those *sons of Elohim*, Uzza and Azael...** These two angels opposed the creation of Adam and Eve, fell from heaven, and were attracted by *the daughters of men* (Genesis 6:2). They were punished by being bound in chains of iron in the mountains of darkness, from where they still manage to wreak havoc, teaching sorcery to humans.

See 1 Enoch 6–8; Jubilees 5; BT *Yoma* 67b; *Aggadat Bereshit*, intro, 39; *Midrash Avkir*, 7 (cited in *Yalqut Shim'oni*, Genesis, 44); *Pirqei de-Rabbi*

Eli'ezer 22; Zohar 1:23a (*TZ*), 37a, 37a (*Tos*), 58a, 126a; 3:208a–b, 212a–b; *ZḤ* 81a–b (*MhN, Rut*).

1510. **She was the mother of demons...** In the *Zohar*, Na'amah is the mother of Ashmedai, king of the demons.

See Naḥmanides, ad loc.; *Zohar* 1:9b, 19b; 3:76b–77a; *ZḤ* 19d (*MhN*).

1511. **appointed together with Lilith over children's diphtheria** This dread disease originates in Lilith, the demoness who attacks children.

See *Zohar* 1:19b, 33b; 2:264b, 267b; cf. JT *Ta'anit* 4:4, 68b: BT *Berakhot* 8a.

1512. **she was appointed to titillate humans** See above, page 150: "From her [Na'amah], maleficent spirits and demons spread through the world. In the night she roams; they [Na'amah and her offspring] roam the world and titillate humans, causing them to spill seed accidentally. Wherever they find people sleeping alone in a house, they hover above them, grab hold of them, cling to them, seize desire from them, and bear offspring."

1513. **But they die like human beings...** See BT *Ḥagigah* 16a: "Our Rabbis taught: 'Six things have been said concerning the demons, three of which correspond to the ministering angels and three to human beings. Three correspond to the ministering angels: they have wings, they fly from one end of the world to the other, and they know what will happen in the future.... Three correspond to human beings: they eat and drink, they are fruitful and multiply, and they die.'"

1514. **Agrat daughter of Maḥalat...** Maḥalat was the daughter of Ishmael and wife of Esau (Genesis 28:9). According to rabbinic tradition, her daughter Agrat rules over myriads of demonic powers. See BT *Pesaḥim* 112b: "One should not go out alone at night, neither on the eve of Wednesday nor of Sabbath, for Agrat daughter of Maḥalat along with 180,000 thousand angels of destruction emerge, each independently empowered."

Cf. *Bemidbar Rabbah* 12:3; *Zohar* 3:113b–114a; Baḥya ben Asher, on Genesis 4:22.

1515. **Woe to human beings who do not know, consider, or see!** See BT *Ḥagigah* 12b: "Rabbi Yose said, 'Woe to creatures, for they see but do not know what they see, they stand but do not know on what they stand.'"

1516. **If the eye were empowered to see...** See BT *Berakhot* 6a: "Abba Binyamin says, 'If the eye were empowered to see, no creature could endure the demons.'" Cf. *Zohar* 2:142a; 3:104b.

1517. **all those inflamed by human beings...** The demons issuing from Na'amah seduce human beings, inciting them to spill semen (see above, note 1512). The phrase בעלי קריין (*ba'alei qerayin*), "casualties of ejaculation," means

literally "masters [owners] of mishaps," those to whom mishaps happen, those who succumb to nocturnal emission.

1518. **he must bathe to purify himself...** See the law concerning nocturnal emission in Deuteronomy 23:11: *If any man among you becomes impure due to nocturnal mishap, he must go outside the camp; he must not enter the midst of the camp. Toward evening he shall bathe in water, and when the sun sets he may come inside the camp*.

1519. **The blessed Holy One showed Adam...** See BT *Avodah Zarah* 5a: "Did not Resh Lakish say: 'What is the meaning of the verse *This is the book of the generations of Adam*...? Did Adam possess a book? Rather, this teaches that the blessed Holy One showed Adam every generation with its expounders, every generation with its sages, every generation with its leaders. When he reached the generation of Rabbi Akiva [martyred by the Romans], he rejoiced over his [vast knowledge of] Torah and grieved over his death, saying: *How precious to me are Your companions, O God!* [*How mighty their chiefs!*] (Psalms 139:17).'"

See *Bereshit Rabbah* 24:2; BT *Sanhedrin* 38b; *Zohar* 1:37a–b, 90b, 227b; 2:70a; *ZḤ* 16d (*MhN*).

1520. **David, king of Israel, who died at birth...** According to a midrashic tradition, King David was destined to die at childbirth, but Adam offered him 70 of his own 1000 allotted years, so David lived for 70 years and Adam for 930.

See Genesis 5:5; Jubilees 4:30; *Pirqei de-Rabbi Eli'ezer* 19, and David Luria, ad loc., n. 31; *Midrash Tehillim* 92:10; *Bemidbar Rabbah* 14:12; *Bereshit Rabbati* 5:5; *Yalqut Shim'oni*, Genesis, 41; *Zohar* 1:91b, 140a, 168a, 233b, 248b; 2:103b, 235a; *ZḤ* 67d (*ShS*), 81a (*MhN*, *Rut*); Moses de León, *Sheqel ha-Qodesh*, 68 (85); idem, *Sod Eser Sefirot Belimah*, 383.

1521. **Adam, deed of the blessed Holy One...** Adam, unlike all his descendants, was fashioned solely by God without the participation of human parents.

1522. **the thousand that were his to endure** According to *Bemidbar Rabbah* 14:12, this was Adam's intended life span, "as is said: *On the day you eat from it, you will surely die* (Genesis 2:17), and a day of the blessed Holy One is a thousand years, as is said: *For a thousand years in Your eyes are like a day just gone by* (Psalms 90:4)."

1523. **Seeing his Torah, he rejoiced; seeing his death, he grieved...** See above, note 1519. According to BT *Menaḥot* 29b, Moses also saw Akiva's Torah and his death.

1524. ***This is the book*—an actual book...** According to various medieval traditions, the angel Raziel (whose name derives from ר [*raz*], "secret") transmitted a magical book to Adam, though after his departure from the Garden

of Eden.

According to BT *Bava Metsi'a* 85b–86a, Rabbi Yehudah the Prince once saw *The Book of Adam*, which contained the genealogy of the entire human race. Cf. *Bereshit Rabbah* 24:1; BT *Sanhedrin* 38b. *The Book of Adam* figures prominently in the *Zohar*, sometimes in the context of physiognomy and chiromancy.

See 1:17b, 37b, 58b, 72b, 90b; 2:70a-b, 70a–b (*RR*), 77a, 131a, 143b, 180a, 181a, 197a; 3:10a, 68b; *ZḤ* 37b; Ginzberg, *Legends*, 5:117–18, n. 110; Liebes, *Peraqim*, 85–87; Wineman, *Mystic Tales from the Zohar*, 35–54. Cf. *Otsar ha-Ge'onim*, *Ḥagigah* 11b; Naḥmanides on Genesis 5:2.

1525. **Seventy-two species of wisdom...** Corresponding to the seventy-two names of God, a complex divine name derived from the description of the splitting of the Red Sea: Exodus 14:19–21. Each of these three verses contains seventy-two letters. The name is composed of seventy-two triads (or "words"), according to the following pattern: the first letter of the first verse, the last letter of the second verse, the first letter of the third verse (forming the first triad); the second letter of the first verse, the penultimate letter of the second verse, the second letter of the third verse (the second triad); etc.

See *Leqaḥ Tov*, Exodus 14:21; *Bereshit Rabbah* 44:19; *Vayiqra Rabbah* 23:2; *Shir ha-Shirim Rabbah* on 2:2; Rashi on BT *Sukkah* 45a, s.v. אני (*ani*); Hai Gaon, *Otsar ha-Ge'onim*, *Ḥagigah* 23; *Bahir* 79 (110); *Zohar* 1:7b, 17a; 2:51b, 132b, 270a; 3:150b–151a; Trachtenberg, *Jewish Magic and Superstition*, 95–97; Kasher, *Torah Shelemah*, 14:67, 284–86.

The 670 engravings may symbolize the seven lower *sefirot*: 600 corresponding to the first six of them, 70 corresponding to the seventh, *Shekhinah*.

1526. **1500 keys...** See *Zohar* 1:37b, where Enoch, also possessing a heavenly book, is said to have one thousand keys. Cf. 1:56b, 92a, 223b.

1527. **Hadraniel** According to *Pesiqta Rabbati* 20, Hadraniel blocked Moses' ascent up Mount Sinai until he was rebuked by God, whereupon he became Moses' guide. See *Zohar* 2:58a, 247a.

1528. **wielding...** משתמש (*Mishtammash*), "Using." The verb has theurgic connotations. See M *Avot* 1:13; *Zohar* 1:31b; Scholem, *Jewish Gnosticism*, 54, n. 36; idem, *Major Trends*, 358, n. 17.

1529. **He entered the waters of Gihon...** On Adam's repentance, see *Bereshit Rabbah* 22:13; BT *Avodah Zarah* 8a; and *Pirqei de-Rabbi Eli'ezer* 20: "On the first day of the week, Adam entered the waters of the upper Gihon until the waters reached his neck, and he fasted seven weeks until his body became like a sieve." Gihon is the name of one of the four rivers of the Garden of Eden (Genesis 2:13) as well as the spring providing water for Jerusalem. See David

Luria on *Pirqei de-Rabbi Eli'ezer* 20, n. 30; *Zohar* 2:35a.

The phrase "moldered his skin" derives from the story of Rabbi Shim'on son of Yoḥai and his son, Rabbi El'azar, who hid from the Roman authorities in a cave for thirteen years "until their bodies were afflicted with moldy sores" (*Bereshit Rabbah* 79:6). See *Zohar* 1:11a. On Adam's luster, see *Bereshit Rabbah* 12:6 (and Theodor, ad loc.).

1530. **Raphael...** The angel of healing.

1531. **Similarly a book was given to Enoch...** Concerning Enoch, Genesis 5:24 states: *He was no more, for God took him*. In postbiblical literature this verse is taken to mean that God transported Enoch through the heavens, a journey recorded in the Enoch literature. The *Zohar*'s *Book of Enoch*, though influenced by this literature, is not identical with any of its particular volumes.

See *Zohar* 1:13a, 37b, 72b; 2:55a, 100a, 105b, 180b, 192b, 217a; 3:10b, 236b, 240a, 248b, 253b, 307a; *ZḤ* 2c (*SO*). Cf. *Aggadat Bereshit*, intro, 38; *Midrash Aggadah*, Genesis 5:24; Ginzberg, *Legends*, 5:156–64, nn. 58–61; Margaliot, *Mal'akhei Elyon*, 80–83.

1532. **Supernal secrets are revealed...** These two verses (Genesis 5:1–2) are cited elsewhere as biblical indications of the secret arts of physiognomy and chiromancy. See above, note 1524; Scholem, *Kabbalah*, 317–19.

Such techniques were employed by the Merkavah mystics to ascertain whether a potential initiate was fit to receive esoteric teachings. *The book of the generations of Adam* was taken to mean "the book of human character and fate." *Male and female He created them* implied that chiromantic prediction varied according to sex, the right hand being the determining factor for the male, the left hand for the female.

1533. **revealing supernal glory, mystery of faith...** The human being mirrors the structure of divinity, the ten *sefirot*, in which masculine and feminine are balanced. The union of the divine couple engenders all human souls and constitutes רזא דמהימנותא (*raza dimheimanuta*), "the mystery of faith," the belief system of Kabbalah.

See *Bahir* 55 (82); *Zohar* 1:101b, 160a; 3:117a, 141b (*IR*).

1534. **heaven and earth... Adam...** Rabbi Shim'on proves the correspondence between Adam's creation and the creation of heaven and earth by verbal analogy (*ge-zerah shavah*, "equal category"), a common rabbinic technique of interpretation. The human being is a microcosm.

See *Tanḥuma*, *Pequdei* 3; *Avot de-Rabbi Natan* A, 31; *Qohelet Rabbah* on 1:4; *Zohar* 1:90b, 134b, 186b.

1535. **mystery of our Mishnah** This formulation appears nowhere in the Mishnah. Rabbi Shim'on is apparently alluding to a secret, mystical Mishnah

known only to his circle. See *Zohar* 1:37b, 91b, 93a, 95b, 96a, 224a, 252a (*Hash*); 3:57b, 61b, 78a, 284b, 285a. (This is to be distinguished from the *Matnitin* of the *Zohar*, on which see Scholem, *Kabbalah*, 216).

See BT *Bava Batra* 74b: "Rabbi Yehudah said in the name of Rav, 'Everything that the blessed Holy One created in His world He created male and female.'" See *Zohar* 1:157b; 2:144b.

1536. **Blessings are found solely...** See BT *Yevamot* 62b: "Rabbi Tanḥum said in the name of Rabbi Ḥanilai, 'Any man without a wife is without joy, without blessing, without goodness."

See *Zohar* 1:165a, 182a; 3:74b; 296a (*IZ*).

1537. **One is not even called אדם (*adam*), human...** See BT *Yevamot* 63b: "Rabbi El'azar said, 'Any אדם (*adam*), man, without a wife is not an *adam*, as is said: *Male and female He created them... and He named them adam*.'" See *Bereshit Rabbah* 17:2.

Rabbi Shim'on is also alluding to the original androgynous nature of Adam, reflecting the divine union of male and female, *Tif'eret* and *Shekhinah*. See *Bereshit Rabbah* 8:1: "Rabbi Yirmeyah son of El'azar said, 'When the blessed Holy One created Adam, He created him androgynous, as is said: *Male and female He created them* (Genesis 1:27).' Rabbi Shemu'el son of Naḥman said, 'When the blessed Holy One created Adam, He created him with two faces. Then He sawed him and gave him two backs, one on this side and one on that.'"

See BT *Berakhot* 61a; *Eruvin* 18a; Plato, *Symposium* 189d–191d; *Zohar* 1:2b, 13b, 47a; 2:55a, 144b; 3:5a, 44b; Matt, *Zohar*, 217.

1538. **Ever since the day the Temple was destroyed...** See M *Sotah* 9:12: "Rabban Shim'on son of Gamli'el says in the name of Rabbi Yehoshu'a, 'Ever since the day that the Temple was destroyed, there is no day without a curse, dew has not descended as a blessing, and flavor has departed from fruit.'"

In Kabbalah the destruction of the Temple symbolizes the separation of the divine couple. See *Zohar* 1:70b, 134a; 3:74b.

1539. ***The righteous one loses...*** Usually translated: *The righteous one perishes*. Rabbi Yehudah understands the verse to mean that *Yesod* ("Foundation"), known as *Righteous One*, loses the flow of emanation intended for *Shekhinah*, known as *Faith*. See *Zohar* 1:182a; 3:16b. *Yesod*'s title, *Righteous One*, is based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). The verse literally means *The righteous one is an everlasting foundation* but is understood as *The righteous one is the foundation of the world*.

See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

1540. **Similarly, *He blessed them...*** Both passages specify that the human

being was created *male and female*, a condition essential to receiving blessing.

1541. **Back to שת (*Shet*), Seth, all generations trace...** See *Bemidbar Rabbah* 14:12: "*He named him* שת (*Shet*), *Seth* (Genesis 5:3), because on him the world הושתת (*hushtat*), was founded."

On the righteous descending from Seth, see *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:36b, 38a, 54a, 55a; 3:77a.

1542. **These are the final letters...** The letters ש (*shin*) and ת (*tav*), which spell שת (*Shet*), Seth, are the final letters of the Hebrew alphabet.

1543. **when he returned to the presence of his Lord** Repenting sincerely.

1544. **Adam violated all the letters of Torah...** By his sin, Adam ruined the creative flow of emanation, pictured as a linguistic stream. So the letters of the alphabet were reversed. By turning back to God, he began to restore the letters to their proper order; the first two to be restored were ש (*shin*) and ת (*tav*), which Adam employed to name his son שת (*Shet*), Seth. The process of alphabetic restoration was completed at Mount Sinai, when language manifested perfectly through the revelation of Torah, a renewal of the act of Creation.

See *Zohar* 1:67b; 2:51b; *ZḤ* 66c–d (*ShS*), 83b (*MhN*, *Rut*). On the letters appearing in reverse order at Creation, see *Zohar* 1:2b, 205b; *ZḤ* 88c–d (*MhN*, *Rut*).

The phrase "turned fragrant and firm" renders both senses of אתבסם (*itbassam*), "was sweetened" or "was firmly established."

See *Bereshit Rabbah* 66:2; *Midrash Shemu'el* 26:4; *Zohar* 1:30b, 31a, 34a, 37a, 137a; 2:143a, 168a, 227a; 3:18a; N. Bronsnick, in *Sinai* 63 (1968): 81–85; Scholem, *Major Trends*, 165, 388, n. 44; idem, *Kabbalah*, 228.

1545. **heaven and earth sought to uproot themselves...** See *Shemot Rabbah* 47:4: "[God said to Israel,] 'Had you not accepted My Torah, I would have returned the world to *chaos and void* (Genesis 1:2), as is said: *Were it not for My covenant with day and night*, [*I would not have established the laws of heaven and earth*]. Why? Because with Torah I created heaven and earth.... If you annul the covenant [of Torah], you cause Me to return the upper and lower realms to *chaos and void*.'"

See BT *Shabbat* 33a, 88a, and 137b, where the verse from Jeremiah is applied to the covenant of circumcision: "Were it not for the blood of the covenant, heaven and earth would not endure, as is said: *Were it not for My covenant with day and night, I would not have established the laws of heaven and earth*."

Cf. *Zohar* 1:32a, 59b, 66b, 89a, 93b.

1546. **Adam violated the covenant...** Adam's sin is related specifically to the covenant of circumcision. See BT *Sanhedrin* 38b: "Rabbi Yitsḥak said, 'He

[Adam] stretched his foreskin. Here is written: *Like Adam, they violated the covenant*, and there is written: *He has broken My covenant* [by not fulfilling the command of circumcision] (Genesis 17:14).'" The phrase "stretched his foreskin" refers to epispasm, an attempt to disguise circumcision by cutting and pulling forward the loose skin of the penis to form a partial foreskin.

In the *Zohar*, Adam's sin is understood as ruining the union of *Shekhinah* and *Yesod*, the divine phallus, site of the covenant. See *Zohar* 1:35b, 53b.

1547. **בראשית (*Be-reshit*), *In the beginning:* ברא שית (*bara shit*), *created foundation*** The opening word of the Torah, בראשית (*Bereshit*), is divided in two. See BT *Sukkah* 49a: "It was taught in the school of Rabbi Yishma'el: '*Be-reshit*... Do not read בראשית (*Be-reshit*) but rather ברא שית (*bara shit*),'" referring to the שיתין (*shitin*), "hollows, pits," beneath the main Temple altar, into which the wine and water of libation flowed.

Here Rabbi Ḥizkiyah alludes to the covenant of *Yesod* ("Foundation"), upon which the world is based and through which it receives the flow of emanation. Elsewhere the phrase ברא שית (*bara shit*) means "created six," which also applies to *Yesod*, sixth of the seven lower *sefirot*.

See *Seder Rabbah di-Vreshit*, 1 (*Battei Midrashot*, 1:19); *Midrash ha-Gadol*, Genesis 1:1, 11–12; *Zohar* 1:3b, 15b, 30a, 39b.

1548. **wrenching it from its site** Disrupting the union of *Yesod* and *Shekhinah*.

1549. **This covenant is intimated by the letter י (*yod*)...** The mark of circumcision is pictured as the smallest of the Hebrew letters. In *Tanḥuma*, *Tsav* 14, *Shemini* 8, this mark is identified with the י (*yod*) of the divine name שדי (*Shaddai*). A German Hasidic tradition identifies the mark with the *yod* of יהוה (*YHVH*). Here the י (*yod*) signifies *Yesod* ("Foundation").

See *Zohar* 1:2b, 13a, 95a–b; 2:36a, 216b; 3:142a (*IR*), 215b, 220a, 256a (*RM*); Wolfson, in *JQR* 78 (1987): 77–112; idem, *Circle in the Square*, 29–48.

1550. **When he engendered a son...** When Adam engendered his third son, he named him שת (*shet*), Seth, and not שית (*shit*), "foundation," which contains the letter י (*yod*). The missing letter implied that he had impaired *Yesod* ("Foundation"). See *TZ* 69 (110a, 119a).

1551. **So from here the blessed Holy One sowed the world...** Since Adam repented. אשתיל (*Ashtil*), "Sowed, planted" is a play on the midrashic wording (*Bemidbar Rabbah* 14:12): "*He named him* שת (*Shet*), *Seth* (Genesis 5:3), because on him the world הושתת (*hushtat*), was founded."

See *Aggadat Bereshit*, intro, 37; *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:36b, 38a, 54a, 55a–b; 3:77a; Ginzberg, *Legends*, 5:148, n. 50; Liebes, *Peraqim, 372–73*; Stroumsa, *Another Seed*, 74.

1552. **between these two letters...** Between the letters ש (*shin*) and ת (*tav*).

1553. ב (*Bet*), **entering between the two surviving letters...** The letter ב (*bet*) symbolizes ברית (*berit*), "covenant." ש (*Shin*) and ת (*tav*), the final letters of the alphabet, were the first to be restored to their proper order after Adam violated all the letters of Torah (see above, page 315).

1554. שבת (*shabbat*), **Sabbath...** Composed of all three letters and identified as the *covenant* of *Yesod*.

1555. **As at the beginning of the world...** Following the tragedy of Cain and Abel, שת (*Shet*), Seth, represented a new beginning of humanity. Similarly at Mount Sinai, the letters ש (*shin*) and ת (*tav*) symbolized a new beginning, which unfolded when they were joined by the letter ב (*bet*).

1556. **When the letters were reversed...** See above, note 1544.

1557. **In the days of Enosh...** According to rabbinic tradition, the generation of Enosh was the first to commit idolatry by worshiping the heavenly bodies.

See *Mekhilta*, *Baḥodesh* 6; *Bereshit Rabbah* 23:7; *Targum Yerushalmi*, Genesis 4:26; Rashi on Genesis, ibid.; Maimonides, *Mishneh Torah, Hilkhot Avodah Zarah* 1:1; Ginzberg, *Legends*, 5:151, n. 54.

Here the sin is sorcery and specifically interfering with heavenly powers.

1558. **the wisdom of the leaves of the tree** The leaves of the Tree of Knowledge convey the knowledge of magic. See *Zohar* 1:36b, 53b, 63b. Cf. BT *Bava Metsi'a* 114b.

1559. **saw them** Saw the leaves of the tree.

1560. **Defying Noah...** According to a rabbinic tradition, Noah attempted to warn his contemporaries and induce them to repent, but he was unsuccessful. See *Bereshit Rabbah* 30:7; *Tanḥuma, Noaḥ* 5; BT *Sanhedrin* 108a–b. Armed with magical knowledge, the sinners of Noah's generation were confident that they could repel the powers of judgment.

1561. ***Then the name of YHVH was invoked profanely*** The verse means literally: *Then* הוחל (*huḥal*), *it was begun, to invoke the name YHVH*. Here, following midrashic tradition, the word הוחל (*huḥal*) is derived from the root meaning "profane" and applied to the practice of sorcery. See above, note 1557.

1562. **Jered, Methuselah, and Enoch** See Genesis 5:15–27; *Sefer ha-Yashar, Noaḥ*, 56.

1563. ***What is Shaddai that we should serve Him?*** See *Bereshit Rabbah* 38:6.

1564. **since they knew all those modes of wisdom...** They thought that with their magical knowledge they could block any form of heavenly punishment.

1565. **it was water intermingled with water** הוה מים במים (*Havah mayim be-*

mayim). See *Tanḥuma*, *Vayaqhel* 6: "When the blessed Holy One created His world, היה העולם כלו מים במים (*hayah ha-olam kullo mayim be-mayim*), it was entirely water intermingled with water."

Cf. JT *Ḥagigah* 2:1, 77a; *Pesiqta Rabbati* 1; *Shemot Rabbah* 50:1; *Zohar* 1:17b. Only on the second day of Creation were the waters separated (see Genesis 1:6–7).

1566. ***YHVH* sat enthroned at the Flood, not *Elohim*** In rabbinic literature these two names represent, respectively, the divine qualities of compassion and justice.

See *Sifrei*, Deuteronomy 26; *Bereshit Rabbah* 12:15; 33:3; *Zohar* 1:64b; 2:187a, 227b.

1567. **they knew the angel empowered over fire...** See *Eikhah Rabbah* 2:5, describing the scene in Jerusalem on the eve of the Babylonian attack: "Before the vicious enemy came, Jeremiah kept calling to them, 'Turn back to God so that you will not go into exile.' They retorted, 'If the enemy comes, what can they do to us?' One said, '[By invoking the aid of the appropriate heavenly prince] I will surround the city with a wall of water.' Another said, 'I will surround it with a wall of fire.' Another said, 'I will surround it with a wall of iron.' The blessed Holy One replied, 'You are exploiting what is Mine!' He immediately changed the names of the angels, empowering the angel in charge of water over fire, and the one in charge of fire over iron, so when they invoked their names below, they did not respond."

Here Rabbi Yitsḥak adapts the midrashic account to the eve of the Flood. See Moses de León, *Sefer ha-Rimmon*, 281–82; Maimonides, *Mishneh Torah*, *Hilkhot Avodah Zarah* 1:1–2.

1568. **as long as those righteous ones...** Such as Jered, Methuselah, and Enoch (see above, page 318).

1569. **This verse has been discussed** See BT *Shabbat* 88b, where the verse is applied to the Children of Israel at Sinai. Cf. *Shir ha-Shirim Rabbah* on 1:12.

1570. **one day he will decay...** Since God knows that the person will degenerate morally, He plucks him prematurely from the world. See *Qohelet Rabbah* on 7:23, and below.

1571. **במסבו** (***Bimsibbo***), ***On his couch*—a person cleaving to Him...** The human devotee has transformed himself into a dwelling place for God.

1572. **those, so they turn back to Him...** The days of the wicked are prolonged to enable them to turn back to God or to engender worthy children.

See BT *Bava Qamma* 38b; *Vayiqra Rabbah* 32:4; *Zohar* 1:118a (*MhN*), 140a, 227a.

1573. **Enoch was pure...** See *Bereshit Rabbah* 25:1: "*Enoch walked with*

God; then he was no more, for God took him.... Rabbi Aivu said, ‘Enoch was a hypocrite, sometimes righteous, sometimes wicked. The blessed Holy One said, “While he is righteous I will remove him.”’”

See Theodor, ad loc.; *Wisdom of Solomon* 4:10–11; *Shir ha-Shirim Rabbah* on 6:2; *Zohar* 2:10b, 96a; *ZḤ* 20a–b (*MhN*), 36b (*ST*); cf. M *Sanhedrin* 8:5; *Sifrei*, Deuteronomy 218.

1574. **He *took him* from the earth, raised him to the highest heavens...** God transported Enoch through the heavens, a journey recorded in *The Book of Enoch*.

See *Aggadat Bereshit*, intro, 38; *Midrash Aggadah*, Genesis 5:24; *Zohar* 1:37b, 55b; Ginzberg, *Legends*, 5:156–64, nn. 58–61; Margaliot, *Mal’akhei Elyon*, 80–83.

The number forty-five may allude to the numerical value of the divine name יהוה (*YHVH*) spelled out according to its letters: יוד (*yod*), הא (*he*), ואו (*vav*), הא (*he*), which equals the value of the word אדם (*adam*). See *Zohar* 1:34b.

In Heikhalot literature Enoch is identified with the chief angel, Metatron, sometimes described as יהוה קטן (*YHVH Qatan*), “Lesser *YHVH*.” See BT *Yevamot* 16b, and *Tosafot*, s.v. *pasuq zeh; Sanhedrin* 38b; *Targum Yerushalmi*, Genesis 5:24; *Zohar* 1:21a, 37b, 223b; 2:179a (*SdTs*), Scholem, *Kabbalah*, 378–79; Margaliot, *Mal’akhei Elyon*, 89–90.

1575. **This verse has been discussed...** See BT *Sotah* 42a; *Niddah* 13b.

1576. **defiles himself and is defiled...** See BT *Shabbat* 104a: “Resh Lakish said, ‘... If one comes to defile himself, he is provided an opening; if one comes to purify himself, he is assisted.’”

See *Yoma* 39a: “Our Rabbis taught: ‘*Do not defile yourselves with them, and thus become defiled* (Leviticus 11:43). If one defiles himself slightly, he is defiled greatly; below, he is defiled from above; in this world, he is defiled in the world to come.’”

Cf. *Zohar* 1:53b–54a, 169b, 198b; 2:50a; 3:47a.

1577. **spilled blood upon the earth fruitlessly** An allusion to masturbation. See BT *Niddah* 13a: “Rabbi Yitsḥak and Rabbi Ammi said, ‘[Whoever emits semen fruitlessly] is as though he sheds blood.’”

See *Zohar* 1:188a, 219b; Moses de León, *Shushan Edut*, 353; Tishby, *Wisdom of the Zohar*, 3:1365–66.

1578. **Who wasted their ways upon earth?** See Genesis 6:12: *God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way upon earth*. The expression *corrupted their way* is interpreted as referring to masturbation in *Kallah Rabbati* 2, which cites Genesis 38:9: שחת ארצה [*Shiḥet artsah*], *He* [Onan] *wasted* [his seed] *on the ground*.

See *Pirqei de-Rabbi Eli'ezer* 22; *Bereshit Rabbah* 26:4; Rashi on BT *Shabbat* 41a, s.v. *ke-illu mevi mabbul la-olam; Zohar* 1:62a, 69a.

1579. ***Er, firstborn of Judah, was evil...*** Genesis does not specify the nature of Er's sin, but rabbinic tradition maintains that it was the same as that of his younger brother, Onan, who let his seed *waste on the ground* (Genesis 38:9).

See BT *Yevamot* 34b; *Bereshit Rabbah* 85:4 (and Theodor, ad loc.); *Targum Yerushalmi*, Genesis 38:7.

1580. **One is called *wicked...*** רשע (*Rasha*) means both "wicked" and "guilty." See BT *Sanhedrin* 58b: "Resh Lakish said, 'One who raises his hand against his fellow, even if he does not strike him, is called *rasha*, wicked, as is written: *He* [Moses] *said to the rasha, guilty one: Why will you strike your fellow?* (Exodus 2:13). It is not written *Why did you strike?* but rather *Why will you strike?* Even though he had not yet struck him, he was called *rasha*.'"

1581. **one is only called *evil* if he wastes his way...** The act of masturbation nourishes the demonic.

See *Zohar* 1:19a, 188a, 219b; 3:90a, 158a; Tishby, *Wisdom of the Zohar*, 3:1365–66. Above (pages 309–10) it is said that Na'amah, mother of demons, titillates men in their sleep, causing nocturnal emissions.

1582. **He never enters the palace...** See BT *Niddah* 13b: "Rabbi Ammi said, 'Whoever excites himself lustfully is not allowed to enter the domain of the blessed Holy One.'" Cf. *Zohar* 1:69a; Moses de León, *Mishkan ha-Edut*, 23b.

Sexual purity is a prerequisite for encountering *Shekhinah*, who in general flees from sin. See BT *Ḥagigah* 16a: "Rabbi Yitsḥak said, 'Whoever sins secretly, it is as if he thrusts away the feet of *Shekhinah*.'"

1583. **he thought there was a blemish in his sons** See BT *Pesaḥim* 56a: "Rabbi Shim'on son of Lakish said, '... [Upon his death bed] Jacob wished to reveal to his sons the end of days, but *Shekhinah* departed from him. He said, "Perhaps, Heaven forbid, there is someone unfit in my bed [i.e., among my children], like Abraham, from whom issued Ishmael, or like my father Isaac, from whom issued Esau." His sons answered him, "*Hear, O Israel!* [i.e., Jacob]. *YHVH is our God, YHVH is one* (Deuteronomy 6:4): just as there is only *one* in your heart, so there is only *one* in ours." At that moment our father Jacob opened and exclaimed, "Blessed be the name of His glorious kingdom forever and ever."'"

1584. **impure spirit was empowered... light of the moon diminished...** Human misconduct diminishes the light of *Shekhinah*, symbolized by the moon, and empowers the demonic.

See BT *Ḥullin* 60b; *Zohar* 1:19b–20a, 146a.

1585. **this defiles the sanctuary...** Sin, especially sexual sin, defiles

Shekhinah, symbolized by the sanctuary.

1586. **by that one called *evil*** By the demonic, which manifests as the evil impulse. See BT *Bava Batra* 16a: "Resh Lakish said, 'Satan, the evil impulse, and the Angel of Death are one and the same.'"

Cf. *Zohar* 1:35b, 52a, 198a–b, 202a; 2:262b–263a; Moses de León, *Sefer ha-Rimmon*, 394-95.

1587. ***Passing the night in contentment...*** Not being seduced by lust. See BT *Sukkah* 52b: "Rabbi Yoḥanan said, 'Man has a small organ. If he starves it, it is satisfied; if he satisfies it, it is hungry.'"

1588. **till eventually they make that sin as thick and strong as *a cart rope...*** See BT *Sukkah* 52a: "Rabbi Assi said, 'The evil impulse at first resembles the thread of a spider but ultimately it resembles cart ropes, as is said: *Woe unto them who haul iniquity with cords of nothingness, and sin as with a cart rope*.'" Cf. *Zohar* 1:5a.

1589. ***No entertainment was brought before him*** Describing the scene in the palace of King Darius, after he sent Daniel to the lions' den. Here the verse is applied to God.

1590. **since they are the work of His hands...** See BT *Megillah* 10b: "Rabbi Yoḥanan said, '[At the Red Sea] the ministering angels wanted to sing, but the blessed Holy One said, "The work of My hands is drowning in the sea, and you are singing?"'" Rabbi Yose understands the verse in Genesis to mean: *YHVH was sorry* [about punishing them] *because He had made humankind on earth, and His heart was saddened*.

1591. **But it is written...** See BT *Ḥagigah* 5b: "*If you will not listen, My soul will weep in secret because of the arrogance* (Jeremiah 13:17).... But is there weeping in the presence of [i.e., on the part of] the blessed Holy One? Look, Rabbi Papa has said: 'There is no sadness in the presence of the blessed Holy One, as is said: *Splendor and majesty are before Him, power and joy in His place*.' There is no contradiction: this refers to the inner chambers; that refers to the outer chambers." The last sentence is usually taken to mean: "This [the weeping] refers to the inner chambers; that [the joy] refers to the outer chambers."

1592. ***His heart,* no other place...** The divine sadness is confined to *Shekhinah*, the last *sefirah*, known as *heart* and *soul*, while in the higher realms joy prevails. This view accords with Ḥanan'el ben Ḥushi'el's interpretation of the passage cited from *Ḥagigah* in the previous note: "This [the joy] refers to the inner chambers; that [the weeping] refers to the outer chambers."

See *Zohar* 1:163a (and *KP*, ad loc.); 2:17b–18a; 3:15b; Margaliot, *Sha'arei Zohar*, *Ḥagigah* 5b.

1593. ***YHVH* renounced, the evil...** In this verse, the word וינחם (*va-yinnaḥem*) can be rendered variously: "changed His mind, retracted, renounced, relented, repented, regretted, was sorry." Rabbi Yitsḥak apparently understands the word in the sense of "renounced," and similarly in Genesis 6:6: *YHVH renounced having made humankind on earth*.

1594. **returning to God** Repenting sincerely.

1595. **that site of judgment...** *Shekhinah*, who receives the power of judgment from *Gevurah* and executes it upon humans. See *Zohar* 1:70b.

1596. ויתעצב אל לבו (***Va-yit'atstsev el libbo***), *His heart was embittered...* *Shekhinah*, known as both *heart* and Judgment, was empowered by the harshness of *Gevurah*.

1597. ***What is a human that You are mindful of him...*** See BT *Sanhedrin* 38b: "Rav Yehudah said in the name of Rav: 'When the blessed Holy One sought to create the human being, He [first] created a company of ministering angels and asked them, "Is it your desire that we make the human being in our image?" They responded, "Master of the Universe, what are his deeds?" He replied, "Such and such are his deeds." They exclaimed, "Master of the Universe, *What is a human that You are mindful of him, a human being that You take note of him?*" He stretched out His little finger among them and burned them. The same thing happened with a second company. The third company said to Him, "Master of the Universe, the former ones who spoke in Your presence—what did they accomplish? The entire world is Yours! Whatever You wish to do in Your world, do it." When He reached the members of the generation of the Flood and the generation of the Dispersion [the Tower of Babel], whose deeds were corrupt, they [the angels] said to Him, "Master of the Universe, didn't the first ones speak well?" He responded, "*Till your old age, I am He; till you turn grey, I will carry you* [*I have made and I will bear; I will carry and deliver*] (Isaiah 46:4)."'" Cf. *Bereshit Rabbah* 8:6; 31:12.

1598. **as is said: *going forth before the warriors...*** When King Jehoshaphat of Judah was attacking Moab and Ammon, he stationed singers ahead of the troops. See BT *Megillah* 10b: "Does the blessed Holy One rejoice in the downfall of the wicked? Look at what is written: *going forth before the warriors, exclaiming: 'Praise YHVH, for His love endures forever,'* and Rabbi Yoḥanan has said, 'Why isn't the phrase *for He is good* [which usually follows *Praise YHVH* and is here interpreted as *for it is good*] omitted from this praise? Because the blessed Holy One does not rejoice in the downfall of the wicked.' And Rabbi Yoḥanan said further, 'What is the meaning of the verse: *One did not approach the other all night long?* [In its literal sense, this verse refers to the Israelites and the Egyptians.] The ministering angels [referred to as *one* and *the other* in Isaiah

6:3] wanted to sing, but the blessed Holy One said, "The work of My hands is drowning in the sea, and you are singing?"'"

This midrash is sometimes cited to explain the reduced version of the *Hallel* prayer on the latter days of Passover, commemorating the crossing of the Red Sea.

1599. **You have weakened supernal power!** Human sin impairs the divine. See *Eikhah Rabbah* 1:33: "Rabbi Azariah said in the name of Rabbi Yehudah son of Rabbi Simon, 'When Israel enact the will of the Omnipresent, they strengthen heavenly power, as is said: *In God we generate strength* (Psalms 60:14). When Israel do not enact the will of the Omnipresent, they weaken, as it were, the great power of the One above, as is written: *You weakened the Rock that engendered you* (Deuteronomy 32:18).'"

See *Sifrei*, Deuteronomy 319; *Vayiqra Rabbah* 23:12; *Pesiqta de-Rav Kahana* 25:1; *Zohar* 2:32b, 64a, 65b.

In the *Zohar*, Adam's sin is understood as ruining the union of the divine couple, *Shekhinah* and *Tif'eret*. See *Zohar* 1:35b, 53b.

1600. **one light...** The light of *Shekhinah*, now separated from Her partner, *Tif'eret*.

1601. **I brought you into the Garden of Eden to bring an offering...** See *Bereshit Rabbah* 16:5: "[*YHVH Elohim took the human and placed him in the Garden of Eden*] *to work it and tend it* (Genesis 2:15)—these are the offerings." *Zohar* 1:141b, 199b; 2:165b; 3:263a.

Here, "to bring an offering" means to bring the *sefirot* together by uniting *Shekhinah* and *Tif'eret*. *Shekhinah* is symbolized by both the altar and the Garden.

1602. ***to till the ground*** Having failed to serve *Shekhinah*, symbolized by earth, Adam is banished from the Garden and condemned to till the earth.

1603. **the blessed Holy One treasured him away close to the Garden...** Guided by a ray of light emanating from the Garden, Adam dug a cave close by, a cave later known as the Cave of Machpelah (Genesis 23), where all the patriarchs and matriarchs (except for Rachel) were buried. According to rabbinic tradition, Adam and Eve were buried there as well.

See *Bereshit Rabbah* 58:8; BT *Eruvin* 53a; *Pirqei de-Rabbi Eli'ezer* 20, 36; *Midrash ha-Gadol*, Genesis 23:9; *Zohar* 1:81a (*ST*), 127a–128b, 248b; 3:164a; *ZḤ* 21a (*MhN*), 79d (*MhN*).

1604. **On account of you, I am leaving the world** Because of Adam's sin, death was decreed upon humanity.

1605. **No one departs from the world without first seeing Adam...** See *Bemidbar Rabbah* 19:18: "Death is decreed upon all the righteous who spring from him [Adam], They do not depart this life without first gazing upon the face

of *Shekhinah* and reproving Adam, saying: 'You inflicted death upon us!' Adam responds: 'As for me, I possess only one sin, while in your case, every single one of you possesses more than four.'" See *Tanḥuma, Ḥuqqat* 16; *Tanḥuma* (Buber), *Ḥuqqat* 39; *Zohar* 1:65b, 81a (*ST*), 127a.

1606. **Adam endures, gazing at the patriarchs...** Adam points out to them his former site in the Garden.

1607. **due to his own sins...** As opposed to the doctrine of original sin. See *Tanḥuma* (Buber), *Bereshit* 29; and BT *Shabbat* 55a: "Rabbi Ammi said, 'There is no death without sin; there is no suffering without iniquity. There is no death without sin, for it is written: *The soul who sins is the one who will die. The son will not share the guilt of the father, nor the father the guilt of the son....* (Ezekiel 18:20).'"

1608. **except for those three...** See BT *Shabbat* 55b: "Four died through the incitement of the serpent, namely: Benjamin the son of Jacob, Amram the father of Moses, Jesse the father of David, and Chileab the son of David." According to this view, these four individuals did not sin on their own but died only because of the sin of Adam and Eve, who were enticed by the serpent.

Here the *Zohar* substitutes Levi for Chileab; see Ta-Shma, *Ha-Nigleh she-ba-Nistar* (1st ed.), 115. Cf. above, page 296, where only Joshua (who did not participate in the sin of the Golden Calf) is specified.

1609. **brazenly, in sight of all** See *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:60b.

1610. **drawing the bow taut with the shaft of a centaur** A cryptic reference to masturbation. On the phallic association of the bow, see *Bereshit Rabbah* 87:7; BT *Sanhedrin* 92a. Cf. BT *Ḥagigah* 15a: "Shemu'el said, 'Any emission of semen that does not shoot forth like an arrow does not fructify.'"

קולפא (*Qulpa*) means "pole, lance, shaft, club, strap" (see *Zohar* 1:29a, 32a). קנטיר (*Qantir*), is "centaur," the mythical creature who is half-human, half-horse. See *Bereshit Rabbah* 23:6; *Ma'arikh*, s.v. *qtr*.

1611. **He cast his eyes upon them...** On the destructive power of Rabbi Shim'on's gaze, see BT *Shabbat* 33b–34a; JT *Shevi'it* 9:1, 38d; *Bereshit Rabbah* 79:6; *Pesiqta de-Rav Kahana* 11:16; *Qohelet Rabbah* on 10:9; *Midrash Tehillim* 17:13; *Eikhah Zuta* 1:43. In all of these sources (except the last), the context is the purification of Tiberias. The sea mentioned here is the Sea of Galilee.

1612. **Every sin committed openly repels *Shekhinah*...** See BT *Ḥagigah* 16a: "Rabbi Yitsḥak said, 'Whoever sins secretly, it is as if he thrusts away the feet of *Shekhinah*.'" Cf. *Zohar* 1:57a, 61a, 68b–69a.

1613. **haughtily, with head erect...** ברישא זקיף (*Be-reisha zeqif*), "With head erect." See BT *Berakhot* 43b: "Whoever walks with a haughty [literally, "erect"]

stature even for four cubits, it is as if he thrusts away the feet of *Shekhinah*."

1614. ***Remove the wicked from the presence of the king...*** The first of the cited verses continues: *and his throne will be established in justice*. The second verse reads: *Remove the dross from silver, and a vessel emerges for the smith*.

1615. ***My spirit shall not abide in humanity forever, since they, too, are flesh*** The verse continues: *Let his days be a hundred and twenty years*.

1616. **to perform as above** The world below is modeled on the divine realm and sustained by the stream of emanation.

See *Zohar* 1:38a, 129a, 145b, 156b, 158b, 205b; 2:15b (*MhN*), 20a (*MhN*), 48b, 82b, 251a (*Heikh*); 3:40b, 65b; Tishby, *Wisdom of the Zohar*, 1:273.

1617. **the spirit of life above...** The flow of emanation, which emerges from the highest realms of the *sefirot* and proceeds to *Tif'eret*, symbolized by Jacob.

1618. **this world in which King David abides** *Shekhinah*, also known as *Malkhut* ("Kingdom"), symbolized by the ideal king, David.

1619. **לעלם (*le-olam*), *forever*, without a ו (*vav*)...** In the verse in Genesis (*My spirit shall not abide in humanity* לעלם [*le-olam*], *forever*), the word לעלם (*le-olam*) is written without the letter ו (*vav*), a spelling that alludes to *Shekhinah* without Her partner, *Tif'eret*. He together with the five *sefirot* surrounding Him (*Ḥesed* to *Yesod*) is symbolized by this letter whose numerical value is six.

See *Minḥat Shai* on Genesis 6:3; Exodus 3:15; 31:17; BT *Pesaḥim* 50a.

1620. **Now that humans sinned...** In the generation of the Flood.

1621. **Amplifying the meaning to include...** לאסגאה (*Le-asga'ah*), "To increase," a Zoharic rendering of the rabbinic Hebrew לרבות (*le-rabbot*), "to increase"— that is, to include, amplify, or widen the scope of meaning. In rabbinic hermeneutics the word גם (*gam*), "also, too," amplifies the literal meaning of a biblical word or phrase. See *Bereshit Rabbah* 1:14; JT *Berakhot* 9:5, 14b.

Here the word *too* amplifies the meaning to include the serpent, who lurks beneath *Shekhinah*, craving the rich nourishment of emanation.

1622. ***he is flesh*, as is said: *End of all flesh*...** The demonic primordial serpent is known as *End of all flesh* (see *Zohar* 1:35b, 54a, 62b) and identified with the Angel of Death. See BT *Bava Batra* 16a: "Resh Lakish said, 'Satan, the evil impulse, and the Angel of Death are one and the same.'" Cf. *Zohar* 1:52a, 202a; 2:262b–263a; Moses de León, *Sefer ha-Rimmon*, 394–95.

Rabbi El'azar apparently reads the verse: *My spirit shall not abide in* אדם (*adam*) [namely, *Tif'eret*, known as Primordial Adam, so that the flow of emanation will not continue] לעלם (*le-olam*), *to the world* [of *Shekhinah*], *since he, too* [the serpent, lurking beneath *Shekhinah*], *is flesh* [and would be nourished]. Alternatively, *My spirit shall not abide in humanity* לעלם (*le-olam*) [because

Shekhinah is lacking ו (*vav*) due to Adam's sin], *since he, too* [the serpent, lurking beneath *Shekhinah*], *is flesh* [and would be nourished].

1623. **duration of banded diadem** One of the *Zohar*'s neologistic phrases, apparently alluding to the splendid bond of body and soul. On קוזפירא (*quzpira*), "diadem," see *Zohar* 2:175a; 3:154a.

1624. **These are Uzza and Azael...** These two angels opposed the creation of Adam and Eve, fell from heaven, and were attracted by *the daughters of men* (Genesis 6:2). They were punished by being bound in chains of iron in the mountains of darkness, from where they still manage to wreak havoc, teaching sorcery to humans.

See 1 Enoch 6–8; Jubilees 5; BT *Yoma* 67b; *Aggadat Bereshit*, intro, 39; *Midrash Avkir*, 7 (cited in *Yalqut Shim'oni*, Genesis, 44); *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:9b, 23a, 37a, 37a (*Tos*), 126a; 3:208a–b, 212a–b; *ZḤ* 81a–b (*MhN*, *Rut*).

1625. ***Let birds fly upon the earth...*** Certain angels, symbolized by birds, manifest in human form *upon the earth*.

See *Bereshit Rabbah* 1:3; *Devarim Rabbah* 8:2; *Zohar* 1:13a, 34a–b, 46b, 101a, 144a; 3:39b.

1626. **'They turn countless shades'** See BT *Yoma* 75a, where demons are said to "turn many colors." Cf. *Bereshit Rabbah* 21:9, commenting on a *blazing, ever-turning sword* (Genesis 3:24): "*Ever-turning*—changing: sometimes male, sometimes female; sometimes spirits, sometimes angels."

See *Zohar* 1:44a, 53b, 165a (*ST*), 237a; 3:19b.

1627. **abiding on it, unable to strip themselves of it** They had materialized so fully that they could not escape the physical realm. See *ZḤ* 81a (*MhN*, *Rut*).

1628. **Mighty Giants** See *Zohar* 3:160b.

1629. **the *nefilim* themselves are called *sons of Elohim*...** See Genesis 6:2–4; *Zohar* 1:19b, 37a, 55a; 3:144a (*IR*).

1630. **When a person seeks vengeance...** See *Tanḥuma*, *Va'era* 14: "The way the world operates, if a person wants to do something evil to his enemy, he does it suddenly to catch him unawares. But the blessed Holy One warned Pharaoh before every single plague [so that he might turn back to God]."

Cf. BT *Yoma* 86b, citing Job 33:29.

1631. **He announced it to them through Noah, warning them...** Noah attempted to warn his contemporaries and induce them to repent, but he was unsuccessful. See *Bereshit Rabbah* 30:7; *Tanḥuma*, *Noaḥ* 5; BT *Sanhedrin* 108a–b.

1632. ***He named him* נח (*Noaḥ*), *Noah, saying...*** The full verse reads: *He*

named him נח (*Noaḥ*), *Noah, saying: This one* ינחמנו (*yenaḥamenu*), *will provide us relief, from our labor and from the painful toil of our hands caused by the soil that* YHVH *cursed*. Here Noah is named by his father Lamech.

1633. **How did he know?...** How did Lamech, Noah's father, know that his son would *provide relief*? See *Tanḥuma, Bereshit* 11: "How did he know to say, *This one will provide us relief from our labor*...? Was he a prophet? Rabbi Shim'on son of Yehotsadak said, 'They had been taught that when the blessed Holy One said to Adam, *Cursed is the ground because of you; by painful toil will you eat of it all the days of your life* (Genesis 3:17), Adam asked, "Master of the world, for how long?" He replied, "Until a human is born circumcised." When Noah was born circumcised, Lamech immediately knew and said, "Indeed, *this one will provide us relief*...!"'"

See *Avot de-Rabbi Natan* A, 2; *Tanḥuma, Noaḥ* 5; *Zohar* 1:59b. According to the *Zohar*, the mark of circumcision signifies union with *Shekhinah*; see *Zohar* 1:2b, 13a.

1634. **At first they did not know how to sow...** See *Tanḥuma, Bereshit* 11: "Before Noah was born, people did not reap what they sowed. If they sowed wheat, they reaped thorns and thistles. Once Noah was born, the world became arable once again. They reaped what they sowed, sowing wheat and reaping wheat, sowing barley and reaping barley. Furthermore, until Noah was born, they worked by hand... Once Noah was born, he invented plows, scythes, spades, and all kinds of tools." Cf. *Zohar* 1:38a, 97b.

1635. **as is said: איש נעמי** (***ish no'omi***), ***husband of Naomi...*** This verse demonstrates that איש (*ish*) can mean "husband." Noah was not simply *man of the soil*, but *husband of Shekhinah*, who is symbolized by earth. He fulfilled the role of *Yesod*, known as Righteous, uniting with the divine feminine. Similarly, Moses is called איש האלהים (*ish ha-Elohim*), *husband of Elohim*. See above, pp. 41–42, n. 288. Cf. 1:59b, 62b.

The mystical purpose of an offering is to redeem *Shekhinah* by uniting Her with Her partner.

1636. ***the works of Elohim...*** The Masoretic text reads: *the works of YHVH*. See Psalms 66:5: *Come, see the works of Elohim*. The entire discussion here is based on the assumption that Psalms 46:9 reads *Elohim* rather than *YHVH*; cf. *ZḤ* 12a (*MhN*). Such a reading is attested in biblical manuscripts as well as the Septuagint (codex Alexandrinus), and the Zoharic rabbis are aware of both variants. Note the comment by Rabbi Ḥiyya in the following lines: "Whether it be one name or the other, all is praise."

See *Bereshit Rabbah* 84:8; 88:3 (and Theodor, ad loc.); *Tanḥuma, Vayelekh* 1; Radak on Psalms 46:9; *Zohar* 1:60a, 157b (*ST*); 2:5a; *ZḤ* 73a (*ShS*); Moses de

León, *Sefer ha-Rimmon*, 288; *OY*, *KP*, *MM*, and *Zohorei Ya'bets* on this passage; *Minḥat Shai* on Numbers 23:9; Psalms 46:9; 66:5; Menaḥem Azariah of Fano, *Yonat Elem*, 99; Margaliot, *Sha'arei Zohar*, *Berakhot* 7b.

1637. ***works of*** **יו״ד ה״א וא״ו ה״א** (***yod he vav he***), ***YHVH*...** ***works of*** **this name...** In rabbinic literature the names *YHVH* and *Elohim* represent, respectively, the divine qualities of compassion and justice. See *Sifrei*, Deuteronomy 26; *Bereshit Rabbah* 12:15; 33:3; *Zohar* 1:64b; 2:187a, 227b.

Strict justice demands punishment, namely, *desolation*.

1638. **He brought names...** God imparted divine names to the world so that human beings could wield them theurgically, drawing down the rich flow of emanation. See BT *Berakhot* 7b: "How do we know that a name determines destiny? Rabbi El'azar said, 'For Scripture states: *Come, gaze upon the works of YHVH, how He has brought* שמות (*shammot*), *desolation, on earth*. Do not read שמות (*shammot*), *desolation*, but rather שֵׁמוֹת (*shemot*), *names*.'"

1639. **For if the world were conducted by the name of compassion...** As noted above, the two divine names, *YHVH* and *Elohim*, symbolize, respectively, compassion and justice. See *Bereshit Rabbah* 12:15, explaining the appearance of both names in Genesis 2:4, *On the day YHVH Elohim created heaven and earth*: "The blessed Holy One said, 'If I create the world by the quality of compassion, its sins will abound; by the quality of justice, the world will not endure. Rather, I will create it by both the quality of justice and the quality of compassion. Oh that it may endure!' So, *YHVH Elohim*."

Here Rabbi Yitsḥak's point is that the name *Elohim* in Psalms 46:9 denotes justice (or: judgment) and the consequent punishment of *desolation*, whose purging power ensures the continued existence of the world.

1640. **so that the name would determine his destiny** So that Noah would succeed in providing comfort and relief to the world. See BT *Berakhot* 7b (cited above, note 1638); *Zohar* 1:6a; 2:179b.

1641. **Not so, the blessed Holy One...** God favored a different etymology of Noah's name.

1642. **Of Noah is written... while the letters of עֵר** (***Er***), **Er...** See *Kallah Rabbati* 2: "It was taught: [ער (*Er*), Er] spelled backward is רע (*ra*), evil. Similarly, נח (*Noaḥ*), Noah, spelled backward is חן (*ḥen*), favor." Genesis does not specify the nature of Er's sin, but rabbinic tradition maintains that it was the same as that of his younger brother, Onan, who spilled his semen on the ground (38:9).

See *Bereshit Rabbah* 85:4 (and Theodor, ad loc.); BT *Yevamot* 34b; *Kallah Rabbati*, ibid.; *Targum Yerushalmi*, Genesis 38:7; *Zohar* 1:56b–57a.

1643. **That *Book of Adam* and *The Book of Enoch*...** See *Sefer Noaḥ* (*Beit*

ha-Midrash, 3:158–60). Both of these books are referred to frequently in the *Zohar*. According to BT *Bava Metsi'a* 85b–86a, Rabbi Yehudah the Prince once saw *The Book of Adam*, which contained the genealogy of the entire human race. See Genesis 5:1; *Bereshit Rabbah* 24:1; BT *Sanhedrin* 38b. According to various medieval traditions, the angel Raziel transmitted a magical book to Adam. Later, probably in the seventeenth century, *Sefer Razi'el* was compiled in its present form, comprising ancient magical, mystical, and cosmological teachings.

See *Zohar* 1:17b, 37b, 55a–b, 72b, 90b; 2:70a–b, 131a, 143b, 180a, 181a, 197a; 3:10a, 68b; *ZḤ* 37b; Ginzberg, *Legends*, 5:117–18, n. 110; Liebes, *Peraqim*, 85–87; Wineman, *Mystic Tales from the Zohar*, 35–54.

Concerning Enoch, Genesis 5:24 states: *He was no more, for God took him*. In postbiblical literature this verse is taken to mean that God transported Enoch through the heavens, a journey recorded in the Enoch literature. The *Zohar*'s *Book of Enoch*, though influenced by this literature, is not identical with any of its particular volumes. It comprises one of the many books housed in the real or imaginary Zoharic library.

See *Aggadat Bereshit*, intro, 38; *Midrash Aggadah*, Genesis 5:24; *Zohar* 1:13a, 37b, 55b, 72b; 2:55a, 100a, 105b, 180b, 192b, 217a; 3:10b, 236b, 240a, 248b, 253b, 307a; *ZḤ* 2c (*SO*); Ginzberg, *Legends*, 5:156–64, nn. 58–61; Margaliot, *Mal'akhei Elyon*, 80–83.

1644. **how did he know to bring an offering...** When the waters of the Flood receded, Noah emerged from the ark and offered sacrifices (Genesis 8:20). According to the *Zohar*, the purpose of such offerings is to unite the *sefirot* and ensure the flow of blessing and sustenance to the world. Noah discovered this mystical truth by studying the books of Adam and Enoch.

See BT *Ta'anit* 27b: "Rabbi Ya'akov son of Aḥa said in the name of Rabbi Assi: 'Were it not for the *ma'amadot* [representatives accompanying the Temple sacrifices], heaven and earth would not endure.'" Cf. Tishby, *Wisdom of the Zohar*, 3:878–90.

1645. **The way before us is smooth. We want to hear words of Torah!** Since the road is clear, let us focus on Torah. On the importance of engaging in Torah while on a journey, see Deuteronomy 6:7; BT *Eruvin* 54a; *Ta'anit* 10b; *Zohar* 1:7a, 69b–70a, 87a, 115b.

1646. **before setting out on the way...** Before setting out on a journey, one should pray, including (or specifically) *tefillat ha-derekh* ("the prayer for the way"). See BT *Berakhot* 29b: "Elijah said to Rav Yehudah the brother of Rabbi Sala the Ḥasid, 'Do not let your anger boil and you will not sin; do not get drunk and you will not sin; and when you set out on the way, consult your Creator and then set out.' What is meant by 'consult your Creator and then set out'? Rabbi Ya'akov

said in the name of Rav Ḥisda, 'This is *tefillat ha-derekh*.'"

See *Berakhot* 14a: "Rav Idi son of Avin said in the name of Rabbi Yitsḥak son of Ishyan, 'Whoever prays and then sets out on the way, the blessed Holy One fulfills his desires, as is said: *Righteousness goes before him, and he sets out on his way*.'" In this Talmudic passage, *righteousness* (or: *justice*) implies justification by prayer, which guarantees a successful journey. Here, for Rabbi Shim'on, *Righteousness* is a name of *Shekhinah*, who symbolizes divine justice. By praying, one secures Her accompanying presence. See above, note 1292.

1647. לבו (***libbo***), ***his heart...*** לב (*Lev*) means both "heart" and "mind."

1648. **Who is *his heart*? The blessed Holy One...** God is identified as "heart" in *Eikhah Rabbah, Petiḥta* 16; *Shir ha-Shirim Rabbah* on 5:2; and *Shemot Rabbah* 33:3.

1649. **the sign of covenant engraved in a man's flesh...** The mark of circumcision. Some radical critics of tradition contended that belief in God did not require fulfilling the commandments; the *Zohar* insists on integrating belief and observance.

1650. **he turned into a heap of bones** On the destructive power of the rabbinic gaze, see BT *Berakhot* 58a; *Shabbat* 33b–34a; *Bava Batra* 75a; cf. above, page 328; *Zohar* 3:221a.

1651. **'All is in the hand of the blessed Holy One except being virtuous or wicked'** See BT *Berakhot* 33b: "Rabbi Ḥanina said, 'All is in the hands of heaven except the awe of heaven, as is said: *Now, Israel, what does YHVH your God ask of you but to be in awe?* (Deuteronomy 10:12).'" Cf. *Niddah* 16b.

1652. **So how could David...** How could David (traditionally, the author of Psalms) ask God to make him virtuous, since this is dependent on free will?

1653. **Who is *my heart*?...** As noted above, God is identified as "heart" in *Eikhah Rabbah, Petiḥta 16; Shir ha-Shirim Rabbah* on 5:2; and *Shemot Rabbah* 33:3, all of which cite Psalms 73:26. Here the reference is specifically to *Shekhinah*, associated with David; see below.

1654. **cleaving to *awe*** Cleaving to *Shekhinah*, known as *awe*.

1655. **my allotted site...** David, the ideal king, symbolizes *Shekhinah*, the divine name, who is also known as *Malkhut* ("Kingdom").

1656. **Faith abides fittingly...** *Shekhinah*, known as Faith, accompanies one who lives in awe of God.

1657. **the world that is coming** עלמא דאתי (*Alma de-atei*), the Aramaic equivalent of the rabbinic Hebrew העולם הבא (*ha-olam ha-ba*), "the world that is coming." This concept is often understood as referring to the hereafter and is usually translated as "the world to come." From another point of view, however, "the world that is coming" already exists, occupying another dimension. See

Tanḥuma, *Vayiqra* 8: "The wise call it *ha-olam ha-ba* not because it does not exist now, but for us today in this world it is still to come." Cf. Maimonides, *Mishneh Torah, Hilkhot Teshuvah* 8:8; and Guttmann, *Philosophies of Judaism*, 37: "'The world to come' does not succeed 'this world' in time, but exists from eternity as a reality outside and above time, to which the soul ascends." In Kabbalah "the world that is coming" often refers to *Binah*, the continuous source of emanation, who gives birth to the lower *sefirot*. See *Zohar* 3:290b (*IZ*): "the world that is coming, constantly coming, never ceasing."

Cf. *Bahir* 106 (160); Asher ben David, *Peirush Shelosh Esreh Middot*, in *Kabbalah* 2 (1997): 293; Moses de León, *Sheqel ha-Qodesh*, 26 (30); idem, *Sod Eser Sefirot*, 375; *Zohar* 1:83a, 92a.

1658. **treasured away for the righteous...** See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

See *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma*, *Shemini* 9; *Bahir* 97–98 (147); *Zohar* 1:7a, 31b–32a, 45b–46a, 47a; 2:127a, 148b–149a, 220a–b; 3:88a, 173b.

1659. **listen in that world** While on earth.

1660. ***No eye has seen, O God, but You...*** See BT *Berakhot* 34b: "Rabbi Ḥiyya son of Abba said in the name of Rabbi Yoḥanan, 'All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You*, [*what You will do for one who awaits You*]... All the prophets prophesied only concerning masters of return [those who succeed in turning back to God], but as for the completely righteous, *No eye has seen, O God, but You*.'"

In the *Zohar*, this verse often refers to *Binah*, who is identified with "the world that is coming." See 1:4b, 6b; 2:97b, 163a.

1661. ***The righteous will inherit the land forever...*** This verse, appearing frequently in the *Zohar*, reads in full: *Your people, all of them righteous, will inherit the land forever— sprout of My planting, work of My hands, that I may be glorified*. In M *Sanhedrin* 10:1, it is cited to demonstrate that "all of Israel have a share in the world that is coming."

1. **world that is coming** עלמא דאתי (*Alma de-atei*), the Aramaic equivalent of the rabbinic Hebrew העולם הבא (*ha-olam ha-ba*), "the world that is coming." This concept is often understood as referring to the hereafter and is usually translated as "the world to come." From another point of view, however, "the world that is coming" already exists, occupying another dimension. See *Tanḥuma*, *Vayiqra* 8: "The wise call it *ha-olam ha-ba* not because it does not exist now, but for us today in this world it is still to come." Cf. Maimonides, *Mishneh Torah*, *Hilkhot Teshuvah* 8:8; and Guttmann, *Philosophies of Judaism*, 37: "'The world to come' does not succeed 'this world' in time, but exists from eternity as a reality outside and above time, to which the soul ascends." In Kabbalah "the world that is coming" often refers to *Binah*, the continuous source of emanation, who gives birth to the lower *sefirot*. See *Zohar* 3:290b (*IZ*): "the world that is coming, constantly coming, never ceasing."

Cf. *Bahir* 106 (160); Asher ben David, *Peirush Shelosh Esreh Middot*, in *Kabbalah* 2 (1997): 293; Moses de León, *Sheqel ha-Qodesh*, 26 (30); idem, *Sod Eser Sefirot*, 375; *Zohar* 1:83a, 92a.

Here "the world that is coming" is identified with *the land* mentioned in Isaiah.

2. **All of Israel have a share...** See M *Sanhedrin* 10:1: "All of Israel have a share in the world that is coming, as is said: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified*."

3. **Because they uphold the covenant...** The covenant of circumcision, which is upheld by living in sexual purity. See BT *Shabbat* 137b: "Were it not for the blood of the covenant, heaven and earth would not endure, as is said: *Were it not for My covenant day and night, I would not have established the laws of heaven and earth*."

Cf. *Zohar* 1:32a, 56a, 66b, 89a, 93b. See BT *Sanhedrin* 110b: "An infant—from when may he enter the world that is coming?... Rabbi Naḥman son of Yitsḥak said, 'From the moment he is circumcised.'"

Rabbi Ḥiyya's concern with sexual purity reflects the promiscuity prevalent in the Jewish community in thirteenth-century Castile. On this issue, see Moses de León, *Sheqel ha-Qodesh*, 51–54 (63–67); Baer, in *Zion* 2 (1937): 31–33, 36–44; idem, *History*, 1:250–63; Tishby, *Wisdom of the Zohar*, 3:1371–72; Assis, "Sexual Behavior in Mediaeval Hispano-Jewish Society."

4. **From Joseph...** Joseph upheld the covenant by resisting the sexual advances of Potiphar's wife, and he is therefore called "righteous" in rabbinic literature. See Genesis 39; BT *Yoma* 35b; *Bereshit Rabbah* 93:7; *Pesiqta de-Rav Kahana*, *nispaḥim*, 460. Cf. *Tanḥuma*, *Bereshit* 5 and *Pirqei de-Rabbi Eli'ezer*

38, which cite Amos 2:6.

According to Kabbalah, because of his sexual purity Joseph attained the level of *Yesod* ("Foundation"), the divine phallus and site of the covenant. *Yesod* is known as Righteous, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). The verse, which literally means *The righteous one is an everlasting foundation*, is understood as *The righteous one is the foundation of the world*. See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34. The righteous who follow the example of Joseph participate in *Yesod* and attain the world that is coming.

5. ***these are* always invalidates...** See *Bereshit Rabbah* 30:3: "Rabbi Abbahu said, 'Wherever *these are* is written, it invalidates the preceding, whereas *and these are* adds to the preceding. Here [namely, *These are the offspring of Noah*], the wording *these are* invalidates the preceding. What is invalidated? The generation of the Flood.'"

Cf. *Bereshit Rabbah* 12:3 (based on Genesis 2:4); *Zohar* 2:223a.

6. **That *river* gushes and flows...** The stream of emanation flows from *Ḥokhmah* (known as *Eden*) through *Binah* and the *sefirot* below Her, and via *Yesod* enters *Shekhinah*, *the garden*, who yields souls.

On souls as fruit, see *Bahir* 14 (22); Ezra of Gerona, *Peirush Shir ha-Shirim*, 489, 504; *Zohar* 1:15b, 19a, 33a, 60a, 82b, 85b, 115a–b; 2:223b; Moses de León, *Sefer ha-Mishqal*, 51; idem, *Sheqel ha-Qodesh*, 56 (69). Cf. Ibn Ezra on Psalms 1:3.

7. ***for* בו (*vo*), *on it, He rested*** On *Yesod*, *Shekhinah* rested. See *Zohar* 1:47b.

8. ***He rested on the seventh day*** *Yesod* rested on *Shekhinah*, seventh of the lower *sefirot*. Rabbi El'azar is playing with the various meanings of נייחא (*neyaḥa*): "satisfaction, pleasure, rest" and alluding to נח (*Noaḥ*), Noah, who symbolizes *Yesod*.

9. **this generated *offspring*, no other** *Yesod* alone engenders new life, as implied by the wording: *These are the offspring of Noah*.

10. **Noah below embodied the covenant...** Noah lived in sexual purity, unlike the rest of the generation of the Flood (see above, pages 321–23), so he attained the level of *Yesod*, the divine phallus and site of the covenant. According to rabbinic tradition (see below, note 18), Noah was born circumcised, already embodying the covenant.

11. **איש האדמה (*ish ha-adamah*), *husband of earth*** The phrase is normally rendered *man of the soil*, but Rabbi El'azar understands it as *husband of earth*. Having embodied *Yesod*, Noah unites with *Shekhinah*, symbolized by *earth*. See 1:58b, 62b.

Similarly, Moses is called איש האלהים (*ish ha-Elohim*), *husband of Elohim*. See

Deuteronomy 33:1; Psalms 90:1; *Midrash Tehillim* 90:5; *Pesiqta de-Rav Kahana, nispaḥim*, *Vezot Haberakhah*, 443–44, 448 (variants); *Tanḥuma*, *Vezot Haberakhah* 2 (*Ets Yosef*, ad loc.); *Devarim Rabbah* (Lieberman), on 33:1; *Zohar* 1:6b, 21b–22a, 148a, 152a–b, 236b; 239a; 2:22b, 235b, 238b, 244b (*Heikh*).

12. ***Ark of the covenant*** *Shekhinah*, who houses *the covenant* of *Yesod*. See *Zohar* 1:2a, 33b, 228b; Moses de León, *Sheqel ha-Qodesh*, 75 (95).

13. **Noah and the ark followed this paradigm** Noah, embodying *Yesod*, enters the ark, symbolizing *Shekhinah*, thereby ensuring the continuity of life.

14. ***I will erect...*** והקימותי (*Va-haqimoti*), *I will establish*. Rabbi El'azar focuses on the literal meaning: "raise up, erect."

See *Zohar* 1:66b; Moses de León, *Sod Eser Sefirot Belimah*, 381–82; Liebes, *Peraqim*, 378–79; idem, in *Da'at* 1 (1978), 107.

15. **Righteous One...** As explained above in note 4, *Yesod* ("Foundation") is known as Righteous One, based on this verse in Proverbs.

16. ***Noah walked with*** אלהים (***Elohim***), ***God...*** He accompanied *Shekhinah*, known as *Elohim*.

17. ***covenant of peace*** (**Ezekiel 34:25**), **peace of the world...** *Yesod*, the divine phallus and site of the covenant, brings peace by uniting *Tif'eret* with *Shekhinah*. See BT *Shabbat* 152a, where Rabbi Shim'on son of Ḥalafta refers to the phallus as "peacemaker of the home."

18. ***Perfect,*** **for he was born circumcised...** According to rabbinic tradition, Noah was one of those rare individuals born circumcised. See *Avot de-Rabbi Natan* A, 2; *Tanḥuma*, *Noaḥ* 5; *Zohar* 1:58a–b. The verse in Genesis 17 is addressed by God to Abraham immediately preceding the command of circumcision; see *Bereshit Rabbah* 46:1, 4.

19. ***In his generations,*** **not the generations of the world...** The wording implies that all future generations are considered Noah's generations, but Rabbi El'azar is apparently also alluding to the tradition that Noah was only relatively righteous: "*In his generations*, not in other generations" (*Tanḥuma*, *Noaḥ* 5, according to the view of Rabbi Yehudah).

20. ***from there it divides*** The full verse reads: A *river issues from Eden to water the garden, and from there it divides and becomes four stream-heads*. In Kabbalah this verse is interpreted as a description of the flow of emanation from *Ḥokhmah* (*Eden*) to *Shekhinah* (*the garden*), below whom *it divides*, generating the lower worlds. Noah's entrance into the ark symbolizes the union of *Yesod* and *Shekhinah*, which ensures proliferation. See *Zohar* 1:60b–61a.

21. **Foundation of the World...** *Yesod*, embodied by Noah.

22. **A lion in his potency pierces, pulverizes rock!** The mighty Rabbi

El'azar penetrates even the hardest passage.

23. **So, too, from the measurement of the ark** Perhaps, as follows: The ark was 300 cubits long, 50 cubits wide and 30 cubits high, totaling 380, which is the *gimatriyya* (numerical value) of two divine names symbolizing *Yesod* and *Shekhinah*: שדי (*Shaddai*) and אדני (*Adonai*), with the addition of one indicating their unification.

24. ***works of Elohim...*** The Masoretic text reads: *the works of YHVH*. Cf. Psalms 66:5: *Come, see the works of Elohim*. The reading *Elohim* in Psalms 46:9 is attested in many manuscripts and the Septuagint (codex Alexandrinus), and the Zoharic rabbis are aware of both variants. Note the comment by Rabbi Ḥiyya, above, page 332: "Whether it be one name or the other, all is praise."

See *Bereshit Rabbah* 84:8; 88:3 (and Theodor, ad loc.); *Tanḥuma*, *Vayelekh* 1; Radak on Psalms 46:9; *Zohar* 1:157b (*ST*); 2:5a; *ZḤ* 12a (*MhN*), 73a (*ShS*); Moses de León, *Sefer ha-Rimmon*, 288; *OY*, *KP*, *MM*, and *Zohorei Ya'bets* on 1:58b; *Minḥat Shai* on Numbers 23:9; Psalms 46:9, 66:5; Menaḥem Azariah of Fano, *Yonat Elem*, 99; Margaliot, *Sha'arei Zohar*, *Berakhot* 7b.

25. ***A harsh* חזות (*ḥazut*), *vision...*** Rabbi El'azar explains the word חזו (*ḥazu*), *gaze*, by relating it to the word חזות (*ḥazut*), prophetic *vision*.

26. **name determines destiny entirely** See BT *Berakhot* 7b: "How do we know that a name determines destiny? Rabbi El'azar said, 'For Scripture states: *Come, gaze upon the works of YHVH, how He has brought* שמות (*shammot*), *desolation, on earth*. Do not read שַׁמּוֹת (*shammot*), *desolation*, but rather: שֵׁמוֹת (*shemot*), *names*.'" Cf. *Zohar* 1:6a, 58b; 2:179b.

Here the point is that the name given to a child determines and predicts his future character.

27. ***saying; This*** The full verse reads: *He named him Noah, saying: This one* ינחמנו (*yenaḥamenu*), *will provide us relief, from our labor and from the painful toil of our hands caused by the ground that YHVH cursed*.

28. ***Saying* implies Woman** Literally, "*Saying*: this is woman." A Zoharic revision of a midrashic interpretation found in *Bereshit Rabbah* 16:6: "*YHVH Elohim commanded the human, saying, 'From every tree of the garden you are free to eat.'* Rabbi Levi said, 'He issued him six commands..., [one of which was implied by] *saying*, concerning גלוי עריות (*gillui arayot*), exposing nudity (fornication) [as shown by analogy from this proof text]: *Saying: If a man divorces his wife* (Jeremiah 3:1).'"

See BT *Sanhedrin* 56a–b; *Zohar* 1:35b; 2:83b, 239b; 3:27a. Here Rabbi El'azar alters the interpretation of the word *saying* from "concerning adultery" (based on the verse *Saying: If a man divorces his wife* [literally: *woman*]) to "this is Woman," alluding to the divine woman, *Shekhinah*.

29. ***this*, Righteous One** The biblical word זה (*zeh*), *this*, refers to *Yesod*, known as Righteous One, while the feminine form, זאת (*zot*), *this*, refers to his partner, *Shekhinah*, the Divine Presence.

30. **נח (*Noaḥ*), Noah, נייחא (*neyaḥa*), satisfaction, of the earth** Noah's name implies that by embodying *Yesod* he satisfied *Shekhinah*, symbolized by earth.

31. **This site...** *Shekhinah*, implied by the word *saying*. Rabbi El'azar reads the verse: *He named him Noah*. [Who named him Noah?] *Saying* [i.e., *Shekhinah*].

32. **Holy Land** *Shekhinah*.

33. **Here is written: *This*, and there is written: *This is YHVH*...** The second verse specifies the divine male, *YHVH*, thereby demonstrating that *this* conveys that meaning.

34. **inscribed with the inscription of the royal signet, inscribed with His name** In *Tanḥuma*, *Tsav* 14, *Shemini* 8, the mark of circumcision is identified with the י (*yod*) of the divine name שדי (*Shaddai*). A German Hasidic tradition identifies the mark with the *yod* of יהוה (*YHVH*). In the *Zohar*, it signifies the divine name as well as *Yesod* (and occasionally *Shekhinah*).

See *Zohar* 1:2b, 13a, 56a, 95a–b; 2:36a, 216b; 3:142a (*IR*), 215b, 220a, 256a (*RM*); Wolfson, in *JQR* 78 (1987): 77–112; idem, *Circle in the Square*, 29–48.

35. **Why is את (*et*) not written?** Grammatically, the accusative particle את (*et*) has no ascertainable independent sense; but Naḥum of Gimzo and his disciple Rabbi Akiva taught that when *et* appears in a biblical verse, it amplifies the original meaning. See BT *Pesaḥim* 22b; *Ḥagigah* 12a; *Zohar* 1:247a; 2:90a, 135b.

36. **There, another rung; here, another rung...** In the *Zohar*, the word את (*et*) symbolizes *Shekhinah*, who comprises the entire alphabet of divine speech, from א (*alef*) to ת (*tav*). She is also known as Oral Torah. See the Christian parallel in Revelation 1:8: "I am *alpha* and *omega*."

Here Rabbi El'azar's point is that *Shekhinah* named Noah; he reads the verse: את (*Et*) [*Shekhinah*] *called his name Noah*. Jacob, on the other hand, was named by his *sefirah*, *Tif'eret*, known as the blessed Holy One, so in that verse the word את (*et*) does not appear. See *Bereshit Rabbah* 63:8; *Tanḥuma*, *Shemot 4; Midrash Aggadah*, Genesis 25:26; Rashi, ad loc.; *Zohar* 1:138a, 186a–b.

The verse from Isaiah is cited to show that את (*et*) symbolizes *Shekhinah*, who is paired with יהוה (*YHVH*), symbolizing *Tif'eret*, though actually in that verse the divine name is written: אדני (*Adonai*). See *Zohar* 1:18a, 247a; 2:81b.

37. **the blessed Holy One...** *Tif'eret*, known as *YHVH*.

38. **site possessing nothing of its own...** *Shekhinah*, who receives emanation from Her partner.

39. **that *affair* is nourished only *with justice*...** *Shekhinah* is known as דבר (*davar*), "affair" or "word," since She is the realm of divine speech. She is nourished by *Tif'eret*, known as *justice*. *Shekhinah* is also known as *righteousness*, and together with *Tif'eret* constitutes the foundation of the divinity.

40. **Righteous One** *Yesod* ("Foundation"), who is called Righteous One based on Proverbs 10:25; see above, note 4.

See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

41. **Sabbath who opened with *good*** According to *Midrash Tehillim* 92:3, the Sabbath Day herself recited this psalm together with Adam. Cf. the Sabbath morning liturgy: "The Sabbath Day exclaims in praise: *A psalm, a song for the Sabbath Day. It is good to praise YHVH*."

42. **All is one! All have spoken one word** All these different interpretations harmonize. *Tif'eret* and *Yesod* represent two aspects of the divine masculine potency, while Noah embodies *Yesod*, who is also symbolized by the Sabbath day.

43. **This generates offspring...** *Yesod* generates life.

44. **Souls of the righteous...** Souls are engendered by the union of *Tif'eret* (or *Yesod*) and *Shekhinah*. On souls as fruit, see above, note 6.

45. **adorns Himself in His crowns...** Divinity is adorned both by the *sefirot* and by righteous human souls. See *Zohar* 3:291a (*IZ*).

46. **site deepest of all** The highest sefirotic realm is also the deepest.

47. **site of the sanctuary...** *Shekhinah*.

48. **cistern... ocean...** Other names of *Shekhinah*, who receives the divine flow and channels it to the lower worlds.

49. **Why first *your cistern*, then *your well*?...** The words בור (*bor*), *cistern*, and באר (*be'er*), *well*, are nearly identical. See BT *Avodah Zarah* 19a.

50. **site embracing the poor is called *cistern*...** *Shekhinah* is symbolized by poverty and by the empty cistern, since She possesses nothing of Her own and is dependent on the higher *sefirot*. See *Zohar* 1:235a.

51. **Who is that? ד (*Dalet*)... ה (*He*)...** When *Shekhinah* is empty, She is symbolized by the letter ד (*dalet*), signifying that She is דלה (*dallah*), "poor," lacking the flow of emanation from above. Once the human arousal from below stimulates Her union with *Tif'eret*, the ד (*dalet*) is enhanced by the straight line of the letter ו (*vav*), the third letter of יהוה (*YHVH*) whose numerical value of six symbolizes *Tif'eret* and the five *sefirot* surrounding Him. Thereby *Shekhinah* is enriched, and ד (*dalet*) is transformed into ה (*he*), the final letter of יהוה (*YHVH*). See *Zohar* 2:51a, 104a, 123b, 188b (*SdTs*).

52. **King David...** David, the ideal king, symbolizes *Shekhinah*, who is also

known as *Malkhut* ("Kingdom").

53. **Abraham** Symbolizing the free-flowing love of *Ḥesed*.

54. **Jacob, in the middle** Jacob symbolizes *Tif'eret*, the central pillar and core of the *sefirot*, who mediates between *Ḥesed* and *Gevurah*.

55. **Isaac...** Whose servants discovered *a well of living water*. See *Zohar* 1:135b.

56. **supernal holy chariot, composed of the patriarchs...** The three patriarchs symbolize the sefirotic triad *Ḥesed*, *Gevurah*, and *Tif'eret*, which is completed by *Shekhinah*, symbolized by King David.

See *Bereshit Rabbah* 47:6: "Resh Lakish said, 'The patriarchs themselves constitute the [divine] Chariot.'" Cf. Azriel of Gerona, *Peirush ha-Aggadot*, 57; Jacob ben Sheshet, *Ha-Emunah ve-ha-Bittaḥon*, 396; *Zohar* 1:5b, 20a, 89b (*ST*), 99a, 150a, 154b, 173b, 248b; 2:144a; 3:38a, 99a; Baḥya ben Asher on Genesis 32:10.

57. **Desire of the female toward the male arouses...** On the spirit entering the female, cf. *Zohar* 2:102a. See *Bereshit Rabbah* 13:13: "Rabbi Shim'on son of El'azar said, 'Every single handbreadth [of water] descending from above is met by two handbreadths emitted by the earth. What is the reason? *Deep calls to deep*... (Psalms 42:8).' Rabbi Levi said, 'The upper waters are male; the lower, female. The former cry to the latter, "Receive us! You are creatures of the blessed Holy One and we are His messengers." They immediately receive them, as is written: *Let the earth open* (Isaiah 45:8)— like a female opening to a male.'"

See *Tosefta*, *Ta'anit* 1:4; 1 Enoch 54:8; *Seder Rabbah di-Vreshit*, 10 (*Battei Midrashot*, 1:25); *Pirqei de-Rabbi Eli'ezer* 23; *Zohar* 1:17b, 29b, 35a, 46a, 85b, 244a–b, 245b; 3:223b.

According to the second-century Greek physician Galen, sperm is generated by both male and female. See Leviticus 12:2; Ibn Ezra, Naḥmanides, Baḥya ben Asher, and Sforno, ad loc.; BT *Berakhot* 60a; *Niddah* 31a.

58. **Assembly of Israel...** כנסת ישראל (*Keneset Yisra'el*). In rabbinic Hebrew this phrase denotes the people of Israel. The midrash on the Song of Songs describes the love affair between the maiden (the earthly community of Israel) and her lover (the Holy One, blessed be He). In the *Zohar*, *Keneset Yisra'el* can refer to the earthly community but also (often primarily) to *Shekhinah*, the divine feminine counterpart of the people, the aspect of God most intimately connected with them. The lovers in the Song of Songs are pictured as the divine couple, *Tif'eret* and *Shekhinah*.

Here Rabbi Shim'on teaches that *Shekhinah*'s passion for *Tif'eret* is stimulated by righteous souls of Israel "assembled" within Her. See *Zohar* 1:235a, 244a–b,

245b. This ascent of "female waters" is emphasized by Isaac Luria.

59. **amble ambled by the blessed Holy One...** See *Sifra*, *Beḥuqqotai* 3:3, 111b: "*I will walk among you* (Leviticus 26:12).... In the time to come the blessed Holy One will stroll with the righteous in the Garden of Eden."

See Genesis 3:8; *Aggadat Bereshit* 23:5; BT *Sanhedrin* 102a; 2 Enoch 8:3; *Pereq Shirah*, 2:57 (s.v. *tarnegol*); *Seder Gan Eden* (*Beit ha-Midrash*, 3:138).

According to the *Zohar*, at midnight God delights in the souls of the righteous in the Garden of Eden, and those who study Torah here below partake of the celestial joy.

See *Zohar* 1:10b, 72a, 77a–b, 82b, 92a–b, 132b, 136b, 178b, 231b; 2:46a, 130a–b, 136a, 173b, 195b–196a; 3:21b–22b, 52b, 193a; *ZḤ* 13c (*MhN*). Cf. BT *Berakhot* 3b; Scholem, *On the Kabbalah*, 146–50.

60. **All those offspring of the Garden of Eden...** Souls emerge only from the union of *Yesod*, known as Righteous One, with *Shekhinah* (known as both "Garden of Eden" and "ark").

61. **Similarly here, Noah, *righteous man*...** Noah, embodying *Yesod*, had to enter the ark, symbolizing *Shekhinah*, in order to generate offspring.

62. **Because they perpetrated their sins brazenly...** See *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:57b.

63. **verse conveys two modes** The first half of the verse (*The earth was corrupt before God*) conveys hidden sin, known only to God, while the second half (*and the earth was filled with violence*) denotes brazen sin. Both interpretations of *before God* presented here by Rabbi Yehudah and Rabbi Yose derive from Ibn Ezra, ad loc., who prefers a different interpretation. See BT *Keritot* 25b; *Leqaḥ Tov*, ad loc.

64. **'children of Adam'** בני האדם (*Benei ha-adam*), "The children of the human," i.e., human beings. Rabbi Abba understands the phrase as "children of Adam."

65. **he actualized their existence in the world** By entering the ark, he saved humanity.

66. **inflicting death upon them all** By eating the forbidden fruit, he brought death into the world. See Genesis 2:17; *Zohar* 1:36a.

67. ***the children of Adam*, not *the children of Noah*** Even though the account of the Tower of Babel appears after Noah, it still includes the phrase: *the children of Adam*. Why?

68. ***A wise son delights a father*** The verse continues in parallelism: *but a foolish son is his mother's grief.*

69. **when rebels arose against their Lord...** By building the Tower of Babel. See *Bereshit Rabbah* 38:9, which compares the sinful ingratitude of

Adam and the generation of the Tower of Babel: "*That* בני האדם (*benei ha-adam*), *the children of the human, had built*. Rabbi Berekhiah said, 'Would we have thought it was built by the children of donkeys or camels? Rather, it means *the children of Adam*. "Just as Adam, after all the good that I bestowed upon him, said *The woman whom You gave to be beside me* [*she gave me of the tree, and I ate*] (Genesis 3:12), so although the generation of the Dispersion [the generation of the Tower of Babel] followed the generation of the Flood by only two years [as is said:] *two years after the Flood* (ibid. 11:10), yet [they rebelled, displaying gross ingratitude]."'" See *Zohar* 1:74b (*ST*), 75a.

70. ***these*, not the earlier ones...** See above, p. 340 and n. 5. Here Noah's offspring are contrasted with Adam's, who were generated only after he was banished from the Garden.

71. **If Adam had generated offspring from the Garden...** If he had engendered children while still in the Garden, they would have lived forever. Actually, according to various rabbinic sources, Adam did engender children in the Garden.

See *Bereshit Rabbah* 22:2; BT *Sanhedrin* 38b; *Avot de-Rabbi Natan* A, 1; Rashi on Genesis 4:1.

72. **light of the moon would never have darkened** The light of *Shekhinah*, symbolized by the moon, would not have diminished. See *Zohar* 1:1a, 12a, 19b, 33b.

73. **How could they have generated offspring there?...** Procreation is linked with the evil impulse, so if Adam had not sinned, he would have remained childless. See *Bereshit Rabbah* 9:7: "Naḥman said in the name of Rabbi Shemu'el: '*Behold, it was very good*—this is the good impulse; *And behold, it was very good* (Genesis 1:31)—this is the evil impulse. Is the evil impulse *very good*? How astonishing! Yet were it not for the evil impulse, no man would ever build a house, marry a woman, or engender children.'"

See *Yoma* 69b; *Zohar* 1:49a; 3:189a.

74. **Similarly if Israel had not sinned...** At Sinai with the Golden Calf. See BT *Avodah Zarah* 5a: "Resh Lakish said, 'Let us be grateful to our ancestors, for if they had not sinned [with the Golden Calf], we would never have come into the world!'"

75. **incapable of the other side** They cannot endure on the other, holy side. Alternatively, they are incapable of enduring on "the other side," the side of evil, which is barren.

76. **From the ark issued...** See Genesis 9:18–19.

77. ***For all flesh had corrupted their way...*** The verse concludes: *upon earth*. Immorality, especially sexual sin, contaminates the earth. The phrase

corrupted their way upon earth is elsewhere interpreted as referring to masturbation (spilling seed on earth) or crossbreeding.

See BT *Sanhedrin* 108a; *Bereshit Rabbah* 28:8; *Kallah Rabbati* 2; *Pirqei de-Rabbi Eli'ezer* 22; Rashi on BT *Shabbat* 41a, s.v. *ke-illu mevi mabbul la-olam; Zohar* 1:56b–57a, 61b–62a, 69a. Cf. *Sanhedrin* 57a; *Bereshit Rabbah* 26:4.

78. **they thrust *Shekhinah* out of the world...** See BT *Ḥagigah* 16a: "Rabbi Yitsḥak said, 'Whoever sins secretly, it is as if he thrusts away the feet of *Shekhinah*.'" Cf. *Zohar* 1:57a–b, 69a, 84b.

79. **another spirit hovers over her...** A demonic spirit fills the vacuum left by *Shekhinah*.

80. **no other spirit or official hovers over the land of Israel...** See BT *Ta'anit* 10a: "The land of Israel is watered by the blessed Holy One Himself, whereas the rest of the world is watered by an emissary."

Cf. *Tanḥuma, Re'eh* 8; BT *Ketubbot* 110b; *Zohar* 1:84b, 108b; 2:33a, 151b. According to *Bereshit Rabbah* 33:6, "Rabbi Levi said, '... The land of Israel was not inundated by the Flood.'"

According to rabbinic tradition, the seventy nations of the world are governed by seventy angels or heavenly princes appointed by God. See Daniel 10:20; Septuagint, Deuteronomy 32:8–9; Jubilees 15:31–32; *Targum Yerushalmi*, Genesis 11:8, Deuteronomy 32:8–9; *Tanḥuma, Re'eh* 8; *Leqaḥ Tov*, Genesis 9:19; *Pirqei de-Rabbi Eli'ezer* 24; *Zohar* 1:46b, 84b, 108b; 2:33a, 151b; 3:298b; Ginzberg, *Legends*, 5:204–5, n. 91.

81. **But for a moment it does hover...** A destructive power hovers even over the land of Israel.

82. **Here is written: *angel*...** In all these passages *angel* refers to *Shekhinah*. See *Zohar* 1:113a, 120b, 166a, 230a; 3:187a. Cf. *Mekhilta, Shirata* 3.

83. **For good, so that other officials...** In good times, when Israel acts virtuously, God rules over the land of Israel directly, lavishing blessing, so that all others will witness His intimacy with Israel and be ashamed of their own failings.

84. **For ill, so that they will not rejoice...** When Israel sins, God Himself administers the punishment, so as not to give her enemies the satisfaction of dominating her. See *Eikhah Rabbah* 1:41; BT *Sanhedrin* 96b.

85. **the House** The Temple.

86. ***Corrupt,* indeed, as has been explained** See above, note 77. The word נשחתה (*nishḥatah*), *corrupt*, can also mean "destroyed," alluding to the destruction of the Temple described above.

87. **earth called above...** Earth symbolizes *Shekhinah*, who, stimulated by

human repentance, adorns Herself for Her partner, *Tif'eret*. See *Zohar* 1:72b; 2:232b.

88. **So, *it was corrupt,* indeed!...** Immorality defiles both the earth and *Shekhinah*.

89. **Rabbi Yose son of Rabbi Shim'on son of Lekonya, his father-in-law** See the similar setting in *Pesiqta de-Rav Kahana* 11:20: "Rabbi El'azar son of Rabbi Shim'on was going to Rabbi Shim'on son of Rabbi Yose son of Lekonya, his father-in-law... According to this rabbinic tradition, El'azar's father-in-law was named Shim'on son of Yose.

See JT *Ma'aserot* 3:8, 50d; *Shir ha-Shirim Rabbah* on 4:11; *Devarim Rabbah* 7:11; *Seder ha-Dorot*, s.v. Shim'on ben Yose ben Lekonya. (In BT *Bava Metsi'a* 85a, the name of Rabbi El'azar's brother-in-law is given as Rabbi Shim'on son of Issi [Yose] son of Lekonya, which would make Yose his father-in-law, as here in the *Zohar*; but nowhere in rabbinic literature is he named Yose son of Shim'on.)

The author(s) of the *Zohar* consistently switches father and son, transforming Shim'on son of Yose into Yose son of Shim'on. See 1:5a–b, 143b; 3:84b, 188a, 193a; *ZḤ* 10d, 14a (*MhN*), 22c (*MhN*). El'azar's own father, of course, is Rabbi Shim'on son of Yoḥai.

90. **canopied carpet with wooden poles** טופסיסא דקומרא במטון דקולפא (*Tufsisa de-qumra be-matun de-qulpa*). One of the *Zohar*'s neologistic phrases, describing the gracious welcome given Rabbi El'azar by his father-in-law. *Tufsisa* derives from the Greek *tapes*, "carpet, rug." See *Bereshit Rabbah* 33:1; *Bei'ur ha-Millim ha-Zarot*, 178.

Qumra derives from the Greek *qamara*, "arched cover." See *Bereshit Rabbah* 31:11 (describing Noah's ark); M *Eruvin* 8:9–10; *Arukh*, s.v. *qmr*.

The word *qulpa* means "pole, lance." See *Zohar* 1:29a, 32a, 57b.

91. **Companions have already established...** This interpretation appears in *Vayiqra Rabbah* 6:5 (and parallels) in the name of Rabbi Ya'akov of Kefar Ḥanin, who interprets אמרתו (*emrato*), *His utterance*, as *imrato*, "His hemmed garment," the royal purple torn by God in mourning over the destruction of the Temple. According to rabbinic tradition, the Temple curtain was slashed by the Roman general Titus.

See *Sifrei*, Deuteronomy 328; *Bereshit Rabbah* 10:7; *Vayiqra Rabbah* 20:5; BT *Gittin* 56b. Cf. *Midrash Tehillim* 9:13; *Ester Rabbah* 7:10; *Yalqut Shim'oni*, Numbers, 785; *Zohar* 1:39a, 41a (*Heikh*), 224b; 2:8b; 3:140b (*IR*).

92. **He ordained that purple...** The royal purple symbolizes *Shekhinah*, known as *Malkhut* ("Kingdom"). She culminates the emanation of the "primordial days," the six *sefirot* from *Ḥesed* to *Yesod*.

93. **on the day the Temple was destroyed, He rent it...** *Shekhinah*, corresponding to the Temple, was torn from Her partner, *Tif'eret*, and thrown into exile along with Israel.

94. **This can be compared to a king...** See the similar parable in *Bahir* 23 (33).

95. *He apprehended* זמם (*Zamam*), which means both "devise" and "consider." Rabbi El'azar adopts the latter meaning, in the sense of "being apprehensive."

96. **Whenever He entered, He would don...** Whenever the blessed Holy One manifested in the Temple, for example, during the three pilgrimage festivals, He would be robed in *Shekhinah*, uniting with Her.

97. **But we have learned that joy vanishes...** See BT *Megillah* 10b: "Rabbi Yoḥanan has said, '... The blessed Holy One does not rejoice in the downfall of the wicked.' And Rabbi Yoḥanan said further, 'What is the meaning of the verse *One did not approach the other all night long* (Exodus 14:20)? [In its literal sense, this verse refers to the Israelites and the Egyptians encamped at the Red Sea.] The ministering angels [referred to as *one* and *the other* in Isaiah 6:3] wanted to sing, but the blessed Holy One said, "The work of My hands is drowning in the sea, and you are singing?"'" Cf. *Zohar* 1:57a–b.

98. **extension He patiently granted them...** The days of the wicked are prolonged to enable them to turn back to God or to engender worthy children.

See BT *Bava Qamma* 38b; *Vayiqra Rabbah* 32:4; *Zohar* 1:56b, 62b, 65b, 118a (*MhN*), 227a; 2:12b.

99. **punished prematurely—with incomplete guilt...** See BT *Sotah* 9a: "Rav Hamnuna said: 'The blessed Holy One does not punish a person until his peck is full.'"

Cf. *Zohar* 1:113b, 121b. The verse from Genesis explains why Abraham's descendants can inherit the Promised Land only in the distant future.

100. **Egyptians in the sea... enemies of Israel...** On the drowning of the Egyptians, see above, note 97, citing BT *Megillah* 10b. Earlier in the same Talmudic passage, reference is made to the sad fate of the soldiers of Moab and Ammon who died in battle against King Jehoshaphat of Judah. See *Zohar* 1:57b.

101. **even though their time was up...** Even though Israel had sinned and deserved punishment.

102. **there has been no joy...** See M *Sotah* 9:12: "Rabban Shim'on son of Gamli'el says in the name of Rabbi Yehoshu'a: 'Ever since the day the Temple was destroyed, there is no day without a curse, dew has not descended as a blessing, and the flavor of fruit has been eliminated.'"

See *Zohar* 1:70b, 177a, 181a–b, 203a; 3:15b, 74b.

103. **Forty, to lash sinners...** This interpretation by Rabbi Yehudah accords with the view attributed to him in the Mishnah (M *Makkot* 3:10) that forty full lashes should be administered by the court, not thirty-nine, as ruled by the majority of rabbis.

See *Tanḥuma, Qoraḥ* 12; Maimonides, *Mishneh Torah, Hilkhot Sanhedrin* 17:1; *Zohar* 2:184a, 249b (*Heikh*). For other associations of the forty days and nights of the Flood, see *Bereshit Rabbah* 32:5.

104. **the human being was created from these four** See *Tanḥuma, Pequdei* 3: "He began assembling the body of Adam from the four directions of the world."

See 2 Enoch 30:13; *Targum Yerushalmi*, Genesis 2:7; BT *Sanhedrin* 38b; *Pirqei de-Rabbi Eli'ezer* 11; *Zohar* 1:130b, 205b; 2:23b, 24b; 3:83a.

105. ***I will obliterate all existing things*** The verse continues: *that I have made, from the face of the earth*. Rabbi Yehudah is playing with two senses of מחה (*mḥh*): "wipe out" and "strike."

106. ***for all flesh had corrupted their way...*** Human immorality, especially sexual sin, contaminates earth. Rabbi Shim'on understands the expression דרכו השחית (*hishḥit darko*), *corrupted their way*, as an allusion to masturbation.

See *Kallah Rabbati* 2, citing Genesis 38:9: שחת ארצה (*shiḥet artsah*), *he* [Onan] *wasted* [his seed] *on the ground* (or: *let it go to ruin*). Cf. *Pirqei de-Rabbi Eli'ezer* 22; *Bereshit Rabbah* 26:4, 31:7; Rashi on BT *Shabbat* 41a, s.v. *ke-illu mevi mabbul la-olam; Zohar* 1:56b–57a, 69a.

In the world of the *Zohar*, masturbation is a heinous sin. See 1:188a, 219b; Moses de León, *Shushan Edut*, 353; Tishby, *Wisdom of the Zohar*, 3:1365–66. Cf. BT *Niddah* 13a: "Rabbi Yitsḥak and Rabbi Ammi said, '[Whoever emits semen fruitlessly] is as though he sheds blood.'"

107. **return** Turning back to God in sincere repentance.

108. **emitting seed upon earth** Instead of על ארעא (*al ar'a*), "upon earth," several manuscripts read על זרעא (*al zar'a*), "upon seed."

109. ***evil cannot abide with You*** See *Zohar* 1:56b–57a; cf. BT *Niddah* 13b. Later editions include a qualifying gloss here: "except through great returning [repentance]." See *Zohar* 1:219b; Moses de León, *Shushan Edut*, 353.

110. ***Er, firstborn of Judah, was evil...*** The verse concludes: *and YHVH put him to death*. As noted in *Kallah Rabbati* 2, "[ער (*Er*), Er] spelled backward is רע (*ra*), evil." Genesis does not specify the nature of Er's sin, but rabbinic tradition maintains that it was the same as that of his younger brother, Onan, who *wasted* [his seed] *on the ground* (Genesis 38:9).

See *Targum Yerushalmi*, Genesis 38:7; BT *Yevamot* 34b; *Bereshit Rabbah* 85:4 (and Theodor, ad loc.); *Zohar* 1:56b–57a.

111. **upper waters and lower waters failed to unite fittingly** Human immorality ruins the union of the divine couple, *Tif'eret* and *Shekhinah*, symbolized by the upper and lower waters. See *Pirqei de-Rabbi Eli'ezer* 23: "Rabbi Tsadok said, '...The waters of the Flood came down upon the earth—namely, the male waters—and they rose from the depths—namely, the female waters. Joining one another, they prevailed and destroyed the world.'" Cf. *Bereshit Rabbah* 32:7.

See *Bereshit Rabbah* 13:13: "Rabbi Shim'on son of El'azar said, 'Every single handbreadth [of water] descending from above is met by two handbreadths emitted by the earth. What is the reason? *Deep calls to deep...* (Psalms 42:8).' Rabbi Levi said, 'The upper waters are male; the lower, female. The former cry to the latter, "Receive us! You are creatures of the blessed Holy One and we are His messengers." They immediately receive them, as is written: *Let the earth open* (Isaiah 45:8)—like a female opening to a male.'"

See *Tosefta, Ta'anit* 1:4; 1 Enoch 54:8; *Seder Rabbah di-Vreshit*, 10 (*Battei Midrashot*, 1:25); *Zohar* 1:17b, 29b, 46a, 60b, 244a–b, 245b; 3:223b.

According to the second-century Greek physician Galen, sperm is generated by both male and female. See Leviticus 12:2; Ibn Ezra, Naḥmanides, Baḥya ben Asher, and Sforno, ad loc.; BT *Berakhot* 60a; *Niddah* 31a.

112. **The water was boiling... just as they wasted their ways...** See BT *Sanhedrin* 108b: "It has been taught: The waters of the Flood were as thick as semen.... Rav Ḥisda said: 'With boiling [passion] they sinned, and with boiling [water] they were punished.'"

See *Yalqut Shim'oni*, Job, 906; *Pirqei de-Rabbi Eli'ezer* 22; *Targum Yerushalmi*, Genesis 7:10; *Zohar* 1:66a.

113. **bones from victims of the Flood... three hundred paces...** According to rabbinic tradition, the generation of the Flood were giants, of whom only Og, King of Bashan, survived. See *Midrash ha-Gadol*, Genesis 7:20: "Each of them was fifteen cubits [approximately twenty-two feet] high, and they said, 'Let's climb to the top of the mountains!' Therefore the waters swelled fifteen cubits above the mountains."

See *Targum Yerushalmi*, Deuteronomy 3:11; *Bereshit Rabbah* 31:12; BT *Niddah* 61a; *Pirqei de-Rabbi Eli'ezer* 22–23, 34.

The immense size of the bone recorded here derives from (and is dwarfed by) the description in BT *Niddah* 24b: "Abba Sha'ul (or, as some say, Rabbi Yoḥanan) stated: 'I used to be a grave digger. Once while chasing a deer, I entered the thighbone of a corpse. I pursued it for three parasangs [about ten miles] but did not catch the deer and the thighbone did not end. When I returned I was told that the bone belonged to Og, King of Bashan.'"

114. **With their feet they dammed up the springs...** See *Pirqei de-Rabbi*

Eli'ezer 22: "They said, 'If He brings the waters of the Flood upon us, behold, we are of high stature, and the waters will not reach our necks. If He brings up the waters of the depths against us, behold, the soles of our feet can dam up the depths.' What did they do? They spread the soles of their feet and dammed up all the depths. What did the blessed Holy One do? He boiled the waters of the depths, which seethed their flesh and peeled off their skin."

115. ***Noah engendered three sons*** The verse continues: —*Shem, Ham, and Japheth*.

116. **this one virtuous, that one wicked** A gloss preserved in M and several other witnesses adds: "this one average." See Philo, *Questions and Answers on Genesis*, 1:88, where Shem symbolizes good; Ham, evil; and Japheth, indifference.

117. **Here, too, three clusters of spirit roaming...** Noah, symbolizing divine potency, generates the soul in her three aspects: נשמה (*neshamah*), "soul, breath," the highest aspect, followed by רוח (*ruaḥ*), "spirit, wind," and נפש (*nefesh*), "vitality, being." These three dimensions of soul correspond to three worlds. In *ZḤ* 6d (*MhN*) the three aspects of the soul correspond to the upper, middle, and lower worlds. In *Maskiyyot Kesef*, 9–11, Moses de León writes that the soul partakes of three worlds: the World of Creation, the World of Formation, and the World of Action. In later Kabbalah these three worlds contain, respectively, the divine throne, the angels, and the physical cosmos. Here the worlds may symbolize the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*.

See *Zohar* 2:155a; Moses de León, *Sefer ha-Mishqal*, 39–40. On the variety of worlds in the *Zohar*, see Tishby, *Wisdom of the Zohar*, 2:555–60; on the soul, 2:677–722, especially 687–89.

Noah's middle son, Ham, *saw... the nakedness of his father* (Genesis 9:22), for which he was cursed. In the *Midrash ha-Ne'lam* (*ZḤ* 21c) he symbolizes the evil impulse, while here he symbolizes the lowest level of soul, *nefesh* ("vitality"), which originates, according to the *Zohar*, outside the divine realm and on its own is prone to evil.

See 1:81a (*ST*); 3:25a–b; Moses de León, *Sheqel ha-Qodesh* 29 (35).

118. **mountains of separation** Angels or the forces surrounding the divine throne who are situated outside the unified realm of the *sefirot*. See *Zohar* 1:29b, 158a; 2:234a–b (which all cite Song of Songs 2:17); Tishby, *Wisdom of the Zohar*, 2:556.

119. **spirit is joined to soul** The soul (*neshamah*) is clothed in spirit (*ruaḥ*).

120. **vitality joins spirit** The spirit (*ruaḥ*) is clothed in vitality (*nefesh*).

121. **while soul abides in one's ways...** The lower two aspects of the soul, vitality (*nefesh*) and spirit (*ruaḥ*), appear simultaneously at the beginning of life,

but the highest aspect, *neshamah*, manifests only if one lives virtuously. Until then she remains hidden within the deepest recesses of divinity.

122. **If one strives to purify himself...** See BT *Shabbat* 104a: "Resh Lakish said, '...If one comes to defile himself, he is provided an opening; if one comes to purify himself, he is assisted.'"

Cf. *Yoma* 39a: "Our Rabbis taught: '*Do not defile yourselves with them and thus become defiled* (Leviticus 11:43). If one defiles himself slightly, he is defiled greatly; below, he is defiled from above; in this world, he is defiled in the world to come.' Our Rabbis taught: '*Hallow yourselves and you will be holy* (ibid., 44). If one sanctifies himself slightly, he is sanctified greatly; below, he is sanctified from above; in this world, he is sanctified in the world to come.'"

See *Makkot* 10b: "Rabbah son of Bar Ḥana said in the name of Rabbi Huna (some say, Rabbi Huna said in the name of Rabbi El'azar), 'From the Torah, the Prophets, and the Writings it can be demonstrated that one is led on the path one wishes to take.'"

Cf. *Zohar* 1:54a, 56b, 169b, 198b; 2:50a; 3:47a. The reference to "two openings" plays on the wording in BT *Shabbat* 104a, cited above: "If one comes to defile himself, he is provided an opening."

123. **T**osefta "Addenda." The *Matnitin* and *Tosefta* of the *Zohar*, strewn throughout the text, consist mostly of anonymous enigmatic revelations addressed to the Companions, urging them to open their hearts to the mysteries. The terseness of these passages recalls the style of the Mishnah. See Scholem, *Kabbalah*, 216.

The *Matnitin* and *Tosefta* are not formally part of the *Zohar*'s running commentary on the Torah and will consequently be translated separately in a subsequent volume. I have included this passage of *Tosefta* here because it appears here in nearly all of the manuscripts.

124. **Incredible clusters!** קטורי רמאי (*Qeturei rama'ei*), "Exalted bonds," referring to the kabbalists, whose souls link up with divinity. In the preceding passage, the three aspects of soul are referred to as "three clusters of spirit."

The phrase *qeturei rama'ei*, reappearing in *Zohar* 1:107b (*ST*), 251a (*Hash*), could conceivably be rendered "Conspiratorial impostors!" The Hebrew cognate קשר (*qesher*) means "knot, band, conspiracy," while the root *rmy* means "deceive," as in *Zohar* 1:137a (*MhN*), 204b; 2:71a, 72b, 71b–72a (*RR*); *ZḤ* 32a. (See also note 208, below.) The phrase would then refer to the pseudepigraphic circle of the *Zohar* who present their teachings in the guise of ancient Mishnaic rabbis.

125. **Impregnable castles! Quaestors of quaestory!** קסטורי דקוסטרי (*Qastorei de-qusterei*). The root *qstr* appears in two senses in the *Zohar*: one deriving from Latin *castrum* (pl. *castra*), "castle, fortress" (as in *Zohar* 1:29a, 30a); the

other from Latin *quaestor*, a Roman official (JT *Eruvin* 6:2, 23b; *Zohar* 1:19b, 53b; 2:19b, 58b, 208b; 3:13a). Either sense applies here to the kabbalists, impregnable in their faith, appointed from above.

126. **A voice—voice of voices—descends...** A heavenly voice manifests. See *Zohar* 1:77a, 161b (*Mat*); 2:81a.

127. **who see without seeing** See BT *Ḥagigah* 12b: "Rabbi Yose said, 'Woe to creatures, for they see but do not know what they see, they stand but do not know on what they stand.'"

128. **the one encompassed by two within them...** As indicated above (in the passage immediately preceding this *tosefta*), the deepest aspect of soul (*neshamah*) is clothed in spirit (*ruaḥ*), which is itself clothed in vitality (*nefesh*). So the *neshamah* is "the one encompassed by two [dwelling] within them," yet rejected by them through their conduct.

129. **They cling to those two, while one...** They desire only to stay alive through the power of the lower aspects of the soul, *nefesh* and *ruaḥ*, making no effort to attain the deeper spirituality of *neshamah*, who consequently flees from them.

The *neshamah* is "artisan of artisans," the source of creativity, emanating from *Shekhinah*, who is called "Artisan of the world" (*Zohar* 1:47b) and derives from *Binah*, also called Artisan (2:167b; 3:219b; 1:22a [*TZ*]). See *Bereshit Rabbah* 1:1: "Rabbi Osha'ya opened, '*I was with Him as an artisan, I was a daily delight* (Proverbs 8:30).... Torah says, "I was the instrument of the blessed Holy One."... The blessed Holy One gazed into Torah and created the world.'" Cf. *Zohar* 2:161a–b.

130. **Books of Memory** The celestial books in which all human actions are recorded. Elsewhere in the *Zohar*, the Book of Memory is identified with *Yesod*. See Ezra 4:15; Targum to Esther 6:1; *Zohar* 1:8a–b; 2:70a, 200a, 217a, 246a.

131. **Dumah** Literally, "silence," a name for the netherworld in the Bible. See Psalms 94:17: *Unless YHVH had been my help, my soul would have nearly dwelt in dumah*. Cf. Psalms 115:17.

In rabbinic literature Dumah is the angel in charge of souls of the dead (BT *Berakhot* 18b, *Shabbat* 152b, *Sanhedrin* 94a). In the *Zohar*, he retains this role but also oversees Hell. See 1:8a–b, 94a, 102a, 124a (*MhN*), 237b.

132. **except on new moons and Sabbaths...** According to *Tanḥuma, Ki Tissa* 33, one of the dwellers in Hell reports: "Whoever does not observe the Sabbath properly [*Bereshit Rabbah* 11:5: "willingly"] in your world comes here and observes it against his will.... All week long we are punished and on the Sabbath we rest."

See BT *Sanhedrin* 65b; *Zohar* 1:14b, 41a (*Heikh*), 48a, 197b; 2:31b, 88b,

150b–151a, 203b, 207a; 3:94b; *ZḤ* 17a–b.

The notion that the suffering of the wicked in Hell also abates on new moons derives from Ashkenazic sources. See Ta-Shma, *Ha-Nigleh she-ba-Nistar*, 40.

133. **Afterward** At the close of each Sabbath or new moon.

134. **herald in the North...** Associated with the left side and characterized by harsh judgment.

135. **ravaging bands of truculent stingers** חבילי טריקין (*Ḥavilei teriqin*). The first word derives from either חבל (*ḥevel*), "band, group," or the verb חבל (*ḥvl*), "to injure, destroy." The second word derives from the root טרק (*trq*), "to sting, bite."

See *Zohar* 1:130a, 237b, 243b–244a; 3:52b, 62b, 154b, 181a, 291b (*IZ*).

136. **Valley of Ben Hinnom** גי בן הנם (*Gei Ven Hinnom*). Originally, the valley outside the western wall of Jerusalem where the god Molech was worshiped, perhaps through child sacrifice. See 2 Kings 23:10; Jeremiah 7:31–32. Jeremiah prophesied that it would be known as *the Valley of Slaughter* and serve as a burial site. In postbiblical literature *Geihinnom* became the name of Hell.

137. **when Israel responds aloud: 'Amen! May His great name be blessed!'...** The response of the congregation in the middle of the Kaddish prayer. See BT *Shabbat* 119b: "Rabbi Yehoshu'a son of Levi said, 'Whoever responds with all his strength: "Amen! May His great name be blessed!"—his decreed sentence is torn up.'"

See *Tosafot*, ad loc.; *Zohar* 1:38b (*Heikh*); 3:285b; *ZḤ* 49a–b, 84c (*MhN*, *Rut*); *Alfa Beita de-Rabbi Aqiva*, Version 1 (*Battei Midrashot*, 2:368); *Yalqut Shim'oni*, Isaiah, 429; *Seder Eliyyahu Zuta* 17 (22–23); Nissim of Kairouan, *Ḥibbur Yafeh me-ha-Yeshu'ah*, 104–5; *Maḥazor Vitri* 144 (112–13); Ta-Shma, *Minhag Ashkenaz ha-Qadmon*, 299–302; Lerner, in *Asufot* 2 (1988): 29–70.

138. **Samriel is his name** Based on the root סמר (*smr*), "to bristle," in Psalm 119:120: *My flesh bristles in fear of You*. See *Midrash Tehillim*, ad loc.: "*My flesh bristles in fear of You*—in fear of *Geihinnom*."

139. **three gates on the side of the wilderness** A somewhat different layout appears in BT *Eruvin* 19a: "Rabbi Yirmeyah son of El'azar said, '*Geihinnom* has three gates: one in the wilderness, one in the ocean, and one in Jerusalem.'"

On the demonic nature of the wilderness, see *Zohar* 1:14b, 169b, 178b; 2:157a, 184a.

140. **hour-and-a-half** See *Zohar* 3:167a, where a person is punished in Hell for an hour-and-a-half.

141. **three times a day and whenever Israel recites: 'Amen!...'** During

the three daily services, which include the Kaddish prayer, and upon completing a session of Torah study, when the prayer is also recited.

142. **in every direction** Even to Hell, bringing relief to the wicked.

143. **In Hell there are abodes upon abodes...** On the seven divisions of Hell, see BT *Sotah* 10b; *Midrash Tehillim* 11:6; *Zohar* 1:40a (*Heikh*), 237b; 2:150b, 263a–68b (*Heikh*); 3:178a; Ginzberg, *Legends*, 5:20, n. 56.

144. **Sheol and Avadon** In the Bible, שאול (*she'ol*) is the underworld, abode of the dead, sometimes paired with אבדון (*avaddon*), "destruction, ruin," which may refer to a distinct area of the underworld reserved for the wicked. See Proverbs 15:11; Job 26:6; and Revelation 9:11, where Avadon is the name of *the angel of the bottomless pit*. Cf. *Zohar* 3:54b, 178a, 285b–86a.

145. **receives his punishment, and is raised... is never raised...** According to M *Eduyyot* 2:10, the wicked are punished in *Geihinnom* for twelve months. See BT *Rosh ha-Shanah* 17a: "Transgressors of Israel who sin with their body and transgressors of the Gentiles who sin with their body descend to *Geihinnom* and are punished there for twelve months. After twelve months their body is consumed, their soul burned, and the wind scatters them under the soles of the feet of the righteous.... But as for the heretics, informers, apostates, skeptics, those who rejected Torah and denied the resurrection of the dead, those who abandoned the ways of the community, those who *spread* their *terror in the land of the living* (Ezekiel 32:23), and those who sinned and made the masses sin..., these descend to *Geihinnom* and are punished there for generation after generation.... *Geihinnom* will be consumed, but they will not be consumed."

146. **totally... lost** Cf. Dante, *Inferno*, 3: "Abandon hope, all you who enter here."

147. **Noah warned his contemporaries...** According to a rabbinic tradition, Noah attempted to warn his contemporaries and induce them to turn back to God, but he was unsuccessful. See *Bereshit Rabbah* 30:7; *Tanḥuma, Noaḥ* 5; BT *Sanhedrin* 108a–b.

148. **Fire and snow...** According to rabbinic literature, the year-long punishment of the sinners in Hell is equally divided between fire and snow. See JT *Sanhedrin* 10:3, 29b; *Pesiqta de-Rav Kahana* 10:4; *Zohar* 1:68b, 107b, 238b. Similarly, the generation of the Flood was punished with freezing water raining down from the sky and boiling water surging up from the depths. See *Tanḥuma* (Buber), *Bereshit* 33; *Pirqei de-Rabbi Eli'ezer* 22; above, page 356.

149. **Noah was a *tree bearing fruit*...** Noah symbolizes *Yesod*, the fructiferous phallus, identified with this tree. See *Zohar* 1:1a, 18b, 33a, 238a.

150. **when this *tree bearing fruit* joins the *fruit tree*** When *Yesod* joins with *Shekhinah*, who receives His fruit and is called *fruit tree*.

151. **all those supernal species...** Various heavenly and angelic powers.

152. **Similarly, Noah in the ark...** In entering the ark, Noah both imitated and stimulated the union of *Yesod* and *Shekhinah*.

153. ***Noah, husband of earth*** The phrase איש האדמה (*ish ha-adamah*) is normally rendered as *man of the soil*, but Rabbi Abba understands it as *husband of earth*. Having embodied *Yesod*, Noah unites with *Shekhinah*, symbolized by *earth*. See above, note 11.

154. ***Noah, righteous man...*** Noah symbolizes *Yesod*, who is known as Righteous One, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). The verse, which literally means *The righteous one is an everlasting foundation*, is understood as *The righteous one is the foundation of the world*.

See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34; *Zohar* 1:59b.

155. **300 years...** Rabbinic tradition records 120 years. See *Targum Onqelos* and *Targum Yerushalmi*, Genesis 6:3; *Bereshit Rabbah* 30:7.

156. **completed the span of time He had patiently extended for them...** The days of the wicked were prolonged to enable them to turn back to God. See BT *Bava Qamma* 38b; *Vayiqra Rabbah* 32:4; *Zohar* 1:56b, 61b, 65b, 118a (*MhN*), 227a; 2:12b.

157. ***The sons of Elohim saw the human daughters...*** The verse reads: *The sons of Elohim saw how beautiful the human daughters were, and they took themselves wives, whomever they chose*. The myth behind this fragment in Genesis appears in postbiblical sources describing angels who rebelled against God and descended from heaven to earth, where they were attracted by mortal women.

See Isaiah 14:12; 1 Enoch 6–8; Jubilees 5; BT *Yoma* 67b; *Aggadat Bereshit*, intro, 39; *Midrash Avkir*, 7 (cited in *Yalqut Shim'oni*, Genesis, 44); *Pirqei de-Rabbi Eli'ezer* 22; *Zohar* 1:23a (*TZ*), 37a, 37a (*Tos*), 58a, 126a; 3:208a–b, 212a–b; *ZḤ* 81a–b (*MhN, Rut*); *Targum Yerushalmi*, Genesis 6:2; Ginzberg, *Legends*, 5:153-56, n. 57.

158. **This was the foundation, the root of their persistent sinning...** The generation of the Flood, descended from the lustful union of angels with mortal women, persisted in the ancestral sin. Thereby they rejected *Shekhinah*, known as מהימנותא קדישא (*meheima-nuta qaddisha*), the realm of "holy faith."

159. **We return to the previous matter** Previously the discussion had focused on Genesis 6:12, then on 6:10, following which there appear a passage from the Zoharic *Tosefta* and a discussion of Noah warning his generation. Now the text returns to Genesis 6:13.

160. ***End of all flesh has come before Me...* caused by them** Human

wickedness empowers the Angel of Death, known as *End of all flesh*. See *Zohar* 1:35b, 54a, 58a.

161. **to that world** To the afterlife. See BT *Berakhot* 28b: "When Rabban Yoḥanan son of Zakkai fell ill, his disciples came in to visit him. As soon as he saw them, he began to weep. They exclaimed, 'Lamp of Israel! Right-hand Pillar! Mighty Hammer! Why do you weep?' He replied, '... There are two paths before me—one leading to Paradise, the other to Hell—and I do not know on which one I will be led. Should I not weep?'"

162. לקץ הימין (***le-qets ha-yamin***), ***at the end of the right*** The phrase means literally *at the end of days*, the word ימין (*yamin*) being an aramaized form of the Hebrew ימים (*yamim*), "days." Rabbi Yehudah, however, understands the word as the Hebrew ימין (*yamin*), "right."

163. ***earth of pitch-black darkness*** The verse actually reads: *rock of pitch-black gloom*. See *Zohar* 1:193a.

164. **Angel of Death, Serpent, *End of all flesh*** The demonic manifests as the Angel of Death. See BT *Bava Batra* 16a: "Resh Lakish said, 'Satan, the evil impulse, and the Angel of Death are one and the same.'" Cf. *Zohar* 1:58a.

165. **he derives from the side of the smelting of gold** The Angel of Death and the entire demonic realm represent the dark dross of the *sefirah* of *Gevurah*, who is situated on the left side of the sefirotic tree and symbolized by gold.

166. ***The furthest reaches...* When judgment looms...** Perhaps understanding the biblical word תכלית (*takhlit*), "end, *reaches*," according to the intensive form of the root בלה (*klh*), "to destroy."

167. **Accuser of the world** See the description of Satan's itinerary in BT *Bava Batra* 16a: "He descends and seduces, ascends and arouses wrath, obtains authorization, and seizes the soul."

See Rashi on BT *Shabbat* 89a, s.v. *ba ha-satan; Zohar* 1:10b, 46b, 125a, 148a (*ST*), 152b; 2:33b, 268b.

168. ***As for you, go on till the end; you will rest, and arise*** The verse continues: *for your share at the end of days*. See *Eikhah Rabbah* 2:6; *Pesiqta de-Rav Kahana* 17:5.

169. **He asked, 'Where?... *You will rest*'** Several manuscripts read here: "He asked, 'Rest in this world or in that world?' He replied, 'In that world, as is said: *They will rest on their couches* (Isaiah 57:2).'"

170. **they will rise in various groups...** See Daniel 12:2; BT *Rosh ha-Shanah* 16b.

171. **I don't know to which...** Daniel asks God which *end* He intends. Whereas *the end of days* symbolizes the demonic power of death, *the end of the right* symbolizes the culmination of emanation, characterized by the grace and

bliss of the right side. See *Zohar* 1:54a–b, 152b, 210b; 2:33a–34a, 134a–b, 181b. Cf. BT *Berakhot* 28b (cited above, note 161).

172. **wicked of the world anticipate him...** Those who indulge in immorality stimulate the *End of all flesh*, paving the way for him to approach the divine, ushering him in to seek authorization to strike.

173. **As soon as he is authorized, he seizes the soul...** See above, note 167.

174. ***I am about to destroy...*** By empowering the Destroyer.

175. **when death appears in town...** See BT *Bava Qamma* 60a–b: "Rabbi Yosef taught: 'What is the meaning of the verse *None of you shall go out the door of his house until morning* (Exodus 12:22)? Once permission has been granted to the Destroyer, he does not distinguish between righteous and wicked.'... Our Rabbis taught: 'A plague in town? Keep your feet indoors.'... Our Rabbis taught: 'A plague in town? One should not walk in the middle of the road, because the Angel of Death walks there—for as soon as permission has been granted him, he strides brazenly.'"

See *Mekhilta*, *Pisḥa* 11; *Zohar* 1:68a–b, 69a, 101b–102a, 107b, 113a, 182b, 197b, 204b; 2:36a (*MhN*), 196a, 227a; 3:54a–b.

176. **called by that name** Called "Flood."

177. **as long as one's face is not visible...** See *Devarim Rabbah* 4:4; *Zohar* 1:68b, 108b.

178. **mountains of Kurdistan** טורי קרדו (*Turei qardu*), namely, the mountains of Ararat, upon which the ark settled as the waters of the Flood subsided. See Genesis 8:4, and *Targum Onqelos*, ad loc., from whom the *Zohar* borrows this Aramaic expression. Cf. *Zohar* 3:149a; *ZḤ* 11b (*MhN*), 49a. The neologistic phrase in 1:15a: בוצינא דקרדינותא (*botsina de-qardinuta*), "a spark of impenetrable darkness," may allude to Kurdistan (see above, p. 107, n. 4).

179. **crevices... from the time of the Flood** See Genesis 7:11: *All the springs of the great abyss burst*.

180. ***Stained is your iniquity before Me*** See above, page 355.

181. ***Cry shrilly, O Daughter of Gallim! Listen, Laishah! O poor Anathoth!*** Isaiah calls on the inhabitants of the city of Bat Gallim (literally, *Daughter of Gallim*) to warn the nation (specifically, the residents of Laishah and Anathoth) of the impending Assyrian invasion.

182. **Assembly of Israel** כנסת ישראל (*Keneset Yisra'el*). In rabbinic Hebrew this phrase denotes the people of Israel. The midrash on the Song of Songs describes the love affair between the maiden (the earthly community of Israel) and her lover (the Holy One, blessed be He). In the *Zohar*, *Keneset Yisra'el* can refer to the earthly community but also (often primarily) to *Shekhinah*, the divine feminine counterpart of the people, the aspect of God most intimately connected

with them. The lovers in the Song of Songs are pictured as the divine couple: *Tif'eret* and *Shekhinah*.

Here Rabbi Yose cites a verse from Isaiah addressed to the people of Israel and applies it to *Shekhinah*. See *Zohar* 1:249a–b.

183. **O *Daughter of Gallim!* Daughter of Abraham...** See BT *Sanhedrin* 94b: "Rav Huna said, '... *Cry shrilly, O Daughter of Gallim!* Daughter of Abraham, Isaac, and Jacob, who enacted *mitsvot* as profusely as גלי הים (*gallei ha-yam*), the waves of the sea.'" Cf. *Eikhah Rabbah*, *Petiḥta* 1; *Pesiqta de-Rav Kahana* 13:1.

Here Rabbi Yose focuses on Abraham, who according to rabbinic tradition was blessed with a daughter in his old age. In Kabbalah this daughter symbolizes *Shekhinah*, who derives from *Ḥesed*, symbolized by Abraham and by flowing water. See *Tosefta*, *Qiddushin* 5:17; BT *Bava Batra* 16b; *Bahir* 52 (78); Naḥmanides on Genesis 24:1.

184. ***sealed*** גל (***gal***), ***spring...*** **streams merging...** In the midrashic interpretation of Song of Songs, the beloved described as *a sealed spring* symbolizes the people of Israel (*Shir ha-Shirim Rabbah* on 4:12; *Shemot Rabbah* 20:5). Here the *spring* is *Shekhinah*, Assembly of Israel, filled by the flow of the *sefirot* from *Ḥesed* to *Yesod*, who are known as *Gallim*, "waves" of emanation.

185. ***Layish*** **is male; *Laishah*, female...** The word לישה (*laishah*) means "lioness," while its homonym, *Laishah*, is the name of the city addressed by Isaiah. Usually male and female symbolize the divine couple, *Yesod* and *Shekhinah*, though here, as we soon see, both genders characterize *Shekhinah*. See *Zohar* 1:249b–250a and, on the masculine aspect of *Shekhinah*, 1:232a.

186. **deriving from upper Might** *Shekhinah*, the lioness, derives from *Gevurah* (Might).

187. **when those streams disappear... *Poor Laishah...*** When She is not nourished by the flow of emanation, *Shekhinah* is impoverished and unable to transmit blessing. See *Zohar* 1:250a.

188. ***Anathoth*, poorest of the poor...** Rabbi Yose interprets the name of the priestly village, ענתות (*Anatot*), in the sense of עני (*ani*), "poor," referring to the priests' lack of inheritance (Deuteronomy 18:1–2). The plural form suggests intense poverty. See *Zohar* 1:249b.

189. ***Anathoth, go to your field!*** The expression means literally: *Go to Anathoth, to your field*, a command given by King Solomon to Abiathar. Abiathar had been a loyal follower of Solomon's father, King David, and was appointed high priest. However, as a result of his support for the succession of Adonijah (another of David's sons), King Solomon banished him to Anathoth. See 1 Samuel 22–23; 1 Kings 1:7; 2:26–27.

190. **What is the point?** Why did Solomon call Abiathar by the name Anathoth?

191. **‘In your days father was poor; now, *go to your field!’*** Abiathar initially served David in a period of poverty, as indicated by the name Anathoth. *Shekhinah*, symbolized by David, was then also incomplete. Now in the affluent reign of Solomon, with *Shekhinah* fulfilled, Abiathar is out of place and must return to his humble home.

According to the Midrash, just as the moon does not become full until the fifteenth day of its cycle, so it remained incomplete until the glorious reign of Solomon in the fifteenth generation from Abraham. See *Pesiqta de-Rav Kahana* 5:12; and *Shemot Rabbah* 15:26: “When Solomon appeared, the disk of the moon became full.”

See *Zohar* 1:73b, 74a, 150a, 223a, 225b, 249b; 2:85a; 3:61a; *ZḤ* 83b (*MhN*, *Rut*); Moses de León, *Shushan Edut*, 342. In Kabbalah the moon symbolizes *Shekhinah*.

192. ***One son... his name was Abiathar*** The verse concludes: *and he fled to David*.

193. **he must have been from Nob...** When David fled from King Saul, he was assisted by Ahimelech, priest of Nob. Saul then destroyed Nob, killing all its inhabitants—except for Abiathar, Ahimelech’s son, who escaped. See 1 Samuel 21–22; *Zohar* 1:224a.

194. **Anathoth was a village, not identical with Nob** The village of Anathoth was located on the outskirts of the city of Nob. See Nehemiah 11:32; *Zohar* 1:249b.

195. ***all the hardships my father endured*** Abiathar shared the hardships of Solomon’s father, David, as he fled from King Saul.

196. **The world was impoverished... until Noah arrived and offered an offering...** Adam’s sin ruined the union of the *sefirot*, thereby depriving the world of the rich divine flow. When Noah emerged safely from the ark following the Flood, he offered sacrifices (Genesis 8:20–22), which stimulated the union of the *sefirot*, ensuring blessing and harmony for the world.

197. **slime of the serpent...** זוהמא דנחש (*Zohama de-naḥash*), “The filth of the serpent.”

See BT *Shabbat* 145b–146a: “Rav Yosef taught: ‘... When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lewdness]. Israel, who stood at Mount Sinai—their *zohama* ceased. Star-worshipers, who did not stand at Mount Sinai—their *zohama* did not cease.’” Israel’s acceptance of the Torah, symbolized by the Tree of Life, inoculated them against the venomous slime and restored them to a paradisiacal state.

See *Targum Yerushalmi*, Genesis 4:1; *Pirqei de-Rabbi Eli'ezer* 21; *Zohar* 1:36b–37a, 52a, 54a, 122b.

198. **original tablets were smashed...** When Moses saw the Children of Israel worshiping the Golden Calf, he smashed the stone tablets inscribed with the Ten Commandments. Later Moses carved a second set, which were again inscribed by God. See Exodus 32:19; 34:1.

According to rabbinic tradition, the first tablets offered immortality. See *Tanḥuma*, *Ki Tissa* 16; and *Shir ha-Shirim Rabbah* on 8:6: "חרות (*Ḥarut*), *Engraved, on the tablets* [describing the divine writing]. Do not read חרות (*ḥarut*), *engraved*, but rather חירות (*ḥeirut*), freedom. Rabbi Yehudah, Rabbi Neḥemiah, and the Rabbis: Rabbi Yehudah says, 'Freedom from the Angel of Death.' Rabbi Neḥemiah says, 'Freedom from foreign rulers.' The Rabbis say, 'Freedom from suffering.'" See *Zohar* 1:37b, 52a–b.

Here the serpent is identified with the Angel of Death, known as *End of all flesh* (see above, pages 363–65). On the distinction between the original tablets and their copy, see Tishby, *Wisdom of the Zohar*, 3:1103–06.

199. **When the Levites rose to deal death** To kill those who had sinned with the Golden Calf. See Exodus 32:26–28.

200. **they were all girded with armored belts...** See *Tanḥuma* (Buber), *Shelaḥ*, add. 1: "Rabbi Shim'on son of Yoḥai said, 'He adorned them with weapons engraved with the Ineffable Name [*YHVH*], and as long as they possessed these, no evil could touch them, neither the Angel of Death nor anything else. As soon as they sinned [with the Golden Calf], Moses said to them: *Now take off your ornaments, and I will decide what to do to you* (Exodus 33:5). At that moment, *When the people heard this evil word, they mourned*, [*and no one put on his ornaments*] (ibid., 4). What is written? *The Children of Israel were stripped of their ornaments....* (ibid., 6).'"

Cf. *Targum Onqelos* and *Targum Yerushalmi*, Exodus 33:4, 6; *Targum Shir ha-Shirim* 2:17; *Eikhah Rabbah, Petiḥta* 24; *Shir ha-Shirim Rabbah* on 1:4; *Pirqei de-Rabbi Eli'ezer* 47; BT *Shabbat* 88a; *Avodah Zarah* 5a; Naḥmanides on Exodus 33:6; *Zohar* 1:52b, 126b; 2:227a.

201. **the verse should read וינעלו (*Vay-natstselu*), *They stripped*** Since the Children of Israel stripped off their ornaments, why the construably passive conjugation?

202. **But, *they were stripped*, by someone else...** See BT *Shabbat* 88a: "Rabbi Simai expounded: 'When Israel said *We will do* before *We will listen* (Exodus 24:7) [thereby demonstrating true faith by committing themselves to fulfill God's word before hearing the details], 600,000 ministering angels came to each and every Israelite, setting two crowns upon him, one for *We will do*, and

one for *We will listen*. As soon as Israel sinned, 1,200,000 angels of destruction descended and removed them, as is said: *The Children of Israel were stripped of their ornaments from Mount Horeb*.'"

According to the simple sense of the verse, the phrase *from Mount Horeb* means "from Mount Horeb on," "from when they stood at Mount Sinai," but Rabbi Simai (in the Talmud) and, following him, Rabbi Yose (in the *Zohar*), interpret it differently.

203. **why didn't he abolish death...?** Since, as Rabbi Ḥiyya taught above, Noah repaired the cosmic damage caused by Adam's sin, why could he not also abolish death, which was decreed as a result of that sin? In rabbinic tradition, the righteous are empowered to abolish the divine decree. See BT *Mo'ed Qatan* 16b: "*The righteous one rules the awe of God*.... Rabbi Abbahu said, '... I [God] rule over humanity. Who rules over Me? The righteous one. For I issue a decree and he abolishes it.'"

204. **all of them were grasping the leaves of the tree below...** Noah's generation grasped the leaves of the Tree of Knowledge, which convey the knowledge of magic.

See *Zohar* 1:36b, 53b, 56a. Cf. BT *Bava Metsi'a* 114b.

205. **Torah, Tree of Life, had not yet been brought down to earth...** Torah, the source of life, could have guided and protected them.

Torah is identified with the Tree of Life, based on the description of wisdom in Proverbs 3:18: *She is a tree of life to those who grasp her*. See BT *Berakhot* 32b, 61b.

206. **This person is a Jew—he looks so!** See *Zohar* 1:164a: "While they were walking, they saw a man approaching, accompanied by a child riding on his shoulders. Rabbi Yitsḥak said, "This man is certainly a Jew!"

207. **I am an envoy for a *mitsvah!*** The anonymous Jew is on a spiritual errand, having been sent to fulfill a commandment. See BT *Sukkah* 10b, 26a.

208. **village of Ramin** The name means "high, exalted," though see above, note 124. The village is not mentioned in rabbinic literature, but it reappears in *Zohar* 3:39b.

209. **Festival** The week-long harvest festival of *Sukkot*, celebrated at the end of summer.

210. ***lulav* and its fellow species** Four plants taken and waved during the festival of *Sukkot*: a palm branch (*lulav*), a citron, three sprigs of myrtle, and two willow twigs. See Leviticus 23:40.

211. **all of which propitiate for water** Originally the four species were waved as part of a ritual prayer for rain. Similarly, in the Temple in Jerusalem on the last six days of *Sukkot*, as the rainy season approached, water was drawn and

poured as a libation on the altar. The additional service for *Shemini Atseret* (the day following *Sukkot*) opens with a prayer for rain.

212. **why we need them on the Festival** In his Hebrew writings, Moses de León attacks assimilated Jews who used rationalistic ideology to justify their neglect of *mitsvot*, specifically this *mitsvah*. See his *Sefer ha-Rimmon*, 391–92; Matt, *Zohar*, 5–6.

213. **Companions have already been aroused by this** The symbolic meaning of the four species is discussed in *Zohar* 1:220a–221a; 2:186b; 3:24a, 31b, 104a. See Tishby, *Wisdom of the Zohar*, 3:1249–51.

214. **one inflamed by the rabbis** צורבא מרבנן (*Tsurba me-rabbanan*), a phrase referring to a scholar, perhaps meaning "scorched by the rabbis." See BT *Ta'anit* 4a; and M *Avot* 2:10: "Rabbi Eli'ezer says, '... Warm yourself by the fire of the wise—and beware their glowing coals, so that you'll not be burned. For their bite is the bite of a fox; their sting, the sting of a scorpion; their hiss, the hiss of a serpent; and all their words like coals of fire.'"

215. **Maḥoza** A large trading town on the Tigris River.

216. **all those princes appointed over other nations...** According to rabbinic tradition, the seventy nations of the world are governed by seventy angels or heavenly princes appointed by God.

See Daniel 10:20; Septuagint, Deuteronomy 32:8–9; Jubilees 15:31–32; *Targum Yerushalmi*, Genesis 11:8, Deuteronomy 32:8–9; *Tanḥuma*, *Re'eh* 8; *Leqaḥ Tov*, Genesis 9:19; *Pirqei de-Rabbi Eli'ezer* 24; *Zohar* 1:46b, 108b; 3:298b; Ginzberg, *Legends*, 5:204–5, n. 91.

According to rabbinic tradition, the seventy bullocks offered by Israel on *Sukkot* (Numbers 29:12–34) benefit the seventy nations. See BT *Sukkah* 55b; *Eikhah Rabbah* 1:23; *Pesiqta de-Rav Kahana* 28:9; Tishby, *Wisdom of the Zohar*, 3:1251–53.

217. ***the raging waters*** The full verse reads: *Then over us would have swept the raging waters*. See *Zohar* 2:64b.

218. **In order to overpower them... the holy name...** The four species symbolize the four letters of the name יהוה (*YHVH*), perhaps as follows: myrtle, י; willow, ה; *lulav*, ו; citron, ה. See *OY; MM; Zohar* 1:220b. Brandishing these species, Israel vanquishes the seventy princes. See *Pesiqta de-Rav Kahana* 27:2.

219. **to arouse holy water upon us, to pour upon the altar** As mentioned above (note 211), in the Temple on the last six days of *Sukkot*, water was drawn and poured as a libation on the altar. Here the water symbolizes the flow of emanation stimulated by Israel's ritual of the four species. This flow pours down upon *Shekhinah*, symbolized by the altar.

220. **Lower Court of Justice...** According to the rabbinic view, "All are

judged on Rosh Hashanah" (BT *Rosh ha-Shanah* 16a). Here the court symbolizes *Shekhinah*, who derives from the *sefirah* of *Din* ("Judgment, Justice") and conveys it to the world. See *Zohar* 2:186b, 237b–238a.

221. **when Her face beams** By Yom Kippur, on the tenth of the lunar month, Israel has engaged deeply in turning back to God, and the moon, symbolizing *Shekhinah*, has brightened. See *Zohar* 3:100b.

222. **serpent—cosmic informer—is nowhere... engrossed in that goat...** On Yom Kippur, a scapegoat bearing the sins of Israel is offered to the wilderness demon Azazel (Leviticus 16:10). Similarly, in the Babylonian Akitu ritual a goat, substituted for a human being, is offered to Ereshkigal, goddess of the Abyss. According to *Pirqei de-Rabbi Eli'ezer* 46, the goat is intended to preoccupy Satan: "They gave him [Satan] a bribe on Yom Kippur so that he would not nullify Israel's sacrifice."

See BT *Yoma* 20a: "On Yom Kippur, Satan has no permission to accuse. How do we know? Rami son of Ḥama said, 'השטן (*Ha-satan*), Satan, equals 364 in numerical value, implying that on 364 days he has permission to accuse, while on Yom Kippur he does not.'"

See Naḥmanides on Leviticus 16:8; *Zohar* 1:11a, 113b–114b, 138b, 174b, 190a, 210b; 2:154b, 237b; 266b; 3:63a (*Piq*), 102a, 202b–203a, 258b; *ZḤ* 87b–c (*MhN*, *Rut*); Moses de León, *She'elot u-Tshuvot*, 49; Cordovero, *OY*, 4:51b; Tishby, *Wisdom of the Zohar*, 3:890–95.

223. **sanctuary** Symbolizing *Shekhinah*.

224. **goat of the new moon...** According to Numbers 28:15, on each new moon a goat must be brought as a sin-offering. Here, this goat too is intended to preoccupy Satan, leaving Israel and *Shekhinah* (both symbolized by the moon) alone with the blessed Holy One.

See *Zohar* 1:65a, 122b, 138b; 2:33a, 185a, 238a, 269a. Cf. BT *Ḥullin* 60b; *Bereshit Rabbah* 6:3. The sixteenth-century kabbalists of Safed observed the day preceding the new moon as *Yom Kippur Qatan* ("Minor Day of Atonement").

225. **I haven't examined you yet** See *Zohar* 3:186b.

226. **When the moon approaches the sun** At the time of the new moon, *Shekhinah* approaches *Tif'eret* and begins to receive His light.

227. **the blessed Holy One arouses the side of North...** *Gevurah*, symbolized by North, is aroused and embraces *Shekhinah*.

228. **South... East** Symbolizing *Ḥesed* and *Tif'eret*.

229. **Here Woman approaches Her Husband** At the new moon, *Shekhinah* begins to approach Her partner, *Tif'eret*.

230. **smooth members of Adam... arrayal of the Female** The masculine figure of divinity, symbolized by Adam, includes various sefirotic limbs, to

which correspond different aspects of *Shekhinah*.

"Smooth members" renders two senses of one term, שייפי (*shaifei*). From a root meaning "to smooth, rub, slip," the word signifies "limbs" in the *Zohar*, perhaps based on the Talmudic expression (BT *Sotah* 7b) על איבריה לשפא (*al eivreih le-shafa*), "each limb entered its socket"—"slipping" into place— or "... the chest."

See *Arukh*, s.v. *shaf*; Rashi, ad loc., and on Job 33:21, citing *Ḥullin* 42b; *Zohar* 3:170a.

231. **Similarly, below... another, lower Adam beneath the moon** The demonic male attempts to seduce *Shekhinah* in Her time of darkness at the new moon. See *Zohar* 2:194b.

232. **left arm above** *Gevurah*, located on the left side of the divine body.

233. **her rider grasps her** The serpent's rider, Samael, grasps the serpent. See *Pirqei de-Rabbi Eli'ezer 13*: "Samael... took his band and descended and saw all the creatures created by the blessed Holy One. He determined that the most cunningly evil was the serpent, as is said: *Now the serpent was slier than any creature of the field that YHVH Elohim had made*. He [the serpent] looked like a camel, and he [Samael] mounted and rode him."

See *Zohar* 1:35b, 137b, 146a, 153a.

234. **draws Her** Draws *Shekhinah*.

235. **sucking from the trough... ביניקו דקופטא** (*Biyniqu de-qufta*). *Qufta* means "trough, crib" in *Zohar* 1:236a, perhaps derived from קופסא (*qufsa*), "box." Cf. *Zohar* 1:33a: קופטרא (*quftera*), "waterskin"; Liebes, *Peraqim*, 349–50. In *Tosefta*, *Avodah Zarah* 4:11, קפטא (*qafta*) apparently means "leeks." Alternatively, several witnesses read here: קוטפא (*qutpa*), which could mean either "resin" or "cluster." See BT *Ketubbot* 112a, *Avodah Zarah* 72b: קטופי (*qetofei*), "clusters, fruit ready to be plucked"; *Zohar* 1:17b; *Bei'ur ha-Millim ha-Zarot*, 190.

In either case, the point is that the demonic draws sustenance from *Shekhinah* and in the process defiles Her.

236. **Then Israel below offer up a goat...** The new-moon offering (see above, note 224) distracts the demonic from *Shekhinah*, enabling Her to join Her divine partner.

237. **Festival** Of *Sukkot*, which begins on the full moon.

238. **right side above** The *sefirah* of *Ḥesed*, flowing love of God.

239. **all those deputies below** The seventy heavenly princes below *Shekhinah* appointed over the seventy nations of the world.

240. **from the side of Israel's share** Directly from *Shekhinah*.

241. **They... convey blessing** The people of Israel convey blessing.

242. **When the moon is fittingly filled... *an assembly*** The seven-day

festival of *Sukkot*, which begins on the full moon, is immediately followed by an additional holy day known as *Shemini Atseret* ("Eighth Day of Assembly"). Now the people Israel rests alone with *Shekhinah*.

243. **As translated...** From Hebrew into the Aramaic כנישו (*kenishu*). See *Targum Onqelos*, Leviticus 23:36; Numbers 29:35; Deuteronomy 16:8; *Zohar* 3:96b, 259b.

244. **they propitiate for water** As mentioned above in note 211, during *Sukkot* Israel prays for rain by waving the four species and offering water libations.

245. **This may be compared to a king...** A similar parable appears in *Pesiqta de-Rav Kahana* 28:9. See BT *Sukkah* 55b; *Zohar* 3:104b.

246. **quaestors** קסטורי (*Qastorei*), from Latin *quaestor*, a Roman official, referring here to the heavenly princes. See JT *Eruvin* 6:2, 23b; *Zohar* 1:19b, 53b, 62a (*Tos*); 2:19b, 58b, 208b; 3:13a.

247. **wickered baskets** קוסטורין (*Qustorin*), perhaps derived from קלוסטוד (*qelustor*), an Aramaic corruption of the Greek *kartallos*, "basket."

248. **Similarly, Israel with the blessed Holy One...** By offering seventy bullocks on *Sukkot*, Israel assures that the seventy heavenly princes and their earthly nations will be sustained (see above, note 216). Then on the eighth day, Israel feasts alone with God.

249. ***All your children will be taught by YHVH*** The verse continues in parallelism: *and great will be the peace of your children*.

250. **Why is it written: *And YHVH... Elohim, Elohim*?** In rabbinic literature the divine names יהוה (*YHVH*) and אלהים (*Elohim*) indicate, respectively, the divine qualities of compassion and judgment. See *Sifrei*, Deuteronomy 26; *Bereshit Rabbah* 12:15; 33:3; and 13:3, where *YHVH Elohim* is called "a complete name." Cf. *Zohar* 1:20a, 48b, 56b, 67a; 2:161a, 229a; 3:138b (*IR*); *ZḤ* 70d (*ShS*). The following passage reappears in *Zohar* 2:227b.

The name *Elohim* (denoting judgment) appropriately dominates the account of the Flood, though, in fact, the name *YHVH* appears too (Genesis 6:5–8; 7:1, 5, 16). But why does the name *YHVH* (denoting compassion) figure in the destruction of Sodom and Gomorrah?

251. **'Everywhere it is written: *And YHVH... Elohim...*'** See *Bereshit Rabbah* 51:2: "Rabbi El'azar said, 'Wherever it is said: *And YHVH*, this implies: He and His Court.'" In Kabbalah this court symbolizes *Shekhinah*, who derives from the *sefirah* of *Din* ("Judgment") and pronounces the divine decree, so the phrase *And YHVH* encompasses "He [*Tif'eret*, known as *YHVH*] and His Court [*Shekhinah*]."

See JT *Berakhot* 9:5, 14b; Rashi on Exodus 12:29; *Zohar* 1:15b, 107b; 2:37b, 44b; 3:149a. The hermeneutical significance of *and* was championed by

Rabbi Akiva. See BT *Yevamot* 68b; *Sanhedrin* 51b.

The Jew from Ramin adds to this rabbinic rubric: "*Elohim*, unspecified, means Judgment alone." The name *Elohim* can refer to various *sefirot* (*Binah, Din, Shekhinah*); without further identification it refers to דינא (*dina*), Judgment alone, without the compassion of *YHVH*. See *Zohar* 1:46a; 2:140a.

252. **He intermingled with Judgment** *YHVH*, denoting compassion, mitigated the harsh judgment.

253. **It** Judgment alone. The word can also be rendered "He."

254. **Noah was hidden from sight...** The demonic only attacks what is visible. See *Mekhilta, Pisḥa* 11; BT *Bava Qamma* 60a–b; *Zohar* 1:63a, 68a–b, 69a, 107b, 113a, 182b, 197b; 2:196a, 227a.

255. ***And YHVH*—in the open... *Elohim*—one needs concealment...** When compassion mingles with judgment, one can venture outside; but if judgment manifests alone—as in the Flood—one must remain hidden.

256. **If the verse were not written, we could not say it** A rabbinic saying highlighting a radical formulation either in the biblical text or its midrashic interpretation. See *Bereshit Rabbah* 1:5.

257. **He sat by, alone...** *YHVH*, symbolizing Compassion, sat alone, uninvolved in the Flood, while Judgment, symbolized by the name *Elohim*, wrought the catastrophe.

258. **The blessed Holy One—concealed and revealed...** God is revealed through *Shekhinah*, the divine court, yet remains concealed above. The phrase "site from which all blessings flow" refers apparently to *Binah* or *Yesod*. See *Zohar* 1:130b; 3:36a.

259. **blessings settle upon everything kept concealed** See BT *Ta'anit* 8b: "Blessing is not found in anything weighed, measured, or counted, but only in that which is hidden from the eye." Cf. *Zohar* 1:5a, 202a. The success of the *Zohar* itself depends on concealment: the concealment of the medievai author's (or authors') identity behind the pseudepigraphic veil of Rabbi Shim'on.

260. **Happy is the generation in which Rabbi Shim'on dwells** Rabbi Shim'on's potent wisdom enriches his entire generation. See *Bereshit Rabbah* 35:2; *Zohar* 2:156a; 3:79a; Liebes, *Studies in the Zohar*, 28–34.

261. **Did that *End of all flesh* enjoy those offerings...?** As discussed above (pages 372–73), the goats offered on Yom Kippur and the new moon were intended to occupy the demonic and prevent him from accusing Israel in heaven.

262. **Priests, Levites, and Israel are called אדם (*adam*), human** Rabbi Shim'on's declaration derives from BT *Yevamot* 60b–61a: "Rabbi Shim'on son of Yoḥai says, 'The graves of Gentiles do not impart impurity by a tent [i.e., one who stands on or bends over such a grave, thereby constituting a tent with his

body, is not rendered impure], as is said: *You, My sheep, sheep of My pasture, are* אדם (*adam*), *human* [*and I am Your God*] (Ezekiel 34:31). You are called *adam*; Gentiles are not called *adam*.'" Rabbi Shim'on assumes a connection between *adam* and "impurity by a tent," based on the wording of Numbers 19:14: *When an adam dies in a tent, whoever enters the tent and whoever is in the tent shall be impure seven days*.

Here *adam* alludes to the *sefirot*, configured as a human body. The priests symbolize the right arm (*Ḥesed*); the Levites, the left arm (*Gevurah*); Israel, the trunk of the body (*Tif'eret*). See *Zohar* 1:20b, 131a, 220a; 2:25b, 86a; 3:219a.

263. **aspirations** רעותין (*Re'utin*), "Desires, wills," referring to the intention of those worshiping and praying.

264. **That sheep or lamb or beast that they offer** An offering brought by an individual Israelite. See Leviticus 5:5.

265. **burden of two on one** The animal bears a double burden: the aspirations of the worshipers and their confessions.

266. **this one ascends to its site, and that one to its site...** Human aspirations stimulate the union of the *sefirot*, which constitute the divine paradigm of the human being, while confessions and the animal's flesh satisfy the beastly demonic. The verse from Psalms is taken to imply that both the *sefirot* and the demonic are nourished by the divine flow. See *Zohar* 2:238b–239a.

267. **Pancakes and all other meal-offerings** Various meal-offerings, consisting of flour, oil, and frankincense, are specified in Leviticus 2.

268. **Holy Spirit** Often a designation of *Shekhinah*. See *Zohar* 1:67a; 2:238b; 3:61a.

269. **All simultaneously** Both holy and demonic powers are sustained by the offerings.

270. **so that one is satisfied by the other** So that the lower is satisfied by the higher, and vice versa.

271. **so that the one who must, ascends to *Ein Sof*, Endless** So that *Shekhinah* (alternatively, human intention) ascends through and beyond all the *sefirot* to *Ein Sof*, Divine Infinity. The phrase "to *Ein Sof*" can also be understood adverbially: "endlessly, infinitely."

272. **I raise my hands above in prayer!** Rabbi Shim'on invokes the divine as he prepares to describe the primal origins of emanation. The formula derives from *Targum Onqelos*, Genesis 14:22, and recurs in *Zohar* 2:9a, 70a (*RR*), 268b; 3:195b, 258b, 287a.

273. **supernal Will, above, above** *Ein Sof*, unbounded by the *sefirot*—specifically beyond *Keter*, the first *sefirah*, which itself is known as Will. See *Zohar* 2:268b (*Heikh*).

274. **Will unknown... the head...** *Keter* ("Crown"), head of the *sefirot*.

275. **desire of supernal Thought...** Divine thought, *Ḥokhmah* ("Wisdom"), generated by *Keter*, yearns to return to its source. See Plotinus, *Enneads* 6:7:16. According to *KP*, "supernal Thought" refers to *Keter*, who yearns to rejoin *Ein Sof*.

276. **A single curtain is spread** Between *Keter* and *Ḥokhmah*, Will and Thought. See *Zohar* 2:165b, 259a (*Heikh*); 3:128a (*IR*).

277. **touches and does not touch** The light of *Keter* shines faintly, subtly through the curtain. See *Zohar* 1:15a.

278. **unknown even by Thought!** Even Thought itself remains unaware of the nature of this radiance. According to the Gnostic *Gospel of Truth* (22:27–29), the aeons (divine emanations) below *Nous* ("Intellect") are unaware of the hidden divinity: "It was quite amazing that they were in the Father without knowing Him." See *Zohar* 1:30a, 49a.

279. **nine palaces of palaces—neither lights...** These entities are the hidden essences of the nine *sefirot* from *Ḥokhmah* downward, so they are not to be identified as "lights," a term designating the *sefirot*, nor as "spirits" or "souls."

280. **all nine lights** Paradoxically, immediately after denying this name to the palaces, Rabbi Shim'on applies it to them. See *Zohar* 3:288a (*IR*).

281. **numerically one of them** *Ḥokhmah*, divine thought, is first of the nine lower *sefirot*, whose essences (the palaces of palaces) are contained within *Ḥokhmah* itself.

282. **pursue them...** The palaces pursue their origin, namely, Will and Thought, but these two cannot be apprehended.

283. **all those lights... are called *Ein Sof*, Endless** The totality of hidden lights, yearning to return to their source, share in the designation *Ein Sof*. See *ZḤ* 1b (*SO*), 104c (*Tiq*); Liebes, *Peraqim*, 174–75.

284. **Until here lights extend and do not extend...** Up to this point in the process of emanation, the light cannot be clearly perceived. No will or thought can venture there. Alternatively, these lights are not to be identified with either *Keter* (known as Will) or *Ḥokhmah* (known as Thought).

285. **When Thought illumines...** When *Ḥokhmah* emanates, it fashions the palace of *Binah*, into which it enters.

286. **Through the mystery of the offering...** The sacrificial offering unites the *sefirot*, which then together ascend to the Beyond. Maimonides had relativized the importance of the sacrificial offerings, explaining them away as a concession to the primitive nature of ancient Israel. The *Zohar* counters by emphasizing their vital role in unifying and sustaining the cosmos. See Maimonides, *Guide of the Perplexed* 3:32; Tishby, *Wisdom of the Zohar*, 3:878–90.

287. ***Ayin*, Nothingness** A name for the primal, unknowable *sefirah*, source of

Thought and of all existence, yet not to be identified with any particular "thing," thus best called Nothingness (No-thingness).

288. **this *End of all flesh*** The demonic. See above, pages 377–78.

289. **Just as a bond is found above in joy, so too, below...** The *sefirot* *are* united through the sacrificial offering, while the powers below revel in their share, not disturbing Israel's intimacy with *Shekhinah*.

290. **over and above the offerings** In addition to his regular share of other offerings, namely, the flesh.

291. **This is the שעיר (*sa'ir*), goat** According to Numbers 28:15, on each new moon a goat must be brought as a sin-offering. Here, this goat is intended to preoccupy Satan, leaving Israel alone with God. See above, note 224.

292. **portion of Esau...איש שעיר (*ish sa'ir*), *a hairy man*** Esau, Jacob's twin and nemesis, symbolizes the demonic. The word שעיר (*sa'ir*) also means "goat, demon, satyr." Further, Esau and his descendants inhabited שעיר (*Se'ir*), *Seir* (see Genesis 32:4; 36:8–9).

See Genesis 25:25; *Bereshit Rabbah* 65:15; *Zohar* 1:138b, 145b, 153a; 3:64a.

293. **flesh is arrayed for him constantly** The flesh of sacrificial offerings is intended for him.

294. **When he rules, he rules over body...** At death, the demonic power rules over the body, while the soul ascends. See *Zohar* 3:170a, 172b.

295. **aspiration ascends to one site, flesh to another** The intention of the one offering the sacrifice ascends to the *sefirot*, unifying them, while the animal's flesh satisfies the demonic.

296. **A virtuous human being is an actual offering of atonement** See BT *Mo'ed Qatan* 28a: "Rabbi Ammi said, 'Just as the red heifer atones [by the ritual use of its ashes], so does the death of the righteous atone.'" Cf. *Vayiqra Rabbah* 20:12; BT *Shabbat* 33b; *Zohar* 2:36b, 38b, 269a; 3:9b, 218a–b; *ZḤ* 12c–d (*MhN*).

According to one tradition, souls of the righteous are offered by the archangel Michael on a heavenly altar. See *Tosafot*, *Menaḥot* 110a, s.v. *u-mikha'el*; *Zohar* 1:80a (*ST*); *ZḤ* 21a (*MhN*).

297. **while another is not** One unvirtuous is not.

298. ***not acceptable*** The full verse reads: *Whatever has a defect you are not to offer, for it will not be acceptable on your behalf.*

299. **Rabbi Ḥiyya and Rabbi Yose... One said** In an earlier version of the *Zohar* (preserved in manuscripts V5 and R1, *OY*, and 1:254b [*Hash*]), the speaker here is neither Rabbi Ḥiyya nor Rabbi Yose, but rather the anonymous Jew encountered earlier by the two rabbis (above, pages 371–77).

300. ***Noah was 600 years old*** The verse continues: *when the Flood came, waters upon the earth*.

301. **Because if Noah had not been 600 years old...** Noah's ripe age reflects the full sextet of *sefirot* from *Ḥesed* through *Yesod*. Through living a long, righteous life, Noah embodied *Yesod*, known as Righteous One, and therefore entered the ark, symbolizing *Shekhinah*. See above, page 341.

302. **from the day that the guilt of the world's inhabitants was complete ...** Noah's generation was so wicked that they deserved to be annihilated long before the Flood, but God waited for them to turn back to Him until Noah reached spiritual maturity.

See BT *Bava Qamma* 38b; *Vayiqra Rabbah* 32:4; *Zohar* 1:56b, 61b, 62b, 118a (*MhN*), 227a; 2:12b.

303. **so the verse does not read *about 600 years old*** Noah's precise age corresponds to the six *sefirot* that culminate in *Yesod*, Righteous One.

304. **He opened again** See above, note 299.

305. ***And I, I am about to bring the Flood, waters*** The verse continues: *upon the earth to destroy all flesh*.

306. **Because *I* and *I am about to* are one and the same** Both refer to *Shekhinah*, through whom the divine manifests, declaring "I am."

307. **Everywhere *Ani* becomes a body for the soul...** Wherever this word appears in Scripture, it alludes to *Shekhinah*, who receives *Tif'eret* as the body receives the soul.

308. **it is intimated by the sign of the covenant...** *Shekhinah* is linked with the covenant of circumcision, a symbol of *Yesod*, the divine phallus.

309. **throne to what is above** Throne to *Tif'eret*.

310. **avenging from generation to generation** *Shekhinah* executes severe judgment.

311. ***Va-Ani, And I,* encompassing male and female as one** The letter ו (*vav*), whose numerical value is six, symbolizes *Tif'eret* together with the five *sefirot* surrounding Him (*Ḥesed* through *Yesod*).

312. **afterward designated alone...** The wording *I am about to* refers to *Shekhinah* alone. See above, note 306.

313. **את (*et*) *the Flood,* amplifying the meaning to include...** Grammatically, the accusative particle את (*et*) has no ascertainable independent sense; but Naḥum of Gimzo and his disciple Rabbi Akiva taught that when *et* appears in a biblical verse, it amplifies the original meaning. See BT *Pesaḥim* 22b; *Ḥagigah* 12a; *Zohar* 1:247a; 2:90a, 135b.

314. **'I will faithfully reward the righteous and punish the wicked'** See *Sifra, Aḥarei Mot* 9:1, 85c; *Sifrei*, Numbers 115; *Vayiqra Rabbah* 23:9.

315. ***He will not allow the Destroyer to enter your homes...*** During the last of the ten plagues in Egypt: the slaying of the firstborn.

316. **aspect of *End of all flesh*...** The demonic. See above, pages 363–65.

317. **time extended for them...** See above, note 302.

318. **He said... Rabbi Yitsḥak...** See above, note 299. On page 371, the anonymous Jew tells the rabbis: "True, the place we live in is small, but everyone there engages in Torah under the guidance of one inflamed by the rabbis: Rabbi Yitsḥak son of Yose from Maḥoza, who each day tells us new words."

319. ***I said, 'I will not see Yah...'*** According to Scripture, the verse was sung by King Hezekiah of Judah upon recovering from mortal illness. *Yah* is a divine name, an abbreviated form of *YHVH*. The final word, חדל (*ḥadel*), *cessation*, is usually understood as a metathesis of חלד (*ḥaled*), *world*, but here the anonymous speaker insists on the meaning "cessation."

320. **that world** The spiritual realm.

321. **while still existing as spirit and body united** The phrase applies both to his condition when he acted in this world and to his condition now as he renders his account. See the parable concerning the joint responsibility of body and soul in *Mekhilta de-Rashbi*, Exodus 15:1; *Vayiqra Rabbah* 4:5; BT *Sanhedrin* 91a–b; *Zohar* 1:79a, 130b; 2:199b; 3:126b.

322. **he sees what he sees ... meets Adam...** He sees *Shekhinah* and then meets Adam, who is evoked by the verse in Isaiah. See *Sifra, Vayiqra, dibbura dindavah* 2:12, 4a: "Rabbi Dosa says, 'Scripture states: *No human can see Me and live* (Exodus 33:20). In their lifetime they do not see, but in their death they do!'"

See *Bemidbar Rabbah* 19:18: "Death is decreed upon all the righteous who spring from him [Adam]. They do not depart this life without first gazing upon the face of *Shekhinah* and reproving Adam, saying: 'You inflicted death upon us!' Adam responds: 'As for me, I possess only one sin, while in your case, every single one of you possesses more than four.'"

Cf. *Tanḥuma, Ḥuqqat* 16; *Tanḥuma* (Buber), *Ḥuqqat* 39; *Pirqei de-Rabbi Eli'ezer* 34; *Zohar* 1:57b, 81a (*ST*), 98a (*MhN*), 99a (*ST*), 127a, 218b, 226a; 3:88a.

323. **not written: *inhabitants of* חלד (*ḥaled*), *the world*** As in Psalms 49:2. The rare form חדל (*ḥadel*) in Isaiah is usually understood as a metathesis of חלד (*ḥaled*).

324. **masters of return** Those who succeed in turning back to God.

325. **Adam returned to the presence of his Lord** On Adam's repentance, see *Bereshit Rabbah* 22:13; BT *Avodah Zarah* 8a; and *Pirqei de-Rabbi Eli'ezer*

20: “On the first day of the week, Adam entered the waters of the upper Gihon until the waters reached his neck, and he fasted seven weeks until his body became like a sieve.” Cf. *Zohar* 1:55b.

326. ***that I may know how ḥadel, ephemeral, I am*** The full verse reads: *YHVH, let me know my end, what is the measure of my days, that I may know how ephemeral I am* (Psalms 39:5).

327. **bundle of life** See 1 Samuel 25:29: *The soul of my lord will be bound in the bundle of life*. Here the phrase describes *Shekhinah*, destination of the soul. See *Zohar* 1:224b; Moses de León, *Sheqel ha-Qodesh*, 60–61 (75).

328. **resplendent speculum... אספקלריא דנהרא** (*Ispaqlarya de-nahara*), “Speculum [or: glass, mirror, lens] that shines,” symbolizing *Tif’eret*. See BT Yevamot 49b: “All the prophets gazed through a dim glass [“an *ispaqlarya* that does not shine”], while Moses our Rabbi gazed through a clear glass [“an *ispaqlarya* that shines”].” Cf. 1 Corinthians 13:12: “For now we see through a glass darkly, but then face-to-face.”

329. **highest site of all** The upper reaches of the *sefirot*, *Ḥokhmah* and *Binah*, who are named *Yah*.

330. **garment in which to be garbed, to exist in this world** The body.

331. **garment of supernal radiance... in that world** To enter and experience higher dimensions, the soul is enveloped in a radiant garment. According to *Zohar* 1:224a–b, this garment is woven out of one’s virtuous days. Parallels appear in Islamic and Iranian eschatology—and in Mahayana Buddhism, according to which the Buddha enjoys *sambhogakaya* (“a body of bliss”), generated by merit accrued over aeons.

See *Zohar* 1:7a, 82b, 91a; 2:11a, 150a, 210a–b, 229b, 247a (*Heikh*); 3:70b, 101a, 174b; *Seder Gan Eden* (*Beit ha-Midrash*, 3:133); Scholem, *Major Trends*, 77–78; idem, in *Tarbiz* 24 (1955): 290–306; idem, *Kabbalah*, 158–59; idem, *On the Mystical Shape of the Godhead*, 264–65; Nakamura Hajime, in *Encyclopedia of Religion*, 2:458.

Cf. *Sifrei*, Deuteronomy 36; *Bereshit Rabbah* 19:6; *Shemot Rabbah* 1:35; *Pirqei de-Rabbi Eli’ezer* 14; Matthew 22:1–14.

332. ***the land of the living*** *Shekhinah*, abode of the soul, from where the soul gazes upon *Tif’eret*, the “speculum that shines.” See *Zohar* 1:95b, 115a, 124b, 143b; Moses de León, *Sheqel ha-Qodesh*, 62 (77).

333. **Moses could not draw near... until he was garbed in another garment...** See BT *Yoma* 4a: “Moses ascended in the cloud, was enveloped by the cloud, and was sanctified within the cloud—so as to receive Torah for Israel in holiness.” Cf. *Pesiqta Rabbati* 20; *Zohar* 2:99a, 197a, 229a.

334. **this is Adam, as has been explained** As noted above, page 383,

Adam greets those who arrive at the Garden of Eden.

335. **he did not generate children** The subject is King Hezekiah, who sang these lines upon recovering from his illness. See Isaiah 38:9. According to BT *Berakhot* 10a (in the name of Rav Hamnuna), Hezekiah's illness was a punishment for his failure to *be fruitful and multiply* (Genesis 1:28).

336. **anyone who does not generate children in this world...** See BT *Bava Batra* 116a: "Rabbi Yoḥanan said in the name of Rabbi Shim'on son of Yoḥai, 'Whoever does not leave a son to succeed him incurs the full wrath of the blessed Holy One.'" Cf. BT *Yevamot* 63b; *Zohar* 1:13a, 48a, 90a, 115a, 228b; *ZḤ* 89b (*MhN, Rut*).

337. **ancestral merit** Rabbinic Hebrew, זבות אבות (*zekhut avot*), "merit of the fathers," the protecting influence of distinguished ancestry. Hezekiah was descended from King David. See Isaiah 37:35; and BT *Shabbat* 55a: "Since when has ancestral merit ceased?... Rabbi Yoḥanan said, 'Since the days of Hezekiah.'"

338. '**shirt'...** חלוקא (*ḥaluqa*). See above, note 331. The Hebrew term חלוק (*ḥaluq*) appears in Heikhalot literature describing divine or angelic garments. See *Heikhalot Rabbati*, 3–4 (in *Beit ha-Midrash*, 3:86); Schäfer, *Synopse*, 48–51, §§102, 105; 178, §420.

The printed editions and *DE* (emendations) read חלוקא דרבנן (*ḥaluqa de-rabbanan*), "shirt of the rabbis." See Moses de León, *Sefer ha-Mishqal*, 56. Cf. the later Hebrew phrase איצטלא דרבנן (*itstela de-rabbanan*), "robe of the rabbis." See BT *Mo'ed Qatan* 28b; and *Shabbat* 128a: "It was taught in the name of Rabbi Yishma'el and in the name of Rabbi Akiva: 'All of Israel are worthy of that איצטלא (*itstela*), [royal] robe.'"

339. **for whom the blessed Holy One has treasured away...** See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

See *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma, Shemini*, 9; *Bahir* 97–98 (147); *Zohar* 1:7a, 31b–32a, 45b–46a, 47a, 59a; 2:127a, 148b–149a, 220a–b; 3:88a, 173b.

See BT *Berakhot* 34b: "Rabbi Ḥiyya son of Abba said in the name of Rabbi Yoḥanan, 'All the prophets prophesied only concerning the days of the Messiah, but as for the world that is coming, *No eye has seen, O God, but You*, [*what You*

will do for one who awaits You]... All the prophets prophesied only concerning masters of return [turning back to God], but as for the completely righteous, *No eye has seen, O God, but You*.'"

340. ***And I, I am about to bring the Flood, waters upon the earth*** The verse continues: *to destroy all flesh*.

341. **Didn't *the Children of Israel quarrel*...anywhere else?** The wandering Israelites complained frequently; see Exodus 17:1–7; Numbers 11; 21:4–9.

342. **potently empowering the masters of judgment** Nourishing the powers of harsh judgment. As indicated by the preceding verse (Numbers 20:12), this incident led to the death of Moses and Aaron.

343. **sweet waters and bitter waters...** See *Zohar* 1:80a (*ST*); 3:12b; *ZḤ* 30c (*MhN*); Numbers 5:17–27 (alluded to below).

344. **the one they must not** The demonic who manifests in bitter, turbid waters of strife.

345. ויקדש בם (***va-yiqqadesh bam***), ***through which he was tabooed*** The root קדש (*qdsh*) means "to be set apart, consecrated, hallowed" but also "forfeited, tabooed." See Deuteronomy 22:9; *Targum Onqelos*, ad loc. Cf. Genesis 38:21–22; Deuteronomy 23:18; Isaiah 65:5; Haggai 2:12.

The phrase here is normally construed as *through which He was hallowed*, the subject *He* indicating God, who *was hallowed* through the *Waters of Quarrel* or through the subsequent death of Moses and Aaron. Here Rabbi Yehudah identifies the subject as Israel, who was defiled and tabooed by the waters.

346. **The verse should read ויקדשו (*va-yiqqadeshu*), *they were tabooed*** If the subject is the Children of Israel, the verb should be plural.

347. **The word transcends** The word applies not to Israel but to a higher realm.

348. **the moon was tainted, as it were** *Shekhinah*, symbolized by the moon, was tainted by bitter waters.

349. **here implying no praise** The word does not convey holiness but rather defilement. See Rashi on Deuteronomy 22:9; Ibn Ezra on Numbers 11:18.

350. ***And I, I am about to bring the Flood... the* Destroyer...** *Shekhinah*, the Divine Presence known as *I*, conveys the attribute of Judgment and here unleashes the waters of the Flood, pervaded by the demonic. The wicked generation of the Flood brought this destruction upon themselves through the defilement of sin. See above, page 382.

351. **to return to the blessed Holy One** Repenting sincerely.

352. **in a similar manner** Openly and boldly. See above, pages 347–48.

353. **Even when someone sins in secret...** See M *Avot* 4:4: "Rabbi

Yoḥanan son of Beroka says, ‘Whoever profanes the name of Heaven secretly is punished openly.’”

354. **straying wife** According to the Bible, a wife suspected of infidelity must undergo an ordeal of drinking bitter water. If she is guilty, the water causes her public suffering and disgrace. See Numbers 5:11–31.

355. **Waters gushed boiling from the abyss...** See *Pirqei de-Rabbi Eli’ezer* 22: “[The giants of the generation of the Flood] said, ‘If He brings the waters of the Flood upon us, behold, we are of high stature, and the waters will not reach our necks. If He brings up the waters of the depths against us, behold, the soles of our feet can dam up the depths.’ What did they do? They spread the soles of their feet and dammed up all the depths. What did the blessed Holy One do? He boiled the waters of the depths, which seethed their flesh and peeled off their skin.” Cf. above, pages 356–57.

356. **All those bones disjointed from one another...** See *Bereshit Rabbah* 28:3.

357. ***I will establish My covenant with you*** The verse continues: *and you will enter the ark—you, your sons, your wife, and your sons’ wives with you*.

358. **when the righteous appear in the world...** The verse is addressed to Noah the Righteous but applies to all the righteous. The wording *with you* implies their active participation in stabilizing both this world and the sefirotic world. These virtuous humans embody the *sefirah* of *Yesod*, who is known as Righteous One and symbolized by the *covenant*. Through their virtuous living, they unite the divine couple, *Tif’eret* and *Shekhinah*.

359. **arousal of a male toward his female when he jealously suspects her** See above, note 354. On the visceral link between love and jealousy, see Song of Songs 8:6; *Shir ha-Shirim Rabbah*, ad loc.; *Zohar* 1:245a; 3:54b.

360. **supernal desire toward Her in love...** The desire of the divine male (*Tif’eret* or *Yesod*) is aroused toward *Shekhinah*, who was intimate with a righteous man. See *Zohar* 1:49b–50a, 153b.

361. ***I will erect...*** והקימותי (*Va-haqimoti*), *I will establish*. Rabbi Shim’on focuses on the literal meaning “raise, erect,” suggesting that *Yesod*, the divine phallus bearing the covenant, is stimulated and aroused by righteous humans.

See above, page 341; Moses de León, *Sod Eser Sefirot Belimah*, 381–82; *OY*; Liebes, *Peraqim*, 378–79; idem, in *Da’at* 1 (1978): 107.

362. ***My covenant I will erect with Isaac*** Isaac symbolizes the *sefirah* of *Gevurah*, through whose passion *Yesod* is aroused.

363. **If he had not embodied the covenant...** If Noah had not embodied *Yesod*, he could not have entered the ark, symbolizing *Shekhinah*. See *Zohar* 1:59b, 65b.

364. **As long as people hold fast to the covenant, not abandoning it** As long as they observe the ritual of circumcision (sign of the covenant) and live in sexual purity.

365. **Noah held firmly to this covenant...** Not only did Noah live purely, but according to rabbinic tradition he was one of those rare individuals born circumcised. See *Avot de-Rabbi Natan* A, 2; *Tanḥuma*, *Noaḥ* 5; *Zohar* 1:58a–b, 59b.

366. **all his contemporaries failed to preserve it...** On the sexual nature of the sins of Noah's generation, see BT *Sanhedrin* 108b: "It has been taught: The waters of the Flood were as thick as semen.... Rav Ḥisda said: 'With boiling [passion] they sinned, and with boiling [water] they were punished.'"

See *Yalqut Shim'oni*, Job, 906; *Pirqei de-Rabbi Eli'ezer* 22; *Targum Yerushalmi*, Genesis 7:10; above, page 356.

Rabbi El'azar's condemnation of sexual promiscuity reflects the promiscuity prevalent in the Jewish community in thirteenth-century Castile. On this issue, see Moses de León, *Sheqel ha-Qodesh*, 51–54 (63–67); Baer, in *Zion* 2 (1937): 31–33, 36–44; idem, *History*, 1:250–63; Tishby, *Wisdom of the Zohar*, 3:1371–72; Assis, "Sexual Behavior in Mediaeval Hispano-Jewish Society."

367. **וירפא** (***Vayrappe***), ***He healed, the wrecked altar...*** The subject is the prophet Elijah on Mount Carmel engaged in a contest with the priests of Ba'al. The word **וירפא** (*vayrappe*) means, literally, "he healed," and in this verse, "he repaired."

368. **abandoned their sealed covenant** By neglecting the command of circumcision or indulging in sexual sin. See *Pirqei de-Rabbi Eli'ezer* 29.

369. **abandoned the holy covenant, removing it** Their sinful rejection of the covenant caused the divine covenant, *Yesod*, to abandon *Shekhinah*. The phrase "removing it" may refer to epispasm, the attempt to disguise circumcision by cutting and pulling forward the loose skin of the penis to form a partial foreskin. See BT *Sanhedrin* 38b; JT *Pe'ah* 1:1, 16b; *Zohar* 1:35b.

370. **Once he drew the entity to its site** Once Elijah succeeded in reuniting *Yesod* with *Shekhinah*.

371. **sealed covenant coming to repair *the wrecked altar of YHVH...*** *Yesod* reuniting with *Shekhinah*, who is symbolized by the altar.

372. ***twelve stones...* this is the repair of *the altar of YHVH*** The twelve stones of the altar symbolize twelve powers surrounding and adorning *Shekhinah*. See *Zohar* 1:80a (*ST*), 149a–b (*ST*), 241a.

373. ***To whom the word of YHVH came, saying, 'Israel shall be your name'*** After Jacob wrestled with the angel, he was renamed Israel. See Genesis 32:29; 35:10.

374. **ascending on high...** Ascending to the level of *Tif'eret Yisra'el* ("Beauty of Israel") and reuniting *Yesod* with *Shekhinah*.

375. **erect existence...** עבדי קיומא (*Ave-dei qiyyuma*). *Qiyyuma* means here both "existence" and "erection." Sexual purity stimulates *Yesod*, unites the divine couple, and ensures a continued flow of sustenance to earth.

376. **When they abandon this covenant...** Sexual sin ruins the divine union, interrupting the vital flow. See BT *Shabbat* 137b: "Were it not for the blood of the covenant, heaven and earth would not endure, as is said: *Were it not for My covenant day and night, I would not have established the laws of heaven and earth*." Cf. *Zohar* 1:32a, 56a, 59b, 89a, 93b.

377. **site on which faith depends** *Shekhinah*, the link between humans and all aspects of the divine.

378. **similarly, Phinehas...** In his zeal, Phinehas killed Zimri together with his forbidden Midianite sexual partner (Numbers 25:1–9). His zeal prefigures that of Elijah, with whom he is often identified.

See Pseudo-Philo 48:1–2; *Targum Yerushalmi*, Exodus 6:18; Numbers 25:12; *Tanḥuma, Pinḥas* 1; *Bemidbar Rabbah* 21:3; *Pirqei de-Rabbi Eli'ezer* 47; *Zohar* 2:190a; 3:214a, 215a (*RM*); Origen on John 6:7; Ginzberg, *Legends*, 6:316–17, n. 3. In Matthew 11:14, John the Baptist is identified with Elijah.

379. **Now, do you think it was for Phinehas?...** Was he in need of a covenant of peace? It was not Phinehas but rather Israel who had rejected the covenant and aroused divine wrath.

380. **an entity was linked with its place** Through his zeal, Phinehas stimulated the union of the divine covenant (*Yesod*) with its abode (*Shekhinah*), yielding harmony and peace.

381. ***I hereby grant Him, My covenant.* What will I grant Him? *Peace...*** The object of the verse is not Phinehas, but *Yesod*, the covenant, whose union with *Shekhinah* brings peace.

382. **What had been separated from it by their sins...** Through their sexual contact with the daughters of Moab (Numbers 25:1–9), Israel had separated *Shekhinah* from *Yesod*. Through the zeal of Phinehas, the divine couple reunited.

383. ***because he was zealous for his God*** The verse continues: *and made atonement for the Children of Israel*.

384. **sin of the covenant** Sexual sin, which betrays the covenant, provoking divine jealousy.

385. **ruining their ways upon earth** The phrase *ruined their way upon earth* (Genesis 6:11) is elsewhere interpreted as referring to masturbation (spilling seed on earth) or crossbreeding. See BT *Sanhedrin* 108a; *Bereshit*

Rabbah 28:8; *Kallah Rabbati* 2; *Pirqei de-Rabbi Eli'ezer* 22; Rashi on BT *Shabbat* 41a, s.v. *ke-illu mevi mabbul la-olam; Zohar* 1:56b–57a, 61a–62a, 68a.

386. **even though they robbed one another...** See BT *Sanhedrin* 108a: "Rabbi Yoḥanan said, 'Come and see how great is the power of robbery! For the generation of the Flood violated everything, yet their decree of punishment was sealed only when they stretched out their hands to rob, as is written: *For the earth is filled with violence because of them; here, I am about to destroy them along with the earth* (Genesis 6:13).'"

387. **those invoking heavenly judgment against their fellows...** See BT *Bava Qamma* 93a: "Rabbi Ḥanan said, 'One who invokes [heavenly] judgment against his fellow is punished first.'" The proof-text cited there (Genesis 16:5) contains the word *violence*, as does the verse here.

388. **Throughout, *Elohim*, while here, *YHVH*... name of compassion** In rabbinic literature the divine names יהוה (*YHVH*) and אלהים (*Elohim*) indicate, respectively, the divine qualities of compassion and justice. See *Sifrei*, Deuteronomy 26; *Bereshit Rabbah* 12:15; 33:3; and 13:3, where *YHVH Elohim* is called "a complete name." Cf. *Zohar* 1:20a, 48b, 56b, 64b; 2:161a, 229a; 3:138b (*IR*); *ZḤ* 70d (*ShS*).

The name *Elohim* dominates the account of the Flood, though the name *YHVH* appears too (Genesis 6:5–8; 7:1, 5, 16). Rabbi Shim'on's point is: The name *Elohim* (denoting judgment) is appropriate to the Flood, so why does the name *YHVH* (denoting compassion) appear here?

389. **It is not proper...** See *Zohar* 1:70b–71a; and above, p. 227 and n. 969 there.

390. **to enter the ark, to unite with Her** To unite with *Shekhinah*, symbolized by the ark.

391. **until the husband of the ark gave him permission** Until Her husband, *Tif'eret* (symbolized by the name *YHVH*), permitted Noah to enter.

392. **not permitted to enter...** See *Zohar* 1:70b–71a.

393. ***Noah entered*** The verse continues: *with his sons, his wife, and his sons' wives, into the ark*, after receiving permission.

394. ***For you have I seen as righteous before Me*** The verse continues: *in this generation*.

395. **We have learned: לדוד מזמור (*Le-David mizmor*), *Of David, a psalm...A psalm of David...*** These titles, whose precise meaning is unclear, alternate in Psalms. The interpretation formulated here reverses the rabbinic version in BT *Pesaḥim* 117a: "לדוד מזמור (*Le-David mizmor*), *To David, a psalm*, indicates that *Shekhinah* dwelled upon him and then he exclaimed a song. מזמור לדוד (*Mizmor le-David*), *A psalm, to David*, indicates that he exclaimed a song and then *Shekhinah*

dwelled upon him." (The preposition ל [*le*] can mean either "of" or "to".) In Rabbi Yehudah's revision, *psalm* becomes a name of *Shekhinah*, who is adorned by human song, so the wording *Le-David mizmor* (*Of David, a psalm*) refers first to David and then to *Shekhinah* (Holy Spirit), known as *psalm*.

See *Midrash Tehillim* 24:1; Rashi on Psalms 23:1; Jacob bar Sheshet, *Meshiv Devarim Nekhoḥim*, 92; Todros Abulafia, *Sha'ar ha-Razim*, 48; *Zohar* 1:39b; 2:50a, 140a, 170a.

396. ***Her fullness* is *Shekhinah*, as is said: *For the Presence...*** *Shekhinah*, the Divine Presence, filled the Tabernacle in the Desert (*the Dwelling*) and the Temple in Jerusalem (*the house of YHVH*).

397. **Why מָלֵא (*male*), full, and not מִלֵּא (*mille*), *filled*?** Why does Scripture employ the participle and not the intensive verb?

398. **full, indeed!... filled by the sun...** *Shekhinah*, symbolized by the moon, is filled by the flow of emanation from *Tif'eret*, the sun.

399. **treasure ship...** אסקופא (*Isquppa*), which may mean both "yard of a ship" and "threshold." Cf. Greek *skaphe* and אסקפא (*isqapha*), "skiff, light boat." The image here apparently derives from *Midrash Mishlei* 31:14, where Joseph is compared to "a ship filled with all the best of the world."

In *ZḤ* 3a (*MhN*), *isquppa* refers to the "threshold" beneath which household valuables were buried. See BT *Berakhot* 18b; Rashi on BT *Mo'ed Qatan* 11a, s.v. *tsinnor*; idem on Joshua 24:26.

See *Zohar* 1:46b; 2:83b; 3:69a; *ZḤ* 88c (*MhN, Rut*); *Bei'ur ha-Millim ha-Zarot*, 173; Scholem, *Major Trends*, 165, 388, n. 47.

400. **So, *The earth and her fullness are YHVH's*** Both the Holy Land and her fullness, *Shekhinah*, derive from *Tif'eret*, known as *YHVH*.

401. **supernal Holy Land...** *Shekhinah*, in whom *Tif'eret* delights. Rabbi Yehudah is playing with the similar-sounding ארעא (*ar'a*), "land," and אתרעי (*itra'ei*), "delights." See *Zohar* 3:22b.

402. **souls of the righteous... potency of a single pillar...** Righteous souls are conveyed by the flow of emanation from *Yesod*, the cosmic pillar, to *Shekhinah*. *Yesod* Himself is known as Righteous One, based on Proverbs 10:25: יסוד עולם וצדיק (*Ve-tsaddiq yesod olam*). The phrase, which literally means *The righteous one is an everlasting foundation*, is understood as *The righteous one is the foundation of the world*. See BT *Ḥagigah* 12b: "Rabbi El'azar son of Shamu'a says, '[The world stands] upon a single pillar named Righteous One, as is said: *The righteous one is the foundation of the world*.'"

Cf. *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34; *Zohar* 3:45b.

403. ***For He founded it upon seas*** The plural *seas* refers to all of the *sefirot*

from *Ḥesed* through *Yesod*, which flow into *Shekhinah*.

404. **Who is *He?* The blessed Holy One...** Here apparently referring to *Binah*, from whom the *seas* proceed to *Shekhinah*, known as *earth*. See *Zohar* 1:156b, 158b, 171b; 3:171a, 183b.

405. **seven pillars...** The *sefirot* from *Ḥesed* through *Shekhinah* Herself. See *Zohar* 2:23a.

406. **When the virtuous abound in the world...** The righteous stimulate the union between *Yesod* and *Shekhinah*.

407. **Holy Land we have mentioned...** *Shekhinah*, watered by the flow of emanation.

408. **single pillar standing above Her...** *Yesod*.

409. ***The righteous one perishes*** The flow channeled through *Yesod* dries up. See *Zohar* 1:55b.

410. **no one upon whom it could stand** No righteous human upon whom the world could stand.

411. **It was plenty for him to protect himself... *in this generation,* precisely!** Noah's virtue extended sufficiently to save himself, but he was not righteous enough to redeem his entire generation. See *Devarim Rabbah* 11:3. Rabbi Yehudah's statement matches the one attributed to him in *Bereshit Rabbah* 30:9: "*In his generations* (Genesis 6:9). Rabbi Yehudah and Rabbi Neḥemiah. Rabbi Yehudah said, '*In his generations* he was righteous, but if he had lived in the generations of Moses or Samuel, he would not have been righteous....' Rabbi Neḥemiah said, 'If he was righteous *in his generations* [despite the corrupt environment], all the more so if he had lived in the generations of Moses or Samuel.'"

412. ***In this generation*—a tribute to him...** Rabbi Yose's view matches the one attributed to Rabbi Neḥemiah. See the preceding note.

413. **ten could not be found in the world...** Ten righteous people would have sufficed to save the generation of Noah, as when Abraham argued with God over the fate of the wicked city of Sodom, convincing Him that even ten innocent Sodomites should suffice to save their city.

The citation *if I find ten there* is a conflation of Genesis 18:30, 32.

414. **he is snared first for the sins of the wicked** See BT *Shabbat* 33b: "Rabbi Gorion (according to others, Rabbi Yosef son of Rabbi Shema'yah) said, 'When there are righteous ones in the generation, the righteous are seized [killed] for the generation. When there are no righteous in the generation, schoolchildren are seized for the generation.'"

415. **judgment could not overpower him because he was hidden away...** See BT *Bava Qamma* 60a–b: "Rabbi Yosef taught: 'What is the meaning of the verse *None of you shall go out the door of his house until morning* (Exodus 12:22)? Once permission has been granted to the Destroyer, he does not distinguish between righteous and wicked.'... Our Rabbis taught: 'A plague in town? Keep your feet indoors.'... Our Rabbis taught: 'A plague in town? One should not walk in the middle of the road, because the Angel of Death walks there—for as soon as permission has been granted him, he strides brazenly.'"

See *Mekhilta, Pisḥa* 11; *Zohar* 1:63a, 68a–b, 69a, 107b, 113a, 182b, 197b; 2:196a, 227a.

416. **Noah sought righteousness and entered Her** *Shekhinah* is known as Righteousness, partner of *Yesod* (Righteous One) and of righteous humans such as Noah.

417. **holy ones of the Most High** In Daniel 7:18, the phrase refers to Israel; here, to the kabbalists. See *Zohar* 1:77a, 95b.

418. **mystery of supernal letters—reversal of letters, twenty-two...** According to *Sefer Yetsirah* 2:2, God created the world by permutating the twenty-two letters of the Hebrew alphabet: "Twenty-two elemental letters. He engraved them, carved them, weighed them, permuted them, and transposed them, forming with them everything formed and everything destined to be formed." See BT *Berakhot* 55a; BT *Sanhedrin* 65b; *Zohar* 1:33b. Numerous two-letter combinations bring about creation, while the reversal of letters leads to obliteration. See *Sefer ha-Peli'ah*, 51d. The citation from Genesis 7:1 opens with the word בא (*bo*), *come*, a reversal of the first two letters of the alphabet.

419. ***Come... into the ark!*** The verse reads: "*Come, you and all your household, into the ark!*"

420. **Come and see the difference...** Moses is contrasted with Noah and others in *Vayiqra Rabbah* 1:14; *Devarim Rabbah* 11:3; *Zohar* 1:106a; 3:14b–15a; *ZḤ* 23a (*MhN*).

421. **When the blessed Holy One said to Moses...** When Israel sinned by worshiping the Golden Calf. See BT *Berakhot* 32a; *Shemot Rabbah* 42:9.

422. **waters of the Flood are named after him...** See *Zohar* 3:15a.

423. **One who appeases another** On behalf of someone else who had harmed him.

424. **the othe**r The one responsible for the wrong.

425. ***You have sinned a great sin!*** After Moses convinces God not to annihilate Israel, he descends from the mountain and the next day accuses the people in these words.

426. **He did not leave... until offering to die...** See BT *Berakhot* 32a: "Shemu'el said, '... He offered to die for them, as is written: *If not, please obliterate me from Your book!*'"

427. ***YHVH* renounced the evil** The verse continues: *that He had intended to bring upon His people*.

428. ***Where is he who brought them up from the sea?*** In Isaiah the subject *he* refers to God, but here Rabbi Yitsḥak understands it as referring to Moses.

429. ***Why are you crying out to Me?...*** The verse continues: *Tell the Children of Israel to go forward!*

430. **this is Moses...** The subject *he* refers to Moses, who caused *Shekhinah*, Holy Spirit, to dwell among Israel.

431. **not worthy enough...** See *Devarim Rabbah* 11:3; above, page 395.

432. **Moses did not depend on his own merit...** See BT *Berakhot* 10b: "Rabbi Yoḥanan said in the name of Rabbi Yose son of Zimra, '... Whoever depends on the merit of others, is made dependent on his own merit. Moses depended on the merit of others, as is said: *Remember Abraham, Isaac, and Israel, Your servants!* (Exodus 32:13), and he was made dependent on his own merit, as is said: *He threatened to destroy them, had not Moses His chosen confronted Him in the breach to turn away His wrath from destroying* (Psalms 106:23).

433. **afterward** After the Flood. See Genesis 8:20–22.

434. **a righteous one found among them is seized first** See above, p. 395 and n. 414.

435. **Do not read ממקדשי (*mi-miqdashi*), *at My sanctuary...*** See BT *Avodah Zarah* 4a, in the name of Rabbi Yose. The Talmud goes on to explain: "Since it was in their power to protest [the wickedness being perpetrated] and they did not protest, they are considered incompletely righteous." Cf. *Ba-va Qamma* 60a; *Zohar* 1:205b.

436. **he warned them every single day...** According to a rabbinic tradition, Noah attempted to warn his contemporaries and induce them to turn back to God, but he was unsuccessful. See *Bereshit Rabbah* 30:7; *Tanḥuma, Noaḥ* 5; BT *Sanhedrin* 108a–b; above, page 362.

437. ***Yet if you warn the wicked...*** The verse continues: *and he does not turn from his wickedness or from his wicked way, he shall die for his iniquity, but you will have saved your life*.

438. **For how long? This has been established...** How long should one keep warning the sinner? Until the sinner strikes the warner. See BT *Arakhin* 16b: "How long reproof? Rav said, 'Until striking.'" Cf. Maimonides, *Mishneh Torah, Hilkhot De'ot* 6:7.

439. **ruined their ways, abandoning their species, cleaving to another species** See *Tanḥuma* (Buber), *Noaḥ* 18: "Why were the animals annihilated, too?... Because even the animals acted corruptly and copulated with species not their own: the horse with the donkey, the lion with the ox, the serpent with the lizard, as is said: *God saw the earth, and behold, it was corrupt* [*for all flesh had corrupted their way upon earth*]. It does not say: *all humans*, but rather: *all flesh*, even animals, beasts, and birds. Therefore they were obliterated as well."

See BT *Sanhedrin* 108a: "*For all flesh had corrupted their way upon earth*. Rabbi Yoḥanan said, 'This teaches that they mated beasts with animals, animals with beasts— all of them with humans, and humans with all of them.'"

Rabbi Shim'on understands the biblical expression השחית דרכו (*hishḥit*

darko), *corrupted their way*, as an allusion to sexual sin. See *Kallah Rabbati 2*, citing Genesis 38:9: שחת ארצה [*shiḥet artsah*], *he* [Onan] *wasted* [his seed] *on the ground* (or: *let it go to ruin*). Cf. *Pirqei de-Rabbi Eli'ezer* 22; *Bereshit Rabbah* 26:4, 31:7; Rashi on BT *Shabbat* 41a, s.v. *ke-illu mevi mabbul la-olam; Zohar* 1:56b–57a, 62a, 69a.

440. **seeking to contravene the act of Creation** By intermingling species that had been created distinctly.

441. **to ruin their ways, as they did themselves** See *Tanḥuma* (Buber), *Noaḥ* 5: "Rabbi Aḥa son of Ze'eira said, '... Just as a man copulated with a woman who was not his, so an animal copulated with another species not his own.'"

442. **I will return the world to water, as it originally was...** See *Tanḥuma, Vayaqhel* 6: "When the blessed Holy One created His world, it was entirely water intermingled with water." Cf. JT *Ḥagigah* 2:1, 77a; *Pesiqta Rabbati* 1; *Shemot Rabbah* 50:1; *Zohar* 1:17b, 56b.

443. **tunnels** פצירין (*Petsirin*), apparently based on פצידא (*patsida*), "trench, ditch." See *Targum Yonatan* and Radak on 2 Kings 3:16.

444. **stormed** אסער (*As'ar*). Certain witnesses (*KP* and *DE* [emendations]) preserve an alternative reading: אסחר (*asḥar*), "surrounded," besieged.

445. **This may be compared to a king...** See *Bereshit Rabbah* 24:1: "It is written: *Woe to those who go to great depths to hide their plan from YHVH, who perpetrate their deeds in darkness and say, 'Who sees us? Who knows us?'* (Isaiah 29:15). Rabbi Levi said, 'This may be compared to a master builder who constructed a city with chambers, underground conduits, and caves. Subsequently he became a tax-collector, and the inhabitants of the city hid from him in those chambers and caves. He said to them, "It is I who built all these chambers and caves. Why are you hiding?" Similarly, *Woe to those who go to great depths,... who perpetrate their deeds in darkness!*'"

446. **When a person sins...** See M *Avot* 4:4: "Rabbi Yoḥanan son of Beroka says, 'Whoever profanes the name of Heaven secretly is punished openly.'"

447. **lest he gaze at him...** See *Devarim Rabbah* 4:4; *Zohar* 1:63a, 108b.

448. **Whoever possesses an evil eye** In biblical Hebrew this idiom means "one who is stingy" (Proverbs 23:6; Deuteronomy 15:9). Later, the envious evil eye was thought to exert harmful influence. See *Zohar* 3:63b.

449. ***whose eye is open*** שתום העין (*Shetum ha-ayin*), a phrase whose meaning is unclear. Elsewhere the *Zohar* interprets שתום (*shetum*) as equivalent to סתום (*setum*), "closed" (see 2:69a, 237a; 3:147b), but here the sense is "open." See BT *Sanhedrin* 105a: "Rabbi Yoḥanan said, 'Balaam was blind in one eye, as is said:

shetum ha-ayin, *whose eye is open* [i.e., only one of his eyes was open and capable of vision].'"

450. **he possessed an evil eye...** See M *Avot* 5:19; *Tanḥuma, Balaq* 6; *Zohar* 3:63b, 206b, 211b.

451. ***Balaam lifted up his eyes*** The verse continues: *and saw Israel encamped tribe by tribe*.

452. **raising one eye and lowering one eye** The verse reads עיניו (*einav*), *his eyes*, but elsewhere the *Zohar* insists on the reading עינו (eino), *his eye*. See 3:202b; *Minḥat Shai* on Numbers 24:2.

453. ***He saw Israel... encamped, tribe by tribe*—he saw *Shekhinah*...** See BT *Bava Batra* 60a: "Rabbi Yoḥanan said, '... Scripture reads: *Balaam lifted up his eyes and saw Israel encamped tribe by tribe*. What did he see? He saw that the openings of their tents did not face one another, so he exclaimed: "These are worthy of having *Shekhinah* rest upon them!"'"

454. ***He crouches, lies down like a lion, like a lioness...*** The verse, sung by Balaam, refers to Israel, but Rabbi Ḥiyya applies it to *Shekhinah*.

455. ***Because of the waters of the Flood,* for the waters forced him** See *Bereshit Rabbah* 32:6: "*Noah entered, with his sons*, [*his wife, and his sons' wives, into the ark because of the waters of the Flood*]. Rabbi Yoḥanan said, 'He was lacking in faith: if the waters had not reached his ankles, he would not have entered the ark.'"

456. **twelve months... the punishment of the wicked** The Flood lasted a full year. See Genesis 7:11; 8:14; and M *Eduyyot* 2:10: "[Rabbi Akiva] said, 'The judgment of the generation of the Flood lasted twelve months.... The judgment of the wicked in Hell lasts twelve months.'" Cf. *Bereshit Rabbah* 33:7; *Seder Olam Rabbah* 4; *Zohar* 1:107b.

457. **For six months they are suspended in water, and for six in fire...** According to rabbinic literature, the yearlong punishment of the sinners in Hell is equally divided between fire and snow. See JT *Sanhedrin* 10:3, 29b; *Pesiqta de-Rav Kahana* 10:4; *Zohar* 1:62b, 107b, 238b. Since the Flood consisted only of water, Rabbi Yehudah wonders why it lasted twelve months and not just six.

458. **With water—water from above; with fire... gushing from below** The Flood consisted of freezing water raining down from the sky and boiling water surging up from the depths. See *Tanḥuma* (Buber), *Bereshit* 33; *Pirqei de-Rabbi Eli'ezer* 22; above, pages 356–57.

459. **for the rest of the time** For the rest of the year.

460. **they will not rise from the dead to stand at Judgment...** See M *Sanhedrin* 10:3: "The generation of the Flood has no share in the world to come, nor will they stand at the [Last] Judgment."

461. ***They lifted the ark...*** The verse opens: *The waters increased and they lifted the ark*.

462. ***Rise, O God...*** Usually rendered *Be exalted, O God...*, but here the verse is interpreted in a radically different way.

463. **who through their sins repel *Shekhinah* from earth...** See BT *Ḥagigah* 16a: "Rabbi Yitsḥak said, 'Whoever sins secretly, it is as if he thrusts away the feet of *Shekhinah*.'" Cf. *Zohar* 1:57a–b, 61a, 69a.

464. ***They lifted the ark*, for they thrust Her out** For Rabbi Abba, the subject of the verse is no longer *the waters*, but rather, the wicked, who repel *Shekhinah*, symbolized by the ark.

465. **When She withdraws... Judgment dominates it** Without the protection of *Shekhinah*, the world becomes vulnerable to harsh judgment.

466. **at that time** At the time of the destruction of the Temple, the site of *Shekhinah*.

467. **remnant of the righteous of the world did not remain there** All of Israel, including the righteous, were exiled from the land.

468. **wherever they went She descended...** See BT *Megillah* 29a: "Rabbi Shim'on son of Yoḥai says, 'Come and see how beloved are Israel in the sight of the blessed Holy One! Wherever they went in exile, *Shekhinah* accompanied them. When they were exiled to Egypt, *Shekhinah* was with them.... When they were exiled to Babylon, *Shekhinah* was with them.... And even when they are destined to be redeemed, *Shekhinah* will be with them.'" See *Mekhilta*, *Pisḥa* 14.

469. **wasting one's way on earth...** The biblical expression השחית דרכו (*hishḥit darko*), *corrupted their way*, is interpreted as an allusion to masturbation. See *Kallah Rabbati* 2, citing Genesis 38:9: שחת ארצה [*shiḥet artsah*], *he* [Onan] *wasted* [his seed] *on the ground*. Cf. *Pirqei de-Rabbi Eli'ezer* 22; *Bereshit Rabbah* 26:4, 31:7; Rashi on BT *Shabbat* 41a, s.v. *ke-illu mevi mabbul la-olam*; *Zohar* 1:56b–57a, 62a.

In the world of the *Zohar*, masturbation is a heinous sin. See 1:188a, 219b; Moses de León, *Shushan Edut*, 353; Tishby, *Wisdom of the Zohar*, 3:1365–66. Cf. BT *Niddah* 13a: "Rabbi Yitsḥak and Rabbi Ammi said, '[Whoever emits semen fruitlessly] is as though he sheds blood.'"

470. **one does not see the face of *Shekhinah* nor enter the palace** Sexual purity is a prerequisite for encountering *Shekhinah*. See BT *Niddah* 13b: "Rabbi Ammi said, 'Whoever excites himself lustfully is not allowed to enter the domain of the blessed Holy One.'" Cf. *Zohar* 1:57a; Moses de León, *Mishkan ha-Edut*, 23b.

471. **all those located outside in other, foreign lands** All those buried outside the land of Israel.

472. **single bone surviving... like leaven in dough...** According to Rabbi Yehoshu'a son of Ḥananya (*Vayiqra Rabbah* 18:1; *Bereshit Rabbah* 28:3), God will resurrect humans from the vertebra at the base of the spinal column, which does not decompose in the grave. Here Rabbi Abba combines this motif with the tradition in *Pirqei de-Rabbi Eli'ezer* 34: "Rabbi Shim'on says, 'All bodies crumble into the dust of the earth until nothing remains except a spoonful of decayed matter. This mingles with the dust like leaven mixed with dough. In the time to come... it resurrects the entire body.'" See *Zohar* 1:137a (*MhN*); 2:28b; 3:222a, 270b.

473. ***when I open your graves...*** The citation is actually a conflation of verses 12–14.

474. **roll underground** The resurrected bodies will roll underground until they reach the land of Israel. See BT *Ketubbot* 111a: "Rabbi Yirmeyah son of Abba said in the name of Rabbi Yoḥanan, 'Whoever walks four cubits in the land of Israel is assured membership in the world to come.' Now,... aren't the righteous outside the Land going to be revived? Rabbi Il'a replied, 'By rolling [underground to the land of Israel].' Rabbi Abba Sala the Great objected, 'Rolling will be painful to the righteous!' Abbaye replied, 'Tunnels will be made for them underground.'"

See *Zohar* 1:113b–114b (*MhN*), 131a.

475. ***from the earth,* precisely** Even their one surviving vertebra decomposed in the earth. See *Bereshit Rabbah* 28:3. Alternatively, *the earth* (or: *the land*) refers to the land of Israel, which these wicked will never reach.

476. **although the ancients disputed this and differed** According to M *Sanhedrin* 10:3, "The generation of the Flood has no share in the world to come, nor will they stand at the [Last] Judgment." In *Avot de-Rabbi Natan* A, 32, opinions differ as to whether or not this generation will be judged in the hereafter. See *Tosefta*, *Sanhedrin* 13:6; BT *Sanhedrin* 108a; *Zohar* 1:68b, 108a; Ginzberg, *Legends*, 5:184, n. 44.

477. ***May they be obliterated from the Book of Life*** They will never be resurrected.

478. ***They will inherit the earth forever*** This verse, appearing frequently in the *Zohar*, reads in full: *Your people, all of them righteous, will inherit the land forever—sprout of My planting, work of My hands, that I may be glorified*. In M *Sanhedrin* 10:1, it is cited to demonstrate that "all of Israel have a share in the world to come." Conversely, according to Rabbi Shim'on, the verse in Genesis indicates that the generation of the Flood has no share in that world.

479. **Encompassing all those empowered rulers...** Rabbi Abba focuses on the word אֵת (*et*), an accusative particle. Though grammatically it has no

ascertainable independent sense, Naḥum of Gimzo and his disciple Rabbi Akiva taught that when *et* appears in a biblical verse, it amplifies the original meaning. See BT *Pesaḥim* 22b; *Ḥagigah* 12a; *Zohar* 1:247a; 2:90a, 135b.

Here the word is understood to imply the heavenly powers appointed over individual nations of the world. See Daniel 10:20; Septuagint, Deuteronomy 32:8–9; Jubilees 15:31–32; *Targum Yerushalmi*, Genesis 11:8, Deuteronomy 32:8–9; *Tanḥuma*, *Re'eh* 8; *Leqaḥ Tov*, Genesis 9:19; *Pirqei de-Rabbi Eli'ezer* 24; *Zohar* 1:46b, 108b; 3:298b; Ginzberg, *Legends*, 5:204–5, n. 91.

480. **This is *existing things over the face of the earth*** The biblical word יקום (*ye-qum*), *existing things*, is interpreted to mean the powers who "exist" (קיימים [*qayyamim*]) or "stand" (קמים [*qamim*]) in heaven *over* [i.e., above] *the face of the earth*.

481. **He first removes those rulers appointed over them...** See *Shemot Rabbah* 21:5: "Rabbi El'azar son of Pedat said, '... The blessed Holy One does not cast down a nation before He first casts down their prince [guardian angel].'" Cf. *Midrash Tehillim* 82:3; *Zohar* 2:6b, 49a.

482. **fire consuming fire** A divine fire consuming the guardian angels, who are themselves composed of fire. In BT *Yoma* 21b, *Shekhinah* is called "a fire consuming fire" because of God's burning the angels who opposed human creation (as related in *Sanhedrin* 38b). See Psalms 104:4; BT *Ḥagigah* 14a; *Zohar* 1:18b, 50b; 2:6b; 3:217a.

483. **Those *existing* above them** The guardian angels.

484. **those dwelling beneath them** The wicked generation of the Flood.

485. ***all existing things over the face of the earth*** The guardian angels.

486. **אך** (***Akh***), ***Only, Noah remained*** The verse continues: *and those with him in the ark*.

487. **limiting** Naḥum of Gimzo and his disciple Rabbi Akiva taught that when the word אך (*akh*), *only*, appears in a biblical verse, it limits or qualifies the original meaning. See JT *Berakhot* 9, 14b. Here Rabbi Abba does not note any limitation but rather an emphasis.

488. **He was lame, for a lion bit him**... Rabbi Yose insists that the word *akh* implies a limitation. See *Tanḥuma*, *Noaḥ* 9: "Rabbi Yoḥanan said in the name of Rabbi Eli'ezer son of Rabbi Yose the Galilean, 'Once Noah delayed feeding the lion, so the lion bit him, and he came out [of the ark] limping, as is said: אך (*Akh*), *Only, Noah remained—akh*, for he was not intact.'"

489. **entering the ark when the waters forced him** See *Bereshit Rabbah* 32:6: "*Noah entered, with his sons*, [*his wife, and his sons' wives, into the ark because of the waters of the Flood*]. Rabbi Yoḥanan said, 'He was lacking in faith: if the waters had not reached his ankles, he would not have entered the

ark.'" See above, page 402.

490. **he saw the Angel of Death walking among them...** Among his contemporaries. The Angel of Death manifested in the waters of the Flood. See above, pages 382, 402.

491. ***because of the waters of the Flood*** The full verse reads: *Noah entered, with his sons, his wife, and his sons' wives, into the ark because of the waters of the Fbod*.

492. **It is written: ויסתר** (***va-yissater***), ***and hides himself*** The word in this verse is traditionally written as ויסתר (*va-yissater*), *and hides himself*, although it is read as ונסתר (*ve-nistar*), which can be rendered *and is hidden*.

493. **referring back to what has been said: When death...** See BT *Bava Qamma* 60a–b: "Rabbi Yosef taught: 'What is the meaning of the verse *None of you shall go out the door of his house until morning* (Exodus 12:22)? Once permission has been granted to the Destroyer, he does not distinguish between righteous and wicked.'... Our Rabbis taught: 'A plague in town? Keep your feet indoors.'... Our Rabbis taught: 'A plague in town? One should not walk in the middle of the road, because the Angel of Death walks there—for as soon as permission has been granted him, he strides brazenly.'"

See *Mekhilta*, *Pisḥa* 11; *Zohar* 1:63a, 68a–b, 107b, 113a, 182b, 197b; 2:196a, 227a.

494. [***they***] ***pass*—they transgressed...** The verb עבר (*avar*) means both "to pass" and "to transgress." By not hiding themselves, Noah's contemporaries transgressed a command.

495. **זכירה** (***zekhirah***), **remembering, is not recorded... unification vanishes...** During harsh judgment, the unification of the divine masculine and feminine is interrupted, so there is no mention of זכירה (*zekhirah*), "remembering," alluding to זכר (*zakhar*), "male." The absence of divine masculine mindfulness creates a vacuum filled by the demonic.

496. **all returns to its site** The divine male and female reunite.

497. **זכור** (***zakhor***), **remember, inheres in him...** Again, a play on the root זכר (*zkhr*), which encompasses two meanings: "remember" and "male." Noah the righteous is appropriately remembered, since he symbolizes the divine male, *Yesod* ("Foundation"), also known as Righteous One, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). The verse, which literally means *The righteous one is an everlasting foundation*, is understood as *The righteous one is the foundation of the world*.

See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34.

498. **When the sea leaps...** See *Zohar* 2:48b, 50b, 56a. The sea often

symbolizes *Shekhinah*.

499. **single ray...** A ray of divine grace.

500. **that destined fish** See *Tanḥuma, Vayiqra* 8: "Rabbi Tarfon said, 'Ever since the six days of Creation, that fish was designated to swallow up Jonah, as is said: *YHVH had prepared a huge fish* [*to swallow up Jonah*] (Jonah 2:1).'" Cf. *Pirqei de-Rabbi Eli'ezer* 10; *Bereshit Rabbah* 5:5; BT *Bekhorot* 8a; *Zohar* 2:198b.

501. **from the right side** The side of *Ḥesed*. The ray both arouses and calms the sea. See BT *Bava Batra* 73a; *MM*.

502. **Alternatively, תשבחם (*Teshabbeḥem*), *You praise them*, literally!** The root שבח (*shvḥ*) can mean "to still," but its more common meaning is "to praise."

503. **Shunammite** The wealthy woman from the town of Shunem who fed and housed the prophet Elisha. She was rewarded with a son, who later died but was resuscitated by Elisha. See 2 Kings 4:8–36; *Zohar* 1:160b; 2:33b, 44b.

504. **that day was the festival of Rosh Hashanah...** The day referred to in 2 Kings 4:8: *One day Elisha was passing through Shunem, where a wealthy woman lived, and she urged him to have a meal*. Similarly, according to a midrashic tradition, the phrase *one day* in Job 1:6 refers to Rosh Hashanah, the Day of Judgment.

See *Targum Yerushalmi*, *Midrash Iyyov*, Rashi, and Ibn Ezra on Job 1:6; *Battei Midrashot*, 2:158; *Zohar* 3:231a.

505. **who is then called King, Holy King...** Between Rosh Hashanah and Yom Kippur, God is addressed in the liturgy as "Holy King" and "King of Judgment." See BT *Berakhot* 12b.

506. **Noah was not recalled** So he would not be vulnerable to harsh judgment.

507. ***God remembered Noah ...I have remembered My covenant*** Noah symbolizes and embodies *Yesod*, the divine phallus, which is also symbolized by the covenant of circumcision.

508. **from Cappadocia to Lydda** This improbable journey from eastern Asia Minor to a city in Palestine recurs frequently in the *Zohar* and usually includes an encounter with some surprising character. See 1:132a, 138a (*MhN*), 160a, 197b, 223a; 2:31a, 38b, 80b, 86a; 3:35a, 75b, 221b; *ZḤ* 22a (*MhN*).

The itinerary seems to be intentionally fantastic, though perhaps the author(s) imagined that Cappadocia was a Galilean village near Sepphoris, based on the phrase "Cappadocians of Sepphoris" in JT *Shevi'it* 9:5, 39a. According to a dream interpretation in *Bereshit Rabbah* 68:12, Cappadocia is not far at all from Palestine. Cappadocia figures prominently in M *Ketubbot* 13:11 and BT *Ketubbot* 110b, while Cappadocia and Lydda are linked in *Tosefta*, *Yevamot* 4:5

and BT *Yevamot* 25b.

See Scholem, in *Zion* (*Me'assef*) 1 (1926): 40–46 (and the appended note by S. Klein, 56); idem, *Major Trends*, 169; idem, *Kabbalah*, 222; Tishby, *Wisdom of the Zohar*, 1:63–64.

509. **one should not set out alone on a journey** See *Tanḥuma, Vayishlaḥ* 8: "Our Rabbis have taught: 'In three situations a person's account book is opened [i.e., his sins will be punished]: One who sets out alone on a journey, one who dwells in a tottering house, and one who vows and does not pay.'" Cf. M *Avot* 3:4: "Rabbi Ḥanina son of Ḥakhinai says, 'One who stays awake at night and one who walks on the way alone and one who makes room in his heart for that which is futile—such a person deserves to die.'" Cf. JT *Shabbat* 2:6, 5b; *Zohar* 1:169b; 2:264b; *Orḥot Ḥayyim*, par. 46.

510. **whoever walks on the way unaccompanied by words of Torah...** See BT *Ta'anit* 10b: "Rabbi Il'ai son of Berekhiah said, 'Two disciples of the wise who are walking on the way and are not engaged in words of Torah deserve to be burned.'"

See Deuteronomy 6:7; BT *Eruvin* 54a; *Zohar* 1:58b, 70a, 76a, 87a, 115b.

511. **altar on which Adam sacrificed** See *Bereshit Rabbah* 34:9: "*Noah built an altar to YHVH... and offered ascent-offerings on the altar*. Rabbi Eli'ezer son of Ya'akov said, 'On the great altar in Jerusalem, where Adam sacrificed.'" According to BT *Avodah Zarah* 8a, "On the day Adam was created, when the sun set, he said, 'Woe is me! Because I have sinned, the world is turning dark and will now revert to chaos and void. This is the death decreed against me from Heaven!' He sat up all night fasting and weeping, and Eve wept facing him. As soon as dawn broke, he said: 'This is the normal course of the world!' He rose and offered up an ox." See *Targum Yerushalmi*, Genesis 8:20.

512. **that is offered only for sinful imagining** See *Vayiqra Rabbah* 7:3: "Rabbi Shim'on son of Yoḥai taught, 'An ascent-offering is due only for sinful imagining.'" Cf. *Tanḥuma, Lekh Lekha* 10. Having survived the Flood, it would have been more appropriate for Noah to bring a thanksgiving-offering, as Adam did when he survived the darkness.

513. **By imagining...** Noah sinned by lacking faith, by imagining that God would not continue to protect him.

514. **If it was the same, why *built*?** The altar had already been built by Adam.

515. **wicked of the world dislodged it from its site** The altar symbolizes *Shekhinah*, whose union with *Tif'eret* is ruined by human wickedness.

516. **When Noah appeared ... *built*** Noah's righteousness restored *Shekhinah*, reuniting Her with Her partner. See above, pages 388–91.

517. **spelled עלת (*olat*), *ascent-offering,* one** The word עולות (*olot*), *ascent-offerings*, is spelled here without either ו (*vav*): עלת, and so can be read *olat*, *ascent-offering*, in the singular. See *Minḥat Shai*, ad loc. From this spelling, the child concludes that Noah's offering consisted of only one gender.

518. ***He is* עולה (*olah*), *an ascent-offering...*** The verse would normally be translated: *It is an ascent-offering...*, but here the child emphasizes the masculine sense of the pronoun הוא (*hu*), which means both "it" and "he."

519. **Why is it written: אשה (*ishsheh*), *fire-offering...*** Why the extra letter ה (*he*), indicating the feminine and suggesting the word אשה (*ishshah*), "woman"? (Actually, the literal meaning of *ishsheh* is probably "gift"; see Milgrom, *Leviticus* 1:161–62.)

520. **his site** The masculine *sefirah* of *Tif'eret*.

521. **female must not part from him** The offering must be intended also for the feminine realm, *Shekhinah*.

522. **even though 'אשה (*ishsheh*)... is intended for אישים (*ishim*)...** See *Sifra, Vayiqra, dibbura dindavah* 6:9, 7c: "אשה (*Ishsheh*): for the sake of אישים (*ishshim*), fire-offerings [i.e., not for the sake of charring the flesh]." See M *Zevaḥim* 4:6; BT *Zevaḥim* 46b.

Here the child understands אישים as *ishim*, "angelic personages," who also benefit from the sacrifice. See *Sifrei Zuta*, Numbers 28:2; *Midrash Zuta*, Song of Songs 1:15; *Zohar* 1:81a (*ST*), 164a–b; 2:43a; 3:110a (*RM*), 258b. (On this class of angels, see Maimonides, *Mishneh Torah, Hilkhot Yesodei ha-Torah* 2:7.) The child's point is that even though the word *ishsheh* has been interpreted in earlier sources, his new reading is also valid.

523. **the blessed Holy One cast him in the sphere of the male...** God modeled the righteous Noah on the masculine *sefirah* of *Yesod* (known as Righteous One), so the offering that Noah brought had to be male: an ascent-offering.

524. **אש ה (*esh he*), fire, *he,* for left unites with female** The word אשה (*ishsheh*), *fire-offering*, is divided into אש ה (*esh he*), "fire, *he*," indicating the fire of the *sefirah* of *Gevurah*, on the left side, and *Shekhinah*, symbolized by the feminine marker ה (*he*).

525. **every female deriving from the left sid**e The left side of the sefirotic tree is associated with the feminine.

526. **to raise Her above...** To raise *Shekhinah* to Her partner, *Tif'eret*.

527. **Fire issues from within...** The fire of *Gevurah* issues from *Binah* and is grasped by *Shekhinah*, less rarified and more sensate, also symbolized by smoke. See *Zohar* 1:30a, 50b–51b.

528. **nose, through which issues smoke out of fire** When the nostrils flare in anger.

529. ***They shall place incense in Your nostril...*** Divine wrath, symbolized by the fire of *Gevurah*, is assuaged by the offering of incense, and the fire returns to its source in the divine mind. On the divine nose, see *Zohar* 2:122b; 3:130a–b (*IR*), 137b–138a (*IR*), 289a (*IZ*), 294a (*IZ*).

530. ריח ניחח (***reiaḥ niḥoaḥ***)... נח (***naḥ***)...נייחא (***neyaḥa***)... The alliteration extends implicitly to נח (*Noaḥ*), Noah.

531. **sparkling lamps** בוסינין (*Bosinin*), "Lamps." In the *Zohar*, *bosina or botsina* may also imply "spark." See above, page 107: בוצינא דקרדינותא (*botsina de-qardinuta*), "lamp of impenetrability," "spark of impenetrable darkness"; and note 4 there.

532. **Let us walk on this way together with *Shekhinah*...** *Shekhinah* accompanies those engaged in Torah. See M *Avot* 3:2: "Rabbi Ḥananya son of Teradyon said, '... If two are sitting engaged in words of Torah, *Shekhinah* dwells between them.'"

On the importance of engaging in Torah while on a journey, see above, page 410 and note 510.

533. **O *that he would kiss me...*** Having been kissed by Rabbi Yeisa, the child cites an appropriate verse. On the spiritual significance of a kiss, see *Zohar* 2:124b, 146a–147a, 256b (*Heikh*); *ZḤ* 60c (*MhN*, *ShS*).

534. **fire issues passionately** The fire of love, not the fire of anger.

535. ***for your caresses are fine, deriving from wine*** The verse would normally be rendered *for your caresses are better than wine*, but here the child understands מיין (*mi-yayin*) not as *than wine*, but rather *from wine*. See Ezra of Gerona, *Peirush Shir ha-Shirim*, 485.

536. **wine that delights and brightens the face...** This wine symbolizes the sweet emanation flowing from *Binah*.

537. **wine that intoxicates... wine of rage** Symbolizing harsh, concentrated judgment.

538. ***a quarter of a hin*** The quantity of the libation accompanying the daily *olah*, approximately one quart. The word *wine* does not appear in this verse and apparently derives from Leviticus 23:13.

539. **Two lamps, the light of the upper one extinguished...** Similarly, the divine realm—even if temporarily darkened—can be rekindled by human arousal below. See *Sefer ha-Atsamim*, 20; El'azar of Worms, *Ḥokhmat ha-Nefesh*, 15c; *Zohar* 3:35b.

540. **the upper world depends upon the lower** A general principle of Kabbalah. See *Zohar* 1:35a, 77b, 82b, 86b, 88a, 164a, 244a; 2:31b, 265a; 3:92a, 110b.

541. **Ever since the day the Temple was destroyed...** See M *Sotah* 9:12:

“Rabban Shim’on son of Gamli’el says in the name of Rabbi Yehoshu’a: ‘Ever since the day the Temple was destroyed, there is no day without a curse, dew has not descended as a blessing, and the flavor of fruit has been eliminated.’” Cf. *Zohar* 1:61b, 177a, 181a–b, 203a; 3:15b, 74b.

542. **from that side** From the demonic side.

543. **vital service: kindling sparkling lamps...** Israel’s worship in the Temple stimulates the divine realm.

544. **fire above... smoke—judgment below...** The fire of *Gevurah* activates the judgment of *Shekhinah*.

545. **judgment below... judgment above** *Shekhinah* and *Gevurah*.

546. תוספת (***tosefet***), an increase See *Zohar* 3:54a, 115a.

547. **I have heard that it derives from the verse...** The child offers an alternative to the interpretation of Rabbi Shim’on. God’s promise to Noah—*I will never again curse the earth because of* האדם (*ha-adam*), *humankind*—corresponds to God’s decree to Adam: *Cursed is the earth because of you*.

548. **evil serpent—cosmic destroyer, exterminator of humanity** The serpent is identified with the Angel of Death. See BT *Bava Batra* 16a: “Resh Lakish said, ‘Satan, the evil impulse, and the Angel of Death are one and the same.’”

549. **Noah offered a sacrifice...** See Genesis 8:20–21; above, pages 410–12.

550. **this remained suspended until Israel stood at Mount Sinai** The venom of the serpent was not remedied until Israel accepted the Torah at Sinai. See BT *Shabbat* 145b–146a: “Rav Yosef taught: ‘... When the serpent copulated with Eve, he injected her with זוהמא (*zohama*), filth [or: slime, lewdness]. Israel, who stood at Mount Sinai—their *zohama* ceased. Star-worshipers, who did not stand at Mount Sinai—their *zohama* did not cease.’”

See *Targum Yerushalmi*, Genesis 4:1; *Pirqei de-Rabbi Eli’ezer* 21; *Zohar* 1:36b–37a, 52a, 54a, 63b, 122b.

551. **The blessed Holy One had diminished the moon and that serpent prevailed** See BT *Ḥullin* 60b: “Rabbi Shim’on son of Pazzi pointed out a contradiction. ‘It is written: *God made the two great lights* (Genesis 1:16), and it is written [in the same verse]: *the greater light... and the lesser light*. The moon said before the blessed Holy One, “Master of the Universe! Can two kings possibly wear one crown?” He answered, “Go, diminish yourself!” She said before Him, “Master of the Universe! Because I have suggested something proper I should make myself smaller?” He replied, “Go and rule by day and night.” She said, “But what is the value of this? What good is a lamp at noon?”... Seeing that her mind was uneasy [that she could not be consoled], the blessed

Holy One said, "Bring an atonement for Me for making the moon smaller."' As was said by Rabbi Shim'on son of Lakish: 'Why is the goat offered on the new moon distinguished by the phrase *to* [or: *for*] *YHVH* (Numbers 28:15)? The blessed Holy One said, "Let this goat be an atonement for My having made the moon smaller."'"

In Kabbalah the moon symbolizes *Shekhinah*. Here Her diminution entails the empowerment of the demonic. See BT *Rosh ha-Shanah* 23b; *Zohar* 1:19b–20a, 146a; *ZḤ* 70d–71a (*ShS*); Moses de León, *Sefer ha-Rimmon*, 189; idem, *Mishkan ha-Edut*, 35b.

552. **she** Apparently, the moon. See 3 Baruch 9:7; *Bereshit Rabbah* 12:6. According to some commentators, the earth.

553. **that day** When Noah offered his sacrifice.

554. **except when an offering appears...** A sacrificial offering restores the moon to her fullness, reuniting *Shekhinah* with *Tif'eret*.

555. **אבא** (***Abba***) "Father," an honorary title conferred upon several Talmudic rabbis.

556. **אבא** (***abba***), **father, in everything: in wisdom and in years** You will be wise and live long. Rabbi Yeisa is playing on the saying of Rabbi Yehudah (*Sifrei*, Deuteronomy 1): "Father in wisdom, tender in years."

557. **He proclaimed this verse for him...** See BT *Berakhot* 19a, where Shim'on son of Shetaḥ applies this verse to the miracle-worker Ḥoni.

558. **The light hidden by the blessed Holy One...** The primordial light of the first day of Creation was hidden away and reserved for the righteous in the hereafter. See BT *Ḥagigah* 12a: "Rabbi El'azar said, 'With the light created by the blessed Holy One on the first day, one could gaze and see from one end of the universe to the other. When the blessed Holy One foresaw the corrupt deeds of the generation of the Flood and the generation of the Dispersion [the generation of the Tower of Babel], He immediately hid it from them, as is written: *The light of the wicked is withheld* (Job 38:15). For whom did He hide it? For the righteous in the time to come.'"

See *Bereshit Rabbah* 3:6; 41:3; *Shemot Rabbah* 35:1; *Tanḥuma*, *Shemini*, 9; *Bahir* 97–98 (147); *Zohar* 1:31b–32a, 45b–46a, 47a; 2:127a, 148b–149a, 220a–b; 3:88a, 173b.

559. ***Elohim blessed Noah and his sons*** The verse continues: *saying to them*, "*Be fruitful and multiply, and fill the earth*."

560. ***Shekhinah*, appointed over blessings...** Receiving the flow of emanation from above, *Shekhinah* transmits it to those below.

561. **Master of the house... Woman...** *YHVH* (the masculine *sefirah* of *Tif'eret*) invited Noah into the ark, while *Elohim* (the feminine *sefirah* of *Shekhinah*) told him to

leave. See above, page 392.

562. **he gave Her presents** Noah offered sacrifices. See Genesis 8:20.

563. **She is the house...** *Shekhinah* is symbolized by the house and the ark. While Noah was inside, She provided for him.

564. **to intensify Her Husband's love for Her** By showing Him how much She was appreciated.

565. ***By painful toil you will eat of it*** The curse decreed by God upon Adam: *Cursed is the earth because of you; by painful toil you will eat of it all the days of your life*.

566. **when the moon darkens...** When *Shekhinah*, symbolized by the moon, lacks illumination. See *Zohar* 1:180b; *ZḤ* 61b (*MhN*, *ShS*).

567. **side of the other spirit** The demonic realm.

568. **לא אוסיף** (***Lo osif***), ***I will never, again curse the earth*** Earth symbolizes *Shekhinah*. See above, pages 414–15.

569. **at first, there were no human images** Before the Flood.

570. ***In the image of God He made the human being*** See Genesis 1:27.

571. ***He created him...*** The verse reads: *He made him*.

572. **all creatures of the world...** See *Pirqei de-Rabbi Eli'ezer* 11: "[Adam] stood on his feet and was adorned with the divine image. The creatures saw him and were frightened, thinking that he was their Creator, and they all approached to bow down to him."

See *Zohar* 1:13b, 38a, 191a, 221b; 2:55a, 125b; 3:107b; *ZḤ* 38c; Moses de León, *Sefer ha-Rimmon*, 337–38; Ginzberg, *Legends*, 5:119–20, n. 113.

573. **their image transformed in their eyes...** The human image transformed in the eyes of other creatures.

574. **All humans who do not sin...** See *Shir ha-Shirim Rabbah* on 3:7: "It was taught: Before a person sins, he inspires awe and fear, and creatures are afraid of him. Once he sins, he is filled with awe and fear, and he is afraid of others."

See *Sifrei*, Deuteronomy 50; and BT *Shabbat* 151b: "Rami son of Abba said, 'A wild beast has no power over a person until he appears to it as an animal.'"

575. ***and all the fish of the sea are given into your hand*** The full verse reads: *Fear and dread of you shall be upon all the beasts of the earth and upon all the birds of the sky, everything with which the earth teems and all the fish of the sea—into your hand they are given*. See above, page 417.

576. **even the fish of the sea** Which, according to one view, were not condemned to die in the Flood and were thus not saved by Noah's merit. See *Bereshit Rabbah* 32:11; BT *Sanhedrin* 108a, *Zevaḥim* 113b; Ginzberg, *Legends*,

5:183, n. 42; Kasher, *Torah Shelemah*, Genesis 7:22, n. 94.

577. ***Were given into your hand,* previously** The word נתנו (*nittanu*), though usually rendered *are given*, is actually in the past tense: *were given, have been given*.

578. ***Have dominion over the fish of the sea and the birds of the sky*** The verse continues: *and every living creature that crawls upon the earth*.

579. **משכיל** (***Maskil***) A literary or musical term whose precise meaning is unclear.

580. ***lifted*** נשוי (*Nesui*), "Lifted, carried off, taken away, forgiven."

581. **This verse has been established** See *Bereshit Rabbah* 22:6; *Pesiqta Rabbati* 45.

582. **'With ten varieties of praise, David praised the blessed Holy One'...** See BT *Pesaḥim* 117a: "Rabbi Yehoshu'a son of Levi said, 'The Book of Psalms was uttered with ten utterances of praise.... These ten utterances symbolize the ten *sefirot*, משכיל (*maskil*) symbolizing *Yesod*. Cf. *Zohar* 2:110a–b; 3:101a.

583. **David attuned himself...** King David, the ideal ruler, symbolizes the *sefirah* of *Malkhut* ("Kingdom"), also known as *Shekhinah*. The wording לדוד משכיל (*le-David maskil*), "*Of David. Maskil*," indicates that David prepared himself to receive *Yesod* (*Maskil*), partner of *Shekhinah*.

See BT *Pesaḥim* 117a: "לדוד מזמור (*Le-David mizmor*), *To David, a psalm*, indicates that *Shekhinah* dwelled upon him and then he exclaimed a song. לדוד מזמור (*Mizmor le-David*), *A psalm, to David*, indicates that he exclaimed a song and then *Shekhinah* dwelled upon him." See above, page 393, where this rabbinic exegesis is reversed.

584. **when the blessed Holy One weighs the sins and merits...** See *Midrash Tehillim* 30:4: "Rabbi El'azar said, 'If the scale is evenly balanced—sins on this side, merits on that—what does the blessed Holy One do? He tips it toward love, as is said: *Love is Yours, O YHVH* (Psalms 62:13).' Rabbi Yose son of Rabbi Ḥanina said, 'What does the blessed Holy One do? He snatches one bond of debt from the sins, and instantly the merits tip the scales, as is said: *He lifts iniquity and passes over transgression* (Micah 7:18).'"

See *Pesiqta de-Rav Kahana* 25:2; JT *Pe'ah* 1:1, 16b; BT *Rosh ha-Shanah* 17a.

585. **so that he will be protected...** If one's sin is concealed, then the Destroyer cannot harm him. On concealment and the Destroyer, see BT *Bava Qamma* 60a–b: "Rabbi Yosef taught: 'What is the meaning of the verse *None of you shall go out the door of his house until morning* (Exodus 12:22). Once permission has been granted to the Destroyer, he does not distinguish between

righteous and wicked.'... Our Rabbis taught: 'A plague in town? Keep your feet indoors.'... Our Rabbis taught: 'A plague in town? One should not walk in the middle of the road, because the Angel of Death walks there—for as soon as permission has been granted him, he strides brazenly.'"

See *Mekhilta, Pisḥa* 11; *Zohar* 1:63a, 68a–b, 69a, 107b, 113a, 182b, 197b; 2:196a, 227a.

586. **that sin Adam channeled to him...** Adam's sin of eating the fruit of the Tree of Knowledge affected all future generations.

587. ***God blessed Noah and his sons*** The passage continues: *saying to them, "Be fruitful and multiply, and fill the earth. Fear and dread of you shall be upon all the beasts of the earth and upon all the birds of the sky, everything with which the earth teems and all the fish of the sea—into your hand they are given*." This divine blessing restored the human dominion over creatures, which had been lost due to Adam's sin. See *Bereshit Rabbah* 34:12.

588. **the verse does not mention females** See Genesis 9:1, cited above: *God blessed Noah and his sons....*

589. ואתם (***Ve-attem***), ***And as for you*— entirety of males and females...** Rabbi Shim'on interprets the ו (*vav*), *and*, preceding the word אתם (*attem*), *you*, as including females. The disagreement between Rabbi Ḥizkiyah and Rabbi Shim'on reflects the rabbinic debate over the question of whether women as well as men are commanded to *be fruitful and multiply*. See M *Yevamot* 6:6; BT *Yevamot* 65b.

590. ***teem on earth*** The verse concludes: *and multiply on it*.

591. **Here the blessed Holy One gave them seven commandments...** See BT *Sanhedrin* 56a: "Our rabbis taught: The sons of Noah were commanded seven commandments: Courts of justice, [not to commit] blaspheming the divine name, idolatry, sexual immorality, bloodshed, robbery, and eating a limb from a living animal." Traditionally, these basic laws of morality apply to all humankind, whereas Israel received 613 commandments. *KP* explains how the seven Noahide commandments emerge from Genesis 9:1–8. See BT *Sanhedrin* 56b; *Bereshit Rabbah* 16:6; *Zohar* 1:36a.

592. ***I have set*—previously** At the beginning of Creation. According to M *Avot* 5:6, the rainbow was one of the ten things created at the end of the week of Creation, "at twilight on Sabbath eve." See Ibn Ezra and Radak on Genesis 9:13; Naḥmanides on 9:12; Judah ben Barzillai, *Peirush Sefer Yetsirah*, 139; *Zohar* 1:18a; Kasher, *Torah Shelemah*, Genesis 9:13, n. 81.

593. **Rabbi Shim'on opened...** Rabbi Shim'on begins to draw a parallel between the heavenly sign given to Noah and the heavenly vision of Ezekiel, which constitutes the basis for much of Jewish mysticism.

594. **four magnificent, supernal, sacred creatures** The חיות (*ḥayyot*), "living creatures, animals," who, according to Ezekiel's vision, carry the divine throne.

595. **that *expanse*...** Instead of "*expanse*," several witnesses read "Creature," alluding to *Shekhinah*.

596. **cover their bodies** See Ezekiel 1:11, 23.

597. ***Shaddai*... *glory*...** Two names of *Shekhinah*, who sings to Her partner, *Tif'eret*, known as *YHVH*.

598. ***YHVH* has manifested His salvation...** According to Shim'on son of Lakish (BT *Avodah Zarah* 24b), this psalm was chanted by the two cows pulling the cart with the ark of *YHVH* (1 Samuel 6:10–12). See *Zohar* 1:123a; 2:137b–138a. *Righteousness* symbolizes *Shekhinah*.

599. **holy camp...** A camp of angels.

600. ***Holy, holy, holy is YHVH of hosts; the whole earth is full of His glory!*** Rabbi Shim'on interweaves the visions of Isaiah and Ezekiel, as does early Jewish mysticism and the *qedushah*, the daily prayer of "sanctification."

601. ***blessed*** See Ezekiel 3:12: *Blessed be the glory of YHVH from His place!*

602. **wherever it moves, it turns faces...** The faces of the four creatures are engraved in the expanse, so they turn in whichever direction it moves. Alternatively, the subject "it" refers to any one of the creatures. See Ezekiel 1:12.

603. **engraved with four faces** Each creature has four faces. See Ezekiel 1:5–11.

604. **face of a human engraved with them all... all coalescing in him...** The human face comprises all the others. See *Zohar* 1:19a.

605. **engraved quadruply** Apparently implying that the four colors of the expanse convey the corresponding radiance of the *sefirot*: green—*Tif'eret*; red —*Gevurah*; white —*Ḥesed*; all colors—*Shekhinah*.

606. **higher and lower secrecies...** Of the *sefirot* and of the expanse.

607. **they total twelve...** Each color reflects all the others, but since the fourth is not a specific color, three radiate from each of the four, totaling twelve. As noted above, green, red, and white symbolize, respectively, *Tif'eret, Gevurah*, and *Ḥesed*.

608. **appearance of the colors of all...** *Shekhinah*, *the glory of YHVH*, includes all the other *sefirot*, reflecting their colors. She is *the cloud*, in which appears the divine rainbow, the full sefirotic spectrum.

On the rainbow's colors, see *Sefer Ḥasidim*, ed. Wistinetzki, par. 1445 (ed. Margaliot, par. 484); Moses of Burgos, *Commentary on the Merkavah*, ed. Scholem, *Tarbiz* 5 (1934): 183; Baḥya ben Asher on Genesis 9:13; *Zohar* 1:18b,

98b (*ST*), 136b; 3:215a; Scholem, "Colours and Their Symbolism," 69–71.

609. **Joseph: *His bow remained firm*** This verse is applied to the attempted seduction of Joseph by Potiphar's wife. See *Bereshit Rabbah* 87:7: "Rabbi Samuel said, 'The bow was stretched [i.e., Joseph's phallus became erect] and then returned [to its flaccid state, reading ותשב (*va-teshev*), *remained*, as *va-tashov*, "returned (from its firmness)"].'" See BT *Sotah* 36b; *Zohar* 1:247a; 3:66b.

610. **Joseph is called Righteous...** Because Joseph resisted the sexual advances of Potiphar's wife, he is called "righteous" in rabbinic literature. See BT *Yoma* 35b; *Bereshit Rabbah* 93:7; *Pesiqta de-Rav Kahana*, *nispaḥim*, 460. Cf. *Tanḥuma*, *Bereshit* 5; *Pir-qei de-Rabbi Eli'ezer* 38, which cite Amos 2:6.

In Kabbalah Joseph symbolizes the divine phallus, *Yesod* ("Foundation"), also known as Righteous One, based on Proverbs 10:25: וצדיק יסוד עולם (*Ve-tsaddiq yesod olam*). The verse, which literally means *The righteous one is an everlasting foundation*, is understood as *The righteous one is the foundation of the world*. See BT *Ḥagigah* 12b; *Bahir* 71 (102); Azriel of Gerona, *Peirush ha-Aggadot*, 34; *Zohar* 1:21b.

The phallus of *Yesod* is often symbolized by the *bow* and is also the site of the covenant (the sign of circumcision). Here, though, both *bow* and "covenant" include *Shekhinah*, who is linked to *Yesod*, "contained in Righteous One." See *Zohar* 1:247a; 3:243b (*RM*); Wolfson, *Through a Speculum That Shines*, index, s.v. "rainbow."

611. **Since Noah was righteous...** Noah the Righteous symbolizes *Yesod*, Righteous One.

612. **when he kept the covenant** When Joseph withstood the temptation of being seduced.

613. **Luster of supernal glory... hidden colors, revealed colors** The revealed colors of the rainbow symbolize *Shekhinah*, "vision of all visions," who reflects the more hidden colors of the higher *sefirot*.

614. **It is forbidden to gaze at the rainbow...** See BT *Ḥagigah* 16a: "'Whoever shows no concern for the glory of his Maker, it were better for him if he had not come into the world' (M *Ḥagigah* 2:1). What does this mean? Rabbi Abba said: 'It refers to one who gazes at the rainbow,'... for it is written: *Like the appearance of the bow in the cloud on a rainy day, so was the appearance of the surrounding radiance—the appearance of the semblance of the glory of YHVH* (Ezekiel 1:28)." See *Zohar* 2:66b, 99a; 3:84a.

Here, gazing at the rainbow implies gazing at the divine phallus uniting with *Shekhinah*. See Wolfson, *Through a Speculum That Shines*, 336–40.

615. **dross** סוספיתא (*Suspita*), apparently a deformation of כוספא (*kuspa*), "pomace, husk." Dross symbolizes the demonic, the residue of *Gevurah* or *Din*

(strict Judgment), which is located on the left side of the sefirotic tree and symbolized by gold. The colors of the rainbow are inferior to divine colors.

See *Zohar* 1:30a, 118b, 228a; 2:24b, 203a, 224b, 236b; *Bei'ur ha-Millim ha-Zarot*, 182; Scholem, *Major Trends*, 389, n. 54; Liebes, *Peraqim*, 336–38.

616. **Once earth sees this rainbow...** See Genesis 9:8–17.

617. ***between God*** [***and the earth***] The verse reads: *between Me and the earth*. See Genesis 9:16.

618. **all comprise one mystery...** The colors of the rainbow symbolize the divine spectrum manifesting within the cloud of *Shekhinah*.

619. **Foundation Stone...** אבן שתיה (*Even Shetiyyah*), "Rock of Foundation" (upon which the world was founded) or "Rock of Weaving" (from which the world was woven). According to midrashic tradition, the world was created from this rock, located in the Holy of Holies. Here, this stone symbolizes *Shekhinah*.

See M *Yoma* 5:2; *Tosefta*, *Yoma* 3:6; BT *Yoma* 54b; JT *Yoma* 5:4, 42c; *Vayiqra Rabbah* 20:4; *Pirqei de-Rabbi Eli'ezer* 35; *Zohar* 1:231a; Ginzberg, *Legends*, 5:14–15, n. 39; Tur-Sinai, *Ha-Lashon ve-ha-Sefer*, 3:272; Lieberman, *Tosefta ki-Fshutah*, 4:772–73.

On the phrase "centric point" (נקודה חדא [*nequddah ḥada*], "one point"), see *Zohar* 1:231a; Scholem, *Major Trends*, 391, n. 80.

620. **supernal sacred throne...** *Shekhinah*, carried by the four creatures.

621. **Oral Torah** Symbolizing *Shekhinah*.

622. **Written Torah** Symbolizing Her male partner, *Tif'eret*.

623. **Written Torah is placed upon Oral Torah** See BT *Megillah* 27a: "... One of the Five Books [of Moses may be placed] on the Prophets and Writings, but the Prophets and Writings may not be placed on one of the Five Books." Rabbi Shim'on's formulation here corresponds with the judgment of Joseph ibn Migash, *She'elot u-Tshuvot*, 92.

624. **image of Jacob, enthroned upon Her** According to Genesis 28:12, Jacob dreamed of *a ladder set on earth, its top reaching the heavens, and behold: angels of God were ascending and descending* בו (*bo*), *on it* [or: *on him*], *Bereshit Rabbah* 68:12 records a dispute between Rabbi Ḥiyya the Elder and Rabbi Yannai concerning this verse: "One said, '*Ascending and descending* the ladder,' while the other said, '*Ascending and descending* Jacob'... whose image is engraved on high."

See Theodor's note, ad loc.; *Bereshit Rabbah* 82:2 ("engraved on My throne"); *Eikhah Rabbah* 2:1; *Targum Yerushalmi*, Genesis 28:12; BT *Ḥullin* 91b; *Pirqei de-Rabbi Eli'ezer* 35; Moses de León, Munich MS 47, 338b; Wolfson, *Along the Path*, 1–62.

Based on the midrashic motif of Jacob's image being engraved on the

divine throne, Rabbi Shim'on identifies Jacob with the *appearance of a man* seated on the throne, symbolizing *Tif'eret* enthroned upon *Shekhinah*.

625. **Meḥasya** A suburb of Sura on the Euphrates and site of a rabbinic academy. See *Zohar* 1:92b, 101a–b (*MhN*).

626. **ragged saddlebags** קסירי דקטפירא (*Qesirei de-qatpira*), one of the *Zohar*'s neologistic phrases. *Qesirei* apparently derives from קיסר (*qeisar*), "Caesar," whose Latin root was considered related to the stem *caes*, "cut." See *Tosafot*, *Avodah Zarah* 10b, s.v. *hakhi garsinan kol nesi'eha*.

Qatpira, perhaps an expansion of קטרא (*qitra*), "knot, bond, connection," carries several meanings in the *Zohar*, including "bag, sack, waterskin." See Psalms 119:83; *Zohar* 1:33a, 64a; Liebes, *Peraqim*, 353.

The Jew at the inn is an itinerant merchant transporting his wares.

627. **This is the Foundation Stone, upon which the world was planted...** According to midrashic tradition, the world was created from this rock, located in the Holy of Holies in the Temple in Jerusalem.

אשתיל (*Ishshetil*), "Was planted," is a play on the rabbinic wording: "from which the world הושתת (*hushtat*), was founded." See the sources cited above, note 619; Moses de León, *Sheqel ha-Qodesh*, 74–75 (95); *Zohar* 1:78a, 82a, 231a; 2:48b, 222a; *ZḤ* 28a (*MhN*); Liebes, *Peraqim*, 372–73.

628. **That Jew raised his head** While still in bed.

629. ***He took the stone that he had placed under his head*** The verse continues: *and set it up as a pillar*.

630. **Jacob was in Bethel** See Genesis 28:19.

631. **Words of Torah require intention** Directing and preparing one's mind. See BT *Berakhot* 13a, 15b–16a.

632. **with body and will as one** With physical and mental preparation. Rabbi Yehudah is telling the Jew, still lying in bed, that he should prepare himself properly before engaging in Torah.

633. **even a single person sitting and studying Torah...** See M *Avot* 3:6: "Rabbi Ḥalafta of Kefar Ḥananya says, 'Ten who are sitting engaged in Torah, *Shekhinah* abides among them.... Even five...; even three...; even two...; even one....'" See *Zohar* 1:58b, 70a, 87a, 115b, 135b.

634. **they require thirsting clarity** Words of Torah require mental clarity, which is difficult while lying in bed. "Thirsting clarity" renders צחותא (*tsaḥuta*), for Rabbi Yehudah is using this Aramaic word meaning "thirst" to play on the Hebrew צחות (*tsaḥut*), "clarity." He has in mind the rabbinic Aramaic saying (BT *Megillah* 28b): "A legal decision requires as much צילותא (*tsiluta*), clarity, as a day of the north wind."

See BT *Eruvin* 65a; *Megillah* 28b; *Targum* on Song of Songs 6:7; *Zohar*

2:89a; 3:23a, 46a, 207b, 221b, 266b; *ZḤ* 13d (*MhN*); Scholem, *Major Trends*, 389, n. 49.

635. **when anyone rises to ply Torah at midnight...** See Psalms 119:62; and BT *Berakhot* 3b: "Rabbi Shim'on the Ḥasid said, 'There was a harp suspended above [King] David's bed. As soon as midnight arrived, a north wind came and blew upon it, and it played by itself. He immediately arose and engaged in Torah until the break of dawn.'"

In the *Zohar*, this legendary custom is expanded into a ritual: all kabbalists are expected to rise at midnight and adorn *Shekhinah* with words of Torah and song in preparation for Her union with *Tif'eret*. See Scholem, *On the Kabbalah*, 146–50. This parallels the midnight vigil, common among Christian monks from early medieval times. In *Zohar* 3:119a Rabbi Yehudah alludes to the Christian practice: "I have seen something similar among the nations of the world." At midnight God delights in the souls of the righteous in the Garden of Eden, and both He and they listen attentively to anyone studying here below.

See *Sifra*, *Beḥuqqotai* 3:3, 111b; *Aggadat Bereshit* 23:5; BT *Sanhedrin* 102a; 2 Enoch 8:3; *Seder Gan Eden* (*Beit ha-Midrash*, 3:138); *Zohar* 1:10b, 77a–b, 82b, 92a–b, 136b, 178b, 231b; 2:46a, 130a–b, 136a, 173b, 195b–196a; 3:21b–22b, 52b, 193a; *ZḤ* 13c (*MhN*). Cf. Matthew 25:6.

636. **He said to him** Rabbi Yehudah said to the Jew.

637. ***He took the stone that he had placed under his head*** The verse continues: *and set it up as a pillar*.

638. **He rolled up the whole land of Israel beneath him...** See BT *Ḥullin* 91b: "*The land upon which you lie* [*I will give to you and to your seed*] (Genesis 28:13). What is so great about that? [The actual area of land occupied by Jacob's body was minuscule.] Rabbi Yitsḥak said, 'This teaches that the blessed Holy One rolled up the whole land of Israel and placed it beneath our father Jacob, so that it would be easily conquered by his descendants.'"

See *Bereshit Rabbah* 69:4; *Zohar* 1:156a; 3:84a. Here Rabbi Yehudah's point is that by rolling up the entire land of Israel, God brought the Foundation Stone, located in the Temple in Jerusalem, to Bethel.

639. **It is written: *that he had placed...*** Jacob placed the stone when he was at Bethel, so how could it be identical with the Foundation Stone, set in place by God before Creation?

640. **He opened, saying** The Jew opened.

641. **this stone... *that the builders rejected...*** Rabbinic tradition applies this verse to David, youngest of Jesse's sons, relegated to tending the flock. See 1 Samuel 16:11; BT *Pesaḥim* 119a; *Midrash Shemu'el* 19:7; *Yalqut ha-Makhiri*, Psalms 118:22, par. 28.

David identifies with *Shekhinah*, the rejected stone, whose diminished light excluded Her from the brilliance of *the builders*, the triad of *sefirot* (*Ḥesed, Gevurah*, and *Tif'eret*). Eventually he became a triumphant king, while She completed the quartet of *sefirot* (*Ḥesed, Gevurah*, *Tif'eret*, and *Shekhinah*). See *Bahir* 131 (190); *Zohar* 1:20b, 89b (*ST*).

642. **through this...** One who enters the divine realm must begin with *Shekhinah*, the Divine Presence, known as זאת (*zot*), *this*. See *Zohar* 2:51a, 57a; 3:31a.

643. ***I will behold Your face in righteousness*** I will encounter the divine through *Shekhinah*, known as *righteousness*.

644. **All David's striving focused on appearing fittingly...** David strove to enter *Shekhinah*, identify with Her, and thereby ascend higher.

645. **Abraham innovated morning prayer...** See BT *Berakhot* 26b: "Rabbi Yose son of Rabbi Ḥanina said, 'The patriarchs instituted the prayers.'... Abraham instituted the morning prayer,... Isaac, the afternoon prayer,... Jacob, the evening prayer." See *Bereshit Rabbah* 68:9.

Abraham symbolizes *Ḥesed*, the *sefirah* of light and goodness. Isaac symbolizes *Gevurah* or *Din* ("Judgment"). Jacob symbolizes *Tif'eret*, who unites with *Shekhinah*. Each patriarch adorned *Shekhinah* with the quality of his particular *sefirah*, but Jacob was the first to array *Shekhinah* fittingly, to set up the primordial Foundation Stone as a pillar.

On *the stone* in this verse as *Shekhinah*, see *Zohar* 1:146b, 151a, 231a; 2:229b–230a.

On the expression "There is judgment and a Judge," see *Bereshit Rabbah* 26:6; JT *Sanhedrin* 10:2, 28d; *Zohar* 1:87b.

646. ***And he poured oil upon her head...*** Jacob stimulated the flow of emanation from the highest *sefirot* to *Shekhinah*.

647. **why do you exert yourself in trade, neglecting eternal life?** Eternal life is guaranteed only by the study of Torah. See BT *Shabbat* 10a, 33b; *Beitsah* 15b; *Ta'anit* 21a.

648. **so that they can exert themselves in Torah** The identical motivation appears in *Zohar* 2:95a.

649. **He opened, saying** The Jew opened.

650. **he arrayed the Foundation Stone...** Solomon arrayed *Shekhinah* with the Holy of Holies (apparently, *Binah* or *Yesod*), so that *Shekhinah*, known as *Malkhut* (*kingdom*), was *firmly established*. Thereby Solomon's own *kingdom was firmly established*.

According to the Midrash, just as the moon does not become full until the fifteenth day of its cycle, so it remained incomplete until the glorious reign of

Solomon in the fifteenth generation from Abraham. See *Pesiqta de-Rav Kahana* 5:12; and *Shemot Rabbah* 15:26: "When Solomon appeared, the disk of the moon became full."

See *Zohar* 1:73b, 74a, 150a, 223a, 225b, 249b; 2:85a; 3:61a; *ZḤ* 83b (*MhN*, *Rut*); Moses de León, *Shushan Edut*, 342. In Kabbalah the moon symbolizes *Shekhinah*.

651. ***I will see her...*** The verse reads: *When the bow is in the clouds, I will see it* (or: *her*), *to remember the everlasting covenant...* (Genesis 9:16).

652. **on Her** On *Shekhinah*, symbolized by the rainbow. She displays the full sefirotic spectrum. See above, page 421.

653. **whoever does not appear in Her...** Whoever does not attain the rung of *Shekhinah* cannot enter further into the divine realm. See Exodus 23:17: *Three times a year all your males shall appear before the presence of the Lord, YHVH*.

654. ***Make a mark*** The verse reads: *Pass through the city, through Jerusalem, and make a mark upon the foreheads of the people who moan and groan over all the abominations committed in it*. Only those bearing the mark escape death (ibid. 9:6). Here the Jew's point is that those who appear within *Shekhinah* are designated for life.

655. **Some say this is the impress...** Alternatively, when God sees the covenantal sign of circumcision, He remembers the covenant.

656. **Certainly it is all!** The wording *I will see it* (or: *her*) implies both interpretations, since one who is circumcised attains *Shekhinah*.

657. **rainbow appearing in the world...** The colors of the rainbow in the sky allude to the colors of the *sefirot*. Specifically, white, red, and green symbolize *Ḥesed, Gevurah*, and *Tif'eret*, respectively. See above, page 421.

658. **this rainbow is destined to be adorned in its colors...** The rainbow in the sky will display the brilliant colors of the *sefirot*. See *Zohar* 1:1b, 117a.

659. **Do not expect the footsteps of Messiah...** See *TZ* 18, 36b.

660. ***I will see her, to remember the everlasting covenant*** Upon seeing the resplendent rainbow, God will fulfill His promise to redeem Israel.

661. ***to remember* means: so that the Flood will not return** The dim colors of the rainbow ensure the preservation of the world but not its redemption.

662. **this *covenant* who lies in exile** *Shekhinah*, who participates in Israel's exile. See BT *Megillah* 29a: "Rabbi Shim'on son of Yoḥai says, 'Come and see how beloved are Israel in the sight of the blessed Holy One! Wherever they went in exile, *Shekhinah* accompanied them. When they were exiled to Egypt, *Shekhinah* was with them.... When they were exiled to Babylon, *Shekhinah* was with them.... And even when they are destined to be redeemed, *Shekhinah* will be with them.'" See *Mekhilta*, *Pisḥa* 14.

663. ***David their king*** David, the ideal king, symbolizes *Shekhinah*, known as *Malkhut* ("Kingdom").

664. ***the fallen tabernacle of David*** *Shekhinah*. See *Zohar* 2:239b–240a.

665. **here in the Torah** In the verse *I will see her, to remember the everlasting covenant*.

666. ***not to be angry with you or rebuke you*** But rather, to redeem you. See the following verse.

667. **If I had been present in the world** Similar expressions appear in JT *Berakhot* 1:2, 3b (in the name of Rabbi Shim'on son of Yoḥai) and in *ZḤ* 78b (*MhN, Rut*).

668. ***The Book of Enoch... The Book of Adam*** Two volumes of esoteric knowledge housed in the real or imaginary Zoharic library. Concerning Enoch, Genesis 5:24 states: *He was no more, for God took him*. In postbiblical literature this verse is taken to mean that God transported Enoch through the heavens, a journey recorded in the Enoch literature. The *Zohar*'s *Book of Enoch*, though influenced by this literature, is not identical with any of its particular volumes.

According to BT *Bava Metsi'a* 85b–86a, Rabbi Yehudah the Prince once saw *The Book of Adam*, which contained the genealogy of the entire human race. See Genesis 5:1; *Bereshit Rabbah* 24:1; BT *Sanhedrin* 38b. The *Zohar*'s *Book of Adam* is not to be confused with the Apocryphal *Book of Adam*. According to various medieval traditions, the angel Raziel transmitted a magical book to Adam. Later, probably in the seventeenth century, *Sefer Razi'el* was compiled in its present form, comprising ancient magical, mystical, and cosmological teachings.

See *Zohar* 1:13a, 17b, 37b, 55a–b, 90b; 2:55a, 70a–b, 100a, 180a–181a, 197a; 3:10a–b, 68b; *ZḤ* 37b; Ginzberg, *Legends*, 5:117–18, n. 110; 158, 163, nn. 60–61; Liebes, *Peraqim*, 85–87. Note the comment by Shim'on Lavi, *KP*, 22d: "All such books mentioned in the *Zohar*...have been lost in the wanderings of exile.... Nothing is left of them except what is mentioned in the *Zohar*."

669. **strayed in strange words...** They delved into magic, abandoning the divine realm for the realm of the demonic. See *Zohar* 1:74b.

670. **But now the wise of the world know words and conceal them...** The mystics are careful not to reveal their secret knowledge. The reference to concealment may allude to the pseudepigraphic style of the *Zohar*. See *Zohar* 1:243a; Scholem, *Major Trends*, 202, 396–97, nn. 151–52; Matt, *Zohar*, 22.

671. **this verse** Namely: *The sons of Noah coming out of the ark were Shem, Ham, and Japheth*.

672. **Mystery of Mysteries** Another volume in the Zoharic library. See *Zohar* 2:70a–78a, 122b; 3:70b; *ZḤ* 35b–37c; Glossary, s.v. *Raza de-Razin*.

673. **Delight of all Delights** Alluding to *Keter*, the highest *sefirah*, known as *Ratson* ("Will, Desire").

674. **Cause of Causes** סיבתא דסיבתין (*Sibbeta de-sibbatin*), reflecting the medieval Hebrew סבת הסבות (*sibbat ha-sibbot*), based on Latin *causa causarum*, "cause of causes," the ultimate ground of being. See *Zohar* 3:288b (*IZ*); *ZḤ* 48b–c; Moses de León, *She-qel ha-Qodesh*, 4 (6–7); Scholem, *Über einige Grundbegriffe des Judentums*, 50.

675. **lustering right... left... medially...** The flow of emanation spreads on the right, proceeding from *Ḥokhmah* to *Ḥesed*, and on the left, from *Binah* to *Gevurah*. Right and left are balanced in *Tif'eret*, symbolized by royal purple. On oil and wine, see *Zohar* 1:88a, 96a; 3:7b, 88b.

676. **spirit rises...** *Shekhinah* rises toward Her partner, *Tif'eret*.

677. **Three enter three** The triad of *Ḥesed, Gevurah*, and *Tif'eret* enter the following triad: *Netsaḥ, Hod*, and *Yesod*.

678. **one covenant cleaving to covenant** *Yesod*, the divine phallus, symbolized by the covenant of circumcision, unites with *Shekhinah*, who shares the symbol of covenant.

679. **Spirit ascending...** *Shekhinah* ascends toward Her partner.

680. **When She is placed between two sides...** Once *Shekhinah* is embraced by the right and left arms (*Ḥesed* and *Gevurah*), Her union is consummated and She conceives three spiritual entities or souls.

681. ***Shem* on the right; *Ham* on the left; *Japheth*, purple, blending both** Noah's three sons embody the souls deriving from the triad of *Ḥesed*, *Gevurah*, and *Tif'eret*. These souls issue from *Shekhinah* (symbolized by the ark) through the power of *Yesod* (symbolized by Noah).

682. **scoria of gold underneath slag** Ham, Noah's second son, corresponds to the *sefirah* of *Gevurah* or *Din* (strict Judgment), symbolized by gold and located on the left side of the sefirotic tree. Ham's son, Canaan, symbolizes the demonic, the dross of *Din*. See *Zohar* 1:48a, 52a, 193a; 2:236b.

"Scoria" renders זוהמא (*zohama*), "filth, slime." "Slag" renders the Zoharic neologism קספיטין (*qaspitin*), apparently a deformation of כוספא (*kuspa*), "pomace, husk, residue." See the similar neologism סוספיתא (*suspita*), meaning "dross," in *Zohar* 1:30a, 71b, 118b, 228a; 2:24b, 203a, 224b, 236b; *Bei'ur ha-Millim ha-Zarot*, 182; Scholem, *Major Trends*, 389, n. 54; Liebes, *Peraqim*, 336–38.

Canaan is dross of dross, "scoria of gold underneath slag."

683. ***Ham is father of Canaan*, who brought curses upon the world...** Ham *saw his father's nakedness* (Genesis 9:22) and consequently his son Canaan was cursed by Noah (ibid., 25). Here Canaan is identified with the demonic, specifically the Angel of Death, who "besmirches creatures' faces."

684. **the patriarchs were still unfulfilled...** Only Abraham had appeared. Until the triad of patriarchs was complete and the people of Israel established, the demonic could not be uprooted from the land.

685. ***slave of slaves*** The verse continues: *shall he be to his brothers*. This curse uttered against Canaan parallels the curse pronounced upon the serpent. As the serpent is more cursed than all other animals, who are themselves enslaved to humanity, so Canaan is doomed to be *slave of slaves*.

686. **when that flowing, gushing river waters the garden...** The flow of emanation reaches *Shekhinah*, the garden, through the potency of the sefirotic triad of *Ḥesed*, *Gevurah*, and *Tif'eret*. This triad is characterized by the colors white, red, and green.

687. **each absorbs its companion** Each aspect reflects and includes the others.

688. **through reflection they disperse...** Indirectly, the sefirotic colors illumine the demonic realm as well.

689. **mystery of rungs** The mystery of emanation extending from the divine to the realms below.

690. **twenty-seven conduits, sockets of doors covering the abysses** The abyss is the domain of the demonic. The number twenty-seven matches the twenty-seven forces of impurity mentioned in *Zohar* 3:79a. *KP* and *OY* understand the number as referring to the twenty-seven letters of the Hebrew alphabet (including the five final letters), grouped in nine triads. As the world was created through combinations of letters, so certain other combinations obstruct the ever threatening chaos while allowing a measure of divine light to filter through to the demonic realm.

691. **if one knows how to praise his Lord fittingly** According to the various qualities of the *sefirot*. See *Zohar* 3:193b, where Rabbi El'azar interprets this verse sefirotically.

692. **multiplies blessings...** The human worshiper multiplies blessings, drawing them down from above, while stimulating divine union from below.

693. **unify His name** Unify the *sefirot* through contemplation.

694. **beloved above and desirable below** This blessing is linked with knowledge of the divine name in BT *Qiddushin* 71a: "Rav Yehudah said in the name of Rav, 'The forty-two-letter name [of God] is transmitted only to one who is modest, humble, middle-aged, free from anger, sober, and not insistent on retaliating. Whoever knows it, is careful with it, and guards it in purity is beloved above and desirable below, feared by creatures, and endowed with two worlds: this world and the world to come.'" See *Bahir* 80 (111).

695. **One said... the other said...** Both views derive from *Pirqei de-Rabbi*

Eli'ezer 23: "Noah found a vine that had been banished from the Garden of Eden along with its clusters. He took of its fruit and ate and desired them in his heart. He planted a vineyard with it. That same day its fruit flourished... He drank of its wine and was exposed in the tent...."

See 3 Baruch 4:8–17; Origen, *Selecta*, Genesis 9:20–21; *Targum Yerushalmi*, Genesis 9:20; *Tanḥuma* (Buber), *Noaḥ 20; Zohar* 1:140b; *ZḤ* 22c (*MhN*).

Noah's sin resembles the sin of Adam, who, according to Rabbi Yehudah son of Il'ai and Rabbi Me'ir, ate from a vine. See *Bereshit Rabbah* 15:7; BT *Sanhedrin* 70a; Apocalypse of Abraham 23:6.

696. **When he sought to probe the sin probed by Adam...** Noah attempted to explore the Tree of Knowledge of Good and Evil in order to repair the damage done by Adam. In Kabbalah this tree symbolizes *Shekhinah*, who should be unified with the other *sefirot*, especially with Her partner, *Tif'eret*, symbolized by the Tree of Life. Adam's sin was that he separated Her from Her partner—in effect, banishing Her from the Garden and exposing Her and the world to demonic forces. Noah repeated this sin.

See *Zohar* 1:53b; Recanati on Genesis 9:20–21, 20b. On the relation between *Shekhinah* and the demonic, see Scholem, *On the Mystical Shape of the Godhead*, 189–92; Tishby, *Wisdom of the Zohar*, 1:376–79.

697. **that vineyard** *Shekhinah*.

698. ***he became drunk and exposed himself*** The full verse reads: *He drank of the wine and became drunk, and exposed himself inside his tent*.

699. **breach of the world...** The gap between *Shekhinah* and the other *sefirot*, which had been opened by Adam's sin and then closed when he turned back to God.

700. **אהלה (*oholoh*), *his tent*—spelled with a ה (*he*)... *her tent*...** In the biblical text the final letter of אהלה (*oholoh*), *his tent*, is a ה (*he*), rather than the normal masculine possessive suffix ו (*vav*). The suffix ה (*he*) usually denotes the feminine possessive, *her*. See *Bereshit Rabbah* 36:4: "Rabbi Yehudah son of Rabbi Simon and Rabbi Ḥanan said in the name of Rabbi Shemu'el son of Rav Yitsḥak, '... It is spelled אהלה (*oholah*), *her tent*: inside the tent of his wife.'" In other words, Noah shamed himself in his wife's tent. See Theodor's note, ad loc.

Here similarly, Rabbi Shim'on reads the word as *oholah*, *her tent*, but he takes this to mean: "the tent of that vineyard," namely, the tent of *Shekhinah*, site of Noah's sin. See *Zohar* 1:83a.

Instead of "*inside* אהלה (*oholah*), *her tent*, the tent of that vineyard," several manuscripts (V5, R1) read "corresponding to what is written: *Do not come near the door of her house* (Proverbs 5:8)," namely, the house of the strange woman,

symbolizing the demonic. See *Zohar* 2:245a (*Heikh*), 267b (*Heikh*).

701. **Similarly, the sons of Aaron...** Aaron's two eldest sons, Nadab and Abihu, were killed when *they offered strange fire in the presence of YHVH* (Leviticus 10:1–2). According to Rabbi Yishma'el (*Vayiqra Rabbah* 12:1), they died because they "entered while drunk with wine."

702. **that other wine** Of the demonic realm.

703. ***strange fire... a strange woman...*** The *strange fire* symbolizes the demonic feminine. See Moses de León, *Sheqel ha-Qodesh*, 37 (44).

704. **Ham, father of Canaan, aroused...** Ham, Noah's second son, who saw his father's nakedness, corresponds to the *sefirah* of *Gevurah* or *Din* ("Judgment"), located on the left side of the sefirotic tree. Ham's sin empowered his son Canaan, who symbolizes the demonic refuse of *Din*. See above, page 431.

705. **Whereas he had been righteous...** Noah had been righteous, symbolizing the *sefirah* of *Yesod*, known as Righteous One. *Yesod* is the divine phallus and site of the covenant of circumcision.

706. **he castrated him...** According to Rav (BT *Sanhedrin* 70a), Ham castrated his father, thereby eliminating the covenantal sign of circumcision.

707. **as at first** Following Adam's sin.

708. ***Slave of slaves... Cursed are you among all animals...*** The curse uttered against Canaan parallels the curse pronounced upon the serpent in the Garden. As the serpent is more cursed than all other animals, who are themselves enslaved to humanity, so Canaan is doomed to be *slave of slaves*. See above, page 431.

709. **All will be restored...** See *Bereshit Rabbah* 20:5: "Rabbi Levi said, 'In the time to come, all will be healed except for the serpent and the Gibeonites [see Joshua 9:23].'" Here Canaan, symbolizing the demonic, shares the eternal curse of the serpent.

710. **When King David sinned...in the affair of Bathsheba** Seeing her bathing, David was attracted to her and slept with her. He then arranged for her husband, Uriah the Hittite, to die in battle, after which he married her. See 2 Samuel 11–12.

711. **Bathsheba was destined for King David...** See BT *Sanhedrin* 107a: "Rava expounded, '... Ever since the six days of Creation, Bathsheba daughter of Eliam was designated for David, but she came to him with suffering.' The school of Rabbi Yishma'el taught likewise: 'She was designated for David, but he ate her unripe [prematurely, while she was still married to Uriah].'" See *Zohar* 1:8b; 2:107a; 3:78b.

712. **another—anticipating—marries her...** See BT *Mo'ed Qatan* 18b: "Shemu'el said, 'One is allowed to betroth a woman during the intermediate

days of a festival, lest another [rival suitor] anticipate him.' ... But could Shemu'el have said, 'Lest another anticipate him'? Surely Rav Yehudah said in the name of Shemu'el, 'Every single day a heavenly echo issues, announcing: "The daughter of so-and-so for so-and-so...."' Rather, 'lest another anticipate him through supplication.'" See *Zohar* 1:91b; 2:101a; 3:78b, 283b.

713. **he departs the world** The first husband dies.

714. **It is difficult for the blessed Holy One...** On God's difficulty in matching couples, see *Bereshit Rabbah* 68:4.

715. **the Holy Land was given to Canaan before Israel arrived... all one mystery** The land was refined through Canaan's prior occupation. Similarly, Bathsheba was prepared for David by her prior marriage to Uriah. See *Zohar* 1:83a.

716. **David confessed his sin and returned** Repenting sincerely. See 2 Samuel 12:13: *David said to Nathan*, "I *have sinned against YHVH!*"

717. **accuse him in time of danger** See *Bereshit Rabbah* 91:9: "Rabbi Eli'ezer said, '... Satan accuses only in time of danger.'"

718. **all those rungs from which human sins suspend** The various *sefirot*, each of which is impaired by particular human sins.

719. ***My sin confronts me constantly*—defect of the moon** The Hebrew root חטא (*ḥt'*) includes the meanings "to miss" and "to sin." Here the word implies "something missing," a defect in *Shekhinah*, symbolized by the moon. This *sefirah*, known as *Malkhut* ("Kingdom"), corresponds to King David.

On the defect of the moon, see BT *Ḥullin* 60b: "Rabbi Shim'on son of Pazzi pointed out a contradiction. 'It is written: *God made the two great lights* (Genesis 1:16), and it is written [in the same verse]: *the greater light... and the lesser light*. The moon said before the blessed Holy One, "Master of the Universe! Can two kings possibly wear one crown?" He answered, "Go, diminish yourself!" She said before Him, "Master of the Universe! Because I have suggested something proper I should make myself smaller?" He replied, "Go and rule by day and night." She said, "But what is the value of this? What good is a lamp at noon?"... Seeing that her mind was uneasy [that she could not be consoled], the blessed Holy One said, "Bring an atonement for Me for making the moon smaller."' As was said by Rabbi Shim'on son of Lakish: 'Why is the goat offered on the new moon distinguished by the phrase *to* [or: *for*] *YHVH* (Numbers 28:15)? The blessed Holy One said, "Let this goat be an atonement for My having made the moon smaller."'"

See BT *Rosh ha-Shanah* 23b; *Zohar* 1:19b–20a, 146a; *ZḤ* 70d–71a (*ShS*); Moses de León, *Sefer ha-Rimmon*, 189; idem, *Mishkan ha-Edut*, 35b.

720. **until Solomon appeared...** During the triumphant reign of Solomon,

Shekhinah regained Her full splendor.

According to the Midrash, just as the moon does not become full until the fifteenth day of its cycle, so it remained incomplete until the glorious reign of Solomon in the fifteenth generation from Abraham. See *Pesiqta de-Rav Kahana* 5:12; and *Shemot Rabbah* 15:26: "When Solomon appeared, the disk of the moon became full."

See *Zohar* 1:74a, 150a, 223a, 225b, 249b; 2:85a; 3:61a; *ZḤ* 83b (*MhN, Rut*); Moses de León, *Shushan Edut*, 342.

721. **turned firm and fragrant** אתבסם (*Itbassam*), "Was sweetened" or "was firmly established." The root *bsm* conveys both senses.

See *Bereshit Rabbah* 66:2; *Midrash Shemu'el* 26:4; *Zohar* 1:30b, 31a, 34a, 37a, 56a, 137a; 2:143a, 168a, 227a; 3:18a; Bronsnick, in *Sinai* 63 (1968): 81–85; Scholem, *Major Trends*, 165, 388, n. 44; idem, *Kabbalah*, 228.

722. ***Everyone in Israel...*** The full verse reads: *Judah and Israel dwelled securely, everyone under his vine and under his fig tree, from Dan to Beer-sheba, all the days of Solomon*.

723. ***Nimrod...*** King of Babylonia and Assyria. See Genesis 10:8–12.

724. **garbed in the garments of Adam...** See *Pirqei de-Rabbi Eli'ezer* 24: "Rabbi Yehudah said, 'The coat made by the blessed Holy One for Adam and his wife [see Genesis 3:21] was with them in the ark. When they emerged from the ark, Ham son of Noah took it out with him and gave it as an inheritance to Nimrod [his grandson]. When he wore it, every animal, beast, and bird came and prostrated itself before him. They [his contemporaries] thought this was due to his own power, so they made him king.'"

See *Bereshit Rabbah* 63:13; 65:16; *Zohar* 1:142b; 2:39a–b; *ZḤ* 65a (*ShS*).

725. **Why was he called** נמרוד (***Nimrod***), **Nimrod?...** See BT *Pesaḥim* 94a–b. According to rabbinic tradition, Nimrod instigated the building of the Tower of Babel. See *Avodah Zarah* 53b; *Ḥullin* 89a.

726. **Concerning these garments, the Companions know a supernal mystery!** See the Zoharic passages cited above, note 724. In 2:39a–b, Rabbi Shim'on maintains that the garments of Adam and Eve were never worn again by anyone else.

727. **Our Mishnah** The *Zohar* often cites teachings from a secret, mystical Mishnah known only to its own circle. See 1:37b, 55b, 91b, 93a, 95b, 96a, 224a, 252a (*Hash*); 3:57b, 61b, 78a, 284b, 285a. This is to be distinguished from the *Matnitin* of the *Zohar*, on which see Scholem, *Kabbalah*, 216.

728. **Didn't Solomon build it...** Didn't Solomon and his artisans build the Temple? Why, then, the wording *in its being built*, which implies that the work was accomplished effortlessly and miraculously?

729. **entirely by miracle, made by itself** Similarly, the lampstand in the Tabernacle took shape miraculously. See *Tanḥuma, Be-ha'alotekha* 3.

730. ***in its being built*—it was built by itself** See *Shir ha-Shirim Rabbah* on 1:1 (5): "Rabbi Berekhiah said, 'It is not written here: *The House that they were building*, but rather: *The House, in its being built*. It was built by itself!'"

731. **spelled שלמה (*shelemah*), missing the י (*yod*)...** The defective spelling of the word enables it to be read *Shelomoh, Solomon*. During Solomon's triumphant reign, *Shekhinah* (symbolized by the stone) was complete, and She inspired the construction of the Temple.

See *Zohar* 1:83b, and above, note 720.

732. **מסע (*Massa*), *Quarry*, Journey** The Hebrew word bears both meanings.

733. **transported, coming and resting upon them...** The presence of *Shekhinah* came upon them.

734. ***And for* מסע (*massa*), *journeying, the camps*** Just as *Shekhinah* directed Israel's journey through the desert, so too She guided the building of the Temple. See *Ba-raita di-Mlekhet ha-Mishkan*, 13.

735. ***shamir*** A fabulous worm that could cut through the sharpest stone. According to rabbinic tradition, Solomon employed it in building the Temple. See BT *Gittin* 68a; Ginzberg, *Legends*, 5:53, n. 165.

736. **When it arose in the will of the blessed Holy One...** As the infinite divinity verged on manifesting Itself, fashioning *the House*, the sefirotic structure. See *Zohar* 1:246b.

737. **larynx** *Binah*, source of the divine voice. See *Zohar* 1:50b.

738. **fire, air, and water** *Ḥesed, Gevurah*, and *Tif'eret*, the central triad of *sefirot*, emanating from *Binah*.

739. **Jacob emerged, Consummate Man** Jacob, consummation of the patriarchs, symbolizes *Tif'eret*, who balances left and right, expressing the emanation from *Binah*. The phrase גבר שלים (*gevar shelim*), "Consummate Man," derives from *Targum Onqelos*, on Genesis 25:27, where Jacob, in contrast to Esau the hunter, is described as איש תם (*ish tam*), rendered variously: "a simple (or: innocent, plain, mild, quiet, sound, wholesome) man."

740. **single voice issuing audibly... concealed in silence...** See *Zohar* 1:16b, 50b, 141b; Moses de León, *Sheqel ha-Qodesh*, 89 (113). Cf. BT *Berakhot* 15b: "The womb, which takes in silently, gives forth loudly."

741. **Then speech issued...** *Shekhinah* articulates divine revelation.

742. **all is concealed thought...** The entire sefirotic realm evolves from divine thought.

743. **every single time** The process unfolds gradually and continuously.

744. ***Of stone dressed...*** The phrase אבן שלמה (*even shelemah*), *stone dressed*,

is read as *even Shelomoh*, *stone of Solomon*, referring to *Shekhinah*. See above, note 731.

745. ***the crown with which his mother crowned him*** In Song of Songs this verse applies to King Solomon. Here he symbolizes the male divinity, who is adorned by the Divine Mother (*Binah*) with *Shekhinah*, also known as *Atarah* ("Crown").

746. **other, lower rungs...** The forces and realms below *Shekhinah*, who are nourished by Her. They do not join in Her union with the higher *sefirot*.

747. ***When they journeyed from*** קדם (***qedem***), ***the east*** The verse continues: *they found a valley in the land of Shinar and settled there*. The following verses describe the construction of the Tower of Babel.

748. קדמאה (***Qadma'ah***), **Primordial One, of the world** See *Bereshit Rabbah* 38:7: "*When they journeyed from* קדם (*qedem*), *the east*.... Rabbi El'azar son of Rabbi Shim'on said, 'They removed themselves from קדמונו (*Qadmono*), Primordial One, of the world, saying, "We desire neither Him nor His divinity."'"

749. **for from there they disperse...** Rabbi Shim'on interprets בקעה (*biq'ah*), *valley*, according to its root, "to cleave, split." Those who built the Tower of Babel attempted to split the divine unity and were punished by being scattered (Genesis 11:8–9). See Baḥya ben Asher, Genesis 11:4. Similarly, the realms beneath *Shekhinah* are characterized by multiplicity and division.

750. **Now if you say, 'Look at what is written: *A river issues*...** This verse is understood to refer to the flow of emanation to *Shekhinah* (*the garden*) and the division beneath Her. Though it appears that the split begins at the stage of *Shekhinah*, Rabbi Shim'on explains that it takes effect only beneath Her, as a result of the journey away from *the garden*.

751. **other dominion** The demonic realm.

752. ***land of Shinar*** Identical with Babylon.

753. ***the banished sea...*** ים נגרש (*Yam nigrash*), usually rendered as *the tossing sea* or *the troubled sea*, but Rabbi Ḥiyya focuses on the literal meaning.

754. **casting up all that mud of the sea...** See Radak's explanation of *banished sea*, ad loc.

755. **defiled** By the demonic powers.

756. **The expression *Come* denotes mere preparation** See Rashi, ad loc.; *Zohar* 2:18a (*MhN*).

757. **proceeded with evil wisdom...** Consciously seeking the demonic realm. See above, pages 440–41.

758. **Everywhere...** Even in a sinful act.

759. **plunged in the midst of the fish of the sea** The sea apparently

symbolizes *Shekhinah*, who nourishes many powers, including the demonic.

760. **This site will be our deity...** They sought to worship the demonic in place of *Shekhinah*, the divine *name*. Or, they focused on *Shekhinah* alone, thereby splitting Her off from the other *sefirot* and ruining the divine union. The two explanations are related, since the demonic thrives on this cosmic split.

See *Bereshit Rabbah* 38:8: "*And let us make a name for ourselves*. It was taught in the school of Rabbi Yishma'el: '*Name* means nothing but an idol.'" Cf. *Mekhilta*, *Mishpatim* 20; Naḥmanides on Genesis 11:2.

761. **one of the ten times that *Shekhinah* descended to earth** These divine manifestations are referred to in various sources, including: *Mekhilta*, *Baḥodesh* 3; *Bereshit Rabbah* 38:8; *Avot de-Rabbi Natan* A, 34; B, 37; *Pirqei de-Rabbi Eli'ezer* 14.

762. **Didn't He already know?** Since God is omniscient, why should He have to come down *to see?*

763. **at the rung above, then at the rung below...** The sin of the rebels ruined the union of the divine couple, *Yesod* and *Shekhinah*, symbolized by *the city and the tower*. God first inspected the damage above, then gazed below. See *Zohar* 1:74b (*ST*).

764. **'The children of Adam'...** See *Bereshit Rabbah* 38:9, which compares the sinful ingratitude of Adam and the generation of the Tower of Babel: "*That* בני האדם (*benei ha-adam*), *the children of the human, had built*. Rabbi Berekhiah said, 'Would we have thought it was built by the children of donkeys or camels? Rather, it means *the children of Adam*, [by which God implied:] "Just as Adam, after all the good that I bestowed upon him, said *The woman whom You gave to be beside me* [*she gave me of the tree, and I ate*] (Genesis 3:12), so although the generation of the Dispersion [the generation of the Tower of Babel] followed the generation of the Flood by only two years [as is said:] *two years after the Flood* (ibid. 11:10), yet [they rebelled, displaying gross ingratitude]."'" See *Zohar* 1:60b, 74b (*ST*).

Adam's sin also ruined the union of the divine couple. See *Zohar* 1:35b–36a, 52a.

765. **striving to build above** Attempting to replace the sefirotic structure with a demonic one.

766. ***The gate of the inner court facing east...*** The verse is from Ezekiel's vision of the restored Temple in Jerusalem. See *Zohar* 2:248b (*Heikh*); *TZ* 21, 61a; 36, 78a.

767. **Because these are secular days...** The six weekdays symbolize demonic powers who rule the world on those days. During that time, *Shekhinah*, the gate of the upper world, must remain closed, so that the flow of emanation

not flow freely to them.

768. **performance of sacred with sacred...** On these holy days, *Shekhinah* (symbolized by the moon) unites with Her partner, *Tif'eret* (symbolized by the sun). Similarly, according to BT *Ketubbot* 62b (in the name of Shemu'el), scholars should unite with their wives each Sabbath eve. In the *Zohar*, this act symbolizes and stimulates the union of the divine couple, engendering a holy body and drawing down a holy soul.

See Moses de León, *Mishkan ha-Edut*, 63b; *Zohar* 1:14a, 50a, 112a (*MhN*); 2:63b, 89a–b; 3:49b, 78a.

Cf. *Pirqei de-Rabbi Eli'ezer* 51: "Rabbi Yehudah says, 'On Sabbath and new moons, Israel stood there [in the court of the Temple] and saw the doors open by themselves, and they knew that Sabbath had arrived, and they sanctified it. Similarly on the new moons.... Because they stood there and saw the doors open by themselves, they knew that the *Shekhinah* of the blessed Holy One dwelled within.'"

769. **except for the land of Israel** Ruled and nourished directly by the divine. See BT *Ta'anit* 10a: "The land of Israel is watered by the blessed Holy One Himself, while the rest of the world is watered by an emissary."

Cf. *Tanḥuma*, *Re'eh* 8; BT *Ketubbot* 110b; *Zohar* 1:61a, 84b, 108b; 2:33a, 151b.

770. ***facing* קדים (*qadim*), *east*—before they rise to rule...** Rabbi Shim'on connects the word קדים (*qadim*), *east*, with קודם (*qodem*), "before." The providential gaze of *Shekhinah* precedes and oversees the dominion of the demonic powers.

771. **All those days cleave to Sabbath...** The weekdays derive their nourishment from Sabbath.

772. **a veil, spread** The veil separates the heavenly and earthly realms.

773. **This has already been explained... journeying from above to below...** See above, pages 440–41; *Pirqei de-Rabbi Eli'ezer* 24. Babel is the site of the demonic.

774. ***Let us make a name for ourselves...*** Let us replace the divine with the demonic, so that the worship of creatures below will be directed here, empowering the demonic. See above, page 442 and note 760.

775. **we will ascend to heaven and wage battle** See BT *Sanhedrin* 109a.

776. **Let all rungs disperse...** Let the heavenly powers disperse, so they will be unable to help the earthly rebels. (According to rabbinic tradition, the seventy nations of the world are governed by seventy angels or heavenly princes appointed by God.)

See Daniel 10:20; Septuagint, Deuteronomy 32:8–9; Jubilees 15:31–32;

Targum Yerushalmi, Genesis 11:8, Deuteronomy 32:8–9; *Tanḥuma*, *Re'eh* 8; *Leqaḥ Tov*, Genesis 9:19; *Pirqei de-Rabbi Eli'ezer* 24; *Zohar* 1:46b, 108b; 3:298b; Ginzberg, *Legends*, 5:204–5, n. 91.

777. ***YHVH scattered them...*** Both the heavenly powers and the rebels below.

778. **they were all speaking the holy tongue** See JT *Megillah* 1:11, 71b; *Tanḥuma* (Buber), *Noaḥ* 28; *Targum Yerushalmi*, Genesis 11:1; Ibn Ezra, ad loc.

779. **enunciation is essential...** The pronunciation of Hebrew words stimulates heavenly powers to actualize the speaker's intention. See *Zohar* 3:112b.

780. **the powers above know and recognize only the holy tongue** See BT *Shabbat* 12b: "Rabbi Yoḥanan said, 'If one petitions for his needs in Aramaic, the ministering angels do not attend to him, for they do not know Aramaic.'"

See *Zohar* 1:9b, 74b (*ST*), 88b–89a (*ST*).

781. ***Blessed be the name of the blessed Holy One...*** The verse actually reads: *Blessed be the name of God....*

782. **Because the blessed Holy One brought secrets...** Despite the fact that humanity would misuse the secrets, God still generously revealed them.

783. **rungs** Various levels of reality, including the demonic.

784. **he returned to the presence of his Lord** Repenting sincerely.

785. **that book of his** According to BT *Bava Metsi'a* 85b–86a, Rabbi Yehudah the Prince once saw *The Book of Adam*, which contained the genealogy of the entire human race. See Genesis 5:1; *Bereshit Rabbah* 24:1; BT *Sanhedrin* 38b. This book is not to be confused with the Apocryphal *Book of Adam*, known in various versions, though the Apocryphal book may have influenced the *Zohar*'s depiction of the *Book of Adam*. According to various medieval traditions, the angel Raziel transmitted a magical book to Adam. Later, probably in the seventeenth century, *Sefer Razi'el* was compiled in its present form, comprising ancient magical, mystical, and cosmological teachings.

Adam's book is referred to frequently in the *Zohar*. See 1:17b, 37b, 55a–b, 58b, 72b, 90b; 2:70a–b, 131a, 143b, 180a, 181a, 197a; 3:10a, 68b; *ZḤ* 37b; Ginzberg, *Legends*, 5:117–18, n. 110; Liebes, *Peraqim*, 85–87; Wineman, *Mystic Tales from the Zohar*, 35–54.

786. **then people appeared and provoked Him** They misused the wisdom contained in the book, employing it selfishly for magical purposes.

787. ***He drank of the wine and became drunk...*** See above, pages 433–34.

788. **Ishmael issued from him... Esau** Abraham and Isaac were tainted by engendering Ishmael and Esau. See *Sifrei*, Deuteronomy 31; *Bereshit Rabbah* 68:11.

789. **Jacob married two sisters** Leah and Rachel. Such an act is explicitly forbidden in Leviticus 18:18; see BT *Pesaḥim* 119b; *Zohar* 1:168a. Elsewhere the *Zohar* offers mystical justification for this act. See 1:153b; 2:126b; Moses de León, *Sefer ha-Rimmon*, 351–55; idem, *She'elot u-Tshuvot*, 40–41.

790. **his heart did not stray...** Moses explored all aspects of both the divine and the demonic realms, yet he was not seduced by any evil power.

791. ***The man spoke:* 'לאיתיאל (*Le-Iti'el*), *To Ithiel...'*** In Deuteronomy 17:17, the king is commanded not to *have many wives lest his heart turn astray*. King Solomon disobeyed this command, offering the following rationalization, according to *Shemot Rabbah* 6:1: "*The man spoke*: 'לאיתיאל (*Le-Iti'el*), *To Ithiel*. The only reason that the blessed Holy One decreed *he shall not have many wives* was *lest his heart turn astray. Le-Iti'el!*' [Solomon] said, '*Itti El*, *God is with me*, *ve-ukhal*, *and I will be able* [to withstand the temptation].' But what is written of him? *In Solomon's old age, his wives turned away his heart* [*after other gods*] (1 Kings 11:4)."

792. **Let us open with Torah and say a word!** While walking on the way, one should be engaged in words of Torah. See BT *Ta'anit* 10b: "Rabbi Il'ai son of Berekhiah said, 'Two disciples of the wise who are walking on the way and are not engaged in words of Torah deserve to be burned.'"

On the importance of engaging in Torah while on a journey, see Deuteronomy 6:7; BT *Eruvin* 54a; *Zohar* 1:7a, 58b, 69b–70a, 87a, 115b.

793. **The verse should read מהלך (*mehallekh*), *walks...*** The reflexive form of the verb (*mithallekh*) is unusual in this context. See *Bereshit Rabbah* 19:7: "*They heard the sound of YHVH Elohim walking about in the garden in the breeze of the day*.... Rabbi Abba son of Kahana said, 'The verse does not read מהלך (*mehallekh*), *walking*, but rather מתהלך (*mithallekh*), *walking about*, leaping up. The essence of *Shekhinah* was in the lower realms. As soon as Adam sinned, it withdrew to the first heaven.'"

See Naḥmanides on Genesis 3:8; Gikatilla, *Sha'arei Orah*, 15–17; *Zohar* 1:52a; *ZḤ* 18d (*MhN*).

794. **tree from which Adam ate** The Tree of Knowledge of Good and Evil, symbolizing *Shekhinah*.

795. ***Mithallekh*—female; *mehallekh*— male** Though grammatically both words are masculine, מתהלך (*mithallekh*), *walks about*, includes the letter ת (*tav*), often a feminine marker. For Rabbi Yose, apparently, this letter implies the divine feminine, *Shekhinah*. The simpler verbal form, מהלך (*mehallekh*), *walks*, lacks this letter and so implies the masculine, *Tif'eret*.

796. **This is who walked in front of Israel... *And YHVH...*** Implying *Shekhinah*. Though the name *YHVH* usually symbolizes *Tif'eret*, when *Shekhinah* is fully

united with Him, She shares this name. See *Zohar* 2:215a; 3:9b, 166a.

Alternatively, the conjunction *and* signifies *Shekhinah*. See *Bereshit Rabbah* 51:2: "Rabbi El'azar said, 'Wherever it is said: *And YHVH*, this implies: He and His Court.'" In Kabbalah this court symbolizes *Shekhinah*, who derives from the *sefirah* of *Din* ("Judgment") and pronounces the divine decree, so the phrase *And YHVH* encompasses "He [*Tif'eret*, known as *YHVH*] and His Court [*Shekhinah*]."

See JT *Berakhot* 9:5, 14b; Rashi on Exodus 12:29; *Zohar* 1:15b, 64b, 107b; 2:37b, 44b; 3:149a. The hermeneutical significance of *and* was championed by Rabbi Akiva. See BT *Yevamot* 68b; *Sanhedrin* 51b.

797. **This is who walks in front of a person... *Righteousness*...** See BT *Berakhot* 14a: "Rav Idi son of Avin said in the name of Rabbi Yitsḥak son of Ishyan, 'Whoever prays and then sets out on the way, the blessed Holy One fulfills his desires, as is said: *Righteousness goes before him, and he sets out on his way*.'" In the Talmudic passage, *righteousness* (or: *justice*) implies justification by prayer, which guarantees a successful journey. Here in the *Zohar*, *Righteousness* is a name of *Shekhinah*, who symbolizes divine justice and accompanies the worthy on the way. See *Zohar* 1:49a–50a, 58b.

798. **the other** The demonic, or another.

799. **Why קדוש (*qadosh*), *holy?* The verse should read קדושים (*qedoshim*), *holy*** Rabbi Yose reads the word מחניך (*maḥanekha*) as a plural, meaning *camps*, though it is normally understood as singular: *camp*. See *Minḥat Shai*, ad loc. The plural would require a plural adjective: *qedoshim*, rather than the singular: *qadosh*.

800. ***Your camps are to be qadosh, holy*— smooth members of the body...** The plural, *camps*, refers to the numerous limbs, which together comprise the single body, described by the singular adjective: *qadosh*. See *Zohar* 3:75b.

"Smooth members" renders two senses of one term, שייפי (*shaifei*). Deriving from a root meaning "to smooth, rub, slip," the word signifies "limbs" in the *Zohar*, perhaps based on the Talmudic expression (BT *Sotah* 7b) איבריה לשפא על (*al eivreih le-shafa*), "each limb entered its socket"—"slipping" into place—or "... the chest."

See *Arukh*, s.v. *shaf*; Rashi, ad loc., and on Job 33:21, citing *Ḥullin* 42b; *Zohar* 3:170a.

801. **Indecency of indecencies...** Illicit sexual behavior, or the verbal indecency described in the following lines.

802. ***ervat davar*...** Foul language. Because דבר (*davar*) means both "thing" and "word," this phrase can be rendered as *anything indecent* or *indecency of word*. See JT *Terumot* 1:5, 40d; *Vayiqra Rabbah* 24:7.

803. **Why to such an extreme?** Why is obscenity considered so repulsive?

804. ***Shekhinah* never departs from him** See M *Avot* 3:6: "Rabbi Ḥalafta of Kefar Ḥananya says, 'Ten who are sitting engaged in Torah, *Shekhinah* abides among them.... Even five...; even three...; even two...; even one....'"

805. מקדמונו (***Mi-Qadmono***), **From Primordial One, of the world** See *Bereshit Rabbah* 38:7: "*When they journeyed* מקדם (*mi-qedem*), *from the east*.... Rabbi El'azar son of Rabbi Shim'on said, 'They removed themselves מקדמונו (*mi-qadmono*), from the Primordial One, of the world, saying, "We desire neither Him nor His divinity."'" See above, page 440.

806. **Why *they found*?** One finds only something lost or abandoned.

807. **deposited there by victims of the Flood** Rabbi Ḥiyya is apparently playing with the words שנער (*shin'ar*) and אתנער (*itne'ar*), "deposited." See a similar play on words in *Eikhah Rabbah*, *Petiḥta* 23; BT *Shabbat* 113b. Cf. above, page 447: "With fragments of wisdom discovered by these people from wisdom of the ancients..."

808. **They vocalized and perpetrated the act** The power of their words, spoken in unison in Hebrew, effected the construction of the Tower. See above, page 445.

809. **rungs above** The heavenly powers invoked by their words. See above, page 445; *Eikhah Rabbah* 2:5.

810. **All the more so, we Companions...** By engaging intimately in Torah, we will be protected and can accomplish whatever we wish. See *Zohar* 2:190b.

811. **as long as these inhabitants of the world shared a single will...** See *Sifrei*, Numbers 42: "Rabbi El'azar son of Rabbi El'azar ha-Kappar says, 'Great is peace, for even idolators who live peacefully cannot be harmed by Satan, as it were...; but as soon as they differ,... *now they bear their guilt* (Hosea 10:2).'"

See *Bereshit Rabbah* 38:6; *Tanḥuma*, *Tsav* 7; *Zohar* 1:200b.

812. **all depends on the word of the mouth** See *Tanḥuma*, *Metsora* 2: "All depends upon the tongue."

813. ***Then I will transform the language...*** See *Yalqut Shim'oni*, Zephaniah, 567; Rashi and Ibn Ezra on Deuteronomy 6:4; Radak on Zephaniah 3:9.

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The Zohar

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Prologue

ABOUT RABBI SHIMON BAR-YOCHAI[1]

In the second century CE, a single man was granted the spiritual knowledge that Kabbalists had accumulated for 3,000 years before his time. Rabbi Shimon Bar-Yochai (Rashbi) put it all on paper and then hid it, as humanity was not ready for it. Today, we are ready for the revelation of *The Book of Zohar*.

Rabbi Shimon Bar-Yochai (Rashbi), author of *The Book of Zohar* (*The Book of Radiance*) was a Tana—a great sage in the early Common Era centuries. Rashbi's name is tied to numerous legends, and he is mentioned constantly in the Talmud and in the Midrash, the sacred Hebrew texts of his time. He lived in Sidon and in Meron, and established a seminary in the Western Galilee.

Rashbi was born and raised in the Galilee (a mountainous region in today's Northern Israel). Even as a child, he was not like other children his age. Questions such as, "What is the purpose of my life?" "Who am I?" and "How is the world built?" plagued him and demanded answers.

In those days, life in Galilee was very harsh: the Romans persecuted Jews and continually invented new laws to make their lives more difficult. Among these laws was a decree that prohibited Jews from studying the Torah (then synonymous with Kabbalah).

1 The articles, "About Rabbi Shimon Bar-Yochai" and "About The Book of Zohar" are presented here courtesy of the paper *Kabbalah Today*.

However, despite the Romans' prohibition, Rashbi immersed himself in the Kabbalah and tried to understand its subtle teachings. He felt that beneath the Biblical stories was a profound and hidden truth, which held the answers to his persistent questions.

Gradually, Rabbi Shimon came to realize that he had to find a teacher who had already been through the spiritual path, gained experience, and could guide others up the spiritual ladder. He decided to join the group of the greatest Kabbalist of the time—Rabbi Akiva—a decision that turned out to be the turning point in Rashbi's life.

STUDYING WITH RABBI AKIVA

Rabbi Shimon was an avid, devoted student, burning with desire to discover the Higher realms of reality. Before long, he was one of Rabbi Akiva's prime students. He studied with Rabbi Akiva for thirteen years, and achieved the highest levels on the spiritual ladder.

The Bar-Kokheva revolt abruptly ended the great days of Rabbi Akiva's seminary. Almost all of his 24,000 students died in plagues, and in fierce battles against the Romans. Of the 24,000 students, only five survived, and Rashbi was among them.

Rashbi was among the leaders of the Bar-Kokheva revolt against the Roman rule in the land of Israel. His resistance became even more fierce and unyielding when he'd learned how his teacher, Rabbi Akiva, had been ruthlessly executed.

The Talmud writes that once, when Rashbi spoke against the Roman rule, a fellow Jew heard him and alerted the Roman authorities. In consequence, Rashbi was tried in absentia and was sentenced to death. The Roman emperor sent men in search of him, but to their disappointment, Rashbi seemed to have vanished into thin air.

THE CAVE AT PEQI'IN

Legends have it that Rashbi and his son fled to the Galilee, hid in a cave at Peqi'in, a village in the north of Israel, and remained there for thirteen years. During that time, they delved in the secrets of the wisdom of the hidden. Their efforts succeeded, and they discovered the entire system of creation.

After thirteen years in a cave, Rashbi heard that the Roman emperor had died. He could finally heave a sigh of relief. After leaving the cave, Rashbi gathered nine students and went with them to a small cave in Meron, known as

The Idra Raba (Great Assembly). With their help, he wrote *The Book of Zohar*, the most important book of Kabbalah.

Baal HaSulam described Rashbi and his students as the only beings who achieved perfection, the 125 spiritual degrees that complete the correction of one's soul. When he finished his commentary on *The Book of Zohar*, Baal HaSulam held a festive meal to celebrate its completion. At that celebration, he stated that "...prior to the days of the Messiah, it is impossible to be awarded all 125 degrees... except the Rashbi and his contemporaries, meaning the authors of *The Book of Zohar*. They were awarded all 125 degrees in completeness, even though they lived prior to the days of the Messiah. Hence, we often find in *The Zohar* that there will not be a generation such as the Rashbi's until the generation of the Messiah King. This is why his composition made such a strong impression in the world, since the secrets of the Torah in it occupy the level of all 125 degrees. This is also why it is said in *The Zohar* that *The Book of Zohar* will not be revealed except at the end of days, meaning in the days of the Messiah."

THE IDRA RABA (GREAT ASSEMBLY) AND *THE BOOK OF ZOHAR*

Idra Raba is a cave located in the north of Israel, between Meron and Zephath. Rashbi took his students to this cave, and there he wrote *The Book of Zohar*. It is almost impossible to understand how great Rabbi Shimon Bar-Yochai really was. He belongs, as Baal HaSulam puts it, to the highest Inner Light. This is why he had to use Rabbi Abba to put his words into writing. In *The Book of Zohar*, the Rashbi tells his students: "I am arranging you as follows: Rabbi Abba will write, Rabbi Elazar, my son, will study orally, and the rest of the friends will converse in their hearts" (*Zohar*, Haazinu).

The Book of Zohar was written in the second century CE, not long after the ruin of the Second Temple and the beginning of the last exile of the people of Israel from its land. But even prior to the exile, Rashbi predicted that *The Book of Zohar* would only be revealed at the end of the exile. He stated that its appearance to the masses would symbolize the end of the spiritual exile: "...in it, they will come out of the exile with mercy" (*Zohar*, Naso).

It is also written in *The Book of Zohar* that its wisdom would be revealed to all toward the end of the six thousand years, the period allotted to the correction of humanity: "And when it is near the days of the Messiah, even infants in the world are destined to find the secrets of the wisdom, and know in them the ends and the calculations of redemption, and at that time it will be revealed to all" (*Zohar*, VaYera).

THE REINCARNATION OF A UNIQUE SOUL

Rashbi is an incarnation of a unique soul, which coordinates and connects the Upper Force to every creation. This soul comes down into our world and incarnates in the patriarchs of Kabbalah. This is the order of its appearance: Abraham, Moses, Rabbi Shimon Bar-Yochai, the ARI (Rabbi Isaac Luria), and Rabbi Yehuda Ashlag (Baal HaSulam). Each incarnation of this soul promotes humanity to a new spiritual degree and leaves its mark in Kabbalah books, which serve the generations that follow.

An example of this process can be found in special sections of *The Zohar* called *Raia Meheimna* (The Loyal Shepherd). In these parts, Rashbi speaks from a state of clothing in Moses' soul. Another example of this is the book, *Shaar HaGilgulim (Gate of Reincarnations)*, where Rashbi speaks from a state of clothing in the soul of the ARI.

The Book of Zohar is undoubtedly unique and one of the world's most renowned compositions. Since its writing, thousands of stories have been linked to *The Zohar*, and the book is still shrouded in mystery today. The fascination around it is so great that even though the book is completely incomprehensible to our generation without proper interpretation, millions of people diligently read it.

RASHBI'S DEPARTURE

According to tradition, Rabbi Shimon Bar-Yochai passed away in the presence of his friends on *Lag BaOmer* (the 33rd day of the *Omer* count, which starts on the first day of Passover) of the year 160 CE, and was buried in Meron. With his death, the soul of a giant Kabbalist completed its task in our world.

Rashbi fulfilled his destination. Hundreds of thousands visit his gravesite yearly, trying to sense some of the Light that he had brought to the world. The greatest Kabbalists praise his composition and repeatedly claim that *The Book of Zohar* is destined to bring redemption to the world.

Rav Kook, the first Chief Rabbi of Israel, writes about the *Zohar* (*Ohr Yakar*): "This composition, called *The Book of Zohar*, is like Noah's Ark, where there were many kinds, but those kinds and families could not exist unless by entering the ark. ...**Thus the righteous will enter the secret of the Light of this composition to persist, and thus is the virtue of the composition, that immediately when engaging, with his desire for the love of God, it will draw him as a magnet draws the iron. And he will enter it to save his**

soul and spirit and his correction. And even if he is wicked, there is no fear should he enter."

We are living in a historic time. The soul of Rashbi is completing its mission in our generation, and thanks to this spiritual giant, who lived nearly 2,000 years ago, the wisdom of Kabbalah is emerging so we may all ascend to a life of eternity and wholeness.

ABOUT *THE BOOK OF ZOHAR*

***The Book of Zohar* is the most mysterious, and at the same time the most significant book of Kabbalah. In recent years, it has become increasingly clear that although *The Book of Zohar* was written eighteen centuries ago, it was actually written for our time. Rabbi Yehuda Ashlag (Baal HaSulam) opened it to us and rekindled what has long been forgotten from our hearts.**

The depth of the wisdom in The Book of Zohar is locked behind a thousand doors.

–Rabbi Yehuda Ashlag (Baal HaSulam), "Preface to the Book of Zohar"

Since the dawn of humanity, unique individuals climbed the spiritual ladder and achieved the highest level of bonding with the Upper Force, the Creator. We call those people "Kabbalists."

Through this bonding, they came to understand that the whole of reality, from the highest spiritual worlds down to our world, is founded on love and bestowal. They realized that there is nothing in the world except for this Force, and that everything that happens in reality was made only to bring humanity to permanent existence with this sensation.

Kabbalists have searched and found the answers to every question they asked—the purpose of our lives, the structure of the world, and how we can determine our destiny. They wrote about what they discovered in books such as *Raziel Hamalaach (The Angel Raziel), Sefer Yetzira (The Book of Creation), Etz Chaim (The Tree of Life)*, and others.

Of all the books, the most seminal, mysterious, and profound is *The Book of Zohar (The Book of Radiance). The Book of Zohar* describes the hidden system of the Upper Guidance. It depicts the worlds, the great powers that govern them, and how one who chooses to study Kabbalah affects his or her own fate and that of humanity.

The Zohar also explains how every event cascades from the Upper World to ours, and the dressings it acquires here. But what makes *The Zohar* unique is the fact that it was not written for its contemporaries; it was rather intended for a generation that would live two millennia later—our generation.

REMOVING THE COVERS

Our generation stands at the very threshold of redemption, if we only know how to spread the wisdom of the hidden in the masses.

–Baal HaSulam, "Messiah's Horn"

The twentieth century has brought unprecedented changes. These opened the door to a whole new phase, which the greatest Kabbalists have been describing for centuries in their writings. The greatest change of all is that in this century, Kabbalists state that studying Kabbalah is not only permitted, it is a must!

It is written in *The Book of Zohar* itself that the wisdom of Kabbalah would begin its spreading from the year 1840. The great 18th century Kabbalist, The Vilna Gaon (GRA), wrote in his book *Kol HaTor (Voice of the Turtledove)* that the process of the revelation of the Kabbalah would begin in 1990. In his book, *Even Shlemah (A Perfect and Just Weight),* Chapter 11, he even stated that redemption *depends primarily* on the study of Kabbalah.

Rav Kook explained that "the great spiritual questions that were once resolved only for the great and the excellent, must now be resolved to various degrees within the entire nation" (*Eder HaYaker ve Ikvey HaTzon*, p. 144).

But it was Baal HaSulam who turned the words of the Kabbalists from a vision to a tangible reality. He clearly saw that the time had come to allow everyone to study *The Book of Zohar.* He claimed that by studying *The Zohar*, the whole of humanity would rise and attain the spiritual world.

With this vision in mind, Baal HaSulam devoted himself to composing a comprehensive, accurate, and systematic interpretation of *The Book of Zohar.* His goal was to unveil the book to the public and make it suitable for the souls of our generation.

In the introduction to his commentary on *The Zohar*, he explained why he wrote it: "I have named the commentary *HaSulam* (The Ladder) to indicate that the function of my commentary is as the function of any ladder. If you have an attic filled with abundance, you need only a ladder to climb it, and all the bounty in the world will be in your hands."

ACCELERATING THE SPREAD OF THE WISDOM

All the Kabbalists dreamed of our generation, when the whole of humanity could discover the wondrous things they already had. They prayed that through reading the authentic sources they had left for us, we, too, would achieve bonding with the Upper Force, as did they. In his commentary on *The Book of Zohar*, Baal HaSulam threw us a rope, "a life buoy." In doing so, he paved our way to a future of abundance and prosperity.

Baal HaSulam called upon us to give greater weight to engagement in the wisdom of Kabbalah, and accelerate the spreading of the wisdom. He knew that only the wisdom of Kabbalah could elevate the world to the spiritual realm and into the eternity that Kabbalists had been experiencing throughout the generations.

Webster's Dictionary defines a generation as "a group of individuals born and living contemporaneously (at the same time)." In Kabbalah, however, a generation is a *spiritual* phase. According to great Kabbalists such as the Holy ARI, our generation—our spiritual phase—began in the sixteenth century.

The longer we wait with the spiritual ascension our generation is meant to achieve, the greater will be our discomfort. The spiritual realm, which determines what happens in our world, will increase its pressure on us until we decide to achieve this realm for ourselves.

In the words of the great Kabbalist Rabbi Avraham Azulai (in his introduction to the book, *Ohr ha Chama* (*Light of the Sun*)), "I have found it written that the above decree to not openly engage in the wisdom of truth was only for a time—until the end of the 1490. From then on … the sentence has been lifted, and permission was given to engage in *The Book of Zohar*. And from the year 1540 it has become praiseworthy to engage in great numbers since it is by virtue of this the Messiah King will come, and not by another virtue. It is inappropriate to be negligent."

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel, 12:3).[2]

"By virtue of Rabbi Shimon's composition, *The Book of Zohar*, from the Supernal Force that brings all things back to the Creator, at the end of days, the children of Israel will taste from the Tree of Life, which is *The Book of Zohar*; and they will be redeemed from exile by the Creator's mercy" (Naso, 90).

2 To facilitate comprehension of the spiritual meaning of ancient Hebrew sources, quotes are not direct translations, but rather reflect the Kabbalistic meaning of the texts.

Introduction

The Book of Zohar narrates that Rabbi Shimon Bar-Yochai (Rashbi) and his son, Rabbi Aba, attained the level of Prophet Eliyahu (Elijah). Hence, it is said that Eliyahu himself visited their cave and taught them the Torah. (Incidentally, the cave in the village of Peqi'in still exists today.)

The author of *Divrey Yoel (The Words of Yoel)* wrote the following in the book *The Torah of Rashbi*: "Before Rabbi Shimon studied the secrets of the Torah, there was a rule in the cave—to settle disputes according to the opinion of Rabbi Yehuda, the author of the Talmud. However, after Rabbi Shimon left the cave, everything that he had written in *The Zohar* was considered to have exceeded all human attainments." Rashbi himself received the name *Butzina Kadisha* (Holy Candle), as he had attained the soul of Moshe (Moses).

Verdicts on legislative and procedural matters are rendered in accordance with the Talmud or *The Book of Zohar*, depending on where this matter is examined more strictly. If the matter is mentioned neither in the Talmud nor in *The Zohar*, then the decision is based on the source that best elucidates this matter. If the disputed matter is between the Talmud and the legislators, the decision is based on the assertion from *The Book of Zohar*. If the legislators themselves cannot come to an agreement on the matter in dispute, the decision is based on the opinion of *The Zohar* (*Mishna Brura*, 25, 42).

The great follower of Rashbi, an heir (next receiver) to his soul, Rabbi Isaac Luria (The Holy ARI) wrote that his soul was a return of the soul of Rabbi Shimon, and the soul of Rabbi Shimon was a return of the soul of Moshe (*Shaar HaGilgulim*, item 64). He also wrote that the soul of Moshe clothed in Rashbi to correct the soul of *Achiya HaShiloni* (Ahijah the Shilonite), who "corrupted" *Malchut* on account of the sin of King Yerav'am (Jeroboam), which prompted the transgression of all Israel. Hence, the soul of Rashbi appeared

to correct Israel's sins. The part of *The Zohar* titled *Raya Meheimna* (Loyal Shepherd) relates how Rashbi attained the soul of Moshe, merged with it, and attained the supernal wisdom.

In his works *Maranan ve Rabanan* and *Kli Yakar* (*Melachim*, 2, 12), the great HaChida also says that Rashbi's entire work lay in correction of the sin of *Achiya HaShiloni*.

As Rashbi says in the Talmud (*Sukkah*, 45, 2): "I can redeem the entire world from judgment from the day of my birth to the present day. And if my son is with me, from the day the world was created to the present day. And if Yotam Ben Uziyahu is with us, from the day the world was created to its end." The book of *Melachim* narrates about Yotam Ben Uziyahu (20, 15).

After the verdict was lifted, Rashbi founded his seminary in the settlement of Tekoa and in the village of Meron. There he taught his disciples Kabbalah and wrote *The Book of Zohar*, thereby revealing what was forbidden to reveal from the time of Israel's reception of the Torah (*Tikuney Zohar*, *Hakdamah*, p. 17).

However, to write down all the secrets of the Torah, Rabbi Shimon had to express them in a secret form. Rashbi's disciple, Rabbi Aba, had a unique quality to his soul. This quality enabled him to convey spiritual knowledge in a secret, concealed form. Hence, Rabbi Shimon asked his disciple to express his thoughts for him, that is, to commit Rashbi's thoughts to paper. The ARI explained it in the following way: "*The Book of Zohar* must remain concealed until the generation of the coming of the *Mashiach* (Messiah), as through the study of this book will humankind return from its spiritual exile" (The ARI, *Shaar HaHakdamot*, *Hakdamah*, p. 3). That is why Rabbi Aba wrote the teachings of Rabbi Shimon in Aramaic, as it is the reverse side of Hebrew.

The ARI wrote (*Maamarey Rashbi (Articles of Rashbi)*, p. 100) that the writing of *The Zohar* in a secret form was possible because the soul of Rabbi Aba originated from the Surrounding Light, and not from the Inner Light. For this reason, the ARI explained, he could express the most supernal wisdom in a secret form as simple stories.

(Rabbi Shimon lived approximately to the age of eighty and passed away on the holiday of *Lag BaOmer*, the eighteenth day in the month *Iyar*, surrounded by his disciples, and recognized by the entire nation. This day is celebrated as the holiday of Light. Rabbi Shimon's body was buried in a cave off Mount Meron, and the body of his son, Rabbi Elazar, is buried a few meters from him.)

Like the subsequent compositions of the ARI and other Kabbalists (evidently, such is the lot of all true spiritual books), *The Book of Zohar* was concealed for

some 1,100 years in a cave near Meron, since the day it was written, until an Arab man found it and sold it in the market as wrapping cloth.

Part of the torn sheets fell into the hands of a sage, who recognized and appreciated the value of the writings. After a long search, he recovered many sheets from refuse bins or bought them from spice vendors, who were selling their merchandise wrapped in the sheets of *The Zohar*. It was out of these recovered sheets that the book (as we know it today) was compiled.

For many centuries, since that time until today, *The Book of Zohar* has been the subject of controversy. Philosophers, scientists, and other "sages," still debate it today. Yet, the fact remains that only a Kabbalist, one who ascends to a particular spiritual degree, attains what this book conveys. To all other people, it seems like a collection of narratives, stories, and ancient philosophy. Only those who do not comprehend this book argue over it; but Kabbalists know for certain that Rashbi's book is the greatest source of spiritual attainment that the Creator imparted upon the people in this world.

Although *The Book of Zohar* was written in the second century, only Rabbi Yehuda Ashlag was able to provide a full commentary on it in the 1930s-40s. The reason for the concealment of *The Zohar* from the second century to thirteenth century and the lack of a complete commentary on it for eighteen centuries is explained in the "Introduction to the Book of Zohar."

Rabbi Ashlag called his commentary *HaSulam* (The Ladder) because by studying it, one can ascend the spiritual degrees of attainment of the Upper Worlds as one would climb a ladder in our world. Following the publishing of the *Sulam* commentary, Rabbi Ashlag received the epithet *Baal HaSulam* (Owner of the Ladder), as it is customary among sages of the Torah to call a person not by his name, but according to his highest attainment.

THE BOOK OF ZOHAR CONTAINS:

1. ***Hakdamat Sefer HaZohar*** *(The Introduction of the Book of Zohar)*—containing several articles that fully reveal the inner meaning of the Torah.

2. ***Sefer HaZohar*** *(The Book of Zohar)*—divided into parts and chapters that correspond to the weekly portions of the Torah:

The Book of *Beresheet* *(Genesis)*: *Beresheet*, *Noach*, *Lech Lecha*, *Vayera*, *Chaiey Sarah*, *Toldot*, *Vayetze*, *Vayishlach*, *Vayeshev*, *Miketz*, *Vayigash*, *Vayichi*.

The Book of *Shemot* *(Exodus)*: *Shemot*, *Vayera*, *Bo*, *Beshalach*, *Yitro*, *Mishpatim*, *Terumah* (*Safra de Tzniuta*), *Tetzaveh*, *Ki Tissa*, *Veyikahel*, *Pekudey*.

The Book of *Vayikra* *(Leviticus)***:** *Vayikra*, *Tzav*, *Shmini*, *Tazria*, *Metzura*, *Acharey*, *Kedushim*, *Emor*, *BaHar*, *Vechukotay*.

The Book of *Bamidbar* *(Numbers)***:** *Bamidbar*, *Naso* (*Idra Raba*), *Baalotcha*, *Shlach Lecha*, *Korach*, *Chukat*, *Balak*, *Pinchas*, *Matot*.

The Book of *Devarim* *(Deuteronomy)***:** *VeEtchanen*, *Ekev*, *Shoftim*, *Titze*, *Vayelech*, *Haazinu* (*Idra Zuta*).

3. *Zohar Hadash* *(The New Zohar)*: additions to the weekly chapters:

Beresheet, *Noach*, *Lech Lecha*, *Vayera*, *Vayetze*, *Vayeshev*, *Bashalach*, *Yitro*, *Terumah*, *Ki Titze*, *Tzav*, *Acharey*, *BaHar*, *Naso*, *Chukat*, *Balak*, *Matot*, *VeEtchanen*, *Ki Titze*, *Ki Tavo*.

4. Additional books in *The Book of Zohar* that are not a direct commentary on the Torah:

Idra Raba, *Idra Zuta*, *Safra de Tzniuta*, *Raza de Razin*, *Tosefta*, *Raya Mi'emna*, *Ashmatot*, *Sitrey Torah*, *Sitrey Otiot*, and *Tikuney Zohar*.

5. *Midrash HaNe'elam* *(The Commentary on the Writings)*: *Song of Songs*, *Ruth*, *Eicha (Lamentations)*—and on the Torah (Pentateuch).

Baal HaSulam wrote the commentary on the portions of *The Zohar* that are known to us. His main commentaries in the "Introduction to the Book of Zohar" and the chapter "Beresheet" are expressed in terms of man's spiritual work. The most valuable articles of *The Zohar* for the science of Kabbalah are *Idra Raba*, *Idra Zuta*, and *Safra de Tzniuta*. All of them are expressed in the language of Kabbalah. Besides these articles, the rest of *The Zohar* is written in the language of Midrash.

In its original form, *The Book of Zohar*—written by Rabbi Aba sixteen centuries ago—was not divided into weekly chapters. Its volume was several times larger than the text that reached us; it expounded not only the Torah, but also twenty-four other books of the Bible (Pentateuch, Prophets, and Writings).

Besides *The Book of Zohar* itself, Rabbi Shimon's book of *Tikkunim* (corrections) had reached us, as well. It comprises seventy commentaries on the first word of the Torah, *Beresheet* (in the beginning), since it includes everything.

This book offers a semantic translation of *The Zohar* itself, Rabbi Yehuda Ashlag's *The Sulam* commentary, and my own explanations. The book also contains the first part of *The Book of Zohar—Hakdamat Sefer HaZohar* (*Introduction of The Book of Zohar*).

At the beginning of the text, the semantic translation is given in bold script. *The Sulam* commentary and my explanations are in regular script or *italics* because it turned out to be extremely difficult to separate my explanations from Rabbi Ashlag's holy texts. The numbers at the beginning of the items correspond to the numbers of the items in *The Book of Zohar* with *The Sulam* commentary, vol. 1.

The reason for the interlacing of texts is the need to explain the meaning of *The Zohar* in several languages simultaneously: a) the language of Kabbalah (*Sefirot*, *Partzufim*, *Gematria,* and worlds), b) the language of spiritual work (emotions), c) the language of the Torah (narrative), and d) the language of the Talmud (judicial).

To comprehend the style of *The Book of Zohar*, I recommend the reader to return to the translation of the original text after reading and mastering the commentary.

The Book of Zohar, like the whole of the Torah, speaks exclusively of man (creation) and his relationship with the Creator. The Torah attaches worldly appellations to all of man's inner properties. Thus, the aspiration to the Creator is called "Israel," and the aspiration to selfish reception of pleasures is called "nations of the world." However, there is no connection whatsoever between these names in the Torah and the Jews and other nations in our world. Kabbalah appeals to *man*, to creation!

The book contains articles commented upon in the language of Kabbalah, and others commented upon in the language of emotions, which is easier to understand for the beginner. The reader can begin the study of the book with such articles as "Night of the Bride," and "Who rejoices on holidays." Nevertheless, a complete study of *The Zohar* entails systematic learning of the material. The more accustomed we are to Kabbalah, the more it permeates our hearts, and it can only be mastered by repeatedly reviewing the studied material.

Rav Michael Laitman

List of Abbreviations and Explanations

AA—*Arich Anpin*—the *Partzuf* of *Hochma*, the central, initial *Partzuf* in the world of *Atzilut*, from which all the other *Partzufim* originate.

Aba—Father —the *Partzuf* of *Hochma*.

Ima—Mother—the *Partzuf* of *Bina*.

ZA—*Zeir Anpin*—Son (with regard to *AVI*).

ZON—ZA and *Nukva*—*Malchut*.

Nukva, Malchut—a *Sefira* (singular for *Sefirot*) or *Partzuf* that receives from all the preceding *Partzufim* (plural for *Partzuf*). *Malchut* of the world of *Atzilut* is the sum of all the creatures, all human souls. For this reason it is called *Knesset Israel* (The Assembly of Israel).

Israel—the property of "bestowal," altruism. This is the property of the Creator, the property of *Bina*. *Israel* derives from the Hebrew words *Yashar*—straight, and *El*—the Creator. Thus, *Israel* is the property of aspiring to attain equivalence of form with the Creator. The "nations of the world" are the aspiration to selfish reception of pleasure. Naturally, these two properties are present in everyone, and Kabbalah is the method for the development of the property of Israel within man, with the purpose of attaining the Creator in this life.

Kli (vessel) egoistic desires and aspirations are not considered a *Kli*. A *Kli* is the corrected desires, suitable for reception of Light. These are altruistic desires with a screen that has transformed them from egoism into altruism.

The human heart that receives all sensations is called the *Kli* (vessel) of reception of sensations. The spiritual vessel, the only vessel that *The Zohar* speaks of, is the desire to bestow upon the Creator: to hand over all of man's desires to the Creator, as though saying that he agrees with all his heart to relinquish all of himself for His sake. Such a complete and true intention is called "*Lishma*" (for the Creator's sake).

SEFIROT	THE CREATOR'S NAMES
KETER	EKYEH=Aleph-Hey-Yod-Hey
HOCHMA	YAH= Yod-Hey
BINA	HaVaYaH with Nikud Elokim
HESED	EL=Aleph-Lamed
GEVURA	ELOKIM= Aleph-Lamed-Hey-Yod-Hey
TIFFERET	HaVaYaH with Nikud of Shvah-Holam-Kamatz
NETZAH and HOD	TZEVAOT
YESOD	SHADDAY=Shin-Dalet-Yod or EL=Aleph-Lamed CHAI=Chet-Yod
MALCHUT	ADNI=Aleph-Dalet-Nun-Yod

Mittuk (sweetening/mitigation) of a restriction law. Restriction is a ban for *Malchut* to receive Light. This ban is lifted when *Malchut* is corrected by the properties of *Bina*.

Zivug—coupling—is translated as a sexual union between a man and a woman in this world. Since spiritual actions are *absolutely detached* from the way we would normally perceive them, I have chosen to use the Hebrew term *Zivug*, as it is more abstractedly perceived by people with no knowledge of Hebrew. This will help prevent confusions based on previously existing conceptions. The spiritual *Zivug* is an aspiration of the Upper One (ZA—male part) to pass the Light (pleasure) to the lower one (*Malchut*—female part). In doing so, both desires are completely selfless, as in the example of the guest and the host.

PBP—*Panim be Panim* (face to face). This state occurs when a *Zachar* (male *Sefira*), or *Aba* (father), passes *Ohr Hochma* (Light of Wisdom) to the female *Sefira*, or *Ima* (mother), for the subsequent transfer to the children (ZON). The same relationships of *ABA* (see below) and *PBP* also transpire between their children, ZON (ZA and *Malchut*).

ABA – *Achor be Achor*, back to back (pronounced *Ach be Ach*). If *Partzuf Aba* (*Hochma)* has *Ohr Hochma*, but is unwilling to pass it on to *Partzuf Ima* (*Bina*), and if *Ima* also does not want to receive it, such a relationship between them is called back to back. The same relationship can exist between ZA and *Malchut*.

Hesed—mercy, compassion, altruism, *Ohr Hassadim* (the Light of Mercy, compassion, and altruism). It appears only within a *Kli* (desire) that wishes to

give selflessly and be similar to the Creator. This is the property of the *Sefira* or *Partzuf* of *Bina*. *Bina* of the world of *AK (Adam Kadmon)* is called *SAG*. *Bina* of the world of *Atzilut* is called *Ima*, the Supernal Mother, *YESHSUT*, and *AVI*. The Light of *Bina* is the pleasure of being similar to the Creator's properties; hence, this Light (sensation) is the most reliable protection from the impure forces. And the *Kli* that possesses the properties of *Bina* is unable to transgress, as its desire is solely to bestow.

KHB—*Keter-Hochma-Bina* (pronounced *Kahab*). These are the first three *Sefirot* that form the *Rosh* (head) of the *Partzuf*. The *Rosh* decides how much pleasure the *Partzuf* can accept not for its own sake but for the sake of the Creator. This Light descends from the *Rosh* to the *Guf* (body).

HBD—*Hochma-Bina-Daat* (pronounced *Habad*). This is the same as *Keter-Hochma-Bina* (the *Rosh* of the *Partzuf*). *Sefira Daat* is not a *Sefira*, but the request (also known as *MAN*) of *ZON* (*Zeir Anpin* and *Nukva*). *Daat* is the appeal of *ZON* to *Bina* regarding their desire to receive *Ohr Hochma* from her. This prayer of *ZON* is called *MAN*, for it ascends to *Bina* and evokes in *Bina* (*Ima*—their mother) the desire to bestow upon her children—*ZON*. *MAN* in *Bina* is called *Sefira Daat*. This is not a *Sefira* like the other ten *Sefirot*; it is rather a request. However, to stress this state, we use the name *HBD* instead of *KHB*.

HGT—*Hesed-Gevura-Tifferet* (pronounced *Hagat*). These are the *Sefirot* of the *Guf* (body), similar to the *Sefirot* of the *Rosh*: *Hesed* is tantamount to *Keter*, *Gevura* is tantamount to *Hochma*, and *Tifferet* is tantamount to *Bina*. They are called *GE* (see below) of the body.

NHYM—*Netzah-Hod-Yesod-Malchut* (pronounced *Nehim*). These *Sefirot* receive from the *Sefirot HGT* (*GE*). Since they receive and have the will to receive, they are called *AHP* of the body.

GE—*Galgalta-Eynaim* (skull and eyes). *Sefirot Keter-Hochma*-and *GAR* of *Bina*. These *Sefirot* do not have the will to receive and wish only to bestow. Hence, they cannot become egoistic.

NRN—*Nefesh-Ruach-Neshama* (pronounced *Naran*). This is the Light that fills the small *Partzuf*. *Katnut* (small state) is when the *Partzuf* has the strength (a screen) only to bestow, but is unable to receive for the Creator's sake, despite its desire to do so. In this case, the *Partzuf* has only *Ohr Hassadim* (Light of Mercy), but not *Ohr Hochma* (Light of Wisdom). This is why it is considered a small *Partzuf*, without strength and reason, similar to a child in our world.

AHP—*Awzen-Hotem-Peh* (ear-nose-mouth), pronounced *Ahap*. These are *Sefirot ZAT* of *Bina-ZA-Malchut*, which possess a will to receive. Therefore, in the

absence of a proper screen (resistance to that desire), they become egoistic. A *Partzuf* without a screen on its *AHP* is called *Katan* (small) and its state is called *Katnut* (smallness, incompleteness). It is like a child in our world, as this *Partzuf*, too, has no strength (screen), and can therefore have only *Ohr Hassadim* without *Ohr Hochma*).

Gadlut—big state. A *Partzuf* with a screen (strength to resist its egoistic nature) to not only refrain from receiving for its own sake, but to receive not for its own sake (as in the example of the guest and the host. In this case, the *Partzuf* fills all of its desires (all ten *Sefirot*) with the Lights of *Hassadim* and *Hochma*.

First Big State—*Gadlut Aleph*, the attainment of the Light of *Neshama*.

Second Big State—*Gadlut Bet*, the attainment of the Light of *Haya*.

Ohr Hochma—Light of Wisdom. This Light fills the *Kelim* (vessels/desires) of reception. It comes only if there is a screen on altruistic reception.

Ateret Yesod—literarily "foreskin," the place of union between Israel and the Creator. After the second restriction, it is forbidden to make a *Zivug* (spiritual coupling) on *Malchut* herself due to the absence of the screen. However, a *Zivug* can be made on the properties that *Malchut* received from ZA, called *Ateret Yesod*. Just as the desires of *Malchut* herself are cut off, the foreskin is circumcised, and the desires that remain within her are those received from ZA, called *Ateret Yesod*. On these desires, *Malchut* can make a *Zivug* with ZA, and receive the Light of *Hochma*. Naturally, this is not the same Light of *Hochma* that *Malchut* would receive if she were able to make a *Zivug* on her desires, that is, on herself, on her own properties, called "the central point of creation," the truly egoistic desires. *Malchut* will be able to do that only after 6,000 years, at the end of correction. But before that happens, these desires are called the mark of union with the Creator, since a *Zivug* on *Ateret Yesod* brings her closer to the Creator.

Ateret Yesod is also *Malchut de Malchut* that remains after the circumcision, the removal of the *Orla* (foreskin). This is the corrected part of *Malchut*, her unification with *Sefira Yesod*, upon which a *Zivug* can be made while still during the 6,000 years, thus bringing *Malchut* to the end of correction.

NRNHY—*Nefesh-Ruach-Neshama-Haya-Yechida* (pronounced ***Naranhay***). This Light fills the big *Partzuf*, consisting of *GE* and *AHP*.

Ohr (Light)—pleasure, the sensation of the Creator. *Ohr* should always be interpreted as the same concept, for although the term is used in general, all of its synonyms are implied!

Kli (vessel)—desire, creature. Like *Ohr*, the word *Kli* is used in general, but all of its synonyms are implied!

Gematria—numerical value of a letter, or a combination of letters and words. This is a special way of recording spiritual information.

Parsa—firmament, the division between the world of *Atzilut* and the worlds *BYA*. The *Parsa* divides the ten *Sefirot* into two parts: the altruistic *Kelim* of bestowal (*GAR*, *KHB*, and *GE*) and the *Kelim* of reception (*ZON* or *Bina-ZA-Malchut*), for *Bina* deliberately fell into ZA (*AHP*) with the purpose of correcting him. *Malchut*, which ascends above *Bina* and stands below *Hochma*, is called *Parsa* or "firmament," and separates *GE* from *AHP*.

ZAT, ZAK—the seven *Sefirot Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, *Malchut* (*HGT NHYM*).

VAT, VAK—the six *Sefirot Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod* (*HGT NHY*, pronounced *Hagat Nehy*).

De – the preposition 'of' in a possessive meaning. For example, *Malchut* ***de*** *Atzilut* means *Malchut* **of** the world of *Atzilut*.

English translation—Whenever it says so in parenthesis, this refers to the books of the Torah (Pentateuch), *Nevi'im* (Prophets), and *Ketuvim* (Writings/ Hagiographa), published by Mosad HaRav Kook, in Hebrew with English translation. For example, (*Yeshayahu*, 11:9; English translation p. XXX, 9) means that if you open page XXX in the book of Prophets, what you are looking for will be in sentence number nine. When the original source is indicated, it is recommended to refer to it there and then to read at least the passage that the quoted saying is ascribed to. This will help you to see even more clearly that the Torah, using an allegorical, figurative language, speaks only of the spiritual world and man's ascension to it, and not at all about history or about our world.

Garments—attributes, desires, *Kelim*. Generally, the garments in question are those that *Malchut* receives from *Bina*.

Huppah—a wedding baldachin, a canopy under which a marriage ceremony takes place.

Nartik—the covering of ZA; same as the *Huppah*.

Adornments—the Light of *Hassadim*, Light of *Bina*, which she passes into *Malchut*. This corrects *Malchut*, and enables her to receive the Light of *Hochma* in the Light of *Hassadim*.

Orla—foreskin on the *Sefira Yesod*, the place of the *Zivug* between ZA and *Malchut*. The *Orla* must be removed, for during the 6,000 years, it is impossible to make

a *Zivug* (intention) on *Malchut* herself and receive for the Creator's sake. Only a *Zivug* on the union of *Malchut* with ZA can be made. This is called *Ateret Yesod*, the part of the *Sefira Yesod* that remains after the cutting off of the *Orla*. *Orla* is also *Malchut de Malchut*, or the impure forces.

Ima—Mother—*Bina* with regard to *Malchut*, who is the daughter.

Daughter—*Malchut* with regard to *Bina*, mother.

***Kodesh ha Kodashim*—Holy of Holies**—the Light of GAR—*Neshama-Haya-Yechida*.

Question—the sensation of lack of the Light of *Hochma* in *Malchut*.

Sela—rock or truth. The name of *Malchut*.

Shechina—Divinity—the sensation (appearance, vision) of the Creator to those who attain Him. *Malchut* in the state of reception of the Light (the Creator) is called *Shechina*. The sensation of the Creator, the place where one experiences the Creator is called *Shechina*.

Techum—zone—the distance beyond the bounds of which one is forbidden to go on *Shabbat* (the Sabbath). *Techum Shabbat* constitutes the maximal distance within which one can move about during Sabbath.

Sigim—dross—impure desires that exist within pure desires. Man's work is to separate the two, and to gradually correct the *Sigim*. The term *Sigim* comes from SAG, for they appeared as a result of the breaking of the *Kelim* of the world of *Nekudim*, which refer to the system of the *Partzufim* of *Partzuf* SAG. The term *Sigim* found its way from Kabbalah into spoken Hebrew.

SHACH—*Shin-Chaf*—300 + 20 = 320 fragments of the broken vessel.

RAPACH—*Reish-Peh-Chet*—200 + 80 + 8 = 288 fragments of the broken vessel, which one can and must be corrected during the 6,000 years, by climbing the 6,000 steps of the spiritual ladder.

Lev ha Even—Stony Heart—*Lev* = *Lamed-Bet* = 30 + 2 = 32 fragments into which *Malchut* had broken. These fragments of *Malchut* cannot be corrected and made altruistic; one can only refrain from using these desires. *Lev ha Even* is corrected only after the 6,000 years, that is, after the Creator Himself corrects the 288 fragments within man. It becomes completely altruistic and receives the name *Lev Basar* (heart of flesh).

Lo Lishma—not for the sake of the Creator. Since nothing exists in creation but the Creator and man, if something is not done "for the sake of the Creator," it is done "for one's own sake." Thus, *Lo Lishma* denotes man's egoistic intention.

Lishma—for the Creator's sake. Man's selfless intention to act only to please and bring joy to the Creator.

Four angels that participate in the creation of man—the four basic properties of nature: mercy—*Hesed*, justice—*Tzedek*, truth—*Emet*, and peace—*Shalom*.

Eretz Israel—Land of Israel—*Yetzira* of this world. *Yerushalaim* (Jerusalem) is *Ateret Yesod* in *Malchut*.

ORIGINAL NAMES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION

Aaron – Aaron
Amon – Ammon
Ana'el – Anahel
Anafiel – Anafiel
Ariel – Ariel
Avraham – Abraham
Bat Sheva – Bathsheba
Benayahu – Benaiah
Betzalel – Betzalel
Bil'am – Balaam
Chagai – Haggai
Chava – Eve
Eden – Eden
Eicha – Eichah
Elisha – Elisha
Eliyahu – Elijah
Esav – Esau
Ester – Esther
Ezra – Ezra
Gavri'el – Gabriel
Gazaria – Gazardiel
Hanoch – Eunuch
Havakuk – Habakkuk
Iyov – Job
Korach – Korach
Leah – Leah
Lilit – Lilith
Machaniel – Manhiel
Matat – Metatron
Micha – Micah
Moav – Moab
Moshe – Moses
Nachum – Nahum
Navuchadnetzar – Nebuchadnezzar
Nechemia – Nehemiah
Noach – Noah
Ovadia – Obadiah
Petachia – Petahyah
Pinchas – Pinchas
Pisgania – Pesagniyah
Rahel – Rachel
Rivka – Rebecca
Rut – Ruth
Sandalphon – Sandalphon
Shet – Seth
Shimon – Simeon
Shlomo – Solomon
Shmuel – Samuel
Tamar – Tamar
Tzefania – Zephaniah

Tzur – Tyre
Yaakov – Jacob
Yehoyada – Jehoiada
Yechezkel – Ezekiel
Yehoshua – Joshua
Yehudah – Judah
Yerushalaim – Jerusalem
Yeshayahu – Isaiah
Yirmiyahu – Jeremiah
Yishmael – Ishmael
Yitzchak – Isaac
Yosef – Joseph
Zachariah – Zechariah
Zvuliel – Zebuliel

ORIGINAL TITLES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION

Beresheet – Genesis
Shemot – Exodus
Vayikra – Leviticus
Bamidbar – Numbers
Devarim – Deuteronomy
Kohelet – Ecclesiastes
Shmuel 1 and 2 – Samuel 1 and 2
Melachim 1 and 2 – Kings 1 and 2
Divrey HaYamim – Chronicles
Mishley – Proverbs
Tehilim – Psalms
Shir HaShirim – Song of Songs
Shoftim – Judges

An Example of the Original Text of The Zohar

א) רבי חזקיה פתחת כתיב, כשושנה בין החוחים. מאן שושנה, דא כנסת ישראל. בגין דאית שושנה ואית שושנה, מה שושנה דאיהי בין החוחים אית בה סומק וחוור, אוף כנסת ישראל אית בה דין ורחמי. מה שושנה אית בה תליסר עלין אוף כנסת ישראל אית בה תליסר מכילן דרחמי דסחרין לה מכל סטרהא.אוף אלקים דהכא, משעתא דאדכר, אפיק תליסר תיבין לסחרא לכנסת ישראל ולנטרא לה.

ב) ולבתר אדכר זמנא אחרא. אמאי אדכר זמנא אחרא, בגין לאפקא חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות.ואינון חמש תרעין.ועל רזא דא כתיב, כוס ישועות אשא, דא כוס של ברכה. כוס של ברכה אצטריך למהוי על חמש אצבען ולא יתיר, כנוונא דשושנה דיתבא על חמש עלין תקיפין דוגמא דחמש אצבען. ושושנה, דא איהו כוס של ברכה, מאלקים תניינא עד אלקים תליתאה חמש תיבין. מכאן ולהלאה, אור דאתברי ואתגניז, ואתכליל בברית ההוא דעאל בשושנה ואפיק בה זרעא. ודא אקרי עץ קיימא באות ברית ממש.

ג) וכמה דדיוקנא דברית אזדרע בארבעין ותרין זווגין ההואזרעא. כך אזדרע שמא גליפא מפרש, בארבעין וותריזאתוון דעובדא דבראשית.

ד) בראשית. רבי שמעון פתח הנצנים נראו בארץ, הנצנים דא עובדא דבראשית. נראו בארץ, אימתי, ביום השלישי, דכתיב ותוצא הארץ, כדין נראו בארץ. עת הזמיר הגיע, דא יום רביעי, דהוה ביה זמיר עריצים, מארת חסר. וקול התור, דא יום חמישי, דכתיב ישרצו המים וגו׳, למעבד תולדות. נשמע דא יום ששי, דכתיב נעשה אדם, דהוה עתיד למקדם עשיה לשמיעה דכתיב הכא נעשה אדם, וכתיב התם נעשה ונשמע. בארצנו, דא יום שבת, דאיהו דוגמת ארץ החיים.

ה) ד״א הנצנים אלין אינון אבהן,דעאלו במחשבה, ועאלו בעלמא דאתי ,ואתגניזו תמן. ומתן נפקו בגניזו ואטמירו גו נביאי קשוט, אתיליד יוסף, ואטמרו ביה. עאל יוסף בארעא קדישא ונציב לון תמן, וכדין נראו בארץ ואתגלו תמן. ואימתי אתחזן. בשעתא דאתגלי קשת
בעלמא, דהא בשעתא דקשת אתחזי כדין אתגליין אינון, ובהיא שעתא עת הזמיר הגיע עדן לקצץ חייבין מעלמא. אמאי אשתזיבו. בגין דהנצבים נראו בארץ, ואלמלא דנראו לא אשתארון בעלמא , ועלמא לא אתקיים.
ו) ומאן מקיים עלמא וגרים לאבהן דאתגליין, קל ינוקי דלעאן באורייתא, ובגין אינון רביין דעלמא, עלמא אשתזיב. לקבליהון, תורי זהב נעשה לך, אלין אינון ינוקי רביין עולמין, דכתיב ועשית שנים כרובים זהב.
ז) בראשית. ר׳ אלעזר פתח, שאו מרום עיניכם וראו מי ברא אלה. שאו מרום עיניכם. לאן אתר. לאתר דכל עיינין תליאן ליה, ומאן איהו. פתח עינים. ותמן תנדעון, דהאי סתים עתיקא דקיימא לשאלה, ברא אלה. ומאן איהו, מ״י. ההוא דאקרי מקצה השמים לעילא, דכלא קיימא ברשותיה. ועל דקיימא לשאלה, ואיהו בארח סתים ולא
אתגליא, אקרי מ״י דהא לעילא לית תמן שאלה. והאי קצה השמים אקרי מ״י.
ח) ואית אחרא לתתא ואקרי מ״ה, מה בין האי להאי, אלא קדמאה סתימאה דאקרי מ״י קיימא לשאלה, כיון דשאל בר נש ומפשפש לאסתכלא ולמנדע מדרגא לדרגא עד סוף כל דרגין, כיון דמטי תמן מ״ה, מה ידעת, מה אסתכלתא, מה פשפשתא, הא כלא סתים כדקדמיתא.
ט) ועל רזא דנא כתיב, מה אעידך מה אדמה לך. כד אתחריב בי מקדשא, נפיק קלא ואמר, מה אעידך ומה אדמה

לך, בההוא מ"ה אעידך, בכל יומא ויומא אסהידת בך מיומין קדמאין. דכתיב העדותי בכם היום את השמים ואת הארץ. ומה אדסה לך, בההוא גוונא ממש, עתרית לך בעטרין קדישין, עבדית לך שלטנו על עלמא, דכתיב הזאת העיר שיאמרו כלילת יפי וגו'. קרינא לך ירושלם הבנויה כעיר שחברה לה. מה אשוה לך, כגוונא דאנת יתבה, הכי הוא כביכול לעילא, כגוונא דלא עאלין השתא בך עמא קדישא בסדרא קדישין, הכי אומינא לך דלא איעול אנא לעילא עד דיעלון בך אוכלסך לתתא. ודא איהו נחמה דילך, הואיל דדרגא דא אשוה לך בכלא. והשתא דאנת הכא, גדול כים שברך. ואי תימא דלית לך קיימא ואסוותא, מ"י ירפא לך, ודאי ההוא דרגא סתימאה עלאה, דכלא קיימא ביה, ירפא לך ויוקים לך.

י) מ"י קצה השמים לעילא, מ"ה קצה השמים לתתא, ודא ירית יעקב דאיהו מבריח מן הקצה אל הקצה, מן הקצה קדמאה דאיהו מ"י, אל הקצה בתראה דאיהו מ"ה, בגין דקאים באמצעיתא. ועל דא, מי ברא אלה.

יא) אמר ר"ש אלעזר בני פסוק מילך, ויתגלי סתימא דרזא עלאה דבני עלמא לא ידעין. שתיק רבי אלעזר. בכה רבי שמעון, וקאים רגעא חדא. א"ר שמעון, אלעזר, מאי אלה. אי תימא ככביא ומזלי, הא אתחזן תמן תדיר. ובמ"ה אתבריאו, כד"א בדבר ה' שמים נעשו. אי על מלין סתימין, לא לכתוב אלה דהא אתגלייא איהו.

יב) אלא רזא דא לא אתגליא, בר יומא חד דהוינא על כיף ימא, ואתא אליהו ואמר לי, ר' ידעת מה הוא מי ברא אלה. אמינא ליה, אלין שמיא וחיליהון, עובדא דקב"ה דאית ליה לבר נש לאסתכלא בהו, ולברכא ליה, דכתיב כי אראה

שמיך מעשה אצבעותיך וגו׳ ה׳ אדונינו מה אדיר שמך בכל הארץ.

יג) א״ל, ר׳: מלה סתימה הוה קמי קב״ה, וגלי במתיבתא עלאה, ודא הוא. בשעתא דסתימא דכל סתימין בעא לאתגלייא, עבד ברישא נקודה חדא, ודא סליק למהוי מחשבה. צייר בה כל ציורין חקק בה כל גליפין.

יד) ואגליף גו בוצינא קדישא סתימא גליפו דחד ציורא סתימאה קדש קדישין בניינא עמיקא דנפיק מגו מחשבה, ואקרי מ״י שירותא לבנינא קיימא ולא קיימא. עמיק וסתים בשמא. לא אקרי אלא מ״י. בעא לאתגלייא ולאתקרי בשמא דא, ואתלבש בלבוש יקר דנהיר, וברא אל״ה, וסליק אל״ה בשמא. אתחברון אתוון אלין באלין ואשתלים בשמא אלהים. ועד לא ברא אלה לא סליק בשמא אלהים. ואינון דחבו בעגלא. על רזא דנא אמרו אלה אלהיך ישראל.

טו) וכמה דאשתתף מ״י באלה, הכי הוא שמא דאשתתף תדיר,

ברזא דא אתקיים עלמא. ופרח אליהו ולא חמינא ליה. ומניה ידענא מלה דאוקימנא על רזא וסתרא דילה. אתא רבי אלעזר וכלהו חברייא ואשתטחו קמיה, בכו ואמרו, אלמלא לא אתינא לעלמא אלא למשמע דא די.

א

רבי חזקיה

נ"א רבי אלעזר

בזהרי חמה ובנוסחת א"י

מאמר השושנה

א) פתח, כתיב א) א) א **כשושנה בין החוחים. מאן שושנה, דא** ב) ב) **כנסת ישראל.** ב **בגין דאית שושנה ואית שושנה,** ג **מה שושנה דאיהי בין** ג) **החוחים**

מסורת הזהר

א) (שיר ב) ב"א אות רצח תולדות יח ויחי רלד שמות שסד כי תשא לא שמיני לט אמור שלג חקת יח פנחס סח שצג שצח ואתחנן סו האזינו י יב ת"ז תכ"ה דף עא. תכ"ו שם תל"ח דף עח: ז"ח יתרו יב. ב) יתרו שסה.

חלופי גרסאות

א נ"א כשושנה בין החוחים מה שושנה דא דאיהי בין החוחים וכו' (אור הלבנה). ב נ"א בגין דאית שושנה ואית שושנה ל"ג. ג נ"א ד"א מה שושנה דאיהו בין החוחים וכו' (אה"ל).

דרך אמת א) רחל. ב) לאח כלת משה מלגאו. ג) רחל.

הסולם

מאמר

א) ר' חזקיה פתח וכו': ר' חזקיה **פתח**, כתוב, כשושנה בין החוחים. שואל מהי שושנה. ומשיב, זו היא כנסת ישראל. שהיא מלכות. משום שיש שושנה ויש שושנה. מה שושנה בין החוחים יש בה אדום ולבן אף כנסת ישראל יש בה דין ורחמים. מה שושנה יש בה י"ג עלים, כך כנסת ישראל יש בה י"ג מדות הרחמים המסבבות אותה מכל צדדיה. אף אלקים, שבמקרא שבכאן דהיינו בראשית ברא **אלקים**, משעה שנזכר, הוציא י"ג מלים לסבב את כנסת ישראל ולשמרה. שהן: את, השמים, ואת, הארץ, והארץ, היתה, תהו, ובהו, וחשך, על, פני, תהום, ורוח. דהיינו עד אלקים מרחפת וגו'.

ביאור הדברים, עשר ספירות הן, בתר, חכמה, בינה, חסד, גבורה, תפארת, נצח, הוד, יסוד ומלכות. ועיקרן הוא רק חמש, כתר,

(דפו"י דף א' ע"א)

השושנה

חכמה, בינה, תפארת ומלכות, משום שספירת התפארת כוללת בתוכה שש ספירות חג"ת נה"י. והן נעשו חמש פרצופין: א"א, ואו"א, וזו"ן. הכתר נק' בשם אריך אנפין. חכמה ובינה נק' בשם אבא ואמא. ת"ת ומלכות, נק' בשם זעיר אנפין ונוקבא. (ביאורן של עשר הספירות עי' בפתיחה לחכמת הקבלה אות ה').

ודע, שסוד ז' ימי בראשית ה"ס ב' הפרצופין ז"א ונוקבא דאצילות, שיש בהם ז' ספירות חג"ת נה"י ומלכות, כנ"ל. אשר באלו הכתובים דמעשה בראשית מתבאר, איך אבא ואמא, שהם חו"ב, האצילו אותם מתחילת התהוותם עד סוף הגדלות, שנוהג בהם בהמשך שתא אלפי שני. וענין זה מתבאר והולך כאן בזוהר בראשית.

ור' חזקיה פתח בביאור הנוקבא דז"א, לבאר סדר אצילותה מאמא, שהיא הבינה הנק' בשם

אית בה ג) **סומק וחוור, אוף כנסת** ד) **ישראל אית בה** ד) **דין** ה) **ורחמי. מה שושנה אית בה** ו) ה) **תליסר עלין, אוף כנסת ישראל אית בה** ו) **תליסר מכילין דרחמי**

מסורת הזהר

ג) ב"א ע תולדות טו וישלח יא ויחי תקח ויקרא רכג אמור שלג האזינו קסב ת"ז תל"ו דף עז: עשה ולא תעשה תק"ח דף קיא: ד) ויחי רלו אמור שלג האזינו קעז. ה) פנחס שצד ת"ז תכ"ה דף עא. תכ"ו שם. ו) ב"א קיב קכו ויצא שטו יתרו תקיב תצוה כ ויקהל קנה אחרי קפד נשא צו שם קכא קסד שמא פנחס רפו שסז שצד תרמו כי תצא יז ת"ז תכ"ב דף סז. ז"ח בראשית מו תק"ח דף ק. קא. קיג.

דרך אמת ד) לאה. ה) ולא גוון. ו) י"ב דידיה וי"ב דידה והכוללים.

הסולם

מאמר — השושנה

בשם אלהים. וזהו שפתח בביאור השושנה, שהיא הנוקבא דז"א. והנוקבא דז"א בעת גדלותה נקראת בשם כנסת ישראל, במ"ש להלן, וזהו שאומר, **מאן שושנה, דא כנסת ישראל.**

ויש בשושנה זו ב' מצבים: מצב של קטנות, דהיינו של תחלת התהוותה, שאז אין בה אלא ספי' אחת כתר, שבתוכה מלובש אור הנפש שלה, וט' הספירות התחתונות שלה נבחנות כנופלות לבר מאצילות. והן בעולם הבריאה. ועוד בה מצב של גדלות, שאז מתעלות ט"ס התחתונות שלה מן עולם הבריאה אל עולם האצילות, והיא נבנית עמהן לפרצוף שלם בעשר ספירות. ואז עולה עם ז"א בעלה לקומה שוה עם או"א דאצילות ומלבישים אותם. ואז נק' ז"א, בשם ישראל. שהוא אותיות לי ראש, והנוקבא נק' בשם כנסת ישראל, על שם שכונסת בתוכה כל האורות של ישראל בעלה שהיא משפעת אותם אל התחתונים.

והמצב של הקטנות נק' בשם שושנה בין החוחים, משום שט"ס התחתונות שלה נתרוקנו מאור האצילות, ונשארו כחוחים. והמצב של הגדלות נק' בשם שושנה סתם, או כנסת ישראל. וזה אמרו **אית שושנה ואית שושנה.**

והנה גוון סומק מורה שיש שם אחיזה לחיצונים ולקליפות לינק ממנה, וזהו בזמן המצב של הקטנות, שט"ס התחתונות שלה הן בבריאה, ויש בה ג"כ בחינת חוור, דהיינו בכלי דכתר שלה, שאין שם אחיזה לחיצונים. **וז"ש מה שושנה דאיהי בין החוחים אית בה סומק וחוור, אוף כנסת ישראל אית בה דין ורחמי** להורות כי גם בגדלותה בעת שנקראת כנסת ישראל, אע"פ שעולה אז ומלבישה את הבינה במצב גדלותה כנ"ל, מ"מ נשארת בה בחינת דין, כי היא נצרכת לסוד המסך המתוקן בה לצורך הזווג דהכאה, שמסבת הדין שבמסך, הוא מכה על האור העליון ומחזירו לאחוריו, ומעלה עי"ז ע"ס דאור חוזר הנקרא אור של דין, וממשיך בתוכן ע"ס דאור ישר, הנקרא אור של רחמים. (עי' בפתיחה לחכמת הקבלה אות י"ד) וע"כ גם בכנסת ישראל אית בה דין ורחמי כנגד הסומק והחוור שיש לשושנה בין החוחים.

(דפו"י דף א' ע"א)

וז"ס הים שעשה שלמה, העומד על שני עשר בקר. כי אלו טה"ס התחתונות שלה שנפלו לבריאה, כנ"ל, נתתקנו שם בסוד שני עשר בקר, ונקודת הכתר שנשארה באצילות ה"ס הים העומד עליהם מלמעלה, וכללותם יחד נק' **תליסר עלין** דשושנה. וענין ההתחלקות הזו של עה"ס שלה לסוד י"ג מתבאר להלן במראות הסולם.

והנה המוחין דגדלות של הנוקבא, שיש בהם מהארת החכמה, הם נמשכים מסוד י"ג השמות הנק' י"ג מדות הרחמים. וז"ש **אוף כ"י אית בה י"ג מכילן דרחמי.** והעיקר מה שבא ר' חזקיה להורות בהשואה הזו משושנה דבין החוחים לכנסת ישראל, הוא ללמדנו, שכל שיש לנוקבא במצב גדלותה צריך להמצא בה כנגדן בחי' הכנה והכשר עוד בתחילת הויתה דהיינו במצב הקטנות. וז"ש, שכנגד חוור וסומק דקטנות יוצא בה דין ורחמי בגדלות, וכנגד י"ג עלין דקטנות יוצא בה י"ג מדות הרחמים בגדלות. והוא מביא זאת כאן, בכדי ללמדנו איך הכתובים שלפנינו מבארים אותם ב' הסדרים דקטנות וגדלות, הנוהגים באצילות הנוקבא, כמו שממשיך והולך, אוף אלהים דהכא וכו'.

וז"ש, **אוף אלהים וכו' אפיק י"ג תיבין:** מורה, שאלהים שבמקרא דהכא בראשית

דסחרין לה מכל סטרהא. אוף אלהים ז) **דהכא, משעתא דאדכר, אפיק** ז) **תליסר תיבין לסחרא לכנסת** ח) **ישראל** ד **ולנטרא לה.**

ב) ולבתר אדכר זמנא אחרא, אמאי אדכר זמנא אחרא, בגין ט) **לאפקא** ח) **חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות. ואינון**

מסורת הזהר

ז) פנחס שצז ת"ז תכ"ו דף עא. ח) פנחס שצז ת"ז תכ"ו דף עא. תל"ח דף עח. תק"ח קיז:

חלופי גרסאות

ד ולנטלא (אה"ל).

דרך אמת ז) פי' אימא. ח) לאה. ט) אימא אפיק ה' גבורות מנצפ"ך להושיעם מן הקליפות.

הסולם

מאמר

בראשית ברא אלהים, שה"ס הבינה המאצלת לנוקבא דז"א, אפיק י"ג מלים שהן: **את השמים ואת הארץ והארץ היתה תוהו ובוהו וחושך על פני תהום ורוח**, דהיינו עד אלהים תנינא, שאלו י"ג תיבין רומזים על אותם י"ג עלין של שושנה בין החוחים בסוד הים העומד על שני עשר בקר, כנ"ל, שהם הכנה והכשר לכנסת ישראל שתקבל י"ג מכילן דרחמי. וז"ש, **לסחרא לכנסת ישראל ולנטרא לה,** כי י"ג מדות הרחמים, שהן המוחין השלמים דנוקבא, נבחנות שהן מסבבות ומאירות אליה מכל הצדדים סביב סביב, ונשמרת על ידיהן ממגע החיצונים, כי כל זמן שאין בה המוחין הגדולים בהארת החכמה מי"ג מדות, יש בה יניקה לחיצונים.

ב) **ולבתר אדכר** וכו': ואח"כ נזכר שם אלקים פעם אחרת, דהיינו **אלקים** מרחפת וגו'. ולמה נזכר פעם אחרת. הוא כדי להוציא חמשה עלים קשים המסבבים את השושנה. ואלו חמשת העלים נקראים ישועות, והם חמשה שערים, ועל סוד זה כתוב, כוס ישועות אשא, זו היא כוס של ברכה. כוס של ברכה צריכה להיות על חמש אצבעות ולא יותר, כמו השושנה היושבת על חמשה עלים קשים, שהם כנגד חמש אצבעות. ושושנה זו היא כוס של ברכה. מהשם אלקים השני עד שם אלקים השלישי חמש מלים. שהן: מרחפת על פני המים ויאמר. שהן כנגד ה' עלים הנ"ל מכאן ולהלאה, שנאמר, אלקים יהי אור וגו', הוא האור שנברא ונגנז ונכלל בברית ההוא שנכנס בשושנה והוציא בה זרע, וזה נקרא עץ עושה פרי אשר זרעו בו. והזרע ההוא נמצא באות ברית ממש.

(דפו"י דף א' ע"א)

השושנה

ביאור הדברים, **חמש עלין תקיפין:** ה"ס ה"ג של הנוקבא, שהן ע"ס דאו"ח, שהנוקבא מעלה על ידי זווג דהכאה באור העליון, הנק' אור של דין, (כנ"ל ד"ה סומק) כי עה"ס דאור ישר נק' ה' חסדים חג"ת נ"ה, והן מתלבשות בה' גבורות חג"ת נ"ה דאו"ח, ואלו חמש עלין תקיפין הן, כחות הדין שבמסך, המעכב את האור העליון מהתלבש ממסך ולמטה. וע"כ נק' עתה רק ה' עלין תקיפין, כי עוד אינה ראויה לזווג עליהם. ובזמן הגדלות כשהמסך בא בזווג עם האור העליון הם נק' ה' גבורות. כנ"ל.

ואלו ה' עלין תקיפין ה"ס ה' תיבות שיש מאלקים תנינא עד אלהים תליתאה, שהן: מרחפת על פני המים ויאמר. וז"ש **אמאי אדכר זמנא אחרא,** שמשמע שיש כאן פעולה חדשה, ואומר, שהוא כדי להוציא מהנוקבא ה' עלין תקיפין אלו, שהם הכנה לזווג בזמן הגדלות.

ומה שאלו ע"ס דאו"ח נקראות ה"ג שהן חג"ת נ"ה ואינן נקראות כח"ב תו"מ, כנ"ל. הענין הוא, מפני שאינן ממשיכות אלא אור חסדים לבד, ולכן ירדו כח"ב ממעלתם ונקראים חג"ת, ות"ת ומלכות נק' בשם נו"ה.

וז"ש, **חמש תרעין וכו' כוס ישועות:** היינו בעת הגדלות, שה' עלין תקיפין נעשו לה' גבורות, אז הם נבחנים לחמש תרעין, שהם שערים פתוחים לקבל ה' החסדים דאור ישר. וכן הם נקראים ישועות מטעם זה. ואז נק' הנוקבא **כוס ישועות** או **כוס של ברכה,** כי בסגולתן נעשית הנוקבא כלי מחזיק הברכה, שהיא ה"ח הנ"ל.

LITERAL TRANSLATION OF THE AFORECITED TEXT FROM ARAMAIC INTO ENGLISH[3]

1. Rabbi Hizkiyah opened, "It is written, as a rose among thorns." That a rose is the Assembly of Israel. Because there is a rose and there is a rose, just as a rose among thorns is tinged with red and white, the Assembly of Israel consists of judgment and mercy. Just as a rose has thirteen petals, the Assembly of Israel is surrounded on all sides by the thirteen attributes of mercy. However, *Elokim*, that is here, thought to bring out the thirteen words that surround the Assembly of Israel and guard it.

2. Afterwards, this is mentioned another time. The reason it is mentioned another time is to bring out the five rigid leaves that surround the rose. And these five stand for salvation. These are also the five gates.

It is written of this secret, "I will raise the cup of salvation, it is the cup of blessing." The cup of blessing must rest on five fingers, and no more, just as a rose rests on five rigid leaves that correspond to the five fingers. And this rose is the cup of blessing. From the second to the third mention of the name *Elokim*, there are five words. From here on, the Light was created and concealed, enclosed within that covenant, and entered the rose and fructified it. And this is referred to as a fructiferous tree, wherein is the seed thereof. And this seed truly exists in the letter of the covenant.

3. And just as the form of the covenant is sown in forty-two conceptions from that seed, so is the legislative, special name of creation sown.

4. In the beginning, Rabbi Shimon opened, the flower buds appeared on the earth. "The flower buds" refer to the act of creation. They appeared on the earth when, on the third day, as it is said, "And the earth shall pullulate." That was when they appeared on the earth. The time of singing has come, and this is the fourth day, when there was a reduction from the Light of *Hassadim*. The voice of the turtle dove refers to the fifth day, where it is written, "Let the waters swarm," so as to produce offspring. "It is heard" refers to the sixth day, where it is written, "Let us stand and create man," and there it is said, "We will do and we will hear." "In our land" refers to the day of *Shabbat*, which represents the Land of Life.

5. Another meaning is that these flower buds are the Patriarchs who entered the thoughts of the future world, and there they are concealed. They emerged from

3 The translation in the book is semantic and not literal

there in concealment, and concealed themselves in the true prophets. Yosef was born and they concealed themselves in him. When Yosef entered the Holy Land and founded them there, they appeared in the land (earth) and were revealed there. When are they seen? When a rainbow is seen in the world. It is when the rainbow is seen that they are revealed. As the time of pruning has come. The time has come to eradicate the wicked from the world. Why were the wicked saved? Because the flower buds can be seen in the earth. And if they could not be seen, they would not have remained in the world, and the world would not be able to exist.

6. Who animates the world and causes the Fathers to appear? It is the voice of the children, who study the Torah, meaning that these children of the world save the world. In deference to them, "We will make you pendants of gold." Those are the children, children of the world, as is it said, "You shall make two Cherubs of gold."

7. In the beginning, Rabbi Elazar opened, "Raise your eyes above and see who has created this." Raise your eyes. To what place? To the place where all eyes depend on Him. And who is He? He is one who opens eyes. And you will know this. It is the concealed *Atik*, wherein lies the question, who has created this. And who is He? *MI* = who. He is called from the edge of Divine Heaven, where everything belongs to Him. As there is a question, He is along a concealed path, and does not reveal Himself. He is called *MI*, as there is no question Above, this edge of Heaven is called *MI*.

8. And there is another below, called *MA*. What is between this and that? The first one, called *MI*, is concealed. There is a question in him, because man asks, searches and looks, and beholds from degree to degree until the end of all the degrees. And after he arrives there, he is asked: *MA*? (What?). What have you learned? What have you seen? What have you investigated, since everything is still concealed, just as it was before.

9. It is written of this secret, "Who can I point out to you? Who can I compare you to?" After all, the Temple was destroyed, and a voice came forth and said, "What can I point out to you, and what can I compare you to?" The word *MA* = what, testimony, each day and the day of testimony to you from the days of past, as it is written: "I call to witness Heaven and earth," which is like unto you.

According to the same type, "I adorned you with holy ornaments," made you ruler over the world, as it is written: "Is this the city that was called the quintessence of beauty?" and so forth. I have called you, "Jerusalem, a city built by me." "What could be compared to you?" Just as you sit, so he is like Above,

just as now the holy nation does not enter into you to perform holy work, so I swear to you that I will not enter Above until I dwell down below. This is your consolation, as this degree is equal to you in all things. And now that I am here, "Your misery is great, like the sea." And if you claim that there is no existence or remedy for you, then *MI* (who) shall heal you? It shall be precisely that concealed Supernal Degree, which animates all things; it shall heal you, and exist within you.

10. *MI* is the upper edge of Heaven, *MA* is the lower edge of Heaven. This was inherited by Yaakov, that he shines from edge to edge, from the first edge, which is *MI*, until the last edge, which is *MA*, for he stands in the middle. Therefore, who has created this?

11. Rabbi Shimon said: Elazar, my son, stop talking and reveal to us the supernal secret, which the people of the world know nothing of. Rabbi Elazar was silent. Rabbi Shimon wept and said: One minute. Rabbi Shimon said: Elazar, what is *ELEH* (these)? If you say the stars and the signs of the zodiac, have they not always been seen? However, *MA* (what) were created, as it is said, by the word of the Creator were the Heavens made. If it is about concealed things, then it is not written *ELEH*, because they are revealed.

12. But this secret was never revealed, until one day when I was at the seashore, Eliyahu came and told me: "Rabbi, do you know what this is, WHO HAS CREATED THIS?" I told him: "These are the Heavens and their hosts, the works of the Creator, that man can look at them and bless them, as is written, 'When I behold Your Heavens, the work of Your hands, our Master, how glorious Your name is throughout all the earth'!"

13. He told me: "Rabbi, there was one thing concealed before the Creator, which He revealed to the Supernal Assembly, and it is this. When the concealed of all the concealed desired to reveal Himself, He first made one single point, and this point ascended and became a Thought. With it, He drew all the forms and with it engraved all the images."

14. He engraved inside a concealed, sacred candle an image of a concealed image of the holy of holies. A profound structure emerged from the depth of that thought, and it is called *MI* – who, which is the inception of the structure both standing and not standing, which is hidden deep inside the name. It is not called, but only *MI* – who. He desired to reveal Himself and to be called this name, so He clothed Himself in a precious, radiant garment and created *ELEH*, and *ELEH* ascended in name. These letters combined with these, and the name *Elokim* was completed. And until He created *ELEH* – this, *Elokim* did not ascend

to form the name *Elokim*. And these sinned in worshipping the golden calf. Of this secret it is said, *ELEH* is your Lord, Israel.

15. Just as the letters *MI* joined the letters *ELEH*, so does this name remain forever united, and on this secret stands the world. Eliyahu then flew away, and I could not see him. It is from him that I knew this, which stands on the secret, and its explanation. Rabbi Elazar has come, and all the disciples, too, and they bowed down before him, wept and said, if we had (not) come into this world but only to hear this secret, it would have been enough.

16. Rabbi Shimon said, "Onto these Heavens and their hosts were created in *MA*, as it is said, 'When I behold the Heavens, the works of Your hands,' and it is said, '*MA*, how glorious Your name is throughout all the earth, which You set Above the Heavens, it ascends in name.' That is why it created Light for Light, clothed this into this, and elevated in the Supernal Name, this the Creator created in the beginning. This is the Supernal Creator, for *MA* is not such and was not created."

The Rose

1. Rabbi Hizkiyah opened (began): "It is said, as a rose among thorns" (*Shir HaShirim*, 2:2). He asks, "What does a rose represent?" He answers, "It is the Assembly of Israel, meaning *Malchut*. For there is a rose, and there is a rose. Just as a rose among thorns is tinged with red and white, so does the Assembly of Israel (*Malchut*) consist of judgment and mercy. Just as a rose has thirteen petals, so the Assembly of Israel consists of thirteen properties of mercy, surrounding it on all sides. After all, *Elokim* (the name of the Creator that alludes to His attitude towards the lower ones by the force of judgment), as it is said, 'In the beginning, *Elokim* created' (the first sentence in the Torah), In the beginning (initially) when He thought it, He created thirteen words to surround the Assembly of Israel and to protect it, and here they are: THE, HEAVEN, AND-THE, EARTH, AND-THE EARTH, WAS, EMPTY, AND-CHAOTIC, AND-THE DARKNESS, OVER, THE FACE, OF THE ABYSS, AND-THE SPIRIT, up to the word *Elokim*" (In Hebrew, "and" is written in conjunction with the word following it. Hence, it is considered as one word).

As its object of study, Kabbalah takes the only creation, the only thing that exists besides the Creator—man's self, or "I," and researches it. This science breaks down the self into parts, explains the structure and properties of each part, and the purpose of its creation. Kabbalah explains how every part of man's self, called "the soul," can be changed so that one would reach the goal of creation, the state desired by both the Creator and man himself, provided he realizes it.

There is not a science in the world that can describe, either graphically or analytically, through use of formulas, our sensations and desires, and how diverse and multifaceted they are. That is how fickle, unpredictable, and absolutely distinct they are in everyone. This is because our desires surface in our mind and sensations in a gradual order, in a certain sequence, so we may acknowledge and correct them.

Our self is our essence, the only thing that characterizes an individual. However, it is ever-changing, and what remains is merely an external, animate shell. This is why it is said that every moment man is born anew. Yet, if this is so, how should we regard one another, and how should we perceive ourselves? How can we possibly "stabilize" anything within and outside of us if we are constantly changing, and all that we perceive is a function of our inner state?

The Creator is the source of Light (pleasure). Those who draw near Him sense Him as such. Such people, who draw near the Creator and thereby sense Him, are called Kabbalists (from the word *Lekabel*—to receive the Creator's Light). One can draw near the Creator only through equivalence of desires. The Creator is incorporeal, and can only be sensed with our heart. Naturally, what is meant by "heart" is not the pump that mobilizes blood through our veins, but the center of man's every sensation.

However, one cannot sense the Creator with just his heart, but only with a small point in it. And to feel this point, man must develop it himself. When one develops and expands this point, the sensation of the Creator, His Light, can enter it.

Our heart is the sum of our egoistic desires, and the small point within it is part of the spiritual, altruistic desire implanted from Above by the Creator Himself. It is our task to nurture this embryo of a spiritual desire to such an extent that it (and not our egoistic nature) will determine all of our aspirations. At the same time, the egoistic desire of the heart will surrender, contract, wither, and diminish.

After being born in our world, one is obliged to change his heart from egoistic to altruistic, while living in this world. This is the purpose of his life, the reason behind his appearance in this world, and it is the goal of all creation. A complete replacement of egoistic desires with altruistic ones is called "the End of Correction." Every individual and all of humanity must attain it in this world together. Until one achieves this, he will continue to be born into this world. The Torah and all the prophets speak exclusively of this. The method of correction is called "Kabbalah."

One can change his desires only if one wishes to change them. Man is created an absolute egoist; he can neither adopt different desires from other people or from the surrounding world—as his surroundings are just like him—nor does he have any link to the spiritual worlds, since such a link is possible only through mutual properties. The spiritual can only be perceived in altruistic desires.

Hence, an individual in our world has no chance of transcending the boundaries of this world on his own. That is why we were given the Torah and its most effective part, Kabbalah—to help man acquire the desires of the spiritual worlds.

In order to create man in remoteness to Himself, so that man would realize his insignificance and would come independently to the desire to ascend, the Creator created all creation as degrees descending from Him. The Creator's Light descended along these degrees, and at the lowest degree, created our world and man in it. Having realized his insignificance and wishing to ascend to the Creator, man (to the extent that he wishes to approach the Creator) ascends along the same degrees by which his initial descent took place.

In all, there are ten degrees, called "ten *Sefirot*": *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*. Like ten screens or curtains, these ten *Sefirot* conceal the Creator's Light from us or the Creator Himself (which is the same thing). These ten screens constitute the ten degrees of our remoteness from the Creator.

Therefore, in order to draw near the Creator by one degree, the lowest one above our own properties, we must acquire the properties of that (lowest) degree. This means that our properties become similar to the properties of that degree, rather than remaining inferior to it. To acquire similar properties means to have the same desires. As soon as our desires coincide with the desires of that degree, its concealment fades, and we seemingly exist on it, and only nine degrees separate us from the Creator.

However, the last, lowest degree differs from all the others: as soon as one ascends out of our world and onto the first degree, he already begins to see (sense) the Creator. And all the subsequent degrees are degrees of drawing closer to the Creator. Only the very last degree, at which we presently exist, conceals the Creator completely, whereas all of the Higher Degrees only distance Him.

Although we count ten degrees, there are in fact only five of them. This is because six degrees: *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, and *Yesod* combine into one *Sefira*, called *Zeir Anpin* (ZA). ZA itself is sometimes referred to as *Tifferet*, for this *Sefira* reflects the common attributes of all of its six *Sefirot*.

So, there are five degrees of concealment from the Creator down to our world: *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*. Every degree is alternatively called *Olam* (world), from the word *Haalamah* (concealment). Every degree has its sub-degrees, called *Partzufim* (plural for *Partzuf*), and every sub-degree has its own

sub-degrees, called *Sefirot* (plural for *Sefira*). Thus, in all, 5 x 5 x 5 = 125 degrees-*Sefirot* exist between us and the Creator.

Below is a table of the degrees from the Creator down to our world:

The Creator: an absolutely altruistic desire to create a soul (man) in order to fill it with delight.

The world of Infinity: the existence of souls in the ultimate, perfect state.

WORLDS	SEFIROT	PARTZUFIM	
1st World Adam Kadmon (AK)	Keter	Galgalta	(*)
	Hochma	AB	(*)
	Bina	SAG	(*)
	ZA	MA	(*)
	Malchut	BON	(*)
2nd World Atzilut	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
3rd World Beria	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
4th World Yetzira	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
5th World Assiya	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)

Our world: the five egoistic desires felt in the heart.

(*) – Consists of five *Sefirot*– *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*.

In all, there are 125 degrees from the Creator to our world.

THE GOAL OF CREATION

Since there is no notion of time in the spiritual, we already exist in our ultimate, perfect state in the world of Infinity (*Ein Sof*). Because desire in the spiritual designates action, desire itself acts, without a body. Therefore, when the desire to create souls (the will to enjoy) appeared in the Creator, when He wished to fill them with the most perfect delight—to sense Him and to delight in His perfection—to make creatures just as He is, His desire was immediately realized. Thus appeared the World of *Ein Sof*, in which we already exist in our final state.

However, we still need to attain this state in our sensations. This is reminiscent of a sleeping person: even though he is sleeping somewhere, he does not understand where he is until he wakes up. However, in order to achieve this perfect state, we must go through a gradual process of transformation of our inner properties (desires), which corresponds to the spiritual ascension from our world through all the worlds, to the World of *Ein Sof*.

To lead us to the final state, the Creator governs us from Above through all the worlds. Thus, there is nothing in our world that does not originate in the World of *Ein Sof*, where the final state of every soul determines the path that it is destined to travel **in general** and the changes that it has to undergo **in particular** at every moment (state) of its spiritual advancement towards the World of Infinity.

There is no way back: everything that happens is dictated by the necessity to bring every soul to its final state. Only this goal determines the state of our world at every second, what happens to it in general and to each of us in particular. The Creator created nothing for naught. Rather, everything serves His purpose.

However, the will that stems from Above does not exclude our active participation in our own advancement. Instead of being slaves that move under the compulsion of a beating stick called suffering, we can turn our path of suffering into the path of Torah—to actively and quickly travel this path from below upwards on our own by realizing that the Creator's purpose is indeed desirable.

This is possible via a request for spiritual elevation—raising *MAN*, a prayer. In response, we will receive spiritual strength from Above that will help us improve our qualities, i.e., to ascend. The entire Torah speaks only of this, and Kabbalah goes further still and provides a detailed explanation of the path itself. As if on a map, it depicts what we go through and where (in what state and at which degree) we are now.

Kabbalah studies the structure of the spiritual worlds. The purpose of these worlds is to weaken the Creator's signals (desires) so that we could understand them with our egoism and realize them with our mind. In Hebrew, the word for "world" is *Olam* (from the word *Haalamah*—meaning concealment), for these worlds conceal and weaken the Creator's Light to such an extent that we can feel it.

Depending on everyone's spiritual qualities, on the degree of one's attainment (complete egoism = our world, partial altruism = spiritual worlds), we perceive the Creator or His Light differently at each of the 125 degrees. These 125 degrees amount to just ten, called "the ten *Sefirot* between the Creator and us," where every lower *Sefira* transmits less of the Creator's Light, as perceived by those at that degree. The lower the *Sefira*, the less of the Creator's Light it lets through to those that are below it.

SEFIROT

These are the names of the *Sefirot*: *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*. However, six of them are combined into one *Sefira*, called *Zeir Anpin*, so in all there are five *Sefirot*: *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*. Also, ZA himself (ZA is usually considered a male *Sefira*) is sometimes called *Tifferet*, since *Tifferet* is his main *Sefira*, absorbing within itself the properties of all six *Sefirot* of ZA. Thus, the Creator created only five *Sefirot*:

Keter—the Creator's desire to bestow delight upon us, *Malchut*;

Hochma—the pleasure itself, which the Creator wishes to bestow upon us;

Bina—passes the pleasure from *Hochma* to ZA;

ZA—accepts the pleasure from *Bina* and passes it to *Malchut*;

Malchut—receives the pleasure.

Bina consists of two parts: her upper part, called GAR or *AVI*, is unwilling to receive the Light from *Hochma*. However, since the Creator wishes to impart this Light to the lower ones, the lower part of *Bina*, called ZAT or *YESHSUT*, receives the Light from *Hochma* and passes it to ZA. ZA does not want to receive the Light, but *Malchut* (to the extent of her correction) evokes ZA to receive the Light from *Bina* and pass it on to her. Hence, we sometimes speak of the general reception of the Light by ZA and *Malchut*, which are together called ZON (ZA and *Nukva*).

The process is such that *Malchut*—to the extent that her desires are corrected from egoism to altruism—asks ZA to receive the Light "for the Creator's sake."

To this extent, *ZA* requests the Light from *Bina*. Subsequently, *Bina* turns to and receives the requested amount of Light from *Hochma*, then passes it to *ZA*. *Malchut* (to the extent of her corrected properties) merges with *ZA* via equivalence of form (desires), and receives this Light.

Keter, *Hochma*, and *GAR* of *Bina* do not want to receive the Light, but starting with *ZAT* of *Bina* (*YESHSUT*), the desire to receive the Light so as to pass it to the lower ones appears in the *Sefirot*.

Keter	Galgalta or Metzah - forehead	"bestowal"
Hochma	Eynaim - eyes	**GE**
Bina GAR of Bina	Nikvey Eynaim - pupils	
Bina ZAT of Bina	Awzen - ear	
ZA	Hotem - nose	**AHP**
Malchut	Peh - mouth	"reception"

Malchut herself is the creature—the egoistic will to receive pleasure, to enjoy the Creator's Light. This desire is to enjoy the Creator's Light or the Creator (which is the same thing) is the essence of *Malchut*. We are parts of *Malchut*. However, if we have only egoistic desires, we feel the Creator's Light as pleasures in our world. This is a micro dose of His Light. By correcting our desires (properties), we can ascend the spiritual degrees of the Upper Worlds, and there experience the Creator's true delight.

According to the Thought of Creation, *Malchut* must receive the Light from the four previous *Sefirot*, and delight in it. Hence, *Malchut* herself consists of five parts: she receives the Light from the preceding *Sefirot* in four parts, and senses it in the fifth.

All the *Sefirot* that precede *Malchut* (excluding *Malchut*) are similar to our sensory organs, and *Malchut* is like the heart that receives from all organs: brain, sight, hearing, smell, taste, and touch. The heart is *Malchut*, and the sensory organs are the first nine *Sefirot* that precede *Malchut*. All of these parts of *Malchut* are egoistic—they wish to receive the Light (pleasure) so as to enjoy it. With such properties, *Malchut* cannot receive more than a micro dose of the Light of our world, sensing the Creator in a manner called "this world."

However, if *Malchut*, i.e., every one of us, were to receive desires (aspirations) from Above to *bestow* delight upon the Creator to the same extent that we feel the Creator bestowing upon us, with this property (desire), man would ascend spiritually to a degree above our world. He would sense the Creator as spiritual Light, altruistic pleasure and great knowledge, attainment of supernal thoughts and the essence of existence.

SCREEN

Malchut (man) can receive the Light only in anti-egoistic desires. If such desires appear in *Malchut* as a result of the realization that egoism is her enemy (with the help of Kabbalah), to the extent of her hatred for it, *Malchut* can repel the egoistic pleasures for the sake of spiritual perfection, i.e., similarity to the Creator in her desire to please Him and act for His sake.

This ability to repel selfish reception of pleasure is called "a screen," and the repelled pleasure is called "Returning Light," and the pleasure that comes to *Malchut* is called "Direct Light." It is precisely in the repelled pleasure, meaning in the desire to bestow whole-heartedly, selflessly, that man can sense the Creator's Light and Supreme Knowledge.

Since *Malchut* (man's egoism) has to repel pleasure from the five parts of her egoism, the reflecting screen must also consist of five parts. Hence, it creates five parts of the Returning Light. The five parts in *Malchut* are called by the names of the *Sefirot* from which they receive. The five kinds of Direct Light are called *NRNHY*: *Nefesh*, *Ruach*, *Neshama*, *Haya* and *Yechida*. The Light that emanates from the Creator descends in the following order:

Yechida

Haya

Neshama

Ruach

Nefesh

PARTZUF

After *Malchut* reflects the Light (pleasure), she decides to receive it in order to delight the Creator, because He wants *Malchut* to receive pleasure and feel Him. The reflection of all the incoming pleasure is called *Rosh* (head). The partial reception of the Light to the extent of one's anti-egoistic powers is called *Toch*

(interior). The unfulfilled desires (due to the absence of a screen on them) are called *Sof* (end) (see below diagram).

This is the structure of the soul (*Kli*, vessel, corrected altruistic desire, *Partzuf* or spiritual body). We call the parts of the spiritual structure by the names of our physiological body: head, body, and limbs. There are five parts in the *Rosh* (head): skull—*Galgalta*, eyes—*Eynaim*, ears—*Awznaim*, nose—*Hotem*, and mouth—*Peh*. There are five parts in the *Guf* (body) from the mouth—*Peh* to the navel—*Tabur.* In the limbs, there are five parts from the navel to the toes (see below diagram).

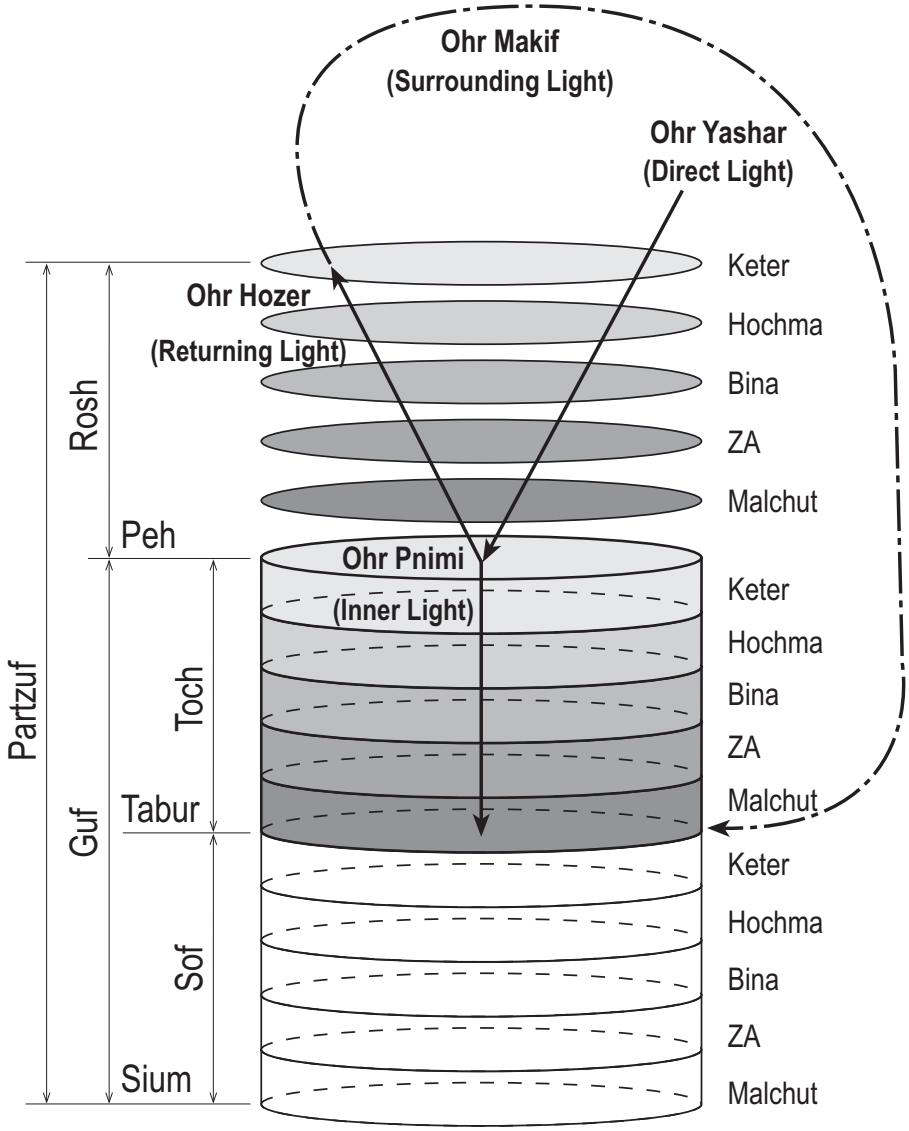

THE INVERSE PROPORTION BETWEEN THE VESSEL AND THE LIGHT

The more strength *Malchut* has to oppose egoism, the greater the Light that enters her. However, although one works on the correction of the vessel's coarser part, he receives the Light from his efforts in his subtler desires. In other words, there is an inverse proportion between the vessel and the Light: the coarser the desire (*Kli*) that is corrected, the greater the Light that enters *Malchut* (vessel); however, it enters her Upper *Kli* (desire).

Since *Malchut* (i.e., all that exists apart from the Creator) is absolutely egoistic, she can only be corrected by imparting onto herself the properties of *Bina*, the Creator—bestowal without reception. This is the property of absolute altruism, of selfless bestowal. To receive such a property (desire) is tantamount to ascending from the level of *Malchut* to the level of *Bina*.

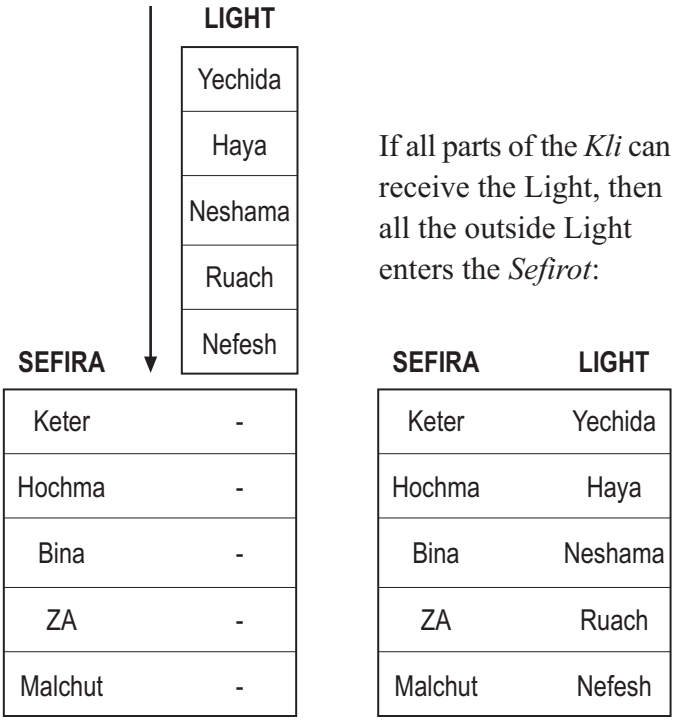

Malchut herself is the will to receive pleasure. The ban imposed on the reception of pleasure for oneself is called the **First Restriction** (*Tzimtzum Aleph*). Restriction is a ban on the reception of pleasure; however, if the receiver aspires to please the Creator and not himself, he is allowed to receive the pleasure.

Whether *Malchut* wants it or not, if she (soul, man) has egoistic desires, the Light will not enter her (be felt within her). Hence, we are utterly unable to feel the spiritual (the Creator).

THE STATE OF *KATNUT* (SMALLNESS)

Yet, *Malchut* is not the only *Sefira* that cannot receive the Light: from the world of *Atzilut* and below, *Sefirot Bina* and ZA cannot receive the Light either. This ban is called the **Second Restriction** (*Tzimtzum Bet*). In this restriction, *Malchut* seemingly ascends in her desires to *Sefira Bina*. Her desires of "reception" dominate three *Sefirot*: *Bina*, ZA, and *Malchut*, as *Sefirot Bina* and ZA also fall under the rule (desire) of the elevated *Malchut*.

If a *Partzuf* has no strength to oppose its egoistic desires of reception in *Sefirot Bina*, ZA and *Malchut* (*AHP*), its lower part is not entitled to receive the Creator's Light, as it will receive it selfishly, thereby causing great harm to itself. To avoid this, the upper part of the *Partzuf*—*Sefirot Keter* and *Hochma* (*GE*)—separates from the lower part by *Parsa* (partition), through which the Light cannot pass downwards. Therefore, as a result of *Malchut's* ascent to *Bina*, each degree was divided into two parts:

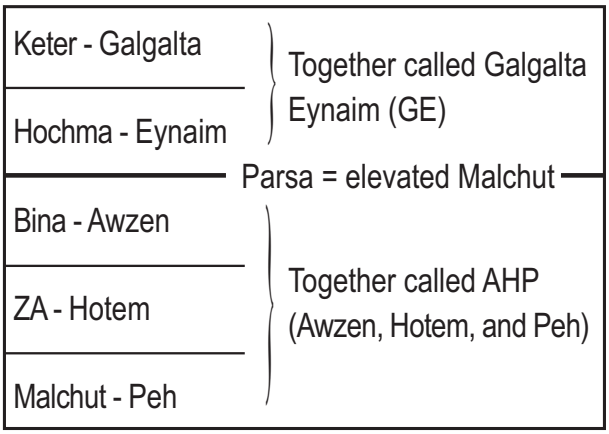

Malchut restricted the spreading of Light inside the *Partzuf*, and two parts were formed in her: *GE* receives the Light, i.e., *Sefirot Keter* and *Hochma* receive the Lights *Nefesh* and *Ruach*, while the other part of the *Partzuf* (*Sefirot Bina*, ZA, and *Malchut*) is below the *Parsa*, and therefore does not receive the Light. Their corresponding Lights—*Neshama*, *Haya* and *Yechida*—also remain outside of the *Partzuf*.

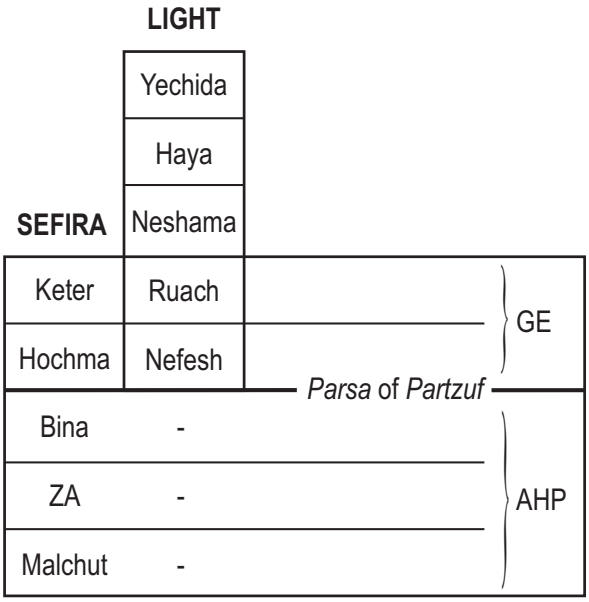

This degree (*Partzuf*) is deprived of the Light *Neshama-Haya-Yechida* and is left with just the Light *Nefesh-Ruach*, called "air." This is designated by the entry of the letter *Yod* into the word Light (*Ohr* = *Aleph-Vav-Reish*). Thus, the word Light (*Ohr*) turns into air (*Avir* = *Aleph-Vav-Yod-Reish*). This state of the vessel is called *Katnut* (small state). In other words, the ascent of *Malchut* to *Bina* is designated by the entry of the letter *Yod* into the word Light (*Ohr* = *Aleph-Vav-Reish* +*Yod* = *Aleph-Vav-Yod-Reish* = *Avir*—air). This means that because of *Malchut's* ascent to *Bina*, the *Partzuf* lost its Light and was left with air.

In such a state, the degree or *Partzuf* is called *Katnut* (smallness), where *Sefirot Keter* and *Hochma* have only the Light *Nefesh-Ruach*, as *Sefirot Bina*, ZA and *Malchut* are below the *Parsa*, and do not receive the Light. The *Parsa* prevents the Light from spreading below it. *Sefirot Keter-Hochma* and *Bina-ZA-Malchut* are designated by the following letters:

Keter	- Mem	- M
Hochma	- Yod	- I
Bina	- Hey	- H
ZA	- Lamed	- LO
Malchut	- Aleph	- E

In the reverse order, these letters form the Creator's name *Elokim*, where *GE* = letters *Mem* + *Yod* = *IM* (pronounced as *MI*), and *AHP* = letters *Aleph* + *Lamed* + *Hey* = *ELEH*. Since man attains the Creator from below upwards, the Creator's name *ELOKIM* is read from below upwards.

After the birth of all the worlds and the descent of the entire Creation to our world, all the *Partzufim* of the world of *Atzilut* and the worlds of *BYA* passed into the state of *Katnut*. Thus, the Light is present in *GE*, but absent in *AHP*. *AHP* of the Upper Degree fell into *GE* of the lower degree, thus forming the spiritual ladder between the Creator and man in our world, and the lowest part of the last spiritual degree of the world of *Assiya* fell into a point in man's heart. Consequently, all the intermediate degrees now exist one inside the other: *AHP* of the Upper Degree is inside *GE* of the lower one:

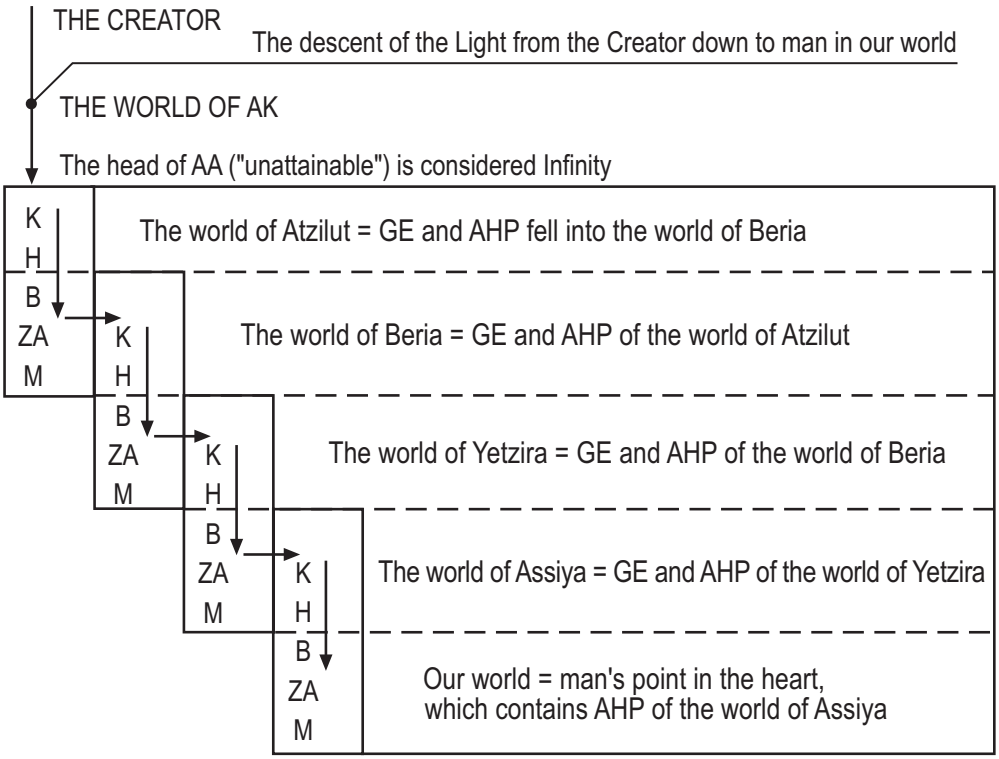

The sum of man's desires is referred to as his heart. Since the nature with which we are born is absolute egoism, man does not feel the spiritual point in his heart. However, at some point in one of his reincarnations, man begins to gradually strive towards attainment of the causes of life, its evaluation; he

yearns to attain himself, his source, just as you do right now. Man's aspiration to the Creator is precisely this aspiration to attain his origin. Man's discontent in life often helps him in this search, when there's nothing that appeals to him in his surroundings. Such circumstances are sent from Above in order for man to start feeling an empty point in his heart, and to stimulate in him the desire to fulfill it.

The Creator manifests as the altruistic property to bestow pleasure without any benefit for Himself. From this, we can understand the property of *Sefirot Keter*, *Hochma,* and *Bina* that share the Creator's property of bestowal. The only Creation is *Malchut*, the will to receive the Light (pleasure). All of us and our entire world are the lowest part of this egoistic *Malchut*.

THE STATE OF *GADLUT* (GREATNESS/ADULTHOOD)

However, if one (*Malchut*) raises *MAN*, the request for his spiritual ascent, by making efforts to free himself from egoism and by praying to the Creator for help, the Light *AB-SAG* descends from Above. It comes from the world of *AK*, brings *Malchut* altruistic strength and enables her to return from *Bina* back to her place. In other words, *Malchut*'s ability to refrain from selfish reception of pleasure is complemented with the strength to receive pleasure for the Creator's sake, to receive the Light of *Hochma* within *AHP*, for His sake.

Subsequently, *AHP*, or *Sefirot Bina*, *ZA* and *Malchut*, become reactivated, the *Partzuf* regains all five *Kelim* (parts), the letter *Yod* disappears from the word *Avir* (air), and it turns to being *Ohr* (Light). In that state, all five Lights *NRNHY* fill the *Partzuf*, the letters *MI* join the letters *ELEH*, forming the Creator's name—*Elokim*. This state is called *Gadlut* (greatness/adulthood).

ASCENT OF THE LOWER ONE TO THE UPPER ONE

As a result of *Malchut's* ascent to *Bina*, the Upper *Partzuf* establishes contact with the lower one. As a result, the lower *Partzuf* can ascend to the level of the Upper One. This is the reason for the second restriction: to give the lower ones (man) the opportunity to ascend to the World of Infinity, up to the Creator Himself.

In order to establish this contact, the Upper *Partzuf* deliberately diminishes itself, descends to the level of the lower *Partzuf*, and becomes similar to the lower one in its properties. *AHP* of the Upper *Partzuf* willingly falls into *GE* of the lower one, as though it has no strength to receive the Light, and they become a single whole. This is similar to a scenario when a strong individual joins a society of criminals, imitating their behavior, so that after being admitted into

their circle and establishing contact with them, he will gradually influence and correct them.

How? The Upper Light (the so-called Light of *AB-SAG*) comes and provides *AHP* of the Upper *Partzuf* with the strength to ascend to their *GE*. And *GE* of the lower *Partzuf* ascend together with them: because they were a single whole and equivalent in their properties below, they receive the same strength to ascend.

Upon receiving the Light of *AB-SAG*, *GE* of the lower *Partzuf* become like Upper One. Therefore, we should not regard the second restriction as negative, but as help from the Upper *Partzuf*. It descends to the lower *Partzuf* by corrupting its own properties in order to equalize itself with the lower one, so as to subsequently ascend together with it to its previous level. This way, the lowest degree can ascend not only to the next Higher One, but also to the Highest Degree of the spiritual ladder.

THE LIGHT OF *ZON* IS THE LIGHT OF THE WORLDS *BYA*

Partzuf YESHSUT is *AHP* of *Partzuf Bina* of the world of *Atzilut*, and all that it receives and passes to *ZON* of the world of *Atzilut* subsequently descends to the worlds of *BYA* and then to us.

In the small state (*Katnut*), *AHP* of *YESHSUT* falls into *ZON*. Then *YESHSUT* receives strength, and by elevating its *AHP*, it elevates *ZON*, too. By ascending to *YESHSUT*, *ZON* become similar to it and receive the Light at the level of *YESHSUT*. *ZON* can never receive the Light of *Hochma* in their own level; they can only receive the Light of *Hassadim*, the Light essential to their existence.

ZON of the world of *Atzilut* are called *Olam* (world), just as our world is also called *Olam*, for all that *ZON de Atzilut* receive can be received by man in this world. And vice versa—all that *ZON de Atzilut* cannot receive is unattainable to man, for we attain only up to the level of *ZON*, and not higher.

And since *ZON* cannot receive the Light of *Hochma* in their place, the Creator purposely initiated the second restriction, thereby lowering the *Sefirot* of *AHP* of *Partzuf YESHSUT* down to *ZON*, so that *ZON* would be able to ascend to *YESHSUT* and higher, up to the Highest Degree. Hence, it is said in the Torah (*Beresheet Barah*): "In the beginning the Creator created all in judgment (restriction), but after seeing that the world (*ZON*) cannot exist (receive all of the Light of *Hochma* prepared for it), added to judgment the property of mercy."

In the beginning, He elevated *Malchut* (the restriction of *YESHSUT*, for *Malchut* is restricted from receiving Light) to *Bina* (mercy of *YESHSUT*). As a result, *AHP* of *YESHSUT* fell into *ZON* and merged with them. However, the world (*ZON*) still cannot exist in this way. Hence, the Creator added mercy to judgment: He gave *YESHSUT* the strength to elevate its *AHP* together with *ZON* to the degree of *YESHSUT*. There, *ZON* receive the Light of *YESHSUT* and pass it down to all the worlds of *BYA* and to our world.

CORRECTION IN THREE LINES

Each of the ten *Sefirot* in turn consists of ten individual sub-*Sefirot*. *Malchut* ascends to *Bina* in each individual *Sefira*, i.e., to the full height of the ten *Sefirot*; in each particular *Sefira*, *Malchut* moves up from its place to the place of *Bina* in that *Sefira*:

(M - ZA - | B - H - K) - K
(M - ZA - | B - H - K) - H
(M - ZA - | B - H - K) - B
(M - ZA - | B - H - K) - ZA
(M - ZA - | B - H - K) - M

The sign | signifies a particular *Parsa* in a *Sefira*, the restriction imposed on the spreading of Light. *GE* that remain in each *Sefira* above the *Parsa* are called the **"right line,"** for there is Light in them. *Malchut* that ascends to *Bina* in each *Sefira* creates the **"left line"** with her restriction on the reception of Light. A *Zivug* made on the elevated *Malchut* (only on the free, unrestricted *Kelim KHB*) allows the Light of *Hassadim* to shine in *GE*, and this reception of the Light of *Hassadim* in *GE* is called the **"middle line."**

Now let us clarify what is written in *The Zohar*: There are ten *Sefirot*: *Keter* (*K*), *Hochma* (*H*), *Bina* (*B*), *Hesed* (*H*), *Gevura* (*G*), *Tifferet* (*T*), *Netzah* (*N*), *Hod* (*H*), *Yesod* (*Y*), and *Malchut* (M). However, there are actually only five of them: *Keter* (*K*), *Hochma* (*H*), *Bina* (*B*), *Tifferet* (*T*), and *Malchut* (M). This is because *Tifferet* (alternatively called *Zeir Anpin*—*ZA*) consists of six *Sefirot*, from *Hesed* to *Yesod*. Five *Sefirot KHB-ZA-M* created five *Partzufim* in each world. In the world of *Atzilut*, these *Partzufim* are *Arich Anpin* (*AA*), *Aba ve Ima* (*AVI*), and *Zeir Anpin* and *Nukva* (*ZON*). *Keter* is called *AA*; correspondingly, *Hochma* and *Bina* are called *AVI*; and *ZA* (*Tifferet*) and *Malchut* are called *ZON*.

The essence of the seven days of creation lies in *Partzufim ZA* and *Nukva* of the world of *Atzilut*, which consist of seven *Sefirot*: *HGT-NHYM*. And from the

description of creation it transpires how *AVI* (*Hochma* and *Bina*) beget *ZON* (all of creation, including us) and elevate them to their final state during the 6,000 years. This is what *The Book of Zohar* tells us.

Rabbi Hizkiyah began his explanation of *Nukva* of the world of *Atzilut* by clarifying the birth of *ZON* from *Ima* (*Bina*), called *Elokim*. That is why he began his explanation with a rose, *Nukva* of *ZA*. At the utmost completion of its development, *Nukva* of *ZA* is called *Knesset Israel*, the Assembly of Israel. For *Nukva* consists of all the souls called *Israel*; hence, it is said that a rose is *Knesset Israel.*

There are two states in a rose (*Malchut*). The lowest, initial, small state (*Katnut*) is when *Malchut* consists only of *Sefira Keter* filled with the Light *Nefesh*, while her other nine *Sefirot* are those that fell from the world of *Atzilut* to the world of *Beria*. The other state of *Nukva* is mature, big, complete (*Gadlut*), when her nine *Sefirot* ascend from the world of *Beria* back to the world of *Atzilut*, and complete the full ten *Sefirot* of her *Partzuf*. Then, being equal to her husband, *Malchut* ascends together with him to *AVI* and clothes them, i.e., receives their Light.

The clothing of the lower, outer *Partzuf* onto the Upper, Inner One means that the lower *Partzuf* attains a part of the Upper One, ascends to a Higher spiritual level, and becomes in some way similar to the Upper *Partzuf.*

In that state, *ZA* is called Israel, from the letters *LI* (to me) and *ROSH* (head), which signifies the state of *Gadlut*, while *Nukva* is called "the Assembly of Israel," for she accumulates all of the Light of her husband, *ZA*, and passes it to the lower ones—the souls in the worlds *BYA*.

Nukva's state of *Katnut* is called "a rose among thorns," for nine of her lower *Sefirot* in the *Katnut* state fell under the *Parsa* of the world of *Atzilut*, thereby losing the Light of the world of *Atzilut*, and becoming as dry as thorns. And in her *Gadlut* state, *Nukva* is simply called "a rose" or "the Assembly of Israel." This is why it is written, "there is a rose, and there is a rose."

The color red designates the rose's connection with the outer, impure forces, which, because of this connection, can suck the strength (Light) from it. This is because nine of her *Sefirot* are in exile below the world of *Atzilut*, in the world of *Beria*, which may already contain impure forces. And the rose also has a color white in its *Sefira Keter*, for her *Sefira Keter* is in the world of *Atzilut*, above the *Parsa*, where there is no contact with the lower, impure forces. In other words, there are two opposite states: perfection and its absence, Light and darkness. They are felt by him who merits it.

It is therefore written that just as a rose among thorns is tinged with red and white, so does the Assembly of Israel consist of judgment and mercy. This shows that in *Gadlut*, when *Malchut* is called *Knesset Israel*, even though she ascended to *Bina* and clothed her, she still retains the property of judgment, of restriction—an attitude that's tough and just, rather than compassionate. This is so because she needs a screen (a force of resistance to her egoistic desires), which, if available, enables *Malchut* to receive the Upper Light.

The law, judgment, or restriction does not allow for the reception of Light in egoistic desires. The screen, the aspiration to oppose one's egoistic desires, repels the Upper Light (pleasure) back to its source, the Creator. The Light that man sends back is called "Returning Light" or the "Light of Judgment." To the extent of the intensity of the reflective force (i.e., the force of resistance to one's will to receive), man is allowed to receive the ten *Sefirot* of the Upper Light (called the Direct Light or the Light of Mercy) for the Creator's sake, in precisely these altruistic desires. And that is why, even in its complete state, the Assembly of Israel consists of judgment and mercy, which corresponds to the red and white colors of a rose among thorns.

And this is the pool made by King Shlomo (Solomon). It is built on twelve bulls, for the nine lower *Sefirot* of *Malchut* that fell to the world of *Beria* were corrected there from twelve heads of bulls. One of their *Sefirot*, *Keter*, which remained in the world of *Atzilut*, is called the "pool" that is built on these bulls. Together, they are called thirteen rose petals. (The reason why the ten *Sefirot* of *Malchut* are divided by ten-*Hassadim* or thirteen-*Hochma* will be clarified later).

The Light of a complete *Nukva* is called *Hochma*, as it contains the Light of Wisdom, and originates from the thirteen names called "the thirteen attributes of mercy." However, the main thing that Rabbi Hizkiyah wants to tell us is that a rose among thorns is above the Assembly of Israel, because, as is well known, all that is present in *Nukva's* complete state must exist in her small state as well, albeit in diminished similarity.

Therefore, it is said that the properties of white and red in the small state correspond to the properties of mercy and judgment in the big state. And the thirteen petals of the small state, when corrected, create in *Nukva* the thirteen attributes of mercy in her big state. Later on, we will see how these thirteen attributes of *Malchut* of the world of *Atzilut* change her in both the small and big states.

It is written that, in the process of creation, "in the beginning *Elokim* (*Bina de Atzilut*) created" *Nukva* of ZA with thirteen words: *ET*, *SHAMAIM*, *VE'ET*,

ARETZ, *VEARETZ*, *HAITA*, *TOHU*, *VABOHU*, *VECHOSHECH*, *AL*, *PNEI*, *TEHOM*, *VERUACH* (from the word *Elokim* to the word *Elokim*). And these thirteen words signify the thirteen petals of a rose among thorns (her small state), like the pool built by the King Shlomo, which stands on thirteen (twelve) bulls (nine lower *Sefirot* of *Malchut* without Light, as they are in the world of *Beria*, below the *Parsa* of the world of *Atzilut*). These words are the preparation for the purification and correction of the Assembly of Israel in order to receive the thirteen attributes of mercy.

These thirteen attributes of mercy (the Light of a complete *Nukva*) surround her and shine upon her from all sides, and guard her from the touch of foreign (egoistic) desires. After all, until she is filled with all the Light of *Hochma* in her complete, big state, there's a potential for foreign, egoistic desires to cling to and feed off her.

2. Afterwards, the name *Elokim* is mentioned once more, "*Elokim* soars." Why is it mentioned in this sense? So as to bring out the five rigid leaves that surround the rose, which are called "salvation." And these are the five gates. And it is said of this secret, I will raise the "cup of salvation" (Psalms, 116:13). It is the cup of blessing. The cup of blessing must rest on five fingers, just as a rose rests on five rigid leaves that correspond to the five fingers. And this rose is the cup of blessing, from the second to the third mention of the name *Elokim* (*Beresheet*, 1:2-3), there are five words: "soars," "over," "the surface," "of the waters," "and said"—in all, five words parallel the five leaves. And further, "The Creator said, 'Let there be Light'"—this Light was created. However, it was concealed and enclosed within that covenant that entered the rose and fructified it. And it is referred to as "A fructiferous tree, wherein is the seed thereof" (*Beresheet*, 1:12). And this seed exists in the mark of the covenant.

The five leaves are the five *Sefirot* of the Light reflected from *Malchut*, which she raises from the *Zivug de Hakaa.* The direct incoming Light is called five *Hassadim HGT-NH*, and it clothes into five parts (types of restrictions) of the Returning Light *HGT-NH*, called the five rigid leaves of a rose, which correspond to the text from the second (the spirit of God soared over the waters) to the third (and said) mention of the word *Elokim* in the Torah.

These words explain how the five rigid leaves (attributes) can be extracted from *Malchut* so that she will be fit for a *Zivug* and achieve the big state. And during the big state, when the five rigid leaves become five restrictions, they are defined as the five gates of reception of the Light of *Hassadim* of the Direct Light, and they are called salvation, and *Malchut* is called the cup of salvation or

the cup of blessing and good fortune, for, thanks to these leaves (restrictions), *Malchut* can receive the Light of *Hassadim*—a blessing.

The cup of blessing must rest on five fingers, for *Malchut* can receive the Light of *Hochma* only if she is clothed in the Light of *Hassadim* beforehand. Therefore, first she has to make a blessing, which means to receive the five parts (*NRNHY*) of the Light of *Hassadim* with the help of five fingers (five restrictions), and only then to receive in them (i.e., in the corrected intentions) the Light of *Hochma*.

Hence, a cup of wine must be raised with two hands, as five fingers of the right hand symbolize mercy—*Hassadim*, and five fingers of the left hand symbolize restrictions. However, having started the blessing, the cup must only be held with the five fingers of the right hand (*Hassadim*, bestowing). Otherwise, the impure forces that take from the left (receiving) side become active, as such forces cling only to a place where there is reception of Light.

What follows is the big state of *Malchut*, which corresponds to the words of the Torah: "Let there be Light." These are the five lights, in which Adam saw the world from end to end, as it is written in the Talmud (*Hagigah*, 12). But the Creator saw that there would be transgressions in the generations of the Flood and the Tower of Babel, and concealed this Light. And the following generations will then need to attain it on their own.

Previously, these five *Hassadim* were in *Yesod* of ZA, and *Malchut* received from it, and not from *Bina*, called *Elokim*, as she does now. *Yesod de ZA* is called the mark of the covenant with the Creator (after the corrections, called circumcision, are made), and five *Hassadim* received on the five restrictions are called "seed." The main force of restrictions and the impact forces of the screen, with which it repels the Light, are in *Ateret Yesod* (the end of the *Sefira Yesod*). There occurs *Zivug de Hakaa*, from which *Malchut* receives the Light. Only at the end of correction will this *Zivug* pass on to *Malchut* herself.

Therefore, during the 6,000 years, the screen that is in *Yesod*, strikes at the incoming Light (pleasure) with its five restrictions (the forces that oppose egoistic reception of pleasure), thus creating five parts of the Returning Light, and receiving in them the five parts of the Light of *Hassadim*. Subsequently, ZA passes these five Lights of *Hassadim* from his *Yesod* to *Nukva*. And these five Lights of *Hassadim* are called "seed."

3. Just as the covenant is conceived from that seed in forty-two *Zivugim*, so the secret name fills and inseminates all forty-two letters of the initial act of creation.

The name "forty-two" = *MB* = *Mem* + *Bet* = 40 + 2 is composed of *HaVaYaH* (four letters), filled *HaVaYaH* (ten letters), and doubly filled *HaVaYaH* (twenty-eight letters). In all, 4 + 10 + 28 = 42, signifying the seed that exists in the mark of the covenant that is enclosed in five *Hassadim* and five *Gevurot*.

There are two aspects to *Nukva*: her body (*Partzuf*), which emerges from *Bina*, and her *Zivug*, called the secret of unity with ZA. *Nukva* can be in two states: small or big (*Katnut* or *Gadlut* respectively). The small state is an incomplete, insufficient state of *Malchut*, but it is necessary as preparation for the big state, called the revelation of the secret, of the concealed.

And since the big state reveals the small, and all that is concealed in the small state becomes clear in the big, he who is in a state of spiritual descent does not see the reasons for his state, but it all becomes clear to him when he attains the big state that follows.

As a result of the ascent of *Malchut* of *AVI* to their *Bina*, *Partzuf* of *Bina* (*AVI*) was divided into two parts: the upper part, *GE*, acquired the name *AVI*, while the lower part, *AHP*, became known as *YESHSUT*. *AVI* are filled with the Light of *Hassadim*, since they wish for no other, and *YESHSUT* receives it from them, for, although it desires the Light of *Hochma*, it cannot receive it in view of the fact that *Malchut* of *AVI* ascended above it.

However, although there is no Light of *Hochma* in *AVI*, they do not suffer without it whatsoever, and therefore exist in perfection called *GAR*, even in the absence of the Light of *Hochma*. And even when one raises *MAN* requesting strength (i.e., the Light of *Hochma*) so as to overcome his impure desires, *AVI* do not receive the Light of *Hochma*. *YESHSUT* receives this Light and passes it to ZA. Hence, although *AVI* are below the *Rosh* of AA, and there is no Light of *Hochma* in them, they do not suffer from it.

However, *YESHSUT* suffers from the absence of the Light of *Hochma*, wishing to pass it to ZA, so it waits for *MAN* from ZA in order to ascend to *AVI* in the form of *Sefira Daat*. For when the lower ones raise *MAN*, the whole of *Bina* ascends to the *Rosh* of AA; *YESHSUT* receives the Light of *Hochma* from AA and passes it to ZON. This corresponds to the disappearance of the letter *Yod* from the word *Avir* (air), and *Avir* turns into *Ohr*—Light (*Hochma*) once more.

However, for all that, even in the *Rosh* of AA, *AVI* remain only with the Light of *Hassadim* (air). Hence, the heads of both AA and *AVI* are called "Supreme Waters" or "Heaven." This is considering the fact that *AVI* can be beneath the *Rosh* of AA; however, since it does not affect their independence and perfection, it is as if they are in the *Rosh* of AA.

Under *AVI* there is a firmament (*Parsa*) of the world of *Atzilut*, which separates the *Kelim* of bestowal from the *Kelim* of reception of the world of *Atzilut*. *YESHSUT* and *ZON* (inferior waters) that need the Light of *Hochma* stand below the *Parsa*, which is in the chest of *AA*. It is therefore said that the inferior waters weep (i.e., their state is small), for they feel the lack of *Ohr Hochma* and wish to ascend to the *Rosh* of *AA*. In no way should one confuse the *Parsa* of the world of *Atzilut* (located within the world of *Atzilut*) that divides it into *GE* and *AHP* with the *Parsa* below the world *Atzilut* that separates it from the worlds of *BYA*.

The Light that is received above the *Parsa* of the world of *Atzilut* is called the Light of *Mem-Bet* (*MB*). However, the seven *Sefirot* of *ZON* (six *Sefirot* of *ZA* and one *Sefira* of *Malchut*) that designate the seven days of creation cannot receive this Light of *MB*, as they are located below the *Parsa* and receive only the Light of *Hassadim* (minimal sustenance) from *YESHSUT*.

However, when the lower ones (man) raise *MAN*, and *MAD* descends from *AB-SAG* (the Light that brings *Bina* back to the *Rosh* of *AA*), *YESHSUT* receives the Light of *Hochma* and passes it to *ZON*, allowing *ZON* to ascend above the *Parsa* that stands in the *Chazeh* (chest) of *AA*, and receive the Light of *MB*.

That is why the Light of *MB* in *ZON* is manifested in thirty-two *Elokim* and ten sayings, where thirty-two *Elokim* represent *YESHSUT* in the state of ascent, when *YESHSUT* receives thirty-two streams of wisdom (*Hochma*) that create in it the thirty-two names of *Elokim*, mentioned in the act of creation: "In the beginning the Creator created," and so on.

The ten sayings are five *Hassadim*. After *ZON* have already received the Light of *Hochma* from thirty-two *Elokim*, the five Lights of *Hassadim* that were received from *AVI* (signifying *MB*) are called "Supreme Waters." We see that the five *Hassadim* in *ZON* do not turn into the name *MB* before they receive from thirty-two *Elokim*. It is therefore said that thirty-two *Elokim* and ten sayings form the name *MB*, i.e., in the state of ascent.

Hence, Rabbi Hizkiyah said that the five Lights in the saying "Let there be Light" (signifying the five *Hassadim*) are called "seed" (abundance), which *Yesod* of *ZA* passes to *Malchut*. And it is called *MB*, although essentially it is merely five *Hassadim*; however, since it has the Light of *Hochma* that was received from thirty-two *Elokim* of *YESHSUT*, it refers to *MB*.

Flower Buds

4. In the Beginning, Rabbi Shimon opened, "The flower buds have appeared on the earth" (In Hebrew the words "land" and "earth" are designated by the same word, *Eretz*; Song of Songs, 2:12). "The flower buds" refer to the act of creation; "appeared on the earth." When? On the third day, as it is said, "And the earth brought forth grass" (*Beresheet*, 1:12). "The time of singing has come" refers to the fourth day, the time of strictness, judgment, restriction. Therefore, on the fourth day, the word "lights" is written with a missing letter, which hints at the strictness of judgment and a curse. "And the voice of the turtle dove is heard" refers to the fifth day, on which it is said, "Let the waters swarm," so that they can produce offspring. However, the words "is heard" already refer to the sixth day, on which it is said, "Let us make man," who, in the future, shall put action before understanding (we shall do and we shall hear, *Naaseh ve Nishmah*). For here it is said, "Let us make man," and there it is said, "We shall do and we shall hear." "In our land" refers to the day of *Shabbat*, which is like the Land of Life, the world to come.

It is completely incomprehensible to us how *The Zohar* compares the words from *Shir HaShirim* (Song of Songs, 2:12) with what is written in the Torah about the first days of creation. The six days of creation symbolize the six *Sefirot HGT-NHY* of ZA, onto which all ten *Sefirot* of *Nukva* are built. This is because *Nukva* is only the will to receive (pleasure), while her entire spiritual body (desires of bestowal) consists of her husband's *Sefirot*, ZA, the altruistic properties that ZA passes to *Nukva*.

Nukva herself (the created desire to receive pleasure) is an empty place unfilled with Light (the Creator). This is because the Light can only enter a desire (*Kli*) with similar properties to itself. Therefore, to the extent of her similarity to ZA, the properties that *Malchut* receives from ZA, those corrected properties of *Malchut* turn into a *Partzuf* and become filled with the Light that corresponds to their correction.

Thus, the greater the correction that is made in a particular part, the greater the Light (of the five Lights *NRNHY*) that enters that part. The corrected and fulfilled part of *Malchut* is referred to as a "world." Here and henceforth, *The Zohar* explains how *Nukva* is built out of ZA, i.e., how the world is created.

Nukva is called "earth." Flower buds are *Sefirot*—the properties of ZA that appear and grow within *Malchut* on the third day of creation, which corresponds to *Sefira Tifferet* (*Hesed*-1, *Gevura*-2, *Tifferet*-3). In the beginning, *Malchut* was created as ZA in height; two equally great celestial bodies, the Sun—ZA and the Moon—*Malchut*. This is why we see them as being equal in size when the Moon is full. After all, all that is said with regard to man. In the initial state following her creation, *Malchut* is a point at the feet of ZA, and subsequently grows along him.

That is to say, on the third day of creation, *Malchut* was equal in height (had the same properties) to *Tifferet* of ZA. However, *Malchut* was not able to receive the Light in such a state. Hence, it is said, STRICTNESS (judgment) APPEARED ON THE EARTH (in *Malchut*); the flower buds merely appeared.

And after that, THE TIME OF SINGING HAS COME already refers to the fourth day of creation, when *Malchut* was diminished, because she complained to the Creator: "Two angels cannot wear one crown"—if *Malchut* is equal to ZA in height, she cannot receive the Light of *Hochma* from him.

The reason for that being—not having received the Light of *Hassadim* from ZA beforehand, *Malchut* cannot receive the Light of *Hochma*, as the Light of *Hochma* can only be received within the Light of *Hassadim*, by clothing the Light of *Hochma* (pleasure) into the Light of *Hassadim* (the intention to enjoy "for the Creator's sake").

And the Creator answered *Malchut*: "Go and diminish yourself." In other words: if, owing to your egoistic properties, you cannot receive the Light independently, but only from ZA, then diminish your own properties, accept His, and gradually correct yourself. Then you will be able to receive all of the Light and be like Him (ZA—the Creator). All of this is described in the Talmud (*Hullin*, 60:2), but only with the explanation provided in *The Zohar* do we stop perceiving it as a fairytale.

Then *Malchut* descended below *Yesod* of ZA, and her nine lower *Sefirot* fell below *Parsa* into the worlds of BYA. And only her *Sefira Keter* remained in *Atzilut* as a point standing below *Yesod* of ZA. And from here on, *Malchut* is built not of her own *Sefirot* (properties) that exist in BYA, but of *Sefirot* (properties) *Netzah* and *Hod* of ZA.

Although *Malchut* was previously bigger, she was not able to receive the Light for lack of the Light of *Hassadim*; now she will be smaller, but she will have the Light of *Hassadim*, in which she will be able to receive the Light of *Hochma*. Even though *Malchut* will be at a lower degree, she will be able to utilize it, for the Light of *Hassadim* repels the impure forces that cling to *Nukva*. That is the meaning of the word *Zamir* (singing/pruning). However, there is another meaning to this word that is at use here—cutting off, or pruning the impure forces from *Malchut* (rose bud).

THE VOICE OF THE TURTLE DOVE: The turtle dove is a *Sefira*, the property of *Netzah de ZA*, and the voice of the turtle dove represents *Sefira Hod* of *ZA*, the fifth day of creation. And since *Malchut* receives from *Yesod* (which receives from *Hod* that is joined with *Netzah*), such reception by *Malchut* is referred to as "the voice of the turtle dove."

Therefore, the words "is heard" refer to the sixth day, since the voice of the turtle dove (*Malchut*) is heard only with the help of the sixth day, *Yesod* of *ZA*, which includes both *Netzah* and *Hod*, and passes their Light to *Malchut*. Hence, it is said that this voice is heard in *Malchut* only from *Yesod*, on the sixth day.

The reason for this is that *Malchut* can receive the Light only from the middle line of *ZA*: either from *Yesod* of *ZA* (she receives the degree called *NHY*, *Ibur* – embryo) or from *Tifferet* of *ZA* (she receives the degree called *HGT* = *VAK*, *Yenika* – nursing or *Katnut* – smallness) or from *Daat* of *ZA* (she receives the degree called *HBD* = *GAR*, *Mochin* – brain or *Gadlut* – big).

LINES Left Middle Right	NAME OF DEGREE	THE LIGHT IN THE DEGREE
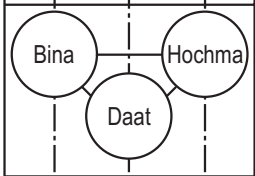	HBD (*HaBaD*)	The Light of Neshama = The light of HBD
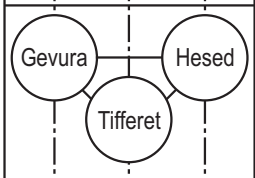	HGT (*HaGaT*)	The Light of Ruach = The light of HGT
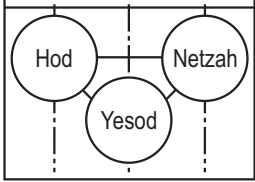	NHY (*NeHY*)	The Light of Nefesh = The light of NHY

LET US MAKE MAN, FOR IN THE FUTURE HE SHALL PUT ACTION BEFORE LISTENING: sight refers to *Sefira Hochma*, hearing refers to *Sefira Bina*. Action or deed is a property of *Malchut*. In order to correct *Malchut*, the Creator's only creation (other *Sefirot* are properties of the Creator Himself, with which He gradually created *Malchut*), a second restriction was made—*Malchut* ascended to *Bina* so as to combine her egoistic properties of reception with *Bina*'s altruistic properties of bestowal; *Malchut* ascended to *Aba-Hochma*, and *Ima-Bina* found herself below *Malchut* (*Parsa*), where she became similar in her properties to *Malchut*.

Eyes refer to *Sefira Hochma* or *Aba*. *Malchut* ascended to the level of eyes and stands at the level of pupils. *Malchut* is called *Nukva*; and *Malchut* that stands at the level of eyes is called *Nikvey Eynaim* (pupils) or *NE*. That is why there are only *Keter* and *Hochma* in the *Rosh* (head) of *AA*: *Bina* fell from the *Rosh* to the *Guf* (body) and *Malchut* is above *Bina*, that is, *Malchut* represents an action that is Above, i.e., precedes perception and understanding. This is what is meant by "we will do, and we will hear"—the act of the second restriction, limiting reception only to *GE*. Such a state is called the "return" (in one's properties to the Creator). The "complete return" occurs when *AHP* of *Malchut* gets corrected and joins *GE* at this degree.

As a result of *Malchut*'s ascent to *NE*, she changes her properties (every one of us needs only this—to ascend to the level of the Creator's properties, so that we can receive them and become like Him), and is now ready to ascend to *AVI* and receive the Light of *Haya*. The constant Light of this level is called the First Temple. That is why when receiving the Torah, Israel elected to act first and hear after. And for this reason they merited reception of the Torah (Talmud, *Shabbat*, 85:1), as the action (*Malchut*) ascended and clothed *AVI*, and thus the secret of the fifty gates of *Bina* was revealed.

Construction of the Temple does not pertain to it being built in this world, but rather to the attainment of the degree of the Temple, the degree of *AVI de Atzilut*, the Light of *Haya* (the First Temple) or the degree of *YESHSUT de Atzilut*, the Light of *Neshama* (the Second Temple).

Here *The Zohar* tells us: "it is heard" on the sixth day, for on this day (in this state) *Malchut* was corrected by means of her ascent above *Bina*, referred to as "placing action before listening," to do and to hear as during the reception of the Torah. *Malchut* in the state of ascension to *Bina* is called the Eternal Land or the Land of Life, for she inherits life from *Bina*.

"IN OUR LAND" REFERS TO *SHABBAT*, WHICH IS LIKE THE ETERNAL LAND OF LIFE: *Ima-Bina* is called the Land of Life or the Eternal Land. As a result of the act on the sixth day, meaning the Creator's action from Above (the factor of time is designated by an action of the Creator Himself, which has no causes in our world), *Malchut* ascended to *Ima* on the seventh day of creation (*Shabbat*) and became like *Ima*, for when the lower one ascends to the degree of the Upper One, they become equal (in properties). Hence, upon ascending to *Bina* and there receiving the Light of *Haya*, *Malchut* is called the Land of Eternal Life.

5. Another explanation: flower buds are the Patriarchs, who entered the mind and entered into the world to come, *Bina*, where they remain concealed. From there they emerge in concealment and conceal themselves in the true prophets. Yosef was born and they concealed themselves within him. When Yosef entered the Holy Land, he erected them there, and then "they appeared on the earth" and were revealed there. When did they appear? When a rainbow can be seen, they become revealed. At that moment, "the time of singing has come," meaning the time to eradicate all the wicked in the world. Why did they survive? Because the flower buds have appeared on (from) the earth. And if they were to be seen beforehand, they could not have remained in the world, and the world would not have been able to exist.

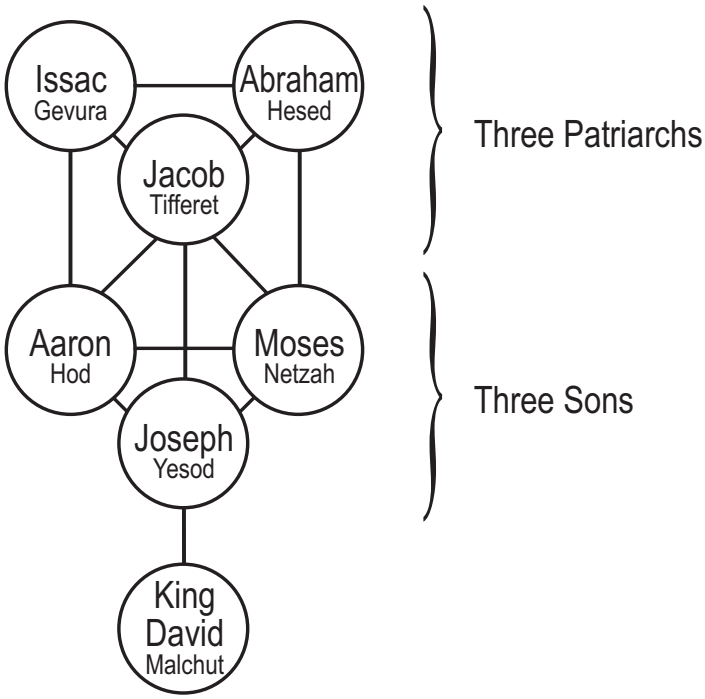

Here *The Zohar* explains the attainment of the Light of *Haya* by *ZA*. *NHY* of *ZA* are called "sons" and *HGT* of *ZA* are called "patriarchs," as well as the "turtle dove." *ZA* himself (seemingly) consists of two parts: above his *Chazeh*, his *Sefirot HGT* are called the big *ZON*; below his *Chazeh*, *Sefirot NHY* are called the small *ZON*. *Sefirot HGT* correspond to Avraham, Yitzchak and Yaakov, while *NHY* correspond to Moshe, Aaron and Yosef. *Malchut* corresponds to King David.

Sefirot NHY are called "prophets," and *Yesod* is called "the righteous one." Here *The Zohar* speaks of the buds that gradually grow from the small state to the big state of *ZON*: first *ZON* were small, consisting of *Sefirot NHY* with the Light of *Nefesh* and called *Ubar* (embryo). Then, with the help of *Yenika* (nursing), i.e., receiving Light from *Ima*, *ZON* grew. Accordingly, the properties of *Sefirot NHY* grew to equalize those of *Sefirot HGT*, and *Sefirot NHY* received the Light of *Ruach*.

Thus, the *Partzuf* now consists of parts of *HGT* and *NHY* with the Lights *Ruach* and *Nefesh*. Subsequently, by further reception of strength from the Upper One, and further growth, they've attained the state of *Gadlut Aleph*, the first big state. Accordingly, *Sefirot HGT* became *HBD* with the Light of *Neshama*, *Sefirot NHY* became *Sefirot HGT*, and received new *Sefirot NHY*.

Thus, the *Partzuf* grew to include three parts: *HBD*, *HGT*, and *NHY* with the Lights *Nefesh*, *Ruach*, and *Neshama*. And it is called *Gadol* (big—the first big state). Then, through further growth, they've attainted the state of maturity (*Gadlut Bet*, the second big state), and the Light of *Haya* entered *Sefirot HBD*.

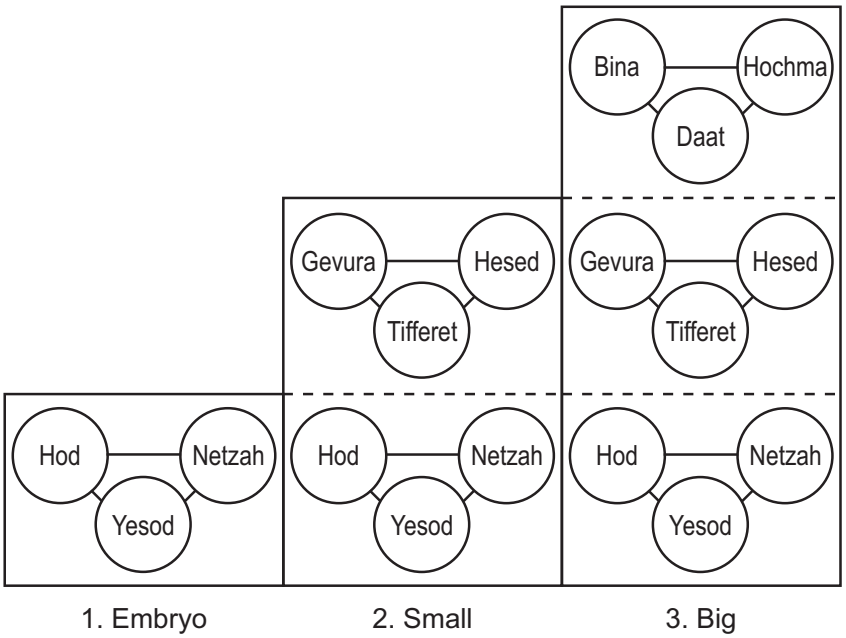

The word "growth" refers to the growth of a screen, of man's inner anti-egoistic forces and desires. This is the only difference between a big vessel and a small one, the only difference between the *Partzufim*. Their inner properties change depending on the change in the magnitude of the screen.

THESE FATHERS ENTERED THE SUPERNAL MIND AND ASCENDED INTO THE WORLD TO COME: this sentence speaks of the prenatal development of *ZA*, when he ascends to *AVI* (called "Supernal Mind" or "Supernal Thought"). *Aba-Hochma* is called "mind" or "thought," and *Ima-Bina* is called "the world to come." And together they are called "parents"—father and mother, *AVI*. It is there that creation begins—conception of *ZA* in the initial state of a spiritual embryo.

Just as an embryo in our world is completely dependent on the mother, having absolutely no desires or life of its own, and developing only thanks to her, so can every man become a spiritual embryo; if he completely relinquishes all of his desires and actions, and submits entirely to the will of the Upper *Partzuf*, he will turn himself into a spiritual embryo, just like a physiological one. The difference between a physiological embryo and a spiritual one lies in the fact that becoming a spiritual embryo requires tremendous personal desire and effort, whereas the conception of a physiological embryo depends on the parents.

As a result of its prenatal development within *Bina* (which means that one completely extinguishes all of his personal desires and thoughts, and, like an embryo, is ready to accept all that the mother gives: all of her thoughts and properties, regardless of how incomprehensible or unnatural they may seem to his essence), this embryo achieves the state of its spiritual birth.

However, this is a state of an even greater concealment of the Upper Light with regard to the embryo, for it does not yet have a screen for the reception of this Light. Hence, this state is called *Katnut*, CONCEALED IN THE TRUE PROPHETS, i.e., in *Sefirot Netzah* and *Hod*, which *ZA* attains as a result of the process of nursing, reception of milk, the Light of *Hassadim* from *Ima* (mother) *Bina*.

The Light of nursing comes to the *NHY* of *ZA*, and *ZA* attains *VAK* (Light of *Nefesh-Ruach*), the state of *Katnut*. During nursing, *ZA* attains the *Sefira Yesod*, which is why it is said that Yosef is born. After the nursing period is over, *ZA* ascends to *AVI* so as to receive from them the Light of *Neshama*, and this constitutes the state of *Gadlut*, called "Yosef."

ZA consists of three parts: *HBD*, *HGT*, and *NHY*. The process of *Zeir Anpin's* growth, of acquiring a screen on his desires, begins with the purest, least egoistic part—*Sefirot HBD*, in which he first receives the Light of *Nefesh*.

Afterwards, *ZA* acquires a screen on coarser egoistic desires—*Sefirot HGT*; the Light of *Nefesh* passes from *HBD* to *HGT*, and the Light of *Ruach* enters the empty *HBD*.

Finally, *ZA* acquires a screen on the most egoistic *Kelim*—*Sefirot NHY*; the Light of *Nefesh* passes from *HGT* to *NHY*, the Light of *Ruach* moves from *HBD* to the empty *HGT*, and the Light of *Neshama* enters the empty *HBD*.

The attainment of the big state by *ZA* is called the birth of Yosef, for there emerge *Sefirot NHY*, of which the last *Sefira*, *Yesod*, is called "Yosef." However, since the Light of *Haya* is not yet present, this state is called "concealment." WHEN YOSEF ENTERED THE HOLY LAND AND ERECTED THEM THERE: that is, after the attainment of the first big state, the reception of the Light of *Neshama*, *ZA* continues to grow, cultivating his screen until the Light of *Haya* enters it.

In such a state, *Malchut* of *ZA* separates from him into an independent *Partzuf*, called THE HOLY LAND, as the Light of *Haya* is called holiness. It is therefore said that Yosef entered or, rather, ASCENDED TO THE HOLY LAND in the *Gadlut* state of *ZA*. *ZA* and *Nukva* became equally big in the state of *PBP* (*Panim be Panim*, face to face), which is the state that determines the *Zivug* between *ZON*.

AND YOSEF ERECTED THEM THERE: the Light of *Haya* or *Hochma* fills the *Partzuf* only during a *Zivug*, when *ZON* (*ZA* and *Nukva*) make a *Zivug* together. And this Light remains in *Malchut*, for only she (her screen) can reveal it. Just as *AVI* are *GAR de Bina*, *YESHSUT* is *ZAT de Bina* and the Light of *Hochma* is found only in *YESHSUT*, the relationship between *Malchut* and *ZA* works along the same principle, and the Light of *Hochma* is revealed only in *Malchut*. Therefore, only when the Light of *Hochma* fills *Nukva* can it be said that the Light has been revealed, and until that happens, it is considered to be concealed.

WHEN ARE THEY SEEN? WHEN A RAINBOW CAN BE SEEN IN THE WORLD: *ZA* is called a "rainbow," the world is *Malchut*, and their union is called a "rainbow within a cloud." THE TIME HAS COME TO ERADICATE ALL THE WICKED FROM THE WORLD—as the number of the wicked grows, as more impure forces cling to *ZON*. The impure forces can influence *ZON* so greatly that the entire world will be brought to ruin, as has happened in the

time of the Flood. If so, there is no salvation for man other than through the revelation of the Upper Light, the Light of *Haya*. That is why *The Zohar* tells us that the world is saved by the flower buds appearing from the earth, meaning that the Light of *Haya* eradicates man's impure forces from the earth (his desires, *Malchut*), and they cannot cling to her and hinder man.

AND HAD THEY NOT APPEARED, THERE WOULD BE NO SALVATION FOR THE WORLD—for initially *Nukva* is built as big as ZA. This is called the "two great celestial bodies," when *Malchut* is on the same degree as ZA, but stands behind him, back to back, unable to receive the Light of *Hochma* in the absence of the Light of *Hassadim*. This is why *Malchut* complains about lacking the Light of *Hassadim* and thus not being able to receive the Light of *Hochma*.

Even though the moon grows as big as the Sun, it cannot shine independently, but only if the Sun (ZA) gives it Light. And since *Malchut* lacks the Light of *Hochma*, such a state is called reversed (*Achor*-back). And a *Zivug* cannot take place in the position of back-to-back (*Achor be Achor*).

However, after *Nukva* is born and grows (receives the properties) from the *Guf* of ZA, as it is written in the Torah (*Beresheet* 2) that Chava (Eve) was born from the body of Adam, she becomes equal to ZA and enters into a *Zivug* face-to-face (*Panim be Panim*, *PBP)* with him.

Also, *Nukva* still retained the previous Light. Moreover, precisely because she felt the lack of the Light in her initial state, *Malchut* received the Light of *Haya* specifically into her previous sufferings. Similarly, man can feel pleasure only and precisely because of his previous suffering.

Therefore, *The Zohar* tells us that had the flower buds not appeared in *Malchut* during her *Katnut*, when she was standing behind ZA, she would not have been able to receive the Light of *Haya* in her state of *Gadlut*, as she would not have the *Kelim* (desires) to receive this Light. Every new creation is founded on the sensation of darkness, as it is said: the Creator emanates the Light out of Himself, and creates darkness out of nothingness. Man's sensation of darkness signifies his readiness to receive the Light.

6. Who sustains the world and evokes the revelation of the Patriarchs? It is the voice of the children engaged in the Torah. The world exists thanks to these children. Hence, it is said: "We will make for you pendants of gold" (*Shir HaShirim*, 1:11). These are the children, youngsters of the world, as it is said: "Make two cherubs of gold" (*Shemot*, *25:18*).

The Light of *Ruach* is called "the children of the world," and the *Zivug* in this state (*PBA*—face to back) is referred to as THE VOICE OF THE CHILDREN ENGAGED IN THE TORAH. And it is also called "threads of gold" and "two cherubs of gold." Before *Nukva* grew, the impure forces had the power to destroy the world. However, precisely because *Nukva* grows from *ZA*, the right and left lines merge in her as one, the RAINBOW (right line) shines WITHIN A CLOUD (left line), and the Light of *Haya* can enter *Malchut*. Without this Light, the world can be destroyed as during (in the state of) the Flood.

SO WHO IS IT THAT SUSTAINS THE WORLD: who causes the appearance of the Light of *Haya*? They are precisely the children engaged in the Torah. The "children" designate the Light of the opposite side, the Light of *Ruach*, the sensation of deficiency of the Light of *Haya*, for a "child" alludes to the process of nursing. The children of the house of *Raban* (*Tinokot Shel Beit Raban*)—are the Light of *Haya*, as the word "*Raban*" derives from "*Rav*" (big, *Haya*). They did not transgress, i.e., did not use their *AHP* (egoistic and yet uncorrected desires, for the word "children" designates the small state), their will to receive.

Who Created These

7. In the beginning, Rabbi Elazar opened, "Raise your eyes and you shall see, WHO HAS CREATED THESE" (*Yeshayahu*, 40:26). Raise your eyes where? To the place on which all eyes depend. Who is He? He is the One who opens eyes, *Malchut de Rosh de Arich Anpin*. And there you shall see that *Atik* is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO? *MI*, *ZAT de Bina*, the Highest Edge of Heaven, and everything depends on Him. And since the question lies in Him, and He is concealed, He is called *MI*. For *MI* is like when the question "Who?" is asked, as there are no questions above Him. The question is found only at the Highest Boundary of Heaven.

In the beginning, Rabbi Elazar opened, "Raise your eyes on high and look at who has created these." Raise your eyes to what place? To the place, where all eyes depend on Him. And who is He? He is the One who opens eyes. And there you shall know. It is the concealed *Atik*, within which lies the question: who has created these? And who is He? *MI* = who. He is called by the edge of the Supernal Heaven, where everything belongs to him. Since there lies a question, and He is on a concealed path and does not reveal Himself, He is called *MI*. And because there is no question Above, this edge of Heaven is called *MI*.

In Hebrew, the word *MI* means the question "Who?" as well as the preposition "from." Since Kabbalah tells us about the property of our world's roots, one spiritual object can sometimes reveal an entire range of associations, properties, and categories. In the same way, here the word *MI* is a part of the word *ElokIM*, where the last two letters form the word *MI*. However, at the same time, they carry a variety of additional charges and meanings.

Rabbi Elazar wishes to explain how Heaven and earth were created. Naturally, just like the whole of the Torah, *The Zohar* refers only to spiritual degrees and categories, and does not deal with explanations of the physical

origin and development of our world. Moreover, it is impossible to understand the true origin and development of our world without attaining the spiritual world. However, whatever one does attain, he is unable to pass these attainments to others. Hence, even after he attains the full essence of our nature's origin and its actions, he will still be unable to describe it in a form that will be comprehensible to others.

Heaven and earth constitute the seven days of Creation—*ZON* of the world of *Atzilut*. However, if it is a part of *Atzilut*, then why is it described as *BARAH* (created, from the word *Beria*) and not *ATZIL* (emanated, from the word *Atzilut*)? Yet, precisely herein lies the opportunity to open our eyes to the process of creation.

Rosh (head) *de AA* has only *Keter* and *Hochma*. *Malchut* standing below the eyes, below *Sefira Hochma*, is called "the opening of the eyes." After all, only when she opens up does the Light of *Hochma* pass through her from *Rosh de AA* to all the *Partzufim* of the world of *Atzilut*.

It is therefore said that the eyes should be raised up TO THE PLACE ON WHICH ALL EYES DEPEND, for the Light of *Hochma* can fill all the *Partzufim* of the world of *Atzilut* only when *Malchut* opens up in *Rosh de AA*. Hence, the entire secret of the opening lies in *Malchut*. The Light of *Hochma* (the Light of Wisdom) is the Light of the eyes. It comes out of the eyes, and only in this Light can one see.

The word *BARAH* signifies *BAR* (beyond), meaning outside the world of *Atzilut*. This is because *Bina* herself came out of the *Rosh* of *AA* and stood lower, outside the *Rosh* of *AA*, giving birth to, that is, precisely *BARAH* (creating) *ZON*.

In Hebrew, every notion has several possible names that determine the specific action that takes place. Here, the birth of *ZON* occurred by means of *Bina*'s exit and descent from her degree; hence, the birth of *ZON* is called *BARAH*, from the word *BAR* – outside (of one's degree).

The entire creation consists of only ten *Sefirot*. Yet, since every *Sefira* includes all the others, and since all of them are interconnected, every world, degree, or *Sefira* includes the properties of all the others, and consists of their parts. Therefore, every *Sefira* consists of *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*, each of which in turn consists of five. In all, 5 x 5 x 5 = 125 *Sefirot* or steps of the ladder that separate us (the lowest) from the Creator (the highest).

The property of *Bina* herself is not to receive the Light of *Hochma*. Yet, in order to pass the Light of *Hochma* to *ZA* and *Malchut*, who desire to receive it for

the Creator's sake, since receiving the Light of *Hochma* is the goal of creation, *Bina* allocates within herself a certain part called *ZAT de Bina* or *YESHSUT*, which receives the Light of *Hochma* from *Partzuf Hochma* and passes it to *ZON*. The main part, *Bina* herself, is called *GAR de Bina*. The part of *Bina* that receives the Light of *Hochma* is called *ZAT de Bina*.

Therefore, if *Bina* exits the *Rosh* and falls into the *Guf*, as it occurs in the second restriction, this has no effect on *Bina* herself, for she does not suffer from lack of the Light of *Hochma* whatsoever, as though she had never left the *Rosh*. This refers only to the Upper part of *Bina*, *GAR de Bina*, which has no desire for *Hochma*. This part is called *AVI*, and it spans from the *Peh* (mouth) down to the *Chazeh* (chest) of *AA*.

However, *ZAT de Bina*, which wants to receive *Hochma* for *ZON*, just as a mother who wants to receive for her children, feels the exit from the *Rosh* of *AA* to its *Guf*, for there it cannot receive the Light of *Hochma*, but only the Light of *Ruach-Nefesh*, *VAK* of the Light. This part of *Bina* is called *YESHSUT*, and it spans from the *Chazeh* down to *Tabur* of *AA*.

ZON of the world of *Atzilut*, which receive from *YESHSUT*, span from *Tabur* to the end of the feet of *AA*, on the *Parsa*. Thus, there are two *Parsaot* (plural for *Parsa*): one is in the world of *Atzilut*, separating the *Sefirot* of "bestowal" (*GE*) from the *Sefirot* of "reception" (*AHP*). This *Parsa* is located at the chest of *AA*. The second *Parsa* is located between *Atzilut* and *BYA*. However, we can also say that every *Partzuf* has its own *Parsa*, which separates the desires of bestowal from the desires of reception.

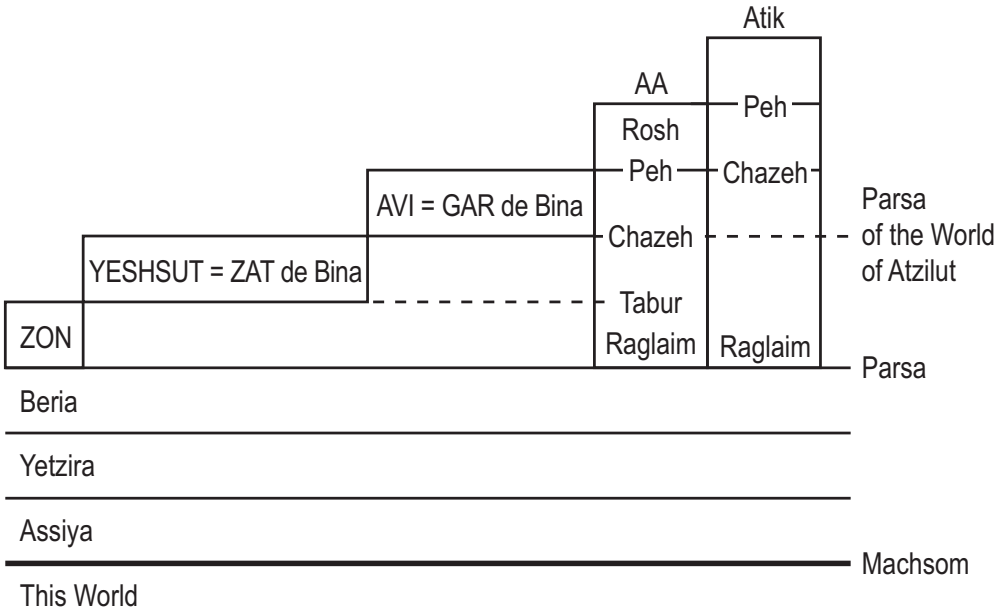

Although *GAR de Bina* are positioned below the *Rosh* of *AA*, they are considered not to have left it, as they do not feel it, that is, they do not want *Hochma*; they wish only to bestow, and he who wants only to bestow feels perfection wherever he is. All the *Partzufim* and their parts that have nothing to do with reception of *Hochma* (*Keter, Hochma,* and *GAR de Bina*) separate themselves with a *Parsa* from the remaining parts of the world of *Atzilut* that want *Hochma* (*ZAT de Bina* and *ZON*).

The "existence of the question" that *The Zohar* speaks of signifies the sensation of the lack of Light of *Hochma*, the desire for it. This is felt by *ZON*, which is why they raise *MAN*. *MAN* is a request of the lower one to receive the Light of *Hochma* from the Upper One for the Creator's sake. It is called a "question," for a question is similar to prayer or request. *The Zohar* tells us that the question exists only in *YESHSUT*, meaning that it receives *MAN* from below, from *ZON*.

And before that, it is said of *YESHSUT*: *BARAH* (from the word *Beria* = *BAR*), something that exists outside of its degree. What did it do? *BARAH* (created) *ELEH* (*AHP*, *ZON*). However, it created them as headless as itself. For the word *BARAH* (beyond) indicates the lack of a *Rosh* (*Kelim* of the world of *Atzilut*).

ZAT de Bina that wait for an "answer to their question," for the Light of *Hochma*, are called *MI*. It is said *BARAH* in regards to them because they exited and descended independently from the level of the *Rosh de AA* to below its *Chazeh*. These are *ZAT de Bina*, called *YESHSUT* or *MI*, the "Highest Edge of Heaven," for Heaven refers to *ZA*, who receives from *YESHSUT*. *Malchut* is called "earth."

ZAT de Bina is called "firmament."

ZA is called "Heaven."

Malchut is called "earth."

All that exists below *YESHSUT* (*ZON* and the worlds of *BYA*) receives from it. Hence, it is considered that *YESHSUT* revives the whole of creation: whatever it has, they will receive it, too. However, their *MAN* determines whether or not *YESHSUT* will have something to bestow upon them.

THERE LIES NO QUESTION in *GAR de Bina* (*AVI*). They do not receive *MAN* for the reception of *Hochma*, and they never feel any lack of *Hochma*, neither for themselves nor so as to give to others. Only *ZAT de Bina* or *YESHSUT* are created and exist for the question, for the reception of *MAN* (*ZON's* plea). *YESHSUT* raises *MAN* that is received from *ZON* to the *Rosh* of *AA* and receives

the Light of *Hochma* from there. *YESHSUT* is called the "Highest Edge of Heaven," for *ZA*, called "Heaven," receives from it.

8. But there is another one below, called MA. What is in common between this one and that one? The first one is concealed and is called MI. There exists a question in it for man to inquire and research in order to see and know all the degrees, down to the end of all degrees, which is *Malchut*. That is MA. What does MA mean? MA (what) do you know? What do you see? What do you research? After all, everything is initially concealed.

Being in a state of *Zivug PBP* with *ZA*, *Malchut* is also called *MA* (like *ZA*) and is considered the lowest edge of Heaven, for she concludes all the degrees and *Atzilut*. *ZA*, called "Heaven," stands between *Malchut* (lowest edge of Heaven) and *YESHSUT* (Highest Edge of Heaven).

MAN MUST INQUIRE, SEE, RESEARCH—only if one who is below *ZON* raises *MAN* (his prayer) to *ZON* will they raise this *MAN* higher. For *ZON* themselves are corrected by the Light of *Hassadim*, and do not want to receive the Light of *Hochma*. And only if a request comes from below, from man, will *ZON* ascend to *YESHSUT* and ask for the Light of *Hochma*. *YESHSUT* proceeds to raise *MAN* to *AVI*, and *AVI* raise *MAN* to *AA*: *AVI* ascend to the *Rosh* of *AA*, where there is the Light of *Hochma*, where they make a *Zivug* on this Light.

A *Zivug* of *AVI* is called "*Aba* and *Ima* looking at each other." To "look" means to receive the Light of *Hochma* (to "hear" means to receive the Light of *Hassadim*). As a result of *AVI's* ascent to the *Rosh* of *AA*, *Bina* starts receiving *Hochma* for *ZON*. All the *Partzufim* of the world of *Atzilut* are corrected by the Light of *Hassadim* in such a way that they do not want to receive the Light of *Hochma* for themselves.

He who is able to raise his request (*MAN*) to compel *ZON* to ascend to *YESHSUT*, whereupon *YESHSUT* and *AVI* will ascend to the *Rosh* of *AA* together so as to receive the Light for him—such a person is not simply considered a mere "person," but a "righteous"!

The request that one raises to *ZON* is called one's "soul," for a soul is a vessel, a desire filled with Light. However, the Light inside a vessel is determined by the desire. Hence, the spiritual desire, the intention to act for the Creator's sake is called "a soul." Naturally, if one does not yet have such an intention, he does not have a soul.

The spiritual world is a world of only desires without any corporeal shells. The reader must revise his ideas about the soul, body, connections

between worlds, etc., and correct himself continually so as to properly interpret these categories.

So then, man's corrected desires are called "the souls of the righteous." These souls of the righteous ascend to *ZON* in the form of *MAN* and compel *ZON* to ascend to *YESHSUT*. The presence of *ZON* creates in *YESHSUT* a desire to receive the Light of *Hochma*. This compels *YESHSUT* (*ZAT de Bina*) to ascend to the *Rosh* of *AA* and there join with *GAR de Bina* (*AVI*) into one *Partzuf*. And then *AVI* (*AB* + *SAG* = *AA* + *AVI*) look at each other, exchange the Light *of Hochma* between them, and pass it down to *ZON*.

Without a request from below, *AVI* will be satisfied with the Light of *Hassadim* and will not "look" at one another. Only the request of their children (*ZON*) compels *AVI* to face each other (*Panim be Panim*) and make a *Zivug*. In this *Zivug*, *Ima-Bina* receives the Light of *Hochma* for the children, *ZON*, from *Aba-Hochma*.

However, this occurs BECAUSE MAN INQUIRED—man's question signifies the raising of *MAN* so as to make *AVI* look at each other, make a *Zivug* together, and let *Ima* receive *Hochma* from *Aba* for the man that is elevating his soul. The descending Light of *Hochma* is called knowledge or wisdom (*Daat*), for *ZON* ascend to *YESHSUT* + *AVI*, and there stimulate a *Zivug* on the Light of *Hochma*, called "knowledge." Hence, it is written in the Torah: "And Adam came to know his wife."

Thus, to COME TO KNOW means to receive the Light of *Hochma*. *ZON* that stand in *AVI* and compel *AVI* to receive the Light of *Hochma* are called *Daat* (knowledge) or the *Sefira Daat*.

Yet, *Daat* is not an additional *Sefira*. There are only ten *Sefirot*. However, in order to designate the fact that *ZON*'s request for the Light of *Hochma* is inside the ten *Sefirot* of *Partzuf AVI*, we say that *AVI* have a *Sefira* called *Daat*. In this case, instead of the regular count of *Sefirot*: *KHB-HGT-NHYM*, we count the *Sefirot*: *HBD-HGT-NHYM*. The *Sefira Keter* is omitted, and we only mention the *Sefira Daat* after *Hochma-Aba* and *Bina-Ima*. FROM ONE DEGREE TO ANOTHER signifies the passing of the Light of *Hochma* from the *Sefira Daat* of the degree of *AVI* to the degree of *ZA*. And TO THE END OF ALL DEGREES—from *ZA* to *Malchut*, which is called "the end of all degrees."

When the Light is present in *Nukva*, she is called *MA*, and the Light that she passes to the lower ones is called 100 blessings. There are several states in *Nukva*, *Malchut* of the world of *Atzilut*. We need to know them, for all that we receive,

we receive from her alone. In addition to all stages of growth from a point to a full *Partzuf*, a grown *Malchut* has two big states.

Malchut attains the first big state when she receives the Light of *Neshama*. This occurs when, due to her *MAN*, *AVI* ascend one degree from their permanent place to the *Rosh* of *AA*. However, although *YESHSUT* ascends from its permanent place between the chest (*Chazeh*) and the navel (*Tabur*) of *AA* to where *AVI* used to be (between the mouth and the chest of *AA*), it still remains clothed onto the *Guf* of *AA*, even though it merges into one *Partzuf* with *AVI*.

And since *YESHSUT* now clothes the place from the mouth (*Peh*) to the *Chazeh* of *AA* from the outside, *YESHSUT* becomes like the *Rosh* of *AA*, as it merged with *AVI* in the *Rosh* of *AA* as one *Partzuf*. Also, *YESHSUT* ascends from under the *Parsa* of *Atzilut* in the *Chazeh* of *AA* and stands above it, where the *Rosh* of *AA* shines.

That is why *YESHSUT* passes the Light of *Hochma* to *ZA*, and *ZA* passes it on to *Malchut*, who fills herself with this Light, called "100 blessings," for, having received this Light, *ZON* can ascend to the permanent place of *YESHSUT* between the *Chazeh* and the *Tabur* of *AA*.

By ascending to this degree, *Malchut* becomes like *Ima*. In the spiritual world, the degree of a spiritual object determines all of its properties. Even in our world, the degree of man's inner development alone determines his properties, thoughts, and desires. And since *Ima* equals 100, *Malchut*, too, is called "100," so as to emphasize the fact that *Malchut* ascended to *Bina* of the world of *Atzilut*.

Now *Malchut* is similar to *MI* just as *YESHSUT* was prior to raising *MAN* and passing the Light. This is because she now clothes the place of the small state of *YESHSUT* from the *Chazeh* to the *Tabur* of *AA*, and stands under the *Parsa* of the world of *Atzilut*, below which the Light from the *Rosh de AA* cannot pass.

That is why *Malchut* gained no Light, for the sake of which she had raised *MAN*. Nevertheless, *Malchut* gains by receiving the properties of *Ima-Bina*, for she ascended to *YESHSUT*, called *Ima*.

Hence, the Light that *Malchut* received is only considered *VAK* of the *Gadlut* state, the first state of *Gadlut*. *Malchut* will not be able to receive the *GAR* of *Gadlut*, the second *Gadlut*, the Light of *Hochma* (*Haya*), as long as she is under the *Parsa* of *Atzilut* in the *Chazeh* of *AA*. (How *Malchut* receives *GAR* of the *Gadlut* is explained in items 11 through 15 in the next article).

The Zohar calls *Nukva* that ascended to *YESHSUT* by the word *MA* (from the word *Me'ah*—100), for by means of this ascent, *Malchut* gained the properties of *Bina*—100 blessings. And she gained the sensation of the question—she feels that it has only *VAK* (a half, a part of the big state). Put differently, she feels the desire for its second half, *GAR*. Nevertheless, she gained a part of the big state, *VAK* of *AVI*.

Thus, *Nukva* became like *YESHSUT* before it raised *MAN*, but gained the properties of *Bina*, 100 blessings. And since this is *VAK* of the Light of the big state, she feels a deficiency (a question), just as *YESHSUT* felt prior to raising *MAN*—at its place, when *YESHSUT* was in the *Katnut* state. When it ascended to *AVI*, *AVI* ascended to *AA*, and *ZON* ascended to the place of *YESHSUT*. *AVI* shine from the *Rosh* of *AA* on the place of *YESHSUT*. *ZON* that stand there now feel the Light that they receive from *AVI*, and realize that this is merely a part of the Light, which generates another question within them.

9. This is the secret defined by the word MA: WHAT do you testify and WHAT is equal to you? When the Temple was destroyed, a voice came forth and said, "What (MA) shall I indicate to you, and what (MA) shall I equate to you?" (*Eicha*, 2:13). However, here MA means, "What is the covenant, testimony, what (MA) is equal to you?" For every day testifies to you the days of past, as it is said: "This day I call onto Heaven and earth to witness for you" (*Devarim*, 30:19). WHAT is equal to you? It is said: "I adorned you with holy adornments and made you ruler of the world." And it is said: "Is this the city that men called the quintessence of beauty?" (*Eicha*, 2:15). I have called you, "Jerusalem, a city rebuilt by me" (*Tehilim*, 122:3). "What shall I equate to you?" (*Eicha*, 2:13). Just as you sit here, so He sits Above in Supernal Jerusalem. Just as the holy nation does not enter into you, so I swear to you that I will not enter Above until I enter you down below. And this is your consolation—that I will equate you with this degree, with Supernal Jerusalem, which is the Supernal *Malchut* (Hebrew – Kingdom) that rules over all. But for now you are here, and "Your misery is great, like the sea" (*Eicha, 2:13*). And if you say that there is no existence or salvation for you, then WHO (MI) shall heal you (not Who? with a question mark, but the Upper Force called WHO is what will heal you), that is, that same concealed Upper Degree, which is called MI, *Bina* that revives all, shall heal and revive you.

In other words, *MA* and *MI*, besides being translated as WHAT and WHO, also designate the names of spiritual objects that perform actions described in *The Zohar*. The destruction of the Temple was the consequence of Israel's

transgression of egoistic reception, because they did not want to raise *MAN* for the *Zivug* of *ZON*, and instead wished to receive the Light into the impure forces, their egoistic desires, called "other gods" (*Elokim Acherim*). There is only one Creator.

There is but one property for the Creator, and we know it—the property of bestowal. Drawing closer to this property is defined as working "for the Creator's sake." Any other desire can only mean distancing from this property and from the Creator, for except for this property or its opposite (rather, its absence), nothing else exists in creation. Hence, man's inner movement towards the property of "reception" pushes him away from the Creator, and is therefore called "worshipping other gods." As a result, *ZON* stopped their *Zivug*, the 100 blessings disappeared from *Nukva*, and the Temple was ruined.

The First Temple—*Malchut* ascended to *AVI* and there receives the Light of *Haya*. Its ruin is the fall of *Malchut* to the level of reception of the Light *GAR* de *Ruach*.

The Second Temple is *Malchut's* ascension to *YESHSUT* and the reception of the Light of *Neshama*. In its ruin, *Malchut* fell to the level of reception of the Light of *Nefesh* in her *Sefira Keter*, while the other nine *Sefirot* fall below the *Parsa*. Such a state is called *Galut*—exile from the spiritual, from the world of *Atzilut*. The single *Sefira Malchut* in the world of *Atzilut* remains as a point below the *Sefira Yesod* of *ZA*.

ZA is called "six days" and *Malchut* is called *Shabbat* (Saturday). Yet, is *Malchut* really bigger than *ZA*, as *Shabbat* is bigger (higher) than weekdays? The worlds of *BYA*, including our world, receive the Light, their life-force, from *Malchut*. The "six weekdays" are a state of *ZON* when *ZA* and *Malchut* are unconnected to one another. *Shabbat* is a state of *ZON* when *Malchut* joins with *ZA*, a *Zivug* takes place between them, and *Malchut* receives the Light from *ZA* and passes it on to the whole world.

Since the state of *Malchut* when she passes the Light received from *ZA* down to the world is important to us, by measuring our states in accordance with what we receive from *Malchut*, we define the extent of maximal reception as *Shabbat*. (Naturally, this has nothing to do with our calendar: weekdays and *Shabbat* are spiritual states that transcend time).

AND A VOICE CAME FORTH AND SAID: "EACH AND EVERY DAY MY COVENANT HAS BEEN IN YOU SINCE THE DAYS OF PAST"—here, *The Zohar* speaks of the Light of *VAK* that *ZON* receive in the state of *Gadlut*, which *Nukva* receives as *MA*. This Light is called "the past days" (*Yamim*

Kadmonim). Therefore, it is written in the Torah (*Devarim*, 4:32): "Ask now of the past days, which were before you, since the day the Creator created man, from one edge of Heaven unto the other, whether there has been any such thing as great as this?..."

The Light of *VAK* of the *Gadlut* state is called in *ZON* "the past days," for it is *VAK* of *AVI*. *YESHSUT* is *ZAT* of *AVI*. *ZAT* is an abbreviation of the words *Zayin* (7), and *Tachtonot* (lower, meaning the lower *Sefirot*). *ZAT* of *AVI*, meaning the seven *Sefirot* of *Partzuf AVI*, is *YESHSUT*. These *Zayin* are seven days, the seven primary *Sefirot* of *AVI* with regard to *Zayin,* the seven days or the seven *Sefirot* of *ZON*.

Hence, it is written, "MY COVENANT EACH AND EVERY DAY BY HEAVEN AND EARTH" (*Devarim*, 4:26). These words of the Torah speak of the *Zivug* of *ZON* called "Heaven" (*ZA*) and "earth" (*Nukva*). "The past days" or "Supernal Days" constitute *YESHSUT*, and "the low days" or "the present days" are *ZON*.

In this sentence, the Creator cautions that the *Zivug* of *ZON* needs to be constantly realized and maintained. Otherwise, the Creator warns that "you will disappear from the earth." And this is the meaning of the Creator's warning about the 100 blessings: they should be guarded and constantly created.

For these 100 blessings that *Nukva* receives from *ZA* every day in the *Zivug* of *MA* between them take place during the ascent of *ZON* to *YESHSUT*, when *ZA* becomes like *YeshS* (*Israel-Saba*) and *Nukva* becomes like *T* (*Tvunah*). *YESHSUT* stands for *Israel-Saba* and *Tvunah*. And then, the Light that *Nukva* receives from *ZA* becomes 100 blessings, like the Light in *Tvunah*.

It is said about it, "the city that united with her," for *Nukva*, called "city," merged with *Tvunah*, and *Nukva* became like *Tvunah*. And *Nukva* receives in *Tvunah* the Light of *Tvunah*, called "holy adornments," and then, like a crown of beauty, she surrounds the earth and receives power over the earth.

However, as a result of Israel's transgressions (the rise of impure desires over the pure ones), the Temple is ruined (the Light disappeared), and Israel is banished from its land (fell to lower degrees). This led to the distancing of *Nukva* (all creatures) from *ZA* (the Creator), for the lower nine *Sefirot* (desires) of *Nukva* fell to the impure forces (became egoistic). In other words, the nine pure, altruistic desires (forces) lost their screen and became egoistic, and *Nukva* herself turned into a point that stands below the *Sefira Yesod* of *ZA*.

Hence, it is written: "WHO SHALL REBUILD YOU AND HEAL YOU"—if the sons of Israel return in their aspirations to the Creator (to altruism), called

"the return," correct their deeds (desires), and raise their prayers (*MAN*) for help in their correction to the Creator in *ZON*, they will once more be able to receive the Upper Light in *ZON*, *Nukva* will rise again to *YESHSUT*, called *MI*, and will be healed thereby (the Upper Light will enter *Malchut*, the souls, and will impart its properties onto them).

10. *MI*—WHO sets the boundary of Heaven Above—*YESHSUT*. *MA*—WHAT sets the boundary of Heaven below—*ZA* and *Malchut*. And this is what Yaakov inherited, as he is *ZA* that shines from end to end. From one boundary, which is *MI*, to the other boundary, which is *MA*. For he, Yaakov, stands in the middle, between *YESHSUT* and *Malchut*. Hence, it is said, *MI BARAH ELEH*: *MI* is *YESHSUT*, *BARAH* means created, and *ELEH* stands for *ZA* and *Malchut*.

Actually, it should rather be written, "from the beginning, i.e., from the Height of Heaven down to its end (lowest point) below." Yet it says, "from the boundary of Heaven." *MI* is *YESHSUT* that upholds everything with its question, the desire to receive the Light for *ZON*. *MA* is *Nukva*. Before *Nukva* raises *MAN*, she is the very last degree, standing below the *Chazeh* of *ZA*. Between *YESHSUT* and *Nukva* stands Yaakov—*ZA* that clothes *AA* from *Tabur* to *Malchut* of *AA*.

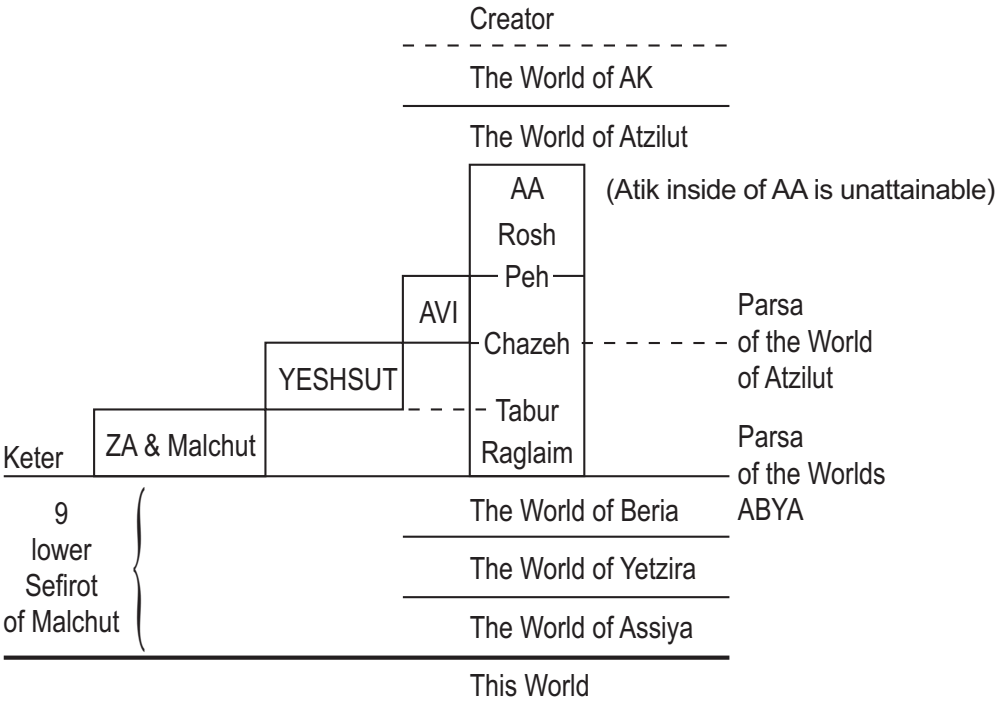

Arich Anpin is the central *Partzuf* in the world of *Atzilut*. Since *Atik* is unattainable, everything comes from *AA*, and all the *Partzufim* of the world of *Atzilut* clothe it (receive from it): *Rosh de AA* towers over all, and no one can clothe it, meaning no one can attain its thoughts and reasons for its actions.

The next *Partzuf* is *AVI*. *AVI* clothe (attain) *AA* from *Peh* to *Chazeh*. Below *AVI* stands *Partzuf YESHSUT*, clothing *AA* from *Chazeh* to *Tabur*. *ZA* stands below *YESHSUT* and clothes *AA* from *Tabur* downwards. *Partzuf ZA* is incomplete, as he has only six *Sefirot HBD-HGT* or *VAK*; he is in the *Katnut* state, ending with his *Sefira Tifferet* (his *Chazeh*).

Nukva (*Malchut*) stands below *ZA*, or parallel to his last *Sefira Tifferet* (the *Chazeh* of *ZA*). She has only one *Sefira Keter*, whereas her nine other *Sefirot* fell below the *Parsa* to the worlds *BYA*. The entire world of *Atzilut* ends at the *Chazeh* of *ZA*, where the single *Sefira* of *Malchut* stands, who is therefore called a point.

In our world, there is desire and its physical manifestation—action. For example, one wants to receive something, but he does not allow himself to perform the physical act of taking. Meanwhile, his desire to take remains the same. In the spiritual world, there are no bodies, only bare desires. Therefore, the desire itself already constitutes action, like an already completed mental and physical action in our world. Therefore, the desire alone determines man's spiritual state.

Just imagine what it would be like if in our world we judged a person not by his actions, but by his desires! It is terrifying to think how distant we are from spiritual demands. However, our desires are determined by our spiritual degree. And *The Zohar* explains that only by raising *MAN* (the request for correction) can we attract onto us the flow of Upper Light, which will correct and elevate us to a Higher Degree. And we will immediately begin to think and desire whatever that degree will evoke within us.

Therefore, our task is to attain the desire for correction. To this end, we need a "question," perception of our state as intolerable. This is called the realization of evil, i.e., that our egoism is evil, that it brings me harm by severing me from the spiritual.

However, in order for this to happen, we need to come to sense at least a little bit of what the spiritual is and how good it is. Evil can only be realized in contrast with good. Yet, how can we sense the spiritual if we have yet to escape egoism? In what *Kelim* (desires) can we sense this? Even though we lack corrected desires, and therefore cannot sense the spiritual, as a result of studying Kabbalah,

one begins to sense the Surrounding Light, which bestows onto him the desire for the spiritual (See "Introduction to the Study of the Ten Sefirot," item 155).

The desire of one who physically exists in our world, but spiritually exists in the worlds of *BYA*—is a desire to enjoy the Light. However, opposite these desires one has an "anti-desire," a screen, which neutralizes his innate will to receive pleasure.

A screen is created (appears, emerges, born) within the *Kli* (desire, man) as a result of man's sensation of the spiritual Light (the Creator). Therefore, all our requests (prayers, *MAN*, "questions") should be about one thing only: for the Creator to grant us the strength necessary to ascend spiritually, to transform our desires or, as Kabbalah defines it, to acquire a screen. It is impossible to annul one's will to receive pleasure. The Creator created it, and it is His only creation. All we can do is acquire a screen (counterbalance) on it, thereby ascending above creation (egoism), and become similar to the Creator! And to the extent of this similarity, to merge with him.

Thus, *Partzuf* Yaakov stands from *MI* (*YESHSUT*) to *MA* (*Malchut*), from end to end. However, what is referred to here is the state of *ZON*, when they ascend to *YESHSUT* and receive the Light of its degree.

The entire spiritual distance from us to the Creator is divided into 125 invisible degrees, all of them named. These degrees differ from one another only by the magnitude of their screen on man's egoistic desires. Man receives the Light in his corrected, altruistic desires. The volume of the received Light depends on the screen's magnitude (the size of the desire's corrected part).

Every degree is characterized by a particular sensation of the Creator, and this sensation is called Light. Hence, we can designate the spiritual state of the *Kli* (man) in the spiritual world by the name of its degree or the name of the Light it receives, as every degree has its own particular Light. These gradations of the sensation of the Creator are precisely what we call spiritual degrees.

That is why, having ascended to a degree called *YESHSUT*, *ZON* receive the Light of *YESHSUT*, although *Partzuf YESHSUT* itself ascended, accordingly, to a Higher Degree, and there receives the Light of that degree, called *AVI*. In turn, *AVI* ascend to a degree called *AA*, where they receive the Light of *AA*. We call degrees by the names of the *Partzufim* that abide there in their usual, lowest state. Such a state is called permanent.

Even though by ascending to a Higher Degree, the lower *Partzuf* receives the Light of that degree, which changes its properties, the *Partzuf* remains itself nonetheless, just as a person who acquires new properties remains a person,

though now one of another level. Therefore, when it is said, "having ascended to the Upper One, the lower one becomes like him," it implies a change only in the inner properties of man (or *Partzuf*), but not in his identity.

Upon ascending to *YESHSUT*, *ZA* receives greater Light, for an ascent in the spiritual world signifies an increase in the magnitude of a screen, and, accordingly, reception of greater Light. That is to say, *ZA* himself grew, but did not turn into *YESHSUT*: previously, at his own place, he had only the Light *Ruach-Nefesh*, but upon ascending and acquiring a screen, he receives the Light of *Neshama* as well.

Therefore, all the places between us and the Creator are established, and the *Partzufim* that are there "stand" on them in their permanent place. However, all the *Partzufim* and the worlds can ascend relative to their permanent, lowest states by one, two, or three degrees. In its lowest state, a *Partzuf* has only *GE* and no *AHP*, and only the Light of *Nefesh-Ruach*.

By receiving the Light of correction from Above, the *Partzuf* can gradually correct its *AHP*: it corrects the *Sefira Bina* and receives the Light of *Neshama*, which designates an ascent of one degree. After that, the *Partzuf* corrects the *Sefira ZA*, and receives the Light of *Haya*, which designates an ascent to another degree, i.e., already two degrees. And after that, it corrects *Sefira Malchut* and receives the Light of *Yechida*, which designates an ascent to yet another degree, a third one.

Keter = Galgalta	GE - Katnut (small state)
Hochma = Eynaim	
Parsa, Nikvey Eynaim, Masach of Partzuf	
Bina = Awzen	(ascent of Bina to GE = ascent by 1 degree)
ZA = Hotem	(ascent of ZA to GE = ascent by 2 degrees)
Malchut = Peh	(ascent of Malchut to GE = ascent by 3 degrees)

However, the new Light does not enter the just corrected *Kli* (*Sefira*), but comes from Above and enters through the *Sefira Keter*.

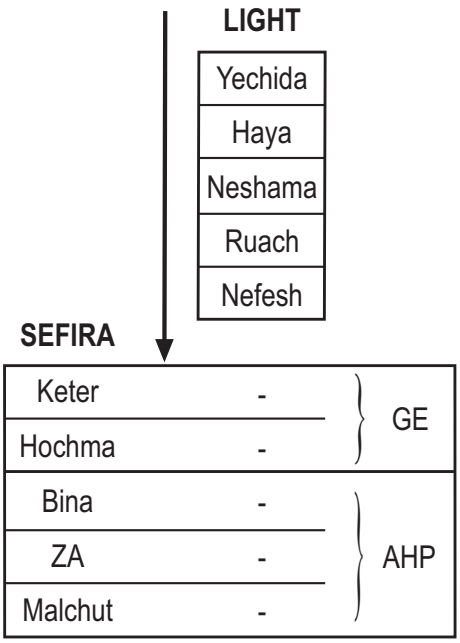

Man's spiritual ascent can be the consequence of two factors:

1. An awakening of a desire from Above, called "special days"—holidays, new moons, Sabbaths. This kind of an ascent is called "an awakening from Above," and leads to the general ascent of all the worlds *ABYA*, and, consequently, of all that inhabits them.
2. Man's efforts in his studies and inner work, his prayer to merit the Creator personally giving him the strength to ascend to a Higher Degree.

Moreover, such an ascent is not limited to only three degrees, but can elevate man along all 125 degrees to the Creator Himself. Ascension to the Highest Degree is precisely the purpose for which man was created. He must accomplish this task while still living in this world. And until he attains this goal, he will have to return to this world again and again.

Although *ZON* are called "the last days," upon ascending and receiving the Light of *YESHSUT*, they receive the name "the days past or first days." In this instance, one boundary of Heaven (*Malchut* or *MA*) ascends and clothes the other boundary of Heaven (*YESHSUT* or *MI*). *MA* and *MI* merge in one, and *The Zohar* emphasizes that fact. AND KNOW:

MI – WHO

BARAH – CREATED

ELEH – THIS

MI is *YESHSUT* that stands in the place of *Bina de AA*, from *Chazeh* to *Tabur de AA*. And although only *Kelim* of *GE* (vessels of bestowal) are present in the world of *Atzilut*, there are *Partzufim* among them that wish only to "bestow": *Atik*, *AA*, *AVI*, and those that want to receive for the sake of bestowal, so as to pass the Light on to *YESHSUT* and *ZON*.

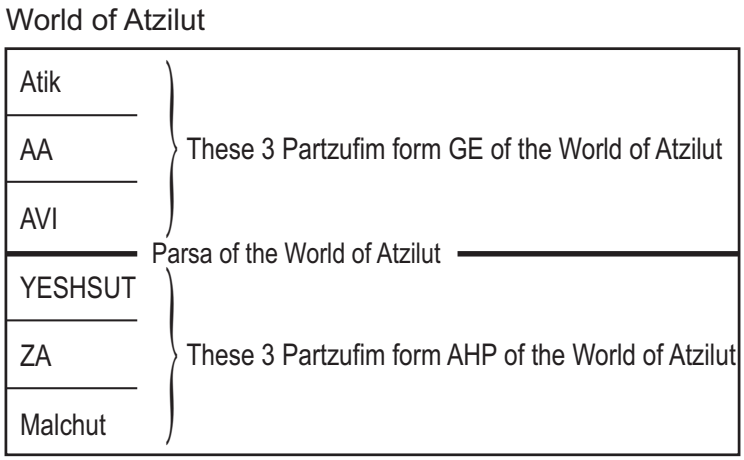

YESHSUT and *ZON* want to receive the Light so as to pass it to the souls of the righteous, the people who seek correction. Hence, within the world of *Atzilut* there is a division into two types of *Kelim*—*GE* and *AHP*. They are separated from each other by the *Parsa* of the world of *Atzilut* that stands in the *Chazeh* of *AA*.

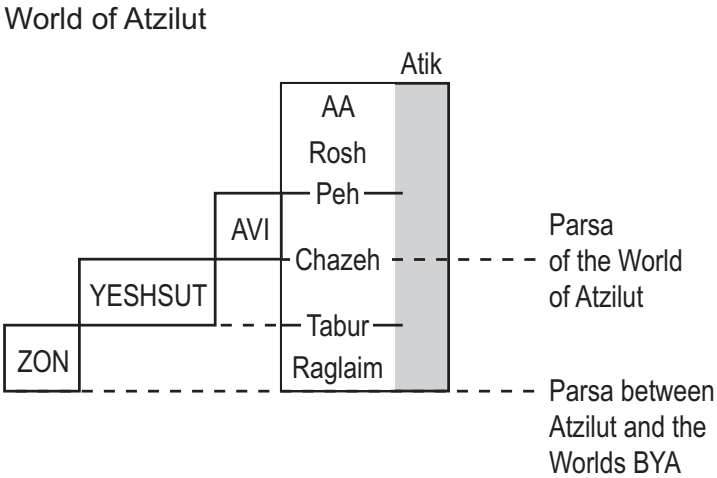

The Light from the *Rosh de AA* does not pass below the *Parsa* of the world of *Atzilut*. Therefore, *YESHSUT* in its permanent state, or *ZON*, when they ascend

to *YESHSUT*, cannot receive the Light of *Rosh de AA*. This is why they have the desire to receive the Light of *Hochma*, called "question." The question (desire to receive the Light of *Hochma*) therefore amounts to *MI* (*YESHSUT*, the Light of *YESHSUT*), which is *BARAH* (beyond *ELEH—ZON*), and upon their ascent, *ZON* do not receive the Light of *Hochma*, as they are outside the *Rosh* of *AA*, outside of the Light of *Hochma*, but with a question (a desire for it). This enables them to continue their ascent.

Who Created These (by Eliyahu)

11. Rabbi Shimon said: "Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about." Rabbi Elazar was silent. Rabbi Shimon wept and paused for a moment, and then said, "Elazar, what is *ELEH*?" If you say that they are like the stars and the signs of the zodiac (destiny), are they not always visible (unlike the changeable signs of destiny)? And in *MA*, that is in *Malchut*, they were created as it is written, "By the word of the Creator were the Heavens made" (*Tehilim*, 33:6), meaning that the Heavens were made by *Malchut*, called the Creator's word. And if *ELEH* speak of the hidden secrets, then there would be no need to write *ELEH*, as the stars and the signs of destinies are visible to all (the word *ELEH* (THIS) tells us that something is clear).

Rabbi Elazar did not reveal the reception of the Light of the first *Gadlut* state (*Ohr Neshama*), and Rabbi Shimon wished to reveal the way to receive the Light of the second *Gadlut* state (*Ohr Haya*). Therefore, he asked Rabbi Elazar to speak and to reveal the way to attain *Ohr Neshama*, which is concealed from people by a supernal secret, for this Light has not yet been revealed in the world, and Rabbi Shimon reveals it here.

The fact is that, although there were righteous who attained the Light of *Haya*, there was no one among them who could explain the path of its attainment in detail, no one who could reveal it to the entire world. This is so because to understand means to attain, to ascend to that degree, which depends only on man's efforts. While there were many people throughout the generations who attained the degree of *ELEH*, revealing it to the world requires an even greater degree, and a special permission by the Creator (See the article *The Conditions for Disclosing the Secrets of the Wisdom of Kabbalah*).

Rabbi Shimon asked him what *ELEH* means, what new things is the Torah telling us with the words, *MI BARAH ELEH* (WHO CREATED THESE), where

the word *ELEH* designates *ZON*? After all, if it speaks of the stars and the signs of the zodiac—luck, which signify the Light of *VAK* of the big state, then what is so special about it? After all, *ZON* can receive this Light even on weekdays. There is nothing so extraordinary in this to mention *MI* – WHO CREATED THIS separately.

(One might say that this Light is constant, for only the Light of *VAK* is constantly present in *ZON*, but not *GAR*. And only as a result of *MAN* does *ZON* receive the Light of *VAK* of the big state, the Light of *Neshama*. The answer lies in that this Light can be received at any time, even on weekdays during the morning prayer. However, he still does not understand why these were created in *MA*. After all, Light refers not to *Bina*, but to the *ZON* of the world of *Atzilut*, called *MA*, and exits them, as is written BY THE WORD OF THE CREATOR, where the Creator is *ZA* and His word is *Malchut*.)

12. However, this secret was revealed on another day, when I was on the seashore. The prophet Eliyahu came to me and said: "Rabbi, do you know the meaning of *MI BARAH ELEH* – WHO HAS CREATED THESE?" I answered: "These are the Heavens and its forces, the works of the Creator, looking at which, people should bless Him, as it is said, 'When I behold Your Heavens, the work of Your hands' (*Tehilim*, 8:4), and 'O LORD! Our Lord! How glorious is Your name throughout all the earth!'" (*Tehilim*, 8:10).

13. He replied to me: "Rabbi, the Creator took the concealed and revealed it to the Celestial Council. And here it is: When the most Concealed of all that are Concealed desired to reveal Himself, He first made a single point, which is *Malchut*, and it ascended to His Thought, that is, into *Bina*, meaning that *Malchut* ascended and merged with *Bina*. In her, He shaped all the creatures, and in her confirmed all the laws."

Atik is the first *Partzuf* and the *Rosh* of the world of *Atzilut*. And it is called the most concealed and secret of all the *Partzufim*, and its name—*Atik* (from the word *Ne'etak*—isolated, unattainable) testifies to that fact. No one can attain this *Partzuf* in itself, its properties, but we can attain it the way it appears to us: *Atik* deliberately diminishes and changes itself in such a way that the lower ones could attain the outer form (its properties) in which it appears to them, but not *Atik* itself.

In the words of *The Zohar*, when *Atik* wished to reveal itself to the worlds, although it is a *Partzuf* that acts according to the laws of the first restriction, it "clothed itself in the garments" (an external *Partzuf* that acts according to the

laws of the second restriction) with regard to the lower ones so as to enable them to perceive and attain it.

There is an enormous difference between the properties of the sensory organs that perceive sensations of the first and the second restrictions. Just as man in our world is born without sensory organs that can perceive spiritual worlds, which is why he cannot sense them, so is the *Partzuf* that is corrected for the conditions of spiritual work at the level of the second restriction unable to accept (perceive) the Light that descends according to the law of the first restriction. A similar distinction exists between *Partzuf Atik* and the other *Partzufim* of the world of *Atzilut* and the worlds of *BYA*.

To be connected to the lower ones, *Atik* elevated *Malchut de Rosh de AA* within the *Rosh* of the lower-standing *AA* up to the *Sefira Hochma*. As a result, *Sefirot Bina* and *ZON de Rosh de AA* fell from the *Rosh* of *AA* to its *Guf*. After all, *Malchut* ascended from the *Peh* to the *Eynaim* and stood in the *Rosh* at place of *Bina*, whereas *Bina* and *ZON* exited the *Rosh*. The *Guf* (body) begins after *Malchut de Rosh* (after the decision on how to act), wherever it may be.

Here is how one should understand this: the *Sefirot* of the *Rosh* are the thoughts and desires with regards to which the *Partzuf*, man's inner properties (man himself) makes the decisions as to how they can be used in order to advance as much as possible toward the goal of creation. The fact that *Sefirot Bina* and *ZON* exited the *Rosh* of *AA* means that *Partzuf AA* cannot make any decisions with regard to them for lack of a screen on them. This is why they fell into the *Guf*, outside the *Rosh*.

Hence, their remaining role is only to receive the Light from the *Rosh*, just as it is received by all the *Sefirot* of the *Guf*. In other words, they receive the Light that is accepted by the screen of *Sefirot Keter* and *Hochma* that remained in the *Rosh*. Man deliberately restricts the use of his desires, and uses only those desires with which he can work for the Creator's sake.

Therefore, when *Malchut* ascended and stood under the *Sefira Hochma*, *Hochma* became like the male part (bestowing, fulfilling), and *Malchut* became like the female (receiving) part of the *Rosh*. And since *Malchut* took the place of *Bina* (called "thought"), *Malchut* assumed the name "thought," since now it's *Malchut* that makes a *Zivug* and receives *Ohr Hochma*.

A *Partzuf* that receives from *Hochma* is defined as *Bina*, and not *Malchut*. Therefore, although *Malchut* herself is merely a black point (egoistic creature), as a result of her ascent, she becomes *Bina*, i.e., *Malchut* acquires *Bina*'s properties. Hence, *Malchut* is now called *Bina* or "thought."

The Zohar calls a "thought" either to *Hochma* or to *Bina*. The difference is that a thought is something that is received from *Hochma*. Hence, *Bina* is called a thought only if she is in the *Rosh* and receives the Light from *Hochma*. In the first restriction, *Bina* always receives from *Hochma*, and is called "thought." However, in the second restriction, *Malchut* ascended above *Bina* and started receiving from *Hochma*. That is why it is *Malchut* that is now called "thought," and not *Bina*.

All the *Partzufim* of the worlds of ABYA are created by this ascent of *Malchut* to *Bina*. Therefore, it is written: IN HER HE SHAPED ALL THE CREATURES, AND IN HER CONFIRMED ALL THE LAWS—*Sefirot Keter* and *Hochma* remained in the *Rosh* of each *Partzuf*, and a *Zivug* was made on these two *Sefirot*. This is why the Light received in *Guf* of the *Partzuf* consists of only two Lights, *Nefesh* and *Ruach*.

Previously, *Malchut* stood in *Peh de Rosh* and the *Rosh* (the part of the *Partzuf* in which it calculated how much Light it can receive for the Creator's sake) ended there. Then, the *Partzuf* would receive that Light from the *Rosh* to the *Guf*, between the *Peh* and the *Tabur*.

But now *Malchut* ascended to *Eynaim de Rosh* and stands under them. This is known as the ascent of *Malchut* to *NE* (*Nikvey Eynaim* – pupils of the eyes), which are called *NE* precisely because *Nikvey Eynaim* means *Malchut* of the eyes. Prior to *Malchut*'s ascent to the *Eynaim*, it was as though there were no pupils (*NE*). It is worth noting that only in *Malchut* (desire) can we feel what surrounds us (the Creator, Light). This is why all of our sensory organs are designed as apertures: *Nekev* (orifice), *Nukva, Malchut* in the eyes, *Awznaim* (ears), *Hotem* (nose) and *Peh* (mouth).

Only he who can create desires that work according to the principle of the second restriction through his own strength and effort, and puts *Malchut* after *Keter-Hochma* (thinks in terms of bestowal), can start perceiving through this corrected spiritual sensory organ. Wherever there is a screen, it constitutes that sensory organ with which one can perceive the Upper Light.

Upon her ascent, *Malchut* stood under *Hochma* and made a *Zivug* on her own screen, on *Sefirot Keter-Hochma* (*GE*). *Sefirot Bina-ZA-Malchut* (*AHP*) are located below the *Rosh*, in the *Guf* of the *Partzuf*, and passively receive the Light from the *Rosh*. This leads to a division of the ten *Sefirot* of the *Guf*, *KHB-ZA-M*, in the same way the ten *Sefirot* of the *Rosh* were divided: *Sefirot K-H* of the *Guf* continue receiving from *K-H* of the *Rosh*, and *Sefirot B-ZA-M* of the *Guf*, being unable to receive from the *Rosh*, start receiving from *K-H* of the *Guf*, like the *Sefirot* below the *Tabur* of the *Partzuf*.

As is well-known, every *Partzuf* consists of a *Rosh*, a *Guf*, and extremities. The *Rosh* decides how much Light the *Guf* can receive for the Creator's sake, in accordance with the magnitude of the screen that reflects the Light (pleasure). The decision to accept this Light causes the Light to descend through the screen, from the *Rosh* to the *Guf*, filling it from the *Peh* down to the *Tabur*. Each *Sefira* of the *Rosh* fills its corresponding *Sefira* in the *Guf*.

Partzuf in the 1st Restriction

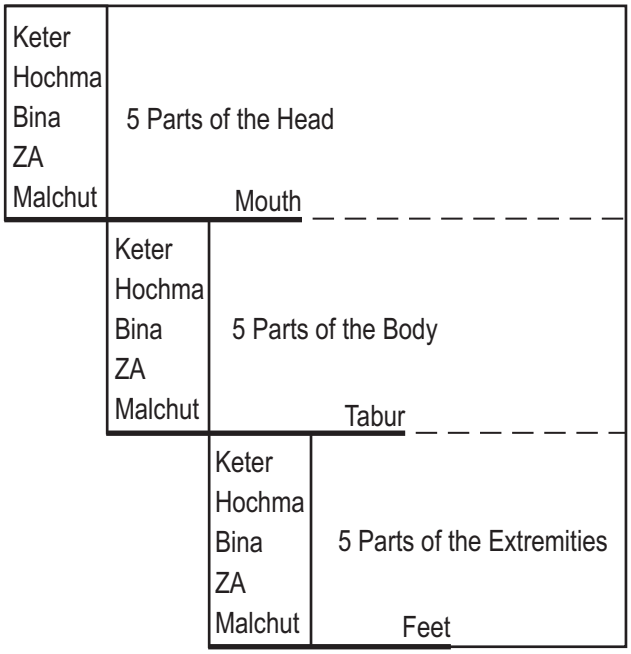

Partzuf in the 2nd Restriction

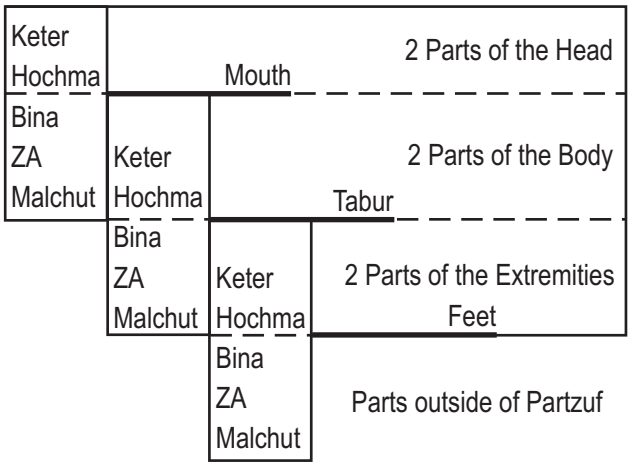

If there are only two *Sefirot K-H* in the *Rosh*, then only the two *Sefirot K-H* remain in the *Guf*. This is because only they can receive from the corresponding *Sefirot* in the *Rosh*. *Sefirot B-ZA-M* of the *Rosh* receive the same Light as *Sefirot K-H* of the *Guf*, which means that they are located under the screen (*Malchut* that ascends and stands under *Hochma de Rosh*). Thus, the *Guf* contains *K-H* that receive, accordingly, the Lights *Ruach-Nefesh*, and *AHP* of the *Rosh* that receive these two Lights of *Ruach-Nefesh*, too.

B-ZA-M (*AHP*) of the *Guf* cannot receive the Light from the *Rosh*, as their corresponding *Sefirot B-ZA-M* of the *Rosh* do not participate in a *Zivug*, since they lack the strength of the screen sufficient to reflect the egoistic desires of *AHP de Rosh* so as to receive for the Creator's sake. In other words, since there are no *AHP* in the *Rosh*, there are also no *AHP* in the *Guf*. And since *AHP de Guf* receive no Light from *AHP de Rosh*, they are like the extremities—the end of a *Partzuf*, below its *Tabur*. Hence, at the end of a *Partzuf*, below *Tabur*, there are *GE* of *Raglaim* (feet) and *AHP de Guf*, which fell there. And *AHP* of *Raglaim* are not parts of a *Partzuf* whatsoever, as they are located at a lower degree.

The Light that cannot be received by the *Partzuf* remains outside, surrounding it, and waits until the *Partzuf* acquires the strength to receive it. It is called "Surrounding Light," and it corresponds to the desires that do not take part in a *Zivug*, those desires that are still uncorrected and lack a screen.

If, previously, before the second restriction, *Malchut* (the last *Sefira* of the *Guf*) was in *Tabur*, now, when only two *Sefirot K-H* remain in the *Guf*, *Malchut de Guf*, too, ascends to *Bina de Guf*, called *Chazeh*. Therefore, when *Malchut* ascends to *Bina de Rosh*, the entire *Partzuf* "diminishes" in size: the *Rosh* reaches only up to the *Eynaim*, the *Guf* only to the *Chazeh*, and the *Raglaim* only to *Tabur*. And that is why this state of the *Partzuf* is called "the state of *Katnut*."

However, if the *Partzuf* receives new strength from Above, acquires a *Masach* (screen), it will be able to resolve to accept the Light for the Creator's sake in its *AHP*, then *AHP de Rosh* will rise again from the *Guf* to the *Rosh*, and complete the *Rosh* to ten *Sefirot*, while the *Sefirot* of *AHP de Guf* will ascend from the *Raglaim* back to their place in order to receive additional Light. And then *Rosh*, *Guf*, and *Raglaim* will all contain ten *Sefirot*. This state of the *Partzuf* is called "the state of *Gadlut*."

In the language of *The Zohar*, the restriction of a *Partzuf*, its transition from the *Gadlut* state to the *Katnut* state is described as a division of each part of the *Partzuf* (*Rosh*, *Guf*, and *Raglaim*) into *GE* (*MI*) and *AHP* (*ELEH*). All ten *Sefirot* are called by the Creator's name *Elokim*, which consists of the letters *ELEH-IM*, that are further divided into *MI – GE – K-H* and *ELEH – B-ZA-M*. When in *Katnut*, only *Sefirot ELEH* maintain their degree, whereas *Sefirot IM* fall to a

lower degree. The word *Elokim* is read from below upwards, the way they are attained by man.

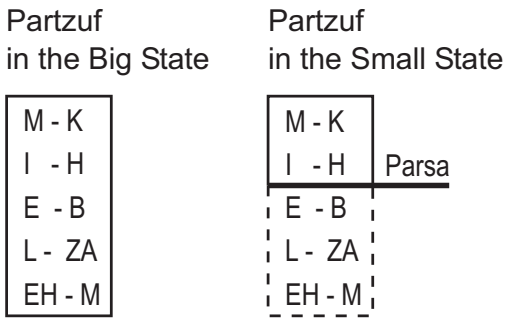

IN HER HE SHAPED ALL THE CREATURES, AND IN HER CONFIRMED ALL THE LAWS—alludes to the division of each degree into two parts; their new form signifies the division into *ELEH* and *MI*, the separation of the *Kelim* (desires) of "bestowal" and "reception," where, due to the lack of strength to oppose one's nature (egoism), part of the *Sefirot* (desires) remain unused, outside of their degree. Accordingly, their Light remains outside as *Ohr Makif* (Surrounding Light), and waits until the *Partzuf* acquires additional strength to become big and thus receive all the Light.

During the 6,000 years, our entire correction transpires only according to the laws of *Tzimtzum Bet* (second restriction). As soon as the *Partzuf* acquires new strength (*Masach*) to receive the Light selflessly in *Sefirot/Kelim B-ZA-M* (*ELEH*), it will immediately attach them to itself and receive in them the Lights *Neshama-Haya-Yechida*. And it will grow to become a big *Partzuf* consisting of five *Kelim* (ten *Sefirot*) with the five Lights of *NRNHY*.

14. He confirmed in the sacred and concealed candle (in *Malchut* that merged with *Bina*), a concealed image, the Holy of Holies, a secret structure that emerges from the thought, *GAR* that is called *MI*, which is the beginning of this structure. It stands and it does not stand; it is great and concealed in the name *Elokim* (*ELEH* and *IM*). It is called *MI* from the word *Elokim*, that is, it lacks the letters *ELEH* of the name *Elokim*. He desired to be revealed and called by the complete name *Elokim*, so He clothed Himself in a splendid shining garment, the Light of *Hassadim*. He created *ELEH*. The letters *ELEH* of the name *Elokim* ascended and combined with the letters *MI* and formed the complete name *Elokim*. And until He created *ELEH*, He did not rise (did not ascend) to the name *Elokim*. Hence, those who sinned by worshipping the Golden Calf alluded to this secret by saying, "*ELEH* (this is) your God, Israel!" (*Shemot*, 32:4).

"*ELEH* (this is) your God, Israel!"—that is, these egoistic desires (*ELEH*) are your deity, which you must worship until you correct yourself. The use of *ELEH* is the reason for all transgressions and ruin: the breaking of the vessels (*Kelim*), the sin of Adam and the shattering of his soul into 600,000 pieces, worshipping the Golden Calf and the breaking of the Tablets by Moshe, the ruin of the First and Second Temples, and so forth.

As a result of the lower ones raising *MAN*, meaning their request to receive the strength necessary to make a *Zivug* and receive *Ohr Hochma* for the Creator's sake, there descends from Above the Light called *MAD* (*Mayin Dechurin*)–the force that enables the *Kli* to create a *Masach* capable of reflecting Light, thereby resisting its egoistic nature. This force comes in the form of Light, the sensation of the Creator's greatness, and is referred to as the Light of *AB-SAG*, as it descends from the *Partzufim Hochma* (*AB*) and *Bina* (*SAG*) of the world of *AK* (*Adam Kadmon*).

If one ascends from the degree called "our world" to the worlds *BYA*, then wherever he may be in those worlds, his request for spiritual correction will rise through all the worlds and degrees up to *Partzuf SAG*. *SAG* turns to *AB*, receives the Light of *Hochma* from it, and passes it down to all the *Partzufim* along which *MAN* had ascended.

Since the entire world of *AK* exists in the first restriction (*Tzimtzum Aleph*) and above the second restriction (*Tzimtzum Bet*), the Light that comes from it provides the *Kli* that receives this Light with the strength to pass from the small state to the big one. In other words, the Light of *AB-SAG* enables the *Kli* to create a *Masach*, reflect the Light of *Hochma*, and receive it for the Creator's sake. The *Gadlut* state is called "the holy of holies," for being filled with the Light of *GAR* (the holy of holies) is utterly perfect.

The Light of *AB-SAG* first descends to the *Rosh* of *Partzuf AA* and lowers the point (*Malchut*) from the thought (*Bina*) back to its place in the *Peh*, where it was prior to *Tzimtzum Bet*. In consequence, the three *Sefirot B-ZA-M* rejoin the two *Sefirot K-H* and become five *Sefirot* in the *Rosh*, *AHP* (*ELEH*) ascend and join with *GE* (*MI*), and the Creator's name *Elokim* is completed.

However, this does not mean that the *Partzuf* can be filled with the five Lights *NRNHY*; it merely acquires a *Masach*, the strength to receive the Light in all its ten *Sefirot*. Since only *Ohr Hochma* shines in *AA*, this Light cannot fill the elevated *Kelim* of *ELEH*, as they can only receive *Ohr Hochma* if it is clothed by *Ohr Hassadim*. Only the *GAR* of the *Partzuf* (*K-H-B*) can have pure *Ohr Hochma*; the *ZAT* of the *Partzuf* (*Sefirot ZA-M*) can only receive diminished

Ohr Hochma—half-mixed with *Ohr Hassadim*. This is called the reception of *Ohr Hochma* in the middle line (consisting of half *Hochma* and half *Hassadim*).

Therefore, says *The Zohar*, THIS STRUCTURE STANDS AND IT DOES NOT STAND—even though all the *Sefirot* are already present in the *Rosh*, they still need to be filled with Light, meaning that *Sefirot ELEH* are not yet revealed in the name *Elokim*. Only the letters *MI* have so far been revealed (filled with the Light).

Hence, first, the *Partzuf* makes a *Zivug* on its *Katnut* state and receives *Ohr Hassadim*. Then, it clothes *Ohr Hochma* into PRECIOUS GARMENT (*Ohr Hassadim*). Only afterwards can the mixed Light of *Hassadim* and *Hochma* fill *Sefirot ZAT* (*ELEH*), and all five *Sefirot* will shine in perfection.

However, before *MI* gives *Ohr Hassadim* to *ELEH* so as to enable *ELEH* to receive *Ohr Hochma* in it, *ELEH* cannot receive *Ohr Hochma*, and only the Light of *MI* shines in the entire name *Elokim*. Further, *The Zohar* tells us that neglect of *Ohr Hassadim* (the intention for the Creator's sake) is precisely what constitutes the entire transgression. And since they transgressed, i.e., neglected *Ohr Hassadim*, that is, since they did not wish to receive with the intention "for the Creator's sake," but desired only *Ohr Hochma*, they caused the separation of *MI* from *ELEH*. Hence, it is written, *ELEH* – THIS (the desires of reception and not *MI*, the desires of bestowal) IS YOUR LORD, ISRAEL—and the Light instantly passed to the impure forces.

The Torah does not tell us about the history of an ancient nation, but about the structure of the spiritual degrees that we must attain. To know the properties of these degrees (whose attainment is designated by the acquisition of their properties), Kabbalah explains to us how they were originally created by a gradual descent (spiritual coarsening) from the Creator Himself.

And in order to give us an opportunity to correct our egoism, the Creator mixed it with altruism at the very creation of the spiritual degrees. This kind of mixing of opposite properties is possible only through an "explosion," since opposite properties cannot be combined otherwise. There were several such mixtures that occurred as a result of explosions (breaking of properties).

One of them is mentioned in the Torah (*Shemot*, 32:4), when, by worshiping the Golden Calf, the sons of Israel (the altruistic desires of "bestowal") suddenly wished to receive the Light for themselves. Consequently, the *Sefirot* (*Kelim*) of *GE* and *AHP* mixed together, and the properties (desires) of *GE* penetrated *AHP*. Through these altruistic properties that are secretly concealed within a small, egoistic human being, it is possible to awaken him, to evoke in him an aspiration to ascend spiritually and to disregard this world.

Therefore, everything that is written in the Torah should not be perceived by us not as history, but as an instruction manual. All the actions described in the Torah are positive: all the devastations, including the ruin of the First and the Second Temples, wars, adultery and murder. We only need to realize what exactly the Torah is telling us. And one can understand it correctly only if he stops perceiving it as a collection of injunctions referring to the mechanical performance of commandments.

15. Just as *MI* join *ELEH* into one name *Elokim*, when *Hochma* clothes itself in *Hassadim*, so is the name combined by this precious shining garment. The world exists thanks to this secret, as is written, "The world was created by mercy." (*Tehilim*, 89:3). Then Eliyahu flew away, and I did not see him anymore. Yet, it is from him that I discovered that I stood upon the secret and its concealment. Rabbi Elazar approached with the others, and they bowed down before him. They wept and said, "If we have come into this world only to hear this—it is enough for us!"

Rabbi Shimon continues his explanation: There is only one law of reception of *Ohr Hochma*: *Ohr Hochma* can only be received if *Ohr Hassadim* clothes it beforehand. Just as this occurs in *Partzuf Bina*, called "the Upper World," so does it occur in *Partzuf Malchut* (MA, *Nukva* of ZA), called "the lower world." *Malchut* is typically referred to as *BON*, but when she joins ZA and receives the Light from him, she is called by his name—MA.

The Upper World, *Bina* of the world of *Atzilut*, desires only *Hassadim*, but the lower world, *Malchut* of the world of *Atzilut*, wants *Hochma*. However, Eliyahu the prophet spoke only of the order of Light and the structure of the name *Elokim* in *AVI* (*Bina de Atzilut*), whereas Rabbi Shimon continues his explanation in the next article and describes the structure and reception of Light in the name *Elokim* in *Malchut de Atzilut* herself.

The Mother Lends Her Clothes to Her Daughter

16. Heaven, Earth, and all that inhabit them were created by *MA*, which is *Malchut*, as it is said: "When I behold your Heavens, the work of your hands" (*Tehilim*, 8:4). And before this, it is said, "*MA* – WHAT (How) majestic Your name is throughout the earth, which You established above the Heavens" (*Tehilim*, 8:2). After all, the Heavens were created by the name (property) *MA* (*Malchut*). It is written "in the Heavens," which refers to *Bina*, called *MI*, the Heavens that are above *ZA*. The explanation for this lies in the name *Elokim*. *MA* (*Malchut*) ascends and enters with her properties into *Bina*, i.e., connects into *Bina*, and receives her properties. *Bina* is called *Elokim*. After He CREATED LIGHT FOR LIGHT, meaning *Ohr* (Light) *Hassadim* (called "precious adornments or garments") so as to clothe *Ohr Hochma*, *Ohr Hassadim* clothes *Ohr Hochma*, which signifies the creation of Light for Light; by the force of the Supernal Name *Elokim* (*Bina*), *Malchut* ascends, and, upon joining *Bina*, receives all of her properties, and includes herself in *Bina*. Therefore, *BERESHEET BARAH ELOKIM* (In the beginning the Creator created) refers to the Supernal *Elokim*, to *Bina* and not to *Malchut*. For *MA* (*Malchut*) is not created by the name *MI ELEH*.

The lower world (*Malchut*, *MA*) receives the Light (marked from Above by the name *Elokim*) from *Bina*. This Light brings *Malchut* strength, and the properties suitable for the creation of Heaven, earth, and posterity manifest within her. After all, there cannot be any posterity or birth of new generations without the Light of *Haya*.

And this is what *The Zohar* tells us: so does the lower world (*Malchut*, *MA*) exist by the name *Elokim*, by the name from the Upper World, which is why

there's strength in *Malchut* (*Ohr Hochma*) to create generations. And if *Malchut* has *Ohr Hochma*, then the world can be created by her.

(*Haya* is one type of *Ohr Hochma*. There is one Light that the Creator emanates, or rather, the sensation of the Creator we refer to as Light. This sensation depends on the desires-*Kelim* in which we feel Him. And since there are only two types of desires-*Kelim*, those of "bestowal" and those of "reception," there exist only two types of Light, *Hassadim* and *Hochma*. However, each of them includes several subtypes, and *Ohr Haya* constitutes a particular form of *Ohr Hochma*. This is because *Hochma* is the Light or pleasure that is felt by the will "to receive," whereas *Hassadim* is the pleasure that is felt by the will "to bestow." If only the *Kelim* of bestowal (*GE*) are present in the *Partzuf*, it is filled with *Ohr Hassadim*; and if it has the strength to receive for the Creator's sake, it is filled with *Ohr Hochma*.) (Do not confuse this with *MA*, which is used here, where *MA* = *Malchut* with *ZA* = *MA* in *Gematria*).

The Zohar explains that the Light descends from the name *Elokim* thanks to the merging of *MI* and *ELEH*. *ZA* is called "Heaven." *YESHSUT* is above Heaven (*ZA*). There is no *MI* in Heaven (*ZA*), only *MA*. However, after *Ohr Hassadim* clothes *Ohr Hochma* (the Light *ELEH* = *AHP* clothes the Light of *MA* = *GE*), all the letters combine and ascend by the name *Elokim* above Heaven = *ZA* = *MA* to *YESHSUT* = *Bina* = *MI*.

MI (*Bina*) is above the second restriction, above its ban, as her properties are higher, better than those to which the restriction extends: the property of *Bina* is "not to receive anything," which is why the ban of the second restriction—to not receive—simply does not apply to her, for in her essence, she has no desire to receive.

There remains only the ban of *Tzimtzum Aleph*, the restriction imposed on the reception of Light in *Malchut* herself (*Malchut de Malchut*), the central point of all creation, the only creating being. *Malchut* herself is egoistic, but if she has a *Masach* and only receives the Light by means of a *Zivug de Hakaa* (resistance to one's own desire, only for the Creator's sake) on the desires of bestowal, such reception does not occur in *Malchut*, but rather in the first nine *Sefirot*. Hence, *Malchut* can receive the Light in her first nine *Sefirot*.

In other words, if *Malchut* has the will (strength) to receive (enjoy) the Light (pleasure) not for herself, but only because the Creator so desires, then she receives only this amount of Light (pleasure). In order to receive the Light under such a condition, *Malchut* (man's inclination to pleasure and enjoyment) must first reject all incoming pleasure, which *Malchut* perceives to be right there before

her. This is referred to as the Light's (the pleasure's) impact against the screen and its reflection off the screen (the reflection of pleasure by force of will so as to not receive, in spite of the natural, primordial desire to receive pleasure).

The reflected pleasure is called *Ohr Hassadim*. Essentially, this is not a Light, but rather *Malchut*'s intention to receive only for the Creator's sake. However, this intention is that necessary and sufficient condition for the subsequent reception of *Ohr Hochma* from the Creator. For after *Malchut* repelled all the Light (expressed her intention to not receive for her own sake), she thereby met the condition of *Tzimtzum Aleph* (first restriction) to only receive the Light of *Hochma* in the intention for the Creator's sake, which is called *Ohr Hozer* (Returning Light) or *Ohr Hassadim*. And now she can receive *Ohr Hochma*, the pleasure that the Creator wants to bestow upon her.

However, by receiving this Light, *Malchut* is no more a mere recipient-creature. Now, like the Creator, she bestows pleasure upon Him! In this manner, the creature attains the degree of the Creator, becomes equal to Him in properties, for it wants to bestow everything. This is called "being filled with *Ohr Hassadim*." Moreover, *Malchut* receives and enjoys, for if she does not feel pleasure, she will not please the Creator.

Therefore, *Malchut* receives, meaning she is filled with *Ohr Hochma*, full of wisdom and pleasure, from both bestowal and reception for the Creator's sake. And herein lies the perfection of the Creator's Creation: she becomes perfect and similar to the Creator. And this is the perfection of the Creator's works: His creation can ascend to His level independently!

One can imagine one's path from the lows of our world up to the ultimate spiritual peak—the Creator—as a passage through a suite of rooms. In all, between our state and the Creator there are 125 connected, walkthrough rooms. Each room has its own properties, and only those who possess the same properties can be there. If, regardless of reason, man changes his properties, he is automatically moved as though by an invisible current to a room that corresponds to his new properties.

This is how one can move between these rooms: an infinitesimal inner change of properties evokes influence of a spiritual force-field upon man, and he immediately moves to his new place of equilibrium, where his inner properties completely coincide with the external properties of the spiritual field. Hence, there are no guards at the rooms' entrances/exits; as soon as man changes himself so as to match the properties of the next, higher room, he is automatically transferred there by the spiritual current or field.

What properties must one change in order to move from one room to another within this spiritual field? He only needs to alter the type of pleasure to which he aspires. We cannot help receiving pleasure, for such is the entire material of creation, it is all that was created. However, we can change the object of our aspirations, what it is that we wish to enjoy: either coarse reception, reception of mere necessities, or the Creator being pleased with us that we bestow to Him, that we receive because such is His wish.

Our "I," the entity that feels pleasure is present in all of our desires, which change ceaselessly in terms of both magnitude and the desired object. This "I" never disappears. The only thing of which one should rid himself is the sensation that he does something to please this "I." One should aspire to sense the desires of the Creator, how He is pleased with him (just as a mother is pleased with her son's achievements).

After *Malchut* decides to receive only for the Creator's sake, i.e., according to the force of her *Masach* (the force of resistance to her egoistic will to receive pleasure), she receives *Ohr Hochma* only in accordance with the magnitude of the Returning Light. Or, conversely, one may say that the magnitude of the Returning Light determines man's willpower and his desire to act for the Creator's sake.

However, the first nine of *Malchut's* ten *Sefirot* are not egoistic, as they are the Creator's properties with which He wishes to correct *Malchut*. Only the last *Sefira* of *Malchut*, *Malchut* herself, the single creation, called *Malchut de Malchut*, is egoistic and remains under the ban of the first restriction: *Ohr Hochma* does not enter where the will to receive pleasure is present. Therefore, the first nine *Sefirot* can receive the Light of *Hochma*.

However, after the second restriction, in order to correct *Malchut* and impart the properties of mercy (*Hassadim*) onto her so she would be able to desire to "bestow," acquire the properties of *Bina*, and convert her initial, primordial egoism into altruism, *Malchut* ascended to *Partzuf Aba*, became *Malchut* in *Partzuf Aba* in *Bina's* place, while *Bina* found herself below *Malchut*. *Bina* herself can receive *Ohr Hochma* without any restrictions, even when below *Malchut*. However, *Bina* adopted the limitations of *Tzimtzum Bet* for the sole purpose of correcting *Malchut*.

Therefore, due to the *MAN* raised by the lower ones, by man's requests for spiritual correction, the Light *AB-SAG* descends and lowers *Malchut* from the level of *Bina* back to her own place: *Malchut* descends from *Bina*, and the Light of attainment and wisdom is revealed.

As a result of *Malchut*'s descent, *Bina* purifies herself from all restrictions and limitations and returns to receiving *Ohr Hochma*. And after the *Ohr Hassadim* clothes the *Ohr Hochma*, *MI* shines in *ELEH* and the name *Elokim* is revealed, meaning that *Ohr Hochma* shines.

The structure of the name *Elokim* cannot be found in *MA*, for the lower boundary of Heaven (*Malchut* herself) is limited by *Tzimtzum Aleph*—the ban imposed on the reception of *Ohr Hochma*, and by *Tzimtzum Bet's* 6,000-year long prohibition on the usage of the desires of reception. Hence, *The Zohar* tells us that the name *Elokim* was created with *MI*, and not with *MA*, by the property received by *Malchut* upon her ascent to *Bina*.

17. But as the letters *ELEH* descend from Above, from *Bina* down to *Malchut*, for the mother temporarily lends her clothes to her daughter and adorns her with her own adornments, the name *Elokim* descends from *Bina* (mother) to *Malchut* (daughter). When does she adorn her with her own adornments? When she sees the male essence before her. It is then written of her, "Three times in the year shall all your males appear before the Lord Creator" (*Shemot*, 34:23). For *Malchut* is then called by the male name "Master." As it is written: "Behold the Ark of the Union, the Master of all the earth" (*Yehoshua*, 3:11). The Torah is the Union and the Ark is *Malchut*, called by the male name "Master." For she received the *Kelim* (properties, desires) called "clothes," and the Light called "adornments" from her mother, *Bina*. The letter *Hey* (A from MA) then leaves MA (*Mem* + *Hey*) and the letter *Yod* (I) enters in its stead, and just like *Bina*, *Malchut* assumes the name MI. And then she adorns herself with male clothes, with the clothes of *Bina*, to accept all the husbands of Israel.

As it is written (item 13), *Tzimtzum Bet* is in force from the *Rosh* of *AA* downwards, for *Malchut* of *AA* ascended to *Bina* and created all the lower *Partzufim* of the world of *Atzilut* in the property of *Tzimtzum Bet*. Thus, each *Partzuf* of *AA*, *AVI* and *ZON* has only two *Sefirot K-H*, and three *Sefirot B-ZA-M* separated themselves (their properties) from that degree, and moved to a lower one (their properties became equal to it). This is how *B-ZA-M* (*AHP* of *Partzuf AA*) fell to *Sefirot K-H* (*GE*) of *Partzuf AVI*, *B-ZA-M* (*AHP* of *Partzuf AVI*) fell to *Sefirot K-H* (*GE*) of *Partzuf ZON*, and *B-ZA-M* (*AHP* of *Partzuf ZON*) fell below *Parsa* to the worlds of *BYA*.

Sefirot K-H (*GE*) that remained in their degree in their *Partzuf* are called *MI*, and *Sefirot B-ZA-M* that separated (in their properties) and descended (by equivalence in properties) to a lower *Partzuf* are called *ELEH*.

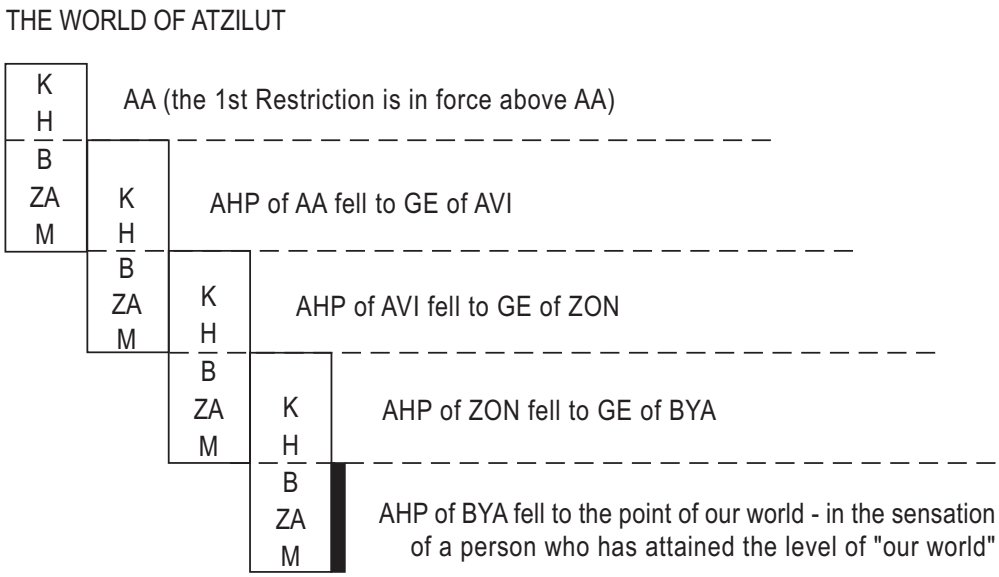

BUT AS THE LETTERS *ELEH* DESCEND FROM ABOVE—when *Malchut* is expelled from *Bina*, the letters *ELEH* get detached from *AVI* and fall to *ZON* (a lower degree), and clothe themselves in *ZON*: *ELEH* of *Aba* (*YESHS – Israel Saba*) clothe *ZA*, and *ELEH* of *Ima* (*Tvuna*) clothe *Malchut*. *Bina* of the world of *Atzilut* is a complex *Partzuf*: her *GE* constitute *AVI* (two *Partzufim*), and her *AHP* have the name of a separate *Partzuf YESHSUT*, for they fulfill separate functions with regard to *ZON*: *Bina*: *GE* = *MI* = *GE* of *Aba* + *MI* = *GE* of *Ima*. *ELEH* = *AHP* of *Aba* = *YESHS* (*Israel Saba*) + *T* (*Tvuna*) = *ELEH* = *AHP* of *Ima*.

When *Ohr Haya* descends from Above (as a result of which *Malchut* descends from *Bina's* level back to her own place), three *Sefirot B-ZA-M* thereby return to their degree, and correspondingly, *Sefirot KHB* (called the "holy of holies") enter the now complete *Partzuf* consisting of five *Sefirot*. (Here, the Light is called by the name of the *Sefirot* it fills.) Previously, there was only *Ohr Ruach-Nefesh* in *K-H*, and now *Ohr Neshama-Haya-Yechida* was added to *KHB*, while *Ruach-Nefesh* descended to *ZA-M*.

However, when *AHP* of *Rosh de AA* (*B-ZA-M* of *Rosh de AA*) that fell to its *Guf* ascend (return from *Guf* to *Rosh de AA*), the *Kelim* of *GE de AVI* ascend along with them to *Rosh de AA*. (These are the *Kelim* of *GE de AVI* that were clothed in *AHP de AA* in their small state, when *AHP de AA* had fallen to *GE de AVI*.) Once there, the *Kelim* of *GE de AVI* receive the Light called "holy of holies" that shines in *Rosh de AA*.

The reason for this is that when the Upper One descends to the lower one, it becomes like the lower one. And when the lower one ascends to the Upper One it becomes like the Upper One. This is because no space or motion exist in the spiritual, and only a change of properties instantly and automatically moves a *Partzuf* or its part in spiritual space, closer (higher) to the Creator or farther away (lower) from Him. Therefore, spiritual ascent itself implies a change of properties of the lower one to those of the Upper One, and a descent of the Upper One signifies that its properties became equal to the properties of the degree to which it descended.

Hence, in *Katnut*, when *Sefirot B-ZA-M = AHP de Rosh* of *Partzuf AA* separate from its head and fall (move according to their now inferior properties) to its *Guf*, from *Peh* to *Chazeh*, where *Partzuf AVI* clothes *Partzuf AA*, they (*B-ZA-M = ZON = AHP de Rosh* of *AA*) become like *AVI* in their properties, without *Ohr Hochma*, and only with the Light of *Bina*, *Hassadim*.

That is why, in *Gadlut*, when *B-ZA-M = AHP de AA* return to the *Rosh* (the degree that is higher than *Guf*), they take with them *GE* of *AVI*, as they all became one degree while in *Katnut*. Therefore, in *Gadlut*, *GE* of *AVI* ascend from *AHP de Rosh* of *AA* to *Rosh de AA* and become equal to it (in their properties), where they receive the Light called "holy of holies" that shines in *Rosh de AA*.

ZON ascend to *AVI* in the same way: after *AVI* receive the Light in *Rosh de AA*, they acquire strength (screen), and lower *Malchut* from *Bina* back to her place in *Malchut*, thereby enabling their *Sefirot B-ZA-M = AHP* to return to their degree, *AVI*, as in *AA*. However, when the *Kelim-Sefirot B-ZA-M = AHP de Bina* that were inside *K-H = GE de ZON* ascend to *AVI*, they also take with them *Sefirot* of *ZON*, which they've clothed—*K-H = GE de ZON*. Thus, *K-H = GE de ZON* ascend to *AVI* and there receive the Light called "holy of holies," the Light of *Haya*.

Therefore, it is written that *Ima*-MOTHER DESCENDS TO HER DAUGHTER TO DRESS AND ADORN HER: the letters *ELEH* or *Ima* (*Bina*) in her small state descend to *Malchut*. This means that THE MOTHER DESCENDS TO HER DAUGHTER, for the three *Sefirot* of *Ima* assumed the property of *Malchut*, thereby separating from *Bina* and becoming a part of *Malchut*. This is akin to *Bina* giving part of her *Kelim* to *Malchut*. Yet, this gift is temporary, as though *Bina* LENDS, GIVES (these *Kelim*) FOR TEMPORARY USE, and thus, *Malchut* uses them temporarily.

And then, *Ima-Bina* (mother) ADORNS HER DAUGHTER WITH HER ADORNMENTS. This is so because in *Gadlut*, when the three *Sefirot ELEH*

return to *Bina*, *Malchut* ascends to the degree of *Bina* together with them, and there receives the Light of "holy of holies." And since an ascent to *Bina* implies becoming like *Bina* (in properties), she now has the right to receive the same Light as *Bina*.

It turns out that, as a result of the mother lowering her *Kelim* (properties) *ELEH* to her daughter by intentionally assuming the properties (desires) of *Malchut* instead of her own properties (desires), thereby entering the small state and willingly diminishing herself, upon receiving the properties of *Malchut* instead of properties of *Bina*, mother *Bina* adorned her daughter *Malchut* with her adornments, meaning the Light that subsequently comes in the state of *Gadlut*: the Light of *Bina* entered *Malchut*. This is described as "*Malchut* received her adornments."

There are two kinds of adornments that the daughter *Malchut* receives from her mother *Bina*: the first is *Ohr Hochma* (*Ohr Haya*, the Light of GAR), the Light of perfection, for it imparts the property of perfection to the *Kli* that it is filling, the Light that *Malchut* receives from *Ima* (Supernal Mother), who stands between *Peh* and *Chazeh* of *Partzuf* AA, above its *Parsa*. The second adornment is *Ohr Neshama*, which still designates imperfection, as it is received from the lower mother, *Partzuf* of *Tvuna* that stands between *Chazeh* and *Tabur de* AA, below its *Parsa*.

Naturally, to receive either Light, *Malchut* must ascend to the corresponding degree. In other words, she must change her properties so as to be able to receive, to merit that Light.

When *Malchut* ascends to *Tvuna* and receives her adornments from *Tvuna*, these adornments are still imperfect, for *Malchut* remains with a "question" (without the Light of *Hochma*), as *Tvuna* was before the raising of *MAN*. This means that to attain perfection, *Malchut* still needs to receive *MAN* from the lower ones, called the "husbands of Israel." In this state, the lower ones, called the righteous or "the husbands of Israel," receive the Light from ZA, which ascended to *YESHS* = *Israel-Saba*.

However, when *Malchut* ascends another degree, to the place of the Supernal Mother, *Bina*, above *Chazeh de* AA, and there receives her adornments from *Ima* and not from *Tvuna*, then these adornments are perfect, for they contain *Ohr Haya*; there is no more "question" in her, as she is considered a male, bestowing *Kli*, and the husbands of Israel receive from her.

And all the husbands of Israel appear before her and receive the Light from her. And *Malchut* is CALLED MASTER (Hebrew – *Adon*). The regular *Malchut*

is called by the Creator's female name *Adonay* (mistress) or *ADNI*, whereas in this state she is called by the male name *Adon* (master).

And this is because *Malchut* no longer has a question, for *MAN* is no longer raised within her, as she has reached perfection (Light of *Haya*) and is therefore called "husband" or master (*Adon*). Hence, the prophet said: BEHOLD THE ARK OF THE COVENANT, THE MASTER (*Adon*) OF ALL THE EARTH (*Yehoshua*, 3:11). *Malchut* is called the "Ark," for *ZA*, who bestows upon her, is called the "Covenant." *The Zohar* calls *Malchut* the "Master of all the earth" or "husband."

As a result of the letter *Hey* in the word *MA* (*Mem-Hey*), signifying the female essence, leaving *Malchut*, for the letter *Hey* signifies the presence of a question in *Malchut*, i.e., the absence of *Ohr Hochma*, whereas *Ohr Hochma* brings absolute knowledge, all questions disappear, and with them the letter *Hey*. The letter *Yod* ascends to the place of *Hey*, and *Malchut* assumes the name *MI* as *Ima*, which signifies *Malchut*'s reception of the name *Elokim*, as the name *Ima*.

18. Israel receives the last letters (*ELEH*) from Above, from *Bina* down to that place, i.e., to *Malchut*, who is now called *MI*, just like the name *Bina*. I pronounce the letters *ELEH* and my whole soul weeps so as to receive these letters *ELEH* from *Bina* into the house of *Elokim*, which is *Malchut*. So that *Malchut* would be called *Elokim*, just as *Bina* is called *Elokim*. How can I receive them? "With joyous songs of praise sung in the voice of the Torah, and festive throngs" (*Tehilim*, 42:4). Rabbi Elazar said, "My silence has erected the Temple Above, which is *Bina*, and the Temple below, which is *Malchut*. Of course, as people say, 'A word is worth a gold coin (Hebrew – *Sela*), but silence is worth two.' So the words 'a word is worth a gold coin' mean that I spoke and came to regret it. Silence, my silence, is worth twice as much, for the two worlds, *Bina* and *Malchut*, were created by this silence. For had I not kept silent (see item 11), I would not have attained the unity of both worlds."

After *Hey* has left *MA* and *Yod* ascended in her place, thereby forming *MI*, Israel elevates the LAST LETTERS *ELEH* to *Malchut* by raising *MAN*. As we've already explained, in *Katnut*, *ELEH* of the Upper One fell to *GE* of the lower one. Hence, they refer to the lower one in *Gadlut* as well. For when *B-ZA-M* = *ELEH* of the Upper One return to its *Rosh*, they thereby elevate *GE* of the lower one, too. The lower one thus acquires the *ELEH* of the Upper One and the Light with which they filled themselves in their present *Gadlut*.

To equalize with the lower one and enter the state of *Katnut*, the Upper One deliberately makes *Tzimtzum Bet* on its *AHP*. And upon connecting to the

lower one, the Upper One returns to the state of *Gadlut*, and passes the Light to that part of the lower one which they've both occupied in the state of *Katnut*.

This scenario is similar to one when a good, strong person joins a company of wicked men, and connects with them by pretending to be like them. And when such contact is established between them, he begins to correct them, little by little, precisely through this connection that has formed between them beforehand.

Each *Partzuf* in the small state is divided into two parts: *GE* and *AHP*. However, since there is a "column" of *Partzufim* between our world and the Creator, there is a connection between them via the common parts of the upper and the lower ones. Precisely because there is a part of an Upper One in each lower one, the lower one can receive strength from Above, through this common property, and ascend independently up to the Creator Himself.

Each Upper One that falls to the lower one completes its *Kelim* to ten *Sefirot*: *AHP* fall to *GE* of the lower one, and together they make up ten *Sefirot*, since they stand at the same level. In turn, *AHP* of the lower one falls into *GE* of the next lower one, and so on.

Afterwards, in *Gadlut*, when *GE* of the Upper One receive the strength to attach their *AHP* to themselves and elevate them, *GE* of the lower one ascend together with *AHP*, as they were joined below. Therefore, upon ascending, *GE* of the lower one continue to be joined with *AHP* of the Upper One, and together they form a *Partzuf* of ten *Sefirot*.

I PRONOUNCE THE LETTERS *ELEH*: Israel (one who wishes to receive the properties of the Creator) raises *MAN* (prayer for it) to receive in *Malchut* the Light of *Gadlut* (for self-correction) with the help of the letters *ELEH*, *Ima-Bina*. This is achieved by praying near the Gates of Tears, after which no one ever returns empty-handed, that is, after raising *MAN*, *ELEH* descend from *AVI* to *Malchut*, the house of *Elokim*. This is because after receiving *ELEH*, *Malchut* herself receives the name *Elokim*, just like *Ima*.

A WORD IS WORTH A GOLD COIN, BUT SILENCE IS WORTH TWO: the words (spiritual action) of Rabbi Elazar (the spiritual *Partzuf* of that name) elevated *Malchut* to *Tvuna*, below *Chazeh de AA*, where there is still no Light of *Hochma*, which designates the presence of a question in *Malchut*, a request for *Ohr Hochma*. And this is called "gold" (Hebrew – *Sela*, a gold coin), for that is the name of *Malchut*.

However, Rabbi Elazar's silence enabled Rabbi Shimon to reveal *Ohr Haya* by raising *Malchut* to the Supernal Mother, whereupon both worlds were

simultaneously created, for the lower world, *Malchut*, was created together with the Upper World, *Bina*, of which *The Zohar* speaks: SILENCE IS WORTH TWICE (two worlds) AS MUCH.

19. Rabbi Shimon said, "From here on the perfection of the written is said to bring forth their host by number." For these are two degrees, and each must be recorded, that is, noted: one is called *MA* and the other *MI*. *MI* is the Upper One, and *MA* is the lower one. The Upper Degree registers, speaks, and brings forth their hosts by number, where the letter *Hey* alludes to the one that is known and unequaled, namely *MI*. This is similar to the phrase, "*HaMotzi Lechem*"—He who brings forth bread from the earth (an appeal to the Creator), where the letter *Hey* refers to the knowledge of the known, lower degree, namely *MA*. And together they are one degree, *Malchut*. However, the Upper One is *MI de Malchut* and the lower one is *MA de Malchut*, the one that brings forth their host by number, for the number 600,000 refers to the number of stars that stand together, and they bring forth innumerable hosts.

The Zohar alludes to the words of the prophet (*Yeshayahu*, 40:26): "Raise your eyes to the height of Heavens and see: WHO HAS CREATED THESE (them) – *MI BARAH ELEH*? He that brings out their host by number, He calls them all by name; no one shall be hidden from the greatness of His might and the force of His power."

The word "recording" means "marked by the letter *Hey*," for two degrees must be recorded in *Malchut*: *MI* and *MA*. With the help of the Light that is received at the time of ascent above *Chazeh de AA* to the Upper World, *Malchut* becomes like the upper world and assumes the name *MI*, for the letter *Hey* exits *MA* (*Mem-Hey*), and the letter *Yod* ascends to its place. Thus, *Malchut* is called *MI*, like the Upper World, and is adorned with the male property.

Nevertheless, *MA*, the previous degree of *Malchut*, does not disappear. The reason for this is that the degree of *MI* is essential in order to pass the Light, the perfection of the "holy of holies" to the generations, the posterity of *Malchut*, *NRN* of the righteous, the lower ones. However, the birth and procreation of these generations (sons) depend on the name *MA*. Hence, if either (*MA* or *MI*) is missing in *Malchut*, she will not be able to beget future generations, to create new souls (lower *Partzufim* filled with Light).

Therefore, *Malchut* BRINGS OUT THEIR HOST BY NUMBER—this is the degree of *MI*, which *Malchut* inherits from the Supernal Mother, for the letter *Hey* before the words "brings out" (*Motzi* = *HaMotzi*) alludes to the fact that *Malchut* contains the perfect Light, called "adornments," which she

receives from *AVI*. This is the maximal Light that may fill *Malchut* during the 6,000 years.

The same letter, *Hey*, designates the presence of the Light of *YESHSUT*, the degree of *MA* within *Malchut*. For this degree must also be recorded, be present in *Malchut*. And these two degrees, *MI* and *MA*, are present in *Malchut*: *MI* above and *MA* below.

The Zohar calls *Malchut* the "world being revealed." That is to say, whatever *Malchut* reveals, the lower ones receive. Those individual attainments, individual sensations of the Light that descend from *Malchut* are what they call "their world." Similarly, whatever we feel in our sensory organs is what we call "our world." But this is nothing more than what we receive from *Malchut* of the lowest degree in the world of *Assiya*, *Malchut* of the previous degree.

However, we should know that the actual notion of "our world" indicates the true attainment of the degree called "our world," i.e., man's sensation of his ultimate disconnection from the Creator, total helplessness, and the realization of his absolute egoism. One can attain this sensation only if the spiritual Light shines on him from Above, in contrast to which he will see his true spiritual state. However, in order to reach such a state, one must make great efforts in the study of Kabbalah so as to draw upon himself the influence of the Surrounding Light ("Introduction to The Study of Ten Sefirot," item 155).

However, when man attains this state, he immediately raises such a request to the Creator that his *MAN* is not left unanswered, and he receives the strength to transcend "our world" and ascend with his properties to a Higher Degree—*Malchut* of the world of *Assiya*. And then it is she that becomes his world.

Here we are speaking about very high degrees. The *Malchut* that is being revealed is *Malchut* of the world of *Atzilut*, *Nukva de ZA*. And the fact that *The Zohar* calls her "Supernal" indicates the state of *Malchut* when she attains the degree of *MI* during her ascent and clothing the Upper World, the Supernal Mother. Therefore, *Malchut* herself is then called "Supernal," and the degree of *MA* is, accordingly, called "lower."

KNOWS ALL THE HOSTS BY NUMBER: number designates perfection. Light without a number indicates that the Light is imperfect, whereas the Light with a number is perfect. The action of *ZA* with regard to passing the Light from *Bina* to *Malchut* is described in the phrase: THE HEAVENS TELL OF THE CREATOR'S GREATNESS. THE HEAVENS (*ZA*) TELL (Hebrew—*Mesaper*, from the word *Mispar*—number, the Light's perfection). *ZA* passes this Light from *AVI* to *Malchut*, called THE CREATOR'S GREATNESS.

This Light is called 600,000, for the degree of *Malchut* designates units, the degree of *ZA*—tens, the degree of *YESHSUT*—hundreds, the degree of *AVI*—thousands, the degree of *AA*—tens of thousands.

There are two parts in *AVI*: their own part, where they are regarded as thousands, and the part from *Ohr Hochma* that is received from *Rosh de AA*, where they are regarded as *AA*, that is, tens of thousands. However, they cannot be considered a complete degree of *AA*, but only as its *VAK*, for they clothe *AA* from the *Peh* down to the *Chazeh*. And since *VAK* = *Vav Ketzavot* = 6 *Sefirot* x 10 = 60, the degree of *VAK de AA* equals 60 x 10,000 = 600,000.

Therefore, when *Malchut* ascends to *AVI*, she receives a complete, perfect number—600,000, where 60 signifies that it is merely *VAK*, for *Malchut* has not yet reached *Rosh de AA* and that she still lacks this degree. And the degree of 10,000 refers to *AA*, the part that clothes in *AVI*, for *AVI* are *VAK de AA*. Therefore, *Malchut* contains the number 600,000.

Thus, two degrees are recorded in *Malchut*:

- *MI*, the degree of *AVI* that clothes in *Malchut*, through which *Malchut* receives the degree of the Upper World and is called accordingly, while the Light in it is called 600,000.
- *MA*, the degree of *YESHSUT* that clothes in *Malchut*, through which *Malchut* has a question, the sensation of lack of *Ohr Hochma*, and the request for its reception. *Malchut* is therefore called the "lower world."

These two degrees create one *Partzuf* within *Malchut*: her part that is above the *Chazeh* is clothed in *AVI*, and her part that is below the *Chazeh* is clothed in *YESHSUT*. Therefore, in the generations, in *Malchut*'s descendants, each *Partzuf* consists of two parts (degrees): from the Upper Part (*MI*) there is a Light of 600,000, and from the lower part (lower world, *MA*), there is an absence of number (perfection) in each descendant.

The phrase, THEY BRING FORTH INNUMERABLE HOSTS is not interpreted as infinitely big. Rather, "Innumerable" indicates the imperfection of the Light that is received in the lower part, as it comes from *YESHSUT*, the degree that is without a number.

Malchut's descendants are therefore defined as imperfect, as these two degrees exist in her as one, and are connected as one. Hence, there are two degrees in *Malchut*'s descendants: the Upper One—600,000, and the lower one—without a number. However, the lower one is defined as supplement to perfection and is not considered a flaw.

The reason for this is that the blessing of the seed, propagation depends only on the lower world, *MA*, without a number, as it is said in the Torah that Avraham complained that he is childless (*Beresheet*, 15:5), and the answer was: "Look now toward Heaven, and count the stars. Will you be able to count them? So shall be your descendants." From this we see that the blessing of the seed comes from the lack of a number, i.e., the name *MA*.

Hence, after all the perfection that *Malchut* attains from the Light of *AVI* (*MI*), *Malchut* has an additional blessing from *MA*, which is called the "lack of a number," and both these degrees are included in her descendants—the souls and generations.

20. All of these 600,000 and all their innumerable hosts, He calls the names. What does this mean: "calls the names?" If you say that He calls them by their names, it is not so, for then it would have said, "calls by name." However, when this degree does not ascend in the name *Elokim*, but is called *MI*, it does not beget and does not reveal those that are concealed within it. And although they were all concealed within it, meaning that even though the letters *ELEH* have already ascended, the "precious garment" of *Ohr Hassadim* is still concealed. And while it is concealed, it is not called by the name *Elokim*. For He created the letters *ELEH* and they ascended in His Name—clothed themselves in "precious garments" of *Ohr Hassadim*, as a result of which *ELEH* combine with *MI*, and are called *Elo-im*. Then, by the power of this name, He brought them forth in perfection, defined as CALLS THEIR NAMES, which means that He called by name and brought forth every type and species to exist in perfection. Hence, it is said: HE BROUGHT FORTH THEIR HOST BY NUMBER—called them all by name, that is, by the name *Elokim*.

It was already mentioned that the perfection of the Light, which is the Creator's name *Elo-im*, descends to the souls, generations, descendants, two degrees joined in one. This degree includes 600,000 from the Upper Degree, and innumerable hosts from the lower, and the Creator's name descends on both of them.

The blessing of the seed depends entirely on *MA*, for it is determined by *Ohr Hochma*, as this Light designates perfection. Whereas the Light without a number, *Ohr Hassadim*, comes precisely from the name *MA*. As is already known, *Ohr Hochma* is accepted only when clothed in *Ohr Hassadim*. Until such clothing occurs, even though *ELEH* ascend to *MI*, the name *Elokim* (*ELO-IM* = *ELEH* + *IM*) does not act.

Hence, it is written that *MI* DOES NOT BEGET (ANY OFFSPRING), even though the point of *Malchut* left the thought (*Bina*) and descended back to her place, and all ten *Sefirot* and the Light returned to the *Partzuf*, THE NAME *ELEH* IS still CONCEALED, for she still cannot receive *Hochma* in the absence of *Hassadim*.

However, BECAUSE HE CREATED *ELEH*, meaning that after He added a *Zivug* to the screen of *MA* (lower world, *Malchut*), there appeared *Ohr Hassadim*, called WITHOUT A NUMBER. And *ELEH* were filled with *Ohr Hassadim*, which means *BARAH* = CREATED *ELEH*, as clothing in *Ohr Hassadim* is called *BARAH* (creation). Only after this are they called *ELOKIM*, for only after the reception of *Ohr Hassadim* can they receive *Ohr Hochma*, called "the Light of a number," the Light of 600,000, as a result of which, the letters combine and form the complete name *Elokim*.

The same perfection (clothing of *Hochma* in *Hassadim*) also extends to the souls and descendants that emerge from the name *Elokim*. AND HE IS CALLED BY THIS NAME: all that emerges is called by this name, with these properties He creates all descendants—*Partzufim* from His *Zivug* on *Ohr Hochma*. THE NAME 600,000 is *Hochma*, TOGETHER WITH *HASSADIM*, so that they will have the perfection of the name, so that Light will clothe Light, as they are clothed in the NAME. It is therefore written: SEE, I CALL THEM BY NAME, for "to call" means to revive and bring to perfection.

21. He asks, "What is the meaning of 'by the greatness of His might and wealth?'" This is the head of the degree, where all desires ascend and remain concealed. The strong one that ascended in the name *Elokim*, as it is said, "This is the secret of the Upper World, called *MI*." No man is missing from the 600,000 that He created by the power of this name. And because no one is missing from these 600,000, it follows that wherever the sons of Israel perished and were punished for their transgressions, we subsequently find that not one from the 600,000 had disappeared, so that everything would remain the same Above and below. And just as no one had disappeared from the 600,000 Above, no one has disappeared from this number below.

FROM THE GREATNESS OF HIS MIGHT AND WEALTH signifies *Keter de AVI*, called the HEAD OF DEGREES. This is *Bina* of *AA*, which became *Keter de Partzuf AVI*, WHERE ALL DESIRES ASCEND (*MAN* of the lower ones), and receive all the degrees from there. This degree is filled with *Ohr Hassadim*, and exists in perfection even in the absence of *Ohr Hochma*, as its Light of *Hassadim* comes from *GAR de BINA* of *AA*. In other words, it has such

a powerful Light of *Hassadim* that although this degree emerged from *Rosh de AA*, it is not regarded as having left it, for it feels no need for *Ohr Hochma*. This degree, *Keter* of *AVI*, is the *Rosh* of all the degrees in the world of *Atzilut*, from where *AVI*, *YESHSUT* and *ZON* receive the Light.

THE STRONG ONE IS THE SECRET OF THE UPPER WORLD, the property of *MI* that is present in *Malchut*, from where the number 600,000 descends, for she clothes the Upper World, *AVI*. Therefore, it is written that NO ONE DISAPPEARS FROM THOSE 600,000 because there *Malchut* receives *Ohr Hochma*, called "600,000." Hence, it is said that AS NO ONE DISAPPEARED ABOVE, SO IT IS BELOW, for *Malchut* clothes *AVI*, described in the phrase: THE MOTHER ADORNS HER DAUGHTER WITH HER OWN ADORNMENTS, by which *Malchut* becomes completely similar to *AVI*. And just as the Light of *AVI* is perfect (which is why it is called "600,000" and NO ONE HAS DISAPPEARED, i.e., no lack of *Ohr Hochma* is felt), *Malchut* is perfect in this number, which means NO ONE HAS DISAPPEARED below.

The Letters of Rabbi Hamnuna-Saba

22. Rabbi Hamnuna-Saba said: "In the first four words of the Torah, IN THE BEGINNING THE CREATOR CREATED *Et – Beresheet Barah Elokim Et*, the first two words begin with the letter *Bet*, and the following two begin with *Aleph*" (The letter *Aleph* is pronounced both as "A" and "E"). It is said that when the Creator thought to create the world, all of the letters were still concealed, and even 2,000 years before the creation of the world, the Creator gazed into the letters and played with them.

In the language of Kabbalah, the same sentence appears in the following way: when the Creator (*Bina*) decided to create the world (*ZON* of the world of *Atzilut*), the *Kelim* of *ZON* (*Zeir Anpin* and *Nukva*) were still in *Bina*. *Hochma* and *Bina* (*Aba ve Ima – AVI*) are called 2,000 years. Before the creation of the world (the birth of *ZON*), all the letters (the *Kelim* of *ZON*) existed in *AVI* in the form of *MAN*, and *MAN* always stimulates a desire in the Upper One to attend to it.

With regard to the lower *Partzuf*, the Upper One is called the Creator, for it truly begets it, and whatever the lower one receives, comes directly from its Upper One. Moreover, one may say that this is all that the Upper One desires, its entire existence is meant exclusively for the lower one. Therefore, the Upper One always waits for the lower one's genuine request for the desire to ascend spiritually, which is called *MAN*. Provided this desire is sincere, the Upper One immediately responds and passes the powerful Light of correction to the lower one.

Since the lower one is *ZON* of the world of *Atzilut*, and all that is below this *Partzuf* (all the worlds of *ABYA* and our world) is considered a part of it, *AVI* of the world of *Atzilut* constitute the Upper *Partzuf*. The desires and properties of *ZON* are called "letters," and here *The Zohar* explains the properties that *ZON* (the spiritual worlds and our world, we ourselves) were

created with, which properties are desirable, which require correction, and how this correction is achieved.

Since the properties of the future Creature are determined by the Creator's purpose in creating it, it is said that even before the creation of the world, the Creator played with the letters. The word "played" suggests that the Creator's interaction with the Creature is like His game with the leviathan (the legendary sea monster), with the property that is opposite from Him. At the end of correction all the letters unite and combine into the one name of the Creator.

The order of the Hebrew alphabet indicates the descent of the Direct Light from Above, the Inner Light that fills the *Partzuf*. The reverse order of the letters from the end of the alphabet alludes to the ascent of the Returning Light. The direct order of the alphabet refers to mercy, whereas the reverse order—to the strict law and restrictions on using egoistic desires.

When Adam sinned, the letters detached themselves from him, and only the letters *Shin* and *Tav* (the *Kelim* for the Light of *VAK* of *Nefesh*) remained in him. The *Kelim* for the Light of *Neshama* are represented by the letters from *Aleph* to *Yod*; the letters from *Yod* to *Kuf* are the *Kelim* for the Light of *Ruach*, and the letters *Kuf* and *Reish*—the *Kelim* for *GAR* of *Nefesh*—disappeared from him.

This is why Adam gave his son, born after his sin, the name *SHeT* (Seth): *Shin-Tav*, according to the two last letters of the alphabet—the *Kelim* that remained in him. The *Kli Shin-Tav* are only fit for the Returning Light from below upwards, but not for the reception of the Upper Light from Above downwards. However, after it receives *Yesod* of *Zeir Anpin* (the letter *Yod*), *Shin-Tav* turns into a combination *Shin-Yod-Tav*. And if the Creator creates the world by the letter *Bet*, it then enters between *Shin* and *Tav* and forms the word *Shabbat* (*Sh-B-T*), the state of spiritual perfection, the goal of creation. For this reason, the first word in the Torah—*Beresheet* consists of: *Bara* (created) *Sh(in)-Y(od)-T(av)*.

23. When the Creator thought to create the world, all the letters of the alphabet came to Him in reverse order from last (*Tav*) to first (*Aleph*). The letter *Tav* entered first and said, "Master of the world! It is good, and also seemly of You, to create the world with me, with my properties. For I am the seal on Your ring, called *EmeT* (truth), that ends with the letter *Tav*. And that is why You are called truth, and why it would befit the King to begin the universe with the letter *Tav*, and to create the world by her, by her properties."

The Creator answered: "You are beautiful and sincere, but do not merit the world that I conceived to be created by your properties, since you are

destined to be marked on the foreheads of the truly faithful who fulfill all of Torah from *Aleph* to *Tav* (from the first letter to the last), and perished because of you" (Talmud Bavli, *Shabbat*, 55)

What does a particular name of the Creator mean? The name of the spiritual object indicates the way one can receive the Light that fills it, the way one can attain its spiritual degree. Generally speaking, the twenty-two letters are the ten *Sefirot-Kelim* in the *Ibur* (embryonic phase) of the future *Partzuf* in the *Sefira Yesod*, for that is where the screen of the embryo of the new *Partzuf* is located. That is why *Yesod* is called a "number," as it measures the size of a new *Partzuf*.

Bearing in mind that each name determines specific spiritual properties and states of an object, one can understand what is meant by a change of name, place, or action.

HaVaYaH is the basis of all the letters, but the filling of each letter clarifies the letter itself. The filling of a letter is heard as the letter is pronounced. As we read the letter *Yod* in the word *HaVaYaH* (*Yod-Hey-Vav-Hey*), we actually pronounce three sounds (y-o-d); although we write only one letter, the sounds "o-*Vav*" and "d-*Dalet*" are heard together with the sound "y." When we say "*Hey*," the sound "ey"—*Yod* or "ey"—follows the sound "h." Therein lies the clarification of the name *HaVaYaH* in the process of its emergence.

The Creator's form-properties are revealed in His deeds; hence, the three lines in *Bina* (the Creator) are imprinted and act in His created beings (the lower worlds) as a seal and its imprint. Therefore, the name *MB* exists in *Bina*, as well as in *ZA* and *Malchut*. However, in *ZA*, this name is divided into the ten sayings and thirty-two forces of creation of *Elokim*, which create *Malchut*, the creature.

Bina is designated by the letter *Mem*, *Malchut*—by *Bet*; the name *MB* designates the creation of *Malchut* by *Bina*. The letter *Aleph* designates *ZA*, which passes all the twenty-two letters (from *Aleph* to *Tav*) to *Malchut* (*Bet*). This is why *Malchut* is called *ET* (*Aleph* pronounced as '*E*'-*Tav*).

Malchut is the central part of creation and its purpose. She is the only creation and includes all the worlds with all that inhabits them, us included. Depending on its states, parts of *Malchut* or *Malchut* herself (which is one and the same) have different properties designated by the different letter combinations. For this reason, *Malchut's* parts receive various "codes" (combinations) of letters (properties) or names.

All the words in the world originate here, in *Malchut*. There is not a single property in the world that is not included in *Malchut*. Each property of *Malchut*, each of the creatures (for all creatures are her parts) is designated by

the property that distinguishes it from the others, by the unique set of letters-properties that forms its name.

Malchut is called *Shechina* (Divinity), as she is filled with the Light, *Shochen* (Dweller—the Creator). The Creator is called *Shochen* when *Malchut* feels Him as such, within her. If man, being part of *Malchut*, purifies himself of egoism, either partially or completely, and thus fills his corrected desires with the Light (the Creator), he becomes part of the *Shechina*.

Malchut consists of four parts that are named by their properties (also called faces): face of a lion, face of an ox, face of an eagle, and face of a man. Alternately, *Malchut* is likened to a spiritual kernel, surrounded by four shells, which correspond to the four *Klipot* (impure forces): *Ruach Se'ara* (Stormy Wind), *Anan Gadol* (Great Cloud), *Esh Mitlakachat* (Blazing Flame), and *Noga* (Radiance).

Kabbalah can describe spiritual actions either as names of *Sefirot* and *Partzufim* or as names of *HaVaYaH*, *EKYEH*, and so forth, with their fillings and *Gematriot* (plural for *Gematria*—the numeric value). Although the most frequently used language is that of *Sefirot* and *Partzufim*, sometimes the language of *HaVaYaH* with its fillings can also be applied, even in parallel or simultaneously with the former.

Most Kabbalistic terms are composite: *Maatzil* (the Creator) comes from the word *Tzel* (shadow), as the Creature emerges from the Creator's concealment, from His restrictions. Another name for the Creator is *Boreh* (combination of *Bo*—come and *Re'eh*—see).

A name denotes attainment. Upon attaining an object, man gives it a name. Similarly, man gives a name to the Creator according to the property that he attains, depending on how he feels the Creator. There are several kinds of names to the Creator, based on His properties. For example, the Creator's name *EMET*—"Truth" is based on the sensations of His Light within the *Partzuf*.

Below are the names of the Creator with the corresponding names of the *Sefirot*:

– ***Keter:*** *Aleph-Hey-Yod-Hey* (*EKYEH*)

– ***Hochma:*** *Yod-Hey* (*YA*)

– ***Bina:*** *HaVaYaH* with the punctuation *Segol-Holam-Hirik*, as *Elokim*: *Yod* (*Yod-Vav-Dalet*) - *Hey* (*Hey-Yod*) - *Vav* (*Vav-Aleph-Vav*) - *Hey* (*Hey-Yod*).

– ***Hesed:*** *Aleph-Lamed* = *EL* (pronounced *KEL*)

– ***Gevura:*** *Aleph-Lamed-Hey-Yod-Mem* (*ELOKIM*)

– ***Tifferet:*** *Yod-Hey-Vav-Hey* (*HaVaYaH* without punctuation)

– ***Netzah:*** *HaVaYaH TZEVAOT*

– ***Hod:*** *ELOKIM TZEVAOT*

– ***Yesod:*** *Shin-Dalet-Yod = SHADDAY*

– ***Malchut:*** *ADONAY* (pronounced *ADNI*)

Merging the two worlds, the Upper and the lower, is designated by the words *HaVaYaH-ADNI*, implying the ascent of *Malchut-ADNI* to the level of *Bina-HaVaYaH* with the punctuation of *Elokim*.

The name ZA of *HaVaYaH* comes from the right line (*Hesed*), and the name *ADNI*, from the left line (*Gevura*). Joining of these two lines forms the middle line, where the Light of *Hochma* shines on account of the presence of the Light of *Hassadim* from the right line. Such state is designated by a combination of the two names *HaVaYaH-ADNI*:

YOD-Aleph-HEY-Dalet-VAV-Nun-HEY-Yod. The union (*Zivug*) of ZA and his *Nukva* is designated by mixing the two names.

HaVaYaH-ADNI: *Yod-Aleph-Hey-Dalet-Vav-Nun-Hey-Yod*. The opening *Yod* indicates the Light of *Hochma* in ZA, the *Yod* at the end refers to the passing of this Light to *Nukva*.

As a result of the second restriction, *Malchut* ascended to *Bina*, and governs *Bina* and ZA with her desire. Since it is impossible to receive the Light of *Hochma* in the three *Sefirot*—*Bina*, ZA, and *Malchut*, which are governed by *Malchut's* egoistic desire, the Light of *Hochma* is absent in the *Partzuf*, and only the Light of *Hassadim* is present.

This is designated in the following way: the letter *Yod* enters the word Light (*Ohr* contains the letters *Aleph-Vav-Reish*, signifying the Light of *Hochma*), and forms the word *Avir* (air, containing the letters *Aleph-Vav-Yod-Reish*), signifying the Light of *Hassadim*. If the *Partzuf* returns to the *Gadlut* state, the letter *Yod* exits it, and it is refilled with the Light of *Hochma*. Consequently, *Avir* (air) becomes *Ohr* (Light).

Unfilled *HaVaYaH* designates *Partzuf Keter*. *HaVaYaH* with the filling of *AB* (72) designates *Partzuf Hochma* (AA). *HaVaYaH* with the filling of *SAG* (63) designates *Partzuf Bina* (AVI). Together, these three *HaVaYaH* form *MB* (42) letters—the sacred name of the Light that corrects the souls by its influence on the *Kli*, the screen.

All that was created is the desire to receive pleasure, which we call "creature." Only this desire was created, and nothing else. All the worlds and all that inhabits

them, our world with everything within it, are but degrees of the desire to receive pleasure. The intensity of the desire determines its place in the spiritual realm, where all creation and our world—as its lowest point—are located. Man's actual location (the world, his spiritual degree) determines the particular kind of pleasure he desires, how he chooses to enjoy.

In order for the creature to emerge from the Creator, the Light emanating from Him must descend through four stages, whereas the fifth stage already perceives itself as a separate and independent (from the Creator) desire to enjoy precisely the Light emanating from the Creator.

Upon emerging from the Creator—a result of a sequential emanation of His Light—the desire to receive pleasure (*Kli*-vessel) also consists of five parts designated by the letters: the tip of the *Yod*, *Yod*, *Hey*, *Vav*, *Hey*. These five parts (four letters) are called the Creator's name *HaVaYaH*, because the *Kli* gives the Creator a name according to its sensation of Him, according to its sensation of the Light that fills it. The Light that fills the *Kli* is called "filling."

The *Kli* created by the Creator is divided into five parts, called "worlds." Each world is in turn divided into five more parts, called *Partzufim* (faces). Then, each *Partzuf* (singular for *Partzufim*) consists of five parts called *Sefirot*. In all, there are 5 x 5 x 5 = 125 spiritual objects or degrees from the lowest degree to the Creator Himself.

Each *Partzuf* consists of five parts (*Sefirot*), designated by a dot and four letters: *Keter*-dot + *Hochma*-*Yod* + *Bina*-*Hey* + ZA-*Vav* + *Malchut*-*Hey* = *HaVaYaH*. The difference between each of the 125 *Partzufim* lies in the type of Light that fills them, whereas the core of the *Kli*, the letters *HaVaYaH*, remain the same. A desire cannot appear unless the Creator's Light had previously passed through the five stages; only the fifth stage is considered a birth of a new creation (desire).

The whole universe (all the worlds) is nothing but the ten *Sefirot* or the Creator's name *HaVaYaH*.

SEFIRA	LETTER	PARTZUF	WORLD	LIGHT
Keter	A dot, the tip of the letter *Yod*	*Galgalta*	*AK*	*Yechida*
Hochma	*Yod*	*AB*	*Atzilut*	*Haya*
Bina	*Hey*	*SAG*	*Beria*	*Neshama*
ZA	*Vav*	*MA*	*Yetzira*	*Ruach*
Malchut	*Hey*	*BON*	*Assiya*	*Nefesh*

A filling of *HaVaYaH* with Light is referred to as its revelation. Thus, the letters emerge from the state of concealment when they are not filled. In all there are five *Partzufim*: *Keter* (*Galgalta*), *AB*, *SAG*, *MA* and *BON*. The first—*Partzuf Keter*—is the main one and the source of all the rest. Its ten *Sefirot* is plain (inner) *HaVaYaH*, for each of the four letters of its *HaVaYaH* comes outside, revealing a new *Partzuf* that clothes it.

So then, out of *Partzuf Keter-Galgalta*, from the letter *Yod* comes *Partzuf Hochma* (*AB*), from the letter *Hey*—*Partzuf Bina* (*SAG*), from the letter *Vav*—*Partzuf ZA* (*MA*), and from the letter *Hey*—*Partzuf Malchut* (*BON*). Thus *Partzuf Keter* is designated by plain *HaVaYaH*, and the *Partzufim* that clothe it are designated by filled *HaVaYaH*. The recording of *HaVaYaH* with the Light that fills it is called *Miluy* (filling). For the purposes of brevity when naming a *Partzuf*, the notion of *Gematria* was introduced. *Gematria* is the numerical value of the Light that fills the *Partzuf*.

Wisdom (*Hochma*) is called calculation (*Heshbon*), *Gematria*. A calculation is made only in a place where Light is received: (i) a preliminary calculation is made as to how much Light the *Partzuf* can receive for the Creator's sake; (ii) the Light is received in accordance with the calculation; (iii) calculation of the received amount, called *Miluy*, *Gematria*.

Malchut cannot receive the Light of *Hochma* without the Light of *Hassadim*, and in that event, *Hochma* cannot shine in her. Then *Malchut* ascends to *Bina* and becomes like an embryo inside of her, by which she receives the right line—*Hassadim*. Upon joining the past and the present states, *Malchut* receives *Hochma* into *Hassadim*, and the Light of *Hochma* shines in her. All these actions of *Malchut* are accompanied by calculations, called *Gematriot*.

The *Gematria* (numerical value) of the *Partzuf* unfilled with the Light, the *Gematria* of the empty *HaVaYaH* is as follows:

HaVaYaH = *Yod* + *Hey* + *Vav* + *Hey* = 10 + 5 + 6 + 5 = 26. The *Gematria* of a filled *HaVaYaH* is formed by filling each letter; In Hebrew, each letter has a full name: A-*Aleph*, B-*Bet*, etc.. Hence, there are four kinds of fillings in *HaVaYaH*: 1) *AB*, 2) *SAG*, 3) *MA* and 4) *BON*.

1) *HaVaYaH* with the filling of *AB*:
Yod: *Yod* + *Vav* + *Dalet* = 10 + 6 + 4 = 20
Hey: *Hey* + *Yod* = 5 + 10 = 15
Vav: *Vav* + *Yod* + *Vav* = 6 + 10 + 6 = 22
Hey: *Hey* + *Yod* = 5 + 10 = 15

In all: 20 + 15 + 22 + 15 = 72 = *AB*, where "A" designates the letter *Ayin* = 70, and not *Aleph* = 1. *HaVaYaH* filled with this Light is called *Partzuf AB* (*Partzuf Hochma*), for the letter *Yod* with its filling signifies the Light of Wisdom, *Ohr Hochma*. Such a filling is called "*HaVaYaH* with the filling of *Yod*."

2) *HaVaYaH* with the filling of *SAG*: the *Partzuf* that is filled with Light of Mercy, *Ohr Hassadim*, is called *SAG*, for its *Gematria* is this:

SAG = *Samech* (60) + *Gimel* (3) = 63:

Yod: *Yod* + *Vav* + *Dalet* = 10 + 6 + 4 = 20

Hey: *Hey* + *Yod* = 5 + 10 = 15

Vav: *Vav* + *Aleph* + *Vav* = 6 + 1 + 6 = 13

Hey: *Hey* + *Yod* = 5 + 10 = 15

In all: 20 + 15 + 13 + 15 = 63 = *Samech* + *Gimel* = *SAG*

If the *Kelim* and their filling originate from the first restriction, the letter *Yod* is present in the filling of *HaVaYaH*. And if the *Kelim* are filled with the Light of the second restriction, it is the letter *Aleph*, present in the filling of *HaVaYaH*. The difference between the *Gematriot* of *AB* and *SAG* lies in the filling of the letter *Vav*: *Gematria* of *Vav* in *Partzuf AB* is twenty-two (from the filling of *Ohr Hochma*), whereas *Gematria* of *Vav* in *Partzuf SAG* is thirteen (from the filling of *Ohr Hassadim*). From the aforesaid, it is clear that *Partzuf AB* originates from the first restriction, whereas the letter *Vav* (ZA) in *Partzuf SAG* originates from the second restriction.

3) *HaVaYaH* with the filling of *MA*:

Yod: *Yod* + *Vav* + *Dalet* = 20

Hey: *Hey* + *Aleph* = 6

Vav: *Vav* + *Aleph* + *Vav* = 13

Hey: *Hey* + *Aleph* = 6

Such a filling of *HaVaYaH* is called 20 + 6 + 13 + 6 = 45 = *Mem* (40) + *Hey* (5) = *MA* (the letter *Hey* is pronounced as "ah").

4) *HaVaYaH* with the filling of *BON*:

Yod: *Yod* + *Vav* + *Dalet* = 20

Hey: *Hey* + *Hey* = 10

Vav: *Vav* + *Vav* = 12

Hey: *Hey* + *Hey* = 10

Such a filling of *HaVaYaH* is called 20 + 10 + 12 + 10 = 52 = *Nun* (50) + *Bet* (2), pronounced as *BON* for easier articulation. This is the *Gematria* of

Partzuf Malchut, and it is equivalent to twice the value of the unfilled *HaVaYaH*: *HaVaYaH* = 26, and 26 x 2 = 52 = *MA*.

Partzuf Malchut cannot receive the Creator's Light due to the absence of a screen. Instead, it can only passively receive what *Partzuf ZA* gives it. Hence, the twofold twenty-six indicates that whatever *Malchut* has comes to her from *ZA*.

From the four kinds of *HaVaYaH*, it becomes clear that the root of creation is neither *Partzuf Hochma* nor *Bina*, but only *ZA*, as it is the first *Partzuf* built on the second restriction.

The primary ten *Sefirot* are located in *Partzuf Keter*, whereas *Partzufim AB*, *SAG*, *MA*, and *BON* are merely branches stemming from the first *Partzuf*. However, when the Light spreads within the *Partzuf*, it contains five inner Lights *NRNHY* and five outer Lights. The five outer Lights of *Bina* come out of the right ear, and the five inner Lights of *Bina* come out of the left. The five outer Lights of *ZA* come out of the right nostril, and the five inner Lights of *ZA* come out of the left.

Since the two *Malchuyot* (plural for *Malchut*) are remote from one another, as a branch in our world, man's ear holes are also separated and distanced. The two nostrils are separated by a smaller distance, whereas the five inner and outer Lights of the common Light of the *Peh* (mouth) come out of the same opening. Thus, as they exit the mouth, they collide and interweave, and as a result of their collisions, letters (*Kelim*) are born.

Since twenty-two letters originate from *Bina-SAG* = *Samech* + *Gimel* = 60 + 3 = 63, the opening through which they come out is called 63 + 22 = 85 = *Peh* + *Hey* = *PeH* (mouth). The letters come out of the *Peh* of *ZA*, for *Yesod* of *Ima* is located there.

We received our entire Torah, all of the knowledge about the spiritual worlds, from our Great Patriarchs, who ascended spiritually above our world, sensed the Upper Worlds, and described them to us. This is how we received the whole Torah—both the written and the oral parts.

We cannot imagine the spiritual world because our sensory organs cannot detect it. Thus, to describe the objects and concepts still unattainable by us, Kabbalists use several techniques, languages. The whole Torah speaks only of the creation, governing, and correction of the world; never about history, geography, or anything else. As it is said in the Torah itself, the Torah is the sacred names, that is, manifestations of the Creator, the degrees and methods of His attainment.

Kabbalists, those who ascend to the spiritual world and thus establish direct contact with the Creator, convey this information to us using four languages:

1. The language of the *TaNaKh* (**T**orah—Pentateuch, **N***evi'im*—Prophets, ***K****etuvim*—Writings/Hagiographa). This is the language of the written Torah.
2. The language of laws.
3. The language of legends.
4. The language of *Sefirot* and *Partzufim*—the language of Kabbalah.

All the languages speak about the same thing—the attainment of the Creator by us, those living in this world. For this is the sole purpose of our creation, and according to the Creator's design, we must devote all of our physical, mental, and spiritual abilities only to it. And if we were to aspire only to this, we would naturally use our language only for this purpose. After all, everything that is given to us is only for the fulfillment of this exclusive goal—the attainment of the sensation of the Creator, while still in this life.

And this is why the first language mastered by humankind was Hebrew. However, as they distanced from fulfilling their mission, humankind conceived other languages. All the other languages in the world have their inner meaning, too, but since their alphabets were not revealed to us by Kabbalists, we study the spiritual forces depicted in the Hebrew alphabet, the source of all the others.

Every *Partzuf* is divided into two parts: right and left. The right part consists of *Ramach* = *Reish* – *Mem* – *Chet* = 248 parts (organs) filled with the Light of *Hassadim*; and the left part consists of *Shasah* = *Shin* – *Samech* – *Hey* = 365 parts (tendons) filled with the Light of *Hochma*. ZA is called a "voice"; he is generally the Light of *Hassadim*. But when he joins with *Malchut*, called "speech," *Malchut* receives the Light of *Hassadim* with *Hochma* from ZA, and thus "speech" is formed.

The seven primary *Sefirot* of ZA are called "Seven Heavens." The seventy names of ZA originate from the 70 (7 x 10) *Sefirot* of ZA. ZA himself is called "Heaven" and *Malchut* is called "earth." The *Sefirot* of ZA are also called *Ruach*, owing to the Light of *Ruach* within them, which ascends to *Bina* (ears) and transforms into sound: *Hochma* in the left ear and *Hassadim* in the right.

There is a difference between language and alphabet, as in our world there are people who can speak, but cannot read or write. The most ancient spoken language is that of the *TaNaKh*, which dates back to Adam. The language of laws originated from it, followed by the language of legends. All of these languages combined and each of them in particular are used in our holy scriptures.

The language of Kabbalah was the last to develop. It is the most difficult language, since proper understanding of it requires sensing the spiritual categories

that this language narrates. Kabbalah is also the most precise language of all. It is the only language that can accurately render all the spiritual information.

However, only through direct study with a Kabbalist-teacher can a student learn it and grasp its information. And since for many generations there were only a few Kabbalists, unconnected with one another, the language of Kabbalah was the last to evolve. Even today it can only be "learned" directly from a Kabbalist-teacher.

Initially, Kabbalists enciphered their knowledge of the spiritual world as letters, whose outlines reflected the interrelationships of spiritual forces. In other words, each spiritual degree is characterized by a unique interrelationship of spiritual forces. By assigning each spiritual property with a particular symbol, one can depict the interrelationship, as well as the general product of the union of spiritual forces of each degree, i.e., its essence.

Thus, Kabbalists created the twenty-two letters of the Hebrew alphabet. *The Zohar* pays much attention to analyzing the connection between the letters, which helps a student to synthesize his knowledge and find new ways of discovering spiritual forces and their actions within.

As our forefather Avraham writes in his *Book of Creation* (*Sefer Yetzira*), letters represent the stones from which the building-word is constructed. As our sages tell us, the world was created with the letters of the "sacred language," each letter representing a certain holy, spiritual, altruistic force of creation.

The properties of this force are reflected in the letter's outline, its importance with regard to other letters, its potential combinations with the others, its potential punctuation marks, its crowns and notations, its numerical value (*Gematria*) and variations.

However, this only concerns separate letters and their combinations. There are also certain rules that enable us to determine the properties of spiritual forces not from letters, but from whole words. Moreover, quite often we can replace letters or even parts of a word with similar ones.

The language itself, the roots of its words, indicate the properties of the spiritual object they describe. For example, Adam originated from *Adama*—earth, which emphasizes his insignificance, and from the word *Adameh*—similar (to the Upper One), which emphasizes his eminence. The name Yaakov comes from the word *Ekev*—to get around (*Esau*). There are many such examples in the Torah, for everything is named after its root, as after the patronymic name of one's father.

Once we have established that certain combinations of letters (*Kelim*, language of letters) can be used instead of the language of *Sefirot* and *Partzufim*

when describing spiritual actions, the entire description of the spiritual worlds amounts to portraying objects and actions in the form of letters and their combinations. This is how the whole of the Torah is written, in words. Thus,

a) The shape of each letter and the elements of its structure indicate all the properties and the general state of a spiritual object, *Sefira*, or *Partzuf*, which this particular letter depicts;

b) The order of letters in a word indicates the connection between spiritual objects, *Sefirot*, and their shared properties and actions. Attainment of a word's spiritual meaning signifies an ascent to the spiritual level of the object. When that happens, he who attains it becomes this very word, assumes its name. Man's name keeps changing as he ascends the spiritual degrees; it is determined by the degree he is on, as he assumes the name of that degree. It is therefore said that everyone can become like Moshe, i.e., attain the degree called "Moshe";

c) The word itself in its "corporeal" reading, its "corporeal" meaning indicates the spiritual root and its branch—consequence in our world;

d) A combination of words indicates an entire spiritual process, which, as a rule, has a corresponding action (commandment) in our world.

Names change depending on the aspect that requires clarification:

a) By elements of *Sefirot*:

Keter	-	has none
Hochma	-	fire
Bina	-	water
ZA	-	air
Malchut	-	earth

b) By colors:

Keter	-	has none
Hochma	-	white – the basis of all colors
Bina	-	red – most prominent
ZA	-	green – most perfect
Malchut	-	black – cannot be changed by any other color

Colors are present only in the *Guf* (body) of the *Partzuf*, but never in the *Rosh* (head). These colors are projected onto *Malchut* from Above, and she passes them on to all the lower ones.

c) By lines:

Hesed	-	right	-	white
Gevura	-	left	-	red
Tifferet	-	central, includes all the colors	-	green

Quite often, colors and elements are used instead of the names of *Sefirot* and their properties: fire, water, air, earth (*The Zohar*, *Vayera*, item 32). *Malchut* is called "earth," but *Malchut* that ascends with her properties to *Bina* is called "earth of the Temple." In the Temple, the four sides of the world—*Hochma*, *Bina*, *Tifferet* and *Malchut* join the four elements of the world—fire, water, air and earth. Out of the two points of *Bina* and *Malchut*, which are joined together, the Creator made one *Partzuf* —Adam.

The four foundations of the world, or the four sides of the world:

Fire	North	*Shuruk*	Left Line	*Gevura*
Air	East	*Hirik*	Middle Line	*Tifferet*
Water	South	*Holam*	Right Line	*Hesed*
Earth	West	–	–	*Malchut* – receives from all

Four fundamental metals are created as a result of a *Zivug* of the four foundations with *Malchut*: gold, silver, copper and iron. All of these names, as well as many others, are used in the Torah instead of the names of the ten *Sefirot*. Therefore, although the languages of the Torah, legends, the Talmud, and the Scriptures are extraordinarily vivid, only the concise language of Kabbalah provides an accurate description of the spiritual worlds.

The four kinds of symbols used with letters:

Taamim—tone modulations used in pronouncing letters—signify the Direct Light, which spreads from Above downwards in the body of the *Partzuf*.

Nekudot—letter punctuation marks—signify the Light during its gradual exit from the body of the *Partzuf* from below upwards.

Tagin—crowns above the letters—represent *Reshimot* (reminiscences/records) of the previously present Light (*Taamim*). *Tagin* originate from *GAR de Bina*.

Otiot—letters—represent *Reshimot* of the Light's exit from the body of the *Partzuf* (*Nekudot*). Letters originate from *Zat de Bina*.

The ten *Sefirot* are divided into three primary parts—*Taamim*, *Nekudot*, and *Otiot*:

Taamim	-	Keter
Nekudot	-	Hochma
Otiot	-	ZAT de Bina and ZON

According to the Light in them, *Sefirot* are divided into:

Taamim	-	Hochma
Nekudot	-	Bina
Otiot	-	ZON

The letters were created in the following order: the letter *Aleph*, which was initially on the right side, begot the letter *Shin*, which emerged from it and moved to the left side. The letter *Shin* consists of three sides: the left, the middle, and the right. The letter *Vav* is thereby formed by three letters, and upon joining with *Aleph*, it formed the word ***A****leph*-***Sh****in* = *ESH* (fire) in the left side.

Out of the interaction of the right and the left sides these two letters came forth in contradiction between them, as the right line includes water, while the left line includes fire. Their collisions begot the letters *Reish*, *Vav,* and *Chet*, which formed the word *Ruach* (wind). This wind entered between the two sides (fire and water) and joined them together, thereby establishing the order of the first letters and their perfection.

At first, *The Zohar* offers a general description of the three lines in ZA, designated by the three names of the Creator: *El*, *Elokim* and *Elokeinu*, and then proceeds to clarify the descent of the degrees of filling ZA and *Malchut* with the Light of *Hochma* in the form of letter combinations, in the order of the degrees' descent from Above downwards. *Mayim* – water, *Esh* – fire, *Ruach* – wind constitute the three lines in ZA from *AVI*. This is why the first letters in ZA come from *AVI*.

Then the following combinations emerged: *Aleph* revealed *Mem* from its right side, so *Mem* stands to the left line of *Aleph*. *Mem* revealed *Shin* as the middle line, as *Mem* initially consists of the left line, for it exists in the form of a concealed letter *Mem* in the word *Elokim*, which pertains to the left line, and so forth. This is how all the letters of the Hebrew alphabet were born.

THE LETTERS OF THE HEBREW ALPHABET

LETTERS	NAME	PRONUNCIATION	GEMATRIA
א	*Aleph*	[a], [e]	1
ב	*Bet*	b, v	2
ג	*Gimel*	g	3
ד	*Dalet*	d	4
ה	*Hey*	[a], [e]	5
ו	*Vav*	v, [u], [o]	6
ז	*Zayin*	z	7
ח	*Chet*	h	8
ט	*Tet*	t	9
י	*Yod*	y, i	10
כ (ך)	*Chaf*	h, k	20
ל	*Lamed*	l	30
מ (ם)	*Mem*	m	40
נ (ן)	*Nun*	n	50
ס	*Samech*	s	60
ע	*Ayin*	[a], [e]	70
פ (ף)	*Peh*	p, ph	80
צ (ץ)	*Tzadik*	tz	90
ק	*Kuf*	k	100
ר	*Reish*	r	200
ש	*Shin*	sh, s	300
ת	*Tav*	t	400

The letters *Aleph* and *Ayin* do not have any particular sound, and only the accompanying punctuation mark determines their pronunciation.

The letters *Bet*, *Chaf* and *Peh* with a dot inside them are pronounced as "b," "k," and "p." The absence of a dot changes their pronunciation to "v," "ch" and "f."

The letter ***Hey*** is not pronounced, but rather aspirated.

The shapes of the letters *Mem*, *Nun*, *Tzadik*, *Peh*, *Chaf* (pronounced *MANTZEPACH*) change when placed at the end of a word, as seen in the table of letters.

The shape, external form of letters: the protruding element of a letter indicates that the Light in this part of the letter is greater than in the other. The filling (*Miluy*) indicates the height of the degree. A punctuation mark (*Nikud*) indicates the origin of each part of the *Partzuf*: whether it came from the Upper *Partzuf* (and constitutes its part in the present one), from the lower *Partzuf*, or from itself.

The *Kelim-Sefirot* themselves are called "letters," and their punctuation marks (*Nekudot*) indicate the Light that enters and exits them. The Light of *Bina*, ZA, and *Malchut* can enter the *Kelim*, but the Light of *Keter* or *Hochma* cannot. A dot above a letter (*Holam*) signifies the Lights *Keter* and *Hochma*, which never clothe the *Kli*, hence the location of the dot above the letter.

Two horizontally positioned dots (*Tzere*) allude to *Sefirot Hochma* and *Bina*, that *Bina* does not receive the Light of *Hochma*, and contains only the Light of *Hassadim*, the Light of Mercy (*AVI* back-to-back). *Bina* herself is also called *Tzere*, for ZA receives everything from her. If there is a third dot (*Segol*) between these two dots, it means that ZA raised his request for the Light of *Hochma* to *AVI*. Such a request of ZA in *AVI* is called *Daat*. *Daat* receives the Light of *Hochma* in order to pass it on to ZA. The punctuation mark *Kamatz* (a "T" shaped mark under the letter) indicates that ZA collects (*Mekabetz*) the Light of *Hochma*.

A dot indicates *Malchut* with a reflecting screen, but not a receiving one. Such a form testifies to the absence of Light in the *Kli*; it is merely a black dot, as the law of restriction rules over it.

The *Sefira Hod* is an inclusion of *Malchut's* properties into ZA, out of which ZA makes a whole *Partzuf Malchut*. The letter *Hey* in the word *Hod* signifies *Keter* in *Malchut*, and the nine lower *Sefirot* of *Malchut* are located among the impure forces that cling to them. This is designated by an elongated leg of the letter *Kuf* (dipping below the line), which indicates that the impure forces receive their strength from the spiritually pure forces through this element, the *Kuf*.

The white background is a plain, indistinguishable and thereby imperceptible Light (by us). Whatever we can distinguish may only be expressed by restricting the diffusion of this white color. The forms and degrees of its restriction are called letters. That is why we see black outlines on white background, and attain only the black restrictions.

We can describe the diffusion of Light in the worlds using attraction and restriction of the Light. And these two forces must act simultaneously. Similarly, when we perceive something in our sensory organs, we only sense it by way of restriction, as the object's surface or a light wave collides with our sensory organ, which restricts its expansion, and can thereby perceive it.

The spiritual roots of the forms are as follows: A circumference originates from the first restriction of the Light in the world of *Ein Sof* (Infinity), the first restriction on the diffusion of Light. Since this restriction was equal and uniform, it assumed the form of a circumference.

A vertical line, length without width, signifies that the notion is unattainable by us, and is therefore called a "thin line" of the diffusion of the Light of *Hochma*. The Light of *Hochma* can only be received with the help of the screen in *Malchut*, which creates Returning Light that clothes the Light of *Hochma*. Therefore, the Upper Light that comes to the *Kli* is called a line.

A horizontal line, width without height: when a vertical line—the diffusion of the Light of *Hochma* from Above downwards—collides with the screen, their collision (of desires) compels the vertical line to shift into the horizontal line (to the right), resulting in a shape of the English letter L. Its width is determined by the force of the Returning Light that ascends from the screen from below upwards.

A rectangle is formed by the interlacing of the descending Light of *Hochma* and the Returning Light: five vertical descending lines—five *Sefirot* of the Light of *Hochma* and five horizontal lines from right to left—five *Sefirot* of the Light of *Hassadim*. The size of the rectangle's side is called *Amah*, consisting of five parts—*Tefachim* (plural for *Tefach*). (Both *Amah* and *Tefach* are distance measuring units.) This is why we describe the *Kli* as a rectangle.

The two kinds of diffusion of Light, the Light of *Hochma* and the Returning Light, are called the right and the left cheeks, respectively, which turn into the upper and the lower lips. Since, after the first restriction, the Light may not be received in *Malchut*, the Returning Light is only received in four parts of the *Kli*, not in five. This is why there are 4 x 4 = 16 teeth on the lower jaw and 16 teeth on the upper jaw (The Returning Light stems from resistance, from "chewing" the Light before receiving it inside).

In the second restriction, a Triangle is formed, as *Malchut* ascends to *Bina* and forms a slanted line. Thus the combination of the Direct Light with the Returning Light and restrictions beget various spiritual forms.

The Light of *Hassadim* is defined as "protruding," for a protrusion beyond the limits of a spiritual body means that:

1) The Light is so great that it comes out by elevating, protruding the limits;
2) It originates from the middle line, *Tifferet*.

A cavity in the body occurs due to the following reasons:

1) The Light is insufficient; the Light cannot shine there;
2) The Light of *Hochma* is present, but the lack of *Hassadim* prevents it from shining.

PUNCTUATION MARKS IN THE HEBREW ALPHABET *(NEKUDOT)*

Sefira	Punctuation Mark	Pronunciation
Keter	Kamatz	a
Hochma	Patach	a
Bina	Segol	e
Hesed	Tzere	e
Gevura	Shva	-
Tifferet	Holam	o
Netzah	Hirik	i
Hod	Kubutz	u
Yesod	Shuruk	u
Malchut	No Mark	-

Nekudot are defined by three lines:

IN THE ROSH (HEAD)

Kamatz - Keter - right line
Patach - Hochma - left line
Tzere - Bina - middle line
Holam - Tifferet - middle line

IN THE GUF (BODY)

Segol	-	Hesed	-	right line
Shva	-	Gevura	-	left line
Shuruk	-	Tifferet	-	middle line

IN THE EXTREMITIES

Hirik	-	Netzah	-	right line
Kubutz	-	Hod	-	left line
	-	Malchut	-	middle line (has no designation)

The levels of *Nekudot*:

Above the letters	-	Light of Neshama
In the letters	-	Light of Ruach
Under the letters	-	Light of Nefesh

Zivug de Nekudot is the *Zivug* between *Hochma de Aba* and *Hochma de Ima*.

Zivug de Otiot is the *Zivug* between *Bina de Aba* and *Bina de Ima*.

The letters combined together designate Returning Light during the screen's ascent from *Tabur* to *Peh*. They are combined, for they all ascend to their root, which unites everything, whereas the use of the will to receive, even for the Creator's sake, causes separation.

A state of separated letters occurs when the Light enters the *Kli* (vessel, the letters of *HaVaYaH*); the four letters thereby separate, since the Light makes a distinction between the *Sefirot*: depending on their different properties, it clothes in them in different ways.

HaVaYaH with filling *Aleph* comes on a screen with *Aviut Aleph* (thickness one), *HaVaYaH* with filling *Hey* comes on a screen with *Aviut Bet* (thickness two). A plain name refers to *Aviut Shoresh* (zero thickness) with the Light of *Nefesh*. Plain letters refer to a *Partzuf* with a screen of *Aviut Aleph*.

The truly faithful, who believe in the three fundamentals: the Creator, His Providence and the Torah, need the two lines to be in constant balance for their spiritual advancement. The left line is wisdom, the Light of *Hochma* that enters the desire to receive, which pertains to the left side, and the right line is faith, the Light of *Hassadim* (mercy), the altruistic desire to bestow.

Existing in knowledge only means that man is under the rule of the impure forces (*Klipa*) of the left side, which renders him totally unable to feel the spiritual, leaving him in spiritual darkness. Alternately, existing only in faith means that man is under the rule of the impure forces (*Klipa*) of the right side that convinces him that he has achieved perfection, that there is

nothing else to work on, nothing to correct within him. This, too, denies him the opportunity to advance.

The Zohar continues: And the Creator answered further (the letter *Tav*): "The word *MaveT* (death) ends with you. And since these are your properties, you are not suitable for Me to create the world with you." Immediately following, the letter *Tav* departed from Him.

The moment the Creator set about creating the world-*ZON* by selecting their properties, all twenty-two letters of *ZON* appeared before Him, starting from the last—*Tav*, and ending with the first, *Aleph*—the head of all letters. The reason for the letters coming in reverse order is that they constitute the *MAN* of *ZON*, the *Kelim* of *ZON*, which emerge from below upwards. The usual alphabetical order corresponds to the Light (*MAD*), which descends from Above downwards. But the order of *MAN* is opposite to that of *MAD*, for it ascends from below upwards.

Letters are none other than desires, properties, and thoughts that, in man's opinion, are suitable for the attainment of the spiritual, the Creator, of His Providence. Man skips from one thought to another: one moment he thinks that it is possible to attain the Upper Worlds with one property, next he believes he can enter the spiritual realms by mastering another property, then he begins to stubbornly observe all the commandments and pray zealously, or disregards all the actions and plunges into contemplation and reading. Sometimes he craves only knowledge, and sometimes only faith, right down to fanaticism.

Just as there are two extremes in our world—knowledge and faith, in the spiritual world, as man now consciously ascends the spiritual ladder to the Creator, there is spiritual work in the attainment of knowledge and faith. Hence, Rabbi Yehuda Ashlag's commentary on *The Zohar* is entitled *The Sulam* (The Ladder).

Each of the twenty-two Hebrew letters represents a certain property. At times it seems that the property of the letter *Tav* is suitable for the attainment of the spiritual; at times he believes that some other letter is more appropriate. This occurs because in the process of his spiritual ascent, man begins to increasingly understand the true Goal of creation and the Creator, which is exactly what is demanded of him.

Thus, he continues to sort through it all, until his search yields the truth: only with the help of the letter *Bet*, which stands at the beginning of the word *Berachah* (blessing)—contact with the Creator,—only with the help of this force can one achieve the goal.

Therefore, *The Zohar* tells us how the letters—properties, forces, and desires—come to the Creator. By offering up his prayer (*MAN*), man asks for some property that seems like a real goal to him. And each letter tries to prove that it is best suited for the attainment of the sensation of the Creator and merging with Him. But the Creator shows that the best and the only letter is *Bet*, as only it can help man to establish contact with Him. This is why the Torah begins with this letter.

The description of the spiritual forces designated by each letter is incredibly deep, and in order to attain full clarity we need to bridge several other preliminary explanations: the creation of the world includes its existence and process of perfection so that the world could attain the goal for which it was created.

The Creator created the world consisting of two contrasting forces; against each pure, altruistic force, He created an impure, egoistic one, which is its equal and opposite. Just as there are four pure worlds *ABYA*, the Creator created opposite them four impure worlds *ABYA*.

Therefore, in our world—the last degree of the world of *Assiya*—a spiritually evolved person that senses the Creator and has entered with his properties into the spiritually pure world, looks no different from an egoistic and spiritually undeveloped person, who has not attained the spiritual realm. This means that one who does not perceive the spiritual is totally unable to differentiate between spiritual purity and impurity.

We see that in our world one cannot advance with the help of the pure forces. On the contrary, it is his egoistic aspirations that provide man with the strength to conquer everything in the world. How often do we see fervent fanatics immersed in their impure desires to capture for themselves both this world and the next, whereas one that aspires to the Creator has no strength for even a slightest spiritual movement! In our world there is no proof or confirmation that man advances on the right path. And under no circumstances should one draw conclusions based on one's life experience or "common sense."

So how can a person in this world exist and advance towards the Goal of creation if he is unable to tell good from bad, pure from impure? There is one sign by which one can distinguish purity from impurity: impure forces bear no spiritual fruit. Thus, those that advance through the impure worlds *ABYA* do not attain anything spiritual, whereas those who are connected to the pure forces reap spiritual fruit on their path.

As it is explained in the "Introduction to The Study of Ten Sefirot" (items 19-23), if man advances along the right path, he attains the secrets of the Torah in

three to five years. The Creator helps those who wish to acquire altruistic desires over and above their own requests, and thus one attains the desired goal. From below, man aspires to the Creator with his small desire (*MAN*), and from Above, the Creator pours onto him tremendous spiritual desires and strength (*MAD*).

This is the only opportunity to check whether or not the path that one is on is correct, whether it leads to altruism or to even bigger egoism. By no means can one consider his well-being, soaring elation, his happiness and success in life as proofs of correct advancement. It is precisely in those states of feeling perfection, well-being, and contentment that he must ask himself: "Have I attained the secrets of the Torah?" And until he has attained them, his "perfection" is impure.

Man should always strive for the middle line—a balance of faith and knowledge—in the following three notions: the Creator, His Providence, and the Torah. And under no circumstances should he advance by either faith or knowledge alone. If he only wants to attain the Creator, His Providence or the Torah, he enters spiritual darkness, for it is impossible to receive the Light of Wisdom (*Ohr Hochma*) without the Light of Mercy (*Ohr Hassadim*).

Such a state is referred to as the left impure force, "*Klipat Esau*." And if man strives to advance through faith alone, he enters the impure force of the right side, "*Klipat Yishmael*," which tells him he is in a state of perfection. In this case, he sees no point in his work and is thus unable to continue to advance.

In other words, even if one is full of joy, which is exactly what the Torah urges him to feel (to perceive the Creator's Providence with joy, for joy signifies justification of creation, understanding that His Providence is always just and kind), unless he has attained the secrets of the Torah, his path is considered erroneous, as he lacks the intention "for the Creator's sake," which reveals the secrets of the Torah.

This article explains the particular properties of the Hebrew letters—how all the letters come before the Creator, each asking Him to create the world with its property. Each of the twenty-two letters represents a spiritual degree in the worlds *ABYA*, and each believes that its pure spiritual properties are most suitable for the task, that by attaining its degree and acquiring its properties, the inhabitants of the world will be able to elevate the pure forces over the impure ones, so much so that they will reach the end of correction, the Goal of creation.

However, the Creator answers each letter that against it are the corresponding impure forces, and therefore man will be unable to properly separate the pure forces from the impure ones, and afterwards, utilize the pure forces to achieve

the goal. This occurrence repeats itself until the appearance of the letter *Bet*, which represents the degree called "the Creator's blessing," against which there are no impure forces of any kind.

And the Creator consented to create the world with the letter *Bet*, with its property; for it has no impure counterpart, only *Bet* presents an opportunity to carry out an analysis between good and evil, to determine when man works for himself and when he works for the Creator's sake. Therefore, only by its force, by its property can the world exist: so as to extract from the "mixture" of one's desires only what's pure, and elevate them above the impure, down to complete eradication of the latter, and the consequent attainment of complete correction of one's nature.

As it follows from *The Zohar,* only the Creator's help, called "a blessing," is the force of man's salvation, the only thing capable of freeing him from the rule of the impure forces. And this force, called "blessing," descends only upon those that advance along the right path.

The right path is a combination of three conditions: (i) one's efforts in studying (only!) genuine Kabbalistic sources; (ii) contact with a true Kabbalist, whom he accepts as his teacher; and (iii) contact with like-minded people, who seek spiritual elevation. A more detailed explanation will be provided to serious students only.

All twenty-two letters are divided into three degrees: *Bina*, *Zeir Anpin* (ZA), and *Malchut*, since there are no *Kelim* (letters) above *Bina*. Twenty-two letters in *Bina* are called "big," twenty-two letters in ZA are called "medium," and twenty-two letters in *Malchut* are called "small."

Each of the three *Sefirot* of *Bina*, ZA, and *Malchut* are further divided into three degrees: The twenty-two letters of *Bina* contain their own *Bina*, ZA, and *Malchut*. Likewise, ZA has his own ten *Sefirot*, in which his *Bina*, ZA, and *Malchut* also contain twenty-two letters. The same applies to *Malchut*.

The twenty-two letters of each degree are divided into three types. The letters from *Aleph* to *Tet* (1–9) are considered units; these are the nine *Sefirot* of *Bina*. The letters from *Yod* to *Tzadik* (10–90) are considered tens; these are the nine *Sefirot* of ZA. And finally, the four letters *Kuf*, *Reish*, *Shin* and *Tav* (100–400) are considered hundreds; and these are the four *Sefirot* of *Malchut*, since *Malchut* is located below and downwards of *Chazeh de* ZA, which corresponds in height to the four *Sefirot* of ZA.

Bina, units, big letters, nine letters: *Aleph*, *Bet*, *Gimel*, *Dalet*, *Hey*, *Vav*, *Zayin*, *Chet*, *Tet*.

ZA, tens, medium letters, nine letters: *Yod*, *Chaf*, *Lamed*, *Mem*, *Nun*, *Samech*, *Ayin*, *Peh*, *Tzadik*.

Malchut, hundreds, small letters, four letters: *Kuf*, *Reish*, *Shin*, *Tav*.

However, it is known that units are in *Malchut*, tens are in ZA, and hundreds are in *Bina*, which contradicts the aforesaid that units are in *Bina*, tens are in ZA, and hundreds are in *Malchut*. Such inverse dependence is caused by the inverse relationship between the Lights and the *Kelim*: the lowest Light enters the Highest *Kelim*. The Upper *Kelim* are the first to emerge, from *Keter* down to *Malchut* (*Keter*, *Hochma*, *Bina*, ZA, and *Malchut*), whereas the first to enter them is the smallest Light, *Nefesh*, followed by *Ruach*, *Neshama*, *Haya* and *Yechida*.

Therefore, if there are only units in the *Kelim*, from *Aleph* to *Tet*, then only the Light of *Nefesh* is present. And if tens are added to the *Kelim*, the Light of *Ruach* appears, and if hundreds are added to the *Kelim*, the Light of *Neshama* fills them.

This is why hundreds are defined as *Bina*, tens as ZA, and units as *Malchut*. However, with regard to the *Kelim*, the order is inversed: units are in *Bina*, tens are in ZA, and hundreds are in *Malchut*.

Bina:	Light (100)	-	Kelim (1)
ZA:	Light (10)	-	Kelim (10)
Malchut:	Light (1)	-	Kelim (100)

The letters descend from *Bina* to ZA and from there to *Malchut*. When they descend from *Bina* to ZA, they descend as three lines: 22/3 = 7 letters in each, with the remaining letter being added to the middle line. These twenty-two letters descend in three lines to *Malchut*, which consists of five final letters *MANTZEPACH*, thereby bringing the total number in *Malchut* to 22 + 5 = 27 letters.

The middle line is called "Heaven," "firmament." Therefore, when *The Zohar* speaks of letters in the firmament, it means that the two middle lines, 7 + 7 = 14 = *Yod* + *Dalet* = *Yad* (hand) writes all the twenty-two letters in the firmament (ZA) through the middle line. That is how one should interpret the words of the Torah regarding the letters that appear in the sky or having seen the hand that writes the letters in the sky.

The twenty-two letters of the Torah are the *Kelim* to be filled by the Light of *NRN*. Units—from *Aleph* to *Yod*—are the *Kli* intended for the Light of *Bina* (*Neshama*). Tens—from *Yod* to *Kuf*—are the *Kli* meant for the Light of ZA (*Ruach*). Hundreds—from *Kuf* to *Tav*—are the *Kli* for the Light of *Malchut* (*Nefesh*).

Letters are the *Kelim*, into which the Light clothes; in all, there are twenty-two special properties, and thus twenty-two symbols of their description, called letters. Just as the combinations of the twenty-two letters suffice for the description of all existing knowledge, the various couplings, unions (*Zivugim* of *Sefirot*) of the twenty-two *Kelim*, properties, desires of the *Partzuf* are sufficient for receiving and bestowing Light, fulfilling all spiritual actions and bringing all the letters (man's desires) to correction.

Letters represent the various correlations of *ZON*:

a) ZA, consisting of six parts of his extremities, husband to *Malchut*, designated by the letter *Vav*, *Sefira Yesod*—level of an embryo;

b) ZA designated by the letter *Vav*, *Sefira Tifferet*, consisting of six parts of his hands—level of nursing;

c) ZA that stands between *AVI*, while *Nukva* must ascend to him, thereby reaching the level of reception of *Ohr Hochma*.

d) ZA, the letter *Vav*, above him are ten *Sefirot Keter-Hochma*, below him are ten *Sefirot Bina-Tifferet-Malchut*—and together they make up the letter *Aleph*. And the final corrected state will come when *Malchut* ascends to *Keter* of ZA (the Upper *Yod* in the letter *Aleph*) at the end of correction. When *Malchut* ascends above *Parsa* (*Vav*), she receives the Light herself, whereas when she descends below *Vav*, she receives from ZA. As *Malchut* ascends, she forms *Taamim* (tone marks), when she descends, she is called *Nekuda* (point), and when she merges with ZA, she is referred to as a point inside *Vav* (*Shuruk*).

The order of ***ATBaSH***: There is a special combination of letters, e.g. the first with the last ('A' through 'T'), the second with the second last ('B' through 'Sh'), etc., which designate the conditions for diffusion of the Upper Light from Above downwards.

MANTZEPACH: All the worlds and *Partzufim* were created with the twenty-two letters of *Malchut*. The screen is located in the head of the *Partzuf*, preventing the Light from entering. It repels the Light, calculates how much it can receive for the Creator's sake, and only then accepts it.

Each of the five levels of the will to receive that exist in *Malchut*, in the *Guf* of the *Partzuf*, has a corresponding restriction in the screen, located in the *Peh*, to prevent the Light from entering the body. Therefore, the screen in the *Peh* consists of five parts, forces.

These five restrictive forces of the screen, five exertions of the screen are designated by the five final letters of the alphabet: *Mem-Nun-Tzadik-Peh-Chaf* (abbreviated as *MANTZEPACH*). They are called "final letters" because they are written only at the end of words. These forces determine the reception of Light in the body of the *Partzuf*, and therefore beget the other twenty-two letters (*Kelim*, corrected desires, which receive the Light). Although the five letters *MANTZEPACH* are only found at the end of words, in oral speech they represent the five groups of pronunciation of the twenty-two letters. And the letters *MANTZEPACH* stand at the head of each group.

Out of the five letters *MANTZEPACH* originate five groups of sounds:

1. *Peh–Keter*: a group of four sounds-letters emerges from the throat; they are called *AChHA—Aleph-Chet-Hey-Ayin*. *Aleph* is the Light of *Partzuf Keter* of *Atzilut*, concealed from the lower ones and called *Atik*. *Chet* is the Light of *Partzuf Hochma* of the world of *Atzilut*, called *Arich Anpin* and also concealed from the lower ones. *Hey* is the Light of *Partzuf Bina* of the world of *Atzilut*, called *Ima* (mother), who receives the Light of *Hochma* from *Aba* (father) in order to pass it on to her children (*ZON*). *Ayin* is the Light of *Zeir Anpin's* face. Since the Light of *ZA* that enters *Malchut* is called "the Torah," it is said that the Torah has *Ayin* (70) faces, that the Creator (*ZA*) has *Ayin* (70) names. After all, with regard to *Malchut*, *ZA* is the Creator. Therefore, seventy souls descended to Egypt, and so forth.

2. *Chaf–Hochma*: a group of four sounds-letters emerges from the palate; they are called *GIChiK—Gimel-Yod-Chaf-Kuf*. The letters *AChHA* transfer the Light to the letters *GIChiK*: *Aleph* passes the Light to *Gimel*, which carries reward (*Gemul—Gimel*) for the righteous. *Chet* passes the Light of *Hochma* to *Yod*, but this Light is concealed. *Hey* illuminates *Chaf* with the Light of *Bina*, which carries joy. *Ayin* illuminates *Kuf*. Just as *Ayin* = 70, as it consists of seven *Sefirot*, *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod-Malchut*, each containing ten *Sefirot* of its own, *Kuf* = 100, as it consists of ten *Sefirot* from *Keter* to *Malchut*, each consisting of its own ten. Hence, the palate fully complements the throat.

3. *Nun–Bina*: a group of four sounds-letters emerges from the tongue, called *DaTLaT—Dalet-Tet-Lamed-Nun-Tav*.

4. *Mem–ZA*: a group of four sounds-letters emerges from the lips, called *BOMoCH—Bet-Vav-Mem-Chaf*.

5. *Tzadik–Malchut*: a group of four sounds-letters emerges from the teeth, called *ZaSSHRaTZ – Zayin-Samech-Shin-Reish-Tzadik*.

Voice and speech: Voice is formed in *ZA*, speech—in *Malchut*. If he who is righteous, and who exists in the worlds *BYA*, raises his prayers (*MAN*) to

Malchut of the world of *Atzilut*, he causes *ZON* to ascend to *AVI*, and unites them in a constant *Zivug* so as to assure the Light's descent to the lower ones. *ZON* receives the Light from *AVI*; this Light is called "voice" and "speech," and this is the power of the righteous—to create the pure and destroy the impure with their voice.

Man's speech is conceived in the lungs: as the air exits the lungs and reaches the mouth, it turns to voice, and as it leaves the mouth, it becomes speech. Two lips accept the voice from the two parts of the lungs (the left and the right) and turn it into speech. Each lung consists of five parts so as to pass to the five parts in the mouth: to the guttural letters *AChHA*, the labial letters *BOMoCH*, the palatal letters *GIChiK*, the lingual letters *DaTLaT* and the dental letters *ZaSSHRaTZ*.

The seven primary *Sefirot* of *ZA* are called "Seven Heavens." The seventy names of *ZA* originate from the seventy (7 x 10) *Sefirot* of *ZA*. *ZA* himself is called "Heaven," and *Malchut* is called "earth." The *Sefirot* of *ZA* are also known as *Ruach* (because of the Light of *Ruach* in them), which ascends to *Bina* (ears), where it turns to sound, with *Hochma* in the left ear and *Hassadim* in the right.

THE LETTER *TAV*

Each of the twenty-two letters corresponds to a particular spiritual degree, on which it acts. The letter itself is that spiritual degree. Hence, the letter *Tav* claims that its properties are the most suitable for the creation of the world, that its properties can bring the world to correction and to the goal of creation, for it defines the property of "truth," the Creator's seal.

The impure forces exist solely on account of the miniature Light received from the pure forces; this Light is called *Ner Dakik* (tiny candle). Without this Light, the impure forces would neither be able to exist nor to function—tempting man with the pleasures they received from the tiny spark of Light that fell from the pure *Sefirot*. Therefore, the last, lowest pure degree lets a little bit of the Upper Light down to the impure forces.

Without the support of the pure forces, the impure forces would instantly disappear. A question arises: who needs them to exist and what for? Obviously, the impure forces were created on a par with pure ones by the Creator Himself, for there is no other power in the entire universe besides Him.

It was necessary to create impure forces in order to concentrate them in the enormous desires to receive pleasure, in immense egoism. The system of

the impure worlds of *ABYA* serves as a kind of storehouse of desires to receive pleasure, from which, to the extent of his correction, man can take more and more new desires so as to correct them. Thus, by attaching uncorrected impure forces to himself and correcting them, man can gradually ascend higher and higher, up to the level of the Creator. For this purpose the Creator created impure forces and sustains them through the system of pure ones.

The impure system of the worlds *ABYA* exists on the same level, parallel to the pure one. Our world is located under these two spiritual systems. Our world is also called egoistic and impure, but its forces and desires are so insignificant that they are located below the worlds of the impure *ABYA*.

When, with the help of Kabbalah, one surmounts the level of our world's egoism, he enters the pure world of *Assiya*. And immediately after, the impure world of *Assiya* begins to influence him, tempting him with its false pleasures. By overcoming the temptations of the impure world of *Assiya*, one ascends spiritually. But until one surmounts the impure desires of his body, of our world, he will not begin to sense, or enter the spiritual worlds, for he would not be able to withstand the impure forces that act there.

Unlike the forces that act in the spiritual world, man in our world is only influenced by the small egoistic force called his "body," his ego. Man can struggle with this force, either winning or losing his battles. But even if he is defeated, man retains that tiny spark of Light (*Ner Dakik*), which sustains his existence.

Rabbi Yehuda Ashlag gives the following example: man's work in this world resembles writing on a school blackboard, where any mistake may be wiped off without harming the writer, where he can make corrections and write anew, until he learns to write correctly. Only when he learns to write correctly is he allowed to enter the spiritual realm.

Therefore, our world is the most insignificant of all. Everyone must begin here, and everyone is bound to return here, and be born again and again until he crosses the boundary between our world and the spiritual one. (There are many additional conditions required for the soul to not descend to this world anymore, and those who will merit, will understand).

Hence, the vertical line, the leg of the letter *Kuf*, descends below the writing line, which signifies the Light descending through this letter down to the impure forces. And no other letter descends below the writing line, like the *Kuf* does.

For the impure forces to exist (any creature, whether pure or impure, can only exist by receiving Light), the last, lowest degree of pure forces descends into the impure forces and gives them the Light necessary for their existence and

realization of their role: to entice man with their pleasures and convince him to act according to the law of the impure forces.

At first, the left leg of the letter *Tav* also descended below the writing line. But the Creator saw that the impure forces would then be too closely connected to pure ones, so He severed this connection and returned the left leg of the letter *Tav* back to the writing line, to the level of the pure forces.

As a result of this shortening, the left leg of the *Tav* doubled in thickness, as it folded in two, and no Light passes to the impure forces anymore. On the contrary, it even becomes the Creator's seal by holding the impure forces at bay and preventing them from stealing the Upper Light, for as soon as any impure forces touch it, they instantly die.

And all the life-force necessary for the sustenance of the impure forces is passed by the Creator through the letter *Kuf*, because, being the first letter of *Malchut*, it is remote from them; thus, there is no fear or risk that its connection to the impure forces would become too strong.

Malchut consists of only four letters from Above downwards: *Kuf*, *Reish*, *Shin*, and *Tav*. *Kuf* is the first, *Tav* is the last, and below it are the impure forces. Therefore, if they receive the Light they need according to the thought of creation from *Kuf*, the furthest letter from them, the impure forces have no way of "stealing" more Light than *Malchut*, who consists of four letters, is obliged to give them.

This is why this letter is called *Kuf*, to show that it gives strength to the impure system of *ABYA*—a fake (nonexistent) man, just as a monkey (*Kof* in Hebrew) resembles a human being.

And it misleads people by pretending to be the truth and claiming that its path leads to the attainment of spirituality, the Creator, *Lishma*, the sensation of the Creator. However, the pure forces maintain that only with the help of the Torah can man attain adequate correction of his properties so as to merge them with the Creator.

And this is what the letter *Tav* claimed: because it is the Creator's seal of truth, it stands at the end of the pure system and does not allow the impure forces to cling to pure ones, and pose as if they are pure. This is why its properties are worthy of becoming the basis for the creation of the world—so that via the analysis of good and evil, purity and impurity, inhabitants of this world may be sure that by acquiring its properties they will achieve the goal of their creation.

The four letters *Kuf-Reish-Shin-Tav* make up the four *Sefirot* of *Malchut* of the world of *Atzilut*: *Keter-Hochma-Bina-Tifferet*, where *Tifferet* consists of six *Sefirot*—*Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*. But when the letter *Kuf* is by itself, without *Reish-Shin-Tav*, the Torah, which spreads to the worlds *BYA*, also shines upon the impure forces, and the angel of death receives the strength to destroy all that lives. This state is designated by the letter *Kuf*. But when *Malchut* is corrected, she is designated by the letter *Hey*, whose difference from *Kuf* lies in the long leg of the *Kuf* (*Malchut de Malchut*).

This long left leg, which turns the *Hey* into *Kuf*, indicates that the Light descends from the pure forces (*Partzufim*) to the impure worlds of *BYA*, the impure forces referred to as death. And when *Malchut* joins with *Bina* and receives the strength from *Bina* to ascend and receive the Light, the other letters join *Malchut*, and she draws the Light of life from *Bina*.

In this state, the left leg of the *Kuf* is reduced in half, turning the *Kuf* into *Tav*, whose left leg is twice as thick, due to its shortening. The part of *Malchut* that passed Light to the impure forces now ascended out of them, hence there are two kinds of *Malchut*: *Miftacha* (key)—the part that joined with *Bina*, and *Man'ula* (lock)—the part that ascended out of the impure forces.

These two parts of *Malchut* manifest in different ways: *Miftacha*—openly and *Man'ula*—secretly. Two paths of bringing man to correction emerge from them: the good path of the Torah and the path of suffering.

However, after *Malchut* corrects her properties and joins with *Bina*, she no longer parts from *Bina*, but, upon receiving Light from her, *Malchut* pours it onto the worlds, and the impure forces lose their strength to sow death and rule over the world. And if a case arises where a sinner must be punished, the impure forces must first receive permission to punish him, for without permission they may not reveal the *Man'ula*.

Thus, after *Malchut* joins with *Bina*, thereby correcting her properties, the impure forces are no longer free to rule the world, unless they are permitted. The reason for this is the letter *Tet*, the last letter of *Bina*, which sends the Light of life to all with the help of the *Miftacha*. After *Malchut* joins with *Bina*, she becomes a *Miftacha*, and does not let go of this connection. Respectively, the impure forces, the leg of the letter *Kuf*, can no longer sow death.

Three places emerge from this: (i) where only the properties of the letter *Tet* rule by shining with the Light of life of this world; (ii) the entire world after *Malchut* joins with *Bina*, defined as *Miftacha*, when the letter *Tet* shines upon all, but permits the punishment of sinners according to the rule: "You advance

towards the goal either by the path of the Torah or by the path of suffering"; (iii) hell, the place of eternal punishment by the letter *Kuf*, in contrast with the first place, ruled by the letter *Tet*, where life is eternally prosperous.

All the letters with all their secret properties, described by those who understand them, are located in the Temple. All the Upper and lower worlds are created and function in the framework of their laws-properties, and the Supernal Name, the Creator's name *HaVaYaH* rules over all.

The *Mishkan* (tabernacle) in the Temple was also designed with the help of letters, for its builder, Betzalel, knew how to join the letters that made Heaven and earth. And since he was unique in possessing this wisdom, he was entrusted with the building of the sanctuary.

As the Creator chose Betzalel Above, so He wished him to be chosen below, as He said to Moshe Above: "Choose Betzalel." So Moshe said to his people below: "The Creator has chosen Betzalel." For such was Betzalel's name-property (*Be Tzel El*)—"In the Creator's shadow."

The Creator is called ZA or the *Sefira Tifferet* in *Partzuf* ZA, which shines upon the *Sefira Yesod*, called *Tzadik* (righteous one). Betzalel is called *Yesod*, which receives the Light of *VAK*—an incomplete Light—from *Tifferet*, which is hence called "sitting in the shadow," and, in turn, shining into *Malchut*. Thus, like *Tifferet*, the *Sefira Yesod* that passes this Light also consists of six *Sefirot*: *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*.

The name of the letter *Tav*, "truth," indicates that in order to reach its level, its degree, one must attain the property of truth. Therefore, the letter *Tav* claimed that with its properties man can fully analyze good and evil, renounce his impure desires as false, and to the degree that he renounces them, draw closer to the pure desires (forces), and thereby be certain that he will reach the goal of creation—correction of all his desires (*Gmar Tikkun*, end of correction).

This corresponds to the saying: "The Creator is close only to those who truly ask Him for help." For only with His help can one achieve correction and spiritual elevation. However, this help only comes to those who genuinely, "truly" demand it. As soon as man is able to cry out wholeheartedly for the Creator's help, he instantly receives it. And if he does not receive an answer from the Creator—it is a sign that his request is not yet complete, that he did not yet fully realize his egoistic nature and properties as worthless, has not yet fully felt his helplessness and inability to exit and correct his properties by himself. This is why letter *Tav* was certain that once man acquires its property of truth, he will be able to reach the goal.

But the Creator answered her that it is not worthy of becoming the basis of creation, for the forces of judgment that would arise from it would be so strong that even the complete righteous, who fulfilled the entire Torah from *Aleph* to *Tav* (A to Z) and reached the property of truth, will nevertheless be punished by it, for they have not destroyed all the sinners, as it is written in the Talmud (*Shabbat*, 55).

Furthermore, the Creator declines its request, for it is also the seal of death, as its power brought death to this world. For man is bound to die, as the serpent forged its seal and deceived Adam in his understanding of the Tree of Knowledge. This is why the world cannot exist with its properties.

THE LETTER *SHIN*

24. The letter *Shin* appeared before the Creator and said: "Maker of the world, it befits the world to be created with me, for Your own name *Shadday* begins with me." The Creator replied: "You are fine, handsome, and truthful, but since the letters (properties) of the word *Sheker* (falsehood) took you to be with them, I cannot create the world with your properties, for *SheKeR* (falsehood) exists only because the letters *Kuf* and *Reish* took you."

Malchut consists of ten *Sefirot* and has two endings:

1) If she has only her own properties, she contains all ten *Sefirot*, from *Keter de Malchut* to *Malchut de Malchut*. In this case she firmly restricts the diffusion of Light and is designated by the letter *Tav*;
2) If *Ima-Bina* of the world of *Atzilut* fills *Malchut* with her Light, *Partzuf Malchut* ends not in the *Sefira Malchut*, but in the *Sefira Yesod*, and is designated by the letter *Shin*.

The three tips of the letter *Shin* are called its crown and signify the Light of *Bina*, *Ohr Hassadim* (the Light of Mercy), which descends from *Partzuf Ima-Bina* into *Partzuf Malchut*. This Light of *Bina*, *Ohr Hassadim* (the Light of Mercy), creates new altruistic properties in *Malchut*, altruistic intentions to receive the Light for the Creator's sake, after which *Partzuf Malchut* can receive the *Ohr Hochma* (Light of Wisdom) from ZA (Talmud, *Sanhedrin*, 22). When bonded so, ZA and *Malchut* are called "husband and wife," and the Light that *Malchut* receives from ZA is called "100 blessings."

This new ending of *Partzuf Malchut* in the *Sefira Yesod* instead of in the *Sefira Malchut* is therefore called *Yesod de Nukva* or "the central point of existence,"

for all that exists in the world originates from it and exists thanks to it. *Partzuf Malchut* is the sum of all the creatures, and we are all its parts. All the worlds and all that inhabit them constitute various parts of *Partzuf Malchut* of the world of *Atzilut*.

Each Upper *Partzuf* is considered the Creator of its adjacent lower *Partzuf*, for the latter originates (born) from it. Therefore, in relation to all the creatures, *Zeir Anpin* of the world of *Atzilut* is considered and called "the Creator," our Creator.

And, like the *Tav*, the letter *Shin* is called "truth" and "the Creator's seal," for a seal signifies the end of a spiritual object—*Partzuf*, like a seal fixed at the end of a letter, written in the name of the Creator. The Creator's seal is similar to Himself; this is why the seal is called the mark of truth, for only the presence of a seal gives a letter the force of truth, and confirms the truthfulness of its content.

However, the significance of the letter *Shin* is greater than that of the letter *Tav*, for *Shin* is the first letter of the word *Shadday*, one of the Creator's names-properties, designating His power, by which He said "*Dai*" (enough) to creation—stop and do not descend further (Talmud, *Hagigah*, 12)—do not descend below the letter *Shin*.

This reveals that the world and its inhabitants can only exist with the help of the letter *Shin*, thanks to its property that restricts the diffusion of Light. The Creator said: "Stop, Creature, at the letter *Shin*, and do not spread to the letter *Tav*," for if the Light had spread to *Tav*, the impure forces would have received such great strength that man would have no hope of escaping them and reaching altruistic properties. This is why the ending point of *Shin* is called "the central point of existence."

Therefore, after the letter *Shin* saw the Creator refuse the letter *Tav*, precisely because ending the diffusion of Light with *Tav* creates conditions for correction of the world that are too difficult for man to meet, the letter *Shin* claimed that its property of *Shadday* is suitable for the creation of the world, and was certain that the Creator would choose it—its properties—as the basis of creation, for it possesses all the advantages that *Tav* lacked, which was the reason for the Creator's refusal.

And it has *Tav's* advantage, as well: it is the Creator's seal—truth. Moreover, it has an additional advantage: it is called by the name *Shadday*, the new ending of *Malchut* for the inhabitants of the world, instead of the ending by the property

of the letter *Tav*. Based on all that, the letter *Shin* found the strength and courage to appear before the Creator with the proposition to create the world with it.

But the Creator answered that precisely because of *Shin*'s additional advantages compared to those of the letter *Tav*, the impure forces opposite it are strengthened. For opposite each letter (spiritually pure forces or properties) there is an opposing impure force (egoistic desire), as it is written: "The Creator had made one opposite the other" (*Kohelet*, 7:14).

The strengthening of the impure forces from the properties of the letter *Shin* occurred as a result of her properties joining the impure properties of falsehood, forging spiritual purity of the letters *Kuf* and *Reish*: falsehood would be unable to exist in the world, for it would be recognized at once, had the letters *Kuf* and *Reish* not put *Shin* at the head of the word *SheKeR* (falsehood). And when truth stands at the head of the word that designates the property of falsehood, man naturally tends to err.

There are two sources of impure forces: the first is a small luminescence (*Ner Dakik*), which the pure force itself (the Creator) sends to the impure forces (desires) so as to sustain them. This is done so they would not disappear until there is a need to "punish" the sinners with them. However, these are small forces—their height is not great, for they receive only a small luminescence, sufficient to sustain their life.

This small luminescence descends into the impure forces from the letter *Kuf*, which results in these impure forces becoming similar to man in the worlds *BYA*, as a monkey in comparison to a human being, as it is said: "The Creator had made one opposite the other" (*Kohelet*, 7:14).

The second source of impure forces arises from the lower ones' spiritual fall: as a result of people's evil, egoistic actions, the Light passes from the system of the pure forces into the impure. And the first transgression is Adam's sin, by which the system of the impure forces assumed an identical formation to that of the pure system, stationing itself opposite, parallel to it. As a result, the impure worlds *ABYA* emerged opposite the pure ones.

The second source of impure forces is the letter *Reish*, which indicates that the impure forces rise and attach themselves to the pure forces, right up to the level of *Bina* of *Malchut*, designated by the letter *Dalet*.

As was previously stated, the twenty-two letters of *Partzuf Malchut* of the world of *Atzilut* are divided in three groups of letters: units in *Bina*, tens in *ZA*, and hundreds in *Malchut*.

PARTZUF	SEFIROT	LETTERS
BINA (IMA)	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*
ZA	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*
MALCHUT	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*

The letters *Aleph-Bet-Gimel* correspond to *Sefirot Keter-Hochma-Bina*, called "the head" of a spiritual object (*Partzuf*). The letters from *Dalet* to *Tet* refer to the body of the *Partzuf*.

Aleph	-	Keter	**HEAD**
Bet	-	Hochma	
Gimel	-	Bina	
Dalet	-	Hesed	**BODY**
Hey	-	Gevura	
Vav	-	Tifferet	
Zayin	-	Netzah	
Chet	-	Hod	
Tet	-	Yesod	

The body only receives what descends to it from the head. Therefore, *Dalet*, the first letter of the body, through which the body receives Light from the head, is called *Dalah ve Aniyah* (poor and destitute). *Dalet* only receives what *Gimel* gives it. Since *Gimel* contains the Light of *Hassadim*, that is, what descends into *Dalet*.

And this is why the letter *Gimel* is called *Gomel Hassadim* (merciful One) (Talmud, *Shabbat*, 104), according to its action with regard to *Dalet*, which would otherwise be completely without Light. The protruding sharp angle on the right side of *Dalet* is the sign of *Dalet's* abundance of *Ohr Hassadim*.

However, opposite the pure (altruistic) *Malchut*, stands the impure *Malchut*, who is pride and does not wish to receive the Light from *Gimel* and rely on it. Instead, she rises up in the desire to be the head, and in so creates the sharp angle of the *Dalet*. That indicates that the presence of *Ohr Hassadim* disappears, transforming it into the letter *Reish*, which is written as it is pronounced—with two letters: *Reish* and *Shin*.

The true merging of the pure ZA and *Malchut* is called *ECHaD* (one), consists of the letters *Aleph*, *Chet* and *Dalet*, for the letters from *Aleph* to *Chet* are the nine *Sefirot* of ZA. He passes the Light from *Gimel* of *Bina* to *Gimel* of *Malchut*, resulting in *Malchut* being filled with the Light of *Hassadim*, thereby becoming *Dalet* with a protruding right angle. As a result of this, ZA and *Malchut* become one.

When the lower ones (people) sin in their actions (intentions), they give the impure *Malchut* the strength to cling to the pure one—*Dalet*, to erase the sharp angle of the Light of *Hassadim* and turn it into the letter *Reish*. Thus, the word *Echad* (one) becomes *Acher* (other, alien, foreign): *Aleph-Chet-Dalet* of the word *Echad* are transformed into *Aleph-Chet-Reish* of the word *Acher*, for instead of the connection with the Creator emerges a connection with other, impure forces, called "*Elokim Acherim*" (other gods), which cling to ZA and *Malchut* of the pure world of *Atzilut*.

This leads to the letters *Kuf* and *Reish* distorting the Creator's seal (*Shin*), the letter of truth. As a result, *Yesod* of *Malchut*, which receives from *Yesod de* ZA, becomes linked to the impure source instead of the pure, for a new *Yesod* of the impure *Malchut* was formed with the help of the letter *Shin*.

From here the impure forces develop up to ten *Sefirot* with a head and a body, whereas *Shin* becomes the source of all that desolates, for destruction of purity begets impurity. And from this emerged the system of the impure worlds *ABYA* of the impure man.

Thus, we have learned how the letters *Kuf* and *Reish* became the two sources of emergence and development of impure forces. And since the impure forces pose as pure, they are called false, counterfeit letters whose purpose is to annihilate the system of the pure forces and their unity with the Creator, so as to forge themselves out of the devastation of the pure forces.

The birth of the impure forces from the destruction of the pure ones is possible on account of the letter *Shin*, *Yesod* of *Malchut*, joining with the impure forces as a result of the forging of the letter *Reish* out of *Dalet*. Thereby,

Echad turns into *Acher*, and the system of the impure forces (*Elokim Acherim*, other gods) is created.

And had the letters *Kuf* and *Reish* not captured the letter *Shin*, such an enormous system of impure forces, so capable of lying and falsifying everything in the eyes of man, would not have come into being.

Therefore, the Creator answered the letter *Shin*: "Though you are good, you will stand at the head of the word *Sheker* (falsehood) together with the letters *Kuf* and *Reish*. Indeed, upon capturing you, with your power they will be able to create an entire system of impure forces of falsehood and forgery. Hence, I cannot create the world with your properties, for since there is an impure system opposite from you, it is impossible to achieve the goal of creation with you."

THE LETTERS *KUF* AND *REISH*

25. From the aforesaid, it follows that whoever wishes to tell a lie will succeed if he first tells the truth as a base on which the lie will then grow and start to act. And this is because the letter *Shin* is a letter of truth, in which the Patriarchs had been united, for the three lines in the writing of the letter *Shin* (ש) signify the three Patriarchs, who designate the *Sefirot*-properties *Hesed-Gevura-Tifferet*.

The letters *Kuf* and *Reish* indicate the evil side, as they form the impure side, called *KaR* (cold), which lacks warmth and life, for it draws its sustenance from *Malchut* when she turns from living water into ice. However, to create an opportunity to exist, these letters attach the *Shin* to themselves, thus creating the combination *KeSHeR* (tie, knot), which embodies strength and survival.

For the Light of *Hesed-Gevura-Tifferet* of *Bina*, which she receives from *Yesod de ZA*, creates a new ending in *Malchut*, a new *Kli*-desire to receive the Light called "100 blessings" from *ZA*. And since *Hesed-Gevura-Tifferet* are called the Patriarchs, and the Light that passes to *Malchut* descends from them, the letter *Shin* that designates them is called "truth."

By eliminating the sharp angle of the letter *Dalet*, the impure forces turn it into the letter *Reish*. By this, they convert the word *ECHaD* into *ACHeR*, thereby stealing *Yesod* of the pure *Malchut*, designated by *Shin*. Also, with the letter *Shin* they build the *Yesod* of the impure *Malchut*, which leads to a very strong clinging of impure forces to pure ones. This clinging is called *KeSHeR*, the reciprocal tie joining pure and impure forces, a knot that is not easily severed.

From the aforesaid, we see that the reason for the letters wishing for the world to be created with them is that each of them believes that only its properties can correct the world. The letter *Shin* thinks that the Light of *Hassadim* will bring the souls to the goal of creation. However, the letters *Kuf* and *Reish*—*KaR* (cold)—do not desire this Light, for receiving the Light of Mercy for the sake of bestowal is pure, but receiving it for the sake of pleasure is impure.

THE LETTER *TZADIK*

26. Subsequently, the letter *Tzadik* appeared before the Creator and said: "Master of the world, You should create the world with me, for *Tzadikim* (the righteous) are marked by me. You, who is called a *Tzadik* (righteous one), are also recorded within me, for You are righteous and You love righteousness. Therefore, my properties are suitable to create the world by."

The Creator answered: "*Tzadik*, you are truly righteous, but you must remain concealed and not be revealed to the extent required were the world to be created by you, so as to not give the world an excuse." The concealment of the letter *Tzadik* is necessary, for first came the letter *Nun*, which was then joined by the letter *Yod* from the Creator's Holy Name *Yod-Hey-Vav-Hey* (*HaVaYaH*), who stood above it as a mark of the bond between the Creator and His creations, mounted the letter *Nun* and joined it on its right hand side, thereby creating the letter *Tzadik*.

The reason for the necessity of concealing the letter *Tzadik*, which makes it unsuitable for the creation of the world with it, is that when the Creator created Adam, i.e., ZA, He created him as two *Partzufim*-objects—male and female, connected to each other back to back. This is why the letter *Yod* stands with its back to the back of the letter *Nun*, both facing opposite directions, just as the letter *Tzadik* is depicted: the face of *Yod* turned upwards, while the face of *Nun* is turned downwards.

And the Creator also said to *Tzadik*: "In the future I will revoke the relationship of back-to back, and will join them face-to-face. In another place shall you so rise as such, but not at the beginning of creation. For in the beginning of creation, you must be connected back-to-back by the letters *Nun* and *Yod*, for this form indicates that the Light in you is concealed. Therefore, the world cannot be created with you." The letter *Tzadik* then left.

Tzadik came to suggest that the world should be created with its properties, for when it saw that the *Tav*'s request was turned down by the Creator due to

its heavy laws, and the letter *Shin*—due to the impure forces clinging to it—it thought that its properties could be suitable for the creation of the world. After all, it, too, contains the Creator's seal, and no impure forces cling to it.

That is why *Tzadik* said to the Creator that the righteous are sealed by its name as a mark of their union with Him, by circumcision and turning up of the place of contact (*Zivug*) with the Creator, which, thanks to these corrections, repels all the impure forces.

The Creator, called *Bina*, is also marked by *Tzadik*, for He is righteous like ZA, since the Upper Part of *Bina* of the world of *Atzilut* (*Aba ve Ima—AVI*) corresponds to the male and female parts, like ZA and *Malchut*. And *AVI* are forever joined so as to send down the Light of Mercy and thus sustain the existence of all that are below them. This is why *Tzadik* thought itself suitable for creating the world, for the world lives by the Light of Mercy, and can reach the goal with its help.

The letter *Tzadik* is called the *Sefira Yesod* of ZA. When *Yesod* joins with *Malchut*, it is defined as *Tzadik* (righteous), for the nine *Sefirot* of ZA are from *Yod* to *Tzadik*, and *Kuf* is the beginning of *Malchut*, which consists of four *Sefirot*—*Kuf*, *Reish*, *Shin*, and *Tav*.

When *Malchut* is joined with *Yesod* of ZA, *Kuf* is joined with *Tzadik*, and *Yesod* is called *Tzadik* (righteous). And to this the Creator replied to *Tzadik* that it is *Tzadik* in *Yesod* of ZA: "And you are *Tzadik* in Me, for *AVI* are forever joined so as to pour down the Light of Mercy and sustain the existence of the lower ones. And you are righteous, for *Malchut* is also connected to you, just as in the alphabet, *Kuf* follows *Tzadik*. Yet, in spite of all that, you do not merit for your properties to become the basis of the world."

Yesod of ZA includes in itself *Malchut* in the form of the letter *Kuf* in the word *TzadiK*. And when *Malchut* is included in *Yesod* as *Tzadik*, it is designated by the letter *Nun*, for *Nun* is *Gevura* of ZA (*Yod-Keter*, *Chaf-Hochma*, *Lamed-Bina*, *Mem-Hesed*, *Nun-Gevura*).

When ZA grows and becomes big, his *Sefirot Hesed-Gevura-Tifferet* become *Sefirot Hochma-Bina-Daat*. Thus, *Gevura* becomes *Bina*. And when ZA becomes small once again, *Bina*, too, returns to being *Gevura* (*Nun*). This fall is designated by *Nun*'s head looking down.

The letter *Tzadik* consists of the letters *Nun* and *Yod* connected back-to-back. The letter *Nun* designates *Malchut* with the properties of the *Sefira Yesod* included in her; *Yod* designates the actual *Yesod* of ZA. Their connection—back-to-back, facing out in opposite directions—indicates that impure forces cling to their backs.

They conceal their backs from strangers since there is a flaw in their backs—the desire to receive the Light of Wisdom (*Ohr Hochma*). This flaw must be concealed so as to prevent the impure forces from clinging to their backs. Therefore, the letter *Tzadik* is unsuitable for the world to be created by its properties. Its very shape reveals an opportunity for the impure forces to cling to it; this is why Adam (created out of ZA and *Malchut* when they are joined as *Tzadik*) is also created consisting of two halves, male and female, joined at their backs.

And if the letter *Tzadik* were to argue that in the big state, in the presence of *Ohr Hochma*, ZA and *Malchut* unite face-to-face, it would be told that such connection is impossible at their place, but only during their ascent to *AVI*. For if such a connection were possible in their own place, the impure forces would immediately cling to them. For this reason, the letter *Tzadik* is unworthy of becoming the basis of the universe.

THE LETTER *PEH*

27. The letter *Peh* entered and said: "Master of the world, it would be good to create the world with me, for the future liberation of the world is inscribed in me, as the word *Pedut* (liberation, redemption) begins with me. That is, liberation is deliverance from all suffering. And it is therefore fitting to create the world with me."

The Creator answered her: "Though you are fine, the word *Peshah* (transgression) begins with you and is secretly denoted by you, like a serpent that strikes and hides its head in its body. So a sinner bows his head, hiding from others' eyes, but stretches out his hands to sin. So is the shape of the letter *Peh*, whose head is hidden inside it." And the Creator also said to the letter *Ayin* that it would be unfitting to create the world with its properties, for within it is the property of *Avon* (crime, sin). And though *Ayin* tried to object, saying that its properties are contained in the word *Anavah* (humility), the Creator refused it nonetheless.

Pedut (Liberation) begins with the letter *Peh*, meaning that the property of *Peh* is contained in future liberation. This is why the letter *Peh* claims that it is worthy of being the basis of the world. Indeed, both *Galut* (exile) and *Ge'ula* (redemption) depend on *Malchut*: when *Malchut* has no inner Light of *Hochma*, the people of Israel are exiled from the land of Israel. For in our world, the land of Israel corresponds to *Malchut* of the world of *Atzilut*, the spiritual land of Israel.

Just as in the spiritual world, ZA (Israel) distances from *Malchut* (the land of Israel), the people of Israel separate and leave their land in our world. And when the children of Israel correct their actions, they cause ZA (Israel) to fill his *Malchut* (the land of Israel) with Light, build her with his Light and unite with her face-to-face. As a result, the children of Israel of our world merit redemption and return to their land.

The Light from ZA, which builds and fills *Malchut*, descends from *Sefirot Netzah* and *Hod* in ZA. *Hochma* of *Malchut* clothes in *Netzah* and *Bina* of *Malchut* clothes in *Hod*. The letters *Ayin* and *Peh* are *Netzah* and *Hod* in ZA. This is why *Peh*, the *Sefira Hod* in ZA, claimed that it was suitable to be the basis of the world, for the Light of *Hochma* that brings redemption to the entire world stems from *Peh* to *Malchut*. Thus, if the world achieved its property, it would undoubtedly reach the end of correction—complete redemption.

The letter *Peh* thought that it was more suitable to become the basis of the world than *Ayin* because although *Ohr Hochma* enters *Netzah-Ayin* and *Hod-Peh*, and is mainly present in *Netzah-Ayin*, redemption depends on *Hod-Peh*, nonetheless. That is because initially, *Bina* liberates *Malchut* from her restrictions and thereby redeems her.

By receiving from *Bina* her properties of mercy, *Malchut* merits redemption. This is fulfilled in the following way: *Bina* transcends her own properties and joins with *Malchut*, as a result of which, upon receiving the Light of *Hassadim*, *Malchut* can now receive the Light of *Hochma*. The restrictions imposed on the reception of Light mostly affect the left side, i.e., *Hod-Peh* in ZA. And that is why the letter *Peh* thought that since the Light of *Bina* enters it, and not *Netzah-Ayin*, it is better suited to become the basis of the world.

However, all the individual corrections made during the 6,000 years of the world's existence until the end of correction are considered incomplete, for the Upper Light, which allows for the discovery and analysis of all the impure forces within oneself, is not present in its entirety. Therefore, the Light may not be received in the worlds of BYA, below *Parsa*, below the boundary that separates the world of *Atzilut* from the worlds of BYA.

Parsa is *Malchut* that ascended to *Bina* in order to restrict the diffusion and reception of Light into those parts of her that are located below *Bina*. And as a consequence of Adam's attempt to nevertheless receive the Light under the *Parsa*, impurity slipped into *Malchut*, of which it is said that the serpent appeared before Chava (Eve) and brought impurity upon her (Talmud, *Shabbat*, 146). This impurity will only be corrected at the end of correction.

The thing is that the absence of the Upper Light in the force capable of discerning good from evil in all of *Malchut's* thickness gives rise to a flaw called "tears"—two tears that fall into a vast sea from the two eyes of *Hochma* and *Bina* that are concealed from all.

The two eyes are *Hochma* and *Bina*, and the tears signify the flaw in them from the presence of the impure force that appeared in them as a result of Adam's sin. This led to the ruin of the two Temples. These tears in *Malchut's* eyes will only dry at the end of correction, when death disappears from the world and all the Light shines in *Hochma* and *Bina* (item 56).

So the letter *Peh* was told that although it brings the world *Pedut* (redemption) with its Light, and although all redemptions pass only through it, this Light is incomplete. All the individual corrections are imperfect, for they come and go, just as the two Temples.

For the properties of *Peshah* (transgression) and *Pedut* (redemption) in the letter *Peh* are not sufficiently perfect and complete so as to withstand the sin of Adam, for in the absence of the full Light of *Hochma*, there is clinging of impure forces. Hence, the letter *Peh* is unworthy of being the basis of the world.

And since the property of *Peshah* (transgression) is concealed, the force of the serpent is present therein, deceiving people and leading them to their death. And it is impossible to kill it, just as a snake bites and immediately hides its head in itself (similar to the head of the letter *Peh*), which makes it impossible to kill it, for one may only kill the serpent within oneself by striking the "head." This is why the letter *Peh* is unsuitable for the creation of the world.

THE LETTER *AYIN*

Bina of the world of *Atzilut* is called *Ima Ilaa* (Supernal Mother) and also *Anavah* (modesty, humility). (Here, the capital "A" designates the letter *Ayin*, not to be confused with *Aleph*). The *Sefira Netzah* of *Zeir Anpin* (designated by the letter *Ayin*) clothes into *Malchut* with all of its Light, and ascends to *Bina*, who adorns her with her own adornments: *Bina* clothes into *Netzah* of ZA. But since the letter *Peh*, signifying *Peshah* (transgression) is concealed in *Netzah*, the Creator refused to create the world with its properties, as it is written in item 27.

Two words render the meaning of the word "transgression" in Hebrew: *Peshah* and *Avon*. However, "transgression" is mainly concentrated in the letter *Peh*, for *Malchut* of ZA connects into the *Sefira Hod* of ZA.

As a result of Adam's sin, *Klipot* (shells, impure forces) cling to *Malchut* of ZA. But *Netzah* of ZA is a property of ZA himself, and impure forces cannot cling to it. Yet, as it is written in the Talmud (*Baba Kama*), even *Netzah* is subject to *Klipot* clinging to it.

This flaw—the ability of the impure forces to cling to *Netzah* of ZA—is called "transgression." However, the word *Avon* (not *Peshah*) indicates that *Netzah* is pure and direct, and that the transgression is caused by its connection with the *Sefira Hod*.

The reason the Creator turns to the letters *Peh* and *Ayin* at the same time is that *Netzah* and *Hod* are like two body parts—two legs. This is why they both appeared before Him with their requests. However, *The Zohar* clarifies each of them (their properties) one at a time.

THE LETTER *SAMECH*

28. The letter *Samech* appeared before the Creator and said: "Creator of the world, it would be good to create the world with my properties, for within me is *Smicha* (support) for the fallen, as it is written: 'The Creator supports (*Somech*) all who fall.'" The Creator replied: "That is why you are needed in your place; do not move from it. If you move from your place, contained in the word *Somech*, those who fall will lose your support, for they rely on you (your properties)." Having heard this, the letter *Samech* departed.

The letter *Samech* stands for *Sefira Tifferet* in ZA, i.e., *Bina* in the body of ZA. Since *Sefirot Keter-Hochma-Bina* (*KHB*) were transformed into *Hesed-Gevura-Tifferet* (*HGT*) in ZA, they were emptied of the Light of *Hochma*, and were left with only the Light of *Hassadim*, thus changing their name from *KHB* to *HGT*.

As we know, *Bina* consists of two parts: the Upper Part, called GAR: *Gimel* (three) *Rishonot* (first ones)—the first three *Sefirot KHB*, and the lower part, called ZAT: *Zayin* (seven) *Tachtonot* (lower ones)—the seven lower *Sefirot* from *Hesed* to *Malchut*. The Upper Part of *Bina* is called *Aba ve Ima* (*AVI*). Being filled with the Light of Mercy, *Aba ve Ima* exist in a state of perfection—without any desire to receive, but only to bestow.

AVI are designated by *Samech* (numerical value – 60), for they include the first three *Sefirot KHB* and three *Sefirot* of ZA, which, in view of the absence of *Ohr Hochma* in ZA, are not called *KHB*, but rather *HGT*. Therefore *AVI* consist of six *Sefirot*, each consisting of ten, totaling 60 = *Samech*.

ZAT of *Bina* receive the Light from Above and pass it on to *ZA*. This part of *Bina* has the property of *ZA*, rather than of *Bina*, as it needs to receive exactly what *ZA* needs, and then pass it to him. Since, unlike *Bina*, who does not wish to receive anything, *ZAT* of *Bina* need to receive *Ohr Hochma* for *ZA*, they feels a lack for it, and thus separate from *Bina* and an independently existing object-*Partzuf* forms out of her lower part.

This *Partzuf* is called *YESHSUT*, and it is designated by the letter *Mem* (numerical value – 40), for it consists of four *Sefirot—Tifferet-Netzah-Hod-Yesod* of *Partzuf AVI*. Owing to its shape (properties), the block-letter *Mem* is called *Mem Stumah* (closed).

However, this separation of *AVI* into two parts occurs only when they have no Light of *Hochma*, but only the Light of *Hassadim*. Consequently, the Upper Part of *Bina* remains in its perfection, whereas the lower part feels a flaw in its state by not receiving *Ohr Hochma*. And since spiritual objects are separated by the differences in their properties, the sensation of imperfection separates the lower part of *Bina* from the Upper.

However, if those below improve their "intentions" (called "actions" in the spiritual), and ask *ZA* for help in correcting their actions, overcoming the egoism of impure desires, and acquiring spiritually pure, altruistic desires, *ZA* then turns to the superior *YESHSUT*, which turns to *AVI*. *AVI* then send their request even higher, receive the Light of *Hochma* and pass it to *YESHSUT*.

Finally, *YESHSUT* and *AVI* unite into one *Partzuf*, for having received *Ohr Hochma*, *YESHSUT* becomes as perfect as *AVI* are perfect being filled with *Ohr Hassadim*. *YESHSUT* passes the Light of *Hochma* down to *ZA*, who then passes it to *Malchut*. The Light that *Malchut* receives from *ZA* is referred to as 100 blessings, for *Samech* = 60 joins with *Mem* = 40.

However, when man sins in his intentions (desires, actions), he does not turn to *Malchut* with a request for help, causing the Light of *Hochma* to disappear from *ZA*, and *ZA* returns from *Gadlut* (big state) back to *Katnut* (small state). (When *ZA* contains the Light of *Hochma*, he is called "big"; and when he is filled with only the Light of *Hassadim*, he is called "small"). And the united *Partzuf Bina* is once more divided into *AVI* and *YESHSUT*.

In this small state (*Katnut*), *ZA* and *Malchut* are in danger of impure forces (*Klipot*) clinging to them. To make certain this does not happen, for then they may fall from the world of *Atzilut* below the *Parsa* into the worlds *BYA*, *AVI* send them the property of *Samech* (the Light of Mercy). And although it is only the Light of *Hassadim* without the Light of Wisdom (Light of *Hochma*), it provides *ZA* and *Malchut* with the sensation of perfection in acts of bestowal, and thus

impure forces can no longer cling to them, for the sole intention of the impure forces is to receive the Light of Wisdom from a pure *Partzuf*.

And this is why the Light that fills ZA in *Katnut* is called *Samech*, which testifies to its action: *Samech* "supports" ZA and *Malchut* so that they wouldn't fall from the world of *Atzilut* below the *Parsa*.

That is why the letter *Samech* thought that if the world were created with its properties, it would be able to reach the goal of creation and merge with the Creator. Its Light could shine in ZA and *Malchut* even in their small state, and the *Klipa* (impure force) would not attempt to snatch the Light from them. On the contrary, the impure, egoistic forces would flee from its Light. *Samech* believed that if the world were to be created with its properties, it would be able to protect all creatures, even when their actions were corrupted, for even in such a state, the impure force would not be able to harm them.

But the Creator said to *Samech* that precisely because its role is to support those who fall and to protect the lower ones in times of their spiritual descent, it must stay in its place and not move from it. For if the world were created by it, its power would always prevail over all, ridding ZA and *Malchut* of the chance to grow out of their small state.

And if ZA and *Malchut* don't stimulate the lower ones (people) to raise MAN—request for help in achieving *Gadlut*, the Upper Light will not be able to descend to bring the creatures to the end of correction and redemption. Therefore, the letter *Samech* must support the lower ones until they merit more. But when they do merit, they will be able to receive the great Light called "100 blessings" into their entire *Partzuf*. So the Creator refused to create the world with the letter *Samech*.

"Because the lower ones need *Samech* only in their *Katnut*, in the absence of the Light of Wisdom (*Ohr Hochma*), ZON need you and you can help them. However, they need you only in their *Katnut*. But you do not help to bring them to perfection, and so you cannot be the basis of the world."

THE LETTER *NUN*

29. The letter *Nun* entered and said to the Creator: "It would be good for You to create the world with me, for *Norah Tehilot* (great praises) is written with me, as well as 'Praising of the righteous.'"

The Creator replied: "Return to your place, for you are the reason that the letter *Samech* returned to its place. And rely on it for support. For the

letter *Nun* exists in the word *Nefilah* (fall), which must be corrected by the letter *Samech*. This is the reason why it needed to return to its place—so as to strengthen the lower ones." The letter *Nun* left Him at once.

When *Nun* saw that the Creator sent the letter *Samech* away (as its properties are only used in the state of *Katnut*, that is, only to support those who had fallen from the *Gadlut*), it thought that it was worthy of being the basis of the world. This is because not only does *Nun* have all the advantages of *Samech*, but it can also use *Ohr Hochma*, the Light of *Gadlut*. Thus, the reason for the Creator's refusal to *Samech* does not apply to *Nun*.

The *Sefira Gevura* in ZA is called *Nun*, for it is entirely mitigated by *Bina's* property of mercy, called *Nun* = 50 gates of *Bina*. It is this property of *Gevura* that gives ZA the name *Norah Tehilot* (great praises). *Ima-Bina* is called *Tehilah* (praise), and since *Gevura* descends from *Bina*, it is referred to as *Norah Tehilot*, while *Nun* is used in the *Sefira Yesod*, in the *Gadlut* of ZA during his *Zivug* with *Nukva*. Like *Ima*, this is whence *Nukva* receives the name *Tehilah*, while ZA becomes one in both *Tehilot*—*Ima* and *Nukva*.

Therefore, the letter *Nun* said that, being in *Gevura*, the left line of ZA, it attracts the Light of Mercy emanated by *Samech* (*Bina*, *Ima*), which is also called the "Upper *Tehilah*," as a result of which ZA acquires its properties and the name *Norah Tehilot* to match them. This is why *Nun* has all the properties of *Samech*: the Light of Mercy that bestows perfection and repels the impure forces-desires.

The letter *Nun* added: "However, I have an additional advantage in that I am used during the big state of ZA in his *Yesod*, in the letter *Tzadik*, of which I am the left element." This *Nun* in the letter *Tzadik* is that same *Nun* that is defined as *Norah Tehilot* (praises of the righteous), for even when ZA achieves *Gadlut* during the ascent of ZON to *AVI*, *Nun* also acts in *Yesod* of ZA, connecting *Nukva* back-to-back with ZA, so that ZA receives the Light of Mercy from *AVI* (*Samech*).

And so *Nun* is called "praises of the righteous," for *Yod* (righteous one, the basis of the world) mounts it. *Nun* is called "great praises," for it attracts the Light of Wisdom to *Malchut* in the state of *Gadlut*.

Therefore, we find that *Malchut* receives all her beauty from *Nun*, which is located in *Yesod* of ZA. This is why the letter *Nun* claimed that it merits for the world to be created with its properties, for its luminescence adds to the Light of Wisdom that unites and revives ZON, and does not merely support them, like the letter *Samech*.

So the Creator answered it: "You are wrong in thinking that you merit leading the world to complete correction by your properties, without the clinging

of impure forces, for even your properties need to be supported by the letter *Samech*. Indeed, this is precisely why you are connected back-to-back with the letter *Yod*, and the Light of *Samech* guards you against the clinging of the impure forces onto you. And that is why your properties, which rely upon the strength of *Samech*, are merely ones of support. Hence, you are unworthy of becoming the basis of the world."

THE LETTERS *MEM* AND *LAMED*

30. The letter *Mem* entered and said: "Master of the world, it would be good for You to create the world by me, for *Melech* (King) is called by me." The Creator replied: "That is so, but I shall not create the world by you, for the world needs a King. Return to your place. Also, I shall not create the world with the letters *Lamed* and *Chaf* that form the word *MeLeCH* (King), as the world cannot exist without a King."

The letter *Mem* is the *Sefira Hesed* in ZA, which receives the Light from its corresponding *Sefira Hesed* in *Bina*. When, in addition to the Light of Mercy in his small state, ZA receives the Light of Wisdom and becomes big, his *Sefirot HGT* turn into *Sefirot Hochma-Bina-Daat* (*HBD*). In other words, *Hesed* in ZA ascends and becomes *Hochma*, thereby revealing a new Light, the Light of *Hochma*, the Light of the Creator's face.

This is why the letter *Mem* claimed that it was suitable for the world to be created by it, for it reveals the Creator's Light to the world, thereby eliminating any risk of impure forces clinging to it, and so the world is guaranteed complete correction.

But the Creator answered that it is forbidden to reveal this Light to the world, for the world needs for this great Light to first clothe itself in the three letters of the word *MeLeCH*. In other words, the great Light may be revealed in the world only if *Mem* joins with the letters *Lamed* and *Chaf*. So the Creator said, "Go and join with them."

Mem in the word *Melech* is *Hesed*. *Lamed* is *Bina*, which passes the Light to ZA. The letter *Chaf* is *Malchut*, *Nukva* of ZA, for there cannot be a *Melech* (*King*) without *Malchut* (Kingdom). Also, all of the Light becomes revealed only thanks to *Malchut*.

In this case, *Malchut* shines from ZA in three places:

1) *Malchut* becomes a *Kisseh* (throne) for a *King* (ZA). A *Kisseh* derives from *Kissui* (cover, concealment), so it is designated by the bent letter *Chaf*.

2) *Malchut* clothes ZA. Because the great Light is revealed only to Israel, *Malchut* clothes ZA, and when her kingdom is revealed, ZA frees himself from her garment and throws it over all the nations of the world, idolaters, and the Light of his face pours upon Israel. And all the righteous then point their finger at the Creator and say: "This is the Creator, to whom I aspired!" This diffusion of Light is designated by the letter *Chaf*.

3) *Malchut* becomes a crown on the head of ZA. And this is the property of the letter *Chaf*, of *Keter* (crown of ZA).

THE LETTER *CHAF*

31. At this time the letter *Chaf* descended from the *Kisseh* – the Creator's throne, and stood before the Creator. It trembled and said to Him: "Creator of the world, with my properties I merit to become the basis of the world, for I am *Kavod* – Your Glory." When the letter *Chaf* descended from the Creator's throne, all the worlds trembled, and the throne itself, verging on collapse. The Creator then answered: "*Chaf*, what are you doing here? I will not create the world by you. Return to your place, for you exist in the word *Kelayah* (destruction) and in the word *Kalah* (bride)."

The Creator's throne is the world of *Beria*. The appearance of the letter *Mem* before the Creator led to the letter *Chaf* falling from His throne. As a result, *Hochma* and *Bina* of the world of *Beria* trembled, as well as all the lower worlds with all their inhabitants.

All the arguments that the letters raised in their wish for the world to be created with each of them is like raising *MAN*—a request for precise measure of help from Above in the form of Upper Light (called *MAD*), corresponding to that particular letter.

If so, *ZON* will rule the world, and this ruling is effected by the very Light descending from *ZON* in the exact quantity of *MAD* that each letter evoked and caused, for the *MAD* precisely corresponds to the *MAN* in both quantity and quality, whereas *MAN* is the actual property of the letter. Hence, each letter argues that it can draw the kind of Light from Above that will surely bring all creatures to the goal.

Similarly, the Creator's answers to each of the twenty-two letters of *ZON de Atzilut* constitute the descending *MAD* (the Upper Light, strength, help) that precisely corresponds to the *MAN* raised by that particular letter. And when the

Upper Light that descends from a particular letter begins to rule the world, this signifies the Creator's reply to that letter. Since the impure forces cling to one of the letter's properties, as the Creator created two precisely balanced, opposing systems of pure and impure forces, this reveals the letter's inability to rule the world. And thus, the Creator dismissed each letter's individual claim to build the world by its property in order to bring it to the goal of creation.

Herein lies the Creator's "game" with each of the twenty-two letters, giving each the opportunity to reveal its properties, power and forces, until it becomes clear from their aspirations and analysis, which of them truly merits the world being governed by it.

From this we see that when the letter *Mem* began to reveal its great Light in the world, in doing so, it caused the fall of the *Kisse* (throne). This is so because the *Kisse* has two properties: (i) it covers and conceals the Creator, where the word *Kisse* derives from the word *Kissui*; (ii) it reveals the Creator's greatness in the worlds with the help of the three letters *MeLeCH*. Then, *Malchut* that became a *Kissui*, the Creator's cover, ascends and turns to *Chaf*—the Creator's own garments—thus revealing the King (Creator), and it becomes a crown on His head.

But as soon as the letter *Mem*, which was not clothed in *Chaf*, began to reveal the Light of the Creator's face, the letter *Chaf* fell from the *Kisse* (the throne of His Glory), stopped concealing Him, and stated that from now on only the Creator's revealed glory would rule over it, without any kind of concealment, as desired by *Mem*.

Owing to *Chaf's* fall from the throne, two hundred thousand worlds that originate from *Hochma* and *Bina* of the world of *Beria*, as well as the worlds below them, shook and trembled on the verge of collapse. For the entire connection between the lower degree or *Partzuf* and the one above it lies in the fact that *Malchut* of the Upper Degree becomes *Keter* of the lower. And the property of the letter *Chaf* consists in clothing *Malchut* of an Upper spiritual object in *Keter* of a lower one.

There are three distinctive features to the throne: (i) six steps leading to the throne, six *Sefirot—Hesed-Gevura-Tifferet-Netzah-Hod-Yesod* of the lower one; (ii) four legs of the throne, the Light in *Sefirot Keter-Hochma-Bina-Daat* of the lower one; (iii) *Malchut* of the Upper One that descends to the lower one, clothes into it, and all the Light from the Upper One is passed through her to the lower one.

Thus, when *Chaf* fell from the throne of the Creator's glory, the connection between the world of *Atzilut* and the throne (world of *Beria*) was severed. This is so because *Chaf* (*Malchut* of the world of *Atzilut*) that clothes in *Sefirot Keter-Hochma-Bina-Daat* of the world of *Beria* pours all the Light onto the world of

Beria, called the throne of His glory. But when *Chaf* fell from the throne, the connection between the world of *Atzilut* and the world of *Beria* was severed, *Chaf* trembled, for it lost the power to bestow upon the world of *Beria*, and two hundred thousand worlds (*Hochma* and *Bina* out of *Sefirot Keter-Hochma-Bina-Daat* of the world of *Beria*) trembled in fear of collapsing, for they lost all of their life-force, which they receive from the world of *Atzilut*.

Similarly, in the world of *Atzilut*, *Bina* of the world of *Atzilut*, the Creator, is connected with ZON. This is because *Partzuf Bina* of the world of *Atzilut* consists of ten *Sefirot*, and her last *Sefira*, *Malchut*, clothes in ZA of the world of *Atzilut* with the property of the letter *Chaf*. *Malchut* of the *Sefira Bina*, which clothes in ZA, is the letter *Chaf*. And this letter *Chaf* is the Creator's throne in ZA. For the Creator is *Bina*, *Sefira* above ZA. And ZA becomes a throne for *Bina*. And during the fall, the connection between *Bina* and ZA is severed, since *Chaf* is *Malchut* of *Bina*; it clothes into ZA and passes all the Light to him.

And it therefore trembled (lost its ability to bestow upon ZA), and so did two hundred thousand worlds, which are the Light for ZA, called *Hochma* and *Bina* or *KHBD*—the four legs of the throne—for all the Light departed from them. And the worlds trembled in fear of collapsing, that is, *Sefirot Hesed-Gevura-Tifferet-Netzah-Hod-Yesod* in ZA that include all the worlds below them, for all the Light of *Bina* departed thence.

The Creator told the letter *Chaf* that because it fell from the throne of His glory, the first three *Sefirot* of ZA trembled, and all the other worlds are on the verge of total collapse and destruction without any hope of restoration; hence, *Chaf* must return to its place in the throne of glory.

Chaf's return to its place in the Creator's throne takes place just as He refuses to create the world with the letter *Mem*, for the world needs a King. That is, the trembling of the letter *Chaf* as it fell from the Creator's throne, which in turn, made the worlds tremble in fear of possible collapse, and the Creator's answer to the letter *Mem* transpire simultaneously.

THE LETTER *YOD*

32. The letter *Yod* entered and said: "Maker of the world! It would be good to create the world by me, for Your Holy name begins with me." The Creator replied: "It is sufficient that you are inscribed in My Name, in Me, and all of your aspirations are to Me, and you should not be uprooted from it all."

Since *Yod* is the first letter of the Creator's name *HaVaYaH* (*Yod-Hey-Vav-Hey*), the beginning of the Creator's revelation to creatures, the first degree of the Upper Light, the letter *Yod* argued for the world to be created with its properties, for the world would then be absolutely guaranteed complete correction. However, the Creator objects to it. As was already stated, the letters' questions and the Creator's answers signify the Creator playing with each letter, where the letters' questions are their *MAN*, and the Creator's answers are *MAD* in the form of the Upper Light.

So, by telling *Yod*, "It is sufficient," the Creator thus explained the creation of restriction—that the Light is only allowed to descend to its level, but no further. And this restriction is fixed in the Creator's name *Shadday* (*Shin-Dalet-Yod*). After *Yod* began to spread with the great Light, the Creator stopped it, forbidding it to spread to the letter *Tav*, but only to *Shin* (as was said above, in item 25). He said to it: "Enough, and do not spread further. Otherwise you will not be able to remain forever in My Name *HaVaYaH*."

As the sages said: "My Name is not pronounced as it is written. For it is written *HaVaYaH*, but pronounced *Adonay*" (Talmud, *Pesahim*, 50). Indeed, the name *HaVaYaH* is not subject to change, as it is written: "For I, the Lord (*HaVaYaH*), do not change" (*Malachi*, 3:6). For corruption and its correction emerge in the days of the world's existence, meaning that constant changes are coming. Therefore, until the end of correction, the Creator is called *Adonay*, for this name is subject to change, and not *HaVaYaH*, which can never be altered.

Yet, in the future, after the end of correction, *HaVaYaH* will be pronounced as it is written. Therefore, the Creator said, "If I see some fault or evil in you, by this you will be removed from My Name, for My Name, *HaVaYaH*, may not contain anything flawed or corrected—neither corruption nor correction. And this is why the world cannot be created by your properties." There are three degrees in the letter *Yod* of the name *HaVaYaH*: in the *Sefira Hochma* of *ZA*, in *Hochma* of *AVI*, and in *Hochma* of *Arich Anpin*, called "concealed wisdom."

HaVaYaH begins with a dot, which then turns into *Yod*. Subsequently, *Yod* (*Ohr Hochma*) spreads to the sides and downward and turns into the letter *Dalet*, which consists of a horizontal roof-like line that indicates the property of *Bina-Ima* (mercy, *Hassadim*, width). When *Ohr Hassadim* stops spreading in width, *Ohr Hochma* begins to spread downward in the form of a vertical line. This is the leg of the letter *Dalet*, the property of *Hochma-Aba*.

The common property of *AVI* is designated by the letter *Dalet*. *AVI* beget *ZA*, designated by the letter *Vav* inside the *Dalet*, and eventually forms the shape

of the letter *Hey*. Thus, the request of *ZA* (*Vav*) to receive from *AVI* compels them to unite their properties of *Hochma* (vertical line) and *Hassadim* (horizontal line), with the help of the letter *Yod*. Consequently, *AVI* receive the Light from *Yod* and pass it on to *ZA*.

The screen with the desires of *Malchut* is called "a point," since the collision between the screen and the coming Light yields Returning Light. And since the received Light always consists of ten Lights, the screen is called "ten points."

Yod designates the spreading of *Nekudot* inside *Partzuf Keter*, from the Light of *Hochma* downwards, while *Vav* signifies the spreading of *Nekudot* inside *Partzuf Hochma*. However, there is no sign in *HaVaYaH* that indicates the diffusion of Light in *Keter*.

Entrance or exit of the letter *Yod* in a word signifies either presence or absence of the Light of *Hochma*. There are four kinds of correction:

1. The First *Ibur*—conception of the small state of *ZON*. This is an absolutely passive spiritual state, where the letter *Yod* enters the word *Ohr* (Light) and transforms it into *Avir* (air), becoming the *VAK* of the *Partzuf*.
2. The letter *Yod* exits the word *Avir*, which converts it back to *Ohr*: the Light of *Hochma* enters *VAK* of *Partzuf*;
3. The Second *Ibur*—conception of the *Gadlut* state of *ZON*: *AHP* of *Bina* ascend from *ZON* to *Bina*, and *GE de ZON* ascend with them, for they were together in the *Katnut* state, defined as conception of *GE de ZON*;
4. The diffusion of the Light of *Hochma*.

THE LETTER *TET*

33. The letter *Tet* entered and said: "Maker of the world, it would be good to create the world with me, for it is by me that You are called *Tov* (Good)." The Creator replied: "I will not create the world by you, for your goodness is concealed within you and is invisible. Therefore, it cannot take any part in the world that I wish to create, and will only be revealed in the world to come. And since your goodness is concealed within you, the gates of the palace will sink into the ground, for the letter *Chet* is opposite from you, and when you join together, the word *CHeT* (sin) will be formed. This is why these two letters are not recorded in the names of the holy tribes." The letter *Chet* immediately moved aside.

The letter *Tet*, whose numeric value of nine, is the inner property of the *Sefira Yesod* in ZA, while the outer property of *Yesod* in ZA is the letter *Tzadik*, whose numeric value of ninety, and it joins with *Nukva de* ZA, forming the notion of *Tzadik* (righteous one). Besides being the inner property of *Yesod* in ZA, *Tet* is also the ninth letter among the letters of *Bina* in ZA.

Also, *Tet* is called *Tov* (good). And since *Tov* is called *Tzadik*, for it is the inner Light of *Yesod*, called *Tzadik*, to whom no impure forces could cling, *Tet* calls on the above to justify its claim to become the basis of the world.

In the Talmud (*Hagiga*, 12), the sages wrote: "In the Light by which the Creator created the world, Adam saw from one end of the world to the other. But the Creator saw that the deeds of the generations of the Flood and the builders of the Tower of Babel are detrimental, and concealed that Light for the righteous in the future." Because the Creator saw that their actions will bring the threat of the clinging of the impure forces, He concealed this Light, Thus, the Light descended secretly from the Supernal Righteous (*AVI*) to the righteous one (*Yesod* in ZA), the letter *Tet*.

And so the Creator told *Tet* that because He must conceal it from the sinners and only the righteous will be worthy of it in the world to come, it cannot partake in the creation and correction of the world, for the world is ZON, and the letter *Tet* is constantly in danger of being clung to by impure forces.

And since this Light shines only secretly inside *Yesod* of ZA, and not openly, *Nukva* will not be able to receive this Light directly, but only through its concealment in her. Therefore, the gates of *Nukva* sink into her *Sefira Yesod*, which safeguards them against the clinging of the impure forces, and they are confident that the impure forces will not be able to rule over her gates. For even at the time of the ruin of the Temple, the impure forces could not rule over the gates of the Temple, and sank into the ground, that is, the ground consumed them. "But because you are in need of such protection, I cannot create the world with you," the Creator answered *Tet*.

There are two pipes (channels) in *Yesod de* ZA in the world of *Atzilut*: the right one serves for the birth of the souls, and the left one for throwing away waste to the impure forces. The letter *Chet* is *Hod*, whose property is *Malchut* in ZA, the left pipe in *Yesod* of ZA, for the properties of the letter *Chet* are the properties of *Kuf* included in *Yesod*, whereas *Kuf* emanates *Ner Dakik* (tiny Light) to the impure forces, from which they receive the strength to be similar to an image of a pure man, as a monkey compared to a man, for the Creator created purity parallel to impurity.

These two pipes are located very close to each other, separated only by a thin partition, called "a garlic husk." Consequently, the left pipe has the strength to rule over the right one, thereby forming *CHeT* (numerical value 8 + 9 = 17).

The numerical value of *CHeT* (17) equals that of the word *TOV* (9 + 6 + 2 = 17), which means that the impure force opposes the pure one. And if the right pipe (the letter *Tet*) prevails, the word *CHeT* (sin) will turn into *TOV* (good, goodness).

Since the left pipe (*CHeT*) has the strength to rule over the right one (*Tet*), the impure forces can suck the Upper Light for themselves. This would give power to the sinners of the world. This is why neither *Chet* nor *Tet* are present in the names of the twelve tribes of Israel, to show that they (the tribes) are above the letter *Chet*, the root of all the opposing impure forces.

When all the letters merited receiving a blessing through the letter *Bet*, they lined up in their alphabetical order, in which the letters *Tet* and *Reish* joined. The letter *Tet* ascended, but did not take its place until the Creator asked her: "*Tet*, why did you ascend, but do not take your place?" It replied: "You created me to begin the words *Tov* (goodness) and Torah, as it is written: 'And the Creator saw that the Light was good.' How then can I join and stand beside the letter *Reish*, when it begins the word *Rah* (evil)?"

The Creator answered: "Return to your place, for it is precisely you that needs the letter *Reish*. For man, whom I intend to create, combines all those properties—you as the right property, and *Reish* as the left." After that, both *Tet* and *Reish* returned to their places.

Three lines emerge in ZA of the world of *Atzilut*. However, they emerge from their source, *Bina*. (As a result of the second restriction, *Malchut* ascends to *Bina*, which leads to *Sefirot Bina-ZA-Malchut* falling into a lower *Partzuf*, into ZA.) *Bina* is called *Eloh-im* (*Aleph-Lamed-Hey-Yod-Mem*), and as a result of second restriction, her part *Aleph-Lamed-Hey* (the *ELEH* of the word *Eloh-im*, *AHP*) fell into a lower *Partzuf*, to ZA. Only the letters *Yod-Mem* (the *IM* of *Eloh-im*) remained in *Bina*. This means that only half, (*VAK*, *GE*) remained in her from the previous level of *GAR*. Whatever is left is designated by a sign called *Holam—Vav* with a dot above it, as this is the right line, *Ohr Hassadim*.

Then, in the big state, the letters *Aleph-Lamed-Hey* (*ELEH*) returned to *Bina* and joined with *Yod-Mem* (*IM*). Subsequently, the level of *GAR* returned, yet the Light of *Hochma* in *Bina* was incomplete, for the Light of *Hassadim* disappeared and the Light of *Hochma* cannot shine without the Light of *Hassadim*. The

returned letters A-L-H are *Shuruk—Vav* with a dot inside it, because, due to the restrictions in it, it constitutes the left line.

These restrictions are effective until *ZON*, upon ascending to *Bina*, begin to receive the Light, and the middle line emerges and reduces *GAR* of *Hochma* in the left line. As a result, the right line joins with the left: *Ohr Hochma* shines in the *Ohr Hassadim*. This middle line is called *Hirik—Vav* with a dot under it, or the screen of *Hirik*, for the Light enters the *Partzuf* because of it.

And since *Bina* regained *GAR* with *ZA's* help, *ZA*, now that he had acquired the three lines, begins to receive this Light from *Bina*, too. *Yod-Mem* (*IM*), *Tet* and *Holam* constitute the right line, *Aleph-Lamed-Hey* (*ELEH*), *Reish* and *Shuruk* constitute the left.

Now let us translate this into the language of *Sefirot*. When *Bina* returned once more to the state of *Gadlut*, *ELEH* returned to *IM*, the left line merged with the right, and this drove *Tet* (right line, *Hassadim*) away from *Reish* (left line). This is because being opposite to each other, they cannot stand side by side until the Creator (*ZA*, middle line) reduces the *GAR* of both the left and right lines by the force of His screen, which is expressed by the words: "And the Creator commanded it to return to its place."

GAR de Hochma is called *Man'ula*—the lock that prevents the Light from entering a *Partzuf*, and its diminution is called *Miftacha*—the key that opens a passage for the Light, *VAK* of *Hochma*, to spread in the left line into a *Partzuf*. Then, *Tet*, the right line, receives *Ohr Hochma* from the left, joins with *Reish*, receiving from it the Light of *Hochma*. Otherwise it would have remained in *VAK*. Adam, too, is created from the union of these two lines.

But why was the letter *Tet* reluctant to join with the letter *Reish*, and had to be forced to do so by the Creator? In the spiritual world, a root rules over all its branches, and the branches submit to its rule. Therefore, *Tet* did not wish to join with *Reish*, as it was then bound to become a branch and submit to its root, *Reish*.

However, the Creator wanted *Tet* to receive the Light of *Hochma* from *Reish* so that this union would enable man to receive the Light of *GAR*. Thus, when *ELEH* return to *Bina*, He made it so *Bina*'s restrictions would be weakened so as to allow the *Reish* to join with the *Tet* and receive the Light of *Hassadim* from it. It follows that *Tet* becomes the root with regard to *Reish*, for without its *Hassadim*, *Reish* would be unable to shine, due to the restrictions placed on its Light.

THE LETTER *ZAYIN*

34. The letter *Zayin* entered and said: "Maker of the world, it would be good to create the world by me, as *Shabbat* is preserved with me, for it is written: 'Remember (*Zachor*) the day of *Shabbat*, so as to keep it.'" The Creator replied: "I will not create the world by you, for within you is a force of war, as sabers and swords, called *Klei Zayin* (weaponry), are made by you. And you are like the letter *Nun*, with which the world was not created, for within it is *Nefilah* (fall)" (item 29). Having heard that, the letter *Zayin* left Him.

The letter *Zayin* is depicted as a combination of *Vav* and *Yod*, as a head over it, which signifies the big state and the great Light in *Malchut*, ZA's wife, for *Malchut* includes herself into her husband, ZA (designated by *Vav*), and becomes a crown (*Yod*) on his head. Together, these two letters, *Vav* with *Yod* standing above it, form the letter *Zayin*.

Therefore, it is written: "Remember the day of *Shabbat*, so as to keep it holy." As a result of *Shabbat*'s elevation, that is, *Nukva's* ascent to the head of ZA, when she becomes his crown, she includes herself in the word *Zachor* (remember) and receives the name *Nukva Kedoshah* (holy *Nukva*). This is why the letter *Zayin* claimed that since this Light is so great and holy that it brings absolute rest on this day, for purity is completely separated from impurity in this state called *Shabbat*, it is worthy of becoming the basis for the creation of the world.

Zayin is the *Sefira Netzah* in ZA. When *Nukva* is included in *Netzah* and merges with its properties, she gains the strength to ascend along with ZA to *AVI*. There she becomes a crown on his head, by which he is adorned, which signifies the day of *Shabbat*. However, since this correction occurs solely as a result of her inclusion in the male essence and their ascent to *AVI*, and not in her regular place, where she normally abides with ZA, *Nukva* cannot be corrected completely during the 6,000 years.

The reason for this is that when *Nukva* returns to her place on weekdays, her connection with the letter *Zayin* is defined as a *Kli Zayin* (weapon), and all the wars with the impure forces emerge from her, like the weekdays that prepare *Shabbat*.

For every man must defeat the impure force within him on the weekdays, and thus merit the King's daughter—*Shabbat*. However, during the 6,000 years, the Light of *Shabbat* is insufficient for the neutralization of the impure forces, for weekdays return and surround the *Shabbat*. This continues until the end of correction, when there will be only *Shabbat* as the day of absolute perfection for all eternity.

This is also why the Creator replied to *Zayin*: "I will not create the world with you, for when you are in your place, your Light is not yet perfect. Only after you defeat the impure forces in war will man be able to attain you." And the shape of the letter *Vav* (ZA) resembles a spear, ready to strike and pierce through the impure forces. For *Gevurot* (courage) signifies the left line of *Bina*'s male part (*Nun*).

THE LETTERS *VAV* AND *HEY*

35. The letter *Vav* entered and said: "It would be good to create the world with me, for I am a letter from Your Name *HaVaYaH* (*Yod-Hey-Vav-Hey*)." The Creator replied: "*Vav*, both you and the letter *Hey* should just be glad to be contained within My Name. This is why I will not create the world with your properties."

Although the letter *Yod* expressed a similar request, *Vav* thought that *Yod* had been turned down because of its excessive size (spiritual force). This is why *Vav* claimed that it would be good to create the world with its properties, i.e., according to the letters *Vav-Hey* in the name *HaVaYaH*, with the Light of the Supernal *Bina* (*Ima*) of the world of *Atzilut*.

The Creator responded with the same answer he had given to the letter *Yod*—that He restricted it by saying to *DaY* (*Dalet-Yod*): "Stop at the letter *Shin* and spread no more, so that the impure forces would not cling to you." Hence, the letters *Vav* and *Hey* are not suitable for the world to be created with their properties, for even they need protection against the impure forces.

Sefira Tifferet is designated by the big letter *Vav* (*Vav* with a head), for it has all six (*Vav*) *Sefirot*: *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*. *Yesod* is the *Sefira* that is responsible for passing the Light from ZA to *Malchut*. This is why it has the same Light as in *Malchut*—*NHY* without *HGT*, and this is also why *Yesod* is called the small *Vav* (*Vav* without a head).

THE LETTERS *DALET* AND *GIMEL*

36. The letters *Dalet* and *Gimel* appeared before the Creator. However, the Creator told them right away: "It is enough that you are both together, so that as long as the poor exist on earth, there is someone to treat them with mercy (*LiGmol Hesed*)." The letter *Dalet* derives from *Dalut* (poverty), while *Gimel* renders mercy to it (*Gomelet Hassadim*). "Therefore, you cannot part, and it is enough for you to aid one another in this way."

It was already stated (item 24) that although *Dalet* receives the Light from *Gimel* and its sharp right angle protrudes from the Light of *Hassadim*, the impure forces are nonetheless strong enough to cling to it, separate it and make the sharp angle smooth, thus transforming it into the letter *Reish*.

This is why the letter *Dalet* requires special protection so as not to be corrupted and to be able to continue being fulfilled by *Gimel* so as to keep the needy ones (*Dalut*) in the world from disappearing. Thus, it is sufficient for these two forces to sustain and complement one another, to fulfill one another in reciprocal union so as to prevent the impure forces from ruling. And this role is enough from them. This is why the Creator did not want to create the world with them.

THE LETTER *BET*

37. The letter *Bet* entered and said to the Creator: "Maker of the world, it would be good to create the world by me, as by me You are blessed Above and below. For *Bet* is *Berachah* (blessing)." The Creator replied to *Bet*: "Of course, I will create the world by you, and you shall be the basis of the world!"

The letter *Bet* is the property of *Hochma* (wisdom), or rather *Hesed* in *Hochma*, a point in a palace, for *Ohr Hassadim* is a palace for *Ohr Hochma* and is called *Berachah* (blessing). Passing through all of the worlds from the Creator down to the lowest degree of the lowest world, this Light does not diminish in any way.

Rather, just as this Light is at the Highest Degree that receives it from the World of Infinity, it is just as great, magnificent, and mighty in the world of *Atzilut*, and likewise all the way down to the world of *Assiya*. And it does not get coarser or weaker as it passes through all the screens from Above downwards.

That is why the letter *Bet* vied for the world to be created with its properties, as the Light of blessing is the same both Above and below; no screen can weaken it and no coarse desires can harm it.

This is also why the property of mercy (*Hassadim*) is most suitable for the creation of the world, for no impure forces can cling to it. This is because the impure forces can only cling to a place where there is a deficiency. And since there is no deficiency of any kind in the property of mercy, there can never be any contact between *Bet* and the impure forces.

The Creator agreed with *Bet* that its property is perfect and suitable for the creation of the universe by Him. As it is said: "*Olam* (world) *Hesed* (mercy)

YiBaneh (will be built)," where *YiBaneh* means *Boneh* (building) and *HaVana* (understanding). (In Hebrew, the letters *Vav* and *Bet* are denoted by the letter *Bet*). This is because the Creator determined that this property is entirely sufficient for precisely evaluating and separating pure from impure.

And if man seeks an idol in the Creator's stead, a *Berachah* (blessing) does not descend upon him, for blessing stems from the Creator alone. Thus, it is possible to determine who is righteous and who is a sinner, who works for the Creator's sake and who works for himself, for the world is built by mercy.

Yet, the Creator did not order the Light of Mercy to rule the world. He merely intended it for a good beginning, sufficient to bring the world to perfection. This is because the Light of *Hassadim* is incomplete (*VAK*, and not *GAR*), insufficient for begetting new souls, for their union and multiplication, as no *Partzuf* (spiritual object) can beget until it attains the full Light of *Hochma*, termed *GAR* or head. Until then, the *Partzuf* remains in a state of imperfection.

Our normal (the lowest possible) state is determined by the property of the letter *Bet*. Hence, the Creator laid it as the basis for the creation of the world. In other words, the basis of a state is a state of a pure *Partzuf* (object), when nothing at all can diminish or impede it.

In such a state, an addition of *Ohr Hochma* to *Ohr Hassadim*, necessary for the birth of a new *Partzuf* is no longer considered basic and essential. Rather, it is defined as an addition, i.e., it depends solely on the good deeds of the lower ones. And the fundamental Light, *VAK*, will never be lacking.

THE LETTER *ALEPH*

38. The letter *Aleph* stood outside and did not enter to appear before the Creator. The Creator said to it: "Why do you not come to me like all the other letters?" *Aleph* replied: "Because I saw all the letters leaving your presence without the desired answer. And besides, I saw You presenting the letter *Bet* with this great gift. And, indeed, the King of the universe cannot take back his gift and give it to another!" The Creator replied: "Although I will create the world by the letter *Bet*, it is you who will stand at the head of all the letters, and there shall be no unity in Me, but through you alone; all accounts and deeds of this world shall always begin with you, and all of unity shall be in you alone."

As we already know, all the letters' questions are *Aliyat MAN*—their individual requests, prayers, desires to ascend to the Creator. And the Creator's answers

to them are called *Yeridat MAD*—the descent of the Light from Above, giving strength and abundance according to the letters' requests. The great perfection in the letter *Aleph* stems not from the lower ones' request for spiritual ascent and correction, but from a force (Light) descending from Above and elevating those that dwell below.

This is why from the beginning of correction to its end, *Aleph* (unlike the other letters, whose properties fuel the process of correction during the 6,000 years) is never stimulated to raise its request to the Creator. And only if the Light that bestows strength for spiritual ascent descends from Above and begins to shine upon *Aleph* will it be stimulated. However, this will only take place at the end of correction.

Aleph did not raise its plea (*MAN*) to the Creator, for it saw that all the other letters asked, but to no avail, for there was an opposite property in the system of the impure forces against each of their properties. Therefore, *Aleph* decided that it was no better than the rest, that there is a corresponding impure force against it as well.

Furthermore, it raised no requests (*MAN*) to the Creator because it saw that the Creator decided to create the world with the letter *Bet*, mercy. And since it had no doubt that His decision was irrevocable, it decided not to ask Him.

Although it is true that the world was already created with the property of *Bet*, and that the Creator will not turn His gift over to another letter, the *Partzuf* that was created by the property of *Bet* is incomplete, small, *VAK* without a head. And since a *Partzuf* needs a head in order to reach the state of *Gadlut*, which is possible only when the *Partzuf* is filled not only with the Light of Mercy (*Hassadim*), but also with the Light of Wisdom (*Hochma*), more letters are necessary for the connection, conception and birth of a new *Partzuf*, a new state.

A state of *Gadlut* can only be achieved with the help of the property of the letter *Aleph*. Only *Aleph* can bring a *Partzuf* to *Gadlut*, to supplement its body, *VAK*, with a head, *GAR*, *Mochin*—the Light of *Hochma*. The letter *Aleph* brings the union between *ZA* and *Malchut* in a face-to-face position, whereas previously, in *Katnut*, while being filled with only the Light of Mercy, *ZA* and *Malchut* were connected back-to-back. This is why *Aleph* creates a head for all the letters, and hence stands at the head of the alphabet.

The Creator said: "That is why My Unity in the world is expressed only through the property of the letter *Aleph*. Furthermore, all rewards and punishments, distancing and drawing nearer, as well as the aspiration for spiritual correction (*Teshuvah*), all of which lead to the achievement of the end of correction, will

only happen by the property of the *Aleph*. I have made *Bet* the basis of the *Partzuf* so that it would be in no way dependent on the deeds of the lower ones. Thus, even if they begin to sin, those above will remain unaffected."

He continued: "But the Light in you, *Aleph*, is directly related to the actions of the lower ones. So if they sin, the Light of Wisdom (the Light of *GAR* in you) will immediately disappear. But if they correct their actions (*Teshuvah*), the Light of *Hochma* will return. And My unity with all the creatures at the end of correction will only be realized through the letter *Aleph*."

Letters are *Kelim* (plural for *Kli*—vessel), desires. And this refers to both the individual letters of the alphabet and those that form words. In the names of spiritual objects, letters signify the force of their desire, which the Light can fill. Letters of a simple name, without filling, designate its basis without Light—*Kli* of *Aviut* zero with the Light of *Nefesh*. Letters of a fulfilled name designate the magnitude of desires that are filled by Light.

There are two sources of letters: *Yod* and *Aleph*. *Yod* is a genuine source, for when we write something, we begin with a dot (*Yod*), and then, as we proceed from the dot in one of the four directions, we get a line. Letters are *Kelim*, desires, in which the Light (pleasure) is received.

A desire for something specific may only emerge if: (i) the initial, still unconscious desire is filled with delight, and (ii) the delight exits the desire. It is the memories (*Reshimot*) of past pleasures that lead to the emergence of a true desire to receive it, to feel it once more. And this is the very desire that is called *Kli*.

A filled *Kli* cannot be called a desire, for it is satisfied. Therefore, expulsion of the Light and sensation of spiritual descent constitute the period of the creation of new *Kelim* for future receptions of Light, for new attainments. Because the first restriction is the reason for the disappearance of Light from all the vessels, its black dot, *Yod*, is the basis of all the letters-*Kelim*.

However, the second restriction is the only true root of all the worlds, because the first restriction was only made on a point, (Phase Four, *Malchut*, the fourth letter *Hey* in the Creator's name *HaVaYaH)*. The second restriction, however, was made on *Bina*, in whom the two points, *Bina* and *Malchut*, were joined. The union of the two points forms a line, either vertical or horizontal. If it is a horizontal line, it is called "firmament" or *Parsa*.

The sum of consequences of both the first and second restrictions forms a slanted line (\); *GE* (*Keter-Hochma*) is depicted to its right, and *AHP* (*Bina-ZA-Malchut*) to its left. *Keter-Hochma* remain on their previous level and are

designated by the letter *Yod*, the first root of the world, whereas, a result of the second restriction, designated by a slanted line (\), *Bina-ZA-Malchut* fell to a lower level. And since the letter *Yod* is the first, though a very remote root of the worlds, and all the worlds were created afterwards and in accordance with the law of the second restriction, the letter *Aleph* stands at the head of the alphabet.

The kind of Light that fills the spiritual *Kli* or *Partzuf* can also be seen from its designation: if it is filled with the Light of Wisdom (*Ohr Hochma*), the filling is designated by the letter *Yod*; and if it is filled with the Light of Mercy (*Ohr Hassadim*), it is the letter *Aleph*.

39. The Creator made the Upper letters, which refer to the *Sefira Bina*, large, and the lower letters that refer to *Malchut*—small. Therefore it is said: "*Beresheet Barah*" (in the beginning He created)—two words that begin with *Bet*, and then *Elokim Et* (the Creator Himself)—two words that begin with *Aleph*. The first set of *Aleph* and *Bet* are letters of *Bina*, and the second set of *Aleph* and *Bet* are letters of *Malchut*. And they should mutually affect one another with their properties.

When the Upper One wishes to give Light to the lower one, it should clothe in the lower one, signified by the first two letters *Bet* and the two letters *Aleph* in the first four words of the Torah. For the first, Upper *Bet* is *Bina*, the second, lower *Bet* is ZA, and the first *Bet* clothes into the second one.

Similarly, the first *Aleph* refers to *Bina* and clothes into the second *Aleph* in ZA so as to fill it with Light. Therefore, the two letters *Bet* are like one letter *Bet* and the two letters *Aleph* are like one letter *Aleph*, since the lower letter merely constitutes the influence of the Upper One, which tells us that the Upper *Partzuf* fills the lower one.

The world cannot be created with *Aleph*, for the word *Arur* (cursed) begins with it, and had the world been created with *Aleph*, the impure forces, called "cursed," would have received great power from the pure forces, called *Baruch* (blessed). This is why the world (*Nukva* of ZA) is created with the letter *Bet*. Likewise, Adam in *Nukva* of ZA is also created by the power of *Bet*. Thus, *Malchut* of the world of *Atzilut* constitutes the root of all creation, all the worlds, and all that inhabit them.

Supernal Wisdom

40. Rabbi Yudai asked, "What does the word *BERESHEET* mean?" It is the wisdom, upon which the world, *ZA*, is established to enter the concealed supernal secrets, namely the Light of *Bina*. Here are the six Supernal and great properties, *VAK de Bina*, from which everything emerges. The six river mouths, *VAK de ZA*, that flow into the Great Sea (*Malchut*) were formed from them. The word *BERESHEET* consists of the words *BARAH* (created) and *SHEET* (Aramaic: six), meaning that six properties were created. Who created them? He who is unmentioned, concealed, and unknown: *Arich Anpin*.

There are two types of *Ohr Hochma* (Light of Wisdom) in the world of *Atzilut*:

1. The original Light, *Ohr Hochma* of *AA*, called "the concealed *Ohr Hochma*." This Light of *Hochma* is present only in *Partzuf AA* and does not spread to the lower *Partzufim*.
2. *Ohr Hochma* that descends via thirty-two paths from *Bina*, who ascended to *Rosh de AA* to receive *Ohr Hochma* and pass it to *ZA*. Hence, the word *Beresheet* means *Be-Resheet*, with-*Hochma*. However, this is not the true *Ohr Hochma* that is concealed in *AA*, but rather the Light that descends via thirty-two paths from *Bina* to *ZA* and sustains *ZON*.

It is written that the world is established on the "concealed supernal secrets," for when *ZON* (called "world") receive the Light of *Hochma* of thirty-two paths, they ascend to *AVI*, the concealed supernal secrets. Hence, it is said that *ZON* enter the concealed supernal secrets and attain the degree of *AVI*, as the lower one that ascends to the Upper One becomes equal to it in its properties.

The word *BERESHEET*, besides being divided into *BE-RESHEET*, is also divided into *BARAH-SHEET* (in Hebrew, both words are spelled the same), which translates as CREATED SIX—created six *Sefirot* (properties), called *VAK* (abbreviation of the words *Vav Ketzavot*, six extremities/properties of *ZA*, from which all creatures emerge).

The *Sefira Bina* fulfills the function of the *Sefira Hochma*, the source of *Ohr Hochma* for ZA. Because *Malchut* ascended to *Bina*, and *Bina* departed from *Rosh de AA* and became like its *Guf* (body), she cannot receive the *Ohr Hochma* of AA.

But then, thanks to the *MAN* raised by the lower ones, human beings who are spiritually present in the worlds of *BYA*, *Bina* returns to *Rosh de AA*, receives *Ohr Hochma* from AA, passes it to *ZON*, and *ZON* pass it to all the worlds. It follows that all the worlds emerged from these six properties (extremities), into which *Bina* was divided.

It is therefore written that all six riverheads originate from *Bina*, and descend into the Great Sea. *Bina's* division into six properties, *VAK*, when she exits *Rosh de AA*, is called "six sources," for this is only a source of Light for ZA. But then, when *Bina* returns to *Rosh de AA*, they become *Ohr Hochma*, called the rivers that descend to *Partzuf* ZA.

And they are called "six rivers," as it is written: "He will drink off the brook in the way; therefore, will he lift up the head" (*Tehilim*, 110:7). Afterwards, ZA passes this Light into the Great Sea, to his *Nukva*. The rivers and brooks signify the Light of ZA. *VAK de Bina* is considered the sources of the Light of Wisdom, *Hochma*, for it emerged from *Bina* in the form of *VAK* with the sole purpose of creating a source of Light for *ZON*. And had *Bina* not emerged, *ZON* would have had no chance of receiving the Light.

The word *Beresheet* has several meanings: *Bere* = *Barah*—created six properties without *Ohr Hochma*, as the word *Barah* signifies concealment. Hence, the word *Beresheet* has two meanings:

1. *Hochma*, as the word *Resheet* means *Hochma*.
2. *Barah Sheet*, which shows how the *Sefira Hochma* was divided into six parts without a *Rosh*, without *Ohr Hochma*. These six parts are the source of Light for *ZON* (called the "world"), and these six parts of ZA together with *Malchut* are called the "seven days of creation."

However, since the word *Barah* is inside the word *Beresheet*, this means that it was created by "Him who is concealed and unknown," i.e., the concealed *Hochma* of *Arich Anpin*, for it expelled *Bina* from its *Rosh* and turned her into *VAK*. In other words, it created the six parts described in *Beresheet*.

Beresheet designates *Hochma*. The Light cannot descend to ZA until *Ima-Bina* comes outside, for because of *Tzimtzum Bet*, *ZAT de Bina* fell to *ZON*. Hence, when *Bina* is in *Gadlut*, ZA receives *Ohr Hochma* in his *Kelim*, the desires of *Bina*. The word *Barah* in *Beresheet* = *Barah Sheet* also means *Bar* (Hebrew, to exit, to transcend).

The Lock and the Key

41. Rabbi Chiya and Rabbi Yosi were walking along a road. As they reached a field, Rabbi Chiya said to Rabbi Yosi, "The words *BARAH SHEET* (created six) certainly allude to *BERESHEET*, for the six Supernal Days, *VAK de Bina*, shine on the Torah (*ZA*), while the others, *GAR de Bina*, are concealed."

ZA of the world of *Atzilut* is called the Torah. The six Supernal Days are *VAK de Bina* that are above *ZA*. Hence, the first word of the Torah, *BERESHEET* = *BARAH* (created) and *SHEET* (six) indicates that the *Sefira Bina* turns to the *Sefira Hochma* in order to receive *Ohr Hochma* and pass it to *ZA*. Since *ZA* is unable to receive all the *Ohr Hochma* (*GAR de Hochma*, the Light of the ten *Sefirot*) from *Bina*, but only *VAK de Hochma* (Light of six *Sefirot*), this is stressed in the word *BARAH SHEET*—CREATED SIX. This means that *ZA* receives from *Bina* the Light of only six *Sefirot*, *HGT NHY* or *VAK de Hochma*, whereas *GAR de Hochma*, the Light of *Sefirot KHB*, is concealed from him.

The reason for this is that although *Partzuf Atik* belongs to *Tzimtzum Aleph* (the first restriction), it is obliged to shine down on all the other *Partzufim* of the world of *Atzilut*, and on all the worlds *BYA* with the Light of *Tzimtzum Bet*. Therefore, with regards to the lower *Partzufim*, it appears as a *Partzuf* that belongs to *Tzimtzum Bet*.

In other words, it deliberately imposed on itself an outward (with regards to others) restriction of its Light, to enable the lower *Partzufim* to receive from it. Hence, it elevated *Malchut* from the *Peh* to the *Eynaim* and made a *Zivug* on the screen that stands in *Nikvey Eynaim*, thus begetting *Partzuf AA*.

This is why *AA* is a *Partzuf* with properties of the second restriction, and acts as *Keter* of the entire world of *Atzilut* instead of *Atik*. This was designed so by *Partzuf Atik* itself, which split into two parts: *GE* remained in *Atik*, and *AHP* became part of the second *Partzuf*, *AA*. And since *Malchut* ascended to *NE*

(*Nikvey Eynaim*), *Partzuf AA* remained without *Malchut*, the *Sefira Ateret Yesod* was used in its stead, and *Malchut* became concealed in the *NE* of *Partzuf Atik*. Also, *GE de Atik* became concealed from the lower *Partzufim*, *Malchut* stood in *NE* of *Rosh de Atik*, *AHP de Atik* became *GE de AA*, and *Ateret Yesod* became *Malchut de AA*.

All the subsequent *Partzufim* of the world of *Atzilut* emerged similar to these *Partzufim*. Thus, they all split into two parts, *GE* and *AHP*: *Partzuf Bina* was split into two *Partzufim*: *GE de Bina* formed *Partzuf AVI* and *AHP de Bina* formed *Partzuf YESHSUT*. *Malchut* ascended and remained in *AVI*, while *Partzuf YESHSUT* remained without *Malchut*.

The same applies to *ZON*: *GE* formed the big *ZON* and *AHP* formed the small *ZON*. *Malchut* remained in *NE* of the big *ZON*, while the small *ZON* have only nine *Sefirot* without *Malchut*, which is replaced in them by *Ateret Yesod*, as in *Partzuf Atik*. Therefore, just as *Keter* (*Atik*) split into two parts: *GAR* = *Atik* and *ZAT* = *AA*, so was *Bina* divided into *GAR* = *AVI* and *ZAT* = *YESHSUT*, and *ZON* into *GAR* = the big *ZON* and *ZAT* = the small *ZON*: *Malchut* remained in *GAR* and *Ateret Yesod* replaced it in *ZAT*.

As a result, the Upper Part of each degree remains concealed, just like *Partzuf Atik*, for *Malchut* does not descend from the place where she had ascended (*NE*) to her previous place in the *Peh*. And although in *Gadlut*, *AHP* return to their place or ascend to their own *GE* (which is one and the same), *GE* do not become filled with *Ohr Hochma* (the Light of *GAR*) as a result, since *Malchut* remains concealed in *GE*. Moreover, *Malchut* exists under the ban of *Tzimtzum Aleph* on the reception of *Ohr Hochma*. Hence, *GE* remain with *Ohr Hassadim*.

Only the lower part of each degree is filled with the Light of *GAR* (*Hochma*) in *Gadlut*: there was *Avir* (air) = *Aleph-Vav-Yod-Reish*, then the letter *Yod* departed from this word, and only the letters *Aleph-Vav-Reish* remained to form the word *Ohr* (Light)—*Ohr Hochma* or *GAR*.

It follows that all *Partzufim* of the world of *Atzilut* have *GE*, *GAR* of *Kelim*, *Sefirot KHB HGT* with *Ohr Hassadim*, the Light of *VAK*, whereas *AHP*, *Sefirot NHY*, *Vak de Kelim* in the *Gadlut* of the *Partzuf* are filled with *Ohr Hochma*, the Light of *GAR*. *GE* (*GAR de Kelim*) are filled with the Light of *VAK* (*Ohr Hassadim*), and *AHP* (*VAK de Kelim*) are filled with the Light of *GAR* (*Ohr Hochma*). It is therefore said that there's no greater Light for *ZA* in the world of *Atzilut* than the Light of *VAK* = six days, while *GAR* are concealed even in the *Partzufim* above *ZA*.

42. However, it is said in the secrets of creation of *BERESHEET* that He who is Holy and Concealed established the laws in *Bina*, in the secret and concealed, meaning *Malchut* of *Partzuf Atik*, which is a *Partzuf* with *Malchut* of *Tzimtzum Aleph*, who ascended to *Bina* and removed *AHP de AA* below its *Rosh*. And the same law that He established in *Bina* He established and concealed within, and everything is locked under one key. And He hid this key in a hall. And although everything is hidden in that hall, the most important thing is in that key, for it locks and unlocks everything.

HE WHO IS HOLY AND CONCEALED is *AA*, for its *Hochma* is concealed. THE LAWS ARE ESTABLISHED IN IT, meaning in *Malchut de Atik*. The deficiency of the *Kelim de AHP* is confirmed. *Malchut* of *Tzimtzum Aleph*, called "the central point of all creation," is also the sole creation on which *Tzimtzum Aleph* was imposed. Contrary to her, if the screen stands not in *Malchut*, but in *Yesod* or, more precisely, in *Ateret Yesod*, the place of the covenant (circumcision), the place of the *Zivug* that was permitted after *Tzimtzum Bet*, this screen allows for the reception of Light. Hence, it is called the "point of population," and not the "central point."

– *Keter*

– *Hochma*

– *Bina*

– *ZA Yesod*

– *ZA—Malchut* that received *ZA's* properties to "bestow," the populated place

– *Malchut*—no *Zivug* can be made; the deserted place

The thing is that there is no *GAR* in *AA*, for the Supernal *Malchut* of *Atik*, within *AA*, is already corrected to the point of being in *NE* of her own *Partzuf*. In *Gadlut*, the screen descends from *NE* to *Peh*, which makes *AHP* return to their place, and a *Zivug* transpires on all ten *Sefirot*, which receive the *GAR* of the Light, *Ohr Hochma*.

Therefore, the screen in *NE* is called a "lock," for it blocks the entry of *GAR* of the Light into the *Partzuf*. The *GAR* of the Light are called *Ohr Hochma*. Yet, by descending from *NE* to *Peh*, the screen lets the Light into the *Partzuf*, and is therefore called *Nikvey Eynaim* (pupils of the eyes).

Although *Atik* itself is in *NE* together with *Malchut*, it affects *AA*, and not *Atik* itself, as *AA* was created by the screen, located not in *Malchut*, but in *Ateret Yesod* (or simply in *Yesod*), and there is no *Malchut* in it. This is why it is not

Malchut that rules in *NE de AA*, but *Ateret Yesod*. And this is why, unlike the Light of *Atik*, its Light can be attained, for *Malchut* in *Atik* is the central point, which does not make a *Zivug* on *Ohr Hochma*. Although with regards to *Atik*, *AA* is *AHP* of *Atik*, *AA* itself has its own *GE* and *AHP*.

Subsequently, *AA* created *AVI* and confirmed the absence of *Ohr Hochma* in them, due to the absence of *AHP de Kelim*. These *AHP* are the HALL in which the entire Light of *Hochma* is concealed (*GAR de Neshama*, *GAR de Haya*, and *GAR de Yechida*). This KEY IS KEPT HIDDEN IN A HALL: *Bina* is a hall for *Ohr Hochma*. *Malchut* ascends to *GAR de Bina* (*AVI*) and rules there, but the absence of *Ohr Hochma* is not felt there, for the properties of *AVI* want only *Ohr Hassadim*; this is what is important to them, as it completely substitutes the *Ohr Hochma*. And *VAK de Bina* is ruled by the key, *Ateret Yesod*.

IN THAT KEY, FOR IT LOCKS AND UNLOCKS EVERYTHING—concealments and revelations are made by *Malchut* that stands in *NE*: when *Malchut* ascends to *NE* she conceals *Ohr Hochma*, since in such a case, the *Partzuf* remains without its *Kelim* of *AHP*—it cannot use its desires to "receive" for the Creator's sake. Consequently, it contains no *Ohr Hochma*, for *Ohr Hochma* can only be received in *Kelim de AHP*.

And when a *Partzuf* receives strength from Above to resist the egoistic desires of reception of its *Kelim de AHP*, and can receive for the Creator's sake, this means that it has acquired a screen against its desires, and can also work with them for the Creator. It then brings its *Malchut* back from the *NE* to the *Peh*. Put differently, it elevates its *Kelim* (desires of *AHP*) to the *Rosh* and begins to calculate how much Light it can receive within them for the Creator's sake. However, the received pleasure must not be too great, or it will make the *Partzuf* enjoy it egoistically. Afterwards, the *Partzuf* receives *Ohr Hochma* in its *Guf*.

Thus, only *Malchut* that stands in *NE* allows or forbids the Light from entering the *Partzuf*. And since she must let the Light into the *Partzuf* in *ZAT* (where the rule belongs not to *Malchut* that ascended to *NE*, but to *Ateret Yesod*, called "key"), whereas the *GAR* of each *Partzuf* remain with *Ohr Hassadim* (they desire only the Light of *Hassadim*), letting the Light in or preventing it from entering the *Partzuf* depends only on the key, and not on *Malchut* herself.

43. That hall conceals tremendous treasures piled one upon the other. And there are fifty tightly closed gates in that hall, which are meant to block access to the Light. They were divided into four sides and became forty-nine gates, for one gate has no side, and it is unknown whether it exists above or below. Hence, it remained closed.

There are many types of *GAR*: *GAR* of *Ohr Neshama*, *Haya,* or *Yechida*. Each of them contains countless individual degrees and details. Hence, it is written, ONE UPON THE OTHER. Yet, as long as *Malchut* stands in *NE*, all these degrees of Light remain concealed and unknown.

A gate signifies a vessel—a desire to receive the Light. In the spiritual world, there are no bodies, only desires. The desire itself is called "a body." If there is no desire, there is no body, as there is no vessel to receive the Light (pleasure). The bigger the desire, the "bigger" the body. However, all the bodies are similar in structure; just as a human body in our world consists of 613 parts, the spiritual body consists of 613 spiritual parts (desires).

If one is able to use one of the desires of his spiritual body for the Creator's sake, such action is referred to as a *Mitzva* (commandment, good deed). The received Light is called "Torah."

A spiritual *Partzuf* has a *Rosh* (head), the place where decisions are made. It contains only those desires that are known to be fit with a screen (resistance to the desires) to use them spiritually, altruistically, and to "reverse" them from "for one's own sake" to "for the sake of the Creator." If one has fulfilled all 613 commandments of the Torah and the seven *Mitzvot* (plural for *Mitzva*) of the nations of the world (620 *Mitzvot* in all), he thereby ascends 620 degrees and completely merges with the Creator.

To observe all the commandments means to completely fill one's spiritual *Partzuf* with the Light of the Torah by fulfilling observant commandments (*Mitzvot Aseh*—positive *Mitzvot*) and prohibitory commandments (*Mitzvot Lo Taaseh*—negative *Mitzvot*). The fulfillment of the later lies in the unwillingness to receive the pleasure that is found within them.

There are two types of desires or gates: when they are closed and receive nothing, and when they open and receive the Upper Light. When they are all closed, there are fifty of them. However, only forty-nine of the fifty can be opened. There are ten *Sefirot KHB HGT NHYM* or five *Sefirot KHB ZA-M* (as *ZA* consists of six *Sefirot HGT NHY*). However, *Malchut* also consists of these six, and hence includes all ten *Sefirot*. And since each of the five *Sefirot* consists of ten, in all they make up fifty.

However, since a *Zivug* is made not on *Malchut*, but on *Ateret Yesod*, *Malchut de Malchut* itself does not receive the Light. Instead, Light is received by the four *Sefirot KHB ZA* that precede *Malchut*. Each of them consists of ten, hence 4 x 10 = 40 plus nine *Sefirot* from *Keter* to *Yesod* in *Malchut* herself yields 40 + 9 = 49.

Only one *Sefira* (*Malchut de Malchut*) out of the fifty does not receive the Light. This is because until all the *Kelim* (desires) have been completely corrected, the Light cannot enter it, as it is known in advance that *Malchut de Malchut* has no strength to oppose such a powerful egoistic desire to receive pleasure.

Instead of being in *Malchut de Malchut*, the screen stands in *Yesod de Malchut*, and this place is called *Brith* (Covenant), the place where the *Mitzva* of circumcision must be kept, so as to make a *Zivug* not on *Malchut* herself (on the first restriction), but on *Yesod*, or rather, *Ateret Yesod* (on the second restriction). *Malchut de Malchut* itself is called "*Shaar Nun*" (the 50th gate). This refers to *Malchut* of each *Partzuf* in the worlds *ABYA*.

And although *Malchut* of *Partzuf AVI* descends from *NE de AVI* to her place in *Peh*, while *AHP* and *YESHSUT* that clothe them ascend to the degree of *AVI*, and *AVI* merges with *YESHSUT* into one *Partzuf*, as a result of which, *Ohr Hochma* descends to them from *AA*, *AVI* are unwilling and therefore do not receive anything from *Ohr Hochma*, and remain only with *Ohr Hassadim*, as though *Malchut* had never even descended from *Eynaim* to *Peh*.

Therefore, it is impossible to tell by the Light of *AVI* whether *Malchut* is located at the *NE* or at the *Peh*. On the contrary, by looking at *AVI*, it always seems to us that *Malchut* stands at *NE*. Only by the state of *YESHSUT* can we determine *Malchut's* location, for when she ascends to *AVI* in *Gadlut* (big state), *YESHSUT* receive *Ohr Hochma*.

Although *Malchut* herself can receive *Ohr Hochma* in *AVI*, since *AVI* receive no *Ohr Hochma* whatsoever, they do not utilize their own *Malchut*. Since *YESHSUT* already has *Ateret Yesod* instead of *Malchut*, it receives the Light or "opens up," whereas *AVI* remain closed.

However, the absence of the 50th gate, the *Zivug* on *Malchut* herself in *YESHSUT*, causes the absence of the corresponding Light of *Hochma* in all the *Partzufim*. It is written about it: "fifty gates of *Bina*, and all are given to Moshe, except for one, the last secret of the absence of the Upper Light." For this Upper Light can be received only within the *Kelim* (desires) of *Malchut* herself, of primordial egoism, which will occur at the end of all the corrections, at the completion of the 6,000 years.

44. Those gates have one lock with a narrow space inside for inserting the key. It is unmarked, and recognized only by the impress of the key, which is unknown in that narrow space, but only in the key itself. And it is written of this secret: *BERESHEET BARAH ELOKIM* (IN THE BEGINNING THE CREATOR CREATED). "In the beginning" is the key, and all is concealed

within it, as it unlocks and locks. And six gates are contained in this key, which locks and unlocks. When it locks those gates, encloses them within itself, it is written IN THE BEGINNING (*BERESHEET*): a revealed word, though it is usually concealed. *BARAH* (CREATED) is a concealed word everywhere, implying that the key unlocks it and locks it up.

Malchut that stands in *NE* is called a "lock," for she prevents *Ohr Hochma* from entering the *Partzuf*. The entire *Partzuf* ends in *Hochma* (the Light can only be in *K-H*). Hence, it is merely *Nefesh-Ruach*. After all, in the absence of *Kelim-Sefirot B-ZA-M*, the Lights *Neshama-Haya-Yechida* are absent. *Yesod de Malchut* is the 49th gate, the maximum that can be before the end of correction, for *Malchut de Malchut* itself is the 50th gate.

If the key (*Ateret Yesod* of the Light) enters *Yesod de Malchut* (the 49th gate), then this Light lowers *Malchut* to her place, from *NE* to *Peh*. This Light opens the *Partzuf* and *Ohr Hochma* fills it. This is why *Ateret Yesod* is called a "key."

However, there is a special *Reshimo* that allows one to not use *Malchut de Malchut* as a place of *Zivug* before the final correction of all the others (except for *Malchut de Malchut*, *Kelim*-desires). This *Reshimo* is in *AVI*: since they never receive *Ohr Hochma* (they do not use this key), their real *AHP* do not ascend. Nevertheless, even their false *AHP* is sufficient to let *YESHSUT* receive *Ohr Hochma* and realize that knowledge signifies the presence of *Ohr Hochma*.

If the Light that corresponds to *Ateret Yesod* enters the corresponding *Sefira* in *Malchut* (in *Yesod de Malchut*, the 49th *Sefira*), then *Malchut* (the 50th gate) does not forbid this Light to fill the *Partzuf*, does not "lock up" the *Partzuf*, as she contains the *Reshimo* of prohibition only on that which enters *Malchut* herself. The reason for it is that the *Reshimo* (the key's memory) rules in *ZAT de Bina*, that is, in *YESHSUT*. Hence, this Light is called a "key."

And the word *BERESHEET*–IN THE BEGINNING–includes in itself only the key (*Ateret Yesod*, the 49th *Sefira*), excluding *Malchut de Malchut*, the 50th gate. However, none of the *Sefirot KHB* of all the *Partzufim* of the world of *Atzilut* receive *Ohr Hochma*; *Ohr Hassadim* shines within them instead.

Therefore, the words IN THE BEGINNING CREATED (*BERESHEET BARAH*) mean CONCEALED *HOCHMA*, for the word *BARAH* (created) is derived from the notion of *BAR* (beyond), which signifies moving *Malchut de Malchut* beyond the reception of *Ohr Hochma*; hence, this part of the *Kelim* was locked up by the absence of Light.

Avraham

45. Rabbi Yosi said, "I heard from the great source of Light, i.e., from Rabbi Shimon Bar-Yochai, that *BARAH* is a concealed word, the key to which locked it up and did not unlock it. And since the key locked up the word *BARAH*, there was no world and no possibility of its existence, and nothingness enveloped all. And when nothingness rules, there is no world, nor its existence."

46. So when did this key unlock those gates, and everything became ready for the existence and evolution of the generations? When Avraham appeared, as he is the property of *Hesed* (mercy), of which it is written, "These are the generations of Heaven and earth *Be-Hibar'am* (with which He built)." However, one should pronounce the word not as *Be-Hibar'am*, but as *Be-Avraham* (in Hebrew, these two words consist of the same letters, but in a slightly different order). Then, all that was concealed in the word *BARAH* was revealed as letters, meaning that the *Kelim* opened up to listen. And there appears the Pillar of Procreation, the sacred *Yesod*, upon which the world's existence is based, for the word *BARAH* consists of the same letters as the word *AVAR* (passed).

He asks: "When it is revealed, can one act and produce generations?" This question includes three questions:

1. When will it be revealed? When *Malchut* descends from the *Eynaim* (where she ascended as a result of *Tzimtzum Bet*) to her previous place in the *Peh*, which leads to the revelation of the forty-nine gates of *Hochma*;
2. When can it be used? When *Ohr Hochma* clothes in *Ohr Hassadim*, as a result of which *AHP* can receive *Ohr Hochma*, for unless it is clothed in *Ohr Hassadim*, *MI* = *GE* cannot shine within *ELEH* = *AHP*, as the Light is not yet suitable for reception and use by the lower ones;

3. What does it mean to produce, multiply generations? Generations are the souls that exist in the worlds *BYA*, begotten by *ZA de Atzilut*. After *ZA* receives the Lights of *Hochma* and *Hassadim* (the Light of perfection), this Light enables him to make a *Zivug* with *Nukva* and beget the souls of the righteous.

WORLD OF AK

WORLD OF ATZILUT: AA of the world of Atzilut

AVI of the world of Atzilut

ZON of the world of Atzilut produce and feed the souls of the righteous

— Parsa -

WORLD OF BERIA
WORLD OF YETZIRA } the souls of the righteous in the worlds BYA
WORLD OR ASSIYA

— Machsom, the transition from egoism to altruism - - - - - - - - - - -

OUR EGOISTIC WORLD

Avraham is the property of the *Sefira Hesed* in *Partzuf ZA* during its *Gadlut* (big state), when *Hesed* ascends and becomes *Hochma*: *Sefirot HGT* become *HBD*:

PARTZUF ZA

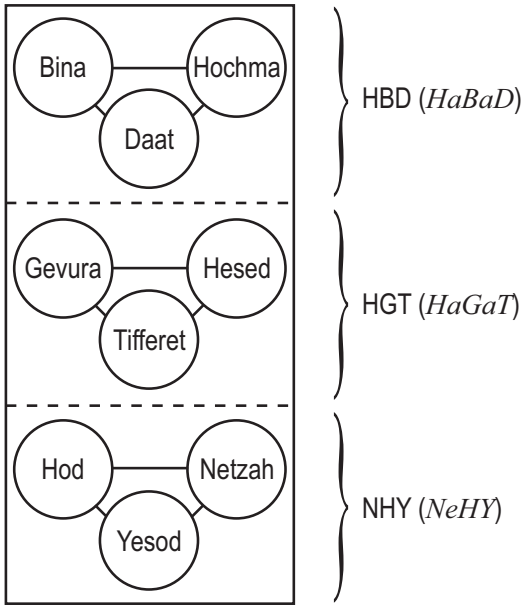

Before Avraham appeared, everything was concealed in the word *BARAH* and nothingness ruled over the world—there was neither *Ohr Hochma* nor *Ohr Hassadim* in *ZON*. However, when Avraham (the Light of *Hesed* that descends to *ZA*) appeared, the gates were opened for *Ohr Hochma*, for *Malchut* descended from *Eynaim* to *Peh*, and *YESHSUT* merged with *AVI* into one degree, which led to the descent of *Ohr Hochma* to *YESHSUT*, for *Ohr Hassadim* of Avraham's properties was already present in *ZA*.

Ohr Hochma then clothed in *Ohr Hassadim*, *MI* (*GE*) joined *ELEH* (*AHP*), the Creator's name *ELO-IM* was completed, and *Hochma* filled *ZA*. Then *Malchut* descended from *Eynaim* to *Peh* in *ZA*, and *ZA* received new *AHP* from *Bina*, thereby entering *Gadlut* and passing the Light through his *Yesod* into *Malchut*, called the "lower world." As a result, *Malchut* begets the souls of the righteous.

47. When *Yesod* of *ZA* joins the word *BARAH* (*Malchut*), there occurs a concealed and supernal division of the Creator's name and greatness, called *MI*, and *ELEH* comes into being. Also, the sacred name *MA* comes from *BARAH*. The sacred concealed *ELEH* exists just like *Yesod*. Yet, when *Yesod* attains its complete state, the *Partzuf* attains its complete state, the letter *Hey* corresponds to *Yesod* and the letter *Yod*—to *ELEH*.

Here, *The Zohar* clarifies which Light is present in *ZA*, depending on his states. In the *Sefira Yesod* of *Partzuf ZA* there is an end, meaning a place of contact with *Malchut*, the place of the covenant between the Creator (*ZA*) and the *Shechina* (the souls of the righteous), also called "Israel" or *Malchut*. This place of contact is called *Ateret Yesod* (encirclement of *Yesod*) or *Keter de ZA* (the crown of *ZA*).

The word *BARAH* signifies *Katnut* (small state), which comes as a result of *Malchut's* ascent to *NE*. *AVI* never abandon the properties of *GAR de Bina* (properties of mercy); they do not desire to receive. Having ascended and standing in them, *Malchut* is called *Man'ula* (lock), which prevents the Light from spreading below her. *Ateret Yesod de ZA* is called *Miftacha* (key), for it is through its property that the Light can be received in the *Partzufim* located below *AVI*.

This is possible on condition that *ELEH* = *AHP* ascend to *MI* = *GE*. *Ohr Hochma* can be received in the *Kelim ELEH* that wish to receive it, but only upon their ascension above *Parsa*. However, until the properties of *Malchut* acquire the property of *Bina*, until they are "softened" by this property, there is no way to receive the Light, and *Malchut* is called "the 50th gate."

Hence, we see that the words *MI BARAH ELEH* signify not the question, "Who created these?" but the action: *MI* = *GE BARAH* (created) *ELEH* = *AHP* by

the descent of *Malchut* from *NE* back to *Peh*. As a result, *ELEH* = *AHP* ascended to the *Rosh* and there received the Light of *GAR* (*Hochma*).

Upon descending to *Peh*, *Malchut* is called *MA*, as that is the name of the lower world. Her screen in the *Peh* makes a *Zivug*, onto which descends *Ohr Hassadim*, called "Light of blessing," for it abolishes the prohibition and the lock imposed on the diffusion of Light.

48. When the letters *Hey* and *Yod* wished to complement one another, the letter *Mem* emerged from them, and the word *ELO-HIM* = *ELE* + *Hey* + *Yod* + *Mem* was formed by the union of both sides. The word *AVAR* + *Hey* + *Mem* = Avraham originated from *ELEH*. However, one might say that the Creator took the words *ELEH* and *MI*, joined them and formed the word *ELOKIM*, whereas the words *MA* and *AVAR* formed the word Avraham, where the word *MI* designates the fifty gates of *Bina*, and the word *MA* refers to the numerical value of the holy name, for *HaVaYaH* with the filling of the letter *Aleph* forms the *Gematria* of MA—45.

Both this world and the world to come exist in these two letters, *Yod* and *Hey*. This world is in *Yod*, and the world to come is in *Hey*. Hence, the world to come was created with *MI*, and this world with *MA*.

It is therefore written: "These are the created (*Be-Hibar'am*) generations of Heaven and earth," where the letters *Be-Hibar'am* make up the word "Avraham," for there was no perfection until the letters formed this word. Therefore, the Creator's name *HaVaYaH* is first mentioned in the Torah only after the name Avraham.

Ohr Hassadim in *MA* and *Ohr Hochma* in *ELEH* wished to complement one another and be complemented within one another. As a result, *Ohr Hochma* clothed in *Ohr Hassadim*, and *Malchut* receives from both *Hassadim* and *Hochma*. In so doing, *MA* and *MI* join and create MM, i.e., *Malchut* that receives *Ohr Hochma* clothed in *Ohr Hassadim* from Above.

The Vision of Rabbi Chiya

49. Rabbi Chiya prostrated himself on the ground and kissed it. He wept and said: "Dust, how hard and heartless you are, how many you have consumed, all the pillars of Light and all the great souls were consumed by you. And the greatest of all, Rabbi Shimon, the Light of the entire world, of all the worlds, who illuminates and governs over the descending Light, upon which our world exists, is also consumed by you, and yet you govern the world?" But then he collected himself at once and said: "Do not be proud, dust, for the pillars of the world will not be betrayed to you, and Rabbi Shimon will not be consumed by you!"

Malchut is the sole creation. And this sole creation is nothing but a desire to receive pleasure. It was made this way, and its essence cannot be changed. Yet, what can be changed is the intention—for which or whose sake to receive the pleasure.

As a result of *Malchut's* union with *Bina* with an altruistic will to bestow delight, give pleasure, *Malchut* acquires *Bina's* desire in addition to her own. That is, an additional desire appears in *Malchut*—to bestow, opposite to her nature.

Only this desire of *Bina* in *Malchut* can result in a *Zivug* and reception of Light. When *Malchut* receives all the desires that she possibly can from *Bina*, and fills them with Light, only her own initial egoistic property will remain uncorrected, but even that will be corrected from Above by the Creator Himself. The order of correction and reception of Light in *Bina's* properties inside of *Malchut* is referred to as the reception on the *Zivug* of *Yesod*, and it takes place sequentially along 6,000 degrees, called "6,000 years."

Malchut de Malchut of the world of *Atzilut* cannot receive any Light during the 6,000 years until all of its parts are completely corrected. All the *Zivugim* (plural for *Zivug*) throughout the 6,000 years are made not on *Malchut* herself, but on the properties she received from *Bina*. The place of such a *Zivug* is called *Yesod*

de Malchut or *Ateret Yesod*. Whereas *Malchut* herself (egoistic desires) remains closed to the Light, and is therefore called the "closed gates."

The reception of Light during the 6,000 years, correction of the *Partzufim*, and the gradual filling of *Malchut* with the Light, takes place with the help of *Bina's* desires in *Malchut*, which are called *Miftacha* (*Yesod de Malchut*), for the impure (egoistic) force has no power over this part of *Malchut*.

Yesod de Malchut means that *Malchut* only acts with the properties she received from a Higher *Sefira–Yesod*, which is free from the influence of the impure forces (*Klipot*). All the properties, except for those of *Malchut*, are altruistic, since they originate from *Bina*. However, since we wish to emphasize that a *Zivug* is made on an altruistic desire, above the egoistic desire of *Malchut*, we usually say *Yesod* instead of *Bina*. And since *Yesod* is the *Sefira* immediately above *Malchut*, we say that a *Zivug* is made not on the egoistic desires of *Malchut*, but on *Yesod*. And since, upon acquiring the properties of *Yesod*, *Malchut* can receive the Light, such reception of Light on *Yesod de Malchut* is called "*Miftacha*" (from the word *Mafte'ach*, key)—the key that opens the way for the Upper Light.

However, since *Malchut* herself, that is, *Malchut de Malchut* ("closed gates") remains inaccessible to the Light for 6,000 years, Rabbi Chiya (a particular spiritual degree) could not understand how Rabbi Shimon (the spiritual *Partzuf* called Rabbi Shimon) could achieve such complete perfection. Indeed, Rabbi Shimon is a *Partzuf* of such spiritual height that it receives the Light of *Yechida*. And it is impossible to receive this Light without utilizing a *Zivug* on *Malchut de Malchut* itself.

And yet, this part of *Malchut* remains uncorrected until the completion of the 6,000 years (the end of correction), and thus cannot be used. By defying these desires, it is as though one has already partially corrected it. And all the prohibitory commandments refer to *Malchut de Malchut*; hence, the ban imposed on its use is called "a restriction."

Yet, if it is impossible to fill the "stony heart" (*Lev HaEven*), i.e., *Malchut de Malchut* (the root of egoism, the basis of creation), with Light, how can even a single soul achieve complete correction? After all, complete correction implies the reception of Light in the entire *Malchut*. Each soul, each part of *Malchut* that man is destined to correct contains a part of all the other parts of *Malchut*, including a part of *Malchut de Malchut*, which he may not work with until the end of correction.

On the other hand, Rabbi Chiya sees Rabbi Shimon in a state of complete correction. So how could the latter have attained such state? This

contradiction roused Rabbi Chiya so greatly that he prostrated himself on the ground and cried out.

It is impossible to constantly "translate" the words of the Torah or *The Zohar* into a language we can understand, that "ground" signifies egoism and "dust" refers to the impure forces, that "crying out" implies raising *MAN*, and so forth. All the words and definitions in the text of *The Zohar* should be perceived sensuously rather than literally, as physical actions of our world. In other words, whatever *The Zohar* speaks of is related only to inner, spiritual sensations and experiences of one who perceives the spiritual realm.

All the worlds constitute the "environment," the spiritual sphere, within which the Creator made His only creation—man (Adam). Everything else was created only in order to help man to achieve his spiritual mission of becoming like his Creator.

Just as in our world, the world itself and all its inhabitants, except man, are robots operated by their animal nature, rather than creatures with free will, in the spiritual worlds, all the spiritual beings, except for the soul, are operated by their spiritual nature. Upon being born in our world, man, too, is an animal without freedom to act against his egoistic desire to receive pleasure. He usually stays that way throughout his existence on earth, being not at all different from the still, vegetative, and animate levels of nature, automatically following orders of his inner master, egoism.

Only with the help of Kabbalah can one gradually receive Upper, spiritual strength, and consequently acquire freedom of choice, that is, liberate himself from the influence of the impure, egoistic forces, and become free in his desires, like the Creator. However, such an opportunity is only given to one who can control his automatically-driven, egoistic nature: according to the strength of his screen, man ascends (moves inwardly, in his sensations) from this world to the spiritual.

After creating the spiritual worlds as a home for his future creation, the Creator created the creature (soul, Adam). The soul constitutes the desire to delight in the sensation of the Creator, of His Light. The sensation of the Creator is called "Light." There is nothing else in the entire universe besides the Light and the soul!

Although the soul itself is *Malchut de Malchut* (the only egoistic creation), the Creator imparted onto it the property of altruism, having created it mixed with the *Kelim* (desires) of *Bina*, thereby demonstrating how wonderful it would be to be like Him.

While performing altruistic actions, the soul (Adam) decided to use its natural egoism, *Malchut de Malchut* itself, to receive the Creator's Light with

altruistic intentions. Yet, when it began to let the tremendous Light of *Yechida* into *Malchut de Malchut*, it could not resist and wished to enjoy it egoistically. This change in the soul's desires is referred to as its fall.

As a result of the fall, Adam's soul split into myriad parts (600,000), all of which fell into captivity of impure, egoistic forces (acquired egoistic desires). After the fall, Adam corrected some of the souls (obtained an anti-egoistic screen), but only partially. And then, of the total number of souls, some were selected for correction, lowered into this world, and clothed into bodies, generation after generation.

The descent (distancing from the Creator) into our world (egoistic sensations of only one's own desires) occurs as a result of attaching an additional "makeweight" of egoism to the soul. In the spiritual world, movement (farther from the Creator or closer to Him) and distance (from Him) are determined by the correlation of egoistic and altruistic desires within the soul.

The purpose behind the souls' descent to our world is to transform one's egoistic desires with the help of Kabbalah, and to return to the Creator with one's intentions, by performing altruistic actions. The souls' descent continues until each of them and all of them together achieve complete correction.

And the most exalted souls that refer to the degrees of *Yechida* and *GAR* of *Haya* depend on the correction of *Malchut* herself in *Malchut* of the world of *Atzilut* ("closed gates"). These will only be corrected at the completion of the 6,000 years, after the correction of all the rest. This is due to the inverse relationship between the souls and the Light that fills them: the more egoistic the soul is, and the lower it is located, the greater the Light that enters the general *Partzuf* (the common soul) at the time of its correction.

THE LIGHT OF SOULS	Yechida	Haya	Neshama	Ruach	Nefesh
MALCHUT (types of souls)	Keter	Hochma	Bina	ZA	Malchut

This is why these exalted souls are consumed by dust (impure force), i.e., the impure force rules over them with its enormous and insolent power, for it is certain that no one and nothing can save these souls from captivity.

This is why Rabbi Chiya wept: "Dust, how cruel you are!" That the most exalted souls are "consumed by you without any hope of escaping you!" In other words, the actual root of creation, the primordial egoism cannot be corrected.

It turns out that as a result of the exalted souls' captivity by the rule of the impure forces, all the righteous that bring Light to the entire world cannot achieve perfection themselves. Since all the souls are interconnected, not a

single individual soul can arrive at the end of correction until all the souls are corrected. This is why they are susceptible to the ruthless rule of the dust.

At first, Rabbi Chiya wanted to say that Rabbi Shimon himself was also consumed by dust, i.e., did not achieve complete correction. He had heard that Rabbi Yosi also reasons that the closed gates are closed for all. Yet, after some contemplation, he inquired: "If Rabbi Shimon revives all the worlds and governs them, how can it possibly be that he has not reached perfection?"

Therefore, he concludes that Rabbi Shimon was not consumed by the dust, that he did achieve complete correction and is probably in a state of absolute perfection. The thing that Rabbi Chiya could not understand, however, is how any individual soul could achieve the end of correction prior to (without) the complete correction of all the others. This, Rabbi Chiya could not explain to himself.

50. Rabbi Chiya stood up and started to walk and weep. Rabbi Yosi joined him. He fasted for forty days so that he might see Rabbi Shimon. He was told he still was not worthy of seeing him. He wept and fasted for another forty days. He was then shown a vision: Rabbi Shimon and his son Rabbi Elazar were discussing him, Rabbi Chiya, the words he said to Rabbi Yosi, and thousands are listening in on their discussion.

Although the fasting that *The Zohar* speaks of is a spiritual act, in our world such a description is a good example of how strong a desire should be in order to be answered from Above. Other spiritual actions include weeping, tears—the small state (*Katnut*) of a spiritual *Partzuf*, in this case referred to as "Rabbi Chiya." Naturally, Rabbi Shimon and all the other characters of *The Zohar* are spiritual *Partzufim*, rather than people of our world.

Truth be told, the spiritual level of a person known by a certain name in our world may coincide with his spiritual root described in the Torah. However, elucidation of this matter exceeds the scope of this particular article. It is nonetheless essential to note that Pharaoh in the corporeal Egypt, naturally, was not a spiritual Pharaoh, the way he is described in *The Zohar* (the *Partzuf* that includes all of *Malchut*), and Laban, portrayed in the Torah as a villain, is in fact the Supernal Spiritual Light of *Partzuf AB*, the Supernal Light of *Hochma*. This will be explained later on.

The strong desire to attain the degree of Rabbi Shimon allowed Rabbi Chiya to see him, for he was certain that Rabbi Shimon had not been consumed by the dust. He came to this conclusion precisely because of his conversation with Rabbi Yosi, and hence passionately desired to see Rabbi Shimon.

51. In that same vision, Rabbi Chiya saw several great celestial wings: how Rabbi Shimon and his son Rabbi Elazar mounted them and soared to the Assembly of Heaven, while the wings waited for them. Afterwards, they both returned to their place and shone brighter than ever before, brighter than the light of the sun.

The Heavenly Assembly refers to the Assembly of the angel Matatron. However, his full name is not pronounced, and the name Matat is used instead, for pronouncing a name is equivalent to an action, which is not always desirable. The term Supernal Assembly refers to the Assembly of the Creator Himself, while the Heavenly Assembly refers to the Assembly of Matat.

The wings that were waiting for Rabbi Shimon and his son Elazar are angels (spiritual forces, similar to robots or draft animals in our world), whose task is to help the souls to ascend from one spiritual degree to another. And just as these wings must assist the souls in their ascent, they must assist them to descend to their places. Therefore, it is said that the wings were waiting for Rabbi Shimon and his son Rabbi Elazar to bring them back down.

And when Rabbi Chiya saw them returning from the Heavenly Assembly back to their place (to Rabbi Shimon's Assembly), he noticed a new light on their faces, and radiance surrounded them that was brighter than the sun.

52. Rabbi Shimon opened and said: "Let Rabbi Chiya enter and see how much the Creator renews the faces of the righteous in the world to come. Happy is he who comes here without shame. Happy is he who stands in the other world as a rigid pillar opposite all." And Rabbi Chiya saw himself entering, and Rabbi Elazar and all the other pillars of the world that were there stood up before Rabbi Chiya. And he, Rabbi Chiya, was ashamed; he entered, bending, and sat at the feet of Rabbi Shimon.

Rabbi Shimon opened (opened the way for the Light) and said: "Happy is he who enters without shame." And all that were present there felt no shame. Only Rabbi Chiya was ashamed. This is because they had the strength to withstand the power of the dust, and Rabbi Chiya did not. They were all perfect, whereas Rabbi Chiya had a flaw—the desire to attain. And this is what he was ashamed of.

53. A voice sounded: "Lower your eyes, do not raise your head, and do not look." He lowered his eyes and saw Light that shone from afar. The voice returned and said: "The Supernal Ones, concealed and enclosed, who have eyes that watch over the entire world, look and see: the lower ones are sleeping, and the Light of their eyes is concealed in their pupils. Wake them!"

After he followed the instruction to lower his eyes and not raise his head (not use his desire to receive Light, but only desires to bestow), he merited hearing

(Light of *Hassadim*) the appeal, with the help of which he attained everything he wished. The voice divides all souls into two groups: the first is a group of Supernal Holy Ones that are concealed, who merited their eyes to be opened to behold the entire world, and the second group of souls have the Light of their eyes concealed in their eye-sockets, which is what blinded them. This is why the voice called upon the souls of the first group to behold, i.e., to use the reception of the Upper Light, to draw the Upper Light together with the second group.

54. Who among you turns darkness into Light and savors bitter as sweet even before he came here, that is, while still living in the other world? Who among you hopes and waits each day for the Light that shines when the Lord distances, when His greatness grows and He is called the King of all kings of the world? For he who does not wait for this each day while living in this world, has no place in the other world either.

The Creator's goal is for man to fully attain Him while still living in this world, to feel Him as he did prior to descending into this world, prior to incarnating in a physical body. From this the division of people of our world into two groups is clearly evident, and the voice appeals to them.

The voice emphasizes to each group their main advantage. To the souls of the first group, it says that they turned darkness into Light. These are the souls of the world of *Atzilut*, for the Creator created two opposite systems in the worlds *BYA*: the system of darkness and bitterness opposite the system of Light and sweetness. Therefore, in the Torah of the worlds *BYA* there is a division into suitable and unsuitable, pure and impure, permitted and forbidden, holy and unholy, whereas the Torah of the world of *Atzilut*, which consists wholly of the Creator's names, contains nothing impure whatsoever.

And the sinner Laban is regarded as a holy name in the world of *Atzilut*, as well as the Pharaoh. And all the names that represent impure forces in the worlds *BYA* become corrected in the world of *Atzilut*, exalted and pure spiritual objects and forces with corresponding holy names. Therefore, the souls that have attained the Light of the world of *Atzilut* transform all darkness into Light and all bitterness into sweetness. In other words, the whole difference between the holy, pure, and good, and their opposites lies in the correction of the desire and in acquiring an anti-egoistic screen over the will to receive.

And to the second group the voice said that they're waiting for the Creator's help, and He will rise (*Shechina*, His manifestation to the lower ones) from the dust (in their sensations). But those who do not wait for Him, being preoccupied with other aspirations, will not rise from the dust, and the sensation of the Creator will remain concealed from them.

55. In his vision, Rabbi Chiya saw many of his friends gathering around the standing pillars. And he saw them being elevated to the Heavenly Assembly, some are elevated, while others are lowered. And above them all, he saw Matat, the owner of wings, approaching.

As the voice was calling, Rabbi Chiya saw several souls of the righteous, belonging to the two groups, standing around the two pillars that were already present in Rabbi Shimon's assembly, and whom he had already seen ascending to the Heavenly Assembly. Some were ascending, and some were descending; moreover, this motion ensued in mutually opposite directions.

This way the two groups help one another according to the calling voice, which instructs the first group to descend and the second to ascend. Rabbi Chiya saw also that due to the excitement of all these souls over their aspirations, i.e., the power of the two groups, Matat descended from the Heavenly Assembly to the assembly of Rabbi Shimon and swore an oath.

56. The angel Matat swore that he heard from behind the curtain how each day the Creator remembers and grieves over *Malchut*, cast into the dust. And when He remembers her, He strikes 390 firmaments, and they all tremble with terrible fear before Him. And the Creator sheds tears for the *Shechina* (Divinity), *Malchut* that has fallen to the dust. And those tears simmer like fire, and fall into the Great Sea. And by the power of these tears, the Ruler of the Sea, called Rachav, is revived, blesses the Creator's holy name, and vows to swallow up everything, from the first days of creation, and to absorb all within himself, when all the nations gather against the holy nation, and the waters will dry, and Israel will walk through dry land.

This vow signifies that the Creator never forgets, but remembers each day that the *Shechina* lies in the dust. However, this does not refer to the entire Holy *Shechina*: this, the Creator need not vow, for it is revealed and seen by all who dwell in the Upper Worlds that everything He does is for the *Shechina* (*Malchut*) alone.

But this refers only to *Malchut de Malchut*. She is the one Rabbi Chiya thinks about being held captive by the impure forces, completely abandoned. Hence, he wept: "Oh dust that consumes all!" And here, the angel Matat, who has come to the Assembly of Rabbi Shimon, revealed to Rabbi Chiya a great secret—that the Creator's rule is absolute, and He remembers *Malchut de Malchut* each day.

A *Zivug* (union of the *Masach*-screen and the Light-pleasure) is defined as a stroke of Light onto the screen, a result of the desire to enter and cross the screen's barrier, while the screen restricts and repels it. This act of repelling is called the Returning (reversed) Light, as it rises from the screen from below upwards and clothes the coming Light.

This may be compared to the example of the host (Creator) offering delicious food (Light) to his guest (*Kli*), who wishes to enjoy the delicacies. However, as a result of the shame from being the receiver, the guest refuses to receive, and the screen repels the food (Light). It is as though the guest (*Kli*) says to the host (Creator) that he refuses to receive the pleasure (Light) for himself, for his own enjoyment. This repelling of the food (Light) forms the Returning Light, for it stems not just from not wanting to feel shame, as it is in our world, but from the spiritual *Kli's* desire to be like the Creator.

The Returning Light is that altruistic intention, desire. This is also the spiritual *Kli*, and only within it can the Light be received; only in this intention can one feel the Creator.

After the *Kli* was able to repel all the pleasure coming to it, and demonstrated that it could meet the condition of the first restriction (to refrain from egoistic reception), it began to calculate how much Light it could receive for the Creator's sake. The *Kli* receives only the amount of pleasure that it is certain it can receive for the Creator's sake.

The delight that was received inside the *Kli* is referred to as the Inner Light. The amount of Light received inside the vessel determines the degree of similarity to the Creator; the *Kli* acts like the Creator: just as He desires to bestow pleasure upon the *Kli*, so the *Kli* wishes to bestow upon Him, to the extent of the Inner Light received. Therefore, the size of the *Kli*, (from *Peh* to *Tabur*, where it receives the Light) determines the degree of merging with the Creator. In this place, the *Kli* is merged with Him in properties and intentions.

If the *Kli*'s powers of resistance are not sufficient to receive for the Creator's sake, and it can only refrain from reception, the *Kli* is considered to be in the "small" state, *Katnut*. The *Kli* that was created by the Creator is the strongest. However, afterwards, as it begins to descend, its screen gradually weakens until the *Kli* can no longer receive for the Creator's sake. It is left with just enough strength to not receive for itself. This is why from this state onward there is a ban on reception of Light into the *Kli's* desires "to receive." The *Kli* may only use its *GE*, but not its *AHP*. And the boundary beyond which the Light cannot spread is called *Parsa*, the firmament. This barrier is built from Above; thus, even if the *Kli* suddenly wishes to receive the Light for itself, it will not be able to do so.

The screen divides the firmament and consists of four parts: *Hochma*, *Bina*, *Tifferet*, and *Malchut* (*HBTM*), the four letters of *HaVaYaH*. Because *Malchut* joined with *Bina* and thereby corrected her egoistic properties into altruistic ones, the screen is located not in *Malchut*, but in *Bina*. *Bina* is counted as hundreds; therefore, the four parts *HBTM* equal 400. However, there is no *Zivug*

(reception of Light) on *Malchut de Malchut* itself (after all, it is called the "closed gates"). This means that *Malchut* contains ninety *Sefirot*, and not 100: 9 *Sefirot*, each consisting of ten.

Therefore, the screen that is called "the firmament" and that makes a *Zivug* with the Upper Light by reflecting it consists of 390 parts, for the part of *Malchut de Malchut* is lacking. The firmament is therefore said to consist of 390 firmaments, and on it a daily *Zivug* with the *Shechina* is made, whereas a *Zivug* on the dust, which signifies the ten parts of *Malchut de Malchut*, is forbidden. The impact between the screen and the incoming Light resembles shuddering from fear to receive the Light inside of oneself, beyond the limits of one's restrictions.

There are five *Sefirot* in the *Rosh* (head) of a *Partzuf*:

Keter	- *Galgalta* (or *Metzach*)	- forehead
Hochma	- *Eynaim*	- eyes
Bina	- *Awznayim*	- ears
ZA	- *Hotem*	- nose
Malchut	- *Peh*	- mouth

Just as the secretion from one's physiological eyes is called tears, the secretion of the Light of *Hochma* from the part of the spiritual *Kli* called "eyes" is referred to as "tears." Tears constitute the part of the Light that is rejected by the *Partzuf* due to the absence of a screen on *Malchut de Malchut*. All the Light that comes to a *Partzuf* wishes to enter and fill it with its pleasure, even the part of the *Partzuf* that has no screen to receive with altruistic intentions. Therefore, the screen immediately repels this portion of the Light.

But between the strike of the Light from Above and the resistance of the screen from below, tiny drops of Light seep through the screen, which, due to its hurry, is unable to repel them. These drops have nothing to do with the level of *Hochma* of the *Partzuf*, as they lack the clothing of the Returning Light. They exit the *Partzuf Hochma* and receive the name "tears." But it is nonetheless Light!

This is similar to a state where we are filled with tears of compassion for another person. Indeed, all that exists in our world exists because it derives from its spiritual prototype, and all that transpires in this world, transpires only because it stems from its Upper, spiritual root.

After all, the fact that the Upper Light strikes the screen, trying to break through its restriction, stems from its origin in the Highest Place, the Creator Himself, and is unrelated to the creature's desire to receive this Light within

the bounds of its altruistic capabilities. The Light stems from the world of Infinity, from the Creator Himself, long before the *Kli* appeared and wished to restrict itself.

The Upper Light wishes to fill the desire to enjoy that it created, as it is said, "the Creator wishes to dwell in His creatures below." The Light and the Creator are one and the same; after all, man defines the sensation of the Creator as spiritual Light. And this Upper Light strives to force its way through the screen and enter man's desires, but the screen hurls it back. Thus, this repelled Upper Light becomes Returning Light, which designates man's altruistic intentions to bestow delight upon the Creator.

As a result of the collision with the screen, portions of the Light fall outside, for these tears originate from the Creator's love and compassion for His creation. In our world, this spiritual action results in an emission of tears in an individual overwhelmed with suffering and love. However, spiritual tears do not disappear.

This is described in *Song of Songs* (8:6): "For love is as strong as death, jealousy is as cruel as hell; the flashes thereof are flashes of fire, the very flame of the Lord!" This is because these tears stem from the Upper One's love and compassion for the lower one. And just as flaming tears shed by someone in our world burn, so do the boiling and burning Upper tears burn like fire, like the very flame of the Lord!

Being related to the property of *Hochma*, *Malchut* is called "sea." It is therefore said that the tears (Light of *Hochma* without first being clothed in Light of *Hassadim*) fall into the sea, *Malchut*. And it is written that the many sea waters will not extinguish the Creator's love for His creatures, expressed in these tears.

It was said during the creation of the world: "Let the waters be gathered together unto one place" (*Beresheet*, 1:9). But the angel that governed the sea did not wish to swallow these waters, and was hence killed (was emptied of Light). Now, as the tears fall, he is revived.

The reason for this is that during the creation of the world, *Malchut de Malchut* itself had not undergone any kind of correction, as the Creator created the worlds *ABYA* in a special correction, called *MAN de Bina* or *Ateret Yesod*, and not *MAN de Malchut* or *Malchut de Malchut*. In other words, correction is possible only if man corrects not *Malchut de Malchut* itself (his essence), but, while completely refraining from its use (use of egoism), he acquires higher, altruistic desires from *Bina* and receives the Creator's Light in them (in *Sefirot KHB-ZA de Malchut*, in 390 *Sefirot*).

These higher, altruistic desires are referred to as desires of *Bina* or as *MAN de Bina*, and the reception of Light in them (*Zivug*) is made not on egoism (*Malchut* herself), but on the will to bestow, called *Ateret Yesod*. This *Zivug* is therefore sufficient to fill only the first nine *Sefirot* in *Malchut*, but does not fill *Malchut* herself.

Prophet Yeshayahu (Isaiah) writes in this regard: "Who are you with, partners? I started the worlds, and you are to complete them!" The correction of *Malchut de Malchut* is incumbent solely upon the creatures. Hence, when the sea ruler was told: "Let the waters be gathered together unto one place," he objected and did not wish to swallow up the created waters, for due to the uncorrected state of *Malchut de Malchut*, the impure forces prevailed and ruled over him. And that is why he was killed.

However, these tears correct *Malchut de Malchut*, and thus revive the sea ruler so that he would rise from the dead, sanctify the name of the Lord, fulfill the Creator's will, and swallow up the primeval waters. For then, all the impure forces, all the evil in the world will disappear and all (desires) will gather in one place (property), whose name is *Atzilut*. This is because the world of *Atzilut* will spread from the end of the world of *AK* down to our world, and there will come the end of correction, for the worlds of *BYA* will return in their properties to the world of *Atzilut*.

In the future, at the end of correction, after the correction of the first nine *Sefirot* of *Malchut*, when only *Malchut de Malchut*, the last, tenth *Sefira*, remains to be corrected, when all the nations of the world (*Malchut de Malchut*) unite to destroy Israel (the first nine *Sefirot* of *Malchut*, the desire to correct all the ten *Sefirot* of *Malchut*), the act of the sea ruler will be revealed in that he will swallow up all the primeval, evil waters, and the waters (severe restrictions) will dry up, and the sons of Israel (those who aspire for the Creator) will walk through dry land.

The prophet Micha (Micah) says of this: "As we fled the land of Egypt, we saw wonders." However, this was only the beginning, for it was only in the End Sea (the Red Sea; the Hebrew name signifies the end of *Malchut*, or *Malchut de Malchut*), and only for a limited time. But, at the end of correction, death will disappear forever.

This is how Matat explained his oath: the Creator never forgets *Malchut*, which is cast in the dust. For even though a daily *Zivug* with the *Shechina* is made on only 390 firmaments, on the nine *Sefirot* of *Malchut* and not on *Malchut de Malchut* itself, which remains lying in the dust, and, as it seems to us, completely forgotten by the Creator, nothing could be further from the truth. In truth, He corrects it with each *Zivug*, because with each *Zivug*, as a result of the 390

firmaments being struck, the tears fall outside. And these tears are not lost, but fall into the Great Sea (*Malchut de Malchut*), which receives from them slow, yet gradual corrections, even if it is the Light of *Hochma* without the clothing of the Light of *Hassadim*. As it becomes more and more corrected, the sea ruler is revived until the tears accumulate to the necessary amount for the correction of the entire *Malchut*, so that all of her intentions would be for the Creator's sake.

This will occur when all the nations of the world unite to attack Israel. Then, the sea ruler will rise back to life and swallow up all the primeval waters, for *Malchut de Malchut* will receive the lacking correction, for each day the Creator cares for her until she, His only creation, reaches her final correction.

And here Rabbi Chiya's delusion was revealed to him: he understood that nothing disappears in the dust, but, on the contrary, each day *Malchut* undergoes corrections, just as Matat swore.

57. Through all this, he heard a voice: "Clear this place, clear this place! The *Mashiach* (Messiah), the King-Redeemer is coming to the assembly of Rabbi Shimon," for all the righteous gathered there are the heads of groups and assemblies, whereas all of the assembly members ascend from this assembly to the Assembly of Heaven. And the *Mashiach* visits all these assemblies and seals the Torah that stems from the mouths of the righteous. And at that moment, the *Mashiach* comes to the assembly of Rabbi Shimon, surrounded by the heads of all the Supernal assemblies.

As a result of the great revelation—the end of correction—concealed in the oath of Matat, all of the righteous present at Rabbi Shimon's Assembly were elevated, especially the two groups of the righteous that caused Matat to appear and take his oath. As a result, all of them attained Upper Degrees and reached the levels of "heads of assemblies," for each assembly has members and a head, and the difference between them is similar to the difference between *VAK*, *GE* of the degree or *Partzuf*, from *GAR*, the complete *Partzuf*.

Hence, it is written that the place should be cleared for the *Mashiach*. After all, when Matat revealed the secret of the end (of correction), and specifically how creation will be delivered from egoism, a voice appeared and commanded to prepare a place for the *Mashiach*, the King-Redeemer, for the end of correction is connected to the King-*Mashiach*.

However, only the righteous of Rabbi Shimon's assembly, who are above all the heads of assemblies, merit his coming, for only those who are on the same spiritual level as the King-*Mashiach* (all those who have already corrected all of their other properties—the first nine *Sefirot* in their part of desires-*Malchut*—all

of the properties except for the original egoism, *Malchut de Malchut*) can merit the revelation of his face.

The level of the *Mashiach* is the Light of *Yechida*. And if all the members had not reached the level of the heads of the assemblies, the *GAR* of the degrees, i.e., corrected all that they could, they would not have merited the revelation of the *Mashiach's* face. But the heads of the Assemblies are not *GAR* of the low degrees. Rather, they represent a level so high that all the members have merited reaching the Heavenly Assembly of Matat.

And now all the members merited becoming the heads of the Assemblies, wherefrom they merited an ascent to the Heavenly Assembly. Moreover, thanks to their corrections, they merited the *Mashiach* himself coming to all these assemblies to be adorned with their deeds in the Torah. And now all the members have merited reaching the level of the assemblies' heads. This is why the *Mashiach* is adorned with the Torah of the assemblies' heads. Thus, thanks to them, the *Mashiach* himself ascends to a Higher Degree.

58. At that time, all the members stood up. Rabbi Shimon stood up, too, and his Light rose to the firmament. The *Mashiach* said unto him: "Happy are you, Rabbi, for your Torah has risen in 370 beams of Light, and each beam divides into 613 beams (properties) that ascend and bathe in the rivers of the holy *Apharsemon* (persimmon). And the Creator confirms and signs the Torah of your assembly, of the assembly of Chizkiyah (Hezekiah), the King of Judah, and the assembly of Achiyah ha Shiloni (Ahijah the Shilonite)."

When the *Mashiach* revealed himself to them and came to Rabbi Shimon's Assembly, all the members stood up (ascended from the level of *VAK* to *GAR*), and Rabbi Shimon stood on the same degree as the *Mashiach*. And the Light rose to the height of the firmament. This indicates that Rabbi Shimon has attained the Light of the ten firmaments, the previously missing tenth firmament on account of the closed gates of *Malchut de Malchut*, and has attained the Light of *Yechida*, which he now was able to receive, as he could make a *Zivug* on *Malchut de Malchut*. And the Light of *Yechida* that shines from this *Zivug* is called *Mashiach*. The "sitting" level is 390, or *VAK*; the "standing" level is 400, or *GAR*.

The *Mashiach* said to Rabbi Shimon that his Torah gave rise to the Light of *Yechida* in *Partzuf Atik*, because:

Units (0 – 9) are in *Malchut*;
Tens (10 – 90) are in *ZA*;
Hundreds (100 – 900) are in *Ima*;
Thousands (1,000 – 9,000) are in *Aba*;

Tens of thousands (10,000 – 90,000) are in *Arich Anpin*;
And hundreds of thousands (100,000 – 900,000) are in *Atik*.

Since each *Sefira* of *Atik* equals 100,000, the four *Sefirot* of *HaVaYaH* (*HBTM* of *Atik*) total 400,000.

However, in this case, he should have said that the Torah performed the deed in 400,000; yet, he said that the Light emanated by *Ima* is not used on 400, but only on 370, for although the Torah had reached the zenith of the firmament, it still could not reach *GAR* of the last, Supernal Hundred. Hence, there are only 370, while the Upper Thirty are absent in *Ima*.

The same applies with regard to thousands—the Light of *Aba* does not use *GAR* of each thousand, but only *VAK*, i.e., 600 instead of 1,000. Instead of the *GAR* of each thousand, it uses thirteen (*Hochma* of the "thirty-two *Netivot* (paths of) *Hochma*"). The number thirteen signifies *Hochma* of the "thirty-two *Netivot Hochma*," the weak Light of *Hochma*, called the holy *Apharsemon*.

It is therefore said that the Torah attained 370 Lights, and each of them divides into 613 beams; thus, in the 400 of *Ima*, thirty of the Upper Light of *Hochma* are absent, which leaves it with only 370. And each thousand lacks the Upper 400 (*GAR of Hochma*). Instead of using the thirteen paths of the holy *Apharsemon*, each thousand contains no more than 613, for all the supernal secrets are concealed in Rabbi Shimon's assembly. And the Creator Himself sealed them, for He ascends and becomes adorned with the achievements of all the righteous in the Torah.

We know from the Talmud (*Sanhedrin*, 99:1) that everything the prophets ever said refers only to the days of the *Mashiach*'s coming, but in the future (Yeshayahu, 64), everyone will behold the Creator themselves. For all the degrees and levels that refer to the days of the *Mashiach* will then be corrected, and all the secrets of the Torah will be revealed, everyone will attain complete revelation of the Light, of the Creator, as it is said, everyone will see with their own eyes (sight implies *GAR de Hochma*).

From the aforesaid, it becomes clear that there exists an opportunity to correct one's individual *Malchut de Malchut* even before all the souls achieve it in the future. In such a case, man reaches his *individual* level of attainment of 400, although his *general* level cannot be higher than 370, as in the case of everybody else. This is the degree that Rabbi Shimon, Rabbi Chizkiyah, and Achiyah ha Shiloni had reached.

59. The *Mashiach* said: "I have come here not to confirm the Torah of your assembly, but only because the 'owner of wings' is on his way here. For I know that he shall not enter any other assembly, but only yours." Meanwhile, Rabbi

Shimon told him of the oath taken by the "owner of wings." Right then the *Mashiach* trembled in awe and raised his voice, and the Heavens shook, and the Great Sea boiled, and the Leviathan stirred, and the entire world threatened to overturn.

At that moment, he saw Rabbi Chiya in Rabbi Shimon's adornments. He asked, "Who gave man in this world the adornments, garment of the other world?" (garment of the other world onto the body of this world). Rabbi Shimon answered, "This is Rabbi Chiya, the cresset of the Torah!" He said to him, "Gather him and his sons (those who have left this world), and they shall join your Assembly." Rabbi Shimon said, "Time was granted to him, he was granted time" (Rabbi Chiya's time has not yet come).

The *Mashiach* said to Rabbi Shimon that he came not for the sake of the Torah, but because the "owner of wings" has come to the assembly, wishing to know what Matat had said. For Matat had revealed that the end of correction would be preceded by terrible suffering for Israel—the Heavens and the Great Sea would tremble, and the world would be on the verge of collapse, as predicted in the Talmud (*Sanhedrin*, 97): "All is broken." Hence, he raised his voice, wishing to mitigate all this upheaval.

The *Mashiach* was surprised to see Rabbi Chiya's garment (that Rabbi Chiya exists in a physical body of our world, in the property of this world), for if he had merited the appearance of Matat and his oath, he had attained the degree of complete correction of all his evil. And since he merited seeing the *Mashiach's* face, to receive the Light of *Yechida*, he had obviously completed his work in this world, and there is nothing left for him to do here. Hence, he should leave it and enter Rabbi Shimon's assembly in the Garden of Eden.

But Rabbi Shimon persuaded Rabbi Chiya that he needs to continue performing new, additional corrections in this world. And both the *Mashiach* and Rabbi Shimon explained to Rabbi Chiya what else specifically he still needed to do in this world.

60. Rabbi Chiya trembled in awe when the *Mashiach* left, and his eyes fulfilled with tears. For the *Mashiach* left Rabbi Shimon's Assembly weeping from the great desire for the final correction and redemption. And Rabbi Chiya was also anguished from the fervent desire to reach the end of correction. Rabbi Chiya cried and said: "Happy is the lot of the righteous in the other world, and happy is the lot of Rabbi Shimon bar Yochai, who has merited all of this."

Who Is Your Partner?

61. *Beresheet*: Rabbi Shimon opened: "Put my words in your mouth. How much effort should man exert in the Torah day and night, for the Creator is attentive to those who study it. And with every word that man attains by his efforts in the Torah, he builds a firmament."

The Creator gave the righteous the power of His speech. And just as the Creator creates the creature by the power of His word, so the righteous create new Heavens by its power. This is why Rabbi Shimon opened his speech by explaining the words, "In the beginning, the Creator created Heaven and earth," as the word *Barah* (created) also means "closing" and "limiting." And we must understand why the Creator had created it in such a closed form. He answers, "To put the correction of Heaven and earth in the words of the righteous, to make them His partners—participants in the creation of Heaven and earth."

There are two kinds of renewal of Heaven and earth that the Creator enclosed in the mouths of the righteous:

1. The correction of Adam's sin, the correction of the past. Even before the creation of Adam, the Creator had made a secret correction of Heaven and earth, as it is described in the beginning of the Torah, in the chapter *Beresheet*: *ZON de Atzilut* ascended to *AVI* and to *AA*, while Adam ascended to *ZON* and *YESHSUT*. As a result, Adam received the Light of *NRN de Atzilut*, for he clothed *YESHSUT* and *ZON de Atzilut*, i.e., ascended to their level.

Adam is located within the worlds *BYA* and he ascends together with these worlds. All the worlds can ascend above their permanent state or descend to their places with Adam inside of them. Adam's spiritual level and the Light that he receives are determined by his location (see page 212).

DURING ASCENT	PERMANENT STATE
	Atik
AVI	AA
ZON	AVI
Adam - Beria	YESHSUT + ZON
Parsa of the world of Atzilut	
Adam - Yetzira	Beria
Adam - Assiya	Yetzira
	Assiya

In other sources, such as the Talmud (*Bava Batra*, 58:2), this is described as Adam's ascent to the level of the sun (*ZA de Atzilut*). This Light is called "*Zihara Ilaa*" (*Zihara* is the Aramaic word for *Zohar* in Hebrew or "radiant Light" in English).

As a result of his sin, Adam fell spiritually to the level of our corporeal world (Talmud, *Hagigah*, 12:1). And instead of *NRN de Atzilut* that he used to receive before his fall, he now receives the Light from the worlds *BYA* that are below *Parsa*. And as a result of Adam's sin, Heaven (*ZA*) and earth (*Malchut*) of the world of *Atzilut* descended to the level of *VAK de ZA* and the point of *Malchut* respectively, as they descended below *Tabur de Partzuf AA*.

And the righteous that live in this world, but already exist spiritually in the spiritual worlds of *BYA*, are entrusted with the task of correcting all that transpired through Adam's fault, and to return, to renew the Heavens and the earth (*ZON de Atzilut*) and elevate them to *AVI* and *AA*—*ZA* to *AA* and *Malchut* to *AVI*, as it was before the sin. And as a result of their work, the righteous will receive the Light of the world of *Atzilut* that the corrected Adam is entitled to, for they (their souls, spiritual *Kelim* or inner spiritual *Partzuf*) are his parts.

2. However, even before the sin, Adam was not in the perfect state for which the Creator had created him. Hence, after the righteous correct the consequences of Adam's sin and attain *NRN de Atzilut*, which existed in Adam before the sin, new work awaits them—to receive new Upper Light that has yet to descend. In other words, if the first goal is to correct the sin, the second is to attain even more. It is called to "create new Heaven and earth," new properties of *ZON*, in which new, Higher Light can be received.

This new level or degree that has never been present in any *Kli* is described as "neither hath an eye seen the Creator beside thee," and the degrees which

the righteous attach to the worlds are called "new Heaven" and "new earth," for they are truly new and have never before existed in reality.

And this Heaven and earth, which the righteous correct to the level that preceded Adam's sin, during the creation (*Beresheet*), are not called new, as they've already existed and the Creator Himself corrected them even before Adam's sin. Hence, they are called renewed, and the righteous who correct them are not called the Creator's partners.

"Encloses in their mouths" implies reception of such Upper Light that was neither received by Adam nor emanated from the Creator. And now, by the actions of the righteous, which are called partners, participants and co-creators, it comes out and shines in creation. Thus we see that all the righteous are divided into two groups: those who correct Adam's sin and those who create new degrees of attainment. The latter are called the Creator's partners.

ZA is called voice and *Malchut* is called speech. When a righteous person studies the Torah and thereby raises *MAN* (by the voice and speech of his Torah) from his soul to *ZON*, his voice ascends to *ZA* and his speech ascends to *Malchut*. The voice of the Torah that ascends with *MAN* to *ZA* is called the Creator (*Kadosh Baruch Hu*).

Also, each renewed word in the Torah builds a new firmament. A word means speech, and any speech that renews the Torah by those who study it ascends in the form of *MAN* to *Malchut*, who is called "word and speech." This creates a new firmament in the form of a screen, on which a *Zivug* between the Creator and the *Shechina* is made. This is what the righteous, who study the Torah, attain by raising *MAN*!

However, renewal in the words of the Torah does not imply anything new in the voice of the Torah. For *Malchut* has to recreate herself for each new *Zivug*, for after each *Zivug*, *Malchut* returns to the state of virginity thanks to the *MAN* raised by the righteous, who constantly renew her properties, her *Yesod*—the *Kli* for the reception of Light from *ZA*. Hence, it is written that the Torah is renewed by each word, for a word (*Malchut*) is renewed by the speech of the righteous in the Torah, as, after each *Zivug*, the previous *Kli* disappears and a new one appears.

62. We have learned that just as the Torah is renewed by one's mouth, that renewal ascends and appears before the Creator. And the Creator accepts this wisdom, kisses it, and adorns it with seventy adornments. And the renewed wisdom itself ascends and settles on the head of the righteous that revive the

worlds, and then flies, soaring through 70,000 worlds, until it ascends to *Atik*, the *Sefira Keter*. And all that exists in *Atik* is concealed, Supernal wisdom.

When a person raises *MAN* from his Torah, this word, which is *Nukva de ZA*, ascends and connects to the Creator in a *Zivug* with Him. The Creator takes this word, kisses, and adorns it, and these are the two types of *Zivugim* (plural for *Zivug*) in *ZON*:

1. *Zivug de Neshikin* (kisses);
2. *Zivug de Yesodot* (bases/foundations).

Each *Zivug* consists of two *Zivugim*, for a *Zivug* on *Ohr Hochma* must clothe itself into the *Partzuf* (garment) of *Ohr Hassadim*. Therefore, a preliminary *Zivug* must be made on *Ohr Hassadim*, whose role is to become a garment for *Ohr Hochma*. This is why each *Zivug* consists of two *Zivugim*:

1. *Zivug* on the degree of *Hochma*, called *Zivug de Neshikin*, because it stands at the *Peh de Rosh* of the *Partzuf*, at the level of *Rosh* and *GAR*.
2. *Zivug* on the degree of *Hassadim*, called *Zivug de Yesodot*, because it takes place at the level of the bodies of the *Partzufim*.

Therefore, it is said that the Creator took *Nukva* in this word and kissed her, i.e., made a *Zivug de Neshikin* at the level of *GAR*, and then adorned her, i.e., made a *Zivug de Yesodot* at the level of *Hassadim*. As a result, *Ohr Hochma* clothed in *Ohr Hassadim*, and *Nukva* received the complete Light.

IN SEVENTY ADORNMENTS: the complete Light of *Nukva* is called "seventy adornments," because *Malchut* is the seventh day, and when she receives from *ZA*, her *Sefirot* become tens, just as the *Sefirot* of *ZA*; this turns *Malchut* into 7 x 10 = 70. *Mochin* (wisdom), *Ohr Hochma* is called *Atara* (adornment or crown). Hence, what she receives is called "seventy adornments." After *Malchut* receives the Light of *Hassadim*, with the help of the *MAN* of the righteous, she becomes fit to receive the Upper Light of *Hochma*, the seventy adornments.

As was said above, there are two kinds of renewal of Heaven and earth (*ZON*):

1. When everything returns to the state preceding Adam's sin. In that instance, *Malchut* is called the "word of the Torah" (*VAK*), where the Torah is *ZA*.
2. When Heaven and earth are created with a new Light, which even Adam did not attain prior to his sin. And this attainable word is called *GAR*.

It is written (Talmud, *Berachot*, 7:1) that the righteous sit with adornments on their heads, for *Malchut* ascended to adorn the head of the righteous (*ZA*)

in his *Yesod*, called *Chai Olamim* (reviver of worlds), or, rather, in his *Ateret Yesod*—the place of circumcision. And this transpires thanks to the *MAN* raised by the righteous that have already attained the Upper Light of Adam's *Zihara Ilaa*, just as Rabbi Shimon and his friends have already attained it.

Ohr Hochma is called *Ohr Haya*. Since *ZA* desires only *Hassadim*, he can receive *Ohr Haya* only with the help of his *Nukva*, *Malchut*. It turns out that *ZA* lives, i.e., receives *Ohr Haya*, only if he is in a *Zivug* with *Nukva*, called *Olam* (world). That is how the name *Chai Olamim* (reviver of worlds) originated.

Also, *Nukva*, the adornment on his head, becomes important (*Keter* – crown) because *ZA* receives this Light only thanks to his *Malchut*. Although *Malchut* was born from *ZA*, since it is *Malchut* and no other that evokes, makes reception of the Light of Life possible, *ZA* calls her his mother. Indeed, *ZA* receives *Ohr Haya* (the Light of Life) from her.

Therefore, it is written that *Malchut* flies and soars in 70,000 worlds, and after her *Zivug* with *ZA* on his *Atara* (adornment on his head), she ascends even higher, to *AA*, where the seven *Sefirot* of *Malchut*, called 70,000 worlds, become corrected, as one *Sefira* of *ZA* equals 10,000. After that, *Malchut* ascends higher still—to *Atik*. And all of these ascents of *ZON* to *Atik* transpire thanks to the efforts made by the righteous that raise *MAN*: a *Zivug* on *Atara* elevates *ZON* to *AVI*, from which they ascend to *AA* (70,000 worlds), and from there to *Atik*, the highest possible point of ascent.

It is therefore written that all the words of *Atik's* Supernal wisdom are locked, since *Malchut* receives the Upper Light upon ascending to *Atik*, and each degree that she receives from *Atik* is called "concealed," "Supernal wisdom," i.e., *GAR de Hochma*. This is because words of wisdom signify the degree of *Hochma*, and the words "concealed," "secret," and "Supernal" refer to *GAR*. Also, they are revealed only to those who attain the level of *Atik*, but not below, as *Tzimtzum Bet* (the second restriction) already exists in *AA*.

63. And when this hidden wisdom, which is renewed here in this world, ascends, she joins *Atik*, ascends and descends, enters 18 worlds, where no eye has seen the Creator besides you. They emerge from there and appear before *Atik*, complete and perfect. Meanwhile, *Atik* tests her and finds her most desirable above all else. He then takes her and adorns her with 370,000 adornments. And she, the renewed Torah, ascends and descends, and is transformed into a firmament.

During the ascent of *Malchut* to *Atik*, she joins the *Zivug* that transpires there, and creates *Ohr Hozer* (Returning Light) by accepting *Ohr Yashar* (Direct

Light) at the level of *Atik*'s properties. The ascent of *Malchut* means that *Malchut* elevates *Ohr Hozer* from herself upwards. *Malchut's* descent means that she sends *Ohr Yashar* from Above downwards. And then *Malchut* receives the hidden, secret, and Supernal wisdom. The word "joins" signifies her contact with the *Ohr Hozer* and the *Ohr Yashar* within *Atik* itself.

This *Zivug* is made in *Atik* on its *Yesod*, but not on *Malchut*, since *Malchut de Atik* is concealed until the end of correction. Like *Yesod de ZA* during its ascent to *AVI*, this *Yesod* is called *Chai Olamim*. The difference between them is that *Yesod de Atik* is called "No one else but you can see the Creator," for a *Zivug* on *Yesod* elevates *Ohr Hozer* and clothes *Ohr Yashar* with it. This screen is defined in *AVI*, below *Atik*, as wings that block the Upper Light. This shows that the screen possesses a force of restriction, law, judgment. This is why *Ohr Hozer* is also called "the Light of Restriction." Thus, *Ohr Hozer* exists in *AVI*.

Conversely, the screen in *Yesod de Atik*, of which it is said that there "the Creator no longer hides from you" (*Yeshayahu*, 30:20), while it does raise *Ohr Hozer*, it does not conceal the Creator thereby, does not have the properties of wings. This is the reason why it is called *Chai Olamim* (reviver of worlds).

Nevertheless, it remains concealed until man attains that level himself, as is written: "Only your eyes shall see the Creator." There are no wings or anything else there that conceal Him from outsiders' eyes, for no restrictions are imposed and everything is revealed. And neither are there any restrictions in *Ohr Hozer*, but only mercy and benevolence, as in *Ohr Yashar*.

The name *Chai Olamim* implies that a *Zivug* is made not on ten *Sefirot* of *Ohr Yashar* from Above downwards and ten *Sefirot* of *Ohr Hozer* from below upwards, and not on the whole of the twenty *Sefirot*, i.e., not on *Malchut* herself, but on *Yesod de Malchut*. In this instance, there are nine *Sefirot* of *Ohr Yashar* and nine *Sefirot* of *Ohr Hozer*, as *Yesod* is the ninth *Sefira*: 9 + 9 = 18 = 10 + 8 = *Yod* + *Chet*, which is pronounced in reverse order as *Chet-Yod* (*Chai*), for this is the Returning Light. The word "life" (*Chaim*) is derived from the word "alive" (*Chai*), for he who is able to make a *Zivug* on *Yesod* receives the Upper Light of life, *Ohr Hochma*.

Tremendous Upper Light manifests in *Atik* as a result of this *Zivug*. This is because all the worlds and all that inhabit them join *Nukva*, and together they attain true perfection, the level for which they were initially conceived and created by the Creator.

Hence, it is said that word flies in the firmament, which signifies the creation of *Ohr Hozer* from below upwards, which leads to *Ohr Yashar* descending from

the Creator, from Above downwards. And the clothing of *Ohr Hozer* on *Ohr Yashar* creates a firmament, because the screen that appears in *Malchut* for the creation of *Ohr Hozer* comes as a result of the good deeds of the righteous, their *MAN* (requests for spiritual ascent) aimed at pleasing the Creator. So then, after this screen makes a *Zivug* with the Upper Light, it becomes a firmament, with the help of which, the righteous attain the full height of the degree on which they have now made a *Zivug*.

This occurs because when this degree descends to the righteous through the firmament, it clothes in *Ohr Hozer* (garment of this firmament), which, together with the *Ohr Yashar* clothed within it, turn over and they descend below the screen (firmament) and thereby become attainable by the righteous.

Those righteous that have achieved such perfection that they can raise *MAN* to such exalted *Zivug* have already rid themselves of egoism completely and have no desire to receive anything for themselves. Instead, they raise their *MAN* (request) with the sole purpose of pleasing the Creator. Therefore, by their corrections (*MAN*), they correct the screen in *Malchut*, and, by creating *Ohr Hozer* in her, which ascends from the screen of *Malchut* upwards, make her capable of a great *Zivug*. This is because all that ascends is altruism, bestowal, repelling, and rejecting reception for oneself and egoistic pleasure.

Then there is a *Zivug* with the Upper Light, and the Upper Light clothes in the ascending Returning Light. This descending Upper Light clothes into the Returning Light and enters into the righteous that have raised *MAN*. The expression "from below upwards" implies the repelling of Light by a person, and "from Above downwards" designates a person's reception.

And since the Upper Light comes to man through a firmament, it takes the Light reflected from the firmament as its garment, and one receives the Upper Light clothed in Returning Light. This means that, even after one already receives the spiritual information of the entire degree, he delights in the Upper Light that descends to him only to the extent in which he can please the Creator thereby, i.e., to the extent of his strength, the magnitude of his screen, and the amount of Returning Light that clothes the Direct Upper Light.

Such reception of the Upper Light (only to the extent of the magnitude of *Ohr Hozer* created by man) is called the reception for the Creator's sake. And wherever one cannot find a way to bestow upon the Creator, he does not receive. Hence, his reception is clothed in bestowal: the Upper Direct Light is clothed in Returning Light, meaning the lower one receives only the clothed Upper Light from the Upper One, i.e., only through the firmament.

64. And thus, every deed creates firmaments that appear before *Atik*, and he calls them "new Heavens" or, rather, "renewed firmaments," concealed by Supernal wisdom. And all the other parts of the Torah that are not renewed by means of Supernal wisdom appear before the Creator, ascend and become "the lands of life" (*Artzot HaChaim*). They then descend and adorn one land. And it becomes renewed, and a new land comes into being from all that was renewed in the Torah.

The righteous are constantly raising newer and newer *MAN*, and thus receive newer and newer degrees of attainments from *Atik*, with the help of the firmaments created by the Upper *Zivug*. From these firmaments emerge new Heavens, which are renewed in the degrees of *Atik*. These exalted attainments of the righteous are therefore called the hidden secrets of Supernal wisdom, for they descend clothed in the garments received from the firmaments.

Malchut is called "earth" and *Bina* is called "the lands of life" (*Artzot HaChaim*). When *Malchut* attains all the degrees of *Bina*, she acquires the name "the land of life." *Malchut* is also called the "new land," for she exchanges her own properties for those of *Bina*. And everything that was previously *Malchut* now becomes *Bina*.

Therefore, it is written that in the future, *BON* will become *SAG*, and *MA* will become *AB*, for Heaven is *ZA* that now ascended to the degree of *Atik* (*AB* or *Hochma*). The earth, *Nukva de ZA*, *Malchut*, became *SAG*, *Bina*. Hence, the new land and the new Heavens are *Malchut* and *ZA* that became *SAG* and *AB*, *Atik* and *AA*.

65. It is written, "When the new land and the new Heavens, which I make." It is not written, "I have made," in past tense, but rather "I make," in present tense, for they are constantly made from the renewal and secrets of the Torah. And it is written of this: "And I shall place it in your mouth, and in the shadow of your hands' garments, that I may take the Heavens, and lay the foundations of the land" (*Yeshayahu*, 51:16). It is simply said "Heavens," for it implies the Heavens renewed by the Torah.

Everything that is described in the Torah is written in the present tense, as there is no time in the spiritual; everything is written with regard to the one who attains the Torah at that given moment. This is what *The Zohar* wants to stress here: the matter concerns man's constant work on himself, on his nature. And the righteous that have already attained the Upper Light continue creating newer and newer Heavens and lands, as is written, "The righteous ascend from summit to summit," and this process is infinite.

66. Rabbi Elazar said, "What is the meaning of 'in the shadow of your hands' garments?'". He answered, when the Torah was passed to Moshe, tens of thousands of Supernal angels appeared so as to raise him with the flames of their mouths, but the Creator protected him. So now, when the renewal in the Torah ascends and appears before the Creator, He protects it and shelters the one who performed it, so as to prevent the angels from finding out and envying him, until new Heaven and earth are made out of this renewal in the Torah. Hence, it is said, "To take the Heavens and lay the foundations of the land from the shadow of your hands' garments." It follows that all that is concealed from the eyes achieves a supernal result. This is why it is said, "In the shadow of your hands' garments." Yet, why should it be concealed from the eyes for the sake of a supernal result? Hence, it is immediately said, "So that I may take the Heavens and lay the foundations of the land." As we have learned—so that new Heavens and earth will appear out of this concealment.

The phrase "In the shadow of your hands' garments" alludes to *Ohr Hozer*, the garment that stems from the firmament, clothing and covering of the *Ohr Hochma*. Like a shadow, this garment conceals *Hochma* from outsiders' eyes, so they do not know what is inside. Why are High Degrees concealed from angels? So they would not envy man, for when the angels, which are made of a very light material (without egoism), look at one who is righteous and see his negative properties, they envy him for the High Degree that he has achieved. They then begin slandering that righteous, the properties that they discover in him. This brings harm to the righteous.

Therefore, when a degree clothes into the garment of a firmament (*Ohr Hozer*), this garment measures the degree itself, its magnitude, to prevent man from receiving more than his intention for the Creator's sake allows, i.e., only to the extent of *Ohr Hozer*. Thus, he is protected from the angels' envy and from their ability to harm his spiritual condition, for he becomes equal to them in his properties: his Returning Light makes him equal.

Like everything else that fills the worlds, *Melachim* (angels) are man's inner properties and forces. In order to avoid harming himself by wishing to attain Higher Degrees before he has acquired *Ohr Hozer*, these degrees must be concealed. However, in addition to *Ohr Hozer*, one should exercise caution against his desire.

This explains the rule: "The eye sees and the heart covets," and man would not be able to protect his intention, to keep it for the Creator's sake alone, and would desire to receive for himself. However, once clothed in the garment of

the firmament, he can be certain that he will not receive above his intention to receive for the Creator's sake.

Let us briefly examine how a desire is conceived in man. One looks at something for the first time, not yet knowing what he is going to see. It is as if an object accidentally falls into his field of vision. Naturally, no ban can be imposed on it, as this occurrence is not dependent on man; thus, it is neither rewarded nor punished.

However, when looking at it for the second time—here, man already has freedom of choice. And if the second look is going to result in the desire to receive pleasure, it is forbidden. If man cannot restrain himself, and looks for the second time, his eyes send a signal to his heart, and the heart begins to desire. Thus, man has the power to decide whether or not to allow the desire to be born within him. This is the meaning of the phrase: "The eye sees and the heart covets."

67. He said to these gates and to the words that were set one upon the other in the renewed Torah: "Who are you with? You are my partners. Just as I make the Heavens and the earth with My words, as it is written, 'By the Creator's word were the Heavens made,' so you create new Heavens and earth by your labor in the Torah."

The properties of reception are called "gates," because, like open gates, they are always ready to receive. "Words" are the properties of bestowal, of raising *MAN* to the Creator. The phrase "Set one upon the other" signifies one clothing the other, and so occurs reception for the sake of bestowal.

68. However, if one were to claim that the renovation of the Torah by one who does not even know what he is saying creates a firmament, then look at one who is not familiar with the secrets of the Torah: since he renews the Torah without having sufficient knowledge, all that he renews ascends, and the reverse side of man (male part of the impure force), and the false tongue (from *Nukva* of the impure force, called *Tehom Raba*—great abyss) comes toward him. This reversed man skips 500 *Parsaot* (measures of distance) to receive this renewal of the Torah, takes it and makes a false firmament out of it, called *Tohu* (abyss).

As we already know, the righteous raise *MAN* to please the Creator. This is called the "words of the Torah," for the words are renewed as a result of the Upper *Zivug*, and *ZON* receive a new Light from this *Zivug*, to the extent that they come to merit the renewal of Heaven and earth by their actions. They thereby become the Creator's partners—fellow workers, for, just like Him, they renew Heaven and earth with their words.

Although one who is not familiar with the secrets of the Torah (the ways of the Creator) so as to know how to protect himself and to not harm the Higher Degrees tells himself that his intention is for the exalted goal, he deludes himself, for he does not know that which his soul surely knows—that his intentions are for himself. Terrible punishment awaits him, for he allows the impure forces to destroy those who labor in the Torah. *The Zohar* explains: if one does not know the exact meanings of the words, i.e., if he raises *MAN* to the great *Zivug* without a thorough understanding of all the intricate details of the act, the reverse man and the false tongue capture his word.

Klipot (one's impure forces) also consist of male and female parts. The male part is called "fruitless return," and the female part is called "falsehood." The male part of the *Klipa* is not as bad as the female part. And when it is by itself, it does not prompt one to lie by the Creator's name; on the contrary, goodness strikes his eye, yet the eye itself is evil. And he who falls into the hands of the male impure force uses the Creator's name in vain, for he detaches himself from the Creator and receives no Light from Him, i.e., he utters words and seemingly acts, but fruitlessly, for these actions are not the screen's interaction with the Light.

Hence, the sages said: "The Creator says of all who is proud: He and I cannot be together" (Talmud, *Suta*, 5:1), for his intentions are to receive everything for himself, for his own benefit, for his pride and vanity, as the sensation of one's "I" is the greatest manifestation of pride. Hence, man falls under the power of the evil eye. Consequently, the *MAN* that he raises receives no response from Above, and he utters the Creator's name in vain. Therefore, the male part of the impure force is called empty, fruitless, false, vain, unsuccessful, and futile, for the Creator cannot unite with him due to the dissimilarity of their properties.

If, however, one feels not his similarity to the Creator, but rather his oppositeness in properties from Him, and perceives himself as the most evil of all, he can then lower himself before the Creator, suppress all of his properties out of hatred for them, and the Creator Himself will perform the remaining part of his correction. However, one who is proud not only fails to understand the extent of his remoteness from the Creator, he actually believes that he is entitled to receive more than others, and that the Creator owes him something.

Nukva de Klipa is called "falsehood." After one falls into the net of the male part of the impure force, the latter makes a *Zivug* with its *Nukva* (impure, bitter, and evil force), which, as a result of its connection to the male part, falsifies the Creator's name, descends and instigates man, and then ascends, complaints

against him, and takes his soul. However holy this soul was, *Nukva de Klipa* grabs all of it for itself.

Naturally, this refers to one who works on himself and advances spiritually, for whom working for the Creator's sake is his life's calling. Yet, he may occasionally fail to observe precisely all the restrictions, and thus find himself in such states. An ordinary person, however, who neither works on himself nor studies Kabbalah, is obviously entirely unrelated to either pure or impure spiritual forces.

For example, the male impure force says that one must study the Torah, but then steals the results of his work for itself. As a result, man loses interest in his studies, and must once more consolidate himself in his efforts and advancement. And although he attains the Creator and the revelation of Light to a certain degree, it is nonetheless fruitless, for all of his attainments vanish from him, and he gains nothing from them.

Therefore, the Torah refers to it as the "reverse man," for initially he ate and drank and said "Go," i.e., raise *MAN* to the Creator and receive the Light for the sake of the exalted goal, but not for yourself. Thus, it pretends that it is not the impure force, but its opposite. However, due to its property called "fruitless return," it then makes a *Zivug* with its *Nukva* (the great abyss), which steals man's soul and destroys him with its falsehood, and man is left without even the slightest part of his soul that is holy and pure!

Hence, it is written that he skips through 500 *Parsaot*: initially, *ZON* of the impure forces have only *VAK* in *ZA* and a point in *Malchut*. Consequently, they can only be equal to *ZON de Atzilut* in their *Katnut* (small state), when they are also *VAK* and a point, and have neither the power nor the place to connect to *Bina*.

Nevertheless, thanks to the *MAN* raised by the lower ones, the male impure force is given the opportunity to skip through *ZAT de Bina*, which sustain the pure and holy *ZON*. *ZON* contain *Sefirot HGT NH* (*Netzah-Hod*) = 5 x 100 = 500, since a *Sefira* in *Bina* equals 100. And this occurs thanks to the *MAN* raised by one who is uncertain of his intentions (whether or not he acts for the Creator's sake).

The "reverse man" then makes a *Zivug* with his *Nukva* on this false *MAN*, and receives the Upper Light for the construction of his *Partzuf*, much like the spiritually pure Heavens that were created on the pure *MAN*. Also, the new Heavens created on the impure *MAN* are called "reverse," "empty." And since the impure *Malchut* took part in this, these Heavens are called *Tohu* (abyss/chaos).

69. And this reverse man then flies across the empty firmament, traversing 6,000 *Parsaot* in one bound. And as soon as this empty firmament stops, an impure woman emerges at once, seizes onto this empty firmament, and partakes in it. She leaves it and slays hundreds of thousands, for as long as she remains in this firmament, she has the authority and power to fly and traverse the whole world in an instant.

All that stems from the empty firmament stems from the impure force, which is correspondingly opposite the Supernal, holy wisdom of *Ohr Hochma*. The *Sefira Hochma* equals 1,000, and so it is written that it flies across the firmament in 6,000 = six *Sefirot HGT NHY* of *Partzuf Hochma*, each of which equals 1,000.

After the new heavens of the impure male part, called the "empty heavens," were completed, the power of its female half, *Nukva* ("the great abyss"), was revealed. Her force attacked the firmament with falsehood by the Creator's name; she soared through the sky, and the heavens were then called *Tohu*.

Since *Nukva* of the impure forces partakes in this firmament, she becomes stronger and grows even more than the male level of the impure part. This is because the male impure part reaches up to *VAK* of *Hochma*, which equals 6,000 *Parsaot*, whereas *Nukva* grows to the full ten *Sefirot*, i.e., the entire world.

Therefore, she is immensely powerful and can destroy many, for, as Rashi says, "The Creator created one opposite the other." And just as new, Holy Heavens and lands are created thanks to the *MAN* raised by the righteous, new, impure heavens and lands are created through the *MAN* raised by those who do not know exactly how one should work for the Creator.

70. It is written of it: "Do not facilitate fruitless transgression." Transgression is related to the male part, and is as heavy as wagon shafts. What is this transgression? It is the impure *Nukva*. With reins she draws the male impure part to fruitlessness. And then, as a result, a transgression is committed, as the male part draws itself towards this *Nukva*, who grows strong and flies off to slay people. And many does she slay. And who is it that caused all this? It is those that study the Torah, but do not attain *Ohrah* and *Morah* (Light and bestowal). May the Creator be merciful to them!

As was already mentioned above, the male impure part is not as evil as the female part. This is so because it makes itself similar to the holy part of the creature; hence, it is called fruitless. However, due to this similarity, it has great power to ensnare man, as, for example, just as the sages do, it encourages people to study the Torah. Yet, its goals are different from that of the Creator; it wants to receive wisdom (*Hochma*), and not to become altruistic.

And after one is caught in its toils, the male impure force makes a *Zivug* with its impure *Nukva*, and, like heavy wagon shafts, they pull man into an abyss so great and dark that he doesn't even realize that he is in darkness. On the contrary, he considers himself wise and righteous. The male part only catches man, binds him, and then brings him to the impure *Nukva* and casts him at her feet. Only then does he falter, falls into the great abyss and perishes.

71. Rabbi Shimon said to his friends: "I beg of you not to utter any discernments from the Torah, no matter what you may hear from the Great Tree of Truth, so that you would not assist the impure *Nukva* in slaying multitudes of people for naught." They all opened and mouthed: "Save us, O Merciful One! Save us, O Merciful One!"

Rabbi Shimon said that if you have attained the discernment yourselves, then you are allowed, but if not, you must listen to the Great Tree (the great learned sage, whose wisdom and purity can be trusted) to learn how to work for the Creator.

72. Come and see, the Creator created the world by the Torah. And He looked into the Torah not once, not twice, not thrice, and not four times. Only after that did He create the world. This should show people how not to err.

73. Opposite these four times, the Creator saw, counted, prepared, and investigated what He had created. It is therefore written, "*Beresheet* (In the beginning) *Barah* (created) *Elokim* (the Creator) *Et* (the)"—four words, corresponding to the four above. And then, it is written: "Heaven"—opposite all four words, for the Creator looked into the Torah before He began to manifest His thought into reality.

The four words signify four time periods or four *Sefirot H-B-ZA-M*. "Saw" designates *Hochma*, "counted"—*Bina*, "prepared"—ZA, and "investigated"—*Malchut*. After these four, the Creator created what He created.

We find the same in the Torah: *Beresheet* is *Hochma*, *Barah* is *Bina*, *Elokim* is ZA, and *Et* (the) is *Malchut*, which includes everything from *Aleph* to *Tav*—all the letters and all the properties. Hence, she is designated in the Torah by the word *Et* = *Aleph-Tav* (from the first letter of the Hebrew alphabet, *Aleph*, to the last, *Tav*). And after these four, He created the Heavens and the earth, i.e., revealed the next, lower degree, below *Malchut*.

The Donkey Driver

74. Rabbi Elazar, the son of Rabbi Shimon, was on his way to visit his father-in-law, Rabbi Yosi, the son of Lakunya, and Rabbi Aba accompanied him. A man followed behind them, driving their donkeys. Rabbi Aba said, "Let us open the gates of the Torah, as it is time to correct our path."

In Aramaic, the language in which *The Zohar* was written, "driver" means "one who pricks." This is because the donkey driver's function amounts to forcing the donkeys to move by pricking them with the edge of his stick.

75. Rabbi Elazar opened and said, "It is written: My Sabbaths you are to observe." Let us see: the Creator created the world in six days. And each day would reveal His deeds, and gave strength to that day. When did He reveal His deeds and give them strength? On the fourth day of creation, for the first three days were concealed completely, and would not be revealed. The fourth day arrived, and He revealed the deeds and forces of all the days.

The phrase "He gave that day strength" means that He gave everything to the day of *Shabbat*. For the six days are *Sefirot HGT NHY* that reveal on *Shabbat* (*Malchut*) the work and the forces that were carried out during these days.

Yet, if the deeds of all the days are concealed, and only reveal at their end, on *Shabbat*, then why is it written that they are revealed on the fourth day of creation? The thing is that *Malchut* is called both the fourth and the seventh days: she is fourth with regard to the first three *Sefirot HGT*, called the "Patriarchs" (*Hesed* is Avraham, *Gevura* is Yitzchak, and *Tifferet* is Yaakov), and seventh with regard to the six *Sefirot*, after three additional *Sefirot*, called the "Sons": *Netzah* is Moshe, *Hod* is Aaron, and *Yesod* is Yosef.

Malchut herself is King David—the day of *Shabbat*. *Malchut* grows and gradually accumulates her corrections in two principal stages, called *Ibur* (conception). The first three days correspond to *Ibur Aleph* (the first conception), and the

second three days correspond to *Ibur Bet* (the second conception, *Gadlut*, the reception of *Ohr Hochma*).

In other words, *Malchut* is gradually created from *Sefirot HGT* of ZA in three days, and forms on the fourth day as the *Sefira Netzah de* ZA. Hence, at this stage in her growth, *Malchut* is referred to as fourth from the Patriarchs. And then *Shabbat* comes to our land (*Malchut* is called both land/earth and *Shabbat*). The state that *Malchut* achieves as a result of her growth from *Sefirot NHY* of ZA is called *Shabbat* on earth. And this state she attains as the seventh *Sefira* from all the *Sefirot* of ZA.

The first three days are not revealed in *Malchut*, for as long as a *Partzuf* lacks *Malchut*, it is defined as concealed or secret. The weekdays are defined so. And when *Malchut* completely attains the degree where she stands, she thereby attains herself. This state is defined as *Shabbat*.

However, if *Malchut* receives from the six *Sefirot de* ZA, shouldn't they (the six weekdays) be more important than *Malchut-Shabbat* (inferior *Sefira* with regard to those she receives from)?

The truth is that all the weekdays constitute individual degrees of correction (weekdays' work) that are devoid of *Malchut*. Hence, they are called "weekdays," for a *Partzuf* without *Malchut* is considered a closed degree, unable to receive Light, and is therefore deprived of holiness. After all, in the absence of *Malchut*, there is no GAR of the Light, *Ohr Hochma*. And only when *Malchut* is revealed in the *Partzuf* (signifying the arrival of *Shabbat*) is the holiness of the ENTIRE degree revealed; ENTIRE, because all six days receive what they have earned, and the Light shines in all the weekdays thanks to them alone.

When the first three days of creation *HGT* emerged before the emergence of *Malchut*, these three *Sefirot* were devoid of Light, i.e., they were concealed. And when *Malchut* appeared, the fourth day arrived, and the importance and holiness of all four days manifested, for *Malchut* complements the entire degree, and the perfection of creation becomes revealed thanks to her. In the language of Kabbalah, this is described in the following way: all six days of creation are *Ohr Hochma*, and *Shabbat* is *Ohr Hassadim*. *Ohr Hochma* is present on weekdays, but cannot shine for lack of *Ohr Hassadim*, and when *Ohr Hassadim* arrives on *Shabbat*, all the *Ohr Hochma* shines thanks to this *Ohr Hassadim* of *Shabbat*.

76. There is fire, water and air—*HGT*—the three first days of creation. Although they are the initial Supernal foundations of all that will follow, their actions are not revealed until the earth, meaning *Malchut*, reveals them. Only then does the work of each of the Supernal foundations reveal itself. Hence, the power of the first three days is revealed only on the fourth.

77. However, the third day may be better described as one that reveals the creation of the first three days, as it is written: LET THE EARTH BRING FORTH GRASS. That is to say, the revelation of the earth's (*Malchut*'s) deeds already took place on the third day. Yet, although it was written on the third day, *Tifferet*, it was actually the fourth day, *Malchut*. *Malchut* joined the third day, for *Tifferet* and *Malchut* are inseparable. And then the fourth day revealed its deeds—to elucidate the work of each and every one of *HGT*, for the fourth day is the "fourth leg" of the Supernal Throne (the *Sefira Bina*), whose four legs are *HGTM* (*Hesed*, *Gevura*, *Tifferet*, and *Malchut*).

Malchut reveals the holiness and spiritual power of the three days. Therefore, *Malchut* ascended and joined the third day, so as to reveal by the unity of these three days (three lines) their exalted spiritual essence.

It is hence written that the deed is revealed on the fourth day, for *Malchut* alone completes their revelation at the conclusion of the three days. And afterwards, three more days emerge, which are *NHY*. After the revelation of the holiness of the first three days, *HGT*, called the "Patriarchs," which are the foundation of *ZA*, *ZA* enters them (his main part is manifested), and the time comes for the Sons (*NHY*, the last three of the six days of creation) to be born.

This is why it is written that *ZA* is defined as the fourth leg of the throne of *Bina*, and the throne remains imperfect and incomplete until its fourth leg (foundation) manifests. Indeed, *ZA* is incomplete until *Malchut* manifests within him, i.e., until the fourth day arrives. And only after the emergence of *Malchut* can *ZA* father the Sons—the three final days of creation.

78. All of the actions of all the *Sefirot*, both on the first three days of creation, *HGT*, and on the last three, *NHY*, are dependent on the day of *Shabbat*, *Malchut*, *GAR* of the entire degree of *ZA* and its perfection. Hence, it is written, AND THE CREATOR RESTED ON THE SEVENTH DAY, *SHABBAT*. This refers to the fourth leg of the throne, as the seventh and the fourth days are both *Malchut*. Only the fourth day is *Malchut* that includes the *Sefira Tifferet* of *ZA*, from his chest upwards. Also, the seventh day is *Malchut* of the entire *ZA*, and they merge together face to face in a *Zivug*.

Although the first three days, *HGT*, end with the fourth day (the result of their actions), they nonetheless remain not entirely complete; their perfection manifests only on *Shabbat*, together with the last three days, *NHY*.

It is therefore written that *Shabbat* is the fourth leg of the throne, even though it is the seventh day, for, although it emerges after the Sons, it also completes the deeds of the Patriarchs, as the first three days did not complete

their corrections on the fourth day, and a seventh day, *Shabbat*, is needed to complete them.

The reason for this is that on the fourth day, *Malchut* is in the state of *Katnut*, called the small phase of the Moon. As a result, the Moon (*Malchut*) returns to the state called *Shabbat*, when all the Light of all the days of creation manifest and shine within her. This is why the Light of the first three days of creation becomes revealed only on *Shabbat*.

79. Yet, if *Shabbat* is *Malchut*, then why does the Torah say, "My Sabbaths you are to observe," implying two? It is written of the two parts of *Shabbat*: the night (*Malchut*) and the day (ZA) that shines in *Malchut*. Thus, there is no division between them, for they merge face to face in a *Zivug*, and are therefore called two Sabbaths.

He asks: two *Malchuyot* (plural for *Malchut*) of the fourth and the seventh days are completely separate, as is written, "You shall keep my Sabbaths," implying two? Yet, when we clarify that the fourth day manifests in perfection only on the seventh day, it becomes clear that there is only one *Shabbat*. But what is meant here is ZA and *Malchut* that shine in the holiness of *Shabbat*, for this day is the male, bestowing part (*Zachar*) that manifests in the female part (*Malchut* or *Nukva*). Hence, they are called Sabbaths (plural). However, by merging in perfection, they become a single whole. As a result, ZA also assumes the name of *Shabbat*.

80. Following behind them with the donkeys, the donkey driver asked: "Why is it said, 'You shall fear sanctity?'" They replied: "This refers to the sanctity of *Shabbat*." The donkey driver asked: "What is the sanctity of *Shabbat*?" They replied: "It is the sanctity that descends from Above, from *AVI*." He said to them, "If that is so, then *Shabbatot* (plural for *Shabbat*) are without sanctity, for sanctity descends on it from Above, from *AVI*." Rabbi Aba answered him: "It is indeed so." And it is said: "And call *Shabbat* a delight, a holy day dedicated to the Creator." *Shabbat* and a holy day are mentioned separately. The donkey driver asked: "If that is so, then what does a holy day mean to the Creator?" He replied: "That is when sanctity descends from Above, from ZA, and fills *Shabbat*, *Malchut*." The donkey driver objected, "But if sanctity descends from Above, then *Shabbat* itself is not a holy day. And yet, it is written, 'You shall sanctify *Shabbat*,' meaning *Shabbat* itself." Rabbi Elazar said to Rabbi Aba, "Leave this man alone, for there is much wisdom in him, of which we do not know." So he said to the donkey driver, "Speak, and we shall listen."

The donkey driver's question is this: if *Shabbat* is ZA, then why is it described as holy? After all, sanctity is the property of *AVI*, and only *AVI* are called holy.

Hence, he objected that *Shabbat* should be separated from sanctity. *Shabbat* (ZA) is not holiness in itself, but because it receives holiness from Above, from *AVI*. That, which ZA receives from *AVI* is what is called the Creator's holiness.

81. The donkey driver opened and said, "It is written: *Shabbatot*, i.e., there are usually two. And this alludes to the border of *Shabbat*, which is 2,000 *Amah* (cubits) in each direction from the city. This is why the word *Et* was added before the word *Shabbatot*, which designates the plural form—both the Upper *Shabbat* and the lower *Shabbat* joining into one."

Although it is said: "Man shall not leave his place on the seventh day" (*Shemot*, 16), i.e., the singular form is used, in many places in the Torah, the word *Et* is used; for example, in the sentence: "***Et*** 2,000 *Amah* in each direction from its place." The word *Et*, consisting of the first and the last letters of the alphabet, *Aleph* and *Tav*, designates *Malchut* entering into union with ZA, which signifies the state of *Shabbat*; hence, the Light of *AVI* becomes revealed and shines (as a supplementary luminescence) upon ZON. This is because *AVI* are called "two thousand," and so the word *Et* is present here to designate a supplement of Light to *Shabbat*.

There exist a *Shabbat* Above and a *Shabbat* below: the Upper *Shabbat* is *Partzuf Tvuna*, and the lower part of *Partzuf Bina*, whereas the lower *Shabbat* is *Partzuf Malchut*, *Nukva de* ZA of the world of *Atzilut*. In the world of *Atzilut*, *Partzuf Bina* is divided into two *Partzufim*: the Upper Part of *Bina* is called *Partzuf AVI* and the lower part of *Bina* (the part where she receives the Light from the Upper Part so as to pass it to ZA) is called *Partzuf YESHSUT* (*Israel Saba ve Tvuna*) or simply *Tvuna*. The relationship between *Bina-AVI* and *Tvuna* is similar to that of ZA and *Malchut*. *Bina* is called the "Upper World" and *Malchut* is called the "lower world." On *Shabbat*, ZON ascend to *Bina*, ZA to *AVI*, and *Malchut* to *Tvuna*.

On *Shabbat*, *Malchut* merges with *Tvuna*. However, this does not mean that no difference is left between them, for *Malchut* receives the Light from *Tvuna* only because she ascends to *Tvuna's* level. Yet, at her place on the last, lowest degree of the world of *Atzilut*, *Malchut* is unable to receive the Light from *Tvuna*. And to the extent that *Malchut* cannot yet receive the Light from *Tvuna* in her regular state, she is defined as "closed."

Also, *Tvuna* suffers from *Malchut* being closed because while in her place, *Malchut* cannot receive the Light from *Tvuna*, for the revelation of *Tvuna* is possible only through *Malchut*. On *Shabbat*, *Tvuna* and *Ima* join to form one *Partzuf*, which is not closed. Yet, since its Light shines only when *Malchut* ascends to it, *Tvuna* feels the closed state of *Malchut*, and suffers, too.

82. One *Shabbat* was left, unmentioned Above, and felt ashamed. She said to Him, "The Creator of the universe, from the day I was created, I am called *Shabbat*, but there is no day without night." The Creator replied to her: "My daughter, you are *Shabbat*, and I have given you this name. But now I am surrounding and adorning you with the most exalted adornment." He then raised His voice and proclaimed, "Those who sanctify shall fear. And this is the night of *Shabbat* that radiates fear." But who is she? It is the merging together of I (*Malchut*, the nights of *Shabbat*) with the Creator Himself (ZA) into a single whole. And I've heard from my father that the word *Et* refers to the boundaries-borders of *Shabbat*. *Shabbatot* (two Sabbaths) denote a circle and a square within, which total two. According to them, there are two sanctities we should mention during the *Shabbat* blessing: *Vayechulu* consists of thirty-five words, and *Kiddush*, too, consists of thirty-five words. Collectively, they make up to the seventy names of ZA, with which ZA (the Creator), and *Malchut* (the Assembly of Israel) adorn themselves.

83. Since the circle and square are *Shabbatot*, they are both included in the instruction, "My *Shabbatot* you are to observe." However, the Upper *Shabbat* is not included in the instruction "Observe," but rather in "Remember." For the Supernal King, *Bina* is as perfect as memory. This is why *Bina* is called "King," whose perfection lies in peace and in memory. Hence, there is no contradiction Above.

Malchut de Malchut is called the central point of creation, and receives no Light even on *Shabbat*, as, being a *Man'ula* (lock), she is closed to the Light. And the entire Light enters her only in the form of *Miftacha* (key), into *Yesod de Malchut*, in *Malchut* that joins *Bina* with her properties, while *Malchut* herself is therefore referred to as "locked."

This central point of creation is the only thing that the Creator created, and is comprised of all the creatures, including human souls. And she argues with the Creator that in the beginning of creation, in the world of *AK*, the entire Light was revealed and shone upon the creatures thanks to her, for there was no other *Malchut* in the world of *AK*, except for the central point. And only due to *Tzimtzum Bet* (second restriction), now in the world of *Atzilut*, was she restricted and closed to the reception of Light.

And this is a great and wonderful secret, for, as *Malchut* objects, even on the first day, it is said: "And there shall be evening, and there shall be morning—one day." (*Beresheet*, 1:6) In other words, unity is revealed in both night and day together. Yet, why is the night of the first *Shabbat* not mentioned in the

Torah, and only the words "on the seventh day" are used? The Creator replied to *Malchut* that a future *Shabbat* is implied—*Shabbat* of the seventh millennium, when the day of *Shabbat* will come and remain forever.

Meanwhile, during the 6,000 years, the Creator elevates *Malchut* to *Bina*, and as a result, she receives Supernal Adornments, greater than the ones she had had in the world of *AK*. For there she acted as the end of all *Sefirot*, but now she has risen to act in the place of *GAR*, in *AVI*, which are called "holy of holies."

If *Malchut* is in *Yesod*, the lack of *Ohr Hochma* is felt. But if *Malchut* ascends to *AVI* (where *Ohr Hassadim* is present, and there is absolutely no need for *Ohr Hochma*), this state is defined as perfect.

Malchut is called "fear," for she was restricted to refrain from receiving the Creator's Light within her desire to receive pleasure. Therefore, she does not receive the Light from Above within her desire to receive pleasure. Instead, she receives the Light only in *Ohr Hozer* (Returning Light), when she refuses to use her egoism.

This occurs in the following way: first, *Ohr Yashar* (Direct Light) comes from the Creator to *Malchut* and wishes to enter her (*Malchut* feels both the delight and her own desire to receive and enjoy it). Secondly, by wishing to be like the Creator, *Malchut* repels the Light (prohibits herself from receiving the delight).

This renunciation of egoistic pleasure is called *Ohr Hozer* (Returning Light), because *Malchut* repels the Light (pleasure) from her. Thirdly, after *Malchut* has created *Ohr Hozer*, she begins to receive *Ohr Yashar* in it (her new desire to receive only because the Creator wants her to). This reception is possible because *Malchut* has an anti-egoistic force, will power, called a screen.

The spiritual world is a realm of sensations, desires, and forces, not vested in shells-garments, like the corporeal bodies in our world. Similarly, all the characters depicted in Kabbalah do not designate any images; rather, they demonstrate interactions of forces and properties.

Therefore, a circle implies that the Light shines completely unrestrictedly in every place and to the same extent, so there can be no change in its radiance. A square or a rectangle indicates restrictions, which create differences between the sides: right and left, top and bottom. Hence, the head has a round shape with regard to the rectangular shape of the body, for the *Rosh* (head) is free of restrictions, but *VAK* (body) are not.

Shabbat is a spiritual state, when *ZON* ascend to *AVI* and clothe them. As a result, the lower *Shabbat* (*ZON*) and the Upper *Shabbat* (*AVI*) merge into one.

The Upper *Shabbat* (*AVI*) is designated by a circle, and the lower *Shabbat* (*ZON*) is designated by a square. On *Shabbat*, *ZON* merge with *AVI*, depicted as the square's ascent and insertion into the circle.

Ohr Hochma is designated by the letter *Ayin*. Since *Ohr Hochma* is revealed only during the ascent of the lower *Shabbat* to the Upper, *Ohr Hochma* is divided into two parts: one half for the Upper *Shabbat*, and one for the lower. Hence, the passage of *Vayechulu* (*Beresheet*, 2:1) consists of thirty-five words that refer to half of the Light of the Upper *Shabbat*, whereas the blessing itself consists of thirty-five words that refer to half of the Light of the lower *Shabbat*. And the common soul, called the "Assembly of Israel" or *Malchut* (*Shabbat*), is adorned with this Light.

Since the circle and the square merge and assume the name *Shabbatot* (two *Shabbats*), the Light of both the circle and the square is defined as protecting—GUARD. And, although the word GUARD alludes to restrictions and borders that one must observe and fear violating, whereas the Upper *Shabbat* (designated by a circle) has no restrictions and borders, due to the joining of the two *Shabbatot* into one, there still appeared restrictions and borders.

The Upper *Shabbat* is called REMEMBER, and not OBSERVE, as it is completely free of restrictions. However, since it merged with the lower *Shabbat*, called OBSERVE, it, too, needs to GUARD, which normally relates to *Malchut* alone. Only due to *Malchut's* ascent to *Bina* did the need to guard, which is present in *Malchut*, arose in *Bina*. But *Bina* herself remains only in the property of REMEMBER, for only egoistic desires to receive pleasure need GUARDING.

The Upper *Shabbat* (*Bina*) is designated by the letters *MI* = *Mem-Yod*. The lower *Shabbat* (*Malchut*) is designated by the letters *MA* = *Mem-Hey*, and has the form of a square, which implies a presence of controversy between its properties—the right and the left sides, which give it its square form.

84. There are two types of peace below: one is Yaakov (*Tifferet*), and the other is Yosef (*Yesod*). Therefore, PEACE is written twice in the greeting: "PEACE, PEACE to the distant one and to the near one." "The distant one" refers to Yaakov, and "the near one" refers to Yosef. Or, as it is written, "From afar I see the Creator," "Came to a stop far in the distance."

"Below" signifies *ZON*, containing one of the properties, Yaakov or the *Sefira Tifferet de ZA*. *ZON* also contain the property called Yosef, or *Yesod*. Both these *Sefirot* indicate the place of a potential *Zivug* between *ZA* and *Malchut*, for Peace signifies *Zivug*. The Upper *Zivug* (Yaakov) is intended for reception of *Ohr Hochma* from Above, and the lower *Zivug* (Yosef) fills *Malchut* only with *Ohr Hassadim*.

It was already mentioned that it is impossible to receive *Ohr Hochma* without it being clothed in *Ohr Hassadim*. *Ohr Hochma* or the *Zivug* that is made on it is therefore defined as distant, for it must first be clothed in *Ohr Hassadim* before it can receive *Ohr Hochma*. Hence, it is written, "From afar I saw the Creator."

The lower *Zivug* is called "the near one," because the *Partzuf* receives *Ohr Hassadim* without any preliminary actions. Furthermore, with the help of this *Ohr Hassadim*, the *Partzuf* subsequently receives *Ohr Hochma*. This is why the word "peace" is used twice: "Peace, peace to the far and to the near"—a greeting to Yaakov and Yosef, respectively, both of whom take part in the great *Zivug* (the reception of *Ohr Hochma*) in *ZA*.

These two greetings are defined in *ZON* as a square, as there is controversy between them, defined as the controversy between the right and the left sides, and they end in the letter *Hey*—*Nukva* or *Malchut*, whereas the Upper *Nukva* (*Bina*) ends with the letter *Yod*, which designates not the female part, but the male. Hence, there is no controversy in her.

Even the notions of "near" and "far" do not exist in *Bina* herself, for she refers to *GAR*, perfection, and *GAR* can receive *Ohr Hochma* nearby, meaning they do not need to clothe in *Ohr Hassadim* beforehand, but can receive *Ohr Hochma* without *Ohr Hassadim*. Hence, it is said that the Upper *Malchut* is the King, who has peace. Thus, unlike *ZON*, two notions of peace are absent in him.

85. "From afar" is the Supernal Point, standing in His palace, of which it is said, "You are to guard." "You shall fear My sanctity" refers to the point standing in the center, which must be feared more than anything, for its punishment is death, as it is written, "All who transgress in it shall perish." Who are these transgressors? They are those who have entered the space of the circle and the square, and committed a sin. Hence, it is written, "You shall fear!" This point is called "I," and there is a prohibition on its revelation, called *HaVaYaH*. "I" and *HaVaYaH* are a single whole. Rabbi Elazar and Rabbi Aba dismounted from their donkeys and kissed him. They said, "So great is your wisdom, and yet you drive donkeys behind us! Who are you, then?" He replied to them: "Do not ask me who I am, but let us go on and study the Torah. Each of us will speak his wisdom so as to illuminate our path."

The distant point refers to the point that opens the way to the *Partzuf* for thirty-two streams of *Ohr Hochma*. And this is the letter *Bet* in the first word of the Torah—*Beresheet*, called the "point in the hall," from which *Ohr Hochma* descends to *ZON*, when *ZON* ascend to *AVI*. For then, the two *Shabbatot* (the

Upper—*AVI* and the lower—*ZON*) merge. It is written about them: "I saw the Creator from afar," for *ZON* cannot receive *Ohr Hochma* without being clothed in *Ohr Hassadim*.

Hochma and *Bina*, called the "point in the hall," are referred to as "distant from *ZON*," for they need the garment of *Ohr Hassadim* from the lower world, *Nukva*, called *MA*. *Malchut* of the world of *AK* is the central point, called the "lock," whereas *Malchut* of the world of *Atzilut* (the point in the hall) is the "key," as the Light from *ZAT de Bina* (*YESHSUT*) can be received in it.

The circle is called *AVI*, the square—*ZON*. *ZON* ascend to *AVI* and thus the square enters the circle. As a result, two properties appear in *Malchut* of *AVI*: the "lock" (*Malchut de Malchut*, the central point or *Malchut de AVI*), and the "key" (the point in the hall, *Yesod de Malchut* or *Malchut de YESHSUT*). *Malchut de AVI* is called space, for she is unattainable, and he who wishes to fill her with Light is punished by death. It is written about it: "You shall fear My sanctity."

The point itself is called "I," and *AVI* is *HaVaYaH* that merges with it. And they are defined as a single whole; hence, the point itself is referred to as *AVI*, meaning that it is characterized as holy, as the property of *AVI*.

As was already mentioned before, *The Zohar* and the entire Torah speak exclusively of spiritual degrees, the structure of spiritual worlds, and the revelation of the Creator's governance to us. There is not a word in the Torah that refers to our world. The whole Torah is, as it is said, "The Creator's sacred names." And those who reduce it from its spiritual heights to the corporeal level with their commentaries cast it down completely.

Rashi says that the Torah only speaks in human tongue, but it tells us of man's spiritual paths toward his Creator. Therefore, when we read that one Rabbi went to visit another, the real meaning is that one spiritual degree, called, for example, Rabbi Elazar, passes to another spiritual degree, called, for example, Rabbi Yosi.

ZA has his own *AVI*, who are called the Upper *AVI*. The wife of *ZA* (*Nukva* or *Malchut*) contains *AVI*, too, called *YESHSUT*. First, *ZA* attains the *AVI* of his wife (*YESHSUT* or *Ohr Hassadim*). Then it rises to a Higher Degree and attains the *AVI* themselves—*Ohr Hochma* (also called *Ohr Haya*).

The righteous who ascend the spiritual degrees are the constituents of *Partzuf ZA*. Since the degree of Rabbi Elazar and Rabbi Aba is *Ohr Hassadim* (the Light of *Neshama*), this ascent means it went to (spiritually) see (in *Ohr Hochma*) another spiritual degree.

In the spiritual worlds, the donkey driver constitutes a special spiritual force that helps the souls of the righteous move from one spiritual degree to another. Without this help sent by the Creator from Above, it is impossible to exit your degree and ascend to the next. Hence, the Creator sends a Higher soul from Above to each of the righteous (those who wish to ascend). Each receives his own, according to his degree, properties, and purpose.

And so, at first the righteous fails to recognize this exalted soul; he considers it low, that it leeched onto him on his spiritual path. Such state is called *Ibur*—conception of the righteous' soul. Since the Higher soul has not yet completed its assistance and purpose, it is not yet perceived by the righteous for what it really is.

However, after it completes its task in its entirety, and brings the righteous' soul to the Upper Degree for which it is intended, the righteous then reveals the exalted properties of the soul that helped him. This is referred to as the revelation of the soul to the righteous.

In our case, the soul that was sent to help the souls of Rabbi Elazar and Rabbi Aba was the soul of Rabbi Hamnuna-Saba—a very exalted and perfect soul, the Light of *Yechida*. Yet, initially, it is revealed to the righteous in its smallest scope, called *Ibur*, conception (in sensations). Hence, they perceive it as the level of a spiritual donkey driver—a simple soul.

The Hebrew word for donkey is *Hamor*, which also means matter, *Homer*! Thus, one who can control his donkey, his body, his desires, ascends above matter as a spiritual being. And since he wishes to ascend above matter in his desires, he is considered a righteous. However, here, *The Zohar* speaks of Higher Degrees.

The donkey driver's task is to take the riders, mounted atop of their donkeys, from place to place; yet, he walks in front of his donkeys, thereby leading them through spiritual degrees. Since every word in the Torah has several meanings, due to the multiplicity of the Upper Roots (wherefrom word notions descend), the notion of a "donkey driver" is more precisely referred to as a "donkey guide," and implies properties that are coarse, sinful, and most base.

Therefore, Rabbi Aba said: "Let us open the gates of the Torah, for the time has come for us to correct our path," that is, to open their souls with the help of the secrets of the Torah, so their path would be correct and lead them to the Creator. Rabbi Elazar then began to discuss a passage from the Torah that says, "You shall observe my *Shabbatot*," as he stood at this degree (the Light of *YESHSUT*) in his properties. He therefore concluded that *Shabbat* itself is the property of *ZON*, which has not yet reached the property of sanctity, but only

receives the Light of *YESHSUT* on *Shabbat*. It is written about this Light, "You shall fear my sanctity," for when *Ohr Hochma* passes from *YESHSUT* to *ZA*, it evokes fear in them.

And here they receive the donkey driver's help, who reveals to them the secret of *Ohr Haya*. He explains that the phrase "You shall observe my *Shabbatot*" signifies the Upper and the lower *Shabbatot*, which come together, due to the ascent of *ZON* to *AVI*. As a result, *ZON* themselves become holy (the square within the circle) and acquire the properties of *Bina*: mercy, altruism, *Ohr Hassadim*. Hence, it is written with regard to them: fear not and observe. For *Ohr Haya* repels foreign, impure forces and desires, and all restrictions are lifted on *Shabbat*; hence, there is no fear.

And, according to the donkey driver's explanation, the phrase "You shall fear My sanctity" refers only to the central point that is used in *GAR de AVI*, in *GAR* of *Ohr Haya*, which is unattainable and where fear does exist.

At that, the soul of the donkey driver has fulfilled its role, for it brought them to the attainment of *Ohr Haya*. Only then did they merit the attainment of the height of the soul that had helped them, since they attained its revelation and were thus able to appreciate it.

This is why Rabbi Elazar and Rabbi Aba dismounted from their donkeys and kissed him, for the attainment of the Upper One is defined as a "kiss." However, this exalted soul has not yet finished aiding them: it must still help them attain *Ohr Yechida*. Yet, since the attainment of *Ohr Haya* already provides perfection, they've already attained thereby the degree of the son of Rabbi Hamnuna-Saba.

The level of Rabbi Hamnuna-Saba himself is the degree of attainment of *Ohr Yechida*. Therefore, by attaining only *Ohr Haya*, they mistakenly thought that the soul guiding them belongs to the son of Rabbi Hamnuna-Saba. However, after the donkey driver had revealed to them the secret of the attainment of *Ohr Yechida*, they realized that their companion is none other than Rabbi Hamnuna-Saba himself.

And the reason why they could not recognize him before is that the powers of the helping soul cannot be seen until its role is fulfilled. Hence, they asked him to reveal his name, but he told them not to inquire about his name, for without having completed all the corrections, they do not merit the revelation of the secrets of the Torah. And he must help them in their studies of the Torah, for he still needs to illuminate their path, as they have not yet attained the desired goal.

86. He said to him: "Who appointed you to walk here and be a donkey driver?" He replied: "The letter *Yod* waged war with two letters, *Chaf* and *Samech*, for me to come and join. The letter *Chaf* did not want to leave its place because it has to support those who fall, for without a screen, they cannot survive."

87. The letter *Yod* came to me alone, kissed me and wept with me. It said to me, "My son, what can I do for you? I disappear from many good deeds and from secret, supernal, basic letters. But I shall return to you and will be of help to you. And I shall give you two letters that are more exalted than those that have disappeared—the letters *Yod* and *Shin*. They shall become for you a treasury that is forever full. So, my son, go and drive the donkeys. And that is why I am here in this role."

As we already know, the donkey driver is an auxiliary force given to someone who wishes to ascend to a higher spiritual degree on his path toward the Creator, just as donkeys carry people on their backs, thereby helping them travel from one place to another. As this happens, the righteous one falls from his previous degree and enters the embryonic state of the new degree, just as the soul that came to help him. However, the property of *Ibur*-embryo (*Ibur* is also derived from the word *Haavarah*, crossing) means that all the Light that it had in the previous degree disappears upon the conception (*Ibur*) of a new, Higher Degree.

And that is what they wanted to know of the donkey driver: "How did the Creator bring you here in the state of *Ibur*, in our state of *Ibur*, as a result of which the Light in us has disappeared? Who lowers you from the Higher Degrees?" And that is why the donkey driver replied that the letter *Yod* waged war against the letters *Chaf* and *Samech*, to join with them. The degree of *Hassadim* is called *Samech* (*Ohr Neshama*).

"When the time has come for you to attain *Ohr Haya* (*Yod* from *HaVaYaH*, the degree from which I descended to help you to attain *Ohr Haya*), *Hochma* really wanted to connect *Ohr Neshama* (that was previously in you) to me. And here *Yod* wages war against *Chaf* and *Samech*. *Malchut* of the Upper *Partzuf* clothes in the lower *Partzuf*, designated by the letter *Chaf*. There used to be *Ohr Neshama*, and now there is *Ohr Haya*, whereas *Yod*, which desires *Ohr Neshama* as well, merges with it, and rejects the *Chaf*."

This is so because the connection between the degrees, from the Highest Degree in the world of *Atzilut* to the end of the world of *Assiya*, is realized only by *Malchut* of the Upper One descending to the lower one and clothing in it. *Malchut* of the Upper One herself cannot descend from her degree of *YESHSUT*

(the degree of *Neshama*) even for a moment, as the chain connecting the degrees would be instantly broken.

The property of *Samech* is the property of the Light itself, which the soul receives from *Sefirot HBD HGT* of *AVI* (above the *Chazeh*), and which *AVI* pass to *ZON* when the letters are in *Katnut*, and support them (the Hebrew word for support is *Somech*, derived from the letter *Samech*) so that *ZON* will not fall from the world of *Atzilut*.

The letter *Chaf*, *Hassadim*, is unwilling to leave its place and join *Hochma*, as it needs to connect the Upper *Partzuf* to the lower one. Thus, it must always remain in its place, for all the degrees are constant, and only the soul changes while moving from one degree to another within the worlds. This is why the soul is called the "inner part" with regard to the world (the external part)—the soul exists and moves about within the world by changing its properties.

Hence, the Light of the soul did not wish to join the letter *Yod* (degree of *Hochma*, the soul of Rabbi Hamnuna-Saba) as it descended to help Rabbi Elazar and Rabbi Aba. This is because they needed a new Light that would build a new degree within them, the degree of *Ohr Haya*, whereas each new degree is built from scratch, from the state of *Ibur* (conception). As that happens, the entire previous degree with all of its Light disappears. Similarly, in their case, the new degree starts with *Ibur* and reaches the level of *Haya*. This resembles a seed that must first abandon its present form and rot, in order to become a tree afterwards.

It is therefore written that it came to me without the Light of *HBD HGT de AVI*, called *Samech*, the Light of *Hassadim*. *Samech* is the property of mercy, a selfless desire to give, pure spiritual altruism. Hence, it is unwilling to join *Yod*, *Ohr Hochma*. Yet, *Ohr Hochma* cannot enter and fill the *Partzuf* without first being clothed in *Ohr Hassadim*, for this clothing of *Ohr Hochma* in *Ohr Hassadim* means that the *Partzuf* receives *Ohr Hochma* not for itself, but for the Creator's sake. But *Ohr Hassadim*, *Samech*, does not wish to receive anything within itself; it wants nothing to do with *Ohr Hochma*! This is why the letter *Yod* wept, being unable to fill the *Partzuf* with its Light, for *Hassadim* refused to accept *Hochma*.

It is written in this regard: Hence, I must now disappear, and you, the donkey driver, go to the state of *Ibur*, to rebuild the degrees of gradual development of a new *Partzuf*-state with you: *Ibur* (embryo), *Leidah* (birth), *Yenika* (nursing), and *Mochin* (maturity).

And know that such is the order of creating (begetting) each new degree: every time one is to attain a new degree, he must undergo (in his properties) a complete disappearance of the previous degree (level of attainment, Light), and

begin anew. He must receive new attainments, from the lowest new degree, *Ohr Nefesh* (*Ibur*), to *Ohr Ruach* (*Yenika*), and so on, as though he had never attained any spiritual level at all.

It is impossible to take with you anything from a previous degree. Hence, one must start anew from the lowest level of *Ibur*, called THE DONKEY DRIVER. *Ohr Haya de AVI* is called *YESH* (*Yod-Shin*), where *Yod* is *Hochma* and *Shin* is *Bina*. And, of course, they are more important than the *Ohr Neshama* that was in the *Partzuf* before them.

88. Rabbi Elazar and Rabbi Aba rejoiced, wept, and said, "You sit on the donkey, and we shall drive it." He replied to them, "Have I not told you that it is the command of the King that I act as I do, until the other donkey driver appears" (this hints at the *Mashiach*, who, as it is said, will appear poor and riding a donkey). They said to him, "You have not even told us your name! Where do you dwell?" He told them, "My dwelling place is wonderful and very precious to me. It is a tower that soars in the air, grand and unique. Only two live in this tower: the Creator and I. That is the place, in which I dwell. And I am exiled from there in order to drive the donkeys." Rabbi Elazar and Rabbi Aba looked at him, and his words were unclear to them, for they tasted sweeter than manna and honey. They said to him, "Perhaps you will tell us the name of your father, so that we could kiss the earth at his feet?" He responded, "What for? It is not my habit to boast of the Torah."

After they have attained the greatness of the donkey driver's degree, they could no longer bear his small state of *Ibur*, which he inhabited for their sake. Hence, they told him that since they have already attained *Ohr Hochma*, he has done enough and can leave the state of *Ibur*. And should a need arise to add anything else to them, they would be able to enter *Ibur* on their own, and he does not need to suffer for their sake.

However, the donkey driver warned them beforehand to not ask him his name, for they still require revelations of secrets of the Torah. Once again, he hinted that it is the degree of *Ohr Yechida* that they lack, which is implied here. This degree signifies the reception of the Light of the King Messiah's face, which he mentioned by hinting at the poor donkey driver, as described by a prophet (*Zachariah*, 9:9). And he is commanded by the Creator to help them attain *Ohr Yechida*.

This is why they asked him about the type of his soul: "For you did not wish to reveal your name, as we have not yet received from you that which we must

attain. But if so, at least tell us where you live, what is your degree? At least then we will know what we lack, what else we must receive, attain from you."

He replied that his place is much higher than his present location, for now he himself cannot attain his own individual level. This is a result of the Upper *Partzuf* descending to the place of the lower one and becoming completely identical to it, and while there (in that state), the Upper *Partzuf* can no longer attain its own level. The tower that soars in the air is *Bina*, *Hassadim*. The *Mashiach*'s tower (the great tower) designates the time (state) of ascent to *GAR de AA*, when *Ohr Hochma* is available.

89. But the place of my father's dwelling was in the Great Sea. And he was a big fish that continually circled the Great Sea, from one end to the other. And he was mighty and he grew old, until he swallowed up all the other fish in that sea. And then he released them, and they were thriving and filled with all of the very best of the world. And it was in his power to swim across the entire sea in one instant. And He pulled him out and hauled him in with an arrow, like a warrior, and brought him to the place that I told you about, to the tower that soars in the air, but he returned to his place and disappeared in that sea.

The concealed *Zivug* is called *Shaar HaNun* (the 50th gate). The Great Sea is *Malchut*. All the *Zivugim* from *Partzuf Atik de Atzilut* and below do not include the Great Sea in its entirety, all the *Sefirot* of *Malchut*, but only the first nine *Sefirot* of *Malchut*. Moreover, none of the *Zivugim* include *Malchut de Malchut*.

This *Sefira*, *Malchut de Malchut*, is the only creation, because all the other *Sefirot* constitute properties of spiritual forces and desires above *Malchut*, existing in and referring to the Creator, the sole purpose of which is the correction of *Malchut de Malchut*. The only *Zivug* on this *Malchut* exists in *Atik*, and it will be revealed to all only at the end of correction.

Rav Hamnuna-Saba emerged from this concealed *Zivug* in *Atik*; hence, the donkey driver calls him "my father." And he says that his father lived in the Great Sea, as this *Zivug* was on the entire *Malchut*, on *Malchut de Malchut*, called the "Great Sea."

Yet, if one were to argue that all *Partzufim* make a *Zivug* on the Light with a screen that stands before *Malchut*, then that *Zivug* was made on the 50th gate, on all the parts of the desire, on the full depth of the Great Sea (*Malchut*), down to the very last of her desires and properties, from *Keter de Malchut* to *Malchut de Malchut*, from end to end of the Great Sea. Nevertheless, this occurs only

In *Partzuf Atik de Atzilut*, but not below it. And this is not the donkey driver himself, but his father.

This occurs because the great *Zivug* absorbs all the other particular *Zivugim* ("swallows all the other fish in the Great Sea") and all the souls in all the worlds, for they are all much weaker than it. Hence, it is as though they do not exist in its greatness and might. And since it includes absolutely everything, they are all called by the name *Nunin*, from the letter *Nun* (50).

This indicates that after all the major corrections that follow this great *Zivug*, all those Lights and souls, absorbed during its *Zivug*, return and are born anew for eternal life, for they are completely filled with Light as a result of the great *Zivug,* when the Light absorbed them completely.

All the *Zivugim* below *Partzuf Atik* stem from unifications of the *Sefirot* with one another. These unifications are defined as interruptions in a *Zivug*, whereas the *Zivug* in *Atik* is direct and without unification. Thus, it is defined as "instant," for it goes on uninterrupted. It is therefore written that "he crosses the entire sea in an instant," without any garments-unifications. And it mounts an attack, for there is great power of reception of *Ohr Hochma* in this *Zivug*; hence, he said: "Begets, like an arrow in the hands of a warrior."

It is written of this *Zivug* in *Partzuf Atik*: "No one else but you saw the Creator." However, no birth is possible without the forces of resistance, since, as is written: "The seed that is not shot like an arrow does not beget." (Talmud, *Hagigah*, 16). Hence, after he had begotten me and hid me in the Great Tower, he returned to his concealed *Zivug*.

90. Rabbi Elazar contemplated his words and replied: "You are the son of the Holy Source, you are the son of Rabbi Hamnuna-Saba, you are the son of the Source of the Torah, and you drive donkeys behind us!" They wept and kissed him, and continued their journey. Then he said: "If it pleases our master, let him reveal his name to us."

It is written "looked," because sight signifies *Hochma*, and no other words, such as "said," "heard" (*Bina*) or "thought" could be used in its stead. Since they have not yet attained to the full extent of perfection what the donkey driver had told them, and their attainment reached only as high as *Ohr Haya*, they were delighted with what was begotten by Rabbi Hamnuna-Saba, for Rabbi Hamnuna-Saba is *Ohr Yechida*.

He asked him to reveal his name, that is, to receive his degree, for the attainment of a name denotes the attainment of the spiritual degree. Therefore, the saying, "the entire Torah consists only of the Creator's names," means that the

entire Torah constitutes the degrees that one must attain, up to the very highest, called "Love" ("Introduction to The Study of the Ten Sefirot," items 70-71).

Each degree in the attainment of the Upper Worlds has its own name. All the Creator's names: Moshe, Pharaoh, Avraham, the Temple, Sinai—every single word in the Torah—are degrees of perception of the Creator, degrees of attaining Him, for nothing exists besides man and his Creator. Everything else that exists in the world, as it seems to us, are the various degrees of our perception of the Creator Himself. He may appear to us as this world, and He may appear as the world of *Assiya*, as *Yetzira*, *Beria*, *Atzilut*, or He may be revealed completely, without partial concealments of the spiritual world or total concealment of our world. Thus, the word *Olam* (world) is derived from the *Haalamah* (concealment).

91. He opened and began. It is written, "Benayahu (Benaiah) Ben (the son of) Yehoyada (Jehoiada)." This narrative is beautiful, but it serves to show us the exalted secrets of the Torah. And the name Benayahu Ben-Yehoyada indicates the secret of the Light of Wisdom, *Ohr Hochma*. *Ben Ish Chai* is the righteous who revives the worlds. *Rav Paalim* means that He is the Master of all that transpires, and that all the forces and Supernal Troops stem from Him. He is called the Creator of Force, the Master of all, and He is in everything.

It is written in Prophets: "Benayahu, the son of Yehoyada," (*Shmuel* II, 23:20). Here, *The Zohar* reveals to us the exalted secrets of the Torah, for the holy name of Yehoyada consists of two: *Yod-Hey-Vav*, the first three letters of *HaVaYaH*, and *Yeda* (knowledge).

Keter of the world of *Atzilut* is called *RADLA* (unattainable head), whereas *Atik* itself surrounds all the other *Partzufim* of the world of *Atzilut*—*AA*, *AVI*, and *ZON*. *Atik* is called *Makif* (surrounding), for the other, lower *Partzufim* cannot attain it or its *Zivug*. Moreover, they cannot attain anything that comes from it. In other words, there is nothing descending *from Atik* to the lower *Partzufim*. Even *AA* is concealed from them; hence, it is called the "concealed *Hochma*." However, it is not defined as unattainable, like *Atik*, for it contains a *Zivug* on *Ohr Hochma*. Nevertheless, this Light does not descend to the lower ones, but only a small luminescence from it, called *He'arat Hochma*, reaches them.

And all the Light that fills the worlds through the 6,000 years comes from *AVI* and *YESHSUT*, who are called *Hochma* of the thirty-two paths or thirty-two forces (*Elokim*) of creation, i.e., thirty-two types of *He'arat Hochma*. This Light of *Hochma* is the result of *Bina's* ascent to *AA*, where she receives *Ohr Hochma* and shines downward. Therefore, all the Light of *Hochma* that is revealed through

the 6,000 years, before the end of correction, is no more than the Light of *Bina*, which received *Ohr Hochma* upon ascending to *AA*.

AA is called *Yeda* (knowledge) because it gives *Ohr Hochma* to *Bina*, and knows all the routes of *Ohr Hochma* into *Bina* and through her on to the lower ones. While making a *Zivug*, *AA* itself does not pass its Light downwards, but as *AVI* ascend to *AA*, they receive *Ohr Hochma*, called "thirty-two streams" or "paths of wisdom," which can be attained by the lower ones.

Everything that is written in *The Zohar* refers to all the souls in general. However, there are exceptions that are not normally studied. There exist special, exalted souls that merit becoming a *Kli*, *MAN* for the great *Zivug* of *RADLA* after their exile, and to receive from this *Zivug* in the Upper World the degree of *Yechida*. These are the souls of Benayahu Ben-Yehoyada, Rabbi Hamnuna-Saba and a very few chosen others. These exalted souls reveal themselves to the righteous in this world, and as a result, the righteous merit delighting in *Ohr Yechida*, which shines only in such exalted souls, while still being in this world.

Therefore, the name of Benayahu Ben-Yehoyada indicates that it stems from the inner wisdom, the unattainable Light of *Hochma* of *Atik*. This name also causes the concealment of the Light of *Hochma*, for the name Yehoyada: *Yod-Hey-Vav* + *Yeda* means that only he who attains the first three letters *Yod-Hey-Vav* of the Creator's name *HaVaYaH* shall attain Him, and no other shall.

Therefore, this name remains concealed in its place. At first, the donkey driver explains the quality of this *Zivug* in *Atik*—its height, the power of the Light that emerges onto it in *Rosh de Atik*, which the name of this *Zivug*, "*Ben Ish Chai Rav Paalim ve Mekabtziel*," indicates. And then he explains what is concealed and what descends to the souls.

It was already stated that this *Zivug* takes place at the end of the correction of the entire *Malchut*. Hence, it includes all the individual *Zivugim* and the degrees that emerge on them through the 6,000 years. All the Lights accumulate into one. All the types of *MAN* combine into one and ascend to ask for this *Zivug*, which includes all the suffering and punishments gradually accumulated during the 6,000 years.

Hence, the height and greatness of this *Zivug* and the degree of Light that emerges from it are infinite, and it destroys all the impure forces once and for all. *Yesod de ZA*, from which the Light of this *Zivug* (the combination of all the Lights over the full course of the 6,000 years) is emanated, is called "*Ish Chai Rav Paalim*"—a vivid man of many actions. However, *Malchut*, which contains within

her all the *MAN*, suffering, and work performed during the 6,000 years, is called *Mekabtziel* (gathering one).

The Zohar also calls it *Tzadik Chai Olamim*—the righteous, who revives the worlds, for it thereby points to the *Sefira Yesod*, which gives the Light to *Malchut*. The *Sefira Yesod* does not have a place to receive the Light for itself. Hence, it lives (*Chai*) only to pass the Light to *Malchut*. This is why it is called *Tzadik* (the righteous one), who revives the worlds (*Chai Olamim*).

Its other name, *Rav Paalim* (performing many actions) indicates that it includes all the *MAD* of all the good deeds and all the degrees that were revealed through the 6,000 years. This is because all these degrees are now being revealed all at once in a cumulative, integrated Light, as they leave *Yesod* and enter *Malchut*. And since *Yesod* now gathers all the Light that was emanated during the 6,000 years into one, and passes it to *Malchut*, this action determines its name—*Rav Paalim.*

92. *Rav Paalim* is also *Mekabtziel*—the Exalted Tree, gathering and performing many actions, Supreme Above all. Where did it come from? From which degree did it originate? Once more, the source indicates—from *Mekabtziel*, for it is an exalted and concealed degree that none has seen. It includes everything, for it gathers all of the Upper Light within it, and everything originates from it.

Malchut-Nukva is also named *Mekabtziel*, for she receives and gathers all the Light from *Yesod* within herself. Hence, *Yesod* is called *Rav Paalim*. The degree that emerges onto this *Zivug* is called the "Supreme and Exalted Tree" that originated from *Yesod* and entered *Malchut*. *The Zohar* goes on to explain that to show us the quality and the origin of this exalted degree, the name *Mekabtziel* (gathering) is used; *Yesod* accumulates the Upper Light and passes it to *Nukva*. And both *Yesod* and *Malchut* are called *Mekabtziel*.

And the degree that emerges onto this *Zivug* of *Yesod* and *Malchut* is called "None but you has seen the Creator." This degree emerges after the complete correction has been achieved, at the moment of attachment of the final correction that completes them all. Therefore, this degree is defined as all-inclusive, for it collects all the Light over the full course of 6,000 years, and thereby manifests at once in its true perfection.

93. All of the degrees gather in this Supernal, Sacred, and Concealed Hall, where everything is concealed. All of the worlds are inside that hall. All the holy forces are sustained and revived by it, and all are dependant on it.

The Zohar speaks of *Rosh de Atik*, where all the degrees and all the Light of all the worlds are concentrated and concealed. It further explains how this *Zivug* can occur up to the final correction, so it would combine all the degrees emerging one after another during the 6,000 years. And it would emerge instantly during the 6,000 years of the world's existence, when the degrees are in a state of constant ascents and descents, for as soon as a new degree, a new attainment of the Creator, of the Light, is revealed, the present degree disappears. This occurs due to the sin of the lower ones, who cannot retain this degree permanently (world—*Olam*, from the word *Haalamah*—concealment. The complete revelation of the Creator to His Creatures will take place at the end of the 6,000 years; thus, the world-concealment will cease to exist).

So, whenever a degree disappears, it does so only from the sensation of one who attains a new degree. In reality, this degree ascends to *Rosh de Atik* and hides there, so as to, by joining other degrees, be manifested at the end of correction.

In the same way, *Atik* gathers all the degrees revealed in the world during the 6,000 years, and conceals them within itself until the time of the end of correction comes; WHEN IT CORRECTS THE LAST PORTION OF WHAT IT MUST CORRECT, AND THUS CANNOT NO LONGER SIN. AND IT NO LONGER NEEDS TO SIN TO CORRECT THE NEXT PORTION OF EGOISM; HENCE, THIS FINAL DEGREE REMAINS PERMANENTLY AND DOES NOT DISAPPEAR. Then, *Atik* gathers all the degrees, and they all manifest simultaneously.

Everyone has his own *Partzuf Atik*. How can one accelerate his advancement along the degrees of correction in this world and in the spiritual worlds? It is written in the Talmud that an old man bends as he walks, as if he's looking for something that he had lost.

An old man symbolizes someone of wisdom, *Hochma*, for even without having lost anything, he looks beforehand for things he can correct in himself, and thus finds them. Hence, he does not require the previous degree of attainment to disappear from him. And if one does not discover new egoistic properties in need of correction within him, his previous degree disappears and a new one begins. However, this process is considerably slower than when one acts like an old man in search of shortcomings.

Throughout the 6,000 years, *Atik* is defined as unattainable. Therefore, its head is called *RADLA* (an abbreviation for the Aramaic words, *Reisha de Lo Etiada*, the "unattainable head"), whereas the name *Atik* is derived from the word *Ne'etak* (isolated) from the lower ones, for it does not shine upon them.

And, although it accumulates within all the Lights that emerge from it itself and become revealed in the lower worlds, the Light of the end of correction remains concealed nonetheless. It follows that after each degree disappears due to the sins of the lower ones, it ascends to *Rosh de Atik* and conceals itself there.

However, *Guf de Atik*, from its *Peh* downward, is located inside all the other *Partzufim* of the world of *Atzilut*, i.e., it is attainable by them. Thus, by clothing in the *Partzufim* of the world of *Atzilut*, *Atik* shines through them and gives the Light to them and to all the lower worlds of *BYA*. And any Light that shines on creation during the 6,000 years comes only from *Guf de Atik*, and not from some other spiritual object.

We usually say that whatever is present in the *Rosh* of a *Partzuf* manifests in its *Guf*. This is also true with regard to all the *Partzufim* of the world of *AK* and all the other *Partzufim* in all the worlds, except in *Partzuf Atik*! This is so because *Atik* remains in *Tzimtzum Aleph* and descends down to our world. However, with regard to other *Partzufim* below it, *Atik* acts as though it is in *Tzimtzum Bet*, making a special *Zivug* on itself and the Light from it descends to the lower worlds.

The Light that comes to revive the worlds is called "sustenance" or *Ohr Hassadim*, and the Light that comes to stimulate the growth of the *Partzufim*, to turn a small *Partzuf* (*Katnut*) into a big one (*Gadlut*) is called *Ohr Hochma*. Both these Lights originate in *Guf de Atik*. *Ohr Hochma*, which makes a *Partzuf* big, is called the Light that elevates the *Partzuf*, for the lying position is called *Ibur* (embryo), the sitting position is called *Katnut* (small), and the standing position—*Gadlut* (big).

94. He slew two—Ariel and Moav (Moab). Two Holy Temples existed thanks to *Atik* and received from it: the First Temple and the Second Temple. Since *Atik's* disappearance, the process that stemmed from Above had ceased. It is as though he struck and destroyed them.

Only *Malchut de Malchut* must be corrected, and nothing else. All the other properties do not require correction. This *Malchut de Malchut* is *Malchut* of *Olam Ein Sof* (the World of Infinity), *Behina Dalet*, *Nukva de ZA* or *Partzuf BON*—the Creator's only creation, the will to receive (pleasure) for oneself. It is this desire that caused the breaking of the *Kelim* (vessels)—the sin of Adam.

And all the work of the righteous during the 6,000 years concerns the correction of *Malchut*, so she becomes precisely as she was prior to the breaking of the *Kelim* and the sin of Adam. As a result, the great *Zivug* on *Tzimtzum Aleph* in *Rosh de Atik* will be revealed. The Light of this *Zivug* enables man to sort and separate his impure desires from the pure ones, and thus forever rid himself of

the impure egoistic forces. This is exactly what Prophet Yeshayahu writes about: "He will eradicate death forever" (*Yeshayahu*, 25:8).

Since *Malchut*, *Partzuf BON* of the world of *Atzilut*, is completely corrected already and does not require any further corrections, her *Partzuf BON* ascends to the level of *Partzuf SAG* of the world of *AK*. Thus, *Malchut* completely attains the properties of *Bina*.

However, meanwhile, after the great *Zivug* in *Atik*, but before the ascent of *Partzuf BON* to *SAG*, the Light of *Atik* stops shining. As a result, the two Temples were destroyed. The two temples are the two Lights of *Hochma*: the Light of *AVI*, *Ohr Hochma de Haya* that shines in the First Temple, and the Light of *YESHSUT*, *Ohr Neshama* that shines in the Second Temple. And all the Light that Israel received from *Atik* disappears.

However, all these destructions and disappearances of Light are corrections and milestones on the path to deliverance and complete correction. They signify not devastation, but creation of perfection, as they are precisely those final corrections that bring *BON* back to *SAG*.

Since all the roots and sources of what transpires in this world exist in the spiritual realm, and must all manifest once in our world, every spiritual root must "touch" its branch in our world, and it does not matter when this occurs. In the spiritual world, everything unfolds in accordance with a strict cause-and-effect process, whereas in our world those same consequences can manifest at a completely different time.

An example of this is the destruction of the First and the Second Temples. While this event has already transpired in our world, in the spiritual world it occurs only when the last stage of correction is attained. Due to the complexity of time-transcending notions, we will examine this matter in another book. However, one way or another, only our inner spiritual properties can become the Temple in which we will feel the Creator and in which He will forever dwell!

At the end of correction, *Ohr Haya* and *Ohr Neshama* will be called the First and the Second Temples, respectively. Also, until the end of correction, *Ohr Haya*, which is received on the *Zivug* of *Malchut* and included in *Yesod*, is called *Shabbat* (Sabbath), while *Ohr Neshama* is called *Hol* (weekdays). As we can see, there is absolutely no connection between these Lights and the days of the week in our world.

After the destruction of the spiritual Temples (the disappearance of Light), they will be recreated from Above by the screen of *Bina*, called "Heaven." This is because the screen of *Partzuf SAG* is a property of absolute mercy and is completely

unrestricted in its actions, desiring only to bestow and refrain from receiving *Ohr Hochma*. Thus, it is beyond the influence of any restrictions and limitations.

As a result of this *Zivug*, the two Temples will be restored forever, and "the Light of the Moon (*Malchut*) shall be as the Light of the Sun (*Bina*)" (*Yeshayahu*, 30:26). The Light of *Bina*, which is now the Light of ZA (called "the sun"), will be seven times more powerful, as *ZAT de Atik*. From there, this Light will descend to *AVI* and create the first seven days of creation, for ZA (the sun) will become like *AB* and contain the Light of *Guf de Atik*. *Malchut* will become like ZA and receive his Light, the Light of the sun.

At the end of correction, a *Zivug* on *Malchut* herself (the primordial, but corrected egoism) will transpire, and all the particular *Zivugim* that were made on all the Lights through the 6,000 years (made not on *Malchut*, but on her inclusion in *Yesod*) will thereby disappear.

The Temple will be restored from Heaven, for *Bina* herself does not wish to receive *Ohr Hochma*. And it will not occur because she cannot, but because she does not want to. This degree is referred to as "in the hands of Heaven." For example, it is written in the blessing on the new moon: "Life, which contains the fear of Heaven, and the fear of sinning." This life is above our reasoning and desires, for it is said that faith must be "above reason"; otherwise, sins will ensue.

Thus, one desires nothing more than to go by faith above his reason and desires, for he is afraid to sin. However, there exists an even Higher Degree: when he no longer fears sinning, as he now has a screen, but still prefers to proceed by faith above reason and desires, for he yearns to be dissolved in the Upper One.

The reason for the Light's disappearance from *Guf de Atik* prior to these corrections is that the two *Malchuyot* (*Bina* and *Malchut*, called *SAG* and *BON*) no longer exist. After the great *Zivug* of *Atik*, *BON* were annulled along with the screen of *SAG*, as *Guf de Atik* contains the connection between *Bina* and *Malchut*, designed for their interaction during the 6,000 years.

As a result of such interaction between *Bina* and *Malchut*, an opportunity arises to partially, gradually correct *Malchut*. In this mutual *Zivug* with *Malchut*, which is merged with *Bina* (*Bina's* properties), *Atik* first creates *AA* and then all the other *Partzufim* of the worlds of *Atzilut* and *BYA*.

And since the screen of *Malchut* (*Masach de BON*) now disappears, the screen of *Bina* (*Masach de SAG*) disappears as well, as they are merged together. In the absence of *Malchut* and the screen, this *Zivug* stops, and all the Light of *Guf de Atik* emanating from this *Zivug* on the mutual screen of *Malchut* and

Bina disappears. Therefore, all the Light that descended from its *Guf* (called Temples) disappeared.

In *Rosh de Atik* there is a *Zivug* on *Malchut* of *Tzimtzum Aleph*. Merged with *Bina* and existing for 6,000 years, the screen of *Malchut* disappears. As a result, the Light disappears as well. *Malchut* has yet to ascend to *SAG* to receive her perfection, as there is still no new Light. This complete absence of Light is called "destruction." However, *Malchut* then receives the Light of *AVI*, and the worlds of *BYA* merge with the world of *Atzilut*.

95. And the Holy Throne (*Malchut*) is overthrown. Hence, the prophet Yechezkel (Ezekiel) wrote, "I am in exile," signifying that the degree called "I," which is *Malchut*, is in exile. Why? "By the river *Kevar*." *Kevar* (already) is the river that had already existed, but has now disappeared. As it is written, "The river is destroyed and dried up." It was "destroyed" in the first Temple and "dried up" in the second. Hence, it is written: "He struck and destroyed both, Ariel and Moav." Moav (or *Mi Av*) means "from the Heavenly Father." They were all destroyed for Him, and all the Light that shone upon Israel disappeared.

The word *Kursa*, derived from the word *Kisse* (throne) or *Kissuy* (cover) signifies the combination of the properties of *Malchut* and *Bina*, which leads to the Light descending to *BYA* during the 6,000 years. The Holy Throne is overthrown, because the screen of *Bina* (*Kisse*) has been annulled, as it is said, "I am in exile," where "I" designates *Malchut*.

The entire spiritual complex is structured like a ladder, where *Malchut* of the Upper *Partzuf* becomes (descends to) the *Keter* of the lower one. This is also indicated in the names: *Malchut* is called "I" (*Ani = Aleph-Nun-Yod*) and *Keter* is called "no" (*Ein = Aleph-Yod-Nun*), as it is completely unattainable. Only that which is perceived within *Malchut* can be attained; hence, it is called "I."

Only *Malchut* of the Upper *Partzuf* acts as a link between the *Partzufim*: the Upper One makes a *Zivug* on its *Malchut*, creates *Ohr Hozer*, and receives (clothes) the Upper Light within it, and then *Malchut* of the Upper One descends to the lower *Partzuf* in the form of *Ohr Hozer*. This state of the Upper One clothing in the lower one is called the exile of the Upper One, for the *Zivug* with the Upper Light disappears from it, and the Upper Light disappears from all the *Partzufim*. And the river dries up—the corrected screen is called the "river," for it causes the Upper Light's descent to the lower ones.

However, now that the screen (river) disappears, the descent of the Upper Light disappears as well. The destruction of the river in the First Temple causes

the disappearance of *Ohr Haya*; the river in the Second Temple dries up, and *Ohr Neshama* vanishes along with it. The river in the First Temple is destroyed because the *Zivug* in *AVI* is stopped; the Light in *YESHSUT* is exhausted, and the river in the Second Temple dries up.

The source of *Ohr Haya* and *Neshama* is *Aba*, called the "Heavenly Father," for he shines in *ZA*, called "Heaven," with the Light that elevates *ZON* to *YESHSUT* (the Second Temple) and to *AVI* (the First Temple). Because the Light stops shining from *Guf de Atik*, all of the Light descending to Israel disappears. This refers not only to the Light of the two Temples, but to all of the Light shining upon Israel, including *Ohr VAK* and the Light in the worlds of *BYA*.

96. Further, He descended and struck the lion. Initially, when this river rolled its waters down, Israel was in a state of perfection, for they offered up gifts and sacrifices to atone for their sins and to save their souls. Then, the image of a lion would descend from Above, and they would see it on the altar as it trampled the bodies of the sacrifices, devouring them, and all the dogs (all those who slander Israel) would fall to silence.

The fire that consumes the sacrifices laid on the Temple altar resembled a lion, and towered over the sacrifices, like a lion (Talmud, *Yoma*, 21:2), and that fire burned the sacrifices laid down by the sons of Israel. However, this is a corporeal image that a regular person perceives in our world.

But we shall follow our higher analysis and detach ourselves from this corporeal image; we will explain the action in the spiritual world that this language actually alludes to. All the languages in the Torah, including that which describes a rather corporeal image of sacrifice, speak only of spiritual actions. The most precise language for the description of these actions is the language of Kabbalah. However, this language is clear only to those who have ascended to the spiritual worlds and see both the roots, i.e., the events that transpire in the spiritual worlds, as well as their corporeal consequences.

Before the Light of *Atik* disappeared, when the Upper Light still shone upon Israel, like a river rolling its waters, Israel was in a state of perfection: by means of sacrifice, it raised its *MAN* (request), thus evoking a *Zivug* on its screen, and *MAD* (the Light, abundance) descends on it. As a result of these actions, it grew closer to the Heavenly Father, and all the impure forces distanced from it, for it purified its souls, and purification signifies distancing from the impure forces (desires), the way a soiled garment is cleansed from dirt.

Hence, the Hebrew word for sacrifice is *Korban*, derived from the word *Karov* (near). Thus, sacrifice signifies a person tearing away a part of his inner

animal egoism for the sake of drawing closer to the Creator. This is what brings Israel closer to their Heavenly Father.

And since Israel existed in perfection and raised *MAN* for the Creator's pleasure alone, its *MAN* would ascend to *Bina*. The Light of *Bina* is called *Ohr Hassadim*, and its form resembles the image of a lion, like the property of bestowal, *Hesed*. This means that the lion-*Bina* receives Israel's good desires and deeds. And it was seen how *Bina* consumes Israel's *MAN*—*Ohr Hassadim* descends from *Bina* onto this *MAN*, like a lion trampling his prey (*MAN*) and devouring it.

A lion devouring its prey is the principal aspect of sacrifice, for it signifies raising *MAN* to strengthen a screen and create *Ohr Hozer*. And since the magnitude of the received *Ohr Yashar* is determined by the magnitude (height) of *Ohr Hozer*, which creates the screen, it follows that existence and growth of *Ohr Yashar* is dependent on the *Ohr Hozer*. The greater the *Ohr Hozer*, the greater the descending *Ohr Yashar* becomes.

In other words, to the extent that every one of us desires to "bestow," he evokes a corresponding response from Above, from the root of his soul. And just as in our world a living being's life and strength depend on nutrition (it simply dies without it), the Upper Light depends on the Light reflected by the screen. When it stops, the Upper Light disappears from the *Partzuf*, i.e., man stops feeling it.

The Upper Light descends from *Bina* as *Ohr Yashar* (called a "lion"), i.e., in the form of "bestowal," in accordance with *Bina's* nature. And man sees (feels!) how *Ohr Yashar* clothes in *Ohr Hozer*, which ascends from its sacrifice (rejection of egoism), the lion's nourishment.

It devours its prey and thereby grows: the extent of Israel's perfection and their ability to offer sacrifices, to "bestow," determines the magnitude of their *MAN* and the force with which the *Ohr Yashar* strikes the screen, which reflects the Direct Light (pleasure) from below upwards with all its might. Moreover, it does so in great fear: for what if it fails to reflect the Light and desires to enjoy the Light of this commandment selfishly?

That is precisely where one's work lies. It is called "faith above reason," for it must rise above one's reason (egoism) and intellect. Conversely, those who receive inner confidence that it is enough to advance within one's nature are called "sacred still," a pure inanimate (non-developing) being, as such reason prevents them from spiritual growth.

Therefore, if the height of *Ohr Hozer* is great, it is defined as a lion that tears and devours its prey, as a victor, for it grows and ascends to a higher spiritual level thanks to the efforts of the lower one (man).

The impure force, the selfish will to receive pleasure is called "a dog," as it is written: "The leech has two daughters (who demand): Give-give." (*Mishley*, 30:15). They bark like a dog, and demand (to receive) both this world and the next. And the Higher One ascends, the stronger this impure force, called *Klipa*, becomes. And its strongest part corresponds to *Ohr Yechida*, opposite the lion devouring its prey).

The lion represents mercy and bestowal, unwillingness to receive anything for oneself. As it is written in *The Ethics of the Fathers*, 95: "A *Chassid*, the merciful righteous one, says, 'What's yours is yours, and what's mine is yours,'" so is the impure force (dog) aimed wholly at reception, and has no aspiration to bestow. As it is said in the Talmud (*Bava Batra*, 10:2), "The righteous among the nations of the world: all their mercy is for themselves alone;" hence, they are connected to the impure force of a dog. (Under no circumstances should any of this be interpreted literally, for, as it was repeatedly explained, the whole of the Kabbalah speaks only of man's-prototype. Israel is one's inner aspiration to the Creator, and *Goy* (a gentile) signifies egoism (regardless of and unrelated to one's origin). Relate this to the above-mentioned corporeal and spiritual Temples, where there is no connection between rocks and spiritual objects. It is also unclear to the uninitiated why altruism is the property of a lion, while a dog, a loyal animal, is the root of egoism and impurity).

It is therefore said that when Israel was perfect, it acquired the property of a lion, and all the dogs left it be, for it gave *Malchut* the strength to raise *Ohr Hozer* to great heights (devoured its prey, like a victor), and the impure force, like a dog, was afraid to come near it, and would hide in fear of the lion.

97. Yet, when sins increased, he descended to the lower degrees and slew the lion. This was because the lion refused to give up its prey as before, and this is as though he killed it. Therefore, he struck the lion and threw it into a pit, to the Evil Side (according to his understanding). The Evil Side saw this and sent a dog to devour the sacrifices from the altar in the lion's stead. What is the name of that lion? And what is the nickname of that dog? Baladan is its name; Baladan is formed by the words *Bal-Adam*, where the letter *Mem* is replaced by *Nun*, for he is not a human being at all, but a dog, and his face is like a muzzle of a dog.

("He" refers to Benayahu Ben Yehoyada Ben Ish Chai, *Rav Paalim u Mekabtziel*, in whom the degree of *Atik*, all of the Light, shines all at once.) Due to the disappearance of the screens of *Malchut* (*BON*) and *Bina* (*SAG*), Israel below could no longer raise *MAN* (the will to "bestow," the screen, the lion's nourishment). The *Zivug* stopped, and the Upper Light (lion) disappeared in its Root Above.

"Threw it into a pit"—the root of the desire to receive for one's own sake is in the eyes, as Rashi said: "The eye sees, and the heart burns with desire" (The weekly portion *Shlach*). This will to receive for oneself is called an "empty, waterless pit" (*Beresheet*, 37:24). The Upper Light does not fill it. Although it is empty, it is unworthy of being a vessel for the Light, as it is written: "He and I cannot dwell in the same abode" (Talmud, *Suta*, 5).

Thus, the lion was thrown into a pit, for it was struck before the eyes of the impure egoistic force, called an "empty, waterless pit." And these pits now emerge from their hideouts and reveal their power, and in place of a lion appears a barking dog.

ZA-MA = 45 is called Adam = *Aleph* + *Dalet* + *Mem* = 1 + 4 + 40 = 45, when he receives the Light from *Bina*. The property of *Bina* is bestowal. Hence, it is written: "Man is your name" (Talmud, *Yevamot*, 61), referring only to those who attain the property of bestowal, but not to the others, of whom it is said: "Even their mercy is only for their profit" (Talmud, *Bava Batra*, 10:2), and who are therefore called Baladan (Bal-Adan).

98. On a day of snow, on the day misfortunes descend from the Supernal Court Above, it is written, "Her household shall not fear snow," that is, the Supernal Court, called "snow." For her household is clothed twofold, and can thereby endure a strong fire. So the book says.

Strictness, judgment (*Din*) or restriction imposed on the use of egoism in the male part is called "snow" that stems from the Supernal Court. These restrictions are very powerful, but are mitigated below the *Chazeh*, where *Malchut* receives them. *Nukva* describes these restrictions in the following way: "Surround me with roses," (*Shir HaShirim*, 2) referring to two fires: the Upper—*Bina*, and the lower, her own—*Malchut*.

After *Malchut* acquires these two fires, she weakens the strictness of the cold snow with her fire. Hence, it is written in *Shir HaShirim* (Song of Songs) that her household shall not fear snow (the Supernal Court), i.e., the restrictions imposed on the male part, for her household is clothed twofold. In other words, on the contrary, the snow helps her withstand the heat of her fire. And only now that the screen and *Zivug* are gone, and the two fires are no more, the restrictions of the snow return.

99. What is written next? "And he struck an Egyptian." This refers to a secret: every time Israel sinned, the Creator would conceal Himself and restrict them from receiving all the goodness and all the Light that He shone upon them. "He struck an Egyptian." "He" refers to Moshe, the Light that shines upon Israel. For in Egypt he was born, grew up, and attained the Supernal Light.

The Torah speaks not of man, but of the Light that disappeared and concealed itself. Hence, it is defined as "slain." Gone is the great Light, with which Moshe shone upon Israel. And this Light is called the "Egyptian," for in Egypt Moshe was born, grew up, and attained the great Supernal Light, the Light that delivered Israel from Egypt.

100. A man of mirror. It is written, mirror and man, as it is written, a Godly man, the husband of that mirror, of the Creator's glory, *Malchut*. For with this degree he merited ruling over the entire land in all of his desire—a feat unmatched by any other.

The difference between Moshe and the other prophets is that Moshe is the foundation of *ZA*, as he constructs and passes the Light from *ZA* to *Malchut*, whereas the other prophets are the foundation of *Malchut*, and receive from her. Hence, it is written of him: "Godly man," the husband of *Malchut*, called the "Creator's greatness." And why is Moshe called the husband of *Malchut*? Because he attained the level of *ZA* and gives the Light to *Malchut*. Therefore, it is written that his attainments are beyond anyone else's, for the other prophets receive from *Malchut*, and are therefore ruled by her.

He who attains *Malchut* receives from her. The degree called Moshe means that he who attains it gives the Light to *Malchut*, instead of receiving from her. Yet, how can this be? How can one possibly rise above *Malchut* if all our souls originate from her and exist in the worlds of *BYA*? This indicates the state of ascent above *Malchut*, which is how Moshe ascends to *Bina*.

101. This is the Creator's staff that was delivered to him, as it is written, "With the Creator's staff in my hand." This is the staff that was created on the evening of the sixth day of the creation, before *Shabbat*. And His Holy Name is contained in it. And with this staff Moshe sinned by striking it twice against the rock. The Creator said to him: "Moshe, it is not for this purpose that I have not given you My staff; thus, it will no longer be in your possession henceforth."

The words "evening" and "twilight" signify the state of mitigation of *Malchut's* strictness by the properties of *Bina* to an extent that it becomes impossible to distinguish *Malchut* from *Bina*. This is because on *Shabbat*, *Malchut* ascends to *AVI* and becomes *Bina*. However, on the twilight of *Shabbat*, *Malchut* is not yet *Bina*, but is no longer *Malchut* (everything in the book speaks only of the properties of spiritual objects, for nothing but desires exists in the spiritual worlds. Only in our world are desires clothed in physical bodies).

Hence, it is said that ten things were created in the twilight, when there is no distinction between the thing itself and its origin, *Bina* or *Malchut*, for *Malchut* herself shows no distinction. And such is the property of the staff that was created in the twilight, before the world's first *Shabbat*. Hence, it possesses the holy (special) property of the Creator's name, an allusion to the properties of *Bina*, from which holiness (altruism) descends. And *Malchut* is ready to receive this holiness.

And these two properties of *Bina* and *Malchut* are contained in the Creator's staff, utterly indistinguishable from one another, for they were created in the twilight. Hence, with the help of this staff, i.e., by means of the property of uniting *Malchut* with *Bina*, all the fortunes and wonders, all of the Light can be brought to Israel, for this is the purpose behind the Light's descent from *Bina* to *Malchut*. With the help of this property (the staff), Moshe merited an ascent to *Bina*, up to the degree of "Godly man." Therefore, the staff is called the Creator's staff, according to the name of *Bina*.

Malchut is called *Tzur* (rock), and upon ascending to *Bina*, she is called *Sela* (another name for a rock). The inner *Zivug* between *ZON* (*ZA* and *Malchut*) in the state of their ascent to *AVI*, when *Nukva* uses *Ima's Kelim*, is called "speech." The outer *Zivug* between *ZON*, when they are in their own place, is called "*Zivug de Hakaa*" (a *Zivug* by Striking).

It is hence written to Moshe in the weekly Torah portion *Bashalach*: "You shall strike the rock (*Tzur*), and it shall bring forth water" (*Shemot*, 17:6), for a *Zivug de Hakaa* occurs within *Malchut* herself. However, it is written in the weekly portion *Chukat*: "Speak ye unto the rock before all eyes, that it give forth its water" (*Bamidbar*, 20:8), for the "rock" is in *Bina*, and the *Zivug* within her is called "speech."

And herein lies the sin of Moshe: he struck twice: in addition to first striking the *Tzur*, he struck the *Sela*, which lacks the strike, and only has a *Zivug* in the form of speech. Since there is no distinction in the Creator's staff, and it is unclear whether it refers to *Malchut* or to *Bina*, he also applied it to *Sela-Bina*. And the Creator told him that the staff was given to him to use with *Tzur*, but not with *Sela*.

102. At once He descended to him in strictness and wrenched the staff from the Egyptian's hand, for the moment the staff was taken from him, it was taken for good. And he was killed by it: because of the sin of striking the rock with the staff, he died and did not enter the Holy Land. And that Light was concealed from Israel.

It was already mentioned in item 94 that as a result of a great *Zivug* in *Atik*, only *BON* were supposed to disappear, but not *SAG*, for *BON* could have immediately risen and forever become like *SAG*. However, as *SAG* and *BON* were merged, *SAG* disappeared together with *BON*.

The Light of Moshe disappeared from Israel for the same reason—because he committed an even greater sin and harmed the union of *BON* and *SAG* by striking the *Sela*. Hence, harsh judgment descended upon him, which refers to the disappearance of the Light of *SAG*. Indeed, *SAG* is no longer connected to *BON* in any way, and the annulment of *BON* has no influence on it.

This is the meaning of what is written in Psalms: "He resembled those who draw axes at a copse of trees, but now all of his adornments are smashed by hatchets and axes" (*Tehilim*, 74:5). Due to *Malchut's* ascent to *Bina*, and her correction there, *Malchut* is like a "copse of trees," for *SAG*, too, is annulled by the merging with *BON*, *Malchut's* ascent, as if struck with "hatchets and axes."

Hence, it is written that the staff was taken from the Egyptian, and will never return to him, for the staff refers to *Malchut*. So the Light disappears for good, because *BON* renews itself afterwards and becomes *SAG* forever. Thus, it is no longer necessary to use the staff for striking.

It is written in this regard that he was slain by the same staff, for had he been careful and used it only once—striking the *Tzur*, but not the *Sela*—*SAG* would not have been annulled together with *BON*, and he would not have died. Instead, he would have immediately risen to *SAG*.

This is why it is written that Moshe shall not enter the Holy Land, Israel, as Israel is *BON* in the state of ascent to *SAG*, and it is called the Holy Land, for the Light of *Bina* (called the Holy Light) shines in it. However, until the end of correction arrives, there are still ascents and descents, which cause destructions (disappearance of the Light) and revelations (shining of the Light). But at the end of correction, *BON* will remain within *SAG* permanently as *Eretz Israel*, and there shall be no more exiles from it.

103. "The most respected of the thirty" refers to the Upper One that receives from Above and passes downward, one that receives and brings closer. However, he does not go to the first three, but they come to him and give to him wholeheartedly, but he does not come to them.

GAR (*HBD*) are called "thirty," as each of the three *Sefirot HBD* consists of ten, which amounts to thirty. And their Light shines in all of the 6,000 years. The soul of Benayahu appears out of the great *Zivug* of *Atik*, which accumulates

all the *Zivugim* during the 6,000 years. Hence, it is called *Rav Paalim* (performing many actions) and *Mekabtziel* (gathering all into one degree-*Partzuf*, called Benayahu Ben Yehoyada).

Therefore, he receives the Light of all of the Supernal Thirty, which descends to his soul. Indeed, he consists of particular *Zivugim* that have transpired through the 6,000 years, which he gathers into one. And, although they give him the best of their properties wholeheartedly, he still cannot draw closer to them and subsequently receive from them. This is because the disappearance of the screen in *ZON* made the screen in *SAG* disappear as well. Hence, he cannot come to them, raise *MAN*, and receive from them further.

104. Despite not being considered one of them, David heard the meaning that is never detached from the heart, for they can never be separated. David paid attention with all his heart, but he did not pay attention to David. For by the praises, hymns, and mercy that the moon offers the sun, the moon draws the sun closer so as to be with it.

David is *Malchut*; *Malchut* comes from the word *Melech* (King). Therefore, David is King, for his properties are the properties of *Malchut* (kingdom). And this is the fourth leg (support) of *GAR*. Hence, it is written that although he cannot be together with the thirty (*GAR*), he nonetheless clings to these properties, and never detaches himself from them.

This is because *Malchut's* entire perfection is revealed in him, for it stems from the great *Zivug* of *Atik*, which destroys all the impure forces of *BON*, as it is said: "He destroys evil forever."

Therefore, David resolved to never part with it again, for it is his perfection. However, Benayahu Ben Yehoyada paid no attention to David, as David is the fourth support of *GAR*. Hence, it is as though he is unable to receive from *GAR*. And since he cannot receive from David, he pays no attention to him.

With the help of the *MAN* of *Malchut* (called *Se'ara*—stormy wind), which is raised to *ZA* (called "Heaven"), as a result of the hymns, praises, and mercy, *Malchut* receives the Light of Benayahu Ben Yehoyada's soul, which is absolute perfection, and merges with it for all eternity.

105. Rabbi Elazar and Rabbi Aba fell down on their faces before him and could not see him anymore, then rose and went in every direction, but could not see him. They sat and wept, and could not even speak to one another. Then, Rabbi Aba said, "It is true what we have learned, that the Torah accompanies the righteous on all their paths. The righteous of the other world come to

them to reveal to them the secrets of the Torah. And this must have been Rabbi Hamnuna-Saba, who came to us from the other world to reveal these secrets to us. But before we could recognize him, he vanished." They rose and wanted to lead their donkeys on, but could not. They repeatedly tried to goad the donkeys, but still they could not move. They grew frightened and left their donkeys behind. And to this day this place is called "the place of donkeys."

Because they could not bear such a powerful Light, which was revealed to them upon the disclosure of those secrets, they fell (*Katnut*) and then rose (*Gadlut*), for it was so unbearable. After they merited receiving from it such a great degree, this Light disappeared at once and did not reappear, and they could not attain it anymore. Hence, they wept (a kind of *Katnut*) out of great grief that they had lost such exalted attainment, and they could not speak (absence of *Kelim*).

The bitterness of their loss made them realize that it was the degree of Rabbi Hamnuna-Saba himself, and not lower, as they had mistakenly thought before. The forces that they received from the soul of Rabbi Hamnuna-Saba are called "donkeys," with which they can raise *MAN*, the request to attain Higher Degrees, *Haya* and *Yechida*.

In other words, the soul is a spiritual force of Light; like a pulling force of a donkey that helps overcome egoistic desires and move from place to place in the spiritual world, onto a Higher Degree. To raise *MAN* means to feel what is lacking and what needs to be attained—this is what man's work is all about.

Such is the work of a righteous soul—it helps man by lifting him up onto his donkey (egoism) and taking the lead (pulling) in order to illuminate (give strength) for him the path of the righteous. And now, when its role has been completed, this soul disappears, although they would have very much liked to continue ascending and riding its donkeys, i.e., they wished to raise *MAN* anew to return and attain once more.

However, they could no longer receive the strength to raise *MAN*. Thus, they were struck by fear and left their donkeys in that place, which is hence called "the place of donkeys," for they could not use them any longer.

106. Rabbi Elazar opened and said: "Oh, how great is Your goodness, which You have hidden away for those who fear You! (*Tehilim*, 31:20). How infinite is the goodness that the Creator shall bestow on humankind in the future, on those sin-fearing, exalted righteous, who study the Torah as they arrive at that Upper World."

The words "great goodness" refer to *Gadlut*, the attainment of the Light of *GAR*. For the basis of a *Partzuf* is its *VAK*—the amount of Light necessary for its

existence, received from the *Zivug* of *AVI*, who make this *Zivug* and emit *Ohr Hassadim*, necessary to sustain the worlds. And all the extra Light, necessary for existence, is called *GAR* or *Ohr Hochma*—the additional, delectable and great Light.

This *Ohr Hochma*, the Light of *GAR*, stems from *Bina*, which is called "the world to come." It is clothed in *Ohr Hassadim* that emerges from a *Zivug* of the *Sefira Yesod* (*Chai Olamim*—life of the worlds), and from there descends to the righteous who fear to sin.

The *Zivug* of *AVI*, when they are at the degree of *Bina*, gives *Ohr Hassadim* to *ZA* for the sustenance of the worlds. However, when *AVI* ascend to *AA* and beget new souls by their *Zivug*, their *Zivug* is inconstant, as it emits *Ohr Hochma*, called "new souls."

107. The name "great goodness" can be further described as containing all the secrets of the Supernal wisdom, which descend from ZA to *Malchut*. There is a great tree, called ZA or *Rav* (great, strong), and there is a small tree, *Malchut*, which grows from it. And it is elevated to the Highest Firmament.

In addition to the attainment of the Light of *GAR*, there is also the inner part of the Supernal wisdom with its secrets, which become revealed in the *Zivug* of *Atik* at the completion of the 6,000 years, the end of correction. *MA* designates the lower world, *Malchut*. The great and strong tree is *ZA* in the state of ascent to *Partzuf AB*, as in this state he receives *Ohr Hochma*, and *Hochma* signifies strength (not "reason—strength" but the strength of *Ohr Hochma* lies in the fact that it allows one to go against reason, in defiance of common sense, in faith above reason).

However, when *ZA* is in his place, he is simply called "a tree," for he lacks *Ohr Hochma* and has only *VAK*, *Ohr Hassadim*. *Malchut* is also called a tree and grows together with *ZA*; *ZA* ascends to *Aba*, to the utmost height, to the Supernal Firmament—*Atik*.

108. The "great goodness" is the Light that was created on the first day of creation and concealed so as to be revealed in the future for the righteous in the other world. Your Deeds are the Supernal Garden of Eden, which the Creator has created by His act.

The Light that was created on the first day of creation is the Light in which Adam saw from one end of the world to the other. Hence, the word "Light" is used five times in the Torah's description of the first day of creation. This Light is intended for the righteous in the world to come, for it is concealed in *Yesod de Aba* and in *Yesod de Ima*, which are collectively called "righteousness and justice."

(In Hebrew, the words *Tzedek*—justice and *Tzadik*—righteous/just have the same root. This name is given to one who attains the Creator's governance and sees that His governance is just; hence, he justifies all of the Creator's actions, and is thus called righteous. The other meaning of the word 'righteous' refers to man's belief that the Creator is righteous, because in spirituality, one assumes the name of the degree one has attained. If he attains that the Creator is righteous by receiving this knowledge from the degree onto which he ascends, then he is already called by the name of that degree.)

Ohr Hochma can be received only in "precious garments," called righteousness and justice, that is, only with these intentions. The above excerpt speaks of an open action, implying unrestricted diffusion of Light, as it will be after the end of all the corrections. In the Torah, such a state is called "the Supernal Garden of Eden."

In the meantime, only the complete and perfect righteous ones, the souls of Benayahu Ben Yehoyada and others that merited reception of Light from the great *Zivug* of *Atik*, gather all the Light of the 6,000 years. These souls' place of rest is referred to as the Garden of Eden.

There exists the lower Garden of Eden of earth, which is *VAK*, and the Supernal one, *GAR*. All the souls dwell in the lower Garden of Eden, and only on new moons and Sabbaths do they ascend to the Supernal Garden of Eden, and then return to their place. However, there are individual, special persons (souls), whose place is in the Supernal Garden of Eden. These are the souls of which Rabbi Shimon says: "I saw them ascending, but their numbers were few."

109. All the righteous stand in the lower Garden of Eden, clothed in precious adornments, similar in quality and form to those which they wore in this world, meaning in the same form as people in this world and according to man's actions in this world. They stand there and fly away through the air, ascend to the Assembly in the Supernal Garden of Eden, fly there and bathe in the dew of the pure river of *Apharsemon* (persimmon), then come down and fly below in the lower Garden of Eden.

The main difference between *GAR* and *ZAT* with regard to both *Partzufim* and souls is that *GAR* (*KHB*) do not need the garment of *Hassadim*. They can receive *Ohr Hochma* as it is. However, *Partzufim* of *VAK* and the souls born from *ZON*, whose basis is *VAK* (*Ohr Hochma* clothed in *Ohr Hassadim*), can only receive *Ohr Hochma* when it is clothes in *Ohr Hassadim*.

The *Ruach de Tzadikim* (spirit of the righteous) in the lower Garden of Eden is clothed in *Ohr Hassadim*, just as human souls in this world. And with the help

of these precious garments, they can ascend to the Supernal Garden of Eden and there receive *Ohr Hochma*. Afterwards, they return to their place in the lower Garden of Eden, for that is their permanent place.

They ascend by the power of *Ohr Hassadim*, called "air," and fly to the Supernal Garden of Eden to receive *Ohr Hochma*, called the river of *Apharsemon*. However, they cannot stay there, so they immediately descend from the Supernal Garden of Eden to the lower. *The Zohar* compares them to human souls, for both the Upper and the lower human souls need to receive the garment of *Ohr Hassadim* in order to correct themselves and ascend.

110. And sometimes these righteous appear as people in order to perform miracles, like celestial angels, just as we have seen the luminescence of the Upper Light, but did not merit to see and discover the wisdom's great secrets.

DID NOT MERIT TO DISCOVER THE WISDOM'S GREAT SECRETS—for the donkey driver had left them and disappeared. There are special souls that abide in the Supernal Garden of Eden. They have risen so high that the souls from the lower Garden of Eden ascend to them only on new moons and Sabbaths, and, being unable to stay there, immediately descend to their permanent place. However, they are nonetheless similar to human souls, which descend from the Supernal Garden of Eden to this world and meet people, just like the angels that seldom descend to this world.

Now they have seen the Light of the Supernal Luminary, the Light of Rabbi Hamnuna-Saba that descended on them from the highest point, the Supernal Garden of Eden, and was revealed before them in this world (while they are still living in this world).

AS PEOPLE refers to the souls that abide in the lower Garden of Eden, which have the form of people, and the Light of the Supernal Garden of Eden influences them. They can receive this Light during their ascent on new moons and Sabbaths, whereupon they merit meeting the souls of the Supernal Garden of Eden, and then descend to their permanent place.

However, one may also say that the words AS PEOPLE refer to the people of our corporeal world, while the souls from the Supernal Garden of Eden sometimes descend to this world and, like exalted angels, appear before the eyes of the righteous.

111. Rabbi Aba opened and said: "And he who is doomed said to his wife, 'We shall die, for I have seen the Creator.' Even though he was not aware of his actions, as it is written, 'He did not know that it was an angel'; however,

since it is written, 'Man shall not see Me and live,' we know that he has died. And we have merited this great Light to accompany us, and the world exists because the Creator Himself sent him to us, to reveal the secrets of His Supernal wisdom to us. How joyous is our share!"

When the angel saw him who was doomed, he did not yet have the proper level of attainment; thus, the angel was unwilling to reveal his name. Yet, although he did not know and did not attain him, he still feared the words, "Man shall not see Me and live" (*Shemot*, 33:20).

But we have merited complete attainment, for we came to know his name, Rabbi Hamnuna-Saba. And we live and exist in this world. It is therefore clear that the degree of Rabbi Hamnuna-Saba is called "Show me Your glory" (*Shemot*, 33:18), Moshe's request of the Creator.

But the Creator replied: "You cannot see My face, for man shall not see Me and live." From this we see that they have attained more than Moshe. This state is described by sages as, "There was no prophet more exalted than Moshe, but there was a sage" (*Yalkut Shimoni*, the end). It is also written: "A sage is preferred to a prophet" (Talmud, *Bava Batra*, 12:1). Thus, they have spiritually ascended to merit the appearance of such an exalted soul, while still being in this world.

112. They walked and came to a mountain. The sun had set. The branches of the tree on that mountain started rattling and singing. As they were still walking, they heard a resounding voice proclaim, "Sons of the Holy Creator, dispersed among the living in this world, illuminated by the sons of the Assembly, gather in your places and rejoice with your Creator in the Torah." They grew frightened and stopped, then sat down.

"They came to a mountain" refers to the words of King David, who said (*Tehilim*, 24:3): "Who shall ascend the mountain of the Lord, and who shall stand in His holy place?" meaning who is worthy of it? After they climbed the mountain, the sun had set (the Light left the *Partzuf*). But they heard something from the trees, as it is written: "Then shall all the trees of the wood sing for joy" (*Tehilim*, 96:12).

They heard a voice that told them to return to their place, rejoice in the Creator and His Torah, and descend from the mountain. And it calls them by the name of that High Degree, which they've achieved. But it hints that people are not worthy of being at that degree and in this world simultaneously. Yet, although they were frightened, they remained on the mountain, sat down, and did not move. "Grew frightened," "stopped," and "sat down" are the spiritual states of the *Partzuf*.

We see how *The Zohar* explains the path of the righteous, those who cross the *Machsom* (the barrier that separates our world from the spiritual) and start ascending the rungs of the spiritual ladder. This path is diverse, and each book of the Torah describes it in its own way: the language of Kabbalah, legends, judicial laws, historical accounts of the Pentateuch, etc.. *The Zohar* draws a vivid picture for us—like a guidebook for those who will find themselves in the place of these exalted travelers in the spiritual world. Once there, you will see for yourselves what is implied by such notions as "mountain," "tree," and "voice." Then *The Zohar* will become your true guidebook!

It is impossible to provide a more detailed description of the *Partzufim*, i.e., an inner perception of one who ascends spiritually. This is because the reader must first have certain analogous sensations of his own. If one could see only once what the described content (or something similar) really means, one would be able to clearly imagine what it speaks of.

It is the same in our world: even if we have never been to a certain country, we can imagine what others describe to us by analogy with what we already know. But in this case, there is no analogy. One who sees the spiritual world for the first time realizes how wrong all of his previous visualizations have been! Hence, we can say nothing about many of the states described in *The Zohar*.

113. Meanwhile, a voice called out again, "O, mighty rocks, great hammers of thunder, *Bina* stands upon a pillar, so enter and assemble." At that moment, they heard the mighty voice of thousands of trees, which was saying, "The Creator's voice breaks the cedars." Both Rabbi Elazar and Rabbi Aba fell down on their faces. Great fear fell upon them. They rose hastily and left, not hearing anything else, then came down the mountain and kept on walking.

It was previously said that they could not load their donkeys, meaning that they were unable to raise *MAN*, because Rabbi Hamnuna-Saba had already completed his helping mission. This is why they lost the power of their donkeys, and could not continue using them to raise *MAN* and merit Higher Degrees.

Therefore, Rabbi Elazar said earlier that they did not merit seeing and attaining the secrets of the Supernal wisdom. The fact is that after they attained the level of *Yechida*, i.e., revealed the soul of Benayahu Ben Yehoyada with the help of Rabbi Hamnuna-Saba, the disappearance of the screen (*Masach*) of *BON* caused the loss of *Masach de SAG*. Hence, they could no longer raise *MAN*.

The Light stopped descending to them from *Guf de Atik* specifically to give them the opportunity, or rather the strength to recreate *Masach de SAG*.

Consequently, *BON* will become like *SAG*, they will resume raising *MAN*, and will once more be able to ascend from degree to degree.

Hence, as soon as both Rabbi Elazar and Rabbi Aba left their donkeys, they lost strength to raise *MAN* in order to bring *BON* back to the level of *SAG*. However, the voice proclaimed that they are as strong as rock and thunder, for so far they have endured all the trials. And they will gather strength to endure the mighty rocks and to overcome all the obstacles as before, until they obliterate these obstacles, like great hammers of thunder crashing down from Above.

Bina, though herself colorless, is called "the source of colors." This is because she is all mercy, whereas all the other properties originate specifically from her by enduring all the trials, like rocks. From all this, *Bina* receives new forms, hence she received the powers of a new screen onto which emerge all the new degrees and *Partzufim*.

Together with the voice that informed them of *Bina's* new powers, they heard another voice, "The Creator's voice breaks the cedars" (*Tehilim*, 29:5), which let them know that all the cedars (obstacles) on their path to higher attainments have been removed. This gave them strength to climb down the mountain and continue their path onto Higher Degrees.

114. Upon reaching the house of Rabbi Yosi, the son of Rabbi Shimon Ben Yosi Ben Lakunya, they saw Rabbi Shimon Bar-Yochai. They rejoiced. Rabbi Shimon rejoiced, too. He said to them, "You have traveled this path of Heavenly signs and wonders correctly, for as I was sleeping, I saw you and Benayahu Ben Yehoyada, who was sending you two crowns with an old man, so as to adorn you. I am certain that the Creator was on this path too, because I see how your faces have changed." Rabbi Yosi said, "Truly, it is said that a sage is preferred to a prophet." Rabbi Elazar came and put his head on the knees of his father, Rabbi Shimon, and told him of what had happened.

Here *The Zohar* gives an allegorical explanation of two states: first, they merited attaining the Light of *SAG* (called Rabbi Yosi) once more, and secondly, now *SAG* and *AB* join in a constant *Zivug*. We see this from their meeting with Rabbi Shimon, who signifies *Ohr Hochma*. In other words, they merited their *BON* returning and becoming like *SAG* in its constant and eternal *Zivug* with *AB*.

Benayahu Ben Yehoyada sent them two crowns through Rabbi Hamnuna-Saba: *Ohr Yechida*, called Benayahu Ben Yehoyada himself, and a new Light *AB-SAG*, which they have just attained. This Light also came to them by the powers of Benayahu Ben Yehoyada as a reward for overcoming all the trials, thanks to

which they, of all others, merited this degree, which is emanated from the great Light of his soul.

Hence, it follows that he sent them two crowns. However, all these descents on their spiritual path were not failures; rather, the Creator Himself was leading them to that High Degree, which they have now attained. This is why it is written: I AM CERTAIN THAT THE CREATOR WAS ON THIS PATH (with you). However, HOW YOUR FACES HAVE CHANGED, for you have attained something else, described by the phrase, A SAGE IS PREFERRED TO A PROPHET.

115. Rabbi Shimon was frightened and wept. He said, "I have heard the Creator and I am awed." This verse was spoken by the prophet Havakuk (Habakkuk), when he saw his death and his resurrection by Elisha. Why was he named Havakuk? Because it is written that at around this time there would be a *HOVVEK-ET*—a son will be embraced. For Havakuk was the son of the Shunamit. And there were two embraces: one from the mother and one from Elisha, as it is written, "He put his mouth to his."

First, it is unclear how the prophet Elisha could pass a seed in his blessing to the Shunamit, for this seed cannot exist (procreate). Indeed, Elisha was the greatest prophet after Moshe and his soul came from the Supernal Garden of Eden. Hence, his *BON* (in Hebrew, the words *Ben*—son and *BON* are spelled the same way: *Bet-Nun*) was already absolutely pure and perfect.

Therefore, when he passed his son to her, he tied him to the male side, whereas he tied Havakuk only to the female side. And since the female side, *Nukva*, is closer to the impure force, it clung itself to him, and he died. Thus, the reason for his death lies in the exalted level of the prophet, for his *BON* is pure and free from the clinging of impure forces.

Hence, the prophet prayed: "The Creator has hidden it from me and had not told me!" (*Melachim II*, 4:27). In other words, he had not the slightest clue that he could die by being connected only to *BON*. That is why it was necessary to return, revive, and attach him to the Upper World, to the resurrection of the dead.

The essence of the embryo is the white (*Ohr Hochma*) in it, as it is written (Talmud, *Nidah*, 31:1) that *Aba* (father) is *Hochma*, for *Hochma* is called "white," as it is said, "He made everything with *Hochma* (wisdom)" (*Tehilim*, 104). However, there is also a need for clothing in *Ohr Hassadim*, the intention "for the Creator's sake," as it is impossible to receive *Ohr Hochma*, the Light of Wisdom, attainment and delight, without the clothing of *Ohr Hassadim*, without an altruistic intention.

So the mother must provide the red, the screen, which provides *Ohr Hassadim*, required for the clothing of *Ohr Hochma* in it. As a result of the *Ohr Hassadim* embracing (clothing, enveloping) *Ohr Hochma* in itself, an embryo can exist. And here the embryo's entire embrace came only from the mother, the Shunamit, i.e., only from the female side (*BON*).

Hence, when Elisha revived him, he gave him the white (*Hochma*) and the red (*Hassadim*) once more. It follows that it was Elisha himself who embraced him the second time. It is hence said that there were two Havakuks (from the word *Hibuk*—embrace): one from the mother and the other from Elisha.

116. I have discovered in the book of King Solomon that the name Havakuk consists of seventy-two names. Elisha created it with words. Each word consists of three letters, for the letters of the alphabet that the Father confirmed to him initially flew away when he died. But Elisha embraced him and confirmed in him all these letters in his seventy-two names. In all, there are 216 letters in his seventy-two names, three letters in each.

The embryo is built of 216 = *RYU* (*Reish* = 200 + *Yod* = 10 + *Vav* = 6) letters, designating *Ohr Hochma*, which descends to *YESHSUT*. This means that the embryo has *RYU* letters, which amounts to the *Gematria* of *RE'IYAH* = *Reish-Aleph-Yod-Hey*, i.e., the Light of vision. *Re'iyah* means vision in Hebrew, and vision is possible only in *Ohr Hochma*, for "seeing" means "attaining," and the Light of the eyes is the Light of *Hochma*.

When a growing *Partzuf* attains *Gadlut*, receives the clothing of *Ohr Hassadim* of the Upper World from *AVI*, and *RYU* clothe in *Ohr Hassadim*, this *Partzuf* is called *AB* (72) names, as each three letters join into one and *RYU* = 216 letters turn into *AB* = seventy-two groups with three letters in each group, or *AB* = seventy-two names.

When *Ohr Hassadim*, the clothing of the *Partzuf*, comes only from the lower world, it is defined as *RYU* = 216 letters. And when it attains *AB*, *Hassadim* of the Upper World, each three letters form a group, and this results in *AB* = seventy-two names, as it is written, HE CONFIRMED IN HIM ALL THESE LETTERS. When Elisha revived Havakuk, the son of the Shunamit, he created the name Havakuk, *AB* = seventy-two letters from *RYU* = 216, for he gave him *Ohr Hassadim* of the Upper World from *AB*.

Because of it, all 216 letters made groups of three and formed three lines from Above downwards: right, left and middle. A cell made of three letters—the right, left, and middle lines, situated horizontally (referring to the same screen and type of *Kli*)—is regarded as one. Therefore, *AB* (seventy-two) letters is used

instead of *AB* (seventy-two) names, because each letter is considered to include three, merged into one. When *Ohr Hochma* enters these seventy-two cells, the *Partzuf* is called *AB* and is said to have the complete Light of *Hochma*.

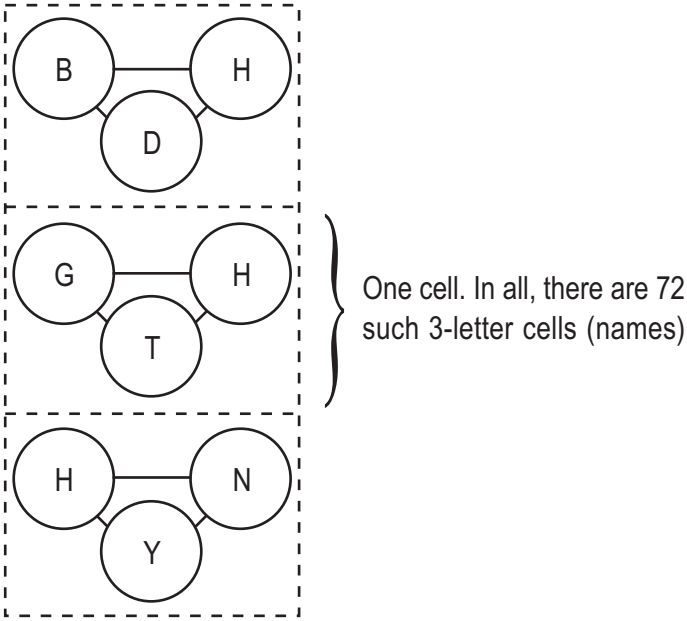

Ohr Hassadim is the Light that brings peace in the state of the *Partzuf* at a given moment, for its property is not to wish anything for itself, but to bestow. However, *Ohr Hassadim* received from the lower world is merely comfort "for want of something better," whereas *Ohr Hassadim* received from the Upper World creates such a powerful property of "bestowal" that the *Partzuf* receives *Ohr Hochma*, thereby showing that although it has *Ohr Hochma*, it still prefers *Ohr Hassadim*.

This is similar to a person in our world, who says that he needs nothing. Yet, there is a distinction: does he say this in a state when he has nothing and can have everything he wants, but still wishes to restrict himself to bare essentials and to give away the rest?

Therefore, when the growing *Partzuf* (the son—*BON*) had only *Ohr Hassadim* from the lower world, it could not receive *Ohr Hochma* in it, and was thus called *RYU* letters. But since the impure forces still cling to them and tempt the *Partzuf* to receive *Ohr Hochma* for itself, *Ohr Hochma* cannot be clothed within them.

These *RYU* letters that Havakuk had since the day of his birth FLEW AWAY WHEN HE DIED. Hence, it was essential to give him *RYU* letters and *AB* names once more. And Elisha did just that by HIS SPIRIT, for he was obliged

to recreate in him *RYU* letters in order to combine them into *AB* cells with the help of the Upper *Hassadim* (combine everything into three lines), when everything unites into *AB* names.

117. Elisha confirmed all of these letters in the soul of Havakuk so as to revive him by the letters of the seventy-two names. And he called him Havakuk, for that is his complete name, which describes all of his properties, as it alludes to two Havakuks and to the 216 letters of the Holy Name, as the *Gematria* (numerical value) of the name Havakuk is 216, from which the seventy-two names were formed. By *AB* names he revived him and brought his spirit back, and by *RYU* letters he revived his body and let it live. This is why he is called Havakuk.

Havakuk = *Chet* + *Bet* + *Kuf* + *Vav* + *Kuf* = 8 + 2 + 100 + 6 + 100 = 216. The word Havakuk indicates two embraces (*Hibukim*, plural for *Hibuk*). Like all Hebrew names, it refers to the property of its bearer. For instance, Yaakov is derived from "*Akev*" ("got around" Esav), and Avraham signifies *Av* —father, *Am*—of the nation).

The first embrace came from *Ima*, but it did not yet allow *Ohr Hochma* into the *Partzuf*, into *RYU* letters, for the impure force clings to the red in *Ima*. But then Elisha embraced him with *Hassadim* of the Upper World that came from *AVI*. This united the letters into groups (names), and *Ohr Hochma* entered and filled these names permanently, since the impure force cannot cling to *Hassadim* of the Upper World.

As in the above example, even if all the *Ohr Hochma* were to be offered, the *Partzuf*, upon receiving protection in the form of a desire for *Hassadim* of the Upper World, receives such great strength (desire) to bestow that it never wants *Hochma*. This is precisely why *Hochma* can fill it for all eternity.

Therefore, the name Havakuk denotes two *Chibukim* (embraces): one from the mother and one from Elisha, thereby imparting him with perfection from all sides: from both the *Ohr Hochma* and the *Ohr Hassadim*. "Embraces" signify *Ohr Hassadim* that stems from *AVI*, and *Ohr Hochma* received within *Ohr Hassadim* is called "the secrets of *RYU*."

It is hence written that HE REVIVED HIS SPIRIT BY *AB* NAMES AND HIS BODY BY *RYU* LETTERS. And he was revived by Elisha's embrace, for *RYU* letters had formed names, that is, the three lines, in which *Ohr Hochma* could be received, thanks to the reception of *Ohr Hassadim* from *AVI* (the Upper World).

The impure forces (man's egoistic desires) cannot attack in this Light. Hence, death (the result of receiving *Ohr Hochma* for oneself) does not exist.

Subsequently, he receives *Ohr Hochma*, which yields the complete correction of his *Guf*.

However, the *Partzuf* (son of the Shunamit) had *RYU* letters from the moment of birth, and they left him when he died. Then why is he called Havakuk (two embraces)? After all, the first embrace of *Ima* (mother) left him the moment of his death, and Elisha revived him from death by embracing him only once. Thus, does he not contain only the embrace of Elisha?

The thing is that Elisha has given him nothing new at the time of resurrection, except for the embrace, the Light from the Supernal *Ima*—*SAG*, whose Light evokes the resurrection of the dead. And *RYU* letters were simply revived by his lower mother—*BON*. These are the same *RYU* of *BON* with which he was born. Otherwise, it would have been an entirely new soul, of which one would not have been able to say that it was dead and then resurrected.

Therefore, now he truly has two embraces, for the first one has now been revived as well, when *BON* ascended to *SAG*. And since *BON* is in the place of *SAG*, his *Hassadim* are regarded as those of the Supernal Mother. They completely neutralize the impure forces and death, for their properties (desires) are only of bestowal, which the impure force cannot bear. Thus, they can no longer tempt man. This is why he is called Havakuk, after the action of the two embraces.

118. He said, "I have heard the Creator and I am awed by His Name." I have heard of what I had and have had a taste of the other world at the moment of death, before Elisha resurrected him, and I am awed. He began asking for mercy for his soul. He said, "O, Creator, the deeds that You have performed for me throughout the years were my life." And whoever connects to the past years (the name of the *Sefirot* of *Atik*), connects to life. Throughout the years, bestow life upon the degree that has no life of its own, upon *Malchut de Malchut*.

His fear comes from the past, previous states, for now he has become perfect on all his sides, and therefore fear has no place. This fear remained from the past, when he left the world. This describes the state between death and resurrection. However, he continues receiving fear from the past state, so it would help him create a screen for raising *MAN*. It is precisely this fear from past times (states) that stimulates him to raise *MAN* (request for mercy).

This is the secret of the future screen, after *BON* becomes *SAG*. For then "He will eradicate death forever" (*Yeshayahu*, 25:8), and there will be no force evoking fear of death and suffering or able to cause harm to one's purity and holiness. Hence, there will be no need to shun, no one to beware of or avoid.

So if one has attained such an exalted spiritual state, where could he possibly acquire fear? After all, he will not be able to ascend without it! Only if he takes fear from his past states! For the *Partzuf* retains the memories, records, recollections of past states, even after its ascent to *SAG*, when *BON* become like *SAG*.

If not for the recollections of fear from the past states, the *Partzuf* would not have been able to create a screen in a state when it has nothing left to fear. While explaining this, Rabbi Shimon told them of Havakuk, to teach them how to acquire fear, just as Havakuk did by taking fear from the past.

THE DEEDS THAT YOU HAVE PERFORMED... THROUGHOUT THE YEARS... WERE MY LIFE—because he lived through two periods: the years preceding his death and the years following his resurrection. Between these two periods, there was a state of exiting this world, death (during which he existed in the other world). That is to say, because I remember the time of my death, I thereby connect to life of the Upper World, which Elisha bestowed by resurrecting me.

ZAT de Atik is called the "past (sometimes ancient) years," since they receive their Light from *Malchut* of the world of *AK*, *Malchut* of *Tzimtzum Aleph*. However, *ZAT de Atik* do not shine upon the lower *Partzufim* and worlds with their Light of *Tzimtzum Aleph*. *ZAT de Atik* shine downward during the 6,000 years with diminished Light, restricting it according to the laws of *Tzimtzum Bet*. Only at the end of correction will they begin to pass down all of their Light. It is written in the Torah that the Light that *Atik* had passed during the 6,000 years is designated with the small letter *Hey* in the word Avraham.

However, because Havakuk's death has purified him completely, since at the end of correction he merited merging with the "past years" of *Atik*, he received the required strength in Elisha's embraces and resurrection. It is hence written that after he has purified himself and felt fear at the moment of his death, the power of this fear enabled him to establish contact with *ZAT de Atik* and receive the Light called "eternal life."

For having purified himself through death, *BON* received complete correction, upon ascending and becoming *SAG* at the time of death. Subsequently, it reaches the degree of *Malchut de Malchut*, a *Zivug* on which can only be made at the end of correction, and attains this degree, the Light of his life.

119. Rabbi Shimon wept and said: "And I have seen from the Creator what I have heard." He raised his hands above his head, and said: "But you have merited seeing Rabbi Hamnuna-Saba, the Light of the Torah, face to face, while I have not." He fell on his face and saw him who uproots mountains and

lights candles in the Temple of the King (*Mashiach*). He said to him, "Rabbi, in the other world we shall be neighbors with the heads of the assemblies before the Creator." From here on, he called his son Rabbi Elazar and Rabbi Aba by the name Pnei'el (the face of God), as it is written: "For I have seen the Creator face to face."

He praised himself for using the same fear from the past, just like Prophet Havakuk.

All corrections are already ready and waiting in the hall of the King (*Mashiach*), down to the very last detail. They must all be revealed at the end of all corrections, with the appearance of the King. And the souls in that hall are those who merited completion of their individual corrections, for there is an individual correction and a general one.

Malchut de Malchut is the only creation, and it is divided into parts called souls. These parts merge with people of our world, and each of them, while existing within man, must attain one's own correction, i.e., gradually replace one's properties (desires) with those of the Creator. This is considered the soul's individual or personal correction. So then, the souls that have attained their individual correction reach and exist in the state called "abiding in the hall of the King-*Mashiach*."

The Light in that hall (the Light of the Torah), also called Hamnuna-Saba, completely liberates man from the impure forces, i.e., purifies him from all his primordial egoistic desires and corrects *Malchut de Malchut*, which "appears to the righteous as a high mountain" (Talmud, *Sota*, 52). This correction is made by creating a new *SAG*-like screen with the purpose of raising *MAN* (the request for final correction). *MAN* is called *Me'orei Esh* (sparkles of fire), as it is written: "Man's soul is the Creator's candle" (*Mishley*, 20:27).

The light of the sun designates the Light's descent, *MAD*, just as sunlight descends upon us from Above, whereas a fire's flame signifies *Ohr Hozer* that rises from below upwards, like candlelight. *The Zohar* therefore says that these two corrections, aimed at destroying the impure forces and ascending to light the candles in the hall of the King-*Mashiach*, are in the hands of Rabbi Hamnuna-Saba.

And the perfect righteous in need of these two final corrections merit receiving them only through revealing the soul of Rabbi Hamnuna-Saba. And he stated that they (the disciples of Rabbi Elazar and Rabbi Aba) will merit the honor of serving in the hall of the King-*Mashiach* after their death, and will become his neighbors and the heads of the Creator's Assembly.

The Two Points

120. Rabbi Chiya began and opened, "The beginning of *Hochma* (wisdom) is fear of the Creator, and those who observe this rule receive all the goodness." He asks, "The beginning of wisdom? One should rather say that the end of wisdom is the fear of the Creator, for fear of the Creator is the property of *Malchut*, which is at the end of *Hochma* (wisdom)." He replies, "Yet, *Malchut* is the beginning of the entrance to the degrees of reception of the Supernal wisdom." Hence, it is written, "Open to me the gates of justice," meaning that the gates of *Malchut*, called "justice," are the Creator's gates. And if man does not enter these gates he shall not reach the Supernal King through any other, for He is concealed and detached, and has erected many gates on the path to Him.

Fear of the Creator is the *Sefira Malchut*. Yet, how can *Malchut* serve as an entrance if she is the last of the ten *Sefirot*? Indeed, she may be called the end of *Hochma* or of a *Partzuf*, but not the beginning. However, this is not an allegorical expression, but the essence itself, for HE IS CONCEALED AND DETACHED and no thought of man can attain Him. Hence, He has put up many gates ON THE PATH TO HIM, and thanks to these gates He grants sufferers the opportunity to draw closer to him, the opportunity for attainment.

This is precisely what the verse, "Open to me the gates of justice," (*Tehilim*, 118) alludes to; these are the very gates that the Creator made, through which people can come to Him. HOWEVER, AT THE END OF ALL THE GATES ERECTED A SPECIAL GATE WITH MANY LOCKS. This gate is *Malchut de Malchut*, the ultimate point of all creation, the ultimate point of all Supernal gates.

And this last gate (from Above downwards) is the first gate to Supernal wisdom (from below upwards), for it is impossible to attain the Supernal *Hochma*

(wisdom) without attaining precisely this final gate, as it is the first gate with regard to attainment of the Supernal wisdom. It is therefore written (*Tehilim*, 111:10): "Fear of the Creator is the beginning of wisdom," as fear of the Creator is called the final gate, which stands first on the path to Supernal attainment.

121. And at the end of all the gates He erected a special gate with several locks, several entrances, and several chambers, one atop of the other. And He said, "Whoever wishes to reach Me, let this be the first gate on his way to Me. Whoever enters through this gate—will enter." Only this is the first gate to the Supernal wisdom, the gate of fear of the Creator, *Malchut*, which is hence called "beginning."

The locks, entrances, and chambers are three successive processes of attainment, of realizing the spiritual in one's inner sensation. The thought that created the world was the Creator's thought to make a creation (the human soul) in order to fill it with delight. However, it is impossible to feel delight as long as one is removed from the Creator, for He is the only One in existence. And He has created us in such a way that the nearer we come to Him, the greater delight we feel, whereas the farther we are from Him, the more we suffer.

Those of us who live in and perceive only this world can only accept the above words on faith or reject them. However, Kabbalists, who ascend spiritually and draw closer to the Creator, make these assertions and describe their attainments for us. And as to how and when we shall travel the same path to the Creator and attain complete unity with Him, this depends on us alone. However, regardless of whether we want to or not, we will need to travel the entire path from our world to complete unity with the Creator while still existing in this body, during one of our lifetimes in this world. This is the purpose of creation, and until it is fulfilled, man must reincarnate and return to this world, as the sages said: "The Creator wished to dwell in the lower ones."

Our world is built completely opposite from the Creator, as it was created in the property of egoistic will to receive pleasure, and this property is the exact antithesis to the Creator's property (desire) to delight us. Additionally, there is no trace of a will to receive pleasure in the Creator Himself.

It is hence said about a person in our world: "Man is born akin to a wild ass" (*Iyov*, 11:12). Therefore, to those who live in this world, the Creator's governance seems completely opposite to the purpose of creation—to delight the creatures. After all, that is how we perceive His rule over us, and feel the surrounding world in our egoistic sensations.

According to the Creator's plan, one must correct his egoistic desires and make them altruistic, whereupon the Creator fulfills them with supernal, absolute delight (to the extent of their correction). Until one attains this state, he continues to suffer from his desire to enjoy either this world or the spiritual.

These sensations are called "gate locks," for all the numerous contradictions to the oneness of the Creator's actions that we feel in this world separate us from the Creator and prevent us from drawing closer to Him. However, when we exert to observe the Torah and *Mitzvot* with love, with our heart and soul, as devotedly as it was prescribed for us, with the sole intention of pleasing the Creator and without any benefit for ourselves, all of the forces that separate us from Him and every contradiction that we overcome on our path to Him becomes a gate of attainment of His Supernal wisdom, of *Ohr Hochma*. This is because every contradiction reveals its own uniqueness in the attainment of the Creator's governance.

Thus, those very questions and contradictions, which initially seemed to prevent us from accepting the oneness of the Creator's governance, then turn into knowledge, thanks to which we come to understand and attain the oneness of His governance.

And those who merit this transform darkness into Light (within themselves) and bitterness into sweetness. This is how they feel their attainments—in precisely those past sensations of darkness and bitterness. For the forces that repel us from the Creator, that form our minds and are perceived by the body as bitter turn into gates of attainment of Supernal Degrees. This way, darkness becomes Light and bitterness becomes sweetness.

And the more negative the Creator's governance is first perceived, the deeper man eventually comes to realize the perfection of His governance. At last, the entire world ends up on the scale of merit, for every force and insight now serve as *SHAAREY TZEDEK* (the gates of truth), through which one can enter and receive from the Creator everything that He intended to bestow at the Thought of Creation. Thus, it is written about such contradictions that turn into realization of unity: "These are the gates to the Creator; the righteous shall enter them" (*Tehilim*, 118:20).

Hence, until one merits turning his will "to receive for himself" into the will "to receive for the Creator" with the help of the Torah and *Mitzvot*, all the gates to the Creator have sturdy locks (the sensation of imperfection in the Creator's governance), as they then play their opposite role: to distance and turn one away

from the Creator. And they are called locks, for they lock the gates of contact with the Creator and distance us from Him.

However, if we make efforts to overcome them so they stop influencing us and weakening our love for the Creator, we will thus turn these locks into entrances, darkness into Light, and bitterness into sweetness. This is because for every lock we receive a special degree of attainment of the Creator. These degrees become entrances that lead to the degrees of sensation of the Creator Himself. And the degrees themselves turn into halls or chambers of wisdom.

Thus, we see that locks, entrances, and chambers constitute the three types of perception of one material, our will to receive or egoism. Indeed, before we turn the egoistic desire to receive into reception (of pleasure) for the Creator's sake, altruism, this material transforms Light into darkness and sweetness into bitterness, in accordance with our (egoistic) taste. In other words, egoism finds suffering in the same types of influence that bring pleasure to altruism. Therefore, to perceive the Light (delight) that surrounds us, we only need to change our senses. But until we do, this Light will be perceived by us as darkness and suffering.

Initially, whatever examples of the Creator's governance we see, they distance us from Him. This is because we perceive them negatively; at that very moment, our egoism (will to receive pleasure) begets locks. However, once we transform our desires to "reception for the Creator's sake," these locks become entrances, and entrances turn into chambers—vessels of wisdom, *Ohr Hochma*.

As we already know, the end of all the degrees, i.e., the very last degree, below which nothing can possibly exist, is called *Malchut de Malchut*. To attain Supernal wisdom, one must first overcome this last gate, which turns into the first gate to ascend from below upwards, toward the chamber of Supernal wisdom, the *Sefira Hochma*. All gates become entrances and chambers of the Creator's wisdom. This is why it is written, IN THE BEGINNING (the first words in the Torah), for IN THE BEGINNING signifies fear of the Creator, the last gate (*Malchut*), which becomes the first on the path to attainment of the Supernal wisdom.

122. The letter *Bet* in the word *BERESHEET* (IN THE BEGINNING) indicates that the two are joined together in *Malchut*. Both are points: one is concealed, while the other is revealed. However, since there's no division between them, they are called THE BEGINNING, which signifies only one, rather than two, for he who takes one, takes the other as well, and all is one,

for He and His Name are one, as it is written, "And you shall know that this is the Creator's only name."

The Hebrew letter *Bet* has a numerical value of two, indicating two points. These two points symbolize the correction of the egoistic point of *Malchut*, onto which the point of mercy (*Bina*) imposes a restriction of use. Correction is achieved when *Malchut* (strictness) ascends to *Bina* (mercy), as it is written, "So they both walked" (*Rut*, 1:19), i.e., *Bina* and *Malchut*. Hence, the screen in *Malchut* consists of both points, and they are thereby joined together as one.

It is explained in *Megilat Rut* (*The Book of Ruth*) how *Malchut* (Ruth) merges with *Bina* (Naomi), which then leads to the correction of *Malchut* and the birth of David, the first King (the word King (*Melech*) is derived from *Malchut* (kingdom) of Israel).

HOWEVER, ONE IS CONCEALED, WHILE THE OTHER IS REVEALED, for the judgment in the point of *Malchut* is concealed, whereas only the property of mercy in the point of *Bina* is revealed. Otherwise, the world could not exist, as it is written, "In the beginning, He created the world with the property of judgment, but seeing that it cannot exist, He attached to it the property of mercy" (*Beresheet Raba*, item 1).

Although the restriction is concealed, this does not mean that a *Zivug* is not made on it, since these two points merge into one, and the point of *Malchut* receives a *Zivug* together with the point of *Bina*, though it participates in it secretly. Therefore, it is written, IN THE BEGINNING, for the word "beginning" indicates one point, which includes two that are as one.

Because *Malchut* participates with *Bina* in all the *Zivugim* that are made during the 6,000 years (albeit secretly), she corrects herself to such an extent that at the end of all the corrections, even her property of restriction is corrected, and she acquires the property of *Bina*. It is written of this state that on that day He and His Name will be one.

Since the property of restriction is also concealed within the letter *Bet* of the word *BERESHEET* (in the beginning), this property is called *RESHEET* (first) in *Hochma* (wisdom). However, the correction of this property occurs only at the end of corrections, when the Supernal wisdom is revealed, as the prophet said: "For the earth shall be filled with the knowledge of the Creator" (*Yeshayahu*, 11:9). This is because the last gate will become the first. Hence, it is written, "That they may know that it is Thou alone whose name is the Lord, the Most High over all the earth," (*Tehilim*, 83:19) for the Creator's wisdom will be revealed in our world to all.

123. Why is *Malchut* called "fear of the Creator?" It is because *Malchut* is the Tree of Good and Evil: If man merits, it is good, but if he does not, it is evil. This is why fear dwells in that place. And this gate leads to all the goodness that exists in the world. ALL THE GOODNESS signifies two gates, two points that are as one. Rabbi Yosi said that ALL THE GOODNESS refers to the Tree of Life, for it is entirely good and completely without evil. And because it is without evil, it is entirely good, without evil.

It is written of the last gate: THE BEGINNING OF WISDOM IS FEAR OF THE CREATOR. So why is it called "fear of the Creator?" Because this is the secret of the Tree of Knowledge, by which Adam sinned, for the use of that point (egoistic desires) is punishable by death (disappearance of the Light). And great fear is needed to refrain from touching (using) it before all the other desires have been corrected. Nevertheless, at the end of correction, when even this point is completely corrected, death will cease to exist for all eternity. That is why it is called "fear."

The Creator created one creation—the egoistic *Malchut*. The goal of creation is to fill her with the Creator's Light using an altruistic intention. As a result, *Malchut* merges with the Creator and receives limitless delight.

Malchut, the only creation, consists of five parts: *KHB ZA-M*. Her parts *KHB ZA*, excluding *Malchut de Malchut*, have altruistic properties, which they received from the Light.

As a result of her decision to refrain from receiving Light into egoistic desires, called *Tzimtzum Aleph* (the first restriction), *Malchut* receives the Light only in her first four desires: *KHB-ZA*. *Malchut de Malchut* remains inaccessible to the Light. So how can she be corrected?

To correct *Malchut de Malchut's* properties (desires), the Creator creates the conditions under which *Bina* and *Malchut* mix, and consequently, *Malchut* acquires the properties of *Bina*.

This process needs to occur more than once, so that all of *Malchut's* parts will be mixed with *Bina*. Every time it takes place in an increasingly deeper layer of *Malchut*, it is called the breaking of holiness, for *Bina* descends and passes her properties to *Malchut*, but she herself breaks during this mixing, as though losing her altruistic properties.

Thus, we can conclude that all the shattering of vessels, the breaking of Adam's soul, the ruin of the First and Second Temples, and other spiritual disasters take place not as punishment, for punishment (as we understand it)

does not exist in the spiritual, but only so as to enable the altruistic desires of *Bina* penetrate deeper into the egoistic desires of *Malchut*.

The last point of *Malchut*, the yet uncorrected *Malchut de Malchut*, is that very point the use of which is punishable by death (the Light's disappearance is considered death). It is forbidden to use *Malchut de Malchut* until all the other properties of *Malchut* (*KHB-ZA*) have been fully corrected. Or rather, if man refrains from using egoism (the point of *Malchut de Malchut*), and uses only his other altruistic desires, he gradually constructs a "non-reception" screen on *Malchut de Malchut*.

Having filled all of his corrected desires with Light, man achieves the end of correction—of what he could correct by himself. As soon as that happens, i.e., as soon as one receives the Light in all of his soul's first nine *Sefirot* (*KHB-ZA*, excluding *Malchut*), the Light called *Mashiach* descends from Above, which imparts *Malchut de Malchut* with the altruistic property of bestowal, of acting for the Creator's sake. This concludes the entire correction process of man's soul, and he attains complete unity with the Creator. The Creator's goal is for man to attain this state while still living in our world and in his physical body, to combine all the worlds, spiritual and material, within himself.

AND THIS GATE LEADS TO ALL THE GOODNESS, for there is nothing better than the revelation of the Supernal wisdom in the world, included in the Thought of Creation. And since fear of the Creator is the last gate to the Supernal wisdom, it also constitutes the gate to all the goodness.

THESE TWO GATES ARE AS ONE refers to the two points, *Bina* and *Malchut*, which are united in the letter *Bet* of the word *BERESHEET* (IN THE BEGINNING), the first word in the Torah. And the two points are mentioned because they allude to the state following the correction, when these two points are called "the two gates," for both turn out to be good and free from evil, thereby bringing man only perfect goodness.

Nevertheless, until the end of correction, one must strain to separate within him the desires that refer to the point of *Bina* from those that refer to the point of *Malchut*, to reject the desires of *Malchut*, and, in defiance of egoism, use the desires of *Bina*. During man's work on self-correction, called "6,000 years," these two points are referred to as "The Tree of Knowledge of Good and Evil."

RABBI YOSI SAID—Rabbi Yosi does not object to the words of Rabbi Chiya. They are talking about two different states: Rabbi Chiya alludes to a state past the end of correction of *Malchut*, when both points become a gate, and there is no more evil within them. And Rabbi Yosi explains a state in the correction

process, when the two points, *Bina* and *Malchut*, exist within us as our Tree of Knowledge of Good and Evil. Hence, he tells us that ALL THE GOODNESS IS (can only be found in) THE TREE OF LIFE.

ZA filled with the Light of *Ima-Bina* is called "The Tree of Life," for he possesses only good properties. And the two points of good and evil, *Bina* and *Malchut*, remain within *Malchut* until the end of correction; hence, *Malchut* is called "The Tree of Knowledge of Good and Evil."

124. To all those who act, it is the faithful mercy of David that upholds the Torah. Those who keep the Torah seemingly create it themselves. All those who study the Torah—there is no action in them as they study, but those who keep the Torah—in them there is action. And the world exists by this force, eternal are the wisdom and the Torah, and the throne stands just as it should stand.

It was previously said that fear of the Creator constitutes the last gate, though it is the first gate to the Supernal wisdom. It turns out that ALL THOSE WHO STUDY THE TORAH have already corrected the last gate, and the two points become for them two entrances, all goodness without evil. Hence, it is said that THERE IS NO ACTION IN THEM, i.e., no analysis of good and evil, for they have already corrected everything.

However, those who have not yet reached the end of correction are referred to as those who keep the Torah. There is action in them, for they have not yet corrected good and evil in everyone's Tree of Good and Evil—not everyone has realized in one's inner tree (in all of one's properties) what is good and what is evil with regard to the spiritual truth.

It is therefore said that THOSE WHO KEEP THE TORAH SEEMINGLY CREATE IT THEMSELVES. As a result of man's effort to refrain from their use, all the distracting and impeding forces (thoughts and desires) of the point of *Malchut* become gates, all the locks become entrances, and all the entrances become chambers of wisdom filled with *Ohr Hochma*.

It follows that all the wisdom and the entire Torah become revealed only through the efforts of those who keep the Torah. Hence, they SEEMINGLY CREATE IT THEMSELVES. The forces of good and evil are combined within them, and they become those who keep the Torah, for the Torah is revealed thanks to their inner work of separating and correcting good and evil.

Such people are called "those who act," for they seemingly create the Torah by themselves. After all, without perceiving the Creator (The Torah, Light) as concealed, and then overcoming this concealment, thereby turning it into gates, entrances, and chambers the Torah could never have been revealed.

The perfection of the Creator's actions lies in the fact that by creating man so paltry (with such insignificant egoistic desires, completely opposite to the Creator in his properties, and utterly powerless to change himself), the Creator gave man an opportunity to become like Him (in properties, greatness, and the sensation of creating himself), to create within and by himself all of the worlds and the Torah. By revealing the Light, it is as though man actually creates it.

Thus, since these individuals reveal the Torah, they are regarded as its creators. The word is SEEMINGLY used to indicate that the Torah was created before the creation of our world (Talmud, *Pesachim*, 54:1), and of course, it is the work of the Creator Himself. Yet, without the good deeds of those who keep the Torah, it would not have been revealed to the world. Hence, they are regarded as the makers and creators of the Torah.

The wisdom and the Torah are eternal; that is, they exist even after the end of correction, for fear of the Creator is needed even then. However, once the entire egoism is corrected, there is no place from which to take this fear, for the Tree of Good and Evil becomes only good, and can no longer furnish fear of the Creator.

However, because they received fear in the past, they can continue using it in the present, after the end of correction, when there is nothing left to fear, as there are no restrictions in *Malchut*. And the only reason they can do so is that during the correction they worked on creating within them the sensation of the Creator's absolute rule and the eternity of the Torah. And since this fear is never-ending, the Creator's throne remains forever standing in their attainment.

The Night of the Bride

125. Rabbi Shimon was sitting and studying the Torah on the night when the Bride, *Malchut*, unites with her husband, *Zeir Anpin*. And all the friends present in the bridal chamber on that night, the eve of the holiday of *Shavuot* (Pentecost), must stand together with the bridegroom under the *Huppah* (wedding canopy), and be with him this whole night, and rejoice with him in the corrections of the Bride, i.e., study the Torah, then Prophets, then Holy Scriptures, and finally the wisdom, for these corrections are the Bride's adornments. And the Bride receives corrections, adorns herself with them, and rejoices with them all of that night. And on the next day, on the holiday of *Shavuot*, she only comes to the *Huppah* together with them. And her friends, who studied the Torah all night long, are called the sons of the *Huppah*. And as she approaches the *Huppah*, the Creator asks about them, blesses and adorns them with the Bride's adornments. Happy are those who merit this!

All the days of exile are called night, for this is when the Creator's face is concealed from Israel, as the impure forces rule and separate His loyal servants from Him. Yet, this is the time when the bride unites with her husband (in Hebrew, "husband" and "master" are the same word, so one must keep in mind the second meaning of the word as well). The *Huppah* is a wedding canopy, under which the ritual of union between a bride and a bridegroom (their merging in a *Zivug*) takes place.

The union between the bride and her husband (*The Zohar* uses the word "husband" instead of "bridegroom") occurs thanks to the Torah and *Mitzvot* (commandments) of the righteous, referred to as "those who keep the Torah." And all the Supernal Degrees, called "secrets of the Torah," become revealed thanks to them alone, for they are also called MAKERS (as though CREATING the Torah itself), as is described in item 124. Therefore, the time of exile is called the NIGHT WHEN THE BRIDE UNITES WITH HER HUSBAND. AND

ALL THE FRIENDS, THE SONS OF THE BRIDE'S JOY, ARE CALLED THOSE WHO KEEP THE TORAH.

And after THE END OF CORRECTION and complete deliverance, of which the prophet Zachariah writes (14:7): "And there shall be one day, which shall be known to the Creator, neither day nor night, but it shall come to pass come evening time: there shall be light." THE NEXT DAY, THE BRIDE AND HER HUSBAND ENTER THE *HUPPAH*, for *BON* will become like *SAG* and *MA* will be like *AB* (see item 64).

This state is therefore defined as the next day and a new *Huppah*. Whereas at this time (in this state), the righteous are called SONS OF THE *HUPPAH*, in whom there is no action, for then, as it is written: "They shall not do evil upon My holy mountain, for the earth shall be filled with the knowledge of the Creator, as waters cover the sea" (*Yeshayahu*, 11: 9).

And since these righteous elevated *BON* to *SAG* by their actions, i.e., made its properties similar to those of *SAG*, they are considered to have made a new *Huppah*, they are called "sons of the *Huppah*."

The night of *Shavuot* (Pentecost) is when THE BRIDE UNITES WITH HER HUSBAND, for the *Huppah* takes place on the next day, the day of *Shavuot*, the day of the reception of the Torah. On that day, all of creation achieves the state of the end of correction, as it is said: "He will swallow up death forever; and the Creator Himself will wipe away the tears off all faces" (*Yeshayahu*, 25:8).

The Torah describes this state as "engraved upon the scrolls" (*Shemot*, 32:16). In Hebrew, the word "engraved" is *Harut*, but it should be pronounced *Herut* (freedom), freedom from the angel of death. However, the sin of the golden calf followed and the High Degree was lost. Since *Shavuot* is the day when the Torah was received, it is also regarded as the end of correction.

Therefore, all the necessary preparations (the corrections carried out during the concealment period) are completed beforehand, on the night before the holiday of *Shavuot*. This night is hence defined as the night when the bride unites with her husband so as to enter the *Huppah* the following day, on the holiday of *Shavuot*, when all the corrections are completed and liberated from the angel of death, thanks to the actions of the righteous, who erect a new *Huppah*.

All of the bride's friends, those who keep the Torah, also called "sons of the bridal chamber," must be merged with the *Shechina-Malchut* (the bride) all of that night, called "exile." Only then do their acts in the Torah and *Mitzvot*

correct and purify the good in her from the taint of evil, so she would emerge with the properties that contain only good, without evil.

Hence, those who keep the Torah should rejoice together with the bride for all the great corrections that they've made in her. Then they joyously continue with their corrections in THE TORAH, then in PROPHETS and finally in the HOLY SCRIPTURES. All the degrees and revelations of the secrets of the Torah, which make up the framework of the *Shechina* herself at the end of her correction, are made exclusively by the righteous, who keep the Torah during the exile.

Therefore, all the degrees that emerge at the time (state) of the exile are called the bride's corrections and adornments from the Torah, Prophets and Holy Scriptures, for *Sefirot Hesed*, *Gevura*, and *Tifferet* constitute the Torah, *Sefirot Netzah*, *Hod*, and *Yesod* are the Prophets, and *Malchut* is the Holy Scriptures. The Light of *VAK* is called *Midrashim* and the Light of *GAR* is called "the secrets of the Torah." And all these corrections must be made in *Malchut* (the bride) on the night when she completes her corrections (precisely in the darkness of exile from the spiritual does man carry out the work of his inner correction).

It is known that the end of correction does not bring anything new or that was previously unknown. Rather, all the *MAN* and *MAD*, along with all degrees and *Zivugim* that have emerged consecutively during the 6,000 years will merge into one degree and become corrected with the help of the Light of *Atik*.

The bride will then enter her *Huppah*, and THE CREATOR WILL ASK ABOUT EVERYONE, about every man who had even once raised *MAN* for the Supernal, final *Zivug*. For the Creator waits for all the small *Zivugim* to assemble, as though asking about and waiting for each of them. And when they've gathered, a great *Zivug* will unfold, called *RAV PAALIM U MEKABTZIEL* (HE WHO BLESSES AND ADORNS HER). And when all the creatures are blessed and adorned together, correction comes to an end. This is referred to as "the adornment of the bride's crown."

126. This is why Rabbi Shimon and all of his friends stayed up that night, and each of them renewed the Torah again and again. Rabbi Shimon was joyous, and so were his friends. Rabbi Shimon said to them: "My sons, how blessed is your lot, for it is you who shall accompany the Bride tomorrow to the *Huppah*, for all those who correct Her and rejoice in Her this night shall have their names recorded in the Book of Remembrance. And the Creator shall bless them with seventy blessings and adornments of crowns of the Upper World."

The Book of Remembrance, mentioned by the prophet (*Malachi*, 3:15): "You will say, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all? And now we regard the wicked as blessed: they have settled in their wickedness, tried the Creator, and were liberated.' Then those who feared the Creator spoke with each other, and the Creator hearkened and heard, and a Book of Remembrance was recorded before Him for those who fear the Creator and honor His Name. 'They shall become chosen for Me on the day that I shall determine, and I shall spare them, as a man spares his own son, who serves him.'"

But how can we understand that when they spoke ill of the Creator, they referred to fear of the Creator, as the prophet says? Moreover, they were inscribed in the Book of Remembrance as those who "feared the Creator and honored His Name?"

The thing is that at the end of correction, when the great general *Zivug* of *Atik* manifests, great Light will be revealed in all the worlds, and in this Light everyone will return to the Creator in absolute love. The Talmud (*Yoma*, 86:2, "Introduction to the Study of the Ten Sefirot") says: "He who attains the repentance from love shall have his sins turned to merits."

Here, the prophet refers to the sinners claiming the futility of spiritual work: on the great day of the end of correction, when the Light of repentance from love shall shine, all the most malicious and deliberate, worst imaginable sins, will turn to merits, and their words shall be deemed not slight, but fear of the Creator.

Therefore, all the sins, as well as all the good deeds, are recorded before the Creator, for He will need them on that great day of His miracle: all the merits gather and complete the *Kli*, which receives the Light necessary for the final correction. Hence, it is said that the Creator shall record the names of those who fear Him in the Book of Remembrance, for He will need them on that day to complete the common *Partzuf*. This is exactly what the prophet says: those who remain shall be close to the Creator, like sons who served Him.

It is therefore said that everyone and everything will be recorded in the Book of Remembrance, even the sins. However, The Creator will record them as though they are merits, as though they served Him. These are the words of the prophet.

The number seventy signifies the Light of *Hochma*, GAR, adornment, a crown, and the Light of *Hassadim* is called "a blessing," for the world was created with the letter *Bet* (blessing), as it is written: "The world was built by mercy"

(*Tehilim*, 89:3), which is *VAK*. But at the end of correction, the Light of *Hassadim* will also be like seventy crowns, like the Light of *Hochma*, for *MA* and *BON* will ascend to *AB* and *SAG*. Therefore, *The Zohar* says that the Creator will bless them with seventy blessings and adornments of crowns of the Upper World.

127. Rabbi Shimon opened and said, "The Heavens declare the Creator's greatness. I have already explained this, but when the bride awakens to enter the *Huppah* on the following day, with all the friends who rejoiced with her through that night, she rejoices with them, corrects herself and shines with her adornments."

128. And on the following day, a multitude of masses, hosts, and legions join her. And she, together with all these masses, hosts and legions, awaits all those who corrected her by studying the Torah on that night. This is so because *Zeir Anpin* unites with *Malchut*, and she sees her husband, and it is said: "The Heavens declare the Creator's greatness." "The Heavens" alludes to the Bridegroom (ZA), who enters the *Huppah*. "The Heavens declare," i.e., shine, like the luminescence of a sapphire, upon the entire *Malchut*, from end to end.

The day of the end of correction is called "tomorrow," as it is written in the Talmud: "Do today, and receive the reward tomorrow" (*Eruvin*, 22:1). The masses are the worldly masses who do not serve the Creator, the hosts are those who serve the Creator, and the legions are chariots of warriors in armor—the Supernal groups of angels that accompany the souls, as it is said: "For He bid His angels to guard over you on all your paths" (*Tehilim*, 91:11). Just as the Creator waits for everyone, as was previously stated, so does the *Shechina*.

"Heavens" is the bridegroom entering the *Huppah*—the state of the end of correction, of which it is written: "And the light of the moon (*Malchut*) shall be as the light of the sun (ZA)" (*Yeshayahu*, 30:26). The Creator is called the "Heavens," and at the end of correction He is referred to as the "bridegroom," as it is said: "Just as a bridegroom rejoices over his bride, so shall your Creator rejoice over you." (*Yeshayahu*, 62:5).

Wherever it is said that the Creator descends, it indicates His strictness and judgment, for it speaks of diminishing His greatness in the eyes of the lower ones, as it is said: "His might and greatness are in His place." But at the end of correction, when all sins turn to merits, for it will become clear that all the spiritual descents were nothing other than spiritual ascents, the Creator becomes the "bridegroom" and the *Shechina* becomes his "bride."

The Hebrew word for "bride" is *Kalah*, as in the words *Kalat Moshe* (*Bamidbar*, 7), which describes the completion of the altar. Hence, in the Torah, the word *Kalah* signifies the end of construction. The Hebrew word for "bridegroom" is *Hatan*, and it signifies the descent along spiritual degrees, as it is said in the Talmud: "Descends the steps" (*Yevamot*, 63:1). However, this descent is greater than all the previous ascents, for it takes place on the way towards the bride at the moment of the end of correction.

The *Huppah* represents the total of all the Returning Light received on the *MAN* raised by the righteous in all the *Zivugim* at all the times during the 6,000 years. This is because now they have all gathered into one great Returning Light, rising and soaring over the Creator and the *Shechina*, over the bridegroom and his bride, like a *Huppah*—wedding canopy.

In this state, the righteous are called "Sons of the *Huppah*," for each of them has a part in this *Huppah*, to the extent of the *MAN* they raise to the screen of *Malchut*, which evoked, produced the Returning Light, corresponding in magnitude to this *MAN*. At the end of correction, the Creator is called *Hatan* (bridegroom), for He *Nechit Darga*—descends from His degree to his bride, and enters the *Huppah*.

At this time (in this state), the Heavens say—this is a great *Zivug* of the future, as the Talmud says: "The wife speaks to her husband" (*Berachot*, 3:1). The word "speaks" (*Mesaperet*) implies a *Zivug*, and is derived from *Sapir* (sapphire), the name of the *Shechina*, as it is said in the Torah, "...and under His feet—like a pavement of sapphire" (*Shemot*, 24:10).

THE LUMINESCENT SAPPHIRE is the Returning Light, ascending from below upwards. LUMINESCENT, LIKE LUMINESCENCE—The Returning Light, LUMINESCENT is equivalent to the Direct Light, LUMINESCENCE. This great *Zivug* gathers all of the Returning Light from all the *Zivugim* made during the 6,000 years, and the Direct Light will shine in it, as it is said, FROM END TO END.

129. The Creator's glory = *EL*—is the bride, *Malchut*, called *EL*, as it is written: "*EL* rages each day." She is called *EL* on all the days of the year. And now, on the holiday of *Shavuot*, when she already entered the *Huppah*, she is called GREATNESS and she is called *EL*, greatest of the great, luminescent out of the luminescent, dominion over dominions.

El is the name of great mercy. Yet, here it says: "*El* rages each day," which is contrary to mercy. The Torah says: "And there shall be evening, and there shall be morning, one day." The *Shechina* is a small star, the Moon, which reigns at

night. It is called "fear of Heaven," for it is the property of the righteous, who must raise *MAN* through their aspiration to be corrected, thereby evoking the Returning Light to descend on *Malchut* from Above and correct her.

It is therefore written: "The Creator hath made it so man would fear Him" (*Kohelet*, 3:14). This is so because it is impossible to raise the *MAN* without fear. The absence of fear of the Creator is referred to as *Malchut's* reign at night, in the state of darkness. In the absence of Light, all the restrictions and suffering are revealed, as they are opposite to the property of day, mercy. Thus, fear of the Creator emerges; were it not for this fear, the property of morning and day could not be revealed.

So it is written: "And there shall be evening, and there shall be morning, one day." Night also enters morning, for without a night, there would be no morning, and one cannot do without night. It is hence written that *EL* RAGES EACH DAY. After all, the property of mercy, called *EL*, is revealed only with the help of the night, through the property of RAGE. Hence, this property is also regarded as mercy; and consequently, the *Shechina* is called *EL*.

This is why it is said that the CREATOR'S GREATNESS = *EL*—IS THE BRIDE, *MALCHUT*, CALLED *EL*, for it is impossible to achieve the state of "day" without the state of "night." So it is in each of the six days of creation, of which it is said: "And there shall be evening, and there shall be morning, one day." We see that the night is included in the name "day." And just as they are all called the six DAYS of creation, the 6,000 years are called "night" in the property of mercy.

And in the great *Zivug* at the end of correction, a day shall come; the light of the moon will become like that of the sun, as the prophet said (*Zachariah*, 14:7): "It shall come to pass, that at evening time there shall be light." This will cause the degrees of *Malchut* to increase twofold, for even during the 6,000 years, the light of the moon was according to the aforesaid, "And there shall be evening, and there shall be morning."

And at the end of correction, when the moon becomes like the sun (*ZA*), the moon will be twice as great as before, as it will become greatness itself, for its greatness will equal that of *ZA*, of which *The Zohar* says: THE GREATEST OF THE GREAT, DOMINION OVER DOMINIONS. Although it merged with the light of the morning during the 6,000 years, as it is said, "And there shall be evening, and there shall be morning, one day," now that it is as big as the sun (*ZA*), it becomes Light, itself, LUMINESCENT OUT OF THE

LUMINESCENT. Previously, its Light was solely the result of the inclusion of the properties of Higher *Sefirot* into it.

Also, DOMINION OVER DOMINIONS, for during the 6,000 years, its reign was that of a small star, reigning only at night. Now, however, it also reigns during the day, for it is as big as the sun.

130. The hour when the Heaven (ZA) enters the *Huppah* and shines upon *Malchut*, all of her friends, who corrected her by studying the Torah, are known by their names, as it is said: "The Heavens declare the work of His hands." "The work of His hands" refers to the members of this covenant, called "the work of His hands." As you say: "Confirm for us the work of our hands," which is the mark of the covenant, imprinted on man's body.

"Friends" are those who keep the Torah, which includes both good and evil deeds, even those parts of them that are still evil and uncorrected; EACH IS KNOWN BY A NAME (his corrected part), as it is said: THE HEAVENS DECLARE THE WORK OF HIS HANDS. "Heavens" is the Book of Remembrance, which constitutes the Light of the great *Zivug* that leads to repentance (correction) out of love, when sins become merits (Talmud, *Yoma*, 86:2).

And even those who were speaking ill things, it is said about them: "Then they shall impart their fear of the Creator upon one another" (item 126). Therefore, the action defined as "upholding the Torah," which includes both good (for the worthy) and evil (for the unworthy), now becomes completely good and holy. And it turns into THE WORK OF HIS HANDS—the Creator's actions, for THE HEAVENS SPEAK even of the unworthy. It turns out that all the friends have performed only good deeds and carried out holy work, for they would all correct *Malchut*, and ALL ARE KNOWN BY THEIR NAMES.

It is therefore said: CONFIRM FOR US THE WORK OF OUR HANDS (*Tehilim*, 90:17). However, it is unclear whose hands are meant: His or ours? Only one thing is meant here—that the covenant is referred to as "the work of our hands," for its confirmation is *Yesod* (*Yesod* is not only the name of a *Sefira*, it also means "basis," "foundation" in Hebrew), the foundation of the entire construction.

The correction of *Yesod* is *Brit Milah* (circumcision). Hence, it is said that the existence of the covenant is called "the work of our hands," for we separate the *Orlah* (foreskin) from *Yesod* through the work of our hands. But this only concerns the period up to the end of correction. And at the end of correction, THE WORK OF HIS HANDS will be revealed. In other words, the Creator Himself will detach the *Orlah* from us, and THE HEAVENS DECLARE THE WORK OF HIS HANDS. But until that state comes, we are entrusted with the

correction of the circumcision. Therefore, we ask: CONFIRM FOR US THE WORK OF OUR HANDS.

131. Rabbi Hamnuna-Saba then said as follows: "Do not let your mouth cause your body to sin," i.e., one must not allow his mouth to get close to evil and be the cause of sin for the sacred flesh, which bears the mark of the holy covenant with the Creator. If he does so, he shall be dragged to hell. And the ruler of hell, called Domeh, stands at the gates of hell with hundreds of thousands of angels, but he is forbidden to approach those who have kept the holy covenant in this world.

There is a warning here: let each man be careful of what he utters, so that his prayer is pure when he raises *MAN* with the help of the Torah and *Mitzvot*. If the impure force clings to his prayer, it will receive his *MAN*. As a result, man will develop a grudge against the Creator and foreign thoughts, thereby causing the *Orlah* to once again cling to the holy covenant. Consequently, his holy soul will fall into the captivity of the impure forces, and they will drag it to hell. This is similar to what Rabbi Elazar said about falling into Lilit's hands (item 68).

THE SACRED FLESH, WHICH BEARS THE MARK OF THE HOLY COVENANT alludes to the holy soul guarded by the holy covenant, as it is said: "From my flesh I shall see the Creator," i.e., from my nature, my properties. Yet, doubts evoke the return of the impure force of the *Orlah*. It touches the holy covenant, and the Divine soul is instantly driven away. Hence, "The Tree cried out: Sinner, do not touch me," for this Tree is *Yesod*, *Ateret Yesod* (foreskin—the very essence of creation, egoism), the Tree of Knowledge of Good and Evil.

DOMEH, THE RULER OF HELL—DOMEH is derived from *Dmamah*—lifelessness, for he robs man of his soul and leaves him lifeless. This is the angel that fills man's heart with doubts regarding the Creator's greatness, and creates within him a sinful desire to perceive His plans as though they were plans of one born of a woman, i.e., as though they were of this world. And since he likens the Creator's thoughts in man's perception to those of man, he is named so (*Domeh* also means likeness, similarity).

At first, man understands that the Creator's thoughts and ways are different from ours, for the created mind can grasp neither Him nor His thoughts nor His governance, as our mind is inferior to His. But, through sin, the angel Domeh plants a silly spirit within man, which forces him to say that the mind of one born of a woman is similar to the Creator's. This leaves man open to doubts, which DRAG HIM TO HELL.

Therefore, the power of the angel Domeh is in his name, as it is said: "Who is as mighty as You, who is LIKE You, the King that kills and resurrects?" This indicates that the connection with the one who is LIKE him leads to death, whereas in the realization that there is none like Him, man finds life.

However, the doubts and thoughts that man receives from the angel Domeh are countless, as *The Zohar* says, HUNDREDS OF THOUSANDS OF ANGELS ARE WITH HIM, and they are all standing at the gates of hell, through which man is dragged there, though the gates themselves are not yet considered hell.

BUT HE (THE ANGEL) IS FORBIDDEN TO APPROACH THOSE WHO HAVE KEPT THE HOLY COVENANT IN THIS WORLD. And even if one did not fully keep (observe) the covenant, and there is still good and evil in his deeds, he is nonetheless regarded as one who has kept the holy covenant. So, unless one comes to doubt, the angel Domeh is forbidden to drag him to hell.

132. When this happened to King David, fear enveloped him. Right then, Domeh ascended before the Creator, and said: "Master of the world, it says in the Torah (*Vayikra*, 20:10): 'And the man that commits adultery with another man's wife...' David broke his covenant, is it not so?" The Creator replied to him: "David is righteous, and his holy covenant remains pure, for it is known to Me that Bat Sheva was destined for him since the creation of the world."

Although David committed no sin, as the Talmud explains (*Shabbat*, 56:1) that he who says that David sinned is wrong, he was enveloped with fear nonetheless, as if he really had sinned, for Domeh cited the Torah in his complaint.

However, Bat Sheva had been destined for David since the creation of the world (Talmud, *Sanhedrin*, 107:1); thus, he did not violate his covenant. Yet, if Bat Sheva had been destined for David, why was she first married to Uriah? After all, a wife is half of her husband's body. And if she is half of David's body, how could Uriah have taken her, if there is nothing in him that corresponds with her?

The fact is that Bat Sheva is David's true *Nukva* (female) from the day of the creation of the world, for David is the male part of *Malchut*, while Bat Sheva is the *Nukva* in *Malchut*. But since, as the world was being created, *Malchut* ascended to *Bina* to receive the property of mercy (bestowal) from her, Bat Sheva, too, required this correction in *GAR*. Without it she could not have given birth to the soul of King Solomon.

And Uriah the Hittite was an exalted soul, the properties of *GAR*, wherefrom the name "Uriah," which consists of Ur = *Ohr* (Light) and i(a)h = i (*Yod*) + h (*Hey*) = the first two letters of the Creator's Name *HaVaYaH*, is derived. In other words, Uriah signifies "the Creator's Light." And the fact that his name contains only

the first two letters *Yod-Hey* = *Hochma-Bina*, and lacks the last two letters *Vav-Hey* = *ZA-Malchut* indicates that his Light is the Light of *GAR*. Therefore, to correct Bat Sheva in the property of mercy, she was joined with Uriah. As a result, she became fit for queenship, and became the Queen of Israel.

133. Domeh said to Him: "Master of the World, what is revealed to You is concealed from him." The Creator answered: "Whatever David did was done with My permission. For no man goes to war without first giving his wife a *get* (document of divorce)." Domeh then said: "But if this is so, David should have waited three months, which he did not." The Creator replied: "This extension is only necessary to make certain that the woman is not pregnant from her previous husband. But it is known to Me that Uriah never went near her, for My Name is imprinted in him as testimony. Indeed, Uriah is *Ohr-Iah*, the Creator's Light, though it is written *Uriahu* = *Ohr* + *i* + *a* + *hu* (*Yod-Hey*-Vav), without the last *Hey*, *Malchut*, which proves that he did not use *Malchut*."

The letters *Yod-Hey* in Uriah's name (*Aleph-Reish-Yod-Hey*) indicate that he had never touched Bat Sheva. This is because Uriah refers to *GAR* without *VAK*. And *The Zohar* emphasizes that whenever *VAK* is used, the name *Uriahu* is applied. However, it is written here that Uriah was Bat Sheva's first husband, meaning that he had nothing of *VAK* in him, but only *GAR*—the Light of *Hochma* without the Light of *Hassadim*, for *Vav* signifies *Hassadim*. This is why he could not come near Bath Sheba.

134. Domeh said to Him: "Master of the World, this is exactly what I have said: if You knew that Uriah had never laid with her, then who revealed it to David? He should have waited three months. And if You will say that David knew that Uriah had never laid with her, why did he send Uriah to his wife, saying: 'Go down to your house, and wash your feet?'"

Usually the readers of the Torah give this example of "a love triangle" as evidence of King David's less than exalted qualities and of the inconsistency of the Creator's judgment—how He forgave David for "killing" Uriah, and so forth. We must remember that the Torah speaks only of the spiritual worlds and their laws, which have no obvious consequences in our world. There is a cause-and-effect connection: whatever occurs in our world is a result of a Higher cause, but in no way is it vice versa, i.e., whatever is described in the Upper World does not necessarily need to manifest in ours. To consider the Torah a narrative about our world relegates the Torah of the world of *Atzilut*, the Creator's holy names, the Creator's Light, to the lowest level of creation, which is strictly forbidden: "Do not make an idol for yourself."

135. He replied to him: "Of course, David did not know, but he waited more than three months, as four months had passed." As we have learned, on the 15th day of *Nissan*, David ordered all the people of Israel to prepare for war, Yoav—on seventh day of *Nissan*. They conquered the lands of Moav and remained there for four months, until he went to Bat Sheva in the month of *Elul*. And on *Yom Kippur*, the Creator forgave him his sin. But there are those who say that David dispatched his orders on the seventh day of *Adar*, the troops assembled on the 15th day of *Iyar*, he went to Bat Sheva on the 15th day of *Elul*, and on *Yom Kippur* the Creator forgave him and spared him from death at the hands of the angel Domeh.

Domeh is in charge of adultery. And since David was forgiven on the Day of Atonement, he thereby escaped death at the hands of Domeh. However, death was a consequence of Uriah's death at the hands of Amon's sons, as is recorded in the book of Kings (*Melachim*, 1, 15:5), "For David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite."

136. Domeh said: "Master of the World, I have nonetheless one claim against him: why did he open his mouth and say: 'The Lord is righteous, for a mortal does so,' thus condemning himself to death. Hence, I have the power to bring death upon him." The Creator replied to him: "You are not allowed to bring death upon him, for he has repented and confessed: 'I have sinned before the Creator,' even though he did not sin. But he did sin in one matter—the killing of Uriah. I have recorded his punishment, and he had received it." Then Domeh immediately gave up his complaints, and returned, despondent, to his place.

The last letter *Hey* in the name *HaVaYaH* has two points—restriction (strictness) and mercy. And all the corrections of *Malchut* with the help of the covenant (circumcision) are intended to conceal strictness and reveal mercy. Then, the Creator's name descends into *Malchut*. Even though *Malchut* exists there under the ban of the first restriction (strictness and judgment), and all the impure forces cling onto her, this point is nonetheless concealed, and only *Bina*'s property of mercy is revealed. Thus, the impure forces-desires, which are foreign to holiness and spirituality, are powerless and cannot cling to her.

To violate the covenant means to reveal the strictness and judgment in *Malchut* (the letter *Hey*). As a result, the impure forces immediately cling to her, for this is their property—a part of them. The holy soul, the Creator's name, thereby disappears at once, as it is written (*Iyov*, 4:9): "By the breath of God they perish."

David himself is the part of *Malchut* related to *Malchut's* property of mercy. Hence, he requires special care so as to prevent *Malchut's* property of strictness from being revealed in him. For he who reveals the property of strictness and violates the covenant with the Creator, surrenders himself to the impure forces, which condemn him to death. This is because the property of strictness reveals itself within him before the impure force (the angel Domeh), who wished to cling to David's soul and drag it to hell.

Although he was innocent, David begged the Creator's forgiveness for adultery, and received it. But with regard to David sending Uriah to his death, Domeh had no right to ask the Creator for punishment, as he is only in charge of adultery.

137. And David said to this: "Were it not for the Creator's help, Domeh had nearly claimed my soul." "Were it not for the Creator's help" means "had the Creator not been my guard and guide against the angel Domeh." "Nearly" means that only the distance as thin as a thread remained for Domeh to drag my soul to hell.

David is *Malchut*, of whom it is written (*Mishley*, 5:5): "Her feet descend to death," for she is the end, conclusion of holiness (the spiritual). The impure forces originate in *Malchut*, and she sustains them, as it is said (*Tehilim*, 103:19): "His kingdom rules over all."

However, when *Malchut* exists in her corrected property of mercy (item 122), she is defined as consisting of two points: her own point of judgment and the point of mercy that she received from *Bina*. Her point of judgment is concealed, while the point of mercy is revealed. And thanks to this correction, all that the impure forces can get from *Malchut* is a *Ner Dakik* (tiny luminescence), which only sustains their existence, but does not allow for their spreading.

Ner Dakik, the source of existence for the impure forces, is also known as *Hoteh Dakik*, a small sin, the root of sins, as it is written (Talmud, *Sukkah*, 52:1): "Initially, the impure force seems as thin as a spider web, but then grows as thick as a shaft." And it is called small (*Dakik*), for judgment and restrictions are concealed within the property (point) of mercy.

However, he who violates the covenant causes the point of judgment in *Malchut* to be revealed. As a result, the impure forces cling to *Malchut* and draw much Light from her, thus receiving the strength to spread and expand. And he who does so is said to be forsaking his own soul, as it is written: "By the breath of God they perish" (*Iyov*, 4:9).

And when he merits returning to the Creator, he returns and corrects *Malchut* with the property of mercy. This is why this process is called *Teshuva*

(return), from the word of *Tashuv* (to return) + "A," where "A" (*Hey*) designates the Creator. In other words, it is the return to the property of mercy, whereas the property of judgment goes back to being concealed in the property of mercy, like a small candle, and nothing more.

It is therefore written: WERE IT NOT FOR THE CREATOR'S HELP, referring to His acceptance of my return and repelling the angel Domeh by bringing *Malchut* back to her place (to the property) of mercy, reducing the property of judgment to a mere small candle, a hair's-breadth fire, whose LIGHT SEPARATES ME FROM THE IMPURE FORCE.

This is that minimal Light that must always remain between *Malchut* and the impure force, so as to allow *Malchut* to exist and be sustained by this small Light, called "small sin," so small that DOMEH WOULD NOT DRAG MY SOUL TO HELL FOR IT.

It is precisely the magnitude of this Light that saved me from the hands of Domeh, for had the property of judgment not returned to *Malchut* in the measure of a small sin, I would have fallen into the hands of Domeh.

138. Therefore, man should be careful not to say what David said, for one cannot say to the angel Domeh that "It was an error" (*Kohelet*, 5:5), as it was with David, when the Creator won the dispute against Domeh. "Why should the Creator be angry over your word" (*Kohelet*, 5:5), i.e., for what you have said. "Destroyed the work of your hands" (*Kohelet*, 5:5) i.e., the sacred flesh, the holy covenant, which you have broken, and are therefore to be dragged to hell by the angel Domeh.

There are two ways to return to the Creator ("Introduction to the Study of the Ten Sefirot," items 45, 59, 64; Talmud, *Yoma*, 86:2):

1) Repentance out of fear, when intentional sins become unintentional,

2) Repentance out of love, when intentional sins become merits.

Before the end of correction, when the forces of strictness, restriction, and judgment are still needed in the world, as it is written (*Kohelet*, 3:14), "The Creator hath so made it that man should fear Him," *Malchut* must sustain the existence of the impure forces as *Ner Dakik*, so they will not disappear from the world.

Therefore, at such a time (in this state), *Malchut's* corrections are made in two points: mercy and judgment. However, judgment is concealed, while mercy acts openly. This is why the Tree of Knowledge of Good and Evil is feared: if man is worthy—it is good, if not—it is evil (items 120–124).

Therefore, DURING THE 6,000 YEARS, WE RETURN TO THE CREATOR ONLY OUT OF FEAR, which causes our intentional sins to turn into unintentional ones—errors. As a result of our repentance, we bring *Malchut* back to the property of mercy. But strictness and judgment are concealed in her to the extent of a small candle (small sin), since *Malchut* must still remain in the property of fear. Hence, this return is called "the return out of fear."

The small sin that must remain is also called "unintentional sin," an "error," a "mistake," for it is not regarded as a sin in and of itself. Rather, it only leads man to commit an unintentional sin. Man sins intentionally only after having first committed an unintentional sin: he committed something unintentionally, but it turned out that he has sinned.

Thus, this small sin remains in *Malchut*, but although it remains, it is not really considered a sin. Yet, through this concealed judgment and strictness we come to intentional sins. This is why it is said: "Initially, it is as a hair's-breadth," i.e., like a small sin. But then, unless we properly guard our covenant, it "becomes as thick as a shaft," as the property of strictness and judgment becomes revealed in *Malchut*.

It is hence said that Domeh stands at the gates of hell, as the power of a small sin is only an entrance, for it is said that it looks as thin as a spider web. Therefore, our repentance is called "forgiven sins," which turn into unintentional errors, as though they were mistakes. For a small sin remains, which is capable of leading us to intentional sins.

All this refers to the repentance out of fear, whereas the second kind is the repentance out of love, when intentional sins turn to merits (item 126).

Therefore, MAN SHOULD BE CAREFUL NOT TO SAY WHAT DAVID SAID, i.e., not to utter the word that causes the property of judgment in *Malchut* to be revealed (as David had done). FOR ONE CANNOT SAY TO THE ANGEL DOMEH THAT IT WAS AN ERROR, for he is unsure as to whether he can return to the Creator right away, so that his sin would be forgiven and made unintentional, AS IT WAS WITH DAVID, WHEN THE CREATOR WON THE DISPUTE AGAINST DOMEH.

It happened with David because throughout his life all of his actions before the Creator were pure, he had committed no crimes, and the only exception was his act toward Uriah. Hence, the Creator became his defender, and helped him return to Him at once, and his sin was turned into an error, as it is said in *The Zohar* (item 137): WERE IT NOT FOR THE CREATOR'S HELP, DOMEH

HAD NEARLY CLAIMED MY SOUL. But other people should fear this angel, for an unintentional sin may lead them to hell at the hands of Domeh.

DESTROYED THE WORK OF YOUR HANDS, THE SACRED FLESH, THE HOLY COVENANT, WHICH YOU HAVE VIOLATED, AND ARE THEREFORE TO BE DRAGGED TO HELL BY THE ANGEL DOMEH. The correction in us called "the holy covenant" is regarded as "the work of our hands," as it is written: "Confirm the work of our hands." The holy soul is called the sacred flesh, as it is said, "Out of my flesh shall I see the Creator" (*Iyov*, 19:26) (item 131). Because of the revelation of the property of strictness and judgment in *Malchut*, the correction of the covenant was corrupted, and Domeh drags the soul to hell.

Therefore, THE HEAVENS DECLARE THE WORK OF HIS HANDS (item 130). In the end of correction, the Heavens will declare the work of His hands, as the reward for all these corrections will be revealed. It will become clear that this was THE WORK OF HIS HANDS, and NOT OURS', and THE HEAVENS DECLARE this. And the great *Zivug RAV PAALIM U MEKABTZIEL* will be made on these actions (corrections) (item 92). DECLARE refers to the Light's descent from Above.

Know that this is the only difference in our world before and after the end of correction. Before the end of correction, *Malchut* is called the Tree of Knowledge of Good and Evil, for *Malchut* is the revelation of the Creator's governance over this world. And until people achieve the state where they can receive His Light (as He conceived and prepared for everyone back at the Thought of Creation), the world will be ruled by good and evil, by reward and punishment.

The reason for this is that our *Kelim de Kabbalah* (vessels of reception) are impure, stained by egoism, which (i) prevents the Creator's Light from filling theses desires, and (ii) separates us from the Creator. And the infinite goodness that He has prepared for us may only be received in altruistic desires, for these delights are not limited by the bounds of creation, like egoistic pleasures, in which fulfillment instantly douses the pleasure.

Hence, it is written: "The Creator hath made everything for His own glory" (*Mishley*, 16:4), i.e., all the deeds in the world were initially created by Him so that we could please Him. Therefore, people in our world are engaged in things that are totally opposite from what they should be doing, according to the purpose of their creation. After all, the Creator clearly states that He created the world for Himself: "I have created it for My glory" (*Yeshayahu*, 43:7).

Yet, we claim the exact opposite—that the whole world was created for us, and we desire to swallow it whole, for our own pleasure, satisfaction, indulgence, and exaltation. So it is no surprise we are unworthy of receiving the Creator's perfect goodness. And thus He rules over us through good and evil, in the form of reward and punishment, for one depends on the other: reward and punishment give rise to good and evil.

Because we use our desires to receive (pleasure), thus becoming opposite from the Creator, we perceive His governance towards us as evil. This stems from the fact that man cannot perceive obvious evil from the Creator, as this would greatly undermine the creatures' perception of the great and perfect Creator, for the Perfect one cannot create evil.

Therefore, to the extent that man feels bad and evil, and denies the Divine Providence, a veil immediately falls over him, and the sensation of the Creator's existence disappears. This is the worst punishment in the world!

Hence, the sensation of good and evil in the Creator's governance gives us a feeling of reward and punishment. This is because he who exerts efforts not to lose faith in the Creator's existence and governance, even if he tastes evil in His governance, is rewarded with finding strength to not lose faith in the governance and good purpose of the Creator's "evil" influence. But if he had not yet merited the opportunity to exert efforts in believing that the Creator pursues a definite purpose by sending him unpleasant sensations, he is punished with remoteness from faith in the Creator and the sensation of His existence.

Therefore, although He has done, is doing, and will do all the deeds in the world, it remains semi-concealed from those who perceive both good and evil. For when they perceive evil, the impure force is allowed to conceal the Creator's governance and faith in Him. Thus, man suffers the worst punishment in the world—the sensation of detachment from the Creator—and becomes filled with doubts and denial of the Creator's existence and governance. And when he returns to the Creator, he receives a corresponding reward, and is able to unite with Him once again.

But through this very governance of reward and punishment, the Creator has prepared for us the opportunity to utilize this governance in order to achieve the end of correction, when all people attain their corrected *Kelim* (desires), and use them to bring pleasure to the Creator, as it is written that He has created everything for Himself! In other words, our bestowal must be absolute.

Then the great *Zivug* of *Atik* will be revealed, we will all return to the Creator out of love, all our intentional sins will turn to merits, all evil will be felt as

infinite goodness, and His Divine Providence will be revealed in the entire world. Thus, ALL SHALL SEE that only He has done, is doing, and will do all the deeds in the world, and that no one acts besides Him. After the sensation of evil and punishment is turned to one of goodness and reward, and our egoistic desires become altruistic, we are given the opportunity to attain the Maker, for we conform to the work of His hands by blessing and exalting Him above all evil and all punishments we had once suffered.

However, the most important point to stress here is that until the end of correction, all the corrections were considered as THE WORK OF OUR HANDS. This is why we receive rewards or punishments for them. But in the great *Zivug* at the end of correction, it will be revealed that all the corrections and all the punishments are THE WORK OF HIS HANDS.

Thus, it is said, THE HEAVENS DECLARE THE WORK OF HIS HANDS. This is because the great *Zivug* signifies what the Heavens will declare, that all the deeds are the work of His hands, that He has done, is doing, and will do all the deeds in the whole of creation.

139. Thus, "the Heavens declare the work of His hands." These are the friends who have united in the bride (*Malchut*) by studying the Torah on the night of the holiday of *Shavuot*. They are all participants of the covenant with her, and are called "the work of His hands." And she praises and notes each and every one of them. What is Heaven, firmament? It is the firmament, where the sun, the moon, the stars, and the zodiac are located. This firmament is called the Book of Remembrance, and it declares and records them, so they shall become the sons of His palace, and He will fulfill all their desires.

Yesod of *Zeir Anpin*, onto which a *Zivug* is made for the revelation of all the Supernal Degrees, called the sun, the moon, the stars, and the signs of the zodiac, is referred to as the "firmament." All of the Supernal stars exist on the firmament, called *Yesod* of *Zeir Anpin*. And everything exists thanks to it, for it makes a *Zivug* with *Nukva*, called earth, and shines upon her with all these stars, i.e., gives these stars to her.

It turns out that *Malchut* is smaller than the sun (ZA). But at the end of correction, the light of the moon will be as the light of the sun, and the light of the sun will be seventy times greater than before—*Malchut* will become as big as *Zeir Anpin* during the six days of creation. When will this be? Rabbi Yehuda answers: on the day when death disappears forever, and the Creator and His Name are as one.

The Heaven or the firmament (ZA) is *HaVaYaH*, called "the sun." *Malchut* (*Nukva*) receives from it, and is called "the moon." During the 6,000 years, *Malchut* receives the Light from the six days of creation, but *Zeir Anpin* does not reveal that the Creator and His Name are one. Hence, the moon is smaller than the sun. Its lesser size is a result of *Malchut's* consisting of both good and evil, reward and punishment.

There is a considerable difference between "Him" and "His Name." "His Name" is *Malchut*, where all the *Zivugim*, and all the states of unification and separation are accumulated. But at the end of correction, when death is said to disappear forever, *HaVaYaH* and His Name will be one. The Name (*Malchut*) will be like the Light of *Zeir Anpin*—only goodness without evil, and the private governance will be revealed in her, which means that the light of the moon will become equal to that of the sun.

Therefore at this time (in this state), *Nukva* will be called "the Book of Remembrance," for all human deeds are recorded in her. *Yesod* of *Zeir Anpin* is called "remembrance," for it remembers the deeds of the entire world, studies, and analyzes all the creatures that receive from it.

During the 6,000 years before the end of correction, the Book of Remembrance exists sometimes together and sometimes separately. But at the end of correction, these two degrees will merge into one, and *Malchut* herself will be called "the Book of Remembrance," when ZA and *Malchut* become a single whole, for *Malchut*'s Light will equal that of ZA.

Therefore, the firmament is a place where the sun, the moon, the stars, and the signs of the zodiac are located. The firmament is *Yesod* of ZA, which emanates all the Light of the world and sustains all existence. It passes the Light onto *Malchut* when she is smaller than it, and the state, "He and His Name are one" has not yet been achieved. And at the end of correction, it will be exactly like *Malchut*, who is hence called the Book of Remembrance.

Thus, when *Malchut* receives all the properties of *Zeir Anpin* (the firmament, called "Remembrance"), she will become the Book of Remembrance, i.e., she and the firmament will be one.

140. Day after day brings *Omer*—a sheaf. The holy day out of those days (*Sefirot*) of the King (*Zeir Anpin*) praises the friends, who study the Torah on the night of *Shavuot*. They say to each other, "Day after day shall bring a sheaf," and praise it. And the words "night after night" refer to all the degrees, *Sefirot* of *Malchut*, that reign in the night, praise one another by

each receiving from a friend, from another *Sefira*. And the state of complete perfection makes them beloved friends.

Having explained that THE HEAVENS DECLARE THE WORK OF HIS HANDS is THE BOOK OF REMEMBRANCE. *The Zohar* continues to clarify the writings in the *Book of Malachi* (3:14-16): "You have said, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all? And now we regard the wicked as blessed: they have settled in their wickedness, tried the Creator, and were liberated.' Then those who feared the Creator spoke WITH EACH OTHER, and the Creator hearkened and heard, and a BOOK OF REMEMBRANCE was recorded before Him for those who fear the Creator (every day) and honor His (holy) name. 'And they shall become chosen for Me,'—the Lord said,—'on the day that I shall determine, and I shall spare them, as a man spares his son, who serves him,—on the day that I shall work a miracle, on the day of the end of correction.'"

Before the end of correction, before we prepare our desires "to receive" only for the Creator's sake, and not for self-gratification, *Malchut* is called "The Tree of Knowledge of Good and Evil," for *Malchut* governs the world in accordance with man's deeds. Inasmuch as we are not yet ready to receive all the delight that the Creator prepared for us in His Thought of Creation, we have no choice but to submit to *Malchut*'s governance of good and evil.

And this very governance prepares us for the eventual correction of our desires to receive (*Kelim de Kabbalah*) into desires for bestowal (*Kelim de Hashpaa*), thus achieving the goodness and delight that He conceived to bestow upon us.

As was previously stated, the sensation of good and evil creates in us a feeling of reward and punishment. Therefore, when one tries to retain his faith in the Creator while he is feeling evil, but still continues to observe the Torah and *Mitzvot* as he did before, he is rewarded.

And if he cannot overcome this test and is distanced from the Creator, he becomes filled with doubts with regard to the good governance. Alternatively, he stops believing that the Creator governs the world altogether, or feels resentment towards the Creator in response to these unpleasant sensations. The Creator punishes for all thoughts, just as He does for all actions (Talmud, *Kidushim*, 40:1).

It is also said that one's righteousness is of no help to him on the day of his sin. But sometimes man's doubts are so overpowering that he regrets even the good deeds he had previously done, and says (*Malachi*, 3:14): "You have said, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all?'" He becomes

a complete sinner, who regrets his righteous past (complaining that he wasted time and effort instead of enjoying this world like the others!), and his doubts and regrets cause him to lose all of his good deeds, as the Torah warns us: "One's righteousness is of no help to him on the day of his sin."

Yet, even in this state, man can return to the Creator. However, he is said to be beginning on his path anew, as though he is a newborn, for all of his past good deeds are gone.

One should not take the aforesaid literally, even in its spiritual context, for he who works to achieve unconditional altruistic deeds constantly experiences descents and ascents, is filled with doubts, and tries to overcome them. Only one who advances in this manner feels that he is starting his work every time anew, that he understands no more than a newborn baby. Conversely, one who belongs to the masses—who works in his egoistic desires—is constantly filled with self-reverence and thinks that on each new day, he adds to the previous one, and nothing seems to disappear. This makes his spiritual growth impossible.

Only one who truly ascends the spiritual degrees feels like a newborn baby before his Creator at each moment. After all, as he ascends from one degree to the next, the previous state (degree) disappears, and until he attains a Higher Degree, he is in total darkness and feels that he is starting from scratch, rather than supplementing his assets, which is how the spiritually inanimate (*Domem de Kedusha*) feel.

The governance of good and evil causes us to ascend and descend—each in his own way... Each ascent is considered a separate day (sensation of Light). As a result of the great descent that he has just undergone by regretting his past good deeds, man moves into a state of ascent, as one who is born anew.

Therefore, at each ascent, it is as though one starts over on his path to the Creator. Thus, each ascent is regarded as a separate day, for there is a break (night) between these states. And each descent is hence considered a separate night.

This is what *The Zohar* tells us: DAY AFTER DAY SHALL BRING A SHEAF—in each ascent we draw nearer to the Creator's greatest day (the end of correction), HE PRAISED THE FRIENDS AND THEY WOULD SPEAK WITH EACH OTHER. This is because through the great *Zivug* at the end of correction, they will all merit returning to the Creator out of love, for the desire "to receive" will be completely corrected, and they will begin to receive only for the Creator's sake, so as to bestow delight upon Him.

In this great *Zivug* (unity), we will reveal all the supreme goodness and delight of the Thought of Creation. And we will then see with our own eyes that

all those punishments we experienced in the states of descent, which made us doubt and regret the efforts exerted in the Torah, all those punishments would correct and purify us. And now, at the end of correction, they are the direct cause for our sensation and reception of the Creator's goodness.

Had it not been for the terrible suffering and punishments, we would not have been able to achieve the state of being filled with perfect delight. Therefore, even these intentional sins turn into merits, as it is said: DAY AFTER DAY SHALL BRING A SHEAF—each ascent in *Malchut*, up to the end of correction, is like a separate day.

This day is revealed by the word, which supports the Torah in all its greatness. What is this word? When they say, "How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all?"

These words brought punishments that have now become merits, for all the perfection and magnificence of that great day can now be revealed thanks to these very punishments of the past. Thus, those who uttered these words are now regarded as those who fear the Creator and praise His Name. (And these words could only have been spoken by those who made efforts to advance on the Path of Truth, and felt frustrated upon receiving uncorrected egoism of a Higher Degree. In other words, frustration comes only to those who truly work for the Creator's sake.)

Hence, it is said about them: "The Lord said, 'On the day that I shall determine, and I shall spare them, as a man spares his son, who serves him,'" for all the nights—states of descent, suffering and punishments, which sever their connection with the Creator—now become merits and good deeds. And the night turns into day, darkness turns into Light, and there are no divisions between days, and all 6,000 years gather into one great day.

And all the *Zivugim* that were made one after another, revealed the ascents and the separate, consecutive degrees, have now gathered into one degree of one great *Zivug*—Unity, which shines in the world from end to end. Hence, it is written: DAY AFTER DAY SHALL BRING A SHEAF, that is, the intervals between days now become magnificent glory, for they have been turned into merits. Thus, everything becomes the Creator's one glorious day!

And the words "night after night" refer to all the degrees that reign in the night. They praise one another, and each receives everything that man feels as suffering in a state of descent—this is called night. And through such sensations, intervals are formed between the sensations of day.

On the whole, each degree is separated from one another. Night is an aspiration to attain the Creator. And while each night is full of darkness, now all the nights (states of feeling emptiness, hopelessness, heaviness of efforts, the Creator's concealment) gather together and form a unified vessel of reception of Supernal wisdom, which fills the entire earth with Knowledge of the Creator, and the nights shine like days.

For each night receives its own part of Knowledge only by joining with the other nights. Thus, each night is said to help the other nights in the Knowledge. Put differently, man is ready to receive the Knowledge only if he joins with the other nights.

And since night is a feeling of lacking knowledge, attainment, and sensation of the Creator by uniting, they form a perfect vessel of reception of the Knowledge of the Creator. And they praise one another, for each has received his share of the Knowledge of the Creator thanks exclusively to his friend, through uniting with him. Only in unity do they merit reception of the Supernal Knowledge. Hence, it is said that through the perfection achieved by all, the nights became beloved friends.

141. Does he speak of the others in the world who do not obey the Creator, and whom He does not wish to hear? But they made lines through all the earth, that is, these things make a line out of those that reside Above and out of those that reside below. From the first—firmaments are made, and from the second, from their return—earth. And should you say that they revolve around the earth in one place, it is said that they are also at the end of the world.

Thus far, we have discussed the most terrible punishments and suffering in the world—being detached from the Creator and losing faith in Him. Moreover, *The Zohar* tells us that all the punishments, all the suffering of hell and of the body, which stem from personal sins and fill this world, also gather and are included into one great *Zivug*, as it is written: "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to cause you to perish, and to destroy you" (*Devarim*, 28:63).

All will gather and become one great Light, and everything will turn to great joy and bliss. It is therefore said that THERE IS NO SHEAF AND NO THINGS IN THE OTHER WORDS OF THE WORLD, which man perceives in this world as suffering. But they will turn to joy and bliss, and thus the holy King, too, shall wish to hear them.

So, all the suffering during the 6,000 years will gather at the end of correction and will become a tremendous delight, as the prophet said: "In those days and

in that time, said the Lord, even if the iniquity of Israel shall be sought for, there shall be none" (*Yirmiyahu*, 50:20).

Everything will turn to merits, so much so that they will ask and search "for the past sins that can be included in the *Zivug*, and which can be laughed at, for they were felt as suffering and now they are joy and bliss," but they will not find any. There will be no more suffering in its true form, as it was in the past, although they greatly desire to find it and feel it, for all suffering will have now been turned to great Light.

This Supernal Degree, created by the great *Zivug* out of all the souls and all the deeds, both good and evil, is now defined as a pillar of Light, which shines from one end of the world to the other. And this unity is perfect, as is said by the prophet (*Zachariah*, 14:9): "And the Creator shall be one (for all), and His Name one"—all the senses will grasp the Creator's complete and perfect name, "the Infinitely good."

Precisely because this most Supernal Degree is achieved as a result of bringing together all the suffering and punishments, it fills the entire universe with Light, including earth. However, it should be noted that the suffering of which *The Zohar* speaks is not the suffering of the body's lack of pleasure. It is the suffering caused by the absence of unity with the Creator!

But if suffering is so useful, why is it written, "neither them nor the reward for them?" Suffering is necessary, for it is correction. However, the true suffering, for which man can receive the degree of the end of correction, is caused by temporary distancing from the Torah and *Mitzvot* as a result of feeling the pain of suffering, and this pains the Creator. Thus, the *Shechina* suffers, for when man suffers in his heart, he speaks ill of her, willingly or unwillingly. Although the Torah tells him to be patient, to endure and have faith above reason—selfless faith that all of this is the correction that he must undergo—he debases the *Shechina* by being unwilling to endure them and achieve the end of correction.

Man's soul is also a *Partzuf* consisting of ten *Sefirot*. In its initial, spiritually undeveloped, unborn state, the soul is defined as a point, as a potential future spiritual body. If man works on himself, this point within him gradually acquires a screen, and he makes a *Zivug* on it. He repels all the pleasures for the sake of the Creator's desires, and receives Light in this point. Thus, he "amplifies" it to the size of a *Partzuf* and transforms it into a body, a newborn *Partzuf*.

Afterwards he continues to cultivate his screen, gradually nurturing the small state into the big one, until he receives all of the Light destined for him

by the Creator within his spiritual body. This state is called "the end of the personal correction." When all the personal corrections merge into one, the general correction of the entire world (of *Malchut*) will occur. *Malchut* is a *Partzuf* that consists of separate souls; each soul, the *Partzuf* of each soul, is part of *Malchut*, and *Malchut* is a collection, the sum of all the *Partzufim* that are to be made by all the people. To make a *Partzuf* is to acquire a screen and become filled with Light.

THOSE THAT RESIDE ABOVE AND THOSE THAT RESIDE BELOW refers to the order of time in the spiritual, eternal world, which is different from ours. When the Creator wished to create the world, He immediately created everything: all the souls filled with Light in a state of absolute perfection, called "the end of correction," where all the creatures receive the infinite delight that He envisioned.

This ultimate state was born with the Creator's first thought to create the world, and it exists in its final form from the very first moment, for the future, present, and past are merged in the Creator, and the factor of time does not exist in Him.

All human progress is necessary only to enable us to imagine that the following is also possible:

1. Change of time: the stretching of time into infinity, i.e., when time stops and the present merges with the past and the future; when time reverses its course or disappears. Yet, time is the only thing that provides us with a perception of existence. By "switching off" time, we stop perceiving that we exist!
2. Transformation of space: expanding and contracting of space into a point; space taking other forms, other dimensions; infinity and total absence of space altogether.

I've already dealt with these issues in my book, *Kabbalah, Science and the Meaning of Life*, and I would prefer not to digress from the text of *The Zohar*. However, to understand our true state, and not the one we currently perceive, it is essential to remember that notions of time and space do not exist with regard to Creator. In reality, we are completely different and exist in a completely different form and state from what we presently perceive. We feel this way because our sensations are distorted by our egoism, which infuse our senses and possess our bodies, like a cloud.

Therefore, all that is described in the Torah refers strictly to the spiritual realm. This information transcends time, referring at once to our past, present

and future, for time exists only with regard to those who are still confined to their egoistic *Kelim* (desires). From this we can understand what is said in the Torah: "The Creator showed Adam each generation and its representatives, and showed it to Moshe as well" (Talmud, *Sanhedrin*, 38:2).

Yet, if the above described unfolded before the creation of these generations, how can the Creator show them to Adam and Moshe? It is possible because all the souls with all their destinies from the moment of their creation to the end of their correction emerged before the Creator in their completeness and reside in the Supernal Garden of Eden. From there they descend and enter the bodies of our world, each at their own "time." And there, "Above," the Creator revealed them to Adam, Moshe, and all the others who were worthy of it. However, this is a difficult notion, and not every mind is ready to grasp it.

Therefore, *The Zohar* says (*Terumah*, 163) that the way the six *Sefirot* of *Zeir Anpin* unite as ONE above *Chazeh de Zeir Anpin*, where they are free from the *Klipot*, *Malchut* unites with *Zeir Anpin* below his *Chazeh*, so that unity exists below, as it does Above. For the Creator (*Zeir Anpin*) is One (male) Above. And *Malchut* becomes One (female), so that One (male) would be with One (female). This is the secret of unity expressed in the words: "He and His Name are one"; "He" (ZA) and "His Name" (*Malchut*) are within one another.

The degree that is born at the end of correction, in the state of "He and His Name are one," already exists Above as the sum of all the 600,000 souls and deeds during the 6,000 degrees (called "years") in the world, which will emerge before the end of correction, but exist in their eternal form Above, where the future is as present.

Therefore, the pillar of Light that will shine upon the world from one end to the other at the end of correction already exists in the Supernal Garden of Eden, which illuminates it with the same brilliance that will be revealed to us in the future. This is because at the end of correction the two degrees will shine as one, and "He and His Name will be one." A pillar (line) of Light will appear, made of those that reside Above (the souls that reside in the Supernal Garden of Eden) and those that reside below (the souls clothed in the bodies of our world). And "One receives One"; these two degrees shine together, and reveal the Creator's unity thereby, as it is said that on that day "He and His Name will be one."

From the aforesaid one can assume that the pillar of Light that shines in the Supernal Garden of Eden descends and shines in the Garden of Eden of our world. But this is not so. Rather, FROM THE FIRST—FIRMAMENTS

ARE MADE, for this degree exits onto a *Zivug* of *Yesod* of *Zeir Anpin*, called "firmament." Therefore, all the *Zivugim* that ascend above the firmament shine upon those that receive them from the firmament and below. The degree above the firmament is referred to as "Heaven," and the degree that receives from the firmament is called "earth."

When the line (pillar) of Light unites the inhabitants of Above and those of below, the distinction between the Supernal Garden of Eden and the inhabitants of this world still remains. This is because the inhabitants of the Supernal Garden of Eden receive from a *Zivug* above the firmament, and what they receive is called "the new Heaven for the inhabitants of Above." And only a small luminescence, called "the new earth," descends below the firmament to the inhabitants of below. This is what *The Zohar* says: "From the first—firmaments are made, and from the second, from their return—earth."

Although in this great *Zivug*, as in all *Zivugim*, all that is decided above the firmament, above the *Zivug*, spreads down to earth, below the line of the *Zivug*, one should not think that this *Zivug* (like all the previous ones) is merely a thin line of Light, called "one," a limited, inner place, as it is written at the beginning of creation: "Let the waters gather together unto one place," i.e., in the inner place of the worlds (and not the outer), a place of Israel.

But the Light of this *Zivug* revolves around the world and fills it whole. This Light reaches even the outer parts of the worlds (the nations of the world), as the prophet writes: "The earth shall be filled with Knowledge of the Creator" (*Yeshayahu*, 11:9).

142. And since out of them Heavens were created, who resides there? He returned and said, "There is a shelter for the sun in them. This is the holy sun, called *Zeir Anpin*, and it dwells and resides there, and adorns itself with them."

143. Since *Zeir Anpin* resides in those firmaments and clothes in them, he emerges like a bridegroom out of his wedding canopy, and rejoices and races along these firmaments, and exits them and enters, and races toward a tower in a different place. He emerges from one end of Heaven, from the Upper World, from the Highest place, from *Bina*. And his season—where is it? It is the opposite place below, i.e., *Malchut*, which is the year's season that forms all the ends and binds everything—from Heaven to this firmament.

The Zohar speaks of the great secret of the sun coming out of its hiding. It is worth noting that Kabbalists often use the word "secret" only to explain and as if reveal the mystery in the passages that follow. The reader should nevertheless

understand that there are no secrets in the world. Man attains everything from his degree. Even in our world, in the process of his mental development, man attains new notions on every new degree. And whatever he considered a secret only yesterday now becomes clear and revealed before him.

The same is true with regard to spiritual attainments. Kabbalah is called a secret wisdom, for it is concealed from ordinary people, it is a secret to them. But as soon as one acquires a screen and begins to perceive the spiritual world, he sees the secret becomes a reality. And this process continues until he completely attains the entire universe, all of the Creator's secrets ("Introduction to the Study of the Ten Sefirot," item 148).

The sun emerges from its hiding (sheath—*Nartik*), from under the *Huppah*, and rushes to a tower at a different place—after the great *Zivug* under the *Huppah*. *Zeir Anpin* leaves his hiding and enters *Malchut*, called the tower of *Oz* (strength) of the Creator's Name, for *Malchut* then ascends and unites with *ZA*, and they become as one.

The end of *Malchut* is called "the year's season." And until the end of correction, the impure forces, called "the end of days," attach themselves to it. Now, after the end of correction, it is still necessary to correct this part of *Malchut*, called "the end of days." To this end, the sun emerges from its hiding, LIKE THE BRIDEGROOM EMERGING FROM UNDER THE *HUPPAH*, and shines, and enters the tower of *Oz* (*Malchut*), races and shines on all the ends of *Malchut* to correct "the year's season" of the lower end of Heaven.

For this last action corrects all the ends of *Malchut* and unites all from the Heavens to the firmament. In other words, *Malchut* receives the Light of THE END OF HEAVENS above the firmament (*ZA*).

144. There is nothing hidden on account of the year's season and the phase of the sun that revolves in all directions. And there is no concealment, i.e., not a single Supernal Degree is hidden from him, for all were bound together and everyone appeared before him, and none could be concealed from him. Thanks to him and thanks to them he returned to them, to the friends, in the phase of complete return and correction. All this year and all this time is for the Torah (to study it), as it is written: "The Creator's Torah is perfect."

After the great *Zivug*, a restriction was imposed on all the Upper Light (item 94). Therefore, a new *Zivug* (TOWER) is necessary, which reveals anew all of the Upper Light that was concealed on account of the disappearance of the degree of *BON*, before it begins to ascend to *SAG*. Thus, NOTHING IS

CONCEALED FROM THAT PHASE OF THE SUN THAT REVOLVES IN ALL DIRECTIONS.

Indeed, a *Zivug* between the phase of the sun and the year's season corrects the ends of *Malchut* on all sides, until the correction is completed. Thus, *BON* ascends and becomes like *SAG*, which amounts to the complete correction of *BON*, whereupon THERE IS NO CONCEALMENT, NOT A SINGLE SUPERNAL DEGREE IS CONCEALED FROM HIM, for all the degrees and the Upper Light are once more revealed in their perfection. AND NOTHING CAN BE CONCEALED FROM Him, for all the degrees and Light gradually return to Him, until all become revealed.

It is hence said that the revelation does not occur at once, for while in its phase, the sun travels and shines in sufficient measure for a COMPLETE RETURN, as it is written that He punishes the sinners and cures the righteous, whereupon they all merit the complete revelation of the Star.

145. The word *HaVaYaH* is written six times, and there are six verses from "the Heavens declare" and until "The Creator's Torah is perfect" (*Tehilim*, 19:2-8). And this is the secret of the word *BERESHEET*, which consists of six letters: THE CREATOR CREATED ET (THE) HEAVENS AND THE EARTH, six words in all. The other sources of the verse from "The Creator's Torah is perfect" and until "they are better than gold" (*Tehilim*, 19:2-8) correspond to the six utterances of the name *HaVaYaH* in them. The sources from "the Heavens declare" through "The Creator's Torah is perfect" are for the six letters in the word *BERESHEET*, whereas the six names are for the six words from "the Creator created" through "the Heavens and the earth."

It is known that any degree born or revealed in the worlds is first revealed through its letters, which signifies the, as yet, unattainable. Afterwards, it appears in the combination of letters. This degree then becomes attainable, its contents become known, as previously described with the letters *RYU* = 216 and *AB* = 72 (item 116).

The six letters in the word *BERESHEET* contain everything that exists in Heaven and on earth, but in an unattainable form, and are hence designated by these letters alone, without their combinations. Then there are the six words: *Bara Elokim Et Ha-Shamayim Ve-Et Ha-Aretz* (THE CREATOR CREATED THE HEAVENS AND THE EARTH), where everything that the word *BERESHEET* contains (Heaven, earth, and all their inhabitants) is already attained.

The same principle allows us to understand what is included in the six verses from "the Heavens declare" to "The Creator's Torah is perfect." This is

just the beginning of the revelation of attaining the end of creation in the form of letters, as with the six letters in the word *BERESHEET*.

And the complete revelation, the attainment of the end of creation begins with the verse "The Creator's Torah is perfect." This verse contains six names, each of which constitutes unique attainment, thus indicating that only after the completion of this degree do all the letter combinations become revealed and attained in the great *Zivug* at the end of correction, as it is said, NOTHING IS CONCEALED IN CONSEQUENCE OF HIM.

This is why *The Zohar* says that THE WORD *BERESHEET*, WHICH CONSISTS OF six, IS WRITTEN (SPEAKS) ABOUT THIS SECRET. The word *BERESHEET* contains six letters, where Heaven and earth are concealed, before they become revealed in the six words, THE CREATOR CREATED THE HEAVENS AND THE EARTH.

The same applies to the six verses (*Tehilim*, 19:2-8): the great *Zivug* of the end of correction is not yet revealed from THE HEAVENS DECLARE to THE CREATOR'S TORAH IS PERFECT. Only after NOTHING IS CONCEALED IN CONSEQUENCE OF HIM are the six names revealed, which in turn reveal the end of correction in its full perfection.

146. As they were sitting and talking, Rabbi Elazar, the son of Rabbi Shimon, entered. He said to them: "Certainly, the face of the *Shechina* has come, hence I called you *Pniel* (*Pnei*–face + *El*–Creator = the Creator's face)" (item 119), for you have seen the *Shechina* face to face. And now that you have attained Benayahu Ben-Yehoyada, it certainly refers to *Atik*, the *Sefira* of *Keter*, just as everything else that occurred afterwards, as it is written in the Torah: "And he slew the Egyptian." And he who is concealed from all—is *Atik*.

It is said in the continuation of "The Donkey Driver," who revealed the soul of Benayahu Ben-Yehoyada to Rabbi Elazar and Rabbi Aba, as a result of which Rabbi Shimon called them *Pniel*. For the soul of Benayahu Ben-Yehoyada is a spiritual degree destined to be revealed in the future, at the end of correction. This is why they were in a state of concealment of the Upper Light (item 113), as was already mentioned with regard to the *Zivug* of the sun's phase and the year's season, until they have found Rabbi Shimon Ben Lakunya and others, thus meriting all the Light once again.

Therefore, Rabbi Shimon says to them, YOU HAVE ATTAINED, BENAYAHU BEN-YEHOYADA WAS REVEALED TO YOU. This means that they have already attained the six verses, the essence of THE HEAVENS DECLARE, and exist in the six names. When they have attained the soul of

Benayahu Ben-Yehoyada with the help of the donkey driver, their attainment had not yet been revealed to them, as they still existed in the six verses—the reason for their concealment. But now they have attained and revealed his soul, that it is the great *Zivug* of *Atik*, when everything is revealed to all.

147. The words, "He slew the Egyptian" are explained in another place, i.e., at a different degree, in a different way. He opened and said, "He slew the Egyptian, a man of good stature, five cubits high." All of this refers to the same secret. This Egyptian is the one who is well-known and is described as "very great in the land of Egypt in the eyes of the Jew," for he is great and honored, as that old man had already explained (item 99).

The Torah describes the killing of the Egyptian in the book *Shemot* (*2:12*). As we have already learned from the article about Rabbi Hamnuna-Saba, it is expressed differently at a different degree (in a different language, the language of *Divrey HaYamim*). However, these two verses are the same secret, for it is written in the book *Shmuel* 1 (11:23): "And he slew the Egyptian, a prominent man," while in *Divrey HaYamim* it is written: "And he slew the Egyptian, a man of good stature, five cubits high." Both verses are the same secret, which *The Zohar* continues to clarify.

148. This case was examined at the Divine Assembly. "A prominent man" and "a man of good stature" are the same, as they constitute *Shabbat* and the bounds of *Shabbat*. As it is written: "You shall measure it from outside the city." It is also written, "You shall not impede limitations in measure." Hence, he was a man of good stature. Precisely such, from one end of the world to the other. Such is he, Adam, the first man. And should you disagree, referring to the written "five cubits," know that these five cubits extend from one end of the world to the other.

The matter concerns the Divine Assembly, of which Rabbi Shimon said: "I saw those ascending, but how few they were" (Talmud, *Sukkah*, 45:2). There is a lower assembly of the angel Matat. However, the described above takes place in the Supernal Assembly, which will be clarified further.

"A prominent man" is the degree of Moshe, of whom it is written in the Torah: "And there hath not since risen a prophet in Israel such as Moshe" (*Devarim*, 34:10), of whom it is written "My servant Moshe is not so; he is trusted in all My house; with him do I speak mouth to mouth, clearly, and not with riddles" (*Bamidbar*, 12:7-8).

"A prominent man" also constitutes a measure, which extends from one end of the world to the other. Moreover, its form and size correspond to *Shabbat* and

the bounds of *Shabbat*, where the bounds of *Shabbat* are the end of its measure. During the 6,000 years, the bounds of *Shabbat* are limited by only 2,000 *Amah* (cubits). However, after the end of correction, the bounds of *Shabbat* will extend from one end of the world to the other, as it is written: "And the Lord shall be King over all the earth" (*Zachariah*, 14:9).

As we already know, the Light can descend and fill the *Partzufim* down to the level of *Parsa* of the world of *Atzilut*. *Shabbat* is a spiritual state when the worlds of *BYA* with all that inhabit them rise above the *Parsa* to the world of *Atzilut*. Above *Parsa* are only pure forces, corrected desires (*Kelim*). Hence, naturally there is no need to separate pure *Kelim* from impure ones and to correct them during *Shabbat*.

However, the Light of *Shabbat* shines not only in the world of *Atzilut*, but beyond its bounds as well. It thus affects the sixteen *Sefirot* from *Parsa* down to *Chazeh* of the world of *Yetzira* so the soul can be in the state of "*Shabbat*" with these desires, too. The language of our world describes this as the permission to transcend the bounds of the city of *Atzilut* (seventy *Amah*) by 2,000 *Amah* down to the *Chazeh* of the world of *Beria*, and then another 2,000 *Amah* from *Chazeh* of the world of *Beria* to *Chazeh* of the world of *Yetzira*. (Seventy *Amah* are regarded as being within the city limits.)

However, after all the *Kelim* (desires) are corrected, there will be no restrictions; the world of *Atzilut* will extend down to our world, and only the state of *Shabbat* will prevail in the entire world—in all desires of all creatures.

It is hence written: A PROMINENT MAN and A MAN OF GOOD STATURE are one and the same, for they constitute *Shabbat* and the bounds of *Shabbat*, as is said: AND YOU SHALL MEASURE FROM OUTSIDE THE CITY, and it is also written: YOU SHALL NOT IMPEDE JUDGMENT IN MEASURE. It follows that an object's measure represents its limit, just as the words A MAN OF GOOD STATURE alludes to the end, the bounds of *Shabbat* after the end of correction, which will extend from one end of the world to the other.

AND HE SHALL BE PRECISELY MAN OF GOOD STATURE indicates that size does not rule over him; rather, he rules over size, and it is he who determines this size according to his own will. SUCH IS HE, ADAM, who, prior to his sin, extended and shone from one end of the world to the other (Talmud, *Hagigah*, 12:1), as the bounds of *Shabbat* after the end of correction.

FIVE CUBITS FROM ONE END OF THE WORLD TO THE OTHER—because the five cubits are the five *Sefirot*: *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*

that expand and fill everything from one end of the world to the other after the end of correction.

149. It is, as is written, "like a weaver's beam" (*Shmuel* 1, 17: 7) "as the Divine staff" (*Shemot*, 4:20) that was in his hand, which reveals by the secret name (Light) confirmed in it by the Light of the letter combinations that Betzalel and his disciples engraved, called "weaving," as is written, "He filled them and others, and BOUND them." And that staff—within it shone a secret name, inscribed on all its sides by the Light of the sages, who confirmed the secret name in forty-two properties. And the rest of what is written from here onward is similar to what the old man had already explained. Happy is his lot!

The secret of the letter combinations in sacred names is called "weaving," like a weaver joins his threads into a fabric, the letters join into combinations of sacred names, which designate man's spiritual level of their attainment. Hence, *The Zohar* says that the Creator's staff in Moshe's hand had engraved the letter combinations of the secret name, which Betzalel and his disciples engraved as they worked on the Tabernacle.

The Creator's staff is therefore called a "weaver's beam." The Hebrew word for "beam" is *MANOR* (from *OHR*—Light). This refers to the Light of the letter combinations in the secret name, which Betzalel weaved and engraved, as it is said, "by the Light of the letter combinations that Betzalel engraved."

However, the staff does not shine in all directions until the end of correction, for there is a distinction between the Creator's staff and that of Moshe. It is written of the staff of Moshe: "Put forth your hand and take it by the tail (of a snake), and it shall become a staff in your hand" (*Shemot*, 4:4). This means that it did not shine from all sides.

However, after the end of correction, it will shine in all directions, as it is said: "And the secret name shone from within that staff in all directions by the Light of sages, who confirmed the secret name in forty-two properties." For the secret name that was engraved on the staff shone in all directions, i.e., in the property called "He will eradicate death forever" (*Yeshayahu*, 25:8). It will thus begin to shine evenly in all directions, whereas the Light of the name engraved on the staff is the Light of *Hochma* of the Name *MB*.

150. Be seated, dear friends. Be seated and let us renew the correction of the Bride on this night, for whomever joins her on this night shall be guarded Above and below in the coming year. And this year shall pass over him in peace. Such people are described in the verse: "The angel of the Lord stands

round those that fear Him, and delivers them. O taste and see that the Creator is good" (*Tehilim*, 34:8-9).

As was already stated in item 125, there are two explanations of the aforesaid. The first is that since the day of the giving of the Torah is the Light of the end of correction that abolishes death forever and brings freedom from the angel of death, one should exert to receive this Light on the day of *Shavuot* (Pentecost), as Light is renewed on the holiday and brings deliverance from death.

According to the second explanation, *Malchut* is called a "year," and the renewal of the Light by those who keep the Torah after the end of correction will also bring the complete and final correction of the year (*Malchut*). This is because the renewal of the Light by those who keep the Torah is referred to as the correction of the night of the bride, *Malchut*, called a "year." And this brings us to a corrected year.

Heaven and Earth

151. Rabbi Shimon opened and said, "In the beginning the Creator created the Heavens and the earth." This verse should be examined carefully, for whoever claims that there is another Creator disappears from the world, as it is written, "He who claims that there is another Creator perishes from both the earth and from Heavens, for there is no other Creator, but the Almighty."

Here *The Zohar* continues to discuss the correction of the bride. It starts with the first sentence of the Torah: IN THE BEGINNING THE CREATOR CREATED, with the root and the source of all the corrections of the bride (*Malchut*) during the 6,000 years.

Malchut's entire correction occurs only through her union with *Bina* and the reception of *Bina's* properties. In the verse, IN THE BEGINNING THE CREATOR CREATED, the Creator is called *Elokim*, signifying *Bina*. This means that He created the world by the property of *Bina* for the purpose of correction.

Elokim consists of *MI-Bina* and *ELEH-Malchut*. Thanks to the constant union of *MI* and *ELEH*, the world can exist. The Creator is *Bina*, called *Elokim*, and as a result of *Ohr Hochma* clothing in *Ohr Hassadim*, the union of *MI* and *ELEH* provides *ELEH* with the property of *Bina*. It is through this correction that the world is able to exist.

The union of *MI* and *ELEH* does not permit for the existence of other, foreign, egoistic forces within the *Partzuf*. These are the so-called "other gods," who cannot sustain the world, as they separate *MI* from *ELEH* and do not clothe the Light of pleasure (*Hochma*) in the altruistic intention of *Hassadim* (for the Creator's sake), which leads to *Ohr Hochma* departing the *Partzuf*, leaving *ELEH*. Therefore, it is forbidden to believe that man is governed by any other forces besides the Creator, for instead of existence and reception of the Light of Life, such belief brings the world and man only ruin and disappearance of this Light.

152. With the exception of *ELEH*, everything is written in Aramaic. This is called "translation." He asks: However, should you suggest that it is because the holy angels do not understand the translation, i.e., the Aramaic language, then everything should have been said in Hebrew, so the holy angels would hear and be grateful for it. He replies: This is exactly why it is written in the translation (in Aramaic), as the holy angels neither hear nor understand it, and hence will not envy people, which would be detrimental to the latter. For in this case, even the holy angels are called Creators, and they are included in the group of Creators, but they have not created Heaven and earth.

Aramaic is referred to as "translation." It is very close to the holy language of Hebrew, but angels neither need nor know it nonetheless. Yet, they know and need all the other languages of the nations of the world. This is so because the translation from the holy language is called its "reverse side," its *VAK* without *GAR*.

In other words, there is an altruistic language, which is hence called "holy," and its reverse, preliminary stage, hence called "translation," is the Aramaic language. No other language in the world but Aramaic can act as translation from the holy language. All the other languages in the nations of the world (egoistic desires) are strictly egoistic and are unrelated to altruism. They are not *AHP* with regard to *GE* (the holy language).

Therefore, the translation is truly close to the holy language. However, there is one distinction here, which renders it unnecessary to angels: the holy language is like the scale pointer that shows the extent of balance between the right and left scales, where the pointer moves between the two scales and delivers its judgment—toward the scale of reward (for merits) or towards the scale of punishment (for sins). It brings everything back to the state of correction, to purity and holiness, and is hence called the holy language ("Introduction to The Study of Ten Sefirot," item 120).

As it is written in item sixteen, Heaven, earth, and all that inhabit them were created by *MA*, i.e., *Malchut*, as it is written, "*MA* = WHAT = HOW glorious is Your name in all the earth, which You have set above the Heavens!" Indeed, Heaven was created by the name (property) of *MA* (*Malchut*), whereas the Heaven that is mentioned alludes to *Bina*, called *MI*. But all is explained by the name *Elokim*.

The name *Elokim* is revealed in Heaven and earth, which were created by the power of *MA*, by attaching the letters *ELEH* from *Ima-Bina* with the help of *MAN* and good deeds of the lower ones. Therefore, the Light of *GAR*, i.e., *Ohr Hochma*, called *Elokim*, is consistent neither in Heaven (*Bina*) nor on earth (*ZON*).

Typically, only *GE* are present above the *Parsa*, in *ZON* of the world of *Atzilut*, whereas their *AHP* is below the *Parsa*, in the worlds *BYA*, for *ZON* themselves are unwilling to receive *Ohr Hochma* unless it is to be passed on to the *Partzufim*—the souls of the righteous—in the worlds of *BYA*.

When the lower ones, the righteous that exist spiritually in the worlds of *BYA*, raise *MAN* from below upwards, from their place in *BYA* to *Malchut de Atzilut*, *MA* turns into *MI* and the letters *ELEH* join with *MI*. Together, they create the word *Elokim*, which is the Light of Heaven and earth. However, if the lower ones corrupt their deeds by sinking into egoistic intentions, the Light disappears and leaves *Sefirot K-H* with the Light *Ruach-Nefesh* (called *MI* or *MA*), while the letters *ELEH* fall into the impure forces, for *MI* is *GE* and *ELEH* is *AHP*.

Therefore, the entire correction depends exclusively on attaching the letters *ELEH* to *MI* with the help of *MAN*. Hence, this correction is called the "holy language," like the scale pointer, which determines the balance between egoistic desires and altruistic intentions, i.e., the reception for the Creator's sake. This is why the scale pointer is set in the middle, and by means of such interaction of the properties of *Malchut* (the will to receive) and *Bina* (the will to bestow), one can achieve the reception of *Ohr Hochma* for the Creator's sake.

The Light is called "holy," as it passes the holy name *Elokim* to *ZON*, descends from *Bina* to *ZON*, and transfers the letters *ELEH* to the pure and holy side, to the scale of merit. This is why the Hebrew word for "scales" is *Mawznaim* (from the word *Awzen*), for the Light in *AHP* (*Awzen-Hotem-Peh*) is named according to its highest Light, the Light of *Awzen* of the *Sefira Bina* or *Ohr Neshama*.

Keter	Galgalta	Forehead/Skull	Yechida	GE
Hochma	Eynaim	eyes	Haya	
		Parsa		
Bina	Awzen	ear	Neshama	AHP
ZA	Hotem	nose	Ruach	
Malchut	Peh	mouth	Nefesh	

And the language of translation called *Targum* is opposite to the holy language of *Mawznaim* (scales). It is so because when the lower ones do not raise *MAN* and do not harbor pure intentions, it is defined as an aspiration to use only the desires to receive, designated by the letters *ELEH*, and which do not aspire to unite with the desire (property) of bestowal (the letters *MI-Bina*). As a

result, *AHP* of *ZON*, called *MA*, descend and Heaven and earth (*ZON*) return to the state of *VAK*.

Such a state is called the language of *Targum*. The *Gematria* of the word *Tardema* (sleep) matches that of the word *Targum*. In Hebrew, the word *Targum* is spelled with the same letters as the words *Tered MA*, which means "descending *MA*," for through this spiritually impure language, *AHP* = *MA* (designated by the words *Tered MA*) becomes revealed. This leads to the descent from the scale of merit to the scale of punishment. While this is happening, the state of *GE* is called "sleep."

However, all this refers only to *ZON*, to Heaven and earth created in *MA*, the desires of reception. This is because they have emerged as a result of a *Zivug* on *Yesod*, called *MA*. But the holy angels that emerged from the *Zivug de Neshikin* (kissing *Zivug*) of *AVI*, and which have only *MI* but no *MA* (only altruistic desires of bestowal, the property of *IMA-Bina*), permanently exist in the state of *VAK* without *GAR*, that is, without *Ohr Hochma*.

On the other hand, their *VAK* is *Ohr Hassadim* of *MI* = *Ima-Bina*. *Ohr Hassadim* in *Bina* is as important as *GAR*, for it fills desires with just as perfect a sensation as does the *GAR*, to the point that they reject *Ohr Hochma*, just like *Ima*. And there is holiness in them; hence, *GAR* are called holy, as well.

There are two reasons why angels do not respond to the language of *Targum*, which adds *MA* to *ZON* and returns *ZON* to the state of *VAK*:

1. Even when *ZON* are in the state of *GAR* due to the influence of the holy language, angels do not receive *GAR* (*Hochma*) from it, as, just like *Ima*, they want only *Ohr Hassadim*.
2. The addition of the *Achoraim* (*AHP*) does not apply to angels whatsoever; they lack the properties of *MA*. Hence, *The Zohar* says that THE HOLY ANGELS HAVE ABSOLUTELY NO NEED for translation AND DO NOT LISTEN to it. They do not need it because they neither lose anything when it is present nor gain anything when it is absent, as they constitute the property of *VAK* and lack the property of *MA*.

AND THEY SHALL NOT ENVY MAN—this sentence refers primarily to the damnation of other gods, the forces that prevent man from revealing *GAR*, *Ohr Hochma*. As a result, he loses the Light and the letters *ELEH*, for angels do not have the properties of *GAR de Hochma* either, but only *GAR de Hassadim*. Thus, they feel ashamed of their descent to such a low degree, and envy us for considering ourselves significant.

The Zohar says that in this case, even the holy angels are called "Creators," but they have not created Heaven and earth and are called "Creators-*Elokim*" (forces) because they come from *Ima-Bina* (called *Elokim*), thus existing in the general *Elokim*. But THEY HAVE NOT CREATED HEAVEN AND EARTH, for they cannot uphold the existence of Heaven and earth in *GAR de Hochma*. However, Heaven and earth (the correction of the world to its ultimate merging with the Creator) cannot exist unless man settles there (man must consist of egoistic and altruistic desires) and sows and reaps (corrects his egoistic desires by uniting with the properties of *Bina*). This existence is possible only in the Light of *GAR de Hochma* (the reception of *Ohr Hochma* for the Creator's sake). Hence, angels do not create Heaven and earth.

153. He asks: earth is called *Arka*, when it should read, *Ar'a*. He answers: because *Arka* is one of the seven lands below, where the sons of Cain's sons reside. Indeed, after being banished from the face of the earth, they descended there and fathered generations; wisdom became so lost that all understanding was lost, and this is a double land, consisting of darkness and Light.

Each of the seven *Sefirot* (the six *Sefirot* of *ZA* and *Malchut*) contain the properties of the other six. Thus, each one of them contains the seven *Sefirot HGT NHYM*. In other words, *Malchut*, too, has seven *Sefirot*, and the lower world contains seven lands, as well, called *Eretz*, *Adama*, *Arka*, *Gia*, *Neshia*, *Tzia* and *Tevel*.

Our land is called *Tevel* and is the highest of the seven lands. *Arka* is the third of the seven lands. The souls of Cain and Abel descend from the word *Elokim*, but due to the impurity that Chava (Eve), Adam's wife, received from the serpent, the soul of Cain emerged first from the letters *ELEH*, followed by the soul of Abel, which emerged from the letters *MI*. These two *Partzufim* were meant to unite and incorporate their properties in one another, which would make the name *Elokim* shine in both of them, as when *MI* is permanently present in *ELEH*. However, the impure force that emerged together with Cain's soul incited him against his brother (*MI* of the word *Elokim*) to the point that he rose against Abel (*MI* in *Elokim*) and slew him. This is because the disappearance of the property of *MI-Bina* from *ELEH* is tantamount to murder.

Without the support of the properties of *MI*, *ELEH* (Cain's own property) fell into the impure forces: from the spiritual level of the holy land to the impure place (of egoistic desires). And he lost his descendants (*Partzufim* filled with Light) because of the rule of the impure forces (the disappearance of the screen).

Thus, the holy language within him was substituted for translation, for he had lost the wisdom (*Ohr Hochma*). After all, the impure forces lack wisdom, as they have only the Light of *HB* without *Daat*.

The slaying of Abel, i.e., the exit of Light from this *Partzuf* (item 152), occurs because *MI* is formed in *ZON* exclusively by the power of *MAN* (raised by the pure thoughts of the righteous in the worlds of *BYA*). Then appear the letters *ELEH*, and the word *Elokim* becomes as complete in *ZON* as it is in *AVI*. *Malchut* ends just like *ZA*, like *Ima*, due to the replacing of the letter *Hey* with *Yod* (item 17).

However, the letter *Hey* does not disappear from *MA* forever. Rather, it simply enters the inner part of *Malchut* and hides there (the will to receive receives its fulfillment from altruistic actions, from *Ohr Hassadim*. Hence, its egoistic aspirations are temporarily unfelt, as they are concealed in *Ohr Hassadim*). Meanwhile, the letter *Yod* is revealed in *MI*.

This is why the Creator's holy name *Elokim* is also found in *ZON*, in Heaven and earth. However, Cain raised *MAN* not in holiness and purity, but wished to use the letters *ELEH*—which relate to him—for his own pleasure. This is described as, AND CAIN ROSE UP AGAINST ABEL, HIS BROTHER, for he put himself above his brother, to rule over *MI* (Abel).

However, *AHP* of *Nukva* (the hitherto concealed letter *Hey* of *MA*) were immediately revealed, and the word *MI* disappeared from *Malchut*. Hence, Abel's soul, which stems from *MI* of *Nukva* (*MI* fill the *Partzuf* with Light and are considered its soul) ascends and disappears as well, as is described by the words, AND SLEW HIM, for the Light's exit from the *Partzuf* is referred to as death.

This is why *The Zohar* describes this process in the following way: The serpent's impure force was within Cain (*Beresheet*, 2:4); hence, he wished to strengthen the letters *ELEH*, annul *MI*, and govern them. That is why he revealed *AHP* of *Nukva* (*MA*) and *MI* disappeared from *Nukva*, whereupon Abel's soul, which descends from *MI*, disappeared as well (AND SLEW HIM).

Thus, Cain himself (*ELEH*) fell under the rule of the impure forces, called *Arka* or *Eretz Nod*, as it is written in the Torah: "And he settled in the land of Nod" (*Beresheet*, 4:16).

The Zohar calls it a double land, one that contains both Light and darkness. This is because Light and darkness mix and act (rule) together, as there are two rulers in that land, who divide the power equally between them. One rules over darkness, the other over Light. Hence, in this state one is unable to separate Light from darkness, and only help from Above, the descending Light of reason, enables one to tell between the true Ruler and the lord of darkness.

154. And there are two rulers there—one rules over darkness and one over Light, and they become hostile to each other. When Cain descended there, they joined together and became complete. And they all saw that they were Cain's descendants. Therefore, their two heads are like two serpents, except for when the ruler of Light defeats the other, the ruler of darkness. Hence, they enter Light and darkness, and become as one.

We need to review item 14, which expounds on the creation of the holy name *Elokim*. First, the letters *ELEH* ascend and join *MI* to form a simple word, since *Ohr Hassadim* is still insufficient, whereas holiness (*Ohr Hochma*) cannot enter the *Kli* (desire) without being clothed in *Ohr Hassadim*. Hence, it is concealed in the name *Elokim*.

That is why a *Zivug* takes place in *MI*— to receive *Ohr Hassadim*, which clothes *Ohr Hochma*, thereby correcting the name *Elokim*: *MI BARAH ELEH—BARAH* is the source of *Ohr Hassadim*, which clothes *Ohr Hochma*, thus connecting *MI* to *ELEH*, which brings correction to the name *Elokim*. *MI-Bina* consists of *GAR* (*AVI* with the property of pure altruism), who never receive *Ohr Hochma*, and *ZAT* (*YESHSUT*), who do receive *Ohr Hochma*.

Therefore, as the letters *ELEH* begin to ascend to *MI*, they first rise to *ZAT de MI* (*YESHSUT*), who receive *Ohr Hochma*, but are currently concealed in the name *Elokim*. Then transpires the second *Zivug* on *GAR de MI*, *AVI*, altruistic desires, which provide *ELEH* with *Ohr Hassadim*, thus bringing correction to the name *Elokim*.

AVI	–	GAR de Bina	–	Ohr Hassadim
YESHSUT	–	ZAT de Bina	–	Ohr Hochma
ZON				

Since *ELEH* lacks *Ohr Hassadim*, those deprived from *Ohr Hochma* are called *Partzuf* Cain. Not only did Cain fail to raise *MAN* to receive *MI* with *Hassadim*, he also wished to receive *Ohr Hochma* from *AVI*, thereby destroying the *Partzuf* named Abel, for the egoistic desires of *AHP de Malchut* of *Atzilut* were exposed. The Light disappeared from *Partzuf* Abel, signifying its death, whereas Cain himself fell into the impure forces—*ELEH*.

The place of these impure forces is called *Arka*. Also, two rulers exist there, emerging from the impure *ELEH*: when *AHP de MA* in *Malchut* is concealed, while *AHP de MI* are revealed, they can pass the Light from the perfect, pure, and holy name *Elokim* to the souls. *Ohr Hochma* of *ELEH* (received by

YESHSUT) then clothes in *Hassadim* (received from *AVI*), and the holy name *Elokim* becomes revealed.

However, since the impure forces cling only to the *AHP* of the pure forces (to *MA*), the letters *ELEH* within them exist in two incomplete states: (i) when no *Hassadim* are present at all; (ii) when *Ohr Hochma* in *ELEH* cannot clothe in *Hassadim* due to the lack of *Hassadim de MI*; hence, *ELEH* are kept in darkness.

This is the male part of the impure *ELEH*, as these *Kelim* are intended for *Ohr Hochma*. However, they have no *Hochma* due to the lack of *Hassadim de MI*. Hence, they are kept in darkness, devoid of both *Hochma* and *Hassadim*. Yet, these are great *Kelim*, for if they had been able to receive *Ohr Hassadim*, they would have been able to receive *Ohr Hochma* within it, too.

The female part of the impure *ELEH* stems from *AHP de MA* of the holy *Nukva*, the *Kli* for *Ohr Hassadim*. However, the impure *Nukva* is considerably injured, as she is the basis for everyone's remoteness from the Creator, as she impersonates the holy *Malchut*. Depending on the extent of her corruption, she has a multitude of impure names. Yet, she still retains a tiny Light (*Ner Dakik*), since her *Kelim* stem from *AHP de MA*, the roots of which are *Kelim* of *Ohr Hassadim*.

These male and female parts of the impure *ELEH* are *ZA* and *Malchut* of the impure forces, the two rulers in *Arka*. The male part rules over darkness and the female part rules over the Light that is there. They complain against each another, since they are opposite. The male part complains because it is the *Kelim* of the letters *ELEH*, which are empty of *Ohr Hochma*; it hates the forces of remoteness from the Creator and forgery, existing within the *Kelim* of the female part of the impure forces, and prefers to remain in its darkness.

Nukva of the impure forces, however, who has a small Light of *Hassadim*, does not aspire for *Ohr Hochma*, let alone for the darkness in which her male part abides. Therefore, she complains about the male part and distances from it. As *The Zohar* says, two rulers govern there: one (the male part) over darkness, and the other (the female part) over Light, and they are hostile towards each other, for the male part rules over darkness and the female rules over Light. Hence, they hate, slander, and complain against each other. And since they are thereby distanced from one another, they cannot expand their dominance and are incapable of causing any harm.

However, after Cain had sinned and dropped the pure letters of *ELEH* of his soul into the impure forces of *Arka*, his *ELEH*, which are concealed from *Hassadim*, clothed in the tiny Light present in the impure forces. This revives

the small *Kelim de Hochma* in Cain's *ELEH*, for the Light of the impure forces bestows life upon them, just like the pure Light of *Hassadim*.

As a result, the male part of *ELEH* of the impure forces, too, made a *Zivug* with this *Nukva*, who clothed Cain's *ELEH*, since he has these *Kelim*, as well. With the help of this *Zivug*, Cain fathered his descendants, the sparks of *Ohr Hochma* that remain in the letters *ELEH*, which are not mixed with the male impure *Kelim* of *ELEH* that clothed in the Light of *Nukva* of the impure forces.

This is why *The Zohar* says that when Cain descended there, everything merged and became complete, for the sparks of *Ohr Hochma* that remained in Cain's *ELEH* were clothed in the Light of *Nukva* of the impure forces. Consequently, her male impure force wished to enjoy the sparks of *Ohr Hochma* that are in Cain's *ELEH*.

Hence, they made a *Zivug*, i.e., spread and completed one another, and everyone saw that they were the descendants of Cain, that this *Zivug* produced the descendants, the clothing of the sparks of *Ohr Hochma* in Cain's impure *ELEH*. Thus, the sparks of *Ohr Hochma* of Cain's soul were revealed, and everyone saw that they were Cain's descendants, born of a vile *Zivug*.

Therefore, their two heads are like two serpents, for they were born from a union of the male and female parts of the impure *ELEH*, which are initially opposite to one another. Therefore, Cain's descendants have two heads, from the two impure forces: one craves the darkness of the desires to receive *Ohr Hochma*, and the other craves the Light within the impure desires of the impure *Nukva*. And the two serpent heads correspond to the two animals that belong to the system of the pure forces: the bull and the eagle.

However, the two heads exist only when the male part is dominant, when darkness rules. Indeed, by clothing in the Light of *Nukva* in order to enjoy the small sparks of *Ohr Hochma*, the male part also supports (against its will) the dominance of its *Nukva*, for it wants her Light. As a result, their descendants have two heads: the first pulls in one direction and the second in another.

Nukva of the impure forces does not need their male part whatsoever, as her male part exists in darkness and cannot give her anything. Therefore, *Nukva* dominates and prevails in her impurity, leaving nothing of the properties of the male part. Consequently, Cain's two-headed descendants become one-headed.

The Zohar tells us that the ruler of Light defeats the lord of darkness. When the impure *Nukva*, which has the Light, dominates, she defeats the male impure part, as well as the other male ruler. She defeats the male part, fully subduing it to her rule, and they include themselves in her Light and darkness, and become

as one. Consequently, the rule of the male part (darkness) is included under the rule of the female part (Light), and the two heads become one.

155. For these are the two rulers, called Afrira and Kastimon, who resemble holy angels with six wings. One has the image of a bull, and the other of an eagle. And when they unite, they create an image of man.

The male impure force is called Kastimon (from the word *Kosti*, devastation), for it is darkness and is unfit for man's life. And the impure *Nukva*, the female part, is called Afrira (from the word *Afar*, dust), and is unfit for sowing. She is called so in order to show that although she contains Light, she is insufficient for sowing the seed and producing harvest to feed human beings.

The Zohar also says that she resembles holy angels with six wings, for the six wings of the holy angels correspond to the letter *Vav* in the name *HaVaYaH*. In contrast, there are only four wings in the impure forces, corresponding to the name *ADNI*, indicating the height of the impure forces with regard to the holy angels, opposite them.

The Upper Light is called "wine," bringing joy to the Creator and to human beings. However, wine residue contains *Sigim* or wine yeast. And from this waste emerges the foremost wrecker of the world, for he is still connected to purity (to yeast) and has the image of a man. However, as he descends to bring people harm, he assumes the image of a bull. This is why a bull is the first of the four main types of wrecker.

Hence, *The Zohar* tells us that Kastimon is a wrecker in the image of a bull, thus indicating that it is the basis of all wreckers that are called "the impure bull." It is the *Sigim* of the Supernal *Ohr Hochma* of the holy name *Elokim*, the impure *ELEH* that correspond to the pure *ELEH* of the name *Elokim*. For *Sigim* and yeast stand below it, but since it is still connected to purity, it has the image of man, for *Ohr Hochma* of the name *Elokim* is *Tzelem* (image and likeness) of man, of which it is said: "*Be Tzelem Elokim*—created man in image and likeness."

Yet, when separated from purity (altruism) through deterioration of its desires and, consequently, of its properties, it descends to its place (befitting these properties) in *Arka*, and assumes the image (properties) of a bull. And its *Nukva* assumes (in *Arka*) the form (properties) of an eagle, in congruence with her goal and action of *Linshor* (to fall out)—to bring about the fall of human souls under her power.

Hence, the word *Nesher* (vulture) is derived from the word *Neshira* (fall), just as leaves fall from a tree, for the role of the impure *Nukva* is to seek people out

and bring them to a state of night and darkness, to the destruction of the holy covenant, as a result of which people's souls depart from them (item 131).

Therefore, *The Zohar* tells us: "And when they unite, they form the image of man," i.e., if they return and unite with purity, existing as wine yeast, they return and assume once more the image of man, just as before they descended to Arka and became wreckers.

156. When they are covered with darkness, they turn into a serpent with two heads, and move like a serpent. They soar in the void and bathe in the Great Sea, and when they approach the chains of Aza and Azael, they rile and rouse them and leap into the mountains of darkness, thinking that the Creator wishes to bring justice upon them.

I suggest that the reader will try to comment on *The Zohar* on his own, without any help, and then compare his thoughts with those stated below. This way, we might understand what Rabbi Yehuda Ashlag has done for us with his commentary. Prior to the appearance of his commentaries on the books of the ARI and *The Zohar*, there was no way for us to understand Kabbalah correctly, and only a handful of people in each generation could climb the spiritual ladder on their own.

Now, however, I assure the reader that simply by constantly reading even my books, which retell the compositions of the great Kabbalists, Rabbi Ashlag and his elder son and my teacher, Rabbi Baruch Ashlag, anyone can attain ascension to the Creator. I think that those who have already read previous books realize that this is truly possible!

As *The Zohar* already mentioned in item 154, when the impure *Nukva* dominates man through her Light, the two heads become as one. However, in the darkness, when the male part, called Kastimon, dominates, they turn into a serpent with two heads, for the male part is unable to annul the power of the female part, as it needs to be clothed in her Light. Hence, the serpent has two heads. And they move like a serpent—aiming to bring harm (the property of the serpent), to tempt Chava to dine on the fruit of the Tree of Knowledge.

By the power of the *Rosh* of the impure *Nukva* they soar in the void, which contains the root of the impure force, called "void" or the greatest fall, as it is written: "They ascended up to Heaven, they descended down to the abyss" (*Tehilim*, 107:26). By the power of the impure male part, they bathe in the Great Sea, in *Ohr Hochma* of the impure forces.

Therefore, *Arka* is called the Land of Nod, as it constantly sways from the rule of the two heads: those that reside there keep alternating between ascending up to the Great Sea and descending down into the void.

The angels Aza and Azael are very exalted angels. Indeed, even after they had fallen from Heaven into our world, into the mountains of darkness, linked by a metal chain, so great was their power that with their help Bil'am (Balaam) attained the degree of prophecy, of which it is written: "Sees the Creator's presence" (*Bamidbar*, 24:4).

This is described as "falls and opens his eyes," for Aza is referred to as "falling" because of his fall from Heaven to earth. And Azael is called "he who opens his eyes" with regard to Aza, at whose face the Creator throws darkness. And with regard to Bil'am's prophetic degree, our sages have said the following: "There has not been a prophet in Israel like Moshe, not in Israel, but there was one among the nations of the world, and his name was Bil'am" (*Bamidbar-Raba*, 14)—so great was his prophetic degree.

And the reason for their downfall from Heaven to earth lies in their complaints against man at the moment of his making. Yet, there were many angels complaining and objecting, so why did the Creator cast down only these two? The answer to this question can be found in items 416-425 of the chapter "*Balak*" in *The Zohar*. Briefly, it says that when the desire to create Adam (or man, since the Hebrew word for man is Adam) appeared in the Creator, He summoned the Supernal angels, seated them before Him, and told them of His desire to create man.

The angels replied: "What is man, that You are mindful of him?" (*Tehilim*, 8:5), meaning what are the properties of this man that You so wish to create? He replied to them: "This man will be similar to Me and his wisdom will surpass yours, for the human soul includes all the angels and Supernal Degrees, just as his body includes all the creatures of this world."

Therefore, at the moment of creation of man's soul, the Creator summoned all the Supernal angels, so they would pass all of their properties and forces to man's soul. It is therefore written: "Let us make man in our image, in our likeness," meaning that man's "image and likeness" includes all of the properties of all the angels.

The words "image and likeness" are written in quotation marks, since the words *Tzelem* and *Demut* (image and likeness) are not mere words that simply describe likeness. Rather, they constitute very meaningful spiritual notions.

But the angels' question should be interpreted as follows: "What kind of a creature is this man and what is his nature? How shall we benefit from passing (including) our properties in him?" The Creator replied to this: "This man will be similar to Me and his wisdom will surpass yours." In other words, the Creator thus promised them that man will embrace all of their qualities (the properties of *Tzelem*), and that he will be wiser than them. However, because of their connection to him, they will also benefit from his great attainments and acquire everything that they presently lack.

This is because the human soul includes all the spiritual degrees and all the utmost properties of all the angels. And just as his body includes all the materials and creatures of our world with all of their properties, so was the Creator's wish that his soul would absorb the whole of creation within it.

It is written in the Torah: "Yaakov and Israel shall be told of the Creator's works (*Bamidbar*, 23:23)." The sages have said that in the future the angels will ask Israel for things that they do not know themselves, for Israel's attainments will be beyond that of the angels. Hence, all the angels took part in the creation of man and integrated all their properties within him.

However, once man was created and sinned, thus becoming guilty before the Creator, the angels Aza and Azael appeared before the Creator with accusations "that man, whom You have created, has sinned before You." For these words, the Creator cast them down from their exalted and holy degree, and thus, they began to deceive human beings.

Of all the angels, only these two, Aza and Azael, came before the Creator to complain about Adam's sins, for only they knew that man shall return to the Creator. However, Aza and Azael also knew that the harm brought to them by man's sin will not be corrected by this return. Moreover, they would prefer man to not return in his desires to the Creator at all. This is why they were the only ones that complained about Adam's sin, because from their perspective, this sin is incorrigible.

The thing is that the breaking of the vessels and Adam's sin constitute the same breaking, disappearance of the screen (anti-egoistic willpower or intention to act for the Creator's sake). The difference is that the breaking of the vessels signifies the breaking of the screen in the *Partzuf* called "world," while Adam's sin is the breaking, disappearance of the screen in the *Partzuf* called "soul." The difference between these two *Partzufim* is that the *Partzuf* called "world" is external with regard to the inner *Partzuf* called "soul." The soul exists within the world and is sustained by it.

The breaking has its causes and consequences. It is necessary for mixing all the properties of *Bina* and *Malchut*, and must transpire both in the spiritual world and within the soul, to impart the properties of *Bina* to *Malchut*, and thus enable her to correct herself.

The breaking of the world of *Nekudim* led to the breaking of the eight *Sefirot Hesed-Gevura*-2/3 of *Tifferet* and 1/3 of *Tifferet-Netzah-Hod-Yesod-Malchut*, four *Sefirot H-B-ZA-M* in each one that in turn consists of ten *Sefirot*, in all: 8 x 4 x 10 = 320 (*SHACH*) parts. As a result of the mixing of all the parts, each part in turn consists of 320 parts. All of these 320 parts, called *Nitzotzin* (sparks), acquired the egoistic will to enjoy by receiving the Creator's Light, which signifies their descent into the impure forces.

In the spiritual realm there are no locations or departments of pure and impure. However, for the purpose of conveying information more vividly, we envision the reception of lower properties as a descent, the reception of more spiritual properties as an ascent, the attainment of equivalence of form as a union, and the emergence of a new property as separation. The appearance of egoistic desires in a spiritual object is considered a descent into the impure forces, although these forces exist within us (and not vice versa), and simply become more apparent. There is nothing surrounding us, for everything is within: all the worlds and desires, both pure and impure.

By studying Kabbalah we attract the emanation of the Light that surrounds our soul (see "Introduction to The Study of Ten Sefirot," item 155), which cultivates within us a desire for correction. Then, as we attain the degrees of the spiritual worlds, we begin to feel the spiritual Light that corresponds to each degree, through which we begin to discern egoistic and altruistic parts in each of our properties.

By comparisons to the Light, we perceive our egoistic parts as evil, and to the extent that we sense it, we distance ourselves from it and refuse to use these desires. Conversely, we perceive our altruistic desires as good for us, but, having no strength to use them, we submit a request, receive the necessary strength, and accept the Light for the Creator's sake, thereby ascending to a higher degree, where this process repeats itself.

The return (*Teshuva*—repentance) means that by raising *MAN* (request for correction), we elevate some of the 320 corrupt parts from the impure forces, into which they fell, back to the world of *Atzilut*, where they existed prior to Adam's sin. However, we are powerless to sort out and correct, i.e., to elevate the

thirty-two parts of *Malchut* herself, which exist in the eight *Sefirot* of this *Partzuf* (world), for their level of corruption is beyond our ability to repair them.

Therefore, out of the 320 (*SHACH* = *Shin* + *Chet* = 300 + 20) parts, we can, that is, we are entitled to and must sort out and correct only 320 – 32 = 288 parts (*RAPACH* = 288) by our return to the Creator, i.e., 9 x 32, where nine designates the first nine *Sefirot* in each *Sefira* that we are allowed to correct. Yet, we are unable to correct *Malchut* of each *Sefira*, for this requires a Light of a special power. We will receive this Light from the Creator only after the correction of all the other 288 parts, that is, at the end of correction.

These thirty-two parts of *Malchut*, which are impossible and thus prohibited to correct, are called *Lev HaEven* (*Lamed-Bet Even*—thirty-two stones). As I've repeatedly mentioned, there is no such notion as "prohibition" in Kabbalah; this word is used when it is necessary to point out the futility of trying despite one's weakness and limitation. "Prohibited" means impossible, beyond one's power. Moreover, it is not the Creator's prohibition; rather, as a result of one's personal faith and experience, one should admit that "prohibited" alludes to whatever is still beyond one's power to correct.

Therefore, *GAR de AVI* are concealed, and their Light does not shine. After all, for all of its ten *Sefirot* to shine, a *Zivug* needs to be made on *Malchut* herself, for *Lev HaEven*, the thirty-two uncorrected parts of *Malchut* herself are a supplement to their ten *Sefirot*. And as long as these *Kelim* are missing, a complete *Zivug* is impossible. However, when the complete analysis and correction of the 288 (*RAPACH* = *Reish* + *Peh* + *Chet* = 200 + 80 + 8 = 288) *Nitzotzin* is completed, *Lev HaEven* will be corrected by itself, and no effort or corrections shall be required on our part.

So the prophet says: "A new heart also shall I give you, and a new spirit shall I put within you; and I shall take away the stony heart out of your flesh, and I shall give you a heart of flesh" (*Yechezkel*, 36:26). Then *AVI* will receive their Light. However, this will occur at the end of correction, and before the end of correction, *AHP* of *AVI* will not be able to receive correction by means of our return, for we will be able to correct all of our egoistic desires, except for our very essence, *Malchut de Malchut*.

These angels—Aza and Azael—are the real *AHP de AVI* that were destroyed during the breaking of the vessels, and were nearly restored before the sin of Adam. However, Adam's sin destroyed them once more, this time until the very end of correction.

Hence, both angels were complaining to the Creator about their Light, which has disappeared because of Adam, for they saw that there was no hope that Adam would correct them through his return to the Creator. Moreover, they saw that by his return, Adam had lowered their degree even more, for now the entire correction and return was limited to only 288 parts, without any participation or even mentioning of the thirty-two forbidden parts, *Lev HaEven*, which refer to the correction of *AVI*, whose Light is the Light of these angels, just as the *Kelim* of the true *AHP de AVI* are their *Kelim*.

Each raising of *MAN* designates cutting off, separation of impurity—*Lev HaEven*—from the food, *RAPACH* = 288 *Nitzotzin*, the parts that can be corrected. It follows that by preventing Aza and Azael from participating in the correction of *Lev HaEven*, we lower them even more. This is why the two angels complained to the Creator and tried to impede Adam from returning. After all, his return lowers them even further, for the thirty-two parts refer to them.

Therefore, when the Creator saw that their complaints threatened to weaken man's strength to return to Him, He told them that Adam's sin did not spoil anything for them. For although there is greatness and holiness in them while they are in Heaven and no impure forces can cling to them, still this perfection is incomplete, as they cannot exist in our world, in a place of impure forces.

The Creator told them: "Hence, you have lost nothing as a result of Adam's sin, for you are no better than him anyway, as your degree is merely the result of the place of your residence." And since the Creator's words constitute His actions, they fell instantly from Heaven to earth (into egoism, of course, not to the physical earth!).

And since they came (spiritually descended) to the corporeal life (as Kabbalah defines it), they began to sort through and analyze the thirty-two parts of complete egoism, called the "daughters of men," of which the Torah says: "And the sons of great (angels) saw the daughters of men (egoistic *Nukva*), that they were fair (they saw in her an opportunity for egoistic reception of pleasure), and they took them as wives (used their egoistic desires), whomsoever they chose (they themselves chose precisely this low state)" (*Beresheet*, 6:2). For they did not want to separate the impurity of the thirty-two egoistic parts and prefer only 288, but took everything they wished, including *Lev HaEven*.

Hence, they also transgressed with *Nukva* Lilit (Lilith) the sinner, and wished to draw the entire world toward sin, to fling it into the last stage of egoism, for they did not wish man to return, as it completely contradicts their root.

What did the Creator do? He put them in iron chains! For the Creator saw that if they had the power to return to Heaven after the sin, all the people would fail in their attempts to aspire to the Creator in their desires, as the dominance of these egoistic angels (forces) in man would be too great. (Rashi—the great eleventh century Kabbalist and Biblical commentator—says that the entire Torah speaks in the words of man. Hence, everything is described in notions of time and sequence of events. Similarly, the Creator seemingly creates and only then sees the results of his work).

Therefore, although their root is quite high, the Creator gave the root of the impure forces His permission to act (here we see that the Creator governs all the forces in creation). This root is called *Barzel* (iron), as it is written: "There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (*Melachim*, 1, 6:7), for iron is an impure force.

And since this impure force clang to the two angels and bound them, as if with iron chains, by the desires that it dictates to them, such a state is characterized as being in the mountains of darkness, from which they can no longer ascend until the end of correction.

And when they approach the chain of Aza and Azael, rile and rouse them, it designates the awakening of the fourth part of the will to receive, *Malchut de Malchut*, the greatest desire to receive, called "wrath and rage." And they leap over the mountains of darkness, thinking that the Creator wishes to bring justice upon them, for being bound by iron chains, they could not ascend to their roots and receive *Hochma.*

Therefore, this action is considered leaping, an attempt to ascend, followed by a fall, as a result of which they descend even deeper into the mountains of darkness. And they think that because of their leaps (attempts to receive the Light from their root), the Creator is becoming increasingly stricter with them; thus, they decide to stop leaping.

However, even though they cannot give anything, as their attempts to reach up are mere leaps and falls, it is nonetheless enough for the two rulers to receive *Ohr Hochma* from them, as this gives them the strength to swim in the sea of *Hochma* of the impure force, whereas before they had only the strength to bathe in it.

The reason for this is that there is no action in this exalted impure force, and everything is limited only in thoughts and desires, for such is the essence of the impure forces (desires) that separate us from the Creator—before the level of an action is achieved, purity disappears from it. Therefore, the impure forces will never reach the level of an action.

Hence, the work for the impure forces is called *Avoda Zara* (alien work or idol worshipping), as it is alien to spiritual work "for the Creator's sake," and is performed according to the instruction and desires that the impure forces insert into man's thoughts. In this alien work for an alien master, the Creator punishes even for mere thoughts and desires, as the prophet said: "That the house of Israel may understand in their own heart" (*Yechezkel*, 14:5). And the sages have said that man is accused and punished even for thoughts, desires, and doubts in the alien work that transpires in his heart in exactly the same measure as for a completed action. Hence, the leaps of Aza and Azael are sufficient in their desire to receive *Hochma*, although in reality they received nothing.

157. And these two Creator-appointed rulers swim in the Great Sea, fly up from there, and at night go to Naamah, the mother of witches, for whom the first people fell (*Beresheet*, 6:1-4). And they wish to approach her, but she leaps 60,000 *Parsa'ot* and assumes several different forms, so that people may be deceived and enticed by her.

After receiving power from Aza and Azael, they can now make a *Zivug* with Naamah, as the first angels Aza and Azael erred. From that *Zivug* with Aza and Azael, Naamah gave birth to all the spirits and witches of the world. The Torah calls Aza and Azael the "sons of Gods" or the "sons of the great" (*Beresheet*, 6:2).

Yet, how could such exalted angels stoop to such depraved actions with Naamah, and why did she give birth to spirits and witches, and not to people?

The thing is that the Upper World (*AVI*) was created by the letter *Yod*, by the male part, which have nothing of the fourth part of *Malchut*, called *Malchut de Malchut*. However, *ZON* (the lower world) was created by the letter *Hey*, which includes *Malchut de Malchut*. *AVI* aspire only to *Ohr Hassadim*, to altruistic actions (bestowal), for *Bina* emerged as such in the four stages of *Malchut's* birth, even before the appearance of the first *Kli* (*Malchut de Malchut*).

Nevertheless, *ZON* need *Ohr Hochma*, since *ZA* was created as such in the four stages of *Malchut's* birth. Also, *ZA* wishes to receive *Ohr Hochma* within *Ohr Hassadim*, which he already has.

The *Zivug* of *AVI*, called the "Upper World," begets angels who desire *Ohr Hassadim*, just like *AVI*, from whom they were born. Human souls are born from the *Zivug* of *ZON*, called the "lower world," and they, like *ZON*, from whom they were born, desire only *Ohr Hochma*.

The moment the common soul of all the creatures (Adam) was born from *ZON de Atzilut*, *ZON* existed at the level of the Upper World (*AVI*) and clothed

it. Like *AVI*, they, too, ended in the letter *Yod* of the name *HaVaYaH*. And the letter *Hey* of the name *HaVaYaH* was concealed in their posterior side, *Achoraim* or *AHP*.

Hence, Adam's level was quite high because *ZON* was in the Upper World and ended in the letter *Yod*. The level of *ZON* was that of the angels that were born from *AVI*; therewith, *ZON* received *Ohr Hochma* according to their desires, as *ZON* are meant to.

As a result, *ZON* contain the name *Elokim*, Supernal *Hochma*, the perfection of the Upper World. This is because the ban of the first restriction to not receive *Ohr Hochma* does not apply to the letter *Yod*. Cain and Abel were born from this state: Cain was born from *ELEH* and Abel from *MI*. *Malchut* herself (the last letter *Hey* of the name *HaVaYaH*) was concealed in them both, and only the letter *Yod* was revealed; hence, they contained Supernal *Hochma*.

However, on the whole, *Hochma* is received in *Kelim ELEH*, *ZAT de Bina*, by Cain's soul. This property of Cain is concealed in *MI*, as the last *Hey* is concealed inside *Yod*, and Cain wanted to make a *Zivug* with it, to receive *Ohr Hochma* in *Malchut de Malchut*, concealed in Abel's soul.

It is by this that he slew Abel, for after the last *Hey* was revealed, the ban of the first restriction to receive *Ohr Hochma* in it was revealed. Hence, the Creator's name *Elokim* disappeared from them both: *MI*, since it refers to *GAR*, ascended and disappeared (signifying Abel's slaying), and Cain's *ELEH*, since it refers to *ZAT*, fell into the impure forces, called *Arka*.

However, although it fell into the impure forces, sparks of *Ohr Hochma* still remain in these *Kelim* (desires), as it is written that his daughters did not suffer from it greatly, and the sparks of *Bina* still remained in them. From this we can understand that Naamah, one of Cain's daughters, was the most beautiful of all the women in the world, for the sin transpired mainly in Cain's male part, and not in his female part, as is described in the Talmud (*Sanhedrin*, 74:2).

Therefore, after the Creator cast Aza and Azael into this world (created by the letter *Hey*), and they've seen Naamah, a new hitherto non-existent desire appeared within them—the desire to receive *Ohr Hochma*, for in their essence they desire only *Ohr Hassadim*, and only the image of Naamah bore a new desire for *Ohr Hochma* within them.

And since there is no *Hey* (the last *Hey*, on which there is a ban to receive *Ohr Hochma*) in their essence and in that of Naamah (the last revealed one, for it originates from Cain's *ELEH*), they erred in her, thinking that she is able to receive *Ohr Hochma*, and made a *Zivug* with her.

Their error was twofold:

1. Despite the fact that they do not have the last *Hey* from birth, since the place determines, and they exist in this world, the last *Hey* already governs them, and they are forbidden to receive *Ohr Hochma*.
2. They thought that the last *Hey* was absent in Naamah's structure, when in fact, it was concealed. Hence, spirits and witches were born from their *Zivug*.

From this we can understand what is written in the Talmud (*Hagiga*, 16:1), that witches are half-angels half-people, for with regard to their fathers, Aza and Azael, they are angels, whereas with regard to Naamah, they are like people. But she could not give birth to people, for the seed within her came from angels, and not from people.

The reason for the harm that they cause lies in the fact that they were born from depravity, the greatest possible distance from the Creator. Hence, their impurity accompanies them and brings harm wherever it possibly can. Therefore, *The Zohar* says that at night they come to Naamah, the mother of witches, for whom the first people fell (see *Beresheet*, 6:1-4).

Indeed, after they received strength from these angels, who were the first to engage in depravity with Naamah, they could continue to engage in depravity with her. *The Zohar* indicates that this is precisely why they come at night, for the power of *Hochma* of the impure forces rules only in the darkness of night, the time of judgment and restrictions, and also as the consequence of roots, namely Aza and Azael, who reside in the mountains of darkness.

However, after engaging in depravity with them, she leapt 60,000 *Parsa'ot*, i.e., she rose so high that she wanted to annul the *Parsa* below *VAK de* AA, whose each *Sefira* is defined as 10,000; hence, its *VAK* = 6 *Sefirot* equal 60,000.

But as soon as they think to approach her, she leaps 60,000 *Parsa'ot*, but immediately falls back down and is unable to touch them, for there is no action in these upper impure forces, and all transgressions and all errors are only in thoughts and intentions.

Yet, there is still enough power in her to deceive and entice people, even if man does not reach the level of impure actions and is only drawn to her in his thoughts and desires. However, the Creator punishes for such thoughts and desires, as He does for actions, as the prophet warns us: "the house of Israel may understand in their own heart" (*Yechezkel*, 14:5). And the impure force assumes

several different shapes, such as depravity with married women, murder and other things laid upon Lilit.

158. These two rulers soar in the entire world and then return to their places. And they rouse the sons of Cain's sons with a spirit of evil desires to beget children.

"Soar in the entire world"—they bring harm to man in all of their thoughts, wherever they can, and lure him into the darkness of night. For after man sins, they return to their permanent place in *Arka*, where they rouse the sons of Cain to defile the descendants with impurities.

Moreover, *The Zohar* says that besides pushing the sons of Cain to sin in *Arka*, they also soar in our world (*Tevel*), and compel the sons of this land to sin.

159. The Heavens that rule there are not like ours, and the land bears neither seed nor fruit by the power of Heaven, as ours does, and the grains grow again only once in several years. Hence, it is written of them that they could not correct *Shemaya* and *Arka*, and perished from the Supernal land, called *Tevel*, where they will not be able to exist, nor rule over it, nor cause human beings to sin because of the night. Hence, they disappeared from *Arka* and from the place of *Shemaya* that were created by the name *ELEH* (as mentioned in item 14).

Our Heavens receive the Light essential for the birth of subsequent *Partzufim* from ZA, which has *Ohr Hochma*. Hence, our land, which receives in *Malchut de* ZA, receives a grain and a seed.

However, the Heavens in *Arka* do not have the Light to bear fruit and give birth due to the rule of the impure forces that are there. Hence, unlike our land, *Arka* cannot produce; its land has no power to receive and grow a seed, and this property appears in it only once in several years.

Here *The Zohar* speaks of the two rulers: Afriron and Kastimon, who could not correct *Shemaya* and *Arka*, to make them bear fruit. Therefore, these rulers are not allowed to be here and seduce people in our land (*Tevel*), to sin, for when they are here, they bring harm to our land so as to make it like their *Shemaya* and *Arka*.

Therefore, *The Zohar* says that they disappeared from the Supernal land of *Tevel*, from our land, for here they sought to bring harm by the power of the night. They provoke people toward sin by virtue of the night, and it is a curse that hangs over *Arka* because of their rule there.

Our Heavens were created by the name *ELEH*, for our Heavens receive from ZA, which was corrected by *ELEH's* properties, by the words: IN THE

BEGINNING THE CREATOR CREATED, where *MI* is connected to *ELEH*. Hence, our land is corrected by the Supernal holiness and purity. Therefore, these two rulers are not allowed to rule here.

160. Hence, there exists a *Targum*, a translation (from Hebrew to Aramaic, which *The Zohar* dubs *Targum*), so the holy angels will not think that it is said about them, so they will not harm us. This is the secret of the word *ELEH*—as we have already stated, it is a holy word that cannot be translated into a *Targum*.

Everything but the word *ELEH* has been translated into the language of the *Targum*, as it is said in item 149, that *ELEH* disappeared from both *Arka* and *Shemaya*, for the word *ELEH* is untranslatable, as it constitutes the full connection between *ELEH* and *MI*, which causes the descent of *Ohr Hochma*. And should anyone sin and corrupt the letters *ELEH*, as Cain had done, they would fall to the impure forces, so even the holiness of the *Targum* (*VAK* of the pure forces) would depart from them.

Among All the Sages of the Nations of the World, There Are None Like You

161. Rabbi Elazar said, "It is written: 'Who would not fear the King of the nations of the world?' What kind of praise is this?" Rabbi Shimon replied: "Elazar, my son, this has been said in several places. However, one should not understand the verse, 'For among all the sages of the nations of the world, and in all their kingdoms, there are none like You' in its simple, literal interpretation. This is because it naturally gives rise to evil intentions of sinners—those who think that the Creator is not aware of their dark thoughts, doubts and intents. Therefore, their folly must be clarified. A philosopher of one of the nations of the world came to me and said, 'You say that your Creator governs the entire Heavens, and that all the Heavenly hosts are unable to attain Him, nor come to know His dwelling place. However, this does not add to His greatness, as it is written, 'among all the sages of the nations of the world, and in all their kingdoms, there is none like You.' What kind of a comparison is this when He is compared to man, who is nothing?'"

This is similar to what is written about sinners in Psalms (*Tehilim*, 73:11-12): "And they say: 'How does the Creator know? And is there knowledge in Him? Behold the wicked; they are always at peace, rich and powerful.'" This is exactly what the philosopher says. He was one of the greatest sages among the nations of the world, and he came to Rabbi Shimon to dishonor Israel's wisdom and work in absolute faith for the Creator's sake, which ought to be in great wholeness, perfection, purity, and integrity, for no thought can grasp Him.

This sage was a representative of the philosophers who asserted that the main principle in working for the Creator is to attain Him, rather than serve Him in faith, for in their understanding, they attain Him. And now he has come to ridicule Israel's approach.

Hence, he said: "The Creator is above all human wisdom, and thereby He rules, and He bid you to work for Him in faith and purity, and have no doubts in Him, for the human mind cannot grasp Him. After all, even the Heavenly hosts, His legions and angels are unable to attain Him, as it is written of those who say: 'Blessed be the Creator in His place,' for they do not know 'His place.'"

However, the phrase, "as among all the sages of the world, there is none like the Creator" does not imply the Creator's greatness. Indeed, if this prophetic expression is used in order to exalt the God of Israel and show that He is greater than the god attained by the sages of the nations of the world by their human strength and reason, then naturally, this does not add to the glory of the God of Israel, as He is being compared to trifle and transient forces. On the contrary, this statement shows great disdain for your Creator, when you compare Him to the sages of the nations of the world, who are mortal and restricted creatures. Those were the words that the scholarly sage, who represented the wisdom of the nations of the world, uttered before Rabbi Shimon.

Clearly, *The Zohar* is referring to some overseas sage who paid a visit to Rabbi Shimon. Just like all the other names of places and characters mentioned in the Torah, the Talmud, and the Kabbalah, names of places, animals, people, and actions described in *The Zohar* speak only of the spiritual world, the Creator's actions, and how one can achieve the goal of creation. In no way does any of this relate to events in our world!

Therefore, the "sage of the nations of the world" symbolizes man's own egoistic property to research and know everything, instead of having faith above reason, as the Torah demands. This human property, called a "sage of the nations of the world," the egoistic reason, is in a state of constant argument with man's spiritual, altruistic property, called "Israel" or the aspiration to the Creator. Thus, by opposing it, man builds himself and grows.

162. Furthermore, you claim, as your Torah says, that "There had not risen a prophet since in Israel like Moshe." There are none in Israel, but there is one among the nations of the world! So I claim the same: there is none like You among all the sages of the nations of the world, but among the sages of Israel there is one like You. However, if there is one like Him among the sages of Israel, then He cannot be the Supreme Ruler. Look closely into my words, and you shall see that I am right.

Here the philosopher (man's egoistic voice) spoke wisely. He understood that should he speak directly, he would hear precise answers to his questions. It is written: "Among all the sages of the nations of the world, there are none like

You," meaning that there is no one that can attain You. For the words, "there are none like You" imply that You have no equals, that it is impossible to attain You, attain Your degree.

However, since the sages of the nations of the world (human reason) take pride in their attainment of the Creator (that they understand His intentions and actions), they consider themselves similar to Him, for attainment means similarity of properties with the attained degree. This is why it is considered a lie, and that there are none like Him, for they do not attain the Creator, but only delude themselves by thinking that they do.

The philosopher (within man) understood that, and hence began (leading man astray from the path of faith, which surpasses and defies reason) with a completely different question: "If it is explicitly said that no one is equal to the Creator among the sages of the other nations, does it not mean that there are those who *can* attain Him among the sages of Israel? Otherwise, why would it be necessary to specify that there are none like Him among the sages of the nations of the world?

"But if this is so, and He is similar to you, then He cannot be the Supreme Ruler! Thus, how can you say that the God of Israel cannot be attained by reason and that He governs all? You speak by means of faith in His greatness, but indeed there are those among your sages who are like Him, i.e., those who attain Him."

163. Rabbi Shimon said to him, "You object correctly that there are those among the sages of Israel who are similar to the Creator, for who resurrects the dead back to life, if not the Creator Himself? Yet, Eliyahu and Elisha came and resurrected the dead back to life! Who causes rain to fall if not the Creator Himself? Yet, Eliyahu came and abolished rain, and then summoned it through his prayer! Who created the Heavens and the earth, if not the Creator Himself? Yet, Avraham came, and, as it is written, the Heavens and the earth were revived."

Rabbi Shimon replies that the (inner) sage speaks the truth when he asserts that there are those among the sages of Israel who are similar to the Creator. However, in no way does this revoke the simple faith in the Creator's unattainability by human reason. Of course, He is the master and ruler of the Heavens, and He is so much higher than all of them that even the Supernal angels cannot attain Him and do not know His place.

Yet, the Torah and *Mitzvot* (commandments) were given to us precisely for this purpose—so that by observing the *Mitzvot* (making a *Zivug* between the screen

and the Light) and studying the Torah (receiving the Light) for the Creator's sake, we, Israel (those who aspire to the Creator) would completely merge with Him (in our properties), so His Light would permeate us and clothe in us to such an extent that we would merit (begin to desire and receive the power of a screen) carrying out the same actions as the Creator: resurrecting the dead (correcting egoism), summoning rains (*Ohr Hassadim*), and reviving Heaven and earth (filling all the *Partzufim* in all the worlds with the Light of our actions).

In that, we are just like Him, as it is said: "By Your deeds (by experiencing them on myself) I will know You." However, we attain all this only through absolute and devout faith (the property of *Bina*), which leaves within us no desires whatsoever to attain Him with our reason (to verify first and act next), as in the path of sages of the nations of the world (our egoism). Our egoism consists of a *Partzuf* called a "sage of the nations of the world." Its *Rosh* (head) designates knowledge and desire to attain everything, and its *Guf* (body) is the will to receive pleasure for oneself.

The philosopher argues that if Israel can do what the Creator does, then Israel attains Him. This is correct, for if one is able to act like the Creator, then, to the extent of his actions, he attains and perceives Him. After all, it is said: "By Your deeds I will know You." If one acts like the Creator, then he understands the Creator's analogous actions in his own actions, and thus perceives Him. However, one must first advance by faith above reason, and as a result, he attains the Creator's properties, thereby becoming like Him in his actions.

164. (Rabbi Shimon continues:) "Who governs the sun, if not the Creator? Yet, Yehoshua came and stopped it. The Creator issues His decree, yet Moshe immediately issues a decree of his own, and it is carried out. The Creator wishes to punish, and the righteous of Israel annul His verdict. Moreover, He bid us to closely follow His ways and to be like Him in every way." The philosopher then went and became Israel, and lived in the village of Shachalayim, and they called him Yosi HaKatan (Little Yosi). He studied the Torah a great deal, and was among the sages and the righteous of that village.

The problem is that if a person does everything only by means of his faith, he denies himself the chance to attain the Creator, for attainment comes through applying reason. However, the moment he begins to apply his reason, he immediately diminishes his faith. So how can one combine faith with reason?

It is true that those who aspire to draw nearer the Creator (those who are called Israel) diminish their simple, devout faith. However, they do this only because He bids them to do so in order to attain His actions, and thus become like Him, as it is said in the Torah: "Follow His way" (*Devarim*, 21). Hence,

they observe His commandments. The philosopher was so overwhelmed by this truth that he became "Israel" and started observing the Torah and *Mitzvot*.

He was overwhelmed when he had found that Israel's actions, their attainments of the spiritual worlds, did not diminish their faith above reason, for all of their actions and attainments were based on faith. Israel attains the Creator because He bids them to, not because they desire this with their egoism.

165. And now the time has come to take a closer look at this verse. It is written that all the nations of the world are nothing before Him. Yet, how does this exalt Him? Hence, it is written: "Who sees the King of the nations of the world?" Yet, is the King of the nations of the world also not the King of Israel? The Creator wishes to elevate Israel in all places; this is why He is called everywhere "the King of Israel." The other nations of the world say that they have another King up in the Heavens, for it seems to them that He governs only them, and not us.

The nations of the world are certain that their Supernal King is not the King of Israel, that the King who sits in the Heavens and governs them is only their King, and that the King of Israel has no power over them. Thus, it seems to man's egoism that it exists under some other (non-altruistic) system of governance, and not altruism. The egoism fails to realize that the Creator made it exactly the way it is so as to achieve His goal: using egoism, to bring man to altruism, from "for one's own self" to "for the Creator's sake."

166. It is written: "Who would not fear the King of the nations of the world?" (*Yirmiyahu*, 10:7) That is, their Supernal King is there to threaten and persecute them, and do with them as He pleases. Hence, He should be feared. And all fear Him Above and below. For it is written that among all the sages of the nations of the world (the angels that rule over these nations) and in their Kingdoms (Above) there is none like You. There are four Kingdoms Above that rule over all the nations of the world according to the Creator's will. And there is no one who can do even the smallest action without His personal instruction. The sages of the nations of the world are the forces that rule them from Above, and all the wisdom of the nations of the world comes from these rulers. "In all their Kingdoms" means that the Creator's will rules over them.

These lines describe how the bride, who is in a state of exile, prepares herself for her future, final correction. The power of the nations of the world (in every one of us) amounts to conquering us (the altruistic desires for the Creator) and placing us under their power (serving only the body). They wish to drive us away

from the Creator's rule and let other desires, called "the nations of the world" dominate us. Our egoistic desires, the nations of the world, do so because of their power (tempting us with various pleasures) and wisdom (appealing to our common sense).

Their actions over us (spiritual aspirations) stem from the system of the impure forces and their impure (egoistic) angels (our inner egoistic forces), which give power and reason to the nations of the world. With the help of their wisdom, they (our egoistic desires) lead us (the sons of Israel, those who aspire only to the Creator) to all sorts of doubts and desires to understand the Creator, His ways and thoughts, without any fear or reverence before His greatness and supremacy.

Because of these doubts, we draw far from the Creator and His Supernal Light, which, as a result, passes on to them (our egoistic desires), as it is written, "Tzur (the capital of the impure forces) was built only on the ruins of Jerusalem (the capital of the pure forces)." Thus, they acquire the strength to persecute and humiliate Israel, and force them to submit to their will (suppress the only true path to the spiritual—faith above and in defiance of reason—with their persuasions and proof of their "real" rightfulness). And as it was already explained in the "Introduction to the Book of Zohar" (items 69-71), our inner spiritual enslavement leads to our external, corporeal enslavement, persecution, and humiliation by the nations of the world.

This is the secret of the four Kingdoms that rule over us in our four (spiritual and therefore physical) exiles, which correspond to *Sefirot H-B-ZA-M*, symbolized by Nebuchadnezzar, as it is written: "Here is that idol, its head made of pure gold, its breast and its arms of silver, its belly and its thighs of brass, its shins of iron, and its feet part iron and part clay" (*Daniel*, 2:32-33).

When this idol governs us, the nations of the world mock us, claiming that they have a King of their own. However, such was the Creator's plan, as it is said: "The Creator hath so made it, that men should fear Him" (*Kohelet*, 3:14), for the sensation of the Creator, called *Shechina*, is also referred to as fear before Him. However, since we do not yet feel the greatness and supremacy of the Creator, we do not merit fearing Him, and live in fear of the King of the nations of the world.

This points to the fact that we have no other way of completely and eternally merging with the Creator other than by means of tremendous fear before His greatness, by assuming His Torah and His desires (*Mitzvot*) in devout and complete faith, without any doubts in His properties.

Only then will we merge with Him in absolute, eternal union, and the Creator will impart us with all the goodness for which He had created us. He conceived this in the beginning of creation, and it became the purpose behind the whole of creation. This state is considered the complete and final deliverance and correction.

However, before the attainment of such an exalted spiritual state, this is how the prophet describes those who aspire to the Creator: "You have sown much, and brought in little; you eat but you have not enough; you drink but your thirst is not quenched" (*Haggai*, 1:6), for in all of our actions (of those who aspire to the spiritual) the impure force (egoism) constantly takes all the Light for itself. This occurs as a result of our doubts with regard to faith in the Creator, which the impure force itself cultivates within us.

However, the purpose of these punishments is not to cause us grief! Everything happens according to the Creator's plan and serves only to promote us toward correction. Therefore, as long as man can listen only to egoistic arguments, the Creator develops us gradually, using these forces. With their help, we gradually become fit to feel fear of the Creator, through the many trials and sufferings our exile from the spiritual brings us.

But in the end, we merit the reception of complete and devoted faith and fear before His greatness. It is written of this state: "He remembered His mercy and His allegiance toward the house of Israel, and all the worthless creatures of the earth witnessed the help and deliverance at the Creator's hands" (*Tehilim*, 98:3).

This is because at the end of days, the Creator will remember us in His mercy, and will give us the strength to receive complete and devout faith in Him. Thus, Jerusalem (the capital of altruism) will be rebuilt on the ruins of Tzur (the capital of egoism), for all the Light, which *Malchut* of the impure force was robbing of us throughout our exile from the spiritual, will return to us when we acquire complete and devout faith, and will shine within us with all its might.

All the worthless creatures of the earth (manifestations of egoism) will then see with their own eyes how our Creator saves (corrects) them. For all the nations of the world (within us) will see that they have always possessed this Light until the very last moment before their correction so as to give it back to us at the appropriate time. And all shall see that "one man's rule over another is to the detriment of the ruler!" (*Kohelet*, 8:9).

The burden of our slavery and the impure force's rule over us (over holiness) harms only the impure force, for it thereby compels us to attain complete and devoted faith in the Creator even faster! And the prophet speaks of this time,

"Who would not fear the King of the nations of the world?" for it has now been revealed that He is the King of the nations of the world, who persecutes and dominates those nations. It previously seemed to them (our egoistic intentions) that they persecuted us (our altruistic intentions), but now the opposite has been revealed to them—that they were merely blind enactors of the Creator's will, our servants and our slaves, whose purpose is to bring us to perfection.

It seemed to us that they were beating us. Now it turns out that they were beating themselves, for thanks to these blows (suffering from unrealized egoistic desires and constant frustration), they have accelerated our deliverance and attainment of perfection (our realization of the need to choose the path of faith above reason). Thus, they have also accelerated their own demise (their own correction).

And wherever it seemed to us (our reason) that they rebelled against the Creator (argued that the Creator is not the source of all reality) and acted (supposedly) however they pleased so as to humiliate us and satiate their base egoistic desires, and it appeared that there was no (Supernal) judge and no law (the advancement of creation toward its goal), it has now been revealed that they have always been fulfilling the Creator's will, to bring us (all our desires, them included) to perfection.

The same applies to every person in the world—whether he wants to or not, at all times and in every way, he fulfills only the Creator's will. Why then is he not called the Creator's servant? Because he acts unconsciously, not of his own will. To compel man to fulfill His will, the Creator gives him some alien desire to enjoy, which forces him to carry out an action, but he does so as a slave of his desire, and not as someone who fulfills the Creator's will.

For example, the Creator may give man an alien desire to make money, thereby compelling him to open a restaurant so as to carry out altruistic actions as a slave of his egoistic desire.

In other words, to compel us to do what is necessary, the Creator created within us an egoistic desire to receive pleasure, thus obliging us to do His will by enabling us to find pleasure in the actions and objects on which He wants us to work. This is why we live in constant chase of pleasures, whereas in truth we are constantly and unconsciously fulfilling the Creator's will. This resembles a situation in which children are given many toys to play with, but as they play, they also carry out work.

The entire world is doing the Creator's will, but our goal, the purpose of our development is to do it consciously. We must attain and realize His will; we must ascend so high that we will want to do it wholeheartedly and on our own,

rather than as we do it now—unconsciously and coercively. We must achieve a state when our desires fully coincide with those of the Creator, which designates complete and conscious union with Him.

Thus, it becomes clear that the King of the nations of the world is the same Creator that rules over them and compels them to fulfill all His desires, as a King does with his slaves. And now fear before the Creator is revealed to all the nations of the world. The phrase, "all the nations of the world" alludes to the angels that rule over those nations, such as Afriron, Kastimon, Aza, Azael and others, from whom the sages of the nations of the world (our egoism and reason) receive their wisdom, and with whose help they oppress Israel (our altruistic desires).

IN THEIR KINGDOMS refers to the four existing Kingdoms, which govern the seventy nations of the world (*ZON* = seven *Sefirot*, each of which containing ten sub-*Sefirot*: in all seventy *Sefirot*) and over us (altruistic aspirations) in our four exiles, which correspond to the impure *Sefirot H-B-ZA-M* (described as Nebuchadnezzar). As the prophet writes: "Here is that idol, its head made of pure gold (the first Kingdom), its breast and its arms of silver (the second Kingdom), its belly and its thighs of brass (the third Kingdom), its shins of iron, its feet part iron and part clay (the fourth Kingdom)" (*Daniel*, 2:32-33).

There is not one among them who can make even the smallest action of their own, but only what You bid them. However, this will only be revealed at the end of correction, and all will know that all of our misfortunes and suffering that had the power to separate us from the Creator were but loyal executors of the Creator's aspiration to draw us closer to Him. Moreover, these cruel forces did nothing else but obey His orders.

And the sole purpose of all that transpired was to bring us to a state where we can receive all the perfection and infinite goodness that He intended to bestow upon us from the very beginning in His plan of creation. The Creator must lead us to complete and devout faith, the result of which will be, as the prophet said: "Then, at once, the iron, the clay, the brass, the silver, and the gold all crumbled to pieces and became like the chaff on summer threshing-floors; and the wind carried them away, and no trace was left of them; and the stone that smote their image became a great mountain, and filled the whole earth" (*Daniel*, 2:35).

Absolute faith is called "unbreakable (non-crumbling) stone." After one merits absolute faith, the impure force (his inner egoistic desires and thoughts) disappears as though it had never existed. And all the worthless creatures

(reason, logic, philosophy, and common sense), which inhabit the earth, witness deliverance at the hands of the Creator, as the prophet said: "They shall not do evil nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters fill the sea" (*Yeshayahu*, 11:9).

167. Yet, among all the sages of the nations of the world and in all their kingdoms, I have found in the ancient books that even though the Heavenly hosts and legions fully obeyed their given orders and each would receive precise instructions to be carried out, but who among them can do it if not You, who will do it better than You? For You excel over them all in both properties and deeds. Hence, it is written: "There is none like You."

The Creator Himself carries out all the creatures' actions with His Light, and leads them to His goal. Man's sole task is the realization of all creation and governance, to wholeheartedly agree with all of the Creator's actions, and take an active part in the process of spiritual creation.

168. Rabbi Shimon said to his friends: "This wedding must be a wedding for all of you, and each of you should bring a gift (his own part in the common *Malchut*) to the Bride." He said to Rabbi Elazar, his son: "Present the Bride with a gift, for on the following day *Zeir Anpin* will look as he enters the wedding canopy at the sound of these songs and praises of the sons of the wedding canopy, who stand before the Creator."

Who Is This?

169. Rabbi Elazar opened and said, "Who is this coming up from the wasteland?" (*Shir HaShirim, 3:6*). *MI ZOT*—who is this—is the common ground of the two questions, the two worlds, *Bina* and *Malchut*, which are bound together. COMING UP—coming up to become the "Holy of Holies." For *MI* is *Bina*, called the Holy of Holies. And she joins with *ZOT* (*Malchut*), so that *Malchut* could come up FROM THE WASTELAND, for she inherits THIS from the wasteland, to become a bride and enter the bridal canopy.

The Zohar explains the following passage: "Who is this coming up from the wasteland, leaning upon her beloved!?" (*Shir HaShirim*, 8:5). It describes a state at the end of correction, when the bride enters the wedding canopy. *MI ZOT*: *MI* is *Bina* and *ZOT* is *Malchut*. At the end of correction, *Bina* and *Malchut* unite, and both are called "holy." But until the end of correction only *Bina* is called holy, while *Malchut* ascends to *Bina* and receives holiness from her.

Nevertheless, at the end of correction, *Malchut* becomes like *Bina*, and they both become holy. *Malchut* completely unites with *Bina* through equivalence of form, and fully merges with the source of life, for a screen (the restriction imposed on reception of Light within *Malchut*) creates the Returning Light that combines all *Sefirot* into one.

The Creator's *Ohr Hochma* can be received precisely in this Returning Light. As a result, *Malchut* ends with the letter *Yod* and becomes forever similar to *Bina*. Hence, it is written that *Malchut* and *Bina* unite by equalizing their desires to form a single whole.

Similarly, the Light of *Malchut* will be forever connected to the Light of *Bina*, for *Malchut* herself ascends to the level of the "Holy of Holies," thus becoming exactly like *Bina*. SHE COMES UP just like a sacrifice, which is the "Holy of Holies," for *MI* (*AVI*, *Bina* or the "Holy of Holies") joins *ZOT* (*Malchut*), so

Malchut would ascend and become the "Holy of Holies." Sacrifice is the part of *Malchut* (man's animal egoism) that ascends with its properties to *Bina*.

And when *MI* (*Bina*) joins *ZOT* (*Malchut*), and *ZOT* becomes the "Holy of Holies," there is no longer a diminution of *Malchut's* state, for this diminution occurred only because of the deterioration of *Malchut's* properties, when new egoistic desires emerge within her.

Now that *Malchut* has become as holy (altruistic) in her properties as *Bina*, death disappears, and the fall of *Malchut* into her egoistic desires is impossible, for she has been fully corrected and has attained the properties of *Bina*, which are referred to as holy. Through *Malchut's* acquisition of these properties, the Upper Light (life) enters her. *Malchut* emerges from the wasteland (the sensation of life's absence for want of altruistic properties) and enters her wedding canopy.

This occurs thanks to man's efforts, called "those who keep the Torah" (item 124). These efforts are the foremost part of creation, for they create the Torah and bring *Malchut* to the great *Zivug* at the end of her correction, to her complete fulfillment with the Light. This great *Zivug* on the entire corrected *Malchut* (including *Malchut de Malchut*) can be achieved by precisely this sensation (by man) of the spiritual wasteland.

170. She comes up from the wasteland of the soft utterance of lips, as it is written, "And your mouth is comely" (*Shir HaShirim*, 4:3). This is because the Hebrew word *Midbar* (desert/wasteland) is derived from *Dibur* (speech). It is written of the mighty forces, that these mighty forces strike Egypt with all the plagues of the wasteland, for all that the Creator did to them was not in the wasteland, but in settlements. And the phrase "in the wasteland" means "by the power of speech, of spoken word." This comes up from articulation, from the mouth (*Malchut*) as she ascends and comes under the wings of *Ima* (mother, *Bina*). Then, through speech, she descends upon the entire holy nation (the difference between speech and articulation is that articulation is an action that forms speech).

Before the end of correction, when *Malchut* is still called the "Tree of Good and Evil," all corrections occur through *MAN* (prayers or requests), through which the righteous (those who wish to become similar to the Creator in their properties) elevate *Malchut* to *Bina*. Consequently, *Malchut* receives *Bina*'s properties for as long as *Malchut* remains there, for spiritual ascent signifies an attainment of properties. *Malchut* becomes as holy (altruistic) as *Bina*.

MAN is a silent prayer in the heart of man, for *Malchut* signifies "speech." Yet, until the end of correction, good words cannot exist without bad ones. That

is, this will not happen until both voice and speech come from *Bina* herself, when *Malchut* becomes like *Bina*, which designates the unity of voice and speech—the *Zivug* of *ZON* in their corrected state of *Gadlut*.

ZA receives the voice from *Ima* and passes it in his speech to *Malchut*. Hence, this speech is completely good, devoid of any evil. Thus, *Malchut* receives from *Bina* the Light of holiness, *Hassadim*. Unless it is corrected by the completely good, altruistic voice of *Bina*, *Malchut's* voice will always consist of both good and evil. This is why impure, egoistic forces cling to her, and *Malchut* cannot receive anything from holiness (*Bina*).

Hence, *MAN* that the righteous raise in their prayers is like a soft murmur of lips, a voiceless speech, as the prophet says: "Only the lips move, but the voice cannot be heard" (*Shmuel I*, 1:13). This is because there is no connection between *MAN* and the impure force, and *Malchut* can be elevated to *Bina* so she can receive her voice from *Bina*.

As a result, a holy edifice of *Malchut* is erected, and she receives the Light from a *Zivug* between voice and speech, and the holiness of her speech descends upon the heads of the righteous that raised *MAN* and thereby revived *Malchut*.

This is why it is written that SHE COMES UP FROM THE WASTELAND, for the bride (*Malchut*) is now invited to a great *Zivug* under the wedding canopy. This occurs thanks to the raising of *MAN* by the righteous, who thereby united *Bina* (voice, *Ima*) with *Malchut* (speech). As a result, *Malchut's* speech became as beautiful as that of *Bina*.

All of these individual *Zivugim* made by the various righteous (each of whom constitutes a small part of the common *Malchut*) during the 6,000 years, now connect all of *Malchut's* parts (souls of the righteous) together in one great *Zivug*, as the bride (*Malchut*) enters her wedding canopy.

In other words, it is precisely this soft prayer, the raising of *MAN* during the 6,000 years by a voiceless speech (seeing as good is still mixed with evil in the voice of *Malchut*), that creates the conditions for the great *Zivug* of *Malchut* with *ZA*, of man with the Creator.

And since *Malchut* received the voice of *Bina* (from *Ima*-Mother) thanks to the help of the righteous (all the good deeds performed by the righteous during the 6,000 years), everything is now combined into the great Supernal *Zivug* under the wedding canopy. This is because *Malchut* becomes completely good without a hint of evil—the "Holy of Holies," just like *Ima*.

Silent speech is defined as the movement of lips without the participation of the palate, larynx, tongue, and teeth. This is how *MAN* is raised when *Malchut* ascends between the wings of *Bina*, i.e., receives the voice of the wings of *Ima* in her speech. Afterwards, having acquired the speech, she descends upon the heads of the holy nation. For after the reception of voice through *Ima's* property of mercy, *Malchut* becomes as holy as *Bina* herself, and her holiness descends upon those who corrected her. Consequently, they are called the "holy nation," for now the speech of *Malchut* is as holy as that of *Ima-Bina*.

There is "voice" and there is "speech." "Voice" is the inner part, whereas "speech" is its outward appearance. This appearance is based on exhaling (the silent letter *Hey*). *ZA* is called "voice," and *Malchut* is called "speech." Letters are sung according to the note signs (*Taamim*), followed by the letters with their punctuation marks.

The level of *Ohr Haya* (called *Kol*—voice) emerges on the screen in the *Peh* of the third degree of thickness, known as "teeth." From this Light *ZA* receives *Ohr Hochma*, and his voice is then heard outside (begets the souls of the lower ones).

Yet, the voice of *ZA* is not heard below the level of *Neshama*, for his screen is not strong enough to receive *Ohr Hochma*. The level of *Ohr Yechida* in *ZA*, called *Dibur* (speech), emerges on the screen in the *Peh* of the fourth degree of thickness. This screen is the most powerful, as it reveals all of the Light, and is called "lips."

The Light of *NRNHY* reveals the inner, Supernal and concealed wisdom, *Hochma*, the concealed thought, the inner Light of *Bina*, which cannot shine to the lower ones, that is, in *ZA*, because *ZON* cannot receive from *Peh de AA*. Nevertheless, the two levels of the Light—*Haya* and *Yechida*—that descend from *AA* are converted into voice and speech with *Bina's* help, even though it is the Light of thought, wisdom and reason.

Voice is formed in *ZA*, and speech in *Malchut*. If a righteous one raises his prayers (*MAN*) to *Malchut*, thereby causing *ZON* to ascend to *AVI*, who are in constant union, to provide Light for the lower ones, *ZON* receive this Light from *AVI*, which is called "voice and speech." The property of the righteous is to create the pure and destroy the impure with their voice. In the beginning, there was only one language (one speech) in the world, *Lashon HaKodesh*—the holy language. In Hebrew (as in English) the same word (*Lashon*) means "tongue" (both as a body part and as a means of communication).

171. He asks: "How does *Malchut* ascend in speech?" And he replies: "When man first awakens in the morning and opens his eyes, he must bless his Creator and Master. How is he to bless Him? The way it was done by the first

***Hassidim*: they would prepare a vessel of water beside them, so that when they woke at night, they would wash their hands at once, and, having blessed the Torah, would rise to study it. When the rooster crowed, precisely heralding midnight, the Creator was with the righteous in the Garden of Eden. And it is forbidden to perform a blessing in the morning with unclean hands."**

He asks: since it is written that the beginning of *Malchut's* correction must be expressed in a quiet murmur of lips, how can he who wakes up (spiritually) immediately pronounce a blessing at the top of his voice? After all, the blessing must also be uttered in whisper so as to first receive a voice from *Ima*, and with this voice (by the force of *Ima-Bina*) elevate *Malchut* to *Bina*, and impart onto her altruistic properties.

The Zohar replies: The first *Hassidim* have corrected this. As man falls asleep (falls to the level of the Light in his *Partzuf* called "sleep"), his holy soul (the Light that was in his spiritual *Partzuf*) ascends, and only the impure spirit of the primordial serpent (egoistic properties) remains in him, for sleep constitutes the 60th part of death (Talmud, *Berachot*, 57:2).

Since death is an impure property of the primordial serpent, the impure spirit (egoistic desires) does not leave man completely as he wakes up (receives a new Light from Above), but remains on man's fingertips (not all of man's desires change under the influence of the Light received from Above, called "the Light of morning" or "the Light of awakening").

And the greater holiness and Light that was present in man before he fell asleep (before he fell into a diminished spiritual state, called "sleep"), the more the impure (egoistic) force clings to these desires when the altruistic intentions exit them during sleep.

Fingertips constitute the purest place (desires) of the entire body (all desires), man's most spiritual desires, for they can be filled with *Ohr Hochma* (*Ohr Hochma* enters these desires during a *Zivug*, with the help of a screen). Therefore, even after awakening (at the beginning of the spiritual ascent), the impure (egoistic) force does not leave this place, wishing to receive at least some of that great Light, which can fill these most altruistic human desires.

Hence, hands must be washed in order to remove the residual egoistic desires. For this to happen, two vessels need to be prepared: the Upper One (cup) and the lower one that will accept the removed impurity.

The Upper Vessel designates *Bina*, whose Light drives the impure force away. Hence, washing the fingertips with water (the forces or desires of *Bina*) expels the impure force (man's egoistic desires) from them. Thus, *Malchut* rids herself

of her evil (egoism) and becomes holy and good. Afterwards, one can study the Torah and bless the Creator for it, for washing hands is similar to raising *MAN* in a whispered prayer to the wings of *Ima*.

And when the rooster crows (this is a special spiritual sign of the angel Gavriel), it is precisely midnight, as it is written: "The greater star to rule the day and the lesser star to rule the night" (*Beresheet*, 1:16). For the lesser star, the holy *Shechina-Malchut* grew smaller, clothed in impure forces and "her feet descend to death" (*Mishley*, 5:5).

This is so because during the 6,000 years, up to her final correction, *Malchut* constitutes the Tree (foundations) of Good and Evil: if one is worthy, she becomes good for him and purifies him, if not—she turns evil. Accordingly, the rule of night is also divided into two parts: the first refers to a state called "unworthy—evil," and the second refers to a state called "worthy—good."

The first correction of *Malchut's* good part is made exactly at midnight (in a state so called "midnight"), for it is then that *Malchut* receives the voice of *Bina*. Put differently, *Malchut* ascends to *Malchut de Ima-Bina* and corrects herself within it. As a result, the strictness and judgment in *Malchut* become holy and good, completely devoid of evil. This means that strictness and judgment fall onto the impure forces, but for Israel, they turn into mercy.

Yitzchak signifies restriction, the property of *Malchut* within *Bina*. The Hebrew word for a "rooster" is *Tarnegol*, and also *Gever* (man) and designates the angel Gavriel, who attends to *Malchut*, the lesser star. The strictness of *Bina* pierces the wings of the rooster (Gavriel), and through it *Malchut* receives the voice of *Bina*.

And when Gavriel passes the voice of *Bina* to *Malchut*, his call reaches all the roosters of this world, the property of judgment in the spiritual void. Such a state is called "this world" or *Malchut de Malchut*. Everyone speaks only in this voice, which was corrected by *Bina's* property of mercy.

Therefore, the voice of *Malchut* (her judgment) no longer dominates the second half of the night, and the voice of *Bina* claims this place. This is what the "rooster of this world" heralds—the property of judgment in *Malchut de Malchut*.

Hence, a rooster's crow (change of properties) is heard precisely at midnight (when states change), for this crow means that *Malchut* has already been corrected by the voice of *Bina*, and that this voice is already within *Malchut*. This is defined as the moment of midnight, which marks the beginning of the second half—absolute goodness, devoid of evil.

After *Malchut* receives the voice of *Bina*, the righteous (man's properties in the worlds of *BYA*) raise *MAN* with the help of their study of Torah after (in the state of) midnight. They keep raising *MAN* to the "cheerful strictness" in *Ima*, of which it is written: "She rises also while it is yet night" (*Mishley*, 31:15), for it is precisely at night that the Supernal *Malchut* reveals herself in all her splendor.

And the actual revelation of *Malchut* takes place in the Garden of Eden, i.e., she is meant for those righteous who have corrected her with their work and studies (in the state) after midnight. The Creator rejoices with them (merriment signifies fulfillment with *Ohr Hochma*) in the Garden of Eden, for the corrected *Malchut* is called "the Holy *Shechina*" or "the Garden of Eden," for she receives *Hochma* and rejoices with the righteous that constitute *MAN* within her.

And the phrase that describes how impurity (egoistic desires) is washed away (corrected to altruistic properties) from man's fingers (his most exalted desires) is true not only with regard to nighttime. Man ascends from the lower degree of "sleep" onto a higher degree of "awakening," the difference between the two states being that previously, he was receiving only the vital *Ohr Hassadim*, called "sleep," while "awakening" signifies reception of *Ohr Hochma*. This is because the impure force constantly clings to man's fingertips (precisely for man to correct it and thus attain greater spiritual heights), and he is obliged to wash his hands (make his desires and intentions "for the Creator's sake") before uttering a blessing (appealing to the Creator for reception).

172. For when man is asleep, his soul (spirit) leaves him. And as soon as his soul departs from him, the impure spirit replaces it at once, and it fills his hands and defiles them, and it is forbidden to utter a blessing without washing one's hands. And should you object that when man is awake and his soul does not leave him, the impure force does not descend upon him, then, if he enters a washroom, he is forbidden from reading even a single word of the Torah until he washes his hands. And if you say that it is because his hands are soiled, this is not true, for how are they soiled?

173. But woe unto those who do not beware and do not guard the Creator's honor and do not know the foundation of this world. There is a certain spirit that dwells in every cesspool of the world, a spirit that relishes depravity and excrement, and it immediately settles on the fingers of man's hands.

Just like Rabbi Y. Ashlag, I refrain from commenting on items 172 and 173 of *The Zohar*, and he who merits it—will understand this text himself.

He Who Rejoices on Holidays

174. Rabbi Shimon opened and said: "He who rejoices on holidays and does not give a part to the Creator, the evil eye hates and slanders him, removes him from this world, and brings him many miseries."

We have already said (item 68) that the impure forces (egoistic spiritual forces within man that know of and hence desire the pleasures hidden in the Creator's Light) consist of male and female parts. The male part brings less harm than the female. It leads man to transgressions such as lying in the name of the Creator, as though it inspires man to observe the *Mitzvot*, but not in complete purity (with the sole purpose of pleasing the Creator). Instead, it causes man to also add a touch of personal benefit and selfish enjoyment, as it is written: "Eat not the bread of an ill-willer, nor desire his treats; for as one reckons within himself, such is he: 'Eat and drink,' he shall say to you; but his heart is not with you" (*Mishley*, 23:6-7).

Since the male impure force has absolutely no intentions to bestow, the commandment remains devoid of fear and love (without a heart). Yet, since the male impure force has already caught man in its net, it gains power to make a *Zivug* with its female half (the impure *Nukva*), which is a bitter and evil impure force that lies in the name of the Creator, and, upon seducing man, captures his entire soul.

Hence, *The Zohar* says that the evil eye hates and slanders man, and removes him from this world by provoking him to fail to observe the commandment of rejoicing on a holiday (the reception of *Ohr Hochma*, joy on a higher degree)—so that this joy would not be for the sake of the Creator. It is as though he eats alone and does not share his food with the needy, which leads to the male impure force making a *Zivug* with *Nukva* and capturing man's soul.

175. The Creator's role is to cheer the poor, according to His ability. For the Creator appears on the holidays so as to look at His broken *Kelim*. He comes to them, and He sees that there is nothing to rejoice in, and He weeps for them, and ascends Above to destroy the world.

To understand this passage and the angels' objections, one must first understand the words of the sages (*Midrash Raba*, 86): "When creating the world, the Creator asked the angels: 'Shall we create man in our image (*Tzelem*) and likeness?' And the four angels (forces, properties) of creation gave their answers:

Mercy said, LET US CREATE, for he creates *Hassadim*, mercy. Truth said, LET US NOT CREATE, for he is all falsehood. Justice said, LET US CREATE, for he dispenses justice. Peace said, LET US NOT CREATE, for he is all enmity."

What did the Creator do? He took truth and concealed it in the ground, as it is written: "cast down truth to the ground" (*Daniel*, 8:12). Our entire purpose in the study of the Torah and *Mitzvot* lies in that, thanks to them, as the Talmud says (*Psachim*, 50, 2): "From *Lo Lishma* (intentions for oneself) man comes to *Lishma* (intentions for the Creator's sake)."

And since man is born with such insignificant desires and powers, he is unable to immediately engage in the Creator's *Mitzvot* for the sake of pleasing the Giver of these *Mitzvot*, for as it is said: "Man is born akin to a wild ass" (*Iyov*, 11:12). Due to his egoistic nature, he is unable to make any inner movement or action if it is not for his own benefit.

Therefore, the Creator allows man to begin observing the *Mitzvot* solely for his own sake, seeking personal benefit. Yet, in spite of this, his actions attract spiritual Light to him. And then, with the help of the received Light, he comes to observe the *Mitzvot* for the Creator's sake, in order to please Him.

This is exactly what Truth presented when it objected to man's creation and said that he is all falsehood. After all, how can man be created to study the Torah and observe *Mitzvot* in a state of absolute falsehood, i.e., "for oneself?"

However, Mercy said, "Let us create," for man performs merciful deeds. Although the *Mitzvot* of mercy, which man observes (even if mechanically) initially "for his own sake," are mere external actions without the intention of bestowal, with their help he gradually corrects his intentions until he becomes capable of observing all the *Mitzvot* "for the Creator's sake." Hence, there exists an absolute certainty and guarantee that through his efforts, man will achieve the goal—altruistic actions "for the Creator's sake." And that it is okay to create man.

Peace also asserted that man is all "enmity;" hence, he can observe the *Mitzvot* "for the Creator's sake" only if it also brings him personal benefit. However, due to such mixed intentions and actions, man exists in constant conflict with the Creator, for it seems to him that he is great and righteous, and he utterly fails to see his shortcomings. In other words, he is completely unaware that all his work in the Torah and *Mitzvot* is exclusively for his own benefit.

And because he feels this way, he fills up with anger and resentment towards the Creator: why does the Creator not treat him as it befits one so perfectly righteous? It follows that he alternates between states of peace and conflict with the Creator. That is why Peace objected to the creation of man.

However, Justice said that man should be created, for he dispenses justice. By observing the *Mitzva* (singular for *Mitzvot*) of giving charity to the poor, even with the intention "for oneself," he gradually acquires the property of "bestowal," learns to act "for the Creator's sake," and merits eternal peace with Him.

After the Creator heard these opinions, He agreed with the angels of Mercy and Justice, and cast down Truth to the "ground." By this, He allowed man to begin observing the *Mitzvot* with the intention "for oneself," despite its falsehood.

It follows that the Creator cast Truth down to the ground because He had accepted the claims of Mercy and Justice, that thanks to the *Mitzva* of giving charity to the poor, man will ultimately come to Truth, i.e., work for the Creator's sake, and Truth will rise from the ground.

The only creation created by the Creator is *Malchut de Malchut*, egoism, and it can only be corrected by "instilling" the Creator's properties of *Bina* or mercy into it. Yet, if these properties are opposite, how can such a thing be accomplished? After all, in the spiritual world, distance is proportionate to the difference in properties. So how can *Malchut* be united with *Bina*?

To this end, the *Kli* was broken: the spiritual, altruistic desire lost its screen and became egoistic. Yet, it retained sparks of the Light, and these sparks exist within egoistic desires. This is why egoistic desires have power over us.

These sparks of the Upper Light are the source of various pleasures and love, for Light is pleasure. And since these particles of Light are clothed in impure garments and exist under the rule of the impure forces, man starts perceiving these feelings of love and delight as being inherent in the impure forces, as though these egoistic garments contain pleasures, and such is their property. And he associates the properties of love and pleasure with the impure forces,

failing to understand that the impure forces draw him solely with the spiritual spark that has fallen into them.

However, as the impure force is very appealing, it lures man into all kinds of transgressions, such as theft, robbery, and murder. At the same time, it gives us the desire to observe the Torah and *Mitzvot* for our own sake. Even if we start observing them not "for the Creator's sake," but "for ourselves," (for our own benefit, to fulfill our base aspirations, according to the desires of the broken, egoistic *Kelim*-vessels), we gradually come to the intention "for the Creator's sake," and merit the goal of creation—to receive all the pleasure that was prepared for us back in the Thought of Creation—"to delight man." Thus, the impure forces destroy themselves, but that is exactly the purpose for which the Creator conceived and created them.

The Zohar says that the Creator appears on these holidays to look at all the broken *Kelim*. On holidays, when man observes the *Mitzva* of rejoicing because of the great Light that he receives from the Creator, the Creator appears to look at His broken vessels, by which man is given an opportunity to observe the *Mitzvot* not "for the Creator's sake." The Creator comes and looks at how well these broken vessels have fulfilled their mission to bring man to observance of the *Mitzvot* with the intention "for the Creator's sake."

However, the Creator comes to them and sees that there is nothing to rejoice in. He weeps over them, for He sees that nothing spiritual (altruistic) was created from the broken vessels, that man has yet to correct even a single broken vessel (egoistic desire). In other words, there's not one vessel that was intentionally broken by the Creator that has brought man to the intention "for the Creator's sake," and he rejoices on holidays solely for his own pleasure.

So the Creator weeps and regrets breaking the vessels, for He broke them and cast Truth to the ground only for man's sake, to give him an opportunity to start working in falsehood (in the intention "for oneself") and gradually come to Truth, to the intention "for the Creator's sake." Yet, when He sees that man has not changed at all in his aspirations for selfish pleasure, it is as though the vessels were broken in vain, and so He weeps for them.

And He rises Above, to destroy the world—meaning, He ascends so as to stop the Light's descent and thereby destroy the world. The world and creatures can exist only if they receive the Creator's Light (even if unconsciously). However, if man's state and selfish actions cannot lead him to the intention "for the Creator's sake," the Light itself becomes detrimental to him, for in pursuit of this Light, man sinks ever deeper into egoistic desires (impure forces) and growing

dependency on egoism. Therefore, it is more desirable and beneficial for man to stop feeling pleasure in his impure desires, so that it would not destroy him completely and prevent him from sinking into such powerful egoistic desires that, having become a slave to their pleasures, he would never be able escape them and attain the spiritual.

176. The members of the assembly then appear before the Creator and say: "Master of the world, You are called merciful and forgiving, send Your mercy upon Your sons." He answers them: "Have I not done so, when I created the world based on mercy? As it is written, 'The world is built by mercy' and the world is established upon it. However, if they do not show mercy to the poor, the world will be destroyed." The Heavenly angels then say to Him: "Master of the world, here is a man who had eaten and drunk to his heart's content, and could have been merciful to the poor, but did not do anything." The prosecutor appears, receives permission, and persecutes that man.

The exalted souls, called "the members (or the sons) of the assembly" begin praying for the lower ones, so the Creator would have mercy on His sons and not discontinue the flow of Light descending onto them. They do everything within their power to justify man's state of being, and say that as long as he observes his *Mitzvot* in faith, he is called "the Creator's son," and hence deserves the Creator's mercy, as a son deserves the mercy of his father.

The Creator replies to them that He created the world by the property of mercy, and the world stands on this property alone. In other words, man will not be corrected by the Creator's Light as long as he disdains the poor, for the world's creation was the result of the Creator's agreement with the angel of Mercy, which states that due to man's merciful deeds, the world will be able to exist and will gradually come to the intention "for the Creator's sake." But now, since people are not showing mercy, there will be no correction.

Then the Supernal angels said, "Master of the universe, here is a man who had eaten and drunk, and had his fill, and could have been merciful to the poor, but did not give them anything." In this case, the angels begin to accuse man, instead of defending him, even the angels of Mercy and Justice. And all those who did not wish to create an egoistic man with desires "for oneself," but agreed to it only because they assumed that by deeds of mercy and justice he would escape his egoism "for one's own sake" and achieve the altruistic property "for the Creator's sake." Now, they, too, turn against man.

And if man is unable to acquire the intention "for the Creator's sake," the angels repent and regret at having agreed to his creation, and they now accuse

him before the Creator. And after it becomes clear that man will not achieve the altruistic property "for the Creator's sake" by observing the *Mitzvot*, he is passed into the hands of the prosecutor.

177. There are none greater in our world than Avraham, who acted with mercy toward all creatures. It is written of the day that he prepared a feast: "The child grew and was weaned, and Avraham made a great feast on the day that Yitzchak was weaned." So Avraham prepared a feast and invited all the leaders of that generation. It is well known that at every feast, the supreme prosecutor is about, watching. And if there are any poor people in the house, he leaves that house and does not return there. However, if the prosecutor enters a house and sees rejoicing without the poor—without having first shown mercy to the poor—he ascends Above and brings accusations against the host of that feast.

178. Because Avraham was the leader of his generation, the prosecutor descended from Heavens and stood at the door of his house, disguised as a poor man. And nobody so much as looked at him. Avraham was attending to kings and ministers, and Sarah was feeding all of their children, for they did not believe that she had born a child, but rather claimed that Yitzchak was a foundling, whom they had bought at the marketplace. This is why they brought their children with them, and Sarah nursed them in front of all. And the prosecutor stands at the door. Sarah said: "The Creator has made laughter for me" ("For anyone who hears will laugh on account of me" (*Beresheet*, 21:6). The prosecutor ascended at once and stood before the Creator, and said to Him, "O Master of the world, You have said that You love Avraham, and here he had prepared a feast, but had not given anything to You nor to the poor, had not sacrificed even a single pigeon for Your sake. And Sarah says that You have laughed at her."

Until the end of correction, it is impossible to fully rid oneself of the impure forces. Hence, however hard even the most exalted righteous may try to observe the Creator's *Mitzvot* in purity of their altruistic intentions, without any touch of personal benefit, the impure forces can nonetheless accuse them and find faults in their observance of the *Mitzvot*.

Therefore, the Creator prepared another opportunity for the righteous to silence the prosecutor—by bribing him with a certain portion of holiness and purity, thus silencing him. This way, the prosecutor is reluctant to accuse a righteous one and does not want him to disappear, for then the prosecutor, too, will be deprived of his part of holiness, the Light that he receives as the righteous one observes each *Mitzvot*.

Hence, the need for external hair in *Tefillin* (phylacteries), scapegoat rite, red heifer, and so forth. (*The Zohar*, *Emor*, p. 88). From this we see how extraordinary, multifaceted, and complex this world is created, how impossible it is to judge human deeds and the Upper Governance by external manifestations, as they are seen by us, and how "entangled" and inseparably intertwined all the connections between the pure and impure forces really are.

Even when we look at our great leaders-Kabbalists, we see how much they've suffered, how they were forced to submit to the will of petty rulers or ignorant masses, and how persecuted they were—those who were closest to the Creator! Everyone feels these obstacles, even those who are just beginning on their spiritual journey.

But here, in the example of Avraham, *The Zohar* does not speak about an ordinary prosecutor, for Avraham had surely given food to all the poor, as he had always done even before he invited his distinguished guests to his table. But this prosecutor demanded his share of holiness, of the Light. However, Avraham did not wish to give anything of holiness to impurity. Rather, he wanted to overcome its power and push it away from himself completely. This is why the prosecutor ascended Above and accused Avraham.

The Zohar tells us that the prosecutor was not really poor, but only disguised himself as such, and demanded to be treated at Avraham's festive table. Avraham felt that this was an impure force that assumed the image of a poor man; hence, he refused to give it anything.

This is why it is written: "He did not sacrifice even a single pigeon," for in accordance to the sacrificial rites (rejection of egoistic parts, of man's "I"), only two pigeons are offered, which symbolize the two combined points in *Malchut*: the property of *Malchut* that was corrected by the property of mercy, *Bina*. This common point contains both the properties of restriction and mercy, but the property of restriction is concealed, whereas the property of mercy is revealed (item 122).

Without this combination of *Malchut*'s properties with those of *Bina*, called the "mitigation" or "sweetening" of *Malchut*, the world (*Malchut*) cannot exist, i.e., receive the Creator's Light. Therefore, it is necessary to offer precisely two baby pigeons. One of them was sent by Noah from his Ark, never to return (*Beresheet*, 8), for one pigeon designates the property of restriction in *Malchut* that is unmitigated by *Bina*'s property of mercy. And since Noah could not correct anything in her, the pigeon never returned to him (*The Zohar Shlach*, p. 52).

The prosecutor's claims and complaints concerning Avraham's feast on the day when Yitzchak was weaned stem from his demand to receive his share, the corrections of the part of *Malchut* that cannot be corrected until *Gmar Tikkun* (the end of correction). And this is the property of the restriction within *Malchut*, with which the world cannot exist; hence, it must be concealed. This property is the pigeon that did not return to Noah.

Man was not entrusted with the task of correcting his Creator-given primordial egoism, for it is impossible to alter what the Creator had made. However, man can hide his *Malchut*, his egoism (refrain from using it), and instead act by receiving his desires from *Bina*. This is why a combination of the properties of *Malchut* (egoism) and *Bina* (altruism) was formed in man—to let him make the effort and conceal the properties of *Malchut*, and act only according to the properties of *Bina*.

When one is able to completely reject the use of his egoism and is guided only by the properties of *Bina*, he will achieve a state called "the end of his correction." Correction is made during the 6,000 years, i.e., along the degrees of the 6,000 consecutive actions.

Then, man's *Mashiach* (Messiah/savior), the Upper Light, comes to him and transforms all of man's egoism (the primordial nature that he was rejecting during the 6,000 years) into altruism. Then, one's egoistic properties serve for the reception of the Light of pleasure for the Creator's sake, and he no longer needs to refrain from using them.

The property of *Malchut*, with which man cannot work for the Creator's sake until his final correction, is referred to as "restriction." Using the properties of *Malchut* herself remains forbidden until she is completely corrected through gradual purification by the properties of *Bina* during the 6,000 years. Alternatively, *Malchut* is called "strictness" or "judgment," for this restriction is also the source of all punishments and prohibitions.

Avraham could not correct this property of restriction in *Malchut*, i.e., receive the Light and fill *Malchut* entirely. Hence, he received nothing in this part, and that is exactly the way he treated the prosecutor, who ascended at once and began to accuse Avraham before the Creator, claiming that Avraham failed to correct anything in *Malchut*'s property of restriction with his feast. This property of restriction is called "poor," for it does not receive Light; hence, it constitutes the essence of *Malchut*, her egoism.

Since the Creator mitigated the restrictive property of *Malchut* with the property of mercy, and mixed *Malchut* with *Bina* for the sole purpose of giving the

world an opportunity to exist, the Light that is received thanks to the property of mercy is defined as the part of Light belonging to all the world's inhabitants. This part helps *Malchut* become corrected. Since the Creator created *Malchut* in order to personally fill her with Light, she is regarded as His personal part.

As a result of a miracle of nursing the babies that were brought to Sarah, Avraham received all the Light that exists in the property of mercy, and began to doubt his ability to correct the poor part of *Malchut*. This part receives nothing (for it cannot be used during the 6,000 years) and constitutes the Creator's personal part.

Therefore, the prosecutor ascended, accusing Avraham of not giving to the poor, i.e., not giving to the part of the Creator, *Malchut de Malchut* herself, which no man can correct by himself, as even Noah was unable to do so. And he gave nothing to You nor to the poor, and sacrificed not even a single pigeon for Your sake.

And Sarah says that You have laughed at her. Sarah is the part of *Bina* that shines in *Malchut*. With the words: "Any who hears will laugh on account of me" (*Beresheet*, 21:6), Sarah-*Bina* gave *Malchut* such powerful *Ohr Hassadim* that *Malchut* stopped feeling her egoistic desires, felt the perfection of altruism, and temporarily acquired the properties of *Bina*, while under the influence of *Ohr Hassadim*.

However, there emerges fear that due to such a sense of perfection and absence of suffering from unfulfilled desires, the absence of the feeling of deficiency, *Malchut* would remain uncorrected. Such a state is similar to the following description of Adam's state in the Torah (*Beresheet*, 3:22): "Lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever." In other words, he must not stop feeling his own nature nor forget the fact that he is obliged to correct his defect in the "Tree of Knowledge." And that is why Adam was cast down into a place that is suitable for correction, the lowest possible egoistic place, called our world.

179. The Creator said to him: "Who in the world is like Avraham?" And the prosecutor did not leave from there until he had consumed the entire fare. So the Creator decreed that Yitzchak is to be sacrificed. And He said that Sarah shall die from grief for her son. The cause of this grief is that he did not give anything to the poor.

Yitzchak's sacrifice was aimed at the correction of *Malchut*, to compensate for what Avraham could not correct at his great feast in honor of Yitzchak's weaning. Sarah's death was the result of the great Light that she passed to

Malchut, saying: "The Creator has made laughter for me," alluding to the Light that obstructs the correction of *Malchut*.

Therefore, the Light that descends to *Malchut* and gives her the sensation of perfection prevents her from correcting herself. Hence, the Creator stopped it. This is the significance of Sarah's death, for Sarah constitutes the Light of *Bina* that enters *Malchut*. Thus, all that the Torah speaks of is but the essence of the process of *Malchut's* correction, until her correction is completed.

The Torah and Prayer

180. Rabbi Shimon opened and said: "It is written that Hizkiyahu (Hezekiah) turned his face to the wall and prayed to the Creator." Let us see how great and potent the power of the Torah is, and how high it rises above all. He who engages in the Torah has no fear of those Above or below, nor of any hardships or illnesses of this world, for he is connected to the Tree of Life and learns from it each day.

181. For the Torah teaches man how to walk a path of truth; it teaches him how to return to his Master and cancel what is predestined for him. And even if man is shown that what is predestined for him cannot be cancelled, it is nonetheless completely cancelled and annulled, then disappears at once and does not prevail over him in this world. Hence, man should study the Torah day and night, and never abandon it, as it is written: "Contemplate Him day and night." Whomever abandons the Torah, it is as though he abandons the Tree of Life.

"Contemplate Him day and night"—"Him" implies the Creator! In another place in *The Zohar*, it is said that Hizkiyahu's prayer was accepted by the Creator, for nothing (no egoistic desires) separated him from the wall (the *Shechina*, the sensation of the Creator, akin to the Wailing Wall).

This was the advice that he received from the Torah, when, through his efforts in the Torah, he realized how to achieve complete return to the Creator, whereby nothing would separate him from the Creator (from the wall, the *Shechina*, the sensation of the Creator). As a result, the decree of his death (the Light's exit from the *Partzuf*) was revoked. So great is the power of the Torah.

182. Come and see—such is the advice given to man. When he goes to bed at night, he must accept the Creator's governance from Above, and wholeheartedly

entrust his soul with Him. Thus, man is immediately spared all the illnesses, slander, and evil eyes, and they will no longer have power over him.

Here we come to a precise understanding of certain definitions from the Torah, which are quite different from the notions that we are accustomed to. Daylight signifies the sensation of unity with the Creator. It is called "Light," for this is how man defines his good feelings. Therefore, daylight is when man feels closeness of the Creator and the greatness of spirituality.

Darkness coincides with nighttime in our world. Accordingly, with regard to man's spiritual states, darkness designates the absence of the sensation of the Creator, of the Upper Light, due to the actions of the impure, egoistic forces that separate man from the Creator. At night in our world, we sleep. The spiritual *Partzuf* is filled with the minimal amount of Light in an unconscious state called "sleep." The amount of Light within the *Partzuf* is so little that it is defined as one sixtieth—6 (*Sefirot* of ZA) x 10 (in each part)—of death or complete absence of spiritual Light, for the impure forces rule here.

Due to these two forces that govern and control us, we cannot completely and permanently merge with the Creator. As the result of our sensation of the state of night, the impure forces that rule at night impede us in our efforts, for their power over us keeps returning, thus creating gaps in our unity with the Creator and in our work for His sake.

To correct this, Rabbi Shimon gives us his advice: every "night" (a feeling of separation from the spiritual), when man goes to "sleep" (sinks deeper into the sensations of this world), he must wholeheartedly accept the Creator's governance, entrust himself completely under His rule. For if the night (the sensation of night) is corrected as in the act of creation, when day follows night, as it is said, "And there was evening and there was morning, one day," both night and day become as a single whole.

And the night, called "the rule of *Malchut*," shall not mix with any impure force, and shall not attack man because of the disappearance of the sensation of the Creator on account of egoistic desires and obstacles of "reason." For first, man has realized the necessity of the night for the attainment of the next day (greater sensation of the Creator, a bigger altruistic desire), and perceives these two states as a single whole and as an advancement, despite the fact that in his sensations, a night designates remoteness from spirituality.

In the language of spiritual work, this means that if man feels remoteness from the Creator, and is therefore without joy, despite all the possible pleasures, for him this state is called "night." It is precisely in such a state of complete

absence of sensation and lack of faith in the Creator that man can, through his own effort, without feeling any taste in the Torah, yield before the Creator's rule. That is, he closes his eyes (as one who goes to sleep) and says: "I bring myself under the Creator's rule and submit to His will." This state is called "descent for the sake of a subsequent ascent," and serves as a springboard, by which man attains an even brighter "day."

However, to this end man must completely accept the Supernal Kingdom's rule, so that nothing will separate him from the Creator. In other words, he must submit to the Supernal Rule unconditionally, whether it brings life or death, so that no force in the world will be able to stop him from uniting with the Supernal Ruler, as it is written, "Love your Creator with all your heart, with all your soul and with all your might" (*Devarim*, 6:5).

If man accepts everything that the Creator sends him with all his heart, he is certain that nothing will separate him from the Creator. This determines the fulfillment of the condition of entrusting one's soul with the Creator. For he gives himself into the Creator's hands in advance, by deciding to fulfill all His desires (commandments) to the fullest, right up to self-sacrifice.

Hence, as man sleeps, when his soul (the sensation of the Creator), the Light that previously filled him, leaves his body (desires), he does not feel the taste of the sixtieth part of death, for the impure (egoistic) forces have no power over him. In other words, they do not separate him from the Creator. Rather, he merely fails to feel the Creator temporarily.

Thus, the impure forces cannot interrupt his spiritual work even in the state called "night," for his evening and morning are already as one day—the Creator's Light. The night becomes a part of the day, for it is precisely because of the night that he recognizes his future merit of receiving an even greater Light.

This is because his night stems not from the rule of the impure forces. Instead, he understands that the Creator intentionally sends him such states. Thus, even in such sensations as darkness and lack of feeling, absence of aspiration and taste for the spiritual, he sees an opportunity to merge with the Creator. And this means that nothing stands between him and the wall.

183. And in the morning, when he rises from his bed, he must bless the Creator, enter His house, and bow before Him in fear and trepidation, and only then should he pray. He should take advice of his holy Patriarchs, as it is written, "By Your great mercy shall I come into Your house, to bow in fear of Your holy greatness."

Thanks to Your great kindness, I can now bless You for being merciful to me, for ending my spiritual descent, and for letting me come into Your house once more, for allowing me to feel You. However, I am happy not because my suffering gave way to pleasure, but because now I can thank You. I come to Your house so as to kneel in awe before Your holy greatness, which I now attain more than ever before.

The prayer in our heart is the correction within *Malchut* (the *Shechina*, the sensation of the Creator, or the common soul of Israel), and the fulfillment of this common soul with the Upper Light (the sensation of the Creator), in accordance with all of its corrected desires. Hence, all our pleas are expressed in plural form, for we pray not for our own soul, but for the common soul of Israel. Naturally, all that is present in the *Shechina* is subsequently present in every soul of Israel, and vice versa, all that the common soul of Israel lacks is also absent in each soul.

Therefore, before we start praying, we need to understand (feel) what is lacking in *Malchut* (the *Shechina*), to know what we need to correct in her and how we can fulfill her. Our heart, the center of our desires, is a part of this *Malchut* (the *Shechina*). All the generations of Israel are included in the common soul—the *Shechina*. However, we need not correct what has already been corrected by previous generations, but only what is left after those generations of souls.

Our Patriarchs, the spiritual *Partzufim* called "Avraham, Yitzchak and Yaakov," also known as the *Sefirot Hesed*, *Gevura*, and *Tifferet* of *Partzuf ZA de Atzilut*, include the entire community of Israel, all the properties that subsequently manifest in the corrected *Malchut*, who, in her corrected state, is called "Israel." The Patriarchs designate the three spiritual roots of the 600,000 souls of Israel in all the generations. In other words, these are the three sources of desires born within man's part of *Malchut* for the purpose of his correction.

All the good deeds, the reception and bestowal of Light carried out by the "community of Israel" (by Kabbalists) in all the generations, first trigger reception of the Upper Light by our holy Patriarchs (*Sefirot de ZA*), for all the Upper Light descends through them from Above downwards. From them, this Upper Light descends onto the "community of Israel," the righteous of that generation who exist with their properties in the worlds of *BYA*, and evoke the descent of this Light with their prayers.

Such is the order of spiritual degrees: each branch can receive only through its root (the preceding, Higher Degree), but never independently. The main Light remains in the root, and only an insignificant part of it descends to the

branch that evokes it. Therefore, all the corrections completed in the community of Israel (the *Shechina*, the common soul) are stored and preserved in the souls of our holy Patriarchs.

(The Light received in the corrected *Kelim* remains forever within them. Our description of the Light's exit and descent should be understood as a metaphor, for the *Partzuf* receives new empty desires that require correction, and the sensation of emptiness from the received empty desires is perceived as the Light's departure. Nevertheless, upon correcting these newly received desires, in them the *Partzuf* will receive an even greater Light than before).

Therefore, the essence of our prayer lies in supplementing the *Shechina* with whatever it needs to achieve complete correction, after all the previous corrections that were performed in it by the past generations of Kabbalists. Hence, he who spiritually ascends must first make all the corrections that have already been performed in the *Shechina*, and only then will he be able to recognize what is left for him to correct.

This is why it is written that one cannot enter the *Beit Knesset* (synagogue, but in Hebrew it means "the house of assembly" or "the house of prayer," from the word *Kones*—"to assemble") before he assembles his prayer and asks the holy Patriarchs for guidance, for he needs to know what has already been corrected and what still needs to be corrected. This is possible only after he receives everything that the Patriarchs have corrected through the *Shechina*. Only then will he come to know what is left for him to correct in the *Shechina*.

The Patriarchs have corrected the prayer in the *Shechina*. Prayer and the *Shechina* are one and the same, for prayer is a request, a raising of *MAN*, a *Kli*, the corrected *Malchut* or the desire for the Creator's sake. The correction performed by Avraham is called *Shacharit* (the morning prayer), by Yitzchak—*Mincha* (the afternoon prayer), and by Yaakov—*Arvit* (the evening prayer). Therefore, one must first repeat in his prayer everything that was already corrected by them, and then he will discover how to construct his personal plea, and what other imperfections are left that only he can, and consequently, must correct.

184. Man cannot enter the *Beit Knesset* (synagogue, house of prayer) unless he first receives permission from Avraham, Yitzchak and Yaakov, for they have corrected the prayer to the Creator. It is therefore written, "And in Your great mercy shall I enter into Your house" (*Tehilim*, 5:8). The aforesaid refers to Avraham, for his property is mercy, the *Sefira Hesed*. "I will bow before Your holy chamber" refers to Yitzchak, for thanks to him *Malchut* is called *Heichal*—chamber, the *Sefira Gevura*. "In fear and trepidation" refers to

Yaakov, for his property is the *Sefira Tifferet*, called "fear." And man must first enter into these properties, and only then enter the *Beit Knesset* to raise his prayers. Such a state is described by the verse, "Here is My slave, Israel, by whom I am adorned."

Here *The Zohar* analyzes the first three main corrections, made by the Patriarchs in the *Shechina*. Avraham corrected the property called *Bait* (house, permanent dwelling), which allows man to merge with it and to always exist in the Creator's properties and sensations, just as he can always dwell in his house.

Yitzchak complemented the correction and corrected *Malchut* in the property called the "holy temple," so that the King Himself would always dwell in it, as a king always dwells in his chambers. Yaakov added to the correction by the property of fear, which corresponds to a gate in front of a house, and designates the condition that (if met) allows man to enter *Malchut*, Avraham's house, and into Yitzchak's holy temple that are both within her.

Upon including within him all three corrections of the Patriarchs in full perfection, he attains what has already been corrected in the holy *Shechina*, and then proceeds to correct what has not been corrected.

Avraham is the source of the property of mercy in the souls of Israel. Therefore, he corrected the holy *Shechina* in such a way that it could receive *Ohr Hassadim*, the Light of Mercy. And the *Shechina* received this Light in its entirety for all the souls of Israel. Had it remained this way, all the souls of Israel would have been in complete and eternal unity with the Creator, and the *Shechina* would have been filled with Light (pleasure). Thus, no man would ever wish to part with the *Shechina* (the sensation of the Creator) even for a single moment.

Yet, Avraham's entire correction consisted in the creation of a perfect, bestowing *Kli*, which consisted only of *Ohr Hassadim*. There was no way of corrupting its properties or introducing imperfection within it, for, just like Avraham's property of mercy (*Hesed*), this *Kli* (desire) consisted only of the will to bestow upon, and please the Creator, as it is written: "Mine is yours and yours is yours designates the property of mercy" (*Avot*, 85). By imparting creation with his property, Avraham completely separated the impure forces (thoughts and desires) from the *Shechina*, and made it completely holy and pure.

However, the Thought of Creation does not end here, for it lies in fulfilling the souls with delight. And the extent of pleasure depends on the aspiration to enjoy, on the degree of hunger. Only the extent of preliminary hunger, the will to receive pleasure, determines the extent of the subsequent reception of pleasure.

The *Shechina* (*Malchut de Atzilut*, the sum of the souls) received its correction from Avraham—the Supernal force of *Hassadim*, the *Sefira Hesed* of *ZA de Atzilut*—and acquired the property of mercy from it. This property is completely free from any selfish will to receive, that is, its desire to receive something from the Creator has completely disappeared, and only the will to bestow upon Him remains. This desire is called "bestowal for the sake of bestowal." However, this brought no correction to the souls (parts of the *Shechina*), for their role is to receive the pleasure prepared for them by the Creator. To that end, they must first have the "will to receive." After all, pleasure is felt only when preceded by an aspiration or desire for it, and is determined by the extent of this desire.

It is hence written that Avraham fathered Yitzchak: Yitzchak found the *Shechina* in absolute spiritual perfection, in the property of pure selfless bestowal, filled with *Ohr Hassadim* because of all the corrections made by Avraham. However, in accordance with his properties, Yitzchak (the left spiritual force) felt imperfection in this state of the *Shechina*—that it was not yet corrected to "receive" *all* that was conceived in the Thought of Creation.

Therefore, he corrected it by turning it into a *Kli* (vessel) of reception, by supplementing it with the will "to receive," so that it could receive all the perfection prepared for it. Yitzchak evoked in the *Shechina* the will to receive pleasure from the Creator, albeit in the form of "reception for the Creator's sake"—with the intention of receiving pleasure in order to delight Him.

The reception for the Creator's sake means that although man fervently wishes to receive pleasure, he receives not because he wishes to enjoy, but only because the bestowing Creator wishes for him to receive it. And had the Creator not wished it so, man would have no desire to receive from Him.

Reception for the Creator's sake is equivalent to selfless bestowal. Thus, the egoistic, impure force, cannot cling to such a desire.

Hence, Yitzchak corrected the *Shechina* and brought it to complete perfection, for now it can receive all that the Creator conceived to bestow upon it, as this is the purpose of His creation.

Thus, after being corrected by Yitzchak, the state of *Malchut-Shechina* is called *Heichal* (the Creator's chambers), for now He can fill it with Himself, His Light, which means that He dwells in its halls.

Yet, Avraham's correction, called "house," did not yet allow the *Shechina* to be filled and worthy of the Creator's presence. Hence, Yitzchak is considered to have corrected all the *Gevurot* (willpower and resistance to egoism in the souls of Israel). This means that he mitigated all the laws and restrictions in the

Creator's governance. This is because all restrictions and punishments come into this world for the sole purpose of correcting the souls' will to receive, to make them suitable for reception of the infinite goodness contained in the Thought of Creation. And since Yitzchak corrected the *Shechina* to complete perfection, all its restrictions and forces have been corrected, and all of its properties have attained the desired goal.

However, his correction, too, did not retain this form in the *Shechina*, and became corrupted, for the world was still unprepared for the end of correction. Hence, Yitzchak fathered a sinner, Esav, who, being unable to resist the temptation to receive for himself, corrupted Yitzchak's correction in the *Shechina*. Unlike Yitzchak, he could not resist the selfish reception. This means that even when it became clear to him that the bestowing Creator did not wish for him to receive, he wanted to receive nonetheless, for such was his desire of self-gratification.

Therefore, the impure force (*Klipot*-shells, the husk, or rind surrounding the pure forces) clung to the *Shechina*. Thus, the legs (*Sefirot NHYM*) of *Partzuf Malchut de Atzilut* descended to the place of the *Klipot* below *Parsa*, where egoistic desires dominate the desires of *NHYM*.

Yet, the *Rosh* and the Upper Part of the *Guf* down to the *Tabur* of *Partzuf Malchut* remained above the rule of the impure forces. Hence, his head (*Rosh*) understands how he should act (hence, Yitzchak's head is buried together with the bodies of Avraham and Yaakov in the *Machpela* cave), but the body (*Guf*) still wants to receive pleasure for its own sake.

And since Yaakov saw the damage caused by Esav, he corrected the *Shechina* by adding his property of fear to it, as it is written: "His hand had hold on Esav's heel" (The Torah, *Beresheet*, 25:26). Because Yaakov realized what imperfection Esav had caused in *Shechina* (in the created souls), he corrected himself in fear to such an extent that he raised the holy *Shechina* as a crown-adornment. By this he also retained the corrections made by Avraham and Yitzchak.

However, Yaakov's correction was not final, for this fear is more similar to the fear of transgression than the selfless fear that comes from within. For this fear of his is born in him from Esav's hip, even though he had not transgressed by receiving, as did Esav. But the end of correction will bring a different state: Esav's hip will be annulled, as it is written: "Death will forever vanish from the world," and fear will remain only because the Creator is almighty and great.

Yaakov attained this genuine fear by himself. However, the entire "community of Israel," all the souls that form the *Shechina*, still need to correct themselves in all the generations, from the first to the last, to the end of correction. (Only

Moshe attained the property of true fear—one out of greatness and love—only he, and no one else. Hence, as the Talmud says, description of fear out of love for the Creator doesn't even exist.)

The Zohar cites the words of the Psalm (5:8): "By Your great mercy I shall come into Your house," since Avraham corrected the *Shechina* up to the property of a "house" that is filled with goodness, i.e., with *Ohr Hassadim*. The words, "So as to bow before Your holy chamber," refer to Yitzchak, who corrected the *Shechina* from a "house" to a "chamber" that befits the Creator. The words, "in fear" refer to Yaakov, who corrected the *Shechina* with his property of fear, whereupon he made it a *Kli* (vessel) of reception that includes all the corrections made by Avraham and Yitzchak.

Yet, how did he find out what else needed correction in the *Shechina*? Only by correcting and including himself in these three corrections performed by the holy Patriarchs before him. This means that, just as they did, Yaakov can act according to the conditions of these corrections. In other words, Yaakov merged with their properties, thereby ascending to their level.

Thus, man must first attain these properties and correct them within him. Only after he assumes the properties of these three corrections into himself can he start correcting them from where our Patriarch Yaakov left off, i.e., elevating fear to the extent of the Creator's greatness and omnipotence, and drawing the Upper Light with his prayer, with his awe of the Creator's greatness. And the Upper Light will bring with it the fulfillment of the *Shechina* and the end of its correction. Hence, man's prayer must include two objectives: to obtain fear of the Creator's true greatness, and with this attainment, to achieve the final correction of his egoism.

Rabbi Shimon's Departure from the Cave

185. Rabbi Pinchas stood before Rabbi Rachuma on the shore of Lake Kinneret. He was wise, old, and almost blind. He said to Rabbi Pinchas: "I have heard that our friend Shimon Bar-Yochai has a jewel, a son. I have looked upon the Light from that jewel, and it shines like the light of the sun, and illuminates the entire world."

A fully corrected *Malchut* is called a jewel (usually a pearl). Rabbi Nachum tells Rabbi Pinchas that Rabbi Shimon has already merited complete correction, for a "son" designates the next state, the next *Partzuf* that emerges or is born from the preceding one. And Rabbi Pinchas sees this while looking (with his spiritual sight, called *Ruach HaKodesh*—the Holy Spirit) at the Light of this pearl, which shines like the sun emerging from its hiding (*Nartik*—sheath). This means that after the future correction of *Malchut* (the moon), her Light will become like that of the sun, and will illuminate the entire world.

And when the Light of the moon becomes like that of the sun, it will rise to the zenith and illuminate the whole world with a pillar of Light, from Heaven to earth. And it will shine until Rabbi Shimon completes the correction of *Atik*. This speaks to the fact that he has already merited attaining the degrees of the Creator's two revelations, i.e., the end of correction.

186. And that Light extends from the Heavens down to the earth and illuminates the whole world until *Atik-Keter* appears and sits upon its throne, which occurs at the end of correction. And that Light abides entirely in your household (for the daughter of Rabbi Pinchas was wife to Rabbi Shimon, and Rabbi Elazar was therefore his grandson). And a tiny ray of Light (called "the son of the household," Rabbi Elazar) separates from the Light that fills the household, comes forth and shines upon the whole world. Happy are those

who merit such a destiny! Come out, my son, come out! Go after that jewel, which illuminates the world, for it is a good time to do so!

Since the daughter of Rabbi Pinchas was the wife of Rabbi Shimon (Rabbi Shimon and his wife designate two spiritual *Partzufim* that are below Rabbi Pinchas), Rabbi Shimon (together with his wife) belonged to the household (was included in the *Partzuf*) of Rabbi Pinchas. This refers to Rabbi Elazar, the *Partzuf* that emerged from the Light and illuminated the world, which filled the household (ten *Sefirot*) of Rabbi Pinchas, i.e., came out of the *Partzuf* called "Rabbi Shimon and his wife."

187. He came out before him and stood waiting to board a ship. Two women were with him. He saw two birds soaring over the water. He raised his voice and said, "Birds, you soar over the sea; have you seen the place where one could find Bar-Yochai?" He waited some and said, "Birds, O birds, fly away." They flew away and disappeared into the sea.

Rabbi Shimon fled from the authorities that condemned him to death, and hid in a cave with his son. And no one knew where he was. Therefore, Rabbi Pinchas set out to look for him.

Although everything described here is historically true, it is nonetheless essential for us to understand the words of *The Zohar* as the actions of Supernal spiritual causes, whose consequences determine all that transpires on earth. The egoistic authorities (forces) of a *Partzuf* as exalted as Rabbi Shimon's try to overcome his own altruistic aspirations and deprive him of the Light, that is, to kill him. And he hides from them in a cave, i.e., assumes a small state (*Katnut*) and shines with the Light of Mercy. This is referred to as "hides in a cave"—becomes invisible to egoistic forces, for they desire *Ohr Hochma* and cannot see *Ohr Hassadim*.

188. Before he boarded the ship, the birds approached again, and in the beak of one of them was a letter. It read that Rabbi Shimon, the son of Yochai, had left the cave together with his son, Rabbi Elazar. Rabbi Pinchas went to them and found them completely changed: their bodies were covered with sores (like holes in the ground—see the Talmud, *Bava Batra*, 19:2) from staying in the cave for so long. He wept and said, "Woe that I have seen you so!" Rabbi Shimon replied: "O how happy is my lot that you have seen me so, for had you not seen me so, I would not have been what I am!" Rabbi Shimon opened about the *Mitzvot* of the Torah and said, "The *Mitzvot* of the Torah that the Creator gave to Israel are all described in a general form."

While staying in the cave (in *Ohr Hassadim*) for many years (degrees), Rabbi Shimon had no choice but to sit in the sand (the external garment—*Levush* covering the *Partzuf* with a particular property, called "earth") in order to cover his naked body (desires) so he could study the Torah (receive the Upper Light in his *Partzuf* with the intention for the Creator's sake). As a result of being covered with sand, his entire "body" was covered with "rust and sores" (but these were necessary corrections).

And not only did the *Partzuf* called Rabbi Shimon need the correction of concealment in *Hassadim* (cave) and the cover of an external garment (Returning Light), but his next state, fathered by him, called his son, Rabbi Elazar (a lower *Partzuf*), also needed these corrections to attain all of the Creator's Light.

He wept and said: "Woe that I have seen you so!" Rabbi Shimon replied: "O how happy is my lot that you have seen me so, for had you not seen me so, I would not have been what I am!" In other words, if I would not look as I do, I would not have merited all the secrets of the Torah, for all that I have attained, I have attained during those thirteen years (thirteen successive corrections) of hiding in the cave.

Rabbi Shimon opened. It is written of the *Mitzvot* of the Torah: "The *Mitzvot* of the Torah that the Creator gave to Israel are all described in a general form." All of the *Mitzvot* of the Torah are described in the passage from the Torah, starting with "In the beginning the Creator created" and ending with "Let there be Light." These are the *Mitzvot* of fear and punishment, which include all the *Mitzvot* of the Torah. This is why they are called "in general."

The First Commandment

189. *BERESHEET BARAH ELOKIM* (In the beginning the Creator created) is the first *Mitzva* (commandment), the root and foundation of everything. And it is called "fear of the Creator" or *Resheet* (beginning), as it is written: "Fear of the Creator is the beginning of wisdom." Fear of the Creator is the beginning of wisdom, for this fear is called "the beginning." And it is the gate that leads to faith. And the whole world is based on this *Mitzva*.

It is difficult to understand why fear is called "the beginning," and why it precedes wisdom and faith. *The Zohar* answers: it is because fear is the beginning of every *Sefira*, and it is impossible to attain any *Sefira* (property) without first attaining the property of fear. Yet, this implies that fear is merely a means of attaining other qualities or properties. But then, if it is only a means, then why is it included in the list of *Mitzvot* (plural for *Mitzva*) as the first *Mitzva*? Can it be that fear is a kind of prerequisite?

Therefore, *The Zohar* says that it is impossible to attain perfect, selfless faith in any way other than through fear of the Creator. And the extent of fear will determine the extent of faith. Hence, the whole world is based on the *Mitzva* of fear, for the whole world exists only thanks to the Torah and *Mitzvot*, as the prophet said: "If not for My union with day and night, I would not have appointed the ordinances of Heaven and earth" (*Yirmiyahu*, 33:25).

And since fear is the beginning and the gate to the other *Mitzvot* (for fear is also the gate to faith), the whole world is based on this property of fear. It is hence written that the *Mitzva* of fear includes all of the other *Mitzvot* of the Torah; and were it not for fear, the Creator would not have created anything.

190. There are three types of fear, two of which have no real basis, but one does. If man fears that his children may die, or fears illness or bodily suffering, or fears for his material well-being, this kind of fear (even if constant) is not the basis or root, for only desirable consequences constitute the cause of fear.

This is called "the fear of punishment in this world." But there is also another type of fear: the fear of punishment in the world to come, in hell. These two types of fear—the fear of punishment in this world and in the world to come—do not constitute real basis and root.

191. The real fear is the fear of the Creator, for He is great and almighty, for He is the Source of everything, and all else is nothing compared to Him. Man should concentrate all his attention on attaining this kind of fear.

There are three kinds of fear before the Creator, but only one of them is considered true fear. If one is afraid of the Creator, and observes His *Mitzvot* so he and his children will be well and prosperous, this constitutes the first kind, the fear of the various punishments in this world. If he observes the Creator's *Mitzvot* because he fears punishments in hell, this is the second kind of fear. *The Zohar* says that neither of these two kinds is true, for man observes the *Mitzvot* only out of fear of punishment, for the sake of his own benefit, and not because these are the Creator's *Mitzvot*.

In this case, his personal wellbeing is the cause of his observance, and his fear is merely a consequence of his will to receive pleasure. Rather, true fear must stem from the Creator's greatness and omnipotence, for He rules over all and is the source of everything. All the worlds emerge from Him, and His deeds testify to His greatness. And all that He created is nothing compared to Him, for it adds nothing to Him.

Thus, we can plainly see that there is no difference in action: one observes out of the first or second kinds of fear, while the other observes out of the third kind. To an onlooker, they perform the same actions, the Creator's *Mitzvot*. But the enormous difference between them lies only in their *intention*, their motivation—why they observe the Creator's decree!

Hence, it is impossible to discern man's spiritual degree by his external observance of the *Mitzvot*, which is visible to all. Moreover, those who observe them in order to receive an immediate reward from others usually do so with the utmost outward zeal. But one whose intentions and thoughts are directed inwardly, who seeks true observance, as a rule, does not stand out amidst the masses in any way.

One must constantly seek to perfect and complement his intentions only by observing the *Mitzvot* at an increasingly deeper level, while focusing on inner contemplation and direction of his thoughts. In no way should he engage in excessive "mechanical observance," on which there is a clear prohibition: "Do not exaggerate in the *Mitzvot*."

On the contrary, one must devote all his attention to the attainment of true fear, as the Creator's first *Mitzva* decrees. As Rabbi Baruch Ashlag said, "Fear of the Creator is the constant, selfless desire that is expressed in the thought: 'Have I done everything I could for the Creator, or is there anything more that I can do for Him?'"

192. Rabbi Shimon started to weep, wailing, "Woe if I reveal and woe if I do not reveal. If I say, the sinners will know how to work for the Creator's sake, and if I do not say, it will not reach my friends." Wherever there is true fear, opposite it and correspondingly below stands an evil fear, which strikes and prosecutes. It is the scourge that whips the sinners (punishing them for their sins). This is why he is afraid to reveal it, for the sinners may learn how to avoid punishment, and punishment constitutes their correction!

Here Rabbi Shimon warns that he cannot reveal everything in its entirety (this refers to *Avoda Lishma*—work "for the Creator's sake"), for he fears it may harm the sinners. Here he wishes to reveal how one can draw nearer and merge with the Tree of Life, and therewith refrain from touching the Tree of Death. However, this refers only to those who have already corrected themselves with regard to the Tree of Knowledge of Good and Evil.

Nevertheless, the sinners (those who have yet to correct their transgressions in the Tree of Knowledge of Good and Evil) are not entitled to know this, for they still need to toil in all the required tasks until they correct themselves in the Tree of Knowledge of Good and Evil. Thus we see that the Torah defines a sinner as one who is yet to correct the Tree of Knowledge in his soul.

The prohibition on revealing the true essence of the work for the Creator's sake is based on the words of the Torah: "Behold, Adam has become as one of us in knowledge of good and evil; and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever" (*Beresheet*, 3:22).

After Adam's sin in the Tree of Knowledge, the Creator banished him from the Garden of Eden to prevent Adam from connecting to the Tree of Life and gaining eternal life. This is because then, what he corrupted in the Tree of Knowledge would remain uncorrected. Therefore, to let only the righteous know this wisdom, Rabbi Shimon reveals it by way of allusion.

193. But he who fears the punishment by whippings, the true fear of the Creator cannot descend upon him. Instead, evil fear overtakes him in the form of fearing punishment by whipping.

194. Therefore, the place that is named "fear of the Creator" is called the beginning of knowledge. This is why this *Mitzva* is included here. And it is the foundation and source of all the other *Mitzvot* of the Torah. And whoever observes the *Mitzva* of fear of the Creator, thereby observes all the others. But he who does not observe the *Mitzva* of fear of the Creator, does not observe the other *Mitzvot* of the Torah, for this *Mitzva* constitutes the foundation for all the others.

Here *The Zohar* repeats that in one place it is written, "Fear of the Creator is the beginning of wisdom," while in another it says, "Fear of the Creator is the beginning of knowledge." And *The Zohar* explains that where the property of fear ends, another evil fear begins, one that slanders and whips. In this regard, it is said in Kabbalah that the legs of a pure *Partzuf Malchut* descend to a place of impure forces.

However, he who observes the *Mitzva* of fear because the Creator is great and almighty unites with Him (becomes equal to the Creator in his properties), so as to not feel shame in receiving from Him. Besides this correction, no other work exists for the creatures.

This is called "fear of the Creator for the sake of life," for as a result of merging with the Creator, creatures are filled with life. Otherwise, they fall under the power of the restriction, as *Tzimtzum Aleph* (first restriction) restricted the reception of Light in egoistic desires. Such a *Kli* (desire) becomes a cause of death, for it is an empty place (devoid of Light). Hence, creatures must fear failing to make the corrections that they were entrusted with.

However, those who observe the *Mitzvot* out of fear, rather than out of realization of the Creator's greatness and His decree, are ruled and whipped by the fear of an empty *Malchut*. And since the end of fear lies in the evil scourge, true fear is called "The beginning of knowledge of the fear of the Creator," which indicates the necessity to aspire only to this kind of fear, and beware of the evil kind. Because of this, Adam's sin is corrected.

195. Therefore, it is written, IN THE BEGINNING (signifying fear) THE CREATOR CREATED THE HEAVENS AND THE EARTH. For whoever transgresses here, transgresses all of the Torah *Mitzvot*. And his punishment is the evil scourge, i.e., the evil fear that whips him. The words, AND THE EARTH WAS UNFORMED AND CHAOTIC, AND DARKNESS WAS UPON THE FACE OF THE DEEP, AND THE SPIRIT OF THE CREATOR refer to the four punishments of the wicked.

196. WITHOUT FORM refers to strangulation. CHAOTIC refers to stoning, i.e., the stones that fall into the great deep to punish the sinners. DARKNESS signifies burning, the fire that falls upon the heads of the wicked to burn them down. THE SPIRIT OF THE CREATOR refers to beheading.

Those who observe the *Mitzva* of fear before the Creator not because such is His decree, but because they are afraid of punishment, fall into the impure force's trap, called "without form." As a result, they are lost, having no understanding of the Creator's thoughts and deeds. And this impure force is defined as a rope on man's neck, blocking the inflow of pure (holy) air to his soul and preventing him from gaining life. And to the extent of man's ignorance, the impure force strangulates him!

And when he is caught in the impure force's noose, tightening around his neck, it has the power to control man at its will: to stone, burn, or behead him. Stoning means that impure thoughts befall his head with desired pleasures, thus pulling him down into the deep. There they punish him with darkness (burning), and the impure force turns him on fierce fire until it burns all the pure life-force out of him.

197. The spirit of the Creator means beheading, for the scorching wind (*Ruach Se'ara*) is a flaming sword—punishment for whoever does not observe the Torah and *Mitzvot* that are mentioned after the *Mitzva* of fear, called "foundation," as it includes all the *Mitzvot*. This is because after the word *BERESHEET* (BEGINNING), which signifies fear, it is written WITHOUT FORM, CHAOS, DARKNESS and SPIRIT—in all, the four penalties of death. And then follow the rest of the Torah and *Mitzvot*.

Following the first sentence of the Torah, the remaining part of the Torah refers to the rest of the *Mitzvot*, which are particular with regard to the general and all-inclusive *Mitzva* of fear.

The Second Commandment

198. The second *Mitzva* (commandment) is inseparably connected with the *Mitzva* of fear, and it is the *Mitzva* of love—for man to love his Creator with perfect love. What is perfect love? It is a great love, as it is written, "He walks before the Creator in complete sincerity and perfection" (*Beresheet*, 17:1), which signifies perfection in love. Thus, it is written, "And the Creator said, 'Let there be Light'" (*Beresheet*, 1:3)—this is perfect love, called "great love." This is precisely how man should love his Creator.

There exists conditional love, which appears as a result of all the goodness received from the Creator ("Introduction to The Study of Ten Sefirot," items 66-74), as a result of which man merges with the Creator with all his heart and soul. Yet, although he merges with the Creator in complete perfection, this love is considered imperfect. It is similar to Noah's love (*Beresheet Raba*, 30), who constantly needed to reinforce his feeling—to see that the Creator sends him only goodness.

Avraham, however, needed nothing to reinforce his love for the Creator, as it is written: "He walks before the Creator in complete perfection." For the words "walks before" mean that he needs nothing to reinforce his feeling of love for the Creator. And even if he does not receive anything from Him, his love remains constant and perfect, and he wishes to merge with the Creator with his heart and soul.

199. Rabbi Elazar said, "I have heard what perfect love means." He was told, "Tell this to Rabbi Pinchas, as he truly exists on that degree." Rabbi Elazar said, "Perfect love means that it is perfect on both sides; if it does not include both sides, such a love is imperfect."

He was told to turn to Rabbi Pinchas, for Rabbi Pinchas had already attained the degree of perfect love and will be able understand him correctly.

The words "on both sides" refer to both the good side and the evil side. In other words, if the Creator gives him not only goodness, but restrictions, too (which he perceives as unpleasant), and even if He takes his soul away, still man's love for the Creator remains perfect, as though he receives from Him nothing but the very best in the world.

200. Therefore, there is he who loves the Creator in order to gain riches, live a long life, have many healthy children, and rule over his enemies—he receives everything he wants, and this is why he loves the Creator. However, should he receive the opposite, should the Creator lead him through a wheel of suffering, he will come to hate the Creator, and will feel no love toward Him whatsoever. Therefore, such a love is baseless.

Since his love depends on what he receives from the Creator, when reception stops, so does his love. Clearly, man can love only one or the other—himself or the Creator!

201. Love is considered perfect if it exists on both sides—on the side of judgment and the side of mercy (success in life). As we already mentioned, when one loves the Creator, even if He were to take away his soul, this love would remain perfect on both sides: mercy and judgment. Therefore, the Light of the First Act of Creation was revealed and then concealed. And because of this concealment, strict judgment appeared in the world, and both sides, mercy and judgment, united to form perfection. And this is the desired love.

The Light that was created on the first day of creation (in the verse "Let there be Light") was later concealed, as it is written, for the righteous in the world to come. It was concealed so as to let strict judgment appear in this world.

This leads to the unification of the two sides (mercy and judgment) into one, for man receives an opportunity to reveal the perfection of love even when the Creator takes his soul away, and he is given an opportunity to supplement and perfect his love. And had the Light not been concealed, strict judgment would not have been revealed, and the GREAT LOVE would have been concealed from the righteous, and there would be no way of revealing it.

202. Rabbi Shimon kissed him. Rabbi Pinchas approached, kissed and blessed him. He said, "It is clear that the Creator has sent me here. This is the tiny ray of Light that was said to be shining in my house, and would later light up the whole world" (item 186). Rabbi Elazar said that fear must certainly not be forgotten from all the *Mitzvot*; especially in this *Mitzva*, the *Mitzva* of love, fear must be attached to this *Mitzva* at all times. How is it attached? Love is

good when it brings goodness, health, sustenance, and life from the Beloved One. And it is here that fear of sinning must be revived, so that the wheel does not turn against him, as it is written, "Happy is the man who always fears," for his fear is contained in his love.

203. This is how fear should be evoked from the perspective of strict judgment, for once man realizes that strict judgment hovers over him, he must evoke within him fear of his Master. Thus, his heart will not be hardened, of which it is written, "He that hardens his heart shall fall into evil," into the other side. This is called evil. Therefore, fear unites with both sides—with goodness and love, as well as with strict judgment, and consists of both. And if fear is united with the good side and love, as well as with the strictness of judgment, such a love is perfect.

The *Mitzva* of fear includes all the *Mitzvot* of the Torah; it is the gateway to faith in the Creator—to the extent of his fear, man acquires faith in the Creator's governance. Hence, he must not forget fear in observing every *Mitzva*, especially the *Mitzva* of love, at which time fear needs to be roused even more, for fear must constantly be present in the *Mitzva* of love. Therefore, man must evoke fear within him in the two states of love: in love from the good side, when he receives good sensations from the Creator, and in love from the evil side, when the Creator sends him harsh restrictions, according to judgment.

However, it would be incorrect to think that perfect love means a state where one receives bad feelings from the Creator, to the extent of feeling one's soul being taken away. It is incorrect to think that one should not fear the Creator's judgment and strictness, and, despite his feelings to cling unto Him with love, fearlessly and wholeheartedly.

First, one must rouse fear within him lest his love for the Creator will weaken. Thus, he combines love and fear. Second, from the other side of love, from the side of feeling the strictness, he must rouse within him fear before the Creator, and not let his heart harden, so it would not stop heeding the unpleasant sensations of punishment. Thus, here, too, he includes fear and love, and if he acts so in both sides of love, his love remains forever connected to fear, thus becoming perfect.

It is written about the good side's inclusion of fear into love: "Happy is the man who always fears." The word "always" indicates that although man always receives only goodness from the Creator, he fears Him nonetheless, for he fears that he may sin.

And it is written about the evil side's inclusion of fear into love, when man feels punishments and strictness of judgment: "He who lets his heart be hardened shall fall into awe." This means that one should in no way and under no circumstances let his heart be hardened under the judgment's influence. Otherwise, he will fall into the impure forces, called "evil." In such a case, he must rouse within him even more fear of the Creator, and mingle his fear into the love.

However, neither kind is fear for oneself, for one's own well-being. Rather, they both refer to man's fear of diminishing his intentions and actions for the Creator's sake, and his attempts to direct them all towards pleasing Him.

Thus, we have clarified the first two *Mitzvot* of the Torah—the *Mitzvot* of fear and love. The *Mitzva* of fear is the basis for all the other *Mitzvot* and of the entire Torah. It is contained in the first word of the Torah, *BERESHEET* (IN THE BEGINNING), and in its first sentence, IN THE BEGINNING THE CREATOR CREATED THE HEAVENS AND THE EARTH. Fear is called BEGINNING, from which THE HEAVENS and THE EARTH are born, meaning *ZON* and their descendants, the worlds of *BYA*. And the second sentence in the Torah refers to punishment in the form of four kinds of spiritual death: WITHOUT FORM means strangulation, CHAOTIC means stoning, DARKNESS means burning, and SPIRIT means beheading. The *Mitzva* of love is described in the Torah in the verse: AND THE CREATOR SAID, 'LET THERE BE LIGHT.'

There are two sides to this *Mitzva*, which are called "kindness and longevity" and "with all one's soul." This implies that man should feel love even under the worst kinds of circumstances, i.e., when the Creator takes his soul away, just as he feels it when everything is well.

Just to reveal this perfect love, the Light of creation was concealed. Fear must also be included in both sides of love: in the part where man must fear to commit a sin, thereby reducing his love for the Creator, and in the part where he must fear because of the concealment and the Creator's judgment. Yet, to understand these spiritual categories, we must clarify them in a slightly different manner.

Calls for love are used repeatedly in the Torah: "Love thy neighbor…," "Do not do what you hate to another," and so on. But the basis of all this is love between man and the Creator; this is where our requests are directed: "Draw us nearer with love…," "He who chooses Israel with love…"

The revelation of the Creator is the revelation of His love for man. However, altruistic love is completely different from our understanding of love. Our love always relies on egoistic reasons. And should the reasons suddenly disappear, love disappears at once.

We can take as an example the natural love between father and son. Parents naturally love their only son more than anything in the world. Accordingly, the son should hold the same kind of love for his parents. Yet, we see that this is not so: if the son feels unconditional love from his parents, then, in accordance with nature's law and regardless of himself, his love for them will decrease.

This is so because the father's love for his son is natural; and just as the father wants his son to love him, his son wants to be loved by his father. This reciprocal desire gives rise to fear in both their hearts: the father is afraid that the son may hate him (even a little), and the son fears the same.

This constant fear begets good deeds between them: each of them aspires to show his love to the other, so as to promote reciprocity. Yet, when their love reaches peaks, and there is nothing else that can be added to it, the beloved son discovers absolute and unconditional love in the heart of his loving father.

The loved one immediately stops fearing that he will be loved less; neither can he hope that the love for him will grow. And this leads to a situation where the son grows lazy and stops expressing his love with good deeds. And as they lessen, his love lessens, too, until it is reversed into its opposite—hatred, for he deems everything his father does as worthless and insufficient in comparison with what the father's actions out of "absolute" love should be. Therefore, the union of love and fear within man brings him to the state of perfection.

The four letters *HaVaYaH* (*Yod* + *Hey* + *Vav* + *Hey*) correspond to *Sefirot H-B-ZA-M*. *The Zohar* calls them, FEAR, LOVE, TORAH, COMMANDMENT, respectively.

YOD	–	HOCHMA	–	FEAR
HEY	–	BINA	–	LOVE
VAV	–	ZA	–	TORAH
HEY	–	MALCHUT	–	COMMANDMENT

Partzuf AA is the main *Partzuf*, and includes the entire world of *Atzilut*. It shines upon all the other worlds through its garments, called *AVI*, *YESHSUT* and *ZON*, where *AVI* and *YESHSUT* clothe *AA* from its *Peh* to *Tabur*, while *ZON* clothe *AA* from *Tabur* down to its *Sium Raglaim* (end of legs) that stand on *Parsa*.

AA is called "the concealed *Hochma*," as its *Ohr Hochma* is concealed in its *Rosh* and does not shine upon the other *Partzufim* and worlds, and only its *Bina* shines below. Thus, it is *Bina* (and not *AA*) that is called *BERESHEET*—BEGINNING, for she is the foundation and the source of all the worlds.

And she is also called FEAR OF THE CREATOR, i.e., fear of His greatness, "for He is the only Master and the root of all, and all that exists is as nothing compared to Him." And *ZON* (called HEAVEN AND EARTH) emerge from *Bina*. It is therefore written in the Torah, IN THE BEGINNING (with fear) *AVI*, THE CREATOR CREATED HEAVEN (*ZA*) AND EARTH (*Malchut*).

Hence, it is said: "Fear of the Creator is the beginning of wisdom (*Hochma*)" and "Fear of the Creator is the beginning of knowledge (*Daat*)." *Ohr Hochma* stems not from the *Sefira Hochma de AA*, but from *Bina de AA* alone. For when *Bina de AA* ascends to *Rosh de AA*, it turns to the *Sefira Hochma* and then passes the Light downward. It follows that the *Sefira Bina*, fear of the Creator, is the source of *Ohr Hochma*; hence, it is said, "Fear of the Creator is the beginning of *Hochma*."

Also, fear is the beginning of knowledge, for the *Sefira Daat* is the beginning of *ZON*: *ZON* raise their request to *Rosh de AA* in order to receive *Hochma*. And this request of *ZON* regarding reception of *Ohr Hochma*, which is received and felt by *AA*, is called *Daat*, knowledge. This is why it is written: "Fear of the Creator is the beginning of knowledge (*Daat*)."

The Zohar also tells us that afterwards fear and love unite so as never to part again, for *Hochma* is called "love." Indeed, the letter *Yod* of the name *HaVaYaH* is *Bina*, i.e., *GAR de Bina* (*AVI*) that wants only *Ohr Hassadim*, whereas *Ohr Hochma* is concealed within it.

And the place of revelation of *Ohr Hochma* is *ZAT de Bina*, called *YESHSUT*, the first letter *Hey* of the name *HaVaYaH*. Therefore, this place is called love, and it is the second *Mitzva* that follows the first *Mitzva* of fear, which shines in *ZON*, for this *Ohr Hochma* does not stem from *Hochma de AVI*, but from *Bina*, and *Bina* is known as fear.

And *The Zohar* says that fear unites with love so as to never let it go. This means that *Bina* forever unites with *Hochma* and does not part with it. And wherever there is *Bina*, *Hochma* is there alongside her. And although it seems to write that one *Mitzva* is fear and another is love (that these are separate *Mitzvot*), they are nonetheless always together and are never apart: just as the first *Mitzva* includes the first, so the first includes the second.

The reason they have separate names is that we distinguish them by their dominance: in the first *Mitzva*, it is *AVI*, *GAR de Bina*, *Bina* herself along with her property. Hence, it is called "fear." However, in the second *Mitzva* it is *Hochma* that is dominant; hence, it is called "love."

Therefore, the words of the Torah, IN THE BEGINNING THE CREATOR CREATED constitute concealment, and the revelation of these words begins

with the words LET THERE BE LIGHT, designating the ascent of *Bina* (BEGINNING) to *Rosh de AA*, where *Bina* becomes like *Hochma*.

The combination of *Hochma* and *Bina* is then called GREAT LOVE. This is the meaning of the words, LET THERE BE LIGHT, for *Bina* ascends to *AA* and passes the Light to all the lower worlds with GREAT LOVE, i.e., by means of two Lights: *Hassadim* and *Hochma*.

This is why it is said that the CREATOR'S LOVE IS CLARIFIED FROM TWO SIDES, as it is written: LET THERE BE LIGHT IN THIS WORLD AND IN THE WORLD TO COME. Because the Creator saw that this world cannot receive the Light, He concealed His Light and raised it above *Parsa de AA*, called (according to its corrected properties) "the world to come," above *Chazeh de AA*, where *AVI* or *GAR de Bina* reside.

Parsa is located below *Chazeh de AA*, and it separates the Supernal Waters (*AVI*) from the lower waters (*YESHSUT* + *ZON*). Since *Ohr Hochma* does not shine below *Chazeh de AA*, it is said that the Light is concealed from *Partzufim YESHSUT* and *ZON*.

Thus, we see that *Bina* is divided into two parts: *GAR de Bina* (*AVI*), located above the *Chazeh* (*Parsa de AA* or the Supernal Waters), upon whom the Upper Light shines, meaning that secrets are revealed within them. He who ascends to this degree receives its Light, thereby meriting "wealth (*Hochma*) and longevity (*Hassadim*). His sons (his future corrections) are like olive sprouts (olive oil symbolizes *Hochma*), they gather round his table (*Hassadim*), and he rules over his enemies (impure forces), and whatever his wish may be, he succeeds in it (for *Ohr Hochma* is clothed in *Ohr Hassadim*)." *ZAT de Bina* are the lower waters, located below *Chazeh de AA*. The Light is concealed from them, and those who receive from them must love the Creator with the kind of love called "even if He takes away his soul."

These are the two degrees of love for the Creator. That is to say, love for the Creator is not the desire and decision of man alone. Rather, like any of our other desires, it appears only by attaining a particular degree: if one attains the degree of *YESHSUT*, it allows him to love the Creator "even if He takes away his soul." However, an even more perfect love emerges within him who reaches the degree of *AVI*: he receives such Light from it that his love for the Creator becomes perfect on both sides.

Yet, fear must be included in both kinds of love. For at the degree of *AVI*, one needs fear so as to not sin while in a state of spiritual ascent in *AVI*. And while at the degree of *YESHSUT*, one must fear lest his heart be hardened,

for *Hochma* and *Bina* correspond to love and fear in a state of eternal unity. Therefore, one must include the properties of *Bina* (fear) into *GAR de Bina* (*AVI*), as well as into *ZAT de Bina* (*YESHSUT*).

Only then will love be perfect on both sides, in both forms: *GAR* and *ZAT de Bina*. Love cannot possibly be perfect only on one side, but only if fear exists on both sides, for *Hochma* (love) cannot exist without *Bina* (fear).

It follows that conditional love is the degree of *AVI*, whereas unconditional (perfect) love is the degree of *YESHSUT*. Yet, *YESHSUT* is below *AVI*. The thing is that man first receives Higher *Sefirot* of his emerging *Partzuf*, in the order *KHB-ZA-M*, but the Light enters them in the reverse order of *NRNHY*: first, he receives the *Sefira Keter* with the Light of *Nefesh*, and in the end he receives the *Sefira Malchut*, though the Light of *Yechida* enters *Keter*. Therefore, if we measure according to the *Sefirot* (*Kelim*), the degree of *AVI* = *GE* = *K-H* (conditional love) is smaller than the degree of *YESHSUT* = *AHP* = *B-ZA-M* (unconditional love).

The Third Commandment

204. The third *Mitzva* is to know that there is an Almighty Lord who governs the world, to unite this every day in the six Supernal limbs: *HGT NHY* of *Zeir Anpin*, and to unify them in the six words of the prayer "Hear O Israel," and with it to direct our desires upwards. Therefore, we must prolong the word "one" in the six words: "Hear, O Israel, the Lord is our Creator, the Lord is one."

In correspondence with the instruction to prolong the word "one," he who utters this verse should pronounce this word lengthily, as ooone. However, *The Zohar* obviously alludes not to a simple utterance of one's mouth, but rather to our true heartfelt intentions.

What is indicated here is that one needs to *know* and make a *union*. First, one must know the two sides of love, *AVI* and *YESHSUT*. *AVI* are called the "big and great ones in *Hassadim*," whereas *YESHSUT* is called "the Master of the World," for it contains judgment and restriction.

After man has attained both degrees of love and merited perfect love, he needs to know that there is a great Master who governs the entire world, and to unite this knowledge every day by using the six Supernal limbs, sides, that is, to raise *MAN* to *ZON de Atzilut*, and *ZON* will raise their *MAN* to *YESHSUT*. As a result, *ZON* and *YESHSUT* will ascend and unite with *Partzuf AVI*. This common *Partzuf* has six Supernal sides-limbs, for they all clothe *VAK*, the six lower *Sefirot* of *AA*.

Because of this unity, *YESHSUT* ascends above *Parsa de AA*, to the place from the *Peh* down to the *Chazeh*, the place of the Supernal Waters. This is the permanent place of *AVI*, and the place where Light is revealed. When *YESHSUT* is filled with this Light, it passes it to *ZON*, which pass it on to the lower worlds, leading to the revelation of *Ohr Hassadim* in all the worlds. This is the secret of the union of "Hear, O Israel."

The six words: "**Hear,** O **Israel**, the **Lord** is **our** Creator, the **Lord** is **One**" constitute the six sides of *ZON*, which need to be united so as to unite them with the six Supernal sides, that is, *AVI* and *YESHSUT*. And man must direct his intentions and *NRN* upwards, so they, too, would unite with Supernal unity, just as *MAN*.

To achieve unity in *VAK de ZA*, in its six sides, the word "one" must be prolonged, meaning to receive *Ohr Hochma* within it, for *Ohr Hochma* descends from *Ein Sof* (infinity) to Supernal *VAK*, i.e., to *AVI* and *YESHSUT*, and unites *VAK de ZA* with the Light of *Ein Sof*. This is because the *Gematria* (numerical value) of the Hebrew word *Echad* (one) is *Aleph* + *Chet* + *Dalet* = 1 + 8 + 4 = 13, which indicates reception of *Ohr Hochma*.

Hence, while pronouncing the word "one," one should intend to draw *Ohr Hochma* to *VAK de ZA*. However, this unity lacks the intention to receive the Light of *GAR* in *ZA*, but only to enlarge its *VAK* through unity with the Supernal *VAK*, and to receive *VAK de Gadlut*.

205. It is therefore written, "Let the waters under the Heavens be gathered together onto one place." This means that all the degrees under the Heavens will gather onto one place, to become perfect in the six ends. Therewith, fear must be attached to the unity of the words: "Hear, O Israel," which is done by prolonging the pronunciation of the letter *Dalet* in the word *Echad*. This is why the letter *Dalet* in the word *Echad* is written larger than the other letters. It is written, "Let the dry land appear," to let the letter *Dalet* (designating dry land) be attached to that unity.

As was already explained, the unity contained in the words "Hear, O Israel" refers to the reception of *Gadlut* by *VAK*. This is because "one place" signifies the Supernal *VAK*, where the Light of *Ein Sof* shines within *Ohr Hochma*, under the Heavens (*Bina*), with regard to the earth (*ZA*). The words "onto one place" imply the unification of all the six Upper and lower sides, so the lower *Partzufim* will receive *Ohr Hochma* and unite with *VAK de ZA*, but only as *VAK de Gadlut*.

As we have already clarified, there are two kinds of fear and two kinds of love: the Upper fear and love are called *AVI*, whereas the lower fear and love are called *YESHSUT*. However, perfection is attained only by attaining both degrees together. Hence, the Light is concealed in *YESHSUT*, so the lower kind of love ("even if He takes away the soul") will be revealed. But even in this case, fear must cling to love and prevent the hardening of the heart; only then does one reveal perfect love, merges with *AVI* and *YESHSUT*, and receives the complete Creator's goodness.

In the unity of "Hear, O Israel," and after *ZON* ascend and unite with their properties in the six Upper sides to receive within them the "Great Love" in the word "one," they receive the Light that was made on the first day of creation, of which it is written: "And the Creator said, 'Let there be Light'" (*Beresheet*, 1:3).

And to all of this unity one must attach fear, since he needs to reveal and receive the Light that is deliberately concealed in *YESHSUT*, so as to unite the lower love and fear, for they still cannot be considered perfect.

Therefore, it is said that one should prolong the pronunciation of the *Dalet* in the word *Echad* (one) when reciting the prayer, *Shema Israel*, *Adonay Eloheinu*, *Adonay EchaD-D-D!* (Hear, O Israel, the Lord is our Creator, the Lord is One). In this case, the letter *Dalet* is written in large font. This is because big letters refer to *Tvuna*, and the big *Dalet* in the word *Echad* indicates that its place is in *Tvuna*, and that the Light is concealed there. By attracting it, not by utterance, of course, but by the spiritual action, man unites its concealment with the lower fear and love.

AND THE DRY LAND APPEARED means that there is no perfection in the Upper fear and love, expressed in the six words of the prayer "Hear, O Israel" with the help of the word "one." These words correspond to "Let there be Light," until the unity of fear and love is achieved below. This unity is revealed in the Light that is concealed in *Tvuna*, designated by the letter *Dalet* (D) in the word *Echad.*

Therefore, after the WATERS GATHERED TOGETHER ONTO ONE PLACE, signifying the descent of *Ohr Hochma* into the six parts of *ZA*, DRY LAND APPEARED. It denotes the letter *Dalet* in the word *Echad*, which should be pronounced with (spiritual) prolongation, with the aim to turn it into land through the concealment of the Light.

All of this is essential in order to unite the *D*, *Tvuna*, with *AVI*, resulting in the descent of the Light to *VAK de ZON*, so that love could be made perfect.

206. After *Malchut* unites with ZA Above (in *VAK de ZON*), they must now be united below, in the masses, i.e., in all six sides of *Malchut*, in the words, *BARUCH SHEM KVOD MALCHUTO LEOLAM VAED* (Blessed be the great name of His kingdom for ever and ever), which contain six other words of unity. And then, what was dry land will become fertile soil, yielding fruit and plant.

After the Supernal union is achieved, when the letter *Dalet* in the word *Echad* becomes whole Above, in *AVI*, it is essential to unite the *Dalet* in the word *Echad* below, in *VAK*, in the six aspects of *Nukva de ZA* (Rachel), who

stands from *Chazeh de ZA* and below. All 600,000 souls of Israel, called "the inhabitants of *Nukva*," are included in Rachel.

After ZA unites in the Light of *AVI*, and the concealment of *Tvuna* (in the words DRY LAND APPEARED or in the letter *Dalet*) is revealed in him, *Nukva* must be filled with these two revelations. This is designated by the six words, *BARUCH SHEM KVOD MALCHUTO LEOLAM VAED*, corresponding to the six *Sefirot HGT NHY* of *Nukva*.

It was already explained that the Light was concealed in order to reveal both sides of love—good and evil. Yet, neither side of love, good or evil, can be revealed through concealment, but only through revelation of judgment. Before judgment was revealed, the letter *Dalet* in the word *Echad* was DRY LAND—utterly useless. This is because it emerged from the Light due to the concealment. Even fear to unite in the lower fear and love, which supplement the Upper fear and love was absent from it, for the judgment that reveals the lower fear and love was not yet revealed.

Strictness and judgment are located in the legs of *Partzuf* Leah, which are included in the *Rosh* of *Partzuf* Rachel. ZA has two *Nukvaot* (plural for *Nukva*): Leah (above his *Chazeh*) and Rachel (below his *Chazeh*). Leah's legs end at the *Chazeh de ZA* and touch Rachel's *Rosh*.

World of Atzilut

Atik		
AA		
AVI		
YESHSUT		
Nukvaot of ZA		ZA
Leah:	Head	Head
	Body	Mouth
	Legs	Chest
Rachel:	Head	Chest
	Body	Legs
	Legs	Feet

Parsa

Worlds of BYA

Machsom

Our World

Since strictness and judgment are located at the end of the legs of *Partzuf* Leah, this affects only *Partzuf* Rachel, as each spiritual property acts only from the place of its manifestation and below. Therefore, the concealment in the lower love and fear manifests only in the place in Rachel where the force of strictness and judgment is manifested.

Prior to the revelation of judgment, the letter *Dalet* in the word *Echad* was dry land, a place that is unfit for living. Now, however, after the descent of *Partzuf* Rachel into *VAK*, below *Chazeh de ZA*, the dry land became fertile, suitable for settlement and cultivation of fruits. In other words, the lower love and fear were revealed in it in completion and perfection. And they complement the Upper love and fear, so that all are perfect on both sides, for that is when all the goodness is revealed in *AVI*.

It is therefore said, THE CREATOR CALLED THE DRY LAND EARTH-*ERETZ* (the word *Eretz* is derived from *Ratzon*—desire), for it is the property of the letter *Dalet* in the word *Echad* in the six *Sefirot* (sides) of *Nukva de ZA* (where the property of strictness and judgment is already revealed). The letter *Dalet* that was in DRY LAND and made its property inanimate and unfit to live on turns into EARTH in *Nukva de ZA* (as a result of a *Zivug* with *ZA*), can now be settled and cultivated; hence, the Creator called it "earth."

207. It is written, AND THE CREATOR CALLED THE DRY LAND EARTH. This refers to the same unity below, by the words, BLESSED BE HIS GREAT NAME FOR EVER AND EVER, when the earth, called "desire," became what it should be. For the word "earth" (*Eretz*) means desire (*Ratzon*). Hence, the expression IT WAS GOOD appears twice on the third day of creation: once for the Upper unity and once for the lower. For *Malchut* merges with both sides of *ZA*—with *VAK de ZA* and with her own *VAK*. Henceforth, the earth brings forth grass, for it has been corrected to yield fruit.

The Upper unity (described by the words, WATERS GATHERED TOGETHER ONTO ONE PLACE) passes the Light that was created on the first day of creation from Above downwards, from the six Upper sides of *AVI* to *VAK de ZA*. This is called by the first word, IT WAS GOOD, uttered by the Creator on the third day of creation.

And then occurs the lower unity, designated by the verse, BLESSED BE HIS GREAT NAME FOR EVER AND EVER. This means that the letter *Dalet* in the word *Echad* attains perfection only from the six sides of *Nukva*, as described by the verses, AND THE CREATOR CALLED THE DRY LAND EARTH and

THE EARTH SHALL BRING FORTH GRASS, for in *VAK de Nukva*, DRY LAND turned to EARTH, yielding fruits.

With regard to this unity of *VAK de Nukva*, the Creator said, IT WAS GOOD, for the second time on the third day of creation. It follows that when IT WAS GOOD is said for the first time, it refers to the Upper unity. And the second time refers to the lower. Because of the lower unity, both sides of love achieve perfection, and the Light of *AVI* descends to *VAK de Nukva*, and bears fruit for the 600,000 souls of Israel that inhabit her.

The Fourth Commandment

208. The fourth *Mitzva* is to know that *HaVaYaH* (the Creator) is *Elokim* (Lord), as it is written: KNOW THIS DAY AND LAY IT IN YOUR HEART THAT *HaVaYaH*–CREATOR IS *ELOKIM*—LORD. That is, the name *Elokim* is included in the name of the *HaVaYaH*, and there is no distinction between them.

HaVaYaH is *ZA*, and *Elokim* is *Nukva de ZA*. It is essential to unite *ZA* with *Nukva* by making their properties similar, so there is no distinction between them. Thus, the name *Elokim* of *Nukva* will be included in the name *HaVaYaH* of *ZA*, so that *Nukva* herself will become as *HaVaYaH*.

This union signifies the reception of *Ohr Hochma* (*GAR*) in *ZON*, for the union implied by the words HEAR, O ISRAEL is the reception of the Light of *VAK* from *AVI* in *ZON*. The unity in question here is the reception from *AVI* in *ZON* of the Light of *GAR* (*Hochma*). One can never receive an entire degree in one go: first *VAK* is received, and only then *GAR*.

209. Hence, it is written, "Let the stars in Heaven shine upon the earth." This means that both names, *HaVaYaH* and *ELOKIM*, are as one. This way, *Malchut* (*Elokim*) should merge with the name *HaVaYaH* (*ZA*). The black Light (*Malchut*) with the white Light (*ZA*), as one, without distinction. The white cloud by day (*ZA*) with the pillar of fire by night (*Malchut*); the property of day (*ZA*) merged with the property of night (*Malchut*), so they shine as one star.

Nukva is called "a small star." Initially, there were two stars, *ZA* and *Malchut*, and both were the same size. But the moon (*Malchut*) complained that two stars cannot use one crown (source of Light). The Creator reply to *Malchut* was, "Go and diminish yourself" (Talmud, *Hulin*, 60:2).

As a result, the nine lower *Sefirot* of *Malchut* descended below the *Parsa* to the world of *Beria*, and only one *Sefira*, *Keter de Malchut*, remained in the world

of *Atzilut*. The task of the righteous is to elevate the nine lower *Sefirot* of *Malchut* from the world of *Beria* to the level of ZA, to correct her distinction from ZA, i.e., to grow and make her equal to ZA once more, so she will make a *Zivug* with ZA face to face. Thus, they shall correct the detachment of *Malchut* from ZA that was born of the moon's complaint.

The moon complained because it was unable to receive the Light directly from *Ima*, but only via ZA. Hence, the Creator gave it His advice: diminish yourself to a point (the *Sefira Keter*) and lower the nine *Sefirot* from *Hochma* to *Malchut* below the *Parsa*. Then, through the unity of "Hear, O Israel," rebuild *Malchut* in *VAK*, in the lower unity of "Blessed be His great name for ever and ever," for the power of judgment within it corrects the letter *Dalet* in the word *Echad*, turning the DRY LAND into the fruit-yielding EARTH.

Therefore, the now black point of *Malchut* that caused its fall became as important as Light, for it is precisely the strictness of judgment that builds the letter *Dalet* in the word *Echad* and makes it fruit-bearing. And if *Malchut* had not had this power of judgment, the letter *Dalet* in the word *Echad* (*Tvuna*) would have remained DRY LAND. Hence, when the Light spreads inside her, the power of judgment and restriction becomes more important than Light itself, for it becomes the cause, the source of the Light of *VAK*, *Ohr Hassadim*.

Thus, it is now possible to receive *Ohr Hochma* in *VAK de Malchut*, while elevating *ZON* to *AVI*. For now, just like ZA, *Nukva* can unite with *AVI* in her properties. This was the basis of her previous complaint, for the Light-restricting power within her turned into the cause of the Light's diffusion. Hence, ZA and *Malchut* are considered a single whole: each of them constitutes the source of Light for the other, whereas previously, *Malchut* was completely dependent on ZA, and therefore felt humiliated.

As a result of the union between ZA and *Nukva* in *AVI*, ZA connects to *Aba*, and *Nukva* to *Ima*. ZA turns into white clouds in the daylight and *Nukva* turns into a pillar of fire in the Light of night, i.e., the properties of day and night merge into one property, as it is written: AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY. Together they illuminate the earth and those who inhabit *Nukva* in the worlds of *BYA*.

210. This is the sin of the primeval serpent that unites below but separates Above; hence, it caused what it caused to the world. What should be united Above, should be separated below. The black light, which is *Malchut*, should be united Above with ZA into a single whole and then separate it from the "evil side."

The union and fulfillment of *ZON* with *Ohr Hochma* occurs only when they ascend to *AVI*, above *Chazeh de AA*, where *ZA* merges with *Aba* and *Nukva* merges with *Ima*. As a result, they unite, and *ZA* passes *Ohr Hochma* to *Malchut*. However, in the permanent place of *ZON*, below *Chazeh de AA*, they cannot form a union and allow *Nukva* to receive *Ohr Hochma*.

This is exactly what provoked Adam's sin and allowed the Serpent to bring death into the world (cause the disappearance of *Ohr Hochma* from *Malchut*), by compelling Adam and Chava (Eve) to make a *Zivug* (union) in the permanent place of *ZON*, below *Chazeh de AA*. As a result, the Upper *Zivug* stopped in *AVI*, as *ZA* started passing *Ohr Hochma* from *AVI* down to *Malchut*.

Thus, all the parts (souls) of *Malchut* existing in the world stopped receiving *Ohr Hochma* from *AVI*. This is regarded as death, for as soon as the impure forces approach *ZON* to draw their *Ohr Hochma*, *AVI* immediately terminate their *Zivug* for the sake of *ZON*, to prevent the impure force from clinging to *ZON*. And as soon as *Ohr Hochma* departs from *ZON*, the impure force leaves them at once, for it approaches *ZON* with the sole purpose of feeding on *Ohr Hochma*.

However, after being in *Ima* and receiving *Ohr Hochma*, *Malchut* descends to her permanent place and passes this Light to the souls of the righteous, called the "inhabitants of *Malchut*." She unites with them via equivalence of their properties, for in the absence of unity with *ZA* below, *Malchut* draws far from the evil side and the impure forces cannot receive from her.

211. Nevertheless, one should know that *Elokim* and *HaVaYaH* are one, without distinction. *HaVaYaH* is *Elokim*. If man knows that all is one and does not cause any separation, then even the opposite, impure forces disappear from the world, instead of descending below.

Although there is fear that a *Zivug* will occur in *ZON* in their place below, this is no cause to stop aspiring for a *Zivug* Above, in *AVI*. Moreover, one must attain that *HaVaYaH* is *Elokim*, which is achieved by uniting *ZA* with *Nukva*. And if man raises his *MAN*, thereby causing *ZON* to ascend to *AVI* and unite there, the impure forces are completely rejected by the Light, weaken and finally disappear from the world.

212. The secret behind the word *Me'orot*, which consists of the words *Mavet* (death) and *Ohr* (Light), is that the impure forces follow knowledge, understanding, and thought. And this is Light, which is the opposite from death—*Mavet*, for the Light (*Ohr*) is inside death—*Mavet* (spelled as *Me'ot*) in

the word *ME'ohrOT*. This alludes to the fact that Light separates death, but when Light disappears, the letters unite and form the word "death."

The impure forces follow reason (knowledge, understanding, and thought). Reason signifies "Light," and the impure force is "death," where Light connects the letters, while death separates them.

Here is the explanation of this: the power of restriction in *Malchut* is the source of the emergence of the impure forces. Because *ZON* united with *AVI* so as to receive the Light of *VAK* and *GAR*, the power of restriction in *Malchut* turned into Light by receiving the Light of *VAK* in the union below. Then, it ascended to *AVI* once more, and *Malchut* merged with *ZA* at the degree of *AVI*.

This union Above is designated by the word *Me'orot* = *Ohr* + *Mavet*. As a result of the Light of *VAK* and *GAR* descending to *Nukva* in the union with *ZA* at the level of *AVI*, the power of restriction in *Malchut* turns into Light, and all the impure forces that were created by this restriction disappear, for their root turns to Light. Consequently, the letters of the word *Mavet* of the impure forces disappear, and the words *Me'ohrot Ohr* appear instead.

213. Chava started with these letters, and brought evil into the world. As it is written, the woman SAW that it was good to bring the letters of the word *Me'ohrot* back. From there she took the letters *Vav-Tav-Reish-Aleph*, leaving only the letters *Mem* and *Vav*. And they took with them the letter *Tav*, thus forming the word *Mem-Vav-Tav* (*Mavet*—death). And they brought death into the world.

Thanks to the unity of the letters in the word *Me'ohrot*, designating the reception of *Ohr Hochma* in *ZON*, in the unity of *ZON* Above, the received Light separates the letters of *Mavet* in *AVI*, for it shines within them and forms a new combination of the letters *Me'ohrot*. And if *ZON* make a union below, at their permanent place, the Light disappears from the combination of letters *Me'ohrot*, and the word *Mavet* (death) remains.

AND THE WOMAN SAW THAT THE TREE WAS GOOD (*Beresheet*, 3:6). The Hebrew equivalent for the words "and saw" is *Vetir'e* = *Vav-Tav-Reish-Aleph*. These are the letters that depart from the word *Me'ohrot* (stars), leaving only *Mem-Vav*. They attach the letter *Tav* (*Nukva* of the impure forces) and form the word *Mavet*—the name for *Klipot*.

Chava drew these letters from the word *Me'ohrot*, meaning she followed the serpent's advice to unite *ZON* at their place below. In doing so, she violated the holy union of the letters in the word *Me'ohrot*, for the union of *ZON* below

immediately causes the separation of *AVI* and the word *Me'ohrot* into *Ohr* (Light) and *Mavet* (death).

The impure forces, called "death," contain a male part, called "Sam," and a female part, called "Lilit." The letter *Mem* is the male part of the word *MaveT*, called "Sam," and the letter *Tav* is its female part, called "Lilit." Thus, there was a *Zivug* between the male and female parts, the letters *Mem*, *Tav* and *Yesod* (*Vav*), forming the word *MaVeT*, as the name of the impure force.

This signifies the appearance of the serpent before Chava, and the transference of impurity from it to her. As she followed its advice, the letter *Tav* entered her, splitting the word *Ohr* (Light) and combining the letters into the word *Vetir'e* (AND SAW). Then, the male part of the impure force (*Mem-Vav*) appeared and made a *Zivug* with *Tav*, which was already present in Chava; thus, death (*MaVeT*) appeared in the world.

214. And look: said Rabbi Elazar: "My father, I have learned that after Chava had removed the letters *VeTiR'E* from the word *Me'ohrot*, the letters *Mem* and *Vav* did not remain. Only the letter *Mem* remained, for the letter *Vav*, which is the letter of life, turned into death. This occurred because it attached the letter *Tav* to itself, thus forming the word *MaVeT*." He replied: "Blessed are you, my son!"

Rabbi Elazar answered that the letter *Mem* remained alone, without the letter *Vav*, for *Vav* designates *Yesod*, whereas Sam (the male part of the impure forces) lacks *Yesod*; hence, it is written that it is unable to procreate offspring, akin to a castrated man. The letter *Vav* designates *Yesod*, the place of a *Zivug*, the union of the male and female parts of *ZON*. The letter *Vav* always designates life, *Yesod* of the pure forces, whose *Zivug* bears fruit, for it is made on the screen that stands in *Yesod*.

Here, the pure letter *Vav* became impure and turned into *Yesod* of the impure force, *MaVeT*. After *Vav* received from *Yesod* of the pure forces, it united in a *Zivug* with *Tav*, and the word *MaVeT* was formed. This was precisely the sin of Adam, which defiled the pure *Vav*.

The Fifth Commandment

215. The fifth *Mitzva*. It is written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES (*Beresheet*, 1:20). This verse contains three *Mitzvot*. The first is to study the Torah, the second is to procreate and multiply, and the third is to remove the foreskin on the eighth day. And it is necessary to study the Torah on all the days, at all times, in order to correct one's soul and spirit.

The four previous *Mitzvot* originate in the first four days of creation, and are intended for the correction of the degrees *H-B-ZA-M* of the world of *Atzilut*.

The **First *Mitzva*** originates from the word *BERESHEET* (*Bina*, fear of the Great and Mighty Creator, who rules over all), referring only to *GAR de Bina* that is located in *AVI*. The position of *AVI* is from *Peh* to *Chazeh de AA*, *Yod* of the name *HaVaYaH*.

The **Second *Mitzva*** originates from the words LET THERE BE LIGHT, and is meant for the correction of *ZAT de Bina* (called *YESHSUT*), located from *Chazeh* to *Tabur de AA*, i.e., below its *Parsa*. However, when it is said, LET THERE BE LIGHT, this means that *YESHSUT* ascended and united with *AVI*, forming one *Partzuf* above *Chazeh de AA*. And from there they ascended to *Rosh de AA*.

Such a state (degree) is called "Great love," designated by the first letter (*Hey*) of the name *HaVaYaH*: *Yod-Hey-Vav-Hey*, and the Light passes from it to *ZON*. However, *ZON* cannot receive *Ohr Hochma* from *AVI*, for they are *GAR de Bina* and will always remain only with *Ohr Hassadim*, unwilling to receive, hence their name, "fear."

ZON, however, receive *Ohr Hochma* from *ZAT de Bina* (*YESHSUT*), which ascended above *Parsa de AA*, called "Great love." However, *YESHSUT*, which stand below *Parsa de AA*, cannot pass *Ohr Hochma* to *ZA*, for *Ohr Hochma* is concealed within them. Also, their *Tvuna* is called DRY LAND.

The **Third *Mitzva*** originates from the two stars that were created on the third day of creation, of which it is written: LET THE WATERS UNDER THE HEAVENS BE GATHERED TOGETHER ONTO ONE PLACE, AND LET THE DRY LAND APPEAR... and LET THE EARTH BRING FORTH GRASS. This *Mitzva* is intended for the correction of *VAK de ZON*, whose union Above stems from the verse, LET THE WATERS, referring to *ZA*, whereas the union below stems from the verse, LET THE EARTH PUT FORTH GRASS, and refers to *VAK de Nukva*.

The **Fourth *Mitzva*** originates from the verse, LET THE STARS, and is meant for the correction of *GAR* in *ZA* and *Malchut*. Thus, all the corrections necessary for *AVI*, *YESHSUT* and *ZON de Atzilut* have already taken place in the first four days of creation. *ZON* received *GAR* (*Ohr Hochma*), and, being of equal height, can now make a *Zivug* face to face. Therefore, the rest of the *Mitzvot* are intended for this *Zivug* of *ZON*.

The **Fifth *Mitzva*** is LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES. Now there is a need to bring *ZON* to a perfect face-to-face *Zivug*, i.e., (i) to receive *Ohr Neshama* onto this *Zivug*, so that Adam, too, will receive this Light and make a holy and pure *Zivug*, which is attained by man's efforts in the study of the Torah; (ii) to give birth to holy souls; and (iii) to correct the holy covenant by circumcision and rejection.

Man's efforts lie in that he studies the Torah, although he realizes that he does not attain it (receives nothing in his corrected desires, called *Guf*, body). He merely utters its words with his "mouth" (not yet able to receive the Light (Torah) in his body for the Creator's sake), but as a result, he attains *Ohr Nefesh*.

Man's efforts should correspond to his readiness to do everything in his power to attain and understand the Torah, which causes him to attain *Ohr Ruach*. However, he must not limit himself to such attainments, but rather multiply his efforts so as to attain *Ohr Neshama*. Thus, every day he must aspire to correct his *Nefesh* and *Ruach*, and by increasing them, attain *Neshama*.

216. Because man labors in the study of the Torah, he corrects the other holy soul, as it is written, SWARMS OF LIVING CREATURES, referring to the life-giving holy soul, *Malchut*. For when man does not study the Torah, he lacks the holy soul and the holiness that descends from Above. Yet, when he does study the Torah, he merits its Light, just like holy angels.

Nukva de ZA that makes a face-to-face *Zivug* with *ZA* in the state of *Gadlut* is called "living," for *ZA* is then called the "Tree of Life." Consequently, *Nukva* is called "Life." By raising *MAN* during the study of Torah for the Creator's sake,

man causes *ZON* to make a *Zivug* and receives *Ohr Nefesh* from it. And if he does not study the Torah for the Creator's sake, he cannot even attain *Ohr Nefesh*, for he fails to bring about the Creator's *Zivug* with the *Shechina*. And a *Zivug* can be attained only by raising *MAN*.

It is therefore written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES, for the Torah is called "water." If man raises *MAN* with the help of the Torah, he merits *Ohr Nefesh* (holy spirit) from *Ohr Haya* (Life). Moreover, he merges with the Creator only after he attains *Nefesh*, *Ruach*, and *Neshama* from *HAYA* (Supernal holy life). He unites *Ohr Nefesh* with *Ohr Ruach*, *Ohr Ruach* with *Ohr Neshama*, and *Ohr Neshama* with the Creator.

217. It is written, "Angels of the Creator shall bless Him." This refers to those who study the Torah, as they are called His angels on earth. It is also written, BIRDS SOARING OVER THE EARTH. This refers to this world. However, in the world to come, as it is said, the Creator will make them wings like those of an eagle so they may soar in the whole world.

Why does *The Zohar* mention angels? Because angels are spiritual forces—mechanical enactors of the Creator's will. They were repeatedly compared to animals in our world (e.g., a horse) that fulfill man's will. Angels are spiritual forces without freedom or egoism; hence, they never sin and have no need for the Torah, which is why they are spiritually inanimate, motionless—they do not grow spiritually.

Man is created in such a way that before he carries out any task, he needs to realize what he is supposed to do. But angels carry out their assignments even before they hear and understand what the Creator wants from them, for His desire rules over them. Hence, nothing prevents them from instant fulfillment of His will. They always follow the Creator, just like man's shadow follows him. This is why they are believed to act before they even hear.

Man can therefore act like an angel (even though his desires are of egoistic nature) if his desires become like those of angels, whose actions precede their understanding (hearing). Just like an angel, such a person fulfills all the Creator's desires before he realizes, hears and understands them, for he follows the Creator as a shadow follows man.

This can be illustrated by the following example: when a strong wind throws dust in one's eyes, he quickly shuts them, even before his brain and thoughts feel and realize the need to do so: the action (shutting the eyes) precedes the actual realization of the thought of dust.

Although the physical body of such a person exists together with us in this world, his spiritual body (desires) becomes angel-like, and his actions precede his hearing. He does not need to hear in order to fulfill the Creator's will, but observes any *Mitzva* even before his brain realizes what he is doing. Therefore, he is regarded as an angel.

Hence, *The Zohar* says that in the future the Creator will provide him with wings to enable him to soar over the whole world. For until man attains the holy soul (*Ohr Nefesh*—the smallest spiritual Light), the impure force rules over him, as the prophet said: "The souls of your enemies, them shall he sling out, as from the hollow of a sling" (*Shmuel I*, 25:29).

Hence, one cannot merge with the Creator and observe His desires (*Mitzvot*) until he has acquired faith in the Creator's names and knows that He is absolutely good to all and bestows only goodness. And if one has not yet attained the holy soul, and the impure force still rules over him, when his thoughts soar above the world, it seems to him as though the Creator's rule is not quite as good as it should be according to His names. This feeling of his brings corruption to the Creator's holy names, and he cannot find a quiet place for himself, cannot have faith in His names and draw closer to Him.

Therefore, he stains himself with such impurity that it leads him toward lack of faith in the Creator and in His names. However, nothing of this affects the spiritual; it occurs simply because man has not yet attained the spiritual realm, and is making no effort to do so.

But as soon as he receives the holy soul (*Ohr Nefesh*), his body (desires and thoughts) instantly becomes angel-like: his actions precede realization. It is written about such a person: "And the birds shall soar above the earth," for in the future, the Creator will give him wings, and he will soar above the whole world.

For he soars mentally above the whole world and sees how the Creator governs all. Yet, not only does he not err when seeing the manifestation of this governance, he receives the strength to raise *MAN* to increase his spiritual anti-egoistic powers. By looking upon all the forms of the Creator's rule over this world and, seeing the harshness of the external manifestations of this rule, such a person is given an opportunity to ask for the strengthening of his faith. And owing to his faith in the Creator's unity and absolute kindness of His rule, he raises *MAN* and receives increasingly greater Light for the Creator's sake.

218. It is written in this regard: LET BIRDS SOAR OVER THE EARTH, for the Torah, called THE WATERS, will SWARM WITH SWARMS OF LIVING CREATURES from its place of life, *Malchut*, and all will descend

down below. This is what King David referred to, when he said, THE CREATOR CREATED IN ME A PURE HEART to study The Torah, and A HOLY SPIRIT WAS RENEWED WITHIN ME.

So as to continue to explain the aforementioned text, *The Zohar* compares the Torah to water—just as living creatures emerged from water, in the same way the Light of life descends from *Malchut* (called "life") upon the entire world. This is the Light for which King David asked the Creator. He begged for a pure heart in order to study the Torah and raise *MAN*, for this would lead him to the reception of the holy spirit of renewal—the strength to merge with the Creator even more.

The Sixth Commandment

219. The sixth *Mitzva* is to procreate and multiply, for he who does so turns the stream, called *Yesod de ZA*, into an inexhaustible fountain. And the sea, *Malchut*, shall be filled from all directions, and new souls shall come forth from that tree, and a multitude of forces shall appear together with those souls, to guard them. Hence, it is written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES. This is the mark of the holy Covenant. The stream grows stronger, turns into a river, and thus brings more and more new souls to life.

An awakening from below causes an awakening from Above: raising *MAN*, the prayers and requests of the lower ones to receive strength so they can perform spiritual, altruistic actions, stimulate a *Zivug* Above between the Creator and the *Shechina*. As a result, the stream, *Yesod de ZA*, fills with water and descends to *Nukva de ZA*, filling her on all sides, wishing to both revive all the worlds (to bestow *Ohr Hassadim*) and bear new souls (pass *Ohr Hochma* downward, for birth is possible only in *Ohr Hochma*).

There are two kinds of *Zivugim de ZON*: (i) a "*Zivug* of existence" on *Ohr Hassadim*, from which *Ohr Hassadim* descends to provide the lower souls with what they need for their existence. This *Zivug* on *Ohr Hassadim* also gives birth to angels. (ii) A "*Zivug* of birth" on *Ohr Hochma*, which leads to the creation of new *Partzufim*, new human souls.

These new souls emerge from the Tree (*ZA*). However, although they are called new, the genuinely new souls originate in the world of *Ein Sof* (Infinity), whereas these souls were already within Adam, and fell into the impure forces as a result of his sin. Now they are revived with the help of the Tree of Life (*ZA*); hence, they are called "new souls." A multitude of other forces, called Heavenly

hosts or armies, descends along with them. But completely new souls descend to the world only after the correction of Adam's sin has been completed.

Yesod de ZA is called a "covenant," because we (*Malchut*, souls) feel and receive from it all the Light of our life. It constitutes the source of our life, descending to us from the Tree of Life (*ZA*). *ZA* ascends to *AVI* (called "garden") in order to take the waters from them and fill *Malchut*, his *Nukva*. A *Zivug* on *VAK* (*Hassadim*) is called WATERS SWARM, and a *Zivug* on *GAR* (*Hochma*) is called LIVING CREATURES.

220. A number of birds (angels) that soar above the whole world enter *Malchut* along with those souls. When a soul comes into this world, the bird that came from that tree along with that soul accompanies it. How many angels leave with each soul? Two: one on the right, and one on the left. If one so merits, they guard him, as it is written: FOR HE WILL GIVE HIS ANGELS CHARGE OVER YOU. Yet, if he does not merit, they report and accuse him. Rabbi Pinchas said: "There are three angels that guard man, if he so merits, as it is written, IF THERE BE AN ANGEL OVER HIM, A DEFENDER, ONE AMONG A THOUSAND THAT WARNS MAN. If there be an ANGEL—is the first; A DEFENDER—is the second; one among a thousand THAT WARNS man—is the third."

221. Rabbi Shimon said: "In all, there are five angels, for the verse continues: 'there is one after the giver and two more, so in all there are five.'" He replied: "This is not so. 'The giver' refers solely to the Creator Himself, and not to an angel, for only the Creator is permitted to give, but no one else."

A number of angels come forth together with the begotten souls. These angels are called "soaring" or "flying." They help the souls to sentence to the scale of merit, or, conversely, complain to the Creator about these souls, and push them toward the scale of sin, which entails punishments. These angels soar above the world, see how the Creator rules over all, and report all this to the soul. If the soul so merits, it sentences itself and the entire world to the scale of merit; if not, it sentences itself and the entire world to the scale of sin.

Therefore, Rabbi Pinchas does not dispute Rabbi Shimon when he says that only two angels are born with a soul. Rather, he says that as long as there are only two angels in man, he cannot sentence to the scale of merit completely, and keeps moving between the scales of sin (punishment) and merit (reward). However, through one's good deeds, the third angel is born within him, which enables man to sentence everything to the scale of merit. Hence, only with the help of the three angels can he achieve his correction.

222. And he who abstains from procreating and multiplying belittles (so to speak) the form that includes all other forms, the form of man, causes that stream, *Yesod* of ZA, to dry out, and harms the holy Covenant (*Yesod* of ZA) from all sides. It is written of such a man, "Go forth and look upon the corpses of those that have transgressed against the Creator." Of course, those who transgress against Me. This is said about the body, as the soul never even enters the screen, i.e., the Creator's domain. And such a man shall be banished from the world.

Malchut is called a "form," a "property" that contains all of the other properties, for all the forms of *NRN* of the righteous and of the angels in the three worlds of *BYA* originate from her. They constitute all the hosts and armies. And those that do not procreate and multiply thereby diminish the form of *Malchut* and prevent her from using all of her hosts and armies. For with the help of *MAN* that the lower ones raise, the Light descends from Above and stimulates a *Zivug* between the Creator and the *Shechina*. This *Zivug* creates *NRN*—the souls of the righteous and the angels in the worlds of *BYA*.

And those that impede this *Zivug* cause the stream (*Yesod* of *ZA*) to dry out and stop the flow of its male waters into the holy *Shechina*, *Malchut*. In doing so, they harm the holy covenant in all of its properties, for they delay the two parts of the *Zivug*: *VAK* (on *Ohr Hassadim*) and *GAR* (on *Ohr Hochma*).

This is because the *Mitzva* of procreation and multiplication constantly develops the soul. As a result, man defeats his body forever, so it can rise again during the resurrection from the dead. And he who abstains from procreating and multiplying turns his body into a corpse, of which it is written: GO FORTH AND LOOK UPON THE CORPSES OF THE PEOPLE, for his soul will not be able to enter the Creator's domain and merge with Him. Thus, he is rejected from the world to come.

The Seventh Commandment

223. The seventh *Mitzva* is to perform circumcision on the eighth day, and thus remove the impurity of the foreskin, for *Malchut* constitutes the eighth degree of all the degrees, beginning with *Bina*. And the soul that soars from her must appear before her on the eighth day; hence, she constitutes the eighth degree.

Nukva de ZA is called *Haya* if she rises and clothes *Ima-Bina*, the eighth degree from *Malchut* (provided that you count all ten *Sefirot* from below upwards). *Malchut* is hence called "the eighth," for she ascended eight degrees, from her own place to that of *Bina*. And when she reaches *Bina*, she receives the name *Haya*, just like *Bina*.

Therefore, man's soul, which is born in *Malchut* (that ascended to *Bina*), must appear before *Malchut* in all the appropriate corrections of circumcision, removal of the foreskin and the rolling up of its remains, on the eighth day from its birth in *Malchut*. This is because then it becomes clear that it is a soul that was born from none other than the holy degree of *Haya*.

Because of the force of circumcision and rolling up, man's soul sloughs the impure force, and the soul can receive the perfection of *Ohr Haya*. LET THE WATERS SWARM—thus *Malchut* receives the Supernal male waters from *ZON*, and is filled with them.

224. It then becomes clear that the type of this soul is *Haya*. That is, belonging to that holy degree of *Haya* (*Malchut*), and not to any other degree. And this is implied by, LET THE WATERS SWARM, as is explained in the book of Hanoch, the waters of the holy seed merge in the properties of the soul of *Haya*. And it is the property of the letter *Yod*, marked on the sacred flesh, more than any other mark that exists in the world.

Because of the circumcision, the Supernal male waters fill man's soul the way they were received in *Nukva* (called "the soul of *Haya*"). The Upper World,

called *Bina*, is designated by the letter *Yod*, and the lower world, *Malchut*, is designated by the letter *Hey*—its property. However, as *Malchut* ascends to *Bina*, the letter *Hey* disappears from her, and, just like *Bina*, turns into *Yod*.

Similarly, through man's observance of the *Mitzva* of spiritual circumcision, the letter *Hey* disappears, and just like in the *Nukva* that ascended to *Bina*, the property of the letter *Yod* appears in him instead. And if man's body acquires the property of *Yod*, he can receive the soul of *Haya* from *Nukva*.

225. The verse, LET BIRDS SOAR OVER THE EARTH, refers to Eliyahu, who flies across the whole world in four flights in order to be present in the place, where the Holy Covenant is made. And a chair must be prepared for him, and it must be said out loud, THIS IS THE CHAIR OF ELIYAHU. For this is not done so, he will not appear in that place.

Angels originate from *AVI*; hence, they remain exclusively in the sky and consist of *HGT NHY*. Therefore, when they appear in this world to fulfill their tasks, they are said to make six flights, for they clothe in six *Sefirot*.

However, Eliyahu stems from *Malchut* (not from *AVI*). Hence, he is constantly connected to the earth. And since *Malchut* contains only four *Sefirot* of *ZA*, for her position is parallel to the *Sefirot TNHY* (*Tifferet-Netzah-Hod-Yesod*, pronounced, Tanhi) from *Chazeh de ZA* downward, it is written that Eliyahu flies on four flights, i.e., by clothing in *Sefirot TNHY*.

Under no circumstances should one interpret the words about Eliyahu's presence at every rite of circumcision literally. Yet, if he is obliged to be there, why should he be invited?

The Zohar explains this in another place (*Shlach*, 18): there are four impure forces, called "Stormy Wind," "Great Cloud," "Blazing Flame," and *Noga*. The lowest of them, Stormy Wind, is at the center, as though clothed by Great Cloud, which is in turn clothed by Blazing Flame. And they are all clothed from the outside by *Noga*.

All the worlds, forces, and everything that was ever created exists within man. And these are our spiritual forces, by which we can attain the goal of creation. The first three impure forces are completely impure (egoistic). Whereas *Noga* is half good and half evil. But how is that possible if the spiritual is always true? How can it be half good (altruistic) and half evil (egoistic) at the same time?

In fact, this is impossible. *Noga* is a neutral force that can be used by the pure force (then *Noga* is considered good) or by the impure force (and then it is considered evil). Hence, *Noga* is called "half good and half evil" although

neutral in itself. It may be attached to either pure or impure forces, and this depends entirely on man.

MAN'S SPIRITUAL FORCES

Pure	-	altruistic
Noga	-	neutral
Blazing Flame	-	egoistic
Great Cloud	-	egoistic
Stormy Wind	-	egoistic

These four impure forces are located at the end of each spiritual *Partzuf*, in its *Sefira Yesod*. The *Sefira Yesod* has two layers of skin, one atop of the other. One layer is called *Orla*, and contains the three impure forces. The other is called *Preia*, and this is *Noga*.

The first man, Adam, was born circumcised, meaning that he did not have the three impure forces at all—he was completely unaware of his egoistic desires. In other words, they could not cling to him. *Noga* prevailed in him, in his sensations. Yet, since it was separated from the three impure forces and attached to the pure force (Adam's altruistic desires), *Noga* itself was considered completely good.

The three impure forces are collectively called the Serpent. These three impure desires were roused in Adam and tempted him to use them. In so doing, Adam attracted the *Orla* to himself, as it is described in the Talmud (*Sanhedrin*, 38:2). As soon as he attached *Orla* to himself, his pure soul (the Light of the world of *Atzilut*) immediately disappeared, for his desires became egoistic, and he fell with his properties (desires) to the world of *Assiya*, to its lowest degree, called "this world," and was condemned to death (disappearance of the Supernal spiritual Light).

Therefore, it is written about him that since he violated the prohibition of not eating the fruits of the Tree of Knowledge, he attached the *Orla* to himself. Consequently, the impure desires acquired both layers of skin on the *Sefira Yesod* of *Partzuf* Adam, and *Preia*, called *Noga*, became impure, too, because of its contact with the *Orla*, with the three impure forces. However, there is a distinction between them, which lies in the fact that prior to Adam's sin, *Preia* was pure, and all of its impurity stems from its contact with the *Orla*.

Accordingly, there are two types of correction: circumcision and rolling up of the remaining skin. The *Orla* must be cut off and cast in the dust, since only thus can man free himself from these egoistic desires. *Preia*, however, can be left

attached to *Yesod*. But the skin around the *Sefira Yesod* must be rolled up. This is a special spiritual action that frees the *Preia* from the impure forces remaining in it. Hence, this action causes the Light to return to the *Partzuf*. This Light previously disappeared because of the egoistic desires that ruled in the *Partzuf* before the spiritual circumcision took place.

However, this is still insufficient for the fulfillment of the spiritual *Partzuf*, Adam, with the Light, as it was before he sinned, i.e. used the Serpent's impure forces and tasted the forbidden fruit from the Tree of Knowledge (received *Ohr Hochma* in egoistic desires). For now, after Adam's sin and fall, a special angel by the name of SAM makes accusations and complaints against man.

To neutralize the power of SAM, Eliyahu took upon himself his role of a prosecutor, and was thereby granted an opportunity to defend Israel (one who aspires to the Creator) when he circumcises himself (his egoistic desires).

Hence, it is said that Eliyahu must be present at each rite of circumcision (Hebrew, *Brit Mila*—the Covenant with the Creator). For since it is he, rather than SAM, who complains to the Creator about Israel's neglect of their Covenant, he can also testify that when Israel aspires to the Creator, it is loyal to the covenant. As a result, the Light returns to the *Partzuf*.

This is why, besides the chair occupied by the man who holds the baby (*Sandak*–godfather), one more chair must be prepared for the prophet Eliyahu. For the chair designates the beginning of correction, the influence of the Upper One on the lower one. The first chair, on which the *Sandak* sits, belongs to the Creator, for the filling of Light as the result of the circumcision and the rolling up of the impure forces. The second chair is saved for Eliyahu, so he can neutralize the impure forces' complaints to the Creator against man, so they would not be able to accuse man.

However, to make Eliyahu appear, one must say out loud: THIS IS THE CHAIR OF ELIYAHU. The thing is that a male baby is circumcised on the eighth day after *Shabbat* (*Malchut* with the Light of *AVI*, called "holy") has passed over him. Since the sloughed desires (*Orla*) are cast away, the impure force sees that it is given a part of the Creator's Covenant. Because of this gift, it stops complaining and accusing man. On the contrary, it begins to advocate him before the Creator.

The spiritual desires (objects) pass their properties from one to another. Since the *Orla* was attached to *Yesod*, after the circumcision (separation from *Yesod*) it takes part of the pure desires with it. And since we throw it to the dust,

to the impure forces, they draw from it that weak Light, which they can receive from the circumcision and the rolling up.

This is why the impure forces stop complaining against Israel, and no longer wish to destroy this Light, for in so doing they will lose the part that they draw from it. Thus, they become defenders of the pure forces, to allow the pure forces to be filled with Light.

Yet, Eliyahu cannot bear this correction, for although the *Klipa* stops impeding and slandering Israel, it takes part of the Light for itself in return. To correct this, Eliyahu takes upon himself all the accusations against Israel, and refuses to give anything from the pure to the impure forces.

Thus, although the impure force stopped complaining against Israel, and actually became its defender, Eliyahu himself continues to accuse in order to wrest all the power from the impure forces and fully separate them from the pure. Hence, a chair must be prepared for Eliyahu, for it is he who fully separates the impure forces from the pure ones.

One must therefore verbalize the words: THIS IS THE CHAIR OF ELIYAHU. For after the circumcision, part of the Light still remains in the impure forces, and the mention of Eliyahu completely deprives them of any contact with the Light.

Thus, if man does not express his desire to detach himself completely from the impure forces, through his own effort (by the screen positioned in *Peh*), it does not happen, even though the first chair belongs to the Creator. This is because the Creator starts the process of creation (makes His foundation in the form of a chair), and man continues and corrects his nature by performing altruistic deeds.

226. And the Creator created great Leviathans. They were two: *Orla* and *Preia*, male and female forces, and all living creatures. This is the mark of the Holy Covenant, the soul of the holy *Ohr Haya*, as it is written, LET THE WATERS SWARM, the Supernal Waters that descend to this Covenant.

Leviathan and his wife designate that which is opposite from *Orla* and *Preia*. They are also called *Nachash* (Serpent) and Alcaton (his wife). *Orla* is the Serpent, and *Nachash* is the male part that must be cut off and committed to dust. *Preia* is the correction, liberation from the Serpent's female part, Alcaton. Through these corrections, *Ohr Haya* of *AVI* descends from Above.

227. The reason why Israel below is marked in the holy form, similar to its form from Above, is to separate the pure part from the impure, to distinguish

between the holiness of Israel and the other nations that originate from the other side. And just as Israel was marked, so were the animals and birds—to determine which of them belong to Israel, and which belong to the nations of the world. Happy is the lot of Israel!

Man's attitude toward all the living creatures in our world is similar to the attitude of the general spiritual creation, called "man," toward his parts. This is because Adam includes absolutely everything within his spiritual body. And there is nothing except for this spiritual *Partzuf*, called "man" or "Adam."

All spiritual objects, angels, souls, both pure and impure forces are parts of Adam's body. All that is described in Kabbalah speaks only of the spiritual world, of one creature called "man," Adam. Adam's various parts, his various desires—are called "Israel," "nations of the world," "pure animals," "impure animals," and so forth.

All that man must do in our world (for every one of us was created in the image of Adam, recreating Adam's entire *Partzuf* within him) is build a pure, altruistic *Partzuf* within him. This is done by cutting off all of the egoistic desires in his heart, and separating the pure from the impure in all his desires, on all the levels of his soul.

The Eighth Commandment

228. The eighth *Mitzva* is to love an outsider from another nation, who desires to come under the wings of the *Shechina, Malchut*, who takes under her wings those who separate themselves from the other, impure side, and draw near her, as it is written: LET THE EARTH BRING FORTH A LIVING SOUL AFTER ITS KIND.

Malchut, *Nukva de ZA*, is called the *Shechina*, for she does not distance from us even when our properties are distant from her, as it is said: WHEREVER YOU ARE BANISHED, THE *SHECHINA* WILL BE WITH YOU, and ABIDES IN THEM, IN THEIR IMPURITY. *ZA* is called *Shochen* (dweller) and *Nukva* is called *Shechina*.

The revelation of the Creator in *Malchut*, of the *Shochen* in the *Shechina*, of *ZA* in *Malchut* of the world of *Atzilut* is possible only by a face-to-face *Zivug* of *ZON* in *Gadlut*. This is because the Light of this *Zivug* is so great that it reveals unity even in the most remote and concealed places, in the most opposite and uncorrected desires.

However, the creation of *Gadlut de ZON* occurs gradually: first, a *Partzuf* of *ZON* in *Katnut* is created with the Light of *VAK*, and only then does it grow to reach *Gadlut*. Moreover, this process takes place in each state of *ZON*. Furthermore, even as *ZON* in *Gadlut* make a *Zivug* and receive *Ohr Hochma*, the Light from their previous state of *Katnut* does not disappear, but facilitates a *Zivug* in *Gadlut*. And this Light of *Katnut* is called the "Wings of *Shechina*."

Hence, it is written in the Torah: "And the cherubim shall spread out their wings on High, screening the ark-cover with their wings" (*Shemot*, 25:20). For the main thing is to cover the Light of the great *Zivug* with their wings, so that even the most distant ones would receive the Light, and, at the same time, keep it out of the reach of the impure forces.

This is so because those who have yet to completely purify their egoistic desires are rejected by the Light for fear that the Light may fall to the impure forces. But now the wings guard the Light so vigilantly that even the closest ones will not err and let the Light through to the impure forces.

Therefore, an outsider is one who decides to join the people of Israel (to correct his egoistic desires and make them altruistic), and to be circumcised (reject his egoistic desires), for his body (collection of desires) still retains the properties of the *Orla*, as his ancestors (previous spiritual states) did not stand at the foot of Mount Sinai (did not receive the Light, called the Torah, and were not corrected by it), i.e., have not yet rid themselves of the serpent's impurity (have neither revealed all the impure egoistic desires within them nor recognized them as evil). Nevertheless, other altruistic desires have the power to elevate him to the level of Supernal purity.

This occurs through raising *MAN*, by evoking the great *Zivug* of *ZON* (where the Wings of *Shechina* rule and cover the Light of this *Zivug*). We can also elevate the outsider's soul (his yet uncorrected desires) to that level and sanctify it in the Light of this *Zivug*.

And although this soul is not yet completely pure, it can receive the Light from this *Zivug*, for the wings protect it and do not allow its Light through to the impure forces (desires), even though they are very close to it. And it is said, UNDER THE WINGS OF *SHECHINA*, for this soul can receive the Light only from the wings of *Malchut-Shechina*, i.e., receive only the small, outer Light of *Malchut*. This is not the Light in the body of *Malchut* (*Shechina*) herself, let alone that of *ZA* (the Creator, *Shochen*). Rather, it is merely the Light of the Wings of *Shechina*.

The outsider's soul (his egoistic desires) can be corrected (made altruistic) only during the great *Zivug*, for only then is the Light protected by the Wings of *Shechina*. Hence, we (altruistic desires) must first raise *MAN* for the great *Zivug*, and receive its Light in our souls (desires corrected by the screen). Then, the *Shechina* spreads her wings, protects this *Zivug*, and takes the outsider's soul under them. It follows that initially, we elevate the outsider's soul with the help of our *MAN*, and then the *Shechina* takes it under her wings.

229. One might say that the soul of *Haya* exists in Israel and is ready for anything. He specified, "After its kind," which refers to both Israel and to an outsider. Like chambers and passages between them, the same exists in the land called *Haya*, under the wings.

Here *The Zohar* tells us that although the new soul (the corrected properties called the "outsider") receives the Light, just like the properties called "Israel," Israel receives from the inner Light, whereas the outsider receives from the outer. It was already mentioned that wings designate the Light of *VAK*, received during the great *Zivug*, but from the previous state of *Katnut*, so as to cover the Light of the great *Zivug*.

This *VAK* includes *Sefirot HGT NHY*, where *HGT* are called "chambers," in which one can abide and sit (sitting means *Katnut* as opposed to standing, which is *Gadlut*). The *Sefirot NHY* are called "passages," entrances to the chambers, and it is impossible to sit there; their only role is to allow access to the chambers.

The reason for this lies in the property of *Tifferet*, the main *Sefira* in *HGT*. *Tifferet* is their middle line, a complete *Kli* for the reception of *Ohr Hassadim*. And the main *Sefira* in *NHY* is *Yesod*, which constitutes their middle line. It contains no property of the receiving *Kli*, and is used only for passing the Light onto *Malchut*, for the creation of the Returning Light. Hence, *NHY* are called "entrances."

As for the outsiders (to purify from egoistic desires) from the seventy nations of the world (seventy egoistic properties), the chambers in *HGT* of the wings, as well as the passages in *NHY* of the wings are prepared for them. They receive *Ohr Nefesh* from the passages (*NHY*) and *Ohr Ruach* from the chambers (*HGT*).

230. The right wing of *Malchut* has two passages, which are split from this wing in two so as to let in two nations that are close to Israel. And under the left wing there are two additional passages, called Amon and Moav. And they are all called the souls of *Haya*.

Previously, *The Zohar* mentioned that there are many entrances-passages, yet now it speaks of only two. This is because it speaks in general: there are two entrances for the nations belonging to the right line, and two entrances for the nations belonging to the left line. There are also two nations in all of the right line, which include all the nations of the right side, and there are two nations of the left line, which include all the nations of the left side.

The nations of the right side refer to the two general passages in the right wing. And *The Zohar* does not reveal what these nations are. And as for the nations of the left side, generally called "Amon and Moav," there are two passages in the left wing that are meant for them.

All the souls of the outsiders that come from all the nations are collectively called *Nefesh Haya*, for they can receive only from the great *Zivug* of *ZON* when

ZON are inside *AVI*. Thus, *Malchut* is called *Nefesh Haya*, for she receives *Ohr Haya* from *AVI*. And since the souls (*Nefashot*) of the outsiders receive from the wings of *Nefesh Haya*, they are named after the received Light.

231. Each wing contains a multitude of closed chambers and halls. From them, spirits emerge and are divided among all the outsiders, called *Nefesh Haya*, but each "after his kind." And they all come under the wings of the *Shechina*, but no further.

Each wing includes *VAK* (*HGT NHY*), called "passages" and "chambers." Each nation has its own chamber in *HGT* and its own passage in *NHY*. Each receives *Nefesh* in the passages and *Ruach* in the chambers. It is written that the chambers are closed, since *HGT de VAK* have only *Ohr Hassadim* without any *Ohr Hochma*; hence, they are called "closed."

232. However, the soul of Israel stems from the body of that tree (ZA), and from there the souls fly off to this land (*Malchut*). Therefore, Israel is the darling son of *Malchut*, and is sustained by her womb, and not by the wings that are on the outside of the body. Moreover, the outsiders have no part in the Holy Tree (ZA), especially not in its body. They refer only to the wings of *Malchut*, and no further. The outsider's place is under the wings of the *Shechina*, and no further. The righteous among the outsiders also refer to the outer side, and not to the inner. It is hence written: LET THE EARTH BRING FORTH A LIVING SOUL (*Nefesh Haya*) AFTER ITS KIND. All receive *Nefesh* from that *Haya*, but each according to its kind.

ZA is referred to as the "Tree of Life" and his *Nukva* is called the "Land of Life." For in the state of *Gadlut*, they both ascend and clothe *AVI*, who have *Ohr Haya* (the Light of Life). Therefore, it is said that the soul of Israel stems from the body of that tree, meaning from *ZA* himself.

And the souls from that tree fly off to the Land of Life: as a result of a *Zivug* between the tree (*ZA*) and the land (*Malchut*), *ZA* gives the souls of Israel into *Nukva*, and Israel receives these souls from her, as opposed to the outsiders, who receive their souls from the wings of *Malchut*, but not from *Malchut* herself, not from what *ZA* passed to *Malchut*.

The reason for this is that *Nukva* has three *Partzufim*, which clothe one another. They are called *Ibur* (embryo), *Yenika* (nursing), and *Mochin* (adulthood, *Gadlut*). The big (*Mochin*) *Partzuf* is the innermost of the three, and is clothed by *Partzuf Yenika*, which is in turn clothed by *Ibur*.

Israel receives from the innermost *Partzuf* (*Gadlut* of *Nukva*); hence, it is called the "darling son," for it stems from the inner part of *Malchut*, and not from her outer part (wings).

NHY de Malchut are called "womb," for it is the place where the souls of Israel are conceived and grown. However, this does not refer to the *NHY* of the two outer *Partzufim*, called *Ibur* and *Yenika*, as they are the wings of the *Shechina-Malchut*. Here *The Zohar* refers to the *NHY* of the *Partzuf* in *Gadlut*, the innermost *Partzuf* (the womb of *Malchut*).

This is what the words of the prophet refer to: "Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; therefore, My heart yearns for him, I will surely have compassion upon him" (*Yirmiyahu*, 31:19). Because the souls of Israel stem from the inner part of *Malchut*, *The Zohar* says that they appeared from *Malchut*'s womb, from *NHY* of the *Partzuf* in *Gadlut*, and not from *NHY* of the two outer *Partzufim*, called "wings."

The outsiders (desires for correction) have no part in the Supernal Tree, especially not in its body. Their place is under the wings of the *Shechina*, and no further. The outsiders that come (to correct themselves) are called righteous, for the *Shechina* is also called the "righteous one." They come under her wings and unite within her. Yet, they have no place above the *Shechina*, and receive from *Nefesh Haya*, from a *Zivug* of *Malchut* with *ZA* in *Gadlut*. But they only receive the portion of the Light called "wings"; hence, they are said to be under the wings of the *Shechina*, where each receives according to his properties.

The Ninth Commandment

233. The ninth *Mitzva* is to show mercy to the needy and supply them with food, as it is written: LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS, and this man will consist of two parts, male and female. IN OUR IMAGE refers to the rich; AFTER OUR LIKENESS refers to the poor.

234. For from the male side, they are rich, but from the female side, they are poor. And as they are united together, merciful to each other, and help each other, so below should the rich and the poor be united as one, and should share with each other, and show mercy to one another.

235. We see this in the book of King Shlomo (Solomon): he who shows mercy to the poor with all his heart, his image never differs from that of Adam, the first man. And since he was created in the image of Adam, he therefore governs all the creatures on earth by his image, as it is written: "And the fear of you and the dread of you shall be upon every beast of the earth" (*Beresheet*, 9:2), all fear that image, existing in him. For this *Mitzva*, to show mercy to the poor, is the most important of all the *Mitzvot* for elevating man to the image of Adam.

236. How do we know this? From Nebuchadnezzar. Even though he dreamt a dream, as long as he had mercy upon the poor, that dream did not come true. However, as soon as he started looking badly upon the poor, his image changed at once, and he distanced from people. Hence, it is written, LET US MAKE MAN. It is said in the form as it was said of charity in another verse. Therefore, MAKE—is the same as charity.

The rich and the poor correspond to the male and the female principles, to ZA and his *Nukva*. However, there is nothing here that hints at the obligation of the rich to be merciful to the poor and provide for his needs. But this instruction differs from the rest in that in all the others, the Creator's command is separated

from the action that follows it, as it is written, AND THE CREATOR SAID: 'LET THERE BE LIGHT. AND THERE WAS LIGHT;' and also, AND THE CREATOR SAID: 'LET THE WATERS BE GATHERED…' AND IT WAS SO; and so on in all the *Mitzvot*.

And none of the other *Mitzvot* contain the Creator's instruction mixed with action. This is so because the entire creation originated from *AVI*, where *Aba* spoke and *Ima* acted—*Aba* gave the Light to *Ima*, and after he gave it to her, he started acting on it himself. For only with the property of *Aba* could creation not have manifested in action, as there are no boundaries in creation, in which actions could be revealed.

Hence, *Aba* issues a command that designates the passage of Light from him to *Ima*. However, since this is merely a command, and not an action (like a force instead of an action), the future tense is used. The same language is used in the description of man's creation: AND THE CREATOR SAID, "LET US CREATE MAN." Note that the plural form is used: LET US CREATE.

Before the creation of the world of *Atzilut* (called the world of correction), an action known as *Shevirat HaKelim* (the breaking of the vessels in the world of *Nekudim*) took place in the spiritual worlds. It is written: "The Creator kept creating and destroying worlds, until He created this world (*Atzilut*), and He told it to stop spreading below the boundaries in which it was created" (*Beresheet Raba*, 3:7).

The breaking of the vessels was essential, for it was the only opportunity to mix the egoistic properties (desires) with the altruistic ones; after all, distance in the spiritual is determined by the disparity of properties (desires). And that is why egoism and altruism are infinitely remote from each other. Yet, if this is so, how can egoism possibly be corrected? How can such properties or even notions of the existence of altruistic desires be introduced to man?

So then, to allow egoistic desires to be corrected, the Creator performed the breaking of the vessels—the striking impact between opposite desires, egoistic and altruistic. It is called "striking," for it is impossible to unite these desires by any means other than an "explosion."

As a result of this explosion, the altruistic, pure *Kelim* (desires) penetrated the egoistic, impure ones, and gave man an opportunity for free will and self-correction. After the destruction of the pure *Kli* and the descent of its parts into impurity, the world of *Atzilut* was formed.

Out of all the mixed desires, the world of *Atzilut* selected only altruistic ones, attached them to itself, corrected them and filled them with Light. Out

of these corrected parts, it made the worlds *BYA* with everything that exists within them.

These corrections of the broken and mixed *Kelim* by the world of *Atzilut* are depicted in the first chapter of the Torah, which speaks of creation. It uses the instructions of exposing and separating the egoistic *Kelim* from the altruistic ones, as, for instance, in the following verses: AND THE CREATOR DIVIDED LIGHT FROM DARKNESS; THE CREATOR DIVIDED WATERS FROM DRY LAND; THE CREATOR DIVIDED DAY FROM NIGHT, and so forth. All these examples speak of the separation of the pure forces from the impure ones, of good from evil. And all that diverged became part of the pure system.

Therefore, the entire act of creation is contained in the depiction of the first day of creation, in the words, LET THERE BE LIGHT, as this is when Light was separated from darkness. This is because, on the whole, purity is called "Light" and impurity is called "darkness." And all the other definitions of purity and impurity are only particular names designating their various manifestations.

The world of *Atzilut* made only a partial correction: it only separated altruistic desires from egoistic desires, Light from darkness, and thus created the system of creation, described in the beginning of the Torah. However, this does not complete the correction, as darkness and impurity are simply detached from participating in creation, but remain utterly uncorrected. They are simply separated as an entirely unnecessary part, and this completely defies the perfection of the Creator, who created everything (including darkness) for His final goal. Moreover, correction ends specifically with the correction of darkness, as it is said: "Night shines as day; darkness as Light." (*Tehilim*, 139:12).

To correct this, man was created containing everything, and consisting of all the properties of creation: from the absolute goodness to total evil. This enables man to execute the correction and achieve complete perfection. In other words, he must turn evil to good, bitter to sweet, and darkness to Light. As a result, death will disappear forever, and the Creator will manifest as the King of all creation.

Hence, there is a great difference between the description of man's creation and that of all the other creatures and parts of creation. Here, the action itself was mixed with the instructions, for the instructions, descriptions come from *Ima*, not from *Aba*, who said, LET US CREATE MAN—together with *Malchut* of the world of *Atzilut*.

The reason for this is that *Malchut* includes everything, for she also gives the Light of sustenance to the impure forces to keep them from disappearing from

the world, as, like all the other elements of creation, the impure forces cannot exist without Light, and immediately disappear. It is written in this regard: HER FEET DESCEND TO DEATH, for the impure forces receive a tiny spark of Light to sustain their existence.

This is why *Malchut* is called *Assiya* (action), for she spreads and rules in the whole of creation. She is also called "darkness," for she shines with a spark of Light, to sustain the darkness and evil.

Hence, when *Ima* unites with *Malchut* and their properties mix, she receives the properties of darkness, of which it is said: LET US CREATE MAN IN OUR IMAGE, AFTER OUR LIKENESS, for Light is called "image," and darkness is called "likeness." Indeed, after *Ima* mixes with *Malchut*, these two forces, IMAGE and LIKENESS, appear in her as well. As a result, man, who was created by her, contains these two forces—IMAGE and LIKENESS, too.

From the phrase, LET US MAKE, it follows that *Ima* consists of two parts, male and female. Although *Ima* is a male part (giving is a male property), she is connected to *Malchut*. Besides, the male property suggests the presence of Light, while the property of *Nukva* (the female part) is poverty and darkness.

And since *Ima* accepted *Malchut* as her partner with the purpose of creating man (accepted the properties of *Malchut*), she is now filled with poverty and darkness. It follows that man consists of the properties of *Ima* (wealth and Light), as well as of the properties of *Malchut* (poverty and darkness).

And it is this precise combination of the properties of *Ima* and *Malchut* that enables man to correct *Malchut*, fill her with Light, and spread spiritual purity and holiness throughout the entire earth (*Malchut*). It is written that at the end of correction, "the Creator and His Name shall be one," for the darkness in *Malchut* will be transformed into Light, as in the male part, *HaVaYaH*. Everything will be as one in the male property, as it is said, "There will be no poor in your nation."

This *Mitzva* says that as *Ima* united with *Malchut* so as to correct her, which is why *Ima* includes Image and Likeness, man needs to correct his qualities in order to correct the parts of darkness within him. To this end, he must diminish his properties, just like *Ima*, and give his part (charity) to the poor *Malchut*, who is deprived of Light. He must show mercy to the LIKENESS (poverty) within him, and provide it with everything it needs.

By observing this *Mitzva*, man receives IMAGE and LIKENESS from *Ima*, the Upper Light that was received by Adam, created in IMAGE and LIKENESS. This is why he has the power to rule over all the animals in the world (all of his

animal desires) to such an extent that no impure force (desire) remains within him, which he cannot defeat and correct.

The Zohar gives the example of Navuchadnetzar (Nebuchadnezzar): although the Supreme verdict with regard to him was reached, his dream did not come true as long as he was merciful to the poor. However, as soon as he allowed his evil eye to look badly upon the poor, the sentence was immediately executed, and his image changed (those who are interested can turn to *The Book of Daniel*). Thus we see that this *Mitzva* is greater than all the others, and that it can overrule the Supreme verdict made against man.

"Charity" signifies the union of *Bina* and *Malchut*. Similarly, the story about the marriage of Rut (Ruth) the Moavite, King David's grandmother (*Malchut*), and Boaz, who was merciful to her (this marriage started Israel's Royal Dynasty), describes the correction of *Malchut* by *Bina* (See *Megilat Rut—The Book of Ruth*).

The Tenth Commandment

237. The tenth *Mitzva* obliges man to put on *Tefillin* and to attain the Supernal properties, as it is written, THE CREATOR CREATED MAN IN HIS OWN IMAGE. He opened and said, "Your head upon you is like the Carmel." This text refers to the Supernal head—the *Tefillin* worn on the head of the Holy, Supernal King *HaVaYaH*, written in separate letters. Each letter in the holy name *HaVaYaH* corresponds to a certain paragraph in the *Tefillin*. Thus, the Holy, Supernal Name is written in the scrolls of *Tefillin*, in the secrets of the letters. For THE NAME OF THE CREATOR IS UPON YOU, AND THEY SHALL BE AFRAID OF YOU refers to the head *Tefillin*, which contains the Holy Name *HaVaYaH*.

By being merciful to the poor, one merely begins to receive the Creator's Supernal image. *Bina* absorbs the properties of *Malchut*, described by the verse, LET US CREATE MAN IN OUR IMAGE, AFTER OUR LIKENESS. By unifying *Bina*'s properties with those of *Malchut*, *AHP de Bina* (the letters *ELEH*) fell to *ZON*, and only the letters *MI* (*GE*) remained in *Ima*. *AHP de Bina* that fell to *ZON* consist of *Aba* and *Ima*: *Aba* assumes the properties of *ZA*, and *Ima* assumes the properties of *Nukva*.

Since *AVI* descended to the place of *ZON*, they became like *ZON*. And from them *ZON* receive the state of *Katnut*, called *TZELEM Elokim*, likeness to *Bina* (*VAK*), for *Ima* lost the *GAR* of her own state, that is, since her *AHP* fell to *ZON*, she lost the Light of *GAR* (see diagram on next page).

Therefore, only the letters *MI* = *GE* = *K-H* remained in *Ima*, whereas her *B-ZA-M* = *AHP* = *ELEH* fell to *ZON*. Thus, of the five Lights *NRNHY* that were inside *Ima*, she retained only *Ohr Ruach* in *Keter* and *Ohr Nefesh* in *Hochma*. Thus, *Ima* can only give *ZON* the Light of *VAK* = *Ruach* + *Nefesh*, but not the Light of *GAR* = *NRNHY*. Also, *ZON* are considered to have acquired likeness to

the Upper One only upon receiving the Lights *NRNHY*. And this is achieved by the fulfillment of the *Mitzva* of *Tefillin*.

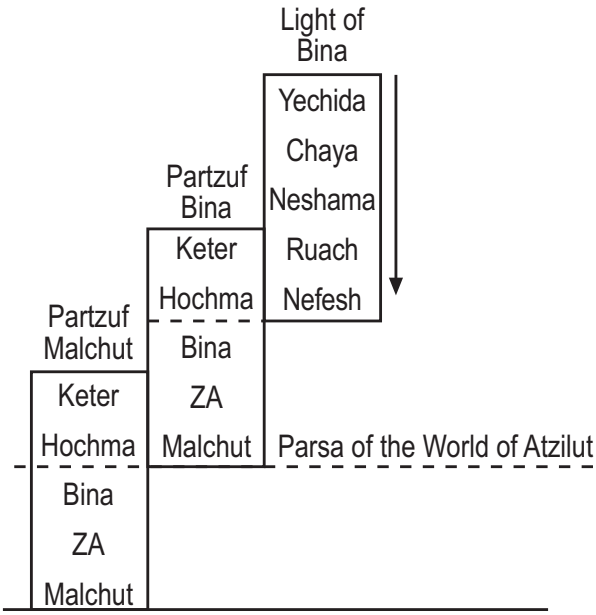

Yet, a question arises: we have already learned that to create the *Partzuf* of lower man out of *ZON*, *ZON* must ascend to *AVI* and receive the Light of *GAR*, for a small *Partzuf* without *Ohr Hochma* cannot beget. So why is it said that *Ima* is in a state of *Katnut*?

When *ZON* attain reception of the Light of *AVI*, they thereby ascend to *AVI* and become similar to *AVI* in their properties, for each lower one that ascends to the Upper One becomes like it. Indeed, only the magnitude of the screen distinguishes between spiritual objects, as only the magnitude of the screen determines all of the object's properties.

Thus, upon ascending and clothing *AVI*, *ZON* become like *AVI*, and all the properties of *AVI* are now naturally adopted by *ZON*. Just as *AVI* create *ZON*, *ZON* in *AVI* beget and pass the Light into the *Partzuf* of lower man. Hence, there is no need to even change names, for everything occurs at the degree of *AVI*. And upon ascending there, *ZON* are already called *AVI*, and the Light that they pass to man is regarded as the Light intended for *ZON*.

It is written: THE CREATOR CREATED MAN IN HIS OWN IMAGE. The Hebrew word "image" that is used in the Torah is *TzeLeM*, and is formed by three letters: *Tzadi-Lamed-Mem*. In item 2, we said that there are no *Kelim* for *Ohr*

Haya and *Yechida*; rather, there are only *Kelim Bina-ZA-Malchut* for the Lights *NRN*: *Nefesh-Ruach-Neshama*.

So even when we say that there is a *Kli* called *Keter*, we imply that the count starts with *Bina de Keter*, not with *Keter de Keter*. *Bina* and *ZON*, the *Kelim* that remained in the *Partzuf*, are divided into three lines: the line of *Bina—HBD*, the line of *ZA—HGT*, and the line of *Malchut—NHYM*. This is characteristic of *Ohr Hassadim*.

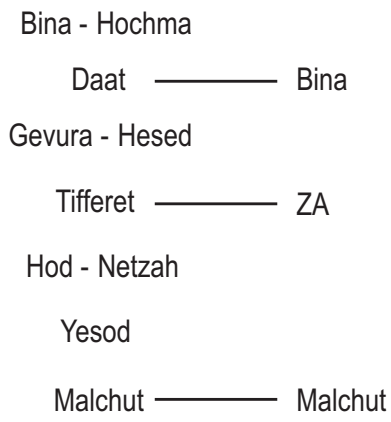

However, when *Ohr Hochma* is transferred, *Partzuf Bina* divides into two *Partzufim*: *AVI* and *YESHSUT*. These constitute *HBD* = three and *HGT* = three. Along with *ZAT* = seven *Sefirot*, from *Hesed* to *Malchut*, and form the *Gematria* of thirteen (3 + 3 + 7) of the word *Echad*, which alludes to the complete name, state, and attainment.

The thing is that *Sefirot Keter* and *Hochma* are concealed in *AA*, and only its *Sefira Bina* sends her Light down. This *Sefira Bina de AA* is divided into two *Partzufim*, *AVI* and *YESHSUT*: her *GAR* shines in *AVI* and her *ZAT* shines in *YESHSUT*. These two parts of *Bina* are called *M* (*Mem*) and *L* (*Lamed*) of the word *TzeLeM*:

1. *AVI* are called *M* of the word *TzeLeM*, as they form a closed ring guarding *Ohr Hochma*, preventing it from reaching the other, lower *Partzufim*. This *Ohr Hochma* is referred to as "concealed" (from all the *Partzufim* of the world of *Atzilut*), and only *Ohr Hassadim*, *Ohr Ruach*, descends from them to all the *Partzufim* of the world of *Atzilut* during the 6,000 years until the end of correction.
2. *YESHSUT* is called *L* of the word *TzeLeM*, as it bows its head (*GAR*) and resembles a tower. It is written about this tower: "The Tower of Oz (strength) of the Creator's name." This is because *YESHSUT* is

called a "tower," and *ZA* is known as the "righteous one." After all, *YESHSUT* is *ZAT de Bina*, the properties of *ZON* that are included in *Bina*; hence, it passes its *Ohr Hochma* to *ZON*.

If *ZON* in *Katnut* are filled with *Ohr Hassadim* (*Ruach* called *Avir*—air), then during the reception of *Ohr Hochma* from *YESHSUT*, the letter *Yod* in the word *Avir* exits, and *Avir* turns into *Ohr* (Light). Hence, *YESHSUT* is called a "tower," i.e., a *Partzuf* in *Gadlut* that contains *Hochma*, soaring in the air (*Avir*).

However, this state in *ZON* is inconstant. *YESHSUT* intermittently returns to *Katnut* and to *Gadlut*; therefore, such a state is called "soaring." *ZA* is called *Tz* (*Tzadi*) of the word *TzeLeM*, for such is his property inside this tower. Thus:

- *AVI*—M (*Mem*)—*Hochma* that is concealed inside a ring.
- *YESHSUT*—*L* (*Lamed*)—*Bina*, though as she ascends to *AA*, she becomes *Hochma* (tower) and passes *Ohr Hochma* down.
- *ZON*—*Tz* (*Tzadi*)—*Daat*, receives the Light from *YESHSUT*.

However, one should not confuse the three letters *Tz-L-M* with the three lines called *HBD*: *TzeLeM* consists of three *Partzufim*, one inside the other. *Partzuf Hochma* (M of the *TzeLeM*, *AVI*) is the innermost *Partzuf*; *Partzuf Bina* (*YESHSUT*, *L* of the *TzeLeM*) clothes it from *Chazeh de AVI* downward; and from *Chazeh de YESHSUT* downwards, *Partzuf Bina* is clothed by *Partzuf Daat*, *ZA*, *Tz of* the word *TzeLeM*.

The words, THE CREATOR CREATED MAN IN HIS OWN IMAGE (*TzeLeM*), mean that with the help of the spiritual observance of the *Mitzva* of *Tefillin*, *Ohr Hochma* is received in accordance with the ascending order of the letters *Tz-L-M*. This is the Light that Adam received after his creation, whereas we first stimulate the reception of this Light in *ZON*, and from *ZON* we stimulate its reception into ourselves.

THE HEAD *TEFILLIN* CONTAINS THE NAME OF THE HOLY KING, INSCRIBED IN THE LETTERS *HaVaYaH*—the head *Tefillin* is the name of the Supernal King, inscribed in the letters *HaVaYaH*. The *Tefillin* are called the Carmel (*Car Maleh*—all goodness), as it is written: YOUR HEAD UPON YOU IS LIKE THE CARMEL. This is because when the heads of *ZA* and *Malchut* put on the head *Tefillin* (the Upper Light of *TzeLeM*), they become like the Carmel (*Car Maleh*—all goodness).

This Light is called "The name of the Supernal, Holy King," the four letters of *HaVaYaH*, where each letter is written separately: *Yod-Hey-Vav-Hey*. And the reason why man feels that the letters are written separately is that each

Partzuf contains the four letters of *HaVaYaH*, and each of them designates an independent *Partzuf*.

Every letter constitutes a separate passage on the parchment (in the *Tefillin*); four separate passages correspond to the four letters of *HaVaYaH*. A passage (Hebrew—*Parashah*) represents a separate and complete *Partzuf*, and its corresponding letter in *HaVaYaH* symbolizes the Light in this *Partzuf*. The order of *Partzufim* corresponds to the order of the letters of *HaVaYaH*: *Yod-Hey-Vav-Hey*. Such a *Tefillin* is called the *Tefillin* of *Rashi*.

However, there is a *Tefillin* with the order of passages (*Partzufim*) *Yod-Hey-Hey-Vav*, called *Tefillin Rabeinu Tam*. The passages that are written on fragments of parchment are identical, but the order of putting them into the boxes of *Tefillin Rabeinu Tam* is different: *Yod-Hey-Hey-Vav*.

238. The first passage in the *Tefillin* corresponds to the letter *Yod* of the name *HaVaYaH* (*Hochma*) and refers to the *Mitzva*, "Sanctify to Me all the firstborn." This is because *Hochma* is the firstborn of all the Supernal Ones. It opens the place of conception for the future firstborn with the help of a thin line of Light that emanates from *Yod*, which opens the womb and impregnates it.

AVI are designated by the letter *Yod* of the name *HaVaYaH*, where *Yod* signifies *Aba* and the filling of *Yod* (according to its pronunciation: *Yod* = *Yod* + *Vav* + *Dalet*), i.e., *Vav* + *Dalet* constitutes *Ima*. *Partzuf AVI* is called "holy" and "first born," for *Partzufim YESHSUT* and *ZON* are called holy only when they receive holiness (*Ohr Hochma*) from *AVI*. All the holiness in the world of *Atzilut* comes from *AVI*.

This is so because *Ohr Hochma* is called "holiness" and *AVI* is *Mem* of the word *TzeLeM* (*Hochma de Atzilut*), for the Supernal *Hochma* of the world of *Atzilut* is concealed within them. *AVI* themselves are defined as *Bina* in the property of *Hassadim*, as *Hochma* is concealed within *Rosh de AA*, and the lower ones can receive it only if *Bina* ascends to *Hochma*, to *Rosh de AA*, where *Bina* unites with *Hochma* of *Rosh de AA* and assumes the name *Hochma*. However, she is not the ordinary *Hochma*; she is called "*Hochma* of the thirty-two paths" of descending *Ohr Hochma*, and only this *Hochma* bestows *Ohr Hochma* upon all the *Partzufim* of the world of *Atzilut*.

This is why *The Zohar* says that this thin ray of Light, called the "path of Light," opens the womb and conceives the future offspring. *Yod* consists of three parts: (i) the upper "spike" of the letter *Yod*, a small line above the point, which is called *Rosh* and designates *Partzuf AA* that is concealed in *AVI*; (ii) the body of

the *Yod*, which forms *Partzuf AVI*; and (iii) the lower "spike" of the letter, which designates *Yesod*, the end of *Partzuf AVI*.

Through the continuous *Zivug* between *Yesod de Aba* and *Yesod de Ima*, the great waters descend onto all the lower worlds with all that inhabits them. This *Zivug* on *Ohr Hassadim* is called a "*Zivug* that revives the worlds." *Yesod de Ima* is also called *Rechem* (womb), for all *Rachamim* (mercy) stems from this part of Its *Partzuf*. Yet, if *AVI* do not make a *Zivug*, this part of *Ima* is closed, and mercy does not descend below. Only *Yesod de Aba* can open *Yesod de Ima*, whereupon *Ima* passes her great waters to the lower ones.

239. The second passage in the *Tefillin*, WHEN YOU COME, corresponds to the first letter *Hey* of the name *HaVaYaH*, the hall (*Bina*) that opens up under the influence of the letter *Yod* (*Aba*) in fifty entrances, passages, and chambers concealed within it. The revelation that *Yod* made in that hall was done so as to hear the voice of the *Shofar* (a ram's horn), *Bina*. The *Shofar* is closed on all sides, but the letter *Yod* came and opened it so that its sound could be heard. And since it opened the *Shofar* and derived sound from it, *Yod* led all to freedom.

The letter *Hey* of the name *HaVaYaH* is *YESHSUT*, *L* in the word *TzeLeM*. It is called a "tower soaring in the air," a hall with fifty entrances, for the concealed *AVI* are designated by the *M* of *TzeLeM*, by the ring that surrounds *Ohr Hochma* and prevents it from shining outside. And they shine only with *Ohr Hassadim*.

However, by rising to *Rosh de AA*, where *Bina* turns into *Hochma*, *YESHSUT* can pass *Ohr Hochma* to *ZON*. *Bina*, who turns into *Hochma* in order to receive *Hochma* for *ZON*, is called the "fifty gates of *Bina*," for she consists of five *Sefirot KHB-ZA-M*, ten in each. Each of these fifty *Sefirot* consists of a chamber and an entrance: *HGT* are called a "chamber" and *NHY* are called an "entrance," a "passage," implying the absence of a *Kli* for reception. Instead, it serves for transferring the Light into, or out of the chamber.

Therefore, the second passage used in the *Tefillin*: AND WHEN YOU COME designates the letter *Hey* in the name *HaVaYaH*, *YESHSUT* of the world of *Atzilut*, which ascends to accept *Ohr Hochma* and pass it on to *ZON* below.

Yod opened this hall so as to hear the voice that comes from the ram's horn, for this horn is closed on all sides. As was already mentioned, *YESHSUT* (*Bina*) united with *Malchut* by lowering her three *Sefirot ELEH* (*Bina* and *ZON*) to *ZON*, while *YESHSUT* remained with only two *Sefirot K-H*, *MI*.

Then, as a result of raising *MAN*, *Malchut* descends from the *Eynaim* (eyes), the *Eynaim* of *YESHSUT* open up, *Malchut* descends to her own place in the *Peh*, and

the three letters *ELEH* reunite with *MI* to form the name *ELOKIM*. *GE = KH de ZON* ascend to *Bina* along with these *ELEH*. However, although *ELEH* ascended and joined *MI*, the name *ELOKIM* is still considered closed, for it has only *Ohr Hochma*, and *Ohr Hochma* cannot shine in *ELEH* without *Ohr Hassadim*.

These three letters *ELEH* are therefore defined as a horn (*Shofar*), and *ZON* that ascended to *Bina* along with *ELEH* are concealed within them. And these *ZON* in *ELEH* are referred to as a "voice." This voice sounds in the hall with the help of the letter *Yod*, for *Yod* designates *AVI* that bestow the Light from Above, which facilitates the lowering of *Malchut* from *Nikvey Eynaim de YESHSUT* to her place in the *Peh*, and raising *ELEH* back to *Bina*. Hence, *Yod* opens up the hall of Light in *YESHSUT* in order to pass this Light to *ZON* from the *Shofar* (the ascended letters *ELEH*).

ZON, too, ascend to *Bina* along with *ELEH* and there receive *Hochma*. This great Light in *ZA* is called a "voice," and its reception is known as "listening to the voice." However, this horn is closed on all sides, on the sides of *Hochma* and *Hassadim*, for the letters *ELEH* (called a "horn") fall to *ZON*, where they remain closed and inaccessible both to *Ohr Hochma* and to *Ohr Hassadim*.

Consequently, two corrections are needed: (i) to elevate and unite them with *Bina*, enabling them to once more attain their *Ohr Hochma*; (ii) to provide them with *Ohr Hassadim* so it can serve as a garment for *Ohr Hochma*.

First, *Yod* (*AVI*) pass the Light to *Hey* (*YESHSUT*), whereupon *ELEH* rise above *Malchut*, to *Bina*, together with *ZON*, and there receive *Ohr Hochma*. However, this *Ohr Hochma* is called concealed or closed, for it cannot shine without being clothed in *Ohr Hassadim*. This means that the voice has not yet emerged—*ZA* has not yet been born.

After that, *Yod* enters into the word Light = *Ohr*; hence, it turns into *Avir* = air (*Ohr Hassadim*). And since the horn (the letters *ELEH*) received air (*Ohr Hassadim*), they can beget *ZA* (the voice of the *Shofar*), for being clothed in *Ohr Hassadim*, *Ohr Hochma* can enter *ZA*.

The general Light that *ZA* receives is called "voice." And this voice frees all the slaves that were enslaved by the egoistic desires in all the worlds, for *ZA* shines down on all the lower ones. Thus, the sons of Israel (man's spiritual aspirations) merit the Light of deliverance (defeat the earthly, egoistic ones).

240. At the sounds of the *Shofar*, the sons of Israel were delivered from Egypt. And so shall the *Shofar* be blown in the future, the next time at the end of days. And all deliverance originates from this *Shofar*, which is *Bina*. This is why the deliverance from Egypt is mentioned in this chapter of the Torah, for

this *Shofar* stems from the force of the letter *Yod*, which opens the womb and delivers the captives to freedom. And this is the letter *Hey*, the second letter of the name *HaVaYaH*.

All of the Light in *ZON* comes from the horn (*ELEH*), including the great Light that delivers Israel from Egypt, and the Light that is destined to be revealed in the future, at the end of days (complete deliverance from egoism). This is why the *Tefillin* contain a passage that refers to the exodus from Egypt, for the Light delivering from Egypt comes from the horn, which is inside *YESHSUT*. This is done by the power of *AVI*, called *Yod de HaVaYaH*, which open the womb of *YESHSUT* (*ELEH*) and free the voice (*ZA*) from its captivity.

This Light has sufficient power to deliver Israel from slavery. Only after the attainment of this Light (*Ohr Haya*), and not a degree lower, can *ZA* and *Nukva* be called "voice" and "speech." All deliverance comes only from *Ohr Haya* (only upon ascending the spiritual degree of *Ohr Haya* can man liberate himself from egoism and become free).

241. The third passage in the *Tefillin* is the secret of the Unity in "Hear O Israel," the letter *Vav* in *HaVaYaH*, which includes all and designates *ZA*, who contains the unity of all. Everything merges in unity within him, and he receives all. The fourth passage that reads, "You shall hear," includes two sides, *Hesed* and *Gevura*, which unite with the Assembly of Israel, called the lower *Gevura* or *Malchut*. And this is the last letter *Hey* of the name *HaVaYaH*, which takes and includes them all.

The third passage in the *Tefillin* (Hear O Israel) is *Partzuf ZA*, the letter *Vav* in *HaVaYaH*, which includes all four passages contained in the *Tefillin*. Although the first two passages (*AVI* and *YESHSUT*) represent *Hochma* and *Bina*, they do not really constitute *Hochma* and *Bina* themselves, but rather, their part, which clothes in *Rosh de ZON*, called *M* and *L* of *TZeLeM de ZA*.

Similarly, the fourth passage, *Malchut* of *ZA*, does not imply that this is *Malchut* herself. Rather, it refers to her part that is included in *ZA* and is called *Mochin* (brain) *de Gevura*. There are three parts of *Mochin* in *ZA*: *Hochma*, *Bina*, and *Daat*, which are accordingly called *M*, *L* and *Tz* of *TzeLeM de ZA*. They are the same *H-B-ZA-M* as in *Mochin de ZA*. This is because *Daat* (*Tz*) includes *Hesed and Gevura*. And this *Hesed* in *Daat* is defined as *ZA* himself, and *Gevura* is defined as the inclusion (of the properties) of *Nukva* in *ZA*. And these *H-B-ZA-M* constitute the four passages contained in the *Tefillin*.

This is why *ZA*, the letter *Vav* in the name *HaVaYaH*, includes all four passages. And all the unions that come from *AVI* and *YESHSUT* are done within

him, i.e., for his sake. For all the Higher *Partzufim* that precede ZA are united (with the Creator), and need no *MAN* from the lower ones to reach the state of unity. Whereas all the *MAN* raised by the lower ones to the Upper *Partzufim* are meant solely for the unification of ZA, and in no way affect the constant unity of the Higher *Partzufim* with the Creator.

The unification of *Hochma* with *Bina*, as a result of which *Bina* becomes like *Hochma*, occurs only on account of ZA being raised to *Bina* in the form of *MAN*. For when ZA is raised to *Bina* as *MAN*, *Bina* ascends to *Rosh de* AA and there receives *Hochma* for ZA. Since *Bina* aspires only to mercy (*Ohr Hassadim*), she never receives *Ohr Hochma* for the Creator's sake, but only if the lower ones are in need of it. Her role, her properties are only to bestow, and not to receive. (Note that in the spiritual, "reception" is always for the Creator's sake.)

Hence, *Bina* ascends to *Rosh de* AA only for the sake of ZON. And it is ZA alone that ascends to *Bina* and stimulates her to ascend to *Rosh de* AA, where she makes a *Zivug* with *Hochma* and passes this Light to him. It is therefore said that ZA receives all, as *Bina* passes everything that she receives in *Rosh de* AA to him. And *Ohr Hochma* is revealed only in the place of ZA (not *Bina*), as he descends back to his place below *Chazeh de* ZA.

The prayer "Hear O Israel" designates ZA, the letter *Vav* of the name *HaVaYaH*, the Supernal unity (item 207) that reveals love only from the good side. And since it refers only to "Love your Creator…," it contains no restrictions or strictness of judgment.

However, in the fourth passage, "You shall hear," the last *Hey* of the name *HaVaYaH*, *Nukva de* ZA that is included in him, *Gevura* in *Rosh de* ZA, reveals both sides of love—good, as well as evil (item 206), reflected in the words of this passage. It ends with the words: "Blessed be His great name for ever and ever," which corresponds to the inclusion and unity of *Nukva* in ZA, meaning not *Nukva* herself, but her part in ZA, i.e., *Mochin de Daat*.

Gevura in *Daat* is the second *Hey* in *HaVaYaH*. It accepts all the Light of the Supernal unity contained in "Hear O Israel," and includes all. And since it contains all the perfection of unity, it reveals all the Light and both sides of love, for the property of judgment that complements love to perfection exists only within it, and not Above.

It is therefore written: "Your head upon you is like the Carmel," designating the head *Tefillin*. Indeed, after ZA is clothed in all four Lights, designated by the four paragraphs of the *Tefillin*, which are the three letters *Tz*, *L*, and *M* of

the word *TzeLeM*, his head is defined as the Carmel (*Car Maleh*—completely filled with goodness).

242. *Tefillin* are the letters of the holy name. Therefore, "Your head upon you is like the Carmel" refers to the head *Tefillin*. The letter *Dalet* refers to the hand *Tefillin*, *Malchut*, who is depleted of Light, compared to the head *Tefillin*, ZA, but she contains the perfection of the Upper One.

The hand *Tefillin* designates *Malchut*. And she is poor in comparison with *Bina*, the Upper World. Yet, she has her own perfection, for she now receives it from *Bina* thanks to the unity between *Nukva* and ZA in "Blessed be His great name for ever and ever."

And since she is not the *Nukva* that is included in ZA (his body), but a separate *Nukva* of ZA, she takes all four passages from him, *H-B-ZA-M* of ZA, for she has a separate, complete *Partzuf*. However, these four passages of the Torah are in the same place; they are not separated from each other by partitions, as in the *Tefillin* of ZA.

The reason for this is that a passage of the Torah is the Light, and the place where it dwells is a *Kli* (the *Tefillin* in our world is a box made of a "pure" animal's skin, into which four parchment scrolls are placed, and the corresponding passages from the Torah are written on each). As we know, every *Zivug* emanates Light. Since ZA receives four Lights *H-B-H-G* in four *Kelim*, as a result of four *Zivugim*, he contains four compartments for four passages, each compartment containing a particular passage from the Torah.

However, no *Zivug* is made on *Malchut* herself. Everything that *Malchut* has, she receives from ZA. *Malchut* receives all four Lights (four passages from the Torah that result from one *Zivug* with ZA); hence, she has only one place for all four passages (Lights).

243. "The King is held captive in the tubs" means that he is tied down and held in those four compartments of the *Tefillin* for the purpose of being properly united with that holy name. And he who makes this correction, exists in image and likeness, *TZELEM*, with the Creator. Just as the holy name is united in the Creator, the holy name is united in him. "Male and female he created them" refers to the head and the hand *Tefillin*. And it is one.

"The King is held captive in the tubs" signifies ZA, who is bound and unified in those compartments of the *Tefillin*. The compartments of the *Tefillin*, which contain the passages from the Torah, are called "tubs" or "troughs," just like the tubs from which sheep drink water, for the waters of *Ohr Hochma* and

Ohr Hassadim are bound and restricted by these *Kelim*, the compartments of the *Tefillin*. And it is the Creator who is bound tight and held in these *Kelim*, so as to be unified in the holy name.

The compartments of the *Tefillin* are the *TNHY* of *Tvuna*, the lower part of *YESHSUT* (*Israel-Saba* and *Tvuna*, where *Israel-Saba* is the male part and *Tvuna* is the female). This part of *Tvuna* is called the big letter *Dalet* of the word *Echad* (one) in the verse, "Hear O Israel, our Creator is one." It is written about this letter: "Let the dry land appear."

As was already mentioned in the third *Mitzva*, because this "dry land" was revealed in ZA, he can pass the Light to *Malchut*. Thus, were it not for these four places in ZA, the dry land within him, he would have been unable to give the Light to *Nukva*. Hence, it is said that ZA "is tied down and held in those places" that stem from dry land so as to enable him to unite and pass the revelation of the Creator's Light into the holy name, *Nukva*. As a result, the dry land becomes fertile and produces fruit.

Therefore, he who has completed the corrections of these four passages from the Torah acquires the image and likeness (*TzeLeM*) of the Creator. In other words, when man "below" (below the world of *Atzilut*, in the worlds *BYA*) "puts on" the *Tefillin* (attains the level of this degree), he receives the Light of *H-B-H-G* from ZA. This Light is called *TzeLeM*, since *Hochma* and *Bina* are called M and L, whereas *Hesed* and *Gevura* are called *Tz*. And just like *Elokim*, *Bina* unites with the holy name of *Malchut*, thereby uniting the holy name within man, for man is a part of *Malchut*.

There are two parts—male and female—in the Light of *Hochma* and *Bina* (called *TzeLeM*): *TzeLeM* of ZA and *TzeLeM* of *Nukva*, the head *Tefillin* and the hand *Tefillin*. Hence, it is said that the Creator created a man and a woman, referring to the head *Tefillin* and the hand *Tefillin*.

The Eleventh Commandment

244. The eleventh *Mitzva* is to give a tithe of the fruits of the earth. Here there are two *Mitzvot*: to separate a tithe of the fruits of the earth, and to bring the first fruits of the trees, as it is written, "Behold, I have given you every herb-yielding seed, which is upon the face of all the earth" (*Beresheet*, 1:29). Here it is written, I HAVE GIVEN YOU. Elsewhere it is written, "And to the children of Levi, behold, I have given all the tithe in Israel" (*Bamidbar*, 18:21). It is also written, "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Creator's" (*Vayikra*, 27:30).

These verses say that the Creator gave everything to Adam. Yet, why does that oblige us to separate a tithe, to bring the first fruits of the earth, and why are we forbidden from eating them? After all, this contradicts the aforesaid.

The thing is that the process of (spiritual) nourishment includes exposure, selection, and separation of the holy sparks of the Light from the impure forces. In the process of feeding (reception of Light), the sparks of the Light (*Nitzotzin*) that are contained in the food unite with man's soul, with his very flesh, and the waste, except for the sparks, leaves the body. This continues throughout man's life (6,000 degrees of ascent); he gradually accumulates within him all the holy sparks, with which he complements his soul. Without them, the soul cannot attain completeness and perfection.

I think that the reader already understands that *The Zohar* in no way speaks about the process of feeding, digestion, and secretion of our physical body. As the whole of the Torah, *The Zohar* speaks only of the goal of creation and the ways of its attainment. Therefore, I call upon the reader (in defiance of what his mind suggests to him after the first reading) to realize that these texts are written in the language of branches, when spiritual objects are described in the language of our world; yet, despite the corporeal language, the objects remain spiritual!

It is written in the weekly portion *Lech Lecha* that Adam was forbidden to eat meat: "I have given you every herb…" (*Beresheet*, 1:29). However, since Adam sinned, and egoism, impurity entered his body, it was said to Noah: "Every moving thing that lives shall be for food for you; as the green herb have I given you all" (*Beresheet*, 9:3), that is, including meat.

Since Adam was created in absolute perfection, everything was sorted and corrected within him, which corresponds to the animate part of creation, as it is written (*Beresheet*, 2:19): "Out of the ground the Creator formed every beast of the field," and also, "whatsoever the man would call every living creature, that was to be the name thereof." This means that Adam attained every name (spiritual level) of the animal souls, for the pure forces were already separated from the impure ones.

Hence, Adam was not given the task of exposing, sorting, and correcting animals by eating them, for even before the creation of man, the Creator corrected this in the world of *Atzilut*. And only the inanimate and vegetative (parts of the soul) remained uncorrected, containing both pure and impure forces. Therefore, Adam was instructed to expose the sparks that his soul lacked in the inanimate and vegetative food.

However, as a result of Adam's sin, pure and impure desires (forces) were mixed once more. And as Adam's soul was shattered into many parts, all of which fell into the impure forces, all the animals (animate desires) were corrupted along with him (with the human level of desire). Thus appeared the need to expose, sort, and correct them. Therefore, after the sin the Creator ordered Adam and the subsequent generations to eat animals, and thus extract the sparks from impurity.

It is said that Adam was created IN THE IMAGE AND AFTER LIKENESS, i.e., with the help of the *TzeLeM Elokim*, the Light of *Bina*, by the four passages from the Torah in the *Tefillin*. And this is his soul. However, after he was born with this holy soul, thanks to his good deeds, he merited raising *MAN* and receiving *Ohr Haya*, and then, on *Shabbat*, attaining *Ohr Yechida* as well.

Therefore, Adam was left to correct the creation with the help of only a tithe and offerings. And by feeding on tithe and offerings, he attained the revelation of his desires and raised *MAN* to the level of *Ohr Haya* and *Yechida*. Yet, after he sinned, all of his corrections and everything that had filled his soul was corrupted, mixed, and egoism took over the body.

Due to our egoism, tithe and offerings are forbidden for us, for fear that we will desire Supernal purity. Instead, we are obliged to extract and pass them on

to the *Cohanim* and *Levi'im* (parts of the soul). And if we observe this Creator's *Mitzva* of spiritually separating a tithe of the fruits of the earth and the offerings (as He commanded), we will receive the strength to raise *MAN* and receive *Ohr Haya* on *Shabbat* (the ascent of the worlds is called *Shabbat*) in the same way that Adam attained this state while feeding on tithe and offerings.

Thus, after man receives *Ohr Neshama* by putting on the *Tefillin*, he can raise *MAN* with the help of the two *Mitzvot* (tithe and offerings) in order to receive *Ohr Haya*. As it is explained, Adam was receiving *Ohr Haya* by feeding on tithe and offerings. However, we are forbidden to feed on them (to try to receive this Light for the Creator's sake) because of the egoism that acts in our body (desires). Instead, we are bid to give a tithe and the offerings to the *Cohanim* and the *Levi'im*. As a result, we receive the strength to receive this Light.

The Twelfth Commandment

245. The twelfth *Mitzva* is to bring the first fruits of the trees as an offering, as it is written, "And every tree in which is the fruit of a tree yielding seed" (*Beresheet*, 1:29). All that is worthy of Me shall not be eaten by you. I have given you My permission and I have given you all the tithe and offerings of the trees. "To you," and not to the subsequent generations.

From the aforesaid, it becomes clear that we, the subsequent generations, are forbidden to feed on tithe and offerings. The Light called "tithe" and "offerings" is so great that until all the *Kelim* (desires) of Adam's soul have been corrected, it is impossible to receive it for the Creator's sake.

Hence, it is forbidden to even try, lest we sin, as it happened to Adam. There is a *Mitzva* to not receive this Light, which refers to *Malchut de Malchut*. Every time the sparks are revealed, it is sufficient to let this Light be, to refrain from receiving it during the 6,000 years. Herein lies its actual correction until, at the end of correction, the Creator's great Light, called *Mashiach* (Messiah), manifests and gives us the strength to receive tithe and offerings for the Creator's sake.

The Thirteenth Commandment

246. The thirteenth *Mitzva* is to perform the redemption of a first-born son so as to strengthen him in life. For there are two appointed angels in charge—one over life and one over death. And they both rule over man from Above. And when man redeems his son, he redeems him from the angel in charge of death, so that the angel can no longer govern the first-born son. Hence, it is written, AND THE CREATOR SAW EVERYTHING THAT HE HAD MADE—this is in general, AND, BEHOLD, IT WAS... VERY GOOD alludes to the angel of life, while the word VERY alludes to the angel of death. Therefore, by this act of redemption, the angel of life is strengthened and the angel of death is weakened. Life is purchased by this redemption, for the evil side leaves him be and clings to him no more.

The ascent of the worlds occurred on the sixth day of creation: *ZA* ascended to the place of *AA*, *Malchut* ascended to *AVI*, and Adam attained *Ohr Haya*. As a result, the angel of death (egoism) lost his power completely. On the contrary, he became very good, for upon being corrected, egoism becomes a great and holy *Kli*, the one *Kli* that can receive the greatest Light.

Such a state will come at the end of the general correction, when, due to the revelation of this great Light, death (egoism) will disappear forever. This is the meaning of the verse: "when the Creator saw EVERYTHING that He had made (i.e., at the end of all creation), He saw that it was very good."

However, since Adam's sin, the worlds can no longer ascend as high. This is why we need special *Mitzvot* in order to perform special preparations and actions for the reception of *Ohr Haya*, at least in a state called *Shabbat*. This is precisely the *Mitzva* to redeem one's first-born son, when we weaken the powers of the angel of death and strengthen the angel of life, much like what the Creator did to Adam by the preliminary ascents of all the worlds, for

during such an ascent, called *Shabbat*, the angel of death becomes very good. Such is the power of that *Mitzva*.

Yet, it is not observed as fully as previously, when the angel of death lost all of his power. Now, by observing the *Mitzva* of redemption of the first-born son, we merely distance from the angel of death without actually destroying the impure forces, and they no longer cling to him. And after preventing the impure forces from clinging, accomplished with the help of this *Mitzva*, he can receive life, i.e., *Ohr Haya* of the state of *Shabbat*.

The Fourteenth Commandment

247. The fourteenth *Mitzva* is to observe *Shabbat*, which is a day of rest from all the actions of creation. There are two *Mitzvot* here: to observe the day of *Shabbat* and to adorn its holiness, namely to receive *Ohr Hochma*, called "holiness;" and to observe *Shabbat* as a day of rest for all the worlds, in which all actions are multiplied and realized even before this day is sanctified.

Shabbat is a state of the spiritual worlds where the Light descending from Above elevates *ZA* to *AA*, *Nukva* to *AVI*, the worlds of *BYA* to *YESHSUT*, and *ZON* of the world of *Atzilut*. As a result, man's *NRN* (whoever has it, whoever is spiritually present in the worlds of *BYA*) also ascends to *Atzilut* with the worlds of *BYA*, and there receives *Ohr Haya*.

	Atik
ZA -	AA
M -	AVI
BYA -	YESHSUT + ZON

Parsa of the World of Atzilut

It follows that there are two *Mitzvot*: to refrain from working and carrying things from one household to another. This is so because when all the worlds are completely freed from the impure forces, we must guard against the impure forces, so they do not return and mingle with the holiness of *Shabbat*. And he who works causes the impure forces to mingle with the pure ones.

The second *Mitzva* is to adorn the day of *Shabbat*: through the pleasures of *Shabbat* (the ascent of the worlds of *ABYA*), man receives (in his spiritual desires existing in the world of *BYA*) the Light of the world of *Atzilut* from Above. This Light of *Atzilut* is called "holiness" (*Hochma*); hence, man becomes sanctified by it.

All purifications and corrections take place only in our work and struggle with the impure forces, preventing us from drawing nearer and merging with the Creator in our properties. It is precisely in the wars with the impure forces that we extract the sparks of the Light that they swallowed up, and each extraction of a spark of the Light from the impure forces and its ascent to the world of *Atzilut* is defined as independent, individual work.

In the beginning, these sparks were sorted and extracted from the impure forces by the Creator Himself. This is described in His actions in the six days of creation. And when all the extractions of the Light sparks ended, the work was considered finished, and the corrected state, called *Shabbat*, arrives; and it is the day of rest, for there is nothing else to correct.

Hence, *Shabbat* is the day (the state when the Light shines in the worlds) when all the correction work in all the worlds ceases. For every *Shabbat* (the state of ascent in the spiritual worlds to the level of correction of all the impure forces), the same state of the perfection of creation's first *Shabbat* returns and brings rest to all the worlds of *ABYA*. All the impure forces become detached, remote, and return to their place (*Tehom Raba*—great abyss), and all the worlds ascend to the world of *Atzilut*, defined as perfect unity. And we are destined to receive this holiness, the Light of the world of *Atzilut*; it descends upon us through our observance of the two *Mitzvot*: REMEMBER AND GUARD THE DAY OF *SHABBAT*.

248. Because that day was sanctified, the creation of bodiless spirits was to be completed. Asks: "Was the Creator unable to delay the sanctification of that day until the bodies for those spirits were created?" And answers: "The Tree of Knowledge of Good and Evil contained an evil side that wanted to govern the world. And many spirits separated and went forth, armed, to clothe in the bodies of this world."

Because that day was sanctified, the creation of bodies for the spirits was to be completed. This means that the day had been sanctified before the Creator had time to create bodies for those spirits. It is written about this on the first *Shabbat* of creation: "And on the seventh day the Creator finished His work, which He has made; and He rested on the seventh day from all His work, which He has made."

This passage from the Torah is unclear. For if the Creator completely finished all His work by Himself, then He left nothing for us to do. After all, He finished everything Himself. However, the Creator sorted the Light sparks and separated the pure forces from the impure ones precisely to enable us *to do*,

i.e., to complete this work by making our own efforts in the observance of the Torah and *Mitzvot*.

And the rest that is mentioned here refers only to what the Creator Himself had to do. Therefore, the Torah says that the Creator finished His work, for He has completed all the preparations for us, and nothing else is required of Him, for the rest HE HAS MADE for us to do. This enables us to do and to complete creation.

Hence, it is written that the Creator did not have time to create bodies for the spirits before the arrival of *Shabbat*. These bodiless spirits constitute all of our impure and evil forces that drive man to transgressions. And the Creator intentionally left them this way, for it is precisely because they are present within us that we have freedom of will in our work with the Torah and *Mitzvot*.

As a result of Adam's sin in *Malchut*, called "The Tree of Knowledge of Good and Evil," pure and impure forces were mixed. At that, the impure forces wished to rule over the forces of good in the world, so the forces of good would never prevail over them. Thus, a number of armed spirits went forth, intending to attack the bodies, capture them, and clothe in them.

Two points merged in *Malchut*: one was corrected by receiving the properties of *Bina*, mercy, and the other is the strictness of judgment, the result of restrictions within *Malchut* herself. When *Malchut* is united with the pure forces, her property of restriction is concealed, and the point of mercy is revealed (item 123). Then man is said to merit only goodness.

However, if man transgresses, he attacks the good point and thereby reveals the point of restriction in *Malchut*. Thus, the forces that wish to harm and destroy the corrected part and to rule over man become revealed, and this is evil.

However, if he merits for the point of mercy to reveal itself and dominate, he can elevate *Malchut* to *Bina*, thereby causing Supernal mercy and Light to descend. However, if he does not merit, and the point of restriction is revealed in *Malchut*, not only does he thereby harm *Malchut*, but he also harms the point of *Bina* that unites with *Malchut*. Thus, this point turns from good to evil, from mercy to judgment, as restriction is revealed in *Malchut* herself, and every revealed property dominates.

This is why the point of judgment was revealed in *Malchut* after Adam's sin. By this, Adam damaged the point (property) of *Bina* that united with *Malchut*, too, turning it from mercy to strictness, judgment. Yet, the correction of *Malchut* is possible only with the help of this point, for it is called "goodness." And when this point of *Bina* is revealed within her, *Malchut* is called "goodness," too.

But now that the very point of *Bina* in *Malchut* was damaged and turned from good to evil, the impure force thought that the time has come for it to dominate the world and clothe human bodies, meaning Adam and his sons (spiritual *Partzufim*). In other words, the body (desires) of the impure force inherits the place of Adam's body. Thus, the correction of *Malchut* from the good point becomes impossible, for no more goodness comes to *Malchut* from *Bina*, and this property has become evil, strictness, and judgment, due to the restricted reception in *Malchut*.

And many armed and destructive impure forces went forth to attack so as to clothe human bodies (desires) in this world, and rule over them. For the impure force thought that nothing could protect and save the pure forces from it because of the harm that Adam's sin brought to the system of governance and the point of mercy in *Malchut*.

249. However, as the Creator saw this, He roused the wind from within the Tree of Life, ZA, and struck the other Tree, *Malchut*. And the other, good side was awakened, and the day was sanctified. For the creation of bodies and the awakening of spirits on that night of *Shabbat* stem from the good side, and not from the evil one.

Since the Creator saw the strengthening of the power of judgment and the impure forces, their ability to clothe the bodies in this world (completely excluding the possibility of correcting the world in the future), He roused the wind within the Tree of Life and struck the other Tree (made a *Zivug* with it), *Malchut*. Due to this *Zivug*, the Tree of Life passed the spirit of life to the other Tree, *Malchut*, thus enabling *Malchut* to tear away from the impure forces.

As a result, the good side reappeared in *Malchut*, as it was prior to Adam's sin, and the sanctity of *Shabbat* descended to the world. That is, although the impure forces had the strength to clothe in bodies, and were more powerful than the pure forces, and, according to the law, they were supposed to prevail, at that moment the Creator intervened, disregarding the destruction caused by Adam's sin.

Consequently, *ZON* (the Tree of Life and the Tree of Knowledge of Good) united in a *Zivug*, as before Adam's sin, and the Light of sanctity of *Shabbat* descended into the world. This action of the Creator caused *Shabbat* (the Light of *Shabbat*) to descend into the world, and the impure forces lost the opportunity to clothe in human bodies in this world. The impure force remained as a bodiless spirit, which enables man to draw closer to the Creator (with his properties). This is referred to as his return (*Teshuva*).

The creation of bodies and the arousal of spirits on that night of *Shabbat* stems from the good side, and not from the side of the impure forces, for the Creator's action remains in creation forever. Just as on the first *Shabbat* of creation, the Creator completely disregarded the damage of Adam's sin, instead compelling *ZON* to make a *Zivug*, and the day was sanctified as before the sin, for He destroyed all the power of the impure forces, despite the fact that they had the strength to rule.

The same applies to all *Shabbatot* (plural for *Shabbat*)—the spiritual ascents for those who exist in the worlds of *BYA*—during the 6,000 years. Although man is still full of impurity, for he has yet to correct the sins of the Tree of Knowledge, when he makes a *Zivug* (of the Light with a screen) on the night of *Shabbat* (in a spiritual state of that name), the impure forces (of man) have no power over him (his altruistic desires). In this *Zivug*, man assumes the body and spirit of a newborn, as though he was unharmed by Adam's sin, as though he himself corrected the Tree of Knowledge.

And despite the fact that man has yet to merit liberation from his egoism, the impure forces have no power over him on that night. Thus, he can receive the bodies and spirits in his *Zivug* on the side of the Tree of Good, but not from the impure forces.

250. And had he hastened on that night to put forward the other side, before the good side came forward, he would not have been able to withstand it for even an instant. But the Creator provided the remedy in advance. And He sanctified the day beforehand. And He warned to appear before the other side. And the world exists. And that the opposite side thought to rule in the world, i.e., in defiance of it, the good side was created and strengthened on that night. And the good, holy bodies and spirits were created on that night from the good side. Therefore, the delight of sages who know this spans from *Shabbat* to *Shabbat*.

251. However, when the other (impure) side saw that what it had planned to do was already done by the holy side, it started to check its own forces and properties, and saw all those who perform a *Zivug* naked and in the candlelight. Therefore, all of the sons born from that *Zivug* are enslaved by the spirit of the other side. And these naked spirits of the wicked are called "harming," and they are ruled and killed by Lilit.

252. And since the day was sanctified, and holiness rules in the world, the other side diminishes itself and hides on each *Shabbat* day and on each *Shabbat* night. With the exception of Asimon and his group, who walk secretly in the

Candlelight, to observe the naked *Zivug*. And then they hide inside the cave, called *Tehom Raba* (the great abyss). And as soon as *Shabbat* ends, many hosts fly and prowl in the world. As a result, everything is corrected by the song of the sufferers, "He who dwells in concealment," to prevent impurity from governing holiness.

According to the law, the impure force was supposed to rule in the world, for it was stronger than the pure one, and it was to clothe in human bodies. But then, the earth would have been given over to the wicked, and all the generations in the world originating from man would have stemmed from the side of the impure forces. And there would have been no chance of correction, for impurity would have dominated over all the generations to such an extent that there would have been no opportunity to get hold of the good side even for a moment.

However, the Creator provided a remedy, thereby forestalling the defect, for He elevated *Shabbat* and removed the impure forces, which caused the Light of peace and rest to be revealed in all the worlds. And all the impure forces were thrown into *Tehom Raba* (the great abyss). Thus, the world was revived, as this enabled the creation of bodies and spirits from the pure side in a *Zivug* of the *Shabbat* night, and the world advances toward the desired goal.

So what does it mean to forestall the defect via a remedy? The whole of creation is based on a cause and effect sequence, and all that transpires not according to the worlds' development is called "forestalling" (skipping several degrees, bypassing some of the causes and effects in this chain).

And since the sanctity of *Shabbat* came as an awakening from Above, from the Creator's desire, without any desire or request from below, for Adam had yet to make any corrections and draw closer to the Creator in order to merit *Shabbat* (when the Creator Himself prevented the defect by providing a remedy for the correction of the world), this action on the Creator's behalf is called "forestalling."

Just as the impure force planned to assume power over the world, the good side forestalled its actions on that night. For this night that followed the sin in the Tree of Knowledge was given entirely to the impure forces. Hence, they thought that they would obviously rule over the world. However, the opposite had happened—sanctity took their place: pure bodies and spirits were created on that night by the good side. This is because such a preparation took place that all the *Zivugim* on that night created bodies and spirits from the good side, without any participation of the impure force. In other words, what transpired was exactly the opposite of the impure force's expectations.

Therefore, the time of sages who know this spans from *Shabbat* to *Shabbat*—for at this time, bodies and spirits are created from the pure, good side. And

when the impure force sees that what it wanted to create was created by the opposite side, it collects its evil powers and searches through the whole world, and sees all those who make a *Zivug* in the candlelight, exposing their naked bodies. And ill sons are made from this *Zivug*. The impure side sends these sons its evil spirits of the wicked, called "wreckers." As a result, they are ruled and killed by Lilit. Garments refer to *Ohr Hassadim*, the garments of *Ima*, the intention "for the sake of the Creator."

When the sanctity of *Shabbat* comes into the world, and *Shabbat* rules in the world, the power of the impure force dwindles and hides on the night and on the day of *Shabbat*. Hence, this is the time of sages.

And only the wreckers, called "Asimon and his group," walk secretly in the candlelight, to observe those who expose their *Zivug*. Afterward, they hide in the *Nukva* of *Tehom Raba*. Thus, although Asimon has the power to see the *Zivug* in the candlelight and on *Shabbat*, he cannot do harm on *Shabbat*, but must immediately return to the *Nukva* of *Tehom Raba*. Only after *Shabbat* is over can he resume causing harm.

Rabbi Shimon felt the difficulty of explaining the words regarding *Shabbat* being the time of sages. For each day (not only on *Shabbat* night), starting at midnight, the Creator walks around the Garden of Eden and makes *Zivugim* with the sages. *The Zohar* asks the same question (*Veyikahel*, item 194), and answers that there is a difference between a *Zivug* on a week night and one that is made in the candlelight on *Shabbat*. On weekdays, the impure force has the power to inflict maladies on the newborns, and Lilit has the power to kill them.

However, on *Shabbat* nights, although the wrecker Asimon and his group are present, he has not the power to harm, but only after *Shabbat* is over. However, opposite his opportunity to cause harm after *Shabbat* there exists a correction, called *Havdalah*, the separation of *Shabbat* from the weekdays through a blessing, a prayer, and a cup of wine, which completely annul the power of this wrecker. Hence, there is a significant difference between a *Zivug* on a week night and a *Zivug* on the night of *Shabbat*.

The thing is that there is a source of Light, ZA, Supernal unity, and a source of fire, *Malchut*, lower unity (item 209). Also, there are three details in the candle flame (this refers to a spiritual candle, designated in corporeality by a wick floating in olive oil):

- White Upper flame;
- Lower flame;
- The coarse part—wick and oil, supporting the lower flame.

This lower flame is called "devouring flame." It designates judgment, the power of restriction in the candle. Thus, it devours everything below it, the wick *and* the oil. And the Upper white flame signifies mercy contained in the candle, for white means mercy.

And he who makes a *Zivug* in the candlelight will see his children damaged, and Lilit will be able to kill them, for the candle contains the strictness of judgment, and the impure forces can therefore cling to such a *Zivug*. Due to the strictness of judgment, their bodies (the impurities contained in the bodies that participate in a *Zivug*, each of which finds what suits them) become revealed.

Therefore, a *Zivug* is permitted only at midnight, i.e., only in the darkness, when there is absolutely no Light, when *Malchut* is said to "awaken at night," and mercy is revealed. However, if there is some candlelight, it reveals the impurity in the bodies, and the impure forces cling to them.

In the candlelight, the impure force sees impurity in the bodies of those making a *Zivug*, and it informs on them and clings to their bodies. However, all the restrictions of strictness and judgment disappear on the night of *Shabbat*, and the coarse lower flame becomes like the white Upper flame. This means that even candlelight is permitted. Moreover, under the influence of the sanctity of *Shabbat*, all the impurity disappears from man's body, hence there is no fear to reveal the body in the candlelight.

Yet, even on *Shabbat*, when the coarse flame turns white and the judgment of restrictions disappears, the white flame of the candle nonetheless requires the light's coarse part, so it would act as foundation. And the coarse foundation designates an indispensable presence of judgment and restrictions, for coarseness constitutes restriction.

Nevertheless, these restrictions do not appear on *Shabbat*. This resembles a coin without any image, so its denomination is unknown. Therefore, the wrecker, this coarse, detrimental part of the candle that supports the white flame, is called Asimon (Hebrew, *Token*), signifying a coin without image.

The coarse part of the candle secretly ascends along with the white candlelight, as the candle cannot burn without it. Hence, this coarse part sees the exposed *Zivug* and can therefore do harm after the end of *Shabbat*. Although the revelation (exposure) of bodies does no harm on the night of *Shabbat* (the impurity of the body remains concealed during *Shabbat*), as soon as *Shabbat* is over, the impure force can reveal itself and harm.

And since, after *Shabbat*, Asimon and his group return to their forms (properties) and rise up from the Great Abyss (*Tehom Raba*) to the place of

settlement, they soar above the world and can cause harm. There is a song: "He who sits in the shadow of the Supernal One," for man saves himself from harmful forces by praying and returning to the Creator:

"He who sits in the shadow of the Supernal One (dwells under the shelter of the Supernal One) dwells in the shadow of the Almighty. I will say to the Lord: 'my refuge and my fortress, my God, in whom I trust.' Surely he will save you from the fowler's snare and from the deadly pestilence. He will cover you with his feathers, and under his wings will you find refuge; his faithfulness will be your shield and rampart. You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. You will only observe with your eyes and see the punishment of the wicked..." (*Tehilim*, 91:1-8).

253. What places do they visit on the night of the end of *Shabbat*? When they come out in haste and wish to govern the holy nation, they see it standing in prayer and singing this song: "He who sits in the shadow (concealment) of the Supernal One," first separating *Shabbat* from the weekdays in his prayer, and then over a cup of wine, these forces flee thence and fly away to the desert. May the Merciful One save us from them and from the evil side.

Here the question concerns only the night of the end of *Shabbat*, but not the night of weekdays, as the night of the end of *Shabbat* still contains some force of the sanctity of *Shabbat*. Hence, although the impure forces rise from *Tehom Raba* and fly to conquer Israel, when they see Israel's actions in song of prayer and in the blessing over a cup of wine, they fly away to the wasteland, an unpopulated place. Thus, people escape their reach.

It follows that impure forces dwell in three places:

- On *Shabbat*, they dwell in *Nukva* of *Tehom Raba* and have no power to cause harm;
- When *Shabbat* is over, they are kept in the wasteland with the help of prayer, *Havdalah*, separation of *Shabbat* from weekdays, and the blessing over a cup of wine. They have the power to cause harm, but can't, as they are in an unpopulated place;
- On other nights they are also present in populated places.

254. The three that cause evil to themselves: a) he who curses himself; b) he who throws away bread or bread crumbs bigger than an olive; c) he who lights the candle at the end of *Shabbat* before Israel attains sanctity in the prayer, "And You are holy." And the light from that candle ignites hellfire.

255. There is a place in hell for those who transgress *Shabbat*. And as they are punished in hell, they curse him who lit the candle before its time, and they say to him, "Behold: the Creator will thrust you about with a mighty throw, and He will seize you firmly. He will violently roll and toss you like a ball into a large land; there shall you die" (*Yeshayahu*, 22:17-18).

One wrecker is called the "evil eye." And he loves cursing, as it is said; "Yea, he loved cursing, and it came unto him; and he delighted not in blessing, and it is far from him" (*Tehilim*, 109:17). When man curses himself, he thereby empowers the evil eye to love cursing, and it rules over him—thus, man brings harm to himself.

There is nothing in this world that does not have an Upper Root Above. Especially bread, on which man's life depends, has its own special root Above. Therefore, he who neglects his bread brings harm to the root of his life Above. Everyone understands this, but only to the extent of the portion that satiates him, giving him life.

However, if a piece of bread and crumbs are smaller than an olive, there are those who neglect and throw them away, as such amount cannot satiate man. Yet, the sages instructed us to bless as a meal even an olive-sized amount of bread, obliging us to treat such portion as satiating, so we have no right to neglect such an amount. And he who neglects it brings harms to himself.

The reason for this is explained in the Talmud: "They asked the Creator: Master of the world, it is said in your Torah that one should not turn his face and accept bribes. Yet, You turn Your face to Israel..." The Creator replied: "How can I help turning my face to Israel if they observe the law 'down to the size of an olive...'" (*Berachot*, 20:2). In other words, by accepting an olive-sized bread crumb as a satiating meal, we merit revealing the Creator's face, even though we are unworthy of it. Therefore, those who neglect the amount of bread the size of an olive and do not consider it a satiating meal do not merit revealing the Creator's face; hence, they bring harm to themselves.

He who lights the candle at the end of *Shabbat* before Israel has reached sanctity in the blessing, thereby ignites hellfire. This is because prior to that moment, it was *Shabbat*; its sanctity prevailed, and hellfire has no power on *Shabbat*. Hence, he who transgresses *Shabbat* and lights the candle prematurely, Ignites hellfire and brings harm to himself, for the transgression of *Shabbat* is regarded as the gravest transgression. Hence, there is a special place in hell for those who transgress *Shabbat*. And they who are punished in hell curse the sinner for igniting hellfire prematurely.

256. For he should not light the candle at the end of *Shabbat* before Israel separates *Shabbat* from the weekdays in their prayer and over a cup of wine, as until that time, it is still *Shabbat*, and the sanctity of *Shabbat* still rules over us. And during the separation by means of blessing over a cup, all those hosts and legions that the rulers appointed to govern the weekdays return each to their place to resume the work for which they are responsible.

The main prohibition remains in effect only until the blessing in the prayer. Nevertheless, one should beware of lighting a candle before the actual separation of *Shabbat* from the weekdays in the blessings over a cup, as it is still *Shabbat*. Of course, one can light a candle for the actual separation of *Shabbat* from the weekdays, i.e., for the blessing over a lit candle.

257. As soon as *Shabbat* starts and the day is sanctified, holiness awakens and rules over the world; the power of weekdays disappears and returns only when *Shabbat* ends. However, although *Shabbat* is over, other forces do not regain their power until Israel says the prayer, "He who separates holiness from the weekdays." Only then does holiness disappear, and the legions that govern the weekdays awaken and return to their places, each to its above-appointed post.

258. Nevertheless, the impure forces do not assume control until the flame of the candle is lit, for they all come from the root (element) of fire, from which everything originates, and they descend to rule over the lower world. All this happens if one lights the candle before Israel has finished the blessing in the prayer.

Malchut is called the "pillar of fire" (item 209), and the forces that exist in the candlelight are the restrictions in *Malchut*. It is impossible to use these forces before the candle is lit.

259. Yet, if he waits until they complete the blessing, the wicked in hell justify the Creator's justice over them, and they bring upon him all the blessings, recited by the congregation: "Therefore, the Creator gives you of the dew of Heaven," "Blessed shall you be in your town," and "Blessed shall you be in the field."

By reciting the blessings, we evoke the descent of the great Light, and its power saves us from hell. And since the wicked in hell see this, they regret committing their sins and justify the Creator's judgment brought upon them by seeing their punishment. And since man evoked such justification of the Creator's judgment, all the blessings, recited at the end of *Shabbat* by the congregation become fulfilled in him.

260. "Blessed is he who considers the poor; the Creator will deliver him in the day of disaster" (*Tehilim*, 41:2). What do the words "in the day of disaster" mean? This refers to the day when evil gains power and wants to take his soul away from him. The word "poor" alludes to someone very sick. "He who considers" refers to one who realizes the need to be cured from transgressions before the Creator. Another explanation is that this is the Day of Judgment in the world. "He who considers" signifies one who knows how to save himself from it, as it is written: "The Creator will deliver him in the day of disaster," meaning that on the day when the judgment against man dominates the world, the Creator will deliver him.

"The day of disaster" is a state when the impure forces, called "evil," govern man and take his soul away. "He who considers the poor" is one who tells the sick to return to the Creator to correct himself. It is him who the Creator delivers from the rule of the impure forces.

The Zohar continues by saying that there are three sources of evil for the soul of a man that attracts it onto himself. Hence, it advises one who considers and is compassionate to the poor, to appeal to the sick man's heart (he who feels sick in his own evil, egoism) to return to the Creator. Then the Creator will cure him. And on this day of disaster, which man caused to his soul, the Creator will deliver him through this reward.

Even if judgment dominates the world, the Creator will deliver him, for he taught the sick to return to the Creator and explained to them the need for correction. And the difference in the explanations is that the first refers to an individual who discovers evil within himself, and the second refers to the evil of the entire world. And here, the Creator, too, will deliver man as a reward for fulfilling this *Mitzva*.

The Intention in the Prayer

It is written in *The Zohar* (*Veyikahel*, pp. 32-52): "Each day a voice calls upon all people in the world, 'This depends on you. Separate a part of yourself and devote it to the Creator.'" At some point in life, thoughts and desires to draw closer to the spiritual come to every person, and it depends on us whether or not we heed that inner call. The voice reassures man that by casting aside his needless, transient, and earthly desires, by ceasing his endless chase for their appeasement, he will attain true and eternal happiness.

From this we can understand the secret meaning of prayer: he who fears the Creator and directs his heart and desires in his prayer, carries out great and exalted corrections. If one wishes to enter the spiritual realm and feel the Creator, the only thing he must do is pray, i.e., ask the Creator to correct his nature, to transform it from the nature of our world (egoistic) into the nature of the spiritual realm (altruistic). He will then enter eternity and transcend the boundaries of our world. Being completely enslaved by his egoism, man is unable to change himself on his own.

To correct himself, man needs to receive the strength that exists outside of him, beyond the bounds of his egoism. He must ask to receive this strength; hence, the only thing man must do is pray.

However, prayer is not uttered by one's mouth. Rather, it is the desire in our heart, for the Creator reads the desires in our hearts. Therefore, man's only task is to transform his heart's desires—for his heart to wish to change its own desires. Yet, even this man is unable to do it by himself; he must ask the Creator for it.

Thus, everything boils down to exalting the Creator's rule, faith in Him, in His singularity, His power, His ability and desire to help. All of man's efforts aim to create the only true desire within him—to feel the Creator! Here, *The Zohar*, as well as all the other books of Kabbalah and the Torah, speak of those who

have already attained the spiritual worlds with their desires and properties, and, while being in our world, perceive and exist in the two worlds simultaneously. The prayer the book refers to here constitutes the spiritual actions of one who has already acquired spiritual instruments, and can utilize them in exactly the same way we use our hands and auxiliary means in our world.

First, in the songs and hymns of the Supernal angels, and according to the order of chants sung by the sons of Israel below, *Malchut* adorns and corrects herself as a wife who adorns herself for her husband. The sons of Israel are those who wish to become *Yashar* (straight) and *El* (Creator), i.e., to draw closer to, or go straight to the Creator. Such people, who exist in the Upper Worlds with their spiritual (altruistic) instruments (desires), can change the states of Higher *Sefirot* and worlds by their spiritual actions.

Our prayer-book was compiled by the sages of the Great Assembly twenty centuries ago. Before that, everyone addressed the Creator in accordance with what he or she felt. About twenty centuries ago, coarser souls began descending to our world, which needed orderly prayers. Hence, the members of the Great Assembly (great Kabbalists) created the prayer book that we still use today.

In an orderly fashion, the prayer book expounds all the consecutive degrees of man's correction. Behind the words of the prayer book, one who understands sees the spiritual actions that he needs to perform. This information is conveyed in letters, in their forms and combinations, as well as in the sequence of sentences and parts of the whole prayer.

According to the order of the prayer, correction of the worlds comes first by the morning blessings (See *Tefilat Kol Peh*) up to the prayer of *Shmone Esreh*, correction in a sitting position. Then, when they reach the words *Emet ve Yatziv* that conclude *Kriyat Shema*, all the worlds achieve correction. And as they reach the words *Gaal Israel*, all the corrections are to take their places; hence, they continue reciting the *Shmone Esreh* prayer while standing.

In spirituality (and, consequently, in corporeality) a person can be in one of three states: lying, sitting, or standing. A newborn infant in our world and a spiritually newborn person develop in the same order. Lying means that the position of the head, the legs, and the body are at the same level. In the spiritual, this corresponds to the embryonic state, when all that exists in the ten *Sefirot* is the same. This is the lowest spiritual state.

Sitting means that the head is above the body, and the body is above the legs, but one cannot use his legs. Such a state is called *Katnut* (smallness) or *VAK*. Standing implies absolute distinction between the levels of the head, body, and

legs. It is called *Gadlut* (big state) or *GAR*. Thus, according to one's ability to ask for correction, he gradually receives strength from the Creator and grows.

Therefore, when he reaches the words *Emet ve Yatziv*, everything has already been corrected: all of the worlds bear *Malchut* in them, while *Malchut* herself bears the Supernal King. When man reaches the words, *Gaal Israel*, the Supernal King advances along the degrees, along the three lines, and comes forward to receive *Malchut*.

The Supernal King (the Creator), with regard to all created beings, constitutes *ZA* of the world of *Atzilut*, for *Malchut de Atzilut* is the sum of all creations. Everything that was ever created, including us and all the worlds with all that inhabit them, is a part of *Malchut*.

In our initial state, we are the parts of *Malchut* that receive the smallest portion of the Creator's Light, *Ner Dakik* (tiny candle). As we draw closer to the Creator in our properties (making them similar to His), we receive increasingly greater Light, in proportion to our advancement, which we feel as infinite bliss, peace, delight, eternity, and as a life-force.

The degrees of our closeness to the Creator (our "I" and Him, *Malchut* and *ZA*) are described in Kabbalah using a special language: the nearing of properties is considered a transition from the state of "back to back" between *ZA* and *Malchut* to the state of "face to face." The souls' union with the Creator is described as a *Zivug*—sexual act between *ZA* and *Malchut*, whereupon *ZA* passes the Light to *Malchut*, and each soul, in proportion to its correction, can thereby receive this Light.

Naturally, the Creator remains in a state of absolute rest, and all His alleged movements are felt with regard to *Malchut*, depending on the changes in her properties. At times she feels Him more and at times less, and she perceives this as His movement toward her.

We must stand in humility and awe before the Supernal King, each in his place, for He extends His right hand to *Malchut* in *Magen Avraham*, the first blessing in the *Shmone Esreh* prayer, designating the right line. Then He puts His left hand under the head of *Malchut*, as it is written: "Let his left hand be under my head, and his right hand embrace me" (*Shir HaShirim*, 2:6) in the blessing *Ata Gibor*, the second blessing in the *Shmone Esreh* prayer, designating the left line.

The entire magnificent *Shir HaShirim* (Song of Songs) speaks of the Supernal merging of all the creatures with the Creator. Since our world is created as a reflection of the spiritual world, spiritual merging can only be described with the corresponding words of our world. Because our world is egoistic, the spiritual,

altruistic actions, directed toward the merging of properties and desires, are described in the words of our world as *Malchut* (man's soul) drawing closer to the Creator in her properties, followed by their gradual unification. First, it manifests in the form of an embrace, followed by a kiss, then a coition, when the soul is sufficiently corrected to receive the Light (*Ohr Hochma*) from the Creator.

Afterward, ZA and *Malchut* embrace and unite in a kiss of the blessing *HaEl HaKadosh*, designating the middle line. From this state and higher on, everything transpires in the state of a kiss, up to the last three blessings in the *Shmone Esreh* prayer. This is the spiritual, true meaning of the first three blessings of the *Shmone Esreh* prayer.

In other words, if one is able to make a spiritual action that corresponds to the conditions described in these blessings, he attains unity with the Creator that it is called "embrace" and "kiss." The detailed explanation of the spiritual actions is given in *The Study of the Ten Sefirot* by Rabbi Ashlag. The language of *The Zohar* and the Torah describes these actions with words of our world.

The language of Kabbalah describes them by using the names of *Sefirot*, *Partzufim*, and Lights. The most complete and precise language for the description of spiritual actions is the language of *Sefirot*. Therefore, this was the language chosen by Kabbalists for their inner work and for explaining to us the practice and method of spiritual ascent.

Man must aspire to the Creator in his heart and desires in order to acquire the intentions that bring him to correction in all the spiritual states described in this prayer—for his mouth and his heart (desires) to become a single whole, so his lips will not speak against the wishes of his heart. The Creator awaits only the sincerity of our desires so as to fulfill them at once and bring us closer to Him:

Beloved of the soul, Compassionate Father!
Draw Your servant to Your will.
Your servant will hurry like a hart, will bow before Your majesty.
To him Your friendship will be sweeter
Than the dripping of the honeycomb and any taste.

Majestic, Beautiful Radiance of the universe!
My soul pines for Your love.
Please O God, heal her now showing her the pleasantness of Your radiance.
Then she will be strengthened and healed
And eternal gladness will be hers.

All-worthy One, may Your mercy be aroused
And please take pity on the son of Your beloved.
Because it is so very long that I have yearned intensely to see the splendor of strength.
These my heart desires, and please take pity and do not conceal Yourself.

Please be revealed and spread upon me, my Beloved, the shelter of Your peace.
Illuminate the land with Your glory, we shall rejoice and be glad in You.
Make haste, do love, for the time has come, and pardon us as in days of old.

(Song Yedid Nefesh)

When the Creator and *Malchut* merge in a kiss, he who needs advice and assistance can ask for it, for this state is called the "time of desire." And since man appealed before the King and Queen in the twelve intermediate blessings of the *Shmone Esreh* prayer, he thereby corrected and prepared his heart's desires for the last three blessings. He aroused the Creator's desire for him, for thanks to these last three blessings, he merges with the Creator in Supernal Unity.

The "time of desire" is an appropriate state for making requests and receiving the answer—the strength for self-correction. The King and Queen are ZA and *Malchut*. Each blessing constitutes a sequence of individual corrections of man's soul. Consequently, man ascends to a Higher spiritual level. Thus, he gradually attains Supernal Unity with the Creator.

Then, he must fall on his face, and when *Malchut* holds the souls within her, submit his soul to the Creator's absolute power, as this is the appropriate time (state) to entrust one's soul amongst all the other souls, for *Malchut* is the source of life.

To fall on one's face and entrust one's soul means that man has but a single desire—to completely rid himself of his egoistic desires, and receive the Creator's altruistic desires in their stead. Upon receiving the Creator's desires, man becomes similar to Him, and to the extent of his similarity, he merges with the Creator. By merging with the Creator, man acquires all that the Creator has: immortality, complete knowledge of all creation, might, and perfection.

The secret of the Light is available only to the chosen ones: when *Malchut* holds human souls by her single desire to merge with the Creator (because the same desire fills man's heart), he submits himself entirely to the aspiration for this merging, so as to include his soul in the collective merging between *Malchut* and the Creator. And if his soul is received by the Creator, man instantly merges with Him and enters the source of life (*Tzror HaChaim*), both in this world and in the world to come.

Although Kabbalah is considered a secret teaching, it holds no secrets. It is perceived as secret only by those who are yet unable to create the spiritual organs within themselves with which to perceive their surroundings. We are the only ones who conceal our surroundings from ourselves in default of the corresponding sensory organs.

The King (Creator, ZA) and Queen (*Malchut*) must be connected to the souls on all sides, Above and below, and be adorned with the souls of the righteous (those who wish to merge with the Creator, entrust their souls to Him). And if man directs all the intentions of his heart (desires) to this goal and completely submits his soul to the Creator's will, the Creator makes peace and a covenant with him (both in the Upper Covenant, called *Yesod*, and in the lower covenant). He blesses *Malchut* by this peace and covenant, and surrounds her on all sides.

Unity on all sides means that the souls attain similarity with the Creator in all their properties. The righteous are those who want to merge with the Creator, attain the entire creation, and as a result, discover the righteousness of the Creator, who created and thus governs them. Those who wish to justify all the Creator's actions are called "righteous."

Although they have not yet reached this state and are only en route to it, even if only at the very beginning of their path, and they are yet to correct even a single desire and only feel the smallest aspiration to draw closer to the Creator, they are already called "righteous," after this desire. The Creator surrounds *Malchut* on all sides, and *Malchut* feels Him with all of her corrected properties, sensations.

Thus, man also receives the name *Shalom* (peace), for he has made a covenant with *Malchut* below, similar to the covenant of the *Sefira Yesod* Above. And when such a man leaves our world, his soul rises through all the Heavens and none stand in its way, and the Creator calls for it and says: "Let Peace come." The soul reveals the thirteen elevations of the holy peach and no one stands in its way. Hence, happy is he who makes an offering to the Creator.

As soon as the soul tears itself from egoism altogether, it completely merges with the Creator and is no longer obliged to descend into this world, clothe in a physical body, and receive an additional portion of egoistic desires. An offering to the Creator signifies rejection of the body's egoistic desires; it is called a "sacrifice," for our body is no different from that of an animal.

Therefore, the aspiration to rid oneself of the animate body and its desires is called an "offering." Depending on the kind of desires man is already able to wish to rid himself of, his offering takes the form of a bird (one part of his

desires) or cattle (another part). Certain parts of *The Zohar* and some of the ARI's compositions discuss this matter in great detail.

Rabbi Chiya raised his voice: "Oh, Rabbi Shimon, you are alive, and I was already mourning over you! Yet, it is not you that I mourn for, but for all my friends and for the whole world that will remain orphans after you." Rabbi Shimon is like a torchlight, shining both Above and below. With this Light below, he illuminates the whole world. Woe unto this world when this Light will leave it and rise up Above. Who will shine in this world with the Light of the Torah? Rabbi Aba rose, kissed Rabbi Chiya, and said, "If such words are within you, I thank the Creator for sending me to you, so that I could be closer to you. How happy I am with my lot!"

All of the characters described in *The Zohar* are spiritual objects, *Partzufim*. As does the whole Torah, *The Zohar* speaks only of things that exist in the spiritual worlds, rather than in our world. Therefore, all of the objects, animals, plants, and people described in *The Book of Zohar* constitute spiritual degrees, desires, and *Partzufim*.

The Creator deliberately sends into our world special souls that are close to Him, to help all the others to attain the spiritual in this lifetime, while they are still in this world. These great Kabbalists serve as guides for those who have realized that they lack spiritual sight, and are hence ready to follow them blindly.

Rabbi Yehudah said after him: When the Creator told Moshe to choose among the people those who are wise and understanding, Moshe looked at the people and could not find any. Then he was instructed to pick the heads of the tribes who were known for their wisdom. The word "understanding" is not used here, for the degree of the understanding is higher than that of the wise. What is the difference between one who is wise and one who understands? Wise is one who learns from a *Rav* (Teacher) and wants to attain wisdom. Wise is one who knows all that he has to know.

He who understands consists of several levels-degrees, for he sees into every thing and knows for himself and for others. The mark of him who understands is formulated in the phrase: "The righteous one knows his animal soul." The righteous one signifies *Yesod* that passes the Light to *Malchut* (animal), for the *Gematria* of *HaVaYaH* of *Malchut* is fifty-two = *BON* = *BeHeMaH* (beast) = *Bet-Hey-Mem-Hey* = 2 + 5 + 40 + 5 = 52.

Malchut constitutes the level called "wise at heart," as wisdom is found within the heart. But he who understands, sees Above and below, for himself and for others. He who is wise designates *Malchut*, for it is *Malchut* that reveals

wisdom. He who understands is *Yesod* that stands above *Malchut*. *Ohr Hochma* in *Malchut* shines only from below upwards. It is impossible to receive the Light from Above downwards, as it would surely enter egoistic desires. Therefore, it is said that the wise (*Hacham*) sees only for himself, from himself upwards, and cannot pass the Light to others below.

It is hence said that wisdom is found within the heart, as the heart receives from below upwards; whereas he who understands (the *Sefira Yesod*, *Tzadik*, the righteous one) shines with the Light of Mercy, *Ohr Hassadim*, from Above downwards. He sees that he receives for himself, and shines upon the others, i.e., shines upon *Malchut*, as it is written: "The righteous knows his animal soul."

Raising a Prayer

Here *The Zohar* speaks about the prayer, which every man offers his Creator (*Veyikahel*, pp. 32-52). This inner action of man constitutes his greatest and most valuable work in his efforts for the Creator's sake.

The Creator made man at the farthest, completely opposite spiritual level to His: with only the egoistic will to enjoy. And since man has no other properties-desires but the egoistic will to receive pleasure, not only is he unable to change himself, he cannot even wish for the desire to change.

We can change only under the influence of the Creator's Light, by receiving His properties from Him. Hence our only task is to cultivate a desire to change. As soon as this true desire appears within man, the Creator will immediately give him the strength needed for its realization. So the problem is not how to realize a prayer; it is, rather, how to attain it, how to formulate one's request for the strength to become like the Creator!

A prayer is a sensation, a desire in one's heart. Man does not realize it completely and cannot describe it, for the sensation in one's heart *is not subject to any control and conscious correction*—it cannot be "created" by one's own will. The sensations in one's heart constitute the consequence of man's mental and spiritual condition, the result of the current degree of his spiritual development.

Thus, the desire to change is also in the Creator's hands. However, He gave us the opportunity to stimulate this process and to determine our own spiritual advancement:

- He allows Kabbalists to write books, and when we read them, we develop the desire to draw closer to Him;
- He allows some of the true Kabbalists to be revealed to a wide circle of those who desire spiritual development;

- Indiscernibly, He transforms our desires (modifies our souls) so we suddenly take an interest in spirituality;
- He changes our desires with regard to this world, helping us realize its insignificance and transience through sensations of disappointment and suffering.

By creating man a worthless egoist, i.e., by making a worthless creation that is seemingly so unbefitting Him, the Creator allowed man to create himself and elevate himself to an equal degree to that of the Creator Himself—to attain His level of perfection. Thus, the Creator reveals the perfection of His creation: although He created man a worthless creature, He thereby enables him to make a "Creator" of himself (in his properties).

Man cannot claim that although he is created with only one desire, he is unable to induce the reception of an altruistic desire instead of his natural, egoistic one. The Torah, Kabbalah, teachers, and suffering are all prepared to accelerate his advancement toward the goal of creation by the path of the Torah, or otherwise, the path of suffering.

However, the path of suffering is not only undesirable for man, whose life on earth makes him feel as though he is caught between the millstones of a tirelessly revolving mill. Ruthlessly and methodically, it pulverizes him both mentally and physically, to the very last day of his life. But this painful path is equally undesirable in the eyes of the Creator. After all, His goal is to delight man, which is in accord with the path of the Torah—a quick and painless way to transform our desires from egoistic into altruistic.

Since only the Creator can accomplish this (and He will, either painfully or painlessly, in accord with our conscious request), the development of such a request toward Him is all that man must do in his life. It is hence written: "Let him pray all day long!" Yet, we now understand that this phrase does not speak of sitting over a prayer-book, but refers to man's inner work on himself.

There are various forms of work that man must do in action, with his body, as in the case of physically observing the *Mitzvot*. And then there is man's inner, most important work, when observance of the *Mitzvot* depends on the words and desires of the heart.

Never does Kabbalah allude to or even mention our physical body, for it is no different from the body of an animal—it is born, functions, and dies as an animal. And all the various forms of work that the body performs are mere mechanical actions utterly unconnected to man's inner intention, and can even be outright opposite to it.

Therefore, the body's actions are completely disregarded in Kabbalah. Instead, man's *desire* is taken into account and is regarded as an action. In itself, when stripped off the physical body (in which it presently exists), it constitutes man's inner spiritual action.

The spiritual world is a world of incorporeal desires that have no volume, size, movement, or time. Just as in our imagination, where our desires are fulfilled instantly by the power of thought, everything in the spiritual world is determined only by our desires-thoughts, and not by physical actions.

Nevertheless, since in this world we temporarily exist in a physiological body, our task is to observe the Creator's *Mitzvot* both physically (with our body) and spiritually. Physically, we can observe them, as a person usually does—because of his upbringing or for a reward in this world (money, health, luck, peace, and so forth) or in the world to come (the best that he can imagine). Alternatively, he performs these actions because he was taught from childhood to do so mechanically, so he cannot avoid doing them in view of the acquired desire (instinct)—if he does not do them, he suffers.

This feeling of suffering is exactly what compels him to carry out the mechanical actions of the *Mitzvot*. It is not even the desire to receive a reward in this world or in the world to come: in this case, the reward is instantaneous—man feels no discomfort, since he does what he is accustomed to do.

Hence, it seems to such a man, who observes the *Mitzvot* because of the acquired nature (habit), that he demands no reward for his actions either in this world or in the world to come. After all, he truly does not think about any reward, as his habit, which became his second nature, compels him to perform these actions. If he feels this way, he is absolutely positive that he acts "for the Creator's sake." The fact that his habit, his second nature, compels him to perform the *Mitzvot* mechanically, escapes his awareness.

However, since our body is no more than an animal, the mechanical fulfillment of the *Mitzvot* by force of habit or for a reward is quite sufficient for him. There is a difference between those who observe because of upbringing or habit, and those who do it for a reward: the former do not even care whether or not the Creator actually exists; they perform purely mechanical actions that they cannot help performing, for they immediately begin to suffer for lack of habitual actions.

Yet, one who observes the *Mitzvot* because he has faith in reward and punishment believes in the Creator, His Torah, and His governance, but simply

uses it for his own benefit. By observing the *Mitzvot* with such an intention and remaining in it all of his life, he, naturally, does not grow spiritually. And he who does not grow in our world is called "still" (inanimate), as we divide all nature into the following levels: still, vegetative, animate, and speaking (human). Therefore, such people are regarded as spiritually still (*Domem de Kedusha*), but they are already "spiritually" still, as opposed to those who observe mechanically, by force of habit.

In Kabbalah, the word "body" implies desire. A desire or a body can be egoistic or spiritual (altruistic). The gradual passing of the egoistic body and its replacement with the altruistic one is called man's "spiritual birth."

Man's spiritual growth is designated by an increasingly growing intention to observe the *Mitzvot* only because such is the Creator's desire. Man observes it only for His sake, completely selflessly, as if no reward of any kind will ever be given to him in return, not even in the form of his own self-content. It is as though the Creator does not know who fulfills His desire, as though man himself is uncertain of whether or not he observes the *Mitzvot*. Yet, he does it anyway, for such is the Creator's will.

So then, the notion of "body" in Kabbalah alludes to man's corrected desires, whereas uncorrected desires, without a screen, cannot be used. It is as though they are not considered body parts, existing beyond the body. Hence, they are considered foreign forces or desires—*Klipot* (shells).

The only existing creation besides the Creator is the egoistic will to enjoy Him that was created by Him. This desire can be either egoistic (corrupted) or altruistic (corrected), spiritually pure or impure. All the spiritual forces: angels, *Klipot*, etc., constitute our uncorrected or corrected desires (the will to bestow delight upon the Creator). Nothing else exists in the universe!

There are twelve parts in the spiritual body that perform spiritual actions: two arms and two legs, each consisting of three parts, in all 4 x 3 = 12. These parts of our spiritual body (our desires that were corrected by the screen) observe the positive *Mitzvot*.

Just like the body of a spiritual object (*Partzuf*), man's body is his altruistic desires, in which he can receive the Creator's Light according to his intentions (screen). Man's desires are determined by his intentions.

All the work with the intention "for the Creator's sake" is performed by the external body parts: the twelve parts of arms and legs, and by the twelve internal body parts: brain, heart, liver, mouth, tongue, five parts of the lungs,

and two kidneys. These inner corrections of the body are meant for reception of the Supernal spirit, Light, inside the body, and represent man's most important work with regard to the Creator.

These inner actions are called *Mitzvot*. They depend on speech, such as a prayer—supplications, blessings, and praises. And he who comes to know this work is happy in all things. Man does not realize that his prayer permeates all the Heavens, rising up to the very pinnacle of the universe and reaching the Creator Himself.

As was repeatedly mentioned, not a single word in the Torah speaks of our world, especially not of our body. All the words in the Torah are the Creator's sacred names—the various sensations of the Creator felt by those who attain Him. As we have explained, the attainment and sensation of the Creator is impossible without a screen, an altruistic intention, meaning that all that man desires is to please his Creator. Only the sensations in the heart (the essence of man) can perform this work, and never the physiological organs of our animate body, which is no different from that of an animal.

When the morning Light begins to shine, separating Light from darkness, a call pierces through all the Heavens: *prepare for the opening of entrances and chambers, and each go to your position*. For the ones that serve at night are not the ones that serve in the daytime. And when the night comes, the daytime servants are once more replaced by the nighttime ones.

When the morning Light begins to shine—when man begins to realize that his egoistic desires are death and darkness, whereas altruism and spirituality are life and Light, the Light within man thereby separates from darkness, and he begins to analyze and realize his states, to feel spiritual ascents and descents—he feels his proximity to the Creator as Light, while remoteness from Him and descents into his egoistic desires feel like darkness.

However, one can feel it only if he feels the Creator (even if only a little, even if indistinctly). To start feeling the shame of receiving from the Creator and the insignificance of one's nature (the sensation of darkness), one must first feel the Creator. Only His Light contains all that man needs: strength for correction, desires, life. Hence, the main thing to which man must aspire is the sensation of the Creator, but not for pleasure, for correction.

The forces that serve in the daytime are called the "rulers, the government of the day," and the forces that serve at night are called the "rulers, the government of the night." As soon as the morning call is heard, they all take their positions,

Malchut and Israel descend and enter the *Beit-Knesset* (the House of Assembly—a place, where all of man's wishes are collected; hence, it is called the house of prayer) to exalt the Creator and begin their singing and blessings.

It is written: "We shall praise Your mercy in the morning and Your faith at night." Feeling the Creator's Light descending upon him, man perceives it as morning that comes after the darkness, and upon feeling such a state, he praises the Creator in his heart. All alien thoughts retreat before the influence of the Creator's Light, and all impure desires become restrained.

After man has corrected himself in the positive *Mitzvot* (in the first part, in the corrections of *Tzitzit* and *Tefillin*), he must unite all of his heart's desires in inner work (in the second part), and wholeheartedly dedicate himself to the work of praises, since speech rises upwards.

It is impossible to offer a brief explanation of the *Mitzvot* of *Tefillin* and *Tzitzit*, observed only by those who spiritually attained the level of *Partzuf* ZA.

These servants, who stood in their places in the air, are appointed to rule over the four sides of the world. Gazaria soars in the air to govern the East, and all the others that are appointed are together with him, and await the words of the prayer that rises on that side from below. And this ruler takes the prayer.

If the words of a prayer are proper, then all these rulers absorb them and rise with them to the firmament, where the other rulers stand. Upon absorbing these words, they proclaim, "Blessed be Israel. Blessed be the lips that utter these words!"

The letters that were hanging in the air then fly up and form the holy name that rules in the air and consists of twelve letters. This is the name by which Eliyahu flew before rising up to the sky. The letters fly up in the air, and the ruler, who holds the keys to the air in his hand, rises to Heaven along with all the other rulers, and pass the letters into the hands of another ruler for further ascent.

After *Malchut* had been separated from ZA, ZA filled himself with only *Ohr Hassadim* and became the right line, whereas *Malchut* formed the left line. These two lines are in conflict with one another, just as the right and the left lines of *Bina* oppose one another. This continues until ZA ascends to *Bina* as the middle line, balances the right and the left lines, and makes peace between them by uniting them in a single, middle line.

Similarly, ZA and *Malchut*, the two opposite lines, need a middle line to balance them, to bring them balance and peace, and to unite them. This occurs

with the help of *MAN* (*Mei Nukvin*), the prayers of the righteous, for they offer up the desires from this world. Also, the screen that they raise is called the *Masach* (screen) *de* (of) *Hirik*—the middle line—causing the left and the right lines to unite, and *Malchut* to unite with *ZA*.

Thus, a prayer becomes a request, *MAN*, and the middle line that leads to peace and unity between *ZA* and *Malchut*. Just like *Yesod* Above (the middle line) unites the Creator with the *Shechina-Malchut* by gathering all the created souls, man's prayer creates the middle line and unites all by its ascent—bringing peace and unity between the Creator and the *Shechina* (His creatures), the unity of souls with their Creator.

Hence, just like the *Sefira Yesod* Above, man, too, is called *Shalom* (peace). Moreover, the world below precedes and determines the world Above, for the awakening from below (requests of the lower ones) precedes and evokes the awakening from Above.

The spiritual world is a world of desires. There are only two desires:

1. The Creator's desire to bestow perfect delight upon His creation, i.e., upon man;
2. The will to receive pleasure for oneself, created by the Creator, called creation, or man's essence.

Nothing else exists except for these two desires! Everything we can possibly imagine derives only from these two spiritual forces. Man's desire is called a "prayer," for intentionally or unintentionally, this desire appeals to the One who created man, to the Creator. Spiritually, man develops in accordance with his prayer.

However, one's true prayer is his request for spiritual correction and elevation. Such a prayer, a desire in the heart, can be achieved only by consistent study of Kabbalistic sources, which affect man's egoistic desire with their concealed inner Light, and evoke him to ascend spiritually ("Introduction to The Study of Ten Sefirot," item 155).

A soul is none other than man's corrected, altruistic desire, his spiritual *Partzuf*, his desire to receive the Creator's Light with the screen (intention) "for the Creator's sake."

Man's speech in a prayer is none other than parts of his soul (the soul itself) clothed in a body. A prayer is man's soul in this world, *VAK de Nefesh* of *Malchut de Malchut* within *Malchut de Assiya*.

World of AK
World of Atzilut
World of Beria
World of Yetzira
World of Assiya: Keter
Hochma
Bina
ZA
Malchut = K + H + B + ZA + M
K + H + B + ZA + M
GAR + VAK = Soul of Man

Yet, how can one's prayer, his desire, rise through all the degrees of all the worlds of *BYA* and reach *Malchut de Atzilut* so as to become *MAN* and the middle line, uniting *Malchut* with *ZA*? After all, it is well known that no degree can rise above itself, let alone make such an incredible leap from the lowest degree of the spiritual ladder (our world) to the world of *Atzilut*.

To understand that, we must first thoroughly understand the meaning of *Malchut's* ascent to *Bina*. As a result of this ascent, each degree splits into two parts: *Keter* and *Hochma* of each degree remain within it, while *Bina*, *ZA*, and *Malchut* fall to a lower degree. This occurs because *Malchut* ascended to *Bina* and thereby created in *Bina* a new *Sof* (end) of the degree. This is because *Malchut* exists under the prohibition of the first restriction, and hence cannot receive the Light. Due to the second restriction, *Bina*, *ZA*, and *Malchut* are located below the new *Sof* of the degree. Thus, being below *Malchut* that ascended to *Bina*, they are defined as a lower degree.

Keter = Galgalta	Together they are called GE (Galgalta-Eynaim)
Hochma = Eynaim	
Parsa = Ascended Malchut	
Bina = Awzen	Together they are called AHP (Awzen-Hotem-Peh)
ZA = Hotem	
Malchut = Peh	

Afterward, through the *MAN* raised by the lower ones, the Light *AB-SAG* descends and gives strength to *Malchut*, which stands in *Bina*, to descend to her own place: *Malchut* descends from *Bina* to her own place, thereby returning all the *Sefirot* to their places and uniting them all into one degree, consisting of ten whole *Sefirot*. Consequently, *Bina* and *ZON*, which were below each degree, return to their degree, to their previous level. Thus, each degree restores itself back to ten *Sefirot*.

However, although *Malchut*, who stood in *Bina* as the new *Sof* (end) of the degree, returns from *Bina* to her own place at the end of every ten *Sefirot*, this new *Sof* that she created in *Bina* does not entirely vanish from *Bina*. As a result, *Bina* and *ZON* do not descend to their place. Instead, they must rise above the new *Sof* and there create the left line with regard to *Keter* and *Hochma*, which never fell from their degree and constitute the right line.

This is why the new *Sof* remains in its place in all the degrees even after *Malchut's* descent from *Bina*. And this *Sof* is called the "firmament," while *Bina* and *ZON*, which fell from their degree, but now have returned to it, are called "air." For each lower degree is defined as *VAK* (called *Avir*—air) with regard to the Upper One.

Keter	= Galgalta	GE
Hochma	= Eynaim	GE
		Parsa (Firmament)
Bina	= Awzen	AHP (Air)
ZA	= Hotem	AHP (Air)
Malchut	= Peh	AHP (Air)

Since *Bina* and *ZON* fell from their degree, they became as *VAK* (air) with regard to it, as the entire lower degree with regard to the Upper. And after the descent of *Malchut* from *Bina*, the air (*Bina* and *ZON*) that was under the firmament rises above it and becomes the left line.

When *Bina* and *ZON* ascend above the firmament, they take with them the lower degree, where they existed when they were below, and elevate it along with them above the firmament. It is so because unlike our world, there are no ascents and descents in the spiritual; a descent constitutes the deterioration of one's properties from one spiritual level to a lower one.

Hence, being equivalent in properties with the lower degree, when *Bina* and *ZON* ascend together, they take the entire lower degree along with them. For after being together once, and having become similar, they receive help, ascend, and never part again.

Ultimately, *Malchut's* ascent to *Bina* forms an entrance, an opening, a gate for the lower degree, through which it can ascend to the Upper One. Hence, when *Malchut* descends from *Bina*, thus allowing the lower part, *AHP de Bina*, to ascend, the lower degree can rise along with the ascending *AHP de Bina*.

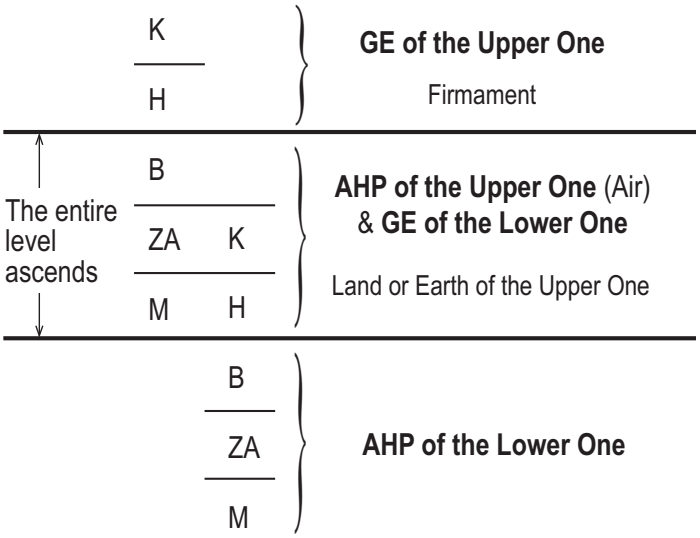

Thus, as a result of *Malchut's* ascent to *Bina* and her subsequent descent due to the influence of *Ohr AB-SAG*, three parts were formed in each degree:

- Air, *Bina* and *ZON* that fell down;
- The firmaments, the new ends of degrees that appeared through *Malchut's* ascent to *Bina*. These never disappear, even if *Malchut* returns to her place;
- The entrances for the lower degrees that were formed through *Malchut's* ascent to *Bina*, when the lower degree ascends along with her. Without it, the lower degree can never reach the Upper One, for no degree can ascend above itself.

This process is described in the Chassidic tales as the mission of a righteous one (the Upper Degree) in our world: to descend to the most vile and corrupt people (the lower degree). In other words, while essentially remaining itself, the Upper Degree should corrupt its properties so as to equalize with the lower

degree. Thus, it shows to the lower ones that in its desires, thoughts, and actions, it is the same as them.

Then, when he completely unites with them, and they fully trust him, when he becomes "one of them" (designating the union of *AHP* of the Upper One with *GE* of the lower one), he gradually, inconspicuously or openly, begins to correct them—by his own example, he propagates his thoughts to them. These thoughts cannot be perceived from an outsider, but only from "one of their own." That is, the Upper One receives additional Light (strength) in its *GE* so as to be able to raise its own *AHP*, correct its desires of reception, start working with them for the Creator's sake, and elevate them to its own level.

And since there is no distinction between the desires of *AHP* of the Upper One and *GE* of the lower one, into which *AHP* of the Upper One fell, they both rise together. This way, the Upper One elevates, i.e., improves, corrects a certain part of the lower one's properties (*GE*), and elevates them to its true level.

Therefore, the most important thing in our state is to come to feel *AHP* of the Upper Degree, located at the very center of our heart, and to become equal with it in our properties so as to afterwards rise together with it.

This process is described in the book *Attaining the Worlds Beyond*, which provides a more personal perspective of this spiritual process:

Inside the internal sensations of the Kabbalist exists a part of the Higher Level, of the future state (*AHP*). One who perceives a Higher Spiritual Level as an unattractive vacuum, rather than a state full of Light, does not receive from the Higher level.

Even though the Higher Level is full of Light, the lower level perceives the Higher only to the degree that the lower qualities permit one to do so. Since the present qualities are not sufficient to receive the Higher Light, the individual does not perceive it.

We can perceive the Upper Level because all the spiritual steps are arranged sequentially from lowest to highest. Moreover, the subsequent states overlap with one another; the lower half of the Higher state is situated within the Upper half of the lower state (*AHP* of Upper falls into *GE* of lower).

Thus, the lowest part of our Upper State is always present within us, but is usually not felt by us. The Upper State above us is referred to as "the Creator" because it functions as the Creator for us.

It gives birth to us and it gives us life and guidance. Since we do not have a perception of this Higher State, we often insist that the Creator does not exist.

But if we are in a state in which we clearly see the Creator's Upper Domain over all the creations in this world, then we lose the possibility to choose freely.

We can see only One Truth, only One Force, and only One Will that operates in everything and in everyone.

Since the Will of the Creator is to grant each human being a free will, then the concealment of the Creator from His creations is necessary. Only if He is hidden can we argue that we can aspire *of our free will* to attach ourselves to the Creator—to act for His sake, without any trace of self-interest.

The entire process of self-correction is possible only when the Creator is concealed from us. As soon as He reveals Himself to us we immediately become His servants and fall into the control of His thought, grandeur and power.

At that point, it is impossible to determine what our true thoughts are. Thus, in order to allow us to act freely, the Creator has to conceal Himself.

On the other hand, to give us a chance to break free from the blind slavery of egoism, the Creator must reveal Himself. This is so because a human being obeys only two forces in this world: the force of egoism—the body—and the force of the Creator—altruism.

It follows, then, that alternating the two states is necessary. These states are the concealment of the Creator from us when we perceive only ourselves and the egoistic forces governing us, and the revelation of the Creator when we feel the power of the spiritual forces.

In order for one who is still under the influence of egoism to perceive the closest Upper Object (the Creator), the Creator must equalize some of His qualities with those of the lower being—the person seeking a connection with the Creator.

He will endow some of His altruistic qualities with egoistic attributes, and can then come into balance with the person seeking connection with Him.

The Upper Part elevates the *Malchut-Midat HaDin* to the level of His *Galgalta ve Eynaim.* As a result, His *AHP* acquires egoistic qualities. In this manner, His *AHP* "descends" to the lower part (the spiritual level of the seeker) and comes into a state of equivalence with the qualities of the lower part.

Initially the lower part was not able to perceive the Upper Spiritual State. However, because the Creator hid His highest altruistic qualities behind egoistic ones, He was able to descend to the level of the person so that the person was able to perceive Him.

Because we perceive higher qualities as being egoistic, we are unable to truly grasp their essence. It appears that there is nothing positive in the spiritual that may bring pleasure, inspiration, confidence, or tranquility.

It is precisely at this point that we have an opportunity to exercise our willpower. We may, instead, declare that the absence of pleasure and taste in the spiritual and in Kabbalah is because of the Creator's deliberate concealment for our own sake. Because we do not yet possess the necessary spiritual qualities, it is therefore impossible for us to perceive the Upper spiritual pleasures; rather, all our earthly desires are governed by egoism.

It is crucial for beginners to understand that they are given depression and distress in order to overcome them.

They may direct their pleas for relief to the Creator, they may study, or they may do good deeds. The fact that such people do not experience pleasure or vitality from spiritual aspirations is directed from Above.

This gives them the free will to conclude that their lack of pleasure comes from a lack of appropriate altruistic qualities in themselves. Hence, the Upper One must hide His true qualities from them.

Therefore, we must remember that the first stage of perceiving the spiritual is the feeling of spiritual deprivation. If the lower part is capable of realizing that the Upper One is concealing Himself because of their incongruity of qualities, and if that lower part asks for help to correct its own egoism by raising a prayer (*MAN*), then the Upper Part partially reveals Himself (lifts His *AHP*) and displays His true qualities, which prior to this moment, were disguised beneath egoism.

As a result, spiritual pleasure also becomes apparent. Thus, the lower part begins to experience the grandeur and the spiritual pleasure felt by the Higher Being, Who possesses spiritual altruistic qualities.

Because the Upper Part elevated His altruistic qualities in the eyes of the individual, He thus elevated the individual to the middle of His State (He lifted *GE* of the lower together with His own *AHP*).

This spiritual state is known as a person's "lesser spiritual level" (*Katnut*). The Upper Part, in a way, elevates the lower part to His own spiritual level by revealing both His grandeur and the grandeur of altruistic qualities. By seeing the magnificence of the spiritual and comparing it to the material, we may spiritually rise above our world.

When we perceive the spiritual, regardless of our will, our egoistic qualities are changed into altruistic ones, that is, into the qualities of the Creator. In

order to allow the lower part to take complete possession of the Higher first level, the Upper Part wholly reveals Himself and all His qualities to that lower part; meaning He reveals his Grandeur, makes *Gadlut*.

At this point, the person perceives the Upper Part as the One and Only Absolute Sovereign of everything in the universe. At the same time, the lower part grasps the highest knowledge of the purpose of creation and of the Upper's dominion.

It becomes clear to the lower part that there is no other way to conduct oneself than in the way prescribed by Kabbalah. Thus, the lower part's reason now requires proper action. As a result of this clear awareness of the Creator, one must deal with the contradiction between faith and knowledge, between the right and the left lines.

Now, having acquired altruistic qualities (*Katnut*), the lower part prefers to proceed only by means of faith in the strength of the Creator. This serves as an indication of the seeker's sincere desire to come closer to the Creator.

However, the Creator's revelation of His grandeur (*Gadlut*) now obstructs one from advancing by faith. Consequently, the individual must willingly dispense with the acquired knowledge.

When one pleads to proceed blindly, relying only on one's faith in the magnificence of the Creator, rather than by realizing His power and grandeur, and only by using reason in proportion to one's faith, the Creator is compelled to limit His disclosure. When such an action compels the Creator to diminish His disclosure of His general dominion, His omnipotence, and His Light (*Ohr Hochma*), this is called "the screen of *Hirik*."

Through this screen, we are able to diminish the revelation of the Upper reason (the left line) to the point at which this revelation can be balanced with faith, the right line. The correct correlation between faith and knowledge is called a "spiritual balance," or the middle line.

We, as individuals, determine the state we desire to be in. Once the correct correlation of faith and knowledge is in place, we can then attain perfection. This is known as "the middle line."

The part of revealed knowledge (the left line) that we can use in proportion to our faith (the right line), by proceeding by faith above reason (the middle line), is added onto those spiritual qualities that we possessed before, in the state of *Katnut*. The newly acquired spiritual level is known as *Gadlut*, meaning big and complete.

After the first complete spiritual level has been attained, we will become equal in qualities to the very first (the lowest) state of the spiritual ladder. As was mentioned earlier, all the states, or steps of the ladder, overlap with each other.

Having reached the first level, we may discover the presence of a higher level within us. Using the same principle as when advancing to the first level, we can proceed step by step to the goal of creation—complete unification with the Creator on the Highest level.

An essential part of our spiritual ascent is a special process that requires that, on discovering a greater evil within us, we ask the Creator to grant us the strength to overcome that evil. We then receive strength in the form of a greater spiritual Light.

This continues until we actually reach the original level and size of our souls: at that point, our egoism is completely corrected and filled with Light.

When we are distracted by outside thoughts, we feel that thoughts obstruct us from ascertaining the spiritual, because our strength and minds are wasted on extraneous concerns, while our hearts become filled with petty desires. At times like this, we lose faith in the fact that only the Kabbalah contains the true life.

Once we overcome this condition, we come out of our state and move into the Light, receiving a Higher Light that helps us ascend further. In this manner, our extraneous thoughts work to help us in our spiritual advancement.

We can overcome obstacles only with the help of the Creator. We can only work on something if we perceive some personal benefit in the task. However, our bodies, hearts and intellects do not understand what benefits can result from altruism.

Therefore, as soon as we try to make even the slightest altruistic move, we lose all strength of the mind, heart and body. We are left with nothing else but to turn to the Creator and ask Him for help. In this way, unwillingly and without any free choice, we advance toward the Creator until we merge with Him completely.

The lower half of the Higher spiritual object is found within the Upper half of the lower spiritual object. In the lower object, the screen (*Masach*) is found in the eye area. This is known as "spiritual blindness," because in such a state only the lower half of the Higher object is visible to us, since the screen of the lower spiritual object conceals part of the Higher spiritual object.

The Higher spiritual object drops its screen to the lower one, then reveals itself to the lower object, which in turn begins to view the Higher object as the Higher One views itself. As a result, the lower object receives the state of fullness (*Gadlut*).

The lower object, then, sees that the Higher One is in a "great" state, and realizes that the Higher object's prior concealment and apparent manifestation as the "small" state (*Katnut*), was done exclusively for the benefit of the lower one. In this way, the lower object could become aware of the importance of the Higher One.

A person in the right line (*Kav Yamin*) is happy with his lot (*Chafetz Hesed*). This is called a "small spiritual state" (*Katnut*), because a person feels no need for the Torah. He does not feel evil, egoism within himself, and without the need for self-correction, he needs no Torah.

Hence, he needs the left line (*Kav Smol*). He has to critically appraise his state (*Heshbon Nefesh*), decide what he wants from the Creator and from himself, and whether he understands the Torah and advances toward the goal of creation. Here he sees his genuine state and is obliged to integrate it in the right line. In other words, he has to be content with what he has and be pleased with his state, as if he has everything that he wishes.

In the left line, which brings about suffering as a result of the absence of the desired, a need is awakened for the help of the Creator, which comes in the form of Light of the soul.

In the right line, in a state when a person desires nothing for the self, there exists only the Light of Mercy (*Ohr Hassadim*), the joy from the similarity in spiritual qualities. But this state is not perfect, because it lacks knowledge and the understanding of the inner meaning. In the left line there is no perfection because the Light of Wisdom can illuminate only if there is congruence in qualities between the Light received and the recipient of the Light.

The congruence results in *Ohr Hassadim*, which is found in the right line. Spiritual gains can be made only by having a desire. But the right line has no desire for anything. All the desires are concentrated in the left line. However, the desired cannot be received into the egoistic desires.

Thus, it is necessary to unite these two qualities so that the Light of knowledge and pleasure of the left line can enter the Light of altruistic qualities of the right line, and the Light of the middle line will illuminate the created being. Without the Light of the right line, the Light of the left is not revealed and is perceived only as darkness.

The ascent from our world, in which we do not consciously perceive *AHP* of the Upper One, occurs in the following way:

All of one's thoughts about the Creator and spirituality constitute his contact with *AHP* of the Upper One. How can this Upper *Partzuf* descend to

him? Only by equalizing one's desires (properties) with it. All of man's thoughts and desires (or lack thereof), with regard to the spiritual, constitute his contact with the Upper One. When man feels a lack of desire for spirituality, it means that the Upper *Partzuf* descended and entered him, equalized itself with him; hence, man feels spiritual emptiness.

It is precisely in this state of not being drawn to the spiritual that man should tell himself that it only seems to him this way, whereas in truth, by faith above reason, he desires and acts for the sake of nearing the spiritual. In other words, if, in the state when the Upper One "falls" (spiritual values lose their significance) in his eyes, one can nonetheless aspire to spirituality, he thereby binds, connects himself to *AHP* of the Upper One. This is because *AHP* of the Upper One deliberately degraded its properties and assumed an outward form similar to the properties (desires) of man.

Therefore, as soon as one can establish contact with *AHP* of the Upper One (even if it appears to him absolutely unattractive, precisely because it lowers its properties to man's level), this *AHP* of the Upper One immediately elevates man to its *GE*. Thus, man ascends to a Higher Degree.

"Piercing through the air" means that the air boundary, consisting of *Bina* and *ZON* of the Upper Degree, created as a result of *Malchut's* ascent to *Bina*, is pierced by *Malchut's* descent from *Bina* to her place, for then the air rises above the firmament and reaches *GAR* (*GE*) of the degree.

Thus occurs the piercing of the firmaments. For the firmaments constitute the borders of new ends, which appeared because the air (*Bina* and *ZON*) was pushed off from its own degree to a lower one, and was not allowed to return to its degree. Hence, the firmament is pierced from *Malchut's* descent, and no longer prevents *Bina* and *ZON* from ascending and joining that degree.

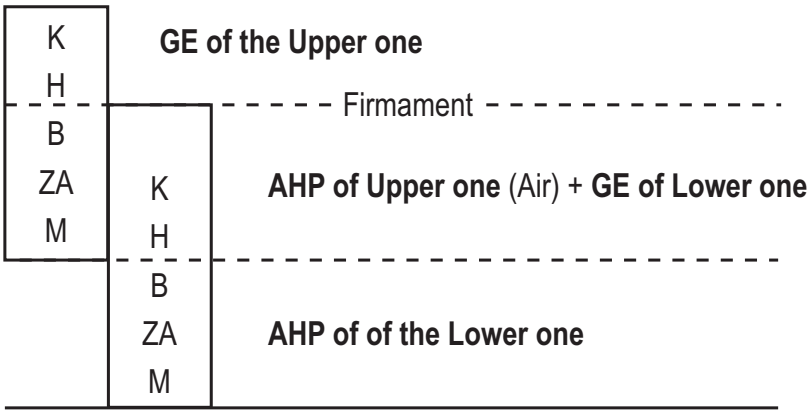

1. *Malchut* ascended to *Bina* = firmament.

2. *Malchut* descends back. This creates a passage for *AHP* to its *GE*. Thus, the entrances for the lower degree are opened: due to *Malchut's* descent to her place and the piercing through the firmaments, *Bina* and *ZON* ascend to a Higher Degree above the firmament together with the lower degree that they were with during their descent.

In other words, the Upper One deliberately opened up the entrances to enable the lower degree to ascend to a Higher Degree, and not for *Bina* and *ZON* (*AHP* of the Upper One), who simply return to their place.

The Light that lowers *Malchut* from *Bina* to her own place at the end of the ten *Sefirot* stems from *Partzufim AB-SAG*. These are the *Partzufim Hochma* and *Bina* of the world of *AK*. Although the second restriction—*Malchut's* ascent to *Bina*—occurred in *Partzuf Bina* of the world of *AK*, the *Partzufim Bina* (*SAG*) and *Hochma* (*AB*) of the world of *AK* were unaffected by it, and *Malchut* remains in her place at the end of the ten *Sefirot*.

Only the Creator Himself, meaning the properties of the Light, can correct and transform man's egoistic properties to altruistic. Indeed, man is simply unable to pull himself out of his current state "by his own hair," as from birth he has absolutely no spiritual strength (desires). Hence, only the Upper Light can correct him. And it can only be *Ohr Hochma*, for this is the Light that the Creator emanates. *Ohr Hochma*, unrestricted by *Tzimtzum Bet*, is located in *Partzuf AB* of the world of *AK*. *Partzuf SAG de AK* is a *Partzuf* of *Bina*.

Therefore, when one raises his *MAN* (prayer), it reaches the Highest *Partzufim* of the world of *Atzilut*, which turn to *SAG-Bina-Ima* (mother), who in turn appeals to *AB-Hochma-Aba* (father), receives *Ohr Hochma* from him and passes it to her children—the souls of the righteous, those who wish to become righteous and to ascend spiritually.

Hence, when *Hochma-AB* unites with *Bina-SAG* in the world of *AK*, this Light (*Ohr AB-SAG*) descends from *Partzuf Bina de AK* to *Partzuf Bina de Atzilut*, called *EKYEH* = *Aleph-Hey-Yod-Hey*. *Partzuf Bina de Atzilut* sends the Light to all the degrees of the worlds of *BYA*. Upon attaining a particular *Partzuf*, this Light lowers the *Malchut* of each degree (that ascended to *Bina*) from the degree of *Bina* to her previous place.

Starting with *AVI*, all the *Partzufim* are in the state of *Katnut*: *AHP* of the Upper *Partzuf* is inside *GE* of the lower one. The received *Ohr Hochma* descends to him who raised *MAN*, thus evoking *Gadlut* in all the *Partzufim*, through which

the Light descends to him. The Light descends to each *Partzuf* along his personal path, which is precisely what connects everyone, each soul, to the Creator.

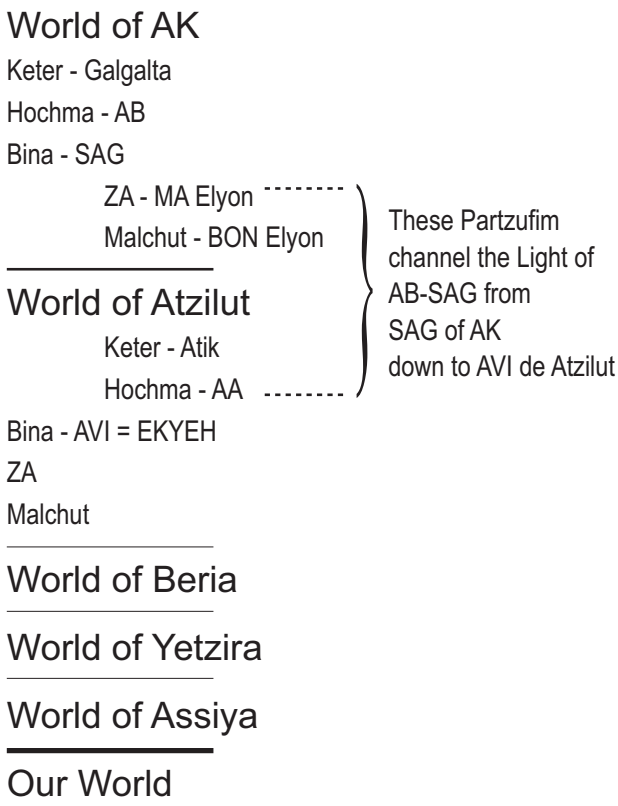

This is why the name *EKYEH* is referred to as the ruler of air that moves the boundary of air because of *Malchut's* descent from *Bina* to her previous place. Each degree and each world consists of four *Sefirot H-B-ZA-M*, each of which Consists of its own individual ten *Sefirot*, where, as a result of *Malchut's* ascent to *Bina* in each degree, *Bina-ZA-Malchut* of each degree fell to a lower degree.

Thus, there are four kinds of airspace in each world that are governed by the three names of *EKYEH*: *EKYEH* in the air of *Hesed*, *EKYEH* in the air of *Gevura*, and *EKYEH* in the air of *Tifferet*. *Malchut* receives from them, and all three names govern in her air together.

The triple name, *EKYEH*, comprises twelve letters. This twelve-letter name rules in the air by lowering *Malchut* from *Bina* to her previous place, returning *Bina* and *ZON* (called "air"), who fell to a lower degree, back to the degree above the firmament. For *Malchut's* ascent to *Bina* created an entrance, to enable the

lower one rise to the Upper Degree as soon as it opens, i.e., during *Malchut's* return to her place.

Hence, when the prophet Eliyahu (a particular spiritual degree) wished to soar to the sky, *Malchut* of each degree ascended to *Bina* of the corresponding degree, while *Bina* and *ZON* of this degree fell to the lower degree, and a firmament was formed between them. It turned out that each degree doubled: now it contained its own degree, as well as *Bina* and *ZON* of the Upper Degree, who fell and clothed the lower degree.

This occurred at each degree of the worlds of *ABYA*, down to the lowest one: *Bina* and *ZON* of the *Sefira Malchut* of the world of *Assiya* fell and emerged in our world below *Malchut*. *Malchut de Assiya* ends at its firmament, which is a new end, in *Bina*. Also, this degree doubled, as *Bina* and *ZON* of the *Sefira Yesod* of the world of *Assiya* fell and clothed in its degree.

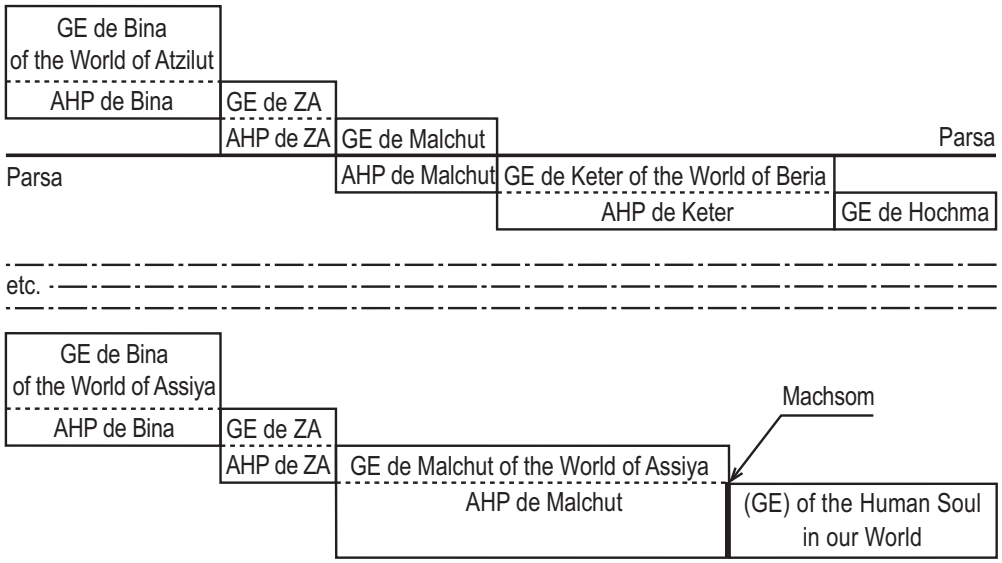

In the diagram, *GE* of man in our world are put in brackets, for he who exists (spiritually, not with his body) at the degree of our world has no desires of bestowal. Hence, it is said that he who exists with his properties in this world, in egoism, has only a point in his heart, from which he can start his spiritual development.

Similarly, the *Sefira Yesod* of the world of *Assiya* also ends with its firmament and contains *Bina* and *ZON* of the *Sefira Hod de Assiya*. The *Sefira Netzah de Assiya* also doubled, and so on up to *Bina de Atzilut*. This is why the prophet Eliyahu rose up and united with *Bina* and *ZON*, who fell from *Malchut de Assiya*

to this world. He equalized with them and clothed in them, whereupon they became like him—reached his degree.

Not all ten *Sefirot* of the world of *Assiya* are shown in the above diagram, but as it was previously mentioned, each degree is divided into its own *GE* and *AHP*. Man's task is to find *AHP* of the Upper One within him, and connect to it, merge with it in all of his sensations and desires.

Subsequently, the twelve-letter name exerted its influence (thanks to the Light *AB-SAG*), causing *Malchut de Assiya* to descend from *Bina* of *Malchut de Assiya* to its place, *Malchut de Malchut*, the end of the ten *Sefirot*. And as before, *Bina* and *ZON* ascended to their degree above the firmament of *Malchut*. And since Eliyahu's properties were already merged with this air (with the ascending *Bina* and *ZON*), he rose together with them above the firmament of *Malchut*, as he was similar to them.

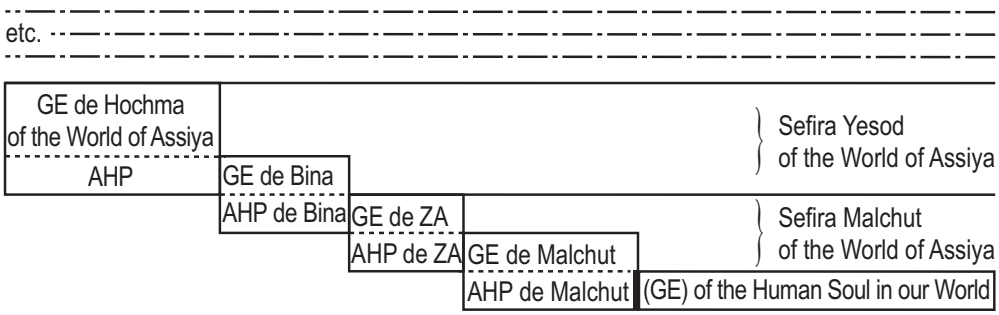

And since he rose above the firmament of *Malchut de Assiya*, he entered the air (*AHP*) of *Yesod de Assiya*, i.e., *Bina* and *ZON* of *Yesod* that fell down there. Then he merged in his desires with this air and is considered to have clothed in it, for they were previously at the same degree. Then the influence of the twelve-letter name lowered *Malchut* from *Bina* of *Yesod de Assiya* to her place at the end of the ten individual *Sefirot* of *Yesod de Assiya*.

After that, *Bina* and *ZON* (the air of *Yesod*) ascended above the firmament of *Yesod*. And since Eliyahu had already merged with this air, he (man's soul, his desire) too ascended above the firmament of *Yesod de Assiya*, due to his concord with them.

And because he rose above the firmament of *Yesod de Assiya*, he met with the air (*AHP*) of *Hod de Assiya*, i.e., *Bina* and *ZON* of *Hod de Assiya* that fell down there. Subsequently, he merged in his desires with this air and clothed it, for they were previously at the same place (spiritually similar to one another).

As soon as man merges in his properties with *AHP* of the Upper One, the influence of the twelve-letter name (the descent of the Light of *AB-SAG* from Above) brings *Malchut* back (gives strength to the screen) to the end of the ten individual *Sefirot* of *Hod de Assiya*. And the air, its *Bina* and *ZON*, returned to their place above the firmament of *Hod de Assiya*. They took Eliyahu (man's soul, his desires) with them, for he had merged with them, and they elevated him to the firmament of *Hod de Assiya* in view of his similarity with them.

And when he was already in the firmament of *Hod de Assiya*, he met with the air (*AHP*) of *Netzah de Assiya* and merged with it in his properties. When the influence of the twelve-letter name (the Light of correction, *AB-SAG*, that was sent by the Creator) brought *Malchut* back to her place (*Malchut* descended from *Bina* to *Malchut* of this *Sefira*, because she received strength from the Light to resist the egoistic desires of *AHP* and make them altruistic), the air of *Netzah* ascended above the firmament, and being merged with Eliyahu (man's soul), took him with it. Being already in the firmament of *Netzah*, he met with the air of *Tifferet* and so on, until he ascended with this air above the firmament of *Tifferet de Assiya*.

In the same way, the air (*AHP*) of each degree rose higher, up to the Highest Degree of the world of *Assiya*. From there, it rose to *Malchut de Yetzira*, and from there—one step at a time—along all the degrees of the world of *Yetzira* and the world of *Beria*, up to the Heavens (*ZA*) of the world of *Atzilut*.

It is therefore said about the prophet Eliyahu that the Creator's spirit (the Light *AB-SAG*) elevated him (merged with *AHP* of the Upper One) to the Heavens: spirit means *Ruach*, *Sefirot Bina* and *ZON* of the Upper Degree, called "air," that fell down to the lower degree. And this air (spirit) elevates one from a lower degree to a Higher One through all the individual degrees, from the lowest degree (*Sof de Assiya*) up to the world of *Atzilut*.

An Upper Degree is regarded as the Creator of the lower degree: it creates it, vitalizes it with Light, and governs it. At each degree, man considers the next Highest spiritual degree with regard to him as the Creator. As Rabbi Zushe said: "Every day I have a new Creator." In other words, as man ascends to a Higher Degree (which he calls "day" or "Light"), he thereby reveals a new property of the Creator in this Higher Degree.

The air of each of the four sides of the world (in *Sefirot Hesed-Gevura-Tifferet-Malchut*) has its own rulers, who hold the keys to the activation of the twelve-letter name so as to lower *Malchut* from *Bina* to her own place. The ascending order of these four kinds of air is as follows: West-*Malchut*, East-*Tifferet* (including *NHY*), North-*Gevura*, and South-*Hesed*.

Hesed	–	SOUTH
Gevura	–	NORTH
ZA	–	EAST
Malchut	–	WEST

It is not the rulers that raise a prayer (the desire that man feels in the very depths of his heart) from air to air, and then from firmament to firmament. The air raises a prayer from the firmament, each air to its firmament: first, the prayer ascends to the air of the *Sefira Malchut de Assiya*, i.e., to *Bina* and *ZON* (*AHP*) that fell from *Malchut de Assiya* down to our world. They resemble the prayer itself, for this air (*AHP*) is similar to a prayer (the Upper One lowered itself deliberately to equalize its properties with the lower one); hence, they merge as one degree.

Then the one that rules there, Zvuliel (Zebuliel), activates the twelve-letter name, which lowers *Malchut* from *Bina de Assiya* to her place. This causes the air to return to its degree and rise above the firmament of the world of *Assiya*. And since the air became similar to the degree of the actual prayer, it also takes the prayer along with it, raising it above the firmament of the *Sefira Malchut de Assiya*. This is similar to the ascent of Prophet Eliyahu.

And since the prayer ascended to the firmament of the world of *Assiya*, it meets the air of *Yesod de Assiya* that fell there, as in the case of Eliyahu. It also encounters the ruler of the air of the East, Gazaria (Gazardiel), because East designates the *Sefira Tifferet* (ZA is often called *Tifferet*, as the properties of this *Sefira* dominate and determine all the properties of ZA), which includes the *Sefira Yesod*, for *Tifferet* includes *Sefirot NHY*.

This ruler activates the twelve-letter name and lowers *Malchut* from *Bina de Yesod* to her place, which causes the air of *Yesod* to ascend to its degree, the firmament of *Yesod*. By merging with the prayer into one degree via equivalence of form, he takes it with him and raises it above the firmament of *Yesod*. Then, a similar action occurs in the air and firmament of *Sefirot Netzah*, *Hod*, and *Tifferet*.

Since the prayer ascended to the firmament of *Tifferet*, it encounters the Northern air, i.e., *Bina* and *ZON* of *Gevura de Assiya* that fell there. There it unites with this air into one degree. Then the ruler of the North, Petachia (Petahyah), activates the twelve-letter name and lowers *Malchut* from *Bina* to her place. Consequently, the air returns, ascends to the firmament of *Gevura* and takes with it the prayer, which merged with it into one degree during its fall.

Since the prayer has already reached the firmament of *Gevura*, it meets with the Southern air, *Bina* and *ZON* of *Hesed de Assiya* that fell there, and merges with this air. Then the ruler of the Southern air, named Pisgania (Pesagniyah), *Hesed de Assiya*, activates the twelve-letter name and lowers *Malchut* from *Bina* of *Hesed de Assiya* to her place. The Southern air returns and ascends to its degree in the sixth firmament, *Hesed de Assiya*, called "south."

Since the prayer has reached the sixth firmament, it encounters the air that fell from the seventh firmament, which is *Bina* that includes *GAR*, and the prayer merges with this air into one degree. When the twelve-letter name lowers *Malchut* from *Bina* (the seventh firmament) to her place, the air returns to its degree (the seventh firmament) and takes the prayer with it, as they merge during its fall.

Since the prayer has reached the seventh firmament, it encounters the air that fell from *Malchut de Yetzira*, and merges with it. Next, the general ruler, Sandalphon, who governs the entire world of *Assiya*, takes it and activates the twelve-letter name, which lowers *Malchut* from *Malchut de Yetzira* to her place. And the air ascends and returns to its degree, the firmament of *Malchut de Yetzira*, takes the prayer with it, and elevates it to the firmament of *Malchut de Yetzira*.

In exactly the same way, the prayer ascends through all seven *Heichalot* (halls) of the worlds *Yetzira* and *Beria* up to the world of *Atzilut*. This clarifies the question posed in the beginning: how can a prayer ascend from the very lowest degree of the world of *Assiya* to the world of *Atzilut*, for no degree can ascend above itself? From the aforesaid, it follows that since the prayer merges with the first air that fell from *Malchut de Assiya* to our world, it is exactly this air that elevated them to the firmament of *Malchut*, whereas the air of *Yesod de Assiya* was elevated to the firmament of *Yesod*, and so forth. In other words, the air with which the prayer merges and ascends elevates it to *Malchut* of the world of *Atzilut*.

He who falls from *Malchut de Assiya* to our world descends from the spiritual degree called *Malchut de Assiya* to the spiritual degree called our world. Of course, this in no way refers to the physical existence in our world. *AHP* of the Upper Degree are considered fallen when one feels in his heart (in the center of all of his desires) the desire to attain the spiritual, merge with it, and annul his egoistic properties because they harm and impede his advancement.

One should not think that the fall of *Bina* and *ZON* to our world from the world of *Assiya* can be experienced by anyone. And only he who felt this way and was then able to make a sufficient amount of quantitative and qualitative efforts, merits being elevated above our world by *AHP* of the Upper One.

On the Southern side (*Hesed*), there is he who governs the air of that side, and his assistants. His name is Pisgania, and he holds the keys to the air of this side. All those who suffer pray to their Creator from the depths of their broken hearts (the very sensation of suffering constitutes a prayer, and requires no words). If their speech (desires) is worthy, it ascends to the air of this side, and the ruler accepts and kisses it ("embrace," "kiss," and *Zivug* are forms of spiritual union of *Partzufim*), and then declares: "The Creator will be merciful and will spare you in His mercy."

All of the holy rulers (*Ohr Hochma* is called holy) and their assistants of that side rise together with him. The letters of the Creator's holy name, of the twelve-letter name *EKYEH* soar: four letters *Aleph-Hey-Yod-Hey* on each side, which rule the corresponding sides of air. They ascend on this side of the air to the Southern firmament, *Hesed* (the sixth firmament), to the ruler of the firmament of the Southern side, named Anafiel.

On the Northern side (*Gevura*) there is Petachia, who governs the air with his assistants. If he who prays for his enemies and haters, i.e., for those who make him suffer is righteous, then as the speech of his prayer rises to the air of that side, the ruler accepts his heart's speech and kisses it (unites it with his properties so as to raise it higher).

The air that comes from the North stirs and calls upon all the firmaments, and they all take this speech, raise it to the Northern, fifth firmament, kiss it and say: "The Lord will cast your enemies down and take them away from your face." This occurs in the following order: after the governor of the air had accepted the prayer and kissed it, which means that it merged with the degree of the air and the ruler, the air stirs on the Northern side (the new end that *Malchut* made as she ascended to *Bina*, called *Techum*—space, from the word *Tohu*—chaos), and the twelve-letter name lowers *Malchut* from *Bina* of *Gevura de Assiya* back to her place.

The air that fell into the restrictions (*Dinim*) of this space is aroused by the desire to rise to the firmament of *Gevura*. Also, all the degrees that merged with it during its fall rise along with it to the firmament of *Gevura* due to their similarity to it. Similarly, the prayer that was merged with it during its fall ascends along with it to the fifth firmament.

The order of the ascent (offering up of a prayer) starts from here: it ascends and pierces through the air (*AHP*), which fell from *Malchut de Assiya* to our world, and ascends with it to the first firmament, the firmament of *Malchut de Assiya*. The prayer ascends and approaches the ruler (in its properties), who was

appointed to control the Western side, *Malchut*. There are nine entrances where the assistants to the ruler, Zvuliel stand.

The ten *Sefirot* of *Malchut* herself have nine (not ten) entrances, for a restriction to receive the Light is imposed on *Malchut* of the *Sefira Malchut*, and it is connected to *Yesod de Malchut*. Hence, *Yesod* and *Malchut* of *Malchut* share the same entrance.

However, a question arises: "Why do all the parts of the air have one ruler for the air and a separate ruler for the firmament? For example, on the Eastern side Gazaria controls the Eastern air and Shimshiel controls the Eastern firmament (*Tifferet*, the fourth firmament). Similarly, Pisgania controls the Southern air on the Southern side, and Anafiel controls the Southern firmament. And on the Northern side, the ruler Petachia governs the Northern air, and Gadriel is in charge of the Northern firmament. So why does only *Malchut* have one general ruler, called Zvuliel, who governs both the air and the firmament?"

The reason is that due to *Malchut's* ascent to *Bina*, *Bina* and *ZON* of each degree fall to a lower degree, the degree of air. However, only the lower part of *Bina* (*ZAT* or *VAK de Bina*) falls, whereas *Keter*, *Hochma*, and the Upper half of *Bina* (*GAR de Bina*) remain at the same degree. Only the lower half of *Bina*, *ZAT de Bina* (*ZA* and *Malchut*) fell from this degree and became air.

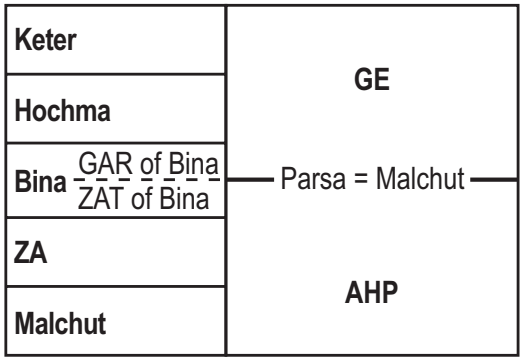

Therefore, two separate rulers were needed: one for the Upper Degree remaining above the firmament, and the other—for the lower half of the degree that fell and turned into air. The degree (ten *Sefirot*) of *Malchut*, from whom all nine lower *Sefirot* fell to the lower degree during *Malchut's* ascent to *Bina*, retained only one *Sefira Keter de Malchut*, which remained as a point below *Yesod de ZA*.

Nevertheless, even this point refers more to the *Sefira Yesod*, which is superior to *Malchut*, because its properties are more similar to *Yesod*. And since all of

Malchut refers to the properties of air (except for her individual *Keter*), she has only one ruler.

The ruler wishes to act in the firmament in the daylight, but does not receive permission until the moon rises, i.e., until nightfall, when all the rulers and forces emerge. And when the day breaks (the Upper Light starts shining), they all ascend (the spiritual properties become corrected and improve under the Light's influence) to the Highest of the nine entrances, the point of *Keter de Malchut*, which remained at its degree above the firmament (*Parsa*).

And when the prayer ascends, it enters through this Upper entrance, and all the rulers with their assistants emerge from it, led by their Supreme ruler, Zvuliel, the only ruler of the air of this Upper entrance, who is above the firmament of *Malchut de Assiya*. They all emerge, kiss the prayer, and accompany it up the second firmament of *Yesod de Assiya*.

Malchut constitutes the left line—*Hochma* without *Hassadim*. Therefore, when she dominates, the Light does not shine and darkness prevails. *Hochma* cannot shine without *Hassadim*, which means that when *Malchut* rules, it is nighttime (not daylight). Indeed, all nine of her lower *Sefirot*, from which all the rulers (of man) and forces (man's desires) of the left side originate, rule at night.

This is why it is said that *Malchut* descends from *Bina* to her place, although her nine lower *Sefirot* remained untouched by the impure force, for *Malchut* descended from the firmament, which transformed her into air. Even so, they (nine *Sefirot*) have no power in her place, and must rise above the firmament to the Upper entrance, *Keter de Malchut*. There they enter the right side (*Hassadim*), and the prayer ascends with them because of their similarity (in desires, properties), achieved while they were below the firmament (in the state called "our world").

And since the prayer (*MAN*) rose above the firmament of *Malchut* (to *GE* of the Upper One), it encounters the air (*AHP* of the still Higher One) that fell there from the second firmament. After the descent of *Malchut* from *Bina* of *Yesod de Assiya* to her place, this air ascends to the firmament of *Yesod*, and takes with it all the rulers, their assistants, and the prayer, which were merged with it during its fall, and elevates all of them to the firmament of *Yesod de Assiya*.

And when the prayer ascends to this firmament (*Yesod*), the twelve gates of this firmament open up. A special ruler, Ana'el (Anahel), who is in charge of many forces, stands at the twelfth entrance, and when the prayer ascends, proclaims to all the entrances: "Open the gates." And all the entrances open up, and the prayer enters through them.

This happens because *Tifferet* has twelve borders of the diagonal, defined by the *Sefirot H-G-T-M*, each of which contains three lines of *HGT*, twelve in all. And all that exists in *Tifferet* is also present in *Yesod*, but there these twelve borders are called "twelve gates," through which the prayer enters.

And then awakens a very old ruler, who stands at the Southern side. His name is Azriel-Saba, sometimes referred to as Machaniel, for he is responsible for 600,000 groups (camps—*Machanot*). All the groups have wings and eyes; they stand and listen to all those who are quietly praying, to the prayers that come from the depths of the heart and are directed only to the Creator. Only such prayers are heard by those who have ears.

There is a special opening in the *Sefira Yesod de Hesed* (Supernal mercy) that descends from the right line of *Bina*. Hence, the ruler of this mercy is called Azriel-Saba. He is called *Saba* (grandfather), because *Hochma* and *Bina* are called "old men." And he is appointed to rule over 600,000 groups (camps), because 600 = 6 x 100, where 6 = *HGT NHY Sefirot* in *Bina*. And since each *Sefira* in *Bina* is designated by 100, 6 x 100 = 600. And the thousands stem from *Ohr Hochma*, which shines in each of these *Sefirot*. Hence, 600 x 1,000 = 600,000 groups.

GAR de Tvuna, the lower part (*ZAT*) of *Bina*, are called "ears." Only *Ohr Hassadim* shines in them, without *Hochma*. *VAK de Tvuna* are called "eyes," and *Ohr Hochma* shines in them.

Malchut and *Bina* constitute two kinds of air, West and North, which unite and intermix, and form a diagonal, a combination of judgment and mercy that mitigates strictness and judgment. Hence, they hear good words from one who merits it, i.e., they accept one's prayer to the extent of the mercy in the diagonal. Alternatively, they hear bad things about one who does not merit, accepting one's prayer to the extent of the judgment in the diagonal.

If man's ears hear the prayer (which means that he speaks not from the depths of his heart, but with his mouth, so outwardly that his ears hear it, but not his heart), no one will accept it Above. Therefore, man must be watchful: no one should hear his prayer, for the speech of the prayer unites in the Upper World, in *ZA*, and the speech of the Upper World must not be heard.

Consider how the Torah is read: one reads and the others keep silent. However, if they all read it out loud, they lessen the faith Above, for the voice and speech of one mingle with the voice and speech of the others, and undermine faith, i.e., *Malchut*. The voice and speech (*ZA* is called "voice" and *Malchut* is called "speech") of one must be similar to the voice and speech of the other.

Two reasons are mentioned above as to why a prayer must be speech without voice, unheard by man's ear. The first is that *Malchut*, who begets people, consists of two points: the Light cannot be received from *Malchut* with a measure of judgment, whereas the Light can be received from *Malchut* that is corrected in *Bina* with a measure of mercy.

Similarly, man consists of a combination of these two points. If he merits, the measure of judgment becomes concealed, the measure of mercy is revealed, and he merits receiving the Upper Light. However, if he does not merit, the measure of judgment becomes revealed and the Light disappears from him.

Therefore, the Upper ear has an inclined form so as to be able to receive the prayer of man-righteous one, him who merits the concealment of the measure of judgment, so that the listening ear would not arouse judgment, concealed in the speech of the prayer. Hence, if an outsider hears the prayer before it ascends, he evokes the judgment concealed in the speech of the prayer, and it cannot be heard Above.

There is another reason for this: the speech of the prayer constitutes parts of *Malchut*. And he who prays must be a part of *Malchut*. Hence, the prayer must ascend and be included in the Supernal *Malchut*, called "speech." Then *Malchut* unites with ZA (voice) and the prayer is accepted, i.e., the Light is accepted from ZA.

Therefore, one must not raise his voice during prayer so as to allow the Supernal voice, the Light of ZA, to descend to the praying person. The speech ascends to *Malchut*, merges with ZA with the help of *Malchut*, and receives a completely corrected voice from ZA. As a result, the prayer can receive the Light. It is therefore said that the words of a prayer pronounced by man's voice must not be heard.

He who reads the Torah must also be a part of ZA, called "Torah." And the voice of one who reads Torah must be instead of the voice of ZA. Hence, it is forbidden to hear someone else's voice, for it will be the voice of one who exists under judgment, and not under mercy.

Thus, the voice of an outsider harms the voice of one who reads the Torah, and *Malchut* is unable to receive the Light from ZA. Yet, if this is the voice and speech of one man, then the voice, called ZA, and speech, called *Malchut*, merge into one combination. But if voice and speech of an outsider join the reader's, it will harm him.

With regard to everything mentioned above, one can say that only he who approaches the described state can understand what *The Zohar* narrates.

Spiritual actions are understood in one's heart, his desires, his properties. If they do not correspond to those that are described above, no explanation of any kind will help. An "outsider" designates man's "foreign" (distant from spiritual aspirations) thoughts and desires.

When a quiet, concealed, and secret prayer ascends, the governor Azriel-Saba himself and all of his assistants, who are in charge of the 600,000 groups (camps), and all those who have eyes and ears emerge and kiss the ascending word of the prayer.

This is said in the verse: "The Creator's eyes and ears are upon them." The Creator's eyes rest upon the righteous. The Creator's eyes refer to those below who have eyes, meaning the angels that exist in the firmament of *Yesod de Assiya*. They exist Above, at the degree of GAR, for eyes signify the property of *Hochma*. However, these eyes are the eyes of the *Sefira Yesod*, as it is written: "The Creator's eyes rest upon the righteous," as *Yesod* is called the "righteous one."

The third firmament is the *Sefirot Netzah* and *Hod de Assiya*. The prayer ascends to this firmament. The ruler Gadria, who controls this firmament with his assistants, acts three times a day during the ascent of the three lines to the world of *Atzilut*, when the luminous scepter of Light ascends and descends, but does not stay in one place, for *Ohr Hochma* of the left line (called the "scepter of Light") wants to shine.

The word "scepter" (Hebrew, *Sharvit*) signifies eyesight, and *Ohr Hochma* is called the Light of eyesight. The scepter moves three times and conceals itself, because *Hochma* reveals itself only when the three lines move in the three points: *Holam* (the dot above the letters), *Shuruk* (the dot inside the letters), and *Hirik* (the dot below the letters).

When the prayer, which is the middle line, ascends and carries the screen of *Hirik*, the scepter (the Light of the left line) descends and bows its head before the prayer, designating the concealment of GAR, called "head." This is because the middle line reduces the left line with the help of the screen of *Hirik*. This third firmament of *Sefirot Netzah* and *Hod de Assiya* is called the "firmament of the scepter," for the scepter of Light acts within it.

When the prayer ascends, the ruler bows his head before it (diminishes his level) and then strikes the iridescent rock with his scepter. The rock stands at the center (the middle line) of the firmament, and 365 hosts emerge from the rock, which were concealed within it since the Torah descended to the earth. Because they objected to this descent, the Creator reproached them, and they concealed themselves in the rock.

Here, by analogy with the aforesaid and in accordance with the definitions of such notions as a "scepter," a "rock," "hosts," "Light," "concealment," "to bow," the reader is offered an opportunity to translate from the language of legends into the language of spiritual actions. And when the reader attains what is written, he will feel it within him!

And they do not emerge from there, except for when the prayer ascends. Then they praise the Creator, saying: "Our Creator, how great is Your name upon the earth!" This prayer is called "Great," because it ascends to all these firmaments, and they bow before it.

This occurs because the angels that opposed the descent of the Torah (see the article "Heaven and Earth"), i.e., the middle line, to the earth (*Malchut* and the worlds of *BYA*), emerge from the left line. And they wanted the left line to dominate in *Malchut* and in the worlds of *BYA*, but not the middle one, called the "Torah," which reduces the *GAR* of the Light of the left line.

Malchut, called "earth," includes all the worlds of *BYA*. However, the Creator (middle line) reproached and compelled her to receive the Light of the middle line and conceal herself in the rock, in the forces of judgment, which exist in the middle line that stands at the center of the firmament.

However, the prayer can ascend only by activating the left line, namely *Bina* and *ZON* that fell to the lower degree, then ascended once more above the firmament, and became the left line. They take the prayer that existed with them during their descent to the lower degree.

This is why the ruler receives the scepter, the Light of the left line, for during the ascent of the prayer, the left line shines in his domain. The 365 hosts then awaken and receive the Light of the left line from the scepter. Hence, they exclaim: "The Creator, Our Lord, how great is Your name upon the earth!" for the prayer ascends to this firmament, called "Great," and includes the screen of *Hirik* of the left line, from the *GAR*. Thus, they bow their heads, i.e., do not use the *GAR* of *Ohr Hochma*, but only *VAK*.

Afterward, the prayer clothes in the Supernal adornments and rises to the fourth firmament, *Tifferet*. Then the sun (*Tifferet*) emerges at its level, the Supreme ruler Shimshiel, and the 365 hosts ascend to this firmament along with him. They are called "the days of the sun," for these levels stem from the sun, *Tifferet*. And they all clothe and adorn *Malchut* in the Heavens of the Garden of Eden.

The prayer pauses there to merge with the air of *Gevura* of those degrees, because it was not supposed to pause at the previous firmament, *NHY*, as they are included in *Tifferet*. And the prayer remains there until all the hosts have

risen with it to the fifth firmament (*Gevura*), where Gadriel rules; he is in charge of all the hosts of the other nations, for *Gevura* constitutes the left line, which the other nations hold on to.

And when the prayer ascends, carrying within the screen of the middle line (which reduces the left line from *GAR* to *VAK*), it shakes him and all of his hosts, and they lose all their strength, emerge and bow their heads, i.e., *GAR*, and adorn this prayer.

They ascend with it to the sixth firmament, *Hesed*, and the legions and hosts come forth and accept the prayer until they reach the seventy gates, *HGT NHYM*, each of which consists of ten, as *Hesed* includes all seven lower *Sefirot*. The Supreme ruler, Anafiel, stands there and adorns the prayer with seventy adornments.

And since the prayer was adorned, all the legions and hosts of all the firmaments that accompanied the prayer from firmament to firmament unite and raise the prayer to the seventh firmament, *Bina*, which includes *GAR*.

The prayer enters the seventh firmament, and the Supreme ruler Sandalphon, who is in charge of all the guards at the entrances, ushers the prayer into the seven halls of the world of *Yetzira*. These are the seven halls of the King, the seven halls of *Malchut de Atzilut*, where *ZA* rules.

When the prayer, adorned with all of these adornments, ascends there, it unites *ZA* with *Malchut*, for everything grows with similarity to everything else. And the Creator's name, i.e., *Malchut* is adorned from Above and from below, and on all sides, as *Malchut* merges with *ZA* into one. And then *Yesod* (the righteous one) fills *Malchut* with its blessings.

Happy is the lot of him who can put his prayer in proper order, so the Creator will clothe in this prayer. He waits until all the prayers of Israel finish ascending and unite into a complete and perfect prayer, whereupon everything will become perfect both Above and below.

Besides the prayer, there are the *Mitzvot* of the Torah that depend on speech and action. There are six *Mitzvot* that depend on speech:

1. To fear the Great and Mighty Creator;
2. To love the Creator;
3. To bless the Creator;
4. To proclaim the Creator's unity;
5. To bless the nation, which is incumbent on *Cohanim* (priests);
6. To entrust one's soul with the Creator.

Out of the six above-mentioned *Mitzvot*, the first finds its place in the blessings that King David sang during his offerings in the Torah, where man must fear his Master, for these songs stand in a place called "fear" or *Malchut*. And all of these written blessings constitute the essence of fear of the Creator, *Malchut*. And man must sing these songs with his desires in fear.

Man must achieve a level of spiritual development where his desires will coincide with what is said in the texts of these blessings. It is impossible to force someone to wish something; all our feelings are the product, the result of our spiritual level. The Light of that degree influences one's egoism and corrects it with the power of that degree. Therefore, man can only ask for correction, but it will come from Above, from the Light, from the Creator.

Here we have a list of degrees that man must gradually go through in his correction. These degrees are usually called *Mitzvot*, and in all there are 620 of them between us and the Creator: 613 *Mitzvot* of the Torah for Israel (altruism) and seven *Mitzvot* of the Torah for all the nations (egoism). Here they are expounded in a different way: since the most important is to ask for correction (and if the request is genuine, the answer in the form of Light immediately descends to it), all of man's work on himself, all of his efforts in the study, work and actions are aimed only at the creation of a true request, *MAN*. Hence, the stages of man's spiritual development are described as his path in prayer; as if he stands and prays, although this process continues within him throughout his life on earth.

The second *Mitzva*: to love the Creator (as it was repeatedly stated, this feeling is the result of correction; see "Introduction to the Study of Ten Sefirot," item 45—the four degrees of sensation of governance, from darkness to love), when in his prayer one reaches *Ahavat Olam* (great love) and *Le El* (for the Creator). These two blessings precede the appeal, *Shema Israel* (Hear, O Israel) and *Ve Ahavta Et* (and love the Creator), the blessing of the Creator for one's love for Him that follows the appeal *Shema Israel*. And this is the secret of love for the Creator.

The third *Mitzva*: since man reaches a place in the prayer that is called *Lehishtabe'ach* (blessed is the Creator), he must attain praises and blessings of the Creator in his desire, as in parts of the prayer *Yotzer Ohr* (He who creates Light) and *Yotzer HaMeohrot* (maker of the stars).

The fourth *Mitzva* is to proclaim the Creator's unity, i.e., *Shema Israel* (Hear, O Israel, our Creator is one!). From this point (degree) on, one must express the secret of the Creator's unity (in all His manifestations to man) in his heart's

desire (one's heart must be filled only with the sensation of the One, Upper Force). Afterward, the *Mitzva* to remember and remind others of the exodus from Egypt (egoism) is observed, as it is written: "Remember how you were a slave in Egypt."

The fifth *Mitzva* is for a *Cohen* to bless the people (the Light's descent to the *Partzuf*), so that Israel will be included when the prayer (the *Cohanim*'s blessing) ascends, for at this time (state), *Knesset Israel* (all those who correct themselves by aspiring to the Creator and constitute a part of *Malchut de Atzilut*), i.e., *Malchut*, receives a blessing (Light).

The sixth *Mitzva* and the desired time (state, spiritual level when man wishes only to give all of his desires, i.e., his soul, to the Creator, meaning that he can act for the Creator's sake in all of his desires) is to entrust one's soul with the Creator with complete desire in one's heart. When one falls (willingly accepts the small state) on his face (*Hochma*) and proclaims (raises *MAN*): "I entrust my soul with You, O Creator." The intentions and desires of his heart are to give his soul completely to the Creator (this desire is the consequence of this spiritual degree and comes naturally to those who attain it).

These six *Mitzvot* of the prayer correspond to the 600 *Mitzvot* of the Torah. And the remaining thirteen *Mitzvot* are required in order to attract the thirteen properties of mercy (thirteen *Midot HaRachamim*), which include all the rest. The prayer is adorned with 600 *Mitzvot*, which corresponds to *HGT NHY*, to what the prayer, *Malchut*, receives from *ZA*.

Happy is he who heeded and focused his desire on this (who was able to raise a proper request for his correction), who completed all that was required each day (in the Creator's daylight), and directed his heart's intentions and desires to fulfill this *Mitzva*, which depends on the word.

The End

Appendix One
Further Reading

To help you determine which book you would like to read next, we have divided the books into five categories—Beginners, Intermediate, Advanced, All Around, and Textbooks. The first three categories are divided by the level of prior knowledge readers are required to have. The Beginners Category requires no prior knowledge. The Intermediate Category requires reading one or two beginners' books first; and the Advanced level requires one or two books of each of the previous categories. The fourth category, All Around, includes books you can always enjoy, whether you are a complete novice or well versed in Kabbalah.

The fifth category—textbooks—includes translations of authentic source materials from earlier Kabbalists, such as the Ari, Rav Yehuda Ashlag (Baal HaSulam) and his son and successor, Rav Baruch Ashlag (the Rabash).

Additional translated material that has not yet been published can be found at *www.kabbalah.info*. All materials on this site, including e-versions of published books, can be downloaded free of charge.

BEGINNERS

Kabbalah for Beginners

Kabbalah for Beginners is a book for all those seeking answers to life's essential questions. We all want to know why we are here, why there is pain, and how we can make life more enjoyable. The four parts of this book provide us with reliable answers to these questions, as well as clear explanations of the gist of Kabbalah and its practical implementations.

Part One discusses the discovery of the wisdom of Kabbalah, and how it was developed, and finally concealed until our time. Part Two introduces the gist of the wisdom of Kabbalah, using ten easy drawings to help us understand the structure of the spiritual worlds, and how they relate to our world. Part Three reveals Kabbalistic concepts that are largely unknown to the public, and Part Four elaborates on practical means you and I can take, to make our lives better and more enjoyable for us and for our children.

Kabbalah Revealed

This is a clearly written, reader-friendly guide to making sense of the surrounding world. Each of its six chapters focuses on a different aspect of the wisdom of Kabbalah, illuminating the teachings and explaining them using various examples from our day-to-day lives.

The first three chapters in *Kabbalah Revealed* explain why the world is in a state of crisis, how our growing desires promote progress as well as alienation, and why the biggest deterrent to achieving positive change is rooted in our own spirits. Chapters Four through Six offer a prescription for positive change. In these chapters, we learn how we can use our spirits to build a personally peaceful life in harmony with all of Creation.

Wondrous Wisdom

This book offers an initial course on Kabbalah. Like all the books presented here, *Wondrous Wisdom* is based solely on authentic teachings passed down from Kabbalist teacher to student over thousands of years. At the heart of the book is a sequence of lessons revealing the nature of Kabbalah's wisdom and explaining how to attain it. For every person questioning "Who am I really?" and "Why am I on this planet?" this book is a must.

Awakening to Kabbalah

A distinctive, personal, and awe-filled introduction to an ancient wisdom tradition. In this book, Rav Laitman offers a deeper understanding of the fundamental teachings of Kabbalah, and how you can use its wisdom to clarify your relationship with others and the world around you.

Using language both scientific and poetic, he probes the most profound questions of spirituality and existence. This provocative, unique guide will inspire and invigorate you to see beyond the world as it is and the limitations of your everyday life, become closer to the Creator, and reach new depths of the soul.

Kabbalah, Science, and the Meaning of Life

Science explains the mechanisms that sustain life; Kabbalah explains why life exists. In *Kabbalah, Science, and the Meaning of Life*, Rav Laitman combines science and spirituality in a captivating dialogue that reveals life's meaning.

For thousands of years Kabbalists have been writing that the world is a single entity divided into separate beings. Today the cutting-edge science of quantum physics states a very similar idea: that at the most fundamental level of matter, we are all literally one.

Science proves that reality is affected by the observer who examines it; and so does Kabbalah. But Kabbalah makes an even bolder statement: even the Creator, the Maker of reality, is within the observer. In other words, God is inside of us; He doesn't exist anywhere else. When we pass away, so does He.

These earthshaking concepts and more are eloquently introduced so that even readers new to Kabbalah or science will easily understand them. Therefore, if you're just a little curious about why you are here, what life means, and what you can do to enjoy it more, this book is for you.

From Chaos to Harmony

Many researchers and scientists agree that the ego is the reason behind the perilous state our world is in today. Laitman's groundbreaking book not only demonstrates that ego has been the basis for all suffering throughout human history, but also shows how we can turn our plight to pleasure.

The book contains a clear analysis of the human soul and its problems, and provides a "roadmap" of what we need to do to once again be happy. *From Chaos to Harmony* explains how we can rise to a new level of existence on personal, social, national, and international levels.

INTERMEDIATE

The Kabbalah Experience

The depth of the wisdom revealed in the questions and answers within this book will inspire readers to reflect and contemplate. This is not a book to race through, but rather one that should be read thoughtfully and carefully. With this approach, readers will begin to experience a growing sense of enlightenment while simply absorbing the answers to the questions every Kabbalah student asks along the way.

The Kabbalah Experience is a guide from the past to the future, revealing situations that all students of Kabbalah will experience at some point along their journeys. For those who cherish every moment in life, this book offers unparalleled insights into the timeless wisdom of Kabbalah.

The Path of Kabbalah

This unique book combines beginners' material with more advanced concepts and teachings. If you have read a book or two of Laitman's, you will find this book very easy to relate to.

While touching upon basic concepts such as perception of reality and Freedom of Choice, *The Path of Kabbalah* goes deeper and expands beyond the scope of beginners' books. The structure of the worlds, for example, is explained in greater detail here than in the "pure" beginners' books. Also described is the spiritual root of mundane matters such as the Hebrew calendar and the holidays.

ADVANCED

The Science of Kabbalah

Kabbalist and scientist Rav Michael Laitman, PhD, designed this book to introduce readers to the special language and terms of the authentic wisdom of Kabbalah. Here, Rav Laitman reveals authentic Kabbalah in a manner both rational and mature. Readers are gradually led to understand the logical design of the Universe and the life that exists in it.

The Science of Kabbalah, a revolutionary work unmatched in its clarity, depth, and appeal to the intellect, will enable readers to approach the more technical works of Baal HaSulam (Rabbi Yehuda Ashlag), such as *The Study of the Ten Sefirot* and *The Book of Zohar.* Readers of this book will enjoy the satisfying answers to the riddles of life that only authentic Kabbalah provides. Travel through the pages and prepare for an astonishing journey into the Upper Worlds.

Introduction to the Book of Zohar

This volume, along with *The Science of Kabbalah*, is a required preparation for those who wish to understand the hidden message of *The Book of Zohar*. Among the many helpful topics dealt with in this text is an introduction to the "language of roots and branches," without which the stories in *The Zohar* are mere fable and legend. *Introduction to the Book of Zohar* will provide readers with

the necessary tools to understand authentic Kabbalah as it was originally meant to be, as a means to attain the Upper Worlds.

The Zohar

The Book of Zohar (The Book of Radiance) is an ageless source of wisdom and the basis for all Kabbalistic literature. Since its appearance nearly 2,000 years ago, it has been the primary, and often only, source used by Kabbalists.

For centuries, Kabbalah was hidden from the public, which was deemed not yet ready to receive it. However, our generation has been designated by Kabbalists as the first generation that *is* ready to grasp the concepts in *The Zohar.* Now, we can put these principles into practice in our lives.

Written in a unique and metaphorical language, *The Book of Zohar* enriches our understanding of reality and widens our worldview. Although the text deals with one subject only—how to relate to the Creator—it approaches it from different angles. This allows each of us to find the particular phrase or word that will carry us into the depths of this profound and timeless wisdom.

ALL AROUND

Attaining the Worlds Beyond

From the introduction to *Attaining the Worlds Beyond:* "...Not feeling well on the Jewish New Year in September 1991, my teacher called me to his bedside and handed me his notebook, saying, 'Take it and learn from it.' The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

"He used to say, 'I want to teach you to turn to the Creator, rather than to me, because He is the only strength, the only Source of all that exists, the only One who can really help you, and He awaits your prayers for help. When you seek help in your search for freedom from the bondage of this world, help in elevating yourself above this world, help in finding the self, and help in determining your purpose in life, you must turn to the Creator, who sends you all those aspirations in order to compel you to turn to Him.'"

Attaining the Worlds Beyond holds within it the content of that notebook, as well as other inspiring texts. This book reaches out to all those seekers who want to find a logical, reliable way to understand the world's phenomena. This fascinating introduction to the wisdom of Kabbalah will enlighten the mind, invigorate the heart, and move readers to the depths of their souls.

Basic Concepts in Kabbalah

This is a book to help readers cultivate an *approach to the concepts* of Kabbalah, to spiritual objects, and to spiritual terms. By reading and re-reading in this book, one develops internal observations, senses, and approaches that did not previously exist within. These newly acquired observations are like sensors that "feel" the space around us that is hidden from our ordinary senses.

Hence, *Basic Concepts in Kabbalah* is intended to foster the contemplation of spiritual terms. Once we are integrated with these terms, we can begin to see, with our inner vision, the unveiling of the spiritual structure that surrounds us, almost as if a mist has been lifted.

Again, this book is not aimed at the study of facts. Instead, it is a book for those who wish to awaken the deepest and subtlest sensations they can possess.

Together Forever

On the surface, *Together Forever* is a children's story. But like all good children's stories, it transcends boundaries of age, culture, and upbringing.

In *Together Forever*, the author tells us that if we are patient and endure the trials we encounter along our life's path, we will become stronger, braver, and wiser. Instead of growing weaker, we will learn to create our own magic and our own wonders as only a magician can.

In this warm, tender tale, Michael Laitman shares with children and parents alike some of the gems and charms of the spiritual world. The wisdom of Kabbalah is filled with spellbinding stories. *Together Forever* is yet another gift from this ageless source of wisdom, whose lessons make our lives richer, easier, and far more fulfilling.

TEXTBOOKS

Shamati

Rav Michael Laitman's words on the book: Among all the texts and notes that were used by my teacher, Rabbi Baruch Shalom Halevi Ashlag (the Rabash), there was one special notebook he always carried. This notebook contained the transcripts of his conversations with his father, Rabbi Yehuda Leib Halevi Ashlag (Baal HaSulam), author of the *Sulam* (Ladder) commentary on *The Book of Zohar, The Study of the Ten Sefirot* (a commentary on the texts of the Kabbalist, Ari), and of many other works on Kabbalah.

Not feeling well on the Jewish New Year in September 1991, the Rabash summoned me to his bedside and handed me a notebook, whose cover contained only one word, *Shamati* (I Heard). As he handed the notebook, he said, "Take it and learn from it." The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

Committed to Rabash's legacy to disseminate the wisdom of Kabbalah, I published the notebook just as it was written, thus retaining the text's transforming powers. Among all the books of Kabbalah, *Shamati* is a unique and compelling creation.

Appendix Two
About Bnei Baruch

Bnei Baruch is a group of Kabbalists in Israel, sharing the wisdom of Kabbalah with the entire world. Study materials in over 20 languages are based on authentic Kabbalah texts that were passed down from generation to generation.

HISTORY AND ORIGIN

In 1991, following the passing of his teacher, Rabbi Baruch Shalom HaLevi Ashlag (The Rabash), Rav Michael Laitman, Professor of Ontology and the Theory of Knowledge, PhD in Philosophy and Kabbalah, and MSc in Medical Bio-Cybernetics, established a Kabbalah study group called "Bnei Baruch." He called it Bnei Baruch (Sons of Baruch) to commemorate the memory of his mentor, whose side he never left in the final twelve years of his life, from 1979 to 1991. Rav Laitman had been Ashlag's prime student and personal assistant, and is recognized as the successor to Rabash's teaching method.

The Rabash was the firstborn son and successor of Rabbi Yehuda Leib HaLevi Ashlag, the greatest Kabbalist of the 20th century. Rabbi Ashlag authored the most authoritative and comprehensive commentary on *The Book of Zohar*, titled *The Sulam Commentary (The Ladder Commentary)*. He was the first to reveal the complete method for spiritual ascent, and thus was known as Baal HaSulam (Owner of the Ladder).

Today, Bnei Baruch bases its entire study method on the path paved by these two great spiritual leaders.

THE STUDY METHOD

The unique study method developed by Baal HaSulam and his son, the Rabash, is taught and applied on a daily basis by Bnei Baruch. This method

relies on authentic Kabbalah sources such as *The Book of Zohar,* by Rabbi Shimon Bar-Yochai, *The Tree of Life,* by the Holy Ari, and *The Study of the Ten Sefirot,* by Baal HaSulam.

While the study relies on authentic Kabbalah sources, it is carried out in simple language and uses a scientific, contemporary approach. Developing this approach has made Bnei Baruch an internationally respected organization, both in Israel and in the world at large.

The unique combination of an academic study method and personal experiences broadens the students' perspective and awards them a new perception of the reality they live in. Those on the spiritual path are thus given the necessary tools to research themselves and their surrounding reality.

THE MESSAGE

Bnei Baruch is a diverse movement of many thousands of students worldwide. Students can choose their own paths and the personal intensity of their studies, according to their unique conditions and abilities. The essence of the message disseminated by Bnei Baruch is universal: unity of the people, unity of nations and love of man.

For millennia, Kabbalists have been teaching that love of man should be the foundation of all human relations. This love prevailed in the days of Abraham, Moses, and the group of Kabbalists that they established. If we make room for these seasoned, yet contemporary values, we will discover that we possess the power to put differences aside and unite.

The wisdom of Kabbalah, hidden for millennia, has been waiting for the time when we would be sufficiently developed and ready to implement its message. Now, it is emerging as a solution that can unite diverse factions everywhere, better enabling us, as individuals and as a society, to meet today's challenges.

ACTIVITIES

Bnei Baruch was established on the premise that "only by expansion of the wisdom of Kabbalah to the public can we be awarded complete redemption" (Baal HaSulam).

Therefore, Bnei Baruch offers a variety of ways for people to explore and discover the purpose of their lives, providing careful guidance for the beginners and the advanced students alike.

Kabbalah Today

Kabbalah Today is a free monthly paper produced and disseminated by Bnei Baruch. It is apolitical, non-commercial, and written in a clear, contemporary style. Its purpose is to expose the vast body of knowledge hidden in the wisdom of Kabbalah at no cost and in a clear, engaging format and style for readers everywhere.

Kabbalah Today is distributed for free in every major U.S. city, as well as in Toronto, Canada, London, England, and Sydney, Australia. It is printed in English, Hebrew, and Russian, and is also available on the Internet, at *www.kabtoday.com*.

Additionally, a hard copy of the paper is sent to subscribers at delivery cost only.

Internet Website

Bnei Baruch's homepage, *www.kabbalah.info*, presents the authentic wisdom of Kabbalah using essays, books, and original texts. It is the largest Kabbalah website on the net, and contains a unique, extensive library for readers to thoroughly explore the wisdom of Kabbalah. Additionally, there is a media archive, *www.kabbalahmedia.info*, containing more than 5,000 media items, downloadable books, and a vast reservoir of texts, video and audio files in many languages. All of this material is available for free download.

Kabbalah Television

Bnei Baruch established a production company, ARI Films (*www.arifilms.tv*) specializing in production of educational TV programs throughout the world, and in many languages.

In Israel, Bnei Baruch broadcasts are aired live through cable and satellite on Channel 98 Sunday through Friday. All broadcasts on these channels are free of charge. The programs are adapted specifically for beginners, and do not require prior knowledge of the material. This convenient learning process is complemented by programs featuring Rav Laitman's meetings with publicly known figures in Israel and throughout the world.

Additionally, ARI Films produces educational series and documentaries on DVDs, as well as other visual teaching aids.

Kabbalah Books

Rav Laitman writes his books in a clear, contemporary style based on the key concepts of Baal HaSulam. These books serve as a vital link between today's readers and the original texts. All of Rav Laitman's books are available for sale,

as well as for free download. Rav Laitman has thus far written thirty books, translated into ten languages.

Kabbalah Lessons

As Kabbalists have been doing for centuries, Rav Laitman gives a daily lesson at the Bnei Baruch center in Israel between 3:15-6:00 a.m. Israel time. The lessons are simultaneously translated into six languages: English, Russian, Spanish, German, Italian, and Turkish. In the near future, broadcasts will also be translated into French, Greek, Polish, and Portuguese. As with everything else, the live broadcast is provided gratis to thousands of students worldwide.

Funding

Bnei Baruch is a non-profit organization for teaching and sharing the wisdom of Kabbalah. To maintain its independence and purity of intentions, Bnei Baruch is not supported, funded, or otherwise tied to any government or political organization.

Since the bulk of its activity is provided free of charge, the prime source of funding for the group's activities is donations, tithing—contributed by students on a voluntary basis—and Rav Laitman's books, which are sold at cost.

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The Zohar

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THE ZOHAR

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Prologue

ABOUT RABBI SHIMON BAR-YOCHAI[1]

In the second century CE, a single man was granted the spiritual knowledge that Kabbalists had accumulated for 3,000 years before his time. Rabbi Shimon Bar-Yochai (Rashbi) put it all on paper and then hid it, as humanity was not ready for it. Today, we are ready for the revelation of *The Book of Zohar*.

Rabbi Shimon Bar-Yochai (Rashbi), author of *The Book of Zohar* (*The Book of Radiance*) was a Tana—a great sage in the early Common Era centuries. Rashbi's name is tied to numerous legends, and he is mentioned constantly in the Talmud and in the Midrash, the sacred Hebrew texts of his time. He lived in Sidon and in Meron, and established a seminary in the Western Galilee.

Rashbi was born and raised in the Galilee (a mountainous region in today's Northern Israel). Even as a child, he was not like other children his age. Questions such as, "What is the purpose of my life?" "Who am I?" and "How is the world built?" plagued him and demanded answers.

In those days, life in Galilee was very harsh: the Romans persecuted Jews and continually invented new laws to make their lives more difficult. Among these laws was a decree that prohibited Jews from studying the Torah (then synonymous with Kabbalah).

1 The articles, "About Rabbi Shimon Bar-Yochai" and "About The Book of Zohar" are presented here courtesy of the paper *Kabbalah Today*.

However, despite the Romans' prohibition, Rashbi immersed himself in the Kabbalah and tried to understand its subtle teachings. He felt that beneath the Biblical stories was a profound and hidden truth, which held the answers to his persistent questions.

Gradually, Rabbi Shimon came to realize that he had to find a teacher who had already been through the spiritual path, gained experience, and could guide others up the spiritual ladder. He decided to join the group of the greatest Kabbalist of the time—Rabbi Akiva—a decision that turned out to be the turning point in Rashbi's life.

STUDYING WITH RABBI AKIVA

Rabbi Shimon was an avid, devoted student, burning with desire to discover the Higher realms of reality. Before long, he was one of Rabbi Akiva's prime students. He studied with Rabbi Akiva for thirteen years, and achieved the highest levels on the spiritual ladder.

The Bar-Kokheva revolt abruptly ended the great days of Rabbi Akiva's seminary. Almost all of his 24,000 students died in plagues, and in fierce battles against the Romans. Of the 24,000 students, only five survived, and Rashbi was among them.

Rashbi was among the leaders of the Bar-Kokheva revolt against the Roman rule in the land of Israel. His resistance became even more fierce and unyielding when he'd learned how his teacher, Rabbi Akiva, had been ruthlessly executed.

The Talmud writes that once, when Rashbi spoke against the Roman rule, a fellow Jew heard him and alerted the Roman authorities. In consequence, Rashbi was tried in absentia and was sentenced to death. The Roman emperor sent men in search of him, but to their disappointment, Rashbi seemed to have vanished into thin air.

THE CAVE AT PEQI'IN

Legends have it that Rashbi and his son fled to the Galilee, hid in a cave at Peqi'in, a village in the north of Israel, and remained there for thirteen years. During that time, they delved in the secrets of the wisdom of the hidden. Their efforts succeeded, and they discovered the entire system of creation.

After thirteen years in a cave, Rashbi heard that the Roman emperor had died. He could finally heave a sigh of relief. After leaving the cave, Rashbi gathered nine students and went with them to a small cave in Meron, known as

The Idra Raba (Great Assembly). With their help, he wrote *The Book of Zohar*, the most important book of Kabbalah.

Baal HaSulam described Rashbi and his students as the only beings who achieved perfection, the 125 spiritual degrees that complete the correction of one's soul. When he finished his commentary on *The Book of Zohar*, Baal HaSulam held a festive meal to celebrate its completion. At that celebration, he stated that "...prior to the days of the Messiah, it is impossible to be awarded all 125 degrees... except the Rashbi and his contemporaries, meaning the authors of *The Book of Zohar*. They were awarded all 125 degrees in completeness, even though they lived prior to the days of the Messiah. Hence, we often find in *The Zohar* that there will not be a generation such as the Rashbi's until the generation of the Messiah King. This is why his composition made such a strong impression in the world, since the secrets of the Torah in it occupy the level of all 125 degrees. This is also why it is said in *The Zohar* that *The Book of Zohar* will not be revealed except at the end of days, meaning in the days of the Messiah."

THE IDRA RABA (GREAT ASSEMBLY) AND *THE BOOK OF ZOHAR*

Idra Raba is a cave located in the north of Israel, between Meron and Zephath. Rashbi took his students to this cave, and there he wrote *The Book of Zohar*. It is almost impossible to understand how great Rabbi Shimon Bar-Yochai really was. He belongs, as Baal HaSulam puts it, to the highest Inner Light. This is why he had to use Rabbi Abba to put his words into writing. In *The Book of Zohar*, the Rashbi tells his students: "I am arranging you as follows: Rabbi Abba will write, Rabbi Elazar, my son, will study orally, and the rest of the friends will converse in their hearts" (*Zohar*, Haazinu).

The Book of Zohar was written in the second century CE, not long after the ruin of the Second Temple and the beginning of the last exile of the people of Israel from its land. But even prior to the exile, Rashbi predicted that *The Book of Zohar* would only be revealed at the end of the exile. He stated that its appearance to the masses would symbolize the end of the spiritual exile: "...in it, they will come out of the exile with mercy" (*Zohar*, Naso).

It is also written in *The Book of Zohar* that its wisdom would be revealed to all toward the end of the six thousand years, the period allotted to the correction of humanity: "And when it is near the days of the Messiah, even infants in the world are destined to find the secrets of the wisdom, and know in them the ends and the calculations of redemption, and at that time it will be revealed to all" (*Zohar*, VaYera).

THE REINCARNATION OF A UNIQUE SOUL

Rashbi is an incarnation of a unique soul, which coordinates and connects the Upper Force to every creation. This soul comes down into our world and incarnates in the patriarchs of Kabbalah. This is the order of its appearance: Abraham, Moses, Rabbi Shimon Bar-Yochai, the ARI (Rabbi Isaac Luria), and Rabbi Yehuda Ashlag (Baal HaSulam). Each incarnation of this soul promotes humanity to a new spiritual degree and leaves its mark in Kabbalah books, which serve the generations that follow.

An example of this process can be found in special sections of *The Zohar* called *Raia Meheimna* (The Loyal Shepherd). In these parts, Rashbi speaks from a state of clothing in Moses' soul. Another example of this is the book, *Shaar HaGilgulim (Gate of Reincarnations)*, where Rashbi speaks from a state of clothing in the soul of the ARI.

The Book of Zohar is undoubtedly unique and one of the world's most renowned compositions. Since its writing, thousands of stories have been linked to *The Zohar*, and the book is still shrouded in mystery today. The fascination around it is so great that even though the book is completely incomprehensible to our generation without proper interpretation, millions of people diligently read it.

RASHBI'S DEPARTURE

According to tradition, Rabbi Shimon Bar-Yochai passed away in the presence of his friends on *Lag BaOmer* (the 33rd day of the *Omer* count, which starts on the first day of Passover) of the year 160 CE, and was buried in Meron. With his death, the soul of a giant Kabbalist completed its task in our world.

Rashbi fulfilled his destination. Hundreds of thousands visit his gravesite yearly, trying to sense some of the Light that he had brought to the world. The greatest Kabbalists praise his composition and repeatedly claim that *The Book of Zohar* is destined to bring redemption to the world.

Rav Kook, the first Chief Rabbi of Israel, writes about the *Zohar* (*Ohr Yakar*): "This composition, called *The Book of Zohar*, is like Noah's Ark, where there were many kinds, but those kinds and families could not exist unless by entering the ark. ...**Thus the righteous will enter the secret of the Light of this composition to persist, and thus is the virtue of the composition, that immediately when engaging, with his desire for the love of God, it will draw him as a magnet draws the iron. And he will enter it to save his**

soul and spirit and his correction. And even if he is wicked, there is no fear should he enter."

We are living in a historic time. The soul of Rashbi is completing its mission in our generation, and thanks to this spiritual giant, who lived nearly 2,000 years ago, the wisdom of Kabbalah is emerging so we may all ascend to a life of eternity and wholeness.

ABOUT *THE BOOK OF ZOHAR*

***The Book of Zohar* is the most mysterious, and at the same time the most significant book of Kabbalah. In recent years, it has become increasingly clear that although *The Book of Zohar* was written eighteen centuries ago, it was actually written for our time. Rabbi Yehuda Ashlag (Baal HaSulam) opened it to us and rekindled what has long been forgotten from our hearts.**

The depth of the wisdom in The Book of Zohar is locked behind a thousand doors.

–Rabbi Yehuda Ashlag (Baal HaSulam), "Preface to the Book of Zohar"

Since the dawn of humanity, unique individuals climbed the spiritual ladder and achieved the highest level of bonding with the Upper Force, the Creator. We call those people "Kabbalists."

Through this bonding, they came to understand that the whole of reality, from the highest spiritual worlds down to our world, is founded on love and bestowal. They realized that there is nothing in the world except for this Force, and that everything that happens in reality was made only to bring humanity to permanent existence with this sensation.

Kabbalists have searched and found the answers to every question they asked—the purpose of our lives, the structure of the world, and how we can determine our destiny. They wrote about what they discovered in books such as *Raziel Hamalaach (The Angel Raziel), Sefer Yetzira (The Book of Creation), Etz Chaim (The Tree of Life)*, and others.

Of all the books, the most seminal, mysterious, and profound is *The Book of Zohar (The Book of Radiance). The Book of Zohar* describes the hidden system of the Upper Guidance. It depicts the worlds, the great powers that govern them, and how one who chooses to study Kabbalah affects his or her own fate and that of humanity.

The Zohar also explains how every event cascades from the Upper World to ours, and the dressings it acquires here. But what makes *The Zohar* unique is the fact that it was not written for its contemporaries; it was rather intended for a generation that would live two millennia later—our generation.

REMOVING THE COVERS

Our generation stands at the very threshold of redemption, if we only know how to spread the wisdom of the hidden in the masses.

–Baal HaSulam, "Messiah's Horn"

The twentieth century has brought unprecedented changes. These opened the door to a whole new phase, which the greatest Kabbalists have been describing for centuries in their writings. The greatest change of all is that in this century, Kabbalists state that studying Kabbalah is not only permitted, it is a must!

It is written in *The Book of Zohar* itself that the wisdom of Kabbalah would begin its spreading from the year 1840. The great 18th century Kabbalist, The Vilna Gaon (GRA), wrote in his book *Kol HaTor (Voice of the Turtledove)* that the process of the revelation of the Kabbalah would begin in 1990. In his book, *Even Shlemah (A Perfect and Just Weight),* Chapter 11, he even stated that redemption *depends primarily* on the study of Kabbalah.

Rav Kook explained that "the great spiritual questions that were once resolved only for the great and the excellent, must now be resolved to various degrees within the entire nation" (*Eder HaYaker ve Ikvey HaTzon*, p. 144).

But it was Baal HaSulam who turned the words of the Kabbalists from a vision to a tangible reality. He clearly saw that the time had come to allow everyone to study *The Book of Zohar.* He claimed that by studying *The Zohar*, the whole of humanity would rise and attain the spiritual world.

With this vision in mind, Baal HaSulam devoted himself to composing a comprehensive, accurate, and systematic interpretation of *The Book of Zohar.* His goal was to unveil the book to the public and make it suitable for the souls of our generation.

In the introduction to his commentary on *The Zohar*, he explained why he wrote it: "I have named the commentary *HaSulam* (The Ladder) to indicate that the function of my commentary is as the function of any ladder. If you have an attic filled with abundance, you need only a ladder to climb it, and all the bounty in the world will be in your hands."

ACCELERATING THE SPREAD OF THE WISDOM

All the Kabbalists dreamed of our generation, when the whole of humanity could discover the wondrous things they already had. They prayed that through reading the authentic sources they had left for us, we, too, would achieve bonding with the Upper Force, as did they. In his commentary on *The Book of Zohar*, Baal HaSulam threw us a rope, "a life buoy." In doing so, he paved our way to a future of abundance and prosperity.

Baal HaSulam called upon us to give greater weight to engagement in the wisdom of Kabbalah, and accelerate the spreading of the wisdom. He knew that only the wisdom of Kabbalah could elevate the world to the spiritual realm and into the eternity that Kabbalists had been experiencing throughout the generations.

Webster's Dictionary defines a generation as "a group of individuals born and living contemporaneously (at the same time)." In Kabbalah, however, a generation is a *spiritual* phase. According to great Kabbalists such as the Holy ARI, our generation—our spiritual phase—began in the sixteenth century.

The longer we wait with the spiritual ascension our generation is meant to achieve, the greater will be our discomfort. The spiritual realm, which determines what happens in our world, will increase its pressure on us until we decide to achieve this realm for ourselves.

In the words of the great Kabbalist Rabbi Avraham Azulai (in his introduction to the book, *Ohr ha Chama* (*Light of the Sun*)), "I have found it written that the above decree to not openly engage in the wisdom of truth was only for a time—until the end of the 1490. From then on … the sentence has been lifted, and permission was given to engage in *The Book of Zohar*. And from the year 1540 it has become praiseworthy to engage in great numbers since it is by virtue of this the Messiah King will come, and not by another virtue. It is inappropriate to be negligent."

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel, 12:3).[2]

"By virtue of Rabbi Shimon's composition, *The Book of Zohar*, from the Supernal Force that brings all things back to the Creator, at the end of days, the children of Israel will taste from the Tree of Life, which is *The Book of Zohar*; and they will be redeemed from exile by the Creator's mercy" (Naso, 90).

2 To facilitate comprehension of the spiritual meaning of ancient Hebrew sources, quotes are not direct translations, but rather reflect the Kabbalistic meaning of the texts.

Introduction

The Book of Zohar narrates that Rabbi Shimon Bar-Yochai (Rashbi) and his son, Rabbi Aba, attained the level of Prophet Eliyahu (Elijah). Hence, it is said that Eliyahu himself visited their cave and taught them the Torah. (Incidentally, the cave in the village of Peqi'in still exists today.)

The author of *Divrey Yoel (The Words of Yoel)* wrote the following in the book *The Torah of Rashbi*: "Before Rabbi Shimon studied the secrets of the Torah, there was a rule in the cave—to settle disputes according to the opinion of Rabbi Yehuda, the author of the Talmud. However, after Rabbi Shimon left the cave, everything that he had written in *The Zohar* was considered to have exceeded all human attainments." Rashbi himself received the name *Butzina Kadisha* (Holy Candle), as he had attained the soul of Moshe (Moses).

Verdicts on legislative and procedural matters are rendered in accordance with the Talmud or *The Book of Zohar*, depending on where this matter is examined more strictly. If the matter is mentioned neither in the Talmud nor in *The Zohar*, then the decision is based on the source that best elucidates this matter. If the disputed matter is between the Talmud and the legislators, the decision is based on the assertion from *The Book of Zohar*. If the legislators themselves cannot come to an agreement on the matter in dispute, the decision is based on the opinion of *The Zohar* (*Mishna Brura*, 25, 42).

The great follower of Rashbi, an heir (next receiver) to his soul, Rabbi Isaac Luria (The Holy ARI) wrote that his soul was a return of the soul of Rabbi Shimon, and the soul of Rabbi Shimon was a return of the soul of Moshe (*Shaar HaGilgulim*, item 64). He also wrote that the soul of Moshe clothed in Rashbi to correct the soul of *Achiya HaShiloni* (Ahijah the Shilonite), who "corrupted" *Malchut* on account of the sin of King Yerav'am (Jeroboam), which prompted the transgression of all Israel. Hence, the soul of Rashbi appeared

to correct Israel's sins. The part of *The Zohar* titled *Raya Meheimna* (Loyal Shepherd) relates how Rashbi attained the soul of Moshe, merged with it, and attained the supernal wisdom.

In his works *Maranan ve Rabanan* and *Kli Yakar* (*Melachim*, 2, 12), the great HaChida also says that Rashbi's entire work lay in correction of the sin of *Achiya HaShiloni*.

As Rashbi says in the Talmud (*Sukkah*, 45, 2): "I can redeem the entire world from judgment from the day of my birth to the present day. And if my son is with me, from the day the world was created to the present day. And if Yotam Ben Uziyahu is with us, from the day the world was created to its end." The book of *Melachim* narrates about Yotam Ben Uziyahu (20, 15).

After the verdict was lifted, Rashbi founded his seminary in the settlement of Tekoa and in the village of Meron. There he taught his disciples Kabbalah and wrote *The Book of Zohar*, thereby revealing what was forbidden to reveal from the time of Israel's reception of the Torah (*Tikuney Zohar*, *Hakdamah*, p. 17).

However, to write down all the secrets of the Torah, Rabbi Shimon had to express them in a secret form. Rashbi's disciple, Rabbi Aba, had a unique quality to his soul. This quality enabled him to convey spiritual knowledge in a secret, concealed form. Hence, Rabbi Shimon asked his disciple to express his thoughts for him, that is, to commit Rashbi's thoughts to paper. The ARI explained it in the following way: "*The Book of Zohar* must remain concealed until the generation of the coming of the *Mashiach* (Messiah), as through the study of this book will humankind return from its spiritual exile" (The ARI, *Shaar HaHakdamot*, *Hakdamah*, p. 3). That is why Rabbi Aba wrote the teachings of Rabbi Shimon in Aramaic, as it is the reverse side of Hebrew.

The ARI wrote (*Maamarey Rashbi (Articles of Rashbi)*, p. 100) that the writing of *The Zohar* in a secret form was possible because the soul of Rabbi Aba originated from the Surrounding Light, and not from the Inner Light. For this reason, the ARI explained, he could express the most supernal wisdom in a secret form as simple stories.

(Rabbi Shimon lived approximately to the age of eighty and passed away on the holiday of *Lag BaOmer*, the eighteenth day in the month *Iyar*, surrounded by his disciples, and recognized by the entire nation. This day is celebrated as the holiday of Light. Rabbi Shimon's body was buried in a cave off Mount Meron, and the body of his son, Rabbi Elazar, is buried a few meters from him.)

Like the subsequent compositions of the ARI and other Kabbalists (evidently, such is the lot of all true spiritual books), *The Book of Zohar* was concealed for

some 1,100 years in a cave near Meron, since the day it was written, until an Arab man found it and sold it in the market as wrapping cloth.

Part of the torn sheets fell into the hands of a sage, who recognized and appreciated the value of the writings. After a long search, he recovered many sheets from refuse bins or bought them from spice vendors, who were selling their merchandise wrapped in the sheets of *The Zohar*. It was out of these recovered sheets that the book (as we know it today) was compiled.

For many centuries, since that time until today, *The Book of Zohar* has been the subject of controversy. Philosophers, scientists, and other "sages," still debate it today. Yet, the fact remains that only a Kabbalist, one who ascends to a particular spiritual degree, attains what this book conveys. To all other people, it seems like a collection of narratives, stories, and ancient philosophy. Only those who do not comprehend this book argue over it; but Kabbalists know for certain that Rashbi's book is the greatest source of spiritual attainment that the Creator imparted upon the people in this world.

Although *The Book of Zohar* was written in the second century, only Rabbi Yehuda Ashlag was able to provide a full commentary on it in the 1930s-40s. The reason for the concealment of *The Zohar* from the second century to thirteenth century and the lack of a complete commentary on it for eighteen centuries is explained in the "Introduction to the Book of Zohar."

Rabbi Ashlag called his commentary *HaSulam* (The Ladder) because by studying it, one can ascend the spiritual degrees of attainment of the Upper Worlds as one would climb a ladder in our world. Following the publishing of the *Sulam* commentary, Rabbi Ashlag received the epithet *Baal HaSulam* (Owner of the Ladder), as it is customary among sages of the Torah to call a person not by his name, but according to his highest attainment.

THE BOOK OF ZOHAR CONTAINS:

1. ***Hakdamat Sefer HaZohar*** *(The Introduction of the Book of Zohar)*—containing several articles that fully reveal the inner meaning of the Torah.

2. ***Sefer HaZohar*** *(The Book of Zohar)*—divided into parts and chapters that correspond to the weekly portions of the Torah:

The Book of *Beresheet* *(Genesis)*: *Beresheet*, *Noach*, *Lech Lecha*, *Vayera*, *Chaiey Sarah*, *Toldot*, *Vayetze*, *Vayishlach*, *Vayeshev*, *Miketz*, *Vayigash*, *Vayichi*.

The Book of *Shemot* *(Exodus)*: *Shemot*, *Vayera*, *Bo*, *Beshalach*, *Yitro*, *Mishpatim*, *Terumah* (*Safra de Tzniuta*), *Tetzaveh*, *Ki Tissa*, *Veyikahel*, *Pekudey*.

The Book of *Vayikra* *(Leviticus)***:** *Vayikra*, *Tzav*, *Shmini*, *Tazria*, *Metzura*, *Acharey*, *Kedushim*, *Emor*, *BaHar*, *Vechukotay*.

The Book of *Bamidbar* *(Numbers)***:** *Bamidbar*, *Naso* (*Idra Raba*), *Baalotcha*, *Shlach Lecha*, *Korach*, *Chukat*, *Balak*, *Pinchas*, *Matot*.

The Book of *Devarim* *(Deuteronomy)***:** *VeEtchanen*, *Ekev*, *Shoftim*, *Titze*, *Vayelech*, *Haazinu* (*Idra Zuta*).

3. *Zohar Hadash* *(The New Zohar)*: additions to the weekly chapters:

Beresheet, *Noach*, *Lech Lecha*, *Vayera*, *Vayetze*, *Vayeshev*, *Bashalach*, *Yitro*, *Terumah*, *Ki Titze*, *Tzav*, *Acharey*, *BaHar*, *Naso*, *Chukat*, *Balak*, *Matot*, *VeEtchanen*, *Ki Titze*, *Ki Tavo*.

4. Additional books in *The Book of Zohar* that are not a direct commentary on the Torah:

Idra Raba, *Idra Zuta*, *Safra de Tzniuta*, *Raza de Razin*, *Tosefta*, *Raya Mi'emna*, *Ashmatot*, *Sitrey Torah*, *Sitrey Otiot*, and *Tikuney Zohar*.

5. *Midrash HaNe'elam* *(The Commentary on the Writings)*: *Song of Songs*, *Ruth*, *Eicha (Lamentations)*—and on the Torah (Pentateuch).

Baal HaSulam wrote the commentary on the portions of *The Zohar* that are known to us. His main commentaries in the "Introduction to the Book of Zohar" and the chapter "Beresheet" are expressed in terms of man's spiritual work. The most valuable articles of *The Zohar* for the science of Kabbalah are *Idra Raba*, *Idra Zuta*, and *Safra de Tzniuta*. All of them are expressed in the language of Kabbalah. Besides these articles, the rest of *The Zohar* is written in the language of Midrash.

In its original form, *The Book of Zohar*—written by Rabbi Aba sixteen centuries ago—was not divided into weekly chapters. Its volume was several times larger than the text that reached us; it expounded not only the Torah, but also twenty-four other books of the Bible (Pentateuch, Prophets, and Writings).

Besides *The Book of Zohar* itself, Rabbi Shimon's book of *Tikkunim* (corrections) had reached us, as well. It comprises seventy commentaries on the first word of the Torah, *Beresheet* (in the beginning), since it includes everything.

This book offers a semantic translation of *The Zohar* itself, Rabbi Yehuda Ashlag's *The Sulam* commentary, and my own explanations. The book also contains the first part of *The Book of Zohar—Hakdamat Sefer HaZohar* (*Introduction of The Book of Zohar*).

At the beginning of the text, the semantic translation is given in bold script. *The Sulam* commentary and my explanations are in regular script or *italics* because it turned out to be extremely difficult to separate my explanations from Rabbi Ashlag's holy texts. The numbers at the beginning of the items correspond to the numbers of the items in *The Book of Zohar* with *The Sulam* commentary, vol. 1.

The reason for the interlacing of texts is the need to explain the meaning of *The Zohar* in several languages simultaneously: a) the language of Kabbalah (*Sefirot*, *Partzufim*, *Gematria,* and worlds), b) the language of spiritual work (emotions), c) the language of the Torah (narrative), and d) the language of the Talmud (judicial).

To comprehend the style of *The Book of Zohar*, I recommend the reader to return to the translation of the original text after reading and mastering the commentary.

The Book of Zohar, like the whole of the Torah, speaks exclusively of man (creation) and his relationship with the Creator. The Torah attaches worldly appellations to all of man's inner properties. Thus, the aspiration to the Creator is called "Israel," and the aspiration to selfish reception of pleasures is called "nations of the world." However, there is no connection whatsoever between these names in the Torah and the Jews and other nations in our world. Kabbalah appeals to *man*, to creation!

The book contains articles commented upon in the language of Kabbalah, and others commented upon in the language of emotions, which is easier to understand for the beginner. The reader can begin the study of the book with such articles as "Night of the Bride," and "Who rejoices on holidays." Nevertheless, a complete study of *The Zohar* entails systematic learning of the material. The more accustomed we are to Kabbalah, the more it permeates our hearts, and it can only be mastered by repeatedly reviewing the studied material.

Rav Michael Laitman

List of Abbreviations and Explanations

AA—*Arich Anpin*—the *Partzuf* of *Hochma*, the central, initial *Partzuf* in the world of *Atzilut*, from which all the other *Partzufim* originate.

Aba—Father —the *Partzuf* of *Hochma*.

Ima—Mother—the *Partzuf* of *Bina*.

ZA—*Zeir Anpin*—Son (with regard to *AVI*).

ZON—ZA and *Nukva*—*Malchut*.

Nukva, Malchut—a *Sefira* (singular for *Sefirot*) or *Partzuf* that receives from all the preceding *Partzufim* (plural for *Partzuf*). *Malchut* of the world of *Atzilut* is the sum of all the creatures, all human souls. For this reason it is called *Knesset Israel* (The Assembly of Israel).

Israel—the property of "bestowal," altruism. This is the property of the Creator, the property of *Bina*. *Israel* derives from the Hebrew words *Yashar*—straight, and *El*—the Creator. Thus, *Israel* is the property of aspiring to attain equivalence of form with the Creator. The "nations of the world" are the aspiration to selfish reception of pleasure. Naturally, these two properties are present in everyone, and Kabbalah is the method for the development of the property of Israel within man, with the purpose of attaining the Creator in this life.

Kli (vessel) egoistic desires and aspirations are not considered a *Kli*. A *Kli* is the corrected desires, suitable for reception of Light. These are altruistic desires with a screen that has transformed them from egoism into altruism.

The human heart that receives all sensations is called the *Kli* (vessel) of reception of sensations. The spiritual vessel, the only vessel that *The Zohar* speaks of, is the desire to bestow upon the Creator: to hand over all of man's desires to the Creator, as though saying that he agrees with all his heart to relinquish all of himself for His sake. Such a complete and true intention is called "*Lishma*" (for the Creator's sake).

SEFIROT	THE CREATOR'S NAMES
KETER	EKYEH=Aleph-Hey-Yod-Hey
HOCHMA	YAH= Yod-Hey
BINA	HaVaYaH with Nikud Elokim
HESED	EL=Aleph-Lamed
GEVURA	ELOKIM= Aleph-Lamed-Hey-Yod-Hey
TIFFERET	HaVaYaH with Nikud of Shvah-Holam-Kamatz
NETZAH and HOD	TZEVAOT
YESOD	SHADDAY=Shin-Dalet-Yod or EL=Aleph-Lamed CHAI=Chet-Yod
MALCHUT	ADNI=Aleph-Dalet-Nun-Yod

Mittuk (sweetening/mitigation) of a restriction law. Restriction is a ban for *Malchut* to receive Light. This ban is lifted when *Malchut* is corrected by the properties of *Bina*.

Zivug—coupling—is translated as a sexual union between a man and a woman in this world. Since spiritual actions are *absolutely detached* from the way we would normally perceive them, I have chosen to use the Hebrew term *Zivug*, as it is more abstractedly perceived by people with no knowledge of Hebrew. This will help prevent confusions based on previously existing conceptions. The spiritual *Zivug* is an aspiration of the Upper One (ZA—male part) to pass the Light (pleasure) to the lower one (*Malchut*—female part). In doing so, both desires are completely selfless, as in the example of the guest and the host.

PBP—*Panim be Panim* (face to face). This state occurs when a *Zachar* (male *Sefira*), or *Aba* (father), passes *Ohr Hochma* (Light of Wisdom) to the female *Sefira*, or *Ima* (mother), for the subsequent transfer to the children (ZON). The same relationships of *ABA* (see below) and *PBP* also transpire between their children, ZON (ZA and *Malchut*).

ABA – *Achor be Achor*, back to back (pronounced *Ach be Ach*). If *Partzuf Aba* (*Hochma)* has *Ohr Hochma*, but is unwilling to pass it on to *Partzuf Ima* (*Bina*), and if *Ima* also does not want to receive it, such a relationship between them is called back to back. The same relationship can exist between ZA and *Malchut*.

Hesed—mercy, compassion, altruism, *Ohr Hassadim* (the Light of Mercy, compassion, and altruism). It appears only within a *Kli* (desire) that wishes to

give selflessly and be similar to the Creator. This is the property of the *Sefira* or *Partzuf* of *Bina*. *Bina* of the world of *AK (Adam Kadmon)* is called *SAG*. *Bina* of the world of *Atzilut* is called *Ima*, the Supernal Mother, *YESHSUT*, and *AVI*. The Light of *Bina* is the pleasure of being similar to the Creator's properties; hence, this Light (sensation) is the most reliable protection from the impure forces. And the *Kli* that possesses the properties of *Bina* is unable to transgress, as its desire is solely to bestow.

KHB—*Keter-Hochma-Bina* (pronounced *Kahab*). These are the first three *Sefirot* that form the *Rosh* (head) of the *Partzuf*. The *Rosh* decides how much pleasure the *Partzuf* can accept not for its own sake but for the sake of the Creator. This Light descends from the *Rosh* to the *Guf* (body).

HBD—*Hochma-Bina-Daat* (pronounced *Habad*). This is the same as *Keter-Hochma-Bina* (the *Rosh* of the *Partzuf*). *Sefira Daat* is not a *Sefira*, but the request (also known as *MAN*) of *ZON* (*Zeir Anpin* and *Nukva*). *Daat* is the appeal of *ZON* to *Bina* regarding their desire to receive *Ohr Hochma* from her. This prayer of *ZON* is called *MAN*, for it ascends to *Bina* and evokes in *Bina* (*Ima*—their mother) the desire to bestow upon her children—*ZON*. *MAN* in *Bina* is called *Sefira Daat*. This is not a *Sefira* like the other ten *Sefirot*; it is rather a request. However, to stress this state, we use the name *HBD* instead of *KHB*.

HGT—*Hesed-Gevura-Tifferet* (pronounced *Hagat*). These are the *Sefirot* of the *Guf* (body), similar to the *Sefirot* of the *Rosh*: *Hesed* is tantamount to *Keter*, *Gevura* is tantamount to *Hochma*, and *Tifferet* is tantamount to *Bina*. They are called *GE* (see below) of the body.

NHYM—*Netzah-Hod-Yesod-Malchut* (pronounced *Nehim*). These *Sefirot* receive from the *Sefirot HGT* (*GE*). Since they receive and have the will to receive, they are called *AHP* of the body.

GE—*Galgalta-Eynaim* (skull and eyes). *Sefirot Keter-Hochma*-and *GAR* of *Bina*. These *Sefirot* do not have the will to receive and wish only to bestow. Hence, they cannot become egoistic.

NRN—*Nefesh-Ruach-Neshama* (pronounced *Naran*). This is the Light that fills the small *Partzuf*. *Katnut* (small state) is when the *Partzuf* has the strength (a screen) only to bestow, but is unable to receive for the Creator's sake, despite its desire to do so. In this case, the *Partzuf* has only *Ohr Hassadim* (Light of Mercy), but not *Ohr Hochma* (Light of Wisdom). This is why it is considered a small *Partzuf*, without strength and reason, similar to a child in our world.

AHP—*Awzen-Hotem-Peh* (ear-nose-mouth), pronounced *Ahap*. These are *Sefirot ZAT* of *Bina-ZA-Malchut*, which possess a will to receive. Therefore, in the

absence of a proper screen (resistance to that desire), they become egoistic. A *Partzuf* without a screen on its *AHP* is called *Katan* (small) and its state is called *Katnut* (smallness, incompleteness). It is like a child in our world, as this *Partzuf*, too, has no strength (screen), and can therefore have only *Ohr Hassadim* without *Ohr Hochma*).

Gadlut—big state. A *Partzuf* with a screen (strength to resist its egoistic nature) to not only refrain from receiving for its own sake, but to receive not for its own sake (as in the example of the guest and the host. In this case, the *Partzuf* fills all of its desires (all ten *Sefirot*) with the Lights of *Hassadim* and *Hochma*.

First Big State—*Gadlut Aleph*, the attainment of the Light of *Neshama*.

Second Big State—*Gadlut Bet*, the attainment of the Light of *Haya*.

Ohr Hochma—Light of Wisdom. This Light fills the *Kelim* (vessels/desires) of reception. It comes only if there is a screen on altruistic reception.

Ateret Yesod—literarily "foreskin," the place of union between Israel and the Creator. After the second restriction, it is forbidden to make a *Zivug* (spiritual coupling) on *Malchut* herself due to the absence of the screen. However, a *Zivug* can be made on the properties that *Malchut* received from ZA, called *Ateret Yesod*. Just as the desires of *Malchut* herself are cut off, the foreskin is circumcised, and the desires that remain within her are those received from ZA, called *Ateret Yesod*. On these desires, *Malchut* can make a *Zivug* with ZA, and receive the Light of *Hochma*. Naturally, this is not the same Light of *Hochma* that *Malchut* would receive if she were able to make a *Zivug* on her desires, that is, on herself, on her own properties, called "the central point of creation," the truly egoistic desires. *Malchut* will be able to do that only after 6,000 years, at the end of correction. But before that happens, these desires are called the mark of union with the Creator, since a *Zivug* on *Ateret Yesod* brings her closer to the Creator.

Ateret Yesod is also *Malchut de Malchut* that remains after the circumcision, the removal of the *Orla* (foreskin). This is the corrected part of *Malchut*, her unification with *Sefira Yesod*, upon which a *Zivug* can be made while still during the 6,000 years, thus bringing *Malchut* to the end of correction.

NRNHY—*Nefesh-Ruach-Neshama-Haya-Yechida* (pronounced ***Naranhay***). This Light fills the big *Partzuf*, consisting of *GE* and *AHP*.

Ohr (Light)—pleasure, the sensation of the Creator. *Ohr* should always be interpreted as the same concept, for although the term is used in general, all of its synonyms are implied!

Kli (vessel)—desire, creature. Like *Ohr*, the word *Kli* is used in general, but all of its synonyms are implied!

Gematria—numerical value of a letter, or a combination of letters and words. This is a special way of recording spiritual information.

Parsa—firmament, the division between the world of *Atzilut* and the worlds *BYA*. The *Parsa* divides the ten *Sefirot* into two parts: the altruistic *Kelim* of bestowal (*GAR*, *KHB*, and *GE*) and the *Kelim* of reception (*ZON* or *Bina-ZA-Malchut*), for *Bina* deliberately fell into ZA (*AHP*) with the purpose of correcting him. *Malchut*, which ascends above *Bina* and stands below *Hochma*, is called *Parsa* or "firmament," and separates *GE* from *AHP*.

ZAT, ZAK—the seven *Sefirot Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, *Malchut* (*HGT NHYM*).

VAT, VAK—the six *Sefirot Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod* (*HGT NHY*, pronounced *Hagat Nehy*).

De – the preposition 'of' in a possessive meaning. For example, *Malchut* ***de*** *Atzilut* means *Malchut* **of** the world of *Atzilut*.

English translation—Whenever it says so in parenthesis, this refers to the books of the Torah (Pentateuch), *Nevi'im* (Prophets), and *Ketuvim* (Writings/ Hagiographa), published by Mosad HaRav Kook, in Hebrew with English translation. For example, (*Yeshayahu*, 11:9; English translation p. XXX, 9) means that if you open page XXX in the book of Prophets, what you are looking for will be in sentence number nine. When the original source is indicated, it is recommended to refer to it there and then to read at least the passage that the quoted saying is ascribed to. This will help you to see even more clearly that the Torah, using an allegorical, figurative language, speaks only of the spiritual world and man's ascension to it, and not at all about history or about our world.

Garments—attributes, desires, *Kelim*. Generally, the garments in question are those that *Malchut* receives from *Bina*.

Huppah—a wedding baldachin, a canopy under which a marriage ceremony takes place.

Nartik—the covering of ZA; same as the *Huppah*.

Adornments—the Light of *Hassadim*, Light of *Bina*, which she passes into *Malchut*. This corrects *Malchut*, and enables her to receive the Light of *Hochma* in the Light of *Hassadim*.

Orla—foreskin on the *Sefira Yesod*, the place of the *Zivug* between ZA and *Malchut*. The *Orla* must be removed, for during the 6,000 years, it is impossible to make

a *Zivug* (intention) on *Malchut* herself and receive for the Creator's sake. Only a *Zivug* on the union of *Malchut* with ZA can be made. This is called *Ateret Yesod*, the part of the *Sefira Yesod* that remains after the cutting off of the *Orla*. *Orla* is also *Malchut de Malchut*, or the impure forces.

Ima—Mother—*Bina* with regard to *Malchut*, who is the daughter.

Daughter—*Malchut* with regard to *Bina*, mother.

***Kodesh ha Kodashim*—Holy of Holies**—the Light of GAR—*Neshama-Haya-Yechida*.

Question—the sensation of lack of the Light of *Hochma* in *Malchut*.

Sela—rock or truth. The name of *Malchut*.

Shechina—Divinity—the sensation (appearance, vision) of the Creator to those who attain Him. *Malchut* in the state of reception of the Light (the Creator) is called *Shechina*. The sensation of the Creator, the place where one experiences the Creator is called *Shechina*.

Techum—zone—the distance beyond the bounds of which one is forbidden to go on *Shabbat* (the Sabbath). *Techum Shabbat* constitutes the maximal distance within which one can move about during Sabbath.

Sigim—dross—impure desires that exist within pure desires. Man's work is to separate the two, and to gradually correct the *Sigim*. The term *Sigim* comes from SAG, for they appeared as a result of the breaking of the *Kelim* of the world of *Nekudim*, which refer to the system of the *Partzufim* of *Partzuf* SAG. The term *Sigim* found its way from Kabbalah into spoken Hebrew.

SHACH—*Shin-Chaf*—300 + 20 = 320 fragments of the broken vessel.

RAPACH—*Reish-Peh-Chet*—200 + 80 + 8 = 288 fragments of the broken vessel, which one can and must be corrected during the 6,000 years, by climbing the 6,000 steps of the spiritual ladder.

Lev ha Even—Stony Heart—*Lev* = *Lamed-Bet* = 30 + 2 = 32 fragments into which *Malchut* had broken. These fragments of *Malchut* cannot be corrected and made altruistic; one can only refrain from using these desires. *Lev ha Even* is corrected only after the 6,000 years, that is, after the Creator Himself corrects the 288 fragments within man. It becomes completely altruistic and receives the name *Lev Basar* (heart of flesh).

Lo Lishma—not for the sake of the Creator. Since nothing exists in creation but the Creator and man, if something is not done "for the sake of the Creator," it is done "for one's own sake." Thus, *Lo Lishma* denotes man's egoistic intention.

Lishma—for the Creator's sake. Man's selfless intention to act only to please and bring joy to the Creator.

Four angels that participate in the creation of man—the four basic properties of nature: mercy—*Hesed*, justice—*Tzedek*, truth—*Emet*, and peace—*Shalom*.

Eretz Israel—Land of Israel—*Yetzira* of this world. *Yerushalaim* (Jerusalem) is *Ateret Yesod* in *Malchut*.

ORIGINAL NAMES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION

Aaron – Aaron
Amon – Ammon
Ana'el – Anahel
Anafiel – Anafiel
Ariel – Ariel
Avraham – Abraham
Bat Sheva – Bathsheba
Benayahu – Benaiah
Betzalel – Betzalel
Bil'am – Balaam
Chagai – Haggai
Chava – Eve
Eden – Eden
Eicha – Eichah
Elisha – Elisha
Eliyahu – Elijah
Esav – Esau
Ester – Esther
Ezra – Ezra
Gavri'el – Gabriel
Gazaria – Gazardiel
Hanoch – Eunuch
Havakuk – Habakkuk
Iyov – Job
Korach – Korach
Leah – Leah
Lilit – Lilith
Machaniel – Manhiel
Matat – Metatron
Micha – Micah
Moav – Moab
Moshe – Moses
Nachum – Nahum
Navuchadnetzar – Nebuchadnezzar
Nechemia – Nehemiah
Noach – Noah
Ovadia – Obadiah
Petachia – Petahyah
Pinchas – Pinchas
Pisgania – Pesagniyah
Rahel – Rachel
Rivka – Rebecca
Rut – Ruth
Sandalphon – Sandalphon
Shet – Seth
Shimon – Simeon
Shlomo – Solomon
Shmuel – Samuel
Tamar – Tamar
Tzefania – Zephaniah

Tzur – Tyre
Yaakov – Jacob
Yehoyada – Jehoiada
Yechezkel – Ezekiel
Yehoshua – Joshua
Yehudah – Judah
Yerushalaim – Jerusalem
Yeshayahu – Isaiah
Yirmiyahu – Jeremiah
Yishmael – Ishmael
Yitzchak – Isaac
Yosef – Joseph
Zachariah – Zechariah
Zvuliel – Zebuliel

ORIGINAL TITLES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION

Beresheet – Genesis
Shemot – Exodus
Vayikra – Leviticus
Bamidbar – Numbers
Devarim – Deuteronomy
Kohelet – Ecclesiastes
Shmuel 1 and 2 – Samuel 1 and 2
Melachim 1 and 2 – Kings 1 and 2
Divrey HaYamim – Chronicles
Mishley – Proverbs
Tehilim – Psalms
Shir HaShirim – Song of Songs
Shoftim – Judges

An Example of the Original Text of The Zohar

א) רבי חזקיה פתחת כתיב, כשושנה בין החוחים. מאן שושנה, דא כנסת ישראל. בגין דאית שושנה ואית שושנה, מה שושנה דאיהי בין החוחים אית בה סומק וחוור, אוף כנסת ישראל אית בה דין ורחמי. מה שושנה אית בה תליסר עלין אוף כנסת ישראל אית בה תליסר מכילן דרחמי דסחרין לה מכל סטרהא.אוף אלקים דהכא, משעתא דאדכר, אפיק תליסר תיבין לסחרא לכנסת ישראל ולנטרא לה.

ב) ולבתר אדכר זמנא אחרא. אמאי אדכר זמנא אחרא, בגין לאפקא חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות.ואינון חמש תרעין.ועל רזא דא כתיב, כוס ישועות אשא, דא כוס של ברכה. כוס של ברכה אצטריך למהוי על חמש אצבען ולא יתיר, כנוונא דשושנה דיתבא על חמש עלין תקיפין דוגמא דחמש אצבען. ושושנה, דא איהו כוס של ברכה, מאלקים תניינא עד אלקים תליתאה חמש תיבין. מכאן ולהלאה, אור דאתברי ואתגניז, ואתכליל בברית ההוא דעאל בשושנה ואפיק בה זרעא. ודא אקרי עץ קיימא באות ברית ממש.

ג) וכמה דדיוקנא דברית אזדרע בארבעין ותרין זווגין ההואזרעא. כך אזדרע שמא גליפא מפרש, בארבעין וותריזאתוון דעובדא דבראשית.

ד) בראשית. רבי שמעון פתח הנצנים נראו בארץ, הנצנים דא עובדא דבראשית. נראו בארץ, אימתי, ביום השלישי, דכתיב ותוצא הארץ, כדין נראו בארץ. עת הזמיר הגיע, דא יום רביעי, דהוה ביה זמיר עריצים, מארת חסר. וקול התור, דא יום חמישי, דכתיב ישרצו המים וגו׳, למעבד תולדות. נשמע דא יום ששי, דכתיב נעשה אדם, דהוה עתיד למקדם עשיה לשמיעה דכתיב הכא נעשה אדם, וכתיב התם נעשה ונשמע. בארצנו, דא יום שבת, דאיהו דוגמת ארץ החיים.

ה) ד״א הנצנים אלין אינון אבהן,דעאלו במחשבה, ועאלו בעלמא דאתי ,ואתגניזו תמן. ומתן נפקו בגניזו ואטמירו גו נביאי קשוט, אתיליד יוסף, ואטמרו ביה. עאל יוסף בארעא קדישא ונציב לון תמן, וכדין נראו בארץ ואתגלו תמן. ואימתי אתחזן. בשעתא דאתגלי קשת
בעלמא, דהא בשעתא דקשת אתחזי כדין אתגליין אינון, ובהיא שעתא עת הזמיר הגיע עדן לקצץ חייבין מעלמא. אמאי אשתזיבו. בגין דהנצבים נראו בארץ, ואלמלא דנראו לא אשתארון בעלמא , ועלמא לא אתקיים.
ו) ומאן מקיים עלמא וגרים לאבהן דאתגליין, קל ינוקי דלעאן באורייתא, ובגין אינון רביין דעלמא, עלמא אשתזיב. לקבליהון, תורי זהב נעשה לך, אלין אינון ינוקי רביין עולמין, דכתיב ועשית שנים כרובים זהב.
ז) בראשית. ר׳ אלעזר פתח, שאו מרום עיניכם וראו מי ברא אלה. שאו מרום עיניכם. לאן אתר. לאתר דכל עיינין תליאן ליה, ומאן איהו. פתח עינים. ותמן תנדעון, דהאי סתים עתיקא דקיימא לשאלה, ברא אלה. ומאן איהו, מ״י. ההוא דאקרי מקצה השמים לעילא, דכלא קיימא ברשותיה. ועל דקיימא לשאלה, ואיהו בארח סתים ולא
אתגליא, אקרי מ״י דהא לעילא לית תמן שאלה. והאי קצה השמים אקרי מ״י.
ח) ואית אחרא לתתא ואקרי מ״ה, מה בין האי להאי, אלא קדמאה סתימאה דאקרי מ״י קיימא לשאלה, כיון דשאל בר נש ומפשפש לאסתכלא ולמנדע מדרגא לדרגא עד סוף כל דרגין, כיון דמטי תמן מ״ה, מה ידעת, מה אסתכלתא, מה פשפשתא, הא כלא סתים כדקדמיתא.
ט) ועל רזא דנא כתיב, מה אעידך מה אדמה לך. כד אתחריב בי מקדשא, נפיק קלא ואמר, מה אעידך ומה אדמה

לך, בההוא מ"ה אעידך, בכל יומא ויומא אסהידת בך מיומין קדמאין. דכתיב העדותי בכם היום את השמים ואת הארץ. ומה אדסה לך, בההוא גוונא ממש, עתרית לך בעטרין קדישין, עבדית לך שלטנו על עלמא, דכתיב הזאת העיר שיאמרו כלילת יפי וגו'. קרינא לך ירושלם הבנויה כעיר שחברה לה. מה אשוה לך, כגוונא דאנת יתבה, הכי הוא כביכול לעילא, כגוונא דלא עאלין השתא בך עמא קדישא בסדרא קדישין, הכי אומינא לך דלא איעול אנא לעילא עד דיעלון בך אוכלסך לתתא. ודא איהו נחמה דילך, הואיל דדרגא דא אשוה לך בכלא. והשתא דאנת הכא, גדול כים שברך. ואי תימא דלית לך קיימא ואסוותא, מ"י ירפא לך, ודאי ההוא דרגא סתימאה עלאה, דכלא קיימא ביה, ירפא לך ויוקים לך.

י) מ"י קצה השמים לעילא, מ"ה קצה השמים לתתא, ודא ירית יעקב דאיהו מבריח מן הקצה אל הקצה, מן הקצה קדמאה דאיהו מ"י, אל הקצה בתראה דאיהו מ"ה, בגין דקאים באמצעיתא. ועל דא, מי ברא אלה.

יא) אמר ר"ש אלעזר בני פסוק מילך, ויתגלי סתימא דרזא עלאה דבני עלמא לא ידעין. שתיק רבי אלעזר. בכה רבי שמעון, וקאים רגעא חדא. א"ר שמעון, אלעזר, מאי אלה. אי תימא ככביא ומזלי, הא אתחזן תמן תדיר. ובמ"ה אתבריאו, כד"א בדבר ה' שמים נעשו. אי על מלין סתימין, לא לכתוב אלה דהא אתגלייא איהו.

יב) אלא רזא דא לא אתגליא, בר יומא חד דהוינא על כיף ימא, ואתא אליהו ואמר לי, ר' ידעת מה הוא מי ברא אלה. אמינא ליה, אלין שמיא וחיליהון, עובדא דקב"ה דאית ליה לבר נש לאסתכלא בהו, ולברכא ליה, דכתיב כי אראה

שמיך מעשה אצבעותיך וגו׳ ה׳ אדונינו מה אדיר שמך בכל הארץ.

יג) א״ל, ר׳: מלה סתימה הוה קמי קב״ה, וגלי במתיבתא עלאה, ודא הוא. בשעתא דסתימא דכל סתימין בעא לאתגלייא, עבד ברישא נקודה חדא, ודא סליק למהוי מחשבה. צייר בה כל ציורין חקק בה כל גליפין.

יד) ואגליף גו בוצינא קדישא סתימא גליפו דחד ציורא סתימאה קדש קדישין בניינא עמיקא דנפיק מגו מחשבה, ואקרי מ״י שירותא לבנינא קיימא ולא קיימא. עמיק וסתים בשמא. לא אקרי אלא מ״י. בעא לאתגלייא ולאתקרי בשמא דא, ואתלבש בלבוש יקר דנהיר, וברא אל״ה, וסליק אל״ה בשמא. אתחברון אתוון אלין באלין ואשתלים בשמא אלהים. ועד לא ברא אלה לא סליק בשמא אלהים. ואינון דחבו בעגלא. על רזא דנא אמרו אלה אלהיך ישראל.

טו) וכמה דאשתתף מ״י באלה, הכי הוא שמא דאשתתף תדיר,

ברזא דא אתקיים עלמא. ופרח אליהו ולא חמינא ליה. ומניה ידענא מלה דאוקימנא על רזא וסתרא דילה. אתא רבי אלעזר וכלהו חברייא ואשתטחו קמיה, בכו ואמרו, אלמלא לא אתינא לעלמא אלא למשמע דא די.

א

רבי חזקיה

נ"א רבי אלעזר

בזהרי חמה ובנוסחת א"י

מאמר השושנה

א) פתח, כתיב א) א) א **כשושנה בין החוחים. מאן שושנה, דא** ב) ב) **כנסת ישראל.** ב **בגין דאית שושנה ואית שושנה,** ג **מה שושנה דאיהי בין** ג) **החוחים**

מסורת הזהר

א) (שיר ב) ב"א אות רצח תולדות יח ויחי רלד שמות שסד כי תשא לא שמיני לט אמור שלג חקת יח פנחס סח שצג שצח ואתחנן סו האזינו י יב ת"ז תכ"ה דף עא. תכ"ו שם תל"ח דף עח: ז"ח יתרו יב. ב) יתרו שסה.

חלופי גרסאות

א נ"א כשושנה בין החוחים מה שושנה דא דאיהי בין החוחים וכו' (אור הלבנה). ב נ"א בגין דאית שושנה ואית שושנה ל"ג. ג נ"א ד"א מה שושנה דאיהו בין החוחים וכו' (אה"ל).

דרך אמת א) רחל. ב) לאח כלת משה מלגאו. ג) רחל.

הסולם

מאמר

א) ר' חזקיה פתח וכו': ר' חזקיה **פתח**, כתוב, כשושנה בין החוחים. שואל מהי שושנה. ומשיב, זו היא כנסת ישראל. שהיא מלכות. משום שיש שושנה ויש שושנה. מה שושנה בין החוחים יש בה אדום ולבן אף כנסת ישראל יש בה דין ורחמים. מה שושנה יש בה י"ג עלים, כך כנסת ישראל יש בה י"ג מדות הרחמים המסבבות אותה מכל צדדיה. אף אלקים, שבמקרא שבכאן דהיינו בראשית ברא **אלקים**, משעה שנזכר, הוציא י"ג מלים לסבב את כנסת ישראל ולשמרה. שהן: את, השמים, ואת, הארץ, והארץ, היתה, תהו, ובהו, וחשך, על, פני, תהום, ורוח. דהיינו עד אלקים מרחפת וגו'.

ביאור הדברים, עשר ספירות הן, בתר, חכמה, בינה, חסד, גבורה, תפארת, נצח, הוד, יסוד ומלכות. ועיקרן הוא רק חמש, כתר,

(דפו"י דף א' ע"א)

השושנה

חכמה, בינה, תפארת ומלכות, משום שספירת התפארת כוללת בתוכה שש ספירות חג"ת נה"י. והן נעשו חמש פרצופין: א"א, ואו"א, וזו"ן. הכתר נק' בשם אריך אנפין. חכמה ובינה נק' בשם אבא ואמא. ת"ת ומלכות, נק' בשם זעיר אנפין ונוקבא. (ביאורן של עשר הספירות עי' בפתיחה לחכמת הקבלה אות ה').

ודע, שסוד ז' ימי בראשית ה"ס ב' הפרצופין ז"א ונוקבא דאצילות, שיש בהם ז' ספירות חג"ת נה"י ומלכות, כנ"ל. אשר באלו הכתובים דמעשה בראשית מתבאר, איך אבא ואמא, שהם חו"ב, האצילו אותם מתחילת התהוותם עד סוף הגדלות, שנוהג בהם בהמשך שתא אלפי שני. וענין זה מתבאר והולך כאן בזוהר בראשית.

ור' חזקיה פתח בביאור הנוקבא דז"א, לבאר סדר אצילותה מאמא, שהיא הבינה הנק' בשם

אית בה ג) **סומק וחוור, אוף כנסת** ד) **ישראל אית בה** ד) **דין** ה) **ורחמי. מה שושנה אית בה** ו) ה) **תליסר עלין, אוף כנסת ישראל אית בה** ו) **תליסר מכילין דרחמי**

מסורת הזהר

ג) ב"א ע תולדות טו וישלח יא ויחי תקח ויקרא רכג אמור שלג האזינו קסב ת"ז תל"ו דף עז: עשה ולא תעשה תק"ח דף קיא: ד) ויחי רלו אמור שלג האזינו קעז. ה) פנחס שצד ת"ז תכ"ה דף עא. תכ"ו שם. ו) ב"א קיב קכו ויצא שטו יתרו תקיב תצוה כ ויקהל קנה אחרי קפד נשא צו שם קכא קסד שמא פנחס רפו שסז שצד תרמו כי תצא יז ת"ז תכ"ב דף סז. ז"ח בראשית מו תק"ח דף ק. קא. קיג.

דרך אמת ד) לאה. ה) ולא גוון. ו) י"ב דידיה וי"ב דידה והכוללים.

הסולם

מאמר — השושנה

בשם אלהים. וזהו שפתח בביאור השושנה, שהיא הנוקבא דז"א. והנוקבא דז"א בעת גדלותה נקראת בשם כנסת ישראל, במ"ש להלן, וזהו שאומר, **מאן שושנה, דא כנסת ישראל.**

ויש בשושנה זו ב' מצבים: מצב של קטנות, דהיינו של תחלת התהוותה, שאז אין בה אלא ספי' אחת כתר, שבתוכה מלובש אור הנפש שלה, וט' הספירות התחתונות שלה נבחנות כנופלות לבר מאצילות. והן בעולם הבריאה. ועוד בה מצב של גדלות, שאז מתעלות ט"ס התחתונות שלה מן עולם הבריאה אל עולם האצילות, והיא נבנית עמהן לפרצוף שלם בעשר ספירות. ואז עולה עם ז"א בעלה לקומה שוה עם או"א דאצילות ומלבישים אותם. ואז נק' ז"א, בשם ישראל. שהוא אותיות לי ראש, והנוקבא נק' בשם כנסת ישראל, על שם שכונסת בתוכה כל האורות של ישראל בעלה שהיא משפעת אותם אל התחתונים.

והמצב של הקטנות נק' בשם שושנה בין החוחים, משום שט"ס התחתונות שלה נתרוקנו מאור האצילות, ונשארו כחוחים. והמצב של הגדלות נק' בשם שושנה סתם, או כנסת ישראל. וזה אמרו **אית שושנה ואית שושנה.**

והנה גוון סומק מורה שיש שם אחיזה לחיצונים ולקליפות לינק ממנה, וזהו בזמן המצב של הקטנות, שט"ס התחתונות שלה הן בבריאה, ויש בה ג"כ בחינת חוור, דהיינו בכלי דכתר שלה, שאין שם אחיזה לחיצונים. **וז"ש מה שושנה דאיהי בין החוחים אית בה סומק וחוור, אוף כנסת ישראל אית בה דין ורחמי** להורות כי גם בגדלותה בעת שנקראת כנסת ישראל, אע"פ שעולה אז ומלבישה את הבינה במצב גדלותה כנ"ל, מ"מ נשארת בה בחינת דין, כי היא נצרכת לסוד המסך המתוקן בה לצורך הזווג דהכאה, שמסבת הדין שבמסך, הוא מכה על האור העליון ומחזירו לאחוריו, ומעלה עי"ז ע"ס דאור חוזר הנקרא אור של דין, וממשיך בתוכן ע"ס דאור ישר, הנקרא אור של רחמים. (עי' בפתיחה לחכמת הקבלה אות י"ד) וע"כ גם בכנסת ישראל אית בה דין ורחמי כנגד הסומק והחוור שיש לשושנה בין החוחים.

(דפו"י דף א' ע"א)

וז"ס הים שעשה שלמה, העומד על שני עשר בקר. כי אלו טה"ס התחתונות שלה שנפלו לבריאה, כנ"ל, נתתקנו שם בסוד שני עשר בקר, ונקודת הכתר שנשארה באצילות ה"ס הים העומד עליהם מלמעלה, וכללותם יחד נק' **תליסר עלין** דשושנה. וענין ההתחלקות הזו של עה"ס שלה לסוד י"ג מתבאר להלן במראות הסולם.

והנה המוחין דגדלות של הנוקבא, שיש בהם מהארת החכמה, הם נמשכים מסוד י"ג השמות הנק' י"ג מדות הרחמים. וז"ש **אוף כ"י אית בה י"ג מכילן דרחמי.** והעיקר מה שבא ר' חזקיה להורות בהשואה הזו משושנה דבין החוחים לכנסת ישראל, הוא ללמדנו, שכל שיש לנוקבא במצב גדלותה צריך להמצא בה כנגדן בחי' הכנה והכשר עוד בתחילת הויתה דהיינו במצב הקטנות. וז"ש, שכנגד חוור וסומק דקטנות יוצא בה דין ורחמי בגדלות, וכנגד י"ג עלין דקטנות יוצא בה י"ג מדות הרחמים בגדלות. והוא מביא זאת כאן, בכדי ללמדנו איך הכתובים שלפנינו מבארים אותם ב' הסדרים דקטנות וגדלות, הנוהגים באצילות הנוקבא, כמו שממשיך והולך, אוף אלהים דהכא וכו'.

וז"ש, **אוף אלהים וכו' אפיק י"ג תיבין:** מורה, שאלהים שבמקרא דהכא בראשית

דסחרין לה מכל סטרהא. אוף אלהים ז) **דהכא, משעתא דאדכר, אפיק** ז) **תליסר תיבין לסחרא לכנסת** ח) **ישראל** ד **ולנטרא לה.**

ב) ולבתר אדכר זמנא אחרא, אמאי אדכר זמנא אחרא, בגין ט) **לאפקא** ח) **חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות. ואינון**

מסורת הזהר

ז) פנחס שצז ת"ז תכ"ו דף עא. ח) פנחס שצז ת"ז תכ"ו דף עא. תל"ח דף עח. תק"ח קיז:

חלופי גרסאות

ד ולנטלא (אה"ל).

דרך אמת ז) פי' אימא. ח) לאה. ט) אימא אפיק ה' גבורות מנצפ"ך להושיעם מן הקליפות.

הסולם

מאמר

בראשית ברא אלהים, שה"ס הבינה המאצלת לנוקבא דז"א, אפיק י"ג מלים שהן: **את השמים ואת הארץ והארץ היתה תוהו ובוהו וחושך על פני תהום ורוח**, דהיינו עד אלהים תנינא, שאלו י"ג תיבין רומזים על אותם י"ג עלין של שושנה בין החוחים בסוד הים העומד על שני עשר בקר, כנ"ל, שהם הכנה והכשר לכנסת ישראל שתקבל י"ג מכילן דרחמי. וז"ש, **לסחרא לכנסת ישראל ולנטרא לה,** כי י"ג מדות הרחמים, שהן המוחין השלמים דנוקבא, נבחנות שהן מסבבות ומאירות אליה מכל הצדדים סביב סביב, ונשמרת על ידיהן ממגע החיצונים, כי כל זמן שאין בה המוחין הגדולים בהארת החכמה מי"ג מדות, יש בה יניקה לחיצונים.

ב) **ולבתר אדכר** וכו': ואח"כ נזכר שם אלקים פעם אחרת, דהיינו **אלקים** מרחפת וגו'. ולמה נזכר פעם אחרת. הוא כדי להוציא חמשה עלים קשים המסבבים את השושנה. ואלו חמשת העלים נקראים ישועות, והם חמשה שערים, ועל סוד זה כתוב, כוס ישועות אשא, זו היא כוס של ברכה. כוס של ברכה צריכה להיות על חמש אצבעות ולא יותר, כמו השושנה היושבת על חמשה עלים קשים, שהם כנגד חמש אצבעות. ושושנה זו היא כוס של ברכה. מהשם אלקים השני עד שם אלקים השלישי חמש מלים. שהן: מרחפת על פני המים ויאמר. שהן כנגד ה' עלים הנ"ל מכאן ולהלאה, שנאמר, אלקים יהי אור וגו', הוא האור שנברא ונגנז ונכלל בברית ההוא שנכנס בשושנה והוציא בה זרע, וזה נקרא עץ עושה פרי אשר זרעו בו. והזרע ההוא נמצא באות ברית ממש.

(דפו"י דף א' ע"א)

השושנה

ביאור הדברים, **חמש עלין תקיפין:** ה"ס ה"ג של הנוקבא, שהן ע"ס דאו"ח, שהנוקבא מעלה על ידי זווג דהכאה באור העליון, הנק' אור של דין, (כנ"ל ד"ה סומק) כי עה"ס דאור ישר נק' ה' חסדים חג"ת נ"ה, והן מתלבשות בה' גבורות חג"ת נ"ה דאו"ח, ואלו חמש עלין תקיפין הן, כחות הדין שבמסך, המעכב את האור העליון מהתלבש ממסך ולמטה. וע"כ נק' עתה רק ה' עלין תקיפין, כי עוד אינה ראויה לזווג עליהם. ובזמן הגדלות כשהמסך בא בזווג עם האור העליון הם נק' ה' גבורות. כנ"ל.

ואלו ה' עלין תקיפין ה"ס ה' תיבות שיש מאלקים תנינא עד אלהים תליתאה, שהן: מרחפת על פני המים ויאמר. וז"ש **אמאי אדכר זמנא אחרא,** שמשמע שיש כאן פעולה חדשה, ואומר, שהוא כדי להוציא מהנוקבא ה' עלין תקיפין אלו, שהם הכנה לזווג בזמן הגדלות.

ומה שאלו ע"ס דאו"ח נקראות ה"ג שהן חג"ת נ"ה ואינן נקראות כח"ב תו"מ, כנ"ל. הענין הוא, מפני שאינן ממשיכות אלא אור חסדים לבד, ולכן ירדו כח"ב ממעלתם ונקראים חג"ת, ות"ת ומלכות נק' בשם נו"ה.

וז"ש, **חמש תרעין וכו' כוס ישועות:** היינו בעת הגדלות, שה' עלין תקיפין נעשו לה' גבורות, אז הם נבחנים לחמש תרעין, שהם שערים פתוחים לקבל ה' החסדים דאור ישר. וכן הם נקראים ישועות מטעם זה. ואז נק' הנוקבא **כוס ישועות** או **כוס של ברכה,** כי בסגולתן נעשית הנוקבא כלי מחזיק הברכה, שהיא ה"ח הנ"ל.

LITERAL TRANSLATION OF THE AFORECITED TEXT FROM ARAMAIC INTO ENGLISH[3]

1. Rabbi Hizkiyah opened, "It is written, as a rose among thorns." That a rose is the Assembly of Israel. Because there is a rose and there is a rose, just as a rose among thorns is tinged with red and white, the Assembly of Israel consists of judgment and mercy. Just as a rose has thirteen petals, the Assembly of Israel is surrounded on all sides by the thirteen attributes of mercy. However, *Elokim*, that is here, thought to bring out the thirteen words that surround the Assembly of Israel and guard it.

2. Afterwards, this is mentioned another time. The reason it is mentioned another time is to bring out the five rigid leaves that surround the rose. And these five stand for salvation. These are also the five gates.

It is written of this secret, "I will raise the cup of salvation, it is the cup of blessing." The cup of blessing must rest on five fingers, and no more, just as a rose rests on five rigid leaves that correspond to the five fingers. And this rose is the cup of blessing. From the second to the third mention of the name *Elokim*, there are five words. From here on, the Light was created and concealed, enclosed within that covenant, and entered the rose and fructified it. And this is referred to as a fructiferous tree, wherein is the seed thereof. And this seed truly exists in the letter of the covenant.

3. And just as the form of the covenant is sown in forty-two conceptions from that seed, so is the legislative, special name of creation sown.

4. In the beginning, Rabbi Shimon opened, the flower buds appeared on the earth. "The flower buds" refer to the act of creation. They appeared on the earth when, on the third day, as it is said, "And the earth shall pullulate." That was when they appeared on the earth. The time of singing has come, and this is the fourth day, when there was a reduction from the Light of *Hassadim*. The voice of the turtle dove refers to the fifth day, where it is written, "Let the waters swarm," so as to produce offspring. "It is heard" refers to the sixth day, where it is written, "Let us stand and create man," and there it is said, "We will do and we will hear." "In our land" refers to the day of *Shabbat*, which represents the Land of Life.

5. Another meaning is that these flower buds are the Patriarchs who entered the thoughts of the future world, and there they are concealed. They emerged from

3 The translation in the book is semantic and not literal

there in concealment, and concealed themselves in the true prophets. Yosef was born and they concealed themselves in him. When Yosef entered the Holy Land and founded them there, they appeared in the land (earth) and were revealed there. When are they seen? When a rainbow is seen in the world. It is when the rainbow is seen that they are revealed. As the time of pruning has come. The time has come to eradicate the wicked from the world. Why were the wicked saved? Because the flower buds can be seen in the earth. And if they could not be seen, they would not have remained in the world, and the world would not be able to exist.

6. Who animates the world and causes the Fathers to appear? It is the voice of the children, who study the Torah, meaning that these children of the world save the world. In deference to them, "We will make you pendants of gold." Those are the children, children of the world, as is it said, "You shall make two Cherubs of gold."

7. In the beginning, Rabbi Elazar opened, "Raise your eyes above and see who has created this." Raise your eyes. To what place? To the place where all eyes depend on Him. And who is He? He is one who opens eyes. And you will know this. It is the concealed *Atik*, wherein lies the question, who has created this. And who is He? *MI* = who. He is called from the edge of Divine Heaven, where everything belongs to Him. As there is a question, He is along a concealed path, and does not reveal Himself. He is called *MI*, as there is no question Above, this edge of Heaven is called *MI*.

8. And there is another below, called *MA*. What is between this and that? The first one, called *MI*, is concealed. There is a question in him, because man asks, searches and looks, and beholds from degree to degree until the end of all the degrees. And after he arrives there, he is asked: *MA*? (What?). What have you learned? What have you seen? What have you investigated, since everything is still concealed, just as it was before.

9. It is written of this secret, "Who can I point out to you? Who can I compare you to?" After all, the Temple was destroyed, and a voice came forth and said, "What can I point out to you, and what can I compare you to?" The word *MA* = what, testimony, each day and the day of testimony to you from the days of past, as it is written: "I call to witness Heaven and earth," which is like unto you.

According to the same type, "I adorned you with holy ornaments," made you ruler over the world, as it is written: "Is this the city that was called the quintessence of beauty?" and so forth. I have called you, "Jerusalem, a city built by me." "What could be compared to you?" Just as you sit, so he is like Above,

just as now the holy nation does not enter into you to perform holy work, so I swear to you that I will not enter Above until I dwell down below. This is your consolation, as this degree is equal to you in all things. And now that I am here, "Your misery is great, like the sea." And if you claim that there is no existence or remedy for you, then *MI* (who) shall heal you? It shall be precisely that concealed Supernal Degree, which animates all things; it shall heal you, and exist within you.

10. *MI* is the upper edge of Heaven, *MA* is the lower edge of Heaven. This was inherited by Yaakov, that he shines from edge to edge, from the first edge, which is *MI*, until the last edge, which is *MA*, for he stands in the middle. Therefore, who has created this?

11. Rabbi Shimon said: Elazar, my son, stop talking and reveal to us the supernal secret, which the people of the world know nothing of. Rabbi Elazar was silent. Rabbi Shimon wept and said: One minute. Rabbi Shimon said: Elazar, what is *ELEH* (these)? If you say the stars and the signs of the zodiac, have they not always been seen? However, *MA* (what) were created, as it is said, by the word of the Creator were the Heavens made. If it is about concealed things, then it is not written *ELEH*, because they are revealed.

12. But this secret was never revealed, until one day when I was at the seashore, Eliyahu came and told me: "Rabbi, do you know what this is, WHO HAS CREATED THIS?" I told him: "These are the Heavens and their hosts, the works of the Creator, that man can look at them and bless them, as is written, 'When I behold Your Heavens, the work of Your hands, our Master, how glorious Your name is throughout all the earth'!"

13. He told me: "Rabbi, there was one thing concealed before the Creator, which He revealed to the Supernal Assembly, and it is this. When the concealed of all the concealed desired to reveal Himself, He first made one single point, and this point ascended and became a Thought. With it, He drew all the forms and with it engraved all the images."

14. He engraved inside a concealed, sacred candle an image of a concealed image of the holy of holies. A profound structure emerged from the depth of that thought, and it is called *MI* – who, which is the inception of the structure both standing and not standing, which is hidden deep inside the name. It is not called, but only *MI* – who. He desired to reveal Himself and to be called this name, so He clothed Himself in a precious, radiant garment and created *ELEH*, and *ELEH* ascended in name. These letters combined with these, and the name *Elokim* was completed. And until He created *ELEH* – this, *Elokim* did not ascend

to form the name *Elokim*. And these sinned in worshipping the golden calf. Of this secret it is said, *ELEH* is your Lord, Israel.

15. Just as the letters *MI* joined the letters *ELEH*, so does this name remain forever united, and on this secret stands the world. Eliyahu then flew away, and I could not see him. It is from him that I knew this, which stands on the secret, and its explanation. Rabbi Elazar has come, and all the disciples, too, and they bowed down before him, wept and said, if we had (not) come into this world but only to hear this secret, it would have been enough.

16. Rabbi Shimon said, "Onto these Heavens and their hosts were created in *MA*, as it is said, 'When I behold the Heavens, the works of Your hands,' and it is said, '*MA*, how glorious Your name is throughout all the earth, which You set Above the Heavens, it ascends in name.' That is why it created Light for Light, clothed this into this, and elevated in the Supernal Name, this the Creator created in the beginning. This is the Supernal Creator, for *MA* is not such and was not created."

The Rose

1. Rabbi Hizkiyah opened (began): "It is said, as a rose among thorns" (*Shir HaShirim*, 2:2). He asks, "What does a rose represent?" He answers, "It is the Assembly of Israel, meaning *Malchut*. For there is a rose, and there is a rose. Just as a rose among thorns is tinged with red and white, so does the Assembly of Israel (*Malchut*) consist of judgment and mercy. Just as a rose has thirteen petals, so the Assembly of Israel consists of thirteen properties of mercy, surrounding it on all sides. After all, *Elokim* (the name of the Creator that alludes to His attitude towards the lower ones by the force of judgment), as it is said, 'In the beginning, *Elokim* created' (the first sentence in the Torah), In the beginning (initially) when He thought it, He created thirteen words to surround the Assembly of Israel and to protect it, and here they are: THE, HEAVEN, AND-THE, EARTH, AND-THE EARTH, WAS, EMPTY, AND-CHAOTIC, AND-THE DARKNESS, OVER, THE FACE, OF THE ABYSS, AND-THE SPIRIT, up to the word *Elokim*" (In Hebrew, "and" is written in conjunction with the word following it. Hence, it is considered as one word).

As its object of study, Kabbalah takes the only creation, the only thing that exists besides the Creator—man's self, or "I," and researches it. This science breaks down the self into parts, explains the structure and properties of each part, and the purpose of its creation. Kabbalah explains how every part of man's self, called "the soul," can be changed so that one would reach the goal of creation, the state desired by both the Creator and man himself, provided he realizes it.

There is not a science in the world that can describe, either graphically or analytically, through use of formulas, our sensations and desires, and how diverse and multifaceted they are. That is how fickle, unpredictable, and absolutely distinct they are in everyone. This is because our desires surface in our mind and sensations in a gradual order, in a certain sequence, so we may acknowledge and correct them.

Our self is our essence, the only thing that characterizes an individual. However, it is ever-changing, and what remains is merely an external, animate shell. This is why it is said that every moment man is born anew. Yet, if this is so, how should we regard one another, and how should we perceive ourselves? How can we possibly "stabilize" anything within and outside of us if we are constantly changing, and all that we perceive is a function of our inner state?

The Creator is the source of Light (pleasure). Those who draw near Him sense Him as such. Such people, who draw near the Creator and thereby sense Him, are called Kabbalists (from the word *Lekabel*—to receive the Creator's Light). One can draw near the Creator only through equivalence of desires. The Creator is incorporeal, and can only be sensed with our heart. Naturally, what is meant by "heart" is not the pump that mobilizes blood through our veins, but the center of man's every sensation.

However, one cannot sense the Creator with just his heart, but only with a small point in it. And to feel this point, man must develop it himself. When one develops and expands this point, the sensation of the Creator, His Light, can enter it.

Our heart is the sum of our egoistic desires, and the small point within it is part of the spiritual, altruistic desire implanted from Above by the Creator Himself. It is our task to nurture this embryo of a spiritual desire to such an extent that it (and not our egoistic nature) will determine all of our aspirations. At the same time, the egoistic desire of the heart will surrender, contract, wither, and diminish.

After being born in our world, one is obliged to change his heart from egoistic to altruistic, while living in this world. This is the purpose of his life, the reason behind his appearance in this world, and it is the goal of all creation. A complete replacement of egoistic desires with altruistic ones is called "the End of Correction." Every individual and all of humanity must attain it in this world together. Until one achieves this, he will continue to be born into this world. The Torah and all the prophets speak exclusively of this. The method of correction is called "Kabbalah."

One can change his desires only if one wishes to change them. Man is created an absolute egoist; he can neither adopt different desires from other people or from the surrounding world—as his surroundings are just like him—nor does he have any link to the spiritual worlds, since such a link is possible only through mutual properties. The spiritual can only be perceived in altruistic desires.

Hence, an individual in our world has no chance of transcending the boundaries of this world on his own. That is why we were given the Torah and its most effective part, Kabbalah—to help man acquire the desires of the spiritual worlds.

In order to create man in remoteness to Himself, so that man would realize his insignificance and would come independently to the desire to ascend, the Creator created all creation as degrees descending from Him. The Creator's Light descended along these degrees, and at the lowest degree, created our world and man in it. Having realized his insignificance and wishing to ascend to the Creator, man (to the extent that he wishes to approach the Creator) ascends along the same degrees by which his initial descent took place.

In all, there are ten degrees, called "ten *Sefirot*": *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*. Like ten screens or curtains, these ten *Sefirot* conceal the Creator's Light from us or the Creator Himself (which is the same thing). These ten screens constitute the ten degrees of our remoteness from the Creator.

Therefore, in order to draw near the Creator by one degree, the lowest one above our own properties, we must acquire the properties of that (lowest) degree. This means that our properties become similar to the properties of that degree, rather than remaining inferior to it. To acquire similar properties means to have the same desires. As soon as our desires coincide with the desires of that degree, its concealment fades, and we seemingly exist on it, and only nine degrees separate us from the Creator.

However, the last, lowest degree differs from all the others: as soon as one ascends out of our world and onto the first degree, he already begins to see (sense) the Creator. And all the subsequent degrees are degrees of drawing closer to the Creator. Only the very last degree, at which we presently exist, conceals the Creator completely, whereas all of the Higher Degrees only distance Him.

Although we count ten degrees, there are in fact only five of them. This is because six degrees: *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, and *Yesod* combine into one *Sefira*, called *Zeir Anpin* (ZA). ZA itself is sometimes referred to as *Tifferet*, for this *Sefira* reflects the common attributes of all of its six *Sefirot*.

So, there are five degrees of concealment from the Creator down to our world: *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*. Every degree is alternatively called *Olam* (world), from the word *Haalamah* (concealment). Every degree has its sub-degrees, called *Partzufim* (plural for *Partzuf*), and every sub-degree has its own

sub-degrees, called *Sefirot* (plural for *Sefira*). Thus, in all, 5 x 5 x 5 = 125 degrees-*Sefirot* exist between us and the Creator.

Below is a table of the degrees from the Creator down to our world:

The Creator: an absolutely altruistic desire to create a soul (man) in order to fill it with delight.

The world of Infinity: the existence of souls in the ultimate, perfect state.

WORLDS	SEFIROT	PARTZUFIM	
1st World Adam Kadmon (AK)	Keter	Galgalta	(*)
	Hochma	AB	(*)
	Bina	SAG	(*)
	ZA	MA	(*)
	Malchut	BON	(*)
2nd World Atzilut	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
3rd World Beria	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
4th World Yetzira	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
5th World Assiya	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)

Our world: the five egoistic desires felt in the heart.

(*) – Consists of five *Sefirot*– *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*.

In all, there are 125 degrees from the Creator to our world.

THE GOAL OF CREATION

Since there is no notion of time in the spiritual, we already exist in our ultimate, perfect state in the world of Infinity (*Ein Sof*). Because desire in the spiritual designates action, desire itself acts, without a body. Therefore, when the desire to create souls (the will to enjoy) appeared in the Creator, when He wished to fill them with the most perfect delight—to sense Him and to delight in His perfection—to make creatures just as He is, His desire was immediately realized. Thus appeared the World of *Ein Sof*, in which we already exist in our final state.

However, we still need to attain this state in our sensations. This is reminiscent of a sleeping person: even though he is sleeping somewhere, he does not understand where he is until he wakes up. However, in order to achieve this perfect state, we must go through a gradual process of transformation of our inner properties (desires), which corresponds to the spiritual ascension from our world through all the worlds, to the World of *Ein Sof*.

To lead us to the final state, the Creator governs us from Above through all the worlds. Thus, there is nothing in our world that does not originate in the World of *Ein Sof*, where the final state of every soul determines the path that it is destined to travel **in general** and the changes that it has to undergo **in particular** at every moment (state) of its spiritual advancement towards the World of Infinity.

There is no way back: everything that happens is dictated by the necessity to bring every soul to its final state. Only this goal determines the state of our world at every second, what happens to it in general and to each of us in particular. The Creator created nothing for naught. Rather, everything serves His purpose.

However, the will that stems from Above does not exclude our active participation in our own advancement. Instead of being slaves that move under the compulsion of a beating stick called suffering, we can turn our path of suffering into the path of Torah—to actively and quickly travel this path from below upwards on our own by realizing that the Creator's purpose is indeed desirable.

This is possible via a request for spiritual elevation—raising *MAN*, a prayer. In response, we will receive spiritual strength from Above that will help us improve our qualities, i.e., to ascend. The entire Torah speaks only of this, and Kabbalah goes further still and provides a detailed explanation of the path itself. As if on a map, it depicts what we go through and where (in what state and at which degree) we are now.

Kabbalah studies the structure of the spiritual worlds. The purpose of these worlds is to weaken the Creator's signals (desires) so that we could understand them with our egoism and realize them with our mind. In Hebrew, the word for "world" is *Olam* (from the word *Haalamah*—meaning concealment), for these worlds conceal and weaken the Creator's Light to such an extent that we can feel it.

Depending on everyone's spiritual qualities, on the degree of one's attainment (complete egoism = our world, partial altruism = spiritual worlds), we perceive the Creator or His Light differently at each of the 125 degrees. These 125 degrees amount to just ten, called "the ten *Sefirot* between the Creator and us," where every lower *Sefira* transmits less of the Creator's Light, as perceived by those at that degree. The lower the *Sefira*, the less of the Creator's Light it lets through to those that are below it.

SEFIROT

These are the names of the *Sefirot*: *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*. However, six of them are combined into one *Sefira*, called *Zeir Anpin*, so in all there are five *Sefirot*: *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*. Also, ZA himself (ZA is usually considered a male *Sefira*) is sometimes called *Tifferet*, since *Tifferet* is his main *Sefira*, absorbing within itself the properties of all six *Sefirot* of ZA. Thus, the Creator created only five *Sefirot*:

Keter—the Creator's desire to bestow delight upon us, *Malchut*;

Hochma—the pleasure itself, which the Creator wishes to bestow upon us;

Bina—passes the pleasure from *Hochma* to ZA;

ZA—accepts the pleasure from *Bina* and passes it to *Malchut*;

Malchut—receives the pleasure.

Bina consists of two parts: her upper part, called GAR or *AVI*, is unwilling to receive the Light from *Hochma*. However, since the Creator wishes to impart this Light to the lower ones, the lower part of *Bina*, called ZAT or *YESHSUT*, receives the Light from *Hochma* and passes it to ZA. ZA does not want to receive the Light, but *Malchut* (to the extent of her correction) evokes ZA to receive the Light from *Bina* and pass it on to her. Hence, we sometimes speak of the general reception of the Light by ZA and *Malchut*, which are together called ZON (ZA and *Nukva*).

The process is such that *Malchut*—to the extent that her desires are corrected from egoism to altruism—asks ZA to receive the Light "for the Creator's sake."

To this extent, *ZA* requests the Light from *Bina*. Subsequently, *Bina* turns to and receives the requested amount of Light from *Hochma*, then passes it to *ZA*. *Malchut* (to the extent of her corrected properties) merges with *ZA* via equivalence of form (desires), and receives this Light.

Keter, *Hochma*, and *GAR* of *Bina* do not want to receive the Light, but starting with *ZAT* of *Bina* (*YESHSUT*), the desire to receive the Light so as to pass it to the lower ones appears in the *Sefirot*.

Keter	Galgalta or Metzah - forehead	"bestowal"
Hochma	Eynaim - eyes	**GE**
Bina GAR of Bina	Nikvey Eynaim - pupils	
Bina ZAT of Bina	Awzen - ear	
ZA	Hotem - nose	**AHP**
Malchut	Peh - mouth	"reception"

Malchut herself is the creature—the egoistic will to receive pleasure, to enjoy the Creator's Light. This desire is to enjoy the Creator's Light or the Creator (which is the same thing) is the essence of *Malchut*. We are parts of *Malchut*. However, if we have only egoistic desires, we feel the Creator's Light as pleasures in our world. This is a micro dose of His Light. By correcting our desires (properties), we can ascend the spiritual degrees of the Upper Worlds, and there experience the Creator's true delight.

According to the Thought of Creation, *Malchut* must receive the Light from the four previous *Sefirot*, and delight in it. Hence, *Malchut* herself consists of five parts: she receives the Light from the preceding *Sefirot* in four parts, and senses it in the fifth.

All the *Sefirot* that precede *Malchut* (excluding *Malchut*) are similar to our sensory organs, and *Malchut* is like the heart that receives from all organs: brain, sight, hearing, smell, taste, and touch. The heart is *Malchut*, and the sensory organs are the first nine *Sefirot* that precede *Malchut*. All of these parts of *Malchut* are egoistic—they wish to receive the Light (pleasure) so as to enjoy it. With such properties, *Malchut* cannot receive more than a micro dose of the Light of our world, sensing the Creator in a manner called "this world."

However, if *Malchut*, i.e., every one of us, were to receive desires (aspirations) from Above to *bestow* delight upon the Creator to the same extent that we feel the Creator bestowing upon us, with this property (desire), man would ascend spiritually to a degree above our world. He would sense the Creator as spiritual Light, altruistic pleasure and great knowledge, attainment of supernal thoughts and the essence of existence.

SCREEN

Malchut (man) can receive the Light only in anti-egoistic desires. If such desires appear in *Malchut* as a result of the realization that egoism is her enemy (with the help of Kabbalah), to the extent of her hatred for it, *Malchut* can repel the egoistic pleasures for the sake of spiritual perfection, i.e., similarity to the Creator in her desire to please Him and act for His sake.

This ability to repel selfish reception of pleasure is called "a screen," and the repelled pleasure is called "Returning Light," and the pleasure that comes to *Malchut* is called "Direct Light." It is precisely in the repelled pleasure, meaning in the desire to bestow whole-heartedly, selflessly, that man can sense the Creator's Light and Supreme Knowledge.

Since *Malchut* (man's egoism) has to repel pleasure from the five parts of her egoism, the reflecting screen must also consist of five parts. Hence, it creates five parts of the Returning Light. The five parts in *Malchut* are called by the names of the *Sefirot* from which they receive. The five kinds of Direct Light are called *NRNHY*: *Nefesh*, *Ruach*, *Neshama*, *Haya* and *Yechida*. The Light that emanates from the Creator descends in the following order:

Yechida

Haya

Neshama

Ruach

Nefesh

PARTZUF

After *Malchut* reflects the Light (pleasure), she decides to receive it in order to delight the Creator, because He wants *Malchut* to receive pleasure and feel Him. The reflection of all the incoming pleasure is called *Rosh* (head). The partial reception of the Light to the extent of one's anti-egoistic powers is called *Toch*

(interior). The unfulfilled desires (due to the absence of a screen on them) are called *Sof* (end) (see below diagram).

This is the structure of the soul (*Kli*, vessel, corrected altruistic desire, *Partzuf* or spiritual body). We call the parts of the spiritual structure by the names of our physiological body: head, body, and limbs. There are five parts in the *Rosh* (head): skull—*Galgalta*, eyes—*Eynaim*, ears—*Awznaim*, nose—*Hotem*, and mouth—*Peh*. There are five parts in the *Guf* (body) from the mouth—*Peh* to the navel—*Tabur.* In the limbs, there are five parts from the navel to the toes (see below diagram).

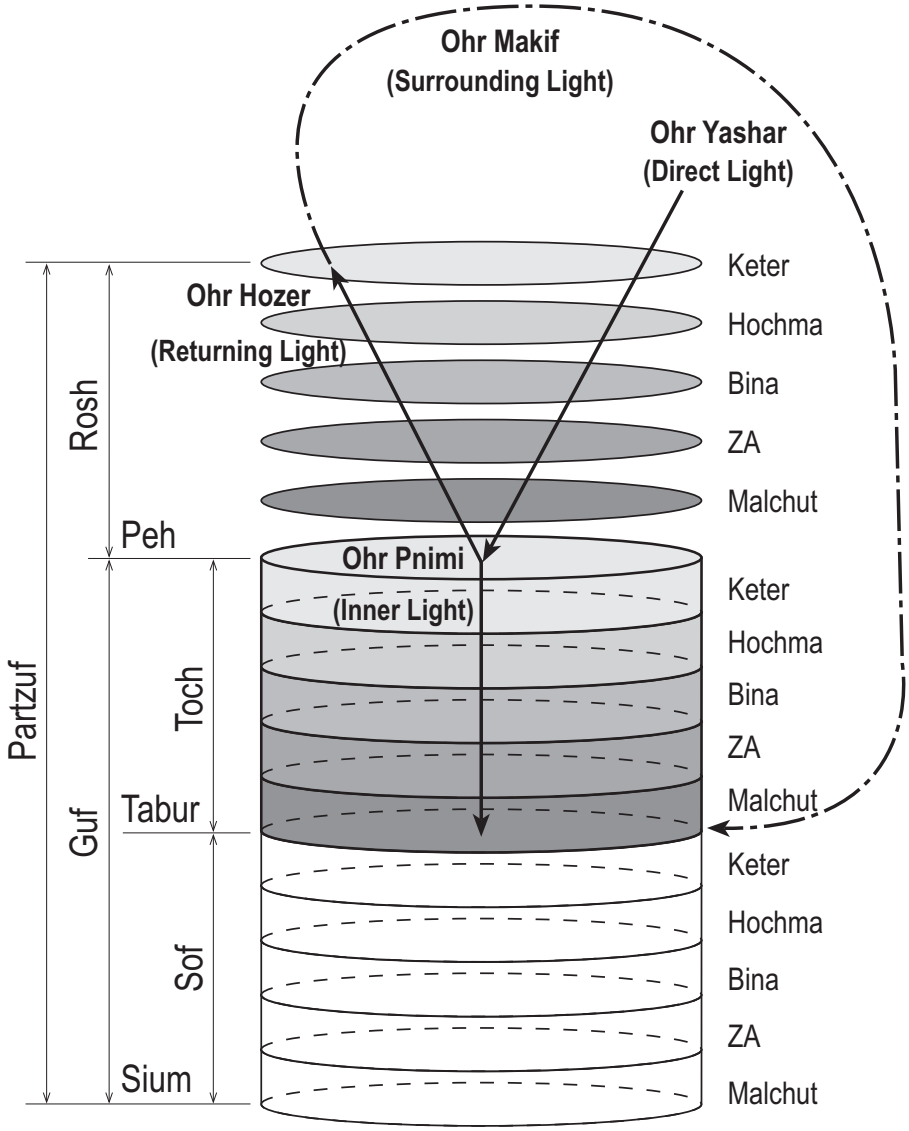

THE INVERSE PROPORTION BETWEEN THE VESSEL AND THE LIGHT

The more strength *Malchut* has to oppose egoism, the greater the Light that enters her. However, although one works on the correction of the vessel's coarser part, he receives the Light from his efforts in his subtler desires. In other words, there is an inverse proportion between the vessel and the Light: the coarser the desire (*Kli*) that is corrected, the greater the Light that enters *Malchut* (vessel); however, it enters her Upper *Kli* (desire).

Since *Malchut* (i.e., all that exists apart from the Creator) is absolutely egoistic, she can only be corrected by imparting onto herself the properties of *Bina*, the Creator—bestowal without reception. This is the property of absolute altruism, of selfless bestowal. To receive such a property (desire) is tantamount to ascending from the level of *Malchut* to the level of *Bina*.

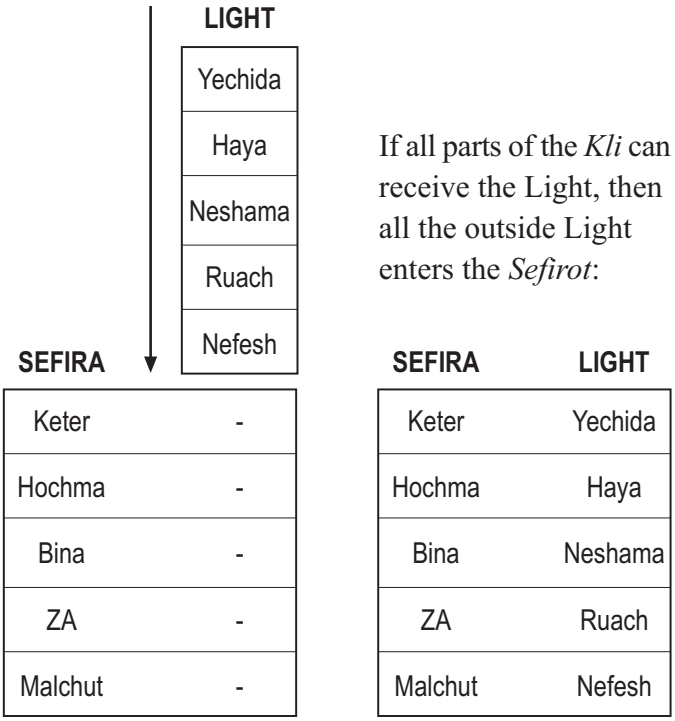

Malchut herself is the will to receive pleasure. The ban imposed on the reception of pleasure for oneself is called the **First Restriction** (*Tzimtzum Aleph*). Restriction is a ban on the reception of pleasure; however, if the receiver aspires to please the Creator and not himself, he is allowed to receive the pleasure.

Whether *Malchut* wants it or not, if she (soul, man) has egoistic desires, the Light will not enter her (be felt within her). Hence, we are utterly unable to feel the spiritual (the Creator).

THE STATE OF *KATNUT* (SMALLNESS)

Yet, *Malchut* is not the only *Sefira* that cannot receive the Light: from the world of *Atzilut* and below, *Sefirot Bina* and ZA cannot receive the Light either. This ban is called the **Second Restriction** (*Tzimtzum Bet*). In this restriction, *Malchut* seemingly ascends in her desires to *Sefira Bina*. Her desires of "reception" dominate three *Sefirot*: *Bina*, ZA, and *Malchut*, as *Sefirot Bina* and ZA also fall under the rule (desire) of the elevated *Malchut*.

If a *Partzuf* has no strength to oppose its egoistic desires of reception in *Sefirot Bina*, ZA and *Malchut* (*AHP*), its lower part is not entitled to receive the Creator's Light, as it will receive it selfishly, thereby causing great harm to itself. To avoid this, the upper part of the *Partzuf*—*Sefirot Keter* and *Hochma* (*GE*)—separates from the lower part by *Parsa* (partition), through which the Light cannot pass downwards. Therefore, as a result of *Malchut's* ascent to *Bina*, each degree was divided into two parts:

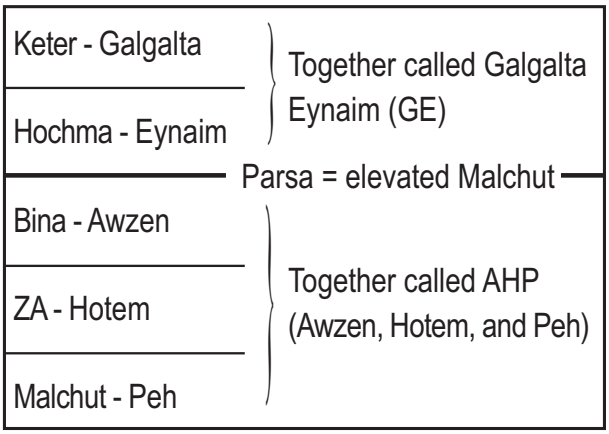

Malchut restricted the spreading of Light inside the *Partzuf*, and two parts were formed in her: *GE* receives the Light, i.e., *Sefirot Keter* and *Hochma* receive the Lights *Nefesh* and *Ruach*, while the other part of the *Partzuf* (*Sefirot Bina*, ZA, and *Malchut*) is below the *Parsa*, and therefore does not receive the Light. Their corresponding Lights—*Neshama*, *Haya* and *Yechida*—also remain outside of the *Partzuf*.

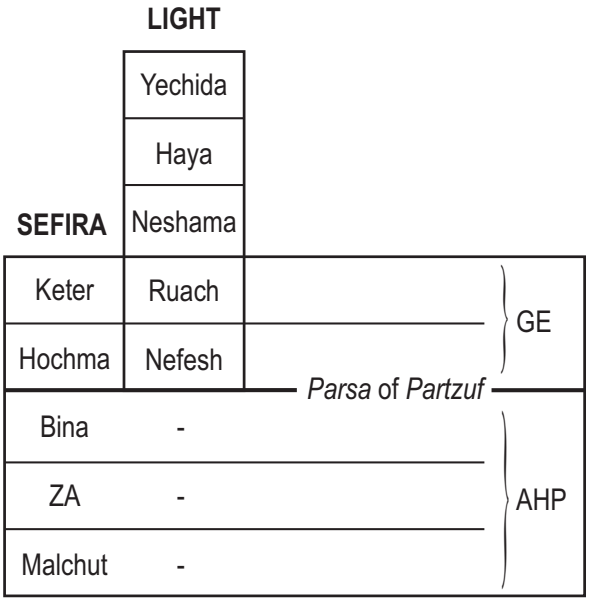

This degree (*Partzuf*) is deprived of the Light *Neshama-Haya-Yechida* and is left with just the Light *Nefesh-Ruach*, called "air." This is designated by the entry of the letter *Yod* into the word Light (*Ohr* = *Aleph-Vav-Reish*). Thus, the word Light (*Ohr*) turns into air (*Avir* = *Aleph-Vav-Yod-Reish*). This state of the vessel is called *Katnut* (small state). In other words, the ascent of *Malchut* to *Bina* is designated by the entry of the letter *Yod* into the word Light (*Ohr* = *Aleph-Vav-Reish* +*Yod* = *Aleph-Vav-Yod-Reish* = *Avir*—air). This means that because of *Malchut's* ascent to *Bina*, the *Partzuf* lost its Light and was left with air.

In such a state, the degree or *Partzuf* is called *Katnut* (smallness), where *Sefirot Keter* and *Hochma* have only the Light *Nefesh-Ruach*, as *Sefirot Bina*, ZA and *Malchut* are below the *Parsa*, and do not receive the Light. The *Parsa* prevents the Light from spreading below it. *Sefirot Keter-Hochma* and *Bina-ZA-Malchut* are designated by the following letters:

Keter	- Mem	- M
Hochma	- Yod	- I
Bina	- Hey	- H
ZA	- Lamed	- LO
Malchut	- Aleph	- E

In the reverse order, these letters form the Creator's name *Elokim*, where *GE* = letters *Mem* + *Yod* = *IM* (pronounced as *MI*), and *AHP* = letters *Aleph* + *Lamed* + *Hey* = *ELEH*. Since man attains the Creator from below upwards, the Creator's name *ELOKIM* is read from below upwards.

After the birth of all the worlds and the descent of the entire Creation to our world, all the *Partzufim* of the world of *Atzilut* and the worlds of *BYA* passed into the state of *Katnut*. Thus, the Light is present in *GE*, but absent in *AHP*. *AHP* of the Upper Degree fell into *GE* of the lower degree, thus forming the spiritual ladder between the Creator and man in our world, and the lowest part of the last spiritual degree of the world of *Assiya* fell into a point in man's heart. Consequently, all the intermediate degrees now exist one inside the other: *AHP* of the Upper Degree is inside *GE* of the lower one:

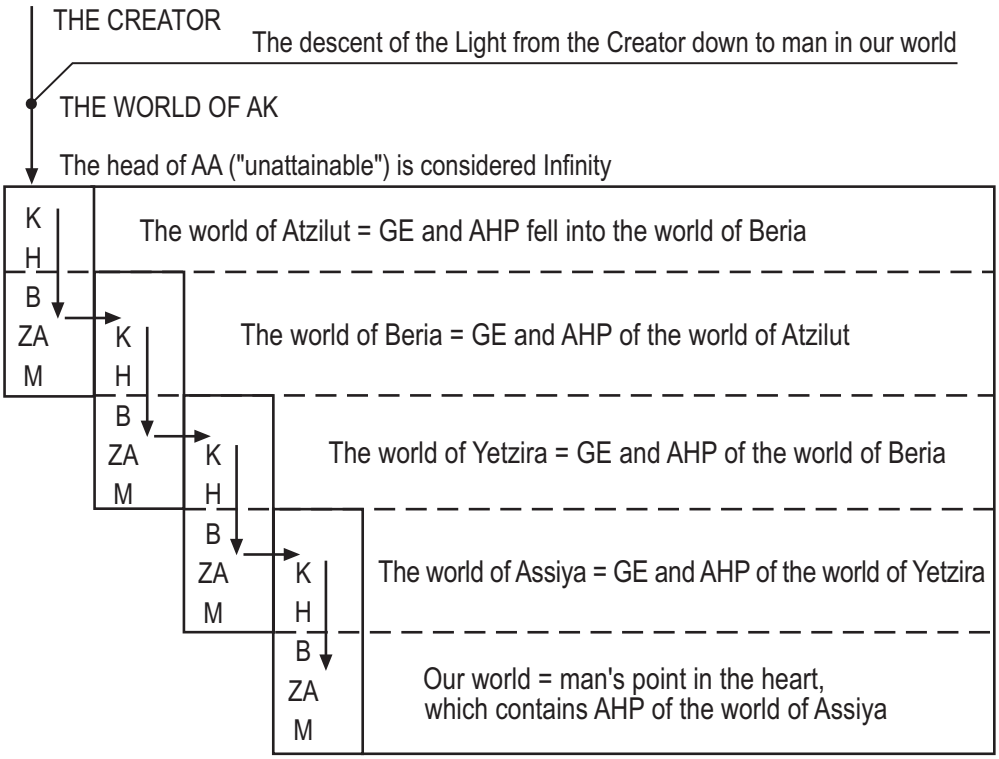

The sum of man's desires is referred to as his heart. Since the nature with which we are born is absolute egoism, man does not feel the spiritual point in his heart. However, at some point in one of his reincarnations, man begins to gradually strive towards attainment of the causes of life, its evaluation; he

yearns to attain himself, his source, just as you do right now. Man's aspiration to the Creator is precisely this aspiration to attain his origin. Man's discontent in life often helps him in this search, when there's nothing that appeals to him in his surroundings. Such circumstances are sent from Above in order for man to start feeling an empty point in his heart, and to stimulate in him the desire to fulfill it.

The Creator manifests as the altruistic property to bestow pleasure without any benefit for Himself. From this, we can understand the property of *Sefirot Keter*, *Hochma,* and *Bina* that share the Creator's property of bestowal. The only Creation is *Malchut*, the will to receive the Light (pleasure). All of us and our entire world are the lowest part of this egoistic *Malchut*.

THE STATE OF *GADLUT* (GREATNESS/ADULTHOOD)

However, if one (*Malchut*) raises *MAN*, the request for his spiritual ascent, by making efforts to free himself from egoism and by praying to the Creator for help, the Light *AB-SAG* descends from Above. It comes from the world of *AK*, brings *Malchut* altruistic strength and enables her to return from *Bina* back to her place. In other words, *Malchut*'s ability to refrain from selfish reception of pleasure is complemented with the strength to receive pleasure for the Creator's sake, to receive the Light of *Hochma* within *AHP*, for His sake.

Subsequently, *AHP*, or *Sefirot Bina*, *ZA* and *Malchut*, become reactivated, the *Partzuf* regains all five *Kelim* (parts), the letter *Yod* disappears from the word *Avir* (air), and it turns to being *Ohr* (Light). In that state, all five Lights *NRNHY* fill the *Partzuf*, the letters *MI* join the letters *ELEH*, forming the Creator's name—*Elokim*. This state is called *Gadlut* (greatness/adulthood).

ASCENT OF THE LOWER ONE TO THE UPPER ONE

As a result of *Malchut's* ascent to *Bina*, the Upper *Partzuf* establishes contact with the lower one. As a result, the lower *Partzuf* can ascend to the level of the Upper One. This is the reason for the second restriction: to give the lower ones (man) the opportunity to ascend to the World of Infinity, up to the Creator Himself.

In order to establish this contact, the Upper *Partzuf* deliberately diminishes itself, descends to the level of the lower *Partzuf*, and becomes similar to the lower one in its properties. *AHP* of the Upper *Partzuf* willingly falls into *GE* of the lower one, as though it has no strength to receive the Light, and they become a single whole. This is similar to a scenario when a strong individual joins a society of criminals, imitating their behavior, so that after being admitted into

their circle and establishing contact with them, he will gradually influence and correct them.

How? The Upper Light (the so-called Light of *AB-SAG*) comes and provides *AHP* of the Upper *Partzuf* with the strength to ascend to their *GE*. And *GE* of the lower *Partzuf* ascend together with them: because they were a single whole and equivalent in their properties below, they receive the same strength to ascend.

Upon receiving the Light of *AB-SAG*, *GE* of the lower *Partzuf* become like Upper One. Therefore, we should not regard the second restriction as negative, but as help from the Upper *Partzuf*. It descends to the lower *Partzuf* by corrupting its own properties in order to equalize itself with the lower one, so as to subsequently ascend together with it to its previous level. This way, the lowest degree can ascend not only to the next Higher One, but also to the Highest Degree of the spiritual ladder.

THE LIGHT OF *ZON* IS THE LIGHT OF THE WORLDS *BYA*

Partzuf YESHSUT is *AHP* of *Partzuf Bina* of the world of *Atzilut*, and all that it receives and passes to *ZON* of the world of *Atzilut* subsequently descends to the worlds of *BYA* and then to us.

In the small state (*Katnut*), *AHP* of *YESHSUT* falls into *ZON*. Then *YESHSUT* receives strength, and by elevating its *AHP*, it elevates *ZON*, too. By ascending to *YESHSUT*, *ZON* become similar to it and receive the Light at the level of *YESHSUT*. *ZON* can never receive the Light of *Hochma* in their own level; they can only receive the Light of *Hassadim*, the Light essential to their existence.

ZON of the world of *Atzilut* are called *Olam* (world), just as our world is also called *Olam*, for all that *ZON de Atzilut* receive can be received by man in this world. And vice versa—all that *ZON de Atzilut* cannot receive is unattainable to man, for we attain only up to the level of *ZON*, and not higher.

And since *ZON* cannot receive the Light of *Hochma* in their place, the Creator purposely initiated the second restriction, thereby lowering the *Sefirot* of *AHP* of *Partzuf YESHSUT* down to *ZON*, so that *ZON* would be able to ascend to *YESHSUT* and higher, up to the Highest Degree. Hence, it is said in the Torah (*Beresheet Barah*): "In the beginning the Creator created all in judgment (restriction), but after seeing that the world (*ZON*) cannot exist (receive all of the Light of *Hochma* prepared for it), added to judgment the property of mercy."

In the beginning, He elevated *Malchut* (the restriction of *YESHSUT*, for *Malchut* is restricted from receiving Light) to *Bina* (mercy of *YESHSUT*). As a result, *AHP* of *YESHSUT* fell into *ZON* and merged with them. However, the world (*ZON*) still cannot exist in this way. Hence, the Creator added mercy to judgment: He gave *YESHSUT* the strength to elevate its *AHP* together with *ZON* to the degree of *YESHSUT*. There, *ZON* receive the Light of *YESHSUT* and pass it down to all the worlds of *BYA* and to our world.

CORRECTION IN THREE LINES

Each of the ten *Sefirot* in turn consists of ten individual sub-*Sefirot*. *Malchut* ascends to *Bina* in each individual *Sefira*, i.e., to the full height of the ten *Sefirot*; in each particular *Sefira*, *Malchut* moves up from its place to the place of *Bina* in that *Sefira*:

(M - ZA - | B - H - K) - K
(M - ZA - | B - H - K) - H
(M - ZA - | B - H - K) - B
(M - ZA - | B - H - K) - ZA
(M - ZA - | B - H - K) - M

The sign | signifies a particular *Parsa* in a *Sefira*, the restriction imposed on the spreading of Light. *GE* that remain in each *Sefira* above the *Parsa* are called the **"right line,"** for there is Light in them. *Malchut* that ascends to *Bina* in each *Sefira* creates the **"left line"** with her restriction on the reception of Light. A *Zivug* made on the elevated *Malchut* (only on the free, unrestricted *Kelim KHB*) allows the Light of *Hassadim* to shine in *GE*, and this reception of the Light of *Hassadim* in *GE* is called the **"middle line."**

Now let us clarify what is written in *The Zohar*: There are ten *Sefirot*: *Keter* (*K*), *Hochma* (*H*), *Bina* (*B*), *Hesed* (*H*), *Gevura* (*G*), *Tifferet* (*T*), *Netzah* (*N*), *Hod* (*H*), *Yesod* (*Y*), and *Malchut* (M). However, there are actually only five of them: *Keter* (*K*), *Hochma* (*H*), *Bina* (*B*), *Tifferet* (*T*), and *Malchut* (M). This is because *Tifferet* (alternatively called *Zeir Anpin*—*ZA*) consists of six *Sefirot*, from *Hesed* to *Yesod*. Five *Sefirot KHB-ZA-M* created five *Partzufim* in each world. In the world of *Atzilut*, these *Partzufim* are *Arich Anpin* (*AA*), *Aba ve Ima* (*AVI*), and *Zeir Anpin* and *Nukva* (*ZON*). *Keter* is called *AA*; correspondingly, *Hochma* and *Bina* are called *AVI*; and *ZA* (*Tifferet*) and *Malchut* are called *ZON*.

The essence of the seven days of creation lies in *Partzufim ZA* and *Nukva* of the world of *Atzilut*, which consist of seven *Sefirot*: *HGT-NHYM*. And from the

description of creation it transpires how *AVI* (*Hochma* and *Bina*) beget *ZON* (all of creation, including us) and elevate them to their final state during the 6,000 years. This is what *The Book of Zohar* tells us.

Rabbi Hizkiyah began his explanation of *Nukva* of the world of *Atzilut* by clarifying the birth of *ZON* from *Ima* (*Bina*), called *Elokim*. That is why he began his explanation with a rose, *Nukva* of *ZA*. At the utmost completion of its development, *Nukva* of *ZA* is called *Knesset Israel*, the Assembly of Israel. For *Nukva* consists of all the souls called *Israel*; hence, it is said that a rose is *Knesset Israel.*

There are two states in a rose (*Malchut*). The lowest, initial, small state (*Katnut*) is when *Malchut* consists only of *Sefira Keter* filled with the Light *Nefesh*, while her other nine *Sefirot* are those that fell from the world of *Atzilut* to the world of *Beria*. The other state of *Nukva* is mature, big, complete (*Gadlut*), when her nine *Sefirot* ascend from the world of *Beria* back to the world of *Atzilut*, and complete the full ten *Sefirot* of her *Partzuf*. Then, being equal to her husband, *Malchut* ascends together with him to *AVI* and clothes them, i.e., receives their Light.

The clothing of the lower, outer *Partzuf* onto the Upper, Inner One means that the lower *Partzuf* attains a part of the Upper One, ascends to a Higher spiritual level, and becomes in some way similar to the Upper *Partzuf.*

In that state, *ZA* is called Israel, from the letters *LI* (to me) and *ROSH* (head), which signifies the state of *Gadlut*, while *Nukva* is called "the Assembly of Israel," for she accumulates all of the Light of her husband, *ZA*, and passes it to the lower ones—the souls in the worlds *BYA*.

Nukva's state of *Katnut* is called "a rose among thorns," for nine of her lower *Sefirot* in the *Katnut* state fell under the *Parsa* of the world of *Atzilut*, thereby losing the Light of the world of *Atzilut*, and becoming as dry as thorns. And in her *Gadlut* state, *Nukva* is simply called "a rose" or "the Assembly of Israel." This is why it is written, "there is a rose, and there is a rose."

The color red designates the rose's connection with the outer, impure forces, which, because of this connection, can suck the strength (Light) from it. This is because nine of her *Sefirot* are in exile below the world of *Atzilut*, in the world of *Beria*, which may already contain impure forces. And the rose also has a color white in its *Sefira Keter*, for her *Sefira Keter* is in the world of *Atzilut*, above the *Parsa*, where there is no contact with the lower, impure forces. In other words, there are two opposite states: perfection and its absence, Light and darkness. They are felt by him who merits it.

It is therefore written that just as a rose among thorns is tinged with red and white, so does the Assembly of Israel consist of judgment and mercy. This shows that in *Gadlut*, when *Malchut* is called *Knesset Israel*, even though she ascended to *Bina* and clothed her, she still retains the property of judgment, of restriction—an attitude that's tough and just, rather than compassionate. This is so because she needs a screen (a force of resistance to her egoistic desires), which, if available, enables *Malchut* to receive the Upper Light.

The law, judgment, or restriction does not allow for the reception of Light in egoistic desires. The screen, the aspiration to oppose one's egoistic desires, repels the Upper Light (pleasure) back to its source, the Creator. The Light that man sends back is called "Returning Light" or the "Light of Judgment." To the extent of the intensity of the reflective force (i.e., the force of resistance to one's will to receive), man is allowed to receive the ten *Sefirot* of the Upper Light (called the Direct Light or the Light of Mercy) for the Creator's sake, in precisely these altruistic desires. And that is why, even in its complete state, the Assembly of Israel consists of judgment and mercy, which corresponds to the red and white colors of a rose among thorns.

And this is the pool made by King Shlomo (Solomon). It is built on twelve bulls, for the nine lower *Sefirot* of *Malchut* that fell to the world of *Beria* were corrected there from twelve heads of bulls. One of their *Sefirot*, *Keter*, which remained in the world of *Atzilut*, is called the "pool" that is built on these bulls. Together, they are called thirteen rose petals. (The reason why the ten *Sefirot* of *Malchut* are divided by ten-*Hassadim* or thirteen-*Hochma* will be clarified later).

The Light of a complete *Nukva* is called *Hochma*, as it contains the Light of Wisdom, and originates from the thirteen names called "the thirteen attributes of mercy." However, the main thing that Rabbi Hizkiyah wants to tell us is that a rose among thorns is above the Assembly of Israel, because, as is well known, all that is present in *Nukva's* complete state must exist in her small state as well, albeit in diminished similarity.

Therefore, it is said that the properties of white and red in the small state correspond to the properties of mercy and judgment in the big state. And the thirteen petals of the small state, when corrected, create in *Nukva* the thirteen attributes of mercy in her big state. Later on, we will see how these thirteen attributes of *Malchut* of the world of *Atzilut* change her in both the small and big states.

It is written that, in the process of creation, "in the beginning *Elokim* (*Bina de Atzilut*) created" *Nukva* of ZA with thirteen words: *ET*, *SHAMAIM*, *VE'ET*,

ARETZ, *VEARETZ*, *HAITA*, *TOHU*, *VABOHU*, *VECHOSHECH*, *AL*, *PNEI*, *TEHOM*, *VERUACH* (from the word *Elokim* to the word *Elokim*). And these thirteen words signify the thirteen petals of a rose among thorns (her small state), like the pool built by the King Shlomo, which stands on thirteen (twelve) bulls (nine lower *Sefirot* of *Malchut* without Light, as they are in the world of *Beria*, below the *Parsa* of the world of *Atzilut*). These words are the preparation for the purification and correction of the Assembly of Israel in order to receive the thirteen attributes of mercy.

These thirteen attributes of mercy (the Light of a complete *Nukva*) surround her and shine upon her from all sides, and guard her from the touch of foreign (egoistic) desires. After all, until she is filled with all the Light of *Hochma* in her complete, big state, there's a potential for foreign, egoistic desires to cling to and feed off her.

2. Afterwards, the name *Elokim* is mentioned once more, "*Elokim* soars." Why is it mentioned in this sense? So as to bring out the five rigid leaves that surround the rose, which are called "salvation." And these are the five gates. And it is said of this secret, I will raise the "cup of salvation" (Psalms, 116:13). It is the cup of blessing. The cup of blessing must rest on five fingers, just as a rose rests on five rigid leaves that correspond to the five fingers. And this rose is the cup of blessing, from the second to the third mention of the name *Elokim* (*Beresheet*, 1:2-3), there are five words: "soars," "over," "the surface," "of the waters," "and said"—in all, five words parallel the five leaves. And further, "The Creator said, 'Let there be Light'"—this Light was created. However, it was concealed and enclosed within that covenant that entered the rose and fructified it. And it is referred to as "A fructiferous tree, wherein is the seed thereof" (*Beresheet*, 1:12). And this seed exists in the mark of the covenant.

The five leaves are the five *Sefirot* of the Light reflected from *Malchut*, which she raises from the *Zivug de Hakaa.* The direct incoming Light is called five *Hassadim HGT-NH*, and it clothes into five parts (types of restrictions) of the Returning Light *HGT-NH*, called the five rigid leaves of a rose, which correspond to the text from the second (the spirit of God soared over the waters) to the third (and said) mention of the word *Elokim* in the Torah.

These words explain how the five rigid leaves (attributes) can be extracted from *Malchut* so that she will be fit for a *Zivug* and achieve the big state. And during the big state, when the five rigid leaves become five restrictions, they are defined as the five gates of reception of the Light of *Hassadim* of the Direct Light, and they are called salvation, and *Malchut* is called the cup of salvation or

the cup of blessing and good fortune, for, thanks to these leaves (restrictions), *Malchut* can receive the Light of *Hassadim*—a blessing.

The cup of blessing must rest on five fingers, for *Malchut* can receive the Light of *Hochma* only if she is clothed in the Light of *Hassadim* beforehand. Therefore, first she has to make a blessing, which means to receive the five parts (*NRNHY*) of the Light of *Hassadim* with the help of five fingers (five restrictions), and only then to receive in them (i.e., in the corrected intentions) the Light of *Hochma*.

Hence, a cup of wine must be raised with two hands, as five fingers of the right hand symbolize mercy—*Hassadim*, and five fingers of the left hand symbolize restrictions. However, having started the blessing, the cup must only be held with the five fingers of the right hand (*Hassadim*, bestowing). Otherwise, the impure forces that take from the left (receiving) side become active, as such forces cling only to a place where there is reception of Light.

What follows is the big state of *Malchut*, which corresponds to the words of the Torah: "Let there be Light." These are the five lights, in which Adam saw the world from end to end, as it is written in the Talmud (*Hagigah*, 12). But the Creator saw that there would be transgressions in the generations of the Flood and the Tower of Babel, and concealed this Light. And the following generations will then need to attain it on their own.

Previously, these five *Hassadim* were in *Yesod* of ZA, and *Malchut* received from it, and not from *Bina*, called *Elokim*, as she does now. *Yesod de ZA* is called the mark of the covenant with the Creator (after the corrections, called circumcision, are made), and five *Hassadim* received on the five restrictions are called "seed." The main force of restrictions and the impact forces of the screen, with which it repels the Light, are in *Ateret Yesod* (the end of the *Sefira Yesod*). There occurs *Zivug de Hakaa*, from which *Malchut* receives the Light. Only at the end of correction will this *Zivug* pass on to *Malchut* herself.

Therefore, during the 6,000 years, the screen that is in *Yesod*, strikes at the incoming Light (pleasure) with its five restrictions (the forces that oppose egoistic reception of pleasure), thus creating five parts of the Returning Light, and receiving in them the five parts of the Light of *Hassadim*. Subsequently, ZA passes these five Lights of *Hassadim* from his *Yesod* to *Nukva*. And these five Lights of *Hassadim* are called "seed."

3. Just as the covenant is conceived from that seed in forty-two *Zivugim*, so the secret name fills and inseminates all forty-two letters of the initial act of creation.

The name "forty-two" = *MB* = *Mem* + *Bet* = 40 + 2 is composed of *HaVaYaH* (four letters), filled *HaVaYaH* (ten letters), and doubly filled *HaVaYaH* (twenty-eight letters). In all, 4 + 10 + 28 = 42, signifying the seed that exists in the mark of the covenant that is enclosed in five *Hassadim* and five *Gevurot*.

There are two aspects to *Nukva*: her body (*Partzuf*), which emerges from *Bina*, and her *Zivug*, called the secret of unity with ZA. *Nukva* can be in two states: small or big (*Katnut* or *Gadlut* respectively). The small state is an incomplete, insufficient state of *Malchut*, but it is necessary as preparation for the big state, called the revelation of the secret, of the concealed.

And since the big state reveals the small, and all that is concealed in the small state becomes clear in the big, he who is in a state of spiritual descent does not see the reasons for his state, but it all becomes clear to him when he attains the big state that follows.

As a result of the ascent of *Malchut* of *AVI* to their *Bina*, *Partzuf* of *Bina* (*AVI*) was divided into two parts: the upper part, *GE*, acquired the name *AVI*, while the lower part, *AHP*, became known as *YESHSUT*. *AVI* are filled with the Light of *Hassadim*, since they wish for no other, and *YESHSUT* receives it from them, for, although it desires the Light of *Hochma*, it cannot receive it in view of the fact that *Malchut* of *AVI* ascended above it.

However, although there is no Light of *Hochma* in *AVI*, they do not suffer without it whatsoever, and therefore exist in perfection called *GAR*, even in the absence of the Light of *Hochma*. And even when one raises *MAN* requesting strength (i.e., the Light of *Hochma*) so as to overcome his impure desires, *AVI* do not receive the Light of *Hochma*. *YESHSUT* receives this Light and passes it to ZA. Hence, although *AVI* are below the *Rosh* of AA, and there is no Light of *Hochma* in them, they do not suffer from it.

However, *YESHSUT* suffers from the absence of the Light of *Hochma*, wishing to pass it to ZA, so it waits for *MAN* from ZA in order to ascend to *AVI* in the form of *Sefira Daat*. For when the lower ones raise *MAN*, the whole of *Bina* ascends to the *Rosh* of AA; *YESHSUT* receives the Light of *Hochma* from AA and passes it to ZON. This corresponds to the disappearance of the letter *Yod* from the word *Avir* (air), and *Avir* turns into *Ohr*—Light (*Hochma*) once more.

However, for all that, even in the *Rosh* of AA, *AVI* remain only with the Light of *Hassadim* (air). Hence, the heads of both AA and *AVI* are called "Supreme Waters" or "Heaven." This is considering the fact that *AVI* can be beneath the *Rosh* of AA; however, since it does not affect their independence and perfection, it is as if they are in the *Rosh* of AA.

Under *AVI* there is a firmament (*Parsa*) of the world of *Atzilut*, which separates the *Kelim* of bestowal from the *Kelim* of reception of the world of *Atzilut*. *YESHSUT* and *ZON* (inferior waters) that need the Light of *Hochma* stand below the *Parsa*, which is in the chest of *AA*. It is therefore said that the inferior waters weep (i.e., their state is small), for they feel the lack of *Ohr Hochma* and wish to ascend to the *Rosh* of *AA*. In no way should one confuse the *Parsa* of the world of *Atzilut* (located within the world of *Atzilut*) that divides it into *GE* and *AHP* with the *Parsa* below the world *Atzilut* that separates it from the worlds of *BYA*.

The Light that is received above the *Parsa* of the world of *Atzilut* is called the Light of *Mem-Bet* (*MB*). However, the seven *Sefirot* of *ZON* (six *Sefirot* of *ZA* and one *Sefira* of *Malchut*) that designate the seven days of creation cannot receive this Light of *MB*, as they are located below the *Parsa* and receive only the Light of *Hassadim* (minimal sustenance) from *YESHSUT*.

However, when the lower ones (man) raise *MAN*, and *MAD* descends from *AB-SAG* (the Light that brings *Bina* back to the *Rosh* of *AA*), *YESHSUT* receives the Light of *Hochma* and passes it to *ZON*, allowing *ZON* to ascend above the *Parsa* that stands in the *Chazeh* (chest) of *AA*, and receive the Light of *MB*.

That is why the Light of *MB* in *ZON* is manifested in thirty-two *Elokim* and ten sayings, where thirty-two *Elokim* represent *YESHSUT* in the state of ascent, when *YESHSUT* receives thirty-two streams of wisdom (*Hochma*) that create in it the thirty-two names of *Elokim*, mentioned in the act of creation: "In the beginning the Creator created," and so on.

The ten sayings are five *Hassadim*. After *ZON* have already received the Light of *Hochma* from thirty-two *Elokim*, the five Lights of *Hassadim* that were received from *AVI* (signifying *MB*) are called "Supreme Waters." We see that the five *Hassadim* in *ZON* do not turn into the name *MB* before they receive from thirty-two *Elokim*. It is therefore said that thirty-two *Elokim* and ten sayings form the name *MB*, i.e., in the state of ascent.

Hence, Rabbi Hizkiyah said that the five Lights in the saying "Let there be Light" (signifying the five *Hassadim*) are called "seed" (abundance), which *Yesod* of *ZA* passes to *Malchut*. And it is called *MB*, although essentially it is merely five *Hassadim*; however, since it has the Light of *Hochma* that was received from thirty-two *Elokim* of *YESHSUT*, it refers to *MB*.

Flower Buds

4. In the Beginning, Rabbi Shimon opened, "The flower buds have appeared on the earth" (In Hebrew the words "land" and "earth" are designated by the same word, *Eretz*; Song of Songs, 2:12). "The flower buds" refer to the act of creation; "appeared on the earth." When? On the third day, as it is said, "And the earth brought forth grass" (*Beresheet*, 1:12). "The time of singing has come" refers to the fourth day, the time of strictness, judgment, restriction. Therefore, on the fourth day, the word "lights" is written with a missing letter, which hints at the strictness of judgment and a curse. "And the voice of the turtle dove is heard" refers to the fifth day, on which it is said, "Let the waters swarm," so that they can produce offspring. However, the words "is heard" already refer to the sixth day, on which it is said, "Let us make man," who, in the future, shall put action before understanding (we shall do and we shall hear, *Naaseh ve Nishmah*). For here it is said, "Let us make man," and there it is said, "We shall do and we shall hear." "In our land" refers to the day of *Shabbat*, which is like the Land of Life, the world to come.

It is completely incomprehensible to us how *The Zohar* compares the words from *Shir HaShirim* (Song of Songs, 2:12) with what is written in the Torah about the first days of creation. The six days of creation symbolize the six *Sefirot HGT-NHY* of ZA, onto which all ten *Sefirot* of *Nukva* are built. This is because *Nukva* is only the will to receive (pleasure), while her entire spiritual body (desires of bestowal) consists of her husband's *Sefirot*, ZA, the altruistic properties that ZA passes to *Nukva*.

Nukva herself (the created desire to receive pleasure) is an empty place unfilled with Light (the Creator). This is because the Light can only enter a desire (*Kli*) with similar properties to itself. Therefore, to the extent of her similarity to ZA, the properties that *Malchut* receives from ZA, those corrected properties of *Malchut* turn into a *Partzuf* and become filled with the Light that corresponds to their correction.

Thus, the greater the correction that is made in a particular part, the greater the Light (of the five Lights *NRNHY*) that enters that part. The corrected and fulfilled part of *Malchut* is referred to as a "world." Here and henceforth, *The Zohar* explains how *Nukva* is built out of ZA, i.e., how the world is created.

Nukva is called "earth." Flower buds are *Sefirot*—the properties of ZA that appear and grow within *Malchut* on the third day of creation, which corresponds to *Sefira Tifferet* (*Hesed*-1, *Gevura*-2, *Tifferet*-3). In the beginning, *Malchut* was created as ZA in height; two equally great celestial bodies, the Sun—ZA and the Moon—*Malchut*. This is why we see them as being equal in size when the Moon is full. After all, all that is said with regard to man. In the initial state following her creation, *Malchut* is a point at the feet of ZA, and subsequently grows along him.

That is to say, on the third day of creation, *Malchut* was equal in height (had the same properties) to *Tifferet* of ZA. However, *Malchut* was not able to receive the Light in such a state. Hence, it is said, STRICTNESS (judgment) APPEARED ON THE EARTH (in *Malchut*); the flower buds merely appeared.

And after that, THE TIME OF SINGING HAS COME already refers to the fourth day of creation, when *Malchut* was diminished, because she complained to the Creator: "Two angels cannot wear one crown"—if *Malchut* is equal to ZA in height, she cannot receive the Light of *Hochma* from him.

The reason for that being—not having received the Light of *Hassadim* from ZA beforehand, *Malchut* cannot receive the Light of *Hochma*, as the Light of *Hochma* can only be received within the Light of *Hassadim*, by clothing the Light of *Hochma* (pleasure) into the Light of *Hassadim* (the intention to enjoy "for the Creator's sake").

And the Creator answered *Malchut*: "Go and diminish yourself." In other words: if, owing to your egoistic properties, you cannot receive the Light independently, but only from ZA, then diminish your own properties, accept His, and gradually correct yourself. Then you will be able to receive all of the Light and be like Him (ZA—the Creator). All of this is described in the Talmud (*Hullin*, 60:2), but only with the explanation provided in *The Zohar* do we stop perceiving it as a fairytale.

Then *Malchut* descended below *Yesod* of ZA, and her nine lower *Sefirot* fell below *Parsa* into the worlds of BYA. And only her *Sefira Keter* remained in *Atzilut* as a point standing below *Yesod* of ZA. And from here on, *Malchut* is built not of her own *Sefirot* (properties) that exist in BYA, but of *Sefirot* (properties) *Netzah* and *Hod* of ZA.

Although *Malchut* was previously bigger, she was not able to receive the Light for lack of the Light of *Hassadim*; now she will be smaller, but she will have the Light of *Hassadim*, in which she will be able to receive the Light of *Hochma*. Even though *Malchut* will be at a lower degree, she will be able to utilize it, for the Light of *Hassadim* repels the impure forces that cling to *Nukva*. That is the meaning of the word *Zamir* (singing/pruning). However, there is another meaning to this word that is at use here—cutting off, or pruning the impure forces from *Malchut* (rose bud).

THE VOICE OF THE TURTLE DOVE: The turtle dove is a *Sefira*, the property of *Netzah de ZA*, and the voice of the turtle dove represents *Sefira Hod* of *ZA*, the fifth day of creation. And since *Malchut* receives from *Yesod* (which receives from *Hod* that is joined with *Netzah*), such reception by *Malchut* is referred to as "the voice of the turtle dove."

Therefore, the words "is heard" refer to the sixth day, since the voice of the turtle dove (*Malchut*) is heard only with the help of the sixth day, *Yesod* of *ZA*, which includes both *Netzah* and *Hod*, and passes their Light to *Malchut*. Hence, it is said that this voice is heard in *Malchut* only from *Yesod*, on the sixth day.

The reason for this is that *Malchut* can receive the Light only from the middle line of *ZA*: either from *Yesod* of *ZA* (she receives the degree called *NHY*, *Ibur* – embryo) or from *Tifferet* of *ZA* (she receives the degree called *HGT* = *VAK*, *Yenika* – nursing or *Katnut* – smallness) or from *Daat* of *ZA* (she receives the degree called *HBD* = *GAR*, *Mochin* – brain or *Gadlut* – big).

LINES Left Middle Right	NAME OF DEGREE	THE LIGHT IN THE DEGREE
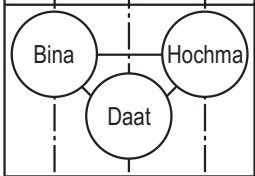	HBD (*HaBaD*)	The Light of Neshama = The light of HBD
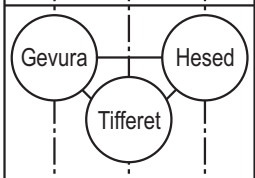	HGT (*HaGaT*)	The Light of Ruach = The light of HGT
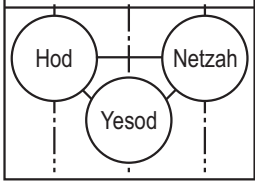	NHY (*NeHY*)	The Light of Nefesh = The light of NHY

LET US MAKE MAN, FOR IN THE FUTURE HE SHALL PUT ACTION BEFORE LISTENING: sight refers to *Sefira Hochma*, hearing refers to *Sefira Bina*. Action or deed is a property of *Malchut*. In order to correct *Malchut*, the Creator's only creation (other *Sefirot* are properties of the Creator Himself, with which He gradually created *Malchut*), a second restriction was made—*Malchut* ascended to *Bina* so as to combine her egoistic properties of reception with *Bina*'s altruistic properties of bestowal; *Malchut* ascended to *Aba-Hochma*, and *Ima-Bina* found herself below *Malchut* (*Parsa*), where she became similar in her properties to *Malchut*.

Eyes refer to *Sefira Hochma* or *Aba*. *Malchut* ascended to the level of eyes and stands at the level of pupils. *Malchut* is called *Nukva*; and *Malchut* that stands at the level of eyes is called *Nikvey Eynaim* (pupils) or *NE*. That is why there are only *Keter* and *Hochma* in the *Rosh* (head) of *AA*: *Bina* fell from the *Rosh* to the *Guf* (body) and *Malchut* is above *Bina*, that is, *Malchut* represents an action that is Above, i.e., precedes perception and understanding. This is what is meant by "we will do, and we will hear"—the act of the second restriction, limiting reception only to *GE*. Such a state is called the "return" (in one's properties to the Creator). The "complete return" occurs when *AHP* of *Malchut* gets corrected and joins *GE* at this degree.

As a result of *Malchut*'s ascent to *NE*, she changes her properties (every one of us needs only this—to ascend to the level of the Creator's properties, so that we can receive them and become like Him), and is now ready to ascend to *AVI* and receive the Light of *Haya*. The constant Light of this level is called the First Temple. That is why when receiving the Torah, Israel elected to act first and hear after. And for this reason they merited reception of the Torah (Talmud, *Shabbat*, 85:1), as the action (*Malchut*) ascended and clothed *AVI*, and thus the secret of the fifty gates of *Bina* was revealed.

Construction of the Temple does not pertain to it being built in this world, but rather to the attainment of the degree of the Temple, the degree of *AVI de Atzilut*, the Light of *Haya* (the First Temple) or the degree of *YESHSUT de Atzilut*, the Light of *Neshama* (the Second Temple).

Here *The Zohar* tells us: "it is heard" on the sixth day, for on this day (in this state) *Malchut* was corrected by means of her ascent above *Bina*, referred to as "placing action before listening," to do and to hear as during the reception of the Torah. *Malchut* in the state of ascension to *Bina* is called the Eternal Land or the Land of Life, for she inherits life from *Bina*.

"IN OUR LAND" REFERS TO *SHABBAT*, WHICH IS LIKE THE ETERNAL LAND OF LIFE: *Ima-Bina* is called the Land of Life or the Eternal Land. As a result of the act on the sixth day, meaning the Creator's action from Above (the factor of time is designated by an action of the Creator Himself, which has no causes in our world), *Malchut* ascended to *Ima* on the seventh day of creation (*Shabbat*) and became like *Ima*, for when the lower one ascends to the degree of the Upper One, they become equal (in properties). Hence, upon ascending to *Bina* and there receiving the Light of *Haya*, *Malchut* is called the Land of Eternal Life.

5. Another explanation: flower buds are the Patriarchs, who entered the mind and entered into the world to come, *Bina*, where they remain concealed. From there they emerge in concealment and conceal themselves in the true prophets. Yosef was born and they concealed themselves within him. When Yosef entered the Holy Land, he erected them there, and then "they appeared on the earth" and were revealed there. When did they appear? When a rainbow can be seen, they become revealed. At that moment, "the time of singing has come," meaning the time to eradicate all the wicked in the world. Why did they survive? Because the flower buds have appeared on (from) the earth. And if they were to be seen beforehand, they could not have remained in the world, and the world would not have been able to exist.

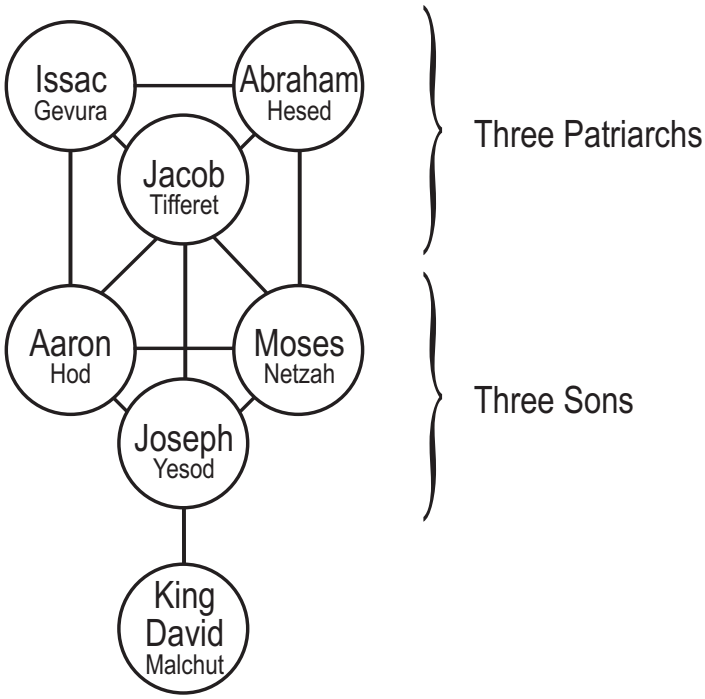

Here *The Zohar* explains the attainment of the Light of *Haya* by *ZA*. *NHY* of *ZA* are called "sons" and *HGT* of *ZA* are called "patriarchs," as well as the "turtle dove." *ZA* himself (seemingly) consists of two parts: above his *Chazeh*, his *Sefirot HGT* are called the big *ZON*; below his *Chazeh*, *Sefirot NHY* are called the small *ZON*. *Sefirot HGT* correspond to Avraham, Yitzchak and Yaakov, while *NHY* correspond to Moshe, Aaron and Yosef. *Malchut* corresponds to King David.

Sefirot NHY are called "prophets," and *Yesod* is called "the righteous one." Here *The Zohar* speaks of the buds that gradually grow from the small state to the big state of *ZON*: first *ZON* were small, consisting of *Sefirot NHY* with the Light of *Nefesh* and called *Ubar* (embryo). Then, with the help of *Yenika* (nursing), i.e., receiving Light from *Ima*, *ZON* grew. Accordingly, the properties of *Sefirot NHY* grew to equalize those of *Sefirot HGT*, and *Sefirot NHY* received the Light of *Ruach*.

Thus, the *Partzuf* now consists of parts of *HGT* and *NHY* with the Lights *Ruach* and *Nefesh*. Subsequently, by further reception of strength from the Upper One, and further growth, they've attained the state of *Gadlut Aleph*, the first big state. Accordingly, *Sefirot HGT* became *HBD* with the Light of *Neshama*, *Sefirot NHY* became *Sefirot HGT*, and received new *Sefirot NHY*.

Thus, the *Partzuf* grew to include three parts: *HBD*, *HGT*, and *NHY* with the Lights *Nefesh*, *Ruach*, and *Neshama*. And it is called *Gadol* (big—the first big state). Then, through further growth, they've attainted the state of maturity (*Gadlut Bet*, the second big state), and the Light of *Haya* entered *Sefirot HBD*.

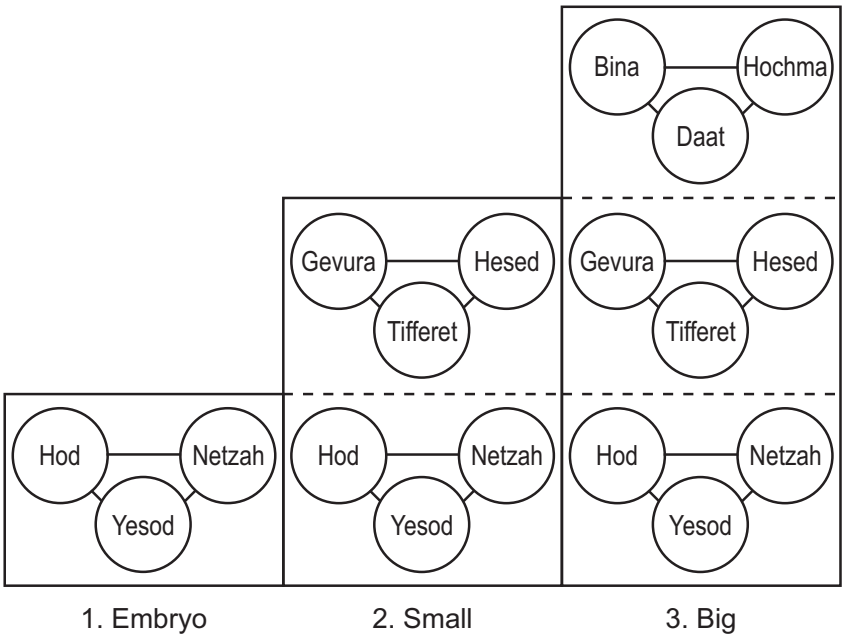

The word "growth" refers to the growth of a screen, of man's inner anti-egoistic forces and desires. This is the only difference between a big vessel and a small one, the only difference between the *Partzufim*. Their inner properties change depending on the change in the magnitude of the screen.

THESE FATHERS ENTERED THE SUPERNAL MIND AND ASCENDED INTO THE WORLD TO COME: this sentence speaks of the prenatal development of *ZA*, when he ascends to *AVI* (called "Supernal Mind" or "Supernal Thought"). *Aba-Hochma* is called "mind" or "thought," and *Ima-Bina* is called "the world to come." And together they are called "parents"—father and mother, *AVI*. It is there that creation begins—conception of *ZA* in the initial state of a spiritual embryo.

Just as an embryo in our world is completely dependent on the mother, having absolutely no desires or life of its own, and developing only thanks to her, so can every man become a spiritual embryo; if he completely relinquishes all of his desires and actions, and submits entirely to the will of the Upper *Partzuf*, he will turn himself into a spiritual embryo, just like a physiological one. The difference between a physiological embryo and a spiritual one lies in the fact that becoming a spiritual embryo requires tremendous personal desire and effort, whereas the conception of a physiological embryo depends on the parents.

As a result of its prenatal development within *Bina* (which means that one completely extinguishes all of his personal desires and thoughts, and, like an embryo, is ready to accept all that the mother gives: all of her thoughts and properties, regardless of how incomprehensible or unnatural they may seem to his essence), this embryo achieves the state of its spiritual birth.

However, this is a state of an even greater concealment of the Upper Light with regard to the embryo, for it does not yet have a screen for the reception of this Light. Hence, this state is called *Katnut*, CONCEALED IN THE TRUE PROPHETS, i.e., in *Sefirot Netzah* and *Hod*, which *ZA* attains as a result of the process of nursing, reception of milk, the Light of *Hassadim* from *Ima* (mother) *Bina*.

The Light of nursing comes to the *NHY* of *ZA*, and *ZA* attains *VAK* (Light of *Nefesh-Ruach*), the state of *Katnut*. During nursing, *ZA* attains the *Sefira Yesod*, which is why it is said that Yosef is born. After the nursing period is over, *ZA* ascends to *AVI* so as to receive from them the Light of *Neshama*, and this constitutes the state of *Gadlut*, called "Yosef."

ZA consists of three parts: *HBD*, *HGT*, and *NHY*. The process of *Zeir Anpin's* growth, of acquiring a screen on his desires, begins with the purest, least egoistic part—*Sefirot HBD*, in which he first receives the Light of *Nefesh*.

Afterwards, *ZA* acquires a screen on coarser egoistic desires—*Sefirot HGT*; the Light of *Nefesh* passes from *HBD* to *HGT*, and the Light of *Ruach* enters the empty *HBD*.

Finally, *ZA* acquires a screen on the most egoistic *Kelim*—*Sefirot NHY*; the Light of *Nefesh* passes from *HGT* to *NHY*, the Light of *Ruach* moves from *HBD* to the empty *HGT*, and the Light of *Neshama* enters the empty *HBD*.

The attainment of the big state by *ZA* is called the birth of Yosef, for there emerge *Sefirot NHY*, of which the last *Sefira*, *Yesod*, is called "Yosef." However, since the Light of *Haya* is not yet present, this state is called "concealment." WHEN YOSEF ENTERED THE HOLY LAND AND ERECTED THEM THERE: that is, after the attainment of the first big state, the reception of the Light of *Neshama*, *ZA* continues to grow, cultivating his screen until the Light of *Haya* enters it.

In such a state, *Malchut* of *ZA* separates from him into an independent *Partzuf*, called THE HOLY LAND, as the Light of *Haya* is called holiness. It is therefore said that Yosef entered or, rather, ASCENDED TO THE HOLY LAND in the *Gadlut* state of *ZA*. *ZA* and *Nukva* became equally big in the state of *PBP* (*Panim be Panim*, face to face), which is the state that determines the *Zivug* between *ZON*.

AND YOSEF ERECTED THEM THERE: the Light of *Haya* or *Hochma* fills the *Partzuf* only during a *Zivug*, when *ZON* (*ZA* and *Nukva*) make a *Zivug* together. And this Light remains in *Malchut*, for only she (her screen) can reveal it. Just as *AVI* are *GAR de Bina*, *YESHSUT* is *ZAT de Bina* and the Light of *Hochma* is found only in *YESHSUT*, the relationship between *Malchut* and *ZA* works along the same principle, and the Light of *Hochma* is revealed only in *Malchut*. Therefore, only when the Light of *Hochma* fills *Nukva* can it be said that the Light has been revealed, and until that happens, it is considered to be concealed.

WHEN ARE THEY SEEN? WHEN A RAINBOW CAN BE SEEN IN THE WORLD: *ZA* is called a "rainbow," the world is *Malchut*, and their union is called a "rainbow within a cloud." THE TIME HAS COME TO ERADICATE ALL THE WICKED FROM THE WORLD—as the number of the wicked grows, as more impure forces cling to *ZON*. The impure forces can influence *ZON* so greatly that the entire world will be brought to ruin, as has happened in the

time of the Flood. If so, there is no salvation for man other than through the revelation of the Upper Light, the Light of *Haya*. That is why *The Zohar* tells us that the world is saved by the flower buds appearing from the earth, meaning that the Light of *Haya* eradicates man's impure forces from the earth (his desires, *Malchut*), and they cannot cling to her and hinder man.

AND HAD THEY NOT APPEARED, THERE WOULD BE NO SALVATION FOR THE WORLD—for initially *Nukva* is built as big as ZA. This is called the "two great celestial bodies," when *Malchut* is on the same degree as ZA, but stands behind him, back to back, unable to receive the Light of *Hochma* in the absence of the Light of *Hassadim*. This is why *Malchut* complains about lacking the Light of *Hassadim* and thus not being able to receive the Light of *Hochma*.

Even though the moon grows as big as the Sun, it cannot shine independently, but only if the Sun (ZA) gives it Light. And since *Malchut* lacks the Light of *Hochma*, such a state is called reversed (*Achor*-back). And a *Zivug* cannot take place in the position of back-to-back (*Achor be Achor*).

However, after *Nukva* is born and grows (receives the properties) from the *Guf* of ZA, as it is written in the Torah (*Beresheet* 2) that Chava (Eve) was born from the body of Adam, she becomes equal to ZA and enters into a *Zivug* face-to-face (*Panim be Panim*, *PBP)* with him.

Also, *Nukva* still retained the previous Light. Moreover, precisely because she felt the lack of the Light in her initial state, *Malchut* received the Light of *Haya* specifically into her previous sufferings. Similarly, man can feel pleasure only and precisely because of his previous suffering.

Therefore, *The Zohar* tells us that had the flower buds not appeared in *Malchut* during her *Katnut*, when she was standing behind ZA, she would not have been able to receive the Light of *Haya* in her state of *Gadlut*, as she would not have the *Kelim* (desires) to receive this Light. Every new creation is founded on the sensation of darkness, as it is said: the Creator emanates the Light out of Himself, and creates darkness out of nothingness. Man's sensation of darkness signifies his readiness to receive the Light.

6. Who sustains the world and evokes the revelation of the Patriarchs? It is the voice of the children engaged in the Torah. The world exists thanks to these children. Hence, it is said: "We will make for you pendants of gold" (*Shir HaShirim*, 1:11). These are the children, youngsters of the world, as it is said: "Make two cherubs of gold" (*Shemot*, *25:18*).

The Light of *Ruach* is called "the children of the world," and the *Zivug* in this state (*PBA*—face to back) is referred to as THE VOICE OF THE CHILDREN ENGAGED IN THE TORAH. And it is also called "threads of gold" and "two cherubs of gold." Before *Nukva* grew, the impure forces had the power to destroy the world. However, precisely because *Nukva* grows from *ZA*, the right and left lines merge in her as one, the RAINBOW (right line) shines WITHIN A CLOUD (left line), and the Light of *Haya* can enter *Malchut*. Without this Light, the world can be destroyed as during (in the state of) the Flood.

SO WHO IS IT THAT SUSTAINS THE WORLD: who causes the appearance of the Light of *Haya*? They are precisely the children engaged in the Torah. The "children" designate the Light of the opposite side, the Light of *Ruach*, the sensation of deficiency of the Light of *Haya*, for a "child" alludes to the process of nursing. The children of the house of *Raban* (*Tinokot Shel Beit Raban*)—are the Light of *Haya*, as the word "*Raban*" derives from "*Rav*" (big, *Haya*). They did not transgress, i.e., did not use their *AHP* (egoistic and yet uncorrected desires, for the word "children" designates the small state), their will to receive.

Who Created These

7. In the beginning, Rabbi Elazar opened, "Raise your eyes and you shall see, WHO HAS CREATED THESE" (*Yeshayahu*, 40:26). Raise your eyes where? To the place on which all eyes depend. Who is He? He is the One who opens eyes, *Malchut de Rosh de Arich Anpin*. And there you shall see that *Atik* is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO? *MI*, *ZAT de Bina*, the Highest Edge of Heaven, and everything depends on Him. And since the question lies in Him, and He is concealed, He is called *MI*. For *MI* is like when the question "Who?" is asked, as there are no questions above Him. The question is found only at the Highest Boundary of Heaven.

In the beginning, Rabbi Elazar opened, "Raise your eyes on high and look at who has created these." Raise your eyes to what place? To the place, where all eyes depend on Him. And who is He? He is the One who opens eyes. And there you shall know. It is the concealed *Atik*, within which lies the question: who has created these? And who is He? *MI* = who. He is called by the edge of the Supernal Heaven, where everything belongs to him. Since there lies a question, and He is on a concealed path and does not reveal Himself, He is called *MI*. And because there is no question Above, this edge of Heaven is called *MI*.

In Hebrew, the word *MI* means the question "Who?" as well as the preposition "from." Since Kabbalah tells us about the property of our world's roots, one spiritual object can sometimes reveal an entire range of associations, properties, and categories. In the same way, here the word *MI* is a part of the word *ElokIM*, where the last two letters form the word *MI*. However, at the same time, they carry a variety of additional charges and meanings.

Rabbi Elazar wishes to explain how Heaven and earth were created. Naturally, just like the whole of the Torah, *The Zohar* refers only to spiritual degrees and categories, and does not deal with explanations of the physical

origin and development of our world. Moreover, it is impossible to understand the true origin and development of our world without attaining the spiritual world. However, whatever one does attain, he is unable to pass these attainments to others. Hence, even after he attains the full essence of our nature's origin and its actions, he will still be unable to describe it in a form that will be comprehensible to others.

Heaven and earth constitute the seven days of Creation—*ZON* of the world of *Atzilut*. However, if it is a part of *Atzilut*, then why is it described as *BARAH* (created, from the word *Beria*) and not *ATZIL* (emanated, from the word *Atzilut*)? Yet, precisely herein lies the opportunity to open our eyes to the process of creation.

Rosh (head) *de AA* has only *Keter* and *Hochma*. *Malchut* standing below the eyes, below *Sefira Hochma*, is called "the opening of the eyes." After all, only when she opens up does the Light of *Hochma* pass through her from *Rosh de AA* to all the *Partzufim* of the world of *Atzilut*.

It is therefore said that the eyes should be raised up TO THE PLACE ON WHICH ALL EYES DEPEND, for the Light of *Hochma* can fill all the *Partzufim* of the world of *Atzilut* only when *Malchut* opens up in *Rosh de AA*. Hence, the entire secret of the opening lies in *Malchut*. The Light of *Hochma* (the Light of Wisdom) is the Light of the eyes. It comes out of the eyes, and only in this Light can one see.

The word *BARAH* signifies *BAR* (beyond), meaning outside the world of *Atzilut*. This is because *Bina* herself came out of the *Rosh* of *AA* and stood lower, outside the *Rosh* of *AA*, giving birth to, that is, precisely *BARAH* (creating) *ZON*.

In Hebrew, every notion has several possible names that determine the specific action that takes place. Here, the birth of *ZON* occurred by means of *Bina*'s exit and descent from her degree; hence, the birth of *ZON* is called *BARAH*, from the word *BAR* – outside (of one's degree).

The entire creation consists of only ten *Sefirot*. Yet, since every *Sefira* includes all the others, and since all of them are interconnected, every world, degree, or *Sefira* includes the properties of all the others, and consists of their parts. Therefore, every *Sefira* consists of *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*, each of which in turn consists of five. In all, 5 x 5 x 5 = 125 *Sefirot* or steps of the ladder that separate us (the lowest) from the Creator (the highest).

The property of *Bina* herself is not to receive the Light of *Hochma*. Yet, in order to pass the Light of *Hochma* to *ZA* and *Malchut*, who desire to receive it for

the Creator's sake, since receiving the Light of *Hochma* is the goal of creation, *Bina* allocates within herself a certain part called *ZAT de Bina* or *YESHSUT*, which receives the Light of *Hochma* from *Partzuf Hochma* and passes it to *ZON*. The main part, *Bina* herself, is called *GAR de Bina*. The part of *Bina* that receives the Light of *Hochma* is called *ZAT de Bina*.

Therefore, if *Bina* exits the *Rosh* and falls into the *Guf*, as it occurs in the second restriction, this has no effect on *Bina* herself, for she does not suffer from lack of the Light of *Hochma* whatsoever, as though she had never left the *Rosh*. This refers only to the Upper part of *Bina*, *GAR de Bina*, which has no desire for *Hochma*. This part is called *AVI*, and it spans from the *Peh* (mouth) down to the *Chazeh* (chest) of *AA*.

However, *ZAT de Bina*, which wants to receive *Hochma* for *ZON*, just as a mother who wants to receive for her children, feels the exit from the *Rosh* of *AA* to its *Guf*, for there it cannot receive the Light of *Hochma*, but only the Light of *Ruach-Nefesh*, *VAK* of the Light. This part of *Bina* is called *YESHSUT*, and it spans from the *Chazeh* down to *Tabur* of *AA*.

ZON of the world of *Atzilut*, which receive from *YESHSUT*, span from *Tabur* to the end of the feet of *AA*, on the *Parsa*. Thus, there are two *Parsaot* (plural for *Parsa*): one is in the world of *Atzilut*, separating the *Sefirot* of "bestowal" (*GE*) from the *Sefirot* of "reception" (*AHP*). This *Parsa* is located at the chest of *AA*. The second *Parsa* is located between *Atzilut* and *BYA*. However, we can also say that every *Partzuf* has its own *Parsa*, which separates the desires of bestowal from the desires of reception.

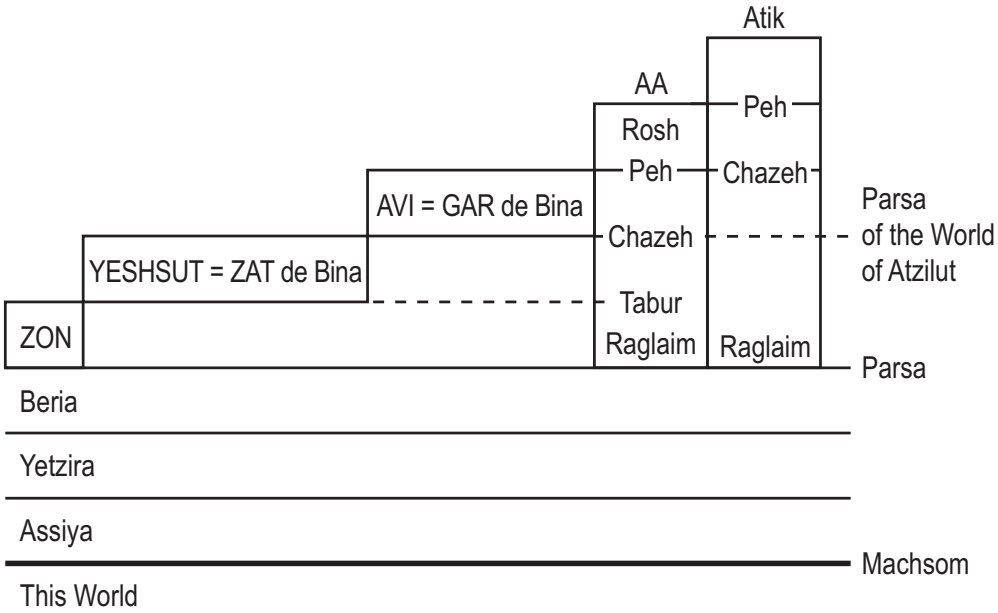

Although *GAR de Bina* are positioned below the *Rosh* of *AA*, they are considered not to have left it, as they do not feel it, that is, they do not want *Hochma*; they wish only to bestow, and he who wants only to bestow feels perfection wherever he is. All the *Partzufim* and their parts that have nothing to do with reception of *Hochma* (*Keter, Hochma,* and *GAR de Bina*) separate themselves with a *Parsa* from the remaining parts of the world of *Atzilut* that want *Hochma* (*ZAT de Bina* and *ZON*).

The "existence of the question" that *The Zohar* speaks of signifies the sensation of the lack of Light of *Hochma*, the desire for it. This is felt by *ZON*, which is why they raise *MAN*. *MAN* is a request of the lower one to receive the Light of *Hochma* from the Upper One for the Creator's sake. It is called a "question," for a question is similar to prayer or request. *The Zohar* tells us that the question exists only in *YESHSUT*, meaning that it receives *MAN* from below, from *ZON*.

And before that, it is said of *YESHSUT*: *BARAH* (from the word *Beria* = *BAR*), something that exists outside of its degree. What did it do? *BARAH* (created) *ELEH* (*AHP*, *ZON*). However, it created them as headless as itself. For the word *BARAH* (beyond) indicates the lack of a *Rosh* (*Kelim* of the world of *Atzilut*).

ZAT de Bina that wait for an "answer to their question," for the Light of *Hochma*, are called *MI*. It is said *BARAH* in regards to them because they exited and descended independently from the level of the *Rosh de AA* to below its *Chazeh*. These are *ZAT de Bina*, called *YESHSUT* or *MI*, the "Highest Edge of Heaven," for Heaven refers to *ZA*, who receives from *YESHSUT*. *Malchut* is called "earth."

ZAT de Bina is called "firmament."

ZA is called "Heaven."

Malchut is called "earth."

All that exists below *YESHSUT* (*ZON* and the worlds of *BYA*) receives from it. Hence, it is considered that *YESHSUT* revives the whole of creation: whatever it has, they will receive it, too. However, their *MAN* determines whether or not *YESHSUT* will have something to bestow upon them.

THERE LIES NO QUESTION in *GAR de Bina* (*AVI*). They do not receive *MAN* for the reception of *Hochma*, and they never feel any lack of *Hochma*, neither for themselves nor so as to give to others. Only *ZAT de Bina* or *YESHSUT* are created and exist for the question, for the reception of *MAN* (*ZON's* plea). *YESHSUT* raises *MAN* that is received from *ZON* to the *Rosh* of *AA* and receives

the Light of *Hochma* from there. *YESHSUT* is called the "Highest Edge of Heaven," for *ZA*, called "Heaven," receives from it.

8. But there is another one below, called MA. What is in common between this one and that one? The first one is concealed and is called MI. There exists a question in it for man to inquire and research in order to see and know all the degrees, down to the end of all degrees, which is *Malchut*. That is MA. What does MA mean? MA (what) do you know? What do you see? What do you research? After all, everything is initially concealed.

Being in a state of *Zivug PBP* with *ZA*, *Malchut* is also called *MA* (like *ZA*) and is considered the lowest edge of Heaven, for she concludes all the degrees and *Atzilut*. *ZA*, called "Heaven," stands between *Malchut* (lowest edge of Heaven) and *YESHSUT* (Highest Edge of Heaven).

MAN MUST INQUIRE, SEE, RESEARCH—only if one who is below *ZON* raises *MAN* (his prayer) to *ZON* will they raise this *MAN* higher. For *ZON* themselves are corrected by the Light of *Hassadim*, and do not want to receive the Light of *Hochma*. And only if a request comes from below, from man, will *ZON* ascend to *YESHSUT* and ask for the Light of *Hochma*. *YESHSUT* proceeds to raise *MAN* to *AVI*, and *AVI* raise *MAN* to *AA*: *AVI* ascend to the *Rosh* of *AA*, where there is the Light of *Hochma*, where they make a *Zivug* on this Light.

A *Zivug* of *AVI* is called "*Aba* and *Ima* looking at each other." To "look" means to receive the Light of *Hochma* (to "hear" means to receive the Light of *Hassadim*). As a result of *AVI's* ascent to the *Rosh* of *AA*, *Bina* starts receiving *Hochma* for *ZON*. All the *Partzufim* of the world of *Atzilut* are corrected by the Light of *Hassadim* in such a way that they do not want to receive the Light of *Hochma* for themselves.

He who is able to raise his request (*MAN*) to compel *ZON* to ascend to *YESHSUT*, whereupon *YESHSUT* and *AVI* will ascend to the *Rosh* of *AA* together so as to receive the Light for him—such a person is not simply considered a mere "person," but a "righteous"!

The request that one raises to *ZON* is called one's "soul," for a soul is a vessel, a desire filled with Light. However, the Light inside a vessel is determined by the desire. Hence, the spiritual desire, the intention to act for the Creator's sake is called "a soul." Naturally, if one does not yet have such an intention, he does not have a soul.

The spiritual world is a world of only desires without any corporeal shells. The reader must revise his ideas about the soul, body, connections

between worlds, etc., and correct himself continually so as to properly interpret these categories.

So then, man's corrected desires are called "the souls of the righteous." These souls of the righteous ascend to *ZON* in the form of *MAN* and compel *ZON* to ascend to *YESHSUT*. The presence of *ZON* creates in *YESHSUT* a desire to receive the Light of *Hochma*. This compels *YESHSUT* (*ZAT de Bina*) to ascend to the *Rosh* of *AA* and there join with *GAR de Bina* (*AVI*) into one *Partzuf*. And then *AVI* (*AB* + *SAG* = *AA* + *AVI*) look at each other, exchange the Light *of Hochma* between them, and pass it down to *ZON*.

Without a request from below, *AVI* will be satisfied with the Light of *Hassadim* and will not "look" at one another. Only the request of their children (*ZON*) compels *AVI* to face each other (*Panim be Panim*) and make a *Zivug*. In this *Zivug*, *Ima-Bina* receives the Light of *Hochma* for the children, *ZON*, from *Aba-Hochma*.

However, this occurs BECAUSE MAN INQUIRED—man's question signifies the raising of *MAN* so as to make *AVI* look at each other, make a *Zivug* together, and let *Ima* receive *Hochma* from *Aba* for the man that is elevating his soul. The descending Light of *Hochma* is called knowledge or wisdom (*Daat*), for *ZON* ascend to *YESHSUT* + *AVI*, and there stimulate a *Zivug* on the Light of *Hochma*, called "knowledge." Hence, it is written in the Torah: "And Adam came to know his wife."

Thus, to COME TO KNOW means to receive the Light of *Hochma*. *ZON* that stand in *AVI* and compel *AVI* to receive the Light of *Hochma* are called *Daat* (knowledge) or the *Sefira Daat*.

Yet, *Daat* is not an additional *Sefira*. There are only ten *Sefirot*. However, in order to designate the fact that *ZON*'s request for the Light of *Hochma* is inside the ten *Sefirot* of *Partzuf AVI*, we say that *AVI* have a *Sefira* called *Daat*. In this case, instead of the regular count of *Sefirot*: *KHB-HGT-NHYM*, we count the *Sefirot*: *HBD-HGT-NHYM*. The *Sefira Keter* is omitted, and we only mention the *Sefira Daat* after *Hochma-Aba* and *Bina-Ima*. FROM ONE DEGREE TO ANOTHER signifies the passing of the Light of *Hochma* from the *Sefira Daat* of the degree of *AVI* to the degree of *ZA*. And TO THE END OF ALL DEGREES—from *ZA* to *Malchut*, which is called "the end of all degrees."

When the Light is present in *Nukva*, she is called *MA*, and the Light that she passes to the lower ones is called 100 blessings. There are several states in *Nukva*, *Malchut* of the world of *Atzilut*. We need to know them, for all that we receive,

we receive from her alone. In addition to all stages of growth from a point to a full *Partzuf*, a grown *Malchut* has two big states.

Malchut attains the first big state when she receives the Light of *Neshama*. This occurs when, due to her *MAN*, *AVI* ascend one degree from their permanent place to the *Rosh* of *AA*. However, although *YESHSUT* ascends from its permanent place between the chest (*Chazeh*) and the navel (*Tabur*) of *AA* to where *AVI* used to be (between the mouth and the chest of *AA*), it still remains clothed onto the *Guf* of *AA*, even though it merges into one *Partzuf* with *AVI*.

And since *YESHSUT* now clothes the place from the mouth (*Peh*) to the *Chazeh* of *AA* from the outside, *YESHSUT* becomes like the *Rosh* of *AA*, as it merged with *AVI* in the *Rosh* of *AA* as one *Partzuf*. Also, *YESHSUT* ascends from under the *Parsa* of *Atzilut* in the *Chazeh* of *AA* and stands above it, where the *Rosh* of *AA* shines.

That is why *YESHSUT* passes the Light of *Hochma* to *ZA*, and *ZA* passes it on to *Malchut*, who fills herself with this Light, called "100 blessings," for, having received this Light, *ZON* can ascend to the permanent place of *YESHSUT* between the *Chazeh* and the *Tabur* of *AA*.

By ascending to this degree, *Malchut* becomes like *Ima*. In the spiritual world, the degree of a spiritual object determines all of its properties. Even in our world, the degree of man's inner development alone determines his properties, thoughts, and desires. And since *Ima* equals 100, *Malchut*, too, is called "100," so as to emphasize the fact that *Malchut* ascended to *Bina* of the world of *Atzilut*.

Now *Malchut* is similar to *MI* just as *YESHSUT* was prior to raising *MAN* and passing the Light. This is because she now clothes the place of the small state of *YESHSUT* from the *Chazeh* to the *Tabur* of *AA*, and stands under the *Parsa* of the world of *Atzilut*, below which the Light from the *Rosh de AA* cannot pass.

That is why *Malchut* gained no Light, for the sake of which she had raised *MAN*. Nevertheless, *Malchut* gains by receiving the properties of *Ima-Bina*, for she ascended to *YESHSUT*, called *Ima*.

Hence, the Light that *Malchut* received is only considered *VAK* of the *Gadlut* state, the first state of *Gadlut*. *Malchut* will not be able to receive the *GAR* of *Gadlut*, the second *Gadlut*, the Light of *Hochma* (*Haya*), as long as she is under the *Parsa* of *Atzilut* in the *Chazeh* of *AA*. (How *Malchut* receives *GAR* of the *Gadlut* is explained in items 11 through 15 in the next article).

The Zohar calls *Nukva* that ascended to *YESHSUT* by the word *MA* (from the word *Me'ah*—100), for by means of this ascent, *Malchut* gained the properties of *Bina*—100 blessings. And she gained the sensation of the question—she feels that it has only *VAK* (a half, a part of the big state). Put differently, she feels the desire for its second half, *GAR*. Nevertheless, she gained a part of the big state, *VAK* of *AVI*.

Thus, *Nukva* became like *YESHSUT* before it raised *MAN*, but gained the properties of *Bina*, 100 blessings. And since this is *VAK* of the Light of the big state, she feels a deficiency (a question), just as *YESHSUT* felt prior to raising *MAN*—at its place, when *YESHSUT* was in the *Katnut* state. When it ascended to *AVI*, *AVI* ascended to *AA*, and *ZON* ascended to the place of *YESHSUT*. *AVI* shine from the *Rosh* of *AA* on the place of *YESHSUT*. *ZON* that stand there now feel the Light that they receive from *AVI*, and realize that this is merely a part of the Light, which generates another question within them.

9. This is the secret defined by the word MA: WHAT do you testify and WHAT is equal to you? When the Temple was destroyed, a voice came forth and said, "What (MA) shall I indicate to you, and what (MA) shall I equate to you?" (*Eicha*, 2:13). However, here MA means, "What is the covenant, testimony, what (MA) is equal to you?" For every day testifies to you the days of past, as it is said: "This day I call onto Heaven and earth to witness for you" (*Devarim*, 30:19). WHAT is equal to you? It is said: "I adorned you with holy adornments and made you ruler of the world." And it is said: "Is this the city that men called the quintessence of beauty?" (*Eicha*, 2:15). I have called you, "Jerusalem, a city rebuilt by me" (*Tehilim*, 122:3). "What shall I equate to you?" (*Eicha*, 2:13). Just as you sit here, so He sits Above in Supernal Jerusalem. Just as the holy nation does not enter into you, so I swear to you that I will not enter Above until I enter you down below. And this is your consolation—that I will equate you with this degree, with Supernal Jerusalem, which is the Supernal *Malchut* (Hebrew – Kingdom) that rules over all. But for now you are here, and "Your misery is great, like the sea" (*Eicha, 2:13*). And if you say that there is no existence or salvation for you, then WHO (MI) shall heal you (not Who? with a question mark, but the Upper Force called WHO is what will heal you), that is, that same concealed Upper Degree, which is called MI, *Bina* that revives all, shall heal and revive you.

In other words, *MA* and *MI*, besides being translated as WHAT and WHO, also designate the names of spiritual objects that perform actions described in *The Zohar*. The destruction of the Temple was the consequence of Israel's

transgression of egoistic reception, because they did not want to raise *MAN* for the *Zivug* of *ZON*, and instead wished to receive the Light into the impure forces, their egoistic desires, called "other gods" (*Elokim Acherim*). There is only one Creator.

There is but one property for the Creator, and we know it—the property of bestowal. Drawing closer to this property is defined as working "for the Creator's sake." Any other desire can only mean distancing from this property and from the Creator, for except for this property or its opposite (rather, its absence), nothing else exists in creation. Hence, man's inner movement towards the property of "reception" pushes him away from the Creator, and is therefore called "worshipping other gods." As a result, *ZON* stopped their *Zivug*, the 100 blessings disappeared from *Nukva*, and the Temple was ruined.

The First Temple—*Malchut* ascended to *AVI* and there receives the Light of *Haya*. Its ruin is the fall of *Malchut* to the level of reception of the Light *GAR* de *Ruach*.

The Second Temple is *Malchut's* ascension to *YESHSUT* and the reception of the Light of *Neshama*. In its ruin, *Malchut* fell to the level of reception of the Light of *Nefesh* in her *Sefira Keter*, while the other nine *Sefirot* fall below the *Parsa*. Such a state is called *Galut*—exile from the spiritual, from the world of *Atzilut*. The single *Sefira Malchut* in the world of *Atzilut* remains as a point below the *Sefira Yesod* of *ZA*.

ZA is called "six days" and *Malchut* is called *Shabbat* (Saturday). Yet, is *Malchut* really bigger than *ZA*, as *Shabbat* is bigger (higher) than weekdays? The worlds of *BYA*, including our world, receive the Light, their life-force, from *Malchut*. The "six weekdays" are a state of *ZON* when *ZA* and *Malchut* are unconnected to one another. *Shabbat* is a state of *ZON* when *Malchut* joins with *ZA*, a *Zivug* takes place between them, and *Malchut* receives the Light from *ZA* and passes it on to the whole world.

Since the state of *Malchut* when she passes the Light received from *ZA* down to the world is important to us, by measuring our states in accordance with what we receive from *Malchut*, we define the extent of maximal reception as *Shabbat*. (Naturally, this has nothing to do with our calendar: weekdays and *Shabbat* are spiritual states that transcend time).

AND A VOICE CAME FORTH AND SAID: "EACH AND EVERY DAY MY COVENANT HAS BEEN IN YOU SINCE THE DAYS OF PAST"—here, *The Zohar* speaks of the Light of *VAK* that *ZON* receive in the state of *Gadlut*, which *Nukva* receives as *MA*. This Light is called "the past days" (*Yamim*

Kadmonim). Therefore, it is written in the Torah (*Devarim*, 4:32): "Ask now of the past days, which were before you, since the day the Creator created man, from one edge of Heaven unto the other, whether there has been any such thing as great as this?..."

The Light of *VAK* of the *Gadlut* state is called in *ZON* "the past days," for it is *VAK* of *AVI*. *YESHSUT* is *ZAT* of *AVI*. *ZAT* is an abbreviation of the words *Zayin* (7), and *Tachtonot* (lower, meaning the lower *Sefirot*). *ZAT* of *AVI*, meaning the seven *Sefirot* of *Partzuf AVI*, is *YESHSUT*. These *Zayin* are seven days, the seven primary *Sefirot* of *AVI* with regard to *Zayin,* the seven days or the seven *Sefirot* of *ZON*.

Hence, it is written, "MY COVENANT EACH AND EVERY DAY BY HEAVEN AND EARTH" (*Devarim*, 4:26). These words of the Torah speak of the *Zivug* of *ZON* called "Heaven" (*ZA*) and "earth" (*Nukva*). "The past days" or "Supernal Days" constitute *YESHSUT*, and "the low days" or "the present days" are *ZON*.

In this sentence, the Creator cautions that the *Zivug* of *ZON* needs to be constantly realized and maintained. Otherwise, the Creator warns that "you will disappear from the earth." And this is the meaning of the Creator's warning about the 100 blessings: they should be guarded and constantly created.

For these 100 blessings that *Nukva* receives from *ZA* every day in the *Zivug* of *MA* between them take place during the ascent of *ZON* to *YESHSUT*, when *ZA* becomes like *YeshS* (*Israel-Saba*) and *Nukva* becomes like *T* (*Tvunah*). *YESHSUT* stands for *Israel-Saba* and *Tvunah*. And then, the Light that *Nukva* receives from *ZA* becomes 100 blessings, like the Light in *Tvunah*.

It is said about it, "the city that united with her," for *Nukva*, called "city," merged with *Tvunah*, and *Nukva* became like *Tvunah*. And *Nukva* receives in *Tvunah* the Light of *Tvunah*, called "holy adornments," and then, like a crown of beauty, she surrounds the earth and receives power over the earth.

However, as a result of Israel's transgressions (the rise of impure desires over the pure ones), the Temple is ruined (the Light disappeared), and Israel is banished from its land (fell to lower degrees). This led to the distancing of *Nukva* (all creatures) from *ZA* (the Creator), for the lower nine *Sefirot* (desires) of *Nukva* fell to the impure forces (became egoistic). In other words, the nine pure, altruistic desires (forces) lost their screen and became egoistic, and *Nukva* herself turned into a point that stands below the *Sefira Yesod* of *ZA*.

Hence, it is written: "WHO SHALL REBUILD YOU AND HEAL YOU"—if the sons of Israel return in their aspirations to the Creator (to altruism), called

"the return," correct their deeds (desires), and raise their prayers (*MAN*) for help in their correction to the Creator in *ZON*, they will once more be able to receive the Upper Light in *ZON*, *Nukva* will rise again to *YESHSUT*, called *MI*, and will be healed thereby (the Upper Light will enter *Malchut*, the souls, and will impart its properties onto them).

10. *MI*—WHO sets the boundary of Heaven Above—*YESHSUT*. *MA*—WHAT sets the boundary of Heaven below—*ZA* and *Malchut*. And this is what Yaakov inherited, as he is *ZA* that shines from end to end. From one boundary, which is *MI*, to the other boundary, which is *MA*. For he, Yaakov, stands in the middle, between *YESHSUT* and *Malchut*. Hence, it is said, *MI BARAH ELEH*: *MI* is *YESHSUT*, *BARAH* means created, and *ELEH* stands for *ZA* and *Malchut*.

Actually, it should rather be written, "from the beginning, i.e., from the Height of Heaven down to its end (lowest point) below." Yet it says, "from the boundary of Heaven." *MI* is *YESHSUT* that upholds everything with its question, the desire to receive the Light for *ZON*. *MA* is *Nukva*. Before *Nukva* raises *MAN*, she is the very last degree, standing below the *Chazeh* of *ZA*. Between *YESHSUT* and *Nukva* stands Yaakov—*ZA* that clothes *AA* from *Tabur* to *Malchut* of *AA*.

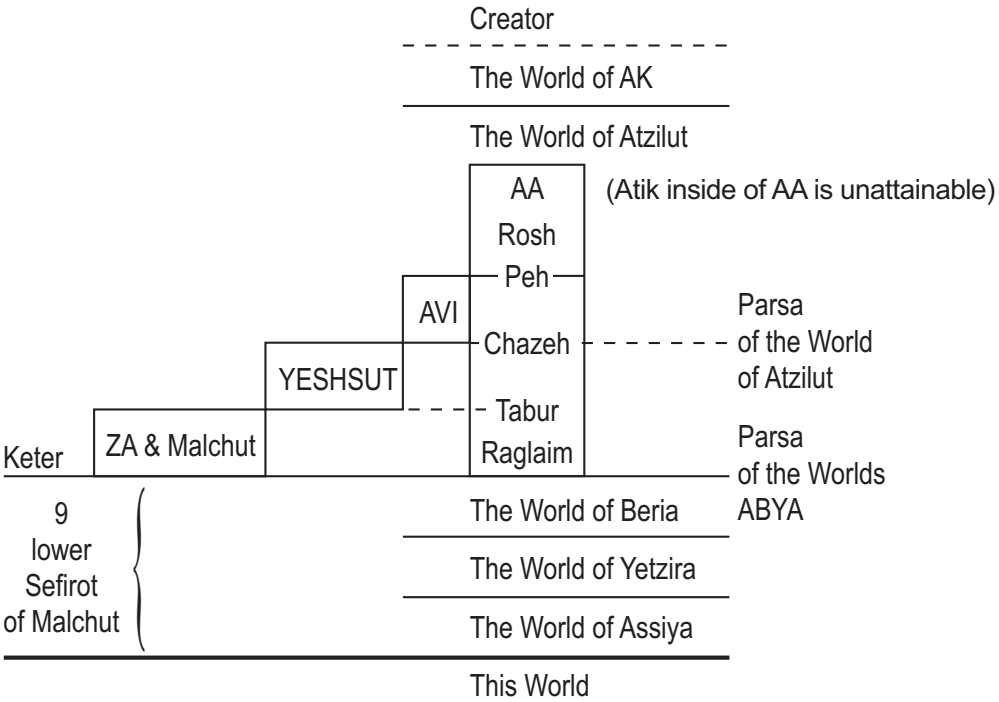

Arich Anpin is the central *Partzuf* in the world of *Atzilut*. Since *Atik* is unattainable, everything comes from *AA*, and all the *Partzufim* of the world of *Atzilut* clothe it (receive from it): *Rosh de AA* towers over all, and no one can clothe it, meaning no one can attain its thoughts and reasons for its actions.

The next *Partzuf* is *AVI*. *AVI* clothe (attain) *AA* from *Peh* to *Chazeh*. Below *AVI* stands *Partzuf YESHSUT*, clothing *AA* from *Chazeh* to *Tabur*. *ZA* stands below *YESHSUT* and clothes *AA* from *Tabur* downwards. *Partzuf ZA* is incomplete, as he has only six *Sefirot HBD-HGT* or *VAK*; he is in the *Katnut* state, ending with his *Sefira Tifferet* (his *Chazeh*).

Nukva (*Malchut*) stands below *ZA*, or parallel to his last *Sefira Tifferet* (the *Chazeh* of *ZA*). She has only one *Sefira Keter*, whereas her nine other *Sefirot* fell below the *Parsa* to the worlds *BYA*. The entire world of *Atzilut* ends at the *Chazeh* of *ZA*, where the single *Sefira* of *Malchut* stands, who is therefore called a point.

In our world, there is desire and its physical manifestation—action. For example, one wants to receive something, but he does not allow himself to perform the physical act of taking. Meanwhile, his desire to take remains the same. In the spiritual world, there are no bodies, only bare desires. Therefore, the desire itself already constitutes action, like an already completed mental and physical action in our world. Therefore, the desire alone determines man's spiritual state.

Just imagine what it would be like if in our world we judged a person not by his actions, but by his desires! It is terrifying to think how distant we are from spiritual demands. However, our desires are determined by our spiritual degree. And *The Zohar* explains that only by raising *MAN* (the request for correction) can we attract onto us the flow of Upper Light, which will correct and elevate us to a Higher Degree. And we will immediately begin to think and desire whatever that degree will evoke within us.

Therefore, our task is to attain the desire for correction. To this end, we need a "question," perception of our state as intolerable. This is called the realization of evil, i.e., that our egoism is evil, that it brings me harm by severing me from the spiritual.

However, in order for this to happen, we need to come to sense at least a little bit of what the spiritual is and how good it is. Evil can only be realized in contrast with good. Yet, how can we sense the spiritual if we have yet to escape egoism? In what *Kelim* (desires) can we sense this? Even though we lack corrected desires, and therefore cannot sense the spiritual, as a result of studying Kabbalah,

one begins to sense the Surrounding Light, which bestows onto him the desire for the spiritual (See "Introduction to the Study of the Ten Sefirot," item 155).

The desire of one who physically exists in our world, but spiritually exists in the worlds of *BYA*—is a desire to enjoy the Light. However, opposite these desires one has an "anti-desire," a screen, which neutralizes his innate will to receive pleasure.

A screen is created (appears, emerges, born) within the *Kli* (desire, man) as a result of man's sensation of the spiritual Light (the Creator). Therefore, all our requests (prayers, *MAN*, "questions") should be about one thing only: for the Creator to grant us the strength necessary to ascend spiritually, to transform our desires or, as Kabbalah defines it, to acquire a screen. It is impossible to annul one's will to receive pleasure. The Creator created it, and it is His only creation. All we can do is acquire a screen (counterbalance) on it, thereby ascending above creation (egoism), and become similar to the Creator! And to the extent of this similarity, to merge with him.

Thus, *Partzuf* Yaakov stands from *MI* (*YESHSUT*) to *MA* (*Malchut*), from end to end. However, what is referred to here is the state of *ZON*, when they ascend to *YESHSUT* and receive the Light of its degree.

The entire spiritual distance from us to the Creator is divided into 125 invisible degrees, all of them named. These degrees differ from one another only by the magnitude of their screen on man's egoistic desires. Man receives the Light in his corrected, altruistic desires. The volume of the received Light depends on the screen's magnitude (the size of the desire's corrected part).

Every degree is characterized by a particular sensation of the Creator, and this sensation is called Light. Hence, we can designate the spiritual state of the *Kli* (man) in the spiritual world by the name of its degree or the name of the Light it receives, as every degree has its own particular Light. These gradations of the sensation of the Creator are precisely what we call spiritual degrees.

That is why, having ascended to a degree called *YESHSUT*, *ZON* receive the Light of *YESHSUT*, although *Partzuf YESHSUT* itself ascended, accordingly, to a Higher Degree, and there receives the Light of that degree, called *AVI*. In turn, *AVI* ascend to a degree called *AA*, where they receive the Light of *AA*. We call degrees by the names of the *Partzufim* that abide there in their usual, lowest state. Such a state is called permanent.

Even though by ascending to a Higher Degree, the lower *Partzuf* receives the Light of that degree, which changes its properties, the *Partzuf* remains itself nonetheless, just as a person who acquires new properties remains a person,

though now one of another level. Therefore, when it is said, "having ascended to the Upper One, the lower one becomes like him," it implies a change only in the inner properties of man (or *Partzuf*), but not in his identity.

Upon ascending to *YESHSUT*, *ZA* receives greater Light, for an ascent in the spiritual world signifies an increase in the magnitude of a screen, and, accordingly, reception of greater Light. That is to say, *ZA* himself grew, but did not turn into *YESHSUT*: previously, at his own place, he had only the Light *Ruach-Nefesh*, but upon ascending and acquiring a screen, he receives the Light of *Neshama* as well.

Therefore, all the places between us and the Creator are established, and the *Partzufim* that are there "stand" on them in their permanent place. However, all the *Partzufim* and the worlds can ascend relative to their permanent, lowest states by one, two, or three degrees. In its lowest state, a *Partzuf* has only *GE* and no *AHP*, and only the Light of *Nefesh-Ruach*.

By receiving the Light of correction from Above, the *Partzuf* can gradually correct its *AHP*: it corrects the *Sefira Bina* and receives the Light of *Neshama*, which designates an ascent of one degree. After that, the *Partzuf* corrects the *Sefira ZA*, and receives the Light of *Haya*, which designates an ascent to another degree, i.e., already two degrees. And after that, it corrects *Sefira Malchut* and receives the Light of *Yechida*, which designates an ascent to yet another degree, a third one.

Keter = Galgalta	GE - Katnut (small state)
Hochma = Eynaim	
Parsa, Nikvey Eynaim, Masach of Partzuf	
Bina = Awzen	(ascent of Bina to GE = ascent by 1 degree)
ZA = Hotem	(ascent of ZA to GE = ascent by 2 degrees)
Malchut = Peh	(ascent of Malchut to GE = ascent by 3 degrees)

However, the new Light does not enter the just corrected *Kli* (*Sefira*), but comes from Above and enters through the *Sefira Keter*.

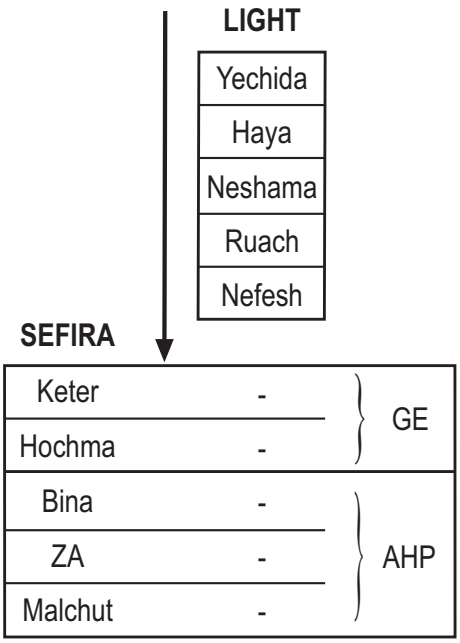

Man's spiritual ascent can be the consequence of two factors:

1. An awakening of a desire from Above, called "special days"—holidays, new moons, Sabbaths. This kind of an ascent is called "an awakening from Above," and leads to the general ascent of all the worlds *ABYA*, and, consequently, of all that inhabits them.
2. Man's efforts in his studies and inner work, his prayer to merit the Creator personally giving him the strength to ascend to a Higher Degree.

Moreover, such an ascent is not limited to only three degrees, but can elevate man along all 125 degrees to the Creator Himself. Ascension to the Highest Degree is precisely the purpose for which man was created. He must accomplish this task while still living in this world. And until he attains this goal, he will have to return to this world again and again.

Although *ZON* are called "the last days," upon ascending and receiving the Light of *YESHSUT*, they receive the name "the days past or first days." In this instance, one boundary of Heaven (*Malchut* or *MA*) ascends and clothes the other boundary of Heaven (*YESHSUT* or *MI*). *MA* and *MI* merge in one, and *The Zohar* emphasizes that fact. AND KNOW:

MI – WHO

BARAH – CREATED

ELEH – THIS

MI is *YESHSUT* that stands in the place of *Bina de AA*, from *Chazeh* to *Tabur de AA*. And although only *Kelim* of *GE* (vessels of bestowal) are present in the world of *Atzilut*, there are *Partzufim* among them that wish only to "bestow": *Atik*, *AA*, *AVI*, and those that want to receive for the sake of bestowal, so as to pass the Light on to *YESHSUT* and *ZON*.

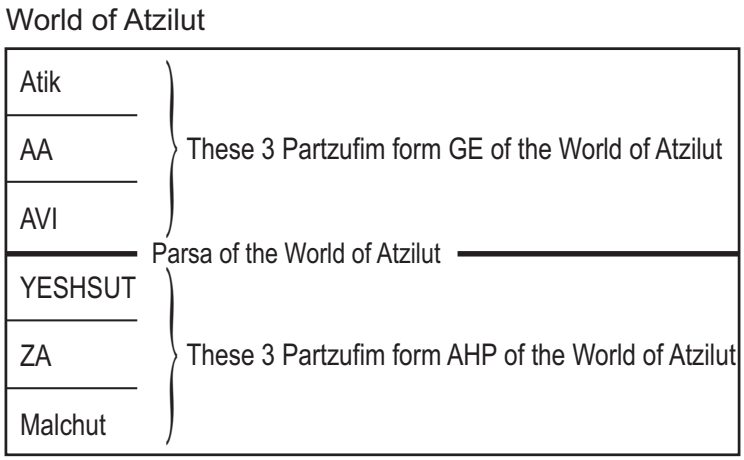

YESHSUT and *ZON* want to receive the Light so as to pass it to the souls of the righteous, the people who seek correction. Hence, within the world of *Atzilut* there is a division into two types of *Kelim*—*GE* and *AHP*. They are separated from each other by the *Parsa* of the world of *Atzilut* that stands in the *Chazeh* of *AA*.

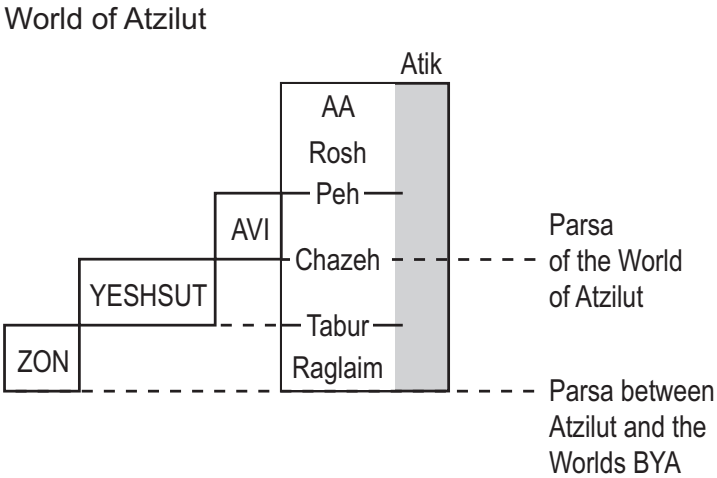

The Light from the *Rosh de AA* does not pass below the *Parsa* of the world of *Atzilut*. Therefore, *YESHSUT* in its permanent state, or *ZON*, when they ascend

to *YESHSUT*, cannot receive the Light of *Rosh de AA*. This is why they have the desire to receive the Light of *Hochma*, called "question." The question (desire to receive the Light of *Hochma*) therefore amounts to *MI* (*YESHSUT*, the Light of *YESHSUT*), which is *BARAH* (beyond *ELEH—ZON*), and upon their ascent, *ZON* do not receive the Light of *Hochma*, as they are outside the *Rosh* of *AA*, outside of the Light of *Hochma*, but with a question (a desire for it). This enables them to continue their ascent.

Who Created These (by Eliyahu)

11. Rabbi Shimon said: "Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about." Rabbi Elazar was silent. Rabbi Shimon wept and paused for a moment, and then said, "Elazar, what is *ELEH*?" If you say that they are like the stars and the signs of the zodiac (destiny), are they not always visible (unlike the changeable signs of destiny)? And in *MA*, that is in *Malchut*, they were created as it is written, "By the word of the Creator were the Heavens made" (*Tehilim*, 33:6), meaning that the Heavens were made by *Malchut*, called the Creator's word. And if *ELEH* speak of the hidden secrets, then there would be no need to write *ELEH*, as the stars and the signs of destinies are visible to all (the word *ELEH* (THIS) tells us that something is clear).

Rabbi Elazar did not reveal the reception of the Light of the first *Gadlut* state (*Ohr Neshama*), and Rabbi Shimon wished to reveal the way to receive the Light of the second *Gadlut* state (*Ohr Haya*). Therefore, he asked Rabbi Elazar to speak and to reveal the way to attain *Ohr Neshama*, which is concealed from people by a supernal secret, for this Light has not yet been revealed in the world, and Rabbi Shimon reveals it here.

The fact is that, although there were righteous who attained the Light of *Haya*, there was no one among them who could explain the path of its attainment in detail, no one who could reveal it to the entire world. This is so because to understand means to attain, to ascend to that degree, which depends only on man's efforts. While there were many people throughout the generations who attained the degree of *ELEH*, revealing it to the world requires an even greater degree, and a special permission by the Creator (See the article *The Conditions for Disclosing the Secrets of the Wisdom of Kabbalah*).

Rabbi Shimon asked him what *ELEH* means, what new things is the Torah telling us with the words, *MI BARAH ELEH* (WHO CREATED THESE), where

the word *ELEH* designates *ZON*? After all, if it speaks of the stars and the signs of the zodiac—luck, which signify the Light of *VAK* of the big state, then what is so special about it? After all, *ZON* can receive this Light even on weekdays. There is nothing so extraordinary in this to mention *MI* – WHO CREATED THIS separately.

(One might say that this Light is constant, for only the Light of *VAK* is constantly present in *ZON*, but not *GAR*. And only as a result of *MAN* does *ZON* receive the Light of *VAK* of the big state, the Light of *Neshama*. The answer lies in that this Light can be received at any time, even on weekdays during the morning prayer. However, he still does not understand why these were created in *MA*. After all, Light refers not to *Bina*, but to the *ZON* of the world of *Atzilut*, called *MA*, and exits them, as is written BY THE WORD OF THE CREATOR, where the Creator is *ZA* and His word is *Malchut*.)

12. However, this secret was revealed on another day, when I was on the seashore. The prophet Eliyahu came to me and said: "Rabbi, do you know the meaning of *MI BARAH ELEH* – WHO HAS CREATED THESE?" I answered: "These are the Heavens and its forces, the works of the Creator, looking at which, people should bless Him, as it is said, 'When I behold Your Heavens, the work of Your hands' (*Tehilim*, 8:4), and 'O LORD! Our Lord! How glorious is Your name throughout all the earth!'" (*Tehilim*, 8:10).

13. He replied to me: "Rabbi, the Creator took the concealed and revealed it to the Celestial Council. And here it is: When the most Concealed of all that are Concealed desired to reveal Himself, He first made a single point, which is *Malchut*, and it ascended to His Thought, that is, into *Bina*, meaning that *Malchut* ascended and merged with *Bina*. In her, He shaped all the creatures, and in her confirmed all the laws."

Atik is the first *Partzuf* and the *Rosh* of the world of *Atzilut*. And it is called the most concealed and secret of all the *Partzufim*, and its name—*Atik* (from the word *Ne'etak*—isolated, unattainable) testifies to that fact. No one can attain this *Partzuf* in itself, its properties, but we can attain it the way it appears to us: *Atik* deliberately diminishes and changes itself in such a way that the lower ones could attain the outer form (its properties) in which it appears to them, but not *Atik* itself.

In the words of *The Zohar*, when *Atik* wished to reveal itself to the worlds, although it is a *Partzuf* that acts according to the laws of the first restriction, it "clothed itself in the garments" (an external *Partzuf* that acts according to the

laws of the second restriction) with regard to the lower ones so as to enable them to perceive and attain it.

There is an enormous difference between the properties of the sensory organs that perceive sensations of the first and the second restrictions. Just as man in our world is born without sensory organs that can perceive spiritual worlds, which is why he cannot sense them, so is the *Partzuf* that is corrected for the conditions of spiritual work at the level of the second restriction unable to accept (perceive) the Light that descends according to the law of the first restriction. A similar distinction exists between *Partzuf Atik* and the other *Partzufim* of the world of *Atzilut* and the worlds of *BYA*.

To be connected to the lower ones, *Atik* elevated *Malchut de Rosh de AA* within the *Rosh* of the lower-standing *AA* up to the *Sefira Hochma*. As a result, *Sefirot Bina* and *ZON de Rosh de AA* fell from the *Rosh* of *AA* to its *Guf*. After all, *Malchut* ascended from the *Peh* to the *Eynaim* and stood in the *Rosh* at place of *Bina*, whereas *Bina* and *ZON* exited the *Rosh*. The *Guf* (body) begins after *Malchut de Rosh* (after the decision on how to act), wherever it may be.

Here is how one should understand this: the *Sefirot* of the *Rosh* are the thoughts and desires with regards to which the *Partzuf*, man's inner properties (man himself) makes the decisions as to how they can be used in order to advance as much as possible toward the goal of creation. The fact that *Sefirot Bina* and *ZON* exited the *Rosh* of *AA* means that *Partzuf AA* cannot make any decisions with regard to them for lack of a screen on them. This is why they fell into the *Guf*, outside the *Rosh*.

Hence, their remaining role is only to receive the Light from the *Rosh*, just as it is received by all the *Sefirot* of the *Guf*. In other words, they receive the Light that is accepted by the screen of *Sefirot Keter* and *Hochma* that remained in the *Rosh*. Man deliberately restricts the use of his desires, and uses only those desires with which he can work for the Creator's sake.

Therefore, when *Malchut* ascended and stood under the *Sefira Hochma*, *Hochma* became like the male part (bestowing, fulfilling), and *Malchut* became like the female (receiving) part of the *Rosh*. And since *Malchut* took the place of *Bina* (called "thought"), *Malchut* assumed the name "thought," since now it's *Malchut* that makes a *Zivug* and receives *Ohr Hochma*.

A *Partzuf* that receives from *Hochma* is defined as *Bina*, and not *Malchut*. Therefore, although *Malchut* herself is merely a black point (egoistic creature), as a result of her ascent, she becomes *Bina*, i.e., *Malchut* acquires *Bina*'s properties. Hence, *Malchut* is now called *Bina* or "thought."

The Zohar calls a "thought" either to *Hochma* or to *Bina*. The difference is that a thought is something that is received from *Hochma*. Hence, *Bina* is called a thought only if she is in the *Rosh* and receives the Light from *Hochma*. In the first restriction, *Bina* always receives from *Hochma*, and is called "thought." However, in the second restriction, *Malchut* ascended above *Bina* and started receiving from *Hochma*. That is why it is *Malchut* that is now called "thought," and not *Bina*.

All the *Partzufim* of the worlds of ABYA are created by this ascent of *Malchut* to *Bina*. Therefore, it is written: IN HER HE SHAPED ALL THE CREATURES, AND IN HER CONFIRMED ALL THE LAWS—*Sefirot Keter* and *Hochma* remained in the *Rosh* of each *Partzuf*, and a *Zivug* was made on these two *Sefirot*. This is why the Light received in *Guf* of the *Partzuf* consists of only two Lights, *Nefesh* and *Ruach*.

Previously, *Malchut* stood in *Peh de Rosh* and the *Rosh* (the part of the *Partzuf* in which it calculated how much Light it can receive for the Creator's sake) ended there. Then, the *Partzuf* would receive that Light from the *Rosh* to the *Guf*, between the *Peh* and the *Tabur*.

But now *Malchut* ascended to *Eynaim de Rosh* and stands under them. This is known as the ascent of *Malchut* to *NE* (*Nikvey Eynaim* – pupils of the eyes), which are called *NE* precisely because *Nikvey Eynaim* means *Malchut* of the eyes. Prior to *Malchut*'s ascent to the *Eynaim*, it was as though there were no pupils (*NE*). It is worth noting that only in *Malchut* (desire) can we feel what surrounds us (the Creator, Light). This is why all of our sensory organs are designed as apertures: *Nekev* (orifice), *Nukva, Malchut* in the eyes, *Awznaim* (ears), *Hotem* (nose) and *Peh* (mouth).

Only he who can create desires that work according to the principle of the second restriction through his own strength and effort, and puts *Malchut* after *Keter-Hochma* (thinks in terms of bestowal), can start perceiving through this corrected spiritual sensory organ. Wherever there is a screen, it constitutes that sensory organ with which one can perceive the Upper Light.

Upon her ascent, *Malchut* stood under *Hochma* and made a *Zivug* on her own screen, on *Sefirot Keter-Hochma* (*GE*). *Sefirot Bina-ZA-Malchut* (*AHP*) are located below the *Rosh*, in the *Guf* of the *Partzuf*, and passively receive the Light from the *Rosh*. This leads to a division of the ten *Sefirot* of the *Guf*, *KHB-ZA-M*, in the same way the ten *Sefirot* of the *Rosh* were divided: *Sefirot K-H* of the *Guf* continue receiving from *K-H* of the *Rosh*, and *Sefirot B-ZA-M* of the *Guf*, being unable to receive from the *Rosh*, start receiving from *K-H* of the *Guf*, like the *Sefirot* below the *Tabur* of the *Partzuf*.

As is well-known, every *Partzuf* consists of a *Rosh*, a *Guf*, and extremities. The *Rosh* decides how much Light the *Guf* can receive for the Creator's sake, in accordance with the magnitude of the screen that reflects the Light (pleasure). The decision to accept this Light causes the Light to descend through the screen, from the *Rosh* to the *Guf*, filling it from the *Peh* down to the *Tabur*. Each *Sefira* of the *Rosh* fills its corresponding *Sefira* in the *Guf*.

Partzuf in the 1st Restriction

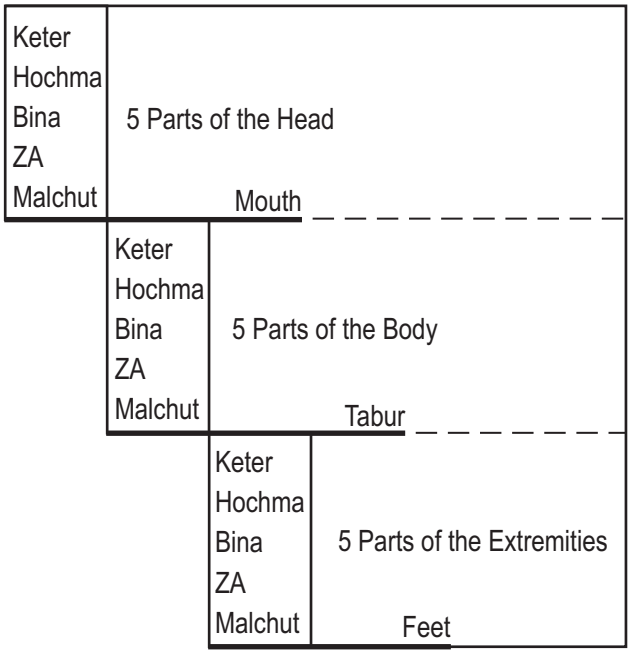

Partzuf in the 2nd Restriction

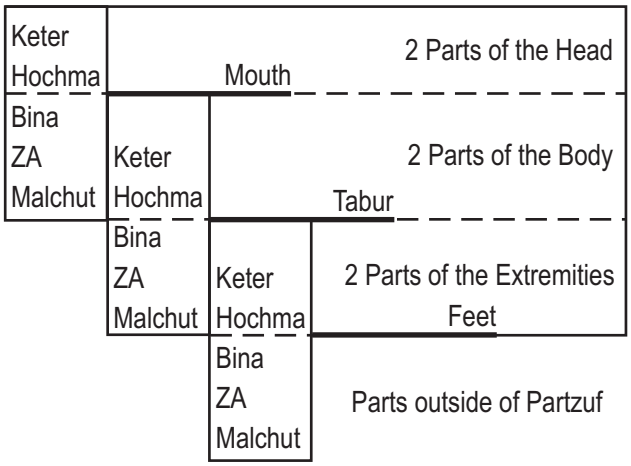

If there are only two *Sefirot K-H* in the *Rosh*, then only the two *Sefirot K-H* remain in the *Guf*. This is because only they can receive from the corresponding *Sefirot* in the *Rosh*. *Sefirot B-ZA-M* of the *Rosh* receive the same Light as *Sefirot K-H* of the *Guf*, which means that they are located under the screen (*Malchut* that ascends and stands under *Hochma de Rosh*). Thus, the *Guf* contains *K-H* that receive, accordingly, the Lights *Ruach-Nefesh*, and *AHP* of the *Rosh* that receive these two Lights of *Ruach-Nefesh*, too.

B-ZA-M (*AHP*) of the *Guf* cannot receive the Light from the *Rosh*, as their corresponding *Sefirot B-ZA-M* of the *Rosh* do not participate in a *Zivug*, since they lack the strength of the screen sufficient to reflect the egoistic desires of *AHP de Rosh* so as to receive for the Creator's sake. In other words, since there are no *AHP* in the *Rosh*, there are also no *AHP* in the *Guf*. And since *AHP de Guf* receive no Light from *AHP de Rosh*, they are like the extremities—the end of a *Partzuf*, below its *Tabur*. Hence, at the end of a *Partzuf*, below *Tabur*, there are *GE* of *Raglaim* (feet) and *AHP de Guf*, which fell there. And *AHP* of *Raglaim* are not parts of a *Partzuf* whatsoever, as they are located at a lower degree.

The Light that cannot be received by the *Partzuf* remains outside, surrounding it, and waits until the *Partzuf* acquires the strength to receive it. It is called "Surrounding Light," and it corresponds to the desires that do not take part in a *Zivug*, those desires that are still uncorrected and lack a screen.

If, previously, before the second restriction, *Malchut* (the last *Sefira* of the *Guf*) was in *Tabur*, now, when only two *Sefirot K-H* remain in the *Guf*, *Malchut de Guf*, too, ascends to *Bina de Guf*, called *Chazeh*. Therefore, when *Malchut* ascends to *Bina de Rosh*, the entire *Partzuf* "diminishes" in size: the *Rosh* reaches only up to the *Eynaim*, the *Guf* only to the *Chazeh*, and the *Raglaim* only to *Tabur*. And that is why this state of the *Partzuf* is called "the state of *Katnut*."

However, if the *Partzuf* receives new strength from Above, acquires a *Masach* (screen), it will be able to resolve to accept the Light for the Creator's sake in its *AHP*, then *AHP de Rosh* will rise again from the *Guf* to the *Rosh*, and complete the *Rosh* to ten *Sefirot*, while the *Sefirot* of *AHP de Guf* will ascend from the *Raglaim* back to their place in order to receive additional Light. And then *Rosh*, *Guf*, and *Raglaim* will all contain ten *Sefirot*. This state of the *Partzuf* is called "the state of *Gadlut*."

In the language of *The Zohar*, the restriction of a *Partzuf*, its transition from the *Gadlut* state to the *Katnut* state is described as a division of each part of the *Partzuf* (*Rosh*, *Guf*, and *Raglaim*) into *GE* (*MI*) and *AHP* (*ELEH*). All ten *Sefirot* are called by the Creator's name *Elokim*, which consists of the letters *ELEH-IM*, that are further divided into *MI – GE – K-H* and *ELEH – B-ZA-M*. When in *Katnut*, only *Sefirot ELEH* maintain their degree, whereas *Sefirot IM* fall to a

lower degree. The word *Elokim* is read from below upwards, the way they are attained by man.

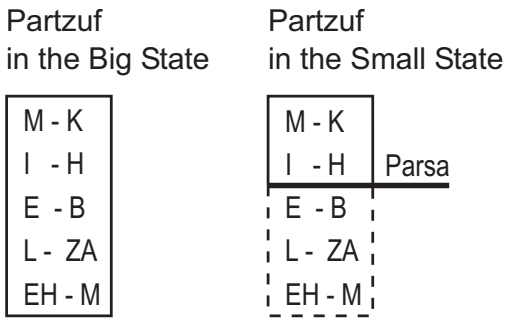

IN HER HE SHAPED ALL THE CREATURES, AND IN HER CONFIRMED ALL THE LAWS—alludes to the division of each degree into two parts; their new form signifies the division into *ELEH* and *MI*, the separation of the *Kelim* (desires) of "bestowal" and "reception," where, due to the lack of strength to oppose one's nature (egoism), part of the *Sefirot* (desires) remain unused, outside of their degree. Accordingly, their Light remains outside as *Ohr Makif* (Surrounding Light), and waits until the *Partzuf* acquires additional strength to become big and thus receive all the Light.

During the 6,000 years, our entire correction transpires only according to the laws of *Tzimtzum Bet* (second restriction). As soon as the *Partzuf* acquires new strength (*Masach*) to receive the Light selflessly in *Sefirot/Kelim B-ZA-M* (*ELEH*), it will immediately attach them to itself and receive in them the Lights *Neshama-Haya-Yechida*. And it will grow to become a big *Partzuf* consisting of five *Kelim* (ten *Sefirot*) with the five Lights of *NRNHY*.

14. He confirmed in the sacred and concealed candle (in *Malchut* that merged with *Bina*), a concealed image, the Holy of Holies, a secret structure that emerges from the thought, *GAR* that is called *MI*, which is the beginning of this structure. It stands and it does not stand; it is great and concealed in the name *Elokim* (*ELEH* and *IM*). It is called *MI* from the word *Elokim*, that is, it lacks the letters *ELEH* of the name *Elokim*. He desired to be revealed and called by the complete name *Elokim*, so He clothed Himself in a splendid shining garment, the Light of *Hassadim*. He created *ELEH*. The letters *ELEH* of the name *Elokim* ascended and combined with the letters *MI* and formed the complete name *Elokim*. And until He created *ELEH*, He did not rise (did not ascend) to the name *Elokim*. Hence, those who sinned by worshipping the Golden Calf alluded to this secret by saying, "*ELEH* (this is) your God, Israel!" (*Shemot*, 32:4).

"*ELEH* (this is) your God, Israel!"—that is, these egoistic desires (*ELEH*) are your deity, which you must worship until you correct yourself. The use of *ELEH* is the reason for all transgressions and ruin: the breaking of the vessels (*Kelim*), the sin of Adam and the shattering of his soul into 600,000 pieces, worshipping the Golden Calf and the breaking of the Tablets by Moshe, the ruin of the First and Second Temples, and so forth.

As a result of the lower ones raising *MAN*, meaning their request to receive the strength necessary to make a *Zivug* and receive *Ohr Hochma* for the Creator's sake, there descends from Above the Light called *MAD* (*Mayin Dechurin*)–the force that enables the *Kli* to create a *Masach* capable of reflecting Light, thereby resisting its egoistic nature. This force comes in the form of Light, the sensation of the Creator's greatness, and is referred to as the Light of *AB-SAG*, as it descends from the *Partzufim Hochma* (*AB*) and *Bina* (*SAG*) of the world of *AK* (*Adam Kadmon*).

If one ascends from the degree called "our world" to the worlds *BYA*, then wherever he may be in those worlds, his request for spiritual correction will rise through all the worlds and degrees up to *Partzuf SAG*. *SAG* turns to *AB*, receives the Light of *Hochma* from it, and passes it down to all the *Partzufim* along which *MAN* had ascended.

Since the entire world of *AK* exists in the first restriction (*Tzimtzum Aleph*) and above the second restriction (*Tzimtzum Bet*), the Light that comes from it provides the *Kli* that receives this Light with the strength to pass from the small state to the big one. In other words, the Light of *AB-SAG* enables the *Kli* to create a *Masach*, reflect the Light of *Hochma*, and receive it for the Creator's sake. The *Gadlut* state is called "the holy of holies," for being filled with the Light of *GAR* (the holy of holies) is utterly perfect.

The Light of *AB-SAG* first descends to the *Rosh* of *Partzuf AA* and lowers the point (*Malchut*) from the thought (*Bina*) back to its place in the *Peh*, where it was prior to *Tzimtzum Bet*. In consequence, the three *Sefirot B-ZA-M* rejoin the two *Sefirot K-H* and become five *Sefirot* in the *Rosh*, *AHP* (*ELEH*) ascend and join with *GE* (*MI*), and the Creator's name *Elokim* is completed.

However, this does not mean that the *Partzuf* can be filled with the five Lights *NRNHY*; it merely acquires a *Masach*, the strength to receive the Light in all its ten *Sefirot*. Since only *Ohr Hochma* shines in *AA*, this Light cannot fill the elevated *Kelim* of *ELEH*, as they can only receive *Ohr Hochma* if it is clothed by *Ohr Hassadim*. Only the *GAR* of the *Partzuf* (*K-H-B*) can have pure *Ohr Hochma*; the *ZAT* of the *Partzuf* (*Sefirot ZA-M*) can only receive diminished

Ohr Hochma—half-mixed with *Ohr Hassadim*. This is called the reception of *Ohr Hochma* in the middle line (consisting of half *Hochma* and half *Hassadim*).

Therefore, says *The Zohar*, THIS STRUCTURE STANDS AND IT DOES NOT STAND—even though all the *Sefirot* are already present in the *Rosh*, they still need to be filled with Light, meaning that *Sefirot ELEH* are not yet revealed in the name *Elokim*. Only the letters *MI* have so far been revealed (filled with the Light).

Hence, first, the *Partzuf* makes a *Zivug* on its *Katnut* state and receives *Ohr Hassadim*. Then, it clothes *Ohr Hochma* into PRECIOUS GARMENT (*Ohr Hassadim*). Only afterwards can the mixed Light of *Hassadim* and *Hochma* fill *Sefirot ZAT* (*ELEH*), and all five *Sefirot* will shine in perfection.

However, before *MI* gives *Ohr Hassadim* to *ELEH* so as to enable *ELEH* to receive *Ohr Hochma* in it, *ELEH* cannot receive *Ohr Hochma*, and only the Light of *MI* shines in the entire name *Elokim*. Further, *The Zohar* tells us that neglect of *Ohr Hassadim* (the intention for the Creator's sake) is precisely what constitutes the entire transgression. And since they transgressed, i.e., neglected *Ohr Hassadim*, that is, since they did not wish to receive with the intention "for the Creator's sake," but desired only *Ohr Hochma*, they caused the separation of *MI* from *ELEH*. Hence, it is written, *ELEH* – THIS (the desires of reception and not *MI*, the desires of bestowal) IS YOUR LORD, ISRAEL—and the Light instantly passed to the impure forces.

The Torah does not tell us about the history of an ancient nation, but about the structure of the spiritual degrees that we must attain. To know the properties of these degrees (whose attainment is designated by the acquisition of their properties), Kabbalah explains to us how they were originally created by a gradual descent (spiritual coarsening) from the Creator Himself.

And in order to give us an opportunity to correct our egoism, the Creator mixed it with altruism at the very creation of the spiritual degrees. This kind of mixing of opposite properties is possible only through an "explosion," since opposite properties cannot be combined otherwise. There were several such mixtures that occurred as a result of explosions (breaking of properties).

One of them is mentioned in the Torah (*Shemot*, 32:4), when, by worshiping the Golden Calf, the sons of Israel (the altruistic desires of "bestowal") suddenly wished to receive the Light for themselves. Consequently, the *Sefirot* (*Kelim*) of *GE* and *AHP* mixed together, and the properties (desires) of *GE* penetrated *AHP*. Through these altruistic properties that are secretly concealed within a small, egoistic human being, it is possible to awaken him, to evoke in him an aspiration to ascend spiritually and to disregard this world.

Therefore, everything that is written in the Torah should not be perceived by us not as history, but as an instruction manual. All the actions described in the Torah are positive: all the devastations, including the ruin of the First and the Second Temples, wars, adultery and murder. We only need to realize what exactly the Torah is telling us. And one can understand it correctly only if he stops perceiving it as a collection of injunctions referring to the mechanical performance of commandments.

15. Just as *MI* join *ELEH* into one name *Elokim*, when *Hochma* clothes itself in *Hassadim*, so is the name combined by this precious shining garment. The world exists thanks to this secret, as is written, "The world was created by mercy." (*Tehilim*, 89:3). Then Eliyahu flew away, and I did not see him anymore. Yet, it is from him that I discovered that I stood upon the secret and its concealment. Rabbi Elazar approached with the others, and they bowed down before him. They wept and said, "If we have come into this world only to hear this—it is enough for us!"

Rabbi Shimon continues his explanation: There is only one law of reception of *Ohr Hochma*: *Ohr Hochma* can only be received if *Ohr Hassadim* clothes it beforehand. Just as this occurs in *Partzuf Bina*, called "the Upper World," so does it occur in *Partzuf Malchut* (MA, *Nukva* of ZA), called "the lower world." *Malchut* is typically referred to as *BON*, but when she joins ZA and receives the Light from him, she is called by his name—MA.

The Upper World, *Bina* of the world of *Atzilut*, desires only *Hassadim*, but the lower world, *Malchut* of the world of *Atzilut*, wants *Hochma*. However, Eliyahu the prophet spoke only of the order of Light and the structure of the name *Elokim* in *AVI* (*Bina de Atzilut*), whereas Rabbi Shimon continues his explanation in the next article and describes the structure and reception of Light in the name *Elokim* in *Malchut de Atzilut* herself.

The Mother Lends Her Clothes to Her Daughter

16. Heaven, Earth, and all that inhabit them were created by *MA*, which is *Malchut*, as it is said: "When I behold your Heavens, the work of your hands" (*Tehilim*, 8:4). And before this, it is said, "*MA* – WHAT (How) majestic Your name is throughout the earth, which You established above the Heavens" (*Tehilim*, 8:2). After all, the Heavens were created by the name (property) *MA* (*Malchut*). It is written "in the Heavens," which refers to *Bina*, called *MI*, the Heavens that are above *ZA*. The explanation for this lies in the name *Elokim*. *MA* (*Malchut*) ascends and enters with her properties into *Bina*, i.e., connects into *Bina*, and receives her properties. *Bina* is called *Elokim*. After He CREATED LIGHT FOR LIGHT, meaning *Ohr* (Light) *Hassadim* (called "precious adornments or garments") so as to clothe *Ohr Hochma*, *Ohr Hassadim* clothes *Ohr Hochma*, which signifies the creation of Light for Light; by the force of the Supernal Name *Elokim* (*Bina*), *Malchut* ascends, and, upon joining *Bina*, receives all of her properties, and includes herself in *Bina*. Therefore, *BERESHEET BARAH ELOKIM* (In the beginning the Creator created) refers to the Supernal *Elokim*, to *Bina* and not to *Malchut*. For *MA* (*Malchut*) is not created by the name *MI ELEH*.

The lower world (*Malchut*, *MA*) receives the Light (marked from Above by the name *Elokim*) from *Bina*. This Light brings *Malchut* strength, and the properties suitable for the creation of Heaven, earth, and posterity manifest within her. After all, there cannot be any posterity or birth of new generations without the Light of *Haya*.

And this is what *The Zohar* tells us: so does the lower world (*Malchut*, *MA*) exist by the name *Elokim*, by the name from the Upper World, which is why

there's strength in *Malchut* (*Ohr Hochma*) to create generations. And if *Malchut* has *Ohr Hochma*, then the world can be created by her.

(*Haya* is one type of *Ohr Hochma*. There is one Light that the Creator emanates, or rather, the sensation of the Creator we refer to as Light. This sensation depends on the desires-*Kelim* in which we feel Him. And since there are only two types of desires-*Kelim*, those of "bestowal" and those of "reception," there exist only two types of Light, *Hassadim* and *Hochma*. However, each of them includes several subtypes, and *Ohr Haya* constitutes a particular form of *Ohr Hochma*. This is because *Hochma* is the Light or pleasure that is felt by the will "to receive," whereas *Hassadim* is the pleasure that is felt by the will "to bestow." If only the *Kelim* of bestowal (*GE*) are present in the *Partzuf*, it is filled with *Ohr Hassadim*; and if it has the strength to receive for the Creator's sake, it is filled with *Ohr Hochma*.) (Do not confuse this with *MA*, which is used here, where *MA* = *Malchut* with *ZA* = *MA* in *Gematria*).

The Zohar explains that the Light descends from the name *Elokim* thanks to the merging of *MI* and *ELEH*. *ZA* is called "Heaven." *YESHSUT* is above Heaven (*ZA*). There is no *MI* in Heaven (*ZA*), only *MA*. However, after *Ohr Hassadim* clothes *Ohr Hochma* (the Light *ELEH* = *AHP* clothes the Light of *MA* = *GE*), all the letters combine and ascend by the name *Elokim* above Heaven = *ZA* = *MA* to *YESHSUT* = *Bina* = *MI*.

MI (*Bina*) is above the second restriction, above its ban, as her properties are higher, better than those to which the restriction extends: the property of *Bina* is "not to receive anything," which is why the ban of the second restriction—to not receive—simply does not apply to her, for in her essence, she has no desire to receive.

There remains only the ban of *Tzimtzum Aleph*, the restriction imposed on the reception of Light in *Malchut* herself (*Malchut de Malchut*), the central point of all creation, the only creating being. *Malchut* herself is egoistic, but if she has a *Masach* and only receives the Light by means of a *Zivug de Hakaa* (resistance to one's own desire, only for the Creator's sake) on the desires of bestowal, such reception does not occur in *Malchut*, but rather in the first nine *Sefirot*. Hence, *Malchut* can receive the Light in her first nine *Sefirot*.

In other words, if *Malchut* has the will (strength) to receive (enjoy) the Light (pleasure) not for herself, but only because the Creator so desires, then she receives only this amount of Light (pleasure). In order to receive the Light under such a condition, *Malchut* (man's inclination to pleasure and enjoyment) must first reject all incoming pleasure, which *Malchut* perceives to be right there before

her. This is referred to as the Light's (the pleasure's) impact against the screen and its reflection off the screen (the reflection of pleasure by force of will so as to not receive, in spite of the natural, primordial desire to receive pleasure).

The reflected pleasure is called *Ohr Hassadim*. Essentially, this is not a Light, but rather *Malchut*'s intention to receive only for the Creator's sake. However, this intention is that necessary and sufficient condition for the subsequent reception of *Ohr Hochma* from the Creator. For after *Malchut* repelled all the Light (expressed her intention to not receive for her own sake), she thereby met the condition of *Tzimtzum Aleph* (first restriction) to only receive the Light of *Hochma* in the intention for the Creator's sake, which is called *Ohr Hozer* (Returning Light) or *Ohr Hassadim*. And now she can receive *Ohr Hochma*, the pleasure that the Creator wants to bestow upon her.

However, by receiving this Light, *Malchut* is no more a mere recipient-creature. Now, like the Creator, she bestows pleasure upon Him! In this manner, the creature attains the degree of the Creator, becomes equal to Him in properties, for it wants to bestow everything. This is called "being filled with *Ohr Hassadim*." Moreover, *Malchut* receives and enjoys, for if she does not feel pleasure, she will not please the Creator.

Therefore, *Malchut* receives, meaning she is filled with *Ohr Hochma*, full of wisdom and pleasure, from both bestowal and reception for the Creator's sake. And herein lies the perfection of the Creator's Creation: she becomes perfect and similar to the Creator. And this is the perfection of the Creator's works: His creation can ascend to His level independently!

One can imagine one's path from the lows of our world up to the ultimate spiritual peak—the Creator—as a passage through a suite of rooms. In all, between our state and the Creator there are 125 connected, walkthrough rooms. Each room has its own properties, and only those who possess the same properties can be there. If, regardless of reason, man changes his properties, he is automatically moved as though by an invisible current to a room that corresponds to his new properties.

This is how one can move between these rooms: an infinitesimal inner change of properties evokes influence of a spiritual force-field upon man, and he immediately moves to his new place of equilibrium, where his inner properties completely coincide with the external properties of the spiritual field. Hence, there are no guards at the rooms' entrances/exits; as soon as man changes himself so as to match the properties of the next, higher room, he is automatically transferred there by the spiritual current or field.

What properties must one change in order to move from one room to another within this spiritual field? He only needs to alter the type of pleasure to which he aspires. We cannot help receiving pleasure, for such is the entire material of creation, it is all that was created. However, we can change the object of our aspirations, what it is that we wish to enjoy: either coarse reception, reception of mere necessities, or the Creator being pleased with us that we bestow to Him, that we receive because such is His wish.

Our "I," the entity that feels pleasure is present in all of our desires, which change ceaselessly in terms of both magnitude and the desired object. This "I" never disappears. The only thing of which one should rid himself is the sensation that he does something to please this "I." One should aspire to sense the desires of the Creator, how He is pleased with him (just as a mother is pleased with her son's achievements).

After *Malchut* decides to receive only for the Creator's sake, i.e., according to the force of her *Masach* (the force of resistance to her egoistic will to receive pleasure), she receives *Ohr Hochma* only in accordance with the magnitude of the Returning Light. Or, conversely, one may say that the magnitude of the Returning Light determines man's willpower and his desire to act for the Creator's sake.

However, the first nine of *Malchut's* ten *Sefirot* are not egoistic, as they are the Creator's properties with which He wishes to correct *Malchut*. Only the last *Sefira* of *Malchut*, *Malchut* herself, the single creation, called *Malchut de Malchut*, is egoistic and remains under the ban of the first restriction: *Ohr Hochma* does not enter where the will to receive pleasure is present. Therefore, the first nine *Sefirot* can receive the Light of *Hochma*.

However, after the second restriction, in order to correct *Malchut* and impart the properties of mercy (*Hassadim*) onto her so she would be able to desire to "bestow," acquire the properties of *Bina*, and convert her initial, primordial egoism into altruism, *Malchut* ascended to *Partzuf Aba*, became *Malchut* in *Partzuf Aba* in *Bina's* place, while *Bina* found herself below *Malchut*. *Bina* herself can receive *Ohr Hochma* without any restrictions, even when below *Malchut*. However, *Bina* adopted the limitations of *Tzimtzum Bet* for the sole purpose of correcting *Malchut*.

Therefore, due to the *MAN* raised by the lower ones, by man's requests for spiritual correction, the Light *AB-SAG* descends and lowers *Malchut* from the level of *Bina* back to her own place: *Malchut* descends from *Bina*, and the Light of attainment and wisdom is revealed.

As a result of *Malchut*'s descent, *Bina* purifies herself from all restrictions and limitations and returns to receiving *Ohr Hochma*. And after the *Ohr Hassadim* clothes the *Ohr Hochma*, *MI* shines in *ELEH* and the name *Elokim* is revealed, meaning that *Ohr Hochma* shines.

The structure of the name *Elokim* cannot be found in *MA*, for the lower boundary of Heaven (*Malchut* herself) is limited by *Tzimtzum Aleph*—the ban imposed on the reception of *Ohr Hochma*, and by *Tzimtzum Bet's* 6,000-year long prohibition on the usage of the desires of reception. Hence, *The Zohar* tells us that the name *Elokim* was created with *MI*, and not with *MA*, by the property received by *Malchut* upon her ascent to *Bina*.

17. But as the letters *ELEH* descend from Above, from *Bina* down to *Malchut*, for the mother temporarily lends her clothes to her daughter and adorns her with her own adornments, the name *Elokim* descends from *Bina* (mother) to *Malchut* (daughter). When does she adorn her with her own adornments? When she sees the male essence before her. It is then written of her, "Three times in the year shall all your males appear before the Lord Creator" (*Shemot*, 34:23). For *Malchut* is then called by the male name "Master." As it is written: "Behold the Ark of the Union, the Master of all the earth" (*Yehoshua*, 3:11). The Torah is the Union and the Ark is *Malchut*, called by the male name "Master." For she received the *Kelim* (properties, desires) called "clothes," and the Light called "adornments" from her mother, *Bina*. The letter *Hey* (A from MA) then leaves MA (*Mem* + *Hey*) and the letter *Yod* (I) enters in its stead, and just like *Bina*, *Malchut* assumes the name MI. And then she adorns herself with male clothes, with the clothes of *Bina*, to accept all the husbands of Israel.

As it is written (item 13), *Tzimtzum Bet* is in force from the *Rosh* of *AA* downwards, for *Malchut* of *AA* ascended to *Bina* and created all the lower *Partzufim* of the world of *Atzilut* in the property of *Tzimtzum Bet*. Thus, each *Partzuf* of *AA*, *AVI* and *ZON* has only two *Sefirot K-H*, and three *Sefirot B-ZA-M* separated themselves (their properties) from that degree, and moved to a lower one (their properties became equal to it). This is how *B-ZA-M* (*AHP* of *Partzuf AA*) fell to *Sefirot K-H* (*GE*) of *Partzuf AVI*, *B-ZA-M* (*AHP* of *Partzuf AVI*) fell to *Sefirot K-H* (*GE*) of *Partzuf ZON*, and *B-ZA-M* (*AHP* of *Partzuf ZON*) fell below *Parsa* to the worlds of *BYA*.

Sefirot K-H (*GE*) that remained in their degree in their *Partzuf* are called *MI*, and *Sefirot B-ZA-M* that separated (in their properties) and descended (by equivalence in properties) to a lower *Partzuf* are called *ELEH*.

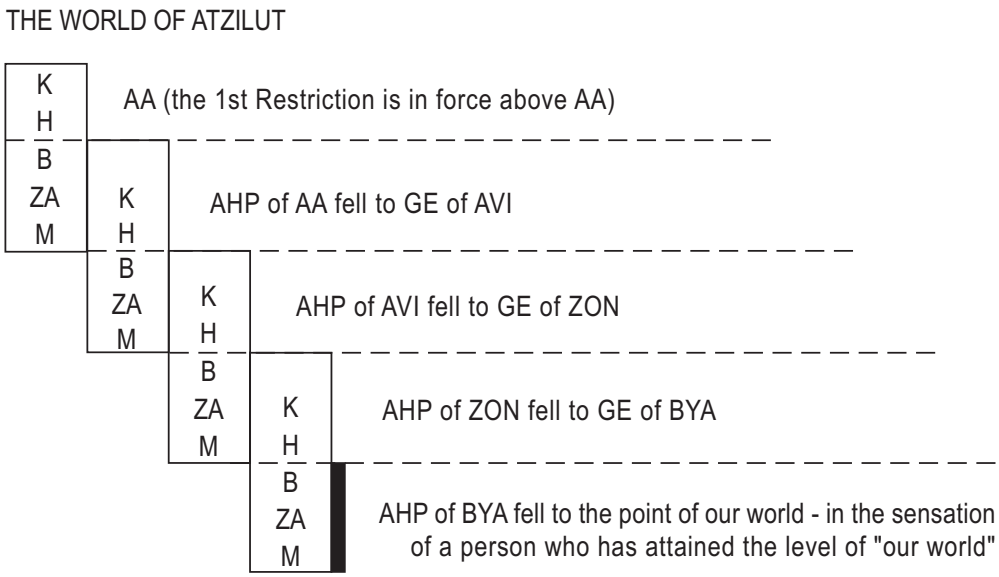

BUT AS THE LETTERS *ELEH* DESCEND FROM ABOVE—when *Malchut* is expelled from *Bina*, the letters *ELEH* get detached from *AVI* and fall to *ZON* (a lower degree), and clothe themselves in *ZON*: *ELEH* of *Aba* (*YESHS – Israel Saba*) clothe *ZA*, and *ELEH* of *Ima* (*Tvuna*) clothe *Malchut*. *Bina* of the world of *Atzilut* is a complex *Partzuf*: her *GE* constitute *AVI* (two *Partzufim*), and her *AHP* have the name of a separate *Partzuf YESHSUT*, for they fulfill separate functions with regard to *ZON*: *Bina*: *GE* = *MI* = *GE* of *Aba* + *MI* = *GE* of *Ima*. *ELEH* = *AHP* of *Aba* = *YESHS* (*Israel Saba*) + *T* (*Tvuna*) = *ELEH* = *AHP* of *Ima*.

When *Ohr Haya* descends from Above (as a result of which *Malchut* descends from *Bina's* level back to her own place), three *Sefirot B-ZA-M* thereby return to their degree, and correspondingly, *Sefirot KHB* (called the "holy of holies") enter the now complete *Partzuf* consisting of five *Sefirot*. (Here, the Light is called by the name of the *Sefirot* it fills.) Previously, there was only *Ohr Ruach-Nefesh* in *K-H*, and now *Ohr Neshama-Haya-Yechida* was added to *KHB*, while *Ruach-Nefesh* descended to *ZA-M*.

However, when *AHP* of *Rosh de AA* (*B-ZA-M* of *Rosh de AA*) that fell to its *Guf* ascend (return from *Guf* to *Rosh de AA*), the *Kelim* of *GE de AVI* ascend along with them to *Rosh de AA*. (These are the *Kelim* of *GE de AVI* that were clothed in *AHP de AA* in their small state, when *AHP de AA* had fallen to *GE de AVI*.) Once there, the *Kelim* of *GE de AVI* receive the Light called "holy of holies" that shines in *Rosh de AA*.

The reason for this is that when the Upper One descends to the lower one, it becomes like the lower one. And when the lower one ascends to the Upper One it becomes like the Upper One. This is because no space or motion exist in the spiritual, and only a change of properties instantly and automatically moves a *Partzuf* or its part in spiritual space, closer (higher) to the Creator or farther away (lower) from Him. Therefore, spiritual ascent itself implies a change of properties of the lower one to those of the Upper One, and a descent of the Upper One signifies that its properties became equal to the properties of the degree to which it descended.

Hence, in *Katnut*, when *Sefirot B-ZA-M = AHP de Rosh* of *Partzuf AA* separate from its head and fall (move according to their now inferior properties) to its *Guf*, from *Peh* to *Chazeh*, where *Partzuf AVI* clothes *Partzuf AA*, they (*B-ZA-M = ZON = AHP de Rosh* of *AA*) become like *AVI* in their properties, without *Ohr Hochma*, and only with the Light of *Bina*, *Hassadim*.

That is why, in *Gadlut*, when *B-ZA-M = AHP de AA* return to the *Rosh* (the degree that is higher than *Guf*), they take with them *GE* of *AVI*, as they all became one degree while in *Katnut*. Therefore, in *Gadlut*, *GE* of *AVI* ascend from *AHP de Rosh* of *AA* to *Rosh de AA* and become equal to it (in their properties), where they receive the Light called "holy of holies" that shines in *Rosh de AA*.

ZON ascend to *AVI* in the same way: after *AVI* receive the Light in *Rosh de AA*, they acquire strength (screen), and lower *Malchut* from *Bina* back to her place in *Malchut*, thereby enabling their *Sefirot B-ZA-M = AHP* to return to their degree, *AVI*, as in *AA*. However, when the *Kelim-Sefirot B-ZA-M = AHP de Bina* that were inside *K-H = GE de ZON* ascend to *AVI*, they also take with them *Sefirot* of *ZON*, which they've clothed—*K-H = GE de ZON*. Thus, *K-H = GE de ZON* ascend to *AVI* and there receive the Light called "holy of holies," the Light of *Haya*.

Therefore, it is written that *Ima*-MOTHER DESCENDS TO HER DAUGHTER TO DRESS AND ADORN HER: the letters *ELEH* or *Ima* (*Bina*) in her small state descend to *Malchut*. This means that THE MOTHER DESCENDS TO HER DAUGHTER, for the three *Sefirot* of *Ima* assumed the property of *Malchut*, thereby separating from *Bina* and becoming a part of *Malchut*. This is akin to *Bina* giving part of her *Kelim* to *Malchut*. Yet, this gift is temporary, as though *Bina* LENDS, GIVES (these *Kelim*) FOR TEMPORARY USE, and thus, *Malchut* uses them temporarily.

And then, *Ima-Bina* (mother) ADORNS HER DAUGHTER WITH HER ADORNMENTS. This is so because in *Gadlut*, when the three *Sefirot ELEH*

return to *Bina*, *Malchut* ascends to the degree of *Bina* together with them, and there receives the Light of "holy of holies." And since an ascent to *Bina* implies becoming like *Bina* (in properties), she now has the right to receive the same Light as *Bina*.

It turns out that, as a result of the mother lowering her *Kelim* (properties) *ELEH* to her daughter by intentionally assuming the properties (desires) of *Malchut* instead of her own properties (desires), thereby entering the small state and willingly diminishing herself, upon receiving the properties of *Malchut* instead of properties of *Bina*, mother *Bina* adorned her daughter *Malchut* with her adornments, meaning the Light that subsequently comes in the state of *Gadlut*: the Light of *Bina* entered *Malchut*. This is described as "*Malchut* received her adornments."

There are two kinds of adornments that the daughter *Malchut* receives from her mother *Bina*: the first is *Ohr Hochma* (*Ohr Haya*, the Light of GAR), the Light of perfection, for it imparts the property of perfection to the *Kli* that it is filling, the Light that *Malchut* receives from *Ima* (Supernal Mother), who stands between *Peh* and *Chazeh* of *Partzuf* AA, above its *Parsa*. The second adornment is *Ohr Neshama*, which still designates imperfection, as it is received from the lower mother, *Partzuf* of *Tvuna* that stands between *Chazeh* and *Tabur de* AA, below its *Parsa*.

Naturally, to receive either Light, *Malchut* must ascend to the corresponding degree. In other words, she must change her properties so as to be able to receive, to merit that Light.

When *Malchut* ascends to *Tvuna* and receives her adornments from *Tvuna*, these adornments are still imperfect, for *Malchut* remains with a "question" (without the Light of *Hochma*), as *Tvuna* was before the raising of *MAN*. This means that to attain perfection, *Malchut* still needs to receive *MAN* from the lower ones, called the "husbands of Israel." In this state, the lower ones, called the righteous or "the husbands of Israel," receive the Light from ZA, which ascended to *YESHS* = *Israel-Saba*.

However, when *Malchut* ascends another degree, to the place of the Supernal Mother, *Bina*, above *Chazeh de* AA, and there receives her adornments from *Ima* and not from *Tvuna*, then these adornments are perfect, for they contain *Ohr Haya*; there is no more "question" in her, as she is considered a male, bestowing *Kli*, and the husbands of Israel receive from her.

And all the husbands of Israel appear before her and receive the Light from her. And *Malchut* is CALLED MASTER (Hebrew – *Adon*). The regular *Malchut*

is called by the Creator's female name *Adonay* (mistress) or *ADNI*, whereas in this state she is called by the male name *Adon* (master).

And this is because *Malchut* no longer has a question, for *MAN* is no longer raised within her, as she has reached perfection (Light of *Haya*) and is therefore called "husband" or master (*Adon*). Hence, the prophet said: BEHOLD THE ARK OF THE COVENANT, THE MASTER (*Adon*) OF ALL THE EARTH (*Yehoshua*, 3:11). *Malchut* is called the "Ark," for *ZA*, who bestows upon her, is called the "Covenant." *The Zohar* calls *Malchut* the "Master of all the earth" or "husband."

As a result of the letter *Hey* in the word *MA* (*Mem-Hey*), signifying the female essence, leaving *Malchut*, for the letter *Hey* signifies the presence of a question in *Malchut*, i.e., the absence of *Ohr Hochma*, whereas *Ohr Hochma* brings absolute knowledge, all questions disappear, and with them the letter *Hey*. The letter *Yod* ascends to the place of *Hey*, and *Malchut* assumes the name *MI* as *Ima*, which signifies *Malchut*'s reception of the name *Elokim*, as the name *Ima*.

18. Israel receives the last letters (*ELEH*) from Above, from *Bina* down to that place, i.e., to *Malchut*, who is now called *MI*, just like the name *Bina*. I pronounce the letters *ELEH* and my whole soul weeps so as to receive these letters *ELEH* from *Bina* into the house of *Elokim*, which is *Malchut*. So that *Malchut* would be called *Elokim*, just as *Bina* is called *Elokim*. How can I receive them? "With joyous songs of praise sung in the voice of the Torah, and festive throngs" (*Tehilim*, 42:4). Rabbi Elazar said, "My silence has erected the Temple Above, which is *Bina*, and the Temple below, which is *Malchut*. Of course, as people say, 'A word is worth a gold coin (Hebrew – *Sela*), but silence is worth two.' So the words 'a word is worth a gold coin' mean that I spoke and came to regret it. Silence, my silence, is worth twice as much, for the two worlds, *Bina* and *Malchut*, were created by this silence. For had I not kept silent (see item 11), I would not have attained the unity of both worlds."

After *Hey* has left *MA* and *Yod* ascended in her place, thereby forming *MI*, Israel elevates the LAST LETTERS *ELEH* to *Malchut* by raising *MAN*. As we've already explained, in *Katnut*, *ELEH* of the Upper One fell to *GE* of the lower one. Hence, they refer to the lower one in *Gadlut* as well. For when *B-ZA-M* = *ELEH* of the Upper One return to its *Rosh*, they thereby elevate *GE* of the lower one, too. The lower one thus acquires the *ELEH* of the Upper One and the Light with which they filled themselves in their present *Gadlut*.

To equalize with the lower one and enter the state of *Katnut*, the Upper One deliberately makes *Tzimtzum Bet* on its *AHP*. And upon connecting to the

lower one, the Upper One returns to the state of *Gadlut*, and passes the Light to that part of the lower one which they've both occupied in the state of *Katnut*.

This scenario is similar to one when a good, strong person joins a company of wicked men, and connects with them by pretending to be like them. And when such contact is established between them, he begins to correct them, little by little, precisely through this connection that has formed between them beforehand.

Each *Partzuf* in the small state is divided into two parts: *GE* and *AHP*. However, since there is a "column" of *Partzufim* between our world and the Creator, there is a connection between them via the common parts of the upper and the lower ones. Precisely because there is a part of an Upper One in each lower one, the lower one can receive strength from Above, through this common property, and ascend independently up to the Creator Himself.

Each Upper One that falls to the lower one completes its *Kelim* to ten *Sefirot*: *AHP* fall to *GE* of the lower one, and together they make up ten *Sefirot*, since they stand at the same level. In turn, *AHP* of the lower one falls into *GE* of the next lower one, and so on.

Afterwards, in *Gadlut*, when *GE* of the Upper One receive the strength to attach their *AHP* to themselves and elevate them, *GE* of the lower one ascend together with *AHP*, as they were joined below. Therefore, upon ascending, *GE* of the lower one continue to be joined with *AHP* of the Upper One, and together they form a *Partzuf* of ten *Sefirot*.

I PRONOUNCE THE LETTERS *ELEH*: Israel (one who wishes to receive the properties of the Creator) raises *MAN* (prayer for it) to receive in *Malchut* the Light of *Gadlut* (for self-correction) with the help of the letters *ELEH*, *Ima-Bina*. This is achieved by praying near the Gates of Tears, after which no one ever returns empty-handed, that is, after raising *MAN*, *ELEH* descend from *AVI* to *Malchut*, the house of *Elokim*. This is because after receiving *ELEH*, *Malchut* herself receives the name *Elokim*, just like *Ima*.

A WORD IS WORTH A GOLD COIN, BUT SILENCE IS WORTH TWO: the words (spiritual action) of Rabbi Elazar (the spiritual *Partzuf* of that name) elevated *Malchut* to *Tvuna*, below *Chazeh de AA*, where there is still no Light of *Hochma*, which designates the presence of a question in *Malchut*, a request for *Ohr Hochma*. And this is called "gold" (Hebrew – *Sela*, a gold coin), for that is the name of *Malchut*.

However, Rabbi Elazar's silence enabled Rabbi Shimon to reveal *Ohr Haya* by raising *Malchut* to the Supernal Mother, whereupon both worlds were

simultaneously created, for the lower world, *Malchut*, was created together with the Upper World, *Bina*, of which *The Zohar* speaks: SILENCE IS WORTH TWICE (two worlds) AS MUCH.

19. Rabbi Shimon said, "From here on the perfection of the written is said to bring forth their host by number." For these are two degrees, and each must be recorded, that is, noted: one is called *MA* and the other *MI*. *MI* is the Upper One, and *MA* is the lower one. The Upper Degree registers, speaks, and brings forth their hosts by number, where the letter *Hey* alludes to the one that is known and unequaled, namely *MI*. This is similar to the phrase, "*HaMotzi Lechem*"—He who brings forth bread from the earth (an appeal to the Creator), where the letter *Hey* refers to the knowledge of the known, lower degree, namely *MA*. And together they are one degree, *Malchut*. However, the Upper One is *MI de Malchut* and the lower one is *MA de Malchut*, the one that brings forth their host by number, for the number 600,000 refers to the number of stars that stand together, and they bring forth innumerable hosts.

The Zohar alludes to the words of the prophet (*Yeshayahu*, 40:26): "Raise your eyes to the height of Heavens and see: WHO HAS CREATED THESE (them) – *MI BARAH ELEH*? He that brings out their host by number, He calls them all by name; no one shall be hidden from the greatness of His might and the force of His power."

The word "recording" means "marked by the letter *Hey*," for two degrees must be recorded in *Malchut*: *MI* and *MA*. With the help of the Light that is received at the time of ascent above *Chazeh de AA* to the Upper World, *Malchut* becomes like the upper world and assumes the name *MI*, for the letter *Hey* exits *MA* (*Mem-Hey*), and the letter *Yod* ascends to its place. Thus, *Malchut* is called *MI*, like the Upper World, and is adorned with the male property.

Nevertheless, *MA*, the previous degree of *Malchut*, does not disappear. The reason for this is that the degree of *MI* is essential in order to pass the Light, the perfection of the "holy of holies" to the generations, the posterity of *Malchut*, *NRN* of the righteous, the lower ones. However, the birth and procreation of these generations (sons) depend on the name *MA*. Hence, if either (*MA* or *MI*) is missing in *Malchut*, she will not be able to beget future generations, to create new souls (lower *Partzufim* filled with Light).

Therefore, *Malchut* BRINGS OUT THEIR HOST BY NUMBER—this is the degree of *MI*, which *Malchut* inherits from the Supernal Mother, for the letter *Hey* before the words "brings out" (*Motzi* = *HaMotzi*) alludes to the fact that *Malchut* contains the perfect Light, called "adornments," which she

receives from *AVI*. This is the maximal Light that may fill *Malchut* during the 6,000 years.

The same letter, *Hey*, designates the presence of the Light of *YESHSUT*, the degree of *MA* within *Malchut*. For this degree must also be recorded, be present in *Malchut*. And these two degrees, *MI* and *MA*, are present in *Malchut*: *MI* above and *MA* below.

The Zohar calls *Malchut* the "world being revealed." That is to say, whatever *Malchut* reveals, the lower ones receive. Those individual attainments, individual sensations of the Light that descend from *Malchut* are what they call "their world." Similarly, whatever we feel in our sensory organs is what we call "our world." But this is nothing more than what we receive from *Malchut* of the lowest degree in the world of *Assiya*, *Malchut* of the previous degree.

However, we should know that the actual notion of "our world" indicates the true attainment of the degree called "our world," i.e., man's sensation of his ultimate disconnection from the Creator, total helplessness, and the realization of his absolute egoism. One can attain this sensation only if the spiritual Light shines on him from Above, in contrast to which he will see his true spiritual state. However, in order to reach such a state, one must make great efforts in the study of Kabbalah so as to draw upon himself the influence of the Surrounding Light ("Introduction to The Study of Ten Sefirot," item 155).

However, when man attains this state, he immediately raises such a request to the Creator that his *MAN* is not left unanswered, and he receives the strength to transcend "our world" and ascend with his properties to a Higher Degree—*Malchut* of the world of *Assiya*. And then it is she that becomes his world.

Here we are speaking about very high degrees. The *Malchut* that is being revealed is *Malchut* of the world of *Atzilut*, *Nukva de ZA*. And the fact that *The Zohar* calls her "Supernal" indicates the state of *Malchut* when she attains the degree of *MI* during her ascent and clothing the Upper World, the Supernal Mother. Therefore, *Malchut* herself is then called "Supernal," and the degree of *MA* is, accordingly, called "lower."

KNOWS ALL THE HOSTS BY NUMBER: number designates perfection. Light without a number indicates that the Light is imperfect, whereas the Light with a number is perfect. The action of *ZA* with regard to passing the Light from *Bina* to *Malchut* is described in the phrase: THE HEAVENS TELL OF THE CREATOR'S GREATNESS. THE HEAVENS (*ZA*) TELL (Hebrew—*Mesaper*, from the word *Mispar*—number, the Light's perfection). *ZA* passes this Light from *AVI* to *Malchut*, called THE CREATOR'S GREATNESS.

This Light is called 600,000, for the degree of *Malchut* designates units, the degree of *ZA*—tens, the degree of *YESHSUT*—hundreds, the degree of *AVI*—thousands, the degree of *AA*—tens of thousands.

There are two parts in *AVI*: their own part, where they are regarded as thousands, and the part from *Ohr Hochma* that is received from *Rosh de AA*, where they are regarded as *AA*, that is, tens of thousands. However, they cannot be considered a complete degree of *AA*, but only as its *VAK*, for they clothe *AA* from the *Peh* down to the *Chazeh*. And since *VAK* = *Vav Ketzavot* = 6 *Sefirot* x 10 = 60, the degree of *VAK de AA* equals 60 x 10,000 = 600,000.

Therefore, when *Malchut* ascends to *AVI*, she receives a complete, perfect number—600,000, where 60 signifies that it is merely *VAK*, for *Malchut* has not yet reached *Rosh de AA* and that she still lacks this degree. And the degree of 10,000 refers to *AA*, the part that clothes in *AVI*, for *AVI* are *VAK de AA*. Therefore, *Malchut* contains the number 600,000.

Thus, two degrees are recorded in *Malchut*:

- *MI*, the degree of *AVI* that clothes in *Malchut*, through which *Malchut* receives the degree of the Upper World and is called accordingly, while the Light in it is called 600,000.
- *MA*, the degree of *YESHSUT* that clothes in *Malchut*, through which *Malchut* has a question, the sensation of lack of *Ohr Hochma*, and the request for its reception. *Malchut* is therefore called the "lower world."

These two degrees create one *Partzuf* within *Malchut*: her part that is above the *Chazeh* is clothed in *AVI*, and her part that is below the *Chazeh* is clothed in *YESHSUT*. Therefore, in the generations, in *Malchut*'s descendants, each *Partzuf* consists of two parts (degrees): from the Upper Part (*MI*) there is a Light of 600,000, and from the lower part (lower world, *MA*), there is an absence of number (perfection) in each descendant.

The phrase, THEY BRING FORTH INNUMERABLE HOSTS is not interpreted as infinitely big. Rather, "Innumerable" indicates the imperfection of the Light that is received in the lower part, as it comes from *YESHSUT*, the degree that is without a number.

Malchut's descendants are therefore defined as imperfect, as these two degrees exist in her as one, and are connected as one. Hence, there are two degrees in *Malchut*'s descendants: the Upper One—600,000, and the lower one—without a number. However, the lower one is defined as supplement to perfection and is not considered a flaw.

The reason for this is that the blessing of the seed, propagation depends only on the lower world, *MA*, without a number, as it is said in the Torah that Avraham complained that he is childless (*Beresheet*, 15:5), and the answer was: "Look now toward Heaven, and count the stars. Will you be able to count them? So shall be your descendants." From this we see that the blessing of the seed comes from the lack of a number, i.e., the name *MA*.

Hence, after all the perfection that *Malchut* attains from the Light of *AVI* (*MI*), *Malchut* has an additional blessing from *MA*, which is called the "lack of a number," and both these degrees are included in her descendants—the souls and generations.

20. All of these 600,000 and all their innumerable hosts, He calls the names. What does this mean: "calls the names?" If you say that He calls them by their names, it is not so, for then it would have said, "calls by name." However, when this degree does not ascend in the name *Elokim*, but is called *MI*, it does not beget and does not reveal those that are concealed within it. And although they were all concealed within it, meaning that even though the letters *ELEH* have already ascended, the "precious garment" of *Ohr Hassadim* is still concealed. And while it is concealed, it is not called by the name *Elokim*. For He created the letters *ELEH* and they ascended in His Name—clothed themselves in "precious garments" of *Ohr Hassadim*, as a result of which *ELEH* combine with *MI*, and are called *Elo-im*. Then, by the power of this name, He brought them forth in perfection, defined as CALLS THEIR NAMES, which means that He called by name and brought forth every type and species to exist in perfection. Hence, it is said: HE BROUGHT FORTH THEIR HOST BY NUMBER—called them all by name, that is, by the name *Elokim*.

It was already mentioned that the perfection of the Light, which is the Creator's name *Elo-im*, descends to the souls, generations, descendants, two degrees joined in one. This degree includes 600,000 from the Upper Degree, and innumerable hosts from the lower, and the Creator's name descends on both of them.

The blessing of the seed depends entirely on *MA*, for it is determined by *Ohr Hochma*, as this Light designates perfection. Whereas the Light without a number, *Ohr Hassadim*, comes precisely from the name *MA*. As is already known, *Ohr Hochma* is accepted only when clothed in *Ohr Hassadim*. Until such clothing occurs, even though *ELEH* ascend to *MI*, the name *Elokim* (*ELO-IM* = *ELEH* + *IM*) does not act.

Hence, it is written that *MI* DOES NOT BEGET (ANY OFFSPRING), even though the point of *Malchut* left the thought (*Bina*) and descended back to her place, and all ten *Sefirot* and the Light returned to the *Partzuf*, THE NAME *ELEH* IS still CONCEALED, for she still cannot receive *Hochma* in the absence of *Hassadim*.

However, BECAUSE HE CREATED *ELEH*, meaning that after He added a *Zivug* to the screen of *MA* (lower world, *Malchut*), there appeared *Ohr Hassadim*, called WITHOUT A NUMBER. And *ELEH* were filled with *Ohr Hassadim*, which means *BARAH* = CREATED *ELEH*, as clothing in *Ohr Hassadim* is called *BARAH* (creation). Only after this are they called *ELOKIM*, for only after the reception of *Ohr Hassadim* can they receive *Ohr Hochma*, called "the Light of a number," the Light of 600,000, as a result of which, the letters combine and form the complete name *Elokim*.

The same perfection (clothing of *Hochma* in *Hassadim*) also extends to the souls and descendants that emerge from the name *Elokim*. AND HE IS CALLED BY THIS NAME: all that emerges is called by this name, with these properties He creates all descendants—*Partzufim* from His *Zivug* on *Ohr Hochma*. THE NAME 600,000 is *Hochma*, TOGETHER WITH *HASSADIM*, so that they will have the perfection of the name, so that Light will clothe Light, as they are clothed in the NAME. It is therefore written: SEE, I CALL THEM BY NAME, for "to call" means to revive and bring to perfection.

21. He asks, "What is the meaning of 'by the greatness of His might and wealth?'" This is the head of the degree, where all desires ascend and remain concealed. The strong one that ascended in the name *Elokim*, as it is said, "This is the secret of the Upper World, called *MI*." No man is missing from the 600,000 that He created by the power of this name. And because no one is missing from these 600,000, it follows that wherever the sons of Israel perished and were punished for their transgressions, we subsequently find that not one from the 600,000 had disappeared, so that everything would remain the same Above and below. And just as no one had disappeared from the 600,000 Above, no one has disappeared from this number below.

FROM THE GREATNESS OF HIS MIGHT AND WEALTH signifies *Keter de AVI*, called the HEAD OF DEGREES. This is *Bina* of *AA*, which became *Keter de Partzuf AVI*, WHERE ALL DESIRES ASCEND (*MAN* of the lower ones), and receive all the degrees from there. This degree is filled with *Ohr Hassadim*, and exists in perfection even in the absence of *Ohr Hochma*, as its Light of *Hassadim* comes from *GAR de BINA* of *AA*. In other words, it has such

a powerful Light of *Hassadim* that although this degree emerged from *Rosh de AA*, it is not regarded as having left it, for it feels no need for *Ohr Hochma*. This degree, *Keter* of *AVI*, is the *Rosh* of all the degrees in the world of *Atzilut*, from where *AVI*, *YESHSUT* and *ZON* receive the Light.

THE STRONG ONE IS THE SECRET OF THE UPPER WORLD, the property of *MI* that is present in *Malchut*, from where the number 600,000 descends, for she clothes the Upper World, *AVI*. Therefore, it is written that NO ONE DISAPPEARS FROM THOSE 600,000 because there *Malchut* receives *Ohr Hochma*, called "600,000." Hence, it is said that AS NO ONE DISAPPEARED ABOVE, SO IT IS BELOW, for *Malchut* clothes *AVI*, described in the phrase: THE MOTHER ADORNS HER DAUGHTER WITH HER OWN ADORNMENTS, by which *Malchut* becomes completely similar to *AVI*. And just as the Light of *AVI* is perfect (which is why it is called "600,000" and NO ONE HAS DISAPPEARED, i.e., no lack of *Ohr Hochma* is felt), *Malchut* is perfect in this number, which means NO ONE HAS DISAPPEARED below.

The Letters of Rabbi Hamnuna-Saba

22. Rabbi Hamnuna-Saba said: "In the first four words of the Torah, IN THE BEGINNING THE CREATOR CREATED *Et – Beresheet Barah Elokim Et*, the first two words begin with the letter *Bet*, and the following two begin with *Aleph*" (The letter *Aleph* is pronounced both as "A" and "E"). It is said that when the Creator thought to create the world, all of the letters were still concealed, and even 2,000 years before the creation of the world, the Creator gazed into the letters and played with them.

In the language of Kabbalah, the same sentence appears in the following way: when the Creator (*Bina*) decided to create the world (*ZON* of the world of *Atzilut*), the *Kelim* of *ZON* (*Zeir Anpin* and *Nukva*) were still in *Bina*. *Hochma* and *Bina* (*Aba ve Ima – AVI*) are called 2,000 years. Before the creation of the world (the birth of *ZON*), all the letters (the *Kelim* of *ZON*) existed in *AVI* in the form of *MAN*, and *MAN* always stimulates a desire in the Upper One to attend to it.

With regard to the lower *Partzuf*, the Upper One is called the Creator, for it truly begets it, and whatever the lower one receives, comes directly from its Upper One. Moreover, one may say that this is all that the Upper One desires, its entire existence is meant exclusively for the lower one. Therefore, the Upper One always waits for the lower one's genuine request for the desire to ascend spiritually, which is called *MAN*. Provided this desire is sincere, the Upper One immediately responds and passes the powerful Light of correction to the lower one.

Since the lower one is *ZON* of the world of *Atzilut*, and all that is below this *Partzuf* (all the worlds of *ABYA* and our world) is considered a part of it, *AVI* of the world of *Atzilut* constitute the Upper *Partzuf*. The desires and properties of *ZON* are called "letters," and here *The Zohar* explains the properties that *ZON* (the spiritual worlds and our world, we ourselves) were

created with, which properties are desirable, which require correction, and how this correction is achieved.

Since the properties of the future Creature are determined by the Creator's purpose in creating it, it is said that even before the creation of the world, the Creator played with the letters. The word "played" suggests that the Creator's interaction with the Creature is like His game with the leviathan (the legendary sea monster), with the property that is opposite from Him. At the end of correction all the letters unite and combine into the one name of the Creator.

The order of the Hebrew alphabet indicates the descent of the Direct Light from Above, the Inner Light that fills the *Partzuf*. The reverse order of the letters from the end of the alphabet alludes to the ascent of the Returning Light. The direct order of the alphabet refers to mercy, whereas the reverse order—to the strict law and restrictions on using egoistic desires.

When Adam sinned, the letters detached themselves from him, and only the letters *Shin* and *Tav* (the *Kelim* for the Light of *VAK* of *Nefesh*) remained in him. The *Kelim* for the Light of *Neshama* are represented by the letters from *Aleph* to *Yod*; the letters from *Yod* to *Kuf* are the *Kelim* for the Light of *Ruach*, and the letters *Kuf* and *Reish*—the *Kelim* for *GAR* of *Nefesh*—disappeared from him.

This is why Adam gave his son, born after his sin, the name *SHeT* (Seth): *Shin-Tav*, according to the two last letters of the alphabet—the *Kelim* that remained in him. The *Kli Shin-Tav* are only fit for the Returning Light from below upwards, but not for the reception of the Upper Light from Above downwards. However, after it receives *Yesod* of *Zeir Anpin* (the letter *Yod*), *Shin-Tav* turns into a combination *Shin-Yod-Tav*. And if the Creator creates the world by the letter *Bet*, it then enters between *Shin* and *Tav* and forms the word *Shabbat* (*Sh-B-T*), the state of spiritual perfection, the goal of creation. For this reason, the first word in the Torah—*Beresheet* consists of: *Bara* (created) *Sh(in)-Y(od)-T(av)*.

23. When the Creator thought to create the world, all the letters of the alphabet came to Him in reverse order from last (*Tav*) to first (*Aleph*). The letter *Tav* entered first and said, "Master of the world! It is good, and also seemly of You, to create the world with me, with my properties. For I am the seal on Your ring, called *EmeT* (truth), that ends with the letter *Tav*. And that is why You are called truth, and why it would befit the King to begin the universe with the letter *Tav*, and to create the world by her, by her properties."

The Creator answered: "You are beautiful and sincere, but do not merit the world that I conceived to be created by your properties, since you are

destined to be marked on the foreheads of the truly faithful who fulfill all of Torah from *Aleph* to *Tav* (from the first letter to the last), and perished because of you" (Talmud Bavli, *Shabbat*, 55)

What does a particular name of the Creator mean? The name of the spiritual object indicates the way one can receive the Light that fills it, the way one can attain its spiritual degree. Generally speaking, the twenty-two letters are the ten *Sefirot-Kelim* in the *Ibur* (embryonic phase) of the future *Partzuf* in the *Sefira Yesod*, for that is where the screen of the embryo of the new *Partzuf* is located. That is why *Yesod* is called a "number," as it measures the size of a new *Partzuf*.

Bearing in mind that each name determines specific spiritual properties and states of an object, one can understand what is meant by a change of name, place, or action.

HaVaYaH is the basis of all the letters, but the filling of each letter clarifies the letter itself. The filling of a letter is heard as the letter is pronounced. As we read the letter *Yod* in the word *HaVaYaH* (*Yod-Hey-Vav-Hey*), we actually pronounce three sounds (y-o-d); although we write only one letter, the sounds "o-*Vav*" and "d-*Dalet*" are heard together with the sound "y." When we say "*Hey*," the sound "ey"—*Yod* or "ey"—follows the sound "h." Therein lies the clarification of the name *HaVaYaH* in the process of its emergence.

The Creator's form-properties are revealed in His deeds; hence, the three lines in *Bina* (the Creator) are imprinted and act in His created beings (the lower worlds) as a seal and its imprint. Therefore, the name *MB* exists in *Bina*, as well as in *ZA* and *Malchut*. However, in *ZA*, this name is divided into the ten sayings and thirty-two forces of creation of *Elokim*, which create *Malchut*, the creature.

Bina is designated by the letter *Mem*, *Malchut*—by *Bet*; the name *MB* designates the creation of *Malchut* by *Bina*. The letter *Aleph* designates *ZA*, which passes all the twenty-two letters (from *Aleph* to *Tav*) to *Malchut* (*Bet*). This is why *Malchut* is called *ET* (*Aleph* pronounced as '*E*'-*Tav*).

Malchut is the central part of creation and its purpose. She is the only creation and includes all the worlds with all that inhabits them, us included. Depending on its states, parts of *Malchut* or *Malchut* herself (which is one and the same) have different properties designated by the different letter combinations. For this reason, *Malchut's* parts receive various "codes" (combinations) of letters (properties) or names.

All the words in the world originate here, in *Malchut*. There is not a single property in the world that is not included in *Malchut*. Each property of *Malchut*, each of the creatures (for all creatures are her parts) is designated by

the property that distinguishes it from the others, by the unique set of letters-properties that forms its name.

Malchut is called *Shechina* (Divinity), as she is filled with the Light, *Shochen* (Dweller—the Creator). The Creator is called *Shochen* when *Malchut* feels Him as such, within her. If man, being part of *Malchut*, purifies himself of egoism, either partially or completely, and thus fills his corrected desires with the Light (the Creator), he becomes part of the *Shechina*.

Malchut consists of four parts that are named by their properties (also called faces): face of a lion, face of an ox, face of an eagle, and face of a man. Alternately, *Malchut* is likened to a spiritual kernel, surrounded by four shells, which correspond to the four *Klipot* (impure forces): *Ruach Se'ara* (Stormy Wind), *Anan Gadol* (Great Cloud), *Esh Mitlakachat* (Blazing Flame), and *Noga* (Radiance).

Kabbalah can describe spiritual actions either as names of *Sefirot* and *Partzufim* or as names of *HaVaYaH*, *EKYEH*, and so forth, with their fillings and *Gematriot* (plural for *Gematria*—the numeric value). Although the most frequently used language is that of *Sefirot* and *Partzufim*, sometimes the language of *HaVaYaH* with its fillings can also be applied, even in parallel or simultaneously with the former.

Most Kabbalistic terms are composite: *Maatzil* (the Creator) comes from the word *Tzel* (shadow), as the Creature emerges from the Creator's concealment, from His restrictions. Another name for the Creator is *Boreh* (combination of *Bo*—come and *Re'eh*—see).

A name denotes attainment. Upon attaining an object, man gives it a name. Similarly, man gives a name to the Creator according to the property that he attains, depending on how he feels the Creator. There are several kinds of names to the Creator, based on His properties. For example, the Creator's name *EMET*—"Truth" is based on the sensations of His Light within the *Partzuf*.

Below are the names of the Creator with the corresponding names of the *Sefirot*:

– ***Keter:*** *Aleph-Hey-Yod-Hey* (*EKYEH*)

– ***Hochma:*** *Yod-Hey* (*YA*)

– ***Bina:*** *HaVaYaH* with the punctuation *Segol-Holam-Hirik*, as *Elokim*: *Yod* (*Yod-Vav-Dalet*) - *Hey* (*Hey-Yod*) - *Vav* (*Vav-Aleph-Vav*) - *Hey* (*Hey-Yod*).

– ***Hesed:*** *Aleph-Lamed* = *EL* (pronounced *KEL*)

– ***Gevura:*** *Aleph-Lamed-Hey-Yod-Mem* (*ELOKIM*)

– ***Tifferet:*** *Yod-Hey-Vav-Hey* (*HaVaYaH* without punctuation)

– ***Netzah:*** *HaVaYaH TZEVAOT*

– ***Hod:*** *ELOKIM TZEVAOT*

– ***Yesod:*** *Shin-Dalet-Yod = SHADDAY*

– ***Malchut:*** *ADONAY* (pronounced *ADNI*)

Merging the two worlds, the Upper and the lower, is designated by the words *HaVaYaH-ADNI*, implying the ascent of *Malchut-ADNI* to the level of *Bina-HaVaYaH* with the punctuation of *Elokim*.

The name ZA of *HaVaYaH* comes from the right line (*Hesed*), and the name *ADNI*, from the left line (*Gevura*). Joining of these two lines forms the middle line, where the Light of *Hochma* shines on account of the presence of the Light of *Hassadim* from the right line. Such state is designated by a combination of the two names *HaVaYaH-ADNI*:

YOD-Aleph-HEY-Dalet-VAV-Nun-HEY-Yod. The union (*Zivug*) of ZA and his *Nukva* is designated by mixing the two names.

HaVaYaH-ADNI: *Yod-Aleph-Hey-Dalet-Vav-Nun-Hey-Yod*. The opening *Yod* indicates the Light of *Hochma* in ZA, the *Yod* at the end refers to the passing of this Light to *Nukva*.

As a result of the second restriction, *Malchut* ascended to *Bina*, and governs *Bina* and ZA with her desire. Since it is impossible to receive the Light of *Hochma* in the three *Sefirot*—*Bina*, ZA, and *Malchut*, which are governed by *Malchut's* egoistic desire, the Light of *Hochma* is absent in the *Partzuf*, and only the Light of *Hassadim* is present.

This is designated in the following way: the letter *Yod* enters the word Light (*Ohr* contains the letters *Aleph-Vav-Reish*, signifying the Light of *Hochma*), and forms the word *Avir* (air, containing the letters *Aleph-Vav-Yod-Reish*), signifying the Light of *Hassadim*. If the *Partzuf* returns to the *Gadlut* state, the letter *Yod* exits it, and it is refilled with the Light of *Hochma*. Consequently, *Avir* (air) becomes *Ohr* (Light).

Unfilled *HaVaYaH* designates *Partzuf Keter*. *HaVaYaH* with the filling of *AB* (72) designates *Partzuf Hochma* (AA). *HaVaYaH* with the filling of *SAG* (63) designates *Partzuf Bina* (AVI). Together, these three *HaVaYaH* form *MB* (42) letters—the sacred name of the Light that corrects the souls by its influence on the *Kli*, the screen.

All that was created is the desire to receive pleasure, which we call "creature." Only this desire was created, and nothing else. All the worlds and all that inhabits

them, our world with everything within it, are but degrees of the desire to receive pleasure. The intensity of the desire determines its place in the spiritual realm, where all creation and our world—as its lowest point—are located. Man's actual location (the world, his spiritual degree) determines the particular kind of pleasure he desires, how he chooses to enjoy.

In order for the creature to emerge from the Creator, the Light emanating from Him must descend through four stages, whereas the fifth stage already perceives itself as a separate and independent (from the Creator) desire to enjoy precisely the Light emanating from the Creator.

Upon emerging from the Creator—a result of a sequential emanation of His Light—the desire to receive pleasure (*Kli*-vessel) also consists of five parts designated by the letters: the tip of the *Yod*, *Yod*, *Hey*, *Vav*, *Hey*. These five parts (four letters) are called the Creator's name *HaVaYaH*, because the *Kli* gives the Creator a name according to its sensation of Him, according to its sensation of the Light that fills it. The Light that fills the *Kli* is called "filling."

The *Kli* created by the Creator is divided into five parts, called "worlds." Each world is in turn divided into five more parts, called *Partzufim* (faces). Then, each *Partzuf* (singular for *Partzufim*) consists of five parts called *Sefirot*. In all, there are 5 x 5 x 5 = 125 spiritual objects or degrees from the lowest degree to the Creator Himself.

Each *Partzuf* consists of five parts (*Sefirot*), designated by a dot and four letters: *Keter*-dot + *Hochma*-*Yod* + *Bina*-*Hey* + ZA-*Vav* + *Malchut*-*Hey* = *HaVaYaH*. The difference between each of the 125 *Partzufim* lies in the type of Light that fills them, whereas the core of the *Kli*, the letters *HaVaYaH*, remain the same. A desire cannot appear unless the Creator's Light had previously passed through the five stages; only the fifth stage is considered a birth of a new creation (desire).

The whole universe (all the worlds) is nothing but the ten *Sefirot* or the Creator's name *HaVaYaH*.

SEFIRA	LETTER	PARTZUF	WORLD	LIGHT
Keter	A dot, the tip of the letter *Yod*	*Galgalta*	*AK*	*Yechida*
Hochma	*Yod*	*AB*	*Atzilut*	*Haya*
Bina	*Hey*	*SAG*	*Beria*	*Neshama*
ZA	*Vav*	*MA*	*Yetzira*	*Ruach*
Malchut	*Hey*	*BON*	*Assiya*	*Nefesh*

A filling of *HaVaYaH* with Light is referred to as its revelation. Thus, the letters emerge from the state of concealment when they are not filled. In all there are five *Partzufim*: *Keter* (*Galgalta*), *AB*, *SAG*, *MA* and *BON*. The first—*Partzuf Keter*—is the main one and the source of all the rest. Its ten *Sefirot* is plain (inner) *HaVaYaH*, for each of the four letters of its *HaVaYaH* comes outside, revealing a new *Partzuf* that clothes it.

So then, out of *Partzuf Keter-Galgalta*, from the letter *Yod* comes *Partzuf Hochma* (*AB*), from the letter *Hey*—*Partzuf Bina* (*SAG*), from the letter *Vav*—*Partzuf ZA* (*MA*), and from the letter *Hey*—*Partzuf Malchut* (*BON*). Thus *Partzuf Keter* is designated by plain *HaVaYaH*, and the *Partzufim* that clothe it are designated by filled *HaVaYaH*. The recording of *HaVaYaH* with the Light that fills it is called *Miluy* (filling). For the purposes of brevity when naming a *Partzuf*, the notion of *Gematria* was introduced. *Gematria* is the numerical value of the Light that fills the *Partzuf*.

Wisdom (*Hochma*) is called calculation (*Heshbon*), *Gematria*. A calculation is made only in a place where Light is received: (i) a preliminary calculation is made as to how much Light the *Partzuf* can receive for the Creator's sake; (ii) the Light is received in accordance with the calculation; (iii) calculation of the received amount, called *Miluy*, *Gematria*.

Malchut cannot receive the Light of *Hochma* without the Light of *Hassadim*, and in that event, *Hochma* cannot shine in her. Then *Malchut* ascends to *Bina* and becomes like an embryo inside of her, by which she receives the right line—*Hassadim*. Upon joining the past and the present states, *Malchut* receives *Hochma* into *Hassadim*, and the Light of *Hochma* shines in her. All these actions of *Malchut* are accompanied by calculations, called *Gematriot*.

The *Gematria* (numerical value) of the *Partzuf* unfilled with the Light, the *Gematria* of the empty *HaVaYaH* is as follows:

HaVaYaH = *Yod* + *Hey* + *Vav* + *Hey* = 10 + 5 + 6 + 5 = 26. The *Gematria* of a filled *HaVaYaH* is formed by filling each letter; In Hebrew, each letter has a full name: A-*Aleph*, B-*Bet*, etc.. Hence, there are four kinds of fillings in *HaVaYaH*: 1) *AB*, 2) *SAG*, 3) *MA* and 4) *BON*.

1) *HaVaYaH* with the filling of *AB*:
Yod: *Yod* + *Vav* + *Dalet* = 10 + 6 + 4 = 20
Hey: *Hey* + *Yod* = 5 + 10 = 15
Vav: *Vav* + *Yod* + *Vav* = 6 + 10 + 6 = 22
Hey: *Hey* + *Yod* = 5 + 10 = 15

In all: 20 + 15 + 22 + 15 = 72 = *AB*, where "A" designates the letter *Ayin* = 70, and not *Aleph* = 1. *HaVaYaH* filled with this Light is called *Partzuf AB* (*Partzuf Hochma*), for the letter *Yod* with its filling signifies the Light of Wisdom, *Ohr Hochma*. Such a filling is called "*HaVaYaH* with the filling of *Yod*."

2) *HaVaYaH* with the filling of *SAG*: the *Partzuf* that is filled with Light of Mercy, *Ohr Hassadim*, is called *SAG*, for its *Gematria* is this:

SAG = *Samech* (60) + *Gimel* (3) = 63:

Yod: *Yod* + *Vav* + *Dalet* = 10 + 6 + 4 = 20

Hey: *Hey* + *Yod* = 5 + 10 = 15

Vav: *Vav* + *Aleph* + *Vav* = 6 + 1 + 6 = 13

Hey: *Hey* + *Yod* = 5 + 10 = 15

In all: 20 + 15 + 13 + 15 = 63 = *Samech* + *Gimel* = *SAG*

If the *Kelim* and their filling originate from the first restriction, the letter *Yod* is present in the filling of *HaVaYaH*. And if the *Kelim* are filled with the Light of the second restriction, it is the letter *Aleph*, present in the filling of *HaVaYaH*. The difference between the *Gematriot* of *AB* and *SAG* lies in the filling of the letter *Vav*: *Gematria* of *Vav* in *Partzuf AB* is twenty-two (from the filling of *Ohr Hochma*), whereas *Gematria* of *Vav* in *Partzuf SAG* is thirteen (from the filling of *Ohr Hassadim*). From the aforesaid, it is clear that *Partzuf AB* originates from the first restriction, whereas the letter *Vav* (ZA) in *Partzuf SAG* originates from the second restriction.

3) *HaVaYaH* with the filling of *MA*:

Yod: *Yod* + *Vav* + *Dalet* = 20

Hey: *Hey* + *Aleph* = 6

Vav: *Vav* + *Aleph* + *Vav* = 13

Hey: *Hey* + *Aleph* = 6

Such a filling of *HaVaYaH* is called 20 + 6 + 13 + 6 = 45 = *Mem* (40) + *Hey* (5) = *MA* (the letter *Hey* is pronounced as "ah").

4) *HaVaYaH* with the filling of *BON*:

Yod: *Yod* + *Vav* + *Dalet* = 20

Hey: *Hey* + *Hey* = 10

Vav: *Vav* + *Vav* = 12

Hey: *Hey* + *Hey* = 10

Such a filling of *HaVaYaH* is called 20 + 10 + 12 + 10 = 52 = *Nun* (50) + *Bet* (2), pronounced as *BON* for easier articulation. This is the *Gematria* of

Partzuf Malchut, and it is equivalent to twice the value of the unfilled *HaVaYaH*: *HaVaYaH* = 26, and 26 x 2 = 52 = *MA*.

Partzuf Malchut cannot receive the Creator's Light due to the absence of a screen. Instead, it can only passively receive what *Partzuf ZA* gives it. Hence, the twofold twenty-six indicates that whatever *Malchut* has comes to her from *ZA*.

From the four kinds of *HaVaYaH*, it becomes clear that the root of creation is neither *Partzuf Hochma* nor *Bina*, but only *ZA*, as it is the first *Partzuf* built on the second restriction.

The primary ten *Sefirot* are located in *Partzuf Keter*, whereas *Partzufim AB*, *SAG*, *MA*, and *BON* are merely branches stemming from the first *Partzuf*. However, when the Light spreads within the *Partzuf*, it contains five inner Lights *NRNHY* and five outer Lights. The five outer Lights of *Bina* come out of the right ear, and the five inner Lights of *Bina* come out of the left. The five outer Lights of *ZA* come out of the right nostril, and the five inner Lights of *ZA* come out of the left.

Since the two *Malchuyot* (plural for *Malchut*) are remote from one another, as a branch in our world, man's ear holes are also separated and distanced. The two nostrils are separated by a smaller distance, whereas the five inner and outer Lights of the common Light of the *Peh* (mouth) come out of the same opening. Thus, as they exit the mouth, they collide and interweave, and as a result of their collisions, letters (*Kelim*) are born.

Since twenty-two letters originate from *Bina-SAG* = *Samech* + *Gimel* = 60 + 3 = 63, the opening through which they come out is called 63 + 22 = 85 = *Peh* + *Hey* = *PeH* (mouth). The letters come out of the *Peh* of *ZA*, for *Yesod* of *Ima* is located there.

We received our entire Torah, all of the knowledge about the spiritual worlds, from our Great Patriarchs, who ascended spiritually above our world, sensed the Upper Worlds, and described them to us. This is how we received the whole Torah—both the written and the oral parts.

We cannot imagine the spiritual world because our sensory organs cannot detect it. Thus, to describe the objects and concepts still unattainable by us, Kabbalists use several techniques, languages. The whole Torah speaks only of the creation, governing, and correction of the world; never about history, geography, or anything else. As it is said in the Torah itself, the Torah is the sacred names, that is, manifestations of the Creator, the degrees and methods of His attainment.

Kabbalists, those who ascend to the spiritual world and thus establish direct contact with the Creator, convey this information to us using four languages:

1. The language of the *TaNaKh* (**T**orah—Pentateuch, **N***evi'im*—Prophets, ***K****etuvim*—Writings/Hagiographa). This is the language of the written Torah.
2. The language of laws.
3. The language of legends.
4. The language of *Sefirot* and *Partzufim*—the language of Kabbalah.

All the languages speak about the same thing—the attainment of the Creator by us, those living in this world. For this is the sole purpose of our creation, and according to the Creator's design, we must devote all of our physical, mental, and spiritual abilities only to it. And if we were to aspire only to this, we would naturally use our language only for this purpose. After all, everything that is given to us is only for the fulfillment of this exclusive goal—the attainment of the sensation of the Creator, while still in this life.

And this is why the first language mastered by humankind was Hebrew. However, as they distanced from fulfilling their mission, humankind conceived other languages. All the other languages in the world have their inner meaning, too, but since their alphabets were not revealed to us by Kabbalists, we study the spiritual forces depicted in the Hebrew alphabet, the source of all the others.

Every *Partzuf* is divided into two parts: right and left. The right part consists of *Ramach* = *Reish* – *Mem* – *Chet* = 248 parts (organs) filled with the Light of *Hassadim*; and the left part consists of *Shasah* = *Shin* – *Samech* – *Hey* = 365 parts (tendons) filled with the Light of *Hochma*. ZA is called a "voice"; he is generally the Light of *Hassadim*. But when he joins with *Malchut*, called "speech," *Malchut* receives the Light of *Hassadim* with *Hochma* from ZA, and thus "speech" is formed.

The seven primary *Sefirot* of ZA are called "Seven Heavens." The seventy names of ZA originate from the 70 (7 x 10) *Sefirot* of ZA. ZA himself is called "Heaven" and *Malchut* is called "earth." The *Sefirot* of ZA are also called *Ruach*, owing to the Light of *Ruach* within them, which ascends to *Bina* (ears) and transforms into sound: *Hochma* in the left ear and *Hassadim* in the right.

There is a difference between language and alphabet, as in our world there are people who can speak, but cannot read or write. The most ancient spoken language is that of the *TaNaKh*, which dates back to Adam. The language of laws originated from it, followed by the language of legends. All of these languages combined and each of them in particular are used in our holy scriptures.

The language of Kabbalah was the last to develop. It is the most difficult language, since proper understanding of it requires sensing the spiritual categories

that this language narrates. Kabbalah is also the most precise language of all. It is the only language that can accurately render all the spiritual information.

However, only through direct study with a Kabbalist-teacher can a student learn it and grasp its information. And since for many generations there were only a few Kabbalists, unconnected with one another, the language of Kabbalah was the last to evolve. Even today it can only be "learned" directly from a Kabbalist-teacher.

Initially, Kabbalists enciphered their knowledge of the spiritual world as letters, whose outlines reflected the interrelationships of spiritual forces. In other words, each spiritual degree is characterized by a unique interrelationship of spiritual forces. By assigning each spiritual property with a particular symbol, one can depict the interrelationship, as well as the general product of the union of spiritual forces of each degree, i.e., its essence.

Thus, Kabbalists created the twenty-two letters of the Hebrew alphabet. *The Zohar* pays much attention to analyzing the connection between the letters, which helps a student to synthesize his knowledge and find new ways of discovering spiritual forces and their actions within.

As our forefather Avraham writes in his *Book of Creation* (*Sefer Yetzira*), letters represent the stones from which the building-word is constructed. As our sages tell us, the world was created with the letters of the "sacred language," each letter representing a certain holy, spiritual, altruistic force of creation.

The properties of this force are reflected in the letter's outline, its importance with regard to other letters, its potential combinations with the others, its potential punctuation marks, its crowns and notations, its numerical value (*Gematria*) and variations.

However, this only concerns separate letters and their combinations. There are also certain rules that enable us to determine the properties of spiritual forces not from letters, but from whole words. Moreover, quite often we can replace letters or even parts of a word with similar ones.

The language itself, the roots of its words, indicate the properties of the spiritual object they describe. For example, Adam originated from *Adama*—earth, which emphasizes his insignificance, and from the word *Adameh*—similar (to the Upper One), which emphasizes his eminence. The name Yaakov comes from the word *Ekev*—to get around (*Esau*). There are many such examples in the Torah, for everything is named after its root, as after the patronymic name of one's father.

Once we have established that certain combinations of letters (*Kelim*, language of letters) can be used instead of the language of *Sefirot* and *Partzufim*

when describing spiritual actions, the entire description of the spiritual worlds amounts to portraying objects and actions in the form of letters and their combinations. This is how the whole of the Torah is written, in words. Thus,

a) The shape of each letter and the elements of its structure indicate all the properties and the general state of a spiritual object, *Sefira*, or *Partzuf*, which this particular letter depicts;

b) The order of letters in a word indicates the connection between spiritual objects, *Sefirot*, and their shared properties and actions. Attainment of a word's spiritual meaning signifies an ascent to the spiritual level of the object. When that happens, he who attains it becomes this very word, assumes its name. Man's name keeps changing as he ascends the spiritual degrees; it is determined by the degree he is on, as he assumes the name of that degree. It is therefore said that everyone can become like Moshe, i.e., attain the degree called "Moshe";

c) The word itself in its "corporeal" reading, its "corporeal" meaning indicates the spiritual root and its branch—consequence in our world;

d) A combination of words indicates an entire spiritual process, which, as a rule, has a corresponding action (commandment) in our world.

Names change depending on the aspect that requires clarification:

a) By elements of *Sefirot*:

Keter	-	has none
Hochma	-	fire
Bina	-	water
ZA	-	air
Malchut	-	earth

b) By colors:

Keter	-	has none
Hochma	-	white – the basis of all colors
Bina	-	red – most prominent
ZA	-	green – most perfect
Malchut	-	black – cannot be changed by any other color

Colors are present only in the *Guf* (body) of the *Partzuf*, but never in the *Rosh* (head). These colors are projected onto *Malchut* from Above, and she passes them on to all the lower ones.

c) By lines:

Hesed	-	right	-	white
Gevura	-	left	-	red
Tifferet	-	central, includes all the colors	-	green

Quite often, colors and elements are used instead of the names of *Sefirot* and their properties: fire, water, air, earth (*The Zohar*, *Vayera*, item 32). *Malchut* is called "earth," but *Malchut* that ascends with her properties to *Bina* is called "earth of the Temple." In the Temple, the four sides of the world—*Hochma*, *Bina*, *Tifferet* and *Malchut* join the four elements of the world—fire, water, air and earth. Out of the two points of *Bina* and *Malchut*, which are joined together, the Creator made one *Partzuf* —Adam.

The four foundations of the world, or the four sides of the world:

Fire	North	*Shuruk*	Left Line	*Gevura*
Air	East	*Hirik*	Middle Line	*Tifferet*
Water	South	*Holam*	Right Line	*Hesed*
Earth	West	–	–	*Malchut* – receives from all

Four fundamental metals are created as a result of a *Zivug* of the four foundations with *Malchut*: gold, silver, copper and iron. All of these names, as well as many others, are used in the Torah instead of the names of the ten *Sefirot*. Therefore, although the languages of the Torah, legends, the Talmud, and the Scriptures are extraordinarily vivid, only the concise language of Kabbalah provides an accurate description of the spiritual worlds.

The four kinds of symbols used with letters:

Taamim—tone modulations used in pronouncing letters—signify the Direct Light, which spreads from Above downwards in the body of the *Partzuf*.

Nekudot—letter punctuation marks—signify the Light during its gradual exit from the body of the *Partzuf* from below upwards.

Tagin—crowns above the letters—represent *Reshimot* (reminiscences/records) of the previously present Light (*Taamim*). *Tagin* originate from *GAR de Bina*.

Otiot—letters—represent *Reshimot* of the Light's exit from the body of the *Partzuf* (*Nekudot*). Letters originate from *Zat de Bina*.

The ten *Sefirot* are divided into three primary parts—*Taamim*, *Nekudot*, and *Otiot*:

Taamim	-	Keter
Nekudot	-	Hochma
Otiot	-	ZAT de Bina and ZON

According to the Light in them, *Sefirot* are divided into:

Taamim	-	Hochma
Nekudot	-	Bina
Otiot	-	ZON

The letters were created in the following order: the letter *Aleph*, which was initially on the right side, begot the letter *Shin*, which emerged from it and moved to the left side. The letter *Shin* consists of three sides: the left, the middle, and the right. The letter *Vav* is thereby formed by three letters, and upon joining with *Aleph*, it formed the word ***A****leph*-***Sh****in* = *ESH* (fire) in the left side.

Out of the interaction of the right and the left sides these two letters came forth in contradiction between them, as the right line includes water, while the left line includes fire. Their collisions begot the letters *Reish*, *Vav,* and *Chet*, which formed the word *Ruach* (wind). This wind entered between the two sides (fire and water) and joined them together, thereby establishing the order of the first letters and their perfection.

At first, *The Zohar* offers a general description of the three lines in ZA, designated by the three names of the Creator: *El*, *Elokim* and *Elokeinu*, and then proceeds to clarify the descent of the degrees of filling ZA and *Malchut* with the Light of *Hochma* in the form of letter combinations, in the order of the degrees' descent from Above downwards. *Mayim* – water, *Esh* – fire, *Ruach* – wind constitute the three lines in ZA from *AVI*. This is why the first letters in ZA come from *AVI*.

Then the following combinations emerged: *Aleph* revealed *Mem* from its right side, so *Mem* stands to the left line of *Aleph*. *Mem* revealed *Shin* as the middle line, as *Mem* initially consists of the left line, for it exists in the form of a concealed letter *Mem* in the word *Elokim*, which pertains to the left line, and so forth. This is how all the letters of the Hebrew alphabet were born.

THE LETTERS OF THE HEBREW ALPHABET

LETTERS	NAME	PRONUNCIATION	GEMATRIA
א	*Aleph*	[a], [e]	1
ב	*Bet*	b, v	2
ג	*Gimel*	g	3
ד	*Dalet*	d	4
ה	*Hey*	[a], [e]	5
ו	*Vav*	v, [u], [o]	6
ז	*Zayin*	z	7
ח	*Chet*	h	8
ט	*Tet*	t	9
י	*Yod*	y, i	10
כ (ך)	*Chaf*	h, k	20
ל	*Lamed*	l	30
מ (ם)	*Mem*	m	40
נ (ן)	*Nun*	n	50
ס	*Samech*	s	60
ע	*Ayin*	[a], [e]	70
פ (ף)	*Peh*	p, ph	80
צ (ץ)	*Tzadik*	tz	90
ק	*Kuf*	k	100
ר	*Reish*	r	200
ש	*Shin*	sh, s	300
ת	*Tav*	t	400

The letters *Aleph* and *Ayin* do not have any particular sound, and only the accompanying punctuation mark determines their pronunciation.

The letters *Bet*, *Chaf* and *Peh* with a dot inside them are pronounced as "b," "k," and "p." The absence of a dot changes their pronunciation to "v," "ch" and "f."

The letter ***Hey*** is not pronounced, but rather aspirated.

The shapes of the letters *Mem*, *Nun*, *Tzadik*, *Peh*, *Chaf* (pronounced *MANTZEPACH*) change when placed at the end of a word, as seen in the table of letters.

The shape, external form of letters: the protruding element of a letter indicates that the Light in this part of the letter is greater than in the other. The filling (*Miluy*) indicates the height of the degree. A punctuation mark (*Nikud*) indicates the origin of each part of the *Partzuf*: whether it came from the Upper *Partzuf* (and constitutes its part in the present one), from the lower *Partzuf*, or from itself.

The *Kelim-Sefirot* themselves are called "letters," and their punctuation marks (*Nekudot*) indicate the Light that enters and exits them. The Light of *Bina*, ZA, and *Malchut* can enter the *Kelim*, but the Light of *Keter* or *Hochma* cannot. A dot above a letter (*Holam*) signifies the Lights *Keter* and *Hochma*, which never clothe the *Kli*, hence the location of the dot above the letter.

Two horizontally positioned dots (*Tzere*) allude to *Sefirot Hochma* and *Bina*, that *Bina* does not receive the Light of *Hochma*, and contains only the Light of *Hassadim*, the Light of Mercy (*AVI* back-to-back). *Bina* herself is also called *Tzere*, for ZA receives everything from her. If there is a third dot (*Segol*) between these two dots, it means that ZA raised his request for the Light of *Hochma* to *AVI*. Such a request of ZA in *AVI* is called *Daat*. *Daat* receives the Light of *Hochma* in order to pass it on to ZA. The punctuation mark *Kamatz* (a "T" shaped mark under the letter) indicates that ZA collects (*Mekabetz*) the Light of *Hochma*.

A dot indicates *Malchut* with a reflecting screen, but not a receiving one. Such a form testifies to the absence of Light in the *Kli*; it is merely a black dot, as the law of restriction rules over it.

The *Sefira Hod* is an inclusion of *Malchut's* properties into ZA, out of which ZA makes a whole *Partzuf Malchut*. The letter *Hey* in the word *Hod* signifies *Keter* in *Malchut*, and the nine lower *Sefirot* of *Malchut* are located among the impure forces that cling to them. This is designated by an elongated leg of the letter *Kuf* (dipping below the line), which indicates that the impure forces receive their strength from the spiritually pure forces through this element, the *Kuf*.

The white background is a plain, indistinguishable and thereby imperceptible Light (by us). Whatever we can distinguish may only be expressed by restricting the diffusion of this white color. The forms and degrees of its restriction are called letters. That is why we see black outlines on white background, and attain only the black restrictions.

We can describe the diffusion of Light in the worlds using attraction and restriction of the Light. And these two forces must act simultaneously. Similarly, when we perceive something in our sensory organs, we only sense it by way of restriction, as the object's surface or a light wave collides with our sensory organ, which restricts its expansion, and can thereby perceive it.

The spiritual roots of the forms are as follows: A circumference originates from the first restriction of the Light in the world of *Ein Sof* (Infinity), the first restriction on the diffusion of Light. Since this restriction was equal and uniform, it assumed the form of a circumference.

A vertical line, length without width, signifies that the notion is unattainable by us, and is therefore called a "thin line" of the diffusion of the Light of *Hochma*. The Light of *Hochma* can only be received with the help of the screen in *Malchut*, which creates Returning Light that clothes the Light of *Hochma*. Therefore, the Upper Light that comes to the *Kli* is called a line.

A horizontal line, width without height: when a vertical line—the diffusion of the Light of *Hochma* from Above downwards—collides with the screen, their collision (of desires) compels the vertical line to shift into the horizontal line (to the right), resulting in a shape of the English letter L. Its width is determined by the force of the Returning Light that ascends from the screen from below upwards.

A rectangle is formed by the interlacing of the descending Light of *Hochma* and the Returning Light: five vertical descending lines—five *Sefirot* of the Light of *Hochma* and five horizontal lines from right to left—five *Sefirot* of the Light of *Hassadim*. The size of the rectangle's side is called *Amah*, consisting of five parts—*Tefachim* (plural for *Tefach*). (Both *Amah* and *Tefach* are distance measuring units.) This is why we describe the *Kli* as a rectangle.

The two kinds of diffusion of Light, the Light of *Hochma* and the Returning Light, are called the right and the left cheeks, respectively, which turn into the upper and the lower lips. Since, after the first restriction, the Light may not be received in *Malchut*, the Returning Light is only received in four parts of the *Kli*, not in five. This is why there are 4 x 4 = 16 teeth on the lower jaw and 16 teeth on the upper jaw (The Returning Light stems from resistance, from "chewing" the Light before receiving it inside).

In the second restriction, a Triangle is formed, as *Malchut* ascends to *Bina* and forms a slanted line. Thus the combination of the Direct Light with the Returning Light and restrictions beget various spiritual forms.

The Light of *Hassadim* is defined as "protruding," for a protrusion beyond the limits of a spiritual body means that:

1) The Light is so great that it comes out by elevating, protruding the limits;
2) It originates from the middle line, *Tifferet*.

A cavity in the body occurs due to the following reasons:

1) The Light is insufficient; the Light cannot shine there;
2) The Light of *Hochma* is present, but the lack of *Hassadim* prevents it from shining.

PUNCTUATION MARKS IN THE HEBREW ALPHABET *(NEKUDOT)*

Sefira	Punctuation Mark	Pronunciation
Keter	Kamatz	a
Hochma	Patach	a
Bina	Segol	e
Hesed	Tzere	e
Gevura	Shva	-
Tifferet	Holam	o
Netzah	Hirik	i
Hod	Kubutz	u
Yesod	Shuruk	u
Malchut	No Mark	-

Nekudot are defined by three lines:

IN THE ROSH (HEAD)

Kamatz - Keter - right line
Patach - Hochma - left line
Tzere - Bina - middle line
Holam - Tifferet - middle line

IN THE GUF (BODY)

Segol	-	Hesed	-	right line
Shva	-	Gevura	-	left line
Shuruk	-	Tifferet	-	middle line

IN THE EXTREMITIES

Hirik	-	Netzah	-	right line
Kubutz	-	Hod	-	left line
	-	Malchut	-	middle line (has no designation)

The levels of *Nekudot*:

Above the letters	-	Light of Neshama
In the letters	-	Light of Ruach
Under the letters	-	Light of Nefesh

Zivug de Nekudot is the *Zivug* between *Hochma de Aba* and *Hochma de Ima*.

Zivug de Otiot is the *Zivug* between *Bina de Aba* and *Bina de Ima*.

The letters combined together designate Returning Light during the screen's ascent from *Tabur* to *Peh*. They are combined, for they all ascend to their root, which unites everything, whereas the use of the will to receive, even for the Creator's sake, causes separation.

A state of separated letters occurs when the Light enters the *Kli* (vessel, the letters of *HaVaYaH*); the four letters thereby separate, since the Light makes a distinction between the *Sefirot*: depending on their different properties, it clothes in them in different ways.

HaVaYaH with filling *Aleph* comes on a screen with *Aviut Aleph* (thickness one), *HaVaYaH* with filling *Hey* comes on a screen with *Aviut Bet* (thickness two). A plain name refers to *Aviut Shoresh* (zero thickness) with the Light of *Nefesh*. Plain letters refer to a *Partzuf* with a screen of *Aviut Aleph*.

The truly faithful, who believe in the three fundamentals: the Creator, His Providence and the Torah, need the two lines to be in constant balance for their spiritual advancement. The left line is wisdom, the Light of *Hochma* that enters the desire to receive, which pertains to the left side, and the right line is faith, the Light of *Hassadim* (mercy), the altruistic desire to bestow.

Existing in knowledge only means that man is under the rule of the impure forces (*Klipa*) of the left side, which renders him totally unable to feel the spiritual, leaving him in spiritual darkness. Alternately, existing only in faith means that man is under the rule of the impure forces (*Klipa*) of the right side that convinces him that he has achieved perfection, that there is

nothing else to work on, nothing to correct within him. This, too, denies him the opportunity to advance.

The Zohar continues: And the Creator answered further (the letter *Tav*): "The word *MaveT* (death) ends with you. And since these are your properties, you are not suitable for Me to create the world with you." Immediately following, the letter *Tav* departed from Him.

The moment the Creator set about creating the world-*ZON* by selecting their properties, all twenty-two letters of *ZON* appeared before Him, starting from the last—*Tav*, and ending with the first, *Aleph*—the head of all letters. The reason for the letters coming in reverse order is that they constitute the *MAN* of *ZON*, the *Kelim* of *ZON*, which emerge from below upwards. The usual alphabetical order corresponds to the Light (*MAD*), which descends from Above downwards. But the order of *MAN* is opposite to that of *MAD*, for it ascends from below upwards.

Letters are none other than desires, properties, and thoughts that, in man's opinion, are suitable for the attainment of the spiritual, the Creator, of His Providence. Man skips from one thought to another: one moment he thinks that it is possible to attain the Upper Worlds with one property, next he believes he can enter the spiritual realms by mastering another property, then he begins to stubbornly observe all the commandments and pray zealously, or disregards all the actions and plunges into contemplation and reading. Sometimes he craves only knowledge, and sometimes only faith, right down to fanaticism.

Just as there are two extremes in our world—knowledge and faith, in the spiritual world, as man now consciously ascends the spiritual ladder to the Creator, there is spiritual work in the attainment of knowledge and faith. Hence, Rabbi Yehuda Ashlag's commentary on *The Zohar* is entitled *The Sulam* (The Ladder).

Each of the twenty-two Hebrew letters represents a certain property. At times it seems that the property of the letter *Tav* is suitable for the attainment of the spiritual; at times he believes that some other letter is more appropriate. This occurs because in the process of his spiritual ascent, man begins to increasingly understand the true Goal of creation and the Creator, which is exactly what is demanded of him.

Thus, he continues to sort through it all, until his search yields the truth: only with the help of the letter *Bet*, which stands at the beginning of the word *Berachah* (blessing)—contact with the Creator,—only with the help of this force can one achieve the goal.

Therefore, *The Zohar* tells us how the letters—properties, forces, and desires—come to the Creator. By offering up his prayer (*MAN*), man asks for some property that seems like a real goal to him. And each letter tries to prove that it is best suited for the attainment of the sensation of the Creator and merging with Him. But the Creator shows that the best and the only letter is *Bet*, as only it can help man to establish contact with Him. This is why the Torah begins with this letter.

The description of the spiritual forces designated by each letter is incredibly deep, and in order to attain full clarity we need to bridge several other preliminary explanations: the creation of the world includes its existence and process of perfection so that the world could attain the goal for which it was created.

The Creator created the world consisting of two contrasting forces; against each pure, altruistic force, He created an impure, egoistic one, which is its equal and opposite. Just as there are four pure worlds *ABYA*, the Creator created opposite them four impure worlds *ABYA*.

Therefore, in our world—the last degree of the world of *Assiya*—a spiritually evolved person that senses the Creator and has entered with his properties into the spiritually pure world, looks no different from an egoistic and spiritually undeveloped person, who has not attained the spiritual realm. This means that one who does not perceive the spiritual is totally unable to differentiate between spiritual purity and impurity.

We see that in our world one cannot advance with the help of the pure forces. On the contrary, it is his egoistic aspirations that provide man with the strength to conquer everything in the world. How often do we see fervent fanatics immersed in their impure desires to capture for themselves both this world and the next, whereas one that aspires to the Creator has no strength for even a slightest spiritual movement! In our world there is no proof or confirmation that man advances on the right path. And under no circumstances should one draw conclusions based on one's life experience or "common sense."

So how can a person in this world exist and advance towards the Goal of creation if he is unable to tell good from bad, pure from impure? There is one sign by which one can distinguish purity from impurity: impure forces bear no spiritual fruit. Thus, those that advance through the impure worlds *ABYA* do not attain anything spiritual, whereas those who are connected to the pure forces reap spiritual fruit on their path.

As it is explained in the "Introduction to The Study of Ten Sefirot" (items 19-23), if man advances along the right path, he attains the secrets of the Torah in

three to five years. The Creator helps those who wish to acquire altruistic desires over and above their own requests, and thus one attains the desired goal. From below, man aspires to the Creator with his small desire (*MAN*), and from Above, the Creator pours onto him tremendous spiritual desires and strength (*MAD*).

This is the only opportunity to check whether or not the path that one is on is correct, whether it leads to altruism or to even bigger egoism. By no means can one consider his well-being, soaring elation, his happiness and success in life as proofs of correct advancement. It is precisely in those states of feeling perfection, well-being, and contentment that he must ask himself: "Have I attained the secrets of the Torah?" And until he has attained them, his "perfection" is impure.

Man should always strive for the middle line—a balance of faith and knowledge—in the following three notions: the Creator, His Providence, and the Torah. And under no circumstances should he advance by either faith or knowledge alone. If he only wants to attain the Creator, His Providence or the Torah, he enters spiritual darkness, for it is impossible to receive the Light of Wisdom (*Ohr Hochma*) without the Light of Mercy (*Ohr Hassadim*).

Such a state is referred to as the left impure force, "*Klipat Esau*." And if man strives to advance through faith alone, he enters the impure force of the right side, "*Klipat Yishmael*," which tells him he is in a state of perfection. In this case, he sees no point in his work and is thus unable to continue to advance.

In other words, even if one is full of joy, which is exactly what the Torah urges him to feel (to perceive the Creator's Providence with joy, for joy signifies justification of creation, understanding that His Providence is always just and kind), unless he has attained the secrets of the Torah, his path is considered erroneous, as he lacks the intention "for the Creator's sake," which reveals the secrets of the Torah.

This article explains the particular properties of the Hebrew letters—how all the letters come before the Creator, each asking Him to create the world with its property. Each of the twenty-two letters represents a spiritual degree in the worlds *ABYA*, and each believes that its pure spiritual properties are most suitable for the task, that by attaining its degree and acquiring its properties, the inhabitants of the world will be able to elevate the pure forces over the impure ones, so much so that they will reach the end of correction, the Goal of creation.

However, the Creator answers each letter that against it are the corresponding impure forces, and therefore man will be unable to properly separate the pure forces from the impure ones, and afterwards, utilize the pure forces to achieve

the goal. This occurrence repeats itself until the appearance of the letter *Bet*, which represents the degree called "the Creator's blessing," against which there are no impure forces of any kind.

And the Creator consented to create the world with the letter *Bet*, with its property; for it has no impure counterpart, only *Bet* presents an opportunity to carry out an analysis between good and evil, to determine when man works for himself and when he works for the Creator's sake. Therefore, only by its force, by its property can the world exist: so as to extract from the "mixture" of one's desires only what's pure, and elevate them above the impure, down to complete eradication of the latter, and the consequent attainment of complete correction of one's nature.

As it follows from *The Zohar,* only the Creator's help, called "a blessing," is the force of man's salvation, the only thing capable of freeing him from the rule of the impure forces. And this force, called "blessing," descends only upon those that advance along the right path.

The right path is a combination of three conditions: (i) one's efforts in studying (only!) genuine Kabbalistic sources; (ii) contact with a true Kabbalist, whom he accepts as his teacher; and (iii) contact with like-minded people, who seek spiritual elevation. A more detailed explanation will be provided to serious students only.

All twenty-two letters are divided into three degrees: *Bina*, *Zeir Anpin* (ZA), and *Malchut*, since there are no *Kelim* (letters) above *Bina*. Twenty-two letters in *Bina* are called "big," twenty-two letters in ZA are called "medium," and twenty-two letters in *Malchut* are called "small."

Each of the three *Sefirot* of *Bina*, ZA, and *Malchut* are further divided into three degrees: The twenty-two letters of *Bina* contain their own *Bina*, ZA, and *Malchut*. Likewise, ZA has his own ten *Sefirot*, in which his *Bina*, ZA, and *Malchut* also contain twenty-two letters. The same applies to *Malchut*.

The twenty-two letters of each degree are divided into three types. The letters from *Aleph* to *Tet* (1–9) are considered units; these are the nine *Sefirot* of *Bina*. The letters from *Yod* to *Tzadik* (10–90) are considered tens; these are the nine *Sefirot* of ZA. And finally, the four letters *Kuf*, *Reish*, *Shin* and *Tav* (100–400) are considered hundreds; and these are the four *Sefirot* of *Malchut*, since *Malchut* is located below and downwards of *Chazeh de* ZA, which corresponds in height to the four *Sefirot* of ZA.

Bina, units, big letters, nine letters: *Aleph*, *Bet*, *Gimel*, *Dalet*, *Hey*, *Vav*, *Zayin*, *Chet*, *Tet*.

ZA, tens, medium letters, nine letters: *Yod*, *Chaf*, *Lamed*, *Mem*, *Nun*, *Samech*, *Ayin*, *Peh*, *Tzadik*.

Malchut, hundreds, small letters, four letters: *Kuf*, *Reish*, *Shin*, *Tav*.

However, it is known that units are in *Malchut*, tens are in ZA, and hundreds are in *Bina*, which contradicts the aforesaid that units are in *Bina*, tens are in ZA, and hundreds are in *Malchut*. Such inverse dependence is caused by the inverse relationship between the Lights and the *Kelim*: the lowest Light enters the Highest *Kelim*. The Upper *Kelim* are the first to emerge, from *Keter* down to *Malchut* (*Keter*, *Hochma*, *Bina*, ZA, and *Malchut*), whereas the first to enter them is the smallest Light, *Nefesh*, followed by *Ruach*, *Neshama*, *Haya* and *Yechida*.

Therefore, if there are only units in the *Kelim*, from *Aleph* to *Tet*, then only the Light of *Nefesh* is present. And if tens are added to the *Kelim*, the Light of *Ruach* appears, and if hundreds are added to the *Kelim*, the Light of *Neshama* fills them.

This is why hundreds are defined as *Bina*, tens as ZA, and units as *Malchut*. However, with regard to the *Kelim*, the order is inversed: units are in *Bina*, tens are in ZA, and hundreds are in *Malchut*.

Bina:	Light (100)	-	Kelim (1)
ZA:	Light (10)	-	Kelim (10)
Malchut:	Light (1)	-	Kelim (100)

The letters descend from *Bina* to ZA and from there to *Malchut*. When they descend from *Bina* to ZA, they descend as three lines: 22/3 = 7 letters in each, with the remaining letter being added to the middle line. These twenty-two letters descend in three lines to *Malchut*, which consists of five final letters *MANTZEPACH*, thereby bringing the total number in *Malchut* to 22 + 5 = 27 letters.

The middle line is called "Heaven," "firmament." Therefore, when *The Zohar* speaks of letters in the firmament, it means that the two middle lines, 7 + 7 = 14 = *Yod* + *Dalet* = *Yad* (hand) writes all the twenty-two letters in the firmament (ZA) through the middle line. That is how one should interpret the words of the Torah regarding the letters that appear in the sky or having seen the hand that writes the letters in the sky.

The twenty-two letters of the Torah are the *Kelim* to be filled by the Light of *NRN*. Units—from *Aleph* to *Yod*—are the *Kli* intended for the Light of *Bina* (*Neshama*). Tens—from *Yod* to *Kuf*—are the *Kli* meant for the Light of ZA (*Ruach*). Hundreds—from *Kuf* to *Tav*—are the *Kli* for the Light of *Malchut* (*Nefesh*).

Letters are the *Kelim*, into which the Light clothes; in all, there are twenty-two special properties, and thus twenty-two symbols of their description, called letters. Just as the combinations of the twenty-two letters suffice for the description of all existing knowledge, the various couplings, unions (*Zivugim* of *Sefirot*) of the twenty-two *Kelim*, properties, desires of the *Partzuf* are sufficient for receiving and bestowing Light, fulfilling all spiritual actions and bringing all the letters (man's desires) to correction.

Letters represent the various correlations of *ZON*:

a) ZA, consisting of six parts of his extremities, husband to *Malchut*, designated by the letter *Vav*, *Sefira Yesod*—level of an embryo;

b) ZA designated by the letter *Vav*, *Sefira Tifferet*, consisting of six parts of his hands—level of nursing;

c) ZA that stands between *AVI*, while *Nukva* must ascend to him, thereby reaching the level of reception of *Ohr Hochma*.

d) ZA, the letter *Vav*, above him are ten *Sefirot Keter-Hochma*, below him are ten *Sefirot Bina-Tifferet-Malchut*—and together they make up the letter *Aleph*. And the final corrected state will come when *Malchut* ascends to *Keter* of ZA (the Upper *Yod* in the letter *Aleph*) at the end of correction. When *Malchut* ascends above *Parsa* (*Vav*), she receives the Light herself, whereas when she descends below *Vav*, she receives from ZA. As *Malchut* ascends, she forms *Taamim* (tone marks), when she descends, she is called *Nekuda* (point), and when she merges with ZA, she is referred to as a point inside *Vav* (*Shuruk*).

The order of ***ATBaSH***: There is a special combination of letters, e.g. the first with the last ('A' through 'T'), the second with the second last ('B' through 'Sh'), etc., which designate the conditions for diffusion of the Upper Light from Above downwards.

MANTZEPACH: All the worlds and *Partzufim* were created with the twenty-two letters of *Malchut*. The screen is located in the head of the *Partzuf*, preventing the Light from entering. It repels the Light, calculates how much it can receive for the Creator's sake, and only then accepts it.

Each of the five levels of the will to receive that exist in *Malchut*, in the *Guf* of the *Partzuf*, has a corresponding restriction in the screen, located in the *Peh*, to prevent the Light from entering the body. Therefore, the screen in the *Peh* consists of five parts, forces.

These five restrictive forces of the screen, five exertions of the screen are designated by the five final letters of the alphabet: *Mem-Nun-Tzadik-Peh-Chaf* (abbreviated as *MANTZEPACH*). They are called "final letters" because they are written only at the end of words. These forces determine the reception of Light in the body of the *Partzuf*, and therefore beget the other twenty-two letters (*Kelim*, corrected desires, which receive the Light). Although the five letters *MANTZEPACH* are only found at the end of words, in oral speech they represent the five groups of pronunciation of the twenty-two letters. And the letters *MANTZEPACH* stand at the head of each group.

Out of the five letters *MANTZEPACH* originate five groups of sounds:

1. *Peh–Keter*: a group of four sounds-letters emerges from the throat; they are called *AChHA—Aleph-Chet-Hey-Ayin*. *Aleph* is the Light of *Partzuf Keter* of *Atzilut*, concealed from the lower ones and called *Atik*. *Chet* is the Light of *Partzuf Hochma* of the world of *Atzilut*, called *Arich Anpin* and also concealed from the lower ones. *Hey* is the Light of *Partzuf Bina* of the world of *Atzilut*, called *Ima* (mother), who receives the Light of *Hochma* from *Aba* (father) in order to pass it on to her children (*ZON*). *Ayin* is the Light of *Zeir Anpin's* face. Since the Light of *ZA* that enters *Malchut* is called "the Torah," it is said that the Torah has *Ayin* (70) faces, that the Creator (*ZA*) has *Ayin* (70) names. After all, with regard to *Malchut*, *ZA* is the Creator. Therefore, seventy souls descended to Egypt, and so forth.

2. *Chaf–Hochma*: a group of four sounds-letters emerges from the palate; they are called *GIChiK—Gimel-Yod-Chaf-Kuf*. The letters *AChHA* transfer the Light to the letters *GIChiK*: *Aleph* passes the Light to *Gimel*, which carries reward (*Gemul—Gimel*) for the righteous. *Chet* passes the Light of *Hochma* to *Yod*, but this Light is concealed. *Hey* illuminates *Chaf* with the Light of *Bina*, which carries joy. *Ayin* illuminates *Kuf*. Just as *Ayin* = 70, as it consists of seven *Sefirot*, *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod-Malchut*, each containing ten *Sefirot* of its own, *Kuf* = 100, as it consists of ten *Sefirot* from *Keter* to *Malchut*, each consisting of its own ten. Hence, the palate fully complements the throat.

3. *Nun–Bina*: a group of four sounds-letters emerges from the tongue, called *DaTLaT—Dalet-Tet-Lamed-Nun-Tav*.

4. *Mem–ZA*: a group of four sounds-letters emerges from the lips, called *BOMoCH—Bet-Vav-Mem-Chaf*.

5. *Tzadik–Malchut*: a group of four sounds-letters emerges from the teeth, called *ZaSSHRaTZ – Zayin-Samech-Shin-Reish-Tzadik*.

Voice and speech: Voice is formed in *ZA*, speech—in *Malchut*. If he who is righteous, and who exists in the worlds *BYA*, raises his prayers (*MAN*) to

Malchut of the world of *Atzilut*, he causes *ZON* to ascend to *AVI*, and unites them in a constant *Zivug* so as to assure the Light's descent to the lower ones. *ZON* receives the Light from *AVI*; this Light is called "voice" and "speech," and this is the power of the righteous—to create the pure and destroy the impure with their voice.

Man's speech is conceived in the lungs: as the air exits the lungs and reaches the mouth, it turns to voice, and as it leaves the mouth, it becomes speech. Two lips accept the voice from the two parts of the lungs (the left and the right) and turn it into speech. Each lung consists of five parts so as to pass to the five parts in the mouth: to the guttural letters *AChHA*, the labial letters *BOMoCH*, the palatal letters *GIChiK*, the lingual letters *DaTLaT* and the dental letters *ZaSSHRaTZ*.

The seven primary *Sefirot* of *ZA* are called "Seven Heavens." The seventy names of *ZA* originate from the seventy (7 x 10) *Sefirot* of *ZA*. *ZA* himself is called "Heaven," and *Malchut* is called "earth." The *Sefirot* of *ZA* are also known as *Ruach* (because of the Light of *Ruach* in them), which ascends to *Bina* (ears), where it turns to sound, with *Hochma* in the left ear and *Hassadim* in the right.

THE LETTER *TAV*

Each of the twenty-two letters corresponds to a particular spiritual degree, on which it acts. The letter itself is that spiritual degree. Hence, the letter *Tav* claims that its properties are the most suitable for the creation of the world, that its properties can bring the world to correction and to the goal of creation, for it defines the property of "truth," the Creator's seal.

The impure forces exist solely on account of the miniature Light received from the pure forces; this Light is called *Ner Dakik* (tiny candle). Without this Light, the impure forces would neither be able to exist nor to function—tempting man with the pleasures they received from the tiny spark of Light that fell from the pure *Sefirot*. Therefore, the last, lowest pure degree lets a little bit of the Upper Light down to the impure forces.

Without the support of the pure forces, the impure forces would instantly disappear. A question arises: who needs them to exist and what for? Obviously, the impure forces were created on a par with pure ones by the Creator Himself, for there is no other power in the entire universe besides Him.

It was necessary to create impure forces in order to concentrate them in the enormous desires to receive pleasure, in immense egoism. The system of

the impure worlds of *ABYA* serves as a kind of storehouse of desires to receive pleasure, from which, to the extent of his correction, man can take more and more new desires so as to correct them. Thus, by attaching uncorrected impure forces to himself and correcting them, man can gradually ascend higher and higher, up to the level of the Creator. For this purpose the Creator created impure forces and sustains them through the system of pure ones.

The impure system of the worlds *ABYA* exists on the same level, parallel to the pure one. Our world is located under these two spiritual systems. Our world is also called egoistic and impure, but its forces and desires are so insignificant that they are located below the worlds of the impure *ABYA*.

When, with the help of Kabbalah, one surmounts the level of our world's egoism, he enters the pure world of *Assiya*. And immediately after, the impure world of *Assiya* begins to influence him, tempting him with its false pleasures. By overcoming the temptations of the impure world of *Assiya*, one ascends spiritually. But until one surmounts the impure desires of his body, of our world, he will not begin to sense, or enter the spiritual worlds, for he would not be able to withstand the impure forces that act there.

Unlike the forces that act in the spiritual world, man in our world is only influenced by the small egoistic force called his "body," his ego. Man can struggle with this force, either winning or losing his battles. But even if he is defeated, man retains that tiny spark of Light (*Ner Dakik*), which sustains his existence.

Rabbi Yehuda Ashlag gives the following example: man's work in this world resembles writing on a school blackboard, where any mistake may be wiped off without harming the writer, where he can make corrections and write anew, until he learns to write correctly. Only when he learns to write correctly is he allowed to enter the spiritual realm.

Therefore, our world is the most insignificant of all. Everyone must begin here, and everyone is bound to return here, and be born again and again until he crosses the boundary between our world and the spiritual one. (There are many additional conditions required for the soul to not descend to this world anymore, and those who will merit, will understand).

Hence, the vertical line, the leg of the letter *Kuf*, descends below the writing line, which signifies the Light descending through this letter down to the impure forces. And no other letter descends below the writing line, like the *Kuf* does.

For the impure forces to exist (any creature, whether pure or impure, can only exist by receiving Light), the last, lowest degree of pure forces descends into the impure forces and gives them the Light necessary for their existence and

realization of their role: to entice man with their pleasures and convince him to act according to the law of the impure forces.

At first, the left leg of the letter *Tav* also descended below the writing line. But the Creator saw that the impure forces would then be too closely connected to pure ones, so He severed this connection and returned the left leg of the letter *Tav* back to the writing line, to the level of the pure forces.

As a result of this shortening, the left leg of the *Tav* doubled in thickness, as it folded in two, and no Light passes to the impure forces anymore. On the contrary, it even becomes the Creator's seal by holding the impure forces at bay and preventing them from stealing the Upper Light, for as soon as any impure forces touch it, they instantly die.

And all the life-force necessary for the sustenance of the impure forces is passed by the Creator through the letter *Kuf*, because, being the first letter of *Malchut*, it is remote from them; thus, there is no fear or risk that its connection to the impure forces would become too strong.

Malchut consists of only four letters from Above downwards: *Kuf*, *Reish*, *Shin*, and *Tav*. *Kuf* is the first, *Tav* is the last, and below it are the impure forces. Therefore, if they receive the Light they need according to the thought of creation from *Kuf*, the furthest letter from them, the impure forces have no way of "stealing" more Light than *Malchut*, who consists of four letters, is obliged to give them.

This is why this letter is called *Kuf*, to show that it gives strength to the impure system of *ABYA*—a fake (nonexistent) man, just as a monkey (*Kof* in Hebrew) resembles a human being.

And it misleads people by pretending to be the truth and claiming that its path leads to the attainment of spirituality, the Creator, *Lishma*, the sensation of the Creator. However, the pure forces maintain that only with the help of the Torah can man attain adequate correction of his properties so as to merge them with the Creator.

And this is what the letter *Tav* claimed: because it is the Creator's seal of truth, it stands at the end of the pure system and does not allow the impure forces to cling to pure ones, and pose as if they are pure. This is why its properties are worthy of becoming the basis for the creation of the world—so that via the analysis of good and evil, purity and impurity, inhabitants of this world may be sure that by acquiring its properties they will achieve the goal of their creation.

The four letters *Kuf-Reish-Shin-Tav* make up the four *Sefirot* of *Malchut* of the world of *Atzilut*: *Keter-Hochma-Bina-Tifferet*, where *Tifferet* consists of six *Sefirot*—*Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*. But when the letter *Kuf* is by itself, without *Reish-Shin-Tav*, the Torah, which spreads to the worlds *BYA*, also shines upon the impure forces, and the angel of death receives the strength to destroy all that lives. This state is designated by the letter *Kuf*. But when *Malchut* is corrected, she is designated by the letter *Hey*, whose difference from *Kuf* lies in the long leg of the *Kuf* (*Malchut de Malchut*).

This long left leg, which turns the *Hey* into *Kuf*, indicates that the Light descends from the pure forces (*Partzufim*) to the impure worlds of *BYA*, the impure forces referred to as death. And when *Malchut* joins with *Bina* and receives the strength from *Bina* to ascend and receive the Light, the other letters join *Malchut*, and she draws the Light of life from *Bina*.

In this state, the left leg of the *Kuf* is reduced in half, turning the *Kuf* into *Tav*, whose left leg is twice as thick, due to its shortening. The part of *Malchut* that passed Light to the impure forces now ascended out of them, hence there are two kinds of *Malchut*: *Miftacha* (key)—the part that joined with *Bina*, and *Man'ula* (lock)—the part that ascended out of the impure forces.

These two parts of *Malchut* manifest in different ways: *Miftacha*—openly and *Man'ula*—secretly. Two paths of bringing man to correction emerge from them: the good path of the Torah and the path of suffering.

However, after *Malchut* corrects her properties and joins with *Bina*, she no longer parts from *Bina*, but, upon receiving Light from her, *Malchut* pours it onto the worlds, and the impure forces lose their strength to sow death and rule over the world. And if a case arises where a sinner must be punished, the impure forces must first receive permission to punish him, for without permission they may not reveal the *Man'ula*.

Thus, after *Malchut* joins with *Bina*, thereby correcting her properties, the impure forces are no longer free to rule the world, unless they are permitted. The reason for this is the letter *Tet*, the last letter of *Bina*, which sends the Light of life to all with the help of the *Miftacha*. After *Malchut* joins with *Bina*, she becomes a *Miftacha*, and does not let go of this connection. Respectively, the impure forces, the leg of the letter *Kuf*, can no longer sow death.

Three places emerge from this: (i) where only the properties of the letter *Tet* rule by shining with the Light of life of this world; (ii) the entire world after *Malchut* joins with *Bina*, defined as *Miftacha*, when the letter *Tet* shines upon all, but permits the punishment of sinners according to the rule: "You advance

towards the goal either by the path of the Torah or by the path of suffering"; (iii) hell, the place of eternal punishment by the letter *Kuf*, in contrast with the first place, ruled by the letter *Tet*, where life is eternally prosperous.

All the letters with all their secret properties, described by those who understand them, are located in the Temple. All the Upper and lower worlds are created and function in the framework of their laws-properties, and the Supernal Name, the Creator's name *HaVaYaH* rules over all.

The *Mishkan* (tabernacle) in the Temple was also designed with the help of letters, for its builder, Betzalel, knew how to join the letters that made Heaven and earth. And since he was unique in possessing this wisdom, he was entrusted with the building of the sanctuary.

As the Creator chose Betzalel Above, so He wished him to be chosen below, as He said to Moshe Above: "Choose Betzalel." So Moshe said to his people below: "The Creator has chosen Betzalel." For such was Betzalel's name-property (*Be Tzel El*)—"In the Creator's shadow."

The Creator is called ZA or the *Sefira Tifferet* in *Partzuf* ZA, which shines upon the *Sefira Yesod*, called *Tzadik* (righteous one). Betzalel is called *Yesod*, which receives the Light of *VAK*—an incomplete Light—from *Tifferet*, which is hence called "sitting in the shadow," and, in turn, shining into *Malchut*. Thus, like *Tifferet*, the *Sefira Yesod* that passes this Light also consists of six *Sefirot*: *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*.

The name of the letter *Tav*, "truth," indicates that in order to reach its level, its degree, one must attain the property of truth. Therefore, the letter *Tav* claimed that with its properties man can fully analyze good and evil, renounce his impure desires as false, and to the degree that he renounces them, draw closer to the pure desires (forces), and thereby be certain that he will reach the goal of creation—correction of all his desires (*Gmar Tikkun*, end of correction).

This corresponds to the saying: "The Creator is close only to those who truly ask Him for help." For only with His help can one achieve correction and spiritual elevation. However, this help only comes to those who genuinely, "truly" demand it. As soon as man is able to cry out wholeheartedly for the Creator's help, he instantly receives it. And if he does not receive an answer from the Creator—it is a sign that his request is not yet complete, that he did not yet fully realize his egoistic nature and properties as worthless, has not yet fully felt his helplessness and inability to exit and correct his properties by himself. This is why letter *Tav* was certain that once man acquires its property of truth, he will be able to reach the goal.

But the Creator answered her that it is not worthy of becoming the basis of creation, for the forces of judgment that would arise from it would be so strong that even the complete righteous, who fulfilled the entire Torah from *Aleph* to *Tav* (A to Z) and reached the property of truth, will nevertheless be punished by it, for they have not destroyed all the sinners, as it is written in the Talmud (*Shabbat*, 55).

Furthermore, the Creator declines its request, for it is also the seal of death, as its power brought death to this world. For man is bound to die, as the serpent forged its seal and deceived Adam in his understanding of the Tree of Knowledge. This is why the world cannot exist with its properties.

THE LETTER *SHIN*

24. The letter *Shin* appeared before the Creator and said: "Maker of the world, it befits the world to be created with me, for Your own name *Shadday* begins with me." The Creator replied: "You are fine, handsome, and truthful, but since the letters (properties) of the word *Sheker* (falsehood) took you to be with them, I cannot create the world with your properties, for *SheKeR* (falsehood) exists only because the letters *Kuf* and *Reish* took you."

Malchut consists of ten *Sefirot* and has two endings:

1) If she has only her own properties, she contains all ten *Sefirot*, from *Keter de Malchut* to *Malchut de Malchut*. In this case she firmly restricts the diffusion of Light and is designated by the letter *Tav*;
2) If *Ima-Bina* of the world of *Atzilut* fills *Malchut* with her Light, *Partzuf Malchut* ends not in the *Sefira Malchut*, but in the *Sefira Yesod*, and is designated by the letter *Shin*.

The three tips of the letter *Shin* are called its crown and signify the Light of *Bina*, *Ohr Hassadim* (the Light of Mercy), which descends from *Partzuf Ima-Bina* into *Partzuf Malchut*. This Light of *Bina*, *Ohr Hassadim* (the Light of Mercy), creates new altruistic properties in *Malchut*, altruistic intentions to receive the Light for the Creator's sake, after which *Partzuf Malchut* can receive the *Ohr Hochma* (Light of Wisdom) from ZA (Talmud, *Sanhedrin*, 22). When bonded so, ZA and *Malchut* are called "husband and wife," and the Light that *Malchut* receives from ZA is called "100 blessings."

This new ending of *Partzuf Malchut* in the *Sefira Yesod* instead of in the *Sefira Malchut* is therefore called *Yesod de Nukva* or "the central point of existence,"

for all that exists in the world originates from it and exists thanks to it. *Partzuf Malchut* is the sum of all the creatures, and we are all its parts. All the worlds and all that inhabit them constitute various parts of *Partzuf Malchut* of the world of *Atzilut*.

Each Upper *Partzuf* is considered the Creator of its adjacent lower *Partzuf*, for the latter originates (born) from it. Therefore, in relation to all the creatures, *Zeir Anpin* of the world of *Atzilut* is considered and called "the Creator," our Creator.

And, like the *Tav*, the letter *Shin* is called "truth" and "the Creator's seal," for a seal signifies the end of a spiritual object—*Partzuf*, like a seal fixed at the end of a letter, written in the name of the Creator. The Creator's seal is similar to Himself; this is why the seal is called the mark of truth, for only the presence of a seal gives a letter the force of truth, and confirms the truthfulness of its content.

However, the significance of the letter *Shin* is greater than that of the letter *Tav*, for *Shin* is the first letter of the word *Shadday*, one of the Creator's names-properties, designating His power, by which He said "*Dai*" (enough) to creation—stop and do not descend further (Talmud, *Hagigah*, 12)—do not descend below the letter *Shin*.

This reveals that the world and its inhabitants can only exist with the help of the letter *Shin*, thanks to its property that restricts the diffusion of Light. The Creator said: "Stop, Creature, at the letter *Shin*, and do not spread to the letter *Tav*," for if the Light had spread to *Tav*, the impure forces would have received such great strength that man would have no hope of escaping them and reaching altruistic properties. This is why the ending point of *Shin* is called "the central point of existence."

Therefore, after the letter *Shin* saw the Creator refuse the letter *Tav*, precisely because ending the diffusion of Light with *Tav* creates conditions for correction of the world that are too difficult for man to meet, the letter *Shin* claimed that its property of *Shadday* is suitable for the creation of the world, and was certain that the Creator would choose it—its properties—as the basis of creation, for it possesses all the advantages that *Tav* lacked, which was the reason for the Creator's refusal.

And it has *Tav's* advantage, as well: it is the Creator's seal—truth. Moreover, it has an additional advantage: it is called by the name *Shadday*, the new ending of *Malchut* for the inhabitants of the world, instead of the ending by the property

of the letter *Tav*. Based on all that, the letter *Shin* found the strength and courage to appear before the Creator with the proposition to create the world with it.

But the Creator answered that precisely because of *Shin*'s additional advantages compared to those of the letter *Tav*, the impure forces opposite it are strengthened. For opposite each letter (spiritually pure forces or properties) there is an opposing impure force (egoistic desire), as it is written: "The Creator had made one opposite the other" (*Kohelet*, 7:14).

The strengthening of the impure forces from the properties of the letter *Shin* occurred as a result of her properties joining the impure properties of falsehood, forging spiritual purity of the letters *Kuf* and *Reish*: falsehood would be unable to exist in the world, for it would be recognized at once, had the letters *Kuf* and *Reish* not put *Shin* at the head of the word *SheKeR* (falsehood). And when truth stands at the head of the word that designates the property of falsehood, man naturally tends to err.

There are two sources of impure forces: the first is a small luminescence (*Ner Dakik*), which the pure force itself (the Creator) sends to the impure forces (desires) so as to sustain them. This is done so they would not disappear until there is a need to "punish" the sinners with them. However, these are small forces—their height is not great, for they receive only a small luminescence, sufficient to sustain their life.

This small luminescence descends into the impure forces from the letter *Kuf*, which results in these impure forces becoming similar to man in the worlds *BYA*, as a monkey in comparison to a human being, as it is said: "The Creator had made one opposite the other" (*Kohelet*, 7:14).

The second source of impure forces arises from the lower ones' spiritual fall: as a result of people's evil, egoistic actions, the Light passes from the system of the pure forces into the impure. And the first transgression is Adam's sin, by which the system of the impure forces assumed an identical formation to that of the pure system, stationing itself opposite, parallel to it. As a result, the impure worlds *ABYA* emerged opposite the pure ones.

The second source of impure forces is the letter *Reish*, which indicates that the impure forces rise and attach themselves to the pure forces, right up to the level of *Bina* of *Malchut*, designated by the letter *Dalet*.

As was previously stated, the twenty-two letters of *Partzuf Malchut* of the world of *Atzilut* are divided in three groups of letters: units in *Bina*, tens in *ZA*, and hundreds in *Malchut*.

PARTZUF	SEFIROT	LETTERS
BINA (IMA)	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*
ZA	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*
MALCHUT	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*

The letters *Aleph-Bet-Gimel* correspond to *Sefirot Keter-Hochma-Bina*, called "the head" of a spiritual object (*Partzuf*). The letters from *Dalet* to *Tet* refer to the body of the *Partzuf*.

Aleph	-	Keter	**HEAD**
Bet	-	Hochma	
Gimel	-	Bina	
Dalet	-	Hesed	**BODY**
Hey	-	Gevura	
Vav	-	Tifferet	
Zayin	-	Netzah	
Chet	-	Hod	
Tet	-	Yesod	

The body only receives what descends to it from the head. Therefore, *Dalet*, the first letter of the body, through which the body receives Light from the head, is called *Dalah ve Aniyah* (poor and destitute). *Dalet* only receives what *Gimel* gives it. Since *Gimel* contains the Light of *Hassadim*, that is, what descends into *Dalet*.

And this is why the letter *Gimel* is called *Gomel Hassadim* (merciful One) (Talmud, *Shabbat*, 104), according to its action with regard to *Dalet*, which would otherwise be completely without Light. The protruding sharp angle on the right side of *Dalet* is the sign of *Dalet's* abundance of *Ohr Hassadim*.

However, opposite the pure (altruistic) *Malchut*, stands the impure *Malchut*, who is pride and does not wish to receive the Light from *Gimel* and rely on it. Instead, she rises up in the desire to be the head, and in so creates the sharp angle of the *Dalet*. That indicates that the presence of *Ohr Hassadim* disappears, transforming it into the letter *Reish*, which is written as it is pronounced—with two letters: *Reish* and *Shin*.

The true merging of the pure ZA and *Malchut* is called *ECHaD* (one), consists of the letters *Aleph*, *Chet* and *Dalet*, for the letters from *Aleph* to *Chet* are the nine *Sefirot* of ZA. He passes the Light from *Gimel* of *Bina* to *Gimel* of *Malchut*, resulting in *Malchut* being filled with the Light of *Hassadim*, thereby becoming *Dalet* with a protruding right angle. As a result of this, ZA and *Malchut* become one.

When the lower ones (people) sin in their actions (intentions), they give the impure *Malchut* the strength to cling to the pure one—*Dalet*, to erase the sharp angle of the Light of *Hassadim* and turn it into the letter *Reish*. Thus, the word *Echad* (one) becomes *Acher* (other, alien, foreign): *Aleph-Chet-Dalet* of the word *Echad* are transformed into *Aleph-Chet-Reish* of the word *Acher*, for instead of the connection with the Creator emerges a connection with other, impure forces, called "*Elokim Acherim*" (other gods), which cling to ZA and *Malchut* of the pure world of *Atzilut*.

This leads to the letters *Kuf* and *Reish* distorting the Creator's seal (*Shin*), the letter of truth. As a result, *Yesod* of *Malchut*, which receives from *Yesod de* ZA, becomes linked to the impure source instead of the pure, for a new *Yesod* of the impure *Malchut* was formed with the help of the letter *Shin*.

From here the impure forces develop up to ten *Sefirot* with a head and a body, whereas *Shin* becomes the source of all that desolates, for destruction of purity begets impurity. And from this emerged the system of the impure worlds *ABYA* of the impure man.

Thus, we have learned how the letters *Kuf* and *Reish* became the two sources of emergence and development of impure forces. And since the impure forces pose as pure, they are called false, counterfeit letters whose purpose is to annihilate the system of the pure forces and their unity with the Creator, so as to forge themselves out of the devastation of the pure forces.

The birth of the impure forces from the destruction of the pure ones is possible on account of the letter *Shin*, *Yesod* of *Malchut*, joining with the impure forces as a result of the forging of the letter *Reish* out of *Dalet*. Thereby,

Echad turns into *Acher*, and the system of the impure forces (*Elokim Acherim*, other gods) is created.

And had the letters *Kuf* and *Reish* not captured the letter *Shin*, such an enormous system of impure forces, so capable of lying and falsifying everything in the eyes of man, would not have come into being.

Therefore, the Creator answered the letter *Shin*: "Though you are good, you will stand at the head of the word *Sheker* (falsehood) together with the letters *Kuf* and *Reish*. Indeed, upon capturing you, with your power they will be able to create an entire system of impure forces of falsehood and forgery. Hence, I cannot create the world with your properties, for since there is an impure system opposite from you, it is impossible to achieve the goal of creation with you."

THE LETTERS *KUF* AND *REISH*

25. From the aforesaid, it follows that whoever wishes to tell a lie will succeed if he first tells the truth as a base on which the lie will then grow and start to act. And this is because the letter *Shin* is a letter of truth, in which the Patriarchs had been united, for the three lines in the writing of the letter *Shin* (ש) signify the three Patriarchs, who designate the *Sefirot*-properties *Hesed-Gevura-Tifferet*.

The letters *Kuf* and *Reish* indicate the evil side, as they form the impure side, called *KaR* (cold), which lacks warmth and life, for it draws its sustenance from *Malchut* when she turns from living water into ice. However, to create an opportunity to exist, these letters attach the *Shin* to themselves, thus creating the combination *KeSHeR* (tie, knot), which embodies strength and survival.

For the Light of *Hesed-Gevura-Tifferet* of *Bina*, which she receives from *Yesod de ZA*, creates a new ending in *Malchut*, a new *Kli*-desire to receive the Light called "100 blessings" from *ZA*. And since *Hesed-Gevura-Tifferet* are called the Patriarchs, and the Light that passes to *Malchut* descends from them, the letter *Shin* that designates them is called "truth."

By eliminating the sharp angle of the letter *Dalet*, the impure forces turn it into the letter *Reish*. By this, they convert the word *ECHaD* into *ACHeR*, thereby stealing *Yesod* of the pure *Malchut*, designated by *Shin*. Also, with the letter *Shin* they build the *Yesod* of the impure *Malchut*, which leads to a very strong clinging of impure forces to pure ones. This clinging is called *KeSHeR*, the reciprocal tie joining pure and impure forces, a knot that is not easily severed.

From the aforesaid, we see that the reason for the letters wishing for the world to be created with them is that each of them believes that only its properties can correct the world. The letter *Shin* thinks that the Light of *Hassadim* will bring the souls to the goal of creation. However, the letters *Kuf* and *Reish*—*KaR* (cold)—do not desire this Light, for receiving the Light of Mercy for the sake of bestowal is pure, but receiving it for the sake of pleasure is impure.

THE LETTER *TZADIK*

26. Subsequently, the letter *Tzadik* appeared before the Creator and said: "Master of the world, You should create the world with me, for *Tzadikim* (the righteous) are marked by me. You, who is called a *Tzadik* (righteous one), are also recorded within me, for You are righteous and You love righteousness. Therefore, my properties are suitable to create the world by."

The Creator answered: "*Tzadik*, you are truly righteous, but you must remain concealed and not be revealed to the extent required were the world to be created by you, so as to not give the world an excuse." The concealment of the letter *Tzadik* is necessary, for first came the letter *Nun*, which was then joined by the letter *Yod* from the Creator's Holy Name *Yod-Hey-Vav-Hey* (*HaVaYaH*), who stood above it as a mark of the bond between the Creator and His creations, mounted the letter *Nun* and joined it on its right hand side, thereby creating the letter *Tzadik*.

The reason for the necessity of concealing the letter *Tzadik*, which makes it unsuitable for the creation of the world with it, is that when the Creator created Adam, i.e., ZA, He created him as two *Partzufim*-objects—male and female, connected to each other back to back. This is why the letter *Yod* stands with its back to the back of the letter *Nun*, both facing opposite directions, just as the letter *Tzadik* is depicted: the face of *Yod* turned upwards, while the face of *Nun* is turned downwards.

And the Creator also said to *Tzadik*: "In the future I will revoke the relationship of back-to back, and will join them face-to-face. In another place shall you so rise as such, but not at the beginning of creation. For in the beginning of creation, you must be connected back-to-back by the letters *Nun* and *Yod*, for this form indicates that the Light in you is concealed. Therefore, the world cannot be created with you." The letter *Tzadik* then left.

Tzadik came to suggest that the world should be created with its properties, for when it saw that the *Tav*'s request was turned down by the Creator due to

its heavy laws, and the letter *Shin*—due to the impure forces clinging to it—it thought that its properties could be suitable for the creation of the world. After all, it, too, contains the Creator's seal, and no impure forces cling to it.

That is why *Tzadik* said to the Creator that the righteous are sealed by its name as a mark of their union with Him, by circumcision and turning up of the place of contact (*Zivug*) with the Creator, which, thanks to these corrections, repels all the impure forces.

The Creator, called *Bina*, is also marked by *Tzadik*, for He is righteous like ZA, since the Upper Part of *Bina* of the world of *Atzilut* (*Aba ve Ima—AVI*) corresponds to the male and female parts, like ZA and *Malchut*. And *AVI* are forever joined so as to send down the Light of Mercy and thus sustain the existence of all that are below them. This is why *Tzadik* thought itself suitable for creating the world, for the world lives by the Light of Mercy, and can reach the goal with its help.

The letter *Tzadik* is called the *Sefira Yesod* of ZA. When *Yesod* joins with *Malchut*, it is defined as *Tzadik* (righteous), for the nine *Sefirot* of ZA are from *Yod* to *Tzadik*, and *Kuf* is the beginning of *Malchut*, which consists of four *Sefirot*—*Kuf*, *Reish*, *Shin*, and *Tav*.

When *Malchut* is joined with *Yesod* of ZA, *Kuf* is joined with *Tzadik*, and *Yesod* is called *Tzadik* (righteous). And to this the Creator replied to *Tzadik* that it is *Tzadik* in *Yesod* of ZA: "And you are *Tzadik* in Me, for *AVI* are forever joined so as to pour down the Light of Mercy and sustain the existence of the lower ones. And you are righteous, for *Malchut* is also connected to you, just as in the alphabet, *Kuf* follows *Tzadik*. Yet, in spite of all that, you do not merit for your properties to become the basis of the world."

Yesod of ZA includes in itself *Malchut* in the form of the letter *Kuf* in the word *TzadiK*. And when *Malchut* is included in *Yesod* as *Tzadik*, it is designated by the letter *Nun*, for *Nun* is *Gevura* of ZA (*Yod-Keter*, *Chaf-Hochma*, *Lamed-Bina*, *Mem-Hesed*, *Nun-Gevura*).

When ZA grows and becomes big, his *Sefirot Hesed-Gevura-Tifferet* become *Sefirot Hochma-Bina-Daat*. Thus, *Gevura* becomes *Bina*. And when ZA becomes small once again, *Bina*, too, returns to being *Gevura* (*Nun*). This fall is designated by *Nun*'s head looking down.

The letter *Tzadik* consists of the letters *Nun* and *Yod* connected back-to-back. The letter *Nun* designates *Malchut* with the properties of the *Sefira Yesod* included in her; *Yod* designates the actual *Yesod* of ZA. Their connection—back-to-back, facing out in opposite directions—indicates that impure forces cling to their backs.

They conceal their backs from strangers since there is a flaw in their backs—the desire to receive the Light of Wisdom (*Ohr Hochma*). This flaw must be concealed so as to prevent the impure forces from clinging to their backs. Therefore, the letter *Tzadik* is unsuitable for the world to be created by its properties. Its very shape reveals an opportunity for the impure forces to cling to it; this is why Adam (created out of ZA and *Malchut* when they are joined as *Tzadik*) is also created consisting of two halves, male and female, joined at their backs.

And if the letter *Tzadik* were to argue that in the big state, in the presence of *Ohr Hochma*, ZA and *Malchut* unite face-to-face, it would be told that such connection is impossible at their place, but only during their ascent to *AVI*. For if such a connection were possible in their own place, the impure forces would immediately cling to them. For this reason, the letter *Tzadik* is unworthy of becoming the basis of the universe.

THE LETTER *PEH*

27. The letter *Peh* entered and said: "Master of the world, it would be good to create the world with me, for the future liberation of the world is inscribed in me, as the word *Pedut* (liberation, redemption) begins with me. That is, liberation is deliverance from all suffering. And it is therefore fitting to create the world with me."

The Creator answered her: "Though you are fine, the word *Peshah* (transgression) begins with you and is secretly denoted by you, like a serpent that strikes and hides its head in its body. So a sinner bows his head, hiding from others' eyes, but stretches out his hands to sin. So is the shape of the letter *Peh*, whose head is hidden inside it." And the Creator also said to the letter *Ayin* that it would be unfitting to create the world with its properties, for within it is the property of *Avon* (crime, sin). And though *Ayin* tried to object, saying that its properties are contained in the word *Anavah* (humility), the Creator refused it nonetheless.

Pedut (Liberation) begins with the letter *Peh*, meaning that the property of *Peh* is contained in future liberation. This is why the letter *Peh* claims that it is worthy of being the basis of the world. Indeed, both *Galut* (exile) and *Ge'ula* (redemption) depend on *Malchut*: when *Malchut* has no inner Light of *Hochma*, the people of Israel are exiled from the land of Israel. For in our world, the land of Israel corresponds to *Malchut* of the world of *Atzilut*, the spiritual land of Israel.

Just as in the spiritual world, ZA (Israel) distances from *Malchut* (the land of Israel), the people of Israel separate and leave their land in our world. And when the children of Israel correct their actions, they cause ZA (Israel) to fill his *Malchut* (the land of Israel) with Light, build her with his Light and unite with her face-to-face. As a result, the children of Israel of our world merit redemption and return to their land.

The Light from ZA, which builds and fills *Malchut*, descends from *Sefirot Netzah* and *Hod* in ZA. *Hochma* of *Malchut* clothes in *Netzah* and *Bina* of *Malchut* clothes in *Hod*. The letters *Ayin* and *Peh* are *Netzah* and *Hod* in ZA. This is why *Peh*, the *Sefira Hod* in ZA, claimed that it was suitable to be the basis of the world, for the Light of *Hochma* that brings redemption to the entire world stems from *Peh* to *Malchut*. Thus, if the world achieved its property, it would undoubtedly reach the end of correction—complete redemption.

The letter *Peh* thought that it was more suitable to become the basis of the world than *Ayin* because although *Ohr Hochma* enters *Netzah-Ayin* and *Hod-Peh*, and is mainly present in *Netzah-Ayin*, redemption depends on *Hod-Peh*, nonetheless. That is because initially, *Bina* liberates *Malchut* from her restrictions and thereby redeems her.

By receiving from *Bina* her properties of mercy, *Malchut* merits redemption. This is fulfilled in the following way: *Bina* transcends her own properties and joins with *Malchut*, as a result of which, upon receiving the Light of *Hassadim*, *Malchut* can now receive the Light of *Hochma*. The restrictions imposed on the reception of Light mostly affect the left side, i.e., *Hod-Peh* in ZA. And that is why the letter *Peh* thought that since the Light of *Bina* enters it, and not *Netzah-Ayin*, it is better suited to become the basis of the world.

However, all the individual corrections made during the 6,000 years of the world's existence until the end of correction are considered incomplete, for the Upper Light, which allows for the discovery and analysis of all the impure forces within oneself, is not present in its entirety. Therefore, the Light may not be received in the worlds of BYA, below *Parsa*, below the boundary that separates the world of *Atzilut* from the worlds of BYA.

Parsa is *Malchut* that ascended to *Bina* in order to restrict the diffusion and reception of Light into those parts of her that are located below *Bina*. And as a consequence of Adam's attempt to nevertheless receive the Light under the *Parsa*, impurity slipped into *Malchut*, of which it is said that the serpent appeared before Chava (Eve) and brought impurity upon her (Talmud, *Shabbat*, 146). This impurity will only be corrected at the end of correction.

The thing is that the absence of the Upper Light in the force capable of discerning good from evil in all of *Malchut's* thickness gives rise to a flaw called "tears"—two tears that fall into a vast sea from the two eyes of *Hochma* and *Bina* that are concealed from all.

The two eyes are *Hochma* and *Bina*, and the tears signify the flaw in them from the presence of the impure force that appeared in them as a result of Adam's sin. This led to the ruin of the two Temples. These tears in *Malchut's* eyes will only dry at the end of correction, when death disappears from the world and all the Light shines in *Hochma* and *Bina* (item 56).

So the letter *Peh* was told that although it brings the world *Pedut* (redemption) with its Light, and although all redemptions pass only through it, this Light is incomplete. All the individual corrections are imperfect, for they come and go, just as the two Temples.

For the properties of *Peshah* (transgression) and *Pedut* (redemption) in the letter *Peh* are not sufficiently perfect and complete so as to withstand the sin of Adam, for in the absence of the full Light of *Hochma*, there is clinging of impure forces. Hence, the letter *Peh* is unworthy of being the basis of the world.

And since the property of *Peshah* (transgression) is concealed, the force of the serpent is present therein, deceiving people and leading them to their death. And it is impossible to kill it, just as a snake bites and immediately hides its head in itself (similar to the head of the letter *Peh*), which makes it impossible to kill it, for one may only kill the serpent within oneself by striking the "head." This is why the letter *Peh* is unsuitable for the creation of the world.

THE LETTER *AYIN*

Bina of the world of *Atzilut* is called *Ima Ilaa* (Supernal Mother) and also *Anavah* (modesty, humility). (Here, the capital "A" designates the letter *Ayin*, not to be confused with *Aleph*). The *Sefira Netzah* of *Zeir Anpin* (designated by the letter *Ayin*) clothes into *Malchut* with all of its Light, and ascends to *Bina*, who adorns her with her own adornments: *Bina* clothes into *Netzah* of ZA. But since the letter *Peh*, signifying *Peshah* (transgression) is concealed in *Netzah*, the Creator refused to create the world with its properties, as it is written in item 27.

Two words render the meaning of the word "transgression" in Hebrew: *Peshah* and *Avon*. However, "transgression" is mainly concentrated in the letter *Peh*, for *Malchut* of ZA connects into the *Sefira Hod* of ZA.

As a result of Adam's sin, *Klipot* (shells, impure forces) cling to *Malchut* of ZA. But *Netzah* of ZA is a property of ZA himself, and impure forces cannot cling to it. Yet, as it is written in the Talmud (*Baba Kama*), even *Netzah* is subject to *Klipot* clinging to it.

This flaw—the ability of the impure forces to cling to *Netzah* of ZA—is called "transgression." However, the word *Avon* (not *Peshah*) indicates that *Netzah* is pure and direct, and that the transgression is caused by its connection with the *Sefira Hod*.

The reason the Creator turns to the letters *Peh* and *Ayin* at the same time is that *Netzah* and *Hod* are like two body parts—two legs. This is why they both appeared before Him with their requests. However, *The Zohar* clarifies each of them (their properties) one at a time.

THE LETTER *SAMECH*

28. The letter *Samech* appeared before the Creator and said: "Creator of the world, it would be good to create the world with my properties, for within me is *Smicha* (support) for the fallen, as it is written: 'The Creator supports (*Somech*) all who fall.'" The Creator replied: "That is why you are needed in your place; do not move from it. If you move from your place, contained in the word *Somech*, those who fall will lose your support, for they rely on you (your properties)." Having heard this, the letter *Samech* departed.

The letter *Samech* stands for *Sefira Tifferet* in ZA, i.e., *Bina* in the body of ZA. Since *Sefirot Keter-Hochma-Bina* (*KHB*) were transformed into *Hesed-Gevura-Tifferet* (*HGT*) in ZA, they were emptied of the Light of *Hochma*, and were left with only the Light of *Hassadim*, thus changing their name from *KHB* to *HGT*.

As we know, *Bina* consists of two parts: the Upper Part, called GAR: *Gimel* (three) *Rishonot* (first ones)—the first three *Sefirot KHB*, and the lower part, called ZAT: *Zayin* (seven) *Tachtonot* (lower ones)—the seven lower *Sefirot* from *Hesed* to *Malchut*. The Upper Part of *Bina* is called *Aba ve Ima* (*AVI*). Being filled with the Light of Mercy, *Aba ve Ima* exist in a state of perfection—without any desire to receive, but only to bestow.

AVI are designated by *Samech* (numerical value – 60), for they include the first three *Sefirot KHB* and three *Sefirot* of ZA, which, in view of the absence of *Ohr Hochma* in ZA, are not called *KHB*, but rather *HGT*. Therefore *AVI* consist of six *Sefirot*, each consisting of ten, totaling 60 = *Samech*.

ZAT of *Bina* receive the Light from Above and pass it on to *ZA*. This part of *Bina* has the property of *ZA*, rather than of *Bina*, as it needs to receive exactly what *ZA* needs, and then pass it to him. Since, unlike *Bina*, who does not wish to receive anything, *ZAT* of *Bina* need to receive *Ohr Hochma* for *ZA*, they feels a lack for it, and thus separate from *Bina* and an independently existing object-*Partzuf* forms out of her lower part.

This *Partzuf* is called *YESHSUT*, and it is designated by the letter *Mem* (numerical value – 40), for it consists of four *Sefirot—Tifferet-Netzah-Hod-Yesod* of *Partzuf AVI*. Owing to its shape (properties), the block-letter *Mem* is called *Mem Stumah* (closed).

However, this separation of *AVI* into two parts occurs only when they have no Light of *Hochma*, but only the Light of *Hassadim*. Consequently, the Upper Part of *Bina* remains in its perfection, whereas the lower part feels a flaw in its state by not receiving *Ohr Hochma*. And since spiritual objects are separated by the differences in their properties, the sensation of imperfection separates the lower part of *Bina* from the Upper.

However, if those below improve their "intentions" (called "actions" in the spiritual), and ask *ZA* for help in correcting their actions, overcoming the egoism of impure desires, and acquiring spiritually pure, altruistic desires, *ZA* then turns to the superior *YESHSUT*, which turns to *AVI*. *AVI* then send their request even higher, receive the Light of *Hochma* and pass it to *YESHSUT*.

Finally, *YESHSUT* and *AVI* unite into one *Partzuf*, for having received *Ohr Hochma*, *YESHSUT* becomes as perfect as *AVI* are perfect being filled with *Ohr Hassadim*. *YESHSUT* passes the Light of *Hochma* down to *ZA*, who then passes it to *Malchut*. The Light that *Malchut* receives from *ZA* is referred to as 100 blessings, for *Samech* = 60 joins with *Mem* = 40.

However, when man sins in his intentions (desires, actions), he does not turn to *Malchut* with a request for help, causing the Light of *Hochma* to disappear from *ZA*, and *ZA* returns from *Gadlut* (big state) back to *Katnut* (small state). (When *ZA* contains the Light of *Hochma*, he is called "big"; and when he is filled with only the Light of *Hassadim*, he is called "small"). And the united *Partzuf Bina* is once more divided into *AVI* and *YESHSUT*.

In this small state (*Katnut*), *ZA* and *Malchut* are in danger of impure forces (*Klipot*) clinging to them. To make certain this does not happen, for then they may fall from the world of *Atzilut* below the *Parsa* into the worlds *BYA*, *AVI* send them the property of *Samech* (the Light of Mercy). And although it is only the Light of *Hassadim* without the Light of Wisdom (Light of *Hochma*), it provides *ZA* and *Malchut* with the sensation of perfection in acts of bestowal, and thus

impure forces can no longer cling to them, for the sole intention of the impure forces is to receive the Light of Wisdom from a pure *Partzuf*.

And this is why the Light that fills ZA in *Katnut* is called *Samech*, which testifies to its action: *Samech* "supports" ZA and *Malchut* so that they wouldn't fall from the world of *Atzilut* below the *Parsa*.

That is why the letter *Samech* thought that if the world were created with its properties, it would be able to reach the goal of creation and merge with the Creator. Its Light could shine in ZA and *Malchut* even in their small state, and the *Klipa* (impure force) would not attempt to snatch the Light from them. On the contrary, the impure, egoistic forces would flee from its Light. *Samech* believed that if the world were to be created with its properties, it would be able to protect all creatures, even when their actions were corrupted, for even in such a state, the impure force would not be able to harm them.

But the Creator said to *Samech* that precisely because its role is to support those who fall and to protect the lower ones in times of their spiritual descent, it must stay in its place and not move from it. For if the world were created by it, its power would always prevail over all, ridding ZA and *Malchut* of the chance to grow out of their small state.

And if ZA and *Malchut* don't stimulate the lower ones (people) to raise MAN—request for help in achieving *Gadlut*, the Upper Light will not be able to descend to bring the creatures to the end of correction and redemption. Therefore, the letter *Samech* must support the lower ones until they merit more. But when they do merit, they will be able to receive the great Light called "100 blessings" into their entire *Partzuf*. So the Creator refused to create the world with the letter *Samech*.

"Because the lower ones need *Samech* only in their *Katnut*, in the absence of the Light of Wisdom (*Ohr Hochma*), ZON need you and you can help them. However, they need you only in their *Katnut*. But you do not help to bring them to perfection, and so you cannot be the basis of the world."

THE LETTER *NUN*

29. The letter *Nun* entered and said to the Creator: "It would be good for You to create the world with me, for *Norah Tehilot* (great praises) is written with me, as well as 'Praising of the righteous.'"

The Creator replied: "Return to your place, for you are the reason that the letter *Samech* returned to its place. And rely on it for support. For the

letter *Nun* exists in the word *Nefilah* (fall), which must be corrected by the letter *Samech*. This is the reason why it needed to return to its place—so as to strengthen the lower ones." The letter *Nun* left Him at once.

When *Nun* saw that the Creator sent the letter *Samech* away (as its properties are only used in the state of *Katnut*, that is, only to support those who had fallen from the *Gadlut*), it thought that it was worthy of being the basis of the world. This is because not only does *Nun* have all the advantages of *Samech*, but it can also use *Ohr Hochma*, the Light of *Gadlut*. Thus, the reason for the Creator's refusal to *Samech* does not apply to *Nun*.

The *Sefira Gevura* in ZA is called *Nun*, for it is entirely mitigated by *Bina's* property of mercy, called *Nun* = 50 gates of *Bina*. It is this property of *Gevura* that gives ZA the name *Norah Tehilot* (great praises). *Ima-Bina* is called *Tehilah* (praise), and since *Gevura* descends from *Bina*, it is referred to as *Norah Tehilot*, while *Nun* is used in the *Sefira Yesod*, in the *Gadlut* of ZA during his *Zivug* with *Nukva*. Like *Ima*, this is whence *Nukva* receives the name *Tehilah*, while ZA becomes one in both *Tehilot*—*Ima* and *Nukva*.

Therefore, the letter *Nun* said that, being in *Gevura*, the left line of ZA, it attracts the Light of Mercy emanated by *Samech* (*Bina*, *Ima*), which is also called the "Upper *Tehilah*," as a result of which ZA acquires its properties and the name *Norah Tehilot* to match them. This is why *Nun* has all the properties of *Samech*: the Light of Mercy that bestows perfection and repels the impure forces-desires.

The letter *Nun* added: "However, I have an additional advantage in that I am used during the big state of ZA in his *Yesod*, in the letter *Tzadik*, of which I am the left element." This *Nun* in the letter *Tzadik* is that same *Nun* that is defined as *Norah Tehilot* (praises of the righteous), for even when ZA achieves *Gadlut* during the ascent of ZON to *AVI*, *Nun* also acts in *Yesod* of ZA, connecting *Nukva* back-to-back with ZA, so that ZA receives the Light of Mercy from *AVI* (*Samech*).

And so *Nun* is called "praises of the righteous," for *Yod* (righteous one, the basis of the world) mounts it. *Nun* is called "great praises," for it attracts the Light of Wisdom to *Malchut* in the state of *Gadlut*.

Therefore, we find that *Malchut* receives all her beauty from *Nun*, which is located in *Yesod* of ZA. This is why the letter *Nun* claimed that it merits for the world to be created with its properties, for its luminescence adds to the Light of Wisdom that unites and revives ZON, and does not merely support them, like the letter *Samech*.

So the Creator answered it: "You are wrong in thinking that you merit leading the world to complete correction by your properties, without the clinging

of impure forces, for even your properties need to be supported by the letter *Samech*. Indeed, this is precisely why you are connected back-to-back with the letter *Yod*, and the Light of *Samech* guards you against the clinging of the impure forces onto you. And that is why your properties, which rely upon the strength of *Samech*, are merely ones of support. Hence, you are unworthy of becoming the basis of the world."

THE LETTERS *MEM* AND *LAMED*

30. The letter *Mem* entered and said: "Master of the world, it would be good for You to create the world by me, for *Melech* (King) is called by me." The Creator replied: "That is so, but I shall not create the world by you, for the world needs a King. Return to your place. Also, I shall not create the world with the letters *Lamed* and *Chaf* that form the word *MeLeCH* (King), as the world cannot exist without a King."

The letter *Mem* is the *Sefira Hesed* in ZA, which receives the Light from its corresponding *Sefira Hesed* in *Bina*. When, in addition to the Light of Mercy in his small state, ZA receives the Light of Wisdom and becomes big, his *Sefirot HGT* turn into *Sefirot Hochma-Bina-Daat* (*HBD*). In other words, *Hesed* in ZA ascends and becomes *Hochma*, thereby revealing a new Light, the Light of *Hochma*, the Light of the Creator's face.

This is why the letter *Mem* claimed that it was suitable for the world to be created by it, for it reveals the Creator's Light to the world, thereby eliminating any risk of impure forces clinging to it, and so the world is guaranteed complete correction.

But the Creator answered that it is forbidden to reveal this Light to the world, for the world needs for this great Light to first clothe itself in the three letters of the word *MeLeCH*. In other words, the great Light may be revealed in the world only if *Mem* joins with the letters *Lamed* and *Chaf*. So the Creator said, "Go and join with them."

Mem in the word *Melech* is *Hesed*. *Lamed* is *Bina*, which passes the Light to ZA. The letter *Chaf* is *Malchut*, *Nukva* of ZA, for there cannot be a *Melech* (*King*) without *Malchut* (Kingdom). Also, all of the Light becomes revealed only thanks to *Malchut*.

In this case, *Malchut* shines from ZA in three places:

1) *Malchut* becomes a *Kisseh* (throne) for a *King* (ZA). A *Kisseh* derives from *Kissui* (cover, concealment), so it is designated by the bent letter *Chaf*.

2) *Malchut* clothes ZA. Because the great Light is revealed only to Israel, *Malchut* clothes ZA, and when her kingdom is revealed, ZA frees himself from her garment and throws it over all the nations of the world, idolaters, and the Light of his face pours upon Israel. And all the righteous then point their finger at the Creator and say: "This is the Creator, to whom I aspired!" This diffusion of Light is designated by the letter *Chaf*.

3) *Malchut* becomes a crown on the head of ZA. And this is the property of the letter *Chaf*, of *Keter* (crown of ZA).

THE LETTER *CHAF*

31. At this time the letter *Chaf* descended from the *Kisseh* – the Creator's throne, and stood before the Creator. It trembled and said to Him: "Creator of the world, with my properties I merit to become the basis of the world, for I am *Kavod* – Your Glory." When the letter *Chaf* descended from the Creator's throne, all the worlds trembled, and the throne itself, verging on collapse. The Creator then answered: "*Chaf*, what are you doing here? I will not create the world by you. Return to your place, for you exist in the word *Kelayah* (destruction) and in the word *Kalah* (bride)."

The Creator's throne is the world of *Beria*. The appearance of the letter *Mem* before the Creator led to the letter *Chaf* falling from His throne. As a result, *Hochma* and *Bina* of the world of *Beria* trembled, as well as all the lower worlds with all their inhabitants.

All the arguments that the letters raised in their wish for the world to be created with each of them is like raising *MAN*—a request for precise measure of help from Above in the form of Upper Light (called *MAD*), corresponding to that particular letter.

If so, *ZON* will rule the world, and this ruling is effected by the very Light descending from *ZON* in the exact quantity of *MAD* that each letter evoked and caused, for the *MAD* precisely corresponds to the *MAN* in both quantity and quality, whereas *MAN* is the actual property of the letter. Hence, each letter argues that it can draw the kind of Light from Above that will surely bring all creatures to the goal.

Similarly, the Creator's answers to each of the twenty-two letters of *ZON de Atzilut* constitute the descending *MAD* (the Upper Light, strength, help) that precisely corresponds to the *MAN* raised by that particular letter. And when the

Upper Light that descends from a particular letter begins to rule the world, this signifies the Creator's reply to that letter. Since the impure forces cling to one of the letter's properties, as the Creator created two precisely balanced, opposing systems of pure and impure forces, this reveals the letter's inability to rule the world. And thus, the Creator dismissed each letter's individual claim to build the world by its property in order to bring it to the goal of creation.

Herein lies the Creator's "game" with each of the twenty-two letters, giving each the opportunity to reveal its properties, power and forces, until it becomes clear from their aspirations and analysis, which of them truly merits the world being governed by it.

From this we see that when the letter *Mem* began to reveal its great Light in the world, in doing so, it caused the fall of the *Kisse* (throne). This is so because the *Kisse* has two properties: (i) it covers and conceals the Creator, where the word *Kisse* derives from the word *Kissui*; (ii) it reveals the Creator's greatness in the worlds with the help of the three letters *MeLeCH*. Then, *Malchut* that became a *Kissui*, the Creator's cover, ascends and turns to *Chaf*—the Creator's own garments—thus revealing the King (Creator), and it becomes a crown on His head.

But as soon as the letter *Mem*, which was not clothed in *Chaf*, began to reveal the Light of the Creator's face, the letter *Chaf* fell from the *Kisse* (the throne of His Glory), stopped concealing Him, and stated that from now on only the Creator's revealed glory would rule over it, without any kind of concealment, as desired by *Mem*.

Owing to *Chaf's* fall from the throne, two hundred thousand worlds that originate from *Hochma* and *Bina* of the world of *Beria*, as well as the worlds below them, shook and trembled on the verge of collapse. For the entire connection between the lower degree or *Partzuf* and the one above it lies in the fact that *Malchut* of the Upper Degree becomes *Keter* of the lower. And the property of the letter *Chaf* consists in clothing *Malchut* of an Upper spiritual object in *Keter* of a lower one.

There are three distinctive features to the throne: (i) six steps leading to the throne, six *Sefirot—Hesed-Gevura-Tifferet-Netzah-Hod-Yesod* of the lower one; (ii) four legs of the throne, the Light in *Sefirot Keter-Hochma-Bina-Daat* of the lower one; (iii) *Malchut* of the Upper One that descends to the lower one, clothes into it, and all the Light from the Upper One is passed through her to the lower one.

Thus, when *Chaf* fell from the throne of the Creator's glory, the connection between the world of *Atzilut* and the throne (world of *Beria*) was severed. This is so because *Chaf* (*Malchut* of the world of *Atzilut*) that clothes in *Sefirot Keter-Hochma-Bina-Daat* of the world of *Beria* pours all the Light onto the world of

Beria, called the throne of His glory. But when *Chaf* fell from the throne, the connection between the world of *Atzilut* and the world of *Beria* was severed, *Chaf* trembled, for it lost the power to bestow upon the world of *Beria*, and two hundred thousand worlds (*Hochma* and *Bina* out of *Sefirot Keter-Hochma-Bina-Daat* of the world of *Beria*) trembled in fear of collapsing, for they lost all of their life-force, which they receive from the world of *Atzilut*.

Similarly, in the world of *Atzilut*, *Bina* of the world of *Atzilut*, the Creator, is connected with ZON. This is because *Partzuf Bina* of the world of *Atzilut* consists of ten *Sefirot*, and her last *Sefira*, *Malchut*, clothes in ZA of the world of *Atzilut* with the property of the letter *Chaf*. *Malchut* of the *Sefira Bina*, which clothes in ZA, is the letter *Chaf*. And this letter *Chaf* is the Creator's throne in ZA. For the Creator is *Bina*, *Sefira* above ZA. And ZA becomes a throne for *Bina*. And during the fall, the connection between *Bina* and ZA is severed, since *Chaf* is *Malchut* of *Bina*; it clothes into ZA and passes all the Light to him.

And it therefore trembled (lost its ability to bestow upon ZA), and so did two hundred thousand worlds, which are the Light for ZA, called *Hochma* and *Bina* or *KHBD*—the four legs of the throne—for all the Light departed from them. And the worlds trembled in fear of collapsing, that is, *Sefirot Hesed-Gevura-Tifferet-Netzah-Hod-Yesod* in ZA that include all the worlds below them, for all the Light of *Bina* departed thence.

The Creator told the letter *Chaf* that because it fell from the throne of His glory, the first three *Sefirot* of ZA trembled, and all the other worlds are on the verge of total collapse and destruction without any hope of restoration; hence, *Chaf* must return to its place in the throne of glory.

Chaf's return to its place in the Creator's throne takes place just as He refuses to create the world with the letter *Mem*, for the world needs a King. That is, the trembling of the letter *Chaf* as it fell from the Creator's throne, which in turn, made the worlds tremble in fear of possible collapse, and the Creator's answer to the letter *Mem* transpire simultaneously.

THE LETTER *YOD*

32. The letter *Yod* entered and said: "Maker of the world! It would be good to create the world by me, for Your Holy name begins with me." The Creator replied: "It is sufficient that you are inscribed in My Name, in Me, and all of your aspirations are to Me, and you should not be uprooted from it all."

Since *Yod* is the first letter of the Creator's name *HaVaYaH* (*Yod-Hey-Vav-Hey*), the beginning of the Creator's revelation to creatures, the first degree of the Upper Light, the letter *Yod* argued for the world to be created with its properties, for the world would then be absolutely guaranteed complete correction. However, the Creator objects to it. As was already stated, the letters' questions and the Creator's answers signify the Creator playing with each letter, where the letters' questions are their *MAN*, and the Creator's answers are *MAD* in the form of the Upper Light.

So, by telling *Yod*, "It is sufficient," the Creator thus explained the creation of restriction—that the Light is only allowed to descend to its level, but no further. And this restriction is fixed in the Creator's name *Shadday* (*Shin-Dalet-Yod*). After *Yod* began to spread with the great Light, the Creator stopped it, forbidding it to spread to the letter *Tav*, but only to *Shin* (as was said above, in item 25). He said to it: "Enough, and do not spread further. Otherwise you will not be able to remain forever in My Name *HaVaYaH*."

As the sages said: "My Name is not pronounced as it is written. For it is written *HaVaYaH*, but pronounced *Adonay*" (Talmud, *Pesahim*, 50). Indeed, the name *HaVaYaH* is not subject to change, as it is written: "For I, the Lord (*HaVaYaH*), do not change" (*Malachi*, 3:6). For corruption and its correction emerge in the days of the world's existence, meaning that constant changes are coming. Therefore, until the end of correction, the Creator is called *Adonay*, for this name is subject to change, and not *HaVaYaH*, which can never be altered.

Yet, in the future, after the end of correction, *HaVaYaH* will be pronounced as it is written. Therefore, the Creator said, "If I see some fault or evil in you, by this you will be removed from My Name, for My Name, *HaVaYaH*, may not contain anything flawed or corrected—neither corruption nor correction. And this is why the world cannot be created by your properties." There are three degrees in the letter *Yod* of the name *HaVaYaH*: in the *Sefira Hochma* of *ZA*, in *Hochma* of *AVI*, and in *Hochma* of *Arich Anpin*, called "concealed wisdom."

HaVaYaH begins with a dot, which then turns into *Yod*. Subsequently, *Yod* (*Ohr Hochma*) spreads to the sides and downward and turns into the letter *Dalet*, which consists of a horizontal roof-like line that indicates the property of *Bina-Ima* (mercy, *Hassadim*, width). When *Ohr Hassadim* stops spreading in width, *Ohr Hochma* begins to spread downward in the form of a vertical line. This is the leg of the letter *Dalet*, the property of *Hochma-Aba*.

The common property of *AVI* is designated by the letter *Dalet*. *AVI* beget *ZA*, designated by the letter *Vav* inside the *Dalet*, and eventually forms the shape

of the letter *Hey*. Thus, the request of *ZA* (*Vav*) to receive from *AVI* compels them to unite their properties of *Hochma* (vertical line) and *Hassadim* (horizontal line), with the help of the letter *Yod*. Consequently, *AVI* receive the Light from *Yod* and pass it on to *ZA*.

The screen with the desires of *Malchut* is called "a point," since the collision between the screen and the coming Light yields Returning Light. And since the received Light always consists of ten Lights, the screen is called "ten points."

Yod designates the spreading of *Nekudot* inside *Partzuf Keter*, from the Light of *Hochma* downwards, while *Vav* signifies the spreading of *Nekudot* inside *Partzuf Hochma*. However, there is no sign in *HaVaYaH* that indicates the diffusion of Light in *Keter*.

Entrance or exit of the letter *Yod* in a word signifies either presence or absence of the Light of *Hochma*. There are four kinds of correction:

1. The First *Ibur*—conception of the small state of *ZON*. This is an absolutely passive spiritual state, where the letter *Yod* enters the word *Ohr* (Light) and transforms it into *Avir* (air), becoming the *VAK* of the *Partzuf*.
2. The letter *Yod* exits the word *Avir*, which converts it back to *Ohr*: the Light of *Hochma* enters *VAK* of *Partzuf*;
3. The Second *Ibur*—conception of the *Gadlut* state of *ZON*: *AHP* of *Bina* ascend from *ZON* to *Bina*, and *GE de ZON* ascend with them, for they were together in the *Katnut* state, defined as conception of *GE de ZON*;
4. The diffusion of the Light of *Hochma*.

THE LETTER *TET*

33. The letter *Tet* entered and said: "Maker of the world, it would be good to create the world with me, for it is by me that You are called *Tov* (Good)." The Creator replied: "I will not create the world by you, for your goodness is concealed within you and is invisible. Therefore, it cannot take any part in the world that I wish to create, and will only be revealed in the world to come. And since your goodness is concealed within you, the gates of the palace will sink into the ground, for the letter *Chet* is opposite from you, and when you join together, the word *CHeT* (sin) will be formed. This is why these two letters are not recorded in the names of the holy tribes." The letter *Chet* immediately moved aside.

The letter *Tet*, whose numeric value of nine, is the inner property of the *Sefira Yesod* in ZA, while the outer property of *Yesod* in ZA is the letter *Tzadik*, whose numeric value of ninety, and it joins with *Nukva de* ZA, forming the notion of *Tzadik* (righteous one). Besides being the inner property of *Yesod* in ZA, *Tet* is also the ninth letter among the letters of *Bina* in ZA.

Also, *Tet* is called *Tov* (good). And since *Tov* is called *Tzadik*, for it is the inner Light of *Yesod*, called *Tzadik*, to whom no impure forces could cling, *Tet* calls on the above to justify its claim to become the basis of the world.

In the Talmud (*Hagiga*, 12), the sages wrote: "In the Light by which the Creator created the world, Adam saw from one end of the world to the other. But the Creator saw that the deeds of the generations of the Flood and the builders of the Tower of Babel are detrimental, and concealed that Light for the righteous in the future." Because the Creator saw that their actions will bring the threat of the clinging of the impure forces, He concealed this Light, Thus, the Light descended secretly from the Supernal Righteous (*AVI*) to the righteous one (*Yesod* in ZA), the letter *Tet*.

And so the Creator told *Tet* that because He must conceal it from the sinners and only the righteous will be worthy of it in the world to come, it cannot partake in the creation and correction of the world, for the world is ZON, and the letter *Tet* is constantly in danger of being clung to by impure forces.

And since this Light shines only secretly inside *Yesod* of ZA, and not openly, *Nukva* will not be able to receive this Light directly, but only through its concealment in her. Therefore, the gates of *Nukva* sink into her *Sefira Yesod*, which safeguards them against the clinging of the impure forces, and they are confident that the impure forces will not be able to rule over her gates. For even at the time of the ruin of the Temple, the impure forces could not rule over the gates of the Temple, and sank into the ground, that is, the ground consumed them. "But because you are in need of such protection, I cannot create the world with you," the Creator answered *Tet*.

There are two pipes (channels) in *Yesod de* ZA in the world of *Atzilut*: the right one serves for the birth of the souls, and the left one for throwing away waste to the impure forces. The letter *Chet* is *Hod*, whose property is *Malchut* in ZA, the left pipe in *Yesod* of ZA, for the properties of the letter *Chet* are the properties of *Kuf* included in *Yesod*, whereas *Kuf* emanates *Ner Dakik* (tiny Light) to the impure forces, from which they receive the strength to be similar to an image of a pure man, as a monkey compared to a man, for the Creator created purity parallel to impurity.

These two pipes are located very close to each other, separated only by a thin partition, called "a garlic husk." Consequently, the left pipe has the strength to rule over the right one, thereby forming *CHeT* (numerical value 8 + 9 = 17).

The numerical value of *CHeT* (17) equals that of the word *TOV* (9 + 6 + 2 = 17), which means that the impure force opposes the pure one. And if the right pipe (the letter *Tet*) prevails, the word *CHeT* (sin) will turn into *TOV* (good, goodness).

Since the left pipe (*CHeT*) has the strength to rule over the right one (*Tet*), the impure forces can suck the Upper Light for themselves. This would give power to the sinners of the world. This is why neither *Chet* nor *Tet* are present in the names of the twelve tribes of Israel, to show that they (the tribes) are above the letter *Chet*, the root of all the opposing impure forces.

When all the letters merited receiving a blessing through the letter *Bet*, they lined up in their alphabetical order, in which the letters *Tet* and *Reish* joined. The letter *Tet* ascended, but did not take its place until the Creator asked her: "*Tet*, why did you ascend, but do not take your place?" It replied: "You created me to begin the words *Tov* (goodness) and Torah, as it is written: 'And the Creator saw that the Light was good.' How then can I join and stand beside the letter *Reish*, when it begins the word *Rah* (evil)?"

The Creator answered: "Return to your place, for it is precisely you that needs the letter *Reish*. For man, whom I intend to create, combines all those properties—you as the right property, and *Reish* as the left." After that, both *Tet* and *Reish* returned to their places.

Three lines emerge in ZA of the world of *Atzilut*. However, they emerge from their source, *Bina*. (As a result of the second restriction, *Malchut* ascends to *Bina*, which leads to *Sefirot Bina-ZA-Malchut* falling into a lower *Partzuf*, into ZA.) *Bina* is called *Eloh-im* (*Aleph-Lamed-Hey-Yod-Mem*), and as a result of second restriction, her part *Aleph-Lamed-Hey* (the *ELEH* of the word *Eloh-im*, *AHP*) fell into a lower *Partzuf*, to ZA. Only the letters *Yod-Mem* (the *IM* of *Eloh-im*) remained in *Bina*. This means that only half, (*VAK*, *GE*) remained in her from the previous level of *GAR*. Whatever is left is designated by a sign called *Holam—Vav* with a dot above it, as this is the right line, *Ohr Hassadim*.

Then, in the big state, the letters *Aleph-Lamed-Hey* (*ELEH*) returned to *Bina* and joined with *Yod-Mem* (*IM*). Subsequently, the level of *GAR* returned, yet the Light of *Hochma* in *Bina* was incomplete, for the Light of *Hassadim* disappeared and the Light of *Hochma* cannot shine without the Light of *Hassadim*. The

returned letters A-L-H are *Shuruk—Vav* with a dot inside it, because, due to the restrictions in it, it constitutes the left line.

These restrictions are effective until *ZON*, upon ascending to *Bina*, begin to receive the Light, and the middle line emerges and reduces *GAR* of *Hochma* in the left line. As a result, the right line joins with the left: *Ohr Hochma* shines in the *Ohr Hassadim*. This middle line is called *Hirik—Vav* with a dot under it, or the screen of *Hirik*, for the Light enters the *Partzuf* because of it.

And since *Bina* regained *GAR* with *ZA's* help, *ZA*, now that he had acquired the three lines, begins to receive this Light from *Bina*, too. *Yod-Mem* (*IM*), *Tet* and *Holam* constitute the right line, *Aleph-Lamed-Hey* (*ELEH*), *Reish* and *Shuruk* constitute the left.

Now let us translate this into the language of *Sefirot*. When *Bina* returned once more to the state of *Gadlut*, *ELEH* returned to *IM*, the left line merged with the right, and this drove *Tet* (right line, *Hassadim*) away from *Reish* (left line). This is because being opposite to each other, they cannot stand side by side until the Creator (*ZA*, middle line) reduces the *GAR* of both the left and right lines by the force of His screen, which is expressed by the words: "And the Creator commanded it to return to its place."

GAR de Hochma is called *Man'ula*—the lock that prevents the Light from entering a *Partzuf*, and its diminution is called *Miftacha*—the key that opens a passage for the Light, *VAK* of *Hochma*, to spread in the left line into a *Partzuf*. Then, *Tet*, the right line, receives *Ohr Hochma* from the left, joins with *Reish*, receiving from it the Light of *Hochma*. Otherwise it would have remained in *VAK*. Adam, too, is created from the union of these two lines.

But why was the letter *Tet* reluctant to join with the letter *Reish*, and had to be forced to do so by the Creator? In the spiritual world, a root rules over all its branches, and the branches submit to its rule. Therefore, *Tet* did not wish to join with *Reish*, as it was then bound to become a branch and submit to its root, *Reish*.

However, the Creator wanted *Tet* to receive the Light of *Hochma* from *Reish* so that this union would enable man to receive the Light of *GAR*. Thus, when *ELEH* return to *Bina*, He made it so *Bina*'s restrictions would be weakened so as to allow the *Reish* to join with the *Tet* and receive the Light of *Hassadim* from it. It follows that *Tet* becomes the root with regard to *Reish*, for without its *Hassadim*, *Reish* would be unable to shine, due to the restrictions placed on its Light.

THE LETTER *ZAYIN*

34. The letter *Zayin* entered and said: "Maker of the world, it would be good to create the world by me, as *Shabbat* is preserved with me, for it is written: 'Remember (*Zachor*) the day of *Shabbat*, so as to keep it.'" The Creator replied: "I will not create the world by you, for within you is a force of war, as sabers and swords, called *Klei Zayin* (weaponry), are made by you. And you are like the letter *Nun*, with which the world was not created, for within it is *Nefilah* (fall)" (item 29). Having heard that, the letter *Zayin* left Him.

The letter *Zayin* is depicted as a combination of *Vav* and *Yod*, as a head over it, which signifies the big state and the great Light in *Malchut*, ZA's wife, for *Malchut* includes herself into her husband, ZA (designated by *Vav*), and becomes a crown (*Yod*) on his head. Together, these two letters, *Vav* with *Yod* standing above it, form the letter *Zayin*.

Therefore, it is written: "Remember the day of *Shabbat*, so as to keep it holy." As a result of *Shabbat*'s elevation, that is, *Nukva's* ascent to the head of ZA, when she becomes his crown, she includes herself in the word *Zachor* (remember) and receives the name *Nukva Kedoshah* (holy *Nukva*). This is why the letter *Zayin* claimed that since this Light is so great and holy that it brings absolute rest on this day, for purity is completely separated from impurity in this state called *Shabbat*, it is worthy of becoming the basis for the creation of the world.

Zayin is the *Sefira Netzah* in ZA. When *Nukva* is included in *Netzah* and merges with its properties, she gains the strength to ascend along with ZA to *AVI*. There she becomes a crown on his head, by which he is adorned, which signifies the day of *Shabbat*. However, since this correction occurs solely as a result of her inclusion in the male essence and their ascent to *AVI*, and not in her regular place, where she normally abides with ZA, *Nukva* cannot be corrected completely during the 6,000 years.

The reason for this is that when *Nukva* returns to her place on weekdays, her connection with the letter *Zayin* is defined as a *Kli Zayin* (weapon), and all the wars with the impure forces emerge from her, like the weekdays that prepare *Shabbat*.

For every man must defeat the impure force within him on the weekdays, and thus merit the King's daughter—*Shabbat*. However, during the 6,000 years, the Light of *Shabbat* is insufficient for the neutralization of the impure forces, for weekdays return and surround the *Shabbat*. This continues until the end of correction, when there will be only *Shabbat* as the day of absolute perfection for all eternity.

This is also why the Creator replied to *Zayin*: "I will not create the world with you, for when you are in your place, your Light is not yet perfect. Only after you defeat the impure forces in war will man be able to attain you." And the shape of the letter *Vav* (ZA) resembles a spear, ready to strike and pierce through the impure forces. For *Gevurot* (courage) signifies the left line of *Bina*'s male part (*Nun*).

THE LETTERS *VAV* AND *HEY*

35. The letter *Vav* entered and said: "It would be good to create the world with me, for I am a letter from Your Name *HaVaYaH* (*Yod-Hey-Vav-Hey*)." The Creator replied: "*Vav*, both you and the letter *Hey* should just be glad to be contained within My Name. This is why I will not create the world with your properties."

Although the letter *Yod* expressed a similar request, *Vav* thought that *Yod* had been turned down because of its excessive size (spiritual force). This is why *Vav* claimed that it would be good to create the world with its properties, i.e., according to the letters *Vav-Hey* in the name *HaVaYaH*, with the Light of the Supernal *Bina* (*Ima*) of the world of *Atzilut*.

The Creator responded with the same answer he had given to the letter *Yod*—that He restricted it by saying to *DaY* (*Dalet-Yod*): "Stop at the letter *Shin* and spread no more, so that the impure forces would not cling to you." Hence, the letters *Vav* and *Hey* are not suitable for the world to be created with their properties, for even they need protection against the impure forces.

Sefira Tifferet is designated by the big letter *Vav* (*Vav* with a head), for it has all six (*Vav*) *Sefirot*: *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*. *Yesod* is the *Sefira* that is responsible for passing the Light from ZA to *Malchut*. This is why it has the same Light as in *Malchut*—*NHY* without *HGT*, and this is also why *Yesod* is called the small *Vav* (*Vav* without a head).

THE LETTERS *DALET* AND *GIMEL*

36. The letters *Dalet* and *Gimel* appeared before the Creator. However, the Creator told them right away: "It is enough that you are both together, so that as long as the poor exist on earth, there is someone to treat them with mercy (*LiGmol Hesed*)." The letter *Dalet* derives from *Dalut* (poverty), while *Gimel* renders mercy to it (*Gomelet Hassadim*). "Therefore, you cannot part, and it is enough for you to aid one another in this way."

It was already stated (item 24) that although *Dalet* receives the Light from *Gimel* and its sharp right angle protrudes from the Light of *Hassadim*, the impure forces are nonetheless strong enough to cling to it, separate it and make the sharp angle smooth, thus transforming it into the letter *Reish*.

This is why the letter *Dalet* requires special protection so as not to be corrupted and to be able to continue being fulfilled by *Gimel* so as to keep the needy ones (*Dalut*) in the world from disappearing. Thus, it is sufficient for these two forces to sustain and complement one another, to fulfill one another in reciprocal union so as to prevent the impure forces from ruling. And this role is enough from them. This is why the Creator did not want to create the world with them.

THE LETTER *BET*

37. The letter *Bet* entered and said to the Creator: "Maker of the world, it would be good to create the world by me, as by me You are blessed Above and below. For *Bet* is *Berachah* (blessing)." The Creator replied to *Bet*: "Of course, I will create the world by you, and you shall be the basis of the world!"

The letter *Bet* is the property of *Hochma* (wisdom), or rather *Hesed* in *Hochma*, a point in a palace, for *Ohr Hassadim* is a palace for *Ohr Hochma* and is called *Berachah* (blessing). Passing through all of the worlds from the Creator down to the lowest degree of the lowest world, this Light does not diminish in any way.

Rather, just as this Light is at the Highest Degree that receives it from the World of Infinity, it is just as great, magnificent, and mighty in the world of *Atzilut*, and likewise all the way down to the world of *Assiya*. And it does not get coarser or weaker as it passes through all the screens from Above downwards.

That is why the letter *Bet* vied for the world to be created with its properties, as the Light of blessing is the same both Above and below; no screen can weaken it and no coarse desires can harm it.

This is also why the property of mercy (*Hassadim*) is most suitable for the creation of the world, for no impure forces can cling to it. This is because the impure forces can only cling to a place where there is a deficiency. And since there is no deficiency of any kind in the property of mercy, there can never be any contact between *Bet* and the impure forces.

The Creator agreed with *Bet* that its property is perfect and suitable for the creation of the universe by Him. As it is said: "*Olam* (world) *Hesed* (mercy)

YiBaneh (will be built)," where *YiBaneh* means *Boneh* (building) and *HaVana* (understanding). (In Hebrew, the letters *Vav* and *Bet* are denoted by the letter *Bet*). This is because the Creator determined that this property is entirely sufficient for precisely evaluating and separating pure from impure.

And if man seeks an idol in the Creator's stead, a *Berachah* (blessing) does not descend upon him, for blessing stems from the Creator alone. Thus, it is possible to determine who is righteous and who is a sinner, who works for the Creator's sake and who works for himself, for the world is built by mercy.

Yet, the Creator did not order the Light of Mercy to rule the world. He merely intended it for a good beginning, sufficient to bring the world to perfection. This is because the Light of *Hassadim* is incomplete (*VAK*, and not *GAR*), insufficient for begetting new souls, for their union and multiplication, as no *Partzuf* (spiritual object) can beget until it attains the full Light of *Hochma*, termed *GAR* or head. Until then, the *Partzuf* remains in a state of imperfection.

Our normal (the lowest possible) state is determined by the property of the letter *Bet*. Hence, the Creator laid it as the basis for the creation of the world. In other words, the basis of a state is a state of a pure *Partzuf* (object), when nothing at all can diminish or impede it.

In such a state, an addition of *Ohr Hochma* to *Ohr Hassadim*, necessary for the birth of a new *Partzuf* is no longer considered basic and essential. Rather, it is defined as an addition, i.e., it depends solely on the good deeds of the lower ones. And the fundamental Light, *VAK*, will never be lacking.

THE LETTER *ALEPH*

38. The letter *Aleph* stood outside and did not enter to appear before the Creator. The Creator said to it: "Why do you not come to me like all the other letters?" *Aleph* replied: "Because I saw all the letters leaving your presence without the desired answer. And besides, I saw You presenting the letter *Bet* with this great gift. And, indeed, the King of the universe cannot take back his gift and give it to another!" The Creator replied: "Although I will create the world by the letter *Bet*, it is you who will stand at the head of all the letters, and there shall be no unity in Me, but through you alone; all accounts and deeds of this world shall always begin with you, and all of unity shall be in you alone."

As we already know, all the letters' questions are *Aliyat MAN*—their individual requests, prayers, desires to ascend to the Creator. And the Creator's answers

to them are called *Yeridat MAD*—the descent of the Light from Above, giving strength and abundance according to the letters' requests. The great perfection in the letter *Aleph* stems not from the lower ones' request for spiritual ascent and correction, but from a force (Light) descending from Above and elevating those that dwell below.

This is why from the beginning of correction to its end, *Aleph* (unlike the other letters, whose properties fuel the process of correction during the 6,000 years) is never stimulated to raise its request to the Creator. And only if the Light that bestows strength for spiritual ascent descends from Above and begins to shine upon *Aleph* will it be stimulated. However, this will only take place at the end of correction.

Aleph did not raise its plea (*MAN*) to the Creator, for it saw that all the other letters asked, but to no avail, for there was an opposite property in the system of the impure forces against each of their properties. Therefore, *Aleph* decided that it was no better than the rest, that there is a corresponding impure force against it as well.

Furthermore, it raised no requests (*MAN*) to the Creator because it saw that the Creator decided to create the world with the letter *Bet*, mercy. And since it had no doubt that His decision was irrevocable, it decided not to ask Him.

Although it is true that the world was already created with the property of *Bet*, and that the Creator will not turn His gift over to another letter, the *Partzuf* that was created by the property of *Bet* is incomplete, small, *VAK* without a head. And since a *Partzuf* needs a head in order to reach the state of *Gadlut*, which is possible only when the *Partzuf* is filled not only with the Light of Mercy (*Hassadim*), but also with the Light of Wisdom (*Hochma*), more letters are necessary for the connection, conception and birth of a new *Partzuf*, a new state.

A state of *Gadlut* can only be achieved with the help of the property of the letter *Aleph*. Only *Aleph* can bring a *Partzuf* to *Gadlut*, to supplement its body, *VAK*, with a head, *GAR*, *Mochin*—the Light of *Hochma*. The letter *Aleph* brings the union between *ZA* and *Malchut* in a face-to-face position, whereas previously, in *Katnut*, while being filled with only the Light of Mercy, *ZA* and *Malchut* were connected back-to-back. This is why *Aleph* creates a head for all the letters, and hence stands at the head of the alphabet.

The Creator said: "That is why My Unity in the world is expressed only through the property of the letter *Aleph*. Furthermore, all rewards and punishments, distancing and drawing nearer, as well as the aspiration for spiritual correction (*Teshuvah*), all of which lead to the achievement of the end of correction, will

only happen by the property of the *Aleph*. I have made *Bet* the basis of the *Partzuf* so that it would be in no way dependent on the deeds of the lower ones. Thus, even if they begin to sin, those above will remain unaffected."

He continued: "But the Light in you, *Aleph*, is directly related to the actions of the lower ones. So if they sin, the Light of Wisdom (the Light of *GAR* in you) will immediately disappear. But if they correct their actions (*Teshuvah*), the Light of *Hochma* will return. And My unity with all the creatures at the end of correction will only be realized through the letter *Aleph*."

Letters are *Kelim* (plural for *Kli*—vessel), desires. And this refers to both the individual letters of the alphabet and those that form words. In the names of spiritual objects, letters signify the force of their desire, which the Light can fill. Letters of a simple name, without filling, designate its basis without Light—*Kli* of *Aviut* zero with the Light of *Nefesh*. Letters of a fulfilled name designate the magnitude of desires that are filled by Light.

There are two sources of letters: *Yod* and *Aleph*. *Yod* is a genuine source, for when we write something, we begin with a dot (*Yod*), and then, as we proceed from the dot in one of the four directions, we get a line. Letters are *Kelim*, desires, in which the Light (pleasure) is received.

A desire for something specific may only emerge if: (i) the initial, still unconscious desire is filled with delight, and (ii) the delight exits the desire. It is the memories (*Reshimot*) of past pleasures that lead to the emergence of a true desire to receive it, to feel it once more. And this is the very desire that is called *Kli*.

A filled *Kli* cannot be called a desire, for it is satisfied. Therefore, expulsion of the Light and sensation of spiritual descent constitute the period of the creation of new *Kelim* for future receptions of Light, for new attainments. Because the first restriction is the reason for the disappearance of Light from all the vessels, its black dot, *Yod*, is the basis of all the letters-*Kelim*.

However, the second restriction is the only true root of all the worlds, because the first restriction was only made on a point, (Phase Four, *Malchut*, the fourth letter *Hey* in the Creator's name *HaVaYaH)*. The second restriction, however, was made on *Bina*, in whom the two points, *Bina* and *Malchut*, were joined. The union of the two points forms a line, either vertical or horizontal. If it is a horizontal line, it is called "firmament" or *Parsa*.

The sum of consequences of both the first and second restrictions forms a slanted line (\); *GE* (*Keter-Hochma*) is depicted to its right, and *AHP* (*Bina-ZA-Malchut*) to its left. *Keter-Hochma* remain on their previous level and are

designated by the letter *Yod*, the first root of the world, whereas, a result of the second restriction, designated by a slanted line (\), *Bina-ZA-Malchut* fell to a lower level. And since the letter *Yod* is the first, though a very remote root of the worlds, and all the worlds were created afterwards and in accordance with the law of the second restriction, the letter *Aleph* stands at the head of the alphabet.

The kind of Light that fills the spiritual *Kli* or *Partzuf* can also be seen from its designation: if it is filled with the Light of Wisdom (*Ohr Hochma*), the filling is designated by the letter *Yod*; and if it is filled with the Light of Mercy (*Ohr Hassadim*), it is the letter *Aleph*.

39. The Creator made the Upper letters, which refer to the *Sefira Bina*, large, and the lower letters that refer to *Malchut*—small. Therefore it is said: "*Beresheet Barah*" (in the beginning He created)—two words that begin with *Bet*, and then *Elokim Et* (the Creator Himself)—two words that begin with *Aleph*. The first set of *Aleph* and *Bet* are letters of *Bina*, and the second set of *Aleph* and *Bet* are letters of *Malchut*. And they should mutually affect one another with their properties.

When the Upper One wishes to give Light to the lower one, it should clothe in the lower one, signified by the first two letters *Bet* and the two letters *Aleph* in the first four words of the Torah. For the first, Upper *Bet* is *Bina*, the second, lower *Bet* is ZA, and the first *Bet* clothes into the second one.

Similarly, the first *Aleph* refers to *Bina* and clothes into the second *Aleph* in ZA so as to fill it with Light. Therefore, the two letters *Bet* are like one letter *Bet* and the two letters *Aleph* are like one letter *Aleph*, since the lower letter merely constitutes the influence of the Upper One, which tells us that the Upper *Partzuf* fills the lower one.

The world cannot be created with *Aleph*, for the word *Arur* (cursed) begins with it, and had the world been created with *Aleph*, the impure forces, called "cursed," would have received great power from the pure forces, called *Baruch* (blessed). This is why the world (*Nukva* of ZA) is created with the letter *Bet*. Likewise, Adam in *Nukva* of ZA is also created by the power of *Bet*. Thus, *Malchut* of the world of *Atzilut* constitutes the root of all creation, all the worlds, and all that inhabit them.

Supernal Wisdom

40. Rabbi Yudai asked, "What does the word *BERESHEET* mean?" It is the wisdom, upon which the world, *ZA*, is established to enter the concealed supernal secrets, namely the Light of *Bina*. Here are the six Supernal and great properties, *VAK de Bina*, from which everything emerges. The six river mouths, *VAK de ZA*, that flow into the Great Sea (*Malchut*) were formed from them. The word *BERESHEET* consists of the words *BARAH* (created) and *SHEET* (Aramaic: six), meaning that six properties were created. Who created them? He who is unmentioned, concealed, and unknown: *Arich Anpin*.

There are two types of *Ohr Hochma* (Light of Wisdom) in the world of *Atzilut*:

1. The original Light, *Ohr Hochma* of *AA*, called "the concealed *Ohr Hochma*." This Light of *Hochma* is present only in *Partzuf AA* and does not spread to the lower *Partzufim*.
2. *Ohr Hochma* that descends via thirty-two paths from *Bina*, who ascended to *Rosh de AA* to receive *Ohr Hochma* and pass it to *ZA*. Hence, the word *Beresheet* means *Be-Resheet*, with-*Hochma*. However, this is not the true *Ohr Hochma* that is concealed in *AA*, but rather the Light that descends via thirty-two paths from *Bina* to *ZA* and sustains *ZON*.

It is written that the world is established on the "concealed supernal secrets," for when *ZON* (called "world") receive the Light of *Hochma* of thirty-two paths, they ascend to *AVI*, the concealed supernal secrets. Hence, it is said that *ZON* enter the concealed supernal secrets and attain the degree of *AVI*, as the lower one that ascends to the Upper One becomes equal to it in its properties.

The word *BERESHEET*, besides being divided into *BE-RESHEET*, is also divided into *BARAH-SHEET* (in Hebrew, both words are spelled the same), which translates as CREATED SIX—created six *Sefirot* (properties), called *VAK* (abbreviation of the words *Vav Ketzavot*, six extremities/properties of *ZA*, from which all creatures emerge).

The *Sefira Bina* fulfills the function of the *Sefira Hochma*, the source of *Ohr Hochma* for ZA. Because *Malchut* ascended to *Bina*, and *Bina* departed from *Rosh de AA* and became like its *Guf* (body), she cannot receive the *Ohr Hochma* of AA.

But then, thanks to the *MAN* raised by the lower ones, human beings who are spiritually present in the worlds of *BYA*, *Bina* returns to *Rosh de AA*, receives *Ohr Hochma* from AA, passes it to *ZON*, and *ZON* pass it to all the worlds. It follows that all the worlds emerged from these six properties (extremities), into which *Bina* was divided.

It is therefore written that all six riverheads originate from *Bina*, and descend into the Great Sea. *Bina's* division into six properties, *VAK*, when she exits *Rosh de AA*, is called "six sources," for this is only a source of Light for ZA. But then, when *Bina* returns to *Rosh de AA*, they become *Ohr Hochma*, called the rivers that descend to *Partzuf* ZA.

And they are called "six rivers," as it is written: "He will drink off the brook in the way; therefore, will he lift up the head" (*Tehilim*, 110:7). Afterwards, ZA passes this Light into the Great Sea, to his *Nukva*. The rivers and brooks signify the Light of ZA. *VAK de Bina* is considered the sources of the Light of Wisdom, *Hochma*, for it emerged from *Bina* in the form of *VAK* with the sole purpose of creating a source of Light for *ZON*. And had *Bina* not emerged, *ZON* would have had no chance of receiving the Light.

The word *Beresheet* has several meanings: *Bere* = *Barah*—created six properties without *Ohr Hochma*, as the word *Barah* signifies concealment. Hence, the word *Beresheet* has two meanings:

1. *Hochma*, as the word *Resheet* means *Hochma*.
2. *Barah Sheet*, which shows how the *Sefira Hochma* was divided into six parts without a *Rosh*, without *Ohr Hochma*. These six parts are the source of Light for *ZON* (called the "world"), and these six parts of ZA together with *Malchut* are called the "seven days of creation."

However, since the word *Barah* is inside the word *Beresheet*, this means that it was created by "Him who is concealed and unknown," i.e., the concealed *Hochma* of *Arich Anpin*, for it expelled *Bina* from its *Rosh* and turned her into *VAK*. In other words, it created the six parts described in *Beresheet*.

Beresheet designates *Hochma*. The Light cannot descend to ZA until *Ima-Bina* comes outside, for because of *Tzimtzum Bet*, *ZAT de Bina* fell to *ZON*. Hence, when *Bina* is in *Gadlut*, ZA receives *Ohr Hochma* in his *Kelim*, the desires of *Bina*. The word *Barah* in *Beresheet* = *Barah Sheet* also means *Bar* (Hebrew, to exit, to transcend).

The Lock and the Key

41. Rabbi Chiya and Rabbi Yosi were walking along a road. As they reached a field, Rabbi Chiya said to Rabbi Yosi, "The words *BARAH SHEET* (created six) certainly allude to *BERESHEET*, for the six Supernal Days, *VAK de Bina*, shine on the Torah (*ZA*), while the others, *GAR de Bina*, are concealed."

ZA of the world of *Atzilut* is called the Torah. The six Supernal Days are *VAK de Bina* that are above *ZA*. Hence, the first word of the Torah, *BERESHEET* = *BARAH* (created) and *SHEET* (six) indicates that the *Sefira Bina* turns to the *Sefira Hochma* in order to receive *Ohr Hochma* and pass it to *ZA*. Since *ZA* is unable to receive all the *Ohr Hochma* (*GAR de Hochma*, the Light of the ten *Sefirot*) from *Bina*, but only *VAK de Hochma* (Light of six *Sefirot*), this is stressed in the word *BARAH SHEET*—CREATED SIX. This means that *ZA* receives from *Bina* the Light of only six *Sefirot*, *HGT NHY* or *VAK de Hochma*, whereas *GAR de Hochma*, the Light of *Sefirot KHB*, is concealed from him.

The reason for this is that although *Partzuf Atik* belongs to *Tzimtzum Aleph* (the first restriction), it is obliged to shine down on all the other *Partzufim* of the world of *Atzilut*, and on all the worlds *BYA* with the Light of *Tzimtzum Bet*. Therefore, with regards to the lower *Partzufim*, it appears as a *Partzuf* that belongs to *Tzimtzum Bet*.

In other words, it deliberately imposed on itself an outward (with regards to others) restriction of its Light, to enable the lower *Partzufim* to receive from it. Hence, it elevated *Malchut* from the *Peh* to the *Eynaim* and made a *Zivug* on the screen that stands in *Nikvey Eynaim*, thus begetting *Partzuf AA*.

This is why *AA* is a *Partzuf* with properties of the second restriction, and acts as *Keter* of the entire world of *Atzilut* instead of *Atik*. This was designed so by *Partzuf Atik* itself, which split into two parts: *GE* remained in *Atik*, and *AHP* became part of the second *Partzuf*, *AA*. And since *Malchut* ascended to *NE*

(*Nikvey Eynaim*), *Partzuf AA* remained without *Malchut*, the *Sefira Ateret Yesod* was used in its stead, and *Malchut* became concealed in the *NE* of *Partzuf Atik*. Also, *GE de Atik* became concealed from the lower *Partzufim*, *Malchut* stood in *NE* of *Rosh de Atik*, *AHP de Atik* became *GE de AA*, and *Ateret Yesod* became *Malchut de AA*.

All the subsequent *Partzufim* of the world of *Atzilut* emerged similar to these *Partzufim*. Thus, they all split into two parts, *GE* and *AHP*: *Partzuf Bina* was split into two *Partzufim*: *GE de Bina* formed *Partzuf AVI* and *AHP de Bina* formed *Partzuf YESHSUT*. *Malchut* ascended and remained in *AVI*, while *Partzuf YESHSUT* remained without *Malchut*.

The same applies to *ZON*: *GE* formed the big *ZON* and *AHP* formed the small *ZON*. *Malchut* remained in *NE* of the big *ZON*, while the small *ZON* have only nine *Sefirot* without *Malchut*, which is replaced in them by *Ateret Yesod*, as in *Partzuf Atik*. Therefore, just as *Keter* (*Atik*) split into two parts: *GAR* = *Atik* and *ZAT* = *AA*, so was *Bina* divided into *GAR* = *AVI* and *ZAT* = *YESHSUT*, and *ZON* into *GAR* = the big *ZON* and *ZAT* = the small *ZON*: *Malchut* remained in *GAR* and *Ateret Yesod* replaced it in *ZAT*.

As a result, the Upper Part of each degree remains concealed, just like *Partzuf Atik*, for *Malchut* does not descend from the place where she had ascended (*NE*) to her previous place in the *Peh*. And although in *Gadlut*, *AHP* return to their place or ascend to their own *GE* (which is one and the same), *GE* do not become filled with *Ohr Hochma* (the Light of *GAR*) as a result, since *Malchut* remains concealed in *GE*. Moreover, *Malchut* exists under the ban of *Tzimtzum Aleph* on the reception of *Ohr Hochma*. Hence, *GE* remain with *Ohr Hassadim*.

Only the lower part of each degree is filled with the Light of *GAR* (*Hochma*) in *Gadlut*: there was *Avir* (air) = *Aleph-Vav-Yod-Reish*, then the letter *Yod* departed from this word, and only the letters *Aleph-Vav-Reish* remained to form the word *Ohr* (Light)—*Ohr Hochma* or *GAR*.

It follows that all *Partzufim* of the world of *Atzilut* have *GE*, *GAR* of *Kelim*, *Sefirot KHB HGT* with *Ohr Hassadim*, the Light of *VAK*, whereas *AHP*, *Sefirot NHY*, *Vak de Kelim* in the *Gadlut* of the *Partzuf* are filled with *Ohr Hochma*, the Light of *GAR*. *GE* (*GAR de Kelim*) are filled with the Light of *VAK* (*Ohr Hassadim*), and *AHP* (*VAK de Kelim*) are filled with the Light of *GAR* (*Ohr Hochma*). It is therefore said that there's no greater Light for *ZA* in the world of *Atzilut* than the Light of *VAK* = six days, while *GAR* are concealed even in the *Partzufim* above *ZA*.

42. However, it is said in the secrets of creation of *BERESHEET* that He who is Holy and Concealed established the laws in *Bina*, in the secret and concealed, meaning *Malchut* of *Partzuf Atik*, which is a *Partzuf* with *Malchut* of *Tzimtzum Aleph*, who ascended to *Bina* and removed *AHP de AA* below its *Rosh*. And the same law that He established in *Bina* He established and concealed within, and everything is locked under one key. And He hid this key in a hall. And although everything is hidden in that hall, the most important thing is in that key, for it locks and unlocks everything.

HE WHO IS HOLY AND CONCEALED is *AA*, for its *Hochma* is concealed. THE LAWS ARE ESTABLISHED IN IT, meaning in *Malchut de Atik*. The deficiency of the *Kelim de AHP* is confirmed. *Malchut* of *Tzimtzum Aleph*, called "the central point of all creation," is also the sole creation on which *Tzimtzum Aleph* was imposed. Contrary to her, if the screen stands not in *Malchut*, but in *Yesod* or, more precisely, in *Ateret Yesod*, the place of the covenant (circumcision), the place of the *Zivug* that was permitted after *Tzimtzum Bet*, this screen allows for the reception of Light. Hence, it is called the "point of population," and not the "central point."

– *Keter*

– *Hochma*

– *Bina*

– *ZA Yesod*

– *ZA—Malchut* that received *ZA's* properties to "bestow," the populated place

– *Malchut*—no *Zivug* can be made; the deserted place

The thing is that there is no *GAR* in *AA*, for the Supernal *Malchut* of *Atik*, within *AA*, is already corrected to the point of being in *NE* of her own *Partzuf*. In *Gadlut*, the screen descends from *NE* to *Peh*, which makes *AHP* return to their place, and a *Zivug* transpires on all ten *Sefirot*, which receive the *GAR* of the Light, *Ohr Hochma*.

Therefore, the screen in *NE* is called a "lock," for it blocks the entry of *GAR* of the Light into the *Partzuf*. The *GAR* of the Light are called *Ohr Hochma*. Yet, by descending from *NE* to *Peh*, the screen lets the Light into the *Partzuf*, and is therefore called *Nikvey Eynaim* (pupils of the eyes).

Although *Atik* itself is in *NE* together with *Malchut*, it affects *AA*, and not *Atik* itself, as *AA* was created by the screen, located not in *Malchut*, but in *Ateret Yesod* (or simply in *Yesod*), and there is no *Malchut* in it. This is why it is not

Malchut that rules in *NE de AA*, but *Ateret Yesod*. And this is why, unlike the Light of *Atik*, its Light can be attained, for *Malchut* in *Atik* is the central point, which does not make a *Zivug* on *Ohr Hochma*. Although with regards to *Atik*, *AA* is *AHP* of *Atik*, *AA* itself has its own *GE* and *AHP*.

Subsequently, *AA* created *AVI* and confirmed the absence of *Ohr Hochma* in them, due to the absence of *AHP de Kelim*. These *AHP* are the HALL in which the entire Light of *Hochma* is concealed (*GAR de Neshama*, *GAR de Haya*, and *GAR de Yechida*). This KEY IS KEPT HIDDEN IN A HALL: *Bina* is a hall for *Ohr Hochma*. *Malchut* ascends to *GAR de Bina* (*AVI*) and rules there, but the absence of *Ohr Hochma* is not felt there, for the properties of *AVI* want only *Ohr Hassadim*; this is what is important to them, as it completely substitutes the *Ohr Hochma*. And *VAK de Bina* is ruled by the key, *Ateret Yesod*.

IN THAT KEY, FOR IT LOCKS AND UNLOCKS EVERYTHING—concealments and revelations are made by *Malchut* that stands in *NE*: when *Malchut* ascends to *NE* she conceals *Ohr Hochma*, since in such a case, the *Partzuf* remains without its *Kelim* of *AHP*—it cannot use its desires to "receive" for the Creator's sake. Consequently, it contains no *Ohr Hochma*, for *Ohr Hochma* can only be received in *Kelim de AHP*.

And when a *Partzuf* receives strength from Above to resist the egoistic desires of reception of its *Kelim de AHP*, and can receive for the Creator's sake, this means that it has acquired a screen against its desires, and can also work with them for the Creator. It then brings its *Malchut* back from the *NE* to the *Peh*. Put differently, it elevates its *Kelim* (desires of *AHP*) to the *Rosh* and begins to calculate how much Light it can receive within them for the Creator's sake. However, the received pleasure must not be too great, or it will make the *Partzuf* enjoy it egoistically. Afterwards, the *Partzuf* receives *Ohr Hochma* in its *Guf*.

Thus, only *Malchut* that stands in *NE* allows or forbids the Light from entering the *Partzuf*. And since she must let the Light into the *Partzuf* in *ZAT* (where the rule belongs not to *Malchut* that ascended to *NE*, but to *Ateret Yesod*, called "key"), whereas the *GAR* of each *Partzuf* remain with *Ohr Hassadim* (they desire only the Light of *Hassadim*), letting the Light in or preventing it from entering the *Partzuf* depends only on the key, and not on *Malchut* herself.

43. That hall conceals tremendous treasures piled one upon the other. And there are fifty tightly closed gates in that hall, which are meant to block access to the Light. They were divided into four sides and became forty-nine gates, for one gate has no side, and it is unknown whether it exists above or below. Hence, it remained closed.

There are many types of *GAR*: *GAR* of *Ohr Neshama*, *Haya,* or *Yechida*. Each of them contains countless individual degrees and details. Hence, it is written, ONE UPON THE OTHER. Yet, as long as *Malchut* stands in *NE*, all these degrees of Light remain concealed and unknown.

A gate signifies a vessel—a desire to receive the Light. In the spiritual world, there are no bodies, only desires. The desire itself is called "a body." If there is no desire, there is no body, as there is no vessel to receive the Light (pleasure). The bigger the desire, the "bigger" the body. However, all the bodies are similar in structure; just as a human body in our world consists of 613 parts, the spiritual body consists of 613 spiritual parts (desires).

If one is able to use one of the desires of his spiritual body for the Creator's sake, such action is referred to as a *Mitzva* (commandment, good deed). The received Light is called "Torah."

A spiritual *Partzuf* has a *Rosh* (head), the place where decisions are made. It contains only those desires that are known to be fit with a screen (resistance to the desires) to use them spiritually, altruistically, and to "reverse" them from "for one's own sake" to "for the sake of the Creator." If one has fulfilled all 613 commandments of the Torah and the seven *Mitzvot* (plural for *Mitzva*) of the nations of the world (620 *Mitzvot* in all), he thereby ascends 620 degrees and completely merges with the Creator.

To observe all the commandments means to completely fill one's spiritual *Partzuf* with the Light of the Torah by fulfilling observant commandments (*Mitzvot Aseh*—positive *Mitzvot*) and prohibitory commandments (*Mitzvot Lo Taaseh*—negative *Mitzvot*). The fulfillment of the later lies in the unwillingness to receive the pleasure that is found within them.

There are two types of desires or gates: when they are closed and receive nothing, and when they open and receive the Upper Light. When they are all closed, there are fifty of them. However, only forty-nine of the fifty can be opened. There are ten *Sefirot KHB HGT NHYM* or five *Sefirot KHB ZA-M* (as *ZA* consists of six *Sefirot HGT NHY*). However, *Malchut* also consists of these six, and hence includes all ten *Sefirot*. And since each of the five *Sefirot* consists of ten, in all they make up fifty.

However, since a *Zivug* is made not on *Malchut*, but on *Ateret Yesod*, *Malchut de Malchut* itself does not receive the Light. Instead, Light is received by the four *Sefirot KHB ZA* that precede *Malchut*. Each of them consists of ten, hence 4 x 10 = 40 plus nine *Sefirot* from *Keter* to *Yesod* in *Malchut* herself yields 40 + 9 = 49.

Only one *Sefira* (*Malchut de Malchut*) out of the fifty does not receive the Light. This is because until all the *Kelim* (desires) have been completely corrected, the Light cannot enter it, as it is known in advance that *Malchut de Malchut* has no strength to oppose such a powerful egoistic desire to receive pleasure.

Instead of being in *Malchut de Malchut*, the screen stands in *Yesod de Malchut*, and this place is called *Brith* (Covenant), the place where the *Mitzva* of circumcision must be kept, so as to make a *Zivug* not on *Malchut* herself (on the first restriction), but on *Yesod*, or rather, *Ateret Yesod* (on the second restriction). *Malchut de Malchut* itself is called "*Shaar Nun*" (the 50th gate). This refers to *Malchut* of each *Partzuf* in the worlds *ABYA*.

And although *Malchut* of *Partzuf AVI* descends from *NE de AVI* to her place in *Peh*, while *AHP* and *YESHSUT* that clothe them ascend to the degree of *AVI*, and *AVI* merges with *YESHSUT* into one *Partzuf*, as a result of which, *Ohr Hochma* descends to them from *AA*, *AVI* are unwilling and therefore do not receive anything from *Ohr Hochma*, and remain only with *Ohr Hassadim*, as though *Malchut* had never even descended from *Eynaim* to *Peh*.

Therefore, it is impossible to tell by the Light of *AVI* whether *Malchut* is located at the *NE* or at the *Peh*. On the contrary, by looking at *AVI*, it always seems to us that *Malchut* stands at *NE*. Only by the state of *YESHSUT* can we determine *Malchut's* location, for when she ascends to *AVI* in *Gadlut* (big state), *YESHSUT* receive *Ohr Hochma*.

Although *Malchut* herself can receive *Ohr Hochma* in *AVI*, since *AVI* receive no *Ohr Hochma* whatsoever, they do not utilize their own *Malchut*. Since *YESHSUT* already has *Ateret Yesod* instead of *Malchut*, it receives the Light or "opens up," whereas *AVI* remain closed.

However, the absence of the 50th gate, the *Zivug* on *Malchut* herself in *YESHSUT*, causes the absence of the corresponding Light of *Hochma* in all the *Partzufim*. It is written about it: "fifty gates of *Bina*, and all are given to Moshe, except for one, the last secret of the absence of the Upper Light." For this Upper Light can be received only within the *Kelim* (desires) of *Malchut* herself, of primordial egoism, which will occur at the end of all the corrections, at the completion of the 6,000 years.

44. Those gates have one lock with a narrow space inside for inserting the key. It is unmarked, and recognized only by the impress of the key, which is unknown in that narrow space, but only in the key itself. And it is written of this secret: *BERESHEET BARAH ELOKIM* (IN THE BEGINNING THE CREATOR CREATED). "In the beginning" is the key, and all is concealed

within it, as it unlocks and locks. And six gates are contained in this key, which locks and unlocks. When it locks those gates, encloses them within itself, it is written IN THE BEGINNING (*BERESHEET*): a revealed word, though it is usually concealed. *BARAH* (CREATED) is a concealed word everywhere, implying that the key unlocks it and locks it up.

Malchut that stands in *NE* is called a "lock," for she prevents *Ohr Hochma* from entering the *Partzuf*. The entire *Partzuf* ends in *Hochma* (the Light can only be in *K-H*). Hence, it is merely *Nefesh-Ruach*. After all, in the absence of *Kelim-Sefirot B-ZA-M*, the Lights *Neshama-Haya-Yechida* are absent. *Yesod de Malchut* is the 49th gate, the maximum that can be before the end of correction, for *Malchut de Malchut* itself is the 50th gate.

If the key (*Ateret Yesod* of the Light) enters *Yesod de Malchut* (the 49th gate), then this Light lowers *Malchut* to her place, from *NE* to *Peh*. This Light opens the *Partzuf* and *Ohr Hochma* fills it. This is why *Ateret Yesod* is called a "key."

However, there is a special *Reshimo* that allows one to not use *Malchut de Malchut* as a place of *Zivug* before the final correction of all the others (except for *Malchut de Malchut*, *Kelim*-desires). This *Reshimo* is in *AVI*: since they never receive *Ohr Hochma* (they do not use this key), their real *AHP* do not ascend. Nevertheless, even their false *AHP* is sufficient to let *YESHSUT* receive *Ohr Hochma* and realize that knowledge signifies the presence of *Ohr Hochma*.

If the Light that corresponds to *Ateret Yesod* enters the corresponding *Sefira* in *Malchut* (in *Yesod de Malchut*, the 49th *Sefira*), then *Malchut* (the 50th gate) does not forbid this Light to fill the *Partzuf*, does not "lock up" the *Partzuf*, as she contains the *Reshimo* of prohibition only on that which enters *Malchut* herself. The reason for it is that the *Reshimo* (the key's memory) rules in *ZAT de Bina*, that is, in *YESHSUT*. Hence, this Light is called a "key."

And the word *BERESHEET*–IN THE BEGINNING–includes in itself only the key (*Ateret Yesod*, the 49th *Sefira*), excluding *Malchut de Malchut*, the 50th gate. However, none of the *Sefirot KHB* of all the *Partzufim* of the world of *Atzilut* receive *Ohr Hochma*; *Ohr Hassadim* shines within them instead.

Therefore, the words IN THE BEGINNING CREATED (*BERESHEET BARAH*) mean CONCEALED *HOCHMA*, for the word *BARAH* (created) is derived from the notion of *BAR* (beyond), which signifies moving *Malchut de Malchut* beyond the reception of *Ohr Hochma*; hence, this part of the *Kelim* was locked up by the absence of Light.

Avraham

45. Rabbi Yosi said, "I heard from the great source of Light, i.e., from Rabbi Shimon Bar-Yochai, that *BARAH* is a concealed word, the key to which locked it up and did not unlock it. And since the key locked up the word *BARAH*, there was no world and no possibility of its existence, and nothingness enveloped all. And when nothingness rules, there is no world, nor its existence."

46. So when did this key unlock those gates, and everything became ready for the existence and evolution of the generations? When Avraham appeared, as he is the property of *Hesed* (mercy), of which it is written, "These are the generations of Heaven and earth *Be-Hibar'am* (with which He built)." However, one should pronounce the word not as *Be-Hibar'am*, but as *Be-Avraham* (in Hebrew, these two words consist of the same letters, but in a slightly different order). Then, all that was concealed in the word *BARAH* was revealed as letters, meaning that the *Kelim* opened up to listen. And there appears the Pillar of Procreation, the sacred *Yesod*, upon which the world's existence is based, for the word *BARAH* consists of the same letters as the word *AVAR* (passed).

He asks: "When it is revealed, can one act and produce generations?" This question includes three questions:

1. When will it be revealed? When *Malchut* descends from the *Eynaim* (where she ascended as a result of *Tzimtzum Bet*) to her previous place in the *Peh*, which leads to the revelation of the forty-nine gates of *Hochma*;
2. When can it be used? When *Ohr Hochma* clothes in *Ohr Hassadim*, as a result of which *AHP* can receive *Ohr Hochma*, for unless it is clothed in *Ohr Hassadim*, *MI* = *GE* cannot shine within *ELEH* = *AHP*, as the Light is not yet suitable for reception and use by the lower ones;

3. What does it mean to produce, multiply generations? Generations are the souls that exist in the worlds *BYA*, begotten by *ZA de Atzilut*. After *ZA* receives the Lights of *Hochma* and *Hassadim* (the Light of perfection), this Light enables him to make a *Zivug* with *Nukva* and beget the souls of the righteous.

WORLD OF AK

WORLD OF ATZILUT: AA of the world of Atzilut

AVI of the world of Atzilut

ZON of the world of Atzilut produce and feed the souls of the righteous

— Parsa -

WORLD OF BERIA
WORLD OF YETZIRA } the souls of the righteous in the worlds BYA
WORLD OR ASSIYA

— Machsom, the transition from egoism to altruism - - - - - - - - - - -

OUR EGOISTIC WORLD

Avraham is the property of the *Sefira Hesed* in *Partzuf ZA* during its *Gadlut* (big state), when *Hesed* ascends and becomes *Hochma*: *Sefirot HGT* become *HBD*:

PARTZUF ZA

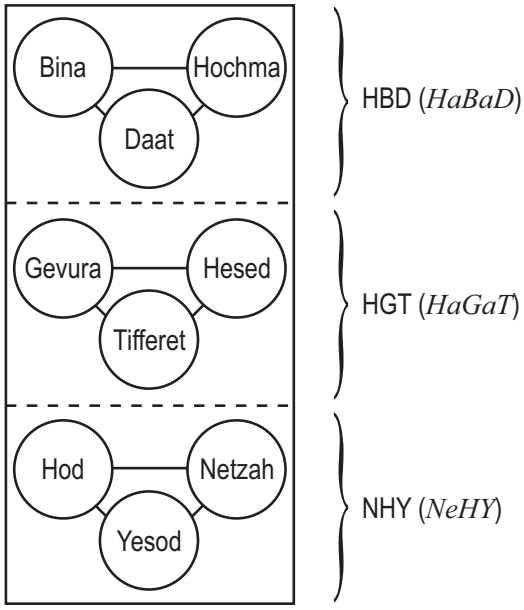

Before Avraham appeared, everything was concealed in the word *BARAH* and nothingness ruled over the world—there was neither *Ohr Hochma* nor *Ohr Hassadim* in *ZON*. However, when Avraham (the Light of *Hesed* that descends to *ZA*) appeared, the gates were opened for *Ohr Hochma*, for *Malchut* descended from *Eynaim* to *Peh*, and *YESHSUT* merged with *AVI* into one degree, which led to the descent of *Ohr Hochma* to *YESHSUT*, for *Ohr Hassadim* of Avraham's properties was already present in *ZA*.

Ohr Hochma then clothed in *Ohr Hassadim*, *MI* (*GE*) joined *ELEH* (*AHP*), the Creator's name *ELO-IM* was completed, and *Hochma* filled *ZA*. Then *Malchut* descended from *Eynaim* to *Peh* in *ZA*, and *ZA* received new *AHP* from *Bina*, thereby entering *Gadlut* and passing the Light through his *Yesod* into *Malchut*, called the "lower world." As a result, *Malchut* begets the souls of the righteous.

47. When *Yesod* of *ZA* joins the word *BARAH* (*Malchut*), there occurs a concealed and supernal division of the Creator's name and greatness, called *MI*, and *ELEH* comes into being. Also, the sacred name *MA* comes from *BARAH*. The sacred concealed *ELEH* exists just like *Yesod*. Yet, when *Yesod* attains its complete state, the *Partzuf* attains its complete state, the letter *Hey* corresponds to *Yesod* and the letter *Yod*—to *ELEH*.

Here, *The Zohar* clarifies which Light is present in *ZA*, depending on his states. In the *Sefira Yesod* of *Partzuf ZA* there is an end, meaning a place of contact with *Malchut*, the place of the covenant between the Creator (*ZA*) and the *Shechina* (the souls of the righteous), also called "Israel" or *Malchut*. This place of contact is called *Ateret Yesod* (encirclement of *Yesod*) or *Keter de ZA* (the crown of *ZA*).

The word *BARAH* signifies *Katnut* (small state), which comes as a result of *Malchut's* ascent to *NE*. *AVI* never abandon the properties of *GAR de Bina* (properties of mercy); they do not desire to receive. Having ascended and standing in them, *Malchut* is called *Man'ula* (lock), which prevents the Light from spreading below her. *Ateret Yesod de ZA* is called *Miftacha* (key), for it is through its property that the Light can be received in the *Partzufim* located below *AVI*.

This is possible on condition that *ELEH* = *AHP* ascend to *MI* = *GE*. *Ohr Hochma* can be received in the *Kelim ELEH* that wish to receive it, but only upon their ascension above *Parsa*. However, until the properties of *Malchut* acquire the property of *Bina*, until they are "softened" by this property, there is no way to receive the Light, and *Malchut* is called "the 50th gate."

Hence, we see that the words *MI BARAH ELEH* signify not the question, "Who created these?" but the action: *MI* = *GE BARAH* (created) *ELEH* = *AHP* by

the descent of *Malchut* from *NE* back to *Peh*. As a result, *ELEH* = *AHP* ascended to the *Rosh* and there received the Light of *GAR* (*Hochma*).

Upon descending to *Peh*, *Malchut* is called *MA*, as that is the name of the lower world. Her screen in the *Peh* makes a *Zivug*, onto which descends *Ohr Hassadim*, called "Light of blessing," for it abolishes the prohibition and the lock imposed on the diffusion of Light.

48. When the letters *Hey* and *Yod* wished to complement one another, the letter *Mem* emerged from them, and the word *ELO-HIM* = *ELE* + *Hey* + *Yod* + *Mem* was formed by the union of both sides. The word *AVAR* + *Hey* + *Mem* = Avraham originated from *ELEH*. However, one might say that the Creator took the words *ELEH* and *MI*, joined them and formed the word *ELOKIM*, whereas the words *MA* and *AVAR* formed the word Avraham, where the word *MI* designates the fifty gates of *Bina*, and the word *MA* refers to the numerical value of the holy name, for *HaVaYaH* with the filling of the letter *Aleph* forms the *Gematria* of MA—45.

Both this world and the world to come exist in these two letters, *Yod* and *Hey*. This world is in *Yod*, and the world to come is in *Hey*. Hence, the world to come was created with *MI*, and this world with *MA*.

It is therefore written: "These are the created (*Be-Hibar'am*) generations of Heaven and earth," where the letters *Be-Hibar'am* make up the word "Avraham," for there was no perfection until the letters formed this word. Therefore, the Creator's name *HaVaYaH* is first mentioned in the Torah only after the name Avraham.

Ohr Hassadim in *MA* and *Ohr Hochma* in *ELEH* wished to complement one another and be complemented within one another. As a result, *Ohr Hochma* clothed in *Ohr Hassadim*, and *Malchut* receives from both *Hassadim* and *Hochma*. In so doing, *MA* and *MI* join and create MM, i.e., *Malchut* that receives *Ohr Hochma* clothed in *Ohr Hassadim* from Above.

The Vision of Rabbi Chiya

49. Rabbi Chiya prostrated himself on the ground and kissed it. He wept and said: "Dust, how hard and heartless you are, how many you have consumed, all the pillars of Light and all the great souls were consumed by you. And the greatest of all, Rabbi Shimon, the Light of the entire world, of all the worlds, who illuminates and governs over the descending Light, upon which our world exists, is also consumed by you, and yet you govern the world?" But then he collected himself at once and said: "Do not be proud, dust, for the pillars of the world will not be betrayed to you, and Rabbi Shimon will not be consumed by you!"

Malchut is the sole creation. And this sole creation is nothing but a desire to receive pleasure. It was made this way, and its essence cannot be changed. Yet, what can be changed is the intention—for which or whose sake to receive the pleasure.

As a result of *Malchut's* union with *Bina* with an altruistic will to bestow delight, give pleasure, *Malchut* acquires *Bina's* desire in addition to her own. That is, an additional desire appears in *Malchut*—to bestow, opposite to her nature.

Only this desire of *Bina* in *Malchut* can result in a *Zivug* and reception of Light. When *Malchut* receives all the desires that she possibly can from *Bina*, and fills them with Light, only her own initial egoistic property will remain uncorrected, but even that will be corrected from Above by the Creator Himself. The order of correction and reception of Light in *Bina's* properties inside of *Malchut* is referred to as the reception on the *Zivug* of *Yesod*, and it takes place sequentially along 6,000 degrees, called "6,000 years."

Malchut de Malchut of the world of *Atzilut* cannot receive any Light during the 6,000 years until all of its parts are completely corrected. All the *Zivugim* (plural for *Zivug*) throughout the 6,000 years are made not on *Malchut* herself, but on the properties she received from *Bina*. The place of such a *Zivug* is called *Yesod*

de Malchut or *Ateret Yesod*. Whereas *Malchut* herself (egoistic desires) remains closed to the Light, and is therefore called the "closed gates."

The reception of Light during the 6,000 years, correction of the *Partzufim*, and the gradual filling of *Malchut* with the Light, takes place with the help of *Bina's* desires in *Malchut*, which are called *Miftacha* (*Yesod de Malchut*), for the impure (egoistic) force has no power over this part of *Malchut*.

Yesod de Malchut means that *Malchut* only acts with the properties she received from a Higher *Sefira–Yesod*, which is free from the influence of the impure forces (*Klipot*). All the properties, except for those of *Malchut*, are altruistic, since they originate from *Bina*. However, since we wish to emphasize that a *Zivug* is made on an altruistic desire, above the egoistic desire of *Malchut*, we usually say *Yesod* instead of *Bina*. And since *Yesod* is the *Sefira* immediately above *Malchut*, we say that a *Zivug* is made not on the egoistic desires of *Malchut*, but on *Yesod*. And since, upon acquiring the properties of *Yesod*, *Malchut* can receive the Light, such reception of Light on *Yesod de Malchut* is called "*Miftacha*" (from the word *Mafte'ach*, key)—the key that opens the way for the Upper Light.

However, since *Malchut* herself, that is, *Malchut de Malchut* ("closed gates") remains inaccessible to the Light for 6,000 years, Rabbi Chiya (a particular spiritual degree) could not understand how Rabbi Shimon (the spiritual *Partzuf* called Rabbi Shimon) could achieve such complete perfection. Indeed, Rabbi Shimon is a *Partzuf* of such spiritual height that it receives the Light of *Yechida*. And it is impossible to receive this Light without utilizing a *Zivug* on *Malchut de Malchut* itself.

And yet, this part of *Malchut* remains uncorrected until the completion of the 6,000 years (the end of correction), and thus cannot be used. By defying these desires, it is as though one has already partially corrected it. And all the prohibitory commandments refer to *Malchut de Malchut*; hence, the ban imposed on its use is called "a restriction."

Yet, if it is impossible to fill the "stony heart" (*Lev HaEven*), i.e., *Malchut de Malchut* (the root of egoism, the basis of creation), with Light, how can even a single soul achieve complete correction? After all, complete correction implies the reception of Light in the entire *Malchut*. Each soul, each part of *Malchut* that man is destined to correct contains a part of all the other parts of *Malchut*, including a part of *Malchut de Malchut*, which he may not work with until the end of correction.

On the other hand, Rabbi Chiya sees Rabbi Shimon in a state of complete correction. So how could the latter have attained such state? This

contradiction roused Rabbi Chiya so greatly that he prostrated himself on the ground and cried out.

It is impossible to constantly "translate" the words of the Torah or *The Zohar* into a language we can understand, that "ground" signifies egoism and "dust" refers to the impure forces, that "crying out" implies raising *MAN*, and so forth. All the words and definitions in the text of *The Zohar* should be perceived sensuously rather than literally, as physical actions of our world. In other words, whatever *The Zohar* speaks of is related only to inner, spiritual sensations and experiences of one who perceives the spiritual realm.

All the worlds constitute the "environment," the spiritual sphere, within which the Creator made His only creation—man (Adam). Everything else was created only in order to help man to achieve his spiritual mission of becoming like his Creator.

Just as in our world, the world itself and all its inhabitants, except man, are robots operated by their animal nature, rather than creatures with free will, in the spiritual worlds, all the spiritual beings, except for the soul, are operated by their spiritual nature. Upon being born in our world, man, too, is an animal without freedom to act against his egoistic desire to receive pleasure. He usually stays that way throughout his existence on earth, being not at all different from the still, vegetative, and animate levels of nature, automatically following orders of his inner master, egoism.

Only with the help of Kabbalah can one gradually receive Upper, spiritual strength, and consequently acquire freedom of choice, that is, liberate himself from the influence of the impure, egoistic forces, and become free in his desires, like the Creator. However, such an opportunity is only given to one who can control his automatically-driven, egoistic nature: according to the strength of his screen, man ascends (moves inwardly, in his sensations) from this world to the spiritual.

After creating the spiritual worlds as a home for his future creation, the Creator created the creature (soul, Adam). The soul constitutes the desire to delight in the sensation of the Creator, of His Light. The sensation of the Creator is called "Light." There is nothing else in the entire universe besides the Light and the soul!

Although the soul itself is *Malchut de Malchut* (the only egoistic creation), the Creator imparted onto it the property of altruism, having created it mixed with the *Kelim* (desires) of *Bina*, thereby demonstrating how wonderful it would be to be like Him.

While performing altruistic actions, the soul (Adam) decided to use its natural egoism, *Malchut de Malchut* itself, to receive the Creator's Light with

altruistic intentions. Yet, when it began to let the tremendous Light of *Yechida* into *Malchut de Malchut*, it could not resist and wished to enjoy it egoistically. This change in the soul's desires is referred to as its fall.

As a result of the fall, Adam's soul split into myriad parts (600,000), all of which fell into captivity of impure, egoistic forces (acquired egoistic desires). After the fall, Adam corrected some of the souls (obtained an anti-egoistic screen), but only partially. And then, of the total number of souls, some were selected for correction, lowered into this world, and clothed into bodies, generation after generation.

The descent (distancing from the Creator) into our world (egoistic sensations of only one's own desires) occurs as a result of attaching an additional "makeweight" of egoism to the soul. In the spiritual world, movement (farther from the Creator or closer to Him) and distance (from Him) are determined by the correlation of egoistic and altruistic desires within the soul.

The purpose behind the souls' descent to our world is to transform one's egoistic desires with the help of Kabbalah, and to return to the Creator with one's intentions, by performing altruistic actions. The souls' descent continues until each of them and all of them together achieve complete correction.

And the most exalted souls that refer to the degrees of *Yechida* and *GAR* of *Haya* depend on the correction of *Malchut* herself in *Malchut* of the world of *Atzilut* ("closed gates"). These will only be corrected at the completion of the 6,000 years, after the correction of all the rest. This is due to the inverse relationship between the souls and the Light that fills them: the more egoistic the soul is, and the lower it is located, the greater the Light that enters the general *Partzuf* (the common soul) at the time of its correction.

THE LIGHT OF SOULS	Yechida	Haya	Neshama	Ruach	Nefesh
MALCHUT (types of souls)	Keter	Hochma	Bina	ZA	Malchut

This is why these exalted souls are consumed by dust (impure force), i.e., the impure force rules over them with its enormous and insolent power, for it is certain that no one and nothing can save these souls from captivity.

This is why Rabbi Chiya wept: "Dust, how cruel you are!" That the most exalted souls are "consumed by you without any hope of escaping you!" In other words, the actual root of creation, the primordial egoism cannot be corrected.

It turns out that as a result of the exalted souls' captivity by the rule of the impure forces, all the righteous that bring Light to the entire world cannot achieve perfection themselves. Since all the souls are interconnected, not a

single individual soul can arrive at the end of correction until all the souls are corrected. This is why they are susceptible to the ruthless rule of the dust.

At first, Rabbi Chiya wanted to say that Rabbi Shimon himself was also consumed by dust, i.e., did not achieve complete correction. He had heard that Rabbi Yosi also reasons that the closed gates are closed for all. Yet, after some contemplation, he inquired: "If Rabbi Shimon revives all the worlds and governs them, how can it possibly be that he has not reached perfection?"

Therefore, he concludes that Rabbi Shimon was not consumed by the dust, that he did achieve complete correction and is probably in a state of absolute perfection. The thing that Rabbi Chiya could not understand, however, is how any individual soul could achieve the end of correction prior to (without) the complete correction of all the others. This, Rabbi Chiya could not explain to himself.

50. Rabbi Chiya stood up and started to walk and weep. Rabbi Yosi joined him. He fasted for forty days so that he might see Rabbi Shimon. He was told he still was not worthy of seeing him. He wept and fasted for another forty days. He was then shown a vision: Rabbi Shimon and his son Rabbi Elazar were discussing him, Rabbi Chiya, the words he said to Rabbi Yosi, and thousands are listening in on their discussion.

Although the fasting that *The Zohar* speaks of is a spiritual act, in our world such a description is a good example of how strong a desire should be in order to be answered from Above. Other spiritual actions include weeping, tears—the small state (*Katnut*) of a spiritual *Partzuf*, in this case referred to as "Rabbi Chiya." Naturally, Rabbi Shimon and all the other characters of *The Zohar* are spiritual *Partzufim*, rather than people of our world.

Truth be told, the spiritual level of a person known by a certain name in our world may coincide with his spiritual root described in the Torah. However, elucidation of this matter exceeds the scope of this particular article. It is nonetheless essential to note that Pharaoh in the corporeal Egypt, naturally, was not a spiritual Pharaoh, the way he is described in *The Zohar* (the *Partzuf* that includes all of *Malchut*), and Laban, portrayed in the Torah as a villain, is in fact the Supernal Spiritual Light of *Partzuf AB*, the Supernal Light of *Hochma*. This will be explained later on.

The strong desire to attain the degree of Rabbi Shimon allowed Rabbi Chiya to see him, for he was certain that Rabbi Shimon had not been consumed by the dust. He came to this conclusion precisely because of his conversation with Rabbi Yosi, and hence passionately desired to see Rabbi Shimon.

51. In that same vision, Rabbi Chiya saw several great celestial wings: how Rabbi Shimon and his son Rabbi Elazar mounted them and soared to the Assembly of Heaven, while the wings waited for them. Afterwards, they both returned to their place and shone brighter than ever before, brighter than the light of the sun.

The Heavenly Assembly refers to the Assembly of the angel Matatron. However, his full name is not pronounced, and the name Matat is used instead, for pronouncing a name is equivalent to an action, which is not always desirable. The term Supernal Assembly refers to the Assembly of the Creator Himself, while the Heavenly Assembly refers to the Assembly of Matat.

The wings that were waiting for Rabbi Shimon and his son Elazar are angels (spiritual forces, similar to robots or draft animals in our world), whose task is to help the souls to ascend from one spiritual degree to another. And just as these wings must assist the souls in their ascent, they must assist them to descend to their places. Therefore, it is said that the wings were waiting for Rabbi Shimon and his son Rabbi Elazar to bring them back down.

And when Rabbi Chiya saw them returning from the Heavenly Assembly back to their place (to Rabbi Shimon's Assembly), he noticed a new light on their faces, and radiance surrounded them that was brighter than the sun.

52. Rabbi Shimon opened and said: "Let Rabbi Chiya enter and see how much the Creator renews the faces of the righteous in the world to come. Happy is he who comes here without shame. Happy is he who stands in the other world as a rigid pillar opposite all." And Rabbi Chiya saw himself entering, and Rabbi Elazar and all the other pillars of the world that were there stood up before Rabbi Chiya. And he, Rabbi Chiya, was ashamed; he entered, bending, and sat at the feet of Rabbi Shimon.

Rabbi Shimon opened (opened the way for the Light) and said: "Happy is he who enters without shame." And all that were present there felt no shame. Only Rabbi Chiya was ashamed. This is because they had the strength to withstand the power of the dust, and Rabbi Chiya did not. They were all perfect, whereas Rabbi Chiya had a flaw—the desire to attain. And this is what he was ashamed of.

53. A voice sounded: "Lower your eyes, do not raise your head, and do not look." He lowered his eyes and saw Light that shone from afar. The voice returned and said: "The Supernal Ones, concealed and enclosed, who have eyes that watch over the entire world, look and see: the lower ones are sleeping, and the Light of their eyes is concealed in their pupils. Wake them!"

After he followed the instruction to lower his eyes and not raise his head (not use his desire to receive Light, but only desires to bestow), he merited hearing

(Light of *Hassadim*) the appeal, with the help of which he attained everything he wished. The voice divides all souls into two groups: the first is a group of Supernal Holy Ones that are concealed, who merited their eyes to be opened to behold the entire world, and the second group of souls have the Light of their eyes concealed in their eye-sockets, which is what blinded them. This is why the voice called upon the souls of the first group to behold, i.e., to use the reception of the Upper Light, to draw the Upper Light together with the second group.

54. Who among you turns darkness into Light and savors bitter as sweet even before he came here, that is, while still living in the other world? Who among you hopes and waits each day for the Light that shines when the Lord distances, when His greatness grows and He is called the King of all kings of the world? For he who does not wait for this each day while living in this world, has no place in the other world either.

The Creator's goal is for man to fully attain Him while still living in this world, to feel Him as he did prior to descending into this world, prior to incarnating in a physical body. From this the division of people of our world into two groups is clearly evident, and the voice appeals to them.

The voice emphasizes to each group their main advantage. To the souls of the first group, it says that they turned darkness into Light. These are the souls of the world of *Atzilut*, for the Creator created two opposite systems in the worlds *BYA*: the system of darkness and bitterness opposite the system of Light and sweetness. Therefore, in the Torah of the worlds *BYA* there is a division into suitable and unsuitable, pure and impure, permitted and forbidden, holy and unholy, whereas the Torah of the world of *Atzilut*, which consists wholly of the Creator's names, contains nothing impure whatsoever.

And the sinner Laban is regarded as a holy name in the world of *Atzilut*, as well as the Pharaoh. And all the names that represent impure forces in the worlds *BYA* become corrected in the world of *Atzilut*, exalted and pure spiritual objects and forces with corresponding holy names. Therefore, the souls that have attained the Light of the world of *Atzilut* transform all darkness into Light and all bitterness into sweetness. In other words, the whole difference between the holy, pure, and good, and their opposites lies in the correction of the desire and in acquiring an anti-egoistic screen over the will to receive.

And to the second group the voice said that they're waiting for the Creator's help, and He will rise (*Shechina*, His manifestation to the lower ones) from the dust (in their sensations). But those who do not wait for Him, being preoccupied with other aspirations, will not rise from the dust, and the sensation of the Creator will remain concealed from them.

55. In his vision, Rabbi Chiya saw many of his friends gathering around the standing pillars. And he saw them being elevated to the Heavenly Assembly, some are elevated, while others are lowered. And above them all, he saw Matat, the owner of wings, approaching.

As the voice was calling, Rabbi Chiya saw several souls of the righteous, belonging to the two groups, standing around the two pillars that were already present in Rabbi Shimon's assembly, and whom he had already seen ascending to the Heavenly Assembly. Some were ascending, and some were descending; moreover, this motion ensued in mutually opposite directions.

This way the two groups help one another according to the calling voice, which instructs the first group to descend and the second to ascend. Rabbi Chiya saw also that due to the excitement of all these souls over their aspirations, i.e., the power of the two groups, Matat descended from the Heavenly Assembly to the assembly of Rabbi Shimon and swore an oath.

56. The angel Matat swore that he heard from behind the curtain how each day the Creator remembers and grieves over *Malchut*, cast into the dust. And when He remembers her, He strikes 390 firmaments, and they all tremble with terrible fear before Him. And the Creator sheds tears for the *Shechina* (Divinity), *Malchut* that has fallen to the dust. And those tears simmer like fire, and fall into the Great Sea. And by the power of these tears, the Ruler of the Sea, called Rachav, is revived, blesses the Creator's holy name, and vows to swallow up everything, from the first days of creation, and to absorb all within himself, when all the nations gather against the holy nation, and the waters will dry, and Israel will walk through dry land.

This vow signifies that the Creator never forgets, but remembers each day that the *Shechina* lies in the dust. However, this does not refer to the entire Holy *Shechina*: this, the Creator need not vow, for it is revealed and seen by all who dwell in the Upper Worlds that everything He does is for the *Shechina* (*Malchut*) alone.

But this refers only to *Malchut de Malchut*. She is the one Rabbi Chiya thinks about being held captive by the impure forces, completely abandoned. Hence, he wept: "Oh dust that consumes all!" And here, the angel Matat, who has come to the Assembly of Rabbi Shimon, revealed to Rabbi Chiya a great secret—that the Creator's rule is absolute, and He remembers *Malchut de Malchut* each day.

A *Zivug* (union of the *Masach*-screen and the Light-pleasure) is defined as a stroke of Light onto the screen, a result of the desire to enter and cross the screen's barrier, while the screen restricts and repels it. This act of repelling is called the Returning (reversed) Light, as it rises from the screen from below upwards and clothes the coming Light.

This may be compared to the example of the host (Creator) offering delicious food (Light) to his guest (*Kli*), who wishes to enjoy the delicacies. However, as a result of the shame from being the receiver, the guest refuses to receive, and the screen repels the food (Light). It is as though the guest (*Kli*) says to the host (Creator) that he refuses to receive the pleasure (Light) for himself, for his own enjoyment. This repelling of the food (Light) forms the Returning Light, for it stems not just from not wanting to feel shame, as it is in our world, but from the spiritual *Kli's* desire to be like the Creator.

The Returning Light is that altruistic intention, desire. This is also the spiritual *Kli*, and only within it can the Light be received; only in this intention can one feel the Creator.

After the *Kli* was able to repel all the pleasure coming to it, and demonstrated that it could meet the condition of the first restriction (to refrain from egoistic reception), it began to calculate how much Light it could receive for the Creator's sake. The *Kli* receives only the amount of pleasure that it is certain it can receive for the Creator's sake.

The delight that was received inside the *Kli* is referred to as the Inner Light. The amount of Light received inside the vessel determines the degree of similarity to the Creator; the *Kli* acts like the Creator: just as He desires to bestow pleasure upon the *Kli*, so the *Kli* wishes to bestow upon Him, to the extent of the Inner Light received. Therefore, the size of the *Kli*, (from *Peh* to *Tabur*, where it receives the Light) determines the degree of merging with the Creator. In this place, the *Kli* is merged with Him in properties and intentions.

If the *Kli*'s powers of resistance are not sufficient to receive for the Creator's sake, and it can only refrain from reception, the *Kli* is considered to be in the "small" state, *Katnut*. The *Kli* that was created by the Creator is the strongest. However, afterwards, as it begins to descend, its screen gradually weakens until the *Kli* can no longer receive for the Creator's sake. It is left with just enough strength to not receive for itself. This is why from this state onward there is a ban on reception of Light into the *Kli's* desires "to receive." The *Kli* may only use its *GE*, but not its *AHP*. And the boundary beyond which the Light cannot spread is called *Parsa*, the firmament. This barrier is built from Above; thus, even if the *Kli* suddenly wishes to receive the Light for itself, it will not be able to do so.

The screen divides the firmament and consists of four parts: *Hochma*, *Bina*, *Tifferet*, and *Malchut* (*HBTM*), the four letters of *HaVaYaH*. Because *Malchut* joined with *Bina* and thereby corrected her egoistic properties into altruistic ones, the screen is located not in *Malchut*, but in *Bina*. *Bina* is counted as hundreds; therefore, the four parts *HBTM* equal 400. However, there is no *Zivug*

(reception of Light) on *Malchut de Malchut* itself (after all, it is called the "closed gates"). This means that *Malchut* contains ninety *Sefirot*, and not 100: 9 *Sefirot*, each consisting of ten.

Therefore, the screen that is called "the firmament" and that makes a *Zivug* with the Upper Light by reflecting it consists of 390 parts, for the part of *Malchut de Malchut* is lacking. The firmament is therefore said to consist of 390 firmaments, and on it a daily *Zivug* with the *Shechina* is made, whereas a *Zivug* on the dust, which signifies the ten parts of *Malchut de Malchut*, is forbidden. The impact between the screen and the incoming Light resembles shuddering from fear to receive the Light inside of oneself, beyond the limits of one's restrictions.

There are five *Sefirot* in the *Rosh* (head) of a *Partzuf*:

Keter	- *Galgalta* (or *Metzach*)	- forehead
Hochma	- *Eynaim*	- eyes
Bina	- *Awznayim*	- ears
ZA	- *Hotem*	- nose
Malchut	- *Peh*	- mouth

Just as the secretion from one's physiological eyes is called tears, the secretion of the Light of *Hochma* from the part of the spiritual *Kli* called "eyes" is referred to as "tears." Tears constitute the part of the Light that is rejected by the *Partzuf* due to the absence of a screen on *Malchut de Malchut*. All the Light that comes to a *Partzuf* wishes to enter and fill it with its pleasure, even the part of the *Partzuf* that has no screen to receive with altruistic intentions. Therefore, the screen immediately repels this portion of the Light.

But between the strike of the Light from Above and the resistance of the screen from below, tiny drops of Light seep through the screen, which, due to its hurry, is unable to repel them. These drops have nothing to do with the level of *Hochma* of the *Partzuf*, as they lack the clothing of the Returning Light. They exit the *Partzuf Hochma* and receive the name "tears." But it is nonetheless Light!

This is similar to a state where we are filled with tears of compassion for another person. Indeed, all that exists in our world exists because it derives from its spiritual prototype, and all that transpires in this world, transpires only because it stems from its Upper, spiritual root.

After all, the fact that the Upper Light strikes the screen, trying to break through its restriction, stems from its origin in the Highest Place, the Creator Himself, and is unrelated to the creature's desire to receive this Light within

the bounds of its altruistic capabilities. The Light stems from the world of Infinity, from the Creator Himself, long before the *Kli* appeared and wished to restrict itself.

The Upper Light wishes to fill the desire to enjoy that it created, as it is said, "the Creator wishes to dwell in His creatures below." The Light and the Creator are one and the same; after all, man defines the sensation of the Creator as spiritual Light. And this Upper Light strives to force its way through the screen and enter man's desires, but the screen hurls it back. Thus, this repelled Upper Light becomes Returning Light, which designates man's altruistic intentions to bestow delight upon the Creator.

As a result of the collision with the screen, portions of the Light fall outside, for these tears originate from the Creator's love and compassion for His creation. In our world, this spiritual action results in an emission of tears in an individual overwhelmed with suffering and love. However, spiritual tears do not disappear.

This is described in *Song of Songs* (8:6): "For love is as strong as death, jealousy is as cruel as hell; the flashes thereof are flashes of fire, the very flame of the Lord!" This is because these tears stem from the Upper One's love and compassion for the lower one. And just as flaming tears shed by someone in our world burn, so do the boiling and burning Upper tears burn like fire, like the very flame of the Lord!

Being related to the property of *Hochma*, *Malchut* is called "sea." It is therefore said that the tears (Light of *Hochma* without first being clothed in Light of *Hassadim*) fall into the sea, *Malchut*. And it is written that the many sea waters will not extinguish the Creator's love for His creatures, expressed in these tears.

It was said during the creation of the world: "Let the waters be gathered together unto one place" (*Beresheet*, 1:9). But the angel that governed the sea did not wish to swallow these waters, and was hence killed (was emptied of Light). Now, as the tears fall, he is revived.

The reason for this is that during the creation of the world, *Malchut de Malchut* itself had not undergone any kind of correction, as the Creator created the worlds *ABYA* in a special correction, called *MAN de Bina* or *Ateret Yesod*, and not *MAN de Malchut* or *Malchut de Malchut*. In other words, correction is possible only if man corrects not *Malchut de Malchut* itself (his essence), but, while completely refraining from its use (use of egoism), he acquires higher, altruistic desires from *Bina* and receives the Creator's Light in them (in *Sefirot KHB-ZA de Malchut*, in 390 *Sefirot*).

These higher, altruistic desires are referred to as desires of *Bina* or as *MAN de Bina*, and the reception of Light in them (*Zivug*) is made not on egoism (*Malchut* herself), but on the will to bestow, called *Ateret Yesod*. This *Zivug* is therefore sufficient to fill only the first nine *Sefirot* in *Malchut*, but does not fill *Malchut* herself.

Prophet Yeshayahu (Isaiah) writes in this regard: "Who are you with, partners? I started the worlds, and you are to complete them!" The correction of *Malchut de Malchut* is incumbent solely upon the creatures. Hence, when the sea ruler was told: "Let the waters be gathered together unto one place," he objected and did not wish to swallow up the created waters, for due to the uncorrected state of *Malchut de Malchut*, the impure forces prevailed and ruled over him. And that is why he was killed.

However, these tears correct *Malchut de Malchut*, and thus revive the sea ruler so that he would rise from the dead, sanctify the name of the Lord, fulfill the Creator's will, and swallow up the primeval waters. For then, all the impure forces, all the evil in the world will disappear and all (desires) will gather in one place (property), whose name is *Atzilut*. This is because the world of *Atzilut* will spread from the end of the world of *AK* down to our world, and there will come the end of correction, for the worlds of *BYA* will return in their properties to the world of *Atzilut*.

In the future, at the end of correction, after the correction of the first nine *Sefirot* of *Malchut*, when only *Malchut de Malchut*, the last, tenth *Sefira*, remains to be corrected, when all the nations of the world (*Malchut de Malchut*) unite to destroy Israel (the first nine *Sefirot* of *Malchut*, the desire to correct all the ten *Sefirot* of *Malchut*), the act of the sea ruler will be revealed in that he will swallow up all the primeval, evil waters, and the waters (severe restrictions) will dry up, and the sons of Israel (those who aspire for the Creator) will walk through dry land.

The prophet Micha (Micah) says of this: "As we fled the land of Egypt, we saw wonders." However, this was only the beginning, for it was only in the End Sea (the Red Sea; the Hebrew name signifies the end of *Malchut*, or *Malchut de Malchut*), and only for a limited time. But, at the end of correction, death will disappear forever.

This is how Matat explained his oath: the Creator never forgets *Malchut*, which is cast in the dust. For even though a daily *Zivug* with the *Shechina* is made on only 390 firmaments, on the nine *Sefirot* of *Malchut* and not on *Malchut de Malchut* itself, which remains lying in the dust, and, as it seems to us, completely forgotten by the Creator, nothing could be further from the truth. In truth, He corrects it with each *Zivug*, because with each *Zivug*, as a result of the 390

firmaments being struck, the tears fall outside. And these tears are not lost, but fall into the Great Sea (*Malchut de Malchut*), which receives from them slow, yet gradual corrections, even if it is the Light of *Hochma* without the clothing of the Light of *Hassadim*. As it becomes more and more corrected, the sea ruler is revived until the tears accumulate to the necessary amount for the correction of the entire *Malchut*, so that all of her intentions would be for the Creator's sake.

This will occur when all the nations of the world unite to attack Israel. Then, the sea ruler will rise back to life and swallow up all the primeval waters, for *Malchut de Malchut* will receive the lacking correction, for each day the Creator cares for her until she, His only creation, reaches her final correction.

And here Rabbi Chiya's delusion was revealed to him: he understood that nothing disappears in the dust, but, on the contrary, each day *Malchut* undergoes corrections, just as Matat swore.

57. Through all this, he heard a voice: "Clear this place, clear this place! The *Mashiach* (Messiah), the King-Redeemer is coming to the assembly of Rabbi Shimon," for all the righteous gathered there are the heads of groups and assemblies, whereas all of the assembly members ascend from this assembly to the Assembly of Heaven. And the *Mashiach* visits all these assemblies and seals the Torah that stems from the mouths of the righteous. And at that moment, the *Mashiach* comes to the assembly of Rabbi Shimon, surrounded by the heads of all the Supernal assemblies.

As a result of the great revelation—the end of correction—concealed in the oath of Matat, all of the righteous present at Rabbi Shimon's Assembly were elevated, especially the two groups of the righteous that caused Matat to appear and take his oath. As a result, all of them attained Upper Degrees and reached the levels of "heads of assemblies," for each assembly has members and a head, and the difference between them is similar to the difference between *VAK*, *GE* of the degree or *Partzuf*, from *GAR*, the complete *Partzuf*.

Hence, it is written that the place should be cleared for the *Mashiach*. After all, when Matat revealed the secret of the end (of correction), and specifically how creation will be delivered from egoism, a voice appeared and commanded to prepare a place for the *Mashiach*, the King-Redeemer, for the end of correction is connected to the King-*Mashiach*.

However, only the righteous of Rabbi Shimon's assembly, who are above all the heads of assemblies, merit his coming, for only those who are on the same spiritual level as the King-*Mashiach* (all those who have already corrected all of their other properties—the first nine *Sefirot* in their part of desires-*Malchut*—all

of the properties except for the original egoism, *Malchut de Malchut*) can merit the revelation of his face.

The level of the *Mashiach* is the Light of *Yechida*. And if all the members had not reached the level of the heads of the assemblies, the *GAR* of the degrees, i.e., corrected all that they could, they would not have merited the revelation of the *Mashiach's* face. But the heads of the Assemblies are not *GAR* of the low degrees. Rather, they represent a level so high that all the members have merited reaching the Heavenly Assembly of Matat.

And now all the members merited becoming the heads of the Assemblies, wherefrom they merited an ascent to the Heavenly Assembly. Moreover, thanks to their corrections, they merited the *Mashiach* himself coming to all these assemblies to be adorned with their deeds in the Torah. And now all the members have merited reaching the level of the assemblies' heads. This is why the *Mashiach* is adorned with the Torah of the assemblies' heads. Thus, thanks to them, the *Mashiach* himself ascends to a Higher Degree.

58. At that time, all the members stood up. Rabbi Shimon stood up, too, and his Light rose to the firmament. The *Mashiach* said unto him: "Happy are you, Rabbi, for your Torah has risen in 370 beams of Light, and each beam divides into 613 beams (properties) that ascend and bathe in the rivers of the holy *Apharsemon* (persimmon). And the Creator confirms and signs the Torah of your assembly, of the assembly of Chizkiyah (Hezekiah), the King of Judah, and the assembly of Achiyah ha Shiloni (Ahijah the Shilonite)."

When the *Mashiach* revealed himself to them and came to Rabbi Shimon's Assembly, all the members stood up (ascended from the level of *VAK* to *GAR*), and Rabbi Shimon stood on the same degree as the *Mashiach*. And the Light rose to the height of the firmament. This indicates that Rabbi Shimon has attained the Light of the ten firmaments, the previously missing tenth firmament on account of the closed gates of *Malchut de Malchut*, and has attained the Light of *Yechida*, which he now was able to receive, as he could make a *Zivug* on *Malchut de Malchut*. And the Light of *Yechida* that shines from this *Zivug* is called *Mashiach*. The "sitting" level is 390, or *VAK*; the "standing" level is 400, or *GAR*.

The *Mashiach* said to Rabbi Shimon that his Torah gave rise to the Light of *Yechida* in *Partzuf Atik*, because:

Units (0 – 9) are in *Malchut*;
Tens (10 – 90) are in *ZA*;
Hundreds (100 – 900) are in *Ima*;
Thousands (1,000 – 9,000) are in *Aba*;

Tens of thousands (10,000 – 90,000) are in *Arich Anpin*;
And hundreds of thousands (100,000 – 900,000) are in *Atik*.

Since each *Sefira* of *Atik* equals 100,000, the four *Sefirot* of *HaVaYaH* (*HBTM* of *Atik*) total 400,000.

However, in this case, he should have said that the Torah performed the deed in 400,000; yet, he said that the Light emanated by *Ima* is not used on 400, but only on 370, for although the Torah had reached the zenith of the firmament, it still could not reach *GAR* of the last, Supernal Hundred. Hence, there are only 370, while the Upper Thirty are absent in *Ima*.

The same applies with regard to thousands—the Light of *Aba* does not use *GAR* of each thousand, but only *VAK*, i.e., 600 instead of 1,000. Instead of the *GAR* of each thousand, it uses thirteen (*Hochma* of the "thirty-two *Netivot* (paths of) *Hochma*"). The number thirteen signifies *Hochma* of the "thirty-two *Netivot Hochma*," the weak Light of *Hochma*, called the holy *Apharsemon*.

It is therefore said that the Torah attained 370 Lights, and each of them divides into 613 beams; thus, in the 400 of *Ima*, thirty of the Upper Light of *Hochma* are absent, which leaves it with only 370. And each thousand lacks the Upper 400 (*GAR of Hochma*). Instead of using the thirteen paths of the holy *Apharsemon*, each thousand contains no more than 613, for all the supernal secrets are concealed in Rabbi Shimon's assembly. And the Creator Himself sealed them, for He ascends and becomes adorned with the achievements of all the righteous in the Torah.

We know from the Talmud (*Sanhedrin*, 99:1) that everything the prophets ever said refers only to the days of the *Mashiach*'s coming, but in the future (Yeshayahu, 64), everyone will behold the Creator themselves. For all the degrees and levels that refer to the days of the *Mashiach* will then be corrected, and all the secrets of the Torah will be revealed, everyone will attain complete revelation of the Light, of the Creator, as it is said, everyone will see with their own eyes (sight implies *GAR de Hochma*).

From the aforesaid, it becomes clear that there exists an opportunity to correct one's individual *Malchut de Malchut* even before all the souls achieve it in the future. In such a case, man reaches his *individual* level of attainment of 400, although his *general* level cannot be higher than 370, as in the case of everybody else. This is the degree that Rabbi Shimon, Rabbi Chizkiyah, and Achiyah ha Shiloni had reached.

59. The *Mashiach* said: "I have come here not to confirm the Torah of your assembly, but only because the 'owner of wings' is on his way here. For I know that he shall not enter any other assembly, but only yours." Meanwhile, Rabbi

Shimon told him of the oath taken by the "owner of wings." Right then the *Mashiach* trembled in awe and raised his voice, and the Heavens shook, and the Great Sea boiled, and the Leviathan stirred, and the entire world threatened to overturn.

At that moment, he saw Rabbi Chiya in Rabbi Shimon's adornments. He asked, "Who gave man in this world the adornments, garment of the other world?" (garment of the other world onto the body of this world). Rabbi Shimon answered, "This is Rabbi Chiya, the cresset of the Torah!" He said to him, "Gather him and his sons (those who have left this world), and they shall join your Assembly." Rabbi Shimon said, "Time was granted to him, he was granted time" (Rabbi Chiya's time has not yet come).

The *Mashiach* said to Rabbi Shimon that he came not for the sake of the Torah, but because the "owner of wings" has come to the assembly, wishing to know what Matat had said. For Matat had revealed that the end of correction would be preceded by terrible suffering for Israel—the Heavens and the Great Sea would tremble, and the world would be on the verge of collapse, as predicted in the Talmud (*Sanhedrin*, 97): "All is broken." Hence, he raised his voice, wishing to mitigate all this upheaval.

The *Mashiach* was surprised to see Rabbi Chiya's garment (that Rabbi Chiya exists in a physical body of our world, in the property of this world), for if he had merited the appearance of Matat and his oath, he had attained the degree of complete correction of all his evil. And since he merited seeing the *Mashiach's* face, to receive the Light of *Yechida*, he had obviously completed his work in this world, and there is nothing left for him to do here. Hence, he should leave it and enter Rabbi Shimon's assembly in the Garden of Eden.

But Rabbi Shimon persuaded Rabbi Chiya that he needs to continue performing new, additional corrections in this world. And both the *Mashiach* and Rabbi Shimon explained to Rabbi Chiya what else specifically he still needed to do in this world.

60. Rabbi Chiya trembled in awe when the *Mashiach* left, and his eyes fulfilled with tears. For the *Mashiach* left Rabbi Shimon's Assembly weeping from the great desire for the final correction and redemption. And Rabbi Chiya was also anguished from the fervent desire to reach the end of correction. Rabbi Chiya cried and said: "Happy is the lot of the righteous in the other world, and happy is the lot of Rabbi Shimon bar Yochai, who has merited all of this."

Who Is Your Partner?

61. *Beresheet*: Rabbi Shimon opened: "Put my words in your mouth. How much effort should man exert in the Torah day and night, for the Creator is attentive to those who study it. And with every word that man attains by his efforts in the Torah, he builds a firmament."

The Creator gave the righteous the power of His speech. And just as the Creator creates the creature by the power of His word, so the righteous create new Heavens by its power. This is why Rabbi Shimon opened his speech by explaining the words, "In the beginning, the Creator created Heaven and earth," as the word *Barah* (created) also means "closing" and "limiting." And we must understand why the Creator had created it in such a closed form. He answers, "To put the correction of Heaven and earth in the words of the righteous, to make them His partners—participants in the creation of Heaven and earth."

There are two kinds of renewal of Heaven and earth that the Creator enclosed in the mouths of the righteous:

1. The correction of Adam's sin, the correction of the past. Even before the creation of Adam, the Creator had made a secret correction of Heaven and earth, as it is described in the beginning of the Torah, in the chapter *Beresheet*: *ZON de Atzilut* ascended to *AVI* and to *AA*, while Adam ascended to *ZON* and *YESHSUT*. As a result, Adam received the Light of *NRN de Atzilut*, for he clothed *YESHSUT* and *ZON de Atzilut*, i.e., ascended to their level.

Adam is located within the worlds *BYA* and he ascends together with these worlds. All the worlds can ascend above their permanent state or descend to their places with Adam inside of them. Adam's spiritual level and the Light that he receives are determined by his location (see page 212).

DURING ASCENT	PERMANENT STATE
	Atik
AVI	AA
ZON	AVI
Adam - Beria	YESHSUT + ZON
Parsa of the world of Atzilut	
Adam - Yetzira	Beria
Adam - Assiya	Yetzira
	Assiya

In other sources, such as the Talmud (*Bava Batra*, 58:2), this is described as Adam's ascent to the level of the sun (*ZA de Atzilut*). This Light is called "*Zihara Ilaa*" (*Zihara* is the Aramaic word for *Zohar* in Hebrew or "radiant Light" in English).

As a result of his sin, Adam fell spiritually to the level of our corporeal world (Talmud, *Hagigah*, 12:1). And instead of *NRN de Atzilut* that he used to receive before his fall, he now receives the Light from the worlds *BYA* that are below *Parsa*. And as a result of Adam's sin, Heaven (*ZA*) and earth (*Malchut*) of the world of *Atzilut* descended to the level of *VAK de ZA* and the point of *Malchut* respectively, as they descended below *Tabur de Partzuf AA*.

And the righteous that live in this world, but already exist spiritually in the spiritual worlds of *BYA*, are entrusted with the task of correcting all that transpired through Adam's fault, and to return, to renew the Heavens and the earth (*ZON de Atzilut*) and elevate them to *AVI* and *AA*—*ZA* to *AA* and *Malchut* to *AVI*, as it was before the sin. And as a result of their work, the righteous will receive the Light of the world of *Atzilut* that the corrected Adam is entitled to, for they (their souls, spiritual *Kelim* or inner spiritual *Partzuf*) are his parts.

2. However, even before the sin, Adam was not in the perfect state for which the Creator had created him. Hence, after the righteous correct the consequences of Adam's sin and attain *NRN de Atzilut*, which existed in Adam before the sin, new work awaits them—to receive new Upper Light that has yet to descend. In other words, if the first goal is to correct the sin, the second is to attain even more. It is called to "create new Heaven and earth," new properties of *ZON*, in which new, Higher Light can be received.

This new level or degree that has never been present in any *Kli* is described as "neither hath an eye seen the Creator beside thee," and the degrees which

the righteous attach to the worlds are called "new Heaven" and "new earth," for they are truly new and have never before existed in reality.

And this Heaven and earth, which the righteous correct to the level that preceded Adam's sin, during the creation (*Beresheet*), are not called new, as they've already existed and the Creator Himself corrected them even before Adam's sin. Hence, they are called renewed, and the righteous who correct them are not called the Creator's partners.

"Encloses in their mouths" implies reception of such Upper Light that was neither received by Adam nor emanated from the Creator. And now, by the actions of the righteous, which are called partners, participants and co-creators, it comes out and shines in creation. Thus we see that all the righteous are divided into two groups: those who correct Adam's sin and those who create new degrees of attainment. The latter are called the Creator's partners.

ZA is called voice and *Malchut* is called speech. When a righteous person studies the Torah and thereby raises *MAN* (by the voice and speech of his Torah) from his soul to *ZON*, his voice ascends to *ZA* and his speech ascends to *Malchut*. The voice of the Torah that ascends with *MAN* to *ZA* is called the Creator (*Kadosh Baruch Hu*).

Also, each renewed word in the Torah builds a new firmament. A word means speech, and any speech that renews the Torah by those who study it ascends in the form of *MAN* to *Malchut*, who is called "word and speech." This creates a new firmament in the form of a screen, on which a *Zivug* between the Creator and the *Shechina* is made. This is what the righteous, who study the Torah, attain by raising *MAN*!

However, renewal in the words of the Torah does not imply anything new in the voice of the Torah. For *Malchut* has to recreate herself for each new *Zivug*, for after each *Zivug*, *Malchut* returns to the state of virginity thanks to the *MAN* raised by the righteous, who constantly renew her properties, her *Yesod*—the *Kli* for the reception of Light from *ZA*. Hence, it is written that the Torah is renewed by each word, for a word (*Malchut*) is renewed by the speech of the righteous in the Torah, as, after each *Zivug*, the previous *Kli* disappears and a new one appears.

62. We have learned that just as the Torah is renewed by one's mouth, that renewal ascends and appears before the Creator. And the Creator accepts this wisdom, kisses it, and adorns it with seventy adornments. And the renewed wisdom itself ascends and settles on the head of the righteous that revive the

worlds, and then flies, soaring through 70,000 worlds, until it ascends to *Atik*, the *Sefira Keter*. And all that exists in *Atik* is concealed, Supernal wisdom.

When a person raises *MAN* from his Torah, this word, which is *Nukva de ZA*, ascends and connects to the Creator in a *Zivug* with Him. The Creator takes this word, kisses, and adorns it, and these are the two types of *Zivugim* (plural for *Zivug*) in *ZON*:

1. *Zivug de Neshikin* (kisses);
2. *Zivug de Yesodot* (bases/foundations).

Each *Zivug* consists of two *Zivugim*, for a *Zivug* on *Ohr Hochma* must clothe itself into the *Partzuf* (garment) of *Ohr Hassadim*. Therefore, a preliminary *Zivug* must be made on *Ohr Hassadim*, whose role is to become a garment for *Ohr Hochma*. This is why each *Zivug* consists of two *Zivugim*:

1. *Zivug* on the degree of *Hochma*, called *Zivug de Neshikin*, because it stands at the *Peh de Rosh* of the *Partzuf*, at the level of *Rosh* and *GAR*.
2. *Zivug* on the degree of *Hassadim*, called *Zivug de Yesodot*, because it takes place at the level of the bodies of the *Partzufim*.

Therefore, it is said that the Creator took *Nukva* in this word and kissed her, i.e., made a *Zivug de Neshikin* at the level of *GAR*, and then adorned her, i.e., made a *Zivug de Yesodot* at the level of *Hassadim*. As a result, *Ohr Hochma* clothed in *Ohr Hassadim*, and *Nukva* received the complete Light.

IN SEVENTY ADORNMENTS: the complete Light of *Nukva* is called "seventy adornments," because *Malchut* is the seventh day, and when she receives from *ZA*, her *Sefirot* become tens, just as the *Sefirot* of *ZA*; this turns *Malchut* into 7 x 10 = 70. *Mochin* (wisdom), *Ohr Hochma* is called *Atara* (adornment or crown). Hence, what she receives is called "seventy adornments." After *Malchut* receives the Light of *Hassadim*, with the help of the *MAN* of the righteous, she becomes fit to receive the Upper Light of *Hochma*, the seventy adornments.

As was said above, there are two kinds of renewal of Heaven and earth (*ZON*):

1. When everything returns to the state preceding Adam's sin. In that instance, *Malchut* is called the "word of the Torah" (*VAK*), where the Torah is *ZA*.
2. When Heaven and earth are created with a new Light, which even Adam did not attain prior to his sin. And this attainable word is called *GAR*.

It is written (Talmud, *Berachot*, 7:1) that the righteous sit with adornments on their heads, for *Malchut* ascended to adorn the head of the righteous (*ZA*)

in his *Yesod*, called *Chai Olamim* (reviver of worlds), or, rather, in his *Ateret Yesod*—the place of circumcision. And this transpires thanks to the *MAN* raised by the righteous that have already attained the Upper Light of Adam's *Zihara Ilaa*, just as Rabbi Shimon and his friends have already attained it.

Ohr Hochma is called *Ohr Haya*. Since *ZA* desires only *Hassadim*, he can receive *Ohr Haya* only with the help of his *Nukva*, *Malchut*. It turns out that *ZA* lives, i.e., receives *Ohr Haya*, only if he is in a *Zivug* with *Nukva*, called *Olam* (world). That is how the name *Chai Olamim* (reviver of worlds) originated.

Also, *Nukva*, the adornment on his head, becomes important (*Keter* – crown) because *ZA* receives this Light only thanks to his *Malchut*. Although *Malchut* was born from *ZA*, since it is *Malchut* and no other that evokes, makes reception of the Light of Life possible, *ZA* calls her his mother. Indeed, *ZA* receives *Ohr Haya* (the Light of Life) from her.

Therefore, it is written that *Malchut* flies and soars in 70,000 worlds, and after her *Zivug* with *ZA* on his *Atara* (adornment on his head), she ascends even higher, to *AA*, where the seven *Sefirot* of *Malchut*, called 70,000 worlds, become corrected, as one *Sefira* of *ZA* equals 10,000. After that, *Malchut* ascends higher still—to *Atik*. And all of these ascents of *ZON* to *Atik* transpire thanks to the efforts made by the righteous that raise *MAN*: a *Zivug* on *Atara* elevates *ZON* to *AVI*, from which they ascend to *AA* (70,000 worlds), and from there to *Atik*, the highest possible point of ascent.

It is therefore written that all the words of *Atik's* Supernal wisdom are locked, since *Malchut* receives the Upper Light upon ascending to *Atik*, and each degree that she receives from *Atik* is called "concealed," "Supernal wisdom," i.e., *GAR de Hochma*. This is because words of wisdom signify the degree of *Hochma*, and the words "concealed," "secret," and "Supernal" refer to *GAR*. Also, they are revealed only to those who attain the level of *Atik*, but not below, as *Tzimtzum Bet* (the second restriction) already exists in *AA*.

63. And when this hidden wisdom, which is renewed here in this world, ascends, she joins *Atik*, ascends and descends, enters 18 worlds, where no eye has seen the Creator besides you. They emerge from there and appear before *Atik*, complete and perfect. Meanwhile, *Atik* tests her and finds her most desirable above all else. He then takes her and adorns her with 370,000 adornments. And she, the renewed Torah, ascends and descends, and is transformed into a firmament.

During the ascent of *Malchut* to *Atik*, she joins the *Zivug* that transpires there, and creates *Ohr Hozer* (Returning Light) by accepting *Ohr Yashar* (Direct

Light) at the level of *Atik*'s properties. The ascent of *Malchut* means that *Malchut* elevates *Ohr Hozer* from herself upwards. *Malchut's* descent means that she sends *Ohr Yashar* from Above downwards. And then *Malchut* receives the hidden, secret, and Supernal wisdom. The word "joins" signifies her contact with the *Ohr Hozer* and the *Ohr Yashar* within *Atik* itself.

This *Zivug* is made in *Atik* on its *Yesod*, but not on *Malchut*, since *Malchut de Atik* is concealed until the end of correction. Like *Yesod de ZA* during its ascent to *AVI*, this *Yesod* is called *Chai Olamim*. The difference between them is that *Yesod de Atik* is called "No one else but you can see the Creator," for a *Zivug* on *Yesod* elevates *Ohr Hozer* and clothes *Ohr Yashar* with it. This screen is defined in *AVI*, below *Atik*, as wings that block the Upper Light. This shows that the screen possesses a force of restriction, law, judgment. This is why *Ohr Hozer* is also called "the Light of Restriction." Thus, *Ohr Hozer* exists in *AVI*.

Conversely, the screen in *Yesod de Atik*, of which it is said that there "the Creator no longer hides from you" (*Yeshayahu*, 30:20), while it does raise *Ohr Hozer*, it does not conceal the Creator thereby, does not have the properties of wings. This is the reason why it is called *Chai Olamim* (reviver of worlds).

Nevertheless, it remains concealed until man attains that level himself, as is written: "Only your eyes shall see the Creator." There are no wings or anything else there that conceal Him from outsiders' eyes, for no restrictions are imposed and everything is revealed. And neither are there any restrictions in *Ohr Hozer*, but only mercy and benevolence, as in *Ohr Yashar*.

The name *Chai Olamim* implies that a *Zivug* is made not on ten *Sefirot* of *Ohr Yashar* from Above downwards and ten *Sefirot* of *Ohr Hozer* from below upwards, and not on the whole of the twenty *Sefirot*, i.e., not on *Malchut* herself, but on *Yesod de Malchut*. In this instance, there are nine *Sefirot* of *Ohr Yashar* and nine *Sefirot* of *Ohr Hozer*, as *Yesod* is the ninth *Sefira*: 9 + 9 = 18 = 10 + 8 = *Yod* + *Chet*, which is pronounced in reverse order as *Chet-Yod* (*Chai*), for this is the Returning Light. The word "life" (*Chaim*) is derived from the word "alive" (*Chai*), for he who is able to make a *Zivug* on *Yesod* receives the Upper Light of life, *Ohr Hochma*.

Tremendous Upper Light manifests in *Atik* as a result of this *Zivug*. This is because all the worlds and all that inhabit them join *Nukva*, and together they attain true perfection, the level for which they were initially conceived and created by the Creator.

Hence, it is said that word flies in the firmament, which signifies the creation of *Ohr Hozer* from below upwards, which leads to *Ohr Yashar* descending from

the Creator, from Above downwards. And the clothing of *Ohr Hozer* on *Ohr Yashar* creates a firmament, because the screen that appears in *Malchut* for the creation of *Ohr Hozer* comes as a result of the good deeds of the righteous, their *MAN* (requests for spiritual ascent) aimed at pleasing the Creator. So then, after this screen makes a *Zivug* with the Upper Light, it becomes a firmament, with the help of which, the righteous attain the full height of the degree on which they have now made a *Zivug*.

This occurs because when this degree descends to the righteous through the firmament, it clothes in *Ohr Hozer* (garment of this firmament), which, together with the *Ohr Yashar* clothed within it, turn over and they descend below the screen (firmament) and thereby become attainable by the righteous.

Those righteous that have achieved such perfection that they can raise *MAN* to such exalted *Zivug* have already rid themselves of egoism completely and have no desire to receive anything for themselves. Instead, they raise their *MAN* (request) with the sole purpose of pleasing the Creator. Therefore, by their corrections (*MAN*), they correct the screen in *Malchut*, and, by creating *Ohr Hozer* in her, which ascends from the screen of *Malchut* upwards, make her capable of a great *Zivug*. This is because all that ascends is altruism, bestowal, repelling, and rejecting reception for oneself and egoistic pleasure.

Then there is a *Zivug* with the Upper Light, and the Upper Light clothes in the ascending Returning Light. This descending Upper Light clothes into the Returning Light and enters into the righteous that have raised *MAN*. The expression "from below upwards" implies the repelling of Light by a person, and "from Above downwards" designates a person's reception.

And since the Upper Light comes to man through a firmament, it takes the Light reflected from the firmament as its garment, and one receives the Upper Light clothed in Returning Light. This means that, even after one already receives the spiritual information of the entire degree, he delights in the Upper Light that descends to him only to the extent in which he can please the Creator thereby, i.e., to the extent of his strength, the magnitude of his screen, and the amount of Returning Light that clothes the Direct Upper Light.

Such reception of the Upper Light (only to the extent of the magnitude of *Ohr Hozer* created by man) is called the reception for the Creator's sake. And wherever one cannot find a way to bestow upon the Creator, he does not receive. Hence, his reception is clothed in bestowal: the Upper Direct Light is clothed in Returning Light, meaning the lower one receives only the clothed Upper Light from the Upper One, i.e., only through the firmament.

64. And thus, every deed creates firmaments that appear before *Atik*, and he calls them "new Heavens" or, rather, "renewed firmaments," concealed by Supernal wisdom. And all the other parts of the Torah that are not renewed by means of Supernal wisdom appear before the Creator, ascend and become "the lands of life" (*Artzot HaChaim*). They then descend and adorn one land. And it becomes renewed, and a new land comes into being from all that was renewed in the Torah.

The righteous are constantly raising newer and newer *MAN*, and thus receive newer and newer degrees of attainments from *Atik*, with the help of the firmaments created by the Upper *Zivug*. From these firmaments emerge new Heavens, which are renewed in the degrees of *Atik*. These exalted attainments of the righteous are therefore called the hidden secrets of Supernal wisdom, for they descend clothed in the garments received from the firmaments.

Malchut is called "earth" and *Bina* is called "the lands of life" (*Artzot HaChaim*). When *Malchut* attains all the degrees of *Bina*, she acquires the name "the land of life." *Malchut* is also called the "new land," for she exchanges her own properties for those of *Bina*. And everything that was previously *Malchut* now becomes *Bina*.

Therefore, it is written that in the future, *BON* will become *SAG*, and *MA* will become *AB*, for Heaven is *ZA* that now ascended to the degree of *Atik* (*AB* or *Hochma*). The earth, *Nukva de ZA*, *Malchut*, became *SAG*, *Bina*. Hence, the new land and the new Heavens are *Malchut* and *ZA* that became *SAG* and *AB*, *Atik* and *AA*.

65. It is written, "When the new land and the new Heavens, which I make." It is not written, "I have made," in past tense, but rather "I make," in present tense, for they are constantly made from the renewal and secrets of the Torah. And it is written of this: "And I shall place it in your mouth, and in the shadow of your hands' garments, that I may take the Heavens, and lay the foundations of the land" (*Yeshayahu*, 51:16). It is simply said "Heavens," for it implies the Heavens renewed by the Torah.

Everything that is described in the Torah is written in the present tense, as there is no time in the spiritual; everything is written with regard to the one who attains the Torah at that given moment. This is what *The Zohar* wants to stress here: the matter concerns man's constant work on himself, on his nature. And the righteous that have already attained the Upper Light continue creating newer and newer Heavens and lands, as is written, "The righteous ascend from summit to summit," and this process is infinite.

66. Rabbi Elazar said, "What is the meaning of 'in the shadow of your hands' garments?'". He answered, when the Torah was passed to Moshe, tens of thousands of Supernal angels appeared so as to raise him with the flames of their mouths, but the Creator protected him. So now, when the renewal in the Torah ascends and appears before the Creator, He protects it and shelters the one who performed it, so as to prevent the angels from finding out and envying him, until new Heaven and earth are made out of this renewal in the Torah. Hence, it is said, "To take the Heavens and lay the foundations of the land from the shadow of your hands' garments." It follows that all that is concealed from the eyes achieves a supernal result. This is why it is said, "In the shadow of your hands' garments." Yet, why should it be concealed from the eyes for the sake of a supernal result? Hence, it is immediately said, "So that I may take the Heavens and lay the foundations of the land." As we have learned—so that new Heavens and earth will appear out of this concealment.

The phrase "In the shadow of your hands' garments" alludes to *Ohr Hozer*, the garment that stems from the firmament, clothing and covering of the *Ohr Hochma*. Like a shadow, this garment conceals *Hochma* from outsiders' eyes, so they do not know what is inside. Why are High Degrees concealed from angels? So they would not envy man, for when the angels, which are made of a very light material (without egoism), look at one who is righteous and see his negative properties, they envy him for the High Degree that he has achieved. They then begin slandering that righteous, the properties that they discover in him. This brings harm to the righteous.

Therefore, when a degree clothes into the garment of a firmament (*Ohr Hozer*), this garment measures the degree itself, its magnitude, to prevent man from receiving more than his intention for the Creator's sake allows, i.e., only to the extent of *Ohr Hozer*. Thus, he is protected from the angels' envy and from their ability to harm his spiritual condition, for he becomes equal to them in his properties: his Returning Light makes him equal.

Like everything else that fills the worlds, *Melachim* (angels) are man's inner properties and forces. In order to avoid harming himself by wishing to attain Higher Degrees before he has acquired *Ohr Hozer*, these degrees must be concealed. However, in addition to *Ohr Hozer*, one should exercise caution against his desire.

This explains the rule: "The eye sees and the heart covets," and man would not be able to protect his intention, to keep it for the Creator's sake alone, and would desire to receive for himself. However, once clothed in the garment of

the firmament, he can be certain that he will not receive above his intention to receive for the Creator's sake.

Let us briefly examine how a desire is conceived in man. One looks at something for the first time, not yet knowing what he is going to see. It is as if an object accidentally falls into his field of vision. Naturally, no ban can be imposed on it, as this occurrence is not dependent on man; thus, it is neither rewarded nor punished.

However, when looking at it for the second time—here, man already has freedom of choice. And if the second look is going to result in the desire to receive pleasure, it is forbidden. If man cannot restrain himself, and looks for the second time, his eyes send a signal to his heart, and the heart begins to desire. Thus, man has the power to decide whether or not to allow the desire to be born within him. This is the meaning of the phrase: "The eye sees and the heart covets."

67. He said to these gates and to the words that were set one upon the other in the renewed Torah: "Who are you with? You are my partners. Just as I make the Heavens and the earth with My words, as it is written, 'By the Creator's word were the Heavens made,' so you create new Heavens and earth by your labor in the Torah."

The properties of reception are called "gates," because, like open gates, they are always ready to receive. "Words" are the properties of bestowal, of raising *MAN* to the Creator. The phrase "Set one upon the other" signifies one clothing the other, and so occurs reception for the sake of bestowal.

68. However, if one were to claim that the renovation of the Torah by one who does not even know what he is saying creates a firmament, then look at one who is not familiar with the secrets of the Torah: since he renews the Torah without having sufficient knowledge, all that he renews ascends, and the reverse side of man (male part of the impure force), and the false tongue (from *Nukva* of the impure force, called *Tehom Raba*—great abyss) comes toward him. This reversed man skips 500 *Parsaot* (measures of distance) to receive this renewal of the Torah, takes it and makes a false firmament out of it, called *Tohu* (abyss).

As we already know, the righteous raise *MAN* to please the Creator. This is called the "words of the Torah," for the words are renewed as a result of the Upper *Zivug*, and *ZON* receive a new Light from this *Zivug*, to the extent that they come to merit the renewal of Heaven and earth by their actions. They thereby become the Creator's partners—fellow workers, for, just like Him, they renew Heaven and earth with their words.

Although one who is not familiar with the secrets of the Torah (the ways of the Creator) so as to know how to protect himself and to not harm the Higher Degrees tells himself that his intention is for the exalted goal, he deludes himself, for he does not know that which his soul surely knows—that his intentions are for himself. Terrible punishment awaits him, for he allows the impure forces to destroy those who labor in the Torah. *The Zohar* explains: if one does not know the exact meanings of the words, i.e., if he raises *MAN* to the great *Zivug* without a thorough understanding of all the intricate details of the act, the reverse man and the false tongue capture his word.

Klipot (one's impure forces) also consist of male and female parts. The male part is called "fruitless return," and the female part is called "falsehood." The male part of the *Klipa* is not as bad as the female part. And when it is by itself, it does not prompt one to lie by the Creator's name; on the contrary, goodness strikes his eye, yet the eye itself is evil. And he who falls into the hands of the male impure force uses the Creator's name in vain, for he detaches himself from the Creator and receives no Light from Him, i.e., he utters words and seemingly acts, but fruitlessly, for these actions are not the screen's interaction with the Light.

Hence, the sages said: "The Creator says of all who is proud: He and I cannot be together" (Talmud, *Suta*, 5:1), for his intentions are to receive everything for himself, for his own benefit, for his pride and vanity, as the sensation of one's "I" is the greatest manifestation of pride. Hence, man falls under the power of the evil eye. Consequently, the *MAN* that he raises receives no response from Above, and he utters the Creator's name in vain. Therefore, the male part of the impure force is called empty, fruitless, false, vain, unsuccessful, and futile, for the Creator cannot unite with him due to the dissimilarity of their properties.

If, however, one feels not his similarity to the Creator, but rather his oppositeness in properties from Him, and perceives himself as the most evil of all, he can then lower himself before the Creator, suppress all of his properties out of hatred for them, and the Creator Himself will perform the remaining part of his correction. However, one who is proud not only fails to understand the extent of his remoteness from the Creator, he actually believes that he is entitled to receive more than others, and that the Creator owes him something.

Nukva de Klipa is called "falsehood." After one falls into the net of the male part of the impure force, the latter makes a *Zivug* with its *Nukva* (impure, bitter, and evil force), which, as a result of its connection to the male part, falsifies the Creator's name, descends and instigates man, and then ascends, complaints

against him, and takes his soul. However holy this soul was, *Nukva de Klipa* grabs all of it for itself.

Naturally, this refers to one who works on himself and advances spiritually, for whom working for the Creator's sake is his life's calling. Yet, he may occasionally fail to observe precisely all the restrictions, and thus find himself in such states. An ordinary person, however, who neither works on himself nor studies Kabbalah, is obviously entirely unrelated to either pure or impure spiritual forces.

For example, the male impure force says that one must study the Torah, but then steals the results of his work for itself. As a result, man loses interest in his studies, and must once more consolidate himself in his efforts and advancement. And although he attains the Creator and the revelation of Light to a certain degree, it is nonetheless fruitless, for all of his attainments vanish from him, and he gains nothing from them.

Therefore, the Torah refers to it as the "reverse man," for initially he ate and drank and said "Go," i.e., raise *MAN* to the Creator and receive the Light for the sake of the exalted goal, but not for yourself. Thus, it pretends that it is not the impure force, but its opposite. However, due to its property called "fruitless return," it then makes a *Zivug* with its *Nukva* (the great abyss), which steals man's soul and destroys him with its falsehood, and man is left without even the slightest part of his soul that is holy and pure!

Hence, it is written that he skips through 500 *Parsaot*: initially, *ZON* of the impure forces have only *VAK* in *ZA* and a point in *Malchut*. Consequently, they can only be equal to *ZON de Atzilut* in their *Katnut* (small state), when they are also *VAK* and a point, and have neither the power nor the place to connect to *Bina*.

Nevertheless, thanks to the *MAN* raised by the lower ones, the male impure force is given the opportunity to skip through *ZAT de Bina*, which sustain the pure and holy *ZON*. *ZON* contain *Sefirot HGT NH* (*Netzah-Hod*) = 5 x 100 = 500, since a *Sefira* in *Bina* equals 100. And this occurs thanks to the *MAN* raised by one who is uncertain of his intentions (whether or not he acts for the Creator's sake).

The "reverse man" then makes a *Zivug* with his *Nukva* on this false *MAN*, and receives the Upper Light for the construction of his *Partzuf*, much like the spiritually pure Heavens that were created on the pure *MAN*. Also, the new Heavens created on the impure *MAN* are called "reverse," "empty." And since the impure *Malchut* took part in this, these Heavens are called *Tohu* (abyss/chaos).

69. And this reverse man then flies across the empty firmament, traversing 6,000 *Parsaot* in one bound. And as soon as this empty firmament stops, an impure woman emerges at once, seizes onto this empty firmament, and partakes in it. She leaves it and slays hundreds of thousands, for as long as she remains in this firmament, she has the authority and power to fly and traverse the whole world in an instant.

All that stems from the empty firmament stems from the impure force, which is correspondingly opposite the Supernal, holy wisdom of *Ohr Hochma*. The *Sefira Hochma* equals 1,000, and so it is written that it flies across the firmament in 6,000 = six *Sefirot HGT NHY* of *Partzuf Hochma*, each of which equals 1,000.

After the new heavens of the impure male part, called the "empty heavens," were completed, the power of its female half, *Nukva* ("the great abyss"), was revealed. Her force attacked the firmament with falsehood by the Creator's name; she soared through the sky, and the heavens were then called *Tohu*.

Since *Nukva* of the impure forces partakes in this firmament, she becomes stronger and grows even more than the male level of the impure part. This is because the male impure part reaches up to *VAK* of *Hochma*, which equals 6,000 *Parsaot*, whereas *Nukva* grows to the full ten *Sefirot*, i.e., the entire world.

Therefore, she is immensely powerful and can destroy many, for, as Rashi says, "The Creator created one opposite the other." And just as new, Holy Heavens and lands are created thanks to the *MAN* raised by the righteous, new, impure heavens and lands are created through the *MAN* raised by those who do not know exactly how one should work for the Creator.

70. It is written of it: "Do not facilitate fruitless transgression." Transgression is related to the male part, and is as heavy as wagon shafts. What is this transgression? It is the impure *Nukva*. With reins she draws the male impure part to fruitlessness. And then, as a result, a transgression is committed, as the male part draws itself towards this *Nukva*, who grows strong and flies off to slay people. And many does she slay. And who is it that caused all this? It is those that study the Torah, but do not attain *Ohrah* and *Morah* (Light and bestowal). May the Creator be merciful to them!

As was already mentioned above, the male impure part is not as evil as the female part. This is so because it makes itself similar to the holy part of the creature; hence, it is called fruitless. However, due to this similarity, it has great power to ensnare man, as, for example, just as the sages do, it encourages people to study the Torah. Yet, its goals are different from that of the Creator; it wants to receive wisdom (*Hochma*), and not to become altruistic.

And after one is caught in its toils, the male impure force makes a *Zivug* with its impure *Nukva*, and, like heavy wagon shafts, they pull man into an abyss so great and dark that he doesn't even realize that he is in darkness. On the contrary, he considers himself wise and righteous. The male part only catches man, binds him, and then brings him to the impure *Nukva* and casts him at her feet. Only then does he falter, falls into the great abyss and perishes.

71. Rabbi Shimon said to his friends: "I beg of you not to utter any discernments from the Torah, no matter what you may hear from the Great Tree of Truth, so that you would not assist the impure *Nukva* in slaying multitudes of people for naught." They all opened and mouthed: "Save us, O Merciful One! Save us, O Merciful One!"

Rabbi Shimon said that if you have attained the discernment yourselves, then you are allowed, but if not, you must listen to the Great Tree (the great learned sage, whose wisdom and purity can be trusted) to learn how to work for the Creator.

72. Come and see, the Creator created the world by the Torah. And He looked into the Torah not once, not twice, not thrice, and not four times. Only after that did He create the world. This should show people how not to err.

73. Opposite these four times, the Creator saw, counted, prepared, and investigated what He had created. It is therefore written, "*Beresheet* (In the beginning) *Barah* (created) *Elokim* (the Creator) *Et* (the)"—four words, corresponding to the four above. And then, it is written: "Heaven"—opposite all four words, for the Creator looked into the Torah before He began to manifest His thought into reality.

The four words signify four time periods or four *Sefirot H-B-ZA-M*. "Saw" designates *Hochma*, "counted"—*Bina*, "prepared"—ZA, and "investigated"—*Malchut*. After these four, the Creator created what He created.

We find the same in the Torah: *Beresheet* is *Hochma*, *Barah* is *Bina*, *Elokim* is ZA, and *Et* (the) is *Malchut*, which includes everything from *Aleph* to *Tav*—all the letters and all the properties. Hence, she is designated in the Torah by the word *Et* = *Aleph-Tav* (from the first letter of the Hebrew alphabet, *Aleph*, to the last, *Tav*). And after these four, He created the Heavens and the earth, i.e., revealed the next, lower degree, below *Malchut*.

The Donkey Driver

74. Rabbi Elazar, the son of Rabbi Shimon, was on his way to visit his father-in-law, Rabbi Yosi, the son of Lakunya, and Rabbi Aba accompanied him. A man followed behind them, driving their donkeys. Rabbi Aba said, "Let us open the gates of the Torah, as it is time to correct our path."

In Aramaic, the language in which *The Zohar* was written, "driver" means "one who pricks." This is because the donkey driver's function amounts to forcing the donkeys to move by pricking them with the edge of his stick.

75. Rabbi Elazar opened and said, "It is written: My Sabbaths you are to observe." Let us see: the Creator created the world in six days. And each day would reveal His deeds, and gave strength to that day. When did He reveal His deeds and give them strength? On the fourth day of creation, for the first three days were concealed completely, and would not be revealed. The fourth day arrived, and He revealed the deeds and forces of all the days.

The phrase "He gave that day strength" means that He gave everything to the day of *Shabbat*. For the six days are *Sefirot HGT NHY* that reveal on *Shabbat* (*Malchut*) the work and the forces that were carried out during these days.

Yet, if the deeds of all the days are concealed, and only reveal at their end, on *Shabbat*, then why is it written that they are revealed on the fourth day of creation? The thing is that *Malchut* is called both the fourth and the seventh days: she is fourth with regard to the first three *Sefirot HGT*, called the "Patriarchs" (*Hesed* is Avraham, *Gevura* is Yitzchak, and *Tifferet* is Yaakov), and seventh with regard to the six *Sefirot*, after three additional *Sefirot*, called the "Sons": *Netzah* is Moshe, *Hod* is Aaron, and *Yesod* is Yosef.

Malchut herself is King David—the day of *Shabbat*. *Malchut* grows and gradually accumulates her corrections in two principal stages, called *Ibur* (conception). The first three days correspond to *Ibur Aleph* (the first conception), and the

second three days correspond to *Ibur Bet* (the second conception, *Gadlut*, the reception of *Ohr Hochma*).

In other words, *Malchut* is gradually created from *Sefirot HGT* of ZA in three days, and forms on the fourth day as the *Sefira Netzah de* ZA. Hence, at this stage in her growth, *Malchut* is referred to as fourth from the Patriarchs. And then *Shabbat* comes to our land (*Malchut* is called both land/earth and *Shabbat*). The state that *Malchut* achieves as a result of her growth from *Sefirot NHY* of ZA is called *Shabbat* on earth. And this state she attains as the seventh *Sefira* from all the *Sefirot* of ZA.

The first three days are not revealed in *Malchut*, for as long as a *Partzuf* lacks *Malchut*, it is defined as concealed or secret. The weekdays are defined so. And when *Malchut* completely attains the degree where she stands, she thereby attains herself. This state is defined as *Shabbat*.

However, if *Malchut* receives from the six *Sefirot de* ZA, shouldn't they (the six weekdays) be more important than *Malchut-Shabbat* (inferior *Sefira* with regard to those she receives from)?

The truth is that all the weekdays constitute individual degrees of correction (weekdays' work) that are devoid of *Malchut*. Hence, they are called "weekdays," for a *Partzuf* without *Malchut* is considered a closed degree, unable to receive Light, and is therefore deprived of holiness. After all, in the absence of *Malchut*, there is no GAR of the Light, *Ohr Hochma*. And only when *Malchut* is revealed in the *Partzuf* (signifying the arrival of *Shabbat*) is the holiness of the ENTIRE degree revealed; ENTIRE, because all six days receive what they have earned, and the Light shines in all the weekdays thanks to them alone.

When the first three days of creation *HGT* emerged before the emergence of *Malchut*, these three *Sefirot* were devoid of Light, i.e., they were concealed. And when *Malchut* appeared, the fourth day arrived, and the importance and holiness of all four days manifested, for *Malchut* complements the entire degree, and the perfection of creation becomes revealed thanks to her. In the language of Kabbalah, this is described in the following way: all six days of creation are *Ohr Hochma*, and *Shabbat* is *Ohr Hassadim*. *Ohr Hochma* is present on weekdays, but cannot shine for lack of *Ohr Hassadim*, and when *Ohr Hassadim* arrives on *Shabbat*, all the *Ohr Hochma* shines thanks to this *Ohr Hassadim* of *Shabbat*.

76. There is fire, water and air—*HGT*—the three first days of creation. Although they are the initial Supernal foundations of all that will follow, their actions are not revealed until the earth, meaning *Malchut*, reveals them. Only then does the work of each of the Supernal foundations reveal itself. Hence, the power of the first three days is revealed only on the fourth.

77. However, the third day may be better described as one that reveals the creation of the first three days, as it is written: LET THE EARTH BRING FORTH GRASS. That is to say, the revelation of the earth's (*Malchut*'s) deeds already took place on the third day. Yet, although it was written on the third day, *Tifferet*, it was actually the fourth day, *Malchut*. *Malchut* joined the third day, for *Tifferet* and *Malchut* are inseparable. And then the fourth day revealed its deeds—to elucidate the work of each and every one of *HGT*, for the fourth day is the "fourth leg" of the Supernal Throne (the *Sefira Bina*), whose four legs are *HGTM* (*Hesed*, *Gevura*, *Tifferet*, and *Malchut*).

Malchut reveals the holiness and spiritual power of the three days. Therefore, *Malchut* ascended and joined the third day, so as to reveal by the unity of these three days (three lines) their exalted spiritual essence.

It is hence written that the deed is revealed on the fourth day, for *Malchut* alone completes their revelation at the conclusion of the three days. And afterwards, three more days emerge, which are *NHY*. After the revelation of the holiness of the first three days, *HGT*, called the "Patriarchs," which are the foundation of *ZA*, *ZA* enters them (his main part is manifested), and the time comes for the Sons (*NHY*, the last three of the six days of creation) to be born.

This is why it is written that *ZA* is defined as the fourth leg of the throne of *Bina*, and the throne remains imperfect and incomplete until its fourth leg (foundation) manifests. Indeed, *ZA* is incomplete until *Malchut* manifests within him, i.e., until the fourth day arrives. And only after the emergence of *Malchut* can *ZA* father the Sons—the three final days of creation.

78. All of the actions of all the *Sefirot*, both on the first three days of creation, *HGT*, and on the last three, *NHY*, are dependent on the day of *Shabbat*, *Malchut*, *GAR* of the entire degree of *ZA* and its perfection. Hence, it is written, AND THE CREATOR RESTED ON THE SEVENTH DAY, *SHABBAT*. This refers to the fourth leg of the throne, as the seventh and the fourth days are both *Malchut*. Only the fourth day is *Malchut* that includes the *Sefira Tifferet* of *ZA*, from his chest upwards. Also, the seventh day is *Malchut* of the entire *ZA*, and they merge together face to face in a *Zivug*.

Although the first three days, *HGT*, end with the fourth day (the result of their actions), they nonetheless remain not entirely complete; their perfection manifests only on *Shabbat*, together with the last three days, *NHY*.

It is therefore written that *Shabbat* is the fourth leg of the throne, even though it is the seventh day, for, although it emerges after the Sons, it also completes the deeds of the Patriarchs, as the first three days did not complete

their corrections on the fourth day, and a seventh day, *Shabbat*, is needed to complete them.

The reason for this is that on the fourth day, *Malchut* is in the state of *Katnut*, called the small phase of the Moon. As a result, the Moon (*Malchut*) returns to the state called *Shabbat*, when all the Light of all the days of creation manifest and shine within her. This is why the Light of the first three days of creation becomes revealed only on *Shabbat*.

79. Yet, if *Shabbat* is *Malchut*, then why does the Torah say, "My Sabbaths you are to observe," implying two? It is written of the two parts of *Shabbat*: the night (*Malchut*) and the day (ZA) that shines in *Malchut*. Thus, there is no division between them, for they merge face to face in a *Zivug*, and are therefore called two Sabbaths.

He asks: two *Malchuyot* (plural for *Malchut*) of the fourth and the seventh days are completely separate, as is written, "You shall keep my Sabbaths," implying two? Yet, when we clarify that the fourth day manifests in perfection only on the seventh day, it becomes clear that there is only one *Shabbat*. But what is meant here is ZA and *Malchut* that shine in the holiness of *Shabbat*, for this day is the male, bestowing part (*Zachar*) that manifests in the female part (*Malchut* or *Nukva*). Hence, they are called Sabbaths (plural). However, by merging in perfection, they become a single whole. As a result, ZA also assumes the name of *Shabbat*.

80. Following behind them with the donkeys, the donkey driver asked: "Why is it said, 'You shall fear sanctity?'" They replied: "This refers to the sanctity of *Shabbat*." The donkey driver asked: "What is the sanctity of *Shabbat*?" They replied: "It is the sanctity that descends from Above, from *AVI*." He said to them, "If that is so, then *Shabbatot* (plural for *Shabbat*) are without sanctity, for sanctity descends on it from Above, from *AVI*." Rabbi Aba answered him: "It is indeed so." And it is said: "And call *Shabbat* a delight, a holy day dedicated to the Creator." *Shabbat* and a holy day are mentioned separately. The donkey driver asked: "If that is so, then what does a holy day mean to the Creator?" He replied: "That is when sanctity descends from Above, from ZA, and fills *Shabbat*, *Malchut*." The donkey driver objected, "But if sanctity descends from Above, then *Shabbat* itself is not a holy day. And yet, it is written, 'You shall sanctify *Shabbat*,' meaning *Shabbat* itself." Rabbi Elazar said to Rabbi Aba, "Leave this man alone, for there is much wisdom in him, of which we do not know." So he said to the donkey driver, "Speak, and we shall listen."

The donkey driver's question is this: if *Shabbat* is ZA, then why is it described as holy? After all, sanctity is the property of *AVI*, and only *AVI* are called holy.

Hence, he objected that *Shabbat* should be separated from sanctity. *Shabbat* (ZA) is not holiness in itself, but because it receives holiness from Above, from *AVI*. That, which ZA receives from *AVI* is what is called the Creator's holiness.

81. The donkey driver opened and said, "It is written: *Shabbatot*, i.e., there are usually two. And this alludes to the border of *Shabbat*, which is 2,000 *Amah* (cubits) in each direction from the city. This is why the word *Et* was added before the word *Shabbatot*, which designates the plural form—both the Upper *Shabbat* and the lower *Shabbat* joining into one."

Although it is said: "Man shall not leave his place on the seventh day" (*Shemot*, 16), i.e., the singular form is used, in many places in the Torah, the word *Et* is used; for example, in the sentence: "***Et*** 2,000 *Amah* in each direction from its place." The word *Et*, consisting of the first and the last letters of the alphabet, *Aleph* and *Tav*, designates *Malchut* entering into union with ZA, which signifies the state of *Shabbat*; hence, the Light of *AVI* becomes revealed and shines (as a supplementary luminescence) upon ZON. This is because *AVI* are called "two thousand," and so the word *Et* is present here to designate a supplement of Light to *Shabbat*.

There exist a *Shabbat* Above and a *Shabbat* below: the Upper *Shabbat* is *Partzuf Tvuna*, and the lower part of *Partzuf Bina*, whereas the lower *Shabbat* is *Partzuf Malchut*, *Nukva de* ZA of the world of *Atzilut*. In the world of *Atzilut*, *Partzuf Bina* is divided into two *Partzufim*: the Upper Part of *Bina* is called *Partzuf AVI* and the lower part of *Bina* (the part where she receives the Light from the Upper Part so as to pass it to ZA) is called *Partzuf YESHSUT* (*Israel Saba ve Tvuna*) or simply *Tvuna*. The relationship between *Bina-AVI* and *Tvuna* is similar to that of ZA and *Malchut*. *Bina* is called the "Upper World" and *Malchut* is called the "lower world." On *Shabbat*, ZON ascend to *Bina*, ZA to *AVI*, and *Malchut* to *Tvuna*.

On *Shabbat*, *Malchut* merges with *Tvuna*. However, this does not mean that no difference is left between them, for *Malchut* receives the Light from *Tvuna* only because she ascends to *Tvuna's* level. Yet, at her place on the last, lowest degree of the world of *Atzilut*, *Malchut* is unable to receive the Light from *Tvuna*. And to the extent that *Malchut* cannot yet receive the Light from *Tvuna* in her regular state, she is defined as "closed."

Also, *Tvuna* suffers from *Malchut* being closed because while in her place, *Malchut* cannot receive the Light from *Tvuna*, for the revelation of *Tvuna* is possible only through *Malchut*. On *Shabbat*, *Tvuna* and *Ima* join to form one *Partzuf*, which is not closed. Yet, since its Light shines only when *Malchut* ascends to it, *Tvuna* feels the closed state of *Malchut*, and suffers, too.

82. One *Shabbat* was left, unmentioned Above, and felt ashamed. She said to Him, "The Creator of the universe, from the day I was created, I am called *Shabbat*, but there is no day without night." The Creator replied to her: "My daughter, you are *Shabbat*, and I have given you this name. But now I am surrounding and adorning you with the most exalted adornment." He then raised His voice and proclaimed, "Those who sanctify shall fear. And this is the night of *Shabbat* that radiates fear." But who is she? It is the merging together of I (*Malchut*, the nights of *Shabbat*) with the Creator Himself (ZA) into a single whole. And I've heard from my father that the word *Et* refers to the boundaries-borders of *Shabbat*. *Shabbatot* (two Sabbaths) denote a circle and a square within, which total two. According to them, there are two sanctities we should mention during the *Shabbat* blessing: *Vayechulu* consists of thirty-five words, and *Kiddush*, too, consists of thirty-five words. Collectively, they make up to the seventy names of ZA, with which ZA (the Creator), and *Malchut* (the Assembly of Israel) adorn themselves.

83. Since the circle and square are *Shabbatot*, they are both included in the instruction, "My *Shabbatot* you are to observe." However, the Upper *Shabbat* is not included in the instruction "Observe," but rather in "Remember." For the Supernal King, *Bina* is as perfect as memory. This is why *Bina* is called "King," whose perfection lies in peace and in memory. Hence, there is no contradiction Above.

Malchut de Malchut is called the central point of creation, and receives no Light even on *Shabbat*, as, being a *Man'ula* (lock), she is closed to the Light. And the entire Light enters her only in the form of *Miftacha* (key), into *Yesod de Malchut*, in *Malchut* that joins *Bina* with her properties, while *Malchut* herself is therefore referred to as "locked."

This central point of creation is the only thing that the Creator created, and is comprised of all the creatures, including human souls. And she argues with the Creator that in the beginning of creation, in the world of *AK*, the entire Light was revealed and shone upon the creatures thanks to her, for there was no other *Malchut* in the world of *AK*, except for the central point. And only due to *Tzimtzum Bet* (second restriction), now in the world of *Atzilut*, was she restricted and closed to the reception of Light.

And this is a great and wonderful secret, for, as *Malchut* objects, even on the first day, it is said: "And there shall be evening, and there shall be morning—one day." (*Beresheet*, 1:6) In other words, unity is revealed in both night and day together. Yet, why is the night of the first *Shabbat* not mentioned in the

Torah, and only the words "on the seventh day" are used? The Creator replied to *Malchut* that a future *Shabbat* is implied—*Shabbat* of the seventh millennium, when the day of *Shabbat* will come and remain forever.

Meanwhile, during the 6,000 years, the Creator elevates *Malchut* to *Bina*, and as a result, she receives Supernal Adornments, greater than the ones she had had in the world of *AK*. For there she acted as the end of all *Sefirot*, but now she has risen to act in the place of *GAR*, in *AVI*, which are called "holy of holies."

If *Malchut* is in *Yesod*, the lack of *Ohr Hochma* is felt. But if *Malchut* ascends to *AVI* (where *Ohr Hassadim* is present, and there is absolutely no need for *Ohr Hochma*), this state is defined as perfect.

Malchut is called "fear," for she was restricted to refrain from receiving the Creator's Light within her desire to receive pleasure. Therefore, she does not receive the Light from Above within her desire to receive pleasure. Instead, she receives the Light only in *Ohr Hozer* (Returning Light), when she refuses to use her egoism.

This occurs in the following way: first, *Ohr Yashar* (Direct Light) comes from the Creator to *Malchut* and wishes to enter her (*Malchut* feels both the delight and her own desire to receive and enjoy it). Secondly, by wishing to be like the Creator, *Malchut* repels the Light (prohibits herself from receiving the delight).

This renunciation of egoistic pleasure is called *Ohr Hozer* (Returning Light), because *Malchut* repels the Light (pleasure) from her. Thirdly, after *Malchut* has created *Ohr Hozer*, she begins to receive *Ohr Yashar* in it (her new desire to receive only because the Creator wants her to). This reception is possible because *Malchut* has an anti-egoistic force, will power, called a screen.

The spiritual world is a realm of sensations, desires, and forces, not vested in shells-garments, like the corporeal bodies in our world. Similarly, all the characters depicted in Kabbalah do not designate any images; rather, they demonstrate interactions of forces and properties.

Therefore, a circle implies that the Light shines completely unrestrictedly in every place and to the same extent, so there can be no change in its radiance. A square or a rectangle indicates restrictions, which create differences between the sides: right and left, top and bottom. Hence, the head has a round shape with regard to the rectangular shape of the body, for the *Rosh* (head) is free of restrictions, but *VAK* (body) are not.

Shabbat is a spiritual state, when *ZON* ascend to *AVI* and clothe them. As a result, the lower *Shabbat* (*ZON*) and the Upper *Shabbat* (*AVI*) merge into one.

The Upper *Shabbat* (*AVI*) is designated by a circle, and the lower *Shabbat* (*ZON*) is designated by a square. On *Shabbat*, *ZON* merge with *AVI*, depicted as the square's ascent and insertion into the circle.

Ohr Hochma is designated by the letter *Ayin*. Since *Ohr Hochma* is revealed only during the ascent of the lower *Shabbat* to the Upper, *Ohr Hochma* is divided into two parts: one half for the Upper *Shabbat*, and one for the lower. Hence, the passage of *Vayechulu* (*Beresheet*, 2:1) consists of thirty-five words that refer to half of the Light of the Upper *Shabbat*, whereas the blessing itself consists of thirty-five words that refer to half of the Light of the lower *Shabbat*. And the common soul, called the "Assembly of Israel" or *Malchut* (*Shabbat*), is adorned with this Light.

Since the circle and the square merge and assume the name *Shabbatot* (two *Shabbats*), the Light of both the circle and the square is defined as protecting—GUARD. And, although the word GUARD alludes to restrictions and borders that one must observe and fear violating, whereas the Upper *Shabbat* (designated by a circle) has no restrictions and borders, due to the joining of the two *Shabbatot* into one, there still appeared restrictions and borders.

The Upper *Shabbat* is called REMEMBER, and not OBSERVE, as it is completely free of restrictions. However, since it merged with the lower *Shabbat*, called OBSERVE, it, too, needs to GUARD, which normally relates to *Malchut* alone. Only due to *Malchut's* ascent to *Bina* did the need to guard, which is present in *Malchut*, arose in *Bina*. But *Bina* herself remains only in the property of REMEMBER, for only egoistic desires to receive pleasure need GUARDING.

The Upper *Shabbat* (*Bina*) is designated by the letters *MI* = *Mem-Yod*. The lower *Shabbat* (*Malchut*) is designated by the letters *MA* = *Mem-Hey*, and has the form of a square, which implies a presence of controversy between its properties—the right and the left sides, which give it its square form.

84. There are two types of peace below: one is Yaakov (*Tifferet*), and the other is Yosef (*Yesod*). Therefore, PEACE is written twice in the greeting: "PEACE, PEACE to the distant one and to the near one." "The distant one" refers to Yaakov, and "the near one" refers to Yosef. Or, as it is written, "From afar I see the Creator," "Came to a stop far in the distance."

"Below" signifies *ZON*, containing one of the properties, Yaakov or the *Sefira Tifferet de ZA*. *ZON* also contain the property called Yosef, or *Yesod*. Both these *Sefirot* indicate the place of a potential *Zivug* between *ZA* and *Malchut*, for Peace signifies *Zivug*. The Upper *Zivug* (Yaakov) is intended for reception of *Ohr Hochma* from Above, and the lower *Zivug* (Yosef) fills *Malchut* only with *Ohr Hassadim*.

It was already mentioned that it is impossible to receive *Ohr Hochma* without it being clothed in *Ohr Hassadim*. *Ohr Hochma* or the *Zivug* that is made on it is therefore defined as distant, for it must first be clothed in *Ohr Hassadim* before it can receive *Ohr Hochma*. Hence, it is written, "From afar I saw the Creator."

The lower *Zivug* is called "the near one," because the *Partzuf* receives *Ohr Hassadim* without any preliminary actions. Furthermore, with the help of this *Ohr Hassadim*, the *Partzuf* subsequently receives *Ohr Hochma*. This is why the word "peace" is used twice: "Peace, peace to the far and to the near"—a greeting to Yaakov and Yosef, respectively, both of whom take part in the great *Zivug* (the reception of *Ohr Hochma*) in *ZA*.

These two greetings are defined in *ZON* as a square, as there is controversy between them, defined as the controversy between the right and the left sides, and they end in the letter *Hey*—*Nukva* or *Malchut*, whereas the Upper *Nukva* (*Bina*) ends with the letter *Yod*, which designates not the female part, but the male. Hence, there is no controversy in her.

Even the notions of "near" and "far" do not exist in *Bina* herself, for she refers to *GAR*, perfection, and *GAR* can receive *Ohr Hochma* nearby, meaning they do not need to clothe in *Ohr Hassadim* beforehand, but can receive *Ohr Hochma* without *Ohr Hassadim*. Hence, it is said that the Upper *Malchut* is the King, who has peace. Thus, unlike *ZON*, two notions of peace are absent in him.

85. "From afar" is the Supernal Point, standing in His palace, of which it is said, "You are to guard." "You shall fear My sanctity" refers to the point standing in the center, which must be feared more than anything, for its punishment is death, as it is written, "All who transgress in it shall perish." Who are these transgressors? They are those who have entered the space of the circle and the square, and committed a sin. Hence, it is written, "You shall fear!" This point is called "I," and there is a prohibition on its revelation, called *HaVaYaH*. "I" and *HaVaYaH* are a single whole. Rabbi Elazar and Rabbi Aba dismounted from their donkeys and kissed him. They said, "So great is your wisdom, and yet you drive donkeys behind us! Who are you, then?" He replied to them: "Do not ask me who I am, but let us go on and study the Torah. Each of us will speak his wisdom so as to illuminate our path."

The distant point refers to the point that opens the way to the *Partzuf* for thirty-two streams of *Ohr Hochma*. And this is the letter *Bet* in the first word of the Torah—*Beresheet*, called the "point in the hall," from which *Ohr Hochma* descends to *ZON*, when *ZON* ascend to *AVI*. For then, the two *Shabbatot* (the

Upper—*AVI* and the lower—*ZON*) merge. It is written about them: "I saw the Creator from afar," for *ZON* cannot receive *Ohr Hochma* without being clothed in *Ohr Hassadim*.

Hochma and *Bina*, called the "point in the hall," are referred to as "distant from *ZON*," for they need the garment of *Ohr Hassadim* from the lower world, *Nukva*, called *MA*. *Malchut* of the world of *AK* is the central point, called the "lock," whereas *Malchut* of the world of *Atzilut* (the point in the hall) is the "key," as the Light from *ZAT de Bina* (*YESHSUT*) can be received in it.

The circle is called *AVI*, the square—*ZON*. *ZON* ascend to *AVI* and thus the square enters the circle. As a result, two properties appear in *Malchut* of *AVI*: the "lock" (*Malchut de Malchut*, the central point or *Malchut de AVI*), and the "key" (the point in the hall, *Yesod de Malchut* or *Malchut de YESHSUT*). *Malchut de AVI* is called space, for she is unattainable, and he who wishes to fill her with Light is punished by death. It is written about it: "You shall fear My sanctity."

The point itself is called "I," and *AVI* is *HaVaYaH* that merges with it. And they are defined as a single whole; hence, the point itself is referred to as *AVI*, meaning that it is characterized as holy, as the property of *AVI*.

As was already mentioned before, *The Zohar* and the entire Torah speak exclusively of spiritual degrees, the structure of spiritual worlds, and the revelation of the Creator's governance to us. There is not a word in the Torah that refers to our world. The whole Torah is, as it is said, "The Creator's sacred names." And those who reduce it from its spiritual heights to the corporeal level with their commentaries cast it down completely.

Rashi says that the Torah only speaks in human tongue, but it tells us of man's spiritual paths toward his Creator. Therefore, when we read that one Rabbi went to visit another, the real meaning is that one spiritual degree, called, for example, Rabbi Elazar, passes to another spiritual degree, called, for example, Rabbi Yosi.

ZA has his own *AVI*, who are called the Upper *AVI*. The wife of *ZA* (*Nukva* or *Malchut*) contains *AVI*, too, called *YESHSUT*. First, *ZA* attains the *AVI* of his wife (*YESHSUT* or *Ohr Hassadim*). Then it rises to a Higher Degree and attains the *AVI* themselves—*Ohr Hochma* (also called *Ohr Haya*).

The righteous who ascend the spiritual degrees are the constituents of *Partzuf ZA*. Since the degree of Rabbi Elazar and Rabbi Aba is *Ohr Hassadim* (the Light of *Neshama*), this ascent means it went to (spiritually) see (in *Ohr Hochma*) another spiritual degree.

In the spiritual worlds, the donkey driver constitutes a special spiritual force that helps the souls of the righteous move from one spiritual degree to another. Without this help sent by the Creator from Above, it is impossible to exit your degree and ascend to the next. Hence, the Creator sends a Higher soul from Above to each of the righteous (those who wish to ascend). Each receives his own, according to his degree, properties, and purpose.

And so, at first the righteous fails to recognize this exalted soul; he considers it low, that it leeched onto him on his spiritual path. Such state is called *Ibur*—conception of the righteous' soul. Since the Higher soul has not yet completed its assistance and purpose, it is not yet perceived by the righteous for what it really is.

However, after it completes its task in its entirety, and brings the righteous' soul to the Upper Degree for which it is intended, the righteous then reveals the exalted properties of the soul that helped him. This is referred to as the revelation of the soul to the righteous.

In our case, the soul that was sent to help the souls of Rabbi Elazar and Rabbi Aba was the soul of Rabbi Hamnuna-Saba—a very exalted and perfect soul, the Light of *Yechida*. Yet, initially, it is revealed to the righteous in its smallest scope, called *Ibur*, conception (in sensations). Hence, they perceive it as the level of a spiritual donkey driver—a simple soul.

The Hebrew word for donkey is *Hamor*, which also means matter, *Homer*! Thus, one who can control his donkey, his body, his desires, ascends above matter as a spiritual being. And since he wishes to ascend above matter in his desires, he is considered a righteous. However, here, *The Zohar* speaks of Higher Degrees.

The donkey driver's task is to take the riders, mounted atop of their donkeys, from place to place; yet, he walks in front of his donkeys, thereby leading them through spiritual degrees. Since every word in the Torah has several meanings, due to the multiplicity of the Upper Roots (wherefrom word notions descend), the notion of a "donkey driver" is more precisely referred to as a "donkey guide," and implies properties that are coarse, sinful, and most base.

Therefore, Rabbi Aba said: "Let us open the gates of the Torah, for the time has come for us to correct our path," that is, to open their souls with the help of the secrets of the Torah, so their path would be correct and lead them to the Creator. Rabbi Elazar then began to discuss a passage from the Torah that says, "You shall observe my *Shabbatot*," as he stood at this degree (the Light of *YESHSUT*) in his properties. He therefore concluded that *Shabbat* itself is the property of *ZON*, which has not yet reached the property of sanctity, but only

receives the Light of *YESHSUT* on *Shabbat*. It is written about this Light, "You shall fear my sanctity," for when *Ohr Hochma* passes from *YESHSUT* to *ZA*, it evokes fear in them.

And here they receive the donkey driver's help, who reveals to them the secret of *Ohr Haya*. He explains that the phrase "You shall observe my *Shabbatot*" signifies the Upper and the lower *Shabbatot*, which come together, due to the ascent of *ZON* to *AVI*. As a result, *ZON* themselves become holy (the square within the circle) and acquire the properties of *Bina*: mercy, altruism, *Ohr Hassadim*. Hence, it is written with regard to them: fear not and observe. For *Ohr Haya* repels foreign, impure forces and desires, and all restrictions are lifted on *Shabbat*; hence, there is no fear.

And, according to the donkey driver's explanation, the phrase "You shall fear My sanctity" refers only to the central point that is used in *GAR de AVI*, in *GAR* of *Ohr Haya*, which is unattainable and where fear does exist.

At that, the soul of the donkey driver has fulfilled its role, for it brought them to the attainment of *Ohr Haya*. Only then did they merit the attainment of the height of the soul that had helped them, since they attained its revelation and were thus able to appreciate it.

This is why Rabbi Elazar and Rabbi Aba dismounted from their donkeys and kissed him, for the attainment of the Upper One is defined as a "kiss." However, this exalted soul has not yet finished aiding them: it must still help them attain *Ohr Yechida*. Yet, since the attainment of *Ohr Haya* already provides perfection, they've already attained thereby the degree of the son of Rabbi Hamnuna-Saba.

The level of Rabbi Hamnuna-Saba himself is the degree of attainment of *Ohr Yechida*. Therefore, by attaining only *Ohr Haya*, they mistakenly thought that the soul guiding them belongs to the son of Rabbi Hamnuna-Saba. However, after the donkey driver had revealed to them the secret of the attainment of *Ohr Yechida*, they realized that their companion is none other than Rabbi Hamnuna-Saba himself.

And the reason why they could not recognize him before is that the powers of the helping soul cannot be seen until its role is fulfilled. Hence, they asked him to reveal his name, but he told them not to inquire about his name, for without having completed all the corrections, they do not merit the revelation of the secrets of the Torah. And he must help them in their studies of the Torah, for he still needs to illuminate their path, as they have not yet attained the desired goal.

86. He said to him: "Who appointed you to walk here and be a donkey driver?" He replied: "The letter *Yod* waged war with two letters, *Chaf* and *Samech*, for me to come and join. The letter *Chaf* did not want to leave its place because it has to support those who fall, for without a screen, they cannot survive."

87. The letter *Yod* came to me alone, kissed me and wept with me. It said to me, "My son, what can I do for you? I disappear from many good deeds and from secret, supernal, basic letters. But I shall return to you and will be of help to you. And I shall give you two letters that are more exalted than those that have disappeared—the letters *Yod* and *Shin*. They shall become for you a treasury that is forever full. So, my son, go and drive the donkeys. And that is why I am here in this role."

As we already know, the donkey driver is an auxiliary force given to someone who wishes to ascend to a higher spiritual degree on his path toward the Creator, just as donkeys carry people on their backs, thereby helping them travel from one place to another. As this happens, the righteous one falls from his previous degree and enters the embryonic state of the new degree, just as the soul that came to help him. However, the property of *Ibur*-embryo (*Ibur* is also derived from the word *Haavarah*, crossing) means that all the Light that it had in the previous degree disappears upon the conception (*Ibur*) of a new, Higher Degree.

And that is what they wanted to know of the donkey driver: "How did the Creator bring you here in the state of *Ibur*, in our state of *Ibur*, as a result of which the Light in us has disappeared? Who lowers you from the Higher Degrees?" And that is why the donkey driver replied that the letter *Yod* waged war against the letters *Chaf* and *Samech*, to join with them. The degree of *Hassadim* is called *Samech* (*Ohr Neshama*).

"When the time has come for you to attain *Ohr Haya* (*Yod* from *HaVaYaH*, the degree from which I descended to help you to attain *Ohr Haya*), *Hochma* really wanted to connect *Ohr Neshama* (that was previously in you) to me. And here *Yod* wages war against *Chaf* and *Samech*. *Malchut* of the Upper *Partzuf* clothes in the lower *Partzuf*, designated by the letter *Chaf*. There used to be *Ohr Neshama*, and now there is *Ohr Haya*, whereas *Yod*, which desires *Ohr Neshama* as well, merges with it, and rejects the *Chaf*."

This is so because the connection between the degrees, from the Highest Degree in the world of *Atzilut* to the end of the world of *Assiya*, is realized only by *Malchut* of the Upper One descending to the lower one and clothing in it. *Malchut* of the Upper One herself cannot descend from her degree of *YESHSUT*

(the degree of *Neshama*) even for a moment, as the chain connecting the degrees would be instantly broken.

The property of *Samech* is the property of the Light itself, which the soul receives from *Sefirot HBD HGT* of *AVI* (above the *Chazeh*), and which *AVI* pass to *ZON* when the letters are in *Katnut*, and support them (the Hebrew word for support is *Somech*, derived from the letter *Samech*) so that *ZON* will not fall from the world of *Atzilut*.

The letter *Chaf*, *Hassadim*, is unwilling to leave its place and join *Hochma*, as it needs to connect the Upper *Partzuf* to the lower one. Thus, it must always remain in its place, for all the degrees are constant, and only the soul changes while moving from one degree to another within the worlds. This is why the soul is called the "inner part" with regard to the world (the external part)—the soul exists and moves about within the world by changing its properties.

Hence, the Light of the soul did not wish to join the letter *Yod* (degree of *Hochma*, the soul of Rabbi Hamnuna-Saba) as it descended to help Rabbi Elazar and Rabbi Aba. This is because they needed a new Light that would build a new degree within them, the degree of *Ohr Haya*, whereas each new degree is built from scratch, from the state of *Ibur* (conception). As that happens, the entire previous degree with all of its Light disappears. Similarly, in their case, the new degree starts with *Ibur* and reaches the level of *Haya*. This resembles a seed that must first abandon its present form and rot, in order to become a tree afterwards.

It is therefore written that it came to me without the Light of *HBD HGT de AVI*, called *Samech*, the Light of *Hassadim*. *Samech* is the property of mercy, a selfless desire to give, pure spiritual altruism. Hence, it is unwilling to join *Yod*, *Ohr Hochma*. Yet, *Ohr Hochma* cannot enter and fill the *Partzuf* without first being clothed in *Ohr Hassadim*, for this clothing of *Ohr Hochma* in *Ohr Hassadim* means that the *Partzuf* receives *Ohr Hochma* not for itself, but for the Creator's sake. But *Ohr Hassadim*, *Samech*, does not wish to receive anything within itself; it wants nothing to do with *Ohr Hochma*! This is why the letter *Yod* wept, being unable to fill the *Partzuf* with its Light, for *Hassadim* refused to accept *Hochma*.

It is written in this regard: Hence, I must now disappear, and you, the donkey driver, go to the state of *Ibur*, to rebuild the degrees of gradual development of a new *Partzuf*-state with you: *Ibur* (embryo), *Leidah* (birth), *Yenika* (nursing), and *Mochin* (maturity).

And know that such is the order of creating (begetting) each new degree: every time one is to attain a new degree, he must undergo (in his properties) a complete disappearance of the previous degree (level of attainment, Light), and

begin anew. He must receive new attainments, from the lowest new degree, *Ohr Nefesh* (*Ibur*), to *Ohr Ruach* (*Yenika*), and so on, as though he had never attained any spiritual level at all.

It is impossible to take with you anything from a previous degree. Hence, one must start anew from the lowest level of *Ibur*, called THE DONKEY DRIVER. *Ohr Haya de AVI* is called *YESH* (*Yod-Shin*), where *Yod* is *Hochma* and *Shin* is *Bina*. And, of course, they are more important than the *Ohr Neshama* that was in the *Partzuf* before them.

88. Rabbi Elazar and Rabbi Aba rejoiced, wept, and said, "You sit on the donkey, and we shall drive it." He replied to them, "Have I not told you that it is the command of the King that I act as I do, until the other donkey driver appears" (this hints at the *Mashiach*, who, as it is said, will appear poor and riding a donkey). They said to him, "You have not even told us your name! Where do you dwell?" He told them, "My dwelling place is wonderful and very precious to me. It is a tower that soars in the air, grand and unique. Only two live in this tower: the Creator and I. That is the place, in which I dwell. And I am exiled from there in order to drive the donkeys." Rabbi Elazar and Rabbi Aba looked at him, and his words were unclear to them, for they tasted sweeter than manna and honey. They said to him, "Perhaps you will tell us the name of your father, so that we could kiss the earth at his feet?" He responded, "What for? It is not my habit to boast of the Torah."

After they have attained the greatness of the donkey driver's degree, they could no longer bear his small state of *Ibur*, which he inhabited for their sake. Hence, they told him that since they have already attained *Ohr Hochma*, he has done enough and can leave the state of *Ibur*. And should a need arise to add anything else to them, they would be able to enter *Ibur* on their own, and he does not need to suffer for their sake.

However, the donkey driver warned them beforehand to not ask him his name, for they still require revelations of secrets of the Torah. Once again, he hinted that it is the degree of *Ohr Yechida* that they lack, which is implied here. This degree signifies the reception of the Light of the King Messiah's face, which he mentioned by hinting at the poor donkey driver, as described by a prophet (*Zachariah*, 9:9). And he is commanded by the Creator to help them attain *Ohr Yechida*.

This is why they asked him about the type of his soul: "For you did not wish to reveal your name, as we have not yet received from you that which we must

attain. But if so, at least tell us where you live, what is your degree? At least then we will know what we lack, what else we must receive, attain from you."

He replied that his place is much higher than his present location, for now he himself cannot attain his own individual level. This is a result of the Upper *Partzuf* descending to the place of the lower one and becoming completely identical to it, and while there (in that state), the Upper *Partzuf* can no longer attain its own level. The tower that soars in the air is *Bina*, *Hassadim*. The *Mashiach*'s tower (the great tower) designates the time (state) of ascent to *GAR de AA*, when *Ohr Hochma* is available.

89. But the place of my father's dwelling was in the Great Sea. And he was a big fish that continually circled the Great Sea, from one end to the other. And he was mighty and he grew old, until he swallowed up all the other fish in that sea. And then he released them, and they were thriving and filled with all of the very best of the world. And it was in his power to swim across the entire sea in one instant. And He pulled him out and hauled him in with an arrow, like a warrior, and brought him to the place that I told you about, to the tower that soars in the air, but he returned to his place and disappeared in that sea.

The concealed *Zivug* is called *Shaar HaNun* (the 50th gate). The Great Sea is *Malchut*. All the *Zivugim* from *Partzuf Atik de Atzilut* and below do not include the Great Sea in its entirety, all the *Sefirot* of *Malchut*, but only the first nine *Sefirot* of *Malchut*. Moreover, none of the *Zivugim* include *Malchut de Malchut*.

This *Sefira*, *Malchut de Malchut*, is the only creation, because all the other *Sefirot* constitute properties of spiritual forces and desires above *Malchut*, existing in and referring to the Creator, the sole purpose of which is the correction of *Malchut de Malchut*. The only *Zivug* on this *Malchut* exists in *Atik*, and it will be revealed to all only at the end of correction.

Rav Hamnuna-Saba emerged from this concealed *Zivug* in *Atik*; hence, the donkey driver calls him "my father." And he says that his father lived in the Great Sea, as this *Zivug* was on the entire *Malchut*, on *Malchut de Malchut*, called the "Great Sea."

Yet, if one were to argue that all *Partzufim* make a *Zivug* on the Light with a screen that stands before *Malchut*, then that *Zivug* was made on the 50th gate, on all the parts of the desire, on the full depth of the Great Sea (*Malchut*), down to the very last of her desires and properties, from *Keter de Malchut* to *Malchut de Malchut*, from end to end of the Great Sea. Nevertheless, this occurs only

In *Partzuf Atik de Atzilut*, but not below it. And this is not the donkey driver himself, but his father.

This occurs because the great *Zivug* absorbs all the other particular *Zivugim* ("swallows all the other fish in the Great Sea") and all the souls in all the worlds, for they are all much weaker than it. Hence, it is as though they do not exist in its greatness and might. And since it includes absolutely everything, they are all called by the name *Nunin*, from the letter *Nun* (50).

This indicates that after all the major corrections that follow this great *Zivug*, all those Lights and souls, absorbed during its *Zivug*, return and are born anew for eternal life, for they are completely filled with Light as a result of the great *Zivug,* when the Light absorbed them completely.

All the *Zivugim* below *Partzuf Atik* stem from unifications of the *Sefirot* with one another. These unifications are defined as interruptions in a *Zivug*, whereas the *Zivug* in *Atik* is direct and without unification. Thus, it is defined as "instant," for it goes on uninterrupted. It is therefore written that "he crosses the entire sea in an instant," without any garments-unifications. And it mounts an attack, for there is great power of reception of *Ohr Hochma* in this *Zivug*; hence, he said: "Begets, like an arrow in the hands of a warrior."

It is written of this *Zivug* in *Partzuf Atik*: "No one else but you saw the Creator." However, no birth is possible without the forces of resistance, since, as is written: "The seed that is not shot like an arrow does not beget." (Talmud, *Hagigah*, 16). Hence, after he had begotten me and hid me in the Great Tower, he returned to his concealed *Zivug*.

90. Rabbi Elazar contemplated his words and replied: "You are the son of the Holy Source, you are the son of Rabbi Hamnuna-Saba, you are the son of the Source of the Torah, and you drive donkeys behind us!" They wept and kissed him, and continued their journey. Then he said: "If it pleases our master, let him reveal his name to us."

It is written "looked," because sight signifies *Hochma*, and no other words, such as "said," "heard" (*Bina*) or "thought" could be used in its stead. Since they have not yet attained to the full extent of perfection what the donkey driver had told them, and their attainment reached only as high as *Ohr Haya*, they were delighted with what was begotten by Rabbi Hamnuna-Saba, for Rabbi Hamnuna-Saba is *Ohr Yechida*.

He asked him to reveal his name, that is, to receive his degree, for the attainment of a name denotes the attainment of the spiritual degree. Therefore, the saying, "the entire Torah consists only of the Creator's names," means that the

entire Torah constitutes the degrees that one must attain, up to the very highest, called "Love" ("Introduction to The Study of the Ten Sefirot," items 70-71).

Each degree in the attainment of the Upper Worlds has its own name. All the Creator's names: Moshe, Pharaoh, Avraham, the Temple, Sinai—every single word in the Torah—are degrees of perception of the Creator, degrees of attaining Him, for nothing exists besides man and his Creator. Everything else that exists in the world, as it seems to us, are the various degrees of our perception of the Creator Himself. He may appear to us as this world, and He may appear as the world of *Assiya*, as *Yetzira*, *Beria*, *Atzilut*, or He may be revealed completely, without partial concealments of the spiritual world or total concealment of our world. Thus, the word *Olam* (world) is derived from the *Haalamah* (concealment).

91. He opened and began. It is written, "Benayahu (Benaiah) Ben (the son of) Yehoyada (Jehoiada)." This narrative is beautiful, but it serves to show us the exalted secrets of the Torah. And the name Benayahu Ben-Yehoyada indicates the secret of the Light of Wisdom, *Ohr Hochma*. *Ben Ish Chai* is the righteous who revives the worlds. *Rav Paalim* means that He is the Master of all that transpires, and that all the forces and Supernal Troops stem from Him. He is called the Creator of Force, the Master of all, and He is in everything.

It is written in Prophets: "Benayahu, the son of Yehoyada," (*Shmuel* II, 23:20). Here, *The Zohar* reveals to us the exalted secrets of the Torah, for the holy name of Yehoyada consists of two: *Yod-Hey-Vav*, the first three letters of *HaVaYaH*, and *Yeda* (knowledge).

Keter of the world of *Atzilut* is called *RADLA* (unattainable head), whereas *Atik* itself surrounds all the other *Partzufim* of the world of *Atzilut*—*AA*, *AVI*, and *ZON*. *Atik* is called *Makif* (surrounding), for the other, lower *Partzufim* cannot attain it or its *Zivug*. Moreover, they cannot attain anything that comes from it. In other words, there is nothing descending *from Atik* to the lower *Partzufim*. Even *AA* is concealed from them; hence, it is called the "concealed *Hochma*." However, it is not defined as unattainable, like *Atik*, for it contains a *Zivug* on *Ohr Hochma*. Nevertheless, this Light does not descend to the lower ones, but only a small luminescence from it, called *He'arat Hochma*, reaches them.

And all the Light that fills the worlds through the 6,000 years comes from *AVI* and *YESHSUT*, who are called *Hochma* of the thirty-two paths or thirty-two forces (*Elokim*) of creation, i.e., thirty-two types of *He'arat Hochma*. This Light of *Hochma* is the result of *Bina's* ascent to *AA*, where she receives *Ohr Hochma* and shines downward. Therefore, all the Light of *Hochma* that is revealed through

the 6,000 years, before the end of correction, is no more than the Light of *Bina*, which received *Ohr Hochma* upon ascending to *AA*.

AA is called *Yeda* (knowledge) because it gives *Ohr Hochma* to *Bina*, and knows all the routes of *Ohr Hochma* into *Bina* and through her on to the lower ones. While making a *Zivug*, *AA* itself does not pass its Light downwards, but as *AVI* ascend to *AA*, they receive *Ohr Hochma*, called "thirty-two streams" or "paths of wisdom," which can be attained by the lower ones.

Everything that is written in *The Zohar* refers to all the souls in general. However, there are exceptions that are not normally studied. There exist special, exalted souls that merit becoming a *Kli*, *MAN* for the great *Zivug* of *RADLA* after their exile, and to receive from this *Zivug* in the Upper World the degree of *Yechida*. These are the souls of Benayahu Ben-Yehoyada, Rabbi Hamnuna-Saba and a very few chosen others. These exalted souls reveal themselves to the righteous in this world, and as a result, the righteous merit delighting in *Ohr Yechida*, which shines only in such exalted souls, while still being in this world.

Therefore, the name of Benayahu Ben-Yehoyada indicates that it stems from the inner wisdom, the unattainable Light of *Hochma* of *Atik*. This name also causes the concealment of the Light of *Hochma*, for the name Yehoyada: *Yod-Hey-Vav* + *Yeda* means that only he who attains the first three letters *Yod-Hey-Vav* of the Creator's name *HaVaYaH* shall attain Him, and no other shall.

Therefore, this name remains concealed in its place. At first, the donkey driver explains the quality of this *Zivug* in *Atik*—its height, the power of the Light that emerges onto it in *Rosh de Atik*, which the name of this *Zivug*, "*Ben Ish Chai Rav Paalim ve Mekabtziel*," indicates. And then he explains what is concealed and what descends to the souls.

It was already stated that this *Zivug* takes place at the end of the correction of the entire *Malchut*. Hence, it includes all the individual *Zivugim* and the degrees that emerge on them through the 6,000 years. All the Lights accumulate into one. All the types of *MAN* combine into one and ascend to ask for this *Zivug*, which includes all the suffering and punishments gradually accumulated during the 6,000 years.

Hence, the height and greatness of this *Zivug* and the degree of Light that emerges from it are infinite, and it destroys all the impure forces once and for all. *Yesod de ZA*, from which the Light of this *Zivug* (the combination of all the Lights over the full course of the 6,000 years) is emanated, is called "*Ish Chai Rav Paalim*"—a vivid man of many actions. However, *Malchut*, which contains within

her all the *MAN*, suffering, and work performed during the 6,000 years, is called *Mekabtziel* (gathering one).

The Zohar also calls it *Tzadik Chai Olamim*—the righteous, who revives the worlds, for it thereby points to the *Sefira Yesod*, which gives the Light to *Malchut*. The *Sefira Yesod* does not have a place to receive the Light for itself. Hence, it lives (*Chai*) only to pass the Light to *Malchut*. This is why it is called *Tzadik* (the righteous one), who revives the worlds (*Chai Olamim*).

Its other name, *Rav Paalim* (performing many actions) indicates that it includes all the *MAD* of all the good deeds and all the degrees that were revealed through the 6,000 years. This is because all these degrees are now being revealed all at once in a cumulative, integrated Light, as they leave *Yesod* and enter *Malchut*. And since *Yesod* now gathers all the Light that was emanated during the 6,000 years into one, and passes it to *Malchut*, this action determines its name—*Rav Paalim.*

92. *Rav Paalim* is also *Mekabtziel*—the Exalted Tree, gathering and performing many actions, Supreme Above all. Where did it come from? From which degree did it originate? Once more, the source indicates—from *Mekabtziel*, for it is an exalted and concealed degree that none has seen. It includes everything, for it gathers all of the Upper Light within it, and everything originates from it.

Malchut-Nukva is also named *Mekabtziel*, for she receives and gathers all the Light from *Yesod* within herself. Hence, *Yesod* is called *Rav Paalim*. The degree that emerges onto this *Zivug* is called the "Supreme and Exalted Tree" that originated from *Yesod* and entered *Malchut*. *The Zohar* goes on to explain that to show us the quality and the origin of this exalted degree, the name *Mekabtziel* (gathering) is used; *Yesod* accumulates the Upper Light and passes it to *Nukva*. And both *Yesod* and *Malchut* are called *Mekabtziel*.

And the degree that emerges onto this *Zivug* of *Yesod* and *Malchut* is called "None but you has seen the Creator." This degree emerges after the complete correction has been achieved, at the moment of attachment of the final correction that completes them all. Therefore, this degree is defined as all-inclusive, for it collects all the Light over the full course of 6,000 years, and thereby manifests at once in its true perfection.

93. All of the degrees gather in this Supernal, Sacred, and Concealed Hall, where everything is concealed. All of the worlds are inside that hall. All the holy forces are sustained and revived by it, and all are dependant on it.

The Zohar speaks of *Rosh de Atik*, where all the degrees and all the Light of all the worlds are concentrated and concealed. It further explains how this *Zivug* can occur up to the final correction, so it would combine all the degrees emerging one after another during the 6,000 years. And it would emerge instantly during the 6,000 years of the world's existence, when the degrees are in a state of constant ascents and descents, for as soon as a new degree, a new attainment of the Creator, of the Light, is revealed, the present degree disappears. This occurs due to the sin of the lower ones, who cannot retain this degree permanently (world—*Olam*, from the word *Haalamah*—concealment. The complete revelation of the Creator to His Creatures will take place at the end of the 6,000 years; thus, the world-concealment will cease to exist).

So, whenever a degree disappears, it does so only from the sensation of one who attains a new degree. In reality, this degree ascends to *Rosh de Atik* and hides there, so as to, by joining other degrees, be manifested at the end of correction.

In the same way, *Atik* gathers all the degrees revealed in the world during the 6,000 years, and conceals them within itself until the time of the end of correction comes; WHEN IT CORRECTS THE LAST PORTION OF WHAT IT MUST CORRECT, AND THUS CANNOT NO LONGER SIN. AND IT NO LONGER NEEDS TO SIN TO CORRECT THE NEXT PORTION OF EGOISM; HENCE, THIS FINAL DEGREE REMAINS PERMANENTLY AND DOES NOT DISAPPEAR. Then, *Atik* gathers all the degrees, and they all manifest simultaneously.

Everyone has his own *Partzuf Atik*. How can one accelerate his advancement along the degrees of correction in this world and in the spiritual worlds? It is written in the Talmud that an old man bends as he walks, as if he's looking for something that he had lost.

An old man symbolizes someone of wisdom, *Hochma*, for even without having lost anything, he looks beforehand for things he can correct in himself, and thus finds them. Hence, he does not require the previous degree of attainment to disappear from him. And if one does not discover new egoistic properties in need of correction within him, his previous degree disappears and a new one begins. However, this process is considerably slower than when one acts like an old man in search of shortcomings.

Throughout the 6,000 years, *Atik* is defined as unattainable. Therefore, its head is called *RADLA* (an abbreviation for the Aramaic words, *Reisha de Lo Etiada*, the "unattainable head"), whereas the name *Atik* is derived from the word *Ne'etak* (isolated) from the lower ones, for it does not shine upon them.

And, although it accumulates within all the Lights that emerge from it itself and become revealed in the lower worlds, the Light of the end of correction remains concealed nonetheless. It follows that after each degree disappears due to the sins of the lower ones, it ascends to *Rosh de Atik* and conceals itself there.

However, *Guf de Atik*, from its *Peh* downward, is located inside all the other *Partzufim* of the world of *Atzilut*, i.e., it is attainable by them. Thus, by clothing in the *Partzufim* of the world of *Atzilut*, *Atik* shines through them and gives the Light to them and to all the lower worlds of *BYA*. And any Light that shines on creation during the 6,000 years comes only from *Guf de Atik*, and not from some other spiritual object.

We usually say that whatever is present in the *Rosh* of a *Partzuf* manifests in its *Guf*. This is also true with regard to all the *Partzufim* of the world of *AK* and all the other *Partzufim* in all the worlds, except in *Partzuf Atik*! This is so because *Atik* remains in *Tzimtzum Aleph* and descends down to our world. However, with regard to other *Partzufim* below it, *Atik* acts as though it is in *Tzimtzum Bet*, making a special *Zivug* on itself and the Light from it descends to the lower worlds.

The Light that comes to revive the worlds is called "sustenance" or *Ohr Hassadim*, and the Light that comes to stimulate the growth of the *Partzufim*, to turn a small *Partzuf* (*Katnut*) into a big one (*Gadlut*) is called *Ohr Hochma*. Both these Lights originate in *Guf de Atik*. *Ohr Hochma*, which makes a *Partzuf* big, is called the Light that elevates the *Partzuf*, for the lying position is called *Ibur* (embryo), the sitting position is called *Katnut* (small), and the standing position—*Gadlut* (big).

94. He slew two—Ariel and Moav (Moab). Two Holy Temples existed thanks to *Atik* and received from it: the First Temple and the Second Temple. Since *Atik's* disappearance, the process that stemmed from Above had ceased. It is as though he struck and destroyed them.

Only *Malchut de Malchut* must be corrected, and nothing else. All the other properties do not require correction. This *Malchut de Malchut* is *Malchut* of *Olam Ein Sof* (the World of Infinity), *Behina Dalet*, *Nukva de ZA* or *Partzuf BON*—the Creator's only creation, the will to receive (pleasure) for oneself. It is this desire that caused the breaking of the *Kelim* (vessels)—the sin of Adam.

And all the work of the righteous during the 6,000 years concerns the correction of *Malchut*, so she becomes precisely as she was prior to the breaking of the *Kelim* and the sin of Adam. As a result, the great *Zivug* on *Tzimtzum Aleph* in *Rosh de Atik* will be revealed. The Light of this *Zivug* enables man to sort and separate his impure desires from the pure ones, and thus forever rid himself of

the impure egoistic forces. This is exactly what Prophet Yeshayahu writes about: "He will eradicate death forever" (*Yeshayahu*, 25:8).

Since *Malchut*, *Partzuf BON* of the world of *Atzilut*, is completely corrected already and does not require any further corrections, her *Partzuf BON* ascends to the level of *Partzuf SAG* of the world of *AK*. Thus, *Malchut* completely attains the properties of *Bina*.

However, meanwhile, after the great *Zivug* in *Atik*, but before the ascent of *Partzuf BON* to *SAG*, the Light of *Atik* stops shining. As a result, the two Temples were destroyed. The two temples are the two Lights of *Hochma*: the Light of *AVI*, *Ohr Hochma de Haya* that shines in the First Temple, and the Light of *YESHSUT*, *Ohr Neshama* that shines in the Second Temple. And all the Light that Israel received from *Atik* disappears.

However, all these destructions and disappearances of Light are corrections and milestones on the path to deliverance and complete correction. They signify not devastation, but creation of perfection, as they are precisely those final corrections that bring *BON* back to *SAG*.

Since all the roots and sources of what transpires in this world exist in the spiritual realm, and must all manifest once in our world, every spiritual root must "touch" its branch in our world, and it does not matter when this occurs. In the spiritual world, everything unfolds in accordance with a strict cause-and-effect process, whereas in our world those same consequences can manifest at a completely different time.

An example of this is the destruction of the First and the Second Temples. While this event has already transpired in our world, in the spiritual world it occurs only when the last stage of correction is attained. Due to the complexity of time-transcending notions, we will examine this matter in another book. However, one way or another, only our inner spiritual properties can become the Temple in which we will feel the Creator and in which He will forever dwell!

At the end of correction, *Ohr Haya* and *Ohr Neshama* will be called the First and the Second Temples, respectively. Also, until the end of correction, *Ohr Haya*, which is received on the *Zivug* of *Malchut* and included in *Yesod*, is called *Shabbat* (Sabbath), while *Ohr Neshama* is called *Hol* (weekdays). As we can see, there is absolutely no connection between these Lights and the days of the week in our world.

After the destruction of the spiritual Temples (the disappearance of Light), they will be recreated from Above by the screen of *Bina*, called "Heaven." This is because the screen of *Partzuf SAG* is a property of absolute mercy and is completely

unrestricted in its actions, desiring only to bestow and refrain from receiving *Ohr Hochma*. Thus, it is beyond the influence of any restrictions and limitations.

As a result of this *Zivug*, the two Temples will be restored forever, and "the Light of the Moon (*Malchut*) shall be as the Light of the Sun (*Bina*)" (*Yeshayahu*, 30:26). The Light of *Bina*, which is now the Light of ZA (called "the sun"), will be seven times more powerful, as *ZAT de Atik*. From there, this Light will descend to *AVI* and create the first seven days of creation, for ZA (the sun) will become like *AB* and contain the Light of *Guf de Atik*. *Malchut* will become like ZA and receive his Light, the Light of the sun.

At the end of correction, a *Zivug* on *Malchut* herself (the primordial, but corrected egoism) will transpire, and all the particular *Zivugim* that were made on all the Lights through the 6,000 years (made not on *Malchut*, but on her inclusion in *Yesod*) will thereby disappear.

The Temple will be restored from Heaven, for *Bina* herself does not wish to receive *Ohr Hochma*. And it will not occur because she cannot, but because she does not want to. This degree is referred to as "in the hands of Heaven." For example, it is written in the blessing on the new moon: "Life, which contains the fear of Heaven, and the fear of sinning." This life is above our reasoning and desires, for it is said that faith must be "above reason"; otherwise, sins will ensue.

Thus, one desires nothing more than to go by faith above his reason and desires, for he is afraid to sin. However, there exists an even Higher Degree: when he no longer fears sinning, as he now has a screen, but still prefers to proceed by faith above reason and desires, for he yearns to be dissolved in the Upper One.

The reason for the Light's disappearance from *Guf de Atik* prior to these corrections is that the two *Malchuyot* (*Bina* and *Malchut*, called *SAG* and *BON*) no longer exist. After the great *Zivug* of *Atik*, *BON* were annulled along with the screen of *SAG*, as *Guf de Atik* contains the connection between *Bina* and *Malchut*, designed for their interaction during the 6,000 years.

As a result of such interaction between *Bina* and *Malchut*, an opportunity arises to partially, gradually correct *Malchut*. In this mutual *Zivug* with *Malchut*, which is merged with *Bina* (*Bina's* properties), *Atik* first creates *AA* and then all the other *Partzufim* of the worlds of *Atzilut* and *BYA*.

And since the screen of *Malchut* (*Masach de BON*) now disappears, the screen of *Bina* (*Masach de SAG*) disappears as well, as they are merged together. In the absence of *Malchut* and the screen, this *Zivug* stops, and all the Light of *Guf de Atik* emanating from this *Zivug* on the mutual screen of *Malchut* and

Bina disappears. Therefore, all the Light that descended from its *Guf* (called Temples) disappeared.

In *Rosh de Atik* there is a *Zivug* on *Malchut* of *Tzimtzum Aleph*. Merged with *Bina* and existing for 6,000 years, the screen of *Malchut* disappears. As a result, the Light disappears as well. *Malchut* has yet to ascend to *SAG* to receive her perfection, as there is still no new Light. This complete absence of Light is called "destruction." However, *Malchut* then receives the Light of *AVI*, and the worlds of *BYA* merge with the world of *Atzilut*.

95. And the Holy Throne (*Malchut*) is overthrown. Hence, the prophet Yechezkel (Ezekiel) wrote, "I am in exile," signifying that the degree called "I," which is *Malchut*, is in exile. Why? "By the river *Kevar*." *Kevar* (already) is the river that had already existed, but has now disappeared. As it is written, "The river is destroyed and dried up." It was "destroyed" in the first Temple and "dried up" in the second. Hence, it is written: "He struck and destroyed both, Ariel and Moav." Moav (or *Mi Av*) means "from the Heavenly Father." They were all destroyed for Him, and all the Light that shone upon Israel disappeared.

The word *Kursa*, derived from the word *Kisse* (throne) or *Kissuy* (cover) signifies the combination of the properties of *Malchut* and *Bina*, which leads to the Light descending to *BYA* during the 6,000 years. The Holy Throne is overthrown, because the screen of *Bina* (*Kisse*) has been annulled, as it is said, "I am in exile," where "I" designates *Malchut*.

The entire spiritual complex is structured like a ladder, where *Malchut* of the Upper *Partzuf* becomes (descends to) the *Keter* of the lower one. This is also indicated in the names: *Malchut* is called "I" (*Ani = Aleph-Nun-Yod*) and *Keter* is called "no" (*Ein = Aleph-Yod-Nun*), as it is completely unattainable. Only that which is perceived within *Malchut* can be attained; hence, it is called "I."

Only *Malchut* of the Upper *Partzuf* acts as a link between the *Partzufim*: the Upper One makes a *Zivug* on its *Malchut*, creates *Ohr Hozer*, and receives (clothes) the Upper Light within it, and then *Malchut* of the Upper One descends to the lower *Partzuf* in the form of *Ohr Hozer*. This state of the Upper One clothing in the lower one is called the exile of the Upper One, for the *Zivug* with the Upper Light disappears from it, and the Upper Light disappears from all the *Partzufim*. And the river dries up—the corrected screen is called the "river," for it causes the Upper Light's descent to the lower ones.

However, now that the screen (river) disappears, the descent of the Upper Light disappears as well. The destruction of the river in the First Temple causes

the disappearance of *Ohr Haya*; the river in the Second Temple dries up, and *Ohr Neshama* vanishes along with it. The river in the First Temple is destroyed because the *Zivug* in *AVI* is stopped; the Light in *YESHSUT* is exhausted, and the river in the Second Temple dries up.

The source of *Ohr Haya* and *Neshama* is *Aba*, called the "Heavenly Father," for he shines in *ZA*, called "Heaven," with the Light that elevates *ZON* to *YESHSUT* (the Second Temple) and to *AVI* (the First Temple). Because the Light stops shining from *Guf de Atik*, all of the Light descending to Israel disappears. This refers not only to the Light of the two Temples, but to all of the Light shining upon Israel, including *Ohr VAK* and the Light in the worlds of *BYA*.

96. Further, He descended and struck the lion. Initially, when this river rolled its waters down, Israel was in a state of perfection, for they offered up gifts and sacrifices to atone for their sins and to save their souls. Then, the image of a lion would descend from Above, and they would see it on the altar as it trampled the bodies of the sacrifices, devouring them, and all the dogs (all those who slander Israel) would fall to silence.

The fire that consumes the sacrifices laid on the Temple altar resembled a lion, and towered over the sacrifices, like a lion (Talmud, *Yoma*, 21:2), and that fire burned the sacrifices laid down by the sons of Israel. However, this is a corporeal image that a regular person perceives in our world.

But we shall follow our higher analysis and detach ourselves from this corporeal image; we will explain the action in the spiritual world that this language actually alludes to. All the languages in the Torah, including that which describes a rather corporeal image of sacrifice, speak only of spiritual actions. The most precise language for the description of these actions is the language of Kabbalah. However, this language is clear only to those who have ascended to the spiritual worlds and see both the roots, i.e., the events that transpire in the spiritual worlds, as well as their corporeal consequences.

Before the Light of *Atik* disappeared, when the Upper Light still shone upon Israel, like a river rolling its waters, Israel was in a state of perfection: by means of sacrifice, it raised its *MAN* (request), thus evoking a *Zivug* on its screen, and *MAD* (the Light, abundance) descends on it. As a result of these actions, it grew closer to the Heavenly Father, and all the impure forces distanced from it, for it purified its souls, and purification signifies distancing from the impure forces (desires), the way a soiled garment is cleansed from dirt.

Hence, the Hebrew word for sacrifice is *Korban*, derived from the word *Karov* (near). Thus, sacrifice signifies a person tearing away a part of his inner

animal egoism for the sake of drawing closer to the Creator. This is what brings Israel closer to their Heavenly Father.

And since Israel existed in perfection and raised *MAN* for the Creator's pleasure alone, its *MAN* would ascend to *Bina*. The Light of *Bina* is called *Ohr Hassadim*, and its form resembles the image of a lion, like the property of bestowal, *Hesed*. This means that the lion-*Bina* receives Israel's good desires and deeds. And it was seen how *Bina* consumes Israel's *MAN*—*Ohr Hassadim* descends from *Bina* onto this *MAN*, like a lion trampling his prey (*MAN*) and devouring it.

A lion devouring its prey is the principal aspect of sacrifice, for it signifies raising *MAN* to strengthen a screen and create *Ohr Hozer*. And since the magnitude of the received *Ohr Yashar* is determined by the magnitude (height) of *Ohr Hozer*, which creates the screen, it follows that existence and growth of *Ohr Yashar* is dependent on the *Ohr Hozer*. The greater the *Ohr Hozer*, the greater the descending *Ohr Yashar* becomes.

In other words, to the extent that every one of us desires to "bestow," he evokes a corresponding response from Above, from the root of his soul. And just as in our world a living being's life and strength depend on nutrition (it simply dies without it), the Upper Light depends on the Light reflected by the screen. When it stops, the Upper Light disappears from the *Partzuf*, i.e., man stops feeling it.

The Upper Light descends from *Bina* as *Ohr Yashar* (called a "lion"), i.e., in the form of "bestowal," in accordance with *Bina's* nature. And man sees (feels!) how *Ohr Yashar* clothes in *Ohr Hozer*, which ascends from its sacrifice (rejection of egoism), the lion's nourishment.

It devours its prey and thereby grows: the extent of Israel's perfection and their ability to offer sacrifices, to "bestow," determines the magnitude of their *MAN* and the force with which the *Ohr Yashar* strikes the screen, which reflects the Direct Light (pleasure) from below upwards with all its might. Moreover, it does so in great fear: for what if it fails to reflect the Light and desires to enjoy the Light of this commandment selfishly?

That is precisely where one's work lies. It is called "faith above reason," for it must rise above one's reason (egoism) and intellect. Conversely, those who receive inner confidence that it is enough to advance within one's nature are called "sacred still," a pure inanimate (non-developing) being, as such reason prevents them from spiritual growth.

Therefore, if the height of *Ohr Hozer* is great, it is defined as a lion that tears and devours its prey, as a victor, for it grows and ascends to a higher spiritual level thanks to the efforts of the lower one (man).

The impure force, the selfish will to receive pleasure is called "a dog," as it is written: "The leech has two daughters (who demand): Give-give." (*Mishley*, 30:15). They bark like a dog, and demand (to receive) both this world and the next. And the Higher One ascends, the stronger this impure force, called *Klipa*, becomes. And its strongest part corresponds to *Ohr Yechida*, opposite the lion devouring its prey).

The lion represents mercy and bestowal, unwillingness to receive anything for oneself. As it is written in *The Ethics of the Fathers*, 95: "A *Chassid*, the merciful righteous one, says, 'What's yours is yours, and what's mine is yours,'" so is the impure force (dog) aimed wholly at reception, and has no aspiration to bestow. As it is said in the Talmud (*Bava Batra*, 10:2), "The righteous among the nations of the world: all their mercy is for themselves alone;" hence, they are connected to the impure force of a dog. (Under no circumstances should any of this be interpreted literally, for, as it was repeatedly explained, the whole of the Kabbalah speaks only of man's-prototype. Israel is one's inner aspiration to the Creator, and *Goy* (a gentile) signifies egoism (regardless of and unrelated to one's origin). Relate this to the above-mentioned corporeal and spiritual Temples, where there is no connection between rocks and spiritual objects. It is also unclear to the uninitiated why altruism is the property of a lion, while a dog, a loyal animal, is the root of egoism and impurity).

It is therefore said that when Israel was perfect, it acquired the property of a lion, and all the dogs left it be, for it gave *Malchut* the strength to raise *Ohr Hozer* to great heights (devoured its prey, like a victor), and the impure force, like a dog, was afraid to come near it, and would hide in fear of the lion.

97. Yet, when sins increased, he descended to the lower degrees and slew the lion. This was because the lion refused to give up its prey as before, and this is as though he killed it. Therefore, he struck the lion and threw it into a pit, to the Evil Side (according to his understanding). The Evil Side saw this and sent a dog to devour the sacrifices from the altar in the lion's stead. What is the name of that lion? And what is the nickname of that dog? Baladan is its name; Baladan is formed by the words *Bal-Adam*, where the letter *Mem* is replaced by *Nun*, for he is not a human being at all, but a dog, and his face is like a muzzle of a dog.

("He" refers to Benayahu Ben Yehoyada Ben Ish Chai, *Rav Paalim u Mekabtziel*, in whom the degree of *Atik*, all of the Light, shines all at once.) Due to the disappearance of the screens of *Malchut* (*BON*) and *Bina* (*SAG*), Israel below could no longer raise *MAN* (the will to "bestow," the screen, the lion's nourishment). The *Zivug* stopped, and the Upper Light (lion) disappeared in its Root Above.

"Threw it into a pit"—the root of the desire to receive for one's own sake is in the eyes, as Rashi said: "The eye sees, and the heart burns with desire" (The weekly portion *Shlach*). This will to receive for oneself is called an "empty, waterless pit" (*Beresheet*, 37:24). The Upper Light does not fill it. Although it is empty, it is unworthy of being a vessel for the Light, as it is written: "He and I cannot dwell in the same abode" (Talmud, *Suta*, 5).

Thus, the lion was thrown into a pit, for it was struck before the eyes of the impure egoistic force, called an "empty, waterless pit." And these pits now emerge from their hideouts and reveal their power, and in place of a lion appears a barking dog.

ZA-MA = 45 is called Adam = *Aleph* + *Dalet* + *Mem* = 1 + 4 + 40 = 45, when he receives the Light from *Bina*. The property of *Bina* is bestowal. Hence, it is written: "Man is your name" (Talmud, *Yevamot*, 61), referring only to those who attain the property of bestowal, but not to the others, of whom it is said: "Even their mercy is only for their profit" (Talmud, *Bava Batra*, 10:2), and who are therefore called Baladan (Bal-Adan).

98. On a day of snow, on the day misfortunes descend from the Supernal Court Above, it is written, "Her household shall not fear snow," that is, the Supernal Court, called "snow." For her household is clothed twofold, and can thereby endure a strong fire. So the book says.

Strictness, judgment (*Din*) or restriction imposed on the use of egoism in the male part is called "snow" that stems from the Supernal Court. These restrictions are very powerful, but are mitigated below the *Chazeh*, where *Malchut* receives them. *Nukva* describes these restrictions in the following way: "Surround me with roses," (*Shir HaShirim*, 2) referring to two fires: the Upper—*Bina*, and the lower, her own—*Malchut*.

After *Malchut* acquires these two fires, she weakens the strictness of the cold snow with her fire. Hence, it is written in *Shir HaShirim* (Song of Songs) that her household shall not fear snow (the Supernal Court), i.e., the restrictions imposed on the male part, for her household is clothed twofold. In other words, on the contrary, the snow helps her withstand the heat of her fire. And only now that the screen and *Zivug* are gone, and the two fires are no more, the restrictions of the snow return.

99. What is written next? "And he struck an Egyptian." This refers to a secret: every time Israel sinned, the Creator would conceal Himself and restrict them from receiving all the goodness and all the Light that He shone upon them. "He struck an Egyptian." "He" refers to Moshe, the Light that shines upon Israel. For in Egypt he was born, grew up, and attained the Supernal Light.

The Torah speaks not of man, but of the Light that disappeared and concealed itself. Hence, it is defined as "slain." Gone is the great Light, with which Moshe shone upon Israel. And this Light is called the "Egyptian," for in Egypt Moshe was born, grew up, and attained the great Supernal Light, the Light that delivered Israel from Egypt.

100. A man of mirror. It is written, mirror and man, as it is written, a Godly man, the husband of that mirror, of the Creator's glory, *Malchut*. For with this degree he merited ruling over the entire land in all of his desire—a feat unmatched by any other.

The difference between Moshe and the other prophets is that Moshe is the foundation of *ZA*, as he constructs and passes the Light from *ZA* to *Malchut*, whereas the other prophets are the foundation of *Malchut*, and receive from her. Hence, it is written of him: "Godly man," the husband of *Malchut*, called the "Creator's greatness." And why is Moshe called the husband of *Malchut*? Because he attained the level of *ZA* and gives the Light to *Malchut*. Therefore, it is written that his attainments are beyond anyone else's, for the other prophets receive from *Malchut*, and are therefore ruled by her.

He who attains *Malchut* receives from her. The degree called Moshe means that he who attains it gives the Light to *Malchut*, instead of receiving from her. Yet, how can this be? How can one possibly rise above *Malchut* if all our souls originate from her and exist in the worlds of *BYA*? This indicates the state of ascent above *Malchut*, which is how Moshe ascends to *Bina*.

101. This is the Creator's staff that was delivered to him, as it is written, "With the Creator's staff in my hand." This is the staff that was created on the evening of the sixth day of the creation, before *Shabbat*. And His Holy Name is contained in it. And with this staff Moshe sinned by striking it twice against the rock. The Creator said to him: "Moshe, it is not for this purpose that I have not given you My staff; thus, it will no longer be in your possession henceforth."

The words "evening" and "twilight" signify the state of mitigation of *Malchut's* strictness by the properties of *Bina* to an extent that it becomes impossible to distinguish *Malchut* from *Bina*. This is because on *Shabbat*, *Malchut* ascends to *AVI* and becomes *Bina*. However, on the twilight of *Shabbat*, *Malchut* is not yet *Bina*, but is no longer *Malchut* (everything in the book speaks only of the properties of spiritual objects, for nothing but desires exists in the spiritual worlds. Only in our world are desires clothed in physical bodies).

Hence, it is said that ten things were created in the twilight, when there is no distinction between the thing itself and its origin, *Bina* or *Malchut*, for *Malchut* herself shows no distinction. And such is the property of the staff that was created in the twilight, before the world's first *Shabbat*. Hence, it possesses the holy (special) property of the Creator's name, an allusion to the properties of *Bina*, from which holiness (altruism) descends. And *Malchut* is ready to receive this holiness.

And these two properties of *Bina* and *Malchut* are contained in the Creator's staff, utterly indistinguishable from one another, for they were created in the twilight. Hence, with the help of this staff, i.e., by means of the property of uniting *Malchut* with *Bina*, all the fortunes and wonders, all of the Light can be brought to Israel, for this is the purpose behind the Light's descent from *Bina* to *Malchut*. With the help of this property (the staff), Moshe merited an ascent to *Bina*, up to the degree of "Godly man." Therefore, the staff is called the Creator's staff, according to the name of *Bina*.

Malchut is called *Tzur* (rock), and upon ascending to *Bina*, she is called *Sela* (another name for a rock). The inner *Zivug* between *ZON* (*ZA* and *Malchut*) in the state of their ascent to *AVI*, when *Nukva* uses *Ima's Kelim*, is called "speech." The outer *Zivug* between *ZON*, when they are in their own place, is called "*Zivug de Hakaa*" (a *Zivug* by Striking).

It is hence written to Moshe in the weekly Torah portion *Bashalach*: "You shall strike the rock (*Tzur*), and it shall bring forth water" (*Shemot*, 17:6), for a *Zivug de Hakaa* occurs within *Malchut* herself. However, it is written in the weekly portion *Chukat*: "Speak ye unto the rock before all eyes, that it give forth its water" (*Bamidbar*, 20:8), for the "rock" is in *Bina*, and the *Zivug* within her is called "speech."

And herein lies the sin of Moshe: he struck twice: in addition to first striking the *Tzur*, he struck the *Sela*, which lacks the strike, and only has a *Zivug* in the form of speech. Since there is no distinction in the Creator's staff, and it is unclear whether it refers to *Malchut* or to *Bina*, he also applied it to *Sela-Bina*. And the Creator told him that the staff was given to him to use with *Tzur*, but not with *Sela*.

102. At once He descended to him in strictness and wrenched the staff from the Egyptian's hand, for the moment the staff was taken from him, it was taken for good. And he was killed by it: because of the sin of striking the rock with the staff, he died and did not enter the Holy Land. And that Light was concealed from Israel.

It was already mentioned in item 94 that as a result of a great *Zivug* in *Atik*, only *BON* were supposed to disappear, but not *SAG*, for *BON* could have immediately risen and forever become like *SAG*. However, as *SAG* and *BON* were merged, *SAG* disappeared together with *BON*.

The Light of Moshe disappeared from Israel for the same reason—because he committed an even greater sin and harmed the union of *BON* and *SAG* by striking the *Sela*. Hence, harsh judgment descended upon him, which refers to the disappearance of the Light of *SAG*. Indeed, *SAG* is no longer connected to *BON* in any way, and the annulment of *BON* has no influence on it.

This is the meaning of what is written in Psalms: "He resembled those who draw axes at a copse of trees, but now all of his adornments are smashed by hatchets and axes" (*Tehilim*, 74:5). Due to *Malchut's* ascent to *Bina*, and her correction there, *Malchut* is like a "copse of trees," for *SAG*, too, is annulled by the merging with *BON*, *Malchut's* ascent, as if struck with "hatchets and axes."

Hence, it is written that the staff was taken from the Egyptian, and will never return to him, for the staff refers to *Malchut*. So the Light disappears for good, because *BON* renews itself afterwards and becomes *SAG* forever. Thus, it is no longer necessary to use the staff for striking.

It is written in this regard that he was slain by the same staff, for had he been careful and used it only once—striking the *Tzur*, but not the *Sela*—*SAG* would not have been annulled together with *BON*, and he would not have died. Instead, he would have immediately risen to *SAG*.

This is why it is written that Moshe shall not enter the Holy Land, Israel, as Israel is *BON* in the state of ascent to *SAG*, and it is called the Holy Land, for the Light of *Bina* (called the Holy Light) shines in it. However, until the end of correction arrives, there are still ascents and descents, which cause destructions (disappearance of the Light) and revelations (shining of the Light). But at the end of correction, *BON* will remain within *SAG* permanently as *Eretz Israel*, and there shall be no more exiles from it.

103. "The most respected of the thirty" refers to the Upper One that receives from Above and passes downward, one that receives and brings closer. However, he does not go to the first three, but they come to him and give to him wholeheartedly, but he does not come to them.

GAR (*HBD*) are called "thirty," as each of the three *Sefirot HBD* consists of ten, which amounts to thirty. And their Light shines in all of the 6,000 years. The soul of Benayahu appears out of the great *Zivug* of *Atik*, which accumulates

all the *Zivugim* during the 6,000 years. Hence, it is called *Rav Paalim* (performing many actions) and *Mekabtziel* (gathering all into one degree-*Partzuf*, called Benayahu Ben Yehoyada).

Therefore, he receives the Light of all of the Supernal Thirty, which descends to his soul. Indeed, he consists of particular *Zivugim* that have transpired through the 6,000 years, which he gathers into one. And, although they give him the best of their properties wholeheartedly, he still cannot draw closer to them and subsequently receive from them. This is because the disappearance of the screen in *ZON* made the screen in *SAG* disappear as well. Hence, he cannot come to them, raise *MAN*, and receive from them further.

104. Despite not being considered one of them, David heard the meaning that is never detached from the heart, for they can never be separated. David paid attention with all his heart, but he did not pay attention to David. For by the praises, hymns, and mercy that the moon offers the sun, the moon draws the sun closer so as to be with it.

David is *Malchut*; *Malchut* comes from the word *Melech* (King). Therefore, David is King, for his properties are the properties of *Malchut* (kingdom). And this is the fourth leg (support) of *GAR*. Hence, it is written that although he cannot be together with the thirty (*GAR*), he nonetheless clings to these properties, and never detaches himself from them.

This is because *Malchut's* entire perfection is revealed in him, for it stems from the great *Zivug* of *Atik*, which destroys all the impure forces of *BON*, as it is said: "He destroys evil forever."

Therefore, David resolved to never part with it again, for it is his perfection. However, Benayahu Ben Yehoyada paid no attention to David, as David is the fourth support of *GAR*. Hence, it is as though he is unable to receive from *GAR*. And since he cannot receive from David, he pays no attention to him.

With the help of the *MAN* of *Malchut* (called *Se'ara*—stormy wind), which is raised to *ZA* (called "Heaven"), as a result of the hymns, praises, and mercy, *Malchut* receives the Light of Benayahu Ben Yehoyada's soul, which is absolute perfection, and merges with it for all eternity.

105. Rabbi Elazar and Rabbi Aba fell down on their faces before him and could not see him anymore, then rose and went in every direction, but could not see him. They sat and wept, and could not even speak to one another. Then, Rabbi Aba said, "It is true what we have learned, that the Torah accompanies the righteous on all their paths. The righteous of the other world come to

them to reveal to them the secrets of the Torah. And this must have been Rabbi Hamnuna-Saba, who came to us from the other world to reveal these secrets to us. But before we could recognize him, he vanished." They rose and wanted to lead their donkeys on, but could not. They repeatedly tried to goad the donkeys, but still they could not move. They grew frightened and left their donkeys behind. And to this day this place is called "the place of donkeys."

Because they could not bear such a powerful Light, which was revealed to them upon the disclosure of those secrets, they fell (*Katnut*) and then rose (*Gadlut*), for it was so unbearable. After they merited receiving from it such a great degree, this Light disappeared at once and did not reappear, and they could not attain it anymore. Hence, they wept (a kind of *Katnut*) out of great grief that they had lost such exalted attainment, and they could not speak (absence of *Kelim*).

The bitterness of their loss made them realize that it was the degree of Rabbi Hamnuna-Saba himself, and not lower, as they had mistakenly thought before. The forces that they received from the soul of Rabbi Hamnuna-Saba are called "donkeys," with which they can raise *MAN*, the request to attain Higher Degrees, *Haya* and *Yechida*.

In other words, the soul is a spiritual force of Light; like a pulling force of a donkey that helps overcome egoistic desires and move from place to place in the spiritual world, onto a Higher Degree. To raise *MAN* means to feel what is lacking and what needs to be attained—this is what man's work is all about.

Such is the work of a righteous soul—it helps man by lifting him up onto his donkey (egoism) and taking the lead (pulling) in order to illuminate (give strength) for him the path of the righteous. And now, when its role has been completed, this soul disappears, although they would have very much liked to continue ascending and riding its donkeys, i.e., they wished to raise *MAN* anew to return and attain once more.

However, they could no longer receive the strength to raise *MAN*. Thus, they were struck by fear and left their donkeys in that place, which is hence called "the place of donkeys," for they could not use them any longer.

106. Rabbi Elazar opened and said: "Oh, how great is Your goodness, which You have hidden away for those who fear You! (*Tehilim*, 31:20). How infinite is the goodness that the Creator shall bestow on humankind in the future, on those sin-fearing, exalted righteous, who study the Torah as they arrive at that Upper World."

The words "great goodness" refer to *Gadlut*, the attainment of the Light of *GAR*. For the basis of a *Partzuf* is its *VAK*—the amount of Light necessary for its

existence, received from the *Zivug* of *AVI*, who make this *Zivug* and emit *Ohr Hassadim*, necessary to sustain the worlds. And all the extra Light, necessary for existence, is called *GAR* or *Ohr Hochma*—the additional, delectable and great Light.

This *Ohr Hochma*, the Light of *GAR*, stems from *Bina*, which is called "the world to come." It is clothed in *Ohr Hassadim* that emerges from a *Zivug* of the *Sefira Yesod* (*Chai Olamim*—life of the worlds), and from there descends to the righteous who fear to sin.

The *Zivug* of *AVI*, when they are at the degree of *Bina*, gives *Ohr Hassadim* to *ZA* for the sustenance of the worlds. However, when *AVI* ascend to *AA* and beget new souls by their *Zivug*, their *Zivug* is inconstant, as it emits *Ohr Hochma*, called "new souls."

107. The name "great goodness" can be further described as containing all the secrets of the Supernal wisdom, which descend from ZA to *Malchut*. There is a great tree, called ZA or *Rav* (great, strong), and there is a small tree, *Malchut*, which grows from it. And it is elevated to the Highest Firmament.

In addition to the attainment of the Light of *GAR*, there is also the inner part of the Supernal wisdom with its secrets, which become revealed in the *Zivug* of *Atik* at the completion of the 6,000 years, the end of correction. *MA* designates the lower world, *Malchut*. The great and strong tree is *ZA* in the state of ascent to *Partzuf AB*, as in this state he receives *Ohr Hochma*, and *Hochma* signifies strength (not "reason—strength" but the strength of *Ohr Hochma* lies in the fact that it allows one to go against reason, in defiance of common sense, in faith above reason).

However, when *ZA* is in his place, he is simply called "a tree," for he lacks *Ohr Hochma* and has only *VAK*, *Ohr Hassadim*. *Malchut* is also called a tree and grows together with *ZA*; *ZA* ascends to *Aba*, to the utmost height, to the Supernal Firmament—*Atik*.

108. The "great goodness" is the Light that was created on the first day of creation and concealed so as to be revealed in the future for the righteous in the other world. Your Deeds are the Supernal Garden of Eden, which the Creator has created by His act.

The Light that was created on the first day of creation is the Light in which Adam saw from one end of the world to the other. Hence, the word "Light" is used five times in the Torah's description of the first day of creation. This Light is intended for the righteous in the world to come, for it is concealed in *Yesod de Aba* and in *Yesod de Ima*, which are collectively called "righteousness and justice."

(In Hebrew, the words *Tzedek*—justice and *Tzadik*—righteous/just have the same root. This name is given to one who attains the Creator's governance and sees that His governance is just; hence, he justifies all of the Creator's actions, and is thus called righteous. The other meaning of the word 'righteous' refers to man's belief that the Creator is righteous, because in spirituality, one assumes the name of the degree one has attained. If he attains that the Creator is righteous by receiving this knowledge from the degree onto which he ascends, then he is already called by the name of that degree.)

Ohr Hochma can be received only in "precious garments," called righteousness and justice, that is, only with these intentions. The above excerpt speaks of an open action, implying unrestricted diffusion of Light, as it will be after the end of all the corrections. In the Torah, such a state is called "the Supernal Garden of Eden."

In the meantime, only the complete and perfect righteous ones, the souls of Benayahu Ben Yehoyada and others that merited reception of Light from the great *Zivug* of *Atik*, gather all the Light of the 6,000 years. These souls' place of rest is referred to as the Garden of Eden.

There exists the lower Garden of Eden of earth, which is *VAK*, and the Supernal one, *GAR*. All the souls dwell in the lower Garden of Eden, and only on new moons and Sabbaths do they ascend to the Supernal Garden of Eden, and then return to their place. However, there are individual, special persons (souls), whose place is in the Supernal Garden of Eden. These are the souls of which Rabbi Shimon says: "I saw them ascending, but their numbers were few."

109. All the righteous stand in the lower Garden of Eden, clothed in precious adornments, similar in quality and form to those which they wore in this world, meaning in the same form as people in this world and according to man's actions in this world. They stand there and fly away through the air, ascend to the Assembly in the Supernal Garden of Eden, fly there and bathe in the dew of the pure river of *Apharsemon* (persimmon), then come down and fly below in the lower Garden of Eden.

The main difference between *GAR* and *ZAT* with regard to both *Partzufim* and souls is that *GAR* (*KHB*) do not need the garment of *Hassadim*. They can receive *Ohr Hochma* as it is. However, *Partzufim* of *VAK* and the souls born from *ZON*, whose basis is *VAK* (*Ohr Hochma* clothed in *Ohr Hassadim*), can only receive *Ohr Hochma* when it is clothes in *Ohr Hassadim*.

The *Ruach de Tzadikim* (spirit of the righteous) in the lower Garden of Eden is clothed in *Ohr Hassadim*, just as human souls in this world. And with the help

of these precious garments, they can ascend to the Supernal Garden of Eden and there receive *Ohr Hochma*. Afterwards, they return to their place in the lower Garden of Eden, for that is their permanent place.

They ascend by the power of *Ohr Hassadim*, called "air," and fly to the Supernal Garden of Eden to receive *Ohr Hochma*, called the river of *Apharsemon*. However, they cannot stay there, so they immediately descend from the Supernal Garden of Eden to the lower. *The Zohar* compares them to human souls, for both the Upper and the lower human souls need to receive the garment of *Ohr Hassadim* in order to correct themselves and ascend.

110. And sometimes these righteous appear as people in order to perform miracles, like celestial angels, just as we have seen the luminescence of the Upper Light, but did not merit to see and discover the wisdom's great secrets.

DID NOT MERIT TO DISCOVER THE WISDOM'S GREAT SECRETS—for the donkey driver had left them and disappeared. There are special souls that abide in the Supernal Garden of Eden. They have risen so high that the souls from the lower Garden of Eden ascend to them only on new moons and Sabbaths, and, being unable to stay there, immediately descend to their permanent place. However, they are nonetheless similar to human souls, which descend from the Supernal Garden of Eden to this world and meet people, just like the angels that seldom descend to this world.

Now they have seen the Light of the Supernal Luminary, the Light of Rabbi Hamnuna-Saba that descended on them from the highest point, the Supernal Garden of Eden, and was revealed before them in this world (while they are still living in this world).

AS PEOPLE refers to the souls that abide in the lower Garden of Eden, which have the form of people, and the Light of the Supernal Garden of Eden influences them. They can receive this Light during their ascent on new moons and Sabbaths, whereupon they merit meeting the souls of the Supernal Garden of Eden, and then descend to their permanent place.

However, one may also say that the words AS PEOPLE refer to the people of our corporeal world, while the souls from the Supernal Garden of Eden sometimes descend to this world and, like exalted angels, appear before the eyes of the righteous.

111. Rabbi Aba opened and said: "And he who is doomed said to his wife, 'We shall die, for I have seen the Creator.' Even though he was not aware of his actions, as it is written, 'He did not know that it was an angel'; however,

since it is written, 'Man shall not see Me and live,' we know that he has died. And we have merited this great Light to accompany us, and the world exists because the Creator Himself sent him to us, to reveal the secrets of His Supernal wisdom to us. How joyous is our share!"

When the angel saw him who was doomed, he did not yet have the proper level of attainment; thus, the angel was unwilling to reveal his name. Yet, although he did not know and did not attain him, he still feared the words, "Man shall not see Me and live" (*Shemot*, 33:20).

But we have merited complete attainment, for we came to know his name, Rabbi Hamnuna-Saba. And we live and exist in this world. It is therefore clear that the degree of Rabbi Hamnuna-Saba is called "Show me Your glory" (*Shemot*, 33:18), Moshe's request of the Creator.

But the Creator replied: "You cannot see My face, for man shall not see Me and live." From this we see that they have attained more than Moshe. This state is described by sages as, "There was no prophet more exalted than Moshe, but there was a sage" (*Yalkut Shimoni*, the end). It is also written: "A sage is preferred to a prophet" (Talmud, *Bava Batra*, 12:1). Thus, they have spiritually ascended to merit the appearance of such an exalted soul, while still being in this world.

112. They walked and came to a mountain. The sun had set. The branches of the tree on that mountain started rattling and singing. As they were still walking, they heard a resounding voice proclaim, "Sons of the Holy Creator, dispersed among the living in this world, illuminated by the sons of the Assembly, gather in your places and rejoice with your Creator in the Torah." They grew frightened and stopped, then sat down.

"They came to a mountain" refers to the words of King David, who said (*Tehilim*, 24:3): "Who shall ascend the mountain of the Lord, and who shall stand in His holy place?" meaning who is worthy of it? After they climbed the mountain, the sun had set (the Light left the *Partzuf*). But they heard something from the trees, as it is written: "Then shall all the trees of the wood sing for joy" (*Tehilim*, 96:12).

They heard a voice that told them to return to their place, rejoice in the Creator and His Torah, and descend from the mountain. And it calls them by the name of that High Degree, which they've achieved. But it hints that people are not worthy of being at that degree and in this world simultaneously. Yet, although they were frightened, they remained on the mountain, sat down, and did not move. "Grew frightened," "stopped," and "sat down" are the spiritual states of the *Partzuf*.

We see how *The Zohar* explains the path of the righteous, those who cross the *Machsom* (the barrier that separates our world from the spiritual) and start ascending the rungs of the spiritual ladder. This path is diverse, and each book of the Torah describes it in its own way: the language of Kabbalah, legends, judicial laws, historical accounts of the Pentateuch, etc.. *The Zohar* draws a vivid picture for us—like a guidebook for those who will find themselves in the place of these exalted travelers in the spiritual world. Once there, you will see for yourselves what is implied by such notions as "mountain," "tree," and "voice." Then *The Zohar* will become your true guidebook!

It is impossible to provide a more detailed description of the *Partzufim*, i.e., an inner perception of one who ascends spiritually. This is because the reader must first have certain analogous sensations of his own. If one could see only once what the described content (or something similar) really means, one would be able to clearly imagine what it speaks of.

It is the same in our world: even if we have never been to a certain country, we can imagine what others describe to us by analogy with what we already know. But in this case, there is no analogy. One who sees the spiritual world for the first time realizes how wrong all of his previous visualizations have been! Hence, we can say nothing about many of the states described in *The Zohar*.

113. Meanwhile, a voice called out again, "O, mighty rocks, great hammers of thunder, *Bina* stands upon a pillar, so enter and assemble." At that moment, they heard the mighty voice of thousands of trees, which was saying, "The Creator's voice breaks the cedars." Both Rabbi Elazar and Rabbi Aba fell down on their faces. Great fear fell upon them. They rose hastily and left, not hearing anything else, then came down the mountain and kept on walking.

It was previously said that they could not load their donkeys, meaning that they were unable to raise *MAN*, because Rabbi Hamnuna-Saba had already completed his helping mission. This is why they lost the power of their donkeys, and could not continue using them to raise *MAN* and merit Higher Degrees.

Therefore, Rabbi Elazar said earlier that they did not merit seeing and attaining the secrets of the Supernal wisdom. The fact is that after they attained the level of *Yechida*, i.e., revealed the soul of Benayahu Ben Yehoyada with the help of Rabbi Hamnuna-Saba, the disappearance of the screen (*Masach*) of *BON* caused the loss of *Masach de SAG*. Hence, they could no longer raise *MAN*.

The Light stopped descending to them from *Guf de Atik* specifically to give them the opportunity, or rather the strength to recreate *Masach de SAG*.

Consequently, *BON* will become like *SAG*, they will resume raising *MAN*, and will once more be able to ascend from degree to degree.

Hence, as soon as both Rabbi Elazar and Rabbi Aba left their donkeys, they lost strength to raise *MAN* in order to bring *BON* back to the level of *SAG*. However, the voice proclaimed that they are as strong as rock and thunder, for so far they have endured all the trials. And they will gather strength to endure the mighty rocks and to overcome all the obstacles as before, until they obliterate these obstacles, like great hammers of thunder crashing down from Above.

Bina, though herself colorless, is called "the source of colors." This is because she is all mercy, whereas all the other properties originate specifically from her by enduring all the trials, like rocks. From all this, *Bina* receives new forms, hence she received the powers of a new screen onto which emerge all the new degrees and *Partzufim*.

Together with the voice that informed them of *Bina's* new powers, they heard another voice, "The Creator's voice breaks the cedars" (*Tehilim*, 29:5), which let them know that all the cedars (obstacles) on their path to higher attainments have been removed. This gave them strength to climb down the mountain and continue their path onto Higher Degrees.

114. Upon reaching the house of Rabbi Yosi, the son of Rabbi Shimon Ben Yosi Ben Lakunya, they saw Rabbi Shimon Bar-Yochai. They rejoiced. Rabbi Shimon rejoiced, too. He said to them, "You have traveled this path of Heavenly signs and wonders correctly, for as I was sleeping, I saw you and Benayahu Ben Yehoyada, who was sending you two crowns with an old man, so as to adorn you. I am certain that the Creator was on this path too, because I see how your faces have changed." Rabbi Yosi said, "Truly, it is said that a sage is preferred to a prophet." Rabbi Elazar came and put his head on the knees of his father, Rabbi Shimon, and told him of what had happened.

Here *The Zohar* gives an allegorical explanation of two states: first, they merited attaining the Light of *SAG* (called Rabbi Yosi) once more, and secondly, now *SAG* and *AB* join in a constant *Zivug*. We see this from their meeting with Rabbi Shimon, who signifies *Ohr Hochma*. In other words, they merited their *BON* returning and becoming like *SAG* in its constant and eternal *Zivug* with *AB*.

Benayahu Ben Yehoyada sent them two crowns through Rabbi Hamnuna-Saba: *Ohr Yechida*, called Benayahu Ben Yehoyada himself, and a new Light *AB-SAG*, which they have just attained. This Light also came to them by the powers of Benayahu Ben Yehoyada as a reward for overcoming all the trials, thanks to

which they, of all others, merited this degree, which is emanated from the great Light of his soul.

Hence, it follows that he sent them two crowns. However, all these descents on their spiritual path were not failures; rather, the Creator Himself was leading them to that High Degree, which they have now attained. This is why it is written: I AM CERTAIN THAT THE CREATOR WAS ON THIS PATH (with you). However, HOW YOUR FACES HAVE CHANGED, for you have attained something else, described by the phrase, A SAGE IS PREFERRED TO A PROPHET.

115. Rabbi Shimon was frightened and wept. He said, "I have heard the Creator and I am awed." This verse was spoken by the prophet Havakuk (Habakkuk), when he saw his death and his resurrection by Elisha. Why was he named Havakuk? Because it is written that at around this time there would be a *HOVVEK-ET*—a son will be embraced. For Havakuk was the son of the Shunamit. And there were two embraces: one from the mother and one from Elisha, as it is written, "He put his mouth to his."

First, it is unclear how the prophet Elisha could pass a seed in his blessing to the Shunamit, for this seed cannot exist (procreate). Indeed, Elisha was the greatest prophet after Moshe and his soul came from the Supernal Garden of Eden. Hence, his *BON* (in Hebrew, the words *Ben*—son and *BON* are spelled the same way: *Bet-Nun*) was already absolutely pure and perfect.

Therefore, when he passed his son to her, he tied him to the male side, whereas he tied Havakuk only to the female side. And since the female side, *Nukva*, is closer to the impure force, it clung itself to him, and he died. Thus, the reason for his death lies in the exalted level of the prophet, for his *BON* is pure and free from the clinging of impure forces.

Hence, the prophet prayed: "The Creator has hidden it from me and had not told me!" (*Melachim II*, 4:27). In other words, he had not the slightest clue that he could die by being connected only to *BON*. That is why it was necessary to return, revive, and attach him to the Upper World, to the resurrection of the dead.

The essence of the embryo is the white (*Ohr Hochma*) in it, as it is written (Talmud, *Nidah*, 31:1) that *Aba* (father) is *Hochma*, for *Hochma* is called "white," as it is said, "He made everything with *Hochma* (wisdom)" (*Tehilim*, 104). However, there is also a need for clothing in *Ohr Hassadim*, the intention "for the Creator's sake," as it is impossible to receive *Ohr Hochma*, the Light of Wisdom, attainment and delight, without the clothing of *Ohr Hassadim*, without an altruistic intention.

So the mother must provide the red, the screen, which provides *Ohr Hassadim*, required for the clothing of *Ohr Hochma* in it. As a result of the *Ohr Hassadim* embracing (clothing, enveloping) *Ohr Hochma* in itself, an embryo can exist. And here the embryo's entire embrace came only from the mother, the Shunamit, i.e., only from the female side (*BON*).

Hence, when Elisha revived him, he gave him the white (*Hochma*) and the red (*Hassadim*) once more. It follows that it was Elisha himself who embraced him the second time. It is hence said that there were two Havakuks (from the word *Hibuk*—embrace): one from the mother and the other from Elisha.

116. I have discovered in the book of King Solomon that the name Havakuk consists of seventy-two names. Elisha created it with words. Each word consists of three letters, for the letters of the alphabet that the Father confirmed to him initially flew away when he died. But Elisha embraced him and confirmed in him all these letters in his seventy-two names. In all, there are 216 letters in his seventy-two names, three letters in each.

The embryo is built of 216 = *RYU* (*Reish* = 200 + *Yod* = 10 + *Vav* = 6) letters, designating *Ohr Hochma*, which descends to *YESHSUT*. This means that the embryo has *RYU* letters, which amounts to the *Gematria* of *RE'IYAH* = *Reish-Aleph-Yod-Hey*, i.e., the Light of vision. *Re'iyah* means vision in Hebrew, and vision is possible only in *Ohr Hochma*, for "seeing" means "attaining," and the Light of the eyes is the Light of *Hochma*.

When a growing *Partzuf* attains *Gadlut*, receives the clothing of *Ohr Hassadim* of the Upper World from *AVI*, and *RYU* clothe in *Ohr Hassadim*, this *Partzuf* is called *AB* (72) names, as each three letters join into one and *RYU* = 216 letters turn into *AB* = seventy-two groups with three letters in each group, or *AB* = seventy-two names.

When *Ohr Hassadim*, the clothing of the *Partzuf*, comes only from the lower world, it is defined as *RYU* = 216 letters. And when it attains *AB*, *Hassadim* of the Upper World, each three letters form a group, and this results in *AB* = seventy-two names, as it is written, HE CONFIRMED IN HIM ALL THESE LETTERS. When Elisha revived Havakuk, the son of the Shunamit, he created the name Havakuk, *AB* = seventy-two letters from *RYU* = 216, for he gave him *Ohr Hassadim* of the Upper World from *AB*.

Because of it, all 216 letters made groups of three and formed three lines from Above downwards: right, left and middle. A cell made of three letters—the right, left, and middle lines, situated horizontally (referring to the same screen and type of *Kli*)—is regarded as one. Therefore, *AB* (seventy-two) letters is used

instead of *AB* (seventy-two) names, because each letter is considered to include three, merged into one. When *Ohr Hochma* enters these seventy-two cells, the *Partzuf* is called *AB* and is said to have the complete Light of *Hochma*.

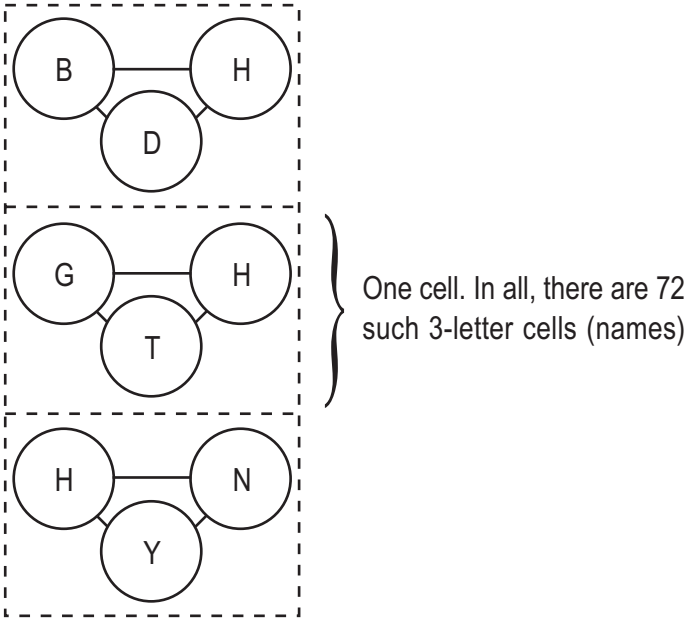

Ohr Hassadim is the Light that brings peace in the state of the *Partzuf* at a given moment, for its property is not to wish anything for itself, but to bestow. However, *Ohr Hassadim* received from the lower world is merely comfort "for want of something better," whereas *Ohr Hassadim* received from the Upper World creates such a powerful property of "bestowal" that the *Partzuf* receives *Ohr Hochma*, thereby showing that although it has *Ohr Hochma*, it still prefers *Ohr Hassadim*.

This is similar to a person in our world, who says that he needs nothing. Yet, there is a distinction: does he say this in a state when he has nothing and can have everything he wants, but still wishes to restrict himself to bare essentials and to give away the rest?

Therefore, when the growing *Partzuf* (the son—*BON*) had only *Ohr Hassadim* from the lower world, it could not receive *Ohr Hochma* in it, and was thus called *RYU* letters. But since the impure forces still cling to them and tempt the *Partzuf* to receive *Ohr Hochma* for itself, *Ohr Hochma* cannot be clothed within them.

These *RYU* letters that Havakuk had since the day of his birth FLEW AWAY WHEN HE DIED. Hence, it was essential to give him *RYU* letters and *AB* names once more. And Elisha did just that by HIS SPIRIT, for he was obliged

to recreate in him *RYU* letters in order to combine them into *AB* cells with the help of the Upper *Hassadim* (combine everything into three lines), when everything unites into *AB* names.

117. Elisha confirmed all of these letters in the soul of Havakuk so as to revive him by the letters of the seventy-two names. And he called him Havakuk, for that is his complete name, which describes all of his properties, as it alludes to two Havakuks and to the 216 letters of the Holy Name, as the *Gematria* (numerical value) of the name Havakuk is 216, from which the seventy-two names were formed. By *AB* names he revived him and brought his spirit back, and by *RYU* letters he revived his body and let it live. This is why he is called Havakuk.

Havakuk = *Chet* + *Bet* + *Kuf* + *Vav* + *Kuf* = 8 + 2 + 100 + 6 + 100 = 216. The word Havakuk indicates two embraces (*Hibukim*, plural for *Hibuk*). Like all Hebrew names, it refers to the property of its bearer. For instance, Yaakov is derived from "*Akev*" ("got around" Esav), and Avraham signifies *Av* —father, *Am*—of the nation).

The first embrace came from *Ima*, but it did not yet allow *Ohr Hochma* into the *Partzuf*, into *RYU* letters, for the impure force clings to the red in *Ima*. But then Elisha embraced him with *Hassadim* of the Upper World that came from *AVI*. This united the letters into groups (names), and *Ohr Hochma* entered and filled these names permanently, since the impure force cannot cling to *Hassadim* of the Upper World.

As in the above example, even if all the *Ohr Hochma* were to be offered, the *Partzuf*, upon receiving protection in the form of a desire for *Hassadim* of the Upper World, receives such great strength (desire) to bestow that it never wants *Hochma*. This is precisely why *Hochma* can fill it for all eternity.

Therefore, the name Havakuk denotes two *Chibukim* (embraces): one from the mother and one from Elisha, thereby imparting him with perfection from all sides: from both the *Ohr Hochma* and the *Ohr Hassadim*. "Embraces" signify *Ohr Hassadim* that stems from *AVI*, and *Ohr Hochma* received within *Ohr Hassadim* is called "the secrets of *RYU*."

It is hence written that HE REVIVED HIS SPIRIT BY *AB* NAMES AND HIS BODY BY *RYU* LETTERS. And he was revived by Elisha's embrace, for *RYU* letters had formed names, that is, the three lines, in which *Ohr Hochma* could be received, thanks to the reception of *Ohr Hassadim* from *AVI* (the Upper World).

The impure forces (man's egoistic desires) cannot attack in this Light. Hence, death (the result of receiving *Ohr Hochma* for oneself) does not exist.

Subsequently, he receives *Ohr Hochma*, which yields the complete correction of his *Guf*.

However, the *Partzuf* (son of the Shunamit) had *RYU* letters from the moment of birth, and they left him when he died. Then why is he called Havakuk (two embraces)? After all, the first embrace of *Ima* (mother) left him the moment of his death, and Elisha revived him from death by embracing him only once. Thus, does he not contain only the embrace of Elisha?

The thing is that Elisha has given him nothing new at the time of resurrection, except for the embrace, the Light from the Supernal *Ima*—*SAG*, whose Light evokes the resurrection of the dead. And *RYU* letters were simply revived by his lower mother—*BON*. These are the same *RYU* of *BON* with which he was born. Otherwise, it would have been an entirely new soul, of which one would not have been able to say that it was dead and then resurrected.

Therefore, now he truly has two embraces, for the first one has now been revived as well, when *BON* ascended to *SAG*. And since *BON* is in the place of *SAG*, his *Hassadim* are regarded as those of the Supernal Mother. They completely neutralize the impure forces and death, for their properties (desires) are only of bestowal, which the impure force cannot bear. Thus, they can no longer tempt man. This is why he is called Havakuk, after the action of the two embraces.

118. He said, "I have heard the Creator and I am awed by His Name." I have heard of what I had and have had a taste of the other world at the moment of death, before Elisha resurrected him, and I am awed. He began asking for mercy for his soul. He said, "O, Creator, the deeds that You have performed for me throughout the years were my life." And whoever connects to the past years (the name of the *Sefirot* of *Atik*), connects to life. Throughout the years, bestow life upon the degree that has no life of its own, upon *Malchut de Malchut*.

His fear comes from the past, previous states, for now he has become perfect on all his sides, and therefore fear has no place. This fear remained from the past, when he left the world. This describes the state between death and resurrection. However, he continues receiving fear from the past state, so it would help him create a screen for raising *MAN*. It is precisely this fear from past times (states) that stimulates him to raise *MAN* (request for mercy).

This is the secret of the future screen, after *BON* becomes *SAG*. For then "He will eradicate death forever" (*Yeshayahu*, 25:8), and there will be no force evoking fear of death and suffering or able to cause harm to one's purity and holiness. Hence, there will be no need to shun, no one to beware of or avoid.

So if one has attained such an exalted spiritual state, where could he possibly acquire fear? After all, he will not be able to ascend without it! Only if he takes fear from his past states! For the *Partzuf* retains the memories, records, recollections of past states, even after its ascent to *SAG*, when *BON* become like *SAG*.

If not for the recollections of fear from the past states, the *Partzuf* would not have been able to create a screen in a state when it has nothing left to fear. While explaining this, Rabbi Shimon told them of Havakuk, to teach them how to acquire fear, just as Havakuk did by taking fear from the past.

THE DEEDS THAT YOU HAVE PERFORMED... THROUGHOUT THE YEARS... WERE MY LIFE—because he lived through two periods: the years preceding his death and the years following his resurrection. Between these two periods, there was a state of exiting this world, death (during which he existed in the other world). That is to say, because I remember the time of my death, I thereby connect to life of the Upper World, which Elisha bestowed by resurrecting me.

ZAT de Atik is called the "past (sometimes ancient) years," since they receive their Light from *Malchut* of the world of *AK*, *Malchut* of *Tzimtzum Aleph*. However, *ZAT de Atik* do not shine upon the lower *Partzufim* and worlds with their Light of *Tzimtzum Aleph*. *ZAT de Atik* shine downward during the 6,000 years with diminished Light, restricting it according to the laws of *Tzimtzum Bet*. Only at the end of correction will they begin to pass down all of their Light. It is written in the Torah that the Light that *Atik* had passed during the 6,000 years is designated with the small letter *Hey* in the word Avraham.

However, because Havakuk's death has purified him completely, since at the end of correction he merited merging with the "past years" of *Atik*, he received the required strength in Elisha's embraces and resurrection. It is hence written that after he has purified himself and felt fear at the moment of his death, the power of this fear enabled him to establish contact with *ZAT de Atik* and receive the Light called "eternal life."

For having purified himself through death, *BON* received complete correction, upon ascending and becoming *SAG* at the time of death. Subsequently, it reaches the degree of *Malchut de Malchut*, a *Zivug* on which can only be made at the end of correction, and attains this degree, the Light of his life.

119. Rabbi Shimon wept and said: "And I have seen from the Creator what I have heard." He raised his hands above his head, and said: "But you have merited seeing Rabbi Hamnuna-Saba, the Light of the Torah, face to face, while I have not." He fell on his face and saw him who uproots mountains and

lights candles in the Temple of the King (*Mashiach*). He said to him, "Rabbi, in the other world we shall be neighbors with the heads of the assemblies before the Creator." From here on, he called his son Rabbi Elazar and Rabbi Aba by the name Pnei'el (the face of God), as it is written: "For I have seen the Creator face to face."

He praised himself for using the same fear from the past, just like Prophet Havakuk.

All corrections are already ready and waiting in the hall of the King (*Mashiach*), down to the very last detail. They must all be revealed at the end of all corrections, with the appearance of the King. And the souls in that hall are those who merited completion of their individual corrections, for there is an individual correction and a general one.

Malchut de Malchut is the only creation, and it is divided into parts called souls. These parts merge with people of our world, and each of them, while existing within man, must attain one's own correction, i.e., gradually replace one's properties (desires) with those of the Creator. This is considered the soul's individual or personal correction. So then, the souls that have attained their individual correction reach and exist in the state called "abiding in the hall of the King-*Mashiach*."

The Light in that hall (the Light of the Torah), also called Hamnuna-Saba, completely liberates man from the impure forces, i.e., purifies him from all his primordial egoistic desires and corrects *Malchut de Malchut*, which "appears to the righteous as a high mountain" (Talmud, *Sota*, 52). This correction is made by creating a new *SAG*-like screen with the purpose of raising *MAN* (the request for final correction). *MAN* is called *Me'orei Esh* (sparkles of fire), as it is written: "Man's soul is the Creator's candle" (*Mishley*, 20:27).

The light of the sun designates the Light's descent, *MAD*, just as sunlight descends upon us from Above, whereas a fire's flame signifies *Ohr Hozer* that rises from below upwards, like candlelight. *The Zohar* therefore says that these two corrections, aimed at destroying the impure forces and ascending to light the candles in the hall of the King-*Mashiach*, are in the hands of Rabbi Hamnuna-Saba.

And the perfect righteous in need of these two final corrections merit receiving them only through revealing the soul of Rabbi Hamnuna-Saba. And he stated that they (the disciples of Rabbi Elazar and Rabbi Aba) will merit the honor of serving in the hall of the King-*Mashiach* after their death, and will become his neighbors and the heads of the Creator's Assembly.

The Two Points

120. Rabbi Chiya began and opened, "The beginning of *Hochma* (wisdom) is fear of the Creator, and those who observe this rule receive all the goodness." He asks, "The beginning of wisdom? One should rather say that the end of wisdom is the fear of the Creator, for fear of the Creator is the property of *Malchut*, which is at the end of *Hochma* (wisdom)." He replies, "Yet, *Malchut* is the beginning of the entrance to the degrees of reception of the Supernal wisdom." Hence, it is written, "Open to me the gates of justice," meaning that the gates of *Malchut*, called "justice," are the Creator's gates. And if man does not enter these gates he shall not reach the Supernal King through any other, for He is concealed and detached, and has erected many gates on the path to Him.

Fear of the Creator is the *Sefira Malchut*. Yet, how can *Malchut* serve as an entrance if she is the last of the ten *Sefirot*? Indeed, she may be called the end of *Hochma* or of a *Partzuf*, but not the beginning. However, this is not an allegorical expression, but the essence itself, for HE IS CONCEALED AND DETACHED and no thought of man can attain Him. Hence, He has put up many gates ON THE PATH TO HIM, and thanks to these gates He grants sufferers the opportunity to draw closer to him, the opportunity for attainment.

This is precisely what the verse, "Open to me the gates of justice," (*Tehilim*, 118) alludes to; these are the very gates that the Creator made, through which people can come to Him. HOWEVER, AT THE END OF ALL THE GATES ERECTED A SPECIAL GATE WITH MANY LOCKS. This gate is *Malchut de Malchut*, the ultimate point of all creation, the ultimate point of all Supernal gates.

And this last gate (from Above downwards) is the first gate to Supernal wisdom (from below upwards), for it is impossible to attain the Supernal *Hochma*

(wisdom) without attaining precisely this final gate, as it is the first gate with regard to attainment of the Supernal wisdom. It is therefore written (*Tehilim*, 111:10): "Fear of the Creator is the beginning of wisdom," as fear of the Creator is called the final gate, which stands first on the path to Supernal attainment.

121. And at the end of all the gates He erected a special gate with several locks, several entrances, and several chambers, one atop of the other. And He said, "Whoever wishes to reach Me, let this be the first gate on his way to Me. Whoever enters through this gate—will enter." Only this is the first gate to the Supernal wisdom, the gate of fear of the Creator, *Malchut*, which is hence called "beginning."

The locks, entrances, and chambers are three successive processes of attainment, of realizing the spiritual in one's inner sensation. The thought that created the world was the Creator's thought to make a creation (the human soul) in order to fill it with delight. However, it is impossible to feel delight as long as one is removed from the Creator, for He is the only One in existence. And He has created us in such a way that the nearer we come to Him, the greater delight we feel, whereas the farther we are from Him, the more we suffer.

Those of us who live in and perceive only this world can only accept the above words on faith or reject them. However, Kabbalists, who ascend spiritually and draw closer to the Creator, make these assertions and describe their attainments for us. And as to how and when we shall travel the same path to the Creator and attain complete unity with Him, this depends on us alone. However, regardless of whether we want to or not, we will need to travel the entire path from our world to complete unity with the Creator while still existing in this body, during one of our lifetimes in this world. This is the purpose of creation, and until it is fulfilled, man must reincarnate and return to this world, as the sages said: "The Creator wished to dwell in the lower ones."

Our world is built completely opposite from the Creator, as it was created in the property of egoistic will to receive pleasure, and this property is the exact antithesis to the Creator's property (desire) to delight us. Additionally, there is no trace of a will to receive pleasure in the Creator Himself.

It is hence said about a person in our world: "Man is born akin to a wild ass" (*Iyov*, 11:12). Therefore, to those who live in this world, the Creator's governance seems completely opposite to the purpose of creation—to delight the creatures. After all, that is how we perceive His rule over us, and feel the surrounding world in our egoistic sensations.

According to the Creator's plan, one must correct his egoistic desires and make them altruistic, whereupon the Creator fulfills them with supernal, absolute delight (to the extent of their correction). Until one attains this state, he continues to suffer from his desire to enjoy either this world or the spiritual.

These sensations are called "gate locks," for all the numerous contradictions to the oneness of the Creator's actions that we feel in this world separate us from the Creator and prevent us from drawing closer to Him. However, when we exert to observe the Torah and *Mitzvot* with love, with our heart and soul, as devotedly as it was prescribed for us, with the sole intention of pleasing the Creator and without any benefit for ourselves, all of the forces that separate us from Him and every contradiction that we overcome on our path to Him becomes a gate of attainment of His Supernal wisdom, of *Ohr Hochma*. This is because every contradiction reveals its own uniqueness in the attainment of the Creator's governance.

Thus, those very questions and contradictions, which initially seemed to prevent us from accepting the oneness of the Creator's governance, then turn into knowledge, thanks to which we come to understand and attain the oneness of His governance.

And those who merit this transform darkness into Light (within themselves) and bitterness into sweetness. This is how they feel their attainments—in precisely those past sensations of darkness and bitterness. For the forces that repel us from the Creator, that form our minds and are perceived by the body as bitter turn into gates of attainment of Supernal Degrees. This way, darkness becomes Light and bitterness becomes sweetness.

And the more negative the Creator's governance is first perceived, the deeper man eventually comes to realize the perfection of His governance. At last, the entire world ends up on the scale of merit, for every force and insight now serve as *SHAAREY TZEDEK* (the gates of truth), through which one can enter and receive from the Creator everything that He intended to bestow at the Thought of Creation. Thus, it is written about such contradictions that turn into realization of unity: "These are the gates to the Creator; the righteous shall enter them" (*Tehilim*, 118:20).

Hence, until one merits turning his will "to receive for himself" into the will "to receive for the Creator" with the help of the Torah and *Mitzvot*, all the gates to the Creator have sturdy locks (the sensation of imperfection in the Creator's governance), as they then play their opposite role: to distance and turn one away

from the Creator. And they are called locks, for they lock the gates of contact with the Creator and distance us from Him.

However, if we make efforts to overcome them so they stop influencing us and weakening our love for the Creator, we will thus turn these locks into entrances, darkness into Light, and bitterness into sweetness. This is because for every lock we receive a special degree of attainment of the Creator. These degrees become entrances that lead to the degrees of sensation of the Creator Himself. And the degrees themselves turn into halls or chambers of wisdom.

Thus, we see that locks, entrances, and chambers constitute the three types of perception of one material, our will to receive or egoism. Indeed, before we turn the egoistic desire to receive into reception (of pleasure) for the Creator's sake, altruism, this material transforms Light into darkness and sweetness into bitterness, in accordance with our (egoistic) taste. In other words, egoism finds suffering in the same types of influence that bring pleasure to altruism. Therefore, to perceive the Light (delight) that surrounds us, we only need to change our senses. But until we do, this Light will be perceived by us as darkness and suffering.

Initially, whatever examples of the Creator's governance we see, they distance us from Him. This is because we perceive them negatively; at that very moment, our egoism (will to receive pleasure) begets locks. However, once we transform our desires to "reception for the Creator's sake," these locks become entrances, and entrances turn into chambers—vessels of wisdom, *Ohr Hochma*.

As we already know, the end of all the degrees, i.e., the very last degree, below which nothing can possibly exist, is called *Malchut de Malchut*. To attain Supernal wisdom, one must first overcome this last gate, which turns into the first gate to ascend from below upwards, toward the chamber of Supernal wisdom, the *Sefira Hochma*. All gates become entrances and chambers of the Creator's wisdom. This is why it is written, IN THE BEGINNING (the first words in the Torah), for IN THE BEGINNING signifies fear of the Creator, the last gate (*Malchut*), which becomes the first on the path to attainment of the Supernal wisdom.

122. The letter *Bet* in the word *BERESHEET* (IN THE BEGINNING) indicates that the two are joined together in *Malchut*. Both are points: one is concealed, while the other is revealed. However, since there's no division between them, they are called THE BEGINNING, which signifies only one, rather than two, for he who takes one, takes the other as well, and all is one,

for He and His Name are one, as it is written, "And you shall know that this is the Creator's only name."

The Hebrew letter *Bet* has a numerical value of two, indicating two points. These two points symbolize the correction of the egoistic point of *Malchut*, onto which the point of mercy (*Bina*) imposes a restriction of use. Correction is achieved when *Malchut* (strictness) ascends to *Bina* (mercy), as it is written, "So they both walked" (*Rut*, 1:19), i.e., *Bina* and *Malchut*. Hence, the screen in *Malchut* consists of both points, and they are thereby joined together as one.

It is explained in *Megilat Rut* (*The Book of Ruth*) how *Malchut* (Ruth) merges with *Bina* (Naomi), which then leads to the correction of *Malchut* and the birth of David, the first King (the word King (*Melech*) is derived from *Malchut* (kingdom) of Israel).

HOWEVER, ONE IS CONCEALED, WHILE THE OTHER IS REVEALED, for the judgment in the point of *Malchut* is concealed, whereas only the property of mercy in the point of *Bina* is revealed. Otherwise, the world could not exist, as it is written, "In the beginning, He created the world with the property of judgment, but seeing that it cannot exist, He attached to it the property of mercy" (*Beresheet Raba*, item 1).

Although the restriction is concealed, this does not mean that a *Zivug* is not made on it, since these two points merge into one, and the point of *Malchut* receives a *Zivug* together with the point of *Bina*, though it participates in it secretly. Therefore, it is written, IN THE BEGINNING, for the word "beginning" indicates one point, which includes two that are as one.

Because *Malchut* participates with *Bina* in all the *Zivugim* that are made during the 6,000 years (albeit secretly), she corrects herself to such an extent that at the end of all the corrections, even her property of restriction is corrected, and she acquires the property of *Bina*. It is written of this state that on that day He and His Name will be one.

Since the property of restriction is also concealed within the letter *Bet* of the word *BERESHEET* (in the beginning), this property is called *RESHEET* (first) in *Hochma* (wisdom). However, the correction of this property occurs only at the end of corrections, when the Supernal wisdom is revealed, as the prophet said: "For the earth shall be filled with the knowledge of the Creator" (*Yeshayahu*, 11:9). This is because the last gate will become the first. Hence, it is written, "That they may know that it is Thou alone whose name is the Lord, the Most High over all the earth," (*Tehilim*, 83:19) for the Creator's wisdom will be revealed in our world to all.

123. Why is *Malchut* called "fear of the Creator?" It is because *Malchut* is the Tree of Good and Evil: If man merits, it is good, but if he does not, it is evil. This is why fear dwells in that place. And this gate leads to all the goodness that exists in the world. ALL THE GOODNESS signifies two gates, two points that are as one. Rabbi Yosi said that ALL THE GOODNESS refers to the Tree of Life, for it is entirely good and completely without evil. And because it is without evil, it is entirely good, without evil.

It is written of the last gate: THE BEGINNING OF WISDOM IS FEAR OF THE CREATOR. So why is it called "fear of the Creator?" Because this is the secret of the Tree of Knowledge, by which Adam sinned, for the use of that point (egoistic desires) is punishable by death (disappearance of the Light). And great fear is needed to refrain from touching (using) it before all the other desires have been corrected. Nevertheless, at the end of correction, when even this point is completely corrected, death will cease to exist for all eternity. That is why it is called "fear."

The Creator created one creation—the egoistic *Malchut*. The goal of creation is to fill her with the Creator's Light using an altruistic intention. As a result, *Malchut* merges with the Creator and receives limitless delight.

Malchut, the only creation, consists of five parts: *KHB ZA-M*. Her parts *KHB ZA*, excluding *Malchut de Malchut*, have altruistic properties, which they received from the Light.

As a result of her decision to refrain from receiving Light into egoistic desires, called *Tzimtzum Aleph* (the first restriction), *Malchut* receives the Light only in her first four desires: *KHB-ZA*. *Malchut de Malchut* remains inaccessible to the Light. So how can she be corrected?

To correct *Malchut de Malchut's* properties (desires), the Creator creates the conditions under which *Bina* and *Malchut* mix, and consequently, *Malchut* acquires the properties of *Bina*.

This process needs to occur more than once, so that all of *Malchut's* parts will be mixed with *Bina*. Every time it takes place in an increasingly deeper layer of *Malchut*, it is called the breaking of holiness, for *Bina* descends and passes her properties to *Malchut*, but she herself breaks during this mixing, as though losing her altruistic properties.

Thus, we can conclude that all the shattering of vessels, the breaking of Adam's soul, the ruin of the First and Second Temples, and other spiritual disasters take place not as punishment, for punishment (as we understand it)

does not exist in the spiritual, but only so as to enable the altruistic desires of *Bina* penetrate deeper into the egoistic desires of *Malchut*.

The last point of *Malchut*, the yet uncorrected *Malchut de Malchut*, is that very point the use of which is punishable by death (the Light's disappearance is considered death). It is forbidden to use *Malchut de Malchut* until all the other properties of *Malchut* (*KHB-ZA*) have been fully corrected. Or rather, if man refrains from using egoism (the point of *Malchut de Malchut*), and uses only his other altruistic desires, he gradually constructs a "non-reception" screen on *Malchut de Malchut*.

Having filled all of his corrected desires with Light, man achieves the end of correction—of what he could correct by himself. As soon as that happens, i.e., as soon as one receives the Light in all of his soul's first nine *Sefirot* (*KHB-ZA*, excluding *Malchut*), the Light called *Mashiach* descends from Above, which imparts *Malchut de Malchut* with the altruistic property of bestowal, of acting for the Creator's sake. This concludes the entire correction process of man's soul, and he attains complete unity with the Creator. The Creator's goal is for man to attain this state while still living in our world and in his physical body, to combine all the worlds, spiritual and material, within himself.

AND THIS GATE LEADS TO ALL THE GOODNESS, for there is nothing better than the revelation of the Supernal wisdom in the world, included in the Thought of Creation. And since fear of the Creator is the last gate to the Supernal wisdom, it also constitutes the gate to all the goodness.

THESE TWO GATES ARE AS ONE refers to the two points, *Bina* and *Malchut*, which are united in the letter *Bet* of the word *BERESHEET* (IN THE BEGINNING), the first word in the Torah. And the two points are mentioned because they allude to the state following the correction, when these two points are called "the two gates," for both turn out to be good and free from evil, thereby bringing man only perfect goodness.

Nevertheless, until the end of correction, one must strain to separate within him the desires that refer to the point of *Bina* from those that refer to the point of *Malchut*, to reject the desires of *Malchut*, and, in defiance of egoism, use the desires of *Bina*. During man's work on self-correction, called "6,000 years," these two points are referred to as "The Tree of Knowledge of Good and Evil."

RABBI YOSI SAID—Rabbi Yosi does not object to the words of Rabbi Chiya. They are talking about two different states: Rabbi Chiya alludes to a state past the end of correction of *Malchut*, when both points become a gate, and there is no more evil within them. And Rabbi Yosi explains a state in the correction

process, when the two points, *Bina* and *Malchut*, exist within us as our Tree of Knowledge of Good and Evil. Hence, he tells us that ALL THE GOODNESS IS (can only be found in) THE TREE OF LIFE.

ZA filled with the Light of *Ima-Bina* is called "The Tree of Life," for he possesses only good properties. And the two points of good and evil, *Bina* and *Malchut*, remain within *Malchut* until the end of correction; hence, *Malchut* is called "The Tree of Knowledge of Good and Evil."

124. To all those who act, it is the faithful mercy of David that upholds the Torah. Those who keep the Torah seemingly create it themselves. All those who study the Torah—there is no action in them as they study, but those who keep the Torah—in them there is action. And the world exists by this force, eternal are the wisdom and the Torah, and the throne stands just as it should stand.

It was previously said that fear of the Creator constitutes the last gate, though it is the first gate to the Supernal wisdom. It turns out that ALL THOSE WHO STUDY THE TORAH have already corrected the last gate, and the two points become for them two entrances, all goodness without evil. Hence, it is said that THERE IS NO ACTION IN THEM, i.e., no analysis of good and evil, for they have already corrected everything.

However, those who have not yet reached the end of correction are referred to as those who keep the Torah. There is action in them, for they have not yet corrected good and evil in everyone's Tree of Good and Evil—not everyone has realized in one's inner tree (in all of one's properties) what is good and what is evil with regard to the spiritual truth.

It is therefore said that THOSE WHO KEEP THE TORAH SEEMINGLY CREATE IT THEMSELVES. As a result of man's effort to refrain from their use, all the distracting and impeding forces (thoughts and desires) of the point of *Malchut* become gates, all the locks become entrances, and all the entrances become chambers of wisdom filled with *Ohr Hochma*.

It follows that all the wisdom and the entire Torah become revealed only through the efforts of those who keep the Torah. Hence, they SEEMINGLY CREATE IT THEMSELVES. The forces of good and evil are combined within them, and they become those who keep the Torah, for the Torah is revealed thanks to their inner work of separating and correcting good and evil.

Such people are called "those who act," for they seemingly create the Torah by themselves. After all, without perceiving the Creator (The Torah, Light) as concealed, and then overcoming this concealment, thereby turning it into gates, entrances, and chambers the Torah could never have been revealed.

The perfection of the Creator's actions lies in the fact that by creating man so paltry (with such insignificant egoistic desires, completely opposite to the Creator in his properties, and utterly powerless to change himself), the Creator gave man an opportunity to become like Him (in properties, greatness, and the sensation of creating himself), to create within and by himself all of the worlds and the Torah. By revealing the Light, it is as though man actually creates it.

Thus, since these individuals reveal the Torah, they are regarded as its creators. The word is SEEMINGLY used to indicate that the Torah was created before the creation of our world (Talmud, *Pesachim*, 54:1), and of course, it is the work of the Creator Himself. Yet, without the good deeds of those who keep the Torah, it would not have been revealed to the world. Hence, they are regarded as the makers and creators of the Torah.

The wisdom and the Torah are eternal; that is, they exist even after the end of correction, for fear of the Creator is needed even then. However, once the entire egoism is corrected, there is no place from which to take this fear, for the Tree of Good and Evil becomes only good, and can no longer furnish fear of the Creator.

However, because they received fear in the past, they can continue using it in the present, after the end of correction, when there is nothing left to fear, as there are no restrictions in *Malchut*. And the only reason they can do so is that during the correction they worked on creating within them the sensation of the Creator's absolute rule and the eternity of the Torah. And since this fear is never-ending, the Creator's throne remains forever standing in their attainment.

The Night of the Bride

125. Rabbi Shimon was sitting and studying the Torah on the night when the Bride, *Malchut*, unites with her husband, *Zeir Anpin*. And all the friends present in the bridal chamber on that night, the eve of the holiday of *Shavuot* (Pentecost), must stand together with the bridegroom under the *Huppah* (wedding canopy), and be with him this whole night, and rejoice with him in the corrections of the Bride, i.e., study the Torah, then Prophets, then Holy Scriptures, and finally the wisdom, for these corrections are the Bride's adornments. And the Bride receives corrections, adorns herself with them, and rejoices with them all of that night. And on the next day, on the holiday of *Shavuot*, she only comes to the *Huppah* together with them. And her friends, who studied the Torah all night long, are called the sons of the *Huppah*. And as she approaches the *Huppah*, the Creator asks about them, blesses and adorns them with the Bride's adornments. Happy are those who merit this!

All the days of exile are called night, for this is when the Creator's face is concealed from Israel, as the impure forces rule and separate His loyal servants from Him. Yet, this is the time when the bride unites with her husband (in Hebrew, "husband" and "master" are the same word, so one must keep in mind the second meaning of the word as well). The *Huppah* is a wedding canopy, under which the ritual of union between a bride and a bridegroom (their merging in a *Zivug*) takes place.

The union between the bride and her husband (*The Zohar* uses the word "husband" instead of "bridegroom") occurs thanks to the Torah and *Mitzvot* (commandments) of the righteous, referred to as "those who keep the Torah." And all the Supernal Degrees, called "secrets of the Torah," become revealed thanks to them alone, for they are also called MAKERS (as though CREATING the Torah itself), as is described in item 124. Therefore, the time of exile is called the NIGHT WHEN THE BRIDE UNITES WITH HER HUSBAND. AND

ALL THE FRIENDS, THE SONS OF THE BRIDE'S JOY, ARE CALLED THOSE WHO KEEP THE TORAH.

And after THE END OF CORRECTION and complete deliverance, of which the prophet Zachariah writes (14:7): "And there shall be one day, which shall be known to the Creator, neither day nor night, but it shall come to pass come evening time: there shall be light." THE NEXT DAY, THE BRIDE AND HER HUSBAND ENTER THE *HUPPAH*, for *BON* will become like *SAG* and *MA* will be like *AB* (see item 64).

This state is therefore defined as the next day and a new *Huppah*. Whereas at this time (in this state), the righteous are called SONS OF THE *HUPPAH*, in whom there is no action, for then, as it is written: "They shall not do evil upon My holy mountain, for the earth shall be filled with the knowledge of the Creator, as waters cover the sea" (*Yeshayahu*, 11: 9).

And since these righteous elevated *BON* to *SAG* by their actions, i.e., made its properties similar to those of *SAG*, they are considered to have made a new *Huppah*, they are called "sons of the *Huppah*."

The night of *Shavuot* (Pentecost) is when THE BRIDE UNITES WITH HER HUSBAND, for the *Huppah* takes place on the next day, the day of *Shavuot*, the day of the reception of the Torah. On that day, all of creation achieves the state of the end of correction, as it is said: "He will swallow up death forever; and the Creator Himself will wipe away the tears off all faces" (*Yeshayahu*, 25:8).

The Torah describes this state as "engraved upon the scrolls" (*Shemot*, 32:16). In Hebrew, the word "engraved" is *Harut*, but it should be pronounced *Herut* (freedom), freedom from the angel of death. However, the sin of the golden calf followed and the High Degree was lost. Since *Shavuot* is the day when the Torah was received, it is also regarded as the end of correction.

Therefore, all the necessary preparations (the corrections carried out during the concealment period) are completed beforehand, on the night before the holiday of *Shavuot*. This night is hence defined as the night when the bride unites with her husband so as to enter the *Huppah* the following day, on the holiday of *Shavuot*, when all the corrections are completed and liberated from the angel of death, thanks to the actions of the righteous, who erect a new *Huppah*.

All of the bride's friends, those who keep the Torah, also called "sons of the bridal chamber," must be merged with the *Shechina-Malchut* (the bride) all of that night, called "exile." Only then do their acts in the Torah and *Mitzvot*

correct and purify the good in her from the taint of evil, so she would emerge with the properties that contain only good, without evil.

Hence, those who keep the Torah should rejoice together with the bride for all the great corrections that they've made in her. Then they joyously continue with their corrections in THE TORAH, then in PROPHETS and finally in the HOLY SCRIPTURES. All the degrees and revelations of the secrets of the Torah, which make up the framework of the *Shechina* herself at the end of her correction, are made exclusively by the righteous, who keep the Torah during the exile.

Therefore, all the degrees that emerge at the time (state) of the exile are called the bride's corrections and adornments from the Torah, Prophets and Holy Scriptures, for *Sefirot Hesed*, *Gevura*, and *Tifferet* constitute the Torah, *Sefirot Netzah*, *Hod*, and *Yesod* are the Prophets, and *Malchut* is the Holy Scriptures. The Light of *VAK* is called *Midrashim* and the Light of *GAR* is called "the secrets of the Torah." And all these corrections must be made in *Malchut* (the bride) on the night when she completes her corrections (precisely in the darkness of exile from the spiritual does man carry out the work of his inner correction).

It is known that the end of correction does not bring anything new or that was previously unknown. Rather, all the *MAN* and *MAD*, along with all degrees and *Zivugim* that have emerged consecutively during the 6,000 years will merge into one degree and become corrected with the help of the Light of *Atik*.

The bride will then enter her *Huppah*, and THE CREATOR WILL ASK ABOUT EVERYONE, about every man who had even once raised *MAN* for the Supernal, final *Zivug*. For the Creator waits for all the small *Zivugim* to assemble, as though asking about and waiting for each of them. And when they've gathered, a great *Zivug* will unfold, called *RAV PAALIM U MEKABTZIEL* (HE WHO BLESSES AND ADORNS HER). And when all the creatures are blessed and adorned together, correction comes to an end. This is referred to as "the adornment of the bride's crown."

126. This is why Rabbi Shimon and all of his friends stayed up that night, and each of them renewed the Torah again and again. Rabbi Shimon was joyous, and so were his friends. Rabbi Shimon said to them: "My sons, how blessed is your lot, for it is you who shall accompany the Bride tomorrow to the *Huppah*, for all those who correct Her and rejoice in Her this night shall have their names recorded in the Book of Remembrance. And the Creator shall bless them with seventy blessings and adornments of crowns of the Upper World."

The Book of Remembrance, mentioned by the prophet (*Malachi*, 3:15): "You will say, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all? And now we regard the wicked as blessed: they have settled in their wickedness, tried the Creator, and were liberated.' Then those who feared the Creator spoke with each other, and the Creator hearkened and heard, and a Book of Remembrance was recorded before Him for those who fear the Creator and honor His Name. 'They shall become chosen for Me on the day that I shall determine, and I shall spare them, as a man spares his own son, who serves him.'"

But how can we understand that when they spoke ill of the Creator, they referred to fear of the Creator, as the prophet says? Moreover, they were inscribed in the Book of Remembrance as those who "feared the Creator and honored His Name?"

The thing is that at the end of correction, when the great general *Zivug* of *Atik* manifests, great Light will be revealed in all the worlds, and in this Light everyone will return to the Creator in absolute love. The Talmud (*Yoma*, 86:2, "Introduction to the Study of the Ten Sefirot") says: "He who attains the repentance from love shall have his sins turned to merits."

Here, the prophet refers to the sinners claiming the futility of spiritual work: on the great day of the end of correction, when the Light of repentance from love shall shine, all the most malicious and deliberate, worst imaginable sins, will turn to merits, and their words shall be deemed not slight, but fear of the Creator.

Therefore, all the sins, as well as all the good deeds, are recorded before the Creator, for He will need them on that great day of His miracle: all the merits gather and complete the *Kli*, which receives the Light necessary for the final correction. Hence, it is said that the Creator shall record the names of those who fear Him in the Book of Remembrance, for He will need them on that day to complete the common *Partzuf*. This is exactly what the prophet says: those who remain shall be close to the Creator, like sons who served Him.

It is therefore said that everyone and everything will be recorded in the Book of Remembrance, even the sins. However, The Creator will record them as though they are merits, as though they served Him. These are the words of the prophet.

The number seventy signifies the Light of *Hochma*, GAR, adornment, a crown, and the Light of *Hassadim* is called "a blessing," for the world was created with the letter *Bet* (blessing), as it is written: "The world was built by mercy"

(*Tehilim*, 89:3), which is *VAK*. But at the end of correction, the Light of *Hassadim* will also be like seventy crowns, like the Light of *Hochma*, for *MA* and *BON* will ascend to *AB* and *SAG*. Therefore, *The Zohar* says that the Creator will bless them with seventy blessings and adornments of crowns of the Upper World.

127. Rabbi Shimon opened and said, "The Heavens declare the Creator's greatness. I have already explained this, but when the bride awakens to enter the *Huppah* on the following day, with all the friends who rejoiced with her through that night, she rejoices with them, corrects herself and shines with her adornments."

128. And on the following day, a multitude of masses, hosts, and legions join her. And she, together with all these masses, hosts and legions, awaits all those who corrected her by studying the Torah on that night. This is so because *Zeir Anpin* unites with *Malchut*, and she sees her husband, and it is said: "The Heavens declare the Creator's greatness." "The Heavens" alludes to the Bridegroom (ZA), who enters the *Huppah*. "The Heavens declare," i.e., shine, like the luminescence of a sapphire, upon the entire *Malchut*, from end to end.

The day of the end of correction is called "tomorrow," as it is written in the Talmud: "Do today, and receive the reward tomorrow" (*Eruvin*, 22:1). The masses are the worldly masses who do not serve the Creator, the hosts are those who serve the Creator, and the legions are chariots of warriors in armor—the Supernal groups of angels that accompany the souls, as it is said: "For He bid His angels to guard over you on all your paths" (*Tehilim*, 91:11). Just as the Creator waits for everyone, as was previously stated, so does the *Shechina*.

"Heavens" is the bridegroom entering the *Huppah*—the state of the end of correction, of which it is written: "And the light of the moon (*Malchut*) shall be as the light of the sun (ZA)" (*Yeshayahu*, 30:26). The Creator is called the "Heavens," and at the end of correction He is referred to as the "bridegroom," as it is said: "Just as a bridegroom rejoices over his bride, so shall your Creator rejoice over you." (*Yeshayahu*, 62:5).

Wherever it is said that the Creator descends, it indicates His strictness and judgment, for it speaks of diminishing His greatness in the eyes of the lower ones, as it is said: "His might and greatness are in His place." But at the end of correction, when all sins turn to merits, for it will become clear that all the spiritual descents were nothing other than spiritual ascents, the Creator becomes the "bridegroom" and the *Shechina* becomes his "bride."

The Hebrew word for "bride" is *Kalah*, as in the words *Kalat Moshe* (*Bamidbar*, 7), which describes the completion of the altar. Hence, in the Torah, the word *Kalah* signifies the end of construction. The Hebrew word for "bridegroom" is *Hatan*, and it signifies the descent along spiritual degrees, as it is said in the Talmud: "Descends the steps" (*Yevamot*, 63:1). However, this descent is greater than all the previous ascents, for it takes place on the way towards the bride at the moment of the end of correction.

The *Huppah* represents the total of all the Returning Light received on the *MAN* raised by the righteous in all the *Zivugim* at all the times during the 6,000 years. This is because now they have all gathered into one great Returning Light, rising and soaring over the Creator and the *Shechina*, over the bridegroom and his bride, like a *Huppah*—wedding canopy.

In this state, the righteous are called "Sons of the *Huppah*," for each of them has a part in this *Huppah*, to the extent of the *MAN* they raise to the screen of *Malchut*, which evoked, produced the Returning Light, corresponding in magnitude to this *MAN*. At the end of correction, the Creator is called *Hatan* (bridegroom), for He *Nechit Darga*—descends from His degree to his bride, and enters the *Huppah*.

At this time (in this state), the Heavens say—this is a great *Zivug* of the future, as the Talmud says: "The wife speaks to her husband" (*Berachot*, 3:1). The word "speaks" (*Mesaperet*) implies a *Zivug*, and is derived from *Sapir* (sapphire), the name of the *Shechina*, as it is said in the Torah, "...and under His feet—like a pavement of sapphire" (*Shemot*, 24:10).

THE LUMINESCENT SAPPHIRE is the Returning Light, ascending from below upwards. LUMINESCENT, LIKE LUMINESCENCE—The Returning Light, LUMINESCENT is equivalent to the Direct Light, LUMINESCENCE. This great *Zivug* gathers all of the Returning Light from all the *Zivugim* made during the 6,000 years, and the Direct Light will shine in it, as it is said, FROM END TO END.

129. The Creator's glory = *EL*—is the bride, *Malchut*, called *EL*, as it is written: "*EL* rages each day." She is called *EL* on all the days of the year. And now, on the holiday of *Shavuot*, when she already entered the *Huppah*, she is called GREATNESS and she is called *EL*, greatest of the great, luminescent out of the luminescent, dominion over dominions.

El is the name of great mercy. Yet, here it says: "*El* rages each day," which is contrary to mercy. The Torah says: "And there shall be evening, and there shall be morning, one day." The *Shechina* is a small star, the Moon, which reigns at

night. It is called "fear of Heaven," for it is the property of the righteous, who must raise *MAN* through their aspiration to be corrected, thereby evoking the Returning Light to descend on *Malchut* from Above and correct her.

It is therefore written: "The Creator hath made it so man would fear Him" (*Kohelet*, 3:14). This is so because it is impossible to raise the *MAN* without fear. The absence of fear of the Creator is referred to as *Malchut's* reign at night, in the state of darkness. In the absence of Light, all the restrictions and suffering are revealed, as they are opposite to the property of day, mercy. Thus, fear of the Creator emerges; were it not for this fear, the property of morning and day could not be revealed.

So it is written: "And there shall be evening, and there shall be morning, one day." Night also enters morning, for without a night, there would be no morning, and one cannot do without night. It is hence written that *EL* RAGES EACH DAY. After all, the property of mercy, called *EL*, is revealed only with the help of the night, through the property of RAGE. Hence, this property is also regarded as mercy; and consequently, the *Shechina* is called *EL*.

This is why it is said that the CREATOR'S GREATNESS = *EL*—IS THE BRIDE, *MALCHUT*, CALLED *EL*, for it is impossible to achieve the state of "day" without the state of "night." So it is in each of the six days of creation, of which it is said: "And there shall be evening, and there shall be morning, one day." We see that the night is included in the name "day." And just as they are all called the six DAYS of creation, the 6,000 years are called "night" in the property of mercy.

And in the great *Zivug* at the end of correction, a day shall come; the light of the moon will become like that of the sun, as the prophet said (*Zachariah*, 14:7): "It shall come to pass, that at evening time there shall be light." This will cause the degrees of *Malchut* to increase twofold, for even during the 6,000 years, the light of the moon was according to the aforesaid, "And there shall be evening, and there shall be morning."

And at the end of correction, when the moon becomes like the sun (*ZA*), the moon will be twice as great as before, as it will become greatness itself, for its greatness will equal that of *ZA*, of which *The Zohar* says: THE GREATEST OF THE GREAT, DOMINION OVER DOMINIONS. Although it merged with the light of the morning during the 6,000 years, as it is said, "And there shall be evening, and there shall be morning, one day," now that it is as big as the sun (*ZA*), it becomes Light, itself, LUMINESCENT OUT OF THE

LUMINESCENT. Previously, its Light was solely the result of the inclusion of the properties of Higher *Sefirot* into it.

Also, DOMINION OVER DOMINIONS, for during the 6,000 years, its reign was that of a small star, reigning only at night. Now, however, it also reigns during the day, for it is as big as the sun.

130. The hour when the Heaven (ZA) enters the *Huppah* and shines upon *Malchut*, all of her friends, who corrected her by studying the Torah, are known by their names, as it is said: "The Heavens declare the work of His hands." "The work of His hands" refers to the members of this covenant, called "the work of His hands." As you say: "Confirm for us the work of our hands," which is the mark of the covenant, imprinted on man's body.

"Friends" are those who keep the Torah, which includes both good and evil deeds, even those parts of them that are still evil and uncorrected; EACH IS KNOWN BY A NAME (his corrected part), as it is said: THE HEAVENS DECLARE THE WORK OF HIS HANDS. "Heavens" is the Book of Remembrance, which constitutes the Light of the great *Zivug* that leads to repentance (correction) out of love, when sins become merits (Talmud, *Yoma*, 86:2).

And even those who were speaking ill things, it is said about them: "Then they shall impart their fear of the Creator upon one another" (item 126). Therefore, the action defined as "upholding the Torah," which includes both good (for the worthy) and evil (for the unworthy), now becomes completely good and holy. And it turns into THE WORK OF HIS HANDS—the Creator's actions, for THE HEAVENS SPEAK even of the unworthy. It turns out that all the friends have performed only good deeds and carried out holy work, for they would all correct *Malchut*, and ALL ARE KNOWN BY THEIR NAMES.

It is therefore said: CONFIRM FOR US THE WORK OF OUR HANDS (*Tehilim*, 90:17). However, it is unclear whose hands are meant: His or ours? Only one thing is meant here—that the covenant is referred to as "the work of our hands," for its confirmation is *Yesod* (*Yesod* is not only the name of a *Sefira*, it also means "basis," "foundation" in Hebrew), the foundation of the entire construction.

The correction of *Yesod* is *Brit Milah* (circumcision). Hence, it is said that the existence of the covenant is called "the work of our hands," for we separate the *Orlah* (foreskin) from *Yesod* through the work of our hands. But this only concerns the period up to the end of correction. And at the end of correction, THE WORK OF HIS HANDS will be revealed. In other words, the Creator Himself will detach the *Orlah* from us, and THE HEAVENS DECLARE THE WORK OF HIS HANDS. But until that state comes, we are entrusted with the

correction of the circumcision. Therefore, we ask: CONFIRM FOR US THE WORK OF OUR HANDS.

131. Rabbi Hamnuna-Saba then said as follows: "Do not let your mouth cause your body to sin," i.e., one must not allow his mouth to get close to evil and be the cause of sin for the sacred flesh, which bears the mark of the holy covenant with the Creator. If he does so, he shall be dragged to hell. And the ruler of hell, called Domeh, stands at the gates of hell with hundreds of thousands of angels, but he is forbidden to approach those who have kept the holy covenant in this world.

There is a warning here: let each man be careful of what he utters, so that his prayer is pure when he raises *MAN* with the help of the Torah and *Mitzvot*. If the impure force clings to his prayer, it will receive his *MAN*. As a result, man will develop a grudge against the Creator and foreign thoughts, thereby causing the *Orlah* to once again cling to the holy covenant. Consequently, his holy soul will fall into the captivity of the impure forces, and they will drag it to hell. This is similar to what Rabbi Elazar said about falling into Lilit's hands (item 68).

THE SACRED FLESH, WHICH BEARS THE MARK OF THE HOLY COVENANT alludes to the holy soul guarded by the holy covenant, as it is said: "From my flesh I shall see the Creator," i.e., from my nature, my properties. Yet, doubts evoke the return of the impure force of the *Orlah*. It touches the holy covenant, and the Divine soul is instantly driven away. Hence, "The Tree cried out: Sinner, do not touch me," for this Tree is *Yesod*, *Ateret Yesod* (foreskin—the very essence of creation, egoism), the Tree of Knowledge of Good and Evil.

DOMEH, THE RULER OF HELL—DOMEH is derived from *Dmamah*—lifelessness, for he robs man of his soul and leaves him lifeless. This is the angel that fills man's heart with doubts regarding the Creator's greatness, and creates within him a sinful desire to perceive His plans as though they were plans of one born of a woman, i.e., as though they were of this world. And since he likens the Creator's thoughts in man's perception to those of man, he is named so (*Domeh* also means likeness, similarity).

At first, man understands that the Creator's thoughts and ways are different from ours, for the created mind can grasp neither Him nor His thoughts nor His governance, as our mind is inferior to His. But, through sin, the angel Domeh plants a silly spirit within man, which forces him to say that the mind of one born of a woman is similar to the Creator's. This leaves man open to doubts, which DRAG HIM TO HELL.

Therefore, the power of the angel Domeh is in his name, as it is said: "Who is as mighty as You, who is LIKE You, the King that kills and resurrects?" This indicates that the connection with the one who is LIKE him leads to death, whereas in the realization that there is none like Him, man finds life.

However, the doubts and thoughts that man receives from the angel Domeh are countless, as *The Zohar* says, HUNDREDS OF THOUSANDS OF ANGELS ARE WITH HIM, and they are all standing at the gates of hell, through which man is dragged there, though the gates themselves are not yet considered hell.

BUT HE (THE ANGEL) IS FORBIDDEN TO APPROACH THOSE WHO HAVE KEPT THE HOLY COVENANT IN THIS WORLD. And even if one did not fully keep (observe) the covenant, and there is still good and evil in his deeds, he is nonetheless regarded as one who has kept the holy covenant. So, unless one comes to doubt, the angel Domeh is forbidden to drag him to hell.

132. When this happened to King David, fear enveloped him. Right then, Domeh ascended before the Creator, and said: "Master of the world, it says in the Torah (*Vayikra*, 20:10): 'And the man that commits adultery with another man's wife...' David broke his covenant, is it not so?" The Creator replied to him: "David is righteous, and his holy covenant remains pure, for it is known to Me that Bat Sheva was destined for him since the creation of the world."

Although David committed no sin, as the Talmud explains (*Shabbat*, 56:1) that he who says that David sinned is wrong, he was enveloped with fear nonetheless, as if he really had sinned, for Domeh cited the Torah in his complaint.

However, Bat Sheva had been destined for David since the creation of the world (Talmud, *Sanhedrin*, 107:1); thus, he did not violate his covenant. Yet, if Bat Sheva had been destined for David, why was she first married to Uriah? After all, a wife is half of her husband's body. And if she is half of David's body, how could Uriah have taken her, if there is nothing in him that corresponds with her?

The fact is that Bat Sheva is David's true *Nukva* (female) from the day of the creation of the world, for David is the male part of *Malchut*, while Bat Sheva is the *Nukva* in *Malchut*. But since, as the world was being created, *Malchut* ascended to *Bina* to receive the property of mercy (bestowal) from her, Bat Sheva, too, required this correction in *GAR*. Without it she could not have given birth to the soul of King Solomon.

And Uriah the Hittite was an exalted soul, the properties of *GAR*, wherefrom the name "Uriah," which consists of Ur = *Ohr* (Light) and i(a)h = i (*Yod*) + h (*Hey*) = the first two letters of the Creator's Name *HaVaYaH*, is derived. In other words, Uriah signifies "the Creator's Light." And the fact that his name contains only

the first two letters *Yod-Hey* = *Hochma-Bina*, and lacks the last two letters *Vav-Hey* = *ZA-Malchut* indicates that his Light is the Light of *GAR*. Therefore, to correct Bat Sheva in the property of mercy, she was joined with Uriah. As a result, she became fit for queenship, and became the Queen of Israel.

133. Domeh said to Him: "Master of the World, what is revealed to You is concealed from him." The Creator answered: "Whatever David did was done with My permission. For no man goes to war without first giving his wife a *get* (document of divorce)." Domeh then said: "But if this is so, David should have waited three months, which he did not." The Creator replied: "This extension is only necessary to make certain that the woman is not pregnant from her previous husband. But it is known to Me that Uriah never went near her, for My Name is imprinted in him as testimony. Indeed, Uriah is *Ohr-Iah*, the Creator's Light, though it is written *Uriahu* = *Ohr* + *i* + *a* + *hu* (*Yod-Hey*-Vav), without the last *Hey*, *Malchut*, which proves that he did not use *Malchut*."

The letters *Yod-Hey* in Uriah's name (*Aleph-Reish-Yod-Hey*) indicate that he had never touched Bat Sheva. This is because Uriah refers to *GAR* without *VAK*. And *The Zohar* emphasizes that whenever *VAK* is used, the name *Uriahu* is applied. However, it is written here that Uriah was Bat Sheva's first husband, meaning that he had nothing of *VAK* in him, but only *GAR*—the Light of *Hochma* without the Light of *Hassadim*, for *Vav* signifies *Hassadim*. This is why he could not come near Bath Sheba.

134. Domeh said to Him: "Master of the World, this is exactly what I have said: if You knew that Uriah had never laid with her, then who revealed it to David? He should have waited three months. And if You will say that David knew that Uriah had never laid with her, why did he send Uriah to his wife, saying: 'Go down to your house, and wash your feet?'"

Usually the readers of the Torah give this example of "a love triangle" as evidence of King David's less than exalted qualities and of the inconsistency of the Creator's judgment—how He forgave David for "killing" Uriah, and so forth. We must remember that the Torah speaks only of the spiritual worlds and their laws, which have no obvious consequences in our world. There is a cause-and-effect connection: whatever occurs in our world is a result of a Higher cause, but in no way is it vice versa, i.e., whatever is described in the Upper World does not necessarily need to manifest in ours. To consider the Torah a narrative about our world relegates the Torah of the world of *Atzilut*, the Creator's holy names, the Creator's Light, to the lowest level of creation, which is strictly forbidden: "Do not make an idol for yourself."

135. He replied to him: "Of course, David did not know, but he waited more than three months, as four months had passed." As we have learned, on the 15th day of *Nissan*, David ordered all the people of Israel to prepare for war, Yoav—on seventh day of *Nissan*. They conquered the lands of Moav and remained there for four months, until he went to Bat Sheva in the month of *Elul*. And on *Yom Kippur*, the Creator forgave him his sin. But there are those who say that David dispatched his orders on the seventh day of *Adar*, the troops assembled on the 15th day of *Iyar*, he went to Bat Sheva on the 15th day of *Elul*, and on *Yom Kippur* the Creator forgave him and spared him from death at the hands of the angel Domeh.

Domeh is in charge of adultery. And since David was forgiven on the Day of Atonement, he thereby escaped death at the hands of Domeh. However, death was a consequence of Uriah's death at the hands of Amon's sons, as is recorded in the book of Kings (*Melachim*, 1, 15:5), "For David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite."

136. Domeh said: "Master of the World, I have nonetheless one claim against him: why did he open his mouth and say: 'The Lord is righteous, for a mortal does so,' thus condemning himself to death. Hence, I have the power to bring death upon him." The Creator replied to him: "You are not allowed to bring death upon him, for he has repented and confessed: 'I have sinned before the Creator,' even though he did not sin. But he did sin in one matter—the killing of Uriah. I have recorded his punishment, and he had received it." Then Domeh immediately gave up his complaints, and returned, despondent, to his place.

The last letter *Hey* in the name *HaVaYaH* has two points—restriction (strictness) and mercy. And all the corrections of *Malchut* with the help of the covenant (circumcision) are intended to conceal strictness and reveal mercy. Then, the Creator's name descends into *Malchut*. Even though *Malchut* exists there under the ban of the first restriction (strictness and judgment), and all the impure forces cling onto her, this point is nonetheless concealed, and only *Bina*'s property of mercy is revealed. Thus, the impure forces-desires, which are foreign to holiness and spirituality, are powerless and cannot cling to her.

To violate the covenant means to reveal the strictness and judgment in *Malchut* (the letter *Hey*). As a result, the impure forces immediately cling to her, for this is their property—a part of them. The holy soul, the Creator's name, thereby disappears at once, as it is written (*Iyov*, 4:9): "By the breath of God they perish."

David himself is the part of *Malchut* related to *Malchut's* property of mercy. Hence, he requires special care so as to prevent *Malchut's* property of strictness from being revealed in him. For he who reveals the property of strictness and violates the covenant with the Creator, surrenders himself to the impure forces, which condemn him to death. This is because the property of strictness reveals itself within him before the impure force (the angel Domeh), who wished to cling to David's soul and drag it to hell.

Although he was innocent, David begged the Creator's forgiveness for adultery, and received it. But with regard to David sending Uriah to his death, Domeh had no right to ask the Creator for punishment, as he is only in charge of adultery.

137. And David said to this: "Were it not for the Creator's help, Domeh had nearly claimed my soul." "Were it not for the Creator's help" means "had the Creator not been my guard and guide against the angel Domeh." "Nearly" means that only the distance as thin as a thread remained for Domeh to drag my soul to hell.

David is *Malchut*, of whom it is written (*Mishley*, 5:5): "Her feet descend to death," for she is the end, conclusion of holiness (the spiritual). The impure forces originate in *Malchut*, and she sustains them, as it is said (*Tehilim*, 103:19): "His kingdom rules over all."

However, when *Malchut* exists in her corrected property of mercy (item 122), she is defined as consisting of two points: her own point of judgment and the point of mercy that she received from *Bina*. Her point of judgment is concealed, while the point of mercy is revealed. And thanks to this correction, all that the impure forces can get from *Malchut* is a *Ner Dakik* (tiny luminescence), which only sustains their existence, but does not allow for their spreading.

Ner Dakik, the source of existence for the impure forces, is also known as *Hoteh Dakik*, a small sin, the root of sins, as it is written (Talmud, *Sukkah*, 52:1): "Initially, the impure force seems as thin as a spider web, but then grows as thick as a shaft." And it is called small (*Dakik*), for judgment and restrictions are concealed within the property (point) of mercy.

However, he who violates the covenant causes the point of judgment in *Malchut* to be revealed. As a result, the impure forces cling to *Malchut* and draw much Light from her, thus receiving the strength to spread and expand. And he who does so is said to be forsaking his own soul, as it is written: "By the breath of God they perish" (*Iyov*, 4:9).

And when he merits returning to the Creator, he returns and corrects *Malchut* with the property of mercy. This is why this process is called *Teshuva*

(return), from the word of *Tashuv* (to return) + "A," where "A" (*Hey*) designates the Creator. In other words, it is the return to the property of mercy, whereas the property of judgment goes back to being concealed in the property of mercy, like a small candle, and nothing more.

It is therefore written: WERE IT NOT FOR THE CREATOR'S HELP, referring to His acceptance of my return and repelling the angel Domeh by bringing *Malchut* back to her place (to the property) of mercy, reducing the property of judgment to a mere small candle, a hair's-breadth fire, whose LIGHT SEPARATES ME FROM THE IMPURE FORCE.

This is that minimal Light that must always remain between *Malchut* and the impure force, so as to allow *Malchut* to exist and be sustained by this small Light, called "small sin," so small that DOMEH WOULD NOT DRAG MY SOUL TO HELL FOR IT.

It is precisely the magnitude of this Light that saved me from the hands of Domeh, for had the property of judgment not returned to *Malchut* in the measure of a small sin, I would have fallen into the hands of Domeh.

138. Therefore, man should be careful not to say what David said, for one cannot say to the angel Domeh that "It was an error" (*Kohelet*, 5:5), as it was with David, when the Creator won the dispute against Domeh. "Why should the Creator be angry over your word" (*Kohelet*, 5:5), i.e., for what you have said. "Destroyed the work of your hands" (*Kohelet*, 5:5) i.e., the sacred flesh, the holy covenant, which you have broken, and are therefore to be dragged to hell by the angel Domeh.

There are two ways to return to the Creator ("Introduction to the Study of the Ten Sefirot," items 45, 59, 64; Talmud, *Yoma*, 86:2):

1) Repentance out of fear, when intentional sins become unintentional,

2) Repentance out of love, when intentional sins become merits.

Before the end of correction, when the forces of strictness, restriction, and judgment are still needed in the world, as it is written (*Kohelet*, 3:14), "The Creator hath so made it that man should fear Him," *Malchut* must sustain the existence of the impure forces as *Ner Dakik*, so they will not disappear from the world.

Therefore, at such a time (in this state), *Malchut's* corrections are made in two points: mercy and judgment. However, judgment is concealed, while mercy acts openly. This is why the Tree of Knowledge of Good and Evil is feared: if man is worthy—it is good, if not—it is evil (items 120–124).

Therefore, DURING THE 6,000 YEARS, WE RETURN TO THE CREATOR ONLY OUT OF FEAR, which causes our intentional sins to turn into unintentional ones—errors. As a result of our repentance, we bring *Malchut* back to the property of mercy. But strictness and judgment are concealed in her to the extent of a small candle (small sin), since *Malchut* must still remain in the property of fear. Hence, this return is called "the return out of fear."

The small sin that must remain is also called "unintentional sin," an "error," a "mistake," for it is not regarded as a sin in and of itself. Rather, it only leads man to commit an unintentional sin. Man sins intentionally only after having first committed an unintentional sin: he committed something unintentionally, but it turned out that he has sinned.

Thus, this small sin remains in *Malchut*, but although it remains, it is not really considered a sin. Yet, through this concealed judgment and strictness we come to intentional sins. This is why it is said: "Initially, it is as a hair's-breadth," i.e., like a small sin. But then, unless we properly guard our covenant, it "becomes as thick as a shaft," as the property of strictness and judgment becomes revealed in *Malchut*.

It is hence said that Domeh stands at the gates of hell, as the power of a small sin is only an entrance, for it is said that it looks as thin as a spider web. Therefore, our repentance is called "forgiven sins," which turn into unintentional errors, as though they were mistakes. For a small sin remains, which is capable of leading us to intentional sins.

All this refers to the repentance out of fear, whereas the second kind is the repentance out of love, when intentional sins turn to merits (item 126).

Therefore, MAN SHOULD BE CAREFUL NOT TO SAY WHAT DAVID SAID, i.e., not to utter the word that causes the property of judgment in *Malchut* to be revealed (as David had done). FOR ONE CANNOT SAY TO THE ANGEL DOMEH THAT IT WAS AN ERROR, for he is unsure as to whether he can return to the Creator right away, so that his sin would be forgiven and made unintentional, AS IT WAS WITH DAVID, WHEN THE CREATOR WON THE DISPUTE AGAINST DOMEH.

It happened with David because throughout his life all of his actions before the Creator were pure, he had committed no crimes, and the only exception was his act toward Uriah. Hence, the Creator became his defender, and helped him return to Him at once, and his sin was turned into an error, as it is said in *The Zohar* (item 137): WERE IT NOT FOR THE CREATOR'S HELP, DOMEH

HAD NEARLY CLAIMED MY SOUL. But other people should fear this angel, for an unintentional sin may lead them to hell at the hands of Domeh.

DESTROYED THE WORK OF YOUR HANDS, THE SACRED FLESH, THE HOLY COVENANT, WHICH YOU HAVE VIOLATED, AND ARE THEREFORE TO BE DRAGGED TO HELL BY THE ANGEL DOMEH. The correction in us called "the holy covenant" is regarded as "the work of our hands," as it is written: "Confirm the work of our hands." The holy soul is called the sacred flesh, as it is said, "Out of my flesh shall I see the Creator" (*Iyov*, 19:26) (item 131). Because of the revelation of the property of strictness and judgment in *Malchut*, the correction of the covenant was corrupted, and Domeh drags the soul to hell.

Therefore, THE HEAVENS DECLARE THE WORK OF HIS HANDS (item 130). In the end of correction, the Heavens will declare the work of His hands, as the reward for all these corrections will be revealed. It will become clear that this was THE WORK OF HIS HANDS, and NOT OURS', and THE HEAVENS DECLARE this. And the great *Zivug RAV PAALIM U MEKABTZIEL* will be made on these actions (corrections) (item 92). DECLARE refers to the Light's descent from Above.

Know that this is the only difference in our world before and after the end of correction. Before the end of correction, *Malchut* is called the Tree of Knowledge of Good and Evil, for *Malchut* is the revelation of the Creator's governance over this world. And until people achieve the state where they can receive His Light (as He conceived and prepared for everyone back at the Thought of Creation), the world will be ruled by good and evil, by reward and punishment.

The reason for this is that our *Kelim de Kabbalah* (vessels of reception) are impure, stained by egoism, which (i) prevents the Creator's Light from filling theses desires, and (ii) separates us from the Creator. And the infinite goodness that He has prepared for us may only be received in altruistic desires, for these delights are not limited by the bounds of creation, like egoistic pleasures, in which fulfillment instantly douses the pleasure.

Hence, it is written: "The Creator hath made everything for His own glory" (*Mishley*, 16:4), i.e., all the deeds in the world were initially created by Him so that we could please Him. Therefore, people in our world are engaged in things that are totally opposite from what they should be doing, according to the purpose of their creation. After all, the Creator clearly states that He created the world for Himself: "I have created it for My glory" (*Yeshayahu*, 43:7).

Yet, we claim the exact opposite—that the whole world was created for us, and we desire to swallow it whole, for our own pleasure, satisfaction, indulgence, and exaltation. So it is no surprise we are unworthy of receiving the Creator's perfect goodness. And thus He rules over us through good and evil, in the form of reward and punishment, for one depends on the other: reward and punishment give rise to good and evil.

Because we use our desires to receive (pleasure), thus becoming opposite from the Creator, we perceive His governance towards us as evil. This stems from the fact that man cannot perceive obvious evil from the Creator, as this would greatly undermine the creatures' perception of the great and perfect Creator, for the Perfect one cannot create evil.

Therefore, to the extent that man feels bad and evil, and denies the Divine Providence, a veil immediately falls over him, and the sensation of the Creator's existence disappears. This is the worst punishment in the world!

Hence, the sensation of good and evil in the Creator's governance gives us a feeling of reward and punishment. This is because he who exerts efforts not to lose faith in the Creator's existence and governance, even if he tastes evil in His governance, is rewarded with finding strength to not lose faith in the governance and good purpose of the Creator's "evil" influence. But if he had not yet merited the opportunity to exert efforts in believing that the Creator pursues a definite purpose by sending him unpleasant sensations, he is punished with remoteness from faith in the Creator and the sensation of His existence.

Therefore, although He has done, is doing, and will do all the deeds in the world, it remains semi-concealed from those who perceive both good and evil. For when they perceive evil, the impure force is allowed to conceal the Creator's governance and faith in Him. Thus, man suffers the worst punishment in the world—the sensation of detachment from the Creator—and becomes filled with doubts and denial of the Creator's existence and governance. And when he returns to the Creator, he receives a corresponding reward, and is able to unite with Him once again.

But through this very governance of reward and punishment, the Creator has prepared for us the opportunity to utilize this governance in order to achieve the end of correction, when all people attain their corrected *Kelim* (desires), and use them to bring pleasure to the Creator, as it is written that He has created everything for Himself! In other words, our bestowal must be absolute.

Then the great *Zivug* of *Atik* will be revealed, we will all return to the Creator out of love, all our intentional sins will turn to merits, all evil will be felt as

infinite goodness, and His Divine Providence will be revealed in the entire world. Thus, ALL SHALL SEE that only He has done, is doing, and will do all the deeds in the world, and that no one acts besides Him. After the sensation of evil and punishment is turned to one of goodness and reward, and our egoistic desires become altruistic, we are given the opportunity to attain the Maker, for we conform to the work of His hands by blessing and exalting Him above all evil and all punishments we had once suffered.

However, the most important point to stress here is that until the end of correction, all the corrections were considered as THE WORK OF OUR HANDS. This is why we receive rewards or punishments for them. But in the great *Zivug* at the end of correction, it will be revealed that all the corrections and all the punishments are THE WORK OF HIS HANDS.

Thus, it is said, THE HEAVENS DECLARE THE WORK OF HIS HANDS. This is because the great *Zivug* signifies what the Heavens will declare, that all the deeds are the work of His hands, that He has done, is doing, and will do all the deeds in the whole of creation.

139. Thus, "the Heavens declare the work of His hands." These are the friends who have united in the bride (*Malchut*) by studying the Torah on the night of the holiday of *Shavuot*. They are all participants of the covenant with her, and are called "the work of His hands." And she praises and notes each and every one of them. What is Heaven, firmament? It is the firmament, where the sun, the moon, the stars, and the zodiac are located. This firmament is called the Book of Remembrance, and it declares and records them, so they shall become the sons of His palace, and He will fulfill all their desires.

Yesod of *Zeir Anpin*, onto which a *Zivug* is made for the revelation of all the Supernal Degrees, called the sun, the moon, the stars, and the signs of the zodiac, is referred to as the "firmament." All of the Supernal stars exist on the firmament, called *Yesod* of *Zeir Anpin*. And everything exists thanks to it, for it makes a *Zivug* with *Nukva*, called earth, and shines upon her with all these stars, i.e., gives these stars to her.

It turns out that *Malchut* is smaller than the sun (ZA). But at the end of correction, the light of the moon will be as the light of the sun, and the light of the sun will be seventy times greater than before—*Malchut* will become as big as *Zeir Anpin* during the six days of creation. When will this be? Rabbi Yehuda answers: on the day when death disappears forever, and the Creator and His Name are as one.

The Heaven or the firmament (ZA) is *HaVaYaH*, called "the sun." *Malchut* (*Nukva*) receives from it, and is called "the moon." During the 6,000 years, *Malchut* receives the Light from the six days of creation, but *Zeir Anpin* does not reveal that the Creator and His Name are one. Hence, the moon is smaller than the sun. Its lesser size is a result of *Malchut's* consisting of both good and evil, reward and punishment.

There is a considerable difference between "Him" and "His Name." "His Name" is *Malchut*, where all the *Zivugim*, and all the states of unification and separation are accumulated. But at the end of correction, when death is said to disappear forever, *HaVaYaH* and His Name will be one. The Name (*Malchut*) will be like the Light of *Zeir Anpin*—only goodness without evil, and the private governance will be revealed in her, which means that the light of the moon will become equal to that of the sun.

Therefore at this time (in this state), *Nukva* will be called "the Book of Remembrance," for all human deeds are recorded in her. *Yesod* of *Zeir Anpin* is called "remembrance," for it remembers the deeds of the entire world, studies, and analyzes all the creatures that receive from it.

During the 6,000 years before the end of correction, the Book of Remembrance exists sometimes together and sometimes separately. But at the end of correction, these two degrees will merge into one, and *Malchut* herself will be called "the Book of Remembrance," when ZA and *Malchut* become a single whole, for *Malchut*'s Light will equal that of ZA.

Therefore, the firmament is a place where the sun, the moon, the stars, and the signs of the zodiac are located. The firmament is *Yesod* of ZA, which emanates all the Light of the world and sustains all existence. It passes the Light onto *Malchut* when she is smaller than it, and the state, "He and His Name are one" has not yet been achieved. And at the end of correction, it will be exactly like *Malchut*, who is hence called the Book of Remembrance.

Thus, when *Malchut* receives all the properties of *Zeir Anpin* (the firmament, called "Remembrance"), she will become the Book of Remembrance, i.e., she and the firmament will be one.

140. Day after day brings *Omer*—a sheaf. The holy day out of those days (*Sefirot*) of the King (*Zeir Anpin*) praises the friends, who study the Torah on the night of *Shavuot*. They say to each other, "Day after day shall bring a sheaf," and praise it. And the words "night after night" refer to all the degrees, *Sefirot* of *Malchut*, that reign in the night, praise one another by

each receiving from a friend, from another *Sefira*. And the state of complete perfection makes them beloved friends.

Having explained that THE HEAVENS DECLARE THE WORK OF HIS HANDS is THE BOOK OF REMEMBRANCE. *The Zohar* continues to clarify the writings in the *Book of Malachi* (3:14-16): "You have said, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all? And now we regard the wicked as blessed: they have settled in their wickedness, tried the Creator, and were liberated.' Then those who feared the Creator spoke WITH EACH OTHER, and the Creator hearkened and heard, and a BOOK OF REMEMBRANCE was recorded before Him for those who fear the Creator (every day) and honor His (holy) name. 'And they shall become chosen for Me,'—the Lord said,—'on the day that I shall determine, and I shall spare them, as a man spares his son, who serves him,—on the day that I shall work a miracle, on the day of the end of correction.'"

Before the end of correction, before we prepare our desires "to receive" only for the Creator's sake, and not for self-gratification, *Malchut* is called "The Tree of Knowledge of Good and Evil," for *Malchut* governs the world in accordance with man's deeds. Inasmuch as we are not yet ready to receive all the delight that the Creator prepared for us in His Thought of Creation, we have no choice but to submit to *Malchut*'s governance of good and evil.

And this very governance prepares us for the eventual correction of our desires to receive (*Kelim de Kabbalah*) into desires for bestowal (*Kelim de Hashpaa*), thus achieving the goodness and delight that He conceived to bestow upon us.

As was previously stated, the sensation of good and evil creates in us a feeling of reward and punishment. Therefore, when one tries to retain his faith in the Creator while he is feeling evil, but still continues to observe the Torah and *Mitzvot* as he did before, he is rewarded.

And if he cannot overcome this test and is distanced from the Creator, he becomes filled with doubts with regard to the good governance. Alternatively, he stops believing that the Creator governs the world altogether, or feels resentment towards the Creator in response to these unpleasant sensations. The Creator punishes for all thoughts, just as He does for all actions (Talmud, *Kidushim*, 40:1).

It is also said that one's righteousness is of no help to him on the day of his sin. But sometimes man's doubts are so overpowering that he regrets even the good deeds he had previously done, and says (*Malachi*, 3:14): "You have said, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all?'" He becomes

a complete sinner, who regrets his righteous past (complaining that he wasted time and effort instead of enjoying this world like the others!), and his doubts and regrets cause him to lose all of his good deeds, as the Torah warns us: "One's righteousness is of no help to him on the day of his sin."

Yet, even in this state, man can return to the Creator. However, he is said to be beginning on his path anew, as though he is a newborn, for all of his past good deeds are gone.

One should not take the aforesaid literally, even in its spiritual context, for he who works to achieve unconditional altruistic deeds constantly experiences descents and ascents, is filled with doubts, and tries to overcome them. Only one who advances in this manner feels that he is starting his work every time anew, that he understands no more than a newborn baby. Conversely, one who belongs to the masses—who works in his egoistic desires—is constantly filled with self-reverence and thinks that on each new day, he adds to the previous one, and nothing seems to disappear. This makes his spiritual growth impossible.

Only one who truly ascends the spiritual degrees feels like a newborn baby before his Creator at each moment. After all, as he ascends from one degree to the next, the previous state (degree) disappears, and until he attains a Higher Degree, he is in total darkness and feels that he is starting from scratch, rather than supplementing his assets, which is how the spiritually inanimate (*Domem de Kedusha*) feel.

The governance of good and evil causes us to ascend and descend—each in his own way... Each ascent is considered a separate day (sensation of Light). As a result of the great descent that he has just undergone by regretting his past good deeds, man moves into a state of ascent, as one who is born anew.

Therefore, at each ascent, it is as though one starts over on his path to the Creator. Thus, each ascent is regarded as a separate day, for there is a break (night) between these states. And each descent is hence considered a separate night.

This is what *The Zohar* tells us: DAY AFTER DAY SHALL BRING A SHEAF—in each ascent we draw nearer to the Creator's greatest day (the end of correction), HE PRAISED THE FRIENDS AND THEY WOULD SPEAK WITH EACH OTHER. This is because through the great *Zivug* at the end of correction, they will all merit returning to the Creator out of love, for the desire "to receive" will be completely corrected, and they will begin to receive only for the Creator's sake, so as to bestow delight upon Him.

In this great *Zivug* (unity), we will reveal all the supreme goodness and delight of the Thought of Creation. And we will then see with our own eyes that

all those punishments we experienced in the states of descent, which made us doubt and regret the efforts exerted in the Torah, all those punishments would correct and purify us. And now, at the end of correction, they are the direct cause for our sensation and reception of the Creator's goodness.

Had it not been for the terrible suffering and punishments, we would not have been able to achieve the state of being filled with perfect delight. Therefore, even these intentional sins turn into merits, as it is said: DAY AFTER DAY SHALL BRING A SHEAF—each ascent in *Malchut*, up to the end of correction, is like a separate day.

This day is revealed by the word, which supports the Torah in all its greatness. What is this word? When they say, "How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all?"

These words brought punishments that have now become merits, for all the perfection and magnificence of that great day can now be revealed thanks to these very punishments of the past. Thus, those who uttered these words are now regarded as those who fear the Creator and praise His Name. (And these words could only have been spoken by those who made efforts to advance on the Path of Truth, and felt frustrated upon receiving uncorrected egoism of a Higher Degree. In other words, frustration comes only to those who truly work for the Creator's sake.)

Hence, it is said about them: "The Lord said, 'On the day that I shall determine, and I shall spare them, as a man spares his son, who serves him,'" for all the nights—states of descent, suffering and punishments, which sever their connection with the Creator—now become merits and good deeds. And the night turns into day, darkness turns into Light, and there are no divisions between days, and all 6,000 years gather into one great day.

And all the *Zivugim* that were made one after another, revealed the ascents and the separate, consecutive degrees, have now gathered into one degree of one great *Zivug*—Unity, which shines in the world from end to end. Hence, it is written: DAY AFTER DAY SHALL BRING A SHEAF, that is, the intervals between days now become magnificent glory, for they have been turned into merits. Thus, everything becomes the Creator's one glorious day!

And the words "night after night" refer to all the degrees that reign in the night. They praise one another, and each receives everything that man feels as suffering in a state of descent—this is called night. And through such sensations, intervals are formed between the sensations of day.

On the whole, each degree is separated from one another. Night is an aspiration to attain the Creator. And while each night is full of darkness, now all the nights (states of feeling emptiness, hopelessness, heaviness of efforts, the Creator's concealment) gather together and form a unified vessel of reception of Supernal wisdom, which fills the entire earth with Knowledge of the Creator, and the nights shine like days.

For each night receives its own part of Knowledge only by joining with the other nights. Thus, each night is said to help the other nights in the Knowledge. Put differently, man is ready to receive the Knowledge only if he joins with the other nights.

And since night is a feeling of lacking knowledge, attainment, and sensation of the Creator by uniting, they form a perfect vessel of reception of the Knowledge of the Creator. And they praise one another, for each has received his share of the Knowledge of the Creator thanks exclusively to his friend, through uniting with him. Only in unity do they merit reception of the Supernal Knowledge. Hence, it is said that through the perfection achieved by all, the nights became beloved friends.

141. Does he speak of the others in the world who do not obey the Creator, and whom He does not wish to hear? But they made lines through all the earth, that is, these things make a line out of those that reside Above and out of those that reside below. From the first—firmaments are made, and from the second, from their return—earth. And should you say that they revolve around the earth in one place, it is said that they are also at the end of the world.

Thus far, we have discussed the most terrible punishments and suffering in the world—being detached from the Creator and losing faith in Him. Moreover, *The Zohar* tells us that all the punishments, all the suffering of hell and of the body, which stem from personal sins and fill this world, also gather and are included into one great *Zivug*, as it is written: "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to cause you to perish, and to destroy you" (*Devarim*, 28:63).

All will gather and become one great Light, and everything will turn to great joy and bliss. It is therefore said that THERE IS NO SHEAF AND NO THINGS IN THE OTHER WORDS OF THE WORLD, which man perceives in this world as suffering. But they will turn to joy and bliss, and thus the holy King, too, shall wish to hear them.

So, all the suffering during the 6,000 years will gather at the end of correction and will become a tremendous delight, as the prophet said: "In those days and

in that time, said the Lord, even if the iniquity of Israel shall be sought for, there shall be none" (*Yirmiyahu*, 50:20).

Everything will turn to merits, so much so that they will ask and search "for the past sins that can be included in the *Zivug*, and which can be laughed at, for they were felt as suffering and now they are joy and bliss," but they will not find any. There will be no more suffering in its true form, as it was in the past, although they greatly desire to find it and feel it, for all suffering will have now been turned to great Light.

This Supernal Degree, created by the great *Zivug* out of all the souls and all the deeds, both good and evil, is now defined as a pillar of Light, which shines from one end of the world to the other. And this unity is perfect, as is said by the prophet (*Zachariah*, 14:9): "And the Creator shall be one (for all), and His Name one"—all the senses will grasp the Creator's complete and perfect name, "the Infinitely good."

Precisely because this most Supernal Degree is achieved as a result of bringing together all the suffering and punishments, it fills the entire universe with Light, including earth. However, it should be noted that the suffering of which *The Zohar* speaks is not the suffering of the body's lack of pleasure. It is the suffering caused by the absence of unity with the Creator!

But if suffering is so useful, why is it written, "neither them nor the reward for them?" Suffering is necessary, for it is correction. However, the true suffering, for which man can receive the degree of the end of correction, is caused by temporary distancing from the Torah and *Mitzvot* as a result of feeling the pain of suffering, and this pains the Creator. Thus, the *Shechina* suffers, for when man suffers in his heart, he speaks ill of her, willingly or unwillingly. Although the Torah tells him to be patient, to endure and have faith above reason—selfless faith that all of this is the correction that he must undergo—he debases the *Shechina* by being unwilling to endure them and achieve the end of correction.

Man's soul is also a *Partzuf* consisting of ten *Sefirot*. In its initial, spiritually undeveloped, unborn state, the soul is defined as a point, as a potential future spiritual body. If man works on himself, this point within him gradually acquires a screen, and he makes a *Zivug* on it. He repels all the pleasures for the sake of the Creator's desires, and receives Light in this point. Thus, he "amplifies" it to the size of a *Partzuf* and transforms it into a body, a newborn *Partzuf*.

Afterwards he continues to cultivate his screen, gradually nurturing the small state into the big one, until he receives all of the Light destined for him

by the Creator within his spiritual body. This state is called "the end of the personal correction." When all the personal corrections merge into one, the general correction of the entire world (of *Malchut*) will occur. *Malchut* is a *Partzuf* that consists of separate souls; each soul, the *Partzuf* of each soul, is part of *Malchut*, and *Malchut* is a collection, the sum of all the *Partzufim* that are to be made by all the people. To make a *Partzuf* is to acquire a screen and become filled with Light.

THOSE THAT RESIDE ABOVE AND THOSE THAT RESIDE BELOW refers to the order of time in the spiritual, eternal world, which is different from ours. When the Creator wished to create the world, He immediately created everything: all the souls filled with Light in a state of absolute perfection, called "the end of correction," where all the creatures receive the infinite delight that He envisioned.

This ultimate state was born with the Creator's first thought to create the world, and it exists in its final form from the very first moment, for the future, present, and past are merged in the Creator, and the factor of time does not exist in Him.

All human progress is necessary only to enable us to imagine that the following is also possible:

1. Change of time: the stretching of time into infinity, i.e., when time stops and the present merges with the past and the future; when time reverses its course or disappears. Yet, time is the only thing that provides us with a perception of existence. By "switching off" time, we stop perceiving that we exist!
2. Transformation of space: expanding and contracting of space into a point; space taking other forms, other dimensions; infinity and total absence of space altogether.

I've already dealt with these issues in my book, *Kabbalah, Science and the Meaning of Life*, and I would prefer not to digress from the text of *The Zohar*. However, to understand our true state, and not the one we currently perceive, it is essential to remember that notions of time and space do not exist with regard to Creator. In reality, we are completely different and exist in a completely different form and state from what we presently perceive. We feel this way because our sensations are distorted by our egoism, which infuse our senses and possess our bodies, like a cloud.

Therefore, all that is described in the Torah refers strictly to the spiritual realm. This information transcends time, referring at once to our past, present

and future, for time exists only with regard to those who are still confined to their egoistic *Kelim* (desires). From this we can understand what is said in the Torah: "The Creator showed Adam each generation and its representatives, and showed it to Moshe as well" (Talmud, *Sanhedrin*, 38:2).

Yet, if the above described unfolded before the creation of these generations, how can the Creator show them to Adam and Moshe? It is possible because all the souls with all their destinies from the moment of their creation to the end of their correction emerged before the Creator in their completeness and reside in the Supernal Garden of Eden. From there they descend and enter the bodies of our world, each at their own "time." And there, "Above," the Creator revealed them to Adam, Moshe, and all the others who were worthy of it. However, this is a difficult notion, and not every mind is ready to grasp it.

Therefore, *The Zohar* says (*Terumah*, 163) that the way the six *Sefirot* of *Zeir Anpin* unite as ONE above *Chazeh de Zeir Anpin*, where they are free from the *Klipot*, *Malchut* unites with *Zeir Anpin* below his *Chazeh*, so that unity exists below, as it does Above. For the Creator (*Zeir Anpin*) is One (male) Above. And *Malchut* becomes One (female), so that One (male) would be with One (female). This is the secret of unity expressed in the words: "He and His Name are one"; "He" (ZA) and "His Name" (*Malchut*) are within one another.

The degree that is born at the end of correction, in the state of "He and His Name are one," already exists Above as the sum of all the 600,000 souls and deeds during the 6,000 degrees (called "years") in the world, which will emerge before the end of correction, but exist in their eternal form Above, where the future is as present.

Therefore, the pillar of Light that will shine upon the world from one end to the other at the end of correction already exists in the Supernal Garden of Eden, which illuminates it with the same brilliance that will be revealed to us in the future. This is because at the end of correction the two degrees will shine as one, and "He and His Name will be one." A pillar (line) of Light will appear, made of those that reside Above (the souls that reside in the Supernal Garden of Eden) and those that reside below (the souls clothed in the bodies of our world). And "One receives One"; these two degrees shine together, and reveal the Creator's unity thereby, as it is said that on that day "He and His Name will be one."

From the aforesaid one can assume that the pillar of Light that shines in the Supernal Garden of Eden descends and shines in the Garden of Eden of our world. But this is not so. Rather, FROM THE FIRST—FIRMAMENTS

ARE MADE, for this degree exits onto a *Zivug* of *Yesod* of *Zeir Anpin*, called "firmament." Therefore, all the *Zivugim* that ascend above the firmament shine upon those that receive them from the firmament and below. The degree above the firmament is referred to as "Heaven," and the degree that receives from the firmament is called "earth."

When the line (pillar) of Light unites the inhabitants of Above and those of below, the distinction between the Supernal Garden of Eden and the inhabitants of this world still remains. This is because the inhabitants of the Supernal Garden of Eden receive from a *Zivug* above the firmament, and what they receive is called "the new Heaven for the inhabitants of Above." And only a small luminescence, called "the new earth," descends below the firmament to the inhabitants of below. This is what *The Zohar* says: "From the first—firmaments are made, and from the second, from their return—earth."

Although in this great *Zivug*, as in all *Zivugim*, all that is decided above the firmament, above the *Zivug*, spreads down to earth, below the line of the *Zivug*, one should not think that this *Zivug* (like all the previous ones) is merely a thin line of Light, called "one," a limited, inner place, as it is written at the beginning of creation: "Let the waters gather together unto one place," i.e., in the inner place of the worlds (and not the outer), a place of Israel.

But the Light of this *Zivug* revolves around the world and fills it whole. This Light reaches even the outer parts of the worlds (the nations of the world), as the prophet writes: "The earth shall be filled with Knowledge of the Creator" (*Yeshayahu*, 11:9).

142. And since out of them Heavens were created, who resides there? He returned and said, "There is a shelter for the sun in them. This is the holy sun, called *Zeir Anpin*, and it dwells and resides there, and adorns itself with them."

143. Since *Zeir Anpin* resides in those firmaments and clothes in them, he emerges like a bridegroom out of his wedding canopy, and rejoices and races along these firmaments, and exits them and enters, and races toward a tower in a different place. He emerges from one end of Heaven, from the Upper World, from the Highest place, from *Bina*. And his season—where is it? It is the opposite place below, i.e., *Malchut*, which is the year's season that forms all the ends and binds everything—from Heaven to this firmament.

The Zohar speaks of the great secret of the sun coming out of its hiding. It is worth noting that Kabbalists often use the word "secret" only to explain and as if reveal the mystery in the passages that follow. The reader should nevertheless

understand that there are no secrets in the world. Man attains everything from his degree. Even in our world, in the process of his mental development, man attains new notions on every new degree. And whatever he considered a secret only yesterday now becomes clear and revealed before him.

The same is true with regard to spiritual attainments. Kabbalah is called a secret wisdom, for it is concealed from ordinary people, it is a secret to them. But as soon as one acquires a screen and begins to perceive the spiritual world, he sees the secret becomes a reality. And this process continues until he completely attains the entire universe, all of the Creator's secrets ("Introduction to the Study of the Ten Sefirot," item 148).

The sun emerges from its hiding (sheath—*Nartik*), from under the *Huppah*, and rushes to a tower at a different place—after the great *Zivug* under the *Huppah*. *Zeir Anpin* leaves his hiding and enters *Malchut*, called the tower of *Oz* (strength) of the Creator's Name, for *Malchut* then ascends and unites with *ZA*, and they become as one.

The end of *Malchut* is called "the year's season." And until the end of correction, the impure forces, called "the end of days," attach themselves to it. Now, after the end of correction, it is still necessary to correct this part of *Malchut*, called "the end of days." To this end, the sun emerges from its hiding, LIKE THE BRIDEGROOM EMERGING FROM UNDER THE *HUPPAH*, and shines, and enters the tower of *Oz* (*Malchut*), races and shines on all the ends of *Malchut* to correct "the year's season" of the lower end of Heaven.

For this last action corrects all the ends of *Malchut* and unites all from the Heavens to the firmament. In other words, *Malchut* receives the Light of THE END OF HEAVENS above the firmament (*ZA*).

144. There is nothing hidden on account of the year's season and the phase of the sun that revolves in all directions. And there is no concealment, i.e., not a single Supernal Degree is hidden from him, for all were bound together and everyone appeared before him, and none could be concealed from him. Thanks to him and thanks to them he returned to them, to the friends, in the phase of complete return and correction. All this year and all this time is for the Torah (to study it), as it is written: "The Creator's Torah is perfect."

After the great *Zivug*, a restriction was imposed on all the Upper Light (item 94). Therefore, a new *Zivug* (TOWER) is necessary, which reveals anew all of the Upper Light that was concealed on account of the disappearance of the degree of *BON*, before it begins to ascend to *SAG*. Thus, NOTHING IS

CONCEALED FROM THAT PHASE OF THE SUN THAT REVOLVES IN ALL DIRECTIONS.

Indeed, a *Zivug* between the phase of the sun and the year's season corrects the ends of *Malchut* on all sides, until the correction is completed. Thus, *BON* ascends and becomes like *SAG*, which amounts to the complete correction of *BON*, whereupon THERE IS NO CONCEALMENT, NOT A SINGLE SUPERNAL DEGREE IS CONCEALED FROM HIM, for all the degrees and the Upper Light are once more revealed in their perfection. AND NOTHING CAN BE CONCEALED FROM Him, for all the degrees and Light gradually return to Him, until all become revealed.

It is hence said that the revelation does not occur at once, for while in its phase, the sun travels and shines in sufficient measure for a COMPLETE RETURN, as it is written that He punishes the sinners and cures the righteous, whereupon they all merit the complete revelation of the Star.

145. The word *HaVaYaH* is written six times, and there are six verses from "the Heavens declare" and until "The Creator's Torah is perfect" (*Tehilim*, 19:2-8). And this is the secret of the word *BERESHEET*, which consists of six letters: THE CREATOR CREATED ET (THE) HEAVENS AND THE EARTH, six words in all. The other sources of the verse from "The Creator's Torah is perfect" and until "they are better than gold" (*Tehilim*, 19:2-8) correspond to the six utterances of the name *HaVaYaH* in them. The sources from "the Heavens declare" through "The Creator's Torah is perfect" are for the six letters in the word *BERESHEET*, whereas the six names are for the six words from "the Creator created" through "the Heavens and the earth."

It is known that any degree born or revealed in the worlds is first revealed through its letters, which signifies the, as yet, unattainable. Afterwards, it appears in the combination of letters. This degree then becomes attainable, its contents become known, as previously described with the letters *RYU* = 216 and *AB* = 72 (item 116).

The six letters in the word *BERESHEET* contain everything that exists in Heaven and on earth, but in an unattainable form, and are hence designated by these letters alone, without their combinations. Then there are the six words: *Bara Elokim Et Ha-Shamayim Ve-Et Ha-Aretz* (THE CREATOR CREATED THE HEAVENS AND THE EARTH), where everything that the word *BERESHEET* contains (Heaven, earth, and all their inhabitants) is already attained.

The same principle allows us to understand what is included in the six verses from "the Heavens declare" to "The Creator's Torah is perfect." This is

just the beginning of the revelation of attaining the end of creation in the form of letters, as with the six letters in the word *BERESHEET*.

And the complete revelation, the attainment of the end of creation begins with the verse "The Creator's Torah is perfect." This verse contains six names, each of which constitutes unique attainment, thus indicating that only after the completion of this degree do all the letter combinations become revealed and attained in the great *Zivug* at the end of correction, as it is said, NOTHING IS CONCEALED IN CONSEQUENCE OF HIM.

This is why *The Zohar* says that THE WORD *BERESHEET*, WHICH CONSISTS OF six, IS WRITTEN (SPEAKS) ABOUT THIS SECRET. The word *BERESHEET* contains six letters, where Heaven and earth are concealed, before they become revealed in the six words, THE CREATOR CREATED THE HEAVENS AND THE EARTH.

The same applies to the six verses (*Tehilim*, 19:2-8): the great *Zivug* of the end of correction is not yet revealed from THE HEAVENS DECLARE to THE CREATOR'S TORAH IS PERFECT. Only after NOTHING IS CONCEALED IN CONSEQUENCE OF HIM are the six names revealed, which in turn reveal the end of correction in its full perfection.

146. As they were sitting and talking, Rabbi Elazar, the son of Rabbi Shimon, entered. He said to them: "Certainly, the face of the *Shechina* has come, hence I called you *Pniel* (*Pnei*–face + *El*–Creator = the Creator's face)" (item 119), for you have seen the *Shechina* face to face. And now that you have attained Benayahu Ben-Yehoyada, it certainly refers to *Atik*, the *Sefira* of *Keter*, just as everything else that occurred afterwards, as it is written in the Torah: "And he slew the Egyptian." And he who is concealed from all—is *Atik*.

It is said in the continuation of "The Donkey Driver," who revealed the soul of Benayahu Ben-Yehoyada to Rabbi Elazar and Rabbi Aba, as a result of which Rabbi Shimon called them *Pniel*. For the soul of Benayahu Ben-Yehoyada is a spiritual degree destined to be revealed in the future, at the end of correction. This is why they were in a state of concealment of the Upper Light (item 113), as was already mentioned with regard to the *Zivug* of the sun's phase and the year's season, until they have found Rabbi Shimon Ben Lakunya and others, thus meriting all the Light once again.

Therefore, Rabbi Shimon says to them, YOU HAVE ATTAINED, BENAYAHU BEN-YEHOYADA WAS REVEALED TO YOU. This means that they have already attained the six verses, the essence of THE HEAVENS DECLARE, and exist in the six names. When they have attained the soul of

Benayahu Ben-Yehoyada with the help of the donkey driver, their attainment had not yet been revealed to them, as they still existed in the six verses—the reason for their concealment. But now they have attained and revealed his soul, that it is the great *Zivug* of *Atik*, when everything is revealed to all.

147. The words, "He slew the Egyptian" are explained in another place, i.e., at a different degree, in a different way. He opened and said, "He slew the Egyptian, a man of good stature, five cubits high." All of this refers to the same secret. This Egyptian is the one who is well-known and is described as "very great in the land of Egypt in the eyes of the Jew," for he is great and honored, as that old man had already explained (item 99).

The Torah describes the killing of the Egyptian in the book *Shemot* (*2:12*). As we have already learned from the article about Rabbi Hamnuna-Saba, it is expressed differently at a different degree (in a different language, the language of *Divrey HaYamim*). However, these two verses are the same secret, for it is written in the book *Shmuel* 1 (11:23): "And he slew the Egyptian, a prominent man," while in *Divrey HaYamim* it is written: "And he slew the Egyptian, a man of good stature, five cubits high." Both verses are the same secret, which *The Zohar* continues to clarify.

148. This case was examined at the Divine Assembly. "A prominent man" and "a man of good stature" are the same, as they constitute *Shabbat* and the bounds of *Shabbat*. As it is written: "You shall measure it from outside the city." It is also written, "You shall not impede limitations in measure." Hence, he was a man of good stature. Precisely such, from one end of the world to the other. Such is he, Adam, the first man. And should you disagree, referring to the written "five cubits," know that these five cubits extend from one end of the world to the other.

The matter concerns the Divine Assembly, of which Rabbi Shimon said: "I saw those ascending, but how few they were" (Talmud, *Sukkah*, 45:2). There is a lower assembly of the angel Matat. However, the described above takes place in the Supernal Assembly, which will be clarified further.

"A prominent man" is the degree of Moshe, of whom it is written in the Torah: "And there hath not since risen a prophet in Israel such as Moshe" (*Devarim*, 34:10), of whom it is written "My servant Moshe is not so; he is trusted in all My house; with him do I speak mouth to mouth, clearly, and not with riddles" (*Bamidbar*, 12:7-8).

"A prominent man" also constitutes a measure, which extends from one end of the world to the other. Moreover, its form and size correspond to *Shabbat* and

the bounds of *Shabbat*, where the bounds of *Shabbat* are the end of its measure. During the 6,000 years, the bounds of *Shabbat* are limited by only 2,000 *Amah* (cubits). However, after the end of correction, the bounds of *Shabbat* will extend from one end of the world to the other, as it is written: "And the Lord shall be King over all the earth" (*Zachariah*, 14:9).

As we already know, the Light can descend and fill the *Partzufim* down to the level of *Parsa* of the world of *Atzilut*. *Shabbat* is a spiritual state when the worlds of *BYA* with all that inhabit them rise above the *Parsa* to the world of *Atzilut*. Above *Parsa* are only pure forces, corrected desires (*Kelim*). Hence, naturally there is no need to separate pure *Kelim* from impure ones and to correct them during *Shabbat*.

However, the Light of *Shabbat* shines not only in the world of *Atzilut*, but beyond its bounds as well. It thus affects the sixteen *Sefirot* from *Parsa* down to *Chazeh* of the world of *Yetzira* so the soul can be in the state of "*Shabbat*" with these desires, too. The language of our world describes this as the permission to transcend the bounds of the city of *Atzilut* (seventy *Amah*) by 2,000 *Amah* down to the *Chazeh* of the world of *Beria*, and then another 2,000 *Amah* from *Chazeh* of the world of *Beria* to *Chazeh* of the world of *Yetzira*. (Seventy *Amah* are regarded as being within the city limits.)

However, after all the *Kelim* (desires) are corrected, there will be no restrictions; the world of *Atzilut* will extend down to our world, and only the state of *Shabbat* will prevail in the entire world—in all desires of all creatures.

It is hence written: A PROMINENT MAN and A MAN OF GOOD STATURE are one and the same, for they constitute *Shabbat* and the bounds of *Shabbat*, as is said: AND YOU SHALL MEASURE FROM OUTSIDE THE CITY, and it is also written: YOU SHALL NOT IMPEDE JUDGMENT IN MEASURE. It follows that an object's measure represents its limit, just as the words A MAN OF GOOD STATURE alludes to the end, the bounds of *Shabbat* after the end of correction, which will extend from one end of the world to the other.

AND HE SHALL BE PRECISELY MAN OF GOOD STATURE indicates that size does not rule over him; rather, he rules over size, and it is he who determines this size according to his own will. SUCH IS HE, ADAM, who, prior to his sin, extended and shone from one end of the world to the other (Talmud, *Hagigah*, 12:1), as the bounds of *Shabbat* after the end of correction.

FIVE CUBITS FROM ONE END OF THE WORLD TO THE OTHER—because the five cubits are the five *Sefirot*: *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*

that expand and fill everything from one end of the world to the other after the end of correction.

149. It is, as is written, "like a weaver's beam" (*Shmuel* 1, 17: 7) "as the Divine staff" (*Shemot*, 4:20) that was in his hand, which reveals by the secret name (Light) confirmed in it by the Light of the letter combinations that Betzalel and his disciples engraved, called "weaving," as is written, "He filled them and others, and BOUND them." And that staff—within it shone a secret name, inscribed on all its sides by the Light of the sages, who confirmed the secret name in forty-two properties. And the rest of what is written from here onward is similar to what the old man had already explained. Happy is his lot!

The secret of the letter combinations in sacred names is called "weaving," like a weaver joins his threads into a fabric, the letters join into combinations of sacred names, which designate man's spiritual level of their attainment. Hence, *The Zohar* says that the Creator's staff in Moshe's hand had engraved the letter combinations of the secret name, which Betzalel and his disciples engraved as they worked on the Tabernacle.

The Creator's staff is therefore called a "weaver's beam." The Hebrew word for "beam" is *MANOR* (from *OHR*—Light). This refers to the Light of the letter combinations in the secret name, which Betzalel weaved and engraved, as it is said, "by the Light of the letter combinations that Betzalel engraved."

However, the staff does not shine in all directions until the end of correction, for there is a distinction between the Creator's staff and that of Moshe. It is written of the staff of Moshe: "Put forth your hand and take it by the tail (of a snake), and it shall become a staff in your hand" (*Shemot*, 4:4). This means that it did not shine from all sides.

However, after the end of correction, it will shine in all directions, as it is said: "And the secret name shone from within that staff in all directions by the Light of sages, who confirmed the secret name in forty-two properties." For the secret name that was engraved on the staff shone in all directions, i.e., in the property called "He will eradicate death forever" (*Yeshayahu*, 25:8). It will thus begin to shine evenly in all directions, whereas the Light of the name engraved on the staff is the Light of *Hochma* of the Name *MB*.

150. Be seated, dear friends. Be seated and let us renew the correction of the Bride on this night, for whomever joins her on this night shall be guarded Above and below in the coming year. And this year shall pass over him in peace. Such people are described in the verse: "The angel of the Lord stands

round those that fear Him, and delivers them. O taste and see that the Creator is good" (*Tehilim*, 34:8-9).

As was already stated in item 125, there are two explanations of the aforesaid. The first is that since the day of the giving of the Torah is the Light of the end of correction that abolishes death forever and brings freedom from the angel of death, one should exert to receive this Light on the day of *Shavuot* (Pentecost), as Light is renewed on the holiday and brings deliverance from death.

According to the second explanation, *Malchut* is called a "year," and the renewal of the Light by those who keep the Torah after the end of correction will also bring the complete and final correction of the year (*Malchut*). This is because the renewal of the Light by those who keep the Torah is referred to as the correction of the night of the bride, *Malchut*, called a "year." And this brings us to a corrected year.

Heaven and Earth

151. Rabbi Shimon opened and said, "In the beginning the Creator created the Heavens and the earth." This verse should be examined carefully, for whoever claims that there is another Creator disappears from the world, as it is written, "He who claims that there is another Creator perishes from both the earth and from Heavens, for there is no other Creator, but the Almighty."

Here *The Zohar* continues to discuss the correction of the bride. It starts with the first sentence of the Torah: IN THE BEGINNING THE CREATOR CREATED, with the root and the source of all the corrections of the bride (*Malchut*) during the 6,000 years.

Malchut's entire correction occurs only through her union with *Bina* and the reception of *Bina's* properties. In the verse, IN THE BEGINNING THE CREATOR CREATED, the Creator is called *Elokim*, signifying *Bina*. This means that He created the world by the property of *Bina* for the purpose of correction.

Elokim consists of *MI-Bina* and *ELEH-Malchut*. Thanks to the constant union of *MI* and *ELEH*, the world can exist. The Creator is *Bina*, called *Elokim*, and as a result of *Ohr Hochma* clothing in *Ohr Hassadim*, the union of *MI* and *ELEH* provides *ELEH* with the property of *Bina*. It is through this correction that the world is able to exist.

The union of *MI* and *ELEH* does not permit for the existence of other, foreign, egoistic forces within the *Partzuf*. These are the so-called "other gods," who cannot sustain the world, as they separate *MI* from *ELEH* and do not clothe the Light of pleasure (*Hochma*) in the altruistic intention of *Hassadim* (for the Creator's sake), which leads to *Ohr Hochma* departing the *Partzuf*, leaving *ELEH*. Therefore, it is forbidden to believe that man is governed by any other forces besides the Creator, for instead of existence and reception of the Light of Life, such belief brings the world and man only ruin and disappearance of this Light.

152. With the exception of *ELEH*, everything is written in Aramaic. This is called "translation." He asks: However, should you suggest that it is because the holy angels do not understand the translation, i.e., the Aramaic language, then everything should have been said in Hebrew, so the holy angels would hear and be grateful for it. He replies: This is exactly why it is written in the translation (in Aramaic), as the holy angels neither hear nor understand it, and hence will not envy people, which would be detrimental to the latter. For in this case, even the holy angels are called Creators, and they are included in the group of Creators, but they have not created Heaven and earth.

Aramaic is referred to as "translation." It is very close to the holy language of Hebrew, but angels neither need nor know it nonetheless. Yet, they know and need all the other languages of the nations of the world. This is so because the translation from the holy language is called its "reverse side," its *VAK* without *GAR*.

In other words, there is an altruistic language, which is hence called "holy," and its reverse, preliminary stage, hence called "translation," is the Aramaic language. No other language in the world but Aramaic can act as translation from the holy language. All the other languages in the nations of the world (egoistic desires) are strictly egoistic and are unrelated to altruism. They are not *AHP* with regard to *GE* (the holy language).

Therefore, the translation is truly close to the holy language. However, there is one distinction here, which renders it unnecessary to angels: the holy language is like the scale pointer that shows the extent of balance between the right and left scales, where the pointer moves between the two scales and delivers its judgment—toward the scale of reward (for merits) or towards the scale of punishment (for sins). It brings everything back to the state of correction, to purity and holiness, and is hence called the holy language ("Introduction to The Study of Ten Sefirot," item 120).

As it is written in item sixteen, Heaven, earth, and all that inhabit them were created by *MA*, i.e., *Malchut*, as it is written, "*MA* = WHAT = HOW glorious is Your name in all the earth, which You have set above the Heavens!" Indeed, Heaven was created by the name (property) of *MA* (*Malchut*), whereas the Heaven that is mentioned alludes to *Bina*, called *MI*. But all is explained by the name *Elokim*.

The name *Elokim* is revealed in Heaven and earth, which were created by the power of *MA*, by attaching the letters *ELEH* from *Ima-Bina* with the help of *MAN* and good deeds of the lower ones. Therefore, the Light of *GAR*, i.e., *Ohr Hochma*, called *Elokim*, is consistent neither in Heaven (*Bina*) nor on earth (*ZON*).

Typically, only *GE* are present above the *Parsa*, in *ZON* of the world of *Atzilut*, whereas their *AHP* is below the *Parsa*, in the worlds *BYA*, for *ZON* themselves are unwilling to receive *Ohr Hochma* unless it is to be passed on to the *Partzufim*—the souls of the righteous—in the worlds of *BYA*.

When the lower ones, the righteous that exist spiritually in the worlds of *BYA*, raise *MAN* from below upwards, from their place in *BYA* to *Malchut de Atzilut*, *MA* turns into *MI* and the letters *ELEH* join with *MI*. Together, they create the word *Elokim*, which is the Light of Heaven and earth. However, if the lower ones corrupt their deeds by sinking into egoistic intentions, the Light disappears and leaves *Sefirot K-H* with the Light *Ruach-Nefesh* (called *MI* or *MA*), while the letters *ELEH* fall into the impure forces, for *MI* is *GE* and *ELEH* is *AHP*.

Therefore, the entire correction depends exclusively on attaching the letters *ELEH* to *MI* with the help of *MAN*. Hence, this correction is called the "holy language," like the scale pointer, which determines the balance between egoistic desires and altruistic intentions, i.e., the reception for the Creator's sake. This is why the scale pointer is set in the middle, and by means of such interaction of the properties of *Malchut* (the will to receive) and *Bina* (the will to bestow), one can achieve the reception of *Ohr Hochma* for the Creator's sake.

The Light is called "holy," as it passes the holy name *Elokim* to *ZON*, descends from *Bina* to *ZON*, and transfers the letters *ELEH* to the pure and holy side, to the scale of merit. This is why the Hebrew word for "scales" is *Mawznaim* (from the word *Awzen*), for the Light in *AHP* (*Awzen-Hotem-Peh*) is named according to its highest Light, the Light of *Awzen* of the *Sefira Bina* or *Ohr Neshama*.

Keter	Galgalta	Forehead/Skull	Yechida	GE
Hochma	Eynaim	eyes	Haya	
		Parsa		
Bina	Awzen	ear	Neshama	AHP
ZA	Hotem	nose	Ruach	
Malchut	Peh	mouth	Nefesh	

And the language of translation called *Targum* is opposite to the holy language of *Mawznaim* (scales). It is so because when the lower ones do not raise *MAN* and do not harbor pure intentions, it is defined as an aspiration to use only the desires to receive, designated by the letters *ELEH*, and which do not aspire to unite with the desire (property) of bestowal (the letters *MI-Bina*). As a

result, *AHP* of *ZON*, called *MA*, descend and Heaven and earth (*ZON*) return to the state of *VAK*.

Such a state is called the language of *Targum*. The *Gematria* of the word *Tardema* (sleep) matches that of the word *Targum*. In Hebrew, the word *Targum* is spelled with the same letters as the words *Tered MA*, which means "descending *MA*," for through this spiritually impure language, *AHP* = *MA* (designated by the words *Tered MA*) becomes revealed. This leads to the descent from the scale of merit to the scale of punishment. While this is happening, the state of *GE* is called "sleep."

However, all this refers only to *ZON*, to Heaven and earth created in *MA*, the desires of reception. This is because they have emerged as a result of a *Zivug* on *Yesod*, called *MA*. But the holy angels that emerged from the *Zivug de Neshikin* (kissing *Zivug*) of *AVI*, and which have only *MI* but no *MA* (only altruistic desires of bestowal, the property of *IMA-Bina*), permanently exist in the state of *VAK* without *GAR*, that is, without *Ohr Hochma*.

On the other hand, their *VAK* is *Ohr Hassadim* of *MI* = *Ima-Bina*. *Ohr Hassadim* in *Bina* is as important as *GAR*, for it fills desires with just as perfect a sensation as does the *GAR*, to the point that they reject *Ohr Hochma*, just like *Ima*. And there is holiness in them; hence, *GAR* are called holy, as well.

There are two reasons why angels do not respond to the language of *Targum*, which adds *MA* to *ZON* and returns *ZON* to the state of *VAK*:

1. Even when *ZON* are in the state of *GAR* due to the influence of the holy language, angels do not receive *GAR* (*Hochma*) from it, as, just like *Ima*, they want only *Ohr Hassadim*.
2. The addition of the *Achoraim* (*AHP*) does not apply to angels whatsoever; they lack the properties of *MA*. Hence, *The Zohar* says that THE HOLY ANGELS HAVE ABSOLUTELY NO NEED for translation AND DO NOT LISTEN to it. They do not need it because they neither lose anything when it is present nor gain anything when it is absent, as they constitute the property of *VAK* and lack the property of *MA*.

AND THEY SHALL NOT ENVY MAN—this sentence refers primarily to the damnation of other gods, the forces that prevent man from revealing *GAR*, *Ohr Hochma*. As a result, he loses the Light and the letters *ELEH*, for angels do not have the properties of *GAR de Hochma* either, but only *GAR de Hassadim*. Thus, they feel ashamed of their descent to such a low degree, and envy us for considering ourselves significant.

The Zohar says that in this case, even the holy angels are called "Creators," but they have not created Heaven and earth and are called "Creators-*Elokim*" (forces) because they come from *Ima-Bina* (called *Elokim*), thus existing in the general *Elokim*. But THEY HAVE NOT CREATED HEAVEN AND EARTH, for they cannot uphold the existence of Heaven and earth in *GAR de Hochma*. However, Heaven and earth (the correction of the world to its ultimate merging with the Creator) cannot exist unless man settles there (man must consist of egoistic and altruistic desires) and sows and reaps (corrects his egoistic desires by uniting with the properties of *Bina*). This existence is possible only in the Light of *GAR de Hochma* (the reception of *Ohr Hochma* for the Creator's sake). Hence, angels do not create Heaven and earth.

153. He asks: earth is called *Arka*, when it should read, *Ar'a*. He answers: because *Arka* is one of the seven lands below, where the sons of Cain's sons reside. Indeed, after being banished from the face of the earth, they descended there and fathered generations; wisdom became so lost that all understanding was lost, and this is a double land, consisting of darkness and Light.

Each of the seven *Sefirot* (the six *Sefirot* of *ZA* and *Malchut*) contain the properties of the other six. Thus, each one of them contains the seven *Sefirot HGT NHYM*. In other words, *Malchut*, too, has seven *Sefirot*, and the lower world contains seven lands, as well, called *Eretz*, *Adama*, *Arka*, *Gia*, *Neshia*, *Tzia* and *Tevel*.

Our land is called *Tevel* and is the highest of the seven lands. *Arka* is the third of the seven lands. The souls of Cain and Abel descend from the word *Elokim*, but due to the impurity that Chava (Eve), Adam's wife, received from the serpent, the soul of Cain emerged first from the letters *ELEH*, followed by the soul of Abel, which emerged from the letters *MI*. These two *Partzufim* were meant to unite and incorporate their properties in one another, which would make the name *Elokim* shine in both of them, as when *MI* is permanently present in *ELEH*. However, the impure force that emerged together with Cain's soul incited him against his brother (*MI* of the word *Elokim*) to the point that he rose against Abel (*MI* in *Elokim*) and slew him. This is because the disappearance of the property of *MI-Bina* from *ELEH* is tantamount to murder.

Without the support of the properties of *MI*, *ELEH* (Cain's own property) fell into the impure forces: from the spiritual level of the holy land to the impure place (of egoistic desires). And he lost his descendants (*Partzufim* filled with Light) because of the rule of the impure forces (the disappearance of the screen).

Thus, the holy language within him was substituted for translation, for he had lost the wisdom (*Ohr Hochma*). After all, the impure forces lack wisdom, as they have only the Light of *HB* without *Daat*.

The slaying of Abel, i.e., the exit of Light from this *Partzuf* (item 152), occurs because *MI* is formed in *ZON* exclusively by the power of *MAN* (raised by the pure thoughts of the righteous in the worlds of *BYA*). Then appear the letters *ELEH*, and the word *Elokim* becomes as complete in *ZON* as it is in *AVI*. *Malchut* ends just like *ZA*, like *Ima*, due to the replacing of the letter *Hey* with *Yod* (item 17).

However, the letter *Hey* does not disappear from *MA* forever. Rather, it simply enters the inner part of *Malchut* and hides there (the will to receive receives its fulfillment from altruistic actions, from *Ohr Hassadim*. Hence, its egoistic aspirations are temporarily unfelt, as they are concealed in *Ohr Hassadim*). Meanwhile, the letter *Yod* is revealed in *MI*.

This is why the Creator's holy name *Elokim* is also found in *ZON*, in Heaven and earth. However, Cain raised *MAN* not in holiness and purity, but wished to use the letters *ELEH*—which relate to him—for his own pleasure. This is described as, AND CAIN ROSE UP AGAINST ABEL, HIS BROTHER, for he put himself above his brother, to rule over *MI* (Abel).

However, *AHP* of *Nukva* (the hitherto concealed letter *Hey* of *MA*) were immediately revealed, and the word *MI* disappeared from *Malchut*. Hence, Abel's soul, which stems from *MI* of *Nukva* (*MI* fill the *Partzuf* with Light and are considered its soul) ascends and disappears as well, as is described by the words, AND SLEW HIM, for the Light's exit from the *Partzuf* is referred to as death.

This is why *The Zohar* describes this process in the following way: The serpent's impure force was within Cain (*Beresheet*, 2:4); hence, he wished to strengthen the letters *ELEH*, annul *MI*, and govern them. That is why he revealed *AHP* of *Nukva* (*MA*) and *MI* disappeared from *Nukva*, whereupon Abel's soul, which descends from *MI*, disappeared as well (AND SLEW HIM).

Thus, Cain himself (*ELEH*) fell under the rule of the impure forces, called *Arka* or *Eretz Nod*, as it is written in the Torah: "And he settled in the land of Nod" (*Beresheet*, 4:16).

The Zohar calls it a double land, one that contains both Light and darkness. This is because Light and darkness mix and act (rule) together, as there are two rulers in that land, who divide the power equally between them. One rules over darkness, the other over Light. Hence, in this state one is unable to separate Light from darkness, and only help from Above, the descending Light of reason, enables one to tell between the true Ruler and the lord of darkness.

154. And there are two rulers there—one rules over darkness and one over Light, and they become hostile to each other. When Cain descended there, they joined together and became complete. And they all saw that they were Cain's descendants. Therefore, their two heads are like two serpents, except for when the ruler of Light defeats the other, the ruler of darkness. Hence, they enter Light and darkness, and become as one.

We need to review item 14, which expounds on the creation of the holy name *Elokim*. First, the letters *ELEH* ascend and join *MI* to form a simple word, since *Ohr Hassadim* is still insufficient, whereas holiness (*Ohr Hochma*) cannot enter the *Kli* (desire) without being clothed in *Ohr Hassadim*. Hence, it is concealed in the name *Elokim*.

That is why a *Zivug* takes place in *MI*— to receive *Ohr Hassadim*, which clothes *Ohr Hochma*, thereby correcting the name *Elokim*: *MI BARAH ELEH—BARAH* is the source of *Ohr Hassadim*, which clothes *Ohr Hochma*, thus connecting *MI* to *ELEH*, which brings correction to the name *Elokim*. *MI-Bina* consists of *GAR* (*AVI* with the property of pure altruism), who never receive *Ohr Hochma*, and *ZAT* (*YESHSUT*), who do receive *Ohr Hochma*.

Therefore, as the letters *ELEH* begin to ascend to *MI*, they first rise to *ZAT de MI* (*YESHSUT*), who receive *Ohr Hochma*, but are currently concealed in the name *Elokim*. Then transpires the second *Zivug* on *GAR de MI*, *AVI*, altruistic desires, which provide *ELEH* with *Ohr Hassadim*, thus bringing correction to the name *Elokim*.

AVI	–	GAR de Bina	–	Ohr Hassadim
YESHSUT	–	ZAT de Bina	–	Ohr Hochma
ZON				

Since *ELEH* lacks *Ohr Hassadim*, those deprived from *Ohr Hochma* are called *Partzuf* Cain. Not only did Cain fail to raise *MAN* to receive *MI* with *Hassadim*, he also wished to receive *Ohr Hochma* from *AVI*, thereby destroying the *Partzuf* named Abel, for the egoistic desires of *AHP de Malchut* of *Atzilut* were exposed. The Light disappeared from *Partzuf* Abel, signifying its death, whereas Cain himself fell into the impure forces—*ELEH*.

The place of these impure forces is called *Arka*. Also, two rulers exist there, emerging from the impure *ELEH*: when *AHP de MA* in *Malchut* is concealed, while *AHP de MI* are revealed, they can pass the Light from the perfect, pure, and holy name *Elokim* to the souls. *Ohr Hochma* of *ELEH* (received by

YESHSUT) then clothes in *Hassadim* (received from *AVI*), and the holy name *Elokim* becomes revealed.

However, since the impure forces cling only to the *AHP* of the pure forces (to *MA*), the letters *ELEH* within them exist in two incomplete states: (i) when no *Hassadim* are present at all; (ii) when *Ohr Hochma* in *ELEH* cannot clothe in *Hassadim* due to the lack of *Hassadim de MI*; hence, *ELEH* are kept in darkness.

This is the male part of the impure *ELEH*, as these *Kelim* are intended for *Ohr Hochma*. However, they have no *Hochma* due to the lack of *Hassadim de MI*. Hence, they are kept in darkness, devoid of both *Hochma* and *Hassadim*. Yet, these are great *Kelim*, for if they had been able to receive *Ohr Hassadim*, they would have been able to receive *Ohr Hochma* within it, too.

The female part of the impure *ELEH* stems from *AHP de MA* of the holy *Nukva*, the *Kli* for *Ohr Hassadim*. However, the impure *Nukva* is considerably injured, as she is the basis for everyone's remoteness from the Creator, as she impersonates the holy *Malchut*. Depending on the extent of her corruption, she has a multitude of impure names. Yet, she still retains a tiny Light (*Ner Dakik*), since her *Kelim* stem from *AHP de MA*, the roots of which are *Kelim* of *Ohr Hassadim*.

These male and female parts of the impure *ELEH* are *ZA* and *Malchut* of the impure forces, the two rulers in *Arka*. The male part rules over darkness and the female part rules over the Light that is there. They complain against each another, since they are opposite. The male part complains because it is the *Kelim* of the letters *ELEH*, which are empty of *Ohr Hochma*; it hates the forces of remoteness from the Creator and forgery, existing within the *Kelim* of the female part of the impure forces, and prefers to remain in its darkness.

Nukva of the impure forces, however, who has a small Light of *Hassadim*, does not aspire for *Ohr Hochma*, let alone for the darkness in which her male part abides. Therefore, she complains about the male part and distances from it. As *The Zohar* says, two rulers govern there: one (the male part) over darkness, and the other (the female part) over Light, and they are hostile towards each other, for the male part rules over darkness and the female rules over Light. Hence, they hate, slander, and complain against each other. And since they are thereby distanced from one another, they cannot expand their dominance and are incapable of causing any harm.

However, after Cain had sinned and dropped the pure letters of *ELEH* of his soul into the impure forces of *Arka*, his *ELEH*, which are concealed from *Hassadim*, clothed in the tiny Light present in the impure forces. This revives

the small *Kelim de Hochma* in Cain's *ELEH*, for the Light of the impure forces bestows life upon them, just like the pure Light of *Hassadim*.

As a result, the male part of *ELEH* of the impure forces, too, made a *Zivug* with this *Nukva*, who clothed Cain's *ELEH*, since he has these *Kelim*, as well. With the help of this *Zivug*, Cain fathered his descendants, the sparks of *Ohr Hochma* that remain in the letters *ELEH*, which are not mixed with the male impure *Kelim* of *ELEH* that clothed in the Light of *Nukva* of the impure forces.

This is why *The Zohar* says that when Cain descended there, everything merged and became complete, for the sparks of *Ohr Hochma* that remained in Cain's *ELEH* were clothed in the Light of *Nukva* of the impure forces. Consequently, her male impure force wished to enjoy the sparks of *Ohr Hochma* that are in Cain's *ELEH*.

Hence, they made a *Zivug*, i.e., spread and completed one another, and everyone saw that they were the descendants of Cain, that this *Zivug* produced the descendants, the clothing of the sparks of *Ohr Hochma* in Cain's impure *ELEH*. Thus, the sparks of *Ohr Hochma* of Cain's soul were revealed, and everyone saw that they were Cain's descendants, born of a vile *Zivug*.

Therefore, their two heads are like two serpents, for they were born from a union of the male and female parts of the impure *ELEH*, which are initially opposite to one another. Therefore, Cain's descendants have two heads, from the two impure forces: one craves the darkness of the desires to receive *Ohr Hochma*, and the other craves the Light within the impure desires of the impure *Nukva*. And the two serpent heads correspond to the two animals that belong to the system of the pure forces: the bull and the eagle.

However, the two heads exist only when the male part is dominant, when darkness rules. Indeed, by clothing in the Light of *Nukva* in order to enjoy the small sparks of *Ohr Hochma*, the male part also supports (against its will) the dominance of its *Nukva*, for it wants her Light. As a result, their descendants have two heads: the first pulls in one direction and the second in another.

Nukva of the impure forces does not need their male part whatsoever, as her male part exists in darkness and cannot give her anything. Therefore, *Nukva* dominates and prevails in her impurity, leaving nothing of the properties of the male part. Consequently, Cain's two-headed descendants become one-headed.

The Zohar tells us that the ruler of Light defeats the lord of darkness. When the impure *Nukva*, which has the Light, dominates, she defeats the male impure part, as well as the other male ruler. She defeats the male part, fully subduing it to her rule, and they include themselves in her Light and darkness, and become

as one. Consequently, the rule of the male part (darkness) is included under the rule of the female part (Light), and the two heads become one.

155. For these are the two rulers, called Afrira and Kastimon, who resemble holy angels with six wings. One has the image of a bull, and the other of an eagle. And when they unite, they create an image of man.

The male impure force is called Kastimon (from the word *Kosti*, devastation), for it is darkness and is unfit for man's life. And the impure *Nukva*, the female part, is called Afrira (from the word *Afar*, dust), and is unfit for sowing. She is called so in order to show that although she contains Light, she is insufficient for sowing the seed and producing harvest to feed human beings.

The Zohar also says that she resembles holy angels with six wings, for the six wings of the holy angels correspond to the letter *Vav* in the name *HaVaYaH*. In contrast, there are only four wings in the impure forces, corresponding to the name *ADNI*, indicating the height of the impure forces with regard to the holy angels, opposite them.

The Upper Light is called "wine," bringing joy to the Creator and to human beings. However, wine residue contains *Sigim* or wine yeast. And from this waste emerges the foremost wrecker of the world, for he is still connected to purity (to yeast) and has the image of a man. However, as he descends to bring people harm, he assumes the image of a bull. This is why a bull is the first of the four main types of wrecker.

Hence, *The Zohar* tells us that Kastimon is a wrecker in the image of a bull, thus indicating that it is the basis of all wreckers that are called "the impure bull." It is the *Sigim* of the Supernal *Ohr Hochma* of the holy name *Elokim*, the impure *ELEH* that correspond to the pure *ELEH* of the name *Elokim*. For *Sigim* and yeast stand below it, but since it is still connected to purity, it has the image of man, for *Ohr Hochma* of the name *Elokim* is *Tzelem* (image and likeness) of man, of which it is said: "*Be Tzelem Elokim*—created man in image and likeness."

Yet, when separated from purity (altruism) through deterioration of its desires and, consequently, of its properties, it descends to its place (befitting these properties) in *Arka*, and assumes the image (properties) of a bull. And its *Nukva* assumes (in *Arka*) the form (properties) of an eagle, in congruence with her goal and action of *Linshor* (to fall out)—to bring about the fall of human souls under her power.

Hence, the word *Nesher* (vulture) is derived from the word *Neshira* (fall), just as leaves fall from a tree, for the role of the impure *Nukva* is to seek people out

and bring them to a state of night and darkness, to the destruction of the holy covenant, as a result of which people's souls depart from them (item 131).

Therefore, *The Zohar* tells us: "And when they unite, they form the image of man," i.e., if they return and unite with purity, existing as wine yeast, they return and assume once more the image of man, just as before they descended to Arka and became wreckers.

156. When they are covered with darkness, they turn into a serpent with two heads, and move like a serpent. They soar in the void and bathe in the Great Sea, and when they approach the chains of Aza and Azael, they rile and rouse them and leap into the mountains of darkness, thinking that the Creator wishes to bring justice upon them.

I suggest that the reader will try to comment on *The Zohar* on his own, without any help, and then compare his thoughts with those stated below. This way, we might understand what Rabbi Yehuda Ashlag has done for us with his commentary. Prior to the appearance of his commentaries on the books of the ARI and *The Zohar*, there was no way for us to understand Kabbalah correctly, and only a handful of people in each generation could climb the spiritual ladder on their own.

Now, however, I assure the reader that simply by constantly reading even my books, which retell the compositions of the great Kabbalists, Rabbi Ashlag and his elder son and my teacher, Rabbi Baruch Ashlag, anyone can attain ascension to the Creator. I think that those who have already read previous books realize that this is truly possible!

As *The Zohar* already mentioned in item 154, when the impure *Nukva* dominates man through her Light, the two heads become as one. However, in the darkness, when the male part, called Kastimon, dominates, they turn into a serpent with two heads, for the male part is unable to annul the power of the female part, as it needs to be clothed in her Light. Hence, the serpent has two heads. And they move like a serpent—aiming to bring harm (the property of the serpent), to tempt Chava to dine on the fruit of the Tree of Knowledge.

By the power of the *Rosh* of the impure *Nukva* they soar in the void, which contains the root of the impure force, called "void" or the greatest fall, as it is written: "They ascended up to Heaven, they descended down to the abyss" (*Tehilim*, 107:26). By the power of the impure male part, they bathe in the Great Sea, in *Ohr Hochma* of the impure forces.

Therefore, *Arka* is called the Land of Nod, as it constantly sways from the rule of the two heads: those that reside there keep alternating between ascending up to the Great Sea and descending down into the void.

The angels Aza and Azael are very exalted angels. Indeed, even after they had fallen from Heaven into our world, into the mountains of darkness, linked by a metal chain, so great was their power that with their help Bil'am (Balaam) attained the degree of prophecy, of which it is written: "Sees the Creator's presence" (*Bamidbar*, 24:4).

This is described as "falls and opens his eyes," for Aza is referred to as "falling" because of his fall from Heaven to earth. And Azael is called "he who opens his eyes" with regard to Aza, at whose face the Creator throws darkness. And with regard to Bil'am's prophetic degree, our sages have said the following: "There has not been a prophet in Israel like Moshe, not in Israel, but there was one among the nations of the world, and his name was Bil'am" (*Bamidbar-Raba*, 14)—so great was his prophetic degree.

And the reason for their downfall from Heaven to earth lies in their complaints against man at the moment of his making. Yet, there were many angels complaining and objecting, so why did the Creator cast down only these two? The answer to this question can be found in items 416-425 of the chapter "*Balak*" in *The Zohar*. Briefly, it says that when the desire to create Adam (or man, since the Hebrew word for man is Adam) appeared in the Creator, He summoned the Supernal angels, seated them before Him, and told them of His desire to create man.

The angels replied: "What is man, that You are mindful of him?" (*Tehilim*, 8:5), meaning what are the properties of this man that You so wish to create? He replied to them: "This man will be similar to Me and his wisdom will surpass yours, for the human soul includes all the angels and Supernal Degrees, just as his body includes all the creatures of this world."

Therefore, at the moment of creation of man's soul, the Creator summoned all the Supernal angels, so they would pass all of their properties and forces to man's soul. It is therefore written: "Let us make man in our image, in our likeness," meaning that man's "image and likeness" includes all of the properties of all the angels.

The words "image and likeness" are written in quotation marks, since the words *Tzelem* and *Demut* (image and likeness) are not mere words that simply describe likeness. Rather, they constitute very meaningful spiritual notions.

But the angels' question should be interpreted as follows: "What kind of a creature is this man and what is his nature? How shall we benefit from passing (including) our properties in him?" The Creator replied to this: "This man will be similar to Me and his wisdom will surpass yours." In other words, the Creator thus promised them that man will embrace all of their qualities (the properties of *Tzelem*), and that he will be wiser than them. However, because of their connection to him, they will also benefit from his great attainments and acquire everything that they presently lack.

This is because the human soul includes all the spiritual degrees and all the utmost properties of all the angels. And just as his body includes all the materials and creatures of our world with all of their properties, so was the Creator's wish that his soul would absorb the whole of creation within it.

It is written in the Torah: "Yaakov and Israel shall be told of the Creator's works (*Bamidbar*, 23:23)." The sages have said that in the future the angels will ask Israel for things that they do not know themselves, for Israel's attainments will be beyond that of the angels. Hence, all the angels took part in the creation of man and integrated all their properties within him.

However, once man was created and sinned, thus becoming guilty before the Creator, the angels Aza and Azael appeared before the Creator with accusations "that man, whom You have created, has sinned before You." For these words, the Creator cast them down from their exalted and holy degree, and thus, they began to deceive human beings.

Of all the angels, only these two, Aza and Azael, came before the Creator to complain about Adam's sins, for only they knew that man shall return to the Creator. However, Aza and Azael also knew that the harm brought to them by man's sin will not be corrected by this return. Moreover, they would prefer man to not return in his desires to the Creator at all. This is why they were the only ones that complained about Adam's sin, because from their perspective, this sin is incorrigible.

The thing is that the breaking of the vessels and Adam's sin constitute the same breaking, disappearance of the screen (anti-egoistic willpower or intention to act for the Creator's sake). The difference is that the breaking of the vessels signifies the breaking of the screen in the *Partzuf* called "world," while Adam's sin is the breaking, disappearance of the screen in the *Partzuf* called "soul." The difference between these two *Partzufim* is that the *Partzuf* called "world" is external with regard to the inner *Partzuf* called "soul." The soul exists within the world and is sustained by it.

The breaking has its causes and consequences. It is necessary for mixing all the properties of *Bina* and *Malchut*, and must transpire both in the spiritual world and within the soul, to impart the properties of *Bina* to *Malchut*, and thus enable her to correct herself.

The breaking of the world of *Nekudim* led to the breaking of the eight *Sefirot Hesed-Gevura*-2/3 of *Tifferet* and 1/3 of *Tifferet-Netzah-Hod-Yesod-Malchut*, four *Sefirot H-B-ZA-M* in each one that in turn consists of ten *Sefirot*, in all: 8 x 4 x 10 = 320 (*SHACH*) parts. As a result of the mixing of all the parts, each part in turn consists of 320 parts. All of these 320 parts, called *Nitzotzin* (sparks), acquired the egoistic will to enjoy by receiving the Creator's Light, which signifies their descent into the impure forces.

In the spiritual realm there are no locations or departments of pure and impure. However, for the purpose of conveying information more vividly, we envision the reception of lower properties as a descent, the reception of more spiritual properties as an ascent, the attainment of equivalence of form as a union, and the emergence of a new property as separation. The appearance of egoistic desires in a spiritual object is considered a descent into the impure forces, although these forces exist within us (and not vice versa), and simply become more apparent. There is nothing surrounding us, for everything is within: all the worlds and desires, both pure and impure.

By studying Kabbalah we attract the emanation of the Light that surrounds our soul (see "Introduction to The Study of Ten Sefirot," item 155), which cultivates within us a desire for correction. Then, as we attain the degrees of the spiritual worlds, we begin to feel the spiritual Light that corresponds to each degree, through which we begin to discern egoistic and altruistic parts in each of our properties.

By comparisons to the Light, we perceive our egoistic parts as evil, and to the extent that we sense it, we distance ourselves from it and refuse to use these desires. Conversely, we perceive our altruistic desires as good for us, but, having no strength to use them, we submit a request, receive the necessary strength, and accept the Light for the Creator's sake, thereby ascending to a higher degree, where this process repeats itself.

The return (*Teshuva*—repentance) means that by raising *MAN* (request for correction), we elevate some of the 320 corrupt parts from the impure forces, into which they fell, back to the world of *Atzilut*, where they existed prior to Adam's sin. However, we are powerless to sort out and correct, i.e., to elevate the

thirty-two parts of *Malchut* herself, which exist in the eight *Sefirot* of this *Partzuf* (world), for their level of corruption is beyond our ability to repair them.

Therefore, out of the 320 (*SHACH* = *Shin* + *Chet* = 300 + 20) parts, we can, that is, we are entitled to and must sort out and correct only 320 – 32 = 288 parts (*RAPACH* = 288) by our return to the Creator, i.e., 9 x 32, where nine designates the first nine *Sefirot* in each *Sefira* that we are allowed to correct. Yet, we are unable to correct *Malchut* of each *Sefira*, for this requires a Light of a special power. We will receive this Light from the Creator only after the correction of all the other 288 parts, that is, at the end of correction.

These thirty-two parts of *Malchut*, which are impossible and thus prohibited to correct, are called *Lev HaEven* (*Lamed-Bet Even*—thirty-two stones). As I've repeatedly mentioned, there is no such notion as "prohibition" in Kabbalah; this word is used when it is necessary to point out the futility of trying despite one's weakness and limitation. "Prohibited" means impossible, beyond one's power. Moreover, it is not the Creator's prohibition; rather, as a result of one's personal faith and experience, one should admit that "prohibited" alludes to whatever is still beyond one's power to correct.

Therefore, *GAR de AVI* are concealed, and their Light does not shine. After all, for all of its ten *Sefirot* to shine, a *Zivug* needs to be made on *Malchut* herself, for *Lev HaEven*, the thirty-two uncorrected parts of *Malchut* herself are a supplement to their ten *Sefirot*. And as long as these *Kelim* are missing, a complete *Zivug* is impossible. However, when the complete analysis and correction of the 288 (*RAPACH* = *Reish* + *Peh* + *Chet* = 200 + 80 + 8 = 288) *Nitzotzin* is completed, *Lev HaEven* will be corrected by itself, and no effort or corrections shall be required on our part.

So the prophet says: "A new heart also shall I give you, and a new spirit shall I put within you; and I shall take away the stony heart out of your flesh, and I shall give you a heart of flesh" (*Yechezkel*, 36:26). Then *AVI* will receive their Light. However, this will occur at the end of correction, and before the end of correction, *AHP* of *AVI* will not be able to receive correction by means of our return, for we will be able to correct all of our egoistic desires, except for our very essence, *Malchut de Malchut*.

These angels—Aza and Azael—are the real *AHP de AVI* that were destroyed during the breaking of the vessels, and were nearly restored before the sin of Adam. However, Adam's sin destroyed them once more, this time until the very end of correction.

Hence, both angels were complaining to the Creator about their Light, which has disappeared because of Adam, for they saw that there was no hope that Adam would correct them through his return to the Creator. Moreover, they saw that by his return, Adam had lowered their degree even more, for now the entire correction and return was limited to only 288 parts, without any participation or even mentioning of the thirty-two forbidden parts, *Lev HaEven*, which refer to the correction of *AVI*, whose Light is the Light of these angels, just as the *Kelim* of the true *AHP de AVI* are their *Kelim*.

Each raising of *MAN* designates cutting off, separation of impurity—*Lev HaEven*—from the food, *RAPACH* = 288 *Nitzotzin*, the parts that can be corrected. It follows that by preventing Aza and Azael from participating in the correction of *Lev HaEven*, we lower them even more. This is why the two angels complained to the Creator and tried to impede Adam from returning. After all, his return lowers them even further, for the thirty-two parts refer to them.

Therefore, when the Creator saw that their complaints threatened to weaken man's strength to return to Him, He told them that Adam's sin did not spoil anything for them. For although there is greatness and holiness in them while they are in Heaven and no impure forces can cling to them, still this perfection is incomplete, as they cannot exist in our world, in a place of impure forces.

The Creator told them: "Hence, you have lost nothing as a result of Adam's sin, for you are no better than him anyway, as your degree is merely the result of the place of your residence." And since the Creator's words constitute His actions, they fell instantly from Heaven to earth (into egoism, of course, not to the physical earth!).

And since they came (spiritually descended) to the corporeal life (as Kabbalah defines it), they began to sort through and analyze the thirty-two parts of complete egoism, called the "daughters of men," of which the Torah says: "And the sons of great (angels) saw the daughters of men (egoistic *Nukva*), that they were fair (they saw in her an opportunity for egoistic reception of pleasure), and they took them as wives (used their egoistic desires), whomsoever they chose (they themselves chose precisely this low state)" (*Beresheet*, 6:2). For they did not want to separate the impurity of the thirty-two egoistic parts and prefer only 288, but took everything they wished, including *Lev HaEven*.

Hence, they also transgressed with *Nukva* Lilit (Lilith) the sinner, and wished to draw the entire world toward sin, to fling it into the last stage of egoism, for they did not wish man to return, as it completely contradicts their root.

What did the Creator do? He put them in iron chains! For the Creator saw that if they had the power to return to Heaven after the sin, all the people would fail in their attempts to aspire to the Creator in their desires, as the dominance of these egoistic angels (forces) in man would be too great. (Rashi—the great eleventh century Kabbalist and Biblical commentator—says that the entire Torah speaks in the words of man. Hence, everything is described in notions of time and sequence of events. Similarly, the Creator seemingly creates and only then sees the results of his work).

Therefore, although their root is quite high, the Creator gave the root of the impure forces His permission to act (here we see that the Creator governs all the forces in creation). This root is called *Barzel* (iron), as it is written: "There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (*Melachim*, 1, 6:7), for iron is an impure force.

And since this impure force clang to the two angels and bound them, as if with iron chains, by the desires that it dictates to them, such a state is characterized as being in the mountains of darkness, from which they can no longer ascend until the end of correction.

And when they approach the chain of Aza and Azael, rile and rouse them, it designates the awakening of the fourth part of the will to receive, *Malchut de Malchut*, the greatest desire to receive, called "wrath and rage." And they leap over the mountains of darkness, thinking that the Creator wishes to bring justice upon them, for being bound by iron chains, they could not ascend to their roots and receive *Hochma.*

Therefore, this action is considered leaping, an attempt to ascend, followed by a fall, as a result of which they descend even deeper into the mountains of darkness. And they think that because of their leaps (attempts to receive the Light from their root), the Creator is becoming increasingly stricter with them; thus, they decide to stop leaping.

However, even though they cannot give anything, as their attempts to reach up are mere leaps and falls, it is nonetheless enough for the two rulers to receive *Ohr Hochma* from them, as this gives them the strength to swim in the sea of *Hochma* of the impure force, whereas before they had only the strength to bathe in it.

The reason for this is that there is no action in this exalted impure force, and everything is limited only in thoughts and desires, for such is the essence of the impure forces (desires) that separate us from the Creator—before the level of an action is achieved, purity disappears from it. Therefore, the impure forces will never reach the level of an action.

Hence, the work for the impure forces is called *Avoda Zara* (alien work or idol worshipping), as it is alien to spiritual work "for the Creator's sake," and is performed according to the instruction and desires that the impure forces insert into man's thoughts. In this alien work for an alien master, the Creator punishes even for mere thoughts and desires, as the prophet said: "That the house of Israel may understand in their own heart" (*Yechezkel*, 14:5). And the sages have said that man is accused and punished even for thoughts, desires, and doubts in the alien work that transpires in his heart in exactly the same measure as for a completed action. Hence, the leaps of Aza and Azael are sufficient in their desire to receive *Hochma*, although in reality they received nothing.

157. And these two Creator-appointed rulers swim in the Great Sea, fly up from there, and at night go to Naamah, the mother of witches, for whom the first people fell (*Beresheet*, 6:1-4). And they wish to approach her, but she leaps 60,000 *Parsa'ot* and assumes several different forms, so that people may be deceived and enticed by her.

After receiving power from Aza and Azael, they can now make a *Zivug* with Naamah, as the first angels Aza and Azael erred. From that *Zivug* with Aza and Azael, Naamah gave birth to all the spirits and witches of the world. The Torah calls Aza and Azael the "sons of Gods" or the "sons of the great" (*Beresheet*, 6:2).

Yet, how could such exalted angels stoop to such depraved actions with Naamah, and why did she give birth to spirits and witches, and not to people?

The thing is that the Upper World (*AVI*) was created by the letter *Yod*, by the male part, which have nothing of the fourth part of *Malchut*, called *Malchut de Malchut*. However, *ZON* (the lower world) was created by the letter *Hey*, which includes *Malchut de Malchut*. *AVI* aspire only to *Ohr Hassadim*, to altruistic actions (bestowal), for *Bina* emerged as such in the four stages of *Malchut's* birth, even before the appearance of the first *Kli* (*Malchut de Malchut*).

Nevertheless, *ZON* need *Ohr Hochma*, since *ZA* was created as such in the four stages of *Malchut's* birth. Also, *ZA* wishes to receive *Ohr Hochma* within *Ohr Hassadim*, which he already has.

The *Zivug* of *AVI*, called the "Upper World," begets angels who desire *Ohr Hassadim*, just like *AVI*, from whom they were born. Human souls are born from the *Zivug* of *ZON*, called the "lower world," and they, like *ZON*, from whom they were born, desire only *Ohr Hochma*.

The moment the common soul of all the creatures (Adam) was born from *ZON de Atzilut*, *ZON* existed at the level of the Upper World (*AVI*) and clothed

it. Like *AVI*, they, too, ended in the letter *Yod* of the name *HaVaYaH*. And the letter *Hey* of the name *HaVaYaH* was concealed in their posterior side, *Achoraim* or *AHP*.

Hence, Adam's level was quite high because *ZON* was in the Upper World and ended in the letter *Yod*. The level of *ZON* was that of the angels that were born from *AVI*; therewith, *ZON* received *Ohr Hochma* according to their desires, as *ZON* are meant to.

As a result, *ZON* contain the name *Elokim*, Supernal *Hochma*, the perfection of the Upper World. This is because the ban of the first restriction to not receive *Ohr Hochma* does not apply to the letter *Yod*. Cain and Abel were born from this state: Cain was born from *ELEH* and Abel from *MI*. *Malchut* herself (the last letter *Hey* of the name *HaVaYaH*) was concealed in them both, and only the letter *Yod* was revealed; hence, they contained Supernal *Hochma*.

However, on the whole, *Hochma* is received in *Kelim ELEH*, *ZAT de Bina*, by Cain's soul. This property of Cain is concealed in *MI*, as the last *Hey* is concealed inside *Yod*, and Cain wanted to make a *Zivug* with it, to receive *Ohr Hochma* in *Malchut de Malchut*, concealed in Abel's soul.

It is by this that he slew Abel, for after the last *Hey* was revealed, the ban of the first restriction to receive *Ohr Hochma* in it was revealed. Hence, the Creator's name *Elokim* disappeared from them both: *MI*, since it refers to *GAR*, ascended and disappeared (signifying Abel's slaying), and Cain's *ELEH*, since it refers to *ZAT*, fell into the impure forces, called *Arka*.

However, although it fell into the impure forces, sparks of *Ohr Hochma* still remain in these *Kelim* (desires), as it is written that his daughters did not suffer from it greatly, and the sparks of *Bina* still remained in them. From this we can understand that Naamah, one of Cain's daughters, was the most beautiful of all the women in the world, for the sin transpired mainly in Cain's male part, and not in his female part, as is described in the Talmud (*Sanhedrin*, 74:2).

Therefore, after the Creator cast Aza and Azael into this world (created by the letter *Hey*), and they've seen Naamah, a new hitherto non-existent desire appeared within them—the desire to receive *Ohr Hochma*, for in their essence they desire only *Ohr Hassadim*, and only the image of Naamah bore a new desire for *Ohr Hochma* within them.

And since there is no *Hey* (the last *Hey*, on which there is a ban to receive *Ohr Hochma*) in their essence and in that of Naamah (the last revealed one, for it originates from Cain's *ELEH*), they erred in her, thinking that she is able to receive *Ohr Hochma*, and made a *Zivug* with her.

Their error was twofold:

1. Despite the fact that they do not have the last *Hey* from birth, since the place determines, and they exist in this world, the last *Hey* already governs them, and they are forbidden to receive *Ohr Hochma*.
2. They thought that the last *Hey* was absent in Naamah's structure, when in fact, it was concealed. Hence, spirits and witches were born from their *Zivug*.

From this we can understand what is written in the Talmud (*Hagiga*, 16:1), that witches are half-angels half-people, for with regard to their fathers, Aza and Azael, they are angels, whereas with regard to Naamah, they are like people. But she could not give birth to people, for the seed within her came from angels, and not from people.

The reason for the harm that they cause lies in the fact that they were born from depravity, the greatest possible distance from the Creator. Hence, their impurity accompanies them and brings harm wherever it possibly can. Therefore, *The Zohar* says that at night they come to Naamah, the mother of witches, for whom the first people fell (see *Beresheet*, 6:1-4).

Indeed, after they received strength from these angels, who were the first to engage in depravity with Naamah, they could continue to engage in depravity with her. *The Zohar* indicates that this is precisely why they come at night, for the power of *Hochma* of the impure forces rules only in the darkness of night, the time of judgment and restrictions, and also as the consequence of roots, namely Aza and Azael, who reside in the mountains of darkness.

However, after engaging in depravity with them, she leapt 60,000 *Parsa'ot*, i.e., she rose so high that she wanted to annul the *Parsa* below *VAK de* AA, whose each *Sefira* is defined as 10,000; hence, its *VAK* = 6 *Sefirot* equal 60,000.

But as soon as they think to approach her, she leaps 60,000 *Parsa'ot*, but immediately falls back down and is unable to touch them, for there is no action in these upper impure forces, and all transgressions and all errors are only in thoughts and intentions.

Yet, there is still enough power in her to deceive and entice people, even if man does not reach the level of impure actions and is only drawn to her in his thoughts and desires. However, the Creator punishes for such thoughts and desires, as He does for actions, as the prophet warns us: "the house of Israel may understand in their own heart" (*Yechezkel*, 14:5). And the impure force assumes

several different shapes, such as depravity with married women, murder and other things laid upon Lilit.

158. These two rulers soar in the entire world and then return to their places. And they rouse the sons of Cain's sons with a spirit of evil desires to beget children.

"Soar in the entire world"—they bring harm to man in all of their thoughts, wherever they can, and lure him into the darkness of night. For after man sins, they return to their permanent place in *Arka*, where they rouse the sons of Cain to defile the descendants with impurities.

Moreover, *The Zohar* says that besides pushing the sons of Cain to sin in *Arka*, they also soar in our world (*Tevel*), and compel the sons of this land to sin.

159. The Heavens that rule there are not like ours, and the land bears neither seed nor fruit by the power of Heaven, as ours does, and the grains grow again only once in several years. Hence, it is written of them that they could not correct *Shemaya* and *Arka*, and perished from the Supernal land, called *Tevel*, where they will not be able to exist, nor rule over it, nor cause human beings to sin because of the night. Hence, they disappeared from *Arka* and from the place of *Shemaya* that were created by the name *ELEH* (as mentioned in item 14).

Our Heavens receive the Light essential for the birth of subsequent *Partzufim* from ZA, which has *Ohr Hochma*. Hence, our land, which receives in *Malchut de* ZA, receives a grain and a seed.

However, the Heavens in *Arka* do not have the Light to bear fruit and give birth due to the rule of the impure forces that are there. Hence, unlike our land, *Arka* cannot produce; its land has no power to receive and grow a seed, and this property appears in it only once in several years.

Here *The Zohar* speaks of the two rulers: Afriron and Kastimon, who could not correct *Shemaya* and *Arka*, to make them bear fruit. Therefore, these rulers are not allowed to be here and seduce people in our land (*Tevel*), to sin, for when they are here, they bring harm to our land so as to make it like their *Shemaya* and *Arka*.

Therefore, *The Zohar* says that they disappeared from the Supernal land of *Tevel*, from our land, for here they sought to bring harm by the power of the night. They provoke people toward sin by virtue of the night, and it is a curse that hangs over *Arka* because of their rule there.

Our Heavens were created by the name *ELEH*, for our Heavens receive from ZA, which was corrected by *ELEH's* properties, by the words: IN THE

BEGINNING THE CREATOR CREATED, where *MI* is connected to *ELEH*. Hence, our land is corrected by the Supernal holiness and purity. Therefore, these two rulers are not allowed to rule here.

160. Hence, there exists a *Targum*, a translation (from Hebrew to Aramaic, which *The Zohar* dubs *Targum*), so the holy angels will not think that it is said about them, so they will not harm us. This is the secret of the word *ELEH*—as we have already stated, it is a holy word that cannot be translated into a *Targum*.

Everything but the word *ELEH* has been translated into the language of the *Targum*, as it is said in item 149, that *ELEH* disappeared from both *Arka* and *Shemaya*, for the word *ELEH* is untranslatable, as it constitutes the full connection between *ELEH* and *MI*, which causes the descent of *Ohr Hochma*. And should anyone sin and corrupt the letters *ELEH*, as Cain had done, they would fall to the impure forces, so even the holiness of the *Targum* (*VAK* of the pure forces) would depart from them.

Among All the Sages of the Nations of the World, There Are None Like You

161. Rabbi Elazar said, "It is written: 'Who would not fear the King of the nations of the world?' What kind of praise is this?" Rabbi Shimon replied: "Elazar, my son, this has been said in several places. However, one should not understand the verse, 'For among all the sages of the nations of the world, and in all their kingdoms, there are none like You' in its simple, literal interpretation. This is because it naturally gives rise to evil intentions of sinners—those who think that the Creator is not aware of their dark thoughts, doubts and intents. Therefore, their folly must be clarified. A philosopher of one of the nations of the world came to me and said, 'You say that your Creator governs the entire Heavens, and that all the Heavenly hosts are unable to attain Him, nor come to know His dwelling place. However, this does not add to His greatness, as it is written, 'among all the sages of the nations of the world, and in all their kingdoms, there is none like You.' What kind of a comparison is this when He is compared to man, who is nothing?'"

This is similar to what is written about sinners in Psalms (*Tehilim*, 73:11-12): "And they say: 'How does the Creator know? And is there knowledge in Him? Behold the wicked; they are always at peace, rich and powerful.'" This is exactly what the philosopher says. He was one of the greatest sages among the nations of the world, and he came to Rabbi Shimon to dishonor Israel's wisdom and work in absolute faith for the Creator's sake, which ought to be in great wholeness, perfection, purity, and integrity, for no thought can grasp Him.

This sage was a representative of the philosophers who asserted that the main principle in working for the Creator is to attain Him, rather than serve Him in faith, for in their understanding, they attain Him. And now he has come to ridicule Israel's approach.

Hence, he said: "The Creator is above all human wisdom, and thereby He rules, and He bid you to work for Him in faith and purity, and have no doubts in Him, for the human mind cannot grasp Him. After all, even the Heavenly hosts, His legions and angels are unable to attain Him, as it is written of those who say: 'Blessed be the Creator in His place,' for they do not know 'His place.'"

However, the phrase, "as among all the sages of the world, there is none like the Creator" does not imply the Creator's greatness. Indeed, if this prophetic expression is used in order to exalt the God of Israel and show that He is greater than the god attained by the sages of the nations of the world by their human strength and reason, then naturally, this does not add to the glory of the God of Israel, as He is being compared to trifle and transient forces. On the contrary, this statement shows great disdain for your Creator, when you compare Him to the sages of the nations of the world, who are mortal and restricted creatures. Those were the words that the scholarly sage, who represented the wisdom of the nations of the world, uttered before Rabbi Shimon.

Clearly, *The Zohar* is referring to some overseas sage who paid a visit to Rabbi Shimon. Just like all the other names of places and characters mentioned in the Torah, the Talmud, and the Kabbalah, names of places, animals, people, and actions described in *The Zohar* speak only of the spiritual world, the Creator's actions, and how one can achieve the goal of creation. In no way does any of this relate to events in our world!

Therefore, the "sage of the nations of the world" symbolizes man's own egoistic property to research and know everything, instead of having faith above reason, as the Torah demands. This human property, called a "sage of the nations of the world," the egoistic reason, is in a state of constant argument with man's spiritual, altruistic property, called "Israel" or the aspiration to the Creator. Thus, by opposing it, man builds himself and grows.

162. Furthermore, you claim, as your Torah says, that "There had not risen a prophet since in Israel like Moshe." There are none in Israel, but there is one among the nations of the world! So I claim the same: there is none like You among all the sages of the nations of the world, but among the sages of Israel there is one like You. However, if there is one like Him among the sages of Israel, then He cannot be the Supreme Ruler. Look closely into my words, and you shall see that I am right.

Here the philosopher (man's egoistic voice) spoke wisely. He understood that should he speak directly, he would hear precise answers to his questions. It is written: "Among all the sages of the nations of the world, there are none like

You," meaning that there is no one that can attain You. For the words, "there are none like You" imply that You have no equals, that it is impossible to attain You, attain Your degree.

However, since the sages of the nations of the world (human reason) take pride in their attainment of the Creator (that they understand His intentions and actions), they consider themselves similar to Him, for attainment means similarity of properties with the attained degree. This is why it is considered a lie, and that there are none like Him, for they do not attain the Creator, but only delude themselves by thinking that they do.

The philosopher (within man) understood that, and hence began (leading man astray from the path of faith, which surpasses and defies reason) with a completely different question: "If it is explicitly said that no one is equal to the Creator among the sages of the other nations, does it not mean that there are those who *can* attain Him among the sages of Israel? Otherwise, why would it be necessary to specify that there are none like Him among the sages of the nations of the world?

"But if this is so, and He is similar to you, then He cannot be the Supreme Ruler! Thus, how can you say that the God of Israel cannot be attained by reason and that He governs all? You speak by means of faith in His greatness, but indeed there are those among your sages who are like Him, i.e., those who attain Him."

163. Rabbi Shimon said to him, "You object correctly that there are those among the sages of Israel who are similar to the Creator, for who resurrects the dead back to life, if not the Creator Himself? Yet, Eliyahu and Elisha came and resurrected the dead back to life! Who causes rain to fall if not the Creator Himself? Yet, Eliyahu came and abolished rain, and then summoned it through his prayer! Who created the Heavens and the earth, if not the Creator Himself? Yet, Avraham came, and, as it is written, the Heavens and the earth were revived."

Rabbi Shimon replies that the (inner) sage speaks the truth when he asserts that there are those among the sages of Israel who are similar to the Creator. However, in no way does this revoke the simple faith in the Creator's unattainability by human reason. Of course, He is the master and ruler of the Heavens, and He is so much higher than all of them that even the Supernal angels cannot attain Him and do not know His place.

Yet, the Torah and *Mitzvot* (commandments) were given to us precisely for this purpose—so that by observing the *Mitzvot* (making a *Zivug* between the screen

and the Light) and studying the Torah (receiving the Light) for the Creator's sake, we, Israel (those who aspire to the Creator) would completely merge with Him (in our properties), so His Light would permeate us and clothe in us to such an extent that we would merit (begin to desire and receive the power of a screen) carrying out the same actions as the Creator: resurrecting the dead (correcting egoism), summoning rains (*Ohr Hassadim*), and reviving Heaven and earth (filling all the *Partzufim* in all the worlds with the Light of our actions).

In that, we are just like Him, as it is said: "By Your deeds (by experiencing them on myself) I will know You." However, we attain all this only through absolute and devout faith (the property of *Bina*), which leaves within us no desires whatsoever to attain Him with our reason (to verify first and act next), as in the path of sages of the nations of the world (our egoism). Our egoism consists of a *Partzuf* called a "sage of the nations of the world." Its *Rosh* (head) designates knowledge and desire to attain everything, and its *Guf* (body) is the will to receive pleasure for oneself.

The philosopher argues that if Israel can do what the Creator does, then Israel attains Him. This is correct, for if one is able to act like the Creator, then, to the extent of his actions, he attains and perceives Him. After all, it is said: "By Your deeds I will know You." If one acts like the Creator, then he understands the Creator's analogous actions in his own actions, and thus perceives Him. However, one must first advance by faith above reason, and as a result, he attains the Creator's properties, thereby becoming like Him in his actions.

164. (Rabbi Shimon continues:) "Who governs the sun, if not the Creator? Yet, Yehoshua came and stopped it. The Creator issues His decree, yet Moshe immediately issues a decree of his own, and it is carried out. The Creator wishes to punish, and the righteous of Israel annul His verdict. Moreover, He bid us to closely follow His ways and to be like Him in every way." The philosopher then went and became Israel, and lived in the village of Shachalayim, and they called him Yosi HaKatan (Little Yosi). He studied the Torah a great deal, and was among the sages and the righteous of that village.

The problem is that if a person does everything only by means of his faith, he denies himself the chance to attain the Creator, for attainment comes through applying reason. However, the moment he begins to apply his reason, he immediately diminishes his faith. So how can one combine faith with reason?

It is true that those who aspire to draw nearer the Creator (those who are called Israel) diminish their simple, devout faith. However, they do this only because He bids them to do so in order to attain His actions, and thus become like Him, as it is said in the Torah: "Follow His way" (*Devarim*, 21). Hence,

they observe His commandments. The philosopher was so overwhelmed by this truth that he became "Israel" and started observing the Torah and *Mitzvot*.

He was overwhelmed when he had found that Israel's actions, their attainments of the spiritual worlds, did not diminish their faith above reason, for all of their actions and attainments were based on faith. Israel attains the Creator because He bids them to, not because they desire this with their egoism.

165. And now the time has come to take a closer look at this verse. It is written that all the nations of the world are nothing before Him. Yet, how does this exalt Him? Hence, it is written: "Who sees the King of the nations of the world?" Yet, is the King of the nations of the world also not the King of Israel? The Creator wishes to elevate Israel in all places; this is why He is called everywhere "the King of Israel." The other nations of the world say that they have another King up in the Heavens, for it seems to them that He governs only them, and not us.

The nations of the world are certain that their Supernal King is not the King of Israel, that the King who sits in the Heavens and governs them is only their King, and that the King of Israel has no power over them. Thus, it seems to man's egoism that it exists under some other (non-altruistic) system of governance, and not altruism. The egoism fails to realize that the Creator made it exactly the way it is so as to achieve His goal: using egoism, to bring man to altruism, from "for one's own self" to "for the Creator's sake."

166. It is written: "Who would not fear the King of the nations of the world?" (*Yirmiyahu*, 10:7) That is, their Supernal King is there to threaten and persecute them, and do with them as He pleases. Hence, He should be feared. And all fear Him Above and below. For it is written that among all the sages of the nations of the world (the angels that rule over these nations) and in their Kingdoms (Above) there is none like You. There are four Kingdoms Above that rule over all the nations of the world according to the Creator's will. And there is no one who can do even the smallest action without His personal instruction. The sages of the nations of the world are the forces that rule them from Above, and all the wisdom of the nations of the world comes from these rulers. "In all their Kingdoms" means that the Creator's will rules over them.

These lines describe how the bride, who is in a state of exile, prepares herself for her future, final correction. The power of the nations of the world (in every one of us) amounts to conquering us (the altruistic desires for the Creator) and placing us under their power (serving only the body). They wish to drive us away

from the Creator's rule and let other desires, called "the nations of the world" dominate us. Our egoistic desires, the nations of the world, do so because of their power (tempting us with various pleasures) and wisdom (appealing to our common sense).

Their actions over us (spiritual aspirations) stem from the system of the impure forces and their impure (egoistic) angels (our inner egoistic forces), which give power and reason to the nations of the world. With the help of their wisdom, they (our egoistic desires) lead us (the sons of Israel, those who aspire only to the Creator) to all sorts of doubts and desires to understand the Creator, His ways and thoughts, without any fear or reverence before His greatness and supremacy.

Because of these doubts, we draw far from the Creator and His Supernal Light, which, as a result, passes on to them (our egoistic desires), as it is written, "Tzur (the capital of the impure forces) was built only on the ruins of Jerusalem (the capital of the pure forces)." Thus, they acquire the strength to persecute and humiliate Israel, and force them to submit to their will (suppress the only true path to the spiritual—faith above and in defiance of reason—with their persuasions and proof of their "real" rightfulness). And as it was already explained in the "Introduction to the Book of Zohar" (items 69-71), our inner spiritual enslavement leads to our external, corporeal enslavement, persecution, and humiliation by the nations of the world.

This is the secret of the four Kingdoms that rule over us in our four (spiritual and therefore physical) exiles, which correspond to *Sefirot H-B-ZA-M*, symbolized by Nebuchadnezzar, as it is written: "Here is that idol, its head made of pure gold, its breast and its arms of silver, its belly and its thighs of brass, its shins of iron, and its feet part iron and part clay" (*Daniel*, 2:32-33).

When this idol governs us, the nations of the world mock us, claiming that they have a King of their own. However, such was the Creator's plan, as it is said: "The Creator hath so made it, that men should fear Him" (*Kohelet*, 3:14), for the sensation of the Creator, called *Shechina*, is also referred to as fear before Him. However, since we do not yet feel the greatness and supremacy of the Creator, we do not merit fearing Him, and live in fear of the King of the nations of the world.

This points to the fact that we have no other way of completely and eternally merging with the Creator other than by means of tremendous fear before His greatness, by assuming His Torah and His desires (*Mitzvot*) in devout and complete faith, without any doubts in His properties.

Only then will we merge with Him in absolute, eternal union, and the Creator will impart us with all the goodness for which He had created us. He conceived this in the beginning of creation, and it became the purpose behind the whole of creation. This state is considered the complete and final deliverance and correction.

However, before the attainment of such an exalted spiritual state, this is how the prophet describes those who aspire to the Creator: "You have sown much, and brought in little; you eat but you have not enough; you drink but your thirst is not quenched" (*Haggai*, 1:6), for in all of our actions (of those who aspire to the spiritual) the impure force (egoism) constantly takes all the Light for itself. This occurs as a result of our doubts with regard to faith in the Creator, which the impure force itself cultivates within us.

However, the purpose of these punishments is not to cause us grief! Everything happens according to the Creator's plan and serves only to promote us toward correction. Therefore, as long as man can listen only to egoistic arguments, the Creator develops us gradually, using these forces. With their help, we gradually become fit to feel fear of the Creator, through the many trials and sufferings our exile from the spiritual brings us.

But in the end, we merit the reception of complete and devoted faith and fear before His greatness. It is written of this state: "He remembered His mercy and His allegiance toward the house of Israel, and all the worthless creatures of the earth witnessed the help and deliverance at the Creator's hands" (*Tehilim*, 98:3).

This is because at the end of days, the Creator will remember us in His mercy, and will give us the strength to receive complete and devout faith in Him. Thus, Jerusalem (the capital of altruism) will be rebuilt on the ruins of Tzur (the capital of egoism), for all the Light, which *Malchut* of the impure force was robbing of us throughout our exile from the spiritual, will return to us when we acquire complete and devout faith, and will shine within us with all its might.

All the worthless creatures of the earth (manifestations of egoism) will then see with their own eyes how our Creator saves (corrects) them. For all the nations of the world (within us) will see that they have always possessed this Light until the very last moment before their correction so as to give it back to us at the appropriate time. And all shall see that "one man's rule over another is to the detriment of the ruler!" (*Kohelet*, 8:9).

The burden of our slavery and the impure force's rule over us (over holiness) harms only the impure force, for it thereby compels us to attain complete and devoted faith in the Creator even faster! And the prophet speaks of this time,

"Who would not fear the King of the nations of the world?" for it has now been revealed that He is the King of the nations of the world, who persecutes and dominates those nations. It previously seemed to them (our egoistic intentions) that they persecuted us (our altruistic intentions), but now the opposite has been revealed to them—that they were merely blind enactors of the Creator's will, our servants and our slaves, whose purpose is to bring us to perfection.

It seemed to us that they were beating us. Now it turns out that they were beating themselves, for thanks to these blows (suffering from unrealized egoistic desires and constant frustration), they have accelerated our deliverance and attainment of perfection (our realization of the need to choose the path of faith above reason). Thus, they have also accelerated their own demise (their own correction).

And wherever it seemed to us (our reason) that they rebelled against the Creator (argued that the Creator is not the source of all reality) and acted (supposedly) however they pleased so as to humiliate us and satiate their base egoistic desires, and it appeared that there was no (Supernal) judge and no law (the advancement of creation toward its goal), it has now been revealed that they have always been fulfilling the Creator's will, to bring us (all our desires, them included) to perfection.

The same applies to every person in the world—whether he wants to or not, at all times and in every way, he fulfills only the Creator's will. Why then is he not called the Creator's servant? Because he acts unconsciously, not of his own will. To compel man to fulfill His will, the Creator gives him some alien desire to enjoy, which forces him to carry out an action, but he does so as a slave of his desire, and not as someone who fulfills the Creator's will.

For example, the Creator may give man an alien desire to make money, thereby compelling him to open a restaurant so as to carry out altruistic actions as a slave of his egoistic desire.

In other words, to compel us to do what is necessary, the Creator created within us an egoistic desire to receive pleasure, thus obliging us to do His will by enabling us to find pleasure in the actions and objects on which He wants us to work. This is why we live in constant chase of pleasures, whereas in truth we are constantly and unconsciously fulfilling the Creator's will. This resembles a situation in which children are given many toys to play with, but as they play, they also carry out work.

The entire world is doing the Creator's will, but our goal, the purpose of our development is to do it consciously. We must attain and realize His will; we must ascend so high that we will want to do it wholeheartedly and on our own,

rather than as we do it now—unconsciously and coercively. We must achieve a state when our desires fully coincide with those of the Creator, which designates complete and conscious union with Him.

Thus, it becomes clear that the King of the nations of the world is the same Creator that rules over them and compels them to fulfill all His desires, as a King does with his slaves. And now fear before the Creator is revealed to all the nations of the world. The phrase, "all the nations of the world" alludes to the angels that rule over those nations, such as Afriron, Kastimon, Aza, Azael and others, from whom the sages of the nations of the world (our egoism and reason) receive their wisdom, and with whose help they oppress Israel (our altruistic desires).

IN THEIR KINGDOMS refers to the four existing Kingdoms, which govern the seventy nations of the world (*ZON* = seven *Sefirot*, each of which containing ten sub-*Sefirot*: in all seventy *Sefirot*) and over us (altruistic aspirations) in our four exiles, which correspond to the impure *Sefirot H-B-ZA-M* (described as Nebuchadnezzar). As the prophet writes: "Here is that idol, its head made of pure gold (the first Kingdom), its breast and its arms of silver (the second Kingdom), its belly and its thighs of brass (the third Kingdom), its shins of iron, its feet part iron and part clay (the fourth Kingdom)" (*Daniel*, 2:32-33).

There is not one among them who can make even the smallest action of their own, but only what You bid them. However, this will only be revealed at the end of correction, and all will know that all of our misfortunes and suffering that had the power to separate us from the Creator were but loyal executors of the Creator's aspiration to draw us closer to Him. Moreover, these cruel forces did nothing else but obey His orders.

And the sole purpose of all that transpired was to bring us to a state where we can receive all the perfection and infinite goodness that He intended to bestow upon us from the very beginning in His plan of creation. The Creator must lead us to complete and devout faith, the result of which will be, as the prophet said: "Then, at once, the iron, the clay, the brass, the silver, and the gold all crumbled to pieces and became like the chaff on summer threshing-floors; and the wind carried them away, and no trace was left of them; and the stone that smote their image became a great mountain, and filled the whole earth" (*Daniel*, 2:35).

Absolute faith is called "unbreakable (non-crumbling) stone." After one merits absolute faith, the impure force (his inner egoistic desires and thoughts) disappears as though it had never existed. And all the worthless creatures

(reason, logic, philosophy, and common sense), which inhabit the earth, witness deliverance at the hands of the Creator, as the prophet said: "They shall not do evil nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters fill the sea" (*Yeshayahu*, 11:9).

167. Yet, among all the sages of the nations of the world and in all their kingdoms, I have found in the ancient books that even though the Heavenly hosts and legions fully obeyed their given orders and each would receive precise instructions to be carried out, but who among them can do it if not You, who will do it better than You? For You excel over them all in both properties and deeds. Hence, it is written: "There is none like You."

The Creator Himself carries out all the creatures' actions with His Light, and leads them to His goal. Man's sole task is the realization of all creation and governance, to wholeheartedly agree with all of the Creator's actions, and take an active part in the process of spiritual creation.

168. Rabbi Shimon said to his friends: "This wedding must be a wedding for all of you, and each of you should bring a gift (his own part in the common *Malchut*) to the Bride." He said to Rabbi Elazar, his son: "Present the Bride with a gift, for on the following day *Zeir Anpin* will look as he enters the wedding canopy at the sound of these songs and praises of the sons of the wedding canopy, who stand before the Creator."

Who Is This?

169. Rabbi Elazar opened and said, "Who is this coming up from the wasteland?" (*Shir HaShirim, 3:6*). *MI ZOT*—who is this—is the common ground of the two questions, the two worlds, *Bina* and *Malchut*, which are bound together. COMING UP—coming up to become the "Holy of Holies." For *MI* is *Bina*, called the Holy of Holies. And she joins with *ZOT* (*Malchut*), so that *Malchut* could come up FROM THE WASTELAND, for she inherits THIS from the wasteland, to become a bride and enter the bridal canopy.

The Zohar explains the following passage: "Who is this coming up from the wasteland, leaning upon her beloved!?" (*Shir HaShirim*, 8:5). It describes a state at the end of correction, when the bride enters the wedding canopy. *MI ZOT*: *MI* is *Bina* and *ZOT* is *Malchut*. At the end of correction, *Bina* and *Malchut* unite, and both are called "holy." But until the end of correction only *Bina* is called holy, while *Malchut* ascends to *Bina* and receives holiness from her.

Nevertheless, at the end of correction, *Malchut* becomes like *Bina*, and they both become holy. *Malchut* completely unites with *Bina* through equivalence of form, and fully merges with the source of life, for a screen (the restriction imposed on reception of Light within *Malchut*) creates the Returning Light that combines all *Sefirot* into one.

The Creator's *Ohr Hochma* can be received precisely in this Returning Light. As a result, *Malchut* ends with the letter *Yod* and becomes forever similar to *Bina*. Hence, it is written that *Malchut* and *Bina* unite by equalizing their desires to form a single whole.

Similarly, the Light of *Malchut* will be forever connected to the Light of *Bina*, for *Malchut* herself ascends to the level of the "Holy of Holies," thus becoming exactly like *Bina*. SHE COMES UP just like a sacrifice, which is the "Holy of Holies," for *MI* (*AVI*, *Bina* or the "Holy of Holies") joins *ZOT* (*Malchut*), so

Malchut would ascend and become the "Holy of Holies." Sacrifice is the part of *Malchut* (man's animal egoism) that ascends with its properties to *Bina*.

And when *MI* (*Bina*) joins *ZOT* (*Malchut*), and *ZOT* becomes the "Holy of Holies," there is no longer a diminution of *Malchut's* state, for this diminution occurred only because of the deterioration of *Malchut's* properties, when new egoistic desires emerge within her.

Now that *Malchut* has become as holy (altruistic) in her properties as *Bina*, death disappears, and the fall of *Malchut* into her egoistic desires is impossible, for she has been fully corrected and has attained the properties of *Bina*, which are referred to as holy. Through *Malchut's* acquisition of these properties, the Upper Light (life) enters her. *Malchut* emerges from the wasteland (the sensation of life's absence for want of altruistic properties) and enters her wedding canopy.

This occurs thanks to man's efforts, called "those who keep the Torah" (item 124). These efforts are the foremost part of creation, for they create the Torah and bring *Malchut* to the great *Zivug* at the end of her correction, to her complete fulfillment with the Light. This great *Zivug* on the entire corrected *Malchut* (including *Malchut de Malchut*) can be achieved by precisely this sensation (by man) of the spiritual wasteland.

170. She comes up from the wasteland of the soft utterance of lips, as it is written, "And your mouth is comely" (*Shir HaShirim*, 4:3). This is because the Hebrew word *Midbar* (desert/wasteland) is derived from *Dibur* (speech). It is written of the mighty forces, that these mighty forces strike Egypt with all the plagues of the wasteland, for all that the Creator did to them was not in the wasteland, but in settlements. And the phrase "in the wasteland" means "by the power of speech, of spoken word." This comes up from articulation, from the mouth (*Malchut*) as she ascends and comes under the wings of *Ima* (mother, *Bina*). Then, through speech, she descends upon the entire holy nation (the difference between speech and articulation is that articulation is an action that forms speech).

Before the end of correction, when *Malchut* is still called the "Tree of Good and Evil," all corrections occur through *MAN* (prayers or requests), through which the righteous (those who wish to become similar to the Creator in their properties) elevate *Malchut* to *Bina*. Consequently, *Malchut* receives *Bina*'s properties for as long as *Malchut* remains there, for spiritual ascent signifies an attainment of properties. *Malchut* becomes as holy (altruistic) as *Bina*.

MAN is a silent prayer in the heart of man, for *Malchut* signifies "speech." Yet, until the end of correction, good words cannot exist without bad ones. That

is, this will not happen until both voice and speech come from *Bina* herself, when *Malchut* becomes like *Bina*, which designates the unity of voice and speech—the *Zivug* of *ZON* in their corrected state of *Gadlut*.

ZA receives the voice from *Ima* and passes it in his speech to *Malchut*. Hence, this speech is completely good, devoid of any evil. Thus, *Malchut* receives from *Bina* the Light of holiness, *Hassadim*. Unless it is corrected by the completely good, altruistic voice of *Bina*, *Malchut's* voice will always consist of both good and evil. This is why impure, egoistic forces cling to her, and *Malchut* cannot receive anything from holiness (*Bina*).

Hence, *MAN* that the righteous raise in their prayers is like a soft murmur of lips, a voiceless speech, as the prophet says: "Only the lips move, but the voice cannot be heard" (*Shmuel I*, 1:13). This is because there is no connection between *MAN* and the impure force, and *Malchut* can be elevated to *Bina* so she can receive her voice from *Bina*.

As a result, a holy edifice of *Malchut* is erected, and she receives the Light from a *Zivug* between voice and speech, and the holiness of her speech descends upon the heads of the righteous that raised *MAN* and thereby revived *Malchut*.

This is why it is written that SHE COMES UP FROM THE WASTELAND, for the bride (*Malchut*) is now invited to a great *Zivug* under the wedding canopy. This occurs thanks to the raising of *MAN* by the righteous, who thereby united *Bina* (voice, *Ima*) with *Malchut* (speech). As a result, *Malchut's* speech became as beautiful as that of *Bina*.

All of these individual *Zivugim* made by the various righteous (each of whom constitutes a small part of the common *Malchut*) during the 6,000 years, now connect all of *Malchut's* parts (souls of the righteous) together in one great *Zivug*, as the bride (*Malchut*) enters her wedding canopy.

In other words, it is precisely this soft prayer, the raising of *MAN* during the 6,000 years by a voiceless speech (seeing as good is still mixed with evil in the voice of *Malchut*), that creates the conditions for the great *Zivug* of *Malchut* with *ZA*, of man with the Creator.

And since *Malchut* received the voice of *Bina* (from *Ima*-Mother) thanks to the help of the righteous (all the good deeds performed by the righteous during the 6,000 years), everything is now combined into the great Supernal *Zivug* under the wedding canopy. This is because *Malchut* becomes completely good without a hint of evil—the "Holy of Holies," just like *Ima*.

Silent speech is defined as the movement of lips without the participation of the palate, larynx, tongue, and teeth. This is how *MAN* is raised when *Malchut* ascends between the wings of *Bina*, i.e., receives the voice of the wings of *Ima* in her speech. Afterwards, having acquired the speech, she descends upon the heads of the holy nation. For after the reception of voice through *Ima's* property of mercy, *Malchut* becomes as holy as *Bina* herself, and her holiness descends upon those who corrected her. Consequently, they are called the "holy nation," for now the speech of *Malchut* is as holy as that of *Ima-Bina*.

There is "voice" and there is "speech." "Voice" is the inner part, whereas "speech" is its outward appearance. This appearance is based on exhaling (the silent letter *Hey*). *ZA* is called "voice," and *Malchut* is called "speech." Letters are sung according to the note signs (*Taamim*), followed by the letters with their punctuation marks.

The level of *Ohr Haya* (called *Kol*—voice) emerges on the screen in the *Peh* of the third degree of thickness, known as "teeth." From this Light *ZA* receives *Ohr Hochma*, and his voice is then heard outside (begets the souls of the lower ones).

Yet, the voice of *ZA* is not heard below the level of *Neshama*, for his screen is not strong enough to receive *Ohr Hochma*. The level of *Ohr Yechida* in *ZA*, called *Dibur* (speech), emerges on the screen in the *Peh* of the fourth degree of thickness. This screen is the most powerful, as it reveals all of the Light, and is called "lips."

The Light of *NRNHY* reveals the inner, Supernal and concealed wisdom, *Hochma*, the concealed thought, the inner Light of *Bina*, which cannot shine to the lower ones, that is, in *ZA*, because *ZON* cannot receive from *Peh de AA*. Nevertheless, the two levels of the Light—*Haya* and *Yechida*—that descend from *AA* are converted into voice and speech with *Bina's* help, even though it is the Light of thought, wisdom and reason.

Voice is formed in *ZA*, and speech in *Malchut*. If a righteous one raises his prayers (*MAN*) to *Malchut*, thereby causing *ZON* to ascend to *AVI*, who are in constant union, to provide Light for the lower ones, *ZON* receive this Light from *AVI*, which is called "voice and speech." The property of the righteous is to create the pure and destroy the impure with their voice. In the beginning, there was only one language (one speech) in the world, *Lashon HaKodesh*—the holy language. In Hebrew (as in English) the same word (*Lashon*) means "tongue" (both as a body part and as a means of communication).

171. He asks: "How does *Malchut* ascend in speech?" And he replies: "When man first awakens in the morning and opens his eyes, he must bless his Creator and Master. How is he to bless Him? The way it was done by the first

***Hassidim*: they would prepare a vessel of water beside them, so that when they woke at night, they would wash their hands at once, and, having blessed the Torah, would rise to study it. When the rooster crowed, precisely heralding midnight, the Creator was with the righteous in the Garden of Eden. And it is forbidden to perform a blessing in the morning with unclean hands."**

He asks: since it is written that the beginning of *Malchut's* correction must be expressed in a quiet murmur of lips, how can he who wakes up (spiritually) immediately pronounce a blessing at the top of his voice? After all, the blessing must also be uttered in whisper so as to first receive a voice from *Ima*, and with this voice (by the force of *Ima-Bina*) elevate *Malchut* to *Bina*, and impart onto her altruistic properties.

The Zohar replies: The first *Hassidim* have corrected this. As man falls asleep (falls to the level of the Light in his *Partzuf* called "sleep"), his holy soul (the Light that was in his spiritual *Partzuf*) ascends, and only the impure spirit of the primordial serpent (egoistic properties) remains in him, for sleep constitutes the 60th part of death (Talmud, *Berachot*, 57:2).

Since death is an impure property of the primordial serpent, the impure spirit (egoistic desires) does not leave man completely as he wakes up (receives a new Light from Above), but remains on man's fingertips (not all of man's desires change under the influence of the Light received from Above, called "the Light of morning" or "the Light of awakening").

And the greater holiness and Light that was present in man before he fell asleep (before he fell into a diminished spiritual state, called "sleep"), the more the impure (egoistic) force clings to these desires when the altruistic intentions exit them during sleep.

Fingertips constitute the purest place (desires) of the entire body (all desires), man's most spiritual desires, for they can be filled with *Ohr Hochma* (*Ohr Hochma* enters these desires during a *Zivug*, with the help of a screen). Therefore, even after awakening (at the beginning of the spiritual ascent), the impure (egoistic) force does not leave this place, wishing to receive at least some of that great Light, which can fill these most altruistic human desires.

Hence, hands must be washed in order to remove the residual egoistic desires. For this to happen, two vessels need to be prepared: the Upper One (cup) and the lower one that will accept the removed impurity.

The Upper Vessel designates *Bina*, whose Light drives the impure force away. Hence, washing the fingertips with water (the forces or desires of *Bina*) expels the impure force (man's egoistic desires) from them. Thus, *Malchut* rids herself

of her evil (egoism) and becomes holy and good. Afterwards, one can study the Torah and bless the Creator for it, for washing hands is similar to raising *MAN* in a whispered prayer to the wings of *Ima*.

And when the rooster crows (this is a special spiritual sign of the angel Gavriel), it is precisely midnight, as it is written: "The greater star to rule the day and the lesser star to rule the night" (*Beresheet*, 1:16). For the lesser star, the holy *Shechina-Malchut* grew smaller, clothed in impure forces and "her feet descend to death" (*Mishley*, 5:5).

This is so because during the 6,000 years, up to her final correction, *Malchut* constitutes the Tree (foundations) of Good and Evil: if one is worthy, she becomes good for him and purifies him, if not—she turns evil. Accordingly, the rule of night is also divided into two parts: the first refers to a state called "unworthy—evil," and the second refers to a state called "worthy—good."

The first correction of *Malchut's* good part is made exactly at midnight (in a state so called "midnight"), for it is then that *Malchut* receives the voice of *Bina*. Put differently, *Malchut* ascends to *Malchut de Ima-Bina* and corrects herself within it. As a result, the strictness and judgment in *Malchut* become holy and good, completely devoid of evil. This means that strictness and judgment fall onto the impure forces, but for Israel, they turn into mercy.

Yitzchak signifies restriction, the property of *Malchut* within *Bina*. The Hebrew word for a "rooster" is *Tarnegol*, and also *Gever* (man) and designates the angel Gavriel, who attends to *Malchut*, the lesser star. The strictness of *Bina* pierces the wings of the rooster (Gavriel), and through it *Malchut* receives the voice of *Bina*.

And when Gavriel passes the voice of *Bina* to *Malchut*, his call reaches all the roosters of this world, the property of judgment in the spiritual void. Such a state is called "this world" or *Malchut de Malchut*. Everyone speaks only in this voice, which was corrected by *Bina's* property of mercy.

Therefore, the voice of *Malchut* (her judgment) no longer dominates the second half of the night, and the voice of *Bina* claims this place. This is what the "rooster of this world" heralds—the property of judgment in *Malchut de Malchut*.

Hence, a rooster's crow (change of properties) is heard precisely at midnight (when states change), for this crow means that *Malchut* has already been corrected by the voice of *Bina*, and that this voice is already within *Malchut*. This is defined as the moment of midnight, which marks the beginning of the second half—absolute goodness, devoid of evil.

After *Malchut* receives the voice of *Bina*, the righteous (man's properties in the worlds of *BYA*) raise *MAN* with the help of their study of Torah after (in the state of) midnight. They keep raising *MAN* to the "cheerful strictness" in *Ima*, of which it is written: "She rises also while it is yet night" (*Mishley*, 31:15), for it is precisely at night that the Supernal *Malchut* reveals herself in all her splendor.

And the actual revelation of *Malchut* takes place in the Garden of Eden, i.e., she is meant for those righteous who have corrected her with their work and studies (in the state) after midnight. The Creator rejoices with them (merriment signifies fulfillment with *Ohr Hochma*) in the Garden of Eden, for the corrected *Malchut* is called "the Holy *Shechina*" or "the Garden of Eden," for she receives *Hochma* and rejoices with the righteous that constitute *MAN* within her.

And the phrase that describes how impurity (egoistic desires) is washed away (corrected to altruistic properties) from man's fingers (his most exalted desires) is true not only with regard to nighttime. Man ascends from the lower degree of "sleep" onto a higher degree of "awakening," the difference between the two states being that previously, he was receiving only the vital *Ohr Hassadim*, called "sleep," while "awakening" signifies reception of *Ohr Hochma*. This is because the impure force constantly clings to man's fingertips (precisely for man to correct it and thus attain greater spiritual heights), and he is obliged to wash his hands (make his desires and intentions "for the Creator's sake") before uttering a blessing (appealing to the Creator for reception).

172. For when man is asleep, his soul (spirit) leaves him. And as soon as his soul departs from him, the impure spirit replaces it at once, and it fills his hands and defiles them, and it is forbidden to utter a blessing without washing one's hands. And should you object that when man is awake and his soul does not leave him, the impure force does not descend upon him, then, if he enters a washroom, he is forbidden from reading even a single word of the Torah until he washes his hands. And if you say that it is because his hands are soiled, this is not true, for how are they soiled?

173. But woe unto those who do not beware and do not guard the Creator's honor and do not know the foundation of this world. There is a certain spirit that dwells in every cesspool of the world, a spirit that relishes depravity and excrement, and it immediately settles on the fingers of man's hands.

Just like Rabbi Y. Ashlag, I refrain from commenting on items 172 and 173 of *The Zohar*, and he who merits it—will understand this text himself.

He Who Rejoices on Holidays

174. Rabbi Shimon opened and said: "He who rejoices on holidays and does not give a part to the Creator, the evil eye hates and slanders him, removes him from this world, and brings him many miseries."

We have already said (item 68) that the impure forces (egoistic spiritual forces within man that know of and hence desire the pleasures hidden in the Creator's Light) consist of male and female parts. The male part brings less harm than the female. It leads man to transgressions such as lying in the name of the Creator, as though it inspires man to observe the *Mitzvot*, but not in complete purity (with the sole purpose of pleasing the Creator). Instead, it causes man to also add a touch of personal benefit and selfish enjoyment, as it is written: "Eat not the bread of an ill-willer, nor desire his treats; for as one reckons within himself, such is he: 'Eat and drink,' he shall say to you; but his heart is not with you" (*Mishley*, 23:6-7).

Since the male impure force has absolutely no intentions to bestow, the commandment remains devoid of fear and love (without a heart). Yet, since the male impure force has already caught man in its net, it gains power to make a *Zivug* with its female half (the impure *Nukva*), which is a bitter and evil impure force that lies in the name of the Creator, and, upon seducing man, captures his entire soul.

Hence, *The Zohar* says that the evil eye hates and slanders man, and removes him from this world by provoking him to fail to observe the commandment of rejoicing on a holiday (the reception of *Ohr Hochma*, joy on a higher degree)—so that this joy would not be for the sake of the Creator. It is as though he eats alone and does not share his food with the needy, which leads to the male impure force making a *Zivug* with *Nukva* and capturing man's soul.

175. The Creator's role is to cheer the poor, according to His ability. For the Creator appears on the holidays so as to look at His broken *Kelim*. He comes to them, and He sees that there is nothing to rejoice in, and He weeps for them, and ascends Above to destroy the world.

To understand this passage and the angels' objections, one must first understand the words of the sages (*Midrash Raba*, 86): "When creating the world, the Creator asked the angels: 'Shall we create man in our image (*Tzelem*) and likeness?' And the four angels (forces, properties) of creation gave their answers:

Mercy said, LET US CREATE, for he creates *Hassadim*, mercy. Truth said, LET US NOT CREATE, for he is all falsehood. Justice said, LET US CREATE, for he dispenses justice. Peace said, LET US NOT CREATE, for he is all enmity."

What did the Creator do? He took truth and concealed it in the ground, as it is written: "cast down truth to the ground" (*Daniel*, 8:12). Our entire purpose in the study of the Torah and *Mitzvot* lies in that, thanks to them, as the Talmud says (*Psachim*, 50, 2): "From *Lo Lishma* (intentions for oneself) man comes to *Lishma* (intentions for the Creator's sake)."

And since man is born with such insignificant desires and powers, he is unable to immediately engage in the Creator's *Mitzvot* for the sake of pleasing the Giver of these *Mitzvot*, for as it is said: "Man is born akin to a wild ass" (*Iyov*, 11:12). Due to his egoistic nature, he is unable to make any inner movement or action if it is not for his own benefit.

Therefore, the Creator allows man to begin observing the *Mitzvot* solely for his own sake, seeking personal benefit. Yet, in spite of this, his actions attract spiritual Light to him. And then, with the help of the received Light, he comes to observe the *Mitzvot* for the Creator's sake, in order to please Him.

This is exactly what Truth presented when it objected to man's creation and said that he is all falsehood. After all, how can man be created to study the Torah and observe *Mitzvot* in a state of absolute falsehood, i.e., "for oneself?"

However, Mercy said, "Let us create," for man performs merciful deeds. Although the *Mitzvot* of mercy, which man observes (even if mechanically) initially "for his own sake," are mere external actions without the intention of bestowal, with their help he gradually corrects his intentions until he becomes capable of observing all the *Mitzvot* "for the Creator's sake." Hence, there exists an absolute certainty and guarantee that through his efforts, man will achieve the goal—altruistic actions "for the Creator's sake." And that it is okay to create man.

Peace also asserted that man is all "enmity;" hence, he can observe the *Mitzvot* "for the Creator's sake" only if it also brings him personal benefit. However, due to such mixed intentions and actions, man exists in constant conflict with the Creator, for it seems to him that he is great and righteous, and he utterly fails to see his shortcomings. In other words, he is completely unaware that all his work in the Torah and *Mitzvot* is exclusively for his own benefit.

And because he feels this way, he fills up with anger and resentment towards the Creator: why does the Creator not treat him as it befits one so perfectly righteous? It follows that he alternates between states of peace and conflict with the Creator. That is why Peace objected to the creation of man.

However, Justice said that man should be created, for he dispenses justice. By observing the *Mitzva* (singular for *Mitzvot*) of giving charity to the poor, even with the intention "for oneself," he gradually acquires the property of "bestowal," learns to act "for the Creator's sake," and merits eternal peace with Him.

After the Creator heard these opinions, He agreed with the angels of Mercy and Justice, and cast down Truth to the "ground." By this, He allowed man to begin observing the *Mitzvot* with the intention "for oneself," despite its falsehood.

It follows that the Creator cast Truth down to the ground because He had accepted the claims of Mercy and Justice, that thanks to the *Mitzva* of giving charity to the poor, man will ultimately come to Truth, i.e., work for the Creator's sake, and Truth will rise from the ground.

The only creation created by the Creator is *Malchut de Malchut*, egoism, and it can only be corrected by "instilling" the Creator's properties of *Bina* or mercy into it. Yet, if these properties are opposite, how can such a thing be accomplished? After all, in the spiritual world, distance is proportionate to the difference in properties. So how can *Malchut* be united with *Bina*?

To this end, the *Kli* was broken: the spiritual, altruistic desire lost its screen and became egoistic. Yet, it retained sparks of the Light, and these sparks exist within egoistic desires. This is why egoistic desires have power over us.

These sparks of the Upper Light are the source of various pleasures and love, for Light is pleasure. And since these particles of Light are clothed in impure garments and exist under the rule of the impure forces, man starts perceiving these feelings of love and delight as being inherent in the impure forces, as though these egoistic garments contain pleasures, and such is their property. And he associates the properties of love and pleasure with the impure forces,

failing to understand that the impure forces draw him solely with the spiritual spark that has fallen into them.

However, as the impure force is very appealing, it lures man into all kinds of transgressions, such as theft, robbery, and murder. At the same time, it gives us the desire to observe the Torah and *Mitzvot* for our own sake. Even if we start observing them not "for the Creator's sake," but "for ourselves," (for our own benefit, to fulfill our base aspirations, according to the desires of the broken, egoistic *Kelim*-vessels), we gradually come to the intention "for the Creator's sake," and merit the goal of creation—to receive all the pleasure that was prepared for us back in the Thought of Creation—"to delight man." Thus, the impure forces destroy themselves, but that is exactly the purpose for which the Creator conceived and created them.

The Zohar says that the Creator appears on these holidays to look at all the broken *Kelim*. On holidays, when man observes the *Mitzva* of rejoicing because of the great Light that he receives from the Creator, the Creator appears to look at His broken vessels, by which man is given an opportunity to observe the *Mitzvot* not "for the Creator's sake." The Creator comes and looks at how well these broken vessels have fulfilled their mission to bring man to observance of the *Mitzvot* with the intention "for the Creator's sake."

However, the Creator comes to them and sees that there is nothing to rejoice in. He weeps over them, for He sees that nothing spiritual (altruistic) was created from the broken vessels, that man has yet to correct even a single broken vessel (egoistic desire). In other words, there's not one vessel that was intentionally broken by the Creator that has brought man to the intention "for the Creator's sake," and he rejoices on holidays solely for his own pleasure.

So the Creator weeps and regrets breaking the vessels, for He broke them and cast Truth to the ground only for man's sake, to give him an opportunity to start working in falsehood (in the intention "for oneself") and gradually come to Truth, to the intention "for the Creator's sake." Yet, when He sees that man has not changed at all in his aspirations for selfish pleasure, it is as though the vessels were broken in vain, and so He weeps for them.

And He rises Above, to destroy the world—meaning, He ascends so as to stop the Light's descent and thereby destroy the world. The world and creatures can exist only if they receive the Creator's Light (even if unconsciously). However, if man's state and selfish actions cannot lead him to the intention "for the Creator's sake," the Light itself becomes detrimental to him, for in pursuit of this Light, man sinks ever deeper into egoistic desires (impure forces) and growing

dependency on egoism. Therefore, it is more desirable and beneficial for man to stop feeling pleasure in his impure desires, so that it would not destroy him completely and prevent him from sinking into such powerful egoistic desires that, having become a slave to their pleasures, he would never be able escape them and attain the spiritual.

176. The members of the assembly then appear before the Creator and say: "Master of the world, You are called merciful and forgiving, send Your mercy upon Your sons." He answers them: "Have I not done so, when I created the world based on mercy? As it is written, 'The world is built by mercy' and the world is established upon it. However, if they do not show mercy to the poor, the world will be destroyed." The Heavenly angels then say to Him: "Master of the world, here is a man who had eaten and drunk to his heart's content, and could have been merciful to the poor, but did not do anything." The prosecutor appears, receives permission, and persecutes that man.

The exalted souls, called "the members (or the sons) of the assembly" begin praying for the lower ones, so the Creator would have mercy on His sons and not discontinue the flow of Light descending onto them. They do everything within their power to justify man's state of being, and say that as long as he observes his *Mitzvot* in faith, he is called "the Creator's son," and hence deserves the Creator's mercy, as a son deserves the mercy of his father.

The Creator replies to them that He created the world by the property of mercy, and the world stands on this property alone. In other words, man will not be corrected by the Creator's Light as long as he disdains the poor, for the world's creation was the result of the Creator's agreement with the angel of Mercy, which states that due to man's merciful deeds, the world will be able to exist and will gradually come to the intention "for the Creator's sake." But now, since people are not showing mercy, there will be no correction.

Then the Supernal angels said, "Master of the universe, here is a man who had eaten and drunk, and had his fill, and could have been merciful to the poor, but did not give them anything." In this case, the angels begin to accuse man, instead of defending him, even the angels of Mercy and Justice. And all those who did not wish to create an egoistic man with desires "for oneself," but agreed to it only because they assumed that by deeds of mercy and justice he would escape his egoism "for one's own sake" and achieve the altruistic property "for the Creator's sake." Now, they, too, turn against man.

And if man is unable to acquire the intention "for the Creator's sake," the angels repent and regret at having agreed to his creation, and they now accuse

him before the Creator. And after it becomes clear that man will not achieve the altruistic property "for the Creator's sake" by observing the *Mitzvot*, he is passed into the hands of the prosecutor.

177. There are none greater in our world than Avraham, who acted with mercy toward all creatures. It is written of the day that he prepared a feast: "The child grew and was weaned, and Avraham made a great feast on the day that Yitzchak was weaned." So Avraham prepared a feast and invited all the leaders of that generation. It is well known that at every feast, the supreme prosecutor is about, watching. And if there are any poor people in the house, he leaves that house and does not return there. However, if the prosecutor enters a house and sees rejoicing without the poor—without having first shown mercy to the poor—he ascends Above and brings accusations against the host of that feast.

178. Because Avraham was the leader of his generation, the prosecutor descended from Heavens and stood at the door of his house, disguised as a poor man. And nobody so much as looked at him. Avraham was attending to kings and ministers, and Sarah was feeding all of their children, for they did not believe that she had born a child, but rather claimed that Yitzchak was a foundling, whom they had bought at the marketplace. This is why they brought their children with them, and Sarah nursed them in front of all. And the prosecutor stands at the door. Sarah said: "The Creator has made laughter for me" ("For anyone who hears will laugh on account of me" (*Beresheet*, 21:6). The prosecutor ascended at once and stood before the Creator, and said to Him, "O Master of the world, You have said that You love Avraham, and here he had prepared a feast, but had not given anything to You nor to the poor, had not sacrificed even a single pigeon for Your sake. And Sarah says that You have laughed at her."

Until the end of correction, it is impossible to fully rid oneself of the impure forces. Hence, however hard even the most exalted righteous may try to observe the Creator's *Mitzvot* in purity of their altruistic intentions, without any touch of personal benefit, the impure forces can nonetheless accuse them and find faults in their observance of the *Mitzvot*.

Therefore, the Creator prepared another opportunity for the righteous to silence the prosecutor—by bribing him with a certain portion of holiness and purity, thus silencing him. This way, the prosecutor is reluctant to accuse a righteous one and does not want him to disappear, for then the prosecutor, too, will be deprived of his part of holiness, the Light that he receives as the righteous one observes each *Mitzvot*.

Hence, the need for external hair in *Tefillin* (phylacteries), scapegoat rite, red heifer, and so forth. (*The Zohar*, *Emor*, p. 88). From this we see how extraordinary, multifaceted, and complex this world is created, how impossible it is to judge human deeds and the Upper Governance by external manifestations, as they are seen by us, and how "entangled" and inseparably intertwined all the connections between the pure and impure forces really are.

Even when we look at our great leaders-Kabbalists, we see how much they've suffered, how they were forced to submit to the will of petty rulers or ignorant masses, and how persecuted they were—those who were closest to the Creator! Everyone feels these obstacles, even those who are just beginning on their spiritual journey.

But here, in the example of Avraham, *The Zohar* does not speak about an ordinary prosecutor, for Avraham had surely given food to all the poor, as he had always done even before he invited his distinguished guests to his table. But this prosecutor demanded his share of holiness, of the Light. However, Avraham did not wish to give anything of holiness to impurity. Rather, he wanted to overcome its power and push it away from himself completely. This is why the prosecutor ascended Above and accused Avraham.

The Zohar tells us that the prosecutor was not really poor, but only disguised himself as such, and demanded to be treated at Avraham's festive table. Avraham felt that this was an impure force that assumed the image of a poor man; hence, he refused to give it anything.

This is why it is written: "He did not sacrifice even a single pigeon," for in accordance to the sacrificial rites (rejection of egoistic parts, of man's "I"), only two pigeons are offered, which symbolize the two combined points in *Malchut*: the property of *Malchut* that was corrected by the property of mercy, *Bina*. This common point contains both the properties of restriction and mercy, but the property of restriction is concealed, whereas the property of mercy is revealed (item 122).

Without this combination of *Malchut*'s properties with those of *Bina*, called the "mitigation" or "sweetening" of *Malchut*, the world (*Malchut*) cannot exist, i.e., receive the Creator's Light. Therefore, it is necessary to offer precisely two baby pigeons. One of them was sent by Noah from his Ark, never to return (*Beresheet*, 8), for one pigeon designates the property of restriction in *Malchut* that is unmitigated by *Bina*'s property of mercy. And since Noah could not correct anything in her, the pigeon never returned to him (*The Zohar Shlach*, p. 52).

The prosecutor's claims and complaints concerning Avraham's feast on the day when Yitzchak was weaned stem from his demand to receive his share, the corrections of the part of *Malchut* that cannot be corrected until *Gmar Tikkun* (the end of correction). And this is the property of the restriction within *Malchut*, with which the world cannot exist; hence, it must be concealed. This property is the pigeon that did not return to Noah.

Man was not entrusted with the task of correcting his Creator-given primordial egoism, for it is impossible to alter what the Creator had made. However, man can hide his *Malchut*, his egoism (refrain from using it), and instead act by receiving his desires from *Bina*. This is why a combination of the properties of *Malchut* (egoism) and *Bina* (altruism) was formed in man—to let him make the effort and conceal the properties of *Malchut*, and act only according to the properties of *Bina*.

When one is able to completely reject the use of his egoism and is guided only by the properties of *Bina*, he will achieve a state called "the end of his correction." Correction is made during the 6,000 years, i.e., along the degrees of the 6,000 consecutive actions.

Then, man's *Mashiach* (Messiah/savior), the Upper Light, comes to him and transforms all of man's egoism (the primordial nature that he was rejecting during the 6,000 years) into altruism. Then, one's egoistic properties serve for the reception of the Light of pleasure for the Creator's sake, and he no longer needs to refrain from using them.

The property of *Malchut*, with which man cannot work for the Creator's sake until his final correction, is referred to as "restriction." Using the properties of *Malchut* herself remains forbidden until she is completely corrected through gradual purification by the properties of *Bina* during the 6,000 years. Alternatively, *Malchut* is called "strictness" or "judgment," for this restriction is also the source of all punishments and prohibitions.

Avraham could not correct this property of restriction in *Malchut*, i.e., receive the Light and fill *Malchut* entirely. Hence, he received nothing in this part, and that is exactly the way he treated the prosecutor, who ascended at once and began to accuse Avraham before the Creator, claiming that Avraham failed to correct anything in *Malchut*'s property of restriction with his feast. This property of restriction is called "poor," for it does not receive Light; hence, it constitutes the essence of *Malchut*, her egoism.

Since the Creator mitigated the restrictive property of *Malchut* with the property of mercy, and mixed *Malchut* with *Bina* for the sole purpose of giving the

world an opportunity to exist, the Light that is received thanks to the property of mercy is defined as the part of Light belonging to all the world's inhabitants. This part helps *Malchut* become corrected. Since the Creator created *Malchut* in order to personally fill her with Light, she is regarded as His personal part.

As a result of a miracle of nursing the babies that were brought to Sarah, Avraham received all the Light that exists in the property of mercy, and began to doubt his ability to correct the poor part of *Malchut*. This part receives nothing (for it cannot be used during the 6,000 years) and constitutes the Creator's personal part.

Therefore, the prosecutor ascended, accusing Avraham of not giving to the poor, i.e., not giving to the part of the Creator, *Malchut de Malchut* herself, which no man can correct by himself, as even Noah was unable to do so. And he gave nothing to You nor to the poor, and sacrificed not even a single pigeon for Your sake.

And Sarah says that You have laughed at her. Sarah is the part of *Bina* that shines in *Malchut*. With the words: "Any who hears will laugh on account of me" (*Beresheet*, 21:6), Sarah-*Bina* gave *Malchut* such powerful *Ohr Hassadim* that *Malchut* stopped feeling her egoistic desires, felt the perfection of altruism, and temporarily acquired the properties of *Bina*, while under the influence of *Ohr Hassadim*.

However, there emerges fear that due to such a sense of perfection and absence of suffering from unfulfilled desires, the absence of the feeling of deficiency, *Malchut* would remain uncorrected. Such a state is similar to the following description of Adam's state in the Torah (*Beresheet*, 3:22): "Lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever." In other words, he must not stop feeling his own nature nor forget the fact that he is obliged to correct his defect in the "Tree of Knowledge." And that is why Adam was cast down into a place that is suitable for correction, the lowest possible egoistic place, called our world.

179. The Creator said to him: "Who in the world is like Avraham?" And the prosecutor did not leave from there until he had consumed the entire fare. So the Creator decreed that Yitzchak is to be sacrificed. And He said that Sarah shall die from grief for her son. The cause of this grief is that he did not give anything to the poor.

Yitzchak's sacrifice was aimed at the correction of *Malchut*, to compensate for what Avraham could not correct at his great feast in honor of Yitzchak's weaning. Sarah's death was the result of the great Light that she passed to

Malchut, saying: "The Creator has made laughter for me," alluding to the Light that obstructs the correction of *Malchut*.

Therefore, the Light that descends to *Malchut* and gives her the sensation of perfection prevents her from correcting herself. Hence, the Creator stopped it. This is the significance of Sarah's death, for Sarah constitutes the Light of *Bina* that enters *Malchut*. Thus, all that the Torah speaks of is but the essence of the process of *Malchut's* correction, until her correction is completed.

The Torah and Prayer

180. Rabbi Shimon opened and said: "It is written that Hizkiyahu (Hezekiah) turned his face to the wall and prayed to the Creator." Let us see how great and potent the power of the Torah is, and how high it rises above all. He who engages in the Torah has no fear of those Above or below, nor of any hardships or illnesses of this world, for he is connected to the Tree of Life and learns from it each day.

181. For the Torah teaches man how to walk a path of truth; it teaches him how to return to his Master and cancel what is predestined for him. And even if man is shown that what is predestined for him cannot be cancelled, it is nonetheless completely cancelled and annulled, then disappears at once and does not prevail over him in this world. Hence, man should study the Torah day and night, and never abandon it, as it is written: "Contemplate Him day and night." Whomever abandons the Torah, it is as though he abandons the Tree of Life.

"Contemplate Him day and night"—"Him" implies the Creator! In another place in *The Zohar*, it is said that Hizkiyahu's prayer was accepted by the Creator, for nothing (no egoistic desires) separated him from the wall (the *Shechina*, the sensation of the Creator, akin to the Wailing Wall).

This was the advice that he received from the Torah, when, through his efforts in the Torah, he realized how to achieve complete return to the Creator, whereby nothing would separate him from the Creator (from the wall, the *Shechina*, the sensation of the Creator). As a result, the decree of his death (the Light's exit from the *Partzuf*) was revoked. So great is the power of the Torah.

182. Come and see—such is the advice given to man. When he goes to bed at night, he must accept the Creator's governance from Above, and wholeheartedly

entrust his soul with Him. Thus, man is immediately spared all the illnesses, slander, and evil eyes, and they will no longer have power over him.

Here we come to a precise understanding of certain definitions from the Torah, which are quite different from the notions that we are accustomed to. Daylight signifies the sensation of unity with the Creator. It is called "Light," for this is how man defines his good feelings. Therefore, daylight is when man feels closeness of the Creator and the greatness of spirituality.

Darkness coincides with nighttime in our world. Accordingly, with regard to man's spiritual states, darkness designates the absence of the sensation of the Creator, of the Upper Light, due to the actions of the impure, egoistic forces that separate man from the Creator. At night in our world, we sleep. The spiritual *Partzuf* is filled with the minimal amount of Light in an unconscious state called "sleep." The amount of Light within the *Partzuf* is so little that it is defined as one sixtieth—6 (*Sefirot* of ZA) x 10 (in each part)—of death or complete absence of spiritual Light, for the impure forces rule here.

Due to these two forces that govern and control us, we cannot completely and permanently merge with the Creator. As the result of our sensation of the state of night, the impure forces that rule at night impede us in our efforts, for their power over us keeps returning, thus creating gaps in our unity with the Creator and in our work for His sake.

To correct this, Rabbi Shimon gives us his advice: every "night" (a feeling of separation from the spiritual), when man goes to "sleep" (sinks deeper into the sensations of this world), he must wholeheartedly accept the Creator's governance, entrust himself completely under His rule. For if the night (the sensation of night) is corrected as in the act of creation, when day follows night, as it is said, "And there was evening and there was morning, one day," both night and day become as a single whole.

And the night, called "the rule of *Malchut*," shall not mix with any impure force, and shall not attack man because of the disappearance of the sensation of the Creator on account of egoistic desires and obstacles of "reason." For first, man has realized the necessity of the night for the attainment of the next day (greater sensation of the Creator, a bigger altruistic desire), and perceives these two states as a single whole and as an advancement, despite the fact that in his sensations, a night designates remoteness from spirituality.

In the language of spiritual work, this means that if man feels remoteness from the Creator, and is therefore without joy, despite all the possible pleasures, for him this state is called "night." It is precisely in such a state of complete

absence of sensation and lack of faith in the Creator that man can, through his own effort, without feeling any taste in the Torah, yield before the Creator's rule. That is, he closes his eyes (as one who goes to sleep) and says: "I bring myself under the Creator's rule and submit to His will." This state is called "descent for the sake of a subsequent ascent," and serves as a springboard, by which man attains an even brighter "day."

However, to this end man must completely accept the Supernal Kingdom's rule, so that nothing will separate him from the Creator. In other words, he must submit to the Supernal Rule unconditionally, whether it brings life or death, so that no force in the world will be able to stop him from uniting with the Supernal Ruler, as it is written, "Love your Creator with all your heart, with all your soul and with all your might" (*Devarim*, 6:5).

If man accepts everything that the Creator sends him with all his heart, he is certain that nothing will separate him from the Creator. This determines the fulfillment of the condition of entrusting one's soul with the Creator. For he gives himself into the Creator's hands in advance, by deciding to fulfill all His desires (commandments) to the fullest, right up to self-sacrifice.

Hence, as man sleeps, when his soul (the sensation of the Creator), the Light that previously filled him, leaves his body (desires), he does not feel the taste of the sixtieth part of death, for the impure (egoistic) forces have no power over him. In other words, they do not separate him from the Creator. Rather, he merely fails to feel the Creator temporarily.

Thus, the impure forces cannot interrupt his spiritual work even in the state called "night," for his evening and morning are already as one day—the Creator's Light. The night becomes a part of the day, for it is precisely because of the night that he recognizes his future merit of receiving an even greater Light.

This is because his night stems not from the rule of the impure forces. Instead, he understands that the Creator intentionally sends him such states. Thus, even in such sensations as darkness and lack of feeling, absence of aspiration and taste for the spiritual, he sees an opportunity to merge with the Creator. And this means that nothing stands between him and the wall.

183. And in the morning, when he rises from his bed, he must bless the Creator, enter His house, and bow before Him in fear and trepidation, and only then should he pray. He should take advice of his holy Patriarchs, as it is written, "By Your great mercy shall I come into Your house, to bow in fear of Your holy greatness."

Thanks to Your great kindness, I can now bless You for being merciful to me, for ending my spiritual descent, and for letting me come into Your house once more, for allowing me to feel You. However, I am happy not because my suffering gave way to pleasure, but because now I can thank You. I come to Your house so as to kneel in awe before Your holy greatness, which I now attain more than ever before.

The prayer in our heart is the correction within *Malchut* (the *Shechina*, the sensation of the Creator, or the common soul of Israel), and the fulfillment of this common soul with the Upper Light (the sensation of the Creator), in accordance with all of its corrected desires. Hence, all our pleas are expressed in plural form, for we pray not for our own soul, but for the common soul of Israel. Naturally, all that is present in the *Shechina* is subsequently present in every soul of Israel, and vice versa, all that the common soul of Israel lacks is also absent in each soul.

Therefore, before we start praying, we need to understand (feel) what is lacking in *Malchut* (the *Shechina*), to know what we need to correct in her and how we can fulfill her. Our heart, the center of our desires, is a part of this *Malchut* (the *Shechina*). All the generations of Israel are included in the common soul—the *Shechina*. However, we need not correct what has already been corrected by previous generations, but only what is left after those generations of souls.

Our Patriarchs, the spiritual *Partzufim* called "Avraham, Yitzchak and Yaakov," also known as the *Sefirot Hesed*, *Gevura*, and *Tifferet* of *Partzuf ZA de Atzilut*, include the entire community of Israel, all the properties that subsequently manifest in the corrected *Malchut*, who, in her corrected state, is called "Israel." The Patriarchs designate the three spiritual roots of the 600,000 souls of Israel in all the generations. In other words, these are the three sources of desires born within man's part of *Malchut* for the purpose of his correction.

All the good deeds, the reception and bestowal of Light carried out by the "community of Israel" (by Kabbalists) in all the generations, first trigger reception of the Upper Light by our holy Patriarchs (*Sefirot de ZA*), for all the Upper Light descends through them from Above downwards. From them, this Upper Light descends onto the "community of Israel," the righteous of that generation who exist with their properties in the worlds of *BYA*, and evoke the descent of this Light with their prayers.

Such is the order of spiritual degrees: each branch can receive only through its root (the preceding, Higher Degree), but never independently. The main Light remains in the root, and only an insignificant part of it descends to the

branch that evokes it. Therefore, all the corrections completed in the community of Israel (the *Shechina*, the common soul) are stored and preserved in the souls of our holy Patriarchs.

(The Light received in the corrected *Kelim* remains forever within them. Our description of the Light's exit and descent should be understood as a metaphor, for the *Partzuf* receives new empty desires that require correction, and the sensation of emptiness from the received empty desires is perceived as the Light's departure. Nevertheless, upon correcting these newly received desires, in them the *Partzuf* will receive an even greater Light than before).

Therefore, the essence of our prayer lies in supplementing the *Shechina* with whatever it needs to achieve complete correction, after all the previous corrections that were performed in it by the past generations of Kabbalists. Hence, he who spiritually ascends must first make all the corrections that have already been performed in the *Shechina*, and only then will he be able to recognize what is left for him to correct.

This is why it is written that one cannot enter the *Beit Knesset* (synagogue, but in Hebrew it means "the house of assembly" or "the house of prayer," from the word *Kones*—"to assemble") before he assembles his prayer and asks the holy Patriarchs for guidance, for he needs to know what has already been corrected and what still needs to be corrected. This is possible only after he receives everything that the Patriarchs have corrected through the *Shechina*. Only then will he come to know what is left for him to correct in the *Shechina*.

The Patriarchs have corrected the prayer in the *Shechina*. Prayer and the *Shechina* are one and the same, for prayer is a request, a raising of *MAN*, a *Kli*, the corrected *Malchut* or the desire for the Creator's sake. The correction performed by Avraham is called *Shacharit* (the morning prayer), by Yitzchak—*Mincha* (the afternoon prayer), and by Yaakov—*Arvit* (the evening prayer). Therefore, one must first repeat in his prayer everything that was already corrected by them, and then he will discover how to construct his personal plea, and what other imperfections are left that only he can, and consequently, must correct.

184. Man cannot enter the *Beit Knesset* (synagogue, house of prayer) unless he first receives permission from Avraham, Yitzchak and Yaakov, for they have corrected the prayer to the Creator. It is therefore written, "And in Your great mercy shall I enter into Your house" (*Tehilim*, 5:8). The aforesaid refers to Avraham, for his property is mercy, the *Sefira Hesed*. "I will bow before Your holy chamber" refers to Yitzchak, for thanks to him *Malchut* is called *Heichal*—chamber, the *Sefira Gevura*. "In fear and trepidation" refers to

Yaakov, for his property is the *Sefira Tifferet*, called "fear." And man must first enter into these properties, and only then enter the *Beit Knesset* to raise his prayers. Such a state is described by the verse, "Here is My slave, Israel, by whom I am adorned."

Here *The Zohar* analyzes the first three main corrections, made by the Patriarchs in the *Shechina*. Avraham corrected the property called *Bait* (house, permanent dwelling), which allows man to merge with it and to always exist in the Creator's properties and sensations, just as he can always dwell in his house.

Yitzchak complemented the correction and corrected *Malchut* in the property called the "holy temple," so that the King Himself would always dwell in it, as a king always dwells in his chambers. Yaakov added to the correction by the property of fear, which corresponds to a gate in front of a house, and designates the condition that (if met) allows man to enter *Malchut*, Avraham's house, and into Yitzchak's holy temple that are both within her.

Upon including within him all three corrections of the Patriarchs in full perfection, he attains what has already been corrected in the holy *Shechina*, and then proceeds to correct what has not been corrected.

Avraham is the source of the property of mercy in the souls of Israel. Therefore, he corrected the holy *Shechina* in such a way that it could receive *Ohr Hassadim*, the Light of Mercy. And the *Shechina* received this Light in its entirety for all the souls of Israel. Had it remained this way, all the souls of Israel would have been in complete and eternal unity with the Creator, and the *Shechina* would have been filled with Light (pleasure). Thus, no man would ever wish to part with the *Shechina* (the sensation of the Creator) even for a single moment.

Yet, Avraham's entire correction consisted in the creation of a perfect, bestowing *Kli*, which consisted only of *Ohr Hassadim*. There was no way of corrupting its properties or introducing imperfection within it, for, just like Avraham's property of mercy (*Hesed*), this *Kli* (desire) consisted only of the will to bestow upon, and please the Creator, as it is written: "Mine is yours and yours is yours designates the property of mercy" (*Avot*, 85). By imparting creation with his property, Avraham completely separated the impure forces (thoughts and desires) from the *Shechina*, and made it completely holy and pure.

However, the Thought of Creation does not end here, for it lies in fulfilling the souls with delight. And the extent of pleasure depends on the aspiration to enjoy, on the degree of hunger. Only the extent of preliminary hunger, the will to receive pleasure, determines the extent of the subsequent reception of pleasure.

The *Shechina* (*Malchut de Atzilut*, the sum of the souls) received its correction from Avraham—the Supernal force of *Hassadim*, the *Sefira Hesed* of *ZA de Atzilut*—and acquired the property of mercy from it. This property is completely free from any selfish will to receive, that is, its desire to receive something from the Creator has completely disappeared, and only the will to bestow upon Him remains. This desire is called "bestowal for the sake of bestowal." However, this brought no correction to the souls (parts of the *Shechina*), for their role is to receive the pleasure prepared for them by the Creator. To that end, they must first have the "will to receive." After all, pleasure is felt only when preceded by an aspiration or desire for it, and is determined by the extent of this desire.

It is hence written that Avraham fathered Yitzchak: Yitzchak found the *Shechina* in absolute spiritual perfection, in the property of pure selfless bestowal, filled with *Ohr Hassadim* because of all the corrections made by Avraham. However, in accordance with his properties, Yitzchak (the left spiritual force) felt imperfection in this state of the *Shechina*—that it was not yet corrected to "receive" *all* that was conceived in the Thought of Creation.

Therefore, he corrected it by turning it into a *Kli* (vessel) of reception, by supplementing it with the will "to receive," so that it could receive all the perfection prepared for it. Yitzchak evoked in the *Shechina* the will to receive pleasure from the Creator, albeit in the form of "reception for the Creator's sake"—with the intention of receiving pleasure in order to delight Him.

The reception for the Creator's sake means that although man fervently wishes to receive pleasure, he receives not because he wishes to enjoy, but only because the bestowing Creator wishes for him to receive it. And had the Creator not wished it so, man would have no desire to receive from Him.

Reception for the Creator's sake is equivalent to selfless bestowal. Thus, the egoistic, impure force, cannot cling to such a desire.

Hence, Yitzchak corrected the *Shechina* and brought it to complete perfection, for now it can receive all that the Creator conceived to bestow upon it, as this is the purpose of His creation.

Thus, after being corrected by Yitzchak, the state of *Malchut-Shechina* is called *Heichal* (the Creator's chambers), for now He can fill it with Himself, His Light, which means that He dwells in its halls.

Yet, Avraham's correction, called "house," did not yet allow the *Shechina* to be filled and worthy of the Creator's presence. Hence, Yitzchak is considered to have corrected all the *Gevurot* (willpower and resistance to egoism in the souls of Israel). This means that he mitigated all the laws and restrictions in the

Creator's governance. This is because all restrictions and punishments come into this world for the sole purpose of correcting the souls' will to receive, to make them suitable for reception of the infinite goodness contained in the Thought of Creation. And since Yitzchak corrected the *Shechina* to complete perfection, all its restrictions and forces have been corrected, and all of its properties have attained the desired goal.

However, his correction, too, did not retain this form in the *Shechina*, and became corrupted, for the world was still unprepared for the end of correction. Hence, Yitzchak fathered a sinner, Esav, who, being unable to resist the temptation to receive for himself, corrupted Yitzchak's correction in the *Shechina*. Unlike Yitzchak, he could not resist the selfish reception. This means that even when it became clear to him that the bestowing Creator did not wish for him to receive, he wanted to receive nonetheless, for such was his desire of self-gratification.

Therefore, the impure force (*Klipot*-shells, the husk, or rind surrounding the pure forces) clung to the *Shechina*. Thus, the legs (*Sefirot NHYM*) of *Partzuf Malchut de Atzilut* descended to the place of the *Klipot* below *Parsa*, where egoistic desires dominate the desires of *NHYM*.

Yet, the *Rosh* and the Upper Part of the *Guf* down to the *Tabur* of *Partzuf Malchut* remained above the rule of the impure forces. Hence, his head (*Rosh*) understands how he should act (hence, Yitzchak's head is buried together with the bodies of Avraham and Yaakov in the *Machpela* cave), but the body (*Guf*) still wants to receive pleasure for its own sake.

And since Yaakov saw the damage caused by Esav, he corrected the *Shechina* by adding his property of fear to it, as it is written: "His hand had hold on Esav's heel" (The Torah, *Beresheet*, 25:26). Because Yaakov realized what imperfection Esav had caused in *Shechina* (in the created souls), he corrected himself in fear to such an extent that he raised the holy *Shechina* as a crown-adornment. By this he also retained the corrections made by Avraham and Yitzchak.

However, Yaakov's correction was not final, for this fear is more similar to the fear of transgression than the selfless fear that comes from within. For this fear of his is born in him from Esav's hip, even though he had not transgressed by receiving, as did Esav. But the end of correction will bring a different state: Esav's hip will be annulled, as it is written: "Death will forever vanish from the world," and fear will remain only because the Creator is almighty and great.

Yaakov attained this genuine fear by himself. However, the entire "community of Israel," all the souls that form the *Shechina*, still need to correct themselves in all the generations, from the first to the last, to the end of correction. (Only

Moshe attained the property of true fear—one out of greatness and love—only he, and no one else. Hence, as the Talmud says, description of fear out of love for the Creator doesn't even exist.)

The Zohar cites the words of the Psalm (5:8): "By Your great mercy I shall come into Your house," since Avraham corrected the *Shechina* up to the property of a "house" that is filled with goodness, i.e., with *Ohr Hassadim*. The words, "So as to bow before Your holy chamber," refer to Yitzchak, who corrected the *Shechina* from a "house" to a "chamber" that befits the Creator. The words, "in fear" refer to Yaakov, who corrected the *Shechina* with his property of fear, whereupon he made it a *Kli* (vessel) of reception that includes all the corrections made by Avraham and Yitzchak.

Yet, how did he find out what else needed correction in the *Shechina*? Only by correcting and including himself in these three corrections performed by the holy Patriarchs before him. This means that, just as they did, Yaakov can act according to the conditions of these corrections. In other words, Yaakov merged with their properties, thereby ascending to their level.

Thus, man must first attain these properties and correct them within him. Only after he assumes the properties of these three corrections into himself can he start correcting them from where our Patriarch Yaakov left off, i.e., elevating fear to the extent of the Creator's greatness and omnipotence, and drawing the Upper Light with his prayer, with his awe of the Creator's greatness. And the Upper Light will bring with it the fulfillment of the *Shechina* and the end of its correction. Hence, man's prayer must include two objectives: to obtain fear of the Creator's true greatness, and with this attainment, to achieve the final correction of his egoism.

Rabbi Shimon's Departure from the Cave

185. Rabbi Pinchas stood before Rabbi Rachuma on the shore of Lake Kinneret. He was wise, old, and almost blind. He said to Rabbi Pinchas: "I have heard that our friend Shimon Bar-Yochai has a jewel, a son. I have looked upon the Light from that jewel, and it shines like the light of the sun, and illuminates the entire world."

A fully corrected *Malchut* is called a jewel (usually a pearl). Rabbi Nachum tells Rabbi Pinchas that Rabbi Shimon has already merited complete correction, for a "son" designates the next state, the next *Partzuf* that emerges or is born from the preceding one. And Rabbi Pinchas sees this while looking (with his spiritual sight, called *Ruach HaKodesh*—the Holy Spirit) at the Light of this pearl, which shines like the sun emerging from its hiding (*Nartik*—sheath). This means that after the future correction of *Malchut* (the moon), her Light will become like that of the sun, and will illuminate the entire world.

And when the Light of the moon becomes like that of the sun, it will rise to the zenith and illuminate the whole world with a pillar of Light, from Heaven to earth. And it will shine until Rabbi Shimon completes the correction of *Atik*. This speaks to the fact that he has already merited attaining the degrees of the Creator's two revelations, i.e., the end of correction.

186. And that Light extends from the Heavens down to the earth and illuminates the whole world until *Atik-Keter* appears and sits upon its throne, which occurs at the end of correction. And that Light abides entirely in your household (for the daughter of Rabbi Pinchas was wife to Rabbi Shimon, and Rabbi Elazar was therefore his grandson). And a tiny ray of Light (called "the son of the household," Rabbi Elazar) separates from the Light that fills the household, comes forth and shines upon the whole world. Happy are those

who merit such a destiny! Come out, my son, come out! Go after that jewel, which illuminates the world, for it is a good time to do so!

Since the daughter of Rabbi Pinchas was the wife of Rabbi Shimon (Rabbi Shimon and his wife designate two spiritual *Partzufim* that are below Rabbi Pinchas), Rabbi Shimon (together with his wife) belonged to the household (was included in the *Partzuf*) of Rabbi Pinchas. This refers to Rabbi Elazar, the *Partzuf* that emerged from the Light and illuminated the world, which filled the household (ten *Sefirot*) of Rabbi Pinchas, i.e., came out of the *Partzuf* called "Rabbi Shimon and his wife."

187. He came out before him and stood waiting to board a ship. Two women were with him. He saw two birds soaring over the water. He raised his voice and said, "Birds, you soar over the sea; have you seen the place where one could find Bar-Yochai?" He waited some and said, "Birds, O birds, fly away." They flew away and disappeared into the sea.

Rabbi Shimon fled from the authorities that condemned him to death, and hid in a cave with his son. And no one knew where he was. Therefore, Rabbi Pinchas set out to look for him.

Although everything described here is historically true, it is nonetheless essential for us to understand the words of *The Zohar* as the actions of Supernal spiritual causes, whose consequences determine all that transpires on earth. The egoistic authorities (forces) of a *Partzuf* as exalted as Rabbi Shimon's try to overcome his own altruistic aspirations and deprive him of the Light, that is, to kill him. And he hides from them in a cave, i.e., assumes a small state (*Katnut*) and shines with the Light of Mercy. This is referred to as "hides in a cave"—becomes invisible to egoistic forces, for they desire *Ohr Hochma* and cannot see *Ohr Hassadim*.

188. Before he boarded the ship, the birds approached again, and in the beak of one of them was a letter. It read that Rabbi Shimon, the son of Yochai, had left the cave together with his son, Rabbi Elazar. Rabbi Pinchas went to them and found them completely changed: their bodies were covered with sores (like holes in the ground—see the Talmud, *Bava Batra*, 19:2) from staying in the cave for so long. He wept and said, "Woe that I have seen you so!" Rabbi Shimon replied: "O how happy is my lot that you have seen me so, for had you not seen me so, I would not have been what I am!" Rabbi Shimon opened about the *Mitzvot* of the Torah and said, "The *Mitzvot* of the Torah that the Creator gave to Israel are all described in a general form."

While staying in the cave (in *Ohr Hassadim*) for many years (degrees), Rabbi Shimon had no choice but to sit in the sand (the external garment—*Levush* covering the *Partzuf* with a particular property, called "earth") in order to cover his naked body (desires) so he could study the Torah (receive the Upper Light in his *Partzuf* with the intention for the Creator's sake). As a result of being covered with sand, his entire "body" was covered with "rust and sores" (but these were necessary corrections).

And not only did the *Partzuf* called Rabbi Shimon need the correction of concealment in *Hassadim* (cave) and the cover of an external garment (Returning Light), but his next state, fathered by him, called his son, Rabbi Elazar (a lower *Partzuf*), also needed these corrections to attain all of the Creator's Light.

He wept and said: "Woe that I have seen you so!" Rabbi Shimon replied: "O how happy is my lot that you have seen me so, for had you not seen me so, I would not have been what I am!" In other words, if I would not look as I do, I would not have merited all the secrets of the Torah, for all that I have attained, I have attained during those thirteen years (thirteen successive corrections) of hiding in the cave.

Rabbi Shimon opened. It is written of the *Mitzvot* of the Torah: "The *Mitzvot* of the Torah that the Creator gave to Israel are all described in a general form." All of the *Mitzvot* of the Torah are described in the passage from the Torah, starting with "In the beginning the Creator created" and ending with "Let there be Light." These are the *Mitzvot* of fear and punishment, which include all the *Mitzvot* of the Torah. This is why they are called "in general."

The First Commandment

189. *BERESHEET BARAH ELOKIM* (In the beginning the Creator created) is the first *Mitzva* (commandment), the root and foundation of everything. And it is called "fear of the Creator" or *Resheet* (beginning), as it is written: "Fear of the Creator is the beginning of wisdom." Fear of the Creator is the beginning of wisdom, for this fear is called "the beginning." And it is the gate that leads to faith. And the whole world is based on this *Mitzva*.

It is difficult to understand why fear is called "the beginning," and why it precedes wisdom and faith. *The Zohar* answers: it is because fear is the beginning of every *Sefira*, and it is impossible to attain any *Sefira* (property) without first attaining the property of fear. Yet, this implies that fear is merely a means of attaining other qualities or properties. But then, if it is only a means, then why is it included in the list of *Mitzvot* (plural for *Mitzva*) as the first *Mitzva*? Can it be that fear is a kind of prerequisite?

Therefore, *The Zohar* says that it is impossible to attain perfect, selfless faith in any way other than through fear of the Creator. And the extent of fear will determine the extent of faith. Hence, the whole world is based on the *Mitzva* of fear, for the whole world exists only thanks to the Torah and *Mitzvot*, as the prophet said: "If not for My union with day and night, I would not have appointed the ordinances of Heaven and earth" (*Yirmiyahu*, 33:25).

And since fear is the beginning and the gate to the other *Mitzvot* (for fear is also the gate to faith), the whole world is based on this property of fear. It is hence written that the *Mitzva* of fear includes all of the other *Mitzvot* of the Torah; and were it not for fear, the Creator would not have created anything.

190. There are three types of fear, two of which have no real basis, but one does. If man fears that his children may die, or fears illness or bodily suffering, or fears for his material well-being, this kind of fear (even if constant) is not the basis or root, for only desirable consequences constitute the cause of fear.

This is called "the fear of punishment in this world." But there is also another type of fear: the fear of punishment in the world to come, in hell. These two types of fear—the fear of punishment in this world and in the world to come—do not constitute real basis and root.

191. The real fear is the fear of the Creator, for He is great and almighty, for He is the Source of everything, and all else is nothing compared to Him. Man should concentrate all his attention on attaining this kind of fear.

There are three kinds of fear before the Creator, but only one of them is considered true fear. If one is afraid of the Creator, and observes His *Mitzvot* so he and his children will be well and prosperous, this constitutes the first kind, the fear of the various punishments in this world. If he observes the Creator's *Mitzvot* because he fears punishments in hell, this is the second kind of fear. *The Zohar* says that neither of these two kinds is true, for man observes the *Mitzvot* only out of fear of punishment, for the sake of his own benefit, and not because these are the Creator's *Mitzvot*.

In this case, his personal wellbeing is the cause of his observance, and his fear is merely a consequence of his will to receive pleasure. Rather, true fear must stem from the Creator's greatness and omnipotence, for He rules over all and is the source of everything. All the worlds emerge from Him, and His deeds testify to His greatness. And all that He created is nothing compared to Him, for it adds nothing to Him.

Thus, we can plainly see that there is no difference in action: one observes out of the first or second kinds of fear, while the other observes out of the third kind. To an onlooker, they perform the same actions, the Creator's *Mitzvot*. But the enormous difference between them lies only in their *intention*, their motivation—why they observe the Creator's decree!

Hence, it is impossible to discern man's spiritual degree by his external observance of the *Mitzvot*, which is visible to all. Moreover, those who observe them in order to receive an immediate reward from others usually do so with the utmost outward zeal. But one whose intentions and thoughts are directed inwardly, who seeks true observance, as a rule, does not stand out amidst the masses in any way.

One must constantly seek to perfect and complement his intentions only by observing the *Mitzvot* at an increasingly deeper level, while focusing on inner contemplation and direction of his thoughts. In no way should he engage in excessive "mechanical observance," on which there is a clear prohibition: "Do not exaggerate in the *Mitzvot*."

On the contrary, one must devote all his attention to the attainment of true fear, as the Creator's first *Mitzva* decrees. As Rabbi Baruch Ashlag said, "Fear of the Creator is the constant, selfless desire that is expressed in the thought: 'Have I done everything I could for the Creator, or is there anything more that I can do for Him?'"

192. Rabbi Shimon started to weep, wailing, "Woe if I reveal and woe if I do not reveal. If I say, the sinners will know how to work for the Creator's sake, and if I do not say, it will not reach my friends." Wherever there is true fear, opposite it and correspondingly below stands an evil fear, which strikes and prosecutes. It is the scourge that whips the sinners (punishing them for their sins). This is why he is afraid to reveal it, for the sinners may learn how to avoid punishment, and punishment constitutes their correction!

Here Rabbi Shimon warns that he cannot reveal everything in its entirety (this refers to *Avoda Lishma*—work "for the Creator's sake"), for he fears it may harm the sinners. Here he wishes to reveal how one can draw nearer and merge with the Tree of Life, and therewith refrain from touching the Tree of Death. However, this refers only to those who have already corrected themselves with regard to the Tree of Knowledge of Good and Evil.

Nevertheless, the sinners (those who have yet to correct their transgressions in the Tree of Knowledge of Good and Evil) are not entitled to know this, for they still need to toil in all the required tasks until they correct themselves in the Tree of Knowledge of Good and Evil. Thus we see that the Torah defines a sinner as one who is yet to correct the Tree of Knowledge in his soul.

The prohibition on revealing the true essence of the work for the Creator's sake is based on the words of the Torah: "Behold, Adam has become as one of us in knowledge of good and evil; and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever" (*Beresheet*, 3:22).

After Adam's sin in the Tree of Knowledge, the Creator banished him from the Garden of Eden to prevent Adam from connecting to the Tree of Life and gaining eternal life. This is because then, what he corrupted in the Tree of Knowledge would remain uncorrected. Therefore, to let only the righteous know this wisdom, Rabbi Shimon reveals it by way of allusion.

193. But he who fears the punishment by whippings, the true fear of the Creator cannot descend upon him. Instead, evil fear overtakes him in the form of fearing punishment by whipping.

194. Therefore, the place that is named "fear of the Creator" is called the beginning of knowledge. This is why this *Mitzva* is included here. And it is the foundation and source of all the other *Mitzvot* of the Torah. And whoever observes the *Mitzva* of fear of the Creator, thereby observes all the others. But he who does not observe the *Mitzva* of fear of the Creator, does not observe the other *Mitzvot* of the Torah, for this *Mitzva* constitutes the foundation for all the others.

Here *The Zohar* repeats that in one place it is written, "Fear of the Creator is the beginning of wisdom," while in another it says, "Fear of the Creator is the beginning of knowledge." And *The Zohar* explains that where the property of fear ends, another evil fear begins, one that slanders and whips. In this regard, it is said in Kabbalah that the legs of a pure *Partzuf Malchut* descend to a place of impure forces.

However, he who observes the *Mitzva* of fear because the Creator is great and almighty unites with Him (becomes equal to the Creator in his properties), so as to not feel shame in receiving from Him. Besides this correction, no other work exists for the creatures.

This is called "fear of the Creator for the sake of life," for as a result of merging with the Creator, creatures are filled with life. Otherwise, they fall under the power of the restriction, as *Tzimtzum Aleph* (first restriction) restricted the reception of Light in egoistic desires. Such a *Kli* (desire) becomes a cause of death, for it is an empty place (devoid of Light). Hence, creatures must fear failing to make the corrections that they were entrusted with.

However, those who observe the *Mitzvot* out of fear, rather than out of realization of the Creator's greatness and His decree, are ruled and whipped by the fear of an empty *Malchut*. And since the end of fear lies in the evil scourge, true fear is called "The beginning of knowledge of the fear of the Creator," which indicates the necessity to aspire only to this kind of fear, and beware of the evil kind. Because of this, Adam's sin is corrected.

195. Therefore, it is written, IN THE BEGINNING (signifying fear) THE CREATOR CREATED THE HEAVENS AND THE EARTH. For whoever transgresses here, transgresses all of the Torah *Mitzvot*. And his punishment is the evil scourge, i.e., the evil fear that whips him. The words, AND THE EARTH WAS UNFORMED AND CHAOTIC, AND DARKNESS WAS UPON THE FACE OF THE DEEP, AND THE SPIRIT OF THE CREATOR refer to the four punishments of the wicked.

196. WITHOUT FORM refers to strangulation. CHAOTIC refers to stoning, i.e., the stones that fall into the great deep to punish the sinners. DARKNESS signifies burning, the fire that falls upon the heads of the wicked to burn them down. THE SPIRIT OF THE CREATOR refers to beheading.

Those who observe the *Mitzva* of fear before the Creator not because such is His decree, but because they are afraid of punishment, fall into the impure force's trap, called "without form." As a result, they are lost, having no understanding of the Creator's thoughts and deeds. And this impure force is defined as a rope on man's neck, blocking the inflow of pure (holy) air to his soul and preventing him from gaining life. And to the extent of man's ignorance, the impure force strangulates him!

And when he is caught in the impure force's noose, tightening around his neck, it has the power to control man at its will: to stone, burn, or behead him. Stoning means that impure thoughts befall his head with desired pleasures, thus pulling him down into the deep. There they punish him with darkness (burning), and the impure force turns him on fierce fire until it burns all the pure life-force out of him.

197. The spirit of the Creator means beheading, for the scorching wind (*Ruach Se'ara*) is a flaming sword—punishment for whoever does not observe the Torah and *Mitzvot* that are mentioned after the *Mitzva* of fear, called "foundation," as it includes all the *Mitzvot*. This is because after the word *BERESHEET* (BEGINNING), which signifies fear, it is written WITHOUT FORM, CHAOS, DARKNESS and SPIRIT—in all, the four penalties of death. And then follow the rest of the Torah and *Mitzvot*.

Following the first sentence of the Torah, the remaining part of the Torah refers to the rest of the *Mitzvot*, which are particular with regard to the general and all-inclusive *Mitzva* of fear.

The Second Commandment

198. The second *Mitzva* (commandment) is inseparably connected with the *Mitzva* of fear, and it is the *Mitzva* of love—for man to love his Creator with perfect love. What is perfect love? It is a great love, as it is written, "He walks before the Creator in complete sincerity and perfection" (*Beresheet*, 17:1), which signifies perfection in love. Thus, it is written, "And the Creator said, 'Let there be Light'" (*Beresheet*, 1:3)—this is perfect love, called "great love." This is precisely how man should love his Creator.

There exists conditional love, which appears as a result of all the goodness received from the Creator ("Introduction to The Study of Ten Sefirot," items 66-74), as a result of which man merges with the Creator with all his heart and soul. Yet, although he merges with the Creator in complete perfection, this love is considered imperfect. It is similar to Noah's love (*Beresheet Raba*, 30), who constantly needed to reinforce his feeling—to see that the Creator sends him only goodness.

Avraham, however, needed nothing to reinforce his love for the Creator, as it is written: "He walks before the Creator in complete perfection." For the words "walks before" mean that he needs nothing to reinforce his feeling of love for the Creator. And even if he does not receive anything from Him, his love remains constant and perfect, and he wishes to merge with the Creator with his heart and soul.

199. Rabbi Elazar said, "I have heard what perfect love means." He was told, "Tell this to Rabbi Pinchas, as he truly exists on that degree." Rabbi Elazar said, "Perfect love means that it is perfect on both sides; if it does not include both sides, such a love is imperfect."

He was told to turn to Rabbi Pinchas, for Rabbi Pinchas had already attained the degree of perfect love and will be able understand him correctly.

The words "on both sides" refer to both the good side and the evil side. In other words, if the Creator gives him not only goodness, but restrictions, too (which he perceives as unpleasant), and even if He takes his soul away, still man's love for the Creator remains perfect, as though he receives from Him nothing but the very best in the world.

200. Therefore, there is he who loves the Creator in order to gain riches, live a long life, have many healthy children, and rule over his enemies—he receives everything he wants, and this is why he loves the Creator. However, should he receive the opposite, should the Creator lead him through a wheel of suffering, he will come to hate the Creator, and will feel no love toward Him whatsoever. Therefore, such a love is baseless.

Since his love depends on what he receives from the Creator, when reception stops, so does his love. Clearly, man can love only one or the other—himself or the Creator!

201. Love is considered perfect if it exists on both sides—on the side of judgment and the side of mercy (success in life). As we already mentioned, when one loves the Creator, even if He were to take away his soul, this love would remain perfect on both sides: mercy and judgment. Therefore, the Light of the First Act of Creation was revealed and then concealed. And because of this concealment, strict judgment appeared in the world, and both sides, mercy and judgment, united to form perfection. And this is the desired love.

The Light that was created on the first day of creation (in the verse "Let there be Light") was later concealed, as it is written, for the righteous in the world to come. It was concealed so as to let strict judgment appear in this world.

This leads to the unification of the two sides (mercy and judgment) into one, for man receives an opportunity to reveal the perfection of love even when the Creator takes his soul away, and he is given an opportunity to supplement and perfect his love. And had the Light not been concealed, strict judgment would not have been revealed, and the GREAT LOVE would have been concealed from the righteous, and there would be no way of revealing it.

202. Rabbi Shimon kissed him. Rabbi Pinchas approached, kissed and blessed him. He said, "It is clear that the Creator has sent me here. This is the tiny ray of Light that was said to be shining in my house, and would later light up the whole world" (item 186). Rabbi Elazar said that fear must certainly not be forgotten from all the *Mitzvot*; especially in this *Mitzva*, the *Mitzva* of love, fear must be attached to this *Mitzva* at all times. How is it attached? Love is

good when it brings goodness, health, sustenance, and life from the Beloved One. And it is here that fear of sinning must be revived, so that the wheel does not turn against him, as it is written, "Happy is the man who always fears," for his fear is contained in his love.

203. This is how fear should be evoked from the perspective of strict judgment, for once man realizes that strict judgment hovers over him, he must evoke within him fear of his Master. Thus, his heart will not be hardened, of which it is written, "He that hardens his heart shall fall into evil," into the other side. This is called evil. Therefore, fear unites with both sides—with goodness and love, as well as with strict judgment, and consists of both. And if fear is united with the good side and love, as well as with the strictness of judgment, such a love is perfect.

The *Mitzva* of fear includes all the *Mitzvot* of the Torah; it is the gateway to faith in the Creator—to the extent of his fear, man acquires faith in the Creator's governance. Hence, he must not forget fear in observing every *Mitzva*, especially the *Mitzva* of love, at which time fear needs to be roused even more, for fear must constantly be present in the *Mitzva* of love. Therefore, man must evoke fear within him in the two states of love: in love from the good side, when he receives good sensations from the Creator, and in love from the evil side, when the Creator sends him harsh restrictions, according to judgment.

However, it would be incorrect to think that perfect love means a state where one receives bad feelings from the Creator, to the extent of feeling one's soul being taken away. It is incorrect to think that one should not fear the Creator's judgment and strictness, and, despite his feelings to cling unto Him with love, fearlessly and wholeheartedly.

First, one must rouse fear within him lest his love for the Creator will weaken. Thus, he combines love and fear. Second, from the other side of love, from the side of feeling the strictness, he must rouse within him fear before the Creator, and not let his heart harden, so it would not stop heeding the unpleasant sensations of punishment. Thus, here, too, he includes fear and love, and if he acts so in both sides of love, his love remains forever connected to fear, thus becoming perfect.

It is written about the good side's inclusion of fear into love: "Happy is the man who always fears." The word "always" indicates that although man always receives only goodness from the Creator, he fears Him nonetheless, for he fears that he may sin.

And it is written about the evil side's inclusion of fear into love, when man feels punishments and strictness of judgment: "He who lets his heart be hardened shall fall into awe." This means that one should in no way and under no circumstances let his heart be hardened under the judgment's influence. Otherwise, he will fall into the impure forces, called "evil." In such a case, he must rouse within him even more fear of the Creator, and mingle his fear into the love.

However, neither kind is fear for oneself, for one's own well-being. Rather, they both refer to man's fear of diminishing his intentions and actions for the Creator's sake, and his attempts to direct them all towards pleasing Him.

Thus, we have clarified the first two *Mitzvot* of the Torah—the *Mitzvot* of fear and love. The *Mitzva* of fear is the basis for all the other *Mitzvot* and of the entire Torah. It is contained in the first word of the Torah, *BERESHEET* (IN THE BEGINNING), and in its first sentence, IN THE BEGINNING THE CREATOR CREATED THE HEAVENS AND THE EARTH. Fear is called BEGINNING, from which THE HEAVENS and THE EARTH are born, meaning *ZON* and their descendants, the worlds of *BYA*. And the second sentence in the Torah refers to punishment in the form of four kinds of spiritual death: WITHOUT FORM means strangulation, CHAOTIC means stoning, DARKNESS means burning, and SPIRIT means beheading. The *Mitzva* of love is described in the Torah in the verse: AND THE CREATOR SAID, 'LET THERE BE LIGHT.'

There are two sides to this *Mitzva*, which are called "kindness and longevity" and "with all one's soul." This implies that man should feel love even under the worst kinds of circumstances, i.e., when the Creator takes his soul away, just as he feels it when everything is well.

Just to reveal this perfect love, the Light of creation was concealed. Fear must also be included in both sides of love: in the part where man must fear to commit a sin, thereby reducing his love for the Creator, and in the part where he must fear because of the concealment and the Creator's judgment. Yet, to understand these spiritual categories, we must clarify them in a slightly different manner.

Calls for love are used repeatedly in the Torah: "Love thy neighbor…," "Do not do what you hate to another," and so on. But the basis of all this is love between man and the Creator; this is where our requests are directed: "Draw us nearer with love…," "He who chooses Israel with love…"

The revelation of the Creator is the revelation of His love for man. However, altruistic love is completely different from our understanding of love. Our love always relies on egoistic reasons. And should the reasons suddenly disappear, love disappears at once.

We can take as an example the natural love between father and son. Parents naturally love their only son more than anything in the world. Accordingly, the son should hold the same kind of love for his parents. Yet, we see that this is not so: if the son feels unconditional love from his parents, then, in accordance with nature's law and regardless of himself, his love for them will decrease.

This is so because the father's love for his son is natural; and just as the father wants his son to love him, his son wants to be loved by his father. This reciprocal desire gives rise to fear in both their hearts: the father is afraid that the son may hate him (even a little), and the son fears the same.

This constant fear begets good deeds between them: each of them aspires to show his love to the other, so as to promote reciprocity. Yet, when their love reaches peaks, and there is nothing else that can be added to it, the beloved son discovers absolute and unconditional love in the heart of his loving father.

The loved one immediately stops fearing that he will be loved less; neither can he hope that the love for him will grow. And this leads to a situation where the son grows lazy and stops expressing his love with good deeds. And as they lessen, his love lessens, too, until it is reversed into its opposite—hatred, for he deems everything his father does as worthless and insufficient in comparison with what the father's actions out of "absolute" love should be. Therefore, the union of love and fear within man brings him to the state of perfection.

The four letters *HaVaYaH* (*Yod* + *Hey* + *Vav* + *Hey*) correspond to *Sefirot H-B-ZA-M*. *The Zohar* calls them, FEAR, LOVE, TORAH, COMMANDMENT, respectively.

YOD	–	HOCHMA	–	FEAR
HEY	–	BINA	–	LOVE
VAV	–	ZA	–	TORAH
HEY	–	MALCHUT	–	COMMANDMENT

Partzuf AA is the main *Partzuf*, and includes the entire world of *Atzilut*. It shines upon all the other worlds through its garments, called *AVI*, *YESHSUT* and *ZON*, where *AVI* and *YESHSUT* clothe *AA* from its *Peh* to *Tabur*, while *ZON* clothe *AA* from *Tabur* down to its *Sium Raglaim* (end of legs) that stand on *Parsa*.

AA is called "the concealed *Hochma*," as its *Ohr Hochma* is concealed in its *Rosh* and does not shine upon the other *Partzufim* and worlds, and only its *Bina* shines below. Thus, it is *Bina* (and not *AA*) that is called *BERESHEET*—BEGINNING, for she is the foundation and the source of all the worlds.

And she is also called FEAR OF THE CREATOR, i.e., fear of His greatness, "for He is the only Master and the root of all, and all that exists is as nothing compared to Him." And *ZON* (called HEAVEN AND EARTH) emerge from *Bina*. It is therefore written in the Torah, IN THE BEGINNING (with fear) *AVI*, THE CREATOR CREATED HEAVEN (*ZA*) AND EARTH (*Malchut*).

Hence, it is said: "Fear of the Creator is the beginning of wisdom (*Hochma*)" and "Fear of the Creator is the beginning of knowledge (*Daat*)." *Ohr Hochma* stems not from the *Sefira Hochma de AA*, but from *Bina de AA* alone. For when *Bina de AA* ascends to *Rosh de AA*, it turns to the *Sefira Hochma* and then passes the Light downward. It follows that the *Sefira Bina*, fear of the Creator, is the source of *Ohr Hochma*; hence, it is said, "Fear of the Creator is the beginning of *Hochma*."

Also, fear is the beginning of knowledge, for the *Sefira Daat* is the beginning of *ZON*: *ZON* raise their request to *Rosh de AA* in order to receive *Hochma*. And this request of *ZON* regarding reception of *Ohr Hochma*, which is received and felt by *AA*, is called *Daat*, knowledge. This is why it is written: "Fear of the Creator is the beginning of knowledge (*Daat*)."

The Zohar also tells us that afterwards fear and love unite so as never to part again, for *Hochma* is called "love." Indeed, the letter *Yod* of the name *HaVaYaH* is *Bina*, i.e., *GAR de Bina* (*AVI*) that wants only *Ohr Hassadim*, whereas *Ohr Hochma* is concealed within it.

And the place of revelation of *Ohr Hochma* is *ZAT de Bina*, called *YESHSUT*, the first letter *Hey* of the name *HaVaYaH*. Therefore, this place is called love, and it is the second *Mitzva* that follows the first *Mitzva* of fear, which shines in *ZON*, for this *Ohr Hochma* does not stem from *Hochma de AVI*, but from *Bina*, and *Bina* is known as fear.

And *The Zohar* says that fear unites with love so as to never let it go. This means that *Bina* forever unites with *Hochma* and does not part with it. And wherever there is *Bina*, *Hochma* is there alongside her. And although it seems to write that one *Mitzva* is fear and another is love (that these are separate *Mitzvot*), they are nonetheless always together and are never apart: just as the first *Mitzva* includes the first, so the first includes the second.

The reason they have separate names is that we distinguish them by their dominance: in the first *Mitzva*, it is *AVI*, *GAR de Bina*, *Bina* herself along with her property. Hence, it is called "fear." However, in the second *Mitzva* it is *Hochma* that is dominant; hence, it is called "love."

Therefore, the words of the Torah, IN THE BEGINNING THE CREATOR CREATED constitute concealment, and the revelation of these words begins

with the words LET THERE BE LIGHT, designating the ascent of *Bina* (BEGINNING) to *Rosh de AA*, where *Bina* becomes like *Hochma*.

The combination of *Hochma* and *Bina* is then called GREAT LOVE. This is the meaning of the words, LET THERE BE LIGHT, for *Bina* ascends to *AA* and passes the Light to all the lower worlds with GREAT LOVE, i.e., by means of two Lights: *Hassadim* and *Hochma*.

This is why it is said that the CREATOR'S LOVE IS CLARIFIED FROM TWO SIDES, as it is written: LET THERE BE LIGHT IN THIS WORLD AND IN THE WORLD TO COME. Because the Creator saw that this world cannot receive the Light, He concealed His Light and raised it above *Parsa de AA*, called (according to its corrected properties) "the world to come," above *Chazeh de AA*, where *AVI* or *GAR de Bina* reside.

Parsa is located below *Chazeh de AA*, and it separates the Supernal Waters (*AVI*) from the lower waters (*YESHSUT* + *ZON*). Since *Ohr Hochma* does not shine below *Chazeh de AA*, it is said that the Light is concealed from *Partzufim YESHSUT* and *ZON*.

Thus, we see that *Bina* is divided into two parts: *GAR de Bina* (*AVI*), located above the *Chazeh* (*Parsa de AA* or the Supernal Waters), upon whom the Upper Light shines, meaning that secrets are revealed within them. He who ascends to this degree receives its Light, thereby meriting "wealth (*Hochma*) and longevity (*Hassadim*). His sons (his future corrections) are like olive sprouts (olive oil symbolizes *Hochma*), they gather round his table (*Hassadim*), and he rules over his enemies (impure forces), and whatever his wish may be, he succeeds in it (for *Ohr Hochma* is clothed in *Ohr Hassadim*)." *ZAT de Bina* are the lower waters, located below *Chazeh de AA*. The Light is concealed from them, and those who receive from them must love the Creator with the kind of love called "even if He takes away his soul."

These are the two degrees of love for the Creator. That is to say, love for the Creator is not the desire and decision of man alone. Rather, like any of our other desires, it appears only by attaining a particular degree: if one attains the degree of *YESHSUT*, it allows him to love the Creator "even if He takes away his soul." However, an even more perfect love emerges within him who reaches the degree of *AVI*: he receives such Light from it that his love for the Creator becomes perfect on both sides.

Yet, fear must be included in both kinds of love. For at the degree of *AVI*, one needs fear so as to not sin while in a state of spiritual ascent in *AVI*. And while at the degree of *YESHSUT*, one must fear lest his heart be hardened,

for *Hochma* and *Bina* correspond to love and fear in a state of eternal unity. Therefore, one must include the properties of *Bina* (fear) into *GAR de Bina* (*AVI*), as well as into *ZAT de Bina* (*YESHSUT*).

Only then will love be perfect on both sides, in both forms: *GAR* and *ZAT de Bina*. Love cannot possibly be perfect only on one side, but only if fear exists on both sides, for *Hochma* (love) cannot exist without *Bina* (fear).

It follows that conditional love is the degree of *AVI*, whereas unconditional (perfect) love is the degree of *YESHSUT*. Yet, *YESHSUT* is below *AVI*. The thing is that man first receives Higher *Sefirot* of his emerging *Partzuf*, in the order *KHB-ZA-M*, but the Light enters them in the reverse order of *NRNHY*: first, he receives the *Sefira Keter* with the Light of *Nefesh*, and in the end he receives the *Sefira Malchut*, though the Light of *Yechida* enters *Keter*. Therefore, if we measure according to the *Sefirot* (*Kelim*), the degree of *AVI* = *GE* = *K-H* (conditional love) is smaller than the degree of *YESHSUT* = *AHP* = *B-ZA-M* (unconditional love).

The Third Commandment

204. The third *Mitzva* is to know that there is an Almighty Lord who governs the world, to unite this every day in the six Supernal limbs: *HGT NHY* of *Zeir Anpin*, and to unify them in the six words of the prayer "Hear O Israel," and with it to direct our desires upwards. Therefore, we must prolong the word "one" in the six words: "Hear, O Israel, the Lord is our Creator, the Lord is one."

In correspondence with the instruction to prolong the word "one," he who utters this verse should pronounce this word lengthily, as ooone. However, *The Zohar* obviously alludes not to a simple utterance of one's mouth, but rather to our true heartfelt intentions.

What is indicated here is that one needs to *know* and make a *union*. First, one must know the two sides of love, *AVI* and *YESHSUT*. *AVI* are called the "big and great ones in *Hassadim*," whereas *YESHSUT* is called "the Master of the World," for it contains judgment and restriction.

After man has attained both degrees of love and merited perfect love, he needs to know that there is a great Master who governs the entire world, and to unite this knowledge every day by using the six Supernal limbs, sides, that is, to raise *MAN* to *ZON de Atzilut*, and *ZON* will raise their *MAN* to *YESHSUT*. As a result, *ZON* and *YESHSUT* will ascend and unite with *Partzuf AVI*. This common *Partzuf* has six Supernal sides-limbs, for they all clothe *VAK*, the six lower *Sefirot* of *AA*.

Because of this unity, *YESHSUT* ascends above *Parsa de AA*, to the place from the *Peh* down to the *Chazeh*, the place of the Supernal Waters. This is the permanent place of *AVI*, and the place where Light is revealed. When *YESHSUT* is filled with this Light, it passes it to *ZON*, which pass it on to the lower worlds, leading to the revelation of *Ohr Hassadim* in all the worlds. This is the secret of the union of "Hear, O Israel."

The six words: "**Hear,** O **Israel**, the **Lord** is **our** Creator, the **Lord** is **One**" constitute the six sides of *ZON*, which need to be united so as to unite them with the six Supernal sides, that is, *AVI* and *YESHSUT*. And man must direct his intentions and *NRN* upwards, so they, too, would unite with Supernal unity, just as *MAN*.

To achieve unity in *VAK de ZA*, in its six sides, the word "one" must be prolonged, meaning to receive *Ohr Hochma* within it, for *Ohr Hochma* descends from *Ein Sof* (infinity) to Supernal *VAK*, i.e., to *AVI* and *YESHSUT*, and unites *VAK de ZA* with the Light of *Ein Sof*. This is because the *Gematria* (numerical value) of the Hebrew word *Echad* (one) is *Aleph* + *Chet* + *Dalet* = 1 + 8 + 4 = 13, which indicates reception of *Ohr Hochma*.

Hence, while pronouncing the word "one," one should intend to draw *Ohr Hochma* to *VAK de ZA*. However, this unity lacks the intention to receive the Light of *GAR* in *ZA*, but only to enlarge its *VAK* through unity with the Supernal *VAK*, and to receive *VAK de Gadlut*.

205. It is therefore written, "Let the waters under the Heavens be gathered together onto one place." This means that all the degrees under the Heavens will gather onto one place, to become perfect in the six ends. Therewith, fear must be attached to the unity of the words: "Hear, O Israel," which is done by prolonging the pronunciation of the letter *Dalet* in the word *Echad*. This is why the letter *Dalet* in the word *Echad* is written larger than the other letters. It is written, "Let the dry land appear," to let the letter *Dalet* (designating dry land) be attached to that unity.

As was already explained, the unity contained in the words "Hear, O Israel" refers to the reception of *Gadlut* by *VAK*. This is because "one place" signifies the Supernal *VAK*, where the Light of *Ein Sof* shines within *Ohr Hochma*, under the Heavens (*Bina*), with regard to the earth (*ZA*). The words "onto one place" imply the unification of all the six Upper and lower sides, so the lower *Partzufim* will receive *Ohr Hochma* and unite with *VAK de ZA*, but only as *VAK de Gadlut*.

As we have already clarified, there are two kinds of fear and two kinds of love: the Upper fear and love are called *AVI*, whereas the lower fear and love are called *YESHSUT*. However, perfection is attained only by attaining both degrees together. Hence, the Light is concealed in *YESHSUT*, so the lower kind of love ("even if He takes away the soul") will be revealed. But even in this case, fear must cling to love and prevent the hardening of the heart; only then does one reveal perfect love, merges with *AVI* and *YESHSUT*, and receives the complete Creator's goodness.

In the unity of "Hear, O Israel," and after *ZON* ascend and unite with their properties in the six Upper sides to receive within them the "Great Love" in the word "one," they receive the Light that was made on the first day of creation, of which it is written: "And the Creator said, 'Let there be Light'" (*Beresheet*, 1:3).

And to all of this unity one must attach fear, since he needs to reveal and receive the Light that is deliberately concealed in *YESHSUT*, so as to unite the lower love and fear, for they still cannot be considered perfect.

Therefore, it is said that one should prolong the pronunciation of the *Dalet* in the word *Echad* (one) when reciting the prayer, *Shema Israel*, *Adonay Eloheinu*, *Adonay EchaD-D-D!* (Hear, O Israel, the Lord is our Creator, the Lord is One). In this case, the letter *Dalet* is written in large font. This is because big letters refer to *Tvuna*, and the big *Dalet* in the word *Echad* indicates that its place is in *Tvuna*, and that the Light is concealed there. By attracting it, not by utterance, of course, but by the spiritual action, man unites its concealment with the lower fear and love.

AND THE DRY LAND APPEARED means that there is no perfection in the Upper fear and love, expressed in the six words of the prayer "Hear, O Israel" with the help of the word "one." These words correspond to "Let there be Light," until the unity of fear and love is achieved below. This unity is revealed in the Light that is concealed in *Tvuna*, designated by the letter *Dalet* (D) in the word *Echad.*

Therefore, after the WATERS GATHERED TOGETHER ONTO ONE PLACE, signifying the descent of *Ohr Hochma* into the six parts of *ZA*, DRY LAND APPEARED. It denotes the letter *Dalet* in the word *Echad*, which should be pronounced with (spiritual) prolongation, with the aim to turn it into land through the concealment of the Light.

All of this is essential in order to unite the *D*, *Tvuna*, with *AVI*, resulting in the descent of the Light to *VAK de ZON*, so that love could be made perfect.

206. After *Malchut* unites with ZA Above (in *VAK de ZON*), they must now be united below, in the masses, i.e., in all six sides of *Malchut*, in the words, *BARUCH SHEM KVOD MALCHUTO LEOLAM VAED* (Blessed be the great name of His kingdom for ever and ever), which contain six other words of unity. And then, what was dry land will become fertile soil, yielding fruit and plant.

After the Supernal union is achieved, when the letter *Dalet* in the word *Echad* becomes whole Above, in *AVI*, it is essential to unite the *Dalet* in the word *Echad* below, in *VAK*, in the six aspects of *Nukva de ZA* (Rachel), who

stands from *Chazeh de ZA* and below. All 600,000 souls of Israel, called "the inhabitants of *Nukva*," are included in Rachel.

After ZA unites in the Light of *AVI*, and the concealment of *Tvuna* (in the words DRY LAND APPEARED or in the letter *Dalet*) is revealed in him, *Nukva* must be filled with these two revelations. This is designated by the six words, *BARUCH SHEM KVOD MALCHUTO LEOLAM VAED*, corresponding to the six *Sefirot HGT NHY* of *Nukva*.

It was already explained that the Light was concealed in order to reveal both sides of love—good and evil. Yet, neither side of love, good or evil, can be revealed through concealment, but only through revelation of judgment. Before judgment was revealed, the letter *Dalet* in the word *Echad* was DRY LAND—utterly useless. This is because it emerged from the Light due to the concealment. Even fear to unite in the lower fear and love, which supplement the Upper fear and love was absent from it, for the judgment that reveals the lower fear and love was not yet revealed.

Strictness and judgment are located in the legs of *Partzuf* Leah, which are included in the *Rosh* of *Partzuf* Rachel. ZA has two *Nukvaot* (plural for *Nukva*): Leah (above his *Chazeh*) and Rachel (below his *Chazeh*). Leah's legs end at the *Chazeh de ZA* and touch Rachel's *Rosh*.

World of Atzilut

Atik		
AA		
AVI		
YESHSUT		
Nukvaot of ZA		ZA
Leah:	Head	Head
	Body	Mouth
	Legs	Chest
Rachel:	Head	Chest
	Body	Legs
	Legs	Feet

Parsa

Worlds of BYA

Machsom

Our World

Since strictness and judgment are located at the end of the legs of *Partzuf* Leah, this affects only *Partzuf* Rachel, as each spiritual property acts only from the place of its manifestation and below. Therefore, the concealment in the lower love and fear manifests only in the place in Rachel where the force of strictness and judgment is manifested.

Prior to the revelation of judgment, the letter *Dalet* in the word *Echad* was dry land, a place that is unfit for living. Now, however, after the descent of *Partzuf* Rachel into *VAK*, below *Chazeh de ZA*, the dry land became fertile, suitable for settlement and cultivation of fruits. In other words, the lower love and fear were revealed in it in completion and perfection. And they complement the Upper love and fear, so that all are perfect on both sides, for that is when all the goodness is revealed in *AVI*.

It is therefore said, THE CREATOR CALLED THE DRY LAND EARTH-*ERETZ* (the word *Eretz* is derived from *Ratzon*—desire), for it is the property of the letter *Dalet* in the word *Echad* in the six *Sefirot* (sides) of *Nukva de ZA* (where the property of strictness and judgment is already revealed). The letter *Dalet* that was in DRY LAND and made its property inanimate and unfit to live on turns into EARTH in *Nukva de ZA* (as a result of a *Zivug* with *ZA*), can now be settled and cultivated; hence, the Creator called it "earth."

207. It is written, AND THE CREATOR CALLED THE DRY LAND EARTH. This refers to the same unity below, by the words, BLESSED BE HIS GREAT NAME FOR EVER AND EVER, when the earth, called "desire," became what it should be. For the word "earth" (*Eretz*) means desire (*Ratzon*). Hence, the expression IT WAS GOOD appears twice on the third day of creation: once for the Upper unity and once for the lower. For *Malchut* merges with both sides of *ZA*—with *VAK de ZA* and with her own *VAK*. Henceforth, the earth brings forth grass, for it has been corrected to yield fruit.

The Upper unity (described by the words, WATERS GATHERED TOGETHER ONTO ONE PLACE) passes the Light that was created on the first day of creation from Above downwards, from the six Upper sides of *AVI* to *VAK de ZA*. This is called by the first word, IT WAS GOOD, uttered by the Creator on the third day of creation.

And then occurs the lower unity, designated by the verse, BLESSED BE HIS GREAT NAME FOR EVER AND EVER. This means that the letter *Dalet* in the word *Echad* attains perfection only from the six sides of *Nukva*, as described by the verses, AND THE CREATOR CALLED THE DRY LAND EARTH and

THE EARTH SHALL BRING FORTH GRASS, for in *VAK de Nukva*, DRY LAND turned to EARTH, yielding fruits.

With regard to this unity of *VAK de Nukva*, the Creator said, IT WAS GOOD, for the second time on the third day of creation. It follows that when IT WAS GOOD is said for the first time, it refers to the Upper unity. And the second time refers to the lower. Because of the lower unity, both sides of love achieve perfection, and the Light of *AVI* descends to *VAK de Nukva*, and bears fruit for the 600,000 souls of Israel that inhabit her.

The Fourth Commandment

208. The fourth *Mitzva* is to know that *HaVaYaH* (the Creator) is *Elokim* (Lord), as it is written: KNOW THIS DAY AND LAY IT IN YOUR HEART THAT *HaVaYaH*–CREATOR IS *ELOKIM*—LORD. That is, the name *Elokim* is included in the name of the *HaVaYaH*, and there is no distinction between them.

HaVaYaH is *ZA*, and *Elokim* is *Nukva de ZA*. It is essential to unite *ZA* with *Nukva* by making their properties similar, so there is no distinction between them. Thus, the name *Elokim* of *Nukva* will be included in the name *HaVaYaH* of *ZA*, so that *Nukva* herself will become as *HaVaYaH*.

This union signifies the reception of *Ohr Hochma* (*GAR*) in *ZON*, for the union implied by the words HEAR, O ISRAEL is the reception of the Light of *VAK* from *AVI* in *ZON*. The unity in question here is the reception from *AVI* in *ZON* of the Light of *GAR* (*Hochma*). One can never receive an entire degree in one go: first *VAK* is received, and only then *GAR*.

209. Hence, it is written, "Let the stars in Heaven shine upon the earth." This means that both names, *HaVaYaH* and *ELOKIM*, are as one. This way, *Malchut* (*Elokim*) should merge with the name *HaVaYaH* (*ZA*). The black Light (*Malchut*) with the white Light (*ZA*), as one, without distinction. The white cloud by day (*ZA*) with the pillar of fire by night (*Malchut*); the property of day (*ZA*) merged with the property of night (*Malchut*), so they shine as one star.

Nukva is called "a small star." Initially, there were two stars, *ZA* and *Malchut*, and both were the same size. But the moon (*Malchut*) complained that two stars cannot use one crown (source of Light). The Creator reply to *Malchut* was, "Go and diminish yourself" (Talmud, *Hulin*, 60:2).

As a result, the nine lower *Sefirot* of *Malchut* descended below the *Parsa* to the world of *Beria*, and only one *Sefira*, *Keter de Malchut*, remained in the world

of *Atzilut*. The task of the righteous is to elevate the nine lower *Sefirot* of *Malchut* from the world of *Beria* to the level of ZA, to correct her distinction from ZA, i.e., to grow and make her equal to ZA once more, so she will make a *Zivug* with ZA face to face. Thus, they shall correct the detachment of *Malchut* from ZA that was born of the moon's complaint.

The moon complained because it was unable to receive the Light directly from *Ima*, but only via ZA. Hence, the Creator gave it His advice: diminish yourself to a point (the *Sefira Keter*) and lower the nine *Sefirot* from *Hochma* to *Malchut* below the *Parsa*. Then, through the unity of "Hear, O Israel," rebuild *Malchut* in *VAK*, in the lower unity of "Blessed be His great name for ever and ever," for the power of judgment within it corrects the letter *Dalet* in the word *Echad*, turning the DRY LAND into the fruit-yielding EARTH.

Therefore, the now black point of *Malchut* that caused its fall became as important as Light, for it is precisely the strictness of judgment that builds the letter *Dalet* in the word *Echad* and makes it fruit-bearing. And if *Malchut* had not had this power of judgment, the letter *Dalet* in the word *Echad* (*Tvuna*) would have remained DRY LAND. Hence, when the Light spreads inside her, the power of judgment and restriction becomes more important than Light itself, for it becomes the cause, the source of the Light of *VAK*, *Ohr Hassadim*.

Thus, it is now possible to receive *Ohr Hochma* in *VAK de Malchut*, while elevating *ZON* to *AVI*. For now, just like ZA, *Nukva* can unite with *AVI* in her properties. This was the basis of her previous complaint, for the Light-restricting power within her turned into the cause of the Light's diffusion. Hence, ZA and *Malchut* are considered a single whole: each of them constitutes the source of Light for the other, whereas previously, *Malchut* was completely dependent on ZA, and therefore felt humiliated.

As a result of the union between ZA and *Nukva* in *AVI*, ZA connects to *Aba*, and *Nukva* to *Ima*. ZA turns into white clouds in the daylight and *Nukva* turns into a pillar of fire in the Light of night, i.e., the properties of day and night merge into one property, as it is written: AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY. Together they illuminate the earth and those who inhabit *Nukva* in the worlds of *BYA*.

210. This is the sin of the primeval serpent that unites below but separates Above; hence, it caused what it caused to the world. What should be united Above, should be separated below. The black light, which is *Malchut*, should be united Above with ZA into a single whole and then separate it from the "evil side."

The union and fulfillment of *ZON* with *Ohr Hochma* occurs only when they ascend to *AVI*, above *Chazeh de AA*, where *ZA* merges with *Aba* and *Nukva* merges with *Ima*. As a result, they unite, and *ZA* passes *Ohr Hochma* to *Malchut*. However, in the permanent place of *ZON*, below *Chazeh de AA*, they cannot form a union and allow *Nukva* to receive *Ohr Hochma*.

This is exactly what provoked Adam's sin and allowed the Serpent to bring death into the world (cause the disappearance of *Ohr Hochma* from *Malchut*), by compelling Adam and Chava (Eve) to make a *Zivug* (union) in the permanent place of *ZON*, below *Chazeh de AA*. As a result, the Upper *Zivug* stopped in *AVI*, as *ZA* started passing *Ohr Hochma* from *AVI* down to *Malchut*.

Thus, all the parts (souls) of *Malchut* existing in the world stopped receiving *Ohr Hochma* from *AVI*. This is regarded as death, for as soon as the impure forces approach *ZON* to draw their *Ohr Hochma*, *AVI* immediately terminate their *Zivug* for the sake of *ZON*, to prevent the impure force from clinging to *ZON*. And as soon as *Ohr Hochma* departs from *ZON*, the impure force leaves them at once, for it approaches *ZON* with the sole purpose of feeding on *Ohr Hochma*.

However, after being in *Ima* and receiving *Ohr Hochma*, *Malchut* descends to her permanent place and passes this Light to the souls of the righteous, called the "inhabitants of *Malchut*." She unites with them via equivalence of their properties, for in the absence of unity with *ZA* below, *Malchut* draws far from the evil side and the impure forces cannot receive from her.

211. Nevertheless, one should know that *Elokim* and *HaVaYaH* are one, without distinction. *HaVaYaH* is *Elokim*. If man knows that all is one and does not cause any separation, then even the opposite, impure forces disappear from the world, instead of descending below.

Although there is fear that a *Zivug* will occur in *ZON* in their place below, this is no cause to stop aspiring for a *Zivug* Above, in *AVI*. Moreover, one must attain that *HaVaYaH* is *Elokim*, which is achieved by uniting *ZA* with *Nukva*. And if man raises his *MAN*, thereby causing *ZON* to ascend to *AVI* and unite there, the impure forces are completely rejected by the Light, weaken and finally disappear from the world.

212. The secret behind the word *Me'orot*, which consists of the words *Mavet* (death) and *Ohr* (Light), is that the impure forces follow knowledge, understanding, and thought. And this is Light, which is the opposite from death—*Mavet*, for the Light (*Ohr*) is inside death—*Mavet* (spelled as *Me'ot*) in

the word *ME'ohrOT*. This alludes to the fact that Light separates death, but when Light disappears, the letters unite and form the word "death."

The impure forces follow reason (knowledge, understanding, and thought). Reason signifies "Light," and the impure force is "death," where Light connects the letters, while death separates them.

Here is the explanation of this: the power of restriction in *Malchut* is the source of the emergence of the impure forces. Because *ZON* united with *AVI* so as to receive the Light of *VAK* and *GAR*, the power of restriction in *Malchut* turned into Light by receiving the Light of *VAK* in the union below. Then, it ascended to *AVI* once more, and *Malchut* merged with *ZA* at the degree of *AVI*.

This union Above is designated by the word *Me'orot* = *Ohr* + *Mavet*. As a result of the Light of *VAK* and *GAR* descending to *Nukva* in the union with *ZA* at the level of *AVI*, the power of restriction in *Malchut* turns into Light, and all the impure forces that were created by this restriction disappear, for their root turns to Light. Consequently, the letters of the word *Mavet* of the impure forces disappear, and the words *Me'ohrot Ohr* appear instead.

213. Chava started with these letters, and brought evil into the world. As it is written, the woman SAW that it was good to bring the letters of the word *Me'ohrot* back. From there she took the letters *Vav-Tav-Reish-Aleph*, leaving only the letters *Mem* and *Vav*. And they took with them the letter *Tav*, thus forming the word *Mem-Vav-Tav* (*Mavet*—death). And they brought death into the world.

Thanks to the unity of the letters in the word *Me'ohrot*, designating the reception of *Ohr Hochma* in *ZON*, in the unity of *ZON* Above, the received Light separates the letters of *Mavet* in *AVI*, for it shines within them and forms a new combination of the letters *Me'ohrot*. And if *ZON* make a union below, at their permanent place, the Light disappears from the combination of letters *Me'ohrot*, and the word *Mavet* (death) remains.

AND THE WOMAN SAW THAT THE TREE WAS GOOD (*Beresheet*, 3:6). The Hebrew equivalent for the words "and saw" is *Vetir'e* = *Vav-Tav-Reish-Aleph*. These are the letters that depart from the word *Me'ohrot* (stars), leaving only *Mem-Vav*. They attach the letter *Tav* (*Nukva* of the impure forces) and form the word *Mavet*—the name for *Klipot*.

Chava drew these letters from the word *Me'ohrot*, meaning she followed the serpent's advice to unite *ZON* at their place below. In doing so, she violated the holy union of the letters in the word *Me'ohrot*, for the union of *ZON* below

immediately causes the separation of *AVI* and the word *Me'ohrot* into *Ohr* (Light) and *Mavet* (death).

The impure forces, called "death," contain a male part, called "Sam," and a female part, called "Lilit." The letter *Mem* is the male part of the word *MaveT*, called "Sam," and the letter *Tav* is its female part, called "Lilit." Thus, there was a *Zivug* between the male and female parts, the letters *Mem*, *Tav* and *Yesod* (*Vav*), forming the word *MaVeT*, as the name of the impure force.

This signifies the appearance of the serpent before Chava, and the transference of impurity from it to her. As she followed its advice, the letter *Tav* entered her, splitting the word *Ohr* (Light) and combining the letters into the word *Vetir'e* (AND SAW). Then, the male part of the impure force (*Mem-Vav*) appeared and made a *Zivug* with *Tav*, which was already present in Chava; thus, death (*MaVeT*) appeared in the world.

214. And look: said Rabbi Elazar: "My father, I have learned that after Chava had removed the letters *VeTiR'E* from the word *Me'ohrot*, the letters *Mem* and *Vav* did not remain. Only the letter *Mem* remained, for the letter *Vav*, which is the letter of life, turned into death. This occurred because it attached the letter *Tav* to itself, thus forming the word *MaVeT*." He replied: "Blessed are you, my son!"

Rabbi Elazar answered that the letter *Mem* remained alone, without the letter *Vav*, for *Vav* designates *Yesod*, whereas Sam (the male part of the impure forces) lacks *Yesod*; hence, it is written that it is unable to procreate offspring, akin to a castrated man. The letter *Vav* designates *Yesod*, the place of a *Zivug*, the union of the male and female parts of *ZON*. The letter *Vav* always designates life, *Yesod* of the pure forces, whose *Zivug* bears fruit, for it is made on the screen that stands in *Yesod*.

Here, the pure letter *Vav* became impure and turned into *Yesod* of the impure force, *MaVeT*. After *Vav* received from *Yesod* of the pure forces, it united in a *Zivug* with *Tav*, and the word *MaVeT* was formed. This was precisely the sin of Adam, which defiled the pure *Vav*.

The Fifth Commandment

215. The fifth *Mitzva*. It is written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES (*Beresheet*, 1:20). This verse contains three *Mitzvot*. The first is to study the Torah, the second is to procreate and multiply, and the third is to remove the foreskin on the eighth day. And it is necessary to study the Torah on all the days, at all times, in order to correct one's soul and spirit.

The four previous *Mitzvot* originate in the first four days of creation, and are intended for the correction of the degrees *H-B-ZA-M* of the world of *Atzilut*.

The **First *Mitzva*** originates from the word *BERESHEET* (*Bina*, fear of the Great and Mighty Creator, who rules over all), referring only to *GAR de Bina* that is located in *AVI*. The position of *AVI* is from *Peh* to *Chazeh de AA*, *Yod* of the name *HaVaYaH*.

The **Second *Mitzva*** originates from the words LET THERE BE LIGHT, and is meant for the correction of *ZAT de Bina* (called *YESHSUT*), located from *Chazeh* to *Tabur de AA*, i.e., below its *Parsa*. However, when it is said, LET THERE BE LIGHT, this means that *YESHSUT* ascended and united with *AVI*, forming one *Partzuf* above *Chazeh de AA*. And from there they ascended to *Rosh de AA*.

Such a state (degree) is called "Great love," designated by the first letter (*Hey*) of the name *HaVaYaH*: *Yod-Hey-Vav-Hey*, and the Light passes from it to *ZON*. However, *ZON* cannot receive *Ohr Hochma* from *AVI*, for they are *GAR de Bina* and will always remain only with *Ohr Hassadim*, unwilling to receive, hence their name, "fear."

ZON, however, receive *Ohr Hochma* from *ZAT de Bina* (*YESHSUT*), which ascended above *Parsa de AA*, called "Great love." However, *YESHSUT*, which stand below *Parsa de AA*, cannot pass *Ohr Hochma* to *ZA*, for *Ohr Hochma* is concealed within them. Also, their *Tvuna* is called DRY LAND.

The **Third *Mitzva*** originates from the two stars that were created on the third day of creation, of which it is written: LET THE WATERS UNDER THE HEAVENS BE GATHERED TOGETHER ONTO ONE PLACE, AND LET THE DRY LAND APPEAR... and LET THE EARTH BRING FORTH GRASS. This *Mitzva* is intended for the correction of *VAK de ZON*, whose union Above stems from the verse, LET THE WATERS, referring to *ZA*, whereas the union below stems from the verse, LET THE EARTH PUT FORTH GRASS, and refers to *VAK de Nukva*.

The **Fourth *Mitzva*** originates from the verse, LET THE STARS, and is meant for the correction of *GAR* in *ZA* and *Malchut*. Thus, all the corrections necessary for *AVI*, *YESHSUT* and *ZON de Atzilut* have already taken place in the first four days of creation. *ZON* received *GAR* (*Ohr Hochma*), and, being of equal height, can now make a *Zivug* face to face. Therefore, the rest of the *Mitzvot* are intended for this *Zivug* of *ZON*.

The **Fifth *Mitzva*** is LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES. Now there is a need to bring *ZON* to a perfect face-to-face *Zivug*, i.e., (i) to receive *Ohr Neshama* onto this *Zivug*, so that Adam, too, will receive this Light and make a holy and pure *Zivug*, which is attained by man's efforts in the study of the Torah; (ii) to give birth to holy souls; and (iii) to correct the holy covenant by circumcision and rejection.

Man's efforts lie in that he studies the Torah, although he realizes that he does not attain it (receives nothing in his corrected desires, called *Guf*, body). He merely utters its words with his "mouth" (not yet able to receive the Light (Torah) in his body for the Creator's sake), but as a result, he attains *Ohr Nefesh*.

Man's efforts should correspond to his readiness to do everything in his power to attain and understand the Torah, which causes him to attain *Ohr Ruach*. However, he must not limit himself to such attainments, but rather multiply his efforts so as to attain *Ohr Neshama*. Thus, every day he must aspire to correct his *Nefesh* and *Ruach*, and by increasing them, attain *Neshama*.

216. Because man labors in the study of the Torah, he corrects the other holy soul, as it is written, SWARMS OF LIVING CREATURES, referring to the life-giving holy soul, *Malchut*. For when man does not study the Torah, he lacks the holy soul and the holiness that descends from Above. Yet, when he does study the Torah, he merits its Light, just like holy angels.

Nukva de ZA that makes a face-to-face *Zivug* with *ZA* in the state of *Gadlut* is called "living," for *ZA* is then called the "Tree of Life." Consequently, *Nukva* is called "Life." By raising *MAN* during the study of Torah for the Creator's sake,

man causes *ZON* to make a *Zivug* and receives *Ohr Nefesh* from it. And if he does not study the Torah for the Creator's sake, he cannot even attain *Ohr Nefesh*, for he fails to bring about the Creator's *Zivug* with the *Shechina*. And a *Zivug* can be attained only by raising *MAN*.

It is therefore written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES, for the Torah is called "water." If man raises *MAN* with the help of the Torah, he merits *Ohr Nefesh* (holy spirit) from *Ohr Haya* (Life). Moreover, he merges with the Creator only after he attains *Nefesh*, *Ruach*, and *Neshama* from *HAYA* (Supernal holy life). He unites *Ohr Nefesh* with *Ohr Ruach*, *Ohr Ruach* with *Ohr Neshama*, and *Ohr Neshama* with the Creator.

217. It is written, "Angels of the Creator shall bless Him." This refers to those who study the Torah, as they are called His angels on earth. It is also written, BIRDS SOARING OVER THE EARTH. This refers to this world. However, in the world to come, as it is said, the Creator will make them wings like those of an eagle so they may soar in the whole world.

Why does *The Zohar* mention angels? Because angels are spiritual forces—mechanical enactors of the Creator's will. They were repeatedly compared to animals in our world (e.g., a horse) that fulfill man's will. Angels are spiritual forces without freedom or egoism; hence, they never sin and have no need for the Torah, which is why they are spiritually inanimate, motionless—they do not grow spiritually.

Man is created in such a way that before he carries out any task, he needs to realize what he is supposed to do. But angels carry out their assignments even before they hear and understand what the Creator wants from them, for His desire rules over them. Hence, nothing prevents them from instant fulfillment of His will. They always follow the Creator, just like man's shadow follows him. This is why they are believed to act before they even hear.

Man can therefore act like an angel (even though his desires are of egoistic nature) if his desires become like those of angels, whose actions precede their understanding (hearing). Just like an angel, such a person fulfills all the Creator's desires before he realizes, hears and understands them, for he follows the Creator as a shadow follows man.

This can be illustrated by the following example: when a strong wind throws dust in one's eyes, he quickly shuts them, even before his brain and thoughts feel and realize the need to do so: the action (shutting the eyes) precedes the actual realization of the thought of dust.

Although the physical body of such a person exists together with us in this world, his spiritual body (desires) becomes angel-like, and his actions precede his hearing. He does not need to hear in order to fulfill the Creator's will, but observes any *Mitzva* even before his brain realizes what he is doing. Therefore, he is regarded as an angel.

Hence, *The Zohar* says that in the future the Creator will provide him with wings to enable him to soar over the whole world. For until man attains the holy soul (*Ohr Nefesh*—the smallest spiritual Light), the impure force rules over him, as the prophet said: "The souls of your enemies, them shall he sling out, as from the hollow of a sling" (*Shmuel I*, 25:29).

Hence, one cannot merge with the Creator and observe His desires (*Mitzvot*) until he has acquired faith in the Creator's names and knows that He is absolutely good to all and bestows only goodness. And if one has not yet attained the holy soul, and the impure force still rules over him, when his thoughts soar above the world, it seems to him as though the Creator's rule is not quite as good as it should be according to His names. This feeling of his brings corruption to the Creator's holy names, and he cannot find a quiet place for himself, cannot have faith in His names and draw closer to Him.

Therefore, he stains himself with such impurity that it leads him toward lack of faith in the Creator and in His names. However, nothing of this affects the spiritual; it occurs simply because man has not yet attained the spiritual realm, and is making no effort to do so.

But as soon as he receives the holy soul (*Ohr Nefesh*), his body (desires and thoughts) instantly becomes angel-like: his actions precede realization. It is written about such a person: "And the birds shall soar above the earth," for in the future, the Creator will give him wings, and he will soar above the whole world.

For he soars mentally above the whole world and sees how the Creator governs all. Yet, not only does he not err when seeing the manifestation of this governance, he receives the strength to raise *MAN* to increase his spiritual anti-egoistic powers. By looking upon all the forms of the Creator's rule over this world and, seeing the harshness of the external manifestations of this rule, such a person is given an opportunity to ask for the strengthening of his faith. And owing to his faith in the Creator's unity and absolute kindness of His rule, he raises *MAN* and receives increasingly greater Light for the Creator's sake.

218. It is written in this regard: LET BIRDS SOAR OVER THE EARTH, for the Torah, called THE WATERS, will SWARM WITH SWARMS OF LIVING CREATURES from its place of life, *Malchut*, and all will descend

down below. This is what King David referred to, when he said, THE CREATOR CREATED IN ME A PURE HEART to study The Torah, and A HOLY SPIRIT WAS RENEWED WITHIN ME.

So as to continue to explain the aforementioned text, *The Zohar* compares the Torah to water—just as living creatures emerged from water, in the same way the Light of life descends from *Malchut* (called "life") upon the entire world. This is the Light for which King David asked the Creator. He begged for a pure heart in order to study the Torah and raise *MAN*, for this would lead him to the reception of the holy spirit of renewal—the strength to merge with the Creator even more.

The Sixth Commandment

219. The sixth *Mitzva* is to procreate and multiply, for he who does so turns the stream, called *Yesod de ZA*, into an inexhaustible fountain. And the sea, *Malchut*, shall be filled from all directions, and new souls shall come forth from that tree, and a multitude of forces shall appear together with those souls, to guard them. Hence, it is written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES. This is the mark of the holy Covenant. The stream grows stronger, turns into a river, and thus brings more and more new souls to life.

An awakening from below causes an awakening from Above: raising *MAN*, the prayers and requests of the lower ones to receive strength so they can perform spiritual, altruistic actions, stimulate a *Zivug* Above between the Creator and the *Shechina*. As a result, the stream, *Yesod de ZA*, fills with water and descends to *Nukva de ZA*, filling her on all sides, wishing to both revive all the worlds (to bestow *Ohr Hassadim*) and bear new souls (pass *Ohr Hochma* downward, for birth is possible only in *Ohr Hochma*).

There are two kinds of *Zivugim de ZON*: (i) a "*Zivug* of existence" on *Ohr Hassadim*, from which *Ohr Hassadim* descends to provide the lower souls with what they need for their existence. This *Zivug* on *Ohr Hassadim* also gives birth to angels. (ii) A "*Zivug* of birth" on *Ohr Hochma*, which leads to the creation of new *Partzufim*, new human souls.

These new souls emerge from the Tree (*ZA*). However, although they are called new, the genuinely new souls originate in the world of *Ein Sof* (Infinity), whereas these souls were already within Adam, and fell into the impure forces as a result of his sin. Now they are revived with the help of the Tree of Life (*ZA*); hence, they are called "new souls." A multitude of other forces, called Heavenly

hosts or armies, descends along with them. But completely new souls descend to the world only after the correction of Adam's sin has been completed.

Yesod de ZA is called a "covenant," because we (*Malchut*, souls) feel and receive from it all the Light of our life. It constitutes the source of our life, descending to us from the Tree of Life (*ZA*). *ZA* ascends to *AVI* (called "garden") in order to take the waters from them and fill *Malchut*, his *Nukva*. A *Zivug* on *VAK* (*Hassadim*) is called WATERS SWARM, and a *Zivug* on *GAR* (*Hochma*) is called LIVING CREATURES.

220. A number of birds (angels) that soar above the whole world enter *Malchut* along with those souls. When a soul comes into this world, the bird that came from that tree along with that soul accompanies it. How many angels leave with each soul? Two: one on the right, and one on the left. If one so merits, they guard him, as it is written: FOR HE WILL GIVE HIS ANGELS CHARGE OVER YOU. Yet, if he does not merit, they report and accuse him. Rabbi Pinchas said: "There are three angels that guard man, if he so merits, as it is written, IF THERE BE AN ANGEL OVER HIM, A DEFENDER, ONE AMONG A THOUSAND THAT WARNS MAN. If there be an ANGEL—is the first; A DEFENDER—is the second; one among a thousand THAT WARNS man—is the third."

221. Rabbi Shimon said: "In all, there are five angels, for the verse continues: 'there is one after the giver and two more, so in all there are five.'" He replied: "This is not so. 'The giver' refers solely to the Creator Himself, and not to an angel, for only the Creator is permitted to give, but no one else."

A number of angels come forth together with the begotten souls. These angels are called "soaring" or "flying." They help the souls to sentence to the scale of merit, or, conversely, complain to the Creator about these souls, and push them toward the scale of sin, which entails punishments. These angels soar above the world, see how the Creator rules over all, and report all this to the soul. If the soul so merits, it sentences itself and the entire world to the scale of merit; if not, it sentences itself and the entire world to the scale of sin.

Therefore, Rabbi Pinchas does not dispute Rabbi Shimon when he says that only two angels are born with a soul. Rather, he says that as long as there are only two angels in man, he cannot sentence to the scale of merit completely, and keeps moving between the scales of sin (punishment) and merit (reward). However, through one's good deeds, the third angel is born within him, which enables man to sentence everything to the scale of merit. Hence, only with the help of the three angels can he achieve his correction.

222. And he who abstains from procreating and multiplying belittles (so to speak) the form that includes all other forms, the form of man, causes that stream, *Yesod* of ZA, to dry out, and harms the holy Covenant (*Yesod* of ZA) from all sides. It is written of such a man, "Go forth and look upon the corpses of those that have transgressed against the Creator." Of course, those who transgress against Me. This is said about the body, as the soul never even enters the screen, i.e., the Creator's domain. And such a man shall be banished from the world.

Malchut is called a "form," a "property" that contains all of the other properties, for all the forms of *NRN* of the righteous and of the angels in the three worlds of *BYA* originate from her. They constitute all the hosts and armies. And those that do not procreate and multiply thereby diminish the form of *Malchut* and prevent her from using all of her hosts and armies. For with the help of *MAN* that the lower ones raise, the Light descends from Above and stimulates a *Zivug* between the Creator and the *Shechina*. This *Zivug* creates *NRN*—the souls of the righteous and the angels in the worlds of *BYA*.

And those that impede this *Zivug* cause the stream (*Yesod* of *ZA*) to dry out and stop the flow of its male waters into the holy *Shechina*, *Malchut*. In doing so, they harm the holy covenant in all of its properties, for they delay the two parts of the *Zivug*: *VAK* (on *Ohr Hassadim*) and *GAR* (on *Ohr Hochma*).

This is because the *Mitzva* of procreation and multiplication constantly develops the soul. As a result, man defeats his body forever, so it can rise again during the resurrection from the dead. And he who abstains from procreating and multiplying turns his body into a corpse, of which it is written: GO FORTH AND LOOK UPON THE CORPSES OF THE PEOPLE, for his soul will not be able to enter the Creator's domain and merge with Him. Thus, he is rejected from the world to come.

The Seventh Commandment

223. The seventh *Mitzva* is to perform circumcision on the eighth day, and thus remove the impurity of the foreskin, for *Malchut* constitutes the eighth degree of all the degrees, beginning with *Bina*. And the soul that soars from her must appear before her on the eighth day; hence, she constitutes the eighth degree.

Nukva de ZA is called *Haya* if she rises and clothes *Ima-Bina*, the eighth degree from *Malchut* (provided that you count all ten *Sefirot* from below upwards). *Malchut* is hence called "the eighth," for she ascended eight degrees, from her own place to that of *Bina*. And when she reaches *Bina*, she receives the name *Haya*, just like *Bina*.

Therefore, man's soul, which is born in *Malchut* (that ascended to *Bina*), must appear before *Malchut* in all the appropriate corrections of circumcision, removal of the foreskin and the rolling up of its remains, on the eighth day from its birth in *Malchut*. This is because then it becomes clear that it is a soul that was born from none other than the holy degree of *Haya*.

Because of the force of circumcision and rolling up, man's soul sloughs the impure force, and the soul can receive the perfection of *Ohr Haya*. LET THE WATERS SWARM—thus *Malchut* receives the Supernal male waters from *ZON*, and is filled with them.

224. It then becomes clear that the type of this soul is *Haya*. That is, belonging to that holy degree of *Haya* (*Malchut*), and not to any other degree. And this is implied by, LET THE WATERS SWARM, as is explained in the book of Hanoch, the waters of the holy seed merge in the properties of the soul of *Haya*. And it is the property of the letter *Yod*, marked on the sacred flesh, more than any other mark that exists in the world.

Because of the circumcision, the Supernal male waters fill man's soul the way they were received in *Nukva* (called "the soul of *Haya*"). The Upper World,

called *Bina*, is designated by the letter *Yod*, and the lower world, *Malchut*, is designated by the letter *Hey*—its property. However, as *Malchut* ascends to *Bina*, the letter *Hey* disappears from her, and, just like *Bina*, turns into *Yod*.

Similarly, through man's observance of the *Mitzva* of spiritual circumcision, the letter *Hey* disappears, and just like in the *Nukva* that ascended to *Bina*, the property of the letter *Yod* appears in him instead. And if man's body acquires the property of *Yod*, he can receive the soul of *Haya* from *Nukva*.

225. The verse, LET BIRDS SOAR OVER THE EARTH, refers to Eliyahu, who flies across the whole world in four flights in order to be present in the place, where the Holy Covenant is made. And a chair must be prepared for him, and it must be said out loud, THIS IS THE CHAIR OF ELIYAHU. For this is not done so, he will not appear in that place.

Angels originate from *AVI*; hence, they remain exclusively in the sky and consist of *HGT NHY*. Therefore, when they appear in this world to fulfill their tasks, they are said to make six flights, for they clothe in six *Sefirot*.

However, Eliyahu stems from *Malchut* (not from *AVI*). Hence, he is constantly connected to the earth. And since *Malchut* contains only four *Sefirot* of *ZA*, for her position is parallel to the *Sefirot TNHY* (*Tifferet-Netzah-Hod-Yesod*, pronounced, Tanhi) from *Chazeh de ZA* downward, it is written that Eliyahu flies on four flights, i.e., by clothing in *Sefirot TNHY*.

Under no circumstances should one interpret the words about Eliyahu's presence at every rite of circumcision literally. Yet, if he is obliged to be there, why should he be invited?

The Zohar explains this in another place (*Shlach*, 18): there are four impure forces, called "Stormy Wind," "Great Cloud," "Blazing Flame," and *Noga*. The lowest of them, Stormy Wind, is at the center, as though clothed by Great Cloud, which is in turn clothed by Blazing Flame. And they are all clothed from the outside by *Noga*.

All the worlds, forces, and everything that was ever created exists within man. And these are our spiritual forces, by which we can attain the goal of creation. The first three impure forces are completely impure (egoistic). Whereas *Noga* is half good and half evil. But how is that possible if the spiritual is always true? How can it be half good (altruistic) and half evil (egoistic) at the same time?

In fact, this is impossible. *Noga* is a neutral force that can be used by the pure force (then *Noga* is considered good) or by the impure force (and then it is considered evil). Hence, *Noga* is called "half good and half evil" although

neutral in itself. It may be attached to either pure or impure forces, and this depends entirely on man.

MAN'S SPIRITUAL FORCES

Pure	-	altruistic
Noga	-	neutral
Blazing Flame	-	egoistic
Great Cloud	-	egoistic
Stormy Wind	-	egoistic

These four impure forces are located at the end of each spiritual *Partzuf*, in its *Sefira Yesod*. The *Sefira Yesod* has two layers of skin, one atop of the other. One layer is called *Orla*, and contains the three impure forces. The other is called *Preia*, and this is *Noga*.

The first man, Adam, was born circumcised, meaning that he did not have the three impure forces at all—he was completely unaware of his egoistic desires. In other words, they could not cling to him. *Noga* prevailed in him, in his sensations. Yet, since it was separated from the three impure forces and attached to the pure force (Adam's altruistic desires), *Noga* itself was considered completely good.

The three impure forces are collectively called the Serpent. These three impure desires were roused in Adam and tempted him to use them. In so doing, Adam attracted the *Orla* to himself, as it is described in the Talmud (*Sanhedrin*, 38:2). As soon as he attached *Orla* to himself, his pure soul (the Light of the world of *Atzilut*) immediately disappeared, for his desires became egoistic, and he fell with his properties (desires) to the world of *Assiya*, to its lowest degree, called "this world," and was condemned to death (disappearance of the Supernal spiritual Light).

Therefore, it is written about him that since he violated the prohibition of not eating the fruits of the Tree of Knowledge, he attached the *Orla* to himself. Consequently, the impure desires acquired both layers of skin on the *Sefira Yesod* of *Partzuf* Adam, and *Preia*, called *Noga*, became impure, too, because of its contact with the *Orla*, with the three impure forces. However, there is a distinction between them, which lies in the fact that prior to Adam's sin, *Preia* was pure, and all of its impurity stems from its contact with the *Orla*.

Accordingly, there are two types of correction: circumcision and rolling up of the remaining skin. The *Orla* must be cut off and cast in the dust, since only thus can man free himself from these egoistic desires. *Preia*, however, can be left

attached to *Yesod*. But the skin around the *Sefira Yesod* must be rolled up. This is a special spiritual action that frees the *Preia* from the impure forces remaining in it. Hence, this action causes the Light to return to the *Partzuf*. This Light previously disappeared because of the egoistic desires that ruled in the *Partzuf* before the spiritual circumcision took place.

However, this is still insufficient for the fulfillment of the spiritual *Partzuf*, Adam, with the Light, as it was before he sinned, i.e. used the Serpent's impure forces and tasted the forbidden fruit from the Tree of Knowledge (received *Ohr Hochma* in egoistic desires). For now, after Adam's sin and fall, a special angel by the name of SAM makes accusations and complaints against man.

To neutralize the power of SAM, Eliyahu took upon himself his role of a prosecutor, and was thereby granted an opportunity to defend Israel (one who aspires to the Creator) when he circumcises himself (his egoistic desires).

Hence, it is said that Eliyahu must be present at each rite of circumcision (Hebrew, *Brit Mila*—the Covenant with the Creator). For since it is he, rather than SAM, who complains to the Creator about Israel's neglect of their Covenant, he can also testify that when Israel aspires to the Creator, it is loyal to the covenant. As a result, the Light returns to the *Partzuf*.

This is why, besides the chair occupied by the man who holds the baby (*Sandak*–godfather), one more chair must be prepared for the prophet Eliyahu. For the chair designates the beginning of correction, the influence of the Upper One on the lower one. The first chair, on which the *Sandak* sits, belongs to the Creator, for the filling of Light as the result of the circumcision and the rolling up of the impure forces. The second chair is saved for Eliyahu, so he can neutralize the impure forces' complaints to the Creator against man, so they would not be able to accuse man.

However, to make Eliyahu appear, one must say out loud: THIS IS THE CHAIR OF ELIYAHU. The thing is that a male baby is circumcised on the eighth day after *Shabbat* (*Malchut* with the Light of *AVI*, called "holy") has passed over him. Since the sloughed desires (*Orla*) are cast away, the impure force sees that it is given a part of the Creator's Covenant. Because of this gift, it stops complaining and accusing man. On the contrary, it begins to advocate him before the Creator.

The spiritual desires (objects) pass their properties from one to another. Since the *Orla* was attached to *Yesod*, after the circumcision (separation from *Yesod*) it takes part of the pure desires with it. And since we throw it to the dust,

to the impure forces, they draw from it that weak Light, which they can receive from the circumcision and the rolling up.

This is why the impure forces stop complaining against Israel, and no longer wish to destroy this Light, for in so doing they will lose the part that they draw from it. Thus, they become defenders of the pure forces, to allow the pure forces to be filled with Light.

Yet, Eliyahu cannot bear this correction, for although the *Klipa* stops impeding and slandering Israel, it takes part of the Light for itself in return. To correct this, Eliyahu takes upon himself all the accusations against Israel, and refuses to give anything from the pure to the impure forces.

Thus, although the impure force stopped complaining against Israel, and actually became its defender, Eliyahu himself continues to accuse in order to wrest all the power from the impure forces and fully separate them from the pure. Hence, a chair must be prepared for Eliyahu, for it is he who fully separates the impure forces from the pure ones.

One must therefore verbalize the words: THIS IS THE CHAIR OF ELIYAHU. For after the circumcision, part of the Light still remains in the impure forces, and the mention of Eliyahu completely deprives them of any contact with the Light.

Thus, if man does not express his desire to detach himself completely from the impure forces, through his own effort (by the screen positioned in *Peh*), it does not happen, even though the first chair belongs to the Creator. This is because the Creator starts the process of creation (makes His foundation in the form of a chair), and man continues and corrects his nature by performing altruistic deeds.

226. And the Creator created great Leviathans. They were two: *Orla* and *Preia*, male and female forces, and all living creatures. This is the mark of the Holy Covenant, the soul of the holy *Ohr Haya*, as it is written, LET THE WATERS SWARM, the Supernal Waters that descend to this Covenant.

Leviathan and his wife designate that which is opposite from *Orla* and *Preia*. They are also called *Nachash* (Serpent) and Alcaton (his wife). *Orla* is the Serpent, and *Nachash* is the male part that must be cut off and committed to dust. *Preia* is the correction, liberation from the Serpent's female part, Alcaton. Through these corrections, *Ohr Haya* of *AVI* descends from Above.

227. The reason why Israel below is marked in the holy form, similar to its form from Above, is to separate the pure part from the impure, to distinguish

between the holiness of Israel and the other nations that originate from the other side. And just as Israel was marked, so were the animals and birds—to determine which of them belong to Israel, and which belong to the nations of the world. Happy is the lot of Israel!

Man's attitude toward all the living creatures in our world is similar to the attitude of the general spiritual creation, called "man," toward his parts. This is because Adam includes absolutely everything within his spiritual body. And there is nothing except for this spiritual *Partzuf*, called "man" or "Adam."

All spiritual objects, angels, souls, both pure and impure forces are parts of Adam's body. All that is described in Kabbalah speaks only of the spiritual world, of one creature called "man," Adam. Adam's various parts, his various desires—are called "Israel," "nations of the world," "pure animals," "impure animals," and so forth.

All that man must do in our world (for every one of us was created in the image of Adam, recreating Adam's entire *Partzuf* within him) is build a pure, altruistic *Partzuf* within him. This is done by cutting off all of the egoistic desires in his heart, and separating the pure from the impure in all his desires, on all the levels of his soul.

The Eighth Commandment

228. The eighth *Mitzva* is to love an outsider from another nation, who desires to come under the wings of the *Shechina, Malchut*, who takes under her wings those who separate themselves from the other, impure side, and draw near her, as it is written: LET THE EARTH BRING FORTH A LIVING SOUL AFTER ITS KIND.

Malchut, *Nukva de ZA*, is called the *Shechina*, for she does not distance from us even when our properties are distant from her, as it is said: WHEREVER YOU ARE BANISHED, THE *SHECHINA* WILL BE WITH YOU, and ABIDES IN THEM, IN THEIR IMPURITY. *ZA* is called *Shochen* (dweller) and *Nukva* is called *Shechina*.

The revelation of the Creator in *Malchut*, of the *Shochen* in the *Shechina*, of *ZA* in *Malchut* of the world of *Atzilut* is possible only by a face-to-face *Zivug* of *ZON* in *Gadlut*. This is because the Light of this *Zivug* is so great that it reveals unity even in the most remote and concealed places, in the most opposite and uncorrected desires.

However, the creation of *Gadlut de ZON* occurs gradually: first, a *Partzuf* of *ZON* in *Katnut* is created with the Light of *VAK*, and only then does it grow to reach *Gadlut*. Moreover, this process takes place in each state of *ZON*. Furthermore, even as *ZON* in *Gadlut* make a *Zivug* and receive *Ohr Hochma*, the Light from their previous state of *Katnut* does not disappear, but facilitates a *Zivug* in *Gadlut*. And this Light of *Katnut* is called the "Wings of *Shechina*."

Hence, it is written in the Torah: "And the cherubim shall spread out their wings on High, screening the ark-cover with their wings" (*Shemot*, 25:20). For the main thing is to cover the Light of the great *Zivug* with their wings, so that even the most distant ones would receive the Light, and, at the same time, keep it out of the reach of the impure forces.

This is so because those who have yet to completely purify their egoistic desires are rejected by the Light for fear that the Light may fall to the impure forces. But now the wings guard the Light so vigilantly that even the closest ones will not err and let the Light through to the impure forces.

Therefore, an outsider is one who decides to join the people of Israel (to correct his egoistic desires and make them altruistic), and to be circumcised (reject his egoistic desires), for his body (collection of desires) still retains the properties of the *Orla*, as his ancestors (previous spiritual states) did not stand at the foot of Mount Sinai (did not receive the Light, called the Torah, and were not corrected by it), i.e., have not yet rid themselves of the serpent's impurity (have neither revealed all the impure egoistic desires within them nor recognized them as evil). Nevertheless, other altruistic desires have the power to elevate him to the level of Supernal purity.

This occurs through raising *MAN*, by evoking the great *Zivug* of *ZON* (where the Wings of *Shechina* rule and cover the Light of this *Zivug*). We can also elevate the outsider's soul (his yet uncorrected desires) to that level and sanctify it in the Light of this *Zivug*.

And although this soul is not yet completely pure, it can receive the Light from this *Zivug*, for the wings protect it and do not allow its Light through to the impure forces (desires), even though they are very close to it. And it is said, UNDER THE WINGS OF *SHECHINA*, for this soul can receive the Light only from the wings of *Malchut-Shechina*, i.e., receive only the small, outer Light of *Malchut*. This is not the Light in the body of *Malchut* (*Shechina*) herself, let alone that of *ZA* (the Creator, *Shochen*). Rather, it is merely the Light of the Wings of *Shechina*.

The outsider's soul (his egoistic desires) can be corrected (made altruistic) only during the great *Zivug*, for only then is the Light protected by the Wings of *Shechina*. Hence, we (altruistic desires) must first raise *MAN* for the great *Zivug*, and receive its Light in our souls (desires corrected by the screen). Then, the *Shechina* spreads her wings, protects this *Zivug*, and takes the outsider's soul under them. It follows that initially, we elevate the outsider's soul with the help of our *MAN*, and then the *Shechina* takes it under her wings.

229. One might say that the soul of *Haya* exists in Israel and is ready for anything. He specified, "After its kind," which refers to both Israel and to an outsider. Like chambers and passages between them, the same exists in the land called *Haya*, under the wings.

Here *The Zohar* tells us that although the new soul (the corrected properties called the "outsider") receives the Light, just like the properties called "Israel," Israel receives from the inner Light, whereas the outsider receives from the outer. It was already mentioned that wings designate the Light of *VAK*, received during the great *Zivug*, but from the previous state of *Katnut*, so as to cover the Light of the great *Zivug*.

This *VAK* includes *Sefirot HGT NHY*, where *HGT* are called "chambers," in which one can abide and sit (sitting means *Katnut* as opposed to standing, which is *Gadlut*). The *Sefirot NHY* are called "passages," entrances to the chambers, and it is impossible to sit there; their only role is to allow access to the chambers.

The reason for this lies in the property of *Tifferet*, the main *Sefira* in *HGT*. *Tifferet* is their middle line, a complete *Kli* for the reception of *Ohr Hassadim*. And the main *Sefira* in *NHY* is *Yesod*, which constitutes their middle line. It contains no property of the receiving *Kli*, and is used only for passing the Light onto *Malchut*, for the creation of the Returning Light. Hence, *NHY* are called "entrances."

As for the outsiders (to purify from egoistic desires) from the seventy nations of the world (seventy egoistic properties), the chambers in *HGT* of the wings, as well as the passages in *NHY* of the wings are prepared for them. They receive *Ohr Nefesh* from the passages (*NHY*) and *Ohr Ruach* from the chambers (*HGT*).

230. The right wing of *Malchut* has two passages, which are split from this wing in two so as to let in two nations that are close to Israel. And under the left wing there are two additional passages, called Amon and Moav. And they are all called the souls of *Haya*.

Previously, *The Zohar* mentioned that there are many entrances-passages, yet now it speaks of only two. This is because it speaks in general: there are two entrances for the nations belonging to the right line, and two entrances for the nations belonging to the left line. There are also two nations in all of the right line, which include all the nations of the right side, and there are two nations of the left line, which include all the nations of the left side.

The nations of the right side refer to the two general passages in the right wing. And *The Zohar* does not reveal what these nations are. And as for the nations of the left side, generally called "Amon and Moav," there are two passages in the left wing that are meant for them.

All the souls of the outsiders that come from all the nations are collectively called *Nefesh Haya*, for they can receive only from the great *Zivug* of *ZON* when

ZON are inside *AVI*. Thus, *Malchut* is called *Nefesh Haya*, for she receives *Ohr Haya* from *AVI*. And since the souls (*Nefashot*) of the outsiders receive from the wings of *Nefesh Haya*, they are named after the received Light.

231. Each wing contains a multitude of closed chambers and halls. From them, spirits emerge and are divided among all the outsiders, called *Nefesh Haya*, but each "after his kind." And they all come under the wings of the *Shechina*, but no further.

Each wing includes *VAK* (*HGT NHY*), called "passages" and "chambers." Each nation has its own chamber in *HGT* and its own passage in *NHY*. Each receives *Nefesh* in the passages and *Ruach* in the chambers. It is written that the chambers are closed, since *HGT de VAK* have only *Ohr Hassadim* without any *Ohr Hochma*; hence, they are called "closed."

232. However, the soul of Israel stems from the body of that tree (ZA), and from there the souls fly off to this land (*Malchut*). Therefore, Israel is the darling son of *Malchut*, and is sustained by her womb, and not by the wings that are on the outside of the body. Moreover, the outsiders have no part in the Holy Tree (ZA), especially not in its body. They refer only to the wings of *Malchut*, and no further. The outsider's place is under the wings of the *Shechina*, and no further. The righteous among the outsiders also refer to the outer side, and not to the inner. It is hence written: LET THE EARTH BRING FORTH A LIVING SOUL (*Nefesh Haya*) AFTER ITS KIND. All receive *Nefesh* from that *Haya*, but each according to its kind.

ZA is referred to as the "Tree of Life" and his *Nukva* is called the "Land of Life." For in the state of *Gadlut*, they both ascend and clothe *AVI*, who have *Ohr Haya* (the Light of Life). Therefore, it is said that the soul of Israel stems from the body of that tree, meaning from *ZA* himself.

And the souls from that tree fly off to the Land of Life: as a result of a *Zivug* between the tree (*ZA*) and the land (*Malchut*), *ZA* gives the souls of Israel into *Nukva*, and Israel receives these souls from her, as opposed to the outsiders, who receive their souls from the wings of *Malchut*, but not from *Malchut* herself, not from what *ZA* passed to *Malchut*.

The reason for this is that *Nukva* has three *Partzufim*, which clothe one another. They are called *Ibur* (embryo), *Yenika* (nursing), and *Mochin* (adulthood, *Gadlut*). The big (*Mochin*) *Partzuf* is the innermost of the three, and is clothed by *Partzuf Yenika*, which is in turn clothed by *Ibur*.

Israel receives from the innermost *Partzuf* (*Gadlut* of *Nukva*); hence, it is called the "darling son," for it stems from the inner part of *Malchut*, and not from her outer part (wings).

NHY de Malchut are called "womb," for it is the place where the souls of Israel are conceived and grown. However, this does not refer to the *NHY* of the two outer *Partzufim*, called *Ibur* and *Yenika*, as they are the wings of the *Shechina-Malchut*. Here *The Zohar* refers to the *NHY* of the *Partzuf* in *Gadlut*, the innermost *Partzuf* (the womb of *Malchut*).

This is what the words of the prophet refer to: "Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; therefore, My heart yearns for him, I will surely have compassion upon him" (*Yirmiyahu*, 31:19). Because the souls of Israel stem from the inner part of *Malchut*, *The Zohar* says that they appeared from *Malchut*'s womb, from *NHY* of the *Partzuf* in *Gadlut*, and not from *NHY* of the two outer *Partzufim*, called "wings."

The outsiders (desires for correction) have no part in the Supernal Tree, especially not in its body. Their place is under the wings of the *Shechina*, and no further. The outsiders that come (to correct themselves) are called righteous, for the *Shechina* is also called the "righteous one." They come under her wings and unite within her. Yet, they have no place above the *Shechina*, and receive from *Nefesh Haya*, from a *Zivug* of *Malchut* with *ZA* in *Gadlut*. But they only receive the portion of the Light called "wings"; hence, they are said to be under the wings of the *Shechina*, where each receives according to his properties.

The Ninth Commandment

233. The ninth *Mitzva* is to show mercy to the needy and supply them with food, as it is written: LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS, and this man will consist of two parts, male and female. IN OUR IMAGE refers to the rich; AFTER OUR LIKENESS refers to the poor.

234. For from the male side, they are rich, but from the female side, they are poor. And as they are united together, merciful to each other, and help each other, so below should the rich and the poor be united as one, and should share with each other, and show mercy to one another.

235. We see this in the book of King Shlomo (Solomon): he who shows mercy to the poor with all his heart, his image never differs from that of Adam, the first man. And since he was created in the image of Adam, he therefore governs all the creatures on earth by his image, as it is written: "And the fear of you and the dread of you shall be upon every beast of the earth" (*Beresheet*, 9:2), all fear that image, existing in him. For this *Mitzva*, to show mercy to the poor, is the most important of all the *Mitzvot* for elevating man to the image of Adam.

236. How do we know this? From Nebuchadnezzar. Even though he dreamt a dream, as long as he had mercy upon the poor, that dream did not come true. However, as soon as he started looking badly upon the poor, his image changed at once, and he distanced from people. Hence, it is written, LET US MAKE MAN. It is said in the form as it was said of charity in another verse. Therefore, MAKE—is the same as charity.

The rich and the poor correspond to the male and the female principles, to ZA and his *Nukva*. However, there is nothing here that hints at the obligation of the rich to be merciful to the poor and provide for his needs. But this instruction differs from the rest in that in all the others, the Creator's command is separated

from the action that follows it, as it is written, AND THE CREATOR SAID: 'LET THERE BE LIGHT. AND THERE WAS LIGHT;' and also, AND THE CREATOR SAID: 'LET THE WATERS BE GATHERED…' AND IT WAS SO; and so on in all the *Mitzvot*.

And none of the other *Mitzvot* contain the Creator's instruction mixed with action. This is so because the entire creation originated from *AVI*, where *Aba* spoke and *Ima* acted—*Aba* gave the Light to *Ima*, and after he gave it to her, he started acting on it himself. For only with the property of *Aba* could creation not have manifested in action, as there are no boundaries in creation, in which actions could be revealed.

Hence, *Aba* issues a command that designates the passage of Light from him to *Ima*. However, since this is merely a command, and not an action (like a force instead of an action), the future tense is used. The same language is used in the description of man's creation: AND THE CREATOR SAID, "LET US CREATE MAN." Note that the plural form is used: LET US CREATE.

Before the creation of the world of *Atzilut* (called the world of correction), an action known as *Shevirat HaKelim* (the breaking of the vessels in the world of *Nekudim*) took place in the spiritual worlds. It is written: "The Creator kept creating and destroying worlds, until He created this world (*Atzilut*), and He told it to stop spreading below the boundaries in which it was created" (*Beresheet Raba*, 3:7).

The breaking of the vessels was essential, for it was the only opportunity to mix the egoistic properties (desires) with the altruistic ones; after all, distance in the spiritual is determined by the disparity of properties (desires). And that is why egoism and altruism are infinitely remote from each other. Yet, if this is so, how can egoism possibly be corrected? How can such properties or even notions of the existence of altruistic desires be introduced to man?

So then, to allow egoistic desires to be corrected, the Creator performed the breaking of the vessels—the striking impact between opposite desires, egoistic and altruistic. It is called "striking," for it is impossible to unite these desires by any means other than an "explosion."

As a result of this explosion, the altruistic, pure *Kelim* (desires) penetrated the egoistic, impure ones, and gave man an opportunity for free will and self-correction. After the destruction of the pure *Kli* and the descent of its parts into impurity, the world of *Atzilut* was formed.

Out of all the mixed desires, the world of *Atzilut* selected only altruistic ones, attached them to itself, corrected them and filled them with Light. Out

of these corrected parts, it made the worlds *BYA* with everything that exists within them.

These corrections of the broken and mixed *Kelim* by the world of *Atzilut* are depicted in the first chapter of the Torah, which speaks of creation. It uses the instructions of exposing and separating the egoistic *Kelim* from the altruistic ones, as, for instance, in the following verses: AND THE CREATOR DIVIDED LIGHT FROM DARKNESS; THE CREATOR DIVIDED WATERS FROM DRY LAND; THE CREATOR DIVIDED DAY FROM NIGHT, and so forth. All these examples speak of the separation of the pure forces from the impure ones, of good from evil. And all that diverged became part of the pure system.

Therefore, the entire act of creation is contained in the depiction of the first day of creation, in the words, LET THERE BE LIGHT, as this is when Light was separated from darkness. This is because, on the whole, purity is called "Light" and impurity is called "darkness." And all the other definitions of purity and impurity are only particular names designating their various manifestations.

The world of *Atzilut* made only a partial correction: it only separated altruistic desires from egoistic desires, Light from darkness, and thus created the system of creation, described in the beginning of the Torah. However, this does not complete the correction, as darkness and impurity are simply detached from participating in creation, but remain utterly uncorrected. They are simply separated as an entirely unnecessary part, and this completely defies the perfection of the Creator, who created everything (including darkness) for His final goal. Moreover, correction ends specifically with the correction of darkness, as it is said: "Night shines as day; darkness as Light." (*Tehilim*, 139:12).

To correct this, man was created containing everything, and consisting of all the properties of creation: from the absolute goodness to total evil. This enables man to execute the correction and achieve complete perfection. In other words, he must turn evil to good, bitter to sweet, and darkness to Light. As a result, death will disappear forever, and the Creator will manifest as the King of all creation.

Hence, there is a great difference between the description of man's creation and that of all the other creatures and parts of creation. Here, the action itself was mixed with the instructions, for the instructions, descriptions come from *Ima*, not from *Aba*, who said, LET US CREATE MAN—together with *Malchut* of the world of *Atzilut*.

The reason for this is that *Malchut* includes everything, for she also gives the Light of sustenance to the impure forces to keep them from disappearing from

the world, as, like all the other elements of creation, the impure forces cannot exist without Light, and immediately disappear. It is written in this regard: HER FEET DESCEND TO DEATH, for the impure forces receive a tiny spark of Light to sustain their existence.

This is why *Malchut* is called *Assiya* (action), for she spreads and rules in the whole of creation. She is also called "darkness," for she shines with a spark of Light, to sustain the darkness and evil.

Hence, when *Ima* unites with *Malchut* and their properties mix, she receives the properties of darkness, of which it is said: LET US CREATE MAN IN OUR IMAGE, AFTER OUR LIKENESS, for Light is called "image," and darkness is called "likeness." Indeed, after *Ima* mixes with *Malchut*, these two forces, IMAGE and LIKENESS, appear in her as well. As a result, man, who was created by her, contains these two forces—IMAGE and LIKENESS, too.

From the phrase, LET US MAKE, it follows that *Ima* consists of two parts, male and female. Although *Ima* is a male part (giving is a male property), she is connected to *Malchut*. Besides, the male property suggests the presence of Light, while the property of *Nukva* (the female part) is poverty and darkness.

And since *Ima* accepted *Malchut* as her partner with the purpose of creating man (accepted the properties of *Malchut*), she is now filled with poverty and darkness. It follows that man consists of the properties of *Ima* (wealth and Light), as well as of the properties of *Malchut* (poverty and darkness).

And it is this precise combination of the properties of *Ima* and *Malchut* that enables man to correct *Malchut*, fill her with Light, and spread spiritual purity and holiness throughout the entire earth (*Malchut*). It is written that at the end of correction, "the Creator and His Name shall be one," for the darkness in *Malchut* will be transformed into Light, as in the male part, *HaVaYaH*. Everything will be as one in the male property, as it is said, "There will be no poor in your nation."

This *Mitzva* says that as *Ima* united with *Malchut* so as to correct her, which is why *Ima* includes Image and Likeness, man needs to correct his qualities in order to correct the parts of darkness within him. To this end, he must diminish his properties, just like *Ima*, and give his part (charity) to the poor *Malchut*, who is deprived of Light. He must show mercy to the LIKENESS (poverty) within him, and provide it with everything it needs.

By observing this *Mitzva*, man receives IMAGE and LIKENESS from *Ima*, the Upper Light that was received by Adam, created in IMAGE and LIKENESS. This is why he has the power to rule over all the animals in the world (all of his

animal desires) to such an extent that no impure force (desire) remains within him, which he cannot defeat and correct.

The Zohar gives the example of Navuchadnetzar (Nebuchadnezzar): although the Supreme verdict with regard to him was reached, his dream did not come true as long as he was merciful to the poor. However, as soon as he allowed his evil eye to look badly upon the poor, the sentence was immediately executed, and his image changed (those who are interested can turn to *The Book of Daniel*). Thus we see that this *Mitzva* is greater than all the others, and that it can overrule the Supreme verdict made against man.

"Charity" signifies the union of *Bina* and *Malchut*. Similarly, the story about the marriage of Rut (Ruth) the Moavite, King David's grandmother (*Malchut*), and Boaz, who was merciful to her (this marriage started Israel's Royal Dynasty), describes the correction of *Malchut* by *Bina* (See *Megilat Rut—The Book of Ruth*).

The Tenth Commandment

237. The tenth *Mitzva* obliges man to put on *Tefillin* and to attain the Supernal properties, as it is written, THE CREATOR CREATED MAN IN HIS OWN IMAGE. He opened and said, "Your head upon you is like the Carmel." This text refers to the Supernal head—the *Tefillin* worn on the head of the Holy, Supernal King *HaVaYaH*, written in separate letters. Each letter in the holy name *HaVaYaH* corresponds to a certain paragraph in the *Tefillin*. Thus, the Holy, Supernal Name is written in the scrolls of *Tefillin*, in the secrets of the letters. For THE NAME OF THE CREATOR IS UPON YOU, AND THEY SHALL BE AFRAID OF YOU refers to the head *Tefillin*, which contains the Holy Name *HaVaYaH*.

By being merciful to the poor, one merely begins to receive the Creator's Supernal image. *Bina* absorbs the properties of *Malchut*, described by the verse, LET US CREATE MAN IN OUR IMAGE, AFTER OUR LIKENESS. By unifying *Bina*'s properties with those of *Malchut*, *AHP de Bina* (the letters *ELEH*) fell to *ZON*, and only the letters *MI* (*GE*) remained in *Ima*. *AHP de Bina* that fell to *ZON* consist of *Aba* and *Ima*: *Aba* assumes the properties of *ZA*, and *Ima* assumes the properties of *Nukva*.

Since *AVI* descended to the place of *ZON*, they became like *ZON*. And from them *ZON* receive the state of *Katnut*, called *TZELEM Elokim*, likeness to *Bina* (*VAK*), for *Ima* lost the *GAR* of her own state, that is, since her *AHP* fell to *ZON*, she lost the Light of *GAR* (see diagram on next page).

Therefore, only the letters *MI* = *GE* = *K-H* remained in *Ima*, whereas her *B-ZA-M* = *AHP* = *ELEH* fell to *ZON*. Thus, of the five Lights *NRNHY* that were inside *Ima*, she retained only *Ohr Ruach* in *Keter* and *Ohr Nefesh* in *Hochma*. Thus, *Ima* can only give *ZON* the Light of *VAK* = *Ruach* + *Nefesh*, but not the Light of *GAR* = *NRNHY*. Also, *ZON* are considered to have acquired likeness to

the Upper One only upon receiving the Lights *NRNHY*. And this is achieved by the fulfillment of the *Mitzva* of *Tefillin*.

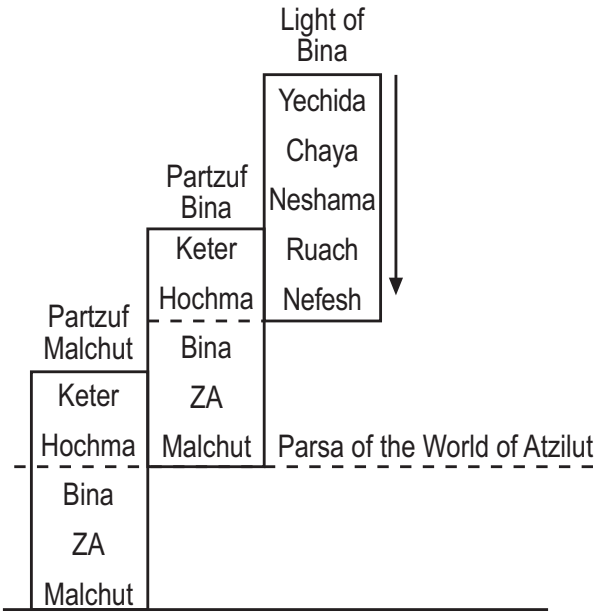

Yet, a question arises: we have already learned that to create the *Partzuf* of lower man out of *ZON*, *ZON* must ascend to *AVI* and receive the Light of *GAR*, for a small *Partzuf* without *Ohr Hochma* cannot beget. So why is it said that *Ima* is in a state of *Katnut*?

When *ZON* attain reception of the Light of *AVI*, they thereby ascend to *AVI* and become similar to *AVI* in their properties, for each lower one that ascends to the Upper One becomes like it. Indeed, only the magnitude of the screen distinguishes between spiritual objects, as only the magnitude of the screen determines all of the object's properties.

Thus, upon ascending and clothing *AVI*, *ZON* become like *AVI*, and all the properties of *AVI* are now naturally adopted by *ZON*. Just as *AVI* create *ZON*, *ZON* in *AVI* beget and pass the Light into the *Partzuf* of lower man. Hence, there is no need to even change names, for everything occurs at the degree of *AVI*. And upon ascending there, *ZON* are already called *AVI*, and the Light that they pass to man is regarded as the Light intended for *ZON*.

It is written: THE CREATOR CREATED MAN IN HIS OWN IMAGE. The Hebrew word "image" that is used in the Torah is *TzeLeM*, and is formed by three letters: *Tzadi-Lamed-Mem*. In item 2, we said that there are no *Kelim* for *Ohr*

Haya and *Yechida*; rather, there are only *Kelim Bina-ZA-Malchut* for the Lights *NRN*: *Nefesh-Ruach-Neshama*.

So even when we say that there is a *Kli* called *Keter*, we imply that the count starts with *Bina de Keter*, not with *Keter de Keter*. *Bina* and *ZON*, the *Kelim* that remained in the *Partzuf*, are divided into three lines: the line of *Bina—HBD*, the line of *ZA—HGT*, and the line of *Malchut—NHYM*. This is characteristic of *Ohr Hassadim*.

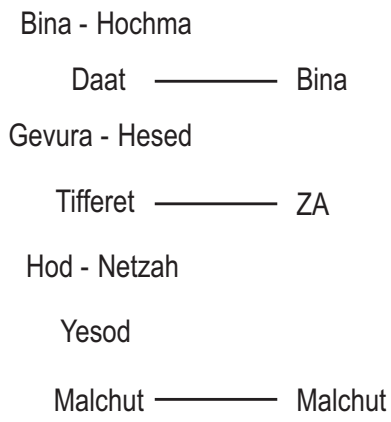

However, when *Ohr Hochma* is transferred, *Partzuf Bina* divides into two *Partzufim*: *AVI* and *YESHSUT*. These constitute *HBD* = three and *HGT* = three. Along with *ZAT* = seven *Sefirot*, from *Hesed* to *Malchut*, and form the *Gematria* of thirteen (3 + 3 + 7) of the word *Echad*, which alludes to the complete name, state, and attainment.

The thing is that *Sefirot Keter* and *Hochma* are concealed in *AA*, and only its *Sefira Bina* sends her Light down. This *Sefira Bina de AA* is divided into two *Partzufim*, *AVI* and *YESHSUT*: her *GAR* shines in *AVI* and her *ZAT* shines in *YESHSUT*. These two parts of *Bina* are called *M* (*Mem*) and *L* (*Lamed*) of the word *TzeLeM*:

1. *AVI* are called *M* of the word *TzeLeM*, as they form a closed ring guarding *Ohr Hochma*, preventing it from reaching the other, lower *Partzufim*. This *Ohr Hochma* is referred to as "concealed" (from all the *Partzufim* of the world of *Atzilut*), and only *Ohr Hassadim*, *Ohr Ruach*, descends from them to all the *Partzufim* of the world of *Atzilut* during the 6,000 years until the end of correction.
2. *YESHSUT* is called *L* of the word *TzeLeM*, as it bows its head (*GAR*) and resembles a tower. It is written about this tower: "The Tower of Oz (strength) of the Creator's name." This is because *YESHSUT* is

called a "tower," and *ZA* is known as the "righteous one." After all, *YESHSUT* is *ZAT de Bina*, the properties of *ZON* that are included in *Bina*; hence, it passes its *Ohr Hochma* to *ZON*.

If *ZON* in *Katnut* are filled with *Ohr Hassadim* (*Ruach* called *Avir*—air), then during the reception of *Ohr Hochma* from *YESHSUT*, the letter *Yod* in the word *Avir* exits, and *Avir* turns into *Ohr* (Light). Hence, *YESHSUT* is called a "tower," i.e., a *Partzuf* in *Gadlut* that contains *Hochma*, soaring in the air (*Avir*).

However, this state in *ZON* is inconstant. *YESHSUT* intermittently returns to *Katnut* and to *Gadlut*; therefore, such a state is called "soaring." *ZA* is called *Tz* (*Tzadi*) of the word *TzeLeM*, for such is his property inside this tower. Thus:

- *AVI*—M (*Mem*)—*Hochma* that is concealed inside a ring.
- *YESHSUT*—*L* (*Lamed*)—*Bina*, though as she ascends to *AA*, she becomes *Hochma* (tower) and passes *Ohr Hochma* down.
- *ZON*—*Tz* (*Tzadi*)—*Daat*, receives the Light from *YESHSUT*.

However, one should not confuse the three letters *Tz-L-M* with the three lines called *HBD*: *TzeLeM* consists of three *Partzufim*, one inside the other. *Partzuf Hochma* (M of the *TzeLeM*, *AVI*) is the innermost *Partzuf*; *Partzuf Bina* (*YESHSUT*, *L* of the *TzeLeM*) clothes it from *Chazeh de AVI* downward; and from *Chazeh de YESHSUT* downwards, *Partzuf Bina* is clothed by *Partzuf Daat*, *ZA*, *Tz of* the word *TzeLeM*.

The words, THE CREATOR CREATED MAN IN HIS OWN IMAGE (*TzeLeM*), mean that with the help of the spiritual observance of the *Mitzva* of *Tefillin*, *Ohr Hochma* is received in accordance with the ascending order of the letters *Tz-L-M*. This is the Light that Adam received after his creation, whereas we first stimulate the reception of this Light in *ZON*, and from *ZON* we stimulate its reception into ourselves.

THE HEAD *TEFILLIN* CONTAINS THE NAME OF THE HOLY KING, INSCRIBED IN THE LETTERS *HaVaYaH*—the head *Tefillin* is the name of the Supernal King, inscribed in the letters *HaVaYaH*. The *Tefillin* are called the Carmel (*Car Maleh*—all goodness), as it is written: YOUR HEAD UPON YOU IS LIKE THE CARMEL. This is because when the heads of *ZA* and *Malchut* put on the head *Tefillin* (the Upper Light of *TzeLeM*), they become like the Carmel (*Car Maleh*—all goodness).

This Light is called "The name of the Supernal, Holy King," the four letters of *HaVaYaH*, where each letter is written separately: *Yod-Hey-Vav-Hey*. And the reason why man feels that the letters are written separately is that each

Partzuf contains the four letters of *HaVaYaH*, and each of them designates an independent *Partzuf*.

Every letter constitutes a separate passage on the parchment (in the *Tefillin*); four separate passages correspond to the four letters of *HaVaYaH*. A passage (Hebrew—*Parashah*) represents a separate and complete *Partzuf*, and its corresponding letter in *HaVaYaH* symbolizes the Light in this *Partzuf*. The order of *Partzufim* corresponds to the order of the letters of *HaVaYaH*: *Yod-Hey-Vav-Hey*. Such a *Tefillin* is called the *Tefillin* of *Rashi*.

However, there is a *Tefillin* with the order of passages (*Partzufim*) *Yod-Hey-Hey-Vav*, called *Tefillin Rabeinu Tam*. The passages that are written on fragments of parchment are identical, but the order of putting them into the boxes of *Tefillin Rabeinu Tam* is different: *Yod-Hey-Hey-Vav*.

238. The first passage in the *Tefillin* corresponds to the letter *Yod* of the name *HaVaYaH* (*Hochma*) and refers to the *Mitzva*, "Sanctify to Me all the firstborn." This is because *Hochma* is the firstborn of all the Supernal Ones. It opens the place of conception for the future firstborn with the help of a thin line of Light that emanates from *Yod*, which opens the womb and impregnates it.

AVI are designated by the letter *Yod* of the name *HaVaYaH*, where *Yod* signifies *Aba* and the filling of *Yod* (according to its pronunciation: *Yod* = *Yod* + *Vav* + *Dalet*), i.e., *Vav* + *Dalet* constitutes *Ima*. *Partzuf AVI* is called "holy" and "first born," for *Partzufim YESHSUT* and *ZON* are called holy only when they receive holiness (*Ohr Hochma*) from *AVI*. All the holiness in the world of *Atzilut* comes from *AVI*.

This is so because *Ohr Hochma* is called "holiness" and *AVI* is *Mem* of the word *TzeLeM* (*Hochma de Atzilut*), for the Supernal *Hochma* of the world of *Atzilut* is concealed within them. *AVI* themselves are defined as *Bina* in the property of *Hassadim*, as *Hochma* is concealed within *Rosh de AA*, and the lower ones can receive it only if *Bina* ascends to *Hochma*, to *Rosh de AA*, where *Bina* unites with *Hochma* of *Rosh de AA* and assumes the name *Hochma*. However, she is not the ordinary *Hochma*; she is called "*Hochma* of the thirty-two paths" of descending *Ohr Hochma*, and only this *Hochma* bestows *Ohr Hochma* upon all the *Partzufim* of the world of *Atzilut*.

This is why *The Zohar* says that this thin ray of Light, called the "path of Light," opens the womb and conceives the future offspring. *Yod* consists of three parts: (i) the upper "spike" of the letter *Yod*, a small line above the point, which is called *Rosh* and designates *Partzuf AA* that is concealed in *AVI*; (ii) the body of

the *Yod*, which forms *Partzuf AVI*; and (iii) the lower "spike" of the letter, which designates *Yesod*, the end of *Partzuf AVI*.

Through the continuous *Zivug* between *Yesod de Aba* and *Yesod de Ima*, the great waters descend onto all the lower worlds with all that inhabits them. This *Zivug* on *Ohr Hassadim* is called a "*Zivug* that revives the worlds." *Yesod de Ima* is also called *Rechem* (womb), for all *Rachamim* (mercy) stems from this part of Its *Partzuf*. Yet, if *AVI* do not make a *Zivug*, this part of *Ima* is closed, and mercy does not descend below. Only *Yesod de Aba* can open *Yesod de Ima*, whereupon *Ima* passes her great waters to the lower ones.

239. The second passage in the *Tefillin*, WHEN YOU COME, corresponds to the first letter *Hey* of the name *HaVaYaH*, the hall (*Bina*) that opens up under the influence of the letter *Yod* (*Aba*) in fifty entrances, passages, and chambers concealed within it. The revelation that *Yod* made in that hall was done so as to hear the voice of the *Shofar* (a ram's horn), *Bina*. The *Shofar* is closed on all sides, but the letter *Yod* came and opened it so that its sound could be heard. And since it opened the *Shofar* and derived sound from it, *Yod* led all to freedom.

The letter *Hey* of the name *HaVaYaH* is *YESHSUT*, *L* in the word *TzeLeM*. It is called a "tower soaring in the air," a hall with fifty entrances, for the concealed *AVI* are designated by the *M* of *TzeLeM*, by the ring that surrounds *Ohr Hochma* and prevents it from shining outside. And they shine only with *Ohr Hassadim*.

However, by rising to *Rosh de AA*, where *Bina* turns into *Hochma*, *YESHSUT* can pass *Ohr Hochma* to *ZON*. *Bina*, who turns into *Hochma* in order to receive *Hochma* for *ZON*, is called the "fifty gates of *Bina*," for she consists of five *Sefirot KHB-ZA-M*, ten in each. Each of these fifty *Sefirot* consists of a chamber and an entrance: *HGT* are called a "chamber" and *NHY* are called an "entrance," a "passage," implying the absence of a *Kli* for reception. Instead, it serves for transferring the Light into, or out of the chamber.

Therefore, the second passage used in the *Tefillin*: AND WHEN YOU COME designates the letter *Hey* in the name *HaVaYaH*, *YESHSUT* of the world of *Atzilut*, which ascends to accept *Ohr Hochma* and pass it on to *ZON* below.

Yod opened this hall so as to hear the voice that comes from the ram's horn, for this horn is closed on all sides. As was already mentioned, *YESHSUT* (*Bina*) united with *Malchut* by lowering her three *Sefirot ELEH* (*Bina* and *ZON*) to *ZON*, while *YESHSUT* remained with only two *Sefirot K-H*, *MI*.

Then, as a result of raising *MAN*, *Malchut* descends from the *Eynaim* (eyes), the *Eynaim* of *YESHSUT* open up, *Malchut* descends to her own place in the *Peh*, and

the three letters *ELEH* reunite with *MI* to form the name *ELOKIM*. *GE = KH de ZON* ascend to *Bina* along with these *ELEH*. However, although *ELEH* ascended and joined *MI*, the name *ELOKIM* is still considered closed, for it has only *Ohr Hochma*, and *Ohr Hochma* cannot shine in *ELEH* without *Ohr Hassadim*.

These three letters *ELEH* are therefore defined as a horn (*Shofar*), and *ZON* that ascended to *Bina* along with *ELEH* are concealed within them. And these *ZON* in *ELEH* are referred to as a "voice." This voice sounds in the hall with the help of the letter *Yod*, for *Yod* designates *AVI* that bestow the Light from Above, which facilitates the lowering of *Malchut* from *Nikvey Eynaim de YESHSUT* to her place in the *Peh*, and raising *ELEH* back to *Bina*. Hence, *Yod* opens up the hall of Light in *YESHSUT* in order to pass this Light to *ZON* from the *Shofar* (the ascended letters *ELEH*).

ZON, too, ascend to *Bina* along with *ELEH* and there receive *Hochma*. This great Light in *ZA* is called a "voice," and its reception is known as "listening to the voice." However, this horn is closed on all sides, on the sides of *Hochma* and *Hassadim*, for the letters *ELEH* (called a "horn") fall to *ZON*, where they remain closed and inaccessible both to *Ohr Hochma* and to *Ohr Hassadim*.

Consequently, two corrections are needed: (i) to elevate and unite them with *Bina*, enabling them to once more attain their *Ohr Hochma*; (ii) to provide them with *Ohr Hassadim* so it can serve as a garment for *Ohr Hochma*.

First, *Yod* (*AVI*) pass the Light to *Hey* (*YESHSUT*), whereupon *ELEH* rise above *Malchut*, to *Bina*, together with *ZON*, and there receive *Ohr Hochma*. However, this *Ohr Hochma* is called concealed or closed, for it cannot shine without being clothed in *Ohr Hassadim*. This means that the voice has not yet emerged—*ZA* has not yet been born.

After that, *Yod* enters into the word Light = *Ohr*; hence, it turns into *Avir* = air (*Ohr Hassadim*). And since the horn (the letters *ELEH*) received air (*Ohr Hassadim*), they can beget *ZA* (the voice of the *Shofar*), for being clothed in *Ohr Hassadim*, *Ohr Hochma* can enter *ZA*.

The general Light that *ZA* receives is called "voice." And this voice frees all the slaves that were enslaved by the egoistic desires in all the worlds, for *ZA* shines down on all the lower ones. Thus, the sons of Israel (man's spiritual aspirations) merit the Light of deliverance (defeat the earthly, egoistic ones).

240. At the sounds of the *Shofar*, the sons of Israel were delivered from Egypt. And so shall the *Shofar* be blown in the future, the next time at the end of days. And all deliverance originates from this *Shofar*, which is *Bina*. This is why the deliverance from Egypt is mentioned in this chapter of the Torah, for

this *Shofar* stems from the force of the letter *Yod*, which opens the womb and delivers the captives to freedom. And this is the letter *Hey*, the second letter of the name *HaVaYaH*.

All of the Light in *ZON* comes from the horn (*ELEH*), including the great Light that delivers Israel from Egypt, and the Light that is destined to be revealed in the future, at the end of days (complete deliverance from egoism). This is why the *Tefillin* contain a passage that refers to the exodus from Egypt, for the Light delivering from Egypt comes from the horn, which is inside *YESHSUT*. This is done by the power of *AVI*, called *Yod de HaVaYaH*, which open the womb of *YESHSUT* (*ELEH*) and free the voice (*ZA*) from its captivity.

This Light has sufficient power to deliver Israel from slavery. Only after the attainment of this Light (*Ohr Haya*), and not a degree lower, can *ZA* and *Nukva* be called "voice" and "speech." All deliverance comes only from *Ohr Haya* (only upon ascending the spiritual degree of *Ohr Haya* can man liberate himself from egoism and become free).

241. The third passage in the *Tefillin* is the secret of the Unity in "Hear O Israel," the letter *Vav* in *HaVaYaH*, which includes all and designates *ZA*, who contains the unity of all. Everything merges in unity within him, and he receives all. The fourth passage that reads, "You shall hear," includes two sides, *Hesed* and *Gevura*, which unite with the Assembly of Israel, called the lower *Gevura* or *Malchut*. And this is the last letter *Hey* of the name *HaVaYaH*, which takes and includes them all.

The third passage in the *Tefillin* (Hear O Israel) is *Partzuf ZA*, the letter *Vav* in *HaVaYaH*, which includes all four passages contained in the *Tefillin*. Although the first two passages (*AVI* and *YESHSUT*) represent *Hochma* and *Bina*, they do not really constitute *Hochma* and *Bina* themselves, but rather, their part, which clothes in *Rosh de ZON*, called *M* and *L* of *TZeLeM de ZA*.

Similarly, the fourth passage, *Malchut* of *ZA*, does not imply that this is *Malchut* herself. Rather, it refers to her part that is included in *ZA* and is called *Mochin* (brain) *de Gevura*. There are three parts of *Mochin* in *ZA*: *Hochma*, *Bina*, and *Daat*, which are accordingly called *M*, *L* and *Tz* of *TzeLeM de ZA*. They are the same *H-B-ZA-M* as in *Mochin de ZA*. This is because *Daat* (*Tz*) includes *Hesed and Gevura*. And this *Hesed* in *Daat* is defined as *ZA* himself, and *Gevura* is defined as the inclusion (of the properties) of *Nukva* in *ZA*. And these *H-B-ZA-M* constitute the four passages contained in the *Tefillin*.

This is why *ZA*, the letter *Vav* in the name *HaVaYaH*, includes all four passages. And all the unions that come from *AVI* and *YESHSUT* are done within

him, i.e., for his sake. For all the Higher *Partzufim* that precede ZA are united (with the Creator), and need no *MAN* from the lower ones to reach the state of unity. Whereas all the *MAN* raised by the lower ones to the Upper *Partzufim* are meant solely for the unification of ZA, and in no way affect the constant unity of the Higher *Partzufim* with the Creator.

The unification of *Hochma* with *Bina*, as a result of which *Bina* becomes like *Hochma*, occurs only on account of ZA being raised to *Bina* in the form of *MAN*. For when ZA is raised to *Bina* as *MAN*, *Bina* ascends to *Rosh de* AA and there receives *Hochma* for ZA. Since *Bina* aspires only to mercy (*Ohr Hassadim*), she never receives *Ohr Hochma* for the Creator's sake, but only if the lower ones are in need of it. Her role, her properties are only to bestow, and not to receive. (Note that in the spiritual, "reception" is always for the Creator's sake.)

Hence, *Bina* ascends to *Rosh de* AA only for the sake of ZON. And it is ZA alone that ascends to *Bina* and stimulates her to ascend to *Rosh de* AA, where she makes a *Zivug* with *Hochma* and passes this Light to him. It is therefore said that ZA receives all, as *Bina* passes everything that she receives in *Rosh de* AA to him. And *Ohr Hochma* is revealed only in the place of ZA (not *Bina*), as he descends back to his place below *Chazeh de* ZA.

The prayer "Hear O Israel" designates ZA, the letter *Vav* of the name *HaVaYaH*, the Supernal unity (item 207) that reveals love only from the good side. And since it refers only to "Love your Creator…," it contains no restrictions or strictness of judgment.

However, in the fourth passage, "You shall hear," the last *Hey* of the name *HaVaYaH*, *Nukva de* ZA that is included in him, *Gevura* in *Rosh de* ZA, reveals both sides of love—good, as well as evil (item 206), reflected in the words of this passage. It ends with the words: "Blessed be His great name for ever and ever," which corresponds to the inclusion and unity of *Nukva* in ZA, meaning not *Nukva* herself, but her part in ZA, i.e., *Mochin de Daat*.

Gevura in *Daat* is the second *Hey* in *HaVaYaH*. It accepts all the Light of the Supernal unity contained in "Hear O Israel," and includes all. And since it contains all the perfection of unity, it reveals all the Light and both sides of love, for the property of judgment that complements love to perfection exists only within it, and not Above.

It is therefore written: "Your head upon you is like the Carmel," designating the head *Tefillin*. Indeed, after ZA is clothed in all four Lights, designated by the four paragraphs of the *Tefillin*, which are the three letters *Tz*, *L*, and *M* of

the word *TzeLeM*, his head is defined as the Carmel (*Car Maleh*—completely filled with goodness).

242. *Tefillin* are the letters of the holy name. Therefore, "Your head upon you is like the Carmel" refers to the head *Tefillin*. The letter *Dalet* refers to the hand *Tefillin*, *Malchut*, who is depleted of Light, compared to the head *Tefillin*, ZA, but she contains the perfection of the Upper One.

The hand *Tefillin* designates *Malchut*. And she is poor in comparison with *Bina*, the Upper World. Yet, she has her own perfection, for she now receives it from *Bina* thanks to the unity between *Nukva* and ZA in "Blessed be His great name for ever and ever."

And since she is not the *Nukva* that is included in ZA (his body), but a separate *Nukva* of ZA, she takes all four passages from him, *H-B-ZA-M* of ZA, for she has a separate, complete *Partzuf*. However, these four passages of the Torah are in the same place; they are not separated from each other by partitions, as in the *Tefillin* of ZA.

The reason for this is that a passage of the Torah is the Light, and the place where it dwells is a *Kli* (the *Tefillin* in our world is a box made of a "pure" animal's skin, into which four parchment scrolls are placed, and the corresponding passages from the Torah are written on each). As we know, every *Zivug* emanates Light. Since ZA receives four Lights *H-B-H-G* in four *Kelim*, as a result of four *Zivugim*, he contains four compartments for four passages, each compartment containing a particular passage from the Torah.

However, no *Zivug* is made on *Malchut* herself. Everything that *Malchut* has, she receives from ZA. *Malchut* receives all four Lights (four passages from the Torah that result from one *Zivug* with ZA); hence, she has only one place for all four passages (Lights).

243. "The King is held captive in the tubs" means that he is tied down and held in those four compartments of the *Tefillin* for the purpose of being properly united with that holy name. And he who makes this correction, exists in image and likeness, *TZELEM*, with the Creator. Just as the holy name is united in the Creator, the holy name is united in him. "Male and female he created them" refers to the head and the hand *Tefillin*. And it is one.

"The King is held captive in the tubs" signifies ZA, who is bound and unified in those compartments of the *Tefillin*. The compartments of the *Tefillin*, which contain the passages from the Torah, are called "tubs" or "troughs," just like the tubs from which sheep drink water, for the waters of *Ohr Hochma* and

Ohr Hassadim are bound and restricted by these *Kelim*, the compartments of the *Tefillin*. And it is the Creator who is bound tight and held in these *Kelim*, so as to be unified in the holy name.

The compartments of the *Tefillin* are the *TNHY* of *Tvuna*, the lower part of *YESHSUT* (*Israel-Saba* and *Tvuna*, where *Israel-Saba* is the male part and *Tvuna* is the female). This part of *Tvuna* is called the big letter *Dalet* of the word *Echad* (one) in the verse, "Hear O Israel, our Creator is one." It is written about this letter: "Let the dry land appear."

As was already mentioned in the third *Mitzva*, because this "dry land" was revealed in ZA, he can pass the Light to *Malchut*. Thus, were it not for these four places in ZA, the dry land within him, he would have been unable to give the Light to *Nukva*. Hence, it is said that ZA "is tied down and held in those places" that stem from dry land so as to enable him to unite and pass the revelation of the Creator's Light into the holy name, *Nukva*. As a result, the dry land becomes fertile and produces fruit.

Therefore, he who has completed the corrections of these four passages from the Torah acquires the image and likeness (*TzeLeM*) of the Creator. In other words, when man "below" (below the world of *Atzilut*, in the worlds *BYA*) "puts on" the *Tefillin* (attains the level of this degree), he receives the Light of *H-B-H-G* from ZA. This Light is called *TzeLeM*, since *Hochma* and *Bina* are called M and L, whereas *Hesed* and *Gevura* are called *Tz*. And just like *Elokim*, *Bina* unites with the holy name of *Malchut*, thereby uniting the holy name within man, for man is a part of *Malchut*.

There are two parts—male and female—in the Light of *Hochma* and *Bina* (called *TzeLeM*): *TzeLeM* of ZA and *TzeLeM* of *Nukva*, the head *Tefillin* and the hand *Tefillin*. Hence, it is said that the Creator created a man and a woman, referring to the head *Tefillin* and the hand *Tefillin*.

The Eleventh Commandment

244. The eleventh *Mitzva* is to give a tithe of the fruits of the earth. Here there are two *Mitzvot*: to separate a tithe of the fruits of the earth, and to bring the first fruits of the trees, as it is written, "Behold, I have given you every herb-yielding seed, which is upon the face of all the earth" (*Beresheet*, 1:29). Here it is written, I HAVE GIVEN YOU. Elsewhere it is written, "And to the children of Levi, behold, I have given all the tithe in Israel" (*Bamidbar*, 18:21). It is also written, "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Creator's" (*Vayikra*, 27:30).

These verses say that the Creator gave everything to Adam. Yet, why does that oblige us to separate a tithe, to bring the first fruits of the earth, and why are we forbidden from eating them? After all, this contradicts the aforesaid.

The thing is that the process of (spiritual) nourishment includes exposure, selection, and separation of the holy sparks of the Light from the impure forces. In the process of feeding (reception of Light), the sparks of the Light (*Nitzotzin*) that are contained in the food unite with man's soul, with his very flesh, and the waste, except for the sparks, leaves the body. This continues throughout man's life (6,000 degrees of ascent); he gradually accumulates within him all the holy sparks, with which he complements his soul. Without them, the soul cannot attain completeness and perfection.

I think that the reader already understands that *The Zohar* in no way speaks about the process of feeding, digestion, and secretion of our physical body. As the whole of the Torah, *The Zohar* speaks only of the goal of creation and the ways of its attainment. Therefore, I call upon the reader (in defiance of what his mind suggests to him after the first reading) to realize that these texts are written in the language of branches, when spiritual objects are described in the language of our world; yet, despite the corporeal language, the objects remain spiritual!

It is written in the weekly portion *Lech Lecha* that Adam was forbidden to eat meat: "I have given you every herb…" (*Beresheet*, 1:29). However, since Adam sinned, and egoism, impurity entered his body, it was said to Noah: "Every moving thing that lives shall be for food for you; as the green herb have I given you all" (*Beresheet*, 9:3), that is, including meat.

Since Adam was created in absolute perfection, everything was sorted and corrected within him, which corresponds to the animate part of creation, as it is written (*Beresheet*, 2:19): "Out of the ground the Creator formed every beast of the field," and also, "whatsoever the man would call every living creature, that was to be the name thereof." This means that Adam attained every name (spiritual level) of the animal souls, for the pure forces were already separated from the impure ones.

Hence, Adam was not given the task of exposing, sorting, and correcting animals by eating them, for even before the creation of man, the Creator corrected this in the world of *Atzilut*. And only the inanimate and vegetative (parts of the soul) remained uncorrected, containing both pure and impure forces. Therefore, Adam was instructed to expose the sparks that his soul lacked in the inanimate and vegetative food.

However, as a result of Adam's sin, pure and impure desires (forces) were mixed once more. And as Adam's soul was shattered into many parts, all of which fell into the impure forces, all the animals (animate desires) were corrupted along with him (with the human level of desire). Thus appeared the need to expose, sort, and correct them. Therefore, after the sin the Creator ordered Adam and the subsequent generations to eat animals, and thus extract the sparks from impurity.

It is said that Adam was created IN THE IMAGE AND AFTER LIKENESS, i.e., with the help of the *TzeLeM Elokim*, the Light of *Bina*, by the four passages from the Torah in the *Tefillin*. And this is his soul. However, after he was born with this holy soul, thanks to his good deeds, he merited raising *MAN* and receiving *Ohr Haya*, and then, on *Shabbat*, attaining *Ohr Yechida* as well.

Therefore, Adam was left to correct the creation with the help of only a tithe and offerings. And by feeding on tithe and offerings, he attained the revelation of his desires and raised *MAN* to the level of *Ohr Haya* and *Yechida*. Yet, after he sinned, all of his corrections and everything that had filled his soul was corrupted, mixed, and egoism took over the body.

Due to our egoism, tithe and offerings are forbidden for us, for fear that we will desire Supernal purity. Instead, we are obliged to extract and pass them on

to the *Cohanim* and *Levi'im* (parts of the soul). And if we observe this Creator's *Mitzva* of spiritually separating a tithe of the fruits of the earth and the offerings (as He commanded), we will receive the strength to raise *MAN* and receive *Ohr Haya* on *Shabbat* (the ascent of the worlds is called *Shabbat*) in the same way that Adam attained this state while feeding on tithe and offerings.

Thus, after man receives *Ohr Neshama* by putting on the *Tefillin*, he can raise *MAN* with the help of the two *Mitzvot* (tithe and offerings) in order to receive *Ohr Haya*. As it is explained, Adam was receiving *Ohr Haya* by feeding on tithe and offerings. However, we are forbidden to feed on them (to try to receive this Light for the Creator's sake) because of the egoism that acts in our body (desires). Instead, we are bid to give a tithe and the offerings to the *Cohanim* and the *Levi'im*. As a result, we receive the strength to receive this Light.

The Twelfth Commandment

245. The twelfth *Mitzva* is to bring the first fruits of the trees as an offering, as it is written, "And every tree in which is the fruit of a tree yielding seed" (*Beresheet*, 1:29). All that is worthy of Me shall not be eaten by you. I have given you My permission and I have given you all the tithe and offerings of the trees. "To you," and not to the subsequent generations.

From the aforesaid, it becomes clear that we, the subsequent generations, are forbidden to feed on tithe and offerings. The Light called "tithe" and "offerings" is so great that until all the *Kelim* (desires) of Adam's soul have been corrected, it is impossible to receive it for the Creator's sake.

Hence, it is forbidden to even try, lest we sin, as it happened to Adam. There is a *Mitzva* to not receive this Light, which refers to *Malchut de Malchut*. Every time the sparks are revealed, it is sufficient to let this Light be, to refrain from receiving it during the 6,000 years. Herein lies its actual correction until, at the end of correction, the Creator's great Light, called *Mashiach* (Messiah), manifests and gives us the strength to receive tithe and offerings for the Creator's sake.

The Thirteenth Commandment

246. The thirteenth *Mitzva* is to perform the redemption of a first-born son so as to strengthen him in life. For there are two appointed angels in charge—one over life and one over death. And they both rule over man from Above. And when man redeems his son, he redeems him from the angel in charge of death, so that the angel can no longer govern the first-born son. Hence, it is written, AND THE CREATOR SAW EVERYTHING THAT HE HAD MADE—this is in general, AND, BEHOLD, IT WAS... VERY GOOD alludes to the angel of life, while the word VERY alludes to the angel of death. Therefore, by this act of redemption, the angel of life is strengthened and the angel of death is weakened. Life is purchased by this redemption, for the evil side leaves him be and clings to him no more.

The ascent of the worlds occurred on the sixth day of creation: *ZA* ascended to the place of *AA*, *Malchut* ascended to *AVI*, and Adam attained *Ohr Haya*. As a result, the angel of death (egoism) lost his power completely. On the contrary, he became very good, for upon being corrected, egoism becomes a great and holy *Kli*, the one *Kli* that can receive the greatest Light.

Such a state will come at the end of the general correction, when, due to the revelation of this great Light, death (egoism) will disappear forever. This is the meaning of the verse: "when the Creator saw EVERYTHING that He had made (i.e., at the end of all creation), He saw that it was very good."

However, since Adam's sin, the worlds can no longer ascend as high. This is why we need special *Mitzvot* in order to perform special preparations and actions for the reception of *Ohr Haya*, at least in a state called *Shabbat*. This is precisely the *Mitzva* to redeem one's first-born son, when we weaken the powers of the angel of death and strengthen the angel of life, much like what the Creator did to Adam by the preliminary ascents of all the worlds, for

during such an ascent, called *Shabbat*, the angel of death becomes very good. Such is the power of that *Mitzva*.

Yet, it is not observed as fully as previously, when the angel of death lost all of his power. Now, by observing the *Mitzva* of redemption of the first-born son, we merely distance from the angel of death without actually destroying the impure forces, and they no longer cling to him. And after preventing the impure forces from clinging, accomplished with the help of this *Mitzva*, he can receive life, i.e., *Ohr Haya* of the state of *Shabbat*.

The Fourteenth Commandment

247. The fourteenth *Mitzva* is to observe *Shabbat*, which is a day of rest from all the actions of creation. There are two *Mitzvot* here: to observe the day of *Shabbat* and to adorn its holiness, namely to receive *Ohr Hochma*, called "holiness;" and to observe *Shabbat* as a day of rest for all the worlds, in which all actions are multiplied and realized even before this day is sanctified.

Shabbat is a state of the spiritual worlds where the Light descending from Above elevates *ZA* to *AA*, *Nukva* to *AVI*, the worlds of *BYA* to *YESHSUT*, and *ZON* of the world of *Atzilut*. As a result, man's *NRN* (whoever has it, whoever is spiritually present in the worlds of *BYA*) also ascends to *Atzilut* with the worlds of *BYA*, and there receives *Ohr Haya*.

	Atik
ZA -	AA
M -	AVI
BYA -	YESHSUT + ZON

Parsa of the World of Atzilut

It follows that there are two *Mitzvot*: to refrain from working and carrying things from one household to another. This is so because when all the worlds are completely freed from the impure forces, we must guard against the impure forces, so they do not return and mingle with the holiness of *Shabbat*. And he who works causes the impure forces to mingle with the pure ones.

The second *Mitzva* is to adorn the day of *Shabbat*: through the pleasures of *Shabbat* (the ascent of the worlds of *ABYA*), man receives (in his spiritual desires existing in the world of *BYA*) the Light of the world of *Atzilut* from Above. This Light of *Atzilut* is called "holiness" (*Hochma*); hence, man becomes sanctified by it.

All purifications and corrections take place only in our work and struggle with the impure forces, preventing us from drawing nearer and merging with the Creator in our properties. It is precisely in the wars with the impure forces that we extract the sparks of the Light that they swallowed up, and each extraction of a spark of the Light from the impure forces and its ascent to the world of *Atzilut* is defined as independent, individual work.

In the beginning, these sparks were sorted and extracted from the impure forces by the Creator Himself. This is described in His actions in the six days of creation. And when all the extractions of the Light sparks ended, the work was considered finished, and the corrected state, called *Shabbat*, arrives; and it is the day of rest, for there is nothing else to correct.

Hence, *Shabbat* is the day (the state when the Light shines in the worlds) when all the correction work in all the worlds ceases. For every *Shabbat* (the state of ascent in the spiritual worlds to the level of correction of all the impure forces), the same state of the perfection of creation's first *Shabbat* returns and brings rest to all the worlds of *ABYA*. All the impure forces become detached, remote, and return to their place (*Tehom Raba*—great abyss), and all the worlds ascend to the world of *Atzilut*, defined as perfect unity. And we are destined to receive this holiness, the Light of the world of *Atzilut*; it descends upon us through our observance of the two *Mitzvot*: REMEMBER AND GUARD THE DAY OF *SHABBAT*.

248. Because that day was sanctified, the creation of bodiless spirits was to be completed. Asks: "Was the Creator unable to delay the sanctification of that day until the bodies for those spirits were created?" And answers: "The Tree of Knowledge of Good and Evil contained an evil side that wanted to govern the world. And many spirits separated and went forth, armed, to clothe in the bodies of this world."

Because that day was sanctified, the creation of bodies for the spirits was to be completed. This means that the day had been sanctified before the Creator had time to create bodies for those spirits. It is written about this on the first *Shabbat* of creation: "And on the seventh day the Creator finished His work, which He has made; and He rested on the seventh day from all His work, which He has made."

This passage from the Torah is unclear. For if the Creator completely finished all His work by Himself, then He left nothing for us to do. After all, He finished everything Himself. However, the Creator sorted the Light sparks and separated the pure forces from the impure ones precisely to enable us *to do*,

i.e., to complete this work by making our own efforts in the observance of the Torah and *Mitzvot*.

And the rest that is mentioned here refers only to what the Creator Himself had to do. Therefore, the Torah says that the Creator finished His work, for He has completed all the preparations for us, and nothing else is required of Him, for the rest HE HAS MADE for us to do. This enables us to do and to complete creation.

Hence, it is written that the Creator did not have time to create bodies for the spirits before the arrival of *Shabbat*. These bodiless spirits constitute all of our impure and evil forces that drive man to transgressions. And the Creator intentionally left them this way, for it is precisely because they are present within us that we have freedom of will in our work with the Torah and *Mitzvot*.

As a result of Adam's sin in *Malchut*, called "The Tree of Knowledge of Good and Evil," pure and impure forces were mixed. At that, the impure forces wished to rule over the forces of good in the world, so the forces of good would never prevail over them. Thus, a number of armed spirits went forth, intending to attack the bodies, capture them, and clothe in them.

Two points merged in *Malchut*: one was corrected by receiving the properties of *Bina*, mercy, and the other is the strictness of judgment, the result of restrictions within *Malchut* herself. When *Malchut* is united with the pure forces, her property of restriction is concealed, and the point of mercy is revealed (item 123). Then man is said to merit only goodness.

However, if man transgresses, he attacks the good point and thereby reveals the point of restriction in *Malchut*. Thus, the forces that wish to harm and destroy the corrected part and to rule over man become revealed, and this is evil.

However, if he merits for the point of mercy to reveal itself and dominate, he can elevate *Malchut* to *Bina*, thereby causing Supernal mercy and Light to descend. However, if he does not merit, and the point of restriction is revealed in *Malchut*, not only does he thereby harm *Malchut*, but he also harms the point of *Bina* that unites with *Malchut*. Thus, this point turns from good to evil, from mercy to judgment, as restriction is revealed in *Malchut* herself, and every revealed property dominates.

This is why the point of judgment was revealed in *Malchut* after Adam's sin. By this, Adam damaged the point (property) of *Bina* that united with *Malchut*, too, turning it from mercy to strictness, judgment. Yet, the correction of *Malchut* is possible only with the help of this point, for it is called "goodness." And when this point of *Bina* is revealed within her, *Malchut* is called "goodness," too.

But now that the very point of *Bina* in *Malchut* was damaged and turned from good to evil, the impure force thought that the time has come for it to dominate the world and clothe human bodies, meaning Adam and his sons (spiritual *Partzufim*). In other words, the body (desires) of the impure force inherits the place of Adam's body. Thus, the correction of *Malchut* from the good point becomes impossible, for no more goodness comes to *Malchut* from *Bina*, and this property has become evil, strictness, and judgment, due to the restricted reception in *Malchut*.

And many armed and destructive impure forces went forth to attack so as to clothe human bodies (desires) in this world, and rule over them. For the impure force thought that nothing could protect and save the pure forces from it because of the harm that Adam's sin brought to the system of governance and the point of mercy in *Malchut*.

249. However, as the Creator saw this, He roused the wind from within the Tree of Life, ZA, and struck the other Tree, *Malchut*. And the other, good side was awakened, and the day was sanctified. For the creation of bodies and the awakening of spirits on that night of *Shabbat* stem from the good side, and not from the evil one.

Since the Creator saw the strengthening of the power of judgment and the impure forces, their ability to clothe the bodies in this world (completely excluding the possibility of correcting the world in the future), He roused the wind within the Tree of Life and struck the other Tree (made a *Zivug* with it), *Malchut*. Due to this *Zivug*, the Tree of Life passed the spirit of life to the other Tree, *Malchut*, thus enabling *Malchut* to tear away from the impure forces.

As a result, the good side reappeared in *Malchut*, as it was prior to Adam's sin, and the sanctity of *Shabbat* descended to the world. That is, although the impure forces had the strength to clothe in bodies, and were more powerful than the pure forces, and, according to the law, they were supposed to prevail, at that moment the Creator intervened, disregarding the destruction caused by Adam's sin.

Consequently, *ZON* (the Tree of Life and the Tree of Knowledge of Good) united in a *Zivug*, as before Adam's sin, and the Light of sanctity of *Shabbat* descended into the world. This action of the Creator caused *Shabbat* (the Light of *Shabbat*) to descend into the world, and the impure forces lost the opportunity to clothe in human bodies in this world. The impure force remained as a bodiless spirit, which enables man to draw closer to the Creator (with his properties). This is referred to as his return (*Teshuva*).

The creation of bodies and the arousal of spirits on that night of *Shabbat* stems from the good side, and not from the side of the impure forces, for the Creator's action remains in creation forever. Just as on the first *Shabbat* of creation, the Creator completely disregarded the damage of Adam's sin, instead compelling *ZON* to make a *Zivug*, and the day was sanctified as before the sin, for He destroyed all the power of the impure forces, despite the fact that they had the strength to rule.

The same applies to all *Shabbatot* (plural for *Shabbat*)—the spiritual ascents for those who exist in the worlds of *BYA*—during the 6,000 years. Although man is still full of impurity, for he has yet to correct the sins of the Tree of Knowledge, when he makes a *Zivug* (of the Light with a screen) on the night of *Shabbat* (in a spiritual state of that name), the impure forces (of man) have no power over him (his altruistic desires). In this *Zivug*, man assumes the body and spirit of a newborn, as though he was unharmed by Adam's sin, as though he himself corrected the Tree of Knowledge.

And despite the fact that man has yet to merit liberation from his egoism, the impure forces have no power over him on that night. Thus, he can receive the bodies and spirits in his *Zivug* on the side of the Tree of Good, but not from the impure forces.

250. And had he hastened on that night to put forward the other side, before the good side came forward, he would not have been able to withstand it for even an instant. But the Creator provided the remedy in advance. And He sanctified the day beforehand. And He warned to appear before the other side. And the world exists. And that the opposite side thought to rule in the world, i.e., in defiance of it, the good side was created and strengthened on that night. And the good, holy bodies and spirits were created on that night from the good side. Therefore, the delight of sages who know this spans from *Shabbat* to *Shabbat*.

251. However, when the other (impure) side saw that what it had planned to do was already done by the holy side, it started to check its own forces and properties, and saw all those who perform a *Zivug* naked and in the candlelight. Therefore, all of the sons born from that *Zivug* are enslaved by the spirit of the other side. And these naked spirits of the wicked are called "harming," and they are ruled and killed by Lilit.

252. And since the day was sanctified, and holiness rules in the world, the other side diminishes itself and hides on each *Shabbat* day and on each *Shabbat* night. With the exception of Asimon and his group, who walk secretly in the

Candlelight, to observe the naked *Zivug*. And then they hide inside the cave, called *Tehom Raba* (the great abyss). And as soon as *Shabbat* ends, many hosts fly and prowl in the world. As a result, everything is corrected by the song of the sufferers, "He who dwells in concealment," to prevent impurity from governing holiness.

According to the law, the impure force was supposed to rule in the world, for it was stronger than the pure one, and it was to clothe in human bodies. But then, the earth would have been given over to the wicked, and all the generations in the world originating from man would have stemmed from the side of the impure forces. And there would have been no chance of correction, for impurity would have dominated over all the generations to such an extent that there would have been no opportunity to get hold of the good side even for a moment.

However, the Creator provided a remedy, thereby forestalling the defect, for He elevated *Shabbat* and removed the impure forces, which caused the Light of peace and rest to be revealed in all the worlds. And all the impure forces were thrown into *Tehom Raba* (the great abyss). Thus, the world was revived, as this enabled the creation of bodies and spirits from the pure side in a *Zivug* of the *Shabbat* night, and the world advances toward the desired goal.

So what does it mean to forestall the defect via a remedy? The whole of creation is based on a cause and effect sequence, and all that transpires not according to the worlds' development is called "forestalling" (skipping several degrees, bypassing some of the causes and effects in this chain).

And since the sanctity of *Shabbat* came as an awakening from Above, from the Creator's desire, without any desire or request from below, for Adam had yet to make any corrections and draw closer to the Creator in order to merit *Shabbat* (when the Creator Himself prevented the defect by providing a remedy for the correction of the world), this action on the Creator's behalf is called "forestalling."

Just as the impure force planned to assume power over the world, the good side forestalled its actions on that night. For this night that followed the sin in the Tree of Knowledge was given entirely to the impure forces. Hence, they thought that they would obviously rule over the world. However, the opposite had happened—sanctity took their place: pure bodies and spirits were created on that night by the good side. This is because such a preparation took place that all the *Zivugim* on that night created bodies and spirits from the good side, without any participation of the impure force. In other words, what transpired was exactly the opposite of the impure force's expectations.

Therefore, the time of sages who know this spans from *Shabbat* to *Shabbat*—for at this time, bodies and spirits are created from the pure, good side. And

when the impure force sees that what it wanted to create was created by the opposite side, it collects its evil powers and searches through the whole world, and sees all those who make a *Zivug* in the candlelight, exposing their naked bodies. And ill sons are made from this *Zivug*. The impure side sends these sons its evil spirits of the wicked, called "wreckers." As a result, they are ruled and killed by Lilit. Garments refer to *Ohr Hassadim*, the garments of *Ima*, the intention "for the sake of the Creator."

When the sanctity of *Shabbat* comes into the world, and *Shabbat* rules in the world, the power of the impure force dwindles and hides on the night and on the day of *Shabbat*. Hence, this is the time of sages.

And only the wreckers, called "Asimon and his group," walk secretly in the candlelight, to observe those who expose their *Zivug*. Afterward, they hide in the *Nukva* of *Tehom Raba*. Thus, although Asimon has the power to see the *Zivug* in the candlelight and on *Shabbat*, he cannot do harm on *Shabbat*, but must immediately return to the *Nukva* of *Tehom Raba*. Only after *Shabbat* is over can he resume causing harm.

Rabbi Shimon felt the difficulty of explaining the words regarding *Shabbat* being the time of sages. For each day (not only on *Shabbat* night), starting at midnight, the Creator walks around the Garden of Eden and makes *Zivugim* with the sages. *The Zohar* asks the same question (*Veyikahel*, item 194), and answers that there is a difference between a *Zivug* on a week night and one that is made in the candlelight on *Shabbat*. On weekdays, the impure force has the power to inflict maladies on the newborns, and Lilit has the power to kill them.

However, on *Shabbat* nights, although the wrecker Asimon and his group are present, he has not the power to harm, but only after *Shabbat* is over. However, opposite his opportunity to cause harm after *Shabbat* there exists a correction, called *Havdalah*, the separation of *Shabbat* from the weekdays through a blessing, a prayer, and a cup of wine, which completely annul the power of this wrecker. Hence, there is a significant difference between a *Zivug* on a week night and a *Zivug* on the night of *Shabbat*.

The thing is that there is a source of Light, ZA, Supernal unity, and a source of fire, *Malchut*, lower unity (item 209). Also, there are three details in the candle flame (this refers to a spiritual candle, designated in corporeality by a wick floating in olive oil):

- White Upper flame;
- Lower flame;
- The coarse part—wick and oil, supporting the lower flame.

This lower flame is called "devouring flame." It designates judgment, the power of restriction in the candle. Thus, it devours everything below it, the wick *and* the oil. And the Upper white flame signifies mercy contained in the candle, for white means mercy.

And he who makes a *Zivug* in the candlelight will see his children damaged, and Lilit will be able to kill them, for the candle contains the strictness of judgment, and the impure forces can therefore cling to such a *Zivug*. Due to the strictness of judgment, their bodies (the impurities contained in the bodies that participate in a *Zivug*, each of which finds what suits them) become revealed.

Therefore, a *Zivug* is permitted only at midnight, i.e., only in the darkness, when there is absolutely no Light, when *Malchut* is said to "awaken at night," and mercy is revealed. However, if there is some candlelight, it reveals the impurity in the bodies, and the impure forces cling to them.

In the candlelight, the impure force sees impurity in the bodies of those making a *Zivug*, and it informs on them and clings to their bodies. However, all the restrictions of strictness and judgment disappear on the night of *Shabbat*, and the coarse lower flame becomes like the white Upper flame. This means that even candlelight is permitted. Moreover, under the influence of the sanctity of *Shabbat*, all the impurity disappears from man's body, hence there is no fear to reveal the body in the candlelight.

Yet, even on *Shabbat*, when the coarse flame turns white and the judgment of restrictions disappears, the white flame of the candle nonetheless requires the light's coarse part, so it would act as foundation. And the coarse foundation designates an indispensable presence of judgment and restrictions, for coarseness constitutes restriction.

Nevertheless, these restrictions do not appear on *Shabbat*. This resembles a coin without any image, so its denomination is unknown. Therefore, the wrecker, this coarse, detrimental part of the candle that supports the white flame, is called Asimon (Hebrew, *Token*), signifying a coin without image.

The coarse part of the candle secretly ascends along with the white candlelight, as the candle cannot burn without it. Hence, this coarse part sees the exposed *Zivug* and can therefore do harm after the end of *Shabbat*. Although the revelation (exposure) of bodies does no harm on the night of *Shabbat* (the impurity of the body remains concealed during *Shabbat*), as soon as *Shabbat* is over, the impure force can reveal itself and harm.

And since, after *Shabbat*, Asimon and his group return to their forms (properties) and rise up from the Great Abyss (*Tehom Raba*) to the place of

settlement, they soar above the world and can cause harm. There is a song: "He who sits in the shadow of the Supernal One," for man saves himself from harmful forces by praying and returning to the Creator:

"He who sits in the shadow of the Supernal One (dwells under the shelter of the Supernal One) dwells in the shadow of the Almighty. I will say to the Lord: 'my refuge and my fortress, my God, in whom I trust.' Surely he will save you from the fowler's snare and from the deadly pestilence. He will cover you with his feathers, and under his wings will you find refuge; his faithfulness will be your shield and rampart. You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. You will only observe with your eyes and see the punishment of the wicked..." (*Tehilim*, 91:1-8).

253. What places do they visit on the night of the end of *Shabbat*? When they come out in haste and wish to govern the holy nation, they see it standing in prayer and singing this song: "He who sits in the shadow (concealment) of the Supernal One," first separating *Shabbat* from the weekdays in his prayer, and then over a cup of wine, these forces flee thence and fly away to the desert. May the Merciful One save us from them and from the evil side.

Here the question concerns only the night of the end of *Shabbat*, but not the night of weekdays, as the night of the end of *Shabbat* still contains some force of the sanctity of *Shabbat*. Hence, although the impure forces rise from *Tehom Raba* and fly to conquer Israel, when they see Israel's actions in song of prayer and in the blessing over a cup of wine, they fly away to the wasteland, an unpopulated place. Thus, people escape their reach.

It follows that impure forces dwell in three places:

- On *Shabbat*, they dwell in *Nukva* of *Tehom Raba* and have no power to cause harm;
- When *Shabbat* is over, they are kept in the wasteland with the help of prayer, *Havdalah*, separation of *Shabbat* from weekdays, and the blessing over a cup of wine. They have the power to cause harm, but can't, as they are in an unpopulated place;
- On other nights they are also present in populated places.

254. The three that cause evil to themselves: a) he who curses himself; b) he who throws away bread or bread crumbs bigger than an olive; c) he who lights the candle at the end of *Shabbat* before Israel attains sanctity in the prayer, "And You are holy." And the light from that candle ignites hellfire.

255. There is a place in hell for those who transgress *Shabbat*. And as they are punished in hell, they curse him who lit the candle before its time, and they say to him, "Behold: the Creator will thrust you about with a mighty throw, and He will seize you firmly. He will violently roll and toss you like a ball into a large land; there shall you die" (*Yeshayahu*, 22:17-18).

One wrecker is called the "evil eye." And he loves cursing, as it is said; "Yea, he loved cursing, and it came unto him; and he delighted not in blessing, and it is far from him" (*Tehilim*, 109:17). When man curses himself, he thereby empowers the evil eye to love cursing, and it rules over him—thus, man brings harm to himself.

There is nothing in this world that does not have an Upper Root Above. Especially bread, on which man's life depends, has its own special root Above. Therefore, he who neglects his bread brings harm to the root of his life Above. Everyone understands this, but only to the extent of the portion that satiates him, giving him life.

However, if a piece of bread and crumbs are smaller than an olive, there are those who neglect and throw them away, as such amount cannot satiate man. Yet, the sages instructed us to bless as a meal even an olive-sized amount of bread, obliging us to treat such portion as satiating, so we have no right to neglect such an amount. And he who neglects it brings harms to himself.

The reason for this is explained in the Talmud: "They asked the Creator: Master of the world, it is said in your Torah that one should not turn his face and accept bribes. Yet, You turn Your face to Israel..." The Creator replied: "How can I help turning my face to Israel if they observe the law 'down to the size of an olive...'" (*Berachot*, 20:2). In other words, by accepting an olive-sized bread crumb as a satiating meal, we merit revealing the Creator's face, even though we are unworthy of it. Therefore, those who neglect the amount of bread the size of an olive and do not consider it a satiating meal do not merit revealing the Creator's face; hence, they bring harm to themselves.

He who lights the candle at the end of *Shabbat* before Israel has reached sanctity in the blessing, thereby ignites hellfire. This is because prior to that moment, it was *Shabbat*; its sanctity prevailed, and hellfire has no power on *Shabbat*. Hence, he who transgresses *Shabbat* and lights the candle prematurely, Ignites hellfire and brings harm to himself, for the transgression of *Shabbat* is regarded as the gravest transgression. Hence, there is a special place in hell for those who transgress *Shabbat*. And they who are punished in hell curse the sinner for igniting hellfire prematurely.

256. For he should not light the candle at the end of *Shabbat* before Israel separates *Shabbat* from the weekdays in their prayer and over a cup of wine, as until that time, it is still *Shabbat*, and the sanctity of *Shabbat* still rules over us. And during the separation by means of blessing over a cup, all those hosts and legions that the rulers appointed to govern the weekdays return each to their place to resume the work for which they are responsible.

The main prohibition remains in effect only until the blessing in the prayer. Nevertheless, one should beware of lighting a candle before the actual separation of *Shabbat* from the weekdays in the blessings over a cup, as it is still *Shabbat*. Of course, one can light a candle for the actual separation of *Shabbat* from the weekdays, i.e., for the blessing over a lit candle.

257. As soon as *Shabbat* starts and the day is sanctified, holiness awakens and rules over the world; the power of weekdays disappears and returns only when *Shabbat* ends. However, although *Shabbat* is over, other forces do not regain their power until Israel says the prayer, "He who separates holiness from the weekdays." Only then does holiness disappear, and the legions that govern the weekdays awaken and return to their places, each to its above-appointed post.

258. Nevertheless, the impure forces do not assume control until the flame of the candle is lit, for they all come from the root (element) of fire, from which everything originates, and they descend to rule over the lower world. All this happens if one lights the candle before Israel has finished the blessing in the prayer.

Malchut is called the "pillar of fire" (item 209), and the forces that exist in the candlelight are the restrictions in *Malchut*. It is impossible to use these forces before the candle is lit.

259. Yet, if he waits until they complete the blessing, the wicked in hell justify the Creator's justice over them, and they bring upon him all the blessings, recited by the congregation: "Therefore, the Creator gives you of the dew of Heaven," "Blessed shall you be in your town," and "Blessed shall you be in the field."

By reciting the blessings, we evoke the descent of the great Light, and its power saves us from hell. And since the wicked in hell see this, they regret committing their sins and justify the Creator's judgment brought upon them by seeing their punishment. And since man evoked such justification of the Creator's judgment, all the blessings, recited at the end of *Shabbat* by the congregation become fulfilled in him.

260. "Blessed is he who considers the poor; the Creator will deliver him in the day of disaster" (*Tehilim*, 41:2). What do the words "in the day of disaster" mean? This refers to the day when evil gains power and wants to take his soul away from him. The word "poor" alludes to someone very sick. "He who considers" refers to one who realizes the need to be cured from transgressions before the Creator. Another explanation is that this is the Day of Judgment in the world. "He who considers" signifies one who knows how to save himself from it, as it is written: "The Creator will deliver him in the day of disaster," meaning that on the day when the judgment against man dominates the world, the Creator will deliver him.

"The day of disaster" is a state when the impure forces, called "evil," govern man and take his soul away. "He who considers the poor" is one who tells the sick to return to the Creator to correct himself. It is him who the Creator delivers from the rule of the impure forces.

The Zohar continues by saying that there are three sources of evil for the soul of a man that attracts it onto himself. Hence, it advises one who considers and is compassionate to the poor, to appeal to the sick man's heart (he who feels sick in his own evil, egoism) to return to the Creator. Then the Creator will cure him. And on this day of disaster, which man caused to his soul, the Creator will deliver him through this reward.

Even if judgment dominates the world, the Creator will deliver him, for he taught the sick to return to the Creator and explained to them the need for correction. And the difference in the explanations is that the first refers to an individual who discovers evil within himself, and the second refers to the evil of the entire world. And here, the Creator, too, will deliver man as a reward for fulfilling this *Mitzva*.

The Intention in the Prayer

It is written in *The Zohar* (*Veyikahel*, pp. 32-52): "Each day a voice calls upon all people in the world, 'This depends on you. Separate a part of yourself and devote it to the Creator.'" At some point in life, thoughts and desires to draw closer to the spiritual come to every person, and it depends on us whether or not we heed that inner call. The voice reassures man that by casting aside his needless, transient, and earthly desires, by ceasing his endless chase for their appeasement, he will attain true and eternal happiness.

From this we can understand the secret meaning of prayer: he who fears the Creator and directs his heart and desires in his prayer, carries out great and exalted corrections. If one wishes to enter the spiritual realm and feel the Creator, the only thing he must do is pray, i.e., ask the Creator to correct his nature, to transform it from the nature of our world (egoistic) into the nature of the spiritual realm (altruistic). He will then enter eternity and transcend the boundaries of our world. Being completely enslaved by his egoism, man is unable to change himself on his own.

To correct himself, man needs to receive the strength that exists outside of him, beyond the bounds of his egoism. He must ask to receive this strength; hence, the only thing man must do is pray.

However, prayer is not uttered by one's mouth. Rather, it is the desire in our heart, for the Creator reads the desires in our hearts. Therefore, man's only task is to transform his heart's desires—for his heart to wish to change its own desires. Yet, even this man is unable to do it by himself; he must ask the Creator for it.

Thus, everything boils down to exalting the Creator's rule, faith in Him, in His singularity, His power, His ability and desire to help. All of man's efforts aim to create the only true desire within him—to feel the Creator! Here, *The Zohar*, as well as all the other books of Kabbalah and the Torah, speak of those who

have already attained the spiritual worlds with their desires and properties, and, while being in our world, perceive and exist in the two worlds simultaneously. The prayer the book refers to here constitutes the spiritual actions of one who has already acquired spiritual instruments, and can utilize them in exactly the same way we use our hands and auxiliary means in our world.

First, in the songs and hymns of the Supernal angels, and according to the order of chants sung by the sons of Israel below, *Malchut* adorns and corrects herself as a wife who adorns herself for her husband. The sons of Israel are those who wish to become *Yashar* (straight) and *El* (Creator), i.e., to draw closer to, or go straight to the Creator. Such people, who exist in the Upper Worlds with their spiritual (altruistic) instruments (desires), can change the states of Higher *Sefirot* and worlds by their spiritual actions.

Our prayer-book was compiled by the sages of the Great Assembly twenty centuries ago. Before that, everyone addressed the Creator in accordance with what he or she felt. About twenty centuries ago, coarser souls began descending to our world, which needed orderly prayers. Hence, the members of the Great Assembly (great Kabbalists) created the prayer book that we still use today.

In an orderly fashion, the prayer book expounds all the consecutive degrees of man's correction. Behind the words of the prayer book, one who understands sees the spiritual actions that he needs to perform. This information is conveyed in letters, in their forms and combinations, as well as in the sequence of sentences and parts of the whole prayer.

According to the order of the prayer, correction of the worlds comes first by the morning blessings (See *Tefilat Kol Peh*) up to the prayer of *Shmone Esreh*, correction in a sitting position. Then, when they reach the words *Emet ve Yatziv* that conclude *Kriyat Shema*, all the worlds achieve correction. And as they reach the words *Gaal Israel*, all the corrections are to take their places; hence, they continue reciting the *Shmone Esreh* prayer while standing.

In spirituality (and, consequently, in corporeality) a person can be in one of three states: lying, sitting, or standing. A newborn infant in our world and a spiritually newborn person develop in the same order. Lying means that the position of the head, the legs, and the body are at the same level. In the spiritual, this corresponds to the embryonic state, when all that exists in the ten *Sefirot* is the same. This is the lowest spiritual state.

Sitting means that the head is above the body, and the body is above the legs, but one cannot use his legs. Such a state is called *Katnut* (smallness) or *VAK*. Standing implies absolute distinction between the levels of the head, body, and

legs. It is called *Gadlut* (big state) or *GAR*. Thus, according to one's ability to ask for correction, he gradually receives strength from the Creator and grows.

Therefore, when he reaches the words *Emet ve Yatziv*, everything has already been corrected: all of the worlds bear *Malchut* in them, while *Malchut* herself bears the Supernal King. When man reaches the words, *Gaal Israel*, the Supernal King advances along the degrees, along the three lines, and comes forward to receive *Malchut*.

The Supernal King (the Creator), with regard to all created beings, constitutes *ZA* of the world of *Atzilut*, for *Malchut de Atzilut* is the sum of all creations. Everything that was ever created, including us and all the worlds with all that inhabit them, is a part of *Malchut*.

In our initial state, we are the parts of *Malchut* that receive the smallest portion of the Creator's Light, *Ner Dakik* (tiny candle). As we draw closer to the Creator in our properties (making them similar to His), we receive increasingly greater Light, in proportion to our advancement, which we feel as infinite bliss, peace, delight, eternity, and as a life-force.

The degrees of our closeness to the Creator (our "I" and Him, *Malchut* and *ZA*) are described in Kabbalah using a special language: the nearing of properties is considered a transition from the state of "back to back" between *ZA* and *Malchut* to the state of "face to face." The souls' union with the Creator is described as a *Zivug*—sexual act between *ZA* and *Malchut*, whereupon *ZA* passes the Light to *Malchut*, and each soul, in proportion to its correction, can thereby receive this Light.

Naturally, the Creator remains in a state of absolute rest, and all His alleged movements are felt with regard to *Malchut*, depending on the changes in her properties. At times she feels Him more and at times less, and she perceives this as His movement toward her.

We must stand in humility and awe before the Supernal King, each in his place, for He extends His right hand to *Malchut* in *Magen Avraham*, the first blessing in the *Shmone Esreh* prayer, designating the right line. Then He puts His left hand under the head of *Malchut*, as it is written: "Let his left hand be under my head, and his right hand embrace me" (*Shir HaShirim*, 2:6) in the blessing *Ata Gibor*, the second blessing in the *Shmone Esreh* prayer, designating the left line.

The entire magnificent *Shir HaShirim* (Song of Songs) speaks of the Supernal merging of all the creatures with the Creator. Since our world is created as a reflection of the spiritual world, spiritual merging can only be described with the corresponding words of our world. Because our world is egoistic, the spiritual,

altruistic actions, directed toward the merging of properties and desires, are described in the words of our world as *Malchut* (man's soul) drawing closer to the Creator in her properties, followed by their gradual unification. First, it manifests in the form of an embrace, followed by a kiss, then a coition, when the soul is sufficiently corrected to receive the Light (*Ohr Hochma*) from the Creator.

Afterward, ZA and *Malchut* embrace and unite in a kiss of the blessing *HaEl HaKadosh*, designating the middle line. From this state and higher on, everything transpires in the state of a kiss, up to the last three blessings in the *Shmone Esreh* prayer. This is the spiritual, true meaning of the first three blessings of the *Shmone Esreh* prayer.

In other words, if one is able to make a spiritual action that corresponds to the conditions described in these blessings, he attains unity with the Creator that it is called "embrace" and "kiss." The detailed explanation of the spiritual actions is given in *The Study of the Ten Sefirot* by Rabbi Ashlag. The language of *The Zohar* and the Torah describes these actions with words of our world.

The language of Kabbalah describes them by using the names of *Sefirot*, *Partzufim*, and Lights. The most complete and precise language for the description of spiritual actions is the language of *Sefirot*. Therefore, this was the language chosen by Kabbalists for their inner work and for explaining to us the practice and method of spiritual ascent.

Man must aspire to the Creator in his heart and desires in order to acquire the intentions that bring him to correction in all the spiritual states described in this prayer—for his mouth and his heart (desires) to become a single whole, so his lips will not speak against the wishes of his heart. The Creator awaits only the sincerity of our desires so as to fulfill them at once and bring us closer to Him:

Beloved of the soul, Compassionate Father!
Draw Your servant to Your will.
Your servant will hurry like a hart, will bow before Your majesty.
To him Your friendship will be sweeter
Than the dripping of the honeycomb and any taste.

Majestic, Beautiful Radiance of the universe!
My soul pines for Your love.
Please O God, heal her now showing her the pleasantness of Your radiance.
Then she will be strengthened and healed
And eternal gladness will be hers.

All-worthy One, may Your mercy be aroused
And please take pity on the son of Your beloved.
Because it is so very long that I have yearned intensely to see the splendor of strength.
These my heart desires, and please take pity and do not conceal Yourself.

Please be revealed and spread upon me, my Beloved, the shelter of Your peace.
Illuminate the land with Your glory, we shall rejoice and be glad in You.
Make haste, do love, for the time has come, and pardon us as in days of old.

(Song Yedid Nefesh)

When the Creator and *Malchut* merge in a kiss, he who needs advice and assistance can ask for it, for this state is called the "time of desire." And since man appealed before the King and Queen in the twelve intermediate blessings of the *Shmone Esreh* prayer, he thereby corrected and prepared his heart's desires for the last three blessings. He aroused the Creator's desire for him, for thanks to these last three blessings, he merges with the Creator in Supernal Unity.

The "time of desire" is an appropriate state for making requests and receiving the answer—the strength for self-correction. The King and Queen are ZA and *Malchut*. Each blessing constitutes a sequence of individual corrections of man's soul. Consequently, man ascends to a Higher spiritual level. Thus, he gradually attains Supernal Unity with the Creator.

Then, he must fall on his face, and when *Malchut* holds the souls within her, submit his soul to the Creator's absolute power, as this is the appropriate time (state) to entrust one's soul amongst all the other souls, for *Malchut* is the source of life.

To fall on one's face and entrust one's soul means that man has but a single desire—to completely rid himself of his egoistic desires, and receive the Creator's altruistic desires in their stead. Upon receiving the Creator's desires, man becomes similar to Him, and to the extent of his similarity, he merges with the Creator. By merging with the Creator, man acquires all that the Creator has: immortality, complete knowledge of all creation, might, and perfection.

The secret of the Light is available only to the chosen ones: when *Malchut* holds human souls by her single desire to merge with the Creator (because the same desire fills man's heart), he submits himself entirely to the aspiration for this merging, so as to include his soul in the collective merging between *Malchut* and the Creator. And if his soul is received by the Creator, man instantly merges with Him and enters the source of life (*Tzror HaChaim*), both in this world and in the world to come.

Although Kabbalah is considered a secret teaching, it holds no secrets. It is perceived as secret only by those who are yet unable to create the spiritual organs within themselves with which to perceive their surroundings. We are the only ones who conceal our surroundings from ourselves in default of the corresponding sensory organs.

The King (Creator, ZA) and Queen (*Malchut*) must be connected to the souls on all sides, Above and below, and be adorned with the souls of the righteous (those who wish to merge with the Creator, entrust their souls to Him). And if man directs all the intentions of his heart (desires) to this goal and completely submits his soul to the Creator's will, the Creator makes peace and a covenant with him (both in the Upper Covenant, called *Yesod*, and in the lower covenant). He blesses *Malchut* by this peace and covenant, and surrounds her on all sides.

Unity on all sides means that the souls attain similarity with the Creator in all their properties. The righteous are those who want to merge with the Creator, attain the entire creation, and as a result, discover the righteousness of the Creator, who created and thus governs them. Those who wish to justify all the Creator's actions are called "righteous."

Although they have not yet reached this state and are only en route to it, even if only at the very beginning of their path, and they are yet to correct even a single desire and only feel the smallest aspiration to draw closer to the Creator, they are already called "righteous," after this desire. The Creator surrounds *Malchut* on all sides, and *Malchut* feels Him with all of her corrected properties, sensations.

Thus, man also receives the name *Shalom* (peace), for he has made a covenant with *Malchut* below, similar to the covenant of the *Sefira Yesod* Above. And when such a man leaves our world, his soul rises through all the Heavens and none stand in its way, and the Creator calls for it and says: "Let Peace come." The soul reveals the thirteen elevations of the holy peach and no one stands in its way. Hence, happy is he who makes an offering to the Creator.

As soon as the soul tears itself from egoism altogether, it completely merges with the Creator and is no longer obliged to descend into this world, clothe in a physical body, and receive an additional portion of egoistic desires. An offering to the Creator signifies rejection of the body's egoistic desires; it is called a "sacrifice," for our body is no different from that of an animal.

Therefore, the aspiration to rid oneself of the animate body and its desires is called an "offering." Depending on the kind of desires man is already able to wish to rid himself of, his offering takes the form of a bird (one part of his

desires) or cattle (another part). Certain parts of *The Zohar* and some of the ARI's compositions discuss this matter in great detail.

Rabbi Chiya raised his voice: "Oh, Rabbi Shimon, you are alive, and I was already mourning over you! Yet, it is not you that I mourn for, but for all my friends and for the whole world that will remain orphans after you." Rabbi Shimon is like a torchlight, shining both Above and below. With this Light below, he illuminates the whole world. Woe unto this world when this Light will leave it and rise up Above. Who will shine in this world with the Light of the Torah? Rabbi Aba rose, kissed Rabbi Chiya, and said, "If such words are within you, I thank the Creator for sending me to you, so that I could be closer to you. How happy I am with my lot!"

All of the characters described in *The Zohar* are spiritual objects, *Partzufim*. As does the whole Torah, *The Zohar* speaks only of things that exist in the spiritual worlds, rather than in our world. Therefore, all of the objects, animals, plants, and people described in *The Book of Zohar* constitute spiritual degrees, desires, and *Partzufim*.

The Creator deliberately sends into our world special souls that are close to Him, to help all the others to attain the spiritual in this lifetime, while they are still in this world. These great Kabbalists serve as guides for those who have realized that they lack spiritual sight, and are hence ready to follow them blindly.

Rabbi Yehudah said after him: When the Creator told Moshe to choose among the people those who are wise and understanding, Moshe looked at the people and could not find any. Then he was instructed to pick the heads of the tribes who were known for their wisdom. The word "understanding" is not used here, for the degree of the understanding is higher than that of the wise. What is the difference between one who is wise and one who understands? Wise is one who learns from a *Rav* (Teacher) and wants to attain wisdom. Wise is one who knows all that he has to know.

He who understands consists of several levels-degrees, for he sees into every thing and knows for himself and for others. The mark of him who understands is formulated in the phrase: "The righteous one knows his animal soul." The righteous one signifies *Yesod* that passes the Light to *Malchut* (animal), for the *Gematria* of *HaVaYaH* of *Malchut* is fifty-two = *BON* = *BeHeMaH* (beast) = *Bet-Hey-Mem-Hey* = 2 + 5 + 40 + 5 = 52.

Malchut constitutes the level called "wise at heart," as wisdom is found within the heart. But he who understands, sees Above and below, for himself and for others. He who is wise designates *Malchut*, for it is *Malchut* that reveals

wisdom. He who understands is *Yesod* that stands above *Malchut*. *Ohr Hochma* in *Malchut* shines only from below upwards. It is impossible to receive the Light from Above downwards, as it would surely enter egoistic desires. Therefore, it is said that the wise (*Hacham*) sees only for himself, from himself upwards, and cannot pass the Light to others below.

It is hence said that wisdom is found within the heart, as the heart receives from below upwards; whereas he who understands (the *Sefira Yesod*, *Tzadik*, the righteous one) shines with the Light of Mercy, *Ohr Hassadim*, from Above downwards. He sees that he receives for himself, and shines upon the others, i.e., shines upon *Malchut*, as it is written: "The righteous knows his animal soul."

Raising a Prayer

Here *The Zohar* speaks about the prayer, which every man offers his Creator (*Veyikahel*, pp. 32-52). This inner action of man constitutes his greatest and most valuable work in his efforts for the Creator's sake.

The Creator made man at the farthest, completely opposite spiritual level to His: with only the egoistic will to enjoy. And since man has no other properties-desires but the egoistic will to receive pleasure, not only is he unable to change himself, he cannot even wish for the desire to change.

We can change only under the influence of the Creator's Light, by receiving His properties from Him. Hence our only task is to cultivate a desire to change. As soon as this true desire appears within man, the Creator will immediately give him the strength needed for its realization. So the problem is not how to realize a prayer; it is, rather, how to attain it, how to formulate one's request for the strength to become like the Creator!

A prayer is a sensation, a desire in one's heart. Man does not realize it completely and cannot describe it, for the sensation in one's heart *is not subject to any control and conscious correction*—it cannot be "created" by one's own will. The sensations in one's heart constitute the consequence of man's mental and spiritual condition, the result of the current degree of his spiritual development.

Thus, the desire to change is also in the Creator's hands. However, He gave us the opportunity to stimulate this process and to determine our own spiritual advancement:

- He allows Kabbalists to write books, and when we read them, we develop the desire to draw closer to Him;
- He allows some of the true Kabbalists to be revealed to a wide circle of those who desire spiritual development;

- Indiscernibly, He transforms our desires (modifies our souls) so we suddenly take an interest in spirituality;
- He changes our desires with regard to this world, helping us realize its insignificance and transience through sensations of disappointment and suffering.

By creating man a worthless egoist, i.e., by making a worthless creation that is seemingly so unbefitting Him, the Creator allowed man to create himself and elevate himself to an equal degree to that of the Creator Himself—to attain His level of perfection. Thus, the Creator reveals the perfection of His creation: although He created man a worthless creature, He thereby enables him to make a "Creator" of himself (in his properties).

Man cannot claim that although he is created with only one desire, he is unable to induce the reception of an altruistic desire instead of his natural, egoistic one. The Torah, Kabbalah, teachers, and suffering are all prepared to accelerate his advancement toward the goal of creation by the path of the Torah, or otherwise, the path of suffering.

However, the path of suffering is not only undesirable for man, whose life on earth makes him feel as though he is caught between the millstones of a tirelessly revolving mill. Ruthlessly and methodically, it pulverizes him both mentally and physically, to the very last day of his life. But this painful path is equally undesirable in the eyes of the Creator. After all, His goal is to delight man, which is in accord with the path of the Torah—a quick and painless way to transform our desires from egoistic into altruistic.

Since only the Creator can accomplish this (and He will, either painfully or painlessly, in accord with our conscious request), the development of such a request toward Him is all that man must do in his life. It is hence written: "Let him pray all day long!" Yet, we now understand that this phrase does not speak of sitting over a prayer-book, but refers to man's inner work on himself.

There are various forms of work that man must do in action, with his body, as in the case of physically observing the *Mitzvot*. And then there is man's inner, most important work, when observance of the *Mitzvot* depends on the words and desires of the heart.

Never does Kabbalah allude to or even mention our physical body, for it is no different from the body of an animal—it is born, functions, and dies as an animal. And all the various forms of work that the body performs are mere mechanical actions utterly unconnected to man's inner intention, and can even be outright opposite to it.

Therefore, the body's actions are completely disregarded in Kabbalah. Instead, man's *desire* is taken into account and is regarded as an action. In itself, when stripped off the physical body (in which it presently exists), it constitutes man's inner spiritual action.

The spiritual world is a world of incorporeal desires that have no volume, size, movement, or time. Just as in our imagination, where our desires are fulfilled instantly by the power of thought, everything in the spiritual world is determined only by our desires-thoughts, and not by physical actions.

Nevertheless, since in this world we temporarily exist in a physiological body, our task is to observe the Creator's *Mitzvot* both physically (with our body) and spiritually. Physically, we can observe them, as a person usually does—because of his upbringing or for a reward in this world (money, health, luck, peace, and so forth) or in the world to come (the best that he can imagine). Alternatively, he performs these actions because he was taught from childhood to do so mechanically, so he cannot avoid doing them in view of the acquired desire (instinct)—if he does not do them, he suffers.

This feeling of suffering is exactly what compels him to carry out the mechanical actions of the *Mitzvot*. It is not even the desire to receive a reward in this world or in the world to come: in this case, the reward is instantaneous—man feels no discomfort, since he does what he is accustomed to do.

Hence, it seems to such a man, who observes the *Mitzvot* because of the acquired nature (habit), that he demands no reward for his actions either in this world or in the world to come. After all, he truly does not think about any reward, as his habit, which became his second nature, compels him to perform these actions. If he feels this way, he is absolutely positive that he acts "for the Creator's sake." The fact that his habit, his second nature, compels him to perform the *Mitzvot* mechanically, escapes his awareness.

However, since our body is no more than an animal, the mechanical fulfillment of the *Mitzvot* by force of habit or for a reward is quite sufficient for him. There is a difference between those who observe because of upbringing or habit, and those who do it for a reward: the former do not even care whether or not the Creator actually exists; they perform purely mechanical actions that they cannot help performing, for they immediately begin to suffer for lack of habitual actions.

Yet, one who observes the *Mitzvot* because he has faith in reward and punishment believes in the Creator, His Torah, and His governance, but simply

uses it for his own benefit. By observing the *Mitzvot* with such an intention and remaining in it all of his life, he, naturally, does not grow spiritually. And he who does not grow in our world is called "still" (inanimate), as we divide all nature into the following levels: still, vegetative, animate, and speaking (human). Therefore, such people are regarded as spiritually still (*Domem de Kedusha*), but they are already "spiritually" still, as opposed to those who observe mechanically, by force of habit.

In Kabbalah, the word "body" implies desire. A desire or a body can be egoistic or spiritual (altruistic). The gradual passing of the egoistic body and its replacement with the altruistic one is called man's "spiritual birth."

Man's spiritual growth is designated by an increasingly growing intention to observe the *Mitzvot* only because such is the Creator's desire. Man observes it only for His sake, completely selflessly, as if no reward of any kind will ever be given to him in return, not even in the form of his own self-content. It is as though the Creator does not know who fulfills His desire, as though man himself is uncertain of whether or not he observes the *Mitzvot*. Yet, he does it anyway, for such is the Creator's will.

So then, the notion of "body" in Kabbalah alludes to man's corrected desires, whereas uncorrected desires, without a screen, cannot be used. It is as though they are not considered body parts, existing beyond the body. Hence, they are considered foreign forces or desires—*Klipot* (shells).

The only existing creation besides the Creator is the egoistic will to enjoy Him that was created by Him. This desire can be either egoistic (corrupted) or altruistic (corrected), spiritually pure or impure. All the spiritual forces: angels, *Klipot*, etc., constitute our uncorrected or corrected desires (the will to bestow delight upon the Creator). Nothing else exists in the universe!

There are twelve parts in the spiritual body that perform spiritual actions: two arms and two legs, each consisting of three parts, in all 4 x 3 = 12. These parts of our spiritual body (our desires that were corrected by the screen) observe the positive *Mitzvot*.

Just like the body of a spiritual object (*Partzuf*), man's body is his altruistic desires, in which he can receive the Creator's Light according to his intentions (screen). Man's desires are determined by his intentions.

All the work with the intention "for the Creator's sake" is performed by the external body parts: the twelve parts of arms and legs, and by the twelve internal body parts: brain, heart, liver, mouth, tongue, five parts of the lungs,

and two kidneys. These inner corrections of the body are meant for reception of the Supernal spirit, Light, inside the body, and represent man's most important work with regard to the Creator.

These inner actions are called *Mitzvot*. They depend on speech, such as a prayer—supplications, blessings, and praises. And he who comes to know this work is happy in all things. Man does not realize that his prayer permeates all the Heavens, rising up to the very pinnacle of the universe and reaching the Creator Himself.

As was repeatedly mentioned, not a single word in the Torah speaks of our world, especially not of our body. All the words in the Torah are the Creator's sacred names—the various sensations of the Creator felt by those who attain Him. As we have explained, the attainment and sensation of the Creator is impossible without a screen, an altruistic intention, meaning that all that man desires is to please his Creator. Only the sensations in the heart (the essence of man) can perform this work, and never the physiological organs of our animate body, which is no different from that of an animal.

When the morning Light begins to shine, separating Light from darkness, a call pierces through all the Heavens: *prepare for the opening of entrances and chambers, and each go to your position*. For the ones that serve at night are not the ones that serve in the daytime. And when the night comes, the daytime servants are once more replaced by the nighttime ones.

When the morning Light begins to shine—when man begins to realize that his egoistic desires are death and darkness, whereas altruism and spirituality are life and Light, the Light within man thereby separates from darkness, and he begins to analyze and realize his states, to feel spiritual ascents and descents—he feels his proximity to the Creator as Light, while remoteness from Him and descents into his egoistic desires feel like darkness.

However, one can feel it only if he feels the Creator (even if only a little, even if indistinctly). To start feeling the shame of receiving from the Creator and the insignificance of one's nature (the sensation of darkness), one must first feel the Creator. Only His Light contains all that man needs: strength for correction, desires, life. Hence, the main thing to which man must aspire is the sensation of the Creator, but not for pleasure, for correction.

The forces that serve in the daytime are called the "rulers, the government of the day," and the forces that serve at night are called the "rulers, the government of the night." As soon as the morning call is heard, they all take their positions,

Malchut and Israel descend and enter the *Beit-Knesset* (the House of Assembly—a place, where all of man's wishes are collected; hence, it is called the house of prayer) to exalt the Creator and begin their singing and blessings.

It is written: "We shall praise Your mercy in the morning and Your faith at night." Feeling the Creator's Light descending upon him, man perceives it as morning that comes after the darkness, and upon feeling such a state, he praises the Creator in his heart. All alien thoughts retreat before the influence of the Creator's Light, and all impure desires become restrained.

After man has corrected himself in the positive *Mitzvot* (in the first part, in the corrections of *Tzitzit* and *Tefillin*), he must unite all of his heart's desires in inner work (in the second part), and wholeheartedly dedicate himself to the work of praises, since speech rises upwards.

It is impossible to offer a brief explanation of the *Mitzvot* of *Tefillin* and *Tzitzit*, observed only by those who spiritually attained the level of *Partzuf* ZA.

These servants, who stood in their places in the air, are appointed to rule over the four sides of the world. Gazaria soars in the air to govern the East, and all the others that are appointed are together with him, and await the words of the prayer that rises on that side from below. And this ruler takes the prayer.

If the words of a prayer are proper, then all these rulers absorb them and rise with them to the firmament, where the other rulers stand. Upon absorbing these words, they proclaim, "Blessed be Israel. Blessed be the lips that utter these words!"

The letters that were hanging in the air then fly up and form the holy name that rules in the air and consists of twelve letters. This is the name by which Eliyahu flew before rising up to the sky. The letters fly up in the air, and the ruler, who holds the keys to the air in his hand, rises to Heaven along with all the other rulers, and pass the letters into the hands of another ruler for further ascent.

After *Malchut* had been separated from ZA, ZA filled himself with only *Ohr Hassadim* and became the right line, whereas *Malchut* formed the left line. These two lines are in conflict with one another, just as the right and the left lines of *Bina* oppose one another. This continues until ZA ascends to *Bina* as the middle line, balances the right and the left lines, and makes peace between them by uniting them in a single, middle line.

Similarly, ZA and *Malchut*, the two opposite lines, need a middle line to balance them, to bring them balance and peace, and to unite them. This occurs

with the help of *MAN* (*Mei Nukvin*), the prayers of the righteous, for they offer up the desires from this world. Also, the screen that they raise is called the *Masach* (screen) *de* (of) *Hirik*—the middle line—causing the left and the right lines to unite, and *Malchut* to unite with *ZA*.

Thus, a prayer becomes a request, *MAN*, and the middle line that leads to peace and unity between *ZA* and *Malchut*. Just like *Yesod* Above (the middle line) unites the Creator with the *Shechina-Malchut* by gathering all the created souls, man's prayer creates the middle line and unites all by its ascent—bringing peace and unity between the Creator and the *Shechina* (His creatures), the unity of souls with their Creator.

Hence, just like the *Sefira Yesod* Above, man, too, is called *Shalom* (peace). Moreover, the world below precedes and determines the world Above, for the awakening from below (requests of the lower ones) precedes and evokes the awakening from Above.

The spiritual world is a world of desires. There are only two desires:

1. The Creator's desire to bestow perfect delight upon His creation, i.e., upon man;
2. The will to receive pleasure for oneself, created by the Creator, called creation, or man's essence.

Nothing else exists except for these two desires! Everything we can possibly imagine derives only from these two spiritual forces. Man's desire is called a "prayer," for intentionally or unintentionally, this desire appeals to the One who created man, to the Creator. Spiritually, man develops in accordance with his prayer.

However, one's true prayer is his request for spiritual correction and elevation. Such a prayer, a desire in the heart, can be achieved only by consistent study of Kabbalistic sources, which affect man's egoistic desire with their concealed inner Light, and evoke him to ascend spiritually ("Introduction to The Study of Ten Sefirot," item 155).

A soul is none other than man's corrected, altruistic desire, his spiritual *Partzuf*, his desire to receive the Creator's Light with the screen (intention) "for the Creator's sake."

Man's speech in a prayer is none other than parts of his soul (the soul itself) clothed in a body. A prayer is man's soul in this world, *VAK de Nefesh* of *Malchut de Malchut* within *Malchut de Assiya*.

World of AK
World of Atzilut
World of Beria
World of Yetzira
World of Assiya: Keter
Hochma
Bina
ZA
Malchut = K + H + B + ZA + M
K + H + B + ZA + M
GAR + VAK = Soul of Man

Yet, how can one's prayer, his desire, rise through all the degrees of all the worlds of *BYA* and reach *Malchut de Atzilut* so as to become *MAN* and the middle line, uniting *Malchut* with *ZA*? After all, it is well known that no degree can rise above itself, let alone make such an incredible leap from the lowest degree of the spiritual ladder (our world) to the world of *Atzilut*.

To understand that, we must first thoroughly understand the meaning of *Malchut's* ascent to *Bina*. As a result of this ascent, each degree splits into two parts: *Keter* and *Hochma* of each degree remain within it, while *Bina*, *ZA*, and *Malchut* fall to a lower degree. This occurs because *Malchut* ascended to *Bina* and thereby created in *Bina* a new *Sof* (end) of the degree. This is because *Malchut* exists under the prohibition of the first restriction, and hence cannot receive the Light. Due to the second restriction, *Bina*, *ZA*, and *Malchut* are located below the new *Sof* of the degree. Thus, being below *Malchut* that ascended to *Bina*, they are defined as a lower degree.

Keter = Galgalta	Together they are called GE (Galgalta-Eynaim)
Hochma = Eynaim	
Parsa = Ascended Malchut	
Bina = Awzen	Together they are called AHP (Awzen-Hotem-Peh)
ZA = Hotem	
Malchut = Peh	

Afterward, through the *MAN* raised by the lower ones, the Light *AB-SAG* descends and gives strength to *Malchut*, which stands in *Bina*, to descend to her own place: *Malchut* descends from *Bina* to her own place, thereby returning all the *Sefirot* to their places and uniting them all into one degree, consisting of ten whole *Sefirot*. Consequently, *Bina* and *ZON*, which were below each degree, return to their degree, to their previous level. Thus, each degree restores itself back to ten *Sefirot*.

However, although *Malchut*, who stood in *Bina* as the new *Sof* (end) of the degree, returns from *Bina* to her own place at the end of every ten *Sefirot*, this new *Sof* that she created in *Bina* does not entirely vanish from *Bina*. As a result, *Bina* and *ZON* do not descend to their place. Instead, they must rise above the new *Sof* and there create the left line with regard to *Keter* and *Hochma*, which never fell from their degree and constitute the right line.

This is why the new *Sof* remains in its place in all the degrees even after *Malchut's* descent from *Bina*. And this *Sof* is called the "firmament," while *Bina* and *ZON*, which fell from their degree, but now have returned to it, are called "air." For each lower degree is defined as *VAK* (called *Avir*—air) with regard to the Upper One.

Keter	= Galgalta	GE
Hochma	= Eynaim	GE
		Parsa (Firmament)
Bina	= Awzen	AHP (Air)
ZA	= Hotem	AHP (Air)
Malchut	= Peh	AHP (Air)

Since *Bina* and *ZON* fell from their degree, they became as *VAK* (air) with regard to it, as the entire lower degree with regard to the Upper. And after the descent of *Malchut* from *Bina*, the air (*Bina* and *ZON*) that was under the firmament rises above it and becomes the left line.

When *Bina* and *ZON* ascend above the firmament, they take with them the lower degree, where they existed when they were below, and elevate it along with them above the firmament. It is so because unlike our world, there are no ascents and descents in the spiritual; a descent constitutes the deterioration of one's properties from one spiritual level to a lower one.

Hence, being equivalent in properties with the lower degree, when *Bina* and *ZON* ascend together, they take the entire lower degree along with them. For after being together once, and having become similar, they receive help, ascend, and never part again.

Ultimately, *Malchut's* ascent to *Bina* forms an entrance, an opening, a gate for the lower degree, through which it can ascend to the Upper One. Hence, when *Malchut* descends from *Bina*, thus allowing the lower part, *AHP de Bina*, to ascend, the lower degree can rise along with the ascending *AHP de Bina*.

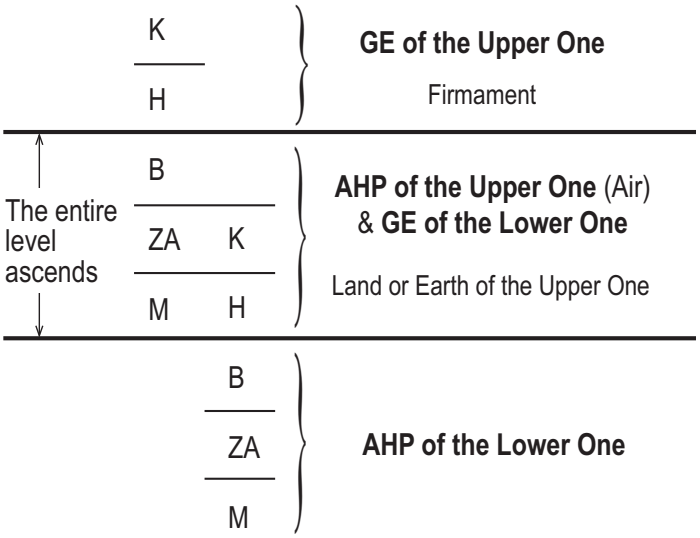

Thus, as a result of *Malchut's* ascent to *Bina* and her subsequent descent due to the influence of *Ohr AB-SAG*, three parts were formed in each degree:

- Air, *Bina* and *ZON* that fell down;
- The firmaments, the new ends of degrees that appeared through *Malchut's* ascent to *Bina*. These never disappear, even if *Malchut* returns to her place;
- The entrances for the lower degrees that were formed through *Malchut's* ascent to *Bina*, when the lower degree ascends along with her. Without it, the lower degree can never reach the Upper One, for no degree can ascend above itself.

This process is described in the Chassidic tales as the mission of a righteous one (the Upper Degree) in our world: to descend to the most vile and corrupt people (the lower degree). In other words, while essentially remaining itself, the Upper Degree should corrupt its properties so as to equalize with the lower

degree. Thus, it shows to the lower ones that in its desires, thoughts, and actions, it is the same as them.

Then, when he completely unites with them, and they fully trust him, when he becomes "one of them" (designating the union of *AHP* of the Upper One with *GE* of the lower one), he gradually, inconspicuously or openly, begins to correct them—by his own example, he propagates his thoughts to them. These thoughts cannot be perceived from an outsider, but only from "one of their own." That is, the Upper One receives additional Light (strength) in its *GE* so as to be able to raise its own *AHP*, correct its desires of reception, start working with them for the Creator's sake, and elevate them to its own level.

And since there is no distinction between the desires of *AHP* of the Upper One and *GE* of the lower one, into which *AHP* of the Upper One fell, they both rise together. This way, the Upper One elevates, i.e., improves, corrects a certain part of the lower one's properties (*GE*), and elevates them to its true level.

Therefore, the most important thing in our state is to come to feel *AHP* of the Upper Degree, located at the very center of our heart, and to become equal with it in our properties so as to afterwards rise together with it.

This process is described in the book *Attaining the Worlds Beyond*, which provides a more personal perspective of this spiritual process:

Inside the internal sensations of the Kabbalist exists a part of the Higher Level, of the future state (*AHP*). One who perceives a Higher Spiritual Level as an unattractive vacuum, rather than a state full of Light, does not receive from the Higher level.

Even though the Higher Level is full of Light, the lower level perceives the Higher only to the degree that the lower qualities permit one to do so. Since the present qualities are not sufficient to receive the Higher Light, the individual does not perceive it.

We can perceive the Upper Level because all the spiritual steps are arranged sequentially from lowest to highest. Moreover, the subsequent states overlap with one another; the lower half of the Higher state is situated within the Upper half of the lower state (*AHP* of Upper falls into *GE* of lower).

Thus, the lowest part of our Upper State is always present within us, but is usually not felt by us. The Upper State above us is referred to as "the Creator" because it functions as the Creator for us.

It gives birth to us and it gives us life and guidance. Since we do not have a perception of this Higher State, we often insist that the Creator does not exist.

But if we are in a state in which we clearly see the Creator's Upper Domain over all the creations in this world, then we lose the possibility to choose freely.

We can see only One Truth, only One Force, and only One Will that operates in everything and in everyone.

Since the Will of the Creator is to grant each human being a free will, then the concealment of the Creator from His creations is necessary. Only if He is hidden can we argue that we can aspire *of our free will* to attach ourselves to the Creator—to act for His sake, without any trace of self-interest.

The entire process of self-correction is possible only when the Creator is concealed from us. As soon as He reveals Himself to us we immediately become His servants and fall into the control of His thought, grandeur and power.

At that point, it is impossible to determine what our true thoughts are. Thus, in order to allow us to act freely, the Creator has to conceal Himself.

On the other hand, to give us a chance to break free from the blind slavery of egoism, the Creator must reveal Himself. This is so because a human being obeys only two forces in this world: the force of egoism—the body—and the force of the Creator—altruism.

It follows, then, that alternating the two states is necessary. These states are the concealment of the Creator from us when we perceive only ourselves and the egoistic forces governing us, and the revelation of the Creator when we feel the power of the spiritual forces.

In order for one who is still under the influence of egoism to perceive the closest Upper Object (the Creator), the Creator must equalize some of His qualities with those of the lower being—the person seeking a connection with the Creator.

He will endow some of His altruistic qualities with egoistic attributes, and can then come into balance with the person seeking connection with Him.

The Upper Part elevates the *Malchut-Midat HaDin* to the level of His *Galgalta ve Eynaim.* As a result, His *AHP* acquires egoistic qualities. In this manner, His *AHP* "descends" to the lower part (the spiritual level of the seeker) and comes into a state of equivalence with the qualities of the lower part.

Initially the lower part was not able to perceive the Upper Spiritual State. However, because the Creator hid His highest altruistic qualities behind egoistic ones, He was able to descend to the level of the person so that the person was able to perceive Him.

Because we perceive higher qualities as being egoistic, we are unable to truly grasp their essence. It appears that there is nothing positive in the spiritual that may bring pleasure, inspiration, confidence, or tranquility.

It is precisely at this point that we have an opportunity to exercise our willpower. We may, instead, declare that the absence of pleasure and taste in the spiritual and in Kabbalah is because of the Creator's deliberate concealment for our own sake. Because we do not yet possess the necessary spiritual qualities, it is therefore impossible for us to perceive the Upper spiritual pleasures; rather, all our earthly desires are governed by egoism.

It is crucial for beginners to understand that they are given depression and distress in order to overcome them.

They may direct their pleas for relief to the Creator, they may study, or they may do good deeds. The fact that such people do not experience pleasure or vitality from spiritual aspirations is directed from Above.

This gives them the free will to conclude that their lack of pleasure comes from a lack of appropriate altruistic qualities in themselves. Hence, the Upper One must hide His true qualities from them.

Therefore, we must remember that the first stage of perceiving the spiritual is the feeling of spiritual deprivation. If the lower part is capable of realizing that the Upper One is concealing Himself because of their incongruity of qualities, and if that lower part asks for help to correct its own egoism by raising a prayer (*MAN*), then the Upper Part partially reveals Himself (lifts His *AHP*) and displays His true qualities, which prior to this moment, were disguised beneath egoism.

As a result, spiritual pleasure also becomes apparent. Thus, the lower part begins to experience the grandeur and the spiritual pleasure felt by the Higher Being, Who possesses spiritual altruistic qualities.

Because the Upper Part elevated His altruistic qualities in the eyes of the individual, He thus elevated the individual to the middle of His State (He lifted *GE* of the lower together with His own *AHP*).

This spiritual state is known as a person's "lesser spiritual level" (*Katnut*). The Upper Part, in a way, elevates the lower part to His own spiritual level by revealing both His grandeur and the grandeur of altruistic qualities. By seeing the magnificence of the spiritual and comparing it to the material, we may spiritually rise above our world.

When we perceive the spiritual, regardless of our will, our egoistic qualities are changed into altruistic ones, that is, into the qualities of the Creator. In

order to allow the lower part to take complete possession of the Higher first level, the Upper Part wholly reveals Himself and all His qualities to that lower part; meaning He reveals his Grandeur, makes *Gadlut*.

At this point, the person perceives the Upper Part as the One and Only Absolute Sovereign of everything in the universe. At the same time, the lower part grasps the highest knowledge of the purpose of creation and of the Upper's dominion.

It becomes clear to the lower part that there is no other way to conduct oneself than in the way prescribed by Kabbalah. Thus, the lower part's reason now requires proper action. As a result of this clear awareness of the Creator, one must deal with the contradiction between faith and knowledge, between the right and the left lines.

Now, having acquired altruistic qualities (*Katnut*), the lower part prefers to proceed only by means of faith in the strength of the Creator. This serves as an indication of the seeker's sincere desire to come closer to the Creator.

However, the Creator's revelation of His grandeur (*Gadlut*) now obstructs one from advancing by faith. Consequently, the individual must willingly dispense with the acquired knowledge.

When one pleads to proceed blindly, relying only on one's faith in the magnificence of the Creator, rather than by realizing His power and grandeur, and only by using reason in proportion to one's faith, the Creator is compelled to limit His disclosure. When such an action compels the Creator to diminish His disclosure of His general dominion, His omnipotence, and His Light (*Ohr Hochma*), this is called "the screen of *Hirik*."

Through this screen, we are able to diminish the revelation of the Upper reason (the left line) to the point at which this revelation can be balanced with faith, the right line. The correct correlation between faith and knowledge is called a "spiritual balance," or the middle line.

We, as individuals, determine the state we desire to be in. Once the correct correlation of faith and knowledge is in place, we can then attain perfection. This is known as "the middle line."

The part of revealed knowledge (the left line) that we can use in proportion to our faith (the right line), by proceeding by faith above reason (the middle line), is added onto those spiritual qualities that we possessed before, in the state of *Katnut*. The newly acquired spiritual level is known as *Gadlut*, meaning big and complete.

After the first complete spiritual level has been attained, we will become equal in qualities to the very first (the lowest) state of the spiritual ladder. As was mentioned earlier, all the states, or steps of the ladder, overlap with each other.

Having reached the first level, we may discover the presence of a higher level within us. Using the same principle as when advancing to the first level, we can proceed step by step to the goal of creation—complete unification with the Creator on the Highest level.

An essential part of our spiritual ascent is a special process that requires that, on discovering a greater evil within us, we ask the Creator to grant us the strength to overcome that evil. We then receive strength in the form of a greater spiritual Light.

This continues until we actually reach the original level and size of our souls: at that point, our egoism is completely corrected and filled with Light.

When we are distracted by outside thoughts, we feel that thoughts obstruct us from ascertaining the spiritual, because our strength and minds are wasted on extraneous concerns, while our hearts become filled with petty desires. At times like this, we lose faith in the fact that only the Kabbalah contains the true life.

Once we overcome this condition, we come out of our state and move into the Light, receiving a Higher Light that helps us ascend further. In this manner, our extraneous thoughts work to help us in our spiritual advancement.

We can overcome obstacles only with the help of the Creator. We can only work on something if we perceive some personal benefit in the task. However, our bodies, hearts and intellects do not understand what benefits can result from altruism.

Therefore, as soon as we try to make even the slightest altruistic move, we lose all strength of the mind, heart and body. We are left with nothing else but to turn to the Creator and ask Him for help. In this way, unwillingly and without any free choice, we advance toward the Creator until we merge with Him completely.

The lower half of the Higher spiritual object is found within the Upper half of the lower spiritual object. In the lower object, the screen (*Masach*) is found in the eye area. This is known as "spiritual blindness," because in such a state only the lower half of the Higher object is visible to us, since the screen of the lower spiritual object conceals part of the Higher spiritual object.

The Higher spiritual object drops its screen to the lower one, then reveals itself to the lower object, which in turn begins to view the Higher object as the Higher One views itself. As a result, the lower object receives the state of fullness (*Gadlut*).

The lower object, then, sees that the Higher One is in a "great" state, and realizes that the Higher object's prior concealment and apparent manifestation as the "small" state (*Katnut*), was done exclusively for the benefit of the lower one. In this way, the lower object could become aware of the importance of the Higher One.

A person in the right line (*Kav Yamin*) is happy with his lot (*Chafetz Hesed*). This is called a "small spiritual state" (*Katnut*), because a person feels no need for the Torah. He does not feel evil, egoism within himself, and without the need for self-correction, he needs no Torah.

Hence, he needs the left line (*Kav Smol*). He has to critically appraise his state (*Heshbon Nefesh*), decide what he wants from the Creator and from himself, and whether he understands the Torah and advances toward the goal of creation. Here he sees his genuine state and is obliged to integrate it in the right line. In other words, he has to be content with what he has and be pleased with his state, as if he has everything that he wishes.

In the left line, which brings about suffering as a result of the absence of the desired, a need is awakened for the help of the Creator, which comes in the form of Light of the soul.

In the right line, in a state when a person desires nothing for the self, there exists only the Light of Mercy (*Ohr Hassadim*), the joy from the similarity in spiritual qualities. But this state is not perfect, because it lacks knowledge and the understanding of the inner meaning. In the left line there is no perfection because the Light of Wisdom can illuminate only if there is congruence in qualities between the Light received and the recipient of the Light.

The congruence results in *Ohr Hassadim*, which is found in the right line. Spiritual gains can be made only by having a desire. But the right line has no desire for anything. All the desires are concentrated in the left line. However, the desired cannot be received into the egoistic desires.

Thus, it is necessary to unite these two qualities so that the Light of knowledge and pleasure of the left line can enter the Light of altruistic qualities of the right line, and the Light of the middle line will illuminate the created being. Without the Light of the right line, the Light of the left is not revealed and is perceived only as darkness.

The ascent from our world, in which we do not consciously perceive *AHP* of the Upper One, occurs in the following way:

All of one's thoughts about the Creator and spirituality constitute his contact with *AHP* of the Upper One. How can this Upper *Partzuf* descend to

him? Only by equalizing one's desires (properties) with it. All of man's thoughts and desires (or lack thereof), with regard to the spiritual, constitute his contact with the Upper One. When man feels a lack of desire for spirituality, it means that the Upper *Partzuf* descended and entered him, equalized itself with him; hence, man feels spiritual emptiness.

It is precisely in this state of not being drawn to the spiritual that man should tell himself that it only seems to him this way, whereas in truth, by faith above reason, he desires and acts for the sake of nearing the spiritual. In other words, if, in the state when the Upper One "falls" (spiritual values lose their significance) in his eyes, one can nonetheless aspire to spirituality, he thereby binds, connects himself to *AHP* of the Upper One. This is because *AHP* of the Upper One deliberately degraded its properties and assumed an outward form similar to the properties (desires) of man.

Therefore, as soon as one can establish contact with *AHP* of the Upper One (even if it appears to him absolutely unattractive, precisely because it lowers its properties to man's level), this *AHP* of the Upper One immediately elevates man to its *GE*. Thus, man ascends to a Higher Degree.

"Piercing through the air" means that the air boundary, consisting of *Bina* and *ZON* of the Upper Degree, created as a result of *Malchut's* ascent to *Bina*, is pierced by *Malchut's* descent from *Bina* to her place, for then the air rises above the firmament and reaches *GAR* (*GE*) of the degree.

Thus occurs the piercing of the firmaments. For the firmaments constitute the borders of new ends, which appeared because the air (*Bina* and *ZON*) was pushed off from its own degree to a lower one, and was not allowed to return to its degree. Hence, the firmament is pierced from *Malchut's* descent, and no longer prevents *Bina* and *ZON* from ascending and joining that degree.

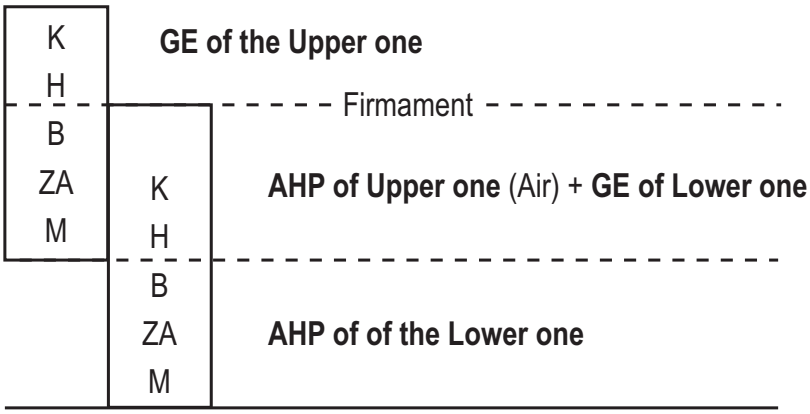

1. *Malchut* ascended to *Bina* = firmament.

2. *Malchut* descends back. This creates a passage for *AHP* to its *GE*. Thus, the entrances for the lower degree are opened: due to *Malchut's* descent to her place and the piercing through the firmaments, *Bina* and *ZON* ascend to a Higher Degree above the firmament together with the lower degree that they were with during their descent.

In other words, the Upper One deliberately opened up the entrances to enable the lower degree to ascend to a Higher Degree, and not for *Bina* and *ZON* (*AHP* of the Upper One), who simply return to their place.

The Light that lowers *Malchut* from *Bina* to her own place at the end of the ten *Sefirot* stems from *Partzufim AB-SAG*. These are the *Partzufim Hochma* and *Bina* of the world of *AK*. Although the second restriction—*Malchut's* ascent to *Bina*—occurred in *Partzuf Bina* of the world of *AK*, the *Partzufim Bina* (*SAG*) and *Hochma* (*AB*) of the world of *AK* were unaffected by it, and *Malchut* remains in her place at the end of the ten *Sefirot*.

Only the Creator Himself, meaning the properties of the Light, can correct and transform man's egoistic properties to altruistic. Indeed, man is simply unable to pull himself out of his current state "by his own hair," as from birth he has absolutely no spiritual strength (desires). Hence, only the Upper Light can correct him. And it can only be *Ohr Hochma*, for this is the Light that the Creator emanates. *Ohr Hochma*, unrestricted by *Tzimtzum Bet*, is located in *Partzuf AB* of the world of *AK*. *Partzuf SAG de AK* is a *Partzuf* of *Bina*.

Therefore, when one raises his *MAN* (prayer), it reaches the Highest *Partzufim* of the world of *Atzilut*, which turn to *SAG-Bina-Ima* (mother), who in turn appeals to *AB-Hochma-Aba* (father), receives *Ohr Hochma* from him and passes it to her children—the souls of the righteous, those who wish to become righteous and to ascend spiritually.

Hence, when *Hochma-AB* unites with *Bina-SAG* in the world of *AK*, this Light (*Ohr AB-SAG*) descends from *Partzuf Bina de AK* to *Partzuf Bina de Atzilut*, called *EKYEH* = *Aleph-Hey-Yod-Hey*. *Partzuf Bina de Atzilut* sends the Light to all the degrees of the worlds of *BYA*. Upon attaining a particular *Partzuf*, this Light lowers the *Malchut* of each degree (that ascended to *Bina*) from the degree of *Bina* to her previous place.

Starting with *AVI*, all the *Partzufim* are in the state of *Katnut*: *AHP* of the Upper *Partzuf* is inside *GE* of the lower one. The received *Ohr Hochma* descends to him who raised *MAN*, thus evoking *Gadlut* in all the *Partzufim*, through which

the Light descends to him. The Light descends to each *Partzuf* along his personal path, which is precisely what connects everyone, each soul, to the Creator.

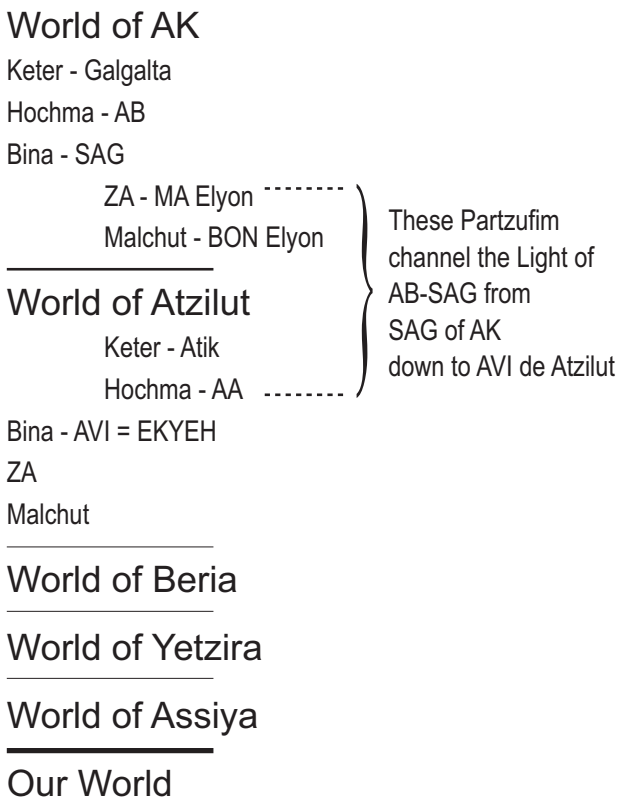

This is why the name *EKYEH* is referred to as the ruler of air that moves the boundary of air because of *Malchut's* descent from *Bina* to her previous place. Each degree and each world consists of four *Sefirot H-B-ZA-M*, each of which Consists of its own individual ten *Sefirot*, where, as a result of *Malchut's* ascent to *Bina* in each degree, *Bina-ZA-Malchut* of each degree fell to a lower degree.

Thus, there are four kinds of airspace in each world that are governed by the three names of *EKYEH*: *EKYEH* in the air of *Hesed*, *EKYEH* in the air of *Gevura*, and *EKYEH* in the air of *Tifferet*. *Malchut* receives from them, and all three names govern in her air together.

The triple name, *EKYEH*, comprises twelve letters. This twelve-letter name rules in the air by lowering *Malchut* from *Bina* to her previous place, returning *Bina* and *ZON* (called "air"), who fell to a lower degree, back to the degree above the firmament. For *Malchut's* ascent to *Bina* created an entrance, to enable the

lower one rise to the Upper Degree as soon as it opens, i.e., during *Malchut's* return to her place.

Hence, when the prophet Eliyahu (a particular spiritual degree) wished to soar to the sky, *Malchut* of each degree ascended to *Bina* of the corresponding degree, while *Bina* and *ZON* of this degree fell to the lower degree, and a firmament was formed between them. It turned out that each degree doubled: now it contained its own degree, as well as *Bina* and *ZON* of the Upper Degree, who fell and clothed the lower degree.

This occurred at each degree of the worlds of *ABYA*, down to the lowest one: *Bina* and *ZON* of the *Sefira Malchut* of the world of *Assiya* fell and emerged in our world below *Malchut*. *Malchut de Assiya* ends at its firmament, which is a new end, in *Bina*. Also, this degree doubled, as *Bina* and *ZON* of the *Sefira Yesod* of the world of *Assiya* fell and clothed in its degree.

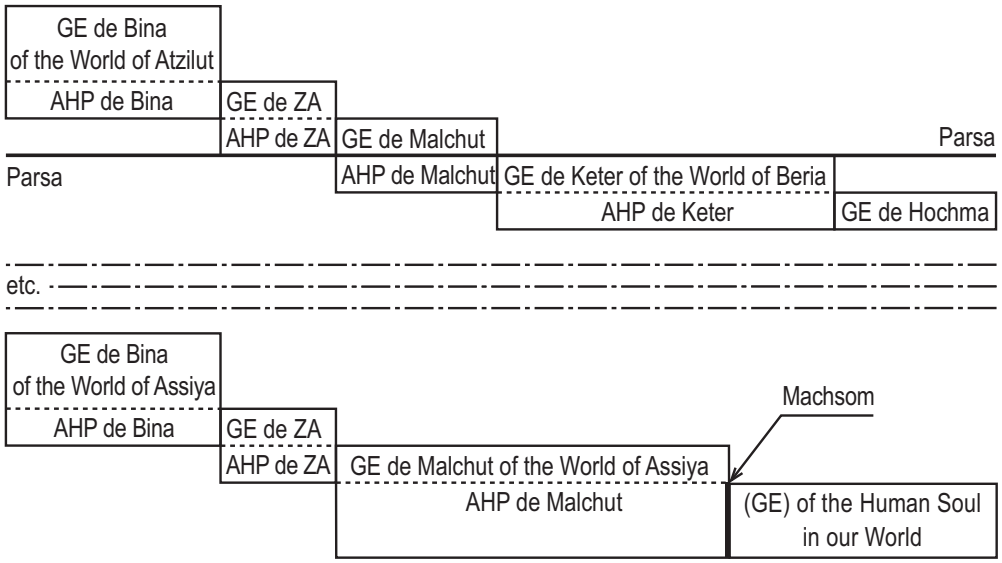

In the diagram, *GE* of man in our world are put in brackets, for he who exists (spiritually, not with his body) at the degree of our world has no desires of bestowal. Hence, it is said that he who exists with his properties in this world, in egoism, has only a point in his heart, from which he can start his spiritual development.

Similarly, the *Sefira Yesod* of the world of *Assiya* also ends with its firmament and contains *Bina* and *ZON* of the *Sefira Hod de Assiya*. The *Sefira Netzah de Assiya* also doubled, and so on up to *Bina de Atzilut*. This is why the prophet Eliyahu rose up and united with *Bina* and *ZON*, who fell from *Malchut de Assiya*

to this world. He equalized with them and clothed in them, whereupon they became like him—reached his degree.

Not all ten *Sefirot* of the world of *Assiya* are shown in the above diagram, but as it was previously mentioned, each degree is divided into its own *GE* and *AHP*. Man's task is to find *AHP* of the Upper One within him, and connect to it, merge with it in all of his sensations and desires.

Subsequently, the twelve-letter name exerted its influence (thanks to the Light *AB-SAG*), causing *Malchut de Assiya* to descend from *Bina* of *Malchut de Assiya* to its place, *Malchut de Malchut*, the end of the ten *Sefirot*. And as before, *Bina* and *ZON* ascended to their degree above the firmament of *Malchut*. And since Eliyahu's properties were already merged with this air (with the ascending *Bina* and *ZON*), he rose together with them above the firmament of *Malchut*, as he was similar to them.

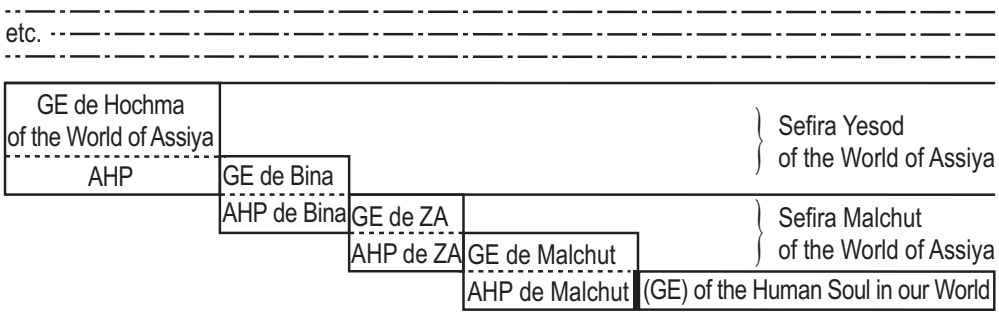

And since he rose above the firmament of *Malchut de Assiya*, he entered the air (*AHP*) of *Yesod de Assiya*, i.e., *Bina* and *ZON* of *Yesod* that fell down there. Then he merged in his desires with this air and is considered to have clothed in it, for they were previously at the same degree. Then the influence of the twelve-letter name lowered *Malchut* from *Bina* of *Yesod de Assiya* to her place at the end of the ten individual *Sefirot* of *Yesod de Assiya*.

After that, *Bina* and *ZON* (the air of *Yesod*) ascended above the firmament of *Yesod*. And since Eliyahu had already merged with this air, he (man's soul, his desire) too ascended above the firmament of *Yesod de Assiya*, due to his concord with them.

And because he rose above the firmament of *Yesod de Assiya*, he met with the air (*AHP*) of *Hod de Assiya*, i.e., *Bina* and *ZON* of *Hod de Assiya* that fell down there. Subsequently, he merged in his desires with this air and clothed it, for they were previously at the same place (spiritually similar to one another).

As soon as man merges in his properties with *AHP* of the Upper One, the influence of the twelve-letter name (the descent of the Light of *AB-SAG* from Above) brings *Malchut* back (gives strength to the screen) to the end of the ten individual *Sefirot* of *Hod de Assiya*. And the air, its *Bina* and *ZON*, returned to their place above the firmament of *Hod de Assiya*. They took Eliyahu (man's soul, his desires) with them, for he had merged with them, and they elevated him to the firmament of *Hod de Assiya* in view of his similarity with them.

And when he was already in the firmament of *Hod de Assiya*, he met with the air (*AHP*) of *Netzah de Assiya* and merged with it in his properties. When the influence of the twelve-letter name (the Light of correction, *AB-SAG*, that was sent by the Creator) brought *Malchut* back to her place (*Malchut* descended from *Bina* to *Malchut* of this *Sefira*, because she received strength from the Light to resist the egoistic desires of *AHP* and make them altruistic), the air of *Netzah* ascended above the firmament, and being merged with Eliyahu (man's soul), took him with it. Being already in the firmament of *Netzah*, he met with the air of *Tifferet* and so on, until he ascended with this air above the firmament of *Tifferet de Assiya*.

In the same way, the air (*AHP*) of each degree rose higher, up to the Highest Degree of the world of *Assiya*. From there, it rose to *Malchut de Yetzira*, and from there—one step at a time—along all the degrees of the world of *Yetzira* and the world of *Beria*, up to the Heavens (*ZA*) of the world of *Atzilut*.

It is therefore said about the prophet Eliyahu that the Creator's spirit (the Light *AB-SAG*) elevated him (merged with *AHP* of the Upper One) to the Heavens: spirit means *Ruach*, *Sefirot Bina* and *ZON* of the Upper Degree, called "air," that fell down to the lower degree. And this air (spirit) elevates one from a lower degree to a Higher One through all the individual degrees, from the lowest degree (*Sof de Assiya*) up to the world of *Atzilut*.

An Upper Degree is regarded as the Creator of the lower degree: it creates it, vitalizes it with Light, and governs it. At each degree, man considers the next Highest spiritual degree with regard to him as the Creator. As Rabbi Zushe said: "Every day I have a new Creator." In other words, as man ascends to a Higher Degree (which he calls "day" or "Light"), he thereby reveals a new property of the Creator in this Higher Degree.

The air of each of the four sides of the world (in *Sefirot Hesed-Gevura-Tifferet-Malchut*) has its own rulers, who hold the keys to the activation of the twelve-letter name so as to lower *Malchut* from *Bina* to her own place. The ascending order of these four kinds of air is as follows: West-*Malchut*, East-*Tifferet* (including *NHY*), North-*Gevura*, and South-*Hesed*.

Hesed	–	SOUTH
Gevura	–	NORTH
ZA	–	EAST
Malchut	–	WEST

It is not the rulers that raise a prayer (the desire that man feels in the very depths of his heart) from air to air, and then from firmament to firmament. The air raises a prayer from the firmament, each air to its firmament: first, the prayer ascends to the air of the *Sefira Malchut de Assiya*, i.e., to *Bina* and *ZON* (*AHP*) that fell from *Malchut de Assiya* down to our world. They resemble the prayer itself, for this air (*AHP*) is similar to a prayer (the Upper One lowered itself deliberately to equalize its properties with the lower one); hence, they merge as one degree.

Then the one that rules there, Zvuliel (Zebuliel), activates the twelve-letter name, which lowers *Malchut* from *Bina de Assiya* to her place. This causes the air to return to its degree and rise above the firmament of the world of *Assiya*. And since the air became similar to the degree of the actual prayer, it also takes the prayer along with it, raising it above the firmament of the *Sefira Malchut de Assiya*. This is similar to the ascent of Prophet Eliyahu.

And since the prayer ascended to the firmament of the world of *Assiya*, it meets the air of *Yesod de Assiya* that fell there, as in the case of Eliyahu. It also encounters the ruler of the air of the East, Gazaria (Gazardiel), because East designates the *Sefira Tifferet* (ZA is often called *Tifferet*, as the properties of this *Sefira* dominate and determine all the properties of ZA), which includes the *Sefira Yesod*, for *Tifferet* includes *Sefirot NHY*.

This ruler activates the twelve-letter name and lowers *Malchut* from *Bina de Yesod* to her place, which causes the air of *Yesod* to ascend to its degree, the firmament of *Yesod*. By merging with the prayer into one degree via equivalence of form, he takes it with him and raises it above the firmament of *Yesod*. Then, a similar action occurs in the air and firmament of *Sefirot Netzah*, *Hod*, and *Tifferet*.

Since the prayer ascended to the firmament of *Tifferet*, it encounters the Northern air, i.e., *Bina* and *ZON* of *Gevura de Assiya* that fell there. There it unites with this air into one degree. Then the ruler of the North, Petachia (Petahyah), activates the twelve-letter name and lowers *Malchut* from *Bina* to her place. Consequently, the air returns, ascends to the firmament of *Gevura* and takes with it the prayer, which merged with it into one degree during its fall.

Since the prayer has already reached the firmament of *Gevura*, it meets with the Southern air, *Bina* and *ZON* of *Hesed de Assiya* that fell there, and merges with this air. Then the ruler of the Southern air, named Pisgania (Pesagniyah), *Hesed de Assiya*, activates the twelve-letter name and lowers *Malchut* from *Bina* of *Hesed de Assiya* to her place. The Southern air returns and ascends to its degree in the sixth firmament, *Hesed de Assiya*, called "south."

Since the prayer has reached the sixth firmament, it encounters the air that fell from the seventh firmament, which is *Bina* that includes *GAR*, and the prayer merges with this air into one degree. When the twelve-letter name lowers *Malchut* from *Bina* (the seventh firmament) to her place, the air returns to its degree (the seventh firmament) and takes the prayer with it, as they merge during its fall.

Since the prayer has reached the seventh firmament, it encounters the air that fell from *Malchut de Yetzira*, and merges with it. Next, the general ruler, Sandalphon, who governs the entire world of *Assiya*, takes it and activates the twelve-letter name, which lowers *Malchut* from *Malchut de Yetzira* to her place. And the air ascends and returns to its degree, the firmament of *Malchut de Yetzira*, takes the prayer with it, and elevates it to the firmament of *Malchut de Yetzira*.

In exactly the same way, the prayer ascends through all seven *Heichalot* (halls) of the worlds *Yetzira* and *Beria* up to the world of *Atzilut*. This clarifies the question posed in the beginning: how can a prayer ascend from the very lowest degree of the world of *Assiya* to the world of *Atzilut*, for no degree can ascend above itself? From the aforesaid, it follows that since the prayer merges with the first air that fell from *Malchut de Assiya* to our world, it is exactly this air that elevated them to the firmament of *Malchut*, whereas the air of *Yesod de Assiya* was elevated to the firmament of *Yesod*, and so forth. In other words, the air with which the prayer merges and ascends elevates it to *Malchut* of the world of *Atzilut*.

He who falls from *Malchut de Assiya* to our world descends from the spiritual degree called *Malchut de Assiya* to the spiritual degree called our world. Of course, this in no way refers to the physical existence in our world. *AHP* of the Upper Degree are considered fallen when one feels in his heart (in the center of all of his desires) the desire to attain the spiritual, merge with it, and annul his egoistic properties because they harm and impede his advancement.

One should not think that the fall of *Bina* and *ZON* to our world from the world of *Assiya* can be experienced by anyone. And only he who felt this way and was then able to make a sufficient amount of quantitative and qualitative efforts, merits being elevated above our world by *AHP* of the Upper One.

On the Southern side (*Hesed*), there is he who governs the air of that side, and his assistants. His name is Pisgania, and he holds the keys to the air of this side. All those who suffer pray to their Creator from the depths of their broken hearts (the very sensation of suffering constitutes a prayer, and requires no words). If their speech (desires) is worthy, it ascends to the air of this side, and the ruler accepts and kisses it ("embrace," "kiss," and *Zivug* are forms of spiritual union of *Partzufim*), and then declares: "The Creator will be merciful and will spare you in His mercy."

All of the holy rulers (*Ohr Hochma* is called holy) and their assistants of that side rise together with him. The letters of the Creator's holy name, of the twelve-letter name *EKYEH* soar: four letters *Aleph-Hey-Yod-Hey* on each side, which rule the corresponding sides of air. They ascend on this side of the air to the Southern firmament, *Hesed* (the sixth firmament), to the ruler of the firmament of the Southern side, named Anafiel.

On the Northern side (*Gevura*) there is Petachia, who governs the air with his assistants. If he who prays for his enemies and haters, i.e., for those who make him suffer is righteous, then as the speech of his prayer rises to the air of that side, the ruler accepts his heart's speech and kisses it (unites it with his properties so as to raise it higher).

The air that comes from the North stirs and calls upon all the firmaments, and they all take this speech, raise it to the Northern, fifth firmament, kiss it and say: "The Lord will cast your enemies down and take them away from your face." This occurs in the following order: after the governor of the air had accepted the prayer and kissed it, which means that it merged with the degree of the air and the ruler, the air stirs on the Northern side (the new end that *Malchut* made as she ascended to *Bina*, called *Techum*—space, from the word *Tohu*—chaos), and the twelve-letter name lowers *Malchut* from *Bina* of *Gevura de Assiya* back to her place.

The air that fell into the restrictions (*Dinim*) of this space is aroused by the desire to rise to the firmament of *Gevura*. Also, all the degrees that merged with it during its fall rise along with it to the firmament of *Gevura* due to their similarity to it. Similarly, the prayer that was merged with it during its fall ascends along with it to the fifth firmament.

The order of the ascent (offering up of a prayer) starts from here: it ascends and pierces through the air (*AHP*), which fell from *Malchut de Assiya* to our world, and ascends with it to the first firmament, the firmament of *Malchut de Assiya*. The prayer ascends and approaches the ruler (in its properties), who was

appointed to control the Western side, *Malchut*. There are nine entrances where the assistants to the ruler, Zvuliel stand.

The ten *Sefirot* of *Malchut* herself have nine (not ten) entrances, for a restriction to receive the Light is imposed on *Malchut* of the *Sefira Malchut*, and it is connected to *Yesod de Malchut*. Hence, *Yesod* and *Malchut* of *Malchut* share the same entrance.

However, a question arises: "Why do all the parts of the air have one ruler for the air and a separate ruler for the firmament? For example, on the Eastern side Gazaria controls the Eastern air and Shimshiel controls the Eastern firmament (*Tifferet*, the fourth firmament). Similarly, Pisgania controls the Southern air on the Southern side, and Anafiel controls the Southern firmament. And on the Northern side, the ruler Petachia governs the Northern air, and Gadriel is in charge of the Northern firmament. So why does only *Malchut* have one general ruler, called Zvuliel, who governs both the air and the firmament?"

The reason is that due to *Malchut's* ascent to *Bina*, *Bina* and *ZON* of each degree fall to a lower degree, the degree of air. However, only the lower part of *Bina* (*ZAT* or *VAK de Bina*) falls, whereas *Keter*, *Hochma*, and the Upper half of *Bina* (*GAR de Bina*) remain at the same degree. Only the lower half of *Bina*, *ZAT de Bina* (*ZA* and *Malchut*) fell from this degree and became air.

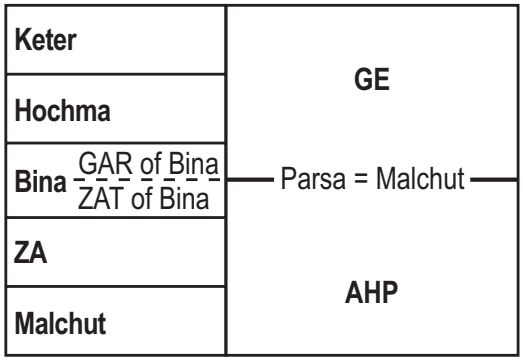

Therefore, two separate rulers were needed: one for the Upper Degree remaining above the firmament, and the other—for the lower half of the degree that fell and turned into air. The degree (ten *Sefirot*) of *Malchut*, from whom all nine lower *Sefirot* fell to the lower degree during *Malchut's* ascent to *Bina*, retained only one *Sefira Keter de Malchut*, which remained as a point below *Yesod de ZA*.

Nevertheless, even this point refers more to the *Sefira Yesod*, which is superior to *Malchut*, because its properties are more similar to *Yesod*. And since all of

Malchut refers to the properties of air (except for her individual *Keter*), she has only one ruler.

The ruler wishes to act in the firmament in the daylight, but does not receive permission until the moon rises, i.e., until nightfall, when all the rulers and forces emerge. And when the day breaks (the Upper Light starts shining), they all ascend (the spiritual properties become corrected and improve under the Light's influence) to the Highest of the nine entrances, the point of *Keter de Malchut*, which remained at its degree above the firmament (*Parsa*).

And when the prayer ascends, it enters through this Upper entrance, and all the rulers with their assistants emerge from it, led by their Supreme ruler, Zvuliel, the only ruler of the air of this Upper entrance, who is above the firmament of *Malchut de Assiya*. They all emerge, kiss the prayer, and accompany it up the second firmament of *Yesod de Assiya*.

Malchut constitutes the left line—*Hochma* without *Hassadim*. Therefore, when she dominates, the Light does not shine and darkness prevails. *Hochma* cannot shine without *Hassadim*, which means that when *Malchut* rules, it is nighttime (not daylight). Indeed, all nine of her lower *Sefirot*, from which all the rulers (of man) and forces (man's desires) of the left side originate, rule at night.

This is why it is said that *Malchut* descends from *Bina* to her place, although her nine lower *Sefirot* remained untouched by the impure force, for *Malchut* descended from the firmament, which transformed her into air. Even so, they (nine *Sefirot*) have no power in her place, and must rise above the firmament to the Upper entrance, *Keter de Malchut*. There they enter the right side (*Hassadim*), and the prayer ascends with them because of their similarity (in desires, properties), achieved while they were below the firmament (in the state called "our world").

And since the prayer (*MAN*) rose above the firmament of *Malchut* (to *GE* of the Upper One), it encounters the air (*AHP* of the still Higher One) that fell there from the second firmament. After the descent of *Malchut* from *Bina* of *Yesod de Assiya* to her place, this air ascends to the firmament of *Yesod*, and takes with it all the rulers, their assistants, and the prayer, which were merged with it during its fall, and elevates all of them to the firmament of *Yesod de Assiya*.

And when the prayer ascends to this firmament (*Yesod*), the twelve gates of this firmament open up. A special ruler, Ana'el (Anahel), who is in charge of many forces, stands at the twelfth entrance, and when the prayer ascends, proclaims to all the entrances: "Open the gates." And all the entrances open up, and the prayer enters through them.

This happens because *Tifferet* has twelve borders of the diagonal, defined by the *Sefirot H-G-T-M*, each of which contains three lines of *HGT*, twelve in all. And all that exists in *Tifferet* is also present in *Yesod*, but there these twelve borders are called "twelve gates," through which the prayer enters.

And then awakens a very old ruler, who stands at the Southern side. His name is Azriel-Saba, sometimes referred to as Machaniel, for he is responsible for 600,000 groups (camps—*Machanot*). All the groups have wings and eyes; they stand and listen to all those who are quietly praying, to the prayers that come from the depths of the heart and are directed only to the Creator. Only such prayers are heard by those who have ears.

There is a special opening in the *Sefira Yesod de Hesed* (Supernal mercy) that descends from the right line of *Bina*. Hence, the ruler of this mercy is called Azriel-Saba. He is called *Saba* (grandfather), because *Hochma* and *Bina* are called "old men." And he is appointed to rule over 600,000 groups (camps), because 600 = 6 x 100, where 6 = *HGT NHY Sefirot* in *Bina*. And since each *Sefira* in *Bina* is designated by 100, 6 x 100 = 600. And the thousands stem from *Ohr Hochma*, which shines in each of these *Sefirot*. Hence, 600 x 1,000 = 600,000 groups.

GAR de Tvuna, the lower part (*ZAT*) of *Bina*, are called "ears." Only *Ohr Hassadim* shines in them, without *Hochma*. *VAK de Tvuna* are called "eyes," and *Ohr Hochma* shines in them.

Malchut and *Bina* constitute two kinds of air, West and North, which unite and intermix, and form a diagonal, a combination of judgment and mercy that mitigates strictness and judgment. Hence, they hear good words from one who merits it, i.e., they accept one's prayer to the extent of the mercy in the diagonal. Alternatively, they hear bad things about one who does not merit, accepting one's prayer to the extent of the judgment in the diagonal.

If man's ears hear the prayer (which means that he speaks not from the depths of his heart, but with his mouth, so outwardly that his ears hear it, but not his heart), no one will accept it Above. Therefore, man must be watchful: no one should hear his prayer, for the speech of the prayer unites in the Upper World, in *ZA*, and the speech of the Upper World must not be heard.

Consider how the Torah is read: one reads and the others keep silent. However, if they all read it out loud, they lessen the faith Above, for the voice and speech of one mingle with the voice and speech of the others, and undermine faith, i.e., *Malchut*. The voice and speech (*ZA* is called "voice" and *Malchut* is called "speech") of one must be similar to the voice and speech of the other.

Two reasons are mentioned above as to why a prayer must be speech without voice, unheard by man's ear. The first is that *Malchut*, who begets people, consists of two points: the Light cannot be received from *Malchut* with a measure of judgment, whereas the Light can be received from *Malchut* that is corrected in *Bina* with a measure of mercy.

Similarly, man consists of a combination of these two points. If he merits, the measure of judgment becomes concealed, the measure of mercy is revealed, and he merits receiving the Upper Light. However, if he does not merit, the measure of judgment becomes revealed and the Light disappears from him.

Therefore, the Upper ear has an inclined form so as to be able to receive the prayer of man-righteous one, him who merits the concealment of the measure of judgment, so that the listening ear would not arouse judgment, concealed in the speech of the prayer. Hence, if an outsider hears the prayer before it ascends, he evokes the judgment concealed in the speech of the prayer, and it cannot be heard Above.

There is another reason for this: the speech of the prayer constitutes parts of *Malchut*. And he who prays must be a part of *Malchut*. Hence, the prayer must ascend and be included in the Supernal *Malchut*, called "speech." Then *Malchut* unites with ZA (voice) and the prayer is accepted, i.e., the Light is accepted from ZA.

Therefore, one must not raise his voice during prayer so as to allow the Supernal voice, the Light of ZA, to descend to the praying person. The speech ascends to *Malchut*, merges with ZA with the help of *Malchut*, and receives a completely corrected voice from ZA. As a result, the prayer can receive the Light. It is therefore said that the words of a prayer pronounced by man's voice must not be heard.

He who reads the Torah must also be a part of ZA, called "Torah." And the voice of one who reads Torah must be instead of the voice of ZA. Hence, it is forbidden to hear someone else's voice, for it will be the voice of one who exists under judgment, and not under mercy.

Thus, the voice of an outsider harms the voice of one who reads the Torah, and *Malchut* is unable to receive the Light from ZA. Yet, if this is the voice and speech of one man, then the voice, called ZA, and speech, called *Malchut*, merge into one combination. But if voice and speech of an outsider join the reader's, it will harm him.

With regard to everything mentioned above, one can say that only he who approaches the described state can understand what *The Zohar* narrates.

Spiritual actions are understood in one's heart, his desires, his properties. If they do not correspond to those that are described above, no explanation of any kind will help. An "outsider" designates man's "foreign" (distant from spiritual aspirations) thoughts and desires.

When a quiet, concealed, and secret prayer ascends, the governor Azriel-Saba himself and all of his assistants, who are in charge of the 600,000 groups (camps), and all those who have eyes and ears emerge and kiss the ascending word of the prayer.

This is said in the verse: "The Creator's eyes and ears are upon them." The Creator's eyes rest upon the righteous. The Creator's eyes refer to those below who have eyes, meaning the angels that exist in the firmament of *Yesod de Assiya*. They exist Above, at the degree of GAR, for eyes signify the property of *Hochma*. However, these eyes are the eyes of the *Sefira Yesod*, as it is written: "The Creator's eyes rest upon the righteous," as *Yesod* is called the "righteous one."

The third firmament is the *Sefirot Netzah* and *Hod de Assiya*. The prayer ascends to this firmament. The ruler Gadria, who controls this firmament with his assistants, acts three times a day during the ascent of the three lines to the world of *Atzilut*, when the luminous scepter of Light ascends and descends, but does not stay in one place, for *Ohr Hochma* of the left line (called the "scepter of Light") wants to shine.

The word "scepter" (Hebrew, *Sharvit*) signifies eyesight, and *Ohr Hochma* is called the Light of eyesight. The scepter moves three times and conceals itself, because *Hochma* reveals itself only when the three lines move in the three points: *Holam* (the dot above the letters), *Shuruk* (the dot inside the letters), and *Hirik* (the dot below the letters).

When the prayer, which is the middle line, ascends and carries the screen of *Hirik*, the scepter (the Light of the left line) descends and bows its head before the prayer, designating the concealment of GAR, called "head." This is because the middle line reduces the left line with the help of the screen of *Hirik*. This third firmament of *Sefirot Netzah* and *Hod de Assiya* is called the "firmament of the scepter," for the scepter of Light acts within it.

When the prayer ascends, the ruler bows his head before it (diminishes his level) and then strikes the iridescent rock with his scepter. The rock stands at the center (the middle line) of the firmament, and 365 hosts emerge from the rock, which were concealed within it since the Torah descended to the earth. Because they objected to this descent, the Creator reproached them, and they concealed themselves in the rock.

Here, by analogy with the aforesaid and in accordance with the definitions of such notions as a "scepter," a "rock," "hosts," "Light," "concealment," "to bow," the reader is offered an opportunity to translate from the language of legends into the language of spiritual actions. And when the reader attains what is written, he will feel it within him!

And they do not emerge from there, except for when the prayer ascends. Then they praise the Creator, saying: "Our Creator, how great is Your name upon the earth!" This prayer is called "Great," because it ascends to all these firmaments, and they bow before it.

This occurs because the angels that opposed the descent of the Torah (see the article "Heaven and Earth"), i.e., the middle line, to the earth (*Malchut* and the worlds of *BYA*), emerge from the left line. And they wanted the left line to dominate in *Malchut* and in the worlds of *BYA*, but not the middle one, called the "Torah," which reduces the *GAR* of the Light of the left line.

Malchut, called "earth," includes all the worlds of *BYA*. However, the Creator (middle line) reproached and compelled her to receive the Light of the middle line and conceal herself in the rock, in the forces of judgment, which exist in the middle line that stands at the center of the firmament.

However, the prayer can ascend only by activating the left line, namely *Bina* and *ZON* that fell to the lower degree, then ascended once more above the firmament, and became the left line. They take the prayer that existed with them during their descent to the lower degree.

This is why the ruler receives the scepter, the Light of the left line, for during the ascent of the prayer, the left line shines in his domain. The 365 hosts then awaken and receive the Light of the left line from the scepter. Hence, they exclaim: "The Creator, Our Lord, how great is Your name upon the earth!" for the prayer ascends to this firmament, called "Great," and includes the screen of *Hirik* of the left line, from the *GAR*. Thus, they bow their heads, i.e., do not use the *GAR* of *Ohr Hochma*, but only *VAK*.

Afterward, the prayer clothes in the Supernal adornments and rises to the fourth firmament, *Tifferet*. Then the sun (*Tifferet*) emerges at its level, the Supreme ruler Shimshiel, and the 365 hosts ascend to this firmament along with him. They are called "the days of the sun," for these levels stem from the sun, *Tifferet*. And they all clothe and adorn *Malchut* in the Heavens of the Garden of Eden.

The prayer pauses there to merge with the air of *Gevura* of those degrees, because it was not supposed to pause at the previous firmament, *NHY*, as they are included in *Tifferet*. And the prayer remains there until all the hosts have

risen with it to the fifth firmament (*Gevura*), where Gadriel rules; he is in charge of all the hosts of the other nations, for *Gevura* constitutes the left line, which the other nations hold on to.

And when the prayer ascends, carrying within the screen of the middle line (which reduces the left line from *GAR* to *VAK*), it shakes him and all of his hosts, and they lose all their strength, emerge and bow their heads, i.e., *GAR*, and adorn this prayer.

They ascend with it to the sixth firmament, *Hesed*, and the legions and hosts come forth and accept the prayer until they reach the seventy gates, *HGT NHYM*, each of which consists of ten, as *Hesed* includes all seven lower *Sefirot*. The Supreme ruler, Anafiel, stands there and adorns the prayer with seventy adornments.

And since the prayer was adorned, all the legions and hosts of all the firmaments that accompanied the prayer from firmament to firmament unite and raise the prayer to the seventh firmament, *Bina*, which includes *GAR*.

The prayer enters the seventh firmament, and the Supreme ruler Sandalphon, who is in charge of all the guards at the entrances, ushers the prayer into the seven halls of the world of *Yetzira*. These are the seven halls of the King, the seven halls of *Malchut de Atzilut*, where *ZA* rules.

When the prayer, adorned with all of these adornments, ascends there, it unites *ZA* with *Malchut*, for everything grows with similarity to everything else. And the Creator's name, i.e., *Malchut* is adorned from Above and from below, and on all sides, as *Malchut* merges with *ZA* into one. And then *Yesod* (the righteous one) fills *Malchut* with its blessings.

Happy is the lot of him who can put his prayer in proper order, so the Creator will clothe in this prayer. He waits until all the prayers of Israel finish ascending and unite into a complete and perfect prayer, whereupon everything will become perfect both Above and below.

Besides the prayer, there are the *Mitzvot* of the Torah that depend on speech and action. There are six *Mitzvot* that depend on speech:

1. To fear the Great and Mighty Creator;
2. To love the Creator;
3. To bless the Creator;
4. To proclaim the Creator's unity;
5. To bless the nation, which is incumbent on *Cohanim* (priests);
6. To entrust one's soul with the Creator.

Out of the six above-mentioned *Mitzvot*, the first finds its place in the blessings that King David sang during his offerings in the Torah, where man must fear his Master, for these songs stand in a place called "fear" or *Malchut*. And all of these written blessings constitute the essence of fear of the Creator, *Malchut*. And man must sing these songs with his desires in fear.

Man must achieve a level of spiritual development where his desires will coincide with what is said in the texts of these blessings. It is impossible to force someone to wish something; all our feelings are the product, the result of our spiritual level. The Light of that degree influences one's egoism and corrects it with the power of that degree. Therefore, man can only ask for correction, but it will come from Above, from the Light, from the Creator.

Here we have a list of degrees that man must gradually go through in his correction. These degrees are usually called *Mitzvot*, and in all there are 620 of them between us and the Creator: 613 *Mitzvot* of the Torah for Israel (altruism) and seven *Mitzvot* of the Torah for all the nations (egoism). Here they are expounded in a different way: since the most important is to ask for correction (and if the request is genuine, the answer in the form of Light immediately descends to it), all of man's work on himself, all of his efforts in the study, work and actions are aimed only at the creation of a true request, *MAN*. Hence, the stages of man's spiritual development are described as his path in prayer; as if he stands and prays, although this process continues within him throughout his life on earth.

The second *Mitzva*: to love the Creator (as it was repeatedly stated, this feeling is the result of correction; see "Introduction to the Study of Ten Sefirot," item 45—the four degrees of sensation of governance, from darkness to love), when in his prayer one reaches *Ahavat Olam* (great love) and *Le El* (for the Creator). These two blessings precede the appeal, *Shema Israel* (Hear, O Israel) and *Ve Ahavta Et* (and love the Creator), the blessing of the Creator for one's love for Him that follows the appeal *Shema Israel*. And this is the secret of love for the Creator.

The third *Mitzva*: since man reaches a place in the prayer that is called *Lehishtabe'ach* (blessed is the Creator), he must attain praises and blessings of the Creator in his desire, as in parts of the prayer *Yotzer Ohr* (He who creates Light) and *Yotzer HaMeohrot* (maker of the stars).

The fourth *Mitzva* is to proclaim the Creator's unity, i.e., *Shema Israel* (Hear, O Israel, our Creator is one!). From this point (degree) on, one must express the secret of the Creator's unity (in all His manifestations to man) in his heart's

desire (one's heart must be filled only with the sensation of the One, Upper Force). Afterward, the *Mitzva* to remember and remind others of the exodus from Egypt (egoism) is observed, as it is written: "Remember how you were a slave in Egypt."

The fifth *Mitzva* is for a *Cohen* to bless the people (the Light's descent to the *Partzuf*), so that Israel will be included when the prayer (the *Cohanim*'s blessing) ascends, for at this time (state), *Knesset Israel* (all those who correct themselves by aspiring to the Creator and constitute a part of *Malchut de Atzilut*), i.e., *Malchut*, receives a blessing (Light).

The sixth *Mitzva* and the desired time (state, spiritual level when man wishes only to give all of his desires, i.e., his soul, to the Creator, meaning that he can act for the Creator's sake in all of his desires) is to entrust one's soul with the Creator with complete desire in one's heart. When one falls (willingly accepts the small state) on his face (*Hochma*) and proclaims (raises *MAN*): "I entrust my soul with You, O Creator." The intentions and desires of his heart are to give his soul completely to the Creator (this desire is the consequence of this spiritual degree and comes naturally to those who attain it).

These six *Mitzvot* of the prayer correspond to the 600 *Mitzvot* of the Torah. And the remaining thirteen *Mitzvot* are required in order to attract the thirteen properties of mercy (thirteen *Midot HaRachamim*), which include all the rest. The prayer is adorned with 600 *Mitzvot*, which corresponds to *HGT NHY*, to what the prayer, *Malchut*, receives from *ZA*.

Happy is he who heeded and focused his desire on this (who was able to raise a proper request for his correction), who completed all that was required each day (in the Creator's daylight), and directed his heart's intentions and desires to fulfill this *Mitzva*, which depends on the word.

The End

Appendix One
Further Reading

To help you determine which book you would like to read next, we have divided the books into five categories—Beginners, Intermediate, Advanced, All Around, and Textbooks. The first three categories are divided by the level of prior knowledge readers are required to have. The Beginners Category requires no prior knowledge. The Intermediate Category requires reading one or two beginners' books first; and the Advanced level requires one or two books of each of the previous categories. The fourth category, All Around, includes books you can always enjoy, whether you are a complete novice or well versed in Kabbalah.

The fifth category—textbooks—includes translations of authentic source materials from earlier Kabbalists, such as the Ari, Rav Yehuda Ashlag (Baal HaSulam) and his son and successor, Rav Baruch Ashlag (the Rabash).

Additional translated material that has not yet been published can be found at *www.kabbalah.info*. All materials on this site, including e-versions of published books, can be downloaded free of charge.

BEGINNERS

Kabbalah for Beginners

Kabbalah for Beginners is a book for all those seeking answers to life's essential questions. We all want to know why we are here, why there is pain, and how we can make life more enjoyable. The four parts of this book provide us with reliable answers to these questions, as well as clear explanations of the gist of Kabbalah and its practical implementations.

Part One discusses the discovery of the wisdom of Kabbalah, and how it was developed, and finally concealed until our time. Part Two introduces the gist of the wisdom of Kabbalah, using ten easy drawings to help us understand the structure of the spiritual worlds, and how they relate to our world. Part Three reveals Kabbalistic concepts that are largely unknown to the public, and Part Four elaborates on practical means you and I can take, to make our lives better and more enjoyable for us and for our children.

Kabbalah Revealed

This is a clearly written, reader-friendly guide to making sense of the surrounding world. Each of its six chapters focuses on a different aspect of the wisdom of Kabbalah, illuminating the teachings and explaining them using various examples from our day-to-day lives.

The first three chapters in *Kabbalah Revealed* explain why the world is in a state of crisis, how our growing desires promote progress as well as alienation, and why the biggest deterrent to achieving positive change is rooted in our own spirits. Chapters Four through Six offer a prescription for positive change. In these chapters, we learn how we can use our spirits to build a personally peaceful life in harmony with all of Creation.

Wondrous Wisdom

This book offers an initial course on Kabbalah. Like all the books presented here, *Wondrous Wisdom* is based solely on authentic teachings passed down from Kabbalist teacher to student over thousands of years. At the heart of the book is a sequence of lessons revealing the nature of Kabbalah's wisdom and explaining how to attain it. For every person questioning "Who am I really?" and "Why am I on this planet?" this book is a must.

Awakening to Kabbalah

A distinctive, personal, and awe-filled introduction to an ancient wisdom tradition. In this book, Rav Laitman offers a deeper understanding of the fundamental teachings of Kabbalah, and how you can use its wisdom to clarify your relationship with others and the world around you.

Using language both scientific and poetic, he probes the most profound questions of spirituality and existence. This provocative, unique guide will inspire and invigorate you to see beyond the world as it is and the limitations of your everyday life, become closer to the Creator, and reach new depths of the soul.

Kabbalah, Science, and the Meaning of Life

Science explains the mechanisms that sustain life; Kabbalah explains why life exists. In *Kabbalah, Science, and the Meaning of Life*, Rav Laitman combines science and spirituality in a captivating dialogue that reveals life's meaning.

For thousands of years Kabbalists have been writing that the world is a single entity divided into separate beings. Today the cutting-edge science of quantum physics states a very similar idea: that at the most fundamental level of matter, we are all literally one.

Science proves that reality is affected by the observer who examines it; and so does Kabbalah. But Kabbalah makes an even bolder statement: even the Creator, the Maker of reality, is within the observer. In other words, God is inside of us; He doesn't exist anywhere else. When we pass away, so does He.

These earthshaking concepts and more are eloquently introduced so that even readers new to Kabbalah or science will easily understand them. Therefore, if you're just a little curious about why you are here, what life means, and what you can do to enjoy it more, this book is for you.

From Chaos to Harmony

Many researchers and scientists agree that the ego is the reason behind the perilous state our world is in today. Laitman's groundbreaking book not only demonstrates that ego has been the basis for all suffering throughout human history, but also shows how we can turn our plight to pleasure.

The book contains a clear analysis of the human soul and its problems, and provides a "roadmap" of what we need to do to once again be happy. *From Chaos to Harmony* explains how we can rise to a new level of existence on personal, social, national, and international levels.

INTERMEDIATE

The Kabbalah Experience

The depth of the wisdom revealed in the questions and answers within this book will inspire readers to reflect and contemplate. This is not a book to race through, but rather one that should be read thoughtfully and carefully. With this approach, readers will begin to experience a growing sense of enlightenment while simply absorbing the answers to the questions every Kabbalah student asks along the way.

The Kabbalah Experience is a guide from the past to the future, revealing situations that all students of Kabbalah will experience at some point along their journeys. For those who cherish every moment in life, this book offers unparalleled insights into the timeless wisdom of Kabbalah.

The Path of Kabbalah

This unique book combines beginners' material with more advanced concepts and teachings. If you have read a book or two of Laitman's, you will find this book very easy to relate to.

While touching upon basic concepts such as perception of reality and Freedom of Choice, *The Path of Kabbalah* goes deeper and expands beyond the scope of beginners' books. The structure of the worlds, for example, is explained in greater detail here than in the "pure" beginners' books. Also described is the spiritual root of mundane matters such as the Hebrew calendar and the holidays.

ADVANCED

The Science of Kabbalah

Kabbalist and scientist Rav Michael Laitman, PhD, designed this book to introduce readers to the special language and terms of the authentic wisdom of Kabbalah. Here, Rav Laitman reveals authentic Kabbalah in a manner both rational and mature. Readers are gradually led to understand the logical design of the Universe and the life that exists in it.

The Science of Kabbalah, a revolutionary work unmatched in its clarity, depth, and appeal to the intellect, will enable readers to approach the more technical works of Baal HaSulam (Rabbi Yehuda Ashlag), such as *The Study of the Ten Sefirot* and *The Book of Zohar.* Readers of this book will enjoy the satisfying answers to the riddles of life that only authentic Kabbalah provides. Travel through the pages and prepare for an astonishing journey into the Upper Worlds.

Introduction to the Book of Zohar

This volume, along with *The Science of Kabbalah*, is a required preparation for those who wish to understand the hidden message of *The Book of Zohar*. Among the many helpful topics dealt with in this text is an introduction to the "language of roots and branches," without which the stories in *The Zohar* are mere fable and legend. *Introduction to the Book of Zohar* will provide readers with

the necessary tools to understand authentic Kabbalah as it was originally meant to be, as a means to attain the Upper Worlds.

The Zohar

The Book of Zohar (The Book of Radiance) is an ageless source of wisdom and the basis for all Kabbalistic literature. Since its appearance nearly 2,000 years ago, it has been the primary, and often only, source used by Kabbalists.

For centuries, Kabbalah was hidden from the public, which was deemed not yet ready to receive it. However, our generation has been designated by Kabbalists as the first generation that *is* ready to grasp the concepts in *The Zohar.* Now, we can put these principles into practice in our lives.

Written in a unique and metaphorical language, *The Book of Zohar* enriches our understanding of reality and widens our worldview. Although the text deals with one subject only—how to relate to the Creator—it approaches it from different angles. This allows each of us to find the particular phrase or word that will carry us into the depths of this profound and timeless wisdom.

ALL AROUND

Attaining the Worlds Beyond

From the introduction to *Attaining the Worlds Beyond:* "...Not feeling well on the Jewish New Year in September 1991, my teacher called me to his bedside and handed me his notebook, saying, 'Take it and learn from it.' The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

"He used to say, 'I want to teach you to turn to the Creator, rather than to me, because He is the only strength, the only Source of all that exists, the only One who can really help you, and He awaits your prayers for help. When you seek help in your search for freedom from the bondage of this world, help in elevating yourself above this world, help in finding the self, and help in determining your purpose in life, you must turn to the Creator, who sends you all those aspirations in order to compel you to turn to Him.'"

Attaining the Worlds Beyond holds within it the content of that notebook, as well as other inspiring texts. This book reaches out to all those seekers who want to find a logical, reliable way to understand the world's phenomena. This fascinating introduction to the wisdom of Kabbalah will enlighten the mind, invigorate the heart, and move readers to the depths of their souls.

Basic Concepts in Kabbalah

This is a book to help readers cultivate an *approach to the concepts* of Kabbalah, to spiritual objects, and to spiritual terms. By reading and re-reading in this book, one develops internal observations, senses, and approaches that did not previously exist within. These newly acquired observations are like sensors that "feel" the space around us that is hidden from our ordinary senses.

Hence, *Basic Concepts in Kabbalah* is intended to foster the contemplation of spiritual terms. Once we are integrated with these terms, we can begin to see, with our inner vision, the unveiling of the spiritual structure that surrounds us, almost as if a mist has been lifted.

Again, this book is not aimed at the study of facts. Instead, it is a book for those who wish to awaken the deepest and subtlest sensations they can possess.

Together Forever

On the surface, *Together Forever* is a children's story. But like all good children's stories, it transcends boundaries of age, culture, and upbringing.

In *Together Forever*, the author tells us that if we are patient and endure the trials we encounter along our life's path, we will become stronger, braver, and wiser. Instead of growing weaker, we will learn to create our own magic and our own wonders as only a magician can.

In this warm, tender tale, Michael Laitman shares with children and parents alike some of the gems and charms of the spiritual world. The wisdom of Kabbalah is filled with spellbinding stories. *Together Forever* is yet another gift from this ageless source of wisdom, whose lessons make our lives richer, easier, and far more fulfilling.

TEXTBOOKS

Shamati

Rav Michael Laitman's words on the book: Among all the texts and notes that were used by my teacher, Rabbi Baruch Shalom Halevi Ashlag (the Rabash), there was one special notebook he always carried. This notebook contained the transcripts of his conversations with his father, Rabbi Yehuda Leib Halevi Ashlag (Baal HaSulam), author of the *Sulam* (Ladder) commentary on *The Book of Zohar, The Study of the Ten Sefirot* (a commentary on the texts of the Kabbalist, Ari), and of many other works on Kabbalah.

Not feeling well on the Jewish New Year in September 1991, the Rabash summoned me to his bedside and handed me a notebook, whose cover contained only one word, *Shamati* (I Heard). As he handed the notebook, he said, "Take it and learn from it." The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

Committed to Rabash's legacy to disseminate the wisdom of Kabbalah, I published the notebook just as it was written, thus retaining the text's transforming powers. Among all the books of Kabbalah, *Shamati* is a unique and compelling creation.

Appendix Two
About Bnei Baruch

Bnei Baruch is a group of Kabbalists in Israel, sharing the wisdom of Kabbalah with the entire world. Study materials in over 20 languages are based on authentic Kabbalah texts that were passed down from generation to generation.

HISTORY AND ORIGIN

In 1991, following the passing of his teacher, Rabbi Baruch Shalom HaLevi Ashlag (The Rabash), Rav Michael Laitman, Professor of Ontology and the Theory of Knowledge, PhD in Philosophy and Kabbalah, and MSc in Medical Bio-Cybernetics, established a Kabbalah study group called "Bnei Baruch." He called it Bnei Baruch (Sons of Baruch) to commemorate the memory of his mentor, whose side he never left in the final twelve years of his life, from 1979 to 1991. Rav Laitman had been Ashlag's prime student and personal assistant, and is recognized as the successor to Rabash's teaching method.

The Rabash was the firstborn son and successor of Rabbi Yehuda Leib HaLevi Ashlag, the greatest Kabbalist of the 20th century. Rabbi Ashlag authored the most authoritative and comprehensive commentary on *The Book of Zohar*, titled *The Sulam Commentary (The Ladder Commentary)*. He was the first to reveal the complete method for spiritual ascent, and thus was known as Baal HaSulam (Owner of the Ladder).

Today, Bnei Baruch bases its entire study method on the path paved by these two great spiritual leaders.

THE STUDY METHOD

The unique study method developed by Baal HaSulam and his son, the Rabash, is taught and applied on a daily basis by Bnei Baruch. This method

relies on authentic Kabbalah sources such as *The Book of Zohar,* by Rabbi Shimon Bar-Yochai, *The Tree of Life,* by the Holy Ari, and *The Study of the Ten Sefirot,* by Baal HaSulam.

While the study relies on authentic Kabbalah sources, it is carried out in simple language and uses a scientific, contemporary approach. Developing this approach has made Bnei Baruch an internationally respected organization, both in Israel and in the world at large.

The unique combination of an academic study method and personal experiences broadens the students' perspective and awards them a new perception of the reality they live in. Those on the spiritual path are thus given the necessary tools to research themselves and their surrounding reality.

THE MESSAGE

Bnei Baruch is a diverse movement of many thousands of students worldwide. Students can choose their own paths and the personal intensity of their studies, according to their unique conditions and abilities. The essence of the message disseminated by Bnei Baruch is universal: unity of the people, unity of nations and love of man.

For millennia, Kabbalists have been teaching that love of man should be the foundation of all human relations. This love prevailed in the days of Abraham, Moses, and the group of Kabbalists that they established. If we make room for these seasoned, yet contemporary values, we will discover that we possess the power to put differences aside and unite.

The wisdom of Kabbalah, hidden for millennia, has been waiting for the time when we would be sufficiently developed and ready to implement its message. Now, it is emerging as a solution that can unite diverse factions everywhere, better enabling us, as individuals and as a society, to meet today's challenges.

ACTIVITIES

Bnei Baruch was established on the premise that "only by expansion of the wisdom of Kabbalah to the public can we be awarded complete redemption" (Baal HaSulam).

Therefore, Bnei Baruch offers a variety of ways for people to explore and discover the purpose of their lives, providing careful guidance for the beginners and the advanced students alike.

Kabbalah Today

Kabbalah Today is a free monthly paper produced and disseminated by Bnei Baruch. It is apolitical, non-commercial, and written in a clear, contemporary style. Its purpose is to expose the vast body of knowledge hidden in the wisdom of Kabbalah at no cost and in a clear, engaging format and style for readers everywhere.

Kabbalah Today is distributed for free in every major U.S. city, as well as in Toronto, Canada, London, England, and Sydney, Australia. It is printed in English, Hebrew, and Russian, and is also available on the Internet, at *www.kabtoday.com*.

Additionally, a hard copy of the paper is sent to subscribers at delivery cost only.

Internet Website

Bnei Baruch's homepage, *www.kabbalah.info*, presents the authentic wisdom of Kabbalah using essays, books, and original texts. It is the largest Kabbalah website on the net, and contains a unique, extensive library for readers to thoroughly explore the wisdom of Kabbalah. Additionally, there is a media archive, *www.kabbalahmedia.info*, containing more than 5,000 media items, downloadable books, and a vast reservoir of texts, video and audio files in many languages. All of this material is available for free download.

Kabbalah Television

Bnei Baruch established a production company, ARI Films (*www.arifilms.tv*) specializing in production of educational TV programs throughout the world, and in many languages.

In Israel, Bnei Baruch broadcasts are aired live through cable and satellite on Channel 98 Sunday through Friday. All broadcasts on these channels are free of charge. The programs are adapted specifically for beginners, and do not require prior knowledge of the material. This convenient learning process is complemented by programs featuring Rav Laitman's meetings with publicly known figures in Israel and throughout the world.

Additionally, ARI Films produces educational series and documentaries on DVDs, as well as other visual teaching aids.

Kabbalah Books

Rav Laitman writes his books in a clear, contemporary style based on the key concepts of Baal HaSulam. These books serve as a vital link between today's readers and the original texts. All of Rav Laitman's books are available for sale,

as well as for free download. Rav Laitman has thus far written thirty books, translated into ten languages.

Kabbalah Lessons

As Kabbalists have been doing for centuries, Rav Laitman gives a daily lesson at the Bnei Baruch center in Israel between 3:15-6:00 a.m. Israel time. The lessons are simultaneously translated into six languages: English, Russian, Spanish, German, Italian, and Turkish. In the near future, broadcasts will also be translated into French, Greek, Polish, and Portuguese. As with everything else, the live broadcast is provided gratis to thousands of students worldwide.

Funding

Bnei Baruch is a non-profit organization for teaching and sharing the wisdom of Kabbalah. To maintain its independence and purity of intentions, Bnei Baruch is not supported, funded, or otherwise tied to any government or political organization.

Since the bulk of its activity is provided free of charge, the prime source of funding for the group's activities is donations, tithing—contributed by students on a voluntary basis—and Rav Laitman's books, which are sold at cost.

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The Zohar

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THE ZOHAR

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Prologue

ABOUT RABBI SHIMON BAR-YOCHAI[1]

In the second century CE, a single man was granted the spiritual knowledge that Kabbalists had accumulated for 3,000 years before his time. Rabbi Shimon Bar-Yochai (Rashbi) put it all on paper and then hid it, as humanity was not ready for it. Today, we are ready for the revelation of *The Book of Zohar*.

Rabbi Shimon Bar-Yochai (Rashbi), author of *The Book of Zohar* (*The Book of Radiance*) was a Tana—a great sage in the early Common Era centuries. Rashbi's name is tied to numerous legends, and he is mentioned constantly in the Talmud and in the Midrash, the sacred Hebrew texts of his time. He lived in Sidon and in Meron, and established a seminary in the Western Galilee.

Rashbi was born and raised in the Galilee (a mountainous region in today's Northern Israel). Even as a child, he was not like other children his age. Questions such as, "What is the purpose of my life?" "Who am I?" and "How is the world built?" plagued him and demanded answers.

In those days, life in Galilee was very harsh: the Romans persecuted Jews and continually invented new laws to make their lives more difficult. Among these laws was a decree that prohibited Jews from studying the Torah (then synonymous with Kabbalah).

1 The articles, "About Rabbi Shimon Bar-Yochai" and "About The Book of Zohar" are presented here courtesy of the paper *Kabbalah Today*.

However, despite the Romans' prohibition, Rashbi immersed himself in the Kabbalah and tried to understand its subtle teachings. He felt that beneath the Biblical stories was a profound and hidden truth, which held the answers to his persistent questions.

Gradually, Rabbi Shimon came to realize that he had to find a teacher who had already been through the spiritual path, gained experience, and could guide others up the spiritual ladder. He decided to join the group of the greatest Kabbalist of the time—Rabbi Akiva—a decision that turned out to be the turning point in Rashbi's life.

STUDYING WITH RABBI AKIVA

Rabbi Shimon was an avid, devoted student, burning with desire to discover the Higher realms of reality. Before long, he was one of Rabbi Akiva's prime students. He studied with Rabbi Akiva for thirteen years, and achieved the highest levels on the spiritual ladder.

The Bar-Kokheva revolt abruptly ended the great days of Rabbi Akiva's seminary. Almost all of his 24,000 students died in plagues, and in fierce battles against the Romans. Of the 24,000 students, only five survived, and Rashbi was among them.

Rashbi was among the leaders of the Bar-Kokheva revolt against the Roman rule in the land of Israel. His resistance became even more fierce and unyielding when he'd learned how his teacher, Rabbi Akiva, had been ruthlessly executed.

The Talmud writes that once, when Rashbi spoke against the Roman rule, a fellow Jew heard him and alerted the Roman authorities. In consequence, Rashbi was tried in absentia and was sentenced to death. The Roman emperor sent men in search of him, but to their disappointment, Rashbi seemed to have vanished into thin air.

THE CAVE AT PEQI'IN

Legends have it that Rashbi and his son fled to the Galilee, hid in a cave at Peqi'in, a village in the north of Israel, and remained there for thirteen years. During that time, they delved in the secrets of the wisdom of the hidden. Their efforts succeeded, and they discovered the entire system of creation.

After thirteen years in a cave, Rashbi heard that the Roman emperor had died. He could finally heave a sigh of relief. After leaving the cave, Rashbi gathered nine students and went with them to a small cave in Meron, known as

The Idra Raba (Great Assembly). With their help, he wrote *The Book of Zohar*, the most important book of Kabbalah.

Baal HaSulam described Rashbi and his students as the only beings who achieved perfection, the 125 spiritual degrees that complete the correction of one's soul. When he finished his commentary on *The Book of Zohar*, Baal HaSulam held a festive meal to celebrate its completion. At that celebration, he stated that "...prior to the days of the Messiah, it is impossible to be awarded all 125 degrees... except the Rashbi and his contemporaries, meaning the authors of *The Book of Zohar*. They were awarded all 125 degrees in completeness, even though they lived prior to the days of the Messiah. Hence, we often find in *The Zohar* that there will not be a generation such as the Rashbi's until the generation of the Messiah King. This is why his composition made such a strong impression in the world, since the secrets of the Torah in it occupy the level of all 125 degrees. This is also why it is said in *The Zohar* that *The Book of Zohar* will not be revealed except at the end of days, meaning in the days of the Messiah."

THE IDRA RABA (GREAT ASSEMBLY) AND *THE BOOK OF ZOHAR*

Idra Raba is a cave located in the north of Israel, between Meron and Zephath. Rashbi took his students to this cave, and there he wrote *The Book of Zohar*. It is almost impossible to understand how great Rabbi Shimon Bar-Yochai really was. He belongs, as Baal HaSulam puts it, to the highest Inner Light. This is why he had to use Rabbi Abba to put his words into writing. In *The Book of Zohar*, the Rashbi tells his students: "I am arranging you as follows: Rabbi Abba will write, Rabbi Elazar, my son, will study orally, and the rest of the friends will converse in their hearts" (*Zohar*, Haazinu).

The Book of Zohar was written in the second century CE, not long after the ruin of the Second Temple and the beginning of the last exile of the people of Israel from its land. But even prior to the exile, Rashbi predicted that *The Book of Zohar* would only be revealed at the end of the exile. He stated that its appearance to the masses would symbolize the end of the spiritual exile: "...in it, they will come out of the exile with mercy" (*Zohar*, Naso).

It is also written in *The Book of Zohar* that its wisdom would be revealed to all toward the end of the six thousand years, the period allotted to the correction of humanity: "And when it is near the days of the Messiah, even infants in the world are destined to find the secrets of the wisdom, and know in them the ends and the calculations of redemption, and at that time it will be revealed to all" (*Zohar*, VaYera).

THE REINCARNATION OF A UNIQUE SOUL

Rashbi is an incarnation of a unique soul, which coordinates and connects the Upper Force to every creation. This soul comes down into our world and incarnates in the patriarchs of Kabbalah. This is the order of its appearance: Abraham, Moses, Rabbi Shimon Bar-Yochai, the ARI (Rabbi Isaac Luria), and Rabbi Yehuda Ashlag (Baal HaSulam). Each incarnation of this soul promotes humanity to a new spiritual degree and leaves its mark in Kabbalah books, which serve the generations that follow.

An example of this process can be found in special sections of *The Zohar* called *Raia Meheimna* (The Loyal Shepherd). In these parts, Rashbi speaks from a state of clothing in Moses' soul. Another example of this is the book, *Shaar HaGilgulim (Gate of Reincarnations)*, where Rashbi speaks from a state of clothing in the soul of the ARI.

The Book of Zohar is undoubtedly unique and one of the world's most renowned compositions. Since its writing, thousands of stories have been linked to *The Zohar*, and the book is still shrouded in mystery today. The fascination around it is so great that even though the book is completely incomprehensible to our generation without proper interpretation, millions of people diligently read it.

RASHBI'S DEPARTURE

According to tradition, Rabbi Shimon Bar-Yochai passed away in the presence of his friends on *Lag BaOmer* (the 33rd day of the *Omer* count, which starts on the first day of Passover) of the year 160 CE, and was buried in Meron. With his death, the soul of a giant Kabbalist completed its task in our world.

Rashbi fulfilled his destination. Hundreds of thousands visit his gravesite yearly, trying to sense some of the Light that he had brought to the world. The greatest Kabbalists praise his composition and repeatedly claim that *The Book of Zohar* is destined to bring redemption to the world.

Rav Kook, the first Chief Rabbi of Israel, writes about the *Zohar* (*Ohr Yakar*): "This composition, called *The Book of Zohar*, is like Noah's Ark, where there were many kinds, but those kinds and families could not exist unless by entering the ark. ...**Thus the righteous will enter the secret of the Light of this composition to persist, and thus is the virtue of the composition, that immediately when engaging, with his desire for the love of God, it will draw him as a magnet draws the iron. And he will enter it to save his**

soul and spirit and his correction. And even if he is wicked, there is no fear should he enter."

We are living in a historic time. The soul of Rashbi is completing its mission in our generation, and thanks to this spiritual giant, who lived nearly 2,000 years ago, the wisdom of Kabbalah is emerging so we may all ascend to a life of eternity and wholeness.

ABOUT *THE BOOK OF ZOHAR*

***The Book of Zohar* is the most mysterious, and at the same time the most significant book of Kabbalah. In recent years, it has become increasingly clear that although *The Book of Zohar* was written eighteen centuries ago, it was actually written for our time. Rabbi Yehuda Ashlag (Baal HaSulam) opened it to us and rekindled what has long been forgotten from our hearts.**

The depth of the wisdom in The Book of Zohar is locked behind a thousand doors.

–Rabbi Yehuda Ashlag (Baal HaSulam), "Preface to the Book of Zohar"

Since the dawn of humanity, unique individuals climbed the spiritual ladder and achieved the highest level of bonding with the Upper Force, the Creator. We call those people "Kabbalists."

Through this bonding, they came to understand that the whole of reality, from the highest spiritual worlds down to our world, is founded on love and bestowal. They realized that there is nothing in the world except for this Force, and that everything that happens in reality was made only to bring humanity to permanent existence with this sensation.

Kabbalists have searched and found the answers to every question they asked—the purpose of our lives, the structure of the world, and how we can determine our destiny. They wrote about what they discovered in books such as *Raziel Hamalaach (The Angel Raziel), Sefer Yetzira (The Book of Creation), Etz Chaim (The Tree of Life)*, and others.

Of all the books, the most seminal, mysterious, and profound is *The Book of Zohar (The Book of Radiance). The Book of Zohar* describes the hidden system of the Upper Guidance. It depicts the worlds, the great powers that govern them, and how one who chooses to study Kabbalah affects his or her own fate and that of humanity.

The Zohar also explains how every event cascades from the Upper World to ours, and the dressings it acquires here. But what makes *The Zohar* unique is the fact that it was not written for its contemporaries; it was rather intended for a generation that would live two millennia later—our generation.

REMOVING THE COVERS

Our generation stands at the very threshold of redemption, if we only know how to spread the wisdom of the hidden in the masses.

–Baal HaSulam, "Messiah's Horn"

The twentieth century has brought unprecedented changes. These opened the door to a whole new phase, which the greatest Kabbalists have been describing for centuries in their writings. The greatest change of all is that in this century, Kabbalists state that studying Kabbalah is not only permitted, it is a must!

It is written in *The Book of Zohar* itself that the wisdom of Kabbalah would begin its spreading from the year 1840. The great 18th century Kabbalist, The Vilna Gaon (GRA), wrote in his book *Kol HaTor (Voice of the Turtledove)* that the process of the revelation of the Kabbalah would begin in 1990. In his book, *Even Shlemah (A Perfect and Just Weight),* Chapter 11, he even stated that redemption *depends primarily* on the study of Kabbalah.

Rav Kook explained that "the great spiritual questions that were once resolved only for the great and the excellent, must now be resolved to various degrees within the entire nation" (*Eder HaYaker ve Ikvey HaTzon*, p. 144).

But it was Baal HaSulam who turned the words of the Kabbalists from a vision to a tangible reality. He clearly saw that the time had come to allow everyone to study *The Book of Zohar.* He claimed that by studying *The Zohar*, the whole of humanity would rise and attain the spiritual world.

With this vision in mind, Baal HaSulam devoted himself to composing a comprehensive, accurate, and systematic interpretation of *The Book of Zohar.* His goal was to unveil the book to the public and make it suitable for the souls of our generation.

In the introduction to his commentary on *The Zohar*, he explained why he wrote it: "I have named the commentary *HaSulam* (The Ladder) to indicate that the function of my commentary is as the function of any ladder. If you have an attic filled with abundance, you need only a ladder to climb it, and all the bounty in the world will be in your hands."

ACCELERATING THE SPREAD OF THE WISDOM

All the Kabbalists dreamed of our generation, when the whole of humanity could discover the wondrous things they already had. They prayed that through reading the authentic sources they had left for us, we, too, would achieve bonding with the Upper Force, as did they. In his commentary on *The Book of Zohar*, Baal HaSulam threw us a rope, "a life buoy." In doing so, he paved our way to a future of abundance and prosperity.

Baal HaSulam called upon us to give greater weight to engagement in the wisdom of Kabbalah, and accelerate the spreading of the wisdom. He knew that only the wisdom of Kabbalah could elevate the world to the spiritual realm and into the eternity that Kabbalists had been experiencing throughout the generations.

Webster's Dictionary defines a generation as "a group of individuals born and living contemporaneously (at the same time)." In Kabbalah, however, a generation is a *spiritual* phase. According to great Kabbalists such as the Holy ARI, our generation—our spiritual phase—began in the sixteenth century.

The longer we wait with the spiritual ascension our generation is meant to achieve, the greater will be our discomfort. The spiritual realm, which determines what happens in our world, will increase its pressure on us until we decide to achieve this realm for ourselves.

In the words of the great Kabbalist Rabbi Avraham Azulai (in his introduction to the book, *Ohr ha Chama* (*Light of the Sun*)), "I have found it written that the above decree to not openly engage in the wisdom of truth was only for a time—until the end of the 1490. From then on … the sentence has been lifted, and permission was given to engage in *The Book of Zohar*. And from the year 1540 it has become praiseworthy to engage in great numbers since it is by virtue of this the Messiah King will come, and not by another virtue. It is inappropriate to be negligent."

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel, 12:3).[2]

"By virtue of Rabbi Shimon's composition, *The Book of Zohar*, from the Supernal Force that brings all things back to the Creator, at the end of days, the children of Israel will taste from the Tree of Life, which is *The Book of Zohar*; and they will be redeemed from exile by the Creator's mercy" (Naso, 90).

2 To facilitate comprehension of the spiritual meaning of ancient Hebrew sources, quotes are not direct translations, but rather reflect the Kabbalistic meaning of the texts.

Introduction

The Book of Zohar narrates that Rabbi Shimon Bar-Yochai (Rashbi) and his son, Rabbi Aba, attained the level of Prophet Eliyahu (Elijah). Hence, it is said that Eliyahu himself visited their cave and taught them the Torah. (Incidentally, the cave in the village of Peqi'in still exists today.)

The author of *Divrey Yoel (The Words of Yoel)* wrote the following in the book *The Torah of Rashbi*: "Before Rabbi Shimon studied the secrets of the Torah, there was a rule in the cave—to settle disputes according to the opinion of Rabbi Yehuda, the author of the Talmud. However, after Rabbi Shimon left the cave, everything that he had written in *The Zohar* was considered to have exceeded all human attainments." Rashbi himself received the name *Butzina Kadisha* (Holy Candle), as he had attained the soul of Moshe (Moses).

Verdicts on legislative and procedural matters are rendered in accordance with the Talmud or *The Book of Zohar*, depending on where this matter is examined more strictly. If the matter is mentioned neither in the Talmud nor in *The Zohar*, then the decision is based on the source that best elucidates this matter. If the disputed matter is between the Talmud and the legislators, the decision is based on the assertion from *The Book of Zohar*. If the legislators themselves cannot come to an agreement on the matter in dispute, the decision is based on the opinion of *The Zohar* (*Mishna Brura*, 25, 42).

The great follower of Rashbi, an heir (next receiver) to his soul, Rabbi Isaac Luria (The Holy ARI) wrote that his soul was a return of the soul of Rabbi Shimon, and the soul of Rabbi Shimon was a return of the soul of Moshe (*Shaar HaGilgulim*, item 64). He also wrote that the soul of Moshe clothed in Rashbi to correct the soul of *Achiya HaShiloni* (Ahijah the Shilonite), who "corrupted" *Malchut* on account of the sin of King Yerav'am (Jeroboam), which prompted the transgression of all Israel. Hence, the soul of Rashbi appeared

to correct Israel's sins. The part of *The Zohar* titled *Raya Meheimna* (Loyal Shepherd) relates how Rashbi attained the soul of Moshe, merged with it, and attained the supernal wisdom.

In his works *Maranan ve Rabanan* and *Kli Yakar* (*Melachim*, 2, 12), the great HaChida also says that Rashbi's entire work lay in correction of the sin of *Achiya HaShiloni*.

As Rashbi says in the Talmud (*Sukkah*, 45, 2): "I can redeem the entire world from judgment from the day of my birth to the present day. And if my son is with me, from the day the world was created to the present day. And if Yotam Ben Uziyahu is with us, from the day the world was created to its end." The book of *Melachim* narrates about Yotam Ben Uziyahu (20, 15).

After the verdict was lifted, Rashbi founded his seminary in the settlement of Tekoa and in the village of Meron. There he taught his disciples Kabbalah and wrote *The Book of Zohar*, thereby revealing what was forbidden to reveal from the time of Israel's reception of the Torah (*Tikuney Zohar*, *Hakdamah*, p. 17).

However, to write down all the secrets of the Torah, Rabbi Shimon had to express them in a secret form. Rashbi's disciple, Rabbi Aba, had a unique quality to his soul. This quality enabled him to convey spiritual knowledge in a secret, concealed form. Hence, Rabbi Shimon asked his disciple to express his thoughts for him, that is, to commit Rashbi's thoughts to paper. The ARI explained it in the following way: "*The Book of Zohar* must remain concealed until the generation of the coming of the *Mashiach* (Messiah), as through the study of this book will humankind return from its spiritual exile" (The ARI, *Shaar HaHakdamot*, *Hakdamah*, p. 3). That is why Rabbi Aba wrote the teachings of Rabbi Shimon in Aramaic, as it is the reverse side of Hebrew.

The ARI wrote (*Maamarey Rashbi (Articles of Rashbi)*, p. 100) that the writing of *The Zohar* in a secret form was possible because the soul of Rabbi Aba originated from the Surrounding Light, and not from the Inner Light. For this reason, the ARI explained, he could express the most supernal wisdom in a secret form as simple stories.

(Rabbi Shimon lived approximately to the age of eighty and passed away on the holiday of *Lag BaOmer*, the eighteenth day in the month *Iyar*, surrounded by his disciples, and recognized by the entire nation. This day is celebrated as the holiday of Light. Rabbi Shimon's body was buried in a cave off Mount Meron, and the body of his son, Rabbi Elazar, is buried a few meters from him.)

Like the subsequent compositions of the ARI and other Kabbalists (evidently, such is the lot of all true spiritual books), *The Book of Zohar* was concealed for

some 1,100 years in a cave near Meron, since the day it was written, until an Arab man found it and sold it in the market as wrapping cloth.

Part of the torn sheets fell into the hands of a sage, who recognized and appreciated the value of the writings. After a long search, he recovered many sheets from refuse bins or bought them from spice vendors, who were selling their merchandise wrapped in the sheets of *The Zohar*. It was out of these recovered sheets that the book (as we know it today) was compiled.

For many centuries, since that time until today, *The Book of Zohar* has been the subject of controversy. Philosophers, scientists, and other "sages," still debate it today. Yet, the fact remains that only a Kabbalist, one who ascends to a particular spiritual degree, attains what this book conveys. To all other people, it seems like a collection of narratives, stories, and ancient philosophy. Only those who do not comprehend this book argue over it; but Kabbalists know for certain that Rashbi's book is the greatest source of spiritual attainment that the Creator imparted upon the people in this world.

Although *The Book of Zohar* was written in the second century, only Rabbi Yehuda Ashlag was able to provide a full commentary on it in the 1930s-40s. The reason for the concealment of *The Zohar* from the second century to thirteenth century and the lack of a complete commentary on it for eighteen centuries is explained in the "Introduction to the Book of Zohar."

Rabbi Ashlag called his commentary *HaSulam* (The Ladder) because by studying it, one can ascend the spiritual degrees of attainment of the Upper Worlds as one would climb a ladder in our world. Following the publishing of the *Sulam* commentary, Rabbi Ashlag received the epithet *Baal HaSulam* (Owner of the Ladder), as it is customary among sages of the Torah to call a person not by his name, but according to his highest attainment.

THE BOOK OF ZOHAR CONTAINS:

1. ***Hakdamat Sefer HaZohar*** *(The Introduction of the Book of Zohar)*—containing several articles that fully reveal the inner meaning of the Torah.

2. ***Sefer HaZohar*** *(The Book of Zohar)*—divided into parts and chapters that correspond to the weekly portions of the Torah:

The Book of *Beresheet* *(Genesis)*: *Beresheet*, *Noach*, *Lech Lecha*, *Vayera*, *Chaiey Sarah*, *Toldot*, *Vayetze*, *Vayishlach*, *Vayeshev*, *Miketz*, *Vayigash*, *Vayichi*.

The Book of *Shemot* *(Exodus)*: *Shemot*, *Vayera*, *Bo*, *Beshalach*, *Yitro*, *Mishpatim*, *Terumah* (*Safra de Tzniuta*), *Tetzaveh*, *Ki Tissa*, *Veyikahel*, *Pekudey*.

The Book of *Vayikra* *(Leviticus)***:** *Vayikra*, *Tzav*, *Shmini*, *Tazria*, *Metzura*, *Acharey*, *Kedushim*, *Emor*, *BaHar*, *Vechukotay*.

The Book of *Bamidbar* *(Numbers)***:** *Bamidbar*, *Naso* (*Idra Raba*), *Baalotcha*, *Shlach Lecha*, *Korach*, *Chukat*, *Balak*, *Pinchas*, *Matot*.

The Book of *Devarim* *(Deuteronomy)***:** *VeEtchanen*, *Ekev*, *Shoftim*, *Titze*, *Vayelech*, *Haazinu* (*Idra Zuta*).

3. *Zohar Hadash* *(The New Zohar)*: additions to the weekly chapters:

Beresheet, *Noach*, *Lech Lecha*, *Vayera*, *Vayetze*, *Vayeshev*, *Bashalach*, *Yitro*, *Terumah*, *Ki Titze*, *Tzav*, *Acharey*, *BaHar*, *Naso*, *Chukat*, *Balak*, *Matot*, *VeEtchanen*, *Ki Titze*, *Ki Tavo*.

4. Additional books in *The Book of Zohar* that are not a direct commentary on the Torah:

Idra Raba, *Idra Zuta*, *Safra de Tzniuta*, *Raza de Razin*, *Tosefta*, *Raya Mi'emna*, *Ashmatot*, *Sitrey Torah*, *Sitrey Otiot*, and *Tikuney Zohar*.

5. *Midrash HaNe'elam* *(The Commentary on the Writings)*: *Song of Songs*, *Ruth*, *Eicha (Lamentations)*—and on the Torah (Pentateuch).

Baal HaSulam wrote the commentary on the portions of *The Zohar* that are known to us. His main commentaries in the "Introduction to the Book of Zohar" and the chapter "Beresheet" are expressed in terms of man's spiritual work. The most valuable articles of *The Zohar* for the science of Kabbalah are *Idra Raba*, *Idra Zuta*, and *Safra de Tzniuta*. All of them are expressed in the language of Kabbalah. Besides these articles, the rest of *The Zohar* is written in the language of Midrash.

In its original form, *The Book of Zohar*—written by Rabbi Aba sixteen centuries ago—was not divided into weekly chapters. Its volume was several times larger than the text that reached us; it expounded not only the Torah, but also twenty-four other books of the Bible (Pentateuch, Prophets, and Writings).

Besides *The Book of Zohar* itself, Rabbi Shimon's book of *Tikkunim* (corrections) had reached us, as well. It comprises seventy commentaries on the first word of the Torah, *Beresheet* (in the beginning), since it includes everything.

This book offers a semantic translation of *The Zohar* itself, Rabbi Yehuda Ashlag's *The Sulam* commentary, and my own explanations. The book also contains the first part of *The Book of Zohar—Hakdamat Sefer HaZohar* (*Introduction of The Book of Zohar*).

At the beginning of the text, the semantic translation is given in bold script. *The Sulam* commentary and my explanations are in regular script or *italics* because it turned out to be extremely difficult to separate my explanations from Rabbi Ashlag's holy texts. The numbers at the beginning of the items correspond to the numbers of the items in *The Book of Zohar* with *The Sulam* commentary, vol. 1.

The reason for the interlacing of texts is the need to explain the meaning of *The Zohar* in several languages simultaneously: a) the language of Kabbalah (*Sefirot*, *Partzufim*, *Gematria,* and worlds), b) the language of spiritual work (emotions), c) the language of the Torah (narrative), and d) the language of the Talmud (judicial).

To comprehend the style of *The Book of Zohar*, I recommend the reader to return to the translation of the original text after reading and mastering the commentary.

The Book of Zohar, like the whole of the Torah, speaks exclusively of man (creation) and his relationship with the Creator. The Torah attaches worldly appellations to all of man's inner properties. Thus, the aspiration to the Creator is called "Israel," and the aspiration to selfish reception of pleasures is called "nations of the world." However, there is no connection whatsoever between these names in the Torah and the Jews and other nations in our world. Kabbalah appeals to *man*, to creation!

The book contains articles commented upon in the language of Kabbalah, and others commented upon in the language of emotions, which is easier to understand for the beginner. The reader can begin the study of the book with such articles as "Night of the Bride," and "Who rejoices on holidays." Nevertheless, a complete study of *The Zohar* entails systematic learning of the material. The more accustomed we are to Kabbalah, the more it permeates our hearts, and it can only be mastered by repeatedly reviewing the studied material.

Rav Michael Laitman

List of Abbreviations and Explanations

AA—*Arich Anpin*—the *Partzuf* of *Hochma*, the central, initial *Partzuf* in the world of *Atzilut*, from which all the other *Partzufim* originate.

Aba—Father —the *Partzuf* of *Hochma*.

Ima—Mother—the *Partzuf* of *Bina*.

ZA—*Zeir Anpin*—Son (with regard to *AVI*).

ZON—ZA and *Nukva*—*Malchut*.

Nukva, Malchut—a *Sefira* (singular for *Sefirot*) or *Partzuf* that receives from all the preceding *Partzufim* (plural for *Partzuf*). *Malchut* of the world of *Atzilut* is the sum of all the creatures, all human souls. For this reason it is called *Knesset Israel* (The Assembly of Israel).

Israel—the property of "bestowal," altruism. This is the property of the Creator, the property of *Bina*. *Israel* derives from the Hebrew words *Yashar*—straight, and *El*—the Creator. Thus, *Israel* is the property of aspiring to attain equivalence of form with the Creator. The "nations of the world" are the aspiration to selfish reception of pleasure. Naturally, these two properties are present in everyone, and Kabbalah is the method for the development of the property of Israel within man, with the purpose of attaining the Creator in this life.

Kli (vessel) egoistic desires and aspirations are not considered a *Kli*. A *Kli* is the corrected desires, suitable for reception of Light. These are altruistic desires with a screen that has transformed them from egoism into altruism.

The human heart that receives all sensations is called the *Kli* (vessel) of reception of sensations. The spiritual vessel, the only vessel that *The Zohar* speaks of, is the desire to bestow upon the Creator: to hand over all of man's desires to the Creator, as though saying that he agrees with all his heart to relinquish all of himself for His sake. Such a complete and true intention is called "*Lishma*" (for the Creator's sake).

SEFIROT	THE CREATOR'S NAMES
KETER	EKYEH=Aleph-Hey-Yod-Hey
HOCHMA	YAH= Yod-Hey
BINA	HaVaYaH with Nikud Elokim
HESED	EL=Aleph-Lamed
GEVURA	ELOKIM= Aleph-Lamed-Hey-Yod-Hey
TIFFERET	HaVaYaH with Nikud of Shvah-Holam-Kamatz
NETZAH and HOD	TZEVAOT
YESOD	SHADDAY=Shin-Dalet-Yod or EL=Aleph-Lamed CHAI=Chet-Yod
MALCHUT	ADNI=Aleph-Dalet-Nun-Yod

Mittuk (sweetening/mitigation) of a restriction law. Restriction is a ban for *Malchut* to receive Light. This ban is lifted when *Malchut* is corrected by the properties of *Bina*.

Zivug—coupling—is translated as a sexual union between a man and a woman in this world. Since spiritual actions are *absolutely detached* from the way we would normally perceive them, I have chosen to use the Hebrew term *Zivug*, as it is more abstractedly perceived by people with no knowledge of Hebrew. This will help prevent confusions based on previously existing conceptions. The spiritual *Zivug* is an aspiration of the Upper One (ZA—male part) to pass the Light (pleasure) to the lower one (*Malchut*—female part). In doing so, both desires are completely selfless, as in the example of the guest and the host.

PBP—*Panim be Panim* (face to face). This state occurs when a *Zachar* (male *Sefira*), or *Aba* (father), passes *Ohr Hochma* (Light of Wisdom) to the female *Sefira*, or *Ima* (mother), for the subsequent transfer to the children (ZON). The same relationships of *ABA* (see below) and *PBP* also transpire between their children, ZON (ZA and *Malchut*).

ABA – *Achor be Achor*, back to back (pronounced *Ach be Ach*). If *Partzuf Aba* (*Hochma)* has *Ohr Hochma*, but is unwilling to pass it on to *Partzuf Ima* (*Bina*), and if *Ima* also does not want to receive it, such a relationship between them is called back to back. The same relationship can exist between ZA and *Malchut*.

Hesed—mercy, compassion, altruism, *Ohr Hassadim* (the Light of Mercy, compassion, and altruism). It appears only within a *Kli* (desire) that wishes to

give selflessly and be similar to the Creator. This is the property of the *Sefira* or *Partzuf* of *Bina*. *Bina* of the world of *AK (Adam Kadmon)* is called *SAG*. *Bina* of the world of *Atzilut* is called *Ima*, the Supernal Mother, *YESHSUT*, and *AVI*. The Light of *Bina* is the pleasure of being similar to the Creator's properties; hence, this Light (sensation) is the most reliable protection from the impure forces. And the *Kli* that possesses the properties of *Bina* is unable to transgress, as its desire is solely to bestow.

KHB—*Keter-Hochma-Bina* (pronounced *Kahab*). These are the first three *Sefirot* that form the *Rosh* (head) of the *Partzuf*. The *Rosh* decides how much pleasure the *Partzuf* can accept not for its own sake but for the sake of the Creator. This Light descends from the *Rosh* to the *Guf* (body).

HBD—*Hochma-Bina-Daat* (pronounced *Habad*). This is the same as *Keter-Hochma-Bina* (the *Rosh* of the *Partzuf*). *Sefira Daat* is not a *Sefira*, but the request (also known as *MAN*) of *ZON* (*Zeir Anpin* and *Nukva*). *Daat* is the appeal of *ZON* to *Bina* regarding their desire to receive *Ohr Hochma* from her. This prayer of *ZON* is called *MAN*, for it ascends to *Bina* and evokes in *Bina* (*Ima*—their mother) the desire to bestow upon her children—*ZON*. *MAN* in *Bina* is called *Sefira Daat*. This is not a *Sefira* like the other ten *Sefirot*; it is rather a request. However, to stress this state, we use the name *HBD* instead of *KHB*.

HGT—*Hesed-Gevura-Tifferet* (pronounced *Hagat*). These are the *Sefirot* of the *Guf* (body), similar to the *Sefirot* of the *Rosh*: *Hesed* is tantamount to *Keter*, *Gevura* is tantamount to *Hochma*, and *Tifferet* is tantamount to *Bina*. They are called *GE* (see below) of the body.

NHYM—*Netzah-Hod-Yesod-Malchut* (pronounced *Nehim*). These *Sefirot* receive from the *Sefirot HGT* (*GE*). Since they receive and have the will to receive, they are called *AHP* of the body.

GE—*Galgalta-Eynaim* (skull and eyes). *Sefirot Keter-Hochma*-and *GAR* of *Bina*. These *Sefirot* do not have the will to receive and wish only to bestow. Hence, they cannot become egoistic.

NRN—*Nefesh-Ruach-Neshama* (pronounced *Naran*). This is the Light that fills the small *Partzuf*. *Katnut* (small state) is when the *Partzuf* has the strength (a screen) only to bestow, but is unable to receive for the Creator's sake, despite its desire to do so. In this case, the *Partzuf* has only *Ohr Hassadim* (Light of Mercy), but not *Ohr Hochma* (Light of Wisdom). This is why it is considered a small *Partzuf*, without strength and reason, similar to a child in our world.

AHP—*Awzen-Hotem-Peh* (ear-nose-mouth), pronounced *Ahap*. These are *Sefirot ZAT* of *Bina-ZA-Malchut*, which possess a will to receive. Therefore, in the

absence of a proper screen (resistance to that desire), they become egoistic. A *Partzuf* without a screen on its *AHP* is called *Katan* (small) and its state is called *Katnut* (smallness, incompleteness). It is like a child in our world, as this *Partzuf*, too, has no strength (screen), and can therefore have only *Ohr Hassadim* without *Ohr Hochma*).

Gadlut—big state. A *Partzuf* with a screen (strength to resist its egoistic nature) to not only refrain from receiving for its own sake, but to receive not for its own sake (as in the example of the guest and the host. In this case, the *Partzuf* fills all of its desires (all ten *Sefirot*) with the Lights of *Hassadim* and *Hochma*.

First Big State—*Gadlut Aleph*, the attainment of the Light of *Neshama*.

Second Big State—*Gadlut Bet*, the attainment of the Light of *Haya*.

Ohr Hochma—Light of Wisdom. This Light fills the *Kelim* (vessels/desires) of reception. It comes only if there is a screen on altruistic reception.

Ateret Yesod—literarily "foreskin," the place of union between Israel and the Creator. After the second restriction, it is forbidden to make a *Zivug* (spiritual coupling) on *Malchut* herself due to the absence of the screen. However, a *Zivug* can be made on the properties that *Malchut* received from ZA, called *Ateret Yesod*. Just as the desires of *Malchut* herself are cut off, the foreskin is circumcised, and the desires that remain within her are those received from ZA, called *Ateret Yesod*. On these desires, *Malchut* can make a *Zivug* with ZA, and receive the Light of *Hochma*. Naturally, this is not the same Light of *Hochma* that *Malchut* would receive if she were able to make a *Zivug* on her desires, that is, on herself, on her own properties, called "the central point of creation," the truly egoistic desires. *Malchut* will be able to do that only after 6,000 years, at the end of correction. But before that happens, these desires are called the mark of union with the Creator, since a *Zivug* on *Ateret Yesod* brings her closer to the Creator.

Ateret Yesod is also *Malchut de Malchut* that remains after the circumcision, the removal of the *Orla* (foreskin). This is the corrected part of *Malchut*, her unification with *Sefira Yesod*, upon which a *Zivug* can be made while still during the 6,000 years, thus bringing *Malchut* to the end of correction.

NRNHY—*Nefesh-Ruach-Neshama-Haya-Yechida* (pronounced ***Naranhay***). This Light fills the big *Partzuf*, consisting of *GE* and *AHP*.

Ohr (Light)—pleasure, the sensation of the Creator. *Ohr* should always be interpreted as the same concept, for although the term is used in general, all of its synonyms are implied!

Kli (vessel)—desire, creature. Like *Ohr*, the word *Kli* is used in general, but all of its synonyms are implied!

Gematria—numerical value of a letter, or a combination of letters and words. This is a special way of recording spiritual information.

Parsa—firmament, the division between the world of *Atzilut* and the worlds *BYA*. The *Parsa* divides the ten *Sefirot* into two parts: the altruistic *Kelim* of bestowal (*GAR*, *KHB*, and *GE*) and the *Kelim* of reception (*ZON* or *Bina-ZA-Malchut*), for *Bina* deliberately fell into ZA (*AHP*) with the purpose of correcting him. *Malchut*, which ascends above *Bina* and stands below *Hochma*, is called *Parsa* or "firmament," and separates *GE* from *AHP*.

ZAT, ZAK—the seven *Sefirot Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, *Malchut* (*HGT NHYM*).

VAT, VAK—the six *Sefirot Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod* (*HGT NHY*, pronounced *Hagat Nehy*).

De – the preposition 'of' in a possessive meaning. For example, *Malchut* ***de*** *Atzilut* means *Malchut* **of** the world of *Atzilut*.

English translation—Whenever it says so in parenthesis, this refers to the books of the Torah (Pentateuch), *Nevi'im* (Prophets), and *Ketuvim* (Writings/ Hagiographa), published by Mosad HaRav Kook, in Hebrew with English translation. For example, (*Yeshayahu*, 11:9; English translation p. XXX, 9) means that if you open page XXX in the book of Prophets, what you are looking for will be in sentence number nine. When the original source is indicated, it is recommended to refer to it there and then to read at least the passage that the quoted saying is ascribed to. This will help you to see even more clearly that the Torah, using an allegorical, figurative language, speaks only of the spiritual world and man's ascension to it, and not at all about history or about our world.

Garments—attributes, desires, *Kelim*. Generally, the garments in question are those that *Malchut* receives from *Bina*.

Huppah—a wedding baldachin, a canopy under which a marriage ceremony takes place.

Nartik—the covering of ZA; same as the *Huppah*.

Adornments—the Light of *Hassadim*, Light of *Bina*, which she passes into *Malchut*. This corrects *Malchut*, and enables her to receive the Light of *Hochma* in the Light of *Hassadim*.

Orla—foreskin on the *Sefira Yesod*, the place of the *Zivug* between ZA and *Malchut*. The *Orla* must be removed, for during the 6,000 years, it is impossible to make

a *Zivug* (intention) on *Malchut* herself and receive for the Creator's sake. Only a *Zivug* on the union of *Malchut* with ZA can be made. This is called *Ateret Yesod*, the part of the *Sefira Yesod* that remains after the cutting off of the *Orla*. *Orla* is also *Malchut de Malchut*, or the impure forces.

Ima—Mother—*Bina* with regard to *Malchut*, who is the daughter.

Daughter—*Malchut* with regard to *Bina*, mother.

***Kodesh ha Kodashim*—Holy of Holies**—the Light of GAR—*Neshama-Haya-Yechida*.

Question—the sensation of lack of the Light of *Hochma* in *Malchut*.

Sela—rock or truth. The name of *Malchut*.

Shechina—Divinity—the sensation (appearance, vision) of the Creator to those who attain Him. *Malchut* in the state of reception of the Light (the Creator) is called *Shechina*. The sensation of the Creator, the place where one experiences the Creator is called *Shechina*.

Techum—zone—the distance beyond the bounds of which one is forbidden to go on *Shabbat* (the Sabbath). *Techum Shabbat* constitutes the maximal distance within which one can move about during Sabbath.

Sigim—dross—impure desires that exist within pure desires. Man's work is to separate the two, and to gradually correct the *Sigim*. The term *Sigim* comes from SAG, for they appeared as a result of the breaking of the *Kelim* of the world of *Nekudim*, which refer to the system of the *Partzufim* of *Partzuf* SAG. The term *Sigim* found its way from Kabbalah into spoken Hebrew.

SHACH—*Shin-Chaf*—300 + 20 = 320 fragments of the broken vessel.

RAPACH—*Reish-Peh-Chet*—200 + 80 + 8 = 288 fragments of the broken vessel, which one can and must be corrected during the 6,000 years, by climbing the 6,000 steps of the spiritual ladder.

Lev ha Even—Stony Heart—*Lev* = *Lamed-Bet* = 30 + 2 = 32 fragments into which *Malchut* had broken. These fragments of *Malchut* cannot be corrected and made altruistic; one can only refrain from using these desires. *Lev ha Even* is corrected only after the 6,000 years, that is, after the Creator Himself corrects the 288 fragments within man. It becomes completely altruistic and receives the name *Lev Basar* (heart of flesh).

Lo Lishma—not for the sake of the Creator. Since nothing exists in creation but the Creator and man, if something is not done "for the sake of the Creator," it is done "for one's own sake." Thus, *Lo Lishma* denotes man's egoistic intention.

Lishma—for the Creator's sake. Man's selfless intention to act only to please and bring joy to the Creator.

Four angels that participate in the creation of man—the four basic properties of nature: mercy—*Hesed*, justice—*Tzedek*, truth—*Emet*, and peace—*Shalom*.

Eretz Israel—Land of Israel—*Yetzira* of this world. *Yerushalaim* (Jerusalem) is *Ateret Yesod* in *Malchut*.

ORIGINAL NAMES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION

Aaron – Aaron
Amon – Ammon
Ana'el – Anahel
Anafiel – Anafiel
Ariel – Ariel
Avraham – Abraham
Bat Sheva – Bathsheba
Benayahu – Benaiah
Betzalel – Betzalel
Bil'am – Balaam
Chagai – Haggai
Chava – Eve
Eden – Eden
Eicha – Eichah
Elisha – Elisha
Eliyahu – Elijah
Esav – Esau
Ester – Esther
Ezra – Ezra
Gavri'el – Gabriel
Gazaria – Gazardiel
Hanoch – Eunuch
Havakuk – Habakkuk
Iyov – Job
Korach – Korach
Leah – Leah
Lilit – Lilith
Machaniel – Manhiel
Matat – Metatron
Micha – Micah
Moav – Moab
Moshe – Moses
Nachum – Nahum
Navuchadnetzar – Nebuchadnezzar
Nechemia – Nehemiah
Noach – Noah
Ovadia – Obadiah
Petachia – Petahyah
Pinchas – Pinchas
Pisgania – Pesagniyah
Rahel – Rachel
Rivka – Rebecca
Rut – Ruth
Sandalphon – Sandalphon
Shet – Seth
Shimon – Simeon
Shlomo – Solomon
Shmuel – Samuel
Tamar – Tamar
Tzefania – Zephaniah

Tzur – Tyre
Yaakov – Jacob
Yehoyada – Jehoiada
Yechezkel – Ezekiel
Yehoshua – Joshua
Yehudah – Judah
Yerushalaim – Jerusalem
Yeshayahu – Isaiah
Yirmiyahu – Jeremiah
Yishmael – Ishmael
Yitzchak – Isaac
Yosef – Joseph
Zachariah – Zechariah
Zvuliel – Zebuliel

ORIGINAL TITLES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION

Beresheet – Genesis
Shemot – Exodus
Vayikra – Leviticus
Bamidbar – Numbers
Devarim – Deuteronomy
Kohelet – Ecclesiastes
Shmuel 1 and 2 – Samuel 1 and 2
Melachim 1 and 2 – Kings 1 and 2
Divrey HaYamim – Chronicles
Mishley – Proverbs
Tehilim – Psalms
Shir HaShirim – Song of Songs
Shoftim – Judges

An Example of the Original Text of The Zohar

א) רבי חזקיה פתחת כתיב, כשושנה בין החוחים. מאן שושנה, דא כנסת ישראל. בגין דאית שושנה ואית שושנה, מה שושנה דאיהי בין החוחים אית בה סומק וחוור, אוף כנסת ישראל אית בה דין ורחמי. מה שושנה אית בה תליסר עלין אוף כנסת ישראל אית בה תליסר מכילן דרחמי דסחרין לה מכל סטרהא.אוף אלקים דהכא, משעתא דאדכר, אפיק תליסר תיבין לסחרא לכנסת ישראל ולנטרא לה.

ב) ולבתר אדכר זמנא אחרא. אמאי אדכר זמנא אחרא, בגין לאפקא חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות.ואינון חמש תרעין.ועל רזא דא כתיב, כוס ישועות אשא, דא כוס של ברכה. כוס של ברכה אצטריך למהוי על חמש אצבען ולא יתיר, כנוונא דשושנה דיתבא על חמש עלין תקיפין דוגמא דחמש אצבען. ושושנה, דא איהו כוס של ברכה, מאלקים תניינא עד אלקים תליתאה חמש תיבין. מכאן ולהלאה, אור דאתברי ואתגניז, ואתכליל בברית ההוא דעאל בשושנה ואפיק בה זרעא. ודא אקרי עץ קיימא באות ברית ממש.

ג) וכמה דדיוקנא דברית אזדרע בארבעין ותרין זווגין ההואזרעא. כך אזדרע שמא גליפא מפרש, בארבעין וותריזאתוון דעובדא דבראשית.

ד) בראשית. רבי שמעון פתח הנצנים נראו בארץ, הנצנים דא עובדא דבראשית. נראו בארץ, אימתי, ביום השלישי, דכתיב ותוצא הארץ, כדין נראו בארץ. עת הזמיר הגיע, דא יום רביעי, דהוה ביה זמיר עריצים, מארת חסר. וקול התור, דא יום חמישי, דכתיב ישרצו המים וגו׳, למעבד תולדות. נשמע דא יום ששי, דכתיב נעשה אדם, דהוה עתיד למקדם עשיה לשמיעה דכתיב הכא נעשה אדם, וכתיב התם נעשה ונשמע. בארצנו, דא יום שבת, דאיהו דוגמת ארץ החיים.

ה) ד״א הנצנים אלין אינון אבהן,דעאלו במחשבה, ועאלו בעלמא דאתי ,ואתגניזו תמן. ומתן נפקו בגניזו ואטמירו גו נביאי קשוט, אתיליד יוסף, ואטמרו ביה. עאל יוסף בארעא קדישא ונציב לון תמן, וכדין נראו בארץ ואתגלו תמן. ואימתי אתחזן. בשעתא דאתגלי קשת
בעלמא, דהא בשעתא דקשת אתחזי כדין אתגליין אינון, ובהיא שעתא עת הזמיר הגיע עדן לקצץ חייבין מעלמא. אמאי אשתזיבו. בגין דהנצבים נראו בארץ, ואלמלא דנראו לא אשתארון בעלמא , ועלמא לא אתקיים.
ו) ומאן מקיים עלמא וגרים לאבהן דאתגליין, קל ינוקי דלעאן באורייתא, ובגין אינון רביין דעלמא, עלמא אשתזיב. לקבליהון, תורי זהב נעשה לך, אלין אינון ינוקי רביין עולמין, דכתיב ועשית שנים כרובים זהב.
ז) בראשית. ר׳ אלעזר פתח, שאו מרום עיניכם וראו מי ברא אלה. שאו מרום עיניכם. לאן אתר. לאתר דכל עיינין תליאן ליה, ומאן איהו. פתח עינים. ותמן תנדעון, דהאי סתים עתיקא דקיימא לשאלה, ברא אלה. ומאן איהו, מ״י. ההוא דאקרי מקצה השמים לעילא, דכלא קיימא ברשותיה. ועל דקיימא לשאלה, ואיהו בארח סתים ולא
אתגליא, אקרי מ״י דהא לעילא לית תמן שאלה. והאי קצה השמים אקרי מ״י.
ח) ואית אחרא לתתא ואקרי מ״ה, מה בין האי להאי, אלא קדמאה סתימאה דאקרי מ״י קיימא לשאלה, כיון דשאל בר נש ומפשפש לאסתכלא ולמנדע מדרגא לדרגא עד סוף כל דרגין, כיון דמטי תמן מ״ה, מה ידעת, מה אסתכלתא, מה פשפשתא, הא כלא סתים כדקדמיתא.
ט) ועל רזא דנא כתיב, מה אעידך מה אדמה לך. כד אתחריב בי מקדשא, נפיק קלא ואמר, מה אעידך ומה אדמה

לך, בההוא מ"ה אעידך, בכל יומא ויומא אסהידת בך מיומין קדמאין. דכתיב העדותי בכם היום את השמים ואת הארץ. ומה אדסה לך, בההוא גוונא ממש, עתרית לך בעטרין קדישין, עבדית לך שלטנו על עלמא, דכתיב הזאת העיר שיאמרו כלילת יפי וגו'. קרינא לך ירושלם הבנויה כעיר שחברה לה. מה אשוה לך, כגוונא דאנת יתבה, הכי הוא כביכול לעילא, כגוונא דלא עאלין השתא בך עמא קדישא בסדרא קדישין, הכי אומינא לך דלא איעול אנא לעילא עד דיעלון בך אוכלסך לתתא. ודא איהו נחמה דילך, הואיל דדרגא דא אשוה לך בכלא. והשתא דאנת הכא, גדול כים שברך. ואי תימא דלית לך קיימא ואסוותא, מ"י ירפא לך, ודאי ההוא דרגא סתימאה עלאה, דכלא קיימא ביה, ירפא לך ויוקים לך.

י) מ"י קצה השמים לעילא, מ"ה קצה השמים לתתא, ודא ירית יעקב דאיהו מבריח מן הקצה אל הקצה, מן הקצה קדמאה דאיהו מ"י, אל הקצה בתראה דאיהו מ"ה, בגין דקאים באמצעיתא. ועל דא, מי ברא אלה.

יא) אמר ר"ש אלעזר בני פסוק מילך, ויתגלי סתימא דרזא עלאה דבני עלמא לא ידעין. שתיק רבי אלעזר. בכה רבי שמעון, וקאים רגעא חדא. א"ר שמעון, אלעזר, מאי אלה. אי תימא ככביא ומזלי, הא אתחזן תמן תדיר. ובמ"ה אתבריאו, כד"א בדבר ה' שמים נעשו. אי על מלין סתימין, לא לכתוב אלה דהא אתגלייא איהו.

יב) אלא רזא דא לא אתגליא, בר יומא חד דהוינא על כיף ימא, ואתא אליהו ואמר לי, ר' ידעת מה הוא מי ברא אלה. אמינא ליה, אלין שמיא וחיליהון, עובדא דקב"ה דאית ליה לבר נש לאסתכלא בהו, ולברכא ליה, דכתיב כי אראה

שמיך מעשה אצבעותיך וגו׳ ה׳ אדונינו מה אדיר שמך בכל הארץ.

יג) א״ל, ר׳: מלה סתימה הוה קמי קב״ה, וגלי במתיבתא עלאה, ודא הוא. בשעתא דסתימא דכל סתימין בעא לאתגלייא, עבד ברישא נקודה חדא, ודא סליק למהוי מחשבה. צייר בה כל ציורין חקק בה כל גליפין.

יד) ואגליף גו בוצינא קדישא סתימא גליפו דחד ציורא סתימאה קדש קדישין בניינא עמיקא דנפיק מגו מחשבה, ואקרי מ״י שירותא לבנינא קיימא ולא קיימא. עמיק וסתים בשמא. לא אקרי אלא מ״י. בעא לאתגלייא ולאתקרי בשמא דא, ואתלבש בלבוש יקר דנהיר, וברא אל״ה, וסליק אל״ה בשמא. אתחברון אתוון אלין באלין ואשתלים בשמא אלהים. ועד לא ברא אלה לא סליק בשמא אלהים. ואינון דחבו בעגלא. על רזא דנא אמרו אלה אלהיך ישראל.

טו) וכמה דאשתתף מ״י באלה, הכי הוא שמא דאשתתף תדיר,

ברזא דא אתקיים עלמא. ופרח אליהו ולא חמינא ליה. ומניה ידענא מלה דאוקימנא על רזא וסתרא דילה. אתא רבי אלעזר וכלהו חברייא ואשתטחו קמיה, בכו ואמרו, אלמלא לא אתינא לעלמא אלא למשמע דא די.

א

רבי חזקיה

נ"א רבי אלעזר

בזהרי חמה ובנוסחת א"י

מאמר השושנה

א) פתח, כתיב א) א) א **כשושנה בין החוחים. מאן שושנה, דא** ב) ב) **כנסת ישראל.** ב **בגין דאית שושנה ואית שושנה,** ג **מה שושנה דאיהי בין** ג) **החוחים**

מסורת הזהר

א) (שיר ב) ב"א אות רצח תולדות יח ויחי רלד שמות שסד כי תשא לא שמיני לט אמור שלג חקת יח פנחס סח שצג שצח ואתחנן סו האזינו י יב ת"ז תכ"ה דף עא. תכ"ו שם תל"ח דף עח: ז"ח יתרו יב. ב) יתרו שסה.

חלופי גרסאות

א נ"א כשושנה בין החוחים מה שושנה דא דאיהי בין החוחים וכו' (אור הלבנה). ב נ"א בגין דאית שושנה ואית שושנה ל"ג. ג נ"א ד"א מה שושנה דאיהו בין החוחים וכו' (אה"ל).

דרך אמת א) רחל. ב) לאח כלת משה מלגאו. ג) רחל.

הסולם

מאמר

א) ר' חזקיה פתח וכו': ר' חזקיה **פתח**, כתוב, כשושנה בין החוחים. שואל מהי שושנה. ומשיב, זו היא כנסת ישראל. שהיא מלכות. משום שיש שושנה ויש שושנה. מה שושנה בין החוחים יש בה אדום ולבן אף כנסת ישראל יש בה דין ורחמים. מה שושנה יש בה י"ג עלים, כך כנסת ישראל יש בה י"ג מדות הרחמים המסבבות אותה מכל צדדיה. אף אלקים, שבמקרא שבכאן דהיינו בראשית ברא **אלקים**, משעה שנזכר, הוציא י"ג מלים לסבב את כנסת ישראל ולשמרה. שהן: את, השמים, ואת, הארץ, והארץ, היתה, תהו, ובהו, וחשך, על, פני, תהום, ורוח. דהיינו עד אלקים מרחפת וגו'.

ביאור הדברים, עשר ספירות הן, בתר, חכמה, בינה, חסד, גבורה, תפארת, נצח, הוד, יסוד ומלכות. ועיקרן הוא רק חמש, כתר,

(דפו"י דף א' ע"א)

השושנה

חכמה, בינה, תפארת ומלכות, משום שספירת התפארת כוללת בתוכה שש ספירות חג"ת נה"י. והן נעשו חמש פרצופין: א"א, ואו"א, וזו"ן. הכתר נק' בשם אריך אנפין. חכמה ובינה נק' בשם אבא ואמא. ת"ת ומלכות, נק' בשם זעיר אנפין ונוקבא. (ביאורן של עשר הספירות עי' בפתיחה לחכמת הקבלה אות ה').

ודע, שסוד ז' ימי בראשית ה"ס ב' הפרצופין ז"א ונוקבא דאצילות, שיש בהם ז' ספירות חג"ת נה"י ומלכות, כנ"ל. אשר באלו הכתובים דמעשה בראשית מתבאר, איך אבא ואמא, שהם חו"ב, האצילו אותם מתחילת התהוותם עד סוף הגדלות, שנוהג בהם בהמשך שתא אלפי שני. וענין זה מתבאר והולך כאן בזוהר בראשית.

ור' חזקיה פתח בביאור הנוקבא דז"א, לבאר סדר אצילותה מאמא, שהיא הבינה הנק' בשם

אית בה ג) **סומק וחוור, אוף כנסת** ד) **ישראל אית בה** ד) **דין** ה) **ורחמי. מה שושנה אית בה** ו) ה) **תליסר עלין, אוף כנסת ישראל אית בה** ו) **תליסר מכילין דרחמי**

מסורת הזהר

ג) ב"א ע תולדות טו וישלח יא ויחי תקח ויקרא רכג אמור שלג האזינו קסב ת"ז תל"ו דף עז: עשה ולא תעשה תק"ח דף קיא: ד) ויחי רלו אמור שלג האזינו קעז. ה) פנחס שצד ת"ז תכ"ה דף עא. תכ"ו שם. ו) ב"א קיב קכו ויצא שטו יתרו תקיב תצוה כ ויקהל קנה אחרי קפד נשא צו שם קכא קסד שמא פנחס רפו שסז שצד תרמו כי תצא יז ת"ז תכ"ב דף סז. ז"ח בראשית מו תק"ח דף ק. קא. קיג.

דרך אמת ד) לאה. ה) ולא גוון. ו) י"ב דידיה וי"ב דידה והכוללים.

הסולם

מאמר — השושנה

בשם אלהים. וזהו שפתח בביאור השושנה, שהיא הנוקבא דז"א. והנוקבא דז"א בעת גדלותה נקראת בשם כנסת ישראל, במ"ש להלן, וזהו שאומר, **מאן שושנה, דא כנסת ישראל.**

ויש בשושנה זו ב' מצבים: מצב של קטנות, דהיינו של תחלת התהוותה, שאז אין בה אלא ספי' אחת כתר, שבתוכה מלובש אור הנפש שלה, וט' הספירות התחתונות שלה נבחנות כנופלות לבר מאצילות. והן בעולם הבריאה. ועוד בה מצב של גדלות, שאז מתעלות ט"ס התחתונות שלה מן עולם הבריאה אל עולם האצילות, והיא נבנית עמהן לפרצוף שלם בעשר ספירות. ואז עולה עם ז"א בעלה לקומה שוה עם או"א דאצילות ומלבישים אותם. ואז נק' ז"א, בשם ישראל. שהוא אותיות לי ראש, והנוקבא נק' בשם כנסת ישראל, על שם שכונסת בתוכה כל האורות של ישראל בעלה שהיא משפעת אותם אל התחתונים.

והמצב של הקטנות נק' בשם שושנה בין החוחים, משום שט"ס התחתונות שלה נתרוקנו מאור האצילות, ונשארו כחוחים. והמצב של הגדלות נק' בשם שושנה סתם, או כנסת ישראל. וזה אמרו **אית שושנה ואית שושנה.**

והנה גוון סומק מורה שיש שם אחיזה לחיצונים ולקליפות לינק ממנה, וזהו בזמן המצב של הקטנות, שט"ס התחתונות שלה הן בבריאה, ויש בה ג"כ בחינת חוור, דהיינו בכלי דכתר שלה, שאין שם אחיזה לחיצונים. **וז"ש מה שושנה דאיהי בין החוחים אית בה סומק וחוור, אוף כנסת ישראל אית בה דין ורחמי** להורות כי גם בגדלותה בעת שנקראת כנסת ישראל, אע"פ שעולה אז ומלבישה את הבינה במצב גדלותה כנ"ל, מ"מ נשארת בה בחינת דין, כי היא נצרכת לסוד המסך המתוקן בה לצורך הזווג דהכאה, שמסבת הדין שבמסך, הוא מכה על האור העליון ומחזירו לאחוריו, ומעלה עי"ז ע"ס דאור חוזר הנקרא אור של דין, וממשיך בתוכן ע"ס דאור ישר, הנקרא אור של רחמים. (עי' בפתיחה לחכמת הקבלה אות י"ד) וע"כ גם בכנסת ישראל אית בה דין ורחמי כנגד הסומק והחוור שיש לשושנה בין החוחים.

(דפו"י דף א' ע"א)

וז"ס הים שעשה שלמה, העומד על שני עשר בקר. כי אלו טה"ס התחתונות שלה שנפלו לבריאה, כנ"ל, נתתקנו שם בסוד שני עשר בקר, ונקודת הכתר שנשארה באצילות ה"ס הים העומד עליהם מלמעלה, וכללותם יחד נק' **תליסר עלין** דשושנה. וענין ההתחלקות הזו של עה"ס שלה לסוד י"ג מתבאר להלן במראות הסולם.

והנה המוחין דגדלות של הנוקבא, שיש בהם מהארת החכמה, הם נמשכים מסוד י"ג השמות הנק' י"ג מדות הרחמים. וז"ש **אוף כ"י אית בה י"ג מכילן דרחמי.** והעיקר מה שבא ר' חזקיה להורות בהשואה הזו משושנה דבין החוחים לכנסת ישראל, הוא ללמדנו, שכל שיש לנוקבא במצב גדלותה צריך להמצא בה כנגדן בחי' הכנה והכשר עוד בתחילת הויתה דהיינו במצב הקטנות. וז"ש, שכנגד חוור וסומק דקטנות יוצא בה דין ורחמי בגדלות, וכנגד י"ג עלין דקטנות יוצא בה י"ג מדות הרחמים בגדלות. והוא מביא זאת כאן, בכדי ללמדנו איך הכתובים שלפנינו מבארים אותם ב' הסדרים דקטנות וגדלות, הנוהגים באצילות הנוקבא, כמו שממשיך והולך, אוף אלהים דהכא וכו'.

וז"ש, **אוף אלהים וכו' אפיק י"ג תיבין:** מורה, שאלהים שבמקרא דהכא בראשית

דסחרין לה מכל סטרהא. אוף אלהים ז) **דהכא, משעתא דאדכר, אפיק** ז) **תליסר תיבין לסחרא לכנסת** ח) **ישראל** ד **ולנטרא לה.**

ב) ולבתר אדכר זמנא אחרא, אמאי אדכר זמנא אחרא, בגין ט) **לאפקא** ח) **חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות. ואינון**

מסורת הזהר

ז) פנחס שצז ת"ז תכ"ו דף עא. ח) פנחס שצז ת"ז תכ"ו דף עא. תל"ח דף עח. תק"ח קיז:

חלופי גרסאות

ד ולנטלא (אה"ל).

דרך אמת ז) פי' אימא. ח) לאה. ט) אימא אפיק ה' גבורות מנצפ"ך להושיעם מן הקליפות.

הסולם

מאמר

בראשית ברא אלהים, שה"ס הבינה המאצלת לנוקבא דז"א, אפיק י"ג מלים שהן: **את השמים ואת הארץ והארץ היתה תוהו ובוהו וחושך על פני תהום ורוח**, דהיינו עד אלהים תנינא, שאלו י"ג תיבין רומזים על אותם י"ג עלין של שושנה בין החוחים בסוד הים העומד על שני עשר בקר, כנ"ל, שהם הכנה והכשר לכנסת ישראל שתקבל י"ג מכילן דרחמי. וז"ש, **לסחרא לכנסת ישראל ולנטרא לה,** כי י"ג מדות הרחמים, שהן המוחין השלמים דנוקבא, נבחנות שהן מסבבות ומאירות אליה מכל הצדדים סביב סביב, ונשמרת על ידיהן ממגע החיצונים, כי כל זמן שאין בה המוחין הגדולים בהארת החכמה מי"ג מדות, יש בה יניקה לחיצונים.

ב) **ולבתר אדכר** וכו': ואח"כ נזכר שם אלקים פעם אחרת, דהיינו **אלקים** מרחפת וגו'. ולמה נזכר פעם אחרת. הוא כדי להוציא חמשה עלים קשים המסבבים את השושנה. ואלו חמשת העלים נקראים ישועות, והם חמשה שערים, ועל סוד זה כתוב, כוס ישועות אשא, זו היא כוס של ברכה. כוס של ברכה צריכה להיות על חמש אצבעות ולא יותר, כמו השושנה היושבת על חמשה עלים קשים, שהם כנגד חמש אצבעות. ושושנה זו היא כוס של ברכה. מהשם אלקים השני עד שם אלקים השלישי חמש מלים. שהן: מרחפת על פני המים ויאמר. שהן כנגד ה' עלים הנ"ל מכאן ולהלאה, שנאמר, אלקים יהי אור וגו', הוא האור שנברא ונגנז ונכלל בברית ההוא שנכנס בשושנה והוציא בה זרע, וזה נקרא עץ עושה פרי אשר זרעו בו. והזרע ההוא נמצא באות ברית ממש.

(דפו"י דף א' ע"א)

השושנה

ביאור הדברים, **חמש עלין תקיפין:** ה"ס ה"ג של הנוקבא, שהן ע"ס דאו"ח, שהנוקבא מעלה על ידי זווג דהכאה באור העליון, הנק' אור של דין, (כנ"ל ד"ה סומק) כי עה"ס דאור ישר נק' ה' חסדים חג"ת נ"ה, והן מתלבשות בה' גבורות חג"ת נ"ה דאו"ח, ואלו חמש עלין תקיפין הן, כחות הדין שבמסך, המעכב את האור העליון מהתלבש ממסך ולמטה. וע"כ נק' עתה רק ה' עלין תקיפין, כי עוד אינה ראויה לזווג עליהם. ובזמן הגדלות כשהמסך בא בזווג עם האור העליון הם נק' ה' גבורות. כנ"ל.

ואלו ה' עלין תקיפין ה"ס ה' תיבות שיש מאלקים תנינא עד אלהים תליתאה, שהן: מרחפת על פני המים ויאמר. וז"ש **אמאי אדכר זמנא אחרא,** שמשמע שיש כאן פעולה חדשה, ואומר, שהוא כדי להוציא מהנוקבא ה' עלין תקיפין אלו, שהם הכנה לזווג בזמן הגדלות.

ומה שאלו ע"ס דאו"ח נקראות ה"ג שהן חג"ת נ"ה ואינן נקראות כח"ב תו"מ, כנ"ל. הענין הוא, מפני שאינן ממשיכות אלא אור חסדים לבד, ולכן ירדו כח"ב ממעלתם ונקראים חג"ת, ות"ת ומלכות נק' בשם נו"ה.

וז"ש, **חמש תרעין וכו' כוס ישועות:** היינו בעת הגדלות, שה' עלין תקיפין נעשו לה' גבורות, אז הם נבחנים לחמש תרעין, שהם שערים פתוחים לקבל ה' החסדים דאור ישר. וכן הם נקראים ישועות מטעם זה. ואז נק' הנוקבא **כוס ישועות** או **כוס של ברכה,** כי בסגולתן נעשית הנוקבא כלי מחזיק הברכה, שהיא ה"ח הנ"ל.

LITERAL TRANSLATION OF THE AFORECITED TEXT FROM ARAMAIC INTO ENGLISH[3]

1. Rabbi Hizkiyah opened, "It is written, as a rose among thorns." That a rose is the Assembly of Israel. Because there is a rose and there is a rose, just as a rose among thorns is tinged with red and white, the Assembly of Israel consists of judgment and mercy. Just as a rose has thirteen petals, the Assembly of Israel is surrounded on all sides by the thirteen attributes of mercy. However, *Elokim*, that is here, thought to bring out the thirteen words that surround the Assembly of Israel and guard it.

2. Afterwards, this is mentioned another time. The reason it is mentioned another time is to bring out the five rigid leaves that surround the rose. And these five stand for salvation. These are also the five gates.

It is written of this secret, "I will raise the cup of salvation, it is the cup of blessing." The cup of blessing must rest on five fingers, and no more, just as a rose rests on five rigid leaves that correspond to the five fingers. And this rose is the cup of blessing. From the second to the third mention of the name *Elokim*, there are five words. From here on, the Light was created and concealed, enclosed within that covenant, and entered the rose and fructified it. And this is referred to as a fructiferous tree, wherein is the seed thereof. And this seed truly exists in the letter of the covenant.

3. And just as the form of the covenant is sown in forty-two conceptions from that seed, so is the legislative, special name of creation sown.

4. In the beginning, Rabbi Shimon opened, the flower buds appeared on the earth. "The flower buds" refer to the act of creation. They appeared on the earth when, on the third day, as it is said, "And the earth shall pullulate." That was when they appeared on the earth. The time of singing has come, and this is the fourth day, when there was a reduction from the Light of *Hassadim*. The voice of the turtle dove refers to the fifth day, where it is written, "Let the waters swarm," so as to produce offspring. "It is heard" refers to the sixth day, where it is written, "Let us stand and create man," and there it is said, "We will do and we will hear." "In our land" refers to the day of *Shabbat*, which represents the Land of Life.

5. Another meaning is that these flower buds are the Patriarchs who entered the thoughts of the future world, and there they are concealed. They emerged from

3 The translation in the book is semantic and not literal

there in concealment, and concealed themselves in the true prophets. Yosef was born and they concealed themselves in him. When Yosef entered the Holy Land and founded them there, they appeared in the land (earth) and were revealed there. When are they seen? When a rainbow is seen in the world. It is when the rainbow is seen that they are revealed. As the time of pruning has come. The time has come to eradicate the wicked from the world. Why were the wicked saved? Because the flower buds can be seen in the earth. And if they could not be seen, they would not have remained in the world, and the world would not be able to exist.

6. Who animates the world and causes the Fathers to appear? It is the voice of the children, who study the Torah, meaning that these children of the world save the world. In deference to them, "We will make you pendants of gold." Those are the children, children of the world, as is it said, "You shall make two Cherubs of gold."

7. In the beginning, Rabbi Elazar opened, "Raise your eyes above and see who has created this." Raise your eyes. To what place? To the place where all eyes depend on Him. And who is He? He is one who opens eyes. And you will know this. It is the concealed *Atik*, wherein lies the question, who has created this. And who is He? *MI* = who. He is called from the edge of Divine Heaven, where everything belongs to Him. As there is a question, He is along a concealed path, and does not reveal Himself. He is called *MI*, as there is no question Above, this edge of Heaven is called *MI*.

8. And there is another below, called *MA*. What is between this and that? The first one, called *MI*, is concealed. There is a question in him, because man asks, searches and looks, and beholds from degree to degree until the end of all the degrees. And after he arrives there, he is asked: *MA*? (What?). What have you learned? What have you seen? What have you investigated, since everything is still concealed, just as it was before.

9. It is written of this secret, "Who can I point out to you? Who can I compare you to?" After all, the Temple was destroyed, and a voice came forth and said, "What can I point out to you, and what can I compare you to?" The word *MA* = what, testimony, each day and the day of testimony to you from the days of past, as it is written: "I call to witness Heaven and earth," which is like unto you.

According to the same type, "I adorned you with holy ornaments," made you ruler over the world, as it is written: "Is this the city that was called the quintessence of beauty?" and so forth. I have called you, "Jerusalem, a city built by me." "What could be compared to you?" Just as you sit, so he is like Above,

just as now the holy nation does not enter into you to perform holy work, so I swear to you that I will not enter Above until I dwell down below. This is your consolation, as this degree is equal to you in all things. And now that I am here, "Your misery is great, like the sea." And if you claim that there is no existence or remedy for you, then *MI* (who) shall heal you? It shall be precisely that concealed Supernal Degree, which animates all things; it shall heal you, and exist within you.

10. *MI* is the upper edge of Heaven, *MA* is the lower edge of Heaven. This was inherited by Yaakov, that he shines from edge to edge, from the first edge, which is *MI*, until the last edge, which is *MA*, for he stands in the middle. Therefore, who has created this?

11. Rabbi Shimon said: Elazar, my son, stop talking and reveal to us the supernal secret, which the people of the world know nothing of. Rabbi Elazar was silent. Rabbi Shimon wept and said: One minute. Rabbi Shimon said: Elazar, what is *ELEH* (these)? If you say the stars and the signs of the zodiac, have they not always been seen? However, *MA* (what) were created, as it is said, by the word of the Creator were the Heavens made. If it is about concealed things, then it is not written *ELEH*, because they are revealed.

12. But this secret was never revealed, until one day when I was at the seashore, Eliyahu came and told me: "Rabbi, do you know what this is, WHO HAS CREATED THIS?" I told him: "These are the Heavens and their hosts, the works of the Creator, that man can look at them and bless them, as is written, 'When I behold Your Heavens, the work of Your hands, our Master, how glorious Your name is throughout all the earth'!"

13. He told me: "Rabbi, there was one thing concealed before the Creator, which He revealed to the Supernal Assembly, and it is this. When the concealed of all the concealed desired to reveal Himself, He first made one single point, and this point ascended and became a Thought. With it, He drew all the forms and with it engraved all the images."

14. He engraved inside a concealed, sacred candle an image of a concealed image of the holy of holies. A profound structure emerged from the depth of that thought, and it is called *MI* – who, which is the inception of the structure both standing and not standing, which is hidden deep inside the name. It is not called, but only *MI* – who. He desired to reveal Himself and to be called this name, so He clothed Himself in a precious, radiant garment and created *ELEH*, and *ELEH* ascended in name. These letters combined with these, and the name *Elokim* was completed. And until He created *ELEH* – this, *Elokim* did not ascend

to form the name *Elokim*. And these sinned in worshipping the golden calf. Of this secret it is said, *ELEH* is your Lord, Israel.

15. Just as the letters *MI* joined the letters *ELEH*, so does this name remain forever united, and on this secret stands the world. Eliyahu then flew away, and I could not see him. It is from him that I knew this, which stands on the secret, and its explanation. Rabbi Elazar has come, and all the disciples, too, and they bowed down before him, wept and said, if we had (not) come into this world but only to hear this secret, it would have been enough.

16. Rabbi Shimon said, "Onto these Heavens and their hosts were created in *MA*, as it is said, 'When I behold the Heavens, the works of Your hands,' and it is said, '*MA*, how glorious Your name is throughout all the earth, which You set Above the Heavens, it ascends in name.' That is why it created Light for Light, clothed this into this, and elevated in the Supernal Name, this the Creator created in the beginning. This is the Supernal Creator, for *MA* is not such and was not created."

The Rose

1. Rabbi Hizkiyah opened (began): "It is said, as a rose among thorns" (*Shir HaShirim*, 2:2). He asks, "What does a rose represent?" He answers, "It is the Assembly of Israel, meaning *Malchut*. For there is a rose, and there is a rose. Just as a rose among thorns is tinged with red and white, so does the Assembly of Israel (*Malchut*) consist of judgment and mercy. Just as a rose has thirteen petals, so the Assembly of Israel consists of thirteen properties of mercy, surrounding it on all sides. After all, *Elokim* (the name of the Creator that alludes to His attitude towards the lower ones by the force of judgment), as it is said, 'In the beginning, *Elokim* created' (the first sentence in the Torah), In the beginning (initially) when He thought it, He created thirteen words to surround the Assembly of Israel and to protect it, and here they are: THE, HEAVEN, AND-THE, EARTH, AND-THE EARTH, WAS, EMPTY, AND-CHAOTIC, AND-THE DARKNESS, OVER, THE FACE, OF THE ABYSS, AND-THE SPIRIT, up to the word *Elokim*" (In Hebrew, "and" is written in conjunction with the word following it. Hence, it is considered as one word).

As its object of study, Kabbalah takes the only creation, the only thing that exists besides the Creator—man's self, or "I," and researches it. This science breaks down the self into parts, explains the structure and properties of each part, and the purpose of its creation. Kabbalah explains how every part of man's self, called "the soul," can be changed so that one would reach the goal of creation, the state desired by both the Creator and man himself, provided he realizes it.

There is not a science in the world that can describe, either graphically or analytically, through use of formulas, our sensations and desires, and how diverse and multifaceted they are. That is how fickle, unpredictable, and absolutely distinct they are in everyone. This is because our desires surface in our mind and sensations in a gradual order, in a certain sequence, so we may acknowledge and correct them.

Our self is our essence, the only thing that characterizes an individual. However, it is ever-changing, and what remains is merely an external, animate shell. This is why it is said that every moment man is born anew. Yet, if this is so, how should we regard one another, and how should we perceive ourselves? How can we possibly "stabilize" anything within and outside of us if we are constantly changing, and all that we perceive is a function of our inner state?

The Creator is the source of Light (pleasure). Those who draw near Him sense Him as such. Such people, who draw near the Creator and thereby sense Him, are called Kabbalists (from the word *Lekabel*—to receive the Creator's Light). One can draw near the Creator only through equivalence of desires. The Creator is incorporeal, and can only be sensed with our heart. Naturally, what is meant by "heart" is not the pump that mobilizes blood through our veins, but the center of man's every sensation.

However, one cannot sense the Creator with just his heart, but only with a small point in it. And to feel this point, man must develop it himself. When one develops and expands this point, the sensation of the Creator, His Light, can enter it.

Our heart is the sum of our egoistic desires, and the small point within it is part of the spiritual, altruistic desire implanted from Above by the Creator Himself. It is our task to nurture this embryo of a spiritual desire to such an extent that it (and not our egoistic nature) will determine all of our aspirations. At the same time, the egoistic desire of the heart will surrender, contract, wither, and diminish.

After being born in our world, one is obliged to change his heart from egoistic to altruistic, while living in this world. This is the purpose of his life, the reason behind his appearance in this world, and it is the goal of all creation. A complete replacement of egoistic desires with altruistic ones is called "the End of Correction." Every individual and all of humanity must attain it in this world together. Until one achieves this, he will continue to be born into this world. The Torah and all the prophets speak exclusively of this. The method of correction is called "Kabbalah."

One can change his desires only if one wishes to change them. Man is created an absolute egoist; he can neither adopt different desires from other people or from the surrounding world—as his surroundings are just like him—nor does he have any link to the spiritual worlds, since such a link is possible only through mutual properties. The spiritual can only be perceived in altruistic desires.

Hence, an individual in our world has no chance of transcending the boundaries of this world on his own. That is why we were given the Torah and its most effective part, Kabbalah—to help man acquire the desires of the spiritual worlds.

In order to create man in remoteness to Himself, so that man would realize his insignificance and would come independently to the desire to ascend, the Creator created all creation as degrees descending from Him. The Creator's Light descended along these degrees, and at the lowest degree, created our world and man in it. Having realized his insignificance and wishing to ascend to the Creator, man (to the extent that he wishes to approach the Creator) ascends along the same degrees by which his initial descent took place.

In all, there are ten degrees, called "ten *Sefirot*": *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*. Like ten screens or curtains, these ten *Sefirot* conceal the Creator's Light from us or the Creator Himself (which is the same thing). These ten screens constitute the ten degrees of our remoteness from the Creator.

Therefore, in order to draw near the Creator by one degree, the lowest one above our own properties, we must acquire the properties of that (lowest) degree. This means that our properties become similar to the properties of that degree, rather than remaining inferior to it. To acquire similar properties means to have the same desires. As soon as our desires coincide with the desires of that degree, its concealment fades, and we seemingly exist on it, and only nine degrees separate us from the Creator.

However, the last, lowest degree differs from all the others: as soon as one ascends out of our world and onto the first degree, he already begins to see (sense) the Creator. And all the subsequent degrees are degrees of drawing closer to the Creator. Only the very last degree, at which we presently exist, conceals the Creator completely, whereas all of the Higher Degrees only distance Him.

Although we count ten degrees, there are in fact only five of them. This is because six degrees: *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, and *Yesod* combine into one *Sefira*, called *Zeir Anpin* (ZA). ZA itself is sometimes referred to as *Tifferet*, for this *Sefira* reflects the common attributes of all of its six *Sefirot*.

So, there are five degrees of concealment from the Creator down to our world: *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*. Every degree is alternatively called *Olam* (world), from the word *Haalamah* (concealment). Every degree has its sub-degrees, called *Partzufim* (plural for *Partzuf*), and every sub-degree has its own

sub-degrees, called *Sefirot* (plural for *Sefira*). Thus, in all, 5 x 5 x 5 = 125 degrees-*Sefirot* exist between us and the Creator.

Below is a table of the degrees from the Creator down to our world:

The Creator: an absolutely altruistic desire to create a soul (man) in order to fill it with delight.

The world of Infinity: the existence of souls in the ultimate, perfect state.

WORLDS	SEFIROT	PARTZUFIM	
1st World Adam Kadmon (AK)	Keter	Galgalta	(*)
	Hochma	AB	(*)
	Bina	SAG	(*)
	ZA	MA	(*)
	Malchut	BON	(*)
2nd World Atzilut	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
3rd World Beria	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
4th World Yetzira	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
5th World Assiya	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)

Our world: the five egoistic desires felt in the heart.

(*) – Consists of five *Sefirot*– *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*.

In all, there are 125 degrees from the Creator to our world.

THE GOAL OF CREATION

Since there is no notion of time in the spiritual, we already exist in our ultimate, perfect state in the world of Infinity (*Ein Sof*). Because desire in the spiritual designates action, desire itself acts, without a body. Therefore, when the desire to create souls (the will to enjoy) appeared in the Creator, when He wished to fill them with the most perfect delight—to sense Him and to delight in His perfection—to make creatures just as He is, His desire was immediately realized. Thus appeared the World of *Ein Sof*, in which we already exist in our final state.

However, we still need to attain this state in our sensations. This is reminiscent of a sleeping person: even though he is sleeping somewhere, he does not understand where he is until he wakes up. However, in order to achieve this perfect state, we must go through a gradual process of transformation of our inner properties (desires), which corresponds to the spiritual ascension from our world through all the worlds, to the World of *Ein Sof*.

To lead us to the final state, the Creator governs us from Above through all the worlds. Thus, there is nothing in our world that does not originate in the World of *Ein Sof*, where the final state of every soul determines the path that it is destined to travel **in general** and the changes that it has to undergo **in particular** at every moment (state) of its spiritual advancement towards the World of Infinity.

There is no way back: everything that happens is dictated by the necessity to bring every soul to its final state. Only this goal determines the state of our world at every second, what happens to it in general and to each of us in particular. The Creator created nothing for naught. Rather, everything serves His purpose.

However, the will that stems from Above does not exclude our active participation in our own advancement. Instead of being slaves that move under the compulsion of a beating stick called suffering, we can turn our path of suffering into the path of Torah—to actively and quickly travel this path from below upwards on our own by realizing that the Creator's purpose is indeed desirable.

This is possible via a request for spiritual elevation—raising *MAN*, a prayer. In response, we will receive spiritual strength from Above that will help us improve our qualities, i.e., to ascend. The entire Torah speaks only of this, and Kabbalah goes further still and provides a detailed explanation of the path itself. As if on a map, it depicts what we go through and where (in what state and at which degree) we are now.

Kabbalah studies the structure of the spiritual worlds. The purpose of these worlds is to weaken the Creator's signals (desires) so that we could understand them with our egoism and realize them with our mind. In Hebrew, the word for "world" is *Olam* (from the word *Haalamah*—meaning concealment), for these worlds conceal and weaken the Creator's Light to such an extent that we can feel it.

Depending on everyone's spiritual qualities, on the degree of one's attainment (complete egoism = our world, partial altruism = spiritual worlds), we perceive the Creator or His Light differently at each of the 125 degrees. These 125 degrees amount to just ten, called "the ten *Sefirot* between the Creator and us," where every lower *Sefira* transmits less of the Creator's Light, as perceived by those at that degree. The lower the *Sefira*, the less of the Creator's Light it lets through to those that are below it.

SEFIROT

These are the names of the *Sefirot*: *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*. However, six of them are combined into one *Sefira*, called *Zeir Anpin*, so in all there are five *Sefirot*: *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*. Also, ZA himself (ZA is usually considered a male *Sefira*) is sometimes called *Tifferet*, since *Tifferet* is his main *Sefira*, absorbing within itself the properties of all six *Sefirot* of ZA. Thus, the Creator created only five *Sefirot*:

Keter—the Creator's desire to bestow delight upon us, *Malchut*;

Hochma—the pleasure itself, which the Creator wishes to bestow upon us;

Bina—passes the pleasure from *Hochma* to ZA;

ZA—accepts the pleasure from *Bina* and passes it to *Malchut*;

Malchut—receives the pleasure.

Bina consists of two parts: her upper part, called GAR or *AVI*, is unwilling to receive the Light from *Hochma*. However, since the Creator wishes to impart this Light to the lower ones, the lower part of *Bina*, called ZAT or *YESHSUT*, receives the Light from *Hochma* and passes it to ZA. ZA does not want to receive the Light, but *Malchut* (to the extent of her correction) evokes ZA to receive the Light from *Bina* and pass it on to her. Hence, we sometimes speak of the general reception of the Light by ZA and *Malchut*, which are together called ZON (ZA and *Nukva*).

The process is such that *Malchut*—to the extent that her desires are corrected from egoism to altruism—asks ZA to receive the Light "for the Creator's sake."

To this extent, *ZA* requests the Light from *Bina*. Subsequently, *Bina* turns to and receives the requested amount of Light from *Hochma*, then passes it to *ZA*. *Malchut* (to the extent of her corrected properties) merges with *ZA* via equivalence of form (desires), and receives this Light.

Keter, *Hochma*, and *GAR* of *Bina* do not want to receive the Light, but starting with *ZAT* of *Bina* (*YESHSUT*), the desire to receive the Light so as to pass it to the lower ones appears in the *Sefirot*.

Keter	Galgalta or Metzah - forehead	"bestowal"
Hochma	Eynaim - eyes	**GE**
Bina GAR of Bina	Nikvey Eynaim - pupils	
Bina ZAT of Bina	Awzen - ear	
ZA	Hotem - nose	**AHP**
Malchut	Peh - mouth	"reception"

Malchut herself is the creature—the egoistic will to receive pleasure, to enjoy the Creator's Light. This desire is to enjoy the Creator's Light or the Creator (which is the same thing) is the essence of *Malchut*. We are parts of *Malchut*. However, if we have only egoistic desires, we feel the Creator's Light as pleasures in our world. This is a micro dose of His Light. By correcting our desires (properties), we can ascend the spiritual degrees of the Upper Worlds, and there experience the Creator's true delight.

According to the Thought of Creation, *Malchut* must receive the Light from the four previous *Sefirot*, and delight in it. Hence, *Malchut* herself consists of five parts: she receives the Light from the preceding *Sefirot* in four parts, and senses it in the fifth.

All the *Sefirot* that precede *Malchut* (excluding *Malchut*) are similar to our sensory organs, and *Malchut* is like the heart that receives from all organs: brain, sight, hearing, smell, taste, and touch. The heart is *Malchut*, and the sensory organs are the first nine *Sefirot* that precede *Malchut*. All of these parts of *Malchut* are egoistic—they wish to receive the Light (pleasure) so as to enjoy it. With such properties, *Malchut* cannot receive more than a micro dose of the Light of our world, sensing the Creator in a manner called "this world."

However, if *Malchut*, i.e., every one of us, were to receive desires (aspirations) from Above to *bestow* delight upon the Creator to the same extent that we feel the Creator bestowing upon us, with this property (desire), man would ascend spiritually to a degree above our world. He would sense the Creator as spiritual Light, altruistic pleasure and great knowledge, attainment of supernal thoughts and the essence of existence.

SCREEN

Malchut (man) can receive the Light only in anti-egoistic desires. If such desires appear in *Malchut* as a result of the realization that egoism is her enemy (with the help of Kabbalah), to the extent of her hatred for it, *Malchut* can repel the egoistic pleasures for the sake of spiritual perfection, i.e., similarity to the Creator in her desire to please Him and act for His sake.

This ability to repel selfish reception of pleasure is called "a screen," and the repelled pleasure is called "Returning Light," and the pleasure that comes to *Malchut* is called "Direct Light." It is precisely in the repelled pleasure, meaning in the desire to bestow whole-heartedly, selflessly, that man can sense the Creator's Light and Supreme Knowledge.

Since *Malchut* (man's egoism) has to repel pleasure from the five parts of her egoism, the reflecting screen must also consist of five parts. Hence, it creates five parts of the Returning Light. The five parts in *Malchut* are called by the names of the *Sefirot* from which they receive. The five kinds of Direct Light are called *NRNHY*: *Nefesh*, *Ruach*, *Neshama*, *Haya* and *Yechida*. The Light that emanates from the Creator descends in the following order:

Yechida

Haya

Neshama

Ruach

Nefesh

PARTZUF

After *Malchut* reflects the Light (pleasure), she decides to receive it in order to delight the Creator, because He wants *Malchut* to receive pleasure and feel Him. The reflection of all the incoming pleasure is called *Rosh* (head). The partial reception of the Light to the extent of one's anti-egoistic powers is called *Toch*

(interior). The unfulfilled desires (due to the absence of a screen on them) are called *Sof* (end) (see below diagram).

This is the structure of the soul (*Kli*, vessel, corrected altruistic desire, *Partzuf* or spiritual body). We call the parts of the spiritual structure by the names of our physiological body: head, body, and limbs. There are five parts in the *Rosh* (head): skull—*Galgalta*, eyes—*Eynaim*, ears—*Awznaim*, nose—*Hotem*, and mouth—*Peh*. There are five parts in the *Guf* (body) from the mouth—*Peh* to the navel—*Tabur.* In the limbs, there are five parts from the navel to the toes (see below diagram).

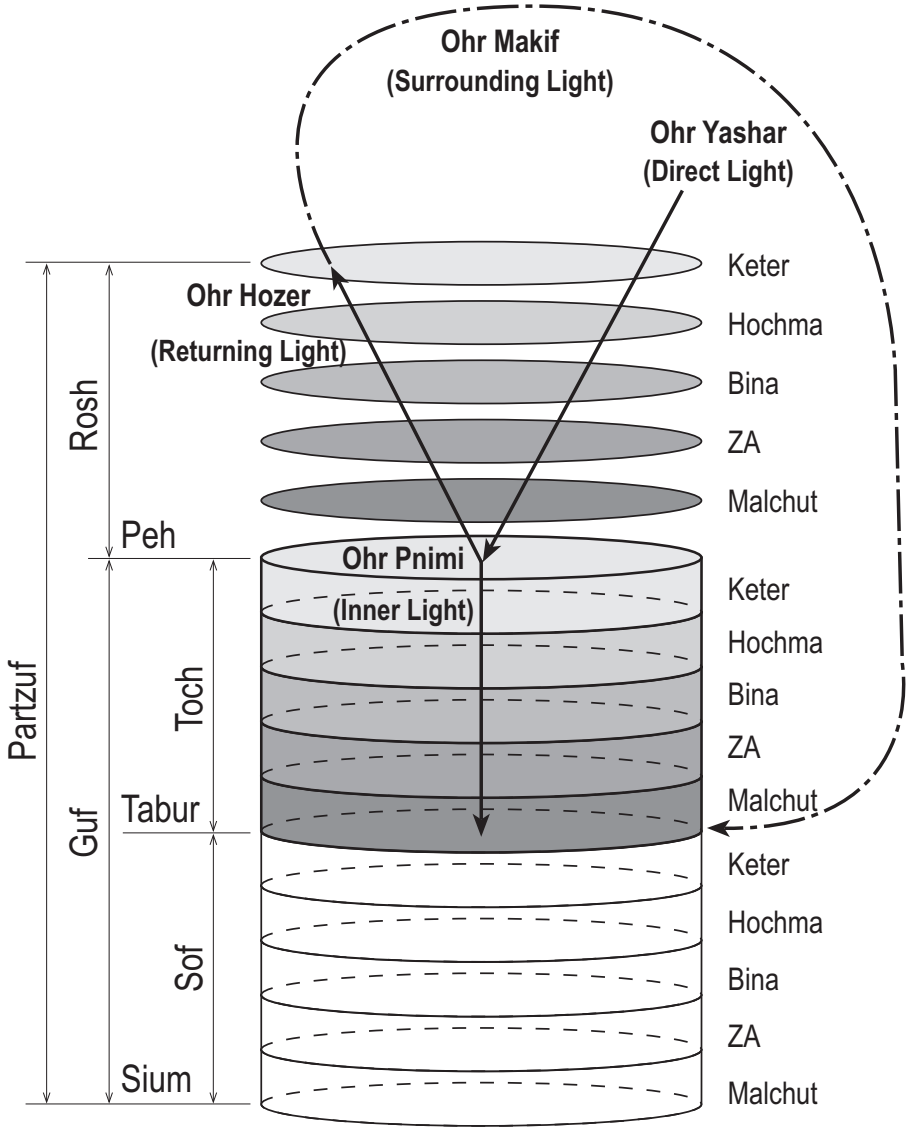

THE INVERSE PROPORTION BETWEEN THE VESSEL AND THE LIGHT

The more strength *Malchut* has to oppose egoism, the greater the Light that enters her. However, although one works on the correction of the vessel's coarser part, he receives the Light from his efforts in his subtler desires. In other words, there is an inverse proportion between the vessel and the Light: the coarser the desire (*Kli*) that is corrected, the greater the Light that enters *Malchut* (vessel); however, it enters her Upper *Kli* (desire).

Since *Malchut* (i.e., all that exists apart from the Creator) is absolutely egoistic, she can only be corrected by imparting onto herself the properties of *Bina*, the Creator—bestowal without reception. This is the property of absolute altruism, of selfless bestowal. To receive such a property (desire) is tantamount to ascending from the level of *Malchut* to the level of *Bina*.

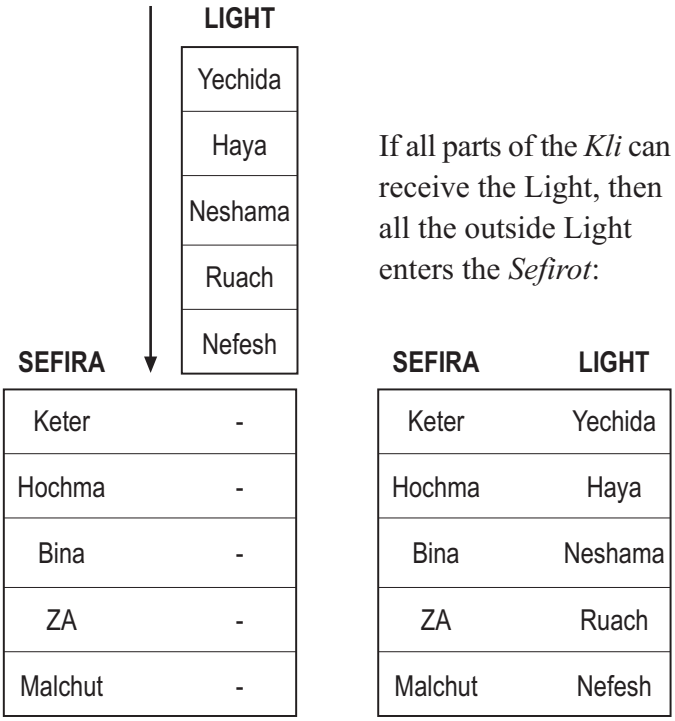

Malchut herself is the will to receive pleasure. The ban imposed on the reception of pleasure for oneself is called the **First Restriction** (*Tzimtzum Aleph*). Restriction is a ban on the reception of pleasure; however, if the receiver aspires to please the Creator and not himself, he is allowed to receive the pleasure.

Whether *Malchut* wants it or not, if she (soul, man) has egoistic desires, the Light will not enter her (be felt within her). Hence, we are utterly unable to feel the spiritual (the Creator).

THE STATE OF *KATNUT* (SMALLNESS)

Yet, *Malchut* is not the only *Sefira* that cannot receive the Light: from the world of *Atzilut* and below, *Sefirot Bina* and ZA cannot receive the Light either. This ban is called the **Second Restriction** (*Tzimtzum Bet*). In this restriction, *Malchut* seemingly ascends in her desires to *Sefira Bina*. Her desires of "reception" dominate three *Sefirot*: *Bina*, ZA, and *Malchut*, as *Sefirot Bina* and ZA also fall under the rule (desire) of the elevated *Malchut*.

If a *Partzuf* has no strength to oppose its egoistic desires of reception in *Sefirot Bina*, ZA and *Malchut* (*AHP*), its lower part is not entitled to receive the Creator's Light, as it will receive it selfishly, thereby causing great harm to itself. To avoid this, the upper part of the *Partzuf*—*Sefirot Keter* and *Hochma* (*GE*)—separates from the lower part by *Parsa* (partition), through which the Light cannot pass downwards. Therefore, as a result of *Malchut's* ascent to *Bina*, each degree was divided into two parts:

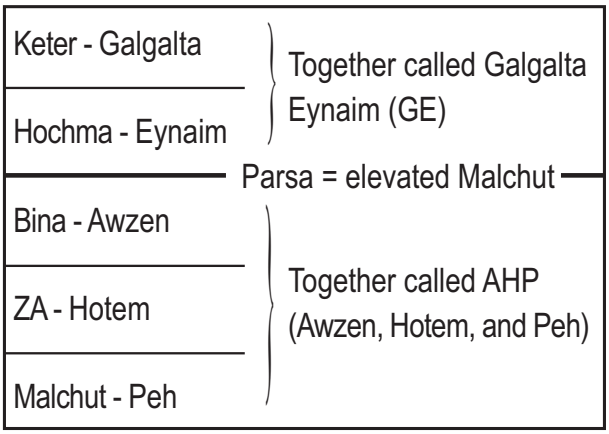

Malchut restricted the spreading of Light inside the *Partzuf*, and two parts were formed in her: *GE* receives the Light, i.e., *Sefirot Keter* and *Hochma* receive the Lights *Nefesh* and *Ruach*, while the other part of the *Partzuf* (*Sefirot Bina*, ZA, and *Malchut*) is below the *Parsa*, and therefore does not receive the Light. Their corresponding Lights—*Neshama*, *Haya* and *Yechida*—also remain outside of the *Partzuf*.

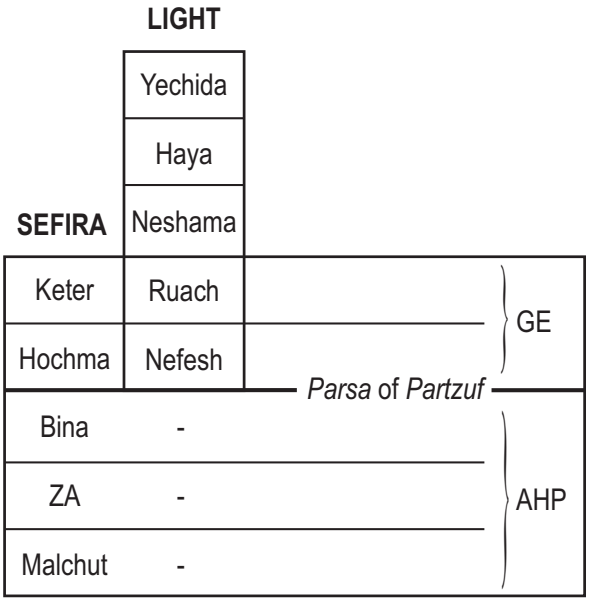

This degree (*Partzuf*) is deprived of the Light *Neshama-Haya-Yechida* and is left with just the Light *Nefesh-Ruach*, called "air." This is designated by the entry of the letter *Yod* into the word Light (*Ohr* = *Aleph-Vav-Reish*). Thus, the word Light (*Ohr*) turns into air (*Avir* = *Aleph-Vav-Yod-Reish*). This state of the vessel is called *Katnut* (small state). In other words, the ascent of *Malchut* to *Bina* is designated by the entry of the letter *Yod* into the word Light (*Ohr* = *Aleph-Vav-Reish* +*Yod* = *Aleph-Vav-Yod-Reish* = *Avir*—air). This means that because of *Malchut's* ascent to *Bina*, the *Partzuf* lost its Light and was left with air.

In such a state, the degree or *Partzuf* is called *Katnut* (smallness), where *Sefirot Keter* and *Hochma* have only the Light *Nefesh-Ruach*, as *Sefirot Bina*, ZA and *Malchut* are below the *Parsa*, and do not receive the Light. The *Parsa* prevents the Light from spreading below it. *Sefirot Keter-Hochma* and *Bina-ZA-Malchut* are designated by the following letters:

Keter	- Mem	- M
Hochma	- Yod	- I
Bina	- Hey	- H
ZA	- Lamed	- LO
Malchut	- Aleph	- E

In the reverse order, these letters form the Creator's name *Elokim*, where *GE* = letters *Mem* + *Yod* = *IM* (pronounced as *MI*), and *AHP* = letters *Aleph* + *Lamed* + *Hey* = *ELEH*. Since man attains the Creator from below upwards, the Creator's name *ELOKIM* is read from below upwards.

After the birth of all the worlds and the descent of the entire Creation to our world, all the *Partzufim* of the world of *Atzilut* and the worlds of *BYA* passed into the state of *Katnut*. Thus, the Light is present in *GE*, but absent in *AHP*. *AHP* of the Upper Degree fell into *GE* of the lower degree, thus forming the spiritual ladder between the Creator and man in our world, and the lowest part of the last spiritual degree of the world of *Assiya* fell into a point in man's heart. Consequently, all the intermediate degrees now exist one inside the other: *AHP* of the Upper Degree is inside *GE* of the lower one:

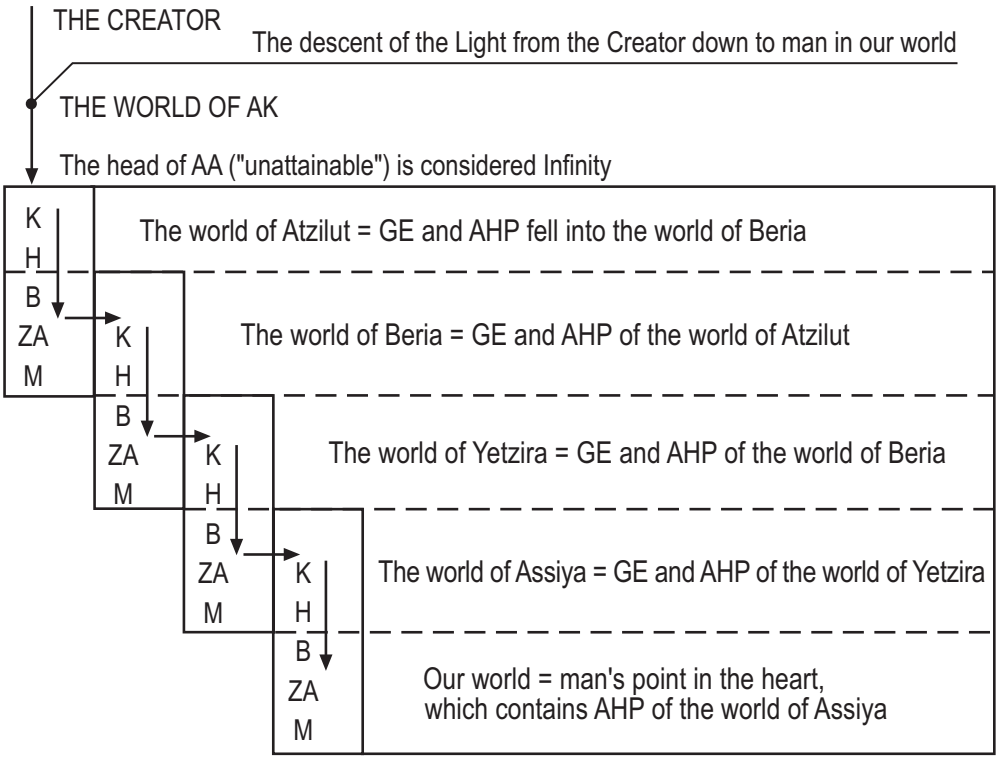

The sum of man's desires is referred to as his heart. Since the nature with which we are born is absolute egoism, man does not feel the spiritual point in his heart. However, at some point in one of his reincarnations, man begins to gradually strive towards attainment of the causes of life, its evaluation; he

yearns to attain himself, his source, just as you do right now. Man's aspiration to the Creator is precisely this aspiration to attain his origin. Man's discontent in life often helps him in this search, when there's nothing that appeals to him in his surroundings. Such circumstances are sent from Above in order for man to start feeling an empty point in his heart, and to stimulate in him the desire to fulfill it.

The Creator manifests as the altruistic property to bestow pleasure without any benefit for Himself. From this, we can understand the property of *Sefirot Keter*, *Hochma,* and *Bina* that share the Creator's property of bestowal. The only Creation is *Malchut*, the will to receive the Light (pleasure). All of us and our entire world are the lowest part of this egoistic *Malchut*.

THE STATE OF *GADLUT* (GREATNESS/ADULTHOOD)

However, if one (*Malchut*) raises *MAN*, the request for his spiritual ascent, by making efforts to free himself from egoism and by praying to the Creator for help, the Light *AB-SAG* descends from Above. It comes from the world of *AK*, brings *Malchut* altruistic strength and enables her to return from *Bina* back to her place. In other words, *Malchut*'s ability to refrain from selfish reception of pleasure is complemented with the strength to receive pleasure for the Creator's sake, to receive the Light of *Hochma* within *AHP*, for His sake.

Subsequently, *AHP*, or *Sefirot Bina*, *ZA* and *Malchut*, become reactivated, the *Partzuf* regains all five *Kelim* (parts), the letter *Yod* disappears from the word *Avir* (air), and it turns to being *Ohr* (Light). In that state, all five Lights *NRNHY* fill the *Partzuf*, the letters *MI* join the letters *ELEH*, forming the Creator's name—*Elokim*. This state is called *Gadlut* (greatness/adulthood).

ASCENT OF THE LOWER ONE TO THE UPPER ONE

As a result of *Malchut's* ascent to *Bina*, the Upper *Partzuf* establishes contact with the lower one. As a result, the lower *Partzuf* can ascend to the level of the Upper One. This is the reason for the second restriction: to give the lower ones (man) the opportunity to ascend to the World of Infinity, up to the Creator Himself.

In order to establish this contact, the Upper *Partzuf* deliberately diminishes itself, descends to the level of the lower *Partzuf*, and becomes similar to the lower one in its properties. *AHP* of the Upper *Partzuf* willingly falls into *GE* of the lower one, as though it has no strength to receive the Light, and they become a single whole. This is similar to a scenario when a strong individual joins a society of criminals, imitating their behavior, so that after being admitted into

their circle and establishing contact with them, he will gradually influence and correct them.

How? The Upper Light (the so-called Light of *AB-SAG*) comes and provides *AHP* of the Upper *Partzuf* with the strength to ascend to their *GE*. And *GE* of the lower *Partzuf* ascend together with them: because they were a single whole and equivalent in their properties below, they receive the same strength to ascend.

Upon receiving the Light of *AB-SAG*, *GE* of the lower *Partzuf* become like Upper One. Therefore, we should not regard the second restriction as negative, but as help from the Upper *Partzuf*. It descends to the lower *Partzuf* by corrupting its own properties in order to equalize itself with the lower one, so as to subsequently ascend together with it to its previous level. This way, the lowest degree can ascend not only to the next Higher One, but also to the Highest Degree of the spiritual ladder.

THE LIGHT OF *ZON* IS THE LIGHT OF THE WORLDS *BYA*

Partzuf YESHSUT is *AHP* of *Partzuf Bina* of the world of *Atzilut*, and all that it receives and passes to *ZON* of the world of *Atzilut* subsequently descends to the worlds of *BYA* and then to us.

In the small state (*Katnut*), *AHP* of *YESHSUT* falls into *ZON*. Then *YESHSUT* receives strength, and by elevating its *AHP*, it elevates *ZON*, too. By ascending to *YESHSUT*, *ZON* become similar to it and receive the Light at the level of *YESHSUT*. *ZON* can never receive the Light of *Hochma* in their own level; they can only receive the Light of *Hassadim*, the Light essential to their existence.

ZON of the world of *Atzilut* are called *Olam* (world), just as our world is also called *Olam*, for all that *ZON de Atzilut* receive can be received by man in this world. And vice versa—all that *ZON de Atzilut* cannot receive is unattainable to man, for we attain only up to the level of *ZON*, and not higher.

And since *ZON* cannot receive the Light of *Hochma* in their place, the Creator purposely initiated the second restriction, thereby lowering the *Sefirot* of *AHP* of *Partzuf YESHSUT* down to *ZON*, so that *ZON* would be able to ascend to *YESHSUT* and higher, up to the Highest Degree. Hence, it is said in the Torah (*Beresheet Barah*): "In the beginning the Creator created all in judgment (restriction), but after seeing that the world (*ZON*) cannot exist (receive all of the Light of *Hochma* prepared for it), added to judgment the property of mercy."

In the beginning, He elevated *Malchut* (the restriction of *YESHSUT*, for *Malchut* is restricted from receiving Light) to *Bina* (mercy of *YESHSUT*). As a result, *AHP* of *YESHSUT* fell into *ZON* and merged with them. However, the world (*ZON*) still cannot exist in this way. Hence, the Creator added mercy to judgment: He gave *YESHSUT* the strength to elevate its *AHP* together with *ZON* to the degree of *YESHSUT*. There, *ZON* receive the Light of *YESHSUT* and pass it down to all the worlds of *BYA* and to our world.

CORRECTION IN THREE LINES

Each of the ten *Sefirot* in turn consists of ten individual sub-*Sefirot*. *Malchut* ascends to *Bina* in each individual *Sefira*, i.e., to the full height of the ten *Sefirot*; in each particular *Sefira*, *Malchut* moves up from its place to the place of *Bina* in that *Sefira*:

(M - ZA - | B - H - K) - K
(M - ZA - | B - H - K) - H
(M - ZA - | B - H - K) - B
(M - ZA - | B - H - K) - ZA
(M - ZA - | B - H - K) - M

The sign | signifies a particular *Parsa* in a *Sefira*, the restriction imposed on the spreading of Light. *GE* that remain in each *Sefira* above the *Parsa* are called the **"right line,"** for there is Light in them. *Malchut* that ascends to *Bina* in each *Sefira* creates the **"left line"** with her restriction on the reception of Light. A *Zivug* made on the elevated *Malchut* (only on the free, unrestricted *Kelim KHB*) allows the Light of *Hassadim* to shine in *GE*, and this reception of the Light of *Hassadim* in *GE* is called the **"middle line."**

Now let us clarify what is written in *The Zohar*: There are ten *Sefirot*: *Keter* (*K*), *Hochma* (*H*), *Bina* (*B*), *Hesed* (*H*), *Gevura* (*G*), *Tifferet* (*T*), *Netzah* (*N*), *Hod* (*H*), *Yesod* (*Y*), and *Malchut* (M). However, there are actually only five of them: *Keter* (*K*), *Hochma* (*H*), *Bina* (*B*), *Tifferet* (*T*), and *Malchut* (M). This is because *Tifferet* (alternatively called *Zeir Anpin*—*ZA*) consists of six *Sefirot*, from *Hesed* to *Yesod*. Five *Sefirot KHB-ZA-M* created five *Partzufim* in each world. In the world of *Atzilut*, these *Partzufim* are *Arich Anpin* (*AA*), *Aba ve Ima* (*AVI*), and *Zeir Anpin* and *Nukva* (*ZON*). *Keter* is called *AA*; correspondingly, *Hochma* and *Bina* are called *AVI*; and *ZA* (*Tifferet*) and *Malchut* are called *ZON*.

The essence of the seven days of creation lies in *Partzufim ZA* and *Nukva* of the world of *Atzilut*, which consist of seven *Sefirot*: *HGT-NHYM*. And from the

description of creation it transpires how *AVI* (*Hochma* and *Bina*) beget *ZON* (all of creation, including us) and elevate them to their final state during the 6,000 years. This is what *The Book of Zohar* tells us.

Rabbi Hizkiyah began his explanation of *Nukva* of the world of *Atzilut* by clarifying the birth of *ZON* from *Ima* (*Bina*), called *Elokim*. That is why he began his explanation with a rose, *Nukva* of *ZA*. At the utmost completion of its development, *Nukva* of *ZA* is called *Knesset Israel*, the Assembly of Israel. For *Nukva* consists of all the souls called *Israel*; hence, it is said that a rose is *Knesset Israel.*

There are two states in a rose (*Malchut*). The lowest, initial, small state (*Katnut*) is when *Malchut* consists only of *Sefira Keter* filled with the Light *Nefesh*, while her other nine *Sefirot* are those that fell from the world of *Atzilut* to the world of *Beria*. The other state of *Nukva* is mature, big, complete (*Gadlut*), when her nine *Sefirot* ascend from the world of *Beria* back to the world of *Atzilut*, and complete the full ten *Sefirot* of her *Partzuf*. Then, being equal to her husband, *Malchut* ascends together with him to *AVI* and clothes them, i.e., receives their Light.

The clothing of the lower, outer *Partzuf* onto the Upper, Inner One means that the lower *Partzuf* attains a part of the Upper One, ascends to a Higher spiritual level, and becomes in some way similar to the Upper *Partzuf.*

In that state, *ZA* is called Israel, from the letters *LI* (to me) and *ROSH* (head), which signifies the state of *Gadlut*, while *Nukva* is called "the Assembly of Israel," for she accumulates all of the Light of her husband, *ZA*, and passes it to the lower ones—the souls in the worlds *BYA*.

Nukva's state of *Katnut* is called "a rose among thorns," for nine of her lower *Sefirot* in the *Katnut* state fell under the *Parsa* of the world of *Atzilut*, thereby losing the Light of the world of *Atzilut*, and becoming as dry as thorns. And in her *Gadlut* state, *Nukva* is simply called "a rose" or "the Assembly of Israel." This is why it is written, "there is a rose, and there is a rose."

The color red designates the rose's connection with the outer, impure forces, which, because of this connection, can suck the strength (Light) from it. This is because nine of her *Sefirot* are in exile below the world of *Atzilut*, in the world of *Beria*, which may already contain impure forces. And the rose also has a color white in its *Sefira Keter*, for her *Sefira Keter* is in the world of *Atzilut*, above the *Parsa*, where there is no contact with the lower, impure forces. In other words, there are two opposite states: perfection and its absence, Light and darkness. They are felt by him who merits it.

It is therefore written that just as a rose among thorns is tinged with red and white, so does the Assembly of Israel consist of judgment and mercy. This shows that in *Gadlut*, when *Malchut* is called *Knesset Israel*, even though she ascended to *Bina* and clothed her, she still retains the property of judgment, of restriction—an attitude that's tough and just, rather than compassionate. This is so because she needs a screen (a force of resistance to her egoistic desires), which, if available, enables *Malchut* to receive the Upper Light.

The law, judgment, or restriction does not allow for the reception of Light in egoistic desires. The screen, the aspiration to oppose one's egoistic desires, repels the Upper Light (pleasure) back to its source, the Creator. The Light that man sends back is called "Returning Light" or the "Light of Judgment." To the extent of the intensity of the reflective force (i.e., the force of resistance to one's will to receive), man is allowed to receive the ten *Sefirot* of the Upper Light (called the Direct Light or the Light of Mercy) for the Creator's sake, in precisely these altruistic desires. And that is why, even in its complete state, the Assembly of Israel consists of judgment and mercy, which corresponds to the red and white colors of a rose among thorns.

And this is the pool made by King Shlomo (Solomon). It is built on twelve bulls, for the nine lower *Sefirot* of *Malchut* that fell to the world of *Beria* were corrected there from twelve heads of bulls. One of their *Sefirot*, *Keter*, which remained in the world of *Atzilut*, is called the "pool" that is built on these bulls. Together, they are called thirteen rose petals. (The reason why the ten *Sefirot* of *Malchut* are divided by ten-*Hassadim* or thirteen-*Hochma* will be clarified later).

The Light of a complete *Nukva* is called *Hochma*, as it contains the Light of Wisdom, and originates from the thirteen names called "the thirteen attributes of mercy." However, the main thing that Rabbi Hizkiyah wants to tell us is that a rose among thorns is above the Assembly of Israel, because, as is well known, all that is present in *Nukva's* complete state must exist in her small state as well, albeit in diminished similarity.

Therefore, it is said that the properties of white and red in the small state correspond to the properties of mercy and judgment in the big state. And the thirteen petals of the small state, when corrected, create in *Nukva* the thirteen attributes of mercy in her big state. Later on, we will see how these thirteen attributes of *Malchut* of the world of *Atzilut* change her in both the small and big states.

It is written that, in the process of creation, "in the beginning *Elokim* (*Bina de Atzilut*) created" *Nukva* of ZA with thirteen words: *ET*, *SHAMAIM*, *VE'ET*,

ARETZ, *VEARETZ*, *HAITA*, *TOHU*, *VABOHU*, *VECHOSHECH*, *AL*, *PNEI*, *TEHOM*, *VERUACH* (from the word *Elokim* to the word *Elokim*). And these thirteen words signify the thirteen petals of a rose among thorns (her small state), like the pool built by the King Shlomo, which stands on thirteen (twelve) bulls (nine lower *Sefirot* of *Malchut* without Light, as they are in the world of *Beria*, below the *Parsa* of the world of *Atzilut*). These words are the preparation for the purification and correction of the Assembly of Israel in order to receive the thirteen attributes of mercy.

These thirteen attributes of mercy (the Light of a complete *Nukva*) surround her and shine upon her from all sides, and guard her from the touch of foreign (egoistic) desires. After all, until she is filled with all the Light of *Hochma* in her complete, big state, there's a potential for foreign, egoistic desires to cling to and feed off her.

2. Afterwards, the name *Elokim* is mentioned once more, "*Elokim* soars." Why is it mentioned in this sense? So as to bring out the five rigid leaves that surround the rose, which are called "salvation." And these are the five gates. And it is said of this secret, I will raise the "cup of salvation" (Psalms, 116:13). It is the cup of blessing. The cup of blessing must rest on five fingers, just as a rose rests on five rigid leaves that correspond to the five fingers. And this rose is the cup of blessing, from the second to the third mention of the name *Elokim* (*Beresheet*, 1:2-3), there are five words: "soars," "over," "the surface," "of the waters," "and said"—in all, five words parallel the five leaves. And further, "The Creator said, 'Let there be Light'"—this Light was created. However, it was concealed and enclosed within that covenant that entered the rose and fructified it. And it is referred to as "A fructiferous tree, wherein is the seed thereof" (*Beresheet*, 1:12). And this seed exists in the mark of the covenant.

The five leaves are the five *Sefirot* of the Light reflected from *Malchut*, which she raises from the *Zivug de Hakaa.* The direct incoming Light is called five *Hassadim HGT-NH*, and it clothes into five parts (types of restrictions) of the Returning Light *HGT-NH*, called the five rigid leaves of a rose, which correspond to the text from the second (the spirit of God soared over the waters) to the third (and said) mention of the word *Elokim* in the Torah.

These words explain how the five rigid leaves (attributes) can be extracted from *Malchut* so that she will be fit for a *Zivug* and achieve the big state. And during the big state, when the five rigid leaves become five restrictions, they are defined as the five gates of reception of the Light of *Hassadim* of the Direct Light, and they are called salvation, and *Malchut* is called the cup of salvation or

the cup of blessing and good fortune, for, thanks to these leaves (restrictions), *Malchut* can receive the Light of *Hassadim*—a blessing.

The cup of blessing must rest on five fingers, for *Malchut* can receive the Light of *Hochma* only if she is clothed in the Light of *Hassadim* beforehand. Therefore, first she has to make a blessing, which means to receive the five parts (*NRNHY*) of the Light of *Hassadim* with the help of five fingers (five restrictions), and only then to receive in them (i.e., in the corrected intentions) the Light of *Hochma*.

Hence, a cup of wine must be raised with two hands, as five fingers of the right hand symbolize mercy—*Hassadim*, and five fingers of the left hand symbolize restrictions. However, having started the blessing, the cup must only be held with the five fingers of the right hand (*Hassadim*, bestowing). Otherwise, the impure forces that take from the left (receiving) side become active, as such forces cling only to a place where there is reception of Light.

What follows is the big state of *Malchut*, which corresponds to the words of the Torah: "Let there be Light." These are the five lights, in which Adam saw the world from end to end, as it is written in the Talmud (*Hagigah*, 12). But the Creator saw that there would be transgressions in the generations of the Flood and the Tower of Babel, and concealed this Light. And the following generations will then need to attain it on their own.

Previously, these five *Hassadim* were in *Yesod* of ZA, and *Malchut* received from it, and not from *Bina*, called *Elokim*, as she does now. *Yesod de ZA* is called the mark of the covenant with the Creator (after the corrections, called circumcision, are made), and five *Hassadim* received on the five restrictions are called "seed." The main force of restrictions and the impact forces of the screen, with which it repels the Light, are in *Ateret Yesod* (the end of the *Sefira Yesod*). There occurs *Zivug de Hakaa*, from which *Malchut* receives the Light. Only at the end of correction will this *Zivug* pass on to *Malchut* herself.

Therefore, during the 6,000 years, the screen that is in *Yesod*, strikes at the incoming Light (pleasure) with its five restrictions (the forces that oppose egoistic reception of pleasure), thus creating five parts of the Returning Light, and receiving in them the five parts of the Light of *Hassadim*. Subsequently, ZA passes these five Lights of *Hassadim* from his *Yesod* to *Nukva*. And these five Lights of *Hassadim* are called "seed."

3. Just as the covenant is conceived from that seed in forty-two *Zivugim*, so the secret name fills and inseminates all forty-two letters of the initial act of creation.

The name "forty-two" = *MB* = *Mem* + *Bet* = 40 + 2 is composed of *HaVaYaH* (four letters), filled *HaVaYaH* (ten letters), and doubly filled *HaVaYaH* (twenty-eight letters). In all, 4 + 10 + 28 = 42, signifying the seed that exists in the mark of the covenant that is enclosed in five *Hassadim* and five *Gevurot*.

There are two aspects to *Nukva*: her body (*Partzuf*), which emerges from *Bina*, and her *Zivug*, called the secret of unity with ZA. *Nukva* can be in two states: small or big (*Katnut* or *Gadlut* respectively). The small state is an incomplete, insufficient state of *Malchut*, but it is necessary as preparation for the big state, called the revelation of the secret, of the concealed.

And since the big state reveals the small, and all that is concealed in the small state becomes clear in the big, he who is in a state of spiritual descent does not see the reasons for his state, but it all becomes clear to him when he attains the big state that follows.

As a result of the ascent of *Malchut* of *AVI* to their *Bina*, *Partzuf* of *Bina* (*AVI*) was divided into two parts: the upper part, *GE*, acquired the name *AVI*, while the lower part, *AHP*, became known as *YESHSUT*. *AVI* are filled with the Light of *Hassadim*, since they wish for no other, and *YESHSUT* receives it from them, for, although it desires the Light of *Hochma*, it cannot receive it in view of the fact that *Malchut* of *AVI* ascended above it.

However, although there is no Light of *Hochma* in *AVI*, they do not suffer without it whatsoever, and therefore exist in perfection called *GAR*, even in the absence of the Light of *Hochma*. And even when one raises *MAN* requesting strength (i.e., the Light of *Hochma*) so as to overcome his impure desires, *AVI* do not receive the Light of *Hochma*. *YESHSUT* receives this Light and passes it to ZA. Hence, although *AVI* are below the *Rosh* of AA, and there is no Light of *Hochma* in them, they do not suffer from it.

However, *YESHSUT* suffers from the absence of the Light of *Hochma*, wishing to pass it to ZA, so it waits for *MAN* from ZA in order to ascend to *AVI* in the form of *Sefira Daat*. For when the lower ones raise *MAN*, the whole of *Bina* ascends to the *Rosh* of AA; *YESHSUT* receives the Light of *Hochma* from AA and passes it to ZON. This corresponds to the disappearance of the letter *Yod* from the word *Avir* (air), and *Avir* turns into *Ohr*—Light (*Hochma*) once more.

However, for all that, even in the *Rosh* of AA, *AVI* remain only with the Light of *Hassadim* (air). Hence, the heads of both AA and *AVI* are called "Supreme Waters" or "Heaven." This is considering the fact that *AVI* can be beneath the *Rosh* of AA; however, since it does not affect their independence and perfection, it is as if they are in the *Rosh* of AA.

Under *AVI* there is a firmament (*Parsa*) of the world of *Atzilut*, which separates the *Kelim* of bestowal from the *Kelim* of reception of the world of *Atzilut*. *YESHSUT* and *ZON* (inferior waters) that need the Light of *Hochma* stand below the *Parsa*, which is in the chest of *AA*. It is therefore said that the inferior waters weep (i.e., their state is small), for they feel the lack of *Ohr Hochma* and wish to ascend to the *Rosh* of *AA*. In no way should one confuse the *Parsa* of the world of *Atzilut* (located within the world of *Atzilut*) that divides it into *GE* and *AHP* with the *Parsa* below the world *Atzilut* that separates it from the worlds of *BYA*.

The Light that is received above the *Parsa* of the world of *Atzilut* is called the Light of *Mem-Bet* (*MB*). However, the seven *Sefirot* of *ZON* (six *Sefirot* of *ZA* and one *Sefira* of *Malchut*) that designate the seven days of creation cannot receive this Light of *MB*, as they are located below the *Parsa* and receive only the Light of *Hassadim* (minimal sustenance) from *YESHSUT*.

However, when the lower ones (man) raise *MAN*, and *MAD* descends from *AB-SAG* (the Light that brings *Bina* back to the *Rosh* of *AA*), *YESHSUT* receives the Light of *Hochma* and passes it to *ZON*, allowing *ZON* to ascend above the *Parsa* that stands in the *Chazeh* (chest) of *AA*, and receive the Light of *MB*.

That is why the Light of *MB* in *ZON* is manifested in thirty-two *Elokim* and ten sayings, where thirty-two *Elokim* represent *YESHSUT* in the state of ascent, when *YESHSUT* receives thirty-two streams of wisdom (*Hochma*) that create in it the thirty-two names of *Elokim*, mentioned in the act of creation: "In the beginning the Creator created," and so on.

The ten sayings are five *Hassadim*. After *ZON* have already received the Light of *Hochma* from thirty-two *Elokim*, the five Lights of *Hassadim* that were received from *AVI* (signifying *MB*) are called "Supreme Waters." We see that the five *Hassadim* in *ZON* do not turn into the name *MB* before they receive from thirty-two *Elokim*. It is therefore said that thirty-two *Elokim* and ten sayings form the name *MB*, i.e., in the state of ascent.

Hence, Rabbi Hizkiyah said that the five Lights in the saying "Let there be Light" (signifying the five *Hassadim*) are called "seed" (abundance), which *Yesod* of *ZA* passes to *Malchut*. And it is called *MB*, although essentially it is merely five *Hassadim*; however, since it has the Light of *Hochma* that was received from thirty-two *Elokim* of *YESHSUT*, it refers to *MB*.

Flower Buds

4. In the Beginning, Rabbi Shimon opened, "The flower buds have appeared on the earth" (In Hebrew the words "land" and "earth" are designated by the same word, *Eretz*; Song of Songs, 2:12). "The flower buds" refer to the act of creation; "appeared on the earth." When? On the third day, as it is said, "And the earth brought forth grass" (*Beresheet*, 1:12). "The time of singing has come" refers to the fourth day, the time of strictness, judgment, restriction. Therefore, on the fourth day, the word "lights" is written with a missing letter, which hints at the strictness of judgment and a curse. "And the voice of the turtle dove is heard" refers to the fifth day, on which it is said, "Let the waters swarm," so that they can produce offspring. However, the words "is heard" already refer to the sixth day, on which it is said, "Let us make man," who, in the future, shall put action before understanding (we shall do and we shall hear, *Naaseh ve Nishmah*). For here it is said, "Let us make man," and there it is said, "We shall do and we shall hear." "In our land" refers to the day of *Shabbat*, which is like the Land of Life, the world to come.

It is completely incomprehensible to us how *The Zohar* compares the words from *Shir HaShirim* (Song of Songs, 2:12) with what is written in the Torah about the first days of creation. The six days of creation symbolize the six *Sefirot HGT-NHY* of ZA, onto which all ten *Sefirot* of *Nukva* are built. This is because *Nukva* is only the will to receive (pleasure), while her entire spiritual body (desires of bestowal) consists of her husband's *Sefirot*, ZA, the altruistic properties that ZA passes to *Nukva*.

Nukva herself (the created desire to receive pleasure) is an empty place unfilled with Light (the Creator). This is because the Light can only enter a desire (*Kli*) with similar properties to itself. Therefore, to the extent of her similarity to ZA, the properties that *Malchut* receives from ZA, those corrected properties of *Malchut* turn into a *Partzuf* and become filled with the Light that corresponds to their correction.

Thus, the greater the correction that is made in a particular part, the greater the Light (of the five Lights *NRNHY*) that enters that part. The corrected and fulfilled part of *Malchut* is referred to as a "world." Here and henceforth, *The Zohar* explains how *Nukva* is built out of ZA, i.e., how the world is created.

Nukva is called "earth." Flower buds are *Sefirot*—the properties of ZA that appear and grow within *Malchut* on the third day of creation, which corresponds to *Sefira Tifferet* (*Hesed*-1, *Gevura*-2, *Tifferet*-3). In the beginning, *Malchut* was created as ZA in height; two equally great celestial bodies, the Sun—ZA and the Moon—*Malchut*. This is why we see them as being equal in size when the Moon is full. After all, all that is said with regard to man. In the initial state following her creation, *Malchut* is a point at the feet of ZA, and subsequently grows along him.

That is to say, on the third day of creation, *Malchut* was equal in height (had the same properties) to *Tifferet* of ZA. However, *Malchut* was not able to receive the Light in such a state. Hence, it is said, STRICTNESS (judgment) APPEARED ON THE EARTH (in *Malchut*); the flower buds merely appeared.

And after that, THE TIME OF SINGING HAS COME already refers to the fourth day of creation, when *Malchut* was diminished, because she complained to the Creator: "Two angels cannot wear one crown"—if *Malchut* is equal to ZA in height, she cannot receive the Light of *Hochma* from him.

The reason for that being—not having received the Light of *Hassadim* from ZA beforehand, *Malchut* cannot receive the Light of *Hochma*, as the Light of *Hochma* can only be received within the Light of *Hassadim*, by clothing the Light of *Hochma* (pleasure) into the Light of *Hassadim* (the intention to enjoy "for the Creator's sake").

And the Creator answered *Malchut*: "Go and diminish yourself." In other words: if, owing to your egoistic properties, you cannot receive the Light independently, but only from ZA, then diminish your own properties, accept His, and gradually correct yourself. Then you will be able to receive all of the Light and be like Him (ZA—the Creator). All of this is described in the Talmud (*Hullin*, 60:2), but only with the explanation provided in *The Zohar* do we stop perceiving it as a fairytale.

Then *Malchut* descended below *Yesod* of ZA, and her nine lower *Sefirot* fell below *Parsa* into the worlds of BYA. And only her *Sefira Keter* remained in *Atzilut* as a point standing below *Yesod* of ZA. And from here on, *Malchut* is built not of her own *Sefirot* (properties) that exist in BYA, but of *Sefirot* (properties) *Netzah* and *Hod* of ZA.

Although *Malchut* was previously bigger, she was not able to receive the Light for lack of the Light of *Hassadim*; now she will be smaller, but she will have the Light of *Hassadim*, in which she will be able to receive the Light of *Hochma*. Even though *Malchut* will be at a lower degree, she will be able to utilize it, for the Light of *Hassadim* repels the impure forces that cling to *Nukva*. That is the meaning of the word *Zamir* (singing/pruning). However, there is another meaning to this word that is at use here—cutting off, or pruning the impure forces from *Malchut* (rose bud).

THE VOICE OF THE TURTLE DOVE: The turtle dove is a *Sefira*, the property of *Netzah de ZA*, and the voice of the turtle dove represents *Sefira Hod* of *ZA*, the fifth day of creation. And since *Malchut* receives from *Yesod* (which receives from *Hod* that is joined with *Netzah*), such reception by *Malchut* is referred to as "the voice of the turtle dove."

Therefore, the words "is heard" refer to the sixth day, since the voice of the turtle dove (*Malchut*) is heard only with the help of the sixth day, *Yesod* of *ZA*, which includes both *Netzah* and *Hod*, and passes their Light to *Malchut*. Hence, it is said that this voice is heard in *Malchut* only from *Yesod*, on the sixth day.

The reason for this is that *Malchut* can receive the Light only from the middle line of *ZA*: either from *Yesod* of *ZA* (she receives the degree called *NHY*, *Ibur* – embryo) or from *Tifferet* of *ZA* (she receives the degree called *HGT* = *VAK*, *Yenika* – nursing or *Katnut* – smallness) or from *Daat* of *ZA* (she receives the degree called *HBD* = *GAR*, *Mochin* – brain or *Gadlut* – big).

LINES Left Middle Right	NAME OF DEGREE	THE LIGHT IN THE DEGREE
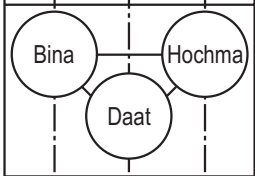	HBD (*HaBaD*)	The Light of Neshama = The light of HBD
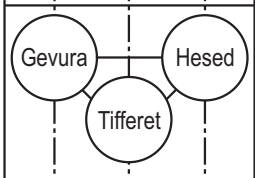	HGT (*HaGaT*)	The Light of Ruach = The light of HGT
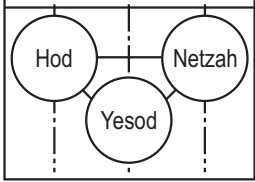	NHY (*NeHY*)	The Light of Nefesh = The light of NHY

LET US MAKE MAN, FOR IN THE FUTURE HE SHALL PUT ACTION BEFORE LISTENING: sight refers to *Sefira Hochma*, hearing refers to *Sefira Bina*. Action or deed is a property of *Malchut*. In order to correct *Malchut*, the Creator's only creation (other *Sefirot* are properties of the Creator Himself, with which He gradually created *Malchut*), a second restriction was made—*Malchut* ascended to *Bina* so as to combine her egoistic properties of reception with *Bina*'s altruistic properties of bestowal; *Malchut* ascended to *Aba-Hochma*, and *Ima-Bina* found herself below *Malchut* (*Parsa*), where she became similar in her properties to *Malchut*.

Eyes refer to *Sefira Hochma* or *Aba*. *Malchut* ascended to the level of eyes and stands at the level of pupils. *Malchut* is called *Nukva*; and *Malchut* that stands at the level of eyes is called *Nikvey Eynaim* (pupils) or *NE*. That is why there are only *Keter* and *Hochma* in the *Rosh* (head) of *AA*: *Bina* fell from the *Rosh* to the *Guf* (body) and *Malchut* is above *Bina*, that is, *Malchut* represents an action that is Above, i.e., precedes perception and understanding. This is what is meant by "we will do, and we will hear"—the act of the second restriction, limiting reception only to *GE*. Such a state is called the "return" (in one's properties to the Creator). The "complete return" occurs when *AHP* of *Malchut* gets corrected and joins *GE* at this degree.

As a result of *Malchut*'s ascent to *NE*, she changes her properties (every one of us needs only this—to ascend to the level of the Creator's properties, so that we can receive them and become like Him), and is now ready to ascend to *AVI* and receive the Light of *Haya*. The constant Light of this level is called the First Temple. That is why when receiving the Torah, Israel elected to act first and hear after. And for this reason they merited reception of the Torah (Talmud, *Shabbat*, 85:1), as the action (*Malchut*) ascended and clothed *AVI*, and thus the secret of the fifty gates of *Bina* was revealed.

Construction of the Temple does not pertain to it being built in this world, but rather to the attainment of the degree of the Temple, the degree of *AVI de Atzilut*, the Light of *Haya* (the First Temple) or the degree of *YESHSUT de Atzilut*, the Light of *Neshama* (the Second Temple).

Here *The Zohar* tells us: "it is heard" on the sixth day, for on this day (in this state) *Malchut* was corrected by means of her ascent above *Bina*, referred to as "placing action before listening," to do and to hear as during the reception of the Torah. *Malchut* in the state of ascension to *Bina* is called the Eternal Land or the Land of Life, for she inherits life from *Bina*.

"IN OUR LAND" REFERS TO *SHABBAT*, WHICH IS LIKE THE ETERNAL LAND OF LIFE: *Ima-Bina* is called the Land of Life or the Eternal Land. As a result of the act on the sixth day, meaning the Creator's action from Above (the factor of time is designated by an action of the Creator Himself, which has no causes in our world), *Malchut* ascended to *Ima* on the seventh day of creation (*Shabbat*) and became like *Ima*, for when the lower one ascends to the degree of the Upper One, they become equal (in properties). Hence, upon ascending to *Bina* and there receiving the Light of *Haya*, *Malchut* is called the Land of Eternal Life.

5. Another explanation: flower buds are the Patriarchs, who entered the mind and entered into the world to come, *Bina*, where they remain concealed. From there they emerge in concealment and conceal themselves in the true prophets. Yosef was born and they concealed themselves within him. When Yosef entered the Holy Land, he erected them there, and then "they appeared on the earth" and were revealed there. When did they appear? When a rainbow can be seen, they become revealed. At that moment, "the time of singing has come," meaning the time to eradicate all the wicked in the world. Why did they survive? Because the flower buds have appeared on (from) the earth. And if they were to be seen beforehand, they could not have remained in the world, and the world would not have been able to exist.

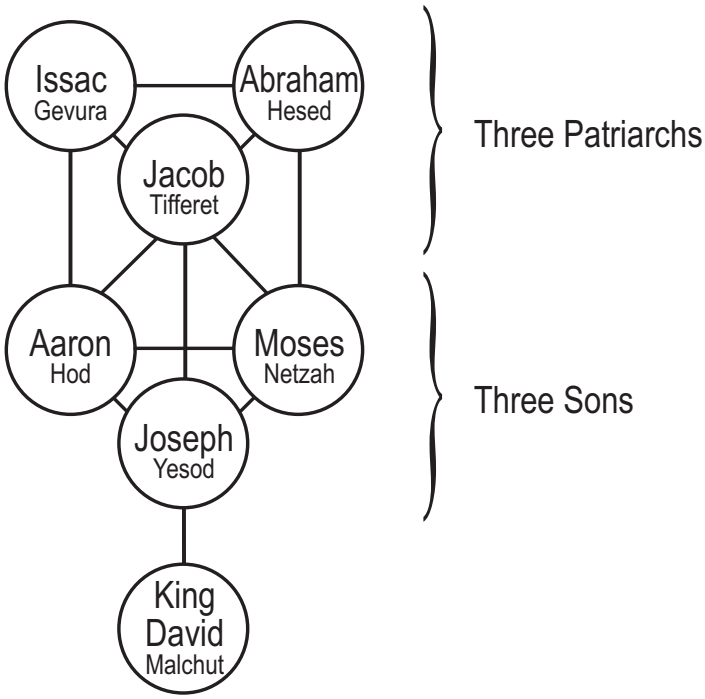

Here *The Zohar* explains the attainment of the Light of *Haya* by *ZA*. *NHY* of *ZA* are called "sons" and *HGT* of *ZA* are called "patriarchs," as well as the "turtle dove." *ZA* himself (seemingly) consists of two parts: above his *Chazeh*, his *Sefirot HGT* are called the big *ZON*; below his *Chazeh*, *Sefirot NHY* are called the small *ZON*. *Sefirot HGT* correspond to Avraham, Yitzchak and Yaakov, while *NHY* correspond to Moshe, Aaron and Yosef. *Malchut* corresponds to King David.

Sefirot NHY are called "prophets," and *Yesod* is called "the righteous one." Here *The Zohar* speaks of the buds that gradually grow from the small state to the big state of *ZON*: first *ZON* were small, consisting of *Sefirot NHY* with the Light of *Nefesh* and called *Ubar* (embryo). Then, with the help of *Yenika* (nursing), i.e., receiving Light from *Ima*, *ZON* grew. Accordingly, the properties of *Sefirot NHY* grew to equalize those of *Sefirot HGT*, and *Sefirot NHY* received the Light of *Ruach*.

Thus, the *Partzuf* now consists of parts of *HGT* and *NHY* with the Lights *Ruach* and *Nefesh*. Subsequently, by further reception of strength from the Upper One, and further growth, they've attained the state of *Gadlut Aleph*, the first big state. Accordingly, *Sefirot HGT* became *HBD* with the Light of *Neshama*, *Sefirot NHY* became *Sefirot HGT*, and received new *Sefirot NHY*.

Thus, the *Partzuf* grew to include three parts: *HBD*, *HGT*, and *NHY* with the Lights *Nefesh*, *Ruach*, and *Neshama*. And it is called *Gadol* (big—the first big state). Then, through further growth, they've attainted the state of maturity (*Gadlut Bet*, the second big state), and the Light of *Haya* entered *Sefirot HBD*.

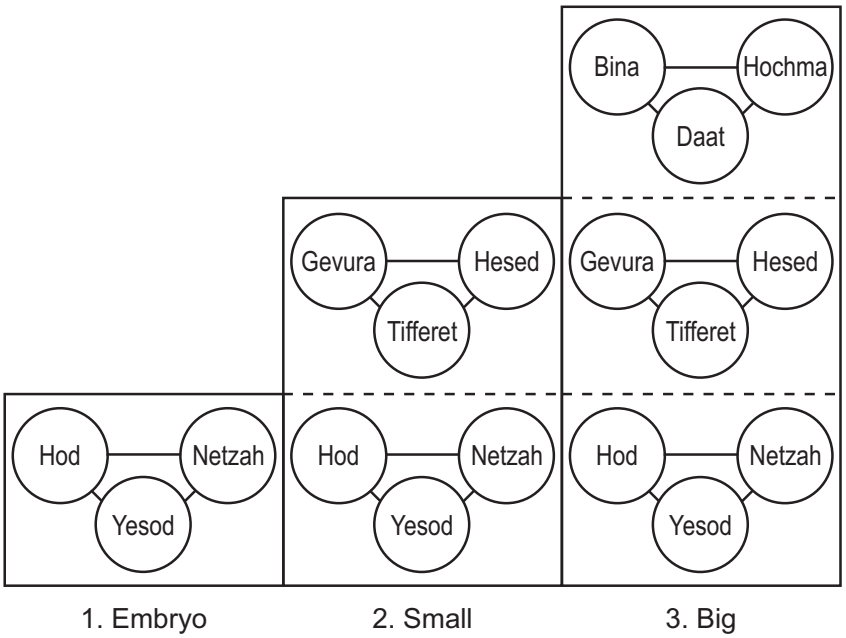

The word "growth" refers to the growth of a screen, of man's inner anti-egoistic forces and desires. This is the only difference between a big vessel and a small one, the only difference between the *Partzufim*. Their inner properties change depending on the change in the magnitude of the screen.

THESE FATHERS ENTERED THE SUPERNAL MIND AND ASCENDED INTO THE WORLD TO COME: this sentence speaks of the prenatal development of *ZA*, when he ascends to *AVI* (called "Supernal Mind" or "Supernal Thought"). *Aba-Hochma* is called "mind" or "thought," and *Ima-Bina* is called "the world to come." And together they are called "parents"—father and mother, *AVI*. It is there that creation begins—conception of *ZA* in the initial state of a spiritual embryo.

Just as an embryo in our world is completely dependent on the mother, having absolutely no desires or life of its own, and developing only thanks to her, so can every man become a spiritual embryo; if he completely relinquishes all of his desires and actions, and submits entirely to the will of the Upper *Partzuf*, he will turn himself into a spiritual embryo, just like a physiological one. The difference between a physiological embryo and a spiritual one lies in the fact that becoming a spiritual embryo requires tremendous personal desire and effort, whereas the conception of a physiological embryo depends on the parents.

As a result of its prenatal development within *Bina* (which means that one completely extinguishes all of his personal desires and thoughts, and, like an embryo, is ready to accept all that the mother gives: all of her thoughts and properties, regardless of how incomprehensible or unnatural they may seem to his essence), this embryo achieves the state of its spiritual birth.

However, this is a state of an even greater concealment of the Upper Light with regard to the embryo, for it does not yet have a screen for the reception of this Light. Hence, this state is called *Katnut*, CONCEALED IN THE TRUE PROPHETS, i.e., in *Sefirot Netzah* and *Hod*, which *ZA* attains as a result of the process of nursing, reception of milk, the Light of *Hassadim* from *Ima* (mother) *Bina*.

The Light of nursing comes to the *NHY* of *ZA*, and *ZA* attains *VAK* (Light of *Nefesh-Ruach*), the state of *Katnut*. During nursing, *ZA* attains the *Sefira Yesod*, which is why it is said that Yosef is born. After the nursing period is over, *ZA* ascends to *AVI* so as to receive from them the Light of *Neshama*, and this constitutes the state of *Gadlut*, called "Yosef."

ZA consists of three parts: *HBD*, *HGT*, and *NHY*. The process of *Zeir Anpin's* growth, of acquiring a screen on his desires, begins with the purest, least egoistic part—*Sefirot HBD*, in which he first receives the Light of *Nefesh*.

Afterwards, *ZA* acquires a screen on coarser egoistic desires—*Sefirot HGT*; the Light of *Nefesh* passes from *HBD* to *HGT*, and the Light of *Ruach* enters the empty *HBD*.

Finally, *ZA* acquires a screen on the most egoistic *Kelim*—*Sefirot NHY*; the Light of *Nefesh* passes from *HGT* to *NHY*, the Light of *Ruach* moves from *HBD* to the empty *HGT*, and the Light of *Neshama* enters the empty *HBD*.

The attainment of the big state by *ZA* is called the birth of Yosef, for there emerge *Sefirot NHY*, of which the last *Sefira*, *Yesod*, is called "Yosef." However, since the Light of *Haya* is not yet present, this state is called "concealment." WHEN YOSEF ENTERED THE HOLY LAND AND ERECTED THEM THERE: that is, after the attainment of the first big state, the reception of the Light of *Neshama*, *ZA* continues to grow, cultivating his screen until the Light of *Haya* enters it.

In such a state, *Malchut* of *ZA* separates from him into an independent *Partzuf*, called THE HOLY LAND, as the Light of *Haya* is called holiness. It is therefore said that Yosef entered or, rather, ASCENDED TO THE HOLY LAND in the *Gadlut* state of *ZA*. *ZA* and *Nukva* became equally big in the state of *PBP* (*Panim be Panim*, face to face), which is the state that determines the *Zivug* between *ZON*.

AND YOSEF ERECTED THEM THERE: the Light of *Haya* or *Hochma* fills the *Partzuf* only during a *Zivug*, when *ZON* (*ZA* and *Nukva*) make a *Zivug* together. And this Light remains in *Malchut*, for only she (her screen) can reveal it. Just as *AVI* are *GAR de Bina*, *YESHSUT* is *ZAT de Bina* and the Light of *Hochma* is found only in *YESHSUT*, the relationship between *Malchut* and *ZA* works along the same principle, and the Light of *Hochma* is revealed only in *Malchut*. Therefore, only when the Light of *Hochma* fills *Nukva* can it be said that the Light has been revealed, and until that happens, it is considered to be concealed.

WHEN ARE THEY SEEN? WHEN A RAINBOW CAN BE SEEN IN THE WORLD: *ZA* is called a "rainbow," the world is *Malchut*, and their union is called a "rainbow within a cloud." THE TIME HAS COME TO ERADICATE ALL THE WICKED FROM THE WORLD—as the number of the wicked grows, as more impure forces cling to *ZON*. The impure forces can influence *ZON* so greatly that the entire world will be brought to ruin, as has happened in the

time of the Flood. If so, there is no salvation for man other than through the revelation of the Upper Light, the Light of *Haya*. That is why *The Zohar* tells us that the world is saved by the flower buds appearing from the earth, meaning that the Light of *Haya* eradicates man's impure forces from the earth (his desires, *Malchut*), and they cannot cling to her and hinder man.

AND HAD THEY NOT APPEARED, THERE WOULD BE NO SALVATION FOR THE WORLD—for initially *Nukva* is built as big as ZA. This is called the "two great celestial bodies," when *Malchut* is on the same degree as ZA, but stands behind him, back to back, unable to receive the Light of *Hochma* in the absence of the Light of *Hassadim*. This is why *Malchut* complains about lacking the Light of *Hassadim* and thus not being able to receive the Light of *Hochma*.

Even though the moon grows as big as the Sun, it cannot shine independently, but only if the Sun (ZA) gives it Light. And since *Malchut* lacks the Light of *Hochma*, such a state is called reversed (*Achor*-back). And a *Zivug* cannot take place in the position of back-to-back (*Achor be Achor*).

However, after *Nukva* is born and grows (receives the properties) from the *Guf* of ZA, as it is written in the Torah (*Beresheet* 2) that Chava (Eve) was born from the body of Adam, she becomes equal to ZA and enters into a *Zivug* face-to-face (*Panim be Panim*, *PBP)* with him.

Also, *Nukva* still retained the previous Light. Moreover, precisely because she felt the lack of the Light in her initial state, *Malchut* received the Light of *Haya* specifically into her previous sufferings. Similarly, man can feel pleasure only and precisely because of his previous suffering.

Therefore, *The Zohar* tells us that had the flower buds not appeared in *Malchut* during her *Katnut*, when she was standing behind ZA, she would not have been able to receive the Light of *Haya* in her state of *Gadlut*, as she would not have the *Kelim* (desires) to receive this Light. Every new creation is founded on the sensation of darkness, as it is said: the Creator emanates the Light out of Himself, and creates darkness out of nothingness. Man's sensation of darkness signifies his readiness to receive the Light.

6. Who sustains the world and evokes the revelation of the Patriarchs? It is the voice of the children engaged in the Torah. The world exists thanks to these children. Hence, it is said: "We will make for you pendants of gold" (*Shir HaShirim*, 1:11). These are the children, youngsters of the world, as it is said: "Make two cherubs of gold" (*Shemot*, *25:18*).

The Light of *Ruach* is called "the children of the world," and the *Zivug* in this state (*PBA*—face to back) is referred to as THE VOICE OF THE CHILDREN ENGAGED IN THE TORAH. And it is also called "threads of gold" and "two cherubs of gold." Before *Nukva* grew, the impure forces had the power to destroy the world. However, precisely because *Nukva* grows from *ZA*, the right and left lines merge in her as one, the RAINBOW (right line) shines WITHIN A CLOUD (left line), and the Light of *Haya* can enter *Malchut*. Without this Light, the world can be destroyed as during (in the state of) the Flood.

SO WHO IS IT THAT SUSTAINS THE WORLD: who causes the appearance of the Light of *Haya*? They are precisely the children engaged in the Torah. The "children" designate the Light of the opposite side, the Light of *Ruach*, the sensation of deficiency of the Light of *Haya*, for a "child" alludes to the process of nursing. The children of the house of *Raban* (*Tinokot Shel Beit Raban*)—are the Light of *Haya*, as the word "*Raban*" derives from "*Rav*" (big, *Haya*). They did not transgress, i.e., did not use their *AHP* (egoistic and yet uncorrected desires, for the word "children" designates the small state), their will to receive.

Who Created These

7. In the beginning, Rabbi Elazar opened, "Raise your eyes and you shall see, WHO HAS CREATED THESE" (*Yeshayahu*, 40:26). Raise your eyes where? To the place on which all eyes depend. Who is He? He is the One who opens eyes, *Malchut de Rosh de Arich Anpin*. And there you shall see that *Atik* is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO? *MI*, *ZAT de Bina*, the Highest Edge of Heaven, and everything depends on Him. And since the question lies in Him, and He is concealed, He is called *MI*. For *MI* is like when the question "Who?" is asked, as there are no questions above Him. The question is found only at the Highest Boundary of Heaven.

In the beginning, Rabbi Elazar opened, "Raise your eyes on high and look at who has created these." Raise your eyes to what place? To the place, where all eyes depend on Him. And who is He? He is the One who opens eyes. And there you shall know. It is the concealed *Atik*, within which lies the question: who has created these? And who is He? *MI* = who. He is called by the edge of the Supernal Heaven, where everything belongs to him. Since there lies a question, and He is on a concealed path and does not reveal Himself, He is called *MI*. And because there is no question Above, this edge of Heaven is called *MI*.

In Hebrew, the word *MI* means the question "Who?" as well as the preposition "from." Since Kabbalah tells us about the property of our world's roots, one spiritual object can sometimes reveal an entire range of associations, properties, and categories. In the same way, here the word *MI* is a part of the word *ElokIM*, where the last two letters form the word *MI*. However, at the same time, they carry a variety of additional charges and meanings.

Rabbi Elazar wishes to explain how Heaven and earth were created. Naturally, just like the whole of the Torah, *The Zohar* refers only to spiritual degrees and categories, and does not deal with explanations of the physical

origin and development of our world. Moreover, it is impossible to understand the true origin and development of our world without attaining the spiritual world. However, whatever one does attain, he is unable to pass these attainments to others. Hence, even after he attains the full essence of our nature's origin and its actions, he will still be unable to describe it in a form that will be comprehensible to others.

Heaven and earth constitute the seven days of Creation—*ZON* of the world of *Atzilut*. However, if it is a part of *Atzilut*, then why is it described as *BARAH* (created, from the word *Beria*) and not *ATZIL* (emanated, from the word *Atzilut*)? Yet, precisely herein lies the opportunity to open our eyes to the process of creation.

Rosh (head) *de AA* has only *Keter* and *Hochma*. *Malchut* standing below the eyes, below *Sefira Hochma*, is called "the opening of the eyes." After all, only when she opens up does the Light of *Hochma* pass through her from *Rosh de AA* to all the *Partzufim* of the world of *Atzilut*.

It is therefore said that the eyes should be raised up TO THE PLACE ON WHICH ALL EYES DEPEND, for the Light of *Hochma* can fill all the *Partzufim* of the world of *Atzilut* only when *Malchut* opens up in *Rosh de AA*. Hence, the entire secret of the opening lies in *Malchut*. The Light of *Hochma* (the Light of Wisdom) is the Light of the eyes. It comes out of the eyes, and only in this Light can one see.

The word *BARAH* signifies *BAR* (beyond), meaning outside the world of *Atzilut*. This is because *Bina* herself came out of the *Rosh* of *AA* and stood lower, outside the *Rosh* of *AA*, giving birth to, that is, precisely *BARAH* (creating) *ZON*.

In Hebrew, every notion has several possible names that determine the specific action that takes place. Here, the birth of *ZON* occurred by means of *Bina*'s exit and descent from her degree; hence, the birth of *ZON* is called *BARAH*, from the word *BAR* – outside (of one's degree).

The entire creation consists of only ten *Sefirot*. Yet, since every *Sefira* includes all the others, and since all of them are interconnected, every world, degree, or *Sefira* includes the properties of all the others, and consists of their parts. Therefore, every *Sefira* consists of *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*, each of which in turn consists of five. In all, 5 x 5 x 5 = 125 *Sefirot* or steps of the ladder that separate us (the lowest) from the Creator (the highest).

The property of *Bina* herself is not to receive the Light of *Hochma*. Yet, in order to pass the Light of *Hochma* to *ZA* and *Malchut*, who desire to receive it for

the Creator's sake, since receiving the Light of *Hochma* is the goal of creation, *Bina* allocates within herself a certain part called *ZAT de Bina* or *YESHSUT*, which receives the Light of *Hochma* from *Partzuf Hochma* and passes it to *ZON*. The main part, *Bina* herself, is called *GAR de Bina*. The part of *Bina* that receives the Light of *Hochma* is called *ZAT de Bina*.

Therefore, if *Bina* exits the *Rosh* and falls into the *Guf*, as it occurs in the second restriction, this has no effect on *Bina* herself, for she does not suffer from lack of the Light of *Hochma* whatsoever, as though she had never left the *Rosh*. This refers only to the Upper part of *Bina*, *GAR de Bina*, which has no desire for *Hochma*. This part is called *AVI*, and it spans from the *Peh* (mouth) down to the *Chazeh* (chest) of *AA*.

However, *ZAT de Bina*, which wants to receive *Hochma* for *ZON*, just as a mother who wants to receive for her children, feels the exit from the *Rosh* of *AA* to its *Guf*, for there it cannot receive the Light of *Hochma*, but only the Light of *Ruach-Nefesh*, *VAK* of the Light. This part of *Bina* is called *YESHSUT*, and it spans from the *Chazeh* down to *Tabur* of *AA*.

ZON of the world of *Atzilut*, which receive from *YESHSUT*, span from *Tabur* to the end of the feet of *AA*, on the *Parsa*. Thus, there are two *Parsaot* (plural for *Parsa*): one is in the world of *Atzilut*, separating the *Sefirot* of "bestowal" (*GE*) from the *Sefirot* of "reception" (*AHP*). This *Parsa* is located at the chest of *AA*. The second *Parsa* is located between *Atzilut* and *BYA*. However, we can also say that every *Partzuf* has its own *Parsa*, which separates the desires of bestowal from the desires of reception.

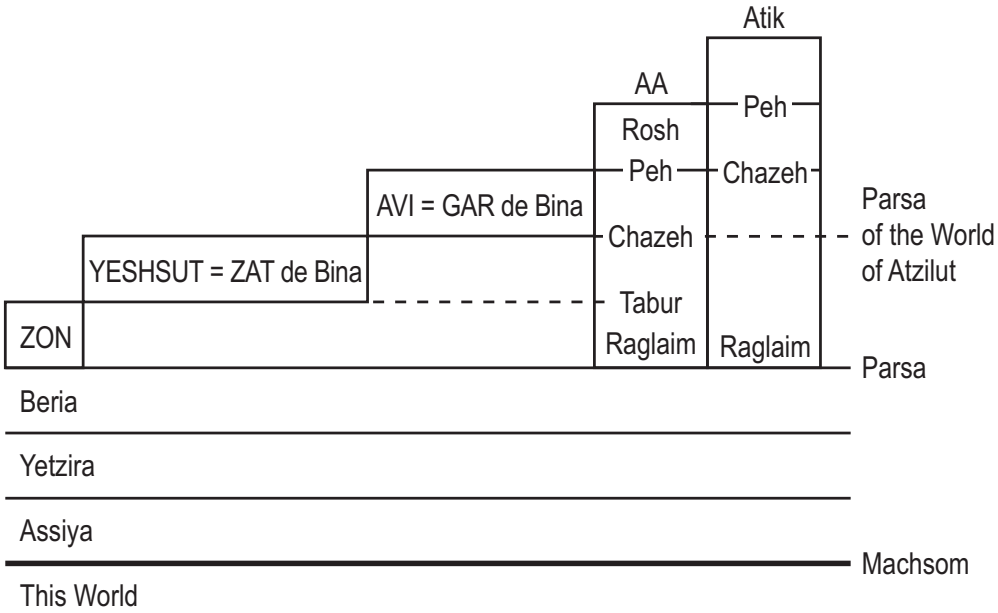

Although *GAR de Bina* are positioned below the *Rosh* of *AA*, they are considered not to have left it, as they do not feel it, that is, they do not want *Hochma*; they wish only to bestow, and he who wants only to bestow feels perfection wherever he is. All the *Partzufim* and their parts that have nothing to do with reception of *Hochma* (*Keter, Hochma,* and *GAR de Bina*) separate themselves with a *Parsa* from the remaining parts of the world of *Atzilut* that want *Hochma* (*ZAT de Bina* and *ZON*).

The "existence of the question" that *The Zohar* speaks of signifies the sensation of the lack of Light of *Hochma*, the desire for it. This is felt by *ZON*, which is why they raise *MAN*. *MAN* is a request of the lower one to receive the Light of *Hochma* from the Upper One for the Creator's sake. It is called a "question," for a question is similar to prayer or request. *The Zohar* tells us that the question exists only in *YESHSUT*, meaning that it receives *MAN* from below, from *ZON*.

And before that, it is said of *YESHSUT*: *BARAH* (from the word *Beria* = *BAR*), something that exists outside of its degree. What did it do? *BARAH* (created) *ELEH* (*AHP*, *ZON*). However, it created them as headless as itself. For the word *BARAH* (beyond) indicates the lack of a *Rosh* (*Kelim* of the world of *Atzilut*).

ZAT de Bina that wait for an "answer to their question," for the Light of *Hochma*, are called *MI*. It is said *BARAH* in regards to them because they exited and descended independently from the level of the *Rosh de AA* to below its *Chazeh*. These are *ZAT de Bina*, called *YESHSUT* or *MI*, the "Highest Edge of Heaven," for Heaven refers to *ZA*, who receives from *YESHSUT*. *Malchut* is called "earth."

ZAT de Bina is called "firmament."

ZA is called "Heaven."

Malchut is called "earth."

All that exists below *YESHSUT* (*ZON* and the worlds of *BYA*) receives from it. Hence, it is considered that *YESHSUT* revives the whole of creation: whatever it has, they will receive it, too. However, their *MAN* determines whether or not *YESHSUT* will have something to bestow upon them.

THERE LIES NO QUESTION in *GAR de Bina* (*AVI*). They do not receive *MAN* for the reception of *Hochma*, and they never feel any lack of *Hochma*, neither for themselves nor so as to give to others. Only *ZAT de Bina* or *YESHSUT* are created and exist for the question, for the reception of *MAN* (*ZON's* plea). *YESHSUT* raises *MAN* that is received from *ZON* to the *Rosh* of *AA* and receives

the Light of *Hochma* from there. *YESHSUT* is called the "Highest Edge of Heaven," for *ZA*, called "Heaven," receives from it.

8. But there is another one below, called MA. What is in common between this one and that one? The first one is concealed and is called MI. There exists a question in it for man to inquire and research in order to see and know all the degrees, down to the end of all degrees, which is *Malchut*. That is MA. What does MA mean? MA (what) do you know? What do you see? What do you research? After all, everything is initially concealed.

Being in a state of *Zivug PBP* with *ZA*, *Malchut* is also called *MA* (like *ZA*) and is considered the lowest edge of Heaven, for she concludes all the degrees and *Atzilut*. *ZA*, called "Heaven," stands between *Malchut* (lowest edge of Heaven) and *YESHSUT* (Highest Edge of Heaven).

MAN MUST INQUIRE, SEE, RESEARCH—only if one who is below *ZON* raises *MAN* (his prayer) to *ZON* will they raise this *MAN* higher. For *ZON* themselves are corrected by the Light of *Hassadim*, and do not want to receive the Light of *Hochma*. And only if a request comes from below, from man, will *ZON* ascend to *YESHSUT* and ask for the Light of *Hochma*. *YESHSUT* proceeds to raise *MAN* to *AVI*, and *AVI* raise *MAN* to *AA*: *AVI* ascend to the *Rosh* of *AA*, where there is the Light of *Hochma*, where they make a *Zivug* on this Light.

A *Zivug* of *AVI* is called "*Aba* and *Ima* looking at each other." To "look" means to receive the Light of *Hochma* (to "hear" means to receive the Light of *Hassadim*). As a result of *AVI's* ascent to the *Rosh* of *AA*, *Bina* starts receiving *Hochma* for *ZON*. All the *Partzufim* of the world of *Atzilut* are corrected by the Light of *Hassadim* in such a way that they do not want to receive the Light of *Hochma* for themselves.

He who is able to raise his request (*MAN*) to compel *ZON* to ascend to *YESHSUT*, whereupon *YESHSUT* and *AVI* will ascend to the *Rosh* of *AA* together so as to receive the Light for him—such a person is not simply considered a mere "person," but a "righteous"!

The request that one raises to *ZON* is called one's "soul," for a soul is a vessel, a desire filled with Light. However, the Light inside a vessel is determined by the desire. Hence, the spiritual desire, the intention to act for the Creator's sake is called "a soul." Naturally, if one does not yet have such an intention, he does not have a soul.

The spiritual world is a world of only desires without any corporeal shells. The reader must revise his ideas about the soul, body, connections

between worlds, etc., and correct himself continually so as to properly interpret these categories.

So then, man's corrected desires are called "the souls of the righteous." These souls of the righteous ascend to *ZON* in the form of *MAN* and compel *ZON* to ascend to *YESHSUT*. The presence of *ZON* creates in *YESHSUT* a desire to receive the Light of *Hochma*. This compels *YESHSUT* (*ZAT de Bina*) to ascend to the *Rosh* of *AA* and there join with *GAR de Bina* (*AVI*) into one *Partzuf*. And then *AVI* (*AB* + *SAG* = *AA* + *AVI*) look at each other, exchange the Light *of Hochma* between them, and pass it down to *ZON*.

Without a request from below, *AVI* will be satisfied with the Light of *Hassadim* and will not "look" at one another. Only the request of their children (*ZON*) compels *AVI* to face each other (*Panim be Panim*) and make a *Zivug*. In this *Zivug*, *Ima-Bina* receives the Light of *Hochma* for the children, *ZON*, from *Aba-Hochma*.

However, this occurs BECAUSE MAN INQUIRED—man's question signifies the raising of *MAN* so as to make *AVI* look at each other, make a *Zivug* together, and let *Ima* receive *Hochma* from *Aba* for the man that is elevating his soul. The descending Light of *Hochma* is called knowledge or wisdom (*Daat*), for *ZON* ascend to *YESHSUT* + *AVI*, and there stimulate a *Zivug* on the Light of *Hochma*, called "knowledge." Hence, it is written in the Torah: "And Adam came to know his wife."

Thus, to COME TO KNOW means to receive the Light of *Hochma*. *ZON* that stand in *AVI* and compel *AVI* to receive the Light of *Hochma* are called *Daat* (knowledge) or the *Sefira Daat*.

Yet, *Daat* is not an additional *Sefira*. There are only ten *Sefirot*. However, in order to designate the fact that *ZON*'s request for the Light of *Hochma* is inside the ten *Sefirot* of *Partzuf AVI*, we say that *AVI* have a *Sefira* called *Daat*. In this case, instead of the regular count of *Sefirot*: *KHB-HGT-NHYM*, we count the *Sefirot*: *HBD-HGT-NHYM*. The *Sefira Keter* is omitted, and we only mention the *Sefira Daat* after *Hochma-Aba* and *Bina-Ima*. FROM ONE DEGREE TO ANOTHER signifies the passing of the Light of *Hochma* from the *Sefira Daat* of the degree of *AVI* to the degree of *ZA*. And TO THE END OF ALL DEGREES—from *ZA* to *Malchut*, which is called "the end of all degrees."

When the Light is present in *Nukva*, she is called *MA*, and the Light that she passes to the lower ones is called 100 blessings. There are several states in *Nukva*, *Malchut* of the world of *Atzilut*. We need to know them, for all that we receive,

we receive from her alone. In addition to all stages of growth from a point to a full *Partzuf*, a grown *Malchut* has two big states.

Malchut attains the first big state when she receives the Light of *Neshama*. This occurs when, due to her *MAN*, *AVI* ascend one degree from their permanent place to the *Rosh* of *AA*. However, although *YESHSUT* ascends from its permanent place between the chest (*Chazeh*) and the navel (*Tabur*) of *AA* to where *AVI* used to be (between the mouth and the chest of *AA*), it still remains clothed onto the *Guf* of *AA*, even though it merges into one *Partzuf* with *AVI*.

And since *YESHSUT* now clothes the place from the mouth (*Peh*) to the *Chazeh* of *AA* from the outside, *YESHSUT* becomes like the *Rosh* of *AA*, as it merged with *AVI* in the *Rosh* of *AA* as one *Partzuf*. Also, *YESHSUT* ascends from under the *Parsa* of *Atzilut* in the *Chazeh* of *AA* and stands above it, where the *Rosh* of *AA* shines.

That is why *YESHSUT* passes the Light of *Hochma* to *ZA*, and *ZA* passes it on to *Malchut*, who fills herself with this Light, called "100 blessings," for, having received this Light, *ZON* can ascend to the permanent place of *YESHSUT* between the *Chazeh* and the *Tabur* of *AA*.

By ascending to this degree, *Malchut* becomes like *Ima*. In the spiritual world, the degree of a spiritual object determines all of its properties. Even in our world, the degree of man's inner development alone determines his properties, thoughts, and desires. And since *Ima* equals 100, *Malchut*, too, is called "100," so as to emphasize the fact that *Malchut* ascended to *Bina* of the world of *Atzilut*.

Now *Malchut* is similar to *MI* just as *YESHSUT* was prior to raising *MAN* and passing the Light. This is because she now clothes the place of the small state of *YESHSUT* from the *Chazeh* to the *Tabur* of *AA*, and stands under the *Parsa* of the world of *Atzilut*, below which the Light from the *Rosh de AA* cannot pass.

That is why *Malchut* gained no Light, for the sake of which she had raised *MAN*. Nevertheless, *Malchut* gains by receiving the properties of *Ima-Bina*, for she ascended to *YESHSUT*, called *Ima*.

Hence, the Light that *Malchut* received is only considered *VAK* of the *Gadlut* state, the first state of *Gadlut*. *Malchut* will not be able to receive the *GAR* of *Gadlut*, the second *Gadlut*, the Light of *Hochma* (*Haya*), as long as she is under the *Parsa* of *Atzilut* in the *Chazeh* of *AA*. (How *Malchut* receives *GAR* of the *Gadlut* is explained in items 11 through 15 in the next article).

The Zohar calls *Nukva* that ascended to *YESHSUT* by the word *MA* (from the word *Me'ah*—100), for by means of this ascent, *Malchut* gained the properties of *Bina*—100 blessings. And she gained the sensation of the question—she feels that it has only *VAK* (a half, a part of the big state). Put differently, she feels the desire for its second half, *GAR*. Nevertheless, she gained a part of the big state, *VAK* of *AVI*.

Thus, *Nukva* became like *YESHSUT* before it raised *MAN*, but gained the properties of *Bina*, 100 blessings. And since this is *VAK* of the Light of the big state, she feels a deficiency (a question), just as *YESHSUT* felt prior to raising *MAN*—at its place, when *YESHSUT* was in the *Katnut* state. When it ascended to *AVI*, *AVI* ascended to *AA*, and *ZON* ascended to the place of *YESHSUT*. *AVI* shine from the *Rosh* of *AA* on the place of *YESHSUT*. *ZON* that stand there now feel the Light that they receive from *AVI*, and realize that this is merely a part of the Light, which generates another question within them.

9. This is the secret defined by the word MA: WHAT do you testify and WHAT is equal to you? When the Temple was destroyed, a voice came forth and said, "What (MA) shall I indicate to you, and what (MA) shall I equate to you?" (*Eicha*, 2:13). However, here MA means, "What is the covenant, testimony, what (MA) is equal to you?" For every day testifies to you the days of past, as it is said: "This day I call onto Heaven and earth to witness for you" (*Devarim*, 30:19). WHAT is equal to you? It is said: "I adorned you with holy adornments and made you ruler of the world." And it is said: "Is this the city that men called the quintessence of beauty?" (*Eicha*, 2:15). I have called you, "Jerusalem, a city rebuilt by me" (*Tehilim*, 122:3). "What shall I equate to you?" (*Eicha*, 2:13). Just as you sit here, so He sits Above in Supernal Jerusalem. Just as the holy nation does not enter into you, so I swear to you that I will not enter Above until I enter you down below. And this is your consolation—that I will equate you with this degree, with Supernal Jerusalem, which is the Supernal *Malchut* (Hebrew – Kingdom) that rules over all. But for now you are here, and "Your misery is great, like the sea" (*Eicha, 2:13*). And if you say that there is no existence or salvation for you, then WHO (MI) shall heal you (not Who? with a question mark, but the Upper Force called WHO is what will heal you), that is, that same concealed Upper Degree, which is called MI, *Bina* that revives all, shall heal and revive you.

In other words, *MA* and *MI*, besides being translated as WHAT and WHO, also designate the names of spiritual objects that perform actions described in *The Zohar*. The destruction of the Temple was the consequence of Israel's

transgression of egoistic reception, because they did not want to raise *MAN* for the *Zivug* of *ZON*, and instead wished to receive the Light into the impure forces, their egoistic desires, called "other gods" (*Elokim Acherim*). There is only one Creator.

There is but one property for the Creator, and we know it—the property of bestowal. Drawing closer to this property is defined as working "for the Creator's sake." Any other desire can only mean distancing from this property and from the Creator, for except for this property or its opposite (rather, its absence), nothing else exists in creation. Hence, man's inner movement towards the property of "reception" pushes him away from the Creator, and is therefore called "worshipping other gods." As a result, *ZON* stopped their *Zivug*, the 100 blessings disappeared from *Nukva*, and the Temple was ruined.

The First Temple—*Malchut* ascended to *AVI* and there receives the Light of *Haya*. Its ruin is the fall of *Malchut* to the level of reception of the Light *GAR* de *Ruach*.

The Second Temple is *Malchut's* ascension to *YESHSUT* and the reception of the Light of *Neshama*. In its ruin, *Malchut* fell to the level of reception of the Light of *Nefesh* in her *Sefira Keter*, while the other nine *Sefirot* fall below the *Parsa*. Such a state is called *Galut*—exile from the spiritual, from the world of *Atzilut*. The single *Sefira Malchut* in the world of *Atzilut* remains as a point below the *Sefira Yesod* of *ZA*.

ZA is called "six days" and *Malchut* is called *Shabbat* (Saturday). Yet, is *Malchut* really bigger than *ZA*, as *Shabbat* is bigger (higher) than weekdays? The worlds of *BYA*, including our world, receive the Light, their life-force, from *Malchut*. The "six weekdays" are a state of *ZON* when *ZA* and *Malchut* are unconnected to one another. *Shabbat* is a state of *ZON* when *Malchut* joins with *ZA*, a *Zivug* takes place between them, and *Malchut* receives the Light from *ZA* and passes it on to the whole world.

Since the state of *Malchut* when she passes the Light received from *ZA* down to the world is important to us, by measuring our states in accordance with what we receive from *Malchut*, we define the extent of maximal reception as *Shabbat*. (Naturally, this has nothing to do with our calendar: weekdays and *Shabbat* are spiritual states that transcend time).

AND A VOICE CAME FORTH AND SAID: "EACH AND EVERY DAY MY COVENANT HAS BEEN IN YOU SINCE THE DAYS OF PAST"—here, *The Zohar* speaks of the Light of *VAK* that *ZON* receive in the state of *Gadlut*, which *Nukva* receives as *MA*. This Light is called "the past days" (*Yamim*

Kadmonim). Therefore, it is written in the Torah (*Devarim*, 4:32): "Ask now of the past days, which were before you, since the day the Creator created man, from one edge of Heaven unto the other, whether there has been any such thing as great as this?..."

The Light of *VAK* of the *Gadlut* state is called in *ZON* "the past days," for it is *VAK* of *AVI*. *YESHSUT* is *ZAT* of *AVI*. *ZAT* is an abbreviation of the words *Zayin* (7), and *Tachtonot* (lower, meaning the lower *Sefirot*). *ZAT* of *AVI*, meaning the seven *Sefirot* of *Partzuf AVI*, is *YESHSUT*. These *Zayin* are seven days, the seven primary *Sefirot* of *AVI* with regard to *Zayin,* the seven days or the seven *Sefirot* of *ZON*.

Hence, it is written, "MY COVENANT EACH AND EVERY DAY BY HEAVEN AND EARTH" (*Devarim*, 4:26). These words of the Torah speak of the *Zivug* of *ZON* called "Heaven" (*ZA*) and "earth" (*Nukva*). "The past days" or "Supernal Days" constitute *YESHSUT*, and "the low days" or "the present days" are *ZON*.

In this sentence, the Creator cautions that the *Zivug* of *ZON* needs to be constantly realized and maintained. Otherwise, the Creator warns that "you will disappear from the earth." And this is the meaning of the Creator's warning about the 100 blessings: they should be guarded and constantly created.

For these 100 blessings that *Nukva* receives from *ZA* every day in the *Zivug* of *MA* between them take place during the ascent of *ZON* to *YESHSUT*, when *ZA* becomes like *YeshS* (*Israel-Saba*) and *Nukva* becomes like *T* (*Tvunah*). *YESHSUT* stands for *Israel-Saba* and *Tvunah*. And then, the Light that *Nukva* receives from *ZA* becomes 100 blessings, like the Light in *Tvunah*.

It is said about it, "the city that united with her," for *Nukva*, called "city," merged with *Tvunah*, and *Nukva* became like *Tvunah*. And *Nukva* receives in *Tvunah* the Light of *Tvunah*, called "holy adornments," and then, like a crown of beauty, she surrounds the earth and receives power over the earth.

However, as a result of Israel's transgressions (the rise of impure desires over the pure ones), the Temple is ruined (the Light disappeared), and Israel is banished from its land (fell to lower degrees). This led to the distancing of *Nukva* (all creatures) from *ZA* (the Creator), for the lower nine *Sefirot* (desires) of *Nukva* fell to the impure forces (became egoistic). In other words, the nine pure, altruistic desires (forces) lost their screen and became egoistic, and *Nukva* herself turned into a point that stands below the *Sefira Yesod* of *ZA*.

Hence, it is written: "WHO SHALL REBUILD YOU AND HEAL YOU"—if the sons of Israel return in their aspirations to the Creator (to altruism), called

"the return," correct their deeds (desires), and raise their prayers (*MAN*) for help in their correction to the Creator in *ZON*, they will once more be able to receive the Upper Light in *ZON*, *Nukva* will rise again to *YESHSUT*, called *MI*, and will be healed thereby (the Upper Light will enter *Malchut*, the souls, and will impart its properties onto them).

10. *MI*—WHO sets the boundary of Heaven Above—*YESHSUT*. *MA*—WHAT sets the boundary of Heaven below—*ZA* and *Malchut*. And this is what Yaakov inherited, as he is *ZA* that shines from end to end. From one boundary, which is *MI*, to the other boundary, which is *MA*. For he, Yaakov, stands in the middle, between *YESHSUT* and *Malchut*. Hence, it is said, *MI BARAH ELEH*: *MI* is *YESHSUT*, *BARAH* means created, and *ELEH* stands for *ZA* and *Malchut*.

Actually, it should rather be written, "from the beginning, i.e., from the Height of Heaven down to its end (lowest point) below." Yet it says, "from the boundary of Heaven." *MI* is *YESHSUT* that upholds everything with its question, the desire to receive the Light for *ZON*. *MA* is *Nukva*. Before *Nukva* raises *MAN*, she is the very last degree, standing below the *Chazeh* of *ZA*. Between *YESHSUT* and *Nukva* stands Yaakov—*ZA* that clothes *AA* from *Tabur* to *Malchut* of *AA*.

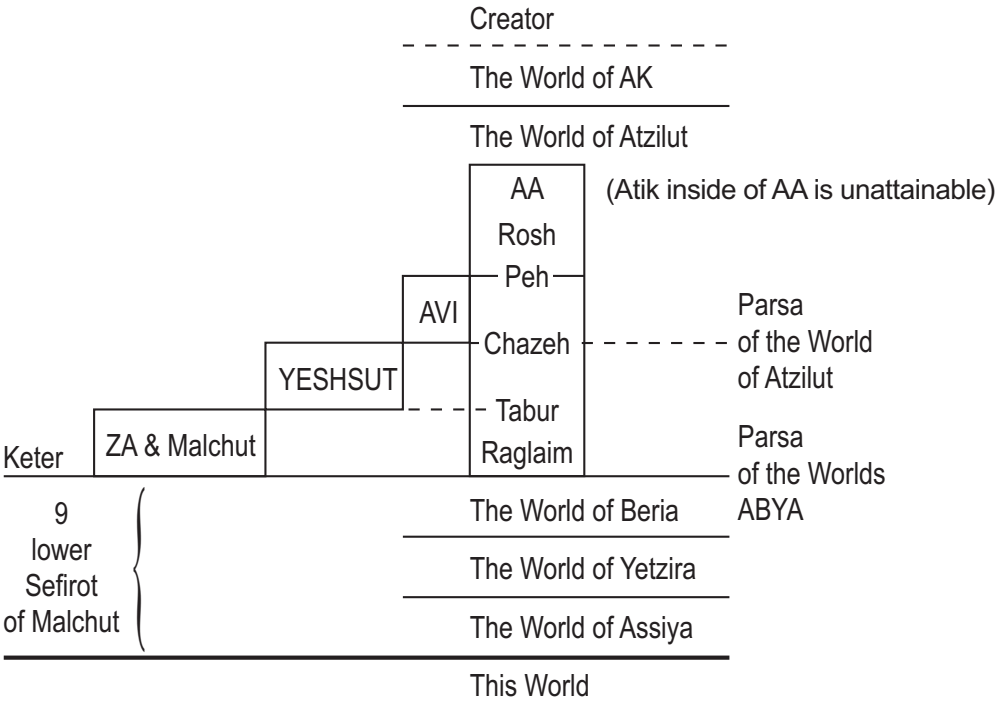

Arich Anpin is the central *Partzuf* in the world of *Atzilut*. Since *Atik* is unattainable, everything comes from *AA*, and all the *Partzufim* of the world of *Atzilut* clothe it (receive from it): *Rosh de AA* towers over all, and no one can clothe it, meaning no one can attain its thoughts and reasons for its actions.

The next *Partzuf* is *AVI*. *AVI* clothe (attain) *AA* from *Peh* to *Chazeh*. Below *AVI* stands *Partzuf YESHSUT*, clothing *AA* from *Chazeh* to *Tabur*. *ZA* stands below *YESHSUT* and clothes *AA* from *Tabur* downwards. *Partzuf ZA* is incomplete, as he has only six *Sefirot HBD-HGT* or *VAK*; he is in the *Katnut* state, ending with his *Sefira Tifferet* (his *Chazeh*).

Nukva (*Malchut*) stands below *ZA*, or parallel to his last *Sefira Tifferet* (the *Chazeh* of *ZA*). She has only one *Sefira Keter*, whereas her nine other *Sefirot* fell below the *Parsa* to the worlds *BYA*. The entire world of *Atzilut* ends at the *Chazeh* of *ZA*, where the single *Sefira* of *Malchut* stands, who is therefore called a point.

In our world, there is desire and its physical manifestation—action. For example, one wants to receive something, but he does not allow himself to perform the physical act of taking. Meanwhile, his desire to take remains the same. In the spiritual world, there are no bodies, only bare desires. Therefore, the desire itself already constitutes action, like an already completed mental and physical action in our world. Therefore, the desire alone determines man's spiritual state.

Just imagine what it would be like if in our world we judged a person not by his actions, but by his desires! It is terrifying to think how distant we are from spiritual demands. However, our desires are determined by our spiritual degree. And *The Zohar* explains that only by raising *MAN* (the request for correction) can we attract onto us the flow of Upper Light, which will correct and elevate us to a Higher Degree. And we will immediately begin to think and desire whatever that degree will evoke within us.

Therefore, our task is to attain the desire for correction. To this end, we need a "question," perception of our state as intolerable. This is called the realization of evil, i.e., that our egoism is evil, that it brings me harm by severing me from the spiritual.

However, in order for this to happen, we need to come to sense at least a little bit of what the spiritual is and how good it is. Evil can only be realized in contrast with good. Yet, how can we sense the spiritual if we have yet to escape egoism? In what *Kelim* (desires) can we sense this? Even though we lack corrected desires, and therefore cannot sense the spiritual, as a result of studying Kabbalah,

one begins to sense the Surrounding Light, which bestows onto him the desire for the spiritual (See "Introduction to the Study of the Ten Sefirot," item 155).

The desire of one who physically exists in our world, but spiritually exists in the worlds of *BYA*—is a desire to enjoy the Light. However, opposite these desires one has an "anti-desire," a screen, which neutralizes his innate will to receive pleasure.

A screen is created (appears, emerges, born) within the *Kli* (desire, man) as a result of man's sensation of the spiritual Light (the Creator). Therefore, all our requests (prayers, *MAN*, "questions") should be about one thing only: for the Creator to grant us the strength necessary to ascend spiritually, to transform our desires or, as Kabbalah defines it, to acquire a screen. It is impossible to annul one's will to receive pleasure. The Creator created it, and it is His only creation. All we can do is acquire a screen (counterbalance) on it, thereby ascending above creation (egoism), and become similar to the Creator! And to the extent of this similarity, to merge with him.

Thus, *Partzuf* Yaakov stands from *MI* (*YESHSUT*) to *MA* (*Malchut*), from end to end. However, what is referred to here is the state of *ZON*, when they ascend to *YESHSUT* and receive the Light of its degree.

The entire spiritual distance from us to the Creator is divided into 125 invisible degrees, all of them named. These degrees differ from one another only by the magnitude of their screen on man's egoistic desires. Man receives the Light in his corrected, altruistic desires. The volume of the received Light depends on the screen's magnitude (the size of the desire's corrected part).

Every degree is characterized by a particular sensation of the Creator, and this sensation is called Light. Hence, we can designate the spiritual state of the *Kli* (man) in the spiritual world by the name of its degree or the name of the Light it receives, as every degree has its own particular Light. These gradations of the sensation of the Creator are precisely what we call spiritual degrees.

That is why, having ascended to a degree called *YESHSUT*, *ZON* receive the Light of *YESHSUT*, although *Partzuf YESHSUT* itself ascended, accordingly, to a Higher Degree, and there receives the Light of that degree, called *AVI*. In turn, *AVI* ascend to a degree called *AA*, where they receive the Light of *AA*. We call degrees by the names of the *Partzufim* that abide there in their usual, lowest state. Such a state is called permanent.

Even though by ascending to a Higher Degree, the lower *Partzuf* receives the Light of that degree, which changes its properties, the *Partzuf* remains itself nonetheless, just as a person who acquires new properties remains a person,

though now one of another level. Therefore, when it is said, "having ascended to the Upper One, the lower one becomes like him," it implies a change only in the inner properties of man (or *Partzuf*), but not in his identity.

Upon ascending to *YESHSUT*, *ZA* receives greater Light, for an ascent in the spiritual world signifies an increase in the magnitude of a screen, and, accordingly, reception of greater Light. That is to say, *ZA* himself grew, but did not turn into *YESHSUT*: previously, at his own place, he had only the Light *Ruach-Nefesh*, but upon ascending and acquiring a screen, he receives the Light of *Neshama* as well.

Therefore, all the places between us and the Creator are established, and the *Partzufim* that are there "stand" on them in their permanent place. However, all the *Partzufim* and the worlds can ascend relative to their permanent, lowest states by one, two, or three degrees. In its lowest state, a *Partzuf* has only *GE* and no *AHP*, and only the Light of *Nefesh-Ruach*.

By receiving the Light of correction from Above, the *Partzuf* can gradually correct its *AHP*: it corrects the *Sefira Bina* and receives the Light of *Neshama*, which designates an ascent of one degree. After that, the *Partzuf* corrects the *Sefira ZA*, and receives the Light of *Haya*, which designates an ascent to another degree, i.e., already two degrees. And after that, it corrects *Sefira Malchut* and receives the Light of *Yechida*, which designates an ascent to yet another degree, a third one.

Keter = Galgalta	GE - Katnut (small state)
Hochma = Eynaim	
Parsa, Nikvey Eynaim, Masach of Partzuf	
Bina = Awzen	(ascent of Bina to GE = ascent by 1 degree)
ZA = Hotem	(ascent of ZA to GE = ascent by 2 degrees)
Malchut = Peh	(ascent of Malchut to GE = ascent by 3 degrees)

However, the new Light does not enter the just corrected *Kli* (*Sefira*), but comes from Above and enters through the *Sefira Keter*.

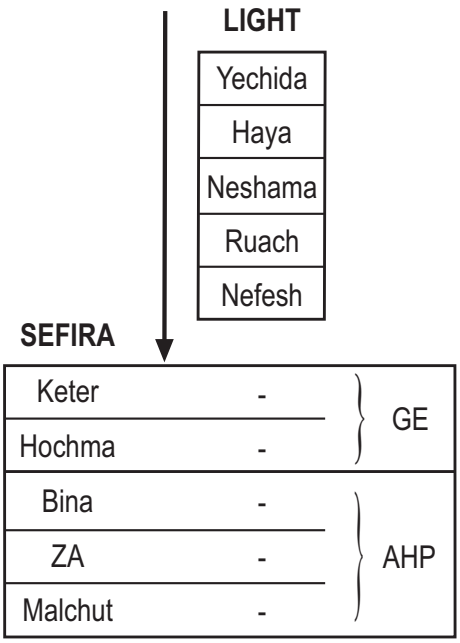

Man's spiritual ascent can be the consequence of two factors:

1. An awakening of a desire from Above, called "special days"—holidays, new moons, Sabbaths. This kind of an ascent is called "an awakening from Above," and leads to the general ascent of all the worlds *ABYA*, and, consequently, of all that inhabits them.
2. Man's efforts in his studies and inner work, his prayer to merit the Creator personally giving him the strength to ascend to a Higher Degree.

Moreover, such an ascent is not limited to only three degrees, but can elevate man along all 125 degrees to the Creator Himself. Ascension to the Highest Degree is precisely the purpose for which man was created. He must accomplish this task while still living in this world. And until he attains this goal, he will have to return to this world again and again.

Although *ZON* are called "the last days," upon ascending and receiving the Light of *YESHSUT*, they receive the name "the days past or first days." In this instance, one boundary of Heaven (*Malchut* or *MA*) ascends and clothes the other boundary of Heaven (*YESHSUT* or *MI*). *MA* and *MI* merge in one, and *The Zohar* emphasizes that fact. AND KNOW:

MI – WHO

BARAH – CREATED

ELEH – THIS

MI is *YESHSUT* that stands in the place of *Bina de AA*, from *Chazeh* to *Tabur de AA*. And although only *Kelim* of *GE* (vessels of bestowal) are present in the world of *Atzilut*, there are *Partzufim* among them that wish only to "bestow": *Atik*, *AA*, *AVI*, and those that want to receive for the sake of bestowal, so as to pass the Light on to *YESHSUT* and *ZON*.

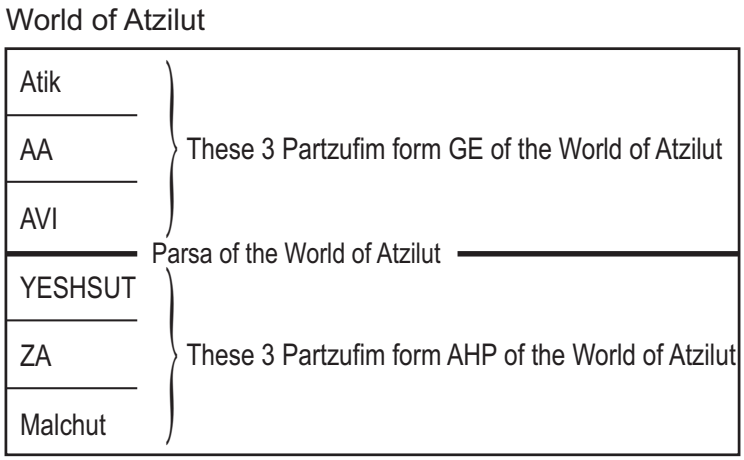

YESHSUT and *ZON* want to receive the Light so as to pass it to the souls of the righteous, the people who seek correction. Hence, within the world of *Atzilut* there is a division into two types of *Kelim*—*GE* and *AHP*. They are separated from each other by the *Parsa* of the world of *Atzilut* that stands in the *Chazeh* of *AA*.

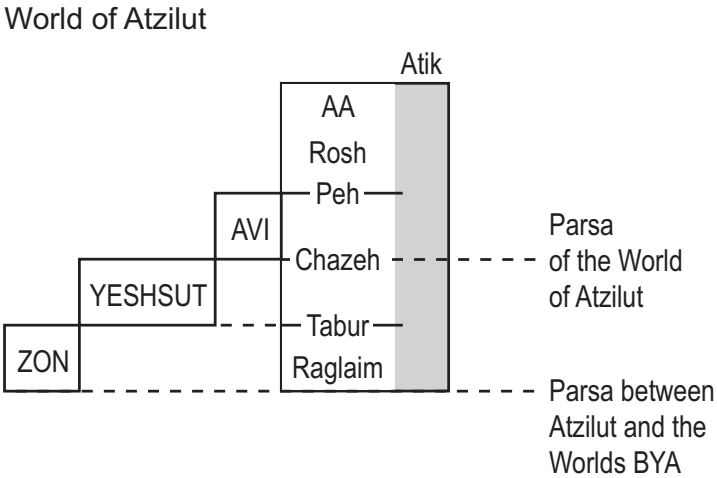

The Light from the *Rosh de AA* does not pass below the *Parsa* of the world of *Atzilut*. Therefore, *YESHSUT* in its permanent state, or *ZON*, when they ascend

to *YESHSUT*, cannot receive the Light of *Rosh de AA*. This is why they have the desire to receive the Light of *Hochma*, called "question." The question (desire to receive the Light of *Hochma*) therefore amounts to *MI* (*YESHSUT*, the Light of *YESHSUT*), which is *BARAH* (beyond *ELEH—ZON*), and upon their ascent, *ZON* do not receive the Light of *Hochma*, as they are outside the *Rosh* of *AA*, outside of the Light of *Hochma*, but with a question (a desire for it). This enables them to continue their ascent.

Who Created These (by Eliyahu)

11. Rabbi Shimon said: "Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about." Rabbi Elazar was silent. Rabbi Shimon wept and paused for a moment, and then said, "Elazar, what is *ELEH*?" If you say that they are like the stars and the signs of the zodiac (destiny), are they not always visible (unlike the changeable signs of destiny)? And in *MA*, that is in *Malchut*, they were created as it is written, "By the word of the Creator were the Heavens made" (*Tehilim*, 33:6), meaning that the Heavens were made by *Malchut*, called the Creator's word. And if *ELEH* speak of the hidden secrets, then there would be no need to write *ELEH*, as the stars and the signs of destinies are visible to all (the word *ELEH* (THIS) tells us that something is clear).

Rabbi Elazar did not reveal the reception of the Light of the first *Gadlut* state (*Ohr Neshama*), and Rabbi Shimon wished to reveal the way to receive the Light of the second *Gadlut* state (*Ohr Haya*). Therefore, he asked Rabbi Elazar to speak and to reveal the way to attain *Ohr Neshama*, which is concealed from people by a supernal secret, for this Light has not yet been revealed in the world, and Rabbi Shimon reveals it here.

The fact is that, although there were righteous who attained the Light of *Haya*, there was no one among them who could explain the path of its attainment in detail, no one who could reveal it to the entire world. This is so because to understand means to attain, to ascend to that degree, which depends only on man's efforts. While there were many people throughout the generations who attained the degree of *ELEH*, revealing it to the world requires an even greater degree, and a special permission by the Creator (See the article *The Conditions for Disclosing the Secrets of the Wisdom of Kabbalah*).

Rabbi Shimon asked him what *ELEH* means, what new things is the Torah telling us with the words, *MI BARAH ELEH* (WHO CREATED THESE), where

the word *ELEH* designates *ZON*? After all, if it speaks of the stars and the signs of the zodiac—luck, which signify the Light of *VAK* of the big state, then what is so special about it? After all, *ZON* can receive this Light even on weekdays. There is nothing so extraordinary in this to mention *MI* – WHO CREATED THIS separately.

(One might say that this Light is constant, for only the Light of *VAK* is constantly present in *ZON*, but not *GAR*. And only as a result of *MAN* does *ZON* receive the Light of *VAK* of the big state, the Light of *Neshama*. The answer lies in that this Light can be received at any time, even on weekdays during the morning prayer. However, he still does not understand why these were created in *MA*. After all, Light refers not to *Bina*, but to the *ZON* of the world of *Atzilut*, called *MA*, and exits them, as is written BY THE WORD OF THE CREATOR, where the Creator is *ZA* and His word is *Malchut*.)

12. However, this secret was revealed on another day, when I was on the seashore. The prophet Eliyahu came to me and said: "Rabbi, do you know the meaning of *MI BARAH ELEH* – WHO HAS CREATED THESE?" I answered: "These are the Heavens and its forces, the works of the Creator, looking at which, people should bless Him, as it is said, 'When I behold Your Heavens, the work of Your hands' (*Tehilim*, 8:4), and 'O LORD! Our Lord! How glorious is Your name throughout all the earth!'" (*Tehilim*, 8:10).

13. He replied to me: "Rabbi, the Creator took the concealed and revealed it to the Celestial Council. And here it is: When the most Concealed of all that are Concealed desired to reveal Himself, He first made a single point, which is *Malchut*, and it ascended to His Thought, that is, into *Bina*, meaning that *Malchut* ascended and merged with *Bina*. In her, He shaped all the creatures, and in her confirmed all the laws."

Atik is the first *Partzuf* and the *Rosh* of the world of *Atzilut*. And it is called the most concealed and secret of all the *Partzufim*, and its name—*Atik* (from the word *Ne'etak*—isolated, unattainable) testifies to that fact. No one can attain this *Partzuf* in itself, its properties, but we can attain it the way it appears to us: *Atik* deliberately diminishes and changes itself in such a way that the lower ones could attain the outer form (its properties) in which it appears to them, but not *Atik* itself.

In the words of *The Zohar*, when *Atik* wished to reveal itself to the worlds, although it is a *Partzuf* that acts according to the laws of the first restriction, it "clothed itself in the garments" (an external *Partzuf* that acts according to the

laws of the second restriction) with regard to the lower ones so as to enable them to perceive and attain it.

There is an enormous difference between the properties of the sensory organs that perceive sensations of the first and the second restrictions. Just as man in our world is born without sensory organs that can perceive spiritual worlds, which is why he cannot sense them, so is the *Partzuf* that is corrected for the conditions of spiritual work at the level of the second restriction unable to accept (perceive) the Light that descends according to the law of the first restriction. A similar distinction exists between *Partzuf Atik* and the other *Partzufim* of the world of *Atzilut* and the worlds of *BYA*.

To be connected to the lower ones, *Atik* elevated *Malchut de Rosh de AA* within the *Rosh* of the lower-standing *AA* up to the *Sefira Hochma*. As a result, *Sefirot Bina* and *ZON de Rosh de AA* fell from the *Rosh* of *AA* to its *Guf*. After all, *Malchut* ascended from the *Peh* to the *Eynaim* and stood in the *Rosh* at place of *Bina*, whereas *Bina* and *ZON* exited the *Rosh*. The *Guf* (body) begins after *Malchut de Rosh* (after the decision on how to act), wherever it may be.

Here is how one should understand this: the *Sefirot* of the *Rosh* are the thoughts and desires with regards to which the *Partzuf*, man's inner properties (man himself) makes the decisions as to how they can be used in order to advance as much as possible toward the goal of creation. The fact that *Sefirot Bina* and *ZON* exited the *Rosh* of *AA* means that *Partzuf AA* cannot make any decisions with regard to them for lack of a screen on them. This is why they fell into the *Guf*, outside the *Rosh*.

Hence, their remaining role is only to receive the Light from the *Rosh*, just as it is received by all the *Sefirot* of the *Guf*. In other words, they receive the Light that is accepted by the screen of *Sefirot Keter* and *Hochma* that remained in the *Rosh*. Man deliberately restricts the use of his desires, and uses only those desires with which he can work for the Creator's sake.

Therefore, when *Malchut* ascended and stood under the *Sefira Hochma*, *Hochma* became like the male part (bestowing, fulfilling), and *Malchut* became like the female (receiving) part of the *Rosh*. And since *Malchut* took the place of *Bina* (called "thought"), *Malchut* assumed the name "thought," since now it's *Malchut* that makes a *Zivug* and receives *Ohr Hochma*.

A *Partzuf* that receives from *Hochma* is defined as *Bina*, and not *Malchut*. Therefore, although *Malchut* herself is merely a black point (egoistic creature), as a result of her ascent, she becomes *Bina*, i.e., *Malchut* acquires *Bina*'s properties. Hence, *Malchut* is now called *Bina* or "thought."

The Zohar calls a "thought" either to *Hochma* or to *Bina*. The difference is that a thought is something that is received from *Hochma*. Hence, *Bina* is called a thought only if she is in the *Rosh* and receives the Light from *Hochma*. In the first restriction, *Bina* always receives from *Hochma*, and is called "thought." However, in the second restriction, *Malchut* ascended above *Bina* and started receiving from *Hochma*. That is why it is *Malchut* that is now called "thought," and not *Bina*.

All the *Partzufim* of the worlds of ABYA are created by this ascent of *Malchut* to *Bina*. Therefore, it is written: IN HER HE SHAPED ALL THE CREATURES, AND IN HER CONFIRMED ALL THE LAWS—*Sefirot Keter* and *Hochma* remained in the *Rosh* of each *Partzuf*, and a *Zivug* was made on these two *Sefirot*. This is why the Light received in *Guf* of the *Partzuf* consists of only two Lights, *Nefesh* and *Ruach*.

Previously, *Malchut* stood in *Peh de Rosh* and the *Rosh* (the part of the *Partzuf* in which it calculated how much Light it can receive for the Creator's sake) ended there. Then, the *Partzuf* would receive that Light from the *Rosh* to the *Guf*, between the *Peh* and the *Tabur*.

But now *Malchut* ascended to *Eynaim de Rosh* and stands under them. This is known as the ascent of *Malchut* to *NE* (*Nikvey Eynaim* – pupils of the eyes), which are called *NE* precisely because *Nikvey Eynaim* means *Malchut* of the eyes. Prior to *Malchut*'s ascent to the *Eynaim*, it was as though there were no pupils (*NE*). It is worth noting that only in *Malchut* (desire) can we feel what surrounds us (the Creator, Light). This is why all of our sensory organs are designed as apertures: *Nekev* (orifice), *Nukva, Malchut* in the eyes, *Awznaim* (ears), *Hotem* (nose) and *Peh* (mouth).

Only he who can create desires that work according to the principle of the second restriction through his own strength and effort, and puts *Malchut* after *Keter-Hochma* (thinks in terms of bestowal), can start perceiving through this corrected spiritual sensory organ. Wherever there is a screen, it constitutes that sensory organ with which one can perceive the Upper Light.

Upon her ascent, *Malchut* stood under *Hochma* and made a *Zivug* on her own screen, on *Sefirot Keter-Hochma* (*GE*). *Sefirot Bina-ZA-Malchut* (*AHP*) are located below the *Rosh*, in the *Guf* of the *Partzuf*, and passively receive the Light from the *Rosh*. This leads to a division of the ten *Sefirot* of the *Guf*, *KHB-ZA-M*, in the same way the ten *Sefirot* of the *Rosh* were divided: *Sefirot K-H* of the *Guf* continue receiving from *K-H* of the *Rosh*, and *Sefirot B-ZA-M* of the *Guf*, being unable to receive from the *Rosh*, start receiving from *K-H* of the *Guf*, like the *Sefirot* below the *Tabur* of the *Partzuf*.

As is well-known, every *Partzuf* consists of a *Rosh*, a *Guf*, and extremities. The *Rosh* decides how much Light the *Guf* can receive for the Creator's sake, in accordance with the magnitude of the screen that reflects the Light (pleasure). The decision to accept this Light causes the Light to descend through the screen, from the *Rosh* to the *Guf*, filling it from the *Peh* down to the *Tabur*. Each *Sefira* of the *Rosh* fills its corresponding *Sefira* in the *Guf*.

Partzuf in the 1st Restriction

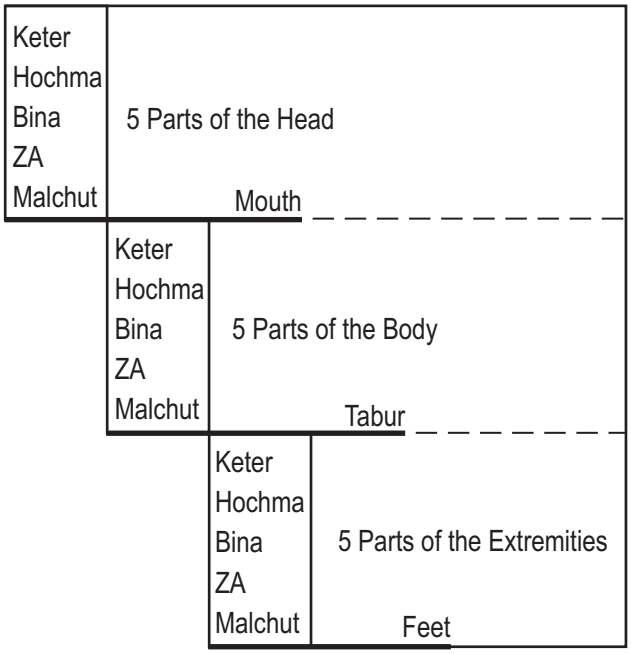

Partzuf in the 2nd Restriction

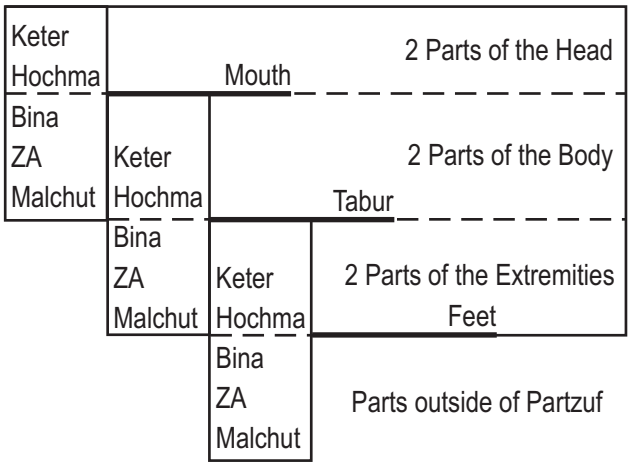

If there are only two *Sefirot K-H* in the *Rosh*, then only the two *Sefirot K-H* remain in the *Guf*. This is because only they can receive from the corresponding *Sefirot* in the *Rosh*. *Sefirot B-ZA-M* of the *Rosh* receive the same Light as *Sefirot K-H* of the *Guf*, which means that they are located under the screen (*Malchut* that ascends and stands under *Hochma de Rosh*). Thus, the *Guf* contains *K-H* that receive, accordingly, the Lights *Ruach-Nefesh*, and *AHP* of the *Rosh* that receive these two Lights of *Ruach-Nefesh*, too.

B-ZA-M (*AHP*) of the *Guf* cannot receive the Light from the *Rosh*, as their corresponding *Sefirot B-ZA-M* of the *Rosh* do not participate in a *Zivug*, since they lack the strength of the screen sufficient to reflect the egoistic desires of *AHP de Rosh* so as to receive for the Creator's sake. In other words, since there are no *AHP* in the *Rosh*, there are also no *AHP* in the *Guf*. And since *AHP de Guf* receive no Light from *AHP de Rosh*, they are like the extremities—the end of a *Partzuf*, below its *Tabur*. Hence, at the end of a *Partzuf*, below *Tabur*, there are *GE* of *Raglaim* (feet) and *AHP de Guf*, which fell there. And *AHP* of *Raglaim* are not parts of a *Partzuf* whatsoever, as they are located at a lower degree.

The Light that cannot be received by the *Partzuf* remains outside, surrounding it, and waits until the *Partzuf* acquires the strength to receive it. It is called "Surrounding Light," and it corresponds to the desires that do not take part in a *Zivug*, those desires that are still uncorrected and lack a screen.

If, previously, before the second restriction, *Malchut* (the last *Sefira* of the *Guf*) was in *Tabur*, now, when only two *Sefirot K-H* remain in the *Guf*, *Malchut de Guf*, too, ascends to *Bina de Guf*, called *Chazeh*. Therefore, when *Malchut* ascends to *Bina de Rosh*, the entire *Partzuf* "diminishes" in size: the *Rosh* reaches only up to the *Eynaim*, the *Guf* only to the *Chazeh*, and the *Raglaim* only to *Tabur*. And that is why this state of the *Partzuf* is called "the state of *Katnut*."

However, if the *Partzuf* receives new strength from Above, acquires a *Masach* (screen), it will be able to resolve to accept the Light for the Creator's sake in its *AHP*, then *AHP de Rosh* will rise again from the *Guf* to the *Rosh*, and complete the *Rosh* to ten *Sefirot*, while the *Sefirot* of *AHP de Guf* will ascend from the *Raglaim* back to their place in order to receive additional Light. And then *Rosh*, *Guf*, and *Raglaim* will all contain ten *Sefirot*. This state of the *Partzuf* is called "the state of *Gadlut*."

In the language of *The Zohar*, the restriction of a *Partzuf*, its transition from the *Gadlut* state to the *Katnut* state is described as a division of each part of the *Partzuf* (*Rosh*, *Guf*, and *Raglaim*) into *GE* (*MI*) and *AHP* (*ELEH*). All ten *Sefirot* are called by the Creator's name *Elokim*, which consists of the letters *ELEH-IM*, that are further divided into *MI – GE – K-H* and *ELEH – B-ZA-M*. When in *Katnut*, only *Sefirot ELEH* maintain their degree, whereas *Sefirot IM* fall to a

lower degree. The word *Elokim* is read from below upwards, the way they are attained by man.

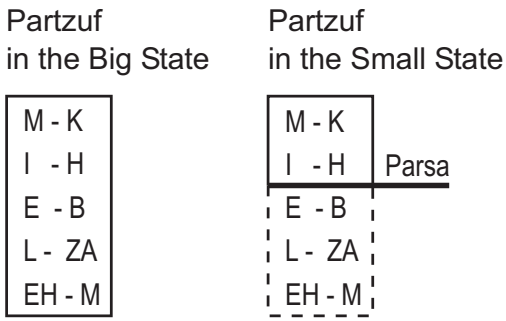

IN HER HE SHAPED ALL THE CREATURES, AND IN HER CONFIRMED ALL THE LAWS—alludes to the division of each degree into two parts; their new form signifies the division into *ELEH* and *MI*, the separation of the *Kelim* (desires) of "bestowal" and "reception," where, due to the lack of strength to oppose one's nature (egoism), part of the *Sefirot* (desires) remain unused, outside of their degree. Accordingly, their Light remains outside as *Ohr Makif* (Surrounding Light), and waits until the *Partzuf* acquires additional strength to become big and thus receive all the Light.

During the 6,000 years, our entire correction transpires only according to the laws of *Tzimtzum Bet* (second restriction). As soon as the *Partzuf* acquires new strength (*Masach*) to receive the Light selflessly in *Sefirot/Kelim B-ZA-M* (*ELEH*), it will immediately attach them to itself and receive in them the Lights *Neshama-Haya-Yechida*. And it will grow to become a big *Partzuf* consisting of five *Kelim* (ten *Sefirot*) with the five Lights of *NRNHY*.

14. He confirmed in the sacred and concealed candle (in *Malchut* that merged with *Bina*), a concealed image, the Holy of Holies, a secret structure that emerges from the thought, *GAR* that is called *MI*, which is the beginning of this structure. It stands and it does not stand; it is great and concealed in the name *Elokim* (*ELEH* and *IM*). It is called *MI* from the word *Elokim*, that is, it lacks the letters *ELEH* of the name *Elokim*. He desired to be revealed and called by the complete name *Elokim*, so He clothed Himself in a splendid shining garment, the Light of *Hassadim*. He created *ELEH*. The letters *ELEH* of the name *Elokim* ascended and combined with the letters *MI* and formed the complete name *Elokim*. And until He created *ELEH*, He did not rise (did not ascend) to the name *Elokim*. Hence, those who sinned by worshipping the Golden Calf alluded to this secret by saying, "*ELEH* (this is) your God, Israel!" (*Shemot*, 32:4).

"*ELEH* (this is) your God, Israel!"—that is, these egoistic desires (*ELEH*) are your deity, which you must worship until you correct yourself. The use of *ELEH* is the reason for all transgressions and ruin: the breaking of the vessels (*Kelim*), the sin of Adam and the shattering of his soul into 600,000 pieces, worshipping the Golden Calf and the breaking of the Tablets by Moshe, the ruin of the First and Second Temples, and so forth.

As a result of the lower ones raising *MAN*, meaning their request to receive the strength necessary to make a *Zivug* and receive *Ohr Hochma* for the Creator's sake, there descends from Above the Light called *MAD* (*Mayin Dechurin*)–the force that enables the *Kli* to create a *Masach* capable of reflecting Light, thereby resisting its egoistic nature. This force comes in the form of Light, the sensation of the Creator's greatness, and is referred to as the Light of *AB-SAG*, as it descends from the *Partzufim Hochma* (*AB*) and *Bina* (*SAG*) of the world of *AK* (*Adam Kadmon*).

If one ascends from the degree called "our world" to the worlds *BYA*, then wherever he may be in those worlds, his request for spiritual correction will rise through all the worlds and degrees up to *Partzuf SAG*. *SAG* turns to *AB*, receives the Light of *Hochma* from it, and passes it down to all the *Partzufim* along which *MAN* had ascended.

Since the entire world of *AK* exists in the first restriction (*Tzimtzum Aleph*) and above the second restriction (*Tzimtzum Bet*), the Light that comes from it provides the *Kli* that receives this Light with the strength to pass from the small state to the big one. In other words, the Light of *AB-SAG* enables the *Kli* to create a *Masach*, reflect the Light of *Hochma*, and receive it for the Creator's sake. The *Gadlut* state is called "the holy of holies," for being filled with the Light of *GAR* (the holy of holies) is utterly perfect.

The Light of *AB-SAG* first descends to the *Rosh* of *Partzuf AA* and lowers the point (*Malchut*) from the thought (*Bina*) back to its place in the *Peh*, where it was prior to *Tzimtzum Bet*. In consequence, the three *Sefirot B-ZA-M* rejoin the two *Sefirot K-H* and become five *Sefirot* in the *Rosh*, *AHP* (*ELEH*) ascend and join with *GE* (*MI*), and the Creator's name *Elokim* is completed.

However, this does not mean that the *Partzuf* can be filled with the five Lights *NRNHY*; it merely acquires a *Masach*, the strength to receive the Light in all its ten *Sefirot*. Since only *Ohr Hochma* shines in *AA*, this Light cannot fill the elevated *Kelim* of *ELEH*, as they can only receive *Ohr Hochma* if it is clothed by *Ohr Hassadim*. Only the *GAR* of the *Partzuf* (*K-H-B*) can have pure *Ohr Hochma*; the *ZAT* of the *Partzuf* (*Sefirot ZA-M*) can only receive diminished

Ohr Hochma—half-mixed with *Ohr Hassadim*. This is called the reception of *Ohr Hochma* in the middle line (consisting of half *Hochma* and half *Hassadim*).

Therefore, says *The Zohar*, THIS STRUCTURE STANDS AND IT DOES NOT STAND—even though all the *Sefirot* are already present in the *Rosh*, they still need to be filled with Light, meaning that *Sefirot ELEH* are not yet revealed in the name *Elokim*. Only the letters *MI* have so far been revealed (filled with the Light).

Hence, first, the *Partzuf* makes a *Zivug* on its *Katnut* state and receives *Ohr Hassadim*. Then, it clothes *Ohr Hochma* into PRECIOUS GARMENT (*Ohr Hassadim*). Only afterwards can the mixed Light of *Hassadim* and *Hochma* fill *Sefirot ZAT* (*ELEH*), and all five *Sefirot* will shine in perfection.

However, before *MI* gives *Ohr Hassadim* to *ELEH* so as to enable *ELEH* to receive *Ohr Hochma* in it, *ELEH* cannot receive *Ohr Hochma*, and only the Light of *MI* shines in the entire name *Elokim*. Further, *The Zohar* tells us that neglect of *Ohr Hassadim* (the intention for the Creator's sake) is precisely what constitutes the entire transgression. And since they transgressed, i.e., neglected *Ohr Hassadim*, that is, since they did not wish to receive with the intention "for the Creator's sake," but desired only *Ohr Hochma*, they caused the separation of *MI* from *ELEH*. Hence, it is written, *ELEH* – THIS (the desires of reception and not *MI*, the desires of bestowal) IS YOUR LORD, ISRAEL—and the Light instantly passed to the impure forces.

The Torah does not tell us about the history of an ancient nation, but about the structure of the spiritual degrees that we must attain. To know the properties of these degrees (whose attainment is designated by the acquisition of their properties), Kabbalah explains to us how they were originally created by a gradual descent (spiritual coarsening) from the Creator Himself.

And in order to give us an opportunity to correct our egoism, the Creator mixed it with altruism at the very creation of the spiritual degrees. This kind of mixing of opposite properties is possible only through an "explosion," since opposite properties cannot be combined otherwise. There were several such mixtures that occurred as a result of explosions (breaking of properties).

One of them is mentioned in the Torah (*Shemot*, 32:4), when, by worshiping the Golden Calf, the sons of Israel (the altruistic desires of "bestowal") suddenly wished to receive the Light for themselves. Consequently, the *Sefirot* (*Kelim*) of *GE* and *AHP* mixed together, and the properties (desires) of *GE* penetrated *AHP*. Through these altruistic properties that are secretly concealed within a small, egoistic human being, it is possible to awaken him, to evoke in him an aspiration to ascend spiritually and to disregard this world.

Therefore, everything that is written in the Torah should not be perceived by us not as history, but as an instruction manual. All the actions described in the Torah are positive: all the devastations, including the ruin of the First and the Second Temples, wars, adultery and murder. We only need to realize what exactly the Torah is telling us. And one can understand it correctly only if he stops perceiving it as a collection of injunctions referring to the mechanical performance of commandments.

15. Just as *MI* join *ELEH* into one name *Elokim*, when *Hochma* clothes itself in *Hassadim*, so is the name combined by this precious shining garment. The world exists thanks to this secret, as is written, "The world was created by mercy." (*Tehilim*, 89:3). Then Eliyahu flew away, and I did not see him anymore. Yet, it is from him that I discovered that I stood upon the secret and its concealment. Rabbi Elazar approached with the others, and they bowed down before him. They wept and said, "If we have come into this world only to hear this—it is enough for us!"

Rabbi Shimon continues his explanation: There is only one law of reception of *Ohr Hochma*: *Ohr Hochma* can only be received if *Ohr Hassadim* clothes it beforehand. Just as this occurs in *Partzuf Bina*, called "the Upper World," so does it occur in *Partzuf Malchut* (MA, *Nukva* of ZA), called "the lower world." *Malchut* is typically referred to as *BON*, but when she joins ZA and receives the Light from him, she is called by his name—MA.

The Upper World, *Bina* of the world of *Atzilut*, desires only *Hassadim*, but the lower world, *Malchut* of the world of *Atzilut*, wants *Hochma*. However, Eliyahu the prophet spoke only of the order of Light and the structure of the name *Elokim* in *AVI* (*Bina de Atzilut*), whereas Rabbi Shimon continues his explanation in the next article and describes the structure and reception of Light in the name *Elokim* in *Malchut de Atzilut* herself.

The Mother Lends Her Clothes to Her Daughter

16. Heaven, Earth, and all that inhabit them were created by *MA*, which is *Malchut*, as it is said: "When I behold your Heavens, the work of your hands" (*Tehilim*, 8:4). And before this, it is said, "*MA* – WHAT (How) majestic Your name is throughout the earth, which You established above the Heavens" (*Tehilim*, 8:2). After all, the Heavens were created by the name (property) *MA* (*Malchut*). It is written "in the Heavens," which refers to *Bina*, called *MI*, the Heavens that are above *ZA*. The explanation for this lies in the name *Elokim*. *MA* (*Malchut*) ascends and enters with her properties into *Bina*, i.e., connects into *Bina*, and receives her properties. *Bina* is called *Elokim*. After He CREATED LIGHT FOR LIGHT, meaning *Ohr* (Light) *Hassadim* (called "precious adornments or garments") so as to clothe *Ohr Hochma*, *Ohr Hassadim* clothes *Ohr Hochma*, which signifies the creation of Light for Light; by the force of the Supernal Name *Elokim* (*Bina*), *Malchut* ascends, and, upon joining *Bina*, receives all of her properties, and includes herself in *Bina*. Therefore, *BERESHEET BARAH ELOKIM* (In the beginning the Creator created) refers to the Supernal *Elokim*, to *Bina* and not to *Malchut*. For *MA* (*Malchut*) is not created by the name *MI ELEH*.

The lower world (*Malchut*, *MA*) receives the Light (marked from Above by the name *Elokim*) from *Bina*. This Light brings *Malchut* strength, and the properties suitable for the creation of Heaven, earth, and posterity manifest within her. After all, there cannot be any posterity or birth of new generations without the Light of *Haya*.

And this is what *The Zohar* tells us: so does the lower world (*Malchut*, *MA*) exist by the name *Elokim*, by the name from the Upper World, which is why

there's strength in *Malchut* (*Ohr Hochma*) to create generations. And if *Malchut* has *Ohr Hochma*, then the world can be created by her.

(*Haya* is one type of *Ohr Hochma*. There is one Light that the Creator emanates, or rather, the sensation of the Creator we refer to as Light. This sensation depends on the desires-*Kelim* in which we feel Him. And since there are only two types of desires-*Kelim*, those of "bestowal" and those of "reception," there exist only two types of Light, *Hassadim* and *Hochma*. However, each of them includes several subtypes, and *Ohr Haya* constitutes a particular form of *Ohr Hochma*. This is because *Hochma* is the Light or pleasure that is felt by the will "to receive," whereas *Hassadim* is the pleasure that is felt by the will "to bestow." If only the *Kelim* of bestowal (*GE*) are present in the *Partzuf*, it is filled with *Ohr Hassadim*; and if it has the strength to receive for the Creator's sake, it is filled with *Ohr Hochma*.) (Do not confuse this with *MA*, which is used here, where *MA* = *Malchut* with *ZA* = *MA* in *Gematria*).

The Zohar explains that the Light descends from the name *Elokim* thanks to the merging of *MI* and *ELEH*. *ZA* is called "Heaven." *YESHSUT* is above Heaven (*ZA*). There is no *MI* in Heaven (*ZA*), only *MA*. However, after *Ohr Hassadim* clothes *Ohr Hochma* (the Light *ELEH* = *AHP* clothes the Light of *MA* = *GE*), all the letters combine and ascend by the name *Elokim* above Heaven = *ZA* = *MA* to *YESHSUT* = *Bina* = *MI*.

MI (*Bina*) is above the second restriction, above its ban, as her properties are higher, better than those to which the restriction extends: the property of *Bina* is "not to receive anything," which is why the ban of the second restriction—to not receive—simply does not apply to her, for in her essence, she has no desire to receive.

There remains only the ban of *Tzimtzum Aleph*, the restriction imposed on the reception of Light in *Malchut* herself (*Malchut de Malchut*), the central point of all creation, the only creating being. *Malchut* herself is egoistic, but if she has a *Masach* and only receives the Light by means of a *Zivug de Hakaa* (resistance to one's own desire, only for the Creator's sake) on the desires of bestowal, such reception does not occur in *Malchut*, but rather in the first nine *Sefirot*. Hence, *Malchut* can receive the Light in her first nine *Sefirot*.

In other words, if *Malchut* has the will (strength) to receive (enjoy) the Light (pleasure) not for herself, but only because the Creator so desires, then she receives only this amount of Light (pleasure). In order to receive the Light under such a condition, *Malchut* (man's inclination to pleasure and enjoyment) must first reject all incoming pleasure, which *Malchut* perceives to be right there before

her. This is referred to as the Light's (the pleasure's) impact against the screen and its reflection off the screen (the reflection of pleasure by force of will so as to not receive, in spite of the natural, primordial desire to receive pleasure).

The reflected pleasure is called *Ohr Hassadim*. Essentially, this is not a Light, but rather *Malchut*'s intention to receive only for the Creator's sake. However, this intention is that necessary and sufficient condition for the subsequent reception of *Ohr Hochma* from the Creator. For after *Malchut* repelled all the Light (expressed her intention to not receive for her own sake), she thereby met the condition of *Tzimtzum Aleph* (first restriction) to only receive the Light of *Hochma* in the intention for the Creator's sake, which is called *Ohr Hozer* (Returning Light) or *Ohr Hassadim*. And now she can receive *Ohr Hochma*, the pleasure that the Creator wants to bestow upon her.

However, by receiving this Light, *Malchut* is no more a mere recipient-creature. Now, like the Creator, she bestows pleasure upon Him! In this manner, the creature attains the degree of the Creator, becomes equal to Him in properties, for it wants to bestow everything. This is called "being filled with *Ohr Hassadim*." Moreover, *Malchut* receives and enjoys, for if she does not feel pleasure, she will not please the Creator.

Therefore, *Malchut* receives, meaning she is filled with *Ohr Hochma*, full of wisdom and pleasure, from both bestowal and reception for the Creator's sake. And herein lies the perfection of the Creator's Creation: she becomes perfect and similar to the Creator. And this is the perfection of the Creator's works: His creation can ascend to His level independently!

One can imagine one's path from the lows of our world up to the ultimate spiritual peak—the Creator—as a passage through a suite of rooms. In all, between our state and the Creator there are 125 connected, walkthrough rooms. Each room has its own properties, and only those who possess the same properties can be there. If, regardless of reason, man changes his properties, he is automatically moved as though by an invisible current to a room that corresponds to his new properties.

This is how one can move between these rooms: an infinitesimal inner change of properties evokes influence of a spiritual force-field upon man, and he immediately moves to his new place of equilibrium, where his inner properties completely coincide with the external properties of the spiritual field. Hence, there are no guards at the rooms' entrances/exits; as soon as man changes himself so as to match the properties of the next, higher room, he is automatically transferred there by the spiritual current or field.

What properties must one change in order to move from one room to another within this spiritual field? He only needs to alter the type of pleasure to which he aspires. We cannot help receiving pleasure, for such is the entire material of creation, it is all that was created. However, we can change the object of our aspirations, what it is that we wish to enjoy: either coarse reception, reception of mere necessities, or the Creator being pleased with us that we bestow to Him, that we receive because such is His wish.

Our "I," the entity that feels pleasure is present in all of our desires, which change ceaselessly in terms of both magnitude and the desired object. This "I" never disappears. The only thing of which one should rid himself is the sensation that he does something to please this "I." One should aspire to sense the desires of the Creator, how He is pleased with him (just as a mother is pleased with her son's achievements).

After *Malchut* decides to receive only for the Creator's sake, i.e., according to the force of her *Masach* (the force of resistance to her egoistic will to receive pleasure), she receives *Ohr Hochma* only in accordance with the magnitude of the Returning Light. Or, conversely, one may say that the magnitude of the Returning Light determines man's willpower and his desire to act for the Creator's sake.

However, the first nine of *Malchut's* ten *Sefirot* are not egoistic, as they are the Creator's properties with which He wishes to correct *Malchut*. Only the last *Sefira* of *Malchut*, *Malchut* herself, the single creation, called *Malchut de Malchut*, is egoistic and remains under the ban of the first restriction: *Ohr Hochma* does not enter where the will to receive pleasure is present. Therefore, the first nine *Sefirot* can receive the Light of *Hochma*.

However, after the second restriction, in order to correct *Malchut* and impart the properties of mercy (*Hassadim*) onto her so she would be able to desire to "bestow," acquire the properties of *Bina*, and convert her initial, primordial egoism into altruism, *Malchut* ascended to *Partzuf Aba*, became *Malchut* in *Partzuf Aba* in *Bina's* place, while *Bina* found herself below *Malchut*. *Bina* herself can receive *Ohr Hochma* without any restrictions, even when below *Malchut*. However, *Bina* adopted the limitations of *Tzimtzum Bet* for the sole purpose of correcting *Malchut*.

Therefore, due to the *MAN* raised by the lower ones, by man's requests for spiritual correction, the Light *AB-SAG* descends and lowers *Malchut* from the level of *Bina* back to her own place: *Malchut* descends from *Bina*, and the Light of attainment and wisdom is revealed.

As a result of *Malchut*'s descent, *Bina* purifies herself from all restrictions and limitations and returns to receiving *Ohr Hochma*. And after the *Ohr Hassadim* clothes the *Ohr Hochma*, *MI* shines in *ELEH* and the name *Elokim* is revealed, meaning that *Ohr Hochma* shines.

The structure of the name *Elokim* cannot be found in *MA*, for the lower boundary of Heaven (*Malchut* herself) is limited by *Tzimtzum Aleph*—the ban imposed on the reception of *Ohr Hochma*, and by *Tzimtzum Bet's* 6,000-year long prohibition on the usage of the desires of reception. Hence, *The Zohar* tells us that the name *Elokim* was created with *MI*, and not with *MA*, by the property received by *Malchut* upon her ascent to *Bina*.

17. But as the letters *ELEH* descend from Above, from *Bina* down to *Malchut*, for the mother temporarily lends her clothes to her daughter and adorns her with her own adornments, the name *Elokim* descends from *Bina* (mother) to *Malchut* (daughter). When does she adorn her with her own adornments? When she sees the male essence before her. It is then written of her, "Three times in the year shall all your males appear before the Lord Creator" (*Shemot*, 34:23). For *Malchut* is then called by the male name "Master." As it is written: "Behold the Ark of the Union, the Master of all the earth" (*Yehoshua*, 3:11). The Torah is the Union and the Ark is *Malchut*, called by the male name "Master." For she received the *Kelim* (properties, desires) called "clothes," and the Light called "adornments" from her mother, *Bina*. The letter *Hey* (A from MA) then leaves MA (*Mem* + *Hey*) and the letter *Yod* (I) enters in its stead, and just like *Bina*, *Malchut* assumes the name MI. And then she adorns herself with male clothes, with the clothes of *Bina*, to accept all the husbands of Israel.

As it is written (item 13), *Tzimtzum Bet* is in force from the *Rosh* of *AA* downwards, for *Malchut* of *AA* ascended to *Bina* and created all the lower *Partzufim* of the world of *Atzilut* in the property of *Tzimtzum Bet*. Thus, each *Partzuf* of *AA*, *AVI* and *ZON* has only two *Sefirot K-H*, and three *Sefirot B-ZA-M* separated themselves (their properties) from that degree, and moved to a lower one (their properties became equal to it). This is how *B-ZA-M* (*AHP* of *Partzuf AA*) fell to *Sefirot K-H* (*GE*) of *Partzuf AVI*, *B-ZA-M* (*AHP* of *Partzuf AVI*) fell to *Sefirot K-H* (*GE*) of *Partzuf ZON*, and *B-ZA-M* (*AHP* of *Partzuf ZON*) fell below *Parsa* to the worlds of *BYA*.

Sefirot K-H (*GE*) that remained in their degree in their *Partzuf* are called *MI*, and *Sefirot B-ZA-M* that separated (in their properties) and descended (by equivalence in properties) to a lower *Partzuf* are called *ELEH*.

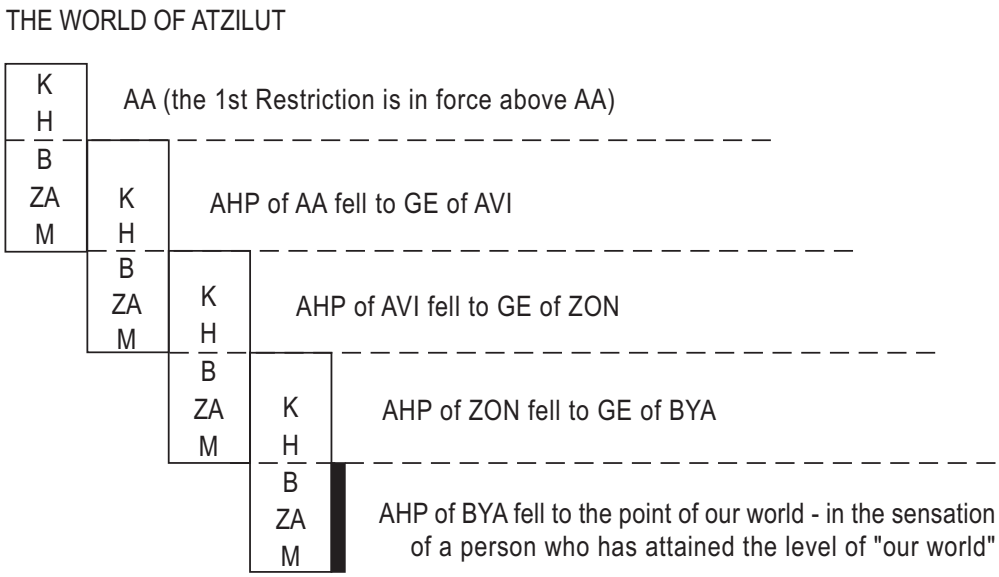

BUT AS THE LETTERS *ELEH* DESCEND FROM ABOVE—when *Malchut* is expelled from *Bina*, the letters *ELEH* get detached from *AVI* and fall to *ZON* (a lower degree), and clothe themselves in *ZON*: *ELEH* of *Aba* (*YESHS – Israel Saba*) clothe *ZA*, and *ELEH* of *Ima* (*Tvuna*) clothe *Malchut*. *Bina* of the world of *Atzilut* is a complex *Partzuf*: her *GE* constitute *AVI* (two *Partzufim*), and her *AHP* have the name of a separate *Partzuf YESHSUT*, for they fulfill separate functions with regard to *ZON*: *Bina*: *GE* = *MI* = *GE* of *Aba* + *MI* = *GE* of *Ima*. *ELEH* = *AHP* of *Aba* = *YESHS* (*Israel Saba*) + *T* (*Tvuna*) = *ELEH* = *AHP* of *Ima*.

When *Ohr Haya* descends from Above (as a result of which *Malchut* descends from *Bina's* level back to her own place), three *Sefirot B-ZA-M* thereby return to their degree, and correspondingly, *Sefirot KHB* (called the "holy of holies") enter the now complete *Partzuf* consisting of five *Sefirot*. (Here, the Light is called by the name of the *Sefirot* it fills.) Previously, there was only *Ohr Ruach-Nefesh* in *K-H*, and now *Ohr Neshama-Haya-Yechida* was added to *KHB*, while *Ruach-Nefesh* descended to *ZA-M*.

However, when *AHP* of *Rosh de AA* (*B-ZA-M* of *Rosh de AA*) that fell to its *Guf* ascend (return from *Guf* to *Rosh de AA*), the *Kelim* of *GE de AVI* ascend along with them to *Rosh de AA*. (These are the *Kelim* of *GE de AVI* that were clothed in *AHP de AA* in their small state, when *AHP de AA* had fallen to *GE de AVI*.) Once there, the *Kelim* of *GE de AVI* receive the Light called "holy of holies" that shines in *Rosh de AA*.

The reason for this is that when the Upper One descends to the lower one, it becomes like the lower one. And when the lower one ascends to the Upper One it becomes like the Upper One. This is because no space or motion exist in the spiritual, and only a change of properties instantly and automatically moves a *Partzuf* or its part in spiritual space, closer (higher) to the Creator or farther away (lower) from Him. Therefore, spiritual ascent itself implies a change of properties of the lower one to those of the Upper One, and a descent of the Upper One signifies that its properties became equal to the properties of the degree to which it descended.

Hence, in *Katnut*, when *Sefirot B-ZA-M = AHP de Rosh* of *Partzuf AA* separate from its head and fall (move according to their now inferior properties) to its *Guf*, from *Peh* to *Chazeh*, where *Partzuf AVI* clothes *Partzuf AA*, they (*B-ZA-M = ZON = AHP de Rosh* of *AA*) become like *AVI* in their properties, without *Ohr Hochma*, and only with the Light of *Bina*, *Hassadim*.

That is why, in *Gadlut*, when *B-ZA-M = AHP de AA* return to the *Rosh* (the degree that is higher than *Guf*), they take with them *GE* of *AVI*, as they all became one degree while in *Katnut*. Therefore, in *Gadlut*, *GE* of *AVI* ascend from *AHP de Rosh* of *AA* to *Rosh de AA* and become equal to it (in their properties), where they receive the Light called "holy of holies" that shines in *Rosh de AA*.

ZON ascend to *AVI* in the same way: after *AVI* receive the Light in *Rosh de AA*, they acquire strength (screen), and lower *Malchut* from *Bina* back to her place in *Malchut*, thereby enabling their *Sefirot B-ZA-M = AHP* to return to their degree, *AVI*, as in *AA*. However, when the *Kelim-Sefirot B-ZA-M = AHP de Bina* that were inside *K-H = GE de ZON* ascend to *AVI*, they also take with them *Sefirot* of *ZON*, which they've clothed—*K-H = GE de ZON*. Thus, *K-H = GE de ZON* ascend to *AVI* and there receive the Light called "holy of holies," the Light of *Haya*.

Therefore, it is written that *Ima*-MOTHER DESCENDS TO HER DAUGHTER TO DRESS AND ADORN HER: the letters *ELEH* or *Ima* (*Bina*) in her small state descend to *Malchut*. This means that THE MOTHER DESCENDS TO HER DAUGHTER, for the three *Sefirot* of *Ima* assumed the property of *Malchut*, thereby separating from *Bina* and becoming a part of *Malchut*. This is akin to *Bina* giving part of her *Kelim* to *Malchut*. Yet, this gift is temporary, as though *Bina* LENDS, GIVES (these *Kelim*) FOR TEMPORARY USE, and thus, *Malchut* uses them temporarily.

And then, *Ima-Bina* (mother) ADORNS HER DAUGHTER WITH HER ADORNMENTS. This is so because in *Gadlut*, when the three *Sefirot ELEH*

return to *Bina*, *Malchut* ascends to the degree of *Bina* together with them, and there receives the Light of "holy of holies." And since an ascent to *Bina* implies becoming like *Bina* (in properties), she now has the right to receive the same Light as *Bina*.

It turns out that, as a result of the mother lowering her *Kelim* (properties) *ELEH* to her daughter by intentionally assuming the properties (desires) of *Malchut* instead of her own properties (desires), thereby entering the small state and willingly diminishing herself, upon receiving the properties of *Malchut* instead of properties of *Bina*, mother *Bina* adorned her daughter *Malchut* with her adornments, meaning the Light that subsequently comes in the state of *Gadlut*: the Light of *Bina* entered *Malchut*. This is described as "*Malchut* received her adornments."

There are two kinds of adornments that the daughter *Malchut* receives from her mother *Bina*: the first is *Ohr Hochma* (*Ohr Haya*, the Light of GAR), the Light of perfection, for it imparts the property of perfection to the *Kli* that it is filling, the Light that *Malchut* receives from *Ima* (Supernal Mother), who stands between *Peh* and *Chazeh* of *Partzuf* AA, above its *Parsa*. The second adornment is *Ohr Neshama*, which still designates imperfection, as it is received from the lower mother, *Partzuf* of *Tvuna* that stands between *Chazeh* and *Tabur de* AA, below its *Parsa*.

Naturally, to receive either Light, *Malchut* must ascend to the corresponding degree. In other words, she must change her properties so as to be able to receive, to merit that Light.

When *Malchut* ascends to *Tvuna* and receives her adornments from *Tvuna*, these adornments are still imperfect, for *Malchut* remains with a "question" (without the Light of *Hochma*), as *Tvuna* was before the raising of *MAN*. This means that to attain perfection, *Malchut* still needs to receive *MAN* from the lower ones, called the "husbands of Israel." In this state, the lower ones, called the righteous or "the husbands of Israel," receive the Light from ZA, which ascended to *YESHS* = *Israel-Saba*.

However, when *Malchut* ascends another degree, to the place of the Supernal Mother, *Bina*, above *Chazeh de* AA, and there receives her adornments from *Ima* and not from *Tvuna*, then these adornments are perfect, for they contain *Ohr Haya*; there is no more "question" in her, as she is considered a male, bestowing *Kli*, and the husbands of Israel receive from her.

And all the husbands of Israel appear before her and receive the Light from her. And *Malchut* is CALLED MASTER (Hebrew – *Adon*). The regular *Malchut*

is called by the Creator's female name *Adonay* (mistress) or *ADNI*, whereas in this state she is called by the male name *Adon* (master).

And this is because *Malchut* no longer has a question, for *MAN* is no longer raised within her, as she has reached perfection (Light of *Haya*) and is therefore called "husband" or master (*Adon*). Hence, the prophet said: BEHOLD THE ARK OF THE COVENANT, THE MASTER (*Adon*) OF ALL THE EARTH (*Yehoshua*, 3:11). *Malchut* is called the "Ark," for *ZA*, who bestows upon her, is called the "Covenant." *The Zohar* calls *Malchut* the "Master of all the earth" or "husband."

As a result of the letter *Hey* in the word *MA* (*Mem-Hey*), signifying the female essence, leaving *Malchut*, for the letter *Hey* signifies the presence of a question in *Malchut*, i.e., the absence of *Ohr Hochma*, whereas *Ohr Hochma* brings absolute knowledge, all questions disappear, and with them the letter *Hey*. The letter *Yod* ascends to the place of *Hey*, and *Malchut* assumes the name *MI* as *Ima*, which signifies *Malchut*'s reception of the name *Elokim*, as the name *Ima*.

18. Israel receives the last letters (*ELEH*) from Above, from *Bina* down to that place, i.e., to *Malchut*, who is now called *MI*, just like the name *Bina*. I pronounce the letters *ELEH* and my whole soul weeps so as to receive these letters *ELEH* from *Bina* into the house of *Elokim*, which is *Malchut*. So that *Malchut* would be called *Elokim*, just as *Bina* is called *Elokim*. How can I receive them? "With joyous songs of praise sung in the voice of the Torah, and festive throngs" (*Tehilim*, 42:4). Rabbi Elazar said, "My silence has erected the Temple Above, which is *Bina*, and the Temple below, which is *Malchut*. Of course, as people say, 'A word is worth a gold coin (Hebrew – *Sela*), but silence is worth two.' So the words 'a word is worth a gold coin' mean that I spoke and came to regret it. Silence, my silence, is worth twice as much, for the two worlds, *Bina* and *Malchut*, were created by this silence. For had I not kept silent (see item 11), I would not have attained the unity of both worlds."

After *Hey* has left *MA* and *Yod* ascended in her place, thereby forming *MI*, Israel elevates the LAST LETTERS *ELEH* to *Malchut* by raising *MAN*. As we've already explained, in *Katnut*, *ELEH* of the Upper One fell to *GE* of the lower one. Hence, they refer to the lower one in *Gadlut* as well. For when *B-ZA-M* = *ELEH* of the Upper One return to its *Rosh*, they thereby elevate *GE* of the lower one, too. The lower one thus acquires the *ELEH* of the Upper One and the Light with which they filled themselves in their present *Gadlut*.

To equalize with the lower one and enter the state of *Katnut*, the Upper One deliberately makes *Tzimtzum Bet* on its *AHP*. And upon connecting to the

lower one, the Upper One returns to the state of *Gadlut*, and passes the Light to that part of the lower one which they've both occupied in the state of *Katnut*.

This scenario is similar to one when a good, strong person joins a company of wicked men, and connects with them by pretending to be like them. And when such contact is established between them, he begins to correct them, little by little, precisely through this connection that has formed between them beforehand.

Each *Partzuf* in the small state is divided into two parts: *GE* and *AHP*. However, since there is a "column" of *Partzufim* between our world and the Creator, there is a connection between them via the common parts of the upper and the lower ones. Precisely because there is a part of an Upper One in each lower one, the lower one can receive strength from Above, through this common property, and ascend independently up to the Creator Himself.

Each Upper One that falls to the lower one completes its *Kelim* to ten *Sefirot*: *AHP* fall to *GE* of the lower one, and together they make up ten *Sefirot*, since they stand at the same level. In turn, *AHP* of the lower one falls into *GE* of the next lower one, and so on.

Afterwards, in *Gadlut*, when *GE* of the Upper One receive the strength to attach their *AHP* to themselves and elevate them, *GE* of the lower one ascend together with *AHP*, as they were joined below. Therefore, upon ascending, *GE* of the lower one continue to be joined with *AHP* of the Upper One, and together they form a *Partzuf* of ten *Sefirot*.

I PRONOUNCE THE LETTERS *ELEH*: Israel (one who wishes to receive the properties of the Creator) raises *MAN* (prayer for it) to receive in *Malchut* the Light of *Gadlut* (for self-correction) with the help of the letters *ELEH*, *Ima-Bina*. This is achieved by praying near the Gates of Tears, after which no one ever returns empty-handed, that is, after raising *MAN*, *ELEH* descend from *AVI* to *Malchut*, the house of *Elokim*. This is because after receiving *ELEH*, *Malchut* herself receives the name *Elokim*, just like *Ima*.

A WORD IS WORTH A GOLD COIN, BUT SILENCE IS WORTH TWO: the words (spiritual action) of Rabbi Elazar (the spiritual *Partzuf* of that name) elevated *Malchut* to *Tvuna*, below *Chazeh de AA*, where there is still no Light of *Hochma*, which designates the presence of a question in *Malchut*, a request for *Ohr Hochma*. And this is called "gold" (Hebrew – *Sela*, a gold coin), for that is the name of *Malchut*.

However, Rabbi Elazar's silence enabled Rabbi Shimon to reveal *Ohr Haya* by raising *Malchut* to the Supernal Mother, whereupon both worlds were

simultaneously created, for the lower world, *Malchut*, was created together with the Upper World, *Bina*, of which *The Zohar* speaks: SILENCE IS WORTH TWICE (two worlds) AS MUCH.

19. Rabbi Shimon said, "From here on the perfection of the written is said to bring forth their host by number." For these are two degrees, and each must be recorded, that is, noted: one is called *MA* and the other *MI*. *MI* is the Upper One, and *MA* is the lower one. The Upper Degree registers, speaks, and brings forth their hosts by number, where the letter *Hey* alludes to the one that is known and unequaled, namely *MI*. This is similar to the phrase, "*HaMotzi Lechem*"—He who brings forth bread from the earth (an appeal to the Creator), where the letter *Hey* refers to the knowledge of the known, lower degree, namely *MA*. And together they are one degree, *Malchut*. However, the Upper One is *MI de Malchut* and the lower one is *MA de Malchut*, the one that brings forth their host by number, for the number 600,000 refers to the number of stars that stand together, and they bring forth innumerable hosts.

The Zohar alludes to the words of the prophet (*Yeshayahu*, 40:26): "Raise your eyes to the height of Heavens and see: WHO HAS CREATED THESE (them) – *MI BARAH ELEH*? He that brings out their host by number, He calls them all by name; no one shall be hidden from the greatness of His might and the force of His power."

The word "recording" means "marked by the letter *Hey*," for two degrees must be recorded in *Malchut*: *MI* and *MA*. With the help of the Light that is received at the time of ascent above *Chazeh de AA* to the Upper World, *Malchut* becomes like the upper world and assumes the name *MI*, for the letter *Hey* exits *MA* (*Mem-Hey*), and the letter *Yod* ascends to its place. Thus, *Malchut* is called *MI*, like the Upper World, and is adorned with the male property.

Nevertheless, *MA*, the previous degree of *Malchut*, does not disappear. The reason for this is that the degree of *MI* is essential in order to pass the Light, the perfection of the "holy of holies" to the generations, the posterity of *Malchut*, *NRN* of the righteous, the lower ones. However, the birth and procreation of these generations (sons) depend on the name *MA*. Hence, if either (*MA* or *MI*) is missing in *Malchut*, she will not be able to beget future generations, to create new souls (lower *Partzufim* filled with Light).

Therefore, *Malchut* BRINGS OUT THEIR HOST BY NUMBER—this is the degree of *MI*, which *Malchut* inherits from the Supernal Mother, for the letter *Hey* before the words "brings out" (*Motzi* = *HaMotzi*) alludes to the fact that *Malchut* contains the perfect Light, called "adornments," which she

receives from *AVI*. This is the maximal Light that may fill *Malchut* during the 6,000 years.

The same letter, *Hey*, designates the presence of the Light of *YESHSUT*, the degree of *MA* within *Malchut*. For this degree must also be recorded, be present in *Malchut*. And these two degrees, *MI* and *MA*, are present in *Malchut*: *MI* above and *MA* below.

The Zohar calls *Malchut* the "world being revealed." That is to say, whatever *Malchut* reveals, the lower ones receive. Those individual attainments, individual sensations of the Light that descend from *Malchut* are what they call "their world." Similarly, whatever we feel in our sensory organs is what we call "our world." But this is nothing more than what we receive from *Malchut* of the lowest degree in the world of *Assiya*, *Malchut* of the previous degree.

However, we should know that the actual notion of "our world" indicates the true attainment of the degree called "our world," i.e., man's sensation of his ultimate disconnection from the Creator, total helplessness, and the realization of his absolute egoism. One can attain this sensation only if the spiritual Light shines on him from Above, in contrast to which he will see his true spiritual state. However, in order to reach such a state, one must make great efforts in the study of Kabbalah so as to draw upon himself the influence of the Surrounding Light ("Introduction to The Study of Ten Sefirot," item 155).

However, when man attains this state, he immediately raises such a request to the Creator that his *MAN* is not left unanswered, and he receives the strength to transcend "our world" and ascend with his properties to a Higher Degree—*Malchut* of the world of *Assiya*. And then it is she that becomes his world.

Here we are speaking about very high degrees. The *Malchut* that is being revealed is *Malchut* of the world of *Atzilut*, *Nukva de ZA*. And the fact that *The Zohar* calls her "Supernal" indicates the state of *Malchut* when she attains the degree of *MI* during her ascent and clothing the Upper World, the Supernal Mother. Therefore, *Malchut* herself is then called "Supernal," and the degree of *MA* is, accordingly, called "lower."

KNOWS ALL THE HOSTS BY NUMBER: number designates perfection. Light without a number indicates that the Light is imperfect, whereas the Light with a number is perfect. The action of *ZA* with regard to passing the Light from *Bina* to *Malchut* is described in the phrase: THE HEAVENS TELL OF THE CREATOR'S GREATNESS. THE HEAVENS (*ZA*) TELL (Hebrew—*Mesaper*, from the word *Mispar*—number, the Light's perfection). *ZA* passes this Light from *AVI* to *Malchut*, called THE CREATOR'S GREATNESS.

This Light is called 600,000, for the degree of *Malchut* designates units, the degree of *ZA*—tens, the degree of *YESHSUT*—hundreds, the degree of *AVI*—thousands, the degree of *AA*—tens of thousands.

There are two parts in *AVI*: their own part, where they are regarded as thousands, and the part from *Ohr Hochma* that is received from *Rosh de AA*, where they are regarded as *AA*, that is, tens of thousands. However, they cannot be considered a complete degree of *AA*, but only as its *VAK*, for they clothe *AA* from the *Peh* down to the *Chazeh*. And since *VAK* = *Vav Ketzavot* = 6 *Sefirot* x 10 = 60, the degree of *VAK de AA* equals 60 x 10,000 = 600,000.

Therefore, when *Malchut* ascends to *AVI*, she receives a complete, perfect number—600,000, where 60 signifies that it is merely *VAK*, for *Malchut* has not yet reached *Rosh de AA* and that she still lacks this degree. And the degree of 10,000 refers to *AA*, the part that clothes in *AVI*, for *AVI* are *VAK de AA*. Therefore, *Malchut* contains the number 600,000.

Thus, two degrees are recorded in *Malchut*:

- *MI*, the degree of *AVI* that clothes in *Malchut*, through which *Malchut* receives the degree of the Upper World and is called accordingly, while the Light in it is called 600,000.
- *MA*, the degree of *YESHSUT* that clothes in *Malchut*, through which *Malchut* has a question, the sensation of lack of *Ohr Hochma*, and the request for its reception. *Malchut* is therefore called the "lower world."

These two degrees create one *Partzuf* within *Malchut*: her part that is above the *Chazeh* is clothed in *AVI*, and her part that is below the *Chazeh* is clothed in *YESHSUT*. Therefore, in the generations, in *Malchut*'s descendants, each *Partzuf* consists of two parts (degrees): from the Upper Part (*MI*) there is a Light of 600,000, and from the lower part (lower world, *MA*), there is an absence of number (perfection) in each descendant.

The phrase, THEY BRING FORTH INNUMERABLE HOSTS is not interpreted as infinitely big. Rather, "Innumerable" indicates the imperfection of the Light that is received in the lower part, as it comes from *YESHSUT*, the degree that is without a number.

Malchut's descendants are therefore defined as imperfect, as these two degrees exist in her as one, and are connected as one. Hence, there are two degrees in *Malchut*'s descendants: the Upper One—600,000, and the lower one—without a number. However, the lower one is defined as supplement to perfection and is not considered a flaw.

The reason for this is that the blessing of the seed, propagation depends only on the lower world, *MA*, without a number, as it is said in the Torah that Avraham complained that he is childless (*Beresheet*, 15:5), and the answer was: "Look now toward Heaven, and count the stars. Will you be able to count them? So shall be your descendants." From this we see that the blessing of the seed comes from the lack of a number, i.e., the name *MA*.

Hence, after all the perfection that *Malchut* attains from the Light of *AVI* (*MI*), *Malchut* has an additional blessing from *MA*, which is called the "lack of a number," and both these degrees are included in her descendants—the souls and generations.

20. All of these 600,000 and all their innumerable hosts, He calls the names. What does this mean: "calls the names?" If you say that He calls them by their names, it is not so, for then it would have said, "calls by name." However, when this degree does not ascend in the name *Elokim*, but is called *MI*, it does not beget and does not reveal those that are concealed within it. And although they were all concealed within it, meaning that even though the letters *ELEH* have already ascended, the "precious garment" of *Ohr Hassadim* is still concealed. And while it is concealed, it is not called by the name *Elokim*. For He created the letters *ELEH* and they ascended in His Name—clothed themselves in "precious garments" of *Ohr Hassadim*, as a result of which *ELEH* combine with *MI*, and are called *Elo-im*. Then, by the power of this name, He brought them forth in perfection, defined as CALLS THEIR NAMES, which means that He called by name and brought forth every type and species to exist in perfection. Hence, it is said: HE BROUGHT FORTH THEIR HOST BY NUMBER—called them all by name, that is, by the name *Elokim*.

It was already mentioned that the perfection of the Light, which is the Creator's name *Elo-im*, descends to the souls, generations, descendants, two degrees joined in one. This degree includes 600,000 from the Upper Degree, and innumerable hosts from the lower, and the Creator's name descends on both of them.

The blessing of the seed depends entirely on *MA*, for it is determined by *Ohr Hochma*, as this Light designates perfection. Whereas the Light without a number, *Ohr Hassadim*, comes precisely from the name *MA*. As is already known, *Ohr Hochma* is accepted only when clothed in *Ohr Hassadim*. Until such clothing occurs, even though *ELEH* ascend to *MI*, the name *Elokim* (*ELO-IM* = *ELEH* + *IM*) does not act.

Hence, it is written that *MI* DOES NOT BEGET (ANY OFFSPRING), even though the point of *Malchut* left the thought (*Bina*) and descended back to her place, and all ten *Sefirot* and the Light returned to the *Partzuf*, THE NAME *ELEH* IS still CONCEALED, for she still cannot receive *Hochma* in the absence of *Hassadim*.

However, BECAUSE HE CREATED *ELEH*, meaning that after He added a *Zivug* to the screen of *MA* (lower world, *Malchut*), there appeared *Ohr Hassadim*, called WITHOUT A NUMBER. And *ELEH* were filled with *Ohr Hassadim*, which means *BARAH* = CREATED *ELEH*, as clothing in *Ohr Hassadim* is called *BARAH* (creation). Only after this are they called *ELOKIM*, for only after the reception of *Ohr Hassadim* can they receive *Ohr Hochma*, called "the Light of a number," the Light of 600,000, as a result of which, the letters combine and form the complete name *Elokim*.

The same perfection (clothing of *Hochma* in *Hassadim*) also extends to the souls and descendants that emerge from the name *Elokim*. AND HE IS CALLED BY THIS NAME: all that emerges is called by this name, with these properties He creates all descendants—*Partzufim* from His *Zivug* on *Ohr Hochma*. THE NAME 600,000 is *Hochma*, TOGETHER WITH *HASSADIM*, so that they will have the perfection of the name, so that Light will clothe Light, as they are clothed in the NAME. It is therefore written: SEE, I CALL THEM BY NAME, for "to call" means to revive and bring to perfection.

21. He asks, "What is the meaning of 'by the greatness of His might and wealth?'" This is the head of the degree, where all desires ascend and remain concealed. The strong one that ascended in the name *Elokim*, as it is said, "This is the secret of the Upper World, called *MI*." No man is missing from the 600,000 that He created by the power of this name. And because no one is missing from these 600,000, it follows that wherever the sons of Israel perished and were punished for their transgressions, we subsequently find that not one from the 600,000 had disappeared, so that everything would remain the same Above and below. And just as no one had disappeared from the 600,000 Above, no one has disappeared from this number below.

FROM THE GREATNESS OF HIS MIGHT AND WEALTH signifies *Keter de AVI*, called the HEAD OF DEGREES. This is *Bina* of *AA*, which became *Keter de Partzuf AVI*, WHERE ALL DESIRES ASCEND (*MAN* of the lower ones), and receive all the degrees from there. This degree is filled with *Ohr Hassadim*, and exists in perfection even in the absence of *Ohr Hochma*, as its Light of *Hassadim* comes from *GAR de BINA* of *AA*. In other words, it has such

a powerful Light of *Hassadim* that although this degree emerged from *Rosh de AA*, it is not regarded as having left it, for it feels no need for *Ohr Hochma*. This degree, *Keter* of *AVI*, is the *Rosh* of all the degrees in the world of *Atzilut*, from where *AVI*, *YESHSUT* and *ZON* receive the Light.

THE STRONG ONE IS THE SECRET OF THE UPPER WORLD, the property of *MI* that is present in *Malchut*, from where the number 600,000 descends, for she clothes the Upper World, *AVI*. Therefore, it is written that NO ONE DISAPPEARS FROM THOSE 600,000 because there *Malchut* receives *Ohr Hochma*, called "600,000." Hence, it is said that AS NO ONE DISAPPEARED ABOVE, SO IT IS BELOW, for *Malchut* clothes *AVI*, described in the phrase: THE MOTHER ADORNS HER DAUGHTER WITH HER OWN ADORNMENTS, by which *Malchut* becomes completely similar to *AVI*. And just as the Light of *AVI* is perfect (which is why it is called "600,000" and NO ONE HAS DISAPPEARED, i.e., no lack of *Ohr Hochma* is felt), *Malchut* is perfect in this number, which means NO ONE HAS DISAPPEARED below.

The Letters of Rabbi Hamnuna-Saba

22. Rabbi Hamnuna-Saba said: "In the first four words of the Torah, IN THE BEGINNING THE CREATOR CREATED *Et – Beresheet Barah Elokim Et*, the first two words begin with the letter *Bet*, and the following two begin with *Aleph*" (The letter *Aleph* is pronounced both as "A" and "E"). It is said that when the Creator thought to create the world, all of the letters were still concealed, and even 2,000 years before the creation of the world, the Creator gazed into the letters and played with them.

In the language of Kabbalah, the same sentence appears in the following way: when the Creator (*Bina*) decided to create the world (*ZON* of the world of *Atzilut*), the *Kelim* of *ZON* (*Zeir Anpin* and *Nukva*) were still in *Bina*. *Hochma* and *Bina* (*Aba ve Ima – AVI*) are called 2,000 years. Before the creation of the world (the birth of *ZON*), all the letters (the *Kelim* of *ZON*) existed in *AVI* in the form of *MAN*, and *MAN* always stimulates a desire in the Upper One to attend to it.

With regard to the lower *Partzuf*, the Upper One is called the Creator, for it truly begets it, and whatever the lower one receives, comes directly from its Upper One. Moreover, one may say that this is all that the Upper One desires, its entire existence is meant exclusively for the lower one. Therefore, the Upper One always waits for the lower one's genuine request for the desire to ascend spiritually, which is called *MAN*. Provided this desire is sincere, the Upper One immediately responds and passes the powerful Light of correction to the lower one.

Since the lower one is *ZON* of the world of *Atzilut*, and all that is below this *Partzuf* (all the worlds of *ABYA* and our world) is considered a part of it, *AVI* of the world of *Atzilut* constitute the Upper *Partzuf*. The desires and properties of *ZON* are called "letters," and here *The Zohar* explains the properties that *ZON* (the spiritual worlds and our world, we ourselves) were

created with, which properties are desirable, which require correction, and how this correction is achieved.

Since the properties of the future Creature are determined by the Creator's purpose in creating it, it is said that even before the creation of the world, the Creator played with the letters. The word "played" suggests that the Creator's interaction with the Creature is like His game with the leviathan (the legendary sea monster), with the property that is opposite from Him. At the end of correction all the letters unite and combine into the one name of the Creator.

The order of the Hebrew alphabet indicates the descent of the Direct Light from Above, the Inner Light that fills the *Partzuf*. The reverse order of the letters from the end of the alphabet alludes to the ascent of the Returning Light. The direct order of the alphabet refers to mercy, whereas the reverse order—to the strict law and restrictions on using egoistic desires.

When Adam sinned, the letters detached themselves from him, and only the letters *Shin* and *Tav* (the *Kelim* for the Light of *VAK* of *Nefesh*) remained in him. The *Kelim* for the Light of *Neshama* are represented by the letters from *Aleph* to *Yod*; the letters from *Yod* to *Kuf* are the *Kelim* for the Light of *Ruach*, and the letters *Kuf* and *Reish*—the *Kelim* for *GAR* of *Nefesh*—disappeared from him.

This is why Adam gave his son, born after his sin, the name *SHeT* (Seth): *Shin-Tav*, according to the two last letters of the alphabet—the *Kelim* that remained in him. The *Kli Shin-Tav* are only fit for the Returning Light from below upwards, but not for the reception of the Upper Light from Above downwards. However, after it receives *Yesod* of *Zeir Anpin* (the letter *Yod*), *Shin-Tav* turns into a combination *Shin-Yod-Tav*. And if the Creator creates the world by the letter *Bet*, it then enters between *Shin* and *Tav* and forms the word *Shabbat* (*Sh-B-T*), the state of spiritual perfection, the goal of creation. For this reason, the first word in the Torah—*Beresheet* consists of: *Bara* (created) *Sh(in)-Y(od)-T(av)*.

23. When the Creator thought to create the world, all the letters of the alphabet came to Him in reverse order from last (*Tav*) to first (*Aleph*). The letter *Tav* entered first and said, "Master of the world! It is good, and also seemly of You, to create the world with me, with my properties. For I am the seal on Your ring, called *EmeT* (truth), that ends with the letter *Tav*. And that is why You are called truth, and why it would befit the King to begin the universe with the letter *Tav*, and to create the world by her, by her properties."

The Creator answered: "You are beautiful and sincere, but do not merit the world that I conceived to be created by your properties, since you are

destined to be marked on the foreheads of the truly faithful who fulfill all of Torah from *Aleph* to *Tav* (from the first letter to the last), and perished because of you" (Talmud Bavli, *Shabbat*, 55)

What does a particular name of the Creator mean? The name of the spiritual object indicates the way one can receive the Light that fills it, the way one can attain its spiritual degree. Generally speaking, the twenty-two letters are the ten *Sefirot-Kelim* in the *Ibur* (embryonic phase) of the future *Partzuf* in the *Sefira Yesod*, for that is where the screen of the embryo of the new *Partzuf* is located. That is why *Yesod* is called a "number," as it measures the size of a new *Partzuf*.

Bearing in mind that each name determines specific spiritual properties and states of an object, one can understand what is meant by a change of name, place, or action.

HaVaYaH is the basis of all the letters, but the filling of each letter clarifies the letter itself. The filling of a letter is heard as the letter is pronounced. As we read the letter *Yod* in the word *HaVaYaH* (*Yod-Hey-Vav-Hey*), we actually pronounce three sounds (y-o-d); although we write only one letter, the sounds "o-*Vav*" and "d-*Dalet*" are heard together with the sound "y." When we say "*Hey*," the sound "ey"—*Yod* or "ey"—follows the sound "h." Therein lies the clarification of the name *HaVaYaH* in the process of its emergence.

The Creator's form-properties are revealed in His deeds; hence, the three lines in *Bina* (the Creator) are imprinted and act in His created beings (the lower worlds) as a seal and its imprint. Therefore, the name *MB* exists in *Bina*, as well as in *ZA* and *Malchut*. However, in *ZA*, this name is divided into the ten sayings and thirty-two forces of creation of *Elokim*, which create *Malchut*, the creature.

Bina is designated by the letter *Mem*, *Malchut*—by *Bet*; the name *MB* designates the creation of *Malchut* by *Bina*. The letter *Aleph* designates *ZA*, which passes all the twenty-two letters (from *Aleph* to *Tav*) to *Malchut* (*Bet*). This is why *Malchut* is called *ET* (*Aleph* pronounced as '*E*'-*Tav*).

Malchut is the central part of creation and its purpose. She is the only creation and includes all the worlds with all that inhabits them, us included. Depending on its states, parts of *Malchut* or *Malchut* herself (which is one and the same) have different properties designated by the different letter combinations. For this reason, *Malchut's* parts receive various "codes" (combinations) of letters (properties) or names.

All the words in the world originate here, in *Malchut*. There is not a single property in the world that is not included in *Malchut*. Each property of *Malchut*, each of the creatures (for all creatures are her parts) is designated by

the property that distinguishes it from the others, by the unique set of letters-properties that forms its name.

Malchut is called *Shechina* (Divinity), as she is filled with the Light, *Shochen* (Dweller—the Creator). The Creator is called *Shochen* when *Malchut* feels Him as such, within her. If man, being part of *Malchut*, purifies himself of egoism, either partially or completely, and thus fills his corrected desires with the Light (the Creator), he becomes part of the *Shechina*.

Malchut consists of four parts that are named by their properties (also called faces): face of a lion, face of an ox, face of an eagle, and face of a man. Alternately, *Malchut* is likened to a spiritual kernel, surrounded by four shells, which correspond to the four *Klipot* (impure forces): *Ruach Se'ara* (Stormy Wind), *Anan Gadol* (Great Cloud), *Esh Mitlakachat* (Blazing Flame), and *Noga* (Radiance).

Kabbalah can describe spiritual actions either as names of *Sefirot* and *Partzufim* or as names of *HaVaYaH*, *EKYEH*, and so forth, with their fillings and *Gematriot* (plural for *Gematria*—the numeric value). Although the most frequently used language is that of *Sefirot* and *Partzufim*, sometimes the language of *HaVaYaH* with its fillings can also be applied, even in parallel or simultaneously with the former.

Most Kabbalistic terms are composite: *Maatzil* (the Creator) comes from the word *Tzel* (shadow), as the Creature emerges from the Creator's concealment, from His restrictions. Another name for the Creator is *Boreh* (combination of *Bo*—come and *Re'eh*—see).

A name denotes attainment. Upon attaining an object, man gives it a name. Similarly, man gives a name to the Creator according to the property that he attains, depending on how he feels the Creator. There are several kinds of names to the Creator, based on His properties. For example, the Creator's name *EMET*—"Truth" is based on the sensations of His Light within the *Partzuf*.

Below are the names of the Creator with the corresponding names of the *Sefirot*:

– ***Keter:*** *Aleph-Hey-Yod-Hey* (*EKYEH*)

– ***Hochma:*** *Yod-Hey* (*YA*)

– ***Bina:*** *HaVaYaH* with the punctuation *Segol-Holam-Hirik*, as *Elokim*: *Yod* (*Yod-Vav-Dalet*) - *Hey* (*Hey-Yod*) - *Vav* (*Vav-Aleph-Vav*) - *Hey* (*Hey-Yod*).

– ***Hesed:*** *Aleph-Lamed* = *EL* (pronounced *KEL*)

– ***Gevura:*** *Aleph-Lamed-Hey-Yod-Mem* (*ELOKIM*)

– ***Tifferet:*** *Yod-Hey-Vav-Hey* (*HaVaYaH* without punctuation)

– ***Netzah:*** *HaVaYaH TZEVAOT*

– ***Hod:*** *ELOKIM TZEVAOT*

– ***Yesod:*** *Shin-Dalet-Yod = SHADDAY*

– ***Malchut:*** *ADONAY* (pronounced *ADNI*)

Merging the two worlds, the Upper and the lower, is designated by the words *HaVaYaH-ADNI*, implying the ascent of *Malchut-ADNI* to the level of *Bina-HaVaYaH* with the punctuation of *Elokim*.

The name ZA of *HaVaYaH* comes from the right line (*Hesed*), and the name *ADNI*, from the left line (*Gevura*). Joining of these two lines forms the middle line, where the Light of *Hochma* shines on account of the presence of the Light of *Hassadim* from the right line. Such state is designated by a combination of the two names *HaVaYaH-ADNI*:

YOD-Aleph-HEY-Dalet-VAV-Nun-HEY-Yod. The union (*Zivug*) of ZA and his *Nukva* is designated by mixing the two names.

HaVaYaH-ADNI: *Yod-Aleph-Hey-Dalet-Vav-Nun-Hey-Yod*. The opening *Yod* indicates the Light of *Hochma* in ZA, the *Yod* at the end refers to the passing of this Light to *Nukva*.

As a result of the second restriction, *Malchut* ascended to *Bina*, and governs *Bina* and ZA with her desire. Since it is impossible to receive the Light of *Hochma* in the three *Sefirot*—*Bina*, ZA, and *Malchut*, which are governed by *Malchut's* egoistic desire, the Light of *Hochma* is absent in the *Partzuf*, and only the Light of *Hassadim* is present.

This is designated in the following way: the letter *Yod* enters the word Light (*Ohr* contains the letters *Aleph-Vav-Reish*, signifying the Light of *Hochma*), and forms the word *Avir* (air, containing the letters *Aleph-Vav-Yod-Reish*), signifying the Light of *Hassadim*. If the *Partzuf* returns to the *Gadlut* state, the letter *Yod* exits it, and it is refilled with the Light of *Hochma*. Consequently, *Avir* (air) becomes *Ohr* (Light).

Unfilled *HaVaYaH* designates *Partzuf Keter*. *HaVaYaH* with the filling of *AB* (72) designates *Partzuf Hochma* (AA). *HaVaYaH* with the filling of *SAG* (63) designates *Partzuf Bina* (AVI). Together, these three *HaVaYaH* form *MB* (42) letters—the sacred name of the Light that corrects the souls by its influence on the *Kli*, the screen.

All that was created is the desire to receive pleasure, which we call "creature." Only this desire was created, and nothing else. All the worlds and all that inhabits

them, our world with everything within it, are but degrees of the desire to receive pleasure. The intensity of the desire determines its place in the spiritual realm, where all creation and our world—as its lowest point—are located. Man's actual location (the world, his spiritual degree) determines the particular kind of pleasure he desires, how he chooses to enjoy.

In order for the creature to emerge from the Creator, the Light emanating from Him must descend through four stages, whereas the fifth stage already perceives itself as a separate and independent (from the Creator) desire to enjoy precisely the Light emanating from the Creator.

Upon emerging from the Creator—a result of a sequential emanation of His Light—the desire to receive pleasure (*Kli*-vessel) also consists of five parts designated by the letters: the tip of the *Yod*, *Yod*, *Hey*, *Vav*, *Hey*. These five parts (four letters) are called the Creator's name *HaVaYaH*, because the *Kli* gives the Creator a name according to its sensation of Him, according to its sensation of the Light that fills it. The Light that fills the *Kli* is called "filling."

The *Kli* created by the Creator is divided into five parts, called "worlds." Each world is in turn divided into five more parts, called *Partzufim* (faces). Then, each *Partzuf* (singular for *Partzufim*) consists of five parts called *Sefirot*. In all, there are 5 x 5 x 5 = 125 spiritual objects or degrees from the lowest degree to the Creator Himself.

Each *Partzuf* consists of five parts (*Sefirot*), designated by a dot and four letters: *Keter*-dot + *Hochma*-*Yod* + *Bina*-*Hey* + ZA-*Vav* + *Malchut*-*Hey* = *HaVaYaH*. The difference between each of the 125 *Partzufim* lies in the type of Light that fills them, whereas the core of the *Kli*, the letters *HaVaYaH*, remain the same. A desire cannot appear unless the Creator's Light had previously passed through the five stages; only the fifth stage is considered a birth of a new creation (desire).

The whole universe (all the worlds) is nothing but the ten *Sefirot* or the Creator's name *HaVaYaH*.

SEFIRA	LETTER	PARTZUF	WORLD	LIGHT
Keter	A dot, the tip of the letter *Yod*	*Galgalta*	*AK*	*Yechida*
Hochma	*Yod*	*AB*	*Atzilut*	*Haya*
Bina	*Hey*	*SAG*	*Beria*	*Neshama*
ZA	*Vav*	*MA*	*Yetzira*	*Ruach*
Malchut	*Hey*	*BON*	*Assiya*	*Nefesh*

A filling of *HaVaYaH* with Light is referred to as its revelation. Thus, the letters emerge from the state of concealment when they are not filled. In all there are five *Partzufim*: *Keter* (*Galgalta*), *AB*, *SAG*, *MA* and *BON*. The first—*Partzuf Keter*—is the main one and the source of all the rest. Its ten *Sefirot* is plain (inner) *HaVaYaH*, for each of the four letters of its *HaVaYaH* comes outside, revealing a new *Partzuf* that clothes it.

So then, out of *Partzuf Keter-Galgalta*, from the letter *Yod* comes *Partzuf Hochma* (*AB*), from the letter *Hey*—*Partzuf Bina* (*SAG*), from the letter *Vav*—*Partzuf ZA* (*MA*), and from the letter *Hey*—*Partzuf Malchut* (*BON*). Thus *Partzuf Keter* is designated by plain *HaVaYaH*, and the *Partzufim* that clothe it are designated by filled *HaVaYaH*. The recording of *HaVaYaH* with the Light that fills it is called *Miluy* (filling). For the purposes of brevity when naming a *Partzuf*, the notion of *Gematria* was introduced. *Gematria* is the numerical value of the Light that fills the *Partzuf*.

Wisdom (*Hochma*) is called calculation (*Heshbon*), *Gematria*. A calculation is made only in a place where Light is received: (i) a preliminary calculation is made as to how much Light the *Partzuf* can receive for the Creator's sake; (ii) the Light is received in accordance with the calculation; (iii) calculation of the received amount, called *Miluy*, *Gematria*.

Malchut cannot receive the Light of *Hochma* without the Light of *Hassadim*, and in that event, *Hochma* cannot shine in her. Then *Malchut* ascends to *Bina* and becomes like an embryo inside of her, by which she receives the right line—*Hassadim*. Upon joining the past and the present states, *Malchut* receives *Hochma* into *Hassadim*, and the Light of *Hochma* shines in her. All these actions of *Malchut* are accompanied by calculations, called *Gematriot*.

The *Gematria* (numerical value) of the *Partzuf* unfilled with the Light, the *Gematria* of the empty *HaVaYaH* is as follows:

HaVaYaH = *Yod* + *Hey* + *Vav* + *Hey* = 10 + 5 + 6 + 5 = 26. The *Gematria* of a filled *HaVaYaH* is formed by filling each letter; In Hebrew, each letter has a full name: A-*Aleph*, B-*Bet*, etc.. Hence, there are four kinds of fillings in *HaVaYaH*: 1) *AB*, 2) *SAG*, 3) *MA* and 4) *BON*.

1) *HaVaYaH* with the filling of *AB*:
Yod: *Yod* + *Vav* + *Dalet* = 10 + 6 + 4 = 20
Hey: *Hey* + *Yod* = 5 + 10 = 15
Vav: *Vav* + *Yod* + *Vav* = 6 + 10 + 6 = 22
Hey: *Hey* + *Yod* = 5 + 10 = 15

In all: 20 + 15 + 22 + 15 = 72 = *AB*, where "A" designates the letter *Ayin* = 70, and not *Aleph* = 1. *HaVaYaH* filled with this Light is called *Partzuf AB* (*Partzuf Hochma*), for the letter *Yod* with its filling signifies the Light of Wisdom, *Ohr Hochma*. Such a filling is called "*HaVaYaH* with the filling of *Yod*."

2) *HaVaYaH* with the filling of *SAG*: the *Partzuf* that is filled with Light of Mercy, *Ohr Hassadim*, is called *SAG*, for its *Gematria* is this:

SAG = *Samech* (60) + *Gimel* (3) = 63:

Yod: *Yod* + *Vav* + *Dalet* = 10 + 6 + 4 = 20

Hey: *Hey* + *Yod* = 5 + 10 = 15

Vav: *Vav* + *Aleph* + *Vav* = 6 + 1 + 6 = 13

Hey: *Hey* + *Yod* = 5 + 10 = 15

In all: 20 + 15 + 13 + 15 = 63 = *Samech* + *Gimel* = *SAG*

If the *Kelim* and their filling originate from the first restriction, the letter *Yod* is present in the filling of *HaVaYaH*. And if the *Kelim* are filled with the Light of the second restriction, it is the letter *Aleph*, present in the filling of *HaVaYaH*. The difference between the *Gematriot* of *AB* and *SAG* lies in the filling of the letter *Vav*: *Gematria* of *Vav* in *Partzuf AB* is twenty-two (from the filling of *Ohr Hochma*), whereas *Gematria* of *Vav* in *Partzuf SAG* is thirteen (from the filling of *Ohr Hassadim*). From the aforesaid, it is clear that *Partzuf AB* originates from the first restriction, whereas the letter *Vav* (ZA) in *Partzuf SAG* originates from the second restriction.

3) *HaVaYaH* with the filling of *MA*:

Yod: *Yod* + *Vav* + *Dalet* = 20

Hey: *Hey* + *Aleph* = 6

Vav: *Vav* + *Aleph* + *Vav* = 13

Hey: *Hey* + *Aleph* = 6

Such a filling of *HaVaYaH* is called 20 + 6 + 13 + 6 = 45 = *Mem* (40) + *Hey* (5) = *MA* (the letter *Hey* is pronounced as "ah").

4) *HaVaYaH* with the filling of *BON*:

Yod: *Yod* + *Vav* + *Dalet* = 20

Hey: *Hey* + *Hey* = 10

Vav: *Vav* + *Vav* = 12

Hey: *Hey* + *Hey* = 10

Such a filling of *HaVaYaH* is called 20 + 10 + 12 + 10 = 52 = *Nun* (50) + *Bet* (2), pronounced as *BON* for easier articulation. This is the *Gematria* of

Partzuf Malchut, and it is equivalent to twice the value of the unfilled *HaVaYaH*: *HaVaYaH* = 26, and 26 x 2 = 52 = *MA*.

Partzuf Malchut cannot receive the Creator's Light due to the absence of a screen. Instead, it can only passively receive what *Partzuf ZA* gives it. Hence, the twofold twenty-six indicates that whatever *Malchut* has comes to her from *ZA*.

From the four kinds of *HaVaYaH*, it becomes clear that the root of creation is neither *Partzuf Hochma* nor *Bina*, but only *ZA*, as it is the first *Partzuf* built on the second restriction.

The primary ten *Sefirot* are located in *Partzuf Keter*, whereas *Partzufim AB*, *SAG*, *MA*, and *BON* are merely branches stemming from the first *Partzuf*. However, when the Light spreads within the *Partzuf*, it contains five inner Lights *NRNHY* and five outer Lights. The five outer Lights of *Bina* come out of the right ear, and the five inner Lights of *Bina* come out of the left. The five outer Lights of *ZA* come out of the right nostril, and the five inner Lights of *ZA* come out of the left.

Since the two *Malchuyot* (plural for *Malchut*) are remote from one another, as a branch in our world, man's ear holes are also separated and distanced. The two nostrils are separated by a smaller distance, whereas the five inner and outer Lights of the common Light of the *Peh* (mouth) come out of the same opening. Thus, as they exit the mouth, they collide and interweave, and as a result of their collisions, letters (*Kelim*) are born.

Since twenty-two letters originate from *Bina-SAG* = *Samech* + *Gimel* = 60 + 3 = 63, the opening through which they come out is called 63 + 22 = 85 = *Peh* + *Hey* = *PeH* (mouth). The letters come out of the *Peh* of *ZA*, for *Yesod* of *Ima* is located there.

We received our entire Torah, all of the knowledge about the spiritual worlds, from our Great Patriarchs, who ascended spiritually above our world, sensed the Upper Worlds, and described them to us. This is how we received the whole Torah—both the written and the oral parts.

We cannot imagine the spiritual world because our sensory organs cannot detect it. Thus, to describe the objects and concepts still unattainable by us, Kabbalists use several techniques, languages. The whole Torah speaks only of the creation, governing, and correction of the world; never about history, geography, or anything else. As it is said in the Torah itself, the Torah is the sacred names, that is, manifestations of the Creator, the degrees and methods of His attainment.

Kabbalists, those who ascend to the spiritual world and thus establish direct contact with the Creator, convey this information to us using four languages:

1. The language of the *TaNaKh* (**T**orah—Pentateuch, **N***evi'im*—Prophets, ***K****etuvim*—Writings/Hagiographa). This is the language of the written Torah.
2. The language of laws.
3. The language of legends.
4. The language of *Sefirot* and *Partzufim*—the language of Kabbalah.

All the languages speak about the same thing—the attainment of the Creator by us, those living in this world. For this is the sole purpose of our creation, and according to the Creator's design, we must devote all of our physical, mental, and spiritual abilities only to it. And if we were to aspire only to this, we would naturally use our language only for this purpose. After all, everything that is given to us is only for the fulfillment of this exclusive goal—the attainment of the sensation of the Creator, while still in this life.

And this is why the first language mastered by humankind was Hebrew. However, as they distanced from fulfilling their mission, humankind conceived other languages. All the other languages in the world have their inner meaning, too, but since their alphabets were not revealed to us by Kabbalists, we study the spiritual forces depicted in the Hebrew alphabet, the source of all the others.

Every *Partzuf* is divided into two parts: right and left. The right part consists of *Ramach* = *Reish* – *Mem* – *Chet* = 248 parts (organs) filled with the Light of *Hassadim*; and the left part consists of *Shasah* = *Shin* – *Samech* – *Hey* = 365 parts (tendons) filled with the Light of *Hochma*. ZA is called a "voice"; he is generally the Light of *Hassadim*. But when he joins with *Malchut*, called "speech," *Malchut* receives the Light of *Hassadim* with *Hochma* from ZA, and thus "speech" is formed.

The seven primary *Sefirot* of ZA are called "Seven Heavens." The seventy names of ZA originate from the 70 (7 x 10) *Sefirot* of ZA. ZA himself is called "Heaven" and *Malchut* is called "earth." The *Sefirot* of ZA are also called *Ruach*, owing to the Light of *Ruach* within them, which ascends to *Bina* (ears) and transforms into sound: *Hochma* in the left ear and *Hassadim* in the right.

There is a difference between language and alphabet, as in our world there are people who can speak, but cannot read or write. The most ancient spoken language is that of the *TaNaKh*, which dates back to Adam. The language of laws originated from it, followed by the language of legends. All of these languages combined and each of them in particular are used in our holy scriptures.

The language of Kabbalah was the last to develop. It is the most difficult language, since proper understanding of it requires sensing the spiritual categories

that this language narrates. Kabbalah is also the most precise language of all. It is the only language that can accurately render all the spiritual information.

However, only through direct study with a Kabbalist-teacher can a student learn it and grasp its information. And since for many generations there were only a few Kabbalists, unconnected with one another, the language of Kabbalah was the last to evolve. Even today it can only be "learned" directly from a Kabbalist-teacher.

Initially, Kabbalists enciphered their knowledge of the spiritual world as letters, whose outlines reflected the interrelationships of spiritual forces. In other words, each spiritual degree is characterized by a unique interrelationship of spiritual forces. By assigning each spiritual property with a particular symbol, one can depict the interrelationship, as well as the general product of the union of spiritual forces of each degree, i.e., its essence.

Thus, Kabbalists created the twenty-two letters of the Hebrew alphabet. *The Zohar* pays much attention to analyzing the connection between the letters, which helps a student to synthesize his knowledge and find new ways of discovering spiritual forces and their actions within.

As our forefather Avraham writes in his *Book of Creation* (*Sefer Yetzira*), letters represent the stones from which the building-word is constructed. As our sages tell us, the world was created with the letters of the "sacred language," each letter representing a certain holy, spiritual, altruistic force of creation.

The properties of this force are reflected in the letter's outline, its importance with regard to other letters, its potential combinations with the others, its potential punctuation marks, its crowns and notations, its numerical value (*Gematria*) and variations.

However, this only concerns separate letters and their combinations. There are also certain rules that enable us to determine the properties of spiritual forces not from letters, but from whole words. Moreover, quite often we can replace letters or even parts of a word with similar ones.

The language itself, the roots of its words, indicate the properties of the spiritual object they describe. For example, Adam originated from *Adama*—earth, which emphasizes his insignificance, and from the word *Adameh*—similar (to the Upper One), which emphasizes his eminence. The name Yaakov comes from the word *Ekev*—to get around (*Esau*). There are many such examples in the Torah, for everything is named after its root, as after the patronymic name of one's father.

Once we have established that certain combinations of letters (*Kelim*, language of letters) can be used instead of the language of *Sefirot* and *Partzufim*

when describing spiritual actions, the entire description of the spiritual worlds amounts to portraying objects and actions in the form of letters and their combinations. This is how the whole of the Torah is written, in words. Thus,

a) The shape of each letter and the elements of its structure indicate all the properties and the general state of a spiritual object, *Sefira*, or *Partzuf*, which this particular letter depicts;

b) The order of letters in a word indicates the connection between spiritual objects, *Sefirot*, and their shared properties and actions. Attainment of a word's spiritual meaning signifies an ascent to the spiritual level of the object. When that happens, he who attains it becomes this very word, assumes its name. Man's name keeps changing as he ascends the spiritual degrees; it is determined by the degree he is on, as he assumes the name of that degree. It is therefore said that everyone can become like Moshe, i.e., attain the degree called "Moshe";

c) The word itself in its "corporeal" reading, its "corporeal" meaning indicates the spiritual root and its branch—consequence in our world;

d) A combination of words indicates an entire spiritual process, which, as a rule, has a corresponding action (commandment) in our world.

Names change depending on the aspect that requires clarification:

a) By elements of *Sefirot*:

Keter	-	has none
Hochma	-	fire
Bina	-	water
ZA	-	air
Malchut	-	earth

b) By colors:

Keter	-	has none
Hochma	-	white – the basis of all colors
Bina	-	red – most prominent
ZA	-	green – most perfect
Malchut	-	black – cannot be changed by any other color

Colors are present only in the *Guf* (body) of the *Partzuf*, but never in the *Rosh* (head). These colors are projected onto *Malchut* from Above, and she passes them on to all the lower ones.

c) By lines:

Hesed	-	right	-	white
Gevura	-	left	-	red
Tifferet	-	central, includes all the colors	-	green

Quite often, colors and elements are used instead of the names of *Sefirot* and their properties: fire, water, air, earth (*The Zohar*, *Vayera*, item 32). *Malchut* is called "earth," but *Malchut* that ascends with her properties to *Bina* is called "earth of the Temple." In the Temple, the four sides of the world—*Hochma*, *Bina*, *Tifferet* and *Malchut* join the four elements of the world—fire, water, air and earth. Out of the two points of *Bina* and *Malchut*, which are joined together, the Creator made one *Partzuf* —Adam.

The four foundations of the world, or the four sides of the world:

Fire	North	*Shuruk*	Left Line	*Gevura*
Air	East	*Hirik*	Middle Line	*Tifferet*
Water	South	*Holam*	Right Line	*Hesed*
Earth	West	–	–	*Malchut* – receives from all

Four fundamental metals are created as a result of a *Zivug* of the four foundations with *Malchut*: gold, silver, copper and iron. All of these names, as well as many others, are used in the Torah instead of the names of the ten *Sefirot*. Therefore, although the languages of the Torah, legends, the Talmud, and the Scriptures are extraordinarily vivid, only the concise language of Kabbalah provides an accurate description of the spiritual worlds.

The four kinds of symbols used with letters:

Taamim—tone modulations used in pronouncing letters—signify the Direct Light, which spreads from Above downwards in the body of the *Partzuf*.

Nekudot—letter punctuation marks—signify the Light during its gradual exit from the body of the *Partzuf* from below upwards.

Tagin—crowns above the letters—represent *Reshimot* (reminiscences/records) of the previously present Light (*Taamim*). *Tagin* originate from *GAR de Bina*.

Otiot—letters—represent *Reshimot* of the Light's exit from the body of the *Partzuf* (*Nekudot*). Letters originate from *Zat de Bina*.

The ten *Sefirot* are divided into three primary parts—*Taamim*, *Nekudot*, and *Otiot*:

Taamim	-	Keter
Nekudot	-	Hochma
Otiot	-	ZAT de Bina and ZON

According to the Light in them, *Sefirot* are divided into:

Taamim	-	Hochma
Nekudot	-	Bina
Otiot	-	ZON

The letters were created in the following order: the letter *Aleph*, which was initially on the right side, begot the letter *Shin*, which emerged from it and moved to the left side. The letter *Shin* consists of three sides: the left, the middle, and the right. The letter *Vav* is thereby formed by three letters, and upon joining with *Aleph*, it formed the word ***A****leph*-***Sh****in* = *ESH* (fire) in the left side.

Out of the interaction of the right and the left sides these two letters came forth in contradiction between them, as the right line includes water, while the left line includes fire. Their collisions begot the letters *Reish*, *Vav,* and *Chet*, which formed the word *Ruach* (wind). This wind entered between the two sides (fire and water) and joined them together, thereby establishing the order of the first letters and their perfection.

At first, *The Zohar* offers a general description of the three lines in ZA, designated by the three names of the Creator: *El*, *Elokim* and *Elokeinu*, and then proceeds to clarify the descent of the degrees of filling ZA and *Malchut* with the Light of *Hochma* in the form of letter combinations, in the order of the degrees' descent from Above downwards. *Mayim* – water, *Esh* – fire, *Ruach* – wind constitute the three lines in ZA from *AVI*. This is why the first letters in ZA come from *AVI*.

Then the following combinations emerged: *Aleph* revealed *Mem* from its right side, so *Mem* stands to the left line of *Aleph*. *Mem* revealed *Shin* as the middle line, as *Mem* initially consists of the left line, for it exists in the form of a concealed letter *Mem* in the word *Elokim*, which pertains to the left line, and so forth. This is how all the letters of the Hebrew alphabet were born.

THE LETTERS OF THE HEBREW ALPHABET

LETTERS	NAME	PRONUNCIATION	GEMATRIA
א	*Aleph*	[a], [e]	1
ב	*Bet*	b, v	2
ג	*Gimel*	g	3
ד	*Dalet*	d	4
ה	*Hey*	[a], [e]	5
ו	*Vav*	v, [u], [o]	6
ז	*Zayin*	z	7
ח	*Chet*	h	8
ט	*Tet*	t	9
י	*Yod*	y, i	10
כ (ך)	*Chaf*	h, k	20
ל	*Lamed*	l	30
מ (ם)	*Mem*	m	40
נ (ן)	*Nun*	n	50
ס	*Samech*	s	60
ע	*Ayin*	[a], [e]	70
פ (ף)	*Peh*	p, ph	80
צ (ץ)	*Tzadik*	tz	90
ק	*Kuf*	k	100
ר	*Reish*	r	200
ש	*Shin*	sh, s	300
ת	*Tav*	t	400

The letters *Aleph* and *Ayin* do not have any particular sound, and only the accompanying punctuation mark determines their pronunciation.

The letters *Bet*, *Chaf* and *Peh* with a dot inside them are pronounced as "b," "k," and "p." The absence of a dot changes their pronunciation to "v," "ch" and "f."

The letter ***Hey*** is not pronounced, but rather aspirated.

The shapes of the letters *Mem*, *Nun*, *Tzadik*, *Peh*, *Chaf* (pronounced *MANTZEPACH*) change when placed at the end of a word, as seen in the table of letters.

The shape, external form of letters: the protruding element of a letter indicates that the Light in this part of the letter is greater than in the other. The filling (*Miluy*) indicates the height of the degree. A punctuation mark (*Nikud*) indicates the origin of each part of the *Partzuf*: whether it came from the Upper *Partzuf* (and constitutes its part in the present one), from the lower *Partzuf*, or from itself.

The *Kelim-Sefirot* themselves are called "letters," and their punctuation marks (*Nekudot*) indicate the Light that enters and exits them. The Light of *Bina*, ZA, and *Malchut* can enter the *Kelim*, but the Light of *Keter* or *Hochma* cannot. A dot above a letter (*Holam*) signifies the Lights *Keter* and *Hochma*, which never clothe the *Kli*, hence the location of the dot above the letter.

Two horizontally positioned dots (*Tzere*) allude to *Sefirot Hochma* and *Bina*, that *Bina* does not receive the Light of *Hochma*, and contains only the Light of *Hassadim*, the Light of Mercy (*AVI* back-to-back). *Bina* herself is also called *Tzere*, for ZA receives everything from her. If there is a third dot (*Segol*) between these two dots, it means that ZA raised his request for the Light of *Hochma* to *AVI*. Such a request of ZA in *AVI* is called *Daat*. *Daat* receives the Light of *Hochma* in order to pass it on to ZA. The punctuation mark *Kamatz* (a "T" shaped mark under the letter) indicates that ZA collects (*Mekabetz*) the Light of *Hochma*.

A dot indicates *Malchut* with a reflecting screen, but not a receiving one. Such a form testifies to the absence of Light in the *Kli*; it is merely a black dot, as the law of restriction rules over it.

The *Sefira Hod* is an inclusion of *Malchut's* properties into ZA, out of which ZA makes a whole *Partzuf Malchut*. The letter *Hey* in the word *Hod* signifies *Keter* in *Malchut*, and the nine lower *Sefirot* of *Malchut* are located among the impure forces that cling to them. This is designated by an elongated leg of the letter *Kuf* (dipping below the line), which indicates that the impure forces receive their strength from the spiritually pure forces through this element, the *Kuf*.

The white background is a plain, indistinguishable and thereby imperceptible Light (by us). Whatever we can distinguish may only be expressed by restricting the diffusion of this white color. The forms and degrees of its restriction are called letters. That is why we see black outlines on white background, and attain only the black restrictions.

We can describe the diffusion of Light in the worlds using attraction and restriction of the Light. And these two forces must act simultaneously. Similarly, when we perceive something in our sensory organs, we only sense it by way of restriction, as the object's surface or a light wave collides with our sensory organ, which restricts its expansion, and can thereby perceive it.

The spiritual roots of the forms are as follows: A circumference originates from the first restriction of the Light in the world of *Ein Sof* (Infinity), the first restriction on the diffusion of Light. Since this restriction was equal and uniform, it assumed the form of a circumference.

A vertical line, length without width, signifies that the notion is unattainable by us, and is therefore called a "thin line" of the diffusion of the Light of *Hochma*. The Light of *Hochma* can only be received with the help of the screen in *Malchut*, which creates Returning Light that clothes the Light of *Hochma*. Therefore, the Upper Light that comes to the *Kli* is called a line.

A horizontal line, width without height: when a vertical line—the diffusion of the Light of *Hochma* from Above downwards—collides with the screen, their collision (of desires) compels the vertical line to shift into the horizontal line (to the right), resulting in a shape of the English letter L. Its width is determined by the force of the Returning Light that ascends from the screen from below upwards.

A rectangle is formed by the interlacing of the descending Light of *Hochma* and the Returning Light: five vertical descending lines—five *Sefirot* of the Light of *Hochma* and five horizontal lines from right to left—five *Sefirot* of the Light of *Hassadim*. The size of the rectangle's side is called *Amah*, consisting of five parts—*Tefachim* (plural for *Tefach*). (Both *Amah* and *Tefach* are distance measuring units.) This is why we describe the *Kli* as a rectangle.

The two kinds of diffusion of Light, the Light of *Hochma* and the Returning Light, are called the right and the left cheeks, respectively, which turn into the upper and the lower lips. Since, after the first restriction, the Light may not be received in *Malchut*, the Returning Light is only received in four parts of the *Kli*, not in five. This is why there are 4 x 4 = 16 teeth on the lower jaw and 16 teeth on the upper jaw (The Returning Light stems from resistance, from "chewing" the Light before receiving it inside).

In the second restriction, a Triangle is formed, as *Malchut* ascends to *Bina* and forms a slanted line. Thus the combination of the Direct Light with the Returning Light and restrictions beget various spiritual forms.

The Light of *Hassadim* is defined as "protruding," for a protrusion beyond the limits of a spiritual body means that:

1) The Light is so great that it comes out by elevating, protruding the limits;
2) It originates from the middle line, *Tifferet*.

A cavity in the body occurs due to the following reasons:

1) The Light is insufficient; the Light cannot shine there;
2) The Light of *Hochma* is present, but the lack of *Hassadim* prevents it from shining.

PUNCTUATION MARKS IN THE HEBREW ALPHABET *(NEKUDOT)*

Sefira	Punctuation Mark	Pronunciation
Keter	Kamatz	a
Hochma	Patach	a
Bina	Segol	e
Hesed	Tzere	e
Gevura	Shva	-
Tifferet	Holam	o
Netzah	Hirik	i
Hod	Kubutz	u
Yesod	Shuruk	u
Malchut	No Mark	-

Nekudot are defined by three lines:

IN THE ROSH (HEAD)

Kamatz - Keter - right line
Patach - Hochma - left line
Tzere - Bina - middle line
Holam - Tifferet - middle line

IN THE GUF (BODY)

Segol	-	Hesed	-	right line
Shva	-	Gevura	-	left line
Shuruk	-	Tifferet	-	middle line

IN THE EXTREMITIES

Hirik	-	Netzah	-	right line
Kubutz	-	Hod	-	left line
	-	Malchut	-	middle line (has no designation)

The levels of *Nekudot*:

Above the letters	-	Light of Neshama
In the letters	-	Light of Ruach
Under the letters	-	Light of Nefesh

Zivug de Nekudot is the *Zivug* between *Hochma de Aba* and *Hochma de Ima*.

Zivug de Otiot is the *Zivug* between *Bina de Aba* and *Bina de Ima*.

The letters combined together designate Returning Light during the screen's ascent from *Tabur* to *Peh*. They are combined, for they all ascend to their root, which unites everything, whereas the use of the will to receive, even for the Creator's sake, causes separation.

A state of separated letters occurs when the Light enters the *Kli* (vessel, the letters of *HaVaYaH*); the four letters thereby separate, since the Light makes a distinction between the *Sefirot*: depending on their different properties, it clothes in them in different ways.

HaVaYaH with filling *Aleph* comes on a screen with *Aviut Aleph* (thickness one), *HaVaYaH* with filling *Hey* comes on a screen with *Aviut Bet* (thickness two). A plain name refers to *Aviut Shoresh* (zero thickness) with the Light of *Nefesh*. Plain letters refer to a *Partzuf* with a screen of *Aviut Aleph*.

The truly faithful, who believe in the three fundamentals: the Creator, His Providence and the Torah, need the two lines to be in constant balance for their spiritual advancement. The left line is wisdom, the Light of *Hochma* that enters the desire to receive, which pertains to the left side, and the right line is faith, the Light of *Hassadim* (mercy), the altruistic desire to bestow.

Existing in knowledge only means that man is under the rule of the impure forces (*Klipa*) of the left side, which renders him totally unable to feel the spiritual, leaving him in spiritual darkness. Alternately, existing only in faith means that man is under the rule of the impure forces (*Klipa*) of the right side that convinces him that he has achieved perfection, that there is

nothing else to work on, nothing to correct within him. This, too, denies him the opportunity to advance.

The Zohar continues: And the Creator answered further (the letter *Tav*): "The word *MaveT* (death) ends with you. And since these are your properties, you are not suitable for Me to create the world with you." Immediately following, the letter *Tav* departed from Him.

The moment the Creator set about creating the world-*ZON* by selecting their properties, all twenty-two letters of *ZON* appeared before Him, starting from the last—*Tav*, and ending with the first, *Aleph*—the head of all letters. The reason for the letters coming in reverse order is that they constitute the *MAN* of *ZON*, the *Kelim* of *ZON*, which emerge from below upwards. The usual alphabetical order corresponds to the Light (*MAD*), which descends from Above downwards. But the order of *MAN* is opposite to that of *MAD*, for it ascends from below upwards.

Letters are none other than desires, properties, and thoughts that, in man's opinion, are suitable for the attainment of the spiritual, the Creator, of His Providence. Man skips from one thought to another: one moment he thinks that it is possible to attain the Upper Worlds with one property, next he believes he can enter the spiritual realms by mastering another property, then he begins to stubbornly observe all the commandments and pray zealously, or disregards all the actions and plunges into contemplation and reading. Sometimes he craves only knowledge, and sometimes only faith, right down to fanaticism.

Just as there are two extremes in our world—knowledge and faith, in the spiritual world, as man now consciously ascends the spiritual ladder to the Creator, there is spiritual work in the attainment of knowledge and faith. Hence, Rabbi Yehuda Ashlag's commentary on *The Zohar* is entitled *The Sulam* (The Ladder).

Each of the twenty-two Hebrew letters represents a certain property. At times it seems that the property of the letter *Tav* is suitable for the attainment of the spiritual; at times he believes that some other letter is more appropriate. This occurs because in the process of his spiritual ascent, man begins to increasingly understand the true Goal of creation and the Creator, which is exactly what is demanded of him.

Thus, he continues to sort through it all, until his search yields the truth: only with the help of the letter *Bet*, which stands at the beginning of the word *Berachah* (blessing)—contact with the Creator,—only with the help of this force can one achieve the goal.

Therefore, *The Zohar* tells us how the letters—properties, forces, and desires—come to the Creator. By offering up his prayer (*MAN*), man asks for some property that seems like a real goal to him. And each letter tries to prove that it is best suited for the attainment of the sensation of the Creator and merging with Him. But the Creator shows that the best and the only letter is *Bet*, as only it can help man to establish contact with Him. This is why the Torah begins with this letter.

The description of the spiritual forces designated by each letter is incredibly deep, and in order to attain full clarity we need to bridge several other preliminary explanations: the creation of the world includes its existence and process of perfection so that the world could attain the goal for which it was created.

The Creator created the world consisting of two contrasting forces; against each pure, altruistic force, He created an impure, egoistic one, which is its equal and opposite. Just as there are four pure worlds *ABYA*, the Creator created opposite them four impure worlds *ABYA*.

Therefore, in our world—the last degree of the world of *Assiya*—a spiritually evolved person that senses the Creator and has entered with his properties into the spiritually pure world, looks no different from an egoistic and spiritually undeveloped person, who has not attained the spiritual realm. This means that one who does not perceive the spiritual is totally unable to differentiate between spiritual purity and impurity.

We see that in our world one cannot advance with the help of the pure forces. On the contrary, it is his egoistic aspirations that provide man with the strength to conquer everything in the world. How often do we see fervent fanatics immersed in their impure desires to capture for themselves both this world and the next, whereas one that aspires to the Creator has no strength for even a slightest spiritual movement! In our world there is no proof or confirmation that man advances on the right path. And under no circumstances should one draw conclusions based on one's life experience or "common sense."

So how can a person in this world exist and advance towards the Goal of creation if he is unable to tell good from bad, pure from impure? There is one sign by which one can distinguish purity from impurity: impure forces bear no spiritual fruit. Thus, those that advance through the impure worlds *ABYA* do not attain anything spiritual, whereas those who are connected to the pure forces reap spiritual fruit on their path.

As it is explained in the "Introduction to The Study of Ten Sefirot" (items 19-23), if man advances along the right path, he attains the secrets of the Torah in

three to five years. The Creator helps those who wish to acquire altruistic desires over and above their own requests, and thus one attains the desired goal. From below, man aspires to the Creator with his small desire (*MAN*), and from Above, the Creator pours onto him tremendous spiritual desires and strength (*MAD*).

This is the only opportunity to check whether or not the path that one is on is correct, whether it leads to altruism or to even bigger egoism. By no means can one consider his well-being, soaring elation, his happiness and success in life as proofs of correct advancement. It is precisely in those states of feeling perfection, well-being, and contentment that he must ask himself: "Have I attained the secrets of the Torah?" And until he has attained them, his "perfection" is impure.

Man should always strive for the middle line—a balance of faith and knowledge—in the following three notions: the Creator, His Providence, and the Torah. And under no circumstances should he advance by either faith or knowledge alone. If he only wants to attain the Creator, His Providence or the Torah, he enters spiritual darkness, for it is impossible to receive the Light of Wisdom (*Ohr Hochma*) without the Light of Mercy (*Ohr Hassadim*).

Such a state is referred to as the left impure force, "*Klipat Esau*." And if man strives to advance through faith alone, he enters the impure force of the right side, "*Klipat Yishmael*," which tells him he is in a state of perfection. In this case, he sees no point in his work and is thus unable to continue to advance.

In other words, even if one is full of joy, which is exactly what the Torah urges him to feel (to perceive the Creator's Providence with joy, for joy signifies justification of creation, understanding that His Providence is always just and kind), unless he has attained the secrets of the Torah, his path is considered erroneous, as he lacks the intention "for the Creator's sake," which reveals the secrets of the Torah.

This article explains the particular properties of the Hebrew letters—how all the letters come before the Creator, each asking Him to create the world with its property. Each of the twenty-two letters represents a spiritual degree in the worlds *ABYA*, and each believes that its pure spiritual properties are most suitable for the task, that by attaining its degree and acquiring its properties, the inhabitants of the world will be able to elevate the pure forces over the impure ones, so much so that they will reach the end of correction, the Goal of creation.

However, the Creator answers each letter that against it are the corresponding impure forces, and therefore man will be unable to properly separate the pure forces from the impure ones, and afterwards, utilize the pure forces to achieve

the goal. This occurrence repeats itself until the appearance of the letter *Bet*, which represents the degree called "the Creator's blessing," against which there are no impure forces of any kind.

And the Creator consented to create the world with the letter *Bet*, with its property; for it has no impure counterpart, only *Bet* presents an opportunity to carry out an analysis between good and evil, to determine when man works for himself and when he works for the Creator's sake. Therefore, only by its force, by its property can the world exist: so as to extract from the "mixture" of one's desires only what's pure, and elevate them above the impure, down to complete eradication of the latter, and the consequent attainment of complete correction of one's nature.

As it follows from *The Zohar,* only the Creator's help, called "a blessing," is the force of man's salvation, the only thing capable of freeing him from the rule of the impure forces. And this force, called "blessing," descends only upon those that advance along the right path.

The right path is a combination of three conditions: (i) one's efforts in studying (only!) genuine Kabbalistic sources; (ii) contact with a true Kabbalist, whom he accepts as his teacher; and (iii) contact with like-minded people, who seek spiritual elevation. A more detailed explanation will be provided to serious students only.

All twenty-two letters are divided into three degrees: *Bina*, *Zeir Anpin* (ZA), and *Malchut*, since there are no *Kelim* (letters) above *Bina*. Twenty-two letters in *Bina* are called "big," twenty-two letters in ZA are called "medium," and twenty-two letters in *Malchut* are called "small."

Each of the three *Sefirot* of *Bina*, ZA, and *Malchut* are further divided into three degrees: The twenty-two letters of *Bina* contain their own *Bina*, ZA, and *Malchut*. Likewise, ZA has his own ten *Sefirot*, in which his *Bina*, ZA, and *Malchut* also contain twenty-two letters. The same applies to *Malchut*.

The twenty-two letters of each degree are divided into three types. The letters from *Aleph* to *Tet* (1–9) are considered units; these are the nine *Sefirot* of *Bina*. The letters from *Yod* to *Tzadik* (10–90) are considered tens; these are the nine *Sefirot* of ZA. And finally, the four letters *Kuf*, *Reish*, *Shin* and *Tav* (100–400) are considered hundreds; and these are the four *Sefirot* of *Malchut*, since *Malchut* is located below and downwards of *Chazeh de* ZA, which corresponds in height to the four *Sefirot* of ZA.

Bina, units, big letters, nine letters: *Aleph*, *Bet*, *Gimel*, *Dalet*, *Hey*, *Vav*, *Zayin*, *Chet*, *Tet*.

ZA, tens, medium letters, nine letters: *Yod*, *Chaf*, *Lamed*, *Mem*, *Nun*, *Samech*, *Ayin*, *Peh*, *Tzadik*.

Malchut, hundreds, small letters, four letters: *Kuf*, *Reish*, *Shin*, *Tav*.

However, it is known that units are in *Malchut*, tens are in ZA, and hundreds are in *Bina*, which contradicts the aforesaid that units are in *Bina*, tens are in ZA, and hundreds are in *Malchut*. Such inverse dependence is caused by the inverse relationship between the Lights and the *Kelim*: the lowest Light enters the Highest *Kelim*. The Upper *Kelim* are the first to emerge, from *Keter* down to *Malchut* (*Keter*, *Hochma*, *Bina*, ZA, and *Malchut*), whereas the first to enter them is the smallest Light, *Nefesh*, followed by *Ruach*, *Neshama*, *Haya* and *Yechida*.

Therefore, if there are only units in the *Kelim*, from *Aleph* to *Tet*, then only the Light of *Nefesh* is present. And if tens are added to the *Kelim*, the Light of *Ruach* appears, and if hundreds are added to the *Kelim*, the Light of *Neshama* fills them.

This is why hundreds are defined as *Bina*, tens as ZA, and units as *Malchut*. However, with regard to the *Kelim*, the order is inversed: units are in *Bina*, tens are in ZA, and hundreds are in *Malchut*.

Bina:	Light (100)	-	Kelim (1)
ZA:	Light (10)	-	Kelim (10)
Malchut:	Light (1)	-	Kelim (100)

The letters descend from *Bina* to ZA and from there to *Malchut*. When they descend from *Bina* to ZA, they descend as three lines: 22/3 = 7 letters in each, with the remaining letter being added to the middle line. These twenty-two letters descend in three lines to *Malchut*, which consists of five final letters *MANTZEPACH*, thereby bringing the total number in *Malchut* to 22 + 5 = 27 letters.

The middle line is called "Heaven," "firmament." Therefore, when *The Zohar* speaks of letters in the firmament, it means that the two middle lines, 7 + 7 = 14 = *Yod* + *Dalet* = *Yad* (hand) writes all the twenty-two letters in the firmament (ZA) through the middle line. That is how one should interpret the words of the Torah regarding the letters that appear in the sky or having seen the hand that writes the letters in the sky.

The twenty-two letters of the Torah are the *Kelim* to be filled by the Light of *NRN*. Units—from *Aleph* to *Yod*—are the *Kli* intended for the Light of *Bina* (*Neshama*). Tens—from *Yod* to *Kuf*—are the *Kli* meant for the Light of ZA (*Ruach*). Hundreds—from *Kuf* to *Tav*—are the *Kli* for the Light of *Malchut* (*Nefesh*).

Letters are the *Kelim*, into which the Light clothes; in all, there are twenty-two special properties, and thus twenty-two symbols of their description, called letters. Just as the combinations of the twenty-two letters suffice for the description of all existing knowledge, the various couplings, unions (*Zivugim* of *Sefirot*) of the twenty-two *Kelim*, properties, desires of the *Partzuf* are sufficient for receiving and bestowing Light, fulfilling all spiritual actions and bringing all the letters (man's desires) to correction.

Letters represent the various correlations of *ZON*:

a) ZA, consisting of six parts of his extremities, husband to *Malchut*, designated by the letter *Vav*, *Sefira Yesod*—level of an embryo;

b) ZA designated by the letter *Vav*, *Sefira Tifferet*, consisting of six parts of his hands—level of nursing;

c) ZA that stands between *AVI*, while *Nukva* must ascend to him, thereby reaching the level of reception of *Ohr Hochma*.

d) ZA, the letter *Vav*, above him are ten *Sefirot Keter-Hochma*, below him are ten *Sefirot Bina-Tifferet-Malchut*—and together they make up the letter *Aleph*. And the final corrected state will come when *Malchut* ascends to *Keter* of ZA (the Upper *Yod* in the letter *Aleph*) at the end of correction. When *Malchut* ascends above *Parsa* (*Vav*), she receives the Light herself, whereas when she descends below *Vav*, she receives from ZA. As *Malchut* ascends, she forms *Taamim* (tone marks), when she descends, she is called *Nekuda* (point), and when she merges with ZA, she is referred to as a point inside *Vav* (*Shuruk*).

The order of ***ATBaSH***: There is a special combination of letters, e.g. the first with the last ('A' through 'T'), the second with the second last ('B' through 'Sh'), etc., which designate the conditions for diffusion of the Upper Light from Above downwards.

MANTZEPACH: All the worlds and *Partzufim* were created with the twenty-two letters of *Malchut*. The screen is located in the head of the *Partzuf*, preventing the Light from entering. It repels the Light, calculates how much it can receive for the Creator's sake, and only then accepts it.

Each of the five levels of the will to receive that exist in *Malchut*, in the *Guf* of the *Partzuf*, has a corresponding restriction in the screen, located in the *Peh*, to prevent the Light from entering the body. Therefore, the screen in the *Peh* consists of five parts, forces.

These five restrictive forces of the screen, five exertions of the screen are designated by the five final letters of the alphabet: *Mem-Nun-Tzadik-Peh-Chaf* (abbreviated as *MANTZEPACH*). They are called "final letters" because they are written only at the end of words. These forces determine the reception of Light in the body of the *Partzuf*, and therefore beget the other twenty-two letters (*Kelim*, corrected desires, which receive the Light). Although the five letters *MANTZEPACH* are only found at the end of words, in oral speech they represent the five groups of pronunciation of the twenty-two letters. And the letters *MANTZEPACH* stand at the head of each group.

Out of the five letters *MANTZEPACH* originate five groups of sounds:

1. *Peh–Keter*: a group of four sounds-letters emerges from the throat; they are called *AChHA—Aleph-Chet-Hey-Ayin*. *Aleph* is the Light of *Partzuf Keter* of *Atzilut*, concealed from the lower ones and called *Atik*. *Chet* is the Light of *Partzuf Hochma* of the world of *Atzilut*, called *Arich Anpin* and also concealed from the lower ones. *Hey* is the Light of *Partzuf Bina* of the world of *Atzilut*, called *Ima* (mother), who receives the Light of *Hochma* from *Aba* (father) in order to pass it on to her children (*ZON*). *Ayin* is the Light of *Zeir Anpin's* face. Since the Light of *ZA* that enters *Malchut* is called "the Torah," it is said that the Torah has *Ayin* (70) faces, that the Creator (*ZA*) has *Ayin* (70) names. After all, with regard to *Malchut*, *ZA* is the Creator. Therefore, seventy souls descended to Egypt, and so forth.

2. *Chaf–Hochma*: a group of four sounds-letters emerges from the palate; they are called *GIChiK—Gimel-Yod-Chaf-Kuf*. The letters *AChHA* transfer the Light to the letters *GIChiK*: *Aleph* passes the Light to *Gimel*, which carries reward (*Gemul—Gimel*) for the righteous. *Chet* passes the Light of *Hochma* to *Yod*, but this Light is concealed. *Hey* illuminates *Chaf* with the Light of *Bina*, which carries joy. *Ayin* illuminates *Kuf*. Just as *Ayin* = 70, as it consists of seven *Sefirot*, *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod-Malchut*, each containing ten *Sefirot* of its own, *Kuf* = 100, as it consists of ten *Sefirot* from *Keter* to *Malchut*, each consisting of its own ten. Hence, the palate fully complements the throat.

3. *Nun–Bina*: a group of four sounds-letters emerges from the tongue, called *DaTLaT—Dalet-Tet-Lamed-Nun-Tav*.

4. *Mem–ZA*: a group of four sounds-letters emerges from the lips, called *BOMoCH—Bet-Vav-Mem-Chaf*.

5. *Tzadik–Malchut*: a group of four sounds-letters emerges from the teeth, called *ZaSSHRaTZ – Zayin-Samech-Shin-Reish-Tzadik*.

Voice and speech: Voice is formed in *ZA*, speech—in *Malchut*. If he who is righteous, and who exists in the worlds *BYA*, raises his prayers (*MAN*) to

Malchut of the world of *Atzilut*, he causes *ZON* to ascend to *AVI*, and unites them in a constant *Zivug* so as to assure the Light's descent to the lower ones. *ZON* receives the Light from *AVI*; this Light is called "voice" and "speech," and this is the power of the righteous—to create the pure and destroy the impure with their voice.

Man's speech is conceived in the lungs: as the air exits the lungs and reaches the mouth, it turns to voice, and as it leaves the mouth, it becomes speech. Two lips accept the voice from the two parts of the lungs (the left and the right) and turn it into speech. Each lung consists of five parts so as to pass to the five parts in the mouth: to the guttural letters *AChHA*, the labial letters *BOMoCH*, the palatal letters *GIChiK*, the lingual letters *DaTLaT* and the dental letters *ZaSSHRaTZ*.

The seven primary *Sefirot* of *ZA* are called "Seven Heavens." The seventy names of *ZA* originate from the seventy (7 x 10) *Sefirot* of *ZA*. *ZA* himself is called "Heaven," and *Malchut* is called "earth." The *Sefirot* of *ZA* are also known as *Ruach* (because of the Light of *Ruach* in them), which ascends to *Bina* (ears), where it turns to sound, with *Hochma* in the left ear and *Hassadim* in the right.

THE LETTER *TAV*

Each of the twenty-two letters corresponds to a particular spiritual degree, on which it acts. The letter itself is that spiritual degree. Hence, the letter *Tav* claims that its properties are the most suitable for the creation of the world, that its properties can bring the world to correction and to the goal of creation, for it defines the property of "truth," the Creator's seal.

The impure forces exist solely on account of the miniature Light received from the pure forces; this Light is called *Ner Dakik* (tiny candle). Without this Light, the impure forces would neither be able to exist nor to function—tempting man with the pleasures they received from the tiny spark of Light that fell from the pure *Sefirot*. Therefore, the last, lowest pure degree lets a little bit of the Upper Light down to the impure forces.

Without the support of the pure forces, the impure forces would instantly disappear. A question arises: who needs them to exist and what for? Obviously, the impure forces were created on a par with pure ones by the Creator Himself, for there is no other power in the entire universe besides Him.

It was necessary to create impure forces in order to concentrate them in the enormous desires to receive pleasure, in immense egoism. The system of

the impure worlds of *ABYA* serves as a kind of storehouse of desires to receive pleasure, from which, to the extent of his correction, man can take more and more new desires so as to correct them. Thus, by attaching uncorrected impure forces to himself and correcting them, man can gradually ascend higher and higher, up to the level of the Creator. For this purpose the Creator created impure forces and sustains them through the system of pure ones.

The impure system of the worlds *ABYA* exists on the same level, parallel to the pure one. Our world is located under these two spiritual systems. Our world is also called egoistic and impure, but its forces and desires are so insignificant that they are located below the worlds of the impure *ABYA*.

When, with the help of Kabbalah, one surmounts the level of our world's egoism, he enters the pure world of *Assiya*. And immediately after, the impure world of *Assiya* begins to influence him, tempting him with its false pleasures. By overcoming the temptations of the impure world of *Assiya*, one ascends spiritually. But until one surmounts the impure desires of his body, of our world, he will not begin to sense, or enter the spiritual worlds, for he would not be able to withstand the impure forces that act there.

Unlike the forces that act in the spiritual world, man in our world is only influenced by the small egoistic force called his "body," his ego. Man can struggle with this force, either winning or losing his battles. But even if he is defeated, man retains that tiny spark of Light (*Ner Dakik*), which sustains his existence.

Rabbi Yehuda Ashlag gives the following example: man's work in this world resembles writing on a school blackboard, where any mistake may be wiped off without harming the writer, where he can make corrections and write anew, until he learns to write correctly. Only when he learns to write correctly is he allowed to enter the spiritual realm.

Therefore, our world is the most insignificant of all. Everyone must begin here, and everyone is bound to return here, and be born again and again until he crosses the boundary between our world and the spiritual one. (There are many additional conditions required for the soul to not descend to this world anymore, and those who will merit, will understand).

Hence, the vertical line, the leg of the letter *Kuf*, descends below the writing line, which signifies the Light descending through this letter down to the impure forces. And no other letter descends below the writing line, like the *Kuf* does.

For the impure forces to exist (any creature, whether pure or impure, can only exist by receiving Light), the last, lowest degree of pure forces descends into the impure forces and gives them the Light necessary for their existence and

realization of their role: to entice man with their pleasures and convince him to act according to the law of the impure forces.

At first, the left leg of the letter *Tav* also descended below the writing line. But the Creator saw that the impure forces would then be too closely connected to pure ones, so He severed this connection and returned the left leg of the letter *Tav* back to the writing line, to the level of the pure forces.

As a result of this shortening, the left leg of the *Tav* doubled in thickness, as it folded in two, and no Light passes to the impure forces anymore. On the contrary, it even becomes the Creator's seal by holding the impure forces at bay and preventing them from stealing the Upper Light, for as soon as any impure forces touch it, they instantly die.

And all the life-force necessary for the sustenance of the impure forces is passed by the Creator through the letter *Kuf*, because, being the first letter of *Malchut*, it is remote from them; thus, there is no fear or risk that its connection to the impure forces would become too strong.

Malchut consists of only four letters from Above downwards: *Kuf*, *Reish*, *Shin*, and *Tav*. *Kuf* is the first, *Tav* is the last, and below it are the impure forces. Therefore, if they receive the Light they need according to the thought of creation from *Kuf*, the furthest letter from them, the impure forces have no way of "stealing" more Light than *Malchut*, who consists of four letters, is obliged to give them.

This is why this letter is called *Kuf*, to show that it gives strength to the impure system of *ABYA*—a fake (nonexistent) man, just as a monkey (*Kof* in Hebrew) resembles a human being.

And it misleads people by pretending to be the truth and claiming that its path leads to the attainment of spirituality, the Creator, *Lishma*, the sensation of the Creator. However, the pure forces maintain that only with the help of the Torah can man attain adequate correction of his properties so as to merge them with the Creator.

And this is what the letter *Tav* claimed: because it is the Creator's seal of truth, it stands at the end of the pure system and does not allow the impure forces to cling to pure ones, and pose as if they are pure. This is why its properties are worthy of becoming the basis for the creation of the world—so that via the analysis of good and evil, purity and impurity, inhabitants of this world may be sure that by acquiring its properties they will achieve the goal of their creation.

The four letters *Kuf-Reish-Shin-Tav* make up the four *Sefirot* of *Malchut* of the world of *Atzilut*: *Keter-Hochma-Bina-Tifferet*, where *Tifferet* consists of six *Sefirot*—*Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*. But when the letter *Kuf* is by itself, without *Reish-Shin-Tav*, the Torah, which spreads to the worlds *BYA*, also shines upon the impure forces, and the angel of death receives the strength to destroy all that lives. This state is designated by the letter *Kuf*. But when *Malchut* is corrected, she is designated by the letter *Hey*, whose difference from *Kuf* lies in the long leg of the *Kuf* (*Malchut de Malchut*).

This long left leg, which turns the *Hey* into *Kuf*, indicates that the Light descends from the pure forces (*Partzufim*) to the impure worlds of *BYA*, the impure forces referred to as death. And when *Malchut* joins with *Bina* and receives the strength from *Bina* to ascend and receive the Light, the other letters join *Malchut*, and she draws the Light of life from *Bina*.

In this state, the left leg of the *Kuf* is reduced in half, turning the *Kuf* into *Tav*, whose left leg is twice as thick, due to its shortening. The part of *Malchut* that passed Light to the impure forces now ascended out of them, hence there are two kinds of *Malchut*: *Miftacha* (key)—the part that joined with *Bina*, and *Man'ula* (lock)—the part that ascended out of the impure forces.

These two parts of *Malchut* manifest in different ways: *Miftacha*—openly and *Man'ula*—secretly. Two paths of bringing man to correction emerge from them: the good path of the Torah and the path of suffering.

However, after *Malchut* corrects her properties and joins with *Bina*, she no longer parts from *Bina*, but, upon receiving Light from her, *Malchut* pours it onto the worlds, and the impure forces lose their strength to sow death and rule over the world. And if a case arises where a sinner must be punished, the impure forces must first receive permission to punish him, for without permission they may not reveal the *Man'ula*.

Thus, after *Malchut* joins with *Bina*, thereby correcting her properties, the impure forces are no longer free to rule the world, unless they are permitted. The reason for this is the letter *Tet*, the last letter of *Bina*, which sends the Light of life to all with the help of the *Miftacha*. After *Malchut* joins with *Bina*, she becomes a *Miftacha*, and does not let go of this connection. Respectively, the impure forces, the leg of the letter *Kuf*, can no longer sow death.

Three places emerge from this: (i) where only the properties of the letter *Tet* rule by shining with the Light of life of this world; (ii) the entire world after *Malchut* joins with *Bina*, defined as *Miftacha*, when the letter *Tet* shines upon all, but permits the punishment of sinners according to the rule: "You advance

towards the goal either by the path of the Torah or by the path of suffering"; (iii) hell, the place of eternal punishment by the letter *Kuf*, in contrast with the first place, ruled by the letter *Tet*, where life is eternally prosperous.

All the letters with all their secret properties, described by those who understand them, are located in the Temple. All the Upper and lower worlds are created and function in the framework of their laws-properties, and the Supernal Name, the Creator's name *HaVaYaH* rules over all.

The *Mishkan* (tabernacle) in the Temple was also designed with the help of letters, for its builder, Betzalel, knew how to join the letters that made Heaven and earth. And since he was unique in possessing this wisdom, he was entrusted with the building of the sanctuary.

As the Creator chose Betzalel Above, so He wished him to be chosen below, as He said to Moshe Above: "Choose Betzalel." So Moshe said to his people below: "The Creator has chosen Betzalel." For such was Betzalel's name-property (*Be Tzel El*)—"In the Creator's shadow."

The Creator is called ZA or the *Sefira Tifferet* in *Partzuf* ZA, which shines upon the *Sefira Yesod*, called *Tzadik* (righteous one). Betzalel is called *Yesod*, which receives the Light of *VAK*—an incomplete Light—from *Tifferet*, which is hence called "sitting in the shadow," and, in turn, shining into *Malchut*. Thus, like *Tifferet*, the *Sefira Yesod* that passes this Light also consists of six *Sefirot*: *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*.

The name of the letter *Tav*, "truth," indicates that in order to reach its level, its degree, one must attain the property of truth. Therefore, the letter *Tav* claimed that with its properties man can fully analyze good and evil, renounce his impure desires as false, and to the degree that he renounces them, draw closer to the pure desires (forces), and thereby be certain that he will reach the goal of creation—correction of all his desires (*Gmar Tikkun*, end of correction).

This corresponds to the saying: "The Creator is close only to those who truly ask Him for help." For only with His help can one achieve correction and spiritual elevation. However, this help only comes to those who genuinely, "truly" demand it. As soon as man is able to cry out wholeheartedly for the Creator's help, he instantly receives it. And if he does not receive an answer from the Creator—it is a sign that his request is not yet complete, that he did not yet fully realize his egoistic nature and properties as worthless, has not yet fully felt his helplessness and inability to exit and correct his properties by himself. This is why letter *Tav* was certain that once man acquires its property of truth, he will be able to reach the goal.

But the Creator answered her that it is not worthy of becoming the basis of creation, for the forces of judgment that would arise from it would be so strong that even the complete righteous, who fulfilled the entire Torah from *Aleph* to *Tav* (A to Z) and reached the property of truth, will nevertheless be punished by it, for they have not destroyed all the sinners, as it is written in the Talmud (*Shabbat*, 55).

Furthermore, the Creator declines its request, for it is also the seal of death, as its power brought death to this world. For man is bound to die, as the serpent forged its seal and deceived Adam in his understanding of the Tree of Knowledge. This is why the world cannot exist with its properties.

THE LETTER *SHIN*

24. The letter *Shin* appeared before the Creator and said: "Maker of the world, it befits the world to be created with me, for Your own name *Shadday* begins with me." The Creator replied: "You are fine, handsome, and truthful, but since the letters (properties) of the word *Sheker* (falsehood) took you to be with them, I cannot create the world with your properties, for *SheKeR* (falsehood) exists only because the letters *Kuf* and *Reish* took you."

Malchut consists of ten *Sefirot* and has two endings:

1) If she has only her own properties, she contains all ten *Sefirot*, from *Keter de Malchut* to *Malchut de Malchut*. In this case she firmly restricts the diffusion of Light and is designated by the letter *Tav*;
2) If *Ima-Bina* of the world of *Atzilut* fills *Malchut* with her Light, *Partzuf Malchut* ends not in the *Sefira Malchut*, but in the *Sefira Yesod*, and is designated by the letter *Shin*.

The three tips of the letter *Shin* are called its crown and signify the Light of *Bina*, *Ohr Hassadim* (the Light of Mercy), which descends from *Partzuf Ima-Bina* into *Partzuf Malchut*. This Light of *Bina*, *Ohr Hassadim* (the Light of Mercy), creates new altruistic properties in *Malchut*, altruistic intentions to receive the Light for the Creator's sake, after which *Partzuf Malchut* can receive the *Ohr Hochma* (Light of Wisdom) from ZA (Talmud, *Sanhedrin*, 22). When bonded so, ZA and *Malchut* are called "husband and wife," and the Light that *Malchut* receives from ZA is called "100 blessings."

This new ending of *Partzuf Malchut* in the *Sefira Yesod* instead of in the *Sefira Malchut* is therefore called *Yesod de Nukva* or "the central point of existence,"

for all that exists in the world originates from it and exists thanks to it. *Partzuf Malchut* is the sum of all the creatures, and we are all its parts. All the worlds and all that inhabit them constitute various parts of *Partzuf Malchut* of the world of *Atzilut*.

Each Upper *Partzuf* is considered the Creator of its adjacent lower *Partzuf*, for the latter originates (born) from it. Therefore, in relation to all the creatures, *Zeir Anpin* of the world of *Atzilut* is considered and called "the Creator," our Creator.

And, like the *Tav*, the letter *Shin* is called "truth" and "the Creator's seal," for a seal signifies the end of a spiritual object—*Partzuf*, like a seal fixed at the end of a letter, written in the name of the Creator. The Creator's seal is similar to Himself; this is why the seal is called the mark of truth, for only the presence of a seal gives a letter the force of truth, and confirms the truthfulness of its content.

However, the significance of the letter *Shin* is greater than that of the letter *Tav*, for *Shin* is the first letter of the word *Shadday*, one of the Creator's names-properties, designating His power, by which He said "*Dai*" (enough) to creation—stop and do not descend further (Talmud, *Hagigah*, 12)—do not descend below the letter *Shin*.

This reveals that the world and its inhabitants can only exist with the help of the letter *Shin*, thanks to its property that restricts the diffusion of Light. The Creator said: "Stop, Creature, at the letter *Shin*, and do not spread to the letter *Tav*," for if the Light had spread to *Tav*, the impure forces would have received such great strength that man would have no hope of escaping them and reaching altruistic properties. This is why the ending point of *Shin* is called "the central point of existence."

Therefore, after the letter *Shin* saw the Creator refuse the letter *Tav*, precisely because ending the diffusion of Light with *Tav* creates conditions for correction of the world that are too difficult for man to meet, the letter *Shin* claimed that its property of *Shadday* is suitable for the creation of the world, and was certain that the Creator would choose it—its properties—as the basis of creation, for it possesses all the advantages that *Tav* lacked, which was the reason for the Creator's refusal.

And it has *Tav's* advantage, as well: it is the Creator's seal—truth. Moreover, it has an additional advantage: it is called by the name *Shadday*, the new ending of *Malchut* for the inhabitants of the world, instead of the ending by the property

of the letter *Tav*. Based on all that, the letter *Shin* found the strength and courage to appear before the Creator with the proposition to create the world with it.

But the Creator answered that precisely because of *Shin*'s additional advantages compared to those of the letter *Tav*, the impure forces opposite it are strengthened. For opposite each letter (spiritually pure forces or properties) there is an opposing impure force (egoistic desire), as it is written: "The Creator had made one opposite the other" (*Kohelet*, 7:14).

The strengthening of the impure forces from the properties of the letter *Shin* occurred as a result of her properties joining the impure properties of falsehood, forging spiritual purity of the letters *Kuf* and *Reish*: falsehood would be unable to exist in the world, for it would be recognized at once, had the letters *Kuf* and *Reish* not put *Shin* at the head of the word *SheKeR* (falsehood). And when truth stands at the head of the word that designates the property of falsehood, man naturally tends to err.

There are two sources of impure forces: the first is a small luminescence (*Ner Dakik*), which the pure force itself (the Creator) sends to the impure forces (desires) so as to sustain them. This is done so they would not disappear until there is a need to "punish" the sinners with them. However, these are small forces—their height is not great, for they receive only a small luminescence, sufficient to sustain their life.

This small luminescence descends into the impure forces from the letter *Kuf*, which results in these impure forces becoming similar to man in the worlds *BYA*, as a monkey in comparison to a human being, as it is said: "The Creator had made one opposite the other" (*Kohelet*, 7:14).

The second source of impure forces arises from the lower ones' spiritual fall: as a result of people's evil, egoistic actions, the Light passes from the system of the pure forces into the impure. And the first transgression is Adam's sin, by which the system of the impure forces assumed an identical formation to that of the pure system, stationing itself opposite, parallel to it. As a result, the impure worlds *ABYA* emerged opposite the pure ones.

The second source of impure forces is the letter *Reish*, which indicates that the impure forces rise and attach themselves to the pure forces, right up to the level of *Bina* of *Malchut*, designated by the letter *Dalet*.

As was previously stated, the twenty-two letters of *Partzuf Malchut* of the world of *Atzilut* are divided in three groups of letters: units in *Bina*, tens in *ZA*, and hundreds in *Malchut*.

PARTZUF	SEFIROT	LETTERS
BINA (IMA)	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*
ZA	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*
MALCHUT	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*

The letters *Aleph-Bet-Gimel* correspond to *Sefirot Keter-Hochma-Bina*, called "the head" of a spiritual object (*Partzuf*). The letters from *Dalet* to *Tet* refer to the body of the *Partzuf*.

Aleph	-	Keter	**HEAD**
Bet	-	Hochma	
Gimel	-	Bina	
Dalet	-	Hesed	**BODY**
Hey	-	Gevura	
Vav	-	Tifferet	
Zayin	-	Netzah	
Chet	-	Hod	
Tet	-	Yesod	

The body only receives what descends to it from the head. Therefore, *Dalet*, the first letter of the body, through which the body receives Light from the head, is called *Dalah ve Aniyah* (poor and destitute). *Dalet* only receives what *Gimel* gives it. Since *Gimel* contains the Light of *Hassadim*, that is, what descends into *Dalet*.

And this is why the letter *Gimel* is called *Gomel Hassadim* (merciful One) (Talmud, *Shabbat*, 104), according to its action with regard to *Dalet*, which would otherwise be completely without Light. The protruding sharp angle on the right side of *Dalet* is the sign of *Dalet's* abundance of *Ohr Hassadim*.

However, opposite the pure (altruistic) *Malchut*, stands the impure *Malchut*, who is pride and does not wish to receive the Light from *Gimel* and rely on it. Instead, she rises up in the desire to be the head, and in so creates the sharp angle of the *Dalet*. That indicates that the presence of *Ohr Hassadim* disappears, transforming it into the letter *Reish*, which is written as it is pronounced—with two letters: *Reish* and *Shin*.

The true merging of the pure ZA and *Malchut* is called *ECHaD* (one), consists of the letters *Aleph*, *Chet* and *Dalet*, for the letters from *Aleph* to *Chet* are the nine *Sefirot* of ZA. He passes the Light from *Gimel* of *Bina* to *Gimel* of *Malchut*, resulting in *Malchut* being filled with the Light of *Hassadim*, thereby becoming *Dalet* with a protruding right angle. As a result of this, ZA and *Malchut* become one.

When the lower ones (people) sin in their actions (intentions), they give the impure *Malchut* the strength to cling to the pure one—*Dalet*, to erase the sharp angle of the Light of *Hassadim* and turn it into the letter *Reish*. Thus, the word *Echad* (one) becomes *Acher* (other, alien, foreign): *Aleph-Chet-Dalet* of the word *Echad* are transformed into *Aleph-Chet-Reish* of the word *Acher*, for instead of the connection with the Creator emerges a connection with other, impure forces, called "*Elokim Acherim*" (other gods), which cling to ZA and *Malchut* of the pure world of *Atzilut*.

This leads to the letters *Kuf* and *Reish* distorting the Creator's seal (*Shin*), the letter of truth. As a result, *Yesod* of *Malchut*, which receives from *Yesod de* ZA, becomes linked to the impure source instead of the pure, for a new *Yesod* of the impure *Malchut* was formed with the help of the letter *Shin*.

From here the impure forces develop up to ten *Sefirot* with a head and a body, whereas *Shin* becomes the source of all that desolates, for destruction of purity begets impurity. And from this emerged the system of the impure worlds *ABYA* of the impure man.

Thus, we have learned how the letters *Kuf* and *Reish* became the two sources of emergence and development of impure forces. And since the impure forces pose as pure, they are called false, counterfeit letters whose purpose is to annihilate the system of the pure forces and their unity with the Creator, so as to forge themselves out of the devastation of the pure forces.

The birth of the impure forces from the destruction of the pure ones is possible on account of the letter *Shin*, *Yesod* of *Malchut*, joining with the impure forces as a result of the forging of the letter *Reish* out of *Dalet*. Thereby,

Echad turns into *Acher*, and the system of the impure forces (*Elokim Acherim*, other gods) is created.

And had the letters *Kuf* and *Reish* not captured the letter *Shin*, such an enormous system of impure forces, so capable of lying and falsifying everything in the eyes of man, would not have come into being.

Therefore, the Creator answered the letter *Shin*: "Though you are good, you will stand at the head of the word *Sheker* (falsehood) together with the letters *Kuf* and *Reish*. Indeed, upon capturing you, with your power they will be able to create an entire system of impure forces of falsehood and forgery. Hence, I cannot create the world with your properties, for since there is an impure system opposite from you, it is impossible to achieve the goal of creation with you."

THE LETTERS *KUF* AND *REISH*

25. From the aforesaid, it follows that whoever wishes to tell a lie will succeed if he first tells the truth as a base on which the lie will then grow and start to act. And this is because the letter *Shin* is a letter of truth, in which the Patriarchs had been united, for the three lines in the writing of the letter *Shin* (ש) signify the three Patriarchs, who designate the *Sefirot*-properties *Hesed-Gevura-Tifferet*.

The letters *Kuf* and *Reish* indicate the evil side, as they form the impure side, called *KaR* (cold), which lacks warmth and life, for it draws its sustenance from *Malchut* when she turns from living water into ice. However, to create an opportunity to exist, these letters attach the *Shin* to themselves, thus creating the combination *KeSHeR* (tie, knot), which embodies strength and survival.

For the Light of *Hesed-Gevura-Tifferet* of *Bina*, which she receives from *Yesod de ZA*, creates a new ending in *Malchut*, a new *Kli*-desire to receive the Light called "100 blessings" from *ZA*. And since *Hesed-Gevura-Tifferet* are called the Patriarchs, and the Light that passes to *Malchut* descends from them, the letter *Shin* that designates them is called "truth."

By eliminating the sharp angle of the letter *Dalet*, the impure forces turn it into the letter *Reish*. By this, they convert the word *ECHaD* into *ACHeR*, thereby stealing *Yesod* of the pure *Malchut*, designated by *Shin*. Also, with the letter *Shin* they build the *Yesod* of the impure *Malchut*, which leads to a very strong clinging of impure forces to pure ones. This clinging is called *KeSHeR*, the reciprocal tie joining pure and impure forces, a knot that is not easily severed.

From the aforesaid, we see that the reason for the letters wishing for the world to be created with them is that each of them believes that only its properties can correct the world. The letter *Shin* thinks that the Light of *Hassadim* will bring the souls to the goal of creation. However, the letters *Kuf* and *Reish*—*KaR* (cold)—do not desire this Light, for receiving the Light of Mercy for the sake of bestowal is pure, but receiving it for the sake of pleasure is impure.

THE LETTER *TZADIK*

26. Subsequently, the letter *Tzadik* appeared before the Creator and said: "Master of the world, You should create the world with me, for *Tzadikim* (the righteous) are marked by me. You, who is called a *Tzadik* (righteous one), are also recorded within me, for You are righteous and You love righteousness. Therefore, my properties are suitable to create the world by."

The Creator answered: "*Tzadik*, you are truly righteous, but you must remain concealed and not be revealed to the extent required were the world to be created by you, so as to not give the world an excuse." The concealment of the letter *Tzadik* is necessary, for first came the letter *Nun*, which was then joined by the letter *Yod* from the Creator's Holy Name *Yod-Hey-Vav-Hey* (*HaVaYaH*), who stood above it as a mark of the bond between the Creator and His creations, mounted the letter *Nun* and joined it on its right hand side, thereby creating the letter *Tzadik*.

The reason for the necessity of concealing the letter *Tzadik*, which makes it unsuitable for the creation of the world with it, is that when the Creator created Adam, i.e., ZA, He created him as two *Partzufim*-objects—male and female, connected to each other back to back. This is why the letter *Yod* stands with its back to the back of the letter *Nun*, both facing opposite directions, just as the letter *Tzadik* is depicted: the face of *Yod* turned upwards, while the face of *Nun* is turned downwards.

And the Creator also said to *Tzadik*: "In the future I will revoke the relationship of back-to back, and will join them face-to-face. In another place shall you so rise as such, but not at the beginning of creation. For in the beginning of creation, you must be connected back-to-back by the letters *Nun* and *Yod*, for this form indicates that the Light in you is concealed. Therefore, the world cannot be created with you." The letter *Tzadik* then left.

Tzadik came to suggest that the world should be created with its properties, for when it saw that the *Tav*'s request was turned down by the Creator due to

its heavy laws, and the letter *Shin*—due to the impure forces clinging to it—it thought that its properties could be suitable for the creation of the world. After all, it, too, contains the Creator's seal, and no impure forces cling to it.

That is why *Tzadik* said to the Creator that the righteous are sealed by its name as a mark of their union with Him, by circumcision and turning up of the place of contact (*Zivug*) with the Creator, which, thanks to these corrections, repels all the impure forces.

The Creator, called *Bina*, is also marked by *Tzadik*, for He is righteous like ZA, since the Upper Part of *Bina* of the world of *Atzilut* (*Aba ve Ima—AVI*) corresponds to the male and female parts, like ZA and *Malchut*. And *AVI* are forever joined so as to send down the Light of Mercy and thus sustain the existence of all that are below them. This is why *Tzadik* thought itself suitable for creating the world, for the world lives by the Light of Mercy, and can reach the goal with its help.

The letter *Tzadik* is called the *Sefira Yesod* of ZA. When *Yesod* joins with *Malchut*, it is defined as *Tzadik* (righteous), for the nine *Sefirot* of ZA are from *Yod* to *Tzadik*, and *Kuf* is the beginning of *Malchut*, which consists of four *Sefirot*—*Kuf*, *Reish*, *Shin*, and *Tav*.

When *Malchut* is joined with *Yesod* of ZA, *Kuf* is joined with *Tzadik*, and *Yesod* is called *Tzadik* (righteous). And to this the Creator replied to *Tzadik* that it is *Tzadik* in *Yesod* of ZA: "And you are *Tzadik* in Me, for *AVI* are forever joined so as to pour down the Light of Mercy and sustain the existence of the lower ones. And you are righteous, for *Malchut* is also connected to you, just as in the alphabet, *Kuf* follows *Tzadik*. Yet, in spite of all that, you do not merit for your properties to become the basis of the world."

Yesod of ZA includes in itself *Malchut* in the form of the letter *Kuf* in the word *TzadiK*. And when *Malchut* is included in *Yesod* as *Tzadik*, it is designated by the letter *Nun*, for *Nun* is *Gevura* of ZA (*Yod-Keter*, *Chaf-Hochma*, *Lamed-Bina*, *Mem-Hesed*, *Nun-Gevura*).

When ZA grows and becomes big, his *Sefirot Hesed-Gevura-Tifferet* become *Sefirot Hochma-Bina-Daat*. Thus, *Gevura* becomes *Bina*. And when ZA becomes small once again, *Bina*, too, returns to being *Gevura* (*Nun*). This fall is designated by *Nun*'s head looking down.

The letter *Tzadik* consists of the letters *Nun* and *Yod* connected back-to-back. The letter *Nun* designates *Malchut* with the properties of the *Sefira Yesod* included in her; *Yod* designates the actual *Yesod* of ZA. Their connection—back-to-back, facing out in opposite directions—indicates that impure forces cling to their backs.

They conceal their backs from strangers since there is a flaw in their backs—the desire to receive the Light of Wisdom (*Ohr Hochma*). This flaw must be concealed so as to prevent the impure forces from clinging to their backs. Therefore, the letter *Tzadik* is unsuitable for the world to be created by its properties. Its very shape reveals an opportunity for the impure forces to cling to it; this is why Adam (created out of ZA and *Malchut* when they are joined as *Tzadik*) is also created consisting of two halves, male and female, joined at their backs.

And if the letter *Tzadik* were to argue that in the big state, in the presence of *Ohr Hochma*, ZA and *Malchut* unite face-to-face, it would be told that such connection is impossible at their place, but only during their ascent to *AVI*. For if such a connection were possible in their own place, the impure forces would immediately cling to them. For this reason, the letter *Tzadik* is unworthy of becoming the basis of the universe.

THE LETTER *PEH*

27. The letter *Peh* entered and said: "Master of the world, it would be good to create the world with me, for the future liberation of the world is inscribed in me, as the word *Pedut* (liberation, redemption) begins with me. That is, liberation is deliverance from all suffering. And it is therefore fitting to create the world with me."

The Creator answered her: "Though you are fine, the word *Peshah* (transgression) begins with you and is secretly denoted by you, like a serpent that strikes and hides its head in its body. So a sinner bows his head, hiding from others' eyes, but stretches out his hands to sin. So is the shape of the letter *Peh*, whose head is hidden inside it." And the Creator also said to the letter *Ayin* that it would be unfitting to create the world with its properties, for within it is the property of *Avon* (crime, sin). And though *Ayin* tried to object, saying that its properties are contained in the word *Anavah* (humility), the Creator refused it nonetheless.

Pedut (Liberation) begins with the letter *Peh*, meaning that the property of *Peh* is contained in future liberation. This is why the letter *Peh* claims that it is worthy of being the basis of the world. Indeed, both *Galut* (exile) and *Ge'ula* (redemption) depend on *Malchut*: when *Malchut* has no inner Light of *Hochma*, the people of Israel are exiled from the land of Israel. For in our world, the land of Israel corresponds to *Malchut* of the world of *Atzilut*, the spiritual land of Israel.

Just as in the spiritual world, ZA (Israel) distances from *Malchut* (the land of Israel), the people of Israel separate and leave their land in our world. And when the children of Israel correct their actions, they cause ZA (Israel) to fill his *Malchut* (the land of Israel) with Light, build her with his Light and unite with her face-to-face. As a result, the children of Israel of our world merit redemption and return to their land.

The Light from ZA, which builds and fills *Malchut*, descends from *Sefirot Netzah* and *Hod* in ZA. *Hochma* of *Malchut* clothes in *Netzah* and *Bina* of *Malchut* clothes in *Hod*. The letters *Ayin* and *Peh* are *Netzah* and *Hod* in ZA. This is why *Peh*, the *Sefira Hod* in ZA, claimed that it was suitable to be the basis of the world, for the Light of *Hochma* that brings redemption to the entire world stems from *Peh* to *Malchut*. Thus, if the world achieved its property, it would undoubtedly reach the end of correction—complete redemption.

The letter *Peh* thought that it was more suitable to become the basis of the world than *Ayin* because although *Ohr Hochma* enters *Netzah-Ayin* and *Hod-Peh*, and is mainly present in *Netzah-Ayin*, redemption depends on *Hod-Peh*, nonetheless. That is because initially, *Bina* liberates *Malchut* from her restrictions and thereby redeems her.

By receiving from *Bina* her properties of mercy, *Malchut* merits redemption. This is fulfilled in the following way: *Bina* transcends her own properties and joins with *Malchut*, as a result of which, upon receiving the Light of *Hassadim*, *Malchut* can now receive the Light of *Hochma*. The restrictions imposed on the reception of Light mostly affect the left side, i.e., *Hod-Peh* in ZA. And that is why the letter *Peh* thought that since the Light of *Bina* enters it, and not *Netzah-Ayin*, it is better suited to become the basis of the world.

However, all the individual corrections made during the 6,000 years of the world's existence until the end of correction are considered incomplete, for the Upper Light, which allows for the discovery and analysis of all the impure forces within oneself, is not present in its entirety. Therefore, the Light may not be received in the worlds of BYA, below *Parsa*, below the boundary that separates the world of *Atzilut* from the worlds of BYA.

Parsa is *Malchut* that ascended to *Bina* in order to restrict the diffusion and reception of Light into those parts of her that are located below *Bina*. And as a consequence of Adam's attempt to nevertheless receive the Light under the *Parsa*, impurity slipped into *Malchut*, of which it is said that the serpent appeared before Chava (Eve) and brought impurity upon her (Talmud, *Shabbat*, 146). This impurity will only be corrected at the end of correction.

The thing is that the absence of the Upper Light in the force capable of discerning good from evil in all of *Malchut's* thickness gives rise to a flaw called "tears"—two tears that fall into a vast sea from the two eyes of *Hochma* and *Bina* that are concealed from all.

The two eyes are *Hochma* and *Bina*, and the tears signify the flaw in them from the presence of the impure force that appeared in them as a result of Adam's sin. This led to the ruin of the two Temples. These tears in *Malchut's* eyes will only dry at the end of correction, when death disappears from the world and all the Light shines in *Hochma* and *Bina* (item 56).

So the letter *Peh* was told that although it brings the world *Pedut* (redemption) with its Light, and although all redemptions pass only through it, this Light is incomplete. All the individual corrections are imperfect, for they come and go, just as the two Temples.

For the properties of *Peshah* (transgression) and *Pedut* (redemption) in the letter *Peh* are not sufficiently perfect and complete so as to withstand the sin of Adam, for in the absence of the full Light of *Hochma*, there is clinging of impure forces. Hence, the letter *Peh* is unworthy of being the basis of the world.

And since the property of *Peshah* (transgression) is concealed, the force of the serpent is present therein, deceiving people and leading them to their death. And it is impossible to kill it, just as a snake bites and immediately hides its head in itself (similar to the head of the letter *Peh*), which makes it impossible to kill it, for one may only kill the serpent within oneself by striking the "head." This is why the letter *Peh* is unsuitable for the creation of the world.

THE LETTER *AYIN*

Bina of the world of *Atzilut* is called *Ima Ilaa* (Supernal Mother) and also *Anavah* (modesty, humility). (Here, the capital "A" designates the letter *Ayin*, not to be confused with *Aleph*). The *Sefira Netzah* of *Zeir Anpin* (designated by the letter *Ayin*) clothes into *Malchut* with all of its Light, and ascends to *Bina*, who adorns her with her own adornments: *Bina* clothes into *Netzah* of ZA. But since the letter *Peh*, signifying *Peshah* (transgression) is concealed in *Netzah*, the Creator refused to create the world with its properties, as it is written in item 27.

Two words render the meaning of the word "transgression" in Hebrew: *Peshah* and *Avon*. However, "transgression" is mainly concentrated in the letter *Peh*, for *Malchut* of ZA connects into the *Sefira Hod* of ZA.

As a result of Adam's sin, *Klipot* (shells, impure forces) cling to *Malchut* of ZA. But *Netzah* of ZA is a property of ZA himself, and impure forces cannot cling to it. Yet, as it is written in the Talmud (*Baba Kama*), even *Netzah* is subject to *Klipot* clinging to it.

This flaw—the ability of the impure forces to cling to *Netzah* of ZA—is called "transgression." However, the word *Avon* (not *Peshah*) indicates that *Netzah* is pure and direct, and that the transgression is caused by its connection with the *Sefira Hod*.

The reason the Creator turns to the letters *Peh* and *Ayin* at the same time is that *Netzah* and *Hod* are like two body parts—two legs. This is why they both appeared before Him with their requests. However, *The Zohar* clarifies each of them (their properties) one at a time.

THE LETTER *SAMECH*

28. The letter *Samech* appeared before the Creator and said: "Creator of the world, it would be good to create the world with my properties, for within me is *Smicha* (support) for the fallen, as it is written: 'The Creator supports (*Somech*) all who fall.'" The Creator replied: "That is why you are needed in your place; do not move from it. If you move from your place, contained in the word *Somech*, those who fall will lose your support, for they rely on you (your properties)." Having heard this, the letter *Samech* departed.

The letter *Samech* stands for *Sefira Tifferet* in ZA, i.e., *Bina* in the body of ZA. Since *Sefirot Keter-Hochma-Bina* (*KHB*) were transformed into *Hesed-Gevura-Tifferet* (*HGT*) in ZA, they were emptied of the Light of *Hochma*, and were left with only the Light of *Hassadim*, thus changing their name from *KHB* to *HGT*.

As we know, *Bina* consists of two parts: the Upper Part, called GAR: *Gimel* (three) *Rishonot* (first ones)—the first three *Sefirot KHB*, and the lower part, called ZAT: *Zayin* (seven) *Tachtonot* (lower ones)—the seven lower *Sefirot* from *Hesed* to *Malchut*. The Upper Part of *Bina* is called *Aba ve Ima* (*AVI*). Being filled with the Light of Mercy, *Aba ve Ima* exist in a state of perfection—without any desire to receive, but only to bestow.

AVI are designated by *Samech* (numerical value – 60), for they include the first three *Sefirot KHB* and three *Sefirot* of ZA, which, in view of the absence of *Ohr Hochma* in ZA, are not called *KHB*, but rather *HGT*. Therefore *AVI* consist of six *Sefirot*, each consisting of ten, totaling 60 = *Samech*.

ZAT of *Bina* receive the Light from Above and pass it on to *ZA*. This part of *Bina* has the property of *ZA*, rather than of *Bina*, as it needs to receive exactly what *ZA* needs, and then pass it to him. Since, unlike *Bina*, who does not wish to receive anything, *ZAT* of *Bina* need to receive *Ohr Hochma* for *ZA*, they feels a lack for it, and thus separate from *Bina* and an independently existing object-*Partzuf* forms out of her lower part.

This *Partzuf* is called *YESHSUT*, and it is designated by the letter *Mem* (numerical value – 40), for it consists of four *Sefirot—Tifferet-Netzah-Hod-Yesod* of *Partzuf AVI*. Owing to its shape (properties), the block-letter *Mem* is called *Mem Stumah* (closed).

However, this separation of *AVI* into two parts occurs only when they have no Light of *Hochma*, but only the Light of *Hassadim*. Consequently, the Upper Part of *Bina* remains in its perfection, whereas the lower part feels a flaw in its state by not receiving *Ohr Hochma*. And since spiritual objects are separated by the differences in their properties, the sensation of imperfection separates the lower part of *Bina* from the Upper.

However, if those below improve their "intentions" (called "actions" in the spiritual), and ask *ZA* for help in correcting their actions, overcoming the egoism of impure desires, and acquiring spiritually pure, altruistic desires, *ZA* then turns to the superior *YESHSUT*, which turns to *AVI*. *AVI* then send their request even higher, receive the Light of *Hochma* and pass it to *YESHSUT*.

Finally, *YESHSUT* and *AVI* unite into one *Partzuf*, for having received *Ohr Hochma*, *YESHSUT* becomes as perfect as *AVI* are perfect being filled with *Ohr Hassadim*. *YESHSUT* passes the Light of *Hochma* down to *ZA*, who then passes it to *Malchut*. The Light that *Malchut* receives from *ZA* is referred to as 100 blessings, for *Samech* = 60 joins with *Mem* = 40.

However, when man sins in his intentions (desires, actions), he does not turn to *Malchut* with a request for help, causing the Light of *Hochma* to disappear from *ZA*, and *ZA* returns from *Gadlut* (big state) back to *Katnut* (small state). (When *ZA* contains the Light of *Hochma*, he is called "big"; and when he is filled with only the Light of *Hassadim*, he is called "small"). And the united *Partzuf Bina* is once more divided into *AVI* and *YESHSUT*.

In this small state (*Katnut*), *ZA* and *Malchut* are in danger of impure forces (*Klipot*) clinging to them. To make certain this does not happen, for then they may fall from the world of *Atzilut* below the *Parsa* into the worlds *BYA*, *AVI* send them the property of *Samech* (the Light of Mercy). And although it is only the Light of *Hassadim* without the Light of Wisdom (Light of *Hochma*), it provides *ZA* and *Malchut* with the sensation of perfection in acts of bestowal, and thus

impure forces can no longer cling to them, for the sole intention of the impure forces is to receive the Light of Wisdom from a pure *Partzuf*.

And this is why the Light that fills ZA in *Katnut* is called *Samech*, which testifies to its action: *Samech* "supports" ZA and *Malchut* so that they wouldn't fall from the world of *Atzilut* below the *Parsa*.

That is why the letter *Samech* thought that if the world were created with its properties, it would be able to reach the goal of creation and merge with the Creator. Its Light could shine in ZA and *Malchut* even in their small state, and the *Klipa* (impure force) would not attempt to snatch the Light from them. On the contrary, the impure, egoistic forces would flee from its Light. *Samech* believed that if the world were to be created with its properties, it would be able to protect all creatures, even when their actions were corrupted, for even in such a state, the impure force would not be able to harm them.

But the Creator said to *Samech* that precisely because its role is to support those who fall and to protect the lower ones in times of their spiritual descent, it must stay in its place and not move from it. For if the world were created by it, its power would always prevail over all, ridding ZA and *Malchut* of the chance to grow out of their small state.

And if ZA and *Malchut* don't stimulate the lower ones (people) to raise MAN—request for help in achieving *Gadlut*, the Upper Light will not be able to descend to bring the creatures to the end of correction and redemption. Therefore, the letter *Samech* must support the lower ones until they merit more. But when they do merit, they will be able to receive the great Light called "100 blessings" into their entire *Partzuf*. So the Creator refused to create the world with the letter *Samech*.

"Because the lower ones need *Samech* only in their *Katnut*, in the absence of the Light of Wisdom (*Ohr Hochma*), ZON need you and you can help them. However, they need you only in their *Katnut*. But you do not help to bring them to perfection, and so you cannot be the basis of the world."

THE LETTER *NUN*

29. The letter *Nun* entered and said to the Creator: "It would be good for You to create the world with me, for *Norah Tehilot* (great praises) is written with me, as well as 'Praising of the righteous.'"

The Creator replied: "Return to your place, for you are the reason that the letter *Samech* returned to its place. And rely on it for support. For the

letter *Nun* exists in the word *Nefilah* (fall), which must be corrected by the letter *Samech*. This is the reason why it needed to return to its place—so as to strengthen the lower ones." The letter *Nun* left Him at once.

When *Nun* saw that the Creator sent the letter *Samech* away (as its properties are only used in the state of *Katnut*, that is, only to support those who had fallen from the *Gadlut*), it thought that it was worthy of being the basis of the world. This is because not only does *Nun* have all the advantages of *Samech*, but it can also use *Ohr Hochma*, the Light of *Gadlut*. Thus, the reason for the Creator's refusal to *Samech* does not apply to *Nun*.

The *Sefira Gevura* in ZA is called *Nun*, for it is entirely mitigated by *Bina's* property of mercy, called *Nun* = 50 gates of *Bina*. It is this property of *Gevura* that gives ZA the name *Norah Tehilot* (great praises). *Ima-Bina* is called *Tehilah* (praise), and since *Gevura* descends from *Bina*, it is referred to as *Norah Tehilot*, while *Nun* is used in the *Sefira Yesod*, in the *Gadlut* of ZA during his *Zivug* with *Nukva*. Like *Ima*, this is whence *Nukva* receives the name *Tehilah*, while ZA becomes one in both *Tehilot*—*Ima* and *Nukva*.

Therefore, the letter *Nun* said that, being in *Gevura*, the left line of ZA, it attracts the Light of Mercy emanated by *Samech* (*Bina*, *Ima*), which is also called the "Upper *Tehilah*," as a result of which ZA acquires its properties and the name *Norah Tehilot* to match them. This is why *Nun* has all the properties of *Samech*: the Light of Mercy that bestows perfection and repels the impure forces-desires.

The letter *Nun* added: "However, I have an additional advantage in that I am used during the big state of ZA in his *Yesod*, in the letter *Tzadik*, of which I am the left element." This *Nun* in the letter *Tzadik* is that same *Nun* that is defined as *Norah Tehilot* (praises of the righteous), for even when ZA achieves *Gadlut* during the ascent of ZON to *AVI*, *Nun* also acts in *Yesod* of ZA, connecting *Nukva* back-to-back with ZA, so that ZA receives the Light of Mercy from *AVI* (*Samech*).

And so *Nun* is called "praises of the righteous," for *Yod* (righteous one, the basis of the world) mounts it. *Nun* is called "great praises," for it attracts the Light of Wisdom to *Malchut* in the state of *Gadlut*.

Therefore, we find that *Malchut* receives all her beauty from *Nun*, which is located in *Yesod* of ZA. This is why the letter *Nun* claimed that it merits for the world to be created with its properties, for its luminescence adds to the Light of Wisdom that unites and revives ZON, and does not merely support them, like the letter *Samech*.

So the Creator answered it: "You are wrong in thinking that you merit leading the world to complete correction by your properties, without the clinging

of impure forces, for even your properties need to be supported by the letter *Samech*. Indeed, this is precisely why you are connected back-to-back with the letter *Yod*, and the Light of *Samech* guards you against the clinging of the impure forces onto you. And that is why your properties, which rely upon the strength of *Samech*, are merely ones of support. Hence, you are unworthy of becoming the basis of the world."

THE LETTERS *MEM* AND *LAMED*

30. The letter *Mem* entered and said: "Master of the world, it would be good for You to create the world by me, for *Melech* (King) is called by me." The Creator replied: "That is so, but I shall not create the world by you, for the world needs a King. Return to your place. Also, I shall not create the world with the letters *Lamed* and *Chaf* that form the word *MeLeCH* (King), as the world cannot exist without a King."

The letter *Mem* is the *Sefira Hesed* in ZA, which receives the Light from its corresponding *Sefira Hesed* in *Bina*. When, in addition to the Light of Mercy in his small state, ZA receives the Light of Wisdom and becomes big, his *Sefirot HGT* turn into *Sefirot Hochma-Bina-Daat* (*HBD*). In other words, *Hesed* in ZA ascends and becomes *Hochma*, thereby revealing a new Light, the Light of *Hochma*, the Light of the Creator's face.

This is why the letter *Mem* claimed that it was suitable for the world to be created by it, for it reveals the Creator's Light to the world, thereby eliminating any risk of impure forces clinging to it, and so the world is guaranteed complete correction.

But the Creator answered that it is forbidden to reveal this Light to the world, for the world needs for this great Light to first clothe itself in the three letters of the word *MeLeCH*. In other words, the great Light may be revealed in the world only if *Mem* joins with the letters *Lamed* and *Chaf*. So the Creator said, "Go and join with them."

Mem in the word *Melech* is *Hesed*. *Lamed* is *Bina*, which passes the Light to ZA. The letter *Chaf* is *Malchut*, *Nukva* of ZA, for there cannot be a *Melech* (*King*) without *Malchut* (Kingdom). Also, all of the Light becomes revealed only thanks to *Malchut*.

In this case, *Malchut* shines from ZA in three places:

1) *Malchut* becomes a *Kisseh* (throne) for a *King* (ZA). A *Kisseh* derives from *Kissui* (cover, concealment), so it is designated by the bent letter *Chaf*.

2) *Malchut* clothes ZA. Because the great Light is revealed only to Israel, *Malchut* clothes ZA, and when her kingdom is revealed, ZA frees himself from her garment and throws it over all the nations of the world, idolaters, and the Light of his face pours upon Israel. And all the righteous then point their finger at the Creator and say: "This is the Creator, to whom I aspired!" This diffusion of Light is designated by the letter *Chaf*.

3) *Malchut* becomes a crown on the head of ZA. And this is the property of the letter *Chaf*, of *Keter* (crown of ZA).

THE LETTER *CHAF*

31. At this time the letter *Chaf* descended from the *Kisseh* – the Creator's throne, and stood before the Creator. It trembled and said to Him: "Creator of the world, with my properties I merit to become the basis of the world, for I am *Kavod* – Your Glory." When the letter *Chaf* descended from the Creator's throne, all the worlds trembled, and the throne itself, verging on collapse. The Creator then answered: "*Chaf*, what are you doing here? I will not create the world by you. Return to your place, for you exist in the word *Kelayah* (destruction) and in the word *Kalah* (bride)."

The Creator's throne is the world of *Beria*. The appearance of the letter *Mem* before the Creator led to the letter *Chaf* falling from His throne. As a result, *Hochma* and *Bina* of the world of *Beria* trembled, as well as all the lower worlds with all their inhabitants.

All the arguments that the letters raised in their wish for the world to be created with each of them is like raising *MAN*—a request for precise measure of help from Above in the form of Upper Light (called *MAD*), corresponding to that particular letter.

If so, *ZON* will rule the world, and this ruling is effected by the very Light descending from *ZON* in the exact quantity of *MAD* that each letter evoked and caused, for the *MAD* precisely corresponds to the *MAN* in both quantity and quality, whereas *MAN* is the actual property of the letter. Hence, each letter argues that it can draw the kind of Light from Above that will surely bring all creatures to the goal.

Similarly, the Creator's answers to each of the twenty-two letters of *ZON de Atzilut* constitute the descending *MAD* (the Upper Light, strength, help) that precisely corresponds to the *MAN* raised by that particular letter. And when the

Upper Light that descends from a particular letter begins to rule the world, this signifies the Creator's reply to that letter. Since the impure forces cling to one of the letter's properties, as the Creator created two precisely balanced, opposing systems of pure and impure forces, this reveals the letter's inability to rule the world. And thus, the Creator dismissed each letter's individual claim to build the world by its property in order to bring it to the goal of creation.

Herein lies the Creator's "game" with each of the twenty-two letters, giving each the opportunity to reveal its properties, power and forces, until it becomes clear from their aspirations and analysis, which of them truly merits the world being governed by it.

From this we see that when the letter *Mem* began to reveal its great Light in the world, in doing so, it caused the fall of the *Kisse* (throne). This is so because the *Kisse* has two properties: (i) it covers and conceals the Creator, where the word *Kisse* derives from the word *Kissui*; (ii) it reveals the Creator's greatness in the worlds with the help of the three letters *MeLeCH*. Then, *Malchut* that became a *Kissui*, the Creator's cover, ascends and turns to *Chaf*—the Creator's own garments—thus revealing the King (Creator), and it becomes a crown on His head.

But as soon as the letter *Mem*, which was not clothed in *Chaf*, began to reveal the Light of the Creator's face, the letter *Chaf* fell from the *Kisse* (the throne of His Glory), stopped concealing Him, and stated that from now on only the Creator's revealed glory would rule over it, without any kind of concealment, as desired by *Mem*.

Owing to *Chaf's* fall from the throne, two hundred thousand worlds that originate from *Hochma* and *Bina* of the world of *Beria*, as well as the worlds below them, shook and trembled on the verge of collapse. For the entire connection between the lower degree or *Partzuf* and the one above it lies in the fact that *Malchut* of the Upper Degree becomes *Keter* of the lower. And the property of the letter *Chaf* consists in clothing *Malchut* of an Upper spiritual object in *Keter* of a lower one.

There are three distinctive features to the throne: (i) six steps leading to the throne, six *Sefirot—Hesed-Gevura-Tifferet-Netzah-Hod-Yesod* of the lower one; (ii) four legs of the throne, the Light in *Sefirot Keter-Hochma-Bina-Daat* of the lower one; (iii) *Malchut* of the Upper One that descends to the lower one, clothes into it, and all the Light from the Upper One is passed through her to the lower one.

Thus, when *Chaf* fell from the throne of the Creator's glory, the connection between the world of *Atzilut* and the throne (world of *Beria*) was severed. This is so because *Chaf* (*Malchut* of the world of *Atzilut*) that clothes in *Sefirot Keter-Hochma-Bina-Daat* of the world of *Beria* pours all the Light onto the world of

Beria, called the throne of His glory. But when *Chaf* fell from the throne, the connection between the world of *Atzilut* and the world of *Beria* was severed, *Chaf* trembled, for it lost the power to bestow upon the world of *Beria*, and two hundred thousand worlds (*Hochma* and *Bina* out of *Sefirot Keter-Hochma-Bina-Daat* of the world of *Beria*) trembled in fear of collapsing, for they lost all of their life-force, which they receive from the world of *Atzilut*.

Similarly, in the world of *Atzilut*, *Bina* of the world of *Atzilut*, the Creator, is connected with ZON. This is because *Partzuf Bina* of the world of *Atzilut* consists of ten *Sefirot*, and her last *Sefira*, *Malchut*, clothes in ZA of the world of *Atzilut* with the property of the letter *Chaf*. *Malchut* of the *Sefira Bina*, which clothes in ZA, is the letter *Chaf*. And this letter *Chaf* is the Creator's throne in ZA. For the Creator is *Bina*, *Sefira* above ZA. And ZA becomes a throne for *Bina*. And during the fall, the connection between *Bina* and ZA is severed, since *Chaf* is *Malchut* of *Bina*; it clothes into ZA and passes all the Light to him.

And it therefore trembled (lost its ability to bestow upon ZA), and so did two hundred thousand worlds, which are the Light for ZA, called *Hochma* and *Bina* or *KHBD*—the four legs of the throne—for all the Light departed from them. And the worlds trembled in fear of collapsing, that is, *Sefirot Hesed-Gevura-Tifferet-Netzah-Hod-Yesod* in ZA that include all the worlds below them, for all the Light of *Bina* departed thence.

The Creator told the letter *Chaf* that because it fell from the throne of His glory, the first three *Sefirot* of ZA trembled, and all the other worlds are on the verge of total collapse and destruction without any hope of restoration; hence, *Chaf* must return to its place in the throne of glory.

Chaf's return to its place in the Creator's throne takes place just as He refuses to create the world with the letter *Mem*, for the world needs a King. That is, the trembling of the letter *Chaf* as it fell from the Creator's throne, which in turn, made the worlds tremble in fear of possible collapse, and the Creator's answer to the letter *Mem* transpire simultaneously.

THE LETTER *YOD*

32. The letter *Yod* entered and said: "Maker of the world! It would be good to create the world by me, for Your Holy name begins with me." The Creator replied: "It is sufficient that you are inscribed in My Name, in Me, and all of your aspirations are to Me, and you should not be uprooted from it all."

Since *Yod* is the first letter of the Creator's name *HaVaYaH* (*Yod-Hey-Vav-Hey*), the beginning of the Creator's revelation to creatures, the first degree of the Upper Light, the letter *Yod* argued for the world to be created with its properties, for the world would then be absolutely guaranteed complete correction. However, the Creator objects to it. As was already stated, the letters' questions and the Creator's answers signify the Creator playing with each letter, where the letters' questions are their *MAN*, and the Creator's answers are *MAD* in the form of the Upper Light.

So, by telling *Yod*, "It is sufficient," the Creator thus explained the creation of restriction—that the Light is only allowed to descend to its level, but no further. And this restriction is fixed in the Creator's name *Shadday* (*Shin-Dalet-Yod*). After *Yod* began to spread with the great Light, the Creator stopped it, forbidding it to spread to the letter *Tav*, but only to *Shin* (as was said above, in item 25). He said to it: "Enough, and do not spread further. Otherwise you will not be able to remain forever in My Name *HaVaYaH*."

As the sages said: "My Name is not pronounced as it is written. For it is written *HaVaYaH*, but pronounced *Adonay*" (Talmud, *Pesahim*, 50). Indeed, the name *HaVaYaH* is not subject to change, as it is written: "For I, the Lord (*HaVaYaH*), do not change" (*Malachi*, 3:6). For corruption and its correction emerge in the days of the world's existence, meaning that constant changes are coming. Therefore, until the end of correction, the Creator is called *Adonay*, for this name is subject to change, and not *HaVaYaH*, which can never be altered.

Yet, in the future, after the end of correction, *HaVaYaH* will be pronounced as it is written. Therefore, the Creator said, "If I see some fault or evil in you, by this you will be removed from My Name, for My Name, *HaVaYaH*, may not contain anything flawed or corrected—neither corruption nor correction. And this is why the world cannot be created by your properties." There are three degrees in the letter *Yod* of the name *HaVaYaH*: in the *Sefira Hochma* of *ZA*, in *Hochma* of *AVI*, and in *Hochma* of *Arich Anpin*, called "concealed wisdom."

HaVaYaH begins with a dot, which then turns into *Yod*. Subsequently, *Yod* (*Ohr Hochma*) spreads to the sides and downward and turns into the letter *Dalet*, which consists of a horizontal roof-like line that indicates the property of *Bina-Ima* (mercy, *Hassadim*, width). When *Ohr Hassadim* stops spreading in width, *Ohr Hochma* begins to spread downward in the form of a vertical line. This is the leg of the letter *Dalet*, the property of *Hochma-Aba*.

The common property of *AVI* is designated by the letter *Dalet*. *AVI* beget *ZA*, designated by the letter *Vav* inside the *Dalet*, and eventually forms the shape

of the letter *Hey*. Thus, the request of *ZA* (*Vav*) to receive from *AVI* compels them to unite their properties of *Hochma* (vertical line) and *Hassadim* (horizontal line), with the help of the letter *Yod*. Consequently, *AVI* receive the Light from *Yod* and pass it on to *ZA*.

The screen with the desires of *Malchut* is called "a point," since the collision between the screen and the coming Light yields Returning Light. And since the received Light always consists of ten Lights, the screen is called "ten points."

Yod designates the spreading of *Nekudot* inside *Partzuf Keter*, from the Light of *Hochma* downwards, while *Vav* signifies the spreading of *Nekudot* inside *Partzuf Hochma*. However, there is no sign in *HaVaYaH* that indicates the diffusion of Light in *Keter*.

Entrance or exit of the letter *Yod* in a word signifies either presence or absence of the Light of *Hochma*. There are four kinds of correction:

1. The First *Ibur*—conception of the small state of *ZON*. This is an absolutely passive spiritual state, where the letter *Yod* enters the word *Ohr* (Light) and transforms it into *Avir* (air), becoming the *VAK* of the *Partzuf*.
2. The letter *Yod* exits the word *Avir*, which converts it back to *Ohr*: the Light of *Hochma* enters *VAK* of *Partzuf*;
3. The Second *Ibur*—conception of the *Gadlut* state of *ZON*: *AHP* of *Bina* ascend from *ZON* to *Bina*, and *GE de ZON* ascend with them, for they were together in the *Katnut* state, defined as conception of *GE de ZON*;
4. The diffusion of the Light of *Hochma*.

THE LETTER *TET*

33. The letter *Tet* entered and said: "Maker of the world, it would be good to create the world with me, for it is by me that You are called *Tov* (Good)." The Creator replied: "I will not create the world by you, for your goodness is concealed within you and is invisible. Therefore, it cannot take any part in the world that I wish to create, and will only be revealed in the world to come. And since your goodness is concealed within you, the gates of the palace will sink into the ground, for the letter *Chet* is opposite from you, and when you join together, the word *CHeT* (sin) will be formed. This is why these two letters are not recorded in the names of the holy tribes." The letter *Chet* immediately moved aside.

The letter *Tet*, whose numeric value of nine, is the inner property of the *Sefira Yesod* in ZA, while the outer property of *Yesod* in ZA is the letter *Tzadik*, whose numeric value of ninety, and it joins with *Nukva de* ZA, forming the notion of *Tzadik* (righteous one). Besides being the inner property of *Yesod* in ZA, *Tet* is also the ninth letter among the letters of *Bina* in ZA.

Also, *Tet* is called *Tov* (good). And since *Tov* is called *Tzadik*, for it is the inner Light of *Yesod*, called *Tzadik*, to whom no impure forces could cling, *Tet* calls on the above to justify its claim to become the basis of the world.

In the Talmud (*Hagiga*, 12), the sages wrote: "In the Light by which the Creator created the world, Adam saw from one end of the world to the other. But the Creator saw that the deeds of the generations of the Flood and the builders of the Tower of Babel are detrimental, and concealed that Light for the righteous in the future." Because the Creator saw that their actions will bring the threat of the clinging of the impure forces, He concealed this Light, Thus, the Light descended secretly from the Supernal Righteous (*AVI*) to the righteous one (*Yesod* in ZA), the letter *Tet*.

And so the Creator told *Tet* that because He must conceal it from the sinners and only the righteous will be worthy of it in the world to come, it cannot partake in the creation and correction of the world, for the world is ZON, and the letter *Tet* is constantly in danger of being clung to by impure forces.

And since this Light shines only secretly inside *Yesod* of ZA, and not openly, *Nukva* will not be able to receive this Light directly, but only through its concealment in her. Therefore, the gates of *Nukva* sink into her *Sefira Yesod*, which safeguards them against the clinging of the impure forces, and they are confident that the impure forces will not be able to rule over her gates. For even at the time of the ruin of the Temple, the impure forces could not rule over the gates of the Temple, and sank into the ground, that is, the ground consumed them. "But because you are in need of such protection, I cannot create the world with you," the Creator answered *Tet*.

There are two pipes (channels) in *Yesod de* ZA in the world of *Atzilut*: the right one serves for the birth of the souls, and the left one for throwing away waste to the impure forces. The letter *Chet* is *Hod*, whose property is *Malchut* in ZA, the left pipe in *Yesod* of ZA, for the properties of the letter *Chet* are the properties of *Kuf* included in *Yesod*, whereas *Kuf* emanates *Ner Dakik* (tiny Light) to the impure forces, from which they receive the strength to be similar to an image of a pure man, as a monkey compared to a man, for the Creator created purity parallel to impurity.

These two pipes are located very close to each other, separated only by a thin partition, called "a garlic husk." Consequently, the left pipe has the strength to rule over the right one, thereby forming *CHeT* (numerical value 8 + 9 = 17).

The numerical value of *CHeT* (17) equals that of the word *TOV* (9 + 6 + 2 = 17), which means that the impure force opposes the pure one. And if the right pipe (the letter *Tet*) prevails, the word *CHeT* (sin) will turn into *TOV* (good, goodness).

Since the left pipe (*CHeT*) has the strength to rule over the right one (*Tet*), the impure forces can suck the Upper Light for themselves. This would give power to the sinners of the world. This is why neither *Chet* nor *Tet* are present in the names of the twelve tribes of Israel, to show that they (the tribes) are above the letter *Chet*, the root of all the opposing impure forces.

When all the letters merited receiving a blessing through the letter *Bet*, they lined up in their alphabetical order, in which the letters *Tet* and *Reish* joined. The letter *Tet* ascended, but did not take its place until the Creator asked her: "*Tet*, why did you ascend, but do not take your place?" It replied: "You created me to begin the words *Tov* (goodness) and Torah, as it is written: 'And the Creator saw that the Light was good.' How then can I join and stand beside the letter *Reish*, when it begins the word *Rah* (evil)?"

The Creator answered: "Return to your place, for it is precisely you that needs the letter *Reish*. For man, whom I intend to create, combines all those properties—you as the right property, and *Reish* as the left." After that, both *Tet* and *Reish* returned to their places.

Three lines emerge in ZA of the world of *Atzilut*. However, they emerge from their source, *Bina*. (As a result of the second restriction, *Malchut* ascends to *Bina*, which leads to *Sefirot Bina-ZA-Malchut* falling into a lower *Partzuf*, into ZA.) *Bina* is called *Eloh-im* (*Aleph-Lamed-Hey-Yod-Mem*), and as a result of second restriction, her part *Aleph-Lamed-Hey* (the *ELEH* of the word *Eloh-im*, *AHP*) fell into a lower *Partzuf*, to ZA. Only the letters *Yod-Mem* (the *IM* of *Eloh-im*) remained in *Bina*. This means that only half, (*VAK*, *GE*) remained in her from the previous level of *GAR*. Whatever is left is designated by a sign called *Holam—Vav* with a dot above it, as this is the right line, *Ohr Hassadim*.

Then, in the big state, the letters *Aleph-Lamed-Hey* (*ELEH*) returned to *Bina* and joined with *Yod-Mem* (*IM*). Subsequently, the level of *GAR* returned, yet the Light of *Hochma* in *Bina* was incomplete, for the Light of *Hassadim* disappeared and the Light of *Hochma* cannot shine without the Light of *Hassadim*. The

returned letters A-L-H are *Shuruk—Vav* with a dot inside it, because, due to the restrictions in it, it constitutes the left line.

These restrictions are effective until *ZON*, upon ascending to *Bina*, begin to receive the Light, and the middle line emerges and reduces *GAR* of *Hochma* in the left line. As a result, the right line joins with the left: *Ohr Hochma* shines in the *Ohr Hassadim*. This middle line is called *Hirik—Vav* with a dot under it, or the screen of *Hirik*, for the Light enters the *Partzuf* because of it.

And since *Bina* regained *GAR* with *ZA's* help, *ZA*, now that he had acquired the three lines, begins to receive this Light from *Bina*, too. *Yod-Mem* (*IM*), *Tet* and *Holam* constitute the right line, *Aleph-Lamed-Hey* (*ELEH*), *Reish* and *Shuruk* constitute the left.

Now let us translate this into the language of *Sefirot*. When *Bina* returned once more to the state of *Gadlut*, *ELEH* returned to *IM*, the left line merged with the right, and this drove *Tet* (right line, *Hassadim*) away from *Reish* (left line). This is because being opposite to each other, they cannot stand side by side until the Creator (*ZA*, middle line) reduces the *GAR* of both the left and right lines by the force of His screen, which is expressed by the words: "And the Creator commanded it to return to its place."

GAR de Hochma is called *Man'ula*—the lock that prevents the Light from entering a *Partzuf*, and its diminution is called *Miftacha*—the key that opens a passage for the Light, *VAK* of *Hochma*, to spread in the left line into a *Partzuf*. Then, *Tet*, the right line, receives *Ohr Hochma* from the left, joins with *Reish*, receiving from it the Light of *Hochma*. Otherwise it would have remained in *VAK*. Adam, too, is created from the union of these two lines.

But why was the letter *Tet* reluctant to join with the letter *Reish*, and had to be forced to do so by the Creator? In the spiritual world, a root rules over all its branches, and the branches submit to its rule. Therefore, *Tet* did not wish to join with *Reish*, as it was then bound to become a branch and submit to its root, *Reish*.

However, the Creator wanted *Tet* to receive the Light of *Hochma* from *Reish* so that this union would enable man to receive the Light of *GAR*. Thus, when *ELEH* return to *Bina*, He made it so *Bina*'s restrictions would be weakened so as to allow the *Reish* to join with the *Tet* and receive the Light of *Hassadim* from it. It follows that *Tet* becomes the root with regard to *Reish*, for without its *Hassadim*, *Reish* would be unable to shine, due to the restrictions placed on its Light.

THE LETTER *ZAYIN*

34. The letter *Zayin* entered and said: "Maker of the world, it would be good to create the world by me, as *Shabbat* is preserved with me, for it is written: 'Remember (*Zachor*) the day of *Shabbat*, so as to keep it.'" The Creator replied: "I will not create the world by you, for within you is a force of war, as sabers and swords, called *Klei Zayin* (weaponry), are made by you. And you are like the letter *Nun*, with which the world was not created, for within it is *Nefilah* (fall)" (item 29). Having heard that, the letter *Zayin* left Him.

The letter *Zayin* is depicted as a combination of *Vav* and *Yod*, as a head over it, which signifies the big state and the great Light in *Malchut*, ZA's wife, for *Malchut* includes herself into her husband, ZA (designated by *Vav*), and becomes a crown (*Yod*) on his head. Together, these two letters, *Vav* with *Yod* standing above it, form the letter *Zayin*.

Therefore, it is written: "Remember the day of *Shabbat*, so as to keep it holy." As a result of *Shabbat*'s elevation, that is, *Nukva's* ascent to the head of ZA, when she becomes his crown, she includes herself in the word *Zachor* (remember) and receives the name *Nukva Kedoshah* (holy *Nukva*). This is why the letter *Zayin* claimed that since this Light is so great and holy that it brings absolute rest on this day, for purity is completely separated from impurity in this state called *Shabbat*, it is worthy of becoming the basis for the creation of the world.

Zayin is the *Sefira Netzah* in ZA. When *Nukva* is included in *Netzah* and merges with its properties, she gains the strength to ascend along with ZA to *AVI*. There she becomes a crown on his head, by which he is adorned, which signifies the day of *Shabbat*. However, since this correction occurs solely as a result of her inclusion in the male essence and their ascent to *AVI*, and not in her regular place, where she normally abides with ZA, *Nukva* cannot be corrected completely during the 6,000 years.

The reason for this is that when *Nukva* returns to her place on weekdays, her connection with the letter *Zayin* is defined as a *Kli Zayin* (weapon), and all the wars with the impure forces emerge from her, like the weekdays that prepare *Shabbat*.

For every man must defeat the impure force within him on the weekdays, and thus merit the King's daughter—*Shabbat*. However, during the 6,000 years, the Light of *Shabbat* is insufficient for the neutralization of the impure forces, for weekdays return and surround the *Shabbat*. This continues until the end of correction, when there will be only *Shabbat* as the day of absolute perfection for all eternity.

This is also why the Creator replied to *Zayin*: "I will not create the world with you, for when you are in your place, your Light is not yet perfect. Only after you defeat the impure forces in war will man be able to attain you." And the shape of the letter *Vav* (ZA) resembles a spear, ready to strike and pierce through the impure forces. For *Gevurot* (courage) signifies the left line of *Bina*'s male part (*Nun*).

THE LETTERS *VAV* AND *HEY*

35. The letter *Vav* entered and said: "It would be good to create the world with me, for I am a letter from Your Name *HaVaYaH* (*Yod-Hey-Vav-Hey*)." The Creator replied: "*Vav*, both you and the letter *Hey* should just be glad to be contained within My Name. This is why I will not create the world with your properties."

Although the letter *Yod* expressed a similar request, *Vav* thought that *Yod* had been turned down because of its excessive size (spiritual force). This is why *Vav* claimed that it would be good to create the world with its properties, i.e., according to the letters *Vav-Hey* in the name *HaVaYaH*, with the Light of the Supernal *Bina* (*Ima*) of the world of *Atzilut*.

The Creator responded with the same answer he had given to the letter *Yod*—that He restricted it by saying to *DaY* (*Dalet-Yod*): "Stop at the letter *Shin* and spread no more, so that the impure forces would not cling to you." Hence, the letters *Vav* and *Hey* are not suitable for the world to be created with their properties, for even they need protection against the impure forces.

Sefira Tifferet is designated by the big letter *Vav* (*Vav* with a head), for it has all six (*Vav*) *Sefirot*: *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*. *Yesod* is the *Sefira* that is responsible for passing the Light from ZA to *Malchut*. This is why it has the same Light as in *Malchut*—*NHY* without *HGT*, and this is also why *Yesod* is called the small *Vav* (*Vav* without a head).

THE LETTERS *DALET* AND *GIMEL*

36. The letters *Dalet* and *Gimel* appeared before the Creator. However, the Creator told them right away: "It is enough that you are both together, so that as long as the poor exist on earth, there is someone to treat them with mercy (*LiGmol Hesed*)." The letter *Dalet* derives from *Dalut* (poverty), while *Gimel* renders mercy to it (*Gomelet Hassadim*). "Therefore, you cannot part, and it is enough for you to aid one another in this way."

It was already stated (item 24) that although *Dalet* receives the Light from *Gimel* and its sharp right angle protrudes from the Light of *Hassadim*, the impure forces are nonetheless strong enough to cling to it, separate it and make the sharp angle smooth, thus transforming it into the letter *Reish*.

This is why the letter *Dalet* requires special protection so as not to be corrupted and to be able to continue being fulfilled by *Gimel* so as to keep the needy ones (*Dalut*) in the world from disappearing. Thus, it is sufficient for these two forces to sustain and complement one another, to fulfill one another in reciprocal union so as to prevent the impure forces from ruling. And this role is enough from them. This is why the Creator did not want to create the world with them.

THE LETTER *BET*

37. The letter *Bet* entered and said to the Creator: "Maker of the world, it would be good to create the world by me, as by me You are blessed Above and below. For *Bet* is *Berachah* (blessing)." The Creator replied to *Bet*: "Of course, I will create the world by you, and you shall be the basis of the world!"

The letter *Bet* is the property of *Hochma* (wisdom), or rather *Hesed* in *Hochma*, a point in a palace, for *Ohr Hassadim* is a palace for *Ohr Hochma* and is called *Berachah* (blessing). Passing through all of the worlds from the Creator down to the lowest degree of the lowest world, this Light does not diminish in any way.

Rather, just as this Light is at the Highest Degree that receives it from the World of Infinity, it is just as great, magnificent, and mighty in the world of *Atzilut*, and likewise all the way down to the world of *Assiya*. And it does not get coarser or weaker as it passes through all the screens from Above downwards.

That is why the letter *Bet* vied for the world to be created with its properties, as the Light of blessing is the same both Above and below; no screen can weaken it and no coarse desires can harm it.

This is also why the property of mercy (*Hassadim*) is most suitable for the creation of the world, for no impure forces can cling to it. This is because the impure forces can only cling to a place where there is a deficiency. And since there is no deficiency of any kind in the property of mercy, there can never be any contact between *Bet* and the impure forces.

The Creator agreed with *Bet* that its property is perfect and suitable for the creation of the universe by Him. As it is said: "*Olam* (world) *Hesed* (mercy)

YiBaneh (will be built)," where *YiBaneh* means *Boneh* (building) and *HaVana* (understanding). (In Hebrew, the letters *Vav* and *Bet* are denoted by the letter *Bet*). This is because the Creator determined that this property is entirely sufficient for precisely evaluating and separating pure from impure.

And if man seeks an idol in the Creator's stead, a *Berachah* (blessing) does not descend upon him, for blessing stems from the Creator alone. Thus, it is possible to determine who is righteous and who is a sinner, who works for the Creator's sake and who works for himself, for the world is built by mercy.

Yet, the Creator did not order the Light of Mercy to rule the world. He merely intended it for a good beginning, sufficient to bring the world to perfection. This is because the Light of *Hassadim* is incomplete (*VAK*, and not *GAR*), insufficient for begetting new souls, for their union and multiplication, as no *Partzuf* (spiritual object) can beget until it attains the full Light of *Hochma*, termed *GAR* or head. Until then, the *Partzuf* remains in a state of imperfection.

Our normal (the lowest possible) state is determined by the property of the letter *Bet*. Hence, the Creator laid it as the basis for the creation of the world. In other words, the basis of a state is a state of a pure *Partzuf* (object), when nothing at all can diminish or impede it.

In such a state, an addition of *Ohr Hochma* to *Ohr Hassadim*, necessary for the birth of a new *Partzuf* is no longer considered basic and essential. Rather, it is defined as an addition, i.e., it depends solely on the good deeds of the lower ones. And the fundamental Light, *VAK*, will never be lacking.

THE LETTER *ALEPH*

38. The letter *Aleph* stood outside and did not enter to appear before the Creator. The Creator said to it: "Why do you not come to me like all the other letters?" *Aleph* replied: "Because I saw all the letters leaving your presence without the desired answer. And besides, I saw You presenting the letter *Bet* with this great gift. And, indeed, the King of the universe cannot take back his gift and give it to another!" The Creator replied: "Although I will create the world by the letter *Bet*, it is you who will stand at the head of all the letters, and there shall be no unity in Me, but through you alone; all accounts and deeds of this world shall always begin with you, and all of unity shall be in you alone."

As we already know, all the letters' questions are *Aliyat MAN*—their individual requests, prayers, desires to ascend to the Creator. And the Creator's answers

to them are called *Yeridat MAD*—the descent of the Light from Above, giving strength and abundance according to the letters' requests. The great perfection in the letter *Aleph* stems not from the lower ones' request for spiritual ascent and correction, but from a force (Light) descending from Above and elevating those that dwell below.

This is why from the beginning of correction to its end, *Aleph* (unlike the other letters, whose properties fuel the process of correction during the 6,000 years) is never stimulated to raise its request to the Creator. And only if the Light that bestows strength for spiritual ascent descends from Above and begins to shine upon *Aleph* will it be stimulated. However, this will only take place at the end of correction.

Aleph did not raise its plea (*MAN*) to the Creator, for it saw that all the other letters asked, but to no avail, for there was an opposite property in the system of the impure forces against each of their properties. Therefore, *Aleph* decided that it was no better than the rest, that there is a corresponding impure force against it as well.

Furthermore, it raised no requests (*MAN*) to the Creator because it saw that the Creator decided to create the world with the letter *Bet*, mercy. And since it had no doubt that His decision was irrevocable, it decided not to ask Him.

Although it is true that the world was already created with the property of *Bet*, and that the Creator will not turn His gift over to another letter, the *Partzuf* that was created by the property of *Bet* is incomplete, small, *VAK* without a head. And since a *Partzuf* needs a head in order to reach the state of *Gadlut*, which is possible only when the *Partzuf* is filled not only with the Light of Mercy (*Hassadim*), but also with the Light of Wisdom (*Hochma*), more letters are necessary for the connection, conception and birth of a new *Partzuf*, a new state.

A state of *Gadlut* can only be achieved with the help of the property of the letter *Aleph*. Only *Aleph* can bring a *Partzuf* to *Gadlut*, to supplement its body, *VAK*, with a head, *GAR*, *Mochin*—the Light of *Hochma*. The letter *Aleph* brings the union between *ZA* and *Malchut* in a face-to-face position, whereas previously, in *Katnut*, while being filled with only the Light of Mercy, *ZA* and *Malchut* were connected back-to-back. This is why *Aleph* creates a head for all the letters, and hence stands at the head of the alphabet.

The Creator said: "That is why My Unity in the world is expressed only through the property of the letter *Aleph*. Furthermore, all rewards and punishments, distancing and drawing nearer, as well as the aspiration for spiritual correction (*Teshuvah*), all of which lead to the achievement of the end of correction, will

only happen by the property of the *Aleph*. I have made *Bet* the basis of the *Partzuf* so that it would be in no way dependent on the deeds of the lower ones. Thus, even if they begin to sin, those above will remain unaffected."

He continued: "But the Light in you, *Aleph*, is directly related to the actions of the lower ones. So if they sin, the Light of Wisdom (the Light of *GAR* in you) will immediately disappear. But if they correct their actions (*Teshuvah*), the Light of *Hochma* will return. And My unity with all the creatures at the end of correction will only be realized through the letter *Aleph*."

Letters are *Kelim* (plural for *Kli*—vessel), desires. And this refers to both the individual letters of the alphabet and those that form words. In the names of spiritual objects, letters signify the force of their desire, which the Light can fill. Letters of a simple name, without filling, designate its basis without Light—*Kli* of *Aviut* zero with the Light of *Nefesh*. Letters of a fulfilled name designate the magnitude of desires that are filled by Light.

There are two sources of letters: *Yod* and *Aleph*. *Yod* is a genuine source, for when we write something, we begin with a dot (*Yod*), and then, as we proceed from the dot in one of the four directions, we get a line. Letters are *Kelim*, desires, in which the Light (pleasure) is received.

A desire for something specific may only emerge if: (i) the initial, still unconscious desire is filled with delight, and (ii) the delight exits the desire. It is the memories (*Reshimot*) of past pleasures that lead to the emergence of a true desire to receive it, to feel it once more. And this is the very desire that is called *Kli*.

A filled *Kli* cannot be called a desire, for it is satisfied. Therefore, expulsion of the Light and sensation of spiritual descent constitute the period of the creation of new *Kelim* for future receptions of Light, for new attainments. Because the first restriction is the reason for the disappearance of Light from all the vessels, its black dot, *Yod*, is the basis of all the letters-*Kelim*.

However, the second restriction is the only true root of all the worlds, because the first restriction was only made on a point, (Phase Four, *Malchut*, the fourth letter *Hey* in the Creator's name *HaVaYaH)*. The second restriction, however, was made on *Bina*, in whom the two points, *Bina* and *Malchut*, were joined. The union of the two points forms a line, either vertical or horizontal. If it is a horizontal line, it is called "firmament" or *Parsa*.

The sum of consequences of both the first and second restrictions forms a slanted line (\); *GE* (*Keter-Hochma*) is depicted to its right, and *AHP* (*Bina-ZA-Malchut*) to its left. *Keter-Hochma* remain on their previous level and are

designated by the letter *Yod*, the first root of the world, whereas, a result of the second restriction, designated by a slanted line (\), *Bina-ZA-Malchut* fell to a lower level. And since the letter *Yod* is the first, though a very remote root of the worlds, and all the worlds were created afterwards and in accordance with the law of the second restriction, the letter *Aleph* stands at the head of the alphabet.

The kind of Light that fills the spiritual *Kli* or *Partzuf* can also be seen from its designation: if it is filled with the Light of Wisdom (*Ohr Hochma*), the filling is designated by the letter *Yod*; and if it is filled with the Light of Mercy (*Ohr Hassadim*), it is the letter *Aleph*.

39. The Creator made the Upper letters, which refer to the *Sefira Bina*, large, and the lower letters that refer to *Malchut*—small. Therefore it is said: "*Beresheet Barah*" (in the beginning He created)—two words that begin with *Bet*, and then *Elokim Et* (the Creator Himself)—two words that begin with *Aleph*. The first set of *Aleph* and *Bet* are letters of *Bina*, and the second set of *Aleph* and *Bet* are letters of *Malchut*. And they should mutually affect one another with their properties.

When the Upper One wishes to give Light to the lower one, it should clothe in the lower one, signified by the first two letters *Bet* and the two letters *Aleph* in the first four words of the Torah. For the first, Upper *Bet* is *Bina*, the second, lower *Bet* is ZA, and the first *Bet* clothes into the second one.

Similarly, the first *Aleph* refers to *Bina* and clothes into the second *Aleph* in ZA so as to fill it with Light. Therefore, the two letters *Bet* are like one letter *Bet* and the two letters *Aleph* are like one letter *Aleph*, since the lower letter merely constitutes the influence of the Upper One, which tells us that the Upper *Partzuf* fills the lower one.

The world cannot be created with *Aleph*, for the word *Arur* (cursed) begins with it, and had the world been created with *Aleph*, the impure forces, called "cursed," would have received great power from the pure forces, called *Baruch* (blessed). This is why the world (*Nukva* of ZA) is created with the letter *Bet*. Likewise, Adam in *Nukva* of ZA is also created by the power of *Bet*. Thus, *Malchut* of the world of *Atzilut* constitutes the root of all creation, all the worlds, and all that inhabit them.

Supernal Wisdom

40. Rabbi Yudai asked, "What does the word *BERESHEET* mean?" It is the wisdom, upon which the world, *ZA*, is established to enter the concealed supernal secrets, namely the Light of *Bina*. Here are the six Supernal and great properties, *VAK de Bina*, from which everything emerges. The six river mouths, *VAK de ZA*, that flow into the Great Sea (*Malchut*) were formed from them. The word *BERESHEET* consists of the words *BARAH* (created) and *SHEET* (Aramaic: six), meaning that six properties were created. Who created them? He who is unmentioned, concealed, and unknown: *Arich Anpin*.

There are two types of *Ohr Hochma* (Light of Wisdom) in the world of *Atzilut*:

1. The original Light, *Ohr Hochma* of *AA*, called "the concealed *Ohr Hochma*." This Light of *Hochma* is present only in *Partzuf AA* and does not spread to the lower *Partzufim*.
2. *Ohr Hochma* that descends via thirty-two paths from *Bina*, who ascended to *Rosh de AA* to receive *Ohr Hochma* and pass it to *ZA*. Hence, the word *Beresheet* means *Be-Resheet*, with-*Hochma*. However, this is not the true *Ohr Hochma* that is concealed in *AA*, but rather the Light that descends via thirty-two paths from *Bina* to *ZA* and sustains *ZON*.

It is written that the world is established on the "concealed supernal secrets," for when *ZON* (called "world") receive the Light of *Hochma* of thirty-two paths, they ascend to *AVI*, the concealed supernal secrets. Hence, it is said that *ZON* enter the concealed supernal secrets and attain the degree of *AVI*, as the lower one that ascends to the Upper One becomes equal to it in its properties.

The word *BERESHEET*, besides being divided into *BE-RESHEET*, is also divided into *BARAH-SHEET* (in Hebrew, both words are spelled the same), which translates as CREATED SIX—created six *Sefirot* (properties), called *VAK* (abbreviation of the words *Vav Ketzavot*, six extremities/properties of *ZA*, from which all creatures emerge).

The *Sefira Bina* fulfills the function of the *Sefira Hochma*, the source of *Ohr Hochma* for ZA. Because *Malchut* ascended to *Bina*, and *Bina* departed from *Rosh de AA* and became like its *Guf* (body), she cannot receive the *Ohr Hochma* of AA.

But then, thanks to the *MAN* raised by the lower ones, human beings who are spiritually present in the worlds of *BYA*, *Bina* returns to *Rosh de AA*, receives *Ohr Hochma* from AA, passes it to *ZON*, and *ZON* pass it to all the worlds. It follows that all the worlds emerged from these six properties (extremities), into which *Bina* was divided.

It is therefore written that all six riverheads originate from *Bina*, and descend into the Great Sea. *Bina's* division into six properties, *VAK*, when she exits *Rosh de AA*, is called "six sources," for this is only a source of Light for ZA. But then, when *Bina* returns to *Rosh de AA*, they become *Ohr Hochma*, called the rivers that descend to *Partzuf* ZA.

And they are called "six rivers," as it is written: "He will drink off the brook in the way; therefore, will he lift up the head" (*Tehilim*, 110:7). Afterwards, ZA passes this Light into the Great Sea, to his *Nukva*. The rivers and brooks signify the Light of ZA. *VAK de Bina* is considered the sources of the Light of Wisdom, *Hochma*, for it emerged from *Bina* in the form of *VAK* with the sole purpose of creating a source of Light for *ZON*. And had *Bina* not emerged, *ZON* would have had no chance of receiving the Light.

The word *Beresheet* has several meanings: *Bere* = *Barah*—created six properties without *Ohr Hochma*, as the word *Barah* signifies concealment. Hence, the word *Beresheet* has two meanings:

1. *Hochma*, as the word *Resheet* means *Hochma*.
2. *Barah Sheet*, which shows how the *Sefira Hochma* was divided into six parts without a *Rosh*, without *Ohr Hochma*. These six parts are the source of Light for *ZON* (called the "world"), and these six parts of ZA together with *Malchut* are called the "seven days of creation."

However, since the word *Barah* is inside the word *Beresheet*, this means that it was created by "Him who is concealed and unknown," i.e., the concealed *Hochma* of *Arich Anpin*, for it expelled *Bina* from its *Rosh* and turned her into *VAK*. In other words, it created the six parts described in *Beresheet*.

Beresheet designates *Hochma*. The Light cannot descend to ZA until *Ima-Bina* comes outside, for because of *Tzimtzum Bet*, *ZAT de Bina* fell to *ZON*. Hence, when *Bina* is in *Gadlut*, ZA receives *Ohr Hochma* in his *Kelim*, the desires of *Bina*. The word *Barah* in *Beresheet* = *Barah Sheet* also means *Bar* (Hebrew, to exit, to transcend).

The Lock and the Key

41. Rabbi Chiya and Rabbi Yosi were walking along a road. As they reached a field, Rabbi Chiya said to Rabbi Yosi, "The words *BARAH SHEET* (created six) certainly allude to *BERESHEET*, for the six Supernal Days, *VAK de Bina*, shine on the Torah (*ZA*), while the others, *GAR de Bina*, are concealed."

ZA of the world of *Atzilut* is called the Torah. The six Supernal Days are *VAK de Bina* that are above *ZA*. Hence, the first word of the Torah, *BERESHEET* = *BARAH* (created) and *SHEET* (six) indicates that the *Sefira Bina* turns to the *Sefira Hochma* in order to receive *Ohr Hochma* and pass it to *ZA*. Since *ZA* is unable to receive all the *Ohr Hochma* (*GAR de Hochma*, the Light of the ten *Sefirot*) from *Bina*, but only *VAK de Hochma* (Light of six *Sefirot*), this is stressed in the word *BARAH SHEET*—CREATED SIX. This means that *ZA* receives from *Bina* the Light of only six *Sefirot*, *HGT NHY* or *VAK de Hochma*, whereas *GAR de Hochma*, the Light of *Sefirot KHB*, is concealed from him.

The reason for this is that although *Partzuf Atik* belongs to *Tzimtzum Aleph* (the first restriction), it is obliged to shine down on all the other *Partzufim* of the world of *Atzilut*, and on all the worlds *BYA* with the Light of *Tzimtzum Bet*. Therefore, with regards to the lower *Partzufim*, it appears as a *Partzuf* that belongs to *Tzimtzum Bet*.

In other words, it deliberately imposed on itself an outward (with regards to others) restriction of its Light, to enable the lower *Partzufim* to receive from it. Hence, it elevated *Malchut* from the *Peh* to the *Eynaim* and made a *Zivug* on the screen that stands in *Nikvey Eynaim*, thus begetting *Partzuf AA*.

This is why *AA* is a *Partzuf* with properties of the second restriction, and acts as *Keter* of the entire world of *Atzilut* instead of *Atik*. This was designed so by *Partzuf Atik* itself, which split into two parts: *GE* remained in *Atik*, and *AHP* became part of the second *Partzuf*, *AA*. And since *Malchut* ascended to *NE*

(*Nikvey Eynaim*), *Partzuf AA* remained without *Malchut*, the *Sefira Ateret Yesod* was used in its stead, and *Malchut* became concealed in the *NE* of *Partzuf Atik*. Also, *GE de Atik* became concealed from the lower *Partzufim*, *Malchut* stood in *NE* of *Rosh de Atik*, *AHP de Atik* became *GE de AA*, and *Ateret Yesod* became *Malchut de AA*.

All the subsequent *Partzufim* of the world of *Atzilut* emerged similar to these *Partzufim*. Thus, they all split into two parts, *GE* and *AHP*: *Partzuf Bina* was split into two *Partzufim*: *GE de Bina* formed *Partzuf AVI* and *AHP de Bina* formed *Partzuf YESHSUT*. *Malchut* ascended and remained in *AVI*, while *Partzuf YESHSUT* remained without *Malchut*.

The same applies to *ZON*: *GE* formed the big *ZON* and *AHP* formed the small *ZON*. *Malchut* remained in *NE* of the big *ZON*, while the small *ZON* have only nine *Sefirot* without *Malchut*, which is replaced in them by *Ateret Yesod*, as in *Partzuf Atik*. Therefore, just as *Keter* (*Atik*) split into two parts: *GAR* = *Atik* and *ZAT* = *AA*, so was *Bina* divided into *GAR* = *AVI* and *ZAT* = *YESHSUT*, and *ZON* into *GAR* = the big *ZON* and *ZAT* = the small *ZON*: *Malchut* remained in *GAR* and *Ateret Yesod* replaced it in *ZAT*.

As a result, the Upper Part of each degree remains concealed, just like *Partzuf Atik*, for *Malchut* does not descend from the place where she had ascended (*NE*) to her previous place in the *Peh*. And although in *Gadlut*, *AHP* return to their place or ascend to their own *GE* (which is one and the same), *GE* do not become filled with *Ohr Hochma* (the Light of *GAR*) as a result, since *Malchut* remains concealed in *GE*. Moreover, *Malchut* exists under the ban of *Tzimtzum Aleph* on the reception of *Ohr Hochma*. Hence, *GE* remain with *Ohr Hassadim*.

Only the lower part of each degree is filled with the Light of *GAR* (*Hochma*) in *Gadlut*: there was *Avir* (air) = *Aleph-Vav-Yod-Reish*, then the letter *Yod* departed from this word, and only the letters *Aleph-Vav-Reish* remained to form the word *Ohr* (Light)—*Ohr Hochma* or *GAR*.

It follows that all *Partzufim* of the world of *Atzilut* have *GE*, *GAR* of *Kelim*, *Sefirot KHB HGT* with *Ohr Hassadim*, the Light of *VAK*, whereas *AHP*, *Sefirot NHY*, *Vak de Kelim* in the *Gadlut* of the *Partzuf* are filled with *Ohr Hochma*, the Light of *GAR*. *GE* (*GAR de Kelim*) are filled with the Light of *VAK* (*Ohr Hassadim*), and *AHP* (*VAK de Kelim*) are filled with the Light of *GAR* (*Ohr Hochma*). It is therefore said that there's no greater Light for *ZA* in the world of *Atzilut* than the Light of *VAK* = six days, while *GAR* are concealed even in the *Partzufim* above *ZA*.

42. However, it is said in the secrets of creation of *BERESHEET* that He who is Holy and Concealed established the laws in *Bina*, in the secret and concealed, meaning *Malchut* of *Partzuf Atik*, which is a *Partzuf* with *Malchut* of *Tzimtzum Aleph*, who ascended to *Bina* and removed *AHP de AA* below its *Rosh*. And the same law that He established in *Bina* He established and concealed within, and everything is locked under one key. And He hid this key in a hall. And although everything is hidden in that hall, the most important thing is in that key, for it locks and unlocks everything.

HE WHO IS HOLY AND CONCEALED is *AA*, for its *Hochma* is concealed. THE LAWS ARE ESTABLISHED IN IT, meaning in *Malchut de Atik*. The deficiency of the *Kelim de AHP* is confirmed. *Malchut* of *Tzimtzum Aleph*, called "the central point of all creation," is also the sole creation on which *Tzimtzum Aleph* was imposed. Contrary to her, if the screen stands not in *Malchut*, but in *Yesod* or, more precisely, in *Ateret Yesod*, the place of the covenant (circumcision), the place of the *Zivug* that was permitted after *Tzimtzum Bet*, this screen allows for the reception of Light. Hence, it is called the "point of population," and not the "central point."

– *Keter*

– *Hochma*

– *Bina*

– *ZA Yesod*

– *ZA—Malchut* that received *ZA's* properties to "bestow," the populated place

– *Malchut*—no *Zivug* can be made; the deserted place

The thing is that there is no *GAR* in *AA*, for the Supernal *Malchut* of *Atik*, within *AA*, is already corrected to the point of being in *NE* of her own *Partzuf*. In *Gadlut*, the screen descends from *NE* to *Peh*, which makes *AHP* return to their place, and a *Zivug* transpires on all ten *Sefirot*, which receive the *GAR* of the Light, *Ohr Hochma*.

Therefore, the screen in *NE* is called a "lock," for it blocks the entry of *GAR* of the Light into the *Partzuf*. The *GAR* of the Light are called *Ohr Hochma*. Yet, by descending from *NE* to *Peh*, the screen lets the Light into the *Partzuf*, and is therefore called *Nikvey Eynaim* (pupils of the eyes).

Although *Atik* itself is in *NE* together with *Malchut*, it affects *AA*, and not *Atik* itself, as *AA* was created by the screen, located not in *Malchut*, but in *Ateret Yesod* (or simply in *Yesod*), and there is no *Malchut* in it. This is why it is not

Malchut that rules in *NE de AA*, but *Ateret Yesod*. And this is why, unlike the Light of *Atik*, its Light can be attained, for *Malchut* in *Atik* is the central point, which does not make a *Zivug* on *Ohr Hochma*. Although with regards to *Atik*, *AA* is *AHP* of *Atik*, *AA* itself has its own *GE* and *AHP*.

Subsequently, *AA* created *AVI* and confirmed the absence of *Ohr Hochma* in them, due to the absence of *AHP de Kelim*. These *AHP* are the HALL in which the entire Light of *Hochma* is concealed (*GAR de Neshama*, *GAR de Haya*, and *GAR de Yechida*). This KEY IS KEPT HIDDEN IN A HALL: *Bina* is a hall for *Ohr Hochma*. *Malchut* ascends to *GAR de Bina* (*AVI*) and rules there, but the absence of *Ohr Hochma* is not felt there, for the properties of *AVI* want only *Ohr Hassadim*; this is what is important to them, as it completely substitutes the *Ohr Hochma*. And *VAK de Bina* is ruled by the key, *Ateret Yesod*.

IN THAT KEY, FOR IT LOCKS AND UNLOCKS EVERYTHING—concealments and revelations are made by *Malchut* that stands in *NE*: when *Malchut* ascends to *NE* she conceals *Ohr Hochma*, since in such a case, the *Partzuf* remains without its *Kelim* of *AHP*—it cannot use its desires to "receive" for the Creator's sake. Consequently, it contains no *Ohr Hochma*, for *Ohr Hochma* can only be received in *Kelim de AHP*.

And when a *Partzuf* receives strength from Above to resist the egoistic desires of reception of its *Kelim de AHP*, and can receive for the Creator's sake, this means that it has acquired a screen against its desires, and can also work with them for the Creator. It then brings its *Malchut* back from the *NE* to the *Peh*. Put differently, it elevates its *Kelim* (desires of *AHP*) to the *Rosh* and begins to calculate how much Light it can receive within them for the Creator's sake. However, the received pleasure must not be too great, or it will make the *Partzuf* enjoy it egoistically. Afterwards, the *Partzuf* receives *Ohr Hochma* in its *Guf*.

Thus, only *Malchut* that stands in *NE* allows or forbids the Light from entering the *Partzuf*. And since she must let the Light into the *Partzuf* in *ZAT* (where the rule belongs not to *Malchut* that ascended to *NE*, but to *Ateret Yesod*, called "key"), whereas the *GAR* of each *Partzuf* remain with *Ohr Hassadim* (they desire only the Light of *Hassadim*), letting the Light in or preventing it from entering the *Partzuf* depends only on the key, and not on *Malchut* herself.

43. That hall conceals tremendous treasures piled one upon the other. And there are fifty tightly closed gates in that hall, which are meant to block access to the Light. They were divided into four sides and became forty-nine gates, for one gate has no side, and it is unknown whether it exists above or below. Hence, it remained closed.

There are many types of *GAR*: *GAR* of *Ohr Neshama*, *Haya,* or *Yechida*. Each of them contains countless individual degrees and details. Hence, it is written, ONE UPON THE OTHER. Yet, as long as *Malchut* stands in *NE*, all these degrees of Light remain concealed and unknown.

A gate signifies a vessel—a desire to receive the Light. In the spiritual world, there are no bodies, only desires. The desire itself is called "a body." If there is no desire, there is no body, as there is no vessel to receive the Light (pleasure). The bigger the desire, the "bigger" the body. However, all the bodies are similar in structure; just as a human body in our world consists of 613 parts, the spiritual body consists of 613 spiritual parts (desires).

If one is able to use one of the desires of his spiritual body for the Creator's sake, such action is referred to as a *Mitzva* (commandment, good deed). The received Light is called "Torah."

A spiritual *Partzuf* has a *Rosh* (head), the place where decisions are made. It contains only those desires that are known to be fit with a screen (resistance to the desires) to use them spiritually, altruistically, and to "reverse" them from "for one's own sake" to "for the sake of the Creator." If one has fulfilled all 613 commandments of the Torah and the seven *Mitzvot* (plural for *Mitzva*) of the nations of the world (620 *Mitzvot* in all), he thereby ascends 620 degrees and completely merges with the Creator.

To observe all the commandments means to completely fill one's spiritual *Partzuf* with the Light of the Torah by fulfilling observant commandments (*Mitzvot Aseh*—positive *Mitzvot*) and prohibitory commandments (*Mitzvot Lo Taaseh*—negative *Mitzvot*). The fulfillment of the later lies in the unwillingness to receive the pleasure that is found within them.

There are two types of desires or gates: when they are closed and receive nothing, and when they open and receive the Upper Light. When they are all closed, there are fifty of them. However, only forty-nine of the fifty can be opened. There are ten *Sefirot KHB HGT NHYM* or five *Sefirot KHB ZA-M* (as *ZA* consists of six *Sefirot HGT NHY*). However, *Malchut* also consists of these six, and hence includes all ten *Sefirot*. And since each of the five *Sefirot* consists of ten, in all they make up fifty.

However, since a *Zivug* is made not on *Malchut*, but on *Ateret Yesod*, *Malchut de Malchut* itself does not receive the Light. Instead, Light is received by the four *Sefirot KHB ZA* that precede *Malchut*. Each of them consists of ten, hence 4 x 10 = 40 plus nine *Sefirot* from *Keter* to *Yesod* in *Malchut* herself yields 40 + 9 = 49.

Only one *Sefira* (*Malchut de Malchut*) out of the fifty does not receive the Light. This is because until all the *Kelim* (desires) have been completely corrected, the Light cannot enter it, as it is known in advance that *Malchut de Malchut* has no strength to oppose such a powerful egoistic desire to receive pleasure.

Instead of being in *Malchut de Malchut*, the screen stands in *Yesod de Malchut*, and this place is called *Brith* (Covenant), the place where the *Mitzva* of circumcision must be kept, so as to make a *Zivug* not on *Malchut* herself (on the first restriction), but on *Yesod*, or rather, *Ateret Yesod* (on the second restriction). *Malchut de Malchut* itself is called "*Shaar Nun*" (the 50th gate). This refers to *Malchut* of each *Partzuf* in the worlds *ABYA*.

And although *Malchut* of *Partzuf AVI* descends from *NE de AVI* to her place in *Peh*, while *AHP* and *YESHSUT* that clothe them ascend to the degree of *AVI*, and *AVI* merges with *YESHSUT* into one *Partzuf*, as a result of which, *Ohr Hochma* descends to them from *AA*, *AVI* are unwilling and therefore do not receive anything from *Ohr Hochma*, and remain only with *Ohr Hassadim*, as though *Malchut* had never even descended from *Eynaim* to *Peh*.

Therefore, it is impossible to tell by the Light of *AVI* whether *Malchut* is located at the *NE* or at the *Peh*. On the contrary, by looking at *AVI*, it always seems to us that *Malchut* stands at *NE*. Only by the state of *YESHSUT* can we determine *Malchut's* location, for when she ascends to *AVI* in *Gadlut* (big state), *YESHSUT* receive *Ohr Hochma*.

Although *Malchut* herself can receive *Ohr Hochma* in *AVI*, since *AVI* receive no *Ohr Hochma* whatsoever, they do not utilize their own *Malchut*. Since *YESHSUT* already has *Ateret Yesod* instead of *Malchut*, it receives the Light or "opens up," whereas *AVI* remain closed.

However, the absence of the 50th gate, the *Zivug* on *Malchut* herself in *YESHSUT*, causes the absence of the corresponding Light of *Hochma* in all the *Partzufim*. It is written about it: "fifty gates of *Bina*, and all are given to Moshe, except for one, the last secret of the absence of the Upper Light." For this Upper Light can be received only within the *Kelim* (desires) of *Malchut* herself, of primordial egoism, which will occur at the end of all the corrections, at the completion of the 6,000 years.

44. Those gates have one lock with a narrow space inside for inserting the key. It is unmarked, and recognized only by the impress of the key, which is unknown in that narrow space, but only in the key itself. And it is written of this secret: *BERESHEET BARAH ELOKIM* (IN THE BEGINNING THE CREATOR CREATED). "In the beginning" is the key, and all is concealed

within it, as it unlocks and locks. And six gates are contained in this key, which locks and unlocks. When it locks those gates, encloses them within itself, it is written IN THE BEGINNING (*BERESHEET*): a revealed word, though it is usually concealed. *BARAH* (CREATED) is a concealed word everywhere, implying that the key unlocks it and locks it up.

Malchut that stands in *NE* is called a "lock," for she prevents *Ohr Hochma* from entering the *Partzuf*. The entire *Partzuf* ends in *Hochma* (the Light can only be in *K-H*). Hence, it is merely *Nefesh-Ruach*. After all, in the absence of *Kelim-Sefirot B-ZA-M*, the Lights *Neshama-Haya-Yechida* are absent. *Yesod de Malchut* is the 49th gate, the maximum that can be before the end of correction, for *Malchut de Malchut* itself is the 50th gate.

If the key (*Ateret Yesod* of the Light) enters *Yesod de Malchut* (the 49th gate), then this Light lowers *Malchut* to her place, from *NE* to *Peh*. This Light opens the *Partzuf* and *Ohr Hochma* fills it. This is why *Ateret Yesod* is called a "key."

However, there is a special *Reshimo* that allows one to not use *Malchut de Malchut* as a place of *Zivug* before the final correction of all the others (except for *Malchut de Malchut*, *Kelim*-desires). This *Reshimo* is in *AVI*: since they never receive *Ohr Hochma* (they do not use this key), their real *AHP* do not ascend. Nevertheless, even their false *AHP* is sufficient to let *YESHSUT* receive *Ohr Hochma* and realize that knowledge signifies the presence of *Ohr Hochma*.

If the Light that corresponds to *Ateret Yesod* enters the corresponding *Sefira* in *Malchut* (in *Yesod de Malchut*, the 49th *Sefira*), then *Malchut* (the 50th gate) does not forbid this Light to fill the *Partzuf*, does not "lock up" the *Partzuf*, as she contains the *Reshimo* of prohibition only on that which enters *Malchut* herself. The reason for it is that the *Reshimo* (the key's memory) rules in *ZAT de Bina*, that is, in *YESHSUT*. Hence, this Light is called a "key."

And the word *BERESHEET*–IN THE BEGINNING–includes in itself only the key (*Ateret Yesod*, the 49th *Sefira*), excluding *Malchut de Malchut*, the 50th gate. However, none of the *Sefirot KHB* of all the *Partzufim* of the world of *Atzilut* receive *Ohr Hochma*; *Ohr Hassadim* shines within them instead.

Therefore, the words IN THE BEGINNING CREATED (*BERESHEET BARAH*) mean CONCEALED *HOCHMA*, for the word *BARAH* (created) is derived from the notion of *BAR* (beyond), which signifies moving *Malchut de Malchut* beyond the reception of *Ohr Hochma*; hence, this part of the *Kelim* was locked up by the absence of Light.

Avraham

45. Rabbi Yosi said, "I heard from the great source of Light, i.e., from Rabbi Shimon Bar-Yochai, that *BARAH* is a concealed word, the key to which locked it up and did not unlock it. And since the key locked up the word *BARAH*, there was no world and no possibility of its existence, and nothingness enveloped all. And when nothingness rules, there is no world, nor its existence."

46. So when did this key unlock those gates, and everything became ready for the existence and evolution of the generations? When Avraham appeared, as he is the property of *Hesed* (mercy), of which it is written, "These are the generations of Heaven and earth *Be-Hibar'am* (with which He built)." However, one should pronounce the word not as *Be-Hibar'am*, but as *Be-Avraham* (in Hebrew, these two words consist of the same letters, but in a slightly different order). Then, all that was concealed in the word *BARAH* was revealed as letters, meaning that the *Kelim* opened up to listen. And there appears the Pillar of Procreation, the sacred *Yesod*, upon which the world's existence is based, for the word *BARAH* consists of the same letters as the word *AVAR* (passed).

He asks: "When it is revealed, can one act and produce generations?" This question includes three questions:

1. When will it be revealed? When *Malchut* descends from the *Eynaim* (where she ascended as a result of *Tzimtzum Bet*) to her previous place in the *Peh*, which leads to the revelation of the forty-nine gates of *Hochma*;
2. When can it be used? When *Ohr Hochma* clothes in *Ohr Hassadim*, as a result of which *AHP* can receive *Ohr Hochma*, for unless it is clothed in *Ohr Hassadim*, *MI* = *GE* cannot shine within *ELEH* = *AHP*, as the Light is not yet suitable for reception and use by the lower ones;

3. What does it mean to produce, multiply generations? Generations are the souls that exist in the worlds *BYA*, begotten by *ZA de Atzilut*. After *ZA* receives the Lights of *Hochma* and *Hassadim* (the Light of perfection), this Light enables him to make a *Zivug* with *Nukva* and beget the souls of the righteous.

WORLD OF AK

WORLD OF ATZILUT: AA of the world of Atzilut

AVI of the world of Atzilut

ZON of the world of Atzilut produce and feed the souls of the righteous

— Parsa -

WORLD OF BERIA
WORLD OF YETZIRA } the souls of the righteous in the worlds BYA
WORLD OR ASSIYA

— Machsom, the transition from egoism to altruism - - - - - - - - - - -

OUR EGOISTIC WORLD

Avraham is the property of the *Sefira Hesed* in *Partzuf ZA* during its *Gadlut* (big state), when *Hesed* ascends and becomes *Hochma*: *Sefirot HGT* become *HBD*:

PARTZUF ZA

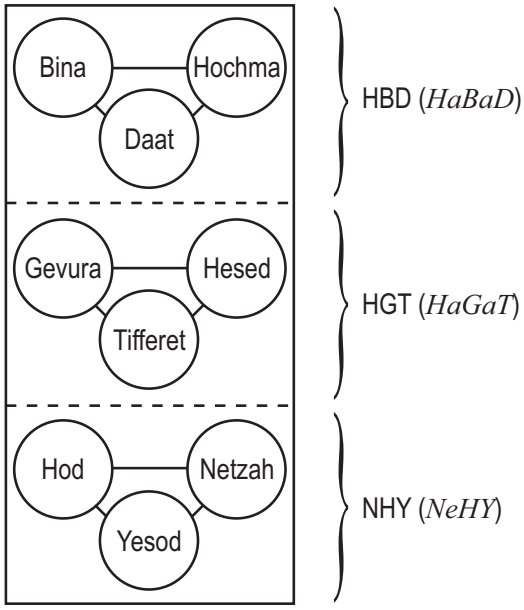

Before Avraham appeared, everything was concealed in the word *BARAH* and nothingness ruled over the world—there was neither *Ohr Hochma* nor *Ohr Hassadim* in *ZON*. However, when Avraham (the Light of *Hesed* that descends to *ZA*) appeared, the gates were opened for *Ohr Hochma*, for *Malchut* descended from *Eynaim* to *Peh*, and *YESHSUT* merged with *AVI* into one degree, which led to the descent of *Ohr Hochma* to *YESHSUT*, for *Ohr Hassadim* of Avraham's properties was already present in *ZA*.

Ohr Hochma then clothed in *Ohr Hassadim*, *MI* (*GE*) joined *ELEH* (*AHP*), the Creator's name *ELO-IM* was completed, and *Hochma* filled *ZA*. Then *Malchut* descended from *Eynaim* to *Peh* in *ZA*, and *ZA* received new *AHP* from *Bina*, thereby entering *Gadlut* and passing the Light through his *Yesod* into *Malchut*, called the "lower world." As a result, *Malchut* begets the souls of the righteous.

47. When *Yesod* of *ZA* joins the word *BARAH* (*Malchut*), there occurs a concealed and supernal division of the Creator's name and greatness, called *MI*, and *ELEH* comes into being. Also, the sacred name *MA* comes from *BARAH*. The sacred concealed *ELEH* exists just like *Yesod*. Yet, when *Yesod* attains its complete state, the *Partzuf* attains its complete state, the letter *Hey* corresponds to *Yesod* and the letter *Yod*—to *ELEH*.

Here, *The Zohar* clarifies which Light is present in *ZA*, depending on his states. In the *Sefira Yesod* of *Partzuf ZA* there is an end, meaning a place of contact with *Malchut*, the place of the covenant between the Creator (*ZA*) and the *Shechina* (the souls of the righteous), also called "Israel" or *Malchut*. This place of contact is called *Ateret Yesod* (encirclement of *Yesod*) or *Keter de ZA* (the crown of *ZA*).

The word *BARAH* signifies *Katnut* (small state), which comes as a result of *Malchut's* ascent to *NE*. *AVI* never abandon the properties of *GAR de Bina* (properties of mercy); they do not desire to receive. Having ascended and standing in them, *Malchut* is called *Man'ula* (lock), which prevents the Light from spreading below her. *Ateret Yesod de ZA* is called *Miftacha* (key), for it is through its property that the Light can be received in the *Partzufim* located below *AVI*.

This is possible on condition that *ELEH* = *AHP* ascend to *MI* = *GE*. *Ohr Hochma* can be received in the *Kelim ELEH* that wish to receive it, but only upon their ascension above *Parsa*. However, until the properties of *Malchut* acquire the property of *Bina*, until they are "softened" by this property, there is no way to receive the Light, and *Malchut* is called "the 50th gate."

Hence, we see that the words *MI BARAH ELEH* signify not the question, "Who created these?" but the action: *MI* = *GE BARAH* (created) *ELEH* = *AHP* by

the descent of *Malchut* from *NE* back to *Peh*. As a result, *ELEH* = *AHP* ascended to the *Rosh* and there received the Light of *GAR* (*Hochma*).

Upon descending to *Peh*, *Malchut* is called *MA*, as that is the name of the lower world. Her screen in the *Peh* makes a *Zivug*, onto which descends *Ohr Hassadim*, called "Light of blessing," for it abolishes the prohibition and the lock imposed on the diffusion of Light.

48. When the letters *Hey* and *Yod* wished to complement one another, the letter *Mem* emerged from them, and the word *ELO-HIM* = *ELE* + *Hey* + *Yod* + *Mem* was formed by the union of both sides. The word *AVAR* + *Hey* + *Mem* = Avraham originated from *ELEH*. However, one might say that the Creator took the words *ELEH* and *MI*, joined them and formed the word *ELOKIM*, whereas the words *MA* and *AVAR* formed the word Avraham, where the word *MI* designates the fifty gates of *Bina*, and the word *MA* refers to the numerical value of the holy name, for *HaVaYaH* with the filling of the letter *Aleph* forms the *Gematria* of MA—45.

Both this world and the world to come exist in these two letters, *Yod* and *Hey*. This world is in *Yod*, and the world to come is in *Hey*. Hence, the world to come was created with *MI*, and this world with *MA*.

It is therefore written: "These are the created (*Be-Hibar'am*) generations of Heaven and earth," where the letters *Be-Hibar'am* make up the word "Avraham," for there was no perfection until the letters formed this word. Therefore, the Creator's name *HaVaYaH* is first mentioned in the Torah only after the name Avraham.

Ohr Hassadim in *MA* and *Ohr Hochma* in *ELEH* wished to complement one another and be complemented within one another. As a result, *Ohr Hochma* clothed in *Ohr Hassadim*, and *Malchut* receives from both *Hassadim* and *Hochma*. In so doing, *MA* and *MI* join and create MM, i.e., *Malchut* that receives *Ohr Hochma* clothed in *Ohr Hassadim* from Above.

The Vision of Rabbi Chiya

49. Rabbi Chiya prostrated himself on the ground and kissed it. He wept and said: "Dust, how hard and heartless you are, how many you have consumed, all the pillars of Light and all the great souls were consumed by you. And the greatest of all, Rabbi Shimon, the Light of the entire world, of all the worlds, who illuminates and governs over the descending Light, upon which our world exists, is also consumed by you, and yet you govern the world?" But then he collected himself at once and said: "Do not be proud, dust, for the pillars of the world will not be betrayed to you, and Rabbi Shimon will not be consumed by you!"

Malchut is the sole creation. And this sole creation is nothing but a desire to receive pleasure. It was made this way, and its essence cannot be changed. Yet, what can be changed is the intention—for which or whose sake to receive the pleasure.

As a result of *Malchut's* union with *Bina* with an altruistic will to bestow delight, give pleasure, *Malchut* acquires *Bina's* desire in addition to her own. That is, an additional desire appears in *Malchut*—to bestow, opposite to her nature.

Only this desire of *Bina* in *Malchut* can result in a *Zivug* and reception of Light. When *Malchut* receives all the desires that she possibly can from *Bina*, and fills them with Light, only her own initial egoistic property will remain uncorrected, but even that will be corrected from Above by the Creator Himself. The order of correction and reception of Light in *Bina's* properties inside of *Malchut* is referred to as the reception on the *Zivug* of *Yesod*, and it takes place sequentially along 6,000 degrees, called "6,000 years."

Malchut de Malchut of the world of *Atzilut* cannot receive any Light during the 6,000 years until all of its parts are completely corrected. All the *Zivugim* (plural for *Zivug*) throughout the 6,000 years are made not on *Malchut* herself, but on the properties she received from *Bina*. The place of such a *Zivug* is called *Yesod*

de Malchut or *Ateret Yesod*. Whereas *Malchut* herself (egoistic desires) remains closed to the Light, and is therefore called the "closed gates."

The reception of Light during the 6,000 years, correction of the *Partzufim*, and the gradual filling of *Malchut* with the Light, takes place with the help of *Bina's* desires in *Malchut*, which are called *Miftacha* (*Yesod de Malchut*), for the impure (egoistic) force has no power over this part of *Malchut*.

Yesod de Malchut means that *Malchut* only acts with the properties she received from a Higher *Sefira–Yesod*, which is free from the influence of the impure forces (*Klipot*). All the properties, except for those of *Malchut*, are altruistic, since they originate from *Bina*. However, since we wish to emphasize that a *Zivug* is made on an altruistic desire, above the egoistic desire of *Malchut*, we usually say *Yesod* instead of *Bina*. And since *Yesod* is the *Sefira* immediately above *Malchut*, we say that a *Zivug* is made not on the egoistic desires of *Malchut*, but on *Yesod*. And since, upon acquiring the properties of *Yesod*, *Malchut* can receive the Light, such reception of Light on *Yesod de Malchut* is called "*Miftacha*" (from the word *Mafte'ach*, key)—the key that opens the way for the Upper Light.

However, since *Malchut* herself, that is, *Malchut de Malchut* ("closed gates") remains inaccessible to the Light for 6,000 years, Rabbi Chiya (a particular spiritual degree) could not understand how Rabbi Shimon (the spiritual *Partzuf* called Rabbi Shimon) could achieve such complete perfection. Indeed, Rabbi Shimon is a *Partzuf* of such spiritual height that it receives the Light of *Yechida*. And it is impossible to receive this Light without utilizing a *Zivug* on *Malchut de Malchut* itself.

And yet, this part of *Malchut* remains uncorrected until the completion of the 6,000 years (the end of correction), and thus cannot be used. By defying these desires, it is as though one has already partially corrected it. And all the prohibitory commandments refer to *Malchut de Malchut*; hence, the ban imposed on its use is called "a restriction."

Yet, if it is impossible to fill the "stony heart" (*Lev HaEven*), i.e., *Malchut de Malchut* (the root of egoism, the basis of creation), with Light, how can even a single soul achieve complete correction? After all, complete correction implies the reception of Light in the entire *Malchut*. Each soul, each part of *Malchut* that man is destined to correct contains a part of all the other parts of *Malchut*, including a part of *Malchut de Malchut*, which he may not work with until the end of correction.

On the other hand, Rabbi Chiya sees Rabbi Shimon in a state of complete correction. So how could the latter have attained such state? This

contradiction roused Rabbi Chiya so greatly that he prostrated himself on the ground and cried out.

It is impossible to constantly "translate" the words of the Torah or *The Zohar* into a language we can understand, that "ground" signifies egoism and "dust" refers to the impure forces, that "crying out" implies raising *MAN*, and so forth. All the words and definitions in the text of *The Zohar* should be perceived sensuously rather than literally, as physical actions of our world. In other words, whatever *The Zohar* speaks of is related only to inner, spiritual sensations and experiences of one who perceives the spiritual realm.

All the worlds constitute the "environment," the spiritual sphere, within which the Creator made His only creation—man (Adam). Everything else was created only in order to help man to achieve his spiritual mission of becoming like his Creator.

Just as in our world, the world itself and all its inhabitants, except man, are robots operated by their animal nature, rather than creatures with free will, in the spiritual worlds, all the spiritual beings, except for the soul, are operated by their spiritual nature. Upon being born in our world, man, too, is an animal without freedom to act against his egoistic desire to receive pleasure. He usually stays that way throughout his existence on earth, being not at all different from the still, vegetative, and animate levels of nature, automatically following orders of his inner master, egoism.

Only with the help of Kabbalah can one gradually receive Upper, spiritual strength, and consequently acquire freedom of choice, that is, liberate himself from the influence of the impure, egoistic forces, and become free in his desires, like the Creator. However, such an opportunity is only given to one who can control his automatically-driven, egoistic nature: according to the strength of his screen, man ascends (moves inwardly, in his sensations) from this world to the spiritual.

After creating the spiritual worlds as a home for his future creation, the Creator created the creature (soul, Adam). The soul constitutes the desire to delight in the sensation of the Creator, of His Light. The sensation of the Creator is called "Light." There is nothing else in the entire universe besides the Light and the soul!

Although the soul itself is *Malchut de Malchut* (the only egoistic creation), the Creator imparted onto it the property of altruism, having created it mixed with the *Kelim* (desires) of *Bina*, thereby demonstrating how wonderful it would be to be like Him.

While performing altruistic actions, the soul (Adam) decided to use its natural egoism, *Malchut de Malchut* itself, to receive the Creator's Light with

altruistic intentions. Yet, when it began to let the tremendous Light of *Yechida* into *Malchut de Malchut*, it could not resist and wished to enjoy it egoistically. This change in the soul's desires is referred to as its fall.

As a result of the fall, Adam's soul split into myriad parts (600,000), all of which fell into captivity of impure, egoistic forces (acquired egoistic desires). After the fall, Adam corrected some of the souls (obtained an anti-egoistic screen), but only partially. And then, of the total number of souls, some were selected for correction, lowered into this world, and clothed into bodies, generation after generation.

The descent (distancing from the Creator) into our world (egoistic sensations of only one's own desires) occurs as a result of attaching an additional "makeweight" of egoism to the soul. In the spiritual world, movement (farther from the Creator or closer to Him) and distance (from Him) are determined by the correlation of egoistic and altruistic desires within the soul.

The purpose behind the souls' descent to our world is to transform one's egoistic desires with the help of Kabbalah, and to return to the Creator with one's intentions, by performing altruistic actions. The souls' descent continues until each of them and all of them together achieve complete correction.

And the most exalted souls that refer to the degrees of *Yechida* and *GAR* of *Haya* depend on the correction of *Malchut* herself in *Malchut* of the world of *Atzilut* ("closed gates"). These will only be corrected at the completion of the 6,000 years, after the correction of all the rest. This is due to the inverse relationship between the souls and the Light that fills them: the more egoistic the soul is, and the lower it is located, the greater the Light that enters the general *Partzuf* (the common soul) at the time of its correction.

THE LIGHT OF SOULS	Yechida	Haya	Neshama	Ruach	Nefesh
MALCHUT (types of souls)	Keter	Hochma	Bina	ZA	Malchut

This is why these exalted souls are consumed by dust (impure force), i.e., the impure force rules over them with its enormous and insolent power, for it is certain that no one and nothing can save these souls from captivity.

This is why Rabbi Chiya wept: "Dust, how cruel you are!" That the most exalted souls are "consumed by you without any hope of escaping you!" In other words, the actual root of creation, the primordial egoism cannot be corrected.

It turns out that as a result of the exalted souls' captivity by the rule of the impure forces, all the righteous that bring Light to the entire world cannot achieve perfection themselves. Since all the souls are interconnected, not a

single individual soul can arrive at the end of correction until all the souls are corrected. This is why they are susceptible to the ruthless rule of the dust.

At first, Rabbi Chiya wanted to say that Rabbi Shimon himself was also consumed by dust, i.e., did not achieve complete correction. He had heard that Rabbi Yosi also reasons that the closed gates are closed for all. Yet, after some contemplation, he inquired: "If Rabbi Shimon revives all the worlds and governs them, how can it possibly be that he has not reached perfection?"

Therefore, he concludes that Rabbi Shimon was not consumed by the dust, that he did achieve complete correction and is probably in a state of absolute perfection. The thing that Rabbi Chiya could not understand, however, is how any individual soul could achieve the end of correction prior to (without) the complete correction of all the others. This, Rabbi Chiya could not explain to himself.

50. Rabbi Chiya stood up and started to walk and weep. Rabbi Yosi joined him. He fasted for forty days so that he might see Rabbi Shimon. He was told he still was not worthy of seeing him. He wept and fasted for another forty days. He was then shown a vision: Rabbi Shimon and his son Rabbi Elazar were discussing him, Rabbi Chiya, the words he said to Rabbi Yosi, and thousands are listening in on their discussion.

Although the fasting that *The Zohar* speaks of is a spiritual act, in our world such a description is a good example of how strong a desire should be in order to be answered from Above. Other spiritual actions include weeping, tears—the small state (*Katnut*) of a spiritual *Partzuf*, in this case referred to as "Rabbi Chiya." Naturally, Rabbi Shimon and all the other characters of *The Zohar* are spiritual *Partzufim*, rather than people of our world.

Truth be told, the spiritual level of a person known by a certain name in our world may coincide with his spiritual root described in the Torah. However, elucidation of this matter exceeds the scope of this particular article. It is nonetheless essential to note that Pharaoh in the corporeal Egypt, naturally, was not a spiritual Pharaoh, the way he is described in *The Zohar* (the *Partzuf* that includes all of *Malchut*), and Laban, portrayed in the Torah as a villain, is in fact the Supernal Spiritual Light of *Partzuf AB*, the Supernal Light of *Hochma*. This will be explained later on.

The strong desire to attain the degree of Rabbi Shimon allowed Rabbi Chiya to see him, for he was certain that Rabbi Shimon had not been consumed by the dust. He came to this conclusion precisely because of his conversation with Rabbi Yosi, and hence passionately desired to see Rabbi Shimon.

51. In that same vision, Rabbi Chiya saw several great celestial wings: how Rabbi Shimon and his son Rabbi Elazar mounted them and soared to the Assembly of Heaven, while the wings waited for them. Afterwards, they both returned to their place and shone brighter than ever before, brighter than the light of the sun.

The Heavenly Assembly refers to the Assembly of the angel Matatron. However, his full name is not pronounced, and the name Matat is used instead, for pronouncing a name is equivalent to an action, which is not always desirable. The term Supernal Assembly refers to the Assembly of the Creator Himself, while the Heavenly Assembly refers to the Assembly of Matat.

The wings that were waiting for Rabbi Shimon and his son Elazar are angels (spiritual forces, similar to robots or draft animals in our world), whose task is to help the souls to ascend from one spiritual degree to another. And just as these wings must assist the souls in their ascent, they must assist them to descend to their places. Therefore, it is said that the wings were waiting for Rabbi Shimon and his son Rabbi Elazar to bring them back down.

And when Rabbi Chiya saw them returning from the Heavenly Assembly back to their place (to Rabbi Shimon's Assembly), he noticed a new light on their faces, and radiance surrounded them that was brighter than the sun.

52. Rabbi Shimon opened and said: "Let Rabbi Chiya enter and see how much the Creator renews the faces of the righteous in the world to come. Happy is he who comes here without shame. Happy is he who stands in the other world as a rigid pillar opposite all." And Rabbi Chiya saw himself entering, and Rabbi Elazar and all the other pillars of the world that were there stood up before Rabbi Chiya. And he, Rabbi Chiya, was ashamed; he entered, bending, and sat at the feet of Rabbi Shimon.

Rabbi Shimon opened (opened the way for the Light) and said: "Happy is he who enters without shame." And all that were present there felt no shame. Only Rabbi Chiya was ashamed. This is because they had the strength to withstand the power of the dust, and Rabbi Chiya did not. They were all perfect, whereas Rabbi Chiya had a flaw—the desire to attain. And this is what he was ashamed of.

53. A voice sounded: "Lower your eyes, do not raise your head, and do not look." He lowered his eyes and saw Light that shone from afar. The voice returned and said: "The Supernal Ones, concealed and enclosed, who have eyes that watch over the entire world, look and see: the lower ones are sleeping, and the Light of their eyes is concealed in their pupils. Wake them!"

After he followed the instruction to lower his eyes and not raise his head (not use his desire to receive Light, but only desires to bestow), he merited hearing

(Light of *Hassadim*) the appeal, with the help of which he attained everything he wished. The voice divides all souls into two groups: the first is a group of Supernal Holy Ones that are concealed, who merited their eyes to be opened to behold the entire world, and the second group of souls have the Light of their eyes concealed in their eye-sockets, which is what blinded them. This is why the voice called upon the souls of the first group to behold, i.e., to use the reception of the Upper Light, to draw the Upper Light together with the second group.

54. Who among you turns darkness into Light and savors bitter as sweet even before he came here, that is, while still living in the other world? Who among you hopes and waits each day for the Light that shines when the Lord distances, when His greatness grows and He is called the King of all kings of the world? For he who does not wait for this each day while living in this world, has no place in the other world either.

The Creator's goal is for man to fully attain Him while still living in this world, to feel Him as he did prior to descending into this world, prior to incarnating in a physical body. From this the division of people of our world into two groups is clearly evident, and the voice appeals to them.

The voice emphasizes to each group their main advantage. To the souls of the first group, it says that they turned darkness into Light. These are the souls of the world of *Atzilut*, for the Creator created two opposite systems in the worlds *BYA*: the system of darkness and bitterness opposite the system of Light and sweetness. Therefore, in the Torah of the worlds *BYA* there is a division into suitable and unsuitable, pure and impure, permitted and forbidden, holy and unholy, whereas the Torah of the world of *Atzilut*, which consists wholly of the Creator's names, contains nothing impure whatsoever.

And the sinner Laban is regarded as a holy name in the world of *Atzilut*, as well as the Pharaoh. And all the names that represent impure forces in the worlds *BYA* become corrected in the world of *Atzilut*, exalted and pure spiritual objects and forces with corresponding holy names. Therefore, the souls that have attained the Light of the world of *Atzilut* transform all darkness into Light and all bitterness into sweetness. In other words, the whole difference between the holy, pure, and good, and their opposites lies in the correction of the desire and in acquiring an anti-egoistic screen over the will to receive.

And to the second group the voice said that they're waiting for the Creator's help, and He will rise (*Shechina*, His manifestation to the lower ones) from the dust (in their sensations). But those who do not wait for Him, being preoccupied with other aspirations, will not rise from the dust, and the sensation of the Creator will remain concealed from them.

55. In his vision, Rabbi Chiya saw many of his friends gathering around the standing pillars. And he saw them being elevated to the Heavenly Assembly, some are elevated, while others are lowered. And above them all, he saw Matat, the owner of wings, approaching.

As the voice was calling, Rabbi Chiya saw several souls of the righteous, belonging to the two groups, standing around the two pillars that were already present in Rabbi Shimon's assembly, and whom he had already seen ascending to the Heavenly Assembly. Some were ascending, and some were descending; moreover, this motion ensued in mutually opposite directions.

This way the two groups help one another according to the calling voice, which instructs the first group to descend and the second to ascend. Rabbi Chiya saw also that due to the excitement of all these souls over their aspirations, i.e., the power of the two groups, Matat descended from the Heavenly Assembly to the assembly of Rabbi Shimon and swore an oath.

56. The angel Matat swore that he heard from behind the curtain how each day the Creator remembers and grieves over *Malchut*, cast into the dust. And when He remembers her, He strikes 390 firmaments, and they all tremble with terrible fear before Him. And the Creator sheds tears for the *Shechina* (Divinity), *Malchut* that has fallen to the dust. And those tears simmer like fire, and fall into the Great Sea. And by the power of these tears, the Ruler of the Sea, called Rachav, is revived, blesses the Creator's holy name, and vows to swallow up everything, from the first days of creation, and to absorb all within himself, when all the nations gather against the holy nation, and the waters will dry, and Israel will walk through dry land.

This vow signifies that the Creator never forgets, but remembers each day that the *Shechina* lies in the dust. However, this does not refer to the entire Holy *Shechina*: this, the Creator need not vow, for it is revealed and seen by all who dwell in the Upper Worlds that everything He does is for the *Shechina* (*Malchut*) alone.

But this refers only to *Malchut de Malchut*. She is the one Rabbi Chiya thinks about being held captive by the impure forces, completely abandoned. Hence, he wept: "Oh dust that consumes all!" And here, the angel Matat, who has come to the Assembly of Rabbi Shimon, revealed to Rabbi Chiya a great secret—that the Creator's rule is absolute, and He remembers *Malchut de Malchut* each day.

A *Zivug* (union of the *Masach*-screen and the Light-pleasure) is defined as a stroke of Light onto the screen, a result of the desire to enter and cross the screen's barrier, while the screen restricts and repels it. This act of repelling is called the Returning (reversed) Light, as it rises from the screen from below upwards and clothes the coming Light.

This may be compared to the example of the host (Creator) offering delicious food (Light) to his guest (*Kli*), who wishes to enjoy the delicacies. However, as a result of the shame from being the receiver, the guest refuses to receive, and the screen repels the food (Light). It is as though the guest (*Kli*) says to the host (Creator) that he refuses to receive the pleasure (Light) for himself, for his own enjoyment. This repelling of the food (Light) forms the Returning Light, for it stems not just from not wanting to feel shame, as it is in our world, but from the spiritual *Kli's* desire to be like the Creator.

The Returning Light is that altruistic intention, desire. This is also the spiritual *Kli*, and only within it can the Light be received; only in this intention can one feel the Creator.

After the *Kli* was able to repel all the pleasure coming to it, and demonstrated that it could meet the condition of the first restriction (to refrain from egoistic reception), it began to calculate how much Light it could receive for the Creator's sake. The *Kli* receives only the amount of pleasure that it is certain it can receive for the Creator's sake.

The delight that was received inside the *Kli* is referred to as the Inner Light. The amount of Light received inside the vessel determines the degree of similarity to the Creator; the *Kli* acts like the Creator: just as He desires to bestow pleasure upon the *Kli*, so the *Kli* wishes to bestow upon Him, to the extent of the Inner Light received. Therefore, the size of the *Kli*, (from *Peh* to *Tabur*, where it receives the Light) determines the degree of merging with the Creator. In this place, the *Kli* is merged with Him in properties and intentions.

If the *Kli*'s powers of resistance are not sufficient to receive for the Creator's sake, and it can only refrain from reception, the *Kli* is considered to be in the "small" state, *Katnut*. The *Kli* that was created by the Creator is the strongest. However, afterwards, as it begins to descend, its screen gradually weakens until the *Kli* can no longer receive for the Creator's sake. It is left with just enough strength to not receive for itself. This is why from this state onward there is a ban on reception of Light into the *Kli's* desires "to receive." The *Kli* may only use its *GE*, but not its *AHP*. And the boundary beyond which the Light cannot spread is called *Parsa*, the firmament. This barrier is built from Above; thus, even if the *Kli* suddenly wishes to receive the Light for itself, it will not be able to do so.

The screen divides the firmament and consists of four parts: *Hochma*, *Bina*, *Tifferet*, and *Malchut* (*HBTM*), the four letters of *HaVaYaH*. Because *Malchut* joined with *Bina* and thereby corrected her egoistic properties into altruistic ones, the screen is located not in *Malchut*, but in *Bina*. *Bina* is counted as hundreds; therefore, the four parts *HBTM* equal 400. However, there is no *Zivug*

(reception of Light) on *Malchut de Malchut* itself (after all, it is called the "closed gates"). This means that *Malchut* contains ninety *Sefirot*, and not 100: 9 *Sefirot*, each consisting of ten.

Therefore, the screen that is called "the firmament" and that makes a *Zivug* with the Upper Light by reflecting it consists of 390 parts, for the part of *Malchut de Malchut* is lacking. The firmament is therefore said to consist of 390 firmaments, and on it a daily *Zivug* with the *Shechina* is made, whereas a *Zivug* on the dust, which signifies the ten parts of *Malchut de Malchut*, is forbidden. The impact between the screen and the incoming Light resembles shuddering from fear to receive the Light inside of oneself, beyond the limits of one's restrictions.

There are five *Sefirot* in the *Rosh* (head) of a *Partzuf*:

Keter	- *Galgalta* (or *Metzach*)	- forehead
Hochma	- *Eynaim*	- eyes
Bina	- *Awznayim*	- ears
ZA	- *Hotem*	- nose
Malchut	- *Peh*	- mouth

Just as the secretion from one's physiological eyes is called tears, the secretion of the Light of *Hochma* from the part of the spiritual *Kli* called "eyes" is referred to as "tears." Tears constitute the part of the Light that is rejected by the *Partzuf* due to the absence of a screen on *Malchut de Malchut*. All the Light that comes to a *Partzuf* wishes to enter and fill it with its pleasure, even the part of the *Partzuf* that has no screen to receive with altruistic intentions. Therefore, the screen immediately repels this portion of the Light.

But between the strike of the Light from Above and the resistance of the screen from below, tiny drops of Light seep through the screen, which, due to its hurry, is unable to repel them. These drops have nothing to do with the level of *Hochma* of the *Partzuf*, as they lack the clothing of the Returning Light. They exit the *Partzuf Hochma* and receive the name "tears." But it is nonetheless Light!

This is similar to a state where we are filled with tears of compassion for another person. Indeed, all that exists in our world exists because it derives from its spiritual prototype, and all that transpires in this world, transpires only because it stems from its Upper, spiritual root.

After all, the fact that the Upper Light strikes the screen, trying to break through its restriction, stems from its origin in the Highest Place, the Creator Himself, and is unrelated to the creature's desire to receive this Light within

the bounds of its altruistic capabilities. The Light stems from the world of Infinity, from the Creator Himself, long before the *Kli* appeared and wished to restrict itself.

The Upper Light wishes to fill the desire to enjoy that it created, as it is said, "the Creator wishes to dwell in His creatures below." The Light and the Creator are one and the same; after all, man defines the sensation of the Creator as spiritual Light. And this Upper Light strives to force its way through the screen and enter man's desires, but the screen hurls it back. Thus, this repelled Upper Light becomes Returning Light, which designates man's altruistic intentions to bestow delight upon the Creator.

As a result of the collision with the screen, portions of the Light fall outside, for these tears originate from the Creator's love and compassion for His creation. In our world, this spiritual action results in an emission of tears in an individual overwhelmed with suffering and love. However, spiritual tears do not disappear.

This is described in *Song of Songs* (8:6): "For love is as strong as death, jealousy is as cruel as hell; the flashes thereof are flashes of fire, the very flame of the Lord!" This is because these tears stem from the Upper One's love and compassion for the lower one. And just as flaming tears shed by someone in our world burn, so do the boiling and burning Upper tears burn like fire, like the very flame of the Lord!

Being related to the property of *Hochma*, *Malchut* is called "sea." It is therefore said that the tears (Light of *Hochma* without first being clothed in Light of *Hassadim*) fall into the sea, *Malchut*. And it is written that the many sea waters will not extinguish the Creator's love for His creatures, expressed in these tears.

It was said during the creation of the world: "Let the waters be gathered together unto one place" (*Beresheet*, 1:9). But the angel that governed the sea did not wish to swallow these waters, and was hence killed (was emptied of Light). Now, as the tears fall, he is revived.

The reason for this is that during the creation of the world, *Malchut de Malchut* itself had not undergone any kind of correction, as the Creator created the worlds *ABYA* in a special correction, called *MAN de Bina* or *Ateret Yesod*, and not *MAN de Malchut* or *Malchut de Malchut*. In other words, correction is possible only if man corrects not *Malchut de Malchut* itself (his essence), but, while completely refraining from its use (use of egoism), he acquires higher, altruistic desires from *Bina* and receives the Creator's Light in them (in *Sefirot KHB-ZA de Malchut*, in 390 *Sefirot*).

These higher, altruistic desires are referred to as desires of *Bina* or as *MAN de Bina*, and the reception of Light in them (*Zivug*) is made not on egoism (*Malchut* herself), but on the will to bestow, called *Ateret Yesod*. This *Zivug* is therefore sufficient to fill only the first nine *Sefirot* in *Malchut*, but does not fill *Malchut* herself.

Prophet Yeshayahu (Isaiah) writes in this regard: "Who are you with, partners? I started the worlds, and you are to complete them!" The correction of *Malchut de Malchut* is incumbent solely upon the creatures. Hence, when the sea ruler was told: "Let the waters be gathered together unto one place," he objected and did not wish to swallow up the created waters, for due to the uncorrected state of *Malchut de Malchut*, the impure forces prevailed and ruled over him. And that is why he was killed.

However, these tears correct *Malchut de Malchut*, and thus revive the sea ruler so that he would rise from the dead, sanctify the name of the Lord, fulfill the Creator's will, and swallow up the primeval waters. For then, all the impure forces, all the evil in the world will disappear and all (desires) will gather in one place (property), whose name is *Atzilut*. This is because the world of *Atzilut* will spread from the end of the world of *AK* down to our world, and there will come the end of correction, for the worlds of *BYA* will return in their properties to the world of *Atzilut*.

In the future, at the end of correction, after the correction of the first nine *Sefirot* of *Malchut*, when only *Malchut de Malchut*, the last, tenth *Sefira*, remains to be corrected, when all the nations of the world (*Malchut de Malchut*) unite to destroy Israel (the first nine *Sefirot* of *Malchut*, the desire to correct all the ten *Sefirot* of *Malchut*), the act of the sea ruler will be revealed in that he will swallow up all the primeval, evil waters, and the waters (severe restrictions) will dry up, and the sons of Israel (those who aspire for the Creator) will walk through dry land.

The prophet Micha (Micah) says of this: "As we fled the land of Egypt, we saw wonders." However, this was only the beginning, for it was only in the End Sea (the Red Sea; the Hebrew name signifies the end of *Malchut*, or *Malchut de Malchut*), and only for a limited time. But, at the end of correction, death will disappear forever.

This is how Matat explained his oath: the Creator never forgets *Malchut*, which is cast in the dust. For even though a daily *Zivug* with the *Shechina* is made on only 390 firmaments, on the nine *Sefirot* of *Malchut* and not on *Malchut de Malchut* itself, which remains lying in the dust, and, as it seems to us, completely forgotten by the Creator, nothing could be further from the truth. In truth, He corrects it with each *Zivug*, because with each *Zivug*, as a result of the 390

firmaments being struck, the tears fall outside. And these tears are not lost, but fall into the Great Sea (*Malchut de Malchut*), which receives from them slow, yet gradual corrections, even if it is the Light of *Hochma* without the clothing of the Light of *Hassadim*. As it becomes more and more corrected, the sea ruler is revived until the tears accumulate to the necessary amount for the correction of the entire *Malchut*, so that all of her intentions would be for the Creator's sake.

This will occur when all the nations of the world unite to attack Israel. Then, the sea ruler will rise back to life and swallow up all the primeval waters, for *Malchut de Malchut* will receive the lacking correction, for each day the Creator cares for her until she, His only creation, reaches her final correction.

And here Rabbi Chiya's delusion was revealed to him: he understood that nothing disappears in the dust, but, on the contrary, each day *Malchut* undergoes corrections, just as Matat swore.

57. Through all this, he heard a voice: "Clear this place, clear this place! The *Mashiach* (Messiah), the King-Redeemer is coming to the assembly of Rabbi Shimon," for all the righteous gathered there are the heads of groups and assemblies, whereas all of the assembly members ascend from this assembly to the Assembly of Heaven. And the *Mashiach* visits all these assemblies and seals the Torah that stems from the mouths of the righteous. And at that moment, the *Mashiach* comes to the assembly of Rabbi Shimon, surrounded by the heads of all the Supernal assemblies.

As a result of the great revelation—the end of correction—concealed in the oath of Matat, all of the righteous present at Rabbi Shimon's Assembly were elevated, especially the two groups of the righteous that caused Matat to appear and take his oath. As a result, all of them attained Upper Degrees and reached the levels of "heads of assemblies," for each assembly has members and a head, and the difference between them is similar to the difference between *VAK*, *GE* of the degree or *Partzuf*, from *GAR*, the complete *Partzuf*.

Hence, it is written that the place should be cleared for the *Mashiach*. After all, when Matat revealed the secret of the end (of correction), and specifically how creation will be delivered from egoism, a voice appeared and commanded to prepare a place for the *Mashiach*, the King-Redeemer, for the end of correction is connected to the King-*Mashiach*.

However, only the righteous of Rabbi Shimon's assembly, who are above all the heads of assemblies, merit his coming, for only those who are on the same spiritual level as the King-*Mashiach* (all those who have already corrected all of their other properties—the first nine *Sefirot* in their part of desires-*Malchut*—all

of the properties except for the original egoism, *Malchut de Malchut*) can merit the revelation of his face.

The level of the *Mashiach* is the Light of *Yechida*. And if all the members had not reached the level of the heads of the assemblies, the *GAR* of the degrees, i.e., corrected all that they could, they would not have merited the revelation of the *Mashiach's* face. But the heads of the Assemblies are not *GAR* of the low degrees. Rather, they represent a level so high that all the members have merited reaching the Heavenly Assembly of Matat.

And now all the members merited becoming the heads of the Assemblies, wherefrom they merited an ascent to the Heavenly Assembly. Moreover, thanks to their corrections, they merited the *Mashiach* himself coming to all these assemblies to be adorned with their deeds in the Torah. And now all the members have merited reaching the level of the assemblies' heads. This is why the *Mashiach* is adorned with the Torah of the assemblies' heads. Thus, thanks to them, the *Mashiach* himself ascends to a Higher Degree.

58. At that time, all the members stood up. Rabbi Shimon stood up, too, and his Light rose to the firmament. The *Mashiach* said unto him: "Happy are you, Rabbi, for your Torah has risen in 370 beams of Light, and each beam divides into 613 beams (properties) that ascend and bathe in the rivers of the holy *Apharsemon* (persimmon). And the Creator confirms and signs the Torah of your assembly, of the assembly of Chizkiyah (Hezekiah), the King of Judah, and the assembly of Achiyah ha Shiloni (Ahijah the Shilonite)."

When the *Mashiach* revealed himself to them and came to Rabbi Shimon's Assembly, all the members stood up (ascended from the level of *VAK* to *GAR*), and Rabbi Shimon stood on the same degree as the *Mashiach*. And the Light rose to the height of the firmament. This indicates that Rabbi Shimon has attained the Light of the ten firmaments, the previously missing tenth firmament on account of the closed gates of *Malchut de Malchut*, and has attained the Light of *Yechida*, which he now was able to receive, as he could make a *Zivug* on *Malchut de Malchut*. And the Light of *Yechida* that shines from this *Zivug* is called *Mashiach*. The "sitting" level is 390, or *VAK*; the "standing" level is 400, or *GAR*.

The *Mashiach* said to Rabbi Shimon that his Torah gave rise to the Light of *Yechida* in *Partzuf Atik*, because:

Units (0 – 9) are in *Malchut*;
Tens (10 – 90) are in *ZA*;
Hundreds (100 – 900) are in *Ima*;
Thousands (1,000 – 9,000) are in *Aba*;

Tens of thousands (10,000 – 90,000) are in *Arich Anpin*;
And hundreds of thousands (100,000 – 900,000) are in *Atik*.

Since each *Sefira* of *Atik* equals 100,000, the four *Sefirot* of *HaVaYaH* (*HBTM* of *Atik*) total 400,000.

However, in this case, he should have said that the Torah performed the deed in 400,000; yet, he said that the Light emanated by *Ima* is not used on 400, but only on 370, for although the Torah had reached the zenith of the firmament, it still could not reach *GAR* of the last, Supernal Hundred. Hence, there are only 370, while the Upper Thirty are absent in *Ima*.

The same applies with regard to thousands—the Light of *Aba* does not use *GAR* of each thousand, but only *VAK*, i.e., 600 instead of 1,000. Instead of the *GAR* of each thousand, it uses thirteen (*Hochma* of the "thirty-two *Netivot* (paths of) *Hochma*"). The number thirteen signifies *Hochma* of the "thirty-two *Netivot Hochma*," the weak Light of *Hochma*, called the holy *Apharsemon*.

It is therefore said that the Torah attained 370 Lights, and each of them divides into 613 beams; thus, in the 400 of *Ima*, thirty of the Upper Light of *Hochma* are absent, which leaves it with only 370. And each thousand lacks the Upper 400 (*GAR of Hochma*). Instead of using the thirteen paths of the holy *Apharsemon*, each thousand contains no more than 613, for all the supernal secrets are concealed in Rabbi Shimon's assembly. And the Creator Himself sealed them, for He ascends and becomes adorned with the achievements of all the righteous in the Torah.

We know from the Talmud (*Sanhedrin*, 99:1) that everything the prophets ever said refers only to the days of the *Mashiach*'s coming, but in the future (Yeshayahu, 64), everyone will behold the Creator themselves. For all the degrees and levels that refer to the days of the *Mashiach* will then be corrected, and all the secrets of the Torah will be revealed, everyone will attain complete revelation of the Light, of the Creator, as it is said, everyone will see with their own eyes (sight implies *GAR de Hochma*).

From the aforesaid, it becomes clear that there exists an opportunity to correct one's individual *Malchut de Malchut* even before all the souls achieve it in the future. In such a case, man reaches his *individual* level of attainment of 400, although his *general* level cannot be higher than 370, as in the case of everybody else. This is the degree that Rabbi Shimon, Rabbi Chizkiyah, and Achiyah ha Shiloni had reached.

59. The *Mashiach* said: "I have come here not to confirm the Torah of your assembly, but only because the 'owner of wings' is on his way here. For I know that he shall not enter any other assembly, but only yours." Meanwhile, Rabbi

Shimon told him of the oath taken by the "owner of wings." Right then the *Mashiach* trembled in awe and raised his voice, and the Heavens shook, and the Great Sea boiled, and the Leviathan stirred, and the entire world threatened to overturn.

At that moment, he saw Rabbi Chiya in Rabbi Shimon's adornments. He asked, "Who gave man in this world the adornments, garment of the other world?" (garment of the other world onto the body of this world). Rabbi Shimon answered, "This is Rabbi Chiya, the cresset of the Torah!" He said to him, "Gather him and his sons (those who have left this world), and they shall join your Assembly." Rabbi Shimon said, "Time was granted to him, he was granted time" (Rabbi Chiya's time has not yet come).

The *Mashiach* said to Rabbi Shimon that he came not for the sake of the Torah, but because the "owner of wings" has come to the assembly, wishing to know what Matat had said. For Matat had revealed that the end of correction would be preceded by terrible suffering for Israel—the Heavens and the Great Sea would tremble, and the world would be on the verge of collapse, as predicted in the Talmud (*Sanhedrin*, 97): "All is broken." Hence, he raised his voice, wishing to mitigate all this upheaval.

The *Mashiach* was surprised to see Rabbi Chiya's garment (that Rabbi Chiya exists in a physical body of our world, in the property of this world), for if he had merited the appearance of Matat and his oath, he had attained the degree of complete correction of all his evil. And since he merited seeing the *Mashiach's* face, to receive the Light of *Yechida*, he had obviously completed his work in this world, and there is nothing left for him to do here. Hence, he should leave it and enter Rabbi Shimon's assembly in the Garden of Eden.

But Rabbi Shimon persuaded Rabbi Chiya that he needs to continue performing new, additional corrections in this world. And both the *Mashiach* and Rabbi Shimon explained to Rabbi Chiya what else specifically he still needed to do in this world.

60. Rabbi Chiya trembled in awe when the *Mashiach* left, and his eyes fulfilled with tears. For the *Mashiach* left Rabbi Shimon's Assembly weeping from the great desire for the final correction and redemption. And Rabbi Chiya was also anguished from the fervent desire to reach the end of correction. Rabbi Chiya cried and said: "Happy is the lot of the righteous in the other world, and happy is the lot of Rabbi Shimon bar Yochai, who has merited all of this."

Who Is Your Partner?

61. *Beresheet*: Rabbi Shimon opened: "Put my words in your mouth. How much effort should man exert in the Torah day and night, for the Creator is attentive to those who study it. And with every word that man attains by his efforts in the Torah, he builds a firmament."

The Creator gave the righteous the power of His speech. And just as the Creator creates the creature by the power of His word, so the righteous create new Heavens by its power. This is why Rabbi Shimon opened his speech by explaining the words, "In the beginning, the Creator created Heaven and earth," as the word *Barah* (created) also means "closing" and "limiting." And we must understand why the Creator had created it in such a closed form. He answers, "To put the correction of Heaven and earth in the words of the righteous, to make them His partners—participants in the creation of Heaven and earth."

There are two kinds of renewal of Heaven and earth that the Creator enclosed in the mouths of the righteous:

1. The correction of Adam's sin, the correction of the past. Even before the creation of Adam, the Creator had made a secret correction of Heaven and earth, as it is described in the beginning of the Torah, in the chapter *Beresheet*: *ZON de Atzilut* ascended to *AVI* and to *AA*, while Adam ascended to *ZON* and *YESHSUT*. As a result, Adam received the Light of *NRN de Atzilut*, for he clothed *YESHSUT* and *ZON de Atzilut*, i.e., ascended to their level.

Adam is located within the worlds *BYA* and he ascends together with these worlds. All the worlds can ascend above their permanent state or descend to their places with Adam inside of them. Adam's spiritual level and the Light that he receives are determined by his location (see page 212).

DURING ASCENT	PERMANENT STATE
	Atik
AVI	AA
ZON	AVI
Adam - Beria	YESHSUT + ZON
Parsa of the world of Atzilut	
Adam - Yetzira	Beria
Adam - Assiya	Yetzira
	Assiya

In other sources, such as the Talmud (*Bava Batra*, 58:2), this is described as Adam's ascent to the level of the sun (*ZA de Atzilut*). This Light is called "*Zihara Ilaa*" (*Zihara* is the Aramaic word for *Zohar* in Hebrew or "radiant Light" in English).

As a result of his sin, Adam fell spiritually to the level of our corporeal world (Talmud, *Hagigah*, 12:1). And instead of *NRN de Atzilut* that he used to receive before his fall, he now receives the Light from the worlds *BYA* that are below *Parsa*. And as a result of Adam's sin, Heaven (*ZA*) and earth (*Malchut*) of the world of *Atzilut* descended to the level of *VAK de ZA* and the point of *Malchut* respectively, as they descended below *Tabur de Partzuf AA*.

And the righteous that live in this world, but already exist spiritually in the spiritual worlds of *BYA*, are entrusted with the task of correcting all that transpired through Adam's fault, and to return, to renew the Heavens and the earth (*ZON de Atzilut*) and elevate them to *AVI* and *AA*—*ZA* to *AA* and *Malchut* to *AVI*, as it was before the sin. And as a result of their work, the righteous will receive the Light of the world of *Atzilut* that the corrected Adam is entitled to, for they (their souls, spiritual *Kelim* or inner spiritual *Partzuf*) are his parts.

2. However, even before the sin, Adam was not in the perfect state for which the Creator had created him. Hence, after the righteous correct the consequences of Adam's sin and attain *NRN de Atzilut*, which existed in Adam before the sin, new work awaits them—to receive new Upper Light that has yet to descend. In other words, if the first goal is to correct the sin, the second is to attain even more. It is called to "create new Heaven and earth," new properties of *ZON*, in which new, Higher Light can be received.

This new level or degree that has never been present in any *Kli* is described as "neither hath an eye seen the Creator beside thee," and the degrees which

the righteous attach to the worlds are called "new Heaven" and "new earth," for they are truly new and have never before existed in reality.

And this Heaven and earth, which the righteous correct to the level that preceded Adam's sin, during the creation (*Beresheet*), are not called new, as they've already existed and the Creator Himself corrected them even before Adam's sin. Hence, they are called renewed, and the righteous who correct them are not called the Creator's partners.

"Encloses in their mouths" implies reception of such Upper Light that was neither received by Adam nor emanated from the Creator. And now, by the actions of the righteous, which are called partners, participants and co-creators, it comes out and shines in creation. Thus we see that all the righteous are divided into two groups: those who correct Adam's sin and those who create new degrees of attainment. The latter are called the Creator's partners.

ZA is called voice and *Malchut* is called speech. When a righteous person studies the Torah and thereby raises *MAN* (by the voice and speech of his Torah) from his soul to *ZON*, his voice ascends to *ZA* and his speech ascends to *Malchut*. The voice of the Torah that ascends with *MAN* to *ZA* is called the Creator (*Kadosh Baruch Hu*).

Also, each renewed word in the Torah builds a new firmament. A word means speech, and any speech that renews the Torah by those who study it ascends in the form of *MAN* to *Malchut*, who is called "word and speech." This creates a new firmament in the form of a screen, on which a *Zivug* between the Creator and the *Shechina* is made. This is what the righteous, who study the Torah, attain by raising *MAN*!

However, renewal in the words of the Torah does not imply anything new in the voice of the Torah. For *Malchut* has to recreate herself for each new *Zivug*, for after each *Zivug*, *Malchut* returns to the state of virginity thanks to the *MAN* raised by the righteous, who constantly renew her properties, her *Yesod*—the *Kli* for the reception of Light from *ZA*. Hence, it is written that the Torah is renewed by each word, for a word (*Malchut*) is renewed by the speech of the righteous in the Torah, as, after each *Zivug*, the previous *Kli* disappears and a new one appears.

62. We have learned that just as the Torah is renewed by one's mouth, that renewal ascends and appears before the Creator. And the Creator accepts this wisdom, kisses it, and adorns it with seventy adornments. And the renewed wisdom itself ascends and settles on the head of the righteous that revive the

worlds, and then flies, soaring through 70,000 worlds, until it ascends to *Atik*, the *Sefira Keter*. And all that exists in *Atik* is concealed, Supernal wisdom.

When a person raises *MAN* from his Torah, this word, which is *Nukva de ZA*, ascends and connects to the Creator in a *Zivug* with Him. The Creator takes this word, kisses, and adorns it, and these are the two types of *Zivugim* (plural for *Zivug*) in *ZON*:

1. *Zivug de Neshikin* (kisses);
2. *Zivug de Yesodot* (bases/foundations).

Each *Zivug* consists of two *Zivugim*, for a *Zivug* on *Ohr Hochma* must clothe itself into the *Partzuf* (garment) of *Ohr Hassadim*. Therefore, a preliminary *Zivug* must be made on *Ohr Hassadim*, whose role is to become a garment for *Ohr Hochma*. This is why each *Zivug* consists of two *Zivugim*:

1. *Zivug* on the degree of *Hochma*, called *Zivug de Neshikin*, because it stands at the *Peh de Rosh* of the *Partzuf*, at the level of *Rosh* and *GAR*.
2. *Zivug* on the degree of *Hassadim*, called *Zivug de Yesodot*, because it takes place at the level of the bodies of the *Partzufim*.

Therefore, it is said that the Creator took *Nukva* in this word and kissed her, i.e., made a *Zivug de Neshikin* at the level of *GAR*, and then adorned her, i.e., made a *Zivug de Yesodot* at the level of *Hassadim*. As a result, *Ohr Hochma* clothed in *Ohr Hassadim*, and *Nukva* received the complete Light.

IN SEVENTY ADORNMENTS: the complete Light of *Nukva* is called "seventy adornments," because *Malchut* is the seventh day, and when she receives from *ZA*, her *Sefirot* become tens, just as the *Sefirot* of *ZA*; this turns *Malchut* into 7 x 10 = 70. *Mochin* (wisdom), *Ohr Hochma* is called *Atara* (adornment or crown). Hence, what she receives is called "seventy adornments." After *Malchut* receives the Light of *Hassadim*, with the help of the *MAN* of the righteous, she becomes fit to receive the Upper Light of *Hochma*, the seventy adornments.

As was said above, there are two kinds of renewal of Heaven and earth (*ZON*):

1. When everything returns to the state preceding Adam's sin. In that instance, *Malchut* is called the "word of the Torah" (*VAK*), where the Torah is *ZA*.
2. When Heaven and earth are created with a new Light, which even Adam did not attain prior to his sin. And this attainable word is called *GAR*.

It is written (Talmud, *Berachot*, 7:1) that the righteous sit with adornments on their heads, for *Malchut* ascended to adorn the head of the righteous (*ZA*)

in his *Yesod*, called *Chai Olamim* (reviver of worlds), or, rather, in his *Ateret Yesod*—the place of circumcision. And this transpires thanks to the *MAN* raised by the righteous that have already attained the Upper Light of Adam's *Zihara Ilaa*, just as Rabbi Shimon and his friends have already attained it.

Ohr Hochma is called *Ohr Haya*. Since *ZA* desires only *Hassadim*, he can receive *Ohr Haya* only with the help of his *Nukva*, *Malchut*. It turns out that *ZA* lives, i.e., receives *Ohr Haya*, only if he is in a *Zivug* with *Nukva*, called *Olam* (world). That is how the name *Chai Olamim* (reviver of worlds) originated.

Also, *Nukva*, the adornment on his head, becomes important (*Keter* – crown) because *ZA* receives this Light only thanks to his *Malchut*. Although *Malchut* was born from *ZA*, since it is *Malchut* and no other that evokes, makes reception of the Light of Life possible, *ZA* calls her his mother. Indeed, *ZA* receives *Ohr Haya* (the Light of Life) from her.

Therefore, it is written that *Malchut* flies and soars in 70,000 worlds, and after her *Zivug* with *ZA* on his *Atara* (adornment on his head), she ascends even higher, to *AA*, where the seven *Sefirot* of *Malchut*, called 70,000 worlds, become corrected, as one *Sefira* of *ZA* equals 10,000. After that, *Malchut* ascends higher still—to *Atik*. And all of these ascents of *ZON* to *Atik* transpire thanks to the efforts made by the righteous that raise *MAN*: a *Zivug* on *Atara* elevates *ZON* to *AVI*, from which they ascend to *AA* (70,000 worlds), and from there to *Atik*, the highest possible point of ascent.

It is therefore written that all the words of *Atik's* Supernal wisdom are locked, since *Malchut* receives the Upper Light upon ascending to *Atik*, and each degree that she receives from *Atik* is called "concealed," "Supernal wisdom," i.e., *GAR de Hochma*. This is because words of wisdom signify the degree of *Hochma*, and the words "concealed," "secret," and "Supernal" refer to *GAR*. Also, they are revealed only to those who attain the level of *Atik*, but not below, as *Tzimtzum Bet* (the second restriction) already exists in *AA*.

63. And when this hidden wisdom, which is renewed here in this world, ascends, she joins *Atik*, ascends and descends, enters 18 worlds, where no eye has seen the Creator besides you. They emerge from there and appear before *Atik*, complete and perfect. Meanwhile, *Atik* tests her and finds her most desirable above all else. He then takes her and adorns her with 370,000 adornments. And she, the renewed Torah, ascends and descends, and is transformed into a firmament.

During the ascent of *Malchut* to *Atik*, she joins the *Zivug* that transpires there, and creates *Ohr Hozer* (Returning Light) by accepting *Ohr Yashar* (Direct

Light) at the level of *Atik*'s properties. The ascent of *Malchut* means that *Malchut* elevates *Ohr Hozer* from herself upwards. *Malchut's* descent means that she sends *Ohr Yashar* from Above downwards. And then *Malchut* receives the hidden, secret, and Supernal wisdom. The word "joins" signifies her contact with the *Ohr Hozer* and the *Ohr Yashar* within *Atik* itself.

This *Zivug* is made in *Atik* on its *Yesod*, but not on *Malchut*, since *Malchut de Atik* is concealed until the end of correction. Like *Yesod de ZA* during its ascent to *AVI*, this *Yesod* is called *Chai Olamim*. The difference between them is that *Yesod de Atik* is called "No one else but you can see the Creator," for a *Zivug* on *Yesod* elevates *Ohr Hozer* and clothes *Ohr Yashar* with it. This screen is defined in *AVI*, below *Atik*, as wings that block the Upper Light. This shows that the screen possesses a force of restriction, law, judgment. This is why *Ohr Hozer* is also called "the Light of Restriction." Thus, *Ohr Hozer* exists in *AVI*.

Conversely, the screen in *Yesod de Atik*, of which it is said that there "the Creator no longer hides from you" (*Yeshayahu*, 30:20), while it does raise *Ohr Hozer*, it does not conceal the Creator thereby, does not have the properties of wings. This is the reason why it is called *Chai Olamim* (reviver of worlds).

Nevertheless, it remains concealed until man attains that level himself, as is written: "Only your eyes shall see the Creator." There are no wings or anything else there that conceal Him from outsiders' eyes, for no restrictions are imposed and everything is revealed. And neither are there any restrictions in *Ohr Hozer*, but only mercy and benevolence, as in *Ohr Yashar*.

The name *Chai Olamim* implies that a *Zivug* is made not on ten *Sefirot* of *Ohr Yashar* from Above downwards and ten *Sefirot* of *Ohr Hozer* from below upwards, and not on the whole of the twenty *Sefirot*, i.e., not on *Malchut* herself, but on *Yesod de Malchut*. In this instance, there are nine *Sefirot* of *Ohr Yashar* and nine *Sefirot* of *Ohr Hozer*, as *Yesod* is the ninth *Sefira*: 9 + 9 = 18 = 10 + 8 = *Yod* + *Chet*, which is pronounced in reverse order as *Chet-Yod* (*Chai*), for this is the Returning Light. The word "life" (*Chaim*) is derived from the word "alive" (*Chai*), for he who is able to make a *Zivug* on *Yesod* receives the Upper Light of life, *Ohr Hochma*.

Tremendous Upper Light manifests in *Atik* as a result of this *Zivug*. This is because all the worlds and all that inhabit them join *Nukva*, and together they attain true perfection, the level for which they were initially conceived and created by the Creator.

Hence, it is said that word flies in the firmament, which signifies the creation of *Ohr Hozer* from below upwards, which leads to *Ohr Yashar* descending from

the Creator, from Above downwards. And the clothing of *Ohr Hozer* on *Ohr Yashar* creates a firmament, because the screen that appears in *Malchut* for the creation of *Ohr Hozer* comes as a result of the good deeds of the righteous, their *MAN* (requests for spiritual ascent) aimed at pleasing the Creator. So then, after this screen makes a *Zivug* with the Upper Light, it becomes a firmament, with the help of which, the righteous attain the full height of the degree on which they have now made a *Zivug*.

This occurs because when this degree descends to the righteous through the firmament, it clothes in *Ohr Hozer* (garment of this firmament), which, together with the *Ohr Yashar* clothed within it, turn over and they descend below the screen (firmament) and thereby become attainable by the righteous.

Those righteous that have achieved such perfection that they can raise *MAN* to such exalted *Zivug* have already rid themselves of egoism completely and have no desire to receive anything for themselves. Instead, they raise their *MAN* (request) with the sole purpose of pleasing the Creator. Therefore, by their corrections (*MAN*), they correct the screen in *Malchut*, and, by creating *Ohr Hozer* in her, which ascends from the screen of *Malchut* upwards, make her capable of a great *Zivug*. This is because all that ascends is altruism, bestowal, repelling, and rejecting reception for oneself and egoistic pleasure.

Then there is a *Zivug* with the Upper Light, and the Upper Light clothes in the ascending Returning Light. This descending Upper Light clothes into the Returning Light and enters into the righteous that have raised *MAN*. The expression "from below upwards" implies the repelling of Light by a person, and "from Above downwards" designates a person's reception.

And since the Upper Light comes to man through a firmament, it takes the Light reflected from the firmament as its garment, and one receives the Upper Light clothed in Returning Light. This means that, even after one already receives the spiritual information of the entire degree, he delights in the Upper Light that descends to him only to the extent in which he can please the Creator thereby, i.e., to the extent of his strength, the magnitude of his screen, and the amount of Returning Light that clothes the Direct Upper Light.

Such reception of the Upper Light (only to the extent of the magnitude of *Ohr Hozer* created by man) is called the reception for the Creator's sake. And wherever one cannot find a way to bestow upon the Creator, he does not receive. Hence, his reception is clothed in bestowal: the Upper Direct Light is clothed in Returning Light, meaning the lower one receives only the clothed Upper Light from the Upper One, i.e., only through the firmament.

64. And thus, every deed creates firmaments that appear before *Atik*, and he calls them "new Heavens" or, rather, "renewed firmaments," concealed by Supernal wisdom. And all the other parts of the Torah that are not renewed by means of Supernal wisdom appear before the Creator, ascend and become "the lands of life" (*Artzot HaChaim*). They then descend and adorn one land. And it becomes renewed, and a new land comes into being from all that was renewed in the Torah.

The righteous are constantly raising newer and newer *MAN*, and thus receive newer and newer degrees of attainments from *Atik*, with the help of the firmaments created by the Upper *Zivug*. From these firmaments emerge new Heavens, which are renewed in the degrees of *Atik*. These exalted attainments of the righteous are therefore called the hidden secrets of Supernal wisdom, for they descend clothed in the garments received from the firmaments.

Malchut is called "earth" and *Bina* is called "the lands of life" (*Artzot HaChaim*). When *Malchut* attains all the degrees of *Bina*, she acquires the name "the land of life." *Malchut* is also called the "new land," for she exchanges her own properties for those of *Bina*. And everything that was previously *Malchut* now becomes *Bina*.

Therefore, it is written that in the future, *BON* will become *SAG*, and *MA* will become *AB*, for Heaven is *ZA* that now ascended to the degree of *Atik* (*AB* or *Hochma*). The earth, *Nukva de ZA*, *Malchut*, became *SAG*, *Bina*. Hence, the new land and the new Heavens are *Malchut* and *ZA* that became *SAG* and *AB*, *Atik* and *AA*.

65. It is written, "When the new land and the new Heavens, which I make." It is not written, "I have made," in past tense, but rather "I make," in present tense, for they are constantly made from the renewal and secrets of the Torah. And it is written of this: "And I shall place it in your mouth, and in the shadow of your hands' garments, that I may take the Heavens, and lay the foundations of the land" (*Yeshayahu*, 51:16). It is simply said "Heavens," for it implies the Heavens renewed by the Torah.

Everything that is described in the Torah is written in the present tense, as there is no time in the spiritual; everything is written with regard to the one who attains the Torah at that given moment. This is what *The Zohar* wants to stress here: the matter concerns man's constant work on himself, on his nature. And the righteous that have already attained the Upper Light continue creating newer and newer Heavens and lands, as is written, "The righteous ascend from summit to summit," and this process is infinite.

66. Rabbi Elazar said, "What is the meaning of 'in the shadow of your hands' garments?'". He answered, when the Torah was passed to Moshe, tens of thousands of Supernal angels appeared so as to raise him with the flames of their mouths, but the Creator protected him. So now, when the renewal in the Torah ascends and appears before the Creator, He protects it and shelters the one who performed it, so as to prevent the angels from finding out and envying him, until new Heaven and earth are made out of this renewal in the Torah. Hence, it is said, "To take the Heavens and lay the foundations of the land from the shadow of your hands' garments." It follows that all that is concealed from the eyes achieves a supernal result. This is why it is said, "In the shadow of your hands' garments." Yet, why should it be concealed from the eyes for the sake of a supernal result? Hence, it is immediately said, "So that I may take the Heavens and lay the foundations of the land." As we have learned—so that new Heavens and earth will appear out of this concealment.

The phrase "In the shadow of your hands' garments" alludes to *Ohr Hozer*, the garment that stems from the firmament, clothing and covering of the *Ohr Hochma*. Like a shadow, this garment conceals *Hochma* from outsiders' eyes, so they do not know what is inside. Why are High Degrees concealed from angels? So they would not envy man, for when the angels, which are made of a very light material (without egoism), look at one who is righteous and see his negative properties, they envy him for the High Degree that he has achieved. They then begin slandering that righteous, the properties that they discover in him. This brings harm to the righteous.

Therefore, when a degree clothes into the garment of a firmament (*Ohr Hozer*), this garment measures the degree itself, its magnitude, to prevent man from receiving more than his intention for the Creator's sake allows, i.e., only to the extent of *Ohr Hozer*. Thus, he is protected from the angels' envy and from their ability to harm his spiritual condition, for he becomes equal to them in his properties: his Returning Light makes him equal.

Like everything else that fills the worlds, *Melachim* (angels) are man's inner properties and forces. In order to avoid harming himself by wishing to attain Higher Degrees before he has acquired *Ohr Hozer*, these degrees must be concealed. However, in addition to *Ohr Hozer*, one should exercise caution against his desire.

This explains the rule: "The eye sees and the heart covets," and man would not be able to protect his intention, to keep it for the Creator's sake alone, and would desire to receive for himself. However, once clothed in the garment of

the firmament, he can be certain that he will not receive above his intention to receive for the Creator's sake.

Let us briefly examine how a desire is conceived in man. One looks at something for the first time, not yet knowing what he is going to see. It is as if an object accidentally falls into his field of vision. Naturally, no ban can be imposed on it, as this occurrence is not dependent on man; thus, it is neither rewarded nor punished.

However, when looking at it for the second time—here, man already has freedom of choice. And if the second look is going to result in the desire to receive pleasure, it is forbidden. If man cannot restrain himself, and looks for the second time, his eyes send a signal to his heart, and the heart begins to desire. Thus, man has the power to decide whether or not to allow the desire to be born within him. This is the meaning of the phrase: "The eye sees and the heart covets."

67. He said to these gates and to the words that were set one upon the other in the renewed Torah: "Who are you with? You are my partners. Just as I make the Heavens and the earth with My words, as it is written, 'By the Creator's word were the Heavens made,' so you create new Heavens and earth by your labor in the Torah."

The properties of reception are called "gates," because, like open gates, they are always ready to receive. "Words" are the properties of bestowal, of raising *MAN* to the Creator. The phrase "Set one upon the other" signifies one clothing the other, and so occurs reception for the sake of bestowal.

68. However, if one were to claim that the renovation of the Torah by one who does not even know what he is saying creates a firmament, then look at one who is not familiar with the secrets of the Torah: since he renews the Torah without having sufficient knowledge, all that he renews ascends, and the reverse side of man (male part of the impure force), and the false tongue (from *Nukva* of the impure force, called *Tehom Raba*—great abyss) comes toward him. This reversed man skips 500 *Parsaot* (measures of distance) to receive this renewal of the Torah, takes it and makes a false firmament out of it, called *Tohu* (abyss).

As we already know, the righteous raise *MAN* to please the Creator. This is called the "words of the Torah," for the words are renewed as a result of the Upper *Zivug*, and *ZON* receive a new Light from this *Zivug*, to the extent that they come to merit the renewal of Heaven and earth by their actions. They thereby become the Creator's partners—fellow workers, for, just like Him, they renew Heaven and earth with their words.

Although one who is not familiar with the secrets of the Torah (the ways of the Creator) so as to know how to protect himself and to not harm the Higher Degrees tells himself that his intention is for the exalted goal, he deludes himself, for he does not know that which his soul surely knows—that his intentions are for himself. Terrible punishment awaits him, for he allows the impure forces to destroy those who labor in the Torah. *The Zohar* explains: if one does not know the exact meanings of the words, i.e., if he raises *MAN* to the great *Zivug* without a thorough understanding of all the intricate details of the act, the reverse man and the false tongue capture his word.

Klipot (one's impure forces) also consist of male and female parts. The male part is called "fruitless return," and the female part is called "falsehood." The male part of the *Klipa* is not as bad as the female part. And when it is by itself, it does not prompt one to lie by the Creator's name; on the contrary, goodness strikes his eye, yet the eye itself is evil. And he who falls into the hands of the male impure force uses the Creator's name in vain, for he detaches himself from the Creator and receives no Light from Him, i.e., he utters words and seemingly acts, but fruitlessly, for these actions are not the screen's interaction with the Light.

Hence, the sages said: "The Creator says of all who is proud: He and I cannot be together" (Talmud, *Suta*, 5:1), for his intentions are to receive everything for himself, for his own benefit, for his pride and vanity, as the sensation of one's "I" is the greatest manifestation of pride. Hence, man falls under the power of the evil eye. Consequently, the *MAN* that he raises receives no response from Above, and he utters the Creator's name in vain. Therefore, the male part of the impure force is called empty, fruitless, false, vain, unsuccessful, and futile, for the Creator cannot unite with him due to the dissimilarity of their properties.

If, however, one feels not his similarity to the Creator, but rather his oppositeness in properties from Him, and perceives himself as the most evil of all, he can then lower himself before the Creator, suppress all of his properties out of hatred for them, and the Creator Himself will perform the remaining part of his correction. However, one who is proud not only fails to understand the extent of his remoteness from the Creator, he actually believes that he is entitled to receive more than others, and that the Creator owes him something.

Nukva de Klipa is called "falsehood." After one falls into the net of the male part of the impure force, the latter makes a *Zivug* with its *Nukva* (impure, bitter, and evil force), which, as a result of its connection to the male part, falsifies the Creator's name, descends and instigates man, and then ascends, complaints

against him, and takes his soul. However holy this soul was, *Nukva de Klipa* grabs all of it for itself.

Naturally, this refers to one who works on himself and advances spiritually, for whom working for the Creator's sake is his life's calling. Yet, he may occasionally fail to observe precisely all the restrictions, and thus find himself in such states. An ordinary person, however, who neither works on himself nor studies Kabbalah, is obviously entirely unrelated to either pure or impure spiritual forces.

For example, the male impure force says that one must study the Torah, but then steals the results of his work for itself. As a result, man loses interest in his studies, and must once more consolidate himself in his efforts and advancement. And although he attains the Creator and the revelation of Light to a certain degree, it is nonetheless fruitless, for all of his attainments vanish from him, and he gains nothing from them.

Therefore, the Torah refers to it as the "reverse man," for initially he ate and drank and said "Go," i.e., raise *MAN* to the Creator and receive the Light for the sake of the exalted goal, but not for yourself. Thus, it pretends that it is not the impure force, but its opposite. However, due to its property called "fruitless return," it then makes a *Zivug* with its *Nukva* (the great abyss), which steals man's soul and destroys him with its falsehood, and man is left without even the slightest part of his soul that is holy and pure!

Hence, it is written that he skips through 500 *Parsaot*: initially, *ZON* of the impure forces have only *VAK* in *ZA* and a point in *Malchut*. Consequently, they can only be equal to *ZON de Atzilut* in their *Katnut* (small state), when they are also *VAK* and a point, and have neither the power nor the place to connect to *Bina*.

Nevertheless, thanks to the *MAN* raised by the lower ones, the male impure force is given the opportunity to skip through *ZAT de Bina*, which sustain the pure and holy *ZON*. *ZON* contain *Sefirot HGT NH* (*Netzah-Hod*) = 5 x 100 = 500, since a *Sefira* in *Bina* equals 100. And this occurs thanks to the *MAN* raised by one who is uncertain of his intentions (whether or not he acts for the Creator's sake).

The "reverse man" then makes a *Zivug* with his *Nukva* on this false *MAN*, and receives the Upper Light for the construction of his *Partzuf*, much like the spiritually pure Heavens that were created on the pure *MAN*. Also, the new Heavens created on the impure *MAN* are called "reverse," "empty." And since the impure *Malchut* took part in this, these Heavens are called *Tohu* (abyss/chaos).

69. And this reverse man then flies across the empty firmament, traversing 6,000 *Parsaot* in one bound. And as soon as this empty firmament stops, an impure woman emerges at once, seizes onto this empty firmament, and partakes in it. She leaves it and slays hundreds of thousands, for as long as she remains in this firmament, she has the authority and power to fly and traverse the whole world in an instant.

All that stems from the empty firmament stems from the impure force, which is correspondingly opposite the Supernal, holy wisdom of *Ohr Hochma*. The *Sefira Hochma* equals 1,000, and so it is written that it flies across the firmament in 6,000 = six *Sefirot HGT NHY* of *Partzuf Hochma*, each of which equals 1,000.

After the new heavens of the impure male part, called the "empty heavens," were completed, the power of its female half, *Nukva* ("the great abyss"), was revealed. Her force attacked the firmament with falsehood by the Creator's name; she soared through the sky, and the heavens were then called *Tohu*.

Since *Nukva* of the impure forces partakes in this firmament, she becomes stronger and grows even more than the male level of the impure part. This is because the male impure part reaches up to *VAK* of *Hochma*, which equals 6,000 *Parsaot*, whereas *Nukva* grows to the full ten *Sefirot*, i.e., the entire world.

Therefore, she is immensely powerful and can destroy many, for, as Rashi says, "The Creator created one opposite the other." And just as new, Holy Heavens and lands are created thanks to the *MAN* raised by the righteous, new, impure heavens and lands are created through the *MAN* raised by those who do not know exactly how one should work for the Creator.

70. It is written of it: "Do not facilitate fruitless transgression." Transgression is related to the male part, and is as heavy as wagon shafts. What is this transgression? It is the impure *Nukva*. With reins she draws the male impure part to fruitlessness. And then, as a result, a transgression is committed, as the male part draws itself towards this *Nukva*, who grows strong and flies off to slay people. And many does she slay. And who is it that caused all this? It is those that study the Torah, but do not attain *Ohrah* and *Morah* (Light and bestowal). May the Creator be merciful to them!

As was already mentioned above, the male impure part is not as evil as the female part. This is so because it makes itself similar to the holy part of the creature; hence, it is called fruitless. However, due to this similarity, it has great power to ensnare man, as, for example, just as the sages do, it encourages people to study the Torah. Yet, its goals are different from that of the Creator; it wants to receive wisdom (*Hochma*), and not to become altruistic.

And after one is caught in its toils, the male impure force makes a *Zivug* with its impure *Nukva*, and, like heavy wagon shafts, they pull man into an abyss so great and dark that he doesn't even realize that he is in darkness. On the contrary, he considers himself wise and righteous. The male part only catches man, binds him, and then brings him to the impure *Nukva* and casts him at her feet. Only then does he falter, falls into the great abyss and perishes.

71. Rabbi Shimon said to his friends: "I beg of you not to utter any discernments from the Torah, no matter what you may hear from the Great Tree of Truth, so that you would not assist the impure *Nukva* in slaying multitudes of people for naught." They all opened and mouthed: "Save us, O Merciful One! Save us, O Merciful One!"

Rabbi Shimon said that if you have attained the discernment yourselves, then you are allowed, but if not, you must listen to the Great Tree (the great learned sage, whose wisdom and purity can be trusted) to learn how to work for the Creator.

72. Come and see, the Creator created the world by the Torah. And He looked into the Torah not once, not twice, not thrice, and not four times. Only after that did He create the world. This should show people how not to err.

73. Opposite these four times, the Creator saw, counted, prepared, and investigated what He had created. It is therefore written, "*Beresheet* (In the beginning) *Barah* (created) *Elokim* (the Creator) *Et* (the)"—four words, corresponding to the four above. And then, it is written: "Heaven"—opposite all four words, for the Creator looked into the Torah before He began to manifest His thought into reality.

The four words signify four time periods or four *Sefirot H-B-ZA-M*. "Saw" designates *Hochma*, "counted"—*Bina*, "prepared"—ZA, and "investigated"—*Malchut*. After these four, the Creator created what He created.

We find the same in the Torah: *Beresheet* is *Hochma*, *Barah* is *Bina*, *Elokim* is ZA, and *Et* (the) is *Malchut*, which includes everything from *Aleph* to *Tav*—all the letters and all the properties. Hence, she is designated in the Torah by the word *Et* = *Aleph-Tav* (from the first letter of the Hebrew alphabet, *Aleph*, to the last, *Tav*). And after these four, He created the Heavens and the earth, i.e., revealed the next, lower degree, below *Malchut*.

The Donkey Driver

74. Rabbi Elazar, the son of Rabbi Shimon, was on his way to visit his father-in-law, Rabbi Yosi, the son of Lakunya, and Rabbi Aba accompanied him. A man followed behind them, driving their donkeys. Rabbi Aba said, "Let us open the gates of the Torah, as it is time to correct our path."

In Aramaic, the language in which *The Zohar* was written, "driver" means "one who pricks." This is because the donkey driver's function amounts to forcing the donkeys to move by pricking them with the edge of his stick.

75. Rabbi Elazar opened and said, "It is written: My Sabbaths you are to observe." Let us see: the Creator created the world in six days. And each day would reveal His deeds, and gave strength to that day. When did He reveal His deeds and give them strength? On the fourth day of creation, for the first three days were concealed completely, and would not be revealed. The fourth day arrived, and He revealed the deeds and forces of all the days.

The phrase "He gave that day strength" means that He gave everything to the day of *Shabbat*. For the six days are *Sefirot HGT NHY* that reveal on *Shabbat* (*Malchut*) the work and the forces that were carried out during these days.

Yet, if the deeds of all the days are concealed, and only reveal at their end, on *Shabbat*, then why is it written that they are revealed on the fourth day of creation? The thing is that *Malchut* is called both the fourth and the seventh days: she is fourth with regard to the first three *Sefirot HGT*, called the "Patriarchs" (*Hesed* is Avraham, *Gevura* is Yitzchak, and *Tifferet* is Yaakov), and seventh with regard to the six *Sefirot*, after three additional *Sefirot*, called the "Sons": *Netzah* is Moshe, *Hod* is Aaron, and *Yesod* is Yosef.

Malchut herself is King David—the day of *Shabbat*. *Malchut* grows and gradually accumulates her corrections in two principal stages, called *Ibur* (conception). The first three days correspond to *Ibur Aleph* (the first conception), and the

second three days correspond to *Ibur Bet* (the second conception, *Gadlut*, the reception of *Ohr Hochma*).

In other words, *Malchut* is gradually created from *Sefirot HGT* of ZA in three days, and forms on the fourth day as the *Sefira Netzah de* ZA. Hence, at this stage in her growth, *Malchut* is referred to as fourth from the Patriarchs. And then *Shabbat* comes to our land (*Malchut* is called both land/earth and *Shabbat*). The state that *Malchut* achieves as a result of her growth from *Sefirot NHY* of ZA is called *Shabbat* on earth. And this state she attains as the seventh *Sefira* from all the *Sefirot* of ZA.

The first three days are not revealed in *Malchut*, for as long as a *Partzuf* lacks *Malchut*, it is defined as concealed or secret. The weekdays are defined so. And when *Malchut* completely attains the degree where she stands, she thereby attains herself. This state is defined as *Shabbat*.

However, if *Malchut* receives from the six *Sefirot de* ZA, shouldn't they (the six weekdays) be more important than *Malchut-Shabbat* (inferior *Sefira* with regard to those she receives from)?

The truth is that all the weekdays constitute individual degrees of correction (weekdays' work) that are devoid of *Malchut*. Hence, they are called "weekdays," for a *Partzuf* without *Malchut* is considered a closed degree, unable to receive Light, and is therefore deprived of holiness. After all, in the absence of *Malchut*, there is no GAR of the Light, *Ohr Hochma*. And only when *Malchut* is revealed in the *Partzuf* (signifying the arrival of *Shabbat*) is the holiness of the ENTIRE degree revealed; ENTIRE, because all six days receive what they have earned, and the Light shines in all the weekdays thanks to them alone.

When the first three days of creation *HGT* emerged before the emergence of *Malchut*, these three *Sefirot* were devoid of Light, i.e., they were concealed. And when *Malchut* appeared, the fourth day arrived, and the importance and holiness of all four days manifested, for *Malchut* complements the entire degree, and the perfection of creation becomes revealed thanks to her. In the language of Kabbalah, this is described in the following way: all six days of creation are *Ohr Hochma*, and *Shabbat* is *Ohr Hassadim*. *Ohr Hochma* is present on weekdays, but cannot shine for lack of *Ohr Hassadim*, and when *Ohr Hassadim* arrives on *Shabbat*, all the *Ohr Hochma* shines thanks to this *Ohr Hassadim* of *Shabbat*.

76. There is fire, water and air—*HGT*—the three first days of creation. Although they are the initial Supernal foundations of all that will follow, their actions are not revealed until the earth, meaning *Malchut*, reveals them. Only then does the work of each of the Supernal foundations reveal itself. Hence, the power of the first three days is revealed only on the fourth.

77. However, the third day may be better described as one that reveals the creation of the first three days, as it is written: LET THE EARTH BRING FORTH GRASS. That is to say, the revelation of the earth's (*Malchut*'s) deeds already took place on the third day. Yet, although it was written on the third day, *Tifferet*, it was actually the fourth day, *Malchut*. *Malchut* joined the third day, for *Tifferet* and *Malchut* are inseparable. And then the fourth day revealed its deeds—to elucidate the work of each and every one of *HGT*, for the fourth day is the "fourth leg" of the Supernal Throne (the *Sefira Bina*), whose four legs are *HGTM* (*Hesed*, *Gevura*, *Tifferet*, and *Malchut*).

Malchut reveals the holiness and spiritual power of the three days. Therefore, *Malchut* ascended and joined the third day, so as to reveal by the unity of these three days (three lines) their exalted spiritual essence.

It is hence written that the deed is revealed on the fourth day, for *Malchut* alone completes their revelation at the conclusion of the three days. And afterwards, three more days emerge, which are *NHY*. After the revelation of the holiness of the first three days, *HGT*, called the "Patriarchs," which are the foundation of *ZA*, *ZA* enters them (his main part is manifested), and the time comes for the Sons (*NHY*, the last three of the six days of creation) to be born.

This is why it is written that *ZA* is defined as the fourth leg of the throne of *Bina*, and the throne remains imperfect and incomplete until its fourth leg (foundation) manifests. Indeed, *ZA* is incomplete until *Malchut* manifests within him, i.e., until the fourth day arrives. And only after the emergence of *Malchut* can *ZA* father the Sons—the three final days of creation.

78. All of the actions of all the *Sefirot*, both on the first three days of creation, *HGT*, and on the last three, *NHY*, are dependent on the day of *Shabbat*, *Malchut*, *GAR* of the entire degree of *ZA* and its perfection. Hence, it is written, AND THE CREATOR RESTED ON THE SEVENTH DAY, *SHABBAT*. This refers to the fourth leg of the throne, as the seventh and the fourth days are both *Malchut*. Only the fourth day is *Malchut* that includes the *Sefira Tifferet* of *ZA*, from his chest upwards. Also, the seventh day is *Malchut* of the entire *ZA*, and they merge together face to face in a *Zivug*.

Although the first three days, *HGT*, end with the fourth day (the result of their actions), they nonetheless remain not entirely complete; their perfection manifests only on *Shabbat*, together with the last three days, *NHY*.

It is therefore written that *Shabbat* is the fourth leg of the throne, even though it is the seventh day, for, although it emerges after the Sons, it also completes the deeds of the Patriarchs, as the first three days did not complete

their corrections on the fourth day, and a seventh day, *Shabbat*, is needed to complete them.

The reason for this is that on the fourth day, *Malchut* is in the state of *Katnut*, called the small phase of the Moon. As a result, the Moon (*Malchut*) returns to the state called *Shabbat*, when all the Light of all the days of creation manifest and shine within her. This is why the Light of the first three days of creation becomes revealed only on *Shabbat*.

79. Yet, if *Shabbat* is *Malchut*, then why does the Torah say, "My Sabbaths you are to observe," implying two? It is written of the two parts of *Shabbat*: the night (*Malchut*) and the day (ZA) that shines in *Malchut*. Thus, there is no division between them, for they merge face to face in a *Zivug*, and are therefore called two Sabbaths.

He asks: two *Malchuyot* (plural for *Malchut*) of the fourth and the seventh days are completely separate, as is written, "You shall keep my Sabbaths," implying two? Yet, when we clarify that the fourth day manifests in perfection only on the seventh day, it becomes clear that there is only one *Shabbat*. But what is meant here is ZA and *Malchut* that shine in the holiness of *Shabbat*, for this day is the male, bestowing part (*Zachar*) that manifests in the female part (*Malchut* or *Nukva*). Hence, they are called Sabbaths (plural). However, by merging in perfection, they become a single whole. As a result, ZA also assumes the name of *Shabbat*.

80. Following behind them with the donkeys, the donkey driver asked: "Why is it said, 'You shall fear sanctity?'" They replied: "This refers to the sanctity of *Shabbat*." The donkey driver asked: "What is the sanctity of *Shabbat*?" They replied: "It is the sanctity that descends from Above, from *AVI*." He said to them, "If that is so, then *Shabbatot* (plural for *Shabbat*) are without sanctity, for sanctity descends on it from Above, from *AVI*." Rabbi Aba answered him: "It is indeed so." And it is said: "And call *Shabbat* a delight, a holy day dedicated to the Creator." *Shabbat* and a holy day are mentioned separately. The donkey driver asked: "If that is so, then what does a holy day mean to the Creator?" He replied: "That is when sanctity descends from Above, from ZA, and fills *Shabbat*, *Malchut*." The donkey driver objected, "But if sanctity descends from Above, then *Shabbat* itself is not a holy day. And yet, it is written, 'You shall sanctify *Shabbat*,' meaning *Shabbat* itself." Rabbi Elazar said to Rabbi Aba, "Leave this man alone, for there is much wisdom in him, of which we do not know." So he said to the donkey driver, "Speak, and we shall listen."

The donkey driver's question is this: if *Shabbat* is ZA, then why is it described as holy? After all, sanctity is the property of *AVI*, and only *AVI* are called holy.

Hence, he objected that *Shabbat* should be separated from sanctity. *Shabbat* (ZA) is not holiness in itself, but because it receives holiness from Above, from *AVI*. That, which ZA receives from *AVI* is what is called the Creator's holiness.

81. The donkey driver opened and said, "It is written: *Shabbatot*, i.e., there are usually two. And this alludes to the border of *Shabbat*, which is 2,000 *Amah* (cubits) in each direction from the city. This is why the word *Et* was added before the word *Shabbatot*, which designates the plural form—both the Upper *Shabbat* and the lower *Shabbat* joining into one."

Although it is said: "Man shall not leave his place on the seventh day" (*Shemot*, 16), i.e., the singular form is used, in many places in the Torah, the word *Et* is used; for example, in the sentence: "***Et*** 2,000 *Amah* in each direction from its place." The word *Et*, consisting of the first and the last letters of the alphabet, *Aleph* and *Tav*, designates *Malchut* entering into union with ZA, which signifies the state of *Shabbat*; hence, the Light of *AVI* becomes revealed and shines (as a supplementary luminescence) upon ZON. This is because *AVI* are called "two thousand," and so the word *Et* is present here to designate a supplement of Light to *Shabbat*.

There exist a *Shabbat* Above and a *Shabbat* below: the Upper *Shabbat* is *Partzuf Tvuna*, and the lower part of *Partzuf Bina*, whereas the lower *Shabbat* is *Partzuf Malchut*, *Nukva de* ZA of the world of *Atzilut*. In the world of *Atzilut*, *Partzuf Bina* is divided into two *Partzufim*: the Upper Part of *Bina* is called *Partzuf AVI* and the lower part of *Bina* (the part where she receives the Light from the Upper Part so as to pass it to ZA) is called *Partzuf YESHSUT* (*Israel Saba ve Tvuna*) or simply *Tvuna*. The relationship between *Bina-AVI* and *Tvuna* is similar to that of ZA and *Malchut*. *Bina* is called the "Upper World" and *Malchut* is called the "lower world." On *Shabbat*, ZON ascend to *Bina*, ZA to *AVI*, and *Malchut* to *Tvuna*.

On *Shabbat*, *Malchut* merges with *Tvuna*. However, this does not mean that no difference is left between them, for *Malchut* receives the Light from *Tvuna* only because she ascends to *Tvuna's* level. Yet, at her place on the last, lowest degree of the world of *Atzilut*, *Malchut* is unable to receive the Light from *Tvuna*. And to the extent that *Malchut* cannot yet receive the Light from *Tvuna* in her regular state, she is defined as "closed."

Also, *Tvuna* suffers from *Malchut* being closed because while in her place, *Malchut* cannot receive the Light from *Tvuna*, for the revelation of *Tvuna* is possible only through *Malchut*. On *Shabbat*, *Tvuna* and *Ima* join to form one *Partzuf*, which is not closed. Yet, since its Light shines only when *Malchut* ascends to it, *Tvuna* feels the closed state of *Malchut*, and suffers, too.

82. One *Shabbat* was left, unmentioned Above, and felt ashamed. She said to Him, "The Creator of the universe, from the day I was created, I am called *Shabbat*, but there is no day without night." The Creator replied to her: "My daughter, you are *Shabbat*, and I have given you this name. But now I am surrounding and adorning you with the most exalted adornment." He then raised His voice and proclaimed, "Those who sanctify shall fear. And this is the night of *Shabbat* that radiates fear." But who is she? It is the merging together of I (*Malchut*, the nights of *Shabbat*) with the Creator Himself (ZA) into a single whole. And I've heard from my father that the word *Et* refers to the boundaries-borders of *Shabbat*. *Shabbatot* (two Sabbaths) denote a circle and a square within, which total two. According to them, there are two sanctities we should mention during the *Shabbat* blessing: *Vayechulu* consists of thirty-five words, and *Kiddush*, too, consists of thirty-five words. Collectively, they make up to the seventy names of ZA, with which ZA (the Creator), and *Malchut* (the Assembly of Israel) adorn themselves.

83. Since the circle and square are *Shabbatot*, they are both included in the instruction, "My *Shabbatot* you are to observe." However, the Upper *Shabbat* is not included in the instruction "Observe," but rather in "Remember." For the Supernal King, *Bina* is as perfect as memory. This is why *Bina* is called "King," whose perfection lies in peace and in memory. Hence, there is no contradiction Above.

Malchut de Malchut is called the central point of creation, and receives no Light even on *Shabbat*, as, being a *Man'ula* (lock), she is closed to the Light. And the entire Light enters her only in the form of *Miftacha* (key), into *Yesod de Malchut*, in *Malchut* that joins *Bina* with her properties, while *Malchut* herself is therefore referred to as "locked."

This central point of creation is the only thing that the Creator created, and is comprised of all the creatures, including human souls. And she argues with the Creator that in the beginning of creation, in the world of *AK*, the entire Light was revealed and shone upon the creatures thanks to her, for there was no other *Malchut* in the world of *AK*, except for the central point. And only due to *Tzimtzum Bet* (second restriction), now in the world of *Atzilut*, was she restricted and closed to the reception of Light.

And this is a great and wonderful secret, for, as *Malchut* objects, even on the first day, it is said: "And there shall be evening, and there shall be morning—one day." (*Beresheet*, 1:6) In other words, unity is revealed in both night and day together. Yet, why is the night of the first *Shabbat* not mentioned in the

Torah, and only the words "on the seventh day" are used? The Creator replied to *Malchut* that a future *Shabbat* is implied—*Shabbat* of the seventh millennium, when the day of *Shabbat* will come and remain forever.

Meanwhile, during the 6,000 years, the Creator elevates *Malchut* to *Bina*, and as a result, she receives Supernal Adornments, greater than the ones she had had in the world of *AK*. For there she acted as the end of all *Sefirot*, but now she has risen to act in the place of *GAR*, in *AVI*, which are called "holy of holies."

If *Malchut* is in *Yesod*, the lack of *Ohr Hochma* is felt. But if *Malchut* ascends to *AVI* (where *Ohr Hassadim* is present, and there is absolutely no need for *Ohr Hochma*), this state is defined as perfect.

Malchut is called "fear," for she was restricted to refrain from receiving the Creator's Light within her desire to receive pleasure. Therefore, she does not receive the Light from Above within her desire to receive pleasure. Instead, she receives the Light only in *Ohr Hozer* (Returning Light), when she refuses to use her egoism.

This occurs in the following way: first, *Ohr Yashar* (Direct Light) comes from the Creator to *Malchut* and wishes to enter her (*Malchut* feels both the delight and her own desire to receive and enjoy it). Secondly, by wishing to be like the Creator, *Malchut* repels the Light (prohibits herself from receiving the delight).

This renunciation of egoistic pleasure is called *Ohr Hozer* (Returning Light), because *Malchut* repels the Light (pleasure) from her. Thirdly, after *Malchut* has created *Ohr Hozer*, she begins to receive *Ohr Yashar* in it (her new desire to receive only because the Creator wants her to). This reception is possible because *Malchut* has an anti-egoistic force, will power, called a screen.

The spiritual world is a realm of sensations, desires, and forces, not vested in shells-garments, like the corporeal bodies in our world. Similarly, all the characters depicted in Kabbalah do not designate any images; rather, they demonstrate interactions of forces and properties.

Therefore, a circle implies that the Light shines completely unrestrictedly in every place and to the same extent, so there can be no change in its radiance. A square or a rectangle indicates restrictions, which create differences between the sides: right and left, top and bottom. Hence, the head has a round shape with regard to the rectangular shape of the body, for the *Rosh* (head) is free of restrictions, but *VAK* (body) are not.

Shabbat is a spiritual state, when *ZON* ascend to *AVI* and clothe them. As a result, the lower *Shabbat* (*ZON*) and the Upper *Shabbat* (*AVI*) merge into one.

The Upper *Shabbat* (*AVI*) is designated by a circle, and the lower *Shabbat* (*ZON*) is designated by a square. On *Shabbat*, *ZON* merge with *AVI*, depicted as the square's ascent and insertion into the circle.

Ohr Hochma is designated by the letter *Ayin*. Since *Ohr Hochma* is revealed only during the ascent of the lower *Shabbat* to the Upper, *Ohr Hochma* is divided into two parts: one half for the Upper *Shabbat*, and one for the lower. Hence, the passage of *Vayechulu* (*Beresheet*, 2:1) consists of thirty-five words that refer to half of the Light of the Upper *Shabbat*, whereas the blessing itself consists of thirty-five words that refer to half of the Light of the lower *Shabbat*. And the common soul, called the "Assembly of Israel" or *Malchut* (*Shabbat*), is adorned with this Light.

Since the circle and the square merge and assume the name *Shabbatot* (two *Shabbats*), the Light of both the circle and the square is defined as protecting—GUARD. And, although the word GUARD alludes to restrictions and borders that one must observe and fear violating, whereas the Upper *Shabbat* (designated by a circle) has no restrictions and borders, due to the joining of the two *Shabbatot* into one, there still appeared restrictions and borders.

The Upper *Shabbat* is called REMEMBER, and not OBSERVE, as it is completely free of restrictions. However, since it merged with the lower *Shabbat*, called OBSERVE, it, too, needs to GUARD, which normally relates to *Malchut* alone. Only due to *Malchut's* ascent to *Bina* did the need to guard, which is present in *Malchut*, arose in *Bina*. But *Bina* herself remains only in the property of REMEMBER, for only egoistic desires to receive pleasure need GUARDING.

The Upper *Shabbat* (*Bina*) is designated by the letters *MI* = *Mem-Yod*. The lower *Shabbat* (*Malchut*) is designated by the letters *MA* = *Mem-Hey*, and has the form of a square, which implies a presence of controversy between its properties—the right and the left sides, which give it its square form.

84. There are two types of peace below: one is Yaakov (*Tifferet*), and the other is Yosef (*Yesod*). Therefore, PEACE is written twice in the greeting: "PEACE, PEACE to the distant one and to the near one." "The distant one" refers to Yaakov, and "the near one" refers to Yosef. Or, as it is written, "From afar I see the Creator," "Came to a stop far in the distance."

"Below" signifies *ZON*, containing one of the properties, Yaakov or the *Sefira Tifferet de ZA*. *ZON* also contain the property called Yosef, or *Yesod*. Both these *Sefirot* indicate the place of a potential *Zivug* between *ZA* and *Malchut*, for Peace signifies *Zivug*. The Upper *Zivug* (Yaakov) is intended for reception of *Ohr Hochma* from Above, and the lower *Zivug* (Yosef) fills *Malchut* only with *Ohr Hassadim*.

It was already mentioned that it is impossible to receive *Ohr Hochma* without it being clothed in *Ohr Hassadim*. *Ohr Hochma* or the *Zivug* that is made on it is therefore defined as distant, for it must first be clothed in *Ohr Hassadim* before it can receive *Ohr Hochma*. Hence, it is written, "From afar I saw the Creator."

The lower *Zivug* is called "the near one," because the *Partzuf* receives *Ohr Hassadim* without any preliminary actions. Furthermore, with the help of this *Ohr Hassadim*, the *Partzuf* subsequently receives *Ohr Hochma*. This is why the word "peace" is used twice: "Peace, peace to the far and to the near"—a greeting to Yaakov and Yosef, respectively, both of whom take part in the great *Zivug* (the reception of *Ohr Hochma*) in *ZA*.

These two greetings are defined in *ZON* as a square, as there is controversy between them, defined as the controversy between the right and the left sides, and they end in the letter *Hey*—*Nukva* or *Malchut*, whereas the Upper *Nukva* (*Bina*) ends with the letter *Yod*, which designates not the female part, but the male. Hence, there is no controversy in her.

Even the notions of "near" and "far" do not exist in *Bina* herself, for she refers to *GAR*, perfection, and *GAR* can receive *Ohr Hochma* nearby, meaning they do not need to clothe in *Ohr Hassadim* beforehand, but can receive *Ohr Hochma* without *Ohr Hassadim*. Hence, it is said that the Upper *Malchut* is the King, who has peace. Thus, unlike *ZON*, two notions of peace are absent in him.

85. "From afar" is the Supernal Point, standing in His palace, of which it is said, "You are to guard." "You shall fear My sanctity" refers to the point standing in the center, which must be feared more than anything, for its punishment is death, as it is written, "All who transgress in it shall perish." Who are these transgressors? They are those who have entered the space of the circle and the square, and committed a sin. Hence, it is written, "You shall fear!" This point is called "I," and there is a prohibition on its revelation, called *HaVaYaH*. "I" and *HaVaYaH* are a single whole. Rabbi Elazar and Rabbi Aba dismounted from their donkeys and kissed him. They said, "So great is your wisdom, and yet you drive donkeys behind us! Who are you, then?" He replied to them: "Do not ask me who I am, but let us go on and study the Torah. Each of us will speak his wisdom so as to illuminate our path."

The distant point refers to the point that opens the way to the *Partzuf* for thirty-two streams of *Ohr Hochma*. And this is the letter *Bet* in the first word of the Torah—*Beresheet*, called the "point in the hall," from which *Ohr Hochma* descends to *ZON*, when *ZON* ascend to *AVI*. For then, the two *Shabbatot* (the

Upper—*AVI* and the lower—*ZON*) merge. It is written about them: "I saw the Creator from afar," for *ZON* cannot receive *Ohr Hochma* without being clothed in *Ohr Hassadim*.

Hochma and *Bina*, called the "point in the hall," are referred to as "distant from *ZON*," for they need the garment of *Ohr Hassadim* from the lower world, *Nukva*, called *MA*. *Malchut* of the world of *AK* is the central point, called the "lock," whereas *Malchut* of the world of *Atzilut* (the point in the hall) is the "key," as the Light from *ZAT de Bina* (*YESHSUT*) can be received in it.

The circle is called *AVI*, the square—*ZON*. *ZON* ascend to *AVI* and thus the square enters the circle. As a result, two properties appear in *Malchut* of *AVI*: the "lock" (*Malchut de Malchut*, the central point or *Malchut de AVI*), and the "key" (the point in the hall, *Yesod de Malchut* or *Malchut de YESHSUT*). *Malchut de AVI* is called space, for she is unattainable, and he who wishes to fill her with Light is punished by death. It is written about it: "You shall fear My sanctity."

The point itself is called "I," and *AVI* is *HaVaYaH* that merges with it. And they are defined as a single whole; hence, the point itself is referred to as *AVI*, meaning that it is characterized as holy, as the property of *AVI*.

As was already mentioned before, *The Zohar* and the entire Torah speak exclusively of spiritual degrees, the structure of spiritual worlds, and the revelation of the Creator's governance to us. There is not a word in the Torah that refers to our world. The whole Torah is, as it is said, "The Creator's sacred names." And those who reduce it from its spiritual heights to the corporeal level with their commentaries cast it down completely.

Rashi says that the Torah only speaks in human tongue, but it tells us of man's spiritual paths toward his Creator. Therefore, when we read that one Rabbi went to visit another, the real meaning is that one spiritual degree, called, for example, Rabbi Elazar, passes to another spiritual degree, called, for example, Rabbi Yosi.

ZA has his own *AVI*, who are called the Upper *AVI*. The wife of *ZA* (*Nukva* or *Malchut*) contains *AVI*, too, called *YESHSUT*. First, *ZA* attains the *AVI* of his wife (*YESHSUT* or *Ohr Hassadim*). Then it rises to a Higher Degree and attains the *AVI* themselves—*Ohr Hochma* (also called *Ohr Haya*).

The righteous who ascend the spiritual degrees are the constituents of *Partzuf ZA*. Since the degree of Rabbi Elazar and Rabbi Aba is *Ohr Hassadim* (the Light of *Neshama*), this ascent means it went to (spiritually) see (in *Ohr Hochma*) another spiritual degree.

In the spiritual worlds, the donkey driver constitutes a special spiritual force that helps the souls of the righteous move from one spiritual degree to another. Without this help sent by the Creator from Above, it is impossible to exit your degree and ascend to the next. Hence, the Creator sends a Higher soul from Above to each of the righteous (those who wish to ascend). Each receives his own, according to his degree, properties, and purpose.

And so, at first the righteous fails to recognize this exalted soul; he considers it low, that it leeched onto him on his spiritual path. Such state is called *Ibur*—conception of the righteous' soul. Since the Higher soul has not yet completed its assistance and purpose, it is not yet perceived by the righteous for what it really is.

However, after it completes its task in its entirety, and brings the righteous' soul to the Upper Degree for which it is intended, the righteous then reveals the exalted properties of the soul that helped him. This is referred to as the revelation of the soul to the righteous.

In our case, the soul that was sent to help the souls of Rabbi Elazar and Rabbi Aba was the soul of Rabbi Hamnuna-Saba—a very exalted and perfect soul, the Light of *Yechida*. Yet, initially, it is revealed to the righteous in its smallest scope, called *Ibur*, conception (in sensations). Hence, they perceive it as the level of a spiritual donkey driver—a simple soul.

The Hebrew word for donkey is *Hamor*, which also means matter, *Homer*! Thus, one who can control his donkey, his body, his desires, ascends above matter as a spiritual being. And since he wishes to ascend above matter in his desires, he is considered a righteous. However, here, *The Zohar* speaks of Higher Degrees.

The donkey driver's task is to take the riders, mounted atop of their donkeys, from place to place; yet, he walks in front of his donkeys, thereby leading them through spiritual degrees. Since every word in the Torah has several meanings, due to the multiplicity of the Upper Roots (wherefrom word notions descend), the notion of a "donkey driver" is more precisely referred to as a "donkey guide," and implies properties that are coarse, sinful, and most base.

Therefore, Rabbi Aba said: "Let us open the gates of the Torah, for the time has come for us to correct our path," that is, to open their souls with the help of the secrets of the Torah, so their path would be correct and lead them to the Creator. Rabbi Elazar then began to discuss a passage from the Torah that says, "You shall observe my *Shabbatot*," as he stood at this degree (the Light of *YESHSUT*) in his properties. He therefore concluded that *Shabbat* itself is the property of *ZON*, which has not yet reached the property of sanctity, but only

receives the Light of *YESHSUT* on *Shabbat*. It is written about this Light, "You shall fear my sanctity," for when *Ohr Hochma* passes from *YESHSUT* to *ZA*, it evokes fear in them.

And here they receive the donkey driver's help, who reveals to them the secret of *Ohr Haya*. He explains that the phrase "You shall observe my *Shabbatot*" signifies the Upper and the lower *Shabbatot*, which come together, due to the ascent of *ZON* to *AVI*. As a result, *ZON* themselves become holy (the square within the circle) and acquire the properties of *Bina*: mercy, altruism, *Ohr Hassadim*. Hence, it is written with regard to them: fear not and observe. For *Ohr Haya* repels foreign, impure forces and desires, and all restrictions are lifted on *Shabbat*; hence, there is no fear.

And, according to the donkey driver's explanation, the phrase "You shall fear My sanctity" refers only to the central point that is used in *GAR de AVI*, in *GAR* of *Ohr Haya*, which is unattainable and where fear does exist.

At that, the soul of the donkey driver has fulfilled its role, for it brought them to the attainment of *Ohr Haya*. Only then did they merit the attainment of the height of the soul that had helped them, since they attained its revelation and were thus able to appreciate it.

This is why Rabbi Elazar and Rabbi Aba dismounted from their donkeys and kissed him, for the attainment of the Upper One is defined as a "kiss." However, this exalted soul has not yet finished aiding them: it must still help them attain *Ohr Yechida*. Yet, since the attainment of *Ohr Haya* already provides perfection, they've already attained thereby the degree of the son of Rabbi Hamnuna-Saba.

The level of Rabbi Hamnuna-Saba himself is the degree of attainment of *Ohr Yechida*. Therefore, by attaining only *Ohr Haya*, they mistakenly thought that the soul guiding them belongs to the son of Rabbi Hamnuna-Saba. However, after the donkey driver had revealed to them the secret of the attainment of *Ohr Yechida*, they realized that their companion is none other than Rabbi Hamnuna-Saba himself.

And the reason why they could not recognize him before is that the powers of the helping soul cannot be seen until its role is fulfilled. Hence, they asked him to reveal his name, but he told them not to inquire about his name, for without having completed all the corrections, they do not merit the revelation of the secrets of the Torah. And he must help them in their studies of the Torah, for he still needs to illuminate their path, as they have not yet attained the desired goal.

86. He said to him: "Who appointed you to walk here and be a donkey driver?" He replied: "The letter *Yod* waged war with two letters, *Chaf* and *Samech*, for me to come and join. The letter *Chaf* did not want to leave its place because it has to support those who fall, for without a screen, they cannot survive."

87. The letter *Yod* came to me alone, kissed me and wept with me. It said to me, "My son, what can I do for you? I disappear from many good deeds and from secret, supernal, basic letters. But I shall return to you and will be of help to you. And I shall give you two letters that are more exalted than those that have disappeared—the letters *Yod* and *Shin*. They shall become for you a treasury that is forever full. So, my son, go and drive the donkeys. And that is why I am here in this role."

As we already know, the donkey driver is an auxiliary force given to someone who wishes to ascend to a higher spiritual degree on his path toward the Creator, just as donkeys carry people on their backs, thereby helping them travel from one place to another. As this happens, the righteous one falls from his previous degree and enters the embryonic state of the new degree, just as the soul that came to help him. However, the property of *Ibur*-embryo (*Ibur* is also derived from the word *Haavarah*, crossing) means that all the Light that it had in the previous degree disappears upon the conception (*Ibur*) of a new, Higher Degree.

And that is what they wanted to know of the donkey driver: "How did the Creator bring you here in the state of *Ibur*, in our state of *Ibur*, as a result of which the Light in us has disappeared? Who lowers you from the Higher Degrees?" And that is why the donkey driver replied that the letter *Yod* waged war against the letters *Chaf* and *Samech*, to join with them. The degree of *Hassadim* is called *Samech* (*Ohr Neshama*).

"When the time has come for you to attain *Ohr Haya* (*Yod* from *HaVaYaH*, the degree from which I descended to help you to attain *Ohr Haya*), *Hochma* really wanted to connect *Ohr Neshama* (that was previously in you) to me. And here *Yod* wages war against *Chaf* and *Samech*. *Malchut* of the Upper *Partzuf* clothes in the lower *Partzuf*, designated by the letter *Chaf*. There used to be *Ohr Neshama*, and now there is *Ohr Haya*, whereas *Yod*, which desires *Ohr Neshama* as well, merges with it, and rejects the *Chaf*."

This is so because the connection between the degrees, from the Highest Degree in the world of *Atzilut* to the end of the world of *Assiya*, is realized only by *Malchut* of the Upper One descending to the lower one and clothing in it. *Malchut* of the Upper One herself cannot descend from her degree of *YESHSUT*

(the degree of *Neshama*) even for a moment, as the chain connecting the degrees would be instantly broken.

The property of *Samech* is the property of the Light itself, which the soul receives from *Sefirot HBD HGT* of *AVI* (above the *Chazeh*), and which *AVI* pass to *ZON* when the letters are in *Katnut*, and support them (the Hebrew word for support is *Somech*, derived from the letter *Samech*) so that *ZON* will not fall from the world of *Atzilut*.

The letter *Chaf*, *Hassadim*, is unwilling to leave its place and join *Hochma*, as it needs to connect the Upper *Partzuf* to the lower one. Thus, it must always remain in its place, for all the degrees are constant, and only the soul changes while moving from one degree to another within the worlds. This is why the soul is called the "inner part" with regard to the world (the external part)—the soul exists and moves about within the world by changing its properties.

Hence, the Light of the soul did not wish to join the letter *Yod* (degree of *Hochma*, the soul of Rabbi Hamnuna-Saba) as it descended to help Rabbi Elazar and Rabbi Aba. This is because they needed a new Light that would build a new degree within them, the degree of *Ohr Haya*, whereas each new degree is built from scratch, from the state of *Ibur* (conception). As that happens, the entire previous degree with all of its Light disappears. Similarly, in their case, the new degree starts with *Ibur* and reaches the level of *Haya*. This resembles a seed that must first abandon its present form and rot, in order to become a tree afterwards.

It is therefore written that it came to me without the Light of *HBD HGT de AVI*, called *Samech*, the Light of *Hassadim*. *Samech* is the property of mercy, a selfless desire to give, pure spiritual altruism. Hence, it is unwilling to join *Yod*, *Ohr Hochma*. Yet, *Ohr Hochma* cannot enter and fill the *Partzuf* without first being clothed in *Ohr Hassadim*, for this clothing of *Ohr Hochma* in *Ohr Hassadim* means that the *Partzuf* receives *Ohr Hochma* not for itself, but for the Creator's sake. But *Ohr Hassadim*, *Samech*, does not wish to receive anything within itself; it wants nothing to do with *Ohr Hochma*! This is why the letter *Yod* wept, being unable to fill the *Partzuf* with its Light, for *Hassadim* refused to accept *Hochma*.

It is written in this regard: Hence, I must now disappear, and you, the donkey driver, go to the state of *Ibur*, to rebuild the degrees of gradual development of a new *Partzuf*-state with you: *Ibur* (embryo), *Leidah* (birth), *Yenika* (nursing), and *Mochin* (maturity).

And know that such is the order of creating (begetting) each new degree: every time one is to attain a new degree, he must undergo (in his properties) a complete disappearance of the previous degree (level of attainment, Light), and

begin anew. He must receive new attainments, from the lowest new degree, *Ohr Nefesh* (*Ibur*), to *Ohr Ruach* (*Yenika*), and so on, as though he had never attained any spiritual level at all.

It is impossible to take with you anything from a previous degree. Hence, one must start anew from the lowest level of *Ibur*, called THE DONKEY DRIVER. *Ohr Haya de AVI* is called *YESH* (*Yod-Shin*), where *Yod* is *Hochma* and *Shin* is *Bina*. And, of course, they are more important than the *Ohr Neshama* that was in the *Partzuf* before them.

88. Rabbi Elazar and Rabbi Aba rejoiced, wept, and said, "You sit on the donkey, and we shall drive it." He replied to them, "Have I not told you that it is the command of the King that I act as I do, until the other donkey driver appears" (this hints at the *Mashiach*, who, as it is said, will appear poor and riding a donkey). They said to him, "You have not even told us your name! Where do you dwell?" He told them, "My dwelling place is wonderful and very precious to me. It is a tower that soars in the air, grand and unique. Only two live in this tower: the Creator and I. That is the place, in which I dwell. And I am exiled from there in order to drive the donkeys." Rabbi Elazar and Rabbi Aba looked at him, and his words were unclear to them, for they tasted sweeter than manna and honey. They said to him, "Perhaps you will tell us the name of your father, so that we could kiss the earth at his feet?" He responded, "What for? It is not my habit to boast of the Torah."

After they have attained the greatness of the donkey driver's degree, they could no longer bear his small state of *Ibur*, which he inhabited for their sake. Hence, they told him that since they have already attained *Ohr Hochma*, he has done enough and can leave the state of *Ibur*. And should a need arise to add anything else to them, they would be able to enter *Ibur* on their own, and he does not need to suffer for their sake.

However, the donkey driver warned them beforehand to not ask him his name, for they still require revelations of secrets of the Torah. Once again, he hinted that it is the degree of *Ohr Yechida* that they lack, which is implied here. This degree signifies the reception of the Light of the King Messiah's face, which he mentioned by hinting at the poor donkey driver, as described by a prophet (*Zachariah*, 9:9). And he is commanded by the Creator to help them attain *Ohr Yechida*.

This is why they asked him about the type of his soul: "For you did not wish to reveal your name, as we have not yet received from you that which we must

attain. But if so, at least tell us where you live, what is your degree? At least then we will know what we lack, what else we must receive, attain from you."

He replied that his place is much higher than his present location, for now he himself cannot attain his own individual level. This is a result of the Upper *Partzuf* descending to the place of the lower one and becoming completely identical to it, and while there (in that state), the Upper *Partzuf* can no longer attain its own level. The tower that soars in the air is *Bina*, *Hassadim*. The *Mashiach*'s tower (the great tower) designates the time (state) of ascent to *GAR de AA*, when *Ohr Hochma* is available.

89. But the place of my father's dwelling was in the Great Sea. And he was a big fish that continually circled the Great Sea, from one end to the other. And he was mighty and he grew old, until he swallowed up all the other fish in that sea. And then he released them, and they were thriving and filled with all of the very best of the world. And it was in his power to swim across the entire sea in one instant. And He pulled him out and hauled him in with an arrow, like a warrior, and brought him to the place that I told you about, to the tower that soars in the air, but he returned to his place and disappeared in that sea.

The concealed *Zivug* is called *Shaar HaNun* (the 50th gate). The Great Sea is *Malchut*. All the *Zivugim* from *Partzuf Atik de Atzilut* and below do not include the Great Sea in its entirety, all the *Sefirot* of *Malchut*, but only the first nine *Sefirot* of *Malchut*. Moreover, none of the *Zivugim* include *Malchut de Malchut*.

This *Sefira*, *Malchut de Malchut*, is the only creation, because all the other *Sefirot* constitute properties of spiritual forces and desires above *Malchut*, existing in and referring to the Creator, the sole purpose of which is the correction of *Malchut de Malchut*. The only *Zivug* on this *Malchut* exists in *Atik*, and it will be revealed to all only at the end of correction.

Rav Hamnuna-Saba emerged from this concealed *Zivug* in *Atik*; hence, the donkey driver calls him "my father." And he says that his father lived in the Great Sea, as this *Zivug* was on the entire *Malchut*, on *Malchut de Malchut*, called the "Great Sea."

Yet, if one were to argue that all *Partzufim* make a *Zivug* on the Light with a screen that stands before *Malchut*, then that *Zivug* was made on the 50th gate, on all the parts of the desire, on the full depth of the Great Sea (*Malchut*), down to the very last of her desires and properties, from *Keter de Malchut* to *Malchut de Malchut*, from end to end of the Great Sea. Nevertheless, this occurs only

In *Partzuf Atik de Atzilut*, but not below it. And this is not the donkey driver himself, but his father.

This occurs because the great *Zivug* absorbs all the other particular *Zivugim* ("swallows all the other fish in the Great Sea") and all the souls in all the worlds, for they are all much weaker than it. Hence, it is as though they do not exist in its greatness and might. And since it includes absolutely everything, they are all called by the name *Nunin*, from the letter *Nun* (50).

This indicates that after all the major corrections that follow this great *Zivug*, all those Lights and souls, absorbed during its *Zivug*, return and are born anew for eternal life, for they are completely filled with Light as a result of the great *Zivug,* when the Light absorbed them completely.

All the *Zivugim* below *Partzuf Atik* stem from unifications of the *Sefirot* with one another. These unifications are defined as interruptions in a *Zivug*, whereas the *Zivug* in *Atik* is direct and without unification. Thus, it is defined as "instant," for it goes on uninterrupted. It is therefore written that "he crosses the entire sea in an instant," without any garments-unifications. And it mounts an attack, for there is great power of reception of *Ohr Hochma* in this *Zivug*; hence, he said: "Begets, like an arrow in the hands of a warrior."

It is written of this *Zivug* in *Partzuf Atik*: "No one else but you saw the Creator." However, no birth is possible without the forces of resistance, since, as is written: "The seed that is not shot like an arrow does not beget." (Talmud, *Hagigah*, 16). Hence, after he had begotten me and hid me in the Great Tower, he returned to his concealed *Zivug*.

90. Rabbi Elazar contemplated his words and replied: "You are the son of the Holy Source, you are the son of Rabbi Hamnuna-Saba, you are the son of the Source of the Torah, and you drive donkeys behind us!" They wept and kissed him, and continued their journey. Then he said: "If it pleases our master, let him reveal his name to us."

It is written "looked," because sight signifies *Hochma*, and no other words, such as "said," "heard" (*Bina*) or "thought" could be used in its stead. Since they have not yet attained to the full extent of perfection what the donkey driver had told them, and their attainment reached only as high as *Ohr Haya*, they were delighted with what was begotten by Rabbi Hamnuna-Saba, for Rabbi Hamnuna-Saba is *Ohr Yechida*.

He asked him to reveal his name, that is, to receive his degree, for the attainment of a name denotes the attainment of the spiritual degree. Therefore, the saying, "the entire Torah consists only of the Creator's names," means that the

entire Torah constitutes the degrees that one must attain, up to the very highest, called "Love" ("Introduction to The Study of the Ten Sefirot," items 70-71).

Each degree in the attainment of the Upper Worlds has its own name. All the Creator's names: Moshe, Pharaoh, Avraham, the Temple, Sinai—every single word in the Torah—are degrees of perception of the Creator, degrees of attaining Him, for nothing exists besides man and his Creator. Everything else that exists in the world, as it seems to us, are the various degrees of our perception of the Creator Himself. He may appear to us as this world, and He may appear as the world of *Assiya*, as *Yetzira*, *Beria*, *Atzilut*, or He may be revealed completely, without partial concealments of the spiritual world or total concealment of our world. Thus, the word *Olam* (world) is derived from the *Haalamah* (concealment).

91. He opened and began. It is written, "Benayahu (Benaiah) Ben (the son of) Yehoyada (Jehoiada)." This narrative is beautiful, but it serves to show us the exalted secrets of the Torah. And the name Benayahu Ben-Yehoyada indicates the secret of the Light of Wisdom, *Ohr Hochma*. *Ben Ish Chai* is the righteous who revives the worlds. *Rav Paalim* means that He is the Master of all that transpires, and that all the forces and Supernal Troops stem from Him. He is called the Creator of Force, the Master of all, and He is in everything.

It is written in Prophets: "Benayahu, the son of Yehoyada," (*Shmuel* II, 23:20). Here, *The Zohar* reveals to us the exalted secrets of the Torah, for the holy name of Yehoyada consists of two: *Yod-Hey-Vav*, the first three letters of *HaVaYaH*, and *Yeda* (knowledge).

Keter of the world of *Atzilut* is called *RADLA* (unattainable head), whereas *Atik* itself surrounds all the other *Partzufim* of the world of *Atzilut*—*AA*, *AVI*, and *ZON*. *Atik* is called *Makif* (surrounding), for the other, lower *Partzufim* cannot attain it or its *Zivug*. Moreover, they cannot attain anything that comes from it. In other words, there is nothing descending *from Atik* to the lower *Partzufim*. Even *AA* is concealed from them; hence, it is called the "concealed *Hochma*." However, it is not defined as unattainable, like *Atik*, for it contains a *Zivug* on *Ohr Hochma*. Nevertheless, this Light does not descend to the lower ones, but only a small luminescence from it, called *He'arat Hochma*, reaches them.

And all the Light that fills the worlds through the 6,000 years comes from *AVI* and *YESHSUT*, who are called *Hochma* of the thirty-two paths or thirty-two forces (*Elokim*) of creation, i.e., thirty-two types of *He'arat Hochma*. This Light of *Hochma* is the result of *Bina's* ascent to *AA*, where she receives *Ohr Hochma* and shines downward. Therefore, all the Light of *Hochma* that is revealed through

the 6,000 years, before the end of correction, is no more than the Light of *Bina*, which received *Ohr Hochma* upon ascending to *AA*.

AA is called *Yeda* (knowledge) because it gives *Ohr Hochma* to *Bina*, and knows all the routes of *Ohr Hochma* into *Bina* and through her on to the lower ones. While making a *Zivug*, *AA* itself does not pass its Light downwards, but as *AVI* ascend to *AA*, they receive *Ohr Hochma*, called "thirty-two streams" or "paths of wisdom," which can be attained by the lower ones.

Everything that is written in *The Zohar* refers to all the souls in general. However, there are exceptions that are not normally studied. There exist special, exalted souls that merit becoming a *Kli*, *MAN* for the great *Zivug* of *RADLA* after their exile, and to receive from this *Zivug* in the Upper World the degree of *Yechida*. These are the souls of Benayahu Ben-Yehoyada, Rabbi Hamnuna-Saba and a very few chosen others. These exalted souls reveal themselves to the righteous in this world, and as a result, the righteous merit delighting in *Ohr Yechida*, which shines only in such exalted souls, while still being in this world.

Therefore, the name of Benayahu Ben-Yehoyada indicates that it stems from the inner wisdom, the unattainable Light of *Hochma* of *Atik*. This name also causes the concealment of the Light of *Hochma*, for the name Yehoyada: *Yod-Hey-Vav* + *Yeda* means that only he who attains the first three letters *Yod-Hey-Vav* of the Creator's name *HaVaYaH* shall attain Him, and no other shall.

Therefore, this name remains concealed in its place. At first, the donkey driver explains the quality of this *Zivug* in *Atik*—its height, the power of the Light that emerges onto it in *Rosh de Atik*, which the name of this *Zivug*, "*Ben Ish Chai Rav Paalim ve Mekabtziel*," indicates. And then he explains what is concealed and what descends to the souls.

It was already stated that this *Zivug* takes place at the end of the correction of the entire *Malchut*. Hence, it includes all the individual *Zivugim* and the degrees that emerge on them through the 6,000 years. All the Lights accumulate into one. All the types of *MAN* combine into one and ascend to ask for this *Zivug*, which includes all the suffering and punishments gradually accumulated during the 6,000 years.

Hence, the height and greatness of this *Zivug* and the degree of Light that emerges from it are infinite, and it destroys all the impure forces once and for all. *Yesod de ZA*, from which the Light of this *Zivug* (the combination of all the Lights over the full course of the 6,000 years) is emanated, is called "*Ish Chai Rav Paalim*"—a vivid man of many actions. However, *Malchut*, which contains within

her all the *MAN*, suffering, and work performed during the 6,000 years, is called *Mekabtziel* (gathering one).

The Zohar also calls it *Tzadik Chai Olamim*—the righteous, who revives the worlds, for it thereby points to the *Sefira Yesod*, which gives the Light to *Malchut*. The *Sefira Yesod* does not have a place to receive the Light for itself. Hence, it lives (*Chai*) only to pass the Light to *Malchut*. This is why it is called *Tzadik* (the righteous one), who revives the worlds (*Chai Olamim*).

Its other name, *Rav Paalim* (performing many actions) indicates that it includes all the *MAD* of all the good deeds and all the degrees that were revealed through the 6,000 years. This is because all these degrees are now being revealed all at once in a cumulative, integrated Light, as they leave *Yesod* and enter *Malchut*. And since *Yesod* now gathers all the Light that was emanated during the 6,000 years into one, and passes it to *Malchut*, this action determines its name—*Rav Paalim.*

92. *Rav Paalim* is also *Mekabtziel*—the Exalted Tree, gathering and performing many actions, Supreme Above all. Where did it come from? From which degree did it originate? Once more, the source indicates—from *Mekabtziel*, for it is an exalted and concealed degree that none has seen. It includes everything, for it gathers all of the Upper Light within it, and everything originates from it.

Malchut-Nukva is also named *Mekabtziel*, for she receives and gathers all the Light from *Yesod* within herself. Hence, *Yesod* is called *Rav Paalim*. The degree that emerges onto this *Zivug* is called the "Supreme and Exalted Tree" that originated from *Yesod* and entered *Malchut*. *The Zohar* goes on to explain that to show us the quality and the origin of this exalted degree, the name *Mekabtziel* (gathering) is used; *Yesod* accumulates the Upper Light and passes it to *Nukva*. And both *Yesod* and *Malchut* are called *Mekabtziel*.

And the degree that emerges onto this *Zivug* of *Yesod* and *Malchut* is called "None but you has seen the Creator." This degree emerges after the complete correction has been achieved, at the moment of attachment of the final correction that completes them all. Therefore, this degree is defined as all-inclusive, for it collects all the Light over the full course of 6,000 years, and thereby manifests at once in its true perfection.

93. All of the degrees gather in this Supernal, Sacred, and Concealed Hall, where everything is concealed. All of the worlds are inside that hall. All the holy forces are sustained and revived by it, and all are dependant on it.

The Zohar speaks of *Rosh de Atik*, where all the degrees and all the Light of all the worlds are concentrated and concealed. It further explains how this *Zivug* can occur up to the final correction, so it would combine all the degrees emerging one after another during the 6,000 years. And it would emerge instantly during the 6,000 years of the world's existence, when the degrees are in a state of constant ascents and descents, for as soon as a new degree, a new attainment of the Creator, of the Light, is revealed, the present degree disappears. This occurs due to the sin of the lower ones, who cannot retain this degree permanently (world—*Olam*, from the word *Haalamah*—concealment. The complete revelation of the Creator to His Creatures will take place at the end of the 6,000 years; thus, the world-concealment will cease to exist).

So, whenever a degree disappears, it does so only from the sensation of one who attains a new degree. In reality, this degree ascends to *Rosh de Atik* and hides there, so as to, by joining other degrees, be manifested at the end of correction.

In the same way, *Atik* gathers all the degrees revealed in the world during the 6,000 years, and conceals them within itself until the time of the end of correction comes; WHEN IT CORRECTS THE LAST PORTION OF WHAT IT MUST CORRECT, AND THUS CANNOT NO LONGER SIN. AND IT NO LONGER NEEDS TO SIN TO CORRECT THE NEXT PORTION OF EGOISM; HENCE, THIS FINAL DEGREE REMAINS PERMANENTLY AND DOES NOT DISAPPEAR. Then, *Atik* gathers all the degrees, and they all manifest simultaneously.

Everyone has his own *Partzuf Atik*. How can one accelerate his advancement along the degrees of correction in this world and in the spiritual worlds? It is written in the Talmud that an old man bends as he walks, as if he's looking for something that he had lost.

An old man symbolizes someone of wisdom, *Hochma*, for even without having lost anything, he looks beforehand for things he can correct in himself, and thus finds them. Hence, he does not require the previous degree of attainment to disappear from him. And if one does not discover new egoistic properties in need of correction within him, his previous degree disappears and a new one begins. However, this process is considerably slower than when one acts like an old man in search of shortcomings.

Throughout the 6,000 years, *Atik* is defined as unattainable. Therefore, its head is called *RADLA* (an abbreviation for the Aramaic words, *Reisha de Lo Etiada*, the "unattainable head"), whereas the name *Atik* is derived from the word *Ne'etak* (isolated) from the lower ones, for it does not shine upon them.

And, although it accumulates within all the Lights that emerge from it itself and become revealed in the lower worlds, the Light of the end of correction remains concealed nonetheless. It follows that after each degree disappears due to the sins of the lower ones, it ascends to *Rosh de Atik* and conceals itself there.

However, *Guf de Atik*, from its *Peh* downward, is located inside all the other *Partzufim* of the world of *Atzilut*, i.e., it is attainable by them. Thus, by clothing in the *Partzufim* of the world of *Atzilut*, *Atik* shines through them and gives the Light to them and to all the lower worlds of *BYA*. And any Light that shines on creation during the 6,000 years comes only from *Guf de Atik*, and not from some other spiritual object.

We usually say that whatever is present in the *Rosh* of a *Partzuf* manifests in its *Guf*. This is also true with regard to all the *Partzufim* of the world of *AK* and all the other *Partzufim* in all the worlds, except in *Partzuf Atik*! This is so because *Atik* remains in *Tzimtzum Aleph* and descends down to our world. However, with regard to other *Partzufim* below it, *Atik* acts as though it is in *Tzimtzum Bet*, making a special *Zivug* on itself and the Light from it descends to the lower worlds.

The Light that comes to revive the worlds is called "sustenance" or *Ohr Hassadim*, and the Light that comes to stimulate the growth of the *Partzufim*, to turn a small *Partzuf* (*Katnut*) into a big one (*Gadlut*) is called *Ohr Hochma*. Both these Lights originate in *Guf de Atik*. *Ohr Hochma*, which makes a *Partzuf* big, is called the Light that elevates the *Partzuf*, for the lying position is called *Ibur* (embryo), the sitting position is called *Katnut* (small), and the standing position—*Gadlut* (big).

94. He slew two—Ariel and Moav (Moab). Two Holy Temples existed thanks to *Atik* and received from it: the First Temple and the Second Temple. Since *Atik's* disappearance, the process that stemmed from Above had ceased. It is as though he struck and destroyed them.

Only *Malchut de Malchut* must be corrected, and nothing else. All the other properties do not require correction. This *Malchut de Malchut* is *Malchut* of *Olam Ein Sof* (the World of Infinity), *Behina Dalet*, *Nukva de ZA* or *Partzuf BON*—the Creator's only creation, the will to receive (pleasure) for oneself. It is this desire that caused the breaking of the *Kelim* (vessels)—the sin of Adam.

And all the work of the righteous during the 6,000 years concerns the correction of *Malchut*, so she becomes precisely as she was prior to the breaking of the *Kelim* and the sin of Adam. As a result, the great *Zivug* on *Tzimtzum Aleph* in *Rosh de Atik* will be revealed. The Light of this *Zivug* enables man to sort and separate his impure desires from the pure ones, and thus forever rid himself of

the impure egoistic forces. This is exactly what Prophet Yeshayahu writes about: "He will eradicate death forever" (*Yeshayahu*, 25:8).

Since *Malchut*, *Partzuf BON* of the world of *Atzilut*, is completely corrected already and does not require any further corrections, her *Partzuf BON* ascends to the level of *Partzuf SAG* of the world of *AK*. Thus, *Malchut* completely attains the properties of *Bina*.

However, meanwhile, after the great *Zivug* in *Atik*, but before the ascent of *Partzuf BON* to *SAG*, the Light of *Atik* stops shining. As a result, the two Temples were destroyed. The two temples are the two Lights of *Hochma*: the Light of *AVI*, *Ohr Hochma de Haya* that shines in the First Temple, and the Light of *YESHSUT*, *Ohr Neshama* that shines in the Second Temple. And all the Light that Israel received from *Atik* disappears.

However, all these destructions and disappearances of Light are corrections and milestones on the path to deliverance and complete correction. They signify not devastation, but creation of perfection, as they are precisely those final corrections that bring *BON* back to *SAG*.

Since all the roots and sources of what transpires in this world exist in the spiritual realm, and must all manifest once in our world, every spiritual root must "touch" its branch in our world, and it does not matter when this occurs. In the spiritual world, everything unfolds in accordance with a strict cause-and-effect process, whereas in our world those same consequences can manifest at a completely different time.

An example of this is the destruction of the First and the Second Temples. While this event has already transpired in our world, in the spiritual world it occurs only when the last stage of correction is attained. Due to the complexity of time-transcending notions, we will examine this matter in another book. However, one way or another, only our inner spiritual properties can become the Temple in which we will feel the Creator and in which He will forever dwell!

At the end of correction, *Ohr Haya* and *Ohr Neshama* will be called the First and the Second Temples, respectively. Also, until the end of correction, *Ohr Haya*, which is received on the *Zivug* of *Malchut* and included in *Yesod*, is called *Shabbat* (Sabbath), while *Ohr Neshama* is called *Hol* (weekdays). As we can see, there is absolutely no connection between these Lights and the days of the week in our world.

After the destruction of the spiritual Temples (the disappearance of Light), they will be recreated from Above by the screen of *Bina*, called "Heaven." This is because the screen of *Partzuf SAG* is a property of absolute mercy and is completely

unrestricted in its actions, desiring only to bestow and refrain from receiving *Ohr Hochma*. Thus, it is beyond the influence of any restrictions and limitations.

As a result of this *Zivug*, the two Temples will be restored forever, and "the Light of the Moon (*Malchut*) shall be as the Light of the Sun (*Bina*)" (*Yeshayahu*, 30:26). The Light of *Bina*, which is now the Light of ZA (called "the sun"), will be seven times more powerful, as *ZAT de Atik*. From there, this Light will descend to *AVI* and create the first seven days of creation, for ZA (the sun) will become like *AB* and contain the Light of *Guf de Atik*. *Malchut* will become like ZA and receive his Light, the Light of the sun.

At the end of correction, a *Zivug* on *Malchut* herself (the primordial, but corrected egoism) will transpire, and all the particular *Zivugim* that were made on all the Lights through the 6,000 years (made not on *Malchut*, but on her inclusion in *Yesod*) will thereby disappear.

The Temple will be restored from Heaven, for *Bina* herself does not wish to receive *Ohr Hochma*. And it will not occur because she cannot, but because she does not want to. This degree is referred to as "in the hands of Heaven." For example, it is written in the blessing on the new moon: "Life, which contains the fear of Heaven, and the fear of sinning." This life is above our reasoning and desires, for it is said that faith must be "above reason"; otherwise, sins will ensue.

Thus, one desires nothing more than to go by faith above his reason and desires, for he is afraid to sin. However, there exists an even Higher Degree: when he no longer fears sinning, as he now has a screen, but still prefers to proceed by faith above reason and desires, for he yearns to be dissolved in the Upper One.

The reason for the Light's disappearance from *Guf de Atik* prior to these corrections is that the two *Malchuyot* (*Bina* and *Malchut*, called *SAG* and *BON*) no longer exist. After the great *Zivug* of *Atik*, *BON* were annulled along with the screen of *SAG*, as *Guf de Atik* contains the connection between *Bina* and *Malchut*, designed for their interaction during the 6,000 years.

As a result of such interaction between *Bina* and *Malchut*, an opportunity arises to partially, gradually correct *Malchut*. In this mutual *Zivug* with *Malchut*, which is merged with *Bina* (*Bina's* properties), *Atik* first creates *AA* and then all the other *Partzufim* of the worlds of *Atzilut* and *BYA*.

And since the screen of *Malchut* (*Masach de BON*) now disappears, the screen of *Bina* (*Masach de SAG*) disappears as well, as they are merged together. In the absence of *Malchut* and the screen, this *Zivug* stops, and all the Light of *Guf de Atik* emanating from this *Zivug* on the mutual screen of *Malchut* and

Bina disappears. Therefore, all the Light that descended from its *Guf* (called Temples) disappeared.

In *Rosh de Atik* there is a *Zivug* on *Malchut* of *Tzimtzum Aleph*. Merged with *Bina* and existing for 6,000 years, the screen of *Malchut* disappears. As a result, the Light disappears as well. *Malchut* has yet to ascend to *SAG* to receive her perfection, as there is still no new Light. This complete absence of Light is called "destruction." However, *Malchut* then receives the Light of *AVI*, and the worlds of *BYA* merge with the world of *Atzilut*.

95. And the Holy Throne (*Malchut*) is overthrown. Hence, the prophet Yechezkel (Ezekiel) wrote, "I am in exile," signifying that the degree called "I," which is *Malchut*, is in exile. Why? "By the river *Kevar*." *Kevar* (already) is the river that had already existed, but has now disappeared. As it is written, "The river is destroyed and dried up." It was "destroyed" in the first Temple and "dried up" in the second. Hence, it is written: "He struck and destroyed both, Ariel and Moav." Moav (or *Mi Av*) means "from the Heavenly Father." They were all destroyed for Him, and all the Light that shone upon Israel disappeared.

The word *Kursa*, derived from the word *Kisse* (throne) or *Kissuy* (cover) signifies the combination of the properties of *Malchut* and *Bina*, which leads to the Light descending to *BYA* during the 6,000 years. The Holy Throne is overthrown, because the screen of *Bina* (*Kisse*) has been annulled, as it is said, "I am in exile," where "I" designates *Malchut*.

The entire spiritual complex is structured like a ladder, where *Malchut* of the Upper *Partzuf* becomes (descends to) the *Keter* of the lower one. This is also indicated in the names: *Malchut* is called "I" (*Ani = Aleph-Nun-Yod*) and *Keter* is called "no" (*Ein = Aleph-Yod-Nun*), as it is completely unattainable. Only that which is perceived within *Malchut* can be attained; hence, it is called "I."

Only *Malchut* of the Upper *Partzuf* acts as a link between the *Partzufim*: the Upper One makes a *Zivug* on its *Malchut*, creates *Ohr Hozer*, and receives (clothes) the Upper Light within it, and then *Malchut* of the Upper One descends to the lower *Partzuf* in the form of *Ohr Hozer*. This state of the Upper One clothing in the lower one is called the exile of the Upper One, for the *Zivug* with the Upper Light disappears from it, and the Upper Light disappears from all the *Partzufim*. And the river dries up—the corrected screen is called the "river," for it causes the Upper Light's descent to the lower ones.

However, now that the screen (river) disappears, the descent of the Upper Light disappears as well. The destruction of the river in the First Temple causes

the disappearance of *Ohr Haya*; the river in the Second Temple dries up, and *Ohr Neshama* vanishes along with it. The river in the First Temple is destroyed because the *Zivug* in *AVI* is stopped; the Light in *YESHSUT* is exhausted, and the river in the Second Temple dries up.

The source of *Ohr Haya* and *Neshama* is *Aba*, called the "Heavenly Father," for he shines in *ZA*, called "Heaven," with the Light that elevates *ZON* to *YESHSUT* (the Second Temple) and to *AVI* (the First Temple). Because the Light stops shining from *Guf de Atik*, all of the Light descending to Israel disappears. This refers not only to the Light of the two Temples, but to all of the Light shining upon Israel, including *Ohr VAK* and the Light in the worlds of *BYA*.

96. Further, He descended and struck the lion. Initially, when this river rolled its waters down, Israel was in a state of perfection, for they offered up gifts and sacrifices to atone for their sins and to save their souls. Then, the image of a lion would descend from Above, and they would see it on the altar as it trampled the bodies of the sacrifices, devouring them, and all the dogs (all those who slander Israel) would fall to silence.

The fire that consumes the sacrifices laid on the Temple altar resembled a lion, and towered over the sacrifices, like a lion (Talmud, *Yoma*, 21:2), and that fire burned the sacrifices laid down by the sons of Israel. However, this is a corporeal image that a regular person perceives in our world.

But we shall follow our higher analysis and detach ourselves from this corporeal image; we will explain the action in the spiritual world that this language actually alludes to. All the languages in the Torah, including that which describes a rather corporeal image of sacrifice, speak only of spiritual actions. The most precise language for the description of these actions is the language of Kabbalah. However, this language is clear only to those who have ascended to the spiritual worlds and see both the roots, i.e., the events that transpire in the spiritual worlds, as well as their corporeal consequences.

Before the Light of *Atik* disappeared, when the Upper Light still shone upon Israel, like a river rolling its waters, Israel was in a state of perfection: by means of sacrifice, it raised its *MAN* (request), thus evoking a *Zivug* on its screen, and *MAD* (the Light, abundance) descends on it. As a result of these actions, it grew closer to the Heavenly Father, and all the impure forces distanced from it, for it purified its souls, and purification signifies distancing from the impure forces (desires), the way a soiled garment is cleansed from dirt.

Hence, the Hebrew word for sacrifice is *Korban*, derived from the word *Karov* (near). Thus, sacrifice signifies a person tearing away a part of his inner

animal egoism for the sake of drawing closer to the Creator. This is what brings Israel closer to their Heavenly Father.

And since Israel existed in perfection and raised *MAN* for the Creator's pleasure alone, its *MAN* would ascend to *Bina*. The Light of *Bina* is called *Ohr Hassadim*, and its form resembles the image of a lion, like the property of bestowal, *Hesed*. This means that the lion-*Bina* receives Israel's good desires and deeds. And it was seen how *Bina* consumes Israel's *MAN*—*Ohr Hassadim* descends from *Bina* onto this *MAN*, like a lion trampling his prey (*MAN*) and devouring it.

A lion devouring its prey is the principal aspect of sacrifice, for it signifies raising *MAN* to strengthen a screen and create *Ohr Hozer*. And since the magnitude of the received *Ohr Yashar* is determined by the magnitude (height) of *Ohr Hozer*, which creates the screen, it follows that existence and growth of *Ohr Yashar* is dependent on the *Ohr Hozer*. The greater the *Ohr Hozer*, the greater the descending *Ohr Yashar* becomes.

In other words, to the extent that every one of us desires to "bestow," he evokes a corresponding response from Above, from the root of his soul. And just as in our world a living being's life and strength depend on nutrition (it simply dies without it), the Upper Light depends on the Light reflected by the screen. When it stops, the Upper Light disappears from the *Partzuf*, i.e., man stops feeling it.

The Upper Light descends from *Bina* as *Ohr Yashar* (called a "lion"), i.e., in the form of "bestowal," in accordance with *Bina's* nature. And man sees (feels!) how *Ohr Yashar* clothes in *Ohr Hozer*, which ascends from its sacrifice (rejection of egoism), the lion's nourishment.

It devours its prey and thereby grows: the extent of Israel's perfection and their ability to offer sacrifices, to "bestow," determines the magnitude of their *MAN* and the force with which the *Ohr Yashar* strikes the screen, which reflects the Direct Light (pleasure) from below upwards with all its might. Moreover, it does so in great fear: for what if it fails to reflect the Light and desires to enjoy the Light of this commandment selfishly?

That is precisely where one's work lies. It is called "faith above reason," for it must rise above one's reason (egoism) and intellect. Conversely, those who receive inner confidence that it is enough to advance within one's nature are called "sacred still," a pure inanimate (non-developing) being, as such reason prevents them from spiritual growth.

Therefore, if the height of *Ohr Hozer* is great, it is defined as a lion that tears and devours its prey, as a victor, for it grows and ascends to a higher spiritual level thanks to the efforts of the lower one (man).

The impure force, the selfish will to receive pleasure is called "a dog," as it is written: "The leech has two daughters (who demand): Give-give." (*Mishley*, 30:15). They bark like a dog, and demand (to receive) both this world and the next. And the Higher One ascends, the stronger this impure force, called *Klipa*, becomes. And its strongest part corresponds to *Ohr Yechida*, opposite the lion devouring its prey).

The lion represents mercy and bestowal, unwillingness to receive anything for oneself. As it is written in *The Ethics of the Fathers*, 95: "A *Chassid*, the merciful righteous one, says, 'What's yours is yours, and what's mine is yours,'" so is the impure force (dog) aimed wholly at reception, and has no aspiration to bestow. As it is said in the Talmud (*Bava Batra*, 10:2), "The righteous among the nations of the world: all their mercy is for themselves alone;" hence, they are connected to the impure force of a dog. (Under no circumstances should any of this be interpreted literally, for, as it was repeatedly explained, the whole of the Kabbalah speaks only of man's-prototype. Israel is one's inner aspiration to the Creator, and *Goy* (a gentile) signifies egoism (regardless of and unrelated to one's origin). Relate this to the above-mentioned corporeal and spiritual Temples, where there is no connection between rocks and spiritual objects. It is also unclear to the uninitiated why altruism is the property of a lion, while a dog, a loyal animal, is the root of egoism and impurity).

It is therefore said that when Israel was perfect, it acquired the property of a lion, and all the dogs left it be, for it gave *Malchut* the strength to raise *Ohr Hozer* to great heights (devoured its prey, like a victor), and the impure force, like a dog, was afraid to come near it, and would hide in fear of the lion.

97. Yet, when sins increased, he descended to the lower degrees and slew the lion. This was because the lion refused to give up its prey as before, and this is as though he killed it. Therefore, he struck the lion and threw it into a pit, to the Evil Side (according to his understanding). The Evil Side saw this and sent a dog to devour the sacrifices from the altar in the lion's stead. What is the name of that lion? And what is the nickname of that dog? Baladan is its name; Baladan is formed by the words *Bal-Adam*, where the letter *Mem* is replaced by *Nun*, for he is not a human being at all, but a dog, and his face is like a muzzle of a dog.

("He" refers to Benayahu Ben Yehoyada Ben Ish Chai, *Rav Paalim u Mekabtziel*, in whom the degree of *Atik*, all of the Light, shines all at once.) Due to the disappearance of the screens of *Malchut* (*BON*) and *Bina* (*SAG*), Israel below could no longer raise *MAN* (the will to "bestow," the screen, the lion's nourishment). The *Zivug* stopped, and the Upper Light (lion) disappeared in its Root Above.

"Threw it into a pit"—the root of the desire to receive for one's own sake is in the eyes, as Rashi said: "The eye sees, and the heart burns with desire" (The weekly portion *Shlach*). This will to receive for oneself is called an "empty, waterless pit" (*Beresheet*, 37:24). The Upper Light does not fill it. Although it is empty, it is unworthy of being a vessel for the Light, as it is written: "He and I cannot dwell in the same abode" (Talmud, *Suta*, 5).

Thus, the lion was thrown into a pit, for it was struck before the eyes of the impure egoistic force, called an "empty, waterless pit." And these pits now emerge from their hideouts and reveal their power, and in place of a lion appears a barking dog.

ZA-MA = 45 is called Adam = *Aleph* + *Dalet* + *Mem* = 1 + 4 + 40 = 45, when he receives the Light from *Bina*. The property of *Bina* is bestowal. Hence, it is written: "Man is your name" (Talmud, *Yevamot*, 61), referring only to those who attain the property of bestowal, but not to the others, of whom it is said: "Even their mercy is only for their profit" (Talmud, *Bava Batra*, 10:2), and who are therefore called Baladan (Bal-Adan).

98. On a day of snow, on the day misfortunes descend from the Supernal Court Above, it is written, "Her household shall not fear snow," that is, the Supernal Court, called "snow." For her household is clothed twofold, and can thereby endure a strong fire. So the book says.

Strictness, judgment (*Din*) or restriction imposed on the use of egoism in the male part is called "snow" that stems from the Supernal Court. These restrictions are very powerful, but are mitigated below the *Chazeh*, where *Malchut* receives them. *Nukva* describes these restrictions in the following way: "Surround me with roses," (*Shir HaShirim*, 2) referring to two fires: the Upper—*Bina*, and the lower, her own—*Malchut*.

After *Malchut* acquires these two fires, she weakens the strictness of the cold snow with her fire. Hence, it is written in *Shir HaShirim* (Song of Songs) that her household shall not fear snow (the Supernal Court), i.e., the restrictions imposed on the male part, for her household is clothed twofold. In other words, on the contrary, the snow helps her withstand the heat of her fire. And only now that the screen and *Zivug* are gone, and the two fires are no more, the restrictions of the snow return.

99. What is written next? "And he struck an Egyptian." This refers to a secret: every time Israel sinned, the Creator would conceal Himself and restrict them from receiving all the goodness and all the Light that He shone upon them. "He struck an Egyptian." "He" refers to Moshe, the Light that shines upon Israel. For in Egypt he was born, grew up, and attained the Supernal Light.

The Torah speaks not of man, but of the Light that disappeared and concealed itself. Hence, it is defined as "slain." Gone is the great Light, with which Moshe shone upon Israel. And this Light is called the "Egyptian," for in Egypt Moshe was born, grew up, and attained the great Supernal Light, the Light that delivered Israel from Egypt.

100. A man of mirror. It is written, mirror and man, as it is written, a Godly man, the husband of that mirror, of the Creator's glory, *Malchut*. For with this degree he merited ruling over the entire land in all of his desire—a feat unmatched by any other.

The difference between Moshe and the other prophets is that Moshe is the foundation of *ZA*, as he constructs and passes the Light from *ZA* to *Malchut*, whereas the other prophets are the foundation of *Malchut*, and receive from her. Hence, it is written of him: "Godly man," the husband of *Malchut*, called the "Creator's greatness." And why is Moshe called the husband of *Malchut*? Because he attained the level of *ZA* and gives the Light to *Malchut*. Therefore, it is written that his attainments are beyond anyone else's, for the other prophets receive from *Malchut*, and are therefore ruled by her.

He who attains *Malchut* receives from her. The degree called Moshe means that he who attains it gives the Light to *Malchut*, instead of receiving from her. Yet, how can this be? How can one possibly rise above *Malchut* if all our souls originate from her and exist in the worlds of *BYA*? This indicates the state of ascent above *Malchut*, which is how Moshe ascends to *Bina*.

101. This is the Creator's staff that was delivered to him, as it is written, "With the Creator's staff in my hand." This is the staff that was created on the evening of the sixth day of the creation, before *Shabbat*. And His Holy Name is contained in it. And with this staff Moshe sinned by striking it twice against the rock. The Creator said to him: "Moshe, it is not for this purpose that I have not given you My staff; thus, it will no longer be in your possession henceforth."

The words "evening" and "twilight" signify the state of mitigation of *Malchut's* strictness by the properties of *Bina* to an extent that it becomes impossible to distinguish *Malchut* from *Bina*. This is because on *Shabbat*, *Malchut* ascends to *AVI* and becomes *Bina*. However, on the twilight of *Shabbat*, *Malchut* is not yet *Bina*, but is no longer *Malchut* (everything in the book speaks only of the properties of spiritual objects, for nothing but desires exists in the spiritual worlds. Only in our world are desires clothed in physical bodies).

Hence, it is said that ten things were created in the twilight, when there is no distinction between the thing itself and its origin, *Bina* or *Malchut*, for *Malchut* herself shows no distinction. And such is the property of the staff that was created in the twilight, before the world's first *Shabbat*. Hence, it possesses the holy (special) property of the Creator's name, an allusion to the properties of *Bina*, from which holiness (altruism) descends. And *Malchut* is ready to receive this holiness.

And these two properties of *Bina* and *Malchut* are contained in the Creator's staff, utterly indistinguishable from one another, for they were created in the twilight. Hence, with the help of this staff, i.e., by means of the property of uniting *Malchut* with *Bina*, all the fortunes and wonders, all of the Light can be brought to Israel, for this is the purpose behind the Light's descent from *Bina* to *Malchut*. With the help of this property (the staff), Moshe merited an ascent to *Bina*, up to the degree of "Godly man." Therefore, the staff is called the Creator's staff, according to the name of *Bina*.

Malchut is called *Tzur* (rock), and upon ascending to *Bina*, she is called *Sela* (another name for a rock). The inner *Zivug* between *ZON* (*ZA* and *Malchut*) in the state of their ascent to *AVI*, when *Nukva* uses *Ima's Kelim*, is called "speech." The outer *Zivug* between *ZON*, when they are in their own place, is called "*Zivug de Hakaa*" (a *Zivug* by Striking).

It is hence written to Moshe in the weekly Torah portion *Bashalach*: "You shall strike the rock (*Tzur*), and it shall bring forth water" (*Shemot*, 17:6), for a *Zivug de Hakaa* occurs within *Malchut* herself. However, it is written in the weekly portion *Chukat*: "Speak ye unto the rock before all eyes, that it give forth its water" (*Bamidbar*, 20:8), for the "rock" is in *Bina*, and the *Zivug* within her is called "speech."

And herein lies the sin of Moshe: he struck twice: in addition to first striking the *Tzur*, he struck the *Sela*, which lacks the strike, and only has a *Zivug* in the form of speech. Since there is no distinction in the Creator's staff, and it is unclear whether it refers to *Malchut* or to *Bina*, he also applied it to *Sela-Bina*. And the Creator told him that the staff was given to him to use with *Tzur*, but not with *Sela*.

102. At once He descended to him in strictness and wrenched the staff from the Egyptian's hand, for the moment the staff was taken from him, it was taken for good. And he was killed by it: because of the sin of striking the rock with the staff, he died and did not enter the Holy Land. And that Light was concealed from Israel.

It was already mentioned in item 94 that as a result of a great *Zivug* in *Atik*, only *BON* were supposed to disappear, but not *SAG*, for *BON* could have immediately risen and forever become like *SAG*. However, as *SAG* and *BON* were merged, *SAG* disappeared together with *BON*.

The Light of Moshe disappeared from Israel for the same reason—because he committed an even greater sin and harmed the union of *BON* and *SAG* by striking the *Sela*. Hence, harsh judgment descended upon him, which refers to the disappearance of the Light of *SAG*. Indeed, *SAG* is no longer connected to *BON* in any way, and the annulment of *BON* has no influence on it.

This is the meaning of what is written in Psalms: "He resembled those who draw axes at a copse of trees, but now all of his adornments are smashed by hatchets and axes" (*Tehilim*, 74:5). Due to *Malchut's* ascent to *Bina*, and her correction there, *Malchut* is like a "copse of trees," for *SAG*, too, is annulled by the merging with *BON*, *Malchut's* ascent, as if struck with "hatchets and axes."

Hence, it is written that the staff was taken from the Egyptian, and will never return to him, for the staff refers to *Malchut*. So the Light disappears for good, because *BON* renews itself afterwards and becomes *SAG* forever. Thus, it is no longer necessary to use the staff for striking.

It is written in this regard that he was slain by the same staff, for had he been careful and used it only once—striking the *Tzur*, but not the *Sela*—*SAG* would not have been annulled together with *BON*, and he would not have died. Instead, he would have immediately risen to *SAG*.

This is why it is written that Moshe shall not enter the Holy Land, Israel, as Israel is *BON* in the state of ascent to *SAG*, and it is called the Holy Land, for the Light of *Bina* (called the Holy Light) shines in it. However, until the end of correction arrives, there are still ascents and descents, which cause destructions (disappearance of the Light) and revelations (shining of the Light). But at the end of correction, *BON* will remain within *SAG* permanently as *Eretz Israel*, and there shall be no more exiles from it.

103. "The most respected of the thirty" refers to the Upper One that receives from Above and passes downward, one that receives and brings closer. However, he does not go to the first three, but they come to him and give to him wholeheartedly, but he does not come to them.

GAR (*HBD*) are called "thirty," as each of the three *Sefirot HBD* consists of ten, which amounts to thirty. And their Light shines in all of the 6,000 years. The soul of Benayahu appears out of the great *Zivug* of *Atik*, which accumulates

all the *Zivugim* during the 6,000 years. Hence, it is called *Rav Paalim* (performing many actions) and *Mekabtziel* (gathering all into one degree-*Partzuf*, called Benayahu Ben Yehoyada).

Therefore, he receives the Light of all of the Supernal Thirty, which descends to his soul. Indeed, he consists of particular *Zivugim* that have transpired through the 6,000 years, which he gathers into one. And, although they give him the best of their properties wholeheartedly, he still cannot draw closer to them and subsequently receive from them. This is because the disappearance of the screen in *ZON* made the screen in *SAG* disappear as well. Hence, he cannot come to them, raise *MAN*, and receive from them further.

104. Despite not being considered one of them, David heard the meaning that is never detached from the heart, for they can never be separated. David paid attention with all his heart, but he did not pay attention to David. For by the praises, hymns, and mercy that the moon offers the sun, the moon draws the sun closer so as to be with it.

David is *Malchut*; *Malchut* comes from the word *Melech* (King). Therefore, David is King, for his properties are the properties of *Malchut* (kingdom). And this is the fourth leg (support) of *GAR*. Hence, it is written that although he cannot be together with the thirty (*GAR*), he nonetheless clings to these properties, and never detaches himself from them.

This is because *Malchut's* entire perfection is revealed in him, for it stems from the great *Zivug* of *Atik*, which destroys all the impure forces of *BON*, as it is said: "He destroys evil forever."

Therefore, David resolved to never part with it again, for it is his perfection. However, Benayahu Ben Yehoyada paid no attention to David, as David is the fourth support of *GAR*. Hence, it is as though he is unable to receive from *GAR*. And since he cannot receive from David, he pays no attention to him.

With the help of the *MAN* of *Malchut* (called *Se'ara*—stormy wind), which is raised to *ZA* (called "Heaven"), as a result of the hymns, praises, and mercy, *Malchut* receives the Light of Benayahu Ben Yehoyada's soul, which is absolute perfection, and merges with it for all eternity.

105. Rabbi Elazar and Rabbi Aba fell down on their faces before him and could not see him anymore, then rose and went in every direction, but could not see him. They sat and wept, and could not even speak to one another. Then, Rabbi Aba said, "It is true what we have learned, that the Torah accompanies the righteous on all their paths. The righteous of the other world come to

them to reveal to them the secrets of the Torah. And this must have been Rabbi Hamnuna-Saba, who came to us from the other world to reveal these secrets to us. But before we could recognize him, he vanished." They rose and wanted to lead their donkeys on, but could not. They repeatedly tried to goad the donkeys, but still they could not move. They grew frightened and left their donkeys behind. And to this day this place is called "the place of donkeys."

Because they could not bear such a powerful Light, which was revealed to them upon the disclosure of those secrets, they fell (*Katnut*) and then rose (*Gadlut*), for it was so unbearable. After they merited receiving from it such a great degree, this Light disappeared at once and did not reappear, and they could not attain it anymore. Hence, they wept (a kind of *Katnut*) out of great grief that they had lost such exalted attainment, and they could not speak (absence of *Kelim*).

The bitterness of their loss made them realize that it was the degree of Rabbi Hamnuna-Saba himself, and not lower, as they had mistakenly thought before. The forces that they received from the soul of Rabbi Hamnuna-Saba are called "donkeys," with which they can raise *MAN*, the request to attain Higher Degrees, *Haya* and *Yechida*.

In other words, the soul is a spiritual force of Light; like a pulling force of a donkey that helps overcome egoistic desires and move from place to place in the spiritual world, onto a Higher Degree. To raise *MAN* means to feel what is lacking and what needs to be attained—this is what man's work is all about.

Such is the work of a righteous soul—it helps man by lifting him up onto his donkey (egoism) and taking the lead (pulling) in order to illuminate (give strength) for him the path of the righteous. And now, when its role has been completed, this soul disappears, although they would have very much liked to continue ascending and riding its donkeys, i.e., they wished to raise *MAN* anew to return and attain once more.

However, they could no longer receive the strength to raise *MAN*. Thus, they were struck by fear and left their donkeys in that place, which is hence called "the place of donkeys," for they could not use them any longer.

106. Rabbi Elazar opened and said: "Oh, how great is Your goodness, which You have hidden away for those who fear You! (*Tehilim*, 31:20). How infinite is the goodness that the Creator shall bestow on humankind in the future, on those sin-fearing, exalted righteous, who study the Torah as they arrive at that Upper World."

The words "great goodness" refer to *Gadlut*, the attainment of the Light of *GAR*. For the basis of a *Partzuf* is its *VAK*—the amount of Light necessary for its

existence, received from the *Zivug* of *AVI*, who make this *Zivug* and emit *Ohr Hassadim*, necessary to sustain the worlds. And all the extra Light, necessary for existence, is called *GAR* or *Ohr Hochma*—the additional, delectable and great Light.

This *Ohr Hochma*, the Light of *GAR*, stems from *Bina*, which is called "the world to come." It is clothed in *Ohr Hassadim* that emerges from a *Zivug* of the *Sefira Yesod* (*Chai Olamim*—life of the worlds), and from there descends to the righteous who fear to sin.

The *Zivug* of *AVI*, when they are at the degree of *Bina*, gives *Ohr Hassadim* to *ZA* for the sustenance of the worlds. However, when *AVI* ascend to *AA* and beget new souls by their *Zivug*, their *Zivug* is inconstant, as it emits *Ohr Hochma*, called "new souls."

107. The name "great goodness" can be further described as containing all the secrets of the Supernal wisdom, which descend from ZA to *Malchut*. There is a great tree, called ZA or *Rav* (great, strong), and there is a small tree, *Malchut*, which grows from it. And it is elevated to the Highest Firmament.

In addition to the attainment of the Light of *GAR*, there is also the inner part of the Supernal wisdom with its secrets, which become revealed in the *Zivug* of *Atik* at the completion of the 6,000 years, the end of correction. *MA* designates the lower world, *Malchut*. The great and strong tree is *ZA* in the state of ascent to *Partzuf AB*, as in this state he receives *Ohr Hochma*, and *Hochma* signifies strength (not "reason—strength" but the strength of *Ohr Hochma* lies in the fact that it allows one to go against reason, in defiance of common sense, in faith above reason).

However, when *ZA* is in his place, he is simply called "a tree," for he lacks *Ohr Hochma* and has only *VAK*, *Ohr Hassadim*. *Malchut* is also called a tree and grows together with *ZA*; *ZA* ascends to *Aba*, to the utmost height, to the Supernal Firmament—*Atik*.

108. The "great goodness" is the Light that was created on the first day of creation and concealed so as to be revealed in the future for the righteous in the other world. Your Deeds are the Supernal Garden of Eden, which the Creator has created by His act.

The Light that was created on the first day of creation is the Light in which Adam saw from one end of the world to the other. Hence, the word "Light" is used five times in the Torah's description of the first day of creation. This Light is intended for the righteous in the world to come, for it is concealed in *Yesod de Aba* and in *Yesod de Ima*, which are collectively called "righteousness and justice."

(In Hebrew, the words *Tzedek*—justice and *Tzadik*—righteous/just have the same root. This name is given to one who attains the Creator's governance and sees that His governance is just; hence, he justifies all of the Creator's actions, and is thus called righteous. The other meaning of the word 'righteous' refers to man's belief that the Creator is righteous, because in spirituality, one assumes the name of the degree one has attained. If he attains that the Creator is righteous by receiving this knowledge from the degree onto which he ascends, then he is already called by the name of that degree.)

Ohr Hochma can be received only in "precious garments," called righteousness and justice, that is, only with these intentions. The above excerpt speaks of an open action, implying unrestricted diffusion of Light, as it will be after the end of all the corrections. In the Torah, such a state is called "the Supernal Garden of Eden."

In the meantime, only the complete and perfect righteous ones, the souls of Benayahu Ben Yehoyada and others that merited reception of Light from the great *Zivug* of *Atik*, gather all the Light of the 6,000 years. These souls' place of rest is referred to as the Garden of Eden.

There exists the lower Garden of Eden of earth, which is *VAK*, and the Supernal one, *GAR*. All the souls dwell in the lower Garden of Eden, and only on new moons and Sabbaths do they ascend to the Supernal Garden of Eden, and then return to their place. However, there are individual, special persons (souls), whose place is in the Supernal Garden of Eden. These are the souls of which Rabbi Shimon says: "I saw them ascending, but their numbers were few."

109. All the righteous stand in the lower Garden of Eden, clothed in precious adornments, similar in quality and form to those which they wore in this world, meaning in the same form as people in this world and according to man's actions in this world. They stand there and fly away through the air, ascend to the Assembly in the Supernal Garden of Eden, fly there and bathe in the dew of the pure river of *Apharsemon* (persimmon), then come down and fly below in the lower Garden of Eden.

The main difference between *GAR* and *ZAT* with regard to both *Partzufim* and souls is that *GAR* (*KHB*) do not need the garment of *Hassadim*. They can receive *Ohr Hochma* as it is. However, *Partzufim* of *VAK* and the souls born from *ZON*, whose basis is *VAK* (*Ohr Hochma* clothed in *Ohr Hassadim*), can only receive *Ohr Hochma* when it is clothes in *Ohr Hassadim*.

The *Ruach de Tzadikim* (spirit of the righteous) in the lower Garden of Eden is clothed in *Ohr Hassadim*, just as human souls in this world. And with the help

of these precious garments, they can ascend to the Supernal Garden of Eden and there receive *Ohr Hochma*. Afterwards, they return to their place in the lower Garden of Eden, for that is their permanent place.

They ascend by the power of *Ohr Hassadim*, called "air," and fly to the Supernal Garden of Eden to receive *Ohr Hochma*, called the river of *Apharsemon*. However, they cannot stay there, so they immediately descend from the Supernal Garden of Eden to the lower. *The Zohar* compares them to human souls, for both the Upper and the lower human souls need to receive the garment of *Ohr Hassadim* in order to correct themselves and ascend.

110. And sometimes these righteous appear as people in order to perform miracles, like celestial angels, just as we have seen the luminescence of the Upper Light, but did not merit to see and discover the wisdom's great secrets.

DID NOT MERIT TO DISCOVER THE WISDOM'S GREAT SECRETS—for the donkey driver had left them and disappeared. There are special souls that abide in the Supernal Garden of Eden. They have risen so high that the souls from the lower Garden of Eden ascend to them only on new moons and Sabbaths, and, being unable to stay there, immediately descend to their permanent place. However, they are nonetheless similar to human souls, which descend from the Supernal Garden of Eden to this world and meet people, just like the angels that seldom descend to this world.

Now they have seen the Light of the Supernal Luminary, the Light of Rabbi Hamnuna-Saba that descended on them from the highest point, the Supernal Garden of Eden, and was revealed before them in this world (while they are still living in this world).

AS PEOPLE refers to the souls that abide in the lower Garden of Eden, which have the form of people, and the Light of the Supernal Garden of Eden influences them. They can receive this Light during their ascent on new moons and Sabbaths, whereupon they merit meeting the souls of the Supernal Garden of Eden, and then descend to their permanent place.

However, one may also say that the words AS PEOPLE refer to the people of our corporeal world, while the souls from the Supernal Garden of Eden sometimes descend to this world and, like exalted angels, appear before the eyes of the righteous.

111. Rabbi Aba opened and said: "And he who is doomed said to his wife, 'We shall die, for I have seen the Creator.' Even though he was not aware of his actions, as it is written, 'He did not know that it was an angel'; however,

since it is written, 'Man shall not see Me and live,' we know that he has died. And we have merited this great Light to accompany us, and the world exists because the Creator Himself sent him to us, to reveal the secrets of His Supernal wisdom to us. How joyous is our share!"

When the angel saw him who was doomed, he did not yet have the proper level of attainment; thus, the angel was unwilling to reveal his name. Yet, although he did not know and did not attain him, he still feared the words, "Man shall not see Me and live" (*Shemot*, 33:20).

But we have merited complete attainment, for we came to know his name, Rabbi Hamnuna-Saba. And we live and exist in this world. It is therefore clear that the degree of Rabbi Hamnuna-Saba is called "Show me Your glory" (*Shemot*, 33:18), Moshe's request of the Creator.

But the Creator replied: "You cannot see My face, for man shall not see Me and live." From this we see that they have attained more than Moshe. This state is described by sages as, "There was no prophet more exalted than Moshe, but there was a sage" (*Yalkut Shimoni*, the end). It is also written: "A sage is preferred to a prophet" (Talmud, *Bava Batra*, 12:1). Thus, they have spiritually ascended to merit the appearance of such an exalted soul, while still being in this world.

112. They walked and came to a mountain. The sun had set. The branches of the tree on that mountain started rattling and singing. As they were still walking, they heard a resounding voice proclaim, "Sons of the Holy Creator, dispersed among the living in this world, illuminated by the sons of the Assembly, gather in your places and rejoice with your Creator in the Torah." They grew frightened and stopped, then sat down.

"They came to a mountain" refers to the words of King David, who said (*Tehilim*, 24:3): "Who shall ascend the mountain of the Lord, and who shall stand in His holy place?" meaning who is worthy of it? After they climbed the mountain, the sun had set (the Light left the *Partzuf*). But they heard something from the trees, as it is written: "Then shall all the trees of the wood sing for joy" (*Tehilim*, 96:12).

They heard a voice that told them to return to their place, rejoice in the Creator and His Torah, and descend from the mountain. And it calls them by the name of that High Degree, which they've achieved. But it hints that people are not worthy of being at that degree and in this world simultaneously. Yet, although they were frightened, they remained on the mountain, sat down, and did not move. "Grew frightened," "stopped," and "sat down" are the spiritual states of the *Partzuf*.

We see how *The Zohar* explains the path of the righteous, those who cross the *Machsom* (the barrier that separates our world from the spiritual) and start ascending the rungs of the spiritual ladder. This path is diverse, and each book of the Torah describes it in its own way: the language of Kabbalah, legends, judicial laws, historical accounts of the Pentateuch, etc.. *The Zohar* draws a vivid picture for us—like a guidebook for those who will find themselves in the place of these exalted travelers in the spiritual world. Once there, you will see for yourselves what is implied by such notions as "mountain," "tree," and "voice." Then *The Zohar* will become your true guidebook!

It is impossible to provide a more detailed description of the *Partzufim*, i.e., an inner perception of one who ascends spiritually. This is because the reader must first have certain analogous sensations of his own. If one could see only once what the described content (or something similar) really means, one would be able to clearly imagine what it speaks of.

It is the same in our world: even if we have never been to a certain country, we can imagine what others describe to us by analogy with what we already know. But in this case, there is no analogy. One who sees the spiritual world for the first time realizes how wrong all of his previous visualizations have been! Hence, we can say nothing about many of the states described in *The Zohar*.

113. Meanwhile, a voice called out again, "O, mighty rocks, great hammers of thunder, *Bina* stands upon a pillar, so enter and assemble." At that moment, they heard the mighty voice of thousands of trees, which was saying, "The Creator's voice breaks the cedars." Both Rabbi Elazar and Rabbi Aba fell down on their faces. Great fear fell upon them. They rose hastily and left, not hearing anything else, then came down the mountain and kept on walking.

It was previously said that they could not load their donkeys, meaning that they were unable to raise *MAN*, because Rabbi Hamnuna-Saba had already completed his helping mission. This is why they lost the power of their donkeys, and could not continue using them to raise *MAN* and merit Higher Degrees.

Therefore, Rabbi Elazar said earlier that they did not merit seeing and attaining the secrets of the Supernal wisdom. The fact is that after they attained the level of *Yechida*, i.e., revealed the soul of Benayahu Ben Yehoyada with the help of Rabbi Hamnuna-Saba, the disappearance of the screen (*Masach*) of *BON* caused the loss of *Masach de SAG*. Hence, they could no longer raise *MAN*.

The Light stopped descending to them from *Guf de Atik* specifically to give them the opportunity, or rather the strength to recreate *Masach de SAG*.

Consequently, *BON* will become like *SAG*, they will resume raising *MAN*, and will once more be able to ascend from degree to degree.

Hence, as soon as both Rabbi Elazar and Rabbi Aba left their donkeys, they lost strength to raise *MAN* in order to bring *BON* back to the level of *SAG*. However, the voice proclaimed that they are as strong as rock and thunder, for so far they have endured all the trials. And they will gather strength to endure the mighty rocks and to overcome all the obstacles as before, until they obliterate these obstacles, like great hammers of thunder crashing down from Above.

Bina, though herself colorless, is called "the source of colors." This is because she is all mercy, whereas all the other properties originate specifically from her by enduring all the trials, like rocks. From all this, *Bina* receives new forms, hence she received the powers of a new screen onto which emerge all the new degrees and *Partzufim*.

Together with the voice that informed them of *Bina's* new powers, they heard another voice, "The Creator's voice breaks the cedars" (*Tehilim*, 29:5), which let them know that all the cedars (obstacles) on their path to higher attainments have been removed. This gave them strength to climb down the mountain and continue their path onto Higher Degrees.

114. Upon reaching the house of Rabbi Yosi, the son of Rabbi Shimon Ben Yosi Ben Lakunya, they saw Rabbi Shimon Bar-Yochai. They rejoiced. Rabbi Shimon rejoiced, too. He said to them, "You have traveled this path of Heavenly signs and wonders correctly, for as I was sleeping, I saw you and Benayahu Ben Yehoyada, who was sending you two crowns with an old man, so as to adorn you. I am certain that the Creator was on this path too, because I see how your faces have changed." Rabbi Yosi said, "Truly, it is said that a sage is preferred to a prophet." Rabbi Elazar came and put his head on the knees of his father, Rabbi Shimon, and told him of what had happened.

Here *The Zohar* gives an allegorical explanation of two states: first, they merited attaining the Light of *SAG* (called Rabbi Yosi) once more, and secondly, now *SAG* and *AB* join in a constant *Zivug*. We see this from their meeting with Rabbi Shimon, who signifies *Ohr Hochma*. In other words, they merited their *BON* returning and becoming like *SAG* in its constant and eternal *Zivug* with *AB*.

Benayahu Ben Yehoyada sent them two crowns through Rabbi Hamnuna-Saba: *Ohr Yechida*, called Benayahu Ben Yehoyada himself, and a new Light *AB-SAG*, which they have just attained. This Light also came to them by the powers of Benayahu Ben Yehoyada as a reward for overcoming all the trials, thanks to

which they, of all others, merited this degree, which is emanated from the great Light of his soul.

Hence, it follows that he sent them two crowns. However, all these descents on their spiritual path were not failures; rather, the Creator Himself was leading them to that High Degree, which they have now attained. This is why it is written: I AM CERTAIN THAT THE CREATOR WAS ON THIS PATH (with you). However, HOW YOUR FACES HAVE CHANGED, for you have attained something else, described by the phrase, A SAGE IS PREFERRED TO A PROPHET.

115. Rabbi Shimon was frightened and wept. He said, "I have heard the Creator and I am awed." This verse was spoken by the prophet Havakuk (Habakkuk), when he saw his death and his resurrection by Elisha. Why was he named Havakuk? Because it is written that at around this time there would be a *HOVVEK-ET*—a son will be embraced. For Havakuk was the son of the Shunamit. And there were two embraces: one from the mother and one from Elisha, as it is written, "He put his mouth to his."

First, it is unclear how the prophet Elisha could pass a seed in his blessing to the Shunamit, for this seed cannot exist (procreate). Indeed, Elisha was the greatest prophet after Moshe and his soul came from the Supernal Garden of Eden. Hence, his *BON* (in Hebrew, the words *Ben*—son and *BON* are spelled the same way: *Bet-Nun*) was already absolutely pure and perfect.

Therefore, when he passed his son to her, he tied him to the male side, whereas he tied Havakuk only to the female side. And since the female side, *Nukva*, is closer to the impure force, it clung itself to him, and he died. Thus, the reason for his death lies in the exalted level of the prophet, for his *BON* is pure and free from the clinging of impure forces.

Hence, the prophet prayed: "The Creator has hidden it from me and had not told me!" (*Melachim II*, 4:27). In other words, he had not the slightest clue that he could die by being connected only to *BON*. That is why it was necessary to return, revive, and attach him to the Upper World, to the resurrection of the dead.

The essence of the embryo is the white (*Ohr Hochma*) in it, as it is written (Talmud, *Nidah*, 31:1) that *Aba* (father) is *Hochma*, for *Hochma* is called "white," as it is said, "He made everything with *Hochma* (wisdom)" (*Tehilim*, 104). However, there is also a need for clothing in *Ohr Hassadim*, the intention "for the Creator's sake," as it is impossible to receive *Ohr Hochma*, the Light of Wisdom, attainment and delight, without the clothing of *Ohr Hassadim*, without an altruistic intention.

So the mother must provide the red, the screen, which provides *Ohr Hassadim*, required for the clothing of *Ohr Hochma* in it. As a result of the *Ohr Hassadim* embracing (clothing, enveloping) *Ohr Hochma* in itself, an embryo can exist. And here the embryo's entire embrace came only from the mother, the Shunamit, i.e., only from the female side (*BON*).

Hence, when Elisha revived him, he gave him the white (*Hochma*) and the red (*Hassadim*) once more. It follows that it was Elisha himself who embraced him the second time. It is hence said that there were two Havakuks (from the word *Hibuk*—embrace): one from the mother and the other from Elisha.

116. I have discovered in the book of King Solomon that the name Havakuk consists of seventy-two names. Elisha created it with words. Each word consists of three letters, for the letters of the alphabet that the Father confirmed to him initially flew away when he died. But Elisha embraced him and confirmed in him all these letters in his seventy-two names. In all, there are 216 letters in his seventy-two names, three letters in each.

The embryo is built of 216 = *RYU* (*Reish* = 200 + *Yod* = 10 + *Vav* = 6) letters, designating *Ohr Hochma*, which descends to *YESHSUT*. This means that the embryo has *RYU* letters, which amounts to the *Gematria* of *RE'IYAH* = *Reish-Aleph-Yod-Hey*, i.e., the Light of vision. *Re'iyah* means vision in Hebrew, and vision is possible only in *Ohr Hochma*, for "seeing" means "attaining," and the Light of the eyes is the Light of *Hochma*.

When a growing *Partzuf* attains *Gadlut*, receives the clothing of *Ohr Hassadim* of the Upper World from *AVI*, and *RYU* clothe in *Ohr Hassadim*, this *Partzuf* is called *AB* (72) names, as each three letters join into one and *RYU* = 216 letters turn into *AB* = seventy-two groups with three letters in each group, or *AB* = seventy-two names.

When *Ohr Hassadim*, the clothing of the *Partzuf*, comes only from the lower world, it is defined as *RYU* = 216 letters. And when it attains *AB*, *Hassadim* of the Upper World, each three letters form a group, and this results in *AB* = seventy-two names, as it is written, HE CONFIRMED IN HIM ALL THESE LETTERS. When Elisha revived Havakuk, the son of the Shunamit, he created the name Havakuk, *AB* = seventy-two letters from *RYU* = 216, for he gave him *Ohr Hassadim* of the Upper World from *AB*.

Because of it, all 216 letters made groups of three and formed three lines from Above downwards: right, left and middle. A cell made of three letters—the right, left, and middle lines, situated horizontally (referring to the same screen and type of *Kli*)—is regarded as one. Therefore, *AB* (seventy-two) letters is used

instead of *AB* (seventy-two) names, because each letter is considered to include three, merged into one. When *Ohr Hochma* enters these seventy-two cells, the *Partzuf* is called *AB* and is said to have the complete Light of *Hochma*.

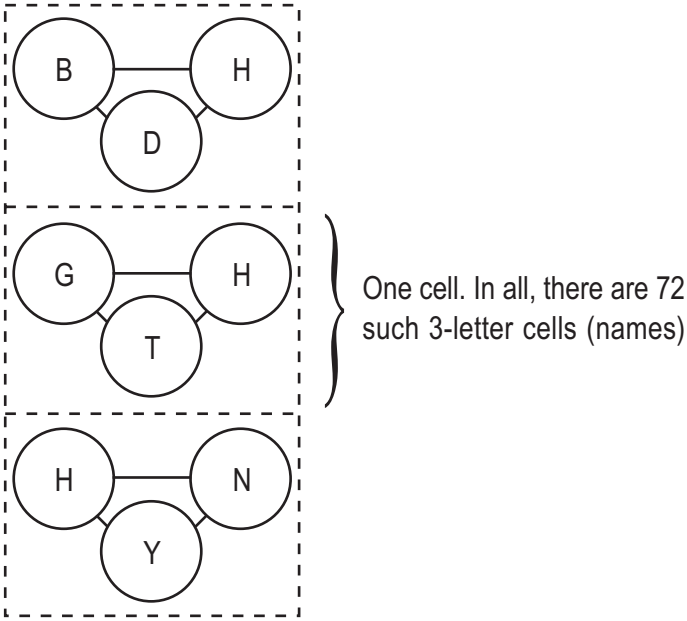

Ohr Hassadim is the Light that brings peace in the state of the *Partzuf* at a given moment, for its property is not to wish anything for itself, but to bestow. However, *Ohr Hassadim* received from the lower world is merely comfort "for want of something better," whereas *Ohr Hassadim* received from the Upper World creates such a powerful property of "bestowal" that the *Partzuf* receives *Ohr Hochma*, thereby showing that although it has *Ohr Hochma*, it still prefers *Ohr Hassadim*.

This is similar to a person in our world, who says that he needs nothing. Yet, there is a distinction: does he say this in a state when he has nothing and can have everything he wants, but still wishes to restrict himself to bare essentials and to give away the rest?

Therefore, when the growing *Partzuf* (the son—*BON*) had only *Ohr Hassadim* from the lower world, it could not receive *Ohr Hochma* in it, and was thus called *RYU* letters. But since the impure forces still cling to them and tempt the *Partzuf* to receive *Ohr Hochma* for itself, *Ohr Hochma* cannot be clothed within them.

These *RYU* letters that Havakuk had since the day of his birth FLEW AWAY WHEN HE DIED. Hence, it was essential to give him *RYU* letters and *AB* names once more. And Elisha did just that by HIS SPIRIT, for he was obliged

to recreate in him *RYU* letters in order to combine them into *AB* cells with the help of the Upper *Hassadim* (combine everything into three lines), when everything unites into *AB* names.

117. Elisha confirmed all of these letters in the soul of Havakuk so as to revive him by the letters of the seventy-two names. And he called him Havakuk, for that is his complete name, which describes all of his properties, as it alludes to two Havakuks and to the 216 letters of the Holy Name, as the *Gematria* (numerical value) of the name Havakuk is 216, from which the seventy-two names were formed. By *AB* names he revived him and brought his spirit back, and by *RYU* letters he revived his body and let it live. This is why he is called Havakuk.

Havakuk = *Chet* + *Bet* + *Kuf* + *Vav* + *Kuf* = 8 + 2 + 100 + 6 + 100 = 216. The word Havakuk indicates two embraces (*Hibukim*, plural for *Hibuk*). Like all Hebrew names, it refers to the property of its bearer. For instance, Yaakov is derived from "*Akev*" ("got around" Esav), and Avraham signifies *Av* —father, *Am*—of the nation).

The first embrace came from *Ima*, but it did not yet allow *Ohr Hochma* into the *Partzuf*, into *RYU* letters, for the impure force clings to the red in *Ima*. But then Elisha embraced him with *Hassadim* of the Upper World that came from *AVI*. This united the letters into groups (names), and *Ohr Hochma* entered and filled these names permanently, since the impure force cannot cling to *Hassadim* of the Upper World.

As in the above example, even if all the *Ohr Hochma* were to be offered, the *Partzuf*, upon receiving protection in the form of a desire for *Hassadim* of the Upper World, receives such great strength (desire) to bestow that it never wants *Hochma*. This is precisely why *Hochma* can fill it for all eternity.

Therefore, the name Havakuk denotes two *Chibukim* (embraces): one from the mother and one from Elisha, thereby imparting him with perfection from all sides: from both the *Ohr Hochma* and the *Ohr Hassadim*. "Embraces" signify *Ohr Hassadim* that stems from *AVI*, and *Ohr Hochma* received within *Ohr Hassadim* is called "the secrets of *RYU*."

It is hence written that HE REVIVED HIS SPIRIT BY *AB* NAMES AND HIS BODY BY *RYU* LETTERS. And he was revived by Elisha's embrace, for *RYU* letters had formed names, that is, the three lines, in which *Ohr Hochma* could be received, thanks to the reception of *Ohr Hassadim* from *AVI* (the Upper World).

The impure forces (man's egoistic desires) cannot attack in this Light. Hence, death (the result of receiving *Ohr Hochma* for oneself) does not exist.

Subsequently, he receives *Ohr Hochma*, which yields the complete correction of his *Guf*.

However, the *Partzuf* (son of the Shunamit) had *RYU* letters from the moment of birth, and they left him when he died. Then why is he called Havakuk (two embraces)? After all, the first embrace of *Ima* (mother) left him the moment of his death, and Elisha revived him from death by embracing him only once. Thus, does he not contain only the embrace of Elisha?

The thing is that Elisha has given him nothing new at the time of resurrection, except for the embrace, the Light from the Supernal *Ima*—*SAG*, whose Light evokes the resurrection of the dead. And *RYU* letters were simply revived by his lower mother—*BON*. These are the same *RYU* of *BON* with which he was born. Otherwise, it would have been an entirely new soul, of which one would not have been able to say that it was dead and then resurrected.

Therefore, now he truly has two embraces, for the first one has now been revived as well, when *BON* ascended to *SAG*. And since *BON* is in the place of *SAG*, his *Hassadim* are regarded as those of the Supernal Mother. They completely neutralize the impure forces and death, for their properties (desires) are only of bestowal, which the impure force cannot bear. Thus, they can no longer tempt man. This is why he is called Havakuk, after the action of the two embraces.

118. He said, "I have heard the Creator and I am awed by His Name." I have heard of what I had and have had a taste of the other world at the moment of death, before Elisha resurrected him, and I am awed. He began asking for mercy for his soul. He said, "O, Creator, the deeds that You have performed for me throughout the years were my life." And whoever connects to the past years (the name of the *Sefirot* of *Atik*), connects to life. Throughout the years, bestow life upon the degree that has no life of its own, upon *Malchut de Malchut*.

His fear comes from the past, previous states, for now he has become perfect on all his sides, and therefore fear has no place. This fear remained from the past, when he left the world. This describes the state between death and resurrection. However, he continues receiving fear from the past state, so it would help him create a screen for raising *MAN*. It is precisely this fear from past times (states) that stimulates him to raise *MAN* (request for mercy).

This is the secret of the future screen, after *BON* becomes *SAG*. For then "He will eradicate death forever" (*Yeshayahu*, 25:8), and there will be no force evoking fear of death and suffering or able to cause harm to one's purity and holiness. Hence, there will be no need to shun, no one to beware of or avoid.

So if one has attained such an exalted spiritual state, where could he possibly acquire fear? After all, he will not be able to ascend without it! Only if he takes fear from his past states! For the *Partzuf* retains the memories, records, recollections of past states, even after its ascent to *SAG*, when *BON* become like *SAG*.

If not for the recollections of fear from the past states, the *Partzuf* would not have been able to create a screen in a state when it has nothing left to fear. While explaining this, Rabbi Shimon told them of Havakuk, to teach them how to acquire fear, just as Havakuk did by taking fear from the past.

THE DEEDS THAT YOU HAVE PERFORMED... THROUGHOUT THE YEARS... WERE MY LIFE—because he lived through two periods: the years preceding his death and the years following his resurrection. Between these two periods, there was a state of exiting this world, death (during which he existed in the other world). That is to say, because I remember the time of my death, I thereby connect to life of the Upper World, which Elisha bestowed by resurrecting me.

ZAT de Atik is called the "past (sometimes ancient) years," since they receive their Light from *Malchut* of the world of *AK*, *Malchut* of *Tzimtzum Aleph*. However, *ZAT de Atik* do not shine upon the lower *Partzufim* and worlds with their Light of *Tzimtzum Aleph*. *ZAT de Atik* shine downward during the 6,000 years with diminished Light, restricting it according to the laws of *Tzimtzum Bet*. Only at the end of correction will they begin to pass down all of their Light. It is written in the Torah that the Light that *Atik* had passed during the 6,000 years is designated with the small letter *Hey* in the word Avraham.

However, because Havakuk's death has purified him completely, since at the end of correction he merited merging with the "past years" of *Atik*, he received the required strength in Elisha's embraces and resurrection. It is hence written that after he has purified himself and felt fear at the moment of his death, the power of this fear enabled him to establish contact with *ZAT de Atik* and receive the Light called "eternal life."

For having purified himself through death, *BON* received complete correction, upon ascending and becoming *SAG* at the time of death. Subsequently, it reaches the degree of *Malchut de Malchut*, a *Zivug* on which can only be made at the end of correction, and attains this degree, the Light of his life.

119. Rabbi Shimon wept and said: "And I have seen from the Creator what I have heard." He raised his hands above his head, and said: "But you have merited seeing Rabbi Hamnuna-Saba, the Light of the Torah, face to face, while I have not." He fell on his face and saw him who uproots mountains and

lights candles in the Temple of the King (*Mashiach*). He said to him, "Rabbi, in the other world we shall be neighbors with the heads of the assemblies before the Creator." From here on, he called his son Rabbi Elazar and Rabbi Aba by the name Pnei'el (the face of God), as it is written: "For I have seen the Creator face to face."

He praised himself for using the same fear from the past, just like Prophet Havakuk.

All corrections are already ready and waiting in the hall of the King (*Mashiach*), down to the very last detail. They must all be revealed at the end of all corrections, with the appearance of the King. And the souls in that hall are those who merited completion of their individual corrections, for there is an individual correction and a general one.

Malchut de Malchut is the only creation, and it is divided into parts called souls. These parts merge with people of our world, and each of them, while existing within man, must attain one's own correction, i.e., gradually replace one's properties (desires) with those of the Creator. This is considered the soul's individual or personal correction. So then, the souls that have attained their individual correction reach and exist in the state called "abiding in the hall of the King-*Mashiach*."

The Light in that hall (the Light of the Torah), also called Hamnuna-Saba, completely liberates man from the impure forces, i.e., purifies him from all his primordial egoistic desires and corrects *Malchut de Malchut*, which "appears to the righteous as a high mountain" (Talmud, *Sota*, 52). This correction is made by creating a new *SAG*-like screen with the purpose of raising *MAN* (the request for final correction). *MAN* is called *Me'orei Esh* (sparkles of fire), as it is written: "Man's soul is the Creator's candle" (*Mishley*, 20:27).

The light of the sun designates the Light's descent, *MAD*, just as sunlight descends upon us from Above, whereas a fire's flame signifies *Ohr Hozer* that rises from below upwards, like candlelight. *The Zohar* therefore says that these two corrections, aimed at destroying the impure forces and ascending to light the candles in the hall of the King-*Mashiach*, are in the hands of Rabbi Hamnuna-Saba.

And the perfect righteous in need of these two final corrections merit receiving them only through revealing the soul of Rabbi Hamnuna-Saba. And he stated that they (the disciples of Rabbi Elazar and Rabbi Aba) will merit the honor of serving in the hall of the King-*Mashiach* after their death, and will become his neighbors and the heads of the Creator's Assembly.

The Two Points

120. Rabbi Chiya began and opened, "The beginning of *Hochma* (wisdom) is fear of the Creator, and those who observe this rule receive all the goodness." He asks, "The beginning of wisdom? One should rather say that the end of wisdom is the fear of the Creator, for fear of the Creator is the property of *Malchut*, which is at the end of *Hochma* (wisdom)." He replies, "Yet, *Malchut* is the beginning of the entrance to the degrees of reception of the Supernal wisdom." Hence, it is written, "Open to me the gates of justice," meaning that the gates of *Malchut*, called "justice," are the Creator's gates. And if man does not enter these gates he shall not reach the Supernal King through any other, for He is concealed and detached, and has erected many gates on the path to Him.

Fear of the Creator is the *Sefira Malchut*. Yet, how can *Malchut* serve as an entrance if she is the last of the ten *Sefirot*? Indeed, she may be called the end of *Hochma* or of a *Partzuf*, but not the beginning. However, this is not an allegorical expression, but the essence itself, for HE IS CONCEALED AND DETACHED and no thought of man can attain Him. Hence, He has put up many gates ON THE PATH TO HIM, and thanks to these gates He grants sufferers the opportunity to draw closer to him, the opportunity for attainment.

This is precisely what the verse, "Open to me the gates of justice," (*Tehilim*, 118) alludes to; these are the very gates that the Creator made, through which people can come to Him. HOWEVER, AT THE END OF ALL THE GATES ERECTED A SPECIAL GATE WITH MANY LOCKS. This gate is *Malchut de Malchut*, the ultimate point of all creation, the ultimate point of all Supernal gates.

And this last gate (from Above downwards) is the first gate to Supernal wisdom (from below upwards), for it is impossible to attain the Supernal *Hochma*

(wisdom) without attaining precisely this final gate, as it is the first gate with regard to attainment of the Supernal wisdom. It is therefore written (*Tehilim*, 111:10): "Fear of the Creator is the beginning of wisdom," as fear of the Creator is called the final gate, which stands first on the path to Supernal attainment.

121. And at the end of all the gates He erected a special gate with several locks, several entrances, and several chambers, one atop of the other. And He said, "Whoever wishes to reach Me, let this be the first gate on his way to Me. Whoever enters through this gate—will enter." Only this is the first gate to the Supernal wisdom, the gate of fear of the Creator, *Malchut*, which is hence called "beginning."

The locks, entrances, and chambers are three successive processes of attainment, of realizing the spiritual in one's inner sensation. The thought that created the world was the Creator's thought to make a creation (the human soul) in order to fill it with delight. However, it is impossible to feel delight as long as one is removed from the Creator, for He is the only One in existence. And He has created us in such a way that the nearer we come to Him, the greater delight we feel, whereas the farther we are from Him, the more we suffer.

Those of us who live in and perceive only this world can only accept the above words on faith or reject them. However, Kabbalists, who ascend spiritually and draw closer to the Creator, make these assertions and describe their attainments for us. And as to how and when we shall travel the same path to the Creator and attain complete unity with Him, this depends on us alone. However, regardless of whether we want to or not, we will need to travel the entire path from our world to complete unity with the Creator while still existing in this body, during one of our lifetimes in this world. This is the purpose of creation, and until it is fulfilled, man must reincarnate and return to this world, as the sages said: "The Creator wished to dwell in the lower ones."

Our world is built completely opposite from the Creator, as it was created in the property of egoistic will to receive pleasure, and this property is the exact antithesis to the Creator's property (desire) to delight us. Additionally, there is no trace of a will to receive pleasure in the Creator Himself.

It is hence said about a person in our world: "Man is born akin to a wild ass" (*Iyov*, 11:12). Therefore, to those who live in this world, the Creator's governance seems completely opposite to the purpose of creation—to delight the creatures. After all, that is how we perceive His rule over us, and feel the surrounding world in our egoistic sensations.

According to the Creator's plan, one must correct his egoistic desires and make them altruistic, whereupon the Creator fulfills them with supernal, absolute delight (to the extent of their correction). Until one attains this state, he continues to suffer from his desire to enjoy either this world or the spiritual.

These sensations are called "gate locks," for all the numerous contradictions to the oneness of the Creator's actions that we feel in this world separate us from the Creator and prevent us from drawing closer to Him. However, when we exert to observe the Torah and *Mitzvot* with love, with our heart and soul, as devotedly as it was prescribed for us, with the sole intention of pleasing the Creator and without any benefit for ourselves, all of the forces that separate us from Him and every contradiction that we overcome on our path to Him becomes a gate of attainment of His Supernal wisdom, of *Ohr Hochma*. This is because every contradiction reveals its own uniqueness in the attainment of the Creator's governance.

Thus, those very questions and contradictions, which initially seemed to prevent us from accepting the oneness of the Creator's governance, then turn into knowledge, thanks to which we come to understand and attain the oneness of His governance.

And those who merit this transform darkness into Light (within themselves) and bitterness into sweetness. This is how they feel their attainments—in precisely those past sensations of darkness and bitterness. For the forces that repel us from the Creator, that form our minds and are perceived by the body as bitter turn into gates of attainment of Supernal Degrees. This way, darkness becomes Light and bitterness becomes sweetness.

And the more negative the Creator's governance is first perceived, the deeper man eventually comes to realize the perfection of His governance. At last, the entire world ends up on the scale of merit, for every force and insight now serve as *SHAAREY TZEDEK* (the gates of truth), through which one can enter and receive from the Creator everything that He intended to bestow at the Thought of Creation. Thus, it is written about such contradictions that turn into realization of unity: "These are the gates to the Creator; the righteous shall enter them" (*Tehilim*, 118:20).

Hence, until one merits turning his will "to receive for himself" into the will "to receive for the Creator" with the help of the Torah and *Mitzvot*, all the gates to the Creator have sturdy locks (the sensation of imperfection in the Creator's governance), as they then play their opposite role: to distance and turn one away

from the Creator. And they are called locks, for they lock the gates of contact with the Creator and distance us from Him.

However, if we make efforts to overcome them so they stop influencing us and weakening our love for the Creator, we will thus turn these locks into entrances, darkness into Light, and bitterness into sweetness. This is because for every lock we receive a special degree of attainment of the Creator. These degrees become entrances that lead to the degrees of sensation of the Creator Himself. And the degrees themselves turn into halls or chambers of wisdom.

Thus, we see that locks, entrances, and chambers constitute the three types of perception of one material, our will to receive or egoism. Indeed, before we turn the egoistic desire to receive into reception (of pleasure) for the Creator's sake, altruism, this material transforms Light into darkness and sweetness into bitterness, in accordance with our (egoistic) taste. In other words, egoism finds suffering in the same types of influence that bring pleasure to altruism. Therefore, to perceive the Light (delight) that surrounds us, we only need to change our senses. But until we do, this Light will be perceived by us as darkness and suffering.

Initially, whatever examples of the Creator's governance we see, they distance us from Him. This is because we perceive them negatively; at that very moment, our egoism (will to receive pleasure) begets locks. However, once we transform our desires to "reception for the Creator's sake," these locks become entrances, and entrances turn into chambers—vessels of wisdom, *Ohr Hochma*.

As we already know, the end of all the degrees, i.e., the very last degree, below which nothing can possibly exist, is called *Malchut de Malchut*. To attain Supernal wisdom, one must first overcome this last gate, which turns into the first gate to ascend from below upwards, toward the chamber of Supernal wisdom, the *Sefira Hochma*. All gates become entrances and chambers of the Creator's wisdom. This is why it is written, IN THE BEGINNING (the first words in the Torah), for IN THE BEGINNING signifies fear of the Creator, the last gate (*Malchut*), which becomes the first on the path to attainment of the Supernal wisdom.

122. The letter *Bet* in the word *BERESHEET* (IN THE BEGINNING) indicates that the two are joined together in *Malchut*. Both are points: one is concealed, while the other is revealed. However, since there's no division between them, they are called THE BEGINNING, which signifies only one, rather than two, for he who takes one, takes the other as well, and all is one,

for He and His Name are one, as it is written, "And you shall know that this is the Creator's only name."

The Hebrew letter *Bet* has a numerical value of two, indicating two points. These two points symbolize the correction of the egoistic point of *Malchut*, onto which the point of mercy (*Bina*) imposes a restriction of use. Correction is achieved when *Malchut* (strictness) ascends to *Bina* (mercy), as it is written, "So they both walked" (*Rut*, 1:19), i.e., *Bina* and *Malchut*. Hence, the screen in *Malchut* consists of both points, and they are thereby joined together as one.

It is explained in *Megilat Rut* (*The Book of Ruth*) how *Malchut* (Ruth) merges with *Bina* (Naomi), which then leads to the correction of *Malchut* and the birth of David, the first King (the word King (*Melech*) is derived from *Malchut* (kingdom) of Israel).

HOWEVER, ONE IS CONCEALED, WHILE THE OTHER IS REVEALED, for the judgment in the point of *Malchut* is concealed, whereas only the property of mercy in the point of *Bina* is revealed. Otherwise, the world could not exist, as it is written, "In the beginning, He created the world with the property of judgment, but seeing that it cannot exist, He attached to it the property of mercy" (*Beresheet Raba*, item 1).

Although the restriction is concealed, this does not mean that a *Zivug* is not made on it, since these two points merge into one, and the point of *Malchut* receives a *Zivug* together with the point of *Bina*, though it participates in it secretly. Therefore, it is written, IN THE BEGINNING, for the word "beginning" indicates one point, which includes two that are as one.

Because *Malchut* participates with *Bina* in all the *Zivugim* that are made during the 6,000 years (albeit secretly), she corrects herself to such an extent that at the end of all the corrections, even her property of restriction is corrected, and she acquires the property of *Bina*. It is written of this state that on that day He and His Name will be one.

Since the property of restriction is also concealed within the letter *Bet* of the word *BERESHEET* (in the beginning), this property is called *RESHEET* (first) in *Hochma* (wisdom). However, the correction of this property occurs only at the end of corrections, when the Supernal wisdom is revealed, as the prophet said: "For the earth shall be filled with the knowledge of the Creator" (*Yeshayahu*, 11:9). This is because the last gate will become the first. Hence, it is written, "That they may know that it is Thou alone whose name is the Lord, the Most High over all the earth," (*Tehilim*, 83:19) for the Creator's wisdom will be revealed in our world to all.

123. Why is *Malchut* called "fear of the Creator?" It is because *Malchut* is the Tree of Good and Evil: If man merits, it is good, but if he does not, it is evil. This is why fear dwells in that place. And this gate leads to all the goodness that exists in the world. ALL THE GOODNESS signifies two gates, two points that are as one. Rabbi Yosi said that ALL THE GOODNESS refers to the Tree of Life, for it is entirely good and completely without evil. And because it is without evil, it is entirely good, without evil.

It is written of the last gate: THE BEGINNING OF WISDOM IS FEAR OF THE CREATOR. So why is it called "fear of the Creator?" Because this is the secret of the Tree of Knowledge, by which Adam sinned, for the use of that point (egoistic desires) is punishable by death (disappearance of the Light). And great fear is needed to refrain from touching (using) it before all the other desires have been corrected. Nevertheless, at the end of correction, when even this point is completely corrected, death will cease to exist for all eternity. That is why it is called "fear."

The Creator created one creation—the egoistic *Malchut*. The goal of creation is to fill her with the Creator's Light using an altruistic intention. As a result, *Malchut* merges with the Creator and receives limitless delight.

Malchut, the only creation, consists of five parts: *KHB ZA-M*. Her parts *KHB ZA*, excluding *Malchut de Malchut*, have altruistic properties, which they received from the Light.

As a result of her decision to refrain from receiving Light into egoistic desires, called *Tzimtzum Aleph* (the first restriction), *Malchut* receives the Light only in her first four desires: *KHB-ZA*. *Malchut de Malchut* remains inaccessible to the Light. So how can she be corrected?

To correct *Malchut de Malchut's* properties (desires), the Creator creates the conditions under which *Bina* and *Malchut* mix, and consequently, *Malchut* acquires the properties of *Bina*.

This process needs to occur more than once, so that all of *Malchut's* parts will be mixed with *Bina*. Every time it takes place in an increasingly deeper layer of *Malchut*, it is called the breaking of holiness, for *Bina* descends and passes her properties to *Malchut*, but she herself breaks during this mixing, as though losing her altruistic properties.

Thus, we can conclude that all the shattering of vessels, the breaking of Adam's soul, the ruin of the First and Second Temples, and other spiritual disasters take place not as punishment, for punishment (as we understand it)

does not exist in the spiritual, but only so as to enable the altruistic desires of *Bina* penetrate deeper into the egoistic desires of *Malchut*.

The last point of *Malchut*, the yet uncorrected *Malchut de Malchut*, is that very point the use of which is punishable by death (the Light's disappearance is considered death). It is forbidden to use *Malchut de Malchut* until all the other properties of *Malchut* (*KHB-ZA*) have been fully corrected. Or rather, if man refrains from using egoism (the point of *Malchut de Malchut*), and uses only his other altruistic desires, he gradually constructs a "non-reception" screen on *Malchut de Malchut*.

Having filled all of his corrected desires with Light, man achieves the end of correction—of what he could correct by himself. As soon as that happens, i.e., as soon as one receives the Light in all of his soul's first nine *Sefirot* (*KHB-ZA*, excluding *Malchut*), the Light called *Mashiach* descends from Above, which imparts *Malchut de Malchut* with the altruistic property of bestowal, of acting for the Creator's sake. This concludes the entire correction process of man's soul, and he attains complete unity with the Creator. The Creator's goal is for man to attain this state while still living in our world and in his physical body, to combine all the worlds, spiritual and material, within himself.

AND THIS GATE LEADS TO ALL THE GOODNESS, for there is nothing better than the revelation of the Supernal wisdom in the world, included in the Thought of Creation. And since fear of the Creator is the last gate to the Supernal wisdom, it also constitutes the gate to all the goodness.

THESE TWO GATES ARE AS ONE refers to the two points, *Bina* and *Malchut*, which are united in the letter *Bet* of the word *BERESHEET* (IN THE BEGINNING), the first word in the Torah. And the two points are mentioned because they allude to the state following the correction, when these two points are called "the two gates," for both turn out to be good and free from evil, thereby bringing man only perfect goodness.

Nevertheless, until the end of correction, one must strain to separate within him the desires that refer to the point of *Bina* from those that refer to the point of *Malchut*, to reject the desires of *Malchut*, and, in defiance of egoism, use the desires of *Bina*. During man's work on self-correction, called "6,000 years," these two points are referred to as "The Tree of Knowledge of Good and Evil."

RABBI YOSI SAID—Rabbi Yosi does not object to the words of Rabbi Chiya. They are talking about two different states: Rabbi Chiya alludes to a state past the end of correction of *Malchut*, when both points become a gate, and there is no more evil within them. And Rabbi Yosi explains a state in the correction

process, when the two points, *Bina* and *Malchut*, exist within us as our Tree of Knowledge of Good and Evil. Hence, he tells us that ALL THE GOODNESS IS (can only be found in) THE TREE OF LIFE.

ZA filled with the Light of *Ima-Bina* is called "The Tree of Life," for he possesses only good properties. And the two points of good and evil, *Bina* and *Malchut*, remain within *Malchut* until the end of correction; hence, *Malchut* is called "The Tree of Knowledge of Good and Evil."

124. To all those who act, it is the faithful mercy of David that upholds the Torah. Those who keep the Torah seemingly create it themselves. All those who study the Torah—there is no action in them as they study, but those who keep the Torah—in them there is action. And the world exists by this force, eternal are the wisdom and the Torah, and the throne stands just as it should stand.

It was previously said that fear of the Creator constitutes the last gate, though it is the first gate to the Supernal wisdom. It turns out that ALL THOSE WHO STUDY THE TORAH have already corrected the last gate, and the two points become for them two entrances, all goodness without evil. Hence, it is said that THERE IS NO ACTION IN THEM, i.e., no analysis of good and evil, for they have already corrected everything.

However, those who have not yet reached the end of correction are referred to as those who keep the Torah. There is action in them, for they have not yet corrected good and evil in everyone's Tree of Good and Evil—not everyone has realized in one's inner tree (in all of one's properties) what is good and what is evil with regard to the spiritual truth.

It is therefore said that THOSE WHO KEEP THE TORAH SEEMINGLY CREATE IT THEMSELVES. As a result of man's effort to refrain from their use, all the distracting and impeding forces (thoughts and desires) of the point of *Malchut* become gates, all the locks become entrances, and all the entrances become chambers of wisdom filled with *Ohr Hochma*.

It follows that all the wisdom and the entire Torah become revealed only through the efforts of those who keep the Torah. Hence, they SEEMINGLY CREATE IT THEMSELVES. The forces of good and evil are combined within them, and they become those who keep the Torah, for the Torah is revealed thanks to their inner work of separating and correcting good and evil.

Such people are called "those who act," for they seemingly create the Torah by themselves. After all, without perceiving the Creator (The Torah, Light) as concealed, and then overcoming this concealment, thereby turning it into gates, entrances, and chambers the Torah could never have been revealed.

The perfection of the Creator's actions lies in the fact that by creating man so paltry (with such insignificant egoistic desires, completely opposite to the Creator in his properties, and utterly powerless to change himself), the Creator gave man an opportunity to become like Him (in properties, greatness, and the sensation of creating himself), to create within and by himself all of the worlds and the Torah. By revealing the Light, it is as though man actually creates it.

Thus, since these individuals reveal the Torah, they are regarded as its creators. The word is SEEMINGLY used to indicate that the Torah was created before the creation of our world (Talmud, *Pesachim*, 54:1), and of course, it is the work of the Creator Himself. Yet, without the good deeds of those who keep the Torah, it would not have been revealed to the world. Hence, they are regarded as the makers and creators of the Torah.

The wisdom and the Torah are eternal; that is, they exist even after the end of correction, for fear of the Creator is needed even then. However, once the entire egoism is corrected, there is no place from which to take this fear, for the Tree of Good and Evil becomes only good, and can no longer furnish fear of the Creator.

However, because they received fear in the past, they can continue using it in the present, after the end of correction, when there is nothing left to fear, as there are no restrictions in *Malchut*. And the only reason they can do so is that during the correction they worked on creating within them the sensation of the Creator's absolute rule and the eternity of the Torah. And since this fear is never-ending, the Creator's throne remains forever standing in their attainment.

The Night of the Bride

125. Rabbi Shimon was sitting and studying the Torah on the night when the Bride, *Malchut*, unites with her husband, *Zeir Anpin*. And all the friends present in the bridal chamber on that night, the eve of the holiday of *Shavuot* (Pentecost), must stand together with the bridegroom under the *Huppah* (wedding canopy), and be with him this whole night, and rejoice with him in the corrections of the Bride, i.e., study the Torah, then Prophets, then Holy Scriptures, and finally the wisdom, for these corrections are the Bride's adornments. And the Bride receives corrections, adorns herself with them, and rejoices with them all of that night. And on the next day, on the holiday of *Shavuot*, she only comes to the *Huppah* together with them. And her friends, who studied the Torah all night long, are called the sons of the *Huppah*. And as she approaches the *Huppah*, the Creator asks about them, blesses and adorns them with the Bride's adornments. Happy are those who merit this!

All the days of exile are called night, for this is when the Creator's face is concealed from Israel, as the impure forces rule and separate His loyal servants from Him. Yet, this is the time when the bride unites with her husband (in Hebrew, "husband" and "master" are the same word, so one must keep in mind the second meaning of the word as well). The *Huppah* is a wedding canopy, under which the ritual of union between a bride and a bridegroom (their merging in a *Zivug*) takes place.

The union between the bride and her husband (*The Zohar* uses the word "husband" instead of "bridegroom") occurs thanks to the Torah and *Mitzvot* (commandments) of the righteous, referred to as "those who keep the Torah." And all the Supernal Degrees, called "secrets of the Torah," become revealed thanks to them alone, for they are also called MAKERS (as though CREATING the Torah itself), as is described in item 124. Therefore, the time of exile is called the NIGHT WHEN THE BRIDE UNITES WITH HER HUSBAND. AND

ALL THE FRIENDS, THE SONS OF THE BRIDE'S JOY, ARE CALLED THOSE WHO KEEP THE TORAH.

And after THE END OF CORRECTION and complete deliverance, of which the prophet Zachariah writes (14:7): "And there shall be one day, which shall be known to the Creator, neither day nor night, but it shall come to pass come evening time: there shall be light." THE NEXT DAY, THE BRIDE AND HER HUSBAND ENTER THE *HUPPAH*, for *BON* will become like *SAG* and *MA* will be like *AB* (see item 64).

This state is therefore defined as the next day and a new *Huppah*. Whereas at this time (in this state), the righteous are called SONS OF THE *HUPPAH*, in whom there is no action, for then, as it is written: "They shall not do evil upon My holy mountain, for the earth shall be filled with the knowledge of the Creator, as waters cover the sea" (*Yeshayahu*, 11: 9).

And since these righteous elevated *BON* to *SAG* by their actions, i.e., made its properties similar to those of *SAG*, they are considered to have made a new *Huppah*, they are called "sons of the *Huppah*."

The night of *Shavuot* (Pentecost) is when THE BRIDE UNITES WITH HER HUSBAND, for the *Huppah* takes place on the next day, the day of *Shavuot*, the day of the reception of the Torah. On that day, all of creation achieves the state of the end of correction, as it is said: "He will swallow up death forever; and the Creator Himself will wipe away the tears off all faces" (*Yeshayahu*, 25:8).

The Torah describes this state as "engraved upon the scrolls" (*Shemot*, 32:16). In Hebrew, the word "engraved" is *Harut*, but it should be pronounced *Herut* (freedom), freedom from the angel of death. However, the sin of the golden calf followed and the High Degree was lost. Since *Shavuot* is the day when the Torah was received, it is also regarded as the end of correction.

Therefore, all the necessary preparations (the corrections carried out during the concealment period) are completed beforehand, on the night before the holiday of *Shavuot*. This night is hence defined as the night when the bride unites with her husband so as to enter the *Huppah* the following day, on the holiday of *Shavuot*, when all the corrections are completed and liberated from the angel of death, thanks to the actions of the righteous, who erect a new *Huppah*.

All of the bride's friends, those who keep the Torah, also called "sons of the bridal chamber," must be merged with the *Shechina-Malchut* (the bride) all of that night, called "exile." Only then do their acts in the Torah and *Mitzvot*

correct and purify the good in her from the taint of evil, so she would emerge with the properties that contain only good, without evil.

Hence, those who keep the Torah should rejoice together with the bride for all the great corrections that they've made in her. Then they joyously continue with their corrections in THE TORAH, then in PROPHETS and finally in the HOLY SCRIPTURES. All the degrees and revelations of the secrets of the Torah, which make up the framework of the *Shechina* herself at the end of her correction, are made exclusively by the righteous, who keep the Torah during the exile.

Therefore, all the degrees that emerge at the time (state) of the exile are called the bride's corrections and adornments from the Torah, Prophets and Holy Scriptures, for *Sefirot Hesed*, *Gevura*, and *Tifferet* constitute the Torah, *Sefirot Netzah*, *Hod*, and *Yesod* are the Prophets, and *Malchut* is the Holy Scriptures. The Light of *VAK* is called *Midrashim* and the Light of *GAR* is called "the secrets of the Torah." And all these corrections must be made in *Malchut* (the bride) on the night when she completes her corrections (precisely in the darkness of exile from the spiritual does man carry out the work of his inner correction).

It is known that the end of correction does not bring anything new or that was previously unknown. Rather, all the *MAN* and *MAD*, along with all degrees and *Zivugim* that have emerged consecutively during the 6,000 years will merge into one degree and become corrected with the help of the Light of *Atik*.

The bride will then enter her *Huppah*, and THE CREATOR WILL ASK ABOUT EVERYONE, about every man who had even once raised *MAN* for the Supernal, final *Zivug*. For the Creator waits for all the small *Zivugim* to assemble, as though asking about and waiting for each of them. And when they've gathered, a great *Zivug* will unfold, called *RAV PAALIM U MEKABTZIEL* (HE WHO BLESSES AND ADORNS HER). And when all the creatures are blessed and adorned together, correction comes to an end. This is referred to as "the adornment of the bride's crown."

126. This is why Rabbi Shimon and all of his friends stayed up that night, and each of them renewed the Torah again and again. Rabbi Shimon was joyous, and so were his friends. Rabbi Shimon said to them: "My sons, how blessed is your lot, for it is you who shall accompany the Bride tomorrow to the *Huppah*, for all those who correct Her and rejoice in Her this night shall have their names recorded in the Book of Remembrance. And the Creator shall bless them with seventy blessings and adornments of crowns of the Upper World."

The Book of Remembrance, mentioned by the prophet (*Malachi*, 3:15): "You will say, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all? And now we regard the wicked as blessed: they have settled in their wickedness, tried the Creator, and were liberated.' Then those who feared the Creator spoke with each other, and the Creator hearkened and heard, and a Book of Remembrance was recorded before Him for those who fear the Creator and honor His Name. 'They shall become chosen for Me on the day that I shall determine, and I shall spare them, as a man spares his own son, who serves him.'"

But how can we understand that when they spoke ill of the Creator, they referred to fear of the Creator, as the prophet says? Moreover, they were inscribed in the Book of Remembrance as those who "feared the Creator and honored His Name?"

The thing is that at the end of correction, when the great general *Zivug* of *Atik* manifests, great Light will be revealed in all the worlds, and in this Light everyone will return to the Creator in absolute love. The Talmud (*Yoma*, 86:2, "Introduction to the Study of the Ten Sefirot") says: "He who attains the repentance from love shall have his sins turned to merits."

Here, the prophet refers to the sinners claiming the futility of spiritual work: on the great day of the end of correction, when the Light of repentance from love shall shine, all the most malicious and deliberate, worst imaginable sins, will turn to merits, and their words shall be deemed not slight, but fear of the Creator.

Therefore, all the sins, as well as all the good deeds, are recorded before the Creator, for He will need them on that great day of His miracle: all the merits gather and complete the *Kli*, which receives the Light necessary for the final correction. Hence, it is said that the Creator shall record the names of those who fear Him in the Book of Remembrance, for He will need them on that day to complete the common *Partzuf*. This is exactly what the prophet says: those who remain shall be close to the Creator, like sons who served Him.

It is therefore said that everyone and everything will be recorded in the Book of Remembrance, even the sins. However, The Creator will record them as though they are merits, as though they served Him. These are the words of the prophet.

The number seventy signifies the Light of *Hochma*, GAR, adornment, a crown, and the Light of *Hassadim* is called "a blessing," for the world was created with the letter *Bet* (blessing), as it is written: "The world was built by mercy"

(*Tehilim*, 89:3), which is *VAK*. But at the end of correction, the Light of *Hassadim* will also be like seventy crowns, like the Light of *Hochma*, for *MA* and *BON* will ascend to *AB* and *SAG*. Therefore, *The Zohar* says that the Creator will bless them with seventy blessings and adornments of crowns of the Upper World.

127. Rabbi Shimon opened and said, "The Heavens declare the Creator's greatness. I have already explained this, but when the bride awakens to enter the *Huppah* on the following day, with all the friends who rejoiced with her through that night, she rejoices with them, corrects herself and shines with her adornments."

128. And on the following day, a multitude of masses, hosts, and legions join her. And she, together with all these masses, hosts and legions, awaits all those who corrected her by studying the Torah on that night. This is so because *Zeir Anpin* unites with *Malchut*, and she sees her husband, and it is said: "The Heavens declare the Creator's greatness." "The Heavens" alludes to the Bridegroom (ZA), who enters the *Huppah*. "The Heavens declare," i.e., shine, like the luminescence of a sapphire, upon the entire *Malchut*, from end to end.

The day of the end of correction is called "tomorrow," as it is written in the Talmud: "Do today, and receive the reward tomorrow" (*Eruvin*, 22:1). The masses are the worldly masses who do not serve the Creator, the hosts are those who serve the Creator, and the legions are chariots of warriors in armor—the Supernal groups of angels that accompany the souls, as it is said: "For He bid His angels to guard over you on all your paths" (*Tehilim*, 91:11). Just as the Creator waits for everyone, as was previously stated, so does the *Shechina*.

"Heavens" is the bridegroom entering the *Huppah*—the state of the end of correction, of which it is written: "And the light of the moon (*Malchut*) shall be as the light of the sun (ZA)" (*Yeshayahu*, 30:26). The Creator is called the "Heavens," and at the end of correction He is referred to as the "bridegroom," as it is said: "Just as a bridegroom rejoices over his bride, so shall your Creator rejoice over you." (*Yeshayahu*, 62:5).

Wherever it is said that the Creator descends, it indicates His strictness and judgment, for it speaks of diminishing His greatness in the eyes of the lower ones, as it is said: "His might and greatness are in His place." But at the end of correction, when all sins turn to merits, for it will become clear that all the spiritual descents were nothing other than spiritual ascents, the Creator becomes the "bridegroom" and the *Shechina* becomes his "bride."

The Hebrew word for "bride" is *Kalah*, as in the words *Kalat Moshe* (*Bamidbar*, 7), which describes the completion of the altar. Hence, in the Torah, the word *Kalah* signifies the end of construction. The Hebrew word for "bridegroom" is *Hatan*, and it signifies the descent along spiritual degrees, as it is said in the Talmud: "Descends the steps" (*Yevamot*, 63:1). However, this descent is greater than all the previous ascents, for it takes place on the way towards the bride at the moment of the end of correction.

The *Huppah* represents the total of all the Returning Light received on the *MAN* raised by the righteous in all the *Zivugim* at all the times during the 6,000 years. This is because now they have all gathered into one great Returning Light, rising and soaring over the Creator and the *Shechina*, over the bridegroom and his bride, like a *Huppah*—wedding canopy.

In this state, the righteous are called "Sons of the *Huppah*," for each of them has a part in this *Huppah*, to the extent of the *MAN* they raise to the screen of *Malchut*, which evoked, produced the Returning Light, corresponding in magnitude to this *MAN*. At the end of correction, the Creator is called *Hatan* (bridegroom), for He *Nechit Darga*—descends from His degree to his bride, and enters the *Huppah*.

At this time (in this state), the Heavens say—this is a great *Zivug* of the future, as the Talmud says: "The wife speaks to her husband" (*Berachot*, 3:1). The word "speaks" (*Mesaperet*) implies a *Zivug*, and is derived from *Sapir* (sapphire), the name of the *Shechina*, as it is said in the Torah, "...and under His feet—like a pavement of sapphire" (*Shemot*, 24:10).

THE LUMINESCENT SAPPHIRE is the Returning Light, ascending from below upwards. LUMINESCENT, LIKE LUMINESCENCE—The Returning Light, LUMINESCENT is equivalent to the Direct Light, LUMINESCENCE. This great *Zivug* gathers all of the Returning Light from all the *Zivugim* made during the 6,000 years, and the Direct Light will shine in it, as it is said, FROM END TO END.

129. The Creator's glory = *EL*—is the bride, *Malchut*, called *EL*, as it is written: "*EL* rages each day." She is called *EL* on all the days of the year. And now, on the holiday of *Shavuot*, when she already entered the *Huppah*, she is called GREATNESS and she is called *EL*, greatest of the great, luminescent out of the luminescent, dominion over dominions.

El is the name of great mercy. Yet, here it says: "*El* rages each day," which is contrary to mercy. The Torah says: "And there shall be evening, and there shall be morning, one day." The *Shechina* is a small star, the Moon, which reigns at

night. It is called "fear of Heaven," for it is the property of the righteous, who must raise *MAN* through their aspiration to be corrected, thereby evoking the Returning Light to descend on *Malchut* from Above and correct her.

It is therefore written: "The Creator hath made it so man would fear Him" (*Kohelet*, 3:14). This is so because it is impossible to raise the *MAN* without fear. The absence of fear of the Creator is referred to as *Malchut's* reign at night, in the state of darkness. In the absence of Light, all the restrictions and suffering are revealed, as they are opposite to the property of day, mercy. Thus, fear of the Creator emerges; were it not for this fear, the property of morning and day could not be revealed.

So it is written: "And there shall be evening, and there shall be morning, one day." Night also enters morning, for without a night, there would be no morning, and one cannot do without night. It is hence written that *EL* RAGES EACH DAY. After all, the property of mercy, called *EL*, is revealed only with the help of the night, through the property of RAGE. Hence, this property is also regarded as mercy; and consequently, the *Shechina* is called *EL*.

This is why it is said that the CREATOR'S GREATNESS = *EL*—IS THE BRIDE, *MALCHUT*, CALLED *EL*, for it is impossible to achieve the state of "day" without the state of "night." So it is in each of the six days of creation, of which it is said: "And there shall be evening, and there shall be morning, one day." We see that the night is included in the name "day." And just as they are all called the six DAYS of creation, the 6,000 years are called "night" in the property of mercy.

And in the great *Zivug* at the end of correction, a day shall come; the light of the moon will become like that of the sun, as the prophet said (*Zachariah*, 14:7): "It shall come to pass, that at evening time there shall be light." This will cause the degrees of *Malchut* to increase twofold, for even during the 6,000 years, the light of the moon was according to the aforesaid, "And there shall be evening, and there shall be morning."

And at the end of correction, when the moon becomes like the sun (*ZA*), the moon will be twice as great as before, as it will become greatness itself, for its greatness will equal that of *ZA*, of which *The Zohar* says: THE GREATEST OF THE GREAT, DOMINION OVER DOMINIONS. Although it merged with the light of the morning during the 6,000 years, as it is said, "And there shall be evening, and there shall be morning, one day," now that it is as big as the sun (*ZA*), it becomes Light, itself, LUMINESCENT OUT OF THE

LUMINESCENT. Previously, its Light was solely the result of the inclusion of the properties of Higher *Sefirot* into it.

Also, DOMINION OVER DOMINIONS, for during the 6,000 years, its reign was that of a small star, reigning only at night. Now, however, it also reigns during the day, for it is as big as the sun.

130. The hour when the Heaven (ZA) enters the *Huppah* and shines upon *Malchut*, all of her friends, who corrected her by studying the Torah, are known by their names, as it is said: "The Heavens declare the work of His hands." "The work of His hands" refers to the members of this covenant, called "the work of His hands." As you say: "Confirm for us the work of our hands," which is the mark of the covenant, imprinted on man's body.

"Friends" are those who keep the Torah, which includes both good and evil deeds, even those parts of them that are still evil and uncorrected; EACH IS KNOWN BY A NAME (his corrected part), as it is said: THE HEAVENS DECLARE THE WORK OF HIS HANDS. "Heavens" is the Book of Remembrance, which constitutes the Light of the great *Zivug* that leads to repentance (correction) out of love, when sins become merits (Talmud, *Yoma*, 86:2).

And even those who were speaking ill things, it is said about them: "Then they shall impart their fear of the Creator upon one another" (item 126). Therefore, the action defined as "upholding the Torah," which includes both good (for the worthy) and evil (for the unworthy), now becomes completely good and holy. And it turns into THE WORK OF HIS HANDS—the Creator's actions, for THE HEAVENS SPEAK even of the unworthy. It turns out that all the friends have performed only good deeds and carried out holy work, for they would all correct *Malchut*, and ALL ARE KNOWN BY THEIR NAMES.

It is therefore said: CONFIRM FOR US THE WORK OF OUR HANDS (*Tehilim*, 90:17). However, it is unclear whose hands are meant: His or ours? Only one thing is meant here—that the covenant is referred to as "the work of our hands," for its confirmation is *Yesod* (*Yesod* is not only the name of a *Sefira*, it also means "basis," "foundation" in Hebrew), the foundation of the entire construction.

The correction of *Yesod* is *Brit Milah* (circumcision). Hence, it is said that the existence of the covenant is called "the work of our hands," for we separate the *Orlah* (foreskin) from *Yesod* through the work of our hands. But this only concerns the period up to the end of correction. And at the end of correction, THE WORK OF HIS HANDS will be revealed. In other words, the Creator Himself will detach the *Orlah* from us, and THE HEAVENS DECLARE THE WORK OF HIS HANDS. But until that state comes, we are entrusted with the

correction of the circumcision. Therefore, we ask: CONFIRM FOR US THE WORK OF OUR HANDS.

131. Rabbi Hamnuna-Saba then said as follows: "Do not let your mouth cause your body to sin," i.e., one must not allow his mouth to get close to evil and be the cause of sin for the sacred flesh, which bears the mark of the holy covenant with the Creator. If he does so, he shall be dragged to hell. And the ruler of hell, called Domeh, stands at the gates of hell with hundreds of thousands of angels, but he is forbidden to approach those who have kept the holy covenant in this world.

There is a warning here: let each man be careful of what he utters, so that his prayer is pure when he raises *MAN* with the help of the Torah and *Mitzvot*. If the impure force clings to his prayer, it will receive his *MAN*. As a result, man will develop a grudge against the Creator and foreign thoughts, thereby causing the *Orlah* to once again cling to the holy covenant. Consequently, his holy soul will fall into the captivity of the impure forces, and they will drag it to hell. This is similar to what Rabbi Elazar said about falling into Lilit's hands (item 68).

THE SACRED FLESH, WHICH BEARS THE MARK OF THE HOLY COVENANT alludes to the holy soul guarded by the holy covenant, as it is said: "From my flesh I shall see the Creator," i.e., from my nature, my properties. Yet, doubts evoke the return of the impure force of the *Orlah*. It touches the holy covenant, and the Divine soul is instantly driven away. Hence, "The Tree cried out: Sinner, do not touch me," for this Tree is *Yesod*, *Ateret Yesod* (foreskin—the very essence of creation, egoism), the Tree of Knowledge of Good and Evil.

DOMEH, THE RULER OF HELL—DOMEH is derived from *Dmamah*—lifelessness, for he robs man of his soul and leaves him lifeless. This is the angel that fills man's heart with doubts regarding the Creator's greatness, and creates within him a sinful desire to perceive His plans as though they were plans of one born of a woman, i.e., as though they were of this world. And since he likens the Creator's thoughts in man's perception to those of man, he is named so (*Domeh* also means likeness, similarity).

At first, man understands that the Creator's thoughts and ways are different from ours, for the created mind can grasp neither Him nor His thoughts nor His governance, as our mind is inferior to His. But, through sin, the angel Domeh plants a silly spirit within man, which forces him to say that the mind of one born of a woman is similar to the Creator's. This leaves man open to doubts, which DRAG HIM TO HELL.

Therefore, the power of the angel Domeh is in his name, as it is said: "Who is as mighty as You, who is LIKE You, the King that kills and resurrects?" This indicates that the connection with the one who is LIKE him leads to death, whereas in the realization that there is none like Him, man finds life.

However, the doubts and thoughts that man receives from the angel Domeh are countless, as *The Zohar* says, HUNDREDS OF THOUSANDS OF ANGELS ARE WITH HIM, and they are all standing at the gates of hell, through which man is dragged there, though the gates themselves are not yet considered hell.

BUT HE (THE ANGEL) IS FORBIDDEN TO APPROACH THOSE WHO HAVE KEPT THE HOLY COVENANT IN THIS WORLD. And even if one did not fully keep (observe) the covenant, and there is still good and evil in his deeds, he is nonetheless regarded as one who has kept the holy covenant. So, unless one comes to doubt, the angel Domeh is forbidden to drag him to hell.

132. When this happened to King David, fear enveloped him. Right then, Domeh ascended before the Creator, and said: "Master of the world, it says in the Torah (*Vayikra*, 20:10): 'And the man that commits adultery with another man's wife...' David broke his covenant, is it not so?" The Creator replied to him: "David is righteous, and his holy covenant remains pure, for it is known to Me that Bat Sheva was destined for him since the creation of the world."

Although David committed no sin, as the Talmud explains (*Shabbat*, 56:1) that he who says that David sinned is wrong, he was enveloped with fear nonetheless, as if he really had sinned, for Domeh cited the Torah in his complaint.

However, Bat Sheva had been destined for David since the creation of the world (Talmud, *Sanhedrin*, 107:1); thus, he did not violate his covenant. Yet, if Bat Sheva had been destined for David, why was she first married to Uriah? After all, a wife is half of her husband's body. And if she is half of David's body, how could Uriah have taken her, if there is nothing in him that corresponds with her?

The fact is that Bat Sheva is David's true *Nukva* (female) from the day of the creation of the world, for David is the male part of *Malchut*, while Bat Sheva is the *Nukva* in *Malchut*. But since, as the world was being created, *Malchut* ascended to *Bina* to receive the property of mercy (bestowal) from her, Bat Sheva, too, required this correction in *GAR*. Without it she could not have given birth to the soul of King Solomon.

And Uriah the Hittite was an exalted soul, the properties of *GAR*, wherefrom the name "Uriah," which consists of Ur = *Ohr* (Light) and i(a)h = i (*Yod*) + h (*Hey*) = the first two letters of the Creator's Name *HaVaYaH*, is derived. In other words, Uriah signifies "the Creator's Light." And the fact that his name contains only

the first two letters *Yod-Hey* = *Hochma-Bina*, and lacks the last two letters *Vav-Hey* = *ZA-Malchut* indicates that his Light is the Light of *GAR*. Therefore, to correct Bat Sheva in the property of mercy, she was joined with Uriah. As a result, she became fit for queenship, and became the Queen of Israel.

133. Domeh said to Him: "Master of the World, what is revealed to You is concealed from him." The Creator answered: "Whatever David did was done with My permission. For no man goes to war without first giving his wife a *get* (document of divorce)." Domeh then said: "But if this is so, David should have waited three months, which he did not." The Creator replied: "This extension is only necessary to make certain that the woman is not pregnant from her previous husband. But it is known to Me that Uriah never went near her, for My Name is imprinted in him as testimony. Indeed, Uriah is *Ohr-Iah*, the Creator's Light, though it is written *Uriahu* = *Ohr* + *i* + *a* + *hu* (*Yod-Hey*-Vav), without the last *Hey*, *Malchut*, which proves that he did not use *Malchut*."

The letters *Yod-Hey* in Uriah's name (*Aleph-Reish-Yod-Hey*) indicate that he had never touched Bat Sheva. This is because Uriah refers to *GAR* without *VAK*. And *The Zohar* emphasizes that whenever *VAK* is used, the name *Uriahu* is applied. However, it is written here that Uriah was Bat Sheva's first husband, meaning that he had nothing of *VAK* in him, but only *GAR*—the Light of *Hochma* without the Light of *Hassadim*, for *Vav* signifies *Hassadim*. This is why he could not come near Bath Sheba.

134. Domeh said to Him: "Master of the World, this is exactly what I have said: if You knew that Uriah had never laid with her, then who revealed it to David? He should have waited three months. And if You will say that David knew that Uriah had never laid with her, why did he send Uriah to his wife, saying: 'Go down to your house, and wash your feet?'"

Usually the readers of the Torah give this example of "a love triangle" as evidence of King David's less than exalted qualities and of the inconsistency of the Creator's judgment—how He forgave David for "killing" Uriah, and so forth. We must remember that the Torah speaks only of the spiritual worlds and their laws, which have no obvious consequences in our world. There is a cause-and-effect connection: whatever occurs in our world is a result of a Higher cause, but in no way is it vice versa, i.e., whatever is described in the Upper World does not necessarily need to manifest in ours. To consider the Torah a narrative about our world relegates the Torah of the world of *Atzilut*, the Creator's holy names, the Creator's Light, to the lowest level of creation, which is strictly forbidden: "Do not make an idol for yourself."

135. He replied to him: "Of course, David did not know, but he waited more than three months, as four months had passed." As we have learned, on the 15th day of *Nissan*, David ordered all the people of Israel to prepare for war, Yoav—on seventh day of *Nissan*. They conquered the lands of Moav and remained there for four months, until he went to Bat Sheva in the month of *Elul*. And on *Yom Kippur*, the Creator forgave him his sin. But there are those who say that David dispatched his orders on the seventh day of *Adar*, the troops assembled on the 15th day of *Iyar*, he went to Bat Sheva on the 15th day of *Elul*, and on *Yom Kippur* the Creator forgave him and spared him from death at the hands of the angel Domeh.

Domeh is in charge of adultery. And since David was forgiven on the Day of Atonement, he thereby escaped death at the hands of Domeh. However, death was a consequence of Uriah's death at the hands of Amon's sons, as is recorded in the book of Kings (*Melachim*, 1, 15:5), "For David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite."

136. Domeh said: "Master of the World, I have nonetheless one claim against him: why did he open his mouth and say: 'The Lord is righteous, for a mortal does so,' thus condemning himself to death. Hence, I have the power to bring death upon him." The Creator replied to him: "You are not allowed to bring death upon him, for he has repented and confessed: 'I have sinned before the Creator,' even though he did not sin. But he did sin in one matter—the killing of Uriah. I have recorded his punishment, and he had received it." Then Domeh immediately gave up his complaints, and returned, despondent, to his place.

The last letter *Hey* in the name *HaVaYaH* has two points—restriction (strictness) and mercy. And all the corrections of *Malchut* with the help of the covenant (circumcision) are intended to conceal strictness and reveal mercy. Then, the Creator's name descends into *Malchut*. Even though *Malchut* exists there under the ban of the first restriction (strictness and judgment), and all the impure forces cling onto her, this point is nonetheless concealed, and only *Bina*'s property of mercy is revealed. Thus, the impure forces-desires, which are foreign to holiness and spirituality, are powerless and cannot cling to her.

To violate the covenant means to reveal the strictness and judgment in *Malchut* (the letter *Hey*). As a result, the impure forces immediately cling to her, for this is their property—a part of them. The holy soul, the Creator's name, thereby disappears at once, as it is written (*Iyov*, 4:9): "By the breath of God they perish."

David himself is the part of *Malchut* related to *Malchut's* property of mercy. Hence, he requires special care so as to prevent *Malchut's* property of strictness from being revealed in him. For he who reveals the property of strictness and violates the covenant with the Creator, surrenders himself to the impure forces, which condemn him to death. This is because the property of strictness reveals itself within him before the impure force (the angel Domeh), who wished to cling to David's soul and drag it to hell.

Although he was innocent, David begged the Creator's forgiveness for adultery, and received it. But with regard to David sending Uriah to his death, Domeh had no right to ask the Creator for punishment, as he is only in charge of adultery.

137. And David said to this: "Were it not for the Creator's help, Domeh had nearly claimed my soul." "Were it not for the Creator's help" means "had the Creator not been my guard and guide against the angel Domeh." "Nearly" means that only the distance as thin as a thread remained for Domeh to drag my soul to hell.

David is *Malchut*, of whom it is written (*Mishley*, 5:5): "Her feet descend to death," for she is the end, conclusion of holiness (the spiritual). The impure forces originate in *Malchut*, and she sustains them, as it is said (*Tehilim*, 103:19): "His kingdom rules over all."

However, when *Malchut* exists in her corrected property of mercy (item 122), she is defined as consisting of two points: her own point of judgment and the point of mercy that she received from *Bina*. Her point of judgment is concealed, while the point of mercy is revealed. And thanks to this correction, all that the impure forces can get from *Malchut* is a *Ner Dakik* (tiny luminescence), which only sustains their existence, but does not allow for their spreading.

Ner Dakik, the source of existence for the impure forces, is also known as *Hoteh Dakik*, a small sin, the root of sins, as it is written (Talmud, *Sukkah*, 52:1): "Initially, the impure force seems as thin as a spider web, but then grows as thick as a shaft." And it is called small (*Dakik*), for judgment and restrictions are concealed within the property (point) of mercy.

However, he who violates the covenant causes the point of judgment in *Malchut* to be revealed. As a result, the impure forces cling to *Malchut* and draw much Light from her, thus receiving the strength to spread and expand. And he who does so is said to be forsaking his own soul, as it is written: "By the breath of God they perish" (*Iyov*, 4:9).

And when he merits returning to the Creator, he returns and corrects *Malchut* with the property of mercy. This is why this process is called *Teshuva*

(return), from the word of *Tashuv* (to return) + "A," where "A" (*Hey*) designates the Creator. In other words, it is the return to the property of mercy, whereas the property of judgment goes back to being concealed in the property of mercy, like a small candle, and nothing more.

It is therefore written: WERE IT NOT FOR THE CREATOR'S HELP, referring to His acceptance of my return and repelling the angel Domeh by bringing *Malchut* back to her place (to the property) of mercy, reducing the property of judgment to a mere small candle, a hair's-breadth fire, whose LIGHT SEPARATES ME FROM THE IMPURE FORCE.

This is that minimal Light that must always remain between *Malchut* and the impure force, so as to allow *Malchut* to exist and be sustained by this small Light, called "small sin," so small that DOMEH WOULD NOT DRAG MY SOUL TO HELL FOR IT.

It is precisely the magnitude of this Light that saved me from the hands of Domeh, for had the property of judgment not returned to *Malchut* in the measure of a small sin, I would have fallen into the hands of Domeh.

138. Therefore, man should be careful not to say what David said, for one cannot say to the angel Domeh that "It was an error" (*Kohelet*, 5:5), as it was with David, when the Creator won the dispute against Domeh. "Why should the Creator be angry over your word" (*Kohelet*, 5:5), i.e., for what you have said. "Destroyed the work of your hands" (*Kohelet*, 5:5) i.e., the sacred flesh, the holy covenant, which you have broken, and are therefore to be dragged to hell by the angel Domeh.

There are two ways to return to the Creator ("Introduction to the Study of the Ten Sefirot," items 45, 59, 64; Talmud, *Yoma*, 86:2):

1) Repentance out of fear, when intentional sins become unintentional,

2) Repentance out of love, when intentional sins become merits.

Before the end of correction, when the forces of strictness, restriction, and judgment are still needed in the world, as it is written (*Kohelet*, 3:14), "The Creator hath so made it that man should fear Him," *Malchut* must sustain the existence of the impure forces as *Ner Dakik*, so they will not disappear from the world.

Therefore, at such a time (in this state), *Malchut's* corrections are made in two points: mercy and judgment. However, judgment is concealed, while mercy acts openly. This is why the Tree of Knowledge of Good and Evil is feared: if man is worthy—it is good, if not—it is evil (items 120–124).

Therefore, DURING THE 6,000 YEARS, WE RETURN TO THE CREATOR ONLY OUT OF FEAR, which causes our intentional sins to turn into unintentional ones—errors. As a result of our repentance, we bring *Malchut* back to the property of mercy. But strictness and judgment are concealed in her to the extent of a small candle (small sin), since *Malchut* must still remain in the property of fear. Hence, this return is called "the return out of fear."

The small sin that must remain is also called "unintentional sin," an "error," a "mistake," for it is not regarded as a sin in and of itself. Rather, it only leads man to commit an unintentional sin. Man sins intentionally only after having first committed an unintentional sin: he committed something unintentionally, but it turned out that he has sinned.

Thus, this small sin remains in *Malchut*, but although it remains, it is not really considered a sin. Yet, through this concealed judgment and strictness we come to intentional sins. This is why it is said: "Initially, it is as a hair's-breadth," i.e., like a small sin. But then, unless we properly guard our covenant, it "becomes as thick as a shaft," as the property of strictness and judgment becomes revealed in *Malchut*.

It is hence said that Domeh stands at the gates of hell, as the power of a small sin is only an entrance, for it is said that it looks as thin as a spider web. Therefore, our repentance is called "forgiven sins," which turn into unintentional errors, as though they were mistakes. For a small sin remains, which is capable of leading us to intentional sins.

All this refers to the repentance out of fear, whereas the second kind is the repentance out of love, when intentional sins turn to merits (item 126).

Therefore, MAN SHOULD BE CAREFUL NOT TO SAY WHAT DAVID SAID, i.e., not to utter the word that causes the property of judgment in *Malchut* to be revealed (as David had done). FOR ONE CANNOT SAY TO THE ANGEL DOMEH THAT IT WAS AN ERROR, for he is unsure as to whether he can return to the Creator right away, so that his sin would be forgiven and made unintentional, AS IT WAS WITH DAVID, WHEN THE CREATOR WON THE DISPUTE AGAINST DOMEH.

It happened with David because throughout his life all of his actions before the Creator were pure, he had committed no crimes, and the only exception was his act toward Uriah. Hence, the Creator became his defender, and helped him return to Him at once, and his sin was turned into an error, as it is said in *The Zohar* (item 137): WERE IT NOT FOR THE CREATOR'S HELP, DOMEH

HAD NEARLY CLAIMED MY SOUL. But other people should fear this angel, for an unintentional sin may lead them to hell at the hands of Domeh.

DESTROYED THE WORK OF YOUR HANDS, THE SACRED FLESH, THE HOLY COVENANT, WHICH YOU HAVE VIOLATED, AND ARE THEREFORE TO BE DRAGGED TO HELL BY THE ANGEL DOMEH. The correction in us called "the holy covenant" is regarded as "the work of our hands," as it is written: "Confirm the work of our hands." The holy soul is called the sacred flesh, as it is said, "Out of my flesh shall I see the Creator" (*Iyov*, 19:26) (item 131). Because of the revelation of the property of strictness and judgment in *Malchut*, the correction of the covenant was corrupted, and Domeh drags the soul to hell.

Therefore, THE HEAVENS DECLARE THE WORK OF HIS HANDS (item 130). In the end of correction, the Heavens will declare the work of His hands, as the reward for all these corrections will be revealed. It will become clear that this was THE WORK OF HIS HANDS, and NOT OURS', and THE HEAVENS DECLARE this. And the great *Zivug RAV PAALIM U MEKABTZIEL* will be made on these actions (corrections) (item 92). DECLARE refers to the Light's descent from Above.

Know that this is the only difference in our world before and after the end of correction. Before the end of correction, *Malchut* is called the Tree of Knowledge of Good and Evil, for *Malchut* is the revelation of the Creator's governance over this world. And until people achieve the state where they can receive His Light (as He conceived and prepared for everyone back at the Thought of Creation), the world will be ruled by good and evil, by reward and punishment.

The reason for this is that our *Kelim de Kabbalah* (vessels of reception) are impure, stained by egoism, which (i) prevents the Creator's Light from filling theses desires, and (ii) separates us from the Creator. And the infinite goodness that He has prepared for us may only be received in altruistic desires, for these delights are not limited by the bounds of creation, like egoistic pleasures, in which fulfillment instantly douses the pleasure.

Hence, it is written: "The Creator hath made everything for His own glory" (*Mishley*, 16:4), i.e., all the deeds in the world were initially created by Him so that we could please Him. Therefore, people in our world are engaged in things that are totally opposite from what they should be doing, according to the purpose of their creation. After all, the Creator clearly states that He created the world for Himself: "I have created it for My glory" (*Yeshayahu*, 43:7).

Yet, we claim the exact opposite—that the whole world was created for us, and we desire to swallow it whole, for our own pleasure, satisfaction, indulgence, and exaltation. So it is no surprise we are unworthy of receiving the Creator's perfect goodness. And thus He rules over us through good and evil, in the form of reward and punishment, for one depends on the other: reward and punishment give rise to good and evil.

Because we use our desires to receive (pleasure), thus becoming opposite from the Creator, we perceive His governance towards us as evil. This stems from the fact that man cannot perceive obvious evil from the Creator, as this would greatly undermine the creatures' perception of the great and perfect Creator, for the Perfect one cannot create evil.

Therefore, to the extent that man feels bad and evil, and denies the Divine Providence, a veil immediately falls over him, and the sensation of the Creator's existence disappears. This is the worst punishment in the world!

Hence, the sensation of good and evil in the Creator's governance gives us a feeling of reward and punishment. This is because he who exerts efforts not to lose faith in the Creator's existence and governance, even if he tastes evil in His governance, is rewarded with finding strength to not lose faith in the governance and good purpose of the Creator's "evil" influence. But if he had not yet merited the opportunity to exert efforts in believing that the Creator pursues a definite purpose by sending him unpleasant sensations, he is punished with remoteness from faith in the Creator and the sensation of His existence.

Therefore, although He has done, is doing, and will do all the deeds in the world, it remains semi-concealed from those who perceive both good and evil. For when they perceive evil, the impure force is allowed to conceal the Creator's governance and faith in Him. Thus, man suffers the worst punishment in the world—the sensation of detachment from the Creator—and becomes filled with doubts and denial of the Creator's existence and governance. And when he returns to the Creator, he receives a corresponding reward, and is able to unite with Him once again.

But through this very governance of reward and punishment, the Creator has prepared for us the opportunity to utilize this governance in order to achieve the end of correction, when all people attain their corrected *Kelim* (desires), and use them to bring pleasure to the Creator, as it is written that He has created everything for Himself! In other words, our bestowal must be absolute.

Then the great *Zivug* of *Atik* will be revealed, we will all return to the Creator out of love, all our intentional sins will turn to merits, all evil will be felt as

infinite goodness, and His Divine Providence will be revealed in the entire world. Thus, ALL SHALL SEE that only He has done, is doing, and will do all the deeds in the world, and that no one acts besides Him. After the sensation of evil and punishment is turned to one of goodness and reward, and our egoistic desires become altruistic, we are given the opportunity to attain the Maker, for we conform to the work of His hands by blessing and exalting Him above all evil and all punishments we had once suffered.

However, the most important point to stress here is that until the end of correction, all the corrections were considered as THE WORK OF OUR HANDS. This is why we receive rewards or punishments for them. But in the great *Zivug* at the end of correction, it will be revealed that all the corrections and all the punishments are THE WORK OF HIS HANDS.

Thus, it is said, THE HEAVENS DECLARE THE WORK OF HIS HANDS. This is because the great *Zivug* signifies what the Heavens will declare, that all the deeds are the work of His hands, that He has done, is doing, and will do all the deeds in the whole of creation.

139. Thus, "the Heavens declare the work of His hands." These are the friends who have united in the bride (*Malchut*) by studying the Torah on the night of the holiday of *Shavuot*. They are all participants of the covenant with her, and are called "the work of His hands." And she praises and notes each and every one of them. What is Heaven, firmament? It is the firmament, where the sun, the moon, the stars, and the zodiac are located. This firmament is called the Book of Remembrance, and it declares and records them, so they shall become the sons of His palace, and He will fulfill all their desires.

Yesod of *Zeir Anpin*, onto which a *Zivug* is made for the revelation of all the Supernal Degrees, called the sun, the moon, the stars, and the signs of the zodiac, is referred to as the "firmament." All of the Supernal stars exist on the firmament, called *Yesod* of *Zeir Anpin*. And everything exists thanks to it, for it makes a *Zivug* with *Nukva*, called earth, and shines upon her with all these stars, i.e., gives these stars to her.

It turns out that *Malchut* is smaller than the sun (ZA). But at the end of correction, the light of the moon will be as the light of the sun, and the light of the sun will be seventy times greater than before—*Malchut* will become as big as *Zeir Anpin* during the six days of creation. When will this be? Rabbi Yehuda answers: on the day when death disappears forever, and the Creator and His Name are as one.

The Heaven or the firmament (ZA) is *HaVaYaH*, called "the sun." *Malchut* (*Nukva*) receives from it, and is called "the moon." During the 6,000 years, *Malchut* receives the Light from the six days of creation, but *Zeir Anpin* does not reveal that the Creator and His Name are one. Hence, the moon is smaller than the sun. Its lesser size is a result of *Malchut's* consisting of both good and evil, reward and punishment.

There is a considerable difference between "Him" and "His Name." "His Name" is *Malchut*, where all the *Zivugim*, and all the states of unification and separation are accumulated. But at the end of correction, when death is said to disappear forever, *HaVaYaH* and His Name will be one. The Name (*Malchut*) will be like the Light of *Zeir Anpin*—only goodness without evil, and the private governance will be revealed in her, which means that the light of the moon will become equal to that of the sun.

Therefore at this time (in this state), *Nukva* will be called "the Book of Remembrance," for all human deeds are recorded in her. *Yesod* of *Zeir Anpin* is called "remembrance," for it remembers the deeds of the entire world, studies, and analyzes all the creatures that receive from it.

During the 6,000 years before the end of correction, the Book of Remembrance exists sometimes together and sometimes separately. But at the end of correction, these two degrees will merge into one, and *Malchut* herself will be called "the Book of Remembrance," when ZA and *Malchut* become a single whole, for *Malchut*'s Light will equal that of ZA.

Therefore, the firmament is a place where the sun, the moon, the stars, and the signs of the zodiac are located. The firmament is *Yesod* of ZA, which emanates all the Light of the world and sustains all existence. It passes the Light onto *Malchut* when she is smaller than it, and the state, "He and His Name are one" has not yet been achieved. And at the end of correction, it will be exactly like *Malchut*, who is hence called the Book of Remembrance.

Thus, when *Malchut* receives all the properties of *Zeir Anpin* (the firmament, called "Remembrance"), she will become the Book of Remembrance, i.e., she and the firmament will be one.

140. Day after day brings *Omer*—a sheaf. The holy day out of those days (*Sefirot*) of the King (*Zeir Anpin*) praises the friends, who study the Torah on the night of *Shavuot*. They say to each other, "Day after day shall bring a sheaf," and praise it. And the words "night after night" refer to all the degrees, *Sefirot* of *Malchut*, that reign in the night, praise one another by

each receiving from a friend, from another *Sefira*. And the state of complete perfection makes them beloved friends.

Having explained that THE HEAVENS DECLARE THE WORK OF HIS HANDS is THE BOOK OF REMEMBRANCE. *The Zohar* continues to clarify the writings in the *Book of Malachi* (3:14-16): "You have said, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all? And now we regard the wicked as blessed: they have settled in their wickedness, tried the Creator, and were liberated.' Then those who feared the Creator spoke WITH EACH OTHER, and the Creator hearkened and heard, and a BOOK OF REMEMBRANCE was recorded before Him for those who fear the Creator (every day) and honor His (holy) name. 'And they shall become chosen for Me,'—the Lord said,—'on the day that I shall determine, and I shall spare them, as a man spares his son, who serves him,—on the day that I shall work a miracle, on the day of the end of correction.'"

Before the end of correction, before we prepare our desires "to receive" only for the Creator's sake, and not for self-gratification, *Malchut* is called "The Tree of Knowledge of Good and Evil," for *Malchut* governs the world in accordance with man's deeds. Inasmuch as we are not yet ready to receive all the delight that the Creator prepared for us in His Thought of Creation, we have no choice but to submit to *Malchut*'s governance of good and evil.

And this very governance prepares us for the eventual correction of our desires to receive (*Kelim de Kabbalah*) into desires for bestowal (*Kelim de Hashpaa*), thus achieving the goodness and delight that He conceived to bestow upon us.

As was previously stated, the sensation of good and evil creates in us a feeling of reward and punishment. Therefore, when one tries to retain his faith in the Creator while he is feeling evil, but still continues to observe the Torah and *Mitzvot* as he did before, he is rewarded.

And if he cannot overcome this test and is distanced from the Creator, he becomes filled with doubts with regard to the good governance. Alternatively, he stops believing that the Creator governs the world altogether, or feels resentment towards the Creator in response to these unpleasant sensations. The Creator punishes for all thoughts, just as He does for all actions (Talmud, *Kidushim*, 40:1).

It is also said that one's righteousness is of no help to him on the day of his sin. But sometimes man's doubts are so overpowering that he regrets even the good deeds he had previously done, and says (*Malachi*, 3:14): "You have said, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all?'" He becomes

a complete sinner, who regrets his righteous past (complaining that he wasted time and effort instead of enjoying this world like the others!), and his doubts and regrets cause him to lose all of his good deeds, as the Torah warns us: "One's righteousness is of no help to him on the day of his sin."

Yet, even in this state, man can return to the Creator. However, he is said to be beginning on his path anew, as though he is a newborn, for all of his past good deeds are gone.

One should not take the aforesaid literally, even in its spiritual context, for he who works to achieve unconditional altruistic deeds constantly experiences descents and ascents, is filled with doubts, and tries to overcome them. Only one who advances in this manner feels that he is starting his work every time anew, that he understands no more than a newborn baby. Conversely, one who belongs to the masses—who works in his egoistic desires—is constantly filled with self-reverence and thinks that on each new day, he adds to the previous one, and nothing seems to disappear. This makes his spiritual growth impossible.

Only one who truly ascends the spiritual degrees feels like a newborn baby before his Creator at each moment. After all, as he ascends from one degree to the next, the previous state (degree) disappears, and until he attains a Higher Degree, he is in total darkness and feels that he is starting from scratch, rather than supplementing his assets, which is how the spiritually inanimate (*Domem de Kedusha*) feel.

The governance of good and evil causes us to ascend and descend—each in his own way... Each ascent is considered a separate day (sensation of Light). As a result of the great descent that he has just undergone by regretting his past good deeds, man moves into a state of ascent, as one who is born anew.

Therefore, at each ascent, it is as though one starts over on his path to the Creator. Thus, each ascent is regarded as a separate day, for there is a break (night) between these states. And each descent is hence considered a separate night.

This is what *The Zohar* tells us: DAY AFTER DAY SHALL BRING A SHEAF—in each ascent we draw nearer to the Creator's greatest day (the end of correction), HE PRAISED THE FRIENDS AND THEY WOULD SPEAK WITH EACH OTHER. This is because through the great *Zivug* at the end of correction, they will all merit returning to the Creator out of love, for the desire "to receive" will be completely corrected, and they will begin to receive only for the Creator's sake, so as to bestow delight upon Him.

In this great *Zivug* (unity), we will reveal all the supreme goodness and delight of the Thought of Creation. And we will then see with our own eyes that

all those punishments we experienced in the states of descent, which made us doubt and regret the efforts exerted in the Torah, all those punishments would correct and purify us. And now, at the end of correction, they are the direct cause for our sensation and reception of the Creator's goodness.

Had it not been for the terrible suffering and punishments, we would not have been able to achieve the state of being filled with perfect delight. Therefore, even these intentional sins turn into merits, as it is said: DAY AFTER DAY SHALL BRING A SHEAF—each ascent in *Malchut*, up to the end of correction, is like a separate day.

This day is revealed by the word, which supports the Torah in all its greatness. What is this word? When they say, "How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all?"

These words brought punishments that have now become merits, for all the perfection and magnificence of that great day can now be revealed thanks to these very punishments of the past. Thus, those who uttered these words are now regarded as those who fear the Creator and praise His Name. (And these words could only have been spoken by those who made efforts to advance on the Path of Truth, and felt frustrated upon receiving uncorrected egoism of a Higher Degree. In other words, frustration comes only to those who truly work for the Creator's sake.)

Hence, it is said about them: "The Lord said, 'On the day that I shall determine, and I shall spare them, as a man spares his son, who serves him,'" for all the nights—states of descent, suffering and punishments, which sever their connection with the Creator—now become merits and good deeds. And the night turns into day, darkness turns into Light, and there are no divisions between days, and all 6,000 years gather into one great day.

And all the *Zivugim* that were made one after another, revealed the ascents and the separate, consecutive degrees, have now gathered into one degree of one great *Zivug*—Unity, which shines in the world from end to end. Hence, it is written: DAY AFTER DAY SHALL BRING A SHEAF, that is, the intervals between days now become magnificent glory, for they have been turned into merits. Thus, everything becomes the Creator's one glorious day!

And the words "night after night" refer to all the degrees that reign in the night. They praise one another, and each receives everything that man feels as suffering in a state of descent—this is called night. And through such sensations, intervals are formed between the sensations of day.

On the whole, each degree is separated from one another. Night is an aspiration to attain the Creator. And while each night is full of darkness, now all the nights (states of feeling emptiness, hopelessness, heaviness of efforts, the Creator's concealment) gather together and form a unified vessel of reception of Supernal wisdom, which fills the entire earth with Knowledge of the Creator, and the nights shine like days.

For each night receives its own part of Knowledge only by joining with the other nights. Thus, each night is said to help the other nights in the Knowledge. Put differently, man is ready to receive the Knowledge only if he joins with the other nights.

And since night is a feeling of lacking knowledge, attainment, and sensation of the Creator by uniting, they form a perfect vessel of reception of the Knowledge of the Creator. And they praise one another, for each has received his share of the Knowledge of the Creator thanks exclusively to his friend, through uniting with him. Only in unity do they merit reception of the Supernal Knowledge. Hence, it is said that through the perfection achieved by all, the nights became beloved friends.

141. Does he speak of the others in the world who do not obey the Creator, and whom He does not wish to hear? But they made lines through all the earth, that is, these things make a line out of those that reside Above and out of those that reside below. From the first—firmaments are made, and from the second, from their return—earth. And should you say that they revolve around the earth in one place, it is said that they are also at the end of the world.

Thus far, we have discussed the most terrible punishments and suffering in the world—being detached from the Creator and losing faith in Him. Moreover, *The Zohar* tells us that all the punishments, all the suffering of hell and of the body, which stem from personal sins and fill this world, also gather and are included into one great *Zivug*, as it is written: "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to cause you to perish, and to destroy you" (*Devarim*, 28:63).

All will gather and become one great Light, and everything will turn to great joy and bliss. It is therefore said that THERE IS NO SHEAF AND NO THINGS IN THE OTHER WORDS OF THE WORLD, which man perceives in this world as suffering. But they will turn to joy and bliss, and thus the holy King, too, shall wish to hear them.

So, all the suffering during the 6,000 years will gather at the end of correction and will become a tremendous delight, as the prophet said: "In those days and

in that time, said the Lord, even if the iniquity of Israel shall be sought for, there shall be none" (*Yirmiyahu*, 50:20).

Everything will turn to merits, so much so that they will ask and search "for the past sins that can be included in the *Zivug*, and which can be laughed at, for they were felt as suffering and now they are joy and bliss," but they will not find any. There will be no more suffering in its true form, as it was in the past, although they greatly desire to find it and feel it, for all suffering will have now been turned to great Light.

This Supernal Degree, created by the great *Zivug* out of all the souls and all the deeds, both good and evil, is now defined as a pillar of Light, which shines from one end of the world to the other. And this unity is perfect, as is said by the prophet (*Zachariah*, 14:9): "And the Creator shall be one (for all), and His Name one"—all the senses will grasp the Creator's complete and perfect name, "the Infinitely good."

Precisely because this most Supernal Degree is achieved as a result of bringing together all the suffering and punishments, it fills the entire universe with Light, including earth. However, it should be noted that the suffering of which *The Zohar* speaks is not the suffering of the body's lack of pleasure. It is the suffering caused by the absence of unity with the Creator!

But if suffering is so useful, why is it written, "neither them nor the reward for them?" Suffering is necessary, for it is correction. However, the true suffering, for which man can receive the degree of the end of correction, is caused by temporary distancing from the Torah and *Mitzvot* as a result of feeling the pain of suffering, and this pains the Creator. Thus, the *Shechina* suffers, for when man suffers in his heart, he speaks ill of her, willingly or unwillingly. Although the Torah tells him to be patient, to endure and have faith above reason—selfless faith that all of this is the correction that he must undergo—he debases the *Shechina* by being unwilling to endure them and achieve the end of correction.

Man's soul is also a *Partzuf* consisting of ten *Sefirot*. In its initial, spiritually undeveloped, unborn state, the soul is defined as a point, as a potential future spiritual body. If man works on himself, this point within him gradually acquires a screen, and he makes a *Zivug* on it. He repels all the pleasures for the sake of the Creator's desires, and receives Light in this point. Thus, he "amplifies" it to the size of a *Partzuf* and transforms it into a body, a newborn *Partzuf*.

Afterwards he continues to cultivate his screen, gradually nurturing the small state into the big one, until he receives all of the Light destined for him

by the Creator within his spiritual body. This state is called "the end of the personal correction." When all the personal corrections merge into one, the general correction of the entire world (of *Malchut*) will occur. *Malchut* is a *Partzuf* that consists of separate souls; each soul, the *Partzuf* of each soul, is part of *Malchut*, and *Malchut* is a collection, the sum of all the *Partzufim* that are to be made by all the people. To make a *Partzuf* is to acquire a screen and become filled with Light.

THOSE THAT RESIDE ABOVE AND THOSE THAT RESIDE BELOW refers to the order of time in the spiritual, eternal world, which is different from ours. When the Creator wished to create the world, He immediately created everything: all the souls filled with Light in a state of absolute perfection, called "the end of correction," where all the creatures receive the infinite delight that He envisioned.

This ultimate state was born with the Creator's first thought to create the world, and it exists in its final form from the very first moment, for the future, present, and past are merged in the Creator, and the factor of time does not exist in Him.

All human progress is necessary only to enable us to imagine that the following is also possible:

1. Change of time: the stretching of time into infinity, i.e., when time stops and the present merges with the past and the future; when time reverses its course or disappears. Yet, time is the only thing that provides us with a perception of existence. By "switching off" time, we stop perceiving that we exist!
2. Transformation of space: expanding and contracting of space into a point; space taking other forms, other dimensions; infinity and total absence of space altogether.

I've already dealt with these issues in my book, *Kabbalah, Science and the Meaning of Life*, and I would prefer not to digress from the text of *The Zohar*. However, to understand our true state, and not the one we currently perceive, it is essential to remember that notions of time and space do not exist with regard to Creator. In reality, we are completely different and exist in a completely different form and state from what we presently perceive. We feel this way because our sensations are distorted by our egoism, which infuse our senses and possess our bodies, like a cloud.

Therefore, all that is described in the Torah refers strictly to the spiritual realm. This information transcends time, referring at once to our past, present

and future, for time exists only with regard to those who are still confined to their egoistic *Kelim* (desires). From this we can understand what is said in the Torah: "The Creator showed Adam each generation and its representatives, and showed it to Moshe as well" (Talmud, *Sanhedrin*, 38:2).

Yet, if the above described unfolded before the creation of these generations, how can the Creator show them to Adam and Moshe? It is possible because all the souls with all their destinies from the moment of their creation to the end of their correction emerged before the Creator in their completeness and reside in the Supernal Garden of Eden. From there they descend and enter the bodies of our world, each at their own "time." And there, "Above," the Creator revealed them to Adam, Moshe, and all the others who were worthy of it. However, this is a difficult notion, and not every mind is ready to grasp it.

Therefore, *The Zohar* says (*Terumah*, 163) that the way the six *Sefirot* of *Zeir Anpin* unite as ONE above *Chazeh de Zeir Anpin*, where they are free from the *Klipot*, *Malchut* unites with *Zeir Anpin* below his *Chazeh*, so that unity exists below, as it does Above. For the Creator (*Zeir Anpin*) is One (male) Above. And *Malchut* becomes One (female), so that One (male) would be with One (female). This is the secret of unity expressed in the words: "He and His Name are one"; "He" (ZA) and "His Name" (*Malchut*) are within one another.

The degree that is born at the end of correction, in the state of "He and His Name are one," already exists Above as the sum of all the 600,000 souls and deeds during the 6,000 degrees (called "years") in the world, which will emerge before the end of correction, but exist in their eternal form Above, where the future is as present.

Therefore, the pillar of Light that will shine upon the world from one end to the other at the end of correction already exists in the Supernal Garden of Eden, which illuminates it with the same brilliance that will be revealed to us in the future. This is because at the end of correction the two degrees will shine as one, and "He and His Name will be one." A pillar (line) of Light will appear, made of those that reside Above (the souls that reside in the Supernal Garden of Eden) and those that reside below (the souls clothed in the bodies of our world). And "One receives One"; these two degrees shine together, and reveal the Creator's unity thereby, as it is said that on that day "He and His Name will be one."

From the aforesaid one can assume that the pillar of Light that shines in the Supernal Garden of Eden descends and shines in the Garden of Eden of our world. But this is not so. Rather, FROM THE FIRST—FIRMAMENTS

ARE MADE, for this degree exits onto a *Zivug* of *Yesod* of *Zeir Anpin*, called "firmament." Therefore, all the *Zivugim* that ascend above the firmament shine upon those that receive them from the firmament and below. The degree above the firmament is referred to as "Heaven," and the degree that receives from the firmament is called "earth."

When the line (pillar) of Light unites the inhabitants of Above and those of below, the distinction between the Supernal Garden of Eden and the inhabitants of this world still remains. This is because the inhabitants of the Supernal Garden of Eden receive from a *Zivug* above the firmament, and what they receive is called "the new Heaven for the inhabitants of Above." And only a small luminescence, called "the new earth," descends below the firmament to the inhabitants of below. This is what *The Zohar* says: "From the first—firmaments are made, and from the second, from their return—earth."

Although in this great *Zivug*, as in all *Zivugim*, all that is decided above the firmament, above the *Zivug*, spreads down to earth, below the line of the *Zivug*, one should not think that this *Zivug* (like all the previous ones) is merely a thin line of Light, called "one," a limited, inner place, as it is written at the beginning of creation: "Let the waters gather together unto one place," i.e., in the inner place of the worlds (and not the outer), a place of Israel.

But the Light of this *Zivug* revolves around the world and fills it whole. This Light reaches even the outer parts of the worlds (the nations of the world), as the prophet writes: "The earth shall be filled with Knowledge of the Creator" (*Yeshayahu*, 11:9).

142. And since out of them Heavens were created, who resides there? He returned and said, "There is a shelter for the sun in them. This is the holy sun, called *Zeir Anpin*, and it dwells and resides there, and adorns itself with them."

143. Since *Zeir Anpin* resides in those firmaments and clothes in them, he emerges like a bridegroom out of his wedding canopy, and rejoices and races along these firmaments, and exits them and enters, and races toward a tower in a different place. He emerges from one end of Heaven, from the Upper World, from the Highest place, from *Bina*. And his season—where is it? It is the opposite place below, i.e., *Malchut*, which is the year's season that forms all the ends and binds everything—from Heaven to this firmament.

The Zohar speaks of the great secret of the sun coming out of its hiding. It is worth noting that Kabbalists often use the word "secret" only to explain and as if reveal the mystery in the passages that follow. The reader should nevertheless

understand that there are no secrets in the world. Man attains everything from his degree. Even in our world, in the process of his mental development, man attains new notions on every new degree. And whatever he considered a secret only yesterday now becomes clear and revealed before him.

The same is true with regard to spiritual attainments. Kabbalah is called a secret wisdom, for it is concealed from ordinary people, it is a secret to them. But as soon as one acquires a screen and begins to perceive the spiritual world, he sees the secret becomes a reality. And this process continues until he completely attains the entire universe, all of the Creator's secrets ("Introduction to the Study of the Ten Sefirot," item 148).

The sun emerges from its hiding (sheath—*Nartik*), from under the *Huppah*, and rushes to a tower at a different place—after the great *Zivug* under the *Huppah*. *Zeir Anpin* leaves his hiding and enters *Malchut*, called the tower of *Oz* (strength) of the Creator's Name, for *Malchut* then ascends and unites with *ZA*, and they become as one.

The end of *Malchut* is called "the year's season." And until the end of correction, the impure forces, called "the end of days," attach themselves to it. Now, after the end of correction, it is still necessary to correct this part of *Malchut*, called "the end of days." To this end, the sun emerges from its hiding, LIKE THE BRIDEGROOM EMERGING FROM UNDER THE *HUPPAH*, and shines, and enters the tower of *Oz* (*Malchut*), races and shines on all the ends of *Malchut* to correct "the year's season" of the lower end of Heaven.

For this last action corrects all the ends of *Malchut* and unites all from the Heavens to the firmament. In other words, *Malchut* receives the Light of THE END OF HEAVENS above the firmament (*ZA*).

144. There is nothing hidden on account of the year's season and the phase of the sun that revolves in all directions. And there is no concealment, i.e., not a single Supernal Degree is hidden from him, for all were bound together and everyone appeared before him, and none could be concealed from him. Thanks to him and thanks to them he returned to them, to the friends, in the phase of complete return and correction. All this year and all this time is for the Torah (to study it), as it is written: "The Creator's Torah is perfect."

After the great *Zivug*, a restriction was imposed on all the Upper Light (item 94). Therefore, a new *Zivug* (TOWER) is necessary, which reveals anew all of the Upper Light that was concealed on account of the disappearance of the degree of *BON*, before it begins to ascend to *SAG*. Thus, NOTHING IS

CONCEALED FROM THAT PHASE OF THE SUN THAT REVOLVES IN ALL DIRECTIONS.

Indeed, a *Zivug* between the phase of the sun and the year's season corrects the ends of *Malchut* on all sides, until the correction is completed. Thus, *BON* ascends and becomes like *SAG*, which amounts to the complete correction of *BON*, whereupon THERE IS NO CONCEALMENT, NOT A SINGLE SUPERNAL DEGREE IS CONCEALED FROM HIM, for all the degrees and the Upper Light are once more revealed in their perfection. AND NOTHING CAN BE CONCEALED FROM Him, for all the degrees and Light gradually return to Him, until all become revealed.

It is hence said that the revelation does not occur at once, for while in its phase, the sun travels and shines in sufficient measure for a COMPLETE RETURN, as it is written that He punishes the sinners and cures the righteous, whereupon they all merit the complete revelation of the Star.

145. The word *HaVaYaH* is written six times, and there are six verses from "the Heavens declare" and until "The Creator's Torah is perfect" (*Tehilim*, 19:2-8). And this is the secret of the word *BERESHEET*, which consists of six letters: THE CREATOR CREATED ET (THE) HEAVENS AND THE EARTH, six words in all. The other sources of the verse from "The Creator's Torah is perfect" and until "they are better than gold" (*Tehilim*, 19:2-8) correspond to the six utterances of the name *HaVaYaH* in them. The sources from "the Heavens declare" through "The Creator's Torah is perfect" are for the six letters in the word *BERESHEET*, whereas the six names are for the six words from "the Creator created" through "the Heavens and the earth."

It is known that any degree born or revealed in the worlds is first revealed through its letters, which signifies the, as yet, unattainable. Afterwards, it appears in the combination of letters. This degree then becomes attainable, its contents become known, as previously described with the letters *RYU* = 216 and *AB* = 72 (item 116).

The six letters in the word *BERESHEET* contain everything that exists in Heaven and on earth, but in an unattainable form, and are hence designated by these letters alone, without their combinations. Then there are the six words: *Bara Elokim Et Ha-Shamayim Ve-Et Ha-Aretz* (THE CREATOR CREATED THE HEAVENS AND THE EARTH), where everything that the word *BERESHEET* contains (Heaven, earth, and all their inhabitants) is already attained.

The same principle allows us to understand what is included in the six verses from "the Heavens declare" to "The Creator's Torah is perfect." This is

just the beginning of the revelation of attaining the end of creation in the form of letters, as with the six letters in the word *BERESHEET*.

And the complete revelation, the attainment of the end of creation begins with the verse "The Creator's Torah is perfect." This verse contains six names, each of which constitutes unique attainment, thus indicating that only after the completion of this degree do all the letter combinations become revealed and attained in the great *Zivug* at the end of correction, as it is said, NOTHING IS CONCEALED IN CONSEQUENCE OF HIM.

This is why *The Zohar* says that THE WORD *BERESHEET*, WHICH CONSISTS OF six, IS WRITTEN (SPEAKS) ABOUT THIS SECRET. The word *BERESHEET* contains six letters, where Heaven and earth are concealed, before they become revealed in the six words, THE CREATOR CREATED THE HEAVENS AND THE EARTH.

The same applies to the six verses (*Tehilim*, 19:2-8): the great *Zivug* of the end of correction is not yet revealed from THE HEAVENS DECLARE to THE CREATOR'S TORAH IS PERFECT. Only after NOTHING IS CONCEALED IN CONSEQUENCE OF HIM are the six names revealed, which in turn reveal the end of correction in its full perfection.

146. As they were sitting and talking, Rabbi Elazar, the son of Rabbi Shimon, entered. He said to them: "Certainly, the face of the *Shechina* has come, hence I called you *Pniel* (*Pnei*–face + *El*–Creator = the Creator's face)" (item 119), for you have seen the *Shechina* face to face. And now that you have attained Benayahu Ben-Yehoyada, it certainly refers to *Atik*, the *Sefira* of *Keter*, just as everything else that occurred afterwards, as it is written in the Torah: "And he slew the Egyptian." And he who is concealed from all—is *Atik*.

It is said in the continuation of "The Donkey Driver," who revealed the soul of Benayahu Ben-Yehoyada to Rabbi Elazar and Rabbi Aba, as a result of which Rabbi Shimon called them *Pniel*. For the soul of Benayahu Ben-Yehoyada is a spiritual degree destined to be revealed in the future, at the end of correction. This is why they were in a state of concealment of the Upper Light (item 113), as was already mentioned with regard to the *Zivug* of the sun's phase and the year's season, until they have found Rabbi Shimon Ben Lakunya and others, thus meriting all the Light once again.

Therefore, Rabbi Shimon says to them, YOU HAVE ATTAINED, BENAYAHU BEN-YEHOYADA WAS REVEALED TO YOU. This means that they have already attained the six verses, the essence of THE HEAVENS DECLARE, and exist in the six names. When they have attained the soul of

Benayahu Ben-Yehoyada with the help of the donkey driver, their attainment had not yet been revealed to them, as they still existed in the six verses—the reason for their concealment. But now they have attained and revealed his soul, that it is the great *Zivug* of *Atik*, when everything is revealed to all.

147. The words, "He slew the Egyptian" are explained in another place, i.e., at a different degree, in a different way. He opened and said, "He slew the Egyptian, a man of good stature, five cubits high." All of this refers to the same secret. This Egyptian is the one who is well-known and is described as "very great in the land of Egypt in the eyes of the Jew," for he is great and honored, as that old man had already explained (item 99).

The Torah describes the killing of the Egyptian in the book *Shemot* (*2:12*). As we have already learned from the article about Rabbi Hamnuna-Saba, it is expressed differently at a different degree (in a different language, the language of *Divrey HaYamim*). However, these two verses are the same secret, for it is written in the book *Shmuel* 1 (11:23): "And he slew the Egyptian, a prominent man," while in *Divrey HaYamim* it is written: "And he slew the Egyptian, a man of good stature, five cubits high." Both verses are the same secret, which *The Zohar* continues to clarify.

148. This case was examined at the Divine Assembly. "A prominent man" and "a man of good stature" are the same, as they constitute *Shabbat* and the bounds of *Shabbat*. As it is written: "You shall measure it from outside the city." It is also written, "You shall not impede limitations in measure." Hence, he was a man of good stature. Precisely such, from one end of the world to the other. Such is he, Adam, the first man. And should you disagree, referring to the written "five cubits," know that these five cubits extend from one end of the world to the other.

The matter concerns the Divine Assembly, of which Rabbi Shimon said: "I saw those ascending, but how few they were" (Talmud, *Sukkah*, 45:2). There is a lower assembly of the angel Matat. However, the described above takes place in the Supernal Assembly, which will be clarified further.

"A prominent man" is the degree of Moshe, of whom it is written in the Torah: "And there hath not since risen a prophet in Israel such as Moshe" (*Devarim*, 34:10), of whom it is written "My servant Moshe is not so; he is trusted in all My house; with him do I speak mouth to mouth, clearly, and not with riddles" (*Bamidbar*, 12:7-8).

"A prominent man" also constitutes a measure, which extends from one end of the world to the other. Moreover, its form and size correspond to *Shabbat* and

the bounds of *Shabbat*, where the bounds of *Shabbat* are the end of its measure. During the 6,000 years, the bounds of *Shabbat* are limited by only 2,000 *Amah* (cubits). However, after the end of correction, the bounds of *Shabbat* will extend from one end of the world to the other, as it is written: "And the Lord shall be King over all the earth" (*Zachariah*, 14:9).

As we already know, the Light can descend and fill the *Partzufim* down to the level of *Parsa* of the world of *Atzilut*. *Shabbat* is a spiritual state when the worlds of *BYA* with all that inhabit them rise above the *Parsa* to the world of *Atzilut*. Above *Parsa* are only pure forces, corrected desires (*Kelim*). Hence, naturally there is no need to separate pure *Kelim* from impure ones and to correct them during *Shabbat*.

However, the Light of *Shabbat* shines not only in the world of *Atzilut*, but beyond its bounds as well. It thus affects the sixteen *Sefirot* from *Parsa* down to *Chazeh* of the world of *Yetzira* so the soul can be in the state of "*Shabbat*" with these desires, too. The language of our world describes this as the permission to transcend the bounds of the city of *Atzilut* (seventy *Amah*) by 2,000 *Amah* down to the *Chazeh* of the world of *Beria*, and then another 2,000 *Amah* from *Chazeh* of the world of *Beria* to *Chazeh* of the world of *Yetzira*. (Seventy *Amah* are regarded as being within the city limits.)

However, after all the *Kelim* (desires) are corrected, there will be no restrictions; the world of *Atzilut* will extend down to our world, and only the state of *Shabbat* will prevail in the entire world—in all desires of all creatures.

It is hence written: A PROMINENT MAN and A MAN OF GOOD STATURE are one and the same, for they constitute *Shabbat* and the bounds of *Shabbat*, as is said: AND YOU SHALL MEASURE FROM OUTSIDE THE CITY, and it is also written: YOU SHALL NOT IMPEDE JUDGMENT IN MEASURE. It follows that an object's measure represents its limit, just as the words A MAN OF GOOD STATURE alludes to the end, the bounds of *Shabbat* after the end of correction, which will extend from one end of the world to the other.

AND HE SHALL BE PRECISELY MAN OF GOOD STATURE indicates that size does not rule over him; rather, he rules over size, and it is he who determines this size according to his own will. SUCH IS HE, ADAM, who, prior to his sin, extended and shone from one end of the world to the other (Talmud, *Hagigah*, 12:1), as the bounds of *Shabbat* after the end of correction.

FIVE CUBITS FROM ONE END OF THE WORLD TO THE OTHER—because the five cubits are the five *Sefirot*: *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*

that expand and fill everything from one end of the world to the other after the end of correction.

149. It is, as is written, "like a weaver's beam" (*Shmuel* 1, 17: 7) "as the Divine staff" (*Shemot*, 4:20) that was in his hand, which reveals by the secret name (Light) confirmed in it by the Light of the letter combinations that Betzalel and his disciples engraved, called "weaving," as is written, "He filled them and others, and BOUND them." And that staff—within it shone a secret name, inscribed on all its sides by the Light of the sages, who confirmed the secret name in forty-two properties. And the rest of what is written from here onward is similar to what the old man had already explained. Happy is his lot!

The secret of the letter combinations in sacred names is called "weaving," like a weaver joins his threads into a fabric, the letters join into combinations of sacred names, which designate man's spiritual level of their attainment. Hence, *The Zohar* says that the Creator's staff in Moshe's hand had engraved the letter combinations of the secret name, which Betzalel and his disciples engraved as they worked on the Tabernacle.

The Creator's staff is therefore called a "weaver's beam." The Hebrew word for "beam" is *MANOR* (from *OHR*—Light). This refers to the Light of the letter combinations in the secret name, which Betzalel weaved and engraved, as it is said, "by the Light of the letter combinations that Betzalel engraved."

However, the staff does not shine in all directions until the end of correction, for there is a distinction between the Creator's staff and that of Moshe. It is written of the staff of Moshe: "Put forth your hand and take it by the tail (of a snake), and it shall become a staff in your hand" (*Shemot*, 4:4). This means that it did not shine from all sides.

However, after the end of correction, it will shine in all directions, as it is said: "And the secret name shone from within that staff in all directions by the Light of sages, who confirmed the secret name in forty-two properties." For the secret name that was engraved on the staff shone in all directions, i.e., in the property called "He will eradicate death forever" (*Yeshayahu*, 25:8). It will thus begin to shine evenly in all directions, whereas the Light of the name engraved on the staff is the Light of *Hochma* of the Name *MB*.

150. Be seated, dear friends. Be seated and let us renew the correction of the Bride on this night, for whomever joins her on this night shall be guarded Above and below in the coming year. And this year shall pass over him in peace. Such people are described in the verse: "The angel of the Lord stands

round those that fear Him, and delivers them. O taste and see that the Creator is good" (*Tehilim*, 34:8-9).

As was already stated in item 125, there are two explanations of the aforesaid. The first is that since the day of the giving of the Torah is the Light of the end of correction that abolishes death forever and brings freedom from the angel of death, one should exert to receive this Light on the day of *Shavuot* (Pentecost), as Light is renewed on the holiday and brings deliverance from death.

According to the second explanation, *Malchut* is called a "year," and the renewal of the Light by those who keep the Torah after the end of correction will also bring the complete and final correction of the year (*Malchut*). This is because the renewal of the Light by those who keep the Torah is referred to as the correction of the night of the bride, *Malchut*, called a "year." And this brings us to a corrected year.

Heaven and Earth

151. Rabbi Shimon opened and said, "In the beginning the Creator created the Heavens and the earth." This verse should be examined carefully, for whoever claims that there is another Creator disappears from the world, as it is written, "He who claims that there is another Creator perishes from both the earth and from Heavens, for there is no other Creator, but the Almighty."

Here *The Zohar* continues to discuss the correction of the bride. It starts with the first sentence of the Torah: IN THE BEGINNING THE CREATOR CREATED, with the root and the source of all the corrections of the bride (*Malchut*) during the 6,000 years.

Malchut's entire correction occurs only through her union with *Bina* and the reception of *Bina's* properties. In the verse, IN THE BEGINNING THE CREATOR CREATED, the Creator is called *Elokim*, signifying *Bina*. This means that He created the world by the property of *Bina* for the purpose of correction.

Elokim consists of *MI-Bina* and *ELEH-Malchut*. Thanks to the constant union of *MI* and *ELEH*, the world can exist. The Creator is *Bina*, called *Elokim*, and as a result of *Ohr Hochma* clothing in *Ohr Hassadim*, the union of *MI* and *ELEH* provides *ELEH* with the property of *Bina*. It is through this correction that the world is able to exist.

The union of *MI* and *ELEH* does not permit for the existence of other, foreign, egoistic forces within the *Partzuf*. These are the so-called "other gods," who cannot sustain the world, as they separate *MI* from *ELEH* and do not clothe the Light of pleasure (*Hochma*) in the altruistic intention of *Hassadim* (for the Creator's sake), which leads to *Ohr Hochma* departing the *Partzuf*, leaving *ELEH*. Therefore, it is forbidden to believe that man is governed by any other forces besides the Creator, for instead of existence and reception of the Light of Life, such belief brings the world and man only ruin and disappearance of this Light.

152. With the exception of *ELEH*, everything is written in Aramaic. This is called "translation." He asks: However, should you suggest that it is because the holy angels do not understand the translation, i.e., the Aramaic language, then everything should have been said in Hebrew, so the holy angels would hear and be grateful for it. He replies: This is exactly why it is written in the translation (in Aramaic), as the holy angels neither hear nor understand it, and hence will not envy people, which would be detrimental to the latter. For in this case, even the holy angels are called Creators, and they are included in the group of Creators, but they have not created Heaven and earth.

Aramaic is referred to as "translation." It is very close to the holy language of Hebrew, but angels neither need nor know it nonetheless. Yet, they know and need all the other languages of the nations of the world. This is so because the translation from the holy language is called its "reverse side," its *VAK* without *GAR*.

In other words, there is an altruistic language, which is hence called "holy," and its reverse, preliminary stage, hence called "translation," is the Aramaic language. No other language in the world but Aramaic can act as translation from the holy language. All the other languages in the nations of the world (egoistic desires) are strictly egoistic and are unrelated to altruism. They are not *AHP* with regard to *GE* (the holy language).

Therefore, the translation is truly close to the holy language. However, there is one distinction here, which renders it unnecessary to angels: the holy language is like the scale pointer that shows the extent of balance between the right and left scales, where the pointer moves between the two scales and delivers its judgment—toward the scale of reward (for merits) or towards the scale of punishment (for sins). It brings everything back to the state of correction, to purity and holiness, and is hence called the holy language ("Introduction to The Study of Ten Sefirot," item 120).

As it is written in item sixteen, Heaven, earth, and all that inhabit them were created by *MA*, i.e., *Malchut*, as it is written, "*MA* = WHAT = HOW glorious is Your name in all the earth, which You have set above the Heavens!" Indeed, Heaven was created by the name (property) of *MA* (*Malchut*), whereas the Heaven that is mentioned alludes to *Bina*, called *MI*. But all is explained by the name *Elokim*.

The name *Elokim* is revealed in Heaven and earth, which were created by the power of *MA*, by attaching the letters *ELEH* from *Ima-Bina* with the help of *MAN* and good deeds of the lower ones. Therefore, the Light of *GAR*, i.e., *Ohr Hochma*, called *Elokim*, is consistent neither in Heaven (*Bina*) nor on earth (*ZON*).

Typically, only *GE* are present above the *Parsa*, in *ZON* of the world of *Atzilut*, whereas their *AHP* is below the *Parsa*, in the worlds *BYA*, for *ZON* themselves are unwilling to receive *Ohr Hochma* unless it is to be passed on to the *Partzufim*—the souls of the righteous—in the worlds of *BYA*.

When the lower ones, the righteous that exist spiritually in the worlds of *BYA*, raise *MAN* from below upwards, from their place in *BYA* to *Malchut de Atzilut*, *MA* turns into *MI* and the letters *ELEH* join with *MI*. Together, they create the word *Elokim*, which is the Light of Heaven and earth. However, if the lower ones corrupt their deeds by sinking into egoistic intentions, the Light disappears and leaves *Sefirot K-H* with the Light *Ruach-Nefesh* (called *MI* or *MA*), while the letters *ELEH* fall into the impure forces, for *MI* is *GE* and *ELEH* is *AHP*.

Therefore, the entire correction depends exclusively on attaching the letters *ELEH* to *MI* with the help of *MAN*. Hence, this correction is called the "holy language," like the scale pointer, which determines the balance between egoistic desires and altruistic intentions, i.e., the reception for the Creator's sake. This is why the scale pointer is set in the middle, and by means of such interaction of the properties of *Malchut* (the will to receive) and *Bina* (the will to bestow), one can achieve the reception of *Ohr Hochma* for the Creator's sake.

The Light is called "holy," as it passes the holy name *Elokim* to *ZON*, descends from *Bina* to *ZON*, and transfers the letters *ELEH* to the pure and holy side, to the scale of merit. This is why the Hebrew word for "scales" is *Mawznaim* (from the word *Awzen*), for the Light in *AHP* (*Awzen-Hotem-Peh*) is named according to its highest Light, the Light of *Awzen* of the *Sefira Bina* or *Ohr Neshama*.

Keter	Galgalta	Forehead/Skull	Yechida	GE
Hochma	Eynaim	eyes	Haya	
		Parsa		
Bina	Awzen	ear	Neshama	AHP
ZA	Hotem	nose	Ruach	
Malchut	Peh	mouth	Nefesh	

And the language of translation called *Targum* is opposite to the holy language of *Mawznaim* (scales). It is so because when the lower ones do not raise *MAN* and do not harbor pure intentions, it is defined as an aspiration to use only the desires to receive, designated by the letters *ELEH*, and which do not aspire to unite with the desire (property) of bestowal (the letters *MI-Bina*). As a

result, *AHP* of *ZON*, called *MA*, descend and Heaven and earth (*ZON*) return to the state of *VAK*.

Such a state is called the language of *Targum*. The *Gematria* of the word *Tardema* (sleep) matches that of the word *Targum*. In Hebrew, the word *Targum* is spelled with the same letters as the words *Tered MA*, which means "descending *MA*," for through this spiritually impure language, *AHP* = *MA* (designated by the words *Tered MA*) becomes revealed. This leads to the descent from the scale of merit to the scale of punishment. While this is happening, the state of *GE* is called "sleep."

However, all this refers only to *ZON*, to Heaven and earth created in *MA*, the desires of reception. This is because they have emerged as a result of a *Zivug* on *Yesod*, called *MA*. But the holy angels that emerged from the *Zivug de Neshikin* (kissing *Zivug*) of *AVI*, and which have only *MI* but no *MA* (only altruistic desires of bestowal, the property of *IMA-Bina*), permanently exist in the state of *VAK* without *GAR*, that is, without *Ohr Hochma*.

On the other hand, their *VAK* is *Ohr Hassadim* of *MI* = *Ima-Bina*. *Ohr Hassadim* in *Bina* is as important as *GAR*, for it fills desires with just as perfect a sensation as does the *GAR*, to the point that they reject *Ohr Hochma*, just like *Ima*. And there is holiness in them; hence, *GAR* are called holy, as well.

There are two reasons why angels do not respond to the language of *Targum*, which adds *MA* to *ZON* and returns *ZON* to the state of *VAK*:

1. Even when *ZON* are in the state of *GAR* due to the influence of the holy language, angels do not receive *GAR* (*Hochma*) from it, as, just like *Ima*, they want only *Ohr Hassadim*.
2. The addition of the *Achoraim* (*AHP*) does not apply to angels whatsoever; they lack the properties of *MA*. Hence, *The Zohar* says that THE HOLY ANGELS HAVE ABSOLUTELY NO NEED for translation AND DO NOT LISTEN to it. They do not need it because they neither lose anything when it is present nor gain anything when it is absent, as they constitute the property of *VAK* and lack the property of *MA*.

AND THEY SHALL NOT ENVY MAN—this sentence refers primarily to the damnation of other gods, the forces that prevent man from revealing *GAR*, *Ohr Hochma*. As a result, he loses the Light and the letters *ELEH*, for angels do not have the properties of *GAR de Hochma* either, but only *GAR de Hassadim*. Thus, they feel ashamed of their descent to such a low degree, and envy us for considering ourselves significant.

The Zohar says that in this case, even the holy angels are called "Creators," but they have not created Heaven and earth and are called "Creators-*Elokim*" (forces) because they come from *Ima-Bina* (called *Elokim*), thus existing in the general *Elokim*. But THEY HAVE NOT CREATED HEAVEN AND EARTH, for they cannot uphold the existence of Heaven and earth in *GAR de Hochma*. However, Heaven and earth (the correction of the world to its ultimate merging with the Creator) cannot exist unless man settles there (man must consist of egoistic and altruistic desires) and sows and reaps (corrects his egoistic desires by uniting with the properties of *Bina*). This existence is possible only in the Light of *GAR de Hochma* (the reception of *Ohr Hochma* for the Creator's sake). Hence, angels do not create Heaven and earth.

153. He asks: earth is called *Arka*, when it should read, *Ar'a*. He answers: because *Arka* is one of the seven lands below, where the sons of Cain's sons reside. Indeed, after being banished from the face of the earth, they descended there and fathered generations; wisdom became so lost that all understanding was lost, and this is a double land, consisting of darkness and Light.

Each of the seven *Sefirot* (the six *Sefirot* of *ZA* and *Malchut*) contain the properties of the other six. Thus, each one of them contains the seven *Sefirot HGT NHYM*. In other words, *Malchut*, too, has seven *Sefirot*, and the lower world contains seven lands, as well, called *Eretz*, *Adama*, *Arka*, *Gia*, *Neshia*, *Tzia* and *Tevel*.

Our land is called *Tevel* and is the highest of the seven lands. *Arka* is the third of the seven lands. The souls of Cain and Abel descend from the word *Elokim*, but due to the impurity that Chava (Eve), Adam's wife, received from the serpent, the soul of Cain emerged first from the letters *ELEH*, followed by the soul of Abel, which emerged from the letters *MI*. These two *Partzufim* were meant to unite and incorporate their properties in one another, which would make the name *Elokim* shine in both of them, as when *MI* is permanently present in *ELEH*. However, the impure force that emerged together with Cain's soul incited him against his brother (*MI* of the word *Elokim*) to the point that he rose against Abel (*MI* in *Elokim*) and slew him. This is because the disappearance of the property of *MI-Bina* from *ELEH* is tantamount to murder.

Without the support of the properties of *MI*, *ELEH* (Cain's own property) fell into the impure forces: from the spiritual level of the holy land to the impure place (of egoistic desires). And he lost his descendants (*Partzufim* filled with Light) because of the rule of the impure forces (the disappearance of the screen).

Thus, the holy language within him was substituted for translation, for he had lost the wisdom (*Ohr Hochma*). After all, the impure forces lack wisdom, as they have only the Light of *HB* without *Daat*.

The slaying of Abel, i.e., the exit of Light from this *Partzuf* (item 152), occurs because *MI* is formed in *ZON* exclusively by the power of *MAN* (raised by the pure thoughts of the righteous in the worlds of *BYA*). Then appear the letters *ELEH*, and the word *Elokim* becomes as complete in *ZON* as it is in *AVI*. *Malchut* ends just like *ZA*, like *Ima*, due to the replacing of the letter *Hey* with *Yod* (item 17).

However, the letter *Hey* does not disappear from *MA* forever. Rather, it simply enters the inner part of *Malchut* and hides there (the will to receive receives its fulfillment from altruistic actions, from *Ohr Hassadim*. Hence, its egoistic aspirations are temporarily unfelt, as they are concealed in *Ohr Hassadim*). Meanwhile, the letter *Yod* is revealed in *MI*.

This is why the Creator's holy name *Elokim* is also found in *ZON*, in Heaven and earth. However, Cain raised *MAN* not in holiness and purity, but wished to use the letters *ELEH*—which relate to him—for his own pleasure. This is described as, AND CAIN ROSE UP AGAINST ABEL, HIS BROTHER, for he put himself above his brother, to rule over *MI* (Abel).

However, *AHP* of *Nukva* (the hitherto concealed letter *Hey* of *MA*) were immediately revealed, and the word *MI* disappeared from *Malchut*. Hence, Abel's soul, which stems from *MI* of *Nukva* (*MI* fill the *Partzuf* with Light and are considered its soul) ascends and disappears as well, as is described by the words, AND SLEW HIM, for the Light's exit from the *Partzuf* is referred to as death.

This is why *The Zohar* describes this process in the following way: The serpent's impure force was within Cain (*Beresheet*, 2:4); hence, he wished to strengthen the letters *ELEH*, annul *MI*, and govern them. That is why he revealed *AHP* of *Nukva* (*MA*) and *MI* disappeared from *Nukva*, whereupon Abel's soul, which descends from *MI*, disappeared as well (AND SLEW HIM).

Thus, Cain himself (*ELEH*) fell under the rule of the impure forces, called *Arka* or *Eretz Nod*, as it is written in the Torah: "And he settled in the land of Nod" (*Beresheet*, 4:16).

The Zohar calls it a double land, one that contains both Light and darkness. This is because Light and darkness mix and act (rule) together, as there are two rulers in that land, who divide the power equally between them. One rules over darkness, the other over Light. Hence, in this state one is unable to separate Light from darkness, and only help from Above, the descending Light of reason, enables one to tell between the true Ruler and the lord of darkness.

154. And there are two rulers there—one rules over darkness and one over Light, and they become hostile to each other. When Cain descended there, they joined together and became complete. And they all saw that they were Cain's descendants. Therefore, their two heads are like two serpents, except for when the ruler of Light defeats the other, the ruler of darkness. Hence, they enter Light and darkness, and become as one.

We need to review item 14, which expounds on the creation of the holy name *Elokim*. First, the letters *ELEH* ascend and join *MI* to form a simple word, since *Ohr Hassadim* is still insufficient, whereas holiness (*Ohr Hochma*) cannot enter the *Kli* (desire) without being clothed in *Ohr Hassadim*. Hence, it is concealed in the name *Elokim*.

That is why a *Zivug* takes place in *MI*— to receive *Ohr Hassadim*, which clothes *Ohr Hochma*, thereby correcting the name *Elokim*: *MI BARAH ELEH—BARAH* is the source of *Ohr Hassadim*, which clothes *Ohr Hochma*, thus connecting *MI* to *ELEH*, which brings correction to the name *Elokim*. *MI-Bina* consists of *GAR* (*AVI* with the property of pure altruism), who never receive *Ohr Hochma*, and *ZAT* (*YESHSUT*), who do receive *Ohr Hochma*.

Therefore, as the letters *ELEH* begin to ascend to *MI*, they first rise to *ZAT de MI* (*YESHSUT*), who receive *Ohr Hochma*, but are currently concealed in the name *Elokim*. Then transpires the second *Zivug* on *GAR de MI*, *AVI*, altruistic desires, which provide *ELEH* with *Ohr Hassadim*, thus bringing correction to the name *Elokim*.

AVI	–	GAR de Bina	–	Ohr Hassadim
YESHSUT	–	ZAT de Bina	–	Ohr Hochma
ZON				

Since *ELEH* lacks *Ohr Hassadim*, those deprived from *Ohr Hochma* are called *Partzuf* Cain. Not only did Cain fail to raise *MAN* to receive *MI* with *Hassadim*, he also wished to receive *Ohr Hochma* from *AVI*, thereby destroying the *Partzuf* named Abel, for the egoistic desires of *AHP de Malchut* of *Atzilut* were exposed. The Light disappeared from *Partzuf* Abel, signifying its death, whereas Cain himself fell into the impure forces—*ELEH*.

The place of these impure forces is called *Arka*. Also, two rulers exist there, emerging from the impure *ELEH*: when *AHP de MA* in *Malchut* is concealed, while *AHP de MI* are revealed, they can pass the Light from the perfect, pure, and holy name *Elokim* to the souls. *Ohr Hochma* of *ELEH* (received by

YESHSUT) then clothes in *Hassadim* (received from *AVI*), and the holy name *Elokim* becomes revealed.

However, since the impure forces cling only to the *AHP* of the pure forces (to *MA*), the letters *ELEH* within them exist in two incomplete states: (i) when no *Hassadim* are present at all; (ii) when *Ohr Hochma* in *ELEH* cannot clothe in *Hassadim* due to the lack of *Hassadim de MI*; hence, *ELEH* are kept in darkness.

This is the male part of the impure *ELEH*, as these *Kelim* are intended for *Ohr Hochma*. However, they have no *Hochma* due to the lack of *Hassadim de MI*. Hence, they are kept in darkness, devoid of both *Hochma* and *Hassadim*. Yet, these are great *Kelim*, for if they had been able to receive *Ohr Hassadim*, they would have been able to receive *Ohr Hochma* within it, too.

The female part of the impure *ELEH* stems from *AHP de MA* of the holy *Nukva*, the *Kli* for *Ohr Hassadim*. However, the impure *Nukva* is considerably injured, as she is the basis for everyone's remoteness from the Creator, as she impersonates the holy *Malchut*. Depending on the extent of her corruption, she has a multitude of impure names. Yet, she still retains a tiny Light (*Ner Dakik*), since her *Kelim* stem from *AHP de MA*, the roots of which are *Kelim* of *Ohr Hassadim*.

These male and female parts of the impure *ELEH* are *ZA* and *Malchut* of the impure forces, the two rulers in *Arka*. The male part rules over darkness and the female part rules over the Light that is there. They complain against each another, since they are opposite. The male part complains because it is the *Kelim* of the letters *ELEH*, which are empty of *Ohr Hochma*; it hates the forces of remoteness from the Creator and forgery, existing within the *Kelim* of the female part of the impure forces, and prefers to remain in its darkness.

Nukva of the impure forces, however, who has a small Light of *Hassadim*, does not aspire for *Ohr Hochma*, let alone for the darkness in which her male part abides. Therefore, she complains about the male part and distances from it. As *The Zohar* says, two rulers govern there: one (the male part) over darkness, and the other (the female part) over Light, and they are hostile towards each other, for the male part rules over darkness and the female rules over Light. Hence, they hate, slander, and complain against each other. And since they are thereby distanced from one another, they cannot expand their dominance and are incapable of causing any harm.

However, after Cain had sinned and dropped the pure letters of *ELEH* of his soul into the impure forces of *Arka*, his *ELEH*, which are concealed from *Hassadim*, clothed in the tiny Light present in the impure forces. This revives

the small *Kelim de Hochma* in Cain's *ELEH*, for the Light of the impure forces bestows life upon them, just like the pure Light of *Hassadim*.

As a result, the male part of *ELEH* of the impure forces, too, made a *Zivug* with this *Nukva*, who clothed Cain's *ELEH*, since he has these *Kelim*, as well. With the help of this *Zivug*, Cain fathered his descendants, the sparks of *Ohr Hochma* that remain in the letters *ELEH*, which are not mixed with the male impure *Kelim* of *ELEH* that clothed in the Light of *Nukva* of the impure forces.

This is why *The Zohar* says that when Cain descended there, everything merged and became complete, for the sparks of *Ohr Hochma* that remained in Cain's *ELEH* were clothed in the Light of *Nukva* of the impure forces. Consequently, her male impure force wished to enjoy the sparks of *Ohr Hochma* that are in Cain's *ELEH*.

Hence, they made a *Zivug*, i.e., spread and completed one another, and everyone saw that they were the descendants of Cain, that this *Zivug* produced the descendants, the clothing of the sparks of *Ohr Hochma* in Cain's impure *ELEH*. Thus, the sparks of *Ohr Hochma* of Cain's soul were revealed, and everyone saw that they were Cain's descendants, born of a vile *Zivug*.

Therefore, their two heads are like two serpents, for they were born from a union of the male and female parts of the impure *ELEH*, which are initially opposite to one another. Therefore, Cain's descendants have two heads, from the two impure forces: one craves the darkness of the desires to receive *Ohr Hochma*, and the other craves the Light within the impure desires of the impure *Nukva*. And the two serpent heads correspond to the two animals that belong to the system of the pure forces: the bull and the eagle.

However, the two heads exist only when the male part is dominant, when darkness rules. Indeed, by clothing in the Light of *Nukva* in order to enjoy the small sparks of *Ohr Hochma*, the male part also supports (against its will) the dominance of its *Nukva*, for it wants her Light. As a result, their descendants have two heads: the first pulls in one direction and the second in another.

Nukva of the impure forces does not need their male part whatsoever, as her male part exists in darkness and cannot give her anything. Therefore, *Nukva* dominates and prevails in her impurity, leaving nothing of the properties of the male part. Consequently, Cain's two-headed descendants become one-headed.

The Zohar tells us that the ruler of Light defeats the lord of darkness. When the impure *Nukva*, which has the Light, dominates, she defeats the male impure part, as well as the other male ruler. She defeats the male part, fully subduing it to her rule, and they include themselves in her Light and darkness, and become

as one. Consequently, the rule of the male part (darkness) is included under the rule of the female part (Light), and the two heads become one.

155. For these are the two rulers, called Afrira and Kastimon, who resemble holy angels with six wings. One has the image of a bull, and the other of an eagle. And when they unite, they create an image of man.

The male impure force is called Kastimon (from the word *Kosti*, devastation), for it is darkness and is unfit for man's life. And the impure *Nukva*, the female part, is called Afrira (from the word *Afar*, dust), and is unfit for sowing. She is called so in order to show that although she contains Light, she is insufficient for sowing the seed and producing harvest to feed human beings.

The Zohar also says that she resembles holy angels with six wings, for the six wings of the holy angels correspond to the letter *Vav* in the name *HaVaYaH*. In contrast, there are only four wings in the impure forces, corresponding to the name *ADNI*, indicating the height of the impure forces with regard to the holy angels, opposite them.

The Upper Light is called "wine," bringing joy to the Creator and to human beings. However, wine residue contains *Sigim* or wine yeast. And from this waste emerges the foremost wrecker of the world, for he is still connected to purity (to yeast) and has the image of a man. However, as he descends to bring people harm, he assumes the image of a bull. This is why a bull is the first of the four main types of wrecker.

Hence, *The Zohar* tells us that Kastimon is a wrecker in the image of a bull, thus indicating that it is the basis of all wreckers that are called "the impure bull." It is the *Sigim* of the Supernal *Ohr Hochma* of the holy name *Elokim*, the impure *ELEH* that correspond to the pure *ELEH* of the name *Elokim*. For *Sigim* and yeast stand below it, but since it is still connected to purity, it has the image of man, for *Ohr Hochma* of the name *Elokim* is *Tzelem* (image and likeness) of man, of which it is said: "*Be Tzelem Elokim*—created man in image and likeness."

Yet, when separated from purity (altruism) through deterioration of its desires and, consequently, of its properties, it descends to its place (befitting these properties) in *Arka*, and assumes the image (properties) of a bull. And its *Nukva* assumes (in *Arka*) the form (properties) of an eagle, in congruence with her goal and action of *Linshor* (to fall out)—to bring about the fall of human souls under her power.

Hence, the word *Nesher* (vulture) is derived from the word *Neshira* (fall), just as leaves fall from a tree, for the role of the impure *Nukva* is to seek people out

and bring them to a state of night and darkness, to the destruction of the holy covenant, as a result of which people's souls depart from them (item 131).

Therefore, *The Zohar* tells us: "And when they unite, they form the image of man," i.e., if they return and unite with purity, existing as wine yeast, they return and assume once more the image of man, just as before they descended to Arka and became wreckers.

156. When they are covered with darkness, they turn into a serpent with two heads, and move like a serpent. They soar in the void and bathe in the Great Sea, and when they approach the chains of Aza and Azael, they rile and rouse them and leap into the mountains of darkness, thinking that the Creator wishes to bring justice upon them.

I suggest that the reader will try to comment on *The Zohar* on his own, without any help, and then compare his thoughts with those stated below. This way, we might understand what Rabbi Yehuda Ashlag has done for us with his commentary. Prior to the appearance of his commentaries on the books of the ARI and *The Zohar*, there was no way for us to understand Kabbalah correctly, and only a handful of people in each generation could climb the spiritual ladder on their own.

Now, however, I assure the reader that simply by constantly reading even my books, which retell the compositions of the great Kabbalists, Rabbi Ashlag and his elder son and my teacher, Rabbi Baruch Ashlag, anyone can attain ascension to the Creator. I think that those who have already read previous books realize that this is truly possible!

As *The Zohar* already mentioned in item 154, when the impure *Nukva* dominates man through her Light, the two heads become as one. However, in the darkness, when the male part, called Kastimon, dominates, they turn into a serpent with two heads, for the male part is unable to annul the power of the female part, as it needs to be clothed in her Light. Hence, the serpent has two heads. And they move like a serpent—aiming to bring harm (the property of the serpent), to tempt Chava to dine on the fruit of the Tree of Knowledge.

By the power of the *Rosh* of the impure *Nukva* they soar in the void, which contains the root of the impure force, called "void" or the greatest fall, as it is written: "They ascended up to Heaven, they descended down to the abyss" (*Tehilim*, 107:26). By the power of the impure male part, they bathe in the Great Sea, in *Ohr Hochma* of the impure forces.

Therefore, *Arka* is called the Land of Nod, as it constantly sways from the rule of the two heads: those that reside there keep alternating between ascending up to the Great Sea and descending down into the void.

The angels Aza and Azael are very exalted angels. Indeed, even after they had fallen from Heaven into our world, into the mountains of darkness, linked by a metal chain, so great was their power that with their help Bil'am (Balaam) attained the degree of prophecy, of which it is written: "Sees the Creator's presence" (*Bamidbar*, 24:4).

This is described as "falls and opens his eyes," for Aza is referred to as "falling" because of his fall from Heaven to earth. And Azael is called "he who opens his eyes" with regard to Aza, at whose face the Creator throws darkness. And with regard to Bil'am's prophetic degree, our sages have said the following: "There has not been a prophet in Israel like Moshe, not in Israel, but there was one among the nations of the world, and his name was Bil'am" (*Bamidbar-Raba*, 14)—so great was his prophetic degree.

And the reason for their downfall from Heaven to earth lies in their complaints against man at the moment of his making. Yet, there were many angels complaining and objecting, so why did the Creator cast down only these two? The answer to this question can be found in items 416-425 of the chapter "*Balak*" in *The Zohar*. Briefly, it says that when the desire to create Adam (or man, since the Hebrew word for man is Adam) appeared in the Creator, He summoned the Supernal angels, seated them before Him, and told them of His desire to create man.

The angels replied: "What is man, that You are mindful of him?" (*Tehilim*, 8:5), meaning what are the properties of this man that You so wish to create? He replied to them: "This man will be similar to Me and his wisdom will surpass yours, for the human soul includes all the angels and Supernal Degrees, just as his body includes all the creatures of this world."

Therefore, at the moment of creation of man's soul, the Creator summoned all the Supernal angels, so they would pass all of their properties and forces to man's soul. It is therefore written: "Let us make man in our image, in our likeness," meaning that man's "image and likeness" includes all of the properties of all the angels.

The words "image and likeness" are written in quotation marks, since the words *Tzelem* and *Demut* (image and likeness) are not mere words that simply describe likeness. Rather, they constitute very meaningful spiritual notions.

But the angels' question should be interpreted as follows: "What kind of a creature is this man and what is his nature? How shall we benefit from passing (including) our properties in him?" The Creator replied to this: "This man will be similar to Me and his wisdom will surpass yours." In other words, the Creator thus promised them that man will embrace all of their qualities (the properties of *Tzelem*), and that he will be wiser than them. However, because of their connection to him, they will also benefit from his great attainments and acquire everything that they presently lack.

This is because the human soul includes all the spiritual degrees and all the utmost properties of all the angels. And just as his body includes all the materials and creatures of our world with all of their properties, so was the Creator's wish that his soul would absorb the whole of creation within it.

It is written in the Torah: "Yaakov and Israel shall be told of the Creator's works (*Bamidbar*, 23:23)." The sages have said that in the future the angels will ask Israel for things that they do not know themselves, for Israel's attainments will be beyond that of the angels. Hence, all the angels took part in the creation of man and integrated all their properties within him.

However, once man was created and sinned, thus becoming guilty before the Creator, the angels Aza and Azael appeared before the Creator with accusations "that man, whom You have created, has sinned before You." For these words, the Creator cast them down from their exalted and holy degree, and thus, they began to deceive human beings.

Of all the angels, only these two, Aza and Azael, came before the Creator to complain about Adam's sins, for only they knew that man shall return to the Creator. However, Aza and Azael also knew that the harm brought to them by man's sin will not be corrected by this return. Moreover, they would prefer man to not return in his desires to the Creator at all. This is why they were the only ones that complained about Adam's sin, because from their perspective, this sin is incorrigible.

The thing is that the breaking of the vessels and Adam's sin constitute the same breaking, disappearance of the screen (anti-egoistic willpower or intention to act for the Creator's sake). The difference is that the breaking of the vessels signifies the breaking of the screen in the *Partzuf* called "world," while Adam's sin is the breaking, disappearance of the screen in the *Partzuf* called "soul." The difference between these two *Partzufim* is that the *Partzuf* called "world" is external with regard to the inner *Partzuf* called "soul." The soul exists within the world and is sustained by it.

The breaking has its causes and consequences. It is necessary for mixing all the properties of *Bina* and *Malchut*, and must transpire both in the spiritual world and within the soul, to impart the properties of *Bina* to *Malchut*, and thus enable her to correct herself.

The breaking of the world of *Nekudim* led to the breaking of the eight *Sefirot Hesed-Gevura*-2/3 of *Tifferet* and 1/3 of *Tifferet-Netzah-Hod-Yesod-Malchut*, four *Sefirot H-B-ZA-M* in each one that in turn consists of ten *Sefirot*, in all: 8 x 4 x 10 = 320 (*SHACH*) parts. As a result of the mixing of all the parts, each part in turn consists of 320 parts. All of these 320 parts, called *Nitzotzin* (sparks), acquired the egoistic will to enjoy by receiving the Creator's Light, which signifies their descent into the impure forces.

In the spiritual realm there are no locations or departments of pure and impure. However, for the purpose of conveying information more vividly, we envision the reception of lower properties as a descent, the reception of more spiritual properties as an ascent, the attainment of equivalence of form as a union, and the emergence of a new property as separation. The appearance of egoistic desires in a spiritual object is considered a descent into the impure forces, although these forces exist within us (and not vice versa), and simply become more apparent. There is nothing surrounding us, for everything is within: all the worlds and desires, both pure and impure.

By studying Kabbalah we attract the emanation of the Light that surrounds our soul (see "Introduction to The Study of Ten Sefirot," item 155), which cultivates within us a desire for correction. Then, as we attain the degrees of the spiritual worlds, we begin to feel the spiritual Light that corresponds to each degree, through which we begin to discern egoistic and altruistic parts in each of our properties.

By comparisons to the Light, we perceive our egoistic parts as evil, and to the extent that we sense it, we distance ourselves from it and refuse to use these desires. Conversely, we perceive our altruistic desires as good for us, but, having no strength to use them, we submit a request, receive the necessary strength, and accept the Light for the Creator's sake, thereby ascending to a higher degree, where this process repeats itself.

The return (*Teshuva*—repentance) means that by raising *MAN* (request for correction), we elevate some of the 320 corrupt parts from the impure forces, into which they fell, back to the world of *Atzilut*, where they existed prior to Adam's sin. However, we are powerless to sort out and correct, i.e., to elevate the

thirty-two parts of *Malchut* herself, which exist in the eight *Sefirot* of this *Partzuf* (world), for their level of corruption is beyond our ability to repair them.

Therefore, out of the 320 (*SHACH* = *Shin* + *Chet* = 300 + 20) parts, we can, that is, we are entitled to and must sort out and correct only 320 – 32 = 288 parts (*RAPACH* = 288) by our return to the Creator, i.e., 9 x 32, where nine designates the first nine *Sefirot* in each *Sefira* that we are allowed to correct. Yet, we are unable to correct *Malchut* of each *Sefira*, for this requires a Light of a special power. We will receive this Light from the Creator only after the correction of all the other 288 parts, that is, at the end of correction.

These thirty-two parts of *Malchut*, which are impossible and thus prohibited to correct, are called *Lev HaEven* (*Lamed-Bet Even*—thirty-two stones). As I've repeatedly mentioned, there is no such notion as "prohibition" in Kabbalah; this word is used when it is necessary to point out the futility of trying despite one's weakness and limitation. "Prohibited" means impossible, beyond one's power. Moreover, it is not the Creator's prohibition; rather, as a result of one's personal faith and experience, one should admit that "prohibited" alludes to whatever is still beyond one's power to correct.

Therefore, *GAR de AVI* are concealed, and their Light does not shine. After all, for all of its ten *Sefirot* to shine, a *Zivug* needs to be made on *Malchut* herself, for *Lev HaEven*, the thirty-two uncorrected parts of *Malchut* herself are a supplement to their ten *Sefirot*. And as long as these *Kelim* are missing, a complete *Zivug* is impossible. However, when the complete analysis and correction of the 288 (*RAPACH* = *Reish* + *Peh* + *Chet* = 200 + 80 + 8 = 288) *Nitzotzin* is completed, *Lev HaEven* will be corrected by itself, and no effort or corrections shall be required on our part.

So the prophet says: "A new heart also shall I give you, and a new spirit shall I put within you; and I shall take away the stony heart out of your flesh, and I shall give you a heart of flesh" (*Yechezkel*, 36:26). Then *AVI* will receive their Light. However, this will occur at the end of correction, and before the end of correction, *AHP* of *AVI* will not be able to receive correction by means of our return, for we will be able to correct all of our egoistic desires, except for our very essence, *Malchut de Malchut*.

These angels—Aza and Azael—are the real *AHP de AVI* that were destroyed during the breaking of the vessels, and were nearly restored before the sin of Adam. However, Adam's sin destroyed them once more, this time until the very end of correction.

Hence, both angels were complaining to the Creator about their Light, which has disappeared because of Adam, for they saw that there was no hope that Adam would correct them through his return to the Creator. Moreover, they saw that by his return, Adam had lowered their degree even more, for now the entire correction and return was limited to only 288 parts, without any participation or even mentioning of the thirty-two forbidden parts, *Lev HaEven*, which refer to the correction of *AVI*, whose Light is the Light of these angels, just as the *Kelim* of the true *AHP de AVI* are their *Kelim*.

Each raising of *MAN* designates cutting off, separation of impurity—*Lev HaEven*—from the food, *RAPACH* = 288 *Nitzotzin*, the parts that can be corrected. It follows that by preventing Aza and Azael from participating in the correction of *Lev HaEven*, we lower them even more. This is why the two angels complained to the Creator and tried to impede Adam from returning. After all, his return lowers them even further, for the thirty-two parts refer to them.

Therefore, when the Creator saw that their complaints threatened to weaken man's strength to return to Him, He told them that Adam's sin did not spoil anything for them. For although there is greatness and holiness in them while they are in Heaven and no impure forces can cling to them, still this perfection is incomplete, as they cannot exist in our world, in a place of impure forces.

The Creator told them: "Hence, you have lost nothing as a result of Adam's sin, for you are no better than him anyway, as your degree is merely the result of the place of your residence." And since the Creator's words constitute His actions, they fell instantly from Heaven to earth (into egoism, of course, not to the physical earth!).

And since they came (spiritually descended) to the corporeal life (as Kabbalah defines it), they began to sort through and analyze the thirty-two parts of complete egoism, called the "daughters of men," of which the Torah says: "And the sons of great (angels) saw the daughters of men (egoistic *Nukva*), that they were fair (they saw in her an opportunity for egoistic reception of pleasure), and they took them as wives (used their egoistic desires), whomsoever they chose (they themselves chose precisely this low state)" (*Beresheet*, 6:2). For they did not want to separate the impurity of the thirty-two egoistic parts and prefer only 288, but took everything they wished, including *Lev HaEven*.

Hence, they also transgressed with *Nukva* Lilit (Lilith) the sinner, and wished to draw the entire world toward sin, to fling it into the last stage of egoism, for they did not wish man to return, as it completely contradicts their root.

What did the Creator do? He put them in iron chains! For the Creator saw that if they had the power to return to Heaven after the sin, all the people would fail in their attempts to aspire to the Creator in their desires, as the dominance of these egoistic angels (forces) in man would be too great. (Rashi—the great eleventh century Kabbalist and Biblical commentator—says that the entire Torah speaks in the words of man. Hence, everything is described in notions of time and sequence of events. Similarly, the Creator seemingly creates and only then sees the results of his work).

Therefore, although their root is quite high, the Creator gave the root of the impure forces His permission to act (here we see that the Creator governs all the forces in creation). This root is called *Barzel* (iron), as it is written: "There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (*Melachim*, 1, 6:7), for iron is an impure force.

And since this impure force clang to the two angels and bound them, as if with iron chains, by the desires that it dictates to them, such a state is characterized as being in the mountains of darkness, from which they can no longer ascend until the end of correction.

And when they approach the chain of Aza and Azael, rile and rouse them, it designates the awakening of the fourth part of the will to receive, *Malchut de Malchut*, the greatest desire to receive, called "wrath and rage." And they leap over the mountains of darkness, thinking that the Creator wishes to bring justice upon them, for being bound by iron chains, they could not ascend to their roots and receive *Hochma.*

Therefore, this action is considered leaping, an attempt to ascend, followed by a fall, as a result of which they descend even deeper into the mountains of darkness. And they think that because of their leaps (attempts to receive the Light from their root), the Creator is becoming increasingly stricter with them; thus, they decide to stop leaping.

However, even though they cannot give anything, as their attempts to reach up are mere leaps and falls, it is nonetheless enough for the two rulers to receive *Ohr Hochma* from them, as this gives them the strength to swim in the sea of *Hochma* of the impure force, whereas before they had only the strength to bathe in it.

The reason for this is that there is no action in this exalted impure force, and everything is limited only in thoughts and desires, for such is the essence of the impure forces (desires) that separate us from the Creator—before the level of an action is achieved, purity disappears from it. Therefore, the impure forces will never reach the level of an action.

Hence, the work for the impure forces is called *Avoda Zara* (alien work or idol worshipping), as it is alien to spiritual work "for the Creator's sake," and is performed according to the instruction and desires that the impure forces insert into man's thoughts. In this alien work for an alien master, the Creator punishes even for mere thoughts and desires, as the prophet said: "That the house of Israel may understand in their own heart" (*Yechezkel*, 14:5). And the sages have said that man is accused and punished even for thoughts, desires, and doubts in the alien work that transpires in his heart in exactly the same measure as for a completed action. Hence, the leaps of Aza and Azael are sufficient in their desire to receive *Hochma*, although in reality they received nothing.

157. And these two Creator-appointed rulers swim in the Great Sea, fly up from there, and at night go to Naamah, the mother of witches, for whom the first people fell (*Beresheet*, 6:1-4). And they wish to approach her, but she leaps 60,000 *Parsa'ot* and assumes several different forms, so that people may be deceived and enticed by her.

After receiving power from Aza and Azael, they can now make a *Zivug* with Naamah, as the first angels Aza and Azael erred. From that *Zivug* with Aza and Azael, Naamah gave birth to all the spirits and witches of the world. The Torah calls Aza and Azael the "sons of Gods" or the "sons of the great" (*Beresheet*, 6:2).

Yet, how could such exalted angels stoop to such depraved actions with Naamah, and why did she give birth to spirits and witches, and not to people?

The thing is that the Upper World (*AVI*) was created by the letter *Yod*, by the male part, which have nothing of the fourth part of *Malchut*, called *Malchut de Malchut*. However, *ZON* (the lower world) was created by the letter *Hey*, which includes *Malchut de Malchut*. *AVI* aspire only to *Ohr Hassadim*, to altruistic actions (bestowal), for *Bina* emerged as such in the four stages of *Malchut's* birth, even before the appearance of the first *Kli* (*Malchut de Malchut*).

Nevertheless, *ZON* need *Ohr Hochma*, since *ZA* was created as such in the four stages of *Malchut's* birth. Also, *ZA* wishes to receive *Ohr Hochma* within *Ohr Hassadim*, which he already has.

The *Zivug* of *AVI*, called the "Upper World," begets angels who desire *Ohr Hassadim*, just like *AVI*, from whom they were born. Human souls are born from the *Zivug* of *ZON*, called the "lower world," and they, like *ZON*, from whom they were born, desire only *Ohr Hochma*.

The moment the common soul of all the creatures (Adam) was born from *ZON de Atzilut*, *ZON* existed at the level of the Upper World (*AVI*) and clothed

it. Like *AVI*, they, too, ended in the letter *Yod* of the name *HaVaYaH*. And the letter *Hey* of the name *HaVaYaH* was concealed in their posterior side, *Achoraim* or *AHP*.

Hence, Adam's level was quite high because *ZON* was in the Upper World and ended in the letter *Yod*. The level of *ZON* was that of the angels that were born from *AVI*; therewith, *ZON* received *Ohr Hochma* according to their desires, as *ZON* are meant to.

As a result, *ZON* contain the name *Elokim*, Supernal *Hochma*, the perfection of the Upper World. This is because the ban of the first restriction to not receive *Ohr Hochma* does not apply to the letter *Yod*. Cain and Abel were born from this state: Cain was born from *ELEH* and Abel from *MI*. *Malchut* herself (the last letter *Hey* of the name *HaVaYaH*) was concealed in them both, and only the letter *Yod* was revealed; hence, they contained Supernal *Hochma*.

However, on the whole, *Hochma* is received in *Kelim ELEH*, *ZAT de Bina*, by Cain's soul. This property of Cain is concealed in *MI*, as the last *Hey* is concealed inside *Yod*, and Cain wanted to make a *Zivug* with it, to receive *Ohr Hochma* in *Malchut de Malchut*, concealed in Abel's soul.

It is by this that he slew Abel, for after the last *Hey* was revealed, the ban of the first restriction to receive *Ohr Hochma* in it was revealed. Hence, the Creator's name *Elokim* disappeared from them both: *MI*, since it refers to *GAR*, ascended and disappeared (signifying Abel's slaying), and Cain's *ELEH*, since it refers to *ZAT*, fell into the impure forces, called *Arka*.

However, although it fell into the impure forces, sparks of *Ohr Hochma* still remain in these *Kelim* (desires), as it is written that his daughters did not suffer from it greatly, and the sparks of *Bina* still remained in them. From this we can understand that Naamah, one of Cain's daughters, was the most beautiful of all the women in the world, for the sin transpired mainly in Cain's male part, and not in his female part, as is described in the Talmud (*Sanhedrin*, 74:2).

Therefore, after the Creator cast Aza and Azael into this world (created by the letter *Hey*), and they've seen Naamah, a new hitherto non-existent desire appeared within them—the desire to receive *Ohr Hochma*, for in their essence they desire only *Ohr Hassadim*, and only the image of Naamah bore a new desire for *Ohr Hochma* within them.

And since there is no *Hey* (the last *Hey*, on which there is a ban to receive *Ohr Hochma*) in their essence and in that of Naamah (the last revealed one, for it originates from Cain's *ELEH*), they erred in her, thinking that she is able to receive *Ohr Hochma*, and made a *Zivug* with her.

Their error was twofold:

1. Despite the fact that they do not have the last *Hey* from birth, since the place determines, and they exist in this world, the last *Hey* already governs them, and they are forbidden to receive *Ohr Hochma*.
2. They thought that the last *Hey* was absent in Naamah's structure, when in fact, it was concealed. Hence, spirits and witches were born from their *Zivug*.

From this we can understand what is written in the Talmud (*Hagiga*, 16:1), that witches are half-angels half-people, for with regard to their fathers, Aza and Azael, they are angels, whereas with regard to Naamah, they are like people. But she could not give birth to people, for the seed within her came from angels, and not from people.

The reason for the harm that they cause lies in the fact that they were born from depravity, the greatest possible distance from the Creator. Hence, their impurity accompanies them and brings harm wherever it possibly can. Therefore, *The Zohar* says that at night they come to Naamah, the mother of witches, for whom the first people fell (see *Beresheet*, 6:1-4).

Indeed, after they received strength from these angels, who were the first to engage in depravity with Naamah, they could continue to engage in depravity with her. *The Zohar* indicates that this is precisely why they come at night, for the power of *Hochma* of the impure forces rules only in the darkness of night, the time of judgment and restrictions, and also as the consequence of roots, namely Aza and Azael, who reside in the mountains of darkness.

However, after engaging in depravity with them, she leapt 60,000 *Parsa'ot*, i.e., she rose so high that she wanted to annul the *Parsa* below *VAK de* AA, whose each *Sefira* is defined as 10,000; hence, its *VAK* = 6 *Sefirot* equal 60,000.

But as soon as they think to approach her, she leaps 60,000 *Parsa'ot*, but immediately falls back down and is unable to touch them, for there is no action in these upper impure forces, and all transgressions and all errors are only in thoughts and intentions.

Yet, there is still enough power in her to deceive and entice people, even if man does not reach the level of impure actions and is only drawn to her in his thoughts and desires. However, the Creator punishes for such thoughts and desires, as He does for actions, as the prophet warns us: "the house of Israel may understand in their own heart" (*Yechezkel*, 14:5). And the impure force assumes

several different shapes, such as depravity with married women, murder and other things laid upon Lilit.

158. These two rulers soar in the entire world and then return to their places. And they rouse the sons of Cain's sons with a spirit of evil desires to beget children.

"Soar in the entire world"—they bring harm to man in all of their thoughts, wherever they can, and lure him into the darkness of night. For after man sins, they return to their permanent place in *Arka*, where they rouse the sons of Cain to defile the descendants with impurities.

Moreover, *The Zohar* says that besides pushing the sons of Cain to sin in *Arka*, they also soar in our world (*Tevel*), and compel the sons of this land to sin.

159. The Heavens that rule there are not like ours, and the land bears neither seed nor fruit by the power of Heaven, as ours does, and the grains grow again only once in several years. Hence, it is written of them that they could not correct *Shemaya* and *Arka*, and perished from the Supernal land, called *Tevel*, where they will not be able to exist, nor rule over it, nor cause human beings to sin because of the night. Hence, they disappeared from *Arka* and from the place of *Shemaya* that were created by the name *ELEH* (as mentioned in item 14).

Our Heavens receive the Light essential for the birth of subsequent *Partzufim* from ZA, which has *Ohr Hochma*. Hence, our land, which receives in *Malchut de* ZA, receives a grain and a seed.

However, the Heavens in *Arka* do not have the Light to bear fruit and give birth due to the rule of the impure forces that are there. Hence, unlike our land, *Arka* cannot produce; its land has no power to receive and grow a seed, and this property appears in it only once in several years.

Here *The Zohar* speaks of the two rulers: Afriron and Kastimon, who could not correct *Shemaya* and *Arka*, to make them bear fruit. Therefore, these rulers are not allowed to be here and seduce people in our land (*Tevel*), to sin, for when they are here, they bring harm to our land so as to make it like their *Shemaya* and *Arka*.

Therefore, *The Zohar* says that they disappeared from the Supernal land of *Tevel*, from our land, for here they sought to bring harm by the power of the night. They provoke people toward sin by virtue of the night, and it is a curse that hangs over *Arka* because of their rule there.

Our Heavens were created by the name *ELEH*, for our Heavens receive from ZA, which was corrected by *ELEH's* properties, by the words: IN THE

BEGINNING THE CREATOR CREATED, where *MI* is connected to *ELEH*. Hence, our land is corrected by the Supernal holiness and purity. Therefore, these two rulers are not allowed to rule here.

160. Hence, there exists a *Targum*, a translation (from Hebrew to Aramaic, which *The Zohar* dubs *Targum*), so the holy angels will not think that it is said about them, so they will not harm us. This is the secret of the word *ELEH*—as we have already stated, it is a holy word that cannot be translated into a *Targum*.

Everything but the word *ELEH* has been translated into the language of the *Targum*, as it is said in item 149, that *ELEH* disappeared from both *Arka* and *Shemaya*, for the word *ELEH* is untranslatable, as it constitutes the full connection between *ELEH* and *MI*, which causes the descent of *Ohr Hochma*. And should anyone sin and corrupt the letters *ELEH*, as Cain had done, they would fall to the impure forces, so even the holiness of the *Targum* (*VAK* of the pure forces) would depart from them.

Among All the Sages of the Nations of the World, There Are None Like You

161. Rabbi Elazar said, "It is written: 'Who would not fear the King of the nations of the world?' What kind of praise is this?" Rabbi Shimon replied: "Elazar, my son, this has been said in several places. However, one should not understand the verse, 'For among all the sages of the nations of the world, and in all their kingdoms, there are none like You' in its simple, literal interpretation. This is because it naturally gives rise to evil intentions of sinners—those who think that the Creator is not aware of their dark thoughts, doubts and intents. Therefore, their folly must be clarified. A philosopher of one of the nations of the world came to me and said, 'You say that your Creator governs the entire Heavens, and that all the Heavenly hosts are unable to attain Him, nor come to know His dwelling place. However, this does not add to His greatness, as it is written, 'among all the sages of the nations of the world, and in all their kingdoms, there is none like You.' What kind of a comparison is this when He is compared to man, who is nothing?'"

This is similar to what is written about sinners in Psalms (*Tehilim*, 73:11-12): "And they say: 'How does the Creator know? And is there knowledge in Him? Behold the wicked; they are always at peace, rich and powerful.'" This is exactly what the philosopher says. He was one of the greatest sages among the nations of the world, and he came to Rabbi Shimon to dishonor Israel's wisdom and work in absolute faith for the Creator's sake, which ought to be in great wholeness, perfection, purity, and integrity, for no thought can grasp Him.

This sage was a representative of the philosophers who asserted that the main principle in working for the Creator is to attain Him, rather than serve Him in faith, for in their understanding, they attain Him. And now he has come to ridicule Israel's approach.

Hence, he said: "The Creator is above all human wisdom, and thereby He rules, and He bid you to work for Him in faith and purity, and have no doubts in Him, for the human mind cannot grasp Him. After all, even the Heavenly hosts, His legions and angels are unable to attain Him, as it is written of those who say: 'Blessed be the Creator in His place,' for they do not know 'His place.'"

However, the phrase, "as among all the sages of the world, there is none like the Creator" does not imply the Creator's greatness. Indeed, if this prophetic expression is used in order to exalt the God of Israel and show that He is greater than the god attained by the sages of the nations of the world by their human strength and reason, then naturally, this does not add to the glory of the God of Israel, as He is being compared to trifle and transient forces. On the contrary, this statement shows great disdain for your Creator, when you compare Him to the sages of the nations of the world, who are mortal and restricted creatures. Those were the words that the scholarly sage, who represented the wisdom of the nations of the world, uttered before Rabbi Shimon.

Clearly, *The Zohar* is referring to some overseas sage who paid a visit to Rabbi Shimon. Just like all the other names of places and characters mentioned in the Torah, the Talmud, and the Kabbalah, names of places, animals, people, and actions described in *The Zohar* speak only of the spiritual world, the Creator's actions, and how one can achieve the goal of creation. In no way does any of this relate to events in our world!

Therefore, the "sage of the nations of the world" symbolizes man's own egoistic property to research and know everything, instead of having faith above reason, as the Torah demands. This human property, called a "sage of the nations of the world," the egoistic reason, is in a state of constant argument with man's spiritual, altruistic property, called "Israel" or the aspiration to the Creator. Thus, by opposing it, man builds himself and grows.

162. Furthermore, you claim, as your Torah says, that "There had not risen a prophet since in Israel like Moshe." There are none in Israel, but there is one among the nations of the world! So I claim the same: there is none like You among all the sages of the nations of the world, but among the sages of Israel there is one like You. However, if there is one like Him among the sages of Israel, then He cannot be the Supreme Ruler. Look closely into my words, and you shall see that I am right.

Here the philosopher (man's egoistic voice) spoke wisely. He understood that should he speak directly, he would hear precise answers to his questions. It is written: "Among all the sages of the nations of the world, there are none like

You," meaning that there is no one that can attain You. For the words, "there are none like You" imply that You have no equals, that it is impossible to attain You, attain Your degree.

However, since the sages of the nations of the world (human reason) take pride in their attainment of the Creator (that they understand His intentions and actions), they consider themselves similar to Him, for attainment means similarity of properties with the attained degree. This is why it is considered a lie, and that there are none like Him, for they do not attain the Creator, but only delude themselves by thinking that they do.

The philosopher (within man) understood that, and hence began (leading man astray from the path of faith, which surpasses and defies reason) with a completely different question: "If it is explicitly said that no one is equal to the Creator among the sages of the other nations, does it not mean that there are those who *can* attain Him among the sages of Israel? Otherwise, why would it be necessary to specify that there are none like Him among the sages of the nations of the world?

"But if this is so, and He is similar to you, then He cannot be the Supreme Ruler! Thus, how can you say that the God of Israel cannot be attained by reason and that He governs all? You speak by means of faith in His greatness, but indeed there are those among your sages who are like Him, i.e., those who attain Him."

163. Rabbi Shimon said to him, "You object correctly that there are those among the sages of Israel who are similar to the Creator, for who resurrects the dead back to life, if not the Creator Himself? Yet, Eliyahu and Elisha came and resurrected the dead back to life! Who causes rain to fall if not the Creator Himself? Yet, Eliyahu came and abolished rain, and then summoned it through his prayer! Who created the Heavens and the earth, if not the Creator Himself? Yet, Avraham came, and, as it is written, the Heavens and the earth were revived."

Rabbi Shimon replies that the (inner) sage speaks the truth when he asserts that there are those among the sages of Israel who are similar to the Creator. However, in no way does this revoke the simple faith in the Creator's unattainability by human reason. Of course, He is the master and ruler of the Heavens, and He is so much higher than all of them that even the Supernal angels cannot attain Him and do not know His place.

Yet, the Torah and *Mitzvot* (commandments) were given to us precisely for this purpose—so that by observing the *Mitzvot* (making a *Zivug* between the screen

and the Light) and studying the Torah (receiving the Light) for the Creator's sake, we, Israel (those who aspire to the Creator) would completely merge with Him (in our properties), so His Light would permeate us and clothe in us to such an extent that we would merit (begin to desire and receive the power of a screen) carrying out the same actions as the Creator: resurrecting the dead (correcting egoism), summoning rains (*Ohr Hassadim*), and reviving Heaven and earth (filling all the *Partzufim* in all the worlds with the Light of our actions).

In that, we are just like Him, as it is said: "By Your deeds (by experiencing them on myself) I will know You." However, we attain all this only through absolute and devout faith (the property of *Bina*), which leaves within us no desires whatsoever to attain Him with our reason (to verify first and act next), as in the path of sages of the nations of the world (our egoism). Our egoism consists of a *Partzuf* called a "sage of the nations of the world." Its *Rosh* (head) designates knowledge and desire to attain everything, and its *Guf* (body) is the will to receive pleasure for oneself.

The philosopher argues that if Israel can do what the Creator does, then Israel attains Him. This is correct, for if one is able to act like the Creator, then, to the extent of his actions, he attains and perceives Him. After all, it is said: "By Your deeds I will know You." If one acts like the Creator, then he understands the Creator's analogous actions in his own actions, and thus perceives Him. However, one must first advance by faith above reason, and as a result, he attains the Creator's properties, thereby becoming like Him in his actions.

164. (Rabbi Shimon continues:) "Who governs the sun, if not the Creator? Yet, Yehoshua came and stopped it. The Creator issues His decree, yet Moshe immediately issues a decree of his own, and it is carried out. The Creator wishes to punish, and the righteous of Israel annul His verdict. Moreover, He bid us to closely follow His ways and to be like Him in every way." The philosopher then went and became Israel, and lived in the village of Shachalayim, and they called him Yosi HaKatan (Little Yosi). He studied the Torah a great deal, and was among the sages and the righteous of that village.

The problem is that if a person does everything only by means of his faith, he denies himself the chance to attain the Creator, for attainment comes through applying reason. However, the moment he begins to apply his reason, he immediately diminishes his faith. So how can one combine faith with reason?

It is true that those who aspire to draw nearer the Creator (those who are called Israel) diminish their simple, devout faith. However, they do this only because He bids them to do so in order to attain His actions, and thus become like Him, as it is said in the Torah: "Follow His way" (*Devarim*, 21). Hence,

they observe His commandments. The philosopher was so overwhelmed by this truth that he became "Israel" and started observing the Torah and *Mitzvot*.

He was overwhelmed when he had found that Israel's actions, their attainments of the spiritual worlds, did not diminish their faith above reason, for all of their actions and attainments were based on faith. Israel attains the Creator because He bids them to, not because they desire this with their egoism.

165. And now the time has come to take a closer look at this verse. It is written that all the nations of the world are nothing before Him. Yet, how does this exalt Him? Hence, it is written: "Who sees the King of the nations of the world?" Yet, is the King of the nations of the world also not the King of Israel? The Creator wishes to elevate Israel in all places; this is why He is called everywhere "the King of Israel." The other nations of the world say that they have another King up in the Heavens, for it seems to them that He governs only them, and not us.

The nations of the world are certain that their Supernal King is not the King of Israel, that the King who sits in the Heavens and governs them is only their King, and that the King of Israel has no power over them. Thus, it seems to man's egoism that it exists under some other (non-altruistic) system of governance, and not altruism. The egoism fails to realize that the Creator made it exactly the way it is so as to achieve His goal: using egoism, to bring man to altruism, from "for one's own self" to "for the Creator's sake."

166. It is written: "Who would not fear the King of the nations of the world?" (*Yirmiyahu*, 10:7) That is, their Supernal King is there to threaten and persecute them, and do with them as He pleases. Hence, He should be feared. And all fear Him Above and below. For it is written that among all the sages of the nations of the world (the angels that rule over these nations) and in their Kingdoms (Above) there is none like You. There are four Kingdoms Above that rule over all the nations of the world according to the Creator's will. And there is no one who can do even the smallest action without His personal instruction. The sages of the nations of the world are the forces that rule them from Above, and all the wisdom of the nations of the world comes from these rulers. "In all their Kingdoms" means that the Creator's will rules over them.

These lines describe how the bride, who is in a state of exile, prepares herself for her future, final correction. The power of the nations of the world (in every one of us) amounts to conquering us (the altruistic desires for the Creator) and placing us under their power (serving only the body). They wish to drive us away

from the Creator's rule and let other desires, called "the nations of the world" dominate us. Our egoistic desires, the nations of the world, do so because of their power (tempting us with various pleasures) and wisdom (appealing to our common sense).

Their actions over us (spiritual aspirations) stem from the system of the impure forces and their impure (egoistic) angels (our inner egoistic forces), which give power and reason to the nations of the world. With the help of their wisdom, they (our egoistic desires) lead us (the sons of Israel, those who aspire only to the Creator) to all sorts of doubts and desires to understand the Creator, His ways and thoughts, without any fear or reverence before His greatness and supremacy.

Because of these doubts, we draw far from the Creator and His Supernal Light, which, as a result, passes on to them (our egoistic desires), as it is written, "Tzur (the capital of the impure forces) was built only on the ruins of Jerusalem (the capital of the pure forces)." Thus, they acquire the strength to persecute and humiliate Israel, and force them to submit to their will (suppress the only true path to the spiritual—faith above and in defiance of reason—with their persuasions and proof of their "real" rightfulness). And as it was already explained in the "Introduction to the Book of Zohar" (items 69-71), our inner spiritual enslavement leads to our external, corporeal enslavement, persecution, and humiliation by the nations of the world.

This is the secret of the four Kingdoms that rule over us in our four (spiritual and therefore physical) exiles, which correspond to *Sefirot H-B-ZA-M*, symbolized by Nebuchadnezzar, as it is written: "Here is that idol, its head made of pure gold, its breast and its arms of silver, its belly and its thighs of brass, its shins of iron, and its feet part iron and part clay" (*Daniel*, 2:32-33).

When this idol governs us, the nations of the world mock us, claiming that they have a King of their own. However, such was the Creator's plan, as it is said: "The Creator hath so made it, that men should fear Him" (*Kohelet*, 3:14), for the sensation of the Creator, called *Shechina*, is also referred to as fear before Him. However, since we do not yet feel the greatness and supremacy of the Creator, we do not merit fearing Him, and live in fear of the King of the nations of the world.

This points to the fact that we have no other way of completely and eternally merging with the Creator other than by means of tremendous fear before His greatness, by assuming His Torah and His desires (*Mitzvot*) in devout and complete faith, without any doubts in His properties.

Only then will we merge with Him in absolute, eternal union, and the Creator will impart us with all the goodness for which He had created us. He conceived this in the beginning of creation, and it became the purpose behind the whole of creation. This state is considered the complete and final deliverance and correction.

However, before the attainment of such an exalted spiritual state, this is how the prophet describes those who aspire to the Creator: "You have sown much, and brought in little; you eat but you have not enough; you drink but your thirst is not quenched" (*Haggai*, 1:6), for in all of our actions (of those who aspire to the spiritual) the impure force (egoism) constantly takes all the Light for itself. This occurs as a result of our doubts with regard to faith in the Creator, which the impure force itself cultivates within us.

However, the purpose of these punishments is not to cause us grief! Everything happens according to the Creator's plan and serves only to promote us toward correction. Therefore, as long as man can listen only to egoistic arguments, the Creator develops us gradually, using these forces. With their help, we gradually become fit to feel fear of the Creator, through the many trials and sufferings our exile from the spiritual brings us.

But in the end, we merit the reception of complete and devoted faith and fear before His greatness. It is written of this state: "He remembered His mercy and His allegiance toward the house of Israel, and all the worthless creatures of the earth witnessed the help and deliverance at the Creator's hands" (*Tehilim*, 98:3).

This is because at the end of days, the Creator will remember us in His mercy, and will give us the strength to receive complete and devout faith in Him. Thus, Jerusalem (the capital of altruism) will be rebuilt on the ruins of Tzur (the capital of egoism), for all the Light, which *Malchut* of the impure force was robbing of us throughout our exile from the spiritual, will return to us when we acquire complete and devout faith, and will shine within us with all its might.

All the worthless creatures of the earth (manifestations of egoism) will then see with their own eyes how our Creator saves (corrects) them. For all the nations of the world (within us) will see that they have always possessed this Light until the very last moment before their correction so as to give it back to us at the appropriate time. And all shall see that "one man's rule over another is to the detriment of the ruler!" (*Kohelet*, 8:9).

The burden of our slavery and the impure force's rule over us (over holiness) harms only the impure force, for it thereby compels us to attain complete and devoted faith in the Creator even faster! And the prophet speaks of this time,

"Who would not fear the King of the nations of the world?" for it has now been revealed that He is the King of the nations of the world, who persecutes and dominates those nations. It previously seemed to them (our egoistic intentions) that they persecuted us (our altruistic intentions), but now the opposite has been revealed to them—that they were merely blind enactors of the Creator's will, our servants and our slaves, whose purpose is to bring us to perfection.

It seemed to us that they were beating us. Now it turns out that they were beating themselves, for thanks to these blows (suffering from unrealized egoistic desires and constant frustration), they have accelerated our deliverance and attainment of perfection (our realization of the need to choose the path of faith above reason). Thus, they have also accelerated their own demise (their own correction).

And wherever it seemed to us (our reason) that they rebelled against the Creator (argued that the Creator is not the source of all reality) and acted (supposedly) however they pleased so as to humiliate us and satiate their base egoistic desires, and it appeared that there was no (Supernal) judge and no law (the advancement of creation toward its goal), it has now been revealed that they have always been fulfilling the Creator's will, to bring us (all our desires, them included) to perfection.

The same applies to every person in the world—whether he wants to or not, at all times and in every way, he fulfills only the Creator's will. Why then is he not called the Creator's servant? Because he acts unconsciously, not of his own will. To compel man to fulfill His will, the Creator gives him some alien desire to enjoy, which forces him to carry out an action, but he does so as a slave of his desire, and not as someone who fulfills the Creator's will.

For example, the Creator may give man an alien desire to make money, thereby compelling him to open a restaurant so as to carry out altruistic actions as a slave of his egoistic desire.

In other words, to compel us to do what is necessary, the Creator created within us an egoistic desire to receive pleasure, thus obliging us to do His will by enabling us to find pleasure in the actions and objects on which He wants us to work. This is why we live in constant chase of pleasures, whereas in truth we are constantly and unconsciously fulfilling the Creator's will. This resembles a situation in which children are given many toys to play with, but as they play, they also carry out work.

The entire world is doing the Creator's will, but our goal, the purpose of our development is to do it consciously. We must attain and realize His will; we must ascend so high that we will want to do it wholeheartedly and on our own,

rather than as we do it now—unconsciously and coercively. We must achieve a state when our desires fully coincide with those of the Creator, which designates complete and conscious union with Him.

Thus, it becomes clear that the King of the nations of the world is the same Creator that rules over them and compels them to fulfill all His desires, as a King does with his slaves. And now fear before the Creator is revealed to all the nations of the world. The phrase, "all the nations of the world" alludes to the angels that rule over those nations, such as Afriron, Kastimon, Aza, Azael and others, from whom the sages of the nations of the world (our egoism and reason) receive their wisdom, and with whose help they oppress Israel (our altruistic desires).

IN THEIR KINGDOMS refers to the four existing Kingdoms, which govern the seventy nations of the world (*ZON* = seven *Sefirot*, each of which containing ten sub-*Sefirot*: in all seventy *Sefirot*) and over us (altruistic aspirations) in our four exiles, which correspond to the impure *Sefirot H-B-ZA-M* (described as Nebuchadnezzar). As the prophet writes: "Here is that idol, its head made of pure gold (the first Kingdom), its breast and its arms of silver (the second Kingdom), its belly and its thighs of brass (the third Kingdom), its shins of iron, its feet part iron and part clay (the fourth Kingdom)" (*Daniel*, 2:32-33).

There is not one among them who can make even the smallest action of their own, but only what You bid them. However, this will only be revealed at the end of correction, and all will know that all of our misfortunes and suffering that had the power to separate us from the Creator were but loyal executors of the Creator's aspiration to draw us closer to Him. Moreover, these cruel forces did nothing else but obey His orders.

And the sole purpose of all that transpired was to bring us to a state where we can receive all the perfection and infinite goodness that He intended to bestow upon us from the very beginning in His plan of creation. The Creator must lead us to complete and devout faith, the result of which will be, as the prophet said: "Then, at once, the iron, the clay, the brass, the silver, and the gold all crumbled to pieces and became like the chaff on summer threshing-floors; and the wind carried them away, and no trace was left of them; and the stone that smote their image became a great mountain, and filled the whole earth" (*Daniel*, 2:35).

Absolute faith is called "unbreakable (non-crumbling) stone." After one merits absolute faith, the impure force (his inner egoistic desires and thoughts) disappears as though it had never existed. And all the worthless creatures

(reason, logic, philosophy, and common sense), which inhabit the earth, witness deliverance at the hands of the Creator, as the prophet said: "They shall not do evil nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters fill the sea" (*Yeshayahu*, 11:9).

167. Yet, among all the sages of the nations of the world and in all their kingdoms, I have found in the ancient books that even though the Heavenly hosts and legions fully obeyed their given orders and each would receive precise instructions to be carried out, but who among them can do it if not You, who will do it better than You? For You excel over them all in both properties and deeds. Hence, it is written: "There is none like You."

The Creator Himself carries out all the creatures' actions with His Light, and leads them to His goal. Man's sole task is the realization of all creation and governance, to wholeheartedly agree with all of the Creator's actions, and take an active part in the process of spiritual creation.

168. Rabbi Shimon said to his friends: "This wedding must be a wedding for all of you, and each of you should bring a gift (his own part in the common *Malchut*) to the Bride." He said to Rabbi Elazar, his son: "Present the Bride with a gift, for on the following day *Zeir Anpin* will look as he enters the wedding canopy at the sound of these songs and praises of the sons of the wedding canopy, who stand before the Creator."

Who Is This?

169. Rabbi Elazar opened and said, "Who is this coming up from the wasteland?" (*Shir HaShirim, 3:6*). *MI ZOT*—who is this—is the common ground of the two questions, the two worlds, *Bina* and *Malchut*, which are bound together. COMING UP—coming up to become the "Holy of Holies." For *MI* is *Bina*, called the Holy of Holies. And she joins with *ZOT* (*Malchut*), so that *Malchut* could come up FROM THE WASTELAND, for she inherits THIS from the wasteland, to become a bride and enter the bridal canopy.

The Zohar explains the following passage: "Who is this coming up from the wasteland, leaning upon her beloved!?" (*Shir HaShirim*, 8:5). It describes a state at the end of correction, when the bride enters the wedding canopy. *MI ZOT*: *MI* is *Bina* and *ZOT* is *Malchut*. At the end of correction, *Bina* and *Malchut* unite, and both are called "holy." But until the end of correction only *Bina* is called holy, while *Malchut* ascends to *Bina* and receives holiness from her.

Nevertheless, at the end of correction, *Malchut* becomes like *Bina*, and they both become holy. *Malchut* completely unites with *Bina* through equivalence of form, and fully merges with the source of life, for a screen (the restriction imposed on reception of Light within *Malchut*) creates the Returning Light that combines all *Sefirot* into one.

The Creator's *Ohr Hochma* can be received precisely in this Returning Light. As a result, *Malchut* ends with the letter *Yod* and becomes forever similar to *Bina*. Hence, it is written that *Malchut* and *Bina* unite by equalizing their desires to form a single whole.

Similarly, the Light of *Malchut* will be forever connected to the Light of *Bina*, for *Malchut* herself ascends to the level of the "Holy of Holies," thus becoming exactly like *Bina*. SHE COMES UP just like a sacrifice, which is the "Holy of Holies," for *MI* (*AVI*, *Bina* or the "Holy of Holies") joins *ZOT* (*Malchut*), so

Malchut would ascend and become the "Holy of Holies." Sacrifice is the part of *Malchut* (man's animal egoism) that ascends with its properties to *Bina*.

And when *MI* (*Bina*) joins *ZOT* (*Malchut*), and *ZOT* becomes the "Holy of Holies," there is no longer a diminution of *Malchut's* state, for this diminution occurred only because of the deterioration of *Malchut's* properties, when new egoistic desires emerge within her.

Now that *Malchut* has become as holy (altruistic) in her properties as *Bina*, death disappears, and the fall of *Malchut* into her egoistic desires is impossible, for she has been fully corrected and has attained the properties of *Bina*, which are referred to as holy. Through *Malchut's* acquisition of these properties, the Upper Light (life) enters her. *Malchut* emerges from the wasteland (the sensation of life's absence for want of altruistic properties) and enters her wedding canopy.

This occurs thanks to man's efforts, called "those who keep the Torah" (item 124). These efforts are the foremost part of creation, for they create the Torah and bring *Malchut* to the great *Zivug* at the end of her correction, to her complete fulfillment with the Light. This great *Zivug* on the entire corrected *Malchut* (including *Malchut de Malchut*) can be achieved by precisely this sensation (by man) of the spiritual wasteland.

170. She comes up from the wasteland of the soft utterance of lips, as it is written, "And your mouth is comely" (*Shir HaShirim*, 4:3). This is because the Hebrew word *Midbar* (desert/wasteland) is derived from *Dibur* (speech). It is written of the mighty forces, that these mighty forces strike Egypt with all the plagues of the wasteland, for all that the Creator did to them was not in the wasteland, but in settlements. And the phrase "in the wasteland" means "by the power of speech, of spoken word." This comes up from articulation, from the mouth (*Malchut*) as she ascends and comes under the wings of *Ima* (mother, *Bina*). Then, through speech, she descends upon the entire holy nation (the difference between speech and articulation is that articulation is an action that forms speech).

Before the end of correction, when *Malchut* is still called the "Tree of Good and Evil," all corrections occur through *MAN* (prayers or requests), through which the righteous (those who wish to become similar to the Creator in their properties) elevate *Malchut* to *Bina*. Consequently, *Malchut* receives *Bina*'s properties for as long as *Malchut* remains there, for spiritual ascent signifies an attainment of properties. *Malchut* becomes as holy (altruistic) as *Bina*.

MAN is a silent prayer in the heart of man, for *Malchut* signifies "speech." Yet, until the end of correction, good words cannot exist without bad ones. That

is, this will not happen until both voice and speech come from *Bina* herself, when *Malchut* becomes like *Bina*, which designates the unity of voice and speech—the *Zivug* of *ZON* in their corrected state of *Gadlut*.

ZA receives the voice from *Ima* and passes it in his speech to *Malchut*. Hence, this speech is completely good, devoid of any evil. Thus, *Malchut* receives from *Bina* the Light of holiness, *Hassadim*. Unless it is corrected by the completely good, altruistic voice of *Bina*, *Malchut's* voice will always consist of both good and evil. This is why impure, egoistic forces cling to her, and *Malchut* cannot receive anything from holiness (*Bina*).

Hence, *MAN* that the righteous raise in their prayers is like a soft murmur of lips, a voiceless speech, as the prophet says: "Only the lips move, but the voice cannot be heard" (*Shmuel I*, 1:13). This is because there is no connection between *MAN* and the impure force, and *Malchut* can be elevated to *Bina* so she can receive her voice from *Bina*.

As a result, a holy edifice of *Malchut* is erected, and she receives the Light from a *Zivug* between voice and speech, and the holiness of her speech descends upon the heads of the righteous that raised *MAN* and thereby revived *Malchut*.

This is why it is written that SHE COMES UP FROM THE WASTELAND, for the bride (*Malchut*) is now invited to a great *Zivug* under the wedding canopy. This occurs thanks to the raising of *MAN* by the righteous, who thereby united *Bina* (voice, *Ima*) with *Malchut* (speech). As a result, *Malchut's* speech became as beautiful as that of *Bina*.

All of these individual *Zivugim* made by the various righteous (each of whom constitutes a small part of the common *Malchut*) during the 6,000 years, now connect all of *Malchut's* parts (souls of the righteous) together in one great *Zivug*, as the bride (*Malchut*) enters her wedding canopy.

In other words, it is precisely this soft prayer, the raising of *MAN* during the 6,000 years by a voiceless speech (seeing as good is still mixed with evil in the voice of *Malchut*), that creates the conditions for the great *Zivug* of *Malchut* with *ZA*, of man with the Creator.

And since *Malchut* received the voice of *Bina* (from *Ima*-Mother) thanks to the help of the righteous (all the good deeds performed by the righteous during the 6,000 years), everything is now combined into the great Supernal *Zivug* under the wedding canopy. This is because *Malchut* becomes completely good without a hint of evil—the "Holy of Holies," just like *Ima*.

Silent speech is defined as the movement of lips without the participation of the palate, larynx, tongue, and teeth. This is how *MAN* is raised when *Malchut* ascends between the wings of *Bina*, i.e., receives the voice of the wings of *Ima* in her speech. Afterwards, having acquired the speech, she descends upon the heads of the holy nation. For after the reception of voice through *Ima's* property of mercy, *Malchut* becomes as holy as *Bina* herself, and her holiness descends upon those who corrected her. Consequently, they are called the "holy nation," for now the speech of *Malchut* is as holy as that of *Ima-Bina*.

There is "voice" and there is "speech." "Voice" is the inner part, whereas "speech" is its outward appearance. This appearance is based on exhaling (the silent letter *Hey*). *ZA* is called "voice," and *Malchut* is called "speech." Letters are sung according to the note signs (*Taamim*), followed by the letters with their punctuation marks.

The level of *Ohr Haya* (called *Kol*—voice) emerges on the screen in the *Peh* of the third degree of thickness, known as "teeth." From this Light *ZA* receives *Ohr Hochma*, and his voice is then heard outside (begets the souls of the lower ones).

Yet, the voice of *ZA* is not heard below the level of *Neshama*, for his screen is not strong enough to receive *Ohr Hochma*. The level of *Ohr Yechida* in *ZA*, called *Dibur* (speech), emerges on the screen in the *Peh* of the fourth degree of thickness. This screen is the most powerful, as it reveals all of the Light, and is called "lips."

The Light of *NRNHY* reveals the inner, Supernal and concealed wisdom, *Hochma*, the concealed thought, the inner Light of *Bina*, which cannot shine to the lower ones, that is, in *ZA*, because *ZON* cannot receive from *Peh de AA*. Nevertheless, the two levels of the Light—*Haya* and *Yechida*—that descend from *AA* are converted into voice and speech with *Bina's* help, even though it is the Light of thought, wisdom and reason.

Voice is formed in *ZA*, and speech in *Malchut*. If a righteous one raises his prayers (*MAN*) to *Malchut*, thereby causing *ZON* to ascend to *AVI*, who are in constant union, to provide Light for the lower ones, *ZON* receive this Light from *AVI*, which is called "voice and speech." The property of the righteous is to create the pure and destroy the impure with their voice. In the beginning, there was only one language (one speech) in the world, *Lashon HaKodesh*—the holy language. In Hebrew (as in English) the same word (*Lashon*) means "tongue" (both as a body part and as a means of communication).

171. He asks: "How does *Malchut* ascend in speech?" And he replies: "When man first awakens in the morning and opens his eyes, he must bless his Creator and Master. How is he to bless Him? The way it was done by the first

***Hassidim*: they would prepare a vessel of water beside them, so that when they woke at night, they would wash their hands at once, and, having blessed the Torah, would rise to study it. When the rooster crowed, precisely heralding midnight, the Creator was with the righteous in the Garden of Eden. And it is forbidden to perform a blessing in the morning with unclean hands."**

He asks: since it is written that the beginning of *Malchut's* correction must be expressed in a quiet murmur of lips, how can he who wakes up (spiritually) immediately pronounce a blessing at the top of his voice? After all, the blessing must also be uttered in whisper so as to first receive a voice from *Ima*, and with this voice (by the force of *Ima-Bina*) elevate *Malchut* to *Bina*, and impart onto her altruistic properties.

The Zohar replies: The first *Hassidim* have corrected this. As man falls asleep (falls to the level of the Light in his *Partzuf* called "sleep"), his holy soul (the Light that was in his spiritual *Partzuf*) ascends, and only the impure spirit of the primordial serpent (egoistic properties) remains in him, for sleep constitutes the 60th part of death (Talmud, *Berachot*, 57:2).

Since death is an impure property of the primordial serpent, the impure spirit (egoistic desires) does not leave man completely as he wakes up (receives a new Light from Above), but remains on man's fingertips (not all of man's desires change under the influence of the Light received from Above, called "the Light of morning" or "the Light of awakening").

And the greater holiness and Light that was present in man before he fell asleep (before he fell into a diminished spiritual state, called "sleep"), the more the impure (egoistic) force clings to these desires when the altruistic intentions exit them during sleep.

Fingertips constitute the purest place (desires) of the entire body (all desires), man's most spiritual desires, for they can be filled with *Ohr Hochma* (*Ohr Hochma* enters these desires during a *Zivug*, with the help of a screen). Therefore, even after awakening (at the beginning of the spiritual ascent), the impure (egoistic) force does not leave this place, wishing to receive at least some of that great Light, which can fill these most altruistic human desires.

Hence, hands must be washed in order to remove the residual egoistic desires. For this to happen, two vessels need to be prepared: the Upper One (cup) and the lower one that will accept the removed impurity.

The Upper Vessel designates *Bina*, whose Light drives the impure force away. Hence, washing the fingertips with water (the forces or desires of *Bina*) expels the impure force (man's egoistic desires) from them. Thus, *Malchut* rids herself

of her evil (egoism) and becomes holy and good. Afterwards, one can study the Torah and bless the Creator for it, for washing hands is similar to raising *MAN* in a whispered prayer to the wings of *Ima*.

And when the rooster crows (this is a special spiritual sign of the angel Gavriel), it is precisely midnight, as it is written: "The greater star to rule the day and the lesser star to rule the night" (*Beresheet*, 1:16). For the lesser star, the holy *Shechina-Malchut* grew smaller, clothed in impure forces and "her feet descend to death" (*Mishley*, 5:5).

This is so because during the 6,000 years, up to her final correction, *Malchut* constitutes the Tree (foundations) of Good and Evil: if one is worthy, she becomes good for him and purifies him, if not—she turns evil. Accordingly, the rule of night is also divided into two parts: the first refers to a state called "unworthy—evil," and the second refers to a state called "worthy—good."

The first correction of *Malchut's* good part is made exactly at midnight (in a state so called "midnight"), for it is then that *Malchut* receives the voice of *Bina*. Put differently, *Malchut* ascends to *Malchut de Ima-Bina* and corrects herself within it. As a result, the strictness and judgment in *Malchut* become holy and good, completely devoid of evil. This means that strictness and judgment fall onto the impure forces, but for Israel, they turn into mercy.

Yitzchak signifies restriction, the property of *Malchut* within *Bina*. The Hebrew word for a "rooster" is *Tarnegol*, and also *Gever* (man) and designates the angel Gavriel, who attends to *Malchut*, the lesser star. The strictness of *Bina* pierces the wings of the rooster (Gavriel), and through it *Malchut* receives the voice of *Bina*.

And when Gavriel passes the voice of *Bina* to *Malchut*, his call reaches all the roosters of this world, the property of judgment in the spiritual void. Such a state is called "this world" or *Malchut de Malchut*. Everyone speaks only in this voice, which was corrected by *Bina's* property of mercy.

Therefore, the voice of *Malchut* (her judgment) no longer dominates the second half of the night, and the voice of *Bina* claims this place. This is what the "rooster of this world" heralds—the property of judgment in *Malchut de Malchut*.

Hence, a rooster's crow (change of properties) is heard precisely at midnight (when states change), for this crow means that *Malchut* has already been corrected by the voice of *Bina*, and that this voice is already within *Malchut*. This is defined as the moment of midnight, which marks the beginning of the second half—absolute goodness, devoid of evil.

After *Malchut* receives the voice of *Bina*, the righteous (man's properties in the worlds of *BYA*) raise *MAN* with the help of their study of Torah after (in the state of) midnight. They keep raising *MAN* to the "cheerful strictness" in *Ima*, of which it is written: "She rises also while it is yet night" (*Mishley*, 31:15), for it is precisely at night that the Supernal *Malchut* reveals herself in all her splendor.

And the actual revelation of *Malchut* takes place in the Garden of Eden, i.e., she is meant for those righteous who have corrected her with their work and studies (in the state) after midnight. The Creator rejoices with them (merriment signifies fulfillment with *Ohr Hochma*) in the Garden of Eden, for the corrected *Malchut* is called "the Holy *Shechina*" or "the Garden of Eden," for she receives *Hochma* and rejoices with the righteous that constitute *MAN* within her.

And the phrase that describes how impurity (egoistic desires) is washed away (corrected to altruistic properties) from man's fingers (his most exalted desires) is true not only with regard to nighttime. Man ascends from the lower degree of "sleep" onto a higher degree of "awakening," the difference between the two states being that previously, he was receiving only the vital *Ohr Hassadim*, called "sleep," while "awakening" signifies reception of *Ohr Hochma*. This is because the impure force constantly clings to man's fingertips (precisely for man to correct it and thus attain greater spiritual heights), and he is obliged to wash his hands (make his desires and intentions "for the Creator's sake") before uttering a blessing (appealing to the Creator for reception).

172. For when man is asleep, his soul (spirit) leaves him. And as soon as his soul departs from him, the impure spirit replaces it at once, and it fills his hands and defiles them, and it is forbidden to utter a blessing without washing one's hands. And should you object that when man is awake and his soul does not leave him, the impure force does not descend upon him, then, if he enters a washroom, he is forbidden from reading even a single word of the Torah until he washes his hands. And if you say that it is because his hands are soiled, this is not true, for how are they soiled?

173. But woe unto those who do not beware and do not guard the Creator's honor and do not know the foundation of this world. There is a certain spirit that dwells in every cesspool of the world, a spirit that relishes depravity and excrement, and it immediately settles on the fingers of man's hands.

Just like Rabbi Y. Ashlag, I refrain from commenting on items 172 and 173 of *The Zohar*, and he who merits it—will understand this text himself.

He Who Rejoices on Holidays

174. Rabbi Shimon opened and said: "He who rejoices on holidays and does not give a part to the Creator, the evil eye hates and slanders him, removes him from this world, and brings him many miseries."

We have already said (item 68) that the impure forces (egoistic spiritual forces within man that know of and hence desire the pleasures hidden in the Creator's Light) consist of male and female parts. The male part brings less harm than the female. It leads man to transgressions such as lying in the name of the Creator, as though it inspires man to observe the *Mitzvot*, but not in complete purity (with the sole purpose of pleasing the Creator). Instead, it causes man to also add a touch of personal benefit and selfish enjoyment, as it is written: "Eat not the bread of an ill-willer, nor desire his treats; for as one reckons within himself, such is he: 'Eat and drink,' he shall say to you; but his heart is not with you" (*Mishley*, 23:6-7).

Since the male impure force has absolutely no intentions to bestow, the commandment remains devoid of fear and love (without a heart). Yet, since the male impure force has already caught man in its net, it gains power to make a *Zivug* with its female half (the impure *Nukva*), which is a bitter and evil impure force that lies in the name of the Creator, and, upon seducing man, captures his entire soul.

Hence, *The Zohar* says that the evil eye hates and slanders man, and removes him from this world by provoking him to fail to observe the commandment of rejoicing on a holiday (the reception of *Ohr Hochma*, joy on a higher degree)—so that this joy would not be for the sake of the Creator. It is as though he eats alone and does not share his food with the needy, which leads to the male impure force making a *Zivug* with *Nukva* and capturing man's soul.

175. The Creator's role is to cheer the poor, according to His ability. For the Creator appears on the holidays so as to look at His broken *Kelim*. He comes to them, and He sees that there is nothing to rejoice in, and He weeps for them, and ascends Above to destroy the world.

To understand this passage and the angels' objections, one must first understand the words of the sages (*Midrash Raba*, 86): "When creating the world, the Creator asked the angels: 'Shall we create man in our image (*Tzelem*) and likeness?' And the four angels (forces, properties) of creation gave their answers:

Mercy said, LET US CREATE, for he creates *Hassadim*, mercy. Truth said, LET US NOT CREATE, for he is all falsehood. Justice said, LET US CREATE, for he dispenses justice. Peace said, LET US NOT CREATE, for he is all enmity."

What did the Creator do? He took truth and concealed it in the ground, as it is written: "cast down truth to the ground" (*Daniel*, 8:12). Our entire purpose in the study of the Torah and *Mitzvot* lies in that, thanks to them, as the Talmud says (*Psachim*, 50, 2): "From *Lo Lishma* (intentions for oneself) man comes to *Lishma* (intentions for the Creator's sake)."

And since man is born with such insignificant desires and powers, he is unable to immediately engage in the Creator's *Mitzvot* for the sake of pleasing the Giver of these *Mitzvot*, for as it is said: "Man is born akin to a wild ass" (*Iyov*, 11:12). Due to his egoistic nature, he is unable to make any inner movement or action if it is not for his own benefit.

Therefore, the Creator allows man to begin observing the *Mitzvot* solely for his own sake, seeking personal benefit. Yet, in spite of this, his actions attract spiritual Light to him. And then, with the help of the received Light, he comes to observe the *Mitzvot* for the Creator's sake, in order to please Him.

This is exactly what Truth presented when it objected to man's creation and said that he is all falsehood. After all, how can man be created to study the Torah and observe *Mitzvot* in a state of absolute falsehood, i.e., "for oneself?"

However, Mercy said, "Let us create," for man performs merciful deeds. Although the *Mitzvot* of mercy, which man observes (even if mechanically) initially "for his own sake," are mere external actions without the intention of bestowal, with their help he gradually corrects his intentions until he becomes capable of observing all the *Mitzvot* "for the Creator's sake." Hence, there exists an absolute certainty and guarantee that through his efforts, man will achieve the goal—altruistic actions "for the Creator's sake." And that it is okay to create man.

Peace also asserted that man is all "enmity;" hence, he can observe the *Mitzvot* "for the Creator's sake" only if it also brings him personal benefit. However, due to such mixed intentions and actions, man exists in constant conflict with the Creator, for it seems to him that he is great and righteous, and he utterly fails to see his shortcomings. In other words, he is completely unaware that all his work in the Torah and *Mitzvot* is exclusively for his own benefit.

And because he feels this way, he fills up with anger and resentment towards the Creator: why does the Creator not treat him as it befits one so perfectly righteous? It follows that he alternates between states of peace and conflict with the Creator. That is why Peace objected to the creation of man.

However, Justice said that man should be created, for he dispenses justice. By observing the *Mitzva* (singular for *Mitzvot*) of giving charity to the poor, even with the intention "for oneself," he gradually acquires the property of "bestowal," learns to act "for the Creator's sake," and merits eternal peace with Him.

After the Creator heard these opinions, He agreed with the angels of Mercy and Justice, and cast down Truth to the "ground." By this, He allowed man to begin observing the *Mitzvot* with the intention "for oneself," despite its falsehood.

It follows that the Creator cast Truth down to the ground because He had accepted the claims of Mercy and Justice, that thanks to the *Mitzva* of giving charity to the poor, man will ultimately come to Truth, i.e., work for the Creator's sake, and Truth will rise from the ground.

The only creation created by the Creator is *Malchut de Malchut*, egoism, and it can only be corrected by "instilling" the Creator's properties of *Bina* or mercy into it. Yet, if these properties are opposite, how can such a thing be accomplished? After all, in the spiritual world, distance is proportionate to the difference in properties. So how can *Malchut* be united with *Bina*?

To this end, the *Kli* was broken: the spiritual, altruistic desire lost its screen and became egoistic. Yet, it retained sparks of the Light, and these sparks exist within egoistic desires. This is why egoistic desires have power over us.

These sparks of the Upper Light are the source of various pleasures and love, for Light is pleasure. And since these particles of Light are clothed in impure garments and exist under the rule of the impure forces, man starts perceiving these feelings of love and delight as being inherent in the impure forces, as though these egoistic garments contain pleasures, and such is their property. And he associates the properties of love and pleasure with the impure forces,

failing to understand that the impure forces draw him solely with the spiritual spark that has fallen into them.

However, as the impure force is very appealing, it lures man into all kinds of transgressions, such as theft, robbery, and murder. At the same time, it gives us the desire to observe the Torah and *Mitzvot* for our own sake. Even if we start observing them not "for the Creator's sake," but "for ourselves," (for our own benefit, to fulfill our base aspirations, according to the desires of the broken, egoistic *Kelim*-vessels), we gradually come to the intention "for the Creator's sake," and merit the goal of creation—to receive all the pleasure that was prepared for us back in the Thought of Creation—"to delight man." Thus, the impure forces destroy themselves, but that is exactly the purpose for which the Creator conceived and created them.

The Zohar says that the Creator appears on these holidays to look at all the broken *Kelim*. On holidays, when man observes the *Mitzva* of rejoicing because of the great Light that he receives from the Creator, the Creator appears to look at His broken vessels, by which man is given an opportunity to observe the *Mitzvot* not "for the Creator's sake." The Creator comes and looks at how well these broken vessels have fulfilled their mission to bring man to observance of the *Mitzvot* with the intention "for the Creator's sake."

However, the Creator comes to them and sees that there is nothing to rejoice in. He weeps over them, for He sees that nothing spiritual (altruistic) was created from the broken vessels, that man has yet to correct even a single broken vessel (egoistic desire). In other words, there's not one vessel that was intentionally broken by the Creator that has brought man to the intention "for the Creator's sake," and he rejoices on holidays solely for his own pleasure.

So the Creator weeps and regrets breaking the vessels, for He broke them and cast Truth to the ground only for man's sake, to give him an opportunity to start working in falsehood (in the intention "for oneself") and gradually come to Truth, to the intention "for the Creator's sake." Yet, when He sees that man has not changed at all in his aspirations for selfish pleasure, it is as though the vessels were broken in vain, and so He weeps for them.

And He rises Above, to destroy the world—meaning, He ascends so as to stop the Light's descent and thereby destroy the world. The world and creatures can exist only if they receive the Creator's Light (even if unconsciously). However, if man's state and selfish actions cannot lead him to the intention "for the Creator's sake," the Light itself becomes detrimental to him, for in pursuit of this Light, man sinks ever deeper into egoistic desires (impure forces) and growing

dependency on egoism. Therefore, it is more desirable and beneficial for man to stop feeling pleasure in his impure desires, so that it would not destroy him completely and prevent him from sinking into such powerful egoistic desires that, having become a slave to their pleasures, he would never be able escape them and attain the spiritual.

176. The members of the assembly then appear before the Creator and say: "Master of the world, You are called merciful and forgiving, send Your mercy upon Your sons." He answers them: "Have I not done so, when I created the world based on mercy? As it is written, 'The world is built by mercy' and the world is established upon it. However, if they do not show mercy to the poor, the world will be destroyed." The Heavenly angels then say to Him: "Master of the world, here is a man who had eaten and drunk to his heart's content, and could have been merciful to the poor, but did not do anything." The prosecutor appears, receives permission, and persecutes that man.

The exalted souls, called "the members (or the sons) of the assembly" begin praying for the lower ones, so the Creator would have mercy on His sons and not discontinue the flow of Light descending onto them. They do everything within their power to justify man's state of being, and say that as long as he observes his *Mitzvot* in faith, he is called "the Creator's son," and hence deserves the Creator's mercy, as a son deserves the mercy of his father.

The Creator replies to them that He created the world by the property of mercy, and the world stands on this property alone. In other words, man will not be corrected by the Creator's Light as long as he disdains the poor, for the world's creation was the result of the Creator's agreement with the angel of Mercy, which states that due to man's merciful deeds, the world will be able to exist and will gradually come to the intention "for the Creator's sake." But now, since people are not showing mercy, there will be no correction.

Then the Supernal angels said, "Master of the universe, here is a man who had eaten and drunk, and had his fill, and could have been merciful to the poor, but did not give them anything." In this case, the angels begin to accuse man, instead of defending him, even the angels of Mercy and Justice. And all those who did not wish to create an egoistic man with desires "for oneself," but agreed to it only because they assumed that by deeds of mercy and justice he would escape his egoism "for one's own sake" and achieve the altruistic property "for the Creator's sake." Now, they, too, turn against man.

And if man is unable to acquire the intention "for the Creator's sake," the angels repent and regret at having agreed to his creation, and they now accuse

him before the Creator. And after it becomes clear that man will not achieve the altruistic property "for the Creator's sake" by observing the *Mitzvot*, he is passed into the hands of the prosecutor.

177. There are none greater in our world than Avraham, who acted with mercy toward all creatures. It is written of the day that he prepared a feast: "The child grew and was weaned, and Avraham made a great feast on the day that Yitzchak was weaned." So Avraham prepared a feast and invited all the leaders of that generation. It is well known that at every feast, the supreme prosecutor is about, watching. And if there are any poor people in the house, he leaves that house and does not return there. However, if the prosecutor enters a house and sees rejoicing without the poor—without having first shown mercy to the poor—he ascends Above and brings accusations against the host of that feast.

178. Because Avraham was the leader of his generation, the prosecutor descended from Heavens and stood at the door of his house, disguised as a poor man. And nobody so much as looked at him. Avraham was attending to kings and ministers, and Sarah was feeding all of their children, for they did not believe that she had born a child, but rather claimed that Yitzchak was a foundling, whom they had bought at the marketplace. This is why they brought their children with them, and Sarah nursed them in front of all. And the prosecutor stands at the door. Sarah said: "The Creator has made laughter for me" ("For anyone who hears will laugh on account of me" (*Beresheet*, 21:6). The prosecutor ascended at once and stood before the Creator, and said to Him, "O Master of the world, You have said that You love Avraham, and here he had prepared a feast, but had not given anything to You nor to the poor, had not sacrificed even a single pigeon for Your sake. And Sarah says that You have laughed at her."

Until the end of correction, it is impossible to fully rid oneself of the impure forces. Hence, however hard even the most exalted righteous may try to observe the Creator's *Mitzvot* in purity of their altruistic intentions, without any touch of personal benefit, the impure forces can nonetheless accuse them and find faults in their observance of the *Mitzvot*.

Therefore, the Creator prepared another opportunity for the righteous to silence the prosecutor—by bribing him with a certain portion of holiness and purity, thus silencing him. This way, the prosecutor is reluctant to accuse a righteous one and does not want him to disappear, for then the prosecutor, too, will be deprived of his part of holiness, the Light that he receives as the righteous one observes each *Mitzvot*.

Hence, the need for external hair in *Tefillin* (phylacteries), scapegoat rite, red heifer, and so forth. (*The Zohar*, *Emor*, p. 88). From this we see how extraordinary, multifaceted, and complex this world is created, how impossible it is to judge human deeds and the Upper Governance by external manifestations, as they are seen by us, and how "entangled" and inseparably intertwined all the connections between the pure and impure forces really are.

Even when we look at our great leaders-Kabbalists, we see how much they've suffered, how they were forced to submit to the will of petty rulers or ignorant masses, and how persecuted they were—those who were closest to the Creator! Everyone feels these obstacles, even those who are just beginning on their spiritual journey.

But here, in the example of Avraham, *The Zohar* does not speak about an ordinary prosecutor, for Avraham had surely given food to all the poor, as he had always done even before he invited his distinguished guests to his table. But this prosecutor demanded his share of holiness, of the Light. However, Avraham did not wish to give anything of holiness to impurity. Rather, he wanted to overcome its power and push it away from himself completely. This is why the prosecutor ascended Above and accused Avraham.

The Zohar tells us that the prosecutor was not really poor, but only disguised himself as such, and demanded to be treated at Avraham's festive table. Avraham felt that this was an impure force that assumed the image of a poor man; hence, he refused to give it anything.

This is why it is written: "He did not sacrifice even a single pigeon," for in accordance to the sacrificial rites (rejection of egoistic parts, of man's "I"), only two pigeons are offered, which symbolize the two combined points in *Malchut*: the property of *Malchut* that was corrected by the property of mercy, *Bina*. This common point contains both the properties of restriction and mercy, but the property of restriction is concealed, whereas the property of mercy is revealed (item 122).

Without this combination of *Malchut*'s properties with those of *Bina*, called the "mitigation" or "sweetening" of *Malchut*, the world (*Malchut*) cannot exist, i.e., receive the Creator's Light. Therefore, it is necessary to offer precisely two baby pigeons. One of them was sent by Noah from his Ark, never to return (*Beresheet*, 8), for one pigeon designates the property of restriction in *Malchut* that is unmitigated by *Bina*'s property of mercy. And since Noah could not correct anything in her, the pigeon never returned to him (*The Zohar Shlach*, p. 52).

The prosecutor's claims and complaints concerning Avraham's feast on the day when Yitzchak was weaned stem from his demand to receive his share, the corrections of the part of *Malchut* that cannot be corrected until *Gmar Tikkun* (the end of correction). And this is the property of the restriction within *Malchut*, with which the world cannot exist; hence, it must be concealed. This property is the pigeon that did not return to Noah.

Man was not entrusted with the task of correcting his Creator-given primordial egoism, for it is impossible to alter what the Creator had made. However, man can hide his *Malchut*, his egoism (refrain from using it), and instead act by receiving his desires from *Bina*. This is why a combination of the properties of *Malchut* (egoism) and *Bina* (altruism) was formed in man—to let him make the effort and conceal the properties of *Malchut*, and act only according to the properties of *Bina*.

When one is able to completely reject the use of his egoism and is guided only by the properties of *Bina*, he will achieve a state called "the end of his correction." Correction is made during the 6,000 years, i.e., along the degrees of the 6,000 consecutive actions.

Then, man's *Mashiach* (Messiah/savior), the Upper Light, comes to him and transforms all of man's egoism (the primordial nature that he was rejecting during the 6,000 years) into altruism. Then, one's egoistic properties serve for the reception of the Light of pleasure for the Creator's sake, and he no longer needs to refrain from using them.

The property of *Malchut*, with which man cannot work for the Creator's sake until his final correction, is referred to as "restriction." Using the properties of *Malchut* herself remains forbidden until she is completely corrected through gradual purification by the properties of *Bina* during the 6,000 years. Alternatively, *Malchut* is called "strictness" or "judgment," for this restriction is also the source of all punishments and prohibitions.

Avraham could not correct this property of restriction in *Malchut*, i.e., receive the Light and fill *Malchut* entirely. Hence, he received nothing in this part, and that is exactly the way he treated the prosecutor, who ascended at once and began to accuse Avraham before the Creator, claiming that Avraham failed to correct anything in *Malchut*'s property of restriction with his feast. This property of restriction is called "poor," for it does not receive Light; hence, it constitutes the essence of *Malchut*, her egoism.

Since the Creator mitigated the restrictive property of *Malchut* with the property of mercy, and mixed *Malchut* with *Bina* for the sole purpose of giving the

world an opportunity to exist, the Light that is received thanks to the property of mercy is defined as the part of Light belonging to all the world's inhabitants. This part helps *Malchut* become corrected. Since the Creator created *Malchut* in order to personally fill her with Light, she is regarded as His personal part.

As a result of a miracle of nursing the babies that were brought to Sarah, Avraham received all the Light that exists in the property of mercy, and began to doubt his ability to correct the poor part of *Malchut*. This part receives nothing (for it cannot be used during the 6,000 years) and constitutes the Creator's personal part.

Therefore, the prosecutor ascended, accusing Avraham of not giving to the poor, i.e., not giving to the part of the Creator, *Malchut de Malchut* herself, which no man can correct by himself, as even Noah was unable to do so. And he gave nothing to You nor to the poor, and sacrificed not even a single pigeon for Your sake.

And Sarah says that You have laughed at her. Sarah is the part of *Bina* that shines in *Malchut*. With the words: "Any who hears will laugh on account of me" (*Beresheet*, 21:6), Sarah-*Bina* gave *Malchut* such powerful *Ohr Hassadim* that *Malchut* stopped feeling her egoistic desires, felt the perfection of altruism, and temporarily acquired the properties of *Bina*, while under the influence of *Ohr Hassadim*.

However, there emerges fear that due to such a sense of perfection and absence of suffering from unfulfilled desires, the absence of the feeling of deficiency, *Malchut* would remain uncorrected. Such a state is similar to the following description of Adam's state in the Torah (*Beresheet*, 3:22): "Lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever." In other words, he must not stop feeling his own nature nor forget the fact that he is obliged to correct his defect in the "Tree of Knowledge." And that is why Adam was cast down into a place that is suitable for correction, the lowest possible egoistic place, called our world.

179. The Creator said to him: "Who in the world is like Avraham?" And the prosecutor did not leave from there until he had consumed the entire fare. So the Creator decreed that Yitzchak is to be sacrificed. And He said that Sarah shall die from grief for her son. The cause of this grief is that he did not give anything to the poor.

Yitzchak's sacrifice was aimed at the correction of *Malchut*, to compensate for what Avraham could not correct at his great feast in honor of Yitzchak's weaning. Sarah's death was the result of the great Light that she passed to

Malchut, saying: "The Creator has made laughter for me," alluding to the Light that obstructs the correction of *Malchut*.

Therefore, the Light that descends to *Malchut* and gives her the sensation of perfection prevents her from correcting herself. Hence, the Creator stopped it. This is the significance of Sarah's death, for Sarah constitutes the Light of *Bina* that enters *Malchut*. Thus, all that the Torah speaks of is but the essence of the process of *Malchut's* correction, until her correction is completed.

The Torah and Prayer

180. Rabbi Shimon opened and said: "It is written that Hizkiyahu (Hezekiah) turned his face to the wall and prayed to the Creator." Let us see how great and potent the power of the Torah is, and how high it rises above all. He who engages in the Torah has no fear of those Above or below, nor of any hardships or illnesses of this world, for he is connected to the Tree of Life and learns from it each day.

181. For the Torah teaches man how to walk a path of truth; it teaches him how to return to his Master and cancel what is predestined for him. And even if man is shown that what is predestined for him cannot be cancelled, it is nonetheless completely cancelled and annulled, then disappears at once and does not prevail over him in this world. Hence, man should study the Torah day and night, and never abandon it, as it is written: "Contemplate Him day and night." Whomever abandons the Torah, it is as though he abandons the Tree of Life.

"Contemplate Him day and night"—"Him" implies the Creator! In another place in *The Zohar*, it is said that Hizkiyahu's prayer was accepted by the Creator, for nothing (no egoistic desires) separated him from the wall (the *Shechina*, the sensation of the Creator, akin to the Wailing Wall).

This was the advice that he received from the Torah, when, through his efforts in the Torah, he realized how to achieve complete return to the Creator, whereby nothing would separate him from the Creator (from the wall, the *Shechina*, the sensation of the Creator). As a result, the decree of his death (the Light's exit from the *Partzuf*) was revoked. So great is the power of the Torah.

182. Come and see—such is the advice given to man. When he goes to bed at night, he must accept the Creator's governance from Above, and wholeheartedly

entrust his soul with Him. Thus, man is immediately spared all the illnesses, slander, and evil eyes, and they will no longer have power over him.

Here we come to a precise understanding of certain definitions from the Torah, which are quite different from the notions that we are accustomed to. Daylight signifies the sensation of unity with the Creator. It is called "Light," for this is how man defines his good feelings. Therefore, daylight is when man feels closeness of the Creator and the greatness of spirituality.

Darkness coincides with nighttime in our world. Accordingly, with regard to man's spiritual states, darkness designates the absence of the sensation of the Creator, of the Upper Light, due to the actions of the impure, egoistic forces that separate man from the Creator. At night in our world, we sleep. The spiritual *Partzuf* is filled with the minimal amount of Light in an unconscious state called "sleep." The amount of Light within the *Partzuf* is so little that it is defined as one sixtieth—6 (*Sefirot* of ZA) x 10 (in each part)—of death or complete absence of spiritual Light, for the impure forces rule here.

Due to these two forces that govern and control us, we cannot completely and permanently merge with the Creator. As the result of our sensation of the state of night, the impure forces that rule at night impede us in our efforts, for their power over us keeps returning, thus creating gaps in our unity with the Creator and in our work for His sake.

To correct this, Rabbi Shimon gives us his advice: every "night" (a feeling of separation from the spiritual), when man goes to "sleep" (sinks deeper into the sensations of this world), he must wholeheartedly accept the Creator's governance, entrust himself completely under His rule. For if the night (the sensation of night) is corrected as in the act of creation, when day follows night, as it is said, "And there was evening and there was morning, one day," both night and day become as a single whole.

And the night, called "the rule of *Malchut*," shall not mix with any impure force, and shall not attack man because of the disappearance of the sensation of the Creator on account of egoistic desires and obstacles of "reason." For first, man has realized the necessity of the night for the attainment of the next day (greater sensation of the Creator, a bigger altruistic desire), and perceives these two states as a single whole and as an advancement, despite the fact that in his sensations, a night designates remoteness from spirituality.

In the language of spiritual work, this means that if man feels remoteness from the Creator, and is therefore without joy, despite all the possible pleasures, for him this state is called "night." It is precisely in such a state of complete

absence of sensation and lack of faith in the Creator that man can, through his own effort, without feeling any taste in the Torah, yield before the Creator's rule. That is, he closes his eyes (as one who goes to sleep) and says: "I bring myself under the Creator's rule and submit to His will." This state is called "descent for the sake of a subsequent ascent," and serves as a springboard, by which man attains an even brighter "day."

However, to this end man must completely accept the Supernal Kingdom's rule, so that nothing will separate him from the Creator. In other words, he must submit to the Supernal Rule unconditionally, whether it brings life or death, so that no force in the world will be able to stop him from uniting with the Supernal Ruler, as it is written, "Love your Creator with all your heart, with all your soul and with all your might" (*Devarim*, 6:5).

If man accepts everything that the Creator sends him with all his heart, he is certain that nothing will separate him from the Creator. This determines the fulfillment of the condition of entrusting one's soul with the Creator. For he gives himself into the Creator's hands in advance, by deciding to fulfill all His desires (commandments) to the fullest, right up to self-sacrifice.

Hence, as man sleeps, when his soul (the sensation of the Creator), the Light that previously filled him, leaves his body (desires), he does not feel the taste of the sixtieth part of death, for the impure (egoistic) forces have no power over him. In other words, they do not separate him from the Creator. Rather, he merely fails to feel the Creator temporarily.

Thus, the impure forces cannot interrupt his spiritual work even in the state called "night," for his evening and morning are already as one day—the Creator's Light. The night becomes a part of the day, for it is precisely because of the night that he recognizes his future merit of receiving an even greater Light.

This is because his night stems not from the rule of the impure forces. Instead, he understands that the Creator intentionally sends him such states. Thus, even in such sensations as darkness and lack of feeling, absence of aspiration and taste for the spiritual, he sees an opportunity to merge with the Creator. And this means that nothing stands between him and the wall.

183. And in the morning, when he rises from his bed, he must bless the Creator, enter His house, and bow before Him in fear and trepidation, and only then should he pray. He should take advice of his holy Patriarchs, as it is written, "By Your great mercy shall I come into Your house, to bow in fear of Your holy greatness."

Thanks to Your great kindness, I can now bless You for being merciful to me, for ending my spiritual descent, and for letting me come into Your house once more, for allowing me to feel You. However, I am happy not because my suffering gave way to pleasure, but because now I can thank You. I come to Your house so as to kneel in awe before Your holy greatness, which I now attain more than ever before.

The prayer in our heart is the correction within *Malchut* (the *Shechina*, the sensation of the Creator, or the common soul of Israel), and the fulfillment of this common soul with the Upper Light (the sensation of the Creator), in accordance with all of its corrected desires. Hence, all our pleas are expressed in plural form, for we pray not for our own soul, but for the common soul of Israel. Naturally, all that is present in the *Shechina* is subsequently present in every soul of Israel, and vice versa, all that the common soul of Israel lacks is also absent in each soul.

Therefore, before we start praying, we need to understand (feel) what is lacking in *Malchut* (the *Shechina*), to know what we need to correct in her and how we can fulfill her. Our heart, the center of our desires, is a part of this *Malchut* (the *Shechina*). All the generations of Israel are included in the common soul—the *Shechina*. However, we need not correct what has already been corrected by previous generations, but only what is left after those generations of souls.

Our Patriarchs, the spiritual *Partzufim* called "Avraham, Yitzchak and Yaakov," also known as the *Sefirot Hesed*, *Gevura*, and *Tifferet* of *Partzuf ZA de Atzilut*, include the entire community of Israel, all the properties that subsequently manifest in the corrected *Malchut*, who, in her corrected state, is called "Israel." The Patriarchs designate the three spiritual roots of the 600,000 souls of Israel in all the generations. In other words, these are the three sources of desires born within man's part of *Malchut* for the purpose of his correction.

All the good deeds, the reception and bestowal of Light carried out by the "community of Israel" (by Kabbalists) in all the generations, first trigger reception of the Upper Light by our holy Patriarchs (*Sefirot de ZA*), for all the Upper Light descends through them from Above downwards. From them, this Upper Light descends onto the "community of Israel," the righteous of that generation who exist with their properties in the worlds of *BYA*, and evoke the descent of this Light with their prayers.

Such is the order of spiritual degrees: each branch can receive only through its root (the preceding, Higher Degree), but never independently. The main Light remains in the root, and only an insignificant part of it descends to the

branch that evokes it. Therefore, all the corrections completed in the community of Israel (the *Shechina*, the common soul) are stored and preserved in the souls of our holy Patriarchs.

(The Light received in the corrected *Kelim* remains forever within them. Our description of the Light's exit and descent should be understood as a metaphor, for the *Partzuf* receives new empty desires that require correction, and the sensation of emptiness from the received empty desires is perceived as the Light's departure. Nevertheless, upon correcting these newly received desires, in them the *Partzuf* will receive an even greater Light than before).

Therefore, the essence of our prayer lies in supplementing the *Shechina* with whatever it needs to achieve complete correction, after all the previous corrections that were performed in it by the past generations of Kabbalists. Hence, he who spiritually ascends must first make all the corrections that have already been performed in the *Shechina*, and only then will he be able to recognize what is left for him to correct.

This is why it is written that one cannot enter the *Beit Knesset* (synagogue, but in Hebrew it means "the house of assembly" or "the house of prayer," from the word *Kones*—"to assemble") before he assembles his prayer and asks the holy Patriarchs for guidance, for he needs to know what has already been corrected and what still needs to be corrected. This is possible only after he receives everything that the Patriarchs have corrected through the *Shechina*. Only then will he come to know what is left for him to correct in the *Shechina*.

The Patriarchs have corrected the prayer in the *Shechina*. Prayer and the *Shechina* are one and the same, for prayer is a request, a raising of *MAN*, a *Kli*, the corrected *Malchut* or the desire for the Creator's sake. The correction performed by Avraham is called *Shacharit* (the morning prayer), by Yitzchak—*Mincha* (the afternoon prayer), and by Yaakov—*Arvit* (the evening prayer). Therefore, one must first repeat in his prayer everything that was already corrected by them, and then he will discover how to construct his personal plea, and what other imperfections are left that only he can, and consequently, must correct.

184. Man cannot enter the *Beit Knesset* (synagogue, house of prayer) unless he first receives permission from Avraham, Yitzchak and Yaakov, for they have corrected the prayer to the Creator. It is therefore written, "And in Your great mercy shall I enter into Your house" (*Tehilim*, 5:8). The aforesaid refers to Avraham, for his property is mercy, the *Sefira Hesed*. "I will bow before Your holy chamber" refers to Yitzchak, for thanks to him *Malchut* is called *Heichal*—chamber, the *Sefira Gevura*. "In fear and trepidation" refers to

Yaakov, for his property is the *Sefira Tifferet*, called "fear." And man must first enter into these properties, and only then enter the *Beit Knesset* to raise his prayers. Such a state is described by the verse, "Here is My slave, Israel, by whom I am adorned."

Here *The Zohar* analyzes the first three main corrections, made by the Patriarchs in the *Shechina*. Avraham corrected the property called *Bait* (house, permanent dwelling), which allows man to merge with it and to always exist in the Creator's properties and sensations, just as he can always dwell in his house.

Yitzchak complemented the correction and corrected *Malchut* in the property called the "holy temple," so that the King Himself would always dwell in it, as a king always dwells in his chambers. Yaakov added to the correction by the property of fear, which corresponds to a gate in front of a house, and designates the condition that (if met) allows man to enter *Malchut*, Avraham's house, and into Yitzchak's holy temple that are both within her.

Upon including within him all three corrections of the Patriarchs in full perfection, he attains what has already been corrected in the holy *Shechina*, and then proceeds to correct what has not been corrected.

Avraham is the source of the property of mercy in the souls of Israel. Therefore, he corrected the holy *Shechina* in such a way that it could receive *Ohr Hassadim*, the Light of Mercy. And the *Shechina* received this Light in its entirety for all the souls of Israel. Had it remained this way, all the souls of Israel would have been in complete and eternal unity with the Creator, and the *Shechina* would have been filled with Light (pleasure). Thus, no man would ever wish to part with the *Shechina* (the sensation of the Creator) even for a single moment.

Yet, Avraham's entire correction consisted in the creation of a perfect, bestowing *Kli*, which consisted only of *Ohr Hassadim*. There was no way of corrupting its properties or introducing imperfection within it, for, just like Avraham's property of mercy (*Hesed*), this *Kli* (desire) consisted only of the will to bestow upon, and please the Creator, as it is written: "Mine is yours and yours is yours designates the property of mercy" (*Avot*, 85). By imparting creation with his property, Avraham completely separated the impure forces (thoughts and desires) from the *Shechina*, and made it completely holy and pure.

However, the Thought of Creation does not end here, for it lies in fulfilling the souls with delight. And the extent of pleasure depends on the aspiration to enjoy, on the degree of hunger. Only the extent of preliminary hunger, the will to receive pleasure, determines the extent of the subsequent reception of pleasure.

The *Shechina* (*Malchut de Atzilut*, the sum of the souls) received its correction from Avraham—the Supernal force of *Hassadim*, the *Sefira Hesed* of *ZA de Atzilut*—and acquired the property of mercy from it. This property is completely free from any selfish will to receive, that is, its desire to receive something from the Creator has completely disappeared, and only the will to bestow upon Him remains. This desire is called "bestowal for the sake of bestowal." However, this brought no correction to the souls (parts of the *Shechina*), for their role is to receive the pleasure prepared for them by the Creator. To that end, they must first have the "will to receive." After all, pleasure is felt only when preceded by an aspiration or desire for it, and is determined by the extent of this desire.

It is hence written that Avraham fathered Yitzchak: Yitzchak found the *Shechina* in absolute spiritual perfection, in the property of pure selfless bestowal, filled with *Ohr Hassadim* because of all the corrections made by Avraham. However, in accordance with his properties, Yitzchak (the left spiritual force) felt imperfection in this state of the *Shechina*—that it was not yet corrected to "receive" *all* that was conceived in the Thought of Creation.

Therefore, he corrected it by turning it into a *Kli* (vessel) of reception, by supplementing it with the will "to receive," so that it could receive all the perfection prepared for it. Yitzchak evoked in the *Shechina* the will to receive pleasure from the Creator, albeit in the form of "reception for the Creator's sake"—with the intention of receiving pleasure in order to delight Him.

The reception for the Creator's sake means that although man fervently wishes to receive pleasure, he receives not because he wishes to enjoy, but only because the bestowing Creator wishes for him to receive it. And had the Creator not wished it so, man would have no desire to receive from Him.

Reception for the Creator's sake is equivalent to selfless bestowal. Thus, the egoistic, impure force, cannot cling to such a desire.

Hence, Yitzchak corrected the *Shechina* and brought it to complete perfection, for now it can receive all that the Creator conceived to bestow upon it, as this is the purpose of His creation.

Thus, after being corrected by Yitzchak, the state of *Malchut-Shechina* is called *Heichal* (the Creator's chambers), for now He can fill it with Himself, His Light, which means that He dwells in its halls.

Yet, Avraham's correction, called "house," did not yet allow the *Shechina* to be filled and worthy of the Creator's presence. Hence, Yitzchak is considered to have corrected all the *Gevurot* (willpower and resistance to egoism in the souls of Israel). This means that he mitigated all the laws and restrictions in the

Creator's governance. This is because all restrictions and punishments come into this world for the sole purpose of correcting the souls' will to receive, to make them suitable for reception of the infinite goodness contained in the Thought of Creation. And since Yitzchak corrected the *Shechina* to complete perfection, all its restrictions and forces have been corrected, and all of its properties have attained the desired goal.

However, his correction, too, did not retain this form in the *Shechina*, and became corrupted, for the world was still unprepared for the end of correction. Hence, Yitzchak fathered a sinner, Esav, who, being unable to resist the temptation to receive for himself, corrupted Yitzchak's correction in the *Shechina*. Unlike Yitzchak, he could not resist the selfish reception. This means that even when it became clear to him that the bestowing Creator did not wish for him to receive, he wanted to receive nonetheless, for such was his desire of self-gratification.

Therefore, the impure force (*Klipot*-shells, the husk, or rind surrounding the pure forces) clung to the *Shechina*. Thus, the legs (*Sefirot NHYM*) of *Partzuf Malchut de Atzilut* descended to the place of the *Klipot* below *Parsa*, where egoistic desires dominate the desires of *NHYM*.

Yet, the *Rosh* and the Upper Part of the *Guf* down to the *Tabur* of *Partzuf Malchut* remained above the rule of the impure forces. Hence, his head (*Rosh*) understands how he should act (hence, Yitzchak's head is buried together with the bodies of Avraham and Yaakov in the *Machpela* cave), but the body (*Guf*) still wants to receive pleasure for its own sake.

And since Yaakov saw the damage caused by Esav, he corrected the *Shechina* by adding his property of fear to it, as it is written: "His hand had hold on Esav's heel" (The Torah, *Beresheet*, 25:26). Because Yaakov realized what imperfection Esav had caused in *Shechina* (in the created souls), he corrected himself in fear to such an extent that he raised the holy *Shechina* as a crown-adornment. By this he also retained the corrections made by Avraham and Yitzchak.

However, Yaakov's correction was not final, for this fear is more similar to the fear of transgression than the selfless fear that comes from within. For this fear of his is born in him from Esav's hip, even though he had not transgressed by receiving, as did Esav. But the end of correction will bring a different state: Esav's hip will be annulled, as it is written: "Death will forever vanish from the world," and fear will remain only because the Creator is almighty and great.

Yaakov attained this genuine fear by himself. However, the entire "community of Israel," all the souls that form the *Shechina*, still need to correct themselves in all the generations, from the first to the last, to the end of correction. (Only

Moshe attained the property of true fear—one out of greatness and love—only he, and no one else. Hence, as the Talmud says, description of fear out of love for the Creator doesn't even exist.)

The Zohar cites the words of the Psalm (5:8): "By Your great mercy I shall come into Your house," since Avraham corrected the *Shechina* up to the property of a "house" that is filled with goodness, i.e., with *Ohr Hassadim*. The words, "So as to bow before Your holy chamber," refer to Yitzchak, who corrected the *Shechina* from a "house" to a "chamber" that befits the Creator. The words, "in fear" refer to Yaakov, who corrected the *Shechina* with his property of fear, whereupon he made it a *Kli* (vessel) of reception that includes all the corrections made by Avraham and Yitzchak.

Yet, how did he find out what else needed correction in the *Shechina*? Only by correcting and including himself in these three corrections performed by the holy Patriarchs before him. This means that, just as they did, Yaakov can act according to the conditions of these corrections. In other words, Yaakov merged with their properties, thereby ascending to their level.

Thus, man must first attain these properties and correct them within him. Only after he assumes the properties of these three corrections into himself can he start correcting them from where our Patriarch Yaakov left off, i.e., elevating fear to the extent of the Creator's greatness and omnipotence, and drawing the Upper Light with his prayer, with his awe of the Creator's greatness. And the Upper Light will bring with it the fulfillment of the *Shechina* and the end of its correction. Hence, man's prayer must include two objectives: to obtain fear of the Creator's true greatness, and with this attainment, to achieve the final correction of his egoism.

Rabbi Shimon's Departure from the Cave

185. Rabbi Pinchas stood before Rabbi Rachuma on the shore of Lake Kinneret. He was wise, old, and almost blind. He said to Rabbi Pinchas: "I have heard that our friend Shimon Bar-Yochai has a jewel, a son. I have looked upon the Light from that jewel, and it shines like the light of the sun, and illuminates the entire world."

A fully corrected *Malchut* is called a jewel (usually a pearl). Rabbi Nachum tells Rabbi Pinchas that Rabbi Shimon has already merited complete correction, for a "son" designates the next state, the next *Partzuf* that emerges or is born from the preceding one. And Rabbi Pinchas sees this while looking (with his spiritual sight, called *Ruach HaKodesh*—the Holy Spirit) at the Light of this pearl, which shines like the sun emerging from its hiding (*Nartik*—sheath). This means that after the future correction of *Malchut* (the moon), her Light will become like that of the sun, and will illuminate the entire world.

And when the Light of the moon becomes like that of the sun, it will rise to the zenith and illuminate the whole world with a pillar of Light, from Heaven to earth. And it will shine until Rabbi Shimon completes the correction of *Atik*. This speaks to the fact that he has already merited attaining the degrees of the Creator's two revelations, i.e., the end of correction.

186. And that Light extends from the Heavens down to the earth and illuminates the whole world until *Atik-Keter* appears and sits upon its throne, which occurs at the end of correction. And that Light abides entirely in your household (for the daughter of Rabbi Pinchas was wife to Rabbi Shimon, and Rabbi Elazar was therefore his grandson). And a tiny ray of Light (called "the son of the household," Rabbi Elazar) separates from the Light that fills the household, comes forth and shines upon the whole world. Happy are those

who merit such a destiny! Come out, my son, come out! Go after that jewel, which illuminates the world, for it is a good time to do so!

Since the daughter of Rabbi Pinchas was the wife of Rabbi Shimon (Rabbi Shimon and his wife designate two spiritual *Partzufim* that are below Rabbi Pinchas), Rabbi Shimon (together with his wife) belonged to the household (was included in the *Partzuf*) of Rabbi Pinchas. This refers to Rabbi Elazar, the *Partzuf* that emerged from the Light and illuminated the world, which filled the household (ten *Sefirot*) of Rabbi Pinchas, i.e., came out of the *Partzuf* called "Rabbi Shimon and his wife."

187. He came out before him and stood waiting to board a ship. Two women were with him. He saw two birds soaring over the water. He raised his voice and said, "Birds, you soar over the sea; have you seen the place where one could find Bar-Yochai?" He waited some and said, "Birds, O birds, fly away." They flew away and disappeared into the sea.

Rabbi Shimon fled from the authorities that condemned him to death, and hid in a cave with his son. And no one knew where he was. Therefore, Rabbi Pinchas set out to look for him.

Although everything described here is historically true, it is nonetheless essential for us to understand the words of *The Zohar* as the actions of Supernal spiritual causes, whose consequences determine all that transpires on earth. The egoistic authorities (forces) of a *Partzuf* as exalted as Rabbi Shimon's try to overcome his own altruistic aspirations and deprive him of the Light, that is, to kill him. And he hides from them in a cave, i.e., assumes a small state (*Katnut*) and shines with the Light of Mercy. This is referred to as "hides in a cave"—becomes invisible to egoistic forces, for they desire *Ohr Hochma* and cannot see *Ohr Hassadim*.

188. Before he boarded the ship, the birds approached again, and in the beak of one of them was a letter. It read that Rabbi Shimon, the son of Yochai, had left the cave together with his son, Rabbi Elazar. Rabbi Pinchas went to them and found them completely changed: their bodies were covered with sores (like holes in the ground—see the Talmud, *Bava Batra*, 19:2) from staying in the cave for so long. He wept and said, "Woe that I have seen you so!" Rabbi Shimon replied: "O how happy is my lot that you have seen me so, for had you not seen me so, I would not have been what I am!" Rabbi Shimon opened about the *Mitzvot* of the Torah and said, "The *Mitzvot* of the Torah that the Creator gave to Israel are all described in a general form."

While staying in the cave (in *Ohr Hassadim*) for many years (degrees), Rabbi Shimon had no choice but to sit in the sand (the external garment—*Levush* covering the *Partzuf* with a particular property, called "earth") in order to cover his naked body (desires) so he could study the Torah (receive the Upper Light in his *Partzuf* with the intention for the Creator's sake). As a result of being covered with sand, his entire "body" was covered with "rust and sores" (but these were necessary corrections).

And not only did the *Partzuf* called Rabbi Shimon need the correction of concealment in *Hassadim* (cave) and the cover of an external garment (Returning Light), but his next state, fathered by him, called his son, Rabbi Elazar (a lower *Partzuf*), also needed these corrections to attain all of the Creator's Light.

He wept and said: "Woe that I have seen you so!" Rabbi Shimon replied: "O how happy is my lot that you have seen me so, for had you not seen me so, I would not have been what I am!" In other words, if I would not look as I do, I would not have merited all the secrets of the Torah, for all that I have attained, I have attained during those thirteen years (thirteen successive corrections) of hiding in the cave.

Rabbi Shimon opened. It is written of the *Mitzvot* of the Torah: "The *Mitzvot* of the Torah that the Creator gave to Israel are all described in a general form." All of the *Mitzvot* of the Torah are described in the passage from the Torah, starting with "In the beginning the Creator created" and ending with "Let there be Light." These are the *Mitzvot* of fear and punishment, which include all the *Mitzvot* of the Torah. This is why they are called "in general."

The First Commandment

189. *BERESHEET BARAH ELOKIM* (In the beginning the Creator created) is the first *Mitzva* (commandment), the root and foundation of everything. And it is called "fear of the Creator" or *Resheet* (beginning), as it is written: "Fear of the Creator is the beginning of wisdom." Fear of the Creator is the beginning of wisdom, for this fear is called "the beginning." And it is the gate that leads to faith. And the whole world is based on this *Mitzva*.

It is difficult to understand why fear is called "the beginning," and why it precedes wisdom and faith. *The Zohar* answers: it is because fear is the beginning of every *Sefira*, and it is impossible to attain any *Sefira* (property) without first attaining the property of fear. Yet, this implies that fear is merely a means of attaining other qualities or properties. But then, if it is only a means, then why is it included in the list of *Mitzvot* (plural for *Mitzva*) as the first *Mitzva*? Can it be that fear is a kind of prerequisite?

Therefore, *The Zohar* says that it is impossible to attain perfect, selfless faith in any way other than through fear of the Creator. And the extent of fear will determine the extent of faith. Hence, the whole world is based on the *Mitzva* of fear, for the whole world exists only thanks to the Torah and *Mitzvot*, as the prophet said: "If not for My union with day and night, I would not have appointed the ordinances of Heaven and earth" (*Yirmiyahu*, 33:25).

And since fear is the beginning and the gate to the other *Mitzvot* (for fear is also the gate to faith), the whole world is based on this property of fear. It is hence written that the *Mitzva* of fear includes all of the other *Mitzvot* of the Torah; and were it not for fear, the Creator would not have created anything.

190. There are three types of fear, two of which have no real basis, but one does. If man fears that his children may die, or fears illness or bodily suffering, or fears for his material well-being, this kind of fear (even if constant) is not the basis or root, for only desirable consequences constitute the cause of fear.

This is called "the fear of punishment in this world." But there is also another type of fear: the fear of punishment in the world to come, in hell. These two types of fear—the fear of punishment in this world and in the world to come—do not constitute real basis and root.

191. The real fear is the fear of the Creator, for He is great and almighty, for He is the Source of everything, and all else is nothing compared to Him. Man should concentrate all his attention on attaining this kind of fear.

There are three kinds of fear before the Creator, but only one of them is considered true fear. If one is afraid of the Creator, and observes His *Mitzvot* so he and his children will be well and prosperous, this constitutes the first kind, the fear of the various punishments in this world. If he observes the Creator's *Mitzvot* because he fears punishments in hell, this is the second kind of fear. *The Zohar* says that neither of these two kinds is true, for man observes the *Mitzvot* only out of fear of punishment, for the sake of his own benefit, and not because these are the Creator's *Mitzvot*.

In this case, his personal wellbeing is the cause of his observance, and his fear is merely a consequence of his will to receive pleasure. Rather, true fear must stem from the Creator's greatness and omnipotence, for He rules over all and is the source of everything. All the worlds emerge from Him, and His deeds testify to His greatness. And all that He created is nothing compared to Him, for it adds nothing to Him.

Thus, we can plainly see that there is no difference in action: one observes out of the first or second kinds of fear, while the other observes out of the third kind. To an onlooker, they perform the same actions, the Creator's *Mitzvot*. But the enormous difference between them lies only in their *intention*, their motivation—why they observe the Creator's decree!

Hence, it is impossible to discern man's spiritual degree by his external observance of the *Mitzvot*, which is visible to all. Moreover, those who observe them in order to receive an immediate reward from others usually do so with the utmost outward zeal. But one whose intentions and thoughts are directed inwardly, who seeks true observance, as a rule, does not stand out amidst the masses in any way.

One must constantly seek to perfect and complement his intentions only by observing the *Mitzvot* at an increasingly deeper level, while focusing on inner contemplation and direction of his thoughts. In no way should he engage in excessive "mechanical observance," on which there is a clear prohibition: "Do not exaggerate in the *Mitzvot*."

On the contrary, one must devote all his attention to the attainment of true fear, as the Creator's first *Mitzva* decrees. As Rabbi Baruch Ashlag said, "Fear of the Creator is the constant, selfless desire that is expressed in the thought: 'Have I done everything I could for the Creator, or is there anything more that I can do for Him?'"

192. Rabbi Shimon started to weep, wailing, "Woe if I reveal and woe if I do not reveal. If I say, the sinners will know how to work for the Creator's sake, and if I do not say, it will not reach my friends." Wherever there is true fear, opposite it and correspondingly below stands an evil fear, which strikes and prosecutes. It is the scourge that whips the sinners (punishing them for their sins). This is why he is afraid to reveal it, for the sinners may learn how to avoid punishment, and punishment constitutes their correction!

Here Rabbi Shimon warns that he cannot reveal everything in its entirety (this refers to *Avoda Lishma*—work "for the Creator's sake"), for he fears it may harm the sinners. Here he wishes to reveal how one can draw nearer and merge with the Tree of Life, and therewith refrain from touching the Tree of Death. However, this refers only to those who have already corrected themselves with regard to the Tree of Knowledge of Good and Evil.

Nevertheless, the sinners (those who have yet to correct their transgressions in the Tree of Knowledge of Good and Evil) are not entitled to know this, for they still need to toil in all the required tasks until they correct themselves in the Tree of Knowledge of Good and Evil. Thus we see that the Torah defines a sinner as one who is yet to correct the Tree of Knowledge in his soul.

The prohibition on revealing the true essence of the work for the Creator's sake is based on the words of the Torah: "Behold, Adam has become as one of us in knowledge of good and evil; and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever" (*Beresheet*, 3:22).

After Adam's sin in the Tree of Knowledge, the Creator banished him from the Garden of Eden to prevent Adam from connecting to the Tree of Life and gaining eternal life. This is because then, what he corrupted in the Tree of Knowledge would remain uncorrected. Therefore, to let only the righteous know this wisdom, Rabbi Shimon reveals it by way of allusion.

193. But he who fears the punishment by whippings, the true fear of the Creator cannot descend upon him. Instead, evil fear overtakes him in the form of fearing punishment by whipping.

194. Therefore, the place that is named "fear of the Creator" is called the beginning of knowledge. This is why this *Mitzva* is included here. And it is the foundation and source of all the other *Mitzvot* of the Torah. And whoever observes the *Mitzva* of fear of the Creator, thereby observes all the others. But he who does not observe the *Mitzva* of fear of the Creator, does not observe the other *Mitzvot* of the Torah, for this *Mitzva* constitutes the foundation for all the others.

Here *The Zohar* repeats that in one place it is written, "Fear of the Creator is the beginning of wisdom," while in another it says, "Fear of the Creator is the beginning of knowledge." And *The Zohar* explains that where the property of fear ends, another evil fear begins, one that slanders and whips. In this regard, it is said in Kabbalah that the legs of a pure *Partzuf Malchut* descend to a place of impure forces.

However, he who observes the *Mitzva* of fear because the Creator is great and almighty unites with Him (becomes equal to the Creator in his properties), so as to not feel shame in receiving from Him. Besides this correction, no other work exists for the creatures.

This is called "fear of the Creator for the sake of life," for as a result of merging with the Creator, creatures are filled with life. Otherwise, they fall under the power of the restriction, as *Tzimtzum Aleph* (first restriction) restricted the reception of Light in egoistic desires. Such a *Kli* (desire) becomes a cause of death, for it is an empty place (devoid of Light). Hence, creatures must fear failing to make the corrections that they were entrusted with.

However, those who observe the *Mitzvot* out of fear, rather than out of realization of the Creator's greatness and His decree, are ruled and whipped by the fear of an empty *Malchut*. And since the end of fear lies in the evil scourge, true fear is called "The beginning of knowledge of the fear of the Creator," which indicates the necessity to aspire only to this kind of fear, and beware of the evil kind. Because of this, Adam's sin is corrected.

195. Therefore, it is written, IN THE BEGINNING (signifying fear) THE CREATOR CREATED THE HEAVENS AND THE EARTH. For whoever transgresses here, transgresses all of the Torah *Mitzvot*. And his punishment is the evil scourge, i.e., the evil fear that whips him. The words, AND THE EARTH WAS UNFORMED AND CHAOTIC, AND DARKNESS WAS UPON THE FACE OF THE DEEP, AND THE SPIRIT OF THE CREATOR refer to the four punishments of the wicked.

196. WITHOUT FORM refers to strangulation. CHAOTIC refers to stoning, i.e., the stones that fall into the great deep to punish the sinners. DARKNESS signifies burning, the fire that falls upon the heads of the wicked to burn them down. THE SPIRIT OF THE CREATOR refers to beheading.

Those who observe the *Mitzva* of fear before the Creator not because such is His decree, but because they are afraid of punishment, fall into the impure force's trap, called "without form." As a result, they are lost, having no understanding of the Creator's thoughts and deeds. And this impure force is defined as a rope on man's neck, blocking the inflow of pure (holy) air to his soul and preventing him from gaining life. And to the extent of man's ignorance, the impure force strangulates him!

And when he is caught in the impure force's noose, tightening around his neck, it has the power to control man at its will: to stone, burn, or behead him. Stoning means that impure thoughts befall his head with desired pleasures, thus pulling him down into the deep. There they punish him with darkness (burning), and the impure force turns him on fierce fire until it burns all the pure life-force out of him.

197. The spirit of the Creator means beheading, for the scorching wind (*Ruach Se'ara*) is a flaming sword—punishment for whoever does not observe the Torah and *Mitzvot* that are mentioned after the *Mitzva* of fear, called "foundation," as it includes all the *Mitzvot*. This is because after the word *BERESHEET* (BEGINNING), which signifies fear, it is written WITHOUT FORM, CHAOS, DARKNESS and SPIRIT—in all, the four penalties of death. And then follow the rest of the Torah and *Mitzvot*.

Following the first sentence of the Torah, the remaining part of the Torah refers to the rest of the *Mitzvot*, which are particular with regard to the general and all-inclusive *Mitzva* of fear.

The Second Commandment

198. The second *Mitzva* (commandment) is inseparably connected with the *Mitzva* of fear, and it is the *Mitzva* of love—for man to love his Creator with perfect love. What is perfect love? It is a great love, as it is written, "He walks before the Creator in complete sincerity and perfection" (*Beresheet*, 17:1), which signifies perfection in love. Thus, it is written, "And the Creator said, 'Let there be Light'" (*Beresheet*, 1:3)—this is perfect love, called "great love." This is precisely how man should love his Creator.

There exists conditional love, which appears as a result of all the goodness received from the Creator ("Introduction to The Study of Ten Sefirot," items 66-74), as a result of which man merges with the Creator with all his heart and soul. Yet, although he merges with the Creator in complete perfection, this love is considered imperfect. It is similar to Noah's love (*Beresheet Raba*, 30), who constantly needed to reinforce his feeling—to see that the Creator sends him only goodness.

Avraham, however, needed nothing to reinforce his love for the Creator, as it is written: "He walks before the Creator in complete perfection." For the words "walks before" mean that he needs nothing to reinforce his feeling of love for the Creator. And even if he does not receive anything from Him, his love remains constant and perfect, and he wishes to merge with the Creator with his heart and soul.

199. Rabbi Elazar said, "I have heard what perfect love means." He was told, "Tell this to Rabbi Pinchas, as he truly exists on that degree." Rabbi Elazar said, "Perfect love means that it is perfect on both sides; if it does not include both sides, such a love is imperfect."

He was told to turn to Rabbi Pinchas, for Rabbi Pinchas had already attained the degree of perfect love and will be able understand him correctly.

The words "on both sides" refer to both the good side and the evil side. In other words, if the Creator gives him not only goodness, but restrictions, too (which he perceives as unpleasant), and even if He takes his soul away, still man's love for the Creator remains perfect, as though he receives from Him nothing but the very best in the world.

200. Therefore, there is he who loves the Creator in order to gain riches, live a long life, have many healthy children, and rule over his enemies—he receives everything he wants, and this is why he loves the Creator. However, should he receive the opposite, should the Creator lead him through a wheel of suffering, he will come to hate the Creator, and will feel no love toward Him whatsoever. Therefore, such a love is baseless.

Since his love depends on what he receives from the Creator, when reception stops, so does his love. Clearly, man can love only one or the other—himself or the Creator!

201. Love is considered perfect if it exists on both sides—on the side of judgment and the side of mercy (success in life). As we already mentioned, when one loves the Creator, even if He were to take away his soul, this love would remain perfect on both sides: mercy and judgment. Therefore, the Light of the First Act of Creation was revealed and then concealed. And because of this concealment, strict judgment appeared in the world, and both sides, mercy and judgment, united to form perfection. And this is the desired love.

The Light that was created on the first day of creation (in the verse "Let there be Light") was later concealed, as it is written, for the righteous in the world to come. It was concealed so as to let strict judgment appear in this world.

This leads to the unification of the two sides (mercy and judgment) into one, for man receives an opportunity to reveal the perfection of love even when the Creator takes his soul away, and he is given an opportunity to supplement and perfect his love. And had the Light not been concealed, strict judgment would not have been revealed, and the GREAT LOVE would have been concealed from the righteous, and there would be no way of revealing it.

202. Rabbi Shimon kissed him. Rabbi Pinchas approached, kissed and blessed him. He said, "It is clear that the Creator has sent me here. This is the tiny ray of Light that was said to be shining in my house, and would later light up the whole world" (item 186). Rabbi Elazar said that fear must certainly not be forgotten from all the *Mitzvot*; especially in this *Mitzva*, the *Mitzva* of love, fear must be attached to this *Mitzva* at all times. How is it attached? Love is

good when it brings goodness, health, sustenance, and life from the Beloved One. And it is here that fear of sinning must be revived, so that the wheel does not turn against him, as it is written, "Happy is the man who always fears," for his fear is contained in his love.

203. This is how fear should be evoked from the perspective of strict judgment, for once man realizes that strict judgment hovers over him, he must evoke within him fear of his Master. Thus, his heart will not be hardened, of which it is written, "He that hardens his heart shall fall into evil," into the other side. This is called evil. Therefore, fear unites with both sides—with goodness and love, as well as with strict judgment, and consists of both. And if fear is united with the good side and love, as well as with the strictness of judgment, such a love is perfect.

The *Mitzva* of fear includes all the *Mitzvot* of the Torah; it is the gateway to faith in the Creator—to the extent of his fear, man acquires faith in the Creator's governance. Hence, he must not forget fear in observing every *Mitzva*, especially the *Mitzva* of love, at which time fear needs to be roused even more, for fear must constantly be present in the *Mitzva* of love. Therefore, man must evoke fear within him in the two states of love: in love from the good side, when he receives good sensations from the Creator, and in love from the evil side, when the Creator sends him harsh restrictions, according to judgment.

However, it would be incorrect to think that perfect love means a state where one receives bad feelings from the Creator, to the extent of feeling one's soul being taken away. It is incorrect to think that one should not fear the Creator's judgment and strictness, and, despite his feelings to cling unto Him with love, fearlessly and wholeheartedly.

First, one must rouse fear within him lest his love for the Creator will weaken. Thus, he combines love and fear. Second, from the other side of love, from the side of feeling the strictness, he must rouse within him fear before the Creator, and not let his heart harden, so it would not stop heeding the unpleasant sensations of punishment. Thus, here, too, he includes fear and love, and if he acts so in both sides of love, his love remains forever connected to fear, thus becoming perfect.

It is written about the good side's inclusion of fear into love: "Happy is the man who always fears." The word "always" indicates that although man always receives only goodness from the Creator, he fears Him nonetheless, for he fears that he may sin.

And it is written about the evil side's inclusion of fear into love, when man feels punishments and strictness of judgment: "He who lets his heart be hardened shall fall into awe." This means that one should in no way and under no circumstances let his heart be hardened under the judgment's influence. Otherwise, he will fall into the impure forces, called "evil." In such a case, he must rouse within him even more fear of the Creator, and mingle his fear into the love.

However, neither kind is fear for oneself, for one's own well-being. Rather, they both refer to man's fear of diminishing his intentions and actions for the Creator's sake, and his attempts to direct them all towards pleasing Him.

Thus, we have clarified the first two *Mitzvot* of the Torah—the *Mitzvot* of fear and love. The *Mitzva* of fear is the basis for all the other *Mitzvot* and of the entire Torah. It is contained in the first word of the Torah, *BERESHEET* (IN THE BEGINNING), and in its first sentence, IN THE BEGINNING THE CREATOR CREATED THE HEAVENS AND THE EARTH. Fear is called BEGINNING, from which THE HEAVENS and THE EARTH are born, meaning *ZON* and their descendants, the worlds of *BYA*. And the second sentence in the Torah refers to punishment in the form of four kinds of spiritual death: WITHOUT FORM means strangulation, CHAOTIC means stoning, DARKNESS means burning, and SPIRIT means beheading. The *Mitzva* of love is described in the Torah in the verse: AND THE CREATOR SAID, 'LET THERE BE LIGHT.'

There are two sides to this *Mitzva*, which are called "kindness and longevity" and "with all one's soul." This implies that man should feel love even under the worst kinds of circumstances, i.e., when the Creator takes his soul away, just as he feels it when everything is well.

Just to reveal this perfect love, the Light of creation was concealed. Fear must also be included in both sides of love: in the part where man must fear to commit a sin, thereby reducing his love for the Creator, and in the part where he must fear because of the concealment and the Creator's judgment. Yet, to understand these spiritual categories, we must clarify them in a slightly different manner.

Calls for love are used repeatedly in the Torah: "Love thy neighbor…," "Do not do what you hate to another," and so on. But the basis of all this is love between man and the Creator; this is where our requests are directed: "Draw us nearer with love…," "He who chooses Israel with love…"

The revelation of the Creator is the revelation of His love for man. However, altruistic love is completely different from our understanding of love. Our love always relies on egoistic reasons. And should the reasons suddenly disappear, love disappears at once.

We can take as an example the natural love between father and son. Parents naturally love their only son more than anything in the world. Accordingly, the son should hold the same kind of love for his parents. Yet, we see that this is not so: if the son feels unconditional love from his parents, then, in accordance with nature's law and regardless of himself, his love for them will decrease.

This is so because the father's love for his son is natural; and just as the father wants his son to love him, his son wants to be loved by his father. This reciprocal desire gives rise to fear in both their hearts: the father is afraid that the son may hate him (even a little), and the son fears the same.

This constant fear begets good deeds between them: each of them aspires to show his love to the other, so as to promote reciprocity. Yet, when their love reaches peaks, and there is nothing else that can be added to it, the beloved son discovers absolute and unconditional love in the heart of his loving father.

The loved one immediately stops fearing that he will be loved less; neither can he hope that the love for him will grow. And this leads to a situation where the son grows lazy and stops expressing his love with good deeds. And as they lessen, his love lessens, too, until it is reversed into its opposite—hatred, for he deems everything his father does as worthless and insufficient in comparison with what the father's actions out of "absolute" love should be. Therefore, the union of love and fear within man brings him to the state of perfection.

The four letters *HaVaYaH* (*Yod* + *Hey* + *Vav* + *Hey*) correspond to *Sefirot H-B-ZA-M*. *The Zohar* calls them, FEAR, LOVE, TORAH, COMMANDMENT, respectively.

YOD	–	HOCHMA	–	FEAR
HEY	–	BINA	–	LOVE
VAV	–	ZA	–	TORAH
HEY	–	MALCHUT	–	COMMANDMENT

Partzuf AA is the main *Partzuf*, and includes the entire world of *Atzilut*. It shines upon all the other worlds through its garments, called *AVI*, *YESHSUT* and *ZON*, where *AVI* and *YESHSUT* clothe *AA* from its *Peh* to *Tabur*, while *ZON* clothe *AA* from *Tabur* down to its *Sium Raglaim* (end of legs) that stand on *Parsa*.

AA is called "the concealed *Hochma*," as its *Ohr Hochma* is concealed in its *Rosh* and does not shine upon the other *Partzufim* and worlds, and only its *Bina* shines below. Thus, it is *Bina* (and not *AA*) that is called *BERESHEET*—BEGINNING, for she is the foundation and the source of all the worlds.

And she is also called FEAR OF THE CREATOR, i.e., fear of His greatness, "for He is the only Master and the root of all, and all that exists is as nothing compared to Him." And *ZON* (called HEAVEN AND EARTH) emerge from *Bina*. It is therefore written in the Torah, IN THE BEGINNING (with fear) *AVI*, THE CREATOR CREATED HEAVEN (*ZA*) AND EARTH (*Malchut*).

Hence, it is said: "Fear of the Creator is the beginning of wisdom (*Hochma*)" and "Fear of the Creator is the beginning of knowledge (*Daat*)." *Ohr Hochma* stems not from the *Sefira Hochma de AA*, but from *Bina de AA* alone. For when *Bina de AA* ascends to *Rosh de AA*, it turns to the *Sefira Hochma* and then passes the Light downward. It follows that the *Sefira Bina*, fear of the Creator, is the source of *Ohr Hochma*; hence, it is said, "Fear of the Creator is the beginning of *Hochma*."

Also, fear is the beginning of knowledge, for the *Sefira Daat* is the beginning of *ZON*: *ZON* raise their request to *Rosh de AA* in order to receive *Hochma*. And this request of *ZON* regarding reception of *Ohr Hochma*, which is received and felt by *AA*, is called *Daat*, knowledge. This is why it is written: "Fear of the Creator is the beginning of knowledge (*Daat*)."

The Zohar also tells us that afterwards fear and love unite so as never to part again, for *Hochma* is called "love." Indeed, the letter *Yod* of the name *HaVaYaH* is *Bina*, i.e., *GAR de Bina* (*AVI*) that wants only *Ohr Hassadim*, whereas *Ohr Hochma* is concealed within it.

And the place of revelation of *Ohr Hochma* is *ZAT de Bina*, called *YESHSUT*, the first letter *Hey* of the name *HaVaYaH*. Therefore, this place is called love, and it is the second *Mitzva* that follows the first *Mitzva* of fear, which shines in *ZON*, for this *Ohr Hochma* does not stem from *Hochma de AVI*, but from *Bina*, and *Bina* is known as fear.

And *The Zohar* says that fear unites with love so as to never let it go. This means that *Bina* forever unites with *Hochma* and does not part with it. And wherever there is *Bina*, *Hochma* is there alongside her. And although it seems to write that one *Mitzva* is fear and another is love (that these are separate *Mitzvot*), they are nonetheless always together and are never apart: just as the first *Mitzva* includes the first, so the first includes the second.

The reason they have separate names is that we distinguish them by their dominance: in the first *Mitzva*, it is *AVI*, *GAR de Bina*, *Bina* herself along with her property. Hence, it is called "fear." However, in the second *Mitzva* it is *Hochma* that is dominant; hence, it is called "love."

Therefore, the words of the Torah, IN THE BEGINNING THE CREATOR CREATED constitute concealment, and the revelation of these words begins

with the words LET THERE BE LIGHT, designating the ascent of *Bina* (BEGINNING) to *Rosh de AA*, where *Bina* becomes like *Hochma*.

The combination of *Hochma* and *Bina* is then called GREAT LOVE. This is the meaning of the words, LET THERE BE LIGHT, for *Bina* ascends to *AA* and passes the Light to all the lower worlds with GREAT LOVE, i.e., by means of two Lights: *Hassadim* and *Hochma*.

This is why it is said that the CREATOR'S LOVE IS CLARIFIED FROM TWO SIDES, as it is written: LET THERE BE LIGHT IN THIS WORLD AND IN THE WORLD TO COME. Because the Creator saw that this world cannot receive the Light, He concealed His Light and raised it above *Parsa de AA*, called (according to its corrected properties) "the world to come," above *Chazeh de AA*, where *AVI* or *GAR de Bina* reside.

Parsa is located below *Chazeh de AA*, and it separates the Supernal Waters (*AVI*) from the lower waters (*YESHSUT* + *ZON*). Since *Ohr Hochma* does not shine below *Chazeh de AA*, it is said that the Light is concealed from *Partzufim YESHSUT* and *ZON*.

Thus, we see that *Bina* is divided into two parts: *GAR de Bina* (*AVI*), located above the *Chazeh* (*Parsa de AA* or the Supernal Waters), upon whom the Upper Light shines, meaning that secrets are revealed within them. He who ascends to this degree receives its Light, thereby meriting "wealth (*Hochma*) and longevity (*Hassadim*). His sons (his future corrections) are like olive sprouts (olive oil symbolizes *Hochma*), they gather round his table (*Hassadim*), and he rules over his enemies (impure forces), and whatever his wish may be, he succeeds in it (for *Ohr Hochma* is clothed in *Ohr Hassadim*)." *ZAT de Bina* are the lower waters, located below *Chazeh de AA*. The Light is concealed from them, and those who receive from them must love the Creator with the kind of love called "even if He takes away his soul."

These are the two degrees of love for the Creator. That is to say, love for the Creator is not the desire and decision of man alone. Rather, like any of our other desires, it appears only by attaining a particular degree: if one attains the degree of *YESHSUT*, it allows him to love the Creator "even if He takes away his soul." However, an even more perfect love emerges within him who reaches the degree of *AVI*: he receives such Light from it that his love for the Creator becomes perfect on both sides.

Yet, fear must be included in both kinds of love. For at the degree of *AVI*, one needs fear so as to not sin while in a state of spiritual ascent in *AVI*. And while at the degree of *YESHSUT*, one must fear lest his heart be hardened,

for *Hochma* and *Bina* correspond to love and fear in a state of eternal unity. Therefore, one must include the properties of *Bina* (fear) into *GAR de Bina* (*AVI*), as well as into *ZAT de Bina* (*YESHSUT*).

Only then will love be perfect on both sides, in both forms: *GAR* and *ZAT de Bina*. Love cannot possibly be perfect only on one side, but only if fear exists on both sides, for *Hochma* (love) cannot exist without *Bina* (fear).

It follows that conditional love is the degree of *AVI*, whereas unconditional (perfect) love is the degree of *YESHSUT*. Yet, *YESHSUT* is below *AVI*. The thing is that man first receives Higher *Sefirot* of his emerging *Partzuf*, in the order *KHB-ZA-M*, but the Light enters them in the reverse order of *NRNHY*: first, he receives the *Sefira Keter* with the Light of *Nefesh*, and in the end he receives the *Sefira Malchut*, though the Light of *Yechida* enters *Keter*. Therefore, if we measure according to the *Sefirot* (*Kelim*), the degree of *AVI* = *GE* = *K-H* (conditional love) is smaller than the degree of *YESHSUT* = *AHP* = *B-ZA-M* (unconditional love).

The Third Commandment

204. The third *Mitzva* is to know that there is an Almighty Lord who governs the world, to unite this every day in the six Supernal limbs: *HGT NHY* of *Zeir Anpin*, and to unify them in the six words of the prayer "Hear O Israel," and with it to direct our desires upwards. Therefore, we must prolong the word "one" in the six words: "Hear, O Israel, the Lord is our Creator, the Lord is one."

In correspondence with the instruction to prolong the word "one," he who utters this verse should pronounce this word lengthily, as ooone. However, *The Zohar* obviously alludes not to a simple utterance of one's mouth, but rather to our true heartfelt intentions.

What is indicated here is that one needs to *know* and make a *union*. First, one must know the two sides of love, *AVI* and *YESHSUT*. *AVI* are called the "big and great ones in *Hassadim*," whereas *YESHSUT* is called "the Master of the World," for it contains judgment and restriction.

After man has attained both degrees of love and merited perfect love, he needs to know that there is a great Master who governs the entire world, and to unite this knowledge every day by using the six Supernal limbs, sides, that is, to raise *MAN* to *ZON de Atzilut*, and *ZON* will raise their *MAN* to *YESHSUT*. As a result, *ZON* and *YESHSUT* will ascend and unite with *Partzuf AVI*. This common *Partzuf* has six Supernal sides-limbs, for they all clothe *VAK*, the six lower *Sefirot* of *AA*.

Because of this unity, *YESHSUT* ascends above *Parsa de AA*, to the place from the *Peh* down to the *Chazeh*, the place of the Supernal Waters. This is the permanent place of *AVI*, and the place where Light is revealed. When *YESHSUT* is filled with this Light, it passes it to *ZON*, which pass it on to the lower worlds, leading to the revelation of *Ohr Hassadim* in all the worlds. This is the secret of the union of "Hear, O Israel."

The six words: "**Hear,** O **Israel**, the **Lord** is **our** Creator, the **Lord** is **One**" constitute the six sides of *ZON*, which need to be united so as to unite them with the six Supernal sides, that is, *AVI* and *YESHSUT*. And man must direct his intentions and *NRN* upwards, so they, too, would unite with Supernal unity, just as *MAN*.

To achieve unity in *VAK de ZA*, in its six sides, the word "one" must be prolonged, meaning to receive *Ohr Hochma* within it, for *Ohr Hochma* descends from *Ein Sof* (infinity) to Supernal *VAK*, i.e., to *AVI* and *YESHSUT*, and unites *VAK de ZA* with the Light of *Ein Sof*. This is because the *Gematria* (numerical value) of the Hebrew word *Echad* (one) is *Aleph* + *Chet* + *Dalet* = 1 + 8 + 4 = 13, which indicates reception of *Ohr Hochma*.

Hence, while pronouncing the word "one," one should intend to draw *Ohr Hochma* to *VAK de ZA*. However, this unity lacks the intention to receive the Light of *GAR* in *ZA*, but only to enlarge its *VAK* through unity with the Supernal *VAK*, and to receive *VAK de Gadlut*.

205. It is therefore written, "Let the waters under the Heavens be gathered together onto one place." This means that all the degrees under the Heavens will gather onto one place, to become perfect in the six ends. Therewith, fear must be attached to the unity of the words: "Hear, O Israel," which is done by prolonging the pronunciation of the letter *Dalet* in the word *Echad*. This is why the letter *Dalet* in the word *Echad* is written larger than the other letters. It is written, "Let the dry land appear," to let the letter *Dalet* (designating dry land) be attached to that unity.

As was already explained, the unity contained in the words "Hear, O Israel" refers to the reception of *Gadlut* by *VAK*. This is because "one place" signifies the Supernal *VAK*, where the Light of *Ein Sof* shines within *Ohr Hochma*, under the Heavens (*Bina*), with regard to the earth (*ZA*). The words "onto one place" imply the unification of all the six Upper and lower sides, so the lower *Partzufim* will receive *Ohr Hochma* and unite with *VAK de ZA*, but only as *VAK de Gadlut*.

As we have already clarified, there are two kinds of fear and two kinds of love: the Upper fear and love are called *AVI*, whereas the lower fear and love are called *YESHSUT*. However, perfection is attained only by attaining both degrees together. Hence, the Light is concealed in *YESHSUT*, so the lower kind of love ("even if He takes away the soul") will be revealed. But even in this case, fear must cling to love and prevent the hardening of the heart; only then does one reveal perfect love, merges with *AVI* and *YESHSUT*, and receives the complete Creator's goodness.

In the unity of "Hear, O Israel," and after *ZON* ascend and unite with their properties in the six Upper sides to receive within them the "Great Love" in the word "one," they receive the Light that was made on the first day of creation, of which it is written: "And the Creator said, 'Let there be Light'" (*Beresheet*, 1:3).

And to all of this unity one must attach fear, since he needs to reveal and receive the Light that is deliberately concealed in *YESHSUT*, so as to unite the lower love and fear, for they still cannot be considered perfect.

Therefore, it is said that one should prolong the pronunciation of the *Dalet* in the word *Echad* (one) when reciting the prayer, *Shema Israel*, *Adonay Eloheinu*, *Adonay EchaD-D-D!* (Hear, O Israel, the Lord is our Creator, the Lord is One). In this case, the letter *Dalet* is written in large font. This is because big letters refer to *Tvuna*, and the big *Dalet* in the word *Echad* indicates that its place is in *Tvuna*, and that the Light is concealed there. By attracting it, not by utterance, of course, but by the spiritual action, man unites its concealment with the lower fear and love.

AND THE DRY LAND APPEARED means that there is no perfection in the Upper fear and love, expressed in the six words of the prayer "Hear, O Israel" with the help of the word "one." These words correspond to "Let there be Light," until the unity of fear and love is achieved below. This unity is revealed in the Light that is concealed in *Tvuna*, designated by the letter *Dalet* (D) in the word *Echad.*

Therefore, after the WATERS GATHERED TOGETHER ONTO ONE PLACE, signifying the descent of *Ohr Hochma* into the six parts of *ZA*, DRY LAND APPEARED. It denotes the letter *Dalet* in the word *Echad*, which should be pronounced with (spiritual) prolongation, with the aim to turn it into land through the concealment of the Light.

All of this is essential in order to unite the *D*, *Tvuna*, with *AVI*, resulting in the descent of the Light to *VAK de ZON*, so that love could be made perfect.

206. After *Malchut* unites with ZA Above (in *VAK de ZON*), they must now be united below, in the masses, i.e., in all six sides of *Malchut*, in the words, *BARUCH SHEM KVOD MALCHUTO LEOLAM VAED* (Blessed be the great name of His kingdom for ever and ever), which contain six other words of unity. And then, what was dry land will become fertile soil, yielding fruit and plant.

After the Supernal union is achieved, when the letter *Dalet* in the word *Echad* becomes whole Above, in *AVI*, it is essential to unite the *Dalet* in the word *Echad* below, in *VAK*, in the six aspects of *Nukva de ZA* (Rachel), who

stands from *Chazeh de ZA* and below. All 600,000 souls of Israel, called "the inhabitants of *Nukva*," are included in Rachel.

After ZA unites in the Light of *AVI*, and the concealment of *Tvuna* (in the words DRY LAND APPEARED or in the letter *Dalet*) is revealed in him, *Nukva* must be filled with these two revelations. This is designated by the six words, *BARUCH SHEM KVOD MALCHUTO LEOLAM VAED*, corresponding to the six *Sefirot HGT NHY* of *Nukva*.

It was already explained that the Light was concealed in order to reveal both sides of love—good and evil. Yet, neither side of love, good or evil, can be revealed through concealment, but only through revelation of judgment. Before judgment was revealed, the letter *Dalet* in the word *Echad* was DRY LAND—utterly useless. This is because it emerged from the Light due to the concealment. Even fear to unite in the lower fear and love, which supplement the Upper fear and love was absent from it, for the judgment that reveals the lower fear and love was not yet revealed.

Strictness and judgment are located in the legs of *Partzuf* Leah, which are included in the *Rosh* of *Partzuf* Rachel. ZA has two *Nukvaot* (plural for *Nukva*): Leah (above his *Chazeh*) and Rachel (below his *Chazeh*). Leah's legs end at the *Chazeh de ZA* and touch Rachel's *Rosh*.

World of Atzilut

Atik		
AA		
AVI		
YESHSUT		
Nukvaot of ZA		ZA
Leah:	Head	Head
	Body	Mouth
	Legs	Chest
Rachel:	Head	Chest
	Body	Legs
	Legs	Feet

Parsa

Worlds of BYA

Machsom

Our World

Since strictness and judgment are located at the end of the legs of *Partzuf* Leah, this affects only *Partzuf* Rachel, as each spiritual property acts only from the place of its manifestation and below. Therefore, the concealment in the lower love and fear manifests only in the place in Rachel where the force of strictness and judgment is manifested.

Prior to the revelation of judgment, the letter *Dalet* in the word *Echad* was dry land, a place that is unfit for living. Now, however, after the descent of *Partzuf* Rachel into *VAK*, below *Chazeh de ZA*, the dry land became fertile, suitable for settlement and cultivation of fruits. In other words, the lower love and fear were revealed in it in completion and perfection. And they complement the Upper love and fear, so that all are perfect on both sides, for that is when all the goodness is revealed in *AVI*.

It is therefore said, THE CREATOR CALLED THE DRY LAND EARTH-*ERETZ* (the word *Eretz* is derived from *Ratzon*—desire), for it is the property of the letter *Dalet* in the word *Echad* in the six *Sefirot* (sides) of *Nukva de ZA* (where the property of strictness and judgment is already revealed). The letter *Dalet* that was in DRY LAND and made its property inanimate and unfit to live on turns into EARTH in *Nukva de ZA* (as a result of a *Zivug* with *ZA*), can now be settled and cultivated; hence, the Creator called it "earth."

207. It is written, AND THE CREATOR CALLED THE DRY LAND EARTH. This refers to the same unity below, by the words, BLESSED BE HIS GREAT NAME FOR EVER AND EVER, when the earth, called "desire," became what it should be. For the word "earth" (*Eretz*) means desire (*Ratzon*). Hence, the expression IT WAS GOOD appears twice on the third day of creation: once for the Upper unity and once for the lower. For *Malchut* merges with both sides of *ZA*—with *VAK de ZA* and with her own *VAK*. Henceforth, the earth brings forth grass, for it has been corrected to yield fruit.

The Upper unity (described by the words, WATERS GATHERED TOGETHER ONTO ONE PLACE) passes the Light that was created on the first day of creation from Above downwards, from the six Upper sides of *AVI* to *VAK de ZA*. This is called by the first word, IT WAS GOOD, uttered by the Creator on the third day of creation.

And then occurs the lower unity, designated by the verse, BLESSED BE HIS GREAT NAME FOR EVER AND EVER. This means that the letter *Dalet* in the word *Echad* attains perfection only from the six sides of *Nukva*, as described by the verses, AND THE CREATOR CALLED THE DRY LAND EARTH and

THE EARTH SHALL BRING FORTH GRASS, for in *VAK de Nukva*, DRY LAND turned to EARTH, yielding fruits.

With regard to this unity of *VAK de Nukva*, the Creator said, IT WAS GOOD, for the second time on the third day of creation. It follows that when IT WAS GOOD is said for the first time, it refers to the Upper unity. And the second time refers to the lower. Because of the lower unity, both sides of love achieve perfection, and the Light of *AVI* descends to *VAK de Nukva*, and bears fruit for the 600,000 souls of Israel that inhabit her.

The Fourth Commandment

208. The fourth *Mitzva* is to know that *HaVaYaH* (the Creator) is *Elokim* (Lord), as it is written: KNOW THIS DAY AND LAY IT IN YOUR HEART THAT *HaVaYaH*–CREATOR IS *ELOKIM*—LORD. That is, the name *Elokim* is included in the name of the *HaVaYaH*, and there is no distinction between them.

HaVaYaH is *ZA*, and *Elokim* is *Nukva de ZA*. It is essential to unite *ZA* with *Nukva* by making their properties similar, so there is no distinction between them. Thus, the name *Elokim* of *Nukva* will be included in the name *HaVaYaH* of *ZA*, so that *Nukva* herself will become as *HaVaYaH*.

This union signifies the reception of *Ohr Hochma* (*GAR*) in *ZON*, for the union implied by the words HEAR, O ISRAEL is the reception of the Light of *VAK* from *AVI* in *ZON*. The unity in question here is the reception from *AVI* in *ZON* of the Light of *GAR* (*Hochma*). One can never receive an entire degree in one go: first *VAK* is received, and only then *GAR*.

209. Hence, it is written, "Let the stars in Heaven shine upon the earth." This means that both names, *HaVaYaH* and *ELOKIM*, are as one. This way, *Malchut* (*Elokim*) should merge with the name *HaVaYaH* (*ZA*). The black Light (*Malchut*) with the white Light (*ZA*), as one, without distinction. The white cloud by day (*ZA*) with the pillar of fire by night (*Malchut*); the property of day (*ZA*) merged with the property of night (*Malchut*), so they shine as one star.

Nukva is called "a small star." Initially, there were two stars, *ZA* and *Malchut*, and both were the same size. But the moon (*Malchut*) complained that two stars cannot use one crown (source of Light). The Creator reply to *Malchut* was, "Go and diminish yourself" (Talmud, *Hulin*, 60:2).

As a result, the nine lower *Sefirot* of *Malchut* descended below the *Parsa* to the world of *Beria*, and only one *Sefira*, *Keter de Malchut*, remained in the world

of *Atzilut*. The task of the righteous is to elevate the nine lower *Sefirot* of *Malchut* from the world of *Beria* to the level of ZA, to correct her distinction from ZA, i.e., to grow and make her equal to ZA once more, so she will make a *Zivug* with ZA face to face. Thus, they shall correct the detachment of *Malchut* from ZA that was born of the moon's complaint.

The moon complained because it was unable to receive the Light directly from *Ima*, but only via ZA. Hence, the Creator gave it His advice: diminish yourself to a point (the *Sefira Keter*) and lower the nine *Sefirot* from *Hochma* to *Malchut* below the *Parsa*. Then, through the unity of "Hear, O Israel," rebuild *Malchut* in *VAK*, in the lower unity of "Blessed be His great name for ever and ever," for the power of judgment within it corrects the letter *Dalet* in the word *Echad*, turning the DRY LAND into the fruit-yielding EARTH.

Therefore, the now black point of *Malchut* that caused its fall became as important as Light, for it is precisely the strictness of judgment that builds the letter *Dalet* in the word *Echad* and makes it fruit-bearing. And if *Malchut* had not had this power of judgment, the letter *Dalet* in the word *Echad* (*Tvuna*) would have remained DRY LAND. Hence, when the Light spreads inside her, the power of judgment and restriction becomes more important than Light itself, for it becomes the cause, the source of the Light of *VAK*, *Ohr Hassadim*.

Thus, it is now possible to receive *Ohr Hochma* in *VAK de Malchut*, while elevating *ZON* to *AVI*. For now, just like ZA, *Nukva* can unite with *AVI* in her properties. This was the basis of her previous complaint, for the Light-restricting power within her turned into the cause of the Light's diffusion. Hence, ZA and *Malchut* are considered a single whole: each of them constitutes the source of Light for the other, whereas previously, *Malchut* was completely dependent on ZA, and therefore felt humiliated.

As a result of the union between ZA and *Nukva* in *AVI*, ZA connects to *Aba*, and *Nukva* to *Ima*. ZA turns into white clouds in the daylight and *Nukva* turns into a pillar of fire in the Light of night, i.e., the properties of day and night merge into one property, as it is written: AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY. Together they illuminate the earth and those who inhabit *Nukva* in the worlds of *BYA*.

210. This is the sin of the primeval serpent that unites below but separates Above; hence, it caused what it caused to the world. What should be united Above, should be separated below. The black light, which is *Malchut*, should be united Above with ZA into a single whole and then separate it from the "evil side."

The union and fulfillment of *ZON* with *Ohr Hochma* occurs only when they ascend to *AVI*, above *Chazeh de AA*, where *ZA* merges with *Aba* and *Nukva* merges with *Ima*. As a result, they unite, and *ZA* passes *Ohr Hochma* to *Malchut*. However, in the permanent place of *ZON*, below *Chazeh de AA*, they cannot form a union and allow *Nukva* to receive *Ohr Hochma*.

This is exactly what provoked Adam's sin and allowed the Serpent to bring death into the world (cause the disappearance of *Ohr Hochma* from *Malchut*), by compelling Adam and Chava (Eve) to make a *Zivug* (union) in the permanent place of *ZON*, below *Chazeh de AA*. As a result, the Upper *Zivug* stopped in *AVI*, as *ZA* started passing *Ohr Hochma* from *AVI* down to *Malchut*.

Thus, all the parts (souls) of *Malchut* existing in the world stopped receiving *Ohr Hochma* from *AVI*. This is regarded as death, for as soon as the impure forces approach *ZON* to draw their *Ohr Hochma*, *AVI* immediately terminate their *Zivug* for the sake of *ZON*, to prevent the impure force from clinging to *ZON*. And as soon as *Ohr Hochma* departs from *ZON*, the impure force leaves them at once, for it approaches *ZON* with the sole purpose of feeding on *Ohr Hochma*.

However, after being in *Ima* and receiving *Ohr Hochma*, *Malchut* descends to her permanent place and passes this Light to the souls of the righteous, called the "inhabitants of *Malchut*." She unites with them via equivalence of their properties, for in the absence of unity with *ZA* below, *Malchut* draws far from the evil side and the impure forces cannot receive from her.

211. Nevertheless, one should know that *Elokim* and *HaVaYaH* are one, without distinction. *HaVaYaH* is *Elokim*. If man knows that all is one and does not cause any separation, then even the opposite, impure forces disappear from the world, instead of descending below.

Although there is fear that a *Zivug* will occur in *ZON* in their place below, this is no cause to stop aspiring for a *Zivug* Above, in *AVI*. Moreover, one must attain that *HaVaYaH* is *Elokim*, which is achieved by uniting *ZA* with *Nukva*. And if man raises his *MAN*, thereby causing *ZON* to ascend to *AVI* and unite there, the impure forces are completely rejected by the Light, weaken and finally disappear from the world.

212. The secret behind the word *Me'orot*, which consists of the words *Mavet* (death) and *Ohr* (Light), is that the impure forces follow knowledge, understanding, and thought. And this is Light, which is the opposite from death—*Mavet*, for the Light (*Ohr*) is inside death—*Mavet* (spelled as *Me'ot*) in

the word *ME'ohrOT*. This alludes to the fact that Light separates death, but when Light disappears, the letters unite and form the word "death."

The impure forces follow reason (knowledge, understanding, and thought). Reason signifies "Light," and the impure force is "death," where Light connects the letters, while death separates them.

Here is the explanation of this: the power of restriction in *Malchut* is the source of the emergence of the impure forces. Because *ZON* united with *AVI* so as to receive the Light of *VAK* and *GAR*, the power of restriction in *Malchut* turned into Light by receiving the Light of *VAK* in the union below. Then, it ascended to *AVI* once more, and *Malchut* merged with *ZA* at the degree of *AVI*.

This union Above is designated by the word *Me'orot* = *Ohr* + *Mavet*. As a result of the Light of *VAK* and *GAR* descending to *Nukva* in the union with *ZA* at the level of *AVI*, the power of restriction in *Malchut* turns into Light, and all the impure forces that were created by this restriction disappear, for their root turns to Light. Consequently, the letters of the word *Mavet* of the impure forces disappear, and the words *Me'ohrot Ohr* appear instead.

213. Chava started with these letters, and brought evil into the world. As it is written, the woman SAW that it was good to bring the letters of the word *Me'ohrot* back. From there she took the letters *Vav-Tav-Reish-Aleph*, leaving only the letters *Mem* and *Vav*. And they took with them the letter *Tav*, thus forming the word *Mem-Vav-Tav* (*Mavet*—death). And they brought death into the world.

Thanks to the unity of the letters in the word *Me'ohrot*, designating the reception of *Ohr Hochma* in *ZON*, in the unity of *ZON* Above, the received Light separates the letters of *Mavet* in *AVI*, for it shines within them and forms a new combination of the letters *Me'ohrot*. And if *ZON* make a union below, at their permanent place, the Light disappears from the combination of letters *Me'ohrot*, and the word *Mavet* (death) remains.

AND THE WOMAN SAW THAT THE TREE WAS GOOD (*Beresheet*, 3:6). The Hebrew equivalent for the words "and saw" is *Vetir'e* = *Vav-Tav-Reish-Aleph*. These are the letters that depart from the word *Me'ohrot* (stars), leaving only *Mem-Vav*. They attach the letter *Tav* (*Nukva* of the impure forces) and form the word *Mavet*—the name for *Klipot*.

Chava drew these letters from the word *Me'ohrot*, meaning she followed the serpent's advice to unite *ZON* at their place below. In doing so, she violated the holy union of the letters in the word *Me'ohrot*, for the union of *ZON* below

immediately causes the separation of *AVI* and the word *Me'ohrot* into *Ohr* (Light) and *Mavet* (death).

The impure forces, called "death," contain a male part, called "Sam," and a female part, called "Lilit." The letter *Mem* is the male part of the word *MaveT*, called "Sam," and the letter *Tav* is its female part, called "Lilit." Thus, there was a *Zivug* between the male and female parts, the letters *Mem*, *Tav* and *Yesod* (*Vav*), forming the word *MaVeT*, as the name of the impure force.

This signifies the appearance of the serpent before Chava, and the transference of impurity from it to her. As she followed its advice, the letter *Tav* entered her, splitting the word *Ohr* (Light) and combining the letters into the word *Vetir'e* (AND SAW). Then, the male part of the impure force (*Mem-Vav*) appeared and made a *Zivug* with *Tav*, which was already present in Chava; thus, death (*MaVeT*) appeared in the world.

214. And look: said Rabbi Elazar: "My father, I have learned that after Chava had removed the letters *VeTiR'E* from the word *Me'ohrot*, the letters *Mem* and *Vav* did not remain. Only the letter *Mem* remained, for the letter *Vav*, which is the letter of life, turned into death. This occurred because it attached the letter *Tav* to itself, thus forming the word *MaVeT*." He replied: "Blessed are you, my son!"

Rabbi Elazar answered that the letter *Mem* remained alone, without the letter *Vav*, for *Vav* designates *Yesod*, whereas Sam (the male part of the impure forces) lacks *Yesod*; hence, it is written that it is unable to procreate offspring, akin to a castrated man. The letter *Vav* designates *Yesod*, the place of a *Zivug*, the union of the male and female parts of *ZON*. The letter *Vav* always designates life, *Yesod* of the pure forces, whose *Zivug* bears fruit, for it is made on the screen that stands in *Yesod*.

Here, the pure letter *Vav* became impure and turned into *Yesod* of the impure force, *MaVeT*. After *Vav* received from *Yesod* of the pure forces, it united in a *Zivug* with *Tav*, and the word *MaVeT* was formed. This was precisely the sin of Adam, which defiled the pure *Vav*.

The Fifth Commandment

215. The fifth *Mitzva*. It is written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES (*Beresheet*, 1:20). This verse contains three *Mitzvot*. The first is to study the Torah, the second is to procreate and multiply, and the third is to remove the foreskin on the eighth day. And it is necessary to study the Torah on all the days, at all times, in order to correct one's soul and spirit.

The four previous *Mitzvot* originate in the first four days of creation, and are intended for the correction of the degrees *H-B-ZA-M* of the world of *Atzilut*.

The **First *Mitzva*** originates from the word *BERESHEET* (*Bina*, fear of the Great and Mighty Creator, who rules over all), referring only to *GAR de Bina* that is located in *AVI*. The position of *AVI* is from *Peh* to *Chazeh de AA*, *Yod* of the name *HaVaYaH*.

The **Second *Mitzva*** originates from the words LET THERE BE LIGHT, and is meant for the correction of *ZAT de Bina* (called *YESHSUT*), located from *Chazeh* to *Tabur de AA*, i.e., below its *Parsa*. However, when it is said, LET THERE BE LIGHT, this means that *YESHSUT* ascended and united with *AVI*, forming one *Partzuf* above *Chazeh de AA*. And from there they ascended to *Rosh de AA*.

Such a state (degree) is called "Great love," designated by the first letter (*Hey*) of the name *HaVaYaH*: *Yod-Hey-Vav-Hey*, and the Light passes from it to *ZON*. However, *ZON* cannot receive *Ohr Hochma* from *AVI*, for they are *GAR de Bina* and will always remain only with *Ohr Hassadim*, unwilling to receive, hence their name, "fear."

ZON, however, receive *Ohr Hochma* from *ZAT de Bina* (*YESHSUT*), which ascended above *Parsa de AA*, called "Great love." However, *YESHSUT*, which stand below *Parsa de AA*, cannot pass *Ohr Hochma* to *ZA*, for *Ohr Hochma* is concealed within them. Also, their *Tvuna* is called DRY LAND.

The **Third *Mitzva*** originates from the two stars that were created on the third day of creation, of which it is written: LET THE WATERS UNDER THE HEAVENS BE GATHERED TOGETHER ONTO ONE PLACE, AND LET THE DRY LAND APPEAR... and LET THE EARTH BRING FORTH GRASS. This *Mitzva* is intended for the correction of *VAK de ZON*, whose union Above stems from the verse, LET THE WATERS, referring to *ZA*, whereas the union below stems from the verse, LET THE EARTH PUT FORTH GRASS, and refers to *VAK de Nukva*.

The **Fourth *Mitzva*** originates from the verse, LET THE STARS, and is meant for the correction of *GAR* in *ZA* and *Malchut*. Thus, all the corrections necessary for *AVI*, *YESHSUT* and *ZON de Atzilut* have already taken place in the first four days of creation. *ZON* received *GAR* (*Ohr Hochma*), and, being of equal height, can now make a *Zivug* face to face. Therefore, the rest of the *Mitzvot* are intended for this *Zivug* of *ZON*.

The **Fifth *Mitzva*** is LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES. Now there is a need to bring *ZON* to a perfect face-to-face *Zivug*, i.e., (i) to receive *Ohr Neshama* onto this *Zivug*, so that Adam, too, will receive this Light and make a holy and pure *Zivug*, which is attained by man's efforts in the study of the Torah; (ii) to give birth to holy souls; and (iii) to correct the holy covenant by circumcision and rejection.

Man's efforts lie in that he studies the Torah, although he realizes that he does not attain it (receives nothing in his corrected desires, called *Guf*, body). He merely utters its words with his "mouth" (not yet able to receive the Light (Torah) in his body for the Creator's sake), but as a result, he attains *Ohr Nefesh*.

Man's efforts should correspond to his readiness to do everything in his power to attain and understand the Torah, which causes him to attain *Ohr Ruach*. However, he must not limit himself to such attainments, but rather multiply his efforts so as to attain *Ohr Neshama*. Thus, every day he must aspire to correct his *Nefesh* and *Ruach*, and by increasing them, attain *Neshama*.

216. Because man labors in the study of the Torah, he corrects the other holy soul, as it is written, SWARMS OF LIVING CREATURES, referring to the life-giving holy soul, *Malchut*. For when man does not study the Torah, he lacks the holy soul and the holiness that descends from Above. Yet, when he does study the Torah, he merits its Light, just like holy angels.

Nukva de ZA that makes a face-to-face *Zivug* with *ZA* in the state of *Gadlut* is called "living," for *ZA* is then called the "Tree of Life." Consequently, *Nukva* is called "Life." By raising *MAN* during the study of Torah for the Creator's sake,

man causes *ZON* to make a *Zivug* and receives *Ohr Nefesh* from it. And if he does not study the Torah for the Creator's sake, he cannot even attain *Ohr Nefesh*, for he fails to bring about the Creator's *Zivug* with the *Shechina*. And a *Zivug* can be attained only by raising *MAN*.

It is therefore written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES, for the Torah is called "water." If man raises *MAN* with the help of the Torah, he merits *Ohr Nefesh* (holy spirit) from *Ohr Haya* (Life). Moreover, he merges with the Creator only after he attains *Nefesh*, *Ruach*, and *Neshama* from *HAYA* (Supernal holy life). He unites *Ohr Nefesh* with *Ohr Ruach*, *Ohr Ruach* with *Ohr Neshama*, and *Ohr Neshama* with the Creator.

217. It is written, "Angels of the Creator shall bless Him." This refers to those who study the Torah, as they are called His angels on earth. It is also written, BIRDS SOARING OVER THE EARTH. This refers to this world. However, in the world to come, as it is said, the Creator will make them wings like those of an eagle so they may soar in the whole world.

Why does *The Zohar* mention angels? Because angels are spiritual forces—mechanical enactors of the Creator's will. They were repeatedly compared to animals in our world (e.g., a horse) that fulfill man's will. Angels are spiritual forces without freedom or egoism; hence, they never sin and have no need for the Torah, which is why they are spiritually inanimate, motionless—they do not grow spiritually.

Man is created in such a way that before he carries out any task, he needs to realize what he is supposed to do. But angels carry out their assignments even before they hear and understand what the Creator wants from them, for His desire rules over them. Hence, nothing prevents them from instant fulfillment of His will. They always follow the Creator, just like man's shadow follows him. This is why they are believed to act before they even hear.

Man can therefore act like an angel (even though his desires are of egoistic nature) if his desires become like those of angels, whose actions precede their understanding (hearing). Just like an angel, such a person fulfills all the Creator's desires before he realizes, hears and understands them, for he follows the Creator as a shadow follows man.

This can be illustrated by the following example: when a strong wind throws dust in one's eyes, he quickly shuts them, even before his brain and thoughts feel and realize the need to do so: the action (shutting the eyes) precedes the actual realization of the thought of dust.

Although the physical body of such a person exists together with us in this world, his spiritual body (desires) becomes angel-like, and his actions precede his hearing. He does not need to hear in order to fulfill the Creator's will, but observes any *Mitzva* even before his brain realizes what he is doing. Therefore, he is regarded as an angel.

Hence, *The Zohar* says that in the future the Creator will provide him with wings to enable him to soar over the whole world. For until man attains the holy soul (*Ohr Nefesh*—the smallest spiritual Light), the impure force rules over him, as the prophet said: "The souls of your enemies, them shall he sling out, as from the hollow of a sling" (*Shmuel I*, 25:29).

Hence, one cannot merge with the Creator and observe His desires (*Mitzvot*) until he has acquired faith in the Creator's names and knows that He is absolutely good to all and bestows only goodness. And if one has not yet attained the holy soul, and the impure force still rules over him, when his thoughts soar above the world, it seems to him as though the Creator's rule is not quite as good as it should be according to His names. This feeling of his brings corruption to the Creator's holy names, and he cannot find a quiet place for himself, cannot have faith in His names and draw closer to Him.

Therefore, he stains himself with such impurity that it leads him toward lack of faith in the Creator and in His names. However, nothing of this affects the spiritual; it occurs simply because man has not yet attained the spiritual realm, and is making no effort to do so.

But as soon as he receives the holy soul (*Ohr Nefesh*), his body (desires and thoughts) instantly becomes angel-like: his actions precede realization. It is written about such a person: "And the birds shall soar above the earth," for in the future, the Creator will give him wings, and he will soar above the whole world.

For he soars mentally above the whole world and sees how the Creator governs all. Yet, not only does he not err when seeing the manifestation of this governance, he receives the strength to raise *MAN* to increase his spiritual anti-egoistic powers. By looking upon all the forms of the Creator's rule over this world and, seeing the harshness of the external manifestations of this rule, such a person is given an opportunity to ask for the strengthening of his faith. And owing to his faith in the Creator's unity and absolute kindness of His rule, he raises *MAN* and receives increasingly greater Light for the Creator's sake.

218. It is written in this regard: LET BIRDS SOAR OVER THE EARTH, for the Torah, called THE WATERS, will SWARM WITH SWARMS OF LIVING CREATURES from its place of life, *Malchut*, and all will descend

down below. This is what King David referred to, when he said, THE CREATOR CREATED IN ME A PURE HEART to study The Torah, and A HOLY SPIRIT WAS RENEWED WITHIN ME.

So as to continue to explain the aforementioned text, *The Zohar* compares the Torah to water—just as living creatures emerged from water, in the same way the Light of life descends from *Malchut* (called "life") upon the entire world. This is the Light for which King David asked the Creator. He begged for a pure heart in order to study the Torah and raise *MAN*, for this would lead him to the reception of the holy spirit of renewal—the strength to merge with the Creator even more.

The Sixth Commandment

219. The sixth *Mitzva* is to procreate and multiply, for he who does so turns the stream, called *Yesod de ZA*, into an inexhaustible fountain. And the sea, *Malchut*, shall be filled from all directions, and new souls shall come forth from that tree, and a multitude of forces shall appear together with those souls, to guard them. Hence, it is written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES. This is the mark of the holy Covenant. The stream grows stronger, turns into a river, and thus brings more and more new souls to life.

An awakening from below causes an awakening from Above: raising *MAN*, the prayers and requests of the lower ones to receive strength so they can perform spiritual, altruistic actions, stimulate a *Zivug* Above between the Creator and the *Shechina*. As a result, the stream, *Yesod de ZA*, fills with water and descends to *Nukva de ZA*, filling her on all sides, wishing to both revive all the worlds (to bestow *Ohr Hassadim*) and bear new souls (pass *Ohr Hochma* downward, for birth is possible only in *Ohr Hochma*).

There are two kinds of *Zivugim de ZON*: (i) a "*Zivug* of existence" on *Ohr Hassadim*, from which *Ohr Hassadim* descends to provide the lower souls with what they need for their existence. This *Zivug* on *Ohr Hassadim* also gives birth to angels. (ii) A "*Zivug* of birth" on *Ohr Hochma*, which leads to the creation of new *Partzufim*, new human souls.

These new souls emerge from the Tree (*ZA*). However, although they are called new, the genuinely new souls originate in the world of *Ein Sof* (Infinity), whereas these souls were already within Adam, and fell into the impure forces as a result of his sin. Now they are revived with the help of the Tree of Life (*ZA*); hence, they are called "new souls." A multitude of other forces, called Heavenly

hosts or armies, descends along with them. But completely new souls descend to the world only after the correction of Adam's sin has been completed.

Yesod de ZA is called a "covenant," because we (*Malchut*, souls) feel and receive from it all the Light of our life. It constitutes the source of our life, descending to us from the Tree of Life (*ZA*). *ZA* ascends to *AVI* (called "garden") in order to take the waters from them and fill *Malchut*, his *Nukva*. A *Zivug* on *VAK* (*Hassadim*) is called WATERS SWARM, and a *Zivug* on *GAR* (*Hochma*) is called LIVING CREATURES.

220. A number of birds (angels) that soar above the whole world enter *Malchut* along with those souls. When a soul comes into this world, the bird that came from that tree along with that soul accompanies it. How many angels leave with each soul? Two: one on the right, and one on the left. If one so merits, they guard him, as it is written: FOR HE WILL GIVE HIS ANGELS CHARGE OVER YOU. Yet, if he does not merit, they report and accuse him. Rabbi Pinchas said: "There are three angels that guard man, if he so merits, as it is written, IF THERE BE AN ANGEL OVER HIM, A DEFENDER, ONE AMONG A THOUSAND THAT WARNS MAN. If there be an ANGEL—is the first; A DEFENDER—is the second; one among a thousand THAT WARNS man—is the third."

221. Rabbi Shimon said: "In all, there are five angels, for the verse continues: 'there is one after the giver and two more, so in all there are five.'" He replied: "This is not so. 'The giver' refers solely to the Creator Himself, and not to an angel, for only the Creator is permitted to give, but no one else."

A number of angels come forth together with the begotten souls. These angels are called "soaring" or "flying." They help the souls to sentence to the scale of merit, or, conversely, complain to the Creator about these souls, and push them toward the scale of sin, which entails punishments. These angels soar above the world, see how the Creator rules over all, and report all this to the soul. If the soul so merits, it sentences itself and the entire world to the scale of merit; if not, it sentences itself and the entire world to the scale of sin.

Therefore, Rabbi Pinchas does not dispute Rabbi Shimon when he says that only two angels are born with a soul. Rather, he says that as long as there are only two angels in man, he cannot sentence to the scale of merit completely, and keeps moving between the scales of sin (punishment) and merit (reward). However, through one's good deeds, the third angel is born within him, which enables man to sentence everything to the scale of merit. Hence, only with the help of the three angels can he achieve his correction.

222. And he who abstains from procreating and multiplying belittles (so to speak) the form that includes all other forms, the form of man, causes that stream, *Yesod* of ZA, to dry out, and harms the holy Covenant (*Yesod* of ZA) from all sides. It is written of such a man, "Go forth and look upon the corpses of those that have transgressed against the Creator." Of course, those who transgress against Me. This is said about the body, as the soul never even enters the screen, i.e., the Creator's domain. And such a man shall be banished from the world.

Malchut is called a "form," a "property" that contains all of the other properties, for all the forms of *NRN* of the righteous and of the angels in the three worlds of *BYA* originate from her. They constitute all the hosts and armies. And those that do not procreate and multiply thereby diminish the form of *Malchut* and prevent her from using all of her hosts and armies. For with the help of *MAN* that the lower ones raise, the Light descends from Above and stimulates a *Zivug* between the Creator and the *Shechina*. This *Zivug* creates *NRN*—the souls of the righteous and the angels in the worlds of *BYA*.

And those that impede this *Zivug* cause the stream (*Yesod* of *ZA*) to dry out and stop the flow of its male waters into the holy *Shechina*, *Malchut*. In doing so, they harm the holy covenant in all of its properties, for they delay the two parts of the *Zivug*: *VAK* (on *Ohr Hassadim*) and *GAR* (on *Ohr Hochma*).

This is because the *Mitzva* of procreation and multiplication constantly develops the soul. As a result, man defeats his body forever, so it can rise again during the resurrection from the dead. And he who abstains from procreating and multiplying turns his body into a corpse, of which it is written: GO FORTH AND LOOK UPON THE CORPSES OF THE PEOPLE, for his soul will not be able to enter the Creator's domain and merge with Him. Thus, he is rejected from the world to come.

The Seventh Commandment

223. The seventh *Mitzva* is to perform circumcision on the eighth day, and thus remove the impurity of the foreskin, for *Malchut* constitutes the eighth degree of all the degrees, beginning with *Bina*. And the soul that soars from her must appear before her on the eighth day; hence, she constitutes the eighth degree.

Nukva de ZA is called *Haya* if she rises and clothes *Ima-Bina*, the eighth degree from *Malchut* (provided that you count all ten *Sefirot* from below upwards). *Malchut* is hence called "the eighth," for she ascended eight degrees, from her own place to that of *Bina*. And when she reaches *Bina*, she receives the name *Haya*, just like *Bina*.

Therefore, man's soul, which is born in *Malchut* (that ascended to *Bina*), must appear before *Malchut* in all the appropriate corrections of circumcision, removal of the foreskin and the rolling up of its remains, on the eighth day from its birth in *Malchut*. This is because then it becomes clear that it is a soul that was born from none other than the holy degree of *Haya*.

Because of the force of circumcision and rolling up, man's soul sloughs the impure force, and the soul can receive the perfection of *Ohr Haya*. LET THE WATERS SWARM—thus *Malchut* receives the Supernal male waters from *ZON*, and is filled with them.

224. It then becomes clear that the type of this soul is *Haya*. That is, belonging to that holy degree of *Haya* (*Malchut*), and not to any other degree. And this is implied by, LET THE WATERS SWARM, as is explained in the book of Hanoch, the waters of the holy seed merge in the properties of the soul of *Haya*. And it is the property of the letter *Yod*, marked on the sacred flesh, more than any other mark that exists in the world.

Because of the circumcision, the Supernal male waters fill man's soul the way they were received in *Nukva* (called "the soul of *Haya*"). The Upper World,

called *Bina*, is designated by the letter *Yod*, and the lower world, *Malchut*, is designated by the letter *Hey*—its property. However, as *Malchut* ascends to *Bina*, the letter *Hey* disappears from her, and, just like *Bina*, turns into *Yod*.

Similarly, through man's observance of the *Mitzva* of spiritual circumcision, the letter *Hey* disappears, and just like in the *Nukva* that ascended to *Bina*, the property of the letter *Yod* appears in him instead. And if man's body acquires the property of *Yod*, he can receive the soul of *Haya* from *Nukva*.

225. The verse, LET BIRDS SOAR OVER THE EARTH, refers to Eliyahu, who flies across the whole world in four flights in order to be present in the place, where the Holy Covenant is made. And a chair must be prepared for him, and it must be said out loud, THIS IS THE CHAIR OF ELIYAHU. For this is not done so, he will not appear in that place.

Angels originate from *AVI*; hence, they remain exclusively in the sky and consist of *HGT NHY*. Therefore, when they appear in this world to fulfill their tasks, they are said to make six flights, for they clothe in six *Sefirot*.

However, Eliyahu stems from *Malchut* (not from *AVI*). Hence, he is constantly connected to the earth. And since *Malchut* contains only four *Sefirot* of *ZA*, for her position is parallel to the *Sefirot TNHY* (*Tifferet-Netzah-Hod-Yesod*, pronounced, Tanhi) from *Chazeh de ZA* downward, it is written that Eliyahu flies on four flights, i.e., by clothing in *Sefirot TNHY*.

Under no circumstances should one interpret the words about Eliyahu's presence at every rite of circumcision literally. Yet, if he is obliged to be there, why should he be invited?

The Zohar explains this in another place (*Shlach*, 18): there are four impure forces, called "Stormy Wind," "Great Cloud," "Blazing Flame," and *Noga*. The lowest of them, Stormy Wind, is at the center, as though clothed by Great Cloud, which is in turn clothed by Blazing Flame. And they are all clothed from the outside by *Noga*.

All the worlds, forces, and everything that was ever created exists within man. And these are our spiritual forces, by which we can attain the goal of creation. The first three impure forces are completely impure (egoistic). Whereas *Noga* is half good and half evil. But how is that possible if the spiritual is always true? How can it be half good (altruistic) and half evil (egoistic) at the same time?

In fact, this is impossible. *Noga* is a neutral force that can be used by the pure force (then *Noga* is considered good) or by the impure force (and then it is considered evil). Hence, *Noga* is called "half good and half evil" although

neutral in itself. It may be attached to either pure or impure forces, and this depends entirely on man.

MAN'S SPIRITUAL FORCES

Pure	-	altruistic
Noga	-	neutral
Blazing Flame	-	egoistic
Great Cloud	-	egoistic
Stormy Wind	-	egoistic

These four impure forces are located at the end of each spiritual *Partzuf*, in its *Sefira Yesod*. The *Sefira Yesod* has two layers of skin, one atop of the other. One layer is called *Orla*, and contains the three impure forces. The other is called *Preia*, and this is *Noga*.

The first man, Adam, was born circumcised, meaning that he did not have the three impure forces at all—he was completely unaware of his egoistic desires. In other words, they could not cling to him. *Noga* prevailed in him, in his sensations. Yet, since it was separated from the three impure forces and attached to the pure force (Adam's altruistic desires), *Noga* itself was considered completely good.

The three impure forces are collectively called the Serpent. These three impure desires were roused in Adam and tempted him to use them. In so doing, Adam attracted the *Orla* to himself, as it is described in the Talmud (*Sanhedrin*, 38:2). As soon as he attached *Orla* to himself, his pure soul (the Light of the world of *Atzilut*) immediately disappeared, for his desires became egoistic, and he fell with his properties (desires) to the world of *Assiya*, to its lowest degree, called "this world," and was condemned to death (disappearance of the Supernal spiritual Light).

Therefore, it is written about him that since he violated the prohibition of not eating the fruits of the Tree of Knowledge, he attached the *Orla* to himself. Consequently, the impure desires acquired both layers of skin on the *Sefira Yesod* of *Partzuf* Adam, and *Preia*, called *Noga*, became impure, too, because of its contact with the *Orla*, with the three impure forces. However, there is a distinction between them, which lies in the fact that prior to Adam's sin, *Preia* was pure, and all of its impurity stems from its contact with the *Orla*.

Accordingly, there are two types of correction: circumcision and rolling up of the remaining skin. The *Orla* must be cut off and cast in the dust, since only thus can man free himself from these egoistic desires. *Preia*, however, can be left

attached to *Yesod*. But the skin around the *Sefira Yesod* must be rolled up. This is a special spiritual action that frees the *Preia* from the impure forces remaining in it. Hence, this action causes the Light to return to the *Partzuf*. This Light previously disappeared because of the egoistic desires that ruled in the *Partzuf* before the spiritual circumcision took place.

However, this is still insufficient for the fulfillment of the spiritual *Partzuf*, Adam, with the Light, as it was before he sinned, i.e. used the Serpent's impure forces and tasted the forbidden fruit from the Tree of Knowledge (received *Ohr Hochma* in egoistic desires). For now, after Adam's sin and fall, a special angel by the name of SAM makes accusations and complaints against man.

To neutralize the power of SAM, Eliyahu took upon himself his role of a prosecutor, and was thereby granted an opportunity to defend Israel (one who aspires to the Creator) when he circumcises himself (his egoistic desires).

Hence, it is said that Eliyahu must be present at each rite of circumcision (Hebrew, *Brit Mila*—the Covenant with the Creator). For since it is he, rather than SAM, who complains to the Creator about Israel's neglect of their Covenant, he can also testify that when Israel aspires to the Creator, it is loyal to the covenant. As a result, the Light returns to the *Partzuf*.

This is why, besides the chair occupied by the man who holds the baby (*Sandak*–godfather), one more chair must be prepared for the prophet Eliyahu. For the chair designates the beginning of correction, the influence of the Upper One on the lower one. The first chair, on which the *Sandak* sits, belongs to the Creator, for the filling of Light as the result of the circumcision and the rolling up of the impure forces. The second chair is saved for Eliyahu, so he can neutralize the impure forces' complaints to the Creator against man, so they would not be able to accuse man.

However, to make Eliyahu appear, one must say out loud: THIS IS THE CHAIR OF ELIYAHU. The thing is that a male baby is circumcised on the eighth day after *Shabbat* (*Malchut* with the Light of *AVI*, called "holy") has passed over him. Since the sloughed desires (*Orla*) are cast away, the impure force sees that it is given a part of the Creator's Covenant. Because of this gift, it stops complaining and accusing man. On the contrary, it begins to advocate him before the Creator.

The spiritual desires (objects) pass their properties from one to another. Since the *Orla* was attached to *Yesod*, after the circumcision (separation from *Yesod*) it takes part of the pure desires with it. And since we throw it to the dust,

to the impure forces, they draw from it that weak Light, which they can receive from the circumcision and the rolling up.

This is why the impure forces stop complaining against Israel, and no longer wish to destroy this Light, for in so doing they will lose the part that they draw from it. Thus, they become defenders of the pure forces, to allow the pure forces to be filled with Light.

Yet, Eliyahu cannot bear this correction, for although the *Klipa* stops impeding and slandering Israel, it takes part of the Light for itself in return. To correct this, Eliyahu takes upon himself all the accusations against Israel, and refuses to give anything from the pure to the impure forces.

Thus, although the impure force stopped complaining against Israel, and actually became its defender, Eliyahu himself continues to accuse in order to wrest all the power from the impure forces and fully separate them from the pure. Hence, a chair must be prepared for Eliyahu, for it is he who fully separates the impure forces from the pure ones.

One must therefore verbalize the words: THIS IS THE CHAIR OF ELIYAHU. For after the circumcision, part of the Light still remains in the impure forces, and the mention of Eliyahu completely deprives them of any contact with the Light.

Thus, if man does not express his desire to detach himself completely from the impure forces, through his own effort (by the screen positioned in *Peh*), it does not happen, even though the first chair belongs to the Creator. This is because the Creator starts the process of creation (makes His foundation in the form of a chair), and man continues and corrects his nature by performing altruistic deeds.

226. And the Creator created great Leviathans. They were two: *Orla* and *Preia*, male and female forces, and all living creatures. This is the mark of the Holy Covenant, the soul of the holy *Ohr Haya*, as it is written, LET THE WATERS SWARM, the Supernal Waters that descend to this Covenant.

Leviathan and his wife designate that which is opposite from *Orla* and *Preia*. They are also called *Nachash* (Serpent) and Alcaton (his wife). *Orla* is the Serpent, and *Nachash* is the male part that must be cut off and committed to dust. *Preia* is the correction, liberation from the Serpent's female part, Alcaton. Through these corrections, *Ohr Haya* of *AVI* descends from Above.

227. The reason why Israel below is marked in the holy form, similar to its form from Above, is to separate the pure part from the impure, to distinguish

between the holiness of Israel and the other nations that originate from the other side. And just as Israel was marked, so were the animals and birds—to determine which of them belong to Israel, and which belong to the nations of the world. Happy is the lot of Israel!

Man's attitude toward all the living creatures in our world is similar to the attitude of the general spiritual creation, called "man," toward his parts. This is because Adam includes absolutely everything within his spiritual body. And there is nothing except for this spiritual *Partzuf*, called "man" or "Adam."

All spiritual objects, angels, souls, both pure and impure forces are parts of Adam's body. All that is described in Kabbalah speaks only of the spiritual world, of one creature called "man," Adam. Adam's various parts, his various desires—are called "Israel," "nations of the world," "pure animals," "impure animals," and so forth.

All that man must do in our world (for every one of us was created in the image of Adam, recreating Adam's entire *Partzuf* within him) is build a pure, altruistic *Partzuf* within him. This is done by cutting off all of the egoistic desires in his heart, and separating the pure from the impure in all his desires, on all the levels of his soul.

The Eighth Commandment

228. The eighth *Mitzva* is to love an outsider from another nation, who desires to come under the wings of the *Shechina, Malchut*, who takes under her wings those who separate themselves from the other, impure side, and draw near her, as it is written: LET THE EARTH BRING FORTH A LIVING SOUL AFTER ITS KIND.

Malchut, *Nukva de ZA*, is called the *Shechina*, for she does not distance from us even when our properties are distant from her, as it is said: WHEREVER YOU ARE BANISHED, THE *SHECHINA* WILL BE WITH YOU, and ABIDES IN THEM, IN THEIR IMPURITY. *ZA* is called *Shochen* (dweller) and *Nukva* is called *Shechina*.

The revelation of the Creator in *Malchut*, of the *Shochen* in the *Shechina*, of *ZA* in *Malchut* of the world of *Atzilut* is possible only by a face-to-face *Zivug* of *ZON* in *Gadlut*. This is because the Light of this *Zivug* is so great that it reveals unity even in the most remote and concealed places, in the most opposite and uncorrected desires.

However, the creation of *Gadlut de ZON* occurs gradually: first, a *Partzuf* of *ZON* in *Katnut* is created with the Light of *VAK*, and only then does it grow to reach *Gadlut*. Moreover, this process takes place in each state of *ZON*. Furthermore, even as *ZON* in *Gadlut* make a *Zivug* and receive *Ohr Hochma*, the Light from their previous state of *Katnut* does not disappear, but facilitates a *Zivug* in *Gadlut*. And this Light of *Katnut* is called the "Wings of *Shechina*."

Hence, it is written in the Torah: "And the cherubim shall spread out their wings on High, screening the ark-cover with their wings" (*Shemot*, 25:20). For the main thing is to cover the Light of the great *Zivug* with their wings, so that even the most distant ones would receive the Light, and, at the same time, keep it out of the reach of the impure forces.

This is so because those who have yet to completely purify their egoistic desires are rejected by the Light for fear that the Light may fall to the impure forces. But now the wings guard the Light so vigilantly that even the closest ones will not err and let the Light through to the impure forces.

Therefore, an outsider is one who decides to join the people of Israel (to correct his egoistic desires and make them altruistic), and to be circumcised (reject his egoistic desires), for his body (collection of desires) still retains the properties of the *Orla*, as his ancestors (previous spiritual states) did not stand at the foot of Mount Sinai (did not receive the Light, called the Torah, and were not corrected by it), i.e., have not yet rid themselves of the serpent's impurity (have neither revealed all the impure egoistic desires within them nor recognized them as evil). Nevertheless, other altruistic desires have the power to elevate him to the level of Supernal purity.

This occurs through raising *MAN*, by evoking the great *Zivug* of *ZON* (where the Wings of *Shechina* rule and cover the Light of this *Zivug*). We can also elevate the outsider's soul (his yet uncorrected desires) to that level and sanctify it in the Light of this *Zivug*.

And although this soul is not yet completely pure, it can receive the Light from this *Zivug*, for the wings protect it and do not allow its Light through to the impure forces (desires), even though they are very close to it. And it is said, UNDER THE WINGS OF *SHECHINA*, for this soul can receive the Light only from the wings of *Malchut-Shechina*, i.e., receive only the small, outer Light of *Malchut*. This is not the Light in the body of *Malchut* (*Shechina*) herself, let alone that of *ZA* (the Creator, *Shochen*). Rather, it is merely the Light of the Wings of *Shechina*.

The outsider's soul (his egoistic desires) can be corrected (made altruistic) only during the great *Zivug*, for only then is the Light protected by the Wings of *Shechina*. Hence, we (altruistic desires) must first raise *MAN* for the great *Zivug*, and receive its Light in our souls (desires corrected by the screen). Then, the *Shechina* spreads her wings, protects this *Zivug*, and takes the outsider's soul under them. It follows that initially, we elevate the outsider's soul with the help of our *MAN*, and then the *Shechina* takes it under her wings.

229. One might say that the soul of *Haya* exists in Israel and is ready for anything. He specified, "After its kind," which refers to both Israel and to an outsider. Like chambers and passages between them, the same exists in the land called *Haya*, under the wings.

Here *The Zohar* tells us that although the new soul (the corrected properties called the "outsider") receives the Light, just like the properties called "Israel," Israel receives from the inner Light, whereas the outsider receives from the outer. It was already mentioned that wings designate the Light of *VAK*, received during the great *Zivug*, but from the previous state of *Katnut*, so as to cover the Light of the great *Zivug*.

This *VAK* includes *Sefirot HGT NHY*, where *HGT* are called "chambers," in which one can abide and sit (sitting means *Katnut* as opposed to standing, which is *Gadlut*). The *Sefirot NHY* are called "passages," entrances to the chambers, and it is impossible to sit there; their only role is to allow access to the chambers.

The reason for this lies in the property of *Tifferet*, the main *Sefira* in *HGT*. *Tifferet* is their middle line, a complete *Kli* for the reception of *Ohr Hassadim*. And the main *Sefira* in *NHY* is *Yesod*, which constitutes their middle line. It contains no property of the receiving *Kli*, and is used only for passing the Light onto *Malchut*, for the creation of the Returning Light. Hence, *NHY* are called "entrances."

As for the outsiders (to purify from egoistic desires) from the seventy nations of the world (seventy egoistic properties), the chambers in *HGT* of the wings, as well as the passages in *NHY* of the wings are prepared for them. They receive *Ohr Nefesh* from the passages (*NHY*) and *Ohr Ruach* from the chambers (*HGT*).

230. The right wing of *Malchut* has two passages, which are split from this wing in two so as to let in two nations that are close to Israel. And under the left wing there are two additional passages, called Amon and Moav. And they are all called the souls of *Haya*.

Previously, *The Zohar* mentioned that there are many entrances-passages, yet now it speaks of only two. This is because it speaks in general: there are two entrances for the nations belonging to the right line, and two entrances for the nations belonging to the left line. There are also two nations in all of the right line, which include all the nations of the right side, and there are two nations of the left line, which include all the nations of the left side.

The nations of the right side refer to the two general passages in the right wing. And *The Zohar* does not reveal what these nations are. And as for the nations of the left side, generally called "Amon and Moav," there are two passages in the left wing that are meant for them.

All the souls of the outsiders that come from all the nations are collectively called *Nefesh Haya*, for they can receive only from the great *Zivug* of *ZON* when

ZON are inside *AVI*. Thus, *Malchut* is called *Nefesh Haya*, for she receives *Ohr Haya* from *AVI*. And since the souls (*Nefashot*) of the outsiders receive from the wings of *Nefesh Haya*, they are named after the received Light.

231. Each wing contains a multitude of closed chambers and halls. From them, spirits emerge and are divided among all the outsiders, called *Nefesh Haya*, but each "after his kind." And they all come under the wings of the *Shechina*, but no further.

Each wing includes *VAK* (*HGT NHY*), called "passages" and "chambers." Each nation has its own chamber in *HGT* and its own passage in *NHY*. Each receives *Nefesh* in the passages and *Ruach* in the chambers. It is written that the chambers are closed, since *HGT de VAK* have only *Ohr Hassadim* without any *Ohr Hochma*; hence, they are called "closed."

232. However, the soul of Israel stems from the body of that tree (ZA), and from there the souls fly off to this land (*Malchut*). Therefore, Israel is the darling son of *Malchut*, and is sustained by her womb, and not by the wings that are on the outside of the body. Moreover, the outsiders have no part in the Holy Tree (ZA), especially not in its body. They refer only to the wings of *Malchut*, and no further. The outsider's place is under the wings of the *Shechina*, and no further. The righteous among the outsiders also refer to the outer side, and not to the inner. It is hence written: LET THE EARTH BRING FORTH A LIVING SOUL (*Nefesh Haya*) AFTER ITS KIND. All receive *Nefesh* from that *Haya*, but each according to its kind.

ZA is referred to as the "Tree of Life" and his *Nukva* is called the "Land of Life." For in the state of *Gadlut*, they both ascend and clothe *AVI*, who have *Ohr Haya* (the Light of Life). Therefore, it is said that the soul of Israel stems from the body of that tree, meaning from *ZA* himself.

And the souls from that tree fly off to the Land of Life: as a result of a *Zivug* between the tree (*ZA*) and the land (*Malchut*), *ZA* gives the souls of Israel into *Nukva*, and Israel receives these souls from her, as opposed to the outsiders, who receive their souls from the wings of *Malchut*, but not from *Malchut* herself, not from what *ZA* passed to *Malchut*.

The reason for this is that *Nukva* has three *Partzufim*, which clothe one another. They are called *Ibur* (embryo), *Yenika* (nursing), and *Mochin* (adulthood, *Gadlut*). The big (*Mochin*) *Partzuf* is the innermost of the three, and is clothed by *Partzuf Yenika*, which is in turn clothed by *Ibur*.

Israel receives from the innermost *Partzuf* (*Gadlut* of *Nukva*); hence, it is called the "darling son," for it stems from the inner part of *Malchut*, and not from her outer part (wings).

NHY de Malchut are called "womb," for it is the place where the souls of Israel are conceived and grown. However, this does not refer to the *NHY* of the two outer *Partzufim*, called *Ibur* and *Yenika*, as they are the wings of the *Shechina-Malchut*. Here *The Zohar* refers to the *NHY* of the *Partzuf* in *Gadlut*, the innermost *Partzuf* (the womb of *Malchut*).

This is what the words of the prophet refer to: "Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; therefore, My heart yearns for him, I will surely have compassion upon him" (*Yirmiyahu*, 31:19). Because the souls of Israel stem from the inner part of *Malchut*, *The Zohar* says that they appeared from *Malchut*'s womb, from *NHY* of the *Partzuf* in *Gadlut*, and not from *NHY* of the two outer *Partzufim*, called "wings."

The outsiders (desires for correction) have no part in the Supernal Tree, especially not in its body. Their place is under the wings of the *Shechina*, and no further. The outsiders that come (to correct themselves) are called righteous, for the *Shechina* is also called the "righteous one." They come under her wings and unite within her. Yet, they have no place above the *Shechina*, and receive from *Nefesh Haya*, from a *Zivug* of *Malchut* with *ZA* in *Gadlut*. But they only receive the portion of the Light called "wings"; hence, they are said to be under the wings of the *Shechina*, where each receives according to his properties.

The Ninth Commandment

233. The ninth *Mitzva* is to show mercy to the needy and supply them with food, as it is written: LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS, and this man will consist of two parts, male and female. IN OUR IMAGE refers to the rich; AFTER OUR LIKENESS refers to the poor.

234. For from the male side, they are rich, but from the female side, they are poor. And as they are united together, merciful to each other, and help each other, so below should the rich and the poor be united as one, and should share with each other, and show mercy to one another.

235. We see this in the book of King Shlomo (Solomon): he who shows mercy to the poor with all his heart, his image never differs from that of Adam, the first man. And since he was created in the image of Adam, he therefore governs all the creatures on earth by his image, as it is written: "And the fear of you and the dread of you shall be upon every beast of the earth" (*Beresheet*, 9:2), all fear that image, existing in him. For this *Mitzva*, to show mercy to the poor, is the most important of all the *Mitzvot* for elevating man to the image of Adam.

236. How do we know this? From Nebuchadnezzar. Even though he dreamt a dream, as long as he had mercy upon the poor, that dream did not come true. However, as soon as he started looking badly upon the poor, his image changed at once, and he distanced from people. Hence, it is written, LET US MAKE MAN. It is said in the form as it was said of charity in another verse. Therefore, MAKE—is the same as charity.

The rich and the poor correspond to the male and the female principles, to ZA and his *Nukva*. However, there is nothing here that hints at the obligation of the rich to be merciful to the poor and provide for his needs. But this instruction differs from the rest in that in all the others, the Creator's command is separated

from the action that follows it, as it is written, AND THE CREATOR SAID: 'LET THERE BE LIGHT. AND THERE WAS LIGHT;' and also, AND THE CREATOR SAID: 'LET THE WATERS BE GATHERED…' AND IT WAS SO; and so on in all the *Mitzvot*.

And none of the other *Mitzvot* contain the Creator's instruction mixed with action. This is so because the entire creation originated from *AVI*, where *Aba* spoke and *Ima* acted—*Aba* gave the Light to *Ima*, and after he gave it to her, he started acting on it himself. For only with the property of *Aba* could creation not have manifested in action, as there are no boundaries in creation, in which actions could be revealed.

Hence, *Aba* issues a command that designates the passage of Light from him to *Ima*. However, since this is merely a command, and not an action (like a force instead of an action), the future tense is used. The same language is used in the description of man's creation: AND THE CREATOR SAID, "LET US CREATE MAN." Note that the plural form is used: LET US CREATE.

Before the creation of the world of *Atzilut* (called the world of correction), an action known as *Shevirat HaKelim* (the breaking of the vessels in the world of *Nekudim*) took place in the spiritual worlds. It is written: "The Creator kept creating and destroying worlds, until He created this world (*Atzilut*), and He told it to stop spreading below the boundaries in which it was created" (*Beresheet Raba*, 3:7).

The breaking of the vessels was essential, for it was the only opportunity to mix the egoistic properties (desires) with the altruistic ones; after all, distance in the spiritual is determined by the disparity of properties (desires). And that is why egoism and altruism are infinitely remote from each other. Yet, if this is so, how can egoism possibly be corrected? How can such properties or even notions of the existence of altruistic desires be introduced to man?

So then, to allow egoistic desires to be corrected, the Creator performed the breaking of the vessels—the striking impact between opposite desires, egoistic and altruistic. It is called "striking," for it is impossible to unite these desires by any means other than an "explosion."

As a result of this explosion, the altruistic, pure *Kelim* (desires) penetrated the egoistic, impure ones, and gave man an opportunity for free will and self-correction. After the destruction of the pure *Kli* and the descent of its parts into impurity, the world of *Atzilut* was formed.

Out of all the mixed desires, the world of *Atzilut* selected only altruistic ones, attached them to itself, corrected them and filled them with Light. Out

of these corrected parts, it made the worlds *BYA* with everything that exists within them.

These corrections of the broken and mixed *Kelim* by the world of *Atzilut* are depicted in the first chapter of the Torah, which speaks of creation. It uses the instructions of exposing and separating the egoistic *Kelim* from the altruistic ones, as, for instance, in the following verses: AND THE CREATOR DIVIDED LIGHT FROM DARKNESS; THE CREATOR DIVIDED WATERS FROM DRY LAND; THE CREATOR DIVIDED DAY FROM NIGHT, and so forth. All these examples speak of the separation of the pure forces from the impure ones, of good from evil. And all that diverged became part of the pure system.

Therefore, the entire act of creation is contained in the depiction of the first day of creation, in the words, LET THERE BE LIGHT, as this is when Light was separated from darkness. This is because, on the whole, purity is called "Light" and impurity is called "darkness." And all the other definitions of purity and impurity are only particular names designating their various manifestations.

The world of *Atzilut* made only a partial correction: it only separated altruistic desires from egoistic desires, Light from darkness, and thus created the system of creation, described in the beginning of the Torah. However, this does not complete the correction, as darkness and impurity are simply detached from participating in creation, but remain utterly uncorrected. They are simply separated as an entirely unnecessary part, and this completely defies the perfection of the Creator, who created everything (including darkness) for His final goal. Moreover, correction ends specifically with the correction of darkness, as it is said: "Night shines as day; darkness as Light." (*Tehilim*, 139:12).

To correct this, man was created containing everything, and consisting of all the properties of creation: from the absolute goodness to total evil. This enables man to execute the correction and achieve complete perfection. In other words, he must turn evil to good, bitter to sweet, and darkness to Light. As a result, death will disappear forever, and the Creator will manifest as the King of all creation.

Hence, there is a great difference between the description of man's creation and that of all the other creatures and parts of creation. Here, the action itself was mixed with the instructions, for the instructions, descriptions come from *Ima*, not from *Aba*, who said, LET US CREATE MAN—together with *Malchut* of the world of *Atzilut*.

The reason for this is that *Malchut* includes everything, for she also gives the Light of sustenance to the impure forces to keep them from disappearing from

the world, as, like all the other elements of creation, the impure forces cannot exist without Light, and immediately disappear. It is written in this regard: HER FEET DESCEND TO DEATH, for the impure forces receive a tiny spark of Light to sustain their existence.

This is why *Malchut* is called *Assiya* (action), for she spreads and rules in the whole of creation. She is also called "darkness," for she shines with a spark of Light, to sustain the darkness and evil.

Hence, when *Ima* unites with *Malchut* and their properties mix, she receives the properties of darkness, of which it is said: LET US CREATE MAN IN OUR IMAGE, AFTER OUR LIKENESS, for Light is called "image," and darkness is called "likeness." Indeed, after *Ima* mixes with *Malchut*, these two forces, IMAGE and LIKENESS, appear in her as well. As a result, man, who was created by her, contains these two forces—IMAGE and LIKENESS, too.

From the phrase, LET US MAKE, it follows that *Ima* consists of two parts, male and female. Although *Ima* is a male part (giving is a male property), she is connected to *Malchut*. Besides, the male property suggests the presence of Light, while the property of *Nukva* (the female part) is poverty and darkness.

And since *Ima* accepted *Malchut* as her partner with the purpose of creating man (accepted the properties of *Malchut*), she is now filled with poverty and darkness. It follows that man consists of the properties of *Ima* (wealth and Light), as well as of the properties of *Malchut* (poverty and darkness).

And it is this precise combination of the properties of *Ima* and *Malchut* that enables man to correct *Malchut*, fill her with Light, and spread spiritual purity and holiness throughout the entire earth (*Malchut*). It is written that at the end of correction, "the Creator and His Name shall be one," for the darkness in *Malchut* will be transformed into Light, as in the male part, *HaVaYaH*. Everything will be as one in the male property, as it is said, "There will be no poor in your nation."

This *Mitzva* says that as *Ima* united with *Malchut* so as to correct her, which is why *Ima* includes Image and Likeness, man needs to correct his qualities in order to correct the parts of darkness within him. To this end, he must diminish his properties, just like *Ima*, and give his part (charity) to the poor *Malchut*, who is deprived of Light. He must show mercy to the LIKENESS (poverty) within him, and provide it with everything it needs.

By observing this *Mitzva*, man receives IMAGE and LIKENESS from *Ima*, the Upper Light that was received by Adam, created in IMAGE and LIKENESS. This is why he has the power to rule over all the animals in the world (all of his

animal desires) to such an extent that no impure force (desire) remains within him, which he cannot defeat and correct.

The Zohar gives the example of Navuchadnetzar (Nebuchadnezzar): although the Supreme verdict with regard to him was reached, his dream did not come true as long as he was merciful to the poor. However, as soon as he allowed his evil eye to look badly upon the poor, the sentence was immediately executed, and his image changed (those who are interested can turn to *The Book of Daniel*). Thus we see that this *Mitzva* is greater than all the others, and that it can overrule the Supreme verdict made against man.

"Charity" signifies the union of *Bina* and *Malchut*. Similarly, the story about the marriage of Rut (Ruth) the Moavite, King David's grandmother (*Malchut*), and Boaz, who was merciful to her (this marriage started Israel's Royal Dynasty), describes the correction of *Malchut* by *Bina* (See *Megilat Rut—The Book of Ruth*).

The Tenth Commandment

237. The tenth *Mitzva* obliges man to put on *Tefillin* and to attain the Supernal properties, as it is written, THE CREATOR CREATED MAN IN HIS OWN IMAGE. He opened and said, "Your head upon you is like the Carmel." This text refers to the Supernal head—the *Tefillin* worn on the head of the Holy, Supernal King *HaVaYaH*, written in separate letters. Each letter in the holy name *HaVaYaH* corresponds to a certain paragraph in the *Tefillin*. Thus, the Holy, Supernal Name is written in the scrolls of *Tefillin*, in the secrets of the letters. For THE NAME OF THE CREATOR IS UPON YOU, AND THEY SHALL BE AFRAID OF YOU refers to the head *Tefillin*, which contains the Holy Name *HaVaYaH*.

By being merciful to the poor, one merely begins to receive the Creator's Supernal image. *Bina* absorbs the properties of *Malchut*, described by the verse, LET US CREATE MAN IN OUR IMAGE, AFTER OUR LIKENESS. By unifying *Bina*'s properties with those of *Malchut*, *AHP de Bina* (the letters *ELEH*) fell to *ZON*, and only the letters *MI* (*GE*) remained in *Ima*. *AHP de Bina* that fell to *ZON* consist of *Aba* and *Ima*: *Aba* assumes the properties of *ZA*, and *Ima* assumes the properties of *Nukva*.

Since *AVI* descended to the place of *ZON*, they became like *ZON*. And from them *ZON* receive the state of *Katnut*, called *TZELEM Elokim*, likeness to *Bina* (*VAK*), for *Ima* lost the *GAR* of her own state, that is, since her *AHP* fell to *ZON*, she lost the Light of *GAR* (see diagram on next page).

Therefore, only the letters *MI* = *GE* = *K-H* remained in *Ima*, whereas her *B-ZA-M* = *AHP* = *ELEH* fell to *ZON*. Thus, of the five Lights *NRNHY* that were inside *Ima*, she retained only *Ohr Ruach* in *Keter* and *Ohr Nefesh* in *Hochma*. Thus, *Ima* can only give *ZON* the Light of *VAK* = *Ruach* + *Nefesh*, but not the Light of *GAR* = *NRNHY*. Also, *ZON* are considered to have acquired likeness to

the Upper One only upon receiving the Lights *NRNHY*. And this is achieved by the fulfillment of the *Mitzva* of *Tefillin*.

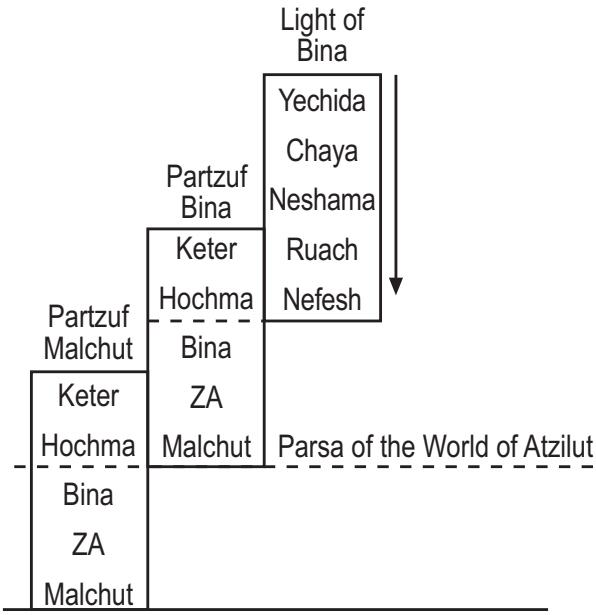

Yet, a question arises: we have already learned that to create the *Partzuf* of lower man out of *ZON*, *ZON* must ascend to *AVI* and receive the Light of *GAR*, for a small *Partzuf* without *Ohr Hochma* cannot beget. So why is it said that *Ima* is in a state of *Katnut*?

When *ZON* attain reception of the Light of *AVI*, they thereby ascend to *AVI* and become similar to *AVI* in their properties, for each lower one that ascends to the Upper One becomes like it. Indeed, only the magnitude of the screen distinguishes between spiritual objects, as only the magnitude of the screen determines all of the object's properties.

Thus, upon ascending and clothing *AVI*, *ZON* become like *AVI*, and all the properties of *AVI* are now naturally adopted by *ZON*. Just as *AVI* create *ZON*, *ZON* in *AVI* beget and pass the Light into the *Partzuf* of lower man. Hence, there is no need to even change names, for everything occurs at the degree of *AVI*. And upon ascending there, *ZON* are already called *AVI*, and the Light that they pass to man is regarded as the Light intended for *ZON*.

It is written: THE CREATOR CREATED MAN IN HIS OWN IMAGE. The Hebrew word "image" that is used in the Torah is *TzeLeM*, and is formed by three letters: *Tzadi-Lamed-Mem*. In item 2, we said that there are no *Kelim* for *Ohr*

Haya and *Yechida*; rather, there are only *Kelim Bina-ZA-Malchut* for the Lights *NRN*: *Nefesh-Ruach-Neshama*.

So even when we say that there is a *Kli* called *Keter*, we imply that the count starts with *Bina de Keter*, not with *Keter de Keter*. *Bina* and *ZON*, the *Kelim* that remained in the *Partzuf*, are divided into three lines: the line of *Bina—HBD*, the line of *ZA—HGT*, and the line of *Malchut—NHYM*. This is characteristic of *Ohr Hassadim*.

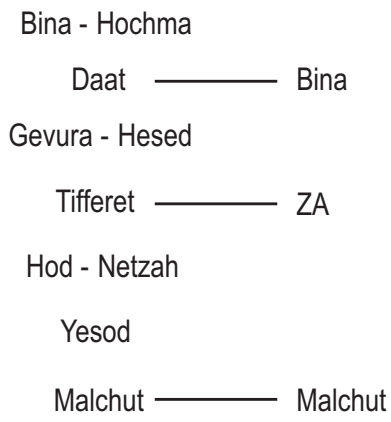

However, when *Ohr Hochma* is transferred, *Partzuf Bina* divides into two *Partzufim*: *AVI* and *YESHSUT*. These constitute *HBD* = three and *HGT* = three. Along with *ZAT* = seven *Sefirot*, from *Hesed* to *Malchut*, and form the *Gematria* of thirteen (3 + 3 + 7) of the word *Echad*, which alludes to the complete name, state, and attainment.

The thing is that *Sefirot Keter* and *Hochma* are concealed in *AA*, and only its *Sefira Bina* sends her Light down. This *Sefira Bina de AA* is divided into two *Partzufim*, *AVI* and *YESHSUT*: her *GAR* shines in *AVI* and her *ZAT* shines in *YESHSUT*. These two parts of *Bina* are called *M* (*Mem*) and *L* (*Lamed*) of the word *TzeLeM*:

1. *AVI* are called *M* of the word *TzeLeM*, as they form a closed ring guarding *Ohr Hochma*, preventing it from reaching the other, lower *Partzufim*. This *Ohr Hochma* is referred to as "concealed" (from all the *Partzufim* of the world of *Atzilut*), and only *Ohr Hassadim*, *Ohr Ruach*, descends from them to all the *Partzufim* of the world of *Atzilut* during the 6,000 years until the end of correction.
2. *YESHSUT* is called *L* of the word *TzeLeM*, as it bows its head (*GAR*) and resembles a tower. It is written about this tower: "The Tower of Oz (strength) of the Creator's name." This is because *YESHSUT* is

called a "tower," and *ZA* is known as the "righteous one." After all, *YESHSUT* is *ZAT de Bina*, the properties of *ZON* that are included in *Bina*; hence, it passes its *Ohr Hochma* to *ZON*.

If *ZON* in *Katnut* are filled with *Ohr Hassadim* (*Ruach* called *Avir*—air), then during the reception of *Ohr Hochma* from *YESHSUT*, the letter *Yod* in the word *Avir* exits, and *Avir* turns into *Ohr* (Light). Hence, *YESHSUT* is called a "tower," i.e., a *Partzuf* in *Gadlut* that contains *Hochma*, soaring in the air (*Avir*).

However, this state in *ZON* is inconstant. *YESHSUT* intermittently returns to *Katnut* and to *Gadlut*; therefore, such a state is called "soaring." *ZA* is called *Tz* (*Tzadi*) of the word *TzeLeM*, for such is his property inside this tower. Thus:

- *AVI*—M (*Mem*)—*Hochma* that is concealed inside a ring.
- *YESHSUT*—*L* (*Lamed*)—*Bina*, though as she ascends to *AA*, she becomes *Hochma* (tower) and passes *Ohr Hochma* down.
- *ZON*—*Tz* (*Tzadi*)—*Daat*, receives the Light from *YESHSUT*.

However, one should not confuse the three letters *Tz-L-M* with the three lines called *HBD*: *TzeLeM* consists of three *Partzufim*, one inside the other. *Partzuf Hochma* (M of the *TzeLeM*, *AVI*) is the innermost *Partzuf*; *Partzuf Bina* (*YESHSUT*, *L* of the *TzeLeM*) clothes it from *Chazeh de AVI* downward; and from *Chazeh de YESHSUT* downwards, *Partzuf Bina* is clothed by *Partzuf Daat*, *ZA*, *Tz of* the word *TzeLeM*.

The words, THE CREATOR CREATED MAN IN HIS OWN IMAGE (*TzeLeM*), mean that with the help of the spiritual observance of the *Mitzva* of *Tefillin*, *Ohr Hochma* is received in accordance with the ascending order of the letters *Tz-L-M*. This is the Light that Adam received after his creation, whereas we first stimulate the reception of this Light in *ZON*, and from *ZON* we stimulate its reception into ourselves.

THE HEAD *TEFILLIN* CONTAINS THE NAME OF THE HOLY KING, INSCRIBED IN THE LETTERS *HaVaYaH*—the head *Tefillin* is the name of the Supernal King, inscribed in the letters *HaVaYaH*. The *Tefillin* are called the Carmel (*Car Maleh*—all goodness), as it is written: YOUR HEAD UPON YOU IS LIKE THE CARMEL. This is because when the heads of *ZA* and *Malchut* put on the head *Tefillin* (the Upper Light of *TzeLeM*), they become like the Carmel (*Car Maleh*—all goodness).

This Light is called "The name of the Supernal, Holy King," the four letters of *HaVaYaH*, where each letter is written separately: *Yod-Hey-Vav-Hey*. And the reason why man feels that the letters are written separately is that each

Partzuf contains the four letters of *HaVaYaH*, and each of them designates an independent *Partzuf*.

Every letter constitutes a separate passage on the parchment (in the *Tefillin*); four separate passages correspond to the four letters of *HaVaYaH*. A passage (Hebrew—*Parashah*) represents a separate and complete *Partzuf*, and its corresponding letter in *HaVaYaH* symbolizes the Light in this *Partzuf*. The order of *Partzufim* corresponds to the order of the letters of *HaVaYaH*: *Yod-Hey-Vav-Hey*. Such a *Tefillin* is called the *Tefillin* of *Rashi*.

However, there is a *Tefillin* with the order of passages (*Partzufim*) *Yod-Hey-Hey-Vav*, called *Tefillin Rabeinu Tam*. The passages that are written on fragments of parchment are identical, but the order of putting them into the boxes of *Tefillin Rabeinu Tam* is different: *Yod-Hey-Hey-Vav*.

238. The first passage in the *Tefillin* corresponds to the letter *Yod* of the name *HaVaYaH* (*Hochma*) and refers to the *Mitzva*, "Sanctify to Me all the firstborn." This is because *Hochma* is the firstborn of all the Supernal Ones. It opens the place of conception for the future firstborn with the help of a thin line of Light that emanates from *Yod*, which opens the womb and impregnates it.

AVI are designated by the letter *Yod* of the name *HaVaYaH*, where *Yod* signifies *Aba* and the filling of *Yod* (according to its pronunciation: *Yod* = *Yod* + *Vav* + *Dalet*), i.e., *Vav* + *Dalet* constitutes *Ima*. *Partzuf AVI* is called "holy" and "first born," for *Partzufim YESHSUT* and *ZON* are called holy only when they receive holiness (*Ohr Hochma*) from *AVI*. All the holiness in the world of *Atzilut* comes from *AVI*.

This is so because *Ohr Hochma* is called "holiness" and *AVI* is *Mem* of the word *TzeLeM* (*Hochma de Atzilut*), for the Supernal *Hochma* of the world of *Atzilut* is concealed within them. *AVI* themselves are defined as *Bina* in the property of *Hassadim*, as *Hochma* is concealed within *Rosh de AA*, and the lower ones can receive it only if *Bina* ascends to *Hochma*, to *Rosh de AA*, where *Bina* unites with *Hochma* of *Rosh de AA* and assumes the name *Hochma*. However, she is not the ordinary *Hochma*; she is called "*Hochma* of the thirty-two paths" of descending *Ohr Hochma*, and only this *Hochma* bestows *Ohr Hochma* upon all the *Partzufim* of the world of *Atzilut*.

This is why *The Zohar* says that this thin ray of Light, called the "path of Light," opens the womb and conceives the future offspring. *Yod* consists of three parts: (i) the upper "spike" of the letter *Yod*, a small line above the point, which is called *Rosh* and designates *Partzuf AA* that is concealed in *AVI*; (ii) the body of

the *Yod*, which forms *Partzuf AVI*; and (iii) the lower "spike" of the letter, which designates *Yesod*, the end of *Partzuf AVI*.

Through the continuous *Zivug* between *Yesod de Aba* and *Yesod de Ima*, the great waters descend onto all the lower worlds with all that inhabits them. This *Zivug* on *Ohr Hassadim* is called a "*Zivug* that revives the worlds." *Yesod de Ima* is also called *Rechem* (womb), for all *Rachamim* (mercy) stems from this part of Its *Partzuf*. Yet, if *AVI* do not make a *Zivug*, this part of *Ima* is closed, and mercy does not descend below. Only *Yesod de Aba* can open *Yesod de Ima*, whereupon *Ima* passes her great waters to the lower ones.

239. The second passage in the *Tefillin*, WHEN YOU COME, corresponds to the first letter *Hey* of the name *HaVaYaH*, the hall (*Bina*) that opens up under the influence of the letter *Yod* (*Aba*) in fifty entrances, passages, and chambers concealed within it. The revelation that *Yod* made in that hall was done so as to hear the voice of the *Shofar* (a ram's horn), *Bina*. The *Shofar* is closed on all sides, but the letter *Yod* came and opened it so that its sound could be heard. And since it opened the *Shofar* and derived sound from it, *Yod* led all to freedom.

The letter *Hey* of the name *HaVaYaH* is *YESHSUT*, *L* in the word *TzeLeM*. It is called a "tower soaring in the air," a hall with fifty entrances, for the concealed *AVI* are designated by the *M* of *TzeLeM*, by the ring that surrounds *Ohr Hochma* and prevents it from shining outside. And they shine only with *Ohr Hassadim*.

However, by rising to *Rosh de AA*, where *Bina* turns into *Hochma*, *YESHSUT* can pass *Ohr Hochma* to *ZON*. *Bina*, who turns into *Hochma* in order to receive *Hochma* for *ZON*, is called the "fifty gates of *Bina*," for she consists of five *Sefirot KHB-ZA-M*, ten in each. Each of these fifty *Sefirot* consists of a chamber and an entrance: *HGT* are called a "chamber" and *NHY* are called an "entrance," a "passage," implying the absence of a *Kli* for reception. Instead, it serves for transferring the Light into, or out of the chamber.

Therefore, the second passage used in the *Tefillin*: AND WHEN YOU COME designates the letter *Hey* in the name *HaVaYaH*, *YESHSUT* of the world of *Atzilut*, which ascends to accept *Ohr Hochma* and pass it on to *ZON* below.

Yod opened this hall so as to hear the voice that comes from the ram's horn, for this horn is closed on all sides. As was already mentioned, *YESHSUT* (*Bina*) united with *Malchut* by lowering her three *Sefirot ELEH* (*Bina* and *ZON*) to *ZON*, while *YESHSUT* remained with only two *Sefirot K-H*, *MI*.

Then, as a result of raising *MAN*, *Malchut* descends from the *Eynaim* (eyes), the *Eynaim* of *YESHSUT* open up, *Malchut* descends to her own place in the *Peh*, and

the three letters *ELEH* reunite with *MI* to form the name *ELOKIM*. *GE = KH de ZON* ascend to *Bina* along with these *ELEH*. However, although *ELEH* ascended and joined *MI*, the name *ELOKIM* is still considered closed, for it has only *Ohr Hochma*, and *Ohr Hochma* cannot shine in *ELEH* without *Ohr Hassadim*.

These three letters *ELEH* are therefore defined as a horn (*Shofar*), and *ZON* that ascended to *Bina* along with *ELEH* are concealed within them. And these *ZON* in *ELEH* are referred to as a "voice." This voice sounds in the hall with the help of the letter *Yod*, for *Yod* designates *AVI* that bestow the Light from Above, which facilitates the lowering of *Malchut* from *Nikvey Eynaim de YESHSUT* to her place in the *Peh*, and raising *ELEH* back to *Bina*. Hence, *Yod* opens up the hall of Light in *YESHSUT* in order to pass this Light to *ZON* from the *Shofar* (the ascended letters *ELEH*).

ZON, too, ascend to *Bina* along with *ELEH* and there receive *Hochma*. This great Light in *ZA* is called a "voice," and its reception is known as "listening to the voice." However, this horn is closed on all sides, on the sides of *Hochma* and *Hassadim*, for the letters *ELEH* (called a "horn") fall to *ZON*, where they remain closed and inaccessible both to *Ohr Hochma* and to *Ohr Hassadim*.

Consequently, two corrections are needed: (i) to elevate and unite them with *Bina*, enabling them to once more attain their *Ohr Hochma*; (ii) to provide them with *Ohr Hassadim* so it can serve as a garment for *Ohr Hochma*.

First, *Yod* (*AVI*) pass the Light to *Hey* (*YESHSUT*), whereupon *ELEH* rise above *Malchut*, to *Bina*, together with *ZON*, and there receive *Ohr Hochma*. However, this *Ohr Hochma* is called concealed or closed, for it cannot shine without being clothed in *Ohr Hassadim*. This means that the voice has not yet emerged—*ZA* has not yet been born.

After that, *Yod* enters into the word Light = *Ohr*; hence, it turns into *Avir* = air (*Ohr Hassadim*). And since the horn (the letters *ELEH*) received air (*Ohr Hassadim*), they can beget *ZA* (the voice of the *Shofar*), for being clothed in *Ohr Hassadim*, *Ohr Hochma* can enter *ZA*.

The general Light that *ZA* receives is called "voice." And this voice frees all the slaves that were enslaved by the egoistic desires in all the worlds, for *ZA* shines down on all the lower ones. Thus, the sons of Israel (man's spiritual aspirations) merit the Light of deliverance (defeat the earthly, egoistic ones).

240. At the sounds of the *Shofar*, the sons of Israel were delivered from Egypt. And so shall the *Shofar* be blown in the future, the next time at the end of days. And all deliverance originates from this *Shofar*, which is *Bina*. This is why the deliverance from Egypt is mentioned in this chapter of the Torah, for

this *Shofar* stems from the force of the letter *Yod*, which opens the womb and delivers the captives to freedom. And this is the letter *Hey*, the second letter of the name *HaVaYaH*.

All of the Light in *ZON* comes from the horn (*ELEH*), including the great Light that delivers Israel from Egypt, and the Light that is destined to be revealed in the future, at the end of days (complete deliverance from egoism). This is why the *Tefillin* contain a passage that refers to the exodus from Egypt, for the Light delivering from Egypt comes from the horn, which is inside *YESHSUT*. This is done by the power of *AVI*, called *Yod de HaVaYaH*, which open the womb of *YESHSUT* (*ELEH*) and free the voice (*ZA*) from its captivity.

This Light has sufficient power to deliver Israel from slavery. Only after the attainment of this Light (*Ohr Haya*), and not a degree lower, can *ZA* and *Nukva* be called "voice" and "speech." All deliverance comes only from *Ohr Haya* (only upon ascending the spiritual degree of *Ohr Haya* can man liberate himself from egoism and become free).

241. The third passage in the *Tefillin* is the secret of the Unity in "Hear O Israel," the letter *Vav* in *HaVaYaH*, which includes all and designates *ZA*, who contains the unity of all. Everything merges in unity within him, and he receives all. The fourth passage that reads, "You shall hear," includes two sides, *Hesed* and *Gevura*, which unite with the Assembly of Israel, called the lower *Gevura* or *Malchut*. And this is the last letter *Hey* of the name *HaVaYaH*, which takes and includes them all.

The third passage in the *Tefillin* (Hear O Israel) is *Partzuf ZA*, the letter *Vav* in *HaVaYaH*, which includes all four passages contained in the *Tefillin*. Although the first two passages (*AVI* and *YESHSUT*) represent *Hochma* and *Bina*, they do not really constitute *Hochma* and *Bina* themselves, but rather, their part, which clothes in *Rosh de ZON*, called *M* and *L* of *TZeLeM de ZA*.

Similarly, the fourth passage, *Malchut* of *ZA*, does not imply that this is *Malchut* herself. Rather, it refers to her part that is included in *ZA* and is called *Mochin* (brain) *de Gevura*. There are three parts of *Mochin* in *ZA*: *Hochma*, *Bina*, and *Daat*, which are accordingly called *M*, *L* and *Tz* of *TzeLeM de ZA*. They are the same *H-B-ZA-M* as in *Mochin de ZA*. This is because *Daat* (*Tz*) includes *Hesed and Gevura*. And this *Hesed* in *Daat* is defined as *ZA* himself, and *Gevura* is defined as the inclusion (of the properties) of *Nukva* in *ZA*. And these *H-B-ZA-M* constitute the four passages contained in the *Tefillin*.

This is why *ZA*, the letter *Vav* in the name *HaVaYaH*, includes all four passages. And all the unions that come from *AVI* and *YESHSUT* are done within

him, i.e., for his sake. For all the Higher *Partzufim* that precede ZA are united (with the Creator), and need no *MAN* from the lower ones to reach the state of unity. Whereas all the *MAN* raised by the lower ones to the Upper *Partzufim* are meant solely for the unification of ZA, and in no way affect the constant unity of the Higher *Partzufim* with the Creator.

The unification of *Hochma* with *Bina*, as a result of which *Bina* becomes like *Hochma*, occurs only on account of ZA being raised to *Bina* in the form of *MAN*. For when ZA is raised to *Bina* as *MAN*, *Bina* ascends to *Rosh de* AA and there receives *Hochma* for ZA. Since *Bina* aspires only to mercy (*Ohr Hassadim*), she never receives *Ohr Hochma* for the Creator's sake, but only if the lower ones are in need of it. Her role, her properties are only to bestow, and not to receive. (Note that in the spiritual, "reception" is always for the Creator's sake.)

Hence, *Bina* ascends to *Rosh de* AA only for the sake of ZON. And it is ZA alone that ascends to *Bina* and stimulates her to ascend to *Rosh de* AA, where she makes a *Zivug* with *Hochma* and passes this Light to him. It is therefore said that ZA receives all, as *Bina* passes everything that she receives in *Rosh de* AA to him. And *Ohr Hochma* is revealed only in the place of ZA (not *Bina*), as he descends back to his place below *Chazeh de* ZA.

The prayer "Hear O Israel" designates ZA, the letter *Vav* of the name *HaVaYaH*, the Supernal unity (item 207) that reveals love only from the good side. And since it refers only to "Love your Creator…," it contains no restrictions or strictness of judgment.

However, in the fourth passage, "You shall hear," the last *Hey* of the name *HaVaYaH*, *Nukva de* ZA that is included in him, *Gevura* in *Rosh de* ZA, reveals both sides of love—good, as well as evil (item 206), reflected in the words of this passage. It ends with the words: "Blessed be His great name for ever and ever," which corresponds to the inclusion and unity of *Nukva* in ZA, meaning not *Nukva* herself, but her part in ZA, i.e., *Mochin de Daat*.

Gevura in *Daat* is the second *Hey* in *HaVaYaH*. It accepts all the Light of the Supernal unity contained in "Hear O Israel," and includes all. And since it contains all the perfection of unity, it reveals all the Light and both sides of love, for the property of judgment that complements love to perfection exists only within it, and not Above.

It is therefore written: "Your head upon you is like the Carmel," designating the head *Tefillin*. Indeed, after ZA is clothed in all four Lights, designated by the four paragraphs of the *Tefillin*, which are the three letters *Tz*, *L*, and *M* of

the word *TzeLeM*, his head is defined as the Carmel (*Car Maleh*—completely filled with goodness).

242. *Tefillin* are the letters of the holy name. Therefore, "Your head upon you is like the Carmel" refers to the head *Tefillin*. The letter *Dalet* refers to the hand *Tefillin*, *Malchut*, who is depleted of Light, compared to the head *Tefillin*, ZA, but she contains the perfection of the Upper One.

The hand *Tefillin* designates *Malchut*. And she is poor in comparison with *Bina*, the Upper World. Yet, she has her own perfection, for she now receives it from *Bina* thanks to the unity between *Nukva* and ZA in "Blessed be His great name for ever and ever."

And since she is not the *Nukva* that is included in ZA (his body), but a separate *Nukva* of ZA, she takes all four passages from him, *H-B-ZA-M* of ZA, for she has a separate, complete *Partzuf*. However, these four passages of the Torah are in the same place; they are not separated from each other by partitions, as in the *Tefillin* of ZA.

The reason for this is that a passage of the Torah is the Light, and the place where it dwells is a *Kli* (the *Tefillin* in our world is a box made of a "pure" animal's skin, into which four parchment scrolls are placed, and the corresponding passages from the Torah are written on each). As we know, every *Zivug* emanates Light. Since ZA receives four Lights *H-B-H-G* in four *Kelim*, as a result of four *Zivugim*, he contains four compartments for four passages, each compartment containing a particular passage from the Torah.

However, no *Zivug* is made on *Malchut* herself. Everything that *Malchut* has, she receives from ZA. *Malchut* receives all four Lights (four passages from the Torah that result from one *Zivug* with ZA); hence, she has only one place for all four passages (Lights).

243. "The King is held captive in the tubs" means that he is tied down and held in those four compartments of the *Tefillin* for the purpose of being properly united with that holy name. And he who makes this correction, exists in image and likeness, *TZELEM*, with the Creator. Just as the holy name is united in the Creator, the holy name is united in him. "Male and female he created them" refers to the head and the hand *Tefillin*. And it is one.

"The King is held captive in the tubs" signifies ZA, who is bound and unified in those compartments of the *Tefillin*. The compartments of the *Tefillin*, which contain the passages from the Torah, are called "tubs" or "troughs," just like the tubs from which sheep drink water, for the waters of *Ohr Hochma* and

Ohr Hassadim are bound and restricted by these *Kelim*, the compartments of the *Tefillin*. And it is the Creator who is bound tight and held in these *Kelim*, so as to be unified in the holy name.

The compartments of the *Tefillin* are the *TNHY* of *Tvuna*, the lower part of *YESHSUT* (*Israel-Saba* and *Tvuna*, where *Israel-Saba* is the male part and *Tvuna* is the female). This part of *Tvuna* is called the big letter *Dalet* of the word *Echad* (one) in the verse, "Hear O Israel, our Creator is one." It is written about this letter: "Let the dry land appear."

As was already mentioned in the third *Mitzva*, because this "dry land" was revealed in ZA, he can pass the Light to *Malchut*. Thus, were it not for these four places in ZA, the dry land within him, he would have been unable to give the Light to *Nukva*. Hence, it is said that ZA "is tied down and held in those places" that stem from dry land so as to enable him to unite and pass the revelation of the Creator's Light into the holy name, *Nukva*. As a result, the dry land becomes fertile and produces fruit.

Therefore, he who has completed the corrections of these four passages from the Torah acquires the image and likeness (*TzeLeM*) of the Creator. In other words, when man "below" (below the world of *Atzilut*, in the worlds *BYA*) "puts on" the *Tefillin* (attains the level of this degree), he receives the Light of *H-B-H-G* from ZA. This Light is called *TzeLeM*, since *Hochma* and *Bina* are called M and L, whereas *Hesed* and *Gevura* are called *Tz*. And just like *Elokim*, *Bina* unites with the holy name of *Malchut*, thereby uniting the holy name within man, for man is a part of *Malchut*.

There are two parts—male and female—in the Light of *Hochma* and *Bina* (called *TzeLeM*): *TzeLeM* of ZA and *TzeLeM* of *Nukva*, the head *Tefillin* and the hand *Tefillin*. Hence, it is said that the Creator created a man and a woman, referring to the head *Tefillin* and the hand *Tefillin*.

The Eleventh Commandment

244. The eleventh *Mitzva* is to give a tithe of the fruits of the earth. Here there are two *Mitzvot*: to separate a tithe of the fruits of the earth, and to bring the first fruits of the trees, as it is written, "Behold, I have given you every herb-yielding seed, which is upon the face of all the earth" (*Beresheet*, 1:29). Here it is written, I HAVE GIVEN YOU. Elsewhere it is written, "And to the children of Levi, behold, I have given all the tithe in Israel" (*Bamidbar*, 18:21). It is also written, "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Creator's" (*Vayikra*, 27:30).

These verses say that the Creator gave everything to Adam. Yet, why does that oblige us to separate a tithe, to bring the first fruits of the earth, and why are we forbidden from eating them? After all, this contradicts the aforesaid.

The thing is that the process of (spiritual) nourishment includes exposure, selection, and separation of the holy sparks of the Light from the impure forces. In the process of feeding (reception of Light), the sparks of the Light (*Nitzotzin*) that are contained in the food unite with man's soul, with his very flesh, and the waste, except for the sparks, leaves the body. This continues throughout man's life (6,000 degrees of ascent); he gradually accumulates within him all the holy sparks, with which he complements his soul. Without them, the soul cannot attain completeness and perfection.

I think that the reader already understands that *The Zohar* in no way speaks about the process of feeding, digestion, and secretion of our physical body. As the whole of the Torah, *The Zohar* speaks only of the goal of creation and the ways of its attainment. Therefore, I call upon the reader (in defiance of what his mind suggests to him after the first reading) to realize that these texts are written in the language of branches, when spiritual objects are described in the language of our world; yet, despite the corporeal language, the objects remain spiritual!

It is written in the weekly portion *Lech Lecha* that Adam was forbidden to eat meat: "I have given you every herb…" (*Beresheet*, 1:29). However, since Adam sinned, and egoism, impurity entered his body, it was said to Noah: "Every moving thing that lives shall be for food for you; as the green herb have I given you all" (*Beresheet*, 9:3), that is, including meat.

Since Adam was created in absolute perfection, everything was sorted and corrected within him, which corresponds to the animate part of creation, as it is written (*Beresheet*, 2:19): "Out of the ground the Creator formed every beast of the field," and also, "whatsoever the man would call every living creature, that was to be the name thereof." This means that Adam attained every name (spiritual level) of the animal souls, for the pure forces were already separated from the impure ones.

Hence, Adam was not given the task of exposing, sorting, and correcting animals by eating them, for even before the creation of man, the Creator corrected this in the world of *Atzilut*. And only the inanimate and vegetative (parts of the soul) remained uncorrected, containing both pure and impure forces. Therefore, Adam was instructed to expose the sparks that his soul lacked in the inanimate and vegetative food.

However, as a result of Adam's sin, pure and impure desires (forces) were mixed once more. And as Adam's soul was shattered into many parts, all of which fell into the impure forces, all the animals (animate desires) were corrupted along with him (with the human level of desire). Thus appeared the need to expose, sort, and correct them. Therefore, after the sin the Creator ordered Adam and the subsequent generations to eat animals, and thus extract the sparks from impurity.

It is said that Adam was created IN THE IMAGE AND AFTER LIKENESS, i.e., with the help of the *TzeLeM Elokim*, the Light of *Bina*, by the four passages from the Torah in the *Tefillin*. And this is his soul. However, after he was born with this holy soul, thanks to his good deeds, he merited raising *MAN* and receiving *Ohr Haya*, and then, on *Shabbat*, attaining *Ohr Yechida* as well.

Therefore, Adam was left to correct the creation with the help of only a tithe and offerings. And by feeding on tithe and offerings, he attained the revelation of his desires and raised *MAN* to the level of *Ohr Haya* and *Yechida*. Yet, after he sinned, all of his corrections and everything that had filled his soul was corrupted, mixed, and egoism took over the body.

Due to our egoism, tithe and offerings are forbidden for us, for fear that we will desire Supernal purity. Instead, we are obliged to extract and pass them on

to the *Cohanim* and *Levi'im* (parts of the soul). And if we observe this Creator's *Mitzva* of spiritually separating a tithe of the fruits of the earth and the offerings (as He commanded), we will receive the strength to raise *MAN* and receive *Ohr Haya* on *Shabbat* (the ascent of the worlds is called *Shabbat*) in the same way that Adam attained this state while feeding on tithe and offerings.

Thus, after man receives *Ohr Neshama* by putting on the *Tefillin*, he can raise *MAN* with the help of the two *Mitzvot* (tithe and offerings) in order to receive *Ohr Haya*. As it is explained, Adam was receiving *Ohr Haya* by feeding on tithe and offerings. However, we are forbidden to feed on them (to try to receive this Light for the Creator's sake) because of the egoism that acts in our body (desires). Instead, we are bid to give a tithe and the offerings to the *Cohanim* and the *Levi'im*. As a result, we receive the strength to receive this Light.

The Twelfth Commandment

245. The twelfth *Mitzva* is to bring the first fruits of the trees as an offering, as it is written, "And every tree in which is the fruit of a tree yielding seed" (*Beresheet*, 1:29). All that is worthy of Me shall not be eaten by you. I have given you My permission and I have given you all the tithe and offerings of the trees. "To you," and not to the subsequent generations.

From the aforesaid, it becomes clear that we, the subsequent generations, are forbidden to feed on tithe and offerings. The Light called "tithe" and "offerings" is so great that until all the *Kelim* (desires) of Adam's soul have been corrected, it is impossible to receive it for the Creator's sake.

Hence, it is forbidden to even try, lest we sin, as it happened to Adam. There is a *Mitzva* to not receive this Light, which refers to *Malchut de Malchut*. Every time the sparks are revealed, it is sufficient to let this Light be, to refrain from receiving it during the 6,000 years. Herein lies its actual correction until, at the end of correction, the Creator's great Light, called *Mashiach* (Messiah), manifests and gives us the strength to receive tithe and offerings for the Creator's sake.

The Thirteenth Commandment

246. The thirteenth *Mitzva* is to perform the redemption of a first-born son so as to strengthen him in life. For there are two appointed angels in charge—one over life and one over death. And they both rule over man from Above. And when man redeems his son, he redeems him from the angel in charge of death, so that the angel can no longer govern the first-born son. Hence, it is written, AND THE CREATOR SAW EVERYTHING THAT HE HAD MADE—this is in general, AND, BEHOLD, IT WAS... VERY GOOD alludes to the angel of life, while the word VERY alludes to the angel of death. Therefore, by this act of redemption, the angel of life is strengthened and the angel of death is weakened. Life is purchased by this redemption, for the evil side leaves him be and clings to him no more.

The ascent of the worlds occurred on the sixth day of creation: *ZA* ascended to the place of *AA*, *Malchut* ascended to *AVI*, and Adam attained *Ohr Haya*. As a result, the angel of death (egoism) lost his power completely. On the contrary, he became very good, for upon being corrected, egoism becomes a great and holy *Kli*, the one *Kli* that can receive the greatest Light.

Such a state will come at the end of the general correction, when, due to the revelation of this great Light, death (egoism) will disappear forever. This is the meaning of the verse: "when the Creator saw EVERYTHING that He had made (i.e., at the end of all creation), He saw that it was very good."

However, since Adam's sin, the worlds can no longer ascend as high. This is why we need special *Mitzvot* in order to perform special preparations and actions for the reception of *Ohr Haya*, at least in a state called *Shabbat*. This is precisely the *Mitzva* to redeem one's first-born son, when we weaken the powers of the angel of death and strengthen the angel of life, much like what the Creator did to Adam by the preliminary ascents of all the worlds, for

during such an ascent, called *Shabbat*, the angel of death becomes very good. Such is the power of that *Mitzva*.

Yet, it is not observed as fully as previously, when the angel of death lost all of his power. Now, by observing the *Mitzva* of redemption of the first-born son, we merely distance from the angel of death without actually destroying the impure forces, and they no longer cling to him. And after preventing the impure forces from clinging, accomplished with the help of this *Mitzva*, he can receive life, i.e., *Ohr Haya* of the state of *Shabbat*.

The Fourteenth Commandment

247. The fourteenth *Mitzva* is to observe *Shabbat*, which is a day of rest from all the actions of creation. There are two *Mitzvot* here: to observe the day of *Shabbat* and to adorn its holiness, namely to receive *Ohr Hochma*, called "holiness;" and to observe *Shabbat* as a day of rest for all the worlds, in which all actions are multiplied and realized even before this day is sanctified.

Shabbat is a state of the spiritual worlds where the Light descending from Above elevates *ZA* to *AA*, *Nukva* to *AVI*, the worlds of *BYA* to *YESHSUT*, and *ZON* of the world of *Atzilut*. As a result, man's *NRN* (whoever has it, whoever is spiritually present in the worlds of *BYA*) also ascends to *Atzilut* with the worlds of *BYA*, and there receives *Ohr Haya*.

	Atik
ZA -	AA
M -	AVI
BYA -	YESHSUT + ZON

Parsa of the World of Atzilut

It follows that there are two *Mitzvot*: to refrain from working and carrying things from one household to another. This is so because when all the worlds are completely freed from the impure forces, we must guard against the impure forces, so they do not return and mingle with the holiness of *Shabbat*. And he who works causes the impure forces to mingle with the pure ones.

The second *Mitzva* is to adorn the day of *Shabbat*: through the pleasures of *Shabbat* (the ascent of the worlds of *ABYA*), man receives (in his spiritual desires existing in the world of *BYA*) the Light of the world of *Atzilut* from Above. This Light of *Atzilut* is called "holiness" (*Hochma*); hence, man becomes sanctified by it.

All purifications and corrections take place only in our work and struggle with the impure forces, preventing us from drawing nearer and merging with the Creator in our properties. It is precisely in the wars with the impure forces that we extract the sparks of the Light that they swallowed up, and each extraction of a spark of the Light from the impure forces and its ascent to the world of *Atzilut* is defined as independent, individual work.

In the beginning, these sparks were sorted and extracted from the impure forces by the Creator Himself. This is described in His actions in the six days of creation. And when all the extractions of the Light sparks ended, the work was considered finished, and the corrected state, called *Shabbat*, arrives; and it is the day of rest, for there is nothing else to correct.

Hence, *Shabbat* is the day (the state when the Light shines in the worlds) when all the correction work in all the worlds ceases. For every *Shabbat* (the state of ascent in the spiritual worlds to the level of correction of all the impure forces), the same state of the perfection of creation's first *Shabbat* returns and brings rest to all the worlds of *ABYA*. All the impure forces become detached, remote, and return to their place (*Tehom Raba*—great abyss), and all the worlds ascend to the world of *Atzilut*, defined as perfect unity. And we are destined to receive this holiness, the Light of the world of *Atzilut*; it descends upon us through our observance of the two *Mitzvot*: REMEMBER AND GUARD THE DAY OF *SHABBAT*.

248. Because that day was sanctified, the creation of bodiless spirits was to be completed. Asks: "Was the Creator unable to delay the sanctification of that day until the bodies for those spirits were created?" And answers: "The Tree of Knowledge of Good and Evil contained an evil side that wanted to govern the world. And many spirits separated and went forth, armed, to clothe in the bodies of this world."

Because that day was sanctified, the creation of bodies for the spirits was to be completed. This means that the day had been sanctified before the Creator had time to create bodies for those spirits. It is written about this on the first *Shabbat* of creation: "And on the seventh day the Creator finished His work, which He has made; and He rested on the seventh day from all His work, which He has made."

This passage from the Torah is unclear. For if the Creator completely finished all His work by Himself, then He left nothing for us to do. After all, He finished everything Himself. However, the Creator sorted the Light sparks and separated the pure forces from the impure ones precisely to enable us *to do*,

i.e., to complete this work by making our own efforts in the observance of the Torah and *Mitzvot*.

And the rest that is mentioned here refers only to what the Creator Himself had to do. Therefore, the Torah says that the Creator finished His work, for He has completed all the preparations for us, and nothing else is required of Him, for the rest HE HAS MADE for us to do. This enables us to do and to complete creation.

Hence, it is written that the Creator did not have time to create bodies for the spirits before the arrival of *Shabbat*. These bodiless spirits constitute all of our impure and evil forces that drive man to transgressions. And the Creator intentionally left them this way, for it is precisely because they are present within us that we have freedom of will in our work with the Torah and *Mitzvot*.

As a result of Adam's sin in *Malchut*, called "The Tree of Knowledge of Good and Evil," pure and impure forces were mixed. At that, the impure forces wished to rule over the forces of good in the world, so the forces of good would never prevail over them. Thus, a number of armed spirits went forth, intending to attack the bodies, capture them, and clothe in them.

Two points merged in *Malchut*: one was corrected by receiving the properties of *Bina*, mercy, and the other is the strictness of judgment, the result of restrictions within *Malchut* herself. When *Malchut* is united with the pure forces, her property of restriction is concealed, and the point of mercy is revealed (item 123). Then man is said to merit only goodness.

However, if man transgresses, he attacks the good point and thereby reveals the point of restriction in *Malchut*. Thus, the forces that wish to harm and destroy the corrected part and to rule over man become revealed, and this is evil.

However, if he merits for the point of mercy to reveal itself and dominate, he can elevate *Malchut* to *Bina*, thereby causing Supernal mercy and Light to descend. However, if he does not merit, and the point of restriction is revealed in *Malchut*, not only does he thereby harm *Malchut*, but he also harms the point of *Bina* that unites with *Malchut*. Thus, this point turns from good to evil, from mercy to judgment, as restriction is revealed in *Malchut* herself, and every revealed property dominates.

This is why the point of judgment was revealed in *Malchut* after Adam's sin. By this, Adam damaged the point (property) of *Bina* that united with *Malchut*, too, turning it from mercy to strictness, judgment. Yet, the correction of *Malchut* is possible only with the help of this point, for it is called "goodness." And when this point of *Bina* is revealed within her, *Malchut* is called "goodness," too.

But now that the very point of *Bina* in *Malchut* was damaged and turned from good to evil, the impure force thought that the time has come for it to dominate the world and clothe human bodies, meaning Adam and his sons (spiritual *Partzufim*). In other words, the body (desires) of the impure force inherits the place of Adam's body. Thus, the correction of *Malchut* from the good point becomes impossible, for no more goodness comes to *Malchut* from *Bina*, and this property has become evil, strictness, and judgment, due to the restricted reception in *Malchut*.

And many armed and destructive impure forces went forth to attack so as to clothe human bodies (desires) in this world, and rule over them. For the impure force thought that nothing could protect and save the pure forces from it because of the harm that Adam's sin brought to the system of governance and the point of mercy in *Malchut*.

249. However, as the Creator saw this, He roused the wind from within the Tree of Life, ZA, and struck the other Tree, *Malchut*. And the other, good side was awakened, and the day was sanctified. For the creation of bodies and the awakening of spirits on that night of *Shabbat* stem from the good side, and not from the evil one.

Since the Creator saw the strengthening of the power of judgment and the impure forces, their ability to clothe the bodies in this world (completely excluding the possibility of correcting the world in the future), He roused the wind within the Tree of Life and struck the other Tree (made a *Zivug* with it), *Malchut*. Due to this *Zivug*, the Tree of Life passed the spirit of life to the other Tree, *Malchut*, thus enabling *Malchut* to tear away from the impure forces.

As a result, the good side reappeared in *Malchut*, as it was prior to Adam's sin, and the sanctity of *Shabbat* descended to the world. That is, although the impure forces had the strength to clothe in bodies, and were more powerful than the pure forces, and, according to the law, they were supposed to prevail, at that moment the Creator intervened, disregarding the destruction caused by Adam's sin.

Consequently, *ZON* (the Tree of Life and the Tree of Knowledge of Good) united in a *Zivug*, as before Adam's sin, and the Light of sanctity of *Shabbat* descended into the world. This action of the Creator caused *Shabbat* (the Light of *Shabbat*) to descend into the world, and the impure forces lost the opportunity to clothe in human bodies in this world. The impure force remained as a bodiless spirit, which enables man to draw closer to the Creator (with his properties). This is referred to as his return (*Teshuva*).

The creation of bodies and the arousal of spirits on that night of *Shabbat* stems from the good side, and not from the side of the impure forces, for the Creator's action remains in creation forever. Just as on the first *Shabbat* of creation, the Creator completely disregarded the damage of Adam's sin, instead compelling *ZON* to make a *Zivug*, and the day was sanctified as before the sin, for He destroyed all the power of the impure forces, despite the fact that they had the strength to rule.

The same applies to all *Shabbatot* (plural for *Shabbat*)—the spiritual ascents for those who exist in the worlds of *BYA*—during the 6,000 years. Although man is still full of impurity, for he has yet to correct the sins of the Tree of Knowledge, when he makes a *Zivug* (of the Light with a screen) on the night of *Shabbat* (in a spiritual state of that name), the impure forces (of man) have no power over him (his altruistic desires). In this *Zivug*, man assumes the body and spirit of a newborn, as though he was unharmed by Adam's sin, as though he himself corrected the Tree of Knowledge.

And despite the fact that man has yet to merit liberation from his egoism, the impure forces have no power over him on that night. Thus, he can receive the bodies and spirits in his *Zivug* on the side of the Tree of Good, but not from the impure forces.

250. And had he hastened on that night to put forward the other side, before the good side came forward, he would not have been able to withstand it for even an instant. But the Creator provided the remedy in advance. And He sanctified the day beforehand. And He warned to appear before the other side. And the world exists. And that the opposite side thought to rule in the world, i.e., in defiance of it, the good side was created and strengthened on that night. And the good, holy bodies and spirits were created on that night from the good side. Therefore, the delight of sages who know this spans from *Shabbat* to *Shabbat*.

251. However, when the other (impure) side saw that what it had planned to do was already done by the holy side, it started to check its own forces and properties, and saw all those who perform a *Zivug* naked and in the candlelight. Therefore, all of the sons born from that *Zivug* are enslaved by the spirit of the other side. And these naked spirits of the wicked are called "harming," and they are ruled and killed by Lilit.

252. And since the day was sanctified, and holiness rules in the world, the other side diminishes itself and hides on each *Shabbat* day and on each *Shabbat* night. With the exception of Asimon and his group, who walk secretly in the

Candlelight, to observe the naked *Zivug*. And then they hide inside the cave, called *Tehom Raba* (the great abyss). And as soon as *Shabbat* ends, many hosts fly and prowl in the world. As a result, everything is corrected by the song of the sufferers, "He who dwells in concealment," to prevent impurity from governing holiness.

According to the law, the impure force was supposed to rule in the world, for it was stronger than the pure one, and it was to clothe in human bodies. But then, the earth would have been given over to the wicked, and all the generations in the world originating from man would have stemmed from the side of the impure forces. And there would have been no chance of correction, for impurity would have dominated over all the generations to such an extent that there would have been no opportunity to get hold of the good side even for a moment.

However, the Creator provided a remedy, thereby forestalling the defect, for He elevated *Shabbat* and removed the impure forces, which caused the Light of peace and rest to be revealed in all the worlds. And all the impure forces were thrown into *Tehom Raba* (the great abyss). Thus, the world was revived, as this enabled the creation of bodies and spirits from the pure side in a *Zivug* of the *Shabbat* night, and the world advances toward the desired goal.

So what does it mean to forestall the defect via a remedy? The whole of creation is based on a cause and effect sequence, and all that transpires not according to the worlds' development is called "forestalling" (skipping several degrees, bypassing some of the causes and effects in this chain).

And since the sanctity of *Shabbat* came as an awakening from Above, from the Creator's desire, without any desire or request from below, for Adam had yet to make any corrections and draw closer to the Creator in order to merit *Shabbat* (when the Creator Himself prevented the defect by providing a remedy for the correction of the world), this action on the Creator's behalf is called "forestalling."

Just as the impure force planned to assume power over the world, the good side forestalled its actions on that night. For this night that followed the sin in the Tree of Knowledge was given entirely to the impure forces. Hence, they thought that they would obviously rule over the world. However, the opposite had happened—sanctity took their place: pure bodies and spirits were created on that night by the good side. This is because such a preparation took place that all the *Zivugim* on that night created bodies and spirits from the good side, without any participation of the impure force. In other words, what transpired was exactly the opposite of the impure force's expectations.

Therefore, the time of sages who know this spans from *Shabbat* to *Shabbat*—for at this time, bodies and spirits are created from the pure, good side. And

when the impure force sees that what it wanted to create was created by the opposite side, it collects its evil powers and searches through the whole world, and sees all those who make a *Zivug* in the candlelight, exposing their naked bodies. And ill sons are made from this *Zivug*. The impure side sends these sons its evil spirits of the wicked, called "wreckers." As a result, they are ruled and killed by Lilit. Garments refer to *Ohr Hassadim*, the garments of *Ima*, the intention "for the sake of the Creator."

When the sanctity of *Shabbat* comes into the world, and *Shabbat* rules in the world, the power of the impure force dwindles and hides on the night and on the day of *Shabbat*. Hence, this is the time of sages.

And only the wreckers, called "Asimon and his group," walk secretly in the candlelight, to observe those who expose their *Zivug*. Afterward, they hide in the *Nukva* of *Tehom Raba*. Thus, although Asimon has the power to see the *Zivug* in the candlelight and on *Shabbat*, he cannot do harm on *Shabbat*, but must immediately return to the *Nukva* of *Tehom Raba*. Only after *Shabbat* is over can he resume causing harm.

Rabbi Shimon felt the difficulty of explaining the words regarding *Shabbat* being the time of sages. For each day (not only on *Shabbat* night), starting at midnight, the Creator walks around the Garden of Eden and makes *Zivugim* with the sages. *The Zohar* asks the same question (*Veyikahel*, item 194), and answers that there is a difference between a *Zivug* on a week night and one that is made in the candlelight on *Shabbat*. On weekdays, the impure force has the power to inflict maladies on the newborns, and Lilit has the power to kill them.

However, on *Shabbat* nights, although the wrecker Asimon and his group are present, he has not the power to harm, but only after *Shabbat* is over. However, opposite his opportunity to cause harm after *Shabbat* there exists a correction, called *Havdalah*, the separation of *Shabbat* from the weekdays through a blessing, a prayer, and a cup of wine, which completely annul the power of this wrecker. Hence, there is a significant difference between a *Zivug* on a week night and a *Zivug* on the night of *Shabbat*.

The thing is that there is a source of Light, ZA, Supernal unity, and a source of fire, *Malchut*, lower unity (item 209). Also, there are three details in the candle flame (this refers to a spiritual candle, designated in corporeality by a wick floating in olive oil):

- White Upper flame;
- Lower flame;
- The coarse part—wick and oil, supporting the lower flame.

This lower flame is called "devouring flame." It designates judgment, the power of restriction in the candle. Thus, it devours everything below it, the wick *and* the oil. And the Upper white flame signifies mercy contained in the candle, for white means mercy.

And he who makes a *Zivug* in the candlelight will see his children damaged, and Lilit will be able to kill them, for the candle contains the strictness of judgment, and the impure forces can therefore cling to such a *Zivug*. Due to the strictness of judgment, their bodies (the impurities contained in the bodies that participate in a *Zivug*, each of which finds what suits them) become revealed.

Therefore, a *Zivug* is permitted only at midnight, i.e., only in the darkness, when there is absolutely no Light, when *Malchut* is said to "awaken at night," and mercy is revealed. However, if there is some candlelight, it reveals the impurity in the bodies, and the impure forces cling to them.

In the candlelight, the impure force sees impurity in the bodies of those making a *Zivug*, and it informs on them and clings to their bodies. However, all the restrictions of strictness and judgment disappear on the night of *Shabbat*, and the coarse lower flame becomes like the white Upper flame. This means that even candlelight is permitted. Moreover, under the influence of the sanctity of *Shabbat*, all the impurity disappears from man's body, hence there is no fear to reveal the body in the candlelight.

Yet, even on *Shabbat*, when the coarse flame turns white and the judgment of restrictions disappears, the white flame of the candle nonetheless requires the light's coarse part, so it would act as foundation. And the coarse foundation designates an indispensable presence of judgment and restrictions, for coarseness constitutes restriction.

Nevertheless, these restrictions do not appear on *Shabbat*. This resembles a coin without any image, so its denomination is unknown. Therefore, the wrecker, this coarse, detrimental part of the candle that supports the white flame, is called Asimon (Hebrew, *Token*), signifying a coin without image.

The coarse part of the candle secretly ascends along with the white candlelight, as the candle cannot burn without it. Hence, this coarse part sees the exposed *Zivug* and can therefore do harm after the end of *Shabbat*. Although the revelation (exposure) of bodies does no harm on the night of *Shabbat* (the impurity of the body remains concealed during *Shabbat*), as soon as *Shabbat* is over, the impure force can reveal itself and harm.

And since, after *Shabbat*, Asimon and his group return to their forms (properties) and rise up from the Great Abyss (*Tehom Raba*) to the place of

settlement, they soar above the world and can cause harm. There is a song: "He who sits in the shadow of the Supernal One," for man saves himself from harmful forces by praying and returning to the Creator:

"He who sits in the shadow of the Supernal One (dwells under the shelter of the Supernal One) dwells in the shadow of the Almighty. I will say to the Lord: 'my refuge and my fortress, my God, in whom I trust.' Surely he will save you from the fowler's snare and from the deadly pestilence. He will cover you with his feathers, and under his wings will you find refuge; his faithfulness will be your shield and rampart. You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. You will only observe with your eyes and see the punishment of the wicked..." (*Tehilim*, 91:1-8).

253. What places do they visit on the night of the end of *Shabbat*? When they come out in haste and wish to govern the holy nation, they see it standing in prayer and singing this song: "He who sits in the shadow (concealment) of the Supernal One," first separating *Shabbat* from the weekdays in his prayer, and then over a cup of wine, these forces flee thence and fly away to the desert. May the Merciful One save us from them and from the evil side.

Here the question concerns only the night of the end of *Shabbat*, but not the night of weekdays, as the night of the end of *Shabbat* still contains some force of the sanctity of *Shabbat*. Hence, although the impure forces rise from *Tehom Raba* and fly to conquer Israel, when they see Israel's actions in song of prayer and in the blessing over a cup of wine, they fly away to the wasteland, an unpopulated place. Thus, people escape their reach.

It follows that impure forces dwell in three places:

- On *Shabbat*, they dwell in *Nukva* of *Tehom Raba* and have no power to cause harm;
- When *Shabbat* is over, they are kept in the wasteland with the help of prayer, *Havdalah*, separation of *Shabbat* from weekdays, and the blessing over a cup of wine. They have the power to cause harm, but can't, as they are in an unpopulated place;
- On other nights they are also present in populated places.

254. The three that cause evil to themselves: a) he who curses himself; b) he who throws away bread or bread crumbs bigger than an olive; c) he who lights the candle at the end of *Shabbat* before Israel attains sanctity in the prayer, "And You are holy." And the light from that candle ignites hellfire.

255. There is a place in hell for those who transgress *Shabbat*. And as they are punished in hell, they curse him who lit the candle before its time, and they say to him, "Behold: the Creator will thrust you about with a mighty throw, and He will seize you firmly. He will violently roll and toss you like a ball into a large land; there shall you die" (*Yeshayahu*, 22:17-18).

One wrecker is called the "evil eye." And he loves cursing, as it is said; "Yea, he loved cursing, and it came unto him; and he delighted not in blessing, and it is far from him" (*Tehilim*, 109:17). When man curses himself, he thereby empowers the evil eye to love cursing, and it rules over him—thus, man brings harm to himself.

There is nothing in this world that does not have an Upper Root Above. Especially bread, on which man's life depends, has its own special root Above. Therefore, he who neglects his bread brings harm to the root of his life Above. Everyone understands this, but only to the extent of the portion that satiates him, giving him life.

However, if a piece of bread and crumbs are smaller than an olive, there are those who neglect and throw them away, as such amount cannot satiate man. Yet, the sages instructed us to bless as a meal even an olive-sized amount of bread, obliging us to treat such portion as satiating, so we have no right to neglect such an amount. And he who neglects it brings harms to himself.

The reason for this is explained in the Talmud: "They asked the Creator: Master of the world, it is said in your Torah that one should not turn his face and accept bribes. Yet, You turn Your face to Israel..." The Creator replied: "How can I help turning my face to Israel if they observe the law 'down to the size of an olive...'" (*Berachot*, 20:2). In other words, by accepting an olive-sized bread crumb as a satiating meal, we merit revealing the Creator's face, even though we are unworthy of it. Therefore, those who neglect the amount of bread the size of an olive and do not consider it a satiating meal do not merit revealing the Creator's face; hence, they bring harm to themselves.

He who lights the candle at the end of *Shabbat* before Israel has reached sanctity in the blessing, thereby ignites hellfire. This is because prior to that moment, it was *Shabbat*; its sanctity prevailed, and hellfire has no power on *Shabbat*. Hence, he who transgresses *Shabbat* and lights the candle prematurely, Ignites hellfire and brings harm to himself, for the transgression of *Shabbat* is regarded as the gravest transgression. Hence, there is a special place in hell for those who transgress *Shabbat*. And they who are punished in hell curse the sinner for igniting hellfire prematurely.

256. For he should not light the candle at the end of *Shabbat* before Israel separates *Shabbat* from the weekdays in their prayer and over a cup of wine, as until that time, it is still *Shabbat*, and the sanctity of *Shabbat* still rules over us. And during the separation by means of blessing over a cup, all those hosts and legions that the rulers appointed to govern the weekdays return each to their place to resume the work for which they are responsible.

The main prohibition remains in effect only until the blessing in the prayer. Nevertheless, one should beware of lighting a candle before the actual separation of *Shabbat* from the weekdays in the blessings over a cup, as it is still *Shabbat*. Of course, one can light a candle for the actual separation of *Shabbat* from the weekdays, i.e., for the blessing over a lit candle.

257. As soon as *Shabbat* starts and the day is sanctified, holiness awakens and rules over the world; the power of weekdays disappears and returns only when *Shabbat* ends. However, although *Shabbat* is over, other forces do not regain their power until Israel says the prayer, "He who separates holiness from the weekdays." Only then does holiness disappear, and the legions that govern the weekdays awaken and return to their places, each to its above-appointed post.

258. Nevertheless, the impure forces do not assume control until the flame of the candle is lit, for they all come from the root (element) of fire, from which everything originates, and they descend to rule over the lower world. All this happens if one lights the candle before Israel has finished the blessing in the prayer.

Malchut is called the "pillar of fire" (item 209), and the forces that exist in the candlelight are the restrictions in *Malchut*. It is impossible to use these forces before the candle is lit.

259. Yet, if he waits until they complete the blessing, the wicked in hell justify the Creator's justice over them, and they bring upon him all the blessings, recited by the congregation: "Therefore, the Creator gives you of the dew of Heaven," "Blessed shall you be in your town," and "Blessed shall you be in the field."

By reciting the blessings, we evoke the descent of the great Light, and its power saves us from hell. And since the wicked in hell see this, they regret committing their sins and justify the Creator's judgment brought upon them by seeing their punishment. And since man evoked such justification of the Creator's judgment, all the blessings, recited at the end of *Shabbat* by the congregation become fulfilled in him.

260. "Blessed is he who considers the poor; the Creator will deliver him in the day of disaster" (*Tehilim*, 41:2). What do the words "in the day of disaster" mean? This refers to the day when evil gains power and wants to take his soul away from him. The word "poor" alludes to someone very sick. "He who considers" refers to one who realizes the need to be cured from transgressions before the Creator. Another explanation is that this is the Day of Judgment in the world. "He who considers" signifies one who knows how to save himself from it, as it is written: "The Creator will deliver him in the day of disaster," meaning that on the day when the judgment against man dominates the world, the Creator will deliver him.

"The day of disaster" is a state when the impure forces, called "evil," govern man and take his soul away. "He who considers the poor" is one who tells the sick to return to the Creator to correct himself. It is him who the Creator delivers from the rule of the impure forces.

The Zohar continues by saying that there are three sources of evil for the soul of a man that attracts it onto himself. Hence, it advises one who considers and is compassionate to the poor, to appeal to the sick man's heart (he who feels sick in his own evil, egoism) to return to the Creator. Then the Creator will cure him. And on this day of disaster, which man caused to his soul, the Creator will deliver him through this reward.

Even if judgment dominates the world, the Creator will deliver him, for he taught the sick to return to the Creator and explained to them the need for correction. And the difference in the explanations is that the first refers to an individual who discovers evil within himself, and the second refers to the evil of the entire world. And here, the Creator, too, will deliver man as a reward for fulfilling this *Mitzva*.

The Intention in the Prayer

It is written in *The Zohar* (*Veyikahel*, pp. 32-52): "Each day a voice calls upon all people in the world, 'This depends on you. Separate a part of yourself and devote it to the Creator.'" At some point in life, thoughts and desires to draw closer to the spiritual come to every person, and it depends on us whether or not we heed that inner call. The voice reassures man that by casting aside his needless, transient, and earthly desires, by ceasing his endless chase for their appeasement, he will attain true and eternal happiness.

From this we can understand the secret meaning of prayer: he who fears the Creator and directs his heart and desires in his prayer, carries out great and exalted corrections. If one wishes to enter the spiritual realm and feel the Creator, the only thing he must do is pray, i.e., ask the Creator to correct his nature, to transform it from the nature of our world (egoistic) into the nature of the spiritual realm (altruistic). He will then enter eternity and transcend the boundaries of our world. Being completely enslaved by his egoism, man is unable to change himself on his own.

To correct himself, man needs to receive the strength that exists outside of him, beyond the bounds of his egoism. He must ask to receive this strength; hence, the only thing man must do is pray.

However, prayer is not uttered by one's mouth. Rather, it is the desire in our heart, for the Creator reads the desires in our hearts. Therefore, man's only task is to transform his heart's desires—for his heart to wish to change its own desires. Yet, even this man is unable to do it by himself; he must ask the Creator for it.

Thus, everything boils down to exalting the Creator's rule, faith in Him, in His singularity, His power, His ability and desire to help. All of man's efforts aim to create the only true desire within him—to feel the Creator! Here, *The Zohar*, as well as all the other books of Kabbalah and the Torah, speak of those who

have already attained the spiritual worlds with their desires and properties, and, while being in our world, perceive and exist in the two worlds simultaneously. The prayer the book refers to here constitutes the spiritual actions of one who has already acquired spiritual instruments, and can utilize them in exactly the same way we use our hands and auxiliary means in our world.

First, in the songs and hymns of the Supernal angels, and according to the order of chants sung by the sons of Israel below, *Malchut* adorns and corrects herself as a wife who adorns herself for her husband. The sons of Israel are those who wish to become *Yashar* (straight) and *El* (Creator), i.e., to draw closer to, or go straight to the Creator. Such people, who exist in the Upper Worlds with their spiritual (altruistic) instruments (desires), can change the states of Higher *Sefirot* and worlds by their spiritual actions.

Our prayer-book was compiled by the sages of the Great Assembly twenty centuries ago. Before that, everyone addressed the Creator in accordance with what he or she felt. About twenty centuries ago, coarser souls began descending to our world, which needed orderly prayers. Hence, the members of the Great Assembly (great Kabbalists) created the prayer book that we still use today.

In an orderly fashion, the prayer book expounds all the consecutive degrees of man's correction. Behind the words of the prayer book, one who understands sees the spiritual actions that he needs to perform. This information is conveyed in letters, in their forms and combinations, as well as in the sequence of sentences and parts of the whole prayer.

According to the order of the prayer, correction of the worlds comes first by the morning blessings (See *Tefilat Kol Peh*) up to the prayer of *Shmone Esreh*, correction in a sitting position. Then, when they reach the words *Emet ve Yatziv* that conclude *Kriyat Shema*, all the worlds achieve correction. And as they reach the words *Gaal Israel*, all the corrections are to take their places; hence, they continue reciting the *Shmone Esreh* prayer while standing.

In spirituality (and, consequently, in corporeality) a person can be in one of three states: lying, sitting, or standing. A newborn infant in our world and a spiritually newborn person develop in the same order. Lying means that the position of the head, the legs, and the body are at the same level. In the spiritual, this corresponds to the embryonic state, when all that exists in the ten *Sefirot* is the same. This is the lowest spiritual state.

Sitting means that the head is above the body, and the body is above the legs, but one cannot use his legs. Such a state is called *Katnut* (smallness) or *VAK*. Standing implies absolute distinction between the levels of the head, body, and

legs. It is called *Gadlut* (big state) or *GAR*. Thus, according to one's ability to ask for correction, he gradually receives strength from the Creator and grows.

Therefore, when he reaches the words *Emet ve Yatziv*, everything has already been corrected: all of the worlds bear *Malchut* in them, while *Malchut* herself bears the Supernal King. When man reaches the words, *Gaal Israel*, the Supernal King advances along the degrees, along the three lines, and comes forward to receive *Malchut*.

The Supernal King (the Creator), with regard to all created beings, constitutes *ZA* of the world of *Atzilut*, for *Malchut de Atzilut* is the sum of all creations. Everything that was ever created, including us and all the worlds with all that inhabit them, is a part of *Malchut*.

In our initial state, we are the parts of *Malchut* that receive the smallest portion of the Creator's Light, *Ner Dakik* (tiny candle). As we draw closer to the Creator in our properties (making them similar to His), we receive increasingly greater Light, in proportion to our advancement, which we feel as infinite bliss, peace, delight, eternity, and as a life-force.

The degrees of our closeness to the Creator (our "I" and Him, *Malchut* and *ZA*) are described in Kabbalah using a special language: the nearing of properties is considered a transition from the state of "back to back" between *ZA* and *Malchut* to the state of "face to face." The souls' union with the Creator is described as a *Zivug*—sexual act between *ZA* and *Malchut*, whereupon *ZA* passes the Light to *Malchut*, and each soul, in proportion to its correction, can thereby receive this Light.

Naturally, the Creator remains in a state of absolute rest, and all His alleged movements are felt with regard to *Malchut*, depending on the changes in her properties. At times she feels Him more and at times less, and she perceives this as His movement toward her.

We must stand in humility and awe before the Supernal King, each in his place, for He extends His right hand to *Malchut* in *Magen Avraham*, the first blessing in the *Shmone Esreh* prayer, designating the right line. Then He puts His left hand under the head of *Malchut*, as it is written: "Let his left hand be under my head, and his right hand embrace me" (*Shir HaShirim*, 2:6) in the blessing *Ata Gibor*, the second blessing in the *Shmone Esreh* prayer, designating the left line.

The entire magnificent *Shir HaShirim* (Song of Songs) speaks of the Supernal merging of all the creatures with the Creator. Since our world is created as a reflection of the spiritual world, spiritual merging can only be described with the corresponding words of our world. Because our world is egoistic, the spiritual,

altruistic actions, directed toward the merging of properties and desires, are described in the words of our world as *Malchut* (man's soul) drawing closer to the Creator in her properties, followed by their gradual unification. First, it manifests in the form of an embrace, followed by a kiss, then a coition, when the soul is sufficiently corrected to receive the Light (*Ohr Hochma*) from the Creator.

Afterward, ZA and *Malchut* embrace and unite in a kiss of the blessing *HaEl HaKadosh*, designating the middle line. From this state and higher on, everything transpires in the state of a kiss, up to the last three blessings in the *Shmone Esreh* prayer. This is the spiritual, true meaning of the first three blessings of the *Shmone Esreh* prayer.

In other words, if one is able to make a spiritual action that corresponds to the conditions described in these blessings, he attains unity with the Creator that it is called "embrace" and "kiss." The detailed explanation of the spiritual actions is given in *The Study of the Ten Sefirot* by Rabbi Ashlag. The language of *The Zohar* and the Torah describes these actions with words of our world.

The language of Kabbalah describes them by using the names of *Sefirot*, *Partzufim*, and Lights. The most complete and precise language for the description of spiritual actions is the language of *Sefirot*. Therefore, this was the language chosen by Kabbalists for their inner work and for explaining to us the practice and method of spiritual ascent.

Man must aspire to the Creator in his heart and desires in order to acquire the intentions that bring him to correction in all the spiritual states described in this prayer—for his mouth and his heart (desires) to become a single whole, so his lips will not speak against the wishes of his heart. The Creator awaits only the sincerity of our desires so as to fulfill them at once and bring us closer to Him:

Beloved of the soul, Compassionate Father!
Draw Your servant to Your will.
Your servant will hurry like a hart, will bow before Your majesty.
To him Your friendship will be sweeter
Than the dripping of the honeycomb and any taste.

Majestic, Beautiful Radiance of the universe!
My soul pines for Your love.
Please O God, heal her now showing her the pleasantness of Your radiance.
Then she will be strengthened and healed
And eternal gladness will be hers.

All-worthy One, may Your mercy be aroused
And please take pity on the son of Your beloved.
Because it is so very long that I have yearned intensely to see the splendor of strength.
These my heart desires, and please take pity and do not conceal Yourself.

Please be revealed and spread upon me, my Beloved, the shelter of Your peace.
Illuminate the land with Your glory, we shall rejoice and be glad in You.
Make haste, do love, for the time has come, and pardon us as in days of old.

(Song Yedid Nefesh)

When the Creator and *Malchut* merge in a kiss, he who needs advice and assistance can ask for it, for this state is called the "time of desire." And since man appealed before the King and Queen in the twelve intermediate blessings of the *Shmone Esreh* prayer, he thereby corrected and prepared his heart's desires for the last three blessings. He aroused the Creator's desire for him, for thanks to these last three blessings, he merges with the Creator in Supernal Unity.

The "time of desire" is an appropriate state for making requests and receiving the answer—the strength for self-correction. The King and Queen are ZA and *Malchut*. Each blessing constitutes a sequence of individual corrections of man's soul. Consequently, man ascends to a Higher spiritual level. Thus, he gradually attains Supernal Unity with the Creator.

Then, he must fall on his face, and when *Malchut* holds the souls within her, submit his soul to the Creator's absolute power, as this is the appropriate time (state) to entrust one's soul amongst all the other souls, for *Malchut* is the source of life.

To fall on one's face and entrust one's soul means that man has but a single desire—to completely rid himself of his egoistic desires, and receive the Creator's altruistic desires in their stead. Upon receiving the Creator's desires, man becomes similar to Him, and to the extent of his similarity, he merges with the Creator. By merging with the Creator, man acquires all that the Creator has: immortality, complete knowledge of all creation, might, and perfection.

The secret of the Light is available only to the chosen ones: when *Malchut* holds human souls by her single desire to merge with the Creator (because the same desire fills man's heart), he submits himself entirely to the aspiration for this merging, so as to include his soul in the collective merging between *Malchut* and the Creator. And if his soul is received by the Creator, man instantly merges with Him and enters the source of life (*Tzror HaChaim*), both in this world and in the world to come.

Although Kabbalah is considered a secret teaching, it holds no secrets. It is perceived as secret only by those who are yet unable to create the spiritual organs within themselves with which to perceive their surroundings. We are the only ones who conceal our surroundings from ourselves in default of the corresponding sensory organs.

The King (Creator, ZA) and Queen (*Malchut*) must be connected to the souls on all sides, Above and below, and be adorned with the souls of the righteous (those who wish to merge with the Creator, entrust their souls to Him). And if man directs all the intentions of his heart (desires) to this goal and completely submits his soul to the Creator's will, the Creator makes peace and a covenant with him (both in the Upper Covenant, called *Yesod*, and in the lower covenant). He blesses *Malchut* by this peace and covenant, and surrounds her on all sides.

Unity on all sides means that the souls attain similarity with the Creator in all their properties. The righteous are those who want to merge with the Creator, attain the entire creation, and as a result, discover the righteousness of the Creator, who created and thus governs them. Those who wish to justify all the Creator's actions are called "righteous."

Although they have not yet reached this state and are only en route to it, even if only at the very beginning of their path, and they are yet to correct even a single desire and only feel the smallest aspiration to draw closer to the Creator, they are already called "righteous," after this desire. The Creator surrounds *Malchut* on all sides, and *Malchut* feels Him with all of her corrected properties, sensations.

Thus, man also receives the name *Shalom* (peace), for he has made a covenant with *Malchut* below, similar to the covenant of the *Sefira Yesod* Above. And when such a man leaves our world, his soul rises through all the Heavens and none stand in its way, and the Creator calls for it and says: "Let Peace come." The soul reveals the thirteen elevations of the holy peach and no one stands in its way. Hence, happy is he who makes an offering to the Creator.

As soon as the soul tears itself from egoism altogether, it completely merges with the Creator and is no longer obliged to descend into this world, clothe in a physical body, and receive an additional portion of egoistic desires. An offering to the Creator signifies rejection of the body's egoistic desires; it is called a "sacrifice," for our body is no different from that of an animal.

Therefore, the aspiration to rid oneself of the animate body and its desires is called an "offering." Depending on the kind of desires man is already able to wish to rid himself of, his offering takes the form of a bird (one part of his

desires) or cattle (another part). Certain parts of *The Zohar* and some of the ARI's compositions discuss this matter in great detail.

Rabbi Chiya raised his voice: "Oh, Rabbi Shimon, you are alive, and I was already mourning over you! Yet, it is not you that I mourn for, but for all my friends and for the whole world that will remain orphans after you." Rabbi Shimon is like a torchlight, shining both Above and below. With this Light below, he illuminates the whole world. Woe unto this world when this Light will leave it and rise up Above. Who will shine in this world with the Light of the Torah? Rabbi Aba rose, kissed Rabbi Chiya, and said, "If such words are within you, I thank the Creator for sending me to you, so that I could be closer to you. How happy I am with my lot!"

All of the characters described in *The Zohar* are spiritual objects, *Partzufim*. As does the whole Torah, *The Zohar* speaks only of things that exist in the spiritual worlds, rather than in our world. Therefore, all of the objects, animals, plants, and people described in *The Book of Zohar* constitute spiritual degrees, desires, and *Partzufim*.

The Creator deliberately sends into our world special souls that are close to Him, to help all the others to attain the spiritual in this lifetime, while they are still in this world. These great Kabbalists serve as guides for those who have realized that they lack spiritual sight, and are hence ready to follow them blindly.

Rabbi Yehudah said after him: When the Creator told Moshe to choose among the people those who are wise and understanding, Moshe looked at the people and could not find any. Then he was instructed to pick the heads of the tribes who were known for their wisdom. The word "understanding" is not used here, for the degree of the understanding is higher than that of the wise. What is the difference between one who is wise and one who understands? Wise is one who learns from a *Rav* (Teacher) and wants to attain wisdom. Wise is one who knows all that he has to know.

He who understands consists of several levels-degrees, for he sees into every thing and knows for himself and for others. The mark of him who understands is formulated in the phrase: "The righteous one knows his animal soul." The righteous one signifies *Yesod* that passes the Light to *Malchut* (animal), for the *Gematria* of *HaVaYaH* of *Malchut* is fifty-two = *BON* = *BeHeMaH* (beast) = *Bet-Hey-Mem-Hey* = 2 + 5 + 40 + 5 = 52.

Malchut constitutes the level called "wise at heart," as wisdom is found within the heart. But he who understands, sees Above and below, for himself and for others. He who is wise designates *Malchut*, for it is *Malchut* that reveals

wisdom. He who understands is *Yesod* that stands above *Malchut*. *Ohr Hochma* in *Malchut* shines only from below upwards. It is impossible to receive the Light from Above downwards, as it would surely enter egoistic desires. Therefore, it is said that the wise (*Hacham*) sees only for himself, from himself upwards, and cannot pass the Light to others below.

It is hence said that wisdom is found within the heart, as the heart receives from below upwards; whereas he who understands (the *Sefira Yesod*, *Tzadik*, the righteous one) shines with the Light of Mercy, *Ohr Hassadim*, from Above downwards. He sees that he receives for himself, and shines upon the others, i.e., shines upon *Malchut*, as it is written: "The righteous knows his animal soul."

Raising a Prayer

Here *The Zohar* speaks about the prayer, which every man offers his Creator (*Veyikahel*, pp. 32-52). This inner action of man constitutes his greatest and most valuable work in his efforts for the Creator's sake.

The Creator made man at the farthest, completely opposite spiritual level to His: with only the egoistic will to enjoy. And since man has no other properties-desires but the egoistic will to receive pleasure, not only is he unable to change himself, he cannot even wish for the desire to change.

We can change only under the influence of the Creator's Light, by receiving His properties from Him. Hence our only task is to cultivate a desire to change. As soon as this true desire appears within man, the Creator will immediately give him the strength needed for its realization. So the problem is not how to realize a prayer; it is, rather, how to attain it, how to formulate one's request for the strength to become like the Creator!

A prayer is a sensation, a desire in one's heart. Man does not realize it completely and cannot describe it, for the sensation in one's heart *is not subject to any control and conscious correction*—it cannot be "created" by one's own will. The sensations in one's heart constitute the consequence of man's mental and spiritual condition, the result of the current degree of his spiritual development.

Thus, the desire to change is also in the Creator's hands. However, He gave us the opportunity to stimulate this process and to determine our own spiritual advancement:

- He allows Kabbalists to write books, and when we read them, we develop the desire to draw closer to Him;
- He allows some of the true Kabbalists to be revealed to a wide circle of those who desire spiritual development;

- Indiscernibly, He transforms our desires (modifies our souls) so we suddenly take an interest in spirituality;
- He changes our desires with regard to this world, helping us realize its insignificance and transience through sensations of disappointment and suffering.

By creating man a worthless egoist, i.e., by making a worthless creation that is seemingly so unbefitting Him, the Creator allowed man to create himself and elevate himself to an equal degree to that of the Creator Himself—to attain His level of perfection. Thus, the Creator reveals the perfection of His creation: although He created man a worthless creature, He thereby enables him to make a "Creator" of himself (in his properties).

Man cannot claim that although he is created with only one desire, he is unable to induce the reception of an altruistic desire instead of his natural, egoistic one. The Torah, Kabbalah, teachers, and suffering are all prepared to accelerate his advancement toward the goal of creation by the path of the Torah, or otherwise, the path of suffering.

However, the path of suffering is not only undesirable for man, whose life on earth makes him feel as though he is caught between the millstones of a tirelessly revolving mill. Ruthlessly and methodically, it pulverizes him both mentally and physically, to the very last day of his life. But this painful path is equally undesirable in the eyes of the Creator. After all, His goal is to delight man, which is in accord with the path of the Torah—a quick and painless way to transform our desires from egoistic into altruistic.

Since only the Creator can accomplish this (and He will, either painfully or painlessly, in accord with our conscious request), the development of such a request toward Him is all that man must do in his life. It is hence written: "Let him pray all day long!" Yet, we now understand that this phrase does not speak of sitting over a prayer-book, but refers to man's inner work on himself.

There are various forms of work that man must do in action, with his body, as in the case of physically observing the *Mitzvot*. And then there is man's inner, most important work, when observance of the *Mitzvot* depends on the words and desires of the heart.

Never does Kabbalah allude to or even mention our physical body, for it is no different from the body of an animal—it is born, functions, and dies as an animal. And all the various forms of work that the body performs are mere mechanical actions utterly unconnected to man's inner intention, and can even be outright opposite to it.

Therefore, the body's actions are completely disregarded in Kabbalah. Instead, man's *desire* is taken into account and is regarded as an action. In itself, when stripped off the physical body (in which it presently exists), it constitutes man's inner spiritual action.

The spiritual world is a world of incorporeal desires that have no volume, size, movement, or time. Just as in our imagination, where our desires are fulfilled instantly by the power of thought, everything in the spiritual world is determined only by our desires-thoughts, and not by physical actions.

Nevertheless, since in this world we temporarily exist in a physiological body, our task is to observe the Creator's *Mitzvot* both physically (with our body) and spiritually. Physically, we can observe them, as a person usually does—because of his upbringing or for a reward in this world (money, health, luck, peace, and so forth) or in the world to come (the best that he can imagine). Alternatively, he performs these actions because he was taught from childhood to do so mechanically, so he cannot avoid doing them in view of the acquired desire (instinct)—if he does not do them, he suffers.

This feeling of suffering is exactly what compels him to carry out the mechanical actions of the *Mitzvot*. It is not even the desire to receive a reward in this world or in the world to come: in this case, the reward is instantaneous—man feels no discomfort, since he does what he is accustomed to do.

Hence, it seems to such a man, who observes the *Mitzvot* because of the acquired nature (habit), that he demands no reward for his actions either in this world or in the world to come. After all, he truly does not think about any reward, as his habit, which became his second nature, compels him to perform these actions. If he feels this way, he is absolutely positive that he acts "for the Creator's sake." The fact that his habit, his second nature, compels him to perform the *Mitzvot* mechanically, escapes his awareness.

However, since our body is no more than an animal, the mechanical fulfillment of the *Mitzvot* by force of habit or for a reward is quite sufficient for him. There is a difference between those who observe because of upbringing or habit, and those who do it for a reward: the former do not even care whether or not the Creator actually exists; they perform purely mechanical actions that they cannot help performing, for they immediately begin to suffer for lack of habitual actions.

Yet, one who observes the *Mitzvot* because he has faith in reward and punishment believes in the Creator, His Torah, and His governance, but simply

uses it for his own benefit. By observing the *Mitzvot* with such an intention and remaining in it all of his life, he, naturally, does not grow spiritually. And he who does not grow in our world is called "still" (inanimate), as we divide all nature into the following levels: still, vegetative, animate, and speaking (human). Therefore, such people are regarded as spiritually still (*Domem de Kedusha*), but they are already "spiritually" still, as opposed to those who observe mechanically, by force of habit.

In Kabbalah, the word "body" implies desire. A desire or a body can be egoistic or spiritual (altruistic). The gradual passing of the egoistic body and its replacement with the altruistic one is called man's "spiritual birth."

Man's spiritual growth is designated by an increasingly growing intention to observe the *Mitzvot* only because such is the Creator's desire. Man observes it only for His sake, completely selflessly, as if no reward of any kind will ever be given to him in return, not even in the form of his own self-content. It is as though the Creator does not know who fulfills His desire, as though man himself is uncertain of whether or not he observes the *Mitzvot*. Yet, he does it anyway, for such is the Creator's will.

So then, the notion of "body" in Kabbalah alludes to man's corrected desires, whereas uncorrected desires, without a screen, cannot be used. It is as though they are not considered body parts, existing beyond the body. Hence, they are considered foreign forces or desires—*Klipot* (shells).

The only existing creation besides the Creator is the egoistic will to enjoy Him that was created by Him. This desire can be either egoistic (corrupted) or altruistic (corrected), spiritually pure or impure. All the spiritual forces: angels, *Klipot*, etc., constitute our uncorrected or corrected desires (the will to bestow delight upon the Creator). Nothing else exists in the universe!

There are twelve parts in the spiritual body that perform spiritual actions: two arms and two legs, each consisting of three parts, in all 4 x 3 = 12. These parts of our spiritual body (our desires that were corrected by the screen) observe the positive *Mitzvot*.

Just like the body of a spiritual object (*Partzuf*), man's body is his altruistic desires, in which he can receive the Creator's Light according to his intentions (screen). Man's desires are determined by his intentions.

All the work with the intention "for the Creator's sake" is performed by the external body parts: the twelve parts of arms and legs, and by the twelve internal body parts: brain, heart, liver, mouth, tongue, five parts of the lungs,

and two kidneys. These inner corrections of the body are meant for reception of the Supernal spirit, Light, inside the body, and represent man's most important work with regard to the Creator.

These inner actions are called *Mitzvot*. They depend on speech, such as a prayer—supplications, blessings, and praises. And he who comes to know this work is happy in all things. Man does not realize that his prayer permeates all the Heavens, rising up to the very pinnacle of the universe and reaching the Creator Himself.

As was repeatedly mentioned, not a single word in the Torah speaks of our world, especially not of our body. All the words in the Torah are the Creator's sacred names—the various sensations of the Creator felt by those who attain Him. As we have explained, the attainment and sensation of the Creator is impossible without a screen, an altruistic intention, meaning that all that man desires is to please his Creator. Only the sensations in the heart (the essence of man) can perform this work, and never the physiological organs of our animate body, which is no different from that of an animal.

When the morning Light begins to shine, separating Light from darkness, a call pierces through all the Heavens: *prepare for the opening of entrances and chambers, and each go to your position*. For the ones that serve at night are not the ones that serve in the daytime. And when the night comes, the daytime servants are once more replaced by the nighttime ones.

When the morning Light begins to shine—when man begins to realize that his egoistic desires are death and darkness, whereas altruism and spirituality are life and Light, the Light within man thereby separates from darkness, and he begins to analyze and realize his states, to feel spiritual ascents and descents—he feels his proximity to the Creator as Light, while remoteness from Him and descents into his egoistic desires feel like darkness.

However, one can feel it only if he feels the Creator (even if only a little, even if indistinctly). To start feeling the shame of receiving from the Creator and the insignificance of one's nature (the sensation of darkness), one must first feel the Creator. Only His Light contains all that man needs: strength for correction, desires, life. Hence, the main thing to which man must aspire is the sensation of the Creator, but not for pleasure, for correction.

The forces that serve in the daytime are called the "rulers, the government of the day," and the forces that serve at night are called the "rulers, the government of the night." As soon as the morning call is heard, they all take their positions,

Malchut and Israel descend and enter the *Beit-Knesset* (the House of Assembly—a place, where all of man's wishes are collected; hence, it is called the house of prayer) to exalt the Creator and begin their singing and blessings.

It is written: "We shall praise Your mercy in the morning and Your faith at night." Feeling the Creator's Light descending upon him, man perceives it as morning that comes after the darkness, and upon feeling such a state, he praises the Creator in his heart. All alien thoughts retreat before the influence of the Creator's Light, and all impure desires become restrained.

After man has corrected himself in the positive *Mitzvot* (in the first part, in the corrections of *Tzitzit* and *Tefillin*), he must unite all of his heart's desires in inner work (in the second part), and wholeheartedly dedicate himself to the work of praises, since speech rises upwards.

It is impossible to offer a brief explanation of the *Mitzvot* of *Tefillin* and *Tzitzit*, observed only by those who spiritually attained the level of *Partzuf* ZA.

These servants, who stood in their places in the air, are appointed to rule over the four sides of the world. Gazaria soars in the air to govern the East, and all the others that are appointed are together with him, and await the words of the prayer that rises on that side from below. And this ruler takes the prayer.

If the words of a prayer are proper, then all these rulers absorb them and rise with them to the firmament, where the other rulers stand. Upon absorbing these words, they proclaim, "Blessed be Israel. Blessed be the lips that utter these words!"

The letters that were hanging in the air then fly up and form the holy name that rules in the air and consists of twelve letters. This is the name by which Eliyahu flew before rising up to the sky. The letters fly up in the air, and the ruler, who holds the keys to the air in his hand, rises to Heaven along with all the other rulers, and pass the letters into the hands of another ruler for further ascent.

After *Malchut* had been separated from ZA, ZA filled himself with only *Ohr Hassadim* and became the right line, whereas *Malchut* formed the left line. These two lines are in conflict with one another, just as the right and the left lines of *Bina* oppose one another. This continues until ZA ascends to *Bina* as the middle line, balances the right and the left lines, and makes peace between them by uniting them in a single, middle line.

Similarly, ZA and *Malchut*, the two opposite lines, need a middle line to balance them, to bring them balance and peace, and to unite them. This occurs

with the help of *MAN* (*Mei Nukvin*), the prayers of the righteous, for they offer up the desires from this world. Also, the screen that they raise is called the *Masach* (screen) *de* (of) *Hirik*—the middle line—causing the left and the right lines to unite, and *Malchut* to unite with *ZA*.

Thus, a prayer becomes a request, *MAN*, and the middle line that leads to peace and unity between *ZA* and *Malchut*. Just like *Yesod* Above (the middle line) unites the Creator with the *Shechina-Malchut* by gathering all the created souls, man's prayer creates the middle line and unites all by its ascent—bringing peace and unity between the Creator and the *Shechina* (His creatures), the unity of souls with their Creator.

Hence, just like the *Sefira Yesod* Above, man, too, is called *Shalom* (peace). Moreover, the world below precedes and determines the world Above, for the awakening from below (requests of the lower ones) precedes and evokes the awakening from Above.

The spiritual world is a world of desires. There are only two desires:

1. The Creator's desire to bestow perfect delight upon His creation, i.e., upon man;
2. The will to receive pleasure for oneself, created by the Creator, called creation, or man's essence.

Nothing else exists except for these two desires! Everything we can possibly imagine derives only from these two spiritual forces. Man's desire is called a "prayer," for intentionally or unintentionally, this desire appeals to the One who created man, to the Creator. Spiritually, man develops in accordance with his prayer.

However, one's true prayer is his request for spiritual correction and elevation. Such a prayer, a desire in the heart, can be achieved only by consistent study of Kabbalistic sources, which affect man's egoistic desire with their concealed inner Light, and evoke him to ascend spiritually ("Introduction to The Study of Ten Sefirot," item 155).

A soul is none other than man's corrected, altruistic desire, his spiritual *Partzuf*, his desire to receive the Creator's Light with the screen (intention) "for the Creator's sake."

Man's speech in a prayer is none other than parts of his soul (the soul itself) clothed in a body. A prayer is man's soul in this world, *VAK de Nefesh* of *Malchut de Malchut* within *Malchut de Assiya*.

World of AK
World of Atzilut
World of Beria
World of Yetzira
World of Assiya: Keter
Hochma
Bina
ZA
Malchut = K + H + B + ZA + M
K + H + B + ZA + M
GAR + VAK = Soul of Man

Yet, how can one's prayer, his desire, rise through all the degrees of all the worlds of *BYA* and reach *Malchut de Atzilut* so as to become *MAN* and the middle line, uniting *Malchut* with *ZA*? After all, it is well known that no degree can rise above itself, let alone make such an incredible leap from the lowest degree of the spiritual ladder (our world) to the world of *Atzilut*.

To understand that, we must first thoroughly understand the meaning of *Malchut's* ascent to *Bina*. As a result of this ascent, each degree splits into two parts: *Keter* and *Hochma* of each degree remain within it, while *Bina*, *ZA*, and *Malchut* fall to a lower degree. This occurs because *Malchut* ascended to *Bina* and thereby created in *Bina* a new *Sof* (end) of the degree. This is because *Malchut* exists under the prohibition of the first restriction, and hence cannot receive the Light. Due to the second restriction, *Bina*, *ZA*, and *Malchut* are located below the new *Sof* of the degree. Thus, being below *Malchut* that ascended to *Bina*, they are defined as a lower degree.

Keter = Galgalta	Together they are called GE (Galgalta-Eynaim)
Hochma = Eynaim	
Parsa = Ascended Malchut	
Bina = Awzen	Together they are called AHP (Awzen-Hotem-Peh)
ZA = Hotem	
Malchut = Peh	

Afterward, through the *MAN* raised by the lower ones, the Light *AB-SAG* descends and gives strength to *Malchut*, which stands in *Bina*, to descend to her own place: *Malchut* descends from *Bina* to her own place, thereby returning all the *Sefirot* to their places and uniting them all into one degree, consisting of ten whole *Sefirot*. Consequently, *Bina* and *ZON*, which were below each degree, return to their degree, to their previous level. Thus, each degree restores itself back to ten *Sefirot*.

However, although *Malchut*, who stood in *Bina* as the new *Sof* (end) of the degree, returns from *Bina* to her own place at the end of every ten *Sefirot*, this new *Sof* that she created in *Bina* does not entirely vanish from *Bina*. As a result, *Bina* and *ZON* do not descend to their place. Instead, they must rise above the new *Sof* and there create the left line with regard to *Keter* and *Hochma*, which never fell from their degree and constitute the right line.

This is why the new *Sof* remains in its place in all the degrees even after *Malchut's* descent from *Bina*. And this *Sof* is called the "firmament," while *Bina* and *ZON*, which fell from their degree, but now have returned to it, are called "air." For each lower degree is defined as *VAK* (called *Avir*—air) with regard to the Upper One.

Keter	= Galgalta	GE
Hochma	= Eynaim	GE
		Parsa (Firmament)
Bina	= Awzen	AHP (Air)
ZA	= Hotem	AHP (Air)
Malchut	= Peh	AHP (Air)

Since *Bina* and *ZON* fell from their degree, they became as *VAK* (air) with regard to it, as the entire lower degree with regard to the Upper. And after the descent of *Malchut* from *Bina*, the air (*Bina* and *ZON*) that was under the firmament rises above it and becomes the left line.

When *Bina* and *ZON* ascend above the firmament, they take with them the lower degree, where they existed when they were below, and elevate it along with them above the firmament. It is so because unlike our world, there are no ascents and descents in the spiritual; a descent constitutes the deterioration of one's properties from one spiritual level to a lower one.

Hence, being equivalent in properties with the lower degree, when *Bina* and *ZON* ascend together, they take the entire lower degree along with them. For after being together once, and having become similar, they receive help, ascend, and never part again.

Ultimately, *Malchut's* ascent to *Bina* forms an entrance, an opening, a gate for the lower degree, through which it can ascend to the Upper One. Hence, when *Malchut* descends from *Bina*, thus allowing the lower part, *AHP de Bina*, to ascend, the lower degree can rise along with the ascending *AHP de Bina*.

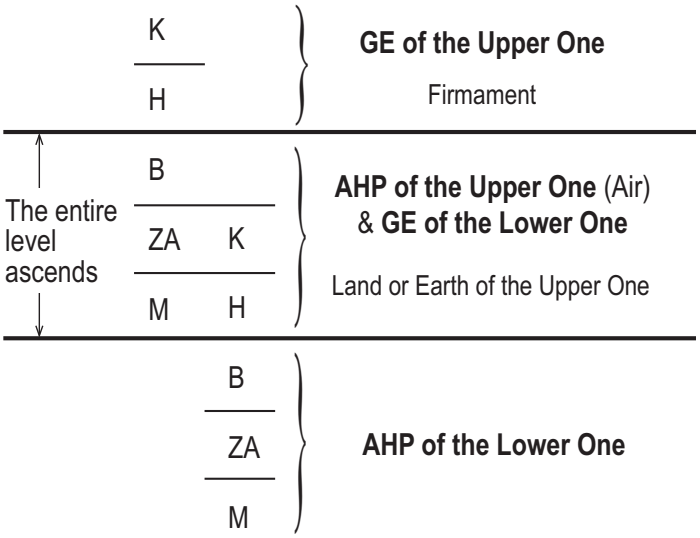

Thus, as a result of *Malchut's* ascent to *Bina* and her subsequent descent due to the influence of *Ohr AB-SAG*, three parts were formed in each degree:

- Air, *Bina* and *ZON* that fell down;
- The firmaments, the new ends of degrees that appeared through *Malchut's* ascent to *Bina*. These never disappear, even if *Malchut* returns to her place;
- The entrances for the lower degrees that were formed through *Malchut's* ascent to *Bina*, when the lower degree ascends along with her. Without it, the lower degree can never reach the Upper One, for no degree can ascend above itself.

This process is described in the Chassidic tales as the mission of a righteous one (the Upper Degree) in our world: to descend to the most vile and corrupt people (the lower degree). In other words, while essentially remaining itself, the Upper Degree should corrupt its properties so as to equalize with the lower

degree. Thus, it shows to the lower ones that in its desires, thoughts, and actions, it is the same as them.

Then, when he completely unites with them, and they fully trust him, when he becomes "one of them" (designating the union of *AHP* of the Upper One with *GE* of the lower one), he gradually, inconspicuously or openly, begins to correct them—by his own example, he propagates his thoughts to them. These thoughts cannot be perceived from an outsider, but only from "one of their own." That is, the Upper One receives additional Light (strength) in its *GE* so as to be able to raise its own *AHP*, correct its desires of reception, start working with them for the Creator's sake, and elevate them to its own level.

And since there is no distinction between the desires of *AHP* of the Upper One and *GE* of the lower one, into which *AHP* of the Upper One fell, they both rise together. This way, the Upper One elevates, i.e., improves, corrects a certain part of the lower one's properties (*GE*), and elevates them to its true level.

Therefore, the most important thing in our state is to come to feel *AHP* of the Upper Degree, located at the very center of our heart, and to become equal with it in our properties so as to afterwards rise together with it.

This process is described in the book *Attaining the Worlds Beyond*, which provides a more personal perspective of this spiritual process:

Inside the internal sensations of the Kabbalist exists a part of the Higher Level, of the future state (*AHP*). One who perceives a Higher Spiritual Level as an unattractive vacuum, rather than a state full of Light, does not receive from the Higher level.

Even though the Higher Level is full of Light, the lower level perceives the Higher only to the degree that the lower qualities permit one to do so. Since the present qualities are not sufficient to receive the Higher Light, the individual does not perceive it.

We can perceive the Upper Level because all the spiritual steps are arranged sequentially from lowest to highest. Moreover, the subsequent states overlap with one another; the lower half of the Higher state is situated within the Upper half of the lower state (*AHP* of Upper falls into *GE* of lower).

Thus, the lowest part of our Upper State is always present within us, but is usually not felt by us. The Upper State above us is referred to as "the Creator" because it functions as the Creator for us.

It gives birth to us and it gives us life and guidance. Since we do not have a perception of this Higher State, we often insist that the Creator does not exist.

But if we are in a state in which we clearly see the Creator's Upper Domain over all the creations in this world, then we lose the possibility to choose freely.

We can see only One Truth, only One Force, and only One Will that operates in everything and in everyone.

Since the Will of the Creator is to grant each human being a free will, then the concealment of the Creator from His creations is necessary. Only if He is hidden can we argue that we can aspire *of our free will* to attach ourselves to the Creator—to act for His sake, without any trace of self-interest.

The entire process of self-correction is possible only when the Creator is concealed from us. As soon as He reveals Himself to us we immediately become His servants and fall into the control of His thought, grandeur and power.

At that point, it is impossible to determine what our true thoughts are. Thus, in order to allow us to act freely, the Creator has to conceal Himself.

On the other hand, to give us a chance to break free from the blind slavery of egoism, the Creator must reveal Himself. This is so because a human being obeys only two forces in this world: the force of egoism—the body—and the force of the Creator—altruism.

It follows, then, that alternating the two states is necessary. These states are the concealment of the Creator from us when we perceive only ourselves and the egoistic forces governing us, and the revelation of the Creator when we feel the power of the spiritual forces.

In order for one who is still under the influence of egoism to perceive the closest Upper Object (the Creator), the Creator must equalize some of His qualities with those of the lower being—the person seeking a connection with the Creator.

He will endow some of His altruistic qualities with egoistic attributes, and can then come into balance with the person seeking connection with Him.

The Upper Part elevates the *Malchut-Midat HaDin* to the level of His *Galgalta ve Eynaim.* As a result, His *AHP* acquires egoistic qualities. In this manner, His *AHP* "descends" to the lower part (the spiritual level of the seeker) and comes into a state of equivalence with the qualities of the lower part.

Initially the lower part was not able to perceive the Upper Spiritual State. However, because the Creator hid His highest altruistic qualities behind egoistic ones, He was able to descend to the level of the person so that the person was able to perceive Him.

Because we perceive higher qualities as being egoistic, we are unable to truly grasp their essence. It appears that there is nothing positive in the spiritual that may bring pleasure, inspiration, confidence, or tranquility.

It is precisely at this point that we have an opportunity to exercise our willpower. We may, instead, declare that the absence of pleasure and taste in the spiritual and in Kabbalah is because of the Creator's deliberate concealment for our own sake. Because we do not yet possess the necessary spiritual qualities, it is therefore impossible for us to perceive the Upper spiritual pleasures; rather, all our earthly desires are governed by egoism.

It is crucial for beginners to understand that they are given depression and distress in order to overcome them.

They may direct their pleas for relief to the Creator, they may study, or they may do good deeds. The fact that such people do not experience pleasure or vitality from spiritual aspirations is directed from Above.

This gives them the free will to conclude that their lack of pleasure comes from a lack of appropriate altruistic qualities in themselves. Hence, the Upper One must hide His true qualities from them.

Therefore, we must remember that the first stage of perceiving the spiritual is the feeling of spiritual deprivation. If the lower part is capable of realizing that the Upper One is concealing Himself because of their incongruity of qualities, and if that lower part asks for help to correct its own egoism by raising a prayer (*MAN*), then the Upper Part partially reveals Himself (lifts His *AHP*) and displays His true qualities, which prior to this moment, were disguised beneath egoism.

As a result, spiritual pleasure also becomes apparent. Thus, the lower part begins to experience the grandeur and the spiritual pleasure felt by the Higher Being, Who possesses spiritual altruistic qualities.

Because the Upper Part elevated His altruistic qualities in the eyes of the individual, He thus elevated the individual to the middle of His State (He lifted *GE* of the lower together with His own *AHP*).

This spiritual state is known as a person's "lesser spiritual level" (*Katnut*). The Upper Part, in a way, elevates the lower part to His own spiritual level by revealing both His grandeur and the grandeur of altruistic qualities. By seeing the magnificence of the spiritual and comparing it to the material, we may spiritually rise above our world.

When we perceive the spiritual, regardless of our will, our egoistic qualities are changed into altruistic ones, that is, into the qualities of the Creator. In

order to allow the lower part to take complete possession of the Higher first level, the Upper Part wholly reveals Himself and all His qualities to that lower part; meaning He reveals his Grandeur, makes *Gadlut*.

At this point, the person perceives the Upper Part as the One and Only Absolute Sovereign of everything in the universe. At the same time, the lower part grasps the highest knowledge of the purpose of creation and of the Upper's dominion.

It becomes clear to the lower part that there is no other way to conduct oneself than in the way prescribed by Kabbalah. Thus, the lower part's reason now requires proper action. As a result of this clear awareness of the Creator, one must deal with the contradiction between faith and knowledge, between the right and the left lines.

Now, having acquired altruistic qualities (*Katnut*), the lower part prefers to proceed only by means of faith in the strength of the Creator. This serves as an indication of the seeker's sincere desire to come closer to the Creator.

However, the Creator's revelation of His grandeur (*Gadlut*) now obstructs one from advancing by faith. Consequently, the individual must willingly dispense with the acquired knowledge.

When one pleads to proceed blindly, relying only on one's faith in the magnificence of the Creator, rather than by realizing His power and grandeur, and only by using reason in proportion to one's faith, the Creator is compelled to limit His disclosure. When such an action compels the Creator to diminish His disclosure of His general dominion, His omnipotence, and His Light (*Ohr Hochma*), this is called "the screen of *Hirik*."

Through this screen, we are able to diminish the revelation of the Upper reason (the left line) to the point at which this revelation can be balanced with faith, the right line. The correct correlation between faith and knowledge is called a "spiritual balance," or the middle line.

We, as individuals, determine the state we desire to be in. Once the correct correlation of faith and knowledge is in place, we can then attain perfection. This is known as "the middle line."

The part of revealed knowledge (the left line) that we can use in proportion to our faith (the right line), by proceeding by faith above reason (the middle line), is added onto those spiritual qualities that we possessed before, in the state of *Katnut*. The newly acquired spiritual level is known as *Gadlut*, meaning big and complete.

After the first complete spiritual level has been attained, we will become equal in qualities to the very first (the lowest) state of the spiritual ladder. As was mentioned earlier, all the states, or steps of the ladder, overlap with each other.

Having reached the first level, we may discover the presence of a higher level within us. Using the same principle as when advancing to the first level, we can proceed step by step to the goal of creation—complete unification with the Creator on the Highest level.

An essential part of our spiritual ascent is a special process that requires that, on discovering a greater evil within us, we ask the Creator to grant us the strength to overcome that evil. We then receive strength in the form of a greater spiritual Light.

This continues until we actually reach the original level and size of our souls: at that point, our egoism is completely corrected and filled with Light.

When we are distracted by outside thoughts, we feel that thoughts obstruct us from ascertaining the spiritual, because our strength and minds are wasted on extraneous concerns, while our hearts become filled with petty desires. At times like this, we lose faith in the fact that only the Kabbalah contains the true life.

Once we overcome this condition, we come out of our state and move into the Light, receiving a Higher Light that helps us ascend further. In this manner, our extraneous thoughts work to help us in our spiritual advancement.

We can overcome obstacles only with the help of the Creator. We can only work on something if we perceive some personal benefit in the task. However, our bodies, hearts and intellects do not understand what benefits can result from altruism.

Therefore, as soon as we try to make even the slightest altruistic move, we lose all strength of the mind, heart and body. We are left with nothing else but to turn to the Creator and ask Him for help. In this way, unwillingly and without any free choice, we advance toward the Creator until we merge with Him completely.

The lower half of the Higher spiritual object is found within the Upper half of the lower spiritual object. In the lower object, the screen (*Masach*) is found in the eye area. This is known as "spiritual blindness," because in such a state only the lower half of the Higher object is visible to us, since the screen of the lower spiritual object conceals part of the Higher spiritual object.

The Higher spiritual object drops its screen to the lower one, then reveals itself to the lower object, which in turn begins to view the Higher object as the Higher One views itself. As a result, the lower object receives the state of fullness (*Gadlut*).

The lower object, then, sees that the Higher One is in a "great" state, and realizes that the Higher object's prior concealment and apparent manifestation as the "small" state (*Katnut*), was done exclusively for the benefit of the lower one. In this way, the lower object could become aware of the importance of the Higher One.

A person in the right line (*Kav Yamin*) is happy with his lot (*Chafetz Hesed*). This is called a "small spiritual state" (*Katnut*), because a person feels no need for the Torah. He does not feel evil, egoism within himself, and without the need for self-correction, he needs no Torah.

Hence, he needs the left line (*Kav Smol*). He has to critically appraise his state (*Heshbon Nefesh*), decide what he wants from the Creator and from himself, and whether he understands the Torah and advances toward the goal of creation. Here he sees his genuine state and is obliged to integrate it in the right line. In other words, he has to be content with what he has and be pleased with his state, as if he has everything that he wishes.

In the left line, which brings about suffering as a result of the absence of the desired, a need is awakened for the help of the Creator, which comes in the form of Light of the soul.

In the right line, in a state when a person desires nothing for the self, there exists only the Light of Mercy (*Ohr Hassadim*), the joy from the similarity in spiritual qualities. But this state is not perfect, because it lacks knowledge and the understanding of the inner meaning. In the left line there is no perfection because the Light of Wisdom can illuminate only if there is congruence in qualities between the Light received and the recipient of the Light.

The congruence results in *Ohr Hassadim*, which is found in the right line. Spiritual gains can be made only by having a desire. But the right line has no desire for anything. All the desires are concentrated in the left line. However, the desired cannot be received into the egoistic desires.

Thus, it is necessary to unite these two qualities so that the Light of knowledge and pleasure of the left line can enter the Light of altruistic qualities of the right line, and the Light of the middle line will illuminate the created being. Without the Light of the right line, the Light of the left is not revealed and is perceived only as darkness.

The ascent from our world, in which we do not consciously perceive *AHP* of the Upper One, occurs in the following way:

All of one's thoughts about the Creator and spirituality constitute his contact with *AHP* of the Upper One. How can this Upper *Partzuf* descend to

him? Only by equalizing one's desires (properties) with it. All of man's thoughts and desires (or lack thereof), with regard to the spiritual, constitute his contact with the Upper One. When man feels a lack of desire for spirituality, it means that the Upper *Partzuf* descended and entered him, equalized itself with him; hence, man feels spiritual emptiness.

It is precisely in this state of not being drawn to the spiritual that man should tell himself that it only seems to him this way, whereas in truth, by faith above reason, he desires and acts for the sake of nearing the spiritual. In other words, if, in the state when the Upper One "falls" (spiritual values lose their significance) in his eyes, one can nonetheless aspire to spirituality, he thereby binds, connects himself to *AHP* of the Upper One. This is because *AHP* of the Upper One deliberately degraded its properties and assumed an outward form similar to the properties (desires) of man.

Therefore, as soon as one can establish contact with *AHP* of the Upper One (even if it appears to him absolutely unattractive, precisely because it lowers its properties to man's level), this *AHP* of the Upper One immediately elevates man to its *GE*. Thus, man ascends to a Higher Degree.

"Piercing through the air" means that the air boundary, consisting of *Bina* and *ZON* of the Upper Degree, created as a result of *Malchut's* ascent to *Bina*, is pierced by *Malchut's* descent from *Bina* to her place, for then the air rises above the firmament and reaches *GAR* (*GE*) of the degree.

Thus occurs the piercing of the firmaments. For the firmaments constitute the borders of new ends, which appeared because the air (*Bina* and *ZON*) was pushed off from its own degree to a lower one, and was not allowed to return to its degree. Hence, the firmament is pierced from *Malchut's* descent, and no longer prevents *Bina* and *ZON* from ascending and joining that degree.

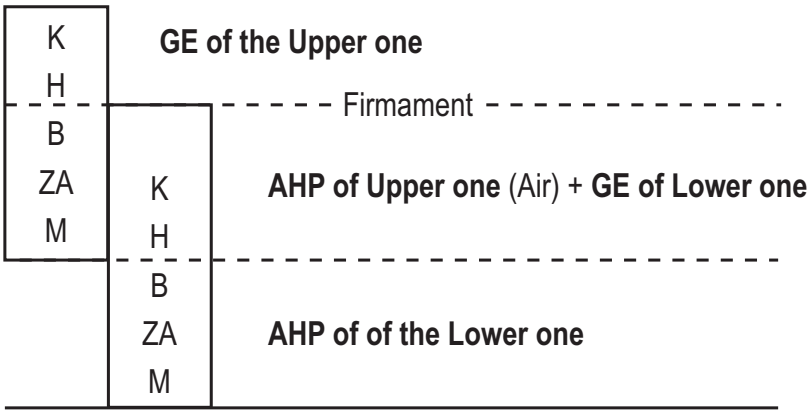

1. *Malchut* ascended to *Bina* = firmament.

2. *Malchut* descends back. This creates a passage for *AHP* to its *GE*. Thus, the entrances for the lower degree are opened: due to *Malchut's* descent to her place and the piercing through the firmaments, *Bina* and *ZON* ascend to a Higher Degree above the firmament together with the lower degree that they were with during their descent.

In other words, the Upper One deliberately opened up the entrances to enable the lower degree to ascend to a Higher Degree, and not for *Bina* and *ZON* (*AHP* of the Upper One), who simply return to their place.

The Light that lowers *Malchut* from *Bina* to her own place at the end of the ten *Sefirot* stems from *Partzufim AB-SAG*. These are the *Partzufim Hochma* and *Bina* of the world of *AK*. Although the second restriction—*Malchut's* ascent to *Bina*—occurred in *Partzuf Bina* of the world of *AK*, the *Partzufim Bina* (*SAG*) and *Hochma* (*AB*) of the world of *AK* were unaffected by it, and *Malchut* remains in her place at the end of the ten *Sefirot*.

Only the Creator Himself, meaning the properties of the Light, can correct and transform man's egoistic properties to altruistic. Indeed, man is simply unable to pull himself out of his current state "by his own hair," as from birth he has absolutely no spiritual strength (desires). Hence, only the Upper Light can correct him. And it can only be *Ohr Hochma*, for this is the Light that the Creator emanates. *Ohr Hochma*, unrestricted by *Tzimtzum Bet*, is located in *Partzuf AB* of the world of *AK*. *Partzuf SAG de AK* is a *Partzuf* of *Bina*.

Therefore, when one raises his *MAN* (prayer), it reaches the Highest *Partzufim* of the world of *Atzilut*, which turn to *SAG-Bina-Ima* (mother), who in turn appeals to *AB-Hochma-Aba* (father), receives *Ohr Hochma* from him and passes it to her children—the souls of the righteous, those who wish to become righteous and to ascend spiritually.

Hence, when *Hochma-AB* unites with *Bina-SAG* in the world of *AK*, this Light (*Ohr AB-SAG*) descends from *Partzuf Bina de AK* to *Partzuf Bina de Atzilut*, called *EKYEH* = *Aleph-Hey-Yod-Hey*. *Partzuf Bina de Atzilut* sends the Light to all the degrees of the worlds of *BYA*. Upon attaining a particular *Partzuf*, this Light lowers the *Malchut* of each degree (that ascended to *Bina*) from the degree of *Bina* to her previous place.

Starting with *AVI*, all the *Partzufim* are in the state of *Katnut*: *AHP* of the Upper *Partzuf* is inside *GE* of the lower one. The received *Ohr Hochma* descends to him who raised *MAN*, thus evoking *Gadlut* in all the *Partzufim*, through which

the Light descends to him. The Light descends to each *Partzuf* along his personal path, which is precisely what connects everyone, each soul, to the Creator.

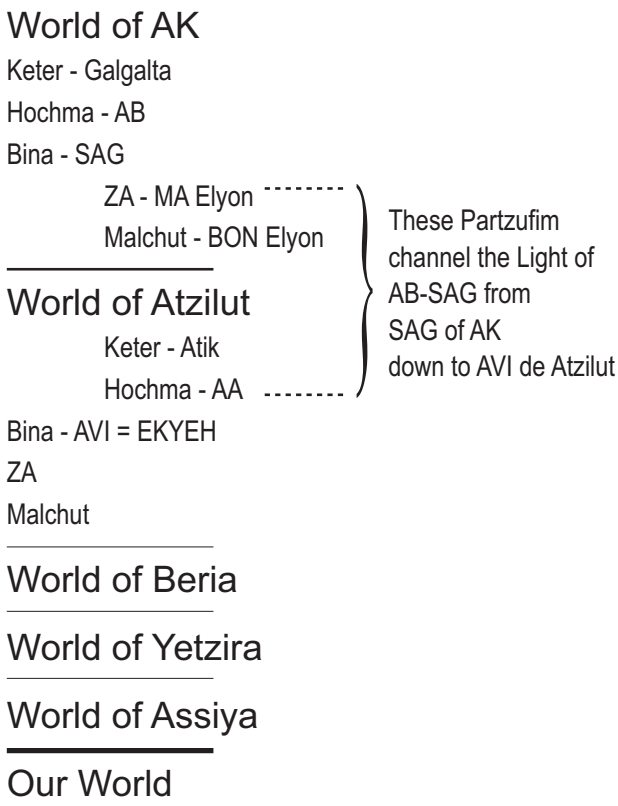

This is why the name *EKYEH* is referred to as the ruler of air that moves the boundary of air because of *Malchut's* descent from *Bina* to her previous place. Each degree and each world consists of four *Sefirot H-B-ZA-M*, each of which Consists of its own individual ten *Sefirot*, where, as a result of *Malchut's* ascent to *Bina* in each degree, *Bina-ZA-Malchut* of each degree fell to a lower degree.

Thus, there are four kinds of airspace in each world that are governed by the three names of *EKYEH*: *EKYEH* in the air of *Hesed*, *EKYEH* in the air of *Gevura*, and *EKYEH* in the air of *Tifferet*. *Malchut* receives from them, and all three names govern in her air together.

The triple name, *EKYEH*, comprises twelve letters. This twelve-letter name rules in the air by lowering *Malchut* from *Bina* to her previous place, returning *Bina* and *ZON* (called "air"), who fell to a lower degree, back to the degree above the firmament. For *Malchut's* ascent to *Bina* created an entrance, to enable the

lower one rise to the Upper Degree as soon as it opens, i.e., during *Malchut's* return to her place.

Hence, when the prophet Eliyahu (a particular spiritual degree) wished to soar to the sky, *Malchut* of each degree ascended to *Bina* of the corresponding degree, while *Bina* and *ZON* of this degree fell to the lower degree, and a firmament was formed between them. It turned out that each degree doubled: now it contained its own degree, as well as *Bina* and *ZON* of the Upper Degree, who fell and clothed the lower degree.

This occurred at each degree of the worlds of *ABYA*, down to the lowest one: *Bina* and *ZON* of the *Sefira Malchut* of the world of *Assiya* fell and emerged in our world below *Malchut*. *Malchut de Assiya* ends at its firmament, which is a new end, in *Bina*. Also, this degree doubled, as *Bina* and *ZON* of the *Sefira Yesod* of the world of *Assiya* fell and clothed in its degree.

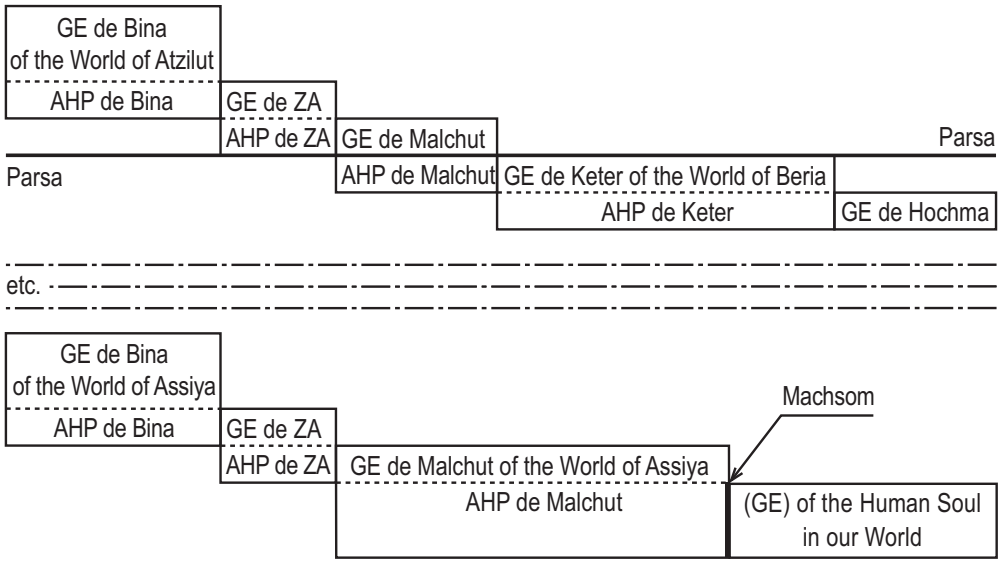

In the diagram, *GE* of man in our world are put in brackets, for he who exists (spiritually, not with his body) at the degree of our world has no desires of bestowal. Hence, it is said that he who exists with his properties in this world, in egoism, has only a point in his heart, from which he can start his spiritual development.

Similarly, the *Sefira Yesod* of the world of *Assiya* also ends with its firmament and contains *Bina* and *ZON* of the *Sefira Hod de Assiya*. The *Sefira Netzah de Assiya* also doubled, and so on up to *Bina de Atzilut*. This is why the prophet Eliyahu rose up and united with *Bina* and *ZON*, who fell from *Malchut de Assiya*

to this world. He equalized with them and clothed in them, whereupon they became like him—reached his degree.

Not all ten *Sefirot* of the world of *Assiya* are shown in the above diagram, but as it was previously mentioned, each degree is divided into its own *GE* and *AHP*. Man's task is to find *AHP* of the Upper One within him, and connect to it, merge with it in all of his sensations and desires.

Subsequently, the twelve-letter name exerted its influence (thanks to the Light *AB-SAG*), causing *Malchut de Assiya* to descend from *Bina* of *Malchut de Assiya* to its place, *Malchut de Malchut*, the end of the ten *Sefirot*. And as before, *Bina* and *ZON* ascended to their degree above the firmament of *Malchut*. And since Eliyahu's properties were already merged with this air (with the ascending *Bina* and *ZON*), he rose together with them above the firmament of *Malchut*, as he was similar to them.

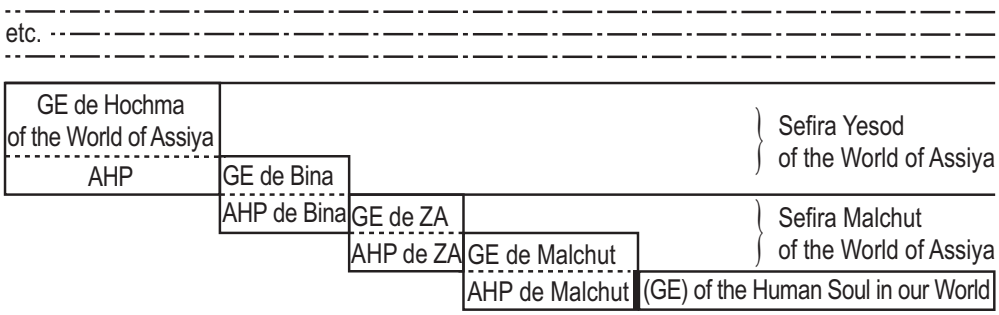

And since he rose above the firmament of *Malchut de Assiya*, he entered the air (*AHP*) of *Yesod de Assiya*, i.e., *Bina* and *ZON* of *Yesod* that fell down there. Then he merged in his desires with this air and is considered to have clothed in it, for they were previously at the same degree. Then the influence of the twelve-letter name lowered *Malchut* from *Bina* of *Yesod de Assiya* to her place at the end of the ten individual *Sefirot* of *Yesod de Assiya*.

After that, *Bina* and *ZON* (the air of *Yesod*) ascended above the firmament of *Yesod*. And since Eliyahu had already merged with this air, he (man's soul, his desire) too ascended above the firmament of *Yesod de Assiya*, due to his concord with them.

And because he rose above the firmament of *Yesod de Assiya*, he met with the air (*AHP*) of *Hod de Assiya*, i.e., *Bina* and *ZON* of *Hod de Assiya* that fell down there. Subsequently, he merged in his desires with this air and clothed it, for they were previously at the same place (spiritually similar to one another).

As soon as man merges in his properties with *AHP* of the Upper One, the influence of the twelve-letter name (the descent of the Light of *AB-SAG* from Above) brings *Malchut* back (gives strength to the screen) to the end of the ten individual *Sefirot* of *Hod de Assiya*. And the air, its *Bina* and *ZON*, returned to their place above the firmament of *Hod de Assiya*. They took Eliyahu (man's soul, his desires) with them, for he had merged with them, and they elevated him to the firmament of *Hod de Assiya* in view of his similarity with them.

And when he was already in the firmament of *Hod de Assiya*, he met with the air (*AHP*) of *Netzah de Assiya* and merged with it in his properties. When the influence of the twelve-letter name (the Light of correction, *AB-SAG*, that was sent by the Creator) brought *Malchut* back to her place (*Malchut* descended from *Bina* to *Malchut* of this *Sefira*, because she received strength from the Light to resist the egoistic desires of *AHP* and make them altruistic), the air of *Netzah* ascended above the firmament, and being merged with Eliyahu (man's soul), took him with it. Being already in the firmament of *Netzah*, he met with the air of *Tifferet* and so on, until he ascended with this air above the firmament of *Tifferet de Assiya*.

In the same way, the air (*AHP*) of each degree rose higher, up to the Highest Degree of the world of *Assiya*. From there, it rose to *Malchut de Yetzira*, and from there—one step at a time—along all the degrees of the world of *Yetzira* and the world of *Beria*, up to the Heavens (*ZA*) of the world of *Atzilut*.

It is therefore said about the prophet Eliyahu that the Creator's spirit (the Light *AB-SAG*) elevated him (merged with *AHP* of the Upper One) to the Heavens: spirit means *Ruach*, *Sefirot Bina* and *ZON* of the Upper Degree, called "air," that fell down to the lower degree. And this air (spirit) elevates one from a lower degree to a Higher One through all the individual degrees, from the lowest degree (*Sof de Assiya*) up to the world of *Atzilut*.

An Upper Degree is regarded as the Creator of the lower degree: it creates it, vitalizes it with Light, and governs it. At each degree, man considers the next Highest spiritual degree with regard to him as the Creator. As Rabbi Zushe said: "Every day I have a new Creator." In other words, as man ascends to a Higher Degree (which he calls "day" or "Light"), he thereby reveals a new property of the Creator in this Higher Degree.

The air of each of the four sides of the world (in *Sefirot Hesed-Gevura-Tifferet-Malchut*) has its own rulers, who hold the keys to the activation of the twelve-letter name so as to lower *Malchut* from *Bina* to her own place. The ascending order of these four kinds of air is as follows: West-*Malchut*, East-*Tifferet* (including *NHY*), North-*Gevura*, and South-*Hesed*.

Hesed	–	SOUTH
Gevura	–	NORTH
ZA	–	EAST
Malchut	–	WEST

It is not the rulers that raise a prayer (the desire that man feels in the very depths of his heart) from air to air, and then from firmament to firmament. The air raises a prayer from the firmament, each air to its firmament: first, the prayer ascends to the air of the *Sefira Malchut de Assiya*, i.e., to *Bina* and *ZON* (*AHP*) that fell from *Malchut de Assiya* down to our world. They resemble the prayer itself, for this air (*AHP*) is similar to a prayer (the Upper One lowered itself deliberately to equalize its properties with the lower one); hence, they merge as one degree.

Then the one that rules there, Zvuliel (Zebuliel), activates the twelve-letter name, which lowers *Malchut* from *Bina de Assiya* to her place. This causes the air to return to its degree and rise above the firmament of the world of *Assiya*. And since the air became similar to the degree of the actual prayer, it also takes the prayer along with it, raising it above the firmament of the *Sefira Malchut de Assiya*. This is similar to the ascent of Prophet Eliyahu.

And since the prayer ascended to the firmament of the world of *Assiya*, it meets the air of *Yesod de Assiya* that fell there, as in the case of Eliyahu. It also encounters the ruler of the air of the East, Gazaria (Gazardiel), because East designates the *Sefira Tifferet* (ZA is often called *Tifferet*, as the properties of this *Sefira* dominate and determine all the properties of ZA), which includes the *Sefira Yesod*, for *Tifferet* includes *Sefirot NHY*.

This ruler activates the twelve-letter name and lowers *Malchut* from *Bina de Yesod* to her place, which causes the air of *Yesod* to ascend to its degree, the firmament of *Yesod*. By merging with the prayer into one degree via equivalence of form, he takes it with him and raises it above the firmament of *Yesod*. Then, a similar action occurs in the air and firmament of *Sefirot Netzah*, *Hod*, and *Tifferet*.

Since the prayer ascended to the firmament of *Tifferet*, it encounters the Northern air, i.e., *Bina* and *ZON* of *Gevura de Assiya* that fell there. There it unites with this air into one degree. Then the ruler of the North, Petachia (Petahyah), activates the twelve-letter name and lowers *Malchut* from *Bina* to her place. Consequently, the air returns, ascends to the firmament of *Gevura* and takes with it the prayer, which merged with it into one degree during its fall.

Since the prayer has already reached the firmament of *Gevura*, it meets with the Southern air, *Bina* and *ZON* of *Hesed de Assiya* that fell there, and merges with this air. Then the ruler of the Southern air, named Pisgania (Pesagniyah), *Hesed de Assiya*, activates the twelve-letter name and lowers *Malchut* from *Bina* of *Hesed de Assiya* to her place. The Southern air returns and ascends to its degree in the sixth firmament, *Hesed de Assiya*, called "south."

Since the prayer has reached the sixth firmament, it encounters the air that fell from the seventh firmament, which is *Bina* that includes *GAR*, and the prayer merges with this air into one degree. When the twelve-letter name lowers *Malchut* from *Bina* (the seventh firmament) to her place, the air returns to its degree (the seventh firmament) and takes the prayer with it, as they merge during its fall.

Since the prayer has reached the seventh firmament, it encounters the air that fell from *Malchut de Yetzira*, and merges with it. Next, the general ruler, Sandalphon, who governs the entire world of *Assiya*, takes it and activates the twelve-letter name, which lowers *Malchut* from *Malchut de Yetzira* to her place. And the air ascends and returns to its degree, the firmament of *Malchut de Yetzira*, takes the prayer with it, and elevates it to the firmament of *Malchut de Yetzira*.

In exactly the same way, the prayer ascends through all seven *Heichalot* (halls) of the worlds *Yetzira* and *Beria* up to the world of *Atzilut*. This clarifies the question posed in the beginning: how can a prayer ascend from the very lowest degree of the world of *Assiya* to the world of *Atzilut*, for no degree can ascend above itself? From the aforesaid, it follows that since the prayer merges with the first air that fell from *Malchut de Assiya* to our world, it is exactly this air that elevated them to the firmament of *Malchut*, whereas the air of *Yesod de Assiya* was elevated to the firmament of *Yesod*, and so forth. In other words, the air with which the prayer merges and ascends elevates it to *Malchut* of the world of *Atzilut*.

He who falls from *Malchut de Assiya* to our world descends from the spiritual degree called *Malchut de Assiya* to the spiritual degree called our world. Of course, this in no way refers to the physical existence in our world. *AHP* of the Upper Degree are considered fallen when one feels in his heart (in the center of all of his desires) the desire to attain the spiritual, merge with it, and annul his egoistic properties because they harm and impede his advancement.

One should not think that the fall of *Bina* and *ZON* to our world from the world of *Assiya* can be experienced by anyone. And only he who felt this way and was then able to make a sufficient amount of quantitative and qualitative efforts, merits being elevated above our world by *AHP* of the Upper One.

On the Southern side (*Hesed*), there is he who governs the air of that side, and his assistants. His name is Pisgania, and he holds the keys to the air of this side. All those who suffer pray to their Creator from the depths of their broken hearts (the very sensation of suffering constitutes a prayer, and requires no words). If their speech (desires) is worthy, it ascends to the air of this side, and the ruler accepts and kisses it ("embrace," "kiss," and *Zivug* are forms of spiritual union of *Partzufim*), and then declares: "The Creator will be merciful and will spare you in His mercy."

All of the holy rulers (*Ohr Hochma* is called holy) and their assistants of that side rise together with him. The letters of the Creator's holy name, of the twelve-letter name *EKYEH* soar: four letters *Aleph-Hey-Yod-Hey* on each side, which rule the corresponding sides of air. They ascend on this side of the air to the Southern firmament, *Hesed* (the sixth firmament), to the ruler of the firmament of the Southern side, named Anafiel.

On the Northern side (*Gevura*) there is Petachia, who governs the air with his assistants. If he who prays for his enemies and haters, i.e., for those who make him suffer is righteous, then as the speech of his prayer rises to the air of that side, the ruler accepts his heart's speech and kisses it (unites it with his properties so as to raise it higher).

The air that comes from the North stirs and calls upon all the firmaments, and they all take this speech, raise it to the Northern, fifth firmament, kiss it and say: "The Lord will cast your enemies down and take them away from your face." This occurs in the following order: after the governor of the air had accepted the prayer and kissed it, which means that it merged with the degree of the air and the ruler, the air stirs on the Northern side (the new end that *Malchut* made as she ascended to *Bina*, called *Techum*—space, from the word *Tohu*—chaos), and the twelve-letter name lowers *Malchut* from *Bina* of *Gevura de Assiya* back to her place.

The air that fell into the restrictions (*Dinim*) of this space is aroused by the desire to rise to the firmament of *Gevura*. Also, all the degrees that merged with it during its fall rise along with it to the firmament of *Gevura* due to their similarity to it. Similarly, the prayer that was merged with it during its fall ascends along with it to the fifth firmament.

The order of the ascent (offering up of a prayer) starts from here: it ascends and pierces through the air (*AHP*), which fell from *Malchut de Assiya* to our world, and ascends with it to the first firmament, the firmament of *Malchut de Assiya*. The prayer ascends and approaches the ruler (in its properties), who was

appointed to control the Western side, *Malchut*. There are nine entrances where the assistants to the ruler, Zvuliel stand.

The ten *Sefirot* of *Malchut* herself have nine (not ten) entrances, for a restriction to receive the Light is imposed on *Malchut* of the *Sefira Malchut*, and it is connected to *Yesod de Malchut*. Hence, *Yesod* and *Malchut* of *Malchut* share the same entrance.

However, a question arises: "Why do all the parts of the air have one ruler for the air and a separate ruler for the firmament? For example, on the Eastern side Gazaria controls the Eastern air and Shimshiel controls the Eastern firmament (*Tifferet*, the fourth firmament). Similarly, Pisgania controls the Southern air on the Southern side, and Anafiel controls the Southern firmament. And on the Northern side, the ruler Petachia governs the Northern air, and Gadriel is in charge of the Northern firmament. So why does only *Malchut* have one general ruler, called Zvuliel, who governs both the air and the firmament?"

The reason is that due to *Malchut's* ascent to *Bina*, *Bina* and *ZON* of each degree fall to a lower degree, the degree of air. However, only the lower part of *Bina* (*ZAT* or *VAK de Bina*) falls, whereas *Keter*, *Hochma*, and the Upper half of *Bina* (*GAR de Bina*) remain at the same degree. Only the lower half of *Bina*, *ZAT de Bina* (*ZA* and *Malchut*) fell from this degree and became air.

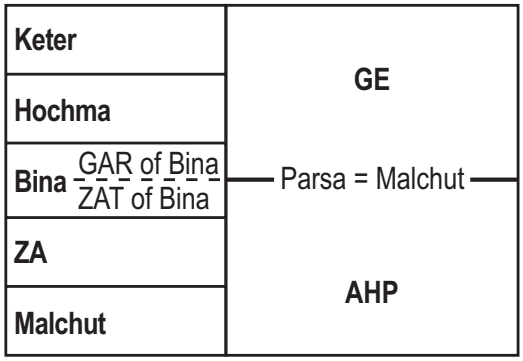

Therefore, two separate rulers were needed: one for the Upper Degree remaining above the firmament, and the other—for the lower half of the degree that fell and turned into air. The degree (ten *Sefirot*) of *Malchut*, from whom all nine lower *Sefirot* fell to the lower degree during *Malchut's* ascent to *Bina*, retained only one *Sefira Keter de Malchut*, which remained as a point below *Yesod de ZA*.

Nevertheless, even this point refers more to the *Sefira Yesod*, which is superior to *Malchut*, because its properties are more similar to *Yesod*. And since all of

Malchut refers to the properties of air (except for her individual *Keter*), she has only one ruler.

The ruler wishes to act in the firmament in the daylight, but does not receive permission until the moon rises, i.e., until nightfall, when all the rulers and forces emerge. And when the day breaks (the Upper Light starts shining), they all ascend (the spiritual properties become corrected and improve under the Light's influence) to the Highest of the nine entrances, the point of *Keter de Malchut*, which remained at its degree above the firmament (*Parsa*).

And when the prayer ascends, it enters through this Upper entrance, and all the rulers with their assistants emerge from it, led by their Supreme ruler, Zvuliel, the only ruler of the air of this Upper entrance, who is above the firmament of *Malchut de Assiya*. They all emerge, kiss the prayer, and accompany it up the second firmament of *Yesod de Assiya*.

Malchut constitutes the left line—*Hochma* without *Hassadim*. Therefore, when she dominates, the Light does not shine and darkness prevails. *Hochma* cannot shine without *Hassadim*, which means that when *Malchut* rules, it is nighttime (not daylight). Indeed, all nine of her lower *Sefirot*, from which all the rulers (of man) and forces (man's desires) of the left side originate, rule at night.

This is why it is said that *Malchut* descends from *Bina* to her place, although her nine lower *Sefirot* remained untouched by the impure force, for *Malchut* descended from the firmament, which transformed her into air. Even so, they (nine *Sefirot*) have no power in her place, and must rise above the firmament to the Upper entrance, *Keter de Malchut*. There they enter the right side (*Hassadim*), and the prayer ascends with them because of their similarity (in desires, properties), achieved while they were below the firmament (in the state called "our world").

And since the prayer (*MAN*) rose above the firmament of *Malchut* (to *GE* of the Upper One), it encounters the air (*AHP* of the still Higher One) that fell there from the second firmament. After the descent of *Malchut* from *Bina* of *Yesod de Assiya* to her place, this air ascends to the firmament of *Yesod*, and takes with it all the rulers, their assistants, and the prayer, which were merged with it during its fall, and elevates all of them to the firmament of *Yesod de Assiya*.

And when the prayer ascends to this firmament (*Yesod*), the twelve gates of this firmament open up. A special ruler, Ana'el (Anahel), who is in charge of many forces, stands at the twelfth entrance, and when the prayer ascends, proclaims to all the entrances: "Open the gates." And all the entrances open up, and the prayer enters through them.

This happens because *Tifferet* has twelve borders of the diagonal, defined by the *Sefirot H-G-T-M*, each of which contains three lines of *HGT*, twelve in all. And all that exists in *Tifferet* is also present in *Yesod*, but there these twelve borders are called "twelve gates," through which the prayer enters.

And then awakens a very old ruler, who stands at the Southern side. His name is Azriel-Saba, sometimes referred to as Machaniel, for he is responsible for 600,000 groups (camps—*Machanot*). All the groups have wings and eyes; they stand and listen to all those who are quietly praying, to the prayers that come from the depths of the heart and are directed only to the Creator. Only such prayers are heard by those who have ears.

There is a special opening in the *Sefira Yesod de Hesed* (Supernal mercy) that descends from the right line of *Bina*. Hence, the ruler of this mercy is called Azriel-Saba. He is called *Saba* (grandfather), because *Hochma* and *Bina* are called "old men." And he is appointed to rule over 600,000 groups (camps), because 600 = 6 x 100, where 6 = *HGT NHY Sefirot* in *Bina*. And since each *Sefira* in *Bina* is designated by 100, 6 x 100 = 600. And the thousands stem from *Ohr Hochma*, which shines in each of these *Sefirot*. Hence, 600 x 1,000 = 600,000 groups.

GAR de Tvuna, the lower part (*ZAT*) of *Bina*, are called "ears." Only *Ohr Hassadim* shines in them, without *Hochma*. *VAK de Tvuna* are called "eyes," and *Ohr Hochma* shines in them.

Malchut and *Bina* constitute two kinds of air, West and North, which unite and intermix, and form a diagonal, a combination of judgment and mercy that mitigates strictness and judgment. Hence, they hear good words from one who merits it, i.e., they accept one's prayer to the extent of the mercy in the diagonal. Alternatively, they hear bad things about one who does not merit, accepting one's prayer to the extent of the judgment in the diagonal.

If man's ears hear the prayer (which means that he speaks not from the depths of his heart, but with his mouth, so outwardly that his ears hear it, but not his heart), no one will accept it Above. Therefore, man must be watchful: no one should hear his prayer, for the speech of the prayer unites in the Upper World, in *ZA*, and the speech of the Upper World must not be heard.

Consider how the Torah is read: one reads and the others keep silent. However, if they all read it out loud, they lessen the faith Above, for the voice and speech of one mingle with the voice and speech of the others, and undermine faith, i.e., *Malchut*. The voice and speech (*ZA* is called "voice" and *Malchut* is called "speech") of one must be similar to the voice and speech of the other.

Two reasons are mentioned above as to why a prayer must be speech without voice, unheard by man's ear. The first is that *Malchut*, who begets people, consists of two points: the Light cannot be received from *Malchut* with a measure of judgment, whereas the Light can be received from *Malchut* that is corrected in *Bina* with a measure of mercy.

Similarly, man consists of a combination of these two points. If he merits, the measure of judgment becomes concealed, the measure of mercy is revealed, and he merits receiving the Upper Light. However, if he does not merit, the measure of judgment becomes revealed and the Light disappears from him.

Therefore, the Upper ear has an inclined form so as to be able to receive the prayer of man-righteous one, him who merits the concealment of the measure of judgment, so that the listening ear would not arouse judgment, concealed in the speech of the prayer. Hence, if an outsider hears the prayer before it ascends, he evokes the judgment concealed in the speech of the prayer, and it cannot be heard Above.

There is another reason for this: the speech of the prayer constitutes parts of *Malchut*. And he who prays must be a part of *Malchut*. Hence, the prayer must ascend and be included in the Supernal *Malchut*, called "speech." Then *Malchut* unites with ZA (voice) and the prayer is accepted, i.e., the Light is accepted from ZA.

Therefore, one must not raise his voice during prayer so as to allow the Supernal voice, the Light of ZA, to descend to the praying person. The speech ascends to *Malchut*, merges with ZA with the help of *Malchut*, and receives a completely corrected voice from ZA. As a result, the prayer can receive the Light. It is therefore said that the words of a prayer pronounced by man's voice must not be heard.

He who reads the Torah must also be a part of ZA, called "Torah." And the voice of one who reads Torah must be instead of the voice of ZA. Hence, it is forbidden to hear someone else's voice, for it will be the voice of one who exists under judgment, and not under mercy.

Thus, the voice of an outsider harms the voice of one who reads the Torah, and *Malchut* is unable to receive the Light from ZA. Yet, if this is the voice and speech of one man, then the voice, called ZA, and speech, called *Malchut*, merge into one combination. But if voice and speech of an outsider join the reader's, it will harm him.

With regard to everything mentioned above, one can say that only he who approaches the described state can understand what *The Zohar* narrates.

Spiritual actions are understood in one's heart, his desires, his properties. If they do not correspond to those that are described above, no explanation of any kind will help. An "outsider" designates man's "foreign" (distant from spiritual aspirations) thoughts and desires.

When a quiet, concealed, and secret prayer ascends, the governor Azriel-Saba himself and all of his assistants, who are in charge of the 600,000 groups (camps), and all those who have eyes and ears emerge and kiss the ascending word of the prayer.

This is said in the verse: "The Creator's eyes and ears are upon them." The Creator's eyes rest upon the righteous. The Creator's eyes refer to those below who have eyes, meaning the angels that exist in the firmament of *Yesod de Assiya*. They exist Above, at the degree of GAR, for eyes signify the property of *Hochma*. However, these eyes are the eyes of the *Sefira Yesod*, as it is written: "The Creator's eyes rest upon the righteous," as *Yesod* is called the "righteous one."

The third firmament is the *Sefirot Netzah* and *Hod de Assiya*. The prayer ascends to this firmament. The ruler Gadria, who controls this firmament with his assistants, acts three times a day during the ascent of the three lines to the world of *Atzilut*, when the luminous scepter of Light ascends and descends, but does not stay in one place, for *Ohr Hochma* of the left line (called the "scepter of Light") wants to shine.

The word "scepter" (Hebrew, *Sharvit*) signifies eyesight, and *Ohr Hochma* is called the Light of eyesight. The scepter moves three times and conceals itself, because *Hochma* reveals itself only when the three lines move in the three points: *Holam* (the dot above the letters), *Shuruk* (the dot inside the letters), and *Hirik* (the dot below the letters).

When the prayer, which is the middle line, ascends and carries the screen of *Hirik*, the scepter (the Light of the left line) descends and bows its head before the prayer, designating the concealment of GAR, called "head." This is because the middle line reduces the left line with the help of the screen of *Hirik*. This third firmament of *Sefirot Netzah* and *Hod de Assiya* is called the "firmament of the scepter," for the scepter of Light acts within it.

When the prayer ascends, the ruler bows his head before it (diminishes his level) and then strikes the iridescent rock with his scepter. The rock stands at the center (the middle line) of the firmament, and 365 hosts emerge from the rock, which were concealed within it since the Torah descended to the earth. Because they objected to this descent, the Creator reproached them, and they concealed themselves in the rock.

Here, by analogy with the aforesaid and in accordance with the definitions of such notions as a "scepter," a "rock," "hosts," "Light," "concealment," "to bow," the reader is offered an opportunity to translate from the language of legends into the language of spiritual actions. And when the reader attains what is written, he will feel it within him!

And they do not emerge from there, except for when the prayer ascends. Then they praise the Creator, saying: "Our Creator, how great is Your name upon the earth!" This prayer is called "Great," because it ascends to all these firmaments, and they bow before it.

This occurs because the angels that opposed the descent of the Torah (see the article "Heaven and Earth"), i.e., the middle line, to the earth (*Malchut* and the worlds of *BYA*), emerge from the left line. And they wanted the left line to dominate in *Malchut* and in the worlds of *BYA*, but not the middle one, called the "Torah," which reduces the *GAR* of the Light of the left line.

Malchut, called "earth," includes all the worlds of *BYA*. However, the Creator (middle line) reproached and compelled her to receive the Light of the middle line and conceal herself in the rock, in the forces of judgment, which exist in the middle line that stands at the center of the firmament.

However, the prayer can ascend only by activating the left line, namely *Bina* and *ZON* that fell to the lower degree, then ascended once more above the firmament, and became the left line. They take the prayer that existed with them during their descent to the lower degree.

This is why the ruler receives the scepter, the Light of the left line, for during the ascent of the prayer, the left line shines in his domain. The 365 hosts then awaken and receive the Light of the left line from the scepter. Hence, they exclaim: "The Creator, Our Lord, how great is Your name upon the earth!" for the prayer ascends to this firmament, called "Great," and includes the screen of *Hirik* of the left line, from the *GAR*. Thus, they bow their heads, i.e., do not use the *GAR* of *Ohr Hochma*, but only *VAK*.

Afterward, the prayer clothes in the Supernal adornments and rises to the fourth firmament, *Tifferet*. Then the sun (*Tifferet*) emerges at its level, the Supreme ruler Shimshiel, and the 365 hosts ascend to this firmament along with him. They are called "the days of the sun," for these levels stem from the sun, *Tifferet*. And they all clothe and adorn *Malchut* in the Heavens of the Garden of Eden.

The prayer pauses there to merge with the air of *Gevura* of those degrees, because it was not supposed to pause at the previous firmament, *NHY*, as they are included in *Tifferet*. And the prayer remains there until all the hosts have

risen with it to the fifth firmament (*Gevura*), where Gadriel rules; he is in charge of all the hosts of the other nations, for *Gevura* constitutes the left line, which the other nations hold on to.

And when the prayer ascends, carrying within the screen of the middle line (which reduces the left line from *GAR* to *VAK*), it shakes him and all of his hosts, and they lose all their strength, emerge and bow their heads, i.e., *GAR*, and adorn this prayer.

They ascend with it to the sixth firmament, *Hesed*, and the legions and hosts come forth and accept the prayer until they reach the seventy gates, *HGT NHYM*, each of which consists of ten, as *Hesed* includes all seven lower *Sefirot*. The Supreme ruler, Anafiel, stands there and adorns the prayer with seventy adornments.

And since the prayer was adorned, all the legions and hosts of all the firmaments that accompanied the prayer from firmament to firmament unite and raise the prayer to the seventh firmament, *Bina*, which includes *GAR*.

The prayer enters the seventh firmament, and the Supreme ruler Sandalphon, who is in charge of all the guards at the entrances, ushers the prayer into the seven halls of the world of *Yetzira*. These are the seven halls of the King, the seven halls of *Malchut de Atzilut*, where *ZA* rules.

When the prayer, adorned with all of these adornments, ascends there, it unites *ZA* with *Malchut*, for everything grows with similarity to everything else. And the Creator's name, i.e., *Malchut* is adorned from Above and from below, and on all sides, as *Malchut* merges with *ZA* into one. And then *Yesod* (the righteous one) fills *Malchut* with its blessings.

Happy is the lot of him who can put his prayer in proper order, so the Creator will clothe in this prayer. He waits until all the prayers of Israel finish ascending and unite into a complete and perfect prayer, whereupon everything will become perfect both Above and below.

Besides the prayer, there are the *Mitzvot* of the Torah that depend on speech and action. There are six *Mitzvot* that depend on speech:

1. To fear the Great and Mighty Creator;
2. To love the Creator;
3. To bless the Creator;
4. To proclaim the Creator's unity;
5. To bless the nation, which is incumbent on *Cohanim* (priests);
6. To entrust one's soul with the Creator.

Out of the six above-mentioned *Mitzvot*, the first finds its place in the blessings that King David sang during his offerings in the Torah, where man must fear his Master, for these songs stand in a place called "fear" or *Malchut*. And all of these written blessings constitute the essence of fear of the Creator, *Malchut*. And man must sing these songs with his desires in fear.

Man must achieve a level of spiritual development where his desires will coincide with what is said in the texts of these blessings. It is impossible to force someone to wish something; all our feelings are the product, the result of our spiritual level. The Light of that degree influences one's egoism and corrects it with the power of that degree. Therefore, man can only ask for correction, but it will come from Above, from the Light, from the Creator.

Here we have a list of degrees that man must gradually go through in his correction. These degrees are usually called *Mitzvot*, and in all there are 620 of them between us and the Creator: 613 *Mitzvot* of the Torah for Israel (altruism) and seven *Mitzvot* of the Torah for all the nations (egoism). Here they are expounded in a different way: since the most important is to ask for correction (and if the request is genuine, the answer in the form of Light immediately descends to it), all of man's work on himself, all of his efforts in the study, work and actions are aimed only at the creation of a true request, *MAN*. Hence, the stages of man's spiritual development are described as his path in prayer; as if he stands and prays, although this process continues within him throughout his life on earth.

The second *Mitzva*: to love the Creator (as it was repeatedly stated, this feeling is the result of correction; see "Introduction to the Study of Ten Sefirot," item 45—the four degrees of sensation of governance, from darkness to love), when in his prayer one reaches *Ahavat Olam* (great love) and *Le El* (for the Creator). These two blessings precede the appeal, *Shema Israel* (Hear, O Israel) and *Ve Ahavta Et* (and love the Creator), the blessing of the Creator for one's love for Him that follows the appeal *Shema Israel*. And this is the secret of love for the Creator.

The third *Mitzva*: since man reaches a place in the prayer that is called *Lehishtabe'ach* (blessed is the Creator), he must attain praises and blessings of the Creator in his desire, as in parts of the prayer *Yotzer Ohr* (He who creates Light) and *Yotzer HaMeohrot* (maker of the stars).

The fourth *Mitzva* is to proclaim the Creator's unity, i.e., *Shema Israel* (Hear, O Israel, our Creator is one!). From this point (degree) on, one must express the secret of the Creator's unity (in all His manifestations to man) in his heart's

desire (one's heart must be filled only with the sensation of the One, Upper Force). Afterward, the *Mitzva* to remember and remind others of the exodus from Egypt (egoism) is observed, as it is written: "Remember how you were a slave in Egypt."

The fifth *Mitzva* is for a *Cohen* to bless the people (the Light's descent to the *Partzuf*), so that Israel will be included when the prayer (the *Cohanim*'s blessing) ascends, for at this time (state), *Knesset Israel* (all those who correct themselves by aspiring to the Creator and constitute a part of *Malchut de Atzilut*), i.e., *Malchut*, receives a blessing (Light).

The sixth *Mitzva* and the desired time (state, spiritual level when man wishes only to give all of his desires, i.e., his soul, to the Creator, meaning that he can act for the Creator's sake in all of his desires) is to entrust one's soul with the Creator with complete desire in one's heart. When one falls (willingly accepts the small state) on his face (*Hochma*) and proclaims (raises *MAN*): "I entrust my soul with You, O Creator." The intentions and desires of his heart are to give his soul completely to the Creator (this desire is the consequence of this spiritual degree and comes naturally to those who attain it).

These six *Mitzvot* of the prayer correspond to the 600 *Mitzvot* of the Torah. And the remaining thirteen *Mitzvot* are required in order to attract the thirteen properties of mercy (thirteen *Midot HaRachamim*), which include all the rest. The prayer is adorned with 600 *Mitzvot*, which corresponds to *HGT NHY*, to what the prayer, *Malchut*, receives from *ZA*.

Happy is he who heeded and focused his desire on this (who was able to raise a proper request for his correction), who completed all that was required each day (in the Creator's daylight), and directed his heart's intentions and desires to fulfill this *Mitzva*, which depends on the word.

The End

Appendix One
Further Reading

To help you determine which book you would like to read next, we have divided the books into five categories—Beginners, Intermediate, Advanced, All Around, and Textbooks. The first three categories are divided by the level of prior knowledge readers are required to have. The Beginners Category requires no prior knowledge. The Intermediate Category requires reading one or two beginners' books first; and the Advanced level requires one or two books of each of the previous categories. The fourth category, All Around, includes books you can always enjoy, whether you are a complete novice or well versed in Kabbalah.

The fifth category—textbooks—includes translations of authentic source materials from earlier Kabbalists, such as the Ari, Rav Yehuda Ashlag (Baal HaSulam) and his son and successor, Rav Baruch Ashlag (the Rabash).

Additional translated material that has not yet been published can be found at *www.kabbalah.info*. All materials on this site, including e-versions of published books, can be downloaded free of charge.

BEGINNERS

Kabbalah for Beginners

Kabbalah for Beginners is a book for all those seeking answers to life's essential questions. We all want to know why we are here, why there is pain, and how we can make life more enjoyable. The four parts of this book provide us with reliable answers to these questions, as well as clear explanations of the gist of Kabbalah and its practical implementations.

Part One discusses the discovery of the wisdom of Kabbalah, and how it was developed, and finally concealed until our time. Part Two introduces the gist of the wisdom of Kabbalah, using ten easy drawings to help us understand the structure of the spiritual worlds, and how they relate to our world. Part Three reveals Kabbalistic concepts that are largely unknown to the public, and Part Four elaborates on practical means you and I can take, to make our lives better and more enjoyable for us and for our children.

Kabbalah Revealed

This is a clearly written, reader-friendly guide to making sense of the surrounding world. Each of its six chapters focuses on a different aspect of the wisdom of Kabbalah, illuminating the teachings and explaining them using various examples from our day-to-day lives.

The first three chapters in *Kabbalah Revealed* explain why the world is in a state of crisis, how our growing desires promote progress as well as alienation, and why the biggest deterrent to achieving positive change is rooted in our own spirits. Chapters Four through Six offer a prescription for positive change. In these chapters, we learn how we can use our spirits to build a personally peaceful life in harmony with all of Creation.

Wondrous Wisdom

This book offers an initial course on Kabbalah. Like all the books presented here, *Wondrous Wisdom* is based solely on authentic teachings passed down from Kabbalist teacher to student over thousands of years. At the heart of the book is a sequence of lessons revealing the nature of Kabbalah's wisdom and explaining how to attain it. For every person questioning "Who am I really?" and "Why am I on this planet?" this book is a must.

Awakening to Kabbalah

A distinctive, personal, and awe-filled introduction to an ancient wisdom tradition. In this book, Rav Laitman offers a deeper understanding of the fundamental teachings of Kabbalah, and how you can use its wisdom to clarify your relationship with others and the world around you.

Using language both scientific and poetic, he probes the most profound questions of spirituality and existence. This provocative, unique guide will inspire and invigorate you to see beyond the world as it is and the limitations of your everyday life, become closer to the Creator, and reach new depths of the soul.

Kabbalah, Science, and the Meaning of Life

Science explains the mechanisms that sustain life; Kabbalah explains why life exists. In *Kabbalah, Science, and the Meaning of Life*, Rav Laitman combines science and spirituality in a captivating dialogue that reveals life's meaning.

For thousands of years Kabbalists have been writing that the world is a single entity divided into separate beings. Today the cutting-edge science of quantum physics states a very similar idea: that at the most fundamental level of matter, we are all literally one.

Science proves that reality is affected by the observer who examines it; and so does Kabbalah. But Kabbalah makes an even bolder statement: even the Creator, the Maker of reality, is within the observer. In other words, God is inside of us; He doesn't exist anywhere else. When we pass away, so does He.

These earthshaking concepts and more are eloquently introduced so that even readers new to Kabbalah or science will easily understand them. Therefore, if you're just a little curious about why you are here, what life means, and what you can do to enjoy it more, this book is for you.

From Chaos to Harmony

Many researchers and scientists agree that the ego is the reason behind the perilous state our world is in today. Laitman's groundbreaking book not only demonstrates that ego has been the basis for all suffering throughout human history, but also shows how we can turn our plight to pleasure.

The book contains a clear analysis of the human soul and its problems, and provides a "roadmap" of what we need to do to once again be happy. *From Chaos to Harmony* explains how we can rise to a new level of existence on personal, social, national, and international levels.

INTERMEDIATE

The Kabbalah Experience

The depth of the wisdom revealed in the questions and answers within this book will inspire readers to reflect and contemplate. This is not a book to race through, but rather one that should be read thoughtfully and carefully. With this approach, readers will begin to experience a growing sense of enlightenment while simply absorbing the answers to the questions every Kabbalah student asks along the way.

The Kabbalah Experience is a guide from the past to the future, revealing situations that all students of Kabbalah will experience at some point along their journeys. For those who cherish every moment in life, this book offers unparalleled insights into the timeless wisdom of Kabbalah.

The Path of Kabbalah

This unique book combines beginners' material with more advanced concepts and teachings. If you have read a book or two of Laitman's, you will find this book very easy to relate to.

While touching upon basic concepts such as perception of reality and Freedom of Choice, *The Path of Kabbalah* goes deeper and expands beyond the scope of beginners' books. The structure of the worlds, for example, is explained in greater detail here than in the "pure" beginners' books. Also described is the spiritual root of mundane matters such as the Hebrew calendar and the holidays.

ADVANCED

The Science of Kabbalah

Kabbalist and scientist Rav Michael Laitman, PhD, designed this book to introduce readers to the special language and terms of the authentic wisdom of Kabbalah. Here, Rav Laitman reveals authentic Kabbalah in a manner both rational and mature. Readers are gradually led to understand the logical design of the Universe and the life that exists in it.

The Science of Kabbalah, a revolutionary work unmatched in its clarity, depth, and appeal to the intellect, will enable readers to approach the more technical works of Baal HaSulam (Rabbi Yehuda Ashlag), such as *The Study of the Ten Sefirot* and *The Book of Zohar.* Readers of this book will enjoy the satisfying answers to the riddles of life that only authentic Kabbalah provides. Travel through the pages and prepare for an astonishing journey into the Upper Worlds.

Introduction to the Book of Zohar

This volume, along with *The Science of Kabbalah*, is a required preparation for those who wish to understand the hidden message of *The Book of Zohar*. Among the many helpful topics dealt with in this text is an introduction to the "language of roots and branches," without which the stories in *The Zohar* are mere fable and legend. *Introduction to the Book of Zohar* will provide readers with

the necessary tools to understand authentic Kabbalah as it was originally meant to be, as a means to attain the Upper Worlds.

The Zohar

The Book of Zohar (The Book of Radiance) is an ageless source of wisdom and the basis for all Kabbalistic literature. Since its appearance nearly 2,000 years ago, it has been the primary, and often only, source used by Kabbalists.

For centuries, Kabbalah was hidden from the public, which was deemed not yet ready to receive it. However, our generation has been designated by Kabbalists as the first generation that *is* ready to grasp the concepts in *The Zohar.* Now, we can put these principles into practice in our lives.

Written in a unique and metaphorical language, *The Book of Zohar* enriches our understanding of reality and widens our worldview. Although the text deals with one subject only—how to relate to the Creator—it approaches it from different angles. This allows each of us to find the particular phrase or word that will carry us into the depths of this profound and timeless wisdom.

ALL AROUND

Attaining the Worlds Beyond

From the introduction to *Attaining the Worlds Beyond:* "...Not feeling well on the Jewish New Year in September 1991, my teacher called me to his bedside and handed me his notebook, saying, 'Take it and learn from it.' The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

"He used to say, 'I want to teach you to turn to the Creator, rather than to me, because He is the only strength, the only Source of all that exists, the only One who can really help you, and He awaits your prayers for help. When you seek help in your search for freedom from the bondage of this world, help in elevating yourself above this world, help in finding the self, and help in determining your purpose in life, you must turn to the Creator, who sends you all those aspirations in order to compel you to turn to Him.'"

Attaining the Worlds Beyond holds within it the content of that notebook, as well as other inspiring texts. This book reaches out to all those seekers who want to find a logical, reliable way to understand the world's phenomena. This fascinating introduction to the wisdom of Kabbalah will enlighten the mind, invigorate the heart, and move readers to the depths of their souls.

Basic Concepts in Kabbalah

This is a book to help readers cultivate an *approach to the concepts* of Kabbalah, to spiritual objects, and to spiritual terms. By reading and re-reading in this book, one develops internal observations, senses, and approaches that did not previously exist within. These newly acquired observations are like sensors that "feel" the space around us that is hidden from our ordinary senses.

Hence, *Basic Concepts in Kabbalah* is intended to foster the contemplation of spiritual terms. Once we are integrated with these terms, we can begin to see, with our inner vision, the unveiling of the spiritual structure that surrounds us, almost as if a mist has been lifted.

Again, this book is not aimed at the study of facts. Instead, it is a book for those who wish to awaken the deepest and subtlest sensations they can possess.

Together Forever

On the surface, *Together Forever* is a children's story. But like all good children's stories, it transcends boundaries of age, culture, and upbringing.

In *Together Forever*, the author tells us that if we are patient and endure the trials we encounter along our life's path, we will become stronger, braver, and wiser. Instead of growing weaker, we will learn to create our own magic and our own wonders as only a magician can.

In this warm, tender tale, Michael Laitman shares with children and parents alike some of the gems and charms of the spiritual world. The wisdom of Kabbalah is filled with spellbinding stories. *Together Forever* is yet another gift from this ageless source of wisdom, whose lessons make our lives richer, easier, and far more fulfilling.

TEXTBOOKS

Shamati

Rav Michael Laitman's words on the book: Among all the texts and notes that were used by my teacher, Rabbi Baruch Shalom Halevi Ashlag (the Rabash), there was one special notebook he always carried. This notebook contained the transcripts of his conversations with his father, Rabbi Yehuda Leib Halevi Ashlag (Baal HaSulam), author of the *Sulam* (Ladder) commentary on *The Book of Zohar, The Study of the Ten Sefirot* (a commentary on the texts of the Kabbalist, Ari), and of many other works on Kabbalah.

Not feeling well on the Jewish New Year in September 1991, the Rabash summoned me to his bedside and handed me a notebook, whose cover contained only one word, *Shamati* (I Heard). As he handed the notebook, he said, "Take it and learn from it." The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

Committed to Rabash's legacy to disseminate the wisdom of Kabbalah, I published the notebook just as it was written, thus retaining the text's transforming powers. Among all the books of Kabbalah, *Shamati* is a unique and compelling creation.

Appendix Two
About Bnei Baruch

Bnei Baruch is a group of Kabbalists in Israel, sharing the wisdom of Kabbalah with the entire world. Study materials in over 20 languages are based on authentic Kabbalah texts that were passed down from generation to generation.

HISTORY AND ORIGIN

In 1991, following the passing of his teacher, Rabbi Baruch Shalom HaLevi Ashlag (The Rabash), Rav Michael Laitman, Professor of Ontology and the Theory of Knowledge, PhD in Philosophy and Kabbalah, and MSc in Medical Bio-Cybernetics, established a Kabbalah study group called "Bnei Baruch." He called it Bnei Baruch (Sons of Baruch) to commemorate the memory of his mentor, whose side he never left in the final twelve years of his life, from 1979 to 1991. Rav Laitman had been Ashlag's prime student and personal assistant, and is recognized as the successor to Rabash's teaching method.

The Rabash was the firstborn son and successor of Rabbi Yehuda Leib HaLevi Ashlag, the greatest Kabbalist of the 20th century. Rabbi Ashlag authored the most authoritative and comprehensive commentary on *The Book of Zohar*, titled *The Sulam Commentary (The Ladder Commentary)*. He was the first to reveal the complete method for spiritual ascent, and thus was known as Baal HaSulam (Owner of the Ladder).

Today, Bnei Baruch bases its entire study method on the path paved by these two great spiritual leaders.

THE STUDY METHOD

The unique study method developed by Baal HaSulam and his son, the Rabash, is taught and applied on a daily basis by Bnei Baruch. This method

relies on authentic Kabbalah sources such as *The Book of Zohar,* by Rabbi Shimon Bar-Yochai, *The Tree of Life,* by the Holy Ari, and *The Study of the Ten Sefirot,* by Baal HaSulam.

While the study relies on authentic Kabbalah sources, it is carried out in simple language and uses a scientific, contemporary approach. Developing this approach has made Bnei Baruch an internationally respected organization, both in Israel and in the world at large.

The unique combination of an academic study method and personal experiences broadens the students' perspective and awards them a new perception of the reality they live in. Those on the spiritual path are thus given the necessary tools to research themselves and their surrounding reality.

THE MESSAGE

Bnei Baruch is a diverse movement of many thousands of students worldwide. Students can choose their own paths and the personal intensity of their studies, according to their unique conditions and abilities. The essence of the message disseminated by Bnei Baruch is universal: unity of the people, unity of nations and love of man.

For millennia, Kabbalists have been teaching that love of man should be the foundation of all human relations. This love prevailed in the days of Abraham, Moses, and the group of Kabbalists that they established. If we make room for these seasoned, yet contemporary values, we will discover that we possess the power to put differences aside and unite.

The wisdom of Kabbalah, hidden for millennia, has been waiting for the time when we would be sufficiently developed and ready to implement its message. Now, it is emerging as a solution that can unite diverse factions everywhere, better enabling us, as individuals and as a society, to meet today's challenges.

ACTIVITIES

Bnei Baruch was established on the premise that "only by expansion of the wisdom of Kabbalah to the public can we be awarded complete redemption" (Baal HaSulam).

Therefore, Bnei Baruch offers a variety of ways for people to explore and discover the purpose of their lives, providing careful guidance for the beginners and the advanced students alike.

Kabbalah Today

Kabbalah Today is a free monthly paper produced and disseminated by Bnei Baruch. It is apolitical, non-commercial, and written in a clear, contemporary style. Its purpose is to expose the vast body of knowledge hidden in the wisdom of Kabbalah at no cost and in a clear, engaging format and style for readers everywhere.

Kabbalah Today is distributed for free in every major U.S. city, as well as in Toronto, Canada, London, England, and Sydney, Australia. It is printed in English, Hebrew, and Russian, and is also available on the Internet, at *www.kabtoday.com*.

Additionally, a hard copy of the paper is sent to subscribers at delivery cost only.

Internet Website

Bnei Baruch's homepage, *www.kabbalah.info*, presents the authentic wisdom of Kabbalah using essays, books, and original texts. It is the largest Kabbalah website on the net, and contains a unique, extensive library for readers to thoroughly explore the wisdom of Kabbalah. Additionally, there is a media archive, *www.kabbalahmedia.info*, containing more than 5,000 media items, downloadable books, and a vast reservoir of texts, video and audio files in many languages. All of this material is available for free download.

Kabbalah Television

Bnei Baruch established a production company, ARI Films (*www.arifilms.tv*) specializing in production of educational TV programs throughout the world, and in many languages.

In Israel, Bnei Baruch broadcasts are aired live through cable and satellite on Channel 98 Sunday through Friday. All broadcasts on these channels are free of charge. The programs are adapted specifically for beginners, and do not require prior knowledge of the material. This convenient learning process is complemented by programs featuring Rav Laitman's meetings with publicly known figures in Israel and throughout the world.

Additionally, ARI Films produces educational series and documentaries on DVDs, as well as other visual teaching aids.

Kabbalah Books

Rav Laitman writes his books in a clear, contemporary style based on the key concepts of Baal HaSulam. These books serve as a vital link between today's readers and the original texts. All of Rav Laitman's books are available for sale,

as well as for free download. Rav Laitman has thus far written thirty books, translated into ten languages.

Kabbalah Lessons

As Kabbalists have been doing for centuries, Rav Laitman gives a daily lesson at the Bnei Baruch center in Israel between 3:15-6:00 a.m. Israel time. The lessons are simultaneously translated into six languages: English, Russian, Spanish, German, Italian, and Turkish. In the near future, broadcasts will also be translated into French, Greek, Polish, and Portuguese. As with everything else, the live broadcast is provided gratis to thousands of students worldwide.

Funding

Bnei Baruch is a non-profit organization for teaching and sharing the wisdom of Kabbalah. To maintain its independence and purity of intentions, Bnei Baruch is not supported, funded, or otherwise tied to any government or political organization.

Since the bulk of its activity is provided free of charge, the prime source of funding for the group's activities is donations, tithing—contributed by students on a voluntary basis—and Rav Laitman's books, which are sold at cost.

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The Zohar

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THE ZOHAR

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Prologue

ABOUT RABBI SHIMON BAR-YOCHAI[1]

In the second century CE, a single man was granted the spiritual knowledge that Kabbalists had accumulated for 3,000 years before his time. Rabbi Shimon Bar-Yochai (Rashbi) put it all on paper and then hid it, as humanity was not ready for it. Today, we are ready for the revelation of *The Book of Zohar*.

Rabbi Shimon Bar-Yochai (Rashbi), author of *The Book of Zohar* (*The Book of Radiance*) was a Tana—a great sage in the early Common Era centuries. Rashbi's name is tied to numerous legends, and he is mentioned constantly in the Talmud and in the Midrash, the sacred Hebrew texts of his time. He lived in Sidon and in Meron, and established a seminary in the Western Galilee.

Rashbi was born and raised in the Galilee (a mountainous region in today's Northern Israel). Even as a child, he was not like other children his age. Questions such as, "What is the purpose of my life?" "Who am I?" and "How is the world built?" plagued him and demanded answers.

In those days, life in Galilee was very harsh: the Romans persecuted Jews and continually invented new laws to make their lives more difficult. Among these laws was a decree that prohibited Jews from studying the Torah (then synonymous with Kabbalah).

1 The articles, "About Rabbi Shimon Bar-Yochai" and "About The Book of Zohar" are presented here courtesy of the paper *Kabbalah Today*.

However, despite the Romans' prohibition, Rashbi immersed himself in the Kabbalah and tried to understand its subtle teachings. He felt that beneath the Biblical stories was a profound and hidden truth, which held the answers to his persistent questions.

Gradually, Rabbi Shimon came to realize that he had to find a teacher who had already been through the spiritual path, gained experience, and could guide others up the spiritual ladder. He decided to join the group of the greatest Kabbalist of the time—Rabbi Akiva—a decision that turned out to be the turning point in Rashbi's life.

STUDYING WITH RABBI AKIVA

Rabbi Shimon was an avid, devoted student, burning with desire to discover the Higher realms of reality. Before long, he was one of Rabbi Akiva's prime students. He studied with Rabbi Akiva for thirteen years, and achieved the highest levels on the spiritual ladder.

The Bar-Kokheva revolt abruptly ended the great days of Rabbi Akiva's seminary. Almost all of his 24,000 students died in plagues, and in fierce battles against the Romans. Of the 24,000 students, only five survived, and Rashbi was among them.

Rashbi was among the leaders of the Bar-Kokheva revolt against the Roman rule in the land of Israel. His resistance became even more fierce and unyielding when he'd learned how his teacher, Rabbi Akiva, had been ruthlessly executed.

The Talmud writes that once, when Rashbi spoke against the Roman rule, a fellow Jew heard him and alerted the Roman authorities. In consequence, Rashbi was tried in absentia and was sentenced to death. The Roman emperor sent men in search of him, but to their disappointment, Rashbi seemed to have vanished into thin air.

THE CAVE AT PEQI'IN

Legends have it that Rashbi and his son fled to the Galilee, hid in a cave at Peqi'in, a village in the north of Israel, and remained there for thirteen years. During that time, they delved in the secrets of the wisdom of the hidden. Their efforts succeeded, and they discovered the entire system of creation.

After thirteen years in a cave, Rashbi heard that the Roman emperor had died. He could finally heave a sigh of relief. After leaving the cave, Rashbi gathered nine students and went with them to a small cave in Meron, known as

The Idra Raba (Great Assembly). With their help, he wrote *The Book of Zohar*, the most important book of Kabbalah.

Baal HaSulam described Rashbi and his students as the only beings who achieved perfection, the 125 spiritual degrees that complete the correction of one's soul. When he finished his commentary on *The Book of Zohar*, Baal HaSulam held a festive meal to celebrate its completion. At that celebration, he stated that "...prior to the days of the Messiah, it is impossible to be awarded all 125 degrees... except the Rashbi and his contemporaries, meaning the authors of *The Book of Zohar*. They were awarded all 125 degrees in completeness, even though they lived prior to the days of the Messiah. Hence, we often find in *The Zohar* that there will not be a generation such as the Rashbi's until the generation of the Messiah King. This is why his composition made such a strong impression in the world, since the secrets of the Torah in it occupy the level of all 125 degrees. This is also why it is said in *The Zohar* that *The Book of Zohar* will not be revealed except at the end of days, meaning in the days of the Messiah."

THE IDRA RABA (GREAT ASSEMBLY) AND *THE BOOK OF ZOHAR*

Idra Raba is a cave located in the north of Israel, between Meron and Zephath. Rashbi took his students to this cave, and there he wrote *The Book of Zohar*. It is almost impossible to understand how great Rabbi Shimon Bar-Yochai really was. He belongs, as Baal HaSulam puts it, to the highest Inner Light. This is why he had to use Rabbi Abba to put his words into writing. In *The Book of Zohar*, the Rashbi tells his students: "I am arranging you as follows: Rabbi Abba will write, Rabbi Elazar, my son, will study orally, and the rest of the friends will converse in their hearts" (*Zohar*, Haazinu).

The Book of Zohar was written in the second century CE, not long after the ruin of the Second Temple and the beginning of the last exile of the people of Israel from its land. But even prior to the exile, Rashbi predicted that *The Book of Zohar* would only be revealed at the end of the exile. He stated that its appearance to the masses would symbolize the end of the spiritual exile: "...in it, they will come out of the exile with mercy" (*Zohar*, Naso).

It is also written in *The Book of Zohar* that its wisdom would be revealed to all toward the end of the six thousand years, the period allotted to the correction of humanity: "And when it is near the days of the Messiah, even infants in the world are destined to find the secrets of the wisdom, and know in them the ends and the calculations of redemption, and at that time it will be revealed to all" (*Zohar*, VaYera).

THE REINCARNATION OF A UNIQUE SOUL

Rashbi is an incarnation of a unique soul, which coordinates and connects the Upper Force to every creation. This soul comes down into our world and incarnates in the patriarchs of Kabbalah. This is the order of its appearance: Abraham, Moses, Rabbi Shimon Bar-Yochai, the ARI (Rabbi Isaac Luria), and Rabbi Yehuda Ashlag (Baal HaSulam). Each incarnation of this soul promotes humanity to a new spiritual degree and leaves its mark in Kabbalah books, which serve the generations that follow.

An example of this process can be found in special sections of *The Zohar* called *Raia Meheimna* (The Loyal Shepherd). In these parts, Rashbi speaks from a state of clothing in Moses' soul. Another example of this is the book, *Shaar HaGilgulim (Gate of Reincarnations)*, where Rashbi speaks from a state of clothing in the soul of the ARI.

The Book of Zohar is undoubtedly unique and one of the world's most renowned compositions. Since its writing, thousands of stories have been linked to *The Zohar*, and the book is still shrouded in mystery today. The fascination around it is so great that even though the book is completely incomprehensible to our generation without proper interpretation, millions of people diligently read it.

RASHBI'S DEPARTURE

According to tradition, Rabbi Shimon Bar-Yochai passed away in the presence of his friends on *Lag BaOmer* (the 33rd day of the *Omer* count, which starts on the first day of Passover) of the year 160 CE, and was buried in Meron. With his death, the soul of a giant Kabbalist completed its task in our world.

Rashbi fulfilled his destination. Hundreds of thousands visit his gravesite yearly, trying to sense some of the Light that he had brought to the world. The greatest Kabbalists praise his composition and repeatedly claim that *The Book of Zohar* is destined to bring redemption to the world.

Rav Kook, the first Chief Rabbi of Israel, writes about the *Zohar* (*Ohr Yakar*): "This composition, called *The Book of Zohar*, is like Noah's Ark, where there were many kinds, but those kinds and families could not exist unless by entering the ark. ...**Thus the righteous will enter the secret of the Light of this composition to persist, and thus is the virtue of the composition, that immediately when engaging, with his desire for the love of God, it will draw him as a magnet draws the iron. And he will enter it to save his**

soul and spirit and his correction. And even if he is wicked, there is no fear should he enter."

We are living in a historic time. The soul of Rashbi is completing its mission in our generation, and thanks to this spiritual giant, who lived nearly 2,000 years ago, the wisdom of Kabbalah is emerging so we may all ascend to a life of eternity and wholeness.

ABOUT *THE BOOK OF ZOHAR*

***The Book of Zohar* is the most mysterious, and at the same time the most significant book of Kabbalah. In recent years, it has become increasingly clear that although *The Book of Zohar* was written eighteen centuries ago, it was actually written for our time. Rabbi Yehuda Ashlag (Baal HaSulam) opened it to us and rekindled what has long been forgotten from our hearts.**

The depth of the wisdom in The Book of Zohar is locked behind a thousand doors.

–Rabbi Yehuda Ashlag (Baal HaSulam), "Preface to the Book of Zohar"

Since the dawn of humanity, unique individuals climbed the spiritual ladder and achieved the highest level of bonding with the Upper Force, the Creator. We call those people "Kabbalists."

Through this bonding, they came to understand that the whole of reality, from the highest spiritual worlds down to our world, is founded on love and bestowal. They realized that there is nothing in the world except for this Force, and that everything that happens in reality was made only to bring humanity to permanent existence with this sensation.

Kabbalists have searched and found the answers to every question they asked—the purpose of our lives, the structure of the world, and how we can determine our destiny. They wrote about what they discovered in books such as *Raziel Hamalaach (The Angel Raziel), Sefer Yetzira (The Book of Creation), Etz Chaim (The Tree of Life)*, and others.

Of all the books, the most seminal, mysterious, and profound is *The Book of Zohar (The Book of Radiance). The Book of Zohar* describes the hidden system of the Upper Guidance. It depicts the worlds, the great powers that govern them, and how one who chooses to study Kabbalah affects his or her own fate and that of humanity.

The Zohar also explains how every event cascades from the Upper World to ours, and the dressings it acquires here. But what makes *The Zohar* unique is the fact that it was not written for its contemporaries; it was rather intended for a generation that would live two millennia later—our generation.

REMOVING THE COVERS

Our generation stands at the very threshold of redemption, if we only know how to spread the wisdom of the hidden in the masses.

–Baal HaSulam, "Messiah's Horn"

The twentieth century has brought unprecedented changes. These opened the door to a whole new phase, which the greatest Kabbalists have been describing for centuries in their writings. The greatest change of all is that in this century, Kabbalists state that studying Kabbalah is not only permitted, it is a must!

It is written in *The Book of Zohar* itself that the wisdom of Kabbalah would begin its spreading from the year 1840. The great 18th century Kabbalist, The Vilna Gaon (GRA), wrote in his book *Kol HaTor (Voice of the Turtledove)* that the process of the revelation of the Kabbalah would begin in 1990. In his book, *Even Shlemah (A Perfect and Just Weight),* Chapter 11, he even stated that redemption *depends primarily* on the study of Kabbalah.

Rav Kook explained that "the great spiritual questions that were once resolved only for the great and the excellent, must now be resolved to various degrees within the entire nation" (*Eder HaYaker ve Ikvey HaTzon*, p. 144).

But it was Baal HaSulam who turned the words of the Kabbalists from a vision to a tangible reality. He clearly saw that the time had come to allow everyone to study *The Book of Zohar.* He claimed that by studying *The Zohar*, the whole of humanity would rise and attain the spiritual world.

With this vision in mind, Baal HaSulam devoted himself to composing a comprehensive, accurate, and systematic interpretation of *The Book of Zohar.* His goal was to unveil the book to the public and make it suitable for the souls of our generation.

In the introduction to his commentary on *The Zohar*, he explained why he wrote it: "I have named the commentary *HaSulam* (The Ladder) to indicate that the function of my commentary is as the function of any ladder. If you have an attic filled with abundance, you need only a ladder to climb it, and all the bounty in the world will be in your hands."

ACCELERATING THE SPREAD OF THE WISDOM

All the Kabbalists dreamed of our generation, when the whole of humanity could discover the wondrous things they already had. They prayed that through reading the authentic sources they had left for us, we, too, would achieve bonding with the Upper Force, as did they. In his commentary on *The Book of Zohar*, Baal HaSulam threw us a rope, "a life buoy." In doing so, he paved our way to a future of abundance and prosperity.

Baal HaSulam called upon us to give greater weight to engagement in the wisdom of Kabbalah, and accelerate the spreading of the wisdom. He knew that only the wisdom of Kabbalah could elevate the world to the spiritual realm and into the eternity that Kabbalists had been experiencing throughout the generations.

Webster's Dictionary defines a generation as "a group of individuals born and living contemporaneously (at the same time)." In Kabbalah, however, a generation is a *spiritual* phase. According to great Kabbalists such as the Holy ARI, our generation—our spiritual phase—began in the sixteenth century.

The longer we wait with the spiritual ascension our generation is meant to achieve, the greater will be our discomfort. The spiritual realm, which determines what happens in our world, will increase its pressure on us until we decide to achieve this realm for ourselves.

In the words of the great Kabbalist Rabbi Avraham Azulai (in his introduction to the book, *Ohr ha Chama* (*Light of the Sun*)), "I have found it written that the above decree to not openly engage in the wisdom of truth was only for a time—until the end of the 1490. From then on … the sentence has been lifted, and permission was given to engage in *The Book of Zohar*. And from the year 1540 it has become praiseworthy to engage in great numbers since it is by virtue of this the Messiah King will come, and not by another virtue. It is inappropriate to be negligent."

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel, 12:3).[2]

"By virtue of Rabbi Shimon's composition, *The Book of Zohar*, from the Supernal Force that brings all things back to the Creator, at the end of days, the children of Israel will taste from the Tree of Life, which is *The Book of Zohar*; and they will be redeemed from exile by the Creator's mercy" (Naso, 90).

2 To facilitate comprehension of the spiritual meaning of ancient Hebrew sources, quotes are not direct translations, but rather reflect the Kabbalistic meaning of the texts.

Introduction

The Book of Zohar narrates that Rabbi Shimon Bar-Yochai (Rashbi) and his son, Rabbi Aba, attained the level of Prophet Eliyahu (Elijah). Hence, it is said that Eliyahu himself visited their cave and taught them the Torah. (Incidentally, the cave in the village of Peqi'in still exists today.)

The author of *Divrey Yoel (The Words of Yoel)* wrote the following in the book *The Torah of Rashbi*: "Before Rabbi Shimon studied the secrets of the Torah, there was a rule in the cave—to settle disputes according to the opinion of Rabbi Yehuda, the author of the Talmud. However, after Rabbi Shimon left the cave, everything that he had written in *The Zohar* was considered to have exceeded all human attainments." Rashbi himself received the name *Butzina Kadisha* (Holy Candle), as he had attained the soul of Moshe (Moses).

Verdicts on legislative and procedural matters are rendered in accordance with the Talmud or *The Book of Zohar*, depending on where this matter is examined more strictly. If the matter is mentioned neither in the Talmud nor in *The Zohar*, then the decision is based on the source that best elucidates this matter. If the disputed matter is between the Talmud and the legislators, the decision is based on the assertion from *The Book of Zohar*. If the legislators themselves cannot come to an agreement on the matter in dispute, the decision is based on the opinion of *The Zohar* (*Mishna Brura*, 25, 42).

The great follower of Rashbi, an heir (next receiver) to his soul, Rabbi Isaac Luria (The Holy ARI) wrote that his soul was a return of the soul of Rabbi Shimon, and the soul of Rabbi Shimon was a return of the soul of Moshe (*Shaar HaGilgulim*, item 64). He also wrote that the soul of Moshe clothed in Rashbi to correct the soul of *Achiya HaShiloni* (Ahijah the Shilonite), who "corrupted" *Malchut* on account of the sin of King Yerav'am (Jeroboam), which prompted the transgression of all Israel. Hence, the soul of Rashbi appeared

to correct Israel's sins. The part of *The Zohar* titled *Raya Meheimna* (Loyal Shepherd) relates how Rashbi attained the soul of Moshe, merged with it, and attained the supernal wisdom.

In his works *Maranan ve Rabanan* and *Kli Yakar* (*Melachim*, 2, 12), the great HaChida also says that Rashbi's entire work lay in correction of the sin of *Achiya HaShiloni*.

As Rashbi says in the Talmud (*Sukkah*, 45, 2): "I can redeem the entire world from judgment from the day of my birth to the present day. And if my son is with me, from the day the world was created to the present day. And if Yotam Ben Uziyahu is with us, from the day the world was created to its end." The book of *Melachim* narrates about Yotam Ben Uziyahu (20, 15).

After the verdict was lifted, Rashbi founded his seminary in the settlement of Tekoa and in the village of Meron. There he taught his disciples Kabbalah and wrote *The Book of Zohar*, thereby revealing what was forbidden to reveal from the time of Israel's reception of the Torah (*Tikuney Zohar*, *Hakdamah*, p. 17).

However, to write down all the secrets of the Torah, Rabbi Shimon had to express them in a secret form. Rashbi's disciple, Rabbi Aba, had a unique quality to his soul. This quality enabled him to convey spiritual knowledge in a secret, concealed form. Hence, Rabbi Shimon asked his disciple to express his thoughts for him, that is, to commit Rashbi's thoughts to paper. The ARI explained it in the following way: "*The Book of Zohar* must remain concealed until the generation of the coming of the *Mashiach* (Messiah), as through the study of this book will humankind return from its spiritual exile" (The ARI, *Shaar HaHakdamot*, *Hakdamah*, p. 3). That is why Rabbi Aba wrote the teachings of Rabbi Shimon in Aramaic, as it is the reverse side of Hebrew.

The ARI wrote (*Maamarey Rashbi (Articles of Rashbi)*, p. 100) that the writing of *The Zohar* in a secret form was possible because the soul of Rabbi Aba originated from the Surrounding Light, and not from the Inner Light. For this reason, the ARI explained, he could express the most supernal wisdom in a secret form as simple stories.

(Rabbi Shimon lived approximately to the age of eighty and passed away on the holiday of *Lag BaOmer*, the eighteenth day in the month *Iyar*, surrounded by his disciples, and recognized by the entire nation. This day is celebrated as the holiday of Light. Rabbi Shimon's body was buried in a cave off Mount Meron, and the body of his son, Rabbi Elazar, is buried a few meters from him.)

Like the subsequent compositions of the ARI and other Kabbalists (evidently, such is the lot of all true spiritual books), *The Book of Zohar* was concealed for

some 1,100 years in a cave near Meron, since the day it was written, until an Arab man found it and sold it in the market as wrapping cloth.

Part of the torn sheets fell into the hands of a sage, who recognized and appreciated the value of the writings. After a long search, he recovered many sheets from refuse bins or bought them from spice vendors, who were selling their merchandise wrapped in the sheets of *The Zohar*. It was out of these recovered sheets that the book (as we know it today) was compiled.

For many centuries, since that time until today, *The Book of Zohar* has been the subject of controversy. Philosophers, scientists, and other "sages," still debate it today. Yet, the fact remains that only a Kabbalist, one who ascends to a particular spiritual degree, attains what this book conveys. To all other people, it seems like a collection of narratives, stories, and ancient philosophy. Only those who do not comprehend this book argue over it; but Kabbalists know for certain that Rashbi's book is the greatest source of spiritual attainment that the Creator imparted upon the people in this world.

Although *The Book of Zohar* was written in the second century, only Rabbi Yehuda Ashlag was able to provide a full commentary on it in the 1930s-40s. The reason for the concealment of *The Zohar* from the second century to thirteenth century and the lack of a complete commentary on it for eighteen centuries is explained in the "Introduction to the Book of Zohar."

Rabbi Ashlag called his commentary *HaSulam* (The Ladder) because by studying it, one can ascend the spiritual degrees of attainment of the Upper Worlds as one would climb a ladder in our world. Following the publishing of the *Sulam* commentary, Rabbi Ashlag received the epithet *Baal HaSulam* (Owner of the Ladder), as it is customary among sages of the Torah to call a person not by his name, but according to his highest attainment.

THE BOOK OF ZOHAR CONTAINS:

1. ***Hakdamat Sefer HaZohar*** *(The Introduction of the Book of Zohar)*—containing several articles that fully reveal the inner meaning of the Torah.

2. ***Sefer HaZohar*** *(The Book of Zohar)*—divided into parts and chapters that correspond to the weekly portions of the Torah:

The Book of *Beresheet* *(Genesis)*: *Beresheet*, *Noach*, *Lech Lecha*, *Vayera*, *Chaiey Sarah*, *Toldot*, *Vayetze*, *Vayishlach*, *Vayeshev*, *Miketz*, *Vayigash*, *Vayichi*.

The Book of *Shemot* *(Exodus)*: *Shemot*, *Vayera*, *Bo*, *Beshalach*, *Yitro*, *Mishpatim*, *Terumah* (*Safra de Tzniuta*), *Tetzaveh*, *Ki Tissa*, *Veyikahel*, *Pekudey*.

The Book of *Vayikra* *(Leviticus)***:** *Vayikra*, *Tzav*, *Shmini*, *Tazria*, *Metzura*, *Acharey*, *Kedushim*, *Emor*, *BaHar*, *Vechukotay*.

The Book of *Bamidbar* *(Numbers)***:** *Bamidbar*, *Naso* (*Idra Raba*), *Baalotcha*, *Shlach Lecha*, *Korach*, *Chukat*, *Balak*, *Pinchas*, *Matot*.

The Book of *Devarim* *(Deuteronomy)***:** *VeEtchanen*, *Ekev*, *Shoftim*, *Titze*, *Vayelech*, *Haazinu* (*Idra Zuta*).

3. *Zohar Hadash* *(The New Zohar)*: additions to the weekly chapters:

Beresheet, *Noach*, *Lech Lecha*, *Vayera*, *Vayetze*, *Vayeshev*, *Bashalach*, *Yitro*, *Terumah*, *Ki Titze*, *Tzav*, *Acharey*, *BaHar*, *Naso*, *Chukat*, *Balak*, *Matot*, *VeEtchanen*, *Ki Titze*, *Ki Tavo*.

4. Additional books in *The Book of Zohar* that are not a direct commentary on the Torah:

Idra Raba, *Idra Zuta*, *Safra de Tzniuta*, *Raza de Razin*, *Tosefta*, *Raya Mi'emna*, *Ashmatot*, *Sitrey Torah*, *Sitrey Otiot*, and *Tikuney Zohar*.

5. *Midrash HaNe'elam* *(The Commentary on the Writings)*: *Song of Songs*, *Ruth*, *Eicha (Lamentations)*—and on the Torah (Pentateuch).

Baal HaSulam wrote the commentary on the portions of *The Zohar* that are known to us. His main commentaries in the "Introduction to the Book of Zohar" and the chapter "Beresheet" are expressed in terms of man's spiritual work. The most valuable articles of *The Zohar* for the science of Kabbalah are *Idra Raba*, *Idra Zuta*, and *Safra de Tzniuta*. All of them are expressed in the language of Kabbalah. Besides these articles, the rest of *The Zohar* is written in the language of Midrash.

In its original form, *The Book of Zohar*—written by Rabbi Aba sixteen centuries ago—was not divided into weekly chapters. Its volume was several times larger than the text that reached us; it expounded not only the Torah, but also twenty-four other books of the Bible (Pentateuch, Prophets, and Writings).

Besides *The Book of Zohar* itself, Rabbi Shimon's book of *Tikkunim* (corrections) had reached us, as well. It comprises seventy commentaries on the first word of the Torah, *Beresheet* (in the beginning), since it includes everything.

This book offers a semantic translation of *The Zohar* itself, Rabbi Yehuda Ashlag's *The Sulam* commentary, and my own explanations. The book also contains the first part of *The Book of Zohar—Hakdamat Sefer HaZohar* (*Introduction of The Book of Zohar*).

At the beginning of the text, the semantic translation is given in bold script. *The Sulam* commentary and my explanations are in regular script or *italics* because it turned out to be extremely difficult to separate my explanations from Rabbi Ashlag's holy texts. The numbers at the beginning of the items correspond to the numbers of the items in *The Book of Zohar* with *The Sulam* commentary, vol. 1.

The reason for the interlacing of texts is the need to explain the meaning of *The Zohar* in several languages simultaneously: a) the language of Kabbalah (*Sefirot*, *Partzufim*, *Gematria,* and worlds), b) the language of spiritual work (emotions), c) the language of the Torah (narrative), and d) the language of the Talmud (judicial).

To comprehend the style of *The Book of Zohar*, I recommend the reader to return to the translation of the original text after reading and mastering the commentary.

The Book of Zohar, like the whole of the Torah, speaks exclusively of man (creation) and his relationship with the Creator. The Torah attaches worldly appellations to all of man's inner properties. Thus, the aspiration to the Creator is called "Israel," and the aspiration to selfish reception of pleasures is called "nations of the world." However, there is no connection whatsoever between these names in the Torah and the Jews and other nations in our world. Kabbalah appeals to *man*, to creation!

The book contains articles commented upon in the language of Kabbalah, and others commented upon in the language of emotions, which is easier to understand for the beginner. The reader can begin the study of the book with such articles as "Night of the Bride," and "Who rejoices on holidays." Nevertheless, a complete study of *The Zohar* entails systematic learning of the material. The more accustomed we are to Kabbalah, the more it permeates our hearts, and it can only be mastered by repeatedly reviewing the studied material.

Rav Michael Laitman

List of Abbreviations and Explanations

AA—*Arich Anpin*—the *Partzuf* of *Hochma*, the central, initial *Partzuf* in the world of *Atzilut*, from which all the other *Partzufim* originate.

Aba—Father —the *Partzuf* of *Hochma*.

Ima—Mother—the *Partzuf* of *Bina*.

ZA—*Zeir Anpin*—Son (with regard to *AVI*).

ZON—ZA and *Nukva*—*Malchut*.

Nukva, Malchut—a *Sefira* (singular for *Sefirot*) or *Partzuf* that receives from all the preceding *Partzufim* (plural for *Partzuf*). *Malchut* of the world of *Atzilut* is the sum of all the creatures, all human souls. For this reason it is called *Knesset Israel* (The Assembly of Israel).

Israel—the property of "bestowal," altruism. This is the property of the Creator, the property of *Bina*. *Israel* derives from the Hebrew words *Yashar*—straight, and *El*—the Creator. Thus, *Israel* is the property of aspiring to attain equivalence of form with the Creator. The "nations of the world" are the aspiration to selfish reception of pleasure. Naturally, these two properties are present in everyone, and Kabbalah is the method for the development of the property of Israel within man, with the purpose of attaining the Creator in this life.

Kli (vessel) egoistic desires and aspirations are not considered a *Kli*. A *Kli* is the corrected desires, suitable for reception of Light. These are altruistic desires with a screen that has transformed them from egoism into altruism.

The human heart that receives all sensations is called the *Kli* (vessel) of reception of sensations. The spiritual vessel, the only vessel that *The Zohar* speaks of, is the desire to bestow upon the Creator: to hand over all of man's desires to the Creator, as though saying that he agrees with all his heart to relinquish all of himself for His sake. Such a complete and true intention is called "*Lishma*" (for the Creator's sake).

SEFIROT	THE CREATOR'S NAMES
KETER	EKYEH=Aleph-Hey-Yod-Hey
HOCHMA	YAH= Yod-Hey
BINA	HaVaYaH with Nikud Elokim
HESED	EL=Aleph-Lamed
GEVURA	ELOKIM= Aleph-Lamed-Hey-Yod-Hey
TIFFERET	HaVaYaH with Nikud of Shvah-Holam-Kamatz
NETZAH and HOD	TZEVAOT
YESOD	SHADDAY=Shin-Dalet-Yod or EL=Aleph-Lamed CHAI=Chet-Yod
MALCHUT	ADNI=Aleph-Dalet-Nun-Yod

Mittuk (sweetening/mitigation) of a restriction law. Restriction is a ban for *Malchut* to receive Light. This ban is lifted when *Malchut* is corrected by the properties of *Bina*.

Zivug—coupling—is translated as a sexual union between a man and a woman in this world. Since spiritual actions are *absolutely detached* from the way we would normally perceive them, I have chosen to use the Hebrew term *Zivug*, as it is more abstractedly perceived by people with no knowledge of Hebrew. This will help prevent confusions based on previously existing conceptions. The spiritual *Zivug* is an aspiration of the Upper One (ZA—male part) to pass the Light (pleasure) to the lower one (*Malchut*—female part). In doing so, both desires are completely selfless, as in the example of the guest and the host.

PBP—*Panim be Panim* (face to face). This state occurs when a *Zachar* (male *Sefira*), or *Aba* (father), passes *Ohr Hochma* (Light of Wisdom) to the female *Sefira*, or *Ima* (mother), for the subsequent transfer to the children (ZON). The same relationships of *ABA* (see below) and *PBP* also transpire between their children, ZON (ZA and *Malchut*).

ABA – *Achor be Achor*, back to back (pronounced *Ach be Ach*). If *Partzuf Aba* (*Hochma)* has *Ohr Hochma*, but is unwilling to pass it on to *Partzuf Ima* (*Bina*), and if *Ima* also does not want to receive it, such a relationship between them is called back to back. The same relationship can exist between ZA and *Malchut*.

Hesed—mercy, compassion, altruism, *Ohr Hassadim* (the Light of Mercy, compassion, and altruism). It appears only within a *Kli* (desire) that wishes to

give selflessly and be similar to the Creator. This is the property of the *Sefira* or *Partzuf* of *Bina*. *Bina* of the world of *AK (Adam Kadmon)* is called *SAG*. *Bina* of the world of *Atzilut* is called *Ima*, the Supernal Mother, *YESHSUT*, and *AVI*. The Light of *Bina* is the pleasure of being similar to the Creator's properties; hence, this Light (sensation) is the most reliable protection from the impure forces. And the *Kli* that possesses the properties of *Bina* is unable to transgress, as its desire is solely to bestow.

KHB—*Keter-Hochma-Bina* (pronounced *Kahab*). These are the first three *Sefirot* that form the *Rosh* (head) of the *Partzuf*. The *Rosh* decides how much pleasure the *Partzuf* can accept not for its own sake but for the sake of the Creator. This Light descends from the *Rosh* to the *Guf* (body).

HBD—*Hochma-Bina-Daat* (pronounced *Habad*). This is the same as *Keter-Hochma-Bina* (the *Rosh* of the *Partzuf*). *Sefira Daat* is not a *Sefira*, but the request (also known as *MAN*) of *ZON* (*Zeir Anpin* and *Nukva*). *Daat* is the appeal of *ZON* to *Bina* regarding their desire to receive *Ohr Hochma* from her. This prayer of *ZON* is called *MAN*, for it ascends to *Bina* and evokes in *Bina* (*Ima*—their mother) the desire to bestow upon her children—*ZON*. *MAN* in *Bina* is called *Sefira Daat*. This is not a *Sefira* like the other ten *Sefirot*; it is rather a request. However, to stress this state, we use the name *HBD* instead of *KHB*.

HGT—*Hesed-Gevura-Tifferet* (pronounced *Hagat*). These are the *Sefirot* of the *Guf* (body), similar to the *Sefirot* of the *Rosh*: *Hesed* is tantamount to *Keter*, *Gevura* is tantamount to *Hochma*, and *Tifferet* is tantamount to *Bina*. They are called *GE* (see below) of the body.

NHYM—*Netzah-Hod-Yesod-Malchut* (pronounced *Nehim*). These *Sefirot* receive from the *Sefirot HGT* (*GE*). Since they receive and have the will to receive, they are called *AHP* of the body.

GE—*Galgalta-Eynaim* (skull and eyes). *Sefirot Keter-Hochma*-and *GAR* of *Bina*. These *Sefirot* do not have the will to receive and wish only to bestow. Hence, they cannot become egoistic.

NRN—*Nefesh-Ruach-Neshama* (pronounced *Naran*). This is the Light that fills the small *Partzuf*. *Katnut* (small state) is when the *Partzuf* has the strength (a screen) only to bestow, but is unable to receive for the Creator's sake, despite its desire to do so. In this case, the *Partzuf* has only *Ohr Hassadim* (Light of Mercy), but not *Ohr Hochma* (Light of Wisdom). This is why it is considered a small *Partzuf*, without strength and reason, similar to a child in our world.

AHP—*Awzen-Hotem-Peh* (ear-nose-mouth), pronounced *Ahap*. These are *Sefirot ZAT* of *Bina-ZA-Malchut*, which possess a will to receive. Therefore, in the

absence of a proper screen (resistance to that desire), they become egoistic. A *Partzuf* without a screen on its *AHP* is called *Katan* (small) and its state is called *Katnut* (smallness, incompleteness). It is like a child in our world, as this *Partzuf*, too, has no strength (screen), and can therefore have only *Ohr Hassadim* without *Ohr Hochma*).

Gadlut—big state. A *Partzuf* with a screen (strength to resist its egoistic nature) to not only refrain from receiving for its own sake, but to receive not for its own sake (as in the example of the guest and the host. In this case, the *Partzuf* fills all of its desires (all ten *Sefirot*) with the Lights of *Hassadim* and *Hochma*.

First Big State—*Gadlut Aleph*, the attainment of the Light of *Neshama*.

Second Big State—*Gadlut Bet*, the attainment of the Light of *Haya*.

Ohr Hochma—Light of Wisdom. This Light fills the *Kelim* (vessels/desires) of reception. It comes only if there is a screen on altruistic reception.

Ateret Yesod—literarily "foreskin," the place of union between Israel and the Creator. After the second restriction, it is forbidden to make a *Zivug* (spiritual coupling) on *Malchut* herself due to the absence of the screen. However, a *Zivug* can be made on the properties that *Malchut* received from ZA, called *Ateret Yesod*. Just as the desires of *Malchut* herself are cut off, the foreskin is circumcised, and the desires that remain within her are those received from ZA, called *Ateret Yesod*. On these desires, *Malchut* can make a *Zivug* with ZA, and receive the Light of *Hochma*. Naturally, this is not the same Light of *Hochma* that *Malchut* would receive if she were able to make a *Zivug* on her desires, that is, on herself, on her own properties, called "the central point of creation," the truly egoistic desires. *Malchut* will be able to do that only after 6,000 years, at the end of correction. But before that happens, these desires are called the mark of union with the Creator, since a *Zivug* on *Ateret Yesod* brings her closer to the Creator.

Ateret Yesod is also *Malchut de Malchut* that remains after the circumcision, the removal of the *Orla* (foreskin). This is the corrected part of *Malchut*, her unification with *Sefira Yesod*, upon which a *Zivug* can be made while still during the 6,000 years, thus bringing *Malchut* to the end of correction.

NRNHY—*Nefesh-Ruach-Neshama-Haya-Yechida* (pronounced ***Naranhay***). This Light fills the big *Partzuf*, consisting of *GE* and *AHP*.

Ohr (Light)—pleasure, the sensation of the Creator. *Ohr* should always be interpreted as the same concept, for although the term is used in general, all of its synonyms are implied!

Kli (vessel)—desire, creature. Like *Ohr*, the word *Kli* is used in general, but all of its synonyms are implied!

Gematria—numerical value of a letter, or a combination of letters and words. This is a special way of recording spiritual information.

Parsa—firmament, the division between the world of *Atzilut* and the worlds *BYA*. The *Parsa* divides the ten *Sefirot* into two parts: the altruistic *Kelim* of bestowal (*GAR*, *KHB*, and *GE*) and the *Kelim* of reception (*ZON* or *Bina-ZA-Malchut*), for *Bina* deliberately fell into ZA (*AHP*) with the purpose of correcting him. *Malchut*, which ascends above *Bina* and stands below *Hochma*, is called *Parsa* or "firmament," and separates *GE* from *AHP*.

ZAT, ZAK—the seven *Sefirot Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, *Malchut* (*HGT NHYM*).

VAT, VAK—the six *Sefirot Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod* (*HGT NHY*, pronounced *Hagat Nehy*).

De – the preposition 'of' in a possessive meaning. For example, *Malchut* ***de*** *Atzilut* means *Malchut* **of** the world of *Atzilut*.

English translation—Whenever it says so in parenthesis, this refers to the books of the Torah (Pentateuch), *Nevi'im* (Prophets), and *Ketuvim* (Writings/ Hagiographa), published by Mosad HaRav Kook, in Hebrew with English translation. For example, (*Yeshayahu*, 11:9; English translation p. XXX, 9) means that if you open page XXX in the book of Prophets, what you are looking for will be in sentence number nine. When the original source is indicated, it is recommended to refer to it there and then to read at least the passage that the quoted saying is ascribed to. This will help you to see even more clearly that the Torah, using an allegorical, figurative language, speaks only of the spiritual world and man's ascension to it, and not at all about history or about our world.

Garments—attributes, desires, *Kelim*. Generally, the garments in question are those that *Malchut* receives from *Bina*.

Huppah—a wedding baldachin, a canopy under which a marriage ceremony takes place.

Nartik—the covering of ZA; same as the *Huppah*.

Adornments—the Light of *Hassadim*, Light of *Bina*, which she passes into *Malchut*. This corrects *Malchut*, and enables her to receive the Light of *Hochma* in the Light of *Hassadim*.

Orla—foreskin on the *Sefira Yesod*, the place of the *Zivug* between ZA and *Malchut*. The *Orla* must be removed, for during the 6,000 years, it is impossible to make

a *Zivug* (intention) on *Malchut* herself and receive for the Creator's sake. Only a *Zivug* on the union of *Malchut* with ZA can be made. This is called *Ateret Yesod*, the part of the *Sefira Yesod* that remains after the cutting off of the *Orla*. *Orla* is also *Malchut de Malchut*, or the impure forces.

Ima—Mother—*Bina* with regard to *Malchut*, who is the daughter.

Daughter—*Malchut* with regard to *Bina*, mother.

***Kodesh ha Kodashim*—Holy of Holies**—the Light of GAR—*Neshama-Haya-Yechida*.

Question—the sensation of lack of the Light of *Hochma* in *Malchut*.

Sela—rock or truth. The name of *Malchut*.

Shechina—Divinity—the sensation (appearance, vision) of the Creator to those who attain Him. *Malchut* in the state of reception of the Light (the Creator) is called *Shechina*. The sensation of the Creator, the place where one experiences the Creator is called *Shechina*.

Techum—zone—the distance beyond the bounds of which one is forbidden to go on *Shabbat* (the Sabbath). *Techum Shabbat* constitutes the maximal distance within which one can move about during Sabbath.

Sigim—dross—impure desires that exist within pure desires. Man's work is to separate the two, and to gradually correct the *Sigim*. The term *Sigim* comes from SAG, for they appeared as a result of the breaking of the *Kelim* of the world of *Nekudim*, which refer to the system of the *Partzufim* of *Partzuf* SAG. The term *Sigim* found its way from Kabbalah into spoken Hebrew.

SHACH—*Shin-Chaf*—300 + 20 = 320 fragments of the broken vessel.

RAPACH—*Reish-Peh-Chet*—200 + 80 + 8 = 288 fragments of the broken vessel, which one can and must be corrected during the 6,000 years, by climbing the 6,000 steps of the spiritual ladder.

Lev ha Even—Stony Heart—*Lev* = *Lamed-Bet* = 30 + 2 = 32 fragments into which *Malchut* had broken. These fragments of *Malchut* cannot be corrected and made altruistic; one can only refrain from using these desires. *Lev ha Even* is corrected only after the 6,000 years, that is, after the Creator Himself corrects the 288 fragments within man. It becomes completely altruistic and receives the name *Lev Basar* (heart of flesh).

Lo Lishma—not for the sake of the Creator. Since nothing exists in creation but the Creator and man, if something is not done "for the sake of the Creator," it is done "for one's own sake." Thus, *Lo Lishma* denotes man's egoistic intention.

Lishma—for the Creator's sake. Man's selfless intention to act only to please and bring joy to the Creator.

Four angels that participate in the creation of man—the four basic properties of nature: mercy—*Hesed*, justice—*Tzedek*, truth—*Emet*, and peace—*Shalom*.

Eretz Israel—Land of Israel—*Yetzira* of this world. *Yerushalaim* (Jerusalem) is *Ateret Yesod* in *Malchut*.

ORIGINAL NAMES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION

Aaron – Aaron
Amon – Ammon
Ana'el – Anahel
Anafiel – Anafiel
Ariel – Ariel
Avraham – Abraham
Bat Sheva – Bathsheba
Benayahu – Benaiah
Betzalel – Betzalel
Bil'am – Balaam
Chagai – Haggai
Chava – Eve
Eden – Eden
Eicha – Eichah
Elisha – Elisha
Eliyahu – Elijah
Esav – Esau
Ester – Esther
Ezra – Ezra
Gavri'el – Gabriel
Gazaria – Gazardiel
Hanoch – Eunuch
Havakuk – Habakkuk
Iyov – Job
Korach – Korach
Leah – Leah
Lilit – Lilith
Machaniel – Manhiel
Matat – Metatron
Micha – Micah
Moav – Moab
Moshe – Moses
Nachum – Nahum
Navuchadnetzar – Nebuchadnezzar
Nechemia – Nehemiah
Noach – Noah
Ovadia – Obadiah
Petachia – Petahyah
Pinchas – Pinchas
Pisgania – Pesagniyah
Rahel – Rachel
Rivka – Rebecca
Rut – Ruth
Sandalphon – Sandalphon
Shet – Seth
Shimon – Simeon
Shlomo – Solomon
Shmuel – Samuel
Tamar – Tamar
Tzefania – Zephaniah

Tzur – Tyre
Yaakov – Jacob
Yehoyada – Jehoiada
Yechezkel – Ezekiel
Yehoshua – Joshua
Yehudah – Judah
Yerushalaim – Jerusalem
Yeshayahu – Isaiah
Yirmiyahu – Jeremiah
Yishmael – Ishmael
Yitzchak – Isaac
Yosef – Joseph
Zachariah – Zechariah
Zvuliel – Zebuliel

ORIGINAL TITLES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION

Beresheet – Genesis
Shemot – Exodus
Vayikra – Leviticus
Bamidbar – Numbers
Devarim – Deuteronomy
Kohelet – Ecclesiastes
Shmuel 1 and 2 – Samuel 1 and 2
Melachim 1 and 2 – Kings 1 and 2
Divrey HaYamim – Chronicles
Mishley – Proverbs
Tehilim – Psalms
Shir HaShirim – Song of Songs
Shoftim – Judges

An Example of the Original Text of The Zohar

א) רבי חזקיה פתחת כתיב, כשושנה בין החוחים. מאן שושנה, דא כנסת ישראל. בגין דאית שושנה ואית שושנה, מה שושנה דאיהי בין החוחים אית בה סומק וחוור, אוף כנסת ישראל אית בה דין ורחמי. מה שושנה אית בה תליסר עלין אוף כנסת ישראל אית בה תליסר מכילן דרחמי דסחרין לה מכל סטרהא.אוף אלקים דהכא, משעתא דאדכר, אפיק תליסר תיבין לסחרא לכנסת ישראל ולנטרא לה.

ב) ולבתר אדכר זמנא אחרא. אמאי אדכר זמנא אחרא, בגין לאפקא חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות.ואינון חמש תרעין.ועל רזא דא כתיב, כוס ישועות אשא, דא כוס של ברכה. כוס של ברכה אצטריך למהוי על חמש אצבען ולא יתיר, כנוונא דשושנה דיתבא על חמש עלין תקיפין דוגמא דחמש אצבען. ושושנה, דא איהו כוס של ברכה, מאלקים תניינא עד אלקים תליתאה חמש תיבין. מכאן ולהלאה, אור דאתברי ואתגניז, ואתכליל בברית ההוא דעאל בשושנה ואפיק בה זרעא. ודא אקרי עץ קיימא באות ברית ממש.

ג) וכמה דדיוקנא דברית אזדרע בארבעין ותרין זווגין ההואזרעא. כך אזדרע שמא גליפא מפרש, בארבעין וותריזאתוון דעובדא דבראשית.

ד) בראשית. רבי שמעון פתח הנצנים נראו בארץ, הנצנים דא עובדא דבראשית. נראו בארץ, אימתי, ביום השלישי, דכתיב ותוצא הארץ, כדין נראו בארץ. עת הזמיר הגיע, דא יום רביעי, דהוה ביה זמיר עריצים, מארת חסר. וקול התור, דא יום חמישי, דכתיב ישרצו המים וגו׳, למעבד תולדות. נשמע דא יום ששי, דכתיב נעשה אדם, דהוה עתיד למקדם עשיה לשמיעה דכתיב הכא נעשה אדם, וכתיב התם נעשה ונשמע. בארצנו, דא יום שבת, דאיהו דוגמת ארץ החיים.

ה) ד״א הנצנים אלין אינון אבהן,דעאלו במחשבה, ועאלו בעלמא דאתי ,ואתגניזו תמן. ומתן נפקו בגניזו ואטמירו גו נביאי קשוט, אתיליד יוסף, ואטמרו ביה. עאל יוסף בארעא קדישא ונציב לון תמן, וכדין נראו בארץ ואתגלו תמן. ואימתי אתחזן. בשעתא דאתגלי קשת
בעלמא, דהא בשעתא דקשת אתחזי כדין אתגליין אינון, ובהיא שעתא עת הזמיר הגיע עדן לקצץ חייבין מעלמא. אמאי אשתזיבו. בגין דהנצבים נראו בארץ, ואלמלא דנראו לא אשתארון בעלמא , ועלמא לא אתקיים.
ו) ומאן מקיים עלמא וגרים לאבהן דאתגליין, קל ינוקי דלעאן באורייתא, ובגין אינון רביין דעלמא, עלמא אשתזיב. לקבליהון, תורי זהב נעשה לך, אלין אינון ינוקי רביין עולמין, דכתיב ועשית שנים כרובים זהב.
ז) בראשית. ר׳ אלעזר פתח, שאו מרום עיניכם וראו מי ברא אלה. שאו מרום עיניכם. לאן אתר. לאתר דכל עיינין תליאן ליה, ומאן איהו. פתח עינים. ותמן תנדעון, דהאי סתים עתיקא דקיימא לשאלה, ברא אלה. ומאן איהו, מ״י. ההוא דאקרי מקצה השמים לעילא, דכלא קיימא ברשותיה. ועל דקיימא לשאלה, ואיהו בארח סתים ולא
אתגליא, אקרי מ״י דהא לעילא לית תמן שאלה. והאי קצה השמים אקרי מ״י.
ח) ואית אחרא לתתא ואקרי מ״ה, מה בין האי להאי, אלא קדמאה סתימאה דאקרי מ״י קיימא לשאלה, כיון דשאל בר נש ומפשפש לאסתכלא ולמנדע מדרגא לדרגא עד סוף כל דרגין, כיון דמטי תמן מ״ה, מה ידעת, מה אסתכלתא, מה פשפשתא, הא כלא סתים כדקדמיתא.
ט) ועל רזא דנא כתיב, מה אעידך מה אדמה לך. כד אתחריב בי מקדשא, נפיק קלא ואמר, מה אעידך ומה אדמה

לך, בההוא מ"ה אעידך, בכל יומא ויומא אסהידת בך מיומין קדמאין. דכתיב העדותי בכם היום את השמים ואת הארץ. ומה אדסה לך, בההוא גוונא ממש, עתרית לך בעטרין קדישין, עבדית לך שלטנו על עלמא, דכתיב הזאת העיר שיאמרו כלילת יפי וגו'. קרינא לך ירושלם הבנויה כעיר שחברה לה. מה אשוה לך, כגוונא דאנת יתבה, הכי הוא כביכול לעילא, כגוונא דלא עאלין השתא בך עמא קדישא בסדרא קדישין, הכי אומינא לך דלא איעול אנא לעילא עד דיעלון בך אוכלסך לתתא. ודא איהו נחמה דילך, הואיל דדרגא דא אשוה לך בכלא. והשתא דאנת הכא, גדול כים שברך. ואי תימא דלית לך קיימא ואסוותא, מ"י ירפא לך, ודאי ההוא דרגא סתימאה עלאה, דכלא קיימא ביה, ירפא לך ויוקים לך.

י) מ"י קצה השמים לעילא, מ"ה קצה השמים לתתא, ודא ירית יעקב דאיהו מבריח מן הקצה אל הקצה, מן הקצה קדמאה דאיהו מ"י, אל הקצה בתראה דאיהו מ"ה, בגין דקאים באמצעיתא. ועל דא, מי ברא אלה.

יא) אמר ר"ש אלעזר בני פסוק מילך, ויתגלי סתימא דרזא עלאה דבני עלמא לא ידעין. שתיק רבי אלעזר. בכה רבי שמעון, וקאים רגעא חדא. א"ר שמעון, אלעזר, מאי אלה. אי תימא ככביא ומזלי, הא אתחזן תמן תדיר. ובמ"ה אתבריאו, כד"א בדבר ה' שמים נעשו. אי על מלין סתימין, לא לכתוב אלה דהא אתגלייא איהו.

יב) אלא רזא דא לא אתגליא, בר יומא חד דהוינא על כיף ימא, ואתא אליהו ואמר לי, ר' ידעת מה הוא מי ברא אלה. אמינא ליה, אלין שמיא וחיליהון, עובדא דקב"ה דאית ליה לבר נש לאסתכלא בהו, ולברכא ליה, דכתיב כי אראה

שמיך מעשה אצבעותיך וגו׳ ה׳ אדונינו מה אדיר שמך בכל הארץ.

יג) א״ל, ר׳: מלה סתימה הוה קמי קב״ה, וגלי במתיבתא עלאה, ודא הוא. בשעתא דסתימא דכל סתימין בעא לאתגלייא, עבד ברישא נקודה חדא, ודא סליק למהוי מחשבה. צייר בה כל ציורין חקק בה כל גליפין.

יד) ואגליף גו בוצינא קדישא סתימא גליפו דחד ציורא סתימאה קדש קדישין בניינא עמיקא דנפיק מגו מחשבה, ואקרי מ״י שירותא לבנינא קיימא ולא קיימא. עמיק וסתים בשמא. לא אקרי אלא מ״י. בעא לאתגלייא ולאתקרי בשמא דא, ואתלבש בלבוש יקר דנהיר, וברא אל״ה, וסליק אל״ה בשמא. אתחברון אתוון אלין באלין ואשתלים בשמא אלהים. ועד לא ברא אלה לא סליק בשמא אלהים. ואינון דחבו בעגלא. על רזא דנא אמרו אלה אלהיך ישראל.

טו) וכמה דאשתתף מ״י באלה, הכי הוא שמא דאשתתף תדיר,

ברזא דא אתקיים עלמא. ופרח אליהו ולא חמינא ליה. ומניה ידענא מלה דאוקימנא על רזא וסתרא דילה. אתא רבי אלעזר וכלהו חברייא ואשתטחו קמיה, בכו ואמרו, אלמלא לא אתינא לעלמא אלא למשמע דא די.

א

רבי חזקיה

נ"א רבי אלעזר

בזהרי חמה ובנוסחת א"י

מאמר השושנה

א) פתח, כתיב א) א) א **כשושנה בין החוחים. מאן שושנה, דא** ב) ב) **כנסת ישראל.** ב **בגין דאית שושנה ואית שושנה,** ג **מה שושנה דאיהי בין** ג) **החוחים**

מסורת הזהר

א) (שיר ב) ב"א אות רצח תולדות יח ויחי רלד שמות שסד כי תשא לא שמיני לט אמור שלג חקת יח פנחס סח שצג שצח ואתחנן סו האזינו י יב ת"ז תכ"ה דף עא. תכ"ו שם תל"ח דף עח: ז"ח יתרו יב. ב) יתרו שסה.

חלופי גרסאות

א נ"א כשושנה בין החוחים מה שושנה דא דאיהי בין החוחים וכו' (אור הלבנה). ב נ"א בגין דאית שושנה ואית שושנה ל"ג. ג נ"א ד"א מה שושנה דאיהו בין החוחים וכו' (אה"ל).

דרך אמת א) רחל. ב) לאח כלת משה מלגאו. ג) רחל.

הסולם

מאמר

א) ר' חזקיה פתח וכו': ר' חזקיה **פתח**, כתוב, כשושנה בין החוחים. שואל מהי שושנה. ומשיב, זו היא כנסת ישראל. שהיא מלכות. משום שיש שושנה ויש שושנה. מה שושנה בין החוחים יש בה אדום ולבן אף כנסת ישראל יש בה דין ורחמים. מה שושנה יש בה י"ג עלים, כך כנסת ישראל יש בה י"ג מדות הרחמים המסבבות אותה מכל צדדיה. אף אלקים, שבמקרא שבכאן דהיינו בראשית ברא **אלקים**, משעה שנזכר, הוציא י"ג מלים לסבב את כנסת ישראל ולשמרה. שהן: את, השמים, ואת, הארץ, והארץ, היתה, תהו, ובהו, וחשך, על, פני, תהום, ורוח. דהיינו עד אלקים מרחפת וגו'.

ביאור הדברים, עשר ספירות הן, בתר, חכמה, בינה, חסד, גבורה, תפארת, נצח, הוד, יסוד ומלכות. ועיקרן הוא רק חמש, כתר,

(דפו"י דף א' ע"א)

השושנה

חכמה, בינה, תפארת ומלכות, משום שספירת התפארת כוללת בתוכה שש ספירות חג"ת נה"י. והן נעשו חמש פרצופין: א"א, ואו"א, וזו"ן. הכתר נק' בשם אריך אנפין. חכמה ובינה נק' בשם אבא ואמא. ת"ת ומלכות, נק' בשם זעיר אנפין ונוקבא. (ביאורן של עשר הספירות עי' בפתיחה לחכמת הקבלה אות ה').

ודע, שסוד ז' ימי בראשית ה"ס ב' הפרצופין ז"א ונוקבא דאצילות, שיש בהם ז' ספירות חג"ת נה"י ומלכות, כנ"ל. אשר באלו הכתובים דמעשה בראשית מתבאר, איך אבא ואמא, שהם חו"ב, האצילו אותם מתחילת התהוותם עד סוף הגדלות, שנוהג בהם בהמשך שתא אלפי שני. וענין זה מתבאר והולך כאן בזוהר בראשית.

ור' חזקיה פתח בביאור הנוקבא דז"א, לבאר סדר אצילותה מאמא, שהיא הבינה הנק' בשם

אית בה ג) **סומק וחוור, אוף כנסת** ד) **ישראל אית בה** ד) **דין** ה) **ורחמי. מה שושנה אית בה** ו) ה) **תליסר עלין, אוף כנסת ישראל אית בה** ו) **תליסר מכילין דרחמי**

מסורת הזהר

ג) ב"א ע תולדות טו וישלח יא ויחי תקח ויקרא רכג אמור שלג האזינו קסב ת"ז תל"ו דף עז: עשה ולא תעשה תק"ח דף קיא: ד) ויחי רלו אמור שלג האזינו קעז. ה) פנחס שצד ת"ז תכ"ה דף עא. תכ"ו שם. ו) ב"א קיב קכו ויצא שטו יתרו תקיב תצוה כ ויקהל קנה אחרי קפד נשא צו שם קכא קסד שמא פנחס רפו שסז שצד תרמו כי תצא יז ת"ז תכ"ב דף סז. ז"ח בראשית מו תק"ח דף ק. קא. קיג.

דרך אמת ד) לאה. ה) ולא גוון. ו) י"ב דידיה וי"ב דידה והכוללים.

הסולם

מאמר — השושנה

בשם אלהים. וזהו שפתח בביאור השושנה, שהיא הנוקבא דז"א. והנוקבא דז"א בעת גדלותה נקראת בשם כנסת ישראל, במ"ש להלן, וזהו שאומר, **מאן שושנה, דא כנסת ישראל.**

ויש בשושנה זו ב' מצבים: מצב של קטנות, דהיינו של תחלת התהוותה, שאז אין בה אלא ספי' אחת כתר, שבתוכה מלובש אור הנפש שלה, וט' הספירות התחתונות שלה נבחנות כנופלות לבר מאצילות. והן בעולם הבריאה. ועוד בה מצב של גדלות, שאז מתעלות ט"ס התחתונות שלה מן עולם הבריאה אל עולם האצילות, והיא נבנית עמהן לפרצוף שלם בעשר ספירות. ואז עולה עם ז"א בעלה לקומה שוה עם או"א דאצילות ומלבישים אותם. ואז נק' ז"א, בשם ישראל. שהוא אותיות לי ראש, והנוקבא נק' בשם כנסת ישראל, על שם שכונסת בתוכה כל האורות של ישראל בעלה שהיא משפעת אותם אל התחתונים.

והמצב של הקטנות נק' בשם שושנה בין החוחים, משום שט"ס התחתונות שלה נתרוקנו מאור האצילות, ונשארו כחוחים. והמצב של הגדלות נק' בשם שושנה סתם, או כנסת ישראל. וזה אמרו **אית שושנה ואית שושנה.**

והנה גוון סומק מורה שיש שם אחיזה לחיצונים ולקליפות לינק ממנה, וזהו בזמן המצב של הקטנות, שט"ס התחתונות שלה הן בבריאה, ויש בה ג"כ בחינת חוור, דהיינו בכלי דכתר שלה, שאין שם אחיזה לחיצונים. **וז"ש מה שושנה דאיהי בין החוחים אית בה סומק וחוור, אוף כנסת ישראל אית בה דין ורחמי** להורות כי גם בגדלותה בעת שנקראת כנסת ישראל, אע"פ שעולה אז ומלבישה את הבינה במצב גדלותה כנ"ל, מ"מ נשארת בה בחינת דין, כי היא נצרכת לסוד המסך המתוקן בה לצורך הזווג דהכאה, שמסבת הדין שבמסך, הוא מכה על האור העליון ומחזירו לאחוריו, ומעלה עי"ז ע"ס דאור חוזר הנקרא אור של דין, וממשיך בתוכן ע"ס דאור ישר, הנקרא אור של רחמים. (עי' בפתיחה לחכמת הקבלה אות י"ד) וע"כ גם בכנסת ישראל אית בה דין ורחמי כנגד הסומק והחוור שיש לשושנה בין החוחים.

(דפו"י דף א' ע"א)

וז"ס הים שעשה שלמה, העומד על שני עשר בקר. כי אלו טה"ס התחתונות שלה שנפלו לבריאה, כנ"ל, נתתקנו שם בסוד שני עשר בקר, ונקודת הכתר שנשארה באצילות ה"ס הים העומד עליהם מלמעלה, וכללותם יחד נק' **תליסר עלין** דשושנה. וענין ההתחלקות הזו של עה"ס שלה לסוד י"ג מתבאר להלן במראות הסולם.

והנה המוחין דגדלות של הנוקבא, שיש בהם מהארת החכמה, הם נמשכים מסוד י"ג השמות הנק' י"ג מדות הרחמים. וז"ש **אוף כ"י אית בה י"ג מכילן דרחמי.** והעיקר מה שבא ר' חזקיה להורות בהשואה הזו משושנה דבין החוחים לכנסת ישראל, הוא ללמדנו, שכל שיש לנוקבא במצב גדלותה צריך להמצא בה כנגדן בחי' הכנה והכשר עוד בתחילת הויתה דהיינו במצב הקטנות. וז"ש, שכנגד חוור וסומק דקטנות יוצא בה דין ורחמי בגדלות, וכנגד י"ג עלין דקטנות יוצא בה י"ג מדות הרחמים בגדלות. והוא מביא זאת כאן, בכדי ללמדנו איך הכתובים שלפנינו מבארים אותם ב' הסדרים דקטנות וגדלות, הנוהגים באצילות הנוקבא, כמו שממשיך והולך, אוף אלהים דהכא וכו'.

וז"ש, **אוף אלהים וכו' אפיק י"ג תיבין:** מורה, שאלהים שבמקרא דהכא בראשית

דסחרין לה מכל סטרהא. אוף אלהים ז) **דהכא, משעתא דאדכר, אפיק** ז) **תליסר תיבין לסחרא לכנסת** ח) **ישראל** ד **ולנטרא לה.**

ב) ולבתר אדכר זמנא אחרא, אמאי אדכר זמנא אחרא, בגין ט) **לאפקא** ח) **חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות. ואינון**

מסורת הזהר

ז) פנחס שצז ת"ז תכ"ו דף עא. ח) פנחס שצז ת"ז תכ"ו דף עא. תל"ח דף עח. תק"ח קיז:

חלופי גרסאות

ד ולנטלא (אה"ל).

דרך אמת ז) פי' אימא. ח) לאה. ט) אימא אפיק ה' גבורות מנצפ"ך להושיעם מן הקליפות.

הסולם

מאמר

בראשית ברא אלהים, שה"ס הבינה המאצלת לנוקבא דז"א, אפיק י"ג מלים שהן: **את השמים ואת הארץ והארץ היתה תוהו ובוהו וחושך על פני תהום ורוח**, דהיינו עד אלהים תנינא, שאלו י"ג תיבין רומזים על אותם י"ג עלין של שושנה בין החוחים בסוד הים העומד על שני עשר בקר, כנ"ל, שהם הכנה והכשר לכנסת ישראל שתקבל י"ג מכילן דרחמי. וז"ש, **לסחרא לכנסת ישראל ולנטרא לה,** כי י"ג מדות הרחמים, שהן המוחין השלמים דנוקבא, נבחנות שהן מסבבות ומאירות אליה מכל הצדדים סביב סביב, ונשמרת על ידיהן ממגע החיצונים, כי כל זמן שאין בה המוחין הגדולים בהארת החכמה מי"ג מדות, יש בה יניקה לחיצונים.

ב) **ולבתר אדכר** וכו': ואח"כ נזכר שם אלקים פעם אחרת, דהיינו **אלקים** מרחפת וגו'. ולמה נזכר פעם אחרת. הוא כדי להוציא חמשה עלים קשים המסבבים את השושנה. ואלו חמשת העלים נקראים ישועות, והם חמשה שערים, ועל סוד זה כתוב, כוס ישועות אשא, זו היא כוס של ברכה. כוס של ברכה צריכה להיות על חמש אצבעות ולא יותר, כמו השושנה היושבת על חמשה עלים קשים, שהם כנגד חמש אצבעות. ושושנה זו היא כוס של ברכה. מהשם אלקים השני עד שם אלקים השלישי חמש מלים. שהן: מרחפת על פני המים ויאמר. שהן כנגד ה' עלים הנ"ל מכאן ולהלאה, שנאמר, אלקים יהי אור וגו', הוא האור שנברא ונגנז ונכלל בברית ההוא שנכנס בשושנה והוציא בה זרע, וזה נקרא עץ עושה פרי אשר זרעו בו. והזרע ההוא נמצא באות ברית ממש.

(דפו"י דף א' ע"א)

השושנה

ביאור הדברים, **חמש עלין תקיפין:** ה"ס ה"ג של הנוקבא, שהן ע"ס דאו"ח, שהנוקבא מעלה על ידי זווג דהכאה באור העליון, הנק' אור של דין, (כנ"ל ד"ה סומק) כי עה"ס דאור ישר נק' ה' חסדים חג"ת נ"ה, והן מתלבשות בה' גבורות חג"ת נ"ה דאו"ח, ואלו חמש עלין תקיפין הן, כחות הדין שבמסך, המעכב את האור העליון מהתלבש ממסך ולמטה. וע"כ נק' עתה רק ה' עלין תקיפין, כי עוד אינה ראויה לזווג עליהם. ובזמן הגדלות כשהמסך בא בזווג עם האור העליון הם נק' ה' גבורות. כנ"ל.

ואלו ה' עלין תקיפין ה"ס ה' תיבות שיש מאלקים תנינא עד אלהים תליתאה, שהן: מרחפת על פני המים ויאמר. וז"ש **אמאי אדכר זמנא אחרא,** שמשמע שיש כאן פעולה חדשה, ואומר, שהוא כדי להוציא מהנוקבא ה' עלין תקיפין אלו, שהם הכנה לזווג בזמן הגדלות.

ומה שאלו ע"ס דאו"ח נקראות ה"ג שהן חג"ת נ"ה ואינן נקראות כח"ב תו"מ, כנ"ל. הענין הוא, מפני שאינן ממשיכות אלא אור חסדים לבד, ולכן ירדו כח"ב ממעלתם ונקראים חג"ת, ות"ת ומלכות נק' בשם נו"ה.

וז"ש, **חמש תרעין וכו' כוס ישועות:** היינו בעת הגדלות, שה' עלין תקיפין נעשו לה' גבורות, אז הם נבחנים לחמש תרעין, שהם שערים פתוחים לקבל ה' החסדים דאור ישר. וכן הם נקראים ישועות מטעם זה. ואז נק' הנוקבא **כוס ישועות** או **כוס של ברכה,** כי בסגולתן נעשית הנוקבא כלי מחזיק הברכה, שהיא ה"ח הנ"ל.

LITERAL TRANSLATION OF THE AFORECITED TEXT FROM ARAMAIC INTO ENGLISH[3]

1. Rabbi Hizkiyah opened, "It is written, as a rose among thorns." That a rose is the Assembly of Israel. Because there is a rose and there is a rose, just as a rose among thorns is tinged with red and white, the Assembly of Israel consists of judgment and mercy. Just as a rose has thirteen petals, the Assembly of Israel is surrounded on all sides by the thirteen attributes of mercy. However, *Elokim*, that is here, thought to bring out the thirteen words that surround the Assembly of Israel and guard it.

2. Afterwards, this is mentioned another time. The reason it is mentioned another time is to bring out the five rigid leaves that surround the rose. And these five stand for salvation. These are also the five gates.

It is written of this secret, "I will raise the cup of salvation, it is the cup of blessing." The cup of blessing must rest on five fingers, and no more, just as a rose rests on five rigid leaves that correspond to the five fingers. And this rose is the cup of blessing. From the second to the third mention of the name *Elokim*, there are five words. From here on, the Light was created and concealed, enclosed within that covenant, and entered the rose and fructified it. And this is referred to as a fructiferous tree, wherein is the seed thereof. And this seed truly exists in the letter of the covenant.

3. And just as the form of the covenant is sown in forty-two conceptions from that seed, so is the legislative, special name of creation sown.

4. In the beginning, Rabbi Shimon opened, the flower buds appeared on the earth. "The flower buds" refer to the act of creation. They appeared on the earth when, on the third day, as it is said, "And the earth shall pullulate." That was when they appeared on the earth. The time of singing has come, and this is the fourth day, when there was a reduction from the Light of *Hassadim*. The voice of the turtle dove refers to the fifth day, where it is written, "Let the waters swarm," so as to produce offspring. "It is heard" refers to the sixth day, where it is written, "Let us stand and create man," and there it is said, "We will do and we will hear." "In our land" refers to the day of *Shabbat*, which represents the Land of Life.

5. Another meaning is that these flower buds are the Patriarchs who entered the thoughts of the future world, and there they are concealed. They emerged from

3 The translation in the book is semantic and not literal

there in concealment, and concealed themselves in the true prophets. Yosef was born and they concealed themselves in him. When Yosef entered the Holy Land and founded them there, they appeared in the land (earth) and were revealed there. When are they seen? When a rainbow is seen in the world. It is when the rainbow is seen that they are revealed. As the time of pruning has come. The time has come to eradicate the wicked from the world. Why were the wicked saved? Because the flower buds can be seen in the earth. And if they could not be seen, they would not have remained in the world, and the world would not be able to exist.

6. Who animates the world and causes the Fathers to appear? It is the voice of the children, who study the Torah, meaning that these children of the world save the world. In deference to them, "We will make you pendants of gold." Those are the children, children of the world, as is it said, "You shall make two Cherubs of gold."

7. In the beginning, Rabbi Elazar opened, "Raise your eyes above and see who has created this." Raise your eyes. To what place? To the place where all eyes depend on Him. And who is He? He is one who opens eyes. And you will know this. It is the concealed *Atik*, wherein lies the question, who has created this. And who is He? *MI* = who. He is called from the edge of Divine Heaven, where everything belongs to Him. As there is a question, He is along a concealed path, and does not reveal Himself. He is called *MI*, as there is no question Above, this edge of Heaven is called *MI*.

8. And there is another below, called *MA*. What is between this and that? The first one, called *MI*, is concealed. There is a question in him, because man asks, searches and looks, and beholds from degree to degree until the end of all the degrees. And after he arrives there, he is asked: *MA*? (What?). What have you learned? What have you seen? What have you investigated, since everything is still concealed, just as it was before.

9. It is written of this secret, "Who can I point out to you? Who can I compare you to?" After all, the Temple was destroyed, and a voice came forth and said, "What can I point out to you, and what can I compare you to?" The word *MA* = what, testimony, each day and the day of testimony to you from the days of past, as it is written: "I call to witness Heaven and earth," which is like unto you.

According to the same type, "I adorned you with holy ornaments," made you ruler over the world, as it is written: "Is this the city that was called the quintessence of beauty?" and so forth. I have called you, "Jerusalem, a city built by me." "What could be compared to you?" Just as you sit, so he is like Above,

just as now the holy nation does not enter into you to perform holy work, so I swear to you that I will not enter Above until I dwell down below. This is your consolation, as this degree is equal to you in all things. And now that I am here, "Your misery is great, like the sea." And if you claim that there is no existence or remedy for you, then *MI* (who) shall heal you? It shall be precisely that concealed Supernal Degree, which animates all things; it shall heal you, and exist within you.

10. *MI* is the upper edge of Heaven, *MA* is the lower edge of Heaven. This was inherited by Yaakov, that he shines from edge to edge, from the first edge, which is *MI*, until the last edge, which is *MA*, for he stands in the middle. Therefore, who has created this?

11. Rabbi Shimon said: Elazar, my son, stop talking and reveal to us the supernal secret, which the people of the world know nothing of. Rabbi Elazar was silent. Rabbi Shimon wept and said: One minute. Rabbi Shimon said: Elazar, what is *ELEH* (these)? If you say the stars and the signs of the zodiac, have they not always been seen? However, *MA* (what) were created, as it is said, by the word of the Creator were the Heavens made. If it is about concealed things, then it is not written *ELEH*, because they are revealed.

12. But this secret was never revealed, until one day when I was at the seashore, Eliyahu came and told me: "Rabbi, do you know what this is, WHO HAS CREATED THIS?" I told him: "These are the Heavens and their hosts, the works of the Creator, that man can look at them and bless them, as is written, 'When I behold Your Heavens, the work of Your hands, our Master, how glorious Your name is throughout all the earth'!"

13. He told me: "Rabbi, there was one thing concealed before the Creator, which He revealed to the Supernal Assembly, and it is this. When the concealed of all the concealed desired to reveal Himself, He first made one single point, and this point ascended and became a Thought. With it, He drew all the forms and with it engraved all the images."

14. He engraved inside a concealed, sacred candle an image of a concealed image of the holy of holies. A profound structure emerged from the depth of that thought, and it is called *MI* – who, which is the inception of the structure both standing and not standing, which is hidden deep inside the name. It is not called, but only *MI* – who. He desired to reveal Himself and to be called this name, so He clothed Himself in a precious, radiant garment and created *ELEH*, and *ELEH* ascended in name. These letters combined with these, and the name *Elokim* was completed. And until He created *ELEH* – this, *Elokim* did not ascend

to form the name *Elokim*. And these sinned in worshipping the golden calf. Of this secret it is said, *ELEH* is your Lord, Israel.

15. Just as the letters *MI* joined the letters *ELEH*, so does this name remain forever united, and on this secret stands the world. Eliyahu then flew away, and I could not see him. It is from him that I knew this, which stands on the secret, and its explanation. Rabbi Elazar has come, and all the disciples, too, and they bowed down before him, wept and said, if we had (not) come into this world but only to hear this secret, it would have been enough.

16. Rabbi Shimon said, "Onto these Heavens and their hosts were created in *MA*, as it is said, 'When I behold the Heavens, the works of Your hands,' and it is said, '*MA*, how glorious Your name is throughout all the earth, which You set Above the Heavens, it ascends in name.' That is why it created Light for Light, clothed this into this, and elevated in the Supernal Name, this the Creator created in the beginning. This is the Supernal Creator, for *MA* is not such and was not created."

The Rose

1. Rabbi Hizkiyah opened (began): "It is said, as a rose among thorns" (*Shir HaShirim*, 2:2). He asks, "What does a rose represent?" He answers, "It is the Assembly of Israel, meaning *Malchut*. For there is a rose, and there is a rose. Just as a rose among thorns is tinged with red and white, so does the Assembly of Israel (*Malchut*) consist of judgment and mercy. Just as a rose has thirteen petals, so the Assembly of Israel consists of thirteen properties of mercy, surrounding it on all sides. After all, *Elokim* (the name of the Creator that alludes to His attitude towards the lower ones by the force of judgment), as it is said, 'In the beginning, *Elokim* created' (the first sentence in the Torah), In the beginning (initially) when He thought it, He created thirteen words to surround the Assembly of Israel and to protect it, and here they are: THE, HEAVEN, AND-THE, EARTH, AND-THE EARTH, WAS, EMPTY, AND-CHAOTIC, AND-THE DARKNESS, OVER, THE FACE, OF THE ABYSS, AND-THE SPIRIT, up to the word *Elokim*" (In Hebrew, "and" is written in conjunction with the word following it. Hence, it is considered as one word).

As its object of study, Kabbalah takes the only creation, the only thing that exists besides the Creator—man's self, or "I," and researches it. This science breaks down the self into parts, explains the structure and properties of each part, and the purpose of its creation. Kabbalah explains how every part of man's self, called "the soul," can be changed so that one would reach the goal of creation, the state desired by both the Creator and man himself, provided he realizes it.

There is not a science in the world that can describe, either graphically or analytically, through use of formulas, our sensations and desires, and how diverse and multifaceted they are. That is how fickle, unpredictable, and absolutely distinct they are in everyone. This is because our desires surface in our mind and sensations in a gradual order, in a certain sequence, so we may acknowledge and correct them.

Our self is our essence, the only thing that characterizes an individual. However, it is ever-changing, and what remains is merely an external, animate shell. This is why it is said that every moment man is born anew. Yet, if this is so, how should we regard one another, and how should we perceive ourselves? How can we possibly "stabilize" anything within and outside of us if we are constantly changing, and all that we perceive is a function of our inner state?

The Creator is the source of Light (pleasure). Those who draw near Him sense Him as such. Such people, who draw near the Creator and thereby sense Him, are called Kabbalists (from the word *Lekabel*—to receive the Creator's Light). One can draw near the Creator only through equivalence of desires. The Creator is incorporeal, and can only be sensed with our heart. Naturally, what is meant by "heart" is not the pump that mobilizes blood through our veins, but the center of man's every sensation.

However, one cannot sense the Creator with just his heart, but only with a small point in it. And to feel this point, man must develop it himself. When one develops and expands this point, the sensation of the Creator, His Light, can enter it.

Our heart is the sum of our egoistic desires, and the small point within it is part of the spiritual, altruistic desire implanted from Above by the Creator Himself. It is our task to nurture this embryo of a spiritual desire to such an extent that it (and not our egoistic nature) will determine all of our aspirations. At the same time, the egoistic desire of the heart will surrender, contract, wither, and diminish.

After being born in our world, one is obliged to change his heart from egoistic to altruistic, while living in this world. This is the purpose of his life, the reason behind his appearance in this world, and it is the goal of all creation. A complete replacement of egoistic desires with altruistic ones is called "the End of Correction." Every individual and all of humanity must attain it in this world together. Until one achieves this, he will continue to be born into this world. The Torah and all the prophets speak exclusively of this. The method of correction is called "Kabbalah."

One can change his desires only if one wishes to change them. Man is created an absolute egoist; he can neither adopt different desires from other people or from the surrounding world—as his surroundings are just like him—nor does he have any link to the spiritual worlds, since such a link is possible only through mutual properties. The spiritual can only be perceived in altruistic desires.

Hence, an individual in our world has no chance of transcending the boundaries of this world on his own. That is why we were given the Torah and its most effective part, Kabbalah—to help man acquire the desires of the spiritual worlds.

In order to create man in remoteness to Himself, so that man would realize his insignificance and would come independently to the desire to ascend, the Creator created all creation as degrees descending from Him. The Creator's Light descended along these degrees, and at the lowest degree, created our world and man in it. Having realized his insignificance and wishing to ascend to the Creator, man (to the extent that he wishes to approach the Creator) ascends along the same degrees by which his initial descent took place.

In all, there are ten degrees, called "ten *Sefirot*": *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*. Like ten screens or curtains, these ten *Sefirot* conceal the Creator's Light from us or the Creator Himself (which is the same thing). These ten screens constitute the ten degrees of our remoteness from the Creator.

Therefore, in order to draw near the Creator by one degree, the lowest one above our own properties, we must acquire the properties of that (lowest) degree. This means that our properties become similar to the properties of that degree, rather than remaining inferior to it. To acquire similar properties means to have the same desires. As soon as our desires coincide with the desires of that degree, its concealment fades, and we seemingly exist on it, and only nine degrees separate us from the Creator.

However, the last, lowest degree differs from all the others: as soon as one ascends out of our world and onto the first degree, he already begins to see (sense) the Creator. And all the subsequent degrees are degrees of drawing closer to the Creator. Only the very last degree, at which we presently exist, conceals the Creator completely, whereas all of the Higher Degrees only distance Him.

Although we count ten degrees, there are in fact only five of them. This is because six degrees: *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, and *Yesod* combine into one *Sefira*, called *Zeir Anpin* (ZA). ZA itself is sometimes referred to as *Tifferet*, for this *Sefira* reflects the common attributes of all of its six *Sefirot*.

So, there are five degrees of concealment from the Creator down to our world: *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*. Every degree is alternatively called *Olam* (world), from the word *Haalamah* (concealment). Every degree has its sub-degrees, called *Partzufim* (plural for *Partzuf*), and every sub-degree has its own

sub-degrees, called *Sefirot* (plural for *Sefira*). Thus, in all, 5 x 5 x 5 = 125 degrees-*Sefirot* exist between us and the Creator.

Below is a table of the degrees from the Creator down to our world:

The Creator: an absolutely altruistic desire to create a soul (man) in order to fill it with delight.

The world of Infinity: the existence of souls in the ultimate, perfect state.

WORLDS	SEFIROT	PARTZUFIM	
1st World Adam Kadmon (AK)	Keter	Galgalta	(*)
	Hochma	AB	(*)
	Bina	SAG	(*)
	ZA	MA	(*)
	Malchut	BON	(*)
2nd World Atzilut	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
3rd World Beria	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
4th World Yetzira	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
5th World Assiya	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)

Our world: the five egoistic desires felt in the heart.

(*) – Consists of five *Sefirot*– *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*.

In all, there are 125 degrees from the Creator to our world.

THE GOAL OF CREATION

Since there is no notion of time in the spiritual, we already exist in our ultimate, perfect state in the world of Infinity (*Ein Sof*). Because desire in the spiritual designates action, desire itself acts, without a body. Therefore, when the desire to create souls (the will to enjoy) appeared in the Creator, when He wished to fill them with the most perfect delight—to sense Him and to delight in His perfection—to make creatures just as He is, His desire was immediately realized. Thus appeared the World of *Ein Sof*, in which we already exist in our final state.

However, we still need to attain this state in our sensations. This is reminiscent of a sleeping person: even though he is sleeping somewhere, he does not understand where he is until he wakes up. However, in order to achieve this perfect state, we must go through a gradual process of transformation of our inner properties (desires), which corresponds to the spiritual ascension from our world through all the worlds, to the World of *Ein Sof*.

To lead us to the final state, the Creator governs us from Above through all the worlds. Thus, there is nothing in our world that does not originate in the World of *Ein Sof*, where the final state of every soul determines the path that it is destined to travel **in general** and the changes that it has to undergo **in particular** at every moment (state) of its spiritual advancement towards the World of Infinity.

There is no way back: everything that happens is dictated by the necessity to bring every soul to its final state. Only this goal determines the state of our world at every second, what happens to it in general and to each of us in particular. The Creator created nothing for naught. Rather, everything serves His purpose.

However, the will that stems from Above does not exclude our active participation in our own advancement. Instead of being slaves that move under the compulsion of a beating stick called suffering, we can turn our path of suffering into the path of Torah—to actively and quickly travel this path from below upwards on our own by realizing that the Creator's purpose is indeed desirable.

This is possible via a request for spiritual elevation—raising *MAN*, a prayer. In response, we will receive spiritual strength from Above that will help us improve our qualities, i.e., to ascend. The entire Torah speaks only of this, and Kabbalah goes further still and provides a detailed explanation of the path itself. As if on a map, it depicts what we go through and where (in what state and at which degree) we are now.

Kabbalah studies the structure of the spiritual worlds. The purpose of these worlds is to weaken the Creator's signals (desires) so that we could understand them with our egoism and realize them with our mind. In Hebrew, the word for "world" is *Olam* (from the word *Haalamah*—meaning concealment), for these worlds conceal and weaken the Creator's Light to such an extent that we can feel it.

Depending on everyone's spiritual qualities, on the degree of one's attainment (complete egoism = our world, partial altruism = spiritual worlds), we perceive the Creator or His Light differently at each of the 125 degrees. These 125 degrees amount to just ten, called "the ten *Sefirot* between the Creator and us," where every lower *Sefira* transmits less of the Creator's Light, as perceived by those at that degree. The lower the *Sefira*, the less of the Creator's Light it lets through to those that are below it.

SEFIROT

These are the names of the *Sefirot*: *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*. However, six of them are combined into one *Sefira*, called *Zeir Anpin*, so in all there are five *Sefirot*: *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*. Also, ZA himself (ZA is usually considered a male *Sefira*) is sometimes called *Tifferet*, since *Tifferet* is his main *Sefira*, absorbing within itself the properties of all six *Sefirot* of ZA. Thus, the Creator created only five *Sefirot*:

Keter—the Creator's desire to bestow delight upon us, *Malchut*;

Hochma—the pleasure itself, which the Creator wishes to bestow upon us;

Bina—passes the pleasure from *Hochma* to ZA;

ZA—accepts the pleasure from *Bina* and passes it to *Malchut*;

Malchut—receives the pleasure.

Bina consists of two parts: her upper part, called GAR or *AVI*, is unwilling to receive the Light from *Hochma*. However, since the Creator wishes to impart this Light to the lower ones, the lower part of *Bina*, called ZAT or *YESHSUT*, receives the Light from *Hochma* and passes it to ZA. ZA does not want to receive the Light, but *Malchut* (to the extent of her correction) evokes ZA to receive the Light from *Bina* and pass it on to her. Hence, we sometimes speak of the general reception of the Light by ZA and *Malchut*, which are together called ZON (ZA and *Nukva*).

The process is such that *Malchut*—to the extent that her desires are corrected from egoism to altruism—asks ZA to receive the Light "for the Creator's sake."

To this extent, *ZA* requests the Light from *Bina*. Subsequently, *Bina* turns to and receives the requested amount of Light from *Hochma*, then passes it to *ZA*. *Malchut* (to the extent of her corrected properties) merges with *ZA* via equivalence of form (desires), and receives this Light.

Keter, *Hochma*, and *GAR* of *Bina* do not want to receive the Light, but starting with *ZAT* of *Bina* (*YESHSUT*), the desire to receive the Light so as to pass it to the lower ones appears in the *Sefirot*.

Keter	Galgalta or Metzah - forehead	"bestowal"
Hochma	Eynaim - eyes	**GE**
Bina GAR of Bina	Nikvey Eynaim - pupils	
Bina ZAT of Bina	Awzen - ear	
ZA	Hotem - nose	**AHP**
Malchut	Peh - mouth	"reception"

Malchut herself is the creature—the egoistic will to receive pleasure, to enjoy the Creator's Light. This desire is to enjoy the Creator's Light or the Creator (which is the same thing) is the essence of *Malchut*. We are parts of *Malchut*. However, if we have only egoistic desires, we feel the Creator's Light as pleasures in our world. This is a micro dose of His Light. By correcting our desires (properties), we can ascend the spiritual degrees of the Upper Worlds, and there experience the Creator's true delight.

According to the Thought of Creation, *Malchut* must receive the Light from the four previous *Sefirot*, and delight in it. Hence, *Malchut* herself consists of five parts: she receives the Light from the preceding *Sefirot* in four parts, and senses it in the fifth.

All the *Sefirot* that precede *Malchut* (excluding *Malchut*) are similar to our sensory organs, and *Malchut* is like the heart that receives from all organs: brain, sight, hearing, smell, taste, and touch. The heart is *Malchut*, and the sensory organs are the first nine *Sefirot* that precede *Malchut*. All of these parts of *Malchut* are egoistic—they wish to receive the Light (pleasure) so as to enjoy it. With such properties, *Malchut* cannot receive more than a micro dose of the Light of our world, sensing the Creator in a manner called "this world."

However, if *Malchut*, i.e., every one of us, were to receive desires (aspirations) from Above to *bestow* delight upon the Creator to the same extent that we feel the Creator bestowing upon us, with this property (desire), man would ascend spiritually to a degree above our world. He would sense the Creator as spiritual Light, altruistic pleasure and great knowledge, attainment of supernal thoughts and the essence of existence.

SCREEN

Malchut (man) can receive the Light only in anti-egoistic desires. If such desires appear in *Malchut* as a result of the realization that egoism is her enemy (with the help of Kabbalah), to the extent of her hatred for it, *Malchut* can repel the egoistic pleasures for the sake of spiritual perfection, i.e., similarity to the Creator in her desire to please Him and act for His sake.

This ability to repel selfish reception of pleasure is called "a screen," and the repelled pleasure is called "Returning Light," and the pleasure that comes to *Malchut* is called "Direct Light." It is precisely in the repelled pleasure, meaning in the desire to bestow whole-heartedly, selflessly, that man can sense the Creator's Light and Supreme Knowledge.

Since *Malchut* (man's egoism) has to repel pleasure from the five parts of her egoism, the reflecting screen must also consist of five parts. Hence, it creates five parts of the Returning Light. The five parts in *Malchut* are called by the names of the *Sefirot* from which they receive. The five kinds of Direct Light are called *NRNHY*: *Nefesh*, *Ruach*, *Neshama*, *Haya* and *Yechida*. The Light that emanates from the Creator descends in the following order:

Yechida

Haya

Neshama

Ruach

Nefesh

PARTZUF

After *Malchut* reflects the Light (pleasure), she decides to receive it in order to delight the Creator, because He wants *Malchut* to receive pleasure and feel Him. The reflection of all the incoming pleasure is called *Rosh* (head). The partial reception of the Light to the extent of one's anti-egoistic powers is called *Toch*

(interior). The unfulfilled desires (due to the absence of a screen on them) are called *Sof* (end) (see below diagram).

This is the structure of the soul (*Kli*, vessel, corrected altruistic desire, *Partzuf* or spiritual body). We call the parts of the spiritual structure by the names of our physiological body: head, body, and limbs. There are five parts in the *Rosh* (head): skull—*Galgalta*, eyes—*Eynaim*, ears—*Awznaim*, nose—*Hotem*, and mouth—*Peh*. There are five parts in the *Guf* (body) from the mouth—*Peh* to the navel—*Tabur.* In the limbs, there are five parts from the navel to the toes (see below diagram).

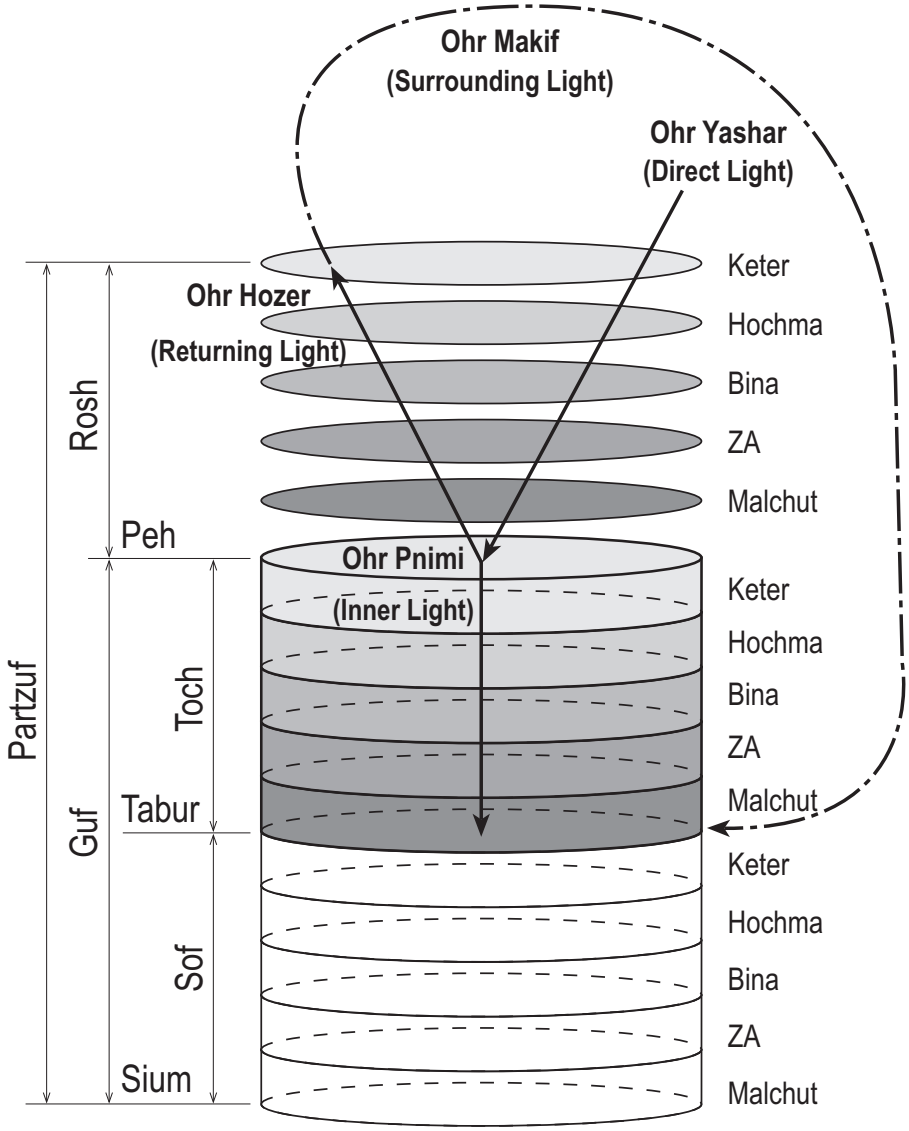

THE INVERSE PROPORTION BETWEEN THE VESSEL AND THE LIGHT

The more strength *Malchut* has to oppose egoism, the greater the Light that enters her. However, although one works on the correction of the vessel's coarser part, he receives the Light from his efforts in his subtler desires. In other words, there is an inverse proportion between the vessel and the Light: the coarser the desire (*Kli*) that is corrected, the greater the Light that enters *Malchut* (vessel); however, it enters her Upper *Kli* (desire).

Since *Malchut* (i.e., all that exists apart from the Creator) is absolutely egoistic, she can only be corrected by imparting onto herself the properties of *Bina*, the Creator—bestowal without reception. This is the property of absolute altruism, of selfless bestowal. To receive such a property (desire) is tantamount to ascending from the level of *Malchut* to the level of *Bina*.

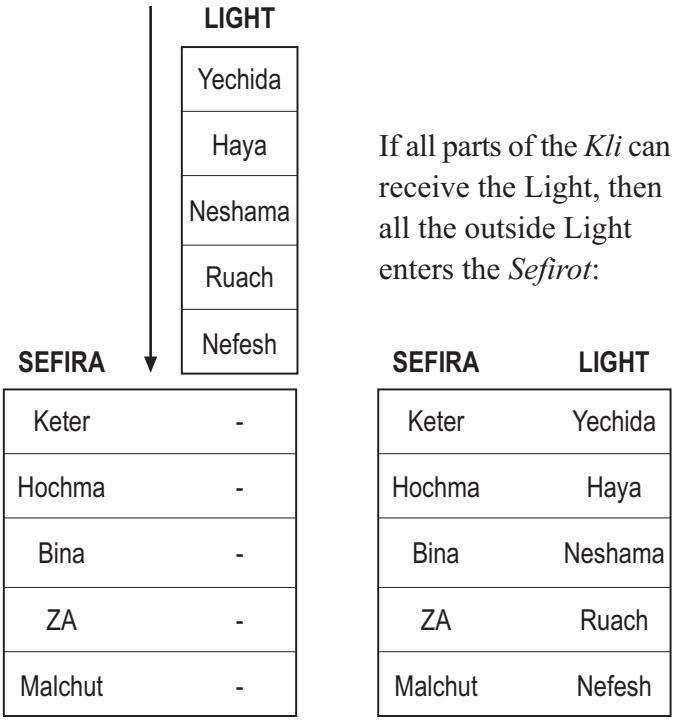

Malchut herself is the will to receive pleasure. The ban imposed on the reception of pleasure for oneself is called the **First Restriction** (*Tzimtzum Aleph*). Restriction is a ban on the reception of pleasure; however, if the receiver aspires to please the Creator and not himself, he is allowed to receive the pleasure.

Whether *Malchut* wants it or not, if she (soul, man) has egoistic desires, the Light will not enter her (be felt within her). Hence, we are utterly unable to feel the spiritual (the Creator).

THE STATE OF *KATNUT* (SMALLNESS)

Yet, *Malchut* is not the only *Sefira* that cannot receive the Light: from the world of *Atzilut* and below, *Sefirot Bina* and ZA cannot receive the Light either. This ban is called the **Second Restriction** (*Tzimtzum Bet*). In this restriction, *Malchut* seemingly ascends in her desires to *Sefira Bina*. Her desires of "reception" dominate three *Sefirot*: *Bina*, ZA, and *Malchut*, as *Sefirot Bina* and ZA also fall under the rule (desire) of the elevated *Malchut*.

If a *Partzuf* has no strength to oppose its egoistic desires of reception in *Sefirot Bina*, ZA and *Malchut* (*AHP*), its lower part is not entitled to receive the Creator's Light, as it will receive it selfishly, thereby causing great harm to itself. To avoid this, the upper part of the *Partzuf*—*Sefirot Keter* and *Hochma* (*GE*)—separates from the lower part by *Parsa* (partition), through which the Light cannot pass downwards. Therefore, as a result of *Malchut's* ascent to *Bina*, each degree was divided into two parts:

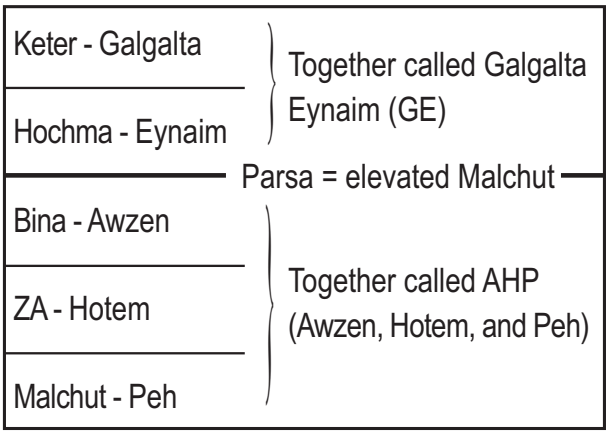

Malchut restricted the spreading of Light inside the *Partzuf*, and two parts were formed in her: *GE* receives the Light, i.e., *Sefirot Keter* and *Hochma* receive the Lights *Nefesh* and *Ruach*, while the other part of the *Partzuf* (*Sefirot Bina*, ZA, and *Malchut*) is below the *Parsa*, and therefore does not receive the Light. Their corresponding Lights—*Neshama*, *Haya* and *Yechida*—also remain outside of the *Partzuf*.

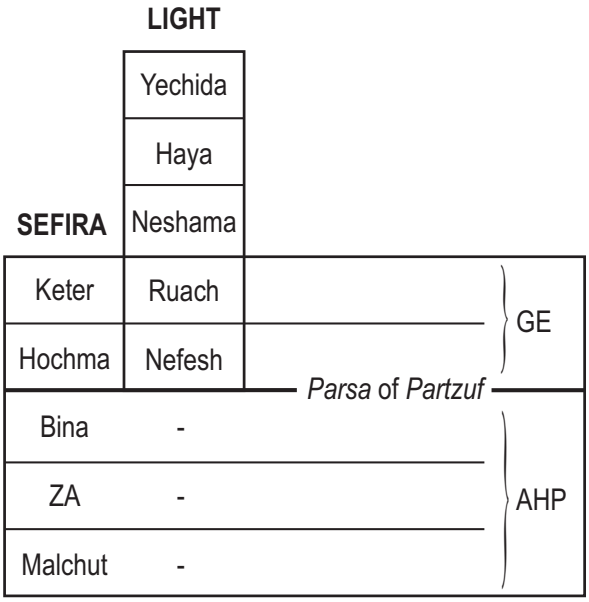

This degree (*Partzuf*) is deprived of the Light *Neshama-Haya-Yechida* and is left with just the Light *Nefesh-Ruach*, called "air." This is designated by the entry of the letter *Yod* into the word Light (*Ohr* = *Aleph-Vav-Reish*). Thus, the word Light (*Ohr*) turns into air (*Avir* = *Aleph-Vav-Yod-Reish*). This state of the vessel is called *Katnut* (small state). In other words, the ascent of *Malchut* to *Bina* is designated by the entry of the letter *Yod* into the word Light (*Ohr* = *Aleph-Vav-Reish* +*Yod* = *Aleph-Vav-Yod-Reish* = *Avir*—air). This means that because of *Malchut's* ascent to *Bina*, the *Partzuf* lost its Light and was left with air.

In such a state, the degree or *Partzuf* is called *Katnut* (smallness), where *Sefirot Keter* and *Hochma* have only the Light *Nefesh-Ruach*, as *Sefirot Bina*, ZA and *Malchut* are below the *Parsa*, and do not receive the Light. The *Parsa* prevents the Light from spreading below it. *Sefirot Keter-Hochma* and *Bina-ZA-Malchut* are designated by the following letters:

Keter	- Mem	- M
Hochma	- Yod	- I
Bina	- Hey	- H
ZA	- Lamed	- LO
Malchut	- Aleph	- E

In the reverse order, these letters form the Creator's name *Elokim*, where *GE* = letters *Mem* + *Yod* = *IM* (pronounced as *MI*), and *AHP* = letters *Aleph* + *Lamed* + *Hey* = *ELEH*. Since man attains the Creator from below upwards, the Creator's name *ELOKIM* is read from below upwards.

After the birth of all the worlds and the descent of the entire Creation to our world, all the *Partzufim* of the world of *Atzilut* and the worlds of *BYA* passed into the state of *Katnut*. Thus, the Light is present in *GE*, but absent in *AHP*. *AHP* of the Upper Degree fell into *GE* of the lower degree, thus forming the spiritual ladder between the Creator and man in our world, and the lowest part of the last spiritual degree of the world of *Assiya* fell into a point in man's heart. Consequently, all the intermediate degrees now exist one inside the other: *AHP* of the Upper Degree is inside *GE* of the lower one:

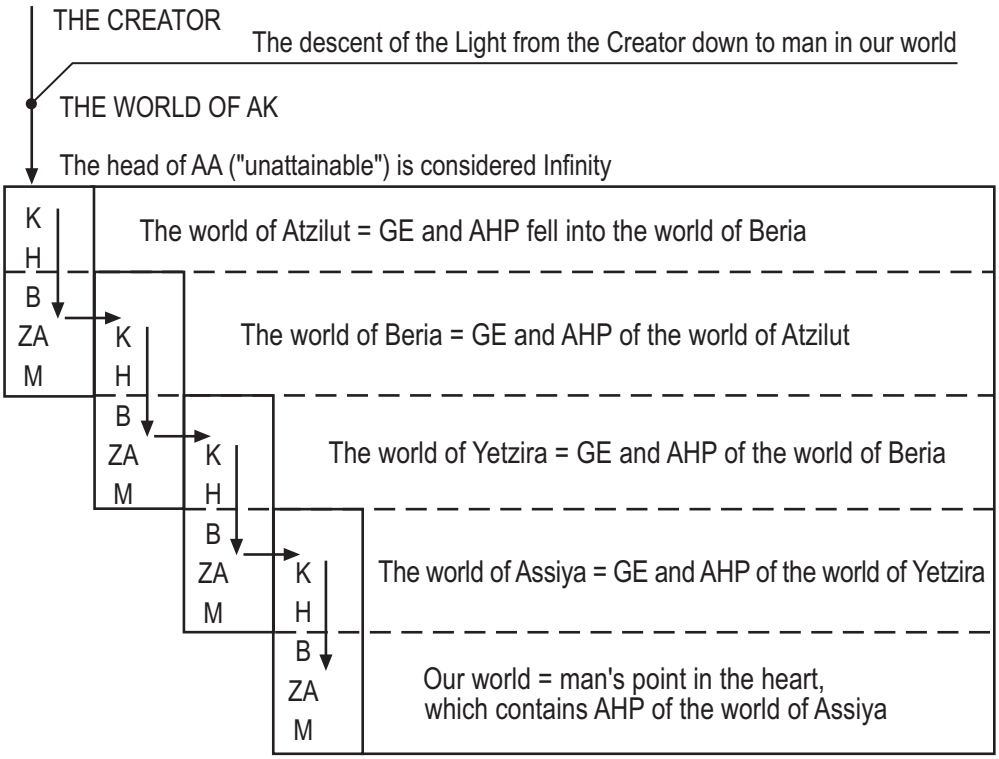

The sum of man's desires is referred to as his heart. Since the nature with which we are born is absolute egoism, man does not feel the spiritual point in his heart. However, at some point in one of his reincarnations, man begins to gradually strive towards attainment of the causes of life, its evaluation; he

yearns to attain himself, his source, just as you do right now. Man's aspiration to the Creator is precisely this aspiration to attain his origin. Man's discontent in life often helps him in this search, when there's nothing that appeals to him in his surroundings. Such circumstances are sent from Above in order for man to start feeling an empty point in his heart, and to stimulate in him the desire to fulfill it.

The Creator manifests as the altruistic property to bestow pleasure without any benefit for Himself. From this, we can understand the property of *Sefirot Keter*, *Hochma,* and *Bina* that share the Creator's property of bestowal. The only Creation is *Malchut*, the will to receive the Light (pleasure). All of us and our entire world are the lowest part of this egoistic *Malchut*.

THE STATE OF *GADLUT* (GREATNESS/ADULTHOOD)

However, if one (*Malchut*) raises *MAN*, the request for his spiritual ascent, by making efforts to free himself from egoism and by praying to the Creator for help, the Light *AB-SAG* descends from Above. It comes from the world of *AK*, brings *Malchut* altruistic strength and enables her to return from *Bina* back to her place. In other words, *Malchut*'s ability to refrain from selfish reception of pleasure is complemented with the strength to receive pleasure for the Creator's sake, to receive the Light of *Hochma* within *AHP*, for His sake.

Subsequently, *AHP*, or *Sefirot Bina*, *ZA* and *Malchut*, become reactivated, the *Partzuf* regains all five *Kelim* (parts), the letter *Yod* disappears from the word *Avir* (air), and it turns to being *Ohr* (Light). In that state, all five Lights *NRNHY* fill the *Partzuf*, the letters *MI* join the letters *ELEH*, forming the Creator's name—*Elokim*. This state is called *Gadlut* (greatness/adulthood).

ASCENT OF THE LOWER ONE TO THE UPPER ONE

As a result of *Malchut's* ascent to *Bina*, the Upper *Partzuf* establishes contact with the lower one. As a result, the lower *Partzuf* can ascend to the level of the Upper One. This is the reason for the second restriction: to give the lower ones (man) the opportunity to ascend to the World of Infinity, up to the Creator Himself.

In order to establish this contact, the Upper *Partzuf* deliberately diminishes itself, descends to the level of the lower *Partzuf*, and becomes similar to the lower one in its properties. *AHP* of the Upper *Partzuf* willingly falls into *GE* of the lower one, as though it has no strength to receive the Light, and they become a single whole. This is similar to a scenario when a strong individual joins a society of criminals, imitating their behavior, so that after being admitted into

their circle and establishing contact with them, he will gradually influence and correct them.

How? The Upper Light (the so-called Light of *AB-SAG*) comes and provides *AHP* of the Upper *Partzuf* with the strength to ascend to their *GE*. And *GE* of the lower *Partzuf* ascend together with them: because they were a single whole and equivalent in their properties below, they receive the same strength to ascend.

Upon receiving the Light of *AB-SAG*, *GE* of the lower *Partzuf* become like Upper One. Therefore, we should not regard the second restriction as negative, but as help from the Upper *Partzuf*. It descends to the lower *Partzuf* by corrupting its own properties in order to equalize itself with the lower one, so as to subsequently ascend together with it to its previous level. This way, the lowest degree can ascend not only to the next Higher One, but also to the Highest Degree of the spiritual ladder.

THE LIGHT OF *ZON* IS THE LIGHT OF THE WORLDS *BYA*

Partzuf YESHSUT is *AHP* of *Partzuf Bina* of the world of *Atzilut*, and all that it receives and passes to *ZON* of the world of *Atzilut* subsequently descends to the worlds of *BYA* and then to us.

In the small state (*Katnut*), *AHP* of *YESHSUT* falls into *ZON*. Then *YESHSUT* receives strength, and by elevating its *AHP*, it elevates *ZON*, too. By ascending to *YESHSUT*, *ZON* become similar to it and receive the Light at the level of *YESHSUT*. *ZON* can never receive the Light of *Hochma* in their own level; they can only receive the Light of *Hassadim*, the Light essential to their existence.

ZON of the world of *Atzilut* are called *Olam* (world), just as our world is also called *Olam*, for all that *ZON de Atzilut* receive can be received by man in this world. And vice versa—all that *ZON de Atzilut* cannot receive is unattainable to man, for we attain only up to the level of *ZON*, and not higher.

And since *ZON* cannot receive the Light of *Hochma* in their place, the Creator purposely initiated the second restriction, thereby lowering the *Sefirot* of *AHP* of *Partzuf YESHSUT* down to *ZON*, so that *ZON* would be able to ascend to *YESHSUT* and higher, up to the Highest Degree. Hence, it is said in the Torah (*Beresheet Barah*): "In the beginning the Creator created all in judgment (restriction), but after seeing that the world (*ZON*) cannot exist (receive all of the Light of *Hochma* prepared for it), added to judgment the property of mercy."

In the beginning, He elevated *Malchut* (the restriction of *YESHSUT*, for *Malchut* is restricted from receiving Light) to *Bina* (mercy of *YESHSUT*). As a result, *AHP* of *YESHSUT* fell into *ZON* and merged with them. However, the world (*ZON*) still cannot exist in this way. Hence, the Creator added mercy to judgment: He gave *YESHSUT* the strength to elevate its *AHP* together with *ZON* to the degree of *YESHSUT*. There, *ZON* receive the Light of *YESHSUT* and pass it down to all the worlds of *BYA* and to our world.

CORRECTION IN THREE LINES

Each of the ten *Sefirot* in turn consists of ten individual sub-*Sefirot*. *Malchut* ascends to *Bina* in each individual *Sefira*, i.e., to the full height of the ten *Sefirot*; in each particular *Sefira*, *Malchut* moves up from its place to the place of *Bina* in that *Sefira*:

(M - ZA - | B - H - K) - K
(M - ZA - | B - H - K) - H
(M - ZA - | B - H - K) - B
(M - ZA - | B - H - K) - ZA
(M - ZA - | B - H - K) - M

The sign | signifies a particular *Parsa* in a *Sefira*, the restriction imposed on the spreading of Light. *GE* that remain in each *Sefira* above the *Parsa* are called the **"right line,"** for there is Light in them. *Malchut* that ascends to *Bina* in each *Sefira* creates the **"left line"** with her restriction on the reception of Light. A *Zivug* made on the elevated *Malchut* (only on the free, unrestricted *Kelim KHB*) allows the Light of *Hassadim* to shine in *GE*, and this reception of the Light of *Hassadim* in *GE* is called the **"middle line."**

Now let us clarify what is written in *The Zohar*: There are ten *Sefirot*: *Keter* (*K*), *Hochma* (*H*), *Bina* (*B*), *Hesed* (*H*), *Gevura* (*G*), *Tifferet* (*T*), *Netzah* (*N*), *Hod* (*H*), *Yesod* (*Y*), and *Malchut* (M). However, there are actually only five of them: *Keter* (*K*), *Hochma* (*H*), *Bina* (*B*), *Tifferet* (*T*), and *Malchut* (M). This is because *Tifferet* (alternatively called *Zeir Anpin*—*ZA*) consists of six *Sefirot*, from *Hesed* to *Yesod*. Five *Sefirot KHB-ZA-M* created five *Partzufim* in each world. In the world of *Atzilut*, these *Partzufim* are *Arich Anpin* (*AA*), *Aba ve Ima* (*AVI*), and *Zeir Anpin* and *Nukva* (*ZON*). *Keter* is called *AA*; correspondingly, *Hochma* and *Bina* are called *AVI*; and *ZA* (*Tifferet*) and *Malchut* are called *ZON*.

The essence of the seven days of creation lies in *Partzufim ZA* and *Nukva* of the world of *Atzilut*, which consist of seven *Sefirot*: *HGT-NHYM*. And from the

description of creation it transpires how *AVI* (*Hochma* and *Bina*) beget *ZON* (all of creation, including us) and elevate them to their final state during the 6,000 years. This is what *The Book of Zohar* tells us.

Rabbi Hizkiyah began his explanation of *Nukva* of the world of *Atzilut* by clarifying the birth of *ZON* from *Ima* (*Bina*), called *Elokim*. That is why he began his explanation with a rose, *Nukva* of *ZA*. At the utmost completion of its development, *Nukva* of *ZA* is called *Knesset Israel*, the Assembly of Israel. For *Nukva* consists of all the souls called *Israel*; hence, it is said that a rose is *Knesset Israel.*

There are two states in a rose (*Malchut*). The lowest, initial, small state (*Katnut*) is when *Malchut* consists only of *Sefira Keter* filled with the Light *Nefesh*, while her other nine *Sefirot* are those that fell from the world of *Atzilut* to the world of *Beria*. The other state of *Nukva* is mature, big, complete (*Gadlut*), when her nine *Sefirot* ascend from the world of *Beria* back to the world of *Atzilut*, and complete the full ten *Sefirot* of her *Partzuf*. Then, being equal to her husband, *Malchut* ascends together with him to *AVI* and clothes them, i.e., receives their Light.

The clothing of the lower, outer *Partzuf* onto the Upper, Inner One means that the lower *Partzuf* attains a part of the Upper One, ascends to a Higher spiritual level, and becomes in some way similar to the Upper *Partzuf.*

In that state, *ZA* is called Israel, from the letters *LI* (to me) and *ROSH* (head), which signifies the state of *Gadlut*, while *Nukva* is called "the Assembly of Israel," for she accumulates all of the Light of her husband, *ZA*, and passes it to the lower ones—the souls in the worlds *BYA*.

Nukva's state of *Katnut* is called "a rose among thorns," for nine of her lower *Sefirot* in the *Katnut* state fell under the *Parsa* of the world of *Atzilut*, thereby losing the Light of the world of *Atzilut*, and becoming as dry as thorns. And in her *Gadlut* state, *Nukva* is simply called "a rose" or "the Assembly of Israel." This is why it is written, "there is a rose, and there is a rose."

The color red designates the rose's connection with the outer, impure forces, which, because of this connection, can suck the strength (Light) from it. This is because nine of her *Sefirot* are in exile below the world of *Atzilut*, in the world of *Beria*, which may already contain impure forces. And the rose also has a color white in its *Sefira Keter*, for her *Sefira Keter* is in the world of *Atzilut*, above the *Parsa*, where there is no contact with the lower, impure forces. In other words, there are two opposite states: perfection and its absence, Light and darkness. They are felt by him who merits it.

It is therefore written that just as a rose among thorns is tinged with red and white, so does the Assembly of Israel consist of judgment and mercy. This shows that in *Gadlut*, when *Malchut* is called *Knesset Israel*, even though she ascended to *Bina* and clothed her, she still retains the property of judgment, of restriction—an attitude that's tough and just, rather than compassionate. This is so because she needs a screen (a force of resistance to her egoistic desires), which, if available, enables *Malchut* to receive the Upper Light.

The law, judgment, or restriction does not allow for the reception of Light in egoistic desires. The screen, the aspiration to oppose one's egoistic desires, repels the Upper Light (pleasure) back to its source, the Creator. The Light that man sends back is called "Returning Light" or the "Light of Judgment." To the extent of the intensity of the reflective force (i.e., the force of resistance to one's will to receive), man is allowed to receive the ten *Sefirot* of the Upper Light (called the Direct Light or the Light of Mercy) for the Creator's sake, in precisely these altruistic desires. And that is why, even in its complete state, the Assembly of Israel consists of judgment and mercy, which corresponds to the red and white colors of a rose among thorns.

And this is the pool made by King Shlomo (Solomon). It is built on twelve bulls, for the nine lower *Sefirot* of *Malchut* that fell to the world of *Beria* were corrected there from twelve heads of bulls. One of their *Sefirot*, *Keter*, which remained in the world of *Atzilut*, is called the "pool" that is built on these bulls. Together, they are called thirteen rose petals. (The reason why the ten *Sefirot* of *Malchut* are divided by ten-*Hassadim* or thirteen-*Hochma* will be clarified later).

The Light of a complete *Nukva* is called *Hochma*, as it contains the Light of Wisdom, and originates from the thirteen names called "the thirteen attributes of mercy." However, the main thing that Rabbi Hizkiyah wants to tell us is that a rose among thorns is above the Assembly of Israel, because, as is well known, all that is present in *Nukva's* complete state must exist in her small state as well, albeit in diminished similarity.

Therefore, it is said that the properties of white and red in the small state correspond to the properties of mercy and judgment in the big state. And the thirteen petals of the small state, when corrected, create in *Nukva* the thirteen attributes of mercy in her big state. Later on, we will see how these thirteen attributes of *Malchut* of the world of *Atzilut* change her in both the small and big states.

It is written that, in the process of creation, "in the beginning *Elokim* (*Bina de Atzilut*) created" *Nukva* of ZA with thirteen words: *ET*, *SHAMAIM*, *VE'ET*,

ARETZ, *VEARETZ*, *HAITA*, *TOHU*, *VABOHU*, *VECHOSHECH*, *AL*, *PNEI*, *TEHOM*, *VERUACH* (from the word *Elokim* to the word *Elokim*). And these thirteen words signify the thirteen petals of a rose among thorns (her small state), like the pool built by the King Shlomo, which stands on thirteen (twelve) bulls (nine lower *Sefirot* of *Malchut* without Light, as they are in the world of *Beria*, below the *Parsa* of the world of *Atzilut*). These words are the preparation for the purification and correction of the Assembly of Israel in order to receive the thirteen attributes of mercy.

These thirteen attributes of mercy (the Light of a complete *Nukva*) surround her and shine upon her from all sides, and guard her from the touch of foreign (egoistic) desires. After all, until she is filled with all the Light of *Hochma* in her complete, big state, there's a potential for foreign, egoistic desires to cling to and feed off her.

2. Afterwards, the name *Elokim* is mentioned once more, "*Elokim* soars." Why is it mentioned in this sense? So as to bring out the five rigid leaves that surround the rose, which are called "salvation." And these are the five gates. And it is said of this secret, I will raise the "cup of salvation" (Psalms, 116:13). It is the cup of blessing. The cup of blessing must rest on five fingers, just as a rose rests on five rigid leaves that correspond to the five fingers. And this rose is the cup of blessing, from the second to the third mention of the name *Elokim* (*Beresheet*, 1:2-3), there are five words: "soars," "over," "the surface," "of the waters," "and said"—in all, five words parallel the five leaves. And further, "The Creator said, 'Let there be Light'"—this Light was created. However, it was concealed and enclosed within that covenant that entered the rose and fructified it. And it is referred to as "A fructiferous tree, wherein is the seed thereof" (*Beresheet*, 1:12). And this seed exists in the mark of the covenant.

The five leaves are the five *Sefirot* of the Light reflected from *Malchut*, which she raises from the *Zivug de Hakaa.* The direct incoming Light is called five *Hassadim HGT-NH*, and it clothes into five parts (types of restrictions) of the Returning Light *HGT-NH*, called the five rigid leaves of a rose, which correspond to the text from the second (the spirit of God soared over the waters) to the third (and said) mention of the word *Elokim* in the Torah.

These words explain how the five rigid leaves (attributes) can be extracted from *Malchut* so that she will be fit for a *Zivug* and achieve the big state. And during the big state, when the five rigid leaves become five restrictions, they are defined as the five gates of reception of the Light of *Hassadim* of the Direct Light, and they are called salvation, and *Malchut* is called the cup of salvation or

the cup of blessing and good fortune, for, thanks to these leaves (restrictions), *Malchut* can receive the Light of *Hassadim*—a blessing.

The cup of blessing must rest on five fingers, for *Malchut* can receive the Light of *Hochma* only if she is clothed in the Light of *Hassadim* beforehand. Therefore, first she has to make a blessing, which means to receive the five parts (*NRNHY*) of the Light of *Hassadim* with the help of five fingers (five restrictions), and only then to receive in them (i.e., in the corrected intentions) the Light of *Hochma*.

Hence, a cup of wine must be raised with two hands, as five fingers of the right hand symbolize mercy—*Hassadim*, and five fingers of the left hand symbolize restrictions. However, having started the blessing, the cup must only be held with the five fingers of the right hand (*Hassadim*, bestowing). Otherwise, the impure forces that take from the left (receiving) side become active, as such forces cling only to a place where there is reception of Light.

What follows is the big state of *Malchut*, which corresponds to the words of the Torah: "Let there be Light." These are the five lights, in which Adam saw the world from end to end, as it is written in the Talmud (*Hagigah*, 12). But the Creator saw that there would be transgressions in the generations of the Flood and the Tower of Babel, and concealed this Light. And the following generations will then need to attain it on their own.

Previously, these five *Hassadim* were in *Yesod* of ZA, and *Malchut* received from it, and not from *Bina*, called *Elokim*, as she does now. *Yesod de ZA* is called the mark of the covenant with the Creator (after the corrections, called circumcision, are made), and five *Hassadim* received on the five restrictions are called "seed." The main force of restrictions and the impact forces of the screen, with which it repels the Light, are in *Ateret Yesod* (the end of the *Sefira Yesod*). There occurs *Zivug de Hakaa*, from which *Malchut* receives the Light. Only at the end of correction will this *Zivug* pass on to *Malchut* herself.

Therefore, during the 6,000 years, the screen that is in *Yesod*, strikes at the incoming Light (pleasure) with its five restrictions (the forces that oppose egoistic reception of pleasure), thus creating five parts of the Returning Light, and receiving in them the five parts of the Light of *Hassadim*. Subsequently, ZA passes these five Lights of *Hassadim* from his *Yesod* to *Nukva*. And these five Lights of *Hassadim* are called "seed."

3. Just as the covenant is conceived from that seed in forty-two *Zivugim*, so the secret name fills and inseminates all forty-two letters of the initial act of creation.

The name "forty-two" = *MB* = *Mem* + *Bet* = 40 + 2 is composed of *HaVaYaH* (four letters), filled *HaVaYaH* (ten letters), and doubly filled *HaVaYaH* (twenty-eight letters). In all, 4 + 10 + 28 = 42, signifying the seed that exists in the mark of the covenant that is enclosed in five *Hassadim* and five *Gevurot*.

There are two aspects to *Nukva*: her body (*Partzuf*), which emerges from *Bina*, and her *Zivug*, called the secret of unity with ZA. *Nukva* can be in two states: small or big (*Katnut* or *Gadlut* respectively). The small state is an incomplete, insufficient state of *Malchut*, but it is necessary as preparation for the big state, called the revelation of the secret, of the concealed.

And since the big state reveals the small, and all that is concealed in the small state becomes clear in the big, he who is in a state of spiritual descent does not see the reasons for his state, but it all becomes clear to him when he attains the big state that follows.

As a result of the ascent of *Malchut* of *AVI* to their *Bina*, *Partzuf* of *Bina* (*AVI*) was divided into two parts: the upper part, *GE*, acquired the name *AVI*, while the lower part, *AHP*, became known as *YESHSUT*. *AVI* are filled with the Light of *Hassadim*, since they wish for no other, and *YESHSUT* receives it from them, for, although it desires the Light of *Hochma*, it cannot receive it in view of the fact that *Malchut* of *AVI* ascended above it.

However, although there is no Light of *Hochma* in *AVI*, they do not suffer without it whatsoever, and therefore exist in perfection called *GAR*, even in the absence of the Light of *Hochma*. And even when one raises *MAN* requesting strength (i.e., the Light of *Hochma*) so as to overcome his impure desires, *AVI* do not receive the Light of *Hochma*. *YESHSUT* receives this Light and passes it to ZA. Hence, although *AVI* are below the *Rosh* of AA, and there is no Light of *Hochma* in them, they do not suffer from it.

However, *YESHSUT* suffers from the absence of the Light of *Hochma*, wishing to pass it to ZA, so it waits for *MAN* from ZA in order to ascend to *AVI* in the form of *Sefira Daat*. For when the lower ones raise *MAN*, the whole of *Bina* ascends to the *Rosh* of AA; *YESHSUT* receives the Light of *Hochma* from AA and passes it to ZON. This corresponds to the disappearance of the letter *Yod* from the word *Avir* (air), and *Avir* turns into *Ohr*—Light (*Hochma*) once more.

However, for all that, even in the *Rosh* of AA, *AVI* remain only with the Light of *Hassadim* (air). Hence, the heads of both AA and *AVI* are called "Supreme Waters" or "Heaven." This is considering the fact that *AVI* can be beneath the *Rosh* of AA; however, since it does not affect their independence and perfection, it is as if they are in the *Rosh* of AA.

Under *AVI* there is a firmament (*Parsa*) of the world of *Atzilut*, which separates the *Kelim* of bestowal from the *Kelim* of reception of the world of *Atzilut*. *YESHSUT* and *ZON* (inferior waters) that need the Light of *Hochma* stand below the *Parsa*, which is in the chest of *AA*. It is therefore said that the inferior waters weep (i.e., their state is small), for they feel the lack of *Ohr Hochma* and wish to ascend to the *Rosh* of *AA*. In no way should one confuse the *Parsa* of the world of *Atzilut* (located within the world of *Atzilut*) that divides it into *GE* and *AHP* with the *Parsa* below the world *Atzilut* that separates it from the worlds of *BYA*.

The Light that is received above the *Parsa* of the world of *Atzilut* is called the Light of *Mem-Bet* (*MB*). However, the seven *Sefirot* of *ZON* (six *Sefirot* of *ZA* and one *Sefira* of *Malchut*) that designate the seven days of creation cannot receive this Light of *MB*, as they are located below the *Parsa* and receive only the Light of *Hassadim* (minimal sustenance) from *YESHSUT*.

However, when the lower ones (man) raise *MAN*, and *MAD* descends from *AB-SAG* (the Light that brings *Bina* back to the *Rosh* of *AA*), *YESHSUT* receives the Light of *Hochma* and passes it to *ZON*, allowing *ZON* to ascend above the *Parsa* that stands in the *Chazeh* (chest) of *AA*, and receive the Light of *MB*.

That is why the Light of *MB* in *ZON* is manifested in thirty-two *Elokim* and ten sayings, where thirty-two *Elokim* represent *YESHSUT* in the state of ascent, when *YESHSUT* receives thirty-two streams of wisdom (*Hochma*) that create in it the thirty-two names of *Elokim*, mentioned in the act of creation: "In the beginning the Creator created," and so on.

The ten sayings are five *Hassadim*. After *ZON* have already received the Light of *Hochma* from thirty-two *Elokim*, the five Lights of *Hassadim* that were received from *AVI* (signifying *MB*) are called "Supreme Waters." We see that the five *Hassadim* in *ZON* do not turn into the name *MB* before they receive from thirty-two *Elokim*. It is therefore said that thirty-two *Elokim* and ten sayings form the name *MB*, i.e., in the state of ascent.

Hence, Rabbi Hizkiyah said that the five Lights in the saying "Let there be Light" (signifying the five *Hassadim*) are called "seed" (abundance), which *Yesod* of *ZA* passes to *Malchut*. And it is called *MB*, although essentially it is merely five *Hassadim*; however, since it has the Light of *Hochma* that was received from thirty-two *Elokim* of *YESHSUT*, it refers to *MB*.

Flower Buds

4. In the Beginning, Rabbi Shimon opened, "The flower buds have appeared on the earth" (In Hebrew the words "land" and "earth" are designated by the same word, *Eretz*; Song of Songs, 2:12). "The flower buds" refer to the act of creation; "appeared on the earth." When? On the third day, as it is said, "And the earth brought forth grass" (*Beresheet*, 1:12). "The time of singing has come" refers to the fourth day, the time of strictness, judgment, restriction. Therefore, on the fourth day, the word "lights" is written with a missing letter, which hints at the strictness of judgment and a curse. "And the voice of the turtle dove is heard" refers to the fifth day, on which it is said, "Let the waters swarm," so that they can produce offspring. However, the words "is heard" already refer to the sixth day, on which it is said, "Let us make man," who, in the future, shall put action before understanding (we shall do and we shall hear, *Naaseh ve Nishmah*). For here it is said, "Let us make man," and there it is said, "We shall do and we shall hear." "In our land" refers to the day of *Shabbat*, which is like the Land of Life, the world to come.

It is completely incomprehensible to us how *The Zohar* compares the words from *Shir HaShirim* (Song of Songs, 2:12) with what is written in the Torah about the first days of creation. The six days of creation symbolize the six *Sefirot HGT-NHY* of ZA, onto which all ten *Sefirot* of *Nukva* are built. This is because *Nukva* is only the will to receive (pleasure), while her entire spiritual body (desires of bestowal) consists of her husband's *Sefirot*, ZA, the altruistic properties that ZA passes to *Nukva*.

Nukva herself (the created desire to receive pleasure) is an empty place unfilled with Light (the Creator). This is because the Light can only enter a desire (*Kli*) with similar properties to itself. Therefore, to the extent of her similarity to ZA, the properties that *Malchut* receives from ZA, those corrected properties of *Malchut* turn into a *Partzuf* and become filled with the Light that corresponds to their correction.

Thus, the greater the correction that is made in a particular part, the greater the Light (of the five Lights *NRNHY*) that enters that part. The corrected and fulfilled part of *Malchut* is referred to as a "world." Here and henceforth, *The Zohar* explains how *Nukva* is built out of ZA, i.e., how the world is created.

Nukva is called "earth." Flower buds are *Sefirot*—the properties of ZA that appear and grow within *Malchut* on the third day of creation, which corresponds to *Sefira Tifferet* (*Hesed*-1, *Gevura*-2, *Tifferet*-3). In the beginning, *Malchut* was created as ZA in height; two equally great celestial bodies, the Sun—ZA and the Moon—*Malchut*. This is why we see them as being equal in size when the Moon is full. After all, all that is said with regard to man. In the initial state following her creation, *Malchut* is a point at the feet of ZA, and subsequently grows along him.

That is to say, on the third day of creation, *Malchut* was equal in height (had the same properties) to *Tifferet* of ZA. However, *Malchut* was not able to receive the Light in such a state. Hence, it is said, STRICTNESS (judgment) APPEARED ON THE EARTH (in *Malchut*); the flower buds merely appeared.

And after that, THE TIME OF SINGING HAS COME already refers to the fourth day of creation, when *Malchut* was diminished, because she complained to the Creator: "Two angels cannot wear one crown"—if *Malchut* is equal to ZA in height, she cannot receive the Light of *Hochma* from him.

The reason for that being—not having received the Light of *Hassadim* from ZA beforehand, *Malchut* cannot receive the Light of *Hochma*, as the Light of *Hochma* can only be received within the Light of *Hassadim*, by clothing the Light of *Hochma* (pleasure) into the Light of *Hassadim* (the intention to enjoy "for the Creator's sake").

And the Creator answered *Malchut*: "Go and diminish yourself." In other words: if, owing to your egoistic properties, you cannot receive the Light independently, but only from ZA, then diminish your own properties, accept His, and gradually correct yourself. Then you will be able to receive all of the Light and be like Him (ZA—the Creator). All of this is described in the Talmud (*Hullin*, 60:2), but only with the explanation provided in *The Zohar* do we stop perceiving it as a fairytale.

Then *Malchut* descended below *Yesod* of ZA, and her nine lower *Sefirot* fell below *Parsa* into the worlds of BYA. And only her *Sefira Keter* remained in *Atzilut* as a point standing below *Yesod* of ZA. And from here on, *Malchut* is built not of her own *Sefirot* (properties) that exist in BYA, but of *Sefirot* (properties) *Netzah* and *Hod* of ZA.

Although *Malchut* was previously bigger, she was not able to receive the Light for lack of the Light of *Hassadim*; now she will be smaller, but she will have the Light of *Hassadim*, in which she will be able to receive the Light of *Hochma*. Even though *Malchut* will be at a lower degree, she will be able to utilize it, for the Light of *Hassadim* repels the impure forces that cling to *Nukva*. That is the meaning of the word *Zamir* (singing/pruning). However, there is another meaning to this word that is at use here—cutting off, or pruning the impure forces from *Malchut* (rose bud).

THE VOICE OF THE TURTLE DOVE: The turtle dove is a *Sefira*, the property of *Netzah de ZA*, and the voice of the turtle dove represents *Sefira Hod* of *ZA*, the fifth day of creation. And since *Malchut* receives from *Yesod* (which receives from *Hod* that is joined with *Netzah*), such reception by *Malchut* is referred to as "the voice of the turtle dove."

Therefore, the words "is heard" refer to the sixth day, since the voice of the turtle dove (*Malchut*) is heard only with the help of the sixth day, *Yesod* of *ZA*, which includes both *Netzah* and *Hod*, and passes their Light to *Malchut*. Hence, it is said that this voice is heard in *Malchut* only from *Yesod*, on the sixth day.

The reason for this is that *Malchut* can receive the Light only from the middle line of *ZA*: either from *Yesod* of *ZA* (she receives the degree called *NHY*, *Ibur* – embryo) or from *Tifferet* of *ZA* (she receives the degree called *HGT* = *VAK*, *Yenika* – nursing or *Katnut* – smallness) or from *Daat* of *ZA* (she receives the degree called *HBD* = *GAR*, *Mochin* – brain or *Gadlut* – big).

LINES Left Middle Right	NAME OF DEGREE	THE LIGHT IN THE DEGREE
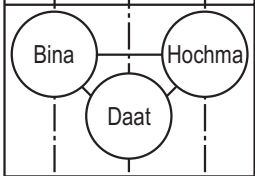	HBD (*HaBaD*)	The Light of Neshama = The light of HBD
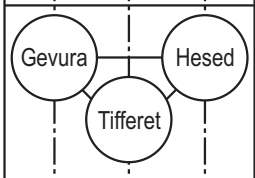	HGT (*HaGaT*)	The Light of Ruach = The light of HGT
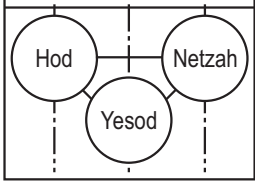	NHY (*NeHY*)	The Light of Nefesh = The light of NHY

LET US MAKE MAN, FOR IN THE FUTURE HE SHALL PUT ACTION BEFORE LISTENING: sight refers to *Sefira Hochma*, hearing refers to *Sefira Bina*. Action or deed is a property of *Malchut*. In order to correct *Malchut*, the Creator's only creation (other *Sefirot* are properties of the Creator Himself, with which He gradually created *Malchut*), a second restriction was made—*Malchut* ascended to *Bina* so as to combine her egoistic properties of reception with *Bina*'s altruistic properties of bestowal; *Malchut* ascended to *Aba-Hochma*, and *Ima-Bina* found herself below *Malchut* (*Parsa*), where she became similar in her properties to *Malchut*.

Eyes refer to *Sefira Hochma* or *Aba*. *Malchut* ascended to the level of eyes and stands at the level of pupils. *Malchut* is called *Nukva*; and *Malchut* that stands at the level of eyes is called *Nikvey Eynaim* (pupils) or *NE*. That is why there are only *Keter* and *Hochma* in the *Rosh* (head) of *AA*: *Bina* fell from the *Rosh* to the *Guf* (body) and *Malchut* is above *Bina*, that is, *Malchut* represents an action that is Above, i.e., precedes perception and understanding. This is what is meant by "we will do, and we will hear"—the act of the second restriction, limiting reception only to *GE*. Such a state is called the "return" (in one's properties to the Creator). The "complete return" occurs when *AHP* of *Malchut* gets corrected and joins *GE* at this degree.

As a result of *Malchut*'s ascent to *NE*, she changes her properties (every one of us needs only this—to ascend to the level of the Creator's properties, so that we can receive them and become like Him), and is now ready to ascend to *AVI* and receive the Light of *Haya*. The constant Light of this level is called the First Temple. That is why when receiving the Torah, Israel elected to act first and hear after. And for this reason they merited reception of the Torah (Talmud, *Shabbat*, 85:1), as the action (*Malchut*) ascended and clothed *AVI*, and thus the secret of the fifty gates of *Bina* was revealed.

Construction of the Temple does not pertain to it being built in this world, but rather to the attainment of the degree of the Temple, the degree of *AVI de Atzilut*, the Light of *Haya* (the First Temple) or the degree of *YESHSUT de Atzilut*, the Light of *Neshama* (the Second Temple).

Here *The Zohar* tells us: "it is heard" on the sixth day, for on this day (in this state) *Malchut* was corrected by means of her ascent above *Bina*, referred to as "placing action before listening," to do and to hear as during the reception of the Torah. *Malchut* in the state of ascension to *Bina* is called the Eternal Land or the Land of Life, for she inherits life from *Bina*.

"IN OUR LAND" REFERS TO *SHABBAT*, WHICH IS LIKE THE ETERNAL LAND OF LIFE: *Ima-Bina* is called the Land of Life or the Eternal Land. As a result of the act on the sixth day, meaning the Creator's action from Above (the factor of time is designated by an action of the Creator Himself, which has no causes in our world), *Malchut* ascended to *Ima* on the seventh day of creation (*Shabbat*) and became like *Ima*, for when the lower one ascends to the degree of the Upper One, they become equal (in properties). Hence, upon ascending to *Bina* and there receiving the Light of *Haya*, *Malchut* is called the Land of Eternal Life.

5. Another explanation: flower buds are the Patriarchs, who entered the mind and entered into the world to come, *Bina*, where they remain concealed. From there they emerge in concealment and conceal themselves in the true prophets. Yosef was born and they concealed themselves within him. When Yosef entered the Holy Land, he erected them there, and then "they appeared on the earth" and were revealed there. When did they appear? When a rainbow can be seen, they become revealed. At that moment, "the time of singing has come," meaning the time to eradicate all the wicked in the world. Why did they survive? Because the flower buds have appeared on (from) the earth. And if they were to be seen beforehand, they could not have remained in the world, and the world would not have been able to exist.

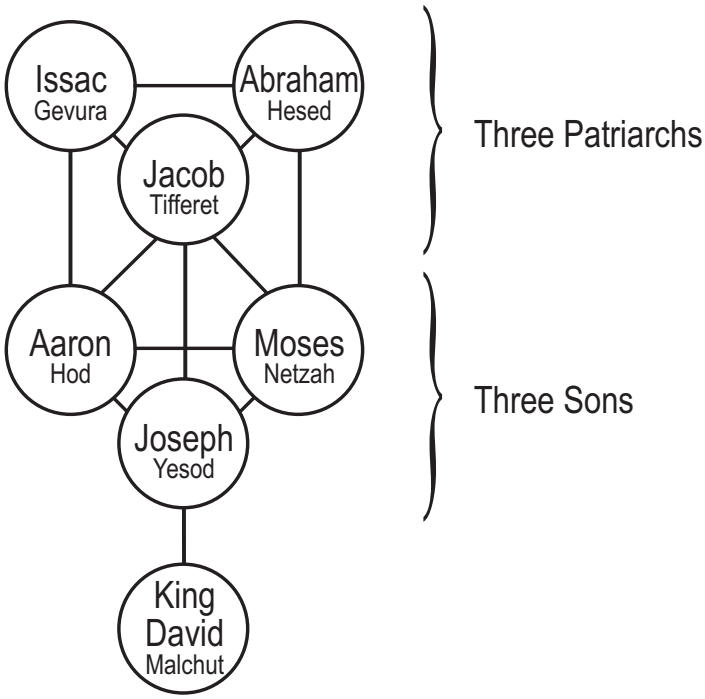

Here *The Zohar* explains the attainment of the Light of *Haya* by *ZA*. *NHY* of *ZA* are called "sons" and *HGT* of *ZA* are called "patriarchs," as well as the "turtle dove." *ZA* himself (seemingly) consists of two parts: above his *Chazeh*, his *Sefirot HGT* are called the big *ZON*; below his *Chazeh*, *Sefirot NHY* are called the small *ZON*. *Sefirot HGT* correspond to Avraham, Yitzchak and Yaakov, while *NHY* correspond to Moshe, Aaron and Yosef. *Malchut* corresponds to King David.

Sefirot NHY are called "prophets," and *Yesod* is called "the righteous one." Here *The Zohar* speaks of the buds that gradually grow from the small state to the big state of *ZON*: first *ZON* were small, consisting of *Sefirot NHY* with the Light of *Nefesh* and called *Ubar* (embryo). Then, with the help of *Yenika* (nursing), i.e., receiving Light from *Ima*, *ZON* grew. Accordingly, the properties of *Sefirot NHY* grew to equalize those of *Sefirot HGT*, and *Sefirot NHY* received the Light of *Ruach*.

Thus, the *Partzuf* now consists of parts of *HGT* and *NHY* with the Lights *Ruach* and *Nefesh*. Subsequently, by further reception of strength from the Upper One, and further growth, they've attained the state of *Gadlut Aleph*, the first big state. Accordingly, *Sefirot HGT* became *HBD* with the Light of *Neshama*, *Sefirot NHY* became *Sefirot HGT*, and received new *Sefirot NHY*.

Thus, the *Partzuf* grew to include three parts: *HBD*, *HGT*, and *NHY* with the Lights *Nefesh*, *Ruach*, and *Neshama*. And it is called *Gadol* (big—the first big state). Then, through further growth, they've attainted the state of maturity (*Gadlut Bet*, the second big state), and the Light of *Haya* entered *Sefirot HBD*.

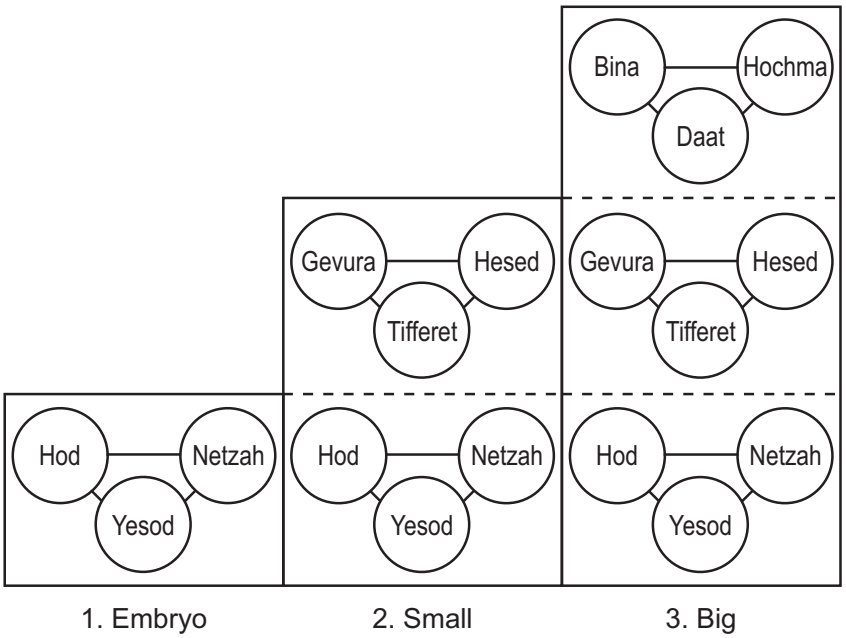

The word "growth" refers to the growth of a screen, of man's inner anti-egoistic forces and desires. This is the only difference between a big vessel and a small one, the only difference between the *Partzufim*. Their inner properties change depending on the change in the magnitude of the screen.

THESE FATHERS ENTERED THE SUPERNAL MIND AND ASCENDED INTO THE WORLD TO COME: this sentence speaks of the prenatal development of *ZA*, when he ascends to *AVI* (called "Supernal Mind" or "Supernal Thought"). *Aba-Hochma* is called "mind" or "thought," and *Ima-Bina* is called "the world to come." And together they are called "parents"—father and mother, *AVI*. It is there that creation begins—conception of *ZA* in the initial state of a spiritual embryo.

Just as an embryo in our world is completely dependent on the mother, having absolutely no desires or life of its own, and developing only thanks to her, so can every man become a spiritual embryo; if he completely relinquishes all of his desires and actions, and submits entirely to the will of the Upper *Partzuf*, he will turn himself into a spiritual embryo, just like a physiological one. The difference between a physiological embryo and a spiritual one lies in the fact that becoming a spiritual embryo requires tremendous personal desire and effort, whereas the conception of a physiological embryo depends on the parents.

As a result of its prenatal development within *Bina* (which means that one completely extinguishes all of his personal desires and thoughts, and, like an embryo, is ready to accept all that the mother gives: all of her thoughts and properties, regardless of how incomprehensible or unnatural they may seem to his essence), this embryo achieves the state of its spiritual birth.

However, this is a state of an even greater concealment of the Upper Light with regard to the embryo, for it does not yet have a screen for the reception of this Light. Hence, this state is called *Katnut*, CONCEALED IN THE TRUE PROPHETS, i.e., in *Sefirot Netzah* and *Hod*, which *ZA* attains as a result of the process of nursing, reception of milk, the Light of *Hassadim* from *Ima* (mother) *Bina*.

The Light of nursing comes to the *NHY* of *ZA*, and *ZA* attains *VAK* (Light of *Nefesh-Ruach*), the state of *Katnut*. During nursing, *ZA* attains the *Sefira Yesod*, which is why it is said that Yosef is born. After the nursing period is over, *ZA* ascends to *AVI* so as to receive from them the Light of *Neshama*, and this constitutes the state of *Gadlut*, called "Yosef."

ZA consists of three parts: *HBD*, *HGT*, and *NHY*. The process of *Zeir Anpin's* growth, of acquiring a screen on his desires, begins with the purest, least egoistic part—*Sefirot HBD*, in which he first receives the Light of *Nefesh*.

Afterwards, *ZA* acquires a screen on coarser egoistic desires—*Sefirot HGT*; the Light of *Nefesh* passes from *HBD* to *HGT*, and the Light of *Ruach* enters the empty *HBD*.

Finally, *ZA* acquires a screen on the most egoistic *Kelim*—*Sefirot NHY*; the Light of *Nefesh* passes from *HGT* to *NHY*, the Light of *Ruach* moves from *HBD* to the empty *HGT*, and the Light of *Neshama* enters the empty *HBD*.

The attainment of the big state by *ZA* is called the birth of Yosef, for there emerge *Sefirot NHY*, of which the last *Sefira*, *Yesod*, is called "Yosef." However, since the Light of *Haya* is not yet present, this state is called "concealment." WHEN YOSEF ENTERED THE HOLY LAND AND ERECTED THEM THERE: that is, after the attainment of the first big state, the reception of the Light of *Neshama*, *ZA* continues to grow, cultivating his screen until the Light of *Haya* enters it.

In such a state, *Malchut* of *ZA* separates from him into an independent *Partzuf*, called THE HOLY LAND, as the Light of *Haya* is called holiness. It is therefore said that Yosef entered or, rather, ASCENDED TO THE HOLY LAND in the *Gadlut* state of *ZA*. *ZA* and *Nukva* became equally big in the state of *PBP* (*Panim be Panim*, face to face), which is the state that determines the *Zivug* between *ZON*.

AND YOSEF ERECTED THEM THERE: the Light of *Haya* or *Hochma* fills the *Partzuf* only during a *Zivug*, when *ZON* (*ZA* and *Nukva*) make a *Zivug* together. And this Light remains in *Malchut*, for only she (her screen) can reveal it. Just as *AVI* are *GAR de Bina*, *YESHSUT* is *ZAT de Bina* and the Light of *Hochma* is found only in *YESHSUT*, the relationship between *Malchut* and *ZA* works along the same principle, and the Light of *Hochma* is revealed only in *Malchut*. Therefore, only when the Light of *Hochma* fills *Nukva* can it be said that the Light has been revealed, and until that happens, it is considered to be concealed.

WHEN ARE THEY SEEN? WHEN A RAINBOW CAN BE SEEN IN THE WORLD: *ZA* is called a "rainbow," the world is *Malchut*, and their union is called a "rainbow within a cloud." THE TIME HAS COME TO ERADICATE ALL THE WICKED FROM THE WORLD—as the number of the wicked grows, as more impure forces cling to *ZON*. The impure forces can influence *ZON* so greatly that the entire world will be brought to ruin, as has happened in the

time of the Flood. If so, there is no salvation for man other than through the revelation of the Upper Light, the Light of *Haya*. That is why *The Zohar* tells us that the world is saved by the flower buds appearing from the earth, meaning that the Light of *Haya* eradicates man's impure forces from the earth (his desires, *Malchut*), and they cannot cling to her and hinder man.

AND HAD THEY NOT APPEARED, THERE WOULD BE NO SALVATION FOR THE WORLD—for initially *Nukva* is built as big as ZA. This is called the "two great celestial bodies," when *Malchut* is on the same degree as ZA, but stands behind him, back to back, unable to receive the Light of *Hochma* in the absence of the Light of *Hassadim*. This is why *Malchut* complains about lacking the Light of *Hassadim* and thus not being able to receive the Light of *Hochma*.

Even though the moon grows as big as the Sun, it cannot shine independently, but only if the Sun (ZA) gives it Light. And since *Malchut* lacks the Light of *Hochma*, such a state is called reversed (*Achor*-back). And a *Zivug* cannot take place in the position of back-to-back (*Achor be Achor*).

However, after *Nukva* is born and grows (receives the properties) from the *Guf* of ZA, as it is written in the Torah (*Beresheet* 2) that Chava (Eve) was born from the body of Adam, she becomes equal to ZA and enters into a *Zivug* face-to-face (*Panim be Panim*, *PBP)* with him.

Also, *Nukva* still retained the previous Light. Moreover, precisely because she felt the lack of the Light in her initial state, *Malchut* received the Light of *Haya* specifically into her previous sufferings. Similarly, man can feel pleasure only and precisely because of his previous suffering.

Therefore, *The Zohar* tells us that had the flower buds not appeared in *Malchut* during her *Katnut*, when she was standing behind ZA, she would not have been able to receive the Light of *Haya* in her state of *Gadlut*, as she would not have the *Kelim* (desires) to receive this Light. Every new creation is founded on the sensation of darkness, as it is said: the Creator emanates the Light out of Himself, and creates darkness out of nothingness. Man's sensation of darkness signifies his readiness to receive the Light.

6. Who sustains the world and evokes the revelation of the Patriarchs? It is the voice of the children engaged in the Torah. The world exists thanks to these children. Hence, it is said: "We will make for you pendants of gold" (*Shir HaShirim*, 1:11). These are the children, youngsters of the world, as it is said: "Make two cherubs of gold" (*Shemot*, *25:18*).

The Light of *Ruach* is called "the children of the world," and the *Zivug* in this state (*PBA*—face to back) is referred to as THE VOICE OF THE CHILDREN ENGAGED IN THE TORAH. And it is also called "threads of gold" and "two cherubs of gold." Before *Nukva* grew, the impure forces had the power to destroy the world. However, precisely because *Nukva* grows from *ZA*, the right and left lines merge in her as one, the RAINBOW (right line) shines WITHIN A CLOUD (left line), and the Light of *Haya* can enter *Malchut*. Without this Light, the world can be destroyed as during (in the state of) the Flood.

SO WHO IS IT THAT SUSTAINS THE WORLD: who causes the appearance of the Light of *Haya*? They are precisely the children engaged in the Torah. The "children" designate the Light of the opposite side, the Light of *Ruach*, the sensation of deficiency of the Light of *Haya*, for a "child" alludes to the process of nursing. The children of the house of *Raban* (*Tinokot Shel Beit Raban*)—are the Light of *Haya*, as the word "*Raban*" derives from "*Rav*" (big, *Haya*). They did not transgress, i.e., did not use their *AHP* (egoistic and yet uncorrected desires, for the word "children" designates the small state), their will to receive.

Who Created These

7. In the beginning, Rabbi Elazar opened, "Raise your eyes and you shall see, WHO HAS CREATED THESE" (*Yeshayahu*, 40:26). Raise your eyes where? To the place on which all eyes depend. Who is He? He is the One who opens eyes, *Malchut de Rosh de Arich Anpin*. And there you shall see that *Atik* is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO? *MI*, *ZAT de Bina*, the Highest Edge of Heaven, and everything depends on Him. And since the question lies in Him, and He is concealed, He is called *MI*. For *MI* is like when the question "Who?" is asked, as there are no questions above Him. The question is found only at the Highest Boundary of Heaven.

In the beginning, Rabbi Elazar opened, "Raise your eyes on high and look at who has created these." Raise your eyes to what place? To the place, where all eyes depend on Him. And who is He? He is the One who opens eyes. And there you shall know. It is the concealed *Atik*, within which lies the question: who has created these? And who is He? *MI* = who. He is called by the edge of the Supernal Heaven, where everything belongs to him. Since there lies a question, and He is on a concealed path and does not reveal Himself, He is called *MI*. And because there is no question Above, this edge of Heaven is called *MI*.

In Hebrew, the word *MI* means the question "Who?" as well as the preposition "from." Since Kabbalah tells us about the property of our world's roots, one spiritual object can sometimes reveal an entire range of associations, properties, and categories. In the same way, here the word *MI* is a part of the word *ElokIM*, where the last two letters form the word *MI*. However, at the same time, they carry a variety of additional charges and meanings.

Rabbi Elazar wishes to explain how Heaven and earth were created. Naturally, just like the whole of the Torah, *The Zohar* refers only to spiritual degrees and categories, and does not deal with explanations of the physical

origin and development of our world. Moreover, it is impossible to understand the true origin and development of our world without attaining the spiritual world. However, whatever one does attain, he is unable to pass these attainments to others. Hence, even after he attains the full essence of our nature's origin and its actions, he will still be unable to describe it in a form that will be comprehensible to others.

Heaven and earth constitute the seven days of Creation—*ZON* of the world of *Atzilut*. However, if it is a part of *Atzilut*, then why is it described as *BARAH* (created, from the word *Beria*) and not *ATZIL* (emanated, from the word *Atzilut*)? Yet, precisely herein lies the opportunity to open our eyes to the process of creation.

Rosh (head) *de AA* has only *Keter* and *Hochma*. *Malchut* standing below the eyes, below *Sefira Hochma*, is called "the opening of the eyes." After all, only when she opens up does the Light of *Hochma* pass through her from *Rosh de AA* to all the *Partzufim* of the world of *Atzilut*.

It is therefore said that the eyes should be raised up TO THE PLACE ON WHICH ALL EYES DEPEND, for the Light of *Hochma* can fill all the *Partzufim* of the world of *Atzilut* only when *Malchut* opens up in *Rosh de AA*. Hence, the entire secret of the opening lies in *Malchut*. The Light of *Hochma* (the Light of Wisdom) is the Light of the eyes. It comes out of the eyes, and only in this Light can one see.

The word *BARAH* signifies *BAR* (beyond), meaning outside the world of *Atzilut*. This is because *Bina* herself came out of the *Rosh* of *AA* and stood lower, outside the *Rosh* of *AA*, giving birth to, that is, precisely *BARAH* (creating) *ZON*.

In Hebrew, every notion has several possible names that determine the specific action that takes place. Here, the birth of *ZON* occurred by means of *Bina*'s exit and descent from her degree; hence, the birth of *ZON* is called *BARAH*, from the word *BAR* – outside (of one's degree).

The entire creation consists of only ten *Sefirot*. Yet, since every *Sefira* includes all the others, and since all of them are interconnected, every world, degree, or *Sefira* includes the properties of all the others, and consists of their parts. Therefore, every *Sefira* consists of *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*, each of which in turn consists of five. In all, 5 x 5 x 5 = 125 *Sefirot* or steps of the ladder that separate us (the lowest) from the Creator (the highest).

The property of *Bina* herself is not to receive the Light of *Hochma*. Yet, in order to pass the Light of *Hochma* to *ZA* and *Malchut*, who desire to receive it for

the Creator's sake, since receiving the Light of *Hochma* is the goal of creation, *Bina* allocates within herself a certain part called *ZAT de Bina* or *YESHSUT*, which receives the Light of *Hochma* from *Partzuf Hochma* and passes it to *ZON*. The main part, *Bina* herself, is called *GAR de Bina*. The part of *Bina* that receives the Light of *Hochma* is called *ZAT de Bina*.

Therefore, if *Bina* exits the *Rosh* and falls into the *Guf*, as it occurs in the second restriction, this has no effect on *Bina* herself, for she does not suffer from lack of the Light of *Hochma* whatsoever, as though she had never left the *Rosh*. This refers only to the Upper part of *Bina*, *GAR de Bina*, which has no desire for *Hochma*. This part is called *AVI*, and it spans from the *Peh* (mouth) down to the *Chazeh* (chest) of *AA*.

However, *ZAT de Bina*, which wants to receive *Hochma* for *ZON*, just as a mother who wants to receive for her children, feels the exit from the *Rosh* of *AA* to its *Guf*, for there it cannot receive the Light of *Hochma*, but only the Light of *Ruach-Nefesh*, *VAK* of the Light. This part of *Bina* is called *YESHSUT*, and it spans from the *Chazeh* down to *Tabur* of *AA*.

ZON of the world of *Atzilut*, which receive from *YESHSUT*, span from *Tabur* to the end of the feet of *AA*, on the *Parsa*. Thus, there are two *Parsaot* (plural for *Parsa*): one is in the world of *Atzilut*, separating the *Sefirot* of "bestowal" (*GE*) from the *Sefirot* of "reception" (*AHP*). This *Parsa* is located at the chest of *AA*. The second *Parsa* is located between *Atzilut* and *BYA*. However, we can also say that every *Partzuf* has its own *Parsa*, which separates the desires of bestowal from the desires of reception.

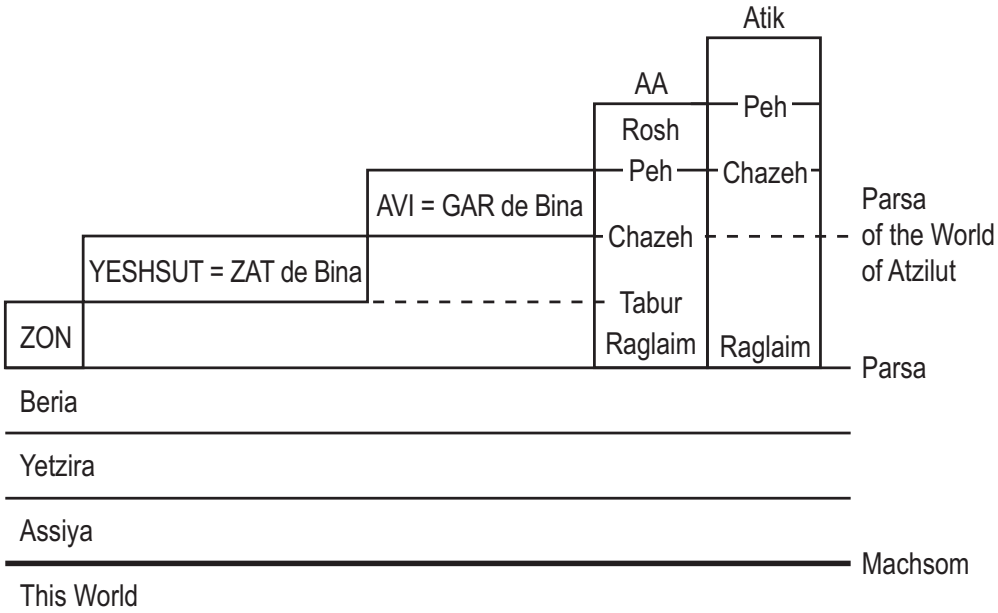

Although *GAR de Bina* are positioned below the *Rosh* of *AA*, they are considered not to have left it, as they do not feel it, that is, they do not want *Hochma*; they wish only to bestow, and he who wants only to bestow feels perfection wherever he is. All the *Partzufim* and their parts that have nothing to do with reception of *Hochma* (*Keter, Hochma,* and *GAR de Bina*) separate themselves with a *Parsa* from the remaining parts of the world of *Atzilut* that want *Hochma* (*ZAT de Bina* and *ZON*).

The "existence of the question" that *The Zohar* speaks of signifies the sensation of the lack of Light of *Hochma*, the desire for it. This is felt by *ZON*, which is why they raise *MAN*. *MAN* is a request of the lower one to receive the Light of *Hochma* from the Upper One for the Creator's sake. It is called a "question," for a question is similar to prayer or request. *The Zohar* tells us that the question exists only in *YESHSUT*, meaning that it receives *MAN* from below, from *ZON*.

And before that, it is said of *YESHSUT*: *BARAH* (from the word *Beria* = *BAR*), something that exists outside of its degree. What did it do? *BARAH* (created) *ELEH* (*AHP*, *ZON*). However, it created them as headless as itself. For the word *BARAH* (beyond) indicates the lack of a *Rosh* (*Kelim* of the world of *Atzilut*).

ZAT de Bina that wait for an "answer to their question," for the Light of *Hochma*, are called *MI*. It is said *BARAH* in regards to them because they exited and descended independently from the level of the *Rosh de AA* to below its *Chazeh*. These are *ZAT de Bina*, called *YESHSUT* or *MI*, the "Highest Edge of Heaven," for Heaven refers to *ZA*, who receives from *YESHSUT*. *Malchut* is called "earth."

ZAT de Bina is called "firmament."

ZA is called "Heaven."

Malchut is called "earth."

All that exists below *YESHSUT* (*ZON* and the worlds of *BYA*) receives from it. Hence, it is considered that *YESHSUT* revives the whole of creation: whatever it has, they will receive it, too. However, their *MAN* determines whether or not *YESHSUT* will have something to bestow upon them.

THERE LIES NO QUESTION in *GAR de Bina* (*AVI*). They do not receive *MAN* for the reception of *Hochma*, and they never feel any lack of *Hochma*, neither for themselves nor so as to give to others. Only *ZAT de Bina* or *YESHSUT* are created and exist for the question, for the reception of *MAN* (*ZON's* plea). *YESHSUT* raises *MAN* that is received from *ZON* to the *Rosh* of *AA* and receives

the Light of *Hochma* from there. *YESHSUT* is called the "Highest Edge of Heaven," for *ZA*, called "Heaven," receives from it.

8. But there is another one below, called MA. What is in common between this one and that one? The first one is concealed and is called MI. There exists a question in it for man to inquire and research in order to see and know all the degrees, down to the end of all degrees, which is *Malchut*. That is MA. What does MA mean? MA (what) do you know? What do you see? What do you research? After all, everything is initially concealed.

Being in a state of *Zivug PBP* with *ZA*, *Malchut* is also called *MA* (like *ZA*) and is considered the lowest edge of Heaven, for she concludes all the degrees and *Atzilut*. *ZA*, called "Heaven," stands between *Malchut* (lowest edge of Heaven) and *YESHSUT* (Highest Edge of Heaven).

MAN MUST INQUIRE, SEE, RESEARCH—only if one who is below *ZON* raises *MAN* (his prayer) to *ZON* will they raise this *MAN* higher. For *ZON* themselves are corrected by the Light of *Hassadim*, and do not want to receive the Light of *Hochma*. And only if a request comes from below, from man, will *ZON* ascend to *YESHSUT* and ask for the Light of *Hochma*. *YESHSUT* proceeds to raise *MAN* to *AVI*, and *AVI* raise *MAN* to *AA*: *AVI* ascend to the *Rosh* of *AA*, where there is the Light of *Hochma*, where they make a *Zivug* on this Light.

A *Zivug* of *AVI* is called "*Aba* and *Ima* looking at each other." To "look" means to receive the Light of *Hochma* (to "hear" means to receive the Light of *Hassadim*). As a result of *AVI's* ascent to the *Rosh* of *AA*, *Bina* starts receiving *Hochma* for *ZON*. All the *Partzufim* of the world of *Atzilut* are corrected by the Light of *Hassadim* in such a way that they do not want to receive the Light of *Hochma* for themselves.

He who is able to raise his request (*MAN*) to compel *ZON* to ascend to *YESHSUT*, whereupon *YESHSUT* and *AVI* will ascend to the *Rosh* of *AA* together so as to receive the Light for him—such a person is not simply considered a mere "person," but a "righteous"!

The request that one raises to *ZON* is called one's "soul," for a soul is a vessel, a desire filled with Light. However, the Light inside a vessel is determined by the desire. Hence, the spiritual desire, the intention to act for the Creator's sake is called "a soul." Naturally, if one does not yet have such an intention, he does not have a soul.

The spiritual world is a world of only desires without any corporeal shells. The reader must revise his ideas about the soul, body, connections

between worlds, etc., and correct himself continually so as to properly interpret these categories.

So then, man's corrected desires are called "the souls of the righteous." These souls of the righteous ascend to *ZON* in the form of *MAN* and compel *ZON* to ascend to *YESHSUT*. The presence of *ZON* creates in *YESHSUT* a desire to receive the Light of *Hochma*. This compels *YESHSUT* (*ZAT de Bina*) to ascend to the *Rosh* of *AA* and there join with *GAR de Bina* (*AVI*) into one *Partzuf*. And then *AVI* (*AB* + *SAG* = *AA* + *AVI*) look at each other, exchange the Light *of Hochma* between them, and pass it down to *ZON*.

Without a request from below, *AVI* will be satisfied with the Light of *Hassadim* and will not "look" at one another. Only the request of their children (*ZON*) compels *AVI* to face each other (*Panim be Panim*) and make a *Zivug*. In this *Zivug*, *Ima-Bina* receives the Light of *Hochma* for the children, *ZON*, from *Aba-Hochma*.

However, this occurs BECAUSE MAN INQUIRED—man's question signifies the raising of *MAN* so as to make *AVI* look at each other, make a *Zivug* together, and let *Ima* receive *Hochma* from *Aba* for the man that is elevating his soul. The descending Light of *Hochma* is called knowledge or wisdom (*Daat*), for *ZON* ascend to *YESHSUT* + *AVI*, and there stimulate a *Zivug* on the Light of *Hochma*, called "knowledge." Hence, it is written in the Torah: "And Adam came to know his wife."

Thus, to COME TO KNOW means to receive the Light of *Hochma*. *ZON* that stand in *AVI* and compel *AVI* to receive the Light of *Hochma* are called *Daat* (knowledge) or the *Sefira Daat*.

Yet, *Daat* is not an additional *Sefira*. There are only ten *Sefirot*. However, in order to designate the fact that *ZON*'s request for the Light of *Hochma* is inside the ten *Sefirot* of *Partzuf AVI*, we say that *AVI* have a *Sefira* called *Daat*. In this case, instead of the regular count of *Sefirot*: *KHB-HGT-NHYM*, we count the *Sefirot*: *HBD-HGT-NHYM*. The *Sefira Keter* is omitted, and we only mention the *Sefira Daat* after *Hochma-Aba* and *Bina-Ima*. FROM ONE DEGREE TO ANOTHER signifies the passing of the Light of *Hochma* from the *Sefira Daat* of the degree of *AVI* to the degree of *ZA*. And TO THE END OF ALL DEGREES—from *ZA* to *Malchut*, which is called "the end of all degrees."

When the Light is present in *Nukva*, she is called *MA*, and the Light that she passes to the lower ones is called 100 blessings. There are several states in *Nukva*, *Malchut* of the world of *Atzilut*. We need to know them, for all that we receive,

we receive from her alone. In addition to all stages of growth from a point to a full *Partzuf*, a grown *Malchut* has two big states.

Malchut attains the first big state when she receives the Light of *Neshama*. This occurs when, due to her *MAN*, *AVI* ascend one degree from their permanent place to the *Rosh* of *AA*. However, although *YESHSUT* ascends from its permanent place between the chest (*Chazeh*) and the navel (*Tabur*) of *AA* to where *AVI* used to be (between the mouth and the chest of *AA*), it still remains clothed onto the *Guf* of *AA*, even though it merges into one *Partzuf* with *AVI*.

And since *YESHSUT* now clothes the place from the mouth (*Peh*) to the *Chazeh* of *AA* from the outside, *YESHSUT* becomes like the *Rosh* of *AA*, as it merged with *AVI* in the *Rosh* of *AA* as one *Partzuf*. Also, *YESHSUT* ascends from under the *Parsa* of *Atzilut* in the *Chazeh* of *AA* and stands above it, where the *Rosh* of *AA* shines.

That is why *YESHSUT* passes the Light of *Hochma* to *ZA*, and *ZA* passes it on to *Malchut*, who fills herself with this Light, called "100 blessings," for, having received this Light, *ZON* can ascend to the permanent place of *YESHSUT* between the *Chazeh* and the *Tabur* of *AA*.

By ascending to this degree, *Malchut* becomes like *Ima*. In the spiritual world, the degree of a spiritual object determines all of its properties. Even in our world, the degree of man's inner development alone determines his properties, thoughts, and desires. And since *Ima* equals 100, *Malchut*, too, is called "100," so as to emphasize the fact that *Malchut* ascended to *Bina* of the world of *Atzilut*.

Now *Malchut* is similar to *MI* just as *YESHSUT* was prior to raising *MAN* and passing the Light. This is because she now clothes the place of the small state of *YESHSUT* from the *Chazeh* to the *Tabur* of *AA*, and stands under the *Parsa* of the world of *Atzilut*, below which the Light from the *Rosh de AA* cannot pass.

That is why *Malchut* gained no Light, for the sake of which she had raised *MAN*. Nevertheless, *Malchut* gains by receiving the properties of *Ima-Bina*, for she ascended to *YESHSUT*, called *Ima*.

Hence, the Light that *Malchut* received is only considered *VAK* of the *Gadlut* state, the first state of *Gadlut*. *Malchut* will not be able to receive the *GAR* of *Gadlut*, the second *Gadlut*, the Light of *Hochma* (*Haya*), as long as she is under the *Parsa* of *Atzilut* in the *Chazeh* of *AA*. (How *Malchut* receives *GAR* of the *Gadlut* is explained in items 11 through 15 in the next article).

The Zohar calls *Nukva* that ascended to *YESHSUT* by the word *MA* (from the word *Me'ah*—100), for by means of this ascent, *Malchut* gained the properties of *Bina*—100 blessings. And she gained the sensation of the question—she feels that it has only *VAK* (a half, a part of the big state). Put differently, she feels the desire for its second half, *GAR*. Nevertheless, she gained a part of the big state, *VAK* of *AVI*.

Thus, *Nukva* became like *YESHSUT* before it raised *MAN*, but gained the properties of *Bina*, 100 blessings. And since this is *VAK* of the Light of the big state, she feels a deficiency (a question), just as *YESHSUT* felt prior to raising *MAN*—at its place, when *YESHSUT* was in the *Katnut* state. When it ascended to *AVI*, *AVI* ascended to *AA*, and *ZON* ascended to the place of *YESHSUT*. *AVI* shine from the *Rosh* of *AA* on the place of *YESHSUT*. *ZON* that stand there now feel the Light that they receive from *AVI*, and realize that this is merely a part of the Light, which generates another question within them.

9. This is the secret defined by the word MA: WHAT do you testify and WHAT is equal to you? When the Temple was destroyed, a voice came forth and said, "What (MA) shall I indicate to you, and what (MA) shall I equate to you?" (*Eicha*, 2:13). However, here MA means, "What is the covenant, testimony, what (MA) is equal to you?" For every day testifies to you the days of past, as it is said: "This day I call onto Heaven and earth to witness for you" (*Devarim*, 30:19). WHAT is equal to you? It is said: "I adorned you with holy adornments and made you ruler of the world." And it is said: "Is this the city that men called the quintessence of beauty?" (*Eicha*, 2:15). I have called you, "Jerusalem, a city rebuilt by me" (*Tehilim*, 122:3). "What shall I equate to you?" (*Eicha*, 2:13). Just as you sit here, so He sits Above in Supernal Jerusalem. Just as the holy nation does not enter into you, so I swear to you that I will not enter Above until I enter you down below. And this is your consolation—that I will equate you with this degree, with Supernal Jerusalem, which is the Supernal *Malchut* (Hebrew – Kingdom) that rules over all. But for now you are here, and "Your misery is great, like the sea" (*Eicha, 2:13*). And if you say that there is no existence or salvation for you, then WHO (MI) shall heal you (not Who? with a question mark, but the Upper Force called WHO is what will heal you), that is, that same concealed Upper Degree, which is called MI, *Bina* that revives all, shall heal and revive you.

In other words, *MA* and *MI*, besides being translated as WHAT and WHO, also designate the names of spiritual objects that perform actions described in *The Zohar*. The destruction of the Temple was the consequence of Israel's

transgression of egoistic reception, because they did not want to raise *MAN* for the *Zivug* of *ZON*, and instead wished to receive the Light into the impure forces, their egoistic desires, called "other gods" (*Elokim Acherim*). There is only one Creator.

There is but one property for the Creator, and we know it—the property of bestowal. Drawing closer to this property is defined as working "for the Creator's sake." Any other desire can only mean distancing from this property and from the Creator, for except for this property or its opposite (rather, its absence), nothing else exists in creation. Hence, man's inner movement towards the property of "reception" pushes him away from the Creator, and is therefore called "worshipping other gods." As a result, *ZON* stopped their *Zivug*, the 100 blessings disappeared from *Nukva*, and the Temple was ruined.

The First Temple—*Malchut* ascended to *AVI* and there receives the Light of *Haya*. Its ruin is the fall of *Malchut* to the level of reception of the Light *GAR* de *Ruach*.

The Second Temple is *Malchut's* ascension to *YESHSUT* and the reception of the Light of *Neshama*. In its ruin, *Malchut* fell to the level of reception of the Light of *Nefesh* in her *Sefira Keter*, while the other nine *Sefirot* fall below the *Parsa*. Such a state is called *Galut*—exile from the spiritual, from the world of *Atzilut*. The single *Sefira Malchut* in the world of *Atzilut* remains as a point below the *Sefira Yesod* of *ZA*.

ZA is called "six days" and *Malchut* is called *Shabbat* (Saturday). Yet, is *Malchut* really bigger than *ZA*, as *Shabbat* is bigger (higher) than weekdays? The worlds of *BYA*, including our world, receive the Light, their life-force, from *Malchut*. The "six weekdays" are a state of *ZON* when *ZA* and *Malchut* are unconnected to one another. *Shabbat* is a state of *ZON* when *Malchut* joins with *ZA*, a *Zivug* takes place between them, and *Malchut* receives the Light from *ZA* and passes it on to the whole world.

Since the state of *Malchut* when she passes the Light received from *ZA* down to the world is important to us, by measuring our states in accordance with what we receive from *Malchut*, we define the extent of maximal reception as *Shabbat*. (Naturally, this has nothing to do with our calendar: weekdays and *Shabbat* are spiritual states that transcend time).

AND A VOICE CAME FORTH AND SAID: "EACH AND EVERY DAY MY COVENANT HAS BEEN IN YOU SINCE THE DAYS OF PAST"—here, *The Zohar* speaks of the Light of *VAK* that *ZON* receive in the state of *Gadlut*, which *Nukva* receives as *MA*. This Light is called "the past days" (*Yamim*

Kadmonim). Therefore, it is written in the Torah (*Devarim*, 4:32): "Ask now of the past days, which were before you, since the day the Creator created man, from one edge of Heaven unto the other, whether there has been any such thing as great as this?..."

The Light of *VAK* of the *Gadlut* state is called in *ZON* "the past days," for it is *VAK* of *AVI*. *YESHSUT* is *ZAT* of *AVI*. *ZAT* is an abbreviation of the words *Zayin* (7), and *Tachtonot* (lower, meaning the lower *Sefirot*). *ZAT* of *AVI*, meaning the seven *Sefirot* of *Partzuf AVI*, is *YESHSUT*. These *Zayin* are seven days, the seven primary *Sefirot* of *AVI* with regard to *Zayin,* the seven days or the seven *Sefirot* of *ZON*.

Hence, it is written, "MY COVENANT EACH AND EVERY DAY BY HEAVEN AND EARTH" (*Devarim*, 4:26). These words of the Torah speak of the *Zivug* of *ZON* called "Heaven" (*ZA*) and "earth" (*Nukva*). "The past days" or "Supernal Days" constitute *YESHSUT*, and "the low days" or "the present days" are *ZON*.

In this sentence, the Creator cautions that the *Zivug* of *ZON* needs to be constantly realized and maintained. Otherwise, the Creator warns that "you will disappear from the earth." And this is the meaning of the Creator's warning about the 100 blessings: they should be guarded and constantly created.

For these 100 blessings that *Nukva* receives from *ZA* every day in the *Zivug* of *MA* between them take place during the ascent of *ZON* to *YESHSUT*, when *ZA* becomes like *YeshS* (*Israel-Saba*) and *Nukva* becomes like *T* (*Tvunah*). *YESHSUT* stands for *Israel-Saba* and *Tvunah*. And then, the Light that *Nukva* receives from *ZA* becomes 100 blessings, like the Light in *Tvunah*.

It is said about it, "the city that united with her," for *Nukva*, called "city," merged with *Tvunah*, and *Nukva* became like *Tvunah*. And *Nukva* receives in *Tvunah* the Light of *Tvunah*, called "holy adornments," and then, like a crown of beauty, she surrounds the earth and receives power over the earth.

However, as a result of Israel's transgressions (the rise of impure desires over the pure ones), the Temple is ruined (the Light disappeared), and Israel is banished from its land (fell to lower degrees). This led to the distancing of *Nukva* (all creatures) from *ZA* (the Creator), for the lower nine *Sefirot* (desires) of *Nukva* fell to the impure forces (became egoistic). In other words, the nine pure, altruistic desires (forces) lost their screen and became egoistic, and *Nukva* herself turned into a point that stands below the *Sefira Yesod* of *ZA*.

Hence, it is written: "WHO SHALL REBUILD YOU AND HEAL YOU"—if the sons of Israel return in their aspirations to the Creator (to altruism), called

"the return," correct their deeds (desires), and raise their prayers (*MAN*) for help in their correction to the Creator in *ZON*, they will once more be able to receive the Upper Light in *ZON*, *Nukva* will rise again to *YESHSUT*, called *MI*, and will be healed thereby (the Upper Light will enter *Malchut*, the souls, and will impart its properties onto them).

10. *MI*—WHO sets the boundary of Heaven Above—*YESHSUT*. *MA*—WHAT sets the boundary of Heaven below—*ZA* and *Malchut*. And this is what Yaakov inherited, as he is *ZA* that shines from end to end. From one boundary, which is *MI*, to the other boundary, which is *MA*. For he, Yaakov, stands in the middle, between *YESHSUT* and *Malchut*. Hence, it is said, *MI BARAH ELEH*: *MI* is *YESHSUT*, *BARAH* means created, and *ELEH* stands for *ZA* and *Malchut*.

Actually, it should rather be written, "from the beginning, i.e., from the Height of Heaven down to its end (lowest point) below." Yet it says, "from the boundary of Heaven." *MI* is *YESHSUT* that upholds everything with its question, the desire to receive the Light for *ZON*. *MA* is *Nukva*. Before *Nukva* raises *MAN*, she is the very last degree, standing below the *Chazeh* of *ZA*. Between *YESHSUT* and *Nukva* stands Yaakov—*ZA* that clothes *AA* from *Tabur* to *Malchut* of *AA*.

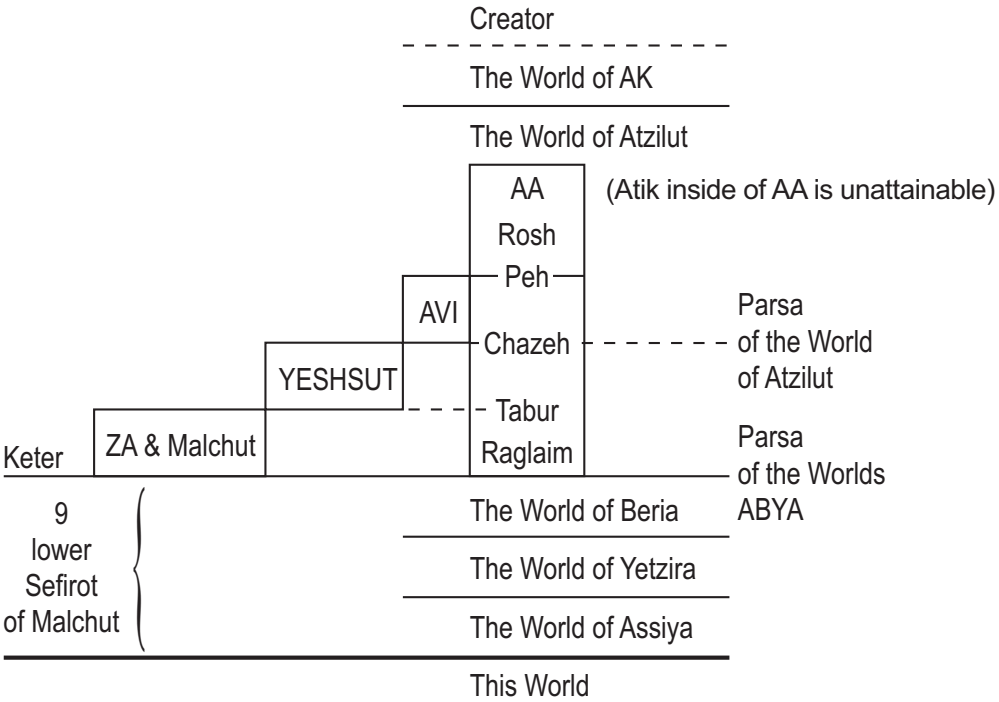

Arich Anpin is the central *Partzuf* in the world of *Atzilut*. Since *Atik* is unattainable, everything comes from *AA*, and all the *Partzufim* of the world of *Atzilut* clothe it (receive from it): *Rosh de AA* towers over all, and no one can clothe it, meaning no one can attain its thoughts and reasons for its actions.

The next *Partzuf* is *AVI*. *AVI* clothe (attain) *AA* from *Peh* to *Chazeh*. Below *AVI* stands *Partzuf YESHSUT*, clothing *AA* from *Chazeh* to *Tabur*. *ZA* stands below *YESHSUT* and clothes *AA* from *Tabur* downwards. *Partzuf ZA* is incomplete, as he has only six *Sefirot HBD-HGT* or *VAK*; he is in the *Katnut* state, ending with his *Sefira Tifferet* (his *Chazeh*).

Nukva (*Malchut*) stands below *ZA*, or parallel to his last *Sefira Tifferet* (the *Chazeh* of *ZA*). She has only one *Sefira Keter*, whereas her nine other *Sefirot* fell below the *Parsa* to the worlds *BYA*. The entire world of *Atzilut* ends at the *Chazeh* of *ZA*, where the single *Sefira* of *Malchut* stands, who is therefore called a point.

In our world, there is desire and its physical manifestation—action. For example, one wants to receive something, but he does not allow himself to perform the physical act of taking. Meanwhile, his desire to take remains the same. In the spiritual world, there are no bodies, only bare desires. Therefore, the desire itself already constitutes action, like an already completed mental and physical action in our world. Therefore, the desire alone determines man's spiritual state.

Just imagine what it would be like if in our world we judged a person not by his actions, but by his desires! It is terrifying to think how distant we are from spiritual demands. However, our desires are determined by our spiritual degree. And *The Zohar* explains that only by raising *MAN* (the request for correction) can we attract onto us the flow of Upper Light, which will correct and elevate us to a Higher Degree. And we will immediately begin to think and desire whatever that degree will evoke within us.

Therefore, our task is to attain the desire for correction. To this end, we need a "question," perception of our state as intolerable. This is called the realization of evil, i.e., that our egoism is evil, that it brings me harm by severing me from the spiritual.

However, in order for this to happen, we need to come to sense at least a little bit of what the spiritual is and how good it is. Evil can only be realized in contrast with good. Yet, how can we sense the spiritual if we have yet to escape egoism? In what *Kelim* (desires) can we sense this? Even though we lack corrected desires, and therefore cannot sense the spiritual, as a result of studying Kabbalah,

one begins to sense the Surrounding Light, which bestows onto him the desire for the spiritual (See "Introduction to the Study of the Ten Sefirot," item 155).

The desire of one who physically exists in our world, but spiritually exists in the worlds of *BYA*—is a desire to enjoy the Light. However, opposite these desires one has an "anti-desire," a screen, which neutralizes his innate will to receive pleasure.

A screen is created (appears, emerges, born) within the *Kli* (desire, man) as a result of man's sensation of the spiritual Light (the Creator). Therefore, all our requests (prayers, *MAN*, "questions") should be about one thing only: for the Creator to grant us the strength necessary to ascend spiritually, to transform our desires or, as Kabbalah defines it, to acquire a screen. It is impossible to annul one's will to receive pleasure. The Creator created it, and it is His only creation. All we can do is acquire a screen (counterbalance) on it, thereby ascending above creation (egoism), and become similar to the Creator! And to the extent of this similarity, to merge with him.

Thus, *Partzuf* Yaakov stands from *MI* (*YESHSUT*) to *MA* (*Malchut*), from end to end. However, what is referred to here is the state of *ZON*, when they ascend to *YESHSUT* and receive the Light of its degree.

The entire spiritual distance from us to the Creator is divided into 125 invisible degrees, all of them named. These degrees differ from one another only by the magnitude of their screen on man's egoistic desires. Man receives the Light in his corrected, altruistic desires. The volume of the received Light depends on the screen's magnitude (the size of the desire's corrected part).

Every degree is characterized by a particular sensation of the Creator, and this sensation is called Light. Hence, we can designate the spiritual state of the *Kli* (man) in the spiritual world by the name of its degree or the name of the Light it receives, as every degree has its own particular Light. These gradations of the sensation of the Creator are precisely what we call spiritual degrees.

That is why, having ascended to a degree called *YESHSUT*, *ZON* receive the Light of *YESHSUT*, although *Partzuf YESHSUT* itself ascended, accordingly, to a Higher Degree, and there receives the Light of that degree, called *AVI*. In turn, *AVI* ascend to a degree called *AA*, where they receive the Light of *AA*. We call degrees by the names of the *Partzufim* that abide there in their usual, lowest state. Such a state is called permanent.

Even though by ascending to a Higher Degree, the lower *Partzuf* receives the Light of that degree, which changes its properties, the *Partzuf* remains itself nonetheless, just as a person who acquires new properties remains a person,

though now one of another level. Therefore, when it is said, "having ascended to the Upper One, the lower one becomes like him," it implies a change only in the inner properties of man (or *Partzuf*), but not in his identity.

Upon ascending to *YESHSUT*, *ZA* receives greater Light, for an ascent in the spiritual world signifies an increase in the magnitude of a screen, and, accordingly, reception of greater Light. That is to say, *ZA* himself grew, but did not turn into *YESHSUT*: previously, at his own place, he had only the Light *Ruach-Nefesh*, but upon ascending and acquiring a screen, he receives the Light of *Neshama* as well.

Therefore, all the places between us and the Creator are established, and the *Partzufim* that are there "stand" on them in their permanent place. However, all the *Partzufim* and the worlds can ascend relative to their permanent, lowest states by one, two, or three degrees. In its lowest state, a *Partzuf* has only *GE* and no *AHP*, and only the Light of *Nefesh-Ruach*.

By receiving the Light of correction from Above, the *Partzuf* can gradually correct its *AHP*: it corrects the *Sefira Bina* and receives the Light of *Neshama*, which designates an ascent of one degree. After that, the *Partzuf* corrects the *Sefira ZA*, and receives the Light of *Haya*, which designates an ascent to another degree, i.e., already two degrees. And after that, it corrects *Sefira Malchut* and receives the Light of *Yechida*, which designates an ascent to yet another degree, a third one.

Keter = Galgalta	GE - Katnut (small state)
Hochma = Eynaim	
Parsa, Nikvey Eynaim, Masach of Partzuf	
Bina = Awzen	(ascent of Bina to GE = ascent by 1 degree)
ZA = Hotem	(ascent of ZA to GE = ascent by 2 degrees)
Malchut = Peh	(ascent of Malchut to GE = ascent by 3 degrees)

However, the new Light does not enter the just corrected *Kli* (*Sefira*), but comes from Above and enters through the *Sefira Keter*.

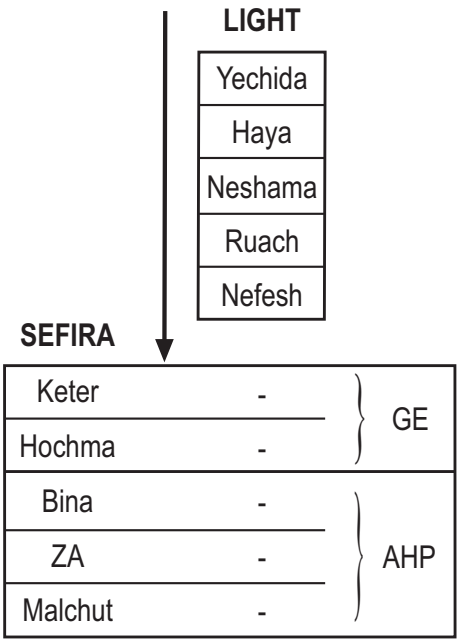

Man's spiritual ascent can be the consequence of two factors:

1. An awakening of a desire from Above, called "special days"—holidays, new moons, Sabbaths. This kind of an ascent is called "an awakening from Above," and leads to the general ascent of all the worlds *ABYA*, and, consequently, of all that inhabits them.
2. Man's efforts in his studies and inner work, his prayer to merit the Creator personally giving him the strength to ascend to a Higher Degree.

Moreover, such an ascent is not limited to only three degrees, but can elevate man along all 125 degrees to the Creator Himself. Ascension to the Highest Degree is precisely the purpose for which man was created. He must accomplish this task while still living in this world. And until he attains this goal, he will have to return to this world again and again.

Although *ZON* are called "the last days," upon ascending and receiving the Light of *YESHSUT*, they receive the name "the days past or first days." In this instance, one boundary of Heaven (*Malchut* or *MA*) ascends and clothes the other boundary of Heaven (*YESHSUT* or *MI*). *MA* and *MI* merge in one, and *The Zohar* emphasizes that fact. AND KNOW:

MI – WHO

BARAH – CREATED

ELEH – THIS

MI is *YESHSUT* that stands in the place of *Bina de AA*, from *Chazeh* to *Tabur de AA*. And although only *Kelim* of *GE* (vessels of bestowal) are present in the world of *Atzilut*, there are *Partzufim* among them that wish only to "bestow": *Atik*, *AA*, *AVI*, and those that want to receive for the sake of bestowal, so as to pass the Light on to *YESHSUT* and *ZON*.

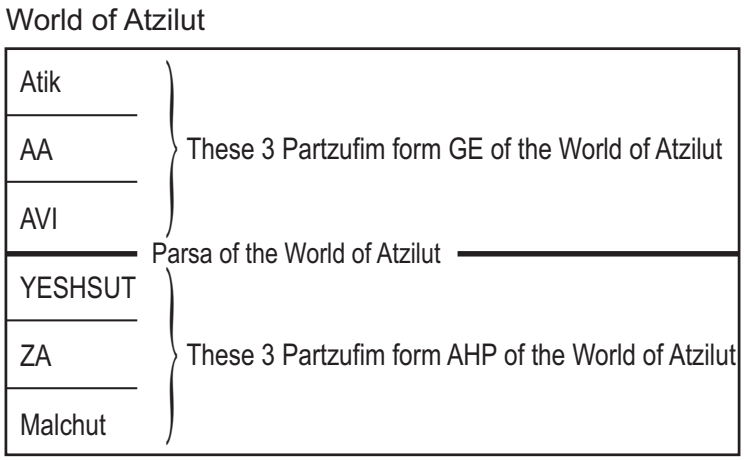

YESHSUT and *ZON* want to receive the Light so as to pass it to the souls of the righteous, the people who seek correction. Hence, within the world of *Atzilut* there is a division into two types of *Kelim*—*GE* and *AHP*. They are separated from each other by the *Parsa* of the world of *Atzilut* that stands in the *Chazeh* of *AA*.

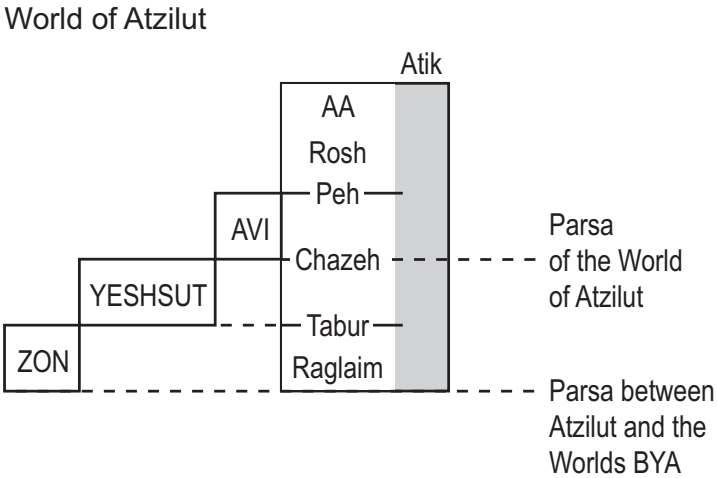

The Light from the *Rosh de AA* does not pass below the *Parsa* of the world of *Atzilut*. Therefore, *YESHSUT* in its permanent state, or *ZON*, when they ascend

to *YESHSUT*, cannot receive the Light of *Rosh de AA*. This is why they have the desire to receive the Light of *Hochma*, called "question." The question (desire to receive the Light of *Hochma*) therefore amounts to *MI* (*YESHSUT*, the Light of *YESHSUT*), which is *BARAH* (beyond *ELEH—ZON*), and upon their ascent, *ZON* do not receive the Light of *Hochma*, as they are outside the *Rosh* of *AA*, outside of the Light of *Hochma*, but with a question (a desire for it). This enables them to continue their ascent.

Who Created These (by Eliyahu)

11. Rabbi Shimon said: "Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about." Rabbi Elazar was silent. Rabbi Shimon wept and paused for a moment, and then said, "Elazar, what is *ELEH*?" If you say that they are like the stars and the signs of the zodiac (destiny), are they not always visible (unlike the changeable signs of destiny)? And in *MA*, that is in *Malchut*, they were created as it is written, "By the word of the Creator were the Heavens made" (*Tehilim*, 33:6), meaning that the Heavens were made by *Malchut*, called the Creator's word. And if *ELEH* speak of the hidden secrets, then there would be no need to write *ELEH*, as the stars and the signs of destinies are visible to all (the word *ELEH* (THIS) tells us that something is clear).

Rabbi Elazar did not reveal the reception of the Light of the first *Gadlut* state (*Ohr Neshama*), and Rabbi Shimon wished to reveal the way to receive the Light of the second *Gadlut* state (*Ohr Haya*). Therefore, he asked Rabbi Elazar to speak and to reveal the way to attain *Ohr Neshama*, which is concealed from people by a supernal secret, for this Light has not yet been revealed in the world, and Rabbi Shimon reveals it here.

The fact is that, although there were righteous who attained the Light of *Haya*, there was no one among them who could explain the path of its attainment in detail, no one who could reveal it to the entire world. This is so because to understand means to attain, to ascend to that degree, which depends only on man's efforts. While there were many people throughout the generations who attained the degree of *ELEH*, revealing it to the world requires an even greater degree, and a special permission by the Creator (See the article *The Conditions for Disclosing the Secrets of the Wisdom of Kabbalah*).

Rabbi Shimon asked him what *ELEH* means, what new things is the Torah telling us with the words, *MI BARAH ELEH* (WHO CREATED THESE), where

the word *ELEH* designates *ZON*? After all, if it speaks of the stars and the signs of the zodiac—luck, which signify the Light of *VAK* of the big state, then what is so special about it? After all, *ZON* can receive this Light even on weekdays. There is nothing so extraordinary in this to mention *MI* – WHO CREATED THIS separately.

(One might say that this Light is constant, for only the Light of *VAK* is constantly present in *ZON*, but not *GAR*. And only as a result of *MAN* does *ZON* receive the Light of *VAK* of the big state, the Light of *Neshama*. The answer lies in that this Light can be received at any time, even on weekdays during the morning prayer. However, he still does not understand why these were created in *MA*. After all, Light refers not to *Bina*, but to the *ZON* of the world of *Atzilut*, called *MA*, and exits them, as is written BY THE WORD OF THE CREATOR, where the Creator is *ZA* and His word is *Malchut*.)

12. However, this secret was revealed on another day, when I was on the seashore. The prophet Eliyahu came to me and said: "Rabbi, do you know the meaning of *MI BARAH ELEH* – WHO HAS CREATED THESE?" I answered: "These are the Heavens and its forces, the works of the Creator, looking at which, people should bless Him, as it is said, 'When I behold Your Heavens, the work of Your hands' (*Tehilim*, 8:4), and 'O LORD! Our Lord! How glorious is Your name throughout all the earth!'" (*Tehilim*, 8:10).

13. He replied to me: "Rabbi, the Creator took the concealed and revealed it to the Celestial Council. And here it is: When the most Concealed of all that are Concealed desired to reveal Himself, He first made a single point, which is *Malchut*, and it ascended to His Thought, that is, into *Bina*, meaning that *Malchut* ascended and merged with *Bina*. In her, He shaped all the creatures, and in her confirmed all the laws."

Atik is the first *Partzuf* and the *Rosh* of the world of *Atzilut*. And it is called the most concealed and secret of all the *Partzufim*, and its name—*Atik* (from the word *Ne'etak*—isolated, unattainable) testifies to that fact. No one can attain this *Partzuf* in itself, its properties, but we can attain it the way it appears to us: *Atik* deliberately diminishes and changes itself in such a way that the lower ones could attain the outer form (its properties) in which it appears to them, but not *Atik* itself.

In the words of *The Zohar*, when *Atik* wished to reveal itself to the worlds, although it is a *Partzuf* that acts according to the laws of the first restriction, it "clothed itself in the garments" (an external *Partzuf* that acts according to the

laws of the second restriction) with regard to the lower ones so as to enable them to perceive and attain it.

There is an enormous difference between the properties of the sensory organs that perceive sensations of the first and the second restrictions. Just as man in our world is born without sensory organs that can perceive spiritual worlds, which is why he cannot sense them, so is the *Partzuf* that is corrected for the conditions of spiritual work at the level of the second restriction unable to accept (perceive) the Light that descends according to the law of the first restriction. A similar distinction exists between *Partzuf Atik* and the other *Partzufim* of the world of *Atzilut* and the worlds of *BYA*.

To be connected to the lower ones, *Atik* elevated *Malchut de Rosh de AA* within the *Rosh* of the lower-standing *AA* up to the *Sefira Hochma*. As a result, *Sefirot Bina* and *ZON de Rosh de AA* fell from the *Rosh* of *AA* to its *Guf*. After all, *Malchut* ascended from the *Peh* to the *Eynaim* and stood in the *Rosh* at place of *Bina*, whereas *Bina* and *ZON* exited the *Rosh*. The *Guf* (body) begins after *Malchut de Rosh* (after the decision on how to act), wherever it may be.

Here is how one should understand this: the *Sefirot* of the *Rosh* are the thoughts and desires with regards to which the *Partzuf*, man's inner properties (man himself) makes the decisions as to how they can be used in order to advance as much as possible toward the goal of creation. The fact that *Sefirot Bina* and *ZON* exited the *Rosh* of *AA* means that *Partzuf AA* cannot make any decisions with regard to them for lack of a screen on them. This is why they fell into the *Guf*, outside the *Rosh*.

Hence, their remaining role is only to receive the Light from the *Rosh*, just as it is received by all the *Sefirot* of the *Guf*. In other words, they receive the Light that is accepted by the screen of *Sefirot Keter* and *Hochma* that remained in the *Rosh*. Man deliberately restricts the use of his desires, and uses only those desires with which he can work for the Creator's sake.

Therefore, when *Malchut* ascended and stood under the *Sefira Hochma*, *Hochma* became like the male part (bestowing, fulfilling), and *Malchut* became like the female (receiving) part of the *Rosh*. And since *Malchut* took the place of *Bina* (called "thought"), *Malchut* assumed the name "thought," since now it's *Malchut* that makes a *Zivug* and receives *Ohr Hochma*.

A *Partzuf* that receives from *Hochma* is defined as *Bina*, and not *Malchut*. Therefore, although *Malchut* herself is merely a black point (egoistic creature), as a result of her ascent, she becomes *Bina*, i.e., *Malchut* acquires *Bina*'s properties. Hence, *Malchut* is now called *Bina* or "thought."

The Zohar calls a "thought" either to *Hochma* or to *Bina*. The difference is that a thought is something that is received from *Hochma*. Hence, *Bina* is called a thought only if she is in the *Rosh* and receives the Light from *Hochma*. In the first restriction, *Bina* always receives from *Hochma*, and is called "thought." However, in the second restriction, *Malchut* ascended above *Bina* and started receiving from *Hochma*. That is why it is *Malchut* that is now called "thought," and not *Bina*.

All the *Partzufim* of the worlds of ABYA are created by this ascent of *Malchut* to *Bina*. Therefore, it is written: IN HER HE SHAPED ALL THE CREATURES, AND IN HER CONFIRMED ALL THE LAWS—*Sefirot Keter* and *Hochma* remained in the *Rosh* of each *Partzuf*, and a *Zivug* was made on these two *Sefirot*. This is why the Light received in *Guf* of the *Partzuf* consists of only two Lights, *Nefesh* and *Ruach*.

Previously, *Malchut* stood in *Peh de Rosh* and the *Rosh* (the part of the *Partzuf* in which it calculated how much Light it can receive for the Creator's sake) ended there. Then, the *Partzuf* would receive that Light from the *Rosh* to the *Guf*, between the *Peh* and the *Tabur*.

But now *Malchut* ascended to *Eynaim de Rosh* and stands under them. This is known as the ascent of *Malchut* to *NE* (*Nikvey Eynaim* – pupils of the eyes), which are called *NE* precisely because *Nikvey Eynaim* means *Malchut* of the eyes. Prior to *Malchut*'s ascent to the *Eynaim*, it was as though there were no pupils (*NE*). It is worth noting that only in *Malchut* (desire) can we feel what surrounds us (the Creator, Light). This is why all of our sensory organs are designed as apertures: *Nekev* (orifice), *Nukva, Malchut* in the eyes, *Awznaim* (ears), *Hotem* (nose) and *Peh* (mouth).

Only he who can create desires that work according to the principle of the second restriction through his own strength and effort, and puts *Malchut* after *Keter-Hochma* (thinks in terms of bestowal), can start perceiving through this corrected spiritual sensory organ. Wherever there is a screen, it constitutes that sensory organ with which one can perceive the Upper Light.

Upon her ascent, *Malchut* stood under *Hochma* and made a *Zivug* on her own screen, on *Sefirot Keter-Hochma* (*GE*). *Sefirot Bina-ZA-Malchut* (*AHP*) are located below the *Rosh*, in the *Guf* of the *Partzuf*, and passively receive the Light from the *Rosh*. This leads to a division of the ten *Sefirot* of the *Guf*, *KHB-ZA-M*, in the same way the ten *Sefirot* of the *Rosh* were divided: *Sefirot K-H* of the *Guf* continue receiving from *K-H* of the *Rosh*, and *Sefirot B-ZA-M* of the *Guf*, being unable to receive from the *Rosh*, start receiving from *K-H* of the *Guf*, like the *Sefirot* below the *Tabur* of the *Partzuf*.

As is well-known, every *Partzuf* consists of a *Rosh*, a *Guf*, and extremities. The *Rosh* decides how much Light the *Guf* can receive for the Creator's sake, in accordance with the magnitude of the screen that reflects the Light (pleasure). The decision to accept this Light causes the Light to descend through the screen, from the *Rosh* to the *Guf*, filling it from the *Peh* down to the *Tabur*. Each *Sefira* of the *Rosh* fills its corresponding *Sefira* in the *Guf*.

Partzuf in the 1st Restriction

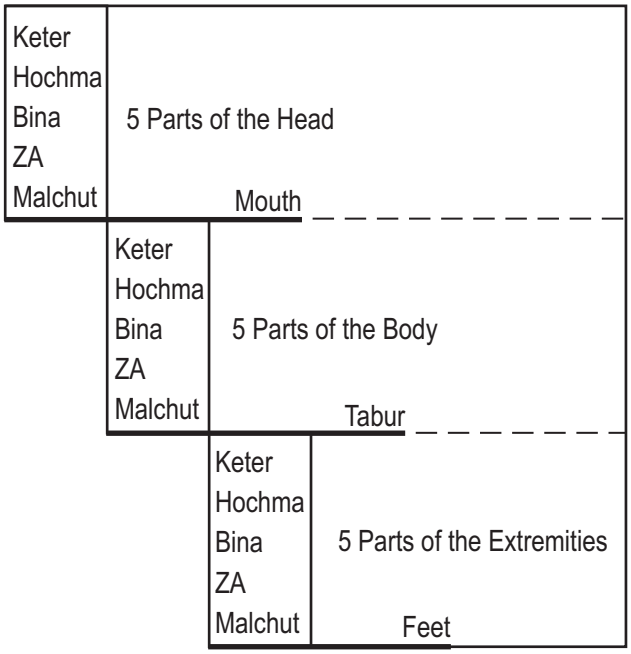

Partzuf in the 2nd Restriction

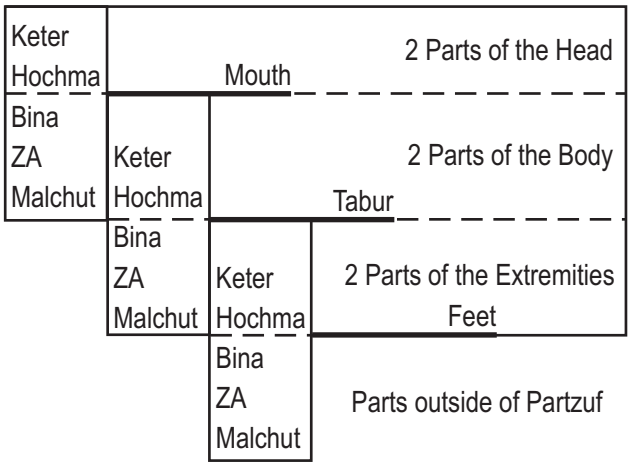

If there are only two *Sefirot K-H* in the *Rosh*, then only the two *Sefirot K-H* remain in the *Guf*. This is because only they can receive from the corresponding *Sefirot* in the *Rosh*. *Sefirot B-ZA-M* of the *Rosh* receive the same Light as *Sefirot K-H* of the *Guf*, which means that they are located under the screen (*Malchut* that ascends and stands under *Hochma de Rosh*). Thus, the *Guf* contains *K-H* that receive, accordingly, the Lights *Ruach-Nefesh*, and *AHP* of the *Rosh* that receive these two Lights of *Ruach-Nefesh*, too.

B-ZA-M (*AHP*) of the *Guf* cannot receive the Light from the *Rosh*, as their corresponding *Sefirot B-ZA-M* of the *Rosh* do not participate in a *Zivug*, since they lack the strength of the screen sufficient to reflect the egoistic desires of *AHP de Rosh* so as to receive for the Creator's sake. In other words, since there are no *AHP* in the *Rosh*, there are also no *AHP* in the *Guf*. And since *AHP de Guf* receive no Light from *AHP de Rosh*, they are like the extremities—the end of a *Partzuf*, below its *Tabur*. Hence, at the end of a *Partzuf*, below *Tabur*, there are *GE* of *Raglaim* (feet) and *AHP de Guf*, which fell there. And *AHP* of *Raglaim* are not parts of a *Partzuf* whatsoever, as they are located at a lower degree.

The Light that cannot be received by the *Partzuf* remains outside, surrounding it, and waits until the *Partzuf* acquires the strength to receive it. It is called "Surrounding Light," and it corresponds to the desires that do not take part in a *Zivug*, those desires that are still uncorrected and lack a screen.

If, previously, before the second restriction, *Malchut* (the last *Sefira* of the *Guf*) was in *Tabur*, now, when only two *Sefirot K-H* remain in the *Guf*, *Malchut de Guf*, too, ascends to *Bina de Guf*, called *Chazeh*. Therefore, when *Malchut* ascends to *Bina de Rosh*, the entire *Partzuf* "diminishes" in size: the *Rosh* reaches only up to the *Eynaim*, the *Guf* only to the *Chazeh*, and the *Raglaim* only to *Tabur*. And that is why this state of the *Partzuf* is called "the state of *Katnut*."

However, if the *Partzuf* receives new strength from Above, acquires a *Masach* (screen), it will be able to resolve to accept the Light for the Creator's sake in its *AHP*, then *AHP de Rosh* will rise again from the *Guf* to the *Rosh*, and complete the *Rosh* to ten *Sefirot*, while the *Sefirot* of *AHP de Guf* will ascend from the *Raglaim* back to their place in order to receive additional Light. And then *Rosh*, *Guf*, and *Raglaim* will all contain ten *Sefirot*. This state of the *Partzuf* is called "the state of *Gadlut*."

In the language of *The Zohar*, the restriction of a *Partzuf*, its transition from the *Gadlut* state to the *Katnut* state is described as a division of each part of the *Partzuf* (*Rosh*, *Guf*, and *Raglaim*) into *GE* (*MI*) and *AHP* (*ELEH*). All ten *Sefirot* are called by the Creator's name *Elokim*, which consists of the letters *ELEH-IM*, that are further divided into *MI – GE – K-H* and *ELEH – B-ZA-M*. When in *Katnut*, only *Sefirot ELEH* maintain their degree, whereas *Sefirot IM* fall to a

lower degree. The word *Elokim* is read from below upwards, the way they are attained by man.

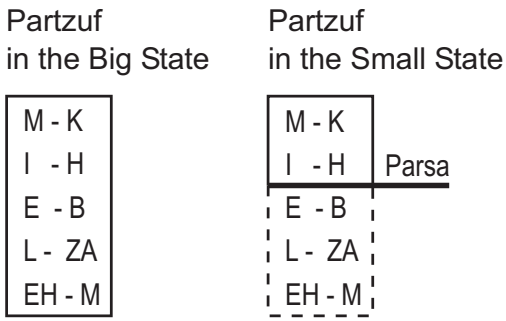

IN HER HE SHAPED ALL THE CREATURES, AND IN HER CONFIRMED ALL THE LAWS—alludes to the division of each degree into two parts; their new form signifies the division into *ELEH* and *MI*, the separation of the *Kelim* (desires) of "bestowal" and "reception," where, due to the lack of strength to oppose one's nature (egoism), part of the *Sefirot* (desires) remain unused, outside of their degree. Accordingly, their Light remains outside as *Ohr Makif* (Surrounding Light), and waits until the *Partzuf* acquires additional strength to become big and thus receive all the Light.

During the 6,000 years, our entire correction transpires only according to the laws of *Tzimtzum Bet* (second restriction). As soon as the *Partzuf* acquires new strength (*Masach*) to receive the Light selflessly in *Sefirot/Kelim B-ZA-M* (*ELEH*), it will immediately attach them to itself and receive in them the Lights *Neshama-Haya-Yechida*. And it will grow to become a big *Partzuf* consisting of five *Kelim* (ten *Sefirot*) with the five Lights of *NRNHY*.

14. He confirmed in the sacred and concealed candle (in *Malchut* that merged with *Bina*), a concealed image, the Holy of Holies, a secret structure that emerges from the thought, *GAR* that is called *MI*, which is the beginning of this structure. It stands and it does not stand; it is great and concealed in the name *Elokim* (*ELEH* and *IM*). It is called *MI* from the word *Elokim*, that is, it lacks the letters *ELEH* of the name *Elokim*. He desired to be revealed and called by the complete name *Elokim*, so He clothed Himself in a splendid shining garment, the Light of *Hassadim*. He created *ELEH*. The letters *ELEH* of the name *Elokim* ascended and combined with the letters *MI* and formed the complete name *Elokim*. And until He created *ELEH*, He did not rise (did not ascend) to the name *Elokim*. Hence, those who sinned by worshipping the Golden Calf alluded to this secret by saying, "*ELEH* (this is) your God, Israel!" (*Shemot*, 32:4).

"*ELEH* (this is) your God, Israel!"—that is, these egoistic desires (*ELEH*) are your deity, which you must worship until you correct yourself. The use of *ELEH* is the reason for all transgressions and ruin: the breaking of the vessels (*Kelim*), the sin of Adam and the shattering of his soul into 600,000 pieces, worshipping the Golden Calf and the breaking of the Tablets by Moshe, the ruin of the First and Second Temples, and so forth.

As a result of the lower ones raising *MAN*, meaning their request to receive the strength necessary to make a *Zivug* and receive *Ohr Hochma* for the Creator's sake, there descends from Above the Light called *MAD* (*Mayin Dechurin*)–the force that enables the *Kli* to create a *Masach* capable of reflecting Light, thereby resisting its egoistic nature. This force comes in the form of Light, the sensation of the Creator's greatness, and is referred to as the Light of *AB-SAG*, as it descends from the *Partzufim Hochma* (*AB*) and *Bina* (*SAG*) of the world of *AK* (*Adam Kadmon*).

If one ascends from the degree called "our world" to the worlds *BYA*, then wherever he may be in those worlds, his request for spiritual correction will rise through all the worlds and degrees up to *Partzuf SAG*. *SAG* turns to *AB*, receives the Light of *Hochma* from it, and passes it down to all the *Partzufim* along which *MAN* had ascended.

Since the entire world of *AK* exists in the first restriction (*Tzimtzum Aleph*) and above the second restriction (*Tzimtzum Bet*), the Light that comes from it provides the *Kli* that receives this Light with the strength to pass from the small state to the big one. In other words, the Light of *AB-SAG* enables the *Kli* to create a *Masach*, reflect the Light of *Hochma*, and receive it for the Creator's sake. The *Gadlut* state is called "the holy of holies," for being filled with the Light of *GAR* (the holy of holies) is utterly perfect.

The Light of *AB-SAG* first descends to the *Rosh* of *Partzuf AA* and lowers the point (*Malchut*) from the thought (*Bina*) back to its place in the *Peh*, where it was prior to *Tzimtzum Bet*. In consequence, the three *Sefirot B-ZA-M* rejoin the two *Sefirot K-H* and become five *Sefirot* in the *Rosh*, *AHP* (*ELEH*) ascend and join with *GE* (*MI*), and the Creator's name *Elokim* is completed.

However, this does not mean that the *Partzuf* can be filled with the five Lights *NRNHY*; it merely acquires a *Masach*, the strength to receive the Light in all its ten *Sefirot*. Since only *Ohr Hochma* shines in *AA*, this Light cannot fill the elevated *Kelim* of *ELEH*, as they can only receive *Ohr Hochma* if it is clothed by *Ohr Hassadim*. Only the *GAR* of the *Partzuf* (*K-H-B*) can have pure *Ohr Hochma*; the *ZAT* of the *Partzuf* (*Sefirot ZA-M*) can only receive diminished

Ohr Hochma—half-mixed with *Ohr Hassadim*. This is called the reception of *Ohr Hochma* in the middle line (consisting of half *Hochma* and half *Hassadim*).

Therefore, says *The Zohar*, THIS STRUCTURE STANDS AND IT DOES NOT STAND—even though all the *Sefirot* are already present in the *Rosh*, they still need to be filled with Light, meaning that *Sefirot ELEH* are not yet revealed in the name *Elokim*. Only the letters *MI* have so far been revealed (filled with the Light).

Hence, first, the *Partzuf* makes a *Zivug* on its *Katnut* state and receives *Ohr Hassadim*. Then, it clothes *Ohr Hochma* into PRECIOUS GARMENT (*Ohr Hassadim*). Only afterwards can the mixed Light of *Hassadim* and *Hochma* fill *Sefirot ZAT* (*ELEH*), and all five *Sefirot* will shine in perfection.

However, before *MI* gives *Ohr Hassadim* to *ELEH* so as to enable *ELEH* to receive *Ohr Hochma* in it, *ELEH* cannot receive *Ohr Hochma*, and only the Light of *MI* shines in the entire name *Elokim*. Further, *The Zohar* tells us that neglect of *Ohr Hassadim* (the intention for the Creator's sake) is precisely what constitutes the entire transgression. And since they transgressed, i.e., neglected *Ohr Hassadim*, that is, since they did not wish to receive with the intention "for the Creator's sake," but desired only *Ohr Hochma*, they caused the separation of *MI* from *ELEH*. Hence, it is written, *ELEH* – THIS (the desires of reception and not *MI*, the desires of bestowal) IS YOUR LORD, ISRAEL—and the Light instantly passed to the impure forces.

The Torah does not tell us about the history of an ancient nation, but about the structure of the spiritual degrees that we must attain. To know the properties of these degrees (whose attainment is designated by the acquisition of their properties), Kabbalah explains to us how they were originally created by a gradual descent (spiritual coarsening) from the Creator Himself.

And in order to give us an opportunity to correct our egoism, the Creator mixed it with altruism at the very creation of the spiritual degrees. This kind of mixing of opposite properties is possible only through an "explosion," since opposite properties cannot be combined otherwise. There were several such mixtures that occurred as a result of explosions (breaking of properties).

One of them is mentioned in the Torah (*Shemot*, 32:4), when, by worshiping the Golden Calf, the sons of Israel (the altruistic desires of "bestowal") suddenly wished to receive the Light for themselves. Consequently, the *Sefirot* (*Kelim*) of *GE* and *AHP* mixed together, and the properties (desires) of *GE* penetrated *AHP*. Through these altruistic properties that are secretly concealed within a small, egoistic human being, it is possible to awaken him, to evoke in him an aspiration to ascend spiritually and to disregard this world.

Therefore, everything that is written in the Torah should not be perceived by us not as history, but as an instruction manual. All the actions described in the Torah are positive: all the devastations, including the ruin of the First and the Second Temples, wars, adultery and murder. We only need to realize what exactly the Torah is telling us. And one can understand it correctly only if he stops perceiving it as a collection of injunctions referring to the mechanical performance of commandments.

15. Just as *MI* join *ELEH* into one name *Elokim*, when *Hochma* clothes itself in *Hassadim*, so is the name combined by this precious shining garment. The world exists thanks to this secret, as is written, "The world was created by mercy." (*Tehilim*, 89:3). Then Eliyahu flew away, and I did not see him anymore. Yet, it is from him that I discovered that I stood upon the secret and its concealment. Rabbi Elazar approached with the others, and they bowed down before him. They wept and said, "If we have come into this world only to hear this—it is enough for us!"

Rabbi Shimon continues his explanation: There is only one law of reception of *Ohr Hochma*: *Ohr Hochma* can only be received if *Ohr Hassadim* clothes it beforehand. Just as this occurs in *Partzuf Bina*, called "the Upper World," so does it occur in *Partzuf Malchut* (MA, *Nukva* of ZA), called "the lower world." *Malchut* is typically referred to as *BON*, but when she joins ZA and receives the Light from him, she is called by his name—MA.

The Upper World, *Bina* of the world of *Atzilut*, desires only *Hassadim*, but the lower world, *Malchut* of the world of *Atzilut*, wants *Hochma*. However, Eliyahu the prophet spoke only of the order of Light and the structure of the name *Elokim* in *AVI* (*Bina de Atzilut*), whereas Rabbi Shimon continues his explanation in the next article and describes the structure and reception of Light in the name *Elokim* in *Malchut de Atzilut* herself.

The Mother Lends Her Clothes to Her Daughter

16. Heaven, Earth, and all that inhabit them were created by *MA*, which is *Malchut*, as it is said: "When I behold your Heavens, the work of your hands" (*Tehilim*, 8:4). And before this, it is said, "*MA* – WHAT (How) majestic Your name is throughout the earth, which You established above the Heavens" (*Tehilim*, 8:2). After all, the Heavens were created by the name (property) *MA* (*Malchut*). It is written "in the Heavens," which refers to *Bina*, called *MI*, the Heavens that are above *ZA*. The explanation for this lies in the name *Elokim*. *MA* (*Malchut*) ascends and enters with her properties into *Bina*, i.e., connects into *Bina*, and receives her properties. *Bina* is called *Elokim*. After He CREATED LIGHT FOR LIGHT, meaning *Ohr* (Light) *Hassadim* (called "precious adornments or garments") so as to clothe *Ohr Hochma*, *Ohr Hassadim* clothes *Ohr Hochma*, which signifies the creation of Light for Light; by the force of the Supernal Name *Elokim* (*Bina*), *Malchut* ascends, and, upon joining *Bina*, receives all of her properties, and includes herself in *Bina*. Therefore, *BERESHEET BARAH ELOKIM* (In the beginning the Creator created) refers to the Supernal *Elokim*, to *Bina* and not to *Malchut*. For *MA* (*Malchut*) is not created by the name *MI ELEH*.

The lower world (*Malchut*, *MA*) receives the Light (marked from Above by the name *Elokim*) from *Bina*. This Light brings *Malchut* strength, and the properties suitable for the creation of Heaven, earth, and posterity manifest within her. After all, there cannot be any posterity or birth of new generations without the Light of *Haya*.

And this is what *The Zohar* tells us: so does the lower world (*Malchut*, *MA*) exist by the name *Elokim*, by the name from the Upper World, which is why

there's strength in *Malchut* (*Ohr Hochma*) to create generations. And if *Malchut* has *Ohr Hochma*, then the world can be created by her.

(*Haya* is one type of *Ohr Hochma*. There is one Light that the Creator emanates, or rather, the sensation of the Creator we refer to as Light. This sensation depends on the desires-*Kelim* in which we feel Him. And since there are only two types of desires-*Kelim*, those of "bestowal" and those of "reception," there exist only two types of Light, *Hassadim* and *Hochma*. However, each of them includes several subtypes, and *Ohr Haya* constitutes a particular form of *Ohr Hochma*. This is because *Hochma* is the Light or pleasure that is felt by the will "to receive," whereas *Hassadim* is the pleasure that is felt by the will "to bestow." If only the *Kelim* of bestowal (*GE*) are present in the *Partzuf*, it is filled with *Ohr Hassadim*; and if it has the strength to receive for the Creator's sake, it is filled with *Ohr Hochma*.) (Do not confuse this with *MA*, which is used here, where *MA* = *Malchut* with *ZA* = *MA* in *Gematria*).

The Zohar explains that the Light descends from the name *Elokim* thanks to the merging of *MI* and *ELEH*. *ZA* is called "Heaven." *YESHSUT* is above Heaven (*ZA*). There is no *MI* in Heaven (*ZA*), only *MA*. However, after *Ohr Hassadim* clothes *Ohr Hochma* (the Light *ELEH* = *AHP* clothes the Light of *MA* = *GE*), all the letters combine and ascend by the name *Elokim* above Heaven = *ZA* = *MA* to *YESHSUT* = *Bina* = *MI*.

MI (*Bina*) is above the second restriction, above its ban, as her properties are higher, better than those to which the restriction extends: the property of *Bina* is "not to receive anything," which is why the ban of the second restriction—to not receive—simply does not apply to her, for in her essence, she has no desire to receive.

There remains only the ban of *Tzimtzum Aleph*, the restriction imposed on the reception of Light in *Malchut* herself (*Malchut de Malchut*), the central point of all creation, the only creating being. *Malchut* herself is egoistic, but if she has a *Masach* and only receives the Light by means of a *Zivug de Hakaa* (resistance to one's own desire, only for the Creator's sake) on the desires of bestowal, such reception does not occur in *Malchut*, but rather in the first nine *Sefirot*. Hence, *Malchut* can receive the Light in her first nine *Sefirot*.

In other words, if *Malchut* has the will (strength) to receive (enjoy) the Light (pleasure) not for herself, but only because the Creator so desires, then she receives only this amount of Light (pleasure). In order to receive the Light under such a condition, *Malchut* (man's inclination to pleasure and enjoyment) must first reject all incoming pleasure, which *Malchut* perceives to be right there before

her. This is referred to as the Light's (the pleasure's) impact against the screen and its reflection off the screen (the reflection of pleasure by force of will so as to not receive, in spite of the natural, primordial desire to receive pleasure).

The reflected pleasure is called *Ohr Hassadim*. Essentially, this is not a Light, but rather *Malchut*'s intention to receive only for the Creator's sake. However, this intention is that necessary and sufficient condition for the subsequent reception of *Ohr Hochma* from the Creator. For after *Malchut* repelled all the Light (expressed her intention to not receive for her own sake), she thereby met the condition of *Tzimtzum Aleph* (first restriction) to only receive the Light of *Hochma* in the intention for the Creator's sake, which is called *Ohr Hozer* (Returning Light) or *Ohr Hassadim*. And now she can receive *Ohr Hochma*, the pleasure that the Creator wants to bestow upon her.

However, by receiving this Light, *Malchut* is no more a mere recipient-creature. Now, like the Creator, she bestows pleasure upon Him! In this manner, the creature attains the degree of the Creator, becomes equal to Him in properties, for it wants to bestow everything. This is called "being filled with *Ohr Hassadim*." Moreover, *Malchut* receives and enjoys, for if she does not feel pleasure, she will not please the Creator.

Therefore, *Malchut* receives, meaning she is filled with *Ohr Hochma*, full of wisdom and pleasure, from both bestowal and reception for the Creator's sake. And herein lies the perfection of the Creator's Creation: she becomes perfect and similar to the Creator. And this is the perfection of the Creator's works: His creation can ascend to His level independently!

One can imagine one's path from the lows of our world up to the ultimate spiritual peak—the Creator—as a passage through a suite of rooms. In all, between our state and the Creator there are 125 connected, walkthrough rooms. Each room has its own properties, and only those who possess the same properties can be there. If, regardless of reason, man changes his properties, he is automatically moved as though by an invisible current to a room that corresponds to his new properties.

This is how one can move between these rooms: an infinitesimal inner change of properties evokes influence of a spiritual force-field upon man, and he immediately moves to his new place of equilibrium, where his inner properties completely coincide with the external properties of the spiritual field. Hence, there are no guards at the rooms' entrances/exits; as soon as man changes himself so as to match the properties of the next, higher room, he is automatically transferred there by the spiritual current or field.

What properties must one change in order to move from one room to another within this spiritual field? He only needs to alter the type of pleasure to which he aspires. We cannot help receiving pleasure, for such is the entire material of creation, it is all that was created. However, we can change the object of our aspirations, what it is that we wish to enjoy: either coarse reception, reception of mere necessities, or the Creator being pleased with us that we bestow to Him, that we receive because such is His wish.

Our "I," the entity that feels pleasure is present in all of our desires, which change ceaselessly in terms of both magnitude and the desired object. This "I" never disappears. The only thing of which one should rid himself is the sensation that he does something to please this "I." One should aspire to sense the desires of the Creator, how He is pleased with him (just as a mother is pleased with her son's achievements).

After *Malchut* decides to receive only for the Creator's sake, i.e., according to the force of her *Masach* (the force of resistance to her egoistic will to receive pleasure), she receives *Ohr Hochma* only in accordance with the magnitude of the Returning Light. Or, conversely, one may say that the magnitude of the Returning Light determines man's willpower and his desire to act for the Creator's sake.

However, the first nine of *Malchut's* ten *Sefirot* are not egoistic, as they are the Creator's properties with which He wishes to correct *Malchut*. Only the last *Sefira* of *Malchut*, *Malchut* herself, the single creation, called *Malchut de Malchut*, is egoistic and remains under the ban of the first restriction: *Ohr Hochma* does not enter where the will to receive pleasure is present. Therefore, the first nine *Sefirot* can receive the Light of *Hochma*.

However, after the second restriction, in order to correct *Malchut* and impart the properties of mercy (*Hassadim*) onto her so she would be able to desire to "bestow," acquire the properties of *Bina*, and convert her initial, primordial egoism into altruism, *Malchut* ascended to *Partzuf Aba*, became *Malchut* in *Partzuf Aba* in *Bina's* place, while *Bina* found herself below *Malchut*. *Bina* herself can receive *Ohr Hochma* without any restrictions, even when below *Malchut*. However, *Bina* adopted the limitations of *Tzimtzum Bet* for the sole purpose of correcting *Malchut*.

Therefore, due to the *MAN* raised by the lower ones, by man's requests for spiritual correction, the Light *AB-SAG* descends and lowers *Malchut* from the level of *Bina* back to her own place: *Malchut* descends from *Bina*, and the Light of attainment and wisdom is revealed.

As a result of *Malchut*'s descent, *Bina* purifies herself from all restrictions and limitations and returns to receiving *Ohr Hochma*. And after the *Ohr Hassadim* clothes the *Ohr Hochma*, *MI* shines in *ELEH* and the name *Elokim* is revealed, meaning that *Ohr Hochma* shines.

The structure of the name *Elokim* cannot be found in *MA*, for the lower boundary of Heaven (*Malchut* herself) is limited by *Tzimtzum Aleph*—the ban imposed on the reception of *Ohr Hochma*, and by *Tzimtzum Bet's* 6,000-year long prohibition on the usage of the desires of reception. Hence, *The Zohar* tells us that the name *Elokim* was created with *MI*, and not with *MA*, by the property received by *Malchut* upon her ascent to *Bina*.

17. But as the letters *ELEH* descend from Above, from *Bina* down to *Malchut*, for the mother temporarily lends her clothes to her daughter and adorns her with her own adornments, the name *Elokim* descends from *Bina* (mother) to *Malchut* (daughter). When does she adorn her with her own adornments? When she sees the male essence before her. It is then written of her, "Three times in the year shall all your males appear before the Lord Creator" (*Shemot*, 34:23). For *Malchut* is then called by the male name "Master." As it is written: "Behold the Ark of the Union, the Master of all the earth" (*Yehoshua*, 3:11). The Torah is the Union and the Ark is *Malchut*, called by the male name "Master." For she received the *Kelim* (properties, desires) called "clothes," and the Light called "adornments" from her mother, *Bina*. The letter *Hey* (A from MA) then leaves MA (*Mem* + *Hey*) and the letter *Yod* (I) enters in its stead, and just like *Bina*, *Malchut* assumes the name MI. And then she adorns herself with male clothes, with the clothes of *Bina*, to accept all the husbands of Israel.

As it is written (item 13), *Tzimtzum Bet* is in force from the *Rosh* of *AA* downwards, for *Malchut* of *AA* ascended to *Bina* and created all the lower *Partzufim* of the world of *Atzilut* in the property of *Tzimtzum Bet*. Thus, each *Partzuf* of *AA*, *AVI* and *ZON* has only two *Sefirot K-H*, and three *Sefirot B-ZA-M* separated themselves (their properties) from that degree, and moved to a lower one (their properties became equal to it). This is how *B-ZA-M* (*AHP* of *Partzuf AA*) fell to *Sefirot K-H* (*GE*) of *Partzuf AVI*, *B-ZA-M* (*AHP* of *Partzuf AVI*) fell to *Sefirot K-H* (*GE*) of *Partzuf ZON*, and *B-ZA-M* (*AHP* of *Partzuf ZON*) fell below *Parsa* to the worlds of *BYA*.

Sefirot K-H (*GE*) that remained in their degree in their *Partzuf* are called *MI*, and *Sefirot B-ZA-M* that separated (in their properties) and descended (by equivalence in properties) to a lower *Partzuf* are called *ELEH*.

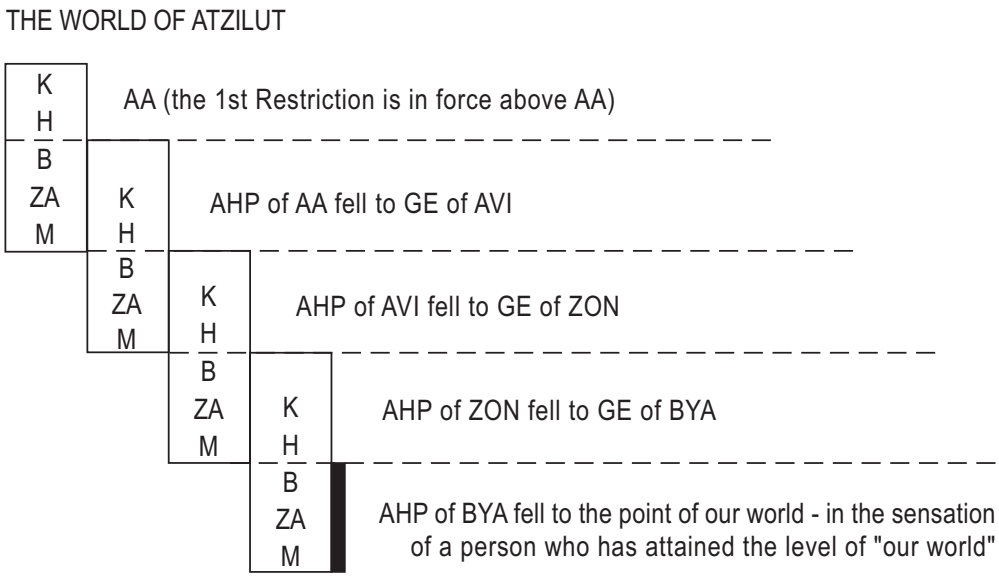

BUT AS THE LETTERS *ELEH* DESCEND FROM ABOVE—when *Malchut* is expelled from *Bina*, the letters *ELEH* get detached from *AVI* and fall to *ZON* (a lower degree), and clothe themselves in *ZON*: *ELEH* of *Aba* (*YESHS – Israel Saba*) clothe *ZA*, and *ELEH* of *Ima* (*Tvuna*) clothe *Malchut*. *Bina* of the world of *Atzilut* is a complex *Partzuf*: her *GE* constitute *AVI* (two *Partzufim*), and her *AHP* have the name of a separate *Partzuf YESHSUT*, for they fulfill separate functions with regard to *ZON*: *Bina*: *GE* = *MI* = *GE* of *Aba* + *MI* = *GE* of *Ima*. *ELEH* = *AHP* of *Aba* = *YESHS* (*Israel Saba*) + *T* (*Tvuna*) = *ELEH* = *AHP* of *Ima*.

When *Ohr Haya* descends from Above (as a result of which *Malchut* descends from *Bina's* level back to her own place), three *Sefirot B-ZA-M* thereby return to their degree, and correspondingly, *Sefirot KHB* (called the "holy of holies") enter the now complete *Partzuf* consisting of five *Sefirot*. (Here, the Light is called by the name of the *Sefirot* it fills.) Previously, there was only *Ohr Ruach-Nefesh* in *K-H*, and now *Ohr Neshama-Haya-Yechida* was added to *KHB*, while *Ruach-Nefesh* descended to *ZA-M*.

However, when *AHP* of *Rosh de AA* (*B-ZA-M* of *Rosh de AA*) that fell to its *Guf* ascend (return from *Guf* to *Rosh de AA*), the *Kelim* of *GE de AVI* ascend along with them to *Rosh de AA*. (These are the *Kelim* of *GE de AVI* that were clothed in *AHP de AA* in their small state, when *AHP de AA* had fallen to *GE de AVI*.) Once there, the *Kelim* of *GE de AVI* receive the Light called "holy of holies" that shines in *Rosh de AA*.

The reason for this is that when the Upper One descends to the lower one, it becomes like the lower one. And when the lower one ascends to the Upper One it becomes like the Upper One. This is because no space or motion exist in the spiritual, and only a change of properties instantly and automatically moves a *Partzuf* or its part in spiritual space, closer (higher) to the Creator or farther away (lower) from Him. Therefore, spiritual ascent itself implies a change of properties of the lower one to those of the Upper One, and a descent of the Upper One signifies that its properties became equal to the properties of the degree to which it descended.

Hence, in *Katnut*, when *Sefirot B-ZA-M = AHP de Rosh* of *Partzuf AA* separate from its head and fall (move according to their now inferior properties) to its *Guf*, from *Peh* to *Chazeh*, where *Partzuf AVI* clothes *Partzuf AA*, they (*B-ZA-M = ZON = AHP de Rosh* of *AA*) become like *AVI* in their properties, without *Ohr Hochma*, and only with the Light of *Bina*, *Hassadim*.

That is why, in *Gadlut*, when *B-ZA-M = AHP de AA* return to the *Rosh* (the degree that is higher than *Guf*), they take with them *GE* of *AVI*, as they all became one degree while in *Katnut*. Therefore, in *Gadlut*, *GE* of *AVI* ascend from *AHP de Rosh* of *AA* to *Rosh de AA* and become equal to it (in their properties), where they receive the Light called "holy of holies" that shines in *Rosh de AA*.

ZON ascend to *AVI* in the same way: after *AVI* receive the Light in *Rosh de AA*, they acquire strength (screen), and lower *Malchut* from *Bina* back to her place in *Malchut*, thereby enabling their *Sefirot B-ZA-M = AHP* to return to their degree, *AVI*, as in *AA*. However, when the *Kelim-Sefirot B-ZA-M = AHP de Bina* that were inside *K-H = GE de ZON* ascend to *AVI*, they also take with them *Sefirot* of *ZON*, which they've clothed—*K-H = GE de ZON*. Thus, *K-H = GE de ZON* ascend to *AVI* and there receive the Light called "holy of holies," the Light of *Haya*.

Therefore, it is written that *Ima*-MOTHER DESCENDS TO HER DAUGHTER TO DRESS AND ADORN HER: the letters *ELEH* or *Ima* (*Bina*) in her small state descend to *Malchut*. This means that THE MOTHER DESCENDS TO HER DAUGHTER, for the three *Sefirot* of *Ima* assumed the property of *Malchut*, thereby separating from *Bina* and becoming a part of *Malchut*. This is akin to *Bina* giving part of her *Kelim* to *Malchut*. Yet, this gift is temporary, as though *Bina* LENDS, GIVES (these *Kelim*) FOR TEMPORARY USE, and thus, *Malchut* uses them temporarily.

And then, *Ima-Bina* (mother) ADORNS HER DAUGHTER WITH HER ADORNMENTS. This is so because in *Gadlut*, when the three *Sefirot ELEH*

return to *Bina*, *Malchut* ascends to the degree of *Bina* together with them, and there receives the Light of "holy of holies." And since an ascent to *Bina* implies becoming like *Bina* (in properties), she now has the right to receive the same Light as *Bina*.

It turns out that, as a result of the mother lowering her *Kelim* (properties) *ELEH* to her daughter by intentionally assuming the properties (desires) of *Malchut* instead of her own properties (desires), thereby entering the small state and willingly diminishing herself, upon receiving the properties of *Malchut* instead of properties of *Bina*, mother *Bina* adorned her daughter *Malchut* with her adornments, meaning the Light that subsequently comes in the state of *Gadlut*: the Light of *Bina* entered *Malchut*. This is described as "*Malchut* received her adornments."

There are two kinds of adornments that the daughter *Malchut* receives from her mother *Bina*: the first is *Ohr Hochma* (*Ohr Haya*, the Light of GAR), the Light of perfection, for it imparts the property of perfection to the *Kli* that it is filling, the Light that *Malchut* receives from *Ima* (Supernal Mother), who stands between *Peh* and *Chazeh* of *Partzuf* AA, above its *Parsa*. The second adornment is *Ohr Neshama*, which still designates imperfection, as it is received from the lower mother, *Partzuf* of *Tvuna* that stands between *Chazeh* and *Tabur de* AA, below its *Parsa*.

Naturally, to receive either Light, *Malchut* must ascend to the corresponding degree. In other words, she must change her properties so as to be able to receive, to merit that Light.

When *Malchut* ascends to *Tvuna* and receives her adornments from *Tvuna*, these adornments are still imperfect, for *Malchut* remains with a "question" (without the Light of *Hochma*), as *Tvuna* was before the raising of *MAN*. This means that to attain perfection, *Malchut* still needs to receive *MAN* from the lower ones, called the "husbands of Israel." In this state, the lower ones, called the righteous or "the husbands of Israel," receive the Light from ZA, which ascended to *YESHS* = *Israel-Saba*.

However, when *Malchut* ascends another degree, to the place of the Supernal Mother, *Bina*, above *Chazeh de* AA, and there receives her adornments from *Ima* and not from *Tvuna*, then these adornments are perfect, for they contain *Ohr Haya*; there is no more "question" in her, as she is considered a male, bestowing *Kli*, and the husbands of Israel receive from her.

And all the husbands of Israel appear before her and receive the Light from her. And *Malchut* is CALLED MASTER (Hebrew – *Adon*). The regular *Malchut*

is called by the Creator's female name *Adonay* (mistress) or *ADNI*, whereas in this state she is called by the male name *Adon* (master).

And this is because *Malchut* no longer has a question, for *MAN* is no longer raised within her, as she has reached perfection (Light of *Haya*) and is therefore called "husband" or master (*Adon*). Hence, the prophet said: BEHOLD THE ARK OF THE COVENANT, THE MASTER (*Adon*) OF ALL THE EARTH (*Yehoshua*, 3:11). *Malchut* is called the "Ark," for *ZA*, who bestows upon her, is called the "Covenant." *The Zohar* calls *Malchut* the "Master of all the earth" or "husband."

As a result of the letter *Hey* in the word *MA* (*Mem-Hey*), signifying the female essence, leaving *Malchut*, for the letter *Hey* signifies the presence of a question in *Malchut*, i.e., the absence of *Ohr Hochma*, whereas *Ohr Hochma* brings absolute knowledge, all questions disappear, and with them the letter *Hey*. The letter *Yod* ascends to the place of *Hey*, and *Malchut* assumes the name *MI* as *Ima*, which signifies *Malchut*'s reception of the name *Elokim*, as the name *Ima*.

18. Israel receives the last letters (*ELEH*) from Above, from *Bina* down to that place, i.e., to *Malchut*, who is now called *MI*, just like the name *Bina*. I pronounce the letters *ELEH* and my whole soul weeps so as to receive these letters *ELEH* from *Bina* into the house of *Elokim*, which is *Malchut*. So that *Malchut* would be called *Elokim*, just as *Bina* is called *Elokim*. How can I receive them? "With joyous songs of praise sung in the voice of the Torah, and festive throngs" (*Tehilim*, 42:4). Rabbi Elazar said, "My silence has erected the Temple Above, which is *Bina*, and the Temple below, which is *Malchut*. Of course, as people say, 'A word is worth a gold coin (Hebrew – *Sela*), but silence is worth two.' So the words 'a word is worth a gold coin' mean that I spoke and came to regret it. Silence, my silence, is worth twice as much, for the two worlds, *Bina* and *Malchut*, were created by this silence. For had I not kept silent (see item 11), I would not have attained the unity of both worlds."

After *Hey* has left *MA* and *Yod* ascended in her place, thereby forming *MI*, Israel elevates the LAST LETTERS *ELEH* to *Malchut* by raising *MAN*. As we've already explained, in *Katnut*, *ELEH* of the Upper One fell to *GE* of the lower one. Hence, they refer to the lower one in *Gadlut* as well. For when *B-ZA-M* = *ELEH* of the Upper One return to its *Rosh*, they thereby elevate *GE* of the lower one, too. The lower one thus acquires the *ELEH* of the Upper One and the Light with which they filled themselves in their present *Gadlut*.

To equalize with the lower one and enter the state of *Katnut*, the Upper One deliberately makes *Tzimtzum Bet* on its *AHP*. And upon connecting to the

lower one, the Upper One returns to the state of *Gadlut*, and passes the Light to that part of the lower one which they've both occupied in the state of *Katnut*.

This scenario is similar to one when a good, strong person joins a company of wicked men, and connects with them by pretending to be like them. And when such contact is established between them, he begins to correct them, little by little, precisely through this connection that has formed between them beforehand.

Each *Partzuf* in the small state is divided into two parts: *GE* and *AHP*. However, since there is a "column" of *Partzufim* between our world and the Creator, there is a connection between them via the common parts of the upper and the lower ones. Precisely because there is a part of an Upper One in each lower one, the lower one can receive strength from Above, through this common property, and ascend independently up to the Creator Himself.

Each Upper One that falls to the lower one completes its *Kelim* to ten *Sefirot*: *AHP* fall to *GE* of the lower one, and together they make up ten *Sefirot*, since they stand at the same level. In turn, *AHP* of the lower one falls into *GE* of the next lower one, and so on.

Afterwards, in *Gadlut*, when *GE* of the Upper One receive the strength to attach their *AHP* to themselves and elevate them, *GE* of the lower one ascend together with *AHP*, as they were joined below. Therefore, upon ascending, *GE* of the lower one continue to be joined with *AHP* of the Upper One, and together they form a *Partzuf* of ten *Sefirot*.

I PRONOUNCE THE LETTERS *ELEH*: Israel (one who wishes to receive the properties of the Creator) raises *MAN* (prayer for it) to receive in *Malchut* the Light of *Gadlut* (for self-correction) with the help of the letters *ELEH*, *Ima-Bina*. This is achieved by praying near the Gates of Tears, after which no one ever returns empty-handed, that is, after raising *MAN*, *ELEH* descend from *AVI* to *Malchut*, the house of *Elokim*. This is because after receiving *ELEH*, *Malchut* herself receives the name *Elokim*, just like *Ima*.

A WORD IS WORTH A GOLD COIN, BUT SILENCE IS WORTH TWO: the words (spiritual action) of Rabbi Elazar (the spiritual *Partzuf* of that name) elevated *Malchut* to *Tvuna*, below *Chazeh de AA*, where there is still no Light of *Hochma*, which designates the presence of a question in *Malchut*, a request for *Ohr Hochma*. And this is called "gold" (Hebrew – *Sela*, a gold coin), for that is the name of *Malchut*.

However, Rabbi Elazar's silence enabled Rabbi Shimon to reveal *Ohr Haya* by raising *Malchut* to the Supernal Mother, whereupon both worlds were

simultaneously created, for the lower world, *Malchut*, was created together with the Upper World, *Bina*, of which *The Zohar* speaks: SILENCE IS WORTH TWICE (two worlds) AS MUCH.

19. Rabbi Shimon said, "From here on the perfection of the written is said to bring forth their host by number." For these are two degrees, and each must be recorded, that is, noted: one is called *MA* and the other *MI*. *MI* is the Upper One, and *MA* is the lower one. The Upper Degree registers, speaks, and brings forth their hosts by number, where the letter *Hey* alludes to the one that is known and unequaled, namely *MI*. This is similar to the phrase, "*HaMotzi Lechem*"—He who brings forth bread from the earth (an appeal to the Creator), where the letter *Hey* refers to the knowledge of the known, lower degree, namely *MA*. And together they are one degree, *Malchut*. However, the Upper One is *MI de Malchut* and the lower one is *MA de Malchut*, the one that brings forth their host by number, for the number 600,000 refers to the number of stars that stand together, and they bring forth innumerable hosts.

The Zohar alludes to the words of the prophet (*Yeshayahu*, 40:26): "Raise your eyes to the height of Heavens and see: WHO HAS CREATED THESE (them) – *MI BARAH ELEH*? He that brings out their host by number, He calls them all by name; no one shall be hidden from the greatness of His might and the force of His power."

The word "recording" means "marked by the letter *Hey*," for two degrees must be recorded in *Malchut*: *MI* and *MA*. With the help of the Light that is received at the time of ascent above *Chazeh de AA* to the Upper World, *Malchut* becomes like the upper world and assumes the name *MI*, for the letter *Hey* exits *MA* (*Mem-Hey*), and the letter *Yod* ascends to its place. Thus, *Malchut* is called *MI*, like the Upper World, and is adorned with the male property.

Nevertheless, *MA*, the previous degree of *Malchut*, does not disappear. The reason for this is that the degree of *MI* is essential in order to pass the Light, the perfection of the "holy of holies" to the generations, the posterity of *Malchut*, *NRN* of the righteous, the lower ones. However, the birth and procreation of these generations (sons) depend on the name *MA*. Hence, if either (*MA* or *MI*) is missing in *Malchut*, she will not be able to beget future generations, to create new souls (lower *Partzufim* filled with Light).

Therefore, *Malchut* BRINGS OUT THEIR HOST BY NUMBER—this is the degree of *MI*, which *Malchut* inherits from the Supernal Mother, for the letter *Hey* before the words "brings out" (*Motzi* = *HaMotzi*) alludes to the fact that *Malchut* contains the perfect Light, called "adornments," which she

receives from *AVI*. This is the maximal Light that may fill *Malchut* during the 6,000 years.

The same letter, *Hey*, designates the presence of the Light of *YESHSUT*, the degree of *MA* within *Malchut*. For this degree must also be recorded, be present in *Malchut*. And these two degrees, *MI* and *MA*, are present in *Malchut*: *MI* above and *MA* below.

The Zohar calls *Malchut* the "world being revealed." That is to say, whatever *Malchut* reveals, the lower ones receive. Those individual attainments, individual sensations of the Light that descend from *Malchut* are what they call "their world." Similarly, whatever we feel in our sensory organs is what we call "our world." But this is nothing more than what we receive from *Malchut* of the lowest degree in the world of *Assiya*, *Malchut* of the previous degree.

However, we should know that the actual notion of "our world" indicates the true attainment of the degree called "our world," i.e., man's sensation of his ultimate disconnection from the Creator, total helplessness, and the realization of his absolute egoism. One can attain this sensation only if the spiritual Light shines on him from Above, in contrast to which he will see his true spiritual state. However, in order to reach such a state, one must make great efforts in the study of Kabbalah so as to draw upon himself the influence of the Surrounding Light ("Introduction to The Study of Ten Sefirot," item 155).

However, when man attains this state, he immediately raises such a request to the Creator that his *MAN* is not left unanswered, and he receives the strength to transcend "our world" and ascend with his properties to a Higher Degree—*Malchut* of the world of *Assiya*. And then it is she that becomes his world.

Here we are speaking about very high degrees. The *Malchut* that is being revealed is *Malchut* of the world of *Atzilut*, *Nukva de ZA*. And the fact that *The Zohar* calls her "Supernal" indicates the state of *Malchut* when she attains the degree of *MI* during her ascent and clothing the Upper World, the Supernal Mother. Therefore, *Malchut* herself is then called "Supernal," and the degree of *MA* is, accordingly, called "lower."

KNOWS ALL THE HOSTS BY NUMBER: number designates perfection. Light without a number indicates that the Light is imperfect, whereas the Light with a number is perfect. The action of *ZA* with regard to passing the Light from *Bina* to *Malchut* is described in the phrase: THE HEAVENS TELL OF THE CREATOR'S GREATNESS. THE HEAVENS (*ZA*) TELL (Hebrew—*Mesaper*, from the word *Mispar*—number, the Light's perfection). *ZA* passes this Light from *AVI* to *Malchut*, called THE CREATOR'S GREATNESS.

This Light is called 600,000, for the degree of *Malchut* designates units, the degree of *ZA*—tens, the degree of *YESHSUT*—hundreds, the degree of *AVI*—thousands, the degree of *AA*—tens of thousands.

There are two parts in *AVI*: their own part, where they are regarded as thousands, and the part from *Ohr Hochma* that is received from *Rosh de AA*, where they are regarded as *AA*, that is, tens of thousands. However, they cannot be considered a complete degree of *AA*, but only as its *VAK*, for they clothe *AA* from the *Peh* down to the *Chazeh*. And since *VAK* = *Vav Ketzavot* = 6 *Sefirot* x 10 = 60, the degree of *VAK de AA* equals 60 x 10,000 = 600,000.

Therefore, when *Malchut* ascends to *AVI*, she receives a complete, perfect number—600,000, where 60 signifies that it is merely *VAK*, for *Malchut* has not yet reached *Rosh de AA* and that she still lacks this degree. And the degree of 10,000 refers to *AA*, the part that clothes in *AVI*, for *AVI* are *VAK de AA*. Therefore, *Malchut* contains the number 600,000.

Thus, two degrees are recorded in *Malchut*:

- *MI*, the degree of *AVI* that clothes in *Malchut*, through which *Malchut* receives the degree of the Upper World and is called accordingly, while the Light in it is called 600,000.
- *MA*, the degree of *YESHSUT* that clothes in *Malchut*, through which *Malchut* has a question, the sensation of lack of *Ohr Hochma*, and the request for its reception. *Malchut* is therefore called the "lower world."

These two degrees create one *Partzuf* within *Malchut*: her part that is above the *Chazeh* is clothed in *AVI*, and her part that is below the *Chazeh* is clothed in *YESHSUT*. Therefore, in the generations, in *Malchut*'s descendants, each *Partzuf* consists of two parts (degrees): from the Upper Part (*MI*) there is a Light of 600,000, and from the lower part (lower world, *MA*), there is an absence of number (perfection) in each descendant.

The phrase, THEY BRING FORTH INNUMERABLE HOSTS is not interpreted as infinitely big. Rather, "Innumerable" indicates the imperfection of the Light that is received in the lower part, as it comes from *YESHSUT*, the degree that is without a number.

Malchut's descendants are therefore defined as imperfect, as these two degrees exist in her as one, and are connected as one. Hence, there are two degrees in *Malchut*'s descendants: the Upper One—600,000, and the lower one—without a number. However, the lower one is defined as supplement to perfection and is not considered a flaw.

The reason for this is that the blessing of the seed, propagation depends only on the lower world, *MA*, without a number, as it is said in the Torah that Avraham complained that he is childless (*Beresheet*, 15:5), and the answer was: "Look now toward Heaven, and count the stars. Will you be able to count them? So shall be your descendants." From this we see that the blessing of the seed comes from the lack of a number, i.e., the name *MA*.

Hence, after all the perfection that *Malchut* attains from the Light of *AVI* (*MI*), *Malchut* has an additional blessing from *MA*, which is called the "lack of a number," and both these degrees are included in her descendants—the souls and generations.

20. All of these 600,000 and all their innumerable hosts, He calls the names. What does this mean: "calls the names?" If you say that He calls them by their names, it is not so, for then it would have said, "calls by name." However, when this degree does not ascend in the name *Elokim*, but is called *MI*, it does not beget and does not reveal those that are concealed within it. And although they were all concealed within it, meaning that even though the letters *ELEH* have already ascended, the "precious garment" of *Ohr Hassadim* is still concealed. And while it is concealed, it is not called by the name *Elokim*. For He created the letters *ELEH* and they ascended in His Name—clothed themselves in "precious garments" of *Ohr Hassadim*, as a result of which *ELEH* combine with *MI*, and are called *Elo-im*. Then, by the power of this name, He brought them forth in perfection, defined as CALLS THEIR NAMES, which means that He called by name and brought forth every type and species to exist in perfection. Hence, it is said: HE BROUGHT FORTH THEIR HOST BY NUMBER—called them all by name, that is, by the name *Elokim*.

It was already mentioned that the perfection of the Light, which is the Creator's name *Elo-im*, descends to the souls, generations, descendants, two degrees joined in one. This degree includes 600,000 from the Upper Degree, and innumerable hosts from the lower, and the Creator's name descends on both of them.

The blessing of the seed depends entirely on *MA*, for it is determined by *Ohr Hochma*, as this Light designates perfection. Whereas the Light without a number, *Ohr Hassadim*, comes precisely from the name *MA*. As is already known, *Ohr Hochma* is accepted only when clothed in *Ohr Hassadim*. Until such clothing occurs, even though *ELEH* ascend to *MI*, the name *Elokim* (*ELO-IM* = *ELEH* + *IM*) does not act.

Hence, it is written that *MI* DOES NOT BEGET (ANY OFFSPRING), even though the point of *Malchut* left the thought (*Bina*) and descended back to her place, and all ten *Sefirot* and the Light returned to the *Partzuf*, THE NAME *ELEH* IS still CONCEALED, for she still cannot receive *Hochma* in the absence of *Hassadim*.

However, BECAUSE HE CREATED *ELEH*, meaning that after He added a *Zivug* to the screen of *MA* (lower world, *Malchut*), there appeared *Ohr Hassadim*, called WITHOUT A NUMBER. And *ELEH* were filled with *Ohr Hassadim*, which means *BARAH* = CREATED *ELEH*, as clothing in *Ohr Hassadim* is called *BARAH* (creation). Only after this are they called *ELOKIM*, for only after the reception of *Ohr Hassadim* can they receive *Ohr Hochma*, called "the Light of a number," the Light of 600,000, as a result of which, the letters combine and form the complete name *Elokim*.

The same perfection (clothing of *Hochma* in *Hassadim*) also extends to the souls and descendants that emerge from the name *Elokim*. AND HE IS CALLED BY THIS NAME: all that emerges is called by this name, with these properties He creates all descendants—*Partzufim* from His *Zivug* on *Ohr Hochma*. THE NAME 600,000 is *Hochma*, TOGETHER WITH *HASSADIM*, so that they will have the perfection of the name, so that Light will clothe Light, as they are clothed in the NAME. It is therefore written: SEE, I CALL THEM BY NAME, for "to call" means to revive and bring to perfection.

21. He asks, "What is the meaning of 'by the greatness of His might and wealth?'" This is the head of the degree, where all desires ascend and remain concealed. The strong one that ascended in the name *Elokim*, as it is said, "This is the secret of the Upper World, called *MI*." No man is missing from the 600,000 that He created by the power of this name. And because no one is missing from these 600,000, it follows that wherever the sons of Israel perished and were punished for their transgressions, we subsequently find that not one from the 600,000 had disappeared, so that everything would remain the same Above and below. And just as no one had disappeared from the 600,000 Above, no one has disappeared from this number below.

FROM THE GREATNESS OF HIS MIGHT AND WEALTH signifies *Keter de AVI*, called the HEAD OF DEGREES. This is *Bina* of *AA*, which became *Keter de Partzuf AVI*, WHERE ALL DESIRES ASCEND (*MAN* of the lower ones), and receive all the degrees from there. This degree is filled with *Ohr Hassadim*, and exists in perfection even in the absence of *Ohr Hochma*, as its Light of *Hassadim* comes from *GAR de BINA* of *AA*. In other words, it has such

a powerful Light of *Hassadim* that although this degree emerged from *Rosh de AA*, it is not regarded as having left it, for it feels no need for *Ohr Hochma*. This degree, *Keter* of *AVI*, is the *Rosh* of all the degrees in the world of *Atzilut*, from where *AVI*, *YESHSUT* and *ZON* receive the Light.

THE STRONG ONE IS THE SECRET OF THE UPPER WORLD, the property of *MI* that is present in *Malchut*, from where the number 600,000 descends, for she clothes the Upper World, *AVI*. Therefore, it is written that NO ONE DISAPPEARS FROM THOSE 600,000 because there *Malchut* receives *Ohr Hochma*, called "600,000." Hence, it is said that AS NO ONE DISAPPEARED ABOVE, SO IT IS BELOW, for *Malchut* clothes *AVI*, described in the phrase: THE MOTHER ADORNS HER DAUGHTER WITH HER OWN ADORNMENTS, by which *Malchut* becomes completely similar to *AVI*. And just as the Light of *AVI* is perfect (which is why it is called "600,000" and NO ONE HAS DISAPPEARED, i.e., no lack of *Ohr Hochma* is felt), *Malchut* is perfect in this number, which means NO ONE HAS DISAPPEARED below.

The Letters of Rabbi Hamnuna-Saba

22. Rabbi Hamnuna-Saba said: "In the first four words of the Torah, IN THE BEGINNING THE CREATOR CREATED *Et – Beresheet Barah Elokim Et*, the first two words begin with the letter *Bet*, and the following two begin with *Aleph*" (The letter *Aleph* is pronounced both as "A" and "E"). It is said that when the Creator thought to create the world, all of the letters were still concealed, and even 2,000 years before the creation of the world, the Creator gazed into the letters and played with them.

In the language of Kabbalah, the same sentence appears in the following way: when the Creator (*Bina*) decided to create the world (*ZON* of the world of *Atzilut*), the *Kelim* of *ZON* (*Zeir Anpin* and *Nukva*) were still in *Bina*. *Hochma* and *Bina* (*Aba ve Ima – AVI*) are called 2,000 years. Before the creation of the world (the birth of *ZON*), all the letters (the *Kelim* of *ZON*) existed in *AVI* in the form of *MAN*, and *MAN* always stimulates a desire in the Upper One to attend to it.

With regard to the lower *Partzuf*, the Upper One is called the Creator, for it truly begets it, and whatever the lower one receives, comes directly from its Upper One. Moreover, one may say that this is all that the Upper One desires, its entire existence is meant exclusively for the lower one. Therefore, the Upper One always waits for the lower one's genuine request for the desire to ascend spiritually, which is called *MAN*. Provided this desire is sincere, the Upper One immediately responds and passes the powerful Light of correction to the lower one.

Since the lower one is *ZON* of the world of *Atzilut*, and all that is below this *Partzuf* (all the worlds of *ABYA* and our world) is considered a part of it, *AVI* of the world of *Atzilut* constitute the Upper *Partzuf*. The desires and properties of *ZON* are called "letters," and here *The Zohar* explains the properties that *ZON* (the spiritual worlds and our world, we ourselves) were

created with, which properties are desirable, which require correction, and how this correction is achieved.

Since the properties of the future Creature are determined by the Creator's purpose in creating it, it is said that even before the creation of the world, the Creator played with the letters. The word "played" suggests that the Creator's interaction with the Creature is like His game with the leviathan (the legendary sea monster), with the property that is opposite from Him. At the end of correction all the letters unite and combine into the one name of the Creator.

The order of the Hebrew alphabet indicates the descent of the Direct Light from Above, the Inner Light that fills the *Partzuf*. The reverse order of the letters from the end of the alphabet alludes to the ascent of the Returning Light. The direct order of the alphabet refers to mercy, whereas the reverse order—to the strict law and restrictions on using egoistic desires.

When Adam sinned, the letters detached themselves from him, and only the letters *Shin* and *Tav* (the *Kelim* for the Light of *VAK* of *Nefesh*) remained in him. The *Kelim* for the Light of *Neshama* are represented by the letters from *Aleph* to *Yod*; the letters from *Yod* to *Kuf* are the *Kelim* for the Light of *Ruach*, and the letters *Kuf* and *Reish*—the *Kelim* for *GAR* of *Nefesh*—disappeared from him.

This is why Adam gave his son, born after his sin, the name *SHeT* (Seth): *Shin-Tav*, according to the two last letters of the alphabet—the *Kelim* that remained in him. The *Kli Shin-Tav* are only fit for the Returning Light from below upwards, but not for the reception of the Upper Light from Above downwards. However, after it receives *Yesod* of *Zeir Anpin* (the letter *Yod*), *Shin-Tav* turns into a combination *Shin-Yod-Tav*. And if the Creator creates the world by the letter *Bet*, it then enters between *Shin* and *Tav* and forms the word *Shabbat* (*Sh-B-T*), the state of spiritual perfection, the goal of creation. For this reason, the first word in the Torah—*Beresheet* consists of: *Bara* (created) *Sh(in)-Y(od)-T(av)*.

23. When the Creator thought to create the world, all the letters of the alphabet came to Him in reverse order from last (*Tav*) to first (*Aleph*). The letter *Tav* entered first and said, "Master of the world! It is good, and also seemly of You, to create the world with me, with my properties. For I am the seal on Your ring, called *EmeT* (truth), that ends with the letter *Tav*. And that is why You are called truth, and why it would befit the King to begin the universe with the letter *Tav*, and to create the world by her, by her properties."

The Creator answered: "You are beautiful and sincere, but do not merit the world that I conceived to be created by your properties, since you are

destined to be marked on the foreheads of the truly faithful who fulfill all of Torah from *Aleph* to *Tav* (from the first letter to the last), and perished because of you" (Talmud Bavli, *Shabbat*, 55)

What does a particular name of the Creator mean? The name of the spiritual object indicates the way one can receive the Light that fills it, the way one can attain its spiritual degree. Generally speaking, the twenty-two letters are the ten *Sefirot-Kelim* in the *Ibur* (embryonic phase) of the future *Partzuf* in the *Sefira Yesod*, for that is where the screen of the embryo of the new *Partzuf* is located. That is why *Yesod* is called a "number," as it measures the size of a new *Partzuf*.

Bearing in mind that each name determines specific spiritual properties and states of an object, one can understand what is meant by a change of name, place, or action.

HaVaYaH is the basis of all the letters, but the filling of each letter clarifies the letter itself. The filling of a letter is heard as the letter is pronounced. As we read the letter *Yod* in the word *HaVaYaH* (*Yod-Hey-Vav-Hey*), we actually pronounce three sounds (y-o-d); although we write only one letter, the sounds "o-*Vav*" and "d-*Dalet*" are heard together with the sound "y." When we say "*Hey*," the sound "ey"—*Yod* or "ey"—follows the sound "h." Therein lies the clarification of the name *HaVaYaH* in the process of its emergence.

The Creator's form-properties are revealed in His deeds; hence, the three lines in *Bina* (the Creator) are imprinted and act in His created beings (the lower worlds) as a seal and its imprint. Therefore, the name *MB* exists in *Bina*, as well as in *ZA* and *Malchut*. However, in *ZA*, this name is divided into the ten sayings and thirty-two forces of creation of *Elokim*, which create *Malchut*, the creature.

Bina is designated by the letter *Mem*, *Malchut*—by *Bet*; the name *MB* designates the creation of *Malchut* by *Bina*. The letter *Aleph* designates *ZA*, which passes all the twenty-two letters (from *Aleph* to *Tav*) to *Malchut* (*Bet*). This is why *Malchut* is called *ET* (*Aleph* pronounced as '*E*'-*Tav*).

Malchut is the central part of creation and its purpose. She is the only creation and includes all the worlds with all that inhabits them, us included. Depending on its states, parts of *Malchut* or *Malchut* herself (which is one and the same) have different properties designated by the different letter combinations. For this reason, *Malchut's* parts receive various "codes" (combinations) of letters (properties) or names.

All the words in the world originate here, in *Malchut*. There is not a single property in the world that is not included in *Malchut*. Each property of *Malchut*, each of the creatures (for all creatures are her parts) is designated by

the property that distinguishes it from the others, by the unique set of letters-properties that forms its name.

Malchut is called *Shechina* (Divinity), as she is filled with the Light, *Shochen* (Dweller—the Creator). The Creator is called *Shochen* when *Malchut* feels Him as such, within her. If man, being part of *Malchut*, purifies himself of egoism, either partially or completely, and thus fills his corrected desires with the Light (the Creator), he becomes part of the *Shechina*.

Malchut consists of four parts that are named by their properties (also called faces): face of a lion, face of an ox, face of an eagle, and face of a man. Alternately, *Malchut* is likened to a spiritual kernel, surrounded by four shells, which correspond to the four *Klipot* (impure forces): *Ruach Se'ara* (Stormy Wind), *Anan Gadol* (Great Cloud), *Esh Mitlakachat* (Blazing Flame), and *Noga* (Radiance).

Kabbalah can describe spiritual actions either as names of *Sefirot* and *Partzufim* or as names of *HaVaYaH*, *EKYEH*, and so forth, with their fillings and *Gematriot* (plural for *Gematria*—the numeric value). Although the most frequently used language is that of *Sefirot* and *Partzufim*, sometimes the language of *HaVaYaH* with its fillings can also be applied, even in parallel or simultaneously with the former.

Most Kabbalistic terms are composite: *Maatzil* (the Creator) comes from the word *Tzel* (shadow), as the Creature emerges from the Creator's concealment, from His restrictions. Another name for the Creator is *Boreh* (combination of *Bo*—come and *Re'eh*—see).

A name denotes attainment. Upon attaining an object, man gives it a name. Similarly, man gives a name to the Creator according to the property that he attains, depending on how he feels the Creator. There are several kinds of names to the Creator, based on His properties. For example, the Creator's name *EMET*—"Truth" is based on the sensations of His Light within the *Partzuf*.

Below are the names of the Creator with the corresponding names of the *Sefirot*:

– ***Keter:*** *Aleph-Hey-Yod-Hey* (*EKYEH*)

– ***Hochma:*** *Yod-Hey* (*YA*)

– ***Bina:*** *HaVaYaH* with the punctuation *Segol-Holam-Hirik*, as *Elokim*: *Yod* (*Yod-Vav-Dalet*) - *Hey* (*Hey-Yod*) - *Vav* (*Vav-Aleph-Vav*) - *Hey* (*Hey-Yod*).

– ***Hesed:*** *Aleph-Lamed* = *EL* (pronounced *KEL*)

– ***Gevura:*** *Aleph-Lamed-Hey-Yod-Mem* (*ELOKIM*)

– ***Tifferet:*** *Yod-Hey-Vav-Hey* (*HaVaYaH* without punctuation)

– ***Netzah:*** *HaVaYaH TZEVAOT*

– ***Hod:*** *ELOKIM TZEVAOT*

– ***Yesod:*** *Shin-Dalet-Yod = SHADDAY*

– ***Malchut:*** *ADONAY* (pronounced *ADNI*)

Merging the two worlds, the Upper and the lower, is designated by the words *HaVaYaH-ADNI*, implying the ascent of *Malchut-ADNI* to the level of *Bina-HaVaYaH* with the punctuation of *Elokim*.

The name ZA of *HaVaYaH* comes from the right line (*Hesed*), and the name *ADNI*, from the left line (*Gevura*). Joining of these two lines forms the middle line, where the Light of *Hochma* shines on account of the presence of the Light of *Hassadim* from the right line. Such state is designated by a combination of the two names *HaVaYaH-ADNI*:

YOD-Aleph-HEY-Dalet-VAV-Nun-HEY-Yod. The union (*Zivug*) of ZA and his *Nukva* is designated by mixing the two names.

HaVaYaH-ADNI: *Yod-Aleph-Hey-Dalet-Vav-Nun-Hey-Yod*. The opening *Yod* indicates the Light of *Hochma* in ZA, the *Yod* at the end refers to the passing of this Light to *Nukva*.

As a result of the second restriction, *Malchut* ascended to *Bina*, and governs *Bina* and ZA with her desire. Since it is impossible to receive the Light of *Hochma* in the three *Sefirot*—*Bina*, ZA, and *Malchut*, which are governed by *Malchut's* egoistic desire, the Light of *Hochma* is absent in the *Partzuf*, and only the Light of *Hassadim* is present.

This is designated in the following way: the letter *Yod* enters the word Light (*Ohr* contains the letters *Aleph-Vav-Reish*, signifying the Light of *Hochma*), and forms the word *Avir* (air, containing the letters *Aleph-Vav-Yod-Reish*), signifying the Light of *Hassadim*. If the *Partzuf* returns to the *Gadlut* state, the letter *Yod* exits it, and it is refilled with the Light of *Hochma*. Consequently, *Avir* (air) becomes *Ohr* (Light).

Unfilled *HaVaYaH* designates *Partzuf Keter*. *HaVaYaH* with the filling of *AB* (72) designates *Partzuf Hochma* (AA). *HaVaYaH* with the filling of *SAG* (63) designates *Partzuf Bina* (AVI). Together, these three *HaVaYaH* form *MB* (42) letters—the sacred name of the Light that corrects the souls by its influence on the *Kli*, the screen.

All that was created is the desire to receive pleasure, which we call "creature." Only this desire was created, and nothing else. All the worlds and all that inhabits

them, our world with everything within it, are but degrees of the desire to receive pleasure. The intensity of the desire determines its place in the spiritual realm, where all creation and our world—as its lowest point—are located. Man's actual location (the world, his spiritual degree) determines the particular kind of pleasure he desires, how he chooses to enjoy.

In order for the creature to emerge from the Creator, the Light emanating from Him must descend through four stages, whereas the fifth stage already perceives itself as a separate and independent (from the Creator) desire to enjoy precisely the Light emanating from the Creator.

Upon emerging from the Creator—a result of a sequential emanation of His Light—the desire to receive pleasure (*Kli*-vessel) also consists of five parts designated by the letters: the tip of the *Yod*, *Yod*, *Hey*, *Vav*, *Hey*. These five parts (four letters) are called the Creator's name *HaVaYaH*, because the *Kli* gives the Creator a name according to its sensation of Him, according to its sensation of the Light that fills it. The Light that fills the *Kli* is called "filling."

The *Kli* created by the Creator is divided into five parts, called "worlds." Each world is in turn divided into five more parts, called *Partzufim* (faces). Then, each *Partzuf* (singular for *Partzufim*) consists of five parts called *Sefirot*. In all, there are 5 x 5 x 5 = 125 spiritual objects or degrees from the lowest degree to the Creator Himself.

Each *Partzuf* consists of five parts (*Sefirot*), designated by a dot and four letters: *Keter*-dot + *Hochma*-*Yod* + *Bina*-*Hey* + ZA-*Vav* + *Malchut*-*Hey* = *HaVaYaH*. The difference between each of the 125 *Partzufim* lies in the type of Light that fills them, whereas the core of the *Kli*, the letters *HaVaYaH*, remain the same. A desire cannot appear unless the Creator's Light had previously passed through the five stages; only the fifth stage is considered a birth of a new creation (desire).

The whole universe (all the worlds) is nothing but the ten *Sefirot* or the Creator's name *HaVaYaH*.

SEFIRA	LETTER	PARTZUF	WORLD	LIGHT
Keter	A dot, the tip of the letter *Yod*	*Galgalta*	*AK*	*Yechida*
Hochma	*Yod*	*AB*	*Atzilut*	*Haya*
Bina	*Hey*	*SAG*	*Beria*	*Neshama*
ZA	*Vav*	*MA*	*Yetzira*	*Ruach*
Malchut	*Hey*	*BON*	*Assiya*	*Nefesh*

A filling of *HaVaYaH* with Light is referred to as its revelation. Thus, the letters emerge from the state of concealment when they are not filled. In all there are five *Partzufim*: *Keter* (*Galgalta*), *AB*, *SAG*, *MA* and *BON*. The first—*Partzuf Keter*—is the main one and the source of all the rest. Its ten *Sefirot* is plain (inner) *HaVaYaH*, for each of the four letters of its *HaVaYaH* comes outside, revealing a new *Partzuf* that clothes it.

So then, out of *Partzuf Keter-Galgalta*, from the letter *Yod* comes *Partzuf Hochma* (*AB*), from the letter *Hey*—*Partzuf Bina* (*SAG*), from the letter *Vav*—*Partzuf ZA* (*MA*), and from the letter *Hey*—*Partzuf Malchut* (*BON*). Thus *Partzuf Keter* is designated by plain *HaVaYaH*, and the *Partzufim* that clothe it are designated by filled *HaVaYaH*. The recording of *HaVaYaH* with the Light that fills it is called *Miluy* (filling). For the purposes of brevity when naming a *Partzuf*, the notion of *Gematria* was introduced. *Gematria* is the numerical value of the Light that fills the *Partzuf*.

Wisdom (*Hochma*) is called calculation (*Heshbon*), *Gematria*. A calculation is made only in a place where Light is received: (i) a preliminary calculation is made as to how much Light the *Partzuf* can receive for the Creator's sake; (ii) the Light is received in accordance with the calculation; (iii) calculation of the received amount, called *Miluy*, *Gematria*.

Malchut cannot receive the Light of *Hochma* without the Light of *Hassadim*, and in that event, *Hochma* cannot shine in her. Then *Malchut* ascends to *Bina* and becomes like an embryo inside of her, by which she receives the right line—*Hassadim*. Upon joining the past and the present states, *Malchut* receives *Hochma* into *Hassadim*, and the Light of *Hochma* shines in her. All these actions of *Malchut* are accompanied by calculations, called *Gematriot*.

The *Gematria* (numerical value) of the *Partzuf* unfilled with the Light, the *Gematria* of the empty *HaVaYaH* is as follows:

HaVaYaH = *Yod* + *Hey* + *Vav* + *Hey* = 10 + 5 + 6 + 5 = 26. The *Gematria* of a filled *HaVaYaH* is formed by filling each letter; In Hebrew, each letter has a full name: A-*Aleph*, B-*Bet*, etc.. Hence, there are four kinds of fillings in *HaVaYaH*: 1) *AB*, 2) *SAG*, 3) *MA* and 4) *BON*.

1) *HaVaYaH* with the filling of *AB*:
Yod: *Yod* + *Vav* + *Dalet* = 10 + 6 + 4 = 20
Hey: *Hey* + *Yod* = 5 + 10 = 15
Vav: *Vav* + *Yod* + *Vav* = 6 + 10 + 6 = 22
Hey: *Hey* + *Yod* = 5 + 10 = 15

In all: 20 + 15 + 22 + 15 = 72 = *AB*, where "A" designates the letter *Ayin* = 70, and not *Aleph* = 1. *HaVaYaH* filled with this Light is called *Partzuf AB* (*Partzuf Hochma*), for the letter *Yod* with its filling signifies the Light of Wisdom, *Ohr Hochma*. Such a filling is called "*HaVaYaH* with the filling of *Yod*."

2) *HaVaYaH* with the filling of *SAG*: the *Partzuf* that is filled with Light of Mercy, *Ohr Hassadim*, is called *SAG*, for its *Gematria* is this:

SAG = *Samech* (60) + *Gimel* (3) = 63:

Yod: *Yod* + *Vav* + *Dalet* = 10 + 6 + 4 = 20

Hey: *Hey* + *Yod* = 5 + 10 = 15

Vav: *Vav* + *Aleph* + *Vav* = 6 + 1 + 6 = 13

Hey: *Hey* + *Yod* = 5 + 10 = 15

In all: 20 + 15 + 13 + 15 = 63 = *Samech* + *Gimel* = *SAG*

If the *Kelim* and their filling originate from the first restriction, the letter *Yod* is present in the filling of *HaVaYaH*. And if the *Kelim* are filled with the Light of the second restriction, it is the letter *Aleph*, present in the filling of *HaVaYaH*. The difference between the *Gematriot* of *AB* and *SAG* lies in the filling of the letter *Vav*: *Gematria* of *Vav* in *Partzuf AB* is twenty-two (from the filling of *Ohr Hochma*), whereas *Gematria* of *Vav* in *Partzuf SAG* is thirteen (from the filling of *Ohr Hassadim*). From the aforesaid, it is clear that *Partzuf AB* originates from the first restriction, whereas the letter *Vav* (ZA) in *Partzuf SAG* originates from the second restriction.

3) *HaVaYaH* with the filling of *MA*:

Yod: *Yod* + *Vav* + *Dalet* = 20

Hey: *Hey* + *Aleph* = 6

Vav: *Vav* + *Aleph* + *Vav* = 13

Hey: *Hey* + *Aleph* = 6

Such a filling of *HaVaYaH* is called 20 + 6 + 13 + 6 = 45 = *Mem* (40) + *Hey* (5) = *MA* (the letter *Hey* is pronounced as "ah").

4) *HaVaYaH* with the filling of *BON*:

Yod: *Yod* + *Vav* + *Dalet* = 20

Hey: *Hey* + *Hey* = 10

Vav: *Vav* + *Vav* = 12

Hey: *Hey* + *Hey* = 10

Such a filling of *HaVaYaH* is called 20 + 10 + 12 + 10 = 52 = *Nun* (50) + *Bet* (2), pronounced as *BON* for easier articulation. This is the *Gematria* of

Partzuf Malchut, and it is equivalent to twice the value of the unfilled *HaVaYaH*: *HaVaYaH* = 26, and 26 x 2 = 52 = *MA*.

Partzuf Malchut cannot receive the Creator's Light due to the absence of a screen. Instead, it can only passively receive what *Partzuf ZA* gives it. Hence, the twofold twenty-six indicates that whatever *Malchut* has comes to her from *ZA*.

From the four kinds of *HaVaYaH*, it becomes clear that the root of creation is neither *Partzuf Hochma* nor *Bina*, but only *ZA*, as it is the first *Partzuf* built on the second restriction.

The primary ten *Sefirot* are located in *Partzuf Keter*, whereas *Partzufim AB*, *SAG*, *MA*, and *BON* are merely branches stemming from the first *Partzuf*. However, when the Light spreads within the *Partzuf*, it contains five inner Lights *NRNHY* and five outer Lights. The five outer Lights of *Bina* come out of the right ear, and the five inner Lights of *Bina* come out of the left. The five outer Lights of *ZA* come out of the right nostril, and the five inner Lights of *ZA* come out of the left.

Since the two *Malchuyot* (plural for *Malchut*) are remote from one another, as a branch in our world, man's ear holes are also separated and distanced. The two nostrils are separated by a smaller distance, whereas the five inner and outer Lights of the common Light of the *Peh* (mouth) come out of the same opening. Thus, as they exit the mouth, they collide and interweave, and as a result of their collisions, letters (*Kelim*) are born.

Since twenty-two letters originate from *Bina-SAG* = *Samech* + *Gimel* = 60 + 3 = 63, the opening through which they come out is called 63 + 22 = 85 = *Peh* + *Hey* = *PeH* (mouth). The letters come out of the *Peh* of *ZA*, for *Yesod* of *Ima* is located there.

We received our entire Torah, all of the knowledge about the spiritual worlds, from our Great Patriarchs, who ascended spiritually above our world, sensed the Upper Worlds, and described them to us. This is how we received the whole Torah—both the written and the oral parts.

We cannot imagine the spiritual world because our sensory organs cannot detect it. Thus, to describe the objects and concepts still unattainable by us, Kabbalists use several techniques, languages. The whole Torah speaks only of the creation, governing, and correction of the world; never about history, geography, or anything else. As it is said in the Torah itself, the Torah is the sacred names, that is, manifestations of the Creator, the degrees and methods of His attainment.

Kabbalists, those who ascend to the spiritual world and thus establish direct contact with the Creator, convey this information to us using four languages:

1. The language of the *TaNaKh* (**T**orah—Pentateuch, **N***evi'im*—Prophets, ***K****etuvim*—Writings/Hagiographa). This is the language of the written Torah.
2. The language of laws.
3. The language of legends.
4. The language of *Sefirot* and *Partzufim*—the language of Kabbalah.

All the languages speak about the same thing—the attainment of the Creator by us, those living in this world. For this is the sole purpose of our creation, and according to the Creator's design, we must devote all of our physical, mental, and spiritual abilities only to it. And if we were to aspire only to this, we would naturally use our language only for this purpose. After all, everything that is given to us is only for the fulfillment of this exclusive goal—the attainment of the sensation of the Creator, while still in this life.

And this is why the first language mastered by humankind was Hebrew. However, as they distanced from fulfilling their mission, humankind conceived other languages. All the other languages in the world have their inner meaning, too, but since their alphabets were not revealed to us by Kabbalists, we study the spiritual forces depicted in the Hebrew alphabet, the source of all the others.

Every *Partzuf* is divided into two parts: right and left. The right part consists of *Ramach* = *Reish* – *Mem* – *Chet* = 248 parts (organs) filled with the Light of *Hassadim*; and the left part consists of *Shasah* = *Shin* – *Samech* – *Hey* = 365 parts (tendons) filled with the Light of *Hochma*. ZA is called a "voice"; he is generally the Light of *Hassadim*. But when he joins with *Malchut*, called "speech," *Malchut* receives the Light of *Hassadim* with *Hochma* from ZA, and thus "speech" is formed.

The seven primary *Sefirot* of ZA are called "Seven Heavens." The seventy names of ZA originate from the 70 (7 x 10) *Sefirot* of ZA. ZA himself is called "Heaven" and *Malchut* is called "earth." The *Sefirot* of ZA are also called *Ruach*, owing to the Light of *Ruach* within them, which ascends to *Bina* (ears) and transforms into sound: *Hochma* in the left ear and *Hassadim* in the right.

There is a difference between language and alphabet, as in our world there are people who can speak, but cannot read or write. The most ancient spoken language is that of the *TaNaKh*, which dates back to Adam. The language of laws originated from it, followed by the language of legends. All of these languages combined and each of them in particular are used in our holy scriptures.

The language of Kabbalah was the last to develop. It is the most difficult language, since proper understanding of it requires sensing the spiritual categories

that this language narrates. Kabbalah is also the most precise language of all. It is the only language that can accurately render all the spiritual information.

However, only through direct study with a Kabbalist-teacher can a student learn it and grasp its information. And since for many generations there were only a few Kabbalists, unconnected with one another, the language of Kabbalah was the last to evolve. Even today it can only be "learned" directly from a Kabbalist-teacher.

Initially, Kabbalists enciphered their knowledge of the spiritual world as letters, whose outlines reflected the interrelationships of spiritual forces. In other words, each spiritual degree is characterized by a unique interrelationship of spiritual forces. By assigning each spiritual property with a particular symbol, one can depict the interrelationship, as well as the general product of the union of spiritual forces of each degree, i.e., its essence.

Thus, Kabbalists created the twenty-two letters of the Hebrew alphabet. *The Zohar* pays much attention to analyzing the connection between the letters, which helps a student to synthesize his knowledge and find new ways of discovering spiritual forces and their actions within.

As our forefather Avraham writes in his *Book of Creation* (*Sefer Yetzira*), letters represent the stones from which the building-word is constructed. As our sages tell us, the world was created with the letters of the "sacred language," each letter representing a certain holy, spiritual, altruistic force of creation.

The properties of this force are reflected in the letter's outline, its importance with regard to other letters, its potential combinations with the others, its potential punctuation marks, its crowns and notations, its numerical value (*Gematria*) and variations.

However, this only concerns separate letters and their combinations. There are also certain rules that enable us to determine the properties of spiritual forces not from letters, but from whole words. Moreover, quite often we can replace letters or even parts of a word with similar ones.

The language itself, the roots of its words, indicate the properties of the spiritual object they describe. For example, Adam originated from *Adama*—earth, which emphasizes his insignificance, and from the word *Adameh*—similar (to the Upper One), which emphasizes his eminence. The name Yaakov comes from the word *Ekev*—to get around (*Esau*). There are many such examples in the Torah, for everything is named after its root, as after the patronymic name of one's father.

Once we have established that certain combinations of letters (*Kelim*, language of letters) can be used instead of the language of *Sefirot* and *Partzufim*

when describing spiritual actions, the entire description of the spiritual worlds amounts to portraying objects and actions in the form of letters and their combinations. This is how the whole of the Torah is written, in words. Thus,

a) The shape of each letter and the elements of its structure indicate all the properties and the general state of a spiritual object, *Sefira*, or *Partzuf*, which this particular letter depicts;

b) The order of letters in a word indicates the connection between spiritual objects, *Sefirot*, and their shared properties and actions. Attainment of a word's spiritual meaning signifies an ascent to the spiritual level of the object. When that happens, he who attains it becomes this very word, assumes its name. Man's name keeps changing as he ascends the spiritual degrees; it is determined by the degree he is on, as he assumes the name of that degree. It is therefore said that everyone can become like Moshe, i.e., attain the degree called "Moshe";

c) The word itself in its "corporeal" reading, its "corporeal" meaning indicates the spiritual root and its branch—consequence in our world;

d) A combination of words indicates an entire spiritual process, which, as a rule, has a corresponding action (commandment) in our world.

Names change depending on the aspect that requires clarification:

a) By elements of *Sefirot*:

Keter	-	has none
Hochma	-	fire
Bina	-	water
ZA	-	air
Malchut	-	earth

b) By colors:

Keter	-	has none
Hochma	-	white – the basis of all colors
Bina	-	red – most prominent
ZA	-	green – most perfect
Malchut	-	black – cannot be changed by any other color

Colors are present only in the *Guf* (body) of the *Partzuf*, but never in the *Rosh* (head). These colors are projected onto *Malchut* from Above, and she passes them on to all the lower ones.

c) By lines:

Hesed	-	right	-	white
Gevura	-	left	-	red
Tifferet	-	central, includes all the colors	-	green

Quite often, colors and elements are used instead of the names of *Sefirot* and their properties: fire, water, air, earth (*The Zohar*, *Vayera*, item 32). *Malchut* is called "earth," but *Malchut* that ascends with her properties to *Bina* is called "earth of the Temple." In the Temple, the four sides of the world—*Hochma*, *Bina*, *Tifferet* and *Malchut* join the four elements of the world—fire, water, air and earth. Out of the two points of *Bina* and *Malchut*, which are joined together, the Creator made one *Partzuf* —Adam.

The four foundations of the world, or the four sides of the world:

Fire	North	*Shuruk*	Left Line	*Gevura*
Air	East	*Hirik*	Middle Line	*Tifferet*
Water	South	*Holam*	Right Line	*Hesed*
Earth	West	–	–	*Malchut* – receives from all

Four fundamental metals are created as a result of a *Zivug* of the four foundations with *Malchut*: gold, silver, copper and iron. All of these names, as well as many others, are used in the Torah instead of the names of the ten *Sefirot*. Therefore, although the languages of the Torah, legends, the Talmud, and the Scriptures are extraordinarily vivid, only the concise language of Kabbalah provides an accurate description of the spiritual worlds.

The four kinds of symbols used with letters:

Taamim—tone modulations used in pronouncing letters—signify the Direct Light, which spreads from Above downwards in the body of the *Partzuf*.

Nekudot—letter punctuation marks—signify the Light during its gradual exit from the body of the *Partzuf* from below upwards.

Tagin—crowns above the letters—represent *Reshimot* (reminiscences/records) of the previously present Light (*Taamim*). *Tagin* originate from *GAR de Bina*.

Otiot—letters—represent *Reshimot* of the Light's exit from the body of the *Partzuf* (*Nekudot*). Letters originate from *Zat de Bina*.

The ten *Sefirot* are divided into three primary parts—*Taamim*, *Nekudot*, and *Otiot*:

Taamim	-	Keter
Nekudot	-	Hochma
Otiot	-	ZAT de Bina and ZON

According to the Light in them, *Sefirot* are divided into:

Taamim	-	Hochma
Nekudot	-	Bina
Otiot	-	ZON

The letters were created in the following order: the letter *Aleph*, which was initially on the right side, begot the letter *Shin*, which emerged from it and moved to the left side. The letter *Shin* consists of three sides: the left, the middle, and the right. The letter *Vav* is thereby formed by three letters, and upon joining with *Aleph*, it formed the word ***A****leph*-***Sh****in* = *ESH* (fire) in the left side.

Out of the interaction of the right and the left sides these two letters came forth in contradiction between them, as the right line includes water, while the left line includes fire. Their collisions begot the letters *Reish*, *Vav,* and *Chet*, which formed the word *Ruach* (wind). This wind entered between the two sides (fire and water) and joined them together, thereby establishing the order of the first letters and their perfection.

At first, *The Zohar* offers a general description of the three lines in ZA, designated by the three names of the Creator: *El*, *Elokim* and *Elokeinu*, and then proceeds to clarify the descent of the degrees of filling ZA and *Malchut* with the Light of *Hochma* in the form of letter combinations, in the order of the degrees' descent from Above downwards. *Mayim* – water, *Esh* – fire, *Ruach* – wind constitute the three lines in ZA from *AVI*. This is why the first letters in ZA come from *AVI*.

Then the following combinations emerged: *Aleph* revealed *Mem* from its right side, so *Mem* stands to the left line of *Aleph*. *Mem* revealed *Shin* as the middle line, as *Mem* initially consists of the left line, for it exists in the form of a concealed letter *Mem* in the word *Elokim*, which pertains to the left line, and so forth. This is how all the letters of the Hebrew alphabet were born.

THE LETTERS OF THE HEBREW ALPHABET

LETTERS	NAME	PRONUNCIATION	GEMATRIA
א	*Aleph*	[a], [e]	1
ב	*Bet*	b, v	2
ג	*Gimel*	g	3
ד	*Dalet*	d	4
ה	*Hey*	[a], [e]	5
ו	*Vav*	v, [u], [o]	6
ז	*Zayin*	z	7
ח	*Chet*	h	8
ט	*Tet*	t	9
י	*Yod*	y, i	10
כ (ך)	*Chaf*	h, k	20
ל	*Lamed*	l	30
מ (ם)	*Mem*	m	40
נ (ן)	*Nun*	n	50
ס	*Samech*	s	60
ע	*Ayin*	[a], [e]	70
פ (ף)	*Peh*	p, ph	80
צ (ץ)	*Tzadik*	tz	90
ק	*Kuf*	k	100
ר	*Reish*	r	200
ש	*Shin*	sh, s	300
ת	*Tav*	t	400

The letters *Aleph* and *Ayin* do not have any particular sound, and only the accompanying punctuation mark determines their pronunciation.

The letters *Bet*, *Chaf* and *Peh* with a dot inside them are pronounced as "b," "k," and "p." The absence of a dot changes their pronunciation to "v," "ch" and "f."

The letter ***Hey*** is not pronounced, but rather aspirated.

The shapes of the letters *Mem*, *Nun*, *Tzadik*, *Peh*, *Chaf* (pronounced *MANTZEPACH*) change when placed at the end of a word, as seen in the table of letters.

The shape, external form of letters: the protruding element of a letter indicates that the Light in this part of the letter is greater than in the other. The filling (*Miluy*) indicates the height of the degree. A punctuation mark (*Nikud*) indicates the origin of each part of the *Partzuf*: whether it came from the Upper *Partzuf* (and constitutes its part in the present one), from the lower *Partzuf*, or from itself.

The *Kelim-Sefirot* themselves are called "letters," and their punctuation marks (*Nekudot*) indicate the Light that enters and exits them. The Light of *Bina*, ZA, and *Malchut* can enter the *Kelim*, but the Light of *Keter* or *Hochma* cannot. A dot above a letter (*Holam*) signifies the Lights *Keter* and *Hochma*, which never clothe the *Kli*, hence the location of the dot above the letter.

Two horizontally positioned dots (*Tzere*) allude to *Sefirot Hochma* and *Bina*, that *Bina* does not receive the Light of *Hochma*, and contains only the Light of *Hassadim*, the Light of Mercy (*AVI* back-to-back). *Bina* herself is also called *Tzere*, for ZA receives everything from her. If there is a third dot (*Segol*) between these two dots, it means that ZA raised his request for the Light of *Hochma* to *AVI*. Such a request of ZA in *AVI* is called *Daat*. *Daat* receives the Light of *Hochma* in order to pass it on to ZA. The punctuation mark *Kamatz* (a "T" shaped mark under the letter) indicates that ZA collects (*Mekabetz*) the Light of *Hochma*.

A dot indicates *Malchut* with a reflecting screen, but not a receiving one. Such a form testifies to the absence of Light in the *Kli*; it is merely a black dot, as the law of restriction rules over it.

The *Sefira Hod* is an inclusion of *Malchut's* properties into ZA, out of which ZA makes a whole *Partzuf Malchut*. The letter *Hey* in the word *Hod* signifies *Keter* in *Malchut*, and the nine lower *Sefirot* of *Malchut* are located among the impure forces that cling to them. This is designated by an elongated leg of the letter *Kuf* (dipping below the line), which indicates that the impure forces receive their strength from the spiritually pure forces through this element, the *Kuf*.

The white background is a plain, indistinguishable and thereby imperceptible Light (by us). Whatever we can distinguish may only be expressed by restricting the diffusion of this white color. The forms and degrees of its restriction are called letters. That is why we see black outlines on white background, and attain only the black restrictions.

We can describe the diffusion of Light in the worlds using attraction and restriction of the Light. And these two forces must act simultaneously. Similarly, when we perceive something in our sensory organs, we only sense it by way of restriction, as the object's surface or a light wave collides with our sensory organ, which restricts its expansion, and can thereby perceive it.

The spiritual roots of the forms are as follows: A circumference originates from the first restriction of the Light in the world of *Ein Sof* (Infinity), the first restriction on the diffusion of Light. Since this restriction was equal and uniform, it assumed the form of a circumference.

A vertical line, length without width, signifies that the notion is unattainable by us, and is therefore called a "thin line" of the diffusion of the Light of *Hochma*. The Light of *Hochma* can only be received with the help of the screen in *Malchut*, which creates Returning Light that clothes the Light of *Hochma*. Therefore, the Upper Light that comes to the *Kli* is called a line.

A horizontal line, width without height: when a vertical line—the diffusion of the Light of *Hochma* from Above downwards—collides with the screen, their collision (of desires) compels the vertical line to shift into the horizontal line (to the right), resulting in a shape of the English letter L. Its width is determined by the force of the Returning Light that ascends from the screen from below upwards.

A rectangle is formed by the interlacing of the descending Light of *Hochma* and the Returning Light: five vertical descending lines—five *Sefirot* of the Light of *Hochma* and five horizontal lines from right to left—five *Sefirot* of the Light of *Hassadim*. The size of the rectangle's side is called *Amah*, consisting of five parts—*Tefachim* (plural for *Tefach*). (Both *Amah* and *Tefach* are distance measuring units.) This is why we describe the *Kli* as a rectangle.

The two kinds of diffusion of Light, the Light of *Hochma* and the Returning Light, are called the right and the left cheeks, respectively, which turn into the upper and the lower lips. Since, after the first restriction, the Light may not be received in *Malchut*, the Returning Light is only received in four parts of the *Kli*, not in five. This is why there are 4 x 4 = 16 teeth on the lower jaw and 16 teeth on the upper jaw (The Returning Light stems from resistance, from "chewing" the Light before receiving it inside).

In the second restriction, a Triangle is formed, as *Malchut* ascends to *Bina* and forms a slanted line. Thus the combination of the Direct Light with the Returning Light and restrictions beget various spiritual forms.

The Light of *Hassadim* is defined as "protruding," for a protrusion beyond the limits of a spiritual body means that:

1) The Light is so great that it comes out by elevating, protruding the limits;
2) It originates from the middle line, *Tifferet*.

A cavity in the body occurs due to the following reasons:

1) The Light is insufficient; the Light cannot shine there;
2) The Light of *Hochma* is present, but the lack of *Hassadim* prevents it from shining.

PUNCTUATION MARKS IN THE HEBREW ALPHABET *(NEKUDOT)*

Sefira	Punctuation Mark	Pronunciation
Keter	Kamatz	a
Hochma	Patach	a
Bina	Segol	e
Hesed	Tzere	e
Gevura	Shva	-
Tifferet	Holam	o
Netzah	Hirik	i
Hod	Kubutz	u
Yesod	Shuruk	u
Malchut	No Mark	-

Nekudot are defined by three lines:

IN THE ROSH (HEAD)

Kamatz - Keter - right line
Patach - Hochma - left line
Tzere - Bina - middle line
Holam - Tifferet - middle line

IN THE GUF (BODY)

Segol	-	Hesed	-	right line
Shva	-	Gevura	-	left line
Shuruk	-	Tifferet	-	middle line

IN THE EXTREMITIES

Hirik	-	Netzah	-	right line
Kubutz	-	Hod	-	left line
	-	Malchut	-	middle line (has no designation)

The levels of *Nekudot*:

Above the letters	-	Light of Neshama
In the letters	-	Light of Ruach
Under the letters	-	Light of Nefesh

Zivug de Nekudot is the *Zivug* between *Hochma de Aba* and *Hochma de Ima*.

Zivug de Otiot is the *Zivug* between *Bina de Aba* and *Bina de Ima*.

The letters combined together designate Returning Light during the screen's ascent from *Tabur* to *Peh*. They are combined, for they all ascend to their root, which unites everything, whereas the use of the will to receive, even for the Creator's sake, causes separation.

A state of separated letters occurs when the Light enters the *Kli* (vessel, the letters of *HaVaYaH*); the four letters thereby separate, since the Light makes a distinction between the *Sefirot*: depending on their different properties, it clothes in them in different ways.

HaVaYaH with filling *Aleph* comes on a screen with *Aviut Aleph* (thickness one), *HaVaYaH* with filling *Hey* comes on a screen with *Aviut Bet* (thickness two). A plain name refers to *Aviut Shoresh* (zero thickness) with the Light of *Nefesh*. Plain letters refer to a *Partzuf* with a screen of *Aviut Aleph*.

The truly faithful, who believe in the three fundamentals: the Creator, His Providence and the Torah, need the two lines to be in constant balance for their spiritual advancement. The left line is wisdom, the Light of *Hochma* that enters the desire to receive, which pertains to the left side, and the right line is faith, the Light of *Hassadim* (mercy), the altruistic desire to bestow.

Existing in knowledge only means that man is under the rule of the impure forces (*Klipa*) of the left side, which renders him totally unable to feel the spiritual, leaving him in spiritual darkness. Alternately, existing only in faith means that man is under the rule of the impure forces (*Klipa*) of the right side that convinces him that he has achieved perfection, that there is

nothing else to work on, nothing to correct within him. This, too, denies him the opportunity to advance.

The Zohar continues: And the Creator answered further (the letter *Tav*): "The word *MaveT* (death) ends with you. And since these are your properties, you are not suitable for Me to create the world with you." Immediately following, the letter *Tav* departed from Him.

The moment the Creator set about creating the world-*ZON* by selecting their properties, all twenty-two letters of *ZON* appeared before Him, starting from the last—*Tav*, and ending with the first, *Aleph*—the head of all letters. The reason for the letters coming in reverse order is that they constitute the *MAN* of *ZON*, the *Kelim* of *ZON*, which emerge from below upwards. The usual alphabetical order corresponds to the Light (*MAD*), which descends from Above downwards. But the order of *MAN* is opposite to that of *MAD*, for it ascends from below upwards.

Letters are none other than desires, properties, and thoughts that, in man's opinion, are suitable for the attainment of the spiritual, the Creator, of His Providence. Man skips from one thought to another: one moment he thinks that it is possible to attain the Upper Worlds with one property, next he believes he can enter the spiritual realms by mastering another property, then he begins to stubbornly observe all the commandments and pray zealously, or disregards all the actions and plunges into contemplation and reading. Sometimes he craves only knowledge, and sometimes only faith, right down to fanaticism.

Just as there are two extremes in our world—knowledge and faith, in the spiritual world, as man now consciously ascends the spiritual ladder to the Creator, there is spiritual work in the attainment of knowledge and faith. Hence, Rabbi Yehuda Ashlag's commentary on *The Zohar* is entitled *The Sulam* (The Ladder).

Each of the twenty-two Hebrew letters represents a certain property. At times it seems that the property of the letter *Tav* is suitable for the attainment of the spiritual; at times he believes that some other letter is more appropriate. This occurs because in the process of his spiritual ascent, man begins to increasingly understand the true Goal of creation and the Creator, which is exactly what is demanded of him.

Thus, he continues to sort through it all, until his search yields the truth: only with the help of the letter *Bet*, which stands at the beginning of the word *Berachah* (blessing)—contact with the Creator,—only with the help of this force can one achieve the goal.

Therefore, *The Zohar* tells us how the letters—properties, forces, and desires—come to the Creator. By offering up his prayer (*MAN*), man asks for some property that seems like a real goal to him. And each letter tries to prove that it is best suited for the attainment of the sensation of the Creator and merging with Him. But the Creator shows that the best and the only letter is *Bet*, as only it can help man to establish contact with Him. This is why the Torah begins with this letter.

The description of the spiritual forces designated by each letter is incredibly deep, and in order to attain full clarity we need to bridge several other preliminary explanations: the creation of the world includes its existence and process of perfection so that the world could attain the goal for which it was created.

The Creator created the world consisting of two contrasting forces; against each pure, altruistic force, He created an impure, egoistic one, which is its equal and opposite. Just as there are four pure worlds *ABYA*, the Creator created opposite them four impure worlds *ABYA*.

Therefore, in our world—the last degree of the world of *Assiya*—a spiritually evolved person that senses the Creator and has entered with his properties into the spiritually pure world, looks no different from an egoistic and spiritually undeveloped person, who has not attained the spiritual realm. This means that one who does not perceive the spiritual is totally unable to differentiate between spiritual purity and impurity.

We see that in our world one cannot advance with the help of the pure forces. On the contrary, it is his egoistic aspirations that provide man with the strength to conquer everything in the world. How often do we see fervent fanatics immersed in their impure desires to capture for themselves both this world and the next, whereas one that aspires to the Creator has no strength for even a slightest spiritual movement! In our world there is no proof or confirmation that man advances on the right path. And under no circumstances should one draw conclusions based on one's life experience or "common sense."

So how can a person in this world exist and advance towards the Goal of creation if he is unable to tell good from bad, pure from impure? There is one sign by which one can distinguish purity from impurity: impure forces bear no spiritual fruit. Thus, those that advance through the impure worlds *ABYA* do not attain anything spiritual, whereas those who are connected to the pure forces reap spiritual fruit on their path.

As it is explained in the "Introduction to The Study of Ten Sefirot" (items 19-23), if man advances along the right path, he attains the secrets of the Torah in

three to five years. The Creator helps those who wish to acquire altruistic desires over and above their own requests, and thus one attains the desired goal. From below, man aspires to the Creator with his small desire (*MAN*), and from Above, the Creator pours onto him tremendous spiritual desires and strength (*MAD*).

This is the only opportunity to check whether or not the path that one is on is correct, whether it leads to altruism or to even bigger egoism. By no means can one consider his well-being, soaring elation, his happiness and success in life as proofs of correct advancement. It is precisely in those states of feeling perfection, well-being, and contentment that he must ask himself: "Have I attained the secrets of the Torah?" And until he has attained them, his "perfection" is impure.

Man should always strive for the middle line—a balance of faith and knowledge—in the following three notions: the Creator, His Providence, and the Torah. And under no circumstances should he advance by either faith or knowledge alone. If he only wants to attain the Creator, His Providence or the Torah, he enters spiritual darkness, for it is impossible to receive the Light of Wisdom (*Ohr Hochma*) without the Light of Mercy (*Ohr Hassadim*).

Such a state is referred to as the left impure force, "*Klipat Esau*." And if man strives to advance through faith alone, he enters the impure force of the right side, "*Klipat Yishmael*," which tells him he is in a state of perfection. In this case, he sees no point in his work and is thus unable to continue to advance.

In other words, even if one is full of joy, which is exactly what the Torah urges him to feel (to perceive the Creator's Providence with joy, for joy signifies justification of creation, understanding that His Providence is always just and kind), unless he has attained the secrets of the Torah, his path is considered erroneous, as he lacks the intention "for the Creator's sake," which reveals the secrets of the Torah.

This article explains the particular properties of the Hebrew letters—how all the letters come before the Creator, each asking Him to create the world with its property. Each of the twenty-two letters represents a spiritual degree in the worlds *ABYA*, and each believes that its pure spiritual properties are most suitable for the task, that by attaining its degree and acquiring its properties, the inhabitants of the world will be able to elevate the pure forces over the impure ones, so much so that they will reach the end of correction, the Goal of creation.

However, the Creator answers each letter that against it are the corresponding impure forces, and therefore man will be unable to properly separate the pure forces from the impure ones, and afterwards, utilize the pure forces to achieve

the goal. This occurrence repeats itself until the appearance of the letter *Bet*, which represents the degree called "the Creator's blessing," against which there are no impure forces of any kind.

And the Creator consented to create the world with the letter *Bet*, with its property; for it has no impure counterpart, only *Bet* presents an opportunity to carry out an analysis between good and evil, to determine when man works for himself and when he works for the Creator's sake. Therefore, only by its force, by its property can the world exist: so as to extract from the "mixture" of one's desires only what's pure, and elevate them above the impure, down to complete eradication of the latter, and the consequent attainment of complete correction of one's nature.

As it follows from *The Zohar,* only the Creator's help, called "a blessing," is the force of man's salvation, the only thing capable of freeing him from the rule of the impure forces. And this force, called "blessing," descends only upon those that advance along the right path.

The right path is a combination of three conditions: (i) one's efforts in studying (only!) genuine Kabbalistic sources; (ii) contact with a true Kabbalist, whom he accepts as his teacher; and (iii) contact with like-minded people, who seek spiritual elevation. A more detailed explanation will be provided to serious students only.

All twenty-two letters are divided into three degrees: *Bina*, *Zeir Anpin* (ZA), and *Malchut*, since there are no *Kelim* (letters) above *Bina*. Twenty-two letters in *Bina* are called "big," twenty-two letters in ZA are called "medium," and twenty-two letters in *Malchut* are called "small."

Each of the three *Sefirot* of *Bina*, ZA, and *Malchut* are further divided into three degrees: The twenty-two letters of *Bina* contain their own *Bina*, ZA, and *Malchut*. Likewise, ZA has his own ten *Sefirot*, in which his *Bina*, ZA, and *Malchut* also contain twenty-two letters. The same applies to *Malchut*.

The twenty-two letters of each degree are divided into three types. The letters from *Aleph* to *Tet* (1–9) are considered units; these are the nine *Sefirot* of *Bina*. The letters from *Yod* to *Tzadik* (10–90) are considered tens; these are the nine *Sefirot* of ZA. And finally, the four letters *Kuf*, *Reish*, *Shin* and *Tav* (100–400) are considered hundreds; and these are the four *Sefirot* of *Malchut*, since *Malchut* is located below and downwards of *Chazeh de* ZA, which corresponds in height to the four *Sefirot* of ZA.

Bina, units, big letters, nine letters: *Aleph*, *Bet*, *Gimel*, *Dalet*, *Hey*, *Vav*, *Zayin*, *Chet*, *Tet*.

ZA, tens, medium letters, nine letters: *Yod*, *Chaf*, *Lamed*, *Mem*, *Nun*, *Samech*, *Ayin*, *Peh*, *Tzadik*.

Malchut, hundreds, small letters, four letters: *Kuf*, *Reish*, *Shin*, *Tav*.

However, it is known that units are in *Malchut*, tens are in ZA, and hundreds are in *Bina*, which contradicts the aforesaid that units are in *Bina*, tens are in ZA, and hundreds are in *Malchut*. Such inverse dependence is caused by the inverse relationship between the Lights and the *Kelim*: the lowest Light enters the Highest *Kelim*. The Upper *Kelim* are the first to emerge, from *Keter* down to *Malchut* (*Keter*, *Hochma*, *Bina*, ZA, and *Malchut*), whereas the first to enter them is the smallest Light, *Nefesh*, followed by *Ruach*, *Neshama*, *Haya* and *Yechida*.

Therefore, if there are only units in the *Kelim*, from *Aleph* to *Tet*, then only the Light of *Nefesh* is present. And if tens are added to the *Kelim*, the Light of *Ruach* appears, and if hundreds are added to the *Kelim*, the Light of *Neshama* fills them.

This is why hundreds are defined as *Bina*, tens as ZA, and units as *Malchut*. However, with regard to the *Kelim*, the order is inversed: units are in *Bina*, tens are in ZA, and hundreds are in *Malchut*.

Bina:	Light (100)	-	Kelim (1)
ZA:	Light (10)	-	Kelim (10)
Malchut:	Light (1)	-	Kelim (100)

The letters descend from *Bina* to ZA and from there to *Malchut*. When they descend from *Bina* to ZA, they descend as three lines: 22/3 = 7 letters in each, with the remaining letter being added to the middle line. These twenty-two letters descend in three lines to *Malchut*, which consists of five final letters *MANTZEPACH*, thereby bringing the total number in *Malchut* to 22 + 5 = 27 letters.

The middle line is called "Heaven," "firmament." Therefore, when *The Zohar* speaks of letters in the firmament, it means that the two middle lines, 7 + 7 = 14 = *Yod* + *Dalet* = *Yad* (hand) writes all the twenty-two letters in the firmament (ZA) through the middle line. That is how one should interpret the words of the Torah regarding the letters that appear in the sky or having seen the hand that writes the letters in the sky.

The twenty-two letters of the Torah are the *Kelim* to be filled by the Light of *NRN*. Units—from *Aleph* to *Yod*—are the *Kli* intended for the Light of *Bina* (*Neshama*). Tens—from *Yod* to *Kuf*—are the *Kli* meant for the Light of ZA (*Ruach*). Hundreds—from *Kuf* to *Tav*—are the *Kli* for the Light of *Malchut* (*Nefesh*).

Letters are the *Kelim*, into which the Light clothes; in all, there are twenty-two special properties, and thus twenty-two symbols of their description, called letters. Just as the combinations of the twenty-two letters suffice for the description of all existing knowledge, the various couplings, unions (*Zivugim* of *Sefirot*) of the twenty-two *Kelim*, properties, desires of the *Partzuf* are sufficient for receiving and bestowing Light, fulfilling all spiritual actions and bringing all the letters (man's desires) to correction.

Letters represent the various correlations of *ZON*:

a) ZA, consisting of six parts of his extremities, husband to *Malchut*, designated by the letter *Vav*, *Sefira Yesod*—level of an embryo;

b) ZA designated by the letter *Vav*, *Sefira Tifferet*, consisting of six parts of his hands—level of nursing;

c) ZA that stands between *AVI*, while *Nukva* must ascend to him, thereby reaching the level of reception of *Ohr Hochma*.

d) ZA, the letter *Vav*, above him are ten *Sefirot Keter-Hochma*, below him are ten *Sefirot Bina-Tifferet-Malchut*—and together they make up the letter *Aleph*. And the final corrected state will come when *Malchut* ascends to *Keter* of ZA (the Upper *Yod* in the letter *Aleph*) at the end of correction. When *Malchut* ascends above *Parsa* (*Vav*), she receives the Light herself, whereas when she descends below *Vav*, she receives from ZA. As *Malchut* ascends, she forms *Taamim* (tone marks), when she descends, she is called *Nekuda* (point), and when she merges with ZA, she is referred to as a point inside *Vav* (*Shuruk*).

The order of ***ATBaSH***: There is a special combination of letters, e.g. the first with the last ('A' through 'T'), the second with the second last ('B' through 'Sh'), etc., which designate the conditions for diffusion of the Upper Light from Above downwards.

MANTZEPACH: All the worlds and *Partzufim* were created with the twenty-two letters of *Malchut*. The screen is located in the head of the *Partzuf*, preventing the Light from entering. It repels the Light, calculates how much it can receive for the Creator's sake, and only then accepts it.

Each of the five levels of the will to receive that exist in *Malchut*, in the *Guf* of the *Partzuf*, has a corresponding restriction in the screen, located in the *Peh*, to prevent the Light from entering the body. Therefore, the screen in the *Peh* consists of five parts, forces.

These five restrictive forces of the screen, five exertions of the screen are designated by the five final letters of the alphabet: *Mem-Nun-Tzadik-Peh-Chaf* (abbreviated as *MANTZEPACH*). They are called "final letters" because they are written only at the end of words. These forces determine the reception of Light in the body of the *Partzuf*, and therefore beget the other twenty-two letters (*Kelim*, corrected desires, which receive the Light). Although the five letters *MANTZEPACH* are only found at the end of words, in oral speech they represent the five groups of pronunciation of the twenty-two letters. And the letters *MANTZEPACH* stand at the head of each group.

Out of the five letters *MANTZEPACH* originate five groups of sounds:

1. *Peh–Keter*: a group of four sounds-letters emerges from the throat; they are called *AChHA—Aleph-Chet-Hey-Ayin*. *Aleph* is the Light of *Partzuf Keter* of *Atzilut*, concealed from the lower ones and called *Atik*. *Chet* is the Light of *Partzuf Hochma* of the world of *Atzilut*, called *Arich Anpin* and also concealed from the lower ones. *Hey* is the Light of *Partzuf Bina* of the world of *Atzilut*, called *Ima* (mother), who receives the Light of *Hochma* from *Aba* (father) in order to pass it on to her children (*ZON*). *Ayin* is the Light of *Zeir Anpin's* face. Since the Light of *ZA* that enters *Malchut* is called "the Torah," it is said that the Torah has *Ayin* (70) faces, that the Creator (*ZA*) has *Ayin* (70) names. After all, with regard to *Malchut*, *ZA* is the Creator. Therefore, seventy souls descended to Egypt, and so forth.

2. *Chaf–Hochma*: a group of four sounds-letters emerges from the palate; they are called *GIChiK—Gimel-Yod-Chaf-Kuf*. The letters *AChHA* transfer the Light to the letters *GIChiK*: *Aleph* passes the Light to *Gimel*, which carries reward (*Gemul—Gimel*) for the righteous. *Chet* passes the Light of *Hochma* to *Yod*, but this Light is concealed. *Hey* illuminates *Chaf* with the Light of *Bina*, which carries joy. *Ayin* illuminates *Kuf*. Just as *Ayin* = 70, as it consists of seven *Sefirot*, *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod-Malchut*, each containing ten *Sefirot* of its own, *Kuf* = 100, as it consists of ten *Sefirot* from *Keter* to *Malchut*, each consisting of its own ten. Hence, the palate fully complements the throat.

3. *Nun–Bina*: a group of four sounds-letters emerges from the tongue, called *DaTLaT—Dalet-Tet-Lamed-Nun-Tav*.

4. *Mem–ZA*: a group of four sounds-letters emerges from the lips, called *BOMoCH—Bet-Vav-Mem-Chaf*.

5. *Tzadik–Malchut*: a group of four sounds-letters emerges from the teeth, called *ZaSSHRaTZ – Zayin-Samech-Shin-Reish-Tzadik*.

Voice and speech: Voice is formed in *ZA*, speech—in *Malchut*. If he who is righteous, and who exists in the worlds *BYA*, raises his prayers (*MAN*) to

Malchut of the world of *Atzilut*, he causes *ZON* to ascend to *AVI*, and unites them in a constant *Zivug* so as to assure the Light's descent to the lower ones. *ZON* receives the Light from *AVI*; this Light is called "voice" and "speech," and this is the power of the righteous—to create the pure and destroy the impure with their voice.

Man's speech is conceived in the lungs: as the air exits the lungs and reaches the mouth, it turns to voice, and as it leaves the mouth, it becomes speech. Two lips accept the voice from the two parts of the lungs (the left and the right) and turn it into speech. Each lung consists of five parts so as to pass to the five parts in the mouth: to the guttural letters *AChHA*, the labial letters *BOMoCH*, the palatal letters *GIChiK*, the lingual letters *DaTLaT* and the dental letters *ZaSSHRaTZ*.

The seven primary *Sefirot* of *ZA* are called "Seven Heavens." The seventy names of *ZA* originate from the seventy (7 x 10) *Sefirot* of *ZA*. *ZA* himself is called "Heaven," and *Malchut* is called "earth." The *Sefirot* of *ZA* are also known as *Ruach* (because of the Light of *Ruach* in them), which ascends to *Bina* (ears), where it turns to sound, with *Hochma* in the left ear and *Hassadim* in the right.

THE LETTER *TAV*

Each of the twenty-two letters corresponds to a particular spiritual degree, on which it acts. The letter itself is that spiritual degree. Hence, the letter *Tav* claims that its properties are the most suitable for the creation of the world, that its properties can bring the world to correction and to the goal of creation, for it defines the property of "truth," the Creator's seal.

The impure forces exist solely on account of the miniature Light received from the pure forces; this Light is called *Ner Dakik* (tiny candle). Without this Light, the impure forces would neither be able to exist nor to function—tempting man with the pleasures they received from the tiny spark of Light that fell from the pure *Sefirot*. Therefore, the last, lowest pure degree lets a little bit of the Upper Light down to the impure forces.

Without the support of the pure forces, the impure forces would instantly disappear. A question arises: who needs them to exist and what for? Obviously, the impure forces were created on a par with pure ones by the Creator Himself, for there is no other power in the entire universe besides Him.

It was necessary to create impure forces in order to concentrate them in the enormous desires to receive pleasure, in immense egoism. The system of

the impure worlds of *ABYA* serves as a kind of storehouse of desires to receive pleasure, from which, to the extent of his correction, man can take more and more new desires so as to correct them. Thus, by attaching uncorrected impure forces to himself and correcting them, man can gradually ascend higher and higher, up to the level of the Creator. For this purpose the Creator created impure forces and sustains them through the system of pure ones.

The impure system of the worlds *ABYA* exists on the same level, parallel to the pure one. Our world is located under these two spiritual systems. Our world is also called egoistic and impure, but its forces and desires are so insignificant that they are located below the worlds of the impure *ABYA*.

When, with the help of Kabbalah, one surmounts the level of our world's egoism, he enters the pure world of *Assiya*. And immediately after, the impure world of *Assiya* begins to influence him, tempting him with its false pleasures. By overcoming the temptations of the impure world of *Assiya*, one ascends spiritually. But until one surmounts the impure desires of his body, of our world, he will not begin to sense, or enter the spiritual worlds, for he would not be able to withstand the impure forces that act there.

Unlike the forces that act in the spiritual world, man in our world is only influenced by the small egoistic force called his "body," his ego. Man can struggle with this force, either winning or losing his battles. But even if he is defeated, man retains that tiny spark of Light (*Ner Dakik*), which sustains his existence.

Rabbi Yehuda Ashlag gives the following example: man's work in this world resembles writing on a school blackboard, where any mistake may be wiped off without harming the writer, where he can make corrections and write anew, until he learns to write correctly. Only when he learns to write correctly is he allowed to enter the spiritual realm.

Therefore, our world is the most insignificant of all. Everyone must begin here, and everyone is bound to return here, and be born again and again until he crosses the boundary between our world and the spiritual one. (There are many additional conditions required for the soul to not descend to this world anymore, and those who will merit, will understand).

Hence, the vertical line, the leg of the letter *Kuf*, descends below the writing line, which signifies the Light descending through this letter down to the impure forces. And no other letter descends below the writing line, like the *Kuf* does.

For the impure forces to exist (any creature, whether pure or impure, can only exist by receiving Light), the last, lowest degree of pure forces descends into the impure forces and gives them the Light necessary for their existence and

realization of their role: to entice man with their pleasures and convince him to act according to the law of the impure forces.

At first, the left leg of the letter *Tav* also descended below the writing line. But the Creator saw that the impure forces would then be too closely connected to pure ones, so He severed this connection and returned the left leg of the letter *Tav* back to the writing line, to the level of the pure forces.

As a result of this shortening, the left leg of the *Tav* doubled in thickness, as it folded in two, and no Light passes to the impure forces anymore. On the contrary, it even becomes the Creator's seal by holding the impure forces at bay and preventing them from stealing the Upper Light, for as soon as any impure forces touch it, they instantly die.

And all the life-force necessary for the sustenance of the impure forces is passed by the Creator through the letter *Kuf*, because, being the first letter of *Malchut*, it is remote from them; thus, there is no fear or risk that its connection to the impure forces would become too strong.

Malchut consists of only four letters from Above downwards: *Kuf*, *Reish*, *Shin*, and *Tav*. *Kuf* is the first, *Tav* is the last, and below it are the impure forces. Therefore, if they receive the Light they need according to the thought of creation from *Kuf*, the furthest letter from them, the impure forces have no way of "stealing" more Light than *Malchut*, who consists of four letters, is obliged to give them.

This is why this letter is called *Kuf*, to show that it gives strength to the impure system of *ABYA*—a fake (nonexistent) man, just as a monkey (*Kof* in Hebrew) resembles a human being.

And it misleads people by pretending to be the truth and claiming that its path leads to the attainment of spirituality, the Creator, *Lishma*, the sensation of the Creator. However, the pure forces maintain that only with the help of the Torah can man attain adequate correction of his properties so as to merge them with the Creator.

And this is what the letter *Tav* claimed: because it is the Creator's seal of truth, it stands at the end of the pure system and does not allow the impure forces to cling to pure ones, and pose as if they are pure. This is why its properties are worthy of becoming the basis for the creation of the world—so that via the analysis of good and evil, purity and impurity, inhabitants of this world may be sure that by acquiring its properties they will achieve the goal of their creation.

The four letters *Kuf-Reish-Shin-Tav* make up the four *Sefirot* of *Malchut* of the world of *Atzilut*: *Keter-Hochma-Bina-Tifferet*, where *Tifferet* consists of six *Sefirot*—*Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*. But when the letter *Kuf* is by itself, without *Reish-Shin-Tav*, the Torah, which spreads to the worlds *BYA*, also shines upon the impure forces, and the angel of death receives the strength to destroy all that lives. This state is designated by the letter *Kuf*. But when *Malchut* is corrected, she is designated by the letter *Hey*, whose difference from *Kuf* lies in the long leg of the *Kuf* (*Malchut de Malchut*).

This long left leg, which turns the *Hey* into *Kuf*, indicates that the Light descends from the pure forces (*Partzufim*) to the impure worlds of *BYA*, the impure forces referred to as death. And when *Malchut* joins with *Bina* and receives the strength from *Bina* to ascend and receive the Light, the other letters join *Malchut*, and she draws the Light of life from *Bina*.

In this state, the left leg of the *Kuf* is reduced in half, turning the *Kuf* into *Tav*, whose left leg is twice as thick, due to its shortening. The part of *Malchut* that passed Light to the impure forces now ascended out of them, hence there are two kinds of *Malchut*: *Miftacha* (key)—the part that joined with *Bina*, and *Man'ula* (lock)—the part that ascended out of the impure forces.

These two parts of *Malchut* manifest in different ways: *Miftacha*—openly and *Man'ula*—secretly. Two paths of bringing man to correction emerge from them: the good path of the Torah and the path of suffering.

However, after *Malchut* corrects her properties and joins with *Bina*, she no longer parts from *Bina*, but, upon receiving Light from her, *Malchut* pours it onto the worlds, and the impure forces lose their strength to sow death and rule over the world. And if a case arises where a sinner must be punished, the impure forces must first receive permission to punish him, for without permission they may not reveal the *Man'ula*.

Thus, after *Malchut* joins with *Bina*, thereby correcting her properties, the impure forces are no longer free to rule the world, unless they are permitted. The reason for this is the letter *Tet*, the last letter of *Bina*, which sends the Light of life to all with the help of the *Miftacha*. After *Malchut* joins with *Bina*, she becomes a *Miftacha*, and does not let go of this connection. Respectively, the impure forces, the leg of the letter *Kuf*, can no longer sow death.

Three places emerge from this: (i) where only the properties of the letter *Tet* rule by shining with the Light of life of this world; (ii) the entire world after *Malchut* joins with *Bina*, defined as *Miftacha*, when the letter *Tet* shines upon all, but permits the punishment of sinners according to the rule: "You advance

towards the goal either by the path of the Torah or by the path of suffering"; (iii) hell, the place of eternal punishment by the letter *Kuf*, in contrast with the first place, ruled by the letter *Tet*, where life is eternally prosperous.

All the letters with all their secret properties, described by those who understand them, are located in the Temple. All the Upper and lower worlds are created and function in the framework of their laws-properties, and the Supernal Name, the Creator's name *HaVaYaH* rules over all.

The *Mishkan* (tabernacle) in the Temple was also designed with the help of letters, for its builder, Betzalel, knew how to join the letters that made Heaven and earth. And since he was unique in possessing this wisdom, he was entrusted with the building of the sanctuary.

As the Creator chose Betzalel Above, so He wished him to be chosen below, as He said to Moshe Above: "Choose Betzalel." So Moshe said to his people below: "The Creator has chosen Betzalel." For such was Betzalel's name-property (*Be Tzel El*)—"In the Creator's shadow."

The Creator is called ZA or the *Sefira Tifferet* in *Partzuf* ZA, which shines upon the *Sefira Yesod*, called *Tzadik* (righteous one). Betzalel is called *Yesod*, which receives the Light of *VAK*—an incomplete Light—from *Tifferet*, which is hence called "sitting in the shadow," and, in turn, shining into *Malchut*. Thus, like *Tifferet*, the *Sefira Yesod* that passes this Light also consists of six *Sefirot*: *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*.

The name of the letter *Tav*, "truth," indicates that in order to reach its level, its degree, one must attain the property of truth. Therefore, the letter *Tav* claimed that with its properties man can fully analyze good and evil, renounce his impure desires as false, and to the degree that he renounces them, draw closer to the pure desires (forces), and thereby be certain that he will reach the goal of creation—correction of all his desires (*Gmar Tikkun*, end of correction).

This corresponds to the saying: "The Creator is close only to those who truly ask Him for help." For only with His help can one achieve correction and spiritual elevation. However, this help only comes to those who genuinely, "truly" demand it. As soon as man is able to cry out wholeheartedly for the Creator's help, he instantly receives it. And if he does not receive an answer from the Creator—it is a sign that his request is not yet complete, that he did not yet fully realize his egoistic nature and properties as worthless, has not yet fully felt his helplessness and inability to exit and correct his properties by himself. This is why letter *Tav* was certain that once man acquires its property of truth, he will be able to reach the goal.

But the Creator answered her that it is not worthy of becoming the basis of creation, for the forces of judgment that would arise from it would be so strong that even the complete righteous, who fulfilled the entire Torah from *Aleph* to *Tav* (A to Z) and reached the property of truth, will nevertheless be punished by it, for they have not destroyed all the sinners, as it is written in the Talmud (*Shabbat*, 55).

Furthermore, the Creator declines its request, for it is also the seal of death, as its power brought death to this world. For man is bound to die, as the serpent forged its seal and deceived Adam in his understanding of the Tree of Knowledge. This is why the world cannot exist with its properties.

THE LETTER *SHIN*

24. The letter *Shin* appeared before the Creator and said: "Maker of the world, it befits the world to be created with me, for Your own name *Shadday* begins with me." The Creator replied: "You are fine, handsome, and truthful, but since the letters (properties) of the word *Sheker* (falsehood) took you to be with them, I cannot create the world with your properties, for *SheKeR* (falsehood) exists only because the letters *Kuf* and *Reish* took you."

Malchut consists of ten *Sefirot* and has two endings:

1) If she has only her own properties, she contains all ten *Sefirot*, from *Keter de Malchut* to *Malchut de Malchut*. In this case she firmly restricts the diffusion of Light and is designated by the letter *Tav*;
2) If *Ima-Bina* of the world of *Atzilut* fills *Malchut* with her Light, *Partzuf Malchut* ends not in the *Sefira Malchut*, but in the *Sefira Yesod*, and is designated by the letter *Shin*.

The three tips of the letter *Shin* are called its crown and signify the Light of *Bina*, *Ohr Hassadim* (the Light of Mercy), which descends from *Partzuf Ima-Bina* into *Partzuf Malchut*. This Light of *Bina*, *Ohr Hassadim* (the Light of Mercy), creates new altruistic properties in *Malchut*, altruistic intentions to receive the Light for the Creator's sake, after which *Partzuf Malchut* can receive the *Ohr Hochma* (Light of Wisdom) from ZA (Talmud, *Sanhedrin*, 22). When bonded so, ZA and *Malchut* are called "husband and wife," and the Light that *Malchut* receives from ZA is called "100 blessings."

This new ending of *Partzuf Malchut* in the *Sefira Yesod* instead of in the *Sefira Malchut* is therefore called *Yesod de Nukva* or "the central point of existence,"

for all that exists in the world originates from it and exists thanks to it. *Partzuf Malchut* is the sum of all the creatures, and we are all its parts. All the worlds and all that inhabit them constitute various parts of *Partzuf Malchut* of the world of *Atzilut*.

Each Upper *Partzuf* is considered the Creator of its adjacent lower *Partzuf*, for the latter originates (born) from it. Therefore, in relation to all the creatures, *Zeir Anpin* of the world of *Atzilut* is considered and called "the Creator," our Creator.

And, like the *Tav*, the letter *Shin* is called "truth" and "the Creator's seal," for a seal signifies the end of a spiritual object—*Partzuf*, like a seal fixed at the end of a letter, written in the name of the Creator. The Creator's seal is similar to Himself; this is why the seal is called the mark of truth, for only the presence of a seal gives a letter the force of truth, and confirms the truthfulness of its content.

However, the significance of the letter *Shin* is greater than that of the letter *Tav*, for *Shin* is the first letter of the word *Shadday*, one of the Creator's names-properties, designating His power, by which He said "*Dai*" (enough) to creation—stop and do not descend further (Talmud, *Hagigah*, 12)—do not descend below the letter *Shin*.

This reveals that the world and its inhabitants can only exist with the help of the letter *Shin*, thanks to its property that restricts the diffusion of Light. The Creator said: "Stop, Creature, at the letter *Shin*, and do not spread to the letter *Tav*," for if the Light had spread to *Tav*, the impure forces would have received such great strength that man would have no hope of escaping them and reaching altruistic properties. This is why the ending point of *Shin* is called "the central point of existence."

Therefore, after the letter *Shin* saw the Creator refuse the letter *Tav*, precisely because ending the diffusion of Light with *Tav* creates conditions for correction of the world that are too difficult for man to meet, the letter *Shin* claimed that its property of *Shadday* is suitable for the creation of the world, and was certain that the Creator would choose it—its properties—as the basis of creation, for it possesses all the advantages that *Tav* lacked, which was the reason for the Creator's refusal.

And it has *Tav's* advantage, as well: it is the Creator's seal—truth. Moreover, it has an additional advantage: it is called by the name *Shadday*, the new ending of *Malchut* for the inhabitants of the world, instead of the ending by the property

of the letter *Tav*. Based on all that, the letter *Shin* found the strength and courage to appear before the Creator with the proposition to create the world with it.

But the Creator answered that precisely because of *Shin*'s additional advantages compared to those of the letter *Tav*, the impure forces opposite it are strengthened. For opposite each letter (spiritually pure forces or properties) there is an opposing impure force (egoistic desire), as it is written: "The Creator had made one opposite the other" (*Kohelet*, 7:14).

The strengthening of the impure forces from the properties of the letter *Shin* occurred as a result of her properties joining the impure properties of falsehood, forging spiritual purity of the letters *Kuf* and *Reish*: falsehood would be unable to exist in the world, for it would be recognized at once, had the letters *Kuf* and *Reish* not put *Shin* at the head of the word *SheKeR* (falsehood). And when truth stands at the head of the word that designates the property of falsehood, man naturally tends to err.

There are two sources of impure forces: the first is a small luminescence (*Ner Dakik*), which the pure force itself (the Creator) sends to the impure forces (desires) so as to sustain them. This is done so they would not disappear until there is a need to "punish" the sinners with them. However, these are small forces—their height is not great, for they receive only a small luminescence, sufficient to sustain their life.

This small luminescence descends into the impure forces from the letter *Kuf*, which results in these impure forces becoming similar to man in the worlds *BYA*, as a monkey in comparison to a human being, as it is said: "The Creator had made one opposite the other" (*Kohelet*, 7:14).

The second source of impure forces arises from the lower ones' spiritual fall: as a result of people's evil, egoistic actions, the Light passes from the system of the pure forces into the impure. And the first transgression is Adam's sin, by which the system of the impure forces assumed an identical formation to that of the pure system, stationing itself opposite, parallel to it. As a result, the impure worlds *ABYA* emerged opposite the pure ones.

The second source of impure forces is the letter *Reish*, which indicates that the impure forces rise and attach themselves to the pure forces, right up to the level of *Bina* of *Malchut*, designated by the letter *Dalet*.

As was previously stated, the twenty-two letters of *Partzuf Malchut* of the world of *Atzilut* are divided in three groups of letters: units in *Bina*, tens in *ZA*, and hundreds in *Malchut*.

PARTZUF	SEFIROT	LETTERS
BINA (IMA)	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*
ZA	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*
MALCHUT	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*

The letters *Aleph-Bet-Gimel* correspond to *Sefirot Keter-Hochma-Bina*, called "the head" of a spiritual object (*Partzuf*). The letters from *Dalet* to *Tet* refer to the body of the *Partzuf*.

Aleph	-	Keter	**HEAD**
Bet	-	Hochma	
Gimel	-	Bina	
Dalet	-	Hesed	**BODY**
Hey	-	Gevura	
Vav	-	Tifferet	
Zayin	-	Netzah	
Chet	-	Hod	
Tet	-	Yesod	

The body only receives what descends to it from the head. Therefore, *Dalet*, the first letter of the body, through which the body receives Light from the head, is called *Dalah ve Aniyah* (poor and destitute). *Dalet* only receives what *Gimel* gives it. Since *Gimel* contains the Light of *Hassadim*, that is, what descends into *Dalet*.

And this is why the letter *Gimel* is called *Gomel Hassadim* (merciful One) (Talmud, *Shabbat*, 104), according to its action with regard to *Dalet*, which would otherwise be completely without Light. The protruding sharp angle on the right side of *Dalet* is the sign of *Dalet's* abundance of *Ohr Hassadim*.

However, opposite the pure (altruistic) *Malchut*, stands the impure *Malchut*, who is pride and does not wish to receive the Light from *Gimel* and rely on it. Instead, she rises up in the desire to be the head, and in so creates the sharp angle of the *Dalet*. That indicates that the presence of *Ohr Hassadim* disappears, transforming it into the letter *Reish*, which is written as it is pronounced—with two letters: *Reish* and *Shin*.

The true merging of the pure ZA and *Malchut* is called *ECHaD* (one), consists of the letters *Aleph*, *Chet* and *Dalet*, for the letters from *Aleph* to *Chet* are the nine *Sefirot* of ZA. He passes the Light from *Gimel* of *Bina* to *Gimel* of *Malchut*, resulting in *Malchut* being filled with the Light of *Hassadim*, thereby becoming *Dalet* with a protruding right angle. As a result of this, ZA and *Malchut* become one.

When the lower ones (people) sin in their actions (intentions), they give the impure *Malchut* the strength to cling to the pure one—*Dalet*, to erase the sharp angle of the Light of *Hassadim* and turn it into the letter *Reish*. Thus, the word *Echad* (one) becomes *Acher* (other, alien, foreign): *Aleph-Chet-Dalet* of the word *Echad* are transformed into *Aleph-Chet-Reish* of the word *Acher*, for instead of the connection with the Creator emerges a connection with other, impure forces, called "*Elokim Acherim*" (other gods), which cling to ZA and *Malchut* of the pure world of *Atzilut*.

This leads to the letters *Kuf* and *Reish* distorting the Creator's seal (*Shin*), the letter of truth. As a result, *Yesod* of *Malchut*, which receives from *Yesod de* ZA, becomes linked to the impure source instead of the pure, for a new *Yesod* of the impure *Malchut* was formed with the help of the letter *Shin*.

From here the impure forces develop up to ten *Sefirot* with a head and a body, whereas *Shin* becomes the source of all that desolates, for destruction of purity begets impurity. And from this emerged the system of the impure worlds *ABYA* of the impure man.

Thus, we have learned how the letters *Kuf* and *Reish* became the two sources of emergence and development of impure forces. And since the impure forces pose as pure, they are called false, counterfeit letters whose purpose is to annihilate the system of the pure forces and their unity with the Creator, so as to forge themselves out of the devastation of the pure forces.

The birth of the impure forces from the destruction of the pure ones is possible on account of the letter *Shin*, *Yesod* of *Malchut*, joining with the impure forces as a result of the forging of the letter *Reish* out of *Dalet*. Thereby,

Echad turns into *Acher*, and the system of the impure forces (*Elokim Acherim*, other gods) is created.

And had the letters *Kuf* and *Reish* not captured the letter *Shin*, such an enormous system of impure forces, so capable of lying and falsifying everything in the eyes of man, would not have come into being.

Therefore, the Creator answered the letter *Shin*: "Though you are good, you will stand at the head of the word *Sheker* (falsehood) together with the letters *Kuf* and *Reish*. Indeed, upon capturing you, with your power they will be able to create an entire system of impure forces of falsehood and forgery. Hence, I cannot create the world with your properties, for since there is an impure system opposite from you, it is impossible to achieve the goal of creation with you."

THE LETTERS *KUF* AND *REISH*

25. From the aforesaid, it follows that whoever wishes to tell a lie will succeed if he first tells the truth as a base on which the lie will then grow and start to act. And this is because the letter *Shin* is a letter of truth, in which the Patriarchs had been united, for the three lines in the writing of the letter *Shin* (ש) signify the three Patriarchs, who designate the *Sefirot*-properties *Hesed-Gevura-Tifferet*.

The letters *Kuf* and *Reish* indicate the evil side, as they form the impure side, called *KaR* (cold), which lacks warmth and life, for it draws its sustenance from *Malchut* when she turns from living water into ice. However, to create an opportunity to exist, these letters attach the *Shin* to themselves, thus creating the combination *KeSHeR* (tie, knot), which embodies strength and survival.

For the Light of *Hesed-Gevura-Tifferet* of *Bina*, which she receives from *Yesod de ZA*, creates a new ending in *Malchut*, a new *Kli*-desire to receive the Light called "100 blessings" from *ZA*. And since *Hesed-Gevura-Tifferet* are called the Patriarchs, and the Light that passes to *Malchut* descends from them, the letter *Shin* that designates them is called "truth."

By eliminating the sharp angle of the letter *Dalet*, the impure forces turn it into the letter *Reish*. By this, they convert the word *ECHaD* into *ACHeR*, thereby stealing *Yesod* of the pure *Malchut*, designated by *Shin*. Also, with the letter *Shin* they build the *Yesod* of the impure *Malchut*, which leads to a very strong clinging of impure forces to pure ones. This clinging is called *KeSHeR*, the reciprocal tie joining pure and impure forces, a knot that is not easily severed.

From the aforesaid, we see that the reason for the letters wishing for the world to be created with them is that each of them believes that only its properties can correct the world. The letter *Shin* thinks that the Light of *Hassadim* will bring the souls to the goal of creation. However, the letters *Kuf* and *Reish*—*KaR* (cold)—do not desire this Light, for receiving the Light of Mercy for the sake of bestowal is pure, but receiving it for the sake of pleasure is impure.

THE LETTER *TZADIK*

26. Subsequently, the letter *Tzadik* appeared before the Creator and said: "Master of the world, You should create the world with me, for *Tzadikim* (the righteous) are marked by me. You, who is called a *Tzadik* (righteous one), are also recorded within me, for You are righteous and You love righteousness. Therefore, my properties are suitable to create the world by."

The Creator answered: "*Tzadik*, you are truly righteous, but you must remain concealed and not be revealed to the extent required were the world to be created by you, so as to not give the world an excuse." The concealment of the letter *Tzadik* is necessary, for first came the letter *Nun*, which was then joined by the letter *Yod* from the Creator's Holy Name *Yod-Hey-Vav-Hey* (*HaVaYaH*), who stood above it as a mark of the bond between the Creator and His creations, mounted the letter *Nun* and joined it on its right hand side, thereby creating the letter *Tzadik*.

The reason for the necessity of concealing the letter *Tzadik*, which makes it unsuitable for the creation of the world with it, is that when the Creator created Adam, i.e., ZA, He created him as two *Partzufim*-objects—male and female, connected to each other back to back. This is why the letter *Yod* stands with its back to the back of the letter *Nun*, both facing opposite directions, just as the letter *Tzadik* is depicted: the face of *Yod* turned upwards, while the face of *Nun* is turned downwards.

And the Creator also said to *Tzadik*: "In the future I will revoke the relationship of back-to back, and will join them face-to-face. In another place shall you so rise as such, but not at the beginning of creation. For in the beginning of creation, you must be connected back-to-back by the letters *Nun* and *Yod*, for this form indicates that the Light in you is concealed. Therefore, the world cannot be created with you." The letter *Tzadik* then left.

Tzadik came to suggest that the world should be created with its properties, for when it saw that the *Tav*'s request was turned down by the Creator due to

its heavy laws, and the letter *Shin*—due to the impure forces clinging to it—it thought that its properties could be suitable for the creation of the world. After all, it, too, contains the Creator's seal, and no impure forces cling to it.

That is why *Tzadik* said to the Creator that the righteous are sealed by its name as a mark of their union with Him, by circumcision and turning up of the place of contact (*Zivug*) with the Creator, which, thanks to these corrections, repels all the impure forces.

The Creator, called *Bina*, is also marked by *Tzadik*, for He is righteous like ZA, since the Upper Part of *Bina* of the world of *Atzilut* (*Aba ve Ima—AVI*) corresponds to the male and female parts, like ZA and *Malchut*. And *AVI* are forever joined so as to send down the Light of Mercy and thus sustain the existence of all that are below them. This is why *Tzadik* thought itself suitable for creating the world, for the world lives by the Light of Mercy, and can reach the goal with its help.

The letter *Tzadik* is called the *Sefira Yesod* of ZA. When *Yesod* joins with *Malchut*, it is defined as *Tzadik* (righteous), for the nine *Sefirot* of ZA are from *Yod* to *Tzadik*, and *Kuf* is the beginning of *Malchut*, which consists of four *Sefirot*—*Kuf*, *Reish*, *Shin*, and *Tav*.

When *Malchut* is joined with *Yesod* of ZA, *Kuf* is joined with *Tzadik*, and *Yesod* is called *Tzadik* (righteous). And to this the Creator replied to *Tzadik* that it is *Tzadik* in *Yesod* of ZA: "And you are *Tzadik* in Me, for *AVI* are forever joined so as to pour down the Light of Mercy and sustain the existence of the lower ones. And you are righteous, for *Malchut* is also connected to you, just as in the alphabet, *Kuf* follows *Tzadik*. Yet, in spite of all that, you do not merit for your properties to become the basis of the world."

Yesod of ZA includes in itself *Malchut* in the form of the letter *Kuf* in the word *TzadiK*. And when *Malchut* is included in *Yesod* as *Tzadik*, it is designated by the letter *Nun*, for *Nun* is *Gevura* of ZA (*Yod-Keter*, *Chaf-Hochma*, *Lamed-Bina*, *Mem-Hesed*, *Nun-Gevura*).

When ZA grows and becomes big, his *Sefirot Hesed-Gevura-Tifferet* become *Sefirot Hochma-Bina-Daat*. Thus, *Gevura* becomes *Bina*. And when ZA becomes small once again, *Bina*, too, returns to being *Gevura* (*Nun*). This fall is designated by *Nun*'s head looking down.

The letter *Tzadik* consists of the letters *Nun* and *Yod* connected back-to-back. The letter *Nun* designates *Malchut* with the properties of the *Sefira Yesod* included in her; *Yod* designates the actual *Yesod* of ZA. Their connection—back-to-back, facing out in opposite directions—indicates that impure forces cling to their backs.

They conceal their backs from strangers since there is a flaw in their backs—the desire to receive the Light of Wisdom (*Ohr Hochma*). This flaw must be concealed so as to prevent the impure forces from clinging to their backs. Therefore, the letter *Tzadik* is unsuitable for the world to be created by its properties. Its very shape reveals an opportunity for the impure forces to cling to it; this is why Adam (created out of ZA and *Malchut* when they are joined as *Tzadik*) is also created consisting of two halves, male and female, joined at their backs.

And if the letter *Tzadik* were to argue that in the big state, in the presence of *Ohr Hochma*, ZA and *Malchut* unite face-to-face, it would be told that such connection is impossible at their place, but only during their ascent to *AVI*. For if such a connection were possible in their own place, the impure forces would immediately cling to them. For this reason, the letter *Tzadik* is unworthy of becoming the basis of the universe.

THE LETTER *PEH*

27. The letter *Peh* entered and said: "Master of the world, it would be good to create the world with me, for the future liberation of the world is inscribed in me, as the word *Pedut* (liberation, redemption) begins with me. That is, liberation is deliverance from all suffering. And it is therefore fitting to create the world with me."

The Creator answered her: "Though you are fine, the word *Peshah* (transgression) begins with you and is secretly denoted by you, like a serpent that strikes and hides its head in its body. So a sinner bows his head, hiding from others' eyes, but stretches out his hands to sin. So is the shape of the letter *Peh*, whose head is hidden inside it." And the Creator also said to the letter *Ayin* that it would be unfitting to create the world with its properties, for within it is the property of *Avon* (crime, sin). And though *Ayin* tried to object, saying that its properties are contained in the word *Anavah* (humility), the Creator refused it nonetheless.

Pedut (Liberation) begins with the letter *Peh*, meaning that the property of *Peh* is contained in future liberation. This is why the letter *Peh* claims that it is worthy of being the basis of the world. Indeed, both *Galut* (exile) and *Ge'ula* (redemption) depend on *Malchut*: when *Malchut* has no inner Light of *Hochma*, the people of Israel are exiled from the land of Israel. For in our world, the land of Israel corresponds to *Malchut* of the world of *Atzilut*, the spiritual land of Israel.

Just as in the spiritual world, ZA (Israel) distances from *Malchut* (the land of Israel), the people of Israel separate and leave their land in our world. And when the children of Israel correct their actions, they cause ZA (Israel) to fill his *Malchut* (the land of Israel) with Light, build her with his Light and unite with her face-to-face. As a result, the children of Israel of our world merit redemption and return to their land.

The Light from ZA, which builds and fills *Malchut*, descends from *Sefirot Netzah* and *Hod* in ZA. *Hochma* of *Malchut* clothes in *Netzah* and *Bina* of *Malchut* clothes in *Hod*. The letters *Ayin* and *Peh* are *Netzah* and *Hod* in ZA. This is why *Peh*, the *Sefira Hod* in ZA, claimed that it was suitable to be the basis of the world, for the Light of *Hochma* that brings redemption to the entire world stems from *Peh* to *Malchut*. Thus, if the world achieved its property, it would undoubtedly reach the end of correction—complete redemption.

The letter *Peh* thought that it was more suitable to become the basis of the world than *Ayin* because although *Ohr Hochma* enters *Netzah-Ayin* and *Hod-Peh*, and is mainly present in *Netzah-Ayin*, redemption depends on *Hod-Peh*, nonetheless. That is because initially, *Bina* liberates *Malchut* from her restrictions and thereby redeems her.

By receiving from *Bina* her properties of mercy, *Malchut* merits redemption. This is fulfilled in the following way: *Bina* transcends her own properties and joins with *Malchut*, as a result of which, upon receiving the Light of *Hassadim*, *Malchut* can now receive the Light of *Hochma*. The restrictions imposed on the reception of Light mostly affect the left side, i.e., *Hod-Peh* in ZA. And that is why the letter *Peh* thought that since the Light of *Bina* enters it, and not *Netzah-Ayin*, it is better suited to become the basis of the world.

However, all the individual corrections made during the 6,000 years of the world's existence until the end of correction are considered incomplete, for the Upper Light, which allows for the discovery and analysis of all the impure forces within oneself, is not present in its entirety. Therefore, the Light may not be received in the worlds of BYA, below *Parsa*, below the boundary that separates the world of *Atzilut* from the worlds of BYA.

Parsa is *Malchut* that ascended to *Bina* in order to restrict the diffusion and reception of Light into those parts of her that are located below *Bina*. And as a consequence of Adam's attempt to nevertheless receive the Light under the *Parsa*, impurity slipped into *Malchut*, of which it is said that the serpent appeared before Chava (Eve) and brought impurity upon her (Talmud, *Shabbat*, 146). This impurity will only be corrected at the end of correction.

The thing is that the absence of the Upper Light in the force capable of discerning good from evil in all of *Malchut's* thickness gives rise to a flaw called "tears"—two tears that fall into a vast sea from the two eyes of *Hochma* and *Bina* that are concealed from all.

The two eyes are *Hochma* and *Bina*, and the tears signify the flaw in them from the presence of the impure force that appeared in them as a result of Adam's sin. This led to the ruin of the two Temples. These tears in *Malchut's* eyes will only dry at the end of correction, when death disappears from the world and all the Light shines in *Hochma* and *Bina* (item 56).

So the letter *Peh* was told that although it brings the world *Pedut* (redemption) with its Light, and although all redemptions pass only through it, this Light is incomplete. All the individual corrections are imperfect, for they come and go, just as the two Temples.

For the properties of *Peshah* (transgression) and *Pedut* (redemption) in the letter *Peh* are not sufficiently perfect and complete so as to withstand the sin of Adam, for in the absence of the full Light of *Hochma*, there is clinging of impure forces. Hence, the letter *Peh* is unworthy of being the basis of the world.

And since the property of *Peshah* (transgression) is concealed, the force of the serpent is present therein, deceiving people and leading them to their death. And it is impossible to kill it, just as a snake bites and immediately hides its head in itself (similar to the head of the letter *Peh*), which makes it impossible to kill it, for one may only kill the serpent within oneself by striking the "head." This is why the letter *Peh* is unsuitable for the creation of the world.

THE LETTER *AYIN*

Bina of the world of *Atzilut* is called *Ima Ilaa* (Supernal Mother) and also *Anavah* (modesty, humility). (Here, the capital "A" designates the letter *Ayin*, not to be confused with *Aleph*). The *Sefira Netzah* of *Zeir Anpin* (designated by the letter *Ayin*) clothes into *Malchut* with all of its Light, and ascends to *Bina*, who adorns her with her own adornments: *Bina* clothes into *Netzah* of ZA. But since the letter *Peh*, signifying *Peshah* (transgression) is concealed in *Netzah*, the Creator refused to create the world with its properties, as it is written in item 27.

Two words render the meaning of the word "transgression" in Hebrew: *Peshah* and *Avon*. However, "transgression" is mainly concentrated in the letter *Peh*, for *Malchut* of ZA connects into the *Sefira Hod* of ZA.

As a result of Adam's sin, *Klipot* (shells, impure forces) cling to *Malchut* of ZA. But *Netzah* of ZA is a property of ZA himself, and impure forces cannot cling to it. Yet, as it is written in the Talmud (*Baba Kama*), even *Netzah* is subject to *Klipot* clinging to it.

This flaw—the ability of the impure forces to cling to *Netzah* of ZA—is called "transgression." However, the word *Avon* (not *Peshah*) indicates that *Netzah* is pure and direct, and that the transgression is caused by its connection with the *Sefira Hod*.

The reason the Creator turns to the letters *Peh* and *Ayin* at the same time is that *Netzah* and *Hod* are like two body parts—two legs. This is why they both appeared before Him with their requests. However, *The Zohar* clarifies each of them (their properties) one at a time.

THE LETTER *SAMECH*

28. The letter *Samech* appeared before the Creator and said: "Creator of the world, it would be good to create the world with my properties, for within me is *Smicha* (support) for the fallen, as it is written: 'The Creator supports (*Somech*) all who fall.'" The Creator replied: "That is why you are needed in your place; do not move from it. If you move from your place, contained in the word *Somech*, those who fall will lose your support, for they rely on you (your properties)." Having heard this, the letter *Samech* departed.

The letter *Samech* stands for *Sefira Tifferet* in ZA, i.e., *Bina* in the body of ZA. Since *Sefirot Keter-Hochma-Bina* (*KHB*) were transformed into *Hesed-Gevura-Tifferet* (*HGT*) in ZA, they were emptied of the Light of *Hochma*, and were left with only the Light of *Hassadim*, thus changing their name from *KHB* to *HGT*.

As we know, *Bina* consists of two parts: the Upper Part, called GAR: *Gimel* (three) *Rishonot* (first ones)—the first three *Sefirot KHB*, and the lower part, called ZAT: *Zayin* (seven) *Tachtonot* (lower ones)—the seven lower *Sefirot* from *Hesed* to *Malchut*. The Upper Part of *Bina* is called *Aba ve Ima* (*AVI*). Being filled with the Light of Mercy, *Aba ve Ima* exist in a state of perfection—without any desire to receive, but only to bestow.

AVI are designated by *Samech* (numerical value – 60), for they include the first three *Sefirot KHB* and three *Sefirot* of ZA, which, in view of the absence of *Ohr Hochma* in ZA, are not called *KHB*, but rather *HGT*. Therefore *AVI* consist of six *Sefirot*, each consisting of ten, totaling 60 = *Samech*.

ZAT of *Bina* receive the Light from Above and pass it on to *ZA*. This part of *Bina* has the property of *ZA*, rather than of *Bina*, as it needs to receive exactly what *ZA* needs, and then pass it to him. Since, unlike *Bina*, who does not wish to receive anything, *ZAT* of *Bina* need to receive *Ohr Hochma* for *ZA*, they feels a lack for it, and thus separate from *Bina* and an independently existing object-*Partzuf* forms out of her lower part.

This *Partzuf* is called *YESHSUT*, and it is designated by the letter *Mem* (numerical value – 40), for it consists of four *Sefirot—Tifferet-Netzah-Hod-Yesod* of *Partzuf AVI*. Owing to its shape (properties), the block-letter *Mem* is called *Mem Stumah* (closed).

However, this separation of *AVI* into two parts occurs only when they have no Light of *Hochma*, but only the Light of *Hassadim*. Consequently, the Upper Part of *Bina* remains in its perfection, whereas the lower part feels a flaw in its state by not receiving *Ohr Hochma*. And since spiritual objects are separated by the differences in their properties, the sensation of imperfection separates the lower part of *Bina* from the Upper.

However, if those below improve their "intentions" (called "actions" in the spiritual), and ask *ZA* for help in correcting their actions, overcoming the egoism of impure desires, and acquiring spiritually pure, altruistic desires, *ZA* then turns to the superior *YESHSUT*, which turns to *AVI*. *AVI* then send their request even higher, receive the Light of *Hochma* and pass it to *YESHSUT*.

Finally, *YESHSUT* and *AVI* unite into one *Partzuf*, for having received *Ohr Hochma*, *YESHSUT* becomes as perfect as *AVI* are perfect being filled with *Ohr Hassadim*. *YESHSUT* passes the Light of *Hochma* down to *ZA*, who then passes it to *Malchut*. The Light that *Malchut* receives from *ZA* is referred to as 100 blessings, for *Samech* = 60 joins with *Mem* = 40.

However, when man sins in his intentions (desires, actions), he does not turn to *Malchut* with a request for help, causing the Light of *Hochma* to disappear from *ZA*, and *ZA* returns from *Gadlut* (big state) back to *Katnut* (small state). (When *ZA* contains the Light of *Hochma*, he is called "big"; and when he is filled with only the Light of *Hassadim*, he is called "small"). And the united *Partzuf Bina* is once more divided into *AVI* and *YESHSUT*.

In this small state (*Katnut*), *ZA* and *Malchut* are in danger of impure forces (*Klipot*) clinging to them. To make certain this does not happen, for then they may fall from the world of *Atzilut* below the *Parsa* into the worlds *BYA*, *AVI* send them the property of *Samech* (the Light of Mercy). And although it is only the Light of *Hassadim* without the Light of Wisdom (Light of *Hochma*), it provides *ZA* and *Malchut* with the sensation of perfection in acts of bestowal, and thus

impure forces can no longer cling to them, for the sole intention of the impure forces is to receive the Light of Wisdom from a pure *Partzuf*.

And this is why the Light that fills ZA in *Katnut* is called *Samech*, which testifies to its action: *Samech* "supports" ZA and *Malchut* so that they wouldn't fall from the world of *Atzilut* below the *Parsa*.

That is why the letter *Samech* thought that if the world were created with its properties, it would be able to reach the goal of creation and merge with the Creator. Its Light could shine in ZA and *Malchut* even in their small state, and the *Klipa* (impure force) would not attempt to snatch the Light from them. On the contrary, the impure, egoistic forces would flee from its Light. *Samech* believed that if the world were to be created with its properties, it would be able to protect all creatures, even when their actions were corrupted, for even in such a state, the impure force would not be able to harm them.

But the Creator said to *Samech* that precisely because its role is to support those who fall and to protect the lower ones in times of their spiritual descent, it must stay in its place and not move from it. For if the world were created by it, its power would always prevail over all, ridding ZA and *Malchut* of the chance to grow out of their small state.

And if ZA and *Malchut* don't stimulate the lower ones (people) to raise MAN—request for help in achieving *Gadlut*, the Upper Light will not be able to descend to bring the creatures to the end of correction and redemption. Therefore, the letter *Samech* must support the lower ones until they merit more. But when they do merit, they will be able to receive the great Light called "100 blessings" into their entire *Partzuf*. So the Creator refused to create the world with the letter *Samech*.

"Because the lower ones need *Samech* only in their *Katnut*, in the absence of the Light of Wisdom (*Ohr Hochma*), ZON need you and you can help them. However, they need you only in their *Katnut*. But you do not help to bring them to perfection, and so you cannot be the basis of the world."

THE LETTER *NUN*

29. The letter *Nun* entered and said to the Creator: "It would be good for You to create the world with me, for *Norah Tehilot* (great praises) is written with me, as well as 'Praising of the righteous.'"

The Creator replied: "Return to your place, for you are the reason that the letter *Samech* returned to its place. And rely on it for support. For the

letter *Nun* exists in the word *Nefilah* (fall), which must be corrected by the letter *Samech*. This is the reason why it needed to return to its place—so as to strengthen the lower ones." The letter *Nun* left Him at once.

When *Nun* saw that the Creator sent the letter *Samech* away (as its properties are only used in the state of *Katnut*, that is, only to support those who had fallen from the *Gadlut*), it thought that it was worthy of being the basis of the world. This is because not only does *Nun* have all the advantages of *Samech*, but it can also use *Ohr Hochma*, the Light of *Gadlut*. Thus, the reason for the Creator's refusal to *Samech* does not apply to *Nun*.

The *Sefira Gevura* in ZA is called *Nun*, for it is entirely mitigated by *Bina's* property of mercy, called *Nun* = 50 gates of *Bina*. It is this property of *Gevura* that gives ZA the name *Norah Tehilot* (great praises). *Ima-Bina* is called *Tehilah* (praise), and since *Gevura* descends from *Bina*, it is referred to as *Norah Tehilot*, while *Nun* is used in the *Sefira Yesod*, in the *Gadlut* of ZA during his *Zivug* with *Nukva*. Like *Ima*, this is whence *Nukva* receives the name *Tehilah*, while ZA becomes one in both *Tehilot*—*Ima* and *Nukva*.

Therefore, the letter *Nun* said that, being in *Gevura*, the left line of ZA, it attracts the Light of Mercy emanated by *Samech* (*Bina*, *Ima*), which is also called the "Upper *Tehilah*," as a result of which ZA acquires its properties and the name *Norah Tehilot* to match them. This is why *Nun* has all the properties of *Samech*: the Light of Mercy that bestows perfection and repels the impure forces-desires.

The letter *Nun* added: "However, I have an additional advantage in that I am used during the big state of ZA in his *Yesod*, in the letter *Tzadik*, of which I am the left element." This *Nun* in the letter *Tzadik* is that same *Nun* that is defined as *Norah Tehilot* (praises of the righteous), for even when ZA achieves *Gadlut* during the ascent of ZON to *AVI*, *Nun* also acts in *Yesod* of ZA, connecting *Nukva* back-to-back with ZA, so that ZA receives the Light of Mercy from *AVI* (*Samech*).

And so *Nun* is called "praises of the righteous," for *Yod* (righteous one, the basis of the world) mounts it. *Nun* is called "great praises," for it attracts the Light of Wisdom to *Malchut* in the state of *Gadlut*.

Therefore, we find that *Malchut* receives all her beauty from *Nun*, which is located in *Yesod* of ZA. This is why the letter *Nun* claimed that it merits for the world to be created with its properties, for its luminescence adds to the Light of Wisdom that unites and revives ZON, and does not merely support them, like the letter *Samech*.

So the Creator answered it: "You are wrong in thinking that you merit leading the world to complete correction by your properties, without the clinging

of impure forces, for even your properties need to be supported by the letter *Samech*. Indeed, this is precisely why you are connected back-to-back with the letter *Yod*, and the Light of *Samech* guards you against the clinging of the impure forces onto you. And that is why your properties, which rely upon the strength of *Samech*, are merely ones of support. Hence, you are unworthy of becoming the basis of the world."

THE LETTERS *MEM* AND *LAMED*

30. The letter *Mem* entered and said: "Master of the world, it would be good for You to create the world by me, for *Melech* (King) is called by me." The Creator replied: "That is so, but I shall not create the world by you, for the world needs a King. Return to your place. Also, I shall not create the world with the letters *Lamed* and *Chaf* that form the word *MeLeCH* (King), as the world cannot exist without a King."

The letter *Mem* is the *Sefira Hesed* in ZA, which receives the Light from its corresponding *Sefira Hesed* in *Bina*. When, in addition to the Light of Mercy in his small state, ZA receives the Light of Wisdom and becomes big, his *Sefirot HGT* turn into *Sefirot Hochma-Bina-Daat* (*HBD*). In other words, *Hesed* in ZA ascends and becomes *Hochma*, thereby revealing a new Light, the Light of *Hochma*, the Light of the Creator's face.

This is why the letter *Mem* claimed that it was suitable for the world to be created by it, for it reveals the Creator's Light to the world, thereby eliminating any risk of impure forces clinging to it, and so the world is guaranteed complete correction.

But the Creator answered that it is forbidden to reveal this Light to the world, for the world needs for this great Light to first clothe itself in the three letters of the word *MeLeCH*. In other words, the great Light may be revealed in the world only if *Mem* joins with the letters *Lamed* and *Chaf*. So the Creator said, "Go and join with them."

Mem in the word *Melech* is *Hesed*. *Lamed* is *Bina*, which passes the Light to ZA. The letter *Chaf* is *Malchut*, *Nukva* of ZA, for there cannot be a *Melech* (*King*) without *Malchut* (Kingdom). Also, all of the Light becomes revealed only thanks to *Malchut*.

In this case, *Malchut* shines from ZA in three places:

1) *Malchut* becomes a *Kisseh* (throne) for a *King* (ZA). A *Kisseh* derives from *Kissui* (cover, concealment), so it is designated by the bent letter *Chaf*.

2) *Malchut* clothes ZA. Because the great Light is revealed only to Israel, *Malchut* clothes ZA, and when her kingdom is revealed, ZA frees himself from her garment and throws it over all the nations of the world, idolaters, and the Light of his face pours upon Israel. And all the righteous then point their finger at the Creator and say: "This is the Creator, to whom I aspired!" This diffusion of Light is designated by the letter *Chaf*.

3) *Malchut* becomes a crown on the head of ZA. And this is the property of the letter *Chaf*, of *Keter* (crown of ZA).

THE LETTER *CHAF*

31. At this time the letter *Chaf* descended from the *Kisseh* – the Creator's throne, and stood before the Creator. It trembled and said to Him: "Creator of the world, with my properties I merit to become the basis of the world, for I am *Kavod* – Your Glory." When the letter *Chaf* descended from the Creator's throne, all the worlds trembled, and the throne itself, verging on collapse. The Creator then answered: "*Chaf*, what are you doing here? I will not create the world by you. Return to your place, for you exist in the word *Kelayah* (destruction) and in the word *Kalah* (bride)."

The Creator's throne is the world of *Beria*. The appearance of the letter *Mem* before the Creator led to the letter *Chaf* falling from His throne. As a result, *Hochma* and *Bina* of the world of *Beria* trembled, as well as all the lower worlds with all their inhabitants.

All the arguments that the letters raised in their wish for the world to be created with each of them is like raising *MAN*—a request for precise measure of help from Above in the form of Upper Light (called *MAD*), corresponding to that particular letter.

If so, *ZON* will rule the world, and this ruling is effected by the very Light descending from *ZON* in the exact quantity of *MAD* that each letter evoked and caused, for the *MAD* precisely corresponds to the *MAN* in both quantity and quality, whereas *MAN* is the actual property of the letter. Hence, each letter argues that it can draw the kind of Light from Above that will surely bring all creatures to the goal.

Similarly, the Creator's answers to each of the twenty-two letters of *ZON de Atzilut* constitute the descending *MAD* (the Upper Light, strength, help) that precisely corresponds to the *MAN* raised by that particular letter. And when the

Upper Light that descends from a particular letter begins to rule the world, this signifies the Creator's reply to that letter. Since the impure forces cling to one of the letter's properties, as the Creator created two precisely balanced, opposing systems of pure and impure forces, this reveals the letter's inability to rule the world. And thus, the Creator dismissed each letter's individual claim to build the world by its property in order to bring it to the goal of creation.

Herein lies the Creator's "game" with each of the twenty-two letters, giving each the opportunity to reveal its properties, power and forces, until it becomes clear from their aspirations and analysis, which of them truly merits the world being governed by it.

From this we see that when the letter *Mem* began to reveal its great Light in the world, in doing so, it caused the fall of the *Kisse* (throne). This is so because the *Kisse* has two properties: (i) it covers and conceals the Creator, where the word *Kisse* derives from the word *Kissui*; (ii) it reveals the Creator's greatness in the worlds with the help of the three letters *MeLeCH*. Then, *Malchut* that became a *Kissui*, the Creator's cover, ascends and turns to *Chaf*—the Creator's own garments—thus revealing the King (Creator), and it becomes a crown on His head.

But as soon as the letter *Mem*, which was not clothed in *Chaf*, began to reveal the Light of the Creator's face, the letter *Chaf* fell from the *Kisse* (the throne of His Glory), stopped concealing Him, and stated that from now on only the Creator's revealed glory would rule over it, without any kind of concealment, as desired by *Mem*.

Owing to *Chaf's* fall from the throne, two hundred thousand worlds that originate from *Hochma* and *Bina* of the world of *Beria*, as well as the worlds below them, shook and trembled on the verge of collapse. For the entire connection between the lower degree or *Partzuf* and the one above it lies in the fact that *Malchut* of the Upper Degree becomes *Keter* of the lower. And the property of the letter *Chaf* consists in clothing *Malchut* of an Upper spiritual object in *Keter* of a lower one.

There are three distinctive features to the throne: (i) six steps leading to the throne, six *Sefirot—Hesed-Gevura-Tifferet-Netzah-Hod-Yesod* of the lower one; (ii) four legs of the throne, the Light in *Sefirot Keter-Hochma-Bina-Daat* of the lower one; (iii) *Malchut* of the Upper One that descends to the lower one, clothes into it, and all the Light from the Upper One is passed through her to the lower one.

Thus, when *Chaf* fell from the throne of the Creator's glory, the connection between the world of *Atzilut* and the throne (world of *Beria*) was severed. This is so because *Chaf* (*Malchut* of the world of *Atzilut*) that clothes in *Sefirot Keter-Hochma-Bina-Daat* of the world of *Beria* pours all the Light onto the world of

Beria, called the throne of His glory. But when *Chaf* fell from the throne, the connection between the world of *Atzilut* and the world of *Beria* was severed, *Chaf* trembled, for it lost the power to bestow upon the world of *Beria*, and two hundred thousand worlds (*Hochma* and *Bina* out of *Sefirot Keter-Hochma-Bina-Daat* of the world of *Beria*) trembled in fear of collapsing, for they lost all of their life-force, which they receive from the world of *Atzilut*.

Similarly, in the world of *Atzilut*, *Bina* of the world of *Atzilut*, the Creator, is connected with ZON. This is because *Partzuf Bina* of the world of *Atzilut* consists of ten *Sefirot*, and her last *Sefira*, *Malchut*, clothes in ZA of the world of *Atzilut* with the property of the letter *Chaf*. *Malchut* of the *Sefira Bina*, which clothes in ZA, is the letter *Chaf*. And this letter *Chaf* is the Creator's throne in ZA. For the Creator is *Bina*, *Sefira* above ZA. And ZA becomes a throne for *Bina*. And during the fall, the connection between *Bina* and ZA is severed, since *Chaf* is *Malchut* of *Bina*; it clothes into ZA and passes all the Light to him.

And it therefore trembled (lost its ability to bestow upon ZA), and so did two hundred thousand worlds, which are the Light for ZA, called *Hochma* and *Bina* or *KHBD*—the four legs of the throne—for all the Light departed from them. And the worlds trembled in fear of collapsing, that is, *Sefirot Hesed-Gevura-Tifferet-Netzah-Hod-Yesod* in ZA that include all the worlds below them, for all the Light of *Bina* departed thence.

The Creator told the letter *Chaf* that because it fell from the throne of His glory, the first three *Sefirot* of ZA trembled, and all the other worlds are on the verge of total collapse and destruction without any hope of restoration; hence, *Chaf* must return to its place in the throne of glory.

Chaf's return to its place in the Creator's throne takes place just as He refuses to create the world with the letter *Mem*, for the world needs a King. That is, the trembling of the letter *Chaf* as it fell from the Creator's throne, which in turn, made the worlds tremble in fear of possible collapse, and the Creator's answer to the letter *Mem* transpire simultaneously.

THE LETTER *YOD*

32. The letter *Yod* entered and said: "Maker of the world! It would be good to create the world by me, for Your Holy name begins with me." The Creator replied: "It is sufficient that you are inscribed in My Name, in Me, and all of your aspirations are to Me, and you should not be uprooted from it all."

Since *Yod* is the first letter of the Creator's name *HaVaYaH* (*Yod-Hey-Vav-Hey*), the beginning of the Creator's revelation to creatures, the first degree of the Upper Light, the letter *Yod* argued for the world to be created with its properties, for the world would then be absolutely guaranteed complete correction. However, the Creator objects to it. As was already stated, the letters' questions and the Creator's answers signify the Creator playing with each letter, where the letters' questions are their *MAN*, and the Creator's answers are *MAD* in the form of the Upper Light.

So, by telling *Yod*, "It is sufficient," the Creator thus explained the creation of restriction—that the Light is only allowed to descend to its level, but no further. And this restriction is fixed in the Creator's name *Shadday* (*Shin-Dalet-Yod*). After *Yod* began to spread with the great Light, the Creator stopped it, forbidding it to spread to the letter *Tav*, but only to *Shin* (as was said above, in item 25). He said to it: "Enough, and do not spread further. Otherwise you will not be able to remain forever in My Name *HaVaYaH*."

As the sages said: "My Name is not pronounced as it is written. For it is written *HaVaYaH*, but pronounced *Adonay*" (Talmud, *Pesahim*, 50). Indeed, the name *HaVaYaH* is not subject to change, as it is written: "For I, the Lord (*HaVaYaH*), do not change" (*Malachi*, 3:6). For corruption and its correction emerge in the days of the world's existence, meaning that constant changes are coming. Therefore, until the end of correction, the Creator is called *Adonay*, for this name is subject to change, and not *HaVaYaH*, which can never be altered.

Yet, in the future, after the end of correction, *HaVaYaH* will be pronounced as it is written. Therefore, the Creator said, "If I see some fault or evil in you, by this you will be removed from My Name, for My Name, *HaVaYaH*, may not contain anything flawed or corrected—neither corruption nor correction. And this is why the world cannot be created by your properties." There are three degrees in the letter *Yod* of the name *HaVaYaH*: in the *Sefira Hochma* of *ZA*, in *Hochma* of *AVI*, and in *Hochma* of *Arich Anpin*, called "concealed wisdom."

HaVaYaH begins with a dot, which then turns into *Yod*. Subsequently, *Yod* (*Ohr Hochma*) spreads to the sides and downward and turns into the letter *Dalet*, which consists of a horizontal roof-like line that indicates the property of *Bina-Ima* (mercy, *Hassadim*, width). When *Ohr Hassadim* stops spreading in width, *Ohr Hochma* begins to spread downward in the form of a vertical line. This is the leg of the letter *Dalet*, the property of *Hochma-Aba*.

The common property of *AVI* is designated by the letter *Dalet*. *AVI* beget *ZA*, designated by the letter *Vav* inside the *Dalet*, and eventually forms the shape

of the letter *Hey*. Thus, the request of *ZA* (*Vav*) to receive from *AVI* compels them to unite their properties of *Hochma* (vertical line) and *Hassadim* (horizontal line), with the help of the letter *Yod*. Consequently, *AVI* receive the Light from *Yod* and pass it on to *ZA*.

The screen with the desires of *Malchut* is called "a point," since the collision between the screen and the coming Light yields Returning Light. And since the received Light always consists of ten Lights, the screen is called "ten points."

Yod designates the spreading of *Nekudot* inside *Partzuf Keter*, from the Light of *Hochma* downwards, while *Vav* signifies the spreading of *Nekudot* inside *Partzuf Hochma*. However, there is no sign in *HaVaYaH* that indicates the diffusion of Light in *Keter*.

Entrance or exit of the letter *Yod* in a word signifies either presence or absence of the Light of *Hochma*. There are four kinds of correction:

1. The First *Ibur*—conception of the small state of *ZON*. This is an absolutely passive spiritual state, where the letter *Yod* enters the word *Ohr* (Light) and transforms it into *Avir* (air), becoming the *VAK* of the *Partzuf*.
2. The letter *Yod* exits the word *Avir*, which converts it back to *Ohr*: the Light of *Hochma* enters *VAK* of *Partzuf*;
3. The Second *Ibur*—conception of the *Gadlut* state of *ZON*: *AHP* of *Bina* ascend from *ZON* to *Bina*, and *GE de ZON* ascend with them, for they were together in the *Katnut* state, defined as conception of *GE de ZON*;
4. The diffusion of the Light of *Hochma*.

THE LETTER *TET*

33. The letter *Tet* entered and said: "Maker of the world, it would be good to create the world with me, for it is by me that You are called *Tov* (Good)." The Creator replied: "I will not create the world by you, for your goodness is concealed within you and is invisible. Therefore, it cannot take any part in the world that I wish to create, and will only be revealed in the world to come. And since your goodness is concealed within you, the gates of the palace will sink into the ground, for the letter *Chet* is opposite from you, and when you join together, the word *CHeT* (sin) will be formed. This is why these two letters are not recorded in the names of the holy tribes." The letter *Chet* immediately moved aside.

The letter *Tet*, whose numeric value of nine, is the inner property of the *Sefira Yesod* in ZA, while the outer property of *Yesod* in ZA is the letter *Tzadik*, whose numeric value of ninety, and it joins with *Nukva de* ZA, forming the notion of *Tzadik* (righteous one). Besides being the inner property of *Yesod* in ZA, *Tet* is also the ninth letter among the letters of *Bina* in ZA.

Also, *Tet* is called *Tov* (good). And since *Tov* is called *Tzadik*, for it is the inner Light of *Yesod*, called *Tzadik*, to whom no impure forces could cling, *Tet* calls on the above to justify its claim to become the basis of the world.

In the Talmud (*Hagiga*, 12), the sages wrote: "In the Light by which the Creator created the world, Adam saw from one end of the world to the other. But the Creator saw that the deeds of the generations of the Flood and the builders of the Tower of Babel are detrimental, and concealed that Light for the righteous in the future." Because the Creator saw that their actions will bring the threat of the clinging of the impure forces, He concealed this Light, Thus, the Light descended secretly from the Supernal Righteous (*AVI*) to the righteous one (*Yesod* in ZA), the letter *Tet*.

And so the Creator told *Tet* that because He must conceal it from the sinners and only the righteous will be worthy of it in the world to come, it cannot partake in the creation and correction of the world, for the world is ZON, and the letter *Tet* is constantly in danger of being clung to by impure forces.

And since this Light shines only secretly inside *Yesod* of ZA, and not openly, *Nukva* will not be able to receive this Light directly, but only through its concealment in her. Therefore, the gates of *Nukva* sink into her *Sefira Yesod*, which safeguards them against the clinging of the impure forces, and they are confident that the impure forces will not be able to rule over her gates. For even at the time of the ruin of the Temple, the impure forces could not rule over the gates of the Temple, and sank into the ground, that is, the ground consumed them. "But because you are in need of such protection, I cannot create the world with you," the Creator answered *Tet*.

There are two pipes (channels) in *Yesod de* ZA in the world of *Atzilut*: the right one serves for the birth of the souls, and the left one for throwing away waste to the impure forces. The letter *Chet* is *Hod*, whose property is *Malchut* in ZA, the left pipe in *Yesod* of ZA, for the properties of the letter *Chet* are the properties of *Kuf* included in *Yesod*, whereas *Kuf* emanates *Ner Dakik* (tiny Light) to the impure forces, from which they receive the strength to be similar to an image of a pure man, as a monkey compared to a man, for the Creator created purity parallel to impurity.

These two pipes are located very close to each other, separated only by a thin partition, called "a garlic husk." Consequently, the left pipe has the strength to rule over the right one, thereby forming *CHeT* (numerical value 8 + 9 = 17).

The numerical value of *CHeT* (17) equals that of the word *TOV* (9 + 6 + 2 = 17), which means that the impure force opposes the pure one. And if the right pipe (the letter *Tet*) prevails, the word *CHeT* (sin) will turn into *TOV* (good, goodness).

Since the left pipe (*CHeT*) has the strength to rule over the right one (*Tet*), the impure forces can suck the Upper Light for themselves. This would give power to the sinners of the world. This is why neither *Chet* nor *Tet* are present in the names of the twelve tribes of Israel, to show that they (the tribes) are above the letter *Chet*, the root of all the opposing impure forces.

When all the letters merited receiving a blessing through the letter *Bet*, they lined up in their alphabetical order, in which the letters *Tet* and *Reish* joined. The letter *Tet* ascended, but did not take its place until the Creator asked her: "*Tet*, why did you ascend, but do not take your place?" It replied: "You created me to begin the words *Tov* (goodness) and Torah, as it is written: 'And the Creator saw that the Light was good.' How then can I join and stand beside the letter *Reish*, when it begins the word *Rah* (evil)?"

The Creator answered: "Return to your place, for it is precisely you that needs the letter *Reish*. For man, whom I intend to create, combines all those properties—you as the right property, and *Reish* as the left." After that, both *Tet* and *Reish* returned to their places.

Three lines emerge in ZA of the world of *Atzilut*. However, they emerge from their source, *Bina*. (As a result of the second restriction, *Malchut* ascends to *Bina*, which leads to *Sefirot Bina-ZA-Malchut* falling into a lower *Partzuf*, into ZA.) *Bina* is called *Eloh-im* (*Aleph-Lamed-Hey-Yod-Mem*), and as a result of second restriction, her part *Aleph-Lamed-Hey* (the *ELEH* of the word *Eloh-im*, *AHP*) fell into a lower *Partzuf*, to ZA. Only the letters *Yod-Mem* (the *IM* of *Eloh-im*) remained in *Bina*. This means that only half, (*VAK*, *GE*) remained in her from the previous level of *GAR*. Whatever is left is designated by a sign called *Holam—Vav* with a dot above it, as this is the right line, *Ohr Hassadim*.

Then, in the big state, the letters *Aleph-Lamed-Hey* (*ELEH*) returned to *Bina* and joined with *Yod-Mem* (*IM*). Subsequently, the level of *GAR* returned, yet the Light of *Hochma* in *Bina* was incomplete, for the Light of *Hassadim* disappeared and the Light of *Hochma* cannot shine without the Light of *Hassadim*. The

returned letters A-L-H are *Shuruk—Vav* with a dot inside it, because, due to the restrictions in it, it constitutes the left line.

These restrictions are effective until *ZON*, upon ascending to *Bina*, begin to receive the Light, and the middle line emerges and reduces *GAR* of *Hochma* in the left line. As a result, the right line joins with the left: *Ohr Hochma* shines in the *Ohr Hassadim*. This middle line is called *Hirik—Vav* with a dot under it, or the screen of *Hirik*, for the Light enters the *Partzuf* because of it.

And since *Bina* regained *GAR* with *ZA's* help, *ZA*, now that he had acquired the three lines, begins to receive this Light from *Bina*, too. *Yod-Mem* (*IM*), *Tet* and *Holam* constitute the right line, *Aleph-Lamed-Hey* (*ELEH*), *Reish* and *Shuruk* constitute the left.

Now let us translate this into the language of *Sefirot*. When *Bina* returned once more to the state of *Gadlut*, *ELEH* returned to *IM*, the left line merged with the right, and this drove *Tet* (right line, *Hassadim*) away from *Reish* (left line). This is because being opposite to each other, they cannot stand side by side until the Creator (*ZA*, middle line) reduces the *GAR* of both the left and right lines by the force of His screen, which is expressed by the words: "And the Creator commanded it to return to its place."

GAR de Hochma is called *Man'ula*—the lock that prevents the Light from entering a *Partzuf*, and its diminution is called *Miftacha*—the key that opens a passage for the Light, *VAK* of *Hochma*, to spread in the left line into a *Partzuf*. Then, *Tet*, the right line, receives *Ohr Hochma* from the left, joins with *Reish*, receiving from it the Light of *Hochma*. Otherwise it would have remained in *VAK*. Adam, too, is created from the union of these two lines.

But why was the letter *Tet* reluctant to join with the letter *Reish*, and had to be forced to do so by the Creator? In the spiritual world, a root rules over all its branches, and the branches submit to its rule. Therefore, *Tet* did not wish to join with *Reish*, as it was then bound to become a branch and submit to its root, *Reish*.

However, the Creator wanted *Tet* to receive the Light of *Hochma* from *Reish* so that this union would enable man to receive the Light of *GAR*. Thus, when *ELEH* return to *Bina*, He made it so *Bina*'s restrictions would be weakened so as to allow the *Reish* to join with the *Tet* and receive the Light of *Hassadim* from it. It follows that *Tet* becomes the root with regard to *Reish*, for without its *Hassadim*, *Reish* would be unable to shine, due to the restrictions placed on its Light.

THE LETTER *ZAYIN*

34. The letter *Zayin* entered and said: "Maker of the world, it would be good to create the world by me, as *Shabbat* is preserved with me, for it is written: 'Remember (*Zachor*) the day of *Shabbat*, so as to keep it.'" The Creator replied: "I will not create the world by you, for within you is a force of war, as sabers and swords, called *Klei Zayin* (weaponry), are made by you. And you are like the letter *Nun*, with which the world was not created, for within it is *Nefilah* (fall)" (item 29). Having heard that, the letter *Zayin* left Him.

The letter *Zayin* is depicted as a combination of *Vav* and *Yod*, as a head over it, which signifies the big state and the great Light in *Malchut*, ZA's wife, for *Malchut* includes herself into her husband, ZA (designated by *Vav*), and becomes a crown (*Yod*) on his head. Together, these two letters, *Vav* with *Yod* standing above it, form the letter *Zayin*.

Therefore, it is written: "Remember the day of *Shabbat*, so as to keep it holy." As a result of *Shabbat*'s elevation, that is, *Nukva's* ascent to the head of ZA, when she becomes his crown, she includes herself in the word *Zachor* (remember) and receives the name *Nukva Kedoshah* (holy *Nukva*). This is why the letter *Zayin* claimed that since this Light is so great and holy that it brings absolute rest on this day, for purity is completely separated from impurity in this state called *Shabbat*, it is worthy of becoming the basis for the creation of the world.

Zayin is the *Sefira Netzah* in ZA. When *Nukva* is included in *Netzah* and merges with its properties, she gains the strength to ascend along with ZA to *AVI*. There she becomes a crown on his head, by which he is adorned, which signifies the day of *Shabbat*. However, since this correction occurs solely as a result of her inclusion in the male essence and their ascent to *AVI*, and not in her regular place, where she normally abides with ZA, *Nukva* cannot be corrected completely during the 6,000 years.

The reason for this is that when *Nukva* returns to her place on weekdays, her connection with the letter *Zayin* is defined as a *Kli Zayin* (weapon), and all the wars with the impure forces emerge from her, like the weekdays that prepare *Shabbat*.

For every man must defeat the impure force within him on the weekdays, and thus merit the King's daughter—*Shabbat*. However, during the 6,000 years, the Light of *Shabbat* is insufficient for the neutralization of the impure forces, for weekdays return and surround the *Shabbat*. This continues until the end of correction, when there will be only *Shabbat* as the day of absolute perfection for all eternity.

This is also why the Creator replied to *Zayin*: "I will not create the world with you, for when you are in your place, your Light is not yet perfect. Only after you defeat the impure forces in war will man be able to attain you." And the shape of the letter *Vav* (ZA) resembles a spear, ready to strike and pierce through the impure forces. For *Gevurot* (courage) signifies the left line of *Bina*'s male part (*Nun*).

THE LETTERS *VAV* AND *HEY*

35. The letter *Vav* entered and said: "It would be good to create the world with me, for I am a letter from Your Name *HaVaYaH* (*Yod-Hey-Vav-Hey*)." The Creator replied: "*Vav*, both you and the letter *Hey* should just be glad to be contained within My Name. This is why I will not create the world with your properties."

Although the letter *Yod* expressed a similar request, *Vav* thought that *Yod* had been turned down because of its excessive size (spiritual force). This is why *Vav* claimed that it would be good to create the world with its properties, i.e., according to the letters *Vav-Hey* in the name *HaVaYaH*, with the Light of the Supernal *Bina* (*Ima*) of the world of *Atzilut*.

The Creator responded with the same answer he had given to the letter *Yod*—that He restricted it by saying to *DaY* (*Dalet-Yod*): "Stop at the letter *Shin* and spread no more, so that the impure forces would not cling to you." Hence, the letters *Vav* and *Hey* are not suitable for the world to be created with their properties, for even they need protection against the impure forces.

Sefira Tifferet is designated by the big letter *Vav* (*Vav* with a head), for it has all six (*Vav*) *Sefirot*: *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*. *Yesod* is the *Sefira* that is responsible for passing the Light from ZA to *Malchut*. This is why it has the same Light as in *Malchut*—*NHY* without *HGT*, and this is also why *Yesod* is called the small *Vav* (*Vav* without a head).

THE LETTERS *DALET* AND *GIMEL*

36. The letters *Dalet* and *Gimel* appeared before the Creator. However, the Creator told them right away: "It is enough that you are both together, so that as long as the poor exist on earth, there is someone to treat them with mercy (*LiGmol Hesed*)." The letter *Dalet* derives from *Dalut* (poverty), while *Gimel* renders mercy to it (*Gomelet Hassadim*). "Therefore, you cannot part, and it is enough for you to aid one another in this way."

It was already stated (item 24) that although *Dalet* receives the Light from *Gimel* and its sharp right angle protrudes from the Light of *Hassadim*, the impure forces are nonetheless strong enough to cling to it, separate it and make the sharp angle smooth, thus transforming it into the letter *Reish*.

This is why the letter *Dalet* requires special protection so as not to be corrupted and to be able to continue being fulfilled by *Gimel* so as to keep the needy ones (*Dalut*) in the world from disappearing. Thus, it is sufficient for these two forces to sustain and complement one another, to fulfill one another in reciprocal union so as to prevent the impure forces from ruling. And this role is enough from them. This is why the Creator did not want to create the world with them.

THE LETTER *BET*

37. The letter *Bet* entered and said to the Creator: "Maker of the world, it would be good to create the world by me, as by me You are blessed Above and below. For *Bet* is *Berachah* (blessing)." The Creator replied to *Bet*: "Of course, I will create the world by you, and you shall be the basis of the world!"

The letter *Bet* is the property of *Hochma* (wisdom), or rather *Hesed* in *Hochma*, a point in a palace, for *Ohr Hassadim* is a palace for *Ohr Hochma* and is called *Berachah* (blessing). Passing through all of the worlds from the Creator down to the lowest degree of the lowest world, this Light does not diminish in any way.

Rather, just as this Light is at the Highest Degree that receives it from the World of Infinity, it is just as great, magnificent, and mighty in the world of *Atzilut*, and likewise all the way down to the world of *Assiya*. And it does not get coarser or weaker as it passes through all the screens from Above downwards.

That is why the letter *Bet* vied for the world to be created with its properties, as the Light of blessing is the same both Above and below; no screen can weaken it and no coarse desires can harm it.

This is also why the property of mercy (*Hassadim*) is most suitable for the creation of the world, for no impure forces can cling to it. This is because the impure forces can only cling to a place where there is a deficiency. And since there is no deficiency of any kind in the property of mercy, there can never be any contact between *Bet* and the impure forces.

The Creator agreed with *Bet* that its property is perfect and suitable for the creation of the universe by Him. As it is said: "*Olam* (world) *Hesed* (mercy)

YiBaneh (will be built)," where *YiBaneh* means *Boneh* (building) and *HaVana* (understanding). (In Hebrew, the letters *Vav* and *Bet* are denoted by the letter *Bet*). This is because the Creator determined that this property is entirely sufficient for precisely evaluating and separating pure from impure.

And if man seeks an idol in the Creator's stead, a *Berachah* (blessing) does not descend upon him, for blessing stems from the Creator alone. Thus, it is possible to determine who is righteous and who is a sinner, who works for the Creator's sake and who works for himself, for the world is built by mercy.

Yet, the Creator did not order the Light of Mercy to rule the world. He merely intended it for a good beginning, sufficient to bring the world to perfection. This is because the Light of *Hassadim* is incomplete (*VAK*, and not *GAR*), insufficient for begetting new souls, for their union and multiplication, as no *Partzuf* (spiritual object) can beget until it attains the full Light of *Hochma*, termed *GAR* or head. Until then, the *Partzuf* remains in a state of imperfection.

Our normal (the lowest possible) state is determined by the property of the letter *Bet*. Hence, the Creator laid it as the basis for the creation of the world. In other words, the basis of a state is a state of a pure *Partzuf* (object), when nothing at all can diminish or impede it.

In such a state, an addition of *Ohr Hochma* to *Ohr Hassadim*, necessary for the birth of a new *Partzuf* is no longer considered basic and essential. Rather, it is defined as an addition, i.e., it depends solely on the good deeds of the lower ones. And the fundamental Light, *VAK*, will never be lacking.

THE LETTER *ALEPH*

38. The letter *Aleph* stood outside and did not enter to appear before the Creator. The Creator said to it: "Why do you not come to me like all the other letters?" *Aleph* replied: "Because I saw all the letters leaving your presence without the desired answer. And besides, I saw You presenting the letter *Bet* with this great gift. And, indeed, the King of the universe cannot take back his gift and give it to another!" The Creator replied: "Although I will create the world by the letter *Bet*, it is you who will stand at the head of all the letters, and there shall be no unity in Me, but through you alone; all accounts and deeds of this world shall always begin with you, and all of unity shall be in you alone."

As we already know, all the letters' questions are *Aliyat MAN*—their individual requests, prayers, desires to ascend to the Creator. And the Creator's answers

to them are called *Yeridat MAD*—the descent of the Light from Above, giving strength and abundance according to the letters' requests. The great perfection in the letter *Aleph* stems not from the lower ones' request for spiritual ascent and correction, but from a force (Light) descending from Above and elevating those that dwell below.

This is why from the beginning of correction to its end, *Aleph* (unlike the other letters, whose properties fuel the process of correction during the 6,000 years) is never stimulated to raise its request to the Creator. And only if the Light that bestows strength for spiritual ascent descends from Above and begins to shine upon *Aleph* will it be stimulated. However, this will only take place at the end of correction.

Aleph did not raise its plea (*MAN*) to the Creator, for it saw that all the other letters asked, but to no avail, for there was an opposite property in the system of the impure forces against each of their properties. Therefore, *Aleph* decided that it was no better than the rest, that there is a corresponding impure force against it as well.

Furthermore, it raised no requests (*MAN*) to the Creator because it saw that the Creator decided to create the world with the letter *Bet*, mercy. And since it had no doubt that His decision was irrevocable, it decided not to ask Him.

Although it is true that the world was already created with the property of *Bet*, and that the Creator will not turn His gift over to another letter, the *Partzuf* that was created by the property of *Bet* is incomplete, small, *VAK* without a head. And since a *Partzuf* needs a head in order to reach the state of *Gadlut*, which is possible only when the *Partzuf* is filled not only with the Light of Mercy (*Hassadim*), but also with the Light of Wisdom (*Hochma*), more letters are necessary for the connection, conception and birth of a new *Partzuf*, a new state.

A state of *Gadlut* can only be achieved with the help of the property of the letter *Aleph*. Only *Aleph* can bring a *Partzuf* to *Gadlut*, to supplement its body, *VAK*, with a head, *GAR*, *Mochin*—the Light of *Hochma*. The letter *Aleph* brings the union between *ZA* and *Malchut* in a face-to-face position, whereas previously, in *Katnut*, while being filled with only the Light of Mercy, *ZA* and *Malchut* were connected back-to-back. This is why *Aleph* creates a head for all the letters, and hence stands at the head of the alphabet.

The Creator said: "That is why My Unity in the world is expressed only through the property of the letter *Aleph*. Furthermore, all rewards and punishments, distancing and drawing nearer, as well as the aspiration for spiritual correction (*Teshuvah*), all of which lead to the achievement of the end of correction, will

only happen by the property of the *Aleph*. I have made *Bet* the basis of the *Partzuf* so that it would be in no way dependent on the deeds of the lower ones. Thus, even if they begin to sin, those above will remain unaffected."

He continued: "But the Light in you, *Aleph*, is directly related to the actions of the lower ones. So if they sin, the Light of Wisdom (the Light of *GAR* in you) will immediately disappear. But if they correct their actions (*Teshuvah*), the Light of *Hochma* will return. And My unity with all the creatures at the end of correction will only be realized through the letter *Aleph*."

Letters are *Kelim* (plural for *Kli*—vessel), desires. And this refers to both the individual letters of the alphabet and those that form words. In the names of spiritual objects, letters signify the force of their desire, which the Light can fill. Letters of a simple name, without filling, designate its basis without Light—*Kli* of *Aviut* zero with the Light of *Nefesh*. Letters of a fulfilled name designate the magnitude of desires that are filled by Light.

There are two sources of letters: *Yod* and *Aleph*. *Yod* is a genuine source, for when we write something, we begin with a dot (*Yod*), and then, as we proceed from the dot in one of the four directions, we get a line. Letters are *Kelim*, desires, in which the Light (pleasure) is received.

A desire for something specific may only emerge if: (i) the initial, still unconscious desire is filled with delight, and (ii) the delight exits the desire. It is the memories (*Reshimot*) of past pleasures that lead to the emergence of a true desire to receive it, to feel it once more. And this is the very desire that is called *Kli*.

A filled *Kli* cannot be called a desire, for it is satisfied. Therefore, expulsion of the Light and sensation of spiritual descent constitute the period of the creation of new *Kelim* for future receptions of Light, for new attainments. Because the first restriction is the reason for the disappearance of Light from all the vessels, its black dot, *Yod*, is the basis of all the letters-*Kelim*.

However, the second restriction is the only true root of all the worlds, because the first restriction was only made on a point, (Phase Four, *Malchut*, the fourth letter *Hey* in the Creator's name *HaVaYaH)*. The second restriction, however, was made on *Bina*, in whom the two points, *Bina* and *Malchut*, were joined. The union of the two points forms a line, either vertical or horizontal. If it is a horizontal line, it is called "firmament" or *Parsa*.

The sum of consequences of both the first and second restrictions forms a slanted line (\); *GE* (*Keter-Hochma*) is depicted to its right, and *AHP* (*Bina-ZA-Malchut*) to its left. *Keter-Hochma* remain on their previous level and are

designated by the letter *Yod*, the first root of the world, whereas, a result of the second restriction, designated by a slanted line (\), *Bina-ZA-Malchut* fell to a lower level. And since the letter *Yod* is the first, though a very remote root of the worlds, and all the worlds were created afterwards and in accordance with the law of the second restriction, the letter *Aleph* stands at the head of the alphabet.

The kind of Light that fills the spiritual *Kli* or *Partzuf* can also be seen from its designation: if it is filled with the Light of Wisdom (*Ohr Hochma*), the filling is designated by the letter *Yod*; and if it is filled with the Light of Mercy (*Ohr Hassadim*), it is the letter *Aleph*.

39. The Creator made the Upper letters, which refer to the *Sefira Bina*, large, and the lower letters that refer to *Malchut*—small. Therefore it is said: "*Beresheet Barah*" (in the beginning He created)—two words that begin with *Bet*, and then *Elokim Et* (the Creator Himself)—two words that begin with *Aleph*. The first set of *Aleph* and *Bet* are letters of *Bina*, and the second set of *Aleph* and *Bet* are letters of *Malchut*. And they should mutually affect one another with their properties.

When the Upper One wishes to give Light to the lower one, it should clothe in the lower one, signified by the first two letters *Bet* and the two letters *Aleph* in the first four words of the Torah. For the first, Upper *Bet* is *Bina*, the second, lower *Bet* is ZA, and the first *Bet* clothes into the second one.

Similarly, the first *Aleph* refers to *Bina* and clothes into the second *Aleph* in ZA so as to fill it with Light. Therefore, the two letters *Bet* are like one letter *Bet* and the two letters *Aleph* are like one letter *Aleph*, since the lower letter merely constitutes the influence of the Upper One, which tells us that the Upper *Partzuf* fills the lower one.

The world cannot be created with *Aleph*, for the word *Arur* (cursed) begins with it, and had the world been created with *Aleph*, the impure forces, called "cursed," would have received great power from the pure forces, called *Baruch* (blessed). This is why the world (*Nukva* of ZA) is created with the letter *Bet*. Likewise, Adam in *Nukva* of ZA is also created by the power of *Bet*. Thus, *Malchut* of the world of *Atzilut* constitutes the root of all creation, all the worlds, and all that inhabit them.

Supernal Wisdom

40. Rabbi Yudai asked, "What does the word *BERESHEET* mean?" It is the wisdom, upon which the world, *ZA*, is established to enter the concealed supernal secrets, namely the Light of *Bina*. Here are the six Supernal and great properties, *VAK de Bina*, from which everything emerges. The six river mouths, *VAK de ZA*, that flow into the Great Sea (*Malchut*) were formed from them. The word *BERESHEET* consists of the words *BARAH* (created) and *SHEET* (Aramaic: six), meaning that six properties were created. Who created them? He who is unmentioned, concealed, and unknown: *Arich Anpin*.

There are two types of *Ohr Hochma* (Light of Wisdom) in the world of *Atzilut*:

1. The original Light, *Ohr Hochma* of *AA*, called "the concealed *Ohr Hochma*." This Light of *Hochma* is present only in *Partzuf AA* and does not spread to the lower *Partzufim*.
2. *Ohr Hochma* that descends via thirty-two paths from *Bina*, who ascended to *Rosh de AA* to receive *Ohr Hochma* and pass it to *ZA*. Hence, the word *Beresheet* means *Be-Resheet*, with-*Hochma*. However, this is not the true *Ohr Hochma* that is concealed in *AA*, but rather the Light that descends via thirty-two paths from *Bina* to *ZA* and sustains *ZON*.

It is written that the world is established on the "concealed supernal secrets," for when *ZON* (called "world") receive the Light of *Hochma* of thirty-two paths, they ascend to *AVI*, the concealed supernal secrets. Hence, it is said that *ZON* enter the concealed supernal secrets and attain the degree of *AVI*, as the lower one that ascends to the Upper One becomes equal to it in its properties.

The word *BERESHEET*, besides being divided into *BE-RESHEET*, is also divided into *BARAH-SHEET* (in Hebrew, both words are spelled the same), which translates as CREATED SIX—created six *Sefirot* (properties), called *VAK* (abbreviation of the words *Vav Ketzavot*, six extremities/properties of *ZA*, from which all creatures emerge).

The *Sefira Bina* fulfills the function of the *Sefira Hochma*, the source of *Ohr Hochma* for ZA. Because *Malchut* ascended to *Bina*, and *Bina* departed from *Rosh de AA* and became like its *Guf* (body), she cannot receive the *Ohr Hochma* of AA.

But then, thanks to the *MAN* raised by the lower ones, human beings who are spiritually present in the worlds of *BYA*, *Bina* returns to *Rosh de AA*, receives *Ohr Hochma* from AA, passes it to *ZON*, and *ZON* pass it to all the worlds. It follows that all the worlds emerged from these six properties (extremities), into which *Bina* was divided.

It is therefore written that all six riverheads originate from *Bina*, and descend into the Great Sea. *Bina's* division into six properties, *VAK*, when she exits *Rosh de AA*, is called "six sources," for this is only a source of Light for ZA. But then, when *Bina* returns to *Rosh de AA*, they become *Ohr Hochma*, called the rivers that descend to *Partzuf* ZA.

And they are called "six rivers," as it is written: "He will drink off the brook in the way; therefore, will he lift up the head" (*Tehilim*, 110:7). Afterwards, ZA passes this Light into the Great Sea, to his *Nukva*. The rivers and brooks signify the Light of ZA. *VAK de Bina* is considered the sources of the Light of Wisdom, *Hochma*, for it emerged from *Bina* in the form of *VAK* with the sole purpose of creating a source of Light for *ZON*. And had *Bina* not emerged, *ZON* would have had no chance of receiving the Light.

The word *Beresheet* has several meanings: *Bere* = *Barah*—created six properties without *Ohr Hochma*, as the word *Barah* signifies concealment. Hence, the word *Beresheet* has two meanings:

1. *Hochma*, as the word *Resheet* means *Hochma*.
2. *Barah Sheet*, which shows how the *Sefira Hochma* was divided into six parts without a *Rosh*, without *Ohr Hochma*. These six parts are the source of Light for *ZON* (called the "world"), and these six parts of ZA together with *Malchut* are called the "seven days of creation."

However, since the word *Barah* is inside the word *Beresheet*, this means that it was created by "Him who is concealed and unknown," i.e., the concealed *Hochma* of *Arich Anpin*, for it expelled *Bina* from its *Rosh* and turned her into *VAK*. In other words, it created the six parts described in *Beresheet*.

Beresheet designates *Hochma*. The Light cannot descend to ZA until *Ima-Bina* comes outside, for because of *Tzimtzum Bet*, *ZAT de Bina* fell to *ZON*. Hence, when *Bina* is in *Gadlut*, ZA receives *Ohr Hochma* in his *Kelim*, the desires of *Bina*. The word *Barah* in *Beresheet* = *Barah Sheet* also means *Bar* (Hebrew, to exit, to transcend).

The Lock and the Key

41. Rabbi Chiya and Rabbi Yosi were walking along a road. As they reached a field, Rabbi Chiya said to Rabbi Yosi, "The words *BARAH SHEET* (created six) certainly allude to *BERESHEET*, for the six Supernal Days, *VAK de Bina*, shine on the Torah (*ZA*), while the others, *GAR de Bina*, are concealed."

ZA of the world of *Atzilut* is called the Torah. The six Supernal Days are *VAK de Bina* that are above *ZA*. Hence, the first word of the Torah, *BERESHEET* = *BARAH* (created) and *SHEET* (six) indicates that the *Sefira Bina* turns to the *Sefira Hochma* in order to receive *Ohr Hochma* and pass it to *ZA*. Since *ZA* is unable to receive all the *Ohr Hochma* (*GAR de Hochma*, the Light of the ten *Sefirot*) from *Bina*, but only *VAK de Hochma* (Light of six *Sefirot*), this is stressed in the word *BARAH SHEET*—CREATED SIX. This means that *ZA* receives from *Bina* the Light of only six *Sefirot*, *HGT NHY* or *VAK de Hochma*, whereas *GAR de Hochma*, the Light of *Sefirot KHB*, is concealed from him.

The reason for this is that although *Partzuf Atik* belongs to *Tzimtzum Aleph* (the first restriction), it is obliged to shine down on all the other *Partzufim* of the world of *Atzilut*, and on all the worlds *BYA* with the Light of *Tzimtzum Bet*. Therefore, with regards to the lower *Partzufim*, it appears as a *Partzuf* that belongs to *Tzimtzum Bet*.

In other words, it deliberately imposed on itself an outward (with regards to others) restriction of its Light, to enable the lower *Partzufim* to receive from it. Hence, it elevated *Malchut* from the *Peh* to the *Eynaim* and made a *Zivug* on the screen that stands in *Nikvey Eynaim*, thus begetting *Partzuf AA*.

This is why *AA* is a *Partzuf* with properties of the second restriction, and acts as *Keter* of the entire world of *Atzilut* instead of *Atik*. This was designed so by *Partzuf Atik* itself, which split into two parts: *GE* remained in *Atik*, and *AHP* became part of the second *Partzuf*, *AA*. And since *Malchut* ascended to *NE*

(*Nikvey Eynaim*), *Partzuf AA* remained without *Malchut*, the *Sefira Ateret Yesod* was used in its stead, and *Malchut* became concealed in the *NE* of *Partzuf Atik*. Also, *GE de Atik* became concealed from the lower *Partzufim*, *Malchut* stood in *NE* of *Rosh de Atik*, *AHP de Atik* became *GE de AA*, and *Ateret Yesod* became *Malchut de AA*.

All the subsequent *Partzufim* of the world of *Atzilut* emerged similar to these *Partzufim*. Thus, they all split into two parts, *GE* and *AHP*: *Partzuf Bina* was split into two *Partzufim*: *GE de Bina* formed *Partzuf AVI* and *AHP de Bina* formed *Partzuf YESHSUT*. *Malchut* ascended and remained in *AVI*, while *Partzuf YESHSUT* remained without *Malchut*.

The same applies to *ZON*: *GE* formed the big *ZON* and *AHP* formed the small *ZON*. *Malchut* remained in *NE* of the big *ZON*, while the small *ZON* have only nine *Sefirot* without *Malchut*, which is replaced in them by *Ateret Yesod*, as in *Partzuf Atik*. Therefore, just as *Keter* (*Atik*) split into two parts: *GAR* = *Atik* and *ZAT* = *AA*, so was *Bina* divided into *GAR* = *AVI* and *ZAT* = *YESHSUT*, and *ZON* into *GAR* = the big *ZON* and *ZAT* = the small *ZON*: *Malchut* remained in *GAR* and *Ateret Yesod* replaced it in *ZAT*.

As a result, the Upper Part of each degree remains concealed, just like *Partzuf Atik*, for *Malchut* does not descend from the place where she had ascended (*NE*) to her previous place in the *Peh*. And although in *Gadlut*, *AHP* return to their place or ascend to their own *GE* (which is one and the same), *GE* do not become filled with *Ohr Hochma* (the Light of *GAR*) as a result, since *Malchut* remains concealed in *GE*. Moreover, *Malchut* exists under the ban of *Tzimtzum Aleph* on the reception of *Ohr Hochma*. Hence, *GE* remain with *Ohr Hassadim*.

Only the lower part of each degree is filled with the Light of *GAR* (*Hochma*) in *Gadlut*: there was *Avir* (air) = *Aleph-Vav-Yod-Reish*, then the letter *Yod* departed from this word, and only the letters *Aleph-Vav-Reish* remained to form the word *Ohr* (Light)—*Ohr Hochma* or *GAR*.

It follows that all *Partzufim* of the world of *Atzilut* have *GE*, *GAR* of *Kelim*, *Sefirot KHB HGT* with *Ohr Hassadim*, the Light of *VAK*, whereas *AHP*, *Sefirot NHY*, *Vak de Kelim* in the *Gadlut* of the *Partzuf* are filled with *Ohr Hochma*, the Light of *GAR*. *GE* (*GAR de Kelim*) are filled with the Light of *VAK* (*Ohr Hassadim*), and *AHP* (*VAK de Kelim*) are filled with the Light of *GAR* (*Ohr Hochma*). It is therefore said that there's no greater Light for *ZA* in the world of *Atzilut* than the Light of *VAK* = six days, while *GAR* are concealed even in the *Partzufim* above *ZA*.

42. However, it is said in the secrets of creation of *BERESHEET* that He who is Holy and Concealed established the laws in *Bina*, in the secret and concealed, meaning *Malchut* of *Partzuf Atik*, which is a *Partzuf* with *Malchut* of *Tzimtzum Aleph*, who ascended to *Bina* and removed *AHP de AA* below its *Rosh*. And the same law that He established in *Bina* He established and concealed within, and everything is locked under one key. And He hid this key in a hall. And although everything is hidden in that hall, the most important thing is in that key, for it locks and unlocks everything.

HE WHO IS HOLY AND CONCEALED is *AA*, for its *Hochma* is concealed. THE LAWS ARE ESTABLISHED IN IT, meaning in *Malchut de Atik*. The deficiency of the *Kelim de AHP* is confirmed. *Malchut* of *Tzimtzum Aleph*, called "the central point of all creation," is also the sole creation on which *Tzimtzum Aleph* was imposed. Contrary to her, if the screen stands not in *Malchut*, but in *Yesod* or, more precisely, in *Ateret Yesod*, the place of the covenant (circumcision), the place of the *Zivug* that was permitted after *Tzimtzum Bet*, this screen allows for the reception of Light. Hence, it is called the "point of population," and not the "central point."

– *Keter*

– *Hochma*

– *Bina*

– *ZA Yesod*

– *ZA—Malchut* that received *ZA's* properties to "bestow," the populated place

– *Malchut*—no *Zivug* can be made; the deserted place

The thing is that there is no *GAR* in *AA*, for the Supernal *Malchut* of *Atik*, within *AA*, is already corrected to the point of being in *NE* of her own *Partzuf*. In *Gadlut*, the screen descends from *NE* to *Peh*, which makes *AHP* return to their place, and a *Zivug* transpires on all ten *Sefirot*, which receive the *GAR* of the Light, *Ohr Hochma*.

Therefore, the screen in *NE* is called a "lock," for it blocks the entry of *GAR* of the Light into the *Partzuf*. The *GAR* of the Light are called *Ohr Hochma*. Yet, by descending from *NE* to *Peh*, the screen lets the Light into the *Partzuf*, and is therefore called *Nikvey Eynaim* (pupils of the eyes).

Although *Atik* itself is in *NE* together with *Malchut*, it affects *AA*, and not *Atik* itself, as *AA* was created by the screen, located not in *Malchut*, but in *Ateret Yesod* (or simply in *Yesod*), and there is no *Malchut* in it. This is why it is not

Malchut that rules in *NE de AA*, but *Ateret Yesod*. And this is why, unlike the Light of *Atik*, its Light can be attained, for *Malchut* in *Atik* is the central point, which does not make a *Zivug* on *Ohr Hochma*. Although with regards to *Atik*, *AA* is *AHP* of *Atik*, *AA* itself has its own *GE* and *AHP*.

Subsequently, *AA* created *AVI* and confirmed the absence of *Ohr Hochma* in them, due to the absence of *AHP de Kelim*. These *AHP* are the HALL in which the entire Light of *Hochma* is concealed (*GAR de Neshama*, *GAR de Haya*, and *GAR de Yechida*). This KEY IS KEPT HIDDEN IN A HALL: *Bina* is a hall for *Ohr Hochma*. *Malchut* ascends to *GAR de Bina* (*AVI*) and rules there, but the absence of *Ohr Hochma* is not felt there, for the properties of *AVI* want only *Ohr Hassadim*; this is what is important to them, as it completely substitutes the *Ohr Hochma*. And *VAK de Bina* is ruled by the key, *Ateret Yesod*.

IN THAT KEY, FOR IT LOCKS AND UNLOCKS EVERYTHING—concealments and revelations are made by *Malchut* that stands in *NE*: when *Malchut* ascends to *NE* she conceals *Ohr Hochma*, since in such a case, the *Partzuf* remains without its *Kelim* of *AHP*—it cannot use its desires to "receive" for the Creator's sake. Consequently, it contains no *Ohr Hochma*, for *Ohr Hochma* can only be received in *Kelim de AHP*.

And when a *Partzuf* receives strength from Above to resist the egoistic desires of reception of its *Kelim de AHP*, and can receive for the Creator's sake, this means that it has acquired a screen against its desires, and can also work with them for the Creator. It then brings its *Malchut* back from the *NE* to the *Peh*. Put differently, it elevates its *Kelim* (desires of *AHP*) to the *Rosh* and begins to calculate how much Light it can receive within them for the Creator's sake. However, the received pleasure must not be too great, or it will make the *Partzuf* enjoy it egoistically. Afterwards, the *Partzuf* receives *Ohr Hochma* in its *Guf*.

Thus, only *Malchut* that stands in *NE* allows or forbids the Light from entering the *Partzuf*. And since she must let the Light into the *Partzuf* in *ZAT* (where the rule belongs not to *Malchut* that ascended to *NE*, but to *Ateret Yesod*, called "key"), whereas the *GAR* of each *Partzuf* remain with *Ohr Hassadim* (they desire only the Light of *Hassadim*), letting the Light in or preventing it from entering the *Partzuf* depends only on the key, and not on *Malchut* herself.

43. That hall conceals tremendous treasures piled one upon the other. And there are fifty tightly closed gates in that hall, which are meant to block access to the Light. They were divided into four sides and became forty-nine gates, for one gate has no side, and it is unknown whether it exists above or below. Hence, it remained closed.

There are many types of *GAR*: *GAR* of *Ohr Neshama*, *Haya,* or *Yechida*. Each of them contains countless individual degrees and details. Hence, it is written, ONE UPON THE OTHER. Yet, as long as *Malchut* stands in *NE*, all these degrees of Light remain concealed and unknown.

A gate signifies a vessel—a desire to receive the Light. In the spiritual world, there are no bodies, only desires. The desire itself is called "a body." If there is no desire, there is no body, as there is no vessel to receive the Light (pleasure). The bigger the desire, the "bigger" the body. However, all the bodies are similar in structure; just as a human body in our world consists of 613 parts, the spiritual body consists of 613 spiritual parts (desires).

If one is able to use one of the desires of his spiritual body for the Creator's sake, such action is referred to as a *Mitzva* (commandment, good deed). The received Light is called "Torah."

A spiritual *Partzuf* has a *Rosh* (head), the place where decisions are made. It contains only those desires that are known to be fit with a screen (resistance to the desires) to use them spiritually, altruistically, and to "reverse" them from "for one's own sake" to "for the sake of the Creator." If one has fulfilled all 613 commandments of the Torah and the seven *Mitzvot* (plural for *Mitzva*) of the nations of the world (620 *Mitzvot* in all), he thereby ascends 620 degrees and completely merges with the Creator.

To observe all the commandments means to completely fill one's spiritual *Partzuf* with the Light of the Torah by fulfilling observant commandments (*Mitzvot Aseh*—positive *Mitzvot*) and prohibitory commandments (*Mitzvot Lo Taaseh*—negative *Mitzvot*). The fulfillment of the later lies in the unwillingness to receive the pleasure that is found within them.

There are two types of desires or gates: when they are closed and receive nothing, and when they open and receive the Upper Light. When they are all closed, there are fifty of them. However, only forty-nine of the fifty can be opened. There are ten *Sefirot KHB HGT NHYM* or five *Sefirot KHB ZA-M* (as *ZA* consists of six *Sefirot HGT NHY*). However, *Malchut* also consists of these six, and hence includes all ten *Sefirot*. And since each of the five *Sefirot* consists of ten, in all they make up fifty.

However, since a *Zivug* is made not on *Malchut*, but on *Ateret Yesod*, *Malchut de Malchut* itself does not receive the Light. Instead, Light is received by the four *Sefirot KHB ZA* that precede *Malchut*. Each of them consists of ten, hence 4 x 10 = 40 plus nine *Sefirot* from *Keter* to *Yesod* in *Malchut* herself yields 40 + 9 = 49.

Only one *Sefira* (*Malchut de Malchut*) out of the fifty does not receive the Light. This is because until all the *Kelim* (desires) have been completely corrected, the Light cannot enter it, as it is known in advance that *Malchut de Malchut* has no strength to oppose such a powerful egoistic desire to receive pleasure.

Instead of being in *Malchut de Malchut*, the screen stands in *Yesod de Malchut*, and this place is called *Brith* (Covenant), the place where the *Mitzva* of circumcision must be kept, so as to make a *Zivug* not on *Malchut* herself (on the first restriction), but on *Yesod*, or rather, *Ateret Yesod* (on the second restriction). *Malchut de Malchut* itself is called "*Shaar Nun*" (the 50th gate). This refers to *Malchut* of each *Partzuf* in the worlds *ABYA*.

And although *Malchut* of *Partzuf AVI* descends from *NE de AVI* to her place in *Peh*, while *AHP* and *YESHSUT* that clothe them ascend to the degree of *AVI*, and *AVI* merges with *YESHSUT* into one *Partzuf*, as a result of which, *Ohr Hochma* descends to them from *AA*, *AVI* are unwilling and therefore do not receive anything from *Ohr Hochma*, and remain only with *Ohr Hassadim*, as though *Malchut* had never even descended from *Eynaim* to *Peh*.

Therefore, it is impossible to tell by the Light of *AVI* whether *Malchut* is located at the *NE* or at the *Peh*. On the contrary, by looking at *AVI*, it always seems to us that *Malchut* stands at *NE*. Only by the state of *YESHSUT* can we determine *Malchut's* location, for when she ascends to *AVI* in *Gadlut* (big state), *YESHSUT* receive *Ohr Hochma*.

Although *Malchut* herself can receive *Ohr Hochma* in *AVI*, since *AVI* receive no *Ohr Hochma* whatsoever, they do not utilize their own *Malchut*. Since *YESHSUT* already has *Ateret Yesod* instead of *Malchut*, it receives the Light or "opens up," whereas *AVI* remain closed.

However, the absence of the 50th gate, the *Zivug* on *Malchut* herself in *YESHSUT*, causes the absence of the corresponding Light of *Hochma* in all the *Partzufim*. It is written about it: "fifty gates of *Bina*, and all are given to Moshe, except for one, the last secret of the absence of the Upper Light." For this Upper Light can be received only within the *Kelim* (desires) of *Malchut* herself, of primordial egoism, which will occur at the end of all the corrections, at the completion of the 6,000 years.

44. Those gates have one lock with a narrow space inside for inserting the key. It is unmarked, and recognized only by the impress of the key, which is unknown in that narrow space, but only in the key itself. And it is written of this secret: *BERESHEET BARAH ELOKIM* (IN THE BEGINNING THE CREATOR CREATED). "In the beginning" is the key, and all is concealed

within it, as it unlocks and locks. And six gates are contained in this key, which locks and unlocks. When it locks those gates, encloses them within itself, it is written IN THE BEGINNING (*BERESHEET*): a revealed word, though it is usually concealed. *BARAH* (CREATED) is a concealed word everywhere, implying that the key unlocks it and locks it up.

Malchut that stands in *NE* is called a "lock," for she prevents *Ohr Hochma* from entering the *Partzuf*. The entire *Partzuf* ends in *Hochma* (the Light can only be in *K-H*). Hence, it is merely *Nefesh-Ruach*. After all, in the absence of *Kelim-Sefirot B-ZA-M*, the Lights *Neshama-Haya-Yechida* are absent. *Yesod de Malchut* is the 49th gate, the maximum that can be before the end of correction, for *Malchut de Malchut* itself is the 50th gate.

If the key (*Ateret Yesod* of the Light) enters *Yesod de Malchut* (the 49th gate), then this Light lowers *Malchut* to her place, from *NE* to *Peh*. This Light opens the *Partzuf* and *Ohr Hochma* fills it. This is why *Ateret Yesod* is called a "key."

However, there is a special *Reshimo* that allows one to not use *Malchut de Malchut* as a place of *Zivug* before the final correction of all the others (except for *Malchut de Malchut*, *Kelim*-desires). This *Reshimo* is in *AVI*: since they never receive *Ohr Hochma* (they do not use this key), their real *AHP* do not ascend. Nevertheless, even their false *AHP* is sufficient to let *YESHSUT* receive *Ohr Hochma* and realize that knowledge signifies the presence of *Ohr Hochma*.

If the Light that corresponds to *Ateret Yesod* enters the corresponding *Sefira* in *Malchut* (in *Yesod de Malchut*, the 49th *Sefira*), then *Malchut* (the 50th gate) does not forbid this Light to fill the *Partzuf*, does not "lock up" the *Partzuf*, as she contains the *Reshimo* of prohibition only on that which enters *Malchut* herself. The reason for it is that the *Reshimo* (the key's memory) rules in *ZAT de Bina*, that is, in *YESHSUT*. Hence, this Light is called a "key."

And the word *BERESHEET*–IN THE BEGINNING–includes in itself only the key (*Ateret Yesod*, the 49th *Sefira*), excluding *Malchut de Malchut*, the 50th gate. However, none of the *Sefirot KHB* of all the *Partzufim* of the world of *Atzilut* receive *Ohr Hochma*; *Ohr Hassadim* shines within them instead.

Therefore, the words IN THE BEGINNING CREATED (*BERESHEET BARAH*) mean CONCEALED *HOCHMA*, for the word *BARAH* (created) is derived from the notion of *BAR* (beyond), which signifies moving *Malchut de Malchut* beyond the reception of *Ohr Hochma*; hence, this part of the *Kelim* was locked up by the absence of Light.

Avraham

45. Rabbi Yosi said, "I heard from the great source of Light, i.e., from Rabbi Shimon Bar-Yochai, that *BARAH* is a concealed word, the key to which locked it up and did not unlock it. And since the key locked up the word *BARAH*, there was no world and no possibility of its existence, and nothingness enveloped all. And when nothingness rules, there is no world, nor its existence."

46. So when did this key unlock those gates, and everything became ready for the existence and evolution of the generations? When Avraham appeared, as he is the property of *Hesed* (mercy), of which it is written, "These are the generations of Heaven and earth *Be-Hibar'am* (with which He built)." However, one should pronounce the word not as *Be-Hibar'am*, but as *Be-Avraham* (in Hebrew, these two words consist of the same letters, but in a slightly different order). Then, all that was concealed in the word *BARAH* was revealed as letters, meaning that the *Kelim* opened up to listen. And there appears the Pillar of Procreation, the sacred *Yesod*, upon which the world's existence is based, for the word *BARAH* consists of the same letters as the word *AVAR* (passed).

He asks: "When it is revealed, can one act and produce generations?" This question includes three questions:

1. When will it be revealed? When *Malchut* descends from the *Eynaim* (where she ascended as a result of *Tzimtzum Bet*) to her previous place in the *Peh*, which leads to the revelation of the forty-nine gates of *Hochma*;
2. When can it be used? When *Ohr Hochma* clothes in *Ohr Hassadim*, as a result of which *AHP* can receive *Ohr Hochma*, for unless it is clothed in *Ohr Hassadim*, *MI* = *GE* cannot shine within *ELEH* = *AHP*, as the Light is not yet suitable for reception and use by the lower ones;

3. What does it mean to produce, multiply generations? Generations are the souls that exist in the worlds *BYA*, begotten by *ZA de Atzilut*. After *ZA* receives the Lights of *Hochma* and *Hassadim* (the Light of perfection), this Light enables him to make a *Zivug* with *Nukva* and beget the souls of the righteous.

WORLD OF AK

WORLD OF ATZILUT: AA of the world of Atzilut

AVI of the world of Atzilut

ZON of the world of Atzilut produce and feed the souls of the righteous

— Parsa -

WORLD OF BERIA
WORLD OF YETZIRA } the souls of the righteous in the worlds BYA
WORLD OR ASSIYA

— Machsom, the transition from egoism to altruism - - - - - - - - - - -

OUR EGOISTIC WORLD

Avraham is the property of the *Sefira Hesed* in *Partzuf ZA* during its *Gadlut* (big state), when *Hesed* ascends and becomes *Hochma*: *Sefirot HGT* become *HBD*:

PARTZUF ZA

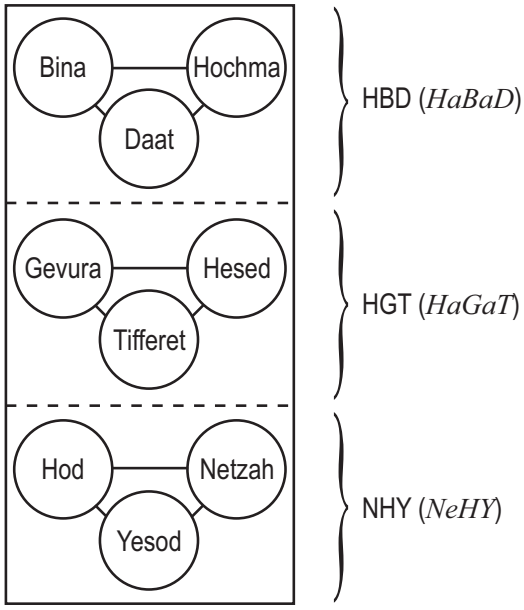

Before Avraham appeared, everything was concealed in the word *BARAH* and nothingness ruled over the world—there was neither *Ohr Hochma* nor *Ohr Hassadim* in *ZON*. However, when Avraham (the Light of *Hesed* that descends to *ZA*) appeared, the gates were opened for *Ohr Hochma*, for *Malchut* descended from *Eynaim* to *Peh*, and *YESHSUT* merged with *AVI* into one degree, which led to the descent of *Ohr Hochma* to *YESHSUT*, for *Ohr Hassadim* of Avraham's properties was already present in *ZA*.

Ohr Hochma then clothed in *Ohr Hassadim*, *MI* (*GE*) joined *ELEH* (*AHP*), the Creator's name *ELO-IM* was completed, and *Hochma* filled *ZA*. Then *Malchut* descended from *Eynaim* to *Peh* in *ZA*, and *ZA* received new *AHP* from *Bina*, thereby entering *Gadlut* and passing the Light through his *Yesod* into *Malchut*, called the "lower world." As a result, *Malchut* begets the souls of the righteous.

47. When *Yesod* of *ZA* joins the word *BARAH* (*Malchut*), there occurs a concealed and supernal division of the Creator's name and greatness, called *MI*, and *ELEH* comes into being. Also, the sacred name *MA* comes from *BARAH*. The sacred concealed *ELEH* exists just like *Yesod*. Yet, when *Yesod* attains its complete state, the *Partzuf* attains its complete state, the letter *Hey* corresponds to *Yesod* and the letter *Yod*—to *ELEH*.

Here, *The Zohar* clarifies which Light is present in *ZA*, depending on his states. In the *Sefira Yesod* of *Partzuf ZA* there is an end, meaning a place of contact with *Malchut*, the place of the covenant between the Creator (*ZA*) and the *Shechina* (the souls of the righteous), also called "Israel" or *Malchut*. This place of contact is called *Ateret Yesod* (encirclement of *Yesod*) or *Keter de ZA* (the crown of *ZA*).

The word *BARAH* signifies *Katnut* (small state), which comes as a result of *Malchut's* ascent to *NE*. *AVI* never abandon the properties of *GAR de Bina* (properties of mercy); they do not desire to receive. Having ascended and standing in them, *Malchut* is called *Man'ula* (lock), which prevents the Light from spreading below her. *Ateret Yesod de ZA* is called *Miftacha* (key), for it is through its property that the Light can be received in the *Partzufim* located below *AVI*.

This is possible on condition that *ELEH* = *AHP* ascend to *MI* = *GE*. *Ohr Hochma* can be received in the *Kelim ELEH* that wish to receive it, but only upon their ascension above *Parsa*. However, until the properties of *Malchut* acquire the property of *Bina*, until they are "softened" by this property, there is no way to receive the Light, and *Malchut* is called "the 50th gate."

Hence, we see that the words *MI BARAH ELEH* signify not the question, "Who created these?" but the action: *MI* = *GE BARAH* (created) *ELEH* = *AHP* by

the descent of *Malchut* from *NE* back to *Peh*. As a result, *ELEH* = *AHP* ascended to the *Rosh* and there received the Light of *GAR* (*Hochma*).

Upon descending to *Peh*, *Malchut* is called *MA*, as that is the name of the lower world. Her screen in the *Peh* makes a *Zivug*, onto which descends *Ohr Hassadim*, called "Light of blessing," for it abolishes the prohibition and the lock imposed on the diffusion of Light.

48. When the letters *Hey* and *Yod* wished to complement one another, the letter *Mem* emerged from them, and the word *ELO-HIM* = *ELE* + *Hey* + *Yod* + *Mem* was formed by the union of both sides. The word *AVAR* + *Hey* + *Mem* = Avraham originated from *ELEH*. However, one might say that the Creator took the words *ELEH* and *MI*, joined them and formed the word *ELOKIM*, whereas the words *MA* and *AVAR* formed the word Avraham, where the word *MI* designates the fifty gates of *Bina*, and the word *MA* refers to the numerical value of the holy name, for *HaVaYaH* with the filling of the letter *Aleph* forms the *Gematria* of MA—45.

Both this world and the world to come exist in these two letters, *Yod* and *Hey*. This world is in *Yod*, and the world to come is in *Hey*. Hence, the world to come was created with *MI*, and this world with *MA*.

It is therefore written: "These are the created (*Be-Hibar'am*) generations of Heaven and earth," where the letters *Be-Hibar'am* make up the word "Avraham," for there was no perfection until the letters formed this word. Therefore, the Creator's name *HaVaYaH* is first mentioned in the Torah only after the name Avraham.

Ohr Hassadim in *MA* and *Ohr Hochma* in *ELEH* wished to complement one another and be complemented within one another. As a result, *Ohr Hochma* clothed in *Ohr Hassadim*, and *Malchut* receives from both *Hassadim* and *Hochma*. In so doing, *MA* and *MI* join and create MM, i.e., *Malchut* that receives *Ohr Hochma* clothed in *Ohr Hassadim* from Above.

The Vision of Rabbi Chiya

49. Rabbi Chiya prostrated himself on the ground and kissed it. He wept and said: "Dust, how hard and heartless you are, how many you have consumed, all the pillars of Light and all the great souls were consumed by you. And the greatest of all, Rabbi Shimon, the Light of the entire world, of all the worlds, who illuminates and governs over the descending Light, upon which our world exists, is also consumed by you, and yet you govern the world?" But then he collected himself at once and said: "Do not be proud, dust, for the pillars of the world will not be betrayed to you, and Rabbi Shimon will not be consumed by you!"

Malchut is the sole creation. And this sole creation is nothing but a desire to receive pleasure. It was made this way, and its essence cannot be changed. Yet, what can be changed is the intention—for which or whose sake to receive the pleasure.

As a result of *Malchut's* union with *Bina* with an altruistic will to bestow delight, give pleasure, *Malchut* acquires *Bina's* desire in addition to her own. That is, an additional desire appears in *Malchut*—to bestow, opposite to her nature.

Only this desire of *Bina* in *Malchut* can result in a *Zivug* and reception of Light. When *Malchut* receives all the desires that she possibly can from *Bina*, and fills them with Light, only her own initial egoistic property will remain uncorrected, but even that will be corrected from Above by the Creator Himself. The order of correction and reception of Light in *Bina's* properties inside of *Malchut* is referred to as the reception on the *Zivug* of *Yesod*, and it takes place sequentially along 6,000 degrees, called "6,000 years."

Malchut de Malchut of the world of *Atzilut* cannot receive any Light during the 6,000 years until all of its parts are completely corrected. All the *Zivugim* (plural for *Zivug*) throughout the 6,000 years are made not on *Malchut* herself, but on the properties she received from *Bina*. The place of such a *Zivug* is called *Yesod*

de Malchut or *Ateret Yesod*. Whereas *Malchut* herself (egoistic desires) remains closed to the Light, and is therefore called the "closed gates."

The reception of Light during the 6,000 years, correction of the *Partzufim*, and the gradual filling of *Malchut* with the Light, takes place with the help of *Bina's* desires in *Malchut*, which are called *Miftacha* (*Yesod de Malchut*), for the impure (egoistic) force has no power over this part of *Malchut*.

Yesod de Malchut means that *Malchut* only acts with the properties she received from a Higher *Sefira–Yesod*, which is free from the influence of the impure forces (*Klipot*). All the properties, except for those of *Malchut*, are altruistic, since they originate from *Bina*. However, since we wish to emphasize that a *Zivug* is made on an altruistic desire, above the egoistic desire of *Malchut*, we usually say *Yesod* instead of *Bina*. And since *Yesod* is the *Sefira* immediately above *Malchut*, we say that a *Zivug* is made not on the egoistic desires of *Malchut*, but on *Yesod*. And since, upon acquiring the properties of *Yesod*, *Malchut* can receive the Light, such reception of Light on *Yesod de Malchut* is called "*Miftacha*" (from the word *Mafte'ach*, key)—the key that opens the way for the Upper Light.

However, since *Malchut* herself, that is, *Malchut de Malchut* ("closed gates") remains inaccessible to the Light for 6,000 years, Rabbi Chiya (a particular spiritual degree) could not understand how Rabbi Shimon (the spiritual *Partzuf* called Rabbi Shimon) could achieve such complete perfection. Indeed, Rabbi Shimon is a *Partzuf* of such spiritual height that it receives the Light of *Yechida*. And it is impossible to receive this Light without utilizing a *Zivug* on *Malchut de Malchut* itself.

And yet, this part of *Malchut* remains uncorrected until the completion of the 6,000 years (the end of correction), and thus cannot be used. By defying these desires, it is as though one has already partially corrected it. And all the prohibitory commandments refer to *Malchut de Malchut*; hence, the ban imposed on its use is called "a restriction."

Yet, if it is impossible to fill the "stony heart" (*Lev HaEven*), i.e., *Malchut de Malchut* (the root of egoism, the basis of creation), with Light, how can even a single soul achieve complete correction? After all, complete correction implies the reception of Light in the entire *Malchut*. Each soul, each part of *Malchut* that man is destined to correct contains a part of all the other parts of *Malchut*, including a part of *Malchut de Malchut*, which he may not work with until the end of correction.

On the other hand, Rabbi Chiya sees Rabbi Shimon in a state of complete correction. So how could the latter have attained such state? This

contradiction roused Rabbi Chiya so greatly that he prostrated himself on the ground and cried out.

It is impossible to constantly "translate" the words of the Torah or *The Zohar* into a language we can understand, that "ground" signifies egoism and "dust" refers to the impure forces, that "crying out" implies raising *MAN*, and so forth. All the words and definitions in the text of *The Zohar* should be perceived sensuously rather than literally, as physical actions of our world. In other words, whatever *The Zohar* speaks of is related only to inner, spiritual sensations and experiences of one who perceives the spiritual realm.

All the worlds constitute the "environment," the spiritual sphere, within which the Creator made His only creation—man (Adam). Everything else was created only in order to help man to achieve his spiritual mission of becoming like his Creator.

Just as in our world, the world itself and all its inhabitants, except man, are robots operated by their animal nature, rather than creatures with free will, in the spiritual worlds, all the spiritual beings, except for the soul, are operated by their spiritual nature. Upon being born in our world, man, too, is an animal without freedom to act against his egoistic desire to receive pleasure. He usually stays that way throughout his existence on earth, being not at all different from the still, vegetative, and animate levels of nature, automatically following orders of his inner master, egoism.

Only with the help of Kabbalah can one gradually receive Upper, spiritual strength, and consequently acquire freedom of choice, that is, liberate himself from the influence of the impure, egoistic forces, and become free in his desires, like the Creator. However, such an opportunity is only given to one who can control his automatically-driven, egoistic nature: according to the strength of his screen, man ascends (moves inwardly, in his sensations) from this world to the spiritual.

After creating the spiritual worlds as a home for his future creation, the Creator created the creature (soul, Adam). The soul constitutes the desire to delight in the sensation of the Creator, of His Light. The sensation of the Creator is called "Light." There is nothing else in the entire universe besides the Light and the soul!

Although the soul itself is *Malchut de Malchut* (the only egoistic creation), the Creator imparted onto it the property of altruism, having created it mixed with the *Kelim* (desires) of *Bina*, thereby demonstrating how wonderful it would be to be like Him.

While performing altruistic actions, the soul (Adam) decided to use its natural egoism, *Malchut de Malchut* itself, to receive the Creator's Light with

altruistic intentions. Yet, when it began to let the tremendous Light of *Yechida* into *Malchut de Malchut*, it could not resist and wished to enjoy it egoistically. This change in the soul's desires is referred to as its fall.

As a result of the fall, Adam's soul split into myriad parts (600,000), all of which fell into captivity of impure, egoistic forces (acquired egoistic desires). After the fall, Adam corrected some of the souls (obtained an anti-egoistic screen), but only partially. And then, of the total number of souls, some were selected for correction, lowered into this world, and clothed into bodies, generation after generation.

The descent (distancing from the Creator) into our world (egoistic sensations of only one's own desires) occurs as a result of attaching an additional "makeweight" of egoism to the soul. In the spiritual world, movement (farther from the Creator or closer to Him) and distance (from Him) are determined by the correlation of egoistic and altruistic desires within the soul.

The purpose behind the souls' descent to our world is to transform one's egoistic desires with the help of Kabbalah, and to return to the Creator with one's intentions, by performing altruistic actions. The souls' descent continues until each of them and all of them together achieve complete correction.

And the most exalted souls that refer to the degrees of *Yechida* and *GAR* of *Haya* depend on the correction of *Malchut* herself in *Malchut* of the world of *Atzilut* ("closed gates"). These will only be corrected at the completion of the 6,000 years, after the correction of all the rest. This is due to the inverse relationship between the souls and the Light that fills them: the more egoistic the soul is, and the lower it is located, the greater the Light that enters the general *Partzuf* (the common soul) at the time of its correction.

THE LIGHT OF SOULS	Yechida	Haya	Neshama	Ruach	Nefesh
MALCHUT (types of souls)	Keter	Hochma	Bina	ZA	Malchut

This is why these exalted souls are consumed by dust (impure force), i.e., the impure force rules over them with its enormous and insolent power, for it is certain that no one and nothing can save these souls from captivity.

This is why Rabbi Chiya wept: "Dust, how cruel you are!" That the most exalted souls are "consumed by you without any hope of escaping you!" In other words, the actual root of creation, the primordial egoism cannot be corrected.

It turns out that as a result of the exalted souls' captivity by the rule of the impure forces, all the righteous that bring Light to the entire world cannot achieve perfection themselves. Since all the souls are interconnected, not a

single individual soul can arrive at the end of correction until all the souls are corrected. This is why they are susceptible to the ruthless rule of the dust.

At first, Rabbi Chiya wanted to say that Rabbi Shimon himself was also consumed by dust, i.e., did not achieve complete correction. He had heard that Rabbi Yosi also reasons that the closed gates are closed for all. Yet, after some contemplation, he inquired: "If Rabbi Shimon revives all the worlds and governs them, how can it possibly be that he has not reached perfection?"

Therefore, he concludes that Rabbi Shimon was not consumed by the dust, that he did achieve complete correction and is probably in a state of absolute perfection. The thing that Rabbi Chiya could not understand, however, is how any individual soul could achieve the end of correction prior to (without) the complete correction of all the others. This, Rabbi Chiya could not explain to himself.

50. Rabbi Chiya stood up and started to walk and weep. Rabbi Yosi joined him. He fasted for forty days so that he might see Rabbi Shimon. He was told he still was not worthy of seeing him. He wept and fasted for another forty days. He was then shown a vision: Rabbi Shimon and his son Rabbi Elazar were discussing him, Rabbi Chiya, the words he said to Rabbi Yosi, and thousands are listening in on their discussion.

Although the fasting that *The Zohar* speaks of is a spiritual act, in our world such a description is a good example of how strong a desire should be in order to be answered from Above. Other spiritual actions include weeping, tears—the small state (*Katnut*) of a spiritual *Partzuf*, in this case referred to as "Rabbi Chiya." Naturally, Rabbi Shimon and all the other characters of *The Zohar* are spiritual *Partzufim*, rather than people of our world.

Truth be told, the spiritual level of a person known by a certain name in our world may coincide with his spiritual root described in the Torah. However, elucidation of this matter exceeds the scope of this particular article. It is nonetheless essential to note that Pharaoh in the corporeal Egypt, naturally, was not a spiritual Pharaoh, the way he is described in *The Zohar* (the *Partzuf* that includes all of *Malchut*), and Laban, portrayed in the Torah as a villain, is in fact the Supernal Spiritual Light of *Partzuf AB*, the Supernal Light of *Hochma*. This will be explained later on.

The strong desire to attain the degree of Rabbi Shimon allowed Rabbi Chiya to see him, for he was certain that Rabbi Shimon had not been consumed by the dust. He came to this conclusion precisely because of his conversation with Rabbi Yosi, and hence passionately desired to see Rabbi Shimon.

51. In that same vision, Rabbi Chiya saw several great celestial wings: how Rabbi Shimon and his son Rabbi Elazar mounted them and soared to the Assembly of Heaven, while the wings waited for them. Afterwards, they both returned to their place and shone brighter than ever before, brighter than the light of the sun.

The Heavenly Assembly refers to the Assembly of the angel Matatron. However, his full name is not pronounced, and the name Matat is used instead, for pronouncing a name is equivalent to an action, which is not always desirable. The term Supernal Assembly refers to the Assembly of the Creator Himself, while the Heavenly Assembly refers to the Assembly of Matat.

The wings that were waiting for Rabbi Shimon and his son Elazar are angels (spiritual forces, similar to robots or draft animals in our world), whose task is to help the souls to ascend from one spiritual degree to another. And just as these wings must assist the souls in their ascent, they must assist them to descend to their places. Therefore, it is said that the wings were waiting for Rabbi Shimon and his son Rabbi Elazar to bring them back down.

And when Rabbi Chiya saw them returning from the Heavenly Assembly back to their place (to Rabbi Shimon's Assembly), he noticed a new light on their faces, and radiance surrounded them that was brighter than the sun.

52. Rabbi Shimon opened and said: "Let Rabbi Chiya enter and see how much the Creator renews the faces of the righteous in the world to come. Happy is he who comes here without shame. Happy is he who stands in the other world as a rigid pillar opposite all." And Rabbi Chiya saw himself entering, and Rabbi Elazar and all the other pillars of the world that were there stood up before Rabbi Chiya. And he, Rabbi Chiya, was ashamed; he entered, bending, and sat at the feet of Rabbi Shimon.

Rabbi Shimon opened (opened the way for the Light) and said: "Happy is he who enters without shame." And all that were present there felt no shame. Only Rabbi Chiya was ashamed. This is because they had the strength to withstand the power of the dust, and Rabbi Chiya did not. They were all perfect, whereas Rabbi Chiya had a flaw—the desire to attain. And this is what he was ashamed of.

53. A voice sounded: "Lower your eyes, do not raise your head, and do not look." He lowered his eyes and saw Light that shone from afar. The voice returned and said: "The Supernal Ones, concealed and enclosed, who have eyes that watch over the entire world, look and see: the lower ones are sleeping, and the Light of their eyes is concealed in their pupils. Wake them!"

After he followed the instruction to lower his eyes and not raise his head (not use his desire to receive Light, but only desires to bestow), he merited hearing

(Light of *Hassadim*) the appeal, with the help of which he attained everything he wished. The voice divides all souls into two groups: the first is a group of Supernal Holy Ones that are concealed, who merited their eyes to be opened to behold the entire world, and the second group of souls have the Light of their eyes concealed in their eye-sockets, which is what blinded them. This is why the voice called upon the souls of the first group to behold, i.e., to use the reception of the Upper Light, to draw the Upper Light together with the second group.

54. Who among you turns darkness into Light and savors bitter as sweet even before he came here, that is, while still living in the other world? Who among you hopes and waits each day for the Light that shines when the Lord distances, when His greatness grows and He is called the King of all kings of the world? For he who does not wait for this each day while living in this world, has no place in the other world either.

The Creator's goal is for man to fully attain Him while still living in this world, to feel Him as he did prior to descending into this world, prior to incarnating in a physical body. From this the division of people of our world into two groups is clearly evident, and the voice appeals to them.

The voice emphasizes to each group their main advantage. To the souls of the first group, it says that they turned darkness into Light. These are the souls of the world of *Atzilut*, for the Creator created two opposite systems in the worlds *BYA*: the system of darkness and bitterness opposite the system of Light and sweetness. Therefore, in the Torah of the worlds *BYA* there is a division into suitable and unsuitable, pure and impure, permitted and forbidden, holy and unholy, whereas the Torah of the world of *Atzilut*, which consists wholly of the Creator's names, contains nothing impure whatsoever.

And the sinner Laban is regarded as a holy name in the world of *Atzilut*, as well as the Pharaoh. And all the names that represent impure forces in the worlds *BYA* become corrected in the world of *Atzilut*, exalted and pure spiritual objects and forces with corresponding holy names. Therefore, the souls that have attained the Light of the world of *Atzilut* transform all darkness into Light and all bitterness into sweetness. In other words, the whole difference between the holy, pure, and good, and their opposites lies in the correction of the desire and in acquiring an anti-egoistic screen over the will to receive.

And to the second group the voice said that they're waiting for the Creator's help, and He will rise (*Shechina*, His manifestation to the lower ones) from the dust (in their sensations). But those who do not wait for Him, being preoccupied with other aspirations, will not rise from the dust, and the sensation of the Creator will remain concealed from them.

55. In his vision, Rabbi Chiya saw many of his friends gathering around the standing pillars. And he saw them being elevated to the Heavenly Assembly, some are elevated, while others are lowered. And above them all, he saw Matat, the owner of wings, approaching.

As the voice was calling, Rabbi Chiya saw several souls of the righteous, belonging to the two groups, standing around the two pillars that were already present in Rabbi Shimon's assembly, and whom he had already seen ascending to the Heavenly Assembly. Some were ascending, and some were descending; moreover, this motion ensued in mutually opposite directions.

This way the two groups help one another according to the calling voice, which instructs the first group to descend and the second to ascend. Rabbi Chiya saw also that due to the excitement of all these souls over their aspirations, i.e., the power of the two groups, Matat descended from the Heavenly Assembly to the assembly of Rabbi Shimon and swore an oath.

56. The angel Matat swore that he heard from behind the curtain how each day the Creator remembers and grieves over *Malchut*, cast into the dust. And when He remembers her, He strikes 390 firmaments, and they all tremble with terrible fear before Him. And the Creator sheds tears for the *Shechina* (Divinity), *Malchut* that has fallen to the dust. And those tears simmer like fire, and fall into the Great Sea. And by the power of these tears, the Ruler of the Sea, called Rachav, is revived, blesses the Creator's holy name, and vows to swallow up everything, from the first days of creation, and to absorb all within himself, when all the nations gather against the holy nation, and the waters will dry, and Israel will walk through dry land.

This vow signifies that the Creator never forgets, but remembers each day that the *Shechina* lies in the dust. However, this does not refer to the entire Holy *Shechina*: this, the Creator need not vow, for it is revealed and seen by all who dwell in the Upper Worlds that everything He does is for the *Shechina* (*Malchut*) alone.

But this refers only to *Malchut de Malchut*. She is the one Rabbi Chiya thinks about being held captive by the impure forces, completely abandoned. Hence, he wept: "Oh dust that consumes all!" And here, the angel Matat, who has come to the Assembly of Rabbi Shimon, revealed to Rabbi Chiya a great secret—that the Creator's rule is absolute, and He remembers *Malchut de Malchut* each day.

A *Zivug* (union of the *Masach*-screen and the Light-pleasure) is defined as a stroke of Light onto the screen, a result of the desire to enter and cross the screen's barrier, while the screen restricts and repels it. This act of repelling is called the Returning (reversed) Light, as it rises from the screen from below upwards and clothes the coming Light.

This may be compared to the example of the host (Creator) offering delicious food (Light) to his guest (*Kli*), who wishes to enjoy the delicacies. However, as a result of the shame from being the receiver, the guest refuses to receive, and the screen repels the food (Light). It is as though the guest (*Kli*) says to the host (Creator) that he refuses to receive the pleasure (Light) for himself, for his own enjoyment. This repelling of the food (Light) forms the Returning Light, for it stems not just from not wanting to feel shame, as it is in our world, but from the spiritual *Kli's* desire to be like the Creator.

The Returning Light is that altruistic intention, desire. This is also the spiritual *Kli*, and only within it can the Light be received; only in this intention can one feel the Creator.

After the *Kli* was able to repel all the pleasure coming to it, and demonstrated that it could meet the condition of the first restriction (to refrain from egoistic reception), it began to calculate how much Light it could receive for the Creator's sake. The *Kli* receives only the amount of pleasure that it is certain it can receive for the Creator's sake.

The delight that was received inside the *Kli* is referred to as the Inner Light. The amount of Light received inside the vessel determines the degree of similarity to the Creator; the *Kli* acts like the Creator: just as He desires to bestow pleasure upon the *Kli*, so the *Kli* wishes to bestow upon Him, to the extent of the Inner Light received. Therefore, the size of the *Kli*, (from *Peh* to *Tabur*, where it receives the Light) determines the degree of merging with the Creator. In this place, the *Kli* is merged with Him in properties and intentions.

If the *Kli*'s powers of resistance are not sufficient to receive for the Creator's sake, and it can only refrain from reception, the *Kli* is considered to be in the "small" state, *Katnut*. The *Kli* that was created by the Creator is the strongest. However, afterwards, as it begins to descend, its screen gradually weakens until the *Kli* can no longer receive for the Creator's sake. It is left with just enough strength to not receive for itself. This is why from this state onward there is a ban on reception of Light into the *Kli's* desires "to receive." The *Kli* may only use its *GE*, but not its *AHP*. And the boundary beyond which the Light cannot spread is called *Parsa*, the firmament. This barrier is built from Above; thus, even if the *Kli* suddenly wishes to receive the Light for itself, it will not be able to do so.

The screen divides the firmament and consists of four parts: *Hochma*, *Bina*, *Tifferet*, and *Malchut* (*HBTM*), the four letters of *HaVaYaH*. Because *Malchut* joined with *Bina* and thereby corrected her egoistic properties into altruistic ones, the screen is located not in *Malchut*, but in *Bina*. *Bina* is counted as hundreds; therefore, the four parts *HBTM* equal 400. However, there is no *Zivug*

(reception of Light) on *Malchut de Malchut* itself (after all, it is called the "closed gates"). This means that *Malchut* contains ninety *Sefirot*, and not 100: 9 *Sefirot*, each consisting of ten.

Therefore, the screen that is called "the firmament" and that makes a *Zivug* with the Upper Light by reflecting it consists of 390 parts, for the part of *Malchut de Malchut* is lacking. The firmament is therefore said to consist of 390 firmaments, and on it a daily *Zivug* with the *Shechina* is made, whereas a *Zivug* on the dust, which signifies the ten parts of *Malchut de Malchut*, is forbidden. The impact between the screen and the incoming Light resembles shuddering from fear to receive the Light inside of oneself, beyond the limits of one's restrictions.

There are five *Sefirot* in the *Rosh* (head) of a *Partzuf*:

Keter	- *Galgalta* (or *Metzach*)	- forehead
Hochma	- *Eynaim*	- eyes
Bina	- *Awznayim*	- ears
ZA	- *Hotem*	- nose
Malchut	- *Peh*	- mouth

Just as the secretion from one's physiological eyes is called tears, the secretion of the Light of *Hochma* from the part of the spiritual *Kli* called "eyes" is referred to as "tears." Tears constitute the part of the Light that is rejected by the *Partzuf* due to the absence of a screen on *Malchut de Malchut*. All the Light that comes to a *Partzuf* wishes to enter and fill it with its pleasure, even the part of the *Partzuf* that has no screen to receive with altruistic intentions. Therefore, the screen immediately repels this portion of the Light.

But between the strike of the Light from Above and the resistance of the screen from below, tiny drops of Light seep through the screen, which, due to its hurry, is unable to repel them. These drops have nothing to do with the level of *Hochma* of the *Partzuf*, as they lack the clothing of the Returning Light. They exit the *Partzuf Hochma* and receive the name "tears." But it is nonetheless Light!

This is similar to a state where we are filled with tears of compassion for another person. Indeed, all that exists in our world exists because it derives from its spiritual prototype, and all that transpires in this world, transpires only because it stems from its Upper, spiritual root.

After all, the fact that the Upper Light strikes the screen, trying to break through its restriction, stems from its origin in the Highest Place, the Creator Himself, and is unrelated to the creature's desire to receive this Light within

the bounds of its altruistic capabilities. The Light stems from the world of Infinity, from the Creator Himself, long before the *Kli* appeared and wished to restrict itself.

The Upper Light wishes to fill the desire to enjoy that it created, as it is said, "the Creator wishes to dwell in His creatures below." The Light and the Creator are one and the same; after all, man defines the sensation of the Creator as spiritual Light. And this Upper Light strives to force its way through the screen and enter man's desires, but the screen hurls it back. Thus, this repelled Upper Light becomes Returning Light, which designates man's altruistic intentions to bestow delight upon the Creator.

As a result of the collision with the screen, portions of the Light fall outside, for these tears originate from the Creator's love and compassion for His creation. In our world, this spiritual action results in an emission of tears in an individual overwhelmed with suffering and love. However, spiritual tears do not disappear.

This is described in *Song of Songs* (8:6): "For love is as strong as death, jealousy is as cruel as hell; the flashes thereof are flashes of fire, the very flame of the Lord!" This is because these tears stem from the Upper One's love and compassion for the lower one. And just as flaming tears shed by someone in our world burn, so do the boiling and burning Upper tears burn like fire, like the very flame of the Lord!

Being related to the property of *Hochma*, *Malchut* is called "sea." It is therefore said that the tears (Light of *Hochma* without first being clothed in Light of *Hassadim*) fall into the sea, *Malchut*. And it is written that the many sea waters will not extinguish the Creator's love for His creatures, expressed in these tears.

It was said during the creation of the world: "Let the waters be gathered together unto one place" (*Beresheet*, 1:9). But the angel that governed the sea did not wish to swallow these waters, and was hence killed (was emptied of Light). Now, as the tears fall, he is revived.

The reason for this is that during the creation of the world, *Malchut de Malchut* itself had not undergone any kind of correction, as the Creator created the worlds *ABYA* in a special correction, called *MAN de Bina* or *Ateret Yesod*, and not *MAN de Malchut* or *Malchut de Malchut*. In other words, correction is possible only if man corrects not *Malchut de Malchut* itself (his essence), but, while completely refraining from its use (use of egoism), he acquires higher, altruistic desires from *Bina* and receives the Creator's Light in them (in *Sefirot KHB-ZA de Malchut*, in 390 *Sefirot*).

These higher, altruistic desires are referred to as desires of *Bina* or as *MAN de Bina*, and the reception of Light in them (*Zivug*) is made not on egoism (*Malchut* herself), but on the will to bestow, called *Ateret Yesod*. This *Zivug* is therefore sufficient to fill only the first nine *Sefirot* in *Malchut*, but does not fill *Malchut* herself.

Prophet Yeshayahu (Isaiah) writes in this regard: "Who are you with, partners? I started the worlds, and you are to complete them!" The correction of *Malchut de Malchut* is incumbent solely upon the creatures. Hence, when the sea ruler was told: "Let the waters be gathered together unto one place," he objected and did not wish to swallow up the created waters, for due to the uncorrected state of *Malchut de Malchut*, the impure forces prevailed and ruled over him. And that is why he was killed.

However, these tears correct *Malchut de Malchut*, and thus revive the sea ruler so that he would rise from the dead, sanctify the name of the Lord, fulfill the Creator's will, and swallow up the primeval waters. For then, all the impure forces, all the evil in the world will disappear and all (desires) will gather in one place (property), whose name is *Atzilut*. This is because the world of *Atzilut* will spread from the end of the world of *AK* down to our world, and there will come the end of correction, for the worlds of *BYA* will return in their properties to the world of *Atzilut*.

In the future, at the end of correction, after the correction of the first nine *Sefirot* of *Malchut*, when only *Malchut de Malchut*, the last, tenth *Sefira*, remains to be corrected, when all the nations of the world (*Malchut de Malchut*) unite to destroy Israel (the first nine *Sefirot* of *Malchut*, the desire to correct all the ten *Sefirot* of *Malchut*), the act of the sea ruler will be revealed in that he will swallow up all the primeval, evil waters, and the waters (severe restrictions) will dry up, and the sons of Israel (those who aspire for the Creator) will walk through dry land.

The prophet Micha (Micah) says of this: "As we fled the land of Egypt, we saw wonders." However, this was only the beginning, for it was only in the End Sea (the Red Sea; the Hebrew name signifies the end of *Malchut*, or *Malchut de Malchut*), and only for a limited time. But, at the end of correction, death will disappear forever.

This is how Matat explained his oath: the Creator never forgets *Malchut*, which is cast in the dust. For even though a daily *Zivug* with the *Shechina* is made on only 390 firmaments, on the nine *Sefirot* of *Malchut* and not on *Malchut de Malchut* itself, which remains lying in the dust, and, as it seems to us, completely forgotten by the Creator, nothing could be further from the truth. In truth, He corrects it with each *Zivug*, because with each *Zivug*, as a result of the 390

firmaments being struck, the tears fall outside. And these tears are not lost, but fall into the Great Sea (*Malchut de Malchut*), which receives from them slow, yet gradual corrections, even if it is the Light of *Hochma* without the clothing of the Light of *Hassadim*. As it becomes more and more corrected, the sea ruler is revived until the tears accumulate to the necessary amount for the correction of the entire *Malchut*, so that all of her intentions would be for the Creator's sake.

This will occur when all the nations of the world unite to attack Israel. Then, the sea ruler will rise back to life and swallow up all the primeval waters, for *Malchut de Malchut* will receive the lacking correction, for each day the Creator cares for her until she, His only creation, reaches her final correction.

And here Rabbi Chiya's delusion was revealed to him: he understood that nothing disappears in the dust, but, on the contrary, each day *Malchut* undergoes corrections, just as Matat swore.

57. Through all this, he heard a voice: "Clear this place, clear this place! The *Mashiach* (Messiah), the King-Redeemer is coming to the assembly of Rabbi Shimon," for all the righteous gathered there are the heads of groups and assemblies, whereas all of the assembly members ascend from this assembly to the Assembly of Heaven. And the *Mashiach* visits all these assemblies and seals the Torah that stems from the mouths of the righteous. And at that moment, the *Mashiach* comes to the assembly of Rabbi Shimon, surrounded by the heads of all the Supernal assemblies.

As a result of the great revelation—the end of correction—concealed in the oath of Matat, all of the righteous present at Rabbi Shimon's Assembly were elevated, especially the two groups of the righteous that caused Matat to appear and take his oath. As a result, all of them attained Upper Degrees and reached the levels of "heads of assemblies," for each assembly has members and a head, and the difference between them is similar to the difference between *VAK*, *GE* of the degree or *Partzuf*, from *GAR*, the complete *Partzuf*.

Hence, it is written that the place should be cleared for the *Mashiach*. After all, when Matat revealed the secret of the end (of correction), and specifically how creation will be delivered from egoism, a voice appeared and commanded to prepare a place for the *Mashiach*, the King-Redeemer, for the end of correction is connected to the King-*Mashiach*.

However, only the righteous of Rabbi Shimon's assembly, who are above all the heads of assemblies, merit his coming, for only those who are on the same spiritual level as the King-*Mashiach* (all those who have already corrected all of their other properties—the first nine *Sefirot* in their part of desires-*Malchut*—all

of the properties except for the original egoism, *Malchut de Malchut*) can merit the revelation of his face.

The level of the *Mashiach* is the Light of *Yechida*. And if all the members had not reached the level of the heads of the assemblies, the *GAR* of the degrees, i.e., corrected all that they could, they would not have merited the revelation of the *Mashiach's* face. But the heads of the Assemblies are not *GAR* of the low degrees. Rather, they represent a level so high that all the members have merited reaching the Heavenly Assembly of Matat.

And now all the members merited becoming the heads of the Assemblies, wherefrom they merited an ascent to the Heavenly Assembly. Moreover, thanks to their corrections, they merited the *Mashiach* himself coming to all these assemblies to be adorned with their deeds in the Torah. And now all the members have merited reaching the level of the assemblies' heads. This is why the *Mashiach* is adorned with the Torah of the assemblies' heads. Thus, thanks to them, the *Mashiach* himself ascends to a Higher Degree.

58. At that time, all the members stood up. Rabbi Shimon stood up, too, and his Light rose to the firmament. The *Mashiach* said unto him: "Happy are you, Rabbi, for your Torah has risen in 370 beams of Light, and each beam divides into 613 beams (properties) that ascend and bathe in the rivers of the holy *Apharsemon* (persimmon). And the Creator confirms and signs the Torah of your assembly, of the assembly of Chizkiyah (Hezekiah), the King of Judah, and the assembly of Achiyah ha Shiloni (Ahijah the Shilonite)."

When the *Mashiach* revealed himself to them and came to Rabbi Shimon's Assembly, all the members stood up (ascended from the level of *VAK* to *GAR*), and Rabbi Shimon stood on the same degree as the *Mashiach*. And the Light rose to the height of the firmament. This indicates that Rabbi Shimon has attained the Light of the ten firmaments, the previously missing tenth firmament on account of the closed gates of *Malchut de Malchut*, and has attained the Light of *Yechida*, which he now was able to receive, as he could make a *Zivug* on *Malchut de Malchut*. And the Light of *Yechida* that shines from this *Zivug* is called *Mashiach*. The "sitting" level is 390, or *VAK*; the "standing" level is 400, or *GAR*.

The *Mashiach* said to Rabbi Shimon that his Torah gave rise to the Light of *Yechida* in *Partzuf Atik*, because:

Units (0 – 9) are in *Malchut*;
Tens (10 – 90) are in *ZA*;
Hundreds (100 – 900) are in *Ima*;
Thousands (1,000 – 9,000) are in *Aba*;

Tens of thousands (10,000 – 90,000) are in *Arich Anpin*;
And hundreds of thousands (100,000 – 900,000) are in *Atik*.

Since each *Sefira* of *Atik* equals 100,000, the four *Sefirot* of *HaVaYaH* (*HBTM* of *Atik*) total 400,000.

However, in this case, he should have said that the Torah performed the deed in 400,000; yet, he said that the Light emanated by *Ima* is not used on 400, but only on 370, for although the Torah had reached the zenith of the firmament, it still could not reach *GAR* of the last, Supernal Hundred. Hence, there are only 370, while the Upper Thirty are absent in *Ima*.

The same applies with regard to thousands—the Light of *Aba* does not use *GAR* of each thousand, but only *VAK*, i.e., 600 instead of 1,000. Instead of the *GAR* of each thousand, it uses thirteen (*Hochma* of the "thirty-two *Netivot* (paths of) *Hochma*"). The number thirteen signifies *Hochma* of the "thirty-two *Netivot Hochma*," the weak Light of *Hochma*, called the holy *Apharsemon*.

It is therefore said that the Torah attained 370 Lights, and each of them divides into 613 beams; thus, in the 400 of *Ima*, thirty of the Upper Light of *Hochma* are absent, which leaves it with only 370. And each thousand lacks the Upper 400 (*GAR of Hochma*). Instead of using the thirteen paths of the holy *Apharsemon*, each thousand contains no more than 613, for all the supernal secrets are concealed in Rabbi Shimon's assembly. And the Creator Himself sealed them, for He ascends and becomes adorned with the achievements of all the righteous in the Torah.

We know from the Talmud (*Sanhedrin*, 99:1) that everything the prophets ever said refers only to the days of the *Mashiach*'s coming, but in the future (Yeshayahu, 64), everyone will behold the Creator themselves. For all the degrees and levels that refer to the days of the *Mashiach* will then be corrected, and all the secrets of the Torah will be revealed, everyone will attain complete revelation of the Light, of the Creator, as it is said, everyone will see with their own eyes (sight implies *GAR de Hochma*).

From the aforesaid, it becomes clear that there exists an opportunity to correct one's individual *Malchut de Malchut* even before all the souls achieve it in the future. In such a case, man reaches his *individual* level of attainment of 400, although his *general* level cannot be higher than 370, as in the case of everybody else. This is the degree that Rabbi Shimon, Rabbi Chizkiyah, and Achiyah ha Shiloni had reached.

59. The *Mashiach* said: "I have come here not to confirm the Torah of your assembly, but only because the 'owner of wings' is on his way here. For I know that he shall not enter any other assembly, but only yours." Meanwhile, Rabbi

Shimon told him of the oath taken by the "owner of wings." Right then the *Mashiach* trembled in awe and raised his voice, and the Heavens shook, and the Great Sea boiled, and the Leviathan stirred, and the entire world threatened to overturn.

At that moment, he saw Rabbi Chiya in Rabbi Shimon's adornments. He asked, "Who gave man in this world the adornments, garment of the other world?" (garment of the other world onto the body of this world). Rabbi Shimon answered, "This is Rabbi Chiya, the cresset of the Torah!" He said to him, "Gather him and his sons (those who have left this world), and they shall join your Assembly." Rabbi Shimon said, "Time was granted to him, he was granted time" (Rabbi Chiya's time has not yet come).

The *Mashiach* said to Rabbi Shimon that he came not for the sake of the Torah, but because the "owner of wings" has come to the assembly, wishing to know what Matat had said. For Matat had revealed that the end of correction would be preceded by terrible suffering for Israel—the Heavens and the Great Sea would tremble, and the world would be on the verge of collapse, as predicted in the Talmud (*Sanhedrin*, 97): "All is broken." Hence, he raised his voice, wishing to mitigate all this upheaval.

The *Mashiach* was surprised to see Rabbi Chiya's garment (that Rabbi Chiya exists in a physical body of our world, in the property of this world), for if he had merited the appearance of Matat and his oath, he had attained the degree of complete correction of all his evil. And since he merited seeing the *Mashiach's* face, to receive the Light of *Yechida*, he had obviously completed his work in this world, and there is nothing left for him to do here. Hence, he should leave it and enter Rabbi Shimon's assembly in the Garden of Eden.

But Rabbi Shimon persuaded Rabbi Chiya that he needs to continue performing new, additional corrections in this world. And both the *Mashiach* and Rabbi Shimon explained to Rabbi Chiya what else specifically he still needed to do in this world.

60. Rabbi Chiya trembled in awe when the *Mashiach* left, and his eyes fulfilled with tears. For the *Mashiach* left Rabbi Shimon's Assembly weeping from the great desire for the final correction and redemption. And Rabbi Chiya was also anguished from the fervent desire to reach the end of correction. Rabbi Chiya cried and said: "Happy is the lot of the righteous in the other world, and happy is the lot of Rabbi Shimon bar Yochai, who has merited all of this."

Who Is Your Partner?

61. *Beresheet*: Rabbi Shimon opened: "Put my words in your mouth. How much effort should man exert in the Torah day and night, for the Creator is attentive to those who study it. And with every word that man attains by his efforts in the Torah, he builds a firmament."

The Creator gave the righteous the power of His speech. And just as the Creator creates the creature by the power of His word, so the righteous create new Heavens by its power. This is why Rabbi Shimon opened his speech by explaining the words, "In the beginning, the Creator created Heaven and earth," as the word *Barah* (created) also means "closing" and "limiting." And we must understand why the Creator had created it in such a closed form. He answers, "To put the correction of Heaven and earth in the words of the righteous, to make them His partners—participants in the creation of Heaven and earth."

There are two kinds of renewal of Heaven and earth that the Creator enclosed in the mouths of the righteous:

1. The correction of Adam's sin, the correction of the past. Even before the creation of Adam, the Creator had made a secret correction of Heaven and earth, as it is described in the beginning of the Torah, in the chapter *Beresheet*: *ZON de Atzilut* ascended to *AVI* and to *AA*, while Adam ascended to *ZON* and *YESHSUT*. As a result, Adam received the Light of *NRN de Atzilut*, for he clothed *YESHSUT* and *ZON de Atzilut*, i.e., ascended to their level.

Adam is located within the worlds *BYA* and he ascends together with these worlds. All the worlds can ascend above their permanent state or descend to their places with Adam inside of them. Adam's spiritual level and the Light that he receives are determined by his location (see page 212).

DURING ASCENT	PERMANENT STATE
	Atik
AVI	AA
ZON	AVI
Adam - Beria	YESHSUT + ZON
Parsa of the world of Atzilut	
Adam - Yetzira	Beria
Adam - Assiya	Yetzira
	Assiya

In other sources, such as the Talmud (*Bava Batra*, 58:2), this is described as Adam's ascent to the level of the sun (*ZA de Atzilut*). This Light is called "*Zihara Ilaa*" (*Zihara* is the Aramaic word for *Zohar* in Hebrew or "radiant Light" in English).

As a result of his sin, Adam fell spiritually to the level of our corporeal world (Talmud, *Hagigah*, 12:1). And instead of *NRN de Atzilut* that he used to receive before his fall, he now receives the Light from the worlds *BYA* that are below *Parsa*. And as a result of Adam's sin, Heaven (*ZA*) and earth (*Malchut*) of the world of *Atzilut* descended to the level of *VAK de ZA* and the point of *Malchut* respectively, as they descended below *Tabur de Partzuf AA*.

And the righteous that live in this world, but already exist spiritually in the spiritual worlds of *BYA*, are entrusted with the task of correcting all that transpired through Adam's fault, and to return, to renew the Heavens and the earth (*ZON de Atzilut*) and elevate them to *AVI* and *AA*—*ZA* to *AA* and *Malchut* to *AVI*, as it was before the sin. And as a result of their work, the righteous will receive the Light of the world of *Atzilut* that the corrected Adam is entitled to, for they (their souls, spiritual *Kelim* or inner spiritual *Partzuf*) are his parts.

2. However, even before the sin, Adam was not in the perfect state for which the Creator had created him. Hence, after the righteous correct the consequences of Adam's sin and attain *NRN de Atzilut*, which existed in Adam before the sin, new work awaits them—to receive new Upper Light that has yet to descend. In other words, if the first goal is to correct the sin, the second is to attain even more. It is called to "create new Heaven and earth," new properties of *ZON*, in which new, Higher Light can be received.

This new level or degree that has never been present in any *Kli* is described as "neither hath an eye seen the Creator beside thee," and the degrees which

the righteous attach to the worlds are called "new Heaven" and "new earth," for they are truly new and have never before existed in reality.

And this Heaven and earth, which the righteous correct to the level that preceded Adam's sin, during the creation (*Beresheet*), are not called new, as they've already existed and the Creator Himself corrected them even before Adam's sin. Hence, they are called renewed, and the righteous who correct them are not called the Creator's partners.

"Encloses in their mouths" implies reception of such Upper Light that was neither received by Adam nor emanated from the Creator. And now, by the actions of the righteous, which are called partners, participants and co-creators, it comes out and shines in creation. Thus we see that all the righteous are divided into two groups: those who correct Adam's sin and those who create new degrees of attainment. The latter are called the Creator's partners.

ZA is called voice and *Malchut* is called speech. When a righteous person studies the Torah and thereby raises *MAN* (by the voice and speech of his Torah) from his soul to *ZON*, his voice ascends to *ZA* and his speech ascends to *Malchut*. The voice of the Torah that ascends with *MAN* to *ZA* is called the Creator (*Kadosh Baruch Hu*).

Also, each renewed word in the Torah builds a new firmament. A word means speech, and any speech that renews the Torah by those who study it ascends in the form of *MAN* to *Malchut*, who is called "word and speech." This creates a new firmament in the form of a screen, on which a *Zivug* between the Creator and the *Shechina* is made. This is what the righteous, who study the Torah, attain by raising *MAN*!

However, renewal in the words of the Torah does not imply anything new in the voice of the Torah. For *Malchut* has to recreate herself for each new *Zivug*, for after each *Zivug*, *Malchut* returns to the state of virginity thanks to the *MAN* raised by the righteous, who constantly renew her properties, her *Yesod*—the *Kli* for the reception of Light from *ZA*. Hence, it is written that the Torah is renewed by each word, for a word (*Malchut*) is renewed by the speech of the righteous in the Torah, as, after each *Zivug*, the previous *Kli* disappears and a new one appears.

62. We have learned that just as the Torah is renewed by one's mouth, that renewal ascends and appears before the Creator. And the Creator accepts this wisdom, kisses it, and adorns it with seventy adornments. And the renewed wisdom itself ascends and settles on the head of the righteous that revive the

worlds, and then flies, soaring through 70,000 worlds, until it ascends to *Atik*, the *Sefira Keter*. And all that exists in *Atik* is concealed, Supernal wisdom.

When a person raises *MAN* from his Torah, this word, which is *Nukva de ZA*, ascends and connects to the Creator in a *Zivug* with Him. The Creator takes this word, kisses, and adorns it, and these are the two types of *Zivugim* (plural for *Zivug*) in *ZON*:

1. *Zivug de Neshikin* (kisses);
2. *Zivug de Yesodot* (bases/foundations).

Each *Zivug* consists of two *Zivugim*, for a *Zivug* on *Ohr Hochma* must clothe itself into the *Partzuf* (garment) of *Ohr Hassadim*. Therefore, a preliminary *Zivug* must be made on *Ohr Hassadim*, whose role is to become a garment for *Ohr Hochma*. This is why each *Zivug* consists of two *Zivugim*:

1. *Zivug* on the degree of *Hochma*, called *Zivug de Neshikin*, because it stands at the *Peh de Rosh* of the *Partzuf*, at the level of *Rosh* and *GAR*.
2. *Zivug* on the degree of *Hassadim*, called *Zivug de Yesodot*, because it takes place at the level of the bodies of the *Partzufim*.

Therefore, it is said that the Creator took *Nukva* in this word and kissed her, i.e., made a *Zivug de Neshikin* at the level of *GAR*, and then adorned her, i.e., made a *Zivug de Yesodot* at the level of *Hassadim*. As a result, *Ohr Hochma* clothed in *Ohr Hassadim*, and *Nukva* received the complete Light.

IN SEVENTY ADORNMENTS: the complete Light of *Nukva* is called "seventy adornments," because *Malchut* is the seventh day, and when she receives from *ZA*, her *Sefirot* become tens, just as the *Sefirot* of *ZA*; this turns *Malchut* into 7 x 10 = 70. *Mochin* (wisdom), *Ohr Hochma* is called *Atara* (adornment or crown). Hence, what she receives is called "seventy adornments." After *Malchut* receives the Light of *Hassadim*, with the help of the *MAN* of the righteous, she becomes fit to receive the Upper Light of *Hochma*, the seventy adornments.

As was said above, there are two kinds of renewal of Heaven and earth (*ZON*):

1. When everything returns to the state preceding Adam's sin. In that instance, *Malchut* is called the "word of the Torah" (*VAK*), where the Torah is *ZA*.
2. When Heaven and earth are created with a new Light, which even Adam did not attain prior to his sin. And this attainable word is called *GAR*.

It is written (Talmud, *Berachot*, 7:1) that the righteous sit with adornments on their heads, for *Malchut* ascended to adorn the head of the righteous (*ZA*)

in his *Yesod*, called *Chai Olamim* (reviver of worlds), or, rather, in his *Ateret Yesod*—the place of circumcision. And this transpires thanks to the *MAN* raised by the righteous that have already attained the Upper Light of Adam's *Zihara Ilaa*, just as Rabbi Shimon and his friends have already attained it.

Ohr Hochma is called *Ohr Haya*. Since *ZA* desires only *Hassadim*, he can receive *Ohr Haya* only with the help of his *Nukva*, *Malchut*. It turns out that *ZA* lives, i.e., receives *Ohr Haya*, only if he is in a *Zivug* with *Nukva*, called *Olam* (world). That is how the name *Chai Olamim* (reviver of worlds) originated.

Also, *Nukva*, the adornment on his head, becomes important (*Keter* – crown) because *ZA* receives this Light only thanks to his *Malchut*. Although *Malchut* was born from *ZA*, since it is *Malchut* and no other that evokes, makes reception of the Light of Life possible, *ZA* calls her his mother. Indeed, *ZA* receives *Ohr Haya* (the Light of Life) from her.

Therefore, it is written that *Malchut* flies and soars in 70,000 worlds, and after her *Zivug* with *ZA* on his *Atara* (adornment on his head), she ascends even higher, to *AA*, where the seven *Sefirot* of *Malchut*, called 70,000 worlds, become corrected, as one *Sefira* of *ZA* equals 10,000. After that, *Malchut* ascends higher still—to *Atik*. And all of these ascents of *ZON* to *Atik* transpire thanks to the efforts made by the righteous that raise *MAN*: a *Zivug* on *Atara* elevates *ZON* to *AVI*, from which they ascend to *AA* (70,000 worlds), and from there to *Atik*, the highest possible point of ascent.

It is therefore written that all the words of *Atik's* Supernal wisdom are locked, since *Malchut* receives the Upper Light upon ascending to *Atik*, and each degree that she receives from *Atik* is called "concealed," "Supernal wisdom," i.e., *GAR de Hochma*. This is because words of wisdom signify the degree of *Hochma*, and the words "concealed," "secret," and "Supernal" refer to *GAR*. Also, they are revealed only to those who attain the level of *Atik*, but not below, as *Tzimtzum Bet* (the second restriction) already exists in *AA*.

63. And when this hidden wisdom, which is renewed here in this world, ascends, she joins *Atik*, ascends and descends, enters 18 worlds, where no eye has seen the Creator besides you. They emerge from there and appear before *Atik*, complete and perfect. Meanwhile, *Atik* tests her and finds her most desirable above all else. He then takes her and adorns her with 370,000 adornments. And she, the renewed Torah, ascends and descends, and is transformed into a firmament.

During the ascent of *Malchut* to *Atik*, she joins the *Zivug* that transpires there, and creates *Ohr Hozer* (Returning Light) by accepting *Ohr Yashar* (Direct

Light) at the level of *Atik*'s properties. The ascent of *Malchut* means that *Malchut* elevates *Ohr Hozer* from herself upwards. *Malchut's* descent means that she sends *Ohr Yashar* from Above downwards. And then *Malchut* receives the hidden, secret, and Supernal wisdom. The word "joins" signifies her contact with the *Ohr Hozer* and the *Ohr Yashar* within *Atik* itself.

This *Zivug* is made in *Atik* on its *Yesod*, but not on *Malchut*, since *Malchut de Atik* is concealed until the end of correction. Like *Yesod de ZA* during its ascent to *AVI*, this *Yesod* is called *Chai Olamim*. The difference between them is that *Yesod de Atik* is called "No one else but you can see the Creator," for a *Zivug* on *Yesod* elevates *Ohr Hozer* and clothes *Ohr Yashar* with it. This screen is defined in *AVI*, below *Atik*, as wings that block the Upper Light. This shows that the screen possesses a force of restriction, law, judgment. This is why *Ohr Hozer* is also called "the Light of Restriction." Thus, *Ohr Hozer* exists in *AVI*.

Conversely, the screen in *Yesod de Atik*, of which it is said that there "the Creator no longer hides from you" (*Yeshayahu*, 30:20), while it does raise *Ohr Hozer*, it does not conceal the Creator thereby, does not have the properties of wings. This is the reason why it is called *Chai Olamim* (reviver of worlds).

Nevertheless, it remains concealed until man attains that level himself, as is written: "Only your eyes shall see the Creator." There are no wings or anything else there that conceal Him from outsiders' eyes, for no restrictions are imposed and everything is revealed. And neither are there any restrictions in *Ohr Hozer*, but only mercy and benevolence, as in *Ohr Yashar*.

The name *Chai Olamim* implies that a *Zivug* is made not on ten *Sefirot* of *Ohr Yashar* from Above downwards and ten *Sefirot* of *Ohr Hozer* from below upwards, and not on the whole of the twenty *Sefirot*, i.e., not on *Malchut* herself, but on *Yesod de Malchut*. In this instance, there are nine *Sefirot* of *Ohr Yashar* and nine *Sefirot* of *Ohr Hozer*, as *Yesod* is the ninth *Sefira*: 9 + 9 = 18 = 10 + 8 = *Yod* + *Chet*, which is pronounced in reverse order as *Chet-Yod* (*Chai*), for this is the Returning Light. The word "life" (*Chaim*) is derived from the word "alive" (*Chai*), for he who is able to make a *Zivug* on *Yesod* receives the Upper Light of life, *Ohr Hochma*.

Tremendous Upper Light manifests in *Atik* as a result of this *Zivug*. This is because all the worlds and all that inhabit them join *Nukva*, and together they attain true perfection, the level for which they were initially conceived and created by the Creator.

Hence, it is said that word flies in the firmament, which signifies the creation of *Ohr Hozer* from below upwards, which leads to *Ohr Yashar* descending from

the Creator, from Above downwards. And the clothing of *Ohr Hozer* on *Ohr Yashar* creates a firmament, because the screen that appears in *Malchut* for the creation of *Ohr Hozer* comes as a result of the good deeds of the righteous, their *MAN* (requests for spiritual ascent) aimed at pleasing the Creator. So then, after this screen makes a *Zivug* with the Upper Light, it becomes a firmament, with the help of which, the righteous attain the full height of the degree on which they have now made a *Zivug*.

This occurs because when this degree descends to the righteous through the firmament, it clothes in *Ohr Hozer* (garment of this firmament), which, together with the *Ohr Yashar* clothed within it, turn over and they descend below the screen (firmament) and thereby become attainable by the righteous.

Those righteous that have achieved such perfection that they can raise *MAN* to such exalted *Zivug* have already rid themselves of egoism completely and have no desire to receive anything for themselves. Instead, they raise their *MAN* (request) with the sole purpose of pleasing the Creator. Therefore, by their corrections (*MAN*), they correct the screen in *Malchut*, and, by creating *Ohr Hozer* in her, which ascends from the screen of *Malchut* upwards, make her capable of a great *Zivug*. This is because all that ascends is altruism, bestowal, repelling, and rejecting reception for oneself and egoistic pleasure.

Then there is a *Zivug* with the Upper Light, and the Upper Light clothes in the ascending Returning Light. This descending Upper Light clothes into the Returning Light and enters into the righteous that have raised *MAN*. The expression "from below upwards" implies the repelling of Light by a person, and "from Above downwards" designates a person's reception.

And since the Upper Light comes to man through a firmament, it takes the Light reflected from the firmament as its garment, and one receives the Upper Light clothed in Returning Light. This means that, even after one already receives the spiritual information of the entire degree, he delights in the Upper Light that descends to him only to the extent in which he can please the Creator thereby, i.e., to the extent of his strength, the magnitude of his screen, and the amount of Returning Light that clothes the Direct Upper Light.

Such reception of the Upper Light (only to the extent of the magnitude of *Ohr Hozer* created by man) is called the reception for the Creator's sake. And wherever one cannot find a way to bestow upon the Creator, he does not receive. Hence, his reception is clothed in bestowal: the Upper Direct Light is clothed in Returning Light, meaning the lower one receives only the clothed Upper Light from the Upper One, i.e., only through the firmament.

64. And thus, every deed creates firmaments that appear before *Atik*, and he calls them "new Heavens" or, rather, "renewed firmaments," concealed by Supernal wisdom. And all the other parts of the Torah that are not renewed by means of Supernal wisdom appear before the Creator, ascend and become "the lands of life" (*Artzot HaChaim*). They then descend and adorn one land. And it becomes renewed, and a new land comes into being from all that was renewed in the Torah.

The righteous are constantly raising newer and newer *MAN*, and thus receive newer and newer degrees of attainments from *Atik*, with the help of the firmaments created by the Upper *Zivug*. From these firmaments emerge new Heavens, which are renewed in the degrees of *Atik*. These exalted attainments of the righteous are therefore called the hidden secrets of Supernal wisdom, for they descend clothed in the garments received from the firmaments.

Malchut is called "earth" and *Bina* is called "the lands of life" (*Artzot HaChaim*). When *Malchut* attains all the degrees of *Bina*, she acquires the name "the land of life." *Malchut* is also called the "new land," for she exchanges her own properties for those of *Bina*. And everything that was previously *Malchut* now becomes *Bina*.

Therefore, it is written that in the future, *BON* will become *SAG*, and *MA* will become *AB*, for Heaven is *ZA* that now ascended to the degree of *Atik* (*AB* or *Hochma*). The earth, *Nukva de ZA*, *Malchut*, became *SAG*, *Bina*. Hence, the new land and the new Heavens are *Malchut* and *ZA* that became *SAG* and *AB*, *Atik* and *AA*.

65. It is written, "When the new land and the new Heavens, which I make." It is not written, "I have made," in past tense, but rather "I make," in present tense, for they are constantly made from the renewal and secrets of the Torah. And it is written of this: "And I shall place it in your mouth, and in the shadow of your hands' garments, that I may take the Heavens, and lay the foundations of the land" (*Yeshayahu*, 51:16). It is simply said "Heavens," for it implies the Heavens renewed by the Torah.

Everything that is described in the Torah is written in the present tense, as there is no time in the spiritual; everything is written with regard to the one who attains the Torah at that given moment. This is what *The Zohar* wants to stress here: the matter concerns man's constant work on himself, on his nature. And the righteous that have already attained the Upper Light continue creating newer and newer Heavens and lands, as is written, "The righteous ascend from summit to summit," and this process is infinite.

66. Rabbi Elazar said, "What is the meaning of 'in the shadow of your hands' garments?'". He answered, when the Torah was passed to Moshe, tens of thousands of Supernal angels appeared so as to raise him with the flames of their mouths, but the Creator protected him. So now, when the renewal in the Torah ascends and appears before the Creator, He protects it and shelters the one who performed it, so as to prevent the angels from finding out and envying him, until new Heaven and earth are made out of this renewal in the Torah. Hence, it is said, "To take the Heavens and lay the foundations of the land from the shadow of your hands' garments." It follows that all that is concealed from the eyes achieves a supernal result. This is why it is said, "In the shadow of your hands' garments." Yet, why should it be concealed from the eyes for the sake of a supernal result? Hence, it is immediately said, "So that I may take the Heavens and lay the foundations of the land." As we have learned—so that new Heavens and earth will appear out of this concealment.

The phrase "In the shadow of your hands' garments" alludes to *Ohr Hozer*, the garment that stems from the firmament, clothing and covering of the *Ohr Hochma*. Like a shadow, this garment conceals *Hochma* from outsiders' eyes, so they do not know what is inside. Why are High Degrees concealed from angels? So they would not envy man, for when the angels, which are made of a very light material (without egoism), look at one who is righteous and see his negative properties, they envy him for the High Degree that he has achieved. They then begin slandering that righteous, the properties that they discover in him. This brings harm to the righteous.

Therefore, when a degree clothes into the garment of a firmament (*Ohr Hozer*), this garment measures the degree itself, its magnitude, to prevent man from receiving more than his intention for the Creator's sake allows, i.e., only to the extent of *Ohr Hozer*. Thus, he is protected from the angels' envy and from their ability to harm his spiritual condition, for he becomes equal to them in his properties: his Returning Light makes him equal.

Like everything else that fills the worlds, *Melachim* (angels) are man's inner properties and forces. In order to avoid harming himself by wishing to attain Higher Degrees before he has acquired *Ohr Hozer*, these degrees must be concealed. However, in addition to *Ohr Hozer*, one should exercise caution against his desire.

This explains the rule: "The eye sees and the heart covets," and man would not be able to protect his intention, to keep it for the Creator's sake alone, and would desire to receive for himself. However, once clothed in the garment of

the firmament, he can be certain that he will not receive above his intention to receive for the Creator's sake.

Let us briefly examine how a desire is conceived in man. One looks at something for the first time, not yet knowing what he is going to see. It is as if an object accidentally falls into his field of vision. Naturally, no ban can be imposed on it, as this occurrence is not dependent on man; thus, it is neither rewarded nor punished.

However, when looking at it for the second time—here, man already has freedom of choice. And if the second look is going to result in the desire to receive pleasure, it is forbidden. If man cannot restrain himself, and looks for the second time, his eyes send a signal to his heart, and the heart begins to desire. Thus, man has the power to decide whether or not to allow the desire to be born within him. This is the meaning of the phrase: "The eye sees and the heart covets."

67. He said to these gates and to the words that were set one upon the other in the renewed Torah: "Who are you with? You are my partners. Just as I make the Heavens and the earth with My words, as it is written, 'By the Creator's word were the Heavens made,' so you create new Heavens and earth by your labor in the Torah."

The properties of reception are called "gates," because, like open gates, they are always ready to receive. "Words" are the properties of bestowal, of raising *MAN* to the Creator. The phrase "Set one upon the other" signifies one clothing the other, and so occurs reception for the sake of bestowal.

68. However, if one were to claim that the renovation of the Torah by one who does not even know what he is saying creates a firmament, then look at one who is not familiar with the secrets of the Torah: since he renews the Torah without having sufficient knowledge, all that he renews ascends, and the reverse side of man (male part of the impure force), and the false tongue (from *Nukva* of the impure force, called *Tehom Raba*—great abyss) comes toward him. This reversed man skips 500 *Parsaot* (measures of distance) to receive this renewal of the Torah, takes it and makes a false firmament out of it, called *Tohu* (abyss).

As we already know, the righteous raise *MAN* to please the Creator. This is called the "words of the Torah," for the words are renewed as a result of the Upper *Zivug*, and *ZON* receive a new Light from this *Zivug*, to the extent that they come to merit the renewal of Heaven and earth by their actions. They thereby become the Creator's partners—fellow workers, for, just like Him, they renew Heaven and earth with their words.

Although one who is not familiar with the secrets of the Torah (the ways of the Creator) so as to know how to protect himself and to not harm the Higher Degrees tells himself that his intention is for the exalted goal, he deludes himself, for he does not know that which his soul surely knows—that his intentions are for himself. Terrible punishment awaits him, for he allows the impure forces to destroy those who labor in the Torah. *The Zohar* explains: if one does not know the exact meanings of the words, i.e., if he raises *MAN* to the great *Zivug* without a thorough understanding of all the intricate details of the act, the reverse man and the false tongue capture his word.

Klipot (one's impure forces) also consist of male and female parts. The male part is called "fruitless return," and the female part is called "falsehood." The male part of the *Klipa* is not as bad as the female part. And when it is by itself, it does not prompt one to lie by the Creator's name; on the contrary, goodness strikes his eye, yet the eye itself is evil. And he who falls into the hands of the male impure force uses the Creator's name in vain, for he detaches himself from the Creator and receives no Light from Him, i.e., he utters words and seemingly acts, but fruitlessly, for these actions are not the screen's interaction with the Light.

Hence, the sages said: "The Creator says of all who is proud: He and I cannot be together" (Talmud, *Suta*, 5:1), for his intentions are to receive everything for himself, for his own benefit, for his pride and vanity, as the sensation of one's "I" is the greatest manifestation of pride. Hence, man falls under the power of the evil eye. Consequently, the *MAN* that he raises receives no response from Above, and he utters the Creator's name in vain. Therefore, the male part of the impure force is called empty, fruitless, false, vain, unsuccessful, and futile, for the Creator cannot unite with him due to the dissimilarity of their properties.

If, however, one feels not his similarity to the Creator, but rather his oppositeness in properties from Him, and perceives himself as the most evil of all, he can then lower himself before the Creator, suppress all of his properties out of hatred for them, and the Creator Himself will perform the remaining part of his correction. However, one who is proud not only fails to understand the extent of his remoteness from the Creator, he actually believes that he is entitled to receive more than others, and that the Creator owes him something.

Nukva de Klipa is called "falsehood." After one falls into the net of the male part of the impure force, the latter makes a *Zivug* with its *Nukva* (impure, bitter, and evil force), which, as a result of its connection to the male part, falsifies the Creator's name, descends and instigates man, and then ascends, complaints

against him, and takes his soul. However holy this soul was, *Nukva de Klipa* grabs all of it for itself.

Naturally, this refers to one who works on himself and advances spiritually, for whom working for the Creator's sake is his life's calling. Yet, he may occasionally fail to observe precisely all the restrictions, and thus find himself in such states. An ordinary person, however, who neither works on himself nor studies Kabbalah, is obviously entirely unrelated to either pure or impure spiritual forces.

For example, the male impure force says that one must study the Torah, but then steals the results of his work for itself. As a result, man loses interest in his studies, and must once more consolidate himself in his efforts and advancement. And although he attains the Creator and the revelation of Light to a certain degree, it is nonetheless fruitless, for all of his attainments vanish from him, and he gains nothing from them.

Therefore, the Torah refers to it as the "reverse man," for initially he ate and drank and said "Go," i.e., raise *MAN* to the Creator and receive the Light for the sake of the exalted goal, but not for yourself. Thus, it pretends that it is not the impure force, but its opposite. However, due to its property called "fruitless return," it then makes a *Zivug* with its *Nukva* (the great abyss), which steals man's soul and destroys him with its falsehood, and man is left without even the slightest part of his soul that is holy and pure!

Hence, it is written that he skips through 500 *Parsaot*: initially, *ZON* of the impure forces have only *VAK* in *ZA* and a point in *Malchut*. Consequently, they can only be equal to *ZON de Atzilut* in their *Katnut* (small state), when they are also *VAK* and a point, and have neither the power nor the place to connect to *Bina*.

Nevertheless, thanks to the *MAN* raised by the lower ones, the male impure force is given the opportunity to skip through *ZAT de Bina*, which sustain the pure and holy *ZON*. *ZON* contain *Sefirot HGT NH* (*Netzah-Hod*) = 5 x 100 = 500, since a *Sefira* in *Bina* equals 100. And this occurs thanks to the *MAN* raised by one who is uncertain of his intentions (whether or not he acts for the Creator's sake).

The "reverse man" then makes a *Zivug* with his *Nukva* on this false *MAN*, and receives the Upper Light for the construction of his *Partzuf*, much like the spiritually pure Heavens that were created on the pure *MAN*. Also, the new Heavens created on the impure *MAN* are called "reverse," "empty." And since the impure *Malchut* took part in this, these Heavens are called *Tohu* (abyss/chaos).

69. And this reverse man then flies across the empty firmament, traversing 6,000 *Parsaot* in one bound. And as soon as this empty firmament stops, an impure woman emerges at once, seizes onto this empty firmament, and partakes in it. She leaves it and slays hundreds of thousands, for as long as she remains in this firmament, she has the authority and power to fly and traverse the whole world in an instant.

All that stems from the empty firmament stems from the impure force, which is correspondingly opposite the Supernal, holy wisdom of *Ohr Hochma*. The *Sefira Hochma* equals 1,000, and so it is written that it flies across the firmament in 6,000 = six *Sefirot HGT NHY* of *Partzuf Hochma*, each of which equals 1,000.

After the new heavens of the impure male part, called the "empty heavens," were completed, the power of its female half, *Nukva* ("the great abyss"), was revealed. Her force attacked the firmament with falsehood by the Creator's name; she soared through the sky, and the heavens were then called *Tohu*.

Since *Nukva* of the impure forces partakes in this firmament, she becomes stronger and grows even more than the male level of the impure part. This is because the male impure part reaches up to *VAK* of *Hochma*, which equals 6,000 *Parsaot*, whereas *Nukva* grows to the full ten *Sefirot*, i.e., the entire world.

Therefore, she is immensely powerful and can destroy many, for, as Rashi says, "The Creator created one opposite the other." And just as new, Holy Heavens and lands are created thanks to the *MAN* raised by the righteous, new, impure heavens and lands are created through the *MAN* raised by those who do not know exactly how one should work for the Creator.

70. It is written of it: "Do not facilitate fruitless transgression." Transgression is related to the male part, and is as heavy as wagon shafts. What is this transgression? It is the impure *Nukva*. With reins she draws the male impure part to fruitlessness. And then, as a result, a transgression is committed, as the male part draws itself towards this *Nukva*, who grows strong and flies off to slay people. And many does she slay. And who is it that caused all this? It is those that study the Torah, but do not attain *Ohrah* and *Morah* (Light and bestowal). May the Creator be merciful to them!

As was already mentioned above, the male impure part is not as evil as the female part. This is so because it makes itself similar to the holy part of the creature; hence, it is called fruitless. However, due to this similarity, it has great power to ensnare man, as, for example, just as the sages do, it encourages people to study the Torah. Yet, its goals are different from that of the Creator; it wants to receive wisdom (*Hochma*), and not to become altruistic.

And after one is caught in its toils, the male impure force makes a *Zivug* with its impure *Nukva*, and, like heavy wagon shafts, they pull man into an abyss so great and dark that he doesn't even realize that he is in darkness. On the contrary, he considers himself wise and righteous. The male part only catches man, binds him, and then brings him to the impure *Nukva* and casts him at her feet. Only then does he falter, falls into the great abyss and perishes.

71. Rabbi Shimon said to his friends: "I beg of you not to utter any discernments from the Torah, no matter what you may hear from the Great Tree of Truth, so that you would not assist the impure *Nukva* in slaying multitudes of people for naught." They all opened and mouthed: "Save us, O Merciful One! Save us, O Merciful One!"

Rabbi Shimon said that if you have attained the discernment yourselves, then you are allowed, but if not, you must listen to the Great Tree (the great learned sage, whose wisdom and purity can be trusted) to learn how to work for the Creator.

72. Come and see, the Creator created the world by the Torah. And He looked into the Torah not once, not twice, not thrice, and not four times. Only after that did He create the world. This should show people how not to err.

73. Opposite these four times, the Creator saw, counted, prepared, and investigated what He had created. It is therefore written, "*Beresheet* (In the beginning) *Barah* (created) *Elokim* (the Creator) *Et* (the)"—four words, corresponding to the four above. And then, it is written: "Heaven"—opposite all four words, for the Creator looked into the Torah before He began to manifest His thought into reality.

The four words signify four time periods or four *Sefirot H-B-ZA-M*. "Saw" designates *Hochma*, "counted"—*Bina*, "prepared"—ZA, and "investigated"—*Malchut*. After these four, the Creator created what He created.

We find the same in the Torah: *Beresheet* is *Hochma*, *Barah* is *Bina*, *Elokim* is ZA, and *Et* (the) is *Malchut*, which includes everything from *Aleph* to *Tav*—all the letters and all the properties. Hence, she is designated in the Torah by the word *Et* = *Aleph-Tav* (from the first letter of the Hebrew alphabet, *Aleph*, to the last, *Tav*). And after these four, He created the Heavens and the earth, i.e., revealed the next, lower degree, below *Malchut*.

The Donkey Driver

74. Rabbi Elazar, the son of Rabbi Shimon, was on his way to visit his father-in-law, Rabbi Yosi, the son of Lakunya, and Rabbi Aba accompanied him. A man followed behind them, driving their donkeys. Rabbi Aba said, "Let us open the gates of the Torah, as it is time to correct our path."

In Aramaic, the language in which *The Zohar* was written, "driver" means "one who pricks." This is because the donkey driver's function amounts to forcing the donkeys to move by pricking them with the edge of his stick.

75. Rabbi Elazar opened and said, "It is written: My Sabbaths you are to observe." Let us see: the Creator created the world in six days. And each day would reveal His deeds, and gave strength to that day. When did He reveal His deeds and give them strength? On the fourth day of creation, for the first three days were concealed completely, and would not be revealed. The fourth day arrived, and He revealed the deeds and forces of all the days.

The phrase "He gave that day strength" means that He gave everything to the day of *Shabbat*. For the six days are *Sefirot HGT NHY* that reveal on *Shabbat* (*Malchut*) the work and the forces that were carried out during these days.

Yet, if the deeds of all the days are concealed, and only reveal at their end, on *Shabbat*, then why is it written that they are revealed on the fourth day of creation? The thing is that *Malchut* is called both the fourth and the seventh days: she is fourth with regard to the first three *Sefirot HGT*, called the "Patriarchs" (*Hesed* is Avraham, *Gevura* is Yitzchak, and *Tifferet* is Yaakov), and seventh with regard to the six *Sefirot*, after three additional *Sefirot*, called the "Sons": *Netzah* is Moshe, *Hod* is Aaron, and *Yesod* is Yosef.

Malchut herself is King David—the day of *Shabbat*. *Malchut* grows and gradually accumulates her corrections in two principal stages, called *Ibur* (conception). The first three days correspond to *Ibur Aleph* (the first conception), and the

second three days correspond to *Ibur Bet* (the second conception, *Gadlut*, the reception of *Ohr Hochma*).

In other words, *Malchut* is gradually created from *Sefirot HGT* of ZA in three days, and forms on the fourth day as the *Sefira Netzah de* ZA. Hence, at this stage in her growth, *Malchut* is referred to as fourth from the Patriarchs. And then *Shabbat* comes to our land (*Malchut* is called both land/earth and *Shabbat*). The state that *Malchut* achieves as a result of her growth from *Sefirot NHY* of ZA is called *Shabbat* on earth. And this state she attains as the seventh *Sefira* from all the *Sefirot* of ZA.

The first three days are not revealed in *Malchut*, for as long as a *Partzuf* lacks *Malchut*, it is defined as concealed or secret. The weekdays are defined so. And when *Malchut* completely attains the degree where she stands, she thereby attains herself. This state is defined as *Shabbat*.

However, if *Malchut* receives from the six *Sefirot de* ZA, shouldn't they (the six weekdays) be more important than *Malchut-Shabbat* (inferior *Sefira* with regard to those she receives from)?

The truth is that all the weekdays constitute individual degrees of correction (weekdays' work) that are devoid of *Malchut*. Hence, they are called "weekdays," for a *Partzuf* without *Malchut* is considered a closed degree, unable to receive Light, and is therefore deprived of holiness. After all, in the absence of *Malchut*, there is no GAR of the Light, *Ohr Hochma*. And only when *Malchut* is revealed in the *Partzuf* (signifying the arrival of *Shabbat*) is the holiness of the ENTIRE degree revealed; ENTIRE, because all six days receive what they have earned, and the Light shines in all the weekdays thanks to them alone.

When the first three days of creation *HGT* emerged before the emergence of *Malchut*, these three *Sefirot* were devoid of Light, i.e., they were concealed. And when *Malchut* appeared, the fourth day arrived, and the importance and holiness of all four days manifested, for *Malchut* complements the entire degree, and the perfection of creation becomes revealed thanks to her. In the language of Kabbalah, this is described in the following way: all six days of creation are *Ohr Hochma*, and *Shabbat* is *Ohr Hassadim*. *Ohr Hochma* is present on weekdays, but cannot shine for lack of *Ohr Hassadim*, and when *Ohr Hassadim* arrives on *Shabbat*, all the *Ohr Hochma* shines thanks to this *Ohr Hassadim* of *Shabbat*.

76. There is fire, water and air—*HGT*—the three first days of creation. Although they are the initial Supernal foundations of all that will follow, their actions are not revealed until the earth, meaning *Malchut*, reveals them. Only then does the work of each of the Supernal foundations reveal itself. Hence, the power of the first three days is revealed only on the fourth.

77. However, the third day may be better described as one that reveals the creation of the first three days, as it is written: LET THE EARTH BRING FORTH GRASS. That is to say, the revelation of the earth's (*Malchut*'s) deeds already took place on the third day. Yet, although it was written on the third day, *Tifferet*, it was actually the fourth day, *Malchut*. *Malchut* joined the third day, for *Tifferet* and *Malchut* are inseparable. And then the fourth day revealed its deeds—to elucidate the work of each and every one of *HGT*, for the fourth day is the "fourth leg" of the Supernal Throne (the *Sefira Bina*), whose four legs are *HGTM* (*Hesed*, *Gevura*, *Tifferet*, and *Malchut*).

Malchut reveals the holiness and spiritual power of the three days. Therefore, *Malchut* ascended and joined the third day, so as to reveal by the unity of these three days (three lines) their exalted spiritual essence.

It is hence written that the deed is revealed on the fourth day, for *Malchut* alone completes their revelation at the conclusion of the three days. And afterwards, three more days emerge, which are *NHY*. After the revelation of the holiness of the first three days, *HGT*, called the "Patriarchs," which are the foundation of *ZA*, *ZA* enters them (his main part is manifested), and the time comes for the Sons (*NHY*, the last three of the six days of creation) to be born.

This is why it is written that *ZA* is defined as the fourth leg of the throne of *Bina*, and the throne remains imperfect and incomplete until its fourth leg (foundation) manifests. Indeed, *ZA* is incomplete until *Malchut* manifests within him, i.e., until the fourth day arrives. And only after the emergence of *Malchut* can *ZA* father the Sons—the three final days of creation.

78. All of the actions of all the *Sefirot*, both on the first three days of creation, *HGT*, and on the last three, *NHY*, are dependent on the day of *Shabbat*, *Malchut*, *GAR* of the entire degree of *ZA* and its perfection. Hence, it is written, AND THE CREATOR RESTED ON THE SEVENTH DAY, *SHABBAT*. This refers to the fourth leg of the throne, as the seventh and the fourth days are both *Malchut*. Only the fourth day is *Malchut* that includes the *Sefira Tifferet* of *ZA*, from his chest upwards. Also, the seventh day is *Malchut* of the entire *ZA*, and they merge together face to face in a *Zivug*.

Although the first three days, *HGT*, end with the fourth day (the result of their actions), they nonetheless remain not entirely complete; their perfection manifests only on *Shabbat*, together with the last three days, *NHY*.

It is therefore written that *Shabbat* is the fourth leg of the throne, even though it is the seventh day, for, although it emerges after the Sons, it also completes the deeds of the Patriarchs, as the first three days did not complete

their corrections on the fourth day, and a seventh day, *Shabbat*, is needed to complete them.

The reason for this is that on the fourth day, *Malchut* is in the state of *Katnut*, called the small phase of the Moon. As a result, the Moon (*Malchut*) returns to the state called *Shabbat*, when all the Light of all the days of creation manifest and shine within her. This is why the Light of the first three days of creation becomes revealed only on *Shabbat*.

79. Yet, if *Shabbat* is *Malchut*, then why does the Torah say, "My Sabbaths you are to observe," implying two? It is written of the two parts of *Shabbat*: the night (*Malchut*) and the day (ZA) that shines in *Malchut*. Thus, there is no division between them, for they merge face to face in a *Zivug*, and are therefore called two Sabbaths.

He asks: two *Malchuyot* (plural for *Malchut*) of the fourth and the seventh days are completely separate, as is written, "You shall keep my Sabbaths," implying two? Yet, when we clarify that the fourth day manifests in perfection only on the seventh day, it becomes clear that there is only one *Shabbat*. But what is meant here is ZA and *Malchut* that shine in the holiness of *Shabbat*, for this day is the male, bestowing part (*Zachar*) that manifests in the female part (*Malchut* or *Nukva*). Hence, they are called Sabbaths (plural). However, by merging in perfection, they become a single whole. As a result, ZA also assumes the name of *Shabbat*.

80. Following behind them with the donkeys, the donkey driver asked: "Why is it said, 'You shall fear sanctity?'" They replied: "This refers to the sanctity of *Shabbat*." The donkey driver asked: "What is the sanctity of *Shabbat*?" They replied: "It is the sanctity that descends from Above, from *AVI*." He said to them, "If that is so, then *Shabbatot* (plural for *Shabbat*) are without sanctity, for sanctity descends on it from Above, from *AVI*." Rabbi Aba answered him: "It is indeed so." And it is said: "And call *Shabbat* a delight, a holy day dedicated to the Creator." *Shabbat* and a holy day are mentioned separately. The donkey driver asked: "If that is so, then what does a holy day mean to the Creator?" He replied: "That is when sanctity descends from Above, from ZA, and fills *Shabbat*, *Malchut*." The donkey driver objected, "But if sanctity descends from Above, then *Shabbat* itself is not a holy day. And yet, it is written, 'You shall sanctify *Shabbat*,' meaning *Shabbat* itself." Rabbi Elazar said to Rabbi Aba, "Leave this man alone, for there is much wisdom in him, of which we do not know." So he said to the donkey driver, "Speak, and we shall listen."

The donkey driver's question is this: if *Shabbat* is ZA, then why is it described as holy? After all, sanctity is the property of *AVI*, and only *AVI* are called holy.

Hence, he objected that *Shabbat* should be separated from sanctity. *Shabbat* (ZA) is not holiness in itself, but because it receives holiness from Above, from *AVI*. That, which ZA receives from *AVI* is what is called the Creator's holiness.

81. The donkey driver opened and said, "It is written: *Shabbatot*, i.e., there are usually two. And this alludes to the border of *Shabbat*, which is 2,000 *Amah* (cubits) in each direction from the city. This is why the word *Et* was added before the word *Shabbatot*, which designates the plural form—both the Upper *Shabbat* and the lower *Shabbat* joining into one."

Although it is said: "Man shall not leave his place on the seventh day" (*Shemot*, 16), i.e., the singular form is used, in many places in the Torah, the word *Et* is used; for example, in the sentence: "***Et*** 2,000 *Amah* in each direction from its place." The word *Et*, consisting of the first and the last letters of the alphabet, *Aleph* and *Tav*, designates *Malchut* entering into union with ZA, which signifies the state of *Shabbat*; hence, the Light of *AVI* becomes revealed and shines (as a supplementary luminescence) upon ZON. This is because *AVI* are called "two thousand," and so the word *Et* is present here to designate a supplement of Light to *Shabbat*.

There exist a *Shabbat* Above and a *Shabbat* below: the Upper *Shabbat* is *Partzuf Tvuna*, and the lower part of *Partzuf Bina*, whereas the lower *Shabbat* is *Partzuf Malchut*, *Nukva de* ZA of the world of *Atzilut*. In the world of *Atzilut*, *Partzuf Bina* is divided into two *Partzufim*: the Upper Part of *Bina* is called *Partzuf AVI* and the lower part of *Bina* (the part where she receives the Light from the Upper Part so as to pass it to ZA) is called *Partzuf YESHSUT* (*Israel Saba ve Tvuna*) or simply *Tvuna*. The relationship between *Bina-AVI* and *Tvuna* is similar to that of ZA and *Malchut*. *Bina* is called the "Upper World" and *Malchut* is called the "lower world." On *Shabbat*, ZON ascend to *Bina*, ZA to *AVI*, and *Malchut* to *Tvuna*.

On *Shabbat*, *Malchut* merges with *Tvuna*. However, this does not mean that no difference is left between them, for *Malchut* receives the Light from *Tvuna* only because she ascends to *Tvuna's* level. Yet, at her place on the last, lowest degree of the world of *Atzilut*, *Malchut* is unable to receive the Light from *Tvuna*. And to the extent that *Malchut* cannot yet receive the Light from *Tvuna* in her regular state, she is defined as "closed."

Also, *Tvuna* suffers from *Malchut* being closed because while in her place, *Malchut* cannot receive the Light from *Tvuna*, for the revelation of *Tvuna* is possible only through *Malchut*. On *Shabbat*, *Tvuna* and *Ima* join to form one *Partzuf*, which is not closed. Yet, since its Light shines only when *Malchut* ascends to it, *Tvuna* feels the closed state of *Malchut*, and suffers, too.

82. One *Shabbat* was left, unmentioned Above, and felt ashamed. She said to Him, "The Creator of the universe, from the day I was created, I am called *Shabbat*, but there is no day without night." The Creator replied to her: "My daughter, you are *Shabbat*, and I have given you this name. But now I am surrounding and adorning you with the most exalted adornment." He then raised His voice and proclaimed, "Those who sanctify shall fear. And this is the night of *Shabbat* that radiates fear." But who is she? It is the merging together of I (*Malchut*, the nights of *Shabbat*) with the Creator Himself (ZA) into a single whole. And I've heard from my father that the word *Et* refers to the boundaries-borders of *Shabbat*. *Shabbatot* (two Sabbaths) denote a circle and a square within, which total two. According to them, there are two sanctities we should mention during the *Shabbat* blessing: *Vayechulu* consists of thirty-five words, and *Kiddush*, too, consists of thirty-five words. Collectively, they make up to the seventy names of ZA, with which ZA (the Creator), and *Malchut* (the Assembly of Israel) adorn themselves.

83. Since the circle and square are *Shabbatot*, they are both included in the instruction, "My *Shabbatot* you are to observe." However, the Upper *Shabbat* is not included in the instruction "Observe," but rather in "Remember." For the Supernal King, *Bina* is as perfect as memory. This is why *Bina* is called "King," whose perfection lies in peace and in memory. Hence, there is no contradiction Above.

Malchut de Malchut is called the central point of creation, and receives no Light even on *Shabbat*, as, being a *Man'ula* (lock), she is closed to the Light. And the entire Light enters her only in the form of *Miftacha* (key), into *Yesod de Malchut*, in *Malchut* that joins *Bina* with her properties, while *Malchut* herself is therefore referred to as "locked."

This central point of creation is the only thing that the Creator created, and is comprised of all the creatures, including human souls. And she argues with the Creator that in the beginning of creation, in the world of *AK*, the entire Light was revealed and shone upon the creatures thanks to her, for there was no other *Malchut* in the world of *AK*, except for the central point. And only due to *Tzimtzum Bet* (second restriction), now in the world of *Atzilut*, was she restricted and closed to the reception of Light.

And this is a great and wonderful secret, for, as *Malchut* objects, even on the first day, it is said: "And there shall be evening, and there shall be morning—one day." (*Beresheet*, 1:6) In other words, unity is revealed in both night and day together. Yet, why is the night of the first *Shabbat* not mentioned in the

Torah, and only the words "on the seventh day" are used? The Creator replied to *Malchut* that a future *Shabbat* is implied—*Shabbat* of the seventh millennium, when the day of *Shabbat* will come and remain forever.

Meanwhile, during the 6,000 years, the Creator elevates *Malchut* to *Bina*, and as a result, she receives Supernal Adornments, greater than the ones she had had in the world of *AK*. For there she acted as the end of all *Sefirot*, but now she has risen to act in the place of *GAR*, in *AVI*, which are called "holy of holies."

If *Malchut* is in *Yesod*, the lack of *Ohr Hochma* is felt. But if *Malchut* ascends to *AVI* (where *Ohr Hassadim* is present, and there is absolutely no need for *Ohr Hochma*), this state is defined as perfect.

Malchut is called "fear," for she was restricted to refrain from receiving the Creator's Light within her desire to receive pleasure. Therefore, she does not receive the Light from Above within her desire to receive pleasure. Instead, she receives the Light only in *Ohr Hozer* (Returning Light), when she refuses to use her egoism.

This occurs in the following way: first, *Ohr Yashar* (Direct Light) comes from the Creator to *Malchut* and wishes to enter her (*Malchut* feels both the delight and her own desire to receive and enjoy it). Secondly, by wishing to be like the Creator, *Malchut* repels the Light (prohibits herself from receiving the delight).

This renunciation of egoistic pleasure is called *Ohr Hozer* (Returning Light), because *Malchut* repels the Light (pleasure) from her. Thirdly, after *Malchut* has created *Ohr Hozer*, she begins to receive *Ohr Yashar* in it (her new desire to receive only because the Creator wants her to). This reception is possible because *Malchut* has an anti-egoistic force, will power, called a screen.

The spiritual world is a realm of sensations, desires, and forces, not vested in shells-garments, like the corporeal bodies in our world. Similarly, all the characters depicted in Kabbalah do not designate any images; rather, they demonstrate interactions of forces and properties.

Therefore, a circle implies that the Light shines completely unrestrictedly in every place and to the same extent, so there can be no change in its radiance. A square or a rectangle indicates restrictions, which create differences between the sides: right and left, top and bottom. Hence, the head has a round shape with regard to the rectangular shape of the body, for the *Rosh* (head) is free of restrictions, but *VAK* (body) are not.

Shabbat is a spiritual state, when *ZON* ascend to *AVI* and clothe them. As a result, the lower *Shabbat* (*ZON*) and the Upper *Shabbat* (*AVI*) merge into one.

The Upper *Shabbat* (*AVI*) is designated by a circle, and the lower *Shabbat* (*ZON*) is designated by a square. On *Shabbat*, *ZON* merge with *AVI*, depicted as the square's ascent and insertion into the circle.

Ohr Hochma is designated by the letter *Ayin*. Since *Ohr Hochma* is revealed only during the ascent of the lower *Shabbat* to the Upper, *Ohr Hochma* is divided into two parts: one half for the Upper *Shabbat*, and one for the lower. Hence, the passage of *Vayechulu* (*Beresheet*, 2:1) consists of thirty-five words that refer to half of the Light of the Upper *Shabbat*, whereas the blessing itself consists of thirty-five words that refer to half of the Light of the lower *Shabbat*. And the common soul, called the "Assembly of Israel" or *Malchut* (*Shabbat*), is adorned with this Light.

Since the circle and the square merge and assume the name *Shabbatot* (two *Shabbats*), the Light of both the circle and the square is defined as protecting—GUARD. And, although the word GUARD alludes to restrictions and borders that one must observe and fear violating, whereas the Upper *Shabbat* (designated by a circle) has no restrictions and borders, due to the joining of the two *Shabbatot* into one, there still appeared restrictions and borders.

The Upper *Shabbat* is called REMEMBER, and not OBSERVE, as it is completely free of restrictions. However, since it merged with the lower *Shabbat*, called OBSERVE, it, too, needs to GUARD, which normally relates to *Malchut* alone. Only due to *Malchut's* ascent to *Bina* did the need to guard, which is present in *Malchut*, arose in *Bina*. But *Bina* herself remains only in the property of REMEMBER, for only egoistic desires to receive pleasure need GUARDING.

The Upper *Shabbat* (*Bina*) is designated by the letters *MI* = *Mem-Yod*. The lower *Shabbat* (*Malchut*) is designated by the letters *MA* = *Mem-Hey*, and has the form of a square, which implies a presence of controversy between its properties—the right and the left sides, which give it its square form.

84. There are two types of peace below: one is Yaakov (*Tifferet*), and the other is Yosef (*Yesod*). Therefore, PEACE is written twice in the greeting: "PEACE, PEACE to the distant one and to the near one." "The distant one" refers to Yaakov, and "the near one" refers to Yosef. Or, as it is written, "From afar I see the Creator," "Came to a stop far in the distance."

"Below" signifies *ZON*, containing one of the properties, Yaakov or the *Sefira Tifferet de ZA*. *ZON* also contain the property called Yosef, or *Yesod*. Both these *Sefirot* indicate the place of a potential *Zivug* between *ZA* and *Malchut*, for Peace signifies *Zivug*. The Upper *Zivug* (Yaakov) is intended for reception of *Ohr Hochma* from Above, and the lower *Zivug* (Yosef) fills *Malchut* only with *Ohr Hassadim*.

It was already mentioned that it is impossible to receive *Ohr Hochma* without it being clothed in *Ohr Hassadim*. *Ohr Hochma* or the *Zivug* that is made on it is therefore defined as distant, for it must first be clothed in *Ohr Hassadim* before it can receive *Ohr Hochma*. Hence, it is written, "From afar I saw the Creator."

The lower *Zivug* is called "the near one," because the *Partzuf* receives *Ohr Hassadim* without any preliminary actions. Furthermore, with the help of this *Ohr Hassadim*, the *Partzuf* subsequently receives *Ohr Hochma*. This is why the word "peace" is used twice: "Peace, peace to the far and to the near"—a greeting to Yaakov and Yosef, respectively, both of whom take part in the great *Zivug* (the reception of *Ohr Hochma*) in *ZA*.

These two greetings are defined in *ZON* as a square, as there is controversy between them, defined as the controversy between the right and the left sides, and they end in the letter *Hey*—*Nukva* or *Malchut*, whereas the Upper *Nukva* (*Bina*) ends with the letter *Yod*, which designates not the female part, but the male. Hence, there is no controversy in her.

Even the notions of "near" and "far" do not exist in *Bina* herself, for she refers to *GAR*, perfection, and *GAR* can receive *Ohr Hochma* nearby, meaning they do not need to clothe in *Ohr Hassadim* beforehand, but can receive *Ohr Hochma* without *Ohr Hassadim*. Hence, it is said that the Upper *Malchut* is the King, who has peace. Thus, unlike *ZON*, two notions of peace are absent in him.

85. "From afar" is the Supernal Point, standing in His palace, of which it is said, "You are to guard." "You shall fear My sanctity" refers to the point standing in the center, which must be feared more than anything, for its punishment is death, as it is written, "All who transgress in it shall perish." Who are these transgressors? They are those who have entered the space of the circle and the square, and committed a sin. Hence, it is written, "You shall fear!" This point is called "I," and there is a prohibition on its revelation, called *HaVaYaH*. "I" and *HaVaYaH* are a single whole. Rabbi Elazar and Rabbi Aba dismounted from their donkeys and kissed him. They said, "So great is your wisdom, and yet you drive donkeys behind us! Who are you, then?" He replied to them: "Do not ask me who I am, but let us go on and study the Torah. Each of us will speak his wisdom so as to illuminate our path."

The distant point refers to the point that opens the way to the *Partzuf* for thirty-two streams of *Ohr Hochma*. And this is the letter *Bet* in the first word of the Torah—*Beresheet*, called the "point in the hall," from which *Ohr Hochma* descends to *ZON*, when *ZON* ascend to *AVI*. For then, the two *Shabbatot* (the

Upper—*AVI* and the lower—*ZON*) merge. It is written about them: "I saw the Creator from afar," for *ZON* cannot receive *Ohr Hochma* without being clothed in *Ohr Hassadim*.

Hochma and *Bina*, called the "point in the hall," are referred to as "distant from *ZON*," for they need the garment of *Ohr Hassadim* from the lower world, *Nukva*, called *MA*. *Malchut* of the world of *AK* is the central point, called the "lock," whereas *Malchut* of the world of *Atzilut* (the point in the hall) is the "key," as the Light from *ZAT de Bina* (*YESHSUT*) can be received in it.

The circle is called *AVI*, the square—*ZON*. *ZON* ascend to *AVI* and thus the square enters the circle. As a result, two properties appear in *Malchut* of *AVI*: the "lock" (*Malchut de Malchut*, the central point or *Malchut de AVI*), and the "key" (the point in the hall, *Yesod de Malchut* or *Malchut de YESHSUT*). *Malchut de AVI* is called space, for she is unattainable, and he who wishes to fill her with Light is punished by death. It is written about it: "You shall fear My sanctity."

The point itself is called "I," and *AVI* is *HaVaYaH* that merges with it. And they are defined as a single whole; hence, the point itself is referred to as *AVI*, meaning that it is characterized as holy, as the property of *AVI*.

As was already mentioned before, *The Zohar* and the entire Torah speak exclusively of spiritual degrees, the structure of spiritual worlds, and the revelation of the Creator's governance to us. There is not a word in the Torah that refers to our world. The whole Torah is, as it is said, "The Creator's sacred names." And those who reduce it from its spiritual heights to the corporeal level with their commentaries cast it down completely.

Rashi says that the Torah only speaks in human tongue, but it tells us of man's spiritual paths toward his Creator. Therefore, when we read that one Rabbi went to visit another, the real meaning is that one spiritual degree, called, for example, Rabbi Elazar, passes to another spiritual degree, called, for example, Rabbi Yosi.

ZA has his own *AVI*, who are called the Upper *AVI*. The wife of *ZA* (*Nukva* or *Malchut*) contains *AVI*, too, called *YESHSUT*. First, *ZA* attains the *AVI* of his wife (*YESHSUT* or *Ohr Hassadim*). Then it rises to a Higher Degree and attains the *AVI* themselves—*Ohr Hochma* (also called *Ohr Haya*).

The righteous who ascend the spiritual degrees are the constituents of *Partzuf ZA*. Since the degree of Rabbi Elazar and Rabbi Aba is *Ohr Hassadim* (the Light of *Neshama*), this ascent means it went to (spiritually) see (in *Ohr Hochma*) another spiritual degree.

In the spiritual worlds, the donkey driver constitutes a special spiritual force that helps the souls of the righteous move from one spiritual degree to another. Without this help sent by the Creator from Above, it is impossible to exit your degree and ascend to the next. Hence, the Creator sends a Higher soul from Above to each of the righteous (those who wish to ascend). Each receives his own, according to his degree, properties, and purpose.

And so, at first the righteous fails to recognize this exalted soul; he considers it low, that it leeched onto him on his spiritual path. Such state is called *Ibur*—conception of the righteous' soul. Since the Higher soul has not yet completed its assistance and purpose, it is not yet perceived by the righteous for what it really is.

However, after it completes its task in its entirety, and brings the righteous' soul to the Upper Degree for which it is intended, the righteous then reveals the exalted properties of the soul that helped him. This is referred to as the revelation of the soul to the righteous.

In our case, the soul that was sent to help the souls of Rabbi Elazar and Rabbi Aba was the soul of Rabbi Hamnuna-Saba—a very exalted and perfect soul, the Light of *Yechida*. Yet, initially, it is revealed to the righteous in its smallest scope, called *Ibur*, conception (in sensations). Hence, they perceive it as the level of a spiritual donkey driver—a simple soul.

The Hebrew word for donkey is *Hamor*, which also means matter, *Homer*! Thus, one who can control his donkey, his body, his desires, ascends above matter as a spiritual being. And since he wishes to ascend above matter in his desires, he is considered a righteous. However, here, *The Zohar* speaks of Higher Degrees.

The donkey driver's task is to take the riders, mounted atop of their donkeys, from place to place; yet, he walks in front of his donkeys, thereby leading them through spiritual degrees. Since every word in the Torah has several meanings, due to the multiplicity of the Upper Roots (wherefrom word notions descend), the notion of a "donkey driver" is more precisely referred to as a "donkey guide," and implies properties that are coarse, sinful, and most base.

Therefore, Rabbi Aba said: "Let us open the gates of the Torah, for the time has come for us to correct our path," that is, to open their souls with the help of the secrets of the Torah, so their path would be correct and lead them to the Creator. Rabbi Elazar then began to discuss a passage from the Torah that says, "You shall observe my *Shabbatot*," as he stood at this degree (the Light of *YESHSUT*) in his properties. He therefore concluded that *Shabbat* itself is the property of *ZON*, which has not yet reached the property of sanctity, but only

receives the Light of *YESHSUT* on *Shabbat*. It is written about this Light, "You shall fear my sanctity," for when *Ohr Hochma* passes from *YESHSUT* to *ZA*, it evokes fear in them.

And here they receive the donkey driver's help, who reveals to them the secret of *Ohr Haya*. He explains that the phrase "You shall observe my *Shabbatot*" signifies the Upper and the lower *Shabbatot*, which come together, due to the ascent of *ZON* to *AVI*. As a result, *ZON* themselves become holy (the square within the circle) and acquire the properties of *Bina*: mercy, altruism, *Ohr Hassadim*. Hence, it is written with regard to them: fear not and observe. For *Ohr Haya* repels foreign, impure forces and desires, and all restrictions are lifted on *Shabbat*; hence, there is no fear.

And, according to the donkey driver's explanation, the phrase "You shall fear My sanctity" refers only to the central point that is used in *GAR de AVI*, in *GAR* of *Ohr Haya*, which is unattainable and where fear does exist.

At that, the soul of the donkey driver has fulfilled its role, for it brought them to the attainment of *Ohr Haya*. Only then did they merit the attainment of the height of the soul that had helped them, since they attained its revelation and were thus able to appreciate it.

This is why Rabbi Elazar and Rabbi Aba dismounted from their donkeys and kissed him, for the attainment of the Upper One is defined as a "kiss." However, this exalted soul has not yet finished aiding them: it must still help them attain *Ohr Yechida*. Yet, since the attainment of *Ohr Haya* already provides perfection, they've already attained thereby the degree of the son of Rabbi Hamnuna-Saba.

The level of Rabbi Hamnuna-Saba himself is the degree of attainment of *Ohr Yechida*. Therefore, by attaining only *Ohr Haya*, they mistakenly thought that the soul guiding them belongs to the son of Rabbi Hamnuna-Saba. However, after the donkey driver had revealed to them the secret of the attainment of *Ohr Yechida*, they realized that their companion is none other than Rabbi Hamnuna-Saba himself.

And the reason why they could not recognize him before is that the powers of the helping soul cannot be seen until its role is fulfilled. Hence, they asked him to reveal his name, but he told them not to inquire about his name, for without having completed all the corrections, they do not merit the revelation of the secrets of the Torah. And he must help them in their studies of the Torah, for he still needs to illuminate their path, as they have not yet attained the desired goal.

86. He said to him: "Who appointed you to walk here and be a donkey driver?" He replied: "The letter *Yod* waged war with two letters, *Chaf* and *Samech*, for me to come and join. The letter *Chaf* did not want to leave its place because it has to support those who fall, for without a screen, they cannot survive."

87. The letter *Yod* came to me alone, kissed me and wept with me. It said to me, "My son, what can I do for you? I disappear from many good deeds and from secret, supernal, basic letters. But I shall return to you and will be of help to you. And I shall give you two letters that are more exalted than those that have disappeared—the letters *Yod* and *Shin*. They shall become for you a treasury that is forever full. So, my son, go and drive the donkeys. And that is why I am here in this role."

As we already know, the donkey driver is an auxiliary force given to someone who wishes to ascend to a higher spiritual degree on his path toward the Creator, just as donkeys carry people on their backs, thereby helping them travel from one place to another. As this happens, the righteous one falls from his previous degree and enters the embryonic state of the new degree, just as the soul that came to help him. However, the property of *Ibur*-embryo (*Ibur* is also derived from the word *Haavarah*, crossing) means that all the Light that it had in the previous degree disappears upon the conception (*Ibur*) of a new, Higher Degree.

And that is what they wanted to know of the donkey driver: "How did the Creator bring you here in the state of *Ibur*, in our state of *Ibur*, as a result of which the Light in us has disappeared? Who lowers you from the Higher Degrees?" And that is why the donkey driver replied that the letter *Yod* waged war against the letters *Chaf* and *Samech*, to join with them. The degree of *Hassadim* is called *Samech* (*Ohr Neshama*).

"When the time has come for you to attain *Ohr Haya* (*Yod* from *HaVaYaH*, the degree from which I descended to help you to attain *Ohr Haya*), *Hochma* really wanted to connect *Ohr Neshama* (that was previously in you) to me. And here *Yod* wages war against *Chaf* and *Samech*. *Malchut* of the Upper *Partzuf* clothes in the lower *Partzuf*, designated by the letter *Chaf*. There used to be *Ohr Neshama*, and now there is *Ohr Haya*, whereas *Yod*, which desires *Ohr Neshama* as well, merges with it, and rejects the *Chaf*."

This is so because the connection between the degrees, from the Highest Degree in the world of *Atzilut* to the end of the world of *Assiya*, is realized only by *Malchut* of the Upper One descending to the lower one and clothing in it. *Malchut* of the Upper One herself cannot descend from her degree of *YESHSUT*

(the degree of *Neshama*) even for a moment, as the chain connecting the degrees would be instantly broken.

The property of *Samech* is the property of the Light itself, which the soul receives from *Sefirot HBD HGT* of *AVI* (above the *Chazeh*), and which *AVI* pass to *ZON* when the letters are in *Katnut*, and support them (the Hebrew word for support is *Somech*, derived from the letter *Samech*) so that *ZON* will not fall from the world of *Atzilut*.

The letter *Chaf*, *Hassadim*, is unwilling to leave its place and join *Hochma*, as it needs to connect the Upper *Partzuf* to the lower one. Thus, it must always remain in its place, for all the degrees are constant, and only the soul changes while moving from one degree to another within the worlds. This is why the soul is called the "inner part" with regard to the world (the external part)—the soul exists and moves about within the world by changing its properties.

Hence, the Light of the soul did not wish to join the letter *Yod* (degree of *Hochma*, the soul of Rabbi Hamnuna-Saba) as it descended to help Rabbi Elazar and Rabbi Aba. This is because they needed a new Light that would build a new degree within them, the degree of *Ohr Haya*, whereas each new degree is built from scratch, from the state of *Ibur* (conception). As that happens, the entire previous degree with all of its Light disappears. Similarly, in their case, the new degree starts with *Ibur* and reaches the level of *Haya*. This resembles a seed that must first abandon its present form and rot, in order to become a tree afterwards.

It is therefore written that it came to me without the Light of *HBD HGT de AVI*, called *Samech*, the Light of *Hassadim*. *Samech* is the property of mercy, a selfless desire to give, pure spiritual altruism. Hence, it is unwilling to join *Yod*, *Ohr Hochma*. Yet, *Ohr Hochma* cannot enter and fill the *Partzuf* without first being clothed in *Ohr Hassadim*, for this clothing of *Ohr Hochma* in *Ohr Hassadim* means that the *Partzuf* receives *Ohr Hochma* not for itself, but for the Creator's sake. But *Ohr Hassadim*, *Samech*, does not wish to receive anything within itself; it wants nothing to do with *Ohr Hochma*! This is why the letter *Yod* wept, being unable to fill the *Partzuf* with its Light, for *Hassadim* refused to accept *Hochma*.

It is written in this regard: Hence, I must now disappear, and you, the donkey driver, go to the state of *Ibur*, to rebuild the degrees of gradual development of a new *Partzuf*-state with you: *Ibur* (embryo), *Leidah* (birth), *Yenika* (nursing), and *Mochin* (maturity).

And know that such is the order of creating (begetting) each new degree: every time one is to attain a new degree, he must undergo (in his properties) a complete disappearance of the previous degree (level of attainment, Light), and

begin anew. He must receive new attainments, from the lowest new degree, *Ohr Nefesh* (*Ibur*), to *Ohr Ruach* (*Yenika*), and so on, as though he had never attained any spiritual level at all.

It is impossible to take with you anything from a previous degree. Hence, one must start anew from the lowest level of *Ibur*, called THE DONKEY DRIVER. *Ohr Haya de AVI* is called *YESH* (*Yod-Shin*), where *Yod* is *Hochma* and *Shin* is *Bina*. And, of course, they are more important than the *Ohr Neshama* that was in the *Partzuf* before them.

88. Rabbi Elazar and Rabbi Aba rejoiced, wept, and said, "You sit on the donkey, and we shall drive it." He replied to them, "Have I not told you that it is the command of the King that I act as I do, until the other donkey driver appears" (this hints at the *Mashiach*, who, as it is said, will appear poor and riding a donkey). They said to him, "You have not even told us your name! Where do you dwell?" He told them, "My dwelling place is wonderful and very precious to me. It is a tower that soars in the air, grand and unique. Only two live in this tower: the Creator and I. That is the place, in which I dwell. And I am exiled from there in order to drive the donkeys." Rabbi Elazar and Rabbi Aba looked at him, and his words were unclear to them, for they tasted sweeter than manna and honey. They said to him, "Perhaps you will tell us the name of your father, so that we could kiss the earth at his feet?" He responded, "What for? It is not my habit to boast of the Torah."

After they have attained the greatness of the donkey driver's degree, they could no longer bear his small state of *Ibur*, which he inhabited for their sake. Hence, they told him that since they have already attained *Ohr Hochma*, he has done enough and can leave the state of *Ibur*. And should a need arise to add anything else to them, they would be able to enter *Ibur* on their own, and he does not need to suffer for their sake.

However, the donkey driver warned them beforehand to not ask him his name, for they still require revelations of secrets of the Torah. Once again, he hinted that it is the degree of *Ohr Yechida* that they lack, which is implied here. This degree signifies the reception of the Light of the King Messiah's face, which he mentioned by hinting at the poor donkey driver, as described by a prophet (*Zachariah*, 9:9). And he is commanded by the Creator to help them attain *Ohr Yechida*.

This is why they asked him about the type of his soul: "For you did not wish to reveal your name, as we have not yet received from you that which we must

attain. But if so, at least tell us where you live, what is your degree? At least then we will know what we lack, what else we must receive, attain from you."

He replied that his place is much higher than his present location, for now he himself cannot attain his own individual level. This is a result of the Upper *Partzuf* descending to the place of the lower one and becoming completely identical to it, and while there (in that state), the Upper *Partzuf* can no longer attain its own level. The tower that soars in the air is *Bina*, *Hassadim*. The *Mashiach*'s tower (the great tower) designates the time (state) of ascent to *GAR de AA*, when *Ohr Hochma* is available.

89. But the place of my father's dwelling was in the Great Sea. And he was a big fish that continually circled the Great Sea, from one end to the other. And he was mighty and he grew old, until he swallowed up all the other fish in that sea. And then he released them, and they were thriving and filled with all of the very best of the world. And it was in his power to swim across the entire sea in one instant. And He pulled him out and hauled him in with an arrow, like a warrior, and brought him to the place that I told you about, to the tower that soars in the air, but he returned to his place and disappeared in that sea.

The concealed *Zivug* is called *Shaar HaNun* (the 50th gate). The Great Sea is *Malchut*. All the *Zivugim* from *Partzuf Atik de Atzilut* and below do not include the Great Sea in its entirety, all the *Sefirot* of *Malchut*, but only the first nine *Sefirot* of *Malchut*. Moreover, none of the *Zivugim* include *Malchut de Malchut*.

This *Sefira*, *Malchut de Malchut*, is the only creation, because all the other *Sefirot* constitute properties of spiritual forces and desires above *Malchut*, existing in and referring to the Creator, the sole purpose of which is the correction of *Malchut de Malchut*. The only *Zivug* on this *Malchut* exists in *Atik*, and it will be revealed to all only at the end of correction.

Rav Hamnuna-Saba emerged from this concealed *Zivug* in *Atik*; hence, the donkey driver calls him "my father." And he says that his father lived in the Great Sea, as this *Zivug* was on the entire *Malchut*, on *Malchut de Malchut*, called the "Great Sea."

Yet, if one were to argue that all *Partzufim* make a *Zivug* on the Light with a screen that stands before *Malchut*, then that *Zivug* was made on the 50th gate, on all the parts of the desire, on the full depth of the Great Sea (*Malchut*), down to the very last of her desires and properties, from *Keter de Malchut* to *Malchut de Malchut*, from end to end of the Great Sea. Nevertheless, this occurs only

In *Partzuf Atik de Atzilut*, but not below it. And this is not the donkey driver himself, but his father.

This occurs because the great *Zivug* absorbs all the other particular *Zivugim* ("swallows all the other fish in the Great Sea") and all the souls in all the worlds, for they are all much weaker than it. Hence, it is as though they do not exist in its greatness and might. And since it includes absolutely everything, they are all called by the name *Nunin*, from the letter *Nun* (50).

This indicates that after all the major corrections that follow this great *Zivug*, all those Lights and souls, absorbed during its *Zivug*, return and are born anew for eternal life, for they are completely filled with Light as a result of the great *Zivug,* when the Light absorbed them completely.

All the *Zivugim* below *Partzuf Atik* stem from unifications of the *Sefirot* with one another. These unifications are defined as interruptions in a *Zivug*, whereas the *Zivug* in *Atik* is direct and without unification. Thus, it is defined as "instant," for it goes on uninterrupted. It is therefore written that "he crosses the entire sea in an instant," without any garments-unifications. And it mounts an attack, for there is great power of reception of *Ohr Hochma* in this *Zivug*; hence, he said: "Begets, like an arrow in the hands of a warrior."

It is written of this *Zivug* in *Partzuf Atik*: "No one else but you saw the Creator." However, no birth is possible without the forces of resistance, since, as is written: "The seed that is not shot like an arrow does not beget." (Talmud, *Hagigah*, 16). Hence, after he had begotten me and hid me in the Great Tower, he returned to his concealed *Zivug*.

90. Rabbi Elazar contemplated his words and replied: "You are the son of the Holy Source, you are the son of Rabbi Hamnuna-Saba, you are the son of the Source of the Torah, and you drive donkeys behind us!" They wept and kissed him, and continued their journey. Then he said: "If it pleases our master, let him reveal his name to us."

It is written "looked," because sight signifies *Hochma*, and no other words, such as "said," "heard" (*Bina*) or "thought" could be used in its stead. Since they have not yet attained to the full extent of perfection what the donkey driver had told them, and their attainment reached only as high as *Ohr Haya*, they were delighted with what was begotten by Rabbi Hamnuna-Saba, for Rabbi Hamnuna-Saba is *Ohr Yechida*.

He asked him to reveal his name, that is, to receive his degree, for the attainment of a name denotes the attainment of the spiritual degree. Therefore, the saying, "the entire Torah consists only of the Creator's names," means that the

entire Torah constitutes the degrees that one must attain, up to the very highest, called "Love" ("Introduction to The Study of the Ten Sefirot," items 70-71).

Each degree in the attainment of the Upper Worlds has its own name. All the Creator's names: Moshe, Pharaoh, Avraham, the Temple, Sinai—every single word in the Torah—are degrees of perception of the Creator, degrees of attaining Him, for nothing exists besides man and his Creator. Everything else that exists in the world, as it seems to us, are the various degrees of our perception of the Creator Himself. He may appear to us as this world, and He may appear as the world of *Assiya*, as *Yetzira*, *Beria*, *Atzilut*, or He may be revealed completely, without partial concealments of the spiritual world or total concealment of our world. Thus, the word *Olam* (world) is derived from the *Haalamah* (concealment).

91. He opened and began. It is written, "Benayahu (Benaiah) Ben (the son of) Yehoyada (Jehoiada)." This narrative is beautiful, but it serves to show us the exalted secrets of the Torah. And the name Benayahu Ben-Yehoyada indicates the secret of the Light of Wisdom, *Ohr Hochma*. *Ben Ish Chai* is the righteous who revives the worlds. *Rav Paalim* means that He is the Master of all that transpires, and that all the forces and Supernal Troops stem from Him. He is called the Creator of Force, the Master of all, and He is in everything.

It is written in Prophets: "Benayahu, the son of Yehoyada," (*Shmuel* II, 23:20). Here, *The Zohar* reveals to us the exalted secrets of the Torah, for the holy name of Yehoyada consists of two: *Yod-Hey-Vav*, the first three letters of *HaVaYaH*, and *Yeda* (knowledge).

Keter of the world of *Atzilut* is called *RADLA* (unattainable head), whereas *Atik* itself surrounds all the other *Partzufim* of the world of *Atzilut*—*AA*, *AVI*, and *ZON*. *Atik* is called *Makif* (surrounding), for the other, lower *Partzufim* cannot attain it or its *Zivug*. Moreover, they cannot attain anything that comes from it. In other words, there is nothing descending *from Atik* to the lower *Partzufim*. Even *AA* is concealed from them; hence, it is called the "concealed *Hochma*." However, it is not defined as unattainable, like *Atik*, for it contains a *Zivug* on *Ohr Hochma*. Nevertheless, this Light does not descend to the lower ones, but only a small luminescence from it, called *He'arat Hochma*, reaches them.

And all the Light that fills the worlds through the 6,000 years comes from *AVI* and *YESHSUT*, who are called *Hochma* of the thirty-two paths or thirty-two forces (*Elokim*) of creation, i.e., thirty-two types of *He'arat Hochma*. This Light of *Hochma* is the result of *Bina's* ascent to *AA*, where she receives *Ohr Hochma* and shines downward. Therefore, all the Light of *Hochma* that is revealed through

the 6,000 years, before the end of correction, is no more than the Light of *Bina*, which received *Ohr Hochma* upon ascending to *AA*.

AA is called *Yeda* (knowledge) because it gives *Ohr Hochma* to *Bina*, and knows all the routes of *Ohr Hochma* into *Bina* and through her on to the lower ones. While making a *Zivug*, *AA* itself does not pass its Light downwards, but as *AVI* ascend to *AA*, they receive *Ohr Hochma*, called "thirty-two streams" or "paths of wisdom," which can be attained by the lower ones.

Everything that is written in *The Zohar* refers to all the souls in general. However, there are exceptions that are not normally studied. There exist special, exalted souls that merit becoming a *Kli*, *MAN* for the great *Zivug* of *RADLA* after their exile, and to receive from this *Zivug* in the Upper World the degree of *Yechida*. These are the souls of Benayahu Ben-Yehoyada, Rabbi Hamnuna-Saba and a very few chosen others. These exalted souls reveal themselves to the righteous in this world, and as a result, the righteous merit delighting in *Ohr Yechida*, which shines only in such exalted souls, while still being in this world.

Therefore, the name of Benayahu Ben-Yehoyada indicates that it stems from the inner wisdom, the unattainable Light of *Hochma* of *Atik*. This name also causes the concealment of the Light of *Hochma*, for the name Yehoyada: *Yod-Hey-Vav* + *Yeda* means that only he who attains the first three letters *Yod-Hey-Vav* of the Creator's name *HaVaYaH* shall attain Him, and no other shall.

Therefore, this name remains concealed in its place. At first, the donkey driver explains the quality of this *Zivug* in *Atik*—its height, the power of the Light that emerges onto it in *Rosh de Atik*, which the name of this *Zivug*, "*Ben Ish Chai Rav Paalim ve Mekabtziel*," indicates. And then he explains what is concealed and what descends to the souls.

It was already stated that this *Zivug* takes place at the end of the correction of the entire *Malchut*. Hence, it includes all the individual *Zivugim* and the degrees that emerge on them through the 6,000 years. All the Lights accumulate into one. All the types of *MAN* combine into one and ascend to ask for this *Zivug*, which includes all the suffering and punishments gradually accumulated during the 6,000 years.

Hence, the height and greatness of this *Zivug* and the degree of Light that emerges from it are infinite, and it destroys all the impure forces once and for all. *Yesod de ZA*, from which the Light of this *Zivug* (the combination of all the Lights over the full course of the 6,000 years) is emanated, is called "*Ish Chai Rav Paalim*"—a vivid man of many actions. However, *Malchut*, which contains within

her all the *MAN*, suffering, and work performed during the 6,000 years, is called *Mekabtziel* (gathering one).

The Zohar also calls it *Tzadik Chai Olamim*—the righteous, who revives the worlds, for it thereby points to the *Sefira Yesod*, which gives the Light to *Malchut*. The *Sefira Yesod* does not have a place to receive the Light for itself. Hence, it lives (*Chai*) only to pass the Light to *Malchut*. This is why it is called *Tzadik* (the righteous one), who revives the worlds (*Chai Olamim*).

Its other name, *Rav Paalim* (performing many actions) indicates that it includes all the *MAD* of all the good deeds and all the degrees that were revealed through the 6,000 years. This is because all these degrees are now being revealed all at once in a cumulative, integrated Light, as they leave *Yesod* and enter *Malchut*. And since *Yesod* now gathers all the Light that was emanated during the 6,000 years into one, and passes it to *Malchut*, this action determines its name—*Rav Paalim.*

92. *Rav Paalim* is also *Mekabtziel*—the Exalted Tree, gathering and performing many actions, Supreme Above all. Where did it come from? From which degree did it originate? Once more, the source indicates—from *Mekabtziel*, for it is an exalted and concealed degree that none has seen. It includes everything, for it gathers all of the Upper Light within it, and everything originates from it.

Malchut-Nukva is also named *Mekabtziel*, for she receives and gathers all the Light from *Yesod* within herself. Hence, *Yesod* is called *Rav Paalim*. The degree that emerges onto this *Zivug* is called the "Supreme and Exalted Tree" that originated from *Yesod* and entered *Malchut*. *The Zohar* goes on to explain that to show us the quality and the origin of this exalted degree, the name *Mekabtziel* (gathering) is used; *Yesod* accumulates the Upper Light and passes it to *Nukva*. And both *Yesod* and *Malchut* are called *Mekabtziel*.

And the degree that emerges onto this *Zivug* of *Yesod* and *Malchut* is called "None but you has seen the Creator." This degree emerges after the complete correction has been achieved, at the moment of attachment of the final correction that completes them all. Therefore, this degree is defined as all-inclusive, for it collects all the Light over the full course of 6,000 years, and thereby manifests at once in its true perfection.

93. All of the degrees gather in this Supernal, Sacred, and Concealed Hall, where everything is concealed. All of the worlds are inside that hall. All the holy forces are sustained and revived by it, and all are dependant on it.

The Zohar speaks of *Rosh de Atik*, where all the degrees and all the Light of all the worlds are concentrated and concealed. It further explains how this *Zivug* can occur up to the final correction, so it would combine all the degrees emerging one after another during the 6,000 years. And it would emerge instantly during the 6,000 years of the world's existence, when the degrees are in a state of constant ascents and descents, for as soon as a new degree, a new attainment of the Creator, of the Light, is revealed, the present degree disappears. This occurs due to the sin of the lower ones, who cannot retain this degree permanently (world—*Olam*, from the word *Haalamah*—concealment. The complete revelation of the Creator to His Creatures will take place at the end of the 6,000 years; thus, the world-concealment will cease to exist).

So, whenever a degree disappears, it does so only from the sensation of one who attains a new degree. In reality, this degree ascends to *Rosh de Atik* and hides there, so as to, by joining other degrees, be manifested at the end of correction.

In the same way, *Atik* gathers all the degrees revealed in the world during the 6,000 years, and conceals them within itself until the time of the end of correction comes; WHEN IT CORRECTS THE LAST PORTION OF WHAT IT MUST CORRECT, AND THUS CANNOT NO LONGER SIN. AND IT NO LONGER NEEDS TO SIN TO CORRECT THE NEXT PORTION OF EGOISM; HENCE, THIS FINAL DEGREE REMAINS PERMANENTLY AND DOES NOT DISAPPEAR. Then, *Atik* gathers all the degrees, and they all manifest simultaneously.

Everyone has his own *Partzuf Atik*. How can one accelerate his advancement along the degrees of correction in this world and in the spiritual worlds? It is written in the Talmud that an old man bends as he walks, as if he's looking for something that he had lost.

An old man symbolizes someone of wisdom, *Hochma*, for even without having lost anything, he looks beforehand for things he can correct in himself, and thus finds them. Hence, he does not require the previous degree of attainment to disappear from him. And if one does not discover new egoistic properties in need of correction within him, his previous degree disappears and a new one begins. However, this process is considerably slower than when one acts like an old man in search of shortcomings.

Throughout the 6,000 years, *Atik* is defined as unattainable. Therefore, its head is called *RADLA* (an abbreviation for the Aramaic words, *Reisha de Lo Etiada*, the "unattainable head"), whereas the name *Atik* is derived from the word *Ne'etak* (isolated) from the lower ones, for it does not shine upon them.

And, although it accumulates within all the Lights that emerge from it itself and become revealed in the lower worlds, the Light of the end of correction remains concealed nonetheless. It follows that after each degree disappears due to the sins of the lower ones, it ascends to *Rosh de Atik* and conceals itself there.

However, *Guf de Atik*, from its *Peh* downward, is located inside all the other *Partzufim* of the world of *Atzilut*, i.e., it is attainable by them. Thus, by clothing in the *Partzufim* of the world of *Atzilut*, *Atik* shines through them and gives the Light to them and to all the lower worlds of *BYA*. And any Light that shines on creation during the 6,000 years comes only from *Guf de Atik*, and not from some other spiritual object.

We usually say that whatever is present in the *Rosh* of a *Partzuf* manifests in its *Guf*. This is also true with regard to all the *Partzufim* of the world of *AK* and all the other *Partzufim* in all the worlds, except in *Partzuf Atik*! This is so because *Atik* remains in *Tzimtzum Aleph* and descends down to our world. However, with regard to other *Partzufim* below it, *Atik* acts as though it is in *Tzimtzum Bet*, making a special *Zivug* on itself and the Light from it descends to the lower worlds.

The Light that comes to revive the worlds is called "sustenance" or *Ohr Hassadim*, and the Light that comes to stimulate the growth of the *Partzufim*, to turn a small *Partzuf* (*Katnut*) into a big one (*Gadlut*) is called *Ohr Hochma*. Both these Lights originate in *Guf de Atik*. *Ohr Hochma*, which makes a *Partzuf* big, is called the Light that elevates the *Partzuf*, for the lying position is called *Ibur* (embryo), the sitting position is called *Katnut* (small), and the standing position—*Gadlut* (big).

94. He slew two—Ariel and Moav (Moab). Two Holy Temples existed thanks to *Atik* and received from it: the First Temple and the Second Temple. Since *Atik's* disappearance, the process that stemmed from Above had ceased. It is as though he struck and destroyed them.

Only *Malchut de Malchut* must be corrected, and nothing else. All the other properties do not require correction. This *Malchut de Malchut* is *Malchut* of *Olam Ein Sof* (the World of Infinity), *Behina Dalet*, *Nukva de ZA* or *Partzuf BON*—the Creator's only creation, the will to receive (pleasure) for oneself. It is this desire that caused the breaking of the *Kelim* (vessels)—the sin of Adam.

And all the work of the righteous during the 6,000 years concerns the correction of *Malchut*, so she becomes precisely as she was prior to the breaking of the *Kelim* and the sin of Adam. As a result, the great *Zivug* on *Tzimtzum Aleph* in *Rosh de Atik* will be revealed. The Light of this *Zivug* enables man to sort and separate his impure desires from the pure ones, and thus forever rid himself of

the impure egoistic forces. This is exactly what Prophet Yeshayahu writes about: "He will eradicate death forever" (*Yeshayahu*, 25:8).

Since *Malchut*, *Partzuf BON* of the world of *Atzilut*, is completely corrected already and does not require any further corrections, her *Partzuf BON* ascends to the level of *Partzuf SAG* of the world of *AK*. Thus, *Malchut* completely attains the properties of *Bina*.

However, meanwhile, after the great *Zivug* in *Atik*, but before the ascent of *Partzuf BON* to *SAG*, the Light of *Atik* stops shining. As a result, the two Temples were destroyed. The two temples are the two Lights of *Hochma*: the Light of *AVI*, *Ohr Hochma de Haya* that shines in the First Temple, and the Light of *YESHSUT*, *Ohr Neshama* that shines in the Second Temple. And all the Light that Israel received from *Atik* disappears.

However, all these destructions and disappearances of Light are corrections and milestones on the path to deliverance and complete correction. They signify not devastation, but creation of perfection, as they are precisely those final corrections that bring *BON* back to *SAG*.

Since all the roots and sources of what transpires in this world exist in the spiritual realm, and must all manifest once in our world, every spiritual root must "touch" its branch in our world, and it does not matter when this occurs. In the spiritual world, everything unfolds in accordance with a strict cause-and-effect process, whereas in our world those same consequences can manifest at a completely different time.

An example of this is the destruction of the First and the Second Temples. While this event has already transpired in our world, in the spiritual world it occurs only when the last stage of correction is attained. Due to the complexity of time-transcending notions, we will examine this matter in another book. However, one way or another, only our inner spiritual properties can become the Temple in which we will feel the Creator and in which He will forever dwell!

At the end of correction, *Ohr Haya* and *Ohr Neshama* will be called the First and the Second Temples, respectively. Also, until the end of correction, *Ohr Haya*, which is received on the *Zivug* of *Malchut* and included in *Yesod*, is called *Shabbat* (Sabbath), while *Ohr Neshama* is called *Hol* (weekdays). As we can see, there is absolutely no connection between these Lights and the days of the week in our world.

After the destruction of the spiritual Temples (the disappearance of Light), they will be recreated from Above by the screen of *Bina*, called "Heaven." This is because the screen of *Partzuf SAG* is a property of absolute mercy and is completely

unrestricted in its actions, desiring only to bestow and refrain from receiving *Ohr Hochma*. Thus, it is beyond the influence of any restrictions and limitations.

As a result of this *Zivug*, the two Temples will be restored forever, and "the Light of the Moon (*Malchut*) shall be as the Light of the Sun (*Bina*)" (*Yeshayahu*, 30:26). The Light of *Bina*, which is now the Light of ZA (called "the sun"), will be seven times more powerful, as *ZAT de Atik*. From there, this Light will descend to *AVI* and create the first seven days of creation, for ZA (the sun) will become like *AB* and contain the Light of *Guf de Atik*. *Malchut* will become like ZA and receive his Light, the Light of the sun.

At the end of correction, a *Zivug* on *Malchut* herself (the primordial, but corrected egoism) will transpire, and all the particular *Zivugim* that were made on all the Lights through the 6,000 years (made not on *Malchut*, but on her inclusion in *Yesod*) will thereby disappear.

The Temple will be restored from Heaven, for *Bina* herself does not wish to receive *Ohr Hochma*. And it will not occur because she cannot, but because she does not want to. This degree is referred to as "in the hands of Heaven." For example, it is written in the blessing on the new moon: "Life, which contains the fear of Heaven, and the fear of sinning." This life is above our reasoning and desires, for it is said that faith must be "above reason"; otherwise, sins will ensue.

Thus, one desires nothing more than to go by faith above his reason and desires, for he is afraid to sin. However, there exists an even Higher Degree: when he no longer fears sinning, as he now has a screen, but still prefers to proceed by faith above reason and desires, for he yearns to be dissolved in the Upper One.

The reason for the Light's disappearance from *Guf de Atik* prior to these corrections is that the two *Malchuyot* (*Bina* and *Malchut*, called *SAG* and *BON*) no longer exist. After the great *Zivug* of *Atik*, *BON* were annulled along with the screen of *SAG*, as *Guf de Atik* contains the connection between *Bina* and *Malchut*, designed for their interaction during the 6,000 years.

As a result of such interaction between *Bina* and *Malchut*, an opportunity arises to partially, gradually correct *Malchut*. In this mutual *Zivug* with *Malchut*, which is merged with *Bina* (*Bina's* properties), *Atik* first creates *AA* and then all the other *Partzufim* of the worlds of *Atzilut* and *BYA*.

And since the screen of *Malchut* (*Masach de BON*) now disappears, the screen of *Bina* (*Masach de SAG*) disappears as well, as they are merged together. In the absence of *Malchut* and the screen, this *Zivug* stops, and all the Light of *Guf de Atik* emanating from this *Zivug* on the mutual screen of *Malchut* and

Bina disappears. Therefore, all the Light that descended from its *Guf* (called Temples) disappeared.

In *Rosh de Atik* there is a *Zivug* on *Malchut* of *Tzimtzum Aleph*. Merged with *Bina* and existing for 6,000 years, the screen of *Malchut* disappears. As a result, the Light disappears as well. *Malchut* has yet to ascend to *SAG* to receive her perfection, as there is still no new Light. This complete absence of Light is called "destruction." However, *Malchut* then receives the Light of *AVI*, and the worlds of *BYA* merge with the world of *Atzilut*.

95. And the Holy Throne (*Malchut*) is overthrown. Hence, the prophet Yechezkel (Ezekiel) wrote, "I am in exile," signifying that the degree called "I," which is *Malchut*, is in exile. Why? "By the river *Kevar*." *Kevar* (already) is the river that had already existed, but has now disappeared. As it is written, "The river is destroyed and dried up." It was "destroyed" in the first Temple and "dried up" in the second. Hence, it is written: "He struck and destroyed both, Ariel and Moav." Moav (or *Mi Av*) means "from the Heavenly Father." They were all destroyed for Him, and all the Light that shone upon Israel disappeared.

The word *Kursa*, derived from the word *Kisse* (throne) or *Kissuy* (cover) signifies the combination of the properties of *Malchut* and *Bina*, which leads to the Light descending to *BYA* during the 6,000 years. The Holy Throne is overthrown, because the screen of *Bina* (*Kisse*) has been annulled, as it is said, "I am in exile," where "I" designates *Malchut*.

The entire spiritual complex is structured like a ladder, where *Malchut* of the Upper *Partzuf* becomes (descends to) the *Keter* of the lower one. This is also indicated in the names: *Malchut* is called "I" (*Ani = Aleph-Nun-Yod*) and *Keter* is called "no" (*Ein = Aleph-Yod-Nun*), as it is completely unattainable. Only that which is perceived within *Malchut* can be attained; hence, it is called "I."

Only *Malchut* of the Upper *Partzuf* acts as a link between the *Partzufim*: the Upper One makes a *Zivug* on its *Malchut*, creates *Ohr Hozer*, and receives (clothes) the Upper Light within it, and then *Malchut* of the Upper One descends to the lower *Partzuf* in the form of *Ohr Hozer*. This state of the Upper One clothing in the lower one is called the exile of the Upper One, for the *Zivug* with the Upper Light disappears from it, and the Upper Light disappears from all the *Partzufim*. And the river dries up—the corrected screen is called the "river," for it causes the Upper Light's descent to the lower ones.

However, now that the screen (river) disappears, the descent of the Upper Light disappears as well. The destruction of the river in the First Temple causes

the disappearance of *Ohr Haya*; the river in the Second Temple dries up, and *Ohr Neshama* vanishes along with it. The river in the First Temple is destroyed because the *Zivug* in *AVI* is stopped; the Light in *YESHSUT* is exhausted, and the river in the Second Temple dries up.

The source of *Ohr Haya* and *Neshama* is *Aba*, called the "Heavenly Father," for he shines in *ZA*, called "Heaven," with the Light that elevates *ZON* to *YESHSUT* (the Second Temple) and to *AVI* (the First Temple). Because the Light stops shining from *Guf de Atik*, all of the Light descending to Israel disappears. This refers not only to the Light of the two Temples, but to all of the Light shining upon Israel, including *Ohr VAK* and the Light in the worlds of *BYA*.

96. Further, He descended and struck the lion. Initially, when this river rolled its waters down, Israel was in a state of perfection, for they offered up gifts and sacrifices to atone for their sins and to save their souls. Then, the image of a lion would descend from Above, and they would see it on the altar as it trampled the bodies of the sacrifices, devouring them, and all the dogs (all those who slander Israel) would fall to silence.

The fire that consumes the sacrifices laid on the Temple altar resembled a lion, and towered over the sacrifices, like a lion (Talmud, *Yoma*, 21:2), and that fire burned the sacrifices laid down by the sons of Israel. However, this is a corporeal image that a regular person perceives in our world.

But we shall follow our higher analysis and detach ourselves from this corporeal image; we will explain the action in the spiritual world that this language actually alludes to. All the languages in the Torah, including that which describes a rather corporeal image of sacrifice, speak only of spiritual actions. The most precise language for the description of these actions is the language of Kabbalah. However, this language is clear only to those who have ascended to the spiritual worlds and see both the roots, i.e., the events that transpire in the spiritual worlds, as well as their corporeal consequences.

Before the Light of *Atik* disappeared, when the Upper Light still shone upon Israel, like a river rolling its waters, Israel was in a state of perfection: by means of sacrifice, it raised its *MAN* (request), thus evoking a *Zivug* on its screen, and *MAD* (the Light, abundance) descends on it. As a result of these actions, it grew closer to the Heavenly Father, and all the impure forces distanced from it, for it purified its souls, and purification signifies distancing from the impure forces (desires), the way a soiled garment is cleansed from dirt.

Hence, the Hebrew word for sacrifice is *Korban*, derived from the word *Karov* (near). Thus, sacrifice signifies a person tearing away a part of his inner

animal egoism for the sake of drawing closer to the Creator. This is what brings Israel closer to their Heavenly Father.

And since Israel existed in perfection and raised *MAN* for the Creator's pleasure alone, its *MAN* would ascend to *Bina*. The Light of *Bina* is called *Ohr Hassadim*, and its form resembles the image of a lion, like the property of bestowal, *Hesed*. This means that the lion-*Bina* receives Israel's good desires and deeds. And it was seen how *Bina* consumes Israel's *MAN*—*Ohr Hassadim* descends from *Bina* onto this *MAN*, like a lion trampling his prey (*MAN*) and devouring it.

A lion devouring its prey is the principal aspect of sacrifice, for it signifies raising *MAN* to strengthen a screen and create *Ohr Hozer*. And since the magnitude of the received *Ohr Yashar* is determined by the magnitude (height) of *Ohr Hozer*, which creates the screen, it follows that existence and growth of *Ohr Yashar* is dependent on the *Ohr Hozer*. The greater the *Ohr Hozer*, the greater the descending *Ohr Yashar* becomes.

In other words, to the extent that every one of us desires to "bestow," he evokes a corresponding response from Above, from the root of his soul. And just as in our world a living being's life and strength depend on nutrition (it simply dies without it), the Upper Light depends on the Light reflected by the screen. When it stops, the Upper Light disappears from the *Partzuf*, i.e., man stops feeling it.

The Upper Light descends from *Bina* as *Ohr Yashar* (called a "lion"), i.e., in the form of "bestowal," in accordance with *Bina's* nature. And man sees (feels!) how *Ohr Yashar* clothes in *Ohr Hozer*, which ascends from its sacrifice (rejection of egoism), the lion's nourishment.

It devours its prey and thereby grows: the extent of Israel's perfection and their ability to offer sacrifices, to "bestow," determines the magnitude of their *MAN* and the force with which the *Ohr Yashar* strikes the screen, which reflects the Direct Light (pleasure) from below upwards with all its might. Moreover, it does so in great fear: for what if it fails to reflect the Light and desires to enjoy the Light of this commandment selfishly?

That is precisely where one's work lies. It is called "faith above reason," for it must rise above one's reason (egoism) and intellect. Conversely, those who receive inner confidence that it is enough to advance within one's nature are called "sacred still," a pure inanimate (non-developing) being, as such reason prevents them from spiritual growth.

Therefore, if the height of *Ohr Hozer* is great, it is defined as a lion that tears and devours its prey, as a victor, for it grows and ascends to a higher spiritual level thanks to the efforts of the lower one (man).

The impure force, the selfish will to receive pleasure is called "a dog," as it is written: "The leech has two daughters (who demand): Give-give." (*Mishley*, 30:15). They bark like a dog, and demand (to receive) both this world and the next. And the Higher One ascends, the stronger this impure force, called *Klipa*, becomes. And its strongest part corresponds to *Ohr Yechida*, opposite the lion devouring its prey).

The lion represents mercy and bestowal, unwillingness to receive anything for oneself. As it is written in *The Ethics of the Fathers*, 95: "A *Chassid*, the merciful righteous one, says, 'What's yours is yours, and what's mine is yours,'" so is the impure force (dog) aimed wholly at reception, and has no aspiration to bestow. As it is said in the Talmud (*Bava Batra*, 10:2), "The righteous among the nations of the world: all their mercy is for themselves alone;" hence, they are connected to the impure force of a dog. (Under no circumstances should any of this be interpreted literally, for, as it was repeatedly explained, the whole of the Kabbalah speaks only of man's-prototype. Israel is one's inner aspiration to the Creator, and *Goy* (a gentile) signifies egoism (regardless of and unrelated to one's origin). Relate this to the above-mentioned corporeal and spiritual Temples, where there is no connection between rocks and spiritual objects. It is also unclear to the uninitiated why altruism is the property of a lion, while a dog, a loyal animal, is the root of egoism and impurity).

It is therefore said that when Israel was perfect, it acquired the property of a lion, and all the dogs left it be, for it gave *Malchut* the strength to raise *Ohr Hozer* to great heights (devoured its prey, like a victor), and the impure force, like a dog, was afraid to come near it, and would hide in fear of the lion.

97. Yet, when sins increased, he descended to the lower degrees and slew the lion. This was because the lion refused to give up its prey as before, and this is as though he killed it. Therefore, he struck the lion and threw it into a pit, to the Evil Side (according to his understanding). The Evil Side saw this and sent a dog to devour the sacrifices from the altar in the lion's stead. What is the name of that lion? And what is the nickname of that dog? Baladan is its name; Baladan is formed by the words *Bal-Adam*, where the letter *Mem* is replaced by *Nun*, for he is not a human being at all, but a dog, and his face is like a muzzle of a dog.

("He" refers to Benayahu Ben Yehoyada Ben Ish Chai, *Rav Paalim u Mekabtziel*, in whom the degree of *Atik*, all of the Light, shines all at once.) Due to the disappearance of the screens of *Malchut* (*BON*) and *Bina* (*SAG*), Israel below could no longer raise *MAN* (the will to "bestow," the screen, the lion's nourishment). The *Zivug* stopped, and the Upper Light (lion) disappeared in its Root Above.

"Threw it into a pit"—the root of the desire to receive for one's own sake is in the eyes, as Rashi said: "The eye sees, and the heart burns with desire" (The weekly portion *Shlach*). This will to receive for oneself is called an "empty, waterless pit" (*Beresheet*, 37:24). The Upper Light does not fill it. Although it is empty, it is unworthy of being a vessel for the Light, as it is written: "He and I cannot dwell in the same abode" (Talmud, *Suta*, 5).

Thus, the lion was thrown into a pit, for it was struck before the eyes of the impure egoistic force, called an "empty, waterless pit." And these pits now emerge from their hideouts and reveal their power, and in place of a lion appears a barking dog.

ZA-MA = 45 is called Adam = *Aleph* + *Dalet* + *Mem* = 1 + 4 + 40 = 45, when he receives the Light from *Bina*. The property of *Bina* is bestowal. Hence, it is written: "Man is your name" (Talmud, *Yevamot*, 61), referring only to those who attain the property of bestowal, but not to the others, of whom it is said: "Even their mercy is only for their profit" (Talmud, *Bava Batra*, 10:2), and who are therefore called Baladan (Bal-Adan).

98. On a day of snow, on the day misfortunes descend from the Supernal Court Above, it is written, "Her household shall not fear snow," that is, the Supernal Court, called "snow." For her household is clothed twofold, and can thereby endure a strong fire. So the book says.

Strictness, judgment (*Din*) or restriction imposed on the use of egoism in the male part is called "snow" that stems from the Supernal Court. These restrictions are very powerful, but are mitigated below the *Chazeh*, where *Malchut* receives them. *Nukva* describes these restrictions in the following way: "Surround me with roses," (*Shir HaShirim*, 2) referring to two fires: the Upper—*Bina*, and the lower, her own—*Malchut*.

After *Malchut* acquires these two fires, she weakens the strictness of the cold snow with her fire. Hence, it is written in *Shir HaShirim* (Song of Songs) that her household shall not fear snow (the Supernal Court), i.e., the restrictions imposed on the male part, for her household is clothed twofold. In other words, on the contrary, the snow helps her withstand the heat of her fire. And only now that the screen and *Zivug* are gone, and the two fires are no more, the restrictions of the snow return.

99. What is written next? "And he struck an Egyptian." This refers to a secret: every time Israel sinned, the Creator would conceal Himself and restrict them from receiving all the goodness and all the Light that He shone upon them. "He struck an Egyptian." "He" refers to Moshe, the Light that shines upon Israel. For in Egypt he was born, grew up, and attained the Supernal Light.

The Torah speaks not of man, but of the Light that disappeared and concealed itself. Hence, it is defined as "slain." Gone is the great Light, with which Moshe shone upon Israel. And this Light is called the "Egyptian," for in Egypt Moshe was born, grew up, and attained the great Supernal Light, the Light that delivered Israel from Egypt.

100. A man of mirror. It is written, mirror and man, as it is written, a Godly man, the husband of that mirror, of the Creator's glory, *Malchut*. For with this degree he merited ruling over the entire land in all of his desire—a feat unmatched by any other.

The difference between Moshe and the other prophets is that Moshe is the foundation of *ZA*, as he constructs and passes the Light from *ZA* to *Malchut*, whereas the other prophets are the foundation of *Malchut*, and receive from her. Hence, it is written of him: "Godly man," the husband of *Malchut*, called the "Creator's greatness." And why is Moshe called the husband of *Malchut*? Because he attained the level of *ZA* and gives the Light to *Malchut*. Therefore, it is written that his attainments are beyond anyone else's, for the other prophets receive from *Malchut*, and are therefore ruled by her.

He who attains *Malchut* receives from her. The degree called Moshe means that he who attains it gives the Light to *Malchut*, instead of receiving from her. Yet, how can this be? How can one possibly rise above *Malchut* if all our souls originate from her and exist in the worlds of *BYA*? This indicates the state of ascent above *Malchut*, which is how Moshe ascends to *Bina*.

101. This is the Creator's staff that was delivered to him, as it is written, "With the Creator's staff in my hand." This is the staff that was created on the evening of the sixth day of the creation, before *Shabbat*. And His Holy Name is contained in it. And with this staff Moshe sinned by striking it twice against the rock. The Creator said to him: "Moshe, it is not for this purpose that I have not given you My staff; thus, it will no longer be in your possession henceforth."

The words "evening" and "twilight" signify the state of mitigation of *Malchut's* strictness by the properties of *Bina* to an extent that it becomes impossible to distinguish *Malchut* from *Bina*. This is because on *Shabbat*, *Malchut* ascends to *AVI* and becomes *Bina*. However, on the twilight of *Shabbat*, *Malchut* is not yet *Bina*, but is no longer *Malchut* (everything in the book speaks only of the properties of spiritual objects, for nothing but desires exists in the spiritual worlds. Only in our world are desires clothed in physical bodies).

Hence, it is said that ten things were created in the twilight, when there is no distinction between the thing itself and its origin, *Bina* or *Malchut*, for *Malchut* herself shows no distinction. And such is the property of the staff that was created in the twilight, before the world's first *Shabbat*. Hence, it possesses the holy (special) property of the Creator's name, an allusion to the properties of *Bina*, from which holiness (altruism) descends. And *Malchut* is ready to receive this holiness.

And these two properties of *Bina* and *Malchut* are contained in the Creator's staff, utterly indistinguishable from one another, for they were created in the twilight. Hence, with the help of this staff, i.e., by means of the property of uniting *Malchut* with *Bina*, all the fortunes and wonders, all of the Light can be brought to Israel, for this is the purpose behind the Light's descent from *Bina* to *Malchut*. With the help of this property (the staff), Moshe merited an ascent to *Bina*, up to the degree of "Godly man." Therefore, the staff is called the Creator's staff, according to the name of *Bina*.

Malchut is called *Tzur* (rock), and upon ascending to *Bina*, she is called *Sela* (another name for a rock). The inner *Zivug* between *ZON* (*ZA* and *Malchut*) in the state of their ascent to *AVI*, when *Nukva* uses *Ima's Kelim*, is called "speech." The outer *Zivug* between *ZON*, when they are in their own place, is called "*Zivug de Hakaa*" (a *Zivug* by Striking).

It is hence written to Moshe in the weekly Torah portion *Bashalach*: "You shall strike the rock (*Tzur*), and it shall bring forth water" (*Shemot*, 17:6), for a *Zivug de Hakaa* occurs within *Malchut* herself. However, it is written in the weekly portion *Chukat*: "Speak ye unto the rock before all eyes, that it give forth its water" (*Bamidbar*, 20:8), for the "rock" is in *Bina*, and the *Zivug* within her is called "speech."

And herein lies the sin of Moshe: he struck twice: in addition to first striking the *Tzur*, he struck the *Sela*, which lacks the strike, and only has a *Zivug* in the form of speech. Since there is no distinction in the Creator's staff, and it is unclear whether it refers to *Malchut* or to *Bina*, he also applied it to *Sela-Bina*. And the Creator told him that the staff was given to him to use with *Tzur*, but not with *Sela*.

102. At once He descended to him in strictness and wrenched the staff from the Egyptian's hand, for the moment the staff was taken from him, it was taken for good. And he was killed by it: because of the sin of striking the rock with the staff, he died and did not enter the Holy Land. And that Light was concealed from Israel.

It was already mentioned in item 94 that as a result of a great *Zivug* in *Atik*, only *BON* were supposed to disappear, but not *SAG*, for *BON* could have immediately risen and forever become like *SAG*. However, as *SAG* and *BON* were merged, *SAG* disappeared together with *BON*.

The Light of Moshe disappeared from Israel for the same reason—because he committed an even greater sin and harmed the union of *BON* and *SAG* by striking the *Sela*. Hence, harsh judgment descended upon him, which refers to the disappearance of the Light of *SAG*. Indeed, *SAG* is no longer connected to *BON* in any way, and the annulment of *BON* has no influence on it.

This is the meaning of what is written in Psalms: "He resembled those who draw axes at a copse of trees, but now all of his adornments are smashed by hatchets and axes" (*Tehilim*, 74:5). Due to *Malchut's* ascent to *Bina*, and her correction there, *Malchut* is like a "copse of trees," for *SAG*, too, is annulled by the merging with *BON*, *Malchut's* ascent, as if struck with "hatchets and axes."

Hence, it is written that the staff was taken from the Egyptian, and will never return to him, for the staff refers to *Malchut*. So the Light disappears for good, because *BON* renews itself afterwards and becomes *SAG* forever. Thus, it is no longer necessary to use the staff for striking.

It is written in this regard that he was slain by the same staff, for had he been careful and used it only once—striking the *Tzur*, but not the *Sela*—*SAG* would not have been annulled together with *BON*, and he would not have died. Instead, he would have immediately risen to *SAG*.

This is why it is written that Moshe shall not enter the Holy Land, Israel, as Israel is *BON* in the state of ascent to *SAG*, and it is called the Holy Land, for the Light of *Bina* (called the Holy Light) shines in it. However, until the end of correction arrives, there are still ascents and descents, which cause destructions (disappearance of the Light) and revelations (shining of the Light). But at the end of correction, *BON* will remain within *SAG* permanently as *Eretz Israel*, and there shall be no more exiles from it.

103. "The most respected of the thirty" refers to the Upper One that receives from Above and passes downward, one that receives and brings closer. However, he does not go to the first three, but they come to him and give to him wholeheartedly, but he does not come to them.

GAR (*HBD*) are called "thirty," as each of the three *Sefirot HBD* consists of ten, which amounts to thirty. And their Light shines in all of the 6,000 years. The soul of Benayahu appears out of the great *Zivug* of *Atik*, which accumulates

all the *Zivugim* during the 6,000 years. Hence, it is called *Rav Paalim* (performing many actions) and *Mekabtziel* (gathering all into one degree-*Partzuf*, called Benayahu Ben Yehoyada).

Therefore, he receives the Light of all of the Supernal Thirty, which descends to his soul. Indeed, he consists of particular *Zivugim* that have transpired through the 6,000 years, which he gathers into one. And, although they give him the best of their properties wholeheartedly, he still cannot draw closer to them and subsequently receive from them. This is because the disappearance of the screen in *ZON* made the screen in *SAG* disappear as well. Hence, he cannot come to them, raise *MAN*, and receive from them further.

104. Despite not being considered one of them, David heard the meaning that is never detached from the heart, for they can never be separated. David paid attention with all his heart, but he did not pay attention to David. For by the praises, hymns, and mercy that the moon offers the sun, the moon draws the sun closer so as to be with it.

David is *Malchut*; *Malchut* comes from the word *Melech* (King). Therefore, David is King, for his properties are the properties of *Malchut* (kingdom). And this is the fourth leg (support) of *GAR*. Hence, it is written that although he cannot be together with the thirty (*GAR*), he nonetheless clings to these properties, and never detaches himself from them.

This is because *Malchut's* entire perfection is revealed in him, for it stems from the great *Zivug* of *Atik*, which destroys all the impure forces of *BON*, as it is said: "He destroys evil forever."

Therefore, David resolved to never part with it again, for it is his perfection. However, Benayahu Ben Yehoyada paid no attention to David, as David is the fourth support of *GAR*. Hence, it is as though he is unable to receive from *GAR*. And since he cannot receive from David, he pays no attention to him.

With the help of the *MAN* of *Malchut* (called *Se'ara*—stormy wind), which is raised to *ZA* (called "Heaven"), as a result of the hymns, praises, and mercy, *Malchut* receives the Light of Benayahu Ben Yehoyada's soul, which is absolute perfection, and merges with it for all eternity.

105. Rabbi Elazar and Rabbi Aba fell down on their faces before him and could not see him anymore, then rose and went in every direction, but could not see him. They sat and wept, and could not even speak to one another. Then, Rabbi Aba said, "It is true what we have learned, that the Torah accompanies the righteous on all their paths. The righteous of the other world come to

them to reveal to them the secrets of the Torah. And this must have been Rabbi Hamnuna-Saba, who came to us from the other world to reveal these secrets to us. But before we could recognize him, he vanished." They rose and wanted to lead their donkeys on, but could not. They repeatedly tried to goad the donkeys, but still they could not move. They grew frightened and left their donkeys behind. And to this day this place is called "the place of donkeys."

Because they could not bear such a powerful Light, which was revealed to them upon the disclosure of those secrets, they fell (*Katnut*) and then rose (*Gadlut*), for it was so unbearable. After they merited receiving from it such a great degree, this Light disappeared at once and did not reappear, and they could not attain it anymore. Hence, they wept (a kind of *Katnut*) out of great grief that they had lost such exalted attainment, and they could not speak (absence of *Kelim*).

The bitterness of their loss made them realize that it was the degree of Rabbi Hamnuna-Saba himself, and not lower, as they had mistakenly thought before. The forces that they received from the soul of Rabbi Hamnuna-Saba are called "donkeys," with which they can raise *MAN*, the request to attain Higher Degrees, *Haya* and *Yechida*.

In other words, the soul is a spiritual force of Light; like a pulling force of a donkey that helps overcome egoistic desires and move from place to place in the spiritual world, onto a Higher Degree. To raise *MAN* means to feel what is lacking and what needs to be attained—this is what man's work is all about.

Such is the work of a righteous soul—it helps man by lifting him up onto his donkey (egoism) and taking the lead (pulling) in order to illuminate (give strength) for him the path of the righteous. And now, when its role has been completed, this soul disappears, although they would have very much liked to continue ascending and riding its donkeys, i.e., they wished to raise *MAN* anew to return and attain once more.

However, they could no longer receive the strength to raise *MAN*. Thus, they were struck by fear and left their donkeys in that place, which is hence called "the place of donkeys," for they could not use them any longer.

106. Rabbi Elazar opened and said: "Oh, how great is Your goodness, which You have hidden away for those who fear You! (*Tehilim*, 31:20). How infinite is the goodness that the Creator shall bestow on humankind in the future, on those sin-fearing, exalted righteous, who study the Torah as they arrive at that Upper World."

The words "great goodness" refer to *Gadlut*, the attainment of the Light of *GAR*. For the basis of a *Partzuf* is its *VAK*—the amount of Light necessary for its

existence, received from the *Zivug* of *AVI*, who make this *Zivug* and emit *Ohr Hassadim*, necessary to sustain the worlds. And all the extra Light, necessary for existence, is called *GAR* or *Ohr Hochma*—the additional, delectable and great Light.

This *Ohr Hochma*, the Light of *GAR*, stems from *Bina*, which is called "the world to come." It is clothed in *Ohr Hassadim* that emerges from a *Zivug* of the *Sefira Yesod* (*Chai Olamim*—life of the worlds), and from there descends to the righteous who fear to sin.

The *Zivug* of *AVI*, when they are at the degree of *Bina*, gives *Ohr Hassadim* to *ZA* for the sustenance of the worlds. However, when *AVI* ascend to *AA* and beget new souls by their *Zivug*, their *Zivug* is inconstant, as it emits *Ohr Hochma*, called "new souls."

107. The name "great goodness" can be further described as containing all the secrets of the Supernal wisdom, which descend from ZA to *Malchut*. There is a great tree, called ZA or *Rav* (great, strong), and there is a small tree, *Malchut*, which grows from it. And it is elevated to the Highest Firmament.

In addition to the attainment of the Light of *GAR*, there is also the inner part of the Supernal wisdom with its secrets, which become revealed in the *Zivug* of *Atik* at the completion of the 6,000 years, the end of correction. *MA* designates the lower world, *Malchut*. The great and strong tree is *ZA* in the state of ascent to *Partzuf AB*, as in this state he receives *Ohr Hochma*, and *Hochma* signifies strength (not "reason—strength" but the strength of *Ohr Hochma* lies in the fact that it allows one to go against reason, in defiance of common sense, in faith above reason).

However, when *ZA* is in his place, he is simply called "a tree," for he lacks *Ohr Hochma* and has only *VAK*, *Ohr Hassadim*. *Malchut* is also called a tree and grows together with *ZA*; *ZA* ascends to *Aba*, to the utmost height, to the Supernal Firmament—*Atik*.

108. The "great goodness" is the Light that was created on the first day of creation and concealed so as to be revealed in the future for the righteous in the other world. Your Deeds are the Supernal Garden of Eden, which the Creator has created by His act.

The Light that was created on the first day of creation is the Light in which Adam saw from one end of the world to the other. Hence, the word "Light" is used five times in the Torah's description of the first day of creation. This Light is intended for the righteous in the world to come, for it is concealed in *Yesod de Aba* and in *Yesod de Ima*, which are collectively called "righteousness and justice."

(In Hebrew, the words *Tzedek*—justice and *Tzadik*—righteous/just have the same root. This name is given to one who attains the Creator's governance and sees that His governance is just; hence, he justifies all of the Creator's actions, and is thus called righteous. The other meaning of the word 'righteous' refers to man's belief that the Creator is righteous, because in spirituality, one assumes the name of the degree one has attained. If he attains that the Creator is righteous by receiving this knowledge from the degree onto which he ascends, then he is already called by the name of that degree.)

Ohr Hochma can be received only in "precious garments," called righteousness and justice, that is, only with these intentions. The above excerpt speaks of an open action, implying unrestricted diffusion of Light, as it will be after the end of all the corrections. In the Torah, such a state is called "the Supernal Garden of Eden."

In the meantime, only the complete and perfect righteous ones, the souls of Benayahu Ben Yehoyada and others that merited reception of Light from the great *Zivug* of *Atik*, gather all the Light of the 6,000 years. These souls' place of rest is referred to as the Garden of Eden.

There exists the lower Garden of Eden of earth, which is *VAK*, and the Supernal one, *GAR*. All the souls dwell in the lower Garden of Eden, and only on new moons and Sabbaths do they ascend to the Supernal Garden of Eden, and then return to their place. However, there are individual, special persons (souls), whose place is in the Supernal Garden of Eden. These are the souls of which Rabbi Shimon says: "I saw them ascending, but their numbers were few."

109. All the righteous stand in the lower Garden of Eden, clothed in precious adornments, similar in quality and form to those which they wore in this world, meaning in the same form as people in this world and according to man's actions in this world. They stand there and fly away through the air, ascend to the Assembly in the Supernal Garden of Eden, fly there and bathe in the dew of the pure river of *Apharsemon* (persimmon), then come down and fly below in the lower Garden of Eden.

The main difference between *GAR* and *ZAT* with regard to both *Partzufim* and souls is that *GAR* (*KHB*) do not need the garment of *Hassadim*. They can receive *Ohr Hochma* as it is. However, *Partzufim* of *VAK* and the souls born from *ZON*, whose basis is *VAK* (*Ohr Hochma* clothed in *Ohr Hassadim*), can only receive *Ohr Hochma* when it is clothes in *Ohr Hassadim*.

The *Ruach de Tzadikim* (spirit of the righteous) in the lower Garden of Eden is clothed in *Ohr Hassadim*, just as human souls in this world. And with the help

of these precious garments, they can ascend to the Supernal Garden of Eden and there receive *Ohr Hochma*. Afterwards, they return to their place in the lower Garden of Eden, for that is their permanent place.

They ascend by the power of *Ohr Hassadim*, called "air," and fly to the Supernal Garden of Eden to receive *Ohr Hochma*, called the river of *Apharsemon*. However, they cannot stay there, so they immediately descend from the Supernal Garden of Eden to the lower. *The Zohar* compares them to human souls, for both the Upper and the lower human souls need to receive the garment of *Ohr Hassadim* in order to correct themselves and ascend.

110. And sometimes these righteous appear as people in order to perform miracles, like celestial angels, just as we have seen the luminescence of the Upper Light, but did not merit to see and discover the wisdom's great secrets.

DID NOT MERIT TO DISCOVER THE WISDOM'S GREAT SECRETS—for the donkey driver had left them and disappeared. There are special souls that abide in the Supernal Garden of Eden. They have risen so high that the souls from the lower Garden of Eden ascend to them only on new moons and Sabbaths, and, being unable to stay there, immediately descend to their permanent place. However, they are nonetheless similar to human souls, which descend from the Supernal Garden of Eden to this world and meet people, just like the angels that seldom descend to this world.

Now they have seen the Light of the Supernal Luminary, the Light of Rabbi Hamnuna-Saba that descended on them from the highest point, the Supernal Garden of Eden, and was revealed before them in this world (while they are still living in this world).

AS PEOPLE refers to the souls that abide in the lower Garden of Eden, which have the form of people, and the Light of the Supernal Garden of Eden influences them. They can receive this Light during their ascent on new moons and Sabbaths, whereupon they merit meeting the souls of the Supernal Garden of Eden, and then descend to their permanent place.

However, one may also say that the words AS PEOPLE refer to the people of our corporeal world, while the souls from the Supernal Garden of Eden sometimes descend to this world and, like exalted angels, appear before the eyes of the righteous.

111. Rabbi Aba opened and said: "And he who is doomed said to his wife, 'We shall die, for I have seen the Creator.' Even though he was not aware of his actions, as it is written, 'He did not know that it was an angel'; however,

since it is written, 'Man shall not see Me and live,' we know that he has died. And we have merited this great Light to accompany us, and the world exists because the Creator Himself sent him to us, to reveal the secrets of His Supernal wisdom to us. How joyous is our share!"

When the angel saw him who was doomed, he did not yet have the proper level of attainment; thus, the angel was unwilling to reveal his name. Yet, although he did not know and did not attain him, he still feared the words, "Man shall not see Me and live" (*Shemot*, 33:20).

But we have merited complete attainment, for we came to know his name, Rabbi Hamnuna-Saba. And we live and exist in this world. It is therefore clear that the degree of Rabbi Hamnuna-Saba is called "Show me Your glory" (*Shemot*, 33:18), Moshe's request of the Creator.

But the Creator replied: "You cannot see My face, for man shall not see Me and live." From this we see that they have attained more than Moshe. This state is described by sages as, "There was no prophet more exalted than Moshe, but there was a sage" (*Yalkut Shimoni*, the end). It is also written: "A sage is preferred to a prophet" (Talmud, *Bava Batra*, 12:1). Thus, they have spiritually ascended to merit the appearance of such an exalted soul, while still being in this world.

112. They walked and came to a mountain. The sun had set. The branches of the tree on that mountain started rattling and singing. As they were still walking, they heard a resounding voice proclaim, "Sons of the Holy Creator, dispersed among the living in this world, illuminated by the sons of the Assembly, gather in your places and rejoice with your Creator in the Torah." They grew frightened and stopped, then sat down.

"They came to a mountain" refers to the words of King David, who said (*Tehilim*, 24:3): "Who shall ascend the mountain of the Lord, and who shall stand in His holy place?" meaning who is worthy of it? After they climbed the mountain, the sun had set (the Light left the *Partzuf*). But they heard something from the trees, as it is written: "Then shall all the trees of the wood sing for joy" (*Tehilim*, 96:12).

They heard a voice that told them to return to their place, rejoice in the Creator and His Torah, and descend from the mountain. And it calls them by the name of that High Degree, which they've achieved. But it hints that people are not worthy of being at that degree and in this world simultaneously. Yet, although they were frightened, they remained on the mountain, sat down, and did not move. "Grew frightened," "stopped," and "sat down" are the spiritual states of the *Partzuf*.

We see how *The Zohar* explains the path of the righteous, those who cross the *Machsom* (the barrier that separates our world from the spiritual) and start ascending the rungs of the spiritual ladder. This path is diverse, and each book of the Torah describes it in its own way: the language of Kabbalah, legends, judicial laws, historical accounts of the Pentateuch, etc.. *The Zohar* draws a vivid picture for us—like a guidebook for those who will find themselves in the place of these exalted travelers in the spiritual world. Once there, you will see for yourselves what is implied by such notions as "mountain," "tree," and "voice." Then *The Zohar* will become your true guidebook!

It is impossible to provide a more detailed description of the *Partzufim*, i.e., an inner perception of one who ascends spiritually. This is because the reader must first have certain analogous sensations of his own. If one could see only once what the described content (or something similar) really means, one would be able to clearly imagine what it speaks of.

It is the same in our world: even if we have never been to a certain country, we can imagine what others describe to us by analogy with what we already know. But in this case, there is no analogy. One who sees the spiritual world for the first time realizes how wrong all of his previous visualizations have been! Hence, we can say nothing about many of the states described in *The Zohar*.

113. Meanwhile, a voice called out again, "O, mighty rocks, great hammers of thunder, *Bina* stands upon a pillar, so enter and assemble." At that moment, they heard the mighty voice of thousands of trees, which was saying, "The Creator's voice breaks the cedars." Both Rabbi Elazar and Rabbi Aba fell down on their faces. Great fear fell upon them. They rose hastily and left, not hearing anything else, then came down the mountain and kept on walking.

It was previously said that they could not load their donkeys, meaning that they were unable to raise *MAN*, because Rabbi Hamnuna-Saba had already completed his helping mission. This is why they lost the power of their donkeys, and could not continue using them to raise *MAN* and merit Higher Degrees.

Therefore, Rabbi Elazar said earlier that they did not merit seeing and attaining the secrets of the Supernal wisdom. The fact is that after they attained the level of *Yechida*, i.e., revealed the soul of Benayahu Ben Yehoyada with the help of Rabbi Hamnuna-Saba, the disappearance of the screen (*Masach*) of *BON* caused the loss of *Masach de SAG*. Hence, they could no longer raise *MAN*.

The Light stopped descending to them from *Guf de Atik* specifically to give them the opportunity, or rather the strength to recreate *Masach de SAG*.

Consequently, *BON* will become like *SAG*, they will resume raising *MAN*, and will once more be able to ascend from degree to degree.

Hence, as soon as both Rabbi Elazar and Rabbi Aba left their donkeys, they lost strength to raise *MAN* in order to bring *BON* back to the level of *SAG*. However, the voice proclaimed that they are as strong as rock and thunder, for so far they have endured all the trials. And they will gather strength to endure the mighty rocks and to overcome all the obstacles as before, until they obliterate these obstacles, like great hammers of thunder crashing down from Above.

Bina, though herself colorless, is called "the source of colors." This is because she is all mercy, whereas all the other properties originate specifically from her by enduring all the trials, like rocks. From all this, *Bina* receives new forms, hence she received the powers of a new screen onto which emerge all the new degrees and *Partzufim*.

Together with the voice that informed them of *Bina's* new powers, they heard another voice, "The Creator's voice breaks the cedars" (*Tehilim*, 29:5), which let them know that all the cedars (obstacles) on their path to higher attainments have been removed. This gave them strength to climb down the mountain and continue their path onto Higher Degrees.

114. Upon reaching the house of Rabbi Yosi, the son of Rabbi Shimon Ben Yosi Ben Lakunya, they saw Rabbi Shimon Bar-Yochai. They rejoiced. Rabbi Shimon rejoiced, too. He said to them, "You have traveled this path of Heavenly signs and wonders correctly, for as I was sleeping, I saw you and Benayahu Ben Yehoyada, who was sending you two crowns with an old man, so as to adorn you. I am certain that the Creator was on this path too, because I see how your faces have changed." Rabbi Yosi said, "Truly, it is said that a sage is preferred to a prophet." Rabbi Elazar came and put his head on the knees of his father, Rabbi Shimon, and told him of what had happened.

Here *The Zohar* gives an allegorical explanation of two states: first, they merited attaining the Light of *SAG* (called Rabbi Yosi) once more, and secondly, now *SAG* and *AB* join in a constant *Zivug*. We see this from their meeting with Rabbi Shimon, who signifies *Ohr Hochma*. In other words, they merited their *BON* returning and becoming like *SAG* in its constant and eternal *Zivug* with *AB*.

Benayahu Ben Yehoyada sent them two crowns through Rabbi Hamnuna-Saba: *Ohr Yechida*, called Benayahu Ben Yehoyada himself, and a new Light *AB-SAG*, which they have just attained. This Light also came to them by the powers of Benayahu Ben Yehoyada as a reward for overcoming all the trials, thanks to

which they, of all others, merited this degree, which is emanated from the great Light of his soul.

Hence, it follows that he sent them two crowns. However, all these descents on their spiritual path were not failures; rather, the Creator Himself was leading them to that High Degree, which they have now attained. This is why it is written: I AM CERTAIN THAT THE CREATOR WAS ON THIS PATH (with you). However, HOW YOUR FACES HAVE CHANGED, for you have attained something else, described by the phrase, A SAGE IS PREFERRED TO A PROPHET.

115. Rabbi Shimon was frightened and wept. He said, "I have heard the Creator and I am awed." This verse was spoken by the prophet Havakuk (Habakkuk), when he saw his death and his resurrection by Elisha. Why was he named Havakuk? Because it is written that at around this time there would be a *HOVVEK-ET*—a son will be embraced. For Havakuk was the son of the Shunamit. And there were two embraces: one from the mother and one from Elisha, as it is written, "He put his mouth to his."

First, it is unclear how the prophet Elisha could pass a seed in his blessing to the Shunamit, for this seed cannot exist (procreate). Indeed, Elisha was the greatest prophet after Moshe and his soul came from the Supernal Garden of Eden. Hence, his *BON* (in Hebrew, the words *Ben*—son and *BON* are spelled the same way: *Bet-Nun*) was already absolutely pure and perfect.

Therefore, when he passed his son to her, he tied him to the male side, whereas he tied Havakuk only to the female side. And since the female side, *Nukva*, is closer to the impure force, it clung itself to him, and he died. Thus, the reason for his death lies in the exalted level of the prophet, for his *BON* is pure and free from the clinging of impure forces.

Hence, the prophet prayed: "The Creator has hidden it from me and had not told me!" (*Melachim II*, 4:27). In other words, he had not the slightest clue that he could die by being connected only to *BON*. That is why it was necessary to return, revive, and attach him to the Upper World, to the resurrection of the dead.

The essence of the embryo is the white (*Ohr Hochma*) in it, as it is written (Talmud, *Nidah*, 31:1) that *Aba* (father) is *Hochma*, for *Hochma* is called "white," as it is said, "He made everything with *Hochma* (wisdom)" (*Tehilim*, 104). However, there is also a need for clothing in *Ohr Hassadim*, the intention "for the Creator's sake," as it is impossible to receive *Ohr Hochma*, the Light of Wisdom, attainment and delight, without the clothing of *Ohr Hassadim*, without an altruistic intention.

So the mother must provide the red, the screen, which provides *Ohr Hassadim*, required for the clothing of *Ohr Hochma* in it. As a result of the *Ohr Hassadim* embracing (clothing, enveloping) *Ohr Hochma* in itself, an embryo can exist. And here the embryo's entire embrace came only from the mother, the Shunamit, i.e., only from the female side (*BON*).

Hence, when Elisha revived him, he gave him the white (*Hochma*) and the red (*Hassadim*) once more. It follows that it was Elisha himself who embraced him the second time. It is hence said that there were two Havakuks (from the word *Hibuk*—embrace): one from the mother and the other from Elisha.

116. I have discovered in the book of King Solomon that the name Havakuk consists of seventy-two names. Elisha created it with words. Each word consists of three letters, for the letters of the alphabet that the Father confirmed to him initially flew away when he died. But Elisha embraced him and confirmed in him all these letters in his seventy-two names. In all, there are 216 letters in his seventy-two names, three letters in each.

The embryo is built of 216 = *RYU* (*Reish* = 200 + *Yod* = 10 + *Vav* = 6) letters, designating *Ohr Hochma*, which descends to *YESHSUT*. This means that the embryo has *RYU* letters, which amounts to the *Gematria* of *RE'IYAH* = *Reish-Aleph-Yod-Hey*, i.e., the Light of vision. *Re'iyah* means vision in Hebrew, and vision is possible only in *Ohr Hochma*, for "seeing" means "attaining," and the Light of the eyes is the Light of *Hochma*.

When a growing *Partzuf* attains *Gadlut*, receives the clothing of *Ohr Hassadim* of the Upper World from *AVI*, and *RYU* clothe in *Ohr Hassadim*, this *Partzuf* is called *AB* (72) names, as each three letters join into one and *RYU* = 216 letters turn into *AB* = seventy-two groups with three letters in each group, or *AB* = seventy-two names.

When *Ohr Hassadim*, the clothing of the *Partzuf*, comes only from the lower world, it is defined as *RYU* = 216 letters. And when it attains *AB*, *Hassadim* of the Upper World, each three letters form a group, and this results in *AB* = seventy-two names, as it is written, HE CONFIRMED IN HIM ALL THESE LETTERS. When Elisha revived Havakuk, the son of the Shunamit, he created the name Havakuk, *AB* = seventy-two letters from *RYU* = 216, for he gave him *Ohr Hassadim* of the Upper World from *AB*.

Because of it, all 216 letters made groups of three and formed three lines from Above downwards: right, left and middle. A cell made of three letters—the right, left, and middle lines, situated horizontally (referring to the same screen and type of *Kli*)—is regarded as one. Therefore, *AB* (seventy-two) letters is used

instead of *AB* (seventy-two) names, because each letter is considered to include three, merged into one. When *Ohr Hochma* enters these seventy-two cells, the *Partzuf* is called *AB* and is said to have the complete Light of *Hochma*.

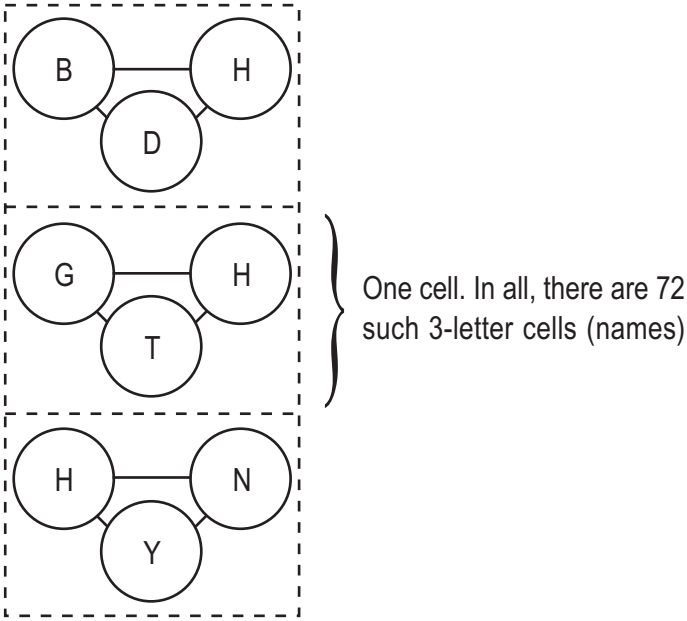

Ohr Hassadim is the Light that brings peace in the state of the *Partzuf* at a given moment, for its property is not to wish anything for itself, but to bestow. However, *Ohr Hassadim* received from the lower world is merely comfort "for want of something better," whereas *Ohr Hassadim* received from the Upper World creates such a powerful property of "bestowal" that the *Partzuf* receives *Ohr Hochma*, thereby showing that although it has *Ohr Hochma*, it still prefers *Ohr Hassadim*.

This is similar to a person in our world, who says that he needs nothing. Yet, there is a distinction: does he say this in a state when he has nothing and can have everything he wants, but still wishes to restrict himself to bare essentials and to give away the rest?

Therefore, when the growing *Partzuf* (the son—*BON*) had only *Ohr Hassadim* from the lower world, it could not receive *Ohr Hochma* in it, and was thus called *RYU* letters. But since the impure forces still cling to them and tempt the *Partzuf* to receive *Ohr Hochma* for itself, *Ohr Hochma* cannot be clothed within them.

These *RYU* letters that Havakuk had since the day of his birth FLEW AWAY WHEN HE DIED. Hence, it was essential to give him *RYU* letters and *AB* names once more. And Elisha did just that by HIS SPIRIT, for he was obliged

to recreate in him *RYU* letters in order to combine them into *AB* cells with the help of the Upper *Hassadim* (combine everything into three lines), when everything unites into *AB* names.

117. Elisha confirmed all of these letters in the soul of Havakuk so as to revive him by the letters of the seventy-two names. And he called him Havakuk, for that is his complete name, which describes all of his properties, as it alludes to two Havakuks and to the 216 letters of the Holy Name, as the *Gematria* (numerical value) of the name Havakuk is 216, from which the seventy-two names were formed. By *AB* names he revived him and brought his spirit back, and by *RYU* letters he revived his body and let it live. This is why he is called Havakuk.

Havakuk = *Chet* + *Bet* + *Kuf* + *Vav* + *Kuf* = 8 + 2 + 100 + 6 + 100 = 216. The word Havakuk indicates two embraces (*Hibukim*, plural for *Hibuk*). Like all Hebrew names, it refers to the property of its bearer. For instance, Yaakov is derived from "*Akev*" ("got around" Esav), and Avraham signifies *Av* —father, *Am*—of the nation).

The first embrace came from *Ima*, but it did not yet allow *Ohr Hochma* into the *Partzuf*, into *RYU* letters, for the impure force clings to the red in *Ima*. But then Elisha embraced him with *Hassadim* of the Upper World that came from *AVI*. This united the letters into groups (names), and *Ohr Hochma* entered and filled these names permanently, since the impure force cannot cling to *Hassadim* of the Upper World.

As in the above example, even if all the *Ohr Hochma* were to be offered, the *Partzuf*, upon receiving protection in the form of a desire for *Hassadim* of the Upper World, receives such great strength (desire) to bestow that it never wants *Hochma*. This is precisely why *Hochma* can fill it for all eternity.

Therefore, the name Havakuk denotes two *Chibukim* (embraces): one from the mother and one from Elisha, thereby imparting him with perfection from all sides: from both the *Ohr Hochma* and the *Ohr Hassadim*. "Embraces" signify *Ohr Hassadim* that stems from *AVI*, and *Ohr Hochma* received within *Ohr Hassadim* is called "the secrets of *RYU*."

It is hence written that HE REVIVED HIS SPIRIT BY *AB* NAMES AND HIS BODY BY *RYU* LETTERS. And he was revived by Elisha's embrace, for *RYU* letters had formed names, that is, the three lines, in which *Ohr Hochma* could be received, thanks to the reception of *Ohr Hassadim* from *AVI* (the Upper World).

The impure forces (man's egoistic desires) cannot attack in this Light. Hence, death (the result of receiving *Ohr Hochma* for oneself) does not exist.

Subsequently, he receives *Ohr Hochma*, which yields the complete correction of his *Guf*.

However, the *Partzuf* (son of the Shunamit) had *RYU* letters from the moment of birth, and they left him when he died. Then why is he called Havakuk (two embraces)? After all, the first embrace of *Ima* (mother) left him the moment of his death, and Elisha revived him from death by embracing him only once. Thus, does he not contain only the embrace of Elisha?

The thing is that Elisha has given him nothing new at the time of resurrection, except for the embrace, the Light from the Supernal *Ima*—*SAG*, whose Light evokes the resurrection of the dead. And *RYU* letters were simply revived by his lower mother—*BON*. These are the same *RYU* of *BON* with which he was born. Otherwise, it would have been an entirely new soul, of which one would not have been able to say that it was dead and then resurrected.

Therefore, now he truly has two embraces, for the first one has now been revived as well, when *BON* ascended to *SAG*. And since *BON* is in the place of *SAG*, his *Hassadim* are regarded as those of the Supernal Mother. They completely neutralize the impure forces and death, for their properties (desires) are only of bestowal, which the impure force cannot bear. Thus, they can no longer tempt man. This is why he is called Havakuk, after the action of the two embraces.

118. He said, "I have heard the Creator and I am awed by His Name." I have heard of what I had and have had a taste of the other world at the moment of death, before Elisha resurrected him, and I am awed. He began asking for mercy for his soul. He said, "O, Creator, the deeds that You have performed for me throughout the years were my life." And whoever connects to the past years (the name of the *Sefirot* of *Atik*), connects to life. Throughout the years, bestow life upon the degree that has no life of its own, upon *Malchut de Malchut*.

His fear comes from the past, previous states, for now he has become perfect on all his sides, and therefore fear has no place. This fear remained from the past, when he left the world. This describes the state between death and resurrection. However, he continues receiving fear from the past state, so it would help him create a screen for raising *MAN*. It is precisely this fear from past times (states) that stimulates him to raise *MAN* (request for mercy).

This is the secret of the future screen, after *BON* becomes *SAG*. For then "He will eradicate death forever" (*Yeshayahu*, 25:8), and there will be no force evoking fear of death and suffering or able to cause harm to one's purity and holiness. Hence, there will be no need to shun, no one to beware of or avoid.

So if one has attained such an exalted spiritual state, where could he possibly acquire fear? After all, he will not be able to ascend without it! Only if he takes fear from his past states! For the *Partzuf* retains the memories, records, recollections of past states, even after its ascent to *SAG*, when *BON* become like *SAG*.

If not for the recollections of fear from the past states, the *Partzuf* would not have been able to create a screen in a state when it has nothing left to fear. While explaining this, Rabbi Shimon told them of Havakuk, to teach them how to acquire fear, just as Havakuk did by taking fear from the past.

THE DEEDS THAT YOU HAVE PERFORMED... THROUGHOUT THE YEARS... WERE MY LIFE—because he lived through two periods: the years preceding his death and the years following his resurrection. Between these two periods, there was a state of exiting this world, death (during which he existed in the other world). That is to say, because I remember the time of my death, I thereby connect to life of the Upper World, which Elisha bestowed by resurrecting me.

ZAT de Atik is called the "past (sometimes ancient) years," since they receive their Light from *Malchut* of the world of *AK*, *Malchut* of *Tzimtzum Aleph*. However, *ZAT de Atik* do not shine upon the lower *Partzufim* and worlds with their Light of *Tzimtzum Aleph*. *ZAT de Atik* shine downward during the 6,000 years with diminished Light, restricting it according to the laws of *Tzimtzum Bet*. Only at the end of correction will they begin to pass down all of their Light. It is written in the Torah that the Light that *Atik* had passed during the 6,000 years is designated with the small letter *Hey* in the word Avraham.

However, because Havakuk's death has purified him completely, since at the end of correction he merited merging with the "past years" of *Atik*, he received the required strength in Elisha's embraces and resurrection. It is hence written that after he has purified himself and felt fear at the moment of his death, the power of this fear enabled him to establish contact with *ZAT de Atik* and receive the Light called "eternal life."

For having purified himself through death, *BON* received complete correction, upon ascending and becoming *SAG* at the time of death. Subsequently, it reaches the degree of *Malchut de Malchut*, a *Zivug* on which can only be made at the end of correction, and attains this degree, the Light of his life.

119. Rabbi Shimon wept and said: "And I have seen from the Creator what I have heard." He raised his hands above his head, and said: "But you have merited seeing Rabbi Hamnuna-Saba, the Light of the Torah, face to face, while I have not." He fell on his face and saw him who uproots mountains and

lights candles in the Temple of the King (*Mashiach*). He said to him, "Rabbi, in the other world we shall be neighbors with the heads of the assemblies before the Creator." From here on, he called his son Rabbi Elazar and Rabbi Aba by the name Pnei'el (the face of God), as it is written: "For I have seen the Creator face to face."

He praised himself for using the same fear from the past, just like Prophet Havakuk.

All corrections are already ready and waiting in the hall of the King (*Mashiach*), down to the very last detail. They must all be revealed at the end of all corrections, with the appearance of the King. And the souls in that hall are those who merited completion of their individual corrections, for there is an individual correction and a general one.

Malchut de Malchut is the only creation, and it is divided into parts called souls. These parts merge with people of our world, and each of them, while existing within man, must attain one's own correction, i.e., gradually replace one's properties (desires) with those of the Creator. This is considered the soul's individual or personal correction. So then, the souls that have attained their individual correction reach and exist in the state called "abiding in the hall of the King-*Mashiach*."

The Light in that hall (the Light of the Torah), also called Hamnuna-Saba, completely liberates man from the impure forces, i.e., purifies him from all his primordial egoistic desires and corrects *Malchut de Malchut*, which "appears to the righteous as a high mountain" (Talmud, *Sota*, 52). This correction is made by creating a new *SAG*-like screen with the purpose of raising *MAN* (the request for final correction). *MAN* is called *Me'orei Esh* (sparkles of fire), as it is written: "Man's soul is the Creator's candle" (*Mishley*, 20:27).

The light of the sun designates the Light's descent, *MAD*, just as sunlight descends upon us from Above, whereas a fire's flame signifies *Ohr Hozer* that rises from below upwards, like candlelight. *The Zohar* therefore says that these two corrections, aimed at destroying the impure forces and ascending to light the candles in the hall of the King-*Mashiach*, are in the hands of Rabbi Hamnuna-Saba.

And the perfect righteous in need of these two final corrections merit receiving them only through revealing the soul of Rabbi Hamnuna-Saba. And he stated that they (the disciples of Rabbi Elazar and Rabbi Aba) will merit the honor of serving in the hall of the King-*Mashiach* after their death, and will become his neighbors and the heads of the Creator's Assembly.

The Two Points

120. Rabbi Chiya began and opened, "The beginning of *Hochma* (wisdom) is fear of the Creator, and those who observe this rule receive all the goodness." He asks, "The beginning of wisdom? One should rather say that the end of wisdom is the fear of the Creator, for fear of the Creator is the property of *Malchut*, which is at the end of *Hochma* (wisdom)." He replies, "Yet, *Malchut* is the beginning of the entrance to the degrees of reception of the Supernal wisdom." Hence, it is written, "Open to me the gates of justice," meaning that the gates of *Malchut*, called "justice," are the Creator's gates. And if man does not enter these gates he shall not reach the Supernal King through any other, for He is concealed and detached, and has erected many gates on the path to Him.

Fear of the Creator is the *Sefira Malchut*. Yet, how can *Malchut* serve as an entrance if she is the last of the ten *Sefirot*? Indeed, she may be called the end of *Hochma* or of a *Partzuf*, but not the beginning. However, this is not an allegorical expression, but the essence itself, for HE IS CONCEALED AND DETACHED and no thought of man can attain Him. Hence, He has put up many gates ON THE PATH TO HIM, and thanks to these gates He grants sufferers the opportunity to draw closer to him, the opportunity for attainment.

This is precisely what the verse, "Open to me the gates of justice," (*Tehilim*, 118) alludes to; these are the very gates that the Creator made, through which people can come to Him. HOWEVER, AT THE END OF ALL THE GATES ERECTED A SPECIAL GATE WITH MANY LOCKS. This gate is *Malchut de Malchut*, the ultimate point of all creation, the ultimate point of all Supernal gates.

And this last gate (from Above downwards) is the first gate to Supernal wisdom (from below upwards), for it is impossible to attain the Supernal *Hochma*

(wisdom) without attaining precisely this final gate, as it is the first gate with regard to attainment of the Supernal wisdom. It is therefore written (*Tehilim*, 111:10): "Fear of the Creator is the beginning of wisdom," as fear of the Creator is called the final gate, which stands first on the path to Supernal attainment.

121. And at the end of all the gates He erected a special gate with several locks, several entrances, and several chambers, one atop of the other. And He said, "Whoever wishes to reach Me, let this be the first gate on his way to Me. Whoever enters through this gate—will enter." Only this is the first gate to the Supernal wisdom, the gate of fear of the Creator, *Malchut*, which is hence called "beginning."

The locks, entrances, and chambers are three successive processes of attainment, of realizing the spiritual in one's inner sensation. The thought that created the world was the Creator's thought to make a creation (the human soul) in order to fill it with delight. However, it is impossible to feel delight as long as one is removed from the Creator, for He is the only One in existence. And He has created us in such a way that the nearer we come to Him, the greater delight we feel, whereas the farther we are from Him, the more we suffer.

Those of us who live in and perceive only this world can only accept the above words on faith or reject them. However, Kabbalists, who ascend spiritually and draw closer to the Creator, make these assertions and describe their attainments for us. And as to how and when we shall travel the same path to the Creator and attain complete unity with Him, this depends on us alone. However, regardless of whether we want to or not, we will need to travel the entire path from our world to complete unity with the Creator while still existing in this body, during one of our lifetimes in this world. This is the purpose of creation, and until it is fulfilled, man must reincarnate and return to this world, as the sages said: "The Creator wished to dwell in the lower ones."

Our world is built completely opposite from the Creator, as it was created in the property of egoistic will to receive pleasure, and this property is the exact antithesis to the Creator's property (desire) to delight us. Additionally, there is no trace of a will to receive pleasure in the Creator Himself.

It is hence said about a person in our world: "Man is born akin to a wild ass" (*Iyov*, 11:12). Therefore, to those who live in this world, the Creator's governance seems completely opposite to the purpose of creation—to delight the creatures. After all, that is how we perceive His rule over us, and feel the surrounding world in our egoistic sensations.

According to the Creator's plan, one must correct his egoistic desires and make them altruistic, whereupon the Creator fulfills them with supernal, absolute delight (to the extent of their correction). Until one attains this state, he continues to suffer from his desire to enjoy either this world or the spiritual.

These sensations are called "gate locks," for all the numerous contradictions to the oneness of the Creator's actions that we feel in this world separate us from the Creator and prevent us from drawing closer to Him. However, when we exert to observe the Torah and *Mitzvot* with love, with our heart and soul, as devotedly as it was prescribed for us, with the sole intention of pleasing the Creator and without any benefit for ourselves, all of the forces that separate us from Him and every contradiction that we overcome on our path to Him becomes a gate of attainment of His Supernal wisdom, of *Ohr Hochma*. This is because every contradiction reveals its own uniqueness in the attainment of the Creator's governance.

Thus, those very questions and contradictions, which initially seemed to prevent us from accepting the oneness of the Creator's governance, then turn into knowledge, thanks to which we come to understand and attain the oneness of His governance.

And those who merit this transform darkness into Light (within themselves) and bitterness into sweetness. This is how they feel their attainments—in precisely those past sensations of darkness and bitterness. For the forces that repel us from the Creator, that form our minds and are perceived by the body as bitter turn into gates of attainment of Supernal Degrees. This way, darkness becomes Light and bitterness becomes sweetness.

And the more negative the Creator's governance is first perceived, the deeper man eventually comes to realize the perfection of His governance. At last, the entire world ends up on the scale of merit, for every force and insight now serve as *SHAAREY TZEDEK* (the gates of truth), through which one can enter and receive from the Creator everything that He intended to bestow at the Thought of Creation. Thus, it is written about such contradictions that turn into realization of unity: "These are the gates to the Creator; the righteous shall enter them" (*Tehilim*, 118:20).

Hence, until one merits turning his will "to receive for himself" into the will "to receive for the Creator" with the help of the Torah and *Mitzvot*, all the gates to the Creator have sturdy locks (the sensation of imperfection in the Creator's governance), as they then play their opposite role: to distance and turn one away

from the Creator. And they are called locks, for they lock the gates of contact with the Creator and distance us from Him.

However, if we make efforts to overcome them so they stop influencing us and weakening our love for the Creator, we will thus turn these locks into entrances, darkness into Light, and bitterness into sweetness. This is because for every lock we receive a special degree of attainment of the Creator. These degrees become entrances that lead to the degrees of sensation of the Creator Himself. And the degrees themselves turn into halls or chambers of wisdom.

Thus, we see that locks, entrances, and chambers constitute the three types of perception of one material, our will to receive or egoism. Indeed, before we turn the egoistic desire to receive into reception (of pleasure) for the Creator's sake, altruism, this material transforms Light into darkness and sweetness into bitterness, in accordance with our (egoistic) taste. In other words, egoism finds suffering in the same types of influence that bring pleasure to altruism. Therefore, to perceive the Light (delight) that surrounds us, we only need to change our senses. But until we do, this Light will be perceived by us as darkness and suffering.

Initially, whatever examples of the Creator's governance we see, they distance us from Him. This is because we perceive them negatively; at that very moment, our egoism (will to receive pleasure) begets locks. However, once we transform our desires to "reception for the Creator's sake," these locks become entrances, and entrances turn into chambers—vessels of wisdom, *Ohr Hochma*.

As we already know, the end of all the degrees, i.e., the very last degree, below which nothing can possibly exist, is called *Malchut de Malchut*. To attain Supernal wisdom, one must first overcome this last gate, which turns into the first gate to ascend from below upwards, toward the chamber of Supernal wisdom, the *Sefira Hochma*. All gates become entrances and chambers of the Creator's wisdom. This is why it is written, IN THE BEGINNING (the first words in the Torah), for IN THE BEGINNING signifies fear of the Creator, the last gate (*Malchut*), which becomes the first on the path to attainment of the Supernal wisdom.

122. The letter *Bet* in the word *BERESHEET* (IN THE BEGINNING) indicates that the two are joined together in *Malchut*. Both are points: one is concealed, while the other is revealed. However, since there's no division between them, they are called THE BEGINNING, which signifies only one, rather than two, for he who takes one, takes the other as well, and all is one,

for He and His Name are one, as it is written, "And you shall know that this is the Creator's only name."

The Hebrew letter *Bet* has a numerical value of two, indicating two points. These two points symbolize the correction of the egoistic point of *Malchut*, onto which the point of mercy (*Bina*) imposes a restriction of use. Correction is achieved when *Malchut* (strictness) ascends to *Bina* (mercy), as it is written, "So they both walked" (*Rut*, 1:19), i.e., *Bina* and *Malchut*. Hence, the screen in *Malchut* consists of both points, and they are thereby joined together as one.

It is explained in *Megilat Rut* (*The Book of Ruth*) how *Malchut* (Ruth) merges with *Bina* (Naomi), which then leads to the correction of *Malchut* and the birth of David, the first King (the word King (*Melech*) is derived from *Malchut* (kingdom) of Israel).

HOWEVER, ONE IS CONCEALED, WHILE THE OTHER IS REVEALED, for the judgment in the point of *Malchut* is concealed, whereas only the property of mercy in the point of *Bina* is revealed. Otherwise, the world could not exist, as it is written, "In the beginning, He created the world with the property of judgment, but seeing that it cannot exist, He attached to it the property of mercy" (*Beresheet Raba*, item 1).

Although the restriction is concealed, this does not mean that a *Zivug* is not made on it, since these two points merge into one, and the point of *Malchut* receives a *Zivug* together with the point of *Bina*, though it participates in it secretly. Therefore, it is written, IN THE BEGINNING, for the word "beginning" indicates one point, which includes two that are as one.

Because *Malchut* participates with *Bina* in all the *Zivugim* that are made during the 6,000 years (albeit secretly), she corrects herself to such an extent that at the end of all the corrections, even her property of restriction is corrected, and she acquires the property of *Bina*. It is written of this state that on that day He and His Name will be one.

Since the property of restriction is also concealed within the letter *Bet* of the word *BERESHEET* (in the beginning), this property is called *RESHEET* (first) in *Hochma* (wisdom). However, the correction of this property occurs only at the end of corrections, when the Supernal wisdom is revealed, as the prophet said: "For the earth shall be filled with the knowledge of the Creator" (*Yeshayahu*, 11:9). This is because the last gate will become the first. Hence, it is written, "That they may know that it is Thou alone whose name is the Lord, the Most High over all the earth," (*Tehilim*, 83:19) for the Creator's wisdom will be revealed in our world to all.

123. Why is *Malchut* called "fear of the Creator?" It is because *Malchut* is the Tree of Good and Evil: If man merits, it is good, but if he does not, it is evil. This is why fear dwells in that place. And this gate leads to all the goodness that exists in the world. ALL THE GOODNESS signifies two gates, two points that are as one. Rabbi Yosi said that ALL THE GOODNESS refers to the Tree of Life, for it is entirely good and completely without evil. And because it is without evil, it is entirely good, without evil.

It is written of the last gate: THE BEGINNING OF WISDOM IS FEAR OF THE CREATOR. So why is it called "fear of the Creator?" Because this is the secret of the Tree of Knowledge, by which Adam sinned, for the use of that point (egoistic desires) is punishable by death (disappearance of the Light). And great fear is needed to refrain from touching (using) it before all the other desires have been corrected. Nevertheless, at the end of correction, when even this point is completely corrected, death will cease to exist for all eternity. That is why it is called "fear."

The Creator created one creation—the egoistic *Malchut*. The goal of creation is to fill her with the Creator's Light using an altruistic intention. As a result, *Malchut* merges with the Creator and receives limitless delight.

Malchut, the only creation, consists of five parts: *KHB ZA-M*. Her parts *KHB ZA*, excluding *Malchut de Malchut*, have altruistic properties, which they received from the Light.

As a result of her decision to refrain from receiving Light into egoistic desires, called *Tzimtzum Aleph* (the first restriction), *Malchut* receives the Light only in her first four desires: *KHB-ZA*. *Malchut de Malchut* remains inaccessible to the Light. So how can she be corrected?

To correct *Malchut de Malchut's* properties (desires), the Creator creates the conditions under which *Bina* and *Malchut* mix, and consequently, *Malchut* acquires the properties of *Bina*.

This process needs to occur more than once, so that all of *Malchut's* parts will be mixed with *Bina*. Every time it takes place in an increasingly deeper layer of *Malchut*, it is called the breaking of holiness, for *Bina* descends and passes her properties to *Malchut*, but she herself breaks during this mixing, as though losing her altruistic properties.

Thus, we can conclude that all the shattering of vessels, the breaking of Adam's soul, the ruin of the First and Second Temples, and other spiritual disasters take place not as punishment, for punishment (as we understand it)

does not exist in the spiritual, but only so as to enable the altruistic desires of *Bina* penetrate deeper into the egoistic desires of *Malchut*.

The last point of *Malchut*, the yet uncorrected *Malchut de Malchut*, is that very point the use of which is punishable by death (the Light's disappearance is considered death). It is forbidden to use *Malchut de Malchut* until all the other properties of *Malchut* (*KHB-ZA*) have been fully corrected. Or rather, if man refrains from using egoism (the point of *Malchut de Malchut*), and uses only his other altruistic desires, he gradually constructs a "non-reception" screen on *Malchut de Malchut*.

Having filled all of his corrected desires with Light, man achieves the end of correction—of what he could correct by himself. As soon as that happens, i.e., as soon as one receives the Light in all of his soul's first nine *Sefirot* (*KHB-ZA*, excluding *Malchut*), the Light called *Mashiach* descends from Above, which imparts *Malchut de Malchut* with the altruistic property of bestowal, of acting for the Creator's sake. This concludes the entire correction process of man's soul, and he attains complete unity with the Creator. The Creator's goal is for man to attain this state while still living in our world and in his physical body, to combine all the worlds, spiritual and material, within himself.

AND THIS GATE LEADS TO ALL THE GOODNESS, for there is nothing better than the revelation of the Supernal wisdom in the world, included in the Thought of Creation. And since fear of the Creator is the last gate to the Supernal wisdom, it also constitutes the gate to all the goodness.

THESE TWO GATES ARE AS ONE refers to the two points, *Bina* and *Malchut*, which are united in the letter *Bet* of the word *BERESHEET* (IN THE BEGINNING), the first word in the Torah. And the two points are mentioned because they allude to the state following the correction, when these two points are called "the two gates," for both turn out to be good and free from evil, thereby bringing man only perfect goodness.

Nevertheless, until the end of correction, one must strain to separate within him the desires that refer to the point of *Bina* from those that refer to the point of *Malchut*, to reject the desires of *Malchut*, and, in defiance of egoism, use the desires of *Bina*. During man's work on self-correction, called "6,000 years," these two points are referred to as "The Tree of Knowledge of Good and Evil."

RABBI YOSI SAID—Rabbi Yosi does not object to the words of Rabbi Chiya. They are talking about two different states: Rabbi Chiya alludes to a state past the end of correction of *Malchut*, when both points become a gate, and there is no more evil within them. And Rabbi Yosi explains a state in the correction

process, when the two points, *Bina* and *Malchut*, exist within us as our Tree of Knowledge of Good and Evil. Hence, he tells us that ALL THE GOODNESS IS (can only be found in) THE TREE OF LIFE.

ZA filled with the Light of *Ima-Bina* is called "The Tree of Life," for he possesses only good properties. And the two points of good and evil, *Bina* and *Malchut*, remain within *Malchut* until the end of correction; hence, *Malchut* is called "The Tree of Knowledge of Good and Evil."

124. To all those who act, it is the faithful mercy of David that upholds the Torah. Those who keep the Torah seemingly create it themselves. All those who study the Torah—there is no action in them as they study, but those who keep the Torah—in them there is action. And the world exists by this force, eternal are the wisdom and the Torah, and the throne stands just as it should stand.

It was previously said that fear of the Creator constitutes the last gate, though it is the first gate to the Supernal wisdom. It turns out that ALL THOSE WHO STUDY THE TORAH have already corrected the last gate, and the two points become for them two entrances, all goodness without evil. Hence, it is said that THERE IS NO ACTION IN THEM, i.e., no analysis of good and evil, for they have already corrected everything.

However, those who have not yet reached the end of correction are referred to as those who keep the Torah. There is action in them, for they have not yet corrected good and evil in everyone's Tree of Good and Evil—not everyone has realized in one's inner tree (in all of one's properties) what is good and what is evil with regard to the spiritual truth.

It is therefore said that THOSE WHO KEEP THE TORAH SEEMINGLY CREATE IT THEMSELVES. As a result of man's effort to refrain from their use, all the distracting and impeding forces (thoughts and desires) of the point of *Malchut* become gates, all the locks become entrances, and all the entrances become chambers of wisdom filled with *Ohr Hochma*.

It follows that all the wisdom and the entire Torah become revealed only through the efforts of those who keep the Torah. Hence, they SEEMINGLY CREATE IT THEMSELVES. The forces of good and evil are combined within them, and they become those who keep the Torah, for the Torah is revealed thanks to their inner work of separating and correcting good and evil.

Such people are called "those who act," for they seemingly create the Torah by themselves. After all, without perceiving the Creator (The Torah, Light) as concealed, and then overcoming this concealment, thereby turning it into gates, entrances, and chambers the Torah could never have been revealed.

The perfection of the Creator's actions lies in the fact that by creating man so paltry (with such insignificant egoistic desires, completely opposite to the Creator in his properties, and utterly powerless to change himself), the Creator gave man an opportunity to become like Him (in properties, greatness, and the sensation of creating himself), to create within and by himself all of the worlds and the Torah. By revealing the Light, it is as though man actually creates it.

Thus, since these individuals reveal the Torah, they are regarded as its creators. The word is SEEMINGLY used to indicate that the Torah was created before the creation of our world (Talmud, *Pesachim*, 54:1), and of course, it is the work of the Creator Himself. Yet, without the good deeds of those who keep the Torah, it would not have been revealed to the world. Hence, they are regarded as the makers and creators of the Torah.

The wisdom and the Torah are eternal; that is, they exist even after the end of correction, for fear of the Creator is needed even then. However, once the entire egoism is corrected, there is no place from which to take this fear, for the Tree of Good and Evil becomes only good, and can no longer furnish fear of the Creator.

However, because they received fear in the past, they can continue using it in the present, after the end of correction, when there is nothing left to fear, as there are no restrictions in *Malchut*. And the only reason they can do so is that during the correction they worked on creating within them the sensation of the Creator's absolute rule and the eternity of the Torah. And since this fear is never-ending, the Creator's throne remains forever standing in their attainment.

The Night of the Bride

125. Rabbi Shimon was sitting and studying the Torah on the night when the Bride, *Malchut*, unites with her husband, *Zeir Anpin*. And all the friends present in the bridal chamber on that night, the eve of the holiday of *Shavuot* (Pentecost), must stand together with the bridegroom under the *Huppah* (wedding canopy), and be with him this whole night, and rejoice with him in the corrections of the Bride, i.e., study the Torah, then Prophets, then Holy Scriptures, and finally the wisdom, for these corrections are the Bride's adornments. And the Bride receives corrections, adorns herself with them, and rejoices with them all of that night. And on the next day, on the holiday of *Shavuot*, she only comes to the *Huppah* together with them. And her friends, who studied the Torah all night long, are called the sons of the *Huppah*. And as she approaches the *Huppah*, the Creator asks about them, blesses and adorns them with the Bride's adornments. Happy are those who merit this!

All the days of exile are called night, for this is when the Creator's face is concealed from Israel, as the impure forces rule and separate His loyal servants from Him. Yet, this is the time when the bride unites with her husband (in Hebrew, "husband" and "master" are the same word, so one must keep in mind the second meaning of the word as well). The *Huppah* is a wedding canopy, under which the ritual of union between a bride and a bridegroom (their merging in a *Zivug*) takes place.

The union between the bride and her husband (*The Zohar* uses the word "husband" instead of "bridegroom") occurs thanks to the Torah and *Mitzvot* (commandments) of the righteous, referred to as "those who keep the Torah." And all the Supernal Degrees, called "secrets of the Torah," become revealed thanks to them alone, for they are also called MAKERS (as though CREATING the Torah itself), as is described in item 124. Therefore, the time of exile is called the NIGHT WHEN THE BRIDE UNITES WITH HER HUSBAND. AND

ALL THE FRIENDS, THE SONS OF THE BRIDE'S JOY, ARE CALLED THOSE WHO KEEP THE TORAH.

And after THE END OF CORRECTION and complete deliverance, of which the prophet Zachariah writes (14:7): "And there shall be one day, which shall be known to the Creator, neither day nor night, but it shall come to pass come evening time: there shall be light." THE NEXT DAY, THE BRIDE AND HER HUSBAND ENTER THE *HUPPAH*, for *BON* will become like *SAG* and *MA* will be like *AB* (see item 64).

This state is therefore defined as the next day and a new *Huppah*. Whereas at this time (in this state), the righteous are called SONS OF THE *HUPPAH*, in whom there is no action, for then, as it is written: "They shall not do evil upon My holy mountain, for the earth shall be filled with the knowledge of the Creator, as waters cover the sea" (*Yeshayahu*, 11: 9).

And since these righteous elevated *BON* to *SAG* by their actions, i.e., made its properties similar to those of *SAG*, they are considered to have made a new *Huppah*, they are called "sons of the *Huppah*."

The night of *Shavuot* (Pentecost) is when THE BRIDE UNITES WITH HER HUSBAND, for the *Huppah* takes place on the next day, the day of *Shavuot*, the day of the reception of the Torah. On that day, all of creation achieves the state of the end of correction, as it is said: "He will swallow up death forever; and the Creator Himself will wipe away the tears off all faces" (*Yeshayahu*, 25:8).

The Torah describes this state as "engraved upon the scrolls" (*Shemot*, 32:16). In Hebrew, the word "engraved" is *Harut*, but it should be pronounced *Herut* (freedom), freedom from the angel of death. However, the sin of the golden calf followed and the High Degree was lost. Since *Shavuot* is the day when the Torah was received, it is also regarded as the end of correction.

Therefore, all the necessary preparations (the corrections carried out during the concealment period) are completed beforehand, on the night before the holiday of *Shavuot*. This night is hence defined as the night when the bride unites with her husband so as to enter the *Huppah* the following day, on the holiday of *Shavuot*, when all the corrections are completed and liberated from the angel of death, thanks to the actions of the righteous, who erect a new *Huppah*.

All of the bride's friends, those who keep the Torah, also called "sons of the bridal chamber," must be merged with the *Shechina-Malchut* (the bride) all of that night, called "exile." Only then do their acts in the Torah and *Mitzvot*

correct and purify the good in her from the taint of evil, so she would emerge with the properties that contain only good, without evil.

Hence, those who keep the Torah should rejoice together with the bride for all the great corrections that they've made in her. Then they joyously continue with their corrections in THE TORAH, then in PROPHETS and finally in the HOLY SCRIPTURES. All the degrees and revelations of the secrets of the Torah, which make up the framework of the *Shechina* herself at the end of her correction, are made exclusively by the righteous, who keep the Torah during the exile.

Therefore, all the degrees that emerge at the time (state) of the exile are called the bride's corrections and adornments from the Torah, Prophets and Holy Scriptures, for *Sefirot Hesed*, *Gevura*, and *Tifferet* constitute the Torah, *Sefirot Netzah*, *Hod*, and *Yesod* are the Prophets, and *Malchut* is the Holy Scriptures. The Light of *VAK* is called *Midrashim* and the Light of *GAR* is called "the secrets of the Torah." And all these corrections must be made in *Malchut* (the bride) on the night when she completes her corrections (precisely in the darkness of exile from the spiritual does man carry out the work of his inner correction).

It is known that the end of correction does not bring anything new or that was previously unknown. Rather, all the *MAN* and *MAD*, along with all degrees and *Zivugim* that have emerged consecutively during the 6,000 years will merge into one degree and become corrected with the help of the Light of *Atik*.

The bride will then enter her *Huppah*, and THE CREATOR WILL ASK ABOUT EVERYONE, about every man who had even once raised *MAN* for the Supernal, final *Zivug*. For the Creator waits for all the small *Zivugim* to assemble, as though asking about and waiting for each of them. And when they've gathered, a great *Zivug* will unfold, called *RAV PAALIM U MEKABTZIEL* (HE WHO BLESSES AND ADORNS HER). And when all the creatures are blessed and adorned together, correction comes to an end. This is referred to as "the adornment of the bride's crown."

126. This is why Rabbi Shimon and all of his friends stayed up that night, and each of them renewed the Torah again and again. Rabbi Shimon was joyous, and so were his friends. Rabbi Shimon said to them: "My sons, how blessed is your lot, for it is you who shall accompany the Bride tomorrow to the *Huppah*, for all those who correct Her and rejoice in Her this night shall have their names recorded in the Book of Remembrance. And the Creator shall bless them with seventy blessings and adornments of crowns of the Upper World."

The Book of Remembrance, mentioned by the prophet (*Malachi*, 3:15): "You will say, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all? And now we regard the wicked as blessed: they have settled in their wickedness, tried the Creator, and were liberated.' Then those who feared the Creator spoke with each other, and the Creator hearkened and heard, and a Book of Remembrance was recorded before Him for those who fear the Creator and honor His Name. 'They shall become chosen for Me on the day that I shall determine, and I shall spare them, as a man spares his own son, who serves him.'"

But how can we understand that when they spoke ill of the Creator, they referred to fear of the Creator, as the prophet says? Moreover, they were inscribed in the Book of Remembrance as those who "feared the Creator and honored His Name?"

The thing is that at the end of correction, when the great general *Zivug* of *Atik* manifests, great Light will be revealed in all the worlds, and in this Light everyone will return to the Creator in absolute love. The Talmud (*Yoma*, 86:2, "Introduction to the Study of the Ten Sefirot") says: "He who attains the repentance from love shall have his sins turned to merits."

Here, the prophet refers to the sinners claiming the futility of spiritual work: on the great day of the end of correction, when the Light of repentance from love shall shine, all the most malicious and deliberate, worst imaginable sins, will turn to merits, and their words shall be deemed not slight, but fear of the Creator.

Therefore, all the sins, as well as all the good deeds, are recorded before the Creator, for He will need them on that great day of His miracle: all the merits gather and complete the *Kli*, which receives the Light necessary for the final correction. Hence, it is said that the Creator shall record the names of those who fear Him in the Book of Remembrance, for He will need them on that day to complete the common *Partzuf*. This is exactly what the prophet says: those who remain shall be close to the Creator, like sons who served Him.

It is therefore said that everyone and everything will be recorded in the Book of Remembrance, even the sins. However, The Creator will record them as though they are merits, as though they served Him. These are the words of the prophet.

The number seventy signifies the Light of *Hochma*, GAR, adornment, a crown, and the Light of *Hassadim* is called "a blessing," for the world was created with the letter *Bet* (blessing), as it is written: "The world was built by mercy"

(*Tehilim*, 89:3), which is *VAK*. But at the end of correction, the Light of *Hassadim* will also be like seventy crowns, like the Light of *Hochma*, for *MA* and *BON* will ascend to *AB* and *SAG*. Therefore, *The Zohar* says that the Creator will bless them with seventy blessings and adornments of crowns of the Upper World.

127. Rabbi Shimon opened and said, "The Heavens declare the Creator's greatness. I have already explained this, but when the bride awakens to enter the *Huppah* on the following day, with all the friends who rejoiced with her through that night, she rejoices with them, corrects herself and shines with her adornments."

128. And on the following day, a multitude of masses, hosts, and legions join her. And she, together with all these masses, hosts and legions, awaits all those who corrected her by studying the Torah on that night. This is so because *Zeir Anpin* unites with *Malchut*, and she sees her husband, and it is said: "The Heavens declare the Creator's greatness." "The Heavens" alludes to the Bridegroom (ZA), who enters the *Huppah*. "The Heavens declare," i.e., shine, like the luminescence of a sapphire, upon the entire *Malchut*, from end to end.

The day of the end of correction is called "tomorrow," as it is written in the Talmud: "Do today, and receive the reward tomorrow" (*Eruvin*, 22:1). The masses are the worldly masses who do not serve the Creator, the hosts are those who serve the Creator, and the legions are chariots of warriors in armor—the Supernal groups of angels that accompany the souls, as it is said: "For He bid His angels to guard over you on all your paths" (*Tehilim*, 91:11). Just as the Creator waits for everyone, as was previously stated, so does the *Shechina*.

"Heavens" is the bridegroom entering the *Huppah*—the state of the end of correction, of which it is written: "And the light of the moon (*Malchut*) shall be as the light of the sun (ZA)" (*Yeshayahu*, 30:26). The Creator is called the "Heavens," and at the end of correction He is referred to as the "bridegroom," as it is said: "Just as a bridegroom rejoices over his bride, so shall your Creator rejoice over you." (*Yeshayahu*, 62:5).

Wherever it is said that the Creator descends, it indicates His strictness and judgment, for it speaks of diminishing His greatness in the eyes of the lower ones, as it is said: "His might and greatness are in His place." But at the end of correction, when all sins turn to merits, for it will become clear that all the spiritual descents were nothing other than spiritual ascents, the Creator becomes the "bridegroom" and the *Shechina* becomes his "bride."

The Hebrew word for "bride" is *Kalah*, as in the words *Kalat Moshe* (*Bamidbar*, 7), which describes the completion of the altar. Hence, in the Torah, the word *Kalah* signifies the end of construction. The Hebrew word for "bridegroom" is *Hatan*, and it signifies the descent along spiritual degrees, as it is said in the Talmud: "Descends the steps" (*Yevamot*, 63:1). However, this descent is greater than all the previous ascents, for it takes place on the way towards the bride at the moment of the end of correction.

The *Huppah* represents the total of all the Returning Light received on the *MAN* raised by the righteous in all the *Zivugim* at all the times during the 6,000 years. This is because now they have all gathered into one great Returning Light, rising and soaring over the Creator and the *Shechina*, over the bridegroom and his bride, like a *Huppah*—wedding canopy.

In this state, the righteous are called "Sons of the *Huppah*," for each of them has a part in this *Huppah*, to the extent of the *MAN* they raise to the screen of *Malchut*, which evoked, produced the Returning Light, corresponding in magnitude to this *MAN*. At the end of correction, the Creator is called *Hatan* (bridegroom), for He *Nechit Darga*—descends from His degree to his bride, and enters the *Huppah*.

At this time (in this state), the Heavens say—this is a great *Zivug* of the future, as the Talmud says: "The wife speaks to her husband" (*Berachot*, 3:1). The word "speaks" (*Mesaperet*) implies a *Zivug*, and is derived from *Sapir* (sapphire), the name of the *Shechina*, as it is said in the Torah, "...and under His feet—like a pavement of sapphire" (*Shemot*, 24:10).

THE LUMINESCENT SAPPHIRE is the Returning Light, ascending from below upwards. LUMINESCENT, LIKE LUMINESCENCE—The Returning Light, LUMINESCENT is equivalent to the Direct Light, LUMINESCENCE. This great *Zivug* gathers all of the Returning Light from all the *Zivugim* made during the 6,000 years, and the Direct Light will shine in it, as it is said, FROM END TO END.

129. The Creator's glory = *EL*—is the bride, *Malchut*, called *EL*, as it is written: "*EL* rages each day." She is called *EL* on all the days of the year. And now, on the holiday of *Shavuot*, when she already entered the *Huppah*, she is called GREATNESS and she is called *EL*, greatest of the great, luminescent out of the luminescent, dominion over dominions.

El is the name of great mercy. Yet, here it says: "*El* rages each day," which is contrary to mercy. The Torah says: "And there shall be evening, and there shall be morning, one day." The *Shechina* is a small star, the Moon, which reigns at

night. It is called "fear of Heaven," for it is the property of the righteous, who must raise *MAN* through their aspiration to be corrected, thereby evoking the Returning Light to descend on *Malchut* from Above and correct her.

It is therefore written: "The Creator hath made it so man would fear Him" (*Kohelet*, 3:14). This is so because it is impossible to raise the *MAN* without fear. The absence of fear of the Creator is referred to as *Malchut's* reign at night, in the state of darkness. In the absence of Light, all the restrictions and suffering are revealed, as they are opposite to the property of day, mercy. Thus, fear of the Creator emerges; were it not for this fear, the property of morning and day could not be revealed.

So it is written: "And there shall be evening, and there shall be morning, one day." Night also enters morning, for without a night, there would be no morning, and one cannot do without night. It is hence written that *EL* RAGES EACH DAY. After all, the property of mercy, called *EL*, is revealed only with the help of the night, through the property of RAGE. Hence, this property is also regarded as mercy; and consequently, the *Shechina* is called *EL*.

This is why it is said that the CREATOR'S GREATNESS = *EL*—IS THE BRIDE, *MALCHUT*, CALLED *EL*, for it is impossible to achieve the state of "day" without the state of "night." So it is in each of the six days of creation, of which it is said: "And there shall be evening, and there shall be morning, one day." We see that the night is included in the name "day." And just as they are all called the six DAYS of creation, the 6,000 years are called "night" in the property of mercy.

And in the great *Zivug* at the end of correction, a day shall come; the light of the moon will become like that of the sun, as the prophet said (*Zachariah*, 14:7): "It shall come to pass, that at evening time there shall be light." This will cause the degrees of *Malchut* to increase twofold, for even during the 6,000 years, the light of the moon was according to the aforesaid, "And there shall be evening, and there shall be morning."

And at the end of correction, when the moon becomes like the sun (*ZA*), the moon will be twice as great as before, as it will become greatness itself, for its greatness will equal that of *ZA*, of which *The Zohar* says: THE GREATEST OF THE GREAT, DOMINION OVER DOMINIONS. Although it merged with the light of the morning during the 6,000 years, as it is said, "And there shall be evening, and there shall be morning, one day," now that it is as big as the sun (*ZA*), it becomes Light, itself, LUMINESCENT OUT OF THE

LUMINESCENT. Previously, its Light was solely the result of the inclusion of the properties of Higher *Sefirot* into it.

Also, DOMINION OVER DOMINIONS, for during the 6,000 years, its reign was that of a small star, reigning only at night. Now, however, it also reigns during the day, for it is as big as the sun.

130. The hour when the Heaven (ZA) enters the *Huppah* and shines upon *Malchut*, all of her friends, who corrected her by studying the Torah, are known by their names, as it is said: "The Heavens declare the work of His hands." "The work of His hands" refers to the members of this covenant, called "the work of His hands." As you say: "Confirm for us the work of our hands," which is the mark of the covenant, imprinted on man's body.

"Friends" are those who keep the Torah, which includes both good and evil deeds, even those parts of them that are still evil and uncorrected; EACH IS KNOWN BY A NAME (his corrected part), as it is said: THE HEAVENS DECLARE THE WORK OF HIS HANDS. "Heavens" is the Book of Remembrance, which constitutes the Light of the great *Zivug* that leads to repentance (correction) out of love, when sins become merits (Talmud, *Yoma*, 86:2).

And even those who were speaking ill things, it is said about them: "Then they shall impart their fear of the Creator upon one another" (item 126). Therefore, the action defined as "upholding the Torah," which includes both good (for the worthy) and evil (for the unworthy), now becomes completely good and holy. And it turns into THE WORK OF HIS HANDS—the Creator's actions, for THE HEAVENS SPEAK even of the unworthy. It turns out that all the friends have performed only good deeds and carried out holy work, for they would all correct *Malchut*, and ALL ARE KNOWN BY THEIR NAMES.

It is therefore said: CONFIRM FOR US THE WORK OF OUR HANDS (*Tehilim*, 90:17). However, it is unclear whose hands are meant: His or ours? Only one thing is meant here—that the covenant is referred to as "the work of our hands," for its confirmation is *Yesod* (*Yesod* is not only the name of a *Sefira*, it also means "basis," "foundation" in Hebrew), the foundation of the entire construction.

The correction of *Yesod* is *Brit Milah* (circumcision). Hence, it is said that the existence of the covenant is called "the work of our hands," for we separate the *Orlah* (foreskin) from *Yesod* through the work of our hands. But this only concerns the period up to the end of correction. And at the end of correction, THE WORK OF HIS HANDS will be revealed. In other words, the Creator Himself will detach the *Orlah* from us, and THE HEAVENS DECLARE THE WORK OF HIS HANDS. But until that state comes, we are entrusted with the

correction of the circumcision. Therefore, we ask: CONFIRM FOR US THE WORK OF OUR HANDS.

131. Rabbi Hamnuna-Saba then said as follows: "Do not let your mouth cause your body to sin," i.e., one must not allow his mouth to get close to evil and be the cause of sin for the sacred flesh, which bears the mark of the holy covenant with the Creator. If he does so, he shall be dragged to hell. And the ruler of hell, called Domeh, stands at the gates of hell with hundreds of thousands of angels, but he is forbidden to approach those who have kept the holy covenant in this world.

There is a warning here: let each man be careful of what he utters, so that his prayer is pure when he raises *MAN* with the help of the Torah and *Mitzvot*. If the impure force clings to his prayer, it will receive his *MAN*. As a result, man will develop a grudge against the Creator and foreign thoughts, thereby causing the *Orlah* to once again cling to the holy covenant. Consequently, his holy soul will fall into the captivity of the impure forces, and they will drag it to hell. This is similar to what Rabbi Elazar said about falling into Lilit's hands (item 68).

THE SACRED FLESH, WHICH BEARS THE MARK OF THE HOLY COVENANT alludes to the holy soul guarded by the holy covenant, as it is said: "From my flesh I shall see the Creator," i.e., from my nature, my properties. Yet, doubts evoke the return of the impure force of the *Orlah*. It touches the holy covenant, and the Divine soul is instantly driven away. Hence, "The Tree cried out: Sinner, do not touch me," for this Tree is *Yesod*, *Ateret Yesod* (foreskin—the very essence of creation, egoism), the Tree of Knowledge of Good and Evil.

DOMEH, THE RULER OF HELL—DOMEH is derived from *Dmamah*—lifelessness, for he robs man of his soul and leaves him lifeless. This is the angel that fills man's heart with doubts regarding the Creator's greatness, and creates within him a sinful desire to perceive His plans as though they were plans of one born of a woman, i.e., as though they were of this world. And since he likens the Creator's thoughts in man's perception to those of man, he is named so (*Domeh* also means likeness, similarity).

At first, man understands that the Creator's thoughts and ways are different from ours, for the created mind can grasp neither Him nor His thoughts nor His governance, as our mind is inferior to His. But, through sin, the angel Domeh plants a silly spirit within man, which forces him to say that the mind of one born of a woman is similar to the Creator's. This leaves man open to doubts, which DRAG HIM TO HELL.

Therefore, the power of the angel Domeh is in his name, as it is said: "Who is as mighty as You, who is LIKE You, the King that kills and resurrects?" This indicates that the connection with the one who is LIKE him leads to death, whereas in the realization that there is none like Him, man finds life.

However, the doubts and thoughts that man receives from the angel Domeh are countless, as *The Zohar* says, HUNDREDS OF THOUSANDS OF ANGELS ARE WITH HIM, and they are all standing at the gates of hell, through which man is dragged there, though the gates themselves are not yet considered hell.

BUT HE (THE ANGEL) IS FORBIDDEN TO APPROACH THOSE WHO HAVE KEPT THE HOLY COVENANT IN THIS WORLD. And even if one did not fully keep (observe) the covenant, and there is still good and evil in his deeds, he is nonetheless regarded as one who has kept the holy covenant. So, unless one comes to doubt, the angel Domeh is forbidden to drag him to hell.

132. When this happened to King David, fear enveloped him. Right then, Domeh ascended before the Creator, and said: "Master of the world, it says in the Torah (*Vayikra*, 20:10): 'And the man that commits adultery with another man's wife...' David broke his covenant, is it not so?" The Creator replied to him: "David is righteous, and his holy covenant remains pure, for it is known to Me that Bat Sheva was destined for him since the creation of the world."

Although David committed no sin, as the Talmud explains (*Shabbat*, 56:1) that he who says that David sinned is wrong, he was enveloped with fear nonetheless, as if he really had sinned, for Domeh cited the Torah in his complaint.

However, Bat Sheva had been destined for David since the creation of the world (Talmud, *Sanhedrin*, 107:1); thus, he did not violate his covenant. Yet, if Bat Sheva had been destined for David, why was she first married to Uriah? After all, a wife is half of her husband's body. And if she is half of David's body, how could Uriah have taken her, if there is nothing in him that corresponds with her?

The fact is that Bat Sheva is David's true *Nukva* (female) from the day of the creation of the world, for David is the male part of *Malchut*, while Bat Sheva is the *Nukva* in *Malchut*. But since, as the world was being created, *Malchut* ascended to *Bina* to receive the property of mercy (bestowal) from her, Bat Sheva, too, required this correction in *GAR*. Without it she could not have given birth to the soul of King Solomon.

And Uriah the Hittite was an exalted soul, the properties of *GAR*, wherefrom the name "Uriah," which consists of Ur = *Ohr* (Light) and i(a)h = i (*Yod*) + h (*Hey*) = the first two letters of the Creator's Name *HaVaYaH*, is derived. In other words, Uriah signifies "the Creator's Light." And the fact that his name contains only

the first two letters *Yod-Hey* = *Hochma-Bina*, and lacks the last two letters *Vav-Hey* = *ZA-Malchut* indicates that his Light is the Light of *GAR*. Therefore, to correct Bat Sheva in the property of mercy, she was joined with Uriah. As a result, she became fit for queenship, and became the Queen of Israel.

133. Domeh said to Him: "Master of the World, what is revealed to You is concealed from him." The Creator answered: "Whatever David did was done with My permission. For no man goes to war without first giving his wife a *get* (document of divorce)." Domeh then said: "But if this is so, David should have waited three months, which he did not." The Creator replied: "This extension is only necessary to make certain that the woman is not pregnant from her previous husband. But it is known to Me that Uriah never went near her, for My Name is imprinted in him as testimony. Indeed, Uriah is *Ohr-Iah*, the Creator's Light, though it is written *Uriahu* = *Ohr* + *i* + *a* + *hu* (*Yod-Hey*-Vav), without the last *Hey*, *Malchut*, which proves that he did not use *Malchut*."

The letters *Yod-Hey* in Uriah's name (*Aleph-Reish-Yod-Hey*) indicate that he had never touched Bat Sheva. This is because Uriah refers to *GAR* without *VAK*. And *The Zohar* emphasizes that whenever *VAK* is used, the name *Uriahu* is applied. However, it is written here that Uriah was Bat Sheva's first husband, meaning that he had nothing of *VAK* in him, but only *GAR*—the Light of *Hochma* without the Light of *Hassadim*, for *Vav* signifies *Hassadim*. This is why he could not come near Bath Sheba.

134. Domeh said to Him: "Master of the World, this is exactly what I have said: if You knew that Uriah had never laid with her, then who revealed it to David? He should have waited three months. And if You will say that David knew that Uriah had never laid with her, why did he send Uriah to his wife, saying: 'Go down to your house, and wash your feet?'"

Usually the readers of the Torah give this example of "a love triangle" as evidence of King David's less than exalted qualities and of the inconsistency of the Creator's judgment—how He forgave David for "killing" Uriah, and so forth. We must remember that the Torah speaks only of the spiritual worlds and their laws, which have no obvious consequences in our world. There is a cause-and-effect connection: whatever occurs in our world is a result of a Higher cause, but in no way is it vice versa, i.e., whatever is described in the Upper World does not necessarily need to manifest in ours. To consider the Torah a narrative about our world relegates the Torah of the world of *Atzilut*, the Creator's holy names, the Creator's Light, to the lowest level of creation, which is strictly forbidden: "Do not make an idol for yourself."

135. He replied to him: "Of course, David did not know, but he waited more than three months, as four months had passed." As we have learned, on the 15th day of *Nissan*, David ordered all the people of Israel to prepare for war, Yoav—on seventh day of *Nissan*. They conquered the lands of Moav and remained there for four months, until he went to Bat Sheva in the month of *Elul*. And on *Yom Kippur*, the Creator forgave him his sin. But there are those who say that David dispatched his orders on the seventh day of *Adar*, the troops assembled on the 15th day of *Iyar*, he went to Bat Sheva on the 15th day of *Elul*, and on *Yom Kippur* the Creator forgave him and spared him from death at the hands of the angel Domeh.

Domeh is in charge of adultery. And since David was forgiven on the Day of Atonement, he thereby escaped death at the hands of Domeh. However, death was a consequence of Uriah's death at the hands of Amon's sons, as is recorded in the book of Kings (*Melachim*, 1, 15:5), "For David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite."

136. Domeh said: "Master of the World, I have nonetheless one claim against him: why did he open his mouth and say: 'The Lord is righteous, for a mortal does so,' thus condemning himself to death. Hence, I have the power to bring death upon him." The Creator replied to him: "You are not allowed to bring death upon him, for he has repented and confessed: 'I have sinned before the Creator,' even though he did not sin. But he did sin in one matter—the killing of Uriah. I have recorded his punishment, and he had received it." Then Domeh immediately gave up his complaints, and returned, despondent, to his place.

The last letter *Hey* in the name *HaVaYaH* has two points—restriction (strictness) and mercy. And all the corrections of *Malchut* with the help of the covenant (circumcision) are intended to conceal strictness and reveal mercy. Then, the Creator's name descends into *Malchut*. Even though *Malchut* exists there under the ban of the first restriction (strictness and judgment), and all the impure forces cling onto her, this point is nonetheless concealed, and only *Bina*'s property of mercy is revealed. Thus, the impure forces-desires, which are foreign to holiness and spirituality, are powerless and cannot cling to her.

To violate the covenant means to reveal the strictness and judgment in *Malchut* (the letter *Hey*). As a result, the impure forces immediately cling to her, for this is their property—a part of them. The holy soul, the Creator's name, thereby disappears at once, as it is written (*Iyov*, 4:9): "By the breath of God they perish."

David himself is the part of *Malchut* related to *Malchut's* property of mercy. Hence, he requires special care so as to prevent *Malchut's* property of strictness from being revealed in him. For he who reveals the property of strictness and violates the covenant with the Creator, surrenders himself to the impure forces, which condemn him to death. This is because the property of strictness reveals itself within him before the impure force (the angel Domeh), who wished to cling to David's soul and drag it to hell.

Although he was innocent, David begged the Creator's forgiveness for adultery, and received it. But with regard to David sending Uriah to his death, Domeh had no right to ask the Creator for punishment, as he is only in charge of adultery.

137. And David said to this: "Were it not for the Creator's help, Domeh had nearly claimed my soul." "Were it not for the Creator's help" means "had the Creator not been my guard and guide against the angel Domeh." "Nearly" means that only the distance as thin as a thread remained for Domeh to drag my soul to hell.

David is *Malchut*, of whom it is written (*Mishley*, 5:5): "Her feet descend to death," for she is the end, conclusion of holiness (the spiritual). The impure forces originate in *Malchut*, and she sustains them, as it is said (*Tehilim*, 103:19): "His kingdom rules over all."

However, when *Malchut* exists in her corrected property of mercy (item 122), she is defined as consisting of two points: her own point of judgment and the point of mercy that she received from *Bina*. Her point of judgment is concealed, while the point of mercy is revealed. And thanks to this correction, all that the impure forces can get from *Malchut* is a *Ner Dakik* (tiny luminescence), which only sustains their existence, but does not allow for their spreading.

Ner Dakik, the source of existence for the impure forces, is also known as *Hoteh Dakik*, a small sin, the root of sins, as it is written (Talmud, *Sukkah*, 52:1): "Initially, the impure force seems as thin as a spider web, but then grows as thick as a shaft." And it is called small (*Dakik*), for judgment and restrictions are concealed within the property (point) of mercy.

However, he who violates the covenant causes the point of judgment in *Malchut* to be revealed. As a result, the impure forces cling to *Malchut* and draw much Light from her, thus receiving the strength to spread and expand. And he who does so is said to be forsaking his own soul, as it is written: "By the breath of God they perish" (*Iyov*, 4:9).

And when he merits returning to the Creator, he returns and corrects *Malchut* with the property of mercy. This is why this process is called *Teshuva*

(return), from the word of *Tashuv* (to return) + "A," where "A" (*Hey*) designates the Creator. In other words, it is the return to the property of mercy, whereas the property of judgment goes back to being concealed in the property of mercy, like a small candle, and nothing more.

It is therefore written: WERE IT NOT FOR THE CREATOR'S HELP, referring to His acceptance of my return and repelling the angel Domeh by bringing *Malchut* back to her place (to the property) of mercy, reducing the property of judgment to a mere small candle, a hair's-breadth fire, whose LIGHT SEPARATES ME FROM THE IMPURE FORCE.

This is that minimal Light that must always remain between *Malchut* and the impure force, so as to allow *Malchut* to exist and be sustained by this small Light, called "small sin," so small that DOMEH WOULD NOT DRAG MY SOUL TO HELL FOR IT.

It is precisely the magnitude of this Light that saved me from the hands of Domeh, for had the property of judgment not returned to *Malchut* in the measure of a small sin, I would have fallen into the hands of Domeh.

138. Therefore, man should be careful not to say what David said, for one cannot say to the angel Domeh that "It was an error" (*Kohelet*, 5:5), as it was with David, when the Creator won the dispute against Domeh. "Why should the Creator be angry over your word" (*Kohelet*, 5:5), i.e., for what you have said. "Destroyed the work of your hands" (*Kohelet*, 5:5) i.e., the sacred flesh, the holy covenant, which you have broken, and are therefore to be dragged to hell by the angel Domeh.

There are two ways to return to the Creator ("Introduction to the Study of the Ten Sefirot," items 45, 59, 64; Talmud, *Yoma*, 86:2):

1) Repentance out of fear, when intentional sins become unintentional,

2) Repentance out of love, when intentional sins become merits.

Before the end of correction, when the forces of strictness, restriction, and judgment are still needed in the world, as it is written (*Kohelet*, 3:14), "The Creator hath so made it that man should fear Him," *Malchut* must sustain the existence of the impure forces as *Ner Dakik*, so they will not disappear from the world.

Therefore, at such a time (in this state), *Malchut's* corrections are made in two points: mercy and judgment. However, judgment is concealed, while mercy acts openly. This is why the Tree of Knowledge of Good and Evil is feared: if man is worthy—it is good, if not—it is evil (items 120–124).

Therefore, DURING THE 6,000 YEARS, WE RETURN TO THE CREATOR ONLY OUT OF FEAR, which causes our intentional sins to turn into unintentional ones—errors. As a result of our repentance, we bring *Malchut* back to the property of mercy. But strictness and judgment are concealed in her to the extent of a small candle (small sin), since *Malchut* must still remain in the property of fear. Hence, this return is called "the return out of fear."

The small sin that must remain is also called "unintentional sin," an "error," a "mistake," for it is not regarded as a sin in and of itself. Rather, it only leads man to commit an unintentional sin. Man sins intentionally only after having first committed an unintentional sin: he committed something unintentionally, but it turned out that he has sinned.

Thus, this small sin remains in *Malchut*, but although it remains, it is not really considered a sin. Yet, through this concealed judgment and strictness we come to intentional sins. This is why it is said: "Initially, it is as a hair's-breadth," i.e., like a small sin. But then, unless we properly guard our covenant, it "becomes as thick as a shaft," as the property of strictness and judgment becomes revealed in *Malchut*.

It is hence said that Domeh stands at the gates of hell, as the power of a small sin is only an entrance, for it is said that it looks as thin as a spider web. Therefore, our repentance is called "forgiven sins," which turn into unintentional errors, as though they were mistakes. For a small sin remains, which is capable of leading us to intentional sins.

All this refers to the repentance out of fear, whereas the second kind is the repentance out of love, when intentional sins turn to merits (item 126).

Therefore, MAN SHOULD BE CAREFUL NOT TO SAY WHAT DAVID SAID, i.e., not to utter the word that causes the property of judgment in *Malchut* to be revealed (as David had done). FOR ONE CANNOT SAY TO THE ANGEL DOMEH THAT IT WAS AN ERROR, for he is unsure as to whether he can return to the Creator right away, so that his sin would be forgiven and made unintentional, AS IT WAS WITH DAVID, WHEN THE CREATOR WON THE DISPUTE AGAINST DOMEH.

It happened with David because throughout his life all of his actions before the Creator were pure, he had committed no crimes, and the only exception was his act toward Uriah. Hence, the Creator became his defender, and helped him return to Him at once, and his sin was turned into an error, as it is said in *The Zohar* (item 137): WERE IT NOT FOR THE CREATOR'S HELP, DOMEH

HAD NEARLY CLAIMED MY SOUL. But other people should fear this angel, for an unintentional sin may lead them to hell at the hands of Domeh.

DESTROYED THE WORK OF YOUR HANDS, THE SACRED FLESH, THE HOLY COVENANT, WHICH YOU HAVE VIOLATED, AND ARE THEREFORE TO BE DRAGGED TO HELL BY THE ANGEL DOMEH. The correction in us called "the holy covenant" is regarded as "the work of our hands," as it is written: "Confirm the work of our hands." The holy soul is called the sacred flesh, as it is said, "Out of my flesh shall I see the Creator" (*Iyov*, 19:26) (item 131). Because of the revelation of the property of strictness and judgment in *Malchut*, the correction of the covenant was corrupted, and Domeh drags the soul to hell.

Therefore, THE HEAVENS DECLARE THE WORK OF HIS HANDS (item 130). In the end of correction, the Heavens will declare the work of His hands, as the reward for all these corrections will be revealed. It will become clear that this was THE WORK OF HIS HANDS, and NOT OURS', and THE HEAVENS DECLARE this. And the great *Zivug RAV PAALIM U MEKABTZIEL* will be made on these actions (corrections) (item 92). DECLARE refers to the Light's descent from Above.

Know that this is the only difference in our world before and after the end of correction. Before the end of correction, *Malchut* is called the Tree of Knowledge of Good and Evil, for *Malchut* is the revelation of the Creator's governance over this world. And until people achieve the state where they can receive His Light (as He conceived and prepared for everyone back at the Thought of Creation), the world will be ruled by good and evil, by reward and punishment.

The reason for this is that our *Kelim de Kabbalah* (vessels of reception) are impure, stained by egoism, which (i) prevents the Creator's Light from filling theses desires, and (ii) separates us from the Creator. And the infinite goodness that He has prepared for us may only be received in altruistic desires, for these delights are not limited by the bounds of creation, like egoistic pleasures, in which fulfillment instantly douses the pleasure.

Hence, it is written: "The Creator hath made everything for His own glory" (*Mishley*, 16:4), i.e., all the deeds in the world were initially created by Him so that we could please Him. Therefore, people in our world are engaged in things that are totally opposite from what they should be doing, according to the purpose of their creation. After all, the Creator clearly states that He created the world for Himself: "I have created it for My glory" (*Yeshayahu*, 43:7).

Yet, we claim the exact opposite—that the whole world was created for us, and we desire to swallow it whole, for our own pleasure, satisfaction, indulgence, and exaltation. So it is no surprise we are unworthy of receiving the Creator's perfect goodness. And thus He rules over us through good and evil, in the form of reward and punishment, for one depends on the other: reward and punishment give rise to good and evil.

Because we use our desires to receive (pleasure), thus becoming opposite from the Creator, we perceive His governance towards us as evil. This stems from the fact that man cannot perceive obvious evil from the Creator, as this would greatly undermine the creatures' perception of the great and perfect Creator, for the Perfect one cannot create evil.

Therefore, to the extent that man feels bad and evil, and denies the Divine Providence, a veil immediately falls over him, and the sensation of the Creator's existence disappears. This is the worst punishment in the world!

Hence, the sensation of good and evil in the Creator's governance gives us a feeling of reward and punishment. This is because he who exerts efforts not to lose faith in the Creator's existence and governance, even if he tastes evil in His governance, is rewarded with finding strength to not lose faith in the governance and good purpose of the Creator's "evil" influence. But if he had not yet merited the opportunity to exert efforts in believing that the Creator pursues a definite purpose by sending him unpleasant sensations, he is punished with remoteness from faith in the Creator and the sensation of His existence.

Therefore, although He has done, is doing, and will do all the deeds in the world, it remains semi-concealed from those who perceive both good and evil. For when they perceive evil, the impure force is allowed to conceal the Creator's governance and faith in Him. Thus, man suffers the worst punishment in the world—the sensation of detachment from the Creator—and becomes filled with doubts and denial of the Creator's existence and governance. And when he returns to the Creator, he receives a corresponding reward, and is able to unite with Him once again.

But through this very governance of reward and punishment, the Creator has prepared for us the opportunity to utilize this governance in order to achieve the end of correction, when all people attain their corrected *Kelim* (desires), and use them to bring pleasure to the Creator, as it is written that He has created everything for Himself! In other words, our bestowal must be absolute.

Then the great *Zivug* of *Atik* will be revealed, we will all return to the Creator out of love, all our intentional sins will turn to merits, all evil will be felt as

infinite goodness, and His Divine Providence will be revealed in the entire world. Thus, ALL SHALL SEE that only He has done, is doing, and will do all the deeds in the world, and that no one acts besides Him. After the sensation of evil and punishment is turned to one of goodness and reward, and our egoistic desires become altruistic, we are given the opportunity to attain the Maker, for we conform to the work of His hands by blessing and exalting Him above all evil and all punishments we had once suffered.

However, the most important point to stress here is that until the end of correction, all the corrections were considered as THE WORK OF OUR HANDS. This is why we receive rewards or punishments for them. But in the great *Zivug* at the end of correction, it will be revealed that all the corrections and all the punishments are THE WORK OF HIS HANDS.

Thus, it is said, THE HEAVENS DECLARE THE WORK OF HIS HANDS. This is because the great *Zivug* signifies what the Heavens will declare, that all the deeds are the work of His hands, that He has done, is doing, and will do all the deeds in the whole of creation.

139. Thus, "the Heavens declare the work of His hands." These are the friends who have united in the bride (*Malchut*) by studying the Torah on the night of the holiday of *Shavuot*. They are all participants of the covenant with her, and are called "the work of His hands." And she praises and notes each and every one of them. What is Heaven, firmament? It is the firmament, where the sun, the moon, the stars, and the zodiac are located. This firmament is called the Book of Remembrance, and it declares and records them, so they shall become the sons of His palace, and He will fulfill all their desires.

Yesod of *Zeir Anpin*, onto which a *Zivug* is made for the revelation of all the Supernal Degrees, called the sun, the moon, the stars, and the signs of the zodiac, is referred to as the "firmament." All of the Supernal stars exist on the firmament, called *Yesod* of *Zeir Anpin*. And everything exists thanks to it, for it makes a *Zivug* with *Nukva*, called earth, and shines upon her with all these stars, i.e., gives these stars to her.

It turns out that *Malchut* is smaller than the sun (ZA). But at the end of correction, the light of the moon will be as the light of the sun, and the light of the sun will be seventy times greater than before—*Malchut* will become as big as *Zeir Anpin* during the six days of creation. When will this be? Rabbi Yehuda answers: on the day when death disappears forever, and the Creator and His Name are as one.

The Heaven or the firmament (ZA) is *HaVaYaH*, called "the sun." *Malchut* (*Nukva*) receives from it, and is called "the moon." During the 6,000 years, *Malchut* receives the Light from the six days of creation, but *Zeir Anpin* does not reveal that the Creator and His Name are one. Hence, the moon is smaller than the sun. Its lesser size is a result of *Malchut's* consisting of both good and evil, reward and punishment.

There is a considerable difference between "Him" and "His Name." "His Name" is *Malchut*, where all the *Zivugim*, and all the states of unification and separation are accumulated. But at the end of correction, when death is said to disappear forever, *HaVaYaH* and His Name will be one. The Name (*Malchut*) will be like the Light of *Zeir Anpin*—only goodness without evil, and the private governance will be revealed in her, which means that the light of the moon will become equal to that of the sun.

Therefore at this time (in this state), *Nukva* will be called "the Book of Remembrance," for all human deeds are recorded in her. *Yesod* of *Zeir Anpin* is called "remembrance," for it remembers the deeds of the entire world, studies, and analyzes all the creatures that receive from it.

During the 6,000 years before the end of correction, the Book of Remembrance exists sometimes together and sometimes separately. But at the end of correction, these two degrees will merge into one, and *Malchut* herself will be called "the Book of Remembrance," when ZA and *Malchut* become a single whole, for *Malchut*'s Light will equal that of ZA.

Therefore, the firmament is a place where the sun, the moon, the stars, and the signs of the zodiac are located. The firmament is *Yesod* of ZA, which emanates all the Light of the world and sustains all existence. It passes the Light onto *Malchut* when she is smaller than it, and the state, "He and His Name are one" has not yet been achieved. And at the end of correction, it will be exactly like *Malchut*, who is hence called the Book of Remembrance.

Thus, when *Malchut* receives all the properties of *Zeir Anpin* (the firmament, called "Remembrance"), she will become the Book of Remembrance, i.e., she and the firmament will be one.

140. Day after day brings *Omer*—a sheaf. The holy day out of those days (*Sefirot*) of the King (*Zeir Anpin*) praises the friends, who study the Torah on the night of *Shavuot*. They say to each other, "Day after day shall bring a sheaf," and praise it. And the words "night after night" refer to all the degrees, *Sefirot* of *Malchut*, that reign in the night, praise one another by

each receiving from a friend, from another *Sefira*. And the state of complete perfection makes them beloved friends.

Having explained that THE HEAVENS DECLARE THE WORK OF HIS HANDS is THE BOOK OF REMEMBRANCE. *The Zohar* continues to clarify the writings in the *Book of Malachi* (3:14-16): "You have said, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all? And now we regard the wicked as blessed: they have settled in their wickedness, tried the Creator, and were liberated.' Then those who feared the Creator spoke WITH EACH OTHER, and the Creator hearkened and heard, and a BOOK OF REMEMBRANCE was recorded before Him for those who fear the Creator (every day) and honor His (holy) name. 'And they shall become chosen for Me,'—the Lord said,—'on the day that I shall determine, and I shall spare them, as a man spares his son, who serves him,—on the day that I shall work a miracle, on the day of the end of correction.'"

Before the end of correction, before we prepare our desires "to receive" only for the Creator's sake, and not for self-gratification, *Malchut* is called "The Tree of Knowledge of Good and Evil," for *Malchut* governs the world in accordance with man's deeds. Inasmuch as we are not yet ready to receive all the delight that the Creator prepared for us in His Thought of Creation, we have no choice but to submit to *Malchut*'s governance of good and evil.

And this very governance prepares us for the eventual correction of our desires to receive (*Kelim de Kabbalah*) into desires for bestowal (*Kelim de Hashpaa*), thus achieving the goodness and delight that He conceived to bestow upon us.

As was previously stated, the sensation of good and evil creates in us a feeling of reward and punishment. Therefore, when one tries to retain his faith in the Creator while he is feeling evil, but still continues to observe the Torah and *Mitzvot* as he did before, he is rewarded.

And if he cannot overcome this test and is distanced from the Creator, he becomes filled with doubts with regard to the good governance. Alternatively, he stops believing that the Creator governs the world altogether, or feels resentment towards the Creator in response to these unpleasant sensations. The Creator punishes for all thoughts, just as He does for all actions (Talmud, *Kidushim*, 40:1).

It is also said that one's righteousness is of no help to him on the day of his sin. But sometimes man's doubts are so overpowering that he regrets even the good deeds he had previously done, and says (*Malachi*, 3:14): "You have said, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all?'" He becomes

a complete sinner, who regrets his righteous past (complaining that he wasted time and effort instead of enjoying this world like the others!), and his doubts and regrets cause him to lose all of his good deeds, as the Torah warns us: "One's righteousness is of no help to him on the day of his sin."

Yet, even in this state, man can return to the Creator. However, he is said to be beginning on his path anew, as though he is a newborn, for all of his past good deeds are gone.

One should not take the aforesaid literally, even in its spiritual context, for he who works to achieve unconditional altruistic deeds constantly experiences descents and ascents, is filled with doubts, and tries to overcome them. Only one who advances in this manner feels that he is starting his work every time anew, that he understands no more than a newborn baby. Conversely, one who belongs to the masses—who works in his egoistic desires—is constantly filled with self-reverence and thinks that on each new day, he adds to the previous one, and nothing seems to disappear. This makes his spiritual growth impossible.

Only one who truly ascends the spiritual degrees feels like a newborn baby before his Creator at each moment. After all, as he ascends from one degree to the next, the previous state (degree) disappears, and until he attains a Higher Degree, he is in total darkness and feels that he is starting from scratch, rather than supplementing his assets, which is how the spiritually inanimate (*Domem de Kedusha*) feel.

The governance of good and evil causes us to ascend and descend—each in his own way... Each ascent is considered a separate day (sensation of Light). As a result of the great descent that he has just undergone by regretting his past good deeds, man moves into a state of ascent, as one who is born anew.

Therefore, at each ascent, it is as though one starts over on his path to the Creator. Thus, each ascent is regarded as a separate day, for there is a break (night) between these states. And each descent is hence considered a separate night.

This is what *The Zohar* tells us: DAY AFTER DAY SHALL BRING A SHEAF—in each ascent we draw nearer to the Creator's greatest day (the end of correction), HE PRAISED THE FRIENDS AND THEY WOULD SPEAK WITH EACH OTHER. This is because through the great *Zivug* at the end of correction, they will all merit returning to the Creator out of love, for the desire "to receive" will be completely corrected, and they will begin to receive only for the Creator's sake, so as to bestow delight upon Him.

In this great *Zivug* (unity), we will reveal all the supreme goodness and delight of the Thought of Creation. And we will then see with our own eyes that

all those punishments we experienced in the states of descent, which made us doubt and regret the efforts exerted in the Torah, all those punishments would correct and purify us. And now, at the end of correction, they are the direct cause for our sensation and reception of the Creator's goodness.

Had it not been for the terrible suffering and punishments, we would not have been able to achieve the state of being filled with perfect delight. Therefore, even these intentional sins turn into merits, as it is said: DAY AFTER DAY SHALL BRING A SHEAF—each ascent in *Malchut*, up to the end of correction, is like a separate day.

This day is revealed by the word, which supports the Torah in all its greatness. What is this word? When they say, "How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all?"

These words brought punishments that have now become merits, for all the perfection and magnificence of that great day can now be revealed thanks to these very punishments of the past. Thus, those who uttered these words are now regarded as those who fear the Creator and praise His Name. (And these words could only have been spoken by those who made efforts to advance on the Path of Truth, and felt frustrated upon receiving uncorrected egoism of a Higher Degree. In other words, frustration comes only to those who truly work for the Creator's sake.)

Hence, it is said about them: "The Lord said, 'On the day that I shall determine, and I shall spare them, as a man spares his son, who serves him,'" for all the nights—states of descent, suffering and punishments, which sever their connection with the Creator—now become merits and good deeds. And the night turns into day, darkness turns into Light, and there are no divisions between days, and all 6,000 years gather into one great day.

And all the *Zivugim* that were made one after another, revealed the ascents and the separate, consecutive degrees, have now gathered into one degree of one great *Zivug*—Unity, which shines in the world from end to end. Hence, it is written: DAY AFTER DAY SHALL BRING A SHEAF, that is, the intervals between days now become magnificent glory, for they have been turned into merits. Thus, everything becomes the Creator's one glorious day!

And the words "night after night" refer to all the degrees that reign in the night. They praise one another, and each receives everything that man feels as suffering in a state of descent—this is called night. And through such sensations, intervals are formed between the sensations of day.

On the whole, each degree is separated from one another. Night is an aspiration to attain the Creator. And while each night is full of darkness, now all the nights (states of feeling emptiness, hopelessness, heaviness of efforts, the Creator's concealment) gather together and form a unified vessel of reception of Supernal wisdom, which fills the entire earth with Knowledge of the Creator, and the nights shine like days.

For each night receives its own part of Knowledge only by joining with the other nights. Thus, each night is said to help the other nights in the Knowledge. Put differently, man is ready to receive the Knowledge only if he joins with the other nights.

And since night is a feeling of lacking knowledge, attainment, and sensation of the Creator by uniting, they form a perfect vessel of reception of the Knowledge of the Creator. And they praise one another, for each has received his share of the Knowledge of the Creator thanks exclusively to his friend, through uniting with him. Only in unity do they merit reception of the Supernal Knowledge. Hence, it is said that through the perfection achieved by all, the nights became beloved friends.

141. Does he speak of the others in the world who do not obey the Creator, and whom He does not wish to hear? But they made lines through all the earth, that is, these things make a line out of those that reside Above and out of those that reside below. From the first—firmaments are made, and from the second, from their return—earth. And should you say that they revolve around the earth in one place, it is said that they are also at the end of the world.

Thus far, we have discussed the most terrible punishments and suffering in the world—being detached from the Creator and losing faith in Him. Moreover, *The Zohar* tells us that all the punishments, all the suffering of hell and of the body, which stem from personal sins and fill this world, also gather and are included into one great *Zivug*, as it is written: "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to cause you to perish, and to destroy you" (*Devarim*, 28:63).

All will gather and become one great Light, and everything will turn to great joy and bliss. It is therefore said that THERE IS NO SHEAF AND NO THINGS IN THE OTHER WORDS OF THE WORLD, which man perceives in this world as suffering. But they will turn to joy and bliss, and thus the holy King, too, shall wish to hear them.

So, all the suffering during the 6,000 years will gather at the end of correction and will become a tremendous delight, as the prophet said: "In those days and

in that time, said the Lord, even if the iniquity of Israel shall be sought for, there shall be none" (*Yirmiyahu*, 50:20).

Everything will turn to merits, so much so that they will ask and search "for the past sins that can be included in the *Zivug*, and which can be laughed at, for they were felt as suffering and now they are joy and bliss," but they will not find any. There will be no more suffering in its true form, as it was in the past, although they greatly desire to find it and feel it, for all suffering will have now been turned to great Light.

This Supernal Degree, created by the great *Zivug* out of all the souls and all the deeds, both good and evil, is now defined as a pillar of Light, which shines from one end of the world to the other. And this unity is perfect, as is said by the prophet (*Zachariah*, 14:9): "And the Creator shall be one (for all), and His Name one"—all the senses will grasp the Creator's complete and perfect name, "the Infinitely good."

Precisely because this most Supernal Degree is achieved as a result of bringing together all the suffering and punishments, it fills the entire universe with Light, including earth. However, it should be noted that the suffering of which *The Zohar* speaks is not the suffering of the body's lack of pleasure. It is the suffering caused by the absence of unity with the Creator!

But if suffering is so useful, why is it written, "neither them nor the reward for them?" Suffering is necessary, for it is correction. However, the true suffering, for which man can receive the degree of the end of correction, is caused by temporary distancing from the Torah and *Mitzvot* as a result of feeling the pain of suffering, and this pains the Creator. Thus, the *Shechina* suffers, for when man suffers in his heart, he speaks ill of her, willingly or unwillingly. Although the Torah tells him to be patient, to endure and have faith above reason—selfless faith that all of this is the correction that he must undergo—he debases the *Shechina* by being unwilling to endure them and achieve the end of correction.

Man's soul is also a *Partzuf* consisting of ten *Sefirot*. In its initial, spiritually undeveloped, unborn state, the soul is defined as a point, as a potential future spiritual body. If man works on himself, this point within him gradually acquires a screen, and he makes a *Zivug* on it. He repels all the pleasures for the sake of the Creator's desires, and receives Light in this point. Thus, he "amplifies" it to the size of a *Partzuf* and transforms it into a body, a newborn *Partzuf*.

Afterwards he continues to cultivate his screen, gradually nurturing the small state into the big one, until he receives all of the Light destined for him

by the Creator within his spiritual body. This state is called "the end of the personal correction." When all the personal corrections merge into one, the general correction of the entire world (of *Malchut*) will occur. *Malchut* is a *Partzuf* that consists of separate souls; each soul, the *Partzuf* of each soul, is part of *Malchut*, and *Malchut* is a collection, the sum of all the *Partzufim* that are to be made by all the people. To make a *Partzuf* is to acquire a screen and become filled with Light.

THOSE THAT RESIDE ABOVE AND THOSE THAT RESIDE BELOW refers to the order of time in the spiritual, eternal world, which is different from ours. When the Creator wished to create the world, He immediately created everything: all the souls filled with Light in a state of absolute perfection, called "the end of correction," where all the creatures receive the infinite delight that He envisioned.

This ultimate state was born with the Creator's first thought to create the world, and it exists in its final form from the very first moment, for the future, present, and past are merged in the Creator, and the factor of time does not exist in Him.

All human progress is necessary only to enable us to imagine that the following is also possible:

1. Change of time: the stretching of time into infinity, i.e., when time stops and the present merges with the past and the future; when time reverses its course or disappears. Yet, time is the only thing that provides us with a perception of existence. By "switching off" time, we stop perceiving that we exist!
2. Transformation of space: expanding and contracting of space into a point; space taking other forms, other dimensions; infinity and total absence of space altogether.

I've already dealt with these issues in my book, *Kabbalah, Science and the Meaning of Life*, and I would prefer not to digress from the text of *The Zohar*. However, to understand our true state, and not the one we currently perceive, it is essential to remember that notions of time and space do not exist with regard to Creator. In reality, we are completely different and exist in a completely different form and state from what we presently perceive. We feel this way because our sensations are distorted by our egoism, which infuse our senses and possess our bodies, like a cloud.

Therefore, all that is described in the Torah refers strictly to the spiritual realm. This information transcends time, referring at once to our past, present

and future, for time exists only with regard to those who are still confined to their egoistic *Kelim* (desires). From this we can understand what is said in the Torah: "The Creator showed Adam each generation and its representatives, and showed it to Moshe as well" (Talmud, *Sanhedrin*, 38:2).

Yet, if the above described unfolded before the creation of these generations, how can the Creator show them to Adam and Moshe? It is possible because all the souls with all their destinies from the moment of their creation to the end of their correction emerged before the Creator in their completeness and reside in the Supernal Garden of Eden. From there they descend and enter the bodies of our world, each at their own "time." And there, "Above," the Creator revealed them to Adam, Moshe, and all the others who were worthy of it. However, this is a difficult notion, and not every mind is ready to grasp it.

Therefore, *The Zohar* says (*Terumah*, 163) that the way the six *Sefirot* of *Zeir Anpin* unite as ONE above *Chazeh de Zeir Anpin*, where they are free from the *Klipot*, *Malchut* unites with *Zeir Anpin* below his *Chazeh*, so that unity exists below, as it does Above. For the Creator (*Zeir Anpin*) is One (male) Above. And *Malchut* becomes One (female), so that One (male) would be with One (female). This is the secret of unity expressed in the words: "He and His Name are one"; "He" (ZA) and "His Name" (*Malchut*) are within one another.

The degree that is born at the end of correction, in the state of "He and His Name are one," already exists Above as the sum of all the 600,000 souls and deeds during the 6,000 degrees (called "years") in the world, which will emerge before the end of correction, but exist in their eternal form Above, where the future is as present.

Therefore, the pillar of Light that will shine upon the world from one end to the other at the end of correction already exists in the Supernal Garden of Eden, which illuminates it with the same brilliance that will be revealed to us in the future. This is because at the end of correction the two degrees will shine as one, and "He and His Name will be one." A pillar (line) of Light will appear, made of those that reside Above (the souls that reside in the Supernal Garden of Eden) and those that reside below (the souls clothed in the bodies of our world). And "One receives One"; these two degrees shine together, and reveal the Creator's unity thereby, as it is said that on that day "He and His Name will be one."

From the aforesaid one can assume that the pillar of Light that shines in the Supernal Garden of Eden descends and shines in the Garden of Eden of our world. But this is not so. Rather, FROM THE FIRST—FIRMAMENTS

ARE MADE, for this degree exits onto a *Zivug* of *Yesod* of *Zeir Anpin*, called "firmament." Therefore, all the *Zivugim* that ascend above the firmament shine upon those that receive them from the firmament and below. The degree above the firmament is referred to as "Heaven," and the degree that receives from the firmament is called "earth."

When the line (pillar) of Light unites the inhabitants of Above and those of below, the distinction between the Supernal Garden of Eden and the inhabitants of this world still remains. This is because the inhabitants of the Supernal Garden of Eden receive from a *Zivug* above the firmament, and what they receive is called "the new Heaven for the inhabitants of Above." And only a small luminescence, called "the new earth," descends below the firmament to the inhabitants of below. This is what *The Zohar* says: "From the first—firmaments are made, and from the second, from their return—earth."

Although in this great *Zivug*, as in all *Zivugim*, all that is decided above the firmament, above the *Zivug*, spreads down to earth, below the line of the *Zivug*, one should not think that this *Zivug* (like all the previous ones) is merely a thin line of Light, called "one," a limited, inner place, as it is written at the beginning of creation: "Let the waters gather together unto one place," i.e., in the inner place of the worlds (and not the outer), a place of Israel.

But the Light of this *Zivug* revolves around the world and fills it whole. This Light reaches even the outer parts of the worlds (the nations of the world), as the prophet writes: "The earth shall be filled with Knowledge of the Creator" (*Yeshayahu*, 11:9).

142. And since out of them Heavens were created, who resides there? He returned and said, "There is a shelter for the sun in them. This is the holy sun, called *Zeir Anpin*, and it dwells and resides there, and adorns itself with them."

143. Since *Zeir Anpin* resides in those firmaments and clothes in them, he emerges like a bridegroom out of his wedding canopy, and rejoices and races along these firmaments, and exits them and enters, and races toward a tower in a different place. He emerges from one end of Heaven, from the Upper World, from the Highest place, from *Bina*. And his season—where is it? It is the opposite place below, i.e., *Malchut*, which is the year's season that forms all the ends and binds everything—from Heaven to this firmament.

The Zohar speaks of the great secret of the sun coming out of its hiding. It is worth noting that Kabbalists often use the word "secret" only to explain and as if reveal the mystery in the passages that follow. The reader should nevertheless

understand that there are no secrets in the world. Man attains everything from his degree. Even in our world, in the process of his mental development, man attains new notions on every new degree. And whatever he considered a secret only yesterday now becomes clear and revealed before him.

The same is true with regard to spiritual attainments. Kabbalah is called a secret wisdom, for it is concealed from ordinary people, it is a secret to them. But as soon as one acquires a screen and begins to perceive the spiritual world, he sees the secret becomes a reality. And this process continues until he completely attains the entire universe, all of the Creator's secrets ("Introduction to the Study of the Ten Sefirot," item 148).

The sun emerges from its hiding (sheath—*Nartik*), from under the *Huppah*, and rushes to a tower at a different place—after the great *Zivug* under the *Huppah*. *Zeir Anpin* leaves his hiding and enters *Malchut*, called the tower of *Oz* (strength) of the Creator's Name, for *Malchut* then ascends and unites with *ZA*, and they become as one.

The end of *Malchut* is called "the year's season." And until the end of correction, the impure forces, called "the end of days," attach themselves to it. Now, after the end of correction, it is still necessary to correct this part of *Malchut*, called "the end of days." To this end, the sun emerges from its hiding, LIKE THE BRIDEGROOM EMERGING FROM UNDER THE *HUPPAH*, and shines, and enters the tower of *Oz* (*Malchut*), races and shines on all the ends of *Malchut* to correct "the year's season" of the lower end of Heaven.

For this last action corrects all the ends of *Malchut* and unites all from the Heavens to the firmament. In other words, *Malchut* receives the Light of THE END OF HEAVENS above the firmament (*ZA*).

144. There is nothing hidden on account of the year's season and the phase of the sun that revolves in all directions. And there is no concealment, i.e., not a single Supernal Degree is hidden from him, for all were bound together and everyone appeared before him, and none could be concealed from him. Thanks to him and thanks to them he returned to them, to the friends, in the phase of complete return and correction. All this year and all this time is for the Torah (to study it), as it is written: "The Creator's Torah is perfect."

After the great *Zivug*, a restriction was imposed on all the Upper Light (item 94). Therefore, a new *Zivug* (TOWER) is necessary, which reveals anew all of the Upper Light that was concealed on account of the disappearance of the degree of *BON*, before it begins to ascend to *SAG*. Thus, NOTHING IS

CONCEALED FROM THAT PHASE OF THE SUN THAT REVOLVES IN ALL DIRECTIONS.

Indeed, a *Zivug* between the phase of the sun and the year's season corrects the ends of *Malchut* on all sides, until the correction is completed. Thus, *BON* ascends and becomes like *SAG*, which amounts to the complete correction of *BON*, whereupon THERE IS NO CONCEALMENT, NOT A SINGLE SUPERNAL DEGREE IS CONCEALED FROM HIM, for all the degrees and the Upper Light are once more revealed in their perfection. AND NOTHING CAN BE CONCEALED FROM Him, for all the degrees and Light gradually return to Him, until all become revealed.

It is hence said that the revelation does not occur at once, for while in its phase, the sun travels and shines in sufficient measure for a COMPLETE RETURN, as it is written that He punishes the sinners and cures the righteous, whereupon they all merit the complete revelation of the Star.

145. The word *HaVaYaH* is written six times, and there are six verses from "the Heavens declare" and until "The Creator's Torah is perfect" (*Tehilim*, 19:2-8). And this is the secret of the word *BERESHEET*, which consists of six letters: THE CREATOR CREATED ET (THE) HEAVENS AND THE EARTH, six words in all. The other sources of the verse from "The Creator's Torah is perfect" and until "they are better than gold" (*Tehilim*, 19:2-8) correspond to the six utterances of the name *HaVaYaH* in them. The sources from "the Heavens declare" through "The Creator's Torah is perfect" are for the six letters in the word *BERESHEET*, whereas the six names are for the six words from "the Creator created" through "the Heavens and the earth."

It is known that any degree born or revealed in the worlds is first revealed through its letters, which signifies the, as yet, unattainable. Afterwards, it appears in the combination of letters. This degree then becomes attainable, its contents become known, as previously described with the letters *RYU* = 216 and *AB* = 72 (item 116).

The six letters in the word *BERESHEET* contain everything that exists in Heaven and on earth, but in an unattainable form, and are hence designated by these letters alone, without their combinations. Then there are the six words: *Bara Elokim Et Ha-Shamayim Ve-Et Ha-Aretz* (THE CREATOR CREATED THE HEAVENS AND THE EARTH), where everything that the word *BERESHEET* contains (Heaven, earth, and all their inhabitants) is already attained.

The same principle allows us to understand what is included in the six verses from "the Heavens declare" to "The Creator's Torah is perfect." This is

just the beginning of the revelation of attaining the end of creation in the form of letters, as with the six letters in the word *BERESHEET*.

And the complete revelation, the attainment of the end of creation begins with the verse "The Creator's Torah is perfect." This verse contains six names, each of which constitutes unique attainment, thus indicating that only after the completion of this degree do all the letter combinations become revealed and attained in the great *Zivug* at the end of correction, as it is said, NOTHING IS CONCEALED IN CONSEQUENCE OF HIM.

This is why *The Zohar* says that THE WORD *BERESHEET*, WHICH CONSISTS OF six, IS WRITTEN (SPEAKS) ABOUT THIS SECRET. The word *BERESHEET* contains six letters, where Heaven and earth are concealed, before they become revealed in the six words, THE CREATOR CREATED THE HEAVENS AND THE EARTH.

The same applies to the six verses (*Tehilim*, 19:2-8): the great *Zivug* of the end of correction is not yet revealed from THE HEAVENS DECLARE to THE CREATOR'S TORAH IS PERFECT. Only after NOTHING IS CONCEALED IN CONSEQUENCE OF HIM are the six names revealed, which in turn reveal the end of correction in its full perfection.

146. As they were sitting and talking, Rabbi Elazar, the son of Rabbi Shimon, entered. He said to them: "Certainly, the face of the *Shechina* has come, hence I called you *Pniel* (*Pnei*–face + *El*–Creator = the Creator's face)" (item 119), for you have seen the *Shechina* face to face. And now that you have attained Benayahu Ben-Yehoyada, it certainly refers to *Atik*, the *Sefira* of *Keter*, just as everything else that occurred afterwards, as it is written in the Torah: "And he slew the Egyptian." And he who is concealed from all—is *Atik*.

It is said in the continuation of "The Donkey Driver," who revealed the soul of Benayahu Ben-Yehoyada to Rabbi Elazar and Rabbi Aba, as a result of which Rabbi Shimon called them *Pniel*. For the soul of Benayahu Ben-Yehoyada is a spiritual degree destined to be revealed in the future, at the end of correction. This is why they were in a state of concealment of the Upper Light (item 113), as was already mentioned with regard to the *Zivug* of the sun's phase and the year's season, until they have found Rabbi Shimon Ben Lakunya and others, thus meriting all the Light once again.

Therefore, Rabbi Shimon says to them, YOU HAVE ATTAINED, BENAYAHU BEN-YEHOYADA WAS REVEALED TO YOU. This means that they have already attained the six verses, the essence of THE HEAVENS DECLARE, and exist in the six names. When they have attained the soul of

Benayahu Ben-Yehoyada with the help of the donkey driver, their attainment had not yet been revealed to them, as they still existed in the six verses—the reason for their concealment. But now they have attained and revealed his soul, that it is the great *Zivug* of *Atik*, when everything is revealed to all.

147. The words, "He slew the Egyptian" are explained in another place, i.e., at a different degree, in a different way. He opened and said, "He slew the Egyptian, a man of good stature, five cubits high." All of this refers to the same secret. This Egyptian is the one who is well-known and is described as "very great in the land of Egypt in the eyes of the Jew," for he is great and honored, as that old man had already explained (item 99).

The Torah describes the killing of the Egyptian in the book *Shemot* (*2:12*). As we have already learned from the article about Rabbi Hamnuna-Saba, it is expressed differently at a different degree (in a different language, the language of *Divrey HaYamim*). However, these two verses are the same secret, for it is written in the book *Shmuel* 1 (11:23): "And he slew the Egyptian, a prominent man," while in *Divrey HaYamim* it is written: "And he slew the Egyptian, a man of good stature, five cubits high." Both verses are the same secret, which *The Zohar* continues to clarify.

148. This case was examined at the Divine Assembly. "A prominent man" and "a man of good stature" are the same, as they constitute *Shabbat* and the bounds of *Shabbat*. As it is written: "You shall measure it from outside the city." It is also written, "You shall not impede limitations in measure." Hence, he was a man of good stature. Precisely such, from one end of the world to the other. Such is he, Adam, the first man. And should you disagree, referring to the written "five cubits," know that these five cubits extend from one end of the world to the other.

The matter concerns the Divine Assembly, of which Rabbi Shimon said: "I saw those ascending, but how few they were" (Talmud, *Sukkah*, 45:2). There is a lower assembly of the angel Matat. However, the described above takes place in the Supernal Assembly, which will be clarified further.

"A prominent man" is the degree of Moshe, of whom it is written in the Torah: "And there hath not since risen a prophet in Israel such as Moshe" (*Devarim*, 34:10), of whom it is written "My servant Moshe is not so; he is trusted in all My house; with him do I speak mouth to mouth, clearly, and not with riddles" (*Bamidbar*, 12:7-8).

"A prominent man" also constitutes a measure, which extends from one end of the world to the other. Moreover, its form and size correspond to *Shabbat* and

the bounds of *Shabbat*, where the bounds of *Shabbat* are the end of its measure. During the 6,000 years, the bounds of *Shabbat* are limited by only 2,000 *Amah* (cubits). However, after the end of correction, the bounds of *Shabbat* will extend from one end of the world to the other, as it is written: "And the Lord shall be King over all the earth" (*Zachariah*, 14:9).

As we already know, the Light can descend and fill the *Partzufim* down to the level of *Parsa* of the world of *Atzilut*. *Shabbat* is a spiritual state when the worlds of *BYA* with all that inhabit them rise above the *Parsa* to the world of *Atzilut*. Above *Parsa* are only pure forces, corrected desires (*Kelim*). Hence, naturally there is no need to separate pure *Kelim* from impure ones and to correct them during *Shabbat*.

However, the Light of *Shabbat* shines not only in the world of *Atzilut*, but beyond its bounds as well. It thus affects the sixteen *Sefirot* from *Parsa* down to *Chazeh* of the world of *Yetzira* so the soul can be in the state of "*Shabbat*" with these desires, too. The language of our world describes this as the permission to transcend the bounds of the city of *Atzilut* (seventy *Amah*) by 2,000 *Amah* down to the *Chazeh* of the world of *Beria*, and then another 2,000 *Amah* from *Chazeh* of the world of *Beria* to *Chazeh* of the world of *Yetzira*. (Seventy *Amah* are regarded as being within the city limits.)

However, after all the *Kelim* (desires) are corrected, there will be no restrictions; the world of *Atzilut* will extend down to our world, and only the state of *Shabbat* will prevail in the entire world—in all desires of all creatures.

It is hence written: A PROMINENT MAN and A MAN OF GOOD STATURE are one and the same, for they constitute *Shabbat* and the bounds of *Shabbat*, as is said: AND YOU SHALL MEASURE FROM OUTSIDE THE CITY, and it is also written: YOU SHALL NOT IMPEDE JUDGMENT IN MEASURE. It follows that an object's measure represents its limit, just as the words A MAN OF GOOD STATURE alludes to the end, the bounds of *Shabbat* after the end of correction, which will extend from one end of the world to the other.

AND HE SHALL BE PRECISELY MAN OF GOOD STATURE indicates that size does not rule over him; rather, he rules over size, and it is he who determines this size according to his own will. SUCH IS HE, ADAM, who, prior to his sin, extended and shone from one end of the world to the other (Talmud, *Hagigah*, 12:1), as the bounds of *Shabbat* after the end of correction.

FIVE CUBITS FROM ONE END OF THE WORLD TO THE OTHER—because the five cubits are the five *Sefirot*: *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*

that expand and fill everything from one end of the world to the other after the end of correction.

149. It is, as is written, "like a weaver's beam" (*Shmuel* 1, 17: 7) "as the Divine staff" (*Shemot*, 4:20) that was in his hand, which reveals by the secret name (Light) confirmed in it by the Light of the letter combinations that Betzalel and his disciples engraved, called "weaving," as is written, "He filled them and others, and BOUND them." And that staff—within it shone a secret name, inscribed on all its sides by the Light of the sages, who confirmed the secret name in forty-two properties. And the rest of what is written from here onward is similar to what the old man had already explained. Happy is his lot!

The secret of the letter combinations in sacred names is called "weaving," like a weaver joins his threads into a fabric, the letters join into combinations of sacred names, which designate man's spiritual level of their attainment. Hence, *The Zohar* says that the Creator's staff in Moshe's hand had engraved the letter combinations of the secret name, which Betzalel and his disciples engraved as they worked on the Tabernacle.

The Creator's staff is therefore called a "weaver's beam." The Hebrew word for "beam" is *MANOR* (from *OHR*—Light). This refers to the Light of the letter combinations in the secret name, which Betzalel weaved and engraved, as it is said, "by the Light of the letter combinations that Betzalel engraved."

However, the staff does not shine in all directions until the end of correction, for there is a distinction between the Creator's staff and that of Moshe. It is written of the staff of Moshe: "Put forth your hand and take it by the tail (of a snake), and it shall become a staff in your hand" (*Shemot*, 4:4). This means that it did not shine from all sides.

However, after the end of correction, it will shine in all directions, as it is said: "And the secret name shone from within that staff in all directions by the Light of sages, who confirmed the secret name in forty-two properties." For the secret name that was engraved on the staff shone in all directions, i.e., in the property called "He will eradicate death forever" (*Yeshayahu*, 25:8). It will thus begin to shine evenly in all directions, whereas the Light of the name engraved on the staff is the Light of *Hochma* of the Name *MB*.

150. Be seated, dear friends. Be seated and let us renew the correction of the Bride on this night, for whomever joins her on this night shall be guarded Above and below in the coming year. And this year shall pass over him in peace. Such people are described in the verse: "The angel of the Lord stands

round those that fear Him, and delivers them. O taste and see that the Creator is good" (*Tehilim*, 34:8-9).

As was already stated in item 125, there are two explanations of the aforesaid. The first is that since the day of the giving of the Torah is the Light of the end of correction that abolishes death forever and brings freedom from the angel of death, one should exert to receive this Light on the day of *Shavuot* (Pentecost), as Light is renewed on the holiday and brings deliverance from death.

According to the second explanation, *Malchut* is called a "year," and the renewal of the Light by those who keep the Torah after the end of correction will also bring the complete and final correction of the year (*Malchut*). This is because the renewal of the Light by those who keep the Torah is referred to as the correction of the night of the bride, *Malchut*, called a "year." And this brings us to a corrected year.

Heaven and Earth

151. Rabbi Shimon opened and said, "In the beginning the Creator created the Heavens and the earth." This verse should be examined carefully, for whoever claims that there is another Creator disappears from the world, as it is written, "He who claims that there is another Creator perishes from both the earth and from Heavens, for there is no other Creator, but the Almighty."

Here *The Zohar* continues to discuss the correction of the bride. It starts with the first sentence of the Torah: IN THE BEGINNING THE CREATOR CREATED, with the root and the source of all the corrections of the bride (*Malchut*) during the 6,000 years.

Malchut's entire correction occurs only through her union with *Bina* and the reception of *Bina's* properties. In the verse, IN THE BEGINNING THE CREATOR CREATED, the Creator is called *Elokim*, signifying *Bina*. This means that He created the world by the property of *Bina* for the purpose of correction.

Elokim consists of *MI-Bina* and *ELEH-Malchut*. Thanks to the constant union of *MI* and *ELEH*, the world can exist. The Creator is *Bina*, called *Elokim*, and as a result of *Ohr Hochma* clothing in *Ohr Hassadim*, the union of *MI* and *ELEH* provides *ELEH* with the property of *Bina*. It is through this correction that the world is able to exist.

The union of *MI* and *ELEH* does not permit for the existence of other, foreign, egoistic forces within the *Partzuf*. These are the so-called "other gods," who cannot sustain the world, as they separate *MI* from *ELEH* and do not clothe the Light of pleasure (*Hochma*) in the altruistic intention of *Hassadim* (for the Creator's sake), which leads to *Ohr Hochma* departing the *Partzuf*, leaving *ELEH*. Therefore, it is forbidden to believe that man is governed by any other forces besides the Creator, for instead of existence and reception of the Light of Life, such belief brings the world and man only ruin and disappearance of this Light.

152. With the exception of *ELEH*, everything is written in Aramaic. This is called "translation." He asks: However, should you suggest that it is because the holy angels do not understand the translation, i.e., the Aramaic language, then everything should have been said in Hebrew, so the holy angels would hear and be grateful for it. He replies: This is exactly why it is written in the translation (in Aramaic), as the holy angels neither hear nor understand it, and hence will not envy people, which would be detrimental to the latter. For in this case, even the holy angels are called Creators, and they are included in the group of Creators, but they have not created Heaven and earth.

Aramaic is referred to as "translation." It is very close to the holy language of Hebrew, but angels neither need nor know it nonetheless. Yet, they know and need all the other languages of the nations of the world. This is so because the translation from the holy language is called its "reverse side," its *VAK* without *GAR*.

In other words, there is an altruistic language, which is hence called "holy," and its reverse, preliminary stage, hence called "translation," is the Aramaic language. No other language in the world but Aramaic can act as translation from the holy language. All the other languages in the nations of the world (egoistic desires) are strictly egoistic and are unrelated to altruism. They are not *AHP* with regard to *GE* (the holy language).

Therefore, the translation is truly close to the holy language. However, there is one distinction here, which renders it unnecessary to angels: the holy language is like the scale pointer that shows the extent of balance between the right and left scales, where the pointer moves between the two scales and delivers its judgment—toward the scale of reward (for merits) or towards the scale of punishment (for sins). It brings everything back to the state of correction, to purity and holiness, and is hence called the holy language ("Introduction to The Study of Ten Sefirot," item 120).

As it is written in item sixteen, Heaven, earth, and all that inhabit them were created by *MA*, i.e., *Malchut*, as it is written, "*MA* = WHAT = HOW glorious is Your name in all the earth, which You have set above the Heavens!" Indeed, Heaven was created by the name (property) of *MA* (*Malchut*), whereas the Heaven that is mentioned alludes to *Bina*, called *MI*. But all is explained by the name *Elokim*.

The name *Elokim* is revealed in Heaven and earth, which were created by the power of *MA*, by attaching the letters *ELEH* from *Ima-Bina* with the help of *MAN* and good deeds of the lower ones. Therefore, the Light of *GAR*, i.e., *Ohr Hochma*, called *Elokim*, is consistent neither in Heaven (*Bina*) nor on earth (*ZON*).

Typically, only *GE* are present above the *Parsa*, in *ZON* of the world of *Atzilut*, whereas their *AHP* is below the *Parsa*, in the worlds *BYA*, for *ZON* themselves are unwilling to receive *Ohr Hochma* unless it is to be passed on to the *Partzufim*—the souls of the righteous—in the worlds of *BYA*.

When the lower ones, the righteous that exist spiritually in the worlds of *BYA*, raise *MAN* from below upwards, from their place in *BYA* to *Malchut de Atzilut*, *MA* turns into *MI* and the letters *ELEH* join with *MI*. Together, they create the word *Elokim*, which is the Light of Heaven and earth. However, if the lower ones corrupt their deeds by sinking into egoistic intentions, the Light disappears and leaves *Sefirot K-H* with the Light *Ruach-Nefesh* (called *MI* or *MA*), while the letters *ELEH* fall into the impure forces, for *MI* is *GE* and *ELEH* is *AHP*.

Therefore, the entire correction depends exclusively on attaching the letters *ELEH* to *MI* with the help of *MAN*. Hence, this correction is called the "holy language," like the scale pointer, which determines the balance between egoistic desires and altruistic intentions, i.e., the reception for the Creator's sake. This is why the scale pointer is set in the middle, and by means of such interaction of the properties of *Malchut* (the will to receive) and *Bina* (the will to bestow), one can achieve the reception of *Ohr Hochma* for the Creator's sake.

The Light is called "holy," as it passes the holy name *Elokim* to *ZON*, descends from *Bina* to *ZON*, and transfers the letters *ELEH* to the pure and holy side, to the scale of merit. This is why the Hebrew word for "scales" is *Mawznaim* (from the word *Awzen*), for the Light in *AHP* (*Awzen-Hotem-Peh*) is named according to its highest Light, the Light of *Awzen* of the *Sefira Bina* or *Ohr Neshama*.

Keter	Galgalta	Forehead/Skull	Yechida	GE
Hochma	Eynaim	eyes	Haya	
		Parsa		
Bina	Awzen	ear	Neshama	AHP
ZA	Hotem	nose	Ruach	
Malchut	Peh	mouth	Nefesh	

And the language of translation called *Targum* is opposite to the holy language of *Mawznaim* (scales). It is so because when the lower ones do not raise *MAN* and do not harbor pure intentions, it is defined as an aspiration to use only the desires to receive, designated by the letters *ELEH*, and which do not aspire to unite with the desire (property) of bestowal (the letters *MI-Bina*). As a

result, *AHP* of *ZON*, called *MA*, descend and Heaven and earth (*ZON*) return to the state of *VAK*.

Such a state is called the language of *Targum*. The *Gematria* of the word *Tardema* (sleep) matches that of the word *Targum*. In Hebrew, the word *Targum* is spelled with the same letters as the words *Tered MA*, which means "descending *MA*," for through this spiritually impure language, *AHP* = *MA* (designated by the words *Tered MA*) becomes revealed. This leads to the descent from the scale of merit to the scale of punishment. While this is happening, the state of *GE* is called "sleep."

However, all this refers only to *ZON*, to Heaven and earth created in *MA*, the desires of reception. This is because they have emerged as a result of a *Zivug* on *Yesod*, called *MA*. But the holy angels that emerged from the *Zivug de Neshikin* (kissing *Zivug*) of *AVI*, and which have only *MI* but no *MA* (only altruistic desires of bestowal, the property of *IMA-Bina*), permanently exist in the state of *VAK* without *GAR*, that is, without *Ohr Hochma*.

On the other hand, their *VAK* is *Ohr Hassadim* of *MI* = *Ima-Bina*. *Ohr Hassadim* in *Bina* is as important as *GAR*, for it fills desires with just as perfect a sensation as does the *GAR*, to the point that they reject *Ohr Hochma*, just like *Ima*. And there is holiness in them; hence, *GAR* are called holy, as well.

There are two reasons why angels do not respond to the language of *Targum*, which adds *MA* to *ZON* and returns *ZON* to the state of *VAK*:

1. Even when *ZON* are in the state of *GAR* due to the influence of the holy language, angels do not receive *GAR* (*Hochma*) from it, as, just like *Ima*, they want only *Ohr Hassadim*.
2. The addition of the *Achoraim* (*AHP*) does not apply to angels whatsoever; they lack the properties of *MA*. Hence, *The Zohar* says that THE HOLY ANGELS HAVE ABSOLUTELY NO NEED for translation AND DO NOT LISTEN to it. They do not need it because they neither lose anything when it is present nor gain anything when it is absent, as they constitute the property of *VAK* and lack the property of *MA*.

AND THEY SHALL NOT ENVY MAN—this sentence refers primarily to the damnation of other gods, the forces that prevent man from revealing *GAR*, *Ohr Hochma*. As a result, he loses the Light and the letters *ELEH*, for angels do not have the properties of *GAR de Hochma* either, but only *GAR de Hassadim*. Thus, they feel ashamed of their descent to such a low degree, and envy us for considering ourselves significant.

The Zohar says that in this case, even the holy angels are called "Creators," but they have not created Heaven and earth and are called "Creators-*Elokim*" (forces) because they come from *Ima-Bina* (called *Elokim*), thus existing in the general *Elokim*. But THEY HAVE NOT CREATED HEAVEN AND EARTH, for they cannot uphold the existence of Heaven and earth in *GAR de Hochma*. However, Heaven and earth (the correction of the world to its ultimate merging with the Creator) cannot exist unless man settles there (man must consist of egoistic and altruistic desires) and sows and reaps (corrects his egoistic desires by uniting with the properties of *Bina*). This existence is possible only in the Light of *GAR de Hochma* (the reception of *Ohr Hochma* for the Creator's sake). Hence, angels do not create Heaven and earth.

153. He asks: earth is called *Arka*, when it should read, *Ar'a*. He answers: because *Arka* is one of the seven lands below, where the sons of Cain's sons reside. Indeed, after being banished from the face of the earth, they descended there and fathered generations; wisdom became so lost that all understanding was lost, and this is a double land, consisting of darkness and Light.

Each of the seven *Sefirot* (the six *Sefirot* of *ZA* and *Malchut*) contain the properties of the other six. Thus, each one of them contains the seven *Sefirot HGT NHYM*. In other words, *Malchut*, too, has seven *Sefirot*, and the lower world contains seven lands, as well, called *Eretz*, *Adama*, *Arka*, *Gia*, *Neshia*, *Tzia* and *Tevel*.

Our land is called *Tevel* and is the highest of the seven lands. *Arka* is the third of the seven lands. The souls of Cain and Abel descend from the word *Elokim*, but due to the impurity that Chava (Eve), Adam's wife, received from the serpent, the soul of Cain emerged first from the letters *ELEH*, followed by the soul of Abel, which emerged from the letters *MI*. These two *Partzufim* were meant to unite and incorporate their properties in one another, which would make the name *Elokim* shine in both of them, as when *MI* is permanently present in *ELEH*. However, the impure force that emerged together with Cain's soul incited him against his brother (*MI* of the word *Elokim*) to the point that he rose against Abel (*MI* in *Elokim*) and slew him. This is because the disappearance of the property of *MI-Bina* from *ELEH* is tantamount to murder.

Without the support of the properties of *MI*, *ELEH* (Cain's own property) fell into the impure forces: from the spiritual level of the holy land to the impure place (of egoistic desires). And he lost his descendants (*Partzufim* filled with Light) because of the rule of the impure forces (the disappearance of the screen).

Thus, the holy language within him was substituted for translation, for he had lost the wisdom (*Ohr Hochma*). After all, the impure forces lack wisdom, as they have only the Light of *HB* without *Daat*.

The slaying of Abel, i.e., the exit of Light from this *Partzuf* (item 152), occurs because *MI* is formed in *ZON* exclusively by the power of *MAN* (raised by the pure thoughts of the righteous in the worlds of *BYA*). Then appear the letters *ELEH*, and the word *Elokim* becomes as complete in *ZON* as it is in *AVI*. *Malchut* ends just like *ZA*, like *Ima*, due to the replacing of the letter *Hey* with *Yod* (item 17).

However, the letter *Hey* does not disappear from *MA* forever. Rather, it simply enters the inner part of *Malchut* and hides there (the will to receive receives its fulfillment from altruistic actions, from *Ohr Hassadim*. Hence, its egoistic aspirations are temporarily unfelt, as they are concealed in *Ohr Hassadim*). Meanwhile, the letter *Yod* is revealed in *MI*.

This is why the Creator's holy name *Elokim* is also found in *ZON*, in Heaven and earth. However, Cain raised *MAN* not in holiness and purity, but wished to use the letters *ELEH*—which relate to him—for his own pleasure. This is described as, AND CAIN ROSE UP AGAINST ABEL, HIS BROTHER, for he put himself above his brother, to rule over *MI* (Abel).

However, *AHP* of *Nukva* (the hitherto concealed letter *Hey* of *MA*) were immediately revealed, and the word *MI* disappeared from *Malchut*. Hence, Abel's soul, which stems from *MI* of *Nukva* (*MI* fill the *Partzuf* with Light and are considered its soul) ascends and disappears as well, as is described by the words, AND SLEW HIM, for the Light's exit from the *Partzuf* is referred to as death.

This is why *The Zohar* describes this process in the following way: The serpent's impure force was within Cain (*Beresheet*, 2:4); hence, he wished to strengthen the letters *ELEH*, annul *MI*, and govern them. That is why he revealed *AHP* of *Nukva* (*MA*) and *MI* disappeared from *Nukva*, whereupon Abel's soul, which descends from *MI*, disappeared as well (AND SLEW HIM).

Thus, Cain himself (*ELEH*) fell under the rule of the impure forces, called *Arka* or *Eretz Nod*, as it is written in the Torah: "And he settled in the land of Nod" (*Beresheet*, 4:16).

The Zohar calls it a double land, one that contains both Light and darkness. This is because Light and darkness mix and act (rule) together, as there are two rulers in that land, who divide the power equally between them. One rules over darkness, the other over Light. Hence, in this state one is unable to separate Light from darkness, and only help from Above, the descending Light of reason, enables one to tell between the true Ruler and the lord of darkness.

154. And there are two rulers there—one rules over darkness and one over Light, and they become hostile to each other. When Cain descended there, they joined together and became complete. And they all saw that they were Cain's descendants. Therefore, their two heads are like two serpents, except for when the ruler of Light defeats the other, the ruler of darkness. Hence, they enter Light and darkness, and become as one.

We need to review item 14, which expounds on the creation of the holy name *Elokim*. First, the letters *ELEH* ascend and join *MI* to form a simple word, since *Ohr Hassadim* is still insufficient, whereas holiness (*Ohr Hochma*) cannot enter the *Kli* (desire) without being clothed in *Ohr Hassadim*. Hence, it is concealed in the name *Elokim*.

That is why a *Zivug* takes place in *MI*— to receive *Ohr Hassadim*, which clothes *Ohr Hochma*, thereby correcting the name *Elokim*: *MI BARAH ELEH—BARAH* is the source of *Ohr Hassadim*, which clothes *Ohr Hochma*, thus connecting *MI* to *ELEH*, which brings correction to the name *Elokim*. *MI-Bina* consists of *GAR* (*AVI* with the property of pure altruism), who never receive *Ohr Hochma*, and *ZAT* (*YESHSUT*), who do receive *Ohr Hochma*.

Therefore, as the letters *ELEH* begin to ascend to *MI*, they first rise to *ZAT de MI* (*YESHSUT*), who receive *Ohr Hochma*, but are currently concealed in the name *Elokim*. Then transpires the second *Zivug* on *GAR de MI*, *AVI*, altruistic desires, which provide *ELEH* with *Ohr Hassadim*, thus bringing correction to the name *Elokim*.

AVI	–	GAR de Bina	–	Ohr Hassadim
YESHSUT	–	ZAT de Bina	–	Ohr Hochma
ZON				

Since *ELEH* lacks *Ohr Hassadim*, those deprived from *Ohr Hochma* are called *Partzuf* Cain. Not only did Cain fail to raise *MAN* to receive *MI* with *Hassadim*, he also wished to receive *Ohr Hochma* from *AVI*, thereby destroying the *Partzuf* named Abel, for the egoistic desires of *AHP de Malchut* of *Atzilut* were exposed. The Light disappeared from *Partzuf* Abel, signifying its death, whereas Cain himself fell into the impure forces—*ELEH*.

The place of these impure forces is called *Arka*. Also, two rulers exist there, emerging from the impure *ELEH*: when *AHP de MA* in *Malchut* is concealed, while *AHP de MI* are revealed, they can pass the Light from the perfect, pure, and holy name *Elokim* to the souls. *Ohr Hochma* of *ELEH* (received by

YESHSUT) then clothes in *Hassadim* (received from *AVI*), and the holy name *Elokim* becomes revealed.

However, since the impure forces cling only to the *AHP* of the pure forces (to *MA*), the letters *ELEH* within them exist in two incomplete states: (i) when no *Hassadim* are present at all; (ii) when *Ohr Hochma* in *ELEH* cannot clothe in *Hassadim* due to the lack of *Hassadim de MI*; hence, *ELEH* are kept in darkness.

This is the male part of the impure *ELEH*, as these *Kelim* are intended for *Ohr Hochma*. However, they have no *Hochma* due to the lack of *Hassadim de MI*. Hence, they are kept in darkness, devoid of both *Hochma* and *Hassadim*. Yet, these are great *Kelim*, for if they had been able to receive *Ohr Hassadim*, they would have been able to receive *Ohr Hochma* within it, too.

The female part of the impure *ELEH* stems from *AHP de MA* of the holy *Nukva*, the *Kli* for *Ohr Hassadim*. However, the impure *Nukva* is considerably injured, as she is the basis for everyone's remoteness from the Creator, as she impersonates the holy *Malchut*. Depending on the extent of her corruption, she has a multitude of impure names. Yet, she still retains a tiny Light (*Ner Dakik*), since her *Kelim* stem from *AHP de MA*, the roots of which are *Kelim* of *Ohr Hassadim*.

These male and female parts of the impure *ELEH* are *ZA* and *Malchut* of the impure forces, the two rulers in *Arka*. The male part rules over darkness and the female part rules over the Light that is there. They complain against each another, since they are opposite. The male part complains because it is the *Kelim* of the letters *ELEH*, which are empty of *Ohr Hochma*; it hates the forces of remoteness from the Creator and forgery, existing within the *Kelim* of the female part of the impure forces, and prefers to remain in its darkness.

Nukva of the impure forces, however, who has a small Light of *Hassadim*, does not aspire for *Ohr Hochma*, let alone for the darkness in which her male part abides. Therefore, she complains about the male part and distances from it. As *The Zohar* says, two rulers govern there: one (the male part) over darkness, and the other (the female part) over Light, and they are hostile towards each other, for the male part rules over darkness and the female rules over Light. Hence, they hate, slander, and complain against each other. And since they are thereby distanced from one another, they cannot expand their dominance and are incapable of causing any harm.

However, after Cain had sinned and dropped the pure letters of *ELEH* of his soul into the impure forces of *Arka*, his *ELEH*, which are concealed from *Hassadim*, clothed in the tiny Light present in the impure forces. This revives

the small *Kelim de Hochma* in Cain's *ELEH*, for the Light of the impure forces bestows life upon them, just like the pure Light of *Hassadim*.

As a result, the male part of *ELEH* of the impure forces, too, made a *Zivug* with this *Nukva*, who clothed Cain's *ELEH*, since he has these *Kelim*, as well. With the help of this *Zivug*, Cain fathered his descendants, the sparks of *Ohr Hochma* that remain in the letters *ELEH*, which are not mixed with the male impure *Kelim* of *ELEH* that clothed in the Light of *Nukva* of the impure forces.

This is why *The Zohar* says that when Cain descended there, everything merged and became complete, for the sparks of *Ohr Hochma* that remained in Cain's *ELEH* were clothed in the Light of *Nukva* of the impure forces. Consequently, her male impure force wished to enjoy the sparks of *Ohr Hochma* that are in Cain's *ELEH*.

Hence, they made a *Zivug*, i.e., spread and completed one another, and everyone saw that they were the descendants of Cain, that this *Zivug* produced the descendants, the clothing of the sparks of *Ohr Hochma* in Cain's impure *ELEH*. Thus, the sparks of *Ohr Hochma* of Cain's soul were revealed, and everyone saw that they were Cain's descendants, born of a vile *Zivug*.

Therefore, their two heads are like two serpents, for they were born from a union of the male and female parts of the impure *ELEH*, which are initially opposite to one another. Therefore, Cain's descendants have two heads, from the two impure forces: one craves the darkness of the desires to receive *Ohr Hochma*, and the other craves the Light within the impure desires of the impure *Nukva*. And the two serpent heads correspond to the two animals that belong to the system of the pure forces: the bull and the eagle.

However, the two heads exist only when the male part is dominant, when darkness rules. Indeed, by clothing in the Light of *Nukva* in order to enjoy the small sparks of *Ohr Hochma*, the male part also supports (against its will) the dominance of its *Nukva*, for it wants her Light. As a result, their descendants have two heads: the first pulls in one direction and the second in another.

Nukva of the impure forces does not need their male part whatsoever, as her male part exists in darkness and cannot give her anything. Therefore, *Nukva* dominates and prevails in her impurity, leaving nothing of the properties of the male part. Consequently, Cain's two-headed descendants become one-headed.

The Zohar tells us that the ruler of Light defeats the lord of darkness. When the impure *Nukva*, which has the Light, dominates, she defeats the male impure part, as well as the other male ruler. She defeats the male part, fully subduing it to her rule, and they include themselves in her Light and darkness, and become

as one. Consequently, the rule of the male part (darkness) is included under the rule of the female part (Light), and the two heads become one.

155. For these are the two rulers, called Afrira and Kastimon, who resemble holy angels with six wings. One has the image of a bull, and the other of an eagle. And when they unite, they create an image of man.

The male impure force is called Kastimon (from the word *Kosti*, devastation), for it is darkness and is unfit for man's life. And the impure *Nukva*, the female part, is called Afrira (from the word *Afar*, dust), and is unfit for sowing. She is called so in order to show that although she contains Light, she is insufficient for sowing the seed and producing harvest to feed human beings.

The Zohar also says that she resembles holy angels with six wings, for the six wings of the holy angels correspond to the letter *Vav* in the name *HaVaYaH*. In contrast, there are only four wings in the impure forces, corresponding to the name *ADNI*, indicating the height of the impure forces with regard to the holy angels, opposite them.

The Upper Light is called "wine," bringing joy to the Creator and to human beings. However, wine residue contains *Sigim* or wine yeast. And from this waste emerges the foremost wrecker of the world, for he is still connected to purity (to yeast) and has the image of a man. However, as he descends to bring people harm, he assumes the image of a bull. This is why a bull is the first of the four main types of wrecker.

Hence, *The Zohar* tells us that Kastimon is a wrecker in the image of a bull, thus indicating that it is the basis of all wreckers that are called "the impure bull." It is the *Sigim* of the Supernal *Ohr Hochma* of the holy name *Elokim*, the impure *ELEH* that correspond to the pure *ELEH* of the name *Elokim*. For *Sigim* and yeast stand below it, but since it is still connected to purity, it has the image of man, for *Ohr Hochma* of the name *Elokim* is *Tzelem* (image and likeness) of man, of which it is said: "*Be Tzelem Elokim*—created man in image and likeness."

Yet, when separated from purity (altruism) through deterioration of its desires and, consequently, of its properties, it descends to its place (befitting these properties) in *Arka*, and assumes the image (properties) of a bull. And its *Nukva* assumes (in *Arka*) the form (properties) of an eagle, in congruence with her goal and action of *Linshor* (to fall out)—to bring about the fall of human souls under her power.

Hence, the word *Nesher* (vulture) is derived from the word *Neshira* (fall), just as leaves fall from a tree, for the role of the impure *Nukva* is to seek people out

and bring them to a state of night and darkness, to the destruction of the holy covenant, as a result of which people's souls depart from them (item 131).

Therefore, *The Zohar* tells us: "And when they unite, they form the image of man," i.e., if they return and unite with purity, existing as wine yeast, they return and assume once more the image of man, just as before they descended to Arka and became wreckers.

156. When they are covered with darkness, they turn into a serpent with two heads, and move like a serpent. They soar in the void and bathe in the Great Sea, and when they approach the chains of Aza and Azael, they rile and rouse them and leap into the mountains of darkness, thinking that the Creator wishes to bring justice upon them.

I suggest that the reader will try to comment on *The Zohar* on his own, without any help, and then compare his thoughts with those stated below. This way, we might understand what Rabbi Yehuda Ashlag has done for us with his commentary. Prior to the appearance of his commentaries on the books of the ARI and *The Zohar*, there was no way for us to understand Kabbalah correctly, and only a handful of people in each generation could climb the spiritual ladder on their own.

Now, however, I assure the reader that simply by constantly reading even my books, which retell the compositions of the great Kabbalists, Rabbi Ashlag and his elder son and my teacher, Rabbi Baruch Ashlag, anyone can attain ascension to the Creator. I think that those who have already read previous books realize that this is truly possible!

As *The Zohar* already mentioned in item 154, when the impure *Nukva* dominates man through her Light, the two heads become as one. However, in the darkness, when the male part, called Kastimon, dominates, they turn into a serpent with two heads, for the male part is unable to annul the power of the female part, as it needs to be clothed in her Light. Hence, the serpent has two heads. And they move like a serpent—aiming to bring harm (the property of the serpent), to tempt Chava to dine on the fruit of the Tree of Knowledge.

By the power of the *Rosh* of the impure *Nukva* they soar in the void, which contains the root of the impure force, called "void" or the greatest fall, as it is written: "They ascended up to Heaven, they descended down to the abyss" (*Tehilim*, 107:26). By the power of the impure male part, they bathe in the Great Sea, in *Ohr Hochma* of the impure forces.

Therefore, *Arka* is called the Land of Nod, as it constantly sways from the rule of the two heads: those that reside there keep alternating between ascending up to the Great Sea and descending down into the void.

The angels Aza and Azael are very exalted angels. Indeed, even after they had fallen from Heaven into our world, into the mountains of darkness, linked by a metal chain, so great was their power that with their help Bil'am (Balaam) attained the degree of prophecy, of which it is written: "Sees the Creator's presence" (*Bamidbar*, 24:4).

This is described as "falls and opens his eyes," for Aza is referred to as "falling" because of his fall from Heaven to earth. And Azael is called "he who opens his eyes" with regard to Aza, at whose face the Creator throws darkness. And with regard to Bil'am's prophetic degree, our sages have said the following: "There has not been a prophet in Israel like Moshe, not in Israel, but there was one among the nations of the world, and his name was Bil'am" (*Bamidbar-Raba*, 14)—so great was his prophetic degree.

And the reason for their downfall from Heaven to earth lies in their complaints against man at the moment of his making. Yet, there were many angels complaining and objecting, so why did the Creator cast down only these two? The answer to this question can be found in items 416-425 of the chapter "*Balak*" in *The Zohar*. Briefly, it says that when the desire to create Adam (or man, since the Hebrew word for man is Adam) appeared in the Creator, He summoned the Supernal angels, seated them before Him, and told them of His desire to create man.

The angels replied: "What is man, that You are mindful of him?" (*Tehilim*, 8:5), meaning what are the properties of this man that You so wish to create? He replied to them: "This man will be similar to Me and his wisdom will surpass yours, for the human soul includes all the angels and Supernal Degrees, just as his body includes all the creatures of this world."

Therefore, at the moment of creation of man's soul, the Creator summoned all the Supernal angels, so they would pass all of their properties and forces to man's soul. It is therefore written: "Let us make man in our image, in our likeness," meaning that man's "image and likeness" includes all of the properties of all the angels.

The words "image and likeness" are written in quotation marks, since the words *Tzelem* and *Demut* (image and likeness) are not mere words that simply describe likeness. Rather, they constitute very meaningful spiritual notions.

But the angels' question should be interpreted as follows: "What kind of a creature is this man and what is his nature? How shall we benefit from passing (including) our properties in him?" The Creator replied to this: "This man will be similar to Me and his wisdom will surpass yours." In other words, the Creator thus promised them that man will embrace all of their qualities (the properties of *Tzelem*), and that he will be wiser than them. However, because of their connection to him, they will also benefit from his great attainments and acquire everything that they presently lack.

This is because the human soul includes all the spiritual degrees and all the utmost properties of all the angels. And just as his body includes all the materials and creatures of our world with all of their properties, so was the Creator's wish that his soul would absorb the whole of creation within it.

It is written in the Torah: "Yaakov and Israel shall be told of the Creator's works (*Bamidbar*, 23:23)." The sages have said that in the future the angels will ask Israel for things that they do not know themselves, for Israel's attainments will be beyond that of the angels. Hence, all the angels took part in the creation of man and integrated all their properties within him.

However, once man was created and sinned, thus becoming guilty before the Creator, the angels Aza and Azael appeared before the Creator with accusations "that man, whom You have created, has sinned before You." For these words, the Creator cast them down from their exalted and holy degree, and thus, they began to deceive human beings.

Of all the angels, only these two, Aza and Azael, came before the Creator to complain about Adam's sins, for only they knew that man shall return to the Creator. However, Aza and Azael also knew that the harm brought to them by man's sin will not be corrected by this return. Moreover, they would prefer man to not return in his desires to the Creator at all. This is why they were the only ones that complained about Adam's sin, because from their perspective, this sin is incorrigible.

The thing is that the breaking of the vessels and Adam's sin constitute the same breaking, disappearance of the screen (anti-egoistic willpower or intention to act for the Creator's sake). The difference is that the breaking of the vessels signifies the breaking of the screen in the *Partzuf* called "world," while Adam's sin is the breaking, disappearance of the screen in the *Partzuf* called "soul." The difference between these two *Partzufim* is that the *Partzuf* called "world" is external with regard to the inner *Partzuf* called "soul." The soul exists within the world and is sustained by it.

The breaking has its causes and consequences. It is necessary for mixing all the properties of *Bina* and *Malchut*, and must transpire both in the spiritual world and within the soul, to impart the properties of *Bina* to *Malchut*, and thus enable her to correct herself.

The breaking of the world of *Nekudim* led to the breaking of the eight *Sefirot Hesed-Gevura*-2/3 of *Tifferet* and 1/3 of *Tifferet-Netzah-Hod-Yesod-Malchut*, four *Sefirot H-B-ZA-M* in each one that in turn consists of ten *Sefirot*, in all: 8 x 4 x 10 = 320 (*SHACH*) parts. As a result of the mixing of all the parts, each part in turn consists of 320 parts. All of these 320 parts, called *Nitzotzin* (sparks), acquired the egoistic will to enjoy by receiving the Creator's Light, which signifies their descent into the impure forces.

In the spiritual realm there are no locations or departments of pure and impure. However, for the purpose of conveying information more vividly, we envision the reception of lower properties as a descent, the reception of more spiritual properties as an ascent, the attainment of equivalence of form as a union, and the emergence of a new property as separation. The appearance of egoistic desires in a spiritual object is considered a descent into the impure forces, although these forces exist within us (and not vice versa), and simply become more apparent. There is nothing surrounding us, for everything is within: all the worlds and desires, both pure and impure.

By studying Kabbalah we attract the emanation of the Light that surrounds our soul (see "Introduction to The Study of Ten Sefirot," item 155), which cultivates within us a desire for correction. Then, as we attain the degrees of the spiritual worlds, we begin to feel the spiritual Light that corresponds to each degree, through which we begin to discern egoistic and altruistic parts in each of our properties.

By comparisons to the Light, we perceive our egoistic parts as evil, and to the extent that we sense it, we distance ourselves from it and refuse to use these desires. Conversely, we perceive our altruistic desires as good for us, but, having no strength to use them, we submit a request, receive the necessary strength, and accept the Light for the Creator's sake, thereby ascending to a higher degree, where this process repeats itself.

The return (*Teshuva*—repentance) means that by raising *MAN* (request for correction), we elevate some of the 320 corrupt parts from the impure forces, into which they fell, back to the world of *Atzilut*, where they existed prior to Adam's sin. However, we are powerless to sort out and correct, i.e., to elevate the

thirty-two parts of *Malchut* herself, which exist in the eight *Sefirot* of this *Partzuf* (world), for their level of corruption is beyond our ability to repair them.

Therefore, out of the 320 (*SHACH* = *Shin* + *Chet* = 300 + 20) parts, we can, that is, we are entitled to and must sort out and correct only 320 – 32 = 288 parts (*RAPACH* = 288) by our return to the Creator, i.e., 9 x 32, where nine designates the first nine *Sefirot* in each *Sefira* that we are allowed to correct. Yet, we are unable to correct *Malchut* of each *Sefira*, for this requires a Light of a special power. We will receive this Light from the Creator only after the correction of all the other 288 parts, that is, at the end of correction.

These thirty-two parts of *Malchut*, which are impossible and thus prohibited to correct, are called *Lev HaEven* (*Lamed-Bet Even*—thirty-two stones). As I've repeatedly mentioned, there is no such notion as "prohibition" in Kabbalah; this word is used when it is necessary to point out the futility of trying despite one's weakness and limitation. "Prohibited" means impossible, beyond one's power. Moreover, it is not the Creator's prohibition; rather, as a result of one's personal faith and experience, one should admit that "prohibited" alludes to whatever is still beyond one's power to correct.

Therefore, *GAR de AVI* are concealed, and their Light does not shine. After all, for all of its ten *Sefirot* to shine, a *Zivug* needs to be made on *Malchut* herself, for *Lev HaEven*, the thirty-two uncorrected parts of *Malchut* herself are a supplement to their ten *Sefirot*. And as long as these *Kelim* are missing, a complete *Zivug* is impossible. However, when the complete analysis and correction of the 288 (*RAPACH* = *Reish* + *Peh* + *Chet* = 200 + 80 + 8 = 288) *Nitzotzin* is completed, *Lev HaEven* will be corrected by itself, and no effort or corrections shall be required on our part.

So the prophet says: "A new heart also shall I give you, and a new spirit shall I put within you; and I shall take away the stony heart out of your flesh, and I shall give you a heart of flesh" (*Yechezkel*, 36:26). Then *AVI* will receive their Light. However, this will occur at the end of correction, and before the end of correction, *AHP* of *AVI* will not be able to receive correction by means of our return, for we will be able to correct all of our egoistic desires, except for our very essence, *Malchut de Malchut*.

These angels—Aza and Azael—are the real *AHP de AVI* that were destroyed during the breaking of the vessels, and were nearly restored before the sin of Adam. However, Adam's sin destroyed them once more, this time until the very end of correction.

Hence, both angels were complaining to the Creator about their Light, which has disappeared because of Adam, for they saw that there was no hope that Adam would correct them through his return to the Creator. Moreover, they saw that by his return, Adam had lowered their degree even more, for now the entire correction and return was limited to only 288 parts, without any participation or even mentioning of the thirty-two forbidden parts, *Lev HaEven*, which refer to the correction of *AVI*, whose Light is the Light of these angels, just as the *Kelim* of the true *AHP de AVI* are their *Kelim*.

Each raising of *MAN* designates cutting off, separation of impurity—*Lev HaEven*—from the food, *RAPACH* = 288 *Nitzotzin*, the parts that can be corrected. It follows that by preventing Aza and Azael from participating in the correction of *Lev HaEven*, we lower them even more. This is why the two angels complained to the Creator and tried to impede Adam from returning. After all, his return lowers them even further, for the thirty-two parts refer to them.

Therefore, when the Creator saw that their complaints threatened to weaken man's strength to return to Him, He told them that Adam's sin did not spoil anything for them. For although there is greatness and holiness in them while they are in Heaven and no impure forces can cling to them, still this perfection is incomplete, as they cannot exist in our world, in a place of impure forces.

The Creator told them: "Hence, you have lost nothing as a result of Adam's sin, for you are no better than him anyway, as your degree is merely the result of the place of your residence." And since the Creator's words constitute His actions, they fell instantly from Heaven to earth (into egoism, of course, not to the physical earth!).

And since they came (spiritually descended) to the corporeal life (as Kabbalah defines it), they began to sort through and analyze the thirty-two parts of complete egoism, called the "daughters of men," of which the Torah says: "And the sons of great (angels) saw the daughters of men (egoistic *Nukva*), that they were fair (they saw in her an opportunity for egoistic reception of pleasure), and they took them as wives (used their egoistic desires), whomsoever they chose (they themselves chose precisely this low state)" (*Beresheet*, 6:2). For they did not want to separate the impurity of the thirty-two egoistic parts and prefer only 288, but took everything they wished, including *Lev HaEven*.

Hence, they also transgressed with *Nukva* Lilit (Lilith) the sinner, and wished to draw the entire world toward sin, to fling it into the last stage of egoism, for they did not wish man to return, as it completely contradicts their root.

What did the Creator do? He put them in iron chains! For the Creator saw that if they had the power to return to Heaven after the sin, all the people would fail in their attempts to aspire to the Creator in their desires, as the dominance of these egoistic angels (forces) in man would be too great. (Rashi—the great eleventh century Kabbalist and Biblical commentator—says that the entire Torah speaks in the words of man. Hence, everything is described in notions of time and sequence of events. Similarly, the Creator seemingly creates and only then sees the results of his work).

Therefore, although their root is quite high, the Creator gave the root of the impure forces His permission to act (here we see that the Creator governs all the forces in creation). This root is called *Barzel* (iron), as it is written: "There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (*Melachim*, 1, 6:7), for iron is an impure force.

And since this impure force clang to the two angels and bound them, as if with iron chains, by the desires that it dictates to them, such a state is characterized as being in the mountains of darkness, from which they can no longer ascend until the end of correction.

And when they approach the chain of Aza and Azael, rile and rouse them, it designates the awakening of the fourth part of the will to receive, *Malchut de Malchut*, the greatest desire to receive, called "wrath and rage." And they leap over the mountains of darkness, thinking that the Creator wishes to bring justice upon them, for being bound by iron chains, they could not ascend to their roots and receive *Hochma.*

Therefore, this action is considered leaping, an attempt to ascend, followed by a fall, as a result of which they descend even deeper into the mountains of darkness. And they think that because of their leaps (attempts to receive the Light from their root), the Creator is becoming increasingly stricter with them; thus, they decide to stop leaping.

However, even though they cannot give anything, as their attempts to reach up are mere leaps and falls, it is nonetheless enough for the two rulers to receive *Ohr Hochma* from them, as this gives them the strength to swim in the sea of *Hochma* of the impure force, whereas before they had only the strength to bathe in it.

The reason for this is that there is no action in this exalted impure force, and everything is limited only in thoughts and desires, for such is the essence of the impure forces (desires) that separate us from the Creator—before the level of an action is achieved, purity disappears from it. Therefore, the impure forces will never reach the level of an action.

Hence, the work for the impure forces is called *Avoda Zara* (alien work or idol worshipping), as it is alien to spiritual work "for the Creator's sake," and is performed according to the instruction and desires that the impure forces insert into man's thoughts. In this alien work for an alien master, the Creator punishes even for mere thoughts and desires, as the prophet said: "That the house of Israel may understand in their own heart" (*Yechezkel*, 14:5). And the sages have said that man is accused and punished even for thoughts, desires, and doubts in the alien work that transpires in his heart in exactly the same measure as for a completed action. Hence, the leaps of Aza and Azael are sufficient in their desire to receive *Hochma*, although in reality they received nothing.

157. And these two Creator-appointed rulers swim in the Great Sea, fly up from there, and at night go to Naamah, the mother of witches, for whom the first people fell (*Beresheet*, 6:1-4). And they wish to approach her, but she leaps 60,000 *Parsa'ot* and assumes several different forms, so that people may be deceived and enticed by her.

After receiving power from Aza and Azael, they can now make a *Zivug* with Naamah, as the first angels Aza and Azael erred. From that *Zivug* with Aza and Azael, Naamah gave birth to all the spirits and witches of the world. The Torah calls Aza and Azael the "sons of Gods" or the "sons of the great" (*Beresheet*, 6:2).

Yet, how could such exalted angels stoop to such depraved actions with Naamah, and why did she give birth to spirits and witches, and not to people?

The thing is that the Upper World (*AVI*) was created by the letter *Yod*, by the male part, which have nothing of the fourth part of *Malchut*, called *Malchut de Malchut*. However, *ZON* (the lower world) was created by the letter *Hey*, which includes *Malchut de Malchut*. *AVI* aspire only to *Ohr Hassadim*, to altruistic actions (bestowal), for *Bina* emerged as such in the four stages of *Malchut's* birth, even before the appearance of the first *Kli* (*Malchut de Malchut*).

Nevertheless, *ZON* need *Ohr Hochma*, since *ZA* was created as such in the four stages of *Malchut's* birth. Also, *ZA* wishes to receive *Ohr Hochma* within *Ohr Hassadim*, which he already has.

The *Zivug* of *AVI*, called the "Upper World," begets angels who desire *Ohr Hassadim*, just like *AVI*, from whom they were born. Human souls are born from the *Zivug* of *ZON*, called the "lower world," and they, like *ZON*, from whom they were born, desire only *Ohr Hochma*.

The moment the common soul of all the creatures (Adam) was born from *ZON de Atzilut*, *ZON* existed at the level of the Upper World (*AVI*) and clothed

it. Like *AVI*, they, too, ended in the letter *Yod* of the name *HaVaYaH*. And the letter *Hey* of the name *HaVaYaH* was concealed in their posterior side, *Achoraim* or *AHP*.

Hence, Adam's level was quite high because *ZON* was in the Upper World and ended in the letter *Yod*. The level of *ZON* was that of the angels that were born from *AVI*; therewith, *ZON* received *Ohr Hochma* according to their desires, as *ZON* are meant to.

As a result, *ZON* contain the name *Elokim*, Supernal *Hochma*, the perfection of the Upper World. This is because the ban of the first restriction to not receive *Ohr Hochma* does not apply to the letter *Yod*. Cain and Abel were born from this state: Cain was born from *ELEH* and Abel from *MI*. *Malchut* herself (the last letter *Hey* of the name *HaVaYaH*) was concealed in them both, and only the letter *Yod* was revealed; hence, they contained Supernal *Hochma*.

However, on the whole, *Hochma* is received in *Kelim ELEH*, *ZAT de Bina*, by Cain's soul. This property of Cain is concealed in *MI*, as the last *Hey* is concealed inside *Yod*, and Cain wanted to make a *Zivug* with it, to receive *Ohr Hochma* in *Malchut de Malchut*, concealed in Abel's soul.

It is by this that he slew Abel, for after the last *Hey* was revealed, the ban of the first restriction to receive *Ohr Hochma* in it was revealed. Hence, the Creator's name *Elokim* disappeared from them both: *MI*, since it refers to *GAR*, ascended and disappeared (signifying Abel's slaying), and Cain's *ELEH*, since it refers to *ZAT*, fell into the impure forces, called *Arka*.

However, although it fell into the impure forces, sparks of *Ohr Hochma* still remain in these *Kelim* (desires), as it is written that his daughters did not suffer from it greatly, and the sparks of *Bina* still remained in them. From this we can understand that Naamah, one of Cain's daughters, was the most beautiful of all the women in the world, for the sin transpired mainly in Cain's male part, and not in his female part, as is described in the Talmud (*Sanhedrin*, 74:2).

Therefore, after the Creator cast Aza and Azael into this world (created by the letter *Hey*), and they've seen Naamah, a new hitherto non-existent desire appeared within them—the desire to receive *Ohr Hochma*, for in their essence they desire only *Ohr Hassadim*, and only the image of Naamah bore a new desire for *Ohr Hochma* within them.

And since there is no *Hey* (the last *Hey*, on which there is a ban to receive *Ohr Hochma*) in their essence and in that of Naamah (the last revealed one, for it originates from Cain's *ELEH*), they erred in her, thinking that she is able to receive *Ohr Hochma*, and made a *Zivug* with her.

Their error was twofold:

1. Despite the fact that they do not have the last *Hey* from birth, since the place determines, and they exist in this world, the last *Hey* already governs them, and they are forbidden to receive *Ohr Hochma*.
2. They thought that the last *Hey* was absent in Naamah's structure, when in fact, it was concealed. Hence, spirits and witches were born from their *Zivug*.

From this we can understand what is written in the Talmud (*Hagiga*, 16:1), that witches are half-angels half-people, for with regard to their fathers, Aza and Azael, they are angels, whereas with regard to Naamah, they are like people. But she could not give birth to people, for the seed within her came from angels, and not from people.

The reason for the harm that they cause lies in the fact that they were born from depravity, the greatest possible distance from the Creator. Hence, their impurity accompanies them and brings harm wherever it possibly can. Therefore, *The Zohar* says that at night they come to Naamah, the mother of witches, for whom the first people fell (see *Beresheet*, 6:1-4).

Indeed, after they received strength from these angels, who were the first to engage in depravity with Naamah, they could continue to engage in depravity with her. *The Zohar* indicates that this is precisely why they come at night, for the power of *Hochma* of the impure forces rules only in the darkness of night, the time of judgment and restrictions, and also as the consequence of roots, namely Aza and Azael, who reside in the mountains of darkness.

However, after engaging in depravity with them, she leapt 60,000 *Parsa'ot*, i.e., she rose so high that she wanted to annul the *Parsa* below *VAK de* AA, whose each *Sefira* is defined as 10,000; hence, its *VAK* = 6 *Sefirot* equal 60,000.

But as soon as they think to approach her, she leaps 60,000 *Parsa'ot*, but immediately falls back down and is unable to touch them, for there is no action in these upper impure forces, and all transgressions and all errors are only in thoughts and intentions.

Yet, there is still enough power in her to deceive and entice people, even if man does not reach the level of impure actions and is only drawn to her in his thoughts and desires. However, the Creator punishes for such thoughts and desires, as He does for actions, as the prophet warns us: "the house of Israel may understand in their own heart" (*Yechezkel*, 14:5). And the impure force assumes

several different shapes, such as depravity with married women, murder and other things laid upon Lilit.

158. These two rulers soar in the entire world and then return to their places. And they rouse the sons of Cain's sons with a spirit of evil desires to beget children.

"Soar in the entire world"—they bring harm to man in all of their thoughts, wherever they can, and lure him into the darkness of night. For after man sins, they return to their permanent place in *Arka*, where they rouse the sons of Cain to defile the descendants with impurities.

Moreover, *The Zohar* says that besides pushing the sons of Cain to sin in *Arka*, they also soar in our world (*Tevel*), and compel the sons of this land to sin.

159. The Heavens that rule there are not like ours, and the land bears neither seed nor fruit by the power of Heaven, as ours does, and the grains grow again only once in several years. Hence, it is written of them that they could not correct *Shemaya* and *Arka*, and perished from the Supernal land, called *Tevel*, where they will not be able to exist, nor rule over it, nor cause human beings to sin because of the night. Hence, they disappeared from *Arka* and from the place of *Shemaya* that were created by the name *ELEH* (as mentioned in item 14).

Our Heavens receive the Light essential for the birth of subsequent *Partzufim* from ZA, which has *Ohr Hochma*. Hence, our land, which receives in *Malchut de* ZA, receives a grain and a seed.

However, the Heavens in *Arka* do not have the Light to bear fruit and give birth due to the rule of the impure forces that are there. Hence, unlike our land, *Arka* cannot produce; its land has no power to receive and grow a seed, and this property appears in it only once in several years.

Here *The Zohar* speaks of the two rulers: Afriron and Kastimon, who could not correct *Shemaya* and *Arka*, to make them bear fruit. Therefore, these rulers are not allowed to be here and seduce people in our land (*Tevel*), to sin, for when they are here, they bring harm to our land so as to make it like their *Shemaya* and *Arka*.

Therefore, *The Zohar* says that they disappeared from the Supernal land of *Tevel*, from our land, for here they sought to bring harm by the power of the night. They provoke people toward sin by virtue of the night, and it is a curse that hangs over *Arka* because of their rule there.

Our Heavens were created by the name *ELEH*, for our Heavens receive from ZA, which was corrected by *ELEH's* properties, by the words: IN THE

BEGINNING THE CREATOR CREATED, where *MI* is connected to *ELEH*. Hence, our land is corrected by the Supernal holiness and purity. Therefore, these two rulers are not allowed to rule here.

160. Hence, there exists a *Targum*, a translation (from Hebrew to Aramaic, which *The Zohar* dubs *Targum*), so the holy angels will not think that it is said about them, so they will not harm us. This is the secret of the word *ELEH*—as we have already stated, it is a holy word that cannot be translated into a *Targum*.

Everything but the word *ELEH* has been translated into the language of the *Targum*, as it is said in item 149, that *ELEH* disappeared from both *Arka* and *Shemaya*, for the word *ELEH* is untranslatable, as it constitutes the full connection between *ELEH* and *MI*, which causes the descent of *Ohr Hochma*. And should anyone sin and corrupt the letters *ELEH*, as Cain had done, they would fall to the impure forces, so even the holiness of the *Targum* (*VAK* of the pure forces) would depart from them.

Among All the Sages of the Nations of the World, There Are None Like You

161. Rabbi Elazar said, "It is written: 'Who would not fear the King of the nations of the world?' What kind of praise is this?" Rabbi Shimon replied: "Elazar, my son, this has been said in several places. However, one should not understand the verse, 'For among all the sages of the nations of the world, and in all their kingdoms, there are none like You' in its simple, literal interpretation. This is because it naturally gives rise to evil intentions of sinners—those who think that the Creator is not aware of their dark thoughts, doubts and intents. Therefore, their folly must be clarified. A philosopher of one of the nations of the world came to me and said, 'You say that your Creator governs the entire Heavens, and that all the Heavenly hosts are unable to attain Him, nor come to know His dwelling place. However, this does not add to His greatness, as it is written, 'among all the sages of the nations of the world, and in all their kingdoms, there is none like You.' What kind of a comparison is this when He is compared to man, who is nothing?'"

This is similar to what is written about sinners in Psalms (*Tehilim*, 73:11-12): "And they say: 'How does the Creator know? And is there knowledge in Him? Behold the wicked; they are always at peace, rich and powerful.'" This is exactly what the philosopher says. He was one of the greatest sages among the nations of the world, and he came to Rabbi Shimon to dishonor Israel's wisdom and work in absolute faith for the Creator's sake, which ought to be in great wholeness, perfection, purity, and integrity, for no thought can grasp Him.

This sage was a representative of the philosophers who asserted that the main principle in working for the Creator is to attain Him, rather than serve Him in faith, for in their understanding, they attain Him. And now he has come to ridicule Israel's approach.

Hence, he said: "The Creator is above all human wisdom, and thereby He rules, and He bid you to work for Him in faith and purity, and have no doubts in Him, for the human mind cannot grasp Him. After all, even the Heavenly hosts, His legions and angels are unable to attain Him, as it is written of those who say: 'Blessed be the Creator in His place,' for they do not know 'His place.'"

However, the phrase, "as among all the sages of the world, there is none like the Creator" does not imply the Creator's greatness. Indeed, if this prophetic expression is used in order to exalt the God of Israel and show that He is greater than the god attained by the sages of the nations of the world by their human strength and reason, then naturally, this does not add to the glory of the God of Israel, as He is being compared to trifle and transient forces. On the contrary, this statement shows great disdain for your Creator, when you compare Him to the sages of the nations of the world, who are mortal and restricted creatures. Those were the words that the scholarly sage, who represented the wisdom of the nations of the world, uttered before Rabbi Shimon.

Clearly, *The Zohar* is referring to some overseas sage who paid a visit to Rabbi Shimon. Just like all the other names of places and characters mentioned in the Torah, the Talmud, and the Kabbalah, names of places, animals, people, and actions described in *The Zohar* speak only of the spiritual world, the Creator's actions, and how one can achieve the goal of creation. In no way does any of this relate to events in our world!

Therefore, the "sage of the nations of the world" symbolizes man's own egoistic property to research and know everything, instead of having faith above reason, as the Torah demands. This human property, called a "sage of the nations of the world," the egoistic reason, is in a state of constant argument with man's spiritual, altruistic property, called "Israel" or the aspiration to the Creator. Thus, by opposing it, man builds himself and grows.

162. Furthermore, you claim, as your Torah says, that "There had not risen a prophet since in Israel like Moshe." There are none in Israel, but there is one among the nations of the world! So I claim the same: there is none like You among all the sages of the nations of the world, but among the sages of Israel there is one like You. However, if there is one like Him among the sages of Israel, then He cannot be the Supreme Ruler. Look closely into my words, and you shall see that I am right.

Here the philosopher (man's egoistic voice) spoke wisely. He understood that should he speak directly, he would hear precise answers to his questions. It is written: "Among all the sages of the nations of the world, there are none like

You," meaning that there is no one that can attain You. For the words, "there are none like You" imply that You have no equals, that it is impossible to attain You, attain Your degree.

However, since the sages of the nations of the world (human reason) take pride in their attainment of the Creator (that they understand His intentions and actions), they consider themselves similar to Him, for attainment means similarity of properties with the attained degree. This is why it is considered a lie, and that there are none like Him, for they do not attain the Creator, but only delude themselves by thinking that they do.

The philosopher (within man) understood that, and hence began (leading man astray from the path of faith, which surpasses and defies reason) with a completely different question: "If it is explicitly said that no one is equal to the Creator among the sages of the other nations, does it not mean that there are those who *can* attain Him among the sages of Israel? Otherwise, why would it be necessary to specify that there are none like Him among the sages of the nations of the world?

"But if this is so, and He is similar to you, then He cannot be the Supreme Ruler! Thus, how can you say that the God of Israel cannot be attained by reason and that He governs all? You speak by means of faith in His greatness, but indeed there are those among your sages who are like Him, i.e., those who attain Him."

163. Rabbi Shimon said to him, "You object correctly that there are those among the sages of Israel who are similar to the Creator, for who resurrects the dead back to life, if not the Creator Himself? Yet, Eliyahu and Elisha came and resurrected the dead back to life! Who causes rain to fall if not the Creator Himself? Yet, Eliyahu came and abolished rain, and then summoned it through his prayer! Who created the Heavens and the earth, if not the Creator Himself? Yet, Avraham came, and, as it is written, the Heavens and the earth were revived."

Rabbi Shimon replies that the (inner) sage speaks the truth when he asserts that there are those among the sages of Israel who are similar to the Creator. However, in no way does this revoke the simple faith in the Creator's unattainability by human reason. Of course, He is the master and ruler of the Heavens, and He is so much higher than all of them that even the Supernal angels cannot attain Him and do not know His place.

Yet, the Torah and *Mitzvot* (commandments) were given to us precisely for this purpose—so that by observing the *Mitzvot* (making a *Zivug* between the screen

and the Light) and studying the Torah (receiving the Light) for the Creator's sake, we, Israel (those who aspire to the Creator) would completely merge with Him (in our properties), so His Light would permeate us and clothe in us to such an extent that we would merit (begin to desire and receive the power of a screen) carrying out the same actions as the Creator: resurrecting the dead (correcting egoism), summoning rains (*Ohr Hassadim*), and reviving Heaven and earth (filling all the *Partzufim* in all the worlds with the Light of our actions).

In that, we are just like Him, as it is said: "By Your deeds (by experiencing them on myself) I will know You." However, we attain all this only through absolute and devout faith (the property of *Bina*), which leaves within us no desires whatsoever to attain Him with our reason (to verify first and act next), as in the path of sages of the nations of the world (our egoism). Our egoism consists of a *Partzuf* called a "sage of the nations of the world." Its *Rosh* (head) designates knowledge and desire to attain everything, and its *Guf* (body) is the will to receive pleasure for oneself.

The philosopher argues that if Israel can do what the Creator does, then Israel attains Him. This is correct, for if one is able to act like the Creator, then, to the extent of his actions, he attains and perceives Him. After all, it is said: "By Your deeds I will know You." If one acts like the Creator, then he understands the Creator's analogous actions in his own actions, and thus perceives Him. However, one must first advance by faith above reason, and as a result, he attains the Creator's properties, thereby becoming like Him in his actions.

164. (Rabbi Shimon continues:) "Who governs the sun, if not the Creator? Yet, Yehoshua came and stopped it. The Creator issues His decree, yet Moshe immediately issues a decree of his own, and it is carried out. The Creator wishes to punish, and the righteous of Israel annul His verdict. Moreover, He bid us to closely follow His ways and to be like Him in every way." The philosopher then went and became Israel, and lived in the village of Shachalayim, and they called him Yosi HaKatan (Little Yosi). He studied the Torah a great deal, and was among the sages and the righteous of that village.

The problem is that if a person does everything only by means of his faith, he denies himself the chance to attain the Creator, for attainment comes through applying reason. However, the moment he begins to apply his reason, he immediately diminishes his faith. So how can one combine faith with reason?

It is true that those who aspire to draw nearer the Creator (those who are called Israel) diminish their simple, devout faith. However, they do this only because He bids them to do so in order to attain His actions, and thus become like Him, as it is said in the Torah: "Follow His way" (*Devarim*, 21). Hence,

they observe His commandments. The philosopher was so overwhelmed by this truth that he became "Israel" and started observing the Torah and *Mitzvot*.

He was overwhelmed when he had found that Israel's actions, their attainments of the spiritual worlds, did not diminish their faith above reason, for all of their actions and attainments were based on faith. Israel attains the Creator because He bids them to, not because they desire this with their egoism.

165. And now the time has come to take a closer look at this verse. It is written that all the nations of the world are nothing before Him. Yet, how does this exalt Him? Hence, it is written: "Who sees the King of the nations of the world?" Yet, is the King of the nations of the world also not the King of Israel? The Creator wishes to elevate Israel in all places; this is why He is called everywhere "the King of Israel." The other nations of the world say that they have another King up in the Heavens, for it seems to them that He governs only them, and not us.

The nations of the world are certain that their Supernal King is not the King of Israel, that the King who sits in the Heavens and governs them is only their King, and that the King of Israel has no power over them. Thus, it seems to man's egoism that it exists under some other (non-altruistic) system of governance, and not altruism. The egoism fails to realize that the Creator made it exactly the way it is so as to achieve His goal: using egoism, to bring man to altruism, from "for one's own self" to "for the Creator's sake."

166. It is written: "Who would not fear the King of the nations of the world?" (*Yirmiyahu*, 10:7) That is, their Supernal King is there to threaten and persecute them, and do with them as He pleases. Hence, He should be feared. And all fear Him Above and below. For it is written that among all the sages of the nations of the world (the angels that rule over these nations) and in their Kingdoms (Above) there is none like You. There are four Kingdoms Above that rule over all the nations of the world according to the Creator's will. And there is no one who can do even the smallest action without His personal instruction. The sages of the nations of the world are the forces that rule them from Above, and all the wisdom of the nations of the world comes from these rulers. "In all their Kingdoms" means that the Creator's will rules over them.

These lines describe how the bride, who is in a state of exile, prepares herself for her future, final correction. The power of the nations of the world (in every one of us) amounts to conquering us (the altruistic desires for the Creator) and placing us under their power (serving only the body). They wish to drive us away

from the Creator's rule and let other desires, called "the nations of the world" dominate us. Our egoistic desires, the nations of the world, do so because of their power (tempting us with various pleasures) and wisdom (appealing to our common sense).

Their actions over us (spiritual aspirations) stem from the system of the impure forces and their impure (egoistic) angels (our inner egoistic forces), which give power and reason to the nations of the world. With the help of their wisdom, they (our egoistic desires) lead us (the sons of Israel, those who aspire only to the Creator) to all sorts of doubts and desires to understand the Creator, His ways and thoughts, without any fear or reverence before His greatness and supremacy.

Because of these doubts, we draw far from the Creator and His Supernal Light, which, as a result, passes on to them (our egoistic desires), as it is written, "Tzur (the capital of the impure forces) was built only on the ruins of Jerusalem (the capital of the pure forces)." Thus, they acquire the strength to persecute and humiliate Israel, and force them to submit to their will (suppress the only true path to the spiritual—faith above and in defiance of reason—with their persuasions and proof of their "real" rightfulness). And as it was already explained in the "Introduction to the Book of Zohar" (items 69-71), our inner spiritual enslavement leads to our external, corporeal enslavement, persecution, and humiliation by the nations of the world.

This is the secret of the four Kingdoms that rule over us in our four (spiritual and therefore physical) exiles, which correspond to *Sefirot H-B-ZA-M*, symbolized by Nebuchadnezzar, as it is written: "Here is that idol, its head made of pure gold, its breast and its arms of silver, its belly and its thighs of brass, its shins of iron, and its feet part iron and part clay" (*Daniel*, 2:32-33).

When this idol governs us, the nations of the world mock us, claiming that they have a King of their own. However, such was the Creator's plan, as it is said: "The Creator hath so made it, that men should fear Him" (*Kohelet*, 3:14), for the sensation of the Creator, called *Shechina*, is also referred to as fear before Him. However, since we do not yet feel the greatness and supremacy of the Creator, we do not merit fearing Him, and live in fear of the King of the nations of the world.

This points to the fact that we have no other way of completely and eternally merging with the Creator other than by means of tremendous fear before His greatness, by assuming His Torah and His desires (*Mitzvot*) in devout and complete faith, without any doubts in His properties.

Only then will we merge with Him in absolute, eternal union, and the Creator will impart us with all the goodness for which He had created us. He conceived this in the beginning of creation, and it became the purpose behind the whole of creation. This state is considered the complete and final deliverance and correction.

However, before the attainment of such an exalted spiritual state, this is how the prophet describes those who aspire to the Creator: "You have sown much, and brought in little; you eat but you have not enough; you drink but your thirst is not quenched" (*Haggai*, 1:6), for in all of our actions (of those who aspire to the spiritual) the impure force (egoism) constantly takes all the Light for itself. This occurs as a result of our doubts with regard to faith in the Creator, which the impure force itself cultivates within us.

However, the purpose of these punishments is not to cause us grief! Everything happens according to the Creator's plan and serves only to promote us toward correction. Therefore, as long as man can listen only to egoistic arguments, the Creator develops us gradually, using these forces. With their help, we gradually become fit to feel fear of the Creator, through the many trials and sufferings our exile from the spiritual brings us.

But in the end, we merit the reception of complete and devoted faith and fear before His greatness. It is written of this state: "He remembered His mercy and His allegiance toward the house of Israel, and all the worthless creatures of the earth witnessed the help and deliverance at the Creator's hands" (*Tehilim*, 98:3).

This is because at the end of days, the Creator will remember us in His mercy, and will give us the strength to receive complete and devout faith in Him. Thus, Jerusalem (the capital of altruism) will be rebuilt on the ruins of Tzur (the capital of egoism), for all the Light, which *Malchut* of the impure force was robbing of us throughout our exile from the spiritual, will return to us when we acquire complete and devout faith, and will shine within us with all its might.

All the worthless creatures of the earth (manifestations of egoism) will then see with their own eyes how our Creator saves (corrects) them. For all the nations of the world (within us) will see that they have always possessed this Light until the very last moment before their correction so as to give it back to us at the appropriate time. And all shall see that "one man's rule over another is to the detriment of the ruler!" (*Kohelet*, 8:9).

The burden of our slavery and the impure force's rule over us (over holiness) harms only the impure force, for it thereby compels us to attain complete and devoted faith in the Creator even faster! And the prophet speaks of this time,

"Who would not fear the King of the nations of the world?" for it has now been revealed that He is the King of the nations of the world, who persecutes and dominates those nations. It previously seemed to them (our egoistic intentions) that they persecuted us (our altruistic intentions), but now the opposite has been revealed to them—that they were merely blind enactors of the Creator's will, our servants and our slaves, whose purpose is to bring us to perfection.

It seemed to us that they were beating us. Now it turns out that they were beating themselves, for thanks to these blows (suffering from unrealized egoistic desires and constant frustration), they have accelerated our deliverance and attainment of perfection (our realization of the need to choose the path of faith above reason). Thus, they have also accelerated their own demise (their own correction).

And wherever it seemed to us (our reason) that they rebelled against the Creator (argued that the Creator is not the source of all reality) and acted (supposedly) however they pleased so as to humiliate us and satiate their base egoistic desires, and it appeared that there was no (Supernal) judge and no law (the advancement of creation toward its goal), it has now been revealed that they have always been fulfilling the Creator's will, to bring us (all our desires, them included) to perfection.

The same applies to every person in the world—whether he wants to or not, at all times and in every way, he fulfills only the Creator's will. Why then is he not called the Creator's servant? Because he acts unconsciously, not of his own will. To compel man to fulfill His will, the Creator gives him some alien desire to enjoy, which forces him to carry out an action, but he does so as a slave of his desire, and not as someone who fulfills the Creator's will.

For example, the Creator may give man an alien desire to make money, thereby compelling him to open a restaurant so as to carry out altruistic actions as a slave of his egoistic desire.

In other words, to compel us to do what is necessary, the Creator created within us an egoistic desire to receive pleasure, thus obliging us to do His will by enabling us to find pleasure in the actions and objects on which He wants us to work. This is why we live in constant chase of pleasures, whereas in truth we are constantly and unconsciously fulfilling the Creator's will. This resembles a situation in which children are given many toys to play with, but as they play, they also carry out work.

The entire world is doing the Creator's will, but our goal, the purpose of our development is to do it consciously. We must attain and realize His will; we must ascend so high that we will want to do it wholeheartedly and on our own,

rather than as we do it now—unconsciously and coercively. We must achieve a state when our desires fully coincide with those of the Creator, which designates complete and conscious union with Him.

Thus, it becomes clear that the King of the nations of the world is the same Creator that rules over them and compels them to fulfill all His desires, as a King does with his slaves. And now fear before the Creator is revealed to all the nations of the world. The phrase, "all the nations of the world" alludes to the angels that rule over those nations, such as Afriron, Kastimon, Aza, Azael and others, from whom the sages of the nations of the world (our egoism and reason) receive their wisdom, and with whose help they oppress Israel (our altruistic desires).

IN THEIR KINGDOMS refers to the four existing Kingdoms, which govern the seventy nations of the world (*ZON* = seven *Sefirot*, each of which containing ten sub-*Sefirot*: in all seventy *Sefirot*) and over us (altruistic aspirations) in our four exiles, which correspond to the impure *Sefirot H-B-ZA-M* (described as Nebuchadnezzar). As the prophet writes: "Here is that idol, its head made of pure gold (the first Kingdom), its breast and its arms of silver (the second Kingdom), its belly and its thighs of brass (the third Kingdom), its shins of iron, its feet part iron and part clay (the fourth Kingdom)" (*Daniel*, 2:32-33).

There is not one among them who can make even the smallest action of their own, but only what You bid them. However, this will only be revealed at the end of correction, and all will know that all of our misfortunes and suffering that had the power to separate us from the Creator were but loyal executors of the Creator's aspiration to draw us closer to Him. Moreover, these cruel forces did nothing else but obey His orders.

And the sole purpose of all that transpired was to bring us to a state where we can receive all the perfection and infinite goodness that He intended to bestow upon us from the very beginning in His plan of creation. The Creator must lead us to complete and devout faith, the result of which will be, as the prophet said: "Then, at once, the iron, the clay, the brass, the silver, and the gold all crumbled to pieces and became like the chaff on summer threshing-floors; and the wind carried them away, and no trace was left of them; and the stone that smote their image became a great mountain, and filled the whole earth" (*Daniel*, 2:35).

Absolute faith is called "unbreakable (non-crumbling) stone." After one merits absolute faith, the impure force (his inner egoistic desires and thoughts) disappears as though it had never existed. And all the worthless creatures

(reason, logic, philosophy, and common sense), which inhabit the earth, witness deliverance at the hands of the Creator, as the prophet said: "They shall not do evil nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters fill the sea" (*Yeshayahu*, 11:9).

167. Yet, among all the sages of the nations of the world and in all their kingdoms, I have found in the ancient books that even though the Heavenly hosts and legions fully obeyed their given orders and each would receive precise instructions to be carried out, but who among them can do it if not You, who will do it better than You? For You excel over them all in both properties and deeds. Hence, it is written: "There is none like You."

The Creator Himself carries out all the creatures' actions with His Light, and leads them to His goal. Man's sole task is the realization of all creation and governance, to wholeheartedly agree with all of the Creator's actions, and take an active part in the process of spiritual creation.

168. Rabbi Shimon said to his friends: "This wedding must be a wedding for all of you, and each of you should bring a gift (his own part in the common *Malchut*) to the Bride." He said to Rabbi Elazar, his son: "Present the Bride with a gift, for on the following day *Zeir Anpin* will look as he enters the wedding canopy at the sound of these songs and praises of the sons of the wedding canopy, who stand before the Creator."

Who Is This?

169. Rabbi Elazar opened and said, "Who is this coming up from the wasteland?" (*Shir HaShirim, 3:6*). *MI ZOT*—who is this—is the common ground of the two questions, the two worlds, *Bina* and *Malchut*, which are bound together. COMING UP—coming up to become the "Holy of Holies." For *MI* is *Bina*, called the Holy of Holies. And she joins with *ZOT* (*Malchut*), so that *Malchut* could come up FROM THE WASTELAND, for she inherits THIS from the wasteland, to become a bride and enter the bridal canopy.

The Zohar explains the following passage: "Who is this coming up from the wasteland, leaning upon her beloved!?" (*Shir HaShirim*, 8:5). It describes a state at the end of correction, when the bride enters the wedding canopy. *MI ZOT*: *MI* is *Bina* and *ZOT* is *Malchut*. At the end of correction, *Bina* and *Malchut* unite, and both are called "holy." But until the end of correction only *Bina* is called holy, while *Malchut* ascends to *Bina* and receives holiness from her.

Nevertheless, at the end of correction, *Malchut* becomes like *Bina*, and they both become holy. *Malchut* completely unites with *Bina* through equivalence of form, and fully merges with the source of life, for a screen (the restriction imposed on reception of Light within *Malchut*) creates the Returning Light that combines all *Sefirot* into one.

The Creator's *Ohr Hochma* can be received precisely in this Returning Light. As a result, *Malchut* ends with the letter *Yod* and becomes forever similar to *Bina*. Hence, it is written that *Malchut* and *Bina* unite by equalizing their desires to form a single whole.

Similarly, the Light of *Malchut* will be forever connected to the Light of *Bina*, for *Malchut* herself ascends to the level of the "Holy of Holies," thus becoming exactly like *Bina*. SHE COMES UP just like a sacrifice, which is the "Holy of Holies," for *MI* (*AVI*, *Bina* or the "Holy of Holies") joins *ZOT* (*Malchut*), so

Malchut would ascend and become the "Holy of Holies." Sacrifice is the part of *Malchut* (man's animal egoism) that ascends with its properties to *Bina*.

And when *MI* (*Bina*) joins *ZOT* (*Malchut*), and *ZOT* becomes the "Holy of Holies," there is no longer a diminution of *Malchut's* state, for this diminution occurred only because of the deterioration of *Malchut's* properties, when new egoistic desires emerge within her.

Now that *Malchut* has become as holy (altruistic) in her properties as *Bina*, death disappears, and the fall of *Malchut* into her egoistic desires is impossible, for she has been fully corrected and has attained the properties of *Bina*, which are referred to as holy. Through *Malchut's* acquisition of these properties, the Upper Light (life) enters her. *Malchut* emerges from the wasteland (the sensation of life's absence for want of altruistic properties) and enters her wedding canopy.

This occurs thanks to man's efforts, called "those who keep the Torah" (item 124). These efforts are the foremost part of creation, for they create the Torah and bring *Malchut* to the great *Zivug* at the end of her correction, to her complete fulfillment with the Light. This great *Zivug* on the entire corrected *Malchut* (including *Malchut de Malchut*) can be achieved by precisely this sensation (by man) of the spiritual wasteland.

170. She comes up from the wasteland of the soft utterance of lips, as it is written, "And your mouth is comely" (*Shir HaShirim*, 4:3). This is because the Hebrew word *Midbar* (desert/wasteland) is derived from *Dibur* (speech). It is written of the mighty forces, that these mighty forces strike Egypt with all the plagues of the wasteland, for all that the Creator did to them was not in the wasteland, but in settlements. And the phrase "in the wasteland" means "by the power of speech, of spoken word." This comes up from articulation, from the mouth (*Malchut*) as she ascends and comes under the wings of *Ima* (mother, *Bina*). Then, through speech, she descends upon the entire holy nation (the difference between speech and articulation is that articulation is an action that forms speech).

Before the end of correction, when *Malchut* is still called the "Tree of Good and Evil," all corrections occur through *MAN* (prayers or requests), through which the righteous (those who wish to become similar to the Creator in their properties) elevate *Malchut* to *Bina*. Consequently, *Malchut* receives *Bina*'s properties for as long as *Malchut* remains there, for spiritual ascent signifies an attainment of properties. *Malchut* becomes as holy (altruistic) as *Bina*.

MAN is a silent prayer in the heart of man, for *Malchut* signifies "speech." Yet, until the end of correction, good words cannot exist without bad ones. That

is, this will not happen until both voice and speech come from *Bina* herself, when *Malchut* becomes like *Bina*, which designates the unity of voice and speech—the *Zivug* of *ZON* in their corrected state of *Gadlut*.

ZA receives the voice from *Ima* and passes it in his speech to *Malchut*. Hence, this speech is completely good, devoid of any evil. Thus, *Malchut* receives from *Bina* the Light of holiness, *Hassadim*. Unless it is corrected by the completely good, altruistic voice of *Bina*, *Malchut's* voice will always consist of both good and evil. This is why impure, egoistic forces cling to her, and *Malchut* cannot receive anything from holiness (*Bina*).

Hence, *MAN* that the righteous raise in their prayers is like a soft murmur of lips, a voiceless speech, as the prophet says: "Only the lips move, but the voice cannot be heard" (*Shmuel I*, 1:13). This is because there is no connection between *MAN* and the impure force, and *Malchut* can be elevated to *Bina* so she can receive her voice from *Bina*.

As a result, a holy edifice of *Malchut* is erected, and she receives the Light from a *Zivug* between voice and speech, and the holiness of her speech descends upon the heads of the righteous that raised *MAN* and thereby revived *Malchut*.

This is why it is written that SHE COMES UP FROM THE WASTELAND, for the bride (*Malchut*) is now invited to a great *Zivug* under the wedding canopy. This occurs thanks to the raising of *MAN* by the righteous, who thereby united *Bina* (voice, *Ima*) with *Malchut* (speech). As a result, *Malchut's* speech became as beautiful as that of *Bina*.

All of these individual *Zivugim* made by the various righteous (each of whom constitutes a small part of the common *Malchut*) during the 6,000 years, now connect all of *Malchut's* parts (souls of the righteous) together in one great *Zivug*, as the bride (*Malchut*) enters her wedding canopy.

In other words, it is precisely this soft prayer, the raising of *MAN* during the 6,000 years by a voiceless speech (seeing as good is still mixed with evil in the voice of *Malchut*), that creates the conditions for the great *Zivug* of *Malchut* with *ZA*, of man with the Creator.

And since *Malchut* received the voice of *Bina* (from *Ima*-Mother) thanks to the help of the righteous (all the good deeds performed by the righteous during the 6,000 years), everything is now combined into the great Supernal *Zivug* under the wedding canopy. This is because *Malchut* becomes completely good without a hint of evil—the "Holy of Holies," just like *Ima*.

Silent speech is defined as the movement of lips without the participation of the palate, larynx, tongue, and teeth. This is how *MAN* is raised when *Malchut* ascends between the wings of *Bina*, i.e., receives the voice of the wings of *Ima* in her speech. Afterwards, having acquired the speech, she descends upon the heads of the holy nation. For after the reception of voice through *Ima's* property of mercy, *Malchut* becomes as holy as *Bina* herself, and her holiness descends upon those who corrected her. Consequently, they are called the "holy nation," for now the speech of *Malchut* is as holy as that of *Ima-Bina*.

There is "voice" and there is "speech." "Voice" is the inner part, whereas "speech" is its outward appearance. This appearance is based on exhaling (the silent letter *Hey*). *ZA* is called "voice," and *Malchut* is called "speech." Letters are sung according to the note signs (*Taamim*), followed by the letters with their punctuation marks.

The level of *Ohr Haya* (called *Kol*—voice) emerges on the screen in the *Peh* of the third degree of thickness, known as "teeth." From this Light *ZA* receives *Ohr Hochma*, and his voice is then heard outside (begets the souls of the lower ones).

Yet, the voice of *ZA* is not heard below the level of *Neshama*, for his screen is not strong enough to receive *Ohr Hochma*. The level of *Ohr Yechida* in *ZA*, called *Dibur* (speech), emerges on the screen in the *Peh* of the fourth degree of thickness. This screen is the most powerful, as it reveals all of the Light, and is called "lips."

The Light of *NRNHY* reveals the inner, Supernal and concealed wisdom, *Hochma*, the concealed thought, the inner Light of *Bina*, which cannot shine to the lower ones, that is, in *ZA*, because *ZON* cannot receive from *Peh de AA*. Nevertheless, the two levels of the Light—*Haya* and *Yechida*—that descend from *AA* are converted into voice and speech with *Bina's* help, even though it is the Light of thought, wisdom and reason.

Voice is formed in *ZA*, and speech in *Malchut*. If a righteous one raises his prayers (*MAN*) to *Malchut*, thereby causing *ZON* to ascend to *AVI*, who are in constant union, to provide Light for the lower ones, *ZON* receive this Light from *AVI*, which is called "voice and speech." The property of the righteous is to create the pure and destroy the impure with their voice. In the beginning, there was only one language (one speech) in the world, *Lashon HaKodesh*—the holy language. In Hebrew (as in English) the same word (*Lashon*) means "tongue" (both as a body part and as a means of communication).

171. He asks: "How does *Malchut* ascend in speech?" And he replies: "When man first awakens in the morning and opens his eyes, he must bless his Creator and Master. How is he to bless Him? The way it was done by the first

***Hassidim*: they would prepare a vessel of water beside them, so that when they woke at night, they would wash their hands at once, and, having blessed the Torah, would rise to study it. When the rooster crowed, precisely heralding midnight, the Creator was with the righteous in the Garden of Eden. And it is forbidden to perform a blessing in the morning with unclean hands."**

He asks: since it is written that the beginning of *Malchut's* correction must be expressed in a quiet murmur of lips, how can he who wakes up (spiritually) immediately pronounce a blessing at the top of his voice? After all, the blessing must also be uttered in whisper so as to first receive a voice from *Ima*, and with this voice (by the force of *Ima-Bina*) elevate *Malchut* to *Bina*, and impart onto her altruistic properties.

The Zohar replies: The first *Hassidim* have corrected this. As man falls asleep (falls to the level of the Light in his *Partzuf* called "sleep"), his holy soul (the Light that was in his spiritual *Partzuf*) ascends, and only the impure spirit of the primordial serpent (egoistic properties) remains in him, for sleep constitutes the 60th part of death (Talmud, *Berachot*, 57:2).

Since death is an impure property of the primordial serpent, the impure spirit (egoistic desires) does not leave man completely as he wakes up (receives a new Light from Above), but remains on man's fingertips (not all of man's desires change under the influence of the Light received from Above, called "the Light of morning" or "the Light of awakening").

And the greater holiness and Light that was present in man before he fell asleep (before he fell into a diminished spiritual state, called "sleep"), the more the impure (egoistic) force clings to these desires when the altruistic intentions exit them during sleep.

Fingertips constitute the purest place (desires) of the entire body (all desires), man's most spiritual desires, for they can be filled with *Ohr Hochma* (*Ohr Hochma* enters these desires during a *Zivug*, with the help of a screen). Therefore, even after awakening (at the beginning of the spiritual ascent), the impure (egoistic) force does not leave this place, wishing to receive at least some of that great Light, which can fill these most altruistic human desires.

Hence, hands must be washed in order to remove the residual egoistic desires. For this to happen, two vessels need to be prepared: the Upper One (cup) and the lower one that will accept the removed impurity.

The Upper Vessel designates *Bina*, whose Light drives the impure force away. Hence, washing the fingertips with water (the forces or desires of *Bina*) expels the impure force (man's egoistic desires) from them. Thus, *Malchut* rids herself

of her evil (egoism) and becomes holy and good. Afterwards, one can study the Torah and bless the Creator for it, for washing hands is similar to raising *MAN* in a whispered prayer to the wings of *Ima*.

And when the rooster crows (this is a special spiritual sign of the angel Gavriel), it is precisely midnight, as it is written: "The greater star to rule the day and the lesser star to rule the night" (*Beresheet*, 1:16). For the lesser star, the holy *Shechina-Malchut* grew smaller, clothed in impure forces and "her feet descend to death" (*Mishley*, 5:5).

This is so because during the 6,000 years, up to her final correction, *Malchut* constitutes the Tree (foundations) of Good and Evil: if one is worthy, she becomes good for him and purifies him, if not—she turns evil. Accordingly, the rule of night is also divided into two parts: the first refers to a state called "unworthy—evil," and the second refers to a state called "worthy—good."

The first correction of *Malchut's* good part is made exactly at midnight (in a state so called "midnight"), for it is then that *Malchut* receives the voice of *Bina*. Put differently, *Malchut* ascends to *Malchut de Ima-Bina* and corrects herself within it. As a result, the strictness and judgment in *Malchut* become holy and good, completely devoid of evil. This means that strictness and judgment fall onto the impure forces, but for Israel, they turn into mercy.

Yitzchak signifies restriction, the property of *Malchut* within *Bina*. The Hebrew word for a "rooster" is *Tarnegol*, and also *Gever* (man) and designates the angel Gavriel, who attends to *Malchut*, the lesser star. The strictness of *Bina* pierces the wings of the rooster (Gavriel), and through it *Malchut* receives the voice of *Bina*.

And when Gavriel passes the voice of *Bina* to *Malchut*, his call reaches all the roosters of this world, the property of judgment in the spiritual void. Such a state is called "this world" or *Malchut de Malchut*. Everyone speaks only in this voice, which was corrected by *Bina's* property of mercy.

Therefore, the voice of *Malchut* (her judgment) no longer dominates the second half of the night, and the voice of *Bina* claims this place. This is what the "rooster of this world" heralds—the property of judgment in *Malchut de Malchut*.

Hence, a rooster's crow (change of properties) is heard precisely at midnight (when states change), for this crow means that *Malchut* has already been corrected by the voice of *Bina*, and that this voice is already within *Malchut*. This is defined as the moment of midnight, which marks the beginning of the second half—absolute goodness, devoid of evil.

After *Malchut* receives the voice of *Bina*, the righteous (man's properties in the worlds of *BYA*) raise *MAN* with the help of their study of Torah after (in the state of) midnight. They keep raising *MAN* to the "cheerful strictness" in *Ima*, of which it is written: "She rises also while it is yet night" (*Mishley*, 31:15), for it is precisely at night that the Supernal *Malchut* reveals herself in all her splendor.

And the actual revelation of *Malchut* takes place in the Garden of Eden, i.e., she is meant for those righteous who have corrected her with their work and studies (in the state) after midnight. The Creator rejoices with them (merriment signifies fulfillment with *Ohr Hochma*) in the Garden of Eden, for the corrected *Malchut* is called "the Holy *Shechina*" or "the Garden of Eden," for she receives *Hochma* and rejoices with the righteous that constitute *MAN* within her.

And the phrase that describes how impurity (egoistic desires) is washed away (corrected to altruistic properties) from man's fingers (his most exalted desires) is true not only with regard to nighttime. Man ascends from the lower degree of "sleep" onto a higher degree of "awakening," the difference between the two states being that previously, he was receiving only the vital *Ohr Hassadim*, called "sleep," while "awakening" signifies reception of *Ohr Hochma*. This is because the impure force constantly clings to man's fingertips (precisely for man to correct it and thus attain greater spiritual heights), and he is obliged to wash his hands (make his desires and intentions "for the Creator's sake") before uttering a blessing (appealing to the Creator for reception).

172. For when man is asleep, his soul (spirit) leaves him. And as soon as his soul departs from him, the impure spirit replaces it at once, and it fills his hands and defiles them, and it is forbidden to utter a blessing without washing one's hands. And should you object that when man is awake and his soul does not leave him, the impure force does not descend upon him, then, if he enters a washroom, he is forbidden from reading even a single word of the Torah until he washes his hands. And if you say that it is because his hands are soiled, this is not true, for how are they soiled?

173. But woe unto those who do not beware and do not guard the Creator's honor and do not know the foundation of this world. There is a certain spirit that dwells in every cesspool of the world, a spirit that relishes depravity and excrement, and it immediately settles on the fingers of man's hands.

Just like Rabbi Y. Ashlag, I refrain from commenting on items 172 and 173 of *The Zohar*, and he who merits it—will understand this text himself.

He Who Rejoices on Holidays

174. Rabbi Shimon opened and said: "He who rejoices on holidays and does not give a part to the Creator, the evil eye hates and slanders him, removes him from this world, and brings him many miseries."

We have already said (item 68) that the impure forces (egoistic spiritual forces within man that know of and hence desire the pleasures hidden in the Creator's Light) consist of male and female parts. The male part brings less harm than the female. It leads man to transgressions such as lying in the name of the Creator, as though it inspires man to observe the *Mitzvot*, but not in complete purity (with the sole purpose of pleasing the Creator). Instead, it causes man to also add a touch of personal benefit and selfish enjoyment, as it is written: "Eat not the bread of an ill-willer, nor desire his treats; for as one reckons within himself, such is he: 'Eat and drink,' he shall say to you; but his heart is not with you" (*Mishley*, 23:6-7).

Since the male impure force has absolutely no intentions to bestow, the commandment remains devoid of fear and love (without a heart). Yet, since the male impure force has already caught man in its net, it gains power to make a *Zivug* with its female half (the impure *Nukva*), which is a bitter and evil impure force that lies in the name of the Creator, and, upon seducing man, captures his entire soul.

Hence, *The Zohar* says that the evil eye hates and slanders man, and removes him from this world by provoking him to fail to observe the commandment of rejoicing on a holiday (the reception of *Ohr Hochma*, joy on a higher degree)—so that this joy would not be for the sake of the Creator. It is as though he eats alone and does not share his food with the needy, which leads to the male impure force making a *Zivug* with *Nukva* and capturing man's soul.

175. The Creator's role is to cheer the poor, according to His ability. For the Creator appears on the holidays so as to look at His broken *Kelim*. He comes to them, and He sees that there is nothing to rejoice in, and He weeps for them, and ascends Above to destroy the world.

To understand this passage and the angels' objections, one must first understand the words of the sages (*Midrash Raba*, 86): "When creating the world, the Creator asked the angels: 'Shall we create man in our image (*Tzelem*) and likeness?' And the four angels (forces, properties) of creation gave their answers:

Mercy said, LET US CREATE, for he creates *Hassadim*, mercy. Truth said, LET US NOT CREATE, for he is all falsehood. Justice said, LET US CREATE, for he dispenses justice. Peace said, LET US NOT CREATE, for he is all enmity."

What did the Creator do? He took truth and concealed it in the ground, as it is written: "cast down truth to the ground" (*Daniel*, 8:12). Our entire purpose in the study of the Torah and *Mitzvot* lies in that, thanks to them, as the Talmud says (*Psachim*, 50, 2): "From *Lo Lishma* (intentions for oneself) man comes to *Lishma* (intentions for the Creator's sake)."

And since man is born with such insignificant desires and powers, he is unable to immediately engage in the Creator's *Mitzvot* for the sake of pleasing the Giver of these *Mitzvot*, for as it is said: "Man is born akin to a wild ass" (*Iyov*, 11:12). Due to his egoistic nature, he is unable to make any inner movement or action if it is not for his own benefit.

Therefore, the Creator allows man to begin observing the *Mitzvot* solely for his own sake, seeking personal benefit. Yet, in spite of this, his actions attract spiritual Light to him. And then, with the help of the received Light, he comes to observe the *Mitzvot* for the Creator's sake, in order to please Him.

This is exactly what Truth presented when it objected to man's creation and said that he is all falsehood. After all, how can man be created to study the Torah and observe *Mitzvot* in a state of absolute falsehood, i.e., "for oneself?"

However, Mercy said, "Let us create," for man performs merciful deeds. Although the *Mitzvot* of mercy, which man observes (even if mechanically) initially "for his own sake," are mere external actions without the intention of bestowal, with their help he gradually corrects his intentions until he becomes capable of observing all the *Mitzvot* "for the Creator's sake." Hence, there exists an absolute certainty and guarantee that through his efforts, man will achieve the goal—altruistic actions "for the Creator's sake." And that it is okay to create man.

Peace also asserted that man is all "enmity;" hence, he can observe the *Mitzvot* "for the Creator's sake" only if it also brings him personal benefit. However, due to such mixed intentions and actions, man exists in constant conflict with the Creator, for it seems to him that he is great and righteous, and he utterly fails to see his shortcomings. In other words, he is completely unaware that all his work in the Torah and *Mitzvot* is exclusively for his own benefit.

And because he feels this way, he fills up with anger and resentment towards the Creator: why does the Creator not treat him as it befits one so perfectly righteous? It follows that he alternates between states of peace and conflict with the Creator. That is why Peace objected to the creation of man.

However, Justice said that man should be created, for he dispenses justice. By observing the *Mitzva* (singular for *Mitzvot*) of giving charity to the poor, even with the intention "for oneself," he gradually acquires the property of "bestowal," learns to act "for the Creator's sake," and merits eternal peace with Him.

After the Creator heard these opinions, He agreed with the angels of Mercy and Justice, and cast down Truth to the "ground." By this, He allowed man to begin observing the *Mitzvot* with the intention "for oneself," despite its falsehood.

It follows that the Creator cast Truth down to the ground because He had accepted the claims of Mercy and Justice, that thanks to the *Mitzva* of giving charity to the poor, man will ultimately come to Truth, i.e., work for the Creator's sake, and Truth will rise from the ground.

The only creation created by the Creator is *Malchut de Malchut*, egoism, and it can only be corrected by "instilling" the Creator's properties of *Bina* or mercy into it. Yet, if these properties are opposite, how can such a thing be accomplished? After all, in the spiritual world, distance is proportionate to the difference in properties. So how can *Malchut* be united with *Bina*?

To this end, the *Kli* was broken: the spiritual, altruistic desire lost its screen and became egoistic. Yet, it retained sparks of the Light, and these sparks exist within egoistic desires. This is why egoistic desires have power over us.

These sparks of the Upper Light are the source of various pleasures and love, for Light is pleasure. And since these particles of Light are clothed in impure garments and exist under the rule of the impure forces, man starts perceiving these feelings of love and delight as being inherent in the impure forces, as though these egoistic garments contain pleasures, and such is their property. And he associates the properties of love and pleasure with the impure forces,

failing to understand that the impure forces draw him solely with the spiritual spark that has fallen into them.

However, as the impure force is very appealing, it lures man into all kinds of transgressions, such as theft, robbery, and murder. At the same time, it gives us the desire to observe the Torah and *Mitzvot* for our own sake. Even if we start observing them not "for the Creator's sake," but "for ourselves," (for our own benefit, to fulfill our base aspirations, according to the desires of the broken, egoistic *Kelim*-vessels), we gradually come to the intention "for the Creator's sake," and merit the goal of creation—to receive all the pleasure that was prepared for us back in the Thought of Creation—"to delight man." Thus, the impure forces destroy themselves, but that is exactly the purpose for which the Creator conceived and created them.

The Zohar says that the Creator appears on these holidays to look at all the broken *Kelim*. On holidays, when man observes the *Mitzva* of rejoicing because of the great Light that he receives from the Creator, the Creator appears to look at His broken vessels, by which man is given an opportunity to observe the *Mitzvot* not "for the Creator's sake." The Creator comes and looks at how well these broken vessels have fulfilled their mission to bring man to observance of the *Mitzvot* with the intention "for the Creator's sake."

However, the Creator comes to them and sees that there is nothing to rejoice in. He weeps over them, for He sees that nothing spiritual (altruistic) was created from the broken vessels, that man has yet to correct even a single broken vessel (egoistic desire). In other words, there's not one vessel that was intentionally broken by the Creator that has brought man to the intention "for the Creator's sake," and he rejoices on holidays solely for his own pleasure.

So the Creator weeps and regrets breaking the vessels, for He broke them and cast Truth to the ground only for man's sake, to give him an opportunity to start working in falsehood (in the intention "for oneself") and gradually come to Truth, to the intention "for the Creator's sake." Yet, when He sees that man has not changed at all in his aspirations for selfish pleasure, it is as though the vessels were broken in vain, and so He weeps for them.

And He rises Above, to destroy the world—meaning, He ascends so as to stop the Light's descent and thereby destroy the world. The world and creatures can exist only if they receive the Creator's Light (even if unconsciously). However, if man's state and selfish actions cannot lead him to the intention "for the Creator's sake," the Light itself becomes detrimental to him, for in pursuit of this Light, man sinks ever deeper into egoistic desires (impure forces) and growing

dependency on egoism. Therefore, it is more desirable and beneficial for man to stop feeling pleasure in his impure desires, so that it would not destroy him completely and prevent him from sinking into such powerful egoistic desires that, having become a slave to their pleasures, he would never be able escape them and attain the spiritual.

176. The members of the assembly then appear before the Creator and say: "Master of the world, You are called merciful and forgiving, send Your mercy upon Your sons." He answers them: "Have I not done so, when I created the world based on mercy? As it is written, 'The world is built by mercy' and the world is established upon it. However, if they do not show mercy to the poor, the world will be destroyed." The Heavenly angels then say to Him: "Master of the world, here is a man who had eaten and drunk to his heart's content, and could have been merciful to the poor, but did not do anything." The prosecutor appears, receives permission, and persecutes that man.

The exalted souls, called "the members (or the sons) of the assembly" begin praying for the lower ones, so the Creator would have mercy on His sons and not discontinue the flow of Light descending onto them. They do everything within their power to justify man's state of being, and say that as long as he observes his *Mitzvot* in faith, he is called "the Creator's son," and hence deserves the Creator's mercy, as a son deserves the mercy of his father.

The Creator replies to them that He created the world by the property of mercy, and the world stands on this property alone. In other words, man will not be corrected by the Creator's Light as long as he disdains the poor, for the world's creation was the result of the Creator's agreement with the angel of Mercy, which states that due to man's merciful deeds, the world will be able to exist and will gradually come to the intention "for the Creator's sake." But now, since people are not showing mercy, there will be no correction.

Then the Supernal angels said, "Master of the universe, here is a man who had eaten and drunk, and had his fill, and could have been merciful to the poor, but did not give them anything." In this case, the angels begin to accuse man, instead of defending him, even the angels of Mercy and Justice. And all those who did not wish to create an egoistic man with desires "for oneself," but agreed to it only because they assumed that by deeds of mercy and justice he would escape his egoism "for one's own sake" and achieve the altruistic property "for the Creator's sake." Now, they, too, turn against man.

And if man is unable to acquire the intention "for the Creator's sake," the angels repent and regret at having agreed to his creation, and they now accuse

him before the Creator. And after it becomes clear that man will not achieve the altruistic property "for the Creator's sake" by observing the *Mitzvot*, he is passed into the hands of the prosecutor.

177. There are none greater in our world than Avraham, who acted with mercy toward all creatures. It is written of the day that he prepared a feast: "The child grew and was weaned, and Avraham made a great feast on the day that Yitzchak was weaned." So Avraham prepared a feast and invited all the leaders of that generation. It is well known that at every feast, the supreme prosecutor is about, watching. And if there are any poor people in the house, he leaves that house and does not return there. However, if the prosecutor enters a house and sees rejoicing without the poor—without having first shown mercy to the poor—he ascends Above and brings accusations against the host of that feast.

178. Because Avraham was the leader of his generation, the prosecutor descended from Heavens and stood at the door of his house, disguised as a poor man. And nobody so much as looked at him. Avraham was attending to kings and ministers, and Sarah was feeding all of their children, for they did not believe that she had born a child, but rather claimed that Yitzchak was a foundling, whom they had bought at the marketplace. This is why they brought their children with them, and Sarah nursed them in front of all. And the prosecutor stands at the door. Sarah said: "The Creator has made laughter for me" ("For anyone who hears will laugh on account of me" (*Beresheet*, 21:6). The prosecutor ascended at once and stood before the Creator, and said to Him, "O Master of the world, You have said that You love Avraham, and here he had prepared a feast, but had not given anything to You nor to the poor, had not sacrificed even a single pigeon for Your sake. And Sarah says that You have laughed at her."

Until the end of correction, it is impossible to fully rid oneself of the impure forces. Hence, however hard even the most exalted righteous may try to observe the Creator's *Mitzvot* in purity of their altruistic intentions, without any touch of personal benefit, the impure forces can nonetheless accuse them and find faults in their observance of the *Mitzvot*.

Therefore, the Creator prepared another opportunity for the righteous to silence the prosecutor—by bribing him with a certain portion of holiness and purity, thus silencing him. This way, the prosecutor is reluctant to accuse a righteous one and does not want him to disappear, for then the prosecutor, too, will be deprived of his part of holiness, the Light that he receives as the righteous one observes each *Mitzvot*.

Hence, the need for external hair in *Tefillin* (phylacteries), scapegoat rite, red heifer, and so forth. (*The Zohar*, *Emor*, p. 88). From this we see how extraordinary, multifaceted, and complex this world is created, how impossible it is to judge human deeds and the Upper Governance by external manifestations, as they are seen by us, and how "entangled" and inseparably intertwined all the connections between the pure and impure forces really are.

Even when we look at our great leaders-Kabbalists, we see how much they've suffered, how they were forced to submit to the will of petty rulers or ignorant masses, and how persecuted they were—those who were closest to the Creator! Everyone feels these obstacles, even those who are just beginning on their spiritual journey.

But here, in the example of Avraham, *The Zohar* does not speak about an ordinary prosecutor, for Avraham had surely given food to all the poor, as he had always done even before he invited his distinguished guests to his table. But this prosecutor demanded his share of holiness, of the Light. However, Avraham did not wish to give anything of holiness to impurity. Rather, he wanted to overcome its power and push it away from himself completely. This is why the prosecutor ascended Above and accused Avraham.

The Zohar tells us that the prosecutor was not really poor, but only disguised himself as such, and demanded to be treated at Avraham's festive table. Avraham felt that this was an impure force that assumed the image of a poor man; hence, he refused to give it anything.

This is why it is written: "He did not sacrifice even a single pigeon," for in accordance to the sacrificial rites (rejection of egoistic parts, of man's "I"), only two pigeons are offered, which symbolize the two combined points in *Malchut*: the property of *Malchut* that was corrected by the property of mercy, *Bina*. This common point contains both the properties of restriction and mercy, but the property of restriction is concealed, whereas the property of mercy is revealed (item 122).

Without this combination of *Malchut*'s properties with those of *Bina*, called the "mitigation" or "sweetening" of *Malchut*, the world (*Malchut*) cannot exist, i.e., receive the Creator's Light. Therefore, it is necessary to offer precisely two baby pigeons. One of them was sent by Noah from his Ark, never to return (*Beresheet*, 8), for one pigeon designates the property of restriction in *Malchut* that is unmitigated by *Bina*'s property of mercy. And since Noah could not correct anything in her, the pigeon never returned to him (*The Zohar Shlach*, p. 52).

The prosecutor's claims and complaints concerning Avraham's feast on the day when Yitzchak was weaned stem from his demand to receive his share, the corrections of the part of *Malchut* that cannot be corrected until *Gmar Tikkun* (the end of correction). And this is the property of the restriction within *Malchut*, with which the world cannot exist; hence, it must be concealed. This property is the pigeon that did not return to Noah.

Man was not entrusted with the task of correcting his Creator-given primordial egoism, for it is impossible to alter what the Creator had made. However, man can hide his *Malchut*, his egoism (refrain from using it), and instead act by receiving his desires from *Bina*. This is why a combination of the properties of *Malchut* (egoism) and *Bina* (altruism) was formed in man—to let him make the effort and conceal the properties of *Malchut*, and act only according to the properties of *Bina*.

When one is able to completely reject the use of his egoism and is guided only by the properties of *Bina*, he will achieve a state called "the end of his correction." Correction is made during the 6,000 years, i.e., along the degrees of the 6,000 consecutive actions.

Then, man's *Mashiach* (Messiah/savior), the Upper Light, comes to him and transforms all of man's egoism (the primordial nature that he was rejecting during the 6,000 years) into altruism. Then, one's egoistic properties serve for the reception of the Light of pleasure for the Creator's sake, and he no longer needs to refrain from using them.

The property of *Malchut*, with which man cannot work for the Creator's sake until his final correction, is referred to as "restriction." Using the properties of *Malchut* herself remains forbidden until she is completely corrected through gradual purification by the properties of *Bina* during the 6,000 years. Alternatively, *Malchut* is called "strictness" or "judgment," for this restriction is also the source of all punishments and prohibitions.

Avraham could not correct this property of restriction in *Malchut*, i.e., receive the Light and fill *Malchut* entirely. Hence, he received nothing in this part, and that is exactly the way he treated the prosecutor, who ascended at once and began to accuse Avraham before the Creator, claiming that Avraham failed to correct anything in *Malchut*'s property of restriction with his feast. This property of restriction is called "poor," for it does not receive Light; hence, it constitutes the essence of *Malchut*, her egoism.

Since the Creator mitigated the restrictive property of *Malchut* with the property of mercy, and mixed *Malchut* with *Bina* for the sole purpose of giving the

world an opportunity to exist, the Light that is received thanks to the property of mercy is defined as the part of Light belonging to all the world's inhabitants. This part helps *Malchut* become corrected. Since the Creator created *Malchut* in order to personally fill her with Light, she is regarded as His personal part.

As a result of a miracle of nursing the babies that were brought to Sarah, Avraham received all the Light that exists in the property of mercy, and began to doubt his ability to correct the poor part of *Malchut*. This part receives nothing (for it cannot be used during the 6,000 years) and constitutes the Creator's personal part.

Therefore, the prosecutor ascended, accusing Avraham of not giving to the poor, i.e., not giving to the part of the Creator, *Malchut de Malchut* herself, which no man can correct by himself, as even Noah was unable to do so. And he gave nothing to You nor to the poor, and sacrificed not even a single pigeon for Your sake.

And Sarah says that You have laughed at her. Sarah is the part of *Bina* that shines in *Malchut*. With the words: "Any who hears will laugh on account of me" (*Beresheet*, 21:6), Sarah-*Bina* gave *Malchut* such powerful *Ohr Hassadim* that *Malchut* stopped feeling her egoistic desires, felt the perfection of altruism, and temporarily acquired the properties of *Bina*, while under the influence of *Ohr Hassadim*.

However, there emerges fear that due to such a sense of perfection and absence of suffering from unfulfilled desires, the absence of the feeling of deficiency, *Malchut* would remain uncorrected. Such a state is similar to the following description of Adam's state in the Torah (*Beresheet*, 3:22): "Lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever." In other words, he must not stop feeling his own nature nor forget the fact that he is obliged to correct his defect in the "Tree of Knowledge." And that is why Adam was cast down into a place that is suitable for correction, the lowest possible egoistic place, called our world.

179. The Creator said to him: "Who in the world is like Avraham?" And the prosecutor did not leave from there until he had consumed the entire fare. So the Creator decreed that Yitzchak is to be sacrificed. And He said that Sarah shall die from grief for her son. The cause of this grief is that he did not give anything to the poor.

Yitzchak's sacrifice was aimed at the correction of *Malchut*, to compensate for what Avraham could not correct at his great feast in honor of Yitzchak's weaning. Sarah's death was the result of the great Light that she passed to

Malchut, saying: "The Creator has made laughter for me," alluding to the Light that obstructs the correction of *Malchut*.

Therefore, the Light that descends to *Malchut* and gives her the sensation of perfection prevents her from correcting herself. Hence, the Creator stopped it. This is the significance of Sarah's death, for Sarah constitutes the Light of *Bina* that enters *Malchut*. Thus, all that the Torah speaks of is but the essence of the process of *Malchut's* correction, until her correction is completed.

The Torah and Prayer

180. Rabbi Shimon opened and said: "It is written that Hizkiyahu (Hezekiah) turned his face to the wall and prayed to the Creator." Let us see how great and potent the power of the Torah is, and how high it rises above all. He who engages in the Torah has no fear of those Above or below, nor of any hardships or illnesses of this world, for he is connected to the Tree of Life and learns from it each day.

181. For the Torah teaches man how to walk a path of truth; it teaches him how to return to his Master and cancel what is predestined for him. And even if man is shown that what is predestined for him cannot be cancelled, it is nonetheless completely cancelled and annulled, then disappears at once and does not prevail over him in this world. Hence, man should study the Torah day and night, and never abandon it, as it is written: "Contemplate Him day and night." Whomever abandons the Torah, it is as though he abandons the Tree of Life.

"Contemplate Him day and night"—"Him" implies the Creator! In another place in *The Zohar*, it is said that Hizkiyahu's prayer was accepted by the Creator, for nothing (no egoistic desires) separated him from the wall (the *Shechina*, the sensation of the Creator, akin to the Wailing Wall).

This was the advice that he received from the Torah, when, through his efforts in the Torah, he realized how to achieve complete return to the Creator, whereby nothing would separate him from the Creator (from the wall, the *Shechina*, the sensation of the Creator). As a result, the decree of his death (the Light's exit from the *Partzuf*) was revoked. So great is the power of the Torah.

182. Come and see—such is the advice given to man. When he goes to bed at night, he must accept the Creator's governance from Above, and wholeheartedly

entrust his soul with Him. Thus, man is immediately spared all the illnesses, slander, and evil eyes, and they will no longer have power over him.

Here we come to a precise understanding of certain definitions from the Torah, which are quite different from the notions that we are accustomed to. Daylight signifies the sensation of unity with the Creator. It is called "Light," for this is how man defines his good feelings. Therefore, daylight is when man feels closeness of the Creator and the greatness of spirituality.

Darkness coincides with nighttime in our world. Accordingly, with regard to man's spiritual states, darkness designates the absence of the sensation of the Creator, of the Upper Light, due to the actions of the impure, egoistic forces that separate man from the Creator. At night in our world, we sleep. The spiritual *Partzuf* is filled with the minimal amount of Light in an unconscious state called "sleep." The amount of Light within the *Partzuf* is so little that it is defined as one sixtieth—6 (*Sefirot* of ZA) x 10 (in each part)—of death or complete absence of spiritual Light, for the impure forces rule here.

Due to these two forces that govern and control us, we cannot completely and permanently merge with the Creator. As the result of our sensation of the state of night, the impure forces that rule at night impede us in our efforts, for their power over us keeps returning, thus creating gaps in our unity with the Creator and in our work for His sake.

To correct this, Rabbi Shimon gives us his advice: every "night" (a feeling of separation from the spiritual), when man goes to "sleep" (sinks deeper into the sensations of this world), he must wholeheartedly accept the Creator's governance, entrust himself completely under His rule. For if the night (the sensation of night) is corrected as in the act of creation, when day follows night, as it is said, "And there was evening and there was morning, one day," both night and day become as a single whole.

And the night, called "the rule of *Malchut*," shall not mix with any impure force, and shall not attack man because of the disappearance of the sensation of the Creator on account of egoistic desires and obstacles of "reason." For first, man has realized the necessity of the night for the attainment of the next day (greater sensation of the Creator, a bigger altruistic desire), and perceives these two states as a single whole and as an advancement, despite the fact that in his sensations, a night designates remoteness from spirituality.

In the language of spiritual work, this means that if man feels remoteness from the Creator, and is therefore without joy, despite all the possible pleasures, for him this state is called "night." It is precisely in such a state of complete

absence of sensation and lack of faith in the Creator that man can, through his own effort, without feeling any taste in the Torah, yield before the Creator's rule. That is, he closes his eyes (as one who goes to sleep) and says: "I bring myself under the Creator's rule and submit to His will." This state is called "descent for the sake of a subsequent ascent," and serves as a springboard, by which man attains an even brighter "day."

However, to this end man must completely accept the Supernal Kingdom's rule, so that nothing will separate him from the Creator. In other words, he must submit to the Supernal Rule unconditionally, whether it brings life or death, so that no force in the world will be able to stop him from uniting with the Supernal Ruler, as it is written, "Love your Creator with all your heart, with all your soul and with all your might" (*Devarim*, 6:5).

If man accepts everything that the Creator sends him with all his heart, he is certain that nothing will separate him from the Creator. This determines the fulfillment of the condition of entrusting one's soul with the Creator. For he gives himself into the Creator's hands in advance, by deciding to fulfill all His desires (commandments) to the fullest, right up to self-sacrifice.

Hence, as man sleeps, when his soul (the sensation of the Creator), the Light that previously filled him, leaves his body (desires), he does not feel the taste of the sixtieth part of death, for the impure (egoistic) forces have no power over him. In other words, they do not separate him from the Creator. Rather, he merely fails to feel the Creator temporarily.

Thus, the impure forces cannot interrupt his spiritual work even in the state called "night," for his evening and morning are already as one day—the Creator's Light. The night becomes a part of the day, for it is precisely because of the night that he recognizes his future merit of receiving an even greater Light.

This is because his night stems not from the rule of the impure forces. Instead, he understands that the Creator intentionally sends him such states. Thus, even in such sensations as darkness and lack of feeling, absence of aspiration and taste for the spiritual, he sees an opportunity to merge with the Creator. And this means that nothing stands between him and the wall.

183. And in the morning, when he rises from his bed, he must bless the Creator, enter His house, and bow before Him in fear and trepidation, and only then should he pray. He should take advice of his holy Patriarchs, as it is written, "By Your great mercy shall I come into Your house, to bow in fear of Your holy greatness."

Thanks to Your great kindness, I can now bless You for being merciful to me, for ending my spiritual descent, and for letting me come into Your house once more, for allowing me to feel You. However, I am happy not because my suffering gave way to pleasure, but because now I can thank You. I come to Your house so as to kneel in awe before Your holy greatness, which I now attain more than ever before.

The prayer in our heart is the correction within *Malchut* (the *Shechina*, the sensation of the Creator, or the common soul of Israel), and the fulfillment of this common soul with the Upper Light (the sensation of the Creator), in accordance with all of its corrected desires. Hence, all our pleas are expressed in plural form, for we pray not for our own soul, but for the common soul of Israel. Naturally, all that is present in the *Shechina* is subsequently present in every soul of Israel, and vice versa, all that the common soul of Israel lacks is also absent in each soul.

Therefore, before we start praying, we need to understand (feel) what is lacking in *Malchut* (the *Shechina*), to know what we need to correct in her and how we can fulfill her. Our heart, the center of our desires, is a part of this *Malchut* (the *Shechina*). All the generations of Israel are included in the common soul—the *Shechina*. However, we need not correct what has already been corrected by previous generations, but only what is left after those generations of souls.

Our Patriarchs, the spiritual *Partzufim* called "Avraham, Yitzchak and Yaakov," also known as the *Sefirot Hesed*, *Gevura*, and *Tifferet* of *Partzuf ZA de Atzilut*, include the entire community of Israel, all the properties that subsequently manifest in the corrected *Malchut*, who, in her corrected state, is called "Israel." The Patriarchs designate the three spiritual roots of the 600,000 souls of Israel in all the generations. In other words, these are the three sources of desires born within man's part of *Malchut* for the purpose of his correction.

All the good deeds, the reception and bestowal of Light carried out by the "community of Israel" (by Kabbalists) in all the generations, first trigger reception of the Upper Light by our holy Patriarchs (*Sefirot de ZA*), for all the Upper Light descends through them from Above downwards. From them, this Upper Light descends onto the "community of Israel," the righteous of that generation who exist with their properties in the worlds of *BYA*, and evoke the descent of this Light with their prayers.

Such is the order of spiritual degrees: each branch can receive only through its root (the preceding, Higher Degree), but never independently. The main Light remains in the root, and only an insignificant part of it descends to the

branch that evokes it. Therefore, all the corrections completed in the community of Israel (the *Shechina*, the common soul) are stored and preserved in the souls of our holy Patriarchs.

(The Light received in the corrected *Kelim* remains forever within them. Our description of the Light's exit and descent should be understood as a metaphor, for the *Partzuf* receives new empty desires that require correction, and the sensation of emptiness from the received empty desires is perceived as the Light's departure. Nevertheless, upon correcting these newly received desires, in them the *Partzuf* will receive an even greater Light than before).

Therefore, the essence of our prayer lies in supplementing the *Shechina* with whatever it needs to achieve complete correction, after all the previous corrections that were performed in it by the past generations of Kabbalists. Hence, he who spiritually ascends must first make all the corrections that have already been performed in the *Shechina*, and only then will he be able to recognize what is left for him to correct.

This is why it is written that one cannot enter the *Beit Knesset* (synagogue, but in Hebrew it means "the house of assembly" or "the house of prayer," from the word *Kones*—"to assemble") before he assembles his prayer and asks the holy Patriarchs for guidance, for he needs to know what has already been corrected and what still needs to be corrected. This is possible only after he receives everything that the Patriarchs have corrected through the *Shechina*. Only then will he come to know what is left for him to correct in the *Shechina*.

The Patriarchs have corrected the prayer in the *Shechina*. Prayer and the *Shechina* are one and the same, for prayer is a request, a raising of *MAN*, a *Kli*, the corrected *Malchut* or the desire for the Creator's sake. The correction performed by Avraham is called *Shacharit* (the morning prayer), by Yitzchak—*Mincha* (the afternoon prayer), and by Yaakov—*Arvit* (the evening prayer). Therefore, one must first repeat in his prayer everything that was already corrected by them, and then he will discover how to construct his personal plea, and what other imperfections are left that only he can, and consequently, must correct.

184. Man cannot enter the *Beit Knesset* (synagogue, house of prayer) unless he first receives permission from Avraham, Yitzchak and Yaakov, for they have corrected the prayer to the Creator. It is therefore written, "And in Your great mercy shall I enter into Your house" (*Tehilim*, 5:8). The aforesaid refers to Avraham, for his property is mercy, the *Sefira Hesed*. "I will bow before Your holy chamber" refers to Yitzchak, for thanks to him *Malchut* is called *Heichal*—chamber, the *Sefira Gevura*. "In fear and trepidation" refers to

Yaakov, for his property is the *Sefira Tifferet*, called "fear." And man must first enter into these properties, and only then enter the *Beit Knesset* to raise his prayers. Such a state is described by the verse, "Here is My slave, Israel, by whom I am adorned."

Here *The Zohar* analyzes the first three main corrections, made by the Patriarchs in the *Shechina*. Avraham corrected the property called *Bait* (house, permanent dwelling), which allows man to merge with it and to always exist in the Creator's properties and sensations, just as he can always dwell in his house.

Yitzchak complemented the correction and corrected *Malchut* in the property called the "holy temple," so that the King Himself would always dwell in it, as a king always dwells in his chambers. Yaakov added to the correction by the property of fear, which corresponds to a gate in front of a house, and designates the condition that (if met) allows man to enter *Malchut*, Avraham's house, and into Yitzchak's holy temple that are both within her.

Upon including within him all three corrections of the Patriarchs in full perfection, he attains what has already been corrected in the holy *Shechina*, and then proceeds to correct what has not been corrected.

Avraham is the source of the property of mercy in the souls of Israel. Therefore, he corrected the holy *Shechina* in such a way that it could receive *Ohr Hassadim*, the Light of Mercy. And the *Shechina* received this Light in its entirety for all the souls of Israel. Had it remained this way, all the souls of Israel would have been in complete and eternal unity with the Creator, and the *Shechina* would have been filled with Light (pleasure). Thus, no man would ever wish to part with the *Shechina* (the sensation of the Creator) even for a single moment.

Yet, Avraham's entire correction consisted in the creation of a perfect, bestowing *Kli*, which consisted only of *Ohr Hassadim*. There was no way of corrupting its properties or introducing imperfection within it, for, just like Avraham's property of mercy (*Hesed*), this *Kli* (desire) consisted only of the will to bestow upon, and please the Creator, as it is written: "Mine is yours and yours is yours designates the property of mercy" (*Avot*, 85). By imparting creation with his property, Avraham completely separated the impure forces (thoughts and desires) from the *Shechina*, and made it completely holy and pure.

However, the Thought of Creation does not end here, for it lies in fulfilling the souls with delight. And the extent of pleasure depends on the aspiration to enjoy, on the degree of hunger. Only the extent of preliminary hunger, the will to receive pleasure, determines the extent of the subsequent reception of pleasure.

The *Shechina* (*Malchut de Atzilut*, the sum of the souls) received its correction from Avraham—the Supernal force of *Hassadim*, the *Sefira Hesed* of *ZA de Atzilut*—and acquired the property of mercy from it. This property is completely free from any selfish will to receive, that is, its desire to receive something from the Creator has completely disappeared, and only the will to bestow upon Him remains. This desire is called "bestowal for the sake of bestowal." However, this brought no correction to the souls (parts of the *Shechina*), for their role is to receive the pleasure prepared for them by the Creator. To that end, they must first have the "will to receive." After all, pleasure is felt only when preceded by an aspiration or desire for it, and is determined by the extent of this desire.

It is hence written that Avraham fathered Yitzchak: Yitzchak found the *Shechina* in absolute spiritual perfection, in the property of pure selfless bestowal, filled with *Ohr Hassadim* because of all the corrections made by Avraham. However, in accordance with his properties, Yitzchak (the left spiritual force) felt imperfection in this state of the *Shechina*—that it was not yet corrected to "receive" *all* that was conceived in the Thought of Creation.

Therefore, he corrected it by turning it into a *Kli* (vessel) of reception, by supplementing it with the will "to receive," so that it could receive all the perfection prepared for it. Yitzchak evoked in the *Shechina* the will to receive pleasure from the Creator, albeit in the form of "reception for the Creator's sake"—with the intention of receiving pleasure in order to delight Him.

The reception for the Creator's sake means that although man fervently wishes to receive pleasure, he receives not because he wishes to enjoy, but only because the bestowing Creator wishes for him to receive it. And had the Creator not wished it so, man would have no desire to receive from Him.

Reception for the Creator's sake is equivalent to selfless bestowal. Thus, the egoistic, impure force, cannot cling to such a desire.

Hence, Yitzchak corrected the *Shechina* and brought it to complete perfection, for now it can receive all that the Creator conceived to bestow upon it, as this is the purpose of His creation.

Thus, after being corrected by Yitzchak, the state of *Malchut-Shechina* is called *Heichal* (the Creator's chambers), for now He can fill it with Himself, His Light, which means that He dwells in its halls.

Yet, Avraham's correction, called "house," did not yet allow the *Shechina* to be filled and worthy of the Creator's presence. Hence, Yitzchak is considered to have corrected all the *Gevurot* (willpower and resistance to egoism in the souls of Israel). This means that he mitigated all the laws and restrictions in the

Creator's governance. This is because all restrictions and punishments come into this world for the sole purpose of correcting the souls' will to receive, to make them suitable for reception of the infinite goodness contained in the Thought of Creation. And since Yitzchak corrected the *Shechina* to complete perfection, all its restrictions and forces have been corrected, and all of its properties have attained the desired goal.

However, his correction, too, did not retain this form in the *Shechina*, and became corrupted, for the world was still unprepared for the end of correction. Hence, Yitzchak fathered a sinner, Esav, who, being unable to resist the temptation to receive for himself, corrupted Yitzchak's correction in the *Shechina*. Unlike Yitzchak, he could not resist the selfish reception. This means that even when it became clear to him that the bestowing Creator did not wish for him to receive, he wanted to receive nonetheless, for such was his desire of self-gratification.

Therefore, the impure force (*Klipot*-shells, the husk, or rind surrounding the pure forces) clung to the *Shechina*. Thus, the legs (*Sefirot NHYM*) of *Partzuf Malchut de Atzilut* descended to the place of the *Klipot* below *Parsa*, where egoistic desires dominate the desires of *NHYM*.

Yet, the *Rosh* and the Upper Part of the *Guf* down to the *Tabur* of *Partzuf Malchut* remained above the rule of the impure forces. Hence, his head (*Rosh*) understands how he should act (hence, Yitzchak's head is buried together with the bodies of Avraham and Yaakov in the *Machpela* cave), but the body (*Guf*) still wants to receive pleasure for its own sake.

And since Yaakov saw the damage caused by Esav, he corrected the *Shechina* by adding his property of fear to it, as it is written: "His hand had hold on Esav's heel" (The Torah, *Beresheet*, 25:26). Because Yaakov realized what imperfection Esav had caused in *Shechina* (in the created souls), he corrected himself in fear to such an extent that he raised the holy *Shechina* as a crown-adornment. By this he also retained the corrections made by Avraham and Yitzchak.

However, Yaakov's correction was not final, for this fear is more similar to the fear of transgression than the selfless fear that comes from within. For this fear of his is born in him from Esav's hip, even though he had not transgressed by receiving, as did Esav. But the end of correction will bring a different state: Esav's hip will be annulled, as it is written: "Death will forever vanish from the world," and fear will remain only because the Creator is almighty and great.

Yaakov attained this genuine fear by himself. However, the entire "community of Israel," all the souls that form the *Shechina*, still need to correct themselves in all the generations, from the first to the last, to the end of correction. (Only

Moshe attained the property of true fear—one out of greatness and love—only he, and no one else. Hence, as the Talmud says, description of fear out of love for the Creator doesn't even exist.)

The Zohar cites the words of the Psalm (5:8): "By Your great mercy I shall come into Your house," since Avraham corrected the *Shechina* up to the property of a "house" that is filled with goodness, i.e., with *Ohr Hassadim*. The words, "So as to bow before Your holy chamber," refer to Yitzchak, who corrected the *Shechina* from a "house" to a "chamber" that befits the Creator. The words, "in fear" refer to Yaakov, who corrected the *Shechina* with his property of fear, whereupon he made it a *Kli* (vessel) of reception that includes all the corrections made by Avraham and Yitzchak.

Yet, how did he find out what else needed correction in the *Shechina*? Only by correcting and including himself in these three corrections performed by the holy Patriarchs before him. This means that, just as they did, Yaakov can act according to the conditions of these corrections. In other words, Yaakov merged with their properties, thereby ascending to their level.

Thus, man must first attain these properties and correct them within him. Only after he assumes the properties of these three corrections into himself can he start correcting them from where our Patriarch Yaakov left off, i.e., elevating fear to the extent of the Creator's greatness and omnipotence, and drawing the Upper Light with his prayer, with his awe of the Creator's greatness. And the Upper Light will bring with it the fulfillment of the *Shechina* and the end of its correction. Hence, man's prayer must include two objectives: to obtain fear of the Creator's true greatness, and with this attainment, to achieve the final correction of his egoism.

Rabbi Shimon's Departure from the Cave

185. Rabbi Pinchas stood before Rabbi Rachuma on the shore of Lake Kinneret. He was wise, old, and almost blind. He said to Rabbi Pinchas: "I have heard that our friend Shimon Bar-Yochai has a jewel, a son. I have looked upon the Light from that jewel, and it shines like the light of the sun, and illuminates the entire world."

A fully corrected *Malchut* is called a jewel (usually a pearl). Rabbi Nachum tells Rabbi Pinchas that Rabbi Shimon has already merited complete correction, for a "son" designates the next state, the next *Partzuf* that emerges or is born from the preceding one. And Rabbi Pinchas sees this while looking (with his spiritual sight, called *Ruach HaKodesh*—the Holy Spirit) at the Light of this pearl, which shines like the sun emerging from its hiding (*Nartik*—sheath). This means that after the future correction of *Malchut* (the moon), her Light will become like that of the sun, and will illuminate the entire world.

And when the Light of the moon becomes like that of the sun, it will rise to the zenith and illuminate the whole world with a pillar of Light, from Heaven to earth. And it will shine until Rabbi Shimon completes the correction of *Atik*. This speaks to the fact that he has already merited attaining the degrees of the Creator's two revelations, i.e., the end of correction.

186. And that Light extends from the Heavens down to the earth and illuminates the whole world until *Atik-Keter* appears and sits upon its throne, which occurs at the end of correction. And that Light abides entirely in your household (for the daughter of Rabbi Pinchas was wife to Rabbi Shimon, and Rabbi Elazar was therefore his grandson). And a tiny ray of Light (called "the son of the household," Rabbi Elazar) separates from the Light that fills the household, comes forth and shines upon the whole world. Happy are those

who merit such a destiny! Come out, my son, come out! Go after that jewel, which illuminates the world, for it is a good time to do so!

Since the daughter of Rabbi Pinchas was the wife of Rabbi Shimon (Rabbi Shimon and his wife designate two spiritual *Partzufim* that are below Rabbi Pinchas), Rabbi Shimon (together with his wife) belonged to the household (was included in the *Partzuf*) of Rabbi Pinchas. This refers to Rabbi Elazar, the *Partzuf* that emerged from the Light and illuminated the world, which filled the household (ten *Sefirot*) of Rabbi Pinchas, i.e., came out of the *Partzuf* called "Rabbi Shimon and his wife."

187. He came out before him and stood waiting to board a ship. Two women were with him. He saw two birds soaring over the water. He raised his voice and said, "Birds, you soar over the sea; have you seen the place where one could find Bar-Yochai?" He waited some and said, "Birds, O birds, fly away." They flew away and disappeared into the sea.

Rabbi Shimon fled from the authorities that condemned him to death, and hid in a cave with his son. And no one knew where he was. Therefore, Rabbi Pinchas set out to look for him.

Although everything described here is historically true, it is nonetheless essential for us to understand the words of *The Zohar* as the actions of Supernal spiritual causes, whose consequences determine all that transpires on earth. The egoistic authorities (forces) of a *Partzuf* as exalted as Rabbi Shimon's try to overcome his own altruistic aspirations and deprive him of the Light, that is, to kill him. And he hides from them in a cave, i.e., assumes a small state (*Katnut*) and shines with the Light of Mercy. This is referred to as "hides in a cave"—becomes invisible to egoistic forces, for they desire *Ohr Hochma* and cannot see *Ohr Hassadim*.

188. Before he boarded the ship, the birds approached again, and in the beak of one of them was a letter. It read that Rabbi Shimon, the son of Yochai, had left the cave together with his son, Rabbi Elazar. Rabbi Pinchas went to them and found them completely changed: their bodies were covered with sores (like holes in the ground—see the Talmud, *Bava Batra*, 19:2) from staying in the cave for so long. He wept and said, "Woe that I have seen you so!" Rabbi Shimon replied: "O how happy is my lot that you have seen me so, for had you not seen me so, I would not have been what I am!" Rabbi Shimon opened about the *Mitzvot* of the Torah and said, "The *Mitzvot* of the Torah that the Creator gave to Israel are all described in a general form."

While staying in the cave (in *Ohr Hassadim*) for many years (degrees), Rabbi Shimon had no choice but to sit in the sand (the external garment—*Levush* covering the *Partzuf* with a particular property, called "earth") in order to cover his naked body (desires) so he could study the Torah (receive the Upper Light in his *Partzuf* with the intention for the Creator's sake). As a result of being covered with sand, his entire "body" was covered with "rust and sores" (but these were necessary corrections).

And not only did the *Partzuf* called Rabbi Shimon need the correction of concealment in *Hassadim* (cave) and the cover of an external garment (Returning Light), but his next state, fathered by him, called his son, Rabbi Elazar (a lower *Partzuf*), also needed these corrections to attain all of the Creator's Light.

He wept and said: "Woe that I have seen you so!" Rabbi Shimon replied: "O how happy is my lot that you have seen me so, for had you not seen me so, I would not have been what I am!" In other words, if I would not look as I do, I would not have merited all the secrets of the Torah, for all that I have attained, I have attained during those thirteen years (thirteen successive corrections) of hiding in the cave.

Rabbi Shimon opened. It is written of the *Mitzvot* of the Torah: "The *Mitzvot* of the Torah that the Creator gave to Israel are all described in a general form." All of the *Mitzvot* of the Torah are described in the passage from the Torah, starting with "In the beginning the Creator created" and ending with "Let there be Light." These are the *Mitzvot* of fear and punishment, which include all the *Mitzvot* of the Torah. This is why they are called "in general."

The First Commandment

189. *BERESHEET BARAH ELOKIM* (In the beginning the Creator created) is the first *Mitzva* (commandment), the root and foundation of everything. And it is called "fear of the Creator" or *Resheet* (beginning), as it is written: "Fear of the Creator is the beginning of wisdom." Fear of the Creator is the beginning of wisdom, for this fear is called "the beginning." And it is the gate that leads to faith. And the whole world is based on this *Mitzva*.

It is difficult to understand why fear is called "the beginning," and why it precedes wisdom and faith. *The Zohar* answers: it is because fear is the beginning of every *Sefira*, and it is impossible to attain any *Sefira* (property) without first attaining the property of fear. Yet, this implies that fear is merely a means of attaining other qualities or properties. But then, if it is only a means, then why is it included in the list of *Mitzvot* (plural for *Mitzva*) as the first *Mitzva*? Can it be that fear is a kind of prerequisite?

Therefore, *The Zohar* says that it is impossible to attain perfect, selfless faith in any way other than through fear of the Creator. And the extent of fear will determine the extent of faith. Hence, the whole world is based on the *Mitzva* of fear, for the whole world exists only thanks to the Torah and *Mitzvot*, as the prophet said: "If not for My union with day and night, I would not have appointed the ordinances of Heaven and earth" (*Yirmiyahu*, 33:25).

And since fear is the beginning and the gate to the other *Mitzvot* (for fear is also the gate to faith), the whole world is based on this property of fear. It is hence written that the *Mitzva* of fear includes all of the other *Mitzvot* of the Torah; and were it not for fear, the Creator would not have created anything.

190. There are three types of fear, two of which have no real basis, but one does. If man fears that his children may die, or fears illness or bodily suffering, or fears for his material well-being, this kind of fear (even if constant) is not the basis or root, for only desirable consequences constitute the cause of fear.

This is called "the fear of punishment in this world." But there is also another type of fear: the fear of punishment in the world to come, in hell. These two types of fear—the fear of punishment in this world and in the world to come—do not constitute real basis and root.

191. The real fear is the fear of the Creator, for He is great and almighty, for He is the Source of everything, and all else is nothing compared to Him. Man should concentrate all his attention on attaining this kind of fear.

There are three kinds of fear before the Creator, but only one of them is considered true fear. If one is afraid of the Creator, and observes His *Mitzvot* so he and his children will be well and prosperous, this constitutes the first kind, the fear of the various punishments in this world. If he observes the Creator's *Mitzvot* because he fears punishments in hell, this is the second kind of fear. *The Zohar* says that neither of these two kinds is true, for man observes the *Mitzvot* only out of fear of punishment, for the sake of his own benefit, and not because these are the Creator's *Mitzvot*.

In this case, his personal wellbeing is the cause of his observance, and his fear is merely a consequence of his will to receive pleasure. Rather, true fear must stem from the Creator's greatness and omnipotence, for He rules over all and is the source of everything. All the worlds emerge from Him, and His deeds testify to His greatness. And all that He created is nothing compared to Him, for it adds nothing to Him.

Thus, we can plainly see that there is no difference in action: one observes out of the first or second kinds of fear, while the other observes out of the third kind. To an onlooker, they perform the same actions, the Creator's *Mitzvot*. But the enormous difference between them lies only in their *intention*, their motivation—why they observe the Creator's decree!

Hence, it is impossible to discern man's spiritual degree by his external observance of the *Mitzvot*, which is visible to all. Moreover, those who observe them in order to receive an immediate reward from others usually do so with the utmost outward zeal. But one whose intentions and thoughts are directed inwardly, who seeks true observance, as a rule, does not stand out amidst the masses in any way.

One must constantly seek to perfect and complement his intentions only by observing the *Mitzvot* at an increasingly deeper level, while focusing on inner contemplation and direction of his thoughts. In no way should he engage in excessive "mechanical observance," on which there is a clear prohibition: "Do not exaggerate in the *Mitzvot*."

On the contrary, one must devote all his attention to the attainment of true fear, as the Creator's first *Mitzva* decrees. As Rabbi Baruch Ashlag said, "Fear of the Creator is the constant, selfless desire that is expressed in the thought: 'Have I done everything I could for the Creator, or is there anything more that I can do for Him?'"

192. Rabbi Shimon started to weep, wailing, "Woe if I reveal and woe if I do not reveal. If I say, the sinners will know how to work for the Creator's sake, and if I do not say, it will not reach my friends." Wherever there is true fear, opposite it and correspondingly below stands an evil fear, which strikes and prosecutes. It is the scourge that whips the sinners (punishing them for their sins). This is why he is afraid to reveal it, for the sinners may learn how to avoid punishment, and punishment constitutes their correction!

Here Rabbi Shimon warns that he cannot reveal everything in its entirety (this refers to *Avoda Lishma*—work "for the Creator's sake"), for he fears it may harm the sinners. Here he wishes to reveal how one can draw nearer and merge with the Tree of Life, and therewith refrain from touching the Tree of Death. However, this refers only to those who have already corrected themselves with regard to the Tree of Knowledge of Good and Evil.

Nevertheless, the sinners (those who have yet to correct their transgressions in the Tree of Knowledge of Good and Evil) are not entitled to know this, for they still need to toil in all the required tasks until they correct themselves in the Tree of Knowledge of Good and Evil. Thus we see that the Torah defines a sinner as one who is yet to correct the Tree of Knowledge in his soul.

The prohibition on revealing the true essence of the work for the Creator's sake is based on the words of the Torah: "Behold, Adam has become as one of us in knowledge of good and evil; and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever" (*Beresheet*, 3:22).

After Adam's sin in the Tree of Knowledge, the Creator banished him from the Garden of Eden to prevent Adam from connecting to the Tree of Life and gaining eternal life. This is because then, what he corrupted in the Tree of Knowledge would remain uncorrected. Therefore, to let only the righteous know this wisdom, Rabbi Shimon reveals it by way of allusion.

193. But he who fears the punishment by whippings, the true fear of the Creator cannot descend upon him. Instead, evil fear overtakes him in the form of fearing punishment by whipping.

194. Therefore, the place that is named "fear of the Creator" is called the beginning of knowledge. This is why this *Mitzva* is included here. And it is the foundation and source of all the other *Mitzvot* of the Torah. And whoever observes the *Mitzva* of fear of the Creator, thereby observes all the others. But he who does not observe the *Mitzva* of fear of the Creator, does not observe the other *Mitzvot* of the Torah, for this *Mitzva* constitutes the foundation for all the others.

Here *The Zohar* repeats that in one place it is written, "Fear of the Creator is the beginning of wisdom," while in another it says, "Fear of the Creator is the beginning of knowledge." And *The Zohar* explains that where the property of fear ends, another evil fear begins, one that slanders and whips. In this regard, it is said in Kabbalah that the legs of a pure *Partzuf Malchut* descend to a place of impure forces.

However, he who observes the *Mitzva* of fear because the Creator is great and almighty unites with Him (becomes equal to the Creator in his properties), so as to not feel shame in receiving from Him. Besides this correction, no other work exists for the creatures.

This is called "fear of the Creator for the sake of life," for as a result of merging with the Creator, creatures are filled with life. Otherwise, they fall under the power of the restriction, as *Tzimtzum Aleph* (first restriction) restricted the reception of Light in egoistic desires. Such a *Kli* (desire) becomes a cause of death, for it is an empty place (devoid of Light). Hence, creatures must fear failing to make the corrections that they were entrusted with.

However, those who observe the *Mitzvot* out of fear, rather than out of realization of the Creator's greatness and His decree, are ruled and whipped by the fear of an empty *Malchut*. And since the end of fear lies in the evil scourge, true fear is called "The beginning of knowledge of the fear of the Creator," which indicates the necessity to aspire only to this kind of fear, and beware of the evil kind. Because of this, Adam's sin is corrected.

195. Therefore, it is written, IN THE BEGINNING (signifying fear) THE CREATOR CREATED THE HEAVENS AND THE EARTH. For whoever transgresses here, transgresses all of the Torah *Mitzvot*. And his punishment is the evil scourge, i.e., the evil fear that whips him. The words, AND THE EARTH WAS UNFORMED AND CHAOTIC, AND DARKNESS WAS UPON THE FACE OF THE DEEP, AND THE SPIRIT OF THE CREATOR refer to the four punishments of the wicked.

196. WITHOUT FORM refers to strangulation. CHAOTIC refers to stoning, i.e., the stones that fall into the great deep to punish the sinners. DARKNESS signifies burning, the fire that falls upon the heads of the wicked to burn them down. THE SPIRIT OF THE CREATOR refers to beheading.

Those who observe the *Mitzva* of fear before the Creator not because such is His decree, but because they are afraid of punishment, fall into the impure force's trap, called "without form." As a result, they are lost, having no understanding of the Creator's thoughts and deeds. And this impure force is defined as a rope on man's neck, blocking the inflow of pure (holy) air to his soul and preventing him from gaining life. And to the extent of man's ignorance, the impure force strangulates him!

And when he is caught in the impure force's noose, tightening around his neck, it has the power to control man at its will: to stone, burn, or behead him. Stoning means that impure thoughts befall his head with desired pleasures, thus pulling him down into the deep. There they punish him with darkness (burning), and the impure force turns him on fierce fire until it burns all the pure life-force out of him.

197. The spirit of the Creator means beheading, for the scorching wind (*Ruach Se'ara*) is a flaming sword—punishment for whoever does not observe the Torah and *Mitzvot* that are mentioned after the *Mitzva* of fear, called "foundation," as it includes all the *Mitzvot*. This is because after the word *BERESHEET* (BEGINNING), which signifies fear, it is written WITHOUT FORM, CHAOS, DARKNESS and SPIRIT—in all, the four penalties of death. And then follow the rest of the Torah and *Mitzvot*.

Following the first sentence of the Torah, the remaining part of the Torah refers to the rest of the *Mitzvot*, which are particular with regard to the general and all-inclusive *Mitzva* of fear.

The Second Commandment

198. The second *Mitzva* (commandment) is inseparably connected with the *Mitzva* of fear, and it is the *Mitzva* of love—for man to love his Creator with perfect love. What is perfect love? It is a great love, as it is written, "He walks before the Creator in complete sincerity and perfection" (*Beresheet*, 17:1), which signifies perfection in love. Thus, it is written, "And the Creator said, 'Let there be Light'" (*Beresheet*, 1:3)—this is perfect love, called "great love." This is precisely how man should love his Creator.

There exists conditional love, which appears as a result of all the goodness received from the Creator ("Introduction to The Study of Ten Sefirot," items 66-74), as a result of which man merges with the Creator with all his heart and soul. Yet, although he merges with the Creator in complete perfection, this love is considered imperfect. It is similar to Noah's love (*Beresheet Raba*, 30), who constantly needed to reinforce his feeling—to see that the Creator sends him only goodness.

Avraham, however, needed nothing to reinforce his love for the Creator, as it is written: "He walks before the Creator in complete perfection." For the words "walks before" mean that he needs nothing to reinforce his feeling of love for the Creator. And even if he does not receive anything from Him, his love remains constant and perfect, and he wishes to merge with the Creator with his heart and soul.

199. Rabbi Elazar said, "I have heard what perfect love means." He was told, "Tell this to Rabbi Pinchas, as he truly exists on that degree." Rabbi Elazar said, "Perfect love means that it is perfect on both sides; if it does not include both sides, such a love is imperfect."

He was told to turn to Rabbi Pinchas, for Rabbi Pinchas had already attained the degree of perfect love and will be able understand him correctly.

The words "on both sides" refer to both the good side and the evil side. In other words, if the Creator gives him not only goodness, but restrictions, too (which he perceives as unpleasant), and even if He takes his soul away, still man's love for the Creator remains perfect, as though he receives from Him nothing but the very best in the world.

200. Therefore, there is he who loves the Creator in order to gain riches, live a long life, have many healthy children, and rule over his enemies—he receives everything he wants, and this is why he loves the Creator. However, should he receive the opposite, should the Creator lead him through a wheel of suffering, he will come to hate the Creator, and will feel no love toward Him whatsoever. Therefore, such a love is baseless.

Since his love depends on what he receives from the Creator, when reception stops, so does his love. Clearly, man can love only one or the other—himself or the Creator!

201. Love is considered perfect if it exists on both sides—on the side of judgment and the side of mercy (success in life). As we already mentioned, when one loves the Creator, even if He were to take away his soul, this love would remain perfect on both sides: mercy and judgment. Therefore, the Light of the First Act of Creation was revealed and then concealed. And because of this concealment, strict judgment appeared in the world, and both sides, mercy and judgment, united to form perfection. And this is the desired love.

The Light that was created on the first day of creation (in the verse "Let there be Light") was later concealed, as it is written, for the righteous in the world to come. It was concealed so as to let strict judgment appear in this world.

This leads to the unification of the two sides (mercy and judgment) into one, for man receives an opportunity to reveal the perfection of love even when the Creator takes his soul away, and he is given an opportunity to supplement and perfect his love. And had the Light not been concealed, strict judgment would not have been revealed, and the GREAT LOVE would have been concealed from the righteous, and there would be no way of revealing it.

202. Rabbi Shimon kissed him. Rabbi Pinchas approached, kissed and blessed him. He said, "It is clear that the Creator has sent me here. This is the tiny ray of Light that was said to be shining in my house, and would later light up the whole world" (item 186). Rabbi Elazar said that fear must certainly not be forgotten from all the *Mitzvot*; especially in this *Mitzva*, the *Mitzva* of love, fear must be attached to this *Mitzva* at all times. How is it attached? Love is

good when it brings goodness, health, sustenance, and life from the Beloved One. And it is here that fear of sinning must be revived, so that the wheel does not turn against him, as it is written, "Happy is the man who always fears," for his fear is contained in his love.

203. This is how fear should be evoked from the perspective of strict judgment, for once man realizes that strict judgment hovers over him, he must evoke within him fear of his Master. Thus, his heart will not be hardened, of which it is written, "He that hardens his heart shall fall into evil," into the other side. This is called evil. Therefore, fear unites with both sides—with goodness and love, as well as with strict judgment, and consists of both. And if fear is united with the good side and love, as well as with the strictness of judgment, such a love is perfect.

The *Mitzva* of fear includes all the *Mitzvot* of the Torah; it is the gateway to faith in the Creator—to the extent of his fear, man acquires faith in the Creator's governance. Hence, he must not forget fear in observing every *Mitzva*, especially the *Mitzva* of love, at which time fear needs to be roused even more, for fear must constantly be present in the *Mitzva* of love. Therefore, man must evoke fear within him in the two states of love: in love from the good side, when he receives good sensations from the Creator, and in love from the evil side, when the Creator sends him harsh restrictions, according to judgment.

However, it would be incorrect to think that perfect love means a state where one receives bad feelings from the Creator, to the extent of feeling one's soul being taken away. It is incorrect to think that one should not fear the Creator's judgment and strictness, and, despite his feelings to cling unto Him with love, fearlessly and wholeheartedly.

First, one must rouse fear within him lest his love for the Creator will weaken. Thus, he combines love and fear. Second, from the other side of love, from the side of feeling the strictness, he must rouse within him fear before the Creator, and not let his heart harden, so it would not stop heeding the unpleasant sensations of punishment. Thus, here, too, he includes fear and love, and if he acts so in both sides of love, his love remains forever connected to fear, thus becoming perfect.

It is written about the good side's inclusion of fear into love: "Happy is the man who always fears." The word "always" indicates that although man always receives only goodness from the Creator, he fears Him nonetheless, for he fears that he may sin.

And it is written about the evil side's inclusion of fear into love, when man feels punishments and strictness of judgment: "He who lets his heart be hardened shall fall into awe." This means that one should in no way and under no circumstances let his heart be hardened under the judgment's influence. Otherwise, he will fall into the impure forces, called "evil." In such a case, he must rouse within him even more fear of the Creator, and mingle his fear into the love.

However, neither kind is fear for oneself, for one's own well-being. Rather, they both refer to man's fear of diminishing his intentions and actions for the Creator's sake, and his attempts to direct them all towards pleasing Him.

Thus, we have clarified the first two *Mitzvot* of the Torah—the *Mitzvot* of fear and love. The *Mitzva* of fear is the basis for all the other *Mitzvot* and of the entire Torah. It is contained in the first word of the Torah, *BERESHEET* (IN THE BEGINNING), and in its first sentence, IN THE BEGINNING THE CREATOR CREATED THE HEAVENS AND THE EARTH. Fear is called BEGINNING, from which THE HEAVENS and THE EARTH are born, meaning *ZON* and their descendants, the worlds of *BYA*. And the second sentence in the Torah refers to punishment in the form of four kinds of spiritual death: WITHOUT FORM means strangulation, CHAOTIC means stoning, DARKNESS means burning, and SPIRIT means beheading. The *Mitzva* of love is described in the Torah in the verse: AND THE CREATOR SAID, 'LET THERE BE LIGHT.'

There are two sides to this *Mitzva*, which are called "kindness and longevity" and "with all one's soul." This implies that man should feel love even under the worst kinds of circumstances, i.e., when the Creator takes his soul away, just as he feels it when everything is well.

Just to reveal this perfect love, the Light of creation was concealed. Fear must also be included in both sides of love: in the part where man must fear to commit a sin, thereby reducing his love for the Creator, and in the part where he must fear because of the concealment and the Creator's judgment. Yet, to understand these spiritual categories, we must clarify them in a slightly different manner.

Calls for love are used repeatedly in the Torah: "Love thy neighbor…," "Do not do what you hate to another," and so on. But the basis of all this is love between man and the Creator; this is where our requests are directed: "Draw us nearer with love…," "He who chooses Israel with love…"

The revelation of the Creator is the revelation of His love for man. However, altruistic love is completely different from our understanding of love. Our love always relies on egoistic reasons. And should the reasons suddenly disappear, love disappears at once.

We can take as an example the natural love between father and son. Parents naturally love their only son more than anything in the world. Accordingly, the son should hold the same kind of love for his parents. Yet, we see that this is not so: if the son feels unconditional love from his parents, then, in accordance with nature's law and regardless of himself, his love for them will decrease.

This is so because the father's love for his son is natural; and just as the father wants his son to love him, his son wants to be loved by his father. This reciprocal desire gives rise to fear in both their hearts: the father is afraid that the son may hate him (even a little), and the son fears the same.

This constant fear begets good deeds between them: each of them aspires to show his love to the other, so as to promote reciprocity. Yet, when their love reaches peaks, and there is nothing else that can be added to it, the beloved son discovers absolute and unconditional love in the heart of his loving father.

The loved one immediately stops fearing that he will be loved less; neither can he hope that the love for him will grow. And this leads to a situation where the son grows lazy and stops expressing his love with good deeds. And as they lessen, his love lessens, too, until it is reversed into its opposite—hatred, for he deems everything his father does as worthless and insufficient in comparison with what the father's actions out of "absolute" love should be. Therefore, the union of love and fear within man brings him to the state of perfection.

The four letters *HaVaYaH* (*Yod* + *Hey* + *Vav* + *Hey*) correspond to *Sefirot H-B-ZA-M*. *The Zohar* calls them, FEAR, LOVE, TORAH, COMMANDMENT, respectively.

YOD	–	HOCHMA	–	FEAR
HEY	–	BINA	–	LOVE
VAV	–	ZA	–	TORAH
HEY	–	MALCHUT	–	COMMANDMENT

Partzuf AA is the main *Partzuf*, and includes the entire world of *Atzilut*. It shines upon all the other worlds through its garments, called *AVI*, *YESHSUT* and *ZON*, where *AVI* and *YESHSUT* clothe *AA* from its *Peh* to *Tabur*, while *ZON* clothe *AA* from *Tabur* down to its *Sium Raglaim* (end of legs) that stand on *Parsa*.

AA is called "the concealed *Hochma*," as its *Ohr Hochma* is concealed in its *Rosh* and does not shine upon the other *Partzufim* and worlds, and only its *Bina* shines below. Thus, it is *Bina* (and not *AA*) that is called *BERESHEET*—BEGINNING, for she is the foundation and the source of all the worlds.

And she is also called FEAR OF THE CREATOR, i.e., fear of His greatness, "for He is the only Master and the root of all, and all that exists is as nothing compared to Him." And *ZON* (called HEAVEN AND EARTH) emerge from *Bina*. It is therefore written in the Torah, IN THE BEGINNING (with fear) *AVI*, THE CREATOR CREATED HEAVEN (*ZA*) AND EARTH (*Malchut*).

Hence, it is said: "Fear of the Creator is the beginning of wisdom (*Hochma*)" and "Fear of the Creator is the beginning of knowledge (*Daat*)." *Ohr Hochma* stems not from the *Sefira Hochma de AA*, but from *Bina de AA* alone. For when *Bina de AA* ascends to *Rosh de AA*, it turns to the *Sefira Hochma* and then passes the Light downward. It follows that the *Sefira Bina*, fear of the Creator, is the source of *Ohr Hochma*; hence, it is said, "Fear of the Creator is the beginning of *Hochma*."

Also, fear is the beginning of knowledge, for the *Sefira Daat* is the beginning of *ZON*: *ZON* raise their request to *Rosh de AA* in order to receive *Hochma*. And this request of *ZON* regarding reception of *Ohr Hochma*, which is received and felt by *AA*, is called *Daat*, knowledge. This is why it is written: "Fear of the Creator is the beginning of knowledge (*Daat*)."

The Zohar also tells us that afterwards fear and love unite so as never to part again, for *Hochma* is called "love." Indeed, the letter *Yod* of the name *HaVaYaH* is *Bina*, i.e., *GAR de Bina* (*AVI*) that wants only *Ohr Hassadim*, whereas *Ohr Hochma* is concealed within it.

And the place of revelation of *Ohr Hochma* is *ZAT de Bina*, called *YESHSUT*, the first letter *Hey* of the name *HaVaYaH*. Therefore, this place is called love, and it is the second *Mitzva* that follows the first *Mitzva* of fear, which shines in *ZON*, for this *Ohr Hochma* does not stem from *Hochma de AVI*, but from *Bina*, and *Bina* is known as fear.

And *The Zohar* says that fear unites with love so as to never let it go. This means that *Bina* forever unites with *Hochma* and does not part with it. And wherever there is *Bina*, *Hochma* is there alongside her. And although it seems to write that one *Mitzva* is fear and another is love (that these are separate *Mitzvot*), they are nonetheless always together and are never apart: just as the first *Mitzva* includes the first, so the first includes the second.

The reason they have separate names is that we distinguish them by their dominance: in the first *Mitzva*, it is *AVI*, *GAR de Bina*, *Bina* herself along with her property. Hence, it is called "fear." However, in the second *Mitzva* it is *Hochma* that is dominant; hence, it is called "love."

Therefore, the words of the Torah, IN THE BEGINNING THE CREATOR CREATED constitute concealment, and the revelation of these words begins

with the words LET THERE BE LIGHT, designating the ascent of *Bina* (BEGINNING) to *Rosh de AA*, where *Bina* becomes like *Hochma*.

The combination of *Hochma* and *Bina* is then called GREAT LOVE. This is the meaning of the words, LET THERE BE LIGHT, for *Bina* ascends to *AA* and passes the Light to all the lower worlds with GREAT LOVE, i.e., by means of two Lights: *Hassadim* and *Hochma*.

This is why it is said that the CREATOR'S LOVE IS CLARIFIED FROM TWO SIDES, as it is written: LET THERE BE LIGHT IN THIS WORLD AND IN THE WORLD TO COME. Because the Creator saw that this world cannot receive the Light, He concealed His Light and raised it above *Parsa de AA*, called (according to its corrected properties) "the world to come," above *Chazeh de AA*, where *AVI* or *GAR de Bina* reside.

Parsa is located below *Chazeh de AA*, and it separates the Supernal Waters (*AVI*) from the lower waters (*YESHSUT* + *ZON*). Since *Ohr Hochma* does not shine below *Chazeh de AA*, it is said that the Light is concealed from *Partzufim YESHSUT* and *ZON*.

Thus, we see that *Bina* is divided into two parts: *GAR de Bina* (*AVI*), located above the *Chazeh* (*Parsa de AA* or the Supernal Waters), upon whom the Upper Light shines, meaning that secrets are revealed within them. He who ascends to this degree receives its Light, thereby meriting "wealth (*Hochma*) and longevity (*Hassadim*). His sons (his future corrections) are like olive sprouts (olive oil symbolizes *Hochma*), they gather round his table (*Hassadim*), and he rules over his enemies (impure forces), and whatever his wish may be, he succeeds in it (for *Ohr Hochma* is clothed in *Ohr Hassadim*)." *ZAT de Bina* are the lower waters, located below *Chazeh de AA*. The Light is concealed from them, and those who receive from them must love the Creator with the kind of love called "even if He takes away his soul."

These are the two degrees of love for the Creator. That is to say, love for the Creator is not the desire and decision of man alone. Rather, like any of our other desires, it appears only by attaining a particular degree: if one attains the degree of *YESHSUT*, it allows him to love the Creator "even if He takes away his soul." However, an even more perfect love emerges within him who reaches the degree of *AVI*: he receives such Light from it that his love for the Creator becomes perfect on both sides.

Yet, fear must be included in both kinds of love. For at the degree of *AVI*, one needs fear so as to not sin while in a state of spiritual ascent in *AVI*. And while at the degree of *YESHSUT*, one must fear lest his heart be hardened,

for *Hochma* and *Bina* correspond to love and fear in a state of eternal unity. Therefore, one must include the properties of *Bina* (fear) into *GAR de Bina* (*AVI*), as well as into *ZAT de Bina* (*YESHSUT*).

Only then will love be perfect on both sides, in both forms: *GAR* and *ZAT de Bina*. Love cannot possibly be perfect only on one side, but only if fear exists on both sides, for *Hochma* (love) cannot exist without *Bina* (fear).

It follows that conditional love is the degree of *AVI*, whereas unconditional (perfect) love is the degree of *YESHSUT*. Yet, *YESHSUT* is below *AVI*. The thing is that man first receives Higher *Sefirot* of his emerging *Partzuf*, in the order *KHB-ZA-M*, but the Light enters them in the reverse order of *NRNHY*: first, he receives the *Sefira Keter* with the Light of *Nefesh*, and in the end he receives the *Sefira Malchut*, though the Light of *Yechida* enters *Keter*. Therefore, if we measure according to the *Sefirot* (*Kelim*), the degree of *AVI* = *GE* = *K-H* (conditional love) is smaller than the degree of *YESHSUT* = *AHP* = *B-ZA-M* (unconditional love).

The Third Commandment

204. The third *Mitzva* is to know that there is an Almighty Lord who governs the world, to unite this every day in the six Supernal limbs: *HGT NHY* of *Zeir Anpin*, and to unify them in the six words of the prayer "Hear O Israel," and with it to direct our desires upwards. Therefore, we must prolong the word "one" in the six words: "Hear, O Israel, the Lord is our Creator, the Lord is one."

In correspondence with the instruction to prolong the word "one," he who utters this verse should pronounce this word lengthily, as ooone. However, *The Zohar* obviously alludes not to a simple utterance of one's mouth, but rather to our true heartfelt intentions.

What is indicated here is that one needs to *know* and make a *union*. First, one must know the two sides of love, *AVI* and *YESHSUT*. *AVI* are called the "big and great ones in *Hassadim*," whereas *YESHSUT* is called "the Master of the World," for it contains judgment and restriction.

After man has attained both degrees of love and merited perfect love, he needs to know that there is a great Master who governs the entire world, and to unite this knowledge every day by using the six Supernal limbs, sides, that is, to raise *MAN* to *ZON de Atzilut*, and *ZON* will raise their *MAN* to *YESHSUT*. As a result, *ZON* and *YESHSUT* will ascend and unite with *Partzuf AVI*. This common *Partzuf* has six Supernal sides-limbs, for they all clothe *VAK*, the six lower *Sefirot* of *AA*.

Because of this unity, *YESHSUT* ascends above *Parsa de AA*, to the place from the *Peh* down to the *Chazeh*, the place of the Supernal Waters. This is the permanent place of *AVI*, and the place where Light is revealed. When *YESHSUT* is filled with this Light, it passes it to *ZON*, which pass it on to the lower worlds, leading to the revelation of *Ohr Hassadim* in all the worlds. This is the secret of the union of "Hear, O Israel."

The six words: "**Hear,** O **Israel**, the **Lord** is **our** Creator, the **Lord** is **One**" constitute the six sides of *ZON*, which need to be united so as to unite them with the six Supernal sides, that is, *AVI* and *YESHSUT*. And man must direct his intentions and *NRN* upwards, so they, too, would unite with Supernal unity, just as *MAN*.

To achieve unity in *VAK de ZA*, in its six sides, the word "one" must be prolonged, meaning to receive *Ohr Hochma* within it, for *Ohr Hochma* descends from *Ein Sof* (infinity) to Supernal *VAK*, i.e., to *AVI* and *YESHSUT*, and unites *VAK de ZA* with the Light of *Ein Sof*. This is because the *Gematria* (numerical value) of the Hebrew word *Echad* (one) is *Aleph* + *Chet* + *Dalet* = 1 + 8 + 4 = 13, which indicates reception of *Ohr Hochma*.

Hence, while pronouncing the word "one," one should intend to draw *Ohr Hochma* to *VAK de ZA*. However, this unity lacks the intention to receive the Light of *GAR* in *ZA*, but only to enlarge its *VAK* through unity with the Supernal *VAK*, and to receive *VAK de Gadlut*.

205. It is therefore written, "Let the waters under the Heavens be gathered together onto one place." This means that all the degrees under the Heavens will gather onto one place, to become perfect in the six ends. Therewith, fear must be attached to the unity of the words: "Hear, O Israel," which is done by prolonging the pronunciation of the letter *Dalet* in the word *Echad*. This is why the letter *Dalet* in the word *Echad* is written larger than the other letters. It is written, "Let the dry land appear," to let the letter *Dalet* (designating dry land) be attached to that unity.

As was already explained, the unity contained in the words "Hear, O Israel" refers to the reception of *Gadlut* by *VAK*. This is because "one place" signifies the Supernal *VAK*, where the Light of *Ein Sof* shines within *Ohr Hochma*, under the Heavens (*Bina*), with regard to the earth (*ZA*). The words "onto one place" imply the unification of all the six Upper and lower sides, so the lower *Partzufim* will receive *Ohr Hochma* and unite with *VAK de ZA*, but only as *VAK de Gadlut*.

As we have already clarified, there are two kinds of fear and two kinds of love: the Upper fear and love are called *AVI*, whereas the lower fear and love are called *YESHSUT*. However, perfection is attained only by attaining both degrees together. Hence, the Light is concealed in *YESHSUT*, so the lower kind of love ("even if He takes away the soul") will be revealed. But even in this case, fear must cling to love and prevent the hardening of the heart; only then does one reveal perfect love, merges with *AVI* and *YESHSUT*, and receives the complete Creator's goodness.

In the unity of "Hear, O Israel," and after *ZON* ascend and unite with their properties in the six Upper sides to receive within them the "Great Love" in the word "one," they receive the Light that was made on the first day of creation, of which it is written: "And the Creator said, 'Let there be Light'" (*Beresheet*, 1:3).

And to all of this unity one must attach fear, since he needs to reveal and receive the Light that is deliberately concealed in *YESHSUT*, so as to unite the lower love and fear, for they still cannot be considered perfect.

Therefore, it is said that one should prolong the pronunciation of the *Dalet* in the word *Echad* (one) when reciting the prayer, *Shema Israel*, *Adonay Eloheinu*, *Adonay EchaD-D-D!* (Hear, O Israel, the Lord is our Creator, the Lord is One). In this case, the letter *Dalet* is written in large font. This is because big letters refer to *Tvuna*, and the big *Dalet* in the word *Echad* indicates that its place is in *Tvuna*, and that the Light is concealed there. By attracting it, not by utterance, of course, but by the spiritual action, man unites its concealment with the lower fear and love.

AND THE DRY LAND APPEARED means that there is no perfection in the Upper fear and love, expressed in the six words of the prayer "Hear, O Israel" with the help of the word "one." These words correspond to "Let there be Light," until the unity of fear and love is achieved below. This unity is revealed in the Light that is concealed in *Tvuna*, designated by the letter *Dalet* (D) in the word *Echad.*

Therefore, after the WATERS GATHERED TOGETHER ONTO ONE PLACE, signifying the descent of *Ohr Hochma* into the six parts of *ZA*, DRY LAND APPEARED. It denotes the letter *Dalet* in the word *Echad*, which should be pronounced with (spiritual) prolongation, with the aim to turn it into land through the concealment of the Light.

All of this is essential in order to unite the *D*, *Tvuna*, with *AVI*, resulting in the descent of the Light to *VAK de ZON*, so that love could be made perfect.

206. After *Malchut* unites with ZA Above (in *VAK de ZON*), they must now be united below, in the masses, i.e., in all six sides of *Malchut*, in the words, *BARUCH SHEM KVOD MALCHUTO LEOLAM VAED* (Blessed be the great name of His kingdom for ever and ever), which contain six other words of unity. And then, what was dry land will become fertile soil, yielding fruit and plant.

After the Supernal union is achieved, when the letter *Dalet* in the word *Echad* becomes whole Above, in *AVI*, it is essential to unite the *Dalet* in the word *Echad* below, in *VAK*, in the six aspects of *Nukva de ZA* (Rachel), who

stands from *Chazeh de ZA* and below. All 600,000 souls of Israel, called "the inhabitants of *Nukva*," are included in Rachel.

After ZA unites in the Light of *AVI*, and the concealment of *Tvuna* (in the words DRY LAND APPEARED or in the letter *Dalet*) is revealed in him, *Nukva* must be filled with these two revelations. This is designated by the six words, *BARUCH SHEM KVOD MALCHUTO LEOLAM VAED*, corresponding to the six *Sefirot HGT NHY* of *Nukva*.

It was already explained that the Light was concealed in order to reveal both sides of love—good and evil. Yet, neither side of love, good or evil, can be revealed through concealment, but only through revelation of judgment. Before judgment was revealed, the letter *Dalet* in the word *Echad* was DRY LAND—utterly useless. This is because it emerged from the Light due to the concealment. Even fear to unite in the lower fear and love, which supplement the Upper fear and love was absent from it, for the judgment that reveals the lower fear and love was not yet revealed.

Strictness and judgment are located in the legs of *Partzuf* Leah, which are included in the *Rosh* of *Partzuf* Rachel. ZA has two *Nukvaot* (plural for *Nukva*): Leah (above his *Chazeh*) and Rachel (below his *Chazeh*). Leah's legs end at the *Chazeh de ZA* and touch Rachel's *Rosh*.

World of Atzilut

Atik		
AA		
AVI		
YESHSUT		
Nukvaot of ZA		ZA
Leah:	Head	Head
	Body	Mouth
	Legs	Chest
Rachel:	Head	Chest
	Body	Legs
	Legs	Feet

Parsa

Worlds of BYA

Machsom

Our World

Since strictness and judgment are located at the end of the legs of *Partzuf* Leah, this affects only *Partzuf* Rachel, as each spiritual property acts only from the place of its manifestation and below. Therefore, the concealment in the lower love and fear manifests only in the place in Rachel where the force of strictness and judgment is manifested.

Prior to the revelation of judgment, the letter *Dalet* in the word *Echad* was dry land, a place that is unfit for living. Now, however, after the descent of *Partzuf* Rachel into *VAK*, below *Chazeh de ZA*, the dry land became fertile, suitable for settlement and cultivation of fruits. In other words, the lower love and fear were revealed in it in completion and perfection. And they complement the Upper love and fear, so that all are perfect on both sides, for that is when all the goodness is revealed in *AVI*.

It is therefore said, THE CREATOR CALLED THE DRY LAND EARTH-*ERETZ* (the word *Eretz* is derived from *Ratzon*—desire), for it is the property of the letter *Dalet* in the word *Echad* in the six *Sefirot* (sides) of *Nukva de ZA* (where the property of strictness and judgment is already revealed). The letter *Dalet* that was in DRY LAND and made its property inanimate and unfit to live on turns into EARTH in *Nukva de ZA* (as a result of a *Zivug* with *ZA*), can now be settled and cultivated; hence, the Creator called it "earth."

207. It is written, AND THE CREATOR CALLED THE DRY LAND EARTH. This refers to the same unity below, by the words, BLESSED BE HIS GREAT NAME FOR EVER AND EVER, when the earth, called "desire," became what it should be. For the word "earth" (*Eretz*) means desire (*Ratzon*). Hence, the expression IT WAS GOOD appears twice on the third day of creation: once for the Upper unity and once for the lower. For *Malchut* merges with both sides of *ZA*—with *VAK de ZA* and with her own *VAK*. Henceforth, the earth brings forth grass, for it has been corrected to yield fruit.

The Upper unity (described by the words, WATERS GATHERED TOGETHER ONTO ONE PLACE) passes the Light that was created on the first day of creation from Above downwards, from the six Upper sides of *AVI* to *VAK de ZA*. This is called by the first word, IT WAS GOOD, uttered by the Creator on the third day of creation.

And then occurs the lower unity, designated by the verse, BLESSED BE HIS GREAT NAME FOR EVER AND EVER. This means that the letter *Dalet* in the word *Echad* attains perfection only from the six sides of *Nukva*, as described by the verses, AND THE CREATOR CALLED THE DRY LAND EARTH and

THE EARTH SHALL BRING FORTH GRASS, for in *VAK de Nukva*, DRY LAND turned to EARTH, yielding fruits.

With regard to this unity of *VAK de Nukva*, the Creator said, IT WAS GOOD, for the second time on the third day of creation. It follows that when IT WAS GOOD is said for the first time, it refers to the Upper unity. And the second time refers to the lower. Because of the lower unity, both sides of love achieve perfection, and the Light of *AVI* descends to *VAK de Nukva*, and bears fruit for the 600,000 souls of Israel that inhabit her.

The Fourth Commandment

208. The fourth *Mitzva* is to know that *HaVaYaH* (the Creator) is *Elokim* (Lord), as it is written: KNOW THIS DAY AND LAY IT IN YOUR HEART THAT *HaVaYaH*–CREATOR IS *ELOKIM*—LORD. That is, the name *Elokim* is included in the name of the *HaVaYaH*, and there is no distinction between them.

HaVaYaH is *ZA*, and *Elokim* is *Nukva de ZA*. It is essential to unite *ZA* with *Nukva* by making their properties similar, so there is no distinction between them. Thus, the name *Elokim* of *Nukva* will be included in the name *HaVaYaH* of *ZA*, so that *Nukva* herself will become as *HaVaYaH*.

This union signifies the reception of *Ohr Hochma* (*GAR*) in *ZON*, for the union implied by the words HEAR, O ISRAEL is the reception of the Light of *VAK* from *AVI* in *ZON*. The unity in question here is the reception from *AVI* in *ZON* of the Light of *GAR* (*Hochma*). One can never receive an entire degree in one go: first *VAK* is received, and only then *GAR*.

209. Hence, it is written, "Let the stars in Heaven shine upon the earth." This means that both names, *HaVaYaH* and *ELOKIM*, are as one. This way, *Malchut* (*Elokim*) should merge with the name *HaVaYaH* (*ZA*). The black Light (*Malchut*) with the white Light (*ZA*), as one, without distinction. The white cloud by day (*ZA*) with the pillar of fire by night (*Malchut*); the property of day (*ZA*) merged with the property of night (*Malchut*), so they shine as one star.

Nukva is called "a small star." Initially, there were two stars, *ZA* and *Malchut*, and both were the same size. But the moon (*Malchut*) complained that two stars cannot use one crown (source of Light). The Creator reply to *Malchut* was, "Go and diminish yourself" (Talmud, *Hulin*, 60:2).

As a result, the nine lower *Sefirot* of *Malchut* descended below the *Parsa* to the world of *Beria*, and only one *Sefira*, *Keter de Malchut*, remained in the world

of *Atzilut*. The task of the righteous is to elevate the nine lower *Sefirot* of *Malchut* from the world of *Beria* to the level of ZA, to correct her distinction from ZA, i.e., to grow and make her equal to ZA once more, so she will make a *Zivug* with ZA face to face. Thus, they shall correct the detachment of *Malchut* from ZA that was born of the moon's complaint.

The moon complained because it was unable to receive the Light directly from *Ima*, but only via ZA. Hence, the Creator gave it His advice: diminish yourself to a point (the *Sefira Keter*) and lower the nine *Sefirot* from *Hochma* to *Malchut* below the *Parsa*. Then, through the unity of "Hear, O Israel," rebuild *Malchut* in *VAK*, in the lower unity of "Blessed be His great name for ever and ever," for the power of judgment within it corrects the letter *Dalet* in the word *Echad*, turning the DRY LAND into the fruit-yielding EARTH.

Therefore, the now black point of *Malchut* that caused its fall became as important as Light, for it is precisely the strictness of judgment that builds the letter *Dalet* in the word *Echad* and makes it fruit-bearing. And if *Malchut* had not had this power of judgment, the letter *Dalet* in the word *Echad* (*Tvuna*) would have remained DRY LAND. Hence, when the Light spreads inside her, the power of judgment and restriction becomes more important than Light itself, for it becomes the cause, the source of the Light of *VAK*, *Ohr Hassadim*.

Thus, it is now possible to receive *Ohr Hochma* in *VAK de Malchut*, while elevating *ZON* to *AVI*. For now, just like ZA, *Nukva* can unite with *AVI* in her properties. This was the basis of her previous complaint, for the Light-restricting power within her turned into the cause of the Light's diffusion. Hence, ZA and *Malchut* are considered a single whole: each of them constitutes the source of Light for the other, whereas previously, *Malchut* was completely dependent on ZA, and therefore felt humiliated.

As a result of the union between ZA and *Nukva* in *AVI*, ZA connects to *Aba*, and *Nukva* to *Ima*. ZA turns into white clouds in the daylight and *Nukva* turns into a pillar of fire in the Light of night, i.e., the properties of day and night merge into one property, as it is written: AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY. Together they illuminate the earth and those who inhabit *Nukva* in the worlds of *BYA*.

210. This is the sin of the primeval serpent that unites below but separates Above; hence, it caused what it caused to the world. What should be united Above, should be separated below. The black light, which is *Malchut*, should be united Above with ZA into a single whole and then separate it from the "evil side."

The union and fulfillment of *ZON* with *Ohr Hochma* occurs only when they ascend to *AVI*, above *Chazeh de AA*, where *ZA* merges with *Aba* and *Nukva* merges with *Ima*. As a result, they unite, and *ZA* passes *Ohr Hochma* to *Malchut*. However, in the permanent place of *ZON*, below *Chazeh de AA*, they cannot form a union and allow *Nukva* to receive *Ohr Hochma*.

This is exactly what provoked Adam's sin and allowed the Serpent to bring death into the world (cause the disappearance of *Ohr Hochma* from *Malchut*), by compelling Adam and Chava (Eve) to make a *Zivug* (union) in the permanent place of *ZON*, below *Chazeh de AA*. As a result, the Upper *Zivug* stopped in *AVI*, as *ZA* started passing *Ohr Hochma* from *AVI* down to *Malchut*.

Thus, all the parts (souls) of *Malchut* existing in the world stopped receiving *Ohr Hochma* from *AVI*. This is regarded as death, for as soon as the impure forces approach *ZON* to draw their *Ohr Hochma*, *AVI* immediately terminate their *Zivug* for the sake of *ZON*, to prevent the impure force from clinging to *ZON*. And as soon as *Ohr Hochma* departs from *ZON*, the impure force leaves them at once, for it approaches *ZON* with the sole purpose of feeding on *Ohr Hochma*.

However, after being in *Ima* and receiving *Ohr Hochma*, *Malchut* descends to her permanent place and passes this Light to the souls of the righteous, called the "inhabitants of *Malchut*." She unites with them via equivalence of their properties, for in the absence of unity with *ZA* below, *Malchut* draws far from the evil side and the impure forces cannot receive from her.

211. Nevertheless, one should know that *Elokim* and *HaVaYaH* are one, without distinction. *HaVaYaH* is *Elokim*. If man knows that all is one and does not cause any separation, then even the opposite, impure forces disappear from the world, instead of descending below.

Although there is fear that a *Zivug* will occur in *ZON* in their place below, this is no cause to stop aspiring for a *Zivug* Above, in *AVI*. Moreover, one must attain that *HaVaYaH* is *Elokim*, which is achieved by uniting *ZA* with *Nukva*. And if man raises his *MAN*, thereby causing *ZON* to ascend to *AVI* and unite there, the impure forces are completely rejected by the Light, weaken and finally disappear from the world.

212. The secret behind the word *Me'orot*, which consists of the words *Mavet* (death) and *Ohr* (Light), is that the impure forces follow knowledge, understanding, and thought. And this is Light, which is the opposite from death—*Mavet*, for the Light (*Ohr*) is inside death—*Mavet* (spelled as *Me'ot*) in

the word *ME'ohrOT*. This alludes to the fact that Light separates death, but when Light disappears, the letters unite and form the word "death."

The impure forces follow reason (knowledge, understanding, and thought). Reason signifies "Light," and the impure force is "death," where Light connects the letters, while death separates them.

Here is the explanation of this: the power of restriction in *Malchut* is the source of the emergence of the impure forces. Because *ZON* united with *AVI* so as to receive the Light of *VAK* and *GAR*, the power of restriction in *Malchut* turned into Light by receiving the Light of *VAK* in the union below. Then, it ascended to *AVI* once more, and *Malchut* merged with *ZA* at the degree of *AVI*.

This union Above is designated by the word *Me'orot* = *Ohr* + *Mavet*. As a result of the Light of *VAK* and *GAR* descending to *Nukva* in the union with *ZA* at the level of *AVI*, the power of restriction in *Malchut* turns into Light, and all the impure forces that were created by this restriction disappear, for their root turns to Light. Consequently, the letters of the word *Mavet* of the impure forces disappear, and the words *Me'ohrot Ohr* appear instead.

213. Chava started with these letters, and brought evil into the world. As it is written, the woman SAW that it was good to bring the letters of the word *Me'ohrot* back. From there she took the letters *Vav-Tav-Reish-Aleph*, leaving only the letters *Mem* and *Vav*. And they took with them the letter *Tav*, thus forming the word *Mem-Vav-Tav* (*Mavet*—death). And they brought death into the world.

Thanks to the unity of the letters in the word *Me'ohrot*, designating the reception of *Ohr Hochma* in *ZON*, in the unity of *ZON* Above, the received Light separates the letters of *Mavet* in *AVI*, for it shines within them and forms a new combination of the letters *Me'ohrot*. And if *ZON* make a union below, at their permanent place, the Light disappears from the combination of letters *Me'ohrot*, and the word *Mavet* (death) remains.

AND THE WOMAN SAW THAT THE TREE WAS GOOD (*Beresheet*, 3:6). The Hebrew equivalent for the words "and saw" is *Vetir'e* = *Vav-Tav-Reish-Aleph*. These are the letters that depart from the word *Me'ohrot* (stars), leaving only *Mem-Vav*. They attach the letter *Tav* (*Nukva* of the impure forces) and form the word *Mavet*—the name for *Klipot*.

Chava drew these letters from the word *Me'ohrot*, meaning she followed the serpent's advice to unite *ZON* at their place below. In doing so, she violated the holy union of the letters in the word *Me'ohrot*, for the union of *ZON* below

immediately causes the separation of *AVI* and the word *Me'ohrot* into *Ohr* (Light) and *Mavet* (death).

The impure forces, called "death," contain a male part, called "Sam," and a female part, called "Lilit." The letter *Mem* is the male part of the word *MaveT*, called "Sam," and the letter *Tav* is its female part, called "Lilit." Thus, there was a *Zivug* between the male and female parts, the letters *Mem*, *Tav* and *Yesod* (*Vav*), forming the word *MaVeT*, as the name of the impure force.

This signifies the appearance of the serpent before Chava, and the transference of impurity from it to her. As she followed its advice, the letter *Tav* entered her, splitting the word *Ohr* (Light) and combining the letters into the word *Vetir'e* (AND SAW). Then, the male part of the impure force (*Mem-Vav*) appeared and made a *Zivug* with *Tav*, which was already present in Chava; thus, death (*MaVeT*) appeared in the world.

214. And look: said Rabbi Elazar: "My father, I have learned that after Chava had removed the letters *VeTiR'E* from the word *Me'ohrot*, the letters *Mem* and *Vav* did not remain. Only the letter *Mem* remained, for the letter *Vav*, which is the letter of life, turned into death. This occurred because it attached the letter *Tav* to itself, thus forming the word *MaVeT*." He replied: "Blessed are you, my son!"

Rabbi Elazar answered that the letter *Mem* remained alone, without the letter *Vav*, for *Vav* designates *Yesod*, whereas Sam (the male part of the impure forces) lacks *Yesod*; hence, it is written that it is unable to procreate offspring, akin to a castrated man. The letter *Vav* designates *Yesod*, the place of a *Zivug*, the union of the male and female parts of *ZON*. The letter *Vav* always designates life, *Yesod* of the pure forces, whose *Zivug* bears fruit, for it is made on the screen that stands in *Yesod*.

Here, the pure letter *Vav* became impure and turned into *Yesod* of the impure force, *MaVeT*. After *Vav* received from *Yesod* of the pure forces, it united in a *Zivug* with *Tav*, and the word *MaVeT* was formed. This was precisely the sin of Adam, which defiled the pure *Vav*.

The Fifth Commandment

215. The fifth *Mitzva*. It is written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES (*Beresheet*, 1:20). This verse contains three *Mitzvot*. The first is to study the Torah, the second is to procreate and multiply, and the third is to remove the foreskin on the eighth day. And it is necessary to study the Torah on all the days, at all times, in order to correct one's soul and spirit.

The four previous *Mitzvot* originate in the first four days of creation, and are intended for the correction of the degrees *H-B-ZA-M* of the world of *Atzilut*.

The **First *Mitzva*** originates from the word *BERESHEET* (*Bina*, fear of the Great and Mighty Creator, who rules over all), referring only to *GAR de Bina* that is located in *AVI*. The position of *AVI* is from *Peh* to *Chazeh de AA*, *Yod* of the name *HaVaYaH*.

The **Second *Mitzva*** originates from the words LET THERE BE LIGHT, and is meant for the correction of *ZAT de Bina* (called *YESHSUT*), located from *Chazeh* to *Tabur de AA*, i.e., below its *Parsa*. However, when it is said, LET THERE BE LIGHT, this means that *YESHSUT* ascended and united with *AVI*, forming one *Partzuf* above *Chazeh de AA*. And from there they ascended to *Rosh de AA*.

Such a state (degree) is called "Great love," designated by the first letter (*Hey*) of the name *HaVaYaH*: *Yod-Hey-Vav-Hey*, and the Light passes from it to *ZON*. However, *ZON* cannot receive *Ohr Hochma* from *AVI*, for they are *GAR de Bina* and will always remain only with *Ohr Hassadim*, unwilling to receive, hence their name, "fear."

ZON, however, receive *Ohr Hochma* from *ZAT de Bina* (*YESHSUT*), which ascended above *Parsa de AA*, called "Great love." However, *YESHSUT*, which stand below *Parsa de AA*, cannot pass *Ohr Hochma* to *ZA*, for *Ohr Hochma* is concealed within them. Also, their *Tvuna* is called DRY LAND.

The **Third *Mitzva*** originates from the two stars that were created on the third day of creation, of which it is written: LET THE WATERS UNDER THE HEAVENS BE GATHERED TOGETHER ONTO ONE PLACE, AND LET THE DRY LAND APPEAR... and LET THE EARTH BRING FORTH GRASS. This *Mitzva* is intended for the correction of *VAK de ZON*, whose union Above stems from the verse, LET THE WATERS, referring to *ZA*, whereas the union below stems from the verse, LET THE EARTH PUT FORTH GRASS, and refers to *VAK de Nukva*.

The **Fourth *Mitzva*** originates from the verse, LET THE STARS, and is meant for the correction of *GAR* in *ZA* and *Malchut*. Thus, all the corrections necessary for *AVI*, *YESHSUT* and *ZON de Atzilut* have already taken place in the first four days of creation. *ZON* received *GAR* (*Ohr Hochma*), and, being of equal height, can now make a *Zivug* face to face. Therefore, the rest of the *Mitzvot* are intended for this *Zivug* of *ZON*.

The **Fifth *Mitzva*** is LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES. Now there is a need to bring *ZON* to a perfect face-to-face *Zivug*, i.e., (i) to receive *Ohr Neshama* onto this *Zivug*, so that Adam, too, will receive this Light and make a holy and pure *Zivug*, which is attained by man's efforts in the study of the Torah; (ii) to give birth to holy souls; and (iii) to correct the holy covenant by circumcision and rejection.

Man's efforts lie in that he studies the Torah, although he realizes that he does not attain it (receives nothing in his corrected desires, called *Guf*, body). He merely utters its words with his "mouth" (not yet able to receive the Light (Torah) in his body for the Creator's sake), but as a result, he attains *Ohr Nefesh*.

Man's efforts should correspond to his readiness to do everything in his power to attain and understand the Torah, which causes him to attain *Ohr Ruach*. However, he must not limit himself to such attainments, but rather multiply his efforts so as to attain *Ohr Neshama*. Thus, every day he must aspire to correct his *Nefesh* and *Ruach*, and by increasing them, attain *Neshama*.

216. Because man labors in the study of the Torah, he corrects the other holy soul, as it is written, SWARMS OF LIVING CREATURES, referring to the life-giving holy soul, *Malchut*. For when man does not study the Torah, he lacks the holy soul and the holiness that descends from Above. Yet, when he does study the Torah, he merits its Light, just like holy angels.

Nukva de ZA that makes a face-to-face *Zivug* with *ZA* in the state of *Gadlut* is called "living," for *ZA* is then called the "Tree of Life." Consequently, *Nukva* is called "Life." By raising *MAN* during the study of Torah for the Creator's sake,

man causes *ZON* to make a *Zivug* and receives *Ohr Nefesh* from it. And if he does not study the Torah for the Creator's sake, he cannot even attain *Ohr Nefesh*, for he fails to bring about the Creator's *Zivug* with the *Shechina*. And a *Zivug* can be attained only by raising *MAN*.

It is therefore written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES, for the Torah is called "water." If man raises *MAN* with the help of the Torah, he merits *Ohr Nefesh* (holy spirit) from *Ohr Haya* (Life). Moreover, he merges with the Creator only after he attains *Nefesh*, *Ruach*, and *Neshama* from *HAYA* (Supernal holy life). He unites *Ohr Nefesh* with *Ohr Ruach*, *Ohr Ruach* with *Ohr Neshama*, and *Ohr Neshama* with the Creator.

217. It is written, "Angels of the Creator shall bless Him." This refers to those who study the Torah, as they are called His angels on earth. It is also written, BIRDS SOARING OVER THE EARTH. This refers to this world. However, in the world to come, as it is said, the Creator will make them wings like those of an eagle so they may soar in the whole world.

Why does *The Zohar* mention angels? Because angels are spiritual forces—mechanical enactors of the Creator's will. They were repeatedly compared to animals in our world (e.g., a horse) that fulfill man's will. Angels are spiritual forces without freedom or egoism; hence, they never sin and have no need for the Torah, which is why they are spiritually inanimate, motionless—they do not grow spiritually.

Man is created in such a way that before he carries out any task, he needs to realize what he is supposed to do. But angels carry out their assignments even before they hear and understand what the Creator wants from them, for His desire rules over them. Hence, nothing prevents them from instant fulfillment of His will. They always follow the Creator, just like man's shadow follows him. This is why they are believed to act before they even hear.

Man can therefore act like an angel (even though his desires are of egoistic nature) if his desires become like those of angels, whose actions precede their understanding (hearing). Just like an angel, such a person fulfills all the Creator's desires before he realizes, hears and understands them, for he follows the Creator as a shadow follows man.

This can be illustrated by the following example: when a strong wind throws dust in one's eyes, he quickly shuts them, even before his brain and thoughts feel and realize the need to do so: the action (shutting the eyes) precedes the actual realization of the thought of dust.

Although the physical body of such a person exists together with us in this world, his spiritual body (desires) becomes angel-like, and his actions precede his hearing. He does not need to hear in order to fulfill the Creator's will, but observes any *Mitzva* even before his brain realizes what he is doing. Therefore, he is regarded as an angel.

Hence, *The Zohar* says that in the future the Creator will provide him with wings to enable him to soar over the whole world. For until man attains the holy soul (*Ohr Nefesh*—the smallest spiritual Light), the impure force rules over him, as the prophet said: "The souls of your enemies, them shall he sling out, as from the hollow of a sling" (*Shmuel I*, 25:29).

Hence, one cannot merge with the Creator and observe His desires (*Mitzvot*) until he has acquired faith in the Creator's names and knows that He is absolutely good to all and bestows only goodness. And if one has not yet attained the holy soul, and the impure force still rules over him, when his thoughts soar above the world, it seems to him as though the Creator's rule is not quite as good as it should be according to His names. This feeling of his brings corruption to the Creator's holy names, and he cannot find a quiet place for himself, cannot have faith in His names and draw closer to Him.

Therefore, he stains himself with such impurity that it leads him toward lack of faith in the Creator and in His names. However, nothing of this affects the spiritual; it occurs simply because man has not yet attained the spiritual realm, and is making no effort to do so.

But as soon as he receives the holy soul (*Ohr Nefesh*), his body (desires and thoughts) instantly becomes angel-like: his actions precede realization. It is written about such a person: "And the birds shall soar above the earth," for in the future, the Creator will give him wings, and he will soar above the whole world.

For he soars mentally above the whole world and sees how the Creator governs all. Yet, not only does he not err when seeing the manifestation of this governance, he receives the strength to raise *MAN* to increase his spiritual anti-egoistic powers. By looking upon all the forms of the Creator's rule over this world and, seeing the harshness of the external manifestations of this rule, such a person is given an opportunity to ask for the strengthening of his faith. And owing to his faith in the Creator's unity and absolute kindness of His rule, he raises *MAN* and receives increasingly greater Light for the Creator's sake.

218. It is written in this regard: LET BIRDS SOAR OVER THE EARTH, for the Torah, called THE WATERS, will SWARM WITH SWARMS OF LIVING CREATURES from its place of life, *Malchut*, and all will descend

down below. This is what King David referred to, when he said, THE CREATOR CREATED IN ME A PURE HEART to study The Torah, and A HOLY SPIRIT WAS RENEWED WITHIN ME.

So as to continue to explain the aforementioned text, *The Zohar* compares the Torah to water—just as living creatures emerged from water, in the same way the Light of life descends from *Malchut* (called "life") upon the entire world. This is the Light for which King David asked the Creator. He begged for a pure heart in order to study the Torah and raise *MAN*, for this would lead him to the reception of the holy spirit of renewal—the strength to merge with the Creator even more.

The Sixth Commandment

219. The sixth *Mitzva* is to procreate and multiply, for he who does so turns the stream, called *Yesod de ZA*, into an inexhaustible fountain. And the sea, *Malchut*, shall be filled from all directions, and new souls shall come forth from that tree, and a multitude of forces shall appear together with those souls, to guard them. Hence, it is written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES. This is the mark of the holy Covenant. The stream grows stronger, turns into a river, and thus brings more and more new souls to life.

An awakening from below causes an awakening from Above: raising *MAN*, the prayers and requests of the lower ones to receive strength so they can perform spiritual, altruistic actions, stimulate a *Zivug* Above between the Creator and the *Shechina*. As a result, the stream, *Yesod de ZA*, fills with water and descends to *Nukva de ZA*, filling her on all sides, wishing to both revive all the worlds (to bestow *Ohr Hassadim*) and bear new souls (pass *Ohr Hochma* downward, for birth is possible only in *Ohr Hochma*).

There are two kinds of *Zivugim de ZON*: (i) a "*Zivug* of existence" on *Ohr Hassadim*, from which *Ohr Hassadim* descends to provide the lower souls with what they need for their existence. This *Zivug* on *Ohr Hassadim* also gives birth to angels. (ii) A "*Zivug* of birth" on *Ohr Hochma*, which leads to the creation of new *Partzufim*, new human souls.

These new souls emerge from the Tree (*ZA*). However, although they are called new, the genuinely new souls originate in the world of *Ein Sof* (Infinity), whereas these souls were already within Adam, and fell into the impure forces as a result of his sin. Now they are revived with the help of the Tree of Life (*ZA*); hence, they are called "new souls." A multitude of other forces, called Heavenly

hosts or armies, descends along with them. But completely new souls descend to the world only after the correction of Adam's sin has been completed.

Yesod de ZA is called a "covenant," because we (*Malchut*, souls) feel and receive from it all the Light of our life. It constitutes the source of our life, descending to us from the Tree of Life (*ZA*). *ZA* ascends to *AVI* (called "garden") in order to take the waters from them and fill *Malchut*, his *Nukva*. A *Zivug* on *VAK* (*Hassadim*) is called WATERS SWARM, and a *Zivug* on *GAR* (*Hochma*) is called LIVING CREATURES.

220. A number of birds (angels) that soar above the whole world enter *Malchut* along with those souls. When a soul comes into this world, the bird that came from that tree along with that soul accompanies it. How many angels leave with each soul? Two: one on the right, and one on the left. If one so merits, they guard him, as it is written: FOR HE WILL GIVE HIS ANGELS CHARGE OVER YOU. Yet, if he does not merit, they report and accuse him. Rabbi Pinchas said: "There are three angels that guard man, if he so merits, as it is written, IF THERE BE AN ANGEL OVER HIM, A DEFENDER, ONE AMONG A THOUSAND THAT WARNS MAN. If there be an ANGEL—is the first; A DEFENDER—is the second; one among a thousand THAT WARNS man—is the third."

221. Rabbi Shimon said: "In all, there are five angels, for the verse continues: 'there is one after the giver and two more, so in all there are five.'" He replied: "This is not so. 'The giver' refers solely to the Creator Himself, and not to an angel, for only the Creator is permitted to give, but no one else."

A number of angels come forth together with the begotten souls. These angels are called "soaring" or "flying." They help the souls to sentence to the scale of merit, or, conversely, complain to the Creator about these souls, and push them toward the scale of sin, which entails punishments. These angels soar above the world, see how the Creator rules over all, and report all this to the soul. If the soul so merits, it sentences itself and the entire world to the scale of merit; if not, it sentences itself and the entire world to the scale of sin.

Therefore, Rabbi Pinchas does not dispute Rabbi Shimon when he says that only two angels are born with a soul. Rather, he says that as long as there are only two angels in man, he cannot sentence to the scale of merit completely, and keeps moving between the scales of sin (punishment) and merit (reward). However, through one's good deeds, the third angel is born within him, which enables man to sentence everything to the scale of merit. Hence, only with the help of the three angels can he achieve his correction.

222. And he who abstains from procreating and multiplying belittles (so to speak) the form that includes all other forms, the form of man, causes that stream, *Yesod* of ZA, to dry out, and harms the holy Covenant (*Yesod* of ZA) from all sides. It is written of such a man, "Go forth and look upon the corpses of those that have transgressed against the Creator." Of course, those who transgress against Me. This is said about the body, as the soul never even enters the screen, i.e., the Creator's domain. And such a man shall be banished from the world.

Malchut is called a "form," a "property" that contains all of the other properties, for all the forms of *NRN* of the righteous and of the angels in the three worlds of *BYA* originate from her. They constitute all the hosts and armies. And those that do not procreate and multiply thereby diminish the form of *Malchut* and prevent her from using all of her hosts and armies. For with the help of *MAN* that the lower ones raise, the Light descends from Above and stimulates a *Zivug* between the Creator and the *Shechina*. This *Zivug* creates *NRN*—the souls of the righteous and the angels in the worlds of *BYA*.

And those that impede this *Zivug* cause the stream (*Yesod* of *ZA*) to dry out and stop the flow of its male waters into the holy *Shechina*, *Malchut*. In doing so, they harm the holy covenant in all of its properties, for they delay the two parts of the *Zivug*: *VAK* (on *Ohr Hassadim*) and *GAR* (on *Ohr Hochma*).

This is because the *Mitzva* of procreation and multiplication constantly develops the soul. As a result, man defeats his body forever, so it can rise again during the resurrection from the dead. And he who abstains from procreating and multiplying turns his body into a corpse, of which it is written: GO FORTH AND LOOK UPON THE CORPSES OF THE PEOPLE, for his soul will not be able to enter the Creator's domain and merge with Him. Thus, he is rejected from the world to come.

The Seventh Commandment

223. The seventh *Mitzva* is to perform circumcision on the eighth day, and thus remove the impurity of the foreskin, for *Malchut* constitutes the eighth degree of all the degrees, beginning with *Bina*. And the soul that soars from her must appear before her on the eighth day; hence, she constitutes the eighth degree.

Nukva de ZA is called *Haya* if she rises and clothes *Ima-Bina*, the eighth degree from *Malchut* (provided that you count all ten *Sefirot* from below upwards). *Malchut* is hence called "the eighth," for she ascended eight degrees, from her own place to that of *Bina*. And when she reaches *Bina*, she receives the name *Haya*, just like *Bina*.

Therefore, man's soul, which is born in *Malchut* (that ascended to *Bina*), must appear before *Malchut* in all the appropriate corrections of circumcision, removal of the foreskin and the rolling up of its remains, on the eighth day from its birth in *Malchut*. This is because then it becomes clear that it is a soul that was born from none other than the holy degree of *Haya*.

Because of the force of circumcision and rolling up, man's soul sloughs the impure force, and the soul can receive the perfection of *Ohr Haya*. LET THE WATERS SWARM—thus *Malchut* receives the Supernal male waters from *ZON*, and is filled with them.

224. It then becomes clear that the type of this soul is *Haya*. That is, belonging to that holy degree of *Haya* (*Malchut*), and not to any other degree. And this is implied by, LET THE WATERS SWARM, as is explained in the book of Hanoch, the waters of the holy seed merge in the properties of the soul of *Haya*. And it is the property of the letter *Yod*, marked on the sacred flesh, more than any other mark that exists in the world.

Because of the circumcision, the Supernal male waters fill man's soul the way they were received in *Nukva* (called "the soul of *Haya*"). The Upper World,

called *Bina*, is designated by the letter *Yod*, and the lower world, *Malchut*, is designated by the letter *Hey*—its property. However, as *Malchut* ascends to *Bina*, the letter *Hey* disappears from her, and, just like *Bina*, turns into *Yod*.

Similarly, through man's observance of the *Mitzva* of spiritual circumcision, the letter *Hey* disappears, and just like in the *Nukva* that ascended to *Bina*, the property of the letter *Yod* appears in him instead. And if man's body acquires the property of *Yod*, he can receive the soul of *Haya* from *Nukva*.

225. The verse, LET BIRDS SOAR OVER THE EARTH, refers to Eliyahu, who flies across the whole world in four flights in order to be present in the place, where the Holy Covenant is made. And a chair must be prepared for him, and it must be said out loud, THIS IS THE CHAIR OF ELIYAHU. For this is not done so, he will not appear in that place.

Angels originate from *AVI*; hence, they remain exclusively in the sky and consist of *HGT NHY*. Therefore, when they appear in this world to fulfill their tasks, they are said to make six flights, for they clothe in six *Sefirot*.

However, Eliyahu stems from *Malchut* (not from *AVI*). Hence, he is constantly connected to the earth. And since *Malchut* contains only four *Sefirot* of *ZA*, for her position is parallel to the *Sefirot TNHY* (*Tifferet-Netzah-Hod-Yesod*, pronounced, Tanhi) from *Chazeh de ZA* downward, it is written that Eliyahu flies on four flights, i.e., by clothing in *Sefirot TNHY*.

Under no circumstances should one interpret the words about Eliyahu's presence at every rite of circumcision literally. Yet, if he is obliged to be there, why should he be invited?

The Zohar explains this in another place (*Shlach*, 18): there are four impure forces, called "Stormy Wind," "Great Cloud," "Blazing Flame," and *Noga*. The lowest of them, Stormy Wind, is at the center, as though clothed by Great Cloud, which is in turn clothed by Blazing Flame. And they are all clothed from the outside by *Noga*.

All the worlds, forces, and everything that was ever created exists within man. And these are our spiritual forces, by which we can attain the goal of creation. The first three impure forces are completely impure (egoistic). Whereas *Noga* is half good and half evil. But how is that possible if the spiritual is always true? How can it be half good (altruistic) and half evil (egoistic) at the same time?

In fact, this is impossible. *Noga* is a neutral force that can be used by the pure force (then *Noga* is considered good) or by the impure force (and then it is considered evil). Hence, *Noga* is called "half good and half evil" although

neutral in itself. It may be attached to either pure or impure forces, and this depends entirely on man.

MAN'S SPIRITUAL FORCES

Pure	-	altruistic
Noga	-	neutral
Blazing Flame	-	egoistic
Great Cloud	-	egoistic
Stormy Wind	-	egoistic

These four impure forces are located at the end of each spiritual *Partzuf*, in its *Sefira Yesod*. The *Sefira Yesod* has two layers of skin, one atop of the other. One layer is called *Orla*, and contains the three impure forces. The other is called *Preia*, and this is *Noga*.

The first man, Adam, was born circumcised, meaning that he did not have the three impure forces at all—he was completely unaware of his egoistic desires. In other words, they could not cling to him. *Noga* prevailed in him, in his sensations. Yet, since it was separated from the three impure forces and attached to the pure force (Adam's altruistic desires), *Noga* itself was considered completely good.

The three impure forces are collectively called the Serpent. These three impure desires were roused in Adam and tempted him to use them. In so doing, Adam attracted the *Orla* to himself, as it is described in the Talmud (*Sanhedrin*, 38:2). As soon as he attached *Orla* to himself, his pure soul (the Light of the world of *Atzilut*) immediately disappeared, for his desires became egoistic, and he fell with his properties (desires) to the world of *Assiya*, to its lowest degree, called "this world," and was condemned to death (disappearance of the Supernal spiritual Light).

Therefore, it is written about him that since he violated the prohibition of not eating the fruits of the Tree of Knowledge, he attached the *Orla* to himself. Consequently, the impure desires acquired both layers of skin on the *Sefira Yesod* of *Partzuf* Adam, and *Preia*, called *Noga*, became impure, too, because of its contact with the *Orla*, with the three impure forces. However, there is a distinction between them, which lies in the fact that prior to Adam's sin, *Preia* was pure, and all of its impurity stems from its contact with the *Orla*.

Accordingly, there are two types of correction: circumcision and rolling up of the remaining skin. The *Orla* must be cut off and cast in the dust, since only thus can man free himself from these egoistic desires. *Preia*, however, can be left

attached to *Yesod*. But the skin around the *Sefira Yesod* must be rolled up. This is a special spiritual action that frees the *Preia* from the impure forces remaining in it. Hence, this action causes the Light to return to the *Partzuf*. This Light previously disappeared because of the egoistic desires that ruled in the *Partzuf* before the spiritual circumcision took place.

However, this is still insufficient for the fulfillment of the spiritual *Partzuf*, Adam, with the Light, as it was before he sinned, i.e. used the Serpent's impure forces and tasted the forbidden fruit from the Tree of Knowledge (received *Ohr Hochma* in egoistic desires). For now, after Adam's sin and fall, a special angel by the name of SAM makes accusations and complaints against man.

To neutralize the power of SAM, Eliyahu took upon himself his role of a prosecutor, and was thereby granted an opportunity to defend Israel (one who aspires to the Creator) when he circumcises himself (his egoistic desires).

Hence, it is said that Eliyahu must be present at each rite of circumcision (Hebrew, *Brit Mila*—the Covenant with the Creator). For since it is he, rather than SAM, who complains to the Creator about Israel's neglect of their Covenant, he can also testify that when Israel aspires to the Creator, it is loyal to the covenant. As a result, the Light returns to the *Partzuf*.

This is why, besides the chair occupied by the man who holds the baby (*Sandak*–godfather), one more chair must be prepared for the prophet Eliyahu. For the chair designates the beginning of correction, the influence of the Upper One on the lower one. The first chair, on which the *Sandak* sits, belongs to the Creator, for the filling of Light as the result of the circumcision and the rolling up of the impure forces. The second chair is saved for Eliyahu, so he can neutralize the impure forces' complaints to the Creator against man, so they would not be able to accuse man.

However, to make Eliyahu appear, one must say out loud: THIS IS THE CHAIR OF ELIYAHU. The thing is that a male baby is circumcised on the eighth day after *Shabbat* (*Malchut* with the Light of *AVI*, called "holy") has passed over him. Since the sloughed desires (*Orla*) are cast away, the impure force sees that it is given a part of the Creator's Covenant. Because of this gift, it stops complaining and accusing man. On the contrary, it begins to advocate him before the Creator.

The spiritual desires (objects) pass their properties from one to another. Since the *Orla* was attached to *Yesod*, after the circumcision (separation from *Yesod*) it takes part of the pure desires with it. And since we throw it to the dust,

to the impure forces, they draw from it that weak Light, which they can receive from the circumcision and the rolling up.

This is why the impure forces stop complaining against Israel, and no longer wish to destroy this Light, for in so doing they will lose the part that they draw from it. Thus, they become defenders of the pure forces, to allow the pure forces to be filled with Light.

Yet, Eliyahu cannot bear this correction, for although the *Klipa* stops impeding and slandering Israel, it takes part of the Light for itself in return. To correct this, Eliyahu takes upon himself all the accusations against Israel, and refuses to give anything from the pure to the impure forces.

Thus, although the impure force stopped complaining against Israel, and actually became its defender, Eliyahu himself continues to accuse in order to wrest all the power from the impure forces and fully separate them from the pure. Hence, a chair must be prepared for Eliyahu, for it is he who fully separates the impure forces from the pure ones.

One must therefore verbalize the words: THIS IS THE CHAIR OF ELIYAHU. For after the circumcision, part of the Light still remains in the impure forces, and the mention of Eliyahu completely deprives them of any contact with the Light.

Thus, if man does not express his desire to detach himself completely from the impure forces, through his own effort (by the screen positioned in *Peh*), it does not happen, even though the first chair belongs to the Creator. This is because the Creator starts the process of creation (makes His foundation in the form of a chair), and man continues and corrects his nature by performing altruistic deeds.

226. And the Creator created great Leviathans. They were two: *Orla* and *Preia*, male and female forces, and all living creatures. This is the mark of the Holy Covenant, the soul of the holy *Ohr Haya*, as it is written, LET THE WATERS SWARM, the Supernal Waters that descend to this Covenant.

Leviathan and his wife designate that which is opposite from *Orla* and *Preia*. They are also called *Nachash* (Serpent) and Alcaton (his wife). *Orla* is the Serpent, and *Nachash* is the male part that must be cut off and committed to dust. *Preia* is the correction, liberation from the Serpent's female part, Alcaton. Through these corrections, *Ohr Haya* of *AVI* descends from Above.

227. The reason why Israel below is marked in the holy form, similar to its form from Above, is to separate the pure part from the impure, to distinguish

between the holiness of Israel and the other nations that originate from the other side. And just as Israel was marked, so were the animals and birds—to determine which of them belong to Israel, and which belong to the nations of the world. Happy is the lot of Israel!

Man's attitude toward all the living creatures in our world is similar to the attitude of the general spiritual creation, called "man," toward his parts. This is because Adam includes absolutely everything within his spiritual body. And there is nothing except for this spiritual *Partzuf*, called "man" or "Adam."

All spiritual objects, angels, souls, both pure and impure forces are parts of Adam's body. All that is described in Kabbalah speaks only of the spiritual world, of one creature called "man," Adam. Adam's various parts, his various desires—are called "Israel," "nations of the world," "pure animals," "impure animals," and so forth.

All that man must do in our world (for every one of us was created in the image of Adam, recreating Adam's entire *Partzuf* within him) is build a pure, altruistic *Partzuf* within him. This is done by cutting off all of the egoistic desires in his heart, and separating the pure from the impure in all his desires, on all the levels of his soul.

The Eighth Commandment

228. The eighth *Mitzva* is to love an outsider from another nation, who desires to come under the wings of the *Shechina, Malchut*, who takes under her wings those who separate themselves from the other, impure side, and draw near her, as it is written: LET THE EARTH BRING FORTH A LIVING SOUL AFTER ITS KIND.

Malchut, *Nukva de ZA*, is called the *Shechina*, for she does not distance from us even when our properties are distant from her, as it is said: WHEREVER YOU ARE BANISHED, THE *SHECHINA* WILL BE WITH YOU, and ABIDES IN THEM, IN THEIR IMPURITY. *ZA* is called *Shochen* (dweller) and *Nukva* is called *Shechina*.

The revelation of the Creator in *Malchut*, of the *Shochen* in the *Shechina*, of *ZA* in *Malchut* of the world of *Atzilut* is possible only by a face-to-face *Zivug* of *ZON* in *Gadlut*. This is because the Light of this *Zivug* is so great that it reveals unity even in the most remote and concealed places, in the most opposite and uncorrected desires.

However, the creation of *Gadlut de ZON* occurs gradually: first, a *Partzuf* of *ZON* in *Katnut* is created with the Light of *VAK*, and only then does it grow to reach *Gadlut*. Moreover, this process takes place in each state of *ZON*. Furthermore, even as *ZON* in *Gadlut* make a *Zivug* and receive *Ohr Hochma*, the Light from their previous state of *Katnut* does not disappear, but facilitates a *Zivug* in *Gadlut*. And this Light of *Katnut* is called the "Wings of *Shechina*."

Hence, it is written in the Torah: "And the cherubim shall spread out their wings on High, screening the ark-cover with their wings" (*Shemot*, 25:20). For the main thing is to cover the Light of the great *Zivug* with their wings, so that even the most distant ones would receive the Light, and, at the same time, keep it out of the reach of the impure forces.

This is so because those who have yet to completely purify their egoistic desires are rejected by the Light for fear that the Light may fall to the impure forces. But now the wings guard the Light so vigilantly that even the closest ones will not err and let the Light through to the impure forces.

Therefore, an outsider is one who decides to join the people of Israel (to correct his egoistic desires and make them altruistic), and to be circumcised (reject his egoistic desires), for his body (collection of desires) still retains the properties of the *Orla*, as his ancestors (previous spiritual states) did not stand at the foot of Mount Sinai (did not receive the Light, called the Torah, and were not corrected by it), i.e., have not yet rid themselves of the serpent's impurity (have neither revealed all the impure egoistic desires within them nor recognized them as evil). Nevertheless, other altruistic desires have the power to elevate him to the level of Supernal purity.

This occurs through raising *MAN*, by evoking the great *Zivug* of *ZON* (where the Wings of *Shechina* rule and cover the Light of this *Zivug*). We can also elevate the outsider's soul (his yet uncorrected desires) to that level and sanctify it in the Light of this *Zivug*.

And although this soul is not yet completely pure, it can receive the Light from this *Zivug*, for the wings protect it and do not allow its Light through to the impure forces (desires), even though they are very close to it. And it is said, UNDER THE WINGS OF *SHECHINA*, for this soul can receive the Light only from the wings of *Malchut-Shechina*, i.e., receive only the small, outer Light of *Malchut*. This is not the Light in the body of *Malchut* (*Shechina*) herself, let alone that of *ZA* (the Creator, *Shochen*). Rather, it is merely the Light of the Wings of *Shechina*.

The outsider's soul (his egoistic desires) can be corrected (made altruistic) only during the great *Zivug*, for only then is the Light protected by the Wings of *Shechina*. Hence, we (altruistic desires) must first raise *MAN* for the great *Zivug*, and receive its Light in our souls (desires corrected by the screen). Then, the *Shechina* spreads her wings, protects this *Zivug*, and takes the outsider's soul under them. It follows that initially, we elevate the outsider's soul with the help of our *MAN*, and then the *Shechina* takes it under her wings.

229. One might say that the soul of *Haya* exists in Israel and is ready for anything. He specified, "After its kind," which refers to both Israel and to an outsider. Like chambers and passages between them, the same exists in the land called *Haya*, under the wings.

Here *The Zohar* tells us that although the new soul (the corrected properties called the "outsider") receives the Light, just like the properties called "Israel," Israel receives from the inner Light, whereas the outsider receives from the outer. It was already mentioned that wings designate the Light of *VAK*, received during the great *Zivug*, but from the previous state of *Katnut*, so as to cover the Light of the great *Zivug*.

This *VAK* includes *Sefirot HGT NHY*, where *HGT* are called "chambers," in which one can abide and sit (sitting means *Katnut* as opposed to standing, which is *Gadlut*). The *Sefirot NHY* are called "passages," entrances to the chambers, and it is impossible to sit there; their only role is to allow access to the chambers.

The reason for this lies in the property of *Tifferet*, the main *Sefira* in *HGT*. *Tifferet* is their middle line, a complete *Kli* for the reception of *Ohr Hassadim*. And the main *Sefira* in *NHY* is *Yesod*, which constitutes their middle line. It contains no property of the receiving *Kli*, and is used only for passing the Light onto *Malchut*, for the creation of the Returning Light. Hence, *NHY* are called "entrances."

As for the outsiders (to purify from egoistic desires) from the seventy nations of the world (seventy egoistic properties), the chambers in *HGT* of the wings, as well as the passages in *NHY* of the wings are prepared for them. They receive *Ohr Nefesh* from the passages (*NHY*) and *Ohr Ruach* from the chambers (*HGT*).

230. The right wing of *Malchut* has two passages, which are split from this wing in two so as to let in two nations that are close to Israel. And under the left wing there are two additional passages, called Amon and Moav. And they are all called the souls of *Haya*.

Previously, *The Zohar* mentioned that there are many entrances-passages, yet now it speaks of only two. This is because it speaks in general: there are two entrances for the nations belonging to the right line, and two entrances for the nations belonging to the left line. There are also two nations in all of the right line, which include all the nations of the right side, and there are two nations of the left line, which include all the nations of the left side.

The nations of the right side refer to the two general passages in the right wing. And *The Zohar* does not reveal what these nations are. And as for the nations of the left side, generally called "Amon and Moav," there are two passages in the left wing that are meant for them.

All the souls of the outsiders that come from all the nations are collectively called *Nefesh Haya*, for they can receive only from the great *Zivug* of *ZON* when

ZON are inside *AVI*. Thus, *Malchut* is called *Nefesh Haya*, for she receives *Ohr Haya* from *AVI*. And since the souls (*Nefashot*) of the outsiders receive from the wings of *Nefesh Haya*, they are named after the received Light.

231. Each wing contains a multitude of closed chambers and halls. From them, spirits emerge and are divided among all the outsiders, called *Nefesh Haya*, but each "after his kind." And they all come under the wings of the *Shechina*, but no further.

Each wing includes *VAK* (*HGT NHY*), called "passages" and "chambers." Each nation has its own chamber in *HGT* and its own passage in *NHY*. Each receives *Nefesh* in the passages and *Ruach* in the chambers. It is written that the chambers are closed, since *HGT de VAK* have only *Ohr Hassadim* without any *Ohr Hochma*; hence, they are called "closed."

232. However, the soul of Israel stems from the body of that tree (ZA), and from there the souls fly off to this land (*Malchut*). Therefore, Israel is the darling son of *Malchut*, and is sustained by her womb, and not by the wings that are on the outside of the body. Moreover, the outsiders have no part in the Holy Tree (ZA), especially not in its body. They refer only to the wings of *Malchut*, and no further. The outsider's place is under the wings of the *Shechina*, and no further. The righteous among the outsiders also refer to the outer side, and not to the inner. It is hence written: LET THE EARTH BRING FORTH A LIVING SOUL (*Nefesh Haya*) AFTER ITS KIND. All receive *Nefesh* from that *Haya*, but each according to its kind.

ZA is referred to as the "Tree of Life" and his *Nukva* is called the "Land of Life." For in the state of *Gadlut*, they both ascend and clothe *AVI*, who have *Ohr Haya* (the Light of Life). Therefore, it is said that the soul of Israel stems from the body of that tree, meaning from *ZA* himself.

And the souls from that tree fly off to the Land of Life: as a result of a *Zivug* between the tree (*ZA*) and the land (*Malchut*), *ZA* gives the souls of Israel into *Nukva*, and Israel receives these souls from her, as opposed to the outsiders, who receive their souls from the wings of *Malchut*, but not from *Malchut* herself, not from what *ZA* passed to *Malchut*.

The reason for this is that *Nukva* has three *Partzufim*, which clothe one another. They are called *Ibur* (embryo), *Yenika* (nursing), and *Mochin* (adulthood, *Gadlut*). The big (*Mochin*) *Partzuf* is the innermost of the three, and is clothed by *Partzuf Yenika*, which is in turn clothed by *Ibur*.

Israel receives from the innermost *Partzuf* (*Gadlut* of *Nukva*); hence, it is called the "darling son," for it stems from the inner part of *Malchut*, and not from her outer part (wings).

NHY de Malchut are called "womb," for it is the place where the souls of Israel are conceived and grown. However, this does not refer to the *NHY* of the two outer *Partzufim*, called *Ibur* and *Yenika*, as they are the wings of the *Shechina-Malchut*. Here *The Zohar* refers to the *NHY* of the *Partzuf* in *Gadlut*, the innermost *Partzuf* (the womb of *Malchut*).

This is what the words of the prophet refer to: "Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; therefore, My heart yearns for him, I will surely have compassion upon him" (*Yirmiyahu*, 31:19). Because the souls of Israel stem from the inner part of *Malchut*, *The Zohar* says that they appeared from *Malchut*'s womb, from *NHY* of the *Partzuf* in *Gadlut*, and not from *NHY* of the two outer *Partzufim*, called "wings."

The outsiders (desires for correction) have no part in the Supernal Tree, especially not in its body. Their place is under the wings of the *Shechina*, and no further. The outsiders that come (to correct themselves) are called righteous, for the *Shechina* is also called the "righteous one." They come under her wings and unite within her. Yet, they have no place above the *Shechina*, and receive from *Nefesh Haya*, from a *Zivug* of *Malchut* with *ZA* in *Gadlut*. But they only receive the portion of the Light called "wings"; hence, they are said to be under the wings of the *Shechina*, where each receives according to his properties.

The Ninth Commandment

233. The ninth *Mitzva* is to show mercy to the needy and supply them with food, as it is written: LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS, and this man will consist of two parts, male and female. IN OUR IMAGE refers to the rich; AFTER OUR LIKENESS refers to the poor.

234. For from the male side, they are rich, but from the female side, they are poor. And as they are united together, merciful to each other, and help each other, so below should the rich and the poor be united as one, and should share with each other, and show mercy to one another.

235. We see this in the book of King Shlomo (Solomon): he who shows mercy to the poor with all his heart, his image never differs from that of Adam, the first man. And since he was created in the image of Adam, he therefore governs all the creatures on earth by his image, as it is written: "And the fear of you and the dread of you shall be upon every beast of the earth" (*Beresheet*, 9:2), all fear that image, existing in him. For this *Mitzva*, to show mercy to the poor, is the most important of all the *Mitzvot* for elevating man to the image of Adam.

236. How do we know this? From Nebuchadnezzar. Even though he dreamt a dream, as long as he had mercy upon the poor, that dream did not come true. However, as soon as he started looking badly upon the poor, his image changed at once, and he distanced from people. Hence, it is written, LET US MAKE MAN. It is said in the form as it was said of charity in another verse. Therefore, MAKE—is the same as charity.

The rich and the poor correspond to the male and the female principles, to ZA and his *Nukva*. However, there is nothing here that hints at the obligation of the rich to be merciful to the poor and provide for his needs. But this instruction differs from the rest in that in all the others, the Creator's command is separated

from the action that follows it, as it is written, AND THE CREATOR SAID: 'LET THERE BE LIGHT. AND THERE WAS LIGHT;' and also, AND THE CREATOR SAID: 'LET THE WATERS BE GATHERED…' AND IT WAS SO; and so on in all the *Mitzvot*.

And none of the other *Mitzvot* contain the Creator's instruction mixed with action. This is so because the entire creation originated from *AVI*, where *Aba* spoke and *Ima* acted—*Aba* gave the Light to *Ima*, and after he gave it to her, he started acting on it himself. For only with the property of *Aba* could creation not have manifested in action, as there are no boundaries in creation, in which actions could be revealed.

Hence, *Aba* issues a command that designates the passage of Light from him to *Ima*. However, since this is merely a command, and not an action (like a force instead of an action), the future tense is used. The same language is used in the description of man's creation: AND THE CREATOR SAID, "LET US CREATE MAN." Note that the plural form is used: LET US CREATE.

Before the creation of the world of *Atzilut* (called the world of correction), an action known as *Shevirat HaKelim* (the breaking of the vessels in the world of *Nekudim*) took place in the spiritual worlds. It is written: "The Creator kept creating and destroying worlds, until He created this world (*Atzilut*), and He told it to stop spreading below the boundaries in which it was created" (*Beresheet Raba*, 3:7).

The breaking of the vessels was essential, for it was the only opportunity to mix the egoistic properties (desires) with the altruistic ones; after all, distance in the spiritual is determined by the disparity of properties (desires). And that is why egoism and altruism are infinitely remote from each other. Yet, if this is so, how can egoism possibly be corrected? How can such properties or even notions of the existence of altruistic desires be introduced to man?

So then, to allow egoistic desires to be corrected, the Creator performed the breaking of the vessels—the striking impact between opposite desires, egoistic and altruistic. It is called "striking," for it is impossible to unite these desires by any means other than an "explosion."

As a result of this explosion, the altruistic, pure *Kelim* (desires) penetrated the egoistic, impure ones, and gave man an opportunity for free will and self-correction. After the destruction of the pure *Kli* and the descent of its parts into impurity, the world of *Atzilut* was formed.

Out of all the mixed desires, the world of *Atzilut* selected only altruistic ones, attached them to itself, corrected them and filled them with Light. Out

of these corrected parts, it made the worlds *BYA* with everything that exists within them.

These corrections of the broken and mixed *Kelim* by the world of *Atzilut* are depicted in the first chapter of the Torah, which speaks of creation. It uses the instructions of exposing and separating the egoistic *Kelim* from the altruistic ones, as, for instance, in the following verses: AND THE CREATOR DIVIDED LIGHT FROM DARKNESS; THE CREATOR DIVIDED WATERS FROM DRY LAND; THE CREATOR DIVIDED DAY FROM NIGHT, and so forth. All these examples speak of the separation of the pure forces from the impure ones, of good from evil. And all that diverged became part of the pure system.

Therefore, the entire act of creation is contained in the depiction of the first day of creation, in the words, LET THERE BE LIGHT, as this is when Light was separated from darkness. This is because, on the whole, purity is called "Light" and impurity is called "darkness." And all the other definitions of purity and impurity are only particular names designating their various manifestations.

The world of *Atzilut* made only a partial correction: it only separated altruistic desires from egoistic desires, Light from darkness, and thus created the system of creation, described in the beginning of the Torah. However, this does not complete the correction, as darkness and impurity are simply detached from participating in creation, but remain utterly uncorrected. They are simply separated as an entirely unnecessary part, and this completely defies the perfection of the Creator, who created everything (including darkness) for His final goal. Moreover, correction ends specifically with the correction of darkness, as it is said: "Night shines as day; darkness as Light." (*Tehilim*, 139:12).

To correct this, man was created containing everything, and consisting of all the properties of creation: from the absolute goodness to total evil. This enables man to execute the correction and achieve complete perfection. In other words, he must turn evil to good, bitter to sweet, and darkness to Light. As a result, death will disappear forever, and the Creator will manifest as the King of all creation.

Hence, there is a great difference between the description of man's creation and that of all the other creatures and parts of creation. Here, the action itself was mixed with the instructions, for the instructions, descriptions come from *Ima*, not from *Aba*, who said, LET US CREATE MAN—together with *Malchut* of the world of *Atzilut*.

The reason for this is that *Malchut* includes everything, for she also gives the Light of sustenance to the impure forces to keep them from disappearing from

the world, as, like all the other elements of creation, the impure forces cannot exist without Light, and immediately disappear. It is written in this regard: HER FEET DESCEND TO DEATH, for the impure forces receive a tiny spark of Light to sustain their existence.

This is why *Malchut* is called *Assiya* (action), for she spreads and rules in the whole of creation. She is also called "darkness," for she shines with a spark of Light, to sustain the darkness and evil.

Hence, when *Ima* unites with *Malchut* and their properties mix, she receives the properties of darkness, of which it is said: LET US CREATE MAN IN OUR IMAGE, AFTER OUR LIKENESS, for Light is called "image," and darkness is called "likeness." Indeed, after *Ima* mixes with *Malchut*, these two forces, IMAGE and LIKENESS, appear in her as well. As a result, man, who was created by her, contains these two forces—IMAGE and LIKENESS, too.

From the phrase, LET US MAKE, it follows that *Ima* consists of two parts, male and female. Although *Ima* is a male part (giving is a male property), she is connected to *Malchut*. Besides, the male property suggests the presence of Light, while the property of *Nukva* (the female part) is poverty and darkness.

And since *Ima* accepted *Malchut* as her partner with the purpose of creating man (accepted the properties of *Malchut*), she is now filled with poverty and darkness. It follows that man consists of the properties of *Ima* (wealth and Light), as well as of the properties of *Malchut* (poverty and darkness).

And it is this precise combination of the properties of *Ima* and *Malchut* that enables man to correct *Malchut*, fill her with Light, and spread spiritual purity and holiness throughout the entire earth (*Malchut*). It is written that at the end of correction, "the Creator and His Name shall be one," for the darkness in *Malchut* will be transformed into Light, as in the male part, *HaVaYaH*. Everything will be as one in the male property, as it is said, "There will be no poor in your nation."

This *Mitzva* says that as *Ima* united with *Malchut* so as to correct her, which is why *Ima* includes Image and Likeness, man needs to correct his qualities in order to correct the parts of darkness within him. To this end, he must diminish his properties, just like *Ima*, and give his part (charity) to the poor *Malchut*, who is deprived of Light. He must show mercy to the LIKENESS (poverty) within him, and provide it with everything it needs.

By observing this *Mitzva*, man receives IMAGE and LIKENESS from *Ima*, the Upper Light that was received by Adam, created in IMAGE and LIKENESS. This is why he has the power to rule over all the animals in the world (all of his

animal desires) to such an extent that no impure force (desire) remains within him, which he cannot defeat and correct.

The Zohar gives the example of Navuchadnetzar (Nebuchadnezzar): although the Supreme verdict with regard to him was reached, his dream did not come true as long as he was merciful to the poor. However, as soon as he allowed his evil eye to look badly upon the poor, the sentence was immediately executed, and his image changed (those who are interested can turn to *The Book of Daniel*). Thus we see that this *Mitzva* is greater than all the others, and that it can overrule the Supreme verdict made against man.

"Charity" signifies the union of *Bina* and *Malchut*. Similarly, the story about the marriage of Rut (Ruth) the Moavite, King David's grandmother (*Malchut*), and Boaz, who was merciful to her (this marriage started Israel's Royal Dynasty), describes the correction of *Malchut* by *Bina* (See *Megilat Rut—The Book of Ruth*).

The Tenth Commandment

237. The tenth *Mitzva* obliges man to put on *Tefillin* and to attain the Supernal properties, as it is written, THE CREATOR CREATED MAN IN HIS OWN IMAGE. He opened and said, "Your head upon you is like the Carmel." This text refers to the Supernal head—the *Tefillin* worn on the head of the Holy, Supernal King *HaVaYaH*, written in separate letters. Each letter in the holy name *HaVaYaH* corresponds to a certain paragraph in the *Tefillin*. Thus, the Holy, Supernal Name is written in the scrolls of *Tefillin*, in the secrets of the letters. For THE NAME OF THE CREATOR IS UPON YOU, AND THEY SHALL BE AFRAID OF YOU refers to the head *Tefillin*, which contains the Holy Name *HaVaYaH*.

By being merciful to the poor, one merely begins to receive the Creator's Supernal image. *Bina* absorbs the properties of *Malchut*, described by the verse, LET US CREATE MAN IN OUR IMAGE, AFTER OUR LIKENESS. By unifying *Bina*'s properties with those of *Malchut*, *AHP de Bina* (the letters *ELEH*) fell to *ZON*, and only the letters *MI* (*GE*) remained in *Ima*. *AHP de Bina* that fell to *ZON* consist of *Aba* and *Ima*: *Aba* assumes the properties of *ZA*, and *Ima* assumes the properties of *Nukva*.

Since *AVI* descended to the place of *ZON*, they became like *ZON*. And from them *ZON* receive the state of *Katnut*, called *TZELEM Elokim*, likeness to *Bina* (*VAK*), for *Ima* lost the *GAR* of her own state, that is, since her *AHP* fell to *ZON*, she lost the Light of *GAR* (see diagram on next page).

Therefore, only the letters *MI* = *GE* = *K-H* remained in *Ima*, whereas her *B-ZA-M* = *AHP* = *ELEH* fell to *ZON*. Thus, of the five Lights *NRNHY* that were inside *Ima*, she retained only *Ohr Ruach* in *Keter* and *Ohr Nefesh* in *Hochma*. Thus, *Ima* can only give *ZON* the Light of *VAK* = *Ruach* + *Nefesh*, but not the Light of *GAR* = *NRNHY*. Also, *ZON* are considered to have acquired likeness to

the Upper One only upon receiving the Lights *NRNHY*. And this is achieved by the fulfillment of the *Mitzva* of *Tefillin*.

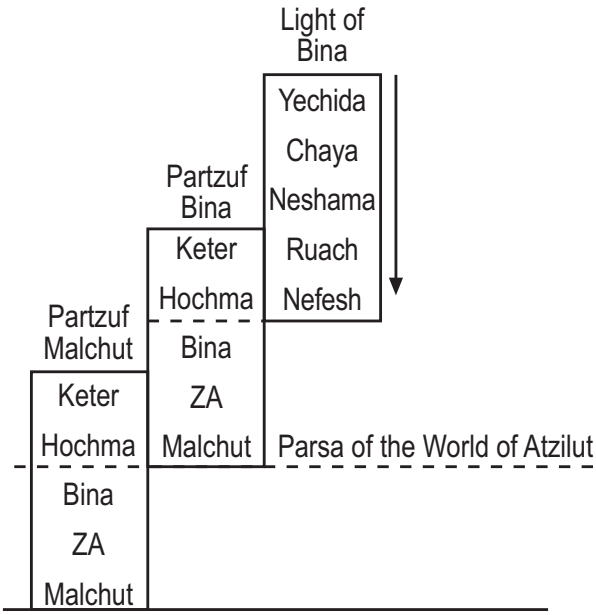

Yet, a question arises: we have already learned that to create the *Partzuf* of lower man out of *ZON*, *ZON* must ascend to *AVI* and receive the Light of *GAR*, for a small *Partzuf* without *Ohr Hochma* cannot beget. So why is it said that *Ima* is in a state of *Katnut*?

When *ZON* attain reception of the Light of *AVI*, they thereby ascend to *AVI* and become similar to *AVI* in their properties, for each lower one that ascends to the Upper One becomes like it. Indeed, only the magnitude of the screen distinguishes between spiritual objects, as only the magnitude of the screen determines all of the object's properties.

Thus, upon ascending and clothing *AVI*, *ZON* become like *AVI*, and all the properties of *AVI* are now naturally adopted by *ZON*. Just as *AVI* create *ZON*, *ZON* in *AVI* beget and pass the Light into the *Partzuf* of lower man. Hence, there is no need to even change names, for everything occurs at the degree of *AVI*. And upon ascending there, *ZON* are already called *AVI*, and the Light that they pass to man is regarded as the Light intended for *ZON*.

It is written: THE CREATOR CREATED MAN IN HIS OWN IMAGE. The Hebrew word "image" that is used in the Torah is *TzeLeM*, and is formed by three letters: *Tzadi-Lamed-Mem*. In item 2, we said that there are no *Kelim* for *Ohr*

Haya and *Yechida*; rather, there are only *Kelim Bina-ZA-Malchut* for the Lights *NRN*: *Nefesh-Ruach-Neshama*.

So even when we say that there is a *Kli* called *Keter*, we imply that the count starts with *Bina de Keter*, not with *Keter de Keter*. *Bina* and *ZON*, the *Kelim* that remained in the *Partzuf*, are divided into three lines: the line of *Bina—HBD*, the line of *ZA—HGT*, and the line of *Malchut—NHYM*. This is characteristic of *Ohr Hassadim*.

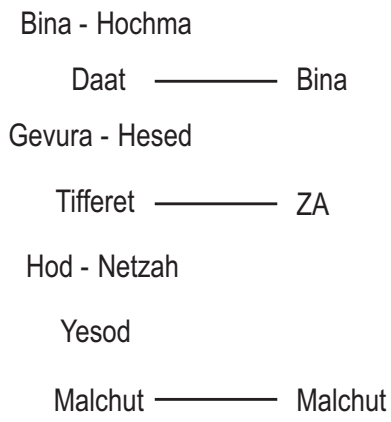

However, when *Ohr Hochma* is transferred, *Partzuf Bina* divides into two *Partzufim*: *AVI* and *YESHSUT*. These constitute *HBD* = three and *HGT* = three. Along with *ZAT* = seven *Sefirot*, from *Hesed* to *Malchut*, and form the *Gematria* of thirteen (3 + 3 + 7) of the word *Echad*, which alludes to the complete name, state, and attainment.

The thing is that *Sefirot Keter* and *Hochma* are concealed in *AA*, and only its *Sefira Bina* sends her Light down. This *Sefira Bina de AA* is divided into two *Partzufim*, *AVI* and *YESHSUT*: her *GAR* shines in *AVI* and her *ZAT* shines in *YESHSUT*. These two parts of *Bina* are called *M* (*Mem*) and *L* (*Lamed*) of the word *TzeLeM*:

1. *AVI* are called *M* of the word *TzeLeM*, as they form a closed ring guarding *Ohr Hochma*, preventing it from reaching the other, lower *Partzufim*. This *Ohr Hochma* is referred to as "concealed" (from all the *Partzufim* of the world of *Atzilut*), and only *Ohr Hassadim*, *Ohr Ruach*, descends from them to all the *Partzufim* of the world of *Atzilut* during the 6,000 years until the end of correction.
2. *YESHSUT* is called *L* of the word *TzeLeM*, as it bows its head (*GAR*) and resembles a tower. It is written about this tower: "The Tower of Oz (strength) of the Creator's name." This is because *YESHSUT* is

called a "tower," and *ZA* is known as the "righteous one." After all, *YESHSUT* is *ZAT de Bina*, the properties of *ZON* that are included in *Bina*; hence, it passes its *Ohr Hochma* to *ZON*.

If *ZON* in *Katnut* are filled with *Ohr Hassadim* (*Ruach* called *Avir*—air), then during the reception of *Ohr Hochma* from *YESHSUT*, the letter *Yod* in the word *Avir* exits, and *Avir* turns into *Ohr* (Light). Hence, *YESHSUT* is called a "tower," i.e., a *Partzuf* in *Gadlut* that contains *Hochma*, soaring in the air (*Avir*).

However, this state in *ZON* is inconstant. *YESHSUT* intermittently returns to *Katnut* and to *Gadlut*; therefore, such a state is called "soaring." *ZA* is called *Tz* (*Tzadi*) of the word *TzeLeM*, for such is his property inside this tower. Thus:

- *AVI*—M (*Mem*)—*Hochma* that is concealed inside a ring.
- *YESHSUT*—*L* (*Lamed*)—*Bina*, though as she ascends to *AA*, she becomes *Hochma* (tower) and passes *Ohr Hochma* down.
- *ZON*—*Tz* (*Tzadi*)—*Daat*, receives the Light from *YESHSUT*.

However, one should not confuse the three letters *Tz-L-M* with the three lines called *HBD*: *TzeLeM* consists of three *Partzufim*, one inside the other. *Partzuf Hochma* (M of the *TzeLeM*, *AVI*) is the innermost *Partzuf*; *Partzuf Bina* (*YESHSUT*, *L* of the *TzeLeM*) clothes it from *Chazeh de AVI* downward; and from *Chazeh de YESHSUT* downwards, *Partzuf Bina* is clothed by *Partzuf Daat*, *ZA*, *Tz of* the word *TzeLeM*.

The words, THE CREATOR CREATED MAN IN HIS OWN IMAGE (*TzeLeM*), mean that with the help of the spiritual observance of the *Mitzva* of *Tefillin*, *Ohr Hochma* is received in accordance with the ascending order of the letters *Tz-L-M*. This is the Light that Adam received after his creation, whereas we first stimulate the reception of this Light in *ZON*, and from *ZON* we stimulate its reception into ourselves.

THE HEAD *TEFILLIN* CONTAINS THE NAME OF THE HOLY KING, INSCRIBED IN THE LETTERS *HaVaYaH*—the head *Tefillin* is the name of the Supernal King, inscribed in the letters *HaVaYaH*. The *Tefillin* are called the Carmel (*Car Maleh*—all goodness), as it is written: YOUR HEAD UPON YOU IS LIKE THE CARMEL. This is because when the heads of *ZA* and *Malchut* put on the head *Tefillin* (the Upper Light of *TzeLeM*), they become like the Carmel (*Car Maleh*—all goodness).

This Light is called "The name of the Supernal, Holy King," the four letters of *HaVaYaH*, where each letter is written separately: *Yod-Hey-Vav-Hey*. And the reason why man feels that the letters are written separately is that each

Partzuf contains the four letters of *HaVaYaH*, and each of them designates an independent *Partzuf*.

Every letter constitutes a separate passage on the parchment (in the *Tefillin*); four separate passages correspond to the four letters of *HaVaYaH*. A passage (Hebrew—*Parashah*) represents a separate and complete *Partzuf*, and its corresponding letter in *HaVaYaH* symbolizes the Light in this *Partzuf*. The order of *Partzufim* corresponds to the order of the letters of *HaVaYaH*: *Yod-Hey-Vav-Hey*. Such a *Tefillin* is called the *Tefillin* of *Rashi*.

However, there is a *Tefillin* with the order of passages (*Partzufim*) *Yod-Hey-Hey-Vav*, called *Tefillin Rabeinu Tam*. The passages that are written on fragments of parchment are identical, but the order of putting them into the boxes of *Tefillin Rabeinu Tam* is different: *Yod-Hey-Hey-Vav*.

238. The first passage in the *Tefillin* corresponds to the letter *Yod* of the name *HaVaYaH* (*Hochma*) and refers to the *Mitzva*, "Sanctify to Me all the firstborn." This is because *Hochma* is the firstborn of all the Supernal Ones. It opens the place of conception for the future firstborn with the help of a thin line of Light that emanates from *Yod*, which opens the womb and impregnates it.

AVI are designated by the letter *Yod* of the name *HaVaYaH*, where *Yod* signifies *Aba* and the filling of *Yod* (according to its pronunciation: *Yod* = *Yod* + *Vav* + *Dalet*), i.e., *Vav* + *Dalet* constitutes *Ima*. *Partzuf AVI* is called "holy" and "first born," for *Partzufim YESHSUT* and *ZON* are called holy only when they receive holiness (*Ohr Hochma*) from *AVI*. All the holiness in the world of *Atzilut* comes from *AVI*.

This is so because *Ohr Hochma* is called "holiness" and *AVI* is *Mem* of the word *TzeLeM* (*Hochma de Atzilut*), for the Supernal *Hochma* of the world of *Atzilut* is concealed within them. *AVI* themselves are defined as *Bina* in the property of *Hassadim*, as *Hochma* is concealed within *Rosh de AA*, and the lower ones can receive it only if *Bina* ascends to *Hochma*, to *Rosh de AA*, where *Bina* unites with *Hochma* of *Rosh de AA* and assumes the name *Hochma*. However, she is not the ordinary *Hochma*; she is called "*Hochma* of the thirty-two paths" of descending *Ohr Hochma*, and only this *Hochma* bestows *Ohr Hochma* upon all the *Partzufim* of the world of *Atzilut*.

This is why *The Zohar* says that this thin ray of Light, called the "path of Light," opens the womb and conceives the future offspring. *Yod* consists of three parts: (i) the upper "spike" of the letter *Yod*, a small line above the point, which is called *Rosh* and designates *Partzuf AA* that is concealed in *AVI*; (ii) the body of

the *Yod*, which forms *Partzuf AVI*; and (iii) the lower "spike" of the letter, which designates *Yesod*, the end of *Partzuf AVI*.

Through the continuous *Zivug* between *Yesod de Aba* and *Yesod de Ima*, the great waters descend onto all the lower worlds with all that inhabits them. This *Zivug* on *Ohr Hassadim* is called a "*Zivug* that revives the worlds." *Yesod de Ima* is also called *Rechem* (womb), for all *Rachamim* (mercy) stems from this part of Its *Partzuf*. Yet, if *AVI* do not make a *Zivug*, this part of *Ima* is closed, and mercy does not descend below. Only *Yesod de Aba* can open *Yesod de Ima*, whereupon *Ima* passes her great waters to the lower ones.

239. The second passage in the *Tefillin*, WHEN YOU COME, corresponds to the first letter *Hey* of the name *HaVaYaH*, the hall (*Bina*) that opens up under the influence of the letter *Yod* (*Aba*) in fifty entrances, passages, and chambers concealed within it. The revelation that *Yod* made in that hall was done so as to hear the voice of the *Shofar* (a ram's horn), *Bina*. The *Shofar* is closed on all sides, but the letter *Yod* came and opened it so that its sound could be heard. And since it opened the *Shofar* and derived sound from it, *Yod* led all to freedom.

The letter *Hey* of the name *HaVaYaH* is *YESHSUT*, *L* in the word *TzeLeM*. It is called a "tower soaring in the air," a hall with fifty entrances, for the concealed *AVI* are designated by the *M* of *TzeLeM*, by the ring that surrounds *Ohr Hochma* and prevents it from shining outside. And they shine only with *Ohr Hassadim*.

However, by rising to *Rosh de AA*, where *Bina* turns into *Hochma*, *YESHSUT* can pass *Ohr Hochma* to *ZON*. *Bina*, who turns into *Hochma* in order to receive *Hochma* for *ZON*, is called the "fifty gates of *Bina*," for she consists of five *Sefirot KHB-ZA-M*, ten in each. Each of these fifty *Sefirot* consists of a chamber and an entrance: *HGT* are called a "chamber" and *NHY* are called an "entrance," a "passage," implying the absence of a *Kli* for reception. Instead, it serves for transferring the Light into, or out of the chamber.

Therefore, the second passage used in the *Tefillin*: AND WHEN YOU COME designates the letter *Hey* in the name *HaVaYaH*, *YESHSUT* of the world of *Atzilut*, which ascends to accept *Ohr Hochma* and pass it on to *ZON* below.

Yod opened this hall so as to hear the voice that comes from the ram's horn, for this horn is closed on all sides. As was already mentioned, *YESHSUT* (*Bina*) united with *Malchut* by lowering her three *Sefirot ELEH* (*Bina* and *ZON*) to *ZON*, while *YESHSUT* remained with only two *Sefirot K-H*, *MI*.

Then, as a result of raising *MAN*, *Malchut* descends from the *Eynaim* (eyes), the *Eynaim* of *YESHSUT* open up, *Malchut* descends to her own place in the *Peh*, and

the three letters *ELEH* reunite with *MI* to form the name *ELOKIM*. *GE = KH de ZON* ascend to *Bina* along with these *ELEH*. However, although *ELEH* ascended and joined *MI*, the name *ELOKIM* is still considered closed, for it has only *Ohr Hochma*, and *Ohr Hochma* cannot shine in *ELEH* without *Ohr Hassadim*.

These three letters *ELEH* are therefore defined as a horn (*Shofar*), and *ZON* that ascended to *Bina* along with *ELEH* are concealed within them. And these *ZON* in *ELEH* are referred to as a "voice." This voice sounds in the hall with the help of the letter *Yod*, for *Yod* designates *AVI* that bestow the Light from Above, which facilitates the lowering of *Malchut* from *Nikvey Eynaim de YESHSUT* to her place in the *Peh*, and raising *ELEH* back to *Bina*. Hence, *Yod* opens up the hall of Light in *YESHSUT* in order to pass this Light to *ZON* from the *Shofar* (the ascended letters *ELEH*).

ZON, too, ascend to *Bina* along with *ELEH* and there receive *Hochma*. This great Light in *ZA* is called a "voice," and its reception is known as "listening to the voice." However, this horn is closed on all sides, on the sides of *Hochma* and *Hassadim*, for the letters *ELEH* (called a "horn") fall to *ZON*, where they remain closed and inaccessible both to *Ohr Hochma* and to *Ohr Hassadim*.

Consequently, two corrections are needed: (i) to elevate and unite them with *Bina*, enabling them to once more attain their *Ohr Hochma*; (ii) to provide them with *Ohr Hassadim* so it can serve as a garment for *Ohr Hochma*.

First, *Yod* (*AVI*) pass the Light to *Hey* (*YESHSUT*), whereupon *ELEH* rise above *Malchut*, to *Bina*, together with *ZON*, and there receive *Ohr Hochma*. However, this *Ohr Hochma* is called concealed or closed, for it cannot shine without being clothed in *Ohr Hassadim*. This means that the voice has not yet emerged—*ZA* has not yet been born.

After that, *Yod* enters into the word Light = *Ohr*; hence, it turns into *Avir* = air (*Ohr Hassadim*). And since the horn (the letters *ELEH*) received air (*Ohr Hassadim*), they can beget *ZA* (the voice of the *Shofar*), for being clothed in *Ohr Hassadim*, *Ohr Hochma* can enter *ZA*.

The general Light that *ZA* receives is called "voice." And this voice frees all the slaves that were enslaved by the egoistic desires in all the worlds, for *ZA* shines down on all the lower ones. Thus, the sons of Israel (man's spiritual aspirations) merit the Light of deliverance (defeat the earthly, egoistic ones).

240. At the sounds of the *Shofar*, the sons of Israel were delivered from Egypt. And so shall the *Shofar* be blown in the future, the next time at the end of days. And all deliverance originates from this *Shofar*, which is *Bina*. This is why the deliverance from Egypt is mentioned in this chapter of the Torah, for

this *Shofar* stems from the force of the letter *Yod*, which opens the womb and delivers the captives to freedom. And this is the letter *Hey*, the second letter of the name *HaVaYaH*.

All of the Light in *ZON* comes from the horn (*ELEH*), including the great Light that delivers Israel from Egypt, and the Light that is destined to be revealed in the future, at the end of days (complete deliverance from egoism). This is why the *Tefillin* contain a passage that refers to the exodus from Egypt, for the Light delivering from Egypt comes from the horn, which is inside *YESHSUT*. This is done by the power of *AVI*, called *Yod de HaVaYaH*, which open the womb of *YESHSUT* (*ELEH*) and free the voice (*ZA*) from its captivity.

This Light has sufficient power to deliver Israel from slavery. Only after the attainment of this Light (*Ohr Haya*), and not a degree lower, can *ZA* and *Nukva* be called "voice" and "speech." All deliverance comes only from *Ohr Haya* (only upon ascending the spiritual degree of *Ohr Haya* can man liberate himself from egoism and become free).

241. The third passage in the *Tefillin* is the secret of the Unity in "Hear O Israel," the letter *Vav* in *HaVaYaH*, which includes all and designates *ZA*, who contains the unity of all. Everything merges in unity within him, and he receives all. The fourth passage that reads, "You shall hear," includes two sides, *Hesed* and *Gevura*, which unite with the Assembly of Israel, called the lower *Gevura* or *Malchut*. And this is the last letter *Hey* of the name *HaVaYaH*, which takes and includes them all.

The third passage in the *Tefillin* (Hear O Israel) is *Partzuf ZA*, the letter *Vav* in *HaVaYaH*, which includes all four passages contained in the *Tefillin*. Although the first two passages (*AVI* and *YESHSUT*) represent *Hochma* and *Bina*, they do not really constitute *Hochma* and *Bina* themselves, but rather, their part, which clothes in *Rosh de ZON*, called *M* and *L* of *TZeLeM de ZA*.

Similarly, the fourth passage, *Malchut* of *ZA*, does not imply that this is *Malchut* herself. Rather, it refers to her part that is included in *ZA* and is called *Mochin* (brain) *de Gevura*. There are three parts of *Mochin* in *ZA*: *Hochma*, *Bina*, and *Daat*, which are accordingly called *M*, *L* and *Tz* of *TzeLeM de ZA*. They are the same *H-B-ZA-M* as in *Mochin de ZA*. This is because *Daat* (*Tz*) includes *Hesed and Gevura*. And this *Hesed* in *Daat* is defined as *ZA* himself, and *Gevura* is defined as the inclusion (of the properties) of *Nukva* in *ZA*. And these *H-B-ZA-M* constitute the four passages contained in the *Tefillin*.

This is why *ZA*, the letter *Vav* in the name *HaVaYaH*, includes all four passages. And all the unions that come from *AVI* and *YESHSUT* are done within

him, i.e., for his sake. For all the Higher *Partzufim* that precede ZA are united (with the Creator), and need no *MAN* from the lower ones to reach the state of unity. Whereas all the *MAN* raised by the lower ones to the Upper *Partzufim* are meant solely for the unification of ZA, and in no way affect the constant unity of the Higher *Partzufim* with the Creator.

The unification of *Hochma* with *Bina*, as a result of which *Bina* becomes like *Hochma*, occurs only on account of ZA being raised to *Bina* in the form of *MAN*. For when ZA is raised to *Bina* as *MAN*, *Bina* ascends to *Rosh de* AA and there receives *Hochma* for ZA. Since *Bina* aspires only to mercy (*Ohr Hassadim*), she never receives *Ohr Hochma* for the Creator's sake, but only if the lower ones are in need of it. Her role, her properties are only to bestow, and not to receive. (Note that in the spiritual, "reception" is always for the Creator's sake.)

Hence, *Bina* ascends to *Rosh de* AA only for the sake of ZON. And it is ZA alone that ascends to *Bina* and stimulates her to ascend to *Rosh de* AA, where she makes a *Zivug* with *Hochma* and passes this Light to him. It is therefore said that ZA receives all, as *Bina* passes everything that she receives in *Rosh de* AA to him. And *Ohr Hochma* is revealed only in the place of ZA (not *Bina*), as he descends back to his place below *Chazeh de* ZA.

The prayer "Hear O Israel" designates ZA, the letter *Vav* of the name *HaVaYaH*, the Supernal unity (item 207) that reveals love only from the good side. And since it refers only to "Love your Creator…," it contains no restrictions or strictness of judgment.

However, in the fourth passage, "You shall hear," the last *Hey* of the name *HaVaYaH*, *Nukva de* ZA that is included in him, *Gevura* in *Rosh de* ZA, reveals both sides of love—good, as well as evil (item 206), reflected in the words of this passage. It ends with the words: "Blessed be His great name for ever and ever," which corresponds to the inclusion and unity of *Nukva* in ZA, meaning not *Nukva* herself, but her part in ZA, i.e., *Mochin de Daat*.

Gevura in *Daat* is the second *Hey* in *HaVaYaH*. It accepts all the Light of the Supernal unity contained in "Hear O Israel," and includes all. And since it contains all the perfection of unity, it reveals all the Light and both sides of love, for the property of judgment that complements love to perfection exists only within it, and not Above.

It is therefore written: "Your head upon you is like the Carmel," designating the head *Tefillin*. Indeed, after ZA is clothed in all four Lights, designated by the four paragraphs of the *Tefillin*, which are the three letters *Tz*, *L*, and *M* of

the word *TzeLeM*, his head is defined as the Carmel (*Car Maleh*—completely filled with goodness).

242. *Tefillin* are the letters of the holy name. Therefore, "Your head upon you is like the Carmel" refers to the head *Tefillin*. The letter *Dalet* refers to the hand *Tefillin*, *Malchut*, who is depleted of Light, compared to the head *Tefillin*, ZA, but she contains the perfection of the Upper One.

The hand *Tefillin* designates *Malchut*. And she is poor in comparison with *Bina*, the Upper World. Yet, she has her own perfection, for she now receives it from *Bina* thanks to the unity between *Nukva* and ZA in "Blessed be His great name for ever and ever."

And since she is not the *Nukva* that is included in ZA (his body), but a separate *Nukva* of ZA, she takes all four passages from him, *H-B-ZA-M* of ZA, for she has a separate, complete *Partzuf*. However, these four passages of the Torah are in the same place; they are not separated from each other by partitions, as in the *Tefillin* of ZA.

The reason for this is that a passage of the Torah is the Light, and the place where it dwells is a *Kli* (the *Tefillin* in our world is a box made of a "pure" animal's skin, into which four parchment scrolls are placed, and the corresponding passages from the Torah are written on each). As we know, every *Zivug* emanates Light. Since ZA receives four Lights *H-B-H-G* in four *Kelim*, as a result of four *Zivugim*, he contains four compartments for four passages, each compartment containing a particular passage from the Torah.

However, no *Zivug* is made on *Malchut* herself. Everything that *Malchut* has, she receives from ZA. *Malchut* receives all four Lights (four passages from the Torah that result from one *Zivug* with ZA); hence, she has only one place for all four passages (Lights).

243. "The King is held captive in the tubs" means that he is tied down and held in those four compartments of the *Tefillin* for the purpose of being properly united with that holy name. And he who makes this correction, exists in image and likeness, *TZELEM*, with the Creator. Just as the holy name is united in the Creator, the holy name is united in him. "Male and female he created them" refers to the head and the hand *Tefillin*. And it is one.

"The King is held captive in the tubs" signifies ZA, who is bound and unified in those compartments of the *Tefillin*. The compartments of the *Tefillin*, which contain the passages from the Torah, are called "tubs" or "troughs," just like the tubs from which sheep drink water, for the waters of *Ohr Hochma* and

Ohr Hassadim are bound and restricted by these *Kelim*, the compartments of the *Tefillin*. And it is the Creator who is bound tight and held in these *Kelim*, so as to be unified in the holy name.

The compartments of the *Tefillin* are the *TNHY* of *Tvuna*, the lower part of *YESHSUT* (*Israel-Saba* and *Tvuna*, where *Israel-Saba* is the male part and *Tvuna* is the female). This part of *Tvuna* is called the big letter *Dalet* of the word *Echad* (one) in the verse, "Hear O Israel, our Creator is one." It is written about this letter: "Let the dry land appear."

As was already mentioned in the third *Mitzva*, because this "dry land" was revealed in ZA, he can pass the Light to *Malchut*. Thus, were it not for these four places in ZA, the dry land within him, he would have been unable to give the Light to *Nukva*. Hence, it is said that ZA "is tied down and held in those places" that stem from dry land so as to enable him to unite and pass the revelation of the Creator's Light into the holy name, *Nukva*. As a result, the dry land becomes fertile and produces fruit.

Therefore, he who has completed the corrections of these four passages from the Torah acquires the image and likeness (*TzeLeM*) of the Creator. In other words, when man "below" (below the world of *Atzilut*, in the worlds *BYA*) "puts on" the *Tefillin* (attains the level of this degree), he receives the Light of *H-B-H-G* from ZA. This Light is called *TzeLeM*, since *Hochma* and *Bina* are called M and L, whereas *Hesed* and *Gevura* are called *Tz*. And just like *Elokim*, *Bina* unites with the holy name of *Malchut*, thereby uniting the holy name within man, for man is a part of *Malchut*.

There are two parts—male and female—in the Light of *Hochma* and *Bina* (called *TzeLeM*): *TzeLeM* of ZA and *TzeLeM* of *Nukva*, the head *Tefillin* and the hand *Tefillin*. Hence, it is said that the Creator created a man and a woman, referring to the head *Tefillin* and the hand *Tefillin*.

The Eleventh Commandment

244. The eleventh *Mitzva* is to give a tithe of the fruits of the earth. Here there are two *Mitzvot*: to separate a tithe of the fruits of the earth, and to bring the first fruits of the trees, as it is written, "Behold, I have given you every herb-yielding seed, which is upon the face of all the earth" (*Beresheet*, 1:29). Here it is written, I HAVE GIVEN YOU. Elsewhere it is written, "And to the children of Levi, behold, I have given all the tithe in Israel" (*Bamidbar*, 18:21). It is also written, "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Creator's" (*Vayikra*, 27:30).

These verses say that the Creator gave everything to Adam. Yet, why does that oblige us to separate a tithe, to bring the first fruits of the earth, and why are we forbidden from eating them? After all, this contradicts the aforesaid.

The thing is that the process of (spiritual) nourishment includes exposure, selection, and separation of the holy sparks of the Light from the impure forces. In the process of feeding (reception of Light), the sparks of the Light (*Nitzotzin*) that are contained in the food unite with man's soul, with his very flesh, and the waste, except for the sparks, leaves the body. This continues throughout man's life (6,000 degrees of ascent); he gradually accumulates within him all the holy sparks, with which he complements his soul. Without them, the soul cannot attain completeness and perfection.

I think that the reader already understands that *The Zohar* in no way speaks about the process of feeding, digestion, and secretion of our physical body. As the whole of the Torah, *The Zohar* speaks only of the goal of creation and the ways of its attainment. Therefore, I call upon the reader (in defiance of what his mind suggests to him after the first reading) to realize that these texts are written in the language of branches, when spiritual objects are described in the language of our world; yet, despite the corporeal language, the objects remain spiritual!

It is written in the weekly portion *Lech Lecha* that Adam was forbidden to eat meat: "I have given you every herb…" (*Beresheet*, 1:29). However, since Adam sinned, and egoism, impurity entered his body, it was said to Noah: "Every moving thing that lives shall be for food for you; as the green herb have I given you all" (*Beresheet*, 9:3), that is, including meat.

Since Adam was created in absolute perfection, everything was sorted and corrected within him, which corresponds to the animate part of creation, as it is written (*Beresheet*, 2:19): "Out of the ground the Creator formed every beast of the field," and also, "whatsoever the man would call every living creature, that was to be the name thereof." This means that Adam attained every name (spiritual level) of the animal souls, for the pure forces were already separated from the impure ones.

Hence, Adam was not given the task of exposing, sorting, and correcting animals by eating them, for even before the creation of man, the Creator corrected this in the world of *Atzilut*. And only the inanimate and vegetative (parts of the soul) remained uncorrected, containing both pure and impure forces. Therefore, Adam was instructed to expose the sparks that his soul lacked in the inanimate and vegetative food.

However, as a result of Adam's sin, pure and impure desires (forces) were mixed once more. And as Adam's soul was shattered into many parts, all of which fell into the impure forces, all the animals (animate desires) were corrupted along with him (with the human level of desire). Thus appeared the need to expose, sort, and correct them. Therefore, after the sin the Creator ordered Adam and the subsequent generations to eat animals, and thus extract the sparks from impurity.

It is said that Adam was created IN THE IMAGE AND AFTER LIKENESS, i.e., with the help of the *TzeLeM Elokim*, the Light of *Bina*, by the four passages from the Torah in the *Tefillin*. And this is his soul. However, after he was born with this holy soul, thanks to his good deeds, he merited raising *MAN* and receiving *Ohr Haya*, and then, on *Shabbat*, attaining *Ohr Yechida* as well.

Therefore, Adam was left to correct the creation with the help of only a tithe and offerings. And by feeding on tithe and offerings, he attained the revelation of his desires and raised *MAN* to the level of *Ohr Haya* and *Yechida*. Yet, after he sinned, all of his corrections and everything that had filled his soul was corrupted, mixed, and egoism took over the body.

Due to our egoism, tithe and offerings are forbidden for us, for fear that we will desire Supernal purity. Instead, we are obliged to extract and pass them on

to the *Cohanim* and *Levi'im* (parts of the soul). And if we observe this Creator's *Mitzva* of spiritually separating a tithe of the fruits of the earth and the offerings (as He commanded), we will receive the strength to raise *MAN* and receive *Ohr Haya* on *Shabbat* (the ascent of the worlds is called *Shabbat*) in the same way that Adam attained this state while feeding on tithe and offerings.

Thus, after man receives *Ohr Neshama* by putting on the *Tefillin*, he can raise *MAN* with the help of the two *Mitzvot* (tithe and offerings) in order to receive *Ohr Haya*. As it is explained, Adam was receiving *Ohr Haya* by feeding on tithe and offerings. However, we are forbidden to feed on them (to try to receive this Light for the Creator's sake) because of the egoism that acts in our body (desires). Instead, we are bid to give a tithe and the offerings to the *Cohanim* and the *Levi'im*. As a result, we receive the strength to receive this Light.

The Twelfth Commandment

245. The twelfth *Mitzva* is to bring the first fruits of the trees as an offering, as it is written, "And every tree in which is the fruit of a tree yielding seed" (*Beresheet*, 1:29). All that is worthy of Me shall not be eaten by you. I have given you My permission and I have given you all the tithe and offerings of the trees. "To you," and not to the subsequent generations.

From the aforesaid, it becomes clear that we, the subsequent generations, are forbidden to feed on tithe and offerings. The Light called "tithe" and "offerings" is so great that until all the *Kelim* (desires) of Adam's soul have been corrected, it is impossible to receive it for the Creator's sake.

Hence, it is forbidden to even try, lest we sin, as it happened to Adam. There is a *Mitzva* to not receive this Light, which refers to *Malchut de Malchut*. Every time the sparks are revealed, it is sufficient to let this Light be, to refrain from receiving it during the 6,000 years. Herein lies its actual correction until, at the end of correction, the Creator's great Light, called *Mashiach* (Messiah), manifests and gives us the strength to receive tithe and offerings for the Creator's sake.

The Thirteenth Commandment

246. The thirteenth *Mitzva* is to perform the redemption of a first-born son so as to strengthen him in life. For there are two appointed angels in charge—one over life and one over death. And they both rule over man from Above. And when man redeems his son, he redeems him from the angel in charge of death, so that the angel can no longer govern the first-born son. Hence, it is written, AND THE CREATOR SAW EVERYTHING THAT HE HAD MADE—this is in general, AND, BEHOLD, IT WAS... VERY GOOD alludes to the angel of life, while the word VERY alludes to the angel of death. Therefore, by this act of redemption, the angel of life is strengthened and the angel of death is weakened. Life is purchased by this redemption, for the evil side leaves him be and clings to him no more.

The ascent of the worlds occurred on the sixth day of creation: *ZA* ascended to the place of *AA*, *Malchut* ascended to *AVI*, and Adam attained *Ohr Haya*. As a result, the angel of death (egoism) lost his power completely. On the contrary, he became very good, for upon being corrected, egoism becomes a great and holy *Kli*, the one *Kli* that can receive the greatest Light.

Such a state will come at the end of the general correction, when, due to the revelation of this great Light, death (egoism) will disappear forever. This is the meaning of the verse: "when the Creator saw EVERYTHING that He had made (i.e., at the end of all creation), He saw that it was very good."

However, since Adam's sin, the worlds can no longer ascend as high. This is why we need special *Mitzvot* in order to perform special preparations and actions for the reception of *Ohr Haya*, at least in a state called *Shabbat*. This is precisely the *Mitzva* to redeem one's first-born son, when we weaken the powers of the angel of death and strengthen the angel of life, much like what the Creator did to Adam by the preliminary ascents of all the worlds, for

during such an ascent, called *Shabbat*, the angel of death becomes very good. Such is the power of that *Mitzva*.

Yet, it is not observed as fully as previously, when the angel of death lost all of his power. Now, by observing the *Mitzva* of redemption of the first-born son, we merely distance from the angel of death without actually destroying the impure forces, and they no longer cling to him. And after preventing the impure forces from clinging, accomplished with the help of this *Mitzva*, he can receive life, i.e., *Ohr Haya* of the state of *Shabbat*.

The Fourteenth Commandment

247. The fourteenth *Mitzva* is to observe *Shabbat*, which is a day of rest from all the actions of creation. There are two *Mitzvot* here: to observe the day of *Shabbat* and to adorn its holiness, namely to receive *Ohr Hochma*, called "holiness;" and to observe *Shabbat* as a day of rest for all the worlds, in which all actions are multiplied and realized even before this day is sanctified.

Shabbat is a state of the spiritual worlds where the Light descending from Above elevates *ZA* to *AA*, *Nukva* to *AVI*, the worlds of *BYA* to *YESHSUT*, and *ZON* of the world of *Atzilut*. As a result, man's *NRN* (whoever has it, whoever is spiritually present in the worlds of *BYA*) also ascends to *Atzilut* with the worlds of *BYA*, and there receives *Ohr Haya*.

	Atik
ZA -	AA
M -	AVI
BYA -	YESHSUT + ZON

Parsa of the World of Atzilut

It follows that there are two *Mitzvot*: to refrain from working and carrying things from one household to another. This is so because when all the worlds are completely freed from the impure forces, we must guard against the impure forces, so they do not return and mingle with the holiness of *Shabbat*. And he who works causes the impure forces to mingle with the pure ones.

The second *Mitzva* is to adorn the day of *Shabbat*: through the pleasures of *Shabbat* (the ascent of the worlds of *ABYA*), man receives (in his spiritual desires existing in the world of *BYA*) the Light of the world of *Atzilut* from Above. This Light of *Atzilut* is called "holiness" (*Hochma*); hence, man becomes sanctified by it.

All purifications and corrections take place only in our work and struggle with the impure forces, preventing us from drawing nearer and merging with the Creator in our properties. It is precisely in the wars with the impure forces that we extract the sparks of the Light that they swallowed up, and each extraction of a spark of the Light from the impure forces and its ascent to the world of *Atzilut* is defined as independent, individual work.

In the beginning, these sparks were sorted and extracted from the impure forces by the Creator Himself. This is described in His actions in the six days of creation. And when all the extractions of the Light sparks ended, the work was considered finished, and the corrected state, called *Shabbat*, arrives; and it is the day of rest, for there is nothing else to correct.

Hence, *Shabbat* is the day (the state when the Light shines in the worlds) when all the correction work in all the worlds ceases. For every *Shabbat* (the state of ascent in the spiritual worlds to the level of correction of all the impure forces), the same state of the perfection of creation's first *Shabbat* returns and brings rest to all the worlds of *ABYA*. All the impure forces become detached, remote, and return to their place (*Tehom Raba*—great abyss), and all the worlds ascend to the world of *Atzilut*, defined as perfect unity. And we are destined to receive this holiness, the Light of the world of *Atzilut*; it descends upon us through our observance of the two *Mitzvot*: REMEMBER AND GUARD THE DAY OF *SHABBAT*.

248. Because that day was sanctified, the creation of bodiless spirits was to be completed. Asks: "Was the Creator unable to delay the sanctification of that day until the bodies for those spirits were created?" And answers: "The Tree of Knowledge of Good and Evil contained an evil side that wanted to govern the world. And many spirits separated and went forth, armed, to clothe in the bodies of this world."

Because that day was sanctified, the creation of bodies for the spirits was to be completed. This means that the day had been sanctified before the Creator had time to create bodies for those spirits. It is written about this on the first *Shabbat* of creation: "And on the seventh day the Creator finished His work, which He has made; and He rested on the seventh day from all His work, which He has made."

This passage from the Torah is unclear. For if the Creator completely finished all His work by Himself, then He left nothing for us to do. After all, He finished everything Himself. However, the Creator sorted the Light sparks and separated the pure forces from the impure ones precisely to enable us *to do*,

i.e., to complete this work by making our own efforts in the observance of the Torah and *Mitzvot*.

And the rest that is mentioned here refers only to what the Creator Himself had to do. Therefore, the Torah says that the Creator finished His work, for He has completed all the preparations for us, and nothing else is required of Him, for the rest HE HAS MADE for us to do. This enables us to do and to complete creation.

Hence, it is written that the Creator did not have time to create bodies for the spirits before the arrival of *Shabbat*. These bodiless spirits constitute all of our impure and evil forces that drive man to transgressions. And the Creator intentionally left them this way, for it is precisely because they are present within us that we have freedom of will in our work with the Torah and *Mitzvot*.

As a result of Adam's sin in *Malchut*, called "The Tree of Knowledge of Good and Evil," pure and impure forces were mixed. At that, the impure forces wished to rule over the forces of good in the world, so the forces of good would never prevail over them. Thus, a number of armed spirits went forth, intending to attack the bodies, capture them, and clothe in them.

Two points merged in *Malchut*: one was corrected by receiving the properties of *Bina*, mercy, and the other is the strictness of judgment, the result of restrictions within *Malchut* herself. When *Malchut* is united with the pure forces, her property of restriction is concealed, and the point of mercy is revealed (item 123). Then man is said to merit only goodness.

However, if man transgresses, he attacks the good point and thereby reveals the point of restriction in *Malchut*. Thus, the forces that wish to harm and destroy the corrected part and to rule over man become revealed, and this is evil.

However, if he merits for the point of mercy to reveal itself and dominate, he can elevate *Malchut* to *Bina*, thereby causing Supernal mercy and Light to descend. However, if he does not merit, and the point of restriction is revealed in *Malchut*, not only does he thereby harm *Malchut*, but he also harms the point of *Bina* that unites with *Malchut*. Thus, this point turns from good to evil, from mercy to judgment, as restriction is revealed in *Malchut* herself, and every revealed property dominates.

This is why the point of judgment was revealed in *Malchut* after Adam's sin. By this, Adam damaged the point (property) of *Bina* that united with *Malchut*, too, turning it from mercy to strictness, judgment. Yet, the correction of *Malchut* is possible only with the help of this point, for it is called "goodness." And when this point of *Bina* is revealed within her, *Malchut* is called "goodness," too.

But now that the very point of *Bina* in *Malchut* was damaged and turned from good to evil, the impure force thought that the time has come for it to dominate the world and clothe human bodies, meaning Adam and his sons (spiritual *Partzufim*). In other words, the body (desires) of the impure force inherits the place of Adam's body. Thus, the correction of *Malchut* from the good point becomes impossible, for no more goodness comes to *Malchut* from *Bina*, and this property has become evil, strictness, and judgment, due to the restricted reception in *Malchut*.

And many armed and destructive impure forces went forth to attack so as to clothe human bodies (desires) in this world, and rule over them. For the impure force thought that nothing could protect and save the pure forces from it because of the harm that Adam's sin brought to the system of governance and the point of mercy in *Malchut*.

249. However, as the Creator saw this, He roused the wind from within the Tree of Life, ZA, and struck the other Tree, *Malchut*. And the other, good side was awakened, and the day was sanctified. For the creation of bodies and the awakening of spirits on that night of *Shabbat* stem from the good side, and not from the evil one.

Since the Creator saw the strengthening of the power of judgment and the impure forces, their ability to clothe the bodies in this world (completely excluding the possibility of correcting the world in the future), He roused the wind within the Tree of Life and struck the other Tree (made a *Zivug* with it), *Malchut*. Due to this *Zivug*, the Tree of Life passed the spirit of life to the other Tree, *Malchut*, thus enabling *Malchut* to tear away from the impure forces.

As a result, the good side reappeared in *Malchut*, as it was prior to Adam's sin, and the sanctity of *Shabbat* descended to the world. That is, although the impure forces had the strength to clothe in bodies, and were more powerful than the pure forces, and, according to the law, they were supposed to prevail, at that moment the Creator intervened, disregarding the destruction caused by Adam's sin.

Consequently, *ZON* (the Tree of Life and the Tree of Knowledge of Good) united in a *Zivug*, as before Adam's sin, and the Light of sanctity of *Shabbat* descended into the world. This action of the Creator caused *Shabbat* (the Light of *Shabbat*) to descend into the world, and the impure forces lost the opportunity to clothe in human bodies in this world. The impure force remained as a bodiless spirit, which enables man to draw closer to the Creator (with his properties). This is referred to as his return (*Teshuva*).

The creation of bodies and the arousal of spirits on that night of *Shabbat* stems from the good side, and not from the side of the impure forces, for the Creator's action remains in creation forever. Just as on the first *Shabbat* of creation, the Creator completely disregarded the damage of Adam's sin, instead compelling *ZON* to make a *Zivug*, and the day was sanctified as before the sin, for He destroyed all the power of the impure forces, despite the fact that they had the strength to rule.

The same applies to all *Shabbatot* (plural for *Shabbat*)—the spiritual ascents for those who exist in the worlds of *BYA*—during the 6,000 years. Although man is still full of impurity, for he has yet to correct the sins of the Tree of Knowledge, when he makes a *Zivug* (of the Light with a screen) on the night of *Shabbat* (in a spiritual state of that name), the impure forces (of man) have no power over him (his altruistic desires). In this *Zivug*, man assumes the body and spirit of a newborn, as though he was unharmed by Adam's sin, as though he himself corrected the Tree of Knowledge.

And despite the fact that man has yet to merit liberation from his egoism, the impure forces have no power over him on that night. Thus, he can receive the bodies and spirits in his *Zivug* on the side of the Tree of Good, but not from the impure forces.

250. And had he hastened on that night to put forward the other side, before the good side came forward, he would not have been able to withstand it for even an instant. But the Creator provided the remedy in advance. And He sanctified the day beforehand. And He warned to appear before the other side. And the world exists. And that the opposite side thought to rule in the world, i.e., in defiance of it, the good side was created and strengthened on that night. And the good, holy bodies and spirits were created on that night from the good side. Therefore, the delight of sages who know this spans from *Shabbat* to *Shabbat*.

251. However, when the other (impure) side saw that what it had planned to do was already done by the holy side, it started to check its own forces and properties, and saw all those who perform a *Zivug* naked and in the candlelight. Therefore, all of the sons born from that *Zivug* are enslaved by the spirit of the other side. And these naked spirits of the wicked are called "harming," and they are ruled and killed by Lilit.

252. And since the day was sanctified, and holiness rules in the world, the other side diminishes itself and hides on each *Shabbat* day and on each *Shabbat* night. With the exception of Asimon and his group, who walk secretly in the

Candlelight, to observe the naked *Zivug*. And then they hide inside the cave, called *Tehom Raba* (the great abyss). And as soon as *Shabbat* ends, many hosts fly and prowl in the world. As a result, everything is corrected by the song of the sufferers, "He who dwells in concealment," to prevent impurity from governing holiness.

According to the law, the impure force was supposed to rule in the world, for it was stronger than the pure one, and it was to clothe in human bodies. But then, the earth would have been given over to the wicked, and all the generations in the world originating from man would have stemmed from the side of the impure forces. And there would have been no chance of correction, for impurity would have dominated over all the generations to such an extent that there would have been no opportunity to get hold of the good side even for a moment.

However, the Creator provided a remedy, thereby forestalling the defect, for He elevated *Shabbat* and removed the impure forces, which caused the Light of peace and rest to be revealed in all the worlds. And all the impure forces were thrown into *Tehom Raba* (the great abyss). Thus, the world was revived, as this enabled the creation of bodies and spirits from the pure side in a *Zivug* of the *Shabbat* night, and the world advances toward the desired goal.

So what does it mean to forestall the defect via a remedy? The whole of creation is based on a cause and effect sequence, and all that transpires not according to the worlds' development is called "forestalling" (skipping several degrees, bypassing some of the causes and effects in this chain).

And since the sanctity of *Shabbat* came as an awakening from Above, from the Creator's desire, without any desire or request from below, for Adam had yet to make any corrections and draw closer to the Creator in order to merit *Shabbat* (when the Creator Himself prevented the defect by providing a remedy for the correction of the world), this action on the Creator's behalf is called "forestalling."

Just as the impure force planned to assume power over the world, the good side forestalled its actions on that night. For this night that followed the sin in the Tree of Knowledge was given entirely to the impure forces. Hence, they thought that they would obviously rule over the world. However, the opposite had happened—sanctity took their place: pure bodies and spirits were created on that night by the good side. This is because such a preparation took place that all the *Zivugim* on that night created bodies and spirits from the good side, without any participation of the impure force. In other words, what transpired was exactly the opposite of the impure force's expectations.

Therefore, the time of sages who know this spans from *Shabbat* to *Shabbat*—for at this time, bodies and spirits are created from the pure, good side. And

when the impure force sees that what it wanted to create was created by the opposite side, it collects its evil powers and searches through the whole world, and sees all those who make a *Zivug* in the candlelight, exposing their naked bodies. And ill sons are made from this *Zivug*. The impure side sends these sons its evil spirits of the wicked, called "wreckers." As a result, they are ruled and killed by Lilit. Garments refer to *Ohr Hassadim*, the garments of *Ima*, the intention "for the sake of the Creator."

When the sanctity of *Shabbat* comes into the world, and *Shabbat* rules in the world, the power of the impure force dwindles and hides on the night and on the day of *Shabbat*. Hence, this is the time of sages.

And only the wreckers, called "Asimon and his group," walk secretly in the candlelight, to observe those who expose their *Zivug*. Afterward, they hide in the *Nukva* of *Tehom Raba*. Thus, although Asimon has the power to see the *Zivug* in the candlelight and on *Shabbat*, he cannot do harm on *Shabbat*, but must immediately return to the *Nukva* of *Tehom Raba*. Only after *Shabbat* is over can he resume causing harm.

Rabbi Shimon felt the difficulty of explaining the words regarding *Shabbat* being the time of sages. For each day (not only on *Shabbat* night), starting at midnight, the Creator walks around the Garden of Eden and makes *Zivugim* with the sages. *The Zohar* asks the same question (*Veyikahel*, item 194), and answers that there is a difference between a *Zivug* on a week night and one that is made in the candlelight on *Shabbat*. On weekdays, the impure force has the power to inflict maladies on the newborns, and Lilit has the power to kill them.

However, on *Shabbat* nights, although the wrecker Asimon and his group are present, he has not the power to harm, but only after *Shabbat* is over. However, opposite his opportunity to cause harm after *Shabbat* there exists a correction, called *Havdalah*, the separation of *Shabbat* from the weekdays through a blessing, a prayer, and a cup of wine, which completely annul the power of this wrecker. Hence, there is a significant difference between a *Zivug* on a week night and a *Zivug* on the night of *Shabbat*.

The thing is that there is a source of Light, ZA, Supernal unity, and a source of fire, *Malchut*, lower unity (item 209). Also, there are three details in the candle flame (this refers to a spiritual candle, designated in corporeality by a wick floating in olive oil):

- White Upper flame;
- Lower flame;
- The coarse part—wick and oil, supporting the lower flame.

This lower flame is called "devouring flame." It designates judgment, the power of restriction in the candle. Thus, it devours everything below it, the wick *and* the oil. And the Upper white flame signifies mercy contained in the candle, for white means mercy.

And he who makes a *Zivug* in the candlelight will see his children damaged, and Lilit will be able to kill them, for the candle contains the strictness of judgment, and the impure forces can therefore cling to such a *Zivug*. Due to the strictness of judgment, their bodies (the impurities contained in the bodies that participate in a *Zivug*, each of which finds what suits them) become revealed.

Therefore, a *Zivug* is permitted only at midnight, i.e., only in the darkness, when there is absolutely no Light, when *Malchut* is said to "awaken at night," and mercy is revealed. However, if there is some candlelight, it reveals the impurity in the bodies, and the impure forces cling to them.

In the candlelight, the impure force sees impurity in the bodies of those making a *Zivug*, and it informs on them and clings to their bodies. However, all the restrictions of strictness and judgment disappear on the night of *Shabbat*, and the coarse lower flame becomes like the white Upper flame. This means that even candlelight is permitted. Moreover, under the influence of the sanctity of *Shabbat*, all the impurity disappears from man's body, hence there is no fear to reveal the body in the candlelight.

Yet, even on *Shabbat*, when the coarse flame turns white and the judgment of restrictions disappears, the white flame of the candle nonetheless requires the light's coarse part, so it would act as foundation. And the coarse foundation designates an indispensable presence of judgment and restrictions, for coarseness constitutes restriction.

Nevertheless, these restrictions do not appear on *Shabbat*. This resembles a coin without any image, so its denomination is unknown. Therefore, the wrecker, this coarse, detrimental part of the candle that supports the white flame, is called Asimon (Hebrew, *Token*), signifying a coin without image.

The coarse part of the candle secretly ascends along with the white candlelight, as the candle cannot burn without it. Hence, this coarse part sees the exposed *Zivug* and can therefore do harm after the end of *Shabbat*. Although the revelation (exposure) of bodies does no harm on the night of *Shabbat* (the impurity of the body remains concealed during *Shabbat*), as soon as *Shabbat* is over, the impure force can reveal itself and harm.

And since, after *Shabbat*, Asimon and his group return to their forms (properties) and rise up from the Great Abyss (*Tehom Raba*) to the place of

settlement, they soar above the world and can cause harm. There is a song: "He who sits in the shadow of the Supernal One," for man saves himself from harmful forces by praying and returning to the Creator:

"He who sits in the shadow of the Supernal One (dwells under the shelter of the Supernal One) dwells in the shadow of the Almighty. I will say to the Lord: 'my refuge and my fortress, my God, in whom I trust.' Surely he will save you from the fowler's snare and from the deadly pestilence. He will cover you with his feathers, and under his wings will you find refuge; his faithfulness will be your shield and rampart. You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. You will only observe with your eyes and see the punishment of the wicked..." (*Tehilim*, 91:1-8).

253. What places do they visit on the night of the end of *Shabbat*? When they come out in haste and wish to govern the holy nation, they see it standing in prayer and singing this song: "He who sits in the shadow (concealment) of the Supernal One," first separating *Shabbat* from the weekdays in his prayer, and then over a cup of wine, these forces flee thence and fly away to the desert. May the Merciful One save us from them and from the evil side.

Here the question concerns only the night of the end of *Shabbat*, but not the night of weekdays, as the night of the end of *Shabbat* still contains some force of the sanctity of *Shabbat*. Hence, although the impure forces rise from *Tehom Raba* and fly to conquer Israel, when they see Israel's actions in song of prayer and in the blessing over a cup of wine, they fly away to the wasteland, an unpopulated place. Thus, people escape their reach.

It follows that impure forces dwell in three places:

- On *Shabbat*, they dwell in *Nukva* of *Tehom Raba* and have no power to cause harm;
- When *Shabbat* is over, they are kept in the wasteland with the help of prayer, *Havdalah*, separation of *Shabbat* from weekdays, and the blessing over a cup of wine. They have the power to cause harm, but can't, as they are in an unpopulated place;
- On other nights they are also present in populated places.

254. The three that cause evil to themselves: a) he who curses himself; b) he who throws away bread or bread crumbs bigger than an olive; c) he who lights the candle at the end of *Shabbat* before Israel attains sanctity in the prayer, "And You are holy." And the light from that candle ignites hellfire.

255. There is a place in hell for those who transgress *Shabbat*. And as they are punished in hell, they curse him who lit the candle before its time, and they say to him, "Behold: the Creator will thrust you about with a mighty throw, and He will seize you firmly. He will violently roll and toss you like a ball into a large land; there shall you die" (*Yeshayahu*, 22:17-18).

One wrecker is called the "evil eye." And he loves cursing, as it is said; "Yea, he loved cursing, and it came unto him; and he delighted not in blessing, and it is far from him" (*Tehilim*, 109:17). When man curses himself, he thereby empowers the evil eye to love cursing, and it rules over him—thus, man brings harm to himself.

There is nothing in this world that does not have an Upper Root Above. Especially bread, on which man's life depends, has its own special root Above. Therefore, he who neglects his bread brings harm to the root of his life Above. Everyone understands this, but only to the extent of the portion that satiates him, giving him life.

However, if a piece of bread and crumbs are smaller than an olive, there are those who neglect and throw them away, as such amount cannot satiate man. Yet, the sages instructed us to bless as a meal even an olive-sized amount of bread, obliging us to treat such portion as satiating, so we have no right to neglect such an amount. And he who neglects it brings harms to himself.

The reason for this is explained in the Talmud: "They asked the Creator: Master of the world, it is said in your Torah that one should not turn his face and accept bribes. Yet, You turn Your face to Israel..." The Creator replied: "How can I help turning my face to Israel if they observe the law 'down to the size of an olive...'" (*Berachot*, 20:2). In other words, by accepting an olive-sized bread crumb as a satiating meal, we merit revealing the Creator's face, even though we are unworthy of it. Therefore, those who neglect the amount of bread the size of an olive and do not consider it a satiating meal do not merit revealing the Creator's face; hence, they bring harm to themselves.

He who lights the candle at the end of *Shabbat* before Israel has reached sanctity in the blessing, thereby ignites hellfire. This is because prior to that moment, it was *Shabbat*; its sanctity prevailed, and hellfire has no power on *Shabbat*. Hence, he who transgresses *Shabbat* and lights the candle prematurely, Ignites hellfire and brings harm to himself, for the transgression of *Shabbat* is regarded as the gravest transgression. Hence, there is a special place in hell for those who transgress *Shabbat*. And they who are punished in hell curse the sinner for igniting hellfire prematurely.

256. For he should not light the candle at the end of *Shabbat* before Israel separates *Shabbat* from the weekdays in their prayer and over a cup of wine, as until that time, it is still *Shabbat*, and the sanctity of *Shabbat* still rules over us. And during the separation by means of blessing over a cup, all those hosts and legions that the rulers appointed to govern the weekdays return each to their place to resume the work for which they are responsible.

The main prohibition remains in effect only until the blessing in the prayer. Nevertheless, one should beware of lighting a candle before the actual separation of *Shabbat* from the weekdays in the blessings over a cup, as it is still *Shabbat*. Of course, one can light a candle for the actual separation of *Shabbat* from the weekdays, i.e., for the blessing over a lit candle.

257. As soon as *Shabbat* starts and the day is sanctified, holiness awakens and rules over the world; the power of weekdays disappears and returns only when *Shabbat* ends. However, although *Shabbat* is over, other forces do not regain their power until Israel says the prayer, "He who separates holiness from the weekdays." Only then does holiness disappear, and the legions that govern the weekdays awaken and return to their places, each to its above-appointed post.

258. Nevertheless, the impure forces do not assume control until the flame of the candle is lit, for they all come from the root (element) of fire, from which everything originates, and they descend to rule over the lower world. All this happens if one lights the candle before Israel has finished the blessing in the prayer.

Malchut is called the "pillar of fire" (item 209), and the forces that exist in the candlelight are the restrictions in *Malchut*. It is impossible to use these forces before the candle is lit.

259. Yet, if he waits until they complete the blessing, the wicked in hell justify the Creator's justice over them, and they bring upon him all the blessings, recited by the congregation: "Therefore, the Creator gives you of the dew of Heaven," "Blessed shall you be in your town," and "Blessed shall you be in the field."

By reciting the blessings, we evoke the descent of the great Light, and its power saves us from hell. And since the wicked in hell see this, they regret committing their sins and justify the Creator's judgment brought upon them by seeing their punishment. And since man evoked such justification of the Creator's judgment, all the blessings, recited at the end of *Shabbat* by the congregation become fulfilled in him.

260. "Blessed is he who considers the poor; the Creator will deliver him in the day of disaster" (*Tehilim*, 41:2). What do the words "in the day of disaster" mean? This refers to the day when evil gains power and wants to take his soul away from him. The word "poor" alludes to someone very sick. "He who considers" refers to one who realizes the need to be cured from transgressions before the Creator. Another explanation is that this is the Day of Judgment in the world. "He who considers" signifies one who knows how to save himself from it, as it is written: "The Creator will deliver him in the day of disaster," meaning that on the day when the judgment against man dominates the world, the Creator will deliver him.

"The day of disaster" is a state when the impure forces, called "evil," govern man and take his soul away. "He who considers the poor" is one who tells the sick to return to the Creator to correct himself. It is him who the Creator delivers from the rule of the impure forces.

The Zohar continues by saying that there are three sources of evil for the soul of a man that attracts it onto himself. Hence, it advises one who considers and is compassionate to the poor, to appeal to the sick man's heart (he who feels sick in his own evil, egoism) to return to the Creator. Then the Creator will cure him. And on this day of disaster, which man caused to his soul, the Creator will deliver him through this reward.

Even if judgment dominates the world, the Creator will deliver him, for he taught the sick to return to the Creator and explained to them the need for correction. And the difference in the explanations is that the first refers to an individual who discovers evil within himself, and the second refers to the evil of the entire world. And here, the Creator, too, will deliver man as a reward for fulfilling this *Mitzva*.

The Intention in the Prayer

It is written in *The Zohar* (*Veyikahel*, pp. 32-52): "Each day a voice calls upon all people in the world, 'This depends on you. Separate a part of yourself and devote it to the Creator.'" At some point in life, thoughts and desires to draw closer to the spiritual come to every person, and it depends on us whether or not we heed that inner call. The voice reassures man that by casting aside his needless, transient, and earthly desires, by ceasing his endless chase for their appeasement, he will attain true and eternal happiness.

From this we can understand the secret meaning of prayer: he who fears the Creator and directs his heart and desires in his prayer, carries out great and exalted corrections. If one wishes to enter the spiritual realm and feel the Creator, the only thing he must do is pray, i.e., ask the Creator to correct his nature, to transform it from the nature of our world (egoistic) into the nature of the spiritual realm (altruistic). He will then enter eternity and transcend the boundaries of our world. Being completely enslaved by his egoism, man is unable to change himself on his own.

To correct himself, man needs to receive the strength that exists outside of him, beyond the bounds of his egoism. He must ask to receive this strength; hence, the only thing man must do is pray.

However, prayer is not uttered by one's mouth. Rather, it is the desire in our heart, for the Creator reads the desires in our hearts. Therefore, man's only task is to transform his heart's desires—for his heart to wish to change its own desires. Yet, even this man is unable to do it by himself; he must ask the Creator for it.

Thus, everything boils down to exalting the Creator's rule, faith in Him, in His singularity, His power, His ability and desire to help. All of man's efforts aim to create the only true desire within him—to feel the Creator! Here, *The Zohar*, as well as all the other books of Kabbalah and the Torah, speak of those who

have already attained the spiritual worlds with their desires and properties, and, while being in our world, perceive and exist in the two worlds simultaneously. The prayer the book refers to here constitutes the spiritual actions of one who has already acquired spiritual instruments, and can utilize them in exactly the same way we use our hands and auxiliary means in our world.

First, in the songs and hymns of the Supernal angels, and according to the order of chants sung by the sons of Israel below, *Malchut* adorns and corrects herself as a wife who adorns herself for her husband. The sons of Israel are those who wish to become *Yashar* (straight) and *El* (Creator), i.e., to draw closer to, or go straight to the Creator. Such people, who exist in the Upper Worlds with their spiritual (altruistic) instruments (desires), can change the states of Higher *Sefirot* and worlds by their spiritual actions.

Our prayer-book was compiled by the sages of the Great Assembly twenty centuries ago. Before that, everyone addressed the Creator in accordance with what he or she felt. About twenty centuries ago, coarser souls began descending to our world, which needed orderly prayers. Hence, the members of the Great Assembly (great Kabbalists) created the prayer book that we still use today.

In an orderly fashion, the prayer book expounds all the consecutive degrees of man's correction. Behind the words of the prayer book, one who understands sees the spiritual actions that he needs to perform. This information is conveyed in letters, in their forms and combinations, as well as in the sequence of sentences and parts of the whole prayer.

According to the order of the prayer, correction of the worlds comes first by the morning blessings (See *Tefilat Kol Peh*) up to the prayer of *Shmone Esreh*, correction in a sitting position. Then, when they reach the words *Emet ve Yatziv* that conclude *Kriyat Shema*, all the worlds achieve correction. And as they reach the words *Gaal Israel*, all the corrections are to take their places; hence, they continue reciting the *Shmone Esreh* prayer while standing.

In spirituality (and, consequently, in corporeality) a person can be in one of three states: lying, sitting, or standing. A newborn infant in our world and a spiritually newborn person develop in the same order. Lying means that the position of the head, the legs, and the body are at the same level. In the spiritual, this corresponds to the embryonic state, when all that exists in the ten *Sefirot* is the same. This is the lowest spiritual state.

Sitting means that the head is above the body, and the body is above the legs, but one cannot use his legs. Such a state is called *Katnut* (smallness) or *VAK*. Standing implies absolute distinction between the levels of the head, body, and

legs. It is called *Gadlut* (big state) or *GAR*. Thus, according to one's ability to ask for correction, he gradually receives strength from the Creator and grows.

Therefore, when he reaches the words *Emet ve Yatziv*, everything has already been corrected: all of the worlds bear *Malchut* in them, while *Malchut* herself bears the Supernal King. When man reaches the words, *Gaal Israel*, the Supernal King advances along the degrees, along the three lines, and comes forward to receive *Malchut*.

The Supernal King (the Creator), with regard to all created beings, constitutes *ZA* of the world of *Atzilut*, for *Malchut de Atzilut* is the sum of all creations. Everything that was ever created, including us and all the worlds with all that inhabit them, is a part of *Malchut*.

In our initial state, we are the parts of *Malchut* that receive the smallest portion of the Creator's Light, *Ner Dakik* (tiny candle). As we draw closer to the Creator in our properties (making them similar to His), we receive increasingly greater Light, in proportion to our advancement, which we feel as infinite bliss, peace, delight, eternity, and as a life-force.

The degrees of our closeness to the Creator (our "I" and Him, *Malchut* and *ZA*) are described in Kabbalah using a special language: the nearing of properties is considered a transition from the state of "back to back" between *ZA* and *Malchut* to the state of "face to face." The souls' union with the Creator is described as a *Zivug*—sexual act between *ZA* and *Malchut*, whereupon *ZA* passes the Light to *Malchut*, and each soul, in proportion to its correction, can thereby receive this Light.

Naturally, the Creator remains in a state of absolute rest, and all His alleged movements are felt with regard to *Malchut*, depending on the changes in her properties. At times she feels Him more and at times less, and she perceives this as His movement toward her.

We must stand in humility and awe before the Supernal King, each in his place, for He extends His right hand to *Malchut* in *Magen Avraham*, the first blessing in the *Shmone Esreh* prayer, designating the right line. Then He puts His left hand under the head of *Malchut*, as it is written: "Let his left hand be under my head, and his right hand embrace me" (*Shir HaShirim*, 2:6) in the blessing *Ata Gibor*, the second blessing in the *Shmone Esreh* prayer, designating the left line.

The entire magnificent *Shir HaShirim* (Song of Songs) speaks of the Supernal merging of all the creatures with the Creator. Since our world is created as a reflection of the spiritual world, spiritual merging can only be described with the corresponding words of our world. Because our world is egoistic, the spiritual,

altruistic actions, directed toward the merging of properties and desires, are described in the words of our world as *Malchut* (man's soul) drawing closer to the Creator in her properties, followed by their gradual unification. First, it manifests in the form of an embrace, followed by a kiss, then a coition, when the soul is sufficiently corrected to receive the Light (*Ohr Hochma*) from the Creator.

Afterward, ZA and *Malchut* embrace and unite in a kiss of the blessing *HaEl HaKadosh*, designating the middle line. From this state and higher on, everything transpires in the state of a kiss, up to the last three blessings in the *Shmone Esreh* prayer. This is the spiritual, true meaning of the first three blessings of the *Shmone Esreh* prayer.

In other words, if one is able to make a spiritual action that corresponds to the conditions described in these blessings, he attains unity with the Creator that it is called "embrace" and "kiss." The detailed explanation of the spiritual actions is given in *The Study of the Ten Sefirot* by Rabbi Ashlag. The language of *The Zohar* and the Torah describes these actions with words of our world.

The language of Kabbalah describes them by using the names of *Sefirot*, *Partzufim*, and Lights. The most complete and precise language for the description of spiritual actions is the language of *Sefirot*. Therefore, this was the language chosen by Kabbalists for their inner work and for explaining to us the practice and method of spiritual ascent.

Man must aspire to the Creator in his heart and desires in order to acquire the intentions that bring him to correction in all the spiritual states described in this prayer—for his mouth and his heart (desires) to become a single whole, so his lips will not speak against the wishes of his heart. The Creator awaits only the sincerity of our desires so as to fulfill them at once and bring us closer to Him:

Beloved of the soul, Compassionate Father!
Draw Your servant to Your will.
Your servant will hurry like a hart, will bow before Your majesty.
To him Your friendship will be sweeter
Than the dripping of the honeycomb and any taste.

Majestic, Beautiful Radiance of the universe!
My soul pines for Your love.
Please O God, heal her now showing her the pleasantness of Your radiance.
Then she will be strengthened and healed
And eternal gladness will be hers.

All-worthy One, may Your mercy be aroused
And please take pity on the son of Your beloved.
Because it is so very long that I have yearned intensely to see the splendor of strength.
These my heart desires, and please take pity and do not conceal Yourself.

Please be revealed and spread upon me, my Beloved, the shelter of Your peace.
Illuminate the land with Your glory, we shall rejoice and be glad in You.
Make haste, do love, for the time has come, and pardon us as in days of old.

(Song Yedid Nefesh)

When the Creator and *Malchut* merge in a kiss, he who needs advice and assistance can ask for it, for this state is called the "time of desire." And since man appealed before the King and Queen in the twelve intermediate blessings of the *Shmone Esreh* prayer, he thereby corrected and prepared his heart's desires for the last three blessings. He aroused the Creator's desire for him, for thanks to these last three blessings, he merges with the Creator in Supernal Unity.

The "time of desire" is an appropriate state for making requests and receiving the answer—the strength for self-correction. The King and Queen are ZA and *Malchut*. Each blessing constitutes a sequence of individual corrections of man's soul. Consequently, man ascends to a Higher spiritual level. Thus, he gradually attains Supernal Unity with the Creator.

Then, he must fall on his face, and when *Malchut* holds the souls within her, submit his soul to the Creator's absolute power, as this is the appropriate time (state) to entrust one's soul amongst all the other souls, for *Malchut* is the source of life.

To fall on one's face and entrust one's soul means that man has but a single desire—to completely rid himself of his egoistic desires, and receive the Creator's altruistic desires in their stead. Upon receiving the Creator's desires, man becomes similar to Him, and to the extent of his similarity, he merges with the Creator. By merging with the Creator, man acquires all that the Creator has: immortality, complete knowledge of all creation, might, and perfection.

The secret of the Light is available only to the chosen ones: when *Malchut* holds human souls by her single desire to merge with the Creator (because the same desire fills man's heart), he submits himself entirely to the aspiration for this merging, so as to include his soul in the collective merging between *Malchut* and the Creator. And if his soul is received by the Creator, man instantly merges with Him and enters the source of life (*Tzror HaChaim*), both in this world and in the world to come.

Although Kabbalah is considered a secret teaching, it holds no secrets. It is perceived as secret only by those who are yet unable to create the spiritual organs within themselves with which to perceive their surroundings. We are the only ones who conceal our surroundings from ourselves in default of the corresponding sensory organs.

The King (Creator, ZA) and Queen (*Malchut*) must be connected to the souls on all sides, Above and below, and be adorned with the souls of the righteous (those who wish to merge with the Creator, entrust their souls to Him). And if man directs all the intentions of his heart (desires) to this goal and completely submits his soul to the Creator's will, the Creator makes peace and a covenant with him (both in the Upper Covenant, called *Yesod*, and in the lower covenant). He blesses *Malchut* by this peace and covenant, and surrounds her on all sides.

Unity on all sides means that the souls attain similarity with the Creator in all their properties. The righteous are those who want to merge with the Creator, attain the entire creation, and as a result, discover the righteousness of the Creator, who created and thus governs them. Those who wish to justify all the Creator's actions are called "righteous."

Although they have not yet reached this state and are only en route to it, even if only at the very beginning of their path, and they are yet to correct even a single desire and only feel the smallest aspiration to draw closer to the Creator, they are already called "righteous," after this desire. The Creator surrounds *Malchut* on all sides, and *Malchut* feels Him with all of her corrected properties, sensations.

Thus, man also receives the name *Shalom* (peace), for he has made a covenant with *Malchut* below, similar to the covenant of the *Sefira Yesod* Above. And when such a man leaves our world, his soul rises through all the Heavens and none stand in its way, and the Creator calls for it and says: "Let Peace come." The soul reveals the thirteen elevations of the holy peach and no one stands in its way. Hence, happy is he who makes an offering to the Creator.

As soon as the soul tears itself from egoism altogether, it completely merges with the Creator and is no longer obliged to descend into this world, clothe in a physical body, and receive an additional portion of egoistic desires. An offering to the Creator signifies rejection of the body's egoistic desires; it is called a "sacrifice," for our body is no different from that of an animal.

Therefore, the aspiration to rid oneself of the animate body and its desires is called an "offering." Depending on the kind of desires man is already able to wish to rid himself of, his offering takes the form of a bird (one part of his

desires) or cattle (another part). Certain parts of *The Zohar* and some of the ARI's compositions discuss this matter in great detail.

Rabbi Chiya raised his voice: "Oh, Rabbi Shimon, you are alive, and I was already mourning over you! Yet, it is not you that I mourn for, but for all my friends and for the whole world that will remain orphans after you." Rabbi Shimon is like a torchlight, shining both Above and below. With this Light below, he illuminates the whole world. Woe unto this world when this Light will leave it and rise up Above. Who will shine in this world with the Light of the Torah? Rabbi Aba rose, kissed Rabbi Chiya, and said, "If such words are within you, I thank the Creator for sending me to you, so that I could be closer to you. How happy I am with my lot!"

All of the characters described in *The Zohar* are spiritual objects, *Partzufim*. As does the whole Torah, *The Zohar* speaks only of things that exist in the spiritual worlds, rather than in our world. Therefore, all of the objects, animals, plants, and people described in *The Book of Zohar* constitute spiritual degrees, desires, and *Partzufim*.

The Creator deliberately sends into our world special souls that are close to Him, to help all the others to attain the spiritual in this lifetime, while they are still in this world. These great Kabbalists serve as guides for those who have realized that they lack spiritual sight, and are hence ready to follow them blindly.

Rabbi Yehudah said after him: When the Creator told Moshe to choose among the people those who are wise and understanding, Moshe looked at the people and could not find any. Then he was instructed to pick the heads of the tribes who were known for their wisdom. The word "understanding" is not used here, for the degree of the understanding is higher than that of the wise. What is the difference between one who is wise and one who understands? Wise is one who learns from a *Rav* (Teacher) and wants to attain wisdom. Wise is one who knows all that he has to know.

He who understands consists of several levels-degrees, for he sees into every thing and knows for himself and for others. The mark of him who understands is formulated in the phrase: "The righteous one knows his animal soul." The righteous one signifies *Yesod* that passes the Light to *Malchut* (animal), for the *Gematria* of *HaVaYaH* of *Malchut* is fifty-two = *BON* = *BeHeMaH* (beast) = *Bet-Hey-Mem-Hey* = 2 + 5 + 40 + 5 = 52.

Malchut constitutes the level called "wise at heart," as wisdom is found within the heart. But he who understands, sees Above and below, for himself and for others. He who is wise designates *Malchut*, for it is *Malchut* that reveals

wisdom. He who understands is *Yesod* that stands above *Malchut*. *Ohr Hochma* in *Malchut* shines only from below upwards. It is impossible to receive the Light from Above downwards, as it would surely enter egoistic desires. Therefore, it is said that the wise (*Hacham*) sees only for himself, from himself upwards, and cannot pass the Light to others below.

It is hence said that wisdom is found within the heart, as the heart receives from below upwards; whereas he who understands (the *Sefira Yesod*, *Tzadik*, the righteous one) shines with the Light of Mercy, *Ohr Hassadim*, from Above downwards. He sees that he receives for himself, and shines upon the others, i.e., shines upon *Malchut*, as it is written: "The righteous knows his animal soul."

Raising a Prayer

Here *The Zohar* speaks about the prayer, which every man offers his Creator (*Veyikahel*, pp. 32-52). This inner action of man constitutes his greatest and most valuable work in his efforts for the Creator's sake.

The Creator made man at the farthest, completely opposite spiritual level to His: with only the egoistic will to enjoy. And since man has no other properties-desires but the egoistic will to receive pleasure, not only is he unable to change himself, he cannot even wish for the desire to change.

We can change only under the influence of the Creator's Light, by receiving His properties from Him. Hence our only task is to cultivate a desire to change. As soon as this true desire appears within man, the Creator will immediately give him the strength needed for its realization. So the problem is not how to realize a prayer; it is, rather, how to attain it, how to formulate one's request for the strength to become like the Creator!

A prayer is a sensation, a desire in one's heart. Man does not realize it completely and cannot describe it, for the sensation in one's heart *is not subject to any control and conscious correction*—it cannot be "created" by one's own will. The sensations in one's heart constitute the consequence of man's mental and spiritual condition, the result of the current degree of his spiritual development.

Thus, the desire to change is also in the Creator's hands. However, He gave us the opportunity to stimulate this process and to determine our own spiritual advancement:

- He allows Kabbalists to write books, and when we read them, we develop the desire to draw closer to Him;
- He allows some of the true Kabbalists to be revealed to a wide circle of those who desire spiritual development;

- Indiscernibly, He transforms our desires (modifies our souls) so we suddenly take an interest in spirituality;
- He changes our desires with regard to this world, helping us realize its insignificance and transience through sensations of disappointment and suffering.

By creating man a worthless egoist, i.e., by making a worthless creation that is seemingly so unbefitting Him, the Creator allowed man to create himself and elevate himself to an equal degree to that of the Creator Himself—to attain His level of perfection. Thus, the Creator reveals the perfection of His creation: although He created man a worthless creature, He thereby enables him to make a "Creator" of himself (in his properties).

Man cannot claim that although he is created with only one desire, he is unable to induce the reception of an altruistic desire instead of his natural, egoistic one. The Torah, Kabbalah, teachers, and suffering are all prepared to accelerate his advancement toward the goal of creation by the path of the Torah, or otherwise, the path of suffering.

However, the path of suffering is not only undesirable for man, whose life on earth makes him feel as though he is caught between the millstones of a tirelessly revolving mill. Ruthlessly and methodically, it pulverizes him both mentally and physically, to the very last day of his life. But this painful path is equally undesirable in the eyes of the Creator. After all, His goal is to delight man, which is in accord with the path of the Torah—a quick and painless way to transform our desires from egoistic into altruistic.

Since only the Creator can accomplish this (and He will, either painfully or painlessly, in accord with our conscious request), the development of such a request toward Him is all that man must do in his life. It is hence written: "Let him pray all day long!" Yet, we now understand that this phrase does not speak of sitting over a prayer-book, but refers to man's inner work on himself.

There are various forms of work that man must do in action, with his body, as in the case of physically observing the *Mitzvot*. And then there is man's inner, most important work, when observance of the *Mitzvot* depends on the words and desires of the heart.

Never does Kabbalah allude to or even mention our physical body, for it is no different from the body of an animal—it is born, functions, and dies as an animal. And all the various forms of work that the body performs are mere mechanical actions utterly unconnected to man's inner intention, and can even be outright opposite to it.

Therefore, the body's actions are completely disregarded in Kabbalah. Instead, man's *desire* is taken into account and is regarded as an action. In itself, when stripped off the physical body (in which it presently exists), it constitutes man's inner spiritual action.

The spiritual world is a world of incorporeal desires that have no volume, size, movement, or time. Just as in our imagination, where our desires are fulfilled instantly by the power of thought, everything in the spiritual world is determined only by our desires-thoughts, and not by physical actions.

Nevertheless, since in this world we temporarily exist in a physiological body, our task is to observe the Creator's *Mitzvot* both physically (with our body) and spiritually. Physically, we can observe them, as a person usually does—because of his upbringing or for a reward in this world (money, health, luck, peace, and so forth) or in the world to come (the best that he can imagine). Alternatively, he performs these actions because he was taught from childhood to do so mechanically, so he cannot avoid doing them in view of the acquired desire (instinct)—if he does not do them, he suffers.

This feeling of suffering is exactly what compels him to carry out the mechanical actions of the *Mitzvot*. It is not even the desire to receive a reward in this world or in the world to come: in this case, the reward is instantaneous—man feels no discomfort, since he does what he is accustomed to do.

Hence, it seems to such a man, who observes the *Mitzvot* because of the acquired nature (habit), that he demands no reward for his actions either in this world or in the world to come. After all, he truly does not think about any reward, as his habit, which became his second nature, compels him to perform these actions. If he feels this way, he is absolutely positive that he acts "for the Creator's sake." The fact that his habit, his second nature, compels him to perform the *Mitzvot* mechanically, escapes his awareness.

However, since our body is no more than an animal, the mechanical fulfillment of the *Mitzvot* by force of habit or for a reward is quite sufficient for him. There is a difference between those who observe because of upbringing or habit, and those who do it for a reward: the former do not even care whether or not the Creator actually exists; they perform purely mechanical actions that they cannot help performing, for they immediately begin to suffer for lack of habitual actions.

Yet, one who observes the *Mitzvot* because he has faith in reward and punishment believes in the Creator, His Torah, and His governance, but simply

uses it for his own benefit. By observing the *Mitzvot* with such an intention and remaining in it all of his life, he, naturally, does not grow spiritually. And he who does not grow in our world is called "still" (inanimate), as we divide all nature into the following levels: still, vegetative, animate, and speaking (human). Therefore, such people are regarded as spiritually still (*Domem de Kedusha*), but they are already "spiritually" still, as opposed to those who observe mechanically, by force of habit.

In Kabbalah, the word "body" implies desire. A desire or a body can be egoistic or spiritual (altruistic). The gradual passing of the egoistic body and its replacement with the altruistic one is called man's "spiritual birth."

Man's spiritual growth is designated by an increasingly growing intention to observe the *Mitzvot* only because such is the Creator's desire. Man observes it only for His sake, completely selflessly, as if no reward of any kind will ever be given to him in return, not even in the form of his own self-content. It is as though the Creator does not know who fulfills His desire, as though man himself is uncertain of whether or not he observes the *Mitzvot*. Yet, he does it anyway, for such is the Creator's will.

So then, the notion of "body" in Kabbalah alludes to man's corrected desires, whereas uncorrected desires, without a screen, cannot be used. It is as though they are not considered body parts, existing beyond the body. Hence, they are considered foreign forces or desires—*Klipot* (shells).

The only existing creation besides the Creator is the egoistic will to enjoy Him that was created by Him. This desire can be either egoistic (corrupted) or altruistic (corrected), spiritually pure or impure. All the spiritual forces: angels, *Klipot*, etc., constitute our uncorrected or corrected desires (the will to bestow delight upon the Creator). Nothing else exists in the universe!

There are twelve parts in the spiritual body that perform spiritual actions: two arms and two legs, each consisting of three parts, in all 4 x 3 = 12. These parts of our spiritual body (our desires that were corrected by the screen) observe the positive *Mitzvot*.

Just like the body of a spiritual object (*Partzuf*), man's body is his altruistic desires, in which he can receive the Creator's Light according to his intentions (screen). Man's desires are determined by his intentions.

All the work with the intention "for the Creator's sake" is performed by the external body parts: the twelve parts of arms and legs, and by the twelve internal body parts: brain, heart, liver, mouth, tongue, five parts of the lungs,

and two kidneys. These inner corrections of the body are meant for reception of the Supernal spirit, Light, inside the body, and represent man's most important work with regard to the Creator.

These inner actions are called *Mitzvot*. They depend on speech, such as a prayer—supplications, blessings, and praises. And he who comes to know this work is happy in all things. Man does not realize that his prayer permeates all the Heavens, rising up to the very pinnacle of the universe and reaching the Creator Himself.

As was repeatedly mentioned, not a single word in the Torah speaks of our world, especially not of our body. All the words in the Torah are the Creator's sacred names—the various sensations of the Creator felt by those who attain Him. As we have explained, the attainment and sensation of the Creator is impossible without a screen, an altruistic intention, meaning that all that man desires is to please his Creator. Only the sensations in the heart (the essence of man) can perform this work, and never the physiological organs of our animate body, which is no different from that of an animal.

When the morning Light begins to shine, separating Light from darkness, a call pierces through all the Heavens: *prepare for the opening of entrances and chambers, and each go to your position*. For the ones that serve at night are not the ones that serve in the daytime. And when the night comes, the daytime servants are once more replaced by the nighttime ones.

When the morning Light begins to shine—when man begins to realize that his egoistic desires are death and darkness, whereas altruism and spirituality are life and Light, the Light within man thereby separates from darkness, and he begins to analyze and realize his states, to feel spiritual ascents and descents—he feels his proximity to the Creator as Light, while remoteness from Him and descents into his egoistic desires feel like darkness.

However, one can feel it only if he feels the Creator (even if only a little, even if indistinctly). To start feeling the shame of receiving from the Creator and the insignificance of one's nature (the sensation of darkness), one must first feel the Creator. Only His Light contains all that man needs: strength for correction, desires, life. Hence, the main thing to which man must aspire is the sensation of the Creator, but not for pleasure, for correction.

The forces that serve in the daytime are called the "rulers, the government of the day," and the forces that serve at night are called the "rulers, the government of the night." As soon as the morning call is heard, they all take their positions,

Malchut and Israel descend and enter the *Beit-Knesset* (the House of Assembly—a place, where all of man's wishes are collected; hence, it is called the house of prayer) to exalt the Creator and begin their singing and blessings.

It is written: "We shall praise Your mercy in the morning and Your faith at night." Feeling the Creator's Light descending upon him, man perceives it as morning that comes after the darkness, and upon feeling such a state, he praises the Creator in his heart. All alien thoughts retreat before the influence of the Creator's Light, and all impure desires become restrained.

After man has corrected himself in the positive *Mitzvot* (in the first part, in the corrections of *Tzitzit* and *Tefillin*), he must unite all of his heart's desires in inner work (in the second part), and wholeheartedly dedicate himself to the work of praises, since speech rises upwards.

It is impossible to offer a brief explanation of the *Mitzvot* of *Tefillin* and *Tzitzit*, observed only by those who spiritually attained the level of *Partzuf* ZA.

These servants, who stood in their places in the air, are appointed to rule over the four sides of the world. Gazaria soars in the air to govern the East, and all the others that are appointed are together with him, and await the words of the prayer that rises on that side from below. And this ruler takes the prayer.

If the words of a prayer are proper, then all these rulers absorb them and rise with them to the firmament, where the other rulers stand. Upon absorbing these words, they proclaim, "Blessed be Israel. Blessed be the lips that utter these words!"

The letters that were hanging in the air then fly up and form the holy name that rules in the air and consists of twelve letters. This is the name by which Eliyahu flew before rising up to the sky. The letters fly up in the air, and the ruler, who holds the keys to the air in his hand, rises to Heaven along with all the other rulers, and pass the letters into the hands of another ruler for further ascent.

After *Malchut* had been separated from ZA, ZA filled himself with only *Ohr Hassadim* and became the right line, whereas *Malchut* formed the left line. These two lines are in conflict with one another, just as the right and the left lines of *Bina* oppose one another. This continues until ZA ascends to *Bina* as the middle line, balances the right and the left lines, and makes peace between them by uniting them in a single, middle line.

Similarly, ZA and *Malchut*, the two opposite lines, need a middle line to balance them, to bring them balance and peace, and to unite them. This occurs

with the help of *MAN* (*Mei Nukvin*), the prayers of the righteous, for they offer up the desires from this world. Also, the screen that they raise is called the *Masach* (screen) *de* (of) *Hirik*—the middle line—causing the left and the right lines to unite, and *Malchut* to unite with *ZA*.

Thus, a prayer becomes a request, *MAN*, and the middle line that leads to peace and unity between *ZA* and *Malchut*. Just like *Yesod* Above (the middle line) unites the Creator with the *Shechina-Malchut* by gathering all the created souls, man's prayer creates the middle line and unites all by its ascent—bringing peace and unity between the Creator and the *Shechina* (His creatures), the unity of souls with their Creator.

Hence, just like the *Sefira Yesod* Above, man, too, is called *Shalom* (peace). Moreover, the world below precedes and determines the world Above, for the awakening from below (requests of the lower ones) precedes and evokes the awakening from Above.

The spiritual world is a world of desires. There are only two desires:

1. The Creator's desire to bestow perfect delight upon His creation, i.e., upon man;
2. The will to receive pleasure for oneself, created by the Creator, called creation, or man's essence.

Nothing else exists except for these two desires! Everything we can possibly imagine derives only from these two spiritual forces. Man's desire is called a "prayer," for intentionally or unintentionally, this desire appeals to the One who created man, to the Creator. Spiritually, man develops in accordance with his prayer.

However, one's true prayer is his request for spiritual correction and elevation. Such a prayer, a desire in the heart, can be achieved only by consistent study of Kabbalistic sources, which affect man's egoistic desire with their concealed inner Light, and evoke him to ascend spiritually ("Introduction to The Study of Ten Sefirot," item 155).

A soul is none other than man's corrected, altruistic desire, his spiritual *Partzuf*, his desire to receive the Creator's Light with the screen (intention) "for the Creator's sake."

Man's speech in a prayer is none other than parts of his soul (the soul itself) clothed in a body. A prayer is man's soul in this world, *VAK de Nefesh* of *Malchut de Malchut* within *Malchut de Assiya*.

World of AK
World of Atzilut
World of Beria
World of Yetzira
World of Assiya: Keter
Hochma
Bina
ZA
Malchut = K + H + B + ZA + M
K + H + B + ZA + M
GAR + VAK = Soul of Man

Yet, how can one's prayer, his desire, rise through all the degrees of all the worlds of *BYA* and reach *Malchut de Atzilut* so as to become *MAN* and the middle line, uniting *Malchut* with *ZA*? After all, it is well known that no degree can rise above itself, let alone make such an incredible leap from the lowest degree of the spiritual ladder (our world) to the world of *Atzilut*.

To understand that, we must first thoroughly understand the meaning of *Malchut's* ascent to *Bina*. As a result of this ascent, each degree splits into two parts: *Keter* and *Hochma* of each degree remain within it, while *Bina*, *ZA*, and *Malchut* fall to a lower degree. This occurs because *Malchut* ascended to *Bina* and thereby created in *Bina* a new *Sof* (end) of the degree. This is because *Malchut* exists under the prohibition of the first restriction, and hence cannot receive the Light. Due to the second restriction, *Bina*, *ZA*, and *Malchut* are located below the new *Sof* of the degree. Thus, being below *Malchut* that ascended to *Bina*, they are defined as a lower degree.

Keter = Galgalta	Together they are called GE (Galgalta-Eynaim)
Hochma = Eynaim	
Parsa = Ascended Malchut	
Bina = Awzen	Together they are called AHP (Awzen-Hotem-Peh)
ZA = Hotem	
Malchut = Peh	

Afterward, through the *MAN* raised by the lower ones, the Light *AB-SAG* descends and gives strength to *Malchut*, which stands in *Bina*, to descend to her own place: *Malchut* descends from *Bina* to her own place, thereby returning all the *Sefirot* to their places and uniting them all into one degree, consisting of ten whole *Sefirot*. Consequently, *Bina* and *ZON*, which were below each degree, return to their degree, to their previous level. Thus, each degree restores itself back to ten *Sefirot*.

However, although *Malchut*, who stood in *Bina* as the new *Sof* (end) of the degree, returns from *Bina* to her own place at the end of every ten *Sefirot*, this new *Sof* that she created in *Bina* does not entirely vanish from *Bina*. As a result, *Bina* and *ZON* do not descend to their place. Instead, they must rise above the new *Sof* and there create the left line with regard to *Keter* and *Hochma*, which never fell from their degree and constitute the right line.

This is why the new *Sof* remains in its place in all the degrees even after *Malchut's* descent from *Bina*. And this *Sof* is called the "firmament," while *Bina* and *ZON*, which fell from their degree, but now have returned to it, are called "air." For each lower degree is defined as *VAK* (called *Avir*—air) with regard to the Upper One.

Keter	= Galgalta	GE
Hochma	= Eynaim	GE
		Parsa (Firmament)
Bina	= Awzen	AHP (Air)
ZA	= Hotem	AHP (Air)
Malchut	= Peh	AHP (Air)

Since *Bina* and *ZON* fell from their degree, they became as *VAK* (air) with regard to it, as the entire lower degree with regard to the Upper. And after the descent of *Malchut* from *Bina*, the air (*Bina* and *ZON*) that was under the firmament rises above it and becomes the left line.

When *Bina* and *ZON* ascend above the firmament, they take with them the lower degree, where they existed when they were below, and elevate it along with them above the firmament. It is so because unlike our world, there are no ascents and descents in the spiritual; a descent constitutes the deterioration of one's properties from one spiritual level to a lower one.

Hence, being equivalent in properties with the lower degree, when *Bina* and *ZON* ascend together, they take the entire lower degree along with them. For after being together once, and having become similar, they receive help, ascend, and never part again.

Ultimately, *Malchut's* ascent to *Bina* forms an entrance, an opening, a gate for the lower degree, through which it can ascend to the Upper One. Hence, when *Malchut* descends from *Bina*, thus allowing the lower part, *AHP de Bina*, to ascend, the lower degree can rise along with the ascending *AHP de Bina*.

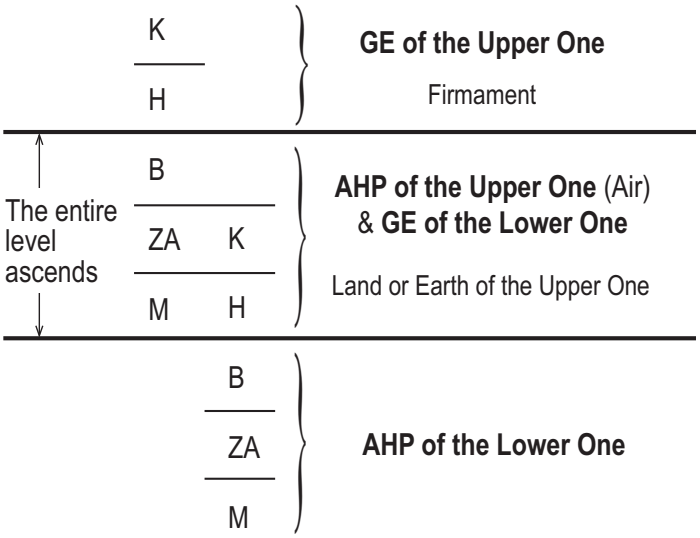

Thus, as a result of *Malchut's* ascent to *Bina* and her subsequent descent due to the influence of *Ohr AB-SAG*, three parts were formed in each degree:

- Air, *Bina* and *ZON* that fell down;
- The firmaments, the new ends of degrees that appeared through *Malchut's* ascent to *Bina*. These never disappear, even if *Malchut* returns to her place;
- The entrances for the lower degrees that were formed through *Malchut's* ascent to *Bina*, when the lower degree ascends along with her. Without it, the lower degree can never reach the Upper One, for no degree can ascend above itself.

This process is described in the Chassidic tales as the mission of a righteous one (the Upper Degree) in our world: to descend to the most vile and corrupt people (the lower degree). In other words, while essentially remaining itself, the Upper Degree should corrupt its properties so as to equalize with the lower

degree. Thus, it shows to the lower ones that in its desires, thoughts, and actions, it is the same as them.

Then, when he completely unites with them, and they fully trust him, when he becomes "one of them" (designating the union of *AHP* of the Upper One with *GE* of the lower one), he gradually, inconspicuously or openly, begins to correct them—by his own example, he propagates his thoughts to them. These thoughts cannot be perceived from an outsider, but only from "one of their own." That is, the Upper One receives additional Light (strength) in its *GE* so as to be able to raise its own *AHP*, correct its desires of reception, start working with them for the Creator's sake, and elevate them to its own level.

And since there is no distinction between the desires of *AHP* of the Upper One and *GE* of the lower one, into which *AHP* of the Upper One fell, they both rise together. This way, the Upper One elevates, i.e., improves, corrects a certain part of the lower one's properties (*GE*), and elevates them to its true level.

Therefore, the most important thing in our state is to come to feel *AHP* of the Upper Degree, located at the very center of our heart, and to become equal with it in our properties so as to afterwards rise together with it.

This process is described in the book *Attaining the Worlds Beyond*, which provides a more personal perspective of this spiritual process:

Inside the internal sensations of the Kabbalist exists a part of the Higher Level, of the future state (*AHP*). One who perceives a Higher Spiritual Level as an unattractive vacuum, rather than a state full of Light, does not receive from the Higher level.

Even though the Higher Level is full of Light, the lower level perceives the Higher only to the degree that the lower qualities permit one to do so. Since the present qualities are not sufficient to receive the Higher Light, the individual does not perceive it.

We can perceive the Upper Level because all the spiritual steps are arranged sequentially from lowest to highest. Moreover, the subsequent states overlap with one another; the lower half of the Higher state is situated within the Upper half of the lower state (*AHP* of Upper falls into *GE* of lower).

Thus, the lowest part of our Upper State is always present within us, but is usually not felt by us. The Upper State above us is referred to as "the Creator" because it functions as the Creator for us.

It gives birth to us and it gives us life and guidance. Since we do not have a perception of this Higher State, we often insist that the Creator does not exist.

But if we are in a state in which we clearly see the Creator's Upper Domain over all the creations in this world, then we lose the possibility to choose freely.

We can see only One Truth, only One Force, and only One Will that operates in everything and in everyone.

Since the Will of the Creator is to grant each human being a free will, then the concealment of the Creator from His creations is necessary. Only if He is hidden can we argue that we can aspire *of our free will* to attach ourselves to the Creator—to act for His sake, without any trace of self-interest.

The entire process of self-correction is possible only when the Creator is concealed from us. As soon as He reveals Himself to us we immediately become His servants and fall into the control of His thought, grandeur and power.

At that point, it is impossible to determine what our true thoughts are. Thus, in order to allow us to act freely, the Creator has to conceal Himself.

On the other hand, to give us a chance to break free from the blind slavery of egoism, the Creator must reveal Himself. This is so because a human being obeys only two forces in this world: the force of egoism—the body—and the force of the Creator—altruism.

It follows, then, that alternating the two states is necessary. These states are the concealment of the Creator from us when we perceive only ourselves and the egoistic forces governing us, and the revelation of the Creator when we feel the power of the spiritual forces.

In order for one who is still under the influence of egoism to perceive the closest Upper Object (the Creator), the Creator must equalize some of His qualities with those of the lower being—the person seeking a connection with the Creator.

He will endow some of His altruistic qualities with egoistic attributes, and can then come into balance with the person seeking connection with Him.

The Upper Part elevates the *Malchut-Midat HaDin* to the level of His *Galgalta ve Eynaim.* As a result, His *AHP* acquires egoistic qualities. In this manner, His *AHP* "descends" to the lower part (the spiritual level of the seeker) and comes into a state of equivalence with the qualities of the lower part.

Initially the lower part was not able to perceive the Upper Spiritual State. However, because the Creator hid His highest altruistic qualities behind egoistic ones, He was able to descend to the level of the person so that the person was able to perceive Him.

Because we perceive higher qualities as being egoistic, we are unable to truly grasp their essence. It appears that there is nothing positive in the spiritual that may bring pleasure, inspiration, confidence, or tranquility.

It is precisely at this point that we have an opportunity to exercise our willpower. We may, instead, declare that the absence of pleasure and taste in the spiritual and in Kabbalah is because of the Creator's deliberate concealment for our own sake. Because we do not yet possess the necessary spiritual qualities, it is therefore impossible for us to perceive the Upper spiritual pleasures; rather, all our earthly desires are governed by egoism.

It is crucial for beginners to understand that they are given depression and distress in order to overcome them.

They may direct their pleas for relief to the Creator, they may study, or they may do good deeds. The fact that such people do not experience pleasure or vitality from spiritual aspirations is directed from Above.

This gives them the free will to conclude that their lack of pleasure comes from a lack of appropriate altruistic qualities in themselves. Hence, the Upper One must hide His true qualities from them.

Therefore, we must remember that the first stage of perceiving the spiritual is the feeling of spiritual deprivation. If the lower part is capable of realizing that the Upper One is concealing Himself because of their incongruity of qualities, and if that lower part asks for help to correct its own egoism by raising a prayer (*MAN*), then the Upper Part partially reveals Himself (lifts His *AHP*) and displays His true qualities, which prior to this moment, were disguised beneath egoism.

As a result, spiritual pleasure also becomes apparent. Thus, the lower part begins to experience the grandeur and the spiritual pleasure felt by the Higher Being, Who possesses spiritual altruistic qualities.

Because the Upper Part elevated His altruistic qualities in the eyes of the individual, He thus elevated the individual to the middle of His State (He lifted *GE* of the lower together with His own *AHP*).

This spiritual state is known as a person's "lesser spiritual level" (*Katnut*). The Upper Part, in a way, elevates the lower part to His own spiritual level by revealing both His grandeur and the grandeur of altruistic qualities. By seeing the magnificence of the spiritual and comparing it to the material, we may spiritually rise above our world.

When we perceive the spiritual, regardless of our will, our egoistic qualities are changed into altruistic ones, that is, into the qualities of the Creator. In

order to allow the lower part to take complete possession of the Higher first level, the Upper Part wholly reveals Himself and all His qualities to that lower part; meaning He reveals his Grandeur, makes *Gadlut*.

At this point, the person perceives the Upper Part as the One and Only Absolute Sovereign of everything in the universe. At the same time, the lower part grasps the highest knowledge of the purpose of creation and of the Upper's dominion.

It becomes clear to the lower part that there is no other way to conduct oneself than in the way prescribed by Kabbalah. Thus, the lower part's reason now requires proper action. As a result of this clear awareness of the Creator, one must deal with the contradiction between faith and knowledge, between the right and the left lines.

Now, having acquired altruistic qualities (*Katnut*), the lower part prefers to proceed only by means of faith in the strength of the Creator. This serves as an indication of the seeker's sincere desire to come closer to the Creator.

However, the Creator's revelation of His grandeur (*Gadlut*) now obstructs one from advancing by faith. Consequently, the individual must willingly dispense with the acquired knowledge.

When one pleads to proceed blindly, relying only on one's faith in the magnificence of the Creator, rather than by realizing His power and grandeur, and only by using reason in proportion to one's faith, the Creator is compelled to limit His disclosure. When such an action compels the Creator to diminish His disclosure of His general dominion, His omnipotence, and His Light (*Ohr Hochma*), this is called "the screen of *Hirik*."

Through this screen, we are able to diminish the revelation of the Upper reason (the left line) to the point at which this revelation can be balanced with faith, the right line. The correct correlation between faith and knowledge is called a "spiritual balance," or the middle line.

We, as individuals, determine the state we desire to be in. Once the correct correlation of faith and knowledge is in place, we can then attain perfection. This is known as "the middle line."

The part of revealed knowledge (the left line) that we can use in proportion to our faith (the right line), by proceeding by faith above reason (the middle line), is added onto those spiritual qualities that we possessed before, in the state of *Katnut*. The newly acquired spiritual level is known as *Gadlut*, meaning big and complete.

After the first complete spiritual level has been attained, we will become equal in qualities to the very first (the lowest) state of the spiritual ladder. As was mentioned earlier, all the states, or steps of the ladder, overlap with each other.

Having reached the first level, we may discover the presence of a higher level within us. Using the same principle as when advancing to the first level, we can proceed step by step to the goal of creation—complete unification with the Creator on the Highest level.

An essential part of our spiritual ascent is a special process that requires that, on discovering a greater evil within us, we ask the Creator to grant us the strength to overcome that evil. We then receive strength in the form of a greater spiritual Light.

This continues until we actually reach the original level and size of our souls: at that point, our egoism is completely corrected and filled with Light.

When we are distracted by outside thoughts, we feel that thoughts obstruct us from ascertaining the spiritual, because our strength and minds are wasted on extraneous concerns, while our hearts become filled with petty desires. At times like this, we lose faith in the fact that only the Kabbalah contains the true life.

Once we overcome this condition, we come out of our state and move into the Light, receiving a Higher Light that helps us ascend further. In this manner, our extraneous thoughts work to help us in our spiritual advancement.

We can overcome obstacles only with the help of the Creator. We can only work on something if we perceive some personal benefit in the task. However, our bodies, hearts and intellects do not understand what benefits can result from altruism.

Therefore, as soon as we try to make even the slightest altruistic move, we lose all strength of the mind, heart and body. We are left with nothing else but to turn to the Creator and ask Him for help. In this way, unwillingly and without any free choice, we advance toward the Creator until we merge with Him completely.

The lower half of the Higher spiritual object is found within the Upper half of the lower spiritual object. In the lower object, the screen (*Masach*) is found in the eye area. This is known as "spiritual blindness," because in such a state only the lower half of the Higher object is visible to us, since the screen of the lower spiritual object conceals part of the Higher spiritual object.

The Higher spiritual object drops its screen to the lower one, then reveals itself to the lower object, which in turn begins to view the Higher object as the Higher One views itself. As a result, the lower object receives the state of fullness (*Gadlut*).

The lower object, then, sees that the Higher One is in a "great" state, and realizes that the Higher object's prior concealment and apparent manifestation as the "small" state (*Katnut*), was done exclusively for the benefit of the lower one. In this way, the lower object could become aware of the importance of the Higher One.

A person in the right line (*Kav Yamin*) is happy with his lot (*Chafetz Hesed*). This is called a "small spiritual state" (*Katnut*), because a person feels no need for the Torah. He does not feel evil, egoism within himself, and without the need for self-correction, he needs no Torah.

Hence, he needs the left line (*Kav Smol*). He has to critically appraise his state (*Heshbon Nefesh*), decide what he wants from the Creator and from himself, and whether he understands the Torah and advances toward the goal of creation. Here he sees his genuine state and is obliged to integrate it in the right line. In other words, he has to be content with what he has and be pleased with his state, as if he has everything that he wishes.

In the left line, which brings about suffering as a result of the absence of the desired, a need is awakened for the help of the Creator, which comes in the form of Light of the soul.

In the right line, in a state when a person desires nothing for the self, there exists only the Light of Mercy (*Ohr Hassadim*), the joy from the similarity in spiritual qualities. But this state is not perfect, because it lacks knowledge and the understanding of the inner meaning. In the left line there is no perfection because the Light of Wisdom can illuminate only if there is congruence in qualities between the Light received and the recipient of the Light.

The congruence results in *Ohr Hassadim*, which is found in the right line. Spiritual gains can be made only by having a desire. But the right line has no desire for anything. All the desires are concentrated in the left line. However, the desired cannot be received into the egoistic desires.

Thus, it is necessary to unite these two qualities so that the Light of knowledge and pleasure of the left line can enter the Light of altruistic qualities of the right line, and the Light of the middle line will illuminate the created being. Without the Light of the right line, the Light of the left is not revealed and is perceived only as darkness.

The ascent from our world, in which we do not consciously perceive *AHP* of the Upper One, occurs in the following way:

All of one's thoughts about the Creator and spirituality constitute his contact with *AHP* of the Upper One. How can this Upper *Partzuf* descend to

him? Only by equalizing one's desires (properties) with it. All of man's thoughts and desires (or lack thereof), with regard to the spiritual, constitute his contact with the Upper One. When man feels a lack of desire for spirituality, it means that the Upper *Partzuf* descended and entered him, equalized itself with him; hence, man feels spiritual emptiness.

It is precisely in this state of not being drawn to the spiritual that man should tell himself that it only seems to him this way, whereas in truth, by faith above reason, he desires and acts for the sake of nearing the spiritual. In other words, if, in the state when the Upper One "falls" (spiritual values lose their significance) in his eyes, one can nonetheless aspire to spirituality, he thereby binds, connects himself to *AHP* of the Upper One. This is because *AHP* of the Upper One deliberately degraded its properties and assumed an outward form similar to the properties (desires) of man.

Therefore, as soon as one can establish contact with *AHP* of the Upper One (even if it appears to him absolutely unattractive, precisely because it lowers its properties to man's level), this *AHP* of the Upper One immediately elevates man to its *GE*. Thus, man ascends to a Higher Degree.

"Piercing through the air" means that the air boundary, consisting of *Bina* and *ZON* of the Upper Degree, created as a result of *Malchut's* ascent to *Bina*, is pierced by *Malchut's* descent from *Bina* to her place, for then the air rises above the firmament and reaches *GAR* (*GE*) of the degree.

Thus occurs the piercing of the firmaments. For the firmaments constitute the borders of new ends, which appeared because the air (*Bina* and *ZON*) was pushed off from its own degree to a lower one, and was not allowed to return to its degree. Hence, the firmament is pierced from *Malchut's* descent, and no longer prevents *Bina* and *ZON* from ascending and joining that degree.

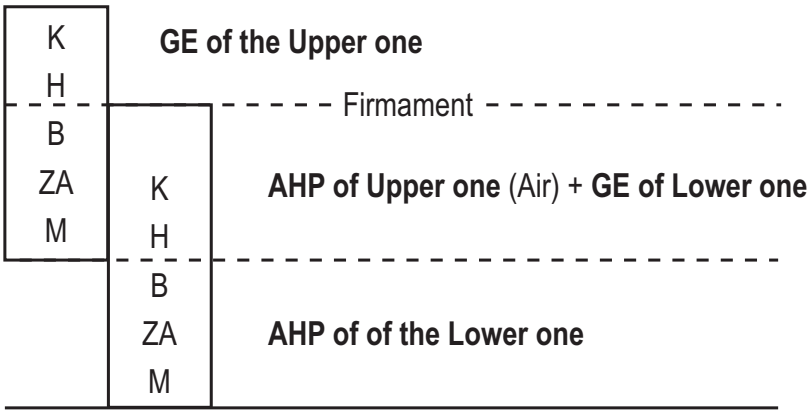

1. *Malchut* ascended to *Bina* = firmament.

2. *Malchut* descends back. This creates a passage for *AHP* to its *GE*. Thus, the entrances for the lower degree are opened: due to *Malchut's* descent to her place and the piercing through the firmaments, *Bina* and *ZON* ascend to a Higher Degree above the firmament together with the lower degree that they were with during their descent.

In other words, the Upper One deliberately opened up the entrances to enable the lower degree to ascend to a Higher Degree, and not for *Bina* and *ZON* (*AHP* of the Upper One), who simply return to their place.

The Light that lowers *Malchut* from *Bina* to her own place at the end of the ten *Sefirot* stems from *Partzufim AB-SAG*. These are the *Partzufim Hochma* and *Bina* of the world of *AK*. Although the second restriction—*Malchut's* ascent to *Bina*—occurred in *Partzuf Bina* of the world of *AK*, the *Partzufim Bina* (*SAG*) and *Hochma* (*AB*) of the world of *AK* were unaffected by it, and *Malchut* remains in her place at the end of the ten *Sefirot*.

Only the Creator Himself, meaning the properties of the Light, can correct and transform man's egoistic properties to altruistic. Indeed, man is simply unable to pull himself out of his current state "by his own hair," as from birth he has absolutely no spiritual strength (desires). Hence, only the Upper Light can correct him. And it can only be *Ohr Hochma*, for this is the Light that the Creator emanates. *Ohr Hochma*, unrestricted by *Tzimtzum Bet*, is located in *Partzuf AB* of the world of *AK*. *Partzuf SAG de AK* is a *Partzuf* of *Bina*.

Therefore, when one raises his *MAN* (prayer), it reaches the Highest *Partzufim* of the world of *Atzilut*, which turn to *SAG-Bina-Ima* (mother), who in turn appeals to *AB-Hochma-Aba* (father), receives *Ohr Hochma* from him and passes it to her children—the souls of the righteous, those who wish to become righteous and to ascend spiritually.

Hence, when *Hochma-AB* unites with *Bina-SAG* in the world of *AK*, this Light (*Ohr AB-SAG*) descends from *Partzuf Bina de AK* to *Partzuf Bina de Atzilut*, called *EKYEH* = *Aleph-Hey-Yod-Hey*. *Partzuf Bina de Atzilut* sends the Light to all the degrees of the worlds of *BYA*. Upon attaining a particular *Partzuf*, this Light lowers the *Malchut* of each degree (that ascended to *Bina*) from the degree of *Bina* to her previous place.

Starting with *AVI*, all the *Partzufim* are in the state of *Katnut*: *AHP* of the Upper *Partzuf* is inside *GE* of the lower one. The received *Ohr Hochma* descends to him who raised *MAN*, thus evoking *Gadlut* in all the *Partzufim*, through which

the Light descends to him. The Light descends to each *Partzuf* along his personal path, which is precisely what connects everyone, each soul, to the Creator.

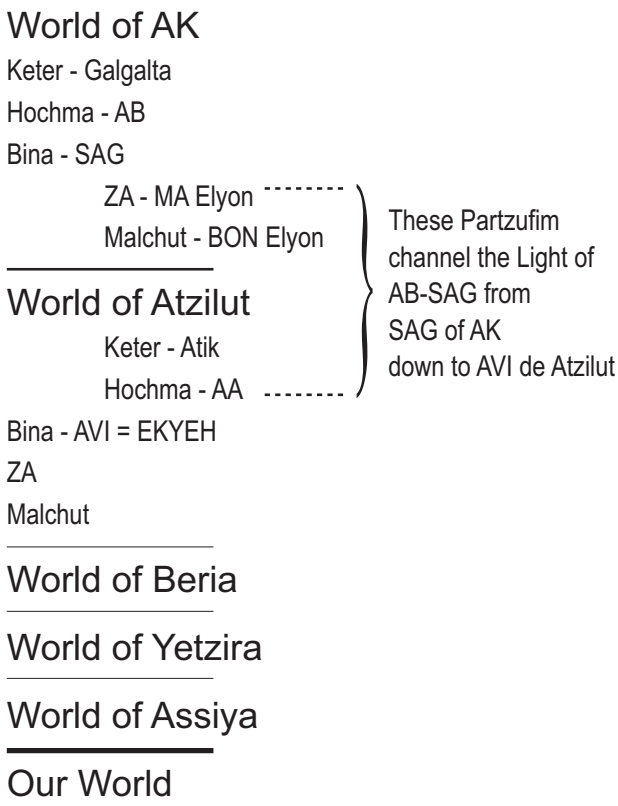

This is why the name *EKYEH* is referred to as the ruler of air that moves the boundary of air because of *Malchut's* descent from *Bina* to her previous place. Each degree and each world consists of four *Sefirot H-B-ZA-M*, each of which Consists of its own individual ten *Sefirot*, where, as a result of *Malchut's* ascent to *Bina* in each degree, *Bina-ZA-Malchut* of each degree fell to a lower degree.

Thus, there are four kinds of airspace in each world that are governed by the three names of *EKYEH*: *EKYEH* in the air of *Hesed*, *EKYEH* in the air of *Gevura*, and *EKYEH* in the air of *Tifferet*. *Malchut* receives from them, and all three names govern in her air together.

The triple name, *EKYEH*, comprises twelve letters. This twelve-letter name rules in the air by lowering *Malchut* from *Bina* to her previous place, returning *Bina* and *ZON* (called "air"), who fell to a lower degree, back to the degree above the firmament. For *Malchut's* ascent to *Bina* created an entrance, to enable the

lower one rise to the Upper Degree as soon as it opens, i.e., during *Malchut's* return to her place.

Hence, when the prophet Eliyahu (a particular spiritual degree) wished to soar to the sky, *Malchut* of each degree ascended to *Bina* of the corresponding degree, while *Bina* and *ZON* of this degree fell to the lower degree, and a firmament was formed between them. It turned out that each degree doubled: now it contained its own degree, as well as *Bina* and *ZON* of the Upper Degree, who fell and clothed the lower degree.

This occurred at each degree of the worlds of *ABYA*, down to the lowest one: *Bina* and *ZON* of the *Sefira Malchut* of the world of *Assiya* fell and emerged in our world below *Malchut*. *Malchut de Assiya* ends at its firmament, which is a new end, in *Bina*. Also, this degree doubled, as *Bina* and *ZON* of the *Sefira Yesod* of the world of *Assiya* fell and clothed in its degree.

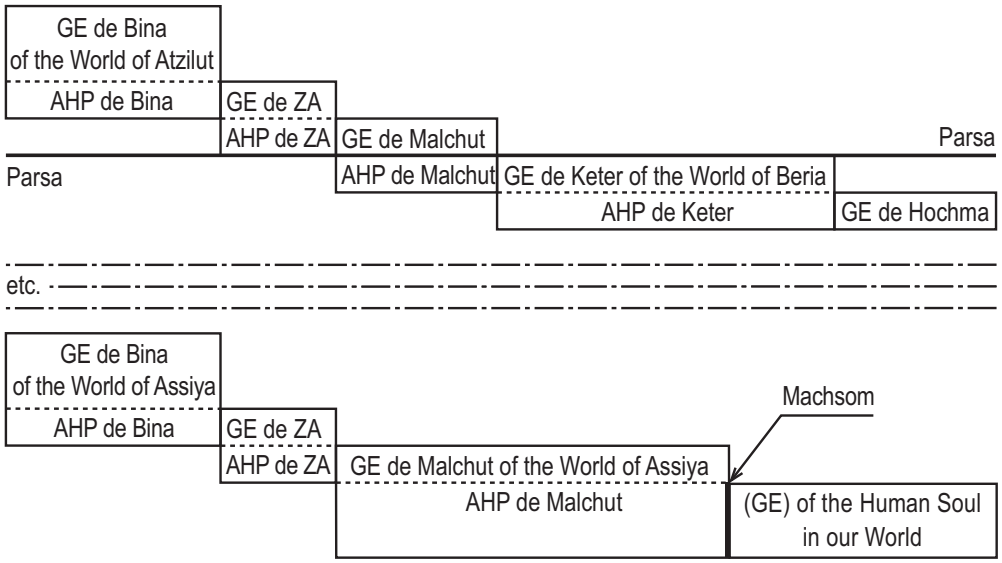

In the diagram, *GE* of man in our world are put in brackets, for he who exists (spiritually, not with his body) at the degree of our world has no desires of bestowal. Hence, it is said that he who exists with his properties in this world, in egoism, has only a point in his heart, from which he can start his spiritual development.

Similarly, the *Sefira Yesod* of the world of *Assiya* also ends with its firmament and contains *Bina* and *ZON* of the *Sefira Hod de Assiya*. The *Sefira Netzah de Assiya* also doubled, and so on up to *Bina de Atzilut*. This is why the prophet Eliyahu rose up and united with *Bina* and *ZON*, who fell from *Malchut de Assiya*

to this world. He equalized with them and clothed in them, whereupon they became like him—reached his degree.

Not all ten *Sefirot* of the world of *Assiya* are shown in the above diagram, but as it was previously mentioned, each degree is divided into its own *GE* and *AHP*. Man's task is to find *AHP* of the Upper One within him, and connect to it, merge with it in all of his sensations and desires.

Subsequently, the twelve-letter name exerted its influence (thanks to the Light *AB-SAG*), causing *Malchut de Assiya* to descend from *Bina* of *Malchut de Assiya* to its place, *Malchut de Malchut*, the end of the ten *Sefirot*. And as before, *Bina* and *ZON* ascended to their degree above the firmament of *Malchut*. And since Eliyahu's properties were already merged with this air (with the ascending *Bina* and *ZON*), he rose together with them above the firmament of *Malchut*, as he was similar to them.

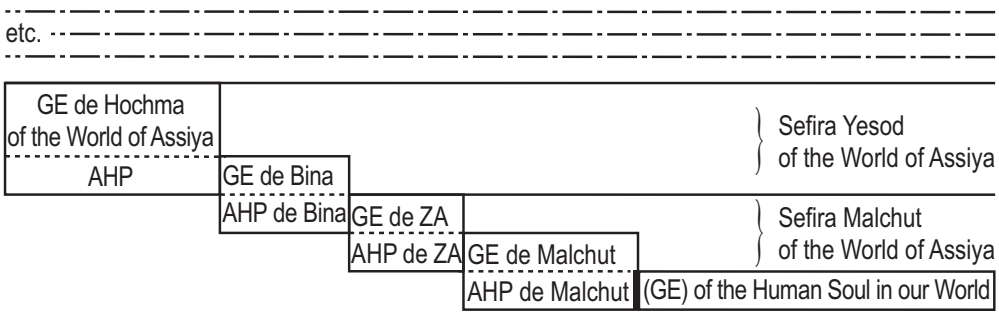

And since he rose above the firmament of *Malchut de Assiya*, he entered the air (*AHP*) of *Yesod de Assiya*, i.e., *Bina* and *ZON* of *Yesod* that fell down there. Then he merged in his desires with this air and is considered to have clothed in it, for they were previously at the same degree. Then the influence of the twelve-letter name lowered *Malchut* from *Bina* of *Yesod de Assiya* to her place at the end of the ten individual *Sefirot* of *Yesod de Assiya*.

After that, *Bina* and *ZON* (the air of *Yesod*) ascended above the firmament of *Yesod*. And since Eliyahu had already merged with this air, he (man's soul, his desire) too ascended above the firmament of *Yesod de Assiya*, due to his concord with them.

And because he rose above the firmament of *Yesod de Assiya*, he met with the air (*AHP*) of *Hod de Assiya*, i.e., *Bina* and *ZON* of *Hod de Assiya* that fell down there. Subsequently, he merged in his desires with this air and clothed it, for they were previously at the same place (spiritually similar to one another).

As soon as man merges in his properties with *AHP* of the Upper One, the influence of the twelve-letter name (the descent of the Light of *AB-SAG* from Above) brings *Malchut* back (gives strength to the screen) to the end of the ten individual *Sefirot* of *Hod de Assiya*. And the air, its *Bina* and *ZON*, returned to their place above the firmament of *Hod de Assiya*. They took Eliyahu (man's soul, his desires) with them, for he had merged with them, and they elevated him to the firmament of *Hod de Assiya* in view of his similarity with them.

And when he was already in the firmament of *Hod de Assiya*, he met with the air (*AHP*) of *Netzah de Assiya* and merged with it in his properties. When the influence of the twelve-letter name (the Light of correction, *AB-SAG*, that was sent by the Creator) brought *Malchut* back to her place (*Malchut* descended from *Bina* to *Malchut* of this *Sefira*, because she received strength from the Light to resist the egoistic desires of *AHP* and make them altruistic), the air of *Netzah* ascended above the firmament, and being merged with Eliyahu (man's soul), took him with it. Being already in the firmament of *Netzah*, he met with the air of *Tifferet* and so on, until he ascended with this air above the firmament of *Tifferet de Assiya*.

In the same way, the air (*AHP*) of each degree rose higher, up to the Highest Degree of the world of *Assiya*. From there, it rose to *Malchut de Yetzira*, and from there—one step at a time—along all the degrees of the world of *Yetzira* and the world of *Beria*, up to the Heavens (*ZA*) of the world of *Atzilut*.

It is therefore said about the prophet Eliyahu that the Creator's spirit (the Light *AB-SAG*) elevated him (merged with *AHP* of the Upper One) to the Heavens: spirit means *Ruach*, *Sefirot Bina* and *ZON* of the Upper Degree, called "air," that fell down to the lower degree. And this air (spirit) elevates one from a lower degree to a Higher One through all the individual degrees, from the lowest degree (*Sof de Assiya*) up to the world of *Atzilut*.

An Upper Degree is regarded as the Creator of the lower degree: it creates it, vitalizes it with Light, and governs it. At each degree, man considers the next Highest spiritual degree with regard to him as the Creator. As Rabbi Zushe said: "Every day I have a new Creator." In other words, as man ascends to a Higher Degree (which he calls "day" or "Light"), he thereby reveals a new property of the Creator in this Higher Degree.

The air of each of the four sides of the world (in *Sefirot Hesed-Gevura-Tifferet-Malchut*) has its own rulers, who hold the keys to the activation of the twelve-letter name so as to lower *Malchut* from *Bina* to her own place. The ascending order of these four kinds of air is as follows: West-*Malchut*, East-*Tifferet* (including *NHY*), North-*Gevura*, and South-*Hesed*.

Hesed	–	SOUTH
Gevura	–	NORTH
ZA	–	EAST
Malchut	–	WEST

It is not the rulers that raise a prayer (the desire that man feels in the very depths of his heart) from air to air, and then from firmament to firmament. The air raises a prayer from the firmament, each air to its firmament: first, the prayer ascends to the air of the *Sefira Malchut de Assiya*, i.e., to *Bina* and *ZON* (*AHP*) that fell from *Malchut de Assiya* down to our world. They resemble the prayer itself, for this air (*AHP*) is similar to a prayer (the Upper One lowered itself deliberately to equalize its properties with the lower one); hence, they merge as one degree.

Then the one that rules there, Zvuliel (Zebuliel), activates the twelve-letter name, which lowers *Malchut* from *Bina de Assiya* to her place. This causes the air to return to its degree and rise above the firmament of the world of *Assiya*. And since the air became similar to the degree of the actual prayer, it also takes the prayer along with it, raising it above the firmament of the *Sefira Malchut de Assiya*. This is similar to the ascent of Prophet Eliyahu.

And since the prayer ascended to the firmament of the world of *Assiya*, it meets the air of *Yesod de Assiya* that fell there, as in the case of Eliyahu. It also encounters the ruler of the air of the East, Gazaria (Gazardiel), because East designates the *Sefira Tifferet* (ZA is often called *Tifferet*, as the properties of this *Sefira* dominate and determine all the properties of ZA), which includes the *Sefira Yesod*, for *Tifferet* includes *Sefirot NHY*.

This ruler activates the twelve-letter name and lowers *Malchut* from *Bina de Yesod* to her place, which causes the air of *Yesod* to ascend to its degree, the firmament of *Yesod*. By merging with the prayer into one degree via equivalence of form, he takes it with him and raises it above the firmament of *Yesod*. Then, a similar action occurs in the air and firmament of *Sefirot Netzah*, *Hod*, and *Tifferet*.

Since the prayer ascended to the firmament of *Tifferet*, it encounters the Northern air, i.e., *Bina* and *ZON* of *Gevura de Assiya* that fell there. There it unites with this air into one degree. Then the ruler of the North, Petachia (Petahyah), activates the twelve-letter name and lowers *Malchut* from *Bina* to her place. Consequently, the air returns, ascends to the firmament of *Gevura* and takes with it the prayer, which merged with it into one degree during its fall.

Since the prayer has already reached the firmament of *Gevura*, it meets with the Southern air, *Bina* and *ZON* of *Hesed de Assiya* that fell there, and merges with this air. Then the ruler of the Southern air, named Pisgania (Pesagniyah), *Hesed de Assiya*, activates the twelve-letter name and lowers *Malchut* from *Bina* of *Hesed de Assiya* to her place. The Southern air returns and ascends to its degree in the sixth firmament, *Hesed de Assiya*, called "south."

Since the prayer has reached the sixth firmament, it encounters the air that fell from the seventh firmament, which is *Bina* that includes *GAR*, and the prayer merges with this air into one degree. When the twelve-letter name lowers *Malchut* from *Bina* (the seventh firmament) to her place, the air returns to its degree (the seventh firmament) and takes the prayer with it, as they merge during its fall.

Since the prayer has reached the seventh firmament, it encounters the air that fell from *Malchut de Yetzira*, and merges with it. Next, the general ruler, Sandalphon, who governs the entire world of *Assiya*, takes it and activates the twelve-letter name, which lowers *Malchut* from *Malchut de Yetzira* to her place. And the air ascends and returns to its degree, the firmament of *Malchut de Yetzira*, takes the prayer with it, and elevates it to the firmament of *Malchut de Yetzira*.

In exactly the same way, the prayer ascends through all seven *Heichalot* (halls) of the worlds *Yetzira* and *Beria* up to the world of *Atzilut*. This clarifies the question posed in the beginning: how can a prayer ascend from the very lowest degree of the world of *Assiya* to the world of *Atzilut*, for no degree can ascend above itself? From the aforesaid, it follows that since the prayer merges with the first air that fell from *Malchut de Assiya* to our world, it is exactly this air that elevated them to the firmament of *Malchut*, whereas the air of *Yesod de Assiya* was elevated to the firmament of *Yesod*, and so forth. In other words, the air with which the prayer merges and ascends elevates it to *Malchut* of the world of *Atzilut*.

He who falls from *Malchut de Assiya* to our world descends from the spiritual degree called *Malchut de Assiya* to the spiritual degree called our world. Of course, this in no way refers to the physical existence in our world. *AHP* of the Upper Degree are considered fallen when one feels in his heart (in the center of all of his desires) the desire to attain the spiritual, merge with it, and annul his egoistic properties because they harm and impede his advancement.

One should not think that the fall of *Bina* and *ZON* to our world from the world of *Assiya* can be experienced by anyone. And only he who felt this way and was then able to make a sufficient amount of quantitative and qualitative efforts, merits being elevated above our world by *AHP* of the Upper One.

On the Southern side (*Hesed*), there is he who governs the air of that side, and his assistants. His name is Pisgania, and he holds the keys to the air of this side. All those who suffer pray to their Creator from the depths of their broken hearts (the very sensation of suffering constitutes a prayer, and requires no words). If their speech (desires) is worthy, it ascends to the air of this side, and the ruler accepts and kisses it ("embrace," "kiss," and *Zivug* are forms of spiritual union of *Partzufim*), and then declares: "The Creator will be merciful and will spare you in His mercy."

All of the holy rulers (*Ohr Hochma* is called holy) and their assistants of that side rise together with him. The letters of the Creator's holy name, of the twelve-letter name *EKYEH* soar: four letters *Aleph-Hey-Yod-Hey* on each side, which rule the corresponding sides of air. They ascend on this side of the air to the Southern firmament, *Hesed* (the sixth firmament), to the ruler of the firmament of the Southern side, named Anafiel.

On the Northern side (*Gevura*) there is Petachia, who governs the air with his assistants. If he who prays for his enemies and haters, i.e., for those who make him suffer is righteous, then as the speech of his prayer rises to the air of that side, the ruler accepts his heart's speech and kisses it (unites it with his properties so as to raise it higher).

The air that comes from the North stirs and calls upon all the firmaments, and they all take this speech, raise it to the Northern, fifth firmament, kiss it and say: "The Lord will cast your enemies down and take them away from your face." This occurs in the following order: after the governor of the air had accepted the prayer and kissed it, which means that it merged with the degree of the air and the ruler, the air stirs on the Northern side (the new end that *Malchut* made as she ascended to *Bina*, called *Techum*—space, from the word *Tohu*—chaos), and the twelve-letter name lowers *Malchut* from *Bina* of *Gevura de Assiya* back to her place.

The air that fell into the restrictions (*Dinim*) of this space is aroused by the desire to rise to the firmament of *Gevura*. Also, all the degrees that merged with it during its fall rise along with it to the firmament of *Gevura* due to their similarity to it. Similarly, the prayer that was merged with it during its fall ascends along with it to the fifth firmament.

The order of the ascent (offering up of a prayer) starts from here: it ascends and pierces through the air (*AHP*), which fell from *Malchut de Assiya* to our world, and ascends with it to the first firmament, the firmament of *Malchut de Assiya*. The prayer ascends and approaches the ruler (in its properties), who was

appointed to control the Western side, *Malchut*. There are nine entrances where the assistants to the ruler, Zvuliel stand.

The ten *Sefirot* of *Malchut* herself have nine (not ten) entrances, for a restriction to receive the Light is imposed on *Malchut* of the *Sefira Malchut*, and it is connected to *Yesod de Malchut*. Hence, *Yesod* and *Malchut* of *Malchut* share the same entrance.

However, a question arises: "Why do all the parts of the air have one ruler for the air and a separate ruler for the firmament? For example, on the Eastern side Gazaria controls the Eastern air and Shimshiel controls the Eastern firmament (*Tifferet*, the fourth firmament). Similarly, Pisgania controls the Southern air on the Southern side, and Anafiel controls the Southern firmament. And on the Northern side, the ruler Petachia governs the Northern air, and Gadriel is in charge of the Northern firmament. So why does only *Malchut* have one general ruler, called Zvuliel, who governs both the air and the firmament?"

The reason is that due to *Malchut's* ascent to *Bina*, *Bina* and *ZON* of each degree fall to a lower degree, the degree of air. However, only the lower part of *Bina* (*ZAT* or *VAK de Bina*) falls, whereas *Keter*, *Hochma*, and the Upper half of *Bina* (*GAR de Bina*) remain at the same degree. Only the lower half of *Bina*, *ZAT de Bina* (*ZA* and *Malchut*) fell from this degree and became air.

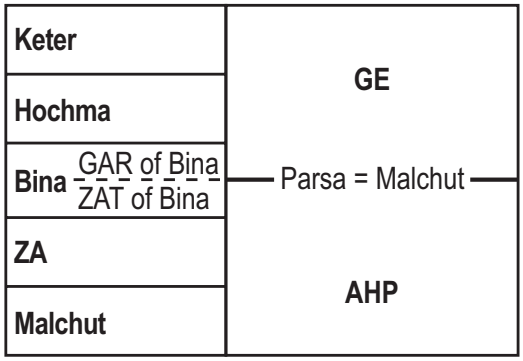

Therefore, two separate rulers were needed: one for the Upper Degree remaining above the firmament, and the other—for the lower half of the degree that fell and turned into air. The degree (ten *Sefirot*) of *Malchut*, from whom all nine lower *Sefirot* fell to the lower degree during *Malchut's* ascent to *Bina*, retained only one *Sefira Keter de Malchut*, which remained as a point below *Yesod de ZA*.

Nevertheless, even this point refers more to the *Sefira Yesod*, which is superior to *Malchut*, because its properties are more similar to *Yesod*. And since all of

Malchut refers to the properties of air (except for her individual *Keter*), she has only one ruler.

The ruler wishes to act in the firmament in the daylight, but does not receive permission until the moon rises, i.e., until nightfall, when all the rulers and forces emerge. And when the day breaks (the Upper Light starts shining), they all ascend (the spiritual properties become corrected and improve under the Light's influence) to the Highest of the nine entrances, the point of *Keter de Malchut*, which remained at its degree above the firmament (*Parsa*).

And when the prayer ascends, it enters through this Upper entrance, and all the rulers with their assistants emerge from it, led by their Supreme ruler, Zvuliel, the only ruler of the air of this Upper entrance, who is above the firmament of *Malchut de Assiya*. They all emerge, kiss the prayer, and accompany it up the second firmament of *Yesod de Assiya*.

Malchut constitutes the left line—*Hochma* without *Hassadim*. Therefore, when she dominates, the Light does not shine and darkness prevails. *Hochma* cannot shine without *Hassadim*, which means that when *Malchut* rules, it is nighttime (not daylight). Indeed, all nine of her lower *Sefirot*, from which all the rulers (of man) and forces (man's desires) of the left side originate, rule at night.

This is why it is said that *Malchut* descends from *Bina* to her place, although her nine lower *Sefirot* remained untouched by the impure force, for *Malchut* descended from the firmament, which transformed her into air. Even so, they (nine *Sefirot*) have no power in her place, and must rise above the firmament to the Upper entrance, *Keter de Malchut*. There they enter the right side (*Hassadim*), and the prayer ascends with them because of their similarity (in desires, properties), achieved while they were below the firmament (in the state called "our world").

And since the prayer (*MAN*) rose above the firmament of *Malchut* (to *GE* of the Upper One), it encounters the air (*AHP* of the still Higher One) that fell there from the second firmament. After the descent of *Malchut* from *Bina* of *Yesod de Assiya* to her place, this air ascends to the firmament of *Yesod*, and takes with it all the rulers, their assistants, and the prayer, which were merged with it during its fall, and elevates all of them to the firmament of *Yesod de Assiya*.

And when the prayer ascends to this firmament (*Yesod*), the twelve gates of this firmament open up. A special ruler, Ana'el (Anahel), who is in charge of many forces, stands at the twelfth entrance, and when the prayer ascends, proclaims to all the entrances: "Open the gates." And all the entrances open up, and the prayer enters through them.

This happens because *Tifferet* has twelve borders of the diagonal, defined by the *Sefirot H-G-T-M*, each of which contains three lines of *HGT*, twelve in all. And all that exists in *Tifferet* is also present in *Yesod*, but there these twelve borders are called "twelve gates," through which the prayer enters.

And then awakens a very old ruler, who stands at the Southern side. His name is Azriel-Saba, sometimes referred to as Machaniel, for he is responsible for 600,000 groups (camps—*Machanot*). All the groups have wings and eyes; they stand and listen to all those who are quietly praying, to the prayers that come from the depths of the heart and are directed only to the Creator. Only such prayers are heard by those who have ears.

There is a special opening in the *Sefira Yesod de Hesed* (Supernal mercy) that descends from the right line of *Bina*. Hence, the ruler of this mercy is called Azriel-Saba. He is called *Saba* (grandfather), because *Hochma* and *Bina* are called "old men." And he is appointed to rule over 600,000 groups (camps), because 600 = 6 x 100, where 6 = *HGT NHY Sefirot* in *Bina*. And since each *Sefira* in *Bina* is designated by 100, 6 x 100 = 600. And the thousands stem from *Ohr Hochma*, which shines in each of these *Sefirot*. Hence, 600 x 1,000 = 600,000 groups.

GAR de Tvuna, the lower part (*ZAT*) of *Bina*, are called "ears." Only *Ohr Hassadim* shines in them, without *Hochma*. *VAK de Tvuna* are called "eyes," and *Ohr Hochma* shines in them.

Malchut and *Bina* constitute two kinds of air, West and North, which unite and intermix, and form a diagonal, a combination of judgment and mercy that mitigates strictness and judgment. Hence, they hear good words from one who merits it, i.e., they accept one's prayer to the extent of the mercy in the diagonal. Alternatively, they hear bad things about one who does not merit, accepting one's prayer to the extent of the judgment in the diagonal.

If man's ears hear the prayer (which means that he speaks not from the depths of his heart, but with his mouth, so outwardly that his ears hear it, but not his heart), no one will accept it Above. Therefore, man must be watchful: no one should hear his prayer, for the speech of the prayer unites in the Upper World, in *ZA*, and the speech of the Upper World must not be heard.

Consider how the Torah is read: one reads and the others keep silent. However, if they all read it out loud, they lessen the faith Above, for the voice and speech of one mingle with the voice and speech of the others, and undermine faith, i.e., *Malchut*. The voice and speech (*ZA* is called "voice" and *Malchut* is called "speech") of one must be similar to the voice and speech of the other.

Two reasons are mentioned above as to why a prayer must be speech without voice, unheard by man's ear. The first is that *Malchut*, who begets people, consists of two points: the Light cannot be received from *Malchut* with a measure of judgment, whereas the Light can be received from *Malchut* that is corrected in *Bina* with a measure of mercy.

Similarly, man consists of a combination of these two points. If he merits, the measure of judgment becomes concealed, the measure of mercy is revealed, and he merits receiving the Upper Light. However, if he does not merit, the measure of judgment becomes revealed and the Light disappears from him.

Therefore, the Upper ear has an inclined form so as to be able to receive the prayer of man-righteous one, him who merits the concealment of the measure of judgment, so that the listening ear would not arouse judgment, concealed in the speech of the prayer. Hence, if an outsider hears the prayer before it ascends, he evokes the judgment concealed in the speech of the prayer, and it cannot be heard Above.

There is another reason for this: the speech of the prayer constitutes parts of *Malchut*. And he who prays must be a part of *Malchut*. Hence, the prayer must ascend and be included in the Supernal *Malchut*, called "speech." Then *Malchut* unites with ZA (voice) and the prayer is accepted, i.e., the Light is accepted from ZA.

Therefore, one must not raise his voice during prayer so as to allow the Supernal voice, the Light of ZA, to descend to the praying person. The speech ascends to *Malchut*, merges with ZA with the help of *Malchut*, and receives a completely corrected voice from ZA. As a result, the prayer can receive the Light. It is therefore said that the words of a prayer pronounced by man's voice must not be heard.

He who reads the Torah must also be a part of ZA, called "Torah." And the voice of one who reads Torah must be instead of the voice of ZA. Hence, it is forbidden to hear someone else's voice, for it will be the voice of one who exists under judgment, and not under mercy.

Thus, the voice of an outsider harms the voice of one who reads the Torah, and *Malchut* is unable to receive the Light from ZA. Yet, if this is the voice and speech of one man, then the voice, called ZA, and speech, called *Malchut*, merge into one combination. But if voice and speech of an outsider join the reader's, it will harm him.

With regard to everything mentioned above, one can say that only he who approaches the described state can understand what *The Zohar* narrates.

Spiritual actions are understood in one's heart, his desires, his properties. If they do not correspond to those that are described above, no explanation of any kind will help. An "outsider" designates man's "foreign" (distant from spiritual aspirations) thoughts and desires.

When a quiet, concealed, and secret prayer ascends, the governor Azriel-Saba himself and all of his assistants, who are in charge of the 600,000 groups (camps), and all those who have eyes and ears emerge and kiss the ascending word of the prayer.

This is said in the verse: "The Creator's eyes and ears are upon them." The Creator's eyes rest upon the righteous. The Creator's eyes refer to those below who have eyes, meaning the angels that exist in the firmament of *Yesod de Assiya*. They exist Above, at the degree of GAR, for eyes signify the property of *Hochma*. However, these eyes are the eyes of the *Sefira Yesod*, as it is written: "The Creator's eyes rest upon the righteous," as *Yesod* is called the "righteous one."

The third firmament is the *Sefirot Netzah* and *Hod de Assiya*. The prayer ascends to this firmament. The ruler Gadria, who controls this firmament with his assistants, acts three times a day during the ascent of the three lines to the world of *Atzilut*, when the luminous scepter of Light ascends and descends, but does not stay in one place, for *Ohr Hochma* of the left line (called the "scepter of Light") wants to shine.

The word "scepter" (Hebrew, *Sharvit*) signifies eyesight, and *Ohr Hochma* is called the Light of eyesight. The scepter moves three times and conceals itself, because *Hochma* reveals itself only when the three lines move in the three points: *Holam* (the dot above the letters), *Shuruk* (the dot inside the letters), and *Hirik* (the dot below the letters).

When the prayer, which is the middle line, ascends and carries the screen of *Hirik*, the scepter (the Light of the left line) descends and bows its head before the prayer, designating the concealment of GAR, called "head." This is because the middle line reduces the left line with the help of the screen of *Hirik*. This third firmament of *Sefirot Netzah* and *Hod de Assiya* is called the "firmament of the scepter," for the scepter of Light acts within it.

When the prayer ascends, the ruler bows his head before it (diminishes his level) and then strikes the iridescent rock with his scepter. The rock stands at the center (the middle line) of the firmament, and 365 hosts emerge from the rock, which were concealed within it since the Torah descended to the earth. Because they objected to this descent, the Creator reproached them, and they concealed themselves in the rock.

Here, by analogy with the aforesaid and in accordance with the definitions of such notions as a "scepter," a "rock," "hosts," "Light," "concealment," "to bow," the reader is offered an opportunity to translate from the language of legends into the language of spiritual actions. And when the reader attains what is written, he will feel it within him!

And they do not emerge from there, except for when the prayer ascends. Then they praise the Creator, saying: "Our Creator, how great is Your name upon the earth!" This prayer is called "Great," because it ascends to all these firmaments, and they bow before it.

This occurs because the angels that opposed the descent of the Torah (see the article "Heaven and Earth"), i.e., the middle line, to the earth (*Malchut* and the worlds of *BYA*), emerge from the left line. And they wanted the left line to dominate in *Malchut* and in the worlds of *BYA*, but not the middle one, called the "Torah," which reduces the *GAR* of the Light of the left line.

Malchut, called "earth," includes all the worlds of *BYA*. However, the Creator (middle line) reproached and compelled her to receive the Light of the middle line and conceal herself in the rock, in the forces of judgment, which exist in the middle line that stands at the center of the firmament.

However, the prayer can ascend only by activating the left line, namely *Bina* and *ZON* that fell to the lower degree, then ascended once more above the firmament, and became the left line. They take the prayer that existed with them during their descent to the lower degree.

This is why the ruler receives the scepter, the Light of the left line, for during the ascent of the prayer, the left line shines in his domain. The 365 hosts then awaken and receive the Light of the left line from the scepter. Hence, they exclaim: "The Creator, Our Lord, how great is Your name upon the earth!" for the prayer ascends to this firmament, called "Great," and includes the screen of *Hirik* of the left line, from the *GAR*. Thus, they bow their heads, i.e., do not use the *GAR* of *Ohr Hochma*, but only *VAK*.

Afterward, the prayer clothes in the Supernal adornments and rises to the fourth firmament, *Tifferet*. Then the sun (*Tifferet*) emerges at its level, the Supreme ruler Shimshiel, and the 365 hosts ascend to this firmament along with him. They are called "the days of the sun," for these levels stem from the sun, *Tifferet*. And they all clothe and adorn *Malchut* in the Heavens of the Garden of Eden.

The prayer pauses there to merge with the air of *Gevura* of those degrees, because it was not supposed to pause at the previous firmament, *NHY*, as they are included in *Tifferet*. And the prayer remains there until all the hosts have

risen with it to the fifth firmament (*Gevura*), where Gadriel rules; he is in charge of all the hosts of the other nations, for *Gevura* constitutes the left line, which the other nations hold on to.

And when the prayer ascends, carrying within the screen of the middle line (which reduces the left line from *GAR* to *VAK*), it shakes him and all of his hosts, and they lose all their strength, emerge and bow their heads, i.e., *GAR*, and adorn this prayer.

They ascend with it to the sixth firmament, *Hesed*, and the legions and hosts come forth and accept the prayer until they reach the seventy gates, *HGT NHYM*, each of which consists of ten, as *Hesed* includes all seven lower *Sefirot*. The Supreme ruler, Anafiel, stands there and adorns the prayer with seventy adornments.

And since the prayer was adorned, all the legions and hosts of all the firmaments that accompanied the prayer from firmament to firmament unite and raise the prayer to the seventh firmament, *Bina*, which includes *GAR*.

The prayer enters the seventh firmament, and the Supreme ruler Sandalphon, who is in charge of all the guards at the entrances, ushers the prayer into the seven halls of the world of *Yetzira*. These are the seven halls of the King, the seven halls of *Malchut de Atzilut*, where *ZA* rules.

When the prayer, adorned with all of these adornments, ascends there, it unites *ZA* with *Malchut*, for everything grows with similarity to everything else. And the Creator's name, i.e., *Malchut* is adorned from Above and from below, and on all sides, as *Malchut* merges with *ZA* into one. And then *Yesod* (the righteous one) fills *Malchut* with its blessings.

Happy is the lot of him who can put his prayer in proper order, so the Creator will clothe in this prayer. He waits until all the prayers of Israel finish ascending and unite into a complete and perfect prayer, whereupon everything will become perfect both Above and below.

Besides the prayer, there are the *Mitzvot* of the Torah that depend on speech and action. There are six *Mitzvot* that depend on speech:

1. To fear the Great and Mighty Creator;
2. To love the Creator;
3. To bless the Creator;
4. To proclaim the Creator's unity;
5. To bless the nation, which is incumbent on *Cohanim* (priests);
6. To entrust one's soul with the Creator.

Out of the six above-mentioned *Mitzvot*, the first finds its place in the blessings that King David sang during his offerings in the Torah, where man must fear his Master, for these songs stand in a place called "fear" or *Malchut*. And all of these written blessings constitute the essence of fear of the Creator, *Malchut*. And man must sing these songs with his desires in fear.

Man must achieve a level of spiritual development where his desires will coincide with what is said in the texts of these blessings. It is impossible to force someone to wish something; all our feelings are the product, the result of our spiritual level. The Light of that degree influences one's egoism and corrects it with the power of that degree. Therefore, man can only ask for correction, but it will come from Above, from the Light, from the Creator.

Here we have a list of degrees that man must gradually go through in his correction. These degrees are usually called *Mitzvot*, and in all there are 620 of them between us and the Creator: 613 *Mitzvot* of the Torah for Israel (altruism) and seven *Mitzvot* of the Torah for all the nations (egoism). Here they are expounded in a different way: since the most important is to ask for correction (and if the request is genuine, the answer in the form of Light immediately descends to it), all of man's work on himself, all of his efforts in the study, work and actions are aimed only at the creation of a true request, *MAN*. Hence, the stages of man's spiritual development are described as his path in prayer; as if he stands and prays, although this process continues within him throughout his life on earth.

The second *Mitzva*: to love the Creator (as it was repeatedly stated, this feeling is the result of correction; see "Introduction to the Study of Ten Sefirot," item 45—the four degrees of sensation of governance, from darkness to love), when in his prayer one reaches *Ahavat Olam* (great love) and *Le El* (for the Creator). These two blessings precede the appeal, *Shema Israel* (Hear, O Israel) and *Ve Ahavta Et* (and love the Creator), the blessing of the Creator for one's love for Him that follows the appeal *Shema Israel*. And this is the secret of love for the Creator.

The third *Mitzva*: since man reaches a place in the prayer that is called *Lehishtabe'ach* (blessed is the Creator), he must attain praises and blessings of the Creator in his desire, as in parts of the prayer *Yotzer Ohr* (He who creates Light) and *Yotzer HaMeohrot* (maker of the stars).

The fourth *Mitzva* is to proclaim the Creator's unity, i.e., *Shema Israel* (Hear, O Israel, our Creator is one!). From this point (degree) on, one must express the secret of the Creator's unity (in all His manifestations to man) in his heart's

desire (one's heart must be filled only with the sensation of the One, Upper Force). Afterward, the *Mitzva* to remember and remind others of the exodus from Egypt (egoism) is observed, as it is written: "Remember how you were a slave in Egypt."

The fifth *Mitzva* is for a *Cohen* to bless the people (the Light's descent to the *Partzuf*), so that Israel will be included when the prayer (the *Cohanim*'s blessing) ascends, for at this time (state), *Knesset Israel* (all those who correct themselves by aspiring to the Creator and constitute a part of *Malchut de Atzilut*), i.e., *Malchut*, receives a blessing (Light).

The sixth *Mitzva* and the desired time (state, spiritual level when man wishes only to give all of his desires, i.e., his soul, to the Creator, meaning that he can act for the Creator's sake in all of his desires) is to entrust one's soul with the Creator with complete desire in one's heart. When one falls (willingly accepts the small state) on his face (*Hochma*) and proclaims (raises *MAN*): "I entrust my soul with You, O Creator." The intentions and desires of his heart are to give his soul completely to the Creator (this desire is the consequence of this spiritual degree and comes naturally to those who attain it).

These six *Mitzvot* of the prayer correspond to the 600 *Mitzvot* of the Torah. And the remaining thirteen *Mitzvot* are required in order to attract the thirteen properties of mercy (thirteen *Midot HaRachamim*), which include all the rest. The prayer is adorned with 600 *Mitzvot*, which corresponds to *HGT NHY*, to what the prayer, *Malchut*, receives from *ZA*.

Happy is he who heeded and focused his desire on this (who was able to raise a proper request for his correction), who completed all that was required each day (in the Creator's daylight), and directed his heart's intentions and desires to fulfill this *Mitzva*, which depends on the word.

The End

Appendix One
Further Reading

To help you determine which book you would like to read next, we have divided the books into five categories—Beginners, Intermediate, Advanced, All Around, and Textbooks. The first three categories are divided by the level of prior knowledge readers are required to have. The Beginners Category requires no prior knowledge. The Intermediate Category requires reading one or two beginners' books first; and the Advanced level requires one or two books of each of the previous categories. The fourth category, All Around, includes books you can always enjoy, whether you are a complete novice or well versed in Kabbalah.

The fifth category—textbooks—includes translations of authentic source materials from earlier Kabbalists, such as the Ari, Rav Yehuda Ashlag (Baal HaSulam) and his son and successor, Rav Baruch Ashlag (the Rabash).

Additional translated material that has not yet been published can be found at *www.kabbalah.info*. All materials on this site, including e-versions of published books, can be downloaded free of charge.

BEGINNERS

Kabbalah for Beginners

Kabbalah for Beginners is a book for all those seeking answers to life's essential questions. We all want to know why we are here, why there is pain, and how we can make life more enjoyable. The four parts of this book provide us with reliable answers to these questions, as well as clear explanations of the gist of Kabbalah and its practical implementations.

Part One discusses the discovery of the wisdom of Kabbalah, and how it was developed, and finally concealed until our time. Part Two introduces the gist of the wisdom of Kabbalah, using ten easy drawings to help us understand the structure of the spiritual worlds, and how they relate to our world. Part Three reveals Kabbalistic concepts that are largely unknown to the public, and Part Four elaborates on practical means you and I can take, to make our lives better and more enjoyable for us and for our children.

Kabbalah Revealed

This is a clearly written, reader-friendly guide to making sense of the surrounding world. Each of its six chapters focuses on a different aspect of the wisdom of Kabbalah, illuminating the teachings and explaining them using various examples from our day-to-day lives.

The first three chapters in *Kabbalah Revealed* explain why the world is in a state of crisis, how our growing desires promote progress as well as alienation, and why the biggest deterrent to achieving positive change is rooted in our own spirits. Chapters Four through Six offer a prescription for positive change. In these chapters, we learn how we can use our spirits to build a personally peaceful life in harmony with all of Creation.

Wondrous Wisdom

This book offers an initial course on Kabbalah. Like all the books presented here, *Wondrous Wisdom* is based solely on authentic teachings passed down from Kabbalist teacher to student over thousands of years. At the heart of the book is a sequence of lessons revealing the nature of Kabbalah's wisdom and explaining how to attain it. For every person questioning "Who am I really?" and "Why am I on this planet?" this book is a must.

Awakening to Kabbalah

A distinctive, personal, and awe-filled introduction to an ancient wisdom tradition. In this book, Rav Laitman offers a deeper understanding of the fundamental teachings of Kabbalah, and how you can use its wisdom to clarify your relationship with others and the world around you.

Using language both scientific and poetic, he probes the most profound questions of spirituality and existence. This provocative, unique guide will inspire and invigorate you to see beyond the world as it is and the limitations of your everyday life, become closer to the Creator, and reach new depths of the soul.

Kabbalah, Science, and the Meaning of Life

Science explains the mechanisms that sustain life; Kabbalah explains why life exists. In *Kabbalah, Science, and the Meaning of Life*, Rav Laitman combines science and spirituality in a captivating dialogue that reveals life's meaning.

For thousands of years Kabbalists have been writing that the world is a single entity divided into separate beings. Today the cutting-edge science of quantum physics states a very similar idea: that at the most fundamental level of matter, we are all literally one.

Science proves that reality is affected by the observer who examines it; and so does Kabbalah. But Kabbalah makes an even bolder statement: even the Creator, the Maker of reality, is within the observer. In other words, God is inside of us; He doesn't exist anywhere else. When we pass away, so does He.

These earthshaking concepts and more are eloquently introduced so that even readers new to Kabbalah or science will easily understand them. Therefore, if you're just a little curious about why you are here, what life means, and what you can do to enjoy it more, this book is for you.

From Chaos to Harmony

Many researchers and scientists agree that the ego is the reason behind the perilous state our world is in today. Laitman's groundbreaking book not only demonstrates that ego has been the basis for all suffering throughout human history, but also shows how we can turn our plight to pleasure.

The book contains a clear analysis of the human soul and its problems, and provides a "roadmap" of what we need to do to once again be happy. *From Chaos to Harmony* explains how we can rise to a new level of existence on personal, social, national, and international levels.

INTERMEDIATE

The Kabbalah Experience

The depth of the wisdom revealed in the questions and answers within this book will inspire readers to reflect and contemplate. This is not a book to race through, but rather one that should be read thoughtfully and carefully. With this approach, readers will begin to experience a growing sense of enlightenment while simply absorbing the answers to the questions every Kabbalah student asks along the way.

The Kabbalah Experience is a guide from the past to the future, revealing situations that all students of Kabbalah will experience at some point along their journeys. For those who cherish every moment in life, this book offers unparalleled insights into the timeless wisdom of Kabbalah.

The Path of Kabbalah

This unique book combines beginners' material with more advanced concepts and teachings. If you have read a book or two of Laitman's, you will find this book very easy to relate to.

While touching upon basic concepts such as perception of reality and Freedom of Choice, *The Path of Kabbalah* goes deeper and expands beyond the scope of beginners' books. The structure of the worlds, for example, is explained in greater detail here than in the "pure" beginners' books. Also described is the spiritual root of mundane matters such as the Hebrew calendar and the holidays.

ADVANCED

The Science of Kabbalah

Kabbalist and scientist Rav Michael Laitman, PhD, designed this book to introduce readers to the special language and terms of the authentic wisdom of Kabbalah. Here, Rav Laitman reveals authentic Kabbalah in a manner both rational and mature. Readers are gradually led to understand the logical design of the Universe and the life that exists in it.

The Science of Kabbalah, a revolutionary work unmatched in its clarity, depth, and appeal to the intellect, will enable readers to approach the more technical works of Baal HaSulam (Rabbi Yehuda Ashlag), such as *The Study of the Ten Sefirot* and *The Book of Zohar.* Readers of this book will enjoy the satisfying answers to the riddles of life that only authentic Kabbalah provides. Travel through the pages and prepare for an astonishing journey into the Upper Worlds.

Introduction to the Book of Zohar

This volume, along with *The Science of Kabbalah*, is a required preparation for those who wish to understand the hidden message of *The Book of Zohar*. Among the many helpful topics dealt with in this text is an introduction to the "language of roots and branches," without which the stories in *The Zohar* are mere fable and legend. *Introduction to the Book of Zohar* will provide readers with

the necessary tools to understand authentic Kabbalah as it was originally meant to be, as a means to attain the Upper Worlds.

The Zohar

The Book of Zohar (The Book of Radiance) is an ageless source of wisdom and the basis for all Kabbalistic literature. Since its appearance nearly 2,000 years ago, it has been the primary, and often only, source used by Kabbalists.

For centuries, Kabbalah was hidden from the public, which was deemed not yet ready to receive it. However, our generation has been designated by Kabbalists as the first generation that *is* ready to grasp the concepts in *The Zohar.* Now, we can put these principles into practice in our lives.

Written in a unique and metaphorical language, *The Book of Zohar* enriches our understanding of reality and widens our worldview. Although the text deals with one subject only—how to relate to the Creator—it approaches it from different angles. This allows each of us to find the particular phrase or word that will carry us into the depths of this profound and timeless wisdom.

ALL AROUND

Attaining the Worlds Beyond

From the introduction to *Attaining the Worlds Beyond:* "...Not feeling well on the Jewish New Year in September 1991, my teacher called me to his bedside and handed me his notebook, saying, 'Take it and learn from it.' The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

"He used to say, 'I want to teach you to turn to the Creator, rather than to me, because He is the only strength, the only Source of all that exists, the only One who can really help you, and He awaits your prayers for help. When you seek help in your search for freedom from the bondage of this world, help in elevating yourself above this world, help in finding the self, and help in determining your purpose in life, you must turn to the Creator, who sends you all those aspirations in order to compel you to turn to Him.'"

Attaining the Worlds Beyond holds within it the content of that notebook, as well as other inspiring texts. This book reaches out to all those seekers who want to find a logical, reliable way to understand the world's phenomena. This fascinating introduction to the wisdom of Kabbalah will enlighten the mind, invigorate the heart, and move readers to the depths of their souls.

Basic Concepts in Kabbalah

This is a book to help readers cultivate an *approach to the concepts* of Kabbalah, to spiritual objects, and to spiritual terms. By reading and re-reading in this book, one develops internal observations, senses, and approaches that did not previously exist within. These newly acquired observations are like sensors that "feel" the space around us that is hidden from our ordinary senses.

Hence, *Basic Concepts in Kabbalah* is intended to foster the contemplation of spiritual terms. Once we are integrated with these terms, we can begin to see, with our inner vision, the unveiling of the spiritual structure that surrounds us, almost as if a mist has been lifted.

Again, this book is not aimed at the study of facts. Instead, it is a book for those who wish to awaken the deepest and subtlest sensations they can possess.

Together Forever

On the surface, *Together Forever* is a children's story. But like all good children's stories, it transcends boundaries of age, culture, and upbringing.

In *Together Forever*, the author tells us that if we are patient and endure the trials we encounter along our life's path, we will become stronger, braver, and wiser. Instead of growing weaker, we will learn to create our own magic and our own wonders as only a magician can.

In this warm, tender tale, Michael Laitman shares with children and parents alike some of the gems and charms of the spiritual world. The wisdom of Kabbalah is filled with spellbinding stories. *Together Forever* is yet another gift from this ageless source of wisdom, whose lessons make our lives richer, easier, and far more fulfilling.

TEXTBOOKS

Shamati

Rav Michael Laitman's words on the book: Among all the texts and notes that were used by my teacher, Rabbi Baruch Shalom Halevi Ashlag (the Rabash), there was one special notebook he always carried. This notebook contained the transcripts of his conversations with his father, Rabbi Yehuda Leib Halevi Ashlag (Baal HaSulam), author of the *Sulam* (Ladder) commentary on *The Book of Zohar, The Study of the Ten Sefirot* (a commentary on the texts of the Kabbalist, Ari), and of many other works on Kabbalah.

Not feeling well on the Jewish New Year in September 1991, the Rabash summoned me to his bedside and handed me a notebook, whose cover contained only one word, *Shamati* (I Heard). As he handed the notebook, he said, "Take it and learn from it." The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

Committed to Rabash's legacy to disseminate the wisdom of Kabbalah, I published the notebook just as it was written, thus retaining the text's transforming powers. Among all the books of Kabbalah, *Shamati* is a unique and compelling creation.

Appendix Two
About Bnei Baruch

Bnei Baruch is a group of Kabbalists in Israel, sharing the wisdom of Kabbalah with the entire world. Study materials in over 20 languages are based on authentic Kabbalah texts that were passed down from generation to generation.

HISTORY AND ORIGIN

In 1991, following the passing of his teacher, Rabbi Baruch Shalom HaLevi Ashlag (The Rabash), Rav Michael Laitman, Professor of Ontology and the Theory of Knowledge, PhD in Philosophy and Kabbalah, and MSc in Medical Bio-Cybernetics, established a Kabbalah study group called "Bnei Baruch." He called it Bnei Baruch (Sons of Baruch) to commemorate the memory of his mentor, whose side he never left in the final twelve years of his life, from 1979 to 1991. Rav Laitman had been Ashlag's prime student and personal assistant, and is recognized as the successor to Rabash's teaching method.

The Rabash was the firstborn son and successor of Rabbi Yehuda Leib HaLevi Ashlag, the greatest Kabbalist of the 20th century. Rabbi Ashlag authored the most authoritative and comprehensive commentary on *The Book of Zohar*, titled *The Sulam Commentary (The Ladder Commentary)*. He was the first to reveal the complete method for spiritual ascent, and thus was known as Baal HaSulam (Owner of the Ladder).

Today, Bnei Baruch bases its entire study method on the path paved by these two great spiritual leaders.

THE STUDY METHOD

The unique study method developed by Baal HaSulam and his son, the Rabash, is taught and applied on a daily basis by Bnei Baruch. This method

relies on authentic Kabbalah sources such as *The Book of Zohar,* by Rabbi Shimon Bar-Yochai, *The Tree of Life,* by the Holy Ari, and *The Study of the Ten Sefirot,* by Baal HaSulam.

While the study relies on authentic Kabbalah sources, it is carried out in simple language and uses a scientific, contemporary approach. Developing this approach has made Bnei Baruch an internationally respected organization, both in Israel and in the world at large.

The unique combination of an academic study method and personal experiences broadens the students' perspective and awards them a new perception of the reality they live in. Those on the spiritual path are thus given the necessary tools to research themselves and their surrounding reality.

THE MESSAGE

Bnei Baruch is a diverse movement of many thousands of students worldwide. Students can choose their own paths and the personal intensity of their studies, according to their unique conditions and abilities. The essence of the message disseminated by Bnei Baruch is universal: unity of the people, unity of nations and love of man.

For millennia, Kabbalists have been teaching that love of man should be the foundation of all human relations. This love prevailed in the days of Abraham, Moses, and the group of Kabbalists that they established. If we make room for these seasoned, yet contemporary values, we will discover that we possess the power to put differences aside and unite.

The wisdom of Kabbalah, hidden for millennia, has been waiting for the time when we would be sufficiently developed and ready to implement its message. Now, it is emerging as a solution that can unite diverse factions everywhere, better enabling us, as individuals and as a society, to meet today's challenges.

ACTIVITIES

Bnei Baruch was established on the premise that "only by expansion of the wisdom of Kabbalah to the public can we be awarded complete redemption" (Baal HaSulam).

Therefore, Bnei Baruch offers a variety of ways for people to explore and discover the purpose of their lives, providing careful guidance for the beginners and the advanced students alike.

Kabbalah Today

Kabbalah Today is a free monthly paper produced and disseminated by Bnei Baruch. It is apolitical, non-commercial, and written in a clear, contemporary style. Its purpose is to expose the vast body of knowledge hidden in the wisdom of Kabbalah at no cost and in a clear, engaging format and style for readers everywhere.

Kabbalah Today is distributed for free in every major U.S. city, as well as in Toronto, Canada, London, England, and Sydney, Australia. It is printed in English, Hebrew, and Russian, and is also available on the Internet, at *www.kabtoday.com*.

Additionally, a hard copy of the paper is sent to subscribers at delivery cost only.

Internet Website

Bnei Baruch's homepage, *www.kabbalah.info*, presents the authentic wisdom of Kabbalah using essays, books, and original texts. It is the largest Kabbalah website on the net, and contains a unique, extensive library for readers to thoroughly explore the wisdom of Kabbalah. Additionally, there is a media archive, *www.kabbalahmedia.info*, containing more than 5,000 media items, downloadable books, and a vast reservoir of texts, video and audio files in many languages. All of this material is available for free download.

Kabbalah Television

Bnei Baruch established a production company, ARI Films (*www.arifilms.tv*) specializing in production of educational TV programs throughout the world, and in many languages.

In Israel, Bnei Baruch broadcasts are aired live through cable and satellite on Channel 98 Sunday through Friday. All broadcasts on these channels are free of charge. The programs are adapted specifically for beginners, and do not require prior knowledge of the material. This convenient learning process is complemented by programs featuring Rav Laitman's meetings with publicly known figures in Israel and throughout the world.

Additionally, ARI Films produces educational series and documentaries on DVDs, as well as other visual teaching aids.

Kabbalah Books

Rav Laitman writes his books in a clear, contemporary style based on the key concepts of Baal HaSulam. These books serve as a vital link between today's readers and the original texts. All of Rav Laitman's books are available for sale,

as well as for free download. Rav Laitman has thus far written thirty books, translated into ten languages.

Kabbalah Lessons

As Kabbalists have been doing for centuries, Rav Laitman gives a daily lesson at the Bnei Baruch center in Israel between 3:15-6:00 a.m. Israel time. The lessons are simultaneously translated into six languages: English, Russian, Spanish, German, Italian, and Turkish. In the near future, broadcasts will also be translated into French, Greek, Polish, and Portuguese. As with everything else, the live broadcast is provided gratis to thousands of students worldwide.

Funding

Bnei Baruch is a non-profit organization for teaching and sharing the wisdom of Kabbalah. To maintain its independence and purity of intentions, Bnei Baruch is not supported, funded, or otherwise tied to any government or political organization.

Since the bulk of its activity is provided free of charge, the prime source of funding for the group's activities is donations, tithing—contributed by students on a voluntary basis—and Rav Laitman's books, which are sold at cost.

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The Zohar

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THE ZOHAR

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Prologue

ABOUT RABBI SHIMON BAR-YOCHAI[1]

In the second century CE, a single man was granted the spiritual knowledge that Kabbalists had accumulated for 3,000 years before his time. Rabbi Shimon Bar-Yochai (Rashbi) put it all on paper and then hid it, as humanity was not ready for it. Today, we are ready for the revelation of *The Book of Zohar*.

Rabbi Shimon Bar-Yochai (Rashbi), author of *The Book of Zohar* (*The Book of Radiance*) was a Tana—a great sage in the early Common Era centuries. Rashbi's name is tied to numerous legends, and he is mentioned constantly in the Talmud and in the Midrash, the sacred Hebrew texts of his time. He lived in Sidon and in Meron, and established a seminary in the Western Galilee.

Rashbi was born and raised in the Galilee (a mountainous region in today's Northern Israel). Even as a child, he was not like other children his age. Questions such as, "What is the purpose of my life?" "Who am I?" and "How is the world built?" plagued him and demanded answers.

In those days, life in Galilee was very harsh: the Romans persecuted Jews and continually invented new laws to make their lives more difficult. Among these laws was a decree that prohibited Jews from studying the Torah (then synonymous with Kabbalah).

1 The articles, "About Rabbi Shimon Bar-Yochai" and "About The Book of Zohar" are presented here courtesy of the paper *Kabbalah Today*.

However, despite the Romans' prohibition, Rashbi immersed himself in the Kabbalah and tried to understand its subtle teachings. He felt that beneath the Biblical stories was a profound and hidden truth, which held the answers to his persistent questions.

Gradually, Rabbi Shimon came to realize that he had to find a teacher who had already been through the spiritual path, gained experience, and could guide others up the spiritual ladder. He decided to join the group of the greatest Kabbalist of the time—Rabbi Akiva—a decision that turned out to be the turning point in Rashbi's life.

STUDYING WITH RABBI AKIVA

Rabbi Shimon was an avid, devoted student, burning with desire to discover the Higher realms of reality. Before long, he was one of Rabbi Akiva's prime students. He studied with Rabbi Akiva for thirteen years, and achieved the highest levels on the spiritual ladder.

The Bar-Kokheva revolt abruptly ended the great days of Rabbi Akiva's seminary. Almost all of his 24,000 students died in plagues, and in fierce battles against the Romans. Of the 24,000 students, only five survived, and Rashbi was among them.

Rashbi was among the leaders of the Bar-Kokheva revolt against the Roman rule in the land of Israel. His resistance became even more fierce and unyielding when he'd learned how his teacher, Rabbi Akiva, had been ruthlessly executed.

The Talmud writes that once, when Rashbi spoke against the Roman rule, a fellow Jew heard him and alerted the Roman authorities. In consequence, Rashbi was tried in absentia and was sentenced to death. The Roman emperor sent men in search of him, but to their disappointment, Rashbi seemed to have vanished into thin air.

THE CAVE AT PEQI'IN

Legends have it that Rashbi and his son fled to the Galilee, hid in a cave at Peqi'in, a village in the north of Israel, and remained there for thirteen years. During that time, they delved in the secrets of the wisdom of the hidden. Their efforts succeeded, and they discovered the entire system of creation.

After thirteen years in a cave, Rashbi heard that the Roman emperor had died. He could finally heave a sigh of relief. After leaving the cave, Rashbi gathered nine students and went with them to a small cave in Meron, known as

The Idra Raba (Great Assembly). With their help, he wrote *The Book of Zohar*, the most important book of Kabbalah.

Baal HaSulam described Rashbi and his students as the only beings who achieved perfection, the 125 spiritual degrees that complete the correction of one's soul. When he finished his commentary on *The Book of Zohar*, Baal HaSulam held a festive meal to celebrate its completion. At that celebration, he stated that "...prior to the days of the Messiah, it is impossible to be awarded all 125 degrees... except the Rashbi and his contemporaries, meaning the authors of *The Book of Zohar*. They were awarded all 125 degrees in completeness, even though they lived prior to the days of the Messiah. Hence, we often find in *The Zohar* that there will not be a generation such as the Rashbi's until the generation of the Messiah King. This is why his composition made such a strong impression in the world, since the secrets of the Torah in it occupy the level of all 125 degrees. This is also why it is said in *The Zohar* that *The Book of Zohar* will not be revealed except at the end of days, meaning in the days of the Messiah."

THE IDRA RABA (GREAT ASSEMBLY) AND *THE BOOK OF ZOHAR*

Idra Raba is a cave located in the north of Israel, between Meron and Zephath. Rashbi took his students to this cave, and there he wrote *The Book of Zohar*. It is almost impossible to understand how great Rabbi Shimon Bar-Yochai really was. He belongs, as Baal HaSulam puts it, to the highest Inner Light. This is why he had to use Rabbi Abba to put his words into writing. In *The Book of Zohar*, the Rashbi tells his students: "I am arranging you as follows: Rabbi Abba will write, Rabbi Elazar, my son, will study orally, and the rest of the friends will converse in their hearts" (*Zohar*, Haazinu).

The Book of Zohar was written in the second century CE, not long after the ruin of the Second Temple and the beginning of the last exile of the people of Israel from its land. But even prior to the exile, Rashbi predicted that *The Book of Zohar* would only be revealed at the end of the exile. He stated that its appearance to the masses would symbolize the end of the spiritual exile: "...in it, they will come out of the exile with mercy" (*Zohar*, Naso).

It is also written in *The Book of Zohar* that its wisdom would be revealed to all toward the end of the six thousand years, the period allotted to the correction of humanity: "And when it is near the days of the Messiah, even infants in the world are destined to find the secrets of the wisdom, and know in them the ends and the calculations of redemption, and at that time it will be revealed to all" (*Zohar*, VaYera).

THE REINCARNATION OF A UNIQUE SOUL

Rashbi is an incarnation of a unique soul, which coordinates and connects the Upper Force to every creation. This soul comes down into our world and incarnates in the patriarchs of Kabbalah. This is the order of its appearance: Abraham, Moses, Rabbi Shimon Bar-Yochai, the ARI (Rabbi Isaac Luria), and Rabbi Yehuda Ashlag (Baal HaSulam). Each incarnation of this soul promotes humanity to a new spiritual degree and leaves its mark in Kabbalah books, which serve the generations that follow.

An example of this process can be found in special sections of *The Zohar* called *Raia Meheimna* (The Loyal Shepherd). In these parts, Rashbi speaks from a state of clothing in Moses' soul. Another example of this is the book, *Shaar HaGilgulim (Gate of Reincarnations)*, where Rashbi speaks from a state of clothing in the soul of the ARI.

The Book of Zohar is undoubtedly unique and one of the world's most renowned compositions. Since its writing, thousands of stories have been linked to *The Zohar*, and the book is still shrouded in mystery today. The fascination around it is so great that even though the book is completely incomprehensible to our generation without proper interpretation, millions of people diligently read it.

RASHBI'S DEPARTURE

According to tradition, Rabbi Shimon Bar-Yochai passed away in the presence of his friends on *Lag BaOmer* (the 33rd day of the *Omer* count, which starts on the first day of Passover) of the year 160 CE, and was buried in Meron. With his death, the soul of a giant Kabbalist completed its task in our world.

Rashbi fulfilled his destination. Hundreds of thousands visit his gravesite yearly, trying to sense some of the Light that he had brought to the world. The greatest Kabbalists praise his composition and repeatedly claim that *The Book of Zohar* is destined to bring redemption to the world.

Rav Kook, the first Chief Rabbi of Israel, writes about the *Zohar* (*Ohr Yakar*): "This composition, called *The Book of Zohar*, is like Noah's Ark, where there were many kinds, but those kinds and families could not exist unless by entering the ark. ...**Thus the righteous will enter the secret of the Light of this composition to persist, and thus is the virtue of the composition, that immediately when engaging, with his desire for the love of God, it will draw him as a magnet draws the iron. And he will enter it to save his**

soul and spirit and his correction. And even if he is wicked, there is no fear should he enter."

We are living in a historic time. The soul of Rashbi is completing its mission in our generation, and thanks to this spiritual giant, who lived nearly 2,000 years ago, the wisdom of Kabbalah is emerging so we may all ascend to a life of eternity and wholeness.

ABOUT *THE BOOK OF ZOHAR*

***The Book of Zohar* is the most mysterious, and at the same time the most significant book of Kabbalah. In recent years, it has become increasingly clear that although *The Book of Zohar* was written eighteen centuries ago, it was actually written for our time. Rabbi Yehuda Ashlag (Baal HaSulam) opened it to us and rekindled what has long been forgotten from our hearts.**

The depth of the wisdom in The Book of Zohar is locked behind a thousand doors.

–Rabbi Yehuda Ashlag (Baal HaSulam), "Preface to the Book of Zohar"

Since the dawn of humanity, unique individuals climbed the spiritual ladder and achieved the highest level of bonding with the Upper Force, the Creator. We call those people "Kabbalists."

Through this bonding, they came to understand that the whole of reality, from the highest spiritual worlds down to our world, is founded on love and bestowal. They realized that there is nothing in the world except for this Force, and that everything that happens in reality was made only to bring humanity to permanent existence with this sensation.

Kabbalists have searched and found the answers to every question they asked—the purpose of our lives, the structure of the world, and how we can determine our destiny. They wrote about what they discovered in books such as *Raziel Hamalaach (The Angel Raziel), Sefer Yetzira (The Book of Creation), Etz Chaim (The Tree of Life)*, and others.

Of all the books, the most seminal, mysterious, and profound is *The Book of Zohar (The Book of Radiance). The Book of Zohar* describes the hidden system of the Upper Guidance. It depicts the worlds, the great powers that govern them, and how one who chooses to study Kabbalah affects his or her own fate and that of humanity.

The Zohar also explains how every event cascades from the Upper World to ours, and the dressings it acquires here. But what makes *The Zohar* unique is the fact that it was not written for its contemporaries; it was rather intended for a generation that would live two millennia later—our generation.

REMOVING THE COVERS

Our generation stands at the very threshold of redemption, if we only know how to spread the wisdom of the hidden in the masses.

–Baal HaSulam, "Messiah's Horn"

The twentieth century has brought unprecedented changes. These opened the door to a whole new phase, which the greatest Kabbalists have been describing for centuries in their writings. The greatest change of all is that in this century, Kabbalists state that studying Kabbalah is not only permitted, it is a must!

It is written in *The Book of Zohar* itself that the wisdom of Kabbalah would begin its spreading from the year 1840. The great 18th century Kabbalist, The Vilna Gaon (GRA), wrote in his book *Kol HaTor (Voice of the Turtledove)* that the process of the revelation of the Kabbalah would begin in 1990. In his book, *Even Shlemah (A Perfect and Just Weight),* Chapter 11, he even stated that redemption *depends primarily* on the study of Kabbalah.

Rav Kook explained that "the great spiritual questions that were once resolved only for the great and the excellent, must now be resolved to various degrees within the entire nation" (*Eder HaYaker ve Ikvey HaTzon*, p. 144).

But it was Baal HaSulam who turned the words of the Kabbalists from a vision to a tangible reality. He clearly saw that the time had come to allow everyone to study *The Book of Zohar.* He claimed that by studying *The Zohar*, the whole of humanity would rise and attain the spiritual world.

With this vision in mind, Baal HaSulam devoted himself to composing a comprehensive, accurate, and systematic interpretation of *The Book of Zohar.* His goal was to unveil the book to the public and make it suitable for the souls of our generation.

In the introduction to his commentary on *The Zohar*, he explained why he wrote it: "I have named the commentary *HaSulam* (The Ladder) to indicate that the function of my commentary is as the function of any ladder. If you have an attic filled with abundance, you need only a ladder to climb it, and all the bounty in the world will be in your hands."

ACCELERATING THE SPREAD OF THE WISDOM

All the Kabbalists dreamed of our generation, when the whole of humanity could discover the wondrous things they already had. They prayed that through reading the authentic sources they had left for us, we, too, would achieve bonding with the Upper Force, as did they. In his commentary on *The Book of Zohar*, Baal HaSulam threw us a rope, "a life buoy." In doing so, he paved our way to a future of abundance and prosperity.

Baal HaSulam called upon us to give greater weight to engagement in the wisdom of Kabbalah, and accelerate the spreading of the wisdom. He knew that only the wisdom of Kabbalah could elevate the world to the spiritual realm and into the eternity that Kabbalists had been experiencing throughout the generations.

Webster's Dictionary defines a generation as "a group of individuals born and living contemporaneously (at the same time)." In Kabbalah, however, a generation is a *spiritual* phase. According to great Kabbalists such as the Holy ARI, our generation—our spiritual phase—began in the sixteenth century.

The longer we wait with the spiritual ascension our generation is meant to achieve, the greater will be our discomfort. The spiritual realm, which determines what happens in our world, will increase its pressure on us until we decide to achieve this realm for ourselves.

In the words of the great Kabbalist Rabbi Avraham Azulai (in his introduction to the book, *Ohr ha Chama* (*Light of the Sun*)), "I have found it written that the above decree to not openly engage in the wisdom of truth was only for a time—until the end of the 1490. From then on … the sentence has been lifted, and permission was given to engage in *The Book of Zohar*. And from the year 1540 it has become praiseworthy to engage in great numbers since it is by virtue of this the Messiah King will come, and not by another virtue. It is inappropriate to be negligent."

"But the wise shall understand that their elevation comes from the Creator, the Tree of Life. And they who are righteous shall shine like the brightness of the firmament" (Daniel, 12:3).[2]

"By virtue of Rabbi Shimon's composition, *The Book of Zohar*, from the Supernal Force that brings all things back to the Creator, at the end of days, the children of Israel will taste from the Tree of Life, which is *The Book of Zohar*; and they will be redeemed from exile by the Creator's mercy" (Naso, 90).

2 To facilitate comprehension of the spiritual meaning of ancient Hebrew sources, quotes are not direct translations, but rather reflect the Kabbalistic meaning of the texts.

Introduction

The Book of Zohar narrates that Rabbi Shimon Bar-Yochai (Rashbi) and his son, Rabbi Aba, attained the level of Prophet Eliyahu (Elijah). Hence, it is said that Eliyahu himself visited their cave and taught them the Torah. (Incidentally, the cave in the village of Peqi'in still exists today.)

The author of *Divrey Yoel (The Words of Yoel)* wrote the following in the book *The Torah of Rashbi*: "Before Rabbi Shimon studied the secrets of the Torah, there was a rule in the cave—to settle disputes according to the opinion of Rabbi Yehuda, the author of the Talmud. However, after Rabbi Shimon left the cave, everything that he had written in *The Zohar* was considered to have exceeded all human attainments." Rashbi himself received the name *Butzina Kadisha* (Holy Candle), as he had attained the soul of Moshe (Moses).

Verdicts on legislative and procedural matters are rendered in accordance with the Talmud or *The Book of Zohar*, depending on where this matter is examined more strictly. If the matter is mentioned neither in the Talmud nor in *The Zohar*, then the decision is based on the source that best elucidates this matter. If the disputed matter is between the Talmud and the legislators, the decision is based on the assertion from *The Book of Zohar*. If the legislators themselves cannot come to an agreement on the matter in dispute, the decision is based on the opinion of *The Zohar* (*Mishna Brura*, 25, 42).

The great follower of Rashbi, an heir (next receiver) to his soul, Rabbi Isaac Luria (The Holy ARI) wrote that his soul was a return of the soul of Rabbi Shimon, and the soul of Rabbi Shimon was a return of the soul of Moshe (*Shaar HaGilgulim*, item 64). He also wrote that the soul of Moshe clothed in Rashbi to correct the soul of *Achiya HaShiloni* (Ahijah the Shilonite), who "corrupted" *Malchut* on account of the sin of King Yerav'am (Jeroboam), which prompted the transgression of all Israel. Hence, the soul of Rashbi appeared

to correct Israel's sins. The part of *The Zohar* titled *Raya Meheimna* (Loyal Shepherd) relates how Rashbi attained the soul of Moshe, merged with it, and attained the supernal wisdom.

In his works *Maranan ve Rabanan* and *Kli Yakar* (*Melachim*, 2, 12), the great HaChida also says that Rashbi's entire work lay in correction of the sin of *Achiya HaShiloni*.

As Rashbi says in the Talmud (*Sukkah*, 45, 2): "I can redeem the entire world from judgment from the day of my birth to the present day. And if my son is with me, from the day the world was created to the present day. And if Yotam Ben Uziyahu is with us, from the day the world was created to its end." The book of *Melachim* narrates about Yotam Ben Uziyahu (20, 15).

After the verdict was lifted, Rashbi founded his seminary in the settlement of Tekoa and in the village of Meron. There he taught his disciples Kabbalah and wrote *The Book of Zohar*, thereby revealing what was forbidden to reveal from the time of Israel's reception of the Torah (*Tikuney Zohar*, *Hakdamah*, p. 17).

However, to write down all the secrets of the Torah, Rabbi Shimon had to express them in a secret form. Rashbi's disciple, Rabbi Aba, had a unique quality to his soul. This quality enabled him to convey spiritual knowledge in a secret, concealed form. Hence, Rabbi Shimon asked his disciple to express his thoughts for him, that is, to commit Rashbi's thoughts to paper. The ARI explained it in the following way: "*The Book of Zohar* must remain concealed until the generation of the coming of the *Mashiach* (Messiah), as through the study of this book will humankind return from its spiritual exile" (The ARI, *Shaar HaHakdamot*, *Hakdamah*, p. 3). That is why Rabbi Aba wrote the teachings of Rabbi Shimon in Aramaic, as it is the reverse side of Hebrew.

The ARI wrote (*Maamarey Rashbi (Articles of Rashbi)*, p. 100) that the writing of *The Zohar* in a secret form was possible because the soul of Rabbi Aba originated from the Surrounding Light, and not from the Inner Light. For this reason, the ARI explained, he could express the most supernal wisdom in a secret form as simple stories.

(Rabbi Shimon lived approximately to the age of eighty and passed away on the holiday of *Lag BaOmer*, the eighteenth day in the month *Iyar*, surrounded by his disciples, and recognized by the entire nation. This day is celebrated as the holiday of Light. Rabbi Shimon's body was buried in a cave off Mount Meron, and the body of his son, Rabbi Elazar, is buried a few meters from him.)

Like the subsequent compositions of the ARI and other Kabbalists (evidently, such is the lot of all true spiritual books), *The Book of Zohar* was concealed for

some 1,100 years in a cave near Meron, since the day it was written, until an Arab man found it and sold it in the market as wrapping cloth.

Part of the torn sheets fell into the hands of a sage, who recognized and appreciated the value of the writings. After a long search, he recovered many sheets from refuse bins or bought them from spice vendors, who were selling their merchandise wrapped in the sheets of *The Zohar*. It was out of these recovered sheets that the book (as we know it today) was compiled.

For many centuries, since that time until today, *The Book of Zohar* has been the subject of controversy. Philosophers, scientists, and other "sages," still debate it today. Yet, the fact remains that only a Kabbalist, one who ascends to a particular spiritual degree, attains what this book conveys. To all other people, it seems like a collection of narratives, stories, and ancient philosophy. Only those who do not comprehend this book argue over it; but Kabbalists know for certain that Rashbi's book is the greatest source of spiritual attainment that the Creator imparted upon the people in this world.

Although *The Book of Zohar* was written in the second century, only Rabbi Yehuda Ashlag was able to provide a full commentary on it in the 1930s-40s. The reason for the concealment of *The Zohar* from the second century to thirteenth century and the lack of a complete commentary on it for eighteen centuries is explained in the "Introduction to the Book of Zohar."

Rabbi Ashlag called his commentary *HaSulam* (The Ladder) because by studying it, one can ascend the spiritual degrees of attainment of the Upper Worlds as one would climb a ladder in our world. Following the publishing of the *Sulam* commentary, Rabbi Ashlag received the epithet *Baal HaSulam* (Owner of the Ladder), as it is customary among sages of the Torah to call a person not by his name, but according to his highest attainment.

THE BOOK OF ZOHAR CONTAINS:

1. ***Hakdamat Sefer HaZohar*** *(The Introduction of the Book of Zohar)*—containing several articles that fully reveal the inner meaning of the Torah.

2. ***Sefer HaZohar*** *(The Book of Zohar)*—divided into parts and chapters that correspond to the weekly portions of the Torah:

The Book of *Beresheet* *(Genesis)*: *Beresheet*, *Noach*, *Lech Lecha*, *Vayera*, *Chaiey Sarah*, *Toldot*, *Vayetze*, *Vayishlach*, *Vayeshev*, *Miketz*, *Vayigash*, *Vayichi*.

The Book of *Shemot* *(Exodus)*: *Shemot*, *Vayera*, *Bo*, *Beshalach*, *Yitro*, *Mishpatim*, *Terumah* (*Safra de Tzniuta*), *Tetzaveh*, *Ki Tissa*, *Veyikahel*, *Pekudey*.

The Book of *Vayikra* *(Leviticus)***:** *Vayikra*, *Tzav*, *Shmini*, *Tazria*, *Metzura*, *Acharey*, *Kedushim*, *Emor*, *BaHar*, *Vechukotay*.

The Book of *Bamidbar* *(Numbers)***:** *Bamidbar*, *Naso* (*Idra Raba*), *Baalotcha*, *Shlach Lecha*, *Korach*, *Chukat*, *Balak*, *Pinchas*, *Matot*.

The Book of *Devarim* *(Deuteronomy)***:** *VeEtchanen*, *Ekev*, *Shoftim*, *Titze*, *Vayelech*, *Haazinu* (*Idra Zuta*).

3. *Zohar Hadash* *(The New Zohar)*: additions to the weekly chapters:

Beresheet, *Noach*, *Lech Lecha*, *Vayera*, *Vayetze*, *Vayeshev*, *Bashalach*, *Yitro*, *Terumah*, *Ki Titze*, *Tzav*, *Acharey*, *BaHar*, *Naso*, *Chukat*, *Balak*, *Matot*, *VeEtchanen*, *Ki Titze*, *Ki Tavo*.

4. Additional books in *The Book of Zohar* that are not a direct commentary on the Torah:

Idra Raba, *Idra Zuta*, *Safra de Tzniuta*, *Raza de Razin*, *Tosefta*, *Raya Mi'emna*, *Ashmatot*, *Sitrey Torah*, *Sitrey Otiot*, and *Tikuney Zohar*.

5. *Midrash HaNe'elam* *(The Commentary on the Writings)*: *Song of Songs*, *Ruth*, *Eicha (Lamentations)*—and on the Torah (Pentateuch).

Baal HaSulam wrote the commentary on the portions of *The Zohar* that are known to us. His main commentaries in the "Introduction to the Book of Zohar" and the chapter "Beresheet" are expressed in terms of man's spiritual work. The most valuable articles of *The Zohar* for the science of Kabbalah are *Idra Raba*, *Idra Zuta*, and *Safra de Tzniuta*. All of them are expressed in the language of Kabbalah. Besides these articles, the rest of *The Zohar* is written in the language of Midrash.

In its original form, *The Book of Zohar*—written by Rabbi Aba sixteen centuries ago—was not divided into weekly chapters. Its volume was several times larger than the text that reached us; it expounded not only the Torah, but also twenty-four other books of the Bible (Pentateuch, Prophets, and Writings).

Besides *The Book of Zohar* itself, Rabbi Shimon's book of *Tikkunim* (corrections) had reached us, as well. It comprises seventy commentaries on the first word of the Torah, *Beresheet* (in the beginning), since it includes everything.

This book offers a semantic translation of *The Zohar* itself, Rabbi Yehuda Ashlag's *The Sulam* commentary, and my own explanations. The book also contains the first part of *The Book of Zohar—Hakdamat Sefer HaZohar* (*Introduction of The Book of Zohar*).

At the beginning of the text, the semantic translation is given in bold script. *The Sulam* commentary and my explanations are in regular script or *italics* because it turned out to be extremely difficult to separate my explanations from Rabbi Ashlag's holy texts. The numbers at the beginning of the items correspond to the numbers of the items in *The Book of Zohar* with *The Sulam* commentary, vol. 1.

The reason for the interlacing of texts is the need to explain the meaning of *The Zohar* in several languages simultaneously: a) the language of Kabbalah (*Sefirot*, *Partzufim*, *Gematria,* and worlds), b) the language of spiritual work (emotions), c) the language of the Torah (narrative), and d) the language of the Talmud (judicial).

To comprehend the style of *The Book of Zohar*, I recommend the reader to return to the translation of the original text after reading and mastering the commentary.

The Book of Zohar, like the whole of the Torah, speaks exclusively of man (creation) and his relationship with the Creator. The Torah attaches worldly appellations to all of man's inner properties. Thus, the aspiration to the Creator is called "Israel," and the aspiration to selfish reception of pleasures is called "nations of the world." However, there is no connection whatsoever between these names in the Torah and the Jews and other nations in our world. Kabbalah appeals to *man*, to creation!

The book contains articles commented upon in the language of Kabbalah, and others commented upon in the language of emotions, which is easier to understand for the beginner. The reader can begin the study of the book with such articles as "Night of the Bride," and "Who rejoices on holidays." Nevertheless, a complete study of *The Zohar* entails systematic learning of the material. The more accustomed we are to Kabbalah, the more it permeates our hearts, and it can only be mastered by repeatedly reviewing the studied material.

Rav Michael Laitman

List of Abbreviations and Explanations

AA—*Arich Anpin*—the *Partzuf* of *Hochma*, the central, initial *Partzuf* in the world of *Atzilut*, from which all the other *Partzufim* originate.

Aba—Father —the *Partzuf* of *Hochma*.

Ima—Mother—the *Partzuf* of *Bina*.

ZA—*Zeir Anpin*—Son (with regard to *AVI*).

ZON—ZA and *Nukva*—*Malchut*.

Nukva, Malchut—a *Sefira* (singular for *Sefirot*) or *Partzuf* that receives from all the preceding *Partzufim* (plural for *Partzuf*). *Malchut* of the world of *Atzilut* is the sum of all the creatures, all human souls. For this reason it is called *Knesset Israel* (The Assembly of Israel).

Israel—the property of "bestowal," altruism. This is the property of the Creator, the property of *Bina*. *Israel* derives from the Hebrew words *Yashar*—straight, and *El*—the Creator. Thus, *Israel* is the property of aspiring to attain equivalence of form with the Creator. The "nations of the world" are the aspiration to selfish reception of pleasure. Naturally, these two properties are present in everyone, and Kabbalah is the method for the development of the property of Israel within man, with the purpose of attaining the Creator in this life.

Kli (vessel) egoistic desires and aspirations are not considered a *Kli*. A *Kli* is the corrected desires, suitable for reception of Light. These are altruistic desires with a screen that has transformed them from egoism into altruism.

The human heart that receives all sensations is called the *Kli* (vessel) of reception of sensations. The spiritual vessel, the only vessel that *The Zohar* speaks of, is the desire to bestow upon the Creator: to hand over all of man's desires to the Creator, as though saying that he agrees with all his heart to relinquish all of himself for His sake. Such a complete and true intention is called "*Lishma*" (for the Creator's sake).

SEFIROT	THE CREATOR'S NAMES
KETER	EKYEH=Aleph-Hey-Yod-Hey
HOCHMA	YAH= Yod-Hey
BINA	HaVaYaH with Nikud Elokim
HESED	EL=Aleph-Lamed
GEVURA	ELOKIM= Aleph-Lamed-Hey-Yod-Hey
TIFFERET	HaVaYaH with Nikud of Shvah-Holam-Kamatz
NETZAH and HOD	TZEVAOT
YESOD	SHADDAY=Shin-Dalet-Yod or EL=Aleph-Lamed CHAI=Chet-Yod
MALCHUT	ADNI=Aleph-Dalet-Nun-Yod

Mittuk (sweetening/mitigation) of a restriction law. Restriction is a ban for *Malchut* to receive Light. This ban is lifted when *Malchut* is corrected by the properties of *Bina*.

Zivug—coupling—is translated as a sexual union between a man and a woman in this world. Since spiritual actions are *absolutely detached* from the way we would normally perceive them, I have chosen to use the Hebrew term *Zivug*, as it is more abstractedly perceived by people with no knowledge of Hebrew. This will help prevent confusions based on previously existing conceptions. The spiritual *Zivug* is an aspiration of the Upper One (ZA—male part) to pass the Light (pleasure) to the lower one (*Malchut*—female part). In doing so, both desires are completely selfless, as in the example of the guest and the host.

PBP—*Panim be Panim* (face to face). This state occurs when a *Zachar* (male *Sefira*), or *Aba* (father), passes *Ohr Hochma* (Light of Wisdom) to the female *Sefira*, or *Ima* (mother), for the subsequent transfer to the children (ZON). The same relationships of *ABA* (see below) and *PBP* also transpire between their children, ZON (ZA and *Malchut*).

ABA – *Achor be Achor*, back to back (pronounced *Ach be Ach*). If *Partzuf Aba* (*Hochma)* has *Ohr Hochma*, but is unwilling to pass it on to *Partzuf Ima* (*Bina*), and if *Ima* also does not want to receive it, such a relationship between them is called back to back. The same relationship can exist between ZA and *Malchut*.

Hesed—mercy, compassion, altruism, *Ohr Hassadim* (the Light of Mercy, compassion, and altruism). It appears only within a *Kli* (desire) that wishes to

give selflessly and be similar to the Creator. This is the property of the *Sefira* or *Partzuf* of *Bina*. *Bina* of the world of *AK (Adam Kadmon)* is called *SAG*. *Bina* of the world of *Atzilut* is called *Ima*, the Supernal Mother, *YESHSUT*, and *AVI*. The Light of *Bina* is the pleasure of being similar to the Creator's properties; hence, this Light (sensation) is the most reliable protection from the impure forces. And the *Kli* that possesses the properties of *Bina* is unable to transgress, as its desire is solely to bestow.

KHB—*Keter-Hochma-Bina* (pronounced *Kahab*). These are the first three *Sefirot* that form the *Rosh* (head) of the *Partzuf*. The *Rosh* decides how much pleasure the *Partzuf* can accept not for its own sake but for the sake of the Creator. This Light descends from the *Rosh* to the *Guf* (body).

HBD—*Hochma-Bina-Daat* (pronounced *Habad*). This is the same as *Keter-Hochma-Bina* (the *Rosh* of the *Partzuf*). *Sefira Daat* is not a *Sefira*, but the request (also known as *MAN*) of *ZON* (*Zeir Anpin* and *Nukva*). *Daat* is the appeal of *ZON* to *Bina* regarding their desire to receive *Ohr Hochma* from her. This prayer of *ZON* is called *MAN*, for it ascends to *Bina* and evokes in *Bina* (*Ima*—their mother) the desire to bestow upon her children—*ZON*. *MAN* in *Bina* is called *Sefira Daat*. This is not a *Sefira* like the other ten *Sefirot*; it is rather a request. However, to stress this state, we use the name *HBD* instead of *KHB*.

HGT—*Hesed-Gevura-Tifferet* (pronounced *Hagat*). These are the *Sefirot* of the *Guf* (body), similar to the *Sefirot* of the *Rosh*: *Hesed* is tantamount to *Keter*, *Gevura* is tantamount to *Hochma*, and *Tifferet* is tantamount to *Bina*. They are called *GE* (see below) of the body.

NHYM—*Netzah-Hod-Yesod-Malchut* (pronounced *Nehim*). These *Sefirot* receive from the *Sefirot HGT* (*GE*). Since they receive and have the will to receive, they are called *AHP* of the body.

GE—*Galgalta-Eynaim* (skull and eyes). *Sefirot Keter-Hochma*-and *GAR* of *Bina*. These *Sefirot* do not have the will to receive and wish only to bestow. Hence, they cannot become egoistic.

NRN—*Nefesh-Ruach-Neshama* (pronounced *Naran*). This is the Light that fills the small *Partzuf*. *Katnut* (small state) is when the *Partzuf* has the strength (a screen) only to bestow, but is unable to receive for the Creator's sake, despite its desire to do so. In this case, the *Partzuf* has only *Ohr Hassadim* (Light of Mercy), but not *Ohr Hochma* (Light of Wisdom). This is why it is considered a small *Partzuf*, without strength and reason, similar to a child in our world.

AHP—*Awzen-Hotem-Peh* (ear-nose-mouth), pronounced *Ahap*. These are *Sefirot ZAT* of *Bina-ZA-Malchut*, which possess a will to receive. Therefore, in the

absence of a proper screen (resistance to that desire), they become egoistic. A *Partzuf* without a screen on its *AHP* is called *Katan* (small) and its state is called *Katnut* (smallness, incompleteness). It is like a child in our world, as this *Partzuf*, too, has no strength (screen), and can therefore have only *Ohr Hassadim* without *Ohr Hochma*).

Gadlut—big state. A *Partzuf* with a screen (strength to resist its egoistic nature) to not only refrain from receiving for its own sake, but to receive not for its own sake (as in the example of the guest and the host. In this case, the *Partzuf* fills all of its desires (all ten *Sefirot*) with the Lights of *Hassadim* and *Hochma*.

First Big State—*Gadlut Aleph*, the attainment of the Light of *Neshama*.

Second Big State—*Gadlut Bet*, the attainment of the Light of *Haya*.

Ohr Hochma—Light of Wisdom. This Light fills the *Kelim* (vessels/desires) of reception. It comes only if there is a screen on altruistic reception.

Ateret Yesod—literarily "foreskin," the place of union between Israel and the Creator. After the second restriction, it is forbidden to make a *Zivug* (spiritual coupling) on *Malchut* herself due to the absence of the screen. However, a *Zivug* can be made on the properties that *Malchut* received from ZA, called *Ateret Yesod*. Just as the desires of *Malchut* herself are cut off, the foreskin is circumcised, and the desires that remain within her are those received from ZA, called *Ateret Yesod*. On these desires, *Malchut* can make a *Zivug* with ZA, and receive the Light of *Hochma*. Naturally, this is not the same Light of *Hochma* that *Malchut* would receive if she were able to make a *Zivug* on her desires, that is, on herself, on her own properties, called "the central point of creation," the truly egoistic desires. *Malchut* will be able to do that only after 6,000 years, at the end of correction. But before that happens, these desires are called the mark of union with the Creator, since a *Zivug* on *Ateret Yesod* brings her closer to the Creator.

Ateret Yesod is also *Malchut de Malchut* that remains after the circumcision, the removal of the *Orla* (foreskin). This is the corrected part of *Malchut*, her unification with *Sefira Yesod*, upon which a *Zivug* can be made while still during the 6,000 years, thus bringing *Malchut* to the end of correction.

NRNHY—*Nefesh-Ruach-Neshama-Haya-Yechida* (pronounced ***Naranhay***). This Light fills the big *Partzuf*, consisting of *GE* and *AHP*.

Ohr (Light)—pleasure, the sensation of the Creator. *Ohr* should always be interpreted as the same concept, for although the term is used in general, all of its synonyms are implied!

Kli (vessel)—desire, creature. Like *Ohr*, the word *Kli* is used in general, but all of its synonyms are implied!

Gematria—numerical value of a letter, or a combination of letters and words. This is a special way of recording spiritual information.

Parsa—firmament, the division between the world of *Atzilut* and the worlds *BYA*. The *Parsa* divides the ten *Sefirot* into two parts: the altruistic *Kelim* of bestowal (*GAR*, *KHB*, and *GE*) and the *Kelim* of reception (*ZON* or *Bina-ZA-Malchut*), for *Bina* deliberately fell into ZA (*AHP*) with the purpose of correcting him. *Malchut*, which ascends above *Bina* and stands below *Hochma*, is called *Parsa* or "firmament," and separates *GE* from *AHP*.

ZAT, ZAK—the seven *Sefirot Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, *Malchut* (*HGT NHYM*).

VAT, VAK—the six *Sefirot Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod* (*HGT NHY*, pronounced *Hagat Nehy*).

De – the preposition 'of' in a possessive meaning. For example, *Malchut* ***de*** *Atzilut* means *Malchut* **of** the world of *Atzilut*.

English translation—Whenever it says so in parenthesis, this refers to the books of the Torah (Pentateuch), *Nevi'im* (Prophets), and *Ketuvim* (Writings/ Hagiographa), published by Mosad HaRav Kook, in Hebrew with English translation. For example, (*Yeshayahu*, 11:9; English translation p. XXX, 9) means that if you open page XXX in the book of Prophets, what you are looking for will be in sentence number nine. When the original source is indicated, it is recommended to refer to it there and then to read at least the passage that the quoted saying is ascribed to. This will help you to see even more clearly that the Torah, using an allegorical, figurative language, speaks only of the spiritual world and man's ascension to it, and not at all about history or about our world.

Garments—attributes, desires, *Kelim*. Generally, the garments in question are those that *Malchut* receives from *Bina*.

Huppah—a wedding baldachin, a canopy under which a marriage ceremony takes place.

Nartik—the covering of ZA; same as the *Huppah*.

Adornments—the Light of *Hassadim*, Light of *Bina*, which she passes into *Malchut*. This corrects *Malchut*, and enables her to receive the Light of *Hochma* in the Light of *Hassadim*.

Orla—foreskin on the *Sefira Yesod*, the place of the *Zivug* between ZA and *Malchut*. The *Orla* must be removed, for during the 6,000 years, it is impossible to make

a *Zivug* (intention) on *Malchut* herself and receive for the Creator's sake. Only a *Zivug* on the union of *Malchut* with ZA can be made. This is called *Ateret Yesod*, the part of the *Sefira Yesod* that remains after the cutting off of the *Orla*. *Orla* is also *Malchut de Malchut*, or the impure forces.

Ima—Mother—*Bina* with regard to *Malchut*, who is the daughter.

Daughter—*Malchut* with regard to *Bina*, mother.

***Kodesh ha Kodashim*—Holy of Holies**—the Light of GAR—*Neshama-Haya-Yechida*.

Question—the sensation of lack of the Light of *Hochma* in *Malchut*.

Sela—rock or truth. The name of *Malchut*.

Shechina—Divinity—the sensation (appearance, vision) of the Creator to those who attain Him. *Malchut* in the state of reception of the Light (the Creator) is called *Shechina*. The sensation of the Creator, the place where one experiences the Creator is called *Shechina*.

Techum—zone—the distance beyond the bounds of which one is forbidden to go on *Shabbat* (the Sabbath). *Techum Shabbat* constitutes the maximal distance within which one can move about during Sabbath.

Sigim—dross—impure desires that exist within pure desires. Man's work is to separate the two, and to gradually correct the *Sigim*. The term *Sigim* comes from SAG, for they appeared as a result of the breaking of the *Kelim* of the world of *Nekudim*, which refer to the system of the *Partzufim* of *Partzuf* SAG. The term *Sigim* found its way from Kabbalah into spoken Hebrew.

SHACH—*Shin-Chaf*—300 + 20 = 320 fragments of the broken vessel.

RAPACH—*Reish-Peh-Chet*—200 + 80 + 8 = 288 fragments of the broken vessel, which one can and must be corrected during the 6,000 years, by climbing the 6,000 steps of the spiritual ladder.

Lev ha Even—Stony Heart—*Lev* = *Lamed-Bet* = 30 + 2 = 32 fragments into which *Malchut* had broken. These fragments of *Malchut* cannot be corrected and made altruistic; one can only refrain from using these desires. *Lev ha Even* is corrected only after the 6,000 years, that is, after the Creator Himself corrects the 288 fragments within man. It becomes completely altruistic and receives the name *Lev Basar* (heart of flesh).

Lo Lishma—not for the sake of the Creator. Since nothing exists in creation but the Creator and man, if something is not done "for the sake of the Creator," it is done "for one's own sake." Thus, *Lo Lishma* denotes man's egoistic intention.

Lishma—for the Creator's sake. Man's selfless intention to act only to please and bring joy to the Creator.

Four angels that participate in the creation of man—the four basic properties of nature: mercy—*Hesed*, justice—*Tzedek*, truth—*Emet*, and peace—*Shalom*.

Eretz Israel—Land of Israel—*Yetzira* of this world. *Yerushalaim* (Jerusalem) is *Ateret Yesod* in *Malchut*.

ORIGINAL NAMES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION

Aaron – Aaron
Amon – Ammon
Ana'el – Anahel
Anafiel – Anafiel
Ariel – Ariel
Avraham – Abraham
Bat Sheva – Bathsheba
Benayahu – Benaiah
Betzalel – Betzalel
Bil'am – Balaam
Chagai – Haggai
Chava – Eve
Eden – Eden
Eicha – Eichah
Elisha – Elisha
Eliyahu – Elijah
Esav – Esau
Ester – Esther
Ezra – Ezra
Gavri'el – Gabriel
Gazaria – Gazardiel
Hanoch – Eunuch
Havakuk – Habakkuk
Iyov – Job
Korach – Korach
Leah – Leah
Lilit – Lilith
Machaniel – Manhiel
Matat – Metatron
Micha – Micah
Moav – Moab
Moshe – Moses
Nachum – Nahum
Navuchadnetzar – Nebuchadnezzar
Nechemia – Nehemiah
Noach – Noah
Ovadia – Obadiah
Petachia – Petahyah
Pinchas – Pinchas
Pisgania – Pesagniyah
Rahel – Rachel
Rivka – Rebecca
Rut – Ruth
Sandalphon – Sandalphon
Shet – Seth
Shimon – Simeon
Shlomo – Solomon
Shmuel – Samuel
Tamar – Tamar
Tzefania – Zephaniah

Tzur – Tyre
Yaakov – Jacob
Yehoyada – Jehoiada
Yechezkel – Ezekiel
Yehoshua – Joshua
Yehudah – Judah
Yerushalaim – Jerusalem
Yeshayahu – Isaiah
Yirmiyahu – Jeremiah
Yishmael – Ishmael
Yitzchak – Isaac
Yosef – Joseph
Zachariah – Zechariah
Zvuliel – Zebuliel

ORIGINAL TITLES AND THEIR EQUIVALENTS ACCEPTED IN THE ENGLISH TRANSLATION

Beresheet – Genesis
Shemot – Exodus
Vayikra – Leviticus
Bamidbar – Numbers
Devarim – Deuteronomy
Kohelet – Ecclesiastes
Shmuel 1 and 2 – Samuel 1 and 2
Melachim 1 and 2 – Kings 1 and 2
Divrey HaYamim – Chronicles
Mishley – Proverbs
Tehilim – Psalms
Shir HaShirim – Song of Songs
Shoftim – Judges

An Example of the Original Text of The Zohar

א) רבי חזקיה פתחת כתיב, כשושנה בין החוחים. מאן שושנה, דא כנסת ישראל. בגין דאית שושנה ואית שושנה, מה שושנה דאיהי בין החוחים אית בה סומק וחוור, אוף כנסת ישראל אית בה דין ורחמי. מה שושנה אית בה תליסר עלין אוף כנסת ישראל אית בה תליסר מכילן דרחמי דסחרין לה מכל סטרהא.אוף אלקים דהכא, משעתא דאדכר, אפיק תליסר תיבין לסחרא לכנסת ישראל ולנטרא לה.

ב) ולבתר אדכר זמנא אחרא. אמאי אדכר זמנא אחרא, בגין לאפקא חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות.ואינון חמש תרעין.ועל רזא דא כתיב, כוס ישועות אשא, דא כוס של ברכה. כוס של ברכה אצטריך למהוי על חמש אצבען ולא יתיר, כנוונא דשושנה דיתבא על חמש עלין תקיפין דוגמא דחמש אצבען. ושושנה, דא איהו כוס של ברכה, מאלקים תניינא עד אלקים תליתאה חמש תיבין. מכאן ולהלאה, אור דאתברי ואתגניז, ואתכליל בברית ההוא דעאל בשושנה ואפיק בה זרעא. ודא אקרי עץ קיימא באות ברית ממש.

ג) וכמה דדיוקנא דברית אזדרע בארבעין ותרין זווגין ההואזרעא. כך אזדרע שמא גליפא מפרש, בארבעין וותריזאתוון דעובדא דבראשית.

ד) בראשית. רבי שמעון פתח הנצנים נראו בארץ, הנצנים דא עובדא דבראשית. נראו בארץ, אימתי, ביום השלישי, דכתיב ותוצא הארץ, כדין נראו בארץ. עת הזמיר הגיע, דא יום רביעי, דהוה ביה זמיר עריצים, מארת חסר. וקול התור, דא יום חמישי, דכתיב ישרצו המים וגו׳, למעבד תולדות. נשמע דא יום ששי, דכתיב נעשה אדם, דהוה עתיד למקדם עשיה לשמיעה דכתיב הכא נעשה אדם, וכתיב התם נעשה ונשמע. בארצנו, דא יום שבת, דאיהו דוגמת ארץ החיים.

ה) ד״א הנצנים אלין אינון אבהן,דעאלו במחשבה, ועאלו בעלמא דאתי ,ואתגניזו תמן. ומתן נפקו בגניזו ואטמירו גו נביאי קשוט, אתיליד יוסף, ואטמרו ביה. עאל יוסף בארעא קדישא ונציב לון תמן, וכדין נראו בארץ ואתגלו תמן. ואימתי אתחזן. בשעתא דאתגלי קשת
בעלמא, דהא בשעתא דקשת אתחזי כדין אתגליין אינון, ובהיא שעתא עת הזמיר הגיע עדן לקצץ חייבין מעלמא. אמאי אשתזיבו. בגין דהנצבים נראו בארץ, ואלמלא דנראו לא אשתארון בעלמא , ועלמא לא אתקיים.
ו) ומאן מקיים עלמא וגרים לאבהן דאתגליין, קל ינוקי דלעאן באורייתא, ובגין אינון רביין דעלמא, עלמא אשתזיב. לקבליהון, תורי זהב נעשה לך, אלין אינון ינוקי רביין עולמין, דכתיב ועשית שנים כרובים זהב.
ז) בראשית. ר׳ אלעזר פתח, שאו מרום עיניכם וראו מי ברא אלה. שאו מרום עיניכם. לאן אתר. לאתר דכל עיינין תליאן ליה, ומאן איהו. פתח עינים. ותמן תנדעון, דהאי סתים עתיקא דקיימא לשאלה, ברא אלה. ומאן איהו, מ״י. ההוא דאקרי מקצה השמים לעילא, דכלא קיימא ברשותיה. ועל דקיימא לשאלה, ואיהו בארח סתים ולא
אתגליא, אקרי מ״י דהא לעילא לית תמן שאלה. והאי קצה השמים אקרי מ״י.
ח) ואית אחרא לתתא ואקרי מ״ה, מה בין האי להאי, אלא קדמאה סתימאה דאקרי מ״י קיימא לשאלה, כיון דשאל בר נש ומפשפש לאסתכלא ולמנדע מדרגא לדרגא עד סוף כל דרגין, כיון דמטי תמן מ״ה, מה ידעת, מה אסתכלתא, מה פשפשתא, הא כלא סתים כדקדמיתא.
ט) ועל רזא דנא כתיב, מה אעידך מה אדמה לך. כד אתחריב בי מקדשא, נפיק קלא ואמר, מה אעידך ומה אדמה

לך, בההוא מ"ה אעידך, בכל יומא ויומא אסהידת בך מיומין קדמאין. דכתיב העדותי בכם היום את השמים ואת הארץ. ומה אדסה לך, בההוא גוונא ממש, עתרית לך בעטרין קדישין, עבדית לך שלטנו על עלמא, דכתיב הזאת העיר שיאמרו כלילת יפי וגו'. קרינא לך ירושלם הבנויה כעיר שחברה לה. מה אשוה לך, כגוונא דאנת יתבה, הכי הוא כביכול לעילא, כגוונא דלא עאלין השתא בך עמא קדישא בסדרא קדישין, הכי אומינא לך דלא איעול אנא לעילא עד דיעלון בך אוכלסך לתתא. ודא איהו נחמה דילך, הואיל דדרגא דא אשוה לך בכלא. והשתא דאנת הכא, גדול כים שברך. ואי תימא דלית לך קיימא ואסוותא, מ"י ירפא לך, ודאי ההוא דרגא סתימאה עלאה, דכלא קיימא ביה, ירפא לך ויוקים לך.

י) מ"י קצה השמים לעילא, מ"ה קצה השמים לתתא, ודא ירית יעקב דאיהו מבריח מן הקצה אל הקצה, מן הקצה קדמאה דאיהו מ"י, אל הקצה בתראה דאיהו מ"ה, בגין דקאים באמצעיתא. ועל דא, מי ברא אלה.

יא) אמר ר"ש אלעזר בני פסוק מילך, ויתגלי סתימא דרזא עלאה דבני עלמא לא ידעין. שתיק רבי אלעזר. בכה רבי שמעון, וקאים רגעא חדא. א"ר שמעון, אלעזר, מאי אלה. אי תימא ככביא ומזלי, הא אתחזן תמן תדיר. ובמ"ה אתבריאו, כד"א בדבר ה' שמים נעשו. אי על מלין סתימין, לא לכתוב אלה דהא אתגלייא איהו.

יב) אלא רזא דא לא אתגליא, בר יומא חד דהוינא על כיף ימא, ואתא אליהו ואמר לי, ר' ידעת מה הוא מי ברא אלה. אמינא ליה, אלין שמיא וחיליהון, עובדא דקב"ה דאית ליה לבר נש לאסתכלא בהו, ולברכא ליה, דכתיב כי אראה

שמיך מעשה אצבעותיך וגו׳ ה׳ אדונינו מה אדיר שמך בכל הארץ.

יג) א״ל, ר׳: מלה סתימה הוה קמי קב״ה, וגלי במתיבתא עלאה, ודא הוא. בשעתא דסתימא דכל סתימין בעא לאתגלייא, עבד ברישא נקודה חדא, ודא סליק למהוי מחשבה. צייר בה כל ציורין חקק בה כל גליפין.

יד) ואגליף גו בוצינא קדישא סתימא גליפו דחד ציורא סתימאה קדש קדישין בניינא עמיקא דנפיק מגו מחשבה, ואקרי מ״י שירותא לבנינא קיימא ולא קיימא. עמיק וסתים בשמא. לא אקרי אלא מ״י. בעא לאתגלייא ולאתקרי בשמא דא, ואתלבש בלבוש יקר דנהיר, וברא אל״ה, וסליק אל״ה בשמא. אתחברון אתוון אלין באלין ואשתלים בשמא אלהים. ועד לא ברא אלה לא סליק בשמא אלהים. ואינון דחבו בעגלא. על רזא דנא אמרו אלה אלהיך ישראל.

טו) וכמה דאשתתף מ״י באלה, הכי הוא שמא דאשתתף תדיר,

ברזא דא אתקיים עלמא. ופרח אליהו ולא חמינא ליה. ומניה ידענא מלה דאוקימנא על רזא וסתרא דילה. אתא רבי אלעזר וכלהו חברייא ואשתטחו קמיה, בכו ואמרו, אלמלא לא אתינא לעלמא אלא למשמע דא די.

א

רבי חזקיה

נ"א רבי אלעזר

בזהרי חמה ובנוסחת א"י

מאמר השושנה

א) פתח, כתיב א) א) א **כשושנה בין החוחים. מאן שושנה, דא** ב) ב) **כנסת ישראל.** ב **בגין דאית שושנה ואית שושנה,** ג **מה שושנה דאיהי בין** ג) **החוחים**

מסורת הזהר

א) (שיר ב) ב"א אות רצח תולדות יח ויחי רלד שמות שסד כי תשא לא שמיני לט אמור שלג חקת יח פנחס סח שצג שצח ואתחנן סו האזינו י יב ת"ז תכ"ה דף עא. תכ"ו שם תל"ח דף עח: ז"ח יתרו יב. ב) יתרו שסה.

חלופי גרסאות

א נ"א כשושנה בין החוחים מה שושנה דא דאיהי בין החוחים וכו' (אור הלבנה). ב נ"א בגין דאית שושנה ואית שושנה ל"ג. ג נ"א ד"א מה שושנה דאיהו בין החוחים וכו' (אה"ל).

דרך אמת א) רחל. ב) לאח כלת משה מלגאו. ג) רחל.

הסולם

מאמר

א) ר' חזקיה פתח וכו': ר' חזקיה **פתח**, כתוב, כשושנה בין החוחים. שואל מהי שושנה. ומשיב, זו היא כנסת ישראל. שהיא מלכות. משום שיש שושנה ויש שושנה. מה שושנה בין החוחים יש בה אדום ולבן אף כנסת ישראל יש בה דין ורחמים. מה שושנה יש בה י"ג עלים, כך כנסת ישראל יש בה י"ג מדות הרחמים המסבבות אותה מכל צדדיה. אף אלקים, שבמקרא שבכאן דהיינו בראשית ברא **אלקים**, משעה שנזכר, הוציא י"ג מלים לסבב את כנסת ישראל ולשמרה. שהן: את, השמים, ואת, הארץ, והארץ, היתה, תהו, ובהו, וחשך, על, פני, תהום, ורוח. דהיינו עד אלקים מרחפת וגו'.

ביאור הדברים, עשר ספירות הן, בתר, חכמה, בינה, חסד, גבורה, תפארת, נצח, הוד, יסוד ומלכות. ועיקרן הוא רק חמש, כתר,

(דפו"י דף א' ע"א)

השושנה

חכמה, בינה, תפארת ומלכות, משום שספירת התפארת כוללת בתוכה שש ספירות חג"ת נה"י. והן נעשו חמש פרצופין: א"א, ואו"א, וזו"ן. הכתר נק' בשם אריך אנפין. חכמה ובינה נק' בשם אבא ואמא. ת"ת ומלכות, נק' בשם זעיר אנפין ונוקבא. (ביאורן של עשר הספירות עי' בפתיחה לחכמת הקבלה אות ה').

ודע, שסוד ז' ימי בראשית ה"ס ב' הפרצופין ז"א ונוקבא דאצילות, שיש בהם ז' ספירות חג"ת נה"י ומלכות, כנ"ל. אשר באלו הכתובים דמעשה בראשית מתבאר, איך אבא ואמא, שהם חו"ב, האצילו אותם מתחילת התהוותם עד סוף הגדלות, שנוהג בהם בהמשך שתא אלפי שני. וענין זה מתבאר והולך כאן בזוהר בראשית.

ור' חזקיה פתח בביאור הנוקבא דז"א, לבאר סדר אצילותה מאמא, שהיא הבינה הנק' בשם

אית בה ג) **סומק וחוור, אוף כנסת** ד) **ישראל אית בה** ד) **דין** ה) **ורחמי. מה שושנה אית בה** ו) ה) **תליסר עלין, אוף כנסת ישראל אית בה** ו) **תליסר מכילין דרחמי**

מסורת הזהר

ג) ב"א ע תולדות טו וישלח יא ויחי תקח ויקרא רכג אמור שלג האזינו קסב ת"ז תל"ו דף עז: עשה ולא תעשה תק"ח דף קיא: ד) ויחי רלו אמור שלג האזינו קעז. ה) פנחס שצד ת"ז תכ"ה דף עא. תכ"ו שם. ו) ב"א קיב קכו ויצא שטו יתרו תקיב תצוה כ ויקהל קנה אחרי קפד נשא צו שם קכא קסד שמא פנחס רפו שסז שצד תרמו כי תצא יז ת"ז תכ"ב דף סז. ז"ח בראשית מו תק"ח דף ק. קא. קיג.

דרך אמת ד) לאה. ה) ולא גוון. ו) י"ב דידיה וי"ב דידה והכוללים.

הסולם

מאמר — השושנה

בשם אלהים. וזהו שפתח בביאור השושנה, שהיא הנוקבא דז"א. והנוקבא דז"א בעת גדלותה נקראת בשם כנסת ישראל, במ"ש להלן, וזהו שאומר, **מאן שושנה, דא כנסת ישראל.**

ויש בשושנה זו ב' מצבים: מצב של קטנות, דהיינו של תחלת התהוותה, שאז אין בה אלא ספי' אחת כתר, שבתוכה מלובש אור הנפש שלה, וט' הספירות התחתונות שלה נבחנות כנופלות לבר מאצילות. והן בעולם הבריאה. ועוד בה מצב של גדלות, שאז מתעלות ט"ס התחתונות שלה מן עולם הבריאה אל עולם האצילות, והיא נבנית עמהן לפרצוף שלם בעשר ספירות. ואז עולה עם ז"א בעלה לקומה שוה עם או"א דאצילות ומלבישים אותם. ואז נק' ז"א, בשם ישראל. שהוא אותיות לי ראש, והנוקבא נק' בשם כנסת ישראל, על שם שכונסת בתוכה כל האורות של ישראל בעלה שהיא משפעת אותם אל התחתונים.

והמצב של הקטנות נק' בשם שושנה בין החוחים, משום שט"ס התחתונות שלה נתרוקנו מאור האצילות, ונשארו כחוחים. והמצב של הגדלות נק' בשם שושנה סתם, או כנסת ישראל. וזה אמרו **אית שושנה ואית שושנה.**

והנה גוון סומק מורה שיש שם אחיזה לחיצונים ולקליפות לינק ממנה, וזהו בזמן המצב של הקטנות, שט"ס התחתונות שלה הן בבריאה, ויש בה ג"כ בחינת חוור, דהיינו בכלי דכתר שלה, שאין שם אחיזה לחיצונים. **וז"ש מה שושנה דאיהי בין החוחים אית בה סומק וחוור, אוף כנסת ישראל אית בה דין ורחמי** להורות כי גם בגדלותה בעת שנקראת כנסת ישראל, אע"פ שעולה אז ומלבישה את הבינה במצב גדלותה כנ"ל, מ"מ נשארת בה בחינת דין, כי היא נצרכת לסוד המסך המתוקן בה לצורך הזווג דהכאה, שמסבת הדין שבמסך, הוא מכה על האור העליון ומחזירו לאחוריו, ומעלה עי"ז ע"ס דאור חוזר הנקרא אור של דין, וממשיך בתוכן ע"ס דאור ישר, הנקרא אור של רחמים. (עי' בפתיחה לחכמת הקבלה אות י"ד) וע"כ גם בכנסת ישראל אית בה דין ורחמי כנגד הסומק והחוור שיש לשושנה בין החוחים.

(דפו"י דף א' ע"א)

וז"ס הים שעשה שלמה, העומד על שני עשר בקר. כי אלו טה"ס התחתונות שלה שנפלו לבריאה, כנ"ל, נתתקנו שם בסוד שני עשר בקר, ונקודת הכתר שנשארה באצילות ה"ס הים העומד עליהם מלמעלה, וכללותם יחד נק' **תליסר עלין** דשושנה. וענין ההתחלקות הזו של עה"ס שלה לסוד י"ג מתבאר להלן במראות הסולם.

והנה המוחין דגדלות של הנוקבא, שיש בהם מהארת החכמה, הם נמשכים מסוד י"ג השמות הנק' י"ג מדות הרחמים. וז"ש **אוף כ"י אית בה י"ג מכילן דרחמי.** והעיקר מה שבא ר' חזקיה להורות בהשואה הזו משושנה דבין החוחים לכנסת ישראל, הוא ללמדנו, שכל שיש לנוקבא במצב גדלותה צריך להמצא בה כנגדן בחי' הכנה והכשר עוד בתחילת הויתה דהיינו במצב הקטנות. וז"ש, שכנגד חוור וסומק דקטנות יוצא בה דין ורחמי בגדלות, וכנגד י"ג עלין דקטנות יוצא בה י"ג מדות הרחמים בגדלות. והוא מביא זאת כאן, בכדי ללמדנו איך הכתובים שלפנינו מבארים אותם ב' הסדרים דקטנות וגדלות, הנוהגים באצילות הנוקבא, כמו שממשיך והולך, אוף אלהים דהכא וכו'.

וז"ש, **אוף אלהים וכו' אפיק י"ג תיבין:** מורה, שאלהים שבמקרא דהכא בראשית

דסחרין לה מכל סטרהא. אוף אלהים ז) **דהכא, משעתא דאדכר, אפיק** ז) **תליסר תיבין לסחרא לכנסת** ח) **ישראל** ד **ולנטרא לה.**

ב) ולבתר אדכר זמנא אחרא, אמאי אדכר זמנא אחרא, בגין ט) **לאפקא** ח) **חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות. ואינון**

מסורת הזהר

ז) פנחס שצז ת"ז תכ"ו דף עא. ח) פנחס שצז ת"ז תכ"ו דף עא. תל"ח דף עח. תק"ח קיז:

חלופי גרסאות

ד ולנטלא (אה"ל).

דרך אמת ז) פי' אימא. ח) לאה. ט) אימא אפיק ה' גבורות מנצפ"ך להושיעם מן הקליפות.

הסולם

מאמר

בראשית ברא אלהים, שה"ס הבינה המאצלת לנוקבא דז"א, אפיק י"ג מלים שהן: **את השמים ואת הארץ והארץ היתה תוהו ובוהו וחושך על פני תהום ורוח**, דהיינו עד אלהים תנינא, שאלו י"ג תיבין רומזים על אותם י"ג עלין של שושנה בין החוחים בסוד הים העומד על שני עשר בקר, כנ"ל, שהם הכנה והכשר לכנסת ישראל שתקבל י"ג מכילן דרחמי. וז"ש, **לסחרא לכנסת ישראל ולנטרא לה,** כי י"ג מדות הרחמים, שהן המוחין השלמים דנוקבא, נבחנות שהן מסבבות ומאירות אליה מכל הצדדים סביב סביב, ונשמרת על ידיהן ממגע החיצונים, כי כל זמן שאין בה המוחין הגדולים בהארת החכמה מי"ג מדות, יש בה יניקה לחיצונים.

ב) **ולבתר אדכר** וכו': ואח"כ נזכר שם אלקים פעם אחרת, דהיינו **אלקים** מרחפת וגו'. ולמה נזכר פעם אחרת. הוא כדי להוציא חמשה עלים קשים המסבבים את השושנה. ואלו חמשת העלים נקראים ישועות, והם חמשה שערים, ועל סוד זה כתוב, כוס ישועות אשא, זו היא כוס של ברכה. כוס של ברכה צריכה להיות על חמש אצבעות ולא יותר, כמו השושנה היושבת על חמשה עלים קשים, שהם כנגד חמש אצבעות. ושושנה זו היא כוס של ברכה. מהשם אלקים השני עד שם אלקים השלישי חמש מלים. שהן: מרחפת על פני המים ויאמר. שהן כנגד ה' עלים הנ"ל מכאן ולהלאה, שנאמר, אלקים יהי אור וגו', הוא האור שנברא ונגנז ונכלל בברית ההוא שנכנס בשושנה והוציא בה זרע, וזה נקרא עץ עושה פרי אשר זרעו בו. והזרע ההוא נמצא באות ברית ממש.

(דפו"י דף א' ע"א)

השושנה

ביאור הדברים, **חמש עלין תקיפין:** ה"ס ה"ג של הנוקבא, שהן ע"ס דאו"ח, שהנוקבא מעלה על ידי זווג דהכאה באור העליון, הנק' אור של דין, (כנ"ל ד"ה סומק) כי עה"ס דאור ישר נק' ה' חסדים חג"ת נ"ה, והן מתלבשות בה' גבורות חג"ת נ"ה דאו"ח, ואלו חמש עלין תקיפין הן, כחות הדין שבמסך, המעכב את האור העליון מהתלבש ממסך ולמטה. וע"כ נק' עתה רק ה' עלין תקיפין, כי עוד אינה ראויה לזווג עליהם. ובזמן הגדלות כשהמסך בא בזווג עם האור העליון הם נק' ה' גבורות. כנ"ל.

ואלו ה' עלין תקיפין ה"ס ה' תיבות שיש מאלקים תנינא עד אלהים תליתאה, שהן: מרחפת על פני המים ויאמר. וז"ש **אמאי אדכר זמנא אחרא,** שמשמע שיש כאן פעולה חדשה, ואומר, שהוא כדי להוציא מהנוקבא ה' עלין תקיפין אלו, שהם הכנה לזווג בזמן הגדלות.

ומה שאלו ע"ס דאו"ח נקראות ה"ג שהן חג"ת נ"ה ואינן נקראות כח"ב תו"מ, כנ"ל. הענין הוא, מפני שאינן ממשיכות אלא אור חסדים לבד, ולכן ירדו כח"ב ממעלתם ונקראים חג"ת, ות"ת ומלכות נק' בשם נו"ה.

וז"ש, **חמש תרעין וכו' כוס ישועות:** היינו בעת הגדלות, שה' עלין תקיפין נעשו לה' גבורות, אז הם נבחנים לחמש תרעין, שהם שערים פתוחים לקבל ה' החסדים דאור ישר. וכן הם נקראים ישועות מטעם זה. ואז נק' הנוקבא **כוס ישועות** או **כוס של ברכה,** כי בסגולתן נעשית הנוקבא כלי מחזיק הברכה, שהיא ה"ח הנ"ל.

LITERAL TRANSLATION OF THE AFORECITED TEXT FROM ARAMAIC INTO ENGLISH[3]

1. Rabbi Hizkiyah opened, "It is written, as a rose among thorns." That a rose is the Assembly of Israel. Because there is a rose and there is a rose, just as a rose among thorns is tinged with red and white, the Assembly of Israel consists of judgment and mercy. Just as a rose has thirteen petals, the Assembly of Israel is surrounded on all sides by the thirteen attributes of mercy. However, *Elokim*, that is here, thought to bring out the thirteen words that surround the Assembly of Israel and guard it.

2. Afterwards, this is mentioned another time. The reason it is mentioned another time is to bring out the five rigid leaves that surround the rose. And these five stand for salvation. These are also the five gates.

It is written of this secret, "I will raise the cup of salvation, it is the cup of blessing." The cup of blessing must rest on five fingers, and no more, just as a rose rests on five rigid leaves that correspond to the five fingers. And this rose is the cup of blessing. From the second to the third mention of the name *Elokim*, there are five words. From here on, the Light was created and concealed, enclosed within that covenant, and entered the rose and fructified it. And this is referred to as a fructiferous tree, wherein is the seed thereof. And this seed truly exists in the letter of the covenant.

3. And just as the form of the covenant is sown in forty-two conceptions from that seed, so is the legislative, special name of creation sown.

4. In the beginning, Rabbi Shimon opened, the flower buds appeared on the earth. "The flower buds" refer to the act of creation. They appeared on the earth when, on the third day, as it is said, "And the earth shall pullulate." That was when they appeared on the earth. The time of singing has come, and this is the fourth day, when there was a reduction from the Light of *Hassadim*. The voice of the turtle dove refers to the fifth day, where it is written, "Let the waters swarm," so as to produce offspring. "It is heard" refers to the sixth day, where it is written, "Let us stand and create man," and there it is said, "We will do and we will hear." "In our land" refers to the day of *Shabbat*, which represents the Land of Life.

5. Another meaning is that these flower buds are the Patriarchs who entered the thoughts of the future world, and there they are concealed. They emerged from

3 The translation in the book is semantic and not literal

there in concealment, and concealed themselves in the true prophets. Yosef was born and they concealed themselves in him. When Yosef entered the Holy Land and founded them there, they appeared in the land (earth) and were revealed there. When are they seen? When a rainbow is seen in the world. It is when the rainbow is seen that they are revealed. As the time of pruning has come. The time has come to eradicate the wicked from the world. Why were the wicked saved? Because the flower buds can be seen in the earth. And if they could not be seen, they would not have remained in the world, and the world would not be able to exist.

6. Who animates the world and causes the Fathers to appear? It is the voice of the children, who study the Torah, meaning that these children of the world save the world. In deference to them, "We will make you pendants of gold." Those are the children, children of the world, as is it said, "You shall make two Cherubs of gold."

7. In the beginning, Rabbi Elazar opened, "Raise your eyes above and see who has created this." Raise your eyes. To what place? To the place where all eyes depend on Him. And who is He? He is one who opens eyes. And you will know this. It is the concealed *Atik*, wherein lies the question, who has created this. And who is He? *MI* = who. He is called from the edge of Divine Heaven, where everything belongs to Him. As there is a question, He is along a concealed path, and does not reveal Himself. He is called *MI*, as there is no question Above, this edge of Heaven is called *MI*.

8. And there is another below, called *MA*. What is between this and that? The first one, called *MI*, is concealed. There is a question in him, because man asks, searches and looks, and beholds from degree to degree until the end of all the degrees. And after he arrives there, he is asked: *MA*? (What?). What have you learned? What have you seen? What have you investigated, since everything is still concealed, just as it was before.

9. It is written of this secret, "Who can I point out to you? Who can I compare you to?" After all, the Temple was destroyed, and a voice came forth and said, "What can I point out to you, and what can I compare you to?" The word *MA* = what, testimony, each day and the day of testimony to you from the days of past, as it is written: "I call to witness Heaven and earth," which is like unto you.

According to the same type, "I adorned you with holy ornaments," made you ruler over the world, as it is written: "Is this the city that was called the quintessence of beauty?" and so forth. I have called you, "Jerusalem, a city built by me." "What could be compared to you?" Just as you sit, so he is like Above,

just as now the holy nation does not enter into you to perform holy work, so I swear to you that I will not enter Above until I dwell down below. This is your consolation, as this degree is equal to you in all things. And now that I am here, "Your misery is great, like the sea." And if you claim that there is no existence or remedy for you, then *MI* (who) shall heal you? It shall be precisely that concealed Supernal Degree, which animates all things; it shall heal you, and exist within you.

10. *MI* is the upper edge of Heaven, *MA* is the lower edge of Heaven. This was inherited by Yaakov, that he shines from edge to edge, from the first edge, which is *MI*, until the last edge, which is *MA*, for he stands in the middle. Therefore, who has created this?

11. Rabbi Shimon said: Elazar, my son, stop talking and reveal to us the supernal secret, which the people of the world know nothing of. Rabbi Elazar was silent. Rabbi Shimon wept and said: One minute. Rabbi Shimon said: Elazar, what is *ELEH* (these)? If you say the stars and the signs of the zodiac, have they not always been seen? However, *MA* (what) were created, as it is said, by the word of the Creator were the Heavens made. If it is about concealed things, then it is not written *ELEH*, because they are revealed.

12. But this secret was never revealed, until one day when I was at the seashore, Eliyahu came and told me: "Rabbi, do you know what this is, WHO HAS CREATED THIS?" I told him: "These are the Heavens and their hosts, the works of the Creator, that man can look at them and bless them, as is written, 'When I behold Your Heavens, the work of Your hands, our Master, how glorious Your name is throughout all the earth'!"

13. He told me: "Rabbi, there was one thing concealed before the Creator, which He revealed to the Supernal Assembly, and it is this. When the concealed of all the concealed desired to reveal Himself, He first made one single point, and this point ascended and became a Thought. With it, He drew all the forms and with it engraved all the images."

14. He engraved inside a concealed, sacred candle an image of a concealed image of the holy of holies. A profound structure emerged from the depth of that thought, and it is called *MI* – who, which is the inception of the structure both standing and not standing, which is hidden deep inside the name. It is not called, but only *MI* – who. He desired to reveal Himself and to be called this name, so He clothed Himself in a precious, radiant garment and created *ELEH*, and *ELEH* ascended in name. These letters combined with these, and the name *Elokim* was completed. And until He created *ELEH* – this, *Elokim* did not ascend

to form the name *Elokim*. And these sinned in worshipping the golden calf. Of this secret it is said, *ELEH* is your Lord, Israel.

15. Just as the letters *MI* joined the letters *ELEH*, so does this name remain forever united, and on this secret stands the world. Eliyahu then flew away, and I could not see him. It is from him that I knew this, which stands on the secret, and its explanation. Rabbi Elazar has come, and all the disciples, too, and they bowed down before him, wept and said, if we had (not) come into this world but only to hear this secret, it would have been enough.

16. Rabbi Shimon said, "Onto these Heavens and their hosts were created in *MA*, as it is said, 'When I behold the Heavens, the works of Your hands,' and it is said, '*MA*, how glorious Your name is throughout all the earth, which You set Above the Heavens, it ascends in name.' That is why it created Light for Light, clothed this into this, and elevated in the Supernal Name, this the Creator created in the beginning. This is the Supernal Creator, for *MA* is not such and was not created."

The Rose

1. Rabbi Hizkiyah opened (began): "It is said, as a rose among thorns" (*Shir HaShirim*, 2:2). He asks, "What does a rose represent?" He answers, "It is the Assembly of Israel, meaning *Malchut*. For there is a rose, and there is a rose. Just as a rose among thorns is tinged with red and white, so does the Assembly of Israel (*Malchut*) consist of judgment and mercy. Just as a rose has thirteen petals, so the Assembly of Israel consists of thirteen properties of mercy, surrounding it on all sides. After all, *Elokim* (the name of the Creator that alludes to His attitude towards the lower ones by the force of judgment), as it is said, 'In the beginning, *Elokim* created' (the first sentence in the Torah), In the beginning (initially) when He thought it, He created thirteen words to surround the Assembly of Israel and to protect it, and here they are: THE, HEAVEN, AND-THE, EARTH, AND-THE EARTH, WAS, EMPTY, AND-CHAOTIC, AND-THE DARKNESS, OVER, THE FACE, OF THE ABYSS, AND-THE SPIRIT, up to the word *Elokim*" (In Hebrew, "and" is written in conjunction with the word following it. Hence, it is considered as one word).

As its object of study, Kabbalah takes the only creation, the only thing that exists besides the Creator—man's self, or "I," and researches it. This science breaks down the self into parts, explains the structure and properties of each part, and the purpose of its creation. Kabbalah explains how every part of man's self, called "the soul," can be changed so that one would reach the goal of creation, the state desired by both the Creator and man himself, provided he realizes it.

There is not a science in the world that can describe, either graphically or analytically, through use of formulas, our sensations and desires, and how diverse and multifaceted they are. That is how fickle, unpredictable, and absolutely distinct they are in everyone. This is because our desires surface in our mind and sensations in a gradual order, in a certain sequence, so we may acknowledge and correct them.

Our self is our essence, the only thing that characterizes an individual. However, it is ever-changing, and what remains is merely an external, animate shell. This is why it is said that every moment man is born anew. Yet, if this is so, how should we regard one another, and how should we perceive ourselves? How can we possibly "stabilize" anything within and outside of us if we are constantly changing, and all that we perceive is a function of our inner state?

The Creator is the source of Light (pleasure). Those who draw near Him sense Him as such. Such people, who draw near the Creator and thereby sense Him, are called Kabbalists (from the word *Lekabel*—to receive the Creator's Light). One can draw near the Creator only through equivalence of desires. The Creator is incorporeal, and can only be sensed with our heart. Naturally, what is meant by "heart" is not the pump that mobilizes blood through our veins, but the center of man's every sensation.

However, one cannot sense the Creator with just his heart, but only with a small point in it. And to feel this point, man must develop it himself. When one develops and expands this point, the sensation of the Creator, His Light, can enter it.

Our heart is the sum of our egoistic desires, and the small point within it is part of the spiritual, altruistic desire implanted from Above by the Creator Himself. It is our task to nurture this embryo of a spiritual desire to such an extent that it (and not our egoistic nature) will determine all of our aspirations. At the same time, the egoistic desire of the heart will surrender, contract, wither, and diminish.

After being born in our world, one is obliged to change his heart from egoistic to altruistic, while living in this world. This is the purpose of his life, the reason behind his appearance in this world, and it is the goal of all creation. A complete replacement of egoistic desires with altruistic ones is called "the End of Correction." Every individual and all of humanity must attain it in this world together. Until one achieves this, he will continue to be born into this world. The Torah and all the prophets speak exclusively of this. The method of correction is called "Kabbalah."

One can change his desires only if one wishes to change them. Man is created an absolute egoist; he can neither adopt different desires from other people or from the surrounding world—as his surroundings are just like him—nor does he have any link to the spiritual worlds, since such a link is possible only through mutual properties. The spiritual can only be perceived in altruistic desires.

Hence, an individual in our world has no chance of transcending the boundaries of this world on his own. That is why we were given the Torah and its most effective part, Kabbalah—to help man acquire the desires of the spiritual worlds.

In order to create man in remoteness to Himself, so that man would realize his insignificance and would come independently to the desire to ascend, the Creator created all creation as degrees descending from Him. The Creator's Light descended along these degrees, and at the lowest degree, created our world and man in it. Having realized his insignificance and wishing to ascend to the Creator, man (to the extent that he wishes to approach the Creator) ascends along the same degrees by which his initial descent took place.

In all, there are ten degrees, called "ten *Sefirot*": *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*. Like ten screens or curtains, these ten *Sefirot* conceal the Creator's Light from us or the Creator Himself (which is the same thing). These ten screens constitute the ten degrees of our remoteness from the Creator.

Therefore, in order to draw near the Creator by one degree, the lowest one above our own properties, we must acquire the properties of that (lowest) degree. This means that our properties become similar to the properties of that degree, rather than remaining inferior to it. To acquire similar properties means to have the same desires. As soon as our desires coincide with the desires of that degree, its concealment fades, and we seemingly exist on it, and only nine degrees separate us from the Creator.

However, the last, lowest degree differs from all the others: as soon as one ascends out of our world and onto the first degree, he already begins to see (sense) the Creator. And all the subsequent degrees are degrees of drawing closer to the Creator. Only the very last degree, at which we presently exist, conceals the Creator completely, whereas all of the Higher Degrees only distance Him.

Although we count ten degrees, there are in fact only five of them. This is because six degrees: *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, and *Yesod* combine into one *Sefira*, called *Zeir Anpin* (ZA). ZA itself is sometimes referred to as *Tifferet*, for this *Sefira* reflects the common attributes of all of its six *Sefirot*.

So, there are five degrees of concealment from the Creator down to our world: *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*. Every degree is alternatively called *Olam* (world), from the word *Haalamah* (concealment). Every degree has its sub-degrees, called *Partzufim* (plural for *Partzuf*), and every sub-degree has its own

sub-degrees, called *Sefirot* (plural for *Sefira*). Thus, in all, 5 x 5 x 5 = 125 degrees-*Sefirot* exist between us and the Creator.

Below is a table of the degrees from the Creator down to our world:

The Creator: an absolutely altruistic desire to create a soul (man) in order to fill it with delight.

The world of Infinity: the existence of souls in the ultimate, perfect state.

WORLDS	SEFIROT	PARTZUFIM	
1st World Adam Kadmon (AK)	Keter	Galgalta	(*)
	Hochma	AB	(*)
	Bina	SAG	(*)
	ZA	MA	(*)
	Malchut	BON	(*)
2nd World Atzilut	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
3rd World Beria	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
4th World Yetzira	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)
5th World Assiya	Keter	Arich Anpin (AA)	(*)
	Hochma	Aba ve Ima (AVI)	(*)
	Bina	Israel Saba ve Tvuna (YESHSUT)	(*)
	ZA	MA (ZA and Malchut are called ZON)	(*)
	Malchut	BON, Nukva	(*)

Our world: the five egoistic desires felt in the heart.

(*) – Consists of five *Sefirot*– *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*.

In all, there are 125 degrees from the Creator to our world.

THE GOAL OF CREATION

Since there is no notion of time in the spiritual, we already exist in our ultimate, perfect state in the world of Infinity (*Ein Sof*). Because desire in the spiritual designates action, desire itself acts, without a body. Therefore, when the desire to create souls (the will to enjoy) appeared in the Creator, when He wished to fill them with the most perfect delight—to sense Him and to delight in His perfection—to make creatures just as He is, His desire was immediately realized. Thus appeared the World of *Ein Sof*, in which we already exist in our final state.

However, we still need to attain this state in our sensations. This is reminiscent of a sleeping person: even though he is sleeping somewhere, he does not understand where he is until he wakes up. However, in order to achieve this perfect state, we must go through a gradual process of transformation of our inner properties (desires), which corresponds to the spiritual ascension from our world through all the worlds, to the World of *Ein Sof*.

To lead us to the final state, the Creator governs us from Above through all the worlds. Thus, there is nothing in our world that does not originate in the World of *Ein Sof*, where the final state of every soul determines the path that it is destined to travel **in general** and the changes that it has to undergo **in particular** at every moment (state) of its spiritual advancement towards the World of Infinity.

There is no way back: everything that happens is dictated by the necessity to bring every soul to its final state. Only this goal determines the state of our world at every second, what happens to it in general and to each of us in particular. The Creator created nothing for naught. Rather, everything serves His purpose.

However, the will that stems from Above does not exclude our active participation in our own advancement. Instead of being slaves that move under the compulsion of a beating stick called suffering, we can turn our path of suffering into the path of Torah—to actively and quickly travel this path from below upwards on our own by realizing that the Creator's purpose is indeed desirable.

This is possible via a request for spiritual elevation—raising *MAN*, a prayer. In response, we will receive spiritual strength from Above that will help us improve our qualities, i.e., to ascend. The entire Torah speaks only of this, and Kabbalah goes further still and provides a detailed explanation of the path itself. As if on a map, it depicts what we go through and where (in what state and at which degree) we are now.

Kabbalah studies the structure of the spiritual worlds. The purpose of these worlds is to weaken the Creator's signals (desires) so that we could understand them with our egoism and realize them with our mind. In Hebrew, the word for "world" is *Olam* (from the word *Haalamah*—meaning concealment), for these worlds conceal and weaken the Creator's Light to such an extent that we can feel it.

Depending on everyone's spiritual qualities, on the degree of one's attainment (complete egoism = our world, partial altruism = spiritual worlds), we perceive the Creator or His Light differently at each of the 125 degrees. These 125 degrees amount to just ten, called "the ten *Sefirot* between the Creator and us," where every lower *Sefira* transmits less of the Creator's Light, as perceived by those at that degree. The lower the *Sefira*, the less of the Creator's Light it lets through to those that are below it.

SEFIROT

These are the names of the *Sefirot*: *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*. However, six of them are combined into one *Sefira*, called *Zeir Anpin*, so in all there are five *Sefirot*: *Keter*, *Hochma*, *Bina*, ZA, and *Malchut*. Also, ZA himself (ZA is usually considered a male *Sefira*) is sometimes called *Tifferet*, since *Tifferet* is his main *Sefira*, absorbing within itself the properties of all six *Sefirot* of ZA. Thus, the Creator created only five *Sefirot*:

Keter—the Creator's desire to bestow delight upon us, *Malchut*;

Hochma—the pleasure itself, which the Creator wishes to bestow upon us;

Bina—passes the pleasure from *Hochma* to ZA;

ZA—accepts the pleasure from *Bina* and passes it to *Malchut*;

Malchut—receives the pleasure.

Bina consists of two parts: her upper part, called GAR or *AVI*, is unwilling to receive the Light from *Hochma*. However, since the Creator wishes to impart this Light to the lower ones, the lower part of *Bina*, called ZAT or *YESHSUT*, receives the Light from *Hochma* and passes it to ZA. ZA does not want to receive the Light, but *Malchut* (to the extent of her correction) evokes ZA to receive the Light from *Bina* and pass it on to her. Hence, we sometimes speak of the general reception of the Light by ZA and *Malchut*, which are together called ZON (ZA and *Nukva*).

The process is such that *Malchut*—to the extent that her desires are corrected from egoism to altruism—asks ZA to receive the Light "for the Creator's sake."

To this extent, *ZA* requests the Light from *Bina*. Subsequently, *Bina* turns to and receives the requested amount of Light from *Hochma*, then passes it to *ZA*. *Malchut* (to the extent of her corrected properties) merges with *ZA* via equivalence of form (desires), and receives this Light.

Keter, *Hochma*, and *GAR* of *Bina* do not want to receive the Light, but starting with *ZAT* of *Bina* (*YESHSUT*), the desire to receive the Light so as to pass it to the lower ones appears in the *Sefirot*.

Keter	Galgalta or Metzah - forehead	"bestowal"
Hochma	Eynaim - eyes	**GE**
Bina GAR of Bina	Nikvey Eynaim - pupils	
Bina ZAT of Bina	Awzen - ear	
ZA	Hotem - nose	**AHP**
Malchut	Peh - mouth	"reception"

Malchut herself is the creature—the egoistic will to receive pleasure, to enjoy the Creator's Light. This desire is to enjoy the Creator's Light or the Creator (which is the same thing) is the essence of *Malchut*. We are parts of *Malchut*. However, if we have only egoistic desires, we feel the Creator's Light as pleasures in our world. This is a micro dose of His Light. By correcting our desires (properties), we can ascend the spiritual degrees of the Upper Worlds, and there experience the Creator's true delight.

According to the Thought of Creation, *Malchut* must receive the Light from the four previous *Sefirot*, and delight in it. Hence, *Malchut* herself consists of five parts: she receives the Light from the preceding *Sefirot* in four parts, and senses it in the fifth.

All the *Sefirot* that precede *Malchut* (excluding *Malchut*) are similar to our sensory organs, and *Malchut* is like the heart that receives from all organs: brain, sight, hearing, smell, taste, and touch. The heart is *Malchut*, and the sensory organs are the first nine *Sefirot* that precede *Malchut*. All of these parts of *Malchut* are egoistic—they wish to receive the Light (pleasure) so as to enjoy it. With such properties, *Malchut* cannot receive more than a micro dose of the Light of our world, sensing the Creator in a manner called "this world."

However, if *Malchut*, i.e., every one of us, were to receive desires (aspirations) from Above to *bestow* delight upon the Creator to the same extent that we feel the Creator bestowing upon us, with this property (desire), man would ascend spiritually to a degree above our world. He would sense the Creator as spiritual Light, altruistic pleasure and great knowledge, attainment of supernal thoughts and the essence of existence.

SCREEN

Malchut (man) can receive the Light only in anti-egoistic desires. If such desires appear in *Malchut* as a result of the realization that egoism is her enemy (with the help of Kabbalah), to the extent of her hatred for it, *Malchut* can repel the egoistic pleasures for the sake of spiritual perfection, i.e., similarity to the Creator in her desire to please Him and act for His sake.

This ability to repel selfish reception of pleasure is called "a screen," and the repelled pleasure is called "Returning Light," and the pleasure that comes to *Malchut* is called "Direct Light." It is precisely in the repelled pleasure, meaning in the desire to bestow whole-heartedly, selflessly, that man can sense the Creator's Light and Supreme Knowledge.

Since *Malchut* (man's egoism) has to repel pleasure from the five parts of her egoism, the reflecting screen must also consist of five parts. Hence, it creates five parts of the Returning Light. The five parts in *Malchut* are called by the names of the *Sefirot* from which they receive. The five kinds of Direct Light are called *NRNHY*: *Nefesh*, *Ruach*, *Neshama*, *Haya* and *Yechida*. The Light that emanates from the Creator descends in the following order:

Yechida

Haya

Neshama

Ruach

Nefesh

PARTZUF

After *Malchut* reflects the Light (pleasure), she decides to receive it in order to delight the Creator, because He wants *Malchut* to receive pleasure and feel Him. The reflection of all the incoming pleasure is called *Rosh* (head). The partial reception of the Light to the extent of one's anti-egoistic powers is called *Toch*

(interior). The unfulfilled desires (due to the absence of a screen on them) are called *Sof* (end) (see below diagram).

This is the structure of the soul (*Kli*, vessel, corrected altruistic desire, *Partzuf* or spiritual body). We call the parts of the spiritual structure by the names of our physiological body: head, body, and limbs. There are five parts in the *Rosh* (head): skull—*Galgalta*, eyes—*Eynaim*, ears—*Awznaim*, nose—*Hotem*, and mouth—*Peh*. There are five parts in the *Guf* (body) from the mouth—*Peh* to the navel—*Tabur.* In the limbs, there are five parts from the navel to the toes (see below diagram).

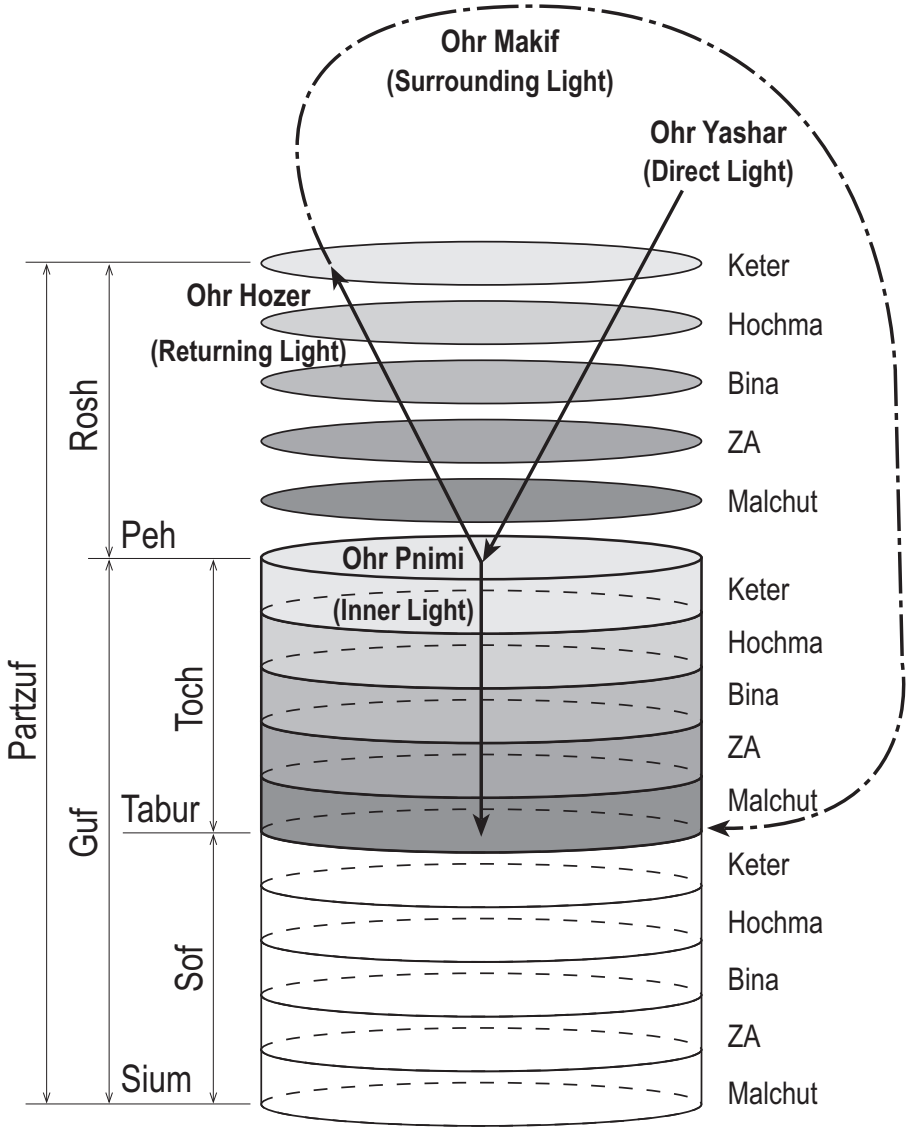

THE INVERSE PROPORTION BETWEEN THE VESSEL AND THE LIGHT

The more strength *Malchut* has to oppose egoism, the greater the Light that enters her. However, although one works on the correction of the vessel's coarser part, he receives the Light from his efforts in his subtler desires. In other words, there is an inverse proportion between the vessel and the Light: the coarser the desire (*Kli*) that is corrected, the greater the Light that enters *Malchut* (vessel); however, it enters her Upper *Kli* (desire).

Since *Malchut* (i.e., all that exists apart from the Creator) is absolutely egoistic, she can only be corrected by imparting onto herself the properties of *Bina*, the Creator—bestowal without reception. This is the property of absolute altruism, of selfless bestowal. To receive such a property (desire) is tantamount to ascending from the level of *Malchut* to the level of *Bina*.

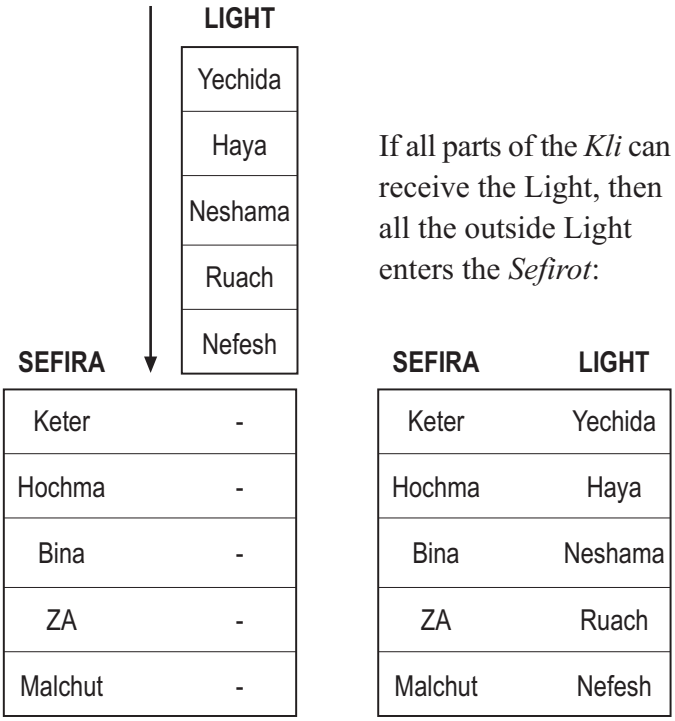

Malchut herself is the will to receive pleasure. The ban imposed on the reception of pleasure for oneself is called the **First Restriction** (*Tzimtzum Aleph*). Restriction is a ban on the reception of pleasure; however, if the receiver aspires to please the Creator and not himself, he is allowed to receive the pleasure.

Whether *Malchut* wants it or not, if she (soul, man) has egoistic desires, the Light will not enter her (be felt within her). Hence, we are utterly unable to feel the spiritual (the Creator).

THE STATE OF *KATNUT* (SMALLNESS)

Yet, *Malchut* is not the only *Sefira* that cannot receive the Light: from the world of *Atzilut* and below, *Sefirot Bina* and ZA cannot receive the Light either. This ban is called the **Second Restriction** (*Tzimtzum Bet*). In this restriction, *Malchut* seemingly ascends in her desires to *Sefira Bina*. Her desires of "reception" dominate three *Sefirot*: *Bina*, ZA, and *Malchut*, as *Sefirot Bina* and ZA also fall under the rule (desire) of the elevated *Malchut*.

If a *Partzuf* has no strength to oppose its egoistic desires of reception in *Sefirot Bina*, ZA and *Malchut* (*AHP*), its lower part is not entitled to receive the Creator's Light, as it will receive it selfishly, thereby causing great harm to itself. To avoid this, the upper part of the *Partzuf*—*Sefirot Keter* and *Hochma* (*GE*)—separates from the lower part by *Parsa* (partition), through which the Light cannot pass downwards. Therefore, as a result of *Malchut's* ascent to *Bina*, each degree was divided into two parts:

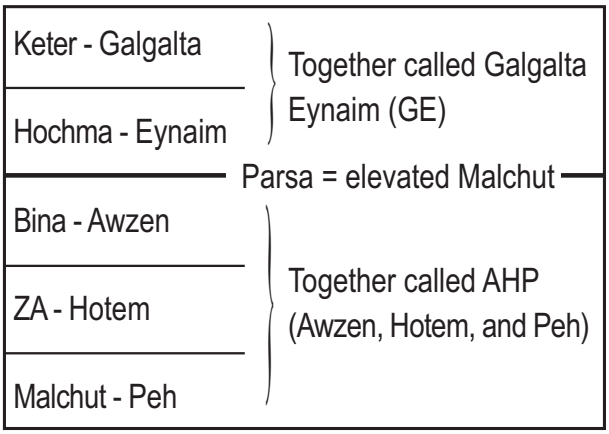

Malchut restricted the spreading of Light inside the *Partzuf*, and two parts were formed in her: *GE* receives the Light, i.e., *Sefirot Keter* and *Hochma* receive the Lights *Nefesh* and *Ruach*, while the other part of the *Partzuf* (*Sefirot Bina*, ZA, and *Malchut*) is below the *Parsa*, and therefore does not receive the Light. Their corresponding Lights—*Neshama*, *Haya* and *Yechida*—also remain outside of the *Partzuf*.

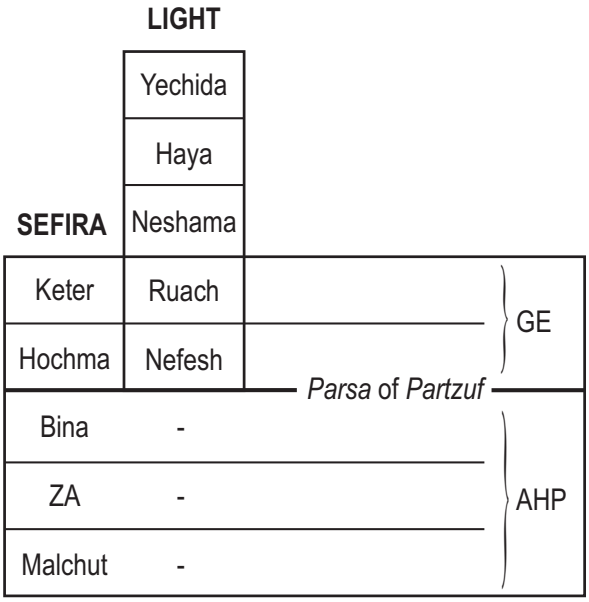

This degree (*Partzuf*) is deprived of the Light *Neshama-Haya-Yechida* and is left with just the Light *Nefesh-Ruach*, called "air." This is designated by the entry of the letter *Yod* into the word Light (*Ohr* = *Aleph-Vav-Reish*). Thus, the word Light (*Ohr*) turns into air (*Avir* = *Aleph-Vav-Yod-Reish*). This state of the vessel is called *Katnut* (small state). In other words, the ascent of *Malchut* to *Bina* is designated by the entry of the letter *Yod* into the word Light (*Ohr* = *Aleph-Vav-Reish* +*Yod* = *Aleph-Vav-Yod-Reish* = *Avir*—air). This means that because of *Malchut's* ascent to *Bina*, the *Partzuf* lost its Light and was left with air.

In such a state, the degree or *Partzuf* is called *Katnut* (smallness), where *Sefirot Keter* and *Hochma* have only the Light *Nefesh-Ruach*, as *Sefirot Bina*, ZA and *Malchut* are below the *Parsa*, and do not receive the Light. The *Parsa* prevents the Light from spreading below it. *Sefirot Keter-Hochma* and *Bina-ZA-Malchut* are designated by the following letters:

Keter	- Mem	- M
Hochma	- Yod	- I
Bina	- Hey	- H
ZA	- Lamed	- LO
Malchut	- Aleph	- E

In the reverse order, these letters form the Creator's name *Elokim*, where *GE* = letters *Mem* + *Yod* = *IM* (pronounced as *MI*), and *AHP* = letters *Aleph* + *Lamed* + *Hey* = *ELEH*. Since man attains the Creator from below upwards, the Creator's name *ELOKIM* is read from below upwards.

After the birth of all the worlds and the descent of the entire Creation to our world, all the *Partzufim* of the world of *Atzilut* and the worlds of *BYA* passed into the state of *Katnut*. Thus, the Light is present in *GE*, but absent in *AHP*. *AHP* of the Upper Degree fell into *GE* of the lower degree, thus forming the spiritual ladder between the Creator and man in our world, and the lowest part of the last spiritual degree of the world of *Assiya* fell into a point in man's heart. Consequently, all the intermediate degrees now exist one inside the other: *AHP* of the Upper Degree is inside *GE* of the lower one:

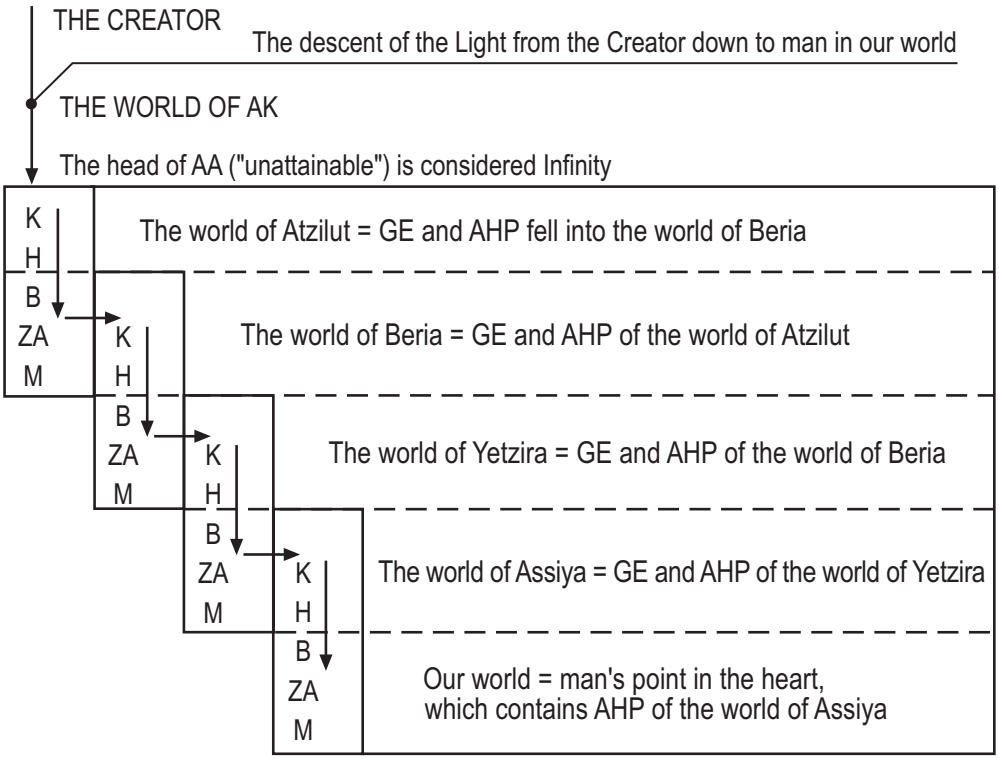

The sum of man's desires is referred to as his heart. Since the nature with which we are born is absolute egoism, man does not feel the spiritual point in his heart. However, at some point in one of his reincarnations, man begins to gradually strive towards attainment of the causes of life, its evaluation; he

yearns to attain himself, his source, just as you do right now. Man's aspiration to the Creator is precisely this aspiration to attain his origin. Man's discontent in life often helps him in this search, when there's nothing that appeals to him in his surroundings. Such circumstances are sent from Above in order for man to start feeling an empty point in his heart, and to stimulate in him the desire to fulfill it.

The Creator manifests as the altruistic property to bestow pleasure without any benefit for Himself. From this, we can understand the property of *Sefirot Keter*, *Hochma,* and *Bina* that share the Creator's property of bestowal. The only Creation is *Malchut*, the will to receive the Light (pleasure). All of us and our entire world are the lowest part of this egoistic *Malchut*.

THE STATE OF *GADLUT* (GREATNESS/ADULTHOOD)

However, if one (*Malchut*) raises *MAN*, the request for his spiritual ascent, by making efforts to free himself from egoism and by praying to the Creator for help, the Light *AB-SAG* descends from Above. It comes from the world of *AK*, brings *Malchut* altruistic strength and enables her to return from *Bina* back to her place. In other words, *Malchut*'s ability to refrain from selfish reception of pleasure is complemented with the strength to receive pleasure for the Creator's sake, to receive the Light of *Hochma* within *AHP*, for His sake.

Subsequently, *AHP*, or *Sefirot Bina*, *ZA* and *Malchut*, become reactivated, the *Partzuf* regains all five *Kelim* (parts), the letter *Yod* disappears from the word *Avir* (air), and it turns to being *Ohr* (Light). In that state, all five Lights *NRNHY* fill the *Partzuf*, the letters *MI* join the letters *ELEH*, forming the Creator's name—*Elokim*. This state is called *Gadlut* (greatness/adulthood).

ASCENT OF THE LOWER ONE TO THE UPPER ONE

As a result of *Malchut's* ascent to *Bina*, the Upper *Partzuf* establishes contact with the lower one. As a result, the lower *Partzuf* can ascend to the level of the Upper One. This is the reason for the second restriction: to give the lower ones (man) the opportunity to ascend to the World of Infinity, up to the Creator Himself.

In order to establish this contact, the Upper *Partzuf* deliberately diminishes itself, descends to the level of the lower *Partzuf*, and becomes similar to the lower one in its properties. *AHP* of the Upper *Partzuf* willingly falls into *GE* of the lower one, as though it has no strength to receive the Light, and they become a single whole. This is similar to a scenario when a strong individual joins a society of criminals, imitating their behavior, so that after being admitted into

their circle and establishing contact with them, he will gradually influence and correct them.

How? The Upper Light (the so-called Light of *AB-SAG*) comes and provides *AHP* of the Upper *Partzuf* with the strength to ascend to their *GE*. And *GE* of the lower *Partzuf* ascend together with them: because they were a single whole and equivalent in their properties below, they receive the same strength to ascend.

Upon receiving the Light of *AB-SAG*, *GE* of the lower *Partzuf* become like Upper One. Therefore, we should not regard the second restriction as negative, but as help from the Upper *Partzuf*. It descends to the lower *Partzuf* by corrupting its own properties in order to equalize itself with the lower one, so as to subsequently ascend together with it to its previous level. This way, the lowest degree can ascend not only to the next Higher One, but also to the Highest Degree of the spiritual ladder.

THE LIGHT OF *ZON* IS THE LIGHT OF THE WORLDS *BYA*

Partzuf YESHSUT is *AHP* of *Partzuf Bina* of the world of *Atzilut*, and all that it receives and passes to *ZON* of the world of *Atzilut* subsequently descends to the worlds of *BYA* and then to us.

In the small state (*Katnut*), *AHP* of *YESHSUT* falls into *ZON*. Then *YESHSUT* receives strength, and by elevating its *AHP*, it elevates *ZON*, too. By ascending to *YESHSUT*, *ZON* become similar to it and receive the Light at the level of *YESHSUT*. *ZON* can never receive the Light of *Hochma* in their own level; they can only receive the Light of *Hassadim*, the Light essential to their existence.

ZON of the world of *Atzilut* are called *Olam* (world), just as our world is also called *Olam*, for all that *ZON de Atzilut* receive can be received by man in this world. And vice versa—all that *ZON de Atzilut* cannot receive is unattainable to man, for we attain only up to the level of *ZON*, and not higher.

And since *ZON* cannot receive the Light of *Hochma* in their place, the Creator purposely initiated the second restriction, thereby lowering the *Sefirot* of *AHP* of *Partzuf YESHSUT* down to *ZON*, so that *ZON* would be able to ascend to *YESHSUT* and higher, up to the Highest Degree. Hence, it is said in the Torah (*Beresheet Barah*): "In the beginning the Creator created all in judgment (restriction), but after seeing that the world (*ZON*) cannot exist (receive all of the Light of *Hochma* prepared for it), added to judgment the property of mercy."

In the beginning, He elevated *Malchut* (the restriction of *YESHSUT*, for *Malchut* is restricted from receiving Light) to *Bina* (mercy of *YESHSUT*). As a result, *AHP* of *YESHSUT* fell into *ZON* and merged with them. However, the world (*ZON*) still cannot exist in this way. Hence, the Creator added mercy to judgment: He gave *YESHSUT* the strength to elevate its *AHP* together with *ZON* to the degree of *YESHSUT*. There, *ZON* receive the Light of *YESHSUT* and pass it down to all the worlds of *BYA* and to our world.

CORRECTION IN THREE LINES

Each of the ten *Sefirot* in turn consists of ten individual sub-*Sefirot*. *Malchut* ascends to *Bina* in each individual *Sefira*, i.e., to the full height of the ten *Sefirot*; in each particular *Sefira*, *Malchut* moves up from its place to the place of *Bina* in that *Sefira*:

(M - ZA - | B - H - K) - K
(M - ZA - | B - H - K) - H
(M - ZA - | B - H - K) - B
(M - ZA - | B - H - K) - ZA
(M - ZA - | B - H - K) - M

The sign | signifies a particular *Parsa* in a *Sefira*, the restriction imposed on the spreading of Light. *GE* that remain in each *Sefira* above the *Parsa* are called the **"right line,"** for there is Light in them. *Malchut* that ascends to *Bina* in each *Sefira* creates the **"left line"** with her restriction on the reception of Light. A *Zivug* made on the elevated *Malchut* (only on the free, unrestricted *Kelim KHB*) allows the Light of *Hassadim* to shine in *GE*, and this reception of the Light of *Hassadim* in *GE* is called the **"middle line."**

Now let us clarify what is written in *The Zohar*: There are ten *Sefirot*: *Keter* (*K*), *Hochma* (*H*), *Bina* (*B*), *Hesed* (*H*), *Gevura* (*G*), *Tifferet* (*T*), *Netzah* (*N*), *Hod* (*H*), *Yesod* (*Y*), and *Malchut* (M). However, there are actually only five of them: *Keter* (*K*), *Hochma* (*H*), *Bina* (*B*), *Tifferet* (*T*), and *Malchut* (M). This is because *Tifferet* (alternatively called *Zeir Anpin*—*ZA*) consists of six *Sefirot*, from *Hesed* to *Yesod*. Five *Sefirot KHB-ZA-M* created five *Partzufim* in each world. In the world of *Atzilut*, these *Partzufim* are *Arich Anpin* (*AA*), *Aba ve Ima* (*AVI*), and *Zeir Anpin* and *Nukva* (*ZON*). *Keter* is called *AA*; correspondingly, *Hochma* and *Bina* are called *AVI*; and *ZA* (*Tifferet*) and *Malchut* are called *ZON*.

The essence of the seven days of creation lies in *Partzufim ZA* and *Nukva* of the world of *Atzilut*, which consist of seven *Sefirot*: *HGT-NHYM*. And from the

description of creation it transpires how *AVI* (*Hochma* and *Bina*) beget *ZON* (all of creation, including us) and elevate them to their final state during the 6,000 years. This is what *The Book of Zohar* tells us.

Rabbi Hizkiyah began his explanation of *Nukva* of the world of *Atzilut* by clarifying the birth of *ZON* from *Ima* (*Bina*), called *Elokim*. That is why he began his explanation with a rose, *Nukva* of *ZA*. At the utmost completion of its development, *Nukva* of *ZA* is called *Knesset Israel*, the Assembly of Israel. For *Nukva* consists of all the souls called *Israel*; hence, it is said that a rose is *Knesset Israel.*

There are two states in a rose (*Malchut*). The lowest, initial, small state (*Katnut*) is when *Malchut* consists only of *Sefira Keter* filled with the Light *Nefesh*, while her other nine *Sefirot* are those that fell from the world of *Atzilut* to the world of *Beria*. The other state of *Nukva* is mature, big, complete (*Gadlut*), when her nine *Sefirot* ascend from the world of *Beria* back to the world of *Atzilut*, and complete the full ten *Sefirot* of her *Partzuf*. Then, being equal to her husband, *Malchut* ascends together with him to *AVI* and clothes them, i.e., receives their Light.

The clothing of the lower, outer *Partzuf* onto the Upper, Inner One means that the lower *Partzuf* attains a part of the Upper One, ascends to a Higher spiritual level, and becomes in some way similar to the Upper *Partzuf.*

In that state, *ZA* is called Israel, from the letters *LI* (to me) and *ROSH* (head), which signifies the state of *Gadlut*, while *Nukva* is called "the Assembly of Israel," for she accumulates all of the Light of her husband, *ZA*, and passes it to the lower ones—the souls in the worlds *BYA*.

Nukva's state of *Katnut* is called "a rose among thorns," for nine of her lower *Sefirot* in the *Katnut* state fell under the *Parsa* of the world of *Atzilut*, thereby losing the Light of the world of *Atzilut*, and becoming as dry as thorns. And in her *Gadlut* state, *Nukva* is simply called "a rose" or "the Assembly of Israel." This is why it is written, "there is a rose, and there is a rose."

The color red designates the rose's connection with the outer, impure forces, which, because of this connection, can suck the strength (Light) from it. This is because nine of her *Sefirot* are in exile below the world of *Atzilut*, in the world of *Beria*, which may already contain impure forces. And the rose also has a color white in its *Sefira Keter*, for her *Sefira Keter* is in the world of *Atzilut*, above the *Parsa*, where there is no contact with the lower, impure forces. In other words, there are two opposite states: perfection and its absence, Light and darkness. They are felt by him who merits it.

It is therefore written that just as a rose among thorns is tinged with red and white, so does the Assembly of Israel consist of judgment and mercy. This shows that in *Gadlut*, when *Malchut* is called *Knesset Israel*, even though she ascended to *Bina* and clothed her, she still retains the property of judgment, of restriction—an attitude that's tough and just, rather than compassionate. This is so because she needs a screen (a force of resistance to her egoistic desires), which, if available, enables *Malchut* to receive the Upper Light.

The law, judgment, or restriction does not allow for the reception of Light in egoistic desires. The screen, the aspiration to oppose one's egoistic desires, repels the Upper Light (pleasure) back to its source, the Creator. The Light that man sends back is called "Returning Light" or the "Light of Judgment." To the extent of the intensity of the reflective force (i.e., the force of resistance to one's will to receive), man is allowed to receive the ten *Sefirot* of the Upper Light (called the Direct Light or the Light of Mercy) for the Creator's sake, in precisely these altruistic desires. And that is why, even in its complete state, the Assembly of Israel consists of judgment and mercy, which corresponds to the red and white colors of a rose among thorns.

And this is the pool made by King Shlomo (Solomon). It is built on twelve bulls, for the nine lower *Sefirot* of *Malchut* that fell to the world of *Beria* were corrected there from twelve heads of bulls. One of their *Sefirot*, *Keter*, which remained in the world of *Atzilut*, is called the "pool" that is built on these bulls. Together, they are called thirteen rose petals. (The reason why the ten *Sefirot* of *Malchut* are divided by ten-*Hassadim* or thirteen-*Hochma* will be clarified later).

The Light of a complete *Nukva* is called *Hochma*, as it contains the Light of Wisdom, and originates from the thirteen names called "the thirteen attributes of mercy." However, the main thing that Rabbi Hizkiyah wants to tell us is that a rose among thorns is above the Assembly of Israel, because, as is well known, all that is present in *Nukva's* complete state must exist in her small state as well, albeit in diminished similarity.

Therefore, it is said that the properties of white and red in the small state correspond to the properties of mercy and judgment in the big state. And the thirteen petals of the small state, when corrected, create in *Nukva* the thirteen attributes of mercy in her big state. Later on, we will see how these thirteen attributes of *Malchut* of the world of *Atzilut* change her in both the small and big states.

It is written that, in the process of creation, "in the beginning *Elokim* (*Bina de Atzilut*) created" *Nukva* of ZA with thirteen words: *ET*, *SHAMAIM*, *VE'ET*,

ARETZ, *VEARETZ*, *HAITA*, *TOHU*, *VABOHU*, *VECHOSHECH*, *AL*, *PNEI*, *TEHOM*, *VERUACH* (from the word *Elokim* to the word *Elokim*). And these thirteen words signify the thirteen petals of a rose among thorns (her small state), like the pool built by the King Shlomo, which stands on thirteen (twelve) bulls (nine lower *Sefirot* of *Malchut* without Light, as they are in the world of *Beria*, below the *Parsa* of the world of *Atzilut*). These words are the preparation for the purification and correction of the Assembly of Israel in order to receive the thirteen attributes of mercy.

These thirteen attributes of mercy (the Light of a complete *Nukva*) surround her and shine upon her from all sides, and guard her from the touch of foreign (egoistic) desires. After all, until she is filled with all the Light of *Hochma* in her complete, big state, there's a potential for foreign, egoistic desires to cling to and feed off her.

2. Afterwards, the name *Elokim* is mentioned once more, "*Elokim* soars." Why is it mentioned in this sense? So as to bring out the five rigid leaves that surround the rose, which are called "salvation." And these are the five gates. And it is said of this secret, I will raise the "cup of salvation" (Psalms, 116:13). It is the cup of blessing. The cup of blessing must rest on five fingers, just as a rose rests on five rigid leaves that correspond to the five fingers. And this rose is the cup of blessing, from the second to the third mention of the name *Elokim* (*Beresheet*, 1:2-3), there are five words: "soars," "over," "the surface," "of the waters," "and said"—in all, five words parallel the five leaves. And further, "The Creator said, 'Let there be Light'"—this Light was created. However, it was concealed and enclosed within that covenant that entered the rose and fructified it. And it is referred to as "A fructiferous tree, wherein is the seed thereof" (*Beresheet*, 1:12). And this seed exists in the mark of the covenant.

The five leaves are the five *Sefirot* of the Light reflected from *Malchut*, which she raises from the *Zivug de Hakaa.* The direct incoming Light is called five *Hassadim HGT-NH*, and it clothes into five parts (types of restrictions) of the Returning Light *HGT-NH*, called the five rigid leaves of a rose, which correspond to the text from the second (the spirit of God soared over the waters) to the third (and said) mention of the word *Elokim* in the Torah.

These words explain how the five rigid leaves (attributes) can be extracted from *Malchut* so that she will be fit for a *Zivug* and achieve the big state. And during the big state, when the five rigid leaves become five restrictions, they are defined as the five gates of reception of the Light of *Hassadim* of the Direct Light, and they are called salvation, and *Malchut* is called the cup of salvation or

the cup of blessing and good fortune, for, thanks to these leaves (restrictions), *Malchut* can receive the Light of *Hassadim*—a blessing.

The cup of blessing must rest on five fingers, for *Malchut* can receive the Light of *Hochma* only if she is clothed in the Light of *Hassadim* beforehand. Therefore, first she has to make a blessing, which means to receive the five parts (*NRNHY*) of the Light of *Hassadim* with the help of five fingers (five restrictions), and only then to receive in them (i.e., in the corrected intentions) the Light of *Hochma*.

Hence, a cup of wine must be raised with two hands, as five fingers of the right hand symbolize mercy—*Hassadim*, and five fingers of the left hand symbolize restrictions. However, having started the blessing, the cup must only be held with the five fingers of the right hand (*Hassadim*, bestowing). Otherwise, the impure forces that take from the left (receiving) side become active, as such forces cling only to a place where there is reception of Light.

What follows is the big state of *Malchut*, which corresponds to the words of the Torah: "Let there be Light." These are the five lights, in which Adam saw the world from end to end, as it is written in the Talmud (*Hagigah*, 12). But the Creator saw that there would be transgressions in the generations of the Flood and the Tower of Babel, and concealed this Light. And the following generations will then need to attain it on their own.

Previously, these five *Hassadim* were in *Yesod* of ZA, and *Malchut* received from it, and not from *Bina*, called *Elokim*, as she does now. *Yesod de ZA* is called the mark of the covenant with the Creator (after the corrections, called circumcision, are made), and five *Hassadim* received on the five restrictions are called "seed." The main force of restrictions and the impact forces of the screen, with which it repels the Light, are in *Ateret Yesod* (the end of the *Sefira Yesod*). There occurs *Zivug de Hakaa*, from which *Malchut* receives the Light. Only at the end of correction will this *Zivug* pass on to *Malchut* herself.

Therefore, during the 6,000 years, the screen that is in *Yesod*, strikes at the incoming Light (pleasure) with its five restrictions (the forces that oppose egoistic reception of pleasure), thus creating five parts of the Returning Light, and receiving in them the five parts of the Light of *Hassadim*. Subsequently, ZA passes these five Lights of *Hassadim* from his *Yesod* to *Nukva*. And these five Lights of *Hassadim* are called "seed."

3. Just as the covenant is conceived from that seed in forty-two *Zivugim*, so the secret name fills and inseminates all forty-two letters of the initial act of creation.

The name "forty-two" = *MB* = *Mem* + *Bet* = 40 + 2 is composed of *HaVaYaH* (four letters), filled *HaVaYaH* (ten letters), and doubly filled *HaVaYaH* (twenty-eight letters). In all, 4 + 10 + 28 = 42, signifying the seed that exists in the mark of the covenant that is enclosed in five *Hassadim* and five *Gevurot*.

There are two aspects to *Nukva*: her body (*Partzuf*), which emerges from *Bina*, and her *Zivug*, called the secret of unity with ZA. *Nukva* can be in two states: small or big (*Katnut* or *Gadlut* respectively). The small state is an incomplete, insufficient state of *Malchut*, but it is necessary as preparation for the big state, called the revelation of the secret, of the concealed.

And since the big state reveals the small, and all that is concealed in the small state becomes clear in the big, he who is in a state of spiritual descent does not see the reasons for his state, but it all becomes clear to him when he attains the big state that follows.

As a result of the ascent of *Malchut* of *AVI* to their *Bina*, *Partzuf* of *Bina* (*AVI*) was divided into two parts: the upper part, *GE*, acquired the name *AVI*, while the lower part, *AHP*, became known as *YESHSUT*. *AVI* are filled with the Light of *Hassadim*, since they wish for no other, and *YESHSUT* receives it from them, for, although it desires the Light of *Hochma*, it cannot receive it in view of the fact that *Malchut* of *AVI* ascended above it.

However, although there is no Light of *Hochma* in *AVI*, they do not suffer without it whatsoever, and therefore exist in perfection called *GAR*, even in the absence of the Light of *Hochma*. And even when one raises *MAN* requesting strength (i.e., the Light of *Hochma*) so as to overcome his impure desires, *AVI* do not receive the Light of *Hochma*. *YESHSUT* receives this Light and passes it to ZA. Hence, although *AVI* are below the *Rosh* of AA, and there is no Light of *Hochma* in them, they do not suffer from it.

However, *YESHSUT* suffers from the absence of the Light of *Hochma*, wishing to pass it to ZA, so it waits for *MAN* from ZA in order to ascend to *AVI* in the form of *Sefira Daat*. For when the lower ones raise *MAN*, the whole of *Bina* ascends to the *Rosh* of AA; *YESHSUT* receives the Light of *Hochma* from AA and passes it to ZON. This corresponds to the disappearance of the letter *Yod* from the word *Avir* (air), and *Avir* turns into *Ohr*—Light (*Hochma*) once more.

However, for all that, even in the *Rosh* of AA, *AVI* remain only with the Light of *Hassadim* (air). Hence, the heads of both AA and *AVI* are called "Supreme Waters" or "Heaven." This is considering the fact that *AVI* can be beneath the *Rosh* of AA; however, since it does not affect their independence and perfection, it is as if they are in the *Rosh* of AA.

Under *AVI* there is a firmament (*Parsa*) of the world of *Atzilut*, which separates the *Kelim* of bestowal from the *Kelim* of reception of the world of *Atzilut*. *YESHSUT* and *ZON* (inferior waters) that need the Light of *Hochma* stand below the *Parsa*, which is in the chest of *AA*. It is therefore said that the inferior waters weep (i.e., their state is small), for they feel the lack of *Ohr Hochma* and wish to ascend to the *Rosh* of *AA*. In no way should one confuse the *Parsa* of the world of *Atzilut* (located within the world of *Atzilut*) that divides it into *GE* and *AHP* with the *Parsa* below the world *Atzilut* that separates it from the worlds of *BYA*.

The Light that is received above the *Parsa* of the world of *Atzilut* is called the Light of *Mem-Bet* (*MB*). However, the seven *Sefirot* of *ZON* (six *Sefirot* of *ZA* and one *Sefira* of *Malchut*) that designate the seven days of creation cannot receive this Light of *MB*, as they are located below the *Parsa* and receive only the Light of *Hassadim* (minimal sustenance) from *YESHSUT*.

However, when the lower ones (man) raise *MAN*, and *MAD* descends from *AB-SAG* (the Light that brings *Bina* back to the *Rosh* of *AA*), *YESHSUT* receives the Light of *Hochma* and passes it to *ZON*, allowing *ZON* to ascend above the *Parsa* that stands in the *Chazeh* (chest) of *AA*, and receive the Light of *MB*.

That is why the Light of *MB* in *ZON* is manifested in thirty-two *Elokim* and ten sayings, where thirty-two *Elokim* represent *YESHSUT* in the state of ascent, when *YESHSUT* receives thirty-two streams of wisdom (*Hochma*) that create in it the thirty-two names of *Elokim*, mentioned in the act of creation: "In the beginning the Creator created," and so on.

The ten sayings are five *Hassadim*. After *ZON* have already received the Light of *Hochma* from thirty-two *Elokim*, the five Lights of *Hassadim* that were received from *AVI* (signifying *MB*) are called "Supreme Waters." We see that the five *Hassadim* in *ZON* do not turn into the name *MB* before they receive from thirty-two *Elokim*. It is therefore said that thirty-two *Elokim* and ten sayings form the name *MB*, i.e., in the state of ascent.

Hence, Rabbi Hizkiyah said that the five Lights in the saying "Let there be Light" (signifying the five *Hassadim*) are called "seed" (abundance), which *Yesod* of *ZA* passes to *Malchut*. And it is called *MB*, although essentially it is merely five *Hassadim*; however, since it has the Light of *Hochma* that was received from thirty-two *Elokim* of *YESHSUT*, it refers to *MB*.

Flower Buds

4. In the Beginning, Rabbi Shimon opened, "The flower buds have appeared on the earth" (In Hebrew the words "land" and "earth" are designated by the same word, *Eretz*; Song of Songs, 2:12). "The flower buds" refer to the act of creation; "appeared on the earth." When? On the third day, as it is said, "And the earth brought forth grass" (*Beresheet*, 1:12). "The time of singing has come" refers to the fourth day, the time of strictness, judgment, restriction. Therefore, on the fourth day, the word "lights" is written with a missing letter, which hints at the strictness of judgment and a curse. "And the voice of the turtle dove is heard" refers to the fifth day, on which it is said, "Let the waters swarm," so that they can produce offspring. However, the words "is heard" already refer to the sixth day, on which it is said, "Let us make man," who, in the future, shall put action before understanding (we shall do and we shall hear, *Naaseh ve Nishmah*). For here it is said, "Let us make man," and there it is said, "We shall do and we shall hear." "In our land" refers to the day of *Shabbat*, which is like the Land of Life, the world to come.

It is completely incomprehensible to us how *The Zohar* compares the words from *Shir HaShirim* (Song of Songs, 2:12) with what is written in the Torah about the first days of creation. The six days of creation symbolize the six *Sefirot HGT-NHY* of ZA, onto which all ten *Sefirot* of *Nukva* are built. This is because *Nukva* is only the will to receive (pleasure), while her entire spiritual body (desires of bestowal) consists of her husband's *Sefirot*, ZA, the altruistic properties that ZA passes to *Nukva*.

Nukva herself (the created desire to receive pleasure) is an empty place unfilled with Light (the Creator). This is because the Light can only enter a desire (*Kli*) with similar properties to itself. Therefore, to the extent of her similarity to ZA, the properties that *Malchut* receives from ZA, those corrected properties of *Malchut* turn into a *Partzuf* and become filled with the Light that corresponds to their correction.

Thus, the greater the correction that is made in a particular part, the greater the Light (of the five Lights *NRNHY*) that enters that part. The corrected and fulfilled part of *Malchut* is referred to as a "world." Here and henceforth, *The Zohar* explains how *Nukva* is built out of ZA, i.e., how the world is created.

Nukva is called "earth." Flower buds are *Sefirot*—the properties of ZA that appear and grow within *Malchut* on the third day of creation, which corresponds to *Sefira Tifferet* (*Hesed*-1, *Gevura*-2, *Tifferet*-3). In the beginning, *Malchut* was created as ZA in height; two equally great celestial bodies, the Sun—ZA and the Moon—*Malchut*. This is why we see them as being equal in size when the Moon is full. After all, all that is said with regard to man. In the initial state following her creation, *Malchut* is a point at the feet of ZA, and subsequently grows along him.

That is to say, on the third day of creation, *Malchut* was equal in height (had the same properties) to *Tifferet* of ZA. However, *Malchut* was not able to receive the Light in such a state. Hence, it is said, STRICTNESS (judgment) APPEARED ON THE EARTH (in *Malchut*); the flower buds merely appeared.

And after that, THE TIME OF SINGING HAS COME already refers to the fourth day of creation, when *Malchut* was diminished, because she complained to the Creator: "Two angels cannot wear one crown"—if *Malchut* is equal to ZA in height, she cannot receive the Light of *Hochma* from him.

The reason for that being—not having received the Light of *Hassadim* from ZA beforehand, *Malchut* cannot receive the Light of *Hochma*, as the Light of *Hochma* can only be received within the Light of *Hassadim*, by clothing the Light of *Hochma* (pleasure) into the Light of *Hassadim* (the intention to enjoy "for the Creator's sake").

And the Creator answered *Malchut*: "Go and diminish yourself." In other words: if, owing to your egoistic properties, you cannot receive the Light independently, but only from ZA, then diminish your own properties, accept His, and gradually correct yourself. Then you will be able to receive all of the Light and be like Him (ZA—the Creator). All of this is described in the Talmud (*Hullin*, 60:2), but only with the explanation provided in *The Zohar* do we stop perceiving it as a fairytale.

Then *Malchut* descended below *Yesod* of ZA, and her nine lower *Sefirot* fell below *Parsa* into the worlds of BYA. And only her *Sefira Keter* remained in *Atzilut* as a point standing below *Yesod* of ZA. And from here on, *Malchut* is built not of her own *Sefirot* (properties) that exist in BYA, but of *Sefirot* (properties) *Netzah* and *Hod* of ZA.

Although *Malchut* was previously bigger, she was not able to receive the Light for lack of the Light of *Hassadim*; now she will be smaller, but she will have the Light of *Hassadim*, in which she will be able to receive the Light of *Hochma*. Even though *Malchut* will be at a lower degree, she will be able to utilize it, for the Light of *Hassadim* repels the impure forces that cling to *Nukva*. That is the meaning of the word *Zamir* (singing/pruning). However, there is another meaning to this word that is at use here—cutting off, or pruning the impure forces from *Malchut* (rose bud).

THE VOICE OF THE TURTLE DOVE: The turtle dove is a *Sefira*, the property of *Netzah de ZA*, and the voice of the turtle dove represents *Sefira Hod* of *ZA*, the fifth day of creation. And since *Malchut* receives from *Yesod* (which receives from *Hod* that is joined with *Netzah*), such reception by *Malchut* is referred to as "the voice of the turtle dove."

Therefore, the words "is heard" refer to the sixth day, since the voice of the turtle dove (*Malchut*) is heard only with the help of the sixth day, *Yesod* of *ZA*, which includes both *Netzah* and *Hod*, and passes their Light to *Malchut*. Hence, it is said that this voice is heard in *Malchut* only from *Yesod*, on the sixth day.

The reason for this is that *Malchut* can receive the Light only from the middle line of *ZA*: either from *Yesod* of *ZA* (she receives the degree called *NHY*, *Ibur* – embryo) or from *Tifferet* of *ZA* (she receives the degree called *HGT* = *VAK*, *Yenika* – nursing or *Katnut* – smallness) or from *Daat* of *ZA* (she receives the degree called *HBD* = *GAR*, *Mochin* – brain or *Gadlut* – big).

LINES Left Middle Right	NAME OF DEGREE	THE LIGHT IN THE DEGREE
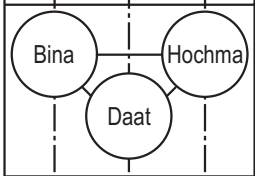	HBD (*HaBaD*)	The Light of Neshama = The light of HBD
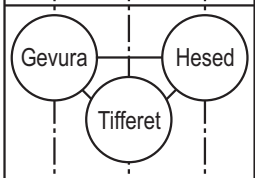	HGT (*HaGaT*)	The Light of Ruach = The light of HGT
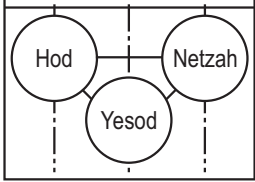	NHY (*NeHY*)	The Light of Nefesh = The light of NHY

LET US MAKE MAN, FOR IN THE FUTURE HE SHALL PUT ACTION BEFORE LISTENING: sight refers to *Sefira Hochma*, hearing refers to *Sefira Bina*. Action or deed is a property of *Malchut*. In order to correct *Malchut*, the Creator's only creation (other *Sefirot* are properties of the Creator Himself, with which He gradually created *Malchut*), a second restriction was made—*Malchut* ascended to *Bina* so as to combine her egoistic properties of reception with *Bina*'s altruistic properties of bestowal; *Malchut* ascended to *Aba-Hochma*, and *Ima-Bina* found herself below *Malchut* (*Parsa*), where she became similar in her properties to *Malchut*.

Eyes refer to *Sefira Hochma* or *Aba*. *Malchut* ascended to the level of eyes and stands at the level of pupils. *Malchut* is called *Nukva*; and *Malchut* that stands at the level of eyes is called *Nikvey Eynaim* (pupils) or *NE*. That is why there are only *Keter* and *Hochma* in the *Rosh* (head) of *AA*: *Bina* fell from the *Rosh* to the *Guf* (body) and *Malchut* is above *Bina*, that is, *Malchut* represents an action that is Above, i.e., precedes perception and understanding. This is what is meant by "we will do, and we will hear"—the act of the second restriction, limiting reception only to *GE*. Such a state is called the "return" (in one's properties to the Creator). The "complete return" occurs when *AHP* of *Malchut* gets corrected and joins *GE* at this degree.

As a result of *Malchut*'s ascent to *NE*, she changes her properties (every one of us needs only this—to ascend to the level of the Creator's properties, so that we can receive them and become like Him), and is now ready to ascend to *AVI* and receive the Light of *Haya*. The constant Light of this level is called the First Temple. That is why when receiving the Torah, Israel elected to act first and hear after. And for this reason they merited reception of the Torah (Talmud, *Shabbat*, 85:1), as the action (*Malchut*) ascended and clothed *AVI*, and thus the secret of the fifty gates of *Bina* was revealed.

Construction of the Temple does not pertain to it being built in this world, but rather to the attainment of the degree of the Temple, the degree of *AVI de Atzilut*, the Light of *Haya* (the First Temple) or the degree of *YESHSUT de Atzilut*, the Light of *Neshama* (the Second Temple).

Here *The Zohar* tells us: "it is heard" on the sixth day, for on this day (in this state) *Malchut* was corrected by means of her ascent above *Bina*, referred to as "placing action before listening," to do and to hear as during the reception of the Torah. *Malchut* in the state of ascension to *Bina* is called the Eternal Land or the Land of Life, for she inherits life from *Bina*.

"IN OUR LAND" REFERS TO *SHABBAT*, WHICH IS LIKE THE ETERNAL LAND OF LIFE: *Ima-Bina* is called the Land of Life or the Eternal Land. As a result of the act on the sixth day, meaning the Creator's action from Above (the factor of time is designated by an action of the Creator Himself, which has no causes in our world), *Malchut* ascended to *Ima* on the seventh day of creation (*Shabbat*) and became like *Ima*, for when the lower one ascends to the degree of the Upper One, they become equal (in properties). Hence, upon ascending to *Bina* and there receiving the Light of *Haya*, *Malchut* is called the Land of Eternal Life.

5. Another explanation: flower buds are the Patriarchs, who entered the mind and entered into the world to come, *Bina*, where they remain concealed. From there they emerge in concealment and conceal themselves in the true prophets. Yosef was born and they concealed themselves within him. When Yosef entered the Holy Land, he erected them there, and then "they appeared on the earth" and were revealed there. When did they appear? When a rainbow can be seen, they become revealed. At that moment, "the time of singing has come," meaning the time to eradicate all the wicked in the world. Why did they survive? Because the flower buds have appeared on (from) the earth. And if they were to be seen beforehand, they could not have remained in the world, and the world would not have been able to exist.

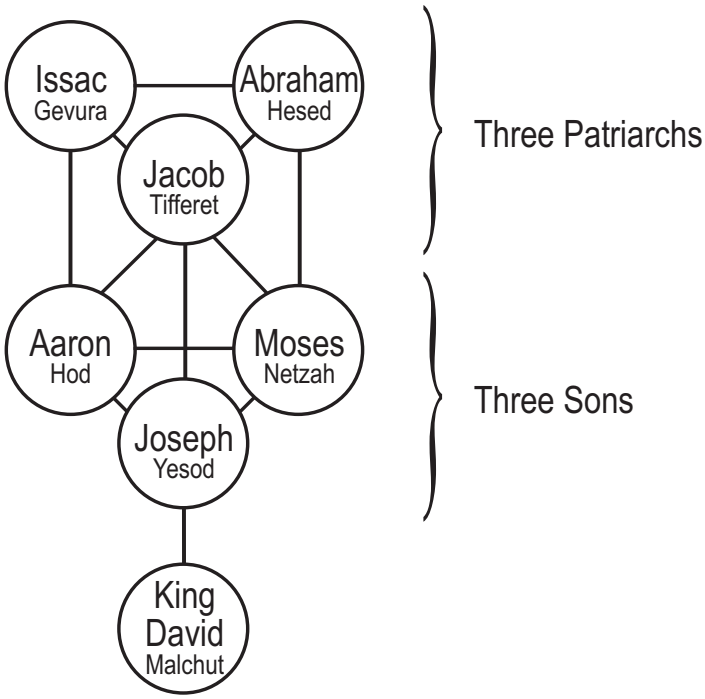

Here *The Zohar* explains the attainment of the Light of *Haya* by *ZA*. *NHY* of *ZA* are called "sons" and *HGT* of *ZA* are called "patriarchs," as well as the "turtle dove." *ZA* himself (seemingly) consists of two parts: above his *Chazeh*, his *Sefirot HGT* are called the big *ZON*; below his *Chazeh*, *Sefirot NHY* are called the small *ZON*. *Sefirot HGT* correspond to Avraham, Yitzchak and Yaakov, while *NHY* correspond to Moshe, Aaron and Yosef. *Malchut* corresponds to King David.

Sefirot NHY are called "prophets," and *Yesod* is called "the righteous one." Here *The Zohar* speaks of the buds that gradually grow from the small state to the big state of *ZON*: first *ZON* were small, consisting of *Sefirot NHY* with the Light of *Nefesh* and called *Ubar* (embryo). Then, with the help of *Yenika* (nursing), i.e., receiving Light from *Ima*, *ZON* grew. Accordingly, the properties of *Sefirot NHY* grew to equalize those of *Sefirot HGT*, and *Sefirot NHY* received the Light of *Ruach*.

Thus, the *Partzuf* now consists of parts of *HGT* and *NHY* with the Lights *Ruach* and *Nefesh*. Subsequently, by further reception of strength from the Upper One, and further growth, they've attained the state of *Gadlut Aleph*, the first big state. Accordingly, *Sefirot HGT* became *HBD* with the Light of *Neshama*, *Sefirot NHY* became *Sefirot HGT*, and received new *Sefirot NHY*.

Thus, the *Partzuf* grew to include three parts: *HBD*, *HGT*, and *NHY* with the Lights *Nefesh*, *Ruach*, and *Neshama*. And it is called *Gadol* (big—the first big state). Then, through further growth, they've attainted the state of maturity (*Gadlut Bet*, the second big state), and the Light of *Haya* entered *Sefirot HBD*.

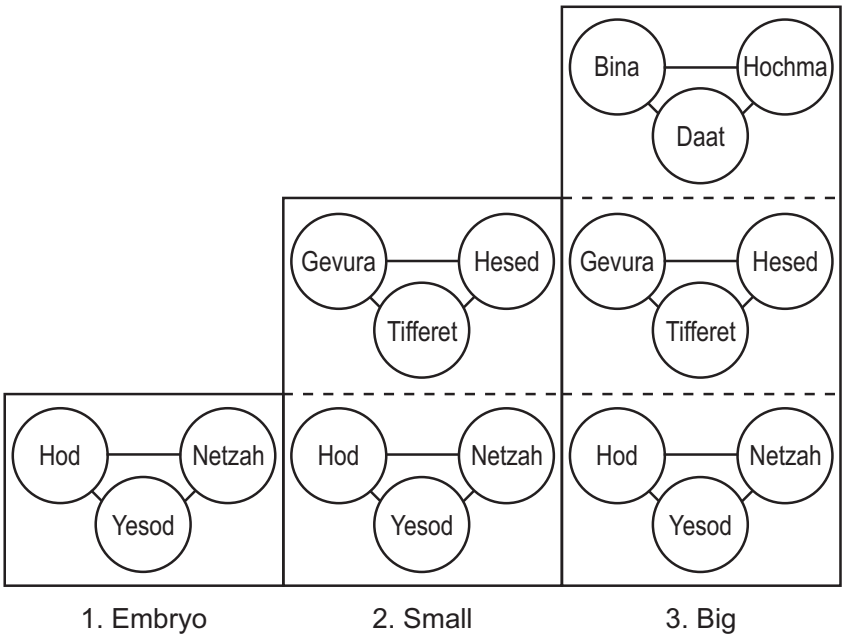

The word "growth" refers to the growth of a screen, of man's inner anti-egoistic forces and desires. This is the only difference between a big vessel and a small one, the only difference between the *Partzufim*. Their inner properties change depending on the change in the magnitude of the screen.

THESE FATHERS ENTERED THE SUPERNAL MIND AND ASCENDED INTO THE WORLD TO COME: this sentence speaks of the prenatal development of *ZA*, when he ascends to *AVI* (called "Supernal Mind" or "Supernal Thought"). *Aba-Hochma* is called "mind" or "thought," and *Ima-Bina* is called "the world to come." And together they are called "parents"—father and mother, *AVI*. It is there that creation begins—conception of *ZA* in the initial state of a spiritual embryo.

Just as an embryo in our world is completely dependent on the mother, having absolutely no desires or life of its own, and developing only thanks to her, so can every man become a spiritual embryo; if he completely relinquishes all of his desires and actions, and submits entirely to the will of the Upper *Partzuf*, he will turn himself into a spiritual embryo, just like a physiological one. The difference between a physiological embryo and a spiritual one lies in the fact that becoming a spiritual embryo requires tremendous personal desire and effort, whereas the conception of a physiological embryo depends on the parents.

As a result of its prenatal development within *Bina* (which means that one completely extinguishes all of his personal desires and thoughts, and, like an embryo, is ready to accept all that the mother gives: all of her thoughts and properties, regardless of how incomprehensible or unnatural they may seem to his essence), this embryo achieves the state of its spiritual birth.

However, this is a state of an even greater concealment of the Upper Light with regard to the embryo, for it does not yet have a screen for the reception of this Light. Hence, this state is called *Katnut*, CONCEALED IN THE TRUE PROPHETS, i.e., in *Sefirot Netzah* and *Hod*, which *ZA* attains as a result of the process of nursing, reception of milk, the Light of *Hassadim* from *Ima* (mother) *Bina*.

The Light of nursing comes to the *NHY* of *ZA*, and *ZA* attains *VAK* (Light of *Nefesh-Ruach*), the state of *Katnut*. During nursing, *ZA* attains the *Sefira Yesod*, which is why it is said that Yosef is born. After the nursing period is over, *ZA* ascends to *AVI* so as to receive from them the Light of *Neshama*, and this constitutes the state of *Gadlut*, called "Yosef."

ZA consists of three parts: *HBD*, *HGT*, and *NHY*. The process of *Zeir Anpin's* growth, of acquiring a screen on his desires, begins with the purest, least egoistic part—*Sefirot HBD*, in which he first receives the Light of *Nefesh*.

Afterwards, *ZA* acquires a screen on coarser egoistic desires—*Sefirot HGT*; the Light of *Nefesh* passes from *HBD* to *HGT*, and the Light of *Ruach* enters the empty *HBD*.

Finally, *ZA* acquires a screen on the most egoistic *Kelim*—*Sefirot NHY*; the Light of *Nefesh* passes from *HGT* to *NHY*, the Light of *Ruach* moves from *HBD* to the empty *HGT*, and the Light of *Neshama* enters the empty *HBD*.

The attainment of the big state by *ZA* is called the birth of Yosef, for there emerge *Sefirot NHY*, of which the last *Sefira*, *Yesod*, is called "Yosef." However, since the Light of *Haya* is not yet present, this state is called "concealment." WHEN YOSEF ENTERED THE HOLY LAND AND ERECTED THEM THERE: that is, after the attainment of the first big state, the reception of the Light of *Neshama*, *ZA* continues to grow, cultivating his screen until the Light of *Haya* enters it.

In such a state, *Malchut* of *ZA* separates from him into an independent *Partzuf*, called THE HOLY LAND, as the Light of *Haya* is called holiness. It is therefore said that Yosef entered or, rather, ASCENDED TO THE HOLY LAND in the *Gadlut* state of *ZA*. *ZA* and *Nukva* became equally big in the state of *PBP* (*Panim be Panim*, face to face), which is the state that determines the *Zivug* between *ZON*.

AND YOSEF ERECTED THEM THERE: the Light of *Haya* or *Hochma* fills the *Partzuf* only during a *Zivug*, when *ZON* (*ZA* and *Nukva*) make a *Zivug* together. And this Light remains in *Malchut*, for only she (her screen) can reveal it. Just as *AVI* are *GAR de Bina*, *YESHSUT* is *ZAT de Bina* and the Light of *Hochma* is found only in *YESHSUT*, the relationship between *Malchut* and *ZA* works along the same principle, and the Light of *Hochma* is revealed only in *Malchut*. Therefore, only when the Light of *Hochma* fills *Nukva* can it be said that the Light has been revealed, and until that happens, it is considered to be concealed.

WHEN ARE THEY SEEN? WHEN A RAINBOW CAN BE SEEN IN THE WORLD: *ZA* is called a "rainbow," the world is *Malchut*, and their union is called a "rainbow within a cloud." THE TIME HAS COME TO ERADICATE ALL THE WICKED FROM THE WORLD—as the number of the wicked grows, as more impure forces cling to *ZON*. The impure forces can influence *ZON* so greatly that the entire world will be brought to ruin, as has happened in the

time of the Flood. If so, there is no salvation for man other than through the revelation of the Upper Light, the Light of *Haya*. That is why *The Zohar* tells us that the world is saved by the flower buds appearing from the earth, meaning that the Light of *Haya* eradicates man's impure forces from the earth (his desires, *Malchut*), and they cannot cling to her and hinder man.

AND HAD THEY NOT APPEARED, THERE WOULD BE NO SALVATION FOR THE WORLD—for initially *Nukva* is built as big as ZA. This is called the "two great celestial bodies," when *Malchut* is on the same degree as ZA, but stands behind him, back to back, unable to receive the Light of *Hochma* in the absence of the Light of *Hassadim*. This is why *Malchut* complains about lacking the Light of *Hassadim* and thus not being able to receive the Light of *Hochma*.

Even though the moon grows as big as the Sun, it cannot shine independently, but only if the Sun (ZA) gives it Light. And since *Malchut* lacks the Light of *Hochma*, such a state is called reversed (*Achor*-back). And a *Zivug* cannot take place in the position of back-to-back (*Achor be Achor*).

However, after *Nukva* is born and grows (receives the properties) from the *Guf* of ZA, as it is written in the Torah (*Beresheet* 2) that Chava (Eve) was born from the body of Adam, she becomes equal to ZA and enters into a *Zivug* face-to-face (*Panim be Panim*, *PBP)* with him.

Also, *Nukva* still retained the previous Light. Moreover, precisely because she felt the lack of the Light in her initial state, *Malchut* received the Light of *Haya* specifically into her previous sufferings. Similarly, man can feel pleasure only and precisely because of his previous suffering.

Therefore, *The Zohar* tells us that had the flower buds not appeared in *Malchut* during her *Katnut*, when she was standing behind ZA, she would not have been able to receive the Light of *Haya* in her state of *Gadlut*, as she would not have the *Kelim* (desires) to receive this Light. Every new creation is founded on the sensation of darkness, as it is said: the Creator emanates the Light out of Himself, and creates darkness out of nothingness. Man's sensation of darkness signifies his readiness to receive the Light.

6. Who sustains the world and evokes the revelation of the Patriarchs? It is the voice of the children engaged in the Torah. The world exists thanks to these children. Hence, it is said: "We will make for you pendants of gold" (*Shir HaShirim*, 1:11). These are the children, youngsters of the world, as it is said: "Make two cherubs of gold" (*Shemot*, *25:18*).

The Light of *Ruach* is called "the children of the world," and the *Zivug* in this state (*PBA*—face to back) is referred to as THE VOICE OF THE CHILDREN ENGAGED IN THE TORAH. And it is also called "threads of gold" and "two cherubs of gold." Before *Nukva* grew, the impure forces had the power to destroy the world. However, precisely because *Nukva* grows from *ZA*, the right and left lines merge in her as one, the RAINBOW (right line) shines WITHIN A CLOUD (left line), and the Light of *Haya* can enter *Malchut*. Without this Light, the world can be destroyed as during (in the state of) the Flood.

SO WHO IS IT THAT SUSTAINS THE WORLD: who causes the appearance of the Light of *Haya*? They are precisely the children engaged in the Torah. The "children" designate the Light of the opposite side, the Light of *Ruach*, the sensation of deficiency of the Light of *Haya*, for a "child" alludes to the process of nursing. The children of the house of *Raban* (*Tinokot Shel Beit Raban*)—are the Light of *Haya*, as the word "*Raban*" derives from "*Rav*" (big, *Haya*). They did not transgress, i.e., did not use their *AHP* (egoistic and yet uncorrected desires, for the word "children" designates the small state), their will to receive.

Who Created These

7. In the beginning, Rabbi Elazar opened, "Raise your eyes and you shall see, WHO HAS CREATED THESE" (*Yeshayahu*, 40:26). Raise your eyes where? To the place on which all eyes depend. Who is He? He is the One who opens eyes, *Malchut de Rosh de Arich Anpin*. And there you shall see that *Atik* is concealed and within it lies the answer to the question: WHO HAS CREATED THESE? WHO? *MI*, *ZAT de Bina*, the Highest Edge of Heaven, and everything depends on Him. And since the question lies in Him, and He is concealed, He is called *MI*. For *MI* is like when the question "Who?" is asked, as there are no questions above Him. The question is found only at the Highest Boundary of Heaven.

In the beginning, Rabbi Elazar opened, "Raise your eyes on high and look at who has created these." Raise your eyes to what place? To the place, where all eyes depend on Him. And who is He? He is the One who opens eyes. And there you shall know. It is the concealed *Atik*, within which lies the question: who has created these? And who is He? *MI* = who. He is called by the edge of the Supernal Heaven, where everything belongs to him. Since there lies a question, and He is on a concealed path and does not reveal Himself, He is called *MI*. And because there is no question Above, this edge of Heaven is called *MI*.

In Hebrew, the word *MI* means the question "Who?" as well as the preposition "from." Since Kabbalah tells us about the property of our world's roots, one spiritual object can sometimes reveal an entire range of associations, properties, and categories. In the same way, here the word *MI* is a part of the word *ElokIM*, where the last two letters form the word *MI*. However, at the same time, they carry a variety of additional charges and meanings.

Rabbi Elazar wishes to explain how Heaven and earth were created. Naturally, just like the whole of the Torah, *The Zohar* refers only to spiritual degrees and categories, and does not deal with explanations of the physical

origin and development of our world. Moreover, it is impossible to understand the true origin and development of our world without attaining the spiritual world. However, whatever one does attain, he is unable to pass these attainments to others. Hence, even after he attains the full essence of our nature's origin and its actions, he will still be unable to describe it in a form that will be comprehensible to others.

Heaven and earth constitute the seven days of Creation—*ZON* of the world of *Atzilut*. However, if it is a part of *Atzilut*, then why is it described as *BARAH* (created, from the word *Beria*) and not *ATZIL* (emanated, from the word *Atzilut*)? Yet, precisely herein lies the opportunity to open our eyes to the process of creation.

Rosh (head) *de AA* has only *Keter* and *Hochma*. *Malchut* standing below the eyes, below *Sefira Hochma*, is called "the opening of the eyes." After all, only when she opens up does the Light of *Hochma* pass through her from *Rosh de AA* to all the *Partzufim* of the world of *Atzilut*.

It is therefore said that the eyes should be raised up TO THE PLACE ON WHICH ALL EYES DEPEND, for the Light of *Hochma* can fill all the *Partzufim* of the world of *Atzilut* only when *Malchut* opens up in *Rosh de AA*. Hence, the entire secret of the opening lies in *Malchut*. The Light of *Hochma* (the Light of Wisdom) is the Light of the eyes. It comes out of the eyes, and only in this Light can one see.

The word *BARAH* signifies *BAR* (beyond), meaning outside the world of *Atzilut*. This is because *Bina* herself came out of the *Rosh* of *AA* and stood lower, outside the *Rosh* of *AA*, giving birth to, that is, precisely *BARAH* (creating) *ZON*.

In Hebrew, every notion has several possible names that determine the specific action that takes place. Here, the birth of *ZON* occurred by means of *Bina*'s exit and descent from her degree; hence, the birth of *ZON* is called *BARAH*, from the word *BAR* – outside (of one's degree).

The entire creation consists of only ten *Sefirot*. Yet, since every *Sefira* includes all the others, and since all of them are interconnected, every world, degree, or *Sefira* includes the properties of all the others, and consists of their parts. Therefore, every *Sefira* consists of *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*, each of which in turn consists of five. In all, 5 x 5 x 5 = 125 *Sefirot* or steps of the ladder that separate us (the lowest) from the Creator (the highest).

The property of *Bina* herself is not to receive the Light of *Hochma*. Yet, in order to pass the Light of *Hochma* to *ZA* and *Malchut*, who desire to receive it for

the Creator's sake, since receiving the Light of *Hochma* is the goal of creation, *Bina* allocates within herself a certain part called *ZAT de Bina* or *YESHSUT*, which receives the Light of *Hochma* from *Partzuf Hochma* and passes it to *ZON*. The main part, *Bina* herself, is called *GAR de Bina*. The part of *Bina* that receives the Light of *Hochma* is called *ZAT de Bina*.

Therefore, if *Bina* exits the *Rosh* and falls into the *Guf*, as it occurs in the second restriction, this has no effect on *Bina* herself, for she does not suffer from lack of the Light of *Hochma* whatsoever, as though she had never left the *Rosh*. This refers only to the Upper part of *Bina*, *GAR de Bina*, which has no desire for *Hochma*. This part is called *AVI*, and it spans from the *Peh* (mouth) down to the *Chazeh* (chest) of *AA*.

However, *ZAT de Bina*, which wants to receive *Hochma* for *ZON*, just as a mother who wants to receive for her children, feels the exit from the *Rosh* of *AA* to its *Guf*, for there it cannot receive the Light of *Hochma*, but only the Light of *Ruach-Nefesh*, *VAK* of the Light. This part of *Bina* is called *YESHSUT*, and it spans from the *Chazeh* down to *Tabur* of *AA*.

ZON of the world of *Atzilut*, which receive from *YESHSUT*, span from *Tabur* to the end of the feet of *AA*, on the *Parsa*. Thus, there are two *Parsaot* (plural for *Parsa*): one is in the world of *Atzilut*, separating the *Sefirot* of "bestowal" (*GE*) from the *Sefirot* of "reception" (*AHP*). This *Parsa* is located at the chest of *AA*. The second *Parsa* is located between *Atzilut* and *BYA*. However, we can also say that every *Partzuf* has its own *Parsa*, which separates the desires of bestowal from the desires of reception.

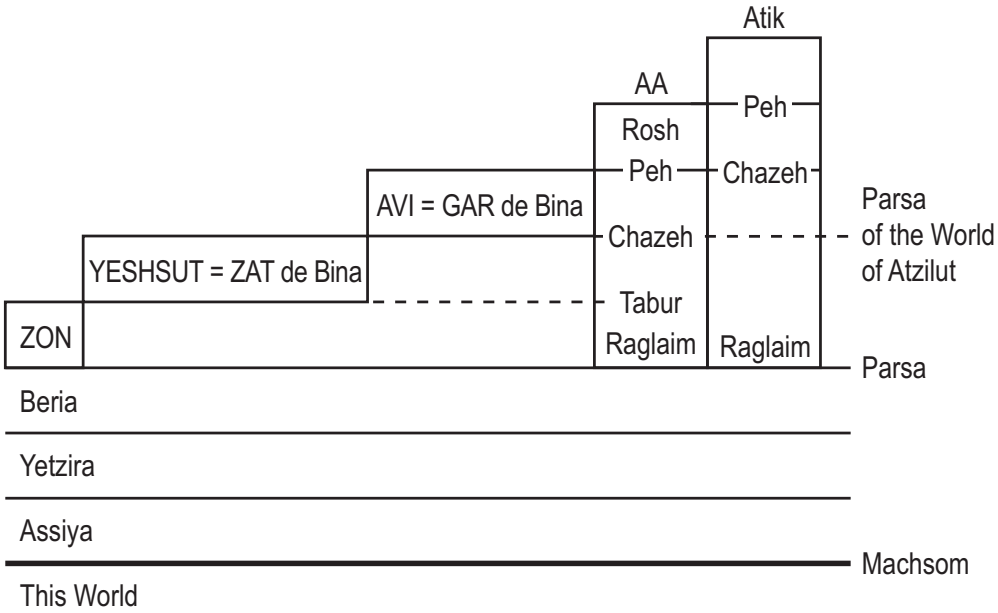

Although *GAR de Bina* are positioned below the *Rosh* of *AA*, they are considered not to have left it, as they do not feel it, that is, they do not want *Hochma*; they wish only to bestow, and he who wants only to bestow feels perfection wherever he is. All the *Partzufim* and their parts that have nothing to do with reception of *Hochma* (*Keter, Hochma,* and *GAR de Bina*) separate themselves with a *Parsa* from the remaining parts of the world of *Atzilut* that want *Hochma* (*ZAT de Bina* and *ZON*).

The "existence of the question" that *The Zohar* speaks of signifies the sensation of the lack of Light of *Hochma*, the desire for it. This is felt by *ZON*, which is why they raise *MAN*. *MAN* is a request of the lower one to receive the Light of *Hochma* from the Upper One for the Creator's sake. It is called a "question," for a question is similar to prayer or request. *The Zohar* tells us that the question exists only in *YESHSUT*, meaning that it receives *MAN* from below, from *ZON*.

And before that, it is said of *YESHSUT*: *BARAH* (from the word *Beria* = *BAR*), something that exists outside of its degree. What did it do? *BARAH* (created) *ELEH* (*AHP*, *ZON*). However, it created them as headless as itself. For the word *BARAH* (beyond) indicates the lack of a *Rosh* (*Kelim* of the world of *Atzilut*).

ZAT de Bina that wait for an "answer to their question," for the Light of *Hochma*, are called *MI*. It is said *BARAH* in regards to them because they exited and descended independently from the level of the *Rosh de AA* to below its *Chazeh*. These are *ZAT de Bina*, called *YESHSUT* or *MI*, the "Highest Edge of Heaven," for Heaven refers to *ZA*, who receives from *YESHSUT*. *Malchut* is called "earth."

ZAT de Bina is called "firmament."

ZA is called "Heaven."

Malchut is called "earth."

All that exists below *YESHSUT* (*ZON* and the worlds of *BYA*) receives from it. Hence, it is considered that *YESHSUT* revives the whole of creation: whatever it has, they will receive it, too. However, their *MAN* determines whether or not *YESHSUT* will have something to bestow upon them.

THERE LIES NO QUESTION in *GAR de Bina* (*AVI*). They do not receive *MAN* for the reception of *Hochma*, and they never feel any lack of *Hochma*, neither for themselves nor so as to give to others. Only *ZAT de Bina* or *YESHSUT* are created and exist for the question, for the reception of *MAN* (*ZON's* plea). *YESHSUT* raises *MAN* that is received from *ZON* to the *Rosh* of *AA* and receives

the Light of *Hochma* from there. *YESHSUT* is called the "Highest Edge of Heaven," for *ZA*, called "Heaven," receives from it.

8. But there is another one below, called MA. What is in common between this one and that one? The first one is concealed and is called MI. There exists a question in it for man to inquire and research in order to see and know all the degrees, down to the end of all degrees, which is *Malchut*. That is MA. What does MA mean? MA (what) do you know? What do you see? What do you research? After all, everything is initially concealed.

Being in a state of *Zivug PBP* with *ZA*, *Malchut* is also called *MA* (like *ZA*) and is considered the lowest edge of Heaven, for she concludes all the degrees and *Atzilut*. *ZA*, called "Heaven," stands between *Malchut* (lowest edge of Heaven) and *YESHSUT* (Highest Edge of Heaven).

MAN MUST INQUIRE, SEE, RESEARCH—only if one who is below *ZON* raises *MAN* (his prayer) to *ZON* will they raise this *MAN* higher. For *ZON* themselves are corrected by the Light of *Hassadim*, and do not want to receive the Light of *Hochma*. And only if a request comes from below, from man, will *ZON* ascend to *YESHSUT* and ask for the Light of *Hochma*. *YESHSUT* proceeds to raise *MAN* to *AVI*, and *AVI* raise *MAN* to *AA*: *AVI* ascend to the *Rosh* of *AA*, where there is the Light of *Hochma*, where they make a *Zivug* on this Light.

A *Zivug* of *AVI* is called "*Aba* and *Ima* looking at each other." To "look" means to receive the Light of *Hochma* (to "hear" means to receive the Light of *Hassadim*). As a result of *AVI's* ascent to the *Rosh* of *AA*, *Bina* starts receiving *Hochma* for *ZON*. All the *Partzufim* of the world of *Atzilut* are corrected by the Light of *Hassadim* in such a way that they do not want to receive the Light of *Hochma* for themselves.

He who is able to raise his request (*MAN*) to compel *ZON* to ascend to *YESHSUT*, whereupon *YESHSUT* and *AVI* will ascend to the *Rosh* of *AA* together so as to receive the Light for him—such a person is not simply considered a mere "person," but a "righteous"!

The request that one raises to *ZON* is called one's "soul," for a soul is a vessel, a desire filled with Light. However, the Light inside a vessel is determined by the desire. Hence, the spiritual desire, the intention to act for the Creator's sake is called "a soul." Naturally, if one does not yet have such an intention, he does not have a soul.

The spiritual world is a world of only desires without any corporeal shells. The reader must revise his ideas about the soul, body, connections

between worlds, etc., and correct himself continually so as to properly interpret these categories.

So then, man's corrected desires are called "the souls of the righteous." These souls of the righteous ascend to *ZON* in the form of *MAN* and compel *ZON* to ascend to *YESHSUT*. The presence of *ZON* creates in *YESHSUT* a desire to receive the Light of *Hochma*. This compels *YESHSUT* (*ZAT de Bina*) to ascend to the *Rosh* of *AA* and there join with *GAR de Bina* (*AVI*) into one *Partzuf*. And then *AVI* (*AB* + *SAG* = *AA* + *AVI*) look at each other, exchange the Light *of Hochma* between them, and pass it down to *ZON*.

Without a request from below, *AVI* will be satisfied with the Light of *Hassadim* and will not "look" at one another. Only the request of their children (*ZON*) compels *AVI* to face each other (*Panim be Panim*) and make a *Zivug*. In this *Zivug*, *Ima-Bina* receives the Light of *Hochma* for the children, *ZON*, from *Aba-Hochma*.

However, this occurs BECAUSE MAN INQUIRED—man's question signifies the raising of *MAN* so as to make *AVI* look at each other, make a *Zivug* together, and let *Ima* receive *Hochma* from *Aba* for the man that is elevating his soul. The descending Light of *Hochma* is called knowledge or wisdom (*Daat*), for *ZON* ascend to *YESHSUT* + *AVI*, and there stimulate a *Zivug* on the Light of *Hochma*, called "knowledge." Hence, it is written in the Torah: "And Adam came to know his wife."

Thus, to COME TO KNOW means to receive the Light of *Hochma*. *ZON* that stand in *AVI* and compel *AVI* to receive the Light of *Hochma* are called *Daat* (knowledge) or the *Sefira Daat*.

Yet, *Daat* is not an additional *Sefira*. There are only ten *Sefirot*. However, in order to designate the fact that *ZON*'s request for the Light of *Hochma* is inside the ten *Sefirot* of *Partzuf AVI*, we say that *AVI* have a *Sefira* called *Daat*. In this case, instead of the regular count of *Sefirot*: *KHB-HGT-NHYM*, we count the *Sefirot*: *HBD-HGT-NHYM*. The *Sefira Keter* is omitted, and we only mention the *Sefira Daat* after *Hochma-Aba* and *Bina-Ima*. FROM ONE DEGREE TO ANOTHER signifies the passing of the Light of *Hochma* from the *Sefira Daat* of the degree of *AVI* to the degree of *ZA*. And TO THE END OF ALL DEGREES—from *ZA* to *Malchut*, which is called "the end of all degrees."

When the Light is present in *Nukva*, she is called *MA*, and the Light that she passes to the lower ones is called 100 blessings. There are several states in *Nukva*, *Malchut* of the world of *Atzilut*. We need to know them, for all that we receive,

we receive from her alone. In addition to all stages of growth from a point to a full *Partzuf*, a grown *Malchut* has two big states.

Malchut attains the first big state when she receives the Light of *Neshama*. This occurs when, due to her *MAN*, *AVI* ascend one degree from their permanent place to the *Rosh* of *AA*. However, although *YESHSUT* ascends from its permanent place between the chest (*Chazeh*) and the navel (*Tabur*) of *AA* to where *AVI* used to be (between the mouth and the chest of *AA*), it still remains clothed onto the *Guf* of *AA*, even though it merges into one *Partzuf* with *AVI*.

And since *YESHSUT* now clothes the place from the mouth (*Peh*) to the *Chazeh* of *AA* from the outside, *YESHSUT* becomes like the *Rosh* of *AA*, as it merged with *AVI* in the *Rosh* of *AA* as one *Partzuf*. Also, *YESHSUT* ascends from under the *Parsa* of *Atzilut* in the *Chazeh* of *AA* and stands above it, where the *Rosh* of *AA* shines.

That is why *YESHSUT* passes the Light of *Hochma* to *ZA*, and *ZA* passes it on to *Malchut*, who fills herself with this Light, called "100 blessings," for, having received this Light, *ZON* can ascend to the permanent place of *YESHSUT* between the *Chazeh* and the *Tabur* of *AA*.

By ascending to this degree, *Malchut* becomes like *Ima*. In the spiritual world, the degree of a spiritual object determines all of its properties. Even in our world, the degree of man's inner development alone determines his properties, thoughts, and desires. And since *Ima* equals 100, *Malchut*, too, is called "100," so as to emphasize the fact that *Malchut* ascended to *Bina* of the world of *Atzilut*.

Now *Malchut* is similar to *MI* just as *YESHSUT* was prior to raising *MAN* and passing the Light. This is because she now clothes the place of the small state of *YESHSUT* from the *Chazeh* to the *Tabur* of *AA*, and stands under the *Parsa* of the world of *Atzilut*, below which the Light from the *Rosh de AA* cannot pass.

That is why *Malchut* gained no Light, for the sake of which she had raised *MAN*. Nevertheless, *Malchut* gains by receiving the properties of *Ima-Bina*, for she ascended to *YESHSUT*, called *Ima*.

Hence, the Light that *Malchut* received is only considered *VAK* of the *Gadlut* state, the first state of *Gadlut*. *Malchut* will not be able to receive the *GAR* of *Gadlut*, the second *Gadlut*, the Light of *Hochma* (*Haya*), as long as she is under the *Parsa* of *Atzilut* in the *Chazeh* of *AA*. (How *Malchut* receives *GAR* of the *Gadlut* is explained in items 11 through 15 in the next article).

The Zohar calls *Nukva* that ascended to *YESHSUT* by the word *MA* (from the word *Me'ah*—100), for by means of this ascent, *Malchut* gained the properties of *Bina*—100 blessings. And she gained the sensation of the question—she feels that it has only *VAK* (a half, a part of the big state). Put differently, she feels the desire for its second half, *GAR*. Nevertheless, she gained a part of the big state, *VAK* of *AVI*.

Thus, *Nukva* became like *YESHSUT* before it raised *MAN*, but gained the properties of *Bina*, 100 blessings. And since this is *VAK* of the Light of the big state, she feels a deficiency (a question), just as *YESHSUT* felt prior to raising *MAN*—at its place, when *YESHSUT* was in the *Katnut* state. When it ascended to *AVI*, *AVI* ascended to *AA*, and *ZON* ascended to the place of *YESHSUT*. *AVI* shine from the *Rosh* of *AA* on the place of *YESHSUT*. *ZON* that stand there now feel the Light that they receive from *AVI*, and realize that this is merely a part of the Light, which generates another question within them.

9. This is the secret defined by the word MA: WHAT do you testify and WHAT is equal to you? When the Temple was destroyed, a voice came forth and said, "What (MA) shall I indicate to you, and what (MA) shall I equate to you?" (*Eicha*, 2:13). However, here MA means, "What is the covenant, testimony, what (MA) is equal to you?" For every day testifies to you the days of past, as it is said: "This day I call onto Heaven and earth to witness for you" (*Devarim*, 30:19). WHAT is equal to you? It is said: "I adorned you with holy adornments and made you ruler of the world." And it is said: "Is this the city that men called the quintessence of beauty?" (*Eicha*, 2:15). I have called you, "Jerusalem, a city rebuilt by me" (*Tehilim*, 122:3). "What shall I equate to you?" (*Eicha*, 2:13). Just as you sit here, so He sits Above in Supernal Jerusalem. Just as the holy nation does not enter into you, so I swear to you that I will not enter Above until I enter you down below. And this is your consolation—that I will equate you with this degree, with Supernal Jerusalem, which is the Supernal *Malchut* (Hebrew – Kingdom) that rules over all. But for now you are here, and "Your misery is great, like the sea" (*Eicha, 2:13*). And if you say that there is no existence or salvation for you, then WHO (MI) shall heal you (not Who? with a question mark, but the Upper Force called WHO is what will heal you), that is, that same concealed Upper Degree, which is called MI, *Bina* that revives all, shall heal and revive you.

In other words, *MA* and *MI*, besides being translated as WHAT and WHO, also designate the names of spiritual objects that perform actions described in *The Zohar*. The destruction of the Temple was the consequence of Israel's

transgression of egoistic reception, because they did not want to raise *MAN* for the *Zivug* of *ZON*, and instead wished to receive the Light into the impure forces, their egoistic desires, called "other gods" (*Elokim Acherim*). There is only one Creator.

There is but one property for the Creator, and we know it—the property of bestowal. Drawing closer to this property is defined as working "for the Creator's sake." Any other desire can only mean distancing from this property and from the Creator, for except for this property or its opposite (rather, its absence), nothing else exists in creation. Hence, man's inner movement towards the property of "reception" pushes him away from the Creator, and is therefore called "worshipping other gods." As a result, *ZON* stopped their *Zivug*, the 100 blessings disappeared from *Nukva*, and the Temple was ruined.

The First Temple—*Malchut* ascended to *AVI* and there receives the Light of *Haya*. Its ruin is the fall of *Malchut* to the level of reception of the Light *GAR* de *Ruach*.

The Second Temple is *Malchut's* ascension to *YESHSUT* and the reception of the Light of *Neshama*. In its ruin, *Malchut* fell to the level of reception of the Light of *Nefesh* in her *Sefira Keter*, while the other nine *Sefirot* fall below the *Parsa*. Such a state is called *Galut*—exile from the spiritual, from the world of *Atzilut*. The single *Sefira Malchut* in the world of *Atzilut* remains as a point below the *Sefira Yesod* of *ZA*.

ZA is called "six days" and *Malchut* is called *Shabbat* (Saturday). Yet, is *Malchut* really bigger than *ZA*, as *Shabbat* is bigger (higher) than weekdays? The worlds of *BYA*, including our world, receive the Light, their life-force, from *Malchut*. The "six weekdays" are a state of *ZON* when *ZA* and *Malchut* are unconnected to one another. *Shabbat* is a state of *ZON* when *Malchut* joins with *ZA*, a *Zivug* takes place between them, and *Malchut* receives the Light from *ZA* and passes it on to the whole world.

Since the state of *Malchut* when she passes the Light received from *ZA* down to the world is important to us, by measuring our states in accordance with what we receive from *Malchut*, we define the extent of maximal reception as *Shabbat*. (Naturally, this has nothing to do with our calendar: weekdays and *Shabbat* are spiritual states that transcend time).

AND A VOICE CAME FORTH AND SAID: "EACH AND EVERY DAY MY COVENANT HAS BEEN IN YOU SINCE THE DAYS OF PAST"—here, *The Zohar* speaks of the Light of *VAK* that *ZON* receive in the state of *Gadlut*, which *Nukva* receives as *MA*. This Light is called "the past days" (*Yamim*

Kadmonim). Therefore, it is written in the Torah (*Devarim*, 4:32): "Ask now of the past days, which were before you, since the day the Creator created man, from one edge of Heaven unto the other, whether there has been any such thing as great as this?..."

The Light of *VAK* of the *Gadlut* state is called in *ZON* "the past days," for it is *VAK* of *AVI*. *YESHSUT* is *ZAT* of *AVI*. *ZAT* is an abbreviation of the words *Zayin* (7), and *Tachtonot* (lower, meaning the lower *Sefirot*). *ZAT* of *AVI*, meaning the seven *Sefirot* of *Partzuf AVI*, is *YESHSUT*. These *Zayin* are seven days, the seven primary *Sefirot* of *AVI* with regard to *Zayin,* the seven days or the seven *Sefirot* of *ZON*.

Hence, it is written, "MY COVENANT EACH AND EVERY DAY BY HEAVEN AND EARTH" (*Devarim*, 4:26). These words of the Torah speak of the *Zivug* of *ZON* called "Heaven" (*ZA*) and "earth" (*Nukva*). "The past days" or "Supernal Days" constitute *YESHSUT*, and "the low days" or "the present days" are *ZON*.

In this sentence, the Creator cautions that the *Zivug* of *ZON* needs to be constantly realized and maintained. Otherwise, the Creator warns that "you will disappear from the earth." And this is the meaning of the Creator's warning about the 100 blessings: they should be guarded and constantly created.

For these 100 blessings that *Nukva* receives from *ZA* every day in the *Zivug* of *MA* between them take place during the ascent of *ZON* to *YESHSUT*, when *ZA* becomes like *YeshS* (*Israel-Saba*) and *Nukva* becomes like *T* (*Tvunah*). *YESHSUT* stands for *Israel-Saba* and *Tvunah*. And then, the Light that *Nukva* receives from *ZA* becomes 100 blessings, like the Light in *Tvunah*.

It is said about it, "the city that united with her," for *Nukva*, called "city," merged with *Tvunah*, and *Nukva* became like *Tvunah*. And *Nukva* receives in *Tvunah* the Light of *Tvunah*, called "holy adornments," and then, like a crown of beauty, she surrounds the earth and receives power over the earth.

However, as a result of Israel's transgressions (the rise of impure desires over the pure ones), the Temple is ruined (the Light disappeared), and Israel is banished from its land (fell to lower degrees). This led to the distancing of *Nukva* (all creatures) from *ZA* (the Creator), for the lower nine *Sefirot* (desires) of *Nukva* fell to the impure forces (became egoistic). In other words, the nine pure, altruistic desires (forces) lost their screen and became egoistic, and *Nukva* herself turned into a point that stands below the *Sefira Yesod* of *ZA*.

Hence, it is written: "WHO SHALL REBUILD YOU AND HEAL YOU"—if the sons of Israel return in their aspirations to the Creator (to altruism), called

"the return," correct their deeds (desires), and raise their prayers (*MAN*) for help in their correction to the Creator in *ZON*, they will once more be able to receive the Upper Light in *ZON*, *Nukva* will rise again to *YESHSUT*, called *MI*, and will be healed thereby (the Upper Light will enter *Malchut*, the souls, and will impart its properties onto them).

10. *MI*—WHO sets the boundary of Heaven Above—*YESHSUT*. *MA*—WHAT sets the boundary of Heaven below—*ZA* and *Malchut*. And this is what Yaakov inherited, as he is *ZA* that shines from end to end. From one boundary, which is *MI*, to the other boundary, which is *MA*. For he, Yaakov, stands in the middle, between *YESHSUT* and *Malchut*. Hence, it is said, *MI BARAH ELEH*: *MI* is *YESHSUT*, *BARAH* means created, and *ELEH* stands for *ZA* and *Malchut*.

Actually, it should rather be written, "from the beginning, i.e., from the Height of Heaven down to its end (lowest point) below." Yet it says, "from the boundary of Heaven." *MI* is *YESHSUT* that upholds everything with its question, the desire to receive the Light for *ZON*. *MA* is *Nukva*. Before *Nukva* raises *MAN*, she is the very last degree, standing below the *Chazeh* of *ZA*. Between *YESHSUT* and *Nukva* stands Yaakov—*ZA* that clothes *AA* from *Tabur* to *Malchut* of *AA*.

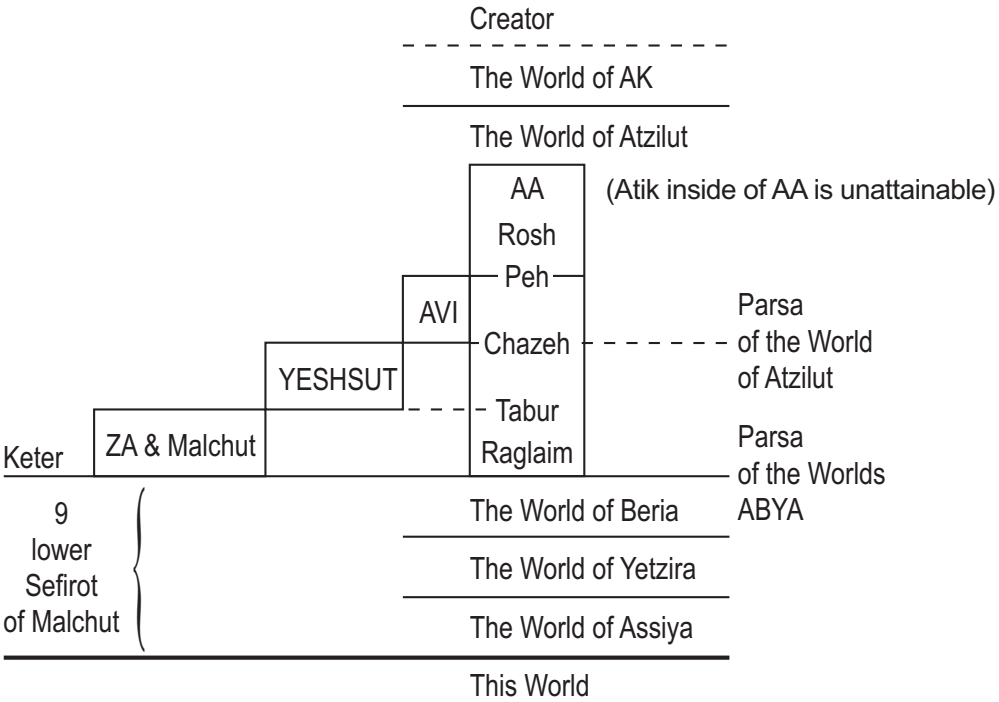

Arich Anpin is the central *Partzuf* in the world of *Atzilut*. Since *Atik* is unattainable, everything comes from *AA*, and all the *Partzufim* of the world of *Atzilut* clothe it (receive from it): *Rosh de AA* towers over all, and no one can clothe it, meaning no one can attain its thoughts and reasons for its actions.

The next *Partzuf* is *AVI*. *AVI* clothe (attain) *AA* from *Peh* to *Chazeh*. Below *AVI* stands *Partzuf YESHSUT*, clothing *AA* from *Chazeh* to *Tabur*. *ZA* stands below *YESHSUT* and clothes *AA* from *Tabur* downwards. *Partzuf ZA* is incomplete, as he has only six *Sefirot HBD-HGT* or *VAK*; he is in the *Katnut* state, ending with his *Sefira Tifferet* (his *Chazeh*).

Nukva (*Malchut*) stands below *ZA*, or parallel to his last *Sefira Tifferet* (the *Chazeh* of *ZA*). She has only one *Sefira Keter*, whereas her nine other *Sefirot* fell below the *Parsa* to the worlds *BYA*. The entire world of *Atzilut* ends at the *Chazeh* of *ZA*, where the single *Sefira* of *Malchut* stands, who is therefore called a point.

In our world, there is desire and its physical manifestation—action. For example, one wants to receive something, but he does not allow himself to perform the physical act of taking. Meanwhile, his desire to take remains the same. In the spiritual world, there are no bodies, only bare desires. Therefore, the desire itself already constitutes action, like an already completed mental and physical action in our world. Therefore, the desire alone determines man's spiritual state.

Just imagine what it would be like if in our world we judged a person not by his actions, but by his desires! It is terrifying to think how distant we are from spiritual demands. However, our desires are determined by our spiritual degree. And *The Zohar* explains that only by raising *MAN* (the request for correction) can we attract onto us the flow of Upper Light, which will correct and elevate us to a Higher Degree. And we will immediately begin to think and desire whatever that degree will evoke within us.

Therefore, our task is to attain the desire for correction. To this end, we need a "question," perception of our state as intolerable. This is called the realization of evil, i.e., that our egoism is evil, that it brings me harm by severing me from the spiritual.

However, in order for this to happen, we need to come to sense at least a little bit of what the spiritual is and how good it is. Evil can only be realized in contrast with good. Yet, how can we sense the spiritual if we have yet to escape egoism? In what *Kelim* (desires) can we sense this? Even though we lack corrected desires, and therefore cannot sense the spiritual, as a result of studying Kabbalah,

one begins to sense the Surrounding Light, which bestows onto him the desire for the spiritual (See "Introduction to the Study of the Ten Sefirot," item 155).

The desire of one who physically exists in our world, but spiritually exists in the worlds of *BYA*—is a desire to enjoy the Light. However, opposite these desires one has an "anti-desire," a screen, which neutralizes his innate will to receive pleasure.

A screen is created (appears, emerges, born) within the *Kli* (desire, man) as a result of man's sensation of the spiritual Light (the Creator). Therefore, all our requests (prayers, *MAN*, "questions") should be about one thing only: for the Creator to grant us the strength necessary to ascend spiritually, to transform our desires or, as Kabbalah defines it, to acquire a screen. It is impossible to annul one's will to receive pleasure. The Creator created it, and it is His only creation. All we can do is acquire a screen (counterbalance) on it, thereby ascending above creation (egoism), and become similar to the Creator! And to the extent of this similarity, to merge with him.

Thus, *Partzuf* Yaakov stands from *MI* (*YESHSUT*) to *MA* (*Malchut*), from end to end. However, what is referred to here is the state of *ZON*, when they ascend to *YESHSUT* and receive the Light of its degree.

The entire spiritual distance from us to the Creator is divided into 125 invisible degrees, all of them named. These degrees differ from one another only by the magnitude of their screen on man's egoistic desires. Man receives the Light in his corrected, altruistic desires. The volume of the received Light depends on the screen's magnitude (the size of the desire's corrected part).

Every degree is characterized by a particular sensation of the Creator, and this sensation is called Light. Hence, we can designate the spiritual state of the *Kli* (man) in the spiritual world by the name of its degree or the name of the Light it receives, as every degree has its own particular Light. These gradations of the sensation of the Creator are precisely what we call spiritual degrees.

That is why, having ascended to a degree called *YESHSUT*, *ZON* receive the Light of *YESHSUT*, although *Partzuf YESHSUT* itself ascended, accordingly, to a Higher Degree, and there receives the Light of that degree, called *AVI*. In turn, *AVI* ascend to a degree called *AA*, where they receive the Light of *AA*. We call degrees by the names of the *Partzufim* that abide there in their usual, lowest state. Such a state is called permanent.

Even though by ascending to a Higher Degree, the lower *Partzuf* receives the Light of that degree, which changes its properties, the *Partzuf* remains itself nonetheless, just as a person who acquires new properties remains a person,

though now one of another level. Therefore, when it is said, "having ascended to the Upper One, the lower one becomes like him," it implies a change only in the inner properties of man (or *Partzuf*), but not in his identity.

Upon ascending to *YESHSUT*, *ZA* receives greater Light, for an ascent in the spiritual world signifies an increase in the magnitude of a screen, and, accordingly, reception of greater Light. That is to say, *ZA* himself grew, but did not turn into *YESHSUT*: previously, at his own place, he had only the Light *Ruach-Nefesh*, but upon ascending and acquiring a screen, he receives the Light of *Neshama* as well.

Therefore, all the places between us and the Creator are established, and the *Partzufim* that are there "stand" on them in their permanent place. However, all the *Partzufim* and the worlds can ascend relative to their permanent, lowest states by one, two, or three degrees. In its lowest state, a *Partzuf* has only *GE* and no *AHP*, and only the Light of *Nefesh-Ruach*.

By receiving the Light of correction from Above, the *Partzuf* can gradually correct its *AHP*: it corrects the *Sefira Bina* and receives the Light of *Neshama*, which designates an ascent of one degree. After that, the *Partzuf* corrects the *Sefira ZA*, and receives the Light of *Haya*, which designates an ascent to another degree, i.e., already two degrees. And after that, it corrects *Sefira Malchut* and receives the Light of *Yechida*, which designates an ascent to yet another degree, a third one.

Keter = Galgalta	GE - Katnut (small state)
Hochma = Eynaim	
Parsa, Nikvey Eynaim, Masach of Partzuf	
Bina = Awzen	(ascent of Bina to GE = ascent by 1 degree)
ZA = Hotem	(ascent of ZA to GE = ascent by 2 degrees)
Malchut = Peh	(ascent of Malchut to GE = ascent by 3 degrees)

However, the new Light does not enter the just corrected *Kli* (*Sefira*), but comes from Above and enters through the *Sefira Keter*.

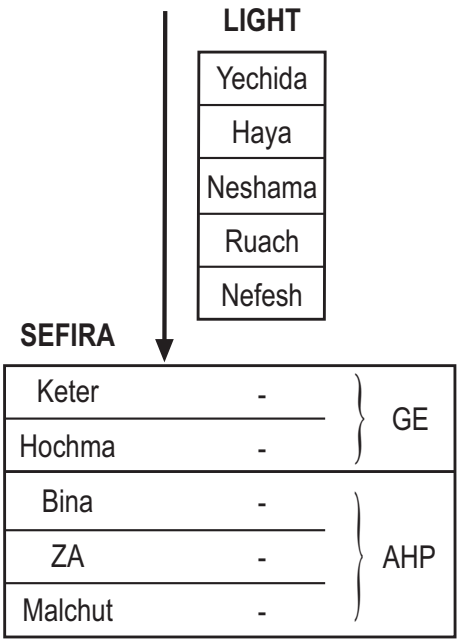

Man's spiritual ascent can be the consequence of two factors:

1. An awakening of a desire from Above, called "special days"—holidays, new moons, Sabbaths. This kind of an ascent is called "an awakening from Above," and leads to the general ascent of all the worlds *ABYA*, and, consequently, of all that inhabits them.
2. Man's efforts in his studies and inner work, his prayer to merit the Creator personally giving him the strength to ascend to a Higher Degree.

Moreover, such an ascent is not limited to only three degrees, but can elevate man along all 125 degrees to the Creator Himself. Ascension to the Highest Degree is precisely the purpose for which man was created. He must accomplish this task while still living in this world. And until he attains this goal, he will have to return to this world again and again.

Although *ZON* are called "the last days," upon ascending and receiving the Light of *YESHSUT*, they receive the name "the days past or first days." In this instance, one boundary of Heaven (*Malchut* or *MA*) ascends and clothes the other boundary of Heaven (*YESHSUT* or *MI*). *MA* and *MI* merge in one, and *The Zohar* emphasizes that fact. AND KNOW:

MI – WHO

BARAH – CREATED

ELEH – THIS

MI is *YESHSUT* that stands in the place of *Bina de AA*, from *Chazeh* to *Tabur de AA*. And although only *Kelim* of *GE* (vessels of bestowal) are present in the world of *Atzilut*, there are *Partzufim* among them that wish only to "bestow": *Atik*, *AA*, *AVI*, and those that want to receive for the sake of bestowal, so as to pass the Light on to *YESHSUT* and *ZON*.

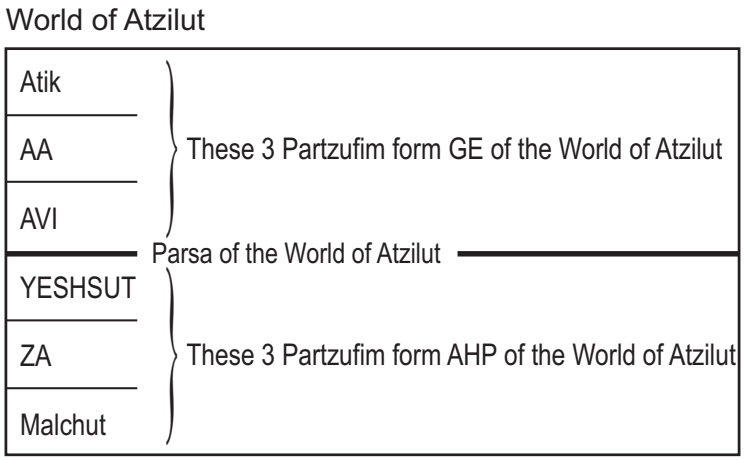

YESHSUT and *ZON* want to receive the Light so as to pass it to the souls of the righteous, the people who seek correction. Hence, within the world of *Atzilut* there is a division into two types of *Kelim*—*GE* and *AHP*. They are separated from each other by the *Parsa* of the world of *Atzilut* that stands in the *Chazeh* of *AA*.

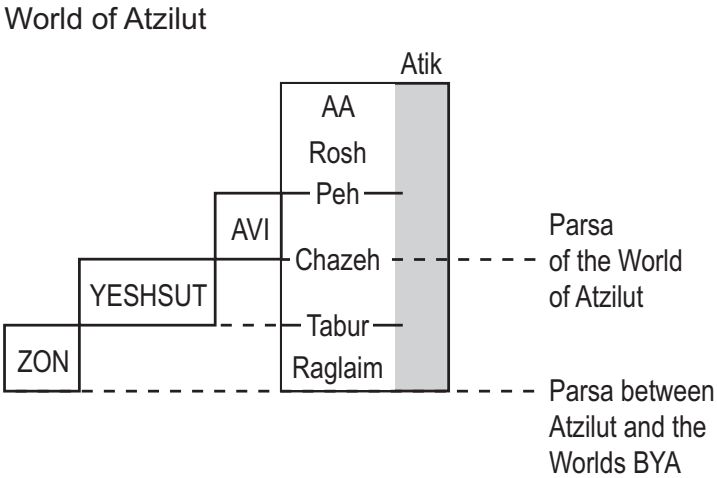

The Light from the *Rosh de AA* does not pass below the *Parsa* of the world of *Atzilut*. Therefore, *YESHSUT* in its permanent state, or *ZON*, when they ascend

to *YESHSUT*, cannot receive the Light of *Rosh de AA*. This is why they have the desire to receive the Light of *Hochma*, called "question." The question (desire to receive the Light of *Hochma*) therefore amounts to *MI* (*YESHSUT*, the Light of *YESHSUT*), which is *BARAH* (beyond *ELEH—ZON*), and upon their ascent, *ZON* do not receive the Light of *Hochma*, as they are outside the *Rosh* of *AA*, outside of the Light of *Hochma*, but with a question (a desire for it). This enables them to continue their ascent.

Who Created These (by Eliyahu)

11. Rabbi Shimon said: "Elazar, my son, reveal the supernal secret, which the dwellers of this world know nothing about." Rabbi Elazar was silent. Rabbi Shimon wept and paused for a moment, and then said, "Elazar, what is *ELEH*?" If you say that they are like the stars and the signs of the zodiac (destiny), are they not always visible (unlike the changeable signs of destiny)? And in *MA*, that is in *Malchut*, they were created as it is written, "By the word of the Creator were the Heavens made" (*Tehilim*, 33:6), meaning that the Heavens were made by *Malchut*, called the Creator's word. And if *ELEH* speak of the hidden secrets, then there would be no need to write *ELEH*, as the stars and the signs of destinies are visible to all (the word *ELEH* (THIS) tells us that something is clear).

Rabbi Elazar did not reveal the reception of the Light of the first *Gadlut* state (*Ohr Neshama*), and Rabbi Shimon wished to reveal the way to receive the Light of the second *Gadlut* state (*Ohr Haya*). Therefore, he asked Rabbi Elazar to speak and to reveal the way to attain *Ohr Neshama*, which is concealed from people by a supernal secret, for this Light has not yet been revealed in the world, and Rabbi Shimon reveals it here.

The fact is that, although there were righteous who attained the Light of *Haya*, there was no one among them who could explain the path of its attainment in detail, no one who could reveal it to the entire world. This is so because to understand means to attain, to ascend to that degree, which depends only on man's efforts. While there were many people throughout the generations who attained the degree of *ELEH*, revealing it to the world requires an even greater degree, and a special permission by the Creator (See the article *The Conditions for Disclosing the Secrets of the Wisdom of Kabbalah*).

Rabbi Shimon asked him what *ELEH* means, what new things is the Torah telling us with the words, *MI BARAH ELEH* (WHO CREATED THESE), where

the word *ELEH* designates *ZON*? After all, if it speaks of the stars and the signs of the zodiac—luck, which signify the Light of *VAK* of the big state, then what is so special about it? After all, *ZON* can receive this Light even on weekdays. There is nothing so extraordinary in this to mention *MI* – WHO CREATED THIS separately.

(One might say that this Light is constant, for only the Light of *VAK* is constantly present in *ZON*, but not *GAR*. And only as a result of *MAN* does *ZON* receive the Light of *VAK* of the big state, the Light of *Neshama*. The answer lies in that this Light can be received at any time, even on weekdays during the morning prayer. However, he still does not understand why these were created in *MA*. After all, Light refers not to *Bina*, but to the *ZON* of the world of *Atzilut*, called *MA*, and exits them, as is written BY THE WORD OF THE CREATOR, where the Creator is *ZA* and His word is *Malchut*.)

12. However, this secret was revealed on another day, when I was on the seashore. The prophet Eliyahu came to me and said: "Rabbi, do you know the meaning of *MI BARAH ELEH* – WHO HAS CREATED THESE?" I answered: "These are the Heavens and its forces, the works of the Creator, looking at which, people should bless Him, as it is said, 'When I behold Your Heavens, the work of Your hands' (*Tehilim*, 8:4), and 'O LORD! Our Lord! How glorious is Your name throughout all the earth!'" (*Tehilim*, 8:10).

13. He replied to me: "Rabbi, the Creator took the concealed and revealed it to the Celestial Council. And here it is: When the most Concealed of all that are Concealed desired to reveal Himself, He first made a single point, which is *Malchut*, and it ascended to His Thought, that is, into *Bina*, meaning that *Malchut* ascended and merged with *Bina*. In her, He shaped all the creatures, and in her confirmed all the laws."

Atik is the first *Partzuf* and the *Rosh* of the world of *Atzilut*. And it is called the most concealed and secret of all the *Partzufim*, and its name—*Atik* (from the word *Ne'etak*—isolated, unattainable) testifies to that fact. No one can attain this *Partzuf* in itself, its properties, but we can attain it the way it appears to us: *Atik* deliberately diminishes and changes itself in such a way that the lower ones could attain the outer form (its properties) in which it appears to them, but not *Atik* itself.

In the words of *The Zohar*, when *Atik* wished to reveal itself to the worlds, although it is a *Partzuf* that acts according to the laws of the first restriction, it "clothed itself in the garments" (an external *Partzuf* that acts according to the

laws of the second restriction) with regard to the lower ones so as to enable them to perceive and attain it.

There is an enormous difference between the properties of the sensory organs that perceive sensations of the first and the second restrictions. Just as man in our world is born without sensory organs that can perceive spiritual worlds, which is why he cannot sense them, so is the *Partzuf* that is corrected for the conditions of spiritual work at the level of the second restriction unable to accept (perceive) the Light that descends according to the law of the first restriction. A similar distinction exists between *Partzuf Atik* and the other *Partzufim* of the world of *Atzilut* and the worlds of *BYA*.

To be connected to the lower ones, *Atik* elevated *Malchut de Rosh de AA* within the *Rosh* of the lower-standing *AA* up to the *Sefira Hochma*. As a result, *Sefirot Bina* and *ZON de Rosh de AA* fell from the *Rosh* of *AA* to its *Guf*. After all, *Malchut* ascended from the *Peh* to the *Eynaim* and stood in the *Rosh* at place of *Bina*, whereas *Bina* and *ZON* exited the *Rosh*. The *Guf* (body) begins after *Malchut de Rosh* (after the decision on how to act), wherever it may be.

Here is how one should understand this: the *Sefirot* of the *Rosh* are the thoughts and desires with regards to which the *Partzuf*, man's inner properties (man himself) makes the decisions as to how they can be used in order to advance as much as possible toward the goal of creation. The fact that *Sefirot Bina* and *ZON* exited the *Rosh* of *AA* means that *Partzuf AA* cannot make any decisions with regard to them for lack of a screen on them. This is why they fell into the *Guf*, outside the *Rosh*.

Hence, their remaining role is only to receive the Light from the *Rosh*, just as it is received by all the *Sefirot* of the *Guf*. In other words, they receive the Light that is accepted by the screen of *Sefirot Keter* and *Hochma* that remained in the *Rosh*. Man deliberately restricts the use of his desires, and uses only those desires with which he can work for the Creator's sake.

Therefore, when *Malchut* ascended and stood under the *Sefira Hochma*, *Hochma* became like the male part (bestowing, fulfilling), and *Malchut* became like the female (receiving) part of the *Rosh*. And since *Malchut* took the place of *Bina* (called "thought"), *Malchut* assumed the name "thought," since now it's *Malchut* that makes a *Zivug* and receives *Ohr Hochma*.

A *Partzuf* that receives from *Hochma* is defined as *Bina*, and not *Malchut*. Therefore, although *Malchut* herself is merely a black point (egoistic creature), as a result of her ascent, she becomes *Bina*, i.e., *Malchut* acquires *Bina*'s properties. Hence, *Malchut* is now called *Bina* or "thought."

The Zohar calls a "thought" either to *Hochma* or to *Bina*. The difference is that a thought is something that is received from *Hochma*. Hence, *Bina* is called a thought only if she is in the *Rosh* and receives the Light from *Hochma*. In the first restriction, *Bina* always receives from *Hochma*, and is called "thought." However, in the second restriction, *Malchut* ascended above *Bina* and started receiving from *Hochma*. That is why it is *Malchut* that is now called "thought," and not *Bina*.

All the *Partzufim* of the worlds of ABYA are created by this ascent of *Malchut* to *Bina*. Therefore, it is written: IN HER HE SHAPED ALL THE CREATURES, AND IN HER CONFIRMED ALL THE LAWS—*Sefirot Keter* and *Hochma* remained in the *Rosh* of each *Partzuf*, and a *Zivug* was made on these two *Sefirot*. This is why the Light received in *Guf* of the *Partzuf* consists of only two Lights, *Nefesh* and *Ruach*.

Previously, *Malchut* stood in *Peh de Rosh* and the *Rosh* (the part of the *Partzuf* in which it calculated how much Light it can receive for the Creator's sake) ended there. Then, the *Partzuf* would receive that Light from the *Rosh* to the *Guf*, between the *Peh* and the *Tabur*.

But now *Malchut* ascended to *Eynaim de Rosh* and stands under them. This is known as the ascent of *Malchut* to *NE* (*Nikvey Eynaim* – pupils of the eyes), which are called *NE* precisely because *Nikvey Eynaim* means *Malchut* of the eyes. Prior to *Malchut*'s ascent to the *Eynaim*, it was as though there were no pupils (*NE*). It is worth noting that only in *Malchut* (desire) can we feel what surrounds us (the Creator, Light). This is why all of our sensory organs are designed as apertures: *Nekev* (orifice), *Nukva, Malchut* in the eyes, *Awznaim* (ears), *Hotem* (nose) and *Peh* (mouth).

Only he who can create desires that work according to the principle of the second restriction through his own strength and effort, and puts *Malchut* after *Keter-Hochma* (thinks in terms of bestowal), can start perceiving through this corrected spiritual sensory organ. Wherever there is a screen, it constitutes that sensory organ with which one can perceive the Upper Light.

Upon her ascent, *Malchut* stood under *Hochma* and made a *Zivug* on her own screen, on *Sefirot Keter-Hochma* (*GE*). *Sefirot Bina-ZA-Malchut* (*AHP*) are located below the *Rosh*, in the *Guf* of the *Partzuf*, and passively receive the Light from the *Rosh*. This leads to a division of the ten *Sefirot* of the *Guf*, *KHB-ZA-M*, in the same way the ten *Sefirot* of the *Rosh* were divided: *Sefirot K-H* of the *Guf* continue receiving from *K-H* of the *Rosh*, and *Sefirot B-ZA-M* of the *Guf*, being unable to receive from the *Rosh*, start receiving from *K-H* of the *Guf*, like the *Sefirot* below the *Tabur* of the *Partzuf*.

As is well-known, every *Partzuf* consists of a *Rosh*, a *Guf*, and extremities. The *Rosh* decides how much Light the *Guf* can receive for the Creator's sake, in accordance with the magnitude of the screen that reflects the Light (pleasure). The decision to accept this Light causes the Light to descend through the screen, from the *Rosh* to the *Guf*, filling it from the *Peh* down to the *Tabur*. Each *Sefira* of the *Rosh* fills its corresponding *Sefira* in the *Guf*.

Partzuf in the 1st Restriction

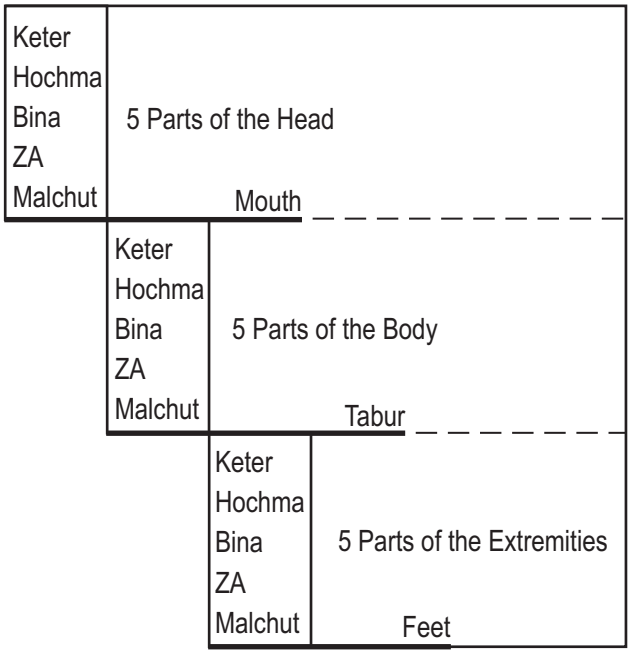

Partzuf in the 2nd Restriction

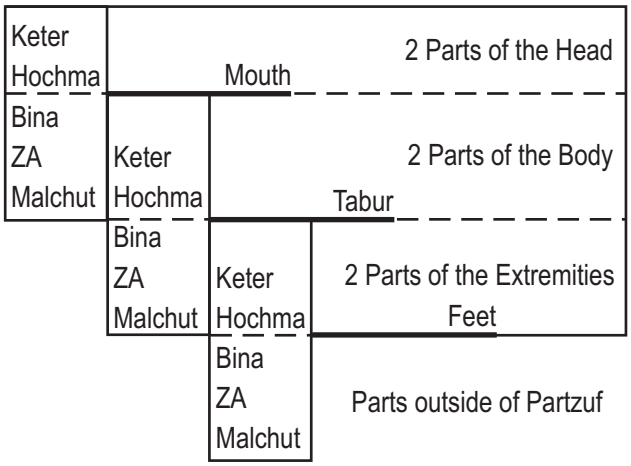

If there are only two *Sefirot K-H* in the *Rosh*, then only the two *Sefirot K-H* remain in the *Guf*. This is because only they can receive from the corresponding *Sefirot* in the *Rosh*. *Sefirot B-ZA-M* of the *Rosh* receive the same Light as *Sefirot K-H* of the *Guf*, which means that they are located under the screen (*Malchut* that ascends and stands under *Hochma de Rosh*). Thus, the *Guf* contains *K-H* that receive, accordingly, the Lights *Ruach-Nefesh*, and *AHP* of the *Rosh* that receive these two Lights of *Ruach-Nefesh*, too.

B-ZA-M (*AHP*) of the *Guf* cannot receive the Light from the *Rosh*, as their corresponding *Sefirot B-ZA-M* of the *Rosh* do not participate in a *Zivug*, since they lack the strength of the screen sufficient to reflect the egoistic desires of *AHP de Rosh* so as to receive for the Creator's sake. In other words, since there are no *AHP* in the *Rosh*, there are also no *AHP* in the *Guf*. And since *AHP de Guf* receive no Light from *AHP de Rosh*, they are like the extremities—the end of a *Partzuf*, below its *Tabur*. Hence, at the end of a *Partzuf*, below *Tabur*, there are *GE* of *Raglaim* (feet) and *AHP de Guf*, which fell there. And *AHP* of *Raglaim* are not parts of a *Partzuf* whatsoever, as they are located at a lower degree.

The Light that cannot be received by the *Partzuf* remains outside, surrounding it, and waits until the *Partzuf* acquires the strength to receive it. It is called "Surrounding Light," and it corresponds to the desires that do not take part in a *Zivug*, those desires that are still uncorrected and lack a screen.

If, previously, before the second restriction, *Malchut* (the last *Sefira* of the *Guf*) was in *Tabur*, now, when only two *Sefirot K-H* remain in the *Guf*, *Malchut de Guf*, too, ascends to *Bina de Guf*, called *Chazeh*. Therefore, when *Malchut* ascends to *Bina de Rosh*, the entire *Partzuf* "diminishes" in size: the *Rosh* reaches only up to the *Eynaim*, the *Guf* only to the *Chazeh*, and the *Raglaim* only to *Tabur*. And that is why this state of the *Partzuf* is called "the state of *Katnut*."

However, if the *Partzuf* receives new strength from Above, acquires a *Masach* (screen), it will be able to resolve to accept the Light for the Creator's sake in its *AHP*, then *AHP de Rosh* will rise again from the *Guf* to the *Rosh*, and complete the *Rosh* to ten *Sefirot*, while the *Sefirot* of *AHP de Guf* will ascend from the *Raglaim* back to their place in order to receive additional Light. And then *Rosh*, *Guf*, and *Raglaim* will all contain ten *Sefirot*. This state of the *Partzuf* is called "the state of *Gadlut*."

In the language of *The Zohar*, the restriction of a *Partzuf*, its transition from the *Gadlut* state to the *Katnut* state is described as a division of each part of the *Partzuf* (*Rosh*, *Guf*, and *Raglaim*) into *GE* (*MI*) and *AHP* (*ELEH*). All ten *Sefirot* are called by the Creator's name *Elokim*, which consists of the letters *ELEH-IM*, that are further divided into *MI – GE – K-H* and *ELEH – B-ZA-M*. When in *Katnut*, only *Sefirot ELEH* maintain their degree, whereas *Sefirot IM* fall to a

lower degree. The word *Elokim* is read from below upwards, the way they are attained by man.

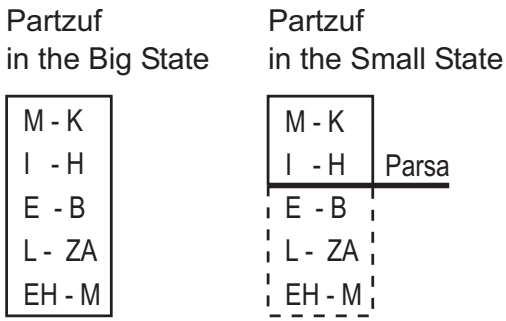

IN HER HE SHAPED ALL THE CREATURES, AND IN HER CONFIRMED ALL THE LAWS—alludes to the division of each degree into two parts; their new form signifies the division into *ELEH* and *MI*, the separation of the *Kelim* (desires) of "bestowal" and "reception," where, due to the lack of strength to oppose one's nature (egoism), part of the *Sefirot* (desires) remain unused, outside of their degree. Accordingly, their Light remains outside as *Ohr Makif* (Surrounding Light), and waits until the *Partzuf* acquires additional strength to become big and thus receive all the Light.

During the 6,000 years, our entire correction transpires only according to the laws of *Tzimtzum Bet* (second restriction). As soon as the *Partzuf* acquires new strength (*Masach*) to receive the Light selflessly in *Sefirot/Kelim B-ZA-M* (*ELEH*), it will immediately attach them to itself and receive in them the Lights *Neshama-Haya-Yechida*. And it will grow to become a big *Partzuf* consisting of five *Kelim* (ten *Sefirot*) with the five Lights of *NRNHY*.

14. He confirmed in the sacred and concealed candle (in *Malchut* that merged with *Bina*), a concealed image, the Holy of Holies, a secret structure that emerges from the thought, *GAR* that is called *MI*, which is the beginning of this structure. It stands and it does not stand; it is great and concealed in the name *Elokim* (*ELEH* and *IM*). It is called *MI* from the word *Elokim*, that is, it lacks the letters *ELEH* of the name *Elokim*. He desired to be revealed and called by the complete name *Elokim*, so He clothed Himself in a splendid shining garment, the Light of *Hassadim*. He created *ELEH*. The letters *ELEH* of the name *Elokim* ascended and combined with the letters *MI* and formed the complete name *Elokim*. And until He created *ELEH*, He did not rise (did not ascend) to the name *Elokim*. Hence, those who sinned by worshipping the Golden Calf alluded to this secret by saying, "*ELEH* (this is) your God, Israel!" (*Shemot*, 32:4).

"*ELEH* (this is) your God, Israel!"—that is, these egoistic desires (*ELEH*) are your deity, which you must worship until you correct yourself. The use of *ELEH* is the reason for all transgressions and ruin: the breaking of the vessels (*Kelim*), the sin of Adam and the shattering of his soul into 600,000 pieces, worshipping the Golden Calf and the breaking of the Tablets by Moshe, the ruin of the First and Second Temples, and so forth.

As a result of the lower ones raising *MAN*, meaning their request to receive the strength necessary to make a *Zivug* and receive *Ohr Hochma* for the Creator's sake, there descends from Above the Light called *MAD* (*Mayin Dechurin*)–the force that enables the *Kli* to create a *Masach* capable of reflecting Light, thereby resisting its egoistic nature. This force comes in the form of Light, the sensation of the Creator's greatness, and is referred to as the Light of *AB-SAG*, as it descends from the *Partzufim Hochma* (*AB*) and *Bina* (*SAG*) of the world of *AK* (*Adam Kadmon*).

If one ascends from the degree called "our world" to the worlds *BYA*, then wherever he may be in those worlds, his request for spiritual correction will rise through all the worlds and degrees up to *Partzuf SAG*. *SAG* turns to *AB*, receives the Light of *Hochma* from it, and passes it down to all the *Partzufim* along which *MAN* had ascended.

Since the entire world of *AK* exists in the first restriction (*Tzimtzum Aleph*) and above the second restriction (*Tzimtzum Bet*), the Light that comes from it provides the *Kli* that receives this Light with the strength to pass from the small state to the big one. In other words, the Light of *AB-SAG* enables the *Kli* to create a *Masach*, reflect the Light of *Hochma*, and receive it for the Creator's sake. The *Gadlut* state is called "the holy of holies," for being filled with the Light of *GAR* (the holy of holies) is utterly perfect.

The Light of *AB-SAG* first descends to the *Rosh* of *Partzuf AA* and lowers the point (*Malchut*) from the thought (*Bina*) back to its place in the *Peh*, where it was prior to *Tzimtzum Bet*. In consequence, the three *Sefirot B-ZA-M* rejoin the two *Sefirot K-H* and become five *Sefirot* in the *Rosh*, *AHP* (*ELEH*) ascend and join with *GE* (*MI*), and the Creator's name *Elokim* is completed.

However, this does not mean that the *Partzuf* can be filled with the five Lights *NRNHY*; it merely acquires a *Masach*, the strength to receive the Light in all its ten *Sefirot*. Since only *Ohr Hochma* shines in *AA*, this Light cannot fill the elevated *Kelim* of *ELEH*, as they can only receive *Ohr Hochma* if it is clothed by *Ohr Hassadim*. Only the *GAR* of the *Partzuf* (*K-H-B*) can have pure *Ohr Hochma*; the *ZAT* of the *Partzuf* (*Sefirot ZA-M*) can only receive diminished

Ohr Hochma—half-mixed with *Ohr Hassadim*. This is called the reception of *Ohr Hochma* in the middle line (consisting of half *Hochma* and half *Hassadim*).

Therefore, says *The Zohar*, THIS STRUCTURE STANDS AND IT DOES NOT STAND—even though all the *Sefirot* are already present in the *Rosh*, they still need to be filled with Light, meaning that *Sefirot ELEH* are not yet revealed in the name *Elokim*. Only the letters *MI* have so far been revealed (filled with the Light).

Hence, first, the *Partzuf* makes a *Zivug* on its *Katnut* state and receives *Ohr Hassadim*. Then, it clothes *Ohr Hochma* into PRECIOUS GARMENT (*Ohr Hassadim*). Only afterwards can the mixed Light of *Hassadim* and *Hochma* fill *Sefirot ZAT* (*ELEH*), and all five *Sefirot* will shine in perfection.

However, before *MI* gives *Ohr Hassadim* to *ELEH* so as to enable *ELEH* to receive *Ohr Hochma* in it, *ELEH* cannot receive *Ohr Hochma*, and only the Light of *MI* shines in the entire name *Elokim*. Further, *The Zohar* tells us that neglect of *Ohr Hassadim* (the intention for the Creator's sake) is precisely what constitutes the entire transgression. And since they transgressed, i.e., neglected *Ohr Hassadim*, that is, since they did not wish to receive with the intention "for the Creator's sake," but desired only *Ohr Hochma*, they caused the separation of *MI* from *ELEH*. Hence, it is written, *ELEH* – THIS (the desires of reception and not *MI*, the desires of bestowal) IS YOUR LORD, ISRAEL—and the Light instantly passed to the impure forces.

The Torah does not tell us about the history of an ancient nation, but about the structure of the spiritual degrees that we must attain. To know the properties of these degrees (whose attainment is designated by the acquisition of their properties), Kabbalah explains to us how they were originally created by a gradual descent (spiritual coarsening) from the Creator Himself.

And in order to give us an opportunity to correct our egoism, the Creator mixed it with altruism at the very creation of the spiritual degrees. This kind of mixing of opposite properties is possible only through an "explosion," since opposite properties cannot be combined otherwise. There were several such mixtures that occurred as a result of explosions (breaking of properties).

One of them is mentioned in the Torah (*Shemot*, 32:4), when, by worshiping the Golden Calf, the sons of Israel (the altruistic desires of "bestowal") suddenly wished to receive the Light for themselves. Consequently, the *Sefirot* (*Kelim*) of *GE* and *AHP* mixed together, and the properties (desires) of *GE* penetrated *AHP*. Through these altruistic properties that are secretly concealed within a small, egoistic human being, it is possible to awaken him, to evoke in him an aspiration to ascend spiritually and to disregard this world.

Therefore, everything that is written in the Torah should not be perceived by us not as history, but as an instruction manual. All the actions described in the Torah are positive: all the devastations, including the ruin of the First and the Second Temples, wars, adultery and murder. We only need to realize what exactly the Torah is telling us. And one can understand it correctly only if he stops perceiving it as a collection of injunctions referring to the mechanical performance of commandments.

15. Just as *MI* join *ELEH* into one name *Elokim*, when *Hochma* clothes itself in *Hassadim*, so is the name combined by this precious shining garment. The world exists thanks to this secret, as is written, "The world was created by mercy." (*Tehilim*, 89:3). Then Eliyahu flew away, and I did not see him anymore. Yet, it is from him that I discovered that I stood upon the secret and its concealment. Rabbi Elazar approached with the others, and they bowed down before him. They wept and said, "If we have come into this world only to hear this—it is enough for us!"

Rabbi Shimon continues his explanation: There is only one law of reception of *Ohr Hochma*: *Ohr Hochma* can only be received if *Ohr Hassadim* clothes it beforehand. Just as this occurs in *Partzuf Bina*, called "the Upper World," so does it occur in *Partzuf Malchut* (MA, *Nukva* of ZA), called "the lower world." *Malchut* is typically referred to as *BON*, but when she joins ZA and receives the Light from him, she is called by his name—MA.

The Upper World, *Bina* of the world of *Atzilut*, desires only *Hassadim*, but the lower world, *Malchut* of the world of *Atzilut*, wants *Hochma*. However, Eliyahu the prophet spoke only of the order of Light and the structure of the name *Elokim* in *AVI* (*Bina de Atzilut*), whereas Rabbi Shimon continues his explanation in the next article and describes the structure and reception of Light in the name *Elokim* in *Malchut de Atzilut* herself.

The Mother Lends Her Clothes to Her Daughter

16. Heaven, Earth, and all that inhabit them were created by *MA*, which is *Malchut*, as it is said: "When I behold your Heavens, the work of your hands" (*Tehilim*, 8:4). And before this, it is said, "*MA* – WHAT (How) majestic Your name is throughout the earth, which You established above the Heavens" (*Tehilim*, 8:2). After all, the Heavens were created by the name (property) *MA* (*Malchut*). It is written "in the Heavens," which refers to *Bina*, called *MI*, the Heavens that are above *ZA*. The explanation for this lies in the name *Elokim*. *MA* (*Malchut*) ascends and enters with her properties into *Bina*, i.e., connects into *Bina*, and receives her properties. *Bina* is called *Elokim*. After He CREATED LIGHT FOR LIGHT, meaning *Ohr* (Light) *Hassadim* (called "precious adornments or garments") so as to clothe *Ohr Hochma*, *Ohr Hassadim* clothes *Ohr Hochma*, which signifies the creation of Light for Light; by the force of the Supernal Name *Elokim* (*Bina*), *Malchut* ascends, and, upon joining *Bina*, receives all of her properties, and includes herself in *Bina*. Therefore, *BERESHEET BARAH ELOKIM* (In the beginning the Creator created) refers to the Supernal *Elokim*, to *Bina* and not to *Malchut*. For *MA* (*Malchut*) is not created by the name *MI ELEH*.

The lower world (*Malchut*, *MA*) receives the Light (marked from Above by the name *Elokim*) from *Bina*. This Light brings *Malchut* strength, and the properties suitable for the creation of Heaven, earth, and posterity manifest within her. After all, there cannot be any posterity or birth of new generations without the Light of *Haya*.

And this is what *The Zohar* tells us: so does the lower world (*Malchut*, *MA*) exist by the name *Elokim*, by the name from the Upper World, which is why

there's strength in *Malchut* (*Ohr Hochma*) to create generations. And if *Malchut* has *Ohr Hochma*, then the world can be created by her.

(*Haya* is one type of *Ohr Hochma*. There is one Light that the Creator emanates, or rather, the sensation of the Creator we refer to as Light. This sensation depends on the desires-*Kelim* in which we feel Him. And since there are only two types of desires-*Kelim*, those of "bestowal" and those of "reception," there exist only two types of Light, *Hassadim* and *Hochma*. However, each of them includes several subtypes, and *Ohr Haya* constitutes a particular form of *Ohr Hochma*. This is because *Hochma* is the Light or pleasure that is felt by the will "to receive," whereas *Hassadim* is the pleasure that is felt by the will "to bestow." If only the *Kelim* of bestowal (*GE*) are present in the *Partzuf*, it is filled with *Ohr Hassadim*; and if it has the strength to receive for the Creator's sake, it is filled with *Ohr Hochma*.) (Do not confuse this with *MA*, which is used here, where *MA* = *Malchut* with *ZA* = *MA* in *Gematria*).

The Zohar explains that the Light descends from the name *Elokim* thanks to the merging of *MI* and *ELEH*. *ZA* is called "Heaven." *YESHSUT* is above Heaven (*ZA*). There is no *MI* in Heaven (*ZA*), only *MA*. However, after *Ohr Hassadim* clothes *Ohr Hochma* (the Light *ELEH* = *AHP* clothes the Light of *MA* = *GE*), all the letters combine and ascend by the name *Elokim* above Heaven = *ZA* = *MA* to *YESHSUT* = *Bina* = *MI*.

MI (*Bina*) is above the second restriction, above its ban, as her properties are higher, better than those to which the restriction extends: the property of *Bina* is "not to receive anything," which is why the ban of the second restriction—to not receive—simply does not apply to her, for in her essence, she has no desire to receive.

There remains only the ban of *Tzimtzum Aleph*, the restriction imposed on the reception of Light in *Malchut* herself (*Malchut de Malchut*), the central point of all creation, the only creating being. *Malchut* herself is egoistic, but if she has a *Masach* and only receives the Light by means of a *Zivug de Hakaa* (resistance to one's own desire, only for the Creator's sake) on the desires of bestowal, such reception does not occur in *Malchut*, but rather in the first nine *Sefirot*. Hence, *Malchut* can receive the Light in her first nine *Sefirot*.

In other words, if *Malchut* has the will (strength) to receive (enjoy) the Light (pleasure) not for herself, but only because the Creator so desires, then she receives only this amount of Light (pleasure). In order to receive the Light under such a condition, *Malchut* (man's inclination to pleasure and enjoyment) must first reject all incoming pleasure, which *Malchut* perceives to be right there before

her. This is referred to as the Light's (the pleasure's) impact against the screen and its reflection off the screen (the reflection of pleasure by force of will so as to not receive, in spite of the natural, primordial desire to receive pleasure).

The reflected pleasure is called *Ohr Hassadim*. Essentially, this is not a Light, but rather *Malchut*'s intention to receive only for the Creator's sake. However, this intention is that necessary and sufficient condition for the subsequent reception of *Ohr Hochma* from the Creator. For after *Malchut* repelled all the Light (expressed her intention to not receive for her own sake), she thereby met the condition of *Tzimtzum Aleph* (first restriction) to only receive the Light of *Hochma* in the intention for the Creator's sake, which is called *Ohr Hozer* (Returning Light) or *Ohr Hassadim*. And now she can receive *Ohr Hochma*, the pleasure that the Creator wants to bestow upon her.

However, by receiving this Light, *Malchut* is no more a mere recipient-creature. Now, like the Creator, she bestows pleasure upon Him! In this manner, the creature attains the degree of the Creator, becomes equal to Him in properties, for it wants to bestow everything. This is called "being filled with *Ohr Hassadim*." Moreover, *Malchut* receives and enjoys, for if she does not feel pleasure, she will not please the Creator.

Therefore, *Malchut* receives, meaning she is filled with *Ohr Hochma*, full of wisdom and pleasure, from both bestowal and reception for the Creator's sake. And herein lies the perfection of the Creator's Creation: she becomes perfect and similar to the Creator. And this is the perfection of the Creator's works: His creation can ascend to His level independently!

One can imagine one's path from the lows of our world up to the ultimate spiritual peak—the Creator—as a passage through a suite of rooms. In all, between our state and the Creator there are 125 connected, walkthrough rooms. Each room has its own properties, and only those who possess the same properties can be there. If, regardless of reason, man changes his properties, he is automatically moved as though by an invisible current to a room that corresponds to his new properties.

This is how one can move between these rooms: an infinitesimal inner change of properties evokes influence of a spiritual force-field upon man, and he immediately moves to his new place of equilibrium, where his inner properties completely coincide with the external properties of the spiritual field. Hence, there are no guards at the rooms' entrances/exits; as soon as man changes himself so as to match the properties of the next, higher room, he is automatically transferred there by the spiritual current or field.

What properties must one change in order to move from one room to another within this spiritual field? He only needs to alter the type of pleasure to which he aspires. We cannot help receiving pleasure, for such is the entire material of creation, it is all that was created. However, we can change the object of our aspirations, what it is that we wish to enjoy: either coarse reception, reception of mere necessities, or the Creator being pleased with us that we bestow to Him, that we receive because such is His wish.

Our "I," the entity that feels pleasure is present in all of our desires, which change ceaselessly in terms of both magnitude and the desired object. This "I" never disappears. The only thing of which one should rid himself is the sensation that he does something to please this "I." One should aspire to sense the desires of the Creator, how He is pleased with him (just as a mother is pleased with her son's achievements).

After *Malchut* decides to receive only for the Creator's sake, i.e., according to the force of her *Masach* (the force of resistance to her egoistic will to receive pleasure), she receives *Ohr Hochma* only in accordance with the magnitude of the Returning Light. Or, conversely, one may say that the magnitude of the Returning Light determines man's willpower and his desire to act for the Creator's sake.

However, the first nine of *Malchut's* ten *Sefirot* are not egoistic, as they are the Creator's properties with which He wishes to correct *Malchut*. Only the last *Sefira* of *Malchut*, *Malchut* herself, the single creation, called *Malchut de Malchut*, is egoistic and remains under the ban of the first restriction: *Ohr Hochma* does not enter where the will to receive pleasure is present. Therefore, the first nine *Sefirot* can receive the Light of *Hochma*.

However, after the second restriction, in order to correct *Malchut* and impart the properties of mercy (*Hassadim*) onto her so she would be able to desire to "bestow," acquire the properties of *Bina*, and convert her initial, primordial egoism into altruism, *Malchut* ascended to *Partzuf Aba*, became *Malchut* in *Partzuf Aba* in *Bina's* place, while *Bina* found herself below *Malchut*. *Bina* herself can receive *Ohr Hochma* without any restrictions, even when below *Malchut*. However, *Bina* adopted the limitations of *Tzimtzum Bet* for the sole purpose of correcting *Malchut*.

Therefore, due to the *MAN* raised by the lower ones, by man's requests for spiritual correction, the Light *AB-SAG* descends and lowers *Malchut* from the level of *Bina* back to her own place: *Malchut* descends from *Bina*, and the Light of attainment and wisdom is revealed.

As a result of *Malchut*'s descent, *Bina* purifies herself from all restrictions and limitations and returns to receiving *Ohr Hochma*. And after the *Ohr Hassadim* clothes the *Ohr Hochma*, *MI* shines in *ELEH* and the name *Elokim* is revealed, meaning that *Ohr Hochma* shines.

The structure of the name *Elokim* cannot be found in *MA*, for the lower boundary of Heaven (*Malchut* herself) is limited by *Tzimtzum Aleph*—the ban imposed on the reception of *Ohr Hochma*, and by *Tzimtzum Bet's* 6,000-year long prohibition on the usage of the desires of reception. Hence, *The Zohar* tells us that the name *Elokim* was created with *MI*, and not with *MA*, by the property received by *Malchut* upon her ascent to *Bina*.

17. But as the letters *ELEH* descend from Above, from *Bina* down to *Malchut*, for the mother temporarily lends her clothes to her daughter and adorns her with her own adornments, the name *Elokim* descends from *Bina* (mother) to *Malchut* (daughter). When does she adorn her with her own adornments? When she sees the male essence before her. It is then written of her, "Three times in the year shall all your males appear before the Lord Creator" (*Shemot*, 34:23). For *Malchut* is then called by the male name "Master." As it is written: "Behold the Ark of the Union, the Master of all the earth" (*Yehoshua*, 3:11). The Torah is the Union and the Ark is *Malchut*, called by the male name "Master." For she received the *Kelim* (properties, desires) called "clothes," and the Light called "adornments" from her mother, *Bina*. The letter *Hey* (A from MA) then leaves MA (*Mem* + *Hey*) and the letter *Yod* (I) enters in its stead, and just like *Bina*, *Malchut* assumes the name MI. And then she adorns herself with male clothes, with the clothes of *Bina*, to accept all the husbands of Israel.

As it is written (item 13), *Tzimtzum Bet* is in force from the *Rosh* of *AA* downwards, for *Malchut* of *AA* ascended to *Bina* and created all the lower *Partzufim* of the world of *Atzilut* in the property of *Tzimtzum Bet*. Thus, each *Partzuf* of *AA*, *AVI* and *ZON* has only two *Sefirot K-H*, and three *Sefirot B-ZA-M* separated themselves (their properties) from that degree, and moved to a lower one (their properties became equal to it). This is how *B-ZA-M* (*AHP* of *Partzuf AA*) fell to *Sefirot K-H* (*GE*) of *Partzuf AVI*, *B-ZA-M* (*AHP* of *Partzuf AVI*) fell to *Sefirot K-H* (*GE*) of *Partzuf ZON*, and *B-ZA-M* (*AHP* of *Partzuf ZON*) fell below *Parsa* to the worlds of *BYA*.

Sefirot K-H (*GE*) that remained in their degree in their *Partzuf* are called *MI*, and *Sefirot B-ZA-M* that separated (in their properties) and descended (by equivalence in properties) to a lower *Partzuf* are called *ELEH*.

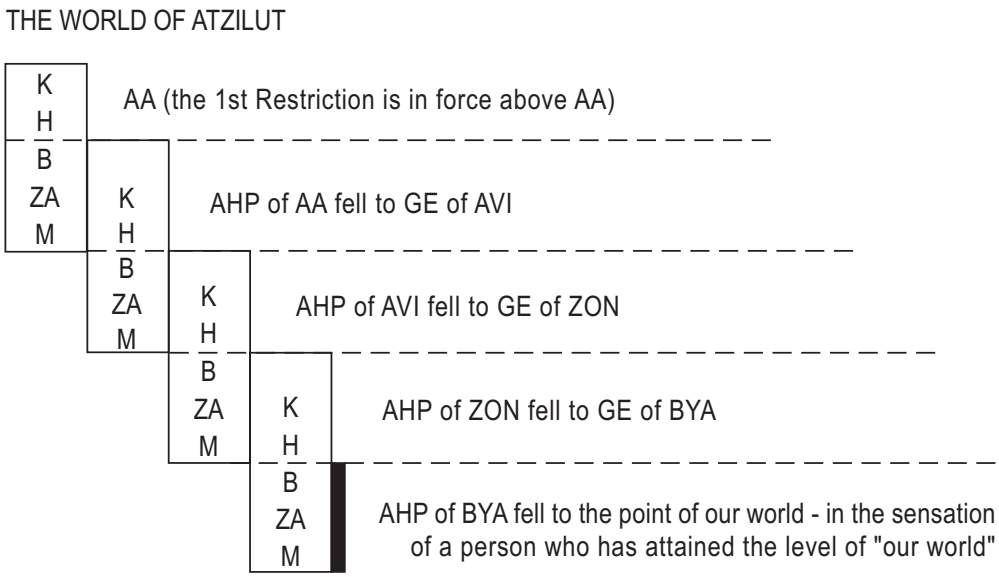

BUT AS THE LETTERS *ELEH* DESCEND FROM ABOVE—when *Malchut* is expelled from *Bina*, the letters *ELEH* get detached from *AVI* and fall to *ZON* (a lower degree), and clothe themselves in *ZON*: *ELEH* of *Aba* (*YESHS – Israel Saba*) clothe *ZA*, and *ELEH* of *Ima* (*Tvuna*) clothe *Malchut*. *Bina* of the world of *Atzilut* is a complex *Partzuf*: her *GE* constitute *AVI* (two *Partzufim*), and her *AHP* have the name of a separate *Partzuf YESHSUT*, for they fulfill separate functions with regard to *ZON*: *Bina*: *GE* = *MI* = *GE* of *Aba* + *MI* = *GE* of *Ima*. *ELEH* = *AHP* of *Aba* = *YESHS* (*Israel Saba*) + *T* (*Tvuna*) = *ELEH* = *AHP* of *Ima*.

When *Ohr Haya* descends from Above (as a result of which *Malchut* descends from *Bina's* level back to her own place), three *Sefirot B-ZA-M* thereby return to their degree, and correspondingly, *Sefirot KHB* (called the "holy of holies") enter the now complete *Partzuf* consisting of five *Sefirot*. (Here, the Light is called by the name of the *Sefirot* it fills.) Previously, there was only *Ohr Ruach-Nefesh* in *K-H*, and now *Ohr Neshama-Haya-Yechida* was added to *KHB*, while *Ruach-Nefesh* descended to *ZA-M*.

However, when *AHP* of *Rosh de AA* (*B-ZA-M* of *Rosh de AA*) that fell to its *Guf* ascend (return from *Guf* to *Rosh de AA*), the *Kelim* of *GE de AVI* ascend along with them to *Rosh de AA*. (These are the *Kelim* of *GE de AVI* that were clothed in *AHP de AA* in their small state, when *AHP de AA* had fallen to *GE de AVI*.) Once there, the *Kelim* of *GE de AVI* receive the Light called "holy of holies" that shines in *Rosh de AA*.

The reason for this is that when the Upper One descends to the lower one, it becomes like the lower one. And when the lower one ascends to the Upper One it becomes like the Upper One. This is because no space or motion exist in the spiritual, and only a change of properties instantly and automatically moves a *Partzuf* or its part in spiritual space, closer (higher) to the Creator or farther away (lower) from Him. Therefore, spiritual ascent itself implies a change of properties of the lower one to those of the Upper One, and a descent of the Upper One signifies that its properties became equal to the properties of the degree to which it descended.

Hence, in *Katnut*, when *Sefirot B-ZA-M = AHP de Rosh* of *Partzuf AA* separate from its head and fall (move according to their now inferior properties) to its *Guf*, from *Peh* to *Chazeh*, where *Partzuf AVI* clothes *Partzuf AA*, they (*B-ZA-M = ZON = AHP de Rosh* of *AA*) become like *AVI* in their properties, without *Ohr Hochma*, and only with the Light of *Bina*, *Hassadim*.

That is why, in *Gadlut*, when *B-ZA-M = AHP de AA* return to the *Rosh* (the degree that is higher than *Guf*), they take with them *GE* of *AVI*, as they all became one degree while in *Katnut*. Therefore, in *Gadlut*, *GE* of *AVI* ascend from *AHP de Rosh* of *AA* to *Rosh de AA* and become equal to it (in their properties), where they receive the Light called "holy of holies" that shines in *Rosh de AA*.

ZON ascend to *AVI* in the same way: after *AVI* receive the Light in *Rosh de AA*, they acquire strength (screen), and lower *Malchut* from *Bina* back to her place in *Malchut*, thereby enabling their *Sefirot B-ZA-M = AHP* to return to their degree, *AVI*, as in *AA*. However, when the *Kelim-Sefirot B-ZA-M = AHP de Bina* that were inside *K-H = GE de ZON* ascend to *AVI*, they also take with them *Sefirot* of *ZON*, which they've clothed—*K-H = GE de ZON*. Thus, *K-H = GE de ZON* ascend to *AVI* and there receive the Light called "holy of holies," the Light of *Haya*.

Therefore, it is written that *Ima*-MOTHER DESCENDS TO HER DAUGHTER TO DRESS AND ADORN HER: the letters *ELEH* or *Ima* (*Bina*) in her small state descend to *Malchut*. This means that THE MOTHER DESCENDS TO HER DAUGHTER, for the three *Sefirot* of *Ima* assumed the property of *Malchut*, thereby separating from *Bina* and becoming a part of *Malchut*. This is akin to *Bina* giving part of her *Kelim* to *Malchut*. Yet, this gift is temporary, as though *Bina* LENDS, GIVES (these *Kelim*) FOR TEMPORARY USE, and thus, *Malchut* uses them temporarily.

And then, *Ima-Bina* (mother) ADORNS HER DAUGHTER WITH HER ADORNMENTS. This is so because in *Gadlut*, when the three *Sefirot ELEH*

return to *Bina*, *Malchut* ascends to the degree of *Bina* together with them, and there receives the Light of "holy of holies." And since an ascent to *Bina* implies becoming like *Bina* (in properties), she now has the right to receive the same Light as *Bina*.

It turns out that, as a result of the mother lowering her *Kelim* (properties) *ELEH* to her daughter by intentionally assuming the properties (desires) of *Malchut* instead of her own properties (desires), thereby entering the small state and willingly diminishing herself, upon receiving the properties of *Malchut* instead of properties of *Bina*, mother *Bina* adorned her daughter *Malchut* with her adornments, meaning the Light that subsequently comes in the state of *Gadlut*: the Light of *Bina* entered *Malchut*. This is described as "*Malchut* received her adornments."

There are two kinds of adornments that the daughter *Malchut* receives from her mother *Bina*: the first is *Ohr Hochma* (*Ohr Haya*, the Light of GAR), the Light of perfection, for it imparts the property of perfection to the *Kli* that it is filling, the Light that *Malchut* receives from *Ima* (Supernal Mother), who stands between *Peh* and *Chazeh* of *Partzuf* AA, above its *Parsa*. The second adornment is *Ohr Neshama*, which still designates imperfection, as it is received from the lower mother, *Partzuf* of *Tvuna* that stands between *Chazeh* and *Tabur de* AA, below its *Parsa*.

Naturally, to receive either Light, *Malchut* must ascend to the corresponding degree. In other words, she must change her properties so as to be able to receive, to merit that Light.

When *Malchut* ascends to *Tvuna* and receives her adornments from *Tvuna*, these adornments are still imperfect, for *Malchut* remains with a "question" (without the Light of *Hochma*), as *Tvuna* was before the raising of *MAN*. This means that to attain perfection, *Malchut* still needs to receive *MAN* from the lower ones, called the "husbands of Israel." In this state, the lower ones, called the righteous or "the husbands of Israel," receive the Light from ZA, which ascended to *YESHS* = *Israel-Saba*.

However, when *Malchut* ascends another degree, to the place of the Supernal Mother, *Bina*, above *Chazeh de* AA, and there receives her adornments from *Ima* and not from *Tvuna*, then these adornments are perfect, for they contain *Ohr Haya*; there is no more "question" in her, as she is considered a male, bestowing *Kli*, and the husbands of Israel receive from her.

And all the husbands of Israel appear before her and receive the Light from her. And *Malchut* is CALLED MASTER (Hebrew – *Adon*). The regular *Malchut*

is called by the Creator's female name *Adonay* (mistress) or *ADNI*, whereas in this state she is called by the male name *Adon* (master).

And this is because *Malchut* no longer has a question, for *MAN* is no longer raised within her, as she has reached perfection (Light of *Haya*) and is therefore called "husband" or master (*Adon*). Hence, the prophet said: BEHOLD THE ARK OF THE COVENANT, THE MASTER (*Adon*) OF ALL THE EARTH (*Yehoshua*, 3:11). *Malchut* is called the "Ark," for *ZA*, who bestows upon her, is called the "Covenant." *The Zohar* calls *Malchut* the "Master of all the earth" or "husband."

As a result of the letter *Hey* in the word *MA* (*Mem-Hey*), signifying the female essence, leaving *Malchut*, for the letter *Hey* signifies the presence of a question in *Malchut*, i.e., the absence of *Ohr Hochma*, whereas *Ohr Hochma* brings absolute knowledge, all questions disappear, and with them the letter *Hey*. The letter *Yod* ascends to the place of *Hey*, and *Malchut* assumes the name *MI* as *Ima*, which signifies *Malchut*'s reception of the name *Elokim*, as the name *Ima*.

18. Israel receives the last letters (*ELEH*) from Above, from *Bina* down to that place, i.e., to *Malchut*, who is now called *MI*, just like the name *Bina*. I pronounce the letters *ELEH* and my whole soul weeps so as to receive these letters *ELEH* from *Bina* into the house of *Elokim*, which is *Malchut*. So that *Malchut* would be called *Elokim*, just as *Bina* is called *Elokim*. How can I receive them? "With joyous songs of praise sung in the voice of the Torah, and festive throngs" (*Tehilim*, 42:4). Rabbi Elazar said, "My silence has erected the Temple Above, which is *Bina*, and the Temple below, which is *Malchut*. Of course, as people say, 'A word is worth a gold coin (Hebrew – *Sela*), but silence is worth two.' So the words 'a word is worth a gold coin' mean that I spoke and came to regret it. Silence, my silence, is worth twice as much, for the two worlds, *Bina* and *Malchut*, were created by this silence. For had I not kept silent (see item 11), I would not have attained the unity of both worlds."

After *Hey* has left *MA* and *Yod* ascended in her place, thereby forming *MI*, Israel elevates the LAST LETTERS *ELEH* to *Malchut* by raising *MAN*. As we've already explained, in *Katnut*, *ELEH* of the Upper One fell to *GE* of the lower one. Hence, they refer to the lower one in *Gadlut* as well. For when *B-ZA-M* = *ELEH* of the Upper One return to its *Rosh*, they thereby elevate *GE* of the lower one, too. The lower one thus acquires the *ELEH* of the Upper One and the Light with which they filled themselves in their present *Gadlut*.

To equalize with the lower one and enter the state of *Katnut*, the Upper One deliberately makes *Tzimtzum Bet* on its *AHP*. And upon connecting to the

lower one, the Upper One returns to the state of *Gadlut*, and passes the Light to that part of the lower one which they've both occupied in the state of *Katnut*.

This scenario is similar to one when a good, strong person joins a company of wicked men, and connects with them by pretending to be like them. And when such contact is established between them, he begins to correct them, little by little, precisely through this connection that has formed between them beforehand.

Each *Partzuf* in the small state is divided into two parts: *GE* and *AHP*. However, since there is a "column" of *Partzufim* between our world and the Creator, there is a connection between them via the common parts of the upper and the lower ones. Precisely because there is a part of an Upper One in each lower one, the lower one can receive strength from Above, through this common property, and ascend independently up to the Creator Himself.

Each Upper One that falls to the lower one completes its *Kelim* to ten *Sefirot*: *AHP* fall to *GE* of the lower one, and together they make up ten *Sefirot*, since they stand at the same level. In turn, *AHP* of the lower one falls into *GE* of the next lower one, and so on.

Afterwards, in *Gadlut*, when *GE* of the Upper One receive the strength to attach their *AHP* to themselves and elevate them, *GE* of the lower one ascend together with *AHP*, as they were joined below. Therefore, upon ascending, *GE* of the lower one continue to be joined with *AHP* of the Upper One, and together they form a *Partzuf* of ten *Sefirot*.

I PRONOUNCE THE LETTERS *ELEH*: Israel (one who wishes to receive the properties of the Creator) raises *MAN* (prayer for it) to receive in *Malchut* the Light of *Gadlut* (for self-correction) with the help of the letters *ELEH*, *Ima-Bina*. This is achieved by praying near the Gates of Tears, after which no one ever returns empty-handed, that is, after raising *MAN*, *ELEH* descend from *AVI* to *Malchut*, the house of *Elokim*. This is because after receiving *ELEH*, *Malchut* herself receives the name *Elokim*, just like *Ima*.

A WORD IS WORTH A GOLD COIN, BUT SILENCE IS WORTH TWO: the words (spiritual action) of Rabbi Elazar (the spiritual *Partzuf* of that name) elevated *Malchut* to *Tvuna*, below *Chazeh de AA*, where there is still no Light of *Hochma*, which designates the presence of a question in *Malchut*, a request for *Ohr Hochma*. And this is called "gold" (Hebrew – *Sela*, a gold coin), for that is the name of *Malchut*.

However, Rabbi Elazar's silence enabled Rabbi Shimon to reveal *Ohr Haya* by raising *Malchut* to the Supernal Mother, whereupon both worlds were

simultaneously created, for the lower world, *Malchut*, was created together with the Upper World, *Bina*, of which *The Zohar* speaks: SILENCE IS WORTH TWICE (two worlds) AS MUCH.

19. Rabbi Shimon said, "From here on the perfection of the written is said to bring forth their host by number." For these are two degrees, and each must be recorded, that is, noted: one is called *MA* and the other *MI*. *MI* is the Upper One, and *MA* is the lower one. The Upper Degree registers, speaks, and brings forth their hosts by number, where the letter *Hey* alludes to the one that is known and unequaled, namely *MI*. This is similar to the phrase, "*HaMotzi Lechem*"—He who brings forth bread from the earth (an appeal to the Creator), where the letter *Hey* refers to the knowledge of the known, lower degree, namely *MA*. And together they are one degree, *Malchut*. However, the Upper One is *MI de Malchut* and the lower one is *MA de Malchut*, the one that brings forth their host by number, for the number 600,000 refers to the number of stars that stand together, and they bring forth innumerable hosts.

The Zohar alludes to the words of the prophet (*Yeshayahu*, 40:26): "Raise your eyes to the height of Heavens and see: WHO HAS CREATED THESE (them) – *MI BARAH ELEH*? He that brings out their host by number, He calls them all by name; no one shall be hidden from the greatness of His might and the force of His power."

The word "recording" means "marked by the letter *Hey*," for two degrees must be recorded in *Malchut*: *MI* and *MA*. With the help of the Light that is received at the time of ascent above *Chazeh de AA* to the Upper World, *Malchut* becomes like the upper world and assumes the name *MI*, for the letter *Hey* exits *MA* (*Mem-Hey*), and the letter *Yod* ascends to its place. Thus, *Malchut* is called *MI*, like the Upper World, and is adorned with the male property.

Nevertheless, *MA*, the previous degree of *Malchut*, does not disappear. The reason for this is that the degree of *MI* is essential in order to pass the Light, the perfection of the "holy of holies" to the generations, the posterity of *Malchut*, *NRN* of the righteous, the lower ones. However, the birth and procreation of these generations (sons) depend on the name *MA*. Hence, if either (*MA* or *MI*) is missing in *Malchut*, she will not be able to beget future generations, to create new souls (lower *Partzufim* filled with Light).

Therefore, *Malchut* BRINGS OUT THEIR HOST BY NUMBER—this is the degree of *MI*, which *Malchut* inherits from the Supernal Mother, for the letter *Hey* before the words "brings out" (*Motzi* = *HaMotzi*) alludes to the fact that *Malchut* contains the perfect Light, called "adornments," which she

receives from *AVI*. This is the maximal Light that may fill *Malchut* during the 6,000 years.

The same letter, *Hey*, designates the presence of the Light of *YESHSUT*, the degree of *MA* within *Malchut*. For this degree must also be recorded, be present in *Malchut*. And these two degrees, *MI* and *MA*, are present in *Malchut*: *MI* above and *MA* below.

The Zohar calls *Malchut* the "world being revealed." That is to say, whatever *Malchut* reveals, the lower ones receive. Those individual attainments, individual sensations of the Light that descend from *Malchut* are what they call "their world." Similarly, whatever we feel in our sensory organs is what we call "our world." But this is nothing more than what we receive from *Malchut* of the lowest degree in the world of *Assiya*, *Malchut* of the previous degree.

However, we should know that the actual notion of "our world" indicates the true attainment of the degree called "our world," i.e., man's sensation of his ultimate disconnection from the Creator, total helplessness, and the realization of his absolute egoism. One can attain this sensation only if the spiritual Light shines on him from Above, in contrast to which he will see his true spiritual state. However, in order to reach such a state, one must make great efforts in the study of Kabbalah so as to draw upon himself the influence of the Surrounding Light ("Introduction to The Study of Ten Sefirot," item 155).

However, when man attains this state, he immediately raises such a request to the Creator that his *MAN* is not left unanswered, and he receives the strength to transcend "our world" and ascend with his properties to a Higher Degree—*Malchut* of the world of *Assiya*. And then it is she that becomes his world.

Here we are speaking about very high degrees. The *Malchut* that is being revealed is *Malchut* of the world of *Atzilut*, *Nukva de ZA*. And the fact that *The Zohar* calls her "Supernal" indicates the state of *Malchut* when she attains the degree of *MI* during her ascent and clothing the Upper World, the Supernal Mother. Therefore, *Malchut* herself is then called "Supernal," and the degree of *MA* is, accordingly, called "lower."

KNOWS ALL THE HOSTS BY NUMBER: number designates perfection. Light without a number indicates that the Light is imperfect, whereas the Light with a number is perfect. The action of *ZA* with regard to passing the Light from *Bina* to *Malchut* is described in the phrase: THE HEAVENS TELL OF THE CREATOR'S GREATNESS. THE HEAVENS (*ZA*) TELL (Hebrew—*Mesaper*, from the word *Mispar*—number, the Light's perfection). *ZA* passes this Light from *AVI* to *Malchut*, called THE CREATOR'S GREATNESS.

This Light is called 600,000, for the degree of *Malchut* designates units, the degree of *ZA*—tens, the degree of *YESHSUT*—hundreds, the degree of *AVI*—thousands, the degree of *AA*—tens of thousands.

There are two parts in *AVI*: their own part, where they are regarded as thousands, and the part from *Ohr Hochma* that is received from *Rosh de AA*, where they are regarded as *AA*, that is, tens of thousands. However, they cannot be considered a complete degree of *AA*, but only as its *VAK*, for they clothe *AA* from the *Peh* down to the *Chazeh*. And since *VAK* = *Vav Ketzavot* = 6 *Sefirot* x 10 = 60, the degree of *VAK de AA* equals 60 x 10,000 = 600,000.

Therefore, when *Malchut* ascends to *AVI*, she receives a complete, perfect number—600,000, where 60 signifies that it is merely *VAK*, for *Malchut* has not yet reached *Rosh de AA* and that she still lacks this degree. And the degree of 10,000 refers to *AA*, the part that clothes in *AVI*, for *AVI* are *VAK de AA*. Therefore, *Malchut* contains the number 600,000.

Thus, two degrees are recorded in *Malchut*:

- *MI*, the degree of *AVI* that clothes in *Malchut*, through which *Malchut* receives the degree of the Upper World and is called accordingly, while the Light in it is called 600,000.
- *MA*, the degree of *YESHSUT* that clothes in *Malchut*, through which *Malchut* has a question, the sensation of lack of *Ohr Hochma*, and the request for its reception. *Malchut* is therefore called the "lower world."

These two degrees create one *Partzuf* within *Malchut*: her part that is above the *Chazeh* is clothed in *AVI*, and her part that is below the *Chazeh* is clothed in *YESHSUT*. Therefore, in the generations, in *Malchut*'s descendants, each *Partzuf* consists of two parts (degrees): from the Upper Part (*MI*) there is a Light of 600,000, and from the lower part (lower world, *MA*), there is an absence of number (perfection) in each descendant.

The phrase, THEY BRING FORTH INNUMERABLE HOSTS is not interpreted as infinitely big. Rather, "Innumerable" indicates the imperfection of the Light that is received in the lower part, as it comes from *YESHSUT*, the degree that is without a number.

Malchut's descendants are therefore defined as imperfect, as these two degrees exist in her as one, and are connected as one. Hence, there are two degrees in *Malchut*'s descendants: the Upper One—600,000, and the lower one—without a number. However, the lower one is defined as supplement to perfection and is not considered a flaw.

The reason for this is that the blessing of the seed, propagation depends only on the lower world, *MA*, without a number, as it is said in the Torah that Avraham complained that he is childless (*Beresheet*, 15:5), and the answer was: "Look now toward Heaven, and count the stars. Will you be able to count them? So shall be your descendants." From this we see that the blessing of the seed comes from the lack of a number, i.e., the name *MA*.

Hence, after all the perfection that *Malchut* attains from the Light of *AVI* (*MI*), *Malchut* has an additional blessing from *MA*, which is called the "lack of a number," and both these degrees are included in her descendants—the souls and generations.

20. All of these 600,000 and all their innumerable hosts, He calls the names. What does this mean: "calls the names?" If you say that He calls them by their names, it is not so, for then it would have said, "calls by name." However, when this degree does not ascend in the name *Elokim*, but is called *MI*, it does not beget and does not reveal those that are concealed within it. And although they were all concealed within it, meaning that even though the letters *ELEH* have already ascended, the "precious garment" of *Ohr Hassadim* is still concealed. And while it is concealed, it is not called by the name *Elokim*. For He created the letters *ELEH* and they ascended in His Name—clothed themselves in "precious garments" of *Ohr Hassadim*, as a result of which *ELEH* combine with *MI*, and are called *Elo-im*. Then, by the power of this name, He brought them forth in perfection, defined as CALLS THEIR NAMES, which means that He called by name and brought forth every type and species to exist in perfection. Hence, it is said: HE BROUGHT FORTH THEIR HOST BY NUMBER—called them all by name, that is, by the name *Elokim*.

It was already mentioned that the perfection of the Light, which is the Creator's name *Elo-im*, descends to the souls, generations, descendants, two degrees joined in one. This degree includes 600,000 from the Upper Degree, and innumerable hosts from the lower, and the Creator's name descends on both of them.

The blessing of the seed depends entirely on *MA*, for it is determined by *Ohr Hochma*, as this Light designates perfection. Whereas the Light without a number, *Ohr Hassadim*, comes precisely from the name *MA*. As is already known, *Ohr Hochma* is accepted only when clothed in *Ohr Hassadim*. Until such clothing occurs, even though *ELEH* ascend to *MI*, the name *Elokim* (*ELO-IM* = *ELEH* + *IM*) does not act.

Hence, it is written that *MI* DOES NOT BEGET (ANY OFFSPRING), even though the point of *Malchut* left the thought (*Bina*) and descended back to her place, and all ten *Sefirot* and the Light returned to the *Partzuf*, THE NAME *ELEH* IS still CONCEALED, for she still cannot receive *Hochma* in the absence of *Hassadim*.

However, BECAUSE HE CREATED *ELEH*, meaning that after He added a *Zivug* to the screen of *MA* (lower world, *Malchut*), there appeared *Ohr Hassadim*, called WITHOUT A NUMBER. And *ELEH* were filled with *Ohr Hassadim*, which means *BARAH* = CREATED *ELEH*, as clothing in *Ohr Hassadim* is called *BARAH* (creation). Only after this are they called *ELOKIM*, for only after the reception of *Ohr Hassadim* can they receive *Ohr Hochma*, called "the Light of a number," the Light of 600,000, as a result of which, the letters combine and form the complete name *Elokim*.

The same perfection (clothing of *Hochma* in *Hassadim*) also extends to the souls and descendants that emerge from the name *Elokim*. AND HE IS CALLED BY THIS NAME: all that emerges is called by this name, with these properties He creates all descendants—*Partzufim* from His *Zivug* on *Ohr Hochma*. THE NAME 600,000 is *Hochma*, TOGETHER WITH *HASSADIM*, so that they will have the perfection of the name, so that Light will clothe Light, as they are clothed in the NAME. It is therefore written: SEE, I CALL THEM BY NAME, for "to call" means to revive and bring to perfection.

21. He asks, "What is the meaning of 'by the greatness of His might and wealth?'" This is the head of the degree, where all desires ascend and remain concealed. The strong one that ascended in the name *Elokim*, as it is said, "This is the secret of the Upper World, called *MI*." No man is missing from the 600,000 that He created by the power of this name. And because no one is missing from these 600,000, it follows that wherever the sons of Israel perished and were punished for their transgressions, we subsequently find that not one from the 600,000 had disappeared, so that everything would remain the same Above and below. And just as no one had disappeared from the 600,000 Above, no one has disappeared from this number below.

FROM THE GREATNESS OF HIS MIGHT AND WEALTH signifies *Keter de AVI*, called the HEAD OF DEGREES. This is *Bina* of *AA*, which became *Keter de Partzuf AVI*, WHERE ALL DESIRES ASCEND (*MAN* of the lower ones), and receive all the degrees from there. This degree is filled with *Ohr Hassadim*, and exists in perfection even in the absence of *Ohr Hochma*, as its Light of *Hassadim* comes from *GAR de BINA* of *AA*. In other words, it has such

a powerful Light of *Hassadim* that although this degree emerged from *Rosh de AA*, it is not regarded as having left it, for it feels no need for *Ohr Hochma*. This degree, *Keter* of *AVI*, is the *Rosh* of all the degrees in the world of *Atzilut*, from where *AVI*, *YESHSUT* and *ZON* receive the Light.

THE STRONG ONE IS THE SECRET OF THE UPPER WORLD, the property of *MI* that is present in *Malchut*, from where the number 600,000 descends, for she clothes the Upper World, *AVI*. Therefore, it is written that NO ONE DISAPPEARS FROM THOSE 600,000 because there *Malchut* receives *Ohr Hochma*, called "600,000." Hence, it is said that AS NO ONE DISAPPEARED ABOVE, SO IT IS BELOW, for *Malchut* clothes *AVI*, described in the phrase: THE MOTHER ADORNS HER DAUGHTER WITH HER OWN ADORNMENTS, by which *Malchut* becomes completely similar to *AVI*. And just as the Light of *AVI* is perfect (which is why it is called "600,000" and NO ONE HAS DISAPPEARED, i.e., no lack of *Ohr Hochma* is felt), *Malchut* is perfect in this number, which means NO ONE HAS DISAPPEARED below.

The Letters of Rabbi Hamnuna-Saba

22. Rabbi Hamnuna-Saba said: "In the first four words of the Torah, IN THE BEGINNING THE CREATOR CREATED *Et – Beresheet Barah Elokim Et*, the first two words begin with the letter *Bet*, and the following two begin with *Aleph*" (The letter *Aleph* is pronounced both as "A" and "E"). It is said that when the Creator thought to create the world, all of the letters were still concealed, and even 2,000 years before the creation of the world, the Creator gazed into the letters and played with them.

In the language of Kabbalah, the same sentence appears in the following way: when the Creator (*Bina*) decided to create the world (*ZON* of the world of *Atzilut*), the *Kelim* of *ZON* (*Zeir Anpin* and *Nukva*) were still in *Bina*. *Hochma* and *Bina* (*Aba ve Ima – AVI*) are called 2,000 years. Before the creation of the world (the birth of *ZON*), all the letters (the *Kelim* of *ZON*) existed in *AVI* in the form of *MAN*, and *MAN* always stimulates a desire in the Upper One to attend to it.

With regard to the lower *Partzuf*, the Upper One is called the Creator, for it truly begets it, and whatever the lower one receives, comes directly from its Upper One. Moreover, one may say that this is all that the Upper One desires, its entire existence is meant exclusively for the lower one. Therefore, the Upper One always waits for the lower one's genuine request for the desire to ascend spiritually, which is called *MAN*. Provided this desire is sincere, the Upper One immediately responds and passes the powerful Light of correction to the lower one.

Since the lower one is *ZON* of the world of *Atzilut*, and all that is below this *Partzuf* (all the worlds of *ABYA* and our world) is considered a part of it, *AVI* of the world of *Atzilut* constitute the Upper *Partzuf*. The desires and properties of *ZON* are called "letters," and here *The Zohar* explains the properties that *ZON* (the spiritual worlds and our world, we ourselves) were

created with, which properties are desirable, which require correction, and how this correction is achieved.

Since the properties of the future Creature are determined by the Creator's purpose in creating it, it is said that even before the creation of the world, the Creator played with the letters. The word "played" suggests that the Creator's interaction with the Creature is like His game with the leviathan (the legendary sea monster), with the property that is opposite from Him. At the end of correction all the letters unite and combine into the one name of the Creator.

The order of the Hebrew alphabet indicates the descent of the Direct Light from Above, the Inner Light that fills the *Partzuf*. The reverse order of the letters from the end of the alphabet alludes to the ascent of the Returning Light. The direct order of the alphabet refers to mercy, whereas the reverse order—to the strict law and restrictions on using egoistic desires.

When Adam sinned, the letters detached themselves from him, and only the letters *Shin* and *Tav* (the *Kelim* for the Light of *VAK* of *Nefesh*) remained in him. The *Kelim* for the Light of *Neshama* are represented by the letters from *Aleph* to *Yod*; the letters from *Yod* to *Kuf* are the *Kelim* for the Light of *Ruach*, and the letters *Kuf* and *Reish*—the *Kelim* for *GAR* of *Nefesh*—disappeared from him.

This is why Adam gave his son, born after his sin, the name *SHeT* (Seth): *Shin-Tav*, according to the two last letters of the alphabet—the *Kelim* that remained in him. The *Kli Shin-Tav* are only fit for the Returning Light from below upwards, but not for the reception of the Upper Light from Above downwards. However, after it receives *Yesod* of *Zeir Anpin* (the letter *Yod*), *Shin-Tav* turns into a combination *Shin-Yod-Tav*. And if the Creator creates the world by the letter *Bet*, it then enters between *Shin* and *Tav* and forms the word *Shabbat* (*Sh-B-T*), the state of spiritual perfection, the goal of creation. For this reason, the first word in the Torah—*Beresheet* consists of: *Bara* (created) *Sh(in)-Y(od)-T(av)*.

23. When the Creator thought to create the world, all the letters of the alphabet came to Him in reverse order from last (*Tav*) to first (*Aleph*). The letter *Tav* entered first and said, "Master of the world! It is good, and also seemly of You, to create the world with me, with my properties. For I am the seal on Your ring, called *EmeT* (truth), that ends with the letter *Tav*. And that is why You are called truth, and why it would befit the King to begin the universe with the letter *Tav*, and to create the world by her, by her properties."

The Creator answered: "You are beautiful and sincere, but do not merit the world that I conceived to be created by your properties, since you are

destined to be marked on the foreheads of the truly faithful who fulfill all of Torah from *Aleph* to *Tav* (from the first letter to the last), and perished because of you" (Talmud Bavli, *Shabbat*, 55)

What does a particular name of the Creator mean? The name of the spiritual object indicates the way one can receive the Light that fills it, the way one can attain its spiritual degree. Generally speaking, the twenty-two letters are the ten *Sefirot-Kelim* in the *Ibur* (embryonic phase) of the future *Partzuf* in the *Sefira Yesod*, for that is where the screen of the embryo of the new *Partzuf* is located. That is why *Yesod* is called a "number," as it measures the size of a new *Partzuf*.

Bearing in mind that each name determines specific spiritual properties and states of an object, one can understand what is meant by a change of name, place, or action.

HaVaYaH is the basis of all the letters, but the filling of each letter clarifies the letter itself. The filling of a letter is heard as the letter is pronounced. As we read the letter *Yod* in the word *HaVaYaH* (*Yod-Hey-Vav-Hey*), we actually pronounce three sounds (y-o-d); although we write only one letter, the sounds "o-*Vav*" and "d-*Dalet*" are heard together with the sound "y." When we say "*Hey*," the sound "ey"—*Yod* or "ey"—follows the sound "h." Therein lies the clarification of the name *HaVaYaH* in the process of its emergence.

The Creator's form-properties are revealed in His deeds; hence, the three lines in *Bina* (the Creator) are imprinted and act in His created beings (the lower worlds) as a seal and its imprint. Therefore, the name *MB* exists in *Bina*, as well as in *ZA* and *Malchut*. However, in *ZA*, this name is divided into the ten sayings and thirty-two forces of creation of *Elokim*, which create *Malchut*, the creature.

Bina is designated by the letter *Mem*, *Malchut*—by *Bet*; the name *MB* designates the creation of *Malchut* by *Bina*. The letter *Aleph* designates *ZA*, which passes all the twenty-two letters (from *Aleph* to *Tav*) to *Malchut* (*Bet*). This is why *Malchut* is called *ET* (*Aleph* pronounced as '*E*'-*Tav*).

Malchut is the central part of creation and its purpose. She is the only creation and includes all the worlds with all that inhabits them, us included. Depending on its states, parts of *Malchut* or *Malchut* herself (which is one and the same) have different properties designated by the different letter combinations. For this reason, *Malchut's* parts receive various "codes" (combinations) of letters (properties) or names.

All the words in the world originate here, in *Malchut*. There is not a single property in the world that is not included in *Malchut*. Each property of *Malchut*, each of the creatures (for all creatures are her parts) is designated by

the property that distinguishes it from the others, by the unique set of letters-properties that forms its name.

Malchut is called *Shechina* (Divinity), as she is filled with the Light, *Shochen* (Dweller—the Creator). The Creator is called *Shochen* when *Malchut* feels Him as such, within her. If man, being part of *Malchut*, purifies himself of egoism, either partially or completely, and thus fills his corrected desires with the Light (the Creator), he becomes part of the *Shechina*.

Malchut consists of four parts that are named by their properties (also called faces): face of a lion, face of an ox, face of an eagle, and face of a man. Alternately, *Malchut* is likened to a spiritual kernel, surrounded by four shells, which correspond to the four *Klipot* (impure forces): *Ruach Se'ara* (Stormy Wind), *Anan Gadol* (Great Cloud), *Esh Mitlakachat* (Blazing Flame), and *Noga* (Radiance).

Kabbalah can describe spiritual actions either as names of *Sefirot* and *Partzufim* or as names of *HaVaYaH*, *EKYEH*, and so forth, with their fillings and *Gematriot* (plural for *Gematria*—the numeric value). Although the most frequently used language is that of *Sefirot* and *Partzufim*, sometimes the language of *HaVaYaH* with its fillings can also be applied, even in parallel or simultaneously with the former.

Most Kabbalistic terms are composite: *Maatzil* (the Creator) comes from the word *Tzel* (shadow), as the Creature emerges from the Creator's concealment, from His restrictions. Another name for the Creator is *Boreh* (combination of *Bo*—come and *Re'eh*—see).

A name denotes attainment. Upon attaining an object, man gives it a name. Similarly, man gives a name to the Creator according to the property that he attains, depending on how he feels the Creator. There are several kinds of names to the Creator, based on His properties. For example, the Creator's name *EMET*—"Truth" is based on the sensations of His Light within the *Partzuf*.

Below are the names of the Creator with the corresponding names of the *Sefirot*:

– ***Keter:*** *Aleph-Hey-Yod-Hey* (*EKYEH*)

– ***Hochma:*** *Yod-Hey* (*YA*)

– ***Bina:*** *HaVaYaH* with the punctuation *Segol-Holam-Hirik*, as *Elokim*: *Yod* (*Yod-Vav-Dalet*) - *Hey* (*Hey-Yod*) - *Vav* (*Vav-Aleph-Vav*) - *Hey* (*Hey-Yod*).

– ***Hesed:*** *Aleph-Lamed* = *EL* (pronounced *KEL*)

– ***Gevura:*** *Aleph-Lamed-Hey-Yod-Mem* (*ELOKIM*)

– ***Tifferet:*** *Yod-Hey-Vav-Hey* (*HaVaYaH* without punctuation)

– ***Netzah:*** *HaVaYaH TZEVAOT*

– ***Hod:*** *ELOKIM TZEVAOT*

– ***Yesod:*** *Shin-Dalet-Yod = SHADDAY*

– ***Malchut:*** *ADONAY* (pronounced *ADNI*)

Merging the two worlds, the Upper and the lower, is designated by the words *HaVaYaH-ADNI*, implying the ascent of *Malchut-ADNI* to the level of *Bina-HaVaYaH* with the punctuation of *Elokim*.

The name ZA of *HaVaYaH* comes from the right line (*Hesed*), and the name *ADNI*, from the left line (*Gevura*). Joining of these two lines forms the middle line, where the Light of *Hochma* shines on account of the presence of the Light of *Hassadim* from the right line. Such state is designated by a combination of the two names *HaVaYaH-ADNI*:

YOD-Aleph-HEY-Dalet-VAV-Nun-HEY-Yod. The union (*Zivug*) of ZA and his *Nukva* is designated by mixing the two names.

HaVaYaH-ADNI: *Yod-Aleph-Hey-Dalet-Vav-Nun-Hey-Yod*. The opening *Yod* indicates the Light of *Hochma* in ZA, the *Yod* at the end refers to the passing of this Light to *Nukva*.

As a result of the second restriction, *Malchut* ascended to *Bina*, and governs *Bina* and ZA with her desire. Since it is impossible to receive the Light of *Hochma* in the three *Sefirot*—*Bina*, ZA, and *Malchut*, which are governed by *Malchut's* egoistic desire, the Light of *Hochma* is absent in the *Partzuf*, and only the Light of *Hassadim* is present.

This is designated in the following way: the letter *Yod* enters the word Light (*Ohr* contains the letters *Aleph-Vav-Reish*, signifying the Light of *Hochma*), and forms the word *Avir* (air, containing the letters *Aleph-Vav-Yod-Reish*), signifying the Light of *Hassadim*. If the *Partzuf* returns to the *Gadlut* state, the letter *Yod* exits it, and it is refilled with the Light of *Hochma*. Consequently, *Avir* (air) becomes *Ohr* (Light).

Unfilled *HaVaYaH* designates *Partzuf Keter*. *HaVaYaH* with the filling of *AB* (72) designates *Partzuf Hochma* (AA). *HaVaYaH* with the filling of *SAG* (63) designates *Partzuf Bina* (AVI). Together, these three *HaVaYaH* form *MB* (42) letters—the sacred name of the Light that corrects the souls by its influence on the *Kli*, the screen.

All that was created is the desire to receive pleasure, which we call "creature." Only this desire was created, and nothing else. All the worlds and all that inhabits

them, our world with everything within it, are but degrees of the desire to receive pleasure. The intensity of the desire determines its place in the spiritual realm, where all creation and our world—as its lowest point—are located. Man's actual location (the world, his spiritual degree) determines the particular kind of pleasure he desires, how he chooses to enjoy.

In order for the creature to emerge from the Creator, the Light emanating from Him must descend through four stages, whereas the fifth stage already perceives itself as a separate and independent (from the Creator) desire to enjoy precisely the Light emanating from the Creator.

Upon emerging from the Creator—a result of a sequential emanation of His Light—the desire to receive pleasure (*Kli*-vessel) also consists of five parts designated by the letters: the tip of the *Yod*, *Yod*, *Hey*, *Vav*, *Hey*. These five parts (four letters) are called the Creator's name *HaVaYaH*, because the *Kli* gives the Creator a name according to its sensation of Him, according to its sensation of the Light that fills it. The Light that fills the *Kli* is called "filling."

The *Kli* created by the Creator is divided into five parts, called "worlds." Each world is in turn divided into five more parts, called *Partzufim* (faces). Then, each *Partzuf* (singular for *Partzufim*) consists of five parts called *Sefirot*. In all, there are 5 x 5 x 5 = 125 spiritual objects or degrees from the lowest degree to the Creator Himself.

Each *Partzuf* consists of five parts (*Sefirot*), designated by a dot and four letters: *Keter*-dot + *Hochma*-*Yod* + *Bina*-*Hey* + ZA-*Vav* + *Malchut*-*Hey* = *HaVaYaH*. The difference between each of the 125 *Partzufim* lies in the type of Light that fills them, whereas the core of the *Kli*, the letters *HaVaYaH*, remain the same. A desire cannot appear unless the Creator's Light had previously passed through the five stages; only the fifth stage is considered a birth of a new creation (desire).

The whole universe (all the worlds) is nothing but the ten *Sefirot* or the Creator's name *HaVaYaH*.

SEFIRA	LETTER	PARTZUF	WORLD	LIGHT
Keter	A dot, the tip of the letter *Yod*	*Galgalta*	*AK*	*Yechida*
Hochma	*Yod*	*AB*	*Atzilut*	*Haya*
Bina	*Hey*	*SAG*	*Beria*	*Neshama*
ZA	*Vav*	*MA*	*Yetzira*	*Ruach*
Malchut	*Hey*	*BON*	*Assiya*	*Nefesh*

A filling of *HaVaYaH* with Light is referred to as its revelation. Thus, the letters emerge from the state of concealment when they are not filled. In all there are five *Partzufim*: *Keter* (*Galgalta*), *AB*, *SAG*, *MA* and *BON*. The first—*Partzuf Keter*—is the main one and the source of all the rest. Its ten *Sefirot* is plain (inner) *HaVaYaH*, for each of the four letters of its *HaVaYaH* comes outside, revealing a new *Partzuf* that clothes it.

So then, out of *Partzuf Keter-Galgalta*, from the letter *Yod* comes *Partzuf Hochma* (*AB*), from the letter *Hey*—*Partzuf Bina* (*SAG*), from the letter *Vav*—*Partzuf ZA* (*MA*), and from the letter *Hey*—*Partzuf Malchut* (*BON*). Thus *Partzuf Keter* is designated by plain *HaVaYaH*, and the *Partzufim* that clothe it are designated by filled *HaVaYaH*. The recording of *HaVaYaH* with the Light that fills it is called *Miluy* (filling). For the purposes of brevity when naming a *Partzuf*, the notion of *Gematria* was introduced. *Gematria* is the numerical value of the Light that fills the *Partzuf*.

Wisdom (*Hochma*) is called calculation (*Heshbon*), *Gematria*. A calculation is made only in a place where Light is received: (i) a preliminary calculation is made as to how much Light the *Partzuf* can receive for the Creator's sake; (ii) the Light is received in accordance with the calculation; (iii) calculation of the received amount, called *Miluy*, *Gematria*.

Malchut cannot receive the Light of *Hochma* without the Light of *Hassadim*, and in that event, *Hochma* cannot shine in her. Then *Malchut* ascends to *Bina* and becomes like an embryo inside of her, by which she receives the right line—*Hassadim*. Upon joining the past and the present states, *Malchut* receives *Hochma* into *Hassadim*, and the Light of *Hochma* shines in her. All these actions of *Malchut* are accompanied by calculations, called *Gematriot*.

The *Gematria* (numerical value) of the *Partzuf* unfilled with the Light, the *Gematria* of the empty *HaVaYaH* is as follows:

HaVaYaH = *Yod* + *Hey* + *Vav* + *Hey* = 10 + 5 + 6 + 5 = 26. The *Gematria* of a filled *HaVaYaH* is formed by filling each letter; In Hebrew, each letter has a full name: A-*Aleph*, B-*Bet*, etc.. Hence, there are four kinds of fillings in *HaVaYaH*: 1) *AB*, 2) *SAG*, 3) *MA* and 4) *BON*.

1) *HaVaYaH* with the filling of *AB*:
Yod: *Yod* + *Vav* + *Dalet* = 10 + 6 + 4 = 20
Hey: *Hey* + *Yod* = 5 + 10 = 15
Vav: *Vav* + *Yod* + *Vav* = 6 + 10 + 6 = 22
Hey: *Hey* + *Yod* = 5 + 10 = 15

In all: 20 + 15 + 22 + 15 = 72 = *AB*, where "A" designates the letter *Ayin* = 70, and not *Aleph* = 1. *HaVaYaH* filled with this Light is called *Partzuf AB* (*Partzuf Hochma*), for the letter *Yod* with its filling signifies the Light of Wisdom, *Ohr Hochma*. Such a filling is called "*HaVaYaH* with the filling of *Yod*."

2) *HaVaYaH* with the filling of *SAG*: the *Partzuf* that is filled with Light of Mercy, *Ohr Hassadim*, is called *SAG*, for its *Gematria* is this:

SAG = *Samech* (60) + *Gimel* (3) = 63:

Yod: *Yod* + *Vav* + *Dalet* = 10 + 6 + 4 = 20

Hey: *Hey* + *Yod* = 5 + 10 = 15

Vav: *Vav* + *Aleph* + *Vav* = 6 + 1 + 6 = 13

Hey: *Hey* + *Yod* = 5 + 10 = 15

In all: 20 + 15 + 13 + 15 = 63 = *Samech* + *Gimel* = *SAG*

If the *Kelim* and their filling originate from the first restriction, the letter *Yod* is present in the filling of *HaVaYaH*. And if the *Kelim* are filled with the Light of the second restriction, it is the letter *Aleph*, present in the filling of *HaVaYaH*. The difference between the *Gematriot* of *AB* and *SAG* lies in the filling of the letter *Vav*: *Gematria* of *Vav* in *Partzuf AB* is twenty-two (from the filling of *Ohr Hochma*), whereas *Gematria* of *Vav* in *Partzuf SAG* is thirteen (from the filling of *Ohr Hassadim*). From the aforesaid, it is clear that *Partzuf AB* originates from the first restriction, whereas the letter *Vav* (ZA) in *Partzuf SAG* originates from the second restriction.

3) *HaVaYaH* with the filling of *MA*:

Yod: *Yod* + *Vav* + *Dalet* = 20

Hey: *Hey* + *Aleph* = 6

Vav: *Vav* + *Aleph* + *Vav* = 13

Hey: *Hey* + *Aleph* = 6

Such a filling of *HaVaYaH* is called 20 + 6 + 13 + 6 = 45 = *Mem* (40) + *Hey* (5) = *MA* (the letter *Hey* is pronounced as "ah").

4) *HaVaYaH* with the filling of *BON*:

Yod: *Yod* + *Vav* + *Dalet* = 20

Hey: *Hey* + *Hey* = 10

Vav: *Vav* + *Vav* = 12

Hey: *Hey* + *Hey* = 10

Such a filling of *HaVaYaH* is called 20 + 10 + 12 + 10 = 52 = *Nun* (50) + *Bet* (2), pronounced as *BON* for easier articulation. This is the *Gematria* of

Partzuf Malchut, and it is equivalent to twice the value of the unfilled *HaVaYaH*: *HaVaYaH* = 26, and 26 x 2 = 52 = *MA*.

Partzuf Malchut cannot receive the Creator's Light due to the absence of a screen. Instead, it can only passively receive what *Partzuf ZA* gives it. Hence, the twofold twenty-six indicates that whatever *Malchut* has comes to her from *ZA*.

From the four kinds of *HaVaYaH*, it becomes clear that the root of creation is neither *Partzuf Hochma* nor *Bina*, but only *ZA*, as it is the first *Partzuf* built on the second restriction.

The primary ten *Sefirot* are located in *Partzuf Keter*, whereas *Partzufim AB*, *SAG*, *MA*, and *BON* are merely branches stemming from the first *Partzuf*. However, when the Light spreads within the *Partzuf*, it contains five inner Lights *NRNHY* and five outer Lights. The five outer Lights of *Bina* come out of the right ear, and the five inner Lights of *Bina* come out of the left. The five outer Lights of *ZA* come out of the right nostril, and the five inner Lights of *ZA* come out of the left.

Since the two *Malchuyot* (plural for *Malchut*) are remote from one another, as a branch in our world, man's ear holes are also separated and distanced. The two nostrils are separated by a smaller distance, whereas the five inner and outer Lights of the common Light of the *Peh* (mouth) come out of the same opening. Thus, as they exit the mouth, they collide and interweave, and as a result of their collisions, letters (*Kelim*) are born.

Since twenty-two letters originate from *Bina-SAG* = *Samech* + *Gimel* = 60 + 3 = 63, the opening through which they come out is called 63 + 22 = 85 = *Peh* + *Hey* = *PeH* (mouth). The letters come out of the *Peh* of *ZA*, for *Yesod* of *Ima* is located there.

We received our entire Torah, all of the knowledge about the spiritual worlds, from our Great Patriarchs, who ascended spiritually above our world, sensed the Upper Worlds, and described them to us. This is how we received the whole Torah—both the written and the oral parts.

We cannot imagine the spiritual world because our sensory organs cannot detect it. Thus, to describe the objects and concepts still unattainable by us, Kabbalists use several techniques, languages. The whole Torah speaks only of the creation, governing, and correction of the world; never about history, geography, or anything else. As it is said in the Torah itself, the Torah is the sacred names, that is, manifestations of the Creator, the degrees and methods of His attainment.

Kabbalists, those who ascend to the spiritual world and thus establish direct contact with the Creator, convey this information to us using four languages:

1. The language of the *TaNaKh* (**T**orah—Pentateuch, **N***evi'im*—Prophets, ***K****etuvim*—Writings/Hagiographa). This is the language of the written Torah.
2. The language of laws.
3. The language of legends.
4. The language of *Sefirot* and *Partzufim*—the language of Kabbalah.

All the languages speak about the same thing—the attainment of the Creator by us, those living in this world. For this is the sole purpose of our creation, and according to the Creator's design, we must devote all of our physical, mental, and spiritual abilities only to it. And if we were to aspire only to this, we would naturally use our language only for this purpose. After all, everything that is given to us is only for the fulfillment of this exclusive goal—the attainment of the sensation of the Creator, while still in this life.

And this is why the first language mastered by humankind was Hebrew. However, as they distanced from fulfilling their mission, humankind conceived other languages. All the other languages in the world have their inner meaning, too, but since their alphabets were not revealed to us by Kabbalists, we study the spiritual forces depicted in the Hebrew alphabet, the source of all the others.

Every *Partzuf* is divided into two parts: right and left. The right part consists of *Ramach* = *Reish* – *Mem* – *Chet* = 248 parts (organs) filled with the Light of *Hassadim*; and the left part consists of *Shasah* = *Shin* – *Samech* – *Hey* = 365 parts (tendons) filled with the Light of *Hochma*. ZA is called a "voice"; he is generally the Light of *Hassadim*. But when he joins with *Malchut*, called "speech," *Malchut* receives the Light of *Hassadim* with *Hochma* from ZA, and thus "speech" is formed.

The seven primary *Sefirot* of ZA are called "Seven Heavens." The seventy names of ZA originate from the 70 (7 x 10) *Sefirot* of ZA. ZA himself is called "Heaven" and *Malchut* is called "earth." The *Sefirot* of ZA are also called *Ruach*, owing to the Light of *Ruach* within them, which ascends to *Bina* (ears) and transforms into sound: *Hochma* in the left ear and *Hassadim* in the right.

There is a difference between language and alphabet, as in our world there are people who can speak, but cannot read or write. The most ancient spoken language is that of the *TaNaKh*, which dates back to Adam. The language of laws originated from it, followed by the language of legends. All of these languages combined and each of them in particular are used in our holy scriptures.

The language of Kabbalah was the last to develop. It is the most difficult language, since proper understanding of it requires sensing the spiritual categories

that this language narrates. Kabbalah is also the most precise language of all. It is the only language that can accurately render all the spiritual information.

However, only through direct study with a Kabbalist-teacher can a student learn it and grasp its information. And since for many generations there were only a few Kabbalists, unconnected with one another, the language of Kabbalah was the last to evolve. Even today it can only be "learned" directly from a Kabbalist-teacher.

Initially, Kabbalists enciphered their knowledge of the spiritual world as letters, whose outlines reflected the interrelationships of spiritual forces. In other words, each spiritual degree is characterized by a unique interrelationship of spiritual forces. By assigning each spiritual property with a particular symbol, one can depict the interrelationship, as well as the general product of the union of spiritual forces of each degree, i.e., its essence.

Thus, Kabbalists created the twenty-two letters of the Hebrew alphabet. *The Zohar* pays much attention to analyzing the connection between the letters, which helps a student to synthesize his knowledge and find new ways of discovering spiritual forces and their actions within.

As our forefather Avraham writes in his *Book of Creation* (*Sefer Yetzira*), letters represent the stones from which the building-word is constructed. As our sages tell us, the world was created with the letters of the "sacred language," each letter representing a certain holy, spiritual, altruistic force of creation.

The properties of this force are reflected in the letter's outline, its importance with regard to other letters, its potential combinations with the others, its potential punctuation marks, its crowns and notations, its numerical value (*Gematria*) and variations.

However, this only concerns separate letters and their combinations. There are also certain rules that enable us to determine the properties of spiritual forces not from letters, but from whole words. Moreover, quite often we can replace letters or even parts of a word with similar ones.

The language itself, the roots of its words, indicate the properties of the spiritual object they describe. For example, Adam originated from *Adama*—earth, which emphasizes his insignificance, and from the word *Adameh*—similar (to the Upper One), which emphasizes his eminence. The name Yaakov comes from the word *Ekev*—to get around (*Esau*). There are many such examples in the Torah, for everything is named after its root, as after the patronymic name of one's father.

Once we have established that certain combinations of letters (*Kelim*, language of letters) can be used instead of the language of *Sefirot* and *Partzufim*

when describing spiritual actions, the entire description of the spiritual worlds amounts to portraying objects and actions in the form of letters and their combinations. This is how the whole of the Torah is written, in words. Thus,

a) The shape of each letter and the elements of its structure indicate all the properties and the general state of a spiritual object, *Sefira*, or *Partzuf*, which this particular letter depicts;

b) The order of letters in a word indicates the connection between spiritual objects, *Sefirot*, and their shared properties and actions. Attainment of a word's spiritual meaning signifies an ascent to the spiritual level of the object. When that happens, he who attains it becomes this very word, assumes its name. Man's name keeps changing as he ascends the spiritual degrees; it is determined by the degree he is on, as he assumes the name of that degree. It is therefore said that everyone can become like Moshe, i.e., attain the degree called "Moshe";

c) The word itself in its "corporeal" reading, its "corporeal" meaning indicates the spiritual root and its branch—consequence in our world;

d) A combination of words indicates an entire spiritual process, which, as a rule, has a corresponding action (commandment) in our world.

Names change depending on the aspect that requires clarification:

a) By elements of *Sefirot*:

Keter	-	has none
Hochma	-	fire
Bina	-	water
ZA	-	air
Malchut	-	earth

b) By colors:

Keter	-	has none
Hochma	-	white – the basis of all colors
Bina	-	red – most prominent
ZA	-	green – most perfect
Malchut	-	black – cannot be changed by any other color

Colors are present only in the *Guf* (body) of the *Partzuf*, but never in the *Rosh* (head). These colors are projected onto *Malchut* from Above, and she passes them on to all the lower ones.

c) By lines:

Hesed	-	right	-	white
Gevura	-	left	-	red
Tifferet	-	central, includes all the colors	-	green

Quite often, colors and elements are used instead of the names of *Sefirot* and their properties: fire, water, air, earth (*The Zohar*, *Vayera*, item 32). *Malchut* is called "earth," but *Malchut* that ascends with her properties to *Bina* is called "earth of the Temple." In the Temple, the four sides of the world—*Hochma*, *Bina*, *Tifferet* and *Malchut* join the four elements of the world—fire, water, air and earth. Out of the two points of *Bina* and *Malchut*, which are joined together, the Creator made one *Partzuf* —Adam.

The four foundations of the world, or the four sides of the world:

Fire	North	*Shuruk*	Left Line	*Gevura*
Air	East	*Hirik*	Middle Line	*Tifferet*
Water	South	*Holam*	Right Line	*Hesed*
Earth	West	–	–	*Malchut* – receives from all

Four fundamental metals are created as a result of a *Zivug* of the four foundations with *Malchut*: gold, silver, copper and iron. All of these names, as well as many others, are used in the Torah instead of the names of the ten *Sefirot*. Therefore, although the languages of the Torah, legends, the Talmud, and the Scriptures are extraordinarily vivid, only the concise language of Kabbalah provides an accurate description of the spiritual worlds.

The four kinds of symbols used with letters:

Taamim—tone modulations used in pronouncing letters—signify the Direct Light, which spreads from Above downwards in the body of the *Partzuf*.

Nekudot—letter punctuation marks—signify the Light during its gradual exit from the body of the *Partzuf* from below upwards.

Tagin—crowns above the letters—represent *Reshimot* (reminiscences/records) of the previously present Light (*Taamim*). *Tagin* originate from *GAR de Bina*.

Otiot—letters—represent *Reshimot* of the Light's exit from the body of the *Partzuf* (*Nekudot*). Letters originate from *Zat de Bina*.

The ten *Sefirot* are divided into three primary parts—*Taamim*, *Nekudot*, and *Otiot*:

Taamim	-	Keter
Nekudot	-	Hochma
Otiot	-	ZAT de Bina and ZON

According to the Light in them, *Sefirot* are divided into:

Taamim	-	Hochma
Nekudot	-	Bina
Otiot	-	ZON

The letters were created in the following order: the letter *Aleph*, which was initially on the right side, begot the letter *Shin*, which emerged from it and moved to the left side. The letter *Shin* consists of three sides: the left, the middle, and the right. The letter *Vav* is thereby formed by three letters, and upon joining with *Aleph*, it formed the word ***A****leph*-***Sh****in* = *ESH* (fire) in the left side.

Out of the interaction of the right and the left sides these two letters came forth in contradiction between them, as the right line includes water, while the left line includes fire. Their collisions begot the letters *Reish*, *Vav,* and *Chet*, which formed the word *Ruach* (wind). This wind entered between the two sides (fire and water) and joined them together, thereby establishing the order of the first letters and their perfection.

At first, *The Zohar* offers a general description of the three lines in ZA, designated by the three names of the Creator: *El*, *Elokim* and *Elokeinu*, and then proceeds to clarify the descent of the degrees of filling ZA and *Malchut* with the Light of *Hochma* in the form of letter combinations, in the order of the degrees' descent from Above downwards. *Mayim* – water, *Esh* – fire, *Ruach* – wind constitute the three lines in ZA from *AVI*. This is why the first letters in ZA come from *AVI*.

Then the following combinations emerged: *Aleph* revealed *Mem* from its right side, so *Mem* stands to the left line of *Aleph*. *Mem* revealed *Shin* as the middle line, as *Mem* initially consists of the left line, for it exists in the form of a concealed letter *Mem* in the word *Elokim*, which pertains to the left line, and so forth. This is how all the letters of the Hebrew alphabet were born.

THE LETTERS OF THE HEBREW ALPHABET

LETTERS	NAME	PRONUNCIATION	GEMATRIA
א	*Aleph*	[a], [e]	1
ב	*Bet*	b, v	2
ג	*Gimel*	g	3
ד	*Dalet*	d	4
ה	*Hey*	[a], [e]	5
ו	*Vav*	v, [u], [o]	6
ז	*Zayin*	z	7
ח	*Chet*	h	8
ט	*Tet*	t	9
י	*Yod*	y, i	10
כ (ך)	*Chaf*	h, k	20
ל	*Lamed*	l	30
מ (ם)	*Mem*	m	40
נ (ן)	*Nun*	n	50
ס	*Samech*	s	60
ע	*Ayin*	[a], [e]	70
פ (ף)	*Peh*	p, ph	80
צ (ץ)	*Tzadik*	tz	90
ק	*Kuf*	k	100
ר	*Reish*	r	200
ש	*Shin*	sh, s	300
ת	*Tav*	t	400

The letters *Aleph* and *Ayin* do not have any particular sound, and only the accompanying punctuation mark determines their pronunciation.

The letters *Bet*, *Chaf* and *Peh* with a dot inside them are pronounced as "b," "k," and "p." The absence of a dot changes their pronunciation to "v," "ch" and "f."

The letter ***Hey*** is not pronounced, but rather aspirated.

The shapes of the letters *Mem*, *Nun*, *Tzadik*, *Peh*, *Chaf* (pronounced *MANTZEPACH*) change when placed at the end of a word, as seen in the table of letters.

The shape, external form of letters: the protruding element of a letter indicates that the Light in this part of the letter is greater than in the other. The filling (*Miluy*) indicates the height of the degree. A punctuation mark (*Nikud*) indicates the origin of each part of the *Partzuf*: whether it came from the Upper *Partzuf* (and constitutes its part in the present one), from the lower *Partzuf*, or from itself.

The *Kelim-Sefirot* themselves are called "letters," and their punctuation marks (*Nekudot*) indicate the Light that enters and exits them. The Light of *Bina*, ZA, and *Malchut* can enter the *Kelim*, but the Light of *Keter* or *Hochma* cannot. A dot above a letter (*Holam*) signifies the Lights *Keter* and *Hochma*, which never clothe the *Kli*, hence the location of the dot above the letter.

Two horizontally positioned dots (*Tzere*) allude to *Sefirot Hochma* and *Bina*, that *Bina* does not receive the Light of *Hochma*, and contains only the Light of *Hassadim*, the Light of Mercy (*AVI* back-to-back). *Bina* herself is also called *Tzere*, for ZA receives everything from her. If there is a third dot (*Segol*) between these two dots, it means that ZA raised his request for the Light of *Hochma* to *AVI*. Such a request of ZA in *AVI* is called *Daat*. *Daat* receives the Light of *Hochma* in order to pass it on to ZA. The punctuation mark *Kamatz* (a "T" shaped mark under the letter) indicates that ZA collects (*Mekabetz*) the Light of *Hochma*.

A dot indicates *Malchut* with a reflecting screen, but not a receiving one. Such a form testifies to the absence of Light in the *Kli*; it is merely a black dot, as the law of restriction rules over it.

The *Sefira Hod* is an inclusion of *Malchut's* properties into ZA, out of which ZA makes a whole *Partzuf Malchut*. The letter *Hey* in the word *Hod* signifies *Keter* in *Malchut*, and the nine lower *Sefirot* of *Malchut* are located among the impure forces that cling to them. This is designated by an elongated leg of the letter *Kuf* (dipping below the line), which indicates that the impure forces receive their strength from the spiritually pure forces through this element, the *Kuf*.

The white background is a plain, indistinguishable and thereby imperceptible Light (by us). Whatever we can distinguish may only be expressed by restricting the diffusion of this white color. The forms and degrees of its restriction are called letters. That is why we see black outlines on white background, and attain only the black restrictions.

We can describe the diffusion of Light in the worlds using attraction and restriction of the Light. And these two forces must act simultaneously. Similarly, when we perceive something in our sensory organs, we only sense it by way of restriction, as the object's surface or a light wave collides with our sensory organ, which restricts its expansion, and can thereby perceive it.

The spiritual roots of the forms are as follows: A circumference originates from the first restriction of the Light in the world of *Ein Sof* (Infinity), the first restriction on the diffusion of Light. Since this restriction was equal and uniform, it assumed the form of a circumference.

A vertical line, length without width, signifies that the notion is unattainable by us, and is therefore called a "thin line" of the diffusion of the Light of *Hochma*. The Light of *Hochma* can only be received with the help of the screen in *Malchut*, which creates Returning Light that clothes the Light of *Hochma*. Therefore, the Upper Light that comes to the *Kli* is called a line.

A horizontal line, width without height: when a vertical line—the diffusion of the Light of *Hochma* from Above downwards—collides with the screen, their collision (of desires) compels the vertical line to shift into the horizontal line (to the right), resulting in a shape of the English letter L. Its width is determined by the force of the Returning Light that ascends from the screen from below upwards.

A rectangle is formed by the interlacing of the descending Light of *Hochma* and the Returning Light: five vertical descending lines—five *Sefirot* of the Light of *Hochma* and five horizontal lines from right to left—five *Sefirot* of the Light of *Hassadim*. The size of the rectangle's side is called *Amah*, consisting of five parts—*Tefachim* (plural for *Tefach*). (Both *Amah* and *Tefach* are distance measuring units.) This is why we describe the *Kli* as a rectangle.

The two kinds of diffusion of Light, the Light of *Hochma* and the Returning Light, are called the right and the left cheeks, respectively, which turn into the upper and the lower lips. Since, after the first restriction, the Light may not be received in *Malchut*, the Returning Light is only received in four parts of the *Kli*, not in five. This is why there are 4 x 4 = 16 teeth on the lower jaw and 16 teeth on the upper jaw (The Returning Light stems from resistance, from "chewing" the Light before receiving it inside).

In the second restriction, a Triangle is formed, as *Malchut* ascends to *Bina* and forms a slanted line. Thus the combination of the Direct Light with the Returning Light and restrictions beget various spiritual forms.

The Light of *Hassadim* is defined as "protruding," for a protrusion beyond the limits of a spiritual body means that:

1) The Light is so great that it comes out by elevating, protruding the limits;
2) It originates from the middle line, *Tifferet*.

A cavity in the body occurs due to the following reasons:

1) The Light is insufficient; the Light cannot shine there;
2) The Light of *Hochma* is present, but the lack of *Hassadim* prevents it from shining.

PUNCTUATION MARKS IN THE HEBREW ALPHABET *(NEKUDOT)*

Sefira	Punctuation Mark	Pronunciation
Keter	Kamatz	a
Hochma	Patach	a
Bina	Segol	e
Hesed	Tzere	e
Gevura	Shva	-
Tifferet	Holam	o
Netzah	Hirik	i
Hod	Kubutz	u
Yesod	Shuruk	u
Malchut	No Mark	-

Nekudot are defined by three lines:

IN THE ROSH (HEAD)

Kamatz - Keter - right line
Patach - Hochma - left line
Tzere - Bina - middle line
Holam - Tifferet - middle line

IN THE GUF (BODY)

Segol	-	Hesed	-	right line
Shva	-	Gevura	-	left line
Shuruk	-	Tifferet	-	middle line

IN THE EXTREMITIES

Hirik	-	Netzah	-	right line
Kubutz	-	Hod	-	left line
	-	Malchut	-	middle line (has no designation)

The levels of *Nekudot*:

Above the letters	-	Light of Neshama
In the letters	-	Light of Ruach
Under the letters	-	Light of Nefesh

Zivug de Nekudot is the *Zivug* between *Hochma de Aba* and *Hochma de Ima*.

Zivug de Otiot is the *Zivug* between *Bina de Aba* and *Bina de Ima*.

The letters combined together designate Returning Light during the screen's ascent from *Tabur* to *Peh*. They are combined, for they all ascend to their root, which unites everything, whereas the use of the will to receive, even for the Creator's sake, causes separation.

A state of separated letters occurs when the Light enters the *Kli* (vessel, the letters of *HaVaYaH*); the four letters thereby separate, since the Light makes a distinction between the *Sefirot*: depending on their different properties, it clothes in them in different ways.

HaVaYaH with filling *Aleph* comes on a screen with *Aviut Aleph* (thickness one), *HaVaYaH* with filling *Hey* comes on a screen with *Aviut Bet* (thickness two). A plain name refers to *Aviut Shoresh* (zero thickness) with the Light of *Nefesh*. Plain letters refer to a *Partzuf* with a screen of *Aviut Aleph*.

The truly faithful, who believe in the three fundamentals: the Creator, His Providence and the Torah, need the two lines to be in constant balance for their spiritual advancement. The left line is wisdom, the Light of *Hochma* that enters the desire to receive, which pertains to the left side, and the right line is faith, the Light of *Hassadim* (mercy), the altruistic desire to bestow.

Existing in knowledge only means that man is under the rule of the impure forces (*Klipa*) of the left side, which renders him totally unable to feel the spiritual, leaving him in spiritual darkness. Alternately, existing only in faith means that man is under the rule of the impure forces (*Klipa*) of the right side that convinces him that he has achieved perfection, that there is

nothing else to work on, nothing to correct within him. This, too, denies him the opportunity to advance.

The Zohar continues: And the Creator answered further (the letter *Tav*): "The word *MaveT* (death) ends with you. And since these are your properties, you are not suitable for Me to create the world with you." Immediately following, the letter *Tav* departed from Him.

The moment the Creator set about creating the world-*ZON* by selecting their properties, all twenty-two letters of *ZON* appeared before Him, starting from the last—*Tav*, and ending with the first, *Aleph*—the head of all letters. The reason for the letters coming in reverse order is that they constitute the *MAN* of *ZON*, the *Kelim* of *ZON*, which emerge from below upwards. The usual alphabetical order corresponds to the Light (*MAD*), which descends from Above downwards. But the order of *MAN* is opposite to that of *MAD*, for it ascends from below upwards.

Letters are none other than desires, properties, and thoughts that, in man's opinion, are suitable for the attainment of the spiritual, the Creator, of His Providence. Man skips from one thought to another: one moment he thinks that it is possible to attain the Upper Worlds with one property, next he believes he can enter the spiritual realms by mastering another property, then he begins to stubbornly observe all the commandments and pray zealously, or disregards all the actions and plunges into contemplation and reading. Sometimes he craves only knowledge, and sometimes only faith, right down to fanaticism.

Just as there are two extremes in our world—knowledge and faith, in the spiritual world, as man now consciously ascends the spiritual ladder to the Creator, there is spiritual work in the attainment of knowledge and faith. Hence, Rabbi Yehuda Ashlag's commentary on *The Zohar* is entitled *The Sulam* (The Ladder).

Each of the twenty-two Hebrew letters represents a certain property. At times it seems that the property of the letter *Tav* is suitable for the attainment of the spiritual; at times he believes that some other letter is more appropriate. This occurs because in the process of his spiritual ascent, man begins to increasingly understand the true Goal of creation and the Creator, which is exactly what is demanded of him.

Thus, he continues to sort through it all, until his search yields the truth: only with the help of the letter *Bet*, which stands at the beginning of the word *Berachah* (blessing)—contact with the Creator,—only with the help of this force can one achieve the goal.

Therefore, *The Zohar* tells us how the letters—properties, forces, and desires—come to the Creator. By offering up his prayer (*MAN*), man asks for some property that seems like a real goal to him. And each letter tries to prove that it is best suited for the attainment of the sensation of the Creator and merging with Him. But the Creator shows that the best and the only letter is *Bet*, as only it can help man to establish contact with Him. This is why the Torah begins with this letter.

The description of the spiritual forces designated by each letter is incredibly deep, and in order to attain full clarity we need to bridge several other preliminary explanations: the creation of the world includes its existence and process of perfection so that the world could attain the goal for which it was created.

The Creator created the world consisting of two contrasting forces; against each pure, altruistic force, He created an impure, egoistic one, which is its equal and opposite. Just as there are four pure worlds *ABYA*, the Creator created opposite them four impure worlds *ABYA*.

Therefore, in our world—the last degree of the world of *Assiya*—a spiritually evolved person that senses the Creator and has entered with his properties into the spiritually pure world, looks no different from an egoistic and spiritually undeveloped person, who has not attained the spiritual realm. This means that one who does not perceive the spiritual is totally unable to differentiate between spiritual purity and impurity.

We see that in our world one cannot advance with the help of the pure forces. On the contrary, it is his egoistic aspirations that provide man with the strength to conquer everything in the world. How often do we see fervent fanatics immersed in their impure desires to capture for themselves both this world and the next, whereas one that aspires to the Creator has no strength for even a slightest spiritual movement! In our world there is no proof or confirmation that man advances on the right path. And under no circumstances should one draw conclusions based on one's life experience or "common sense."

So how can a person in this world exist and advance towards the Goal of creation if he is unable to tell good from bad, pure from impure? There is one sign by which one can distinguish purity from impurity: impure forces bear no spiritual fruit. Thus, those that advance through the impure worlds *ABYA* do not attain anything spiritual, whereas those who are connected to the pure forces reap spiritual fruit on their path.

As it is explained in the "Introduction to The Study of Ten Sefirot" (items 19-23), if man advances along the right path, he attains the secrets of the Torah in

three to five years. The Creator helps those who wish to acquire altruistic desires over and above their own requests, and thus one attains the desired goal. From below, man aspires to the Creator with his small desire (*MAN*), and from Above, the Creator pours onto him tremendous spiritual desires and strength (*MAD*).

This is the only opportunity to check whether or not the path that one is on is correct, whether it leads to altruism or to even bigger egoism. By no means can one consider his well-being, soaring elation, his happiness and success in life as proofs of correct advancement. It is precisely in those states of feeling perfection, well-being, and contentment that he must ask himself: "Have I attained the secrets of the Torah?" And until he has attained them, his "perfection" is impure.

Man should always strive for the middle line—a balance of faith and knowledge—in the following three notions: the Creator, His Providence, and the Torah. And under no circumstances should he advance by either faith or knowledge alone. If he only wants to attain the Creator, His Providence or the Torah, he enters spiritual darkness, for it is impossible to receive the Light of Wisdom (*Ohr Hochma*) without the Light of Mercy (*Ohr Hassadim*).

Such a state is referred to as the left impure force, "*Klipat Esau*." And if man strives to advance through faith alone, he enters the impure force of the right side, "*Klipat Yishmael*," which tells him he is in a state of perfection. In this case, he sees no point in his work and is thus unable to continue to advance.

In other words, even if one is full of joy, which is exactly what the Torah urges him to feel (to perceive the Creator's Providence with joy, for joy signifies justification of creation, understanding that His Providence is always just and kind), unless he has attained the secrets of the Torah, his path is considered erroneous, as he lacks the intention "for the Creator's sake," which reveals the secrets of the Torah.

This article explains the particular properties of the Hebrew letters—how all the letters come before the Creator, each asking Him to create the world with its property. Each of the twenty-two letters represents a spiritual degree in the worlds *ABYA*, and each believes that its pure spiritual properties are most suitable for the task, that by attaining its degree and acquiring its properties, the inhabitants of the world will be able to elevate the pure forces over the impure ones, so much so that they will reach the end of correction, the Goal of creation.

However, the Creator answers each letter that against it are the corresponding impure forces, and therefore man will be unable to properly separate the pure forces from the impure ones, and afterwards, utilize the pure forces to achieve

the goal. This occurrence repeats itself until the appearance of the letter *Bet*, which represents the degree called "the Creator's blessing," against which there are no impure forces of any kind.

And the Creator consented to create the world with the letter *Bet*, with its property; for it has no impure counterpart, only *Bet* presents an opportunity to carry out an analysis between good and evil, to determine when man works for himself and when he works for the Creator's sake. Therefore, only by its force, by its property can the world exist: so as to extract from the "mixture" of one's desires only what's pure, and elevate them above the impure, down to complete eradication of the latter, and the consequent attainment of complete correction of one's nature.

As it follows from *The Zohar,* only the Creator's help, called "a blessing," is the force of man's salvation, the only thing capable of freeing him from the rule of the impure forces. And this force, called "blessing," descends only upon those that advance along the right path.

The right path is a combination of three conditions: (i) one's efforts in studying (only!) genuine Kabbalistic sources; (ii) contact with a true Kabbalist, whom he accepts as his teacher; and (iii) contact with like-minded people, who seek spiritual elevation. A more detailed explanation will be provided to serious students only.

All twenty-two letters are divided into three degrees: *Bina*, *Zeir Anpin* (ZA), and *Malchut*, since there are no *Kelim* (letters) above *Bina*. Twenty-two letters in *Bina* are called "big," twenty-two letters in ZA are called "medium," and twenty-two letters in *Malchut* are called "small."

Each of the three *Sefirot* of *Bina*, ZA, and *Malchut* are further divided into three degrees: The twenty-two letters of *Bina* contain their own *Bina*, ZA, and *Malchut*. Likewise, ZA has his own ten *Sefirot*, in which his *Bina*, ZA, and *Malchut* also contain twenty-two letters. The same applies to *Malchut*.

The twenty-two letters of each degree are divided into three types. The letters from *Aleph* to *Tet* (1–9) are considered units; these are the nine *Sefirot* of *Bina*. The letters from *Yod* to *Tzadik* (10–90) are considered tens; these are the nine *Sefirot* of ZA. And finally, the four letters *Kuf*, *Reish*, *Shin* and *Tav* (100–400) are considered hundreds; and these are the four *Sefirot* of *Malchut*, since *Malchut* is located below and downwards of *Chazeh de* ZA, which corresponds in height to the four *Sefirot* of ZA.

Bina, units, big letters, nine letters: *Aleph*, *Bet*, *Gimel*, *Dalet*, *Hey*, *Vav*, *Zayin*, *Chet*, *Tet*.

ZA, tens, medium letters, nine letters: *Yod*, *Chaf*, *Lamed*, *Mem*, *Nun*, *Samech*, *Ayin*, *Peh*, *Tzadik*.

Malchut, hundreds, small letters, four letters: *Kuf*, *Reish*, *Shin*, *Tav*.

However, it is known that units are in *Malchut*, tens are in ZA, and hundreds are in *Bina*, which contradicts the aforesaid that units are in *Bina*, tens are in ZA, and hundreds are in *Malchut*. Such inverse dependence is caused by the inverse relationship between the Lights and the *Kelim*: the lowest Light enters the Highest *Kelim*. The Upper *Kelim* are the first to emerge, from *Keter* down to *Malchut* (*Keter*, *Hochma*, *Bina*, ZA, and *Malchut*), whereas the first to enter them is the smallest Light, *Nefesh*, followed by *Ruach*, *Neshama*, *Haya* and *Yechida*.

Therefore, if there are only units in the *Kelim*, from *Aleph* to *Tet*, then only the Light of *Nefesh* is present. And if tens are added to the *Kelim*, the Light of *Ruach* appears, and if hundreds are added to the *Kelim*, the Light of *Neshama* fills them.

This is why hundreds are defined as *Bina*, tens as ZA, and units as *Malchut*. However, with regard to the *Kelim*, the order is inversed: units are in *Bina*, tens are in ZA, and hundreds are in *Malchut*.

Bina:	Light (100)	-	Kelim (1)
ZA:	Light (10)	-	Kelim (10)
Malchut:	Light (1)	-	Kelim (100)

The letters descend from *Bina* to ZA and from there to *Malchut*. When they descend from *Bina* to ZA, they descend as three lines: 22/3 = 7 letters in each, with the remaining letter being added to the middle line. These twenty-two letters descend in three lines to *Malchut*, which consists of five final letters *MANTZEPACH*, thereby bringing the total number in *Malchut* to 22 + 5 = 27 letters.

The middle line is called "Heaven," "firmament." Therefore, when *The Zohar* speaks of letters in the firmament, it means that the two middle lines, 7 + 7 = 14 = *Yod* + *Dalet* = *Yad* (hand) writes all the twenty-two letters in the firmament (ZA) through the middle line. That is how one should interpret the words of the Torah regarding the letters that appear in the sky or having seen the hand that writes the letters in the sky.

The twenty-two letters of the Torah are the *Kelim* to be filled by the Light of *NRN*. Units—from *Aleph* to *Yod*—are the *Kli* intended for the Light of *Bina* (*Neshama*). Tens—from *Yod* to *Kuf*—are the *Kli* meant for the Light of ZA (*Ruach*). Hundreds—from *Kuf* to *Tav*—are the *Kli* for the Light of *Malchut* (*Nefesh*).

Letters are the *Kelim*, into which the Light clothes; in all, there are twenty-two special properties, and thus twenty-two symbols of their description, called letters. Just as the combinations of the twenty-two letters suffice for the description of all existing knowledge, the various couplings, unions (*Zivugim* of *Sefirot*) of the twenty-two *Kelim*, properties, desires of the *Partzuf* are sufficient for receiving and bestowing Light, fulfilling all spiritual actions and bringing all the letters (man's desires) to correction.

Letters represent the various correlations of *ZON*:

a) ZA, consisting of six parts of his extremities, husband to *Malchut*, designated by the letter *Vav*, *Sefira Yesod*—level of an embryo;

b) ZA designated by the letter *Vav*, *Sefira Tifferet*, consisting of six parts of his hands—level of nursing;

c) ZA that stands between *AVI*, while *Nukva* must ascend to him, thereby reaching the level of reception of *Ohr Hochma*.

d) ZA, the letter *Vav*, above him are ten *Sefirot Keter-Hochma*, below him are ten *Sefirot Bina-Tifferet-Malchut*—and together they make up the letter *Aleph*. And the final corrected state will come when *Malchut* ascends to *Keter* of ZA (the Upper *Yod* in the letter *Aleph*) at the end of correction. When *Malchut* ascends above *Parsa* (*Vav*), she receives the Light herself, whereas when she descends below *Vav*, she receives from ZA. As *Malchut* ascends, she forms *Taamim* (tone marks), when she descends, she is called *Nekuda* (point), and when she merges with ZA, she is referred to as a point inside *Vav* (*Shuruk*).

The order of ***ATBaSH***: There is a special combination of letters, e.g. the first with the last ('A' through 'T'), the second with the second last ('B' through 'Sh'), etc., which designate the conditions for diffusion of the Upper Light from Above downwards.

MANTZEPACH: All the worlds and *Partzufim* were created with the twenty-two letters of *Malchut*. The screen is located in the head of the *Partzuf*, preventing the Light from entering. It repels the Light, calculates how much it can receive for the Creator's sake, and only then accepts it.

Each of the five levels of the will to receive that exist in *Malchut*, in the *Guf* of the *Partzuf*, has a corresponding restriction in the screen, located in the *Peh*, to prevent the Light from entering the body. Therefore, the screen in the *Peh* consists of five parts, forces.

These five restrictive forces of the screen, five exertions of the screen are designated by the five final letters of the alphabet: *Mem-Nun-Tzadik-Peh-Chaf* (abbreviated as *MANTZEPACH*). They are called "final letters" because they are written only at the end of words. These forces determine the reception of Light in the body of the *Partzuf*, and therefore beget the other twenty-two letters (*Kelim*, corrected desires, which receive the Light). Although the five letters *MANTZEPACH* are only found at the end of words, in oral speech they represent the five groups of pronunciation of the twenty-two letters. And the letters *MANTZEPACH* stand at the head of each group.

Out of the five letters *MANTZEPACH* originate five groups of sounds:

1. *Peh–Keter*: a group of four sounds-letters emerges from the throat; they are called *AChHA—Aleph-Chet-Hey-Ayin*. *Aleph* is the Light of *Partzuf Keter* of *Atzilut*, concealed from the lower ones and called *Atik*. *Chet* is the Light of *Partzuf Hochma* of the world of *Atzilut*, called *Arich Anpin* and also concealed from the lower ones. *Hey* is the Light of *Partzuf Bina* of the world of *Atzilut*, called *Ima* (mother), who receives the Light of *Hochma* from *Aba* (father) in order to pass it on to her children (*ZON*). *Ayin* is the Light of *Zeir Anpin's* face. Since the Light of *ZA* that enters *Malchut* is called "the Torah," it is said that the Torah has *Ayin* (70) faces, that the Creator (*ZA*) has *Ayin* (70) names. After all, with regard to *Malchut*, *ZA* is the Creator. Therefore, seventy souls descended to Egypt, and so forth.

2. *Chaf–Hochma*: a group of four sounds-letters emerges from the palate; they are called *GIChiK—Gimel-Yod-Chaf-Kuf*. The letters *AChHA* transfer the Light to the letters *GIChiK*: *Aleph* passes the Light to *Gimel*, which carries reward (*Gemul—Gimel*) for the righteous. *Chet* passes the Light of *Hochma* to *Yod*, but this Light is concealed. *Hey* illuminates *Chaf* with the Light of *Bina*, which carries joy. *Ayin* illuminates *Kuf*. Just as *Ayin* = 70, as it consists of seven *Sefirot*, *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod-Malchut*, each containing ten *Sefirot* of its own, *Kuf* = 100, as it consists of ten *Sefirot* from *Keter* to *Malchut*, each consisting of its own ten. Hence, the palate fully complements the throat.

3. *Nun–Bina*: a group of four sounds-letters emerges from the tongue, called *DaTLaT—Dalet-Tet-Lamed-Nun-Tav*.

4. *Mem–ZA*: a group of four sounds-letters emerges from the lips, called *BOMoCH—Bet-Vav-Mem-Chaf*.

5. *Tzadik–Malchut*: a group of four sounds-letters emerges from the teeth, called *ZaSSHRaTZ – Zayin-Samech-Shin-Reish-Tzadik*.

Voice and speech: Voice is formed in *ZA*, speech—in *Malchut*. If he who is righteous, and who exists in the worlds *BYA*, raises his prayers (*MAN*) to

Malchut of the world of *Atzilut*, he causes *ZON* to ascend to *AVI*, and unites them in a constant *Zivug* so as to assure the Light's descent to the lower ones. *ZON* receives the Light from *AVI*; this Light is called "voice" and "speech," and this is the power of the righteous—to create the pure and destroy the impure with their voice.

Man's speech is conceived in the lungs: as the air exits the lungs and reaches the mouth, it turns to voice, and as it leaves the mouth, it becomes speech. Two lips accept the voice from the two parts of the lungs (the left and the right) and turn it into speech. Each lung consists of five parts so as to pass to the five parts in the mouth: to the guttural letters *AChHA*, the labial letters *BOMoCH*, the palatal letters *GIChiK*, the lingual letters *DaTLaT* and the dental letters *ZaSSHRaTZ*.

The seven primary *Sefirot* of *ZA* are called "Seven Heavens." The seventy names of *ZA* originate from the seventy (7 x 10) *Sefirot* of *ZA*. *ZA* himself is called "Heaven," and *Malchut* is called "earth." The *Sefirot* of *ZA* are also known as *Ruach* (because of the Light of *Ruach* in them), which ascends to *Bina* (ears), where it turns to sound, with *Hochma* in the left ear and *Hassadim* in the right.

THE LETTER *TAV*

Each of the twenty-two letters corresponds to a particular spiritual degree, on which it acts. The letter itself is that spiritual degree. Hence, the letter *Tav* claims that its properties are the most suitable for the creation of the world, that its properties can bring the world to correction and to the goal of creation, for it defines the property of "truth," the Creator's seal.

The impure forces exist solely on account of the miniature Light received from the pure forces; this Light is called *Ner Dakik* (tiny candle). Without this Light, the impure forces would neither be able to exist nor to function—tempting man with the pleasures they received from the tiny spark of Light that fell from the pure *Sefirot*. Therefore, the last, lowest pure degree lets a little bit of the Upper Light down to the impure forces.

Without the support of the pure forces, the impure forces would instantly disappear. A question arises: who needs them to exist and what for? Obviously, the impure forces were created on a par with pure ones by the Creator Himself, for there is no other power in the entire universe besides Him.

It was necessary to create impure forces in order to concentrate them in the enormous desires to receive pleasure, in immense egoism. The system of

the impure worlds of *ABYA* serves as a kind of storehouse of desires to receive pleasure, from which, to the extent of his correction, man can take more and more new desires so as to correct them. Thus, by attaching uncorrected impure forces to himself and correcting them, man can gradually ascend higher and higher, up to the level of the Creator. For this purpose the Creator created impure forces and sustains them through the system of pure ones.

The impure system of the worlds *ABYA* exists on the same level, parallel to the pure one. Our world is located under these two spiritual systems. Our world is also called egoistic and impure, but its forces and desires are so insignificant that they are located below the worlds of the impure *ABYA*.

When, with the help of Kabbalah, one surmounts the level of our world's egoism, he enters the pure world of *Assiya*. And immediately after, the impure world of *Assiya* begins to influence him, tempting him with its false pleasures. By overcoming the temptations of the impure world of *Assiya*, one ascends spiritually. But until one surmounts the impure desires of his body, of our world, he will not begin to sense, or enter the spiritual worlds, for he would not be able to withstand the impure forces that act there.

Unlike the forces that act in the spiritual world, man in our world is only influenced by the small egoistic force called his "body," his ego. Man can struggle with this force, either winning or losing his battles. But even if he is defeated, man retains that tiny spark of Light (*Ner Dakik*), which sustains his existence.

Rabbi Yehuda Ashlag gives the following example: man's work in this world resembles writing on a school blackboard, where any mistake may be wiped off without harming the writer, where he can make corrections and write anew, until he learns to write correctly. Only when he learns to write correctly is he allowed to enter the spiritual realm.

Therefore, our world is the most insignificant of all. Everyone must begin here, and everyone is bound to return here, and be born again and again until he crosses the boundary between our world and the spiritual one. (There are many additional conditions required for the soul to not descend to this world anymore, and those who will merit, will understand).

Hence, the vertical line, the leg of the letter *Kuf*, descends below the writing line, which signifies the Light descending through this letter down to the impure forces. And no other letter descends below the writing line, like the *Kuf* does.

For the impure forces to exist (any creature, whether pure or impure, can only exist by receiving Light), the last, lowest degree of pure forces descends into the impure forces and gives them the Light necessary for their existence and

realization of their role: to entice man with their pleasures and convince him to act according to the law of the impure forces.

At first, the left leg of the letter *Tav* also descended below the writing line. But the Creator saw that the impure forces would then be too closely connected to pure ones, so He severed this connection and returned the left leg of the letter *Tav* back to the writing line, to the level of the pure forces.

As a result of this shortening, the left leg of the *Tav* doubled in thickness, as it folded in two, and no Light passes to the impure forces anymore. On the contrary, it even becomes the Creator's seal by holding the impure forces at bay and preventing them from stealing the Upper Light, for as soon as any impure forces touch it, they instantly die.

And all the life-force necessary for the sustenance of the impure forces is passed by the Creator through the letter *Kuf*, because, being the first letter of *Malchut*, it is remote from them; thus, there is no fear or risk that its connection to the impure forces would become too strong.

Malchut consists of only four letters from Above downwards: *Kuf*, *Reish*, *Shin*, and *Tav*. *Kuf* is the first, *Tav* is the last, and below it are the impure forces. Therefore, if they receive the Light they need according to the thought of creation from *Kuf*, the furthest letter from them, the impure forces have no way of "stealing" more Light than *Malchut*, who consists of four letters, is obliged to give them.

This is why this letter is called *Kuf*, to show that it gives strength to the impure system of *ABYA*—a fake (nonexistent) man, just as a monkey (*Kof* in Hebrew) resembles a human being.

And it misleads people by pretending to be the truth and claiming that its path leads to the attainment of spirituality, the Creator, *Lishma*, the sensation of the Creator. However, the pure forces maintain that only with the help of the Torah can man attain adequate correction of his properties so as to merge them with the Creator.

And this is what the letter *Tav* claimed: because it is the Creator's seal of truth, it stands at the end of the pure system and does not allow the impure forces to cling to pure ones, and pose as if they are pure. This is why its properties are worthy of becoming the basis for the creation of the world—so that via the analysis of good and evil, purity and impurity, inhabitants of this world may be sure that by acquiring its properties they will achieve the goal of their creation.

The four letters *Kuf-Reish-Shin-Tav* make up the four *Sefirot* of *Malchut* of the world of *Atzilut*: *Keter-Hochma-Bina-Tifferet*, where *Tifferet* consists of six *Sefirot*—*Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*. But when the letter *Kuf* is by itself, without *Reish-Shin-Tav*, the Torah, which spreads to the worlds *BYA*, also shines upon the impure forces, and the angel of death receives the strength to destroy all that lives. This state is designated by the letter *Kuf*. But when *Malchut* is corrected, she is designated by the letter *Hey*, whose difference from *Kuf* lies in the long leg of the *Kuf* (*Malchut de Malchut*).

This long left leg, which turns the *Hey* into *Kuf*, indicates that the Light descends from the pure forces (*Partzufim*) to the impure worlds of *BYA*, the impure forces referred to as death. And when *Malchut* joins with *Bina* and receives the strength from *Bina* to ascend and receive the Light, the other letters join *Malchut*, and she draws the Light of life from *Bina*.

In this state, the left leg of the *Kuf* is reduced in half, turning the *Kuf* into *Tav*, whose left leg is twice as thick, due to its shortening. The part of *Malchut* that passed Light to the impure forces now ascended out of them, hence there are two kinds of *Malchut*: *Miftacha* (key)—the part that joined with *Bina*, and *Man'ula* (lock)—the part that ascended out of the impure forces.

These two parts of *Malchut* manifest in different ways: *Miftacha*—openly and *Man'ula*—secretly. Two paths of bringing man to correction emerge from them: the good path of the Torah and the path of suffering.

However, after *Malchut* corrects her properties and joins with *Bina*, she no longer parts from *Bina*, but, upon receiving Light from her, *Malchut* pours it onto the worlds, and the impure forces lose their strength to sow death and rule over the world. And if a case arises where a sinner must be punished, the impure forces must first receive permission to punish him, for without permission they may not reveal the *Man'ula*.

Thus, after *Malchut* joins with *Bina*, thereby correcting her properties, the impure forces are no longer free to rule the world, unless they are permitted. The reason for this is the letter *Tet*, the last letter of *Bina*, which sends the Light of life to all with the help of the *Miftacha*. After *Malchut* joins with *Bina*, she becomes a *Miftacha*, and does not let go of this connection. Respectively, the impure forces, the leg of the letter *Kuf*, can no longer sow death.

Three places emerge from this: (i) where only the properties of the letter *Tet* rule by shining with the Light of life of this world; (ii) the entire world after *Malchut* joins with *Bina*, defined as *Miftacha*, when the letter *Tet* shines upon all, but permits the punishment of sinners according to the rule: "You advance

towards the goal either by the path of the Torah or by the path of suffering"; (iii) hell, the place of eternal punishment by the letter *Kuf*, in contrast with the first place, ruled by the letter *Tet*, where life is eternally prosperous.

All the letters with all their secret properties, described by those who understand them, are located in the Temple. All the Upper and lower worlds are created and function in the framework of their laws-properties, and the Supernal Name, the Creator's name *HaVaYaH* rules over all.

The *Mishkan* (tabernacle) in the Temple was also designed with the help of letters, for its builder, Betzalel, knew how to join the letters that made Heaven and earth. And since he was unique in possessing this wisdom, he was entrusted with the building of the sanctuary.

As the Creator chose Betzalel Above, so He wished him to be chosen below, as He said to Moshe Above: "Choose Betzalel." So Moshe said to his people below: "The Creator has chosen Betzalel." For such was Betzalel's name-property (*Be Tzel El*)—"In the Creator's shadow."

The Creator is called ZA or the *Sefira Tifferet* in *Partzuf* ZA, which shines upon the *Sefira Yesod*, called *Tzadik* (righteous one). Betzalel is called *Yesod*, which receives the Light of *VAK*—an incomplete Light—from *Tifferet*, which is hence called "sitting in the shadow," and, in turn, shining into *Malchut*. Thus, like *Tifferet*, the *Sefira Yesod* that passes this Light also consists of six *Sefirot*: *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*.

The name of the letter *Tav*, "truth," indicates that in order to reach its level, its degree, one must attain the property of truth. Therefore, the letter *Tav* claimed that with its properties man can fully analyze good and evil, renounce his impure desires as false, and to the degree that he renounces them, draw closer to the pure desires (forces), and thereby be certain that he will reach the goal of creation—correction of all his desires (*Gmar Tikkun*, end of correction).

This corresponds to the saying: "The Creator is close only to those who truly ask Him for help." For only with His help can one achieve correction and spiritual elevation. However, this help only comes to those who genuinely, "truly" demand it. As soon as man is able to cry out wholeheartedly for the Creator's help, he instantly receives it. And if he does not receive an answer from the Creator—it is a sign that his request is not yet complete, that he did not yet fully realize his egoistic nature and properties as worthless, has not yet fully felt his helplessness and inability to exit and correct his properties by himself. This is why letter *Tav* was certain that once man acquires its property of truth, he will be able to reach the goal.

But the Creator answered her that it is not worthy of becoming the basis of creation, for the forces of judgment that would arise from it would be so strong that even the complete righteous, who fulfilled the entire Torah from *Aleph* to *Tav* (A to Z) and reached the property of truth, will nevertheless be punished by it, for they have not destroyed all the sinners, as it is written in the Talmud (*Shabbat*, 55).

Furthermore, the Creator declines its request, for it is also the seal of death, as its power brought death to this world. For man is bound to die, as the serpent forged its seal and deceived Adam in his understanding of the Tree of Knowledge. This is why the world cannot exist with its properties.

THE LETTER *SHIN*

24. The letter *Shin* appeared before the Creator and said: "Maker of the world, it befits the world to be created with me, for Your own name *Shadday* begins with me." The Creator replied: "You are fine, handsome, and truthful, but since the letters (properties) of the word *Sheker* (falsehood) took you to be with them, I cannot create the world with your properties, for *SheKeR* (falsehood) exists only because the letters *Kuf* and *Reish* took you."

Malchut consists of ten *Sefirot* and has two endings:

1) If she has only her own properties, she contains all ten *Sefirot*, from *Keter de Malchut* to *Malchut de Malchut*. In this case she firmly restricts the diffusion of Light and is designated by the letter *Tav*;
2) If *Ima-Bina* of the world of *Atzilut* fills *Malchut* with her Light, *Partzuf Malchut* ends not in the *Sefira Malchut*, but in the *Sefira Yesod*, and is designated by the letter *Shin*.

The three tips of the letter *Shin* are called its crown and signify the Light of *Bina*, *Ohr Hassadim* (the Light of Mercy), which descends from *Partzuf Ima-Bina* into *Partzuf Malchut*. This Light of *Bina*, *Ohr Hassadim* (the Light of Mercy), creates new altruistic properties in *Malchut*, altruistic intentions to receive the Light for the Creator's sake, after which *Partzuf Malchut* can receive the *Ohr Hochma* (Light of Wisdom) from ZA (Talmud, *Sanhedrin*, 22). When bonded so, ZA and *Malchut* are called "husband and wife," and the Light that *Malchut* receives from ZA is called "100 blessings."

This new ending of *Partzuf Malchut* in the *Sefira Yesod* instead of in the *Sefira Malchut* is therefore called *Yesod de Nukva* or "the central point of existence,"

for all that exists in the world originates from it and exists thanks to it. *Partzuf Malchut* is the sum of all the creatures, and we are all its parts. All the worlds and all that inhabit them constitute various parts of *Partzuf Malchut* of the world of *Atzilut*.

Each Upper *Partzuf* is considered the Creator of its adjacent lower *Partzuf*, for the latter originates (born) from it. Therefore, in relation to all the creatures, *Zeir Anpin* of the world of *Atzilut* is considered and called "the Creator," our Creator.

And, like the *Tav*, the letter *Shin* is called "truth" and "the Creator's seal," for a seal signifies the end of a spiritual object—*Partzuf*, like a seal fixed at the end of a letter, written in the name of the Creator. The Creator's seal is similar to Himself; this is why the seal is called the mark of truth, for only the presence of a seal gives a letter the force of truth, and confirms the truthfulness of its content.

However, the significance of the letter *Shin* is greater than that of the letter *Tav*, for *Shin* is the first letter of the word *Shadday*, one of the Creator's names-properties, designating His power, by which He said "*Dai*" (enough) to creation—stop and do not descend further (Talmud, *Hagigah*, 12)—do not descend below the letter *Shin*.

This reveals that the world and its inhabitants can only exist with the help of the letter *Shin*, thanks to its property that restricts the diffusion of Light. The Creator said: "Stop, Creature, at the letter *Shin*, and do not spread to the letter *Tav*," for if the Light had spread to *Tav*, the impure forces would have received such great strength that man would have no hope of escaping them and reaching altruistic properties. This is why the ending point of *Shin* is called "the central point of existence."

Therefore, after the letter *Shin* saw the Creator refuse the letter *Tav*, precisely because ending the diffusion of Light with *Tav* creates conditions for correction of the world that are too difficult for man to meet, the letter *Shin* claimed that its property of *Shadday* is suitable for the creation of the world, and was certain that the Creator would choose it—its properties—as the basis of creation, for it possesses all the advantages that *Tav* lacked, which was the reason for the Creator's refusal.

And it has *Tav's* advantage, as well: it is the Creator's seal—truth. Moreover, it has an additional advantage: it is called by the name *Shadday*, the new ending of *Malchut* for the inhabitants of the world, instead of the ending by the property

of the letter *Tav*. Based on all that, the letter *Shin* found the strength and courage to appear before the Creator with the proposition to create the world with it.

But the Creator answered that precisely because of *Shin*'s additional advantages compared to those of the letter *Tav*, the impure forces opposite it are strengthened. For opposite each letter (spiritually pure forces or properties) there is an opposing impure force (egoistic desire), as it is written: "The Creator had made one opposite the other" (*Kohelet*, 7:14).

The strengthening of the impure forces from the properties of the letter *Shin* occurred as a result of her properties joining the impure properties of falsehood, forging spiritual purity of the letters *Kuf* and *Reish*: falsehood would be unable to exist in the world, for it would be recognized at once, had the letters *Kuf* and *Reish* not put *Shin* at the head of the word *SheKeR* (falsehood). And when truth stands at the head of the word that designates the property of falsehood, man naturally tends to err.

There are two sources of impure forces: the first is a small luminescence (*Ner Dakik*), which the pure force itself (the Creator) sends to the impure forces (desires) so as to sustain them. This is done so they would not disappear until there is a need to "punish" the sinners with them. However, these are small forces—their height is not great, for they receive only a small luminescence, sufficient to sustain their life.

This small luminescence descends into the impure forces from the letter *Kuf*, which results in these impure forces becoming similar to man in the worlds *BYA*, as a monkey in comparison to a human being, as it is said: "The Creator had made one opposite the other" (*Kohelet*, 7:14).

The second source of impure forces arises from the lower ones' spiritual fall: as a result of people's evil, egoistic actions, the Light passes from the system of the pure forces into the impure. And the first transgression is Adam's sin, by which the system of the impure forces assumed an identical formation to that of the pure system, stationing itself opposite, parallel to it. As a result, the impure worlds *ABYA* emerged opposite the pure ones.

The second source of impure forces is the letter *Reish*, which indicates that the impure forces rise and attach themselves to the pure forces, right up to the level of *Bina* of *Malchut*, designated by the letter *Dalet*.

As was previously stated, the twenty-two letters of *Partzuf Malchut* of the world of *Atzilut* are divided in three groups of letters: units in *Bina*, tens in *ZA*, and hundreds in *Malchut*.

PARTZUF	SEFIROT	LETTERS
BINA (IMA)	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*
ZA	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*
MALCHUT	*Bina* *ZA* *Malchut*	*Aleph-Tet* *Yod-Tzadik* *Kuf-Tav*

The letters *Aleph-Bet-Gimel* correspond to *Sefirot Keter-Hochma-Bina*, called "the head" of a spiritual object (*Partzuf*). The letters from *Dalet* to *Tet* refer to the body of the *Partzuf*.

Aleph	-	Keter	**HEAD**
Bet	-	Hochma	
Gimel	-	Bina	
Dalet	-	Hesed	**BODY**
Hey	-	Gevura	
Vav	-	Tifferet	
Zayin	-	Netzah	
Chet	-	Hod	
Tet	-	Yesod	

The body only receives what descends to it from the head. Therefore, *Dalet*, the first letter of the body, through which the body receives Light from the head, is called *Dalah ve Aniyah* (poor and destitute). *Dalet* only receives what *Gimel* gives it. Since *Gimel* contains the Light of *Hassadim*, that is, what descends into *Dalet*.

And this is why the letter *Gimel* is called *Gomel Hassadim* (merciful One) (Talmud, *Shabbat*, 104), according to its action with regard to *Dalet*, which would otherwise be completely without Light. The protruding sharp angle on the right side of *Dalet* is the sign of *Dalet's* abundance of *Ohr Hassadim*.

However, opposite the pure (altruistic) *Malchut*, stands the impure *Malchut*, who is pride and does not wish to receive the Light from *Gimel* and rely on it. Instead, she rises up in the desire to be the head, and in so creates the sharp angle of the *Dalet*. That indicates that the presence of *Ohr Hassadim* disappears, transforming it into the letter *Reish*, which is written as it is pronounced—with two letters: *Reish* and *Shin*.

The true merging of the pure ZA and *Malchut* is called *ECHaD* (one), consists of the letters *Aleph*, *Chet* and *Dalet*, for the letters from *Aleph* to *Chet* are the nine *Sefirot* of ZA. He passes the Light from *Gimel* of *Bina* to *Gimel* of *Malchut*, resulting in *Malchut* being filled with the Light of *Hassadim*, thereby becoming *Dalet* with a protruding right angle. As a result of this, ZA and *Malchut* become one.

When the lower ones (people) sin in their actions (intentions), they give the impure *Malchut* the strength to cling to the pure one—*Dalet*, to erase the sharp angle of the Light of *Hassadim* and turn it into the letter *Reish*. Thus, the word *Echad* (one) becomes *Acher* (other, alien, foreign): *Aleph-Chet-Dalet* of the word *Echad* are transformed into *Aleph-Chet-Reish* of the word *Acher*, for instead of the connection with the Creator emerges a connection with other, impure forces, called "*Elokim Acherim*" (other gods), which cling to ZA and *Malchut* of the pure world of *Atzilut*.

This leads to the letters *Kuf* and *Reish* distorting the Creator's seal (*Shin*), the letter of truth. As a result, *Yesod* of *Malchut*, which receives from *Yesod de* ZA, becomes linked to the impure source instead of the pure, for a new *Yesod* of the impure *Malchut* was formed with the help of the letter *Shin*.

From here the impure forces develop up to ten *Sefirot* with a head and a body, whereas *Shin* becomes the source of all that desolates, for destruction of purity begets impurity. And from this emerged the system of the impure worlds *ABYA* of the impure man.

Thus, we have learned how the letters *Kuf* and *Reish* became the two sources of emergence and development of impure forces. And since the impure forces pose as pure, they are called false, counterfeit letters whose purpose is to annihilate the system of the pure forces and their unity with the Creator, so as to forge themselves out of the devastation of the pure forces.

The birth of the impure forces from the destruction of the pure ones is possible on account of the letter *Shin*, *Yesod* of *Malchut*, joining with the impure forces as a result of the forging of the letter *Reish* out of *Dalet*. Thereby,

Echad turns into *Acher*, and the system of the impure forces (*Elokim Acherim*, other gods) is created.

And had the letters *Kuf* and *Reish* not captured the letter *Shin*, such an enormous system of impure forces, so capable of lying and falsifying everything in the eyes of man, would not have come into being.

Therefore, the Creator answered the letter *Shin*: "Though you are good, you will stand at the head of the word *Sheker* (falsehood) together with the letters *Kuf* and *Reish*. Indeed, upon capturing you, with your power they will be able to create an entire system of impure forces of falsehood and forgery. Hence, I cannot create the world with your properties, for since there is an impure system opposite from you, it is impossible to achieve the goal of creation with you."

THE LETTERS *KUF* AND *REISH*

25. From the aforesaid, it follows that whoever wishes to tell a lie will succeed if he first tells the truth as a base on which the lie will then grow and start to act. And this is because the letter *Shin* is a letter of truth, in which the Patriarchs had been united, for the three lines in the writing of the letter *Shin* (ש) signify the three Patriarchs, who designate the *Sefirot*-properties *Hesed-Gevura-Tifferet*.

The letters *Kuf* and *Reish* indicate the evil side, as they form the impure side, called *KaR* (cold), which lacks warmth and life, for it draws its sustenance from *Malchut* when she turns from living water into ice. However, to create an opportunity to exist, these letters attach the *Shin* to themselves, thus creating the combination *KeSHeR* (tie, knot), which embodies strength and survival.

For the Light of *Hesed-Gevura-Tifferet* of *Bina*, which she receives from *Yesod de ZA*, creates a new ending in *Malchut*, a new *Kli*-desire to receive the Light called "100 blessings" from *ZA*. And since *Hesed-Gevura-Tifferet* are called the Patriarchs, and the Light that passes to *Malchut* descends from them, the letter *Shin* that designates them is called "truth."

By eliminating the sharp angle of the letter *Dalet*, the impure forces turn it into the letter *Reish*. By this, they convert the word *ECHaD* into *ACHeR*, thereby stealing *Yesod* of the pure *Malchut*, designated by *Shin*. Also, with the letter *Shin* they build the *Yesod* of the impure *Malchut*, which leads to a very strong clinging of impure forces to pure ones. This clinging is called *KeSHeR*, the reciprocal tie joining pure and impure forces, a knot that is not easily severed.

From the aforesaid, we see that the reason for the letters wishing for the world to be created with them is that each of them believes that only its properties can correct the world. The letter *Shin* thinks that the Light of *Hassadim* will bring the souls to the goal of creation. However, the letters *Kuf* and *Reish*—*KaR* (cold)—do not desire this Light, for receiving the Light of Mercy for the sake of bestowal is pure, but receiving it for the sake of pleasure is impure.

THE LETTER *TZADIK*

26. Subsequently, the letter *Tzadik* appeared before the Creator and said: "Master of the world, You should create the world with me, for *Tzadikim* (the righteous) are marked by me. You, who is called a *Tzadik* (righteous one), are also recorded within me, for You are righteous and You love righteousness. Therefore, my properties are suitable to create the world by."

The Creator answered: "*Tzadik*, you are truly righteous, but you must remain concealed and not be revealed to the extent required were the world to be created by you, so as to not give the world an excuse." The concealment of the letter *Tzadik* is necessary, for first came the letter *Nun*, which was then joined by the letter *Yod* from the Creator's Holy Name *Yod-Hey-Vav-Hey* (*HaVaYaH*), who stood above it as a mark of the bond between the Creator and His creations, mounted the letter *Nun* and joined it on its right hand side, thereby creating the letter *Tzadik*.

The reason for the necessity of concealing the letter *Tzadik*, which makes it unsuitable for the creation of the world with it, is that when the Creator created Adam, i.e., ZA, He created him as two *Partzufim*-objects—male and female, connected to each other back to back. This is why the letter *Yod* stands with its back to the back of the letter *Nun*, both facing opposite directions, just as the letter *Tzadik* is depicted: the face of *Yod* turned upwards, while the face of *Nun* is turned downwards.

And the Creator also said to *Tzadik*: "In the future I will revoke the relationship of back-to back, and will join them face-to-face. In another place shall you so rise as such, but not at the beginning of creation. For in the beginning of creation, you must be connected back-to-back by the letters *Nun* and *Yod*, for this form indicates that the Light in you is concealed. Therefore, the world cannot be created with you." The letter *Tzadik* then left.

Tzadik came to suggest that the world should be created with its properties, for when it saw that the *Tav*'s request was turned down by the Creator due to

its heavy laws, and the letter *Shin*—due to the impure forces clinging to it—it thought that its properties could be suitable for the creation of the world. After all, it, too, contains the Creator's seal, and no impure forces cling to it.

That is why *Tzadik* said to the Creator that the righteous are sealed by its name as a mark of their union with Him, by circumcision and turning up of the place of contact (*Zivug*) with the Creator, which, thanks to these corrections, repels all the impure forces.

The Creator, called *Bina*, is also marked by *Tzadik*, for He is righteous like ZA, since the Upper Part of *Bina* of the world of *Atzilut* (*Aba ve Ima—AVI*) corresponds to the male and female parts, like ZA and *Malchut*. And *AVI* are forever joined so as to send down the Light of Mercy and thus sustain the existence of all that are below them. This is why *Tzadik* thought itself suitable for creating the world, for the world lives by the Light of Mercy, and can reach the goal with its help.

The letter *Tzadik* is called the *Sefira Yesod* of ZA. When *Yesod* joins with *Malchut*, it is defined as *Tzadik* (righteous), for the nine *Sefirot* of ZA are from *Yod* to *Tzadik*, and *Kuf* is the beginning of *Malchut*, which consists of four *Sefirot*—*Kuf*, *Reish*, *Shin*, and *Tav*.

When *Malchut* is joined with *Yesod* of ZA, *Kuf* is joined with *Tzadik*, and *Yesod* is called *Tzadik* (righteous). And to this the Creator replied to *Tzadik* that it is *Tzadik* in *Yesod* of ZA: "And you are *Tzadik* in Me, for *AVI* are forever joined so as to pour down the Light of Mercy and sustain the existence of the lower ones. And you are righteous, for *Malchut* is also connected to you, just as in the alphabet, *Kuf* follows *Tzadik*. Yet, in spite of all that, you do not merit for your properties to become the basis of the world."

Yesod of ZA includes in itself *Malchut* in the form of the letter *Kuf* in the word *TzadiK*. And when *Malchut* is included in *Yesod* as *Tzadik*, it is designated by the letter *Nun*, for *Nun* is *Gevura* of ZA (*Yod-Keter*, *Chaf-Hochma*, *Lamed-Bina*, *Mem-Hesed*, *Nun-Gevura*).

When ZA grows and becomes big, his *Sefirot Hesed-Gevura-Tifferet* become *Sefirot Hochma-Bina-Daat*. Thus, *Gevura* becomes *Bina*. And when ZA becomes small once again, *Bina*, too, returns to being *Gevura* (*Nun*). This fall is designated by *Nun*'s head looking down.

The letter *Tzadik* consists of the letters *Nun* and *Yod* connected back-to-back. The letter *Nun* designates *Malchut* with the properties of the *Sefira Yesod* included in her; *Yod* designates the actual *Yesod* of ZA. Their connection—back-to-back, facing out in opposite directions—indicates that impure forces cling to their backs.

They conceal their backs from strangers since there is a flaw in their backs—the desire to receive the Light of Wisdom (*Ohr Hochma*). This flaw must be concealed so as to prevent the impure forces from clinging to their backs. Therefore, the letter *Tzadik* is unsuitable for the world to be created by its properties. Its very shape reveals an opportunity for the impure forces to cling to it; this is why Adam (created out of ZA and *Malchut* when they are joined as *Tzadik*) is also created consisting of two halves, male and female, joined at their backs.

And if the letter *Tzadik* were to argue that in the big state, in the presence of *Ohr Hochma*, ZA and *Malchut* unite face-to-face, it would be told that such connection is impossible at their place, but only during their ascent to *AVI*. For if such a connection were possible in their own place, the impure forces would immediately cling to them. For this reason, the letter *Tzadik* is unworthy of becoming the basis of the universe.

THE LETTER *PEH*

27. The letter *Peh* entered and said: "Master of the world, it would be good to create the world with me, for the future liberation of the world is inscribed in me, as the word *Pedut* (liberation, redemption) begins with me. That is, liberation is deliverance from all suffering. And it is therefore fitting to create the world with me."

The Creator answered her: "Though you are fine, the word *Peshah* (transgression) begins with you and is secretly denoted by you, like a serpent that strikes and hides its head in its body. So a sinner bows his head, hiding from others' eyes, but stretches out his hands to sin. So is the shape of the letter *Peh*, whose head is hidden inside it." And the Creator also said to the letter *Ayin* that it would be unfitting to create the world with its properties, for within it is the property of *Avon* (crime, sin). And though *Ayin* tried to object, saying that its properties are contained in the word *Anavah* (humility), the Creator refused it nonetheless.

Pedut (Liberation) begins with the letter *Peh*, meaning that the property of *Peh* is contained in future liberation. This is why the letter *Peh* claims that it is worthy of being the basis of the world. Indeed, both *Galut* (exile) and *Ge'ula* (redemption) depend on *Malchut*: when *Malchut* has no inner Light of *Hochma*, the people of Israel are exiled from the land of Israel. For in our world, the land of Israel corresponds to *Malchut* of the world of *Atzilut*, the spiritual land of Israel.

Just as in the spiritual world, ZA (Israel) distances from *Malchut* (the land of Israel), the people of Israel separate and leave their land in our world. And when the children of Israel correct their actions, they cause ZA (Israel) to fill his *Malchut* (the land of Israel) with Light, build her with his Light and unite with her face-to-face. As a result, the children of Israel of our world merit redemption and return to their land.

The Light from ZA, which builds and fills *Malchut*, descends from *Sefirot Netzah* and *Hod* in ZA. *Hochma* of *Malchut* clothes in *Netzah* and *Bina* of *Malchut* clothes in *Hod*. The letters *Ayin* and *Peh* are *Netzah* and *Hod* in ZA. This is why *Peh*, the *Sefira Hod* in ZA, claimed that it was suitable to be the basis of the world, for the Light of *Hochma* that brings redemption to the entire world stems from *Peh* to *Malchut*. Thus, if the world achieved its property, it would undoubtedly reach the end of correction—complete redemption.

The letter *Peh* thought that it was more suitable to become the basis of the world than *Ayin* because although *Ohr Hochma* enters *Netzah-Ayin* and *Hod-Peh*, and is mainly present in *Netzah-Ayin*, redemption depends on *Hod-Peh*, nonetheless. That is because initially, *Bina* liberates *Malchut* from her restrictions and thereby redeems her.

By receiving from *Bina* her properties of mercy, *Malchut* merits redemption. This is fulfilled in the following way: *Bina* transcends her own properties and joins with *Malchut*, as a result of which, upon receiving the Light of *Hassadim*, *Malchut* can now receive the Light of *Hochma*. The restrictions imposed on the reception of Light mostly affect the left side, i.e., *Hod-Peh* in ZA. And that is why the letter *Peh* thought that since the Light of *Bina* enters it, and not *Netzah-Ayin*, it is better suited to become the basis of the world.

However, all the individual corrections made during the 6,000 years of the world's existence until the end of correction are considered incomplete, for the Upper Light, which allows for the discovery and analysis of all the impure forces within oneself, is not present in its entirety. Therefore, the Light may not be received in the worlds of BYA, below *Parsa*, below the boundary that separates the world of *Atzilut* from the worlds of BYA.

Parsa is *Malchut* that ascended to *Bina* in order to restrict the diffusion and reception of Light into those parts of her that are located below *Bina*. And as a consequence of Adam's attempt to nevertheless receive the Light under the *Parsa*, impurity slipped into *Malchut*, of which it is said that the serpent appeared before Chava (Eve) and brought impurity upon her (Talmud, *Shabbat*, 146). This impurity will only be corrected at the end of correction.

The thing is that the absence of the Upper Light in the force capable of discerning good from evil in all of *Malchut's* thickness gives rise to a flaw called "tears"—two tears that fall into a vast sea from the two eyes of *Hochma* and *Bina* that are concealed from all.

The two eyes are *Hochma* and *Bina*, and the tears signify the flaw in them from the presence of the impure force that appeared in them as a result of Adam's sin. This led to the ruin of the two Temples. These tears in *Malchut's* eyes will only dry at the end of correction, when death disappears from the world and all the Light shines in *Hochma* and *Bina* (item 56).

So the letter *Peh* was told that although it brings the world *Pedut* (redemption) with its Light, and although all redemptions pass only through it, this Light is incomplete. All the individual corrections are imperfect, for they come and go, just as the two Temples.

For the properties of *Peshah* (transgression) and *Pedut* (redemption) in the letter *Peh* are not sufficiently perfect and complete so as to withstand the sin of Adam, for in the absence of the full Light of *Hochma*, there is clinging of impure forces. Hence, the letter *Peh* is unworthy of being the basis of the world.

And since the property of *Peshah* (transgression) is concealed, the force of the serpent is present therein, deceiving people and leading them to their death. And it is impossible to kill it, just as a snake bites and immediately hides its head in itself (similar to the head of the letter *Peh*), which makes it impossible to kill it, for one may only kill the serpent within oneself by striking the "head." This is why the letter *Peh* is unsuitable for the creation of the world.

THE LETTER *AYIN*

Bina of the world of *Atzilut* is called *Ima Ilaa* (Supernal Mother) and also *Anavah* (modesty, humility). (Here, the capital "A" designates the letter *Ayin*, not to be confused with *Aleph*). The *Sefira Netzah* of *Zeir Anpin* (designated by the letter *Ayin*) clothes into *Malchut* with all of its Light, and ascends to *Bina*, who adorns her with her own adornments: *Bina* clothes into *Netzah* of ZA. But since the letter *Peh*, signifying *Peshah* (transgression) is concealed in *Netzah*, the Creator refused to create the world with its properties, as it is written in item 27.

Two words render the meaning of the word "transgression" in Hebrew: *Peshah* and *Avon*. However, "transgression" is mainly concentrated in the letter *Peh*, for *Malchut* of ZA connects into the *Sefira Hod* of ZA.

As a result of Adam's sin, *Klipot* (shells, impure forces) cling to *Malchut* of ZA. But *Netzah* of ZA is a property of ZA himself, and impure forces cannot cling to it. Yet, as it is written in the Talmud (*Baba Kama*), even *Netzah* is subject to *Klipot* clinging to it.

This flaw—the ability of the impure forces to cling to *Netzah* of ZA—is called "transgression." However, the word *Avon* (not *Peshah*) indicates that *Netzah* is pure and direct, and that the transgression is caused by its connection with the *Sefira Hod*.

The reason the Creator turns to the letters *Peh* and *Ayin* at the same time is that *Netzah* and *Hod* are like two body parts—two legs. This is why they both appeared before Him with their requests. However, *The Zohar* clarifies each of them (their properties) one at a time.

THE LETTER *SAMECH*

28. The letter *Samech* appeared before the Creator and said: "Creator of the world, it would be good to create the world with my properties, for within me is *Smicha* (support) for the fallen, as it is written: 'The Creator supports (*Somech*) all who fall.'" The Creator replied: "That is why you are needed in your place; do not move from it. If you move from your place, contained in the word *Somech*, those who fall will lose your support, for they rely on you (your properties)." Having heard this, the letter *Samech* departed.

The letter *Samech* stands for *Sefira Tifferet* in ZA, i.e., *Bina* in the body of ZA. Since *Sefirot Keter-Hochma-Bina* (*KHB*) were transformed into *Hesed-Gevura-Tifferet* (*HGT*) in ZA, they were emptied of the Light of *Hochma*, and were left with only the Light of *Hassadim*, thus changing their name from *KHB* to *HGT*.

As we know, *Bina* consists of two parts: the Upper Part, called GAR: *Gimel* (three) *Rishonot* (first ones)—the first three *Sefirot KHB*, and the lower part, called ZAT: *Zayin* (seven) *Tachtonot* (lower ones)—the seven lower *Sefirot* from *Hesed* to *Malchut*. The Upper Part of *Bina* is called *Aba ve Ima* (*AVI*). Being filled with the Light of Mercy, *Aba ve Ima* exist in a state of perfection—without any desire to receive, but only to bestow.

AVI are designated by *Samech* (numerical value – 60), for they include the first three *Sefirot KHB* and three *Sefirot* of ZA, which, in view of the absence of *Ohr Hochma* in ZA, are not called *KHB*, but rather *HGT*. Therefore *AVI* consist of six *Sefirot*, each consisting of ten, totaling 60 = *Samech*.

ZAT of *Bina* receive the Light from Above and pass it on to *ZA*. This part of *Bina* has the property of *ZA*, rather than of *Bina*, as it needs to receive exactly what *ZA* needs, and then pass it to him. Since, unlike *Bina*, who does not wish to receive anything, *ZAT* of *Bina* need to receive *Ohr Hochma* for *ZA*, they feels a lack for it, and thus separate from *Bina* and an independently existing object-*Partzuf* forms out of her lower part.

This *Partzuf* is called *YESHSUT*, and it is designated by the letter *Mem* (numerical value – 40), for it consists of four *Sefirot—Tifferet-Netzah-Hod-Yesod* of *Partzuf AVI*. Owing to its shape (properties), the block-letter *Mem* is called *Mem Stumah* (closed).

However, this separation of *AVI* into two parts occurs only when they have no Light of *Hochma*, but only the Light of *Hassadim*. Consequently, the Upper Part of *Bina* remains in its perfection, whereas the lower part feels a flaw in its state by not receiving *Ohr Hochma*. And since spiritual objects are separated by the differences in their properties, the sensation of imperfection separates the lower part of *Bina* from the Upper.

However, if those below improve their "intentions" (called "actions" in the spiritual), and ask *ZA* for help in correcting their actions, overcoming the egoism of impure desires, and acquiring spiritually pure, altruistic desires, *ZA* then turns to the superior *YESHSUT*, which turns to *AVI*. *AVI* then send their request even higher, receive the Light of *Hochma* and pass it to *YESHSUT*.

Finally, *YESHSUT* and *AVI* unite into one *Partzuf*, for having received *Ohr Hochma*, *YESHSUT* becomes as perfect as *AVI* are perfect being filled with *Ohr Hassadim*. *YESHSUT* passes the Light of *Hochma* down to *ZA*, who then passes it to *Malchut*. The Light that *Malchut* receives from *ZA* is referred to as 100 blessings, for *Samech* = 60 joins with *Mem* = 40.

However, when man sins in his intentions (desires, actions), he does not turn to *Malchut* with a request for help, causing the Light of *Hochma* to disappear from *ZA*, and *ZA* returns from *Gadlut* (big state) back to *Katnut* (small state). (When *ZA* contains the Light of *Hochma*, he is called "big"; and when he is filled with only the Light of *Hassadim*, he is called "small"). And the united *Partzuf Bina* is once more divided into *AVI* and *YESHSUT*.

In this small state (*Katnut*), *ZA* and *Malchut* are in danger of impure forces (*Klipot*) clinging to them. To make certain this does not happen, for then they may fall from the world of *Atzilut* below the *Parsa* into the worlds *BYA*, *AVI* send them the property of *Samech* (the Light of Mercy). And although it is only the Light of *Hassadim* without the Light of Wisdom (Light of *Hochma*), it provides *ZA* and *Malchut* with the sensation of perfection in acts of bestowal, and thus

impure forces can no longer cling to them, for the sole intention of the impure forces is to receive the Light of Wisdom from a pure *Partzuf*.

And this is why the Light that fills ZA in *Katnut* is called *Samech*, which testifies to its action: *Samech* "supports" ZA and *Malchut* so that they wouldn't fall from the world of *Atzilut* below the *Parsa*.

That is why the letter *Samech* thought that if the world were created with its properties, it would be able to reach the goal of creation and merge with the Creator. Its Light could shine in ZA and *Malchut* even in their small state, and the *Klipa* (impure force) would not attempt to snatch the Light from them. On the contrary, the impure, egoistic forces would flee from its Light. *Samech* believed that if the world were to be created with its properties, it would be able to protect all creatures, even when their actions were corrupted, for even in such a state, the impure force would not be able to harm them.

But the Creator said to *Samech* that precisely because its role is to support those who fall and to protect the lower ones in times of their spiritual descent, it must stay in its place and not move from it. For if the world were created by it, its power would always prevail over all, ridding ZA and *Malchut* of the chance to grow out of their small state.

And if ZA and *Malchut* don't stimulate the lower ones (people) to raise MAN—request for help in achieving *Gadlut*, the Upper Light will not be able to descend to bring the creatures to the end of correction and redemption. Therefore, the letter *Samech* must support the lower ones until they merit more. But when they do merit, they will be able to receive the great Light called "100 blessings" into their entire *Partzuf*. So the Creator refused to create the world with the letter *Samech*.

"Because the lower ones need *Samech* only in their *Katnut*, in the absence of the Light of Wisdom (*Ohr Hochma*), ZON need you and you can help them. However, they need you only in their *Katnut*. But you do not help to bring them to perfection, and so you cannot be the basis of the world."

THE LETTER *NUN*

29. The letter *Nun* entered and said to the Creator: "It would be good for You to create the world with me, for *Norah Tehilot* (great praises) is written with me, as well as 'Praising of the righteous.'"

The Creator replied: "Return to your place, for you are the reason that the letter *Samech* returned to its place. And rely on it for support. For the

letter *Nun* exists in the word *Nefilah* (fall), which must be corrected by the letter *Samech*. This is the reason why it needed to return to its place—so as to strengthen the lower ones." The letter *Nun* left Him at once.

When *Nun* saw that the Creator sent the letter *Samech* away (as its properties are only used in the state of *Katnut*, that is, only to support those who had fallen from the *Gadlut*), it thought that it was worthy of being the basis of the world. This is because not only does *Nun* have all the advantages of *Samech*, but it can also use *Ohr Hochma*, the Light of *Gadlut*. Thus, the reason for the Creator's refusal to *Samech* does not apply to *Nun*.

The *Sefira Gevura* in ZA is called *Nun*, for it is entirely mitigated by *Bina's* property of mercy, called *Nun* = 50 gates of *Bina*. It is this property of *Gevura* that gives ZA the name *Norah Tehilot* (great praises). *Ima-Bina* is called *Tehilah* (praise), and since *Gevura* descends from *Bina*, it is referred to as *Norah Tehilot*, while *Nun* is used in the *Sefira Yesod*, in the *Gadlut* of ZA during his *Zivug* with *Nukva*. Like *Ima*, this is whence *Nukva* receives the name *Tehilah*, while ZA becomes one in both *Tehilot*—*Ima* and *Nukva*.

Therefore, the letter *Nun* said that, being in *Gevura*, the left line of ZA, it attracts the Light of Mercy emanated by *Samech* (*Bina*, *Ima*), which is also called the "Upper *Tehilah*," as a result of which ZA acquires its properties and the name *Norah Tehilot* to match them. This is why *Nun* has all the properties of *Samech*: the Light of Mercy that bestows perfection and repels the impure forces-desires.

The letter *Nun* added: "However, I have an additional advantage in that I am used during the big state of ZA in his *Yesod*, in the letter *Tzadik*, of which I am the left element." This *Nun* in the letter *Tzadik* is that same *Nun* that is defined as *Norah Tehilot* (praises of the righteous), for even when ZA achieves *Gadlut* during the ascent of ZON to *AVI*, *Nun* also acts in *Yesod* of ZA, connecting *Nukva* back-to-back with ZA, so that ZA receives the Light of Mercy from *AVI* (*Samech*).

And so *Nun* is called "praises of the righteous," for *Yod* (righteous one, the basis of the world) mounts it. *Nun* is called "great praises," for it attracts the Light of Wisdom to *Malchut* in the state of *Gadlut*.

Therefore, we find that *Malchut* receives all her beauty from *Nun*, which is located in *Yesod* of ZA. This is why the letter *Nun* claimed that it merits for the world to be created with its properties, for its luminescence adds to the Light of Wisdom that unites and revives ZON, and does not merely support them, like the letter *Samech*.

So the Creator answered it: "You are wrong in thinking that you merit leading the world to complete correction by your properties, without the clinging

of impure forces, for even your properties need to be supported by the letter *Samech*. Indeed, this is precisely why you are connected back-to-back with the letter *Yod*, and the Light of *Samech* guards you against the clinging of the impure forces onto you. And that is why your properties, which rely upon the strength of *Samech*, are merely ones of support. Hence, you are unworthy of becoming the basis of the world."

THE LETTERS *MEM* AND *LAMED*

30. The letter *Mem* entered and said: "Master of the world, it would be good for You to create the world by me, for *Melech* (King) is called by me." The Creator replied: "That is so, but I shall not create the world by you, for the world needs a King. Return to your place. Also, I shall not create the world with the letters *Lamed* and *Chaf* that form the word *MeLeCH* (King), as the world cannot exist without a King."

The letter *Mem* is the *Sefira Hesed* in ZA, which receives the Light from its corresponding *Sefira Hesed* in *Bina*. When, in addition to the Light of Mercy in his small state, ZA receives the Light of Wisdom and becomes big, his *Sefirot HGT* turn into *Sefirot Hochma-Bina-Daat* (*HBD*). In other words, *Hesed* in ZA ascends and becomes *Hochma*, thereby revealing a new Light, the Light of *Hochma*, the Light of the Creator's face.

This is why the letter *Mem* claimed that it was suitable for the world to be created by it, for it reveals the Creator's Light to the world, thereby eliminating any risk of impure forces clinging to it, and so the world is guaranteed complete correction.

But the Creator answered that it is forbidden to reveal this Light to the world, for the world needs for this great Light to first clothe itself in the three letters of the word *MeLeCH*. In other words, the great Light may be revealed in the world only if *Mem* joins with the letters *Lamed* and *Chaf*. So the Creator said, "Go and join with them."

Mem in the word *Melech* is *Hesed*. *Lamed* is *Bina*, which passes the Light to ZA. The letter *Chaf* is *Malchut*, *Nukva* of ZA, for there cannot be a *Melech* (*King*) without *Malchut* (Kingdom). Also, all of the Light becomes revealed only thanks to *Malchut*.

In this case, *Malchut* shines from ZA in three places:

1) *Malchut* becomes a *Kisseh* (throne) for a *King* (ZA). A *Kisseh* derives from *Kissui* (cover, concealment), so it is designated by the bent letter *Chaf*.

2) *Malchut* clothes ZA. Because the great Light is revealed only to Israel, *Malchut* clothes ZA, and when her kingdom is revealed, ZA frees himself from her garment and throws it over all the nations of the world, idolaters, and the Light of his face pours upon Israel. And all the righteous then point their finger at the Creator and say: "This is the Creator, to whom I aspired!" This diffusion of Light is designated by the letter *Chaf*.

3) *Malchut* becomes a crown on the head of ZA. And this is the property of the letter *Chaf*, of *Keter* (crown of ZA).

THE LETTER *CHAF*

31. At this time the letter *Chaf* descended from the *Kisseh* – the Creator's throne, and stood before the Creator. It trembled and said to Him: "Creator of the world, with my properties I merit to become the basis of the world, for I am *Kavod* – Your Glory." When the letter *Chaf* descended from the Creator's throne, all the worlds trembled, and the throne itself, verging on collapse. The Creator then answered: "*Chaf*, what are you doing here? I will not create the world by you. Return to your place, for you exist in the word *Kelayah* (destruction) and in the word *Kalah* (bride)."

The Creator's throne is the world of *Beria*. The appearance of the letter *Mem* before the Creator led to the letter *Chaf* falling from His throne. As a result, *Hochma* and *Bina* of the world of *Beria* trembled, as well as all the lower worlds with all their inhabitants.

All the arguments that the letters raised in their wish for the world to be created with each of them is like raising *MAN*—a request for precise measure of help from Above in the form of Upper Light (called *MAD*), corresponding to that particular letter.

If so, *ZON* will rule the world, and this ruling is effected by the very Light descending from *ZON* in the exact quantity of *MAD* that each letter evoked and caused, for the *MAD* precisely corresponds to the *MAN* in both quantity and quality, whereas *MAN* is the actual property of the letter. Hence, each letter argues that it can draw the kind of Light from Above that will surely bring all creatures to the goal.

Similarly, the Creator's answers to each of the twenty-two letters of *ZON de Atzilut* constitute the descending *MAD* (the Upper Light, strength, help) that precisely corresponds to the *MAN* raised by that particular letter. And when the

Upper Light that descends from a particular letter begins to rule the world, this signifies the Creator's reply to that letter. Since the impure forces cling to one of the letter's properties, as the Creator created two precisely balanced, opposing systems of pure and impure forces, this reveals the letter's inability to rule the world. And thus, the Creator dismissed each letter's individual claim to build the world by its property in order to bring it to the goal of creation.

Herein lies the Creator's "game" with each of the twenty-two letters, giving each the opportunity to reveal its properties, power and forces, until it becomes clear from their aspirations and analysis, which of them truly merits the world being governed by it.

From this we see that when the letter *Mem* began to reveal its great Light in the world, in doing so, it caused the fall of the *Kisse* (throne). This is so because the *Kisse* has two properties: (i) it covers and conceals the Creator, where the word *Kisse* derives from the word *Kissui*; (ii) it reveals the Creator's greatness in the worlds with the help of the three letters *MeLeCH*. Then, *Malchut* that became a *Kissui*, the Creator's cover, ascends and turns to *Chaf*—the Creator's own garments—thus revealing the King (Creator), and it becomes a crown on His head.

But as soon as the letter *Mem*, which was not clothed in *Chaf*, began to reveal the Light of the Creator's face, the letter *Chaf* fell from the *Kisse* (the throne of His Glory), stopped concealing Him, and stated that from now on only the Creator's revealed glory would rule over it, without any kind of concealment, as desired by *Mem*.

Owing to *Chaf's* fall from the throne, two hundred thousand worlds that originate from *Hochma* and *Bina* of the world of *Beria*, as well as the worlds below them, shook and trembled on the verge of collapse. For the entire connection between the lower degree or *Partzuf* and the one above it lies in the fact that *Malchut* of the Upper Degree becomes *Keter* of the lower. And the property of the letter *Chaf* consists in clothing *Malchut* of an Upper spiritual object in *Keter* of a lower one.

There are three distinctive features to the throne: (i) six steps leading to the throne, six *Sefirot—Hesed-Gevura-Tifferet-Netzah-Hod-Yesod* of the lower one; (ii) four legs of the throne, the Light in *Sefirot Keter-Hochma-Bina-Daat* of the lower one; (iii) *Malchut* of the Upper One that descends to the lower one, clothes into it, and all the Light from the Upper One is passed through her to the lower one.

Thus, when *Chaf* fell from the throne of the Creator's glory, the connection between the world of *Atzilut* and the throne (world of *Beria*) was severed. This is so because *Chaf* (*Malchut* of the world of *Atzilut*) that clothes in *Sefirot Keter-Hochma-Bina-Daat* of the world of *Beria* pours all the Light onto the world of

Beria, called the throne of His glory. But when *Chaf* fell from the throne, the connection between the world of *Atzilut* and the world of *Beria* was severed, *Chaf* trembled, for it lost the power to bestow upon the world of *Beria*, and two hundred thousand worlds (*Hochma* and *Bina* out of *Sefirot Keter-Hochma-Bina-Daat* of the world of *Beria*) trembled in fear of collapsing, for they lost all of their life-force, which they receive from the world of *Atzilut*.

Similarly, in the world of *Atzilut*, *Bina* of the world of *Atzilut*, the Creator, is connected with ZON. This is because *Partzuf Bina* of the world of *Atzilut* consists of ten *Sefirot*, and her last *Sefira*, *Malchut*, clothes in ZA of the world of *Atzilut* with the property of the letter *Chaf*. *Malchut* of the *Sefira Bina*, which clothes in ZA, is the letter *Chaf*. And this letter *Chaf* is the Creator's throne in ZA. For the Creator is *Bina*, *Sefira* above ZA. And ZA becomes a throne for *Bina*. And during the fall, the connection between *Bina* and ZA is severed, since *Chaf* is *Malchut* of *Bina*; it clothes into ZA and passes all the Light to him.

And it therefore trembled (lost its ability to bestow upon ZA), and so did two hundred thousand worlds, which are the Light for ZA, called *Hochma* and *Bina* or *KHBD*—the four legs of the throne—for all the Light departed from them. And the worlds trembled in fear of collapsing, that is, *Sefirot Hesed-Gevura-Tifferet-Netzah-Hod-Yesod* in ZA that include all the worlds below them, for all the Light of *Bina* departed thence.

The Creator told the letter *Chaf* that because it fell from the throne of His glory, the first three *Sefirot* of ZA trembled, and all the other worlds are on the verge of total collapse and destruction without any hope of restoration; hence, *Chaf* must return to its place in the throne of glory.

Chaf's return to its place in the Creator's throne takes place just as He refuses to create the world with the letter *Mem*, for the world needs a King. That is, the trembling of the letter *Chaf* as it fell from the Creator's throne, which in turn, made the worlds tremble in fear of possible collapse, and the Creator's answer to the letter *Mem* transpire simultaneously.

THE LETTER *YOD*

32. The letter *Yod* entered and said: "Maker of the world! It would be good to create the world by me, for Your Holy name begins with me." The Creator replied: "It is sufficient that you are inscribed in My Name, in Me, and all of your aspirations are to Me, and you should not be uprooted from it all."

Since *Yod* is the first letter of the Creator's name *HaVaYaH* (*Yod-Hey-Vav-Hey*), the beginning of the Creator's revelation to creatures, the first degree of the Upper Light, the letter *Yod* argued for the world to be created with its properties, for the world would then be absolutely guaranteed complete correction. However, the Creator objects to it. As was already stated, the letters' questions and the Creator's answers signify the Creator playing with each letter, where the letters' questions are their *MAN*, and the Creator's answers are *MAD* in the form of the Upper Light.

So, by telling *Yod*, "It is sufficient," the Creator thus explained the creation of restriction—that the Light is only allowed to descend to its level, but no further. And this restriction is fixed in the Creator's name *Shadday* (*Shin-Dalet-Yod*). After *Yod* began to spread with the great Light, the Creator stopped it, forbidding it to spread to the letter *Tav*, but only to *Shin* (as was said above, in item 25). He said to it: "Enough, and do not spread further. Otherwise you will not be able to remain forever in My Name *HaVaYaH*."

As the sages said: "My Name is not pronounced as it is written. For it is written *HaVaYaH*, but pronounced *Adonay*" (Talmud, *Pesahim*, 50). Indeed, the name *HaVaYaH* is not subject to change, as it is written: "For I, the Lord (*HaVaYaH*), do not change" (*Malachi*, 3:6). For corruption and its correction emerge in the days of the world's existence, meaning that constant changes are coming. Therefore, until the end of correction, the Creator is called *Adonay*, for this name is subject to change, and not *HaVaYaH*, which can never be altered.

Yet, in the future, after the end of correction, *HaVaYaH* will be pronounced as it is written. Therefore, the Creator said, "If I see some fault or evil in you, by this you will be removed from My Name, for My Name, *HaVaYaH*, may not contain anything flawed or corrected—neither corruption nor correction. And this is why the world cannot be created by your properties." There are three degrees in the letter *Yod* of the name *HaVaYaH*: in the *Sefira Hochma* of *ZA*, in *Hochma* of *AVI*, and in *Hochma* of *Arich Anpin*, called "concealed wisdom."

HaVaYaH begins with a dot, which then turns into *Yod*. Subsequently, *Yod* (*Ohr Hochma*) spreads to the sides and downward and turns into the letter *Dalet*, which consists of a horizontal roof-like line that indicates the property of *Bina-Ima* (mercy, *Hassadim*, width). When *Ohr Hassadim* stops spreading in width, *Ohr Hochma* begins to spread downward in the form of a vertical line. This is the leg of the letter *Dalet*, the property of *Hochma-Aba*.

The common property of *AVI* is designated by the letter *Dalet*. *AVI* beget *ZA*, designated by the letter *Vav* inside the *Dalet*, and eventually forms the shape

of the letter *Hey*. Thus, the request of *ZA* (*Vav*) to receive from *AVI* compels them to unite their properties of *Hochma* (vertical line) and *Hassadim* (horizontal line), with the help of the letter *Yod*. Consequently, *AVI* receive the Light from *Yod* and pass it on to *ZA*.

The screen with the desires of *Malchut* is called "a point," since the collision between the screen and the coming Light yields Returning Light. And since the received Light always consists of ten Lights, the screen is called "ten points."

Yod designates the spreading of *Nekudot* inside *Partzuf Keter*, from the Light of *Hochma* downwards, while *Vav* signifies the spreading of *Nekudot* inside *Partzuf Hochma*. However, there is no sign in *HaVaYaH* that indicates the diffusion of Light in *Keter*.

Entrance or exit of the letter *Yod* in a word signifies either presence or absence of the Light of *Hochma*. There are four kinds of correction:

1. The First *Ibur*—conception of the small state of *ZON*. This is an absolutely passive spiritual state, where the letter *Yod* enters the word *Ohr* (Light) and transforms it into *Avir* (air), becoming the *VAK* of the *Partzuf*.
2. The letter *Yod* exits the word *Avir*, which converts it back to *Ohr*: the Light of *Hochma* enters *VAK* of *Partzuf*;
3. The Second *Ibur*—conception of the *Gadlut* state of *ZON*: *AHP* of *Bina* ascend from *ZON* to *Bina*, and *GE de ZON* ascend with them, for they were together in the *Katnut* state, defined as conception of *GE de ZON*;
4. The diffusion of the Light of *Hochma*.

THE LETTER *TET*

33. The letter *Tet* entered and said: "Maker of the world, it would be good to create the world with me, for it is by me that You are called *Tov* (Good)." The Creator replied: "I will not create the world by you, for your goodness is concealed within you and is invisible. Therefore, it cannot take any part in the world that I wish to create, and will only be revealed in the world to come. And since your goodness is concealed within you, the gates of the palace will sink into the ground, for the letter *Chet* is opposite from you, and when you join together, the word *CHeT* (sin) will be formed. This is why these two letters are not recorded in the names of the holy tribes." The letter *Chet* immediately moved aside.

The letter *Tet*, whose numeric value of nine, is the inner property of the *Sefira Yesod* in ZA, while the outer property of *Yesod* in ZA is the letter *Tzadik*, whose numeric value of ninety, and it joins with *Nukva de* ZA, forming the notion of *Tzadik* (righteous one). Besides being the inner property of *Yesod* in ZA, *Tet* is also the ninth letter among the letters of *Bina* in ZA.

Also, *Tet* is called *Tov* (good). And since *Tov* is called *Tzadik*, for it is the inner Light of *Yesod*, called *Tzadik*, to whom no impure forces could cling, *Tet* calls on the above to justify its claim to become the basis of the world.

In the Talmud (*Hagiga*, 12), the sages wrote: "In the Light by which the Creator created the world, Adam saw from one end of the world to the other. But the Creator saw that the deeds of the generations of the Flood and the builders of the Tower of Babel are detrimental, and concealed that Light for the righteous in the future." Because the Creator saw that their actions will bring the threat of the clinging of the impure forces, He concealed this Light, Thus, the Light descended secretly from the Supernal Righteous (*AVI*) to the righteous one (*Yesod* in ZA), the letter *Tet*.

And so the Creator told *Tet* that because He must conceal it from the sinners and only the righteous will be worthy of it in the world to come, it cannot partake in the creation and correction of the world, for the world is ZON, and the letter *Tet* is constantly in danger of being clung to by impure forces.

And since this Light shines only secretly inside *Yesod* of ZA, and not openly, *Nukva* will not be able to receive this Light directly, but only through its concealment in her. Therefore, the gates of *Nukva* sink into her *Sefira Yesod*, which safeguards them against the clinging of the impure forces, and they are confident that the impure forces will not be able to rule over her gates. For even at the time of the ruin of the Temple, the impure forces could not rule over the gates of the Temple, and sank into the ground, that is, the ground consumed them. "But because you are in need of such protection, I cannot create the world with you," the Creator answered *Tet*.

There are two pipes (channels) in *Yesod de* ZA in the world of *Atzilut*: the right one serves for the birth of the souls, and the left one for throwing away waste to the impure forces. The letter *Chet* is *Hod*, whose property is *Malchut* in ZA, the left pipe in *Yesod* of ZA, for the properties of the letter *Chet* are the properties of *Kuf* included in *Yesod*, whereas *Kuf* emanates *Ner Dakik* (tiny Light) to the impure forces, from which they receive the strength to be similar to an image of a pure man, as a monkey compared to a man, for the Creator created purity parallel to impurity.

These two pipes are located very close to each other, separated only by a thin partition, called "a garlic husk." Consequently, the left pipe has the strength to rule over the right one, thereby forming *CHeT* (numerical value 8 + 9 = 17).

The numerical value of *CHeT* (17) equals that of the word *TOV* (9 + 6 + 2 = 17), which means that the impure force opposes the pure one. And if the right pipe (the letter *Tet*) prevails, the word *CHeT* (sin) will turn into *TOV* (good, goodness).

Since the left pipe (*CHeT*) has the strength to rule over the right one (*Tet*), the impure forces can suck the Upper Light for themselves. This would give power to the sinners of the world. This is why neither *Chet* nor *Tet* are present in the names of the twelve tribes of Israel, to show that they (the tribes) are above the letter *Chet*, the root of all the opposing impure forces.

When all the letters merited receiving a blessing through the letter *Bet*, they lined up in their alphabetical order, in which the letters *Tet* and *Reish* joined. The letter *Tet* ascended, but did not take its place until the Creator asked her: "*Tet*, why did you ascend, but do not take your place?" It replied: "You created me to begin the words *Tov* (goodness) and Torah, as it is written: 'And the Creator saw that the Light was good.' How then can I join and stand beside the letter *Reish*, when it begins the word *Rah* (evil)?"

The Creator answered: "Return to your place, for it is precisely you that needs the letter *Reish*. For man, whom I intend to create, combines all those properties—you as the right property, and *Reish* as the left." After that, both *Tet* and *Reish* returned to their places.

Three lines emerge in ZA of the world of *Atzilut*. However, they emerge from their source, *Bina*. (As a result of the second restriction, *Malchut* ascends to *Bina*, which leads to *Sefirot Bina-ZA-Malchut* falling into a lower *Partzuf*, into ZA.) *Bina* is called *Eloh-im* (*Aleph-Lamed-Hey-Yod-Mem*), and as a result of second restriction, her part *Aleph-Lamed-Hey* (the *ELEH* of the word *Eloh-im*, *AHP*) fell into a lower *Partzuf*, to ZA. Only the letters *Yod-Mem* (the *IM* of *Eloh-im*) remained in *Bina*. This means that only half, (*VAK*, *GE*) remained in her from the previous level of *GAR*. Whatever is left is designated by a sign called *Holam—Vav* with a dot above it, as this is the right line, *Ohr Hassadim*.

Then, in the big state, the letters *Aleph-Lamed-Hey* (*ELEH*) returned to *Bina* and joined with *Yod-Mem* (*IM*). Subsequently, the level of *GAR* returned, yet the Light of *Hochma* in *Bina* was incomplete, for the Light of *Hassadim* disappeared and the Light of *Hochma* cannot shine without the Light of *Hassadim*. The

returned letters A-L-H are *Shuruk—Vav* with a dot inside it, because, due to the restrictions in it, it constitutes the left line.

These restrictions are effective until *ZON*, upon ascending to *Bina*, begin to receive the Light, and the middle line emerges and reduces *GAR* of *Hochma* in the left line. As a result, the right line joins with the left: *Ohr Hochma* shines in the *Ohr Hassadim*. This middle line is called *Hirik—Vav* with a dot under it, or the screen of *Hirik*, for the Light enters the *Partzuf* because of it.

And since *Bina* regained *GAR* with *ZA's* help, *ZA*, now that he had acquired the three lines, begins to receive this Light from *Bina*, too. *Yod-Mem* (*IM*), *Tet* and *Holam* constitute the right line, *Aleph-Lamed-Hey* (*ELEH*), *Reish* and *Shuruk* constitute the left.

Now let us translate this into the language of *Sefirot*. When *Bina* returned once more to the state of *Gadlut*, *ELEH* returned to *IM*, the left line merged with the right, and this drove *Tet* (right line, *Hassadim*) away from *Reish* (left line). This is because being opposite to each other, they cannot stand side by side until the Creator (*ZA*, middle line) reduces the *GAR* of both the left and right lines by the force of His screen, which is expressed by the words: "And the Creator commanded it to return to its place."

GAR de Hochma is called *Man'ula*—the lock that prevents the Light from entering a *Partzuf*, and its diminution is called *Miftacha*—the key that opens a passage for the Light, *VAK* of *Hochma*, to spread in the left line into a *Partzuf*. Then, *Tet*, the right line, receives *Ohr Hochma* from the left, joins with *Reish*, receiving from it the Light of *Hochma*. Otherwise it would have remained in *VAK*. Adam, too, is created from the union of these two lines.

But why was the letter *Tet* reluctant to join with the letter *Reish*, and had to be forced to do so by the Creator? In the spiritual world, a root rules over all its branches, and the branches submit to its rule. Therefore, *Tet* did not wish to join with *Reish*, as it was then bound to become a branch and submit to its root, *Reish*.

However, the Creator wanted *Tet* to receive the Light of *Hochma* from *Reish* so that this union would enable man to receive the Light of *GAR*. Thus, when *ELEH* return to *Bina*, He made it so *Bina*'s restrictions would be weakened so as to allow the *Reish* to join with the *Tet* and receive the Light of *Hassadim* from it. It follows that *Tet* becomes the root with regard to *Reish*, for without its *Hassadim*, *Reish* would be unable to shine, due to the restrictions placed on its Light.

THE LETTER *ZAYIN*

34. The letter *Zayin* entered and said: "Maker of the world, it would be good to create the world by me, as *Shabbat* is preserved with me, for it is written: 'Remember (*Zachor*) the day of *Shabbat*, so as to keep it.'" The Creator replied: "I will not create the world by you, for within you is a force of war, as sabers and swords, called *Klei Zayin* (weaponry), are made by you. And you are like the letter *Nun*, with which the world was not created, for within it is *Nefilah* (fall)" (item 29). Having heard that, the letter *Zayin* left Him.

The letter *Zayin* is depicted as a combination of *Vav* and *Yod*, as a head over it, which signifies the big state and the great Light in *Malchut*, ZA's wife, for *Malchut* includes herself into her husband, ZA (designated by *Vav*), and becomes a crown (*Yod*) on his head. Together, these two letters, *Vav* with *Yod* standing above it, form the letter *Zayin*.

Therefore, it is written: "Remember the day of *Shabbat*, so as to keep it holy." As a result of *Shabbat*'s elevation, that is, *Nukva's* ascent to the head of ZA, when she becomes his crown, she includes herself in the word *Zachor* (remember) and receives the name *Nukva Kedoshah* (holy *Nukva*). This is why the letter *Zayin* claimed that since this Light is so great and holy that it brings absolute rest on this day, for purity is completely separated from impurity in this state called *Shabbat*, it is worthy of becoming the basis for the creation of the world.

Zayin is the *Sefira Netzah* in ZA. When *Nukva* is included in *Netzah* and merges with its properties, she gains the strength to ascend along with ZA to *AVI*. There she becomes a crown on his head, by which he is adorned, which signifies the day of *Shabbat*. However, since this correction occurs solely as a result of her inclusion in the male essence and their ascent to *AVI*, and not in her regular place, where she normally abides with ZA, *Nukva* cannot be corrected completely during the 6,000 years.

The reason for this is that when *Nukva* returns to her place on weekdays, her connection with the letter *Zayin* is defined as a *Kli Zayin* (weapon), and all the wars with the impure forces emerge from her, like the weekdays that prepare *Shabbat*.

For every man must defeat the impure force within him on the weekdays, and thus merit the King's daughter—*Shabbat*. However, during the 6,000 years, the Light of *Shabbat* is insufficient for the neutralization of the impure forces, for weekdays return and surround the *Shabbat*. This continues until the end of correction, when there will be only *Shabbat* as the day of absolute perfection for all eternity.

This is also why the Creator replied to *Zayin*: "I will not create the world with you, for when you are in your place, your Light is not yet perfect. Only after you defeat the impure forces in war will man be able to attain you." And the shape of the letter *Vav* (ZA) resembles a spear, ready to strike and pierce through the impure forces. For *Gevurot* (courage) signifies the left line of *Bina*'s male part (*Nun*).

THE LETTERS *VAV* AND *HEY*

35. The letter *Vav* entered and said: "It would be good to create the world with me, for I am a letter from Your Name *HaVaYaH* (*Yod-Hey-Vav-Hey*)." The Creator replied: "*Vav*, both you and the letter *Hey* should just be glad to be contained within My Name. This is why I will not create the world with your properties."

Although the letter *Yod* expressed a similar request, *Vav* thought that *Yod* had been turned down because of its excessive size (spiritual force). This is why *Vav* claimed that it would be good to create the world with its properties, i.e., according to the letters *Vav-Hey* in the name *HaVaYaH*, with the Light of the Supernal *Bina* (*Ima*) of the world of *Atzilut*.

The Creator responded with the same answer he had given to the letter *Yod*—that He restricted it by saying to *DaY* (*Dalet-Yod*): "Stop at the letter *Shin* and spread no more, so that the impure forces would not cling to you." Hence, the letters *Vav* and *Hey* are not suitable for the world to be created with their properties, for even they need protection against the impure forces.

Sefira Tifferet is designated by the big letter *Vav* (*Vav* with a head), for it has all six (*Vav*) *Sefirot*: *Hesed-Gevura-Tifferet-Netzah-Hod-Yesod*. *Yesod* is the *Sefira* that is responsible for passing the Light from ZA to *Malchut*. This is why it has the same Light as in *Malchut*—*NHY* without *HGT*, and this is also why *Yesod* is called the small *Vav* (*Vav* without a head).

THE LETTERS *DALET* AND *GIMEL*

36. The letters *Dalet* and *Gimel* appeared before the Creator. However, the Creator told them right away: "It is enough that you are both together, so that as long as the poor exist on earth, there is someone to treat them with mercy (*LiGmol Hesed*)." The letter *Dalet* derives from *Dalut* (poverty), while *Gimel* renders mercy to it (*Gomelet Hassadim*). "Therefore, you cannot part, and it is enough for you to aid one another in this way."

It was already stated (item 24) that although *Dalet* receives the Light from *Gimel* and its sharp right angle protrudes from the Light of *Hassadim*, the impure forces are nonetheless strong enough to cling to it, separate it and make the sharp angle smooth, thus transforming it into the letter *Reish*.

This is why the letter *Dalet* requires special protection so as not to be corrupted and to be able to continue being fulfilled by *Gimel* so as to keep the needy ones (*Dalut*) in the world from disappearing. Thus, it is sufficient for these two forces to sustain and complement one another, to fulfill one another in reciprocal union so as to prevent the impure forces from ruling. And this role is enough from them. This is why the Creator did not want to create the world with them.

THE LETTER *BET*

37. The letter *Bet* entered and said to the Creator: "Maker of the world, it would be good to create the world by me, as by me You are blessed Above and below. For *Bet* is *Berachah* (blessing)." The Creator replied to *Bet*: "Of course, I will create the world by you, and you shall be the basis of the world!"

The letter *Bet* is the property of *Hochma* (wisdom), or rather *Hesed* in *Hochma*, a point in a palace, for *Ohr Hassadim* is a palace for *Ohr Hochma* and is called *Berachah* (blessing). Passing through all of the worlds from the Creator down to the lowest degree of the lowest world, this Light does not diminish in any way.

Rather, just as this Light is at the Highest Degree that receives it from the World of Infinity, it is just as great, magnificent, and mighty in the world of *Atzilut*, and likewise all the way down to the world of *Assiya*. And it does not get coarser or weaker as it passes through all the screens from Above downwards.

That is why the letter *Bet* vied for the world to be created with its properties, as the Light of blessing is the same both Above and below; no screen can weaken it and no coarse desires can harm it.

This is also why the property of mercy (*Hassadim*) is most suitable for the creation of the world, for no impure forces can cling to it. This is because the impure forces can only cling to a place where there is a deficiency. And since there is no deficiency of any kind in the property of mercy, there can never be any contact between *Bet* and the impure forces.

The Creator agreed with *Bet* that its property is perfect and suitable for the creation of the universe by Him. As it is said: "*Olam* (world) *Hesed* (mercy)

YiBaneh (will be built)," where *YiBaneh* means *Boneh* (building) and *HaVana* (understanding). (In Hebrew, the letters *Vav* and *Bet* are denoted by the letter *Bet*). This is because the Creator determined that this property is entirely sufficient for precisely evaluating and separating pure from impure.

And if man seeks an idol in the Creator's stead, a *Berachah* (blessing) does not descend upon him, for blessing stems from the Creator alone. Thus, it is possible to determine who is righteous and who is a sinner, who works for the Creator's sake and who works for himself, for the world is built by mercy.

Yet, the Creator did not order the Light of Mercy to rule the world. He merely intended it for a good beginning, sufficient to bring the world to perfection. This is because the Light of *Hassadim* is incomplete (*VAK*, and not *GAR*), insufficient for begetting new souls, for their union and multiplication, as no *Partzuf* (spiritual object) can beget until it attains the full Light of *Hochma*, termed *GAR* or head. Until then, the *Partzuf* remains in a state of imperfection.

Our normal (the lowest possible) state is determined by the property of the letter *Bet*. Hence, the Creator laid it as the basis for the creation of the world. In other words, the basis of a state is a state of a pure *Partzuf* (object), when nothing at all can diminish or impede it.

In such a state, an addition of *Ohr Hochma* to *Ohr Hassadim*, necessary for the birth of a new *Partzuf* is no longer considered basic and essential. Rather, it is defined as an addition, i.e., it depends solely on the good deeds of the lower ones. And the fundamental Light, *VAK*, will never be lacking.

THE LETTER *ALEPH*

38. The letter *Aleph* stood outside and did not enter to appear before the Creator. The Creator said to it: "Why do you not come to me like all the other letters?" *Aleph* replied: "Because I saw all the letters leaving your presence without the desired answer. And besides, I saw You presenting the letter *Bet* with this great gift. And, indeed, the King of the universe cannot take back his gift and give it to another!" The Creator replied: "Although I will create the world by the letter *Bet*, it is you who will stand at the head of all the letters, and there shall be no unity in Me, but through you alone; all accounts and deeds of this world shall always begin with you, and all of unity shall be in you alone."

As we already know, all the letters' questions are *Aliyat MAN*—their individual requests, prayers, desires to ascend to the Creator. And the Creator's answers

to them are called *Yeridat MAD*—the descent of the Light from Above, giving strength and abundance according to the letters' requests. The great perfection in the letter *Aleph* stems not from the lower ones' request for spiritual ascent and correction, but from a force (Light) descending from Above and elevating those that dwell below.

This is why from the beginning of correction to its end, *Aleph* (unlike the other letters, whose properties fuel the process of correction during the 6,000 years) is never stimulated to raise its request to the Creator. And only if the Light that bestows strength for spiritual ascent descends from Above and begins to shine upon *Aleph* will it be stimulated. However, this will only take place at the end of correction.

Aleph did not raise its plea (*MAN*) to the Creator, for it saw that all the other letters asked, but to no avail, for there was an opposite property in the system of the impure forces against each of their properties. Therefore, *Aleph* decided that it was no better than the rest, that there is a corresponding impure force against it as well.

Furthermore, it raised no requests (*MAN*) to the Creator because it saw that the Creator decided to create the world with the letter *Bet*, mercy. And since it had no doubt that His decision was irrevocable, it decided not to ask Him.

Although it is true that the world was already created with the property of *Bet*, and that the Creator will not turn His gift over to another letter, the *Partzuf* that was created by the property of *Bet* is incomplete, small, *VAK* without a head. And since a *Partzuf* needs a head in order to reach the state of *Gadlut*, which is possible only when the *Partzuf* is filled not only with the Light of Mercy (*Hassadim*), but also with the Light of Wisdom (*Hochma*), more letters are necessary for the connection, conception and birth of a new *Partzuf*, a new state.

A state of *Gadlut* can only be achieved with the help of the property of the letter *Aleph*. Only *Aleph* can bring a *Partzuf* to *Gadlut*, to supplement its body, *VAK*, with a head, *GAR*, *Mochin*—the Light of *Hochma*. The letter *Aleph* brings the union between *ZA* and *Malchut* in a face-to-face position, whereas previously, in *Katnut*, while being filled with only the Light of Mercy, *ZA* and *Malchut* were connected back-to-back. This is why *Aleph* creates a head for all the letters, and hence stands at the head of the alphabet.

The Creator said: "That is why My Unity in the world is expressed only through the property of the letter *Aleph*. Furthermore, all rewards and punishments, distancing and drawing nearer, as well as the aspiration for spiritual correction (*Teshuvah*), all of which lead to the achievement of the end of correction, will

only happen by the property of the *Aleph*. I have made *Bet* the basis of the *Partzuf* so that it would be in no way dependent on the deeds of the lower ones. Thus, even if they begin to sin, those above will remain unaffected."

He continued: "But the Light in you, *Aleph*, is directly related to the actions of the lower ones. So if they sin, the Light of Wisdom (the Light of *GAR* in you) will immediately disappear. But if they correct their actions (*Teshuvah*), the Light of *Hochma* will return. And My unity with all the creatures at the end of correction will only be realized through the letter *Aleph*."

Letters are *Kelim* (plural for *Kli*—vessel), desires. And this refers to both the individual letters of the alphabet and those that form words. In the names of spiritual objects, letters signify the force of their desire, which the Light can fill. Letters of a simple name, without filling, designate its basis without Light—*Kli* of *Aviut* zero with the Light of *Nefesh*. Letters of a fulfilled name designate the magnitude of desires that are filled by Light.

There are two sources of letters: *Yod* and *Aleph*. *Yod* is a genuine source, for when we write something, we begin with a dot (*Yod*), and then, as we proceed from the dot in one of the four directions, we get a line. Letters are *Kelim*, desires, in which the Light (pleasure) is received.

A desire for something specific may only emerge if: (i) the initial, still unconscious desire is filled with delight, and (ii) the delight exits the desire. It is the memories (*Reshimot*) of past pleasures that lead to the emergence of a true desire to receive it, to feel it once more. And this is the very desire that is called *Kli*.

A filled *Kli* cannot be called a desire, for it is satisfied. Therefore, expulsion of the Light and sensation of spiritual descent constitute the period of the creation of new *Kelim* for future receptions of Light, for new attainments. Because the first restriction is the reason for the disappearance of Light from all the vessels, its black dot, *Yod*, is the basis of all the letters-*Kelim*.

However, the second restriction is the only true root of all the worlds, because the first restriction was only made on a point, (Phase Four, *Malchut*, the fourth letter *Hey* in the Creator's name *HaVaYaH)*. The second restriction, however, was made on *Bina*, in whom the two points, *Bina* and *Malchut*, were joined. The union of the two points forms a line, either vertical or horizontal. If it is a horizontal line, it is called "firmament" or *Parsa*.

The sum of consequences of both the first and second restrictions forms a slanted line (\); *GE* (*Keter-Hochma*) is depicted to its right, and *AHP* (*Bina-ZA-Malchut*) to its left. *Keter-Hochma* remain on their previous level and are

designated by the letter *Yod*, the first root of the world, whereas, a result of the second restriction, designated by a slanted line (\), *Bina-ZA-Malchut* fell to a lower level. And since the letter *Yod* is the first, though a very remote root of the worlds, and all the worlds were created afterwards and in accordance with the law of the second restriction, the letter *Aleph* stands at the head of the alphabet.

The kind of Light that fills the spiritual *Kli* or *Partzuf* can also be seen from its designation: if it is filled with the Light of Wisdom (*Ohr Hochma*), the filling is designated by the letter *Yod*; and if it is filled with the Light of Mercy (*Ohr Hassadim*), it is the letter *Aleph*.

39. The Creator made the Upper letters, which refer to the *Sefira Bina*, large, and the lower letters that refer to *Malchut*—small. Therefore it is said: "*Beresheet Barah*" (in the beginning He created)—two words that begin with *Bet*, and then *Elokim Et* (the Creator Himself)—two words that begin with *Aleph*. The first set of *Aleph* and *Bet* are letters of *Bina*, and the second set of *Aleph* and *Bet* are letters of *Malchut*. And they should mutually affect one another with their properties.

When the Upper One wishes to give Light to the lower one, it should clothe in the lower one, signified by the first two letters *Bet* and the two letters *Aleph* in the first four words of the Torah. For the first, Upper *Bet* is *Bina*, the second, lower *Bet* is ZA, and the first *Bet* clothes into the second one.

Similarly, the first *Aleph* refers to *Bina* and clothes into the second *Aleph* in ZA so as to fill it with Light. Therefore, the two letters *Bet* are like one letter *Bet* and the two letters *Aleph* are like one letter *Aleph*, since the lower letter merely constitutes the influence of the Upper One, which tells us that the Upper *Partzuf* fills the lower one.

The world cannot be created with *Aleph*, for the word *Arur* (cursed) begins with it, and had the world been created with *Aleph*, the impure forces, called "cursed," would have received great power from the pure forces, called *Baruch* (blessed). This is why the world (*Nukva* of ZA) is created with the letter *Bet*. Likewise, Adam in *Nukva* of ZA is also created by the power of *Bet*. Thus, *Malchut* of the world of *Atzilut* constitutes the root of all creation, all the worlds, and all that inhabit them.

Supernal Wisdom

40. Rabbi Yudai asked, "What does the word *BERESHEET* mean?" It is the wisdom, upon which the world, *ZA*, is established to enter the concealed supernal secrets, namely the Light of *Bina*. Here are the six Supernal and great properties, *VAK de Bina*, from which everything emerges. The six river mouths, *VAK de ZA*, that flow into the Great Sea (*Malchut*) were formed from them. The word *BERESHEET* consists of the words *BARAH* (created) and *SHEET* (Aramaic: six), meaning that six properties were created. Who created them? He who is unmentioned, concealed, and unknown: *Arich Anpin*.

There are two types of *Ohr Hochma* (Light of Wisdom) in the world of *Atzilut*:

1. The original Light, *Ohr Hochma* of *AA*, called "the concealed *Ohr Hochma*." This Light of *Hochma* is present only in *Partzuf AA* and does not spread to the lower *Partzufim*.
2. *Ohr Hochma* that descends via thirty-two paths from *Bina*, who ascended to *Rosh de AA* to receive *Ohr Hochma* and pass it to *ZA*. Hence, the word *Beresheet* means *Be-Resheet*, with-*Hochma*. However, this is not the true *Ohr Hochma* that is concealed in *AA*, but rather the Light that descends via thirty-two paths from *Bina* to *ZA* and sustains *ZON*.

It is written that the world is established on the "concealed supernal secrets," for when *ZON* (called "world") receive the Light of *Hochma* of thirty-two paths, they ascend to *AVI*, the concealed supernal secrets. Hence, it is said that *ZON* enter the concealed supernal secrets and attain the degree of *AVI*, as the lower one that ascends to the Upper One becomes equal to it in its properties.

The word *BERESHEET*, besides being divided into *BE-RESHEET*, is also divided into *BARAH-SHEET* (in Hebrew, both words are spelled the same), which translates as CREATED SIX—created six *Sefirot* (properties), called *VAK* (abbreviation of the words *Vav Ketzavot*, six extremities/properties of *ZA*, from which all creatures emerge).

The *Sefira Bina* fulfills the function of the *Sefira Hochma*, the source of *Ohr Hochma* for ZA. Because *Malchut* ascended to *Bina*, and *Bina* departed from *Rosh de AA* and became like its *Guf* (body), she cannot receive the *Ohr Hochma* of AA.

But then, thanks to the *MAN* raised by the lower ones, human beings who are spiritually present in the worlds of *BYA*, *Bina* returns to *Rosh de AA*, receives *Ohr Hochma* from AA, passes it to *ZON*, and *ZON* pass it to all the worlds. It follows that all the worlds emerged from these six properties (extremities), into which *Bina* was divided.

It is therefore written that all six riverheads originate from *Bina*, and descend into the Great Sea. *Bina's* division into six properties, *VAK*, when she exits *Rosh de AA*, is called "six sources," for this is only a source of Light for ZA. But then, when *Bina* returns to *Rosh de AA*, they become *Ohr Hochma*, called the rivers that descend to *Partzuf* ZA.

And they are called "six rivers," as it is written: "He will drink off the brook in the way; therefore, will he lift up the head" (*Tehilim*, 110:7). Afterwards, ZA passes this Light into the Great Sea, to his *Nukva*. The rivers and brooks signify the Light of ZA. *VAK de Bina* is considered the sources of the Light of Wisdom, *Hochma*, for it emerged from *Bina* in the form of *VAK* with the sole purpose of creating a source of Light for *ZON*. And had *Bina* not emerged, *ZON* would have had no chance of receiving the Light.

The word *Beresheet* has several meanings: *Bere* = *Barah*—created six properties without *Ohr Hochma*, as the word *Barah* signifies concealment. Hence, the word *Beresheet* has two meanings:

1. *Hochma*, as the word *Resheet* means *Hochma*.
2. *Barah Sheet*, which shows how the *Sefira Hochma* was divided into six parts without a *Rosh*, without *Ohr Hochma*. These six parts are the source of Light for *ZON* (called the "world"), and these six parts of ZA together with *Malchut* are called the "seven days of creation."

However, since the word *Barah* is inside the word *Beresheet*, this means that it was created by "Him who is concealed and unknown," i.e., the concealed *Hochma* of *Arich Anpin*, for it expelled *Bina* from its *Rosh* and turned her into *VAK*. In other words, it created the six parts described in *Beresheet*.

Beresheet designates *Hochma*. The Light cannot descend to ZA until *Ima-Bina* comes outside, for because of *Tzimtzum Bet*, *ZAT de Bina* fell to *ZON*. Hence, when *Bina* is in *Gadlut*, ZA receives *Ohr Hochma* in his *Kelim*, the desires of *Bina*. The word *Barah* in *Beresheet* = *Barah Sheet* also means *Bar* (Hebrew, to exit, to transcend).

The Lock and the Key

41. Rabbi Chiya and Rabbi Yosi were walking along a road. As they reached a field, Rabbi Chiya said to Rabbi Yosi, "The words *BARAH SHEET* (created six) certainly allude to *BERESHEET*, for the six Supernal Days, *VAK de Bina*, shine on the Torah (*ZA*), while the others, *GAR de Bina*, are concealed."

ZA of the world of *Atzilut* is called the Torah. The six Supernal Days are *VAK de Bina* that are above *ZA*. Hence, the first word of the Torah, *BERESHEET* = *BARAH* (created) and *SHEET* (six) indicates that the *Sefira Bina* turns to the *Sefira Hochma* in order to receive *Ohr Hochma* and pass it to *ZA*. Since *ZA* is unable to receive all the *Ohr Hochma* (*GAR de Hochma*, the Light of the ten *Sefirot*) from *Bina*, but only *VAK de Hochma* (Light of six *Sefirot*), this is stressed in the word *BARAH SHEET*—CREATED SIX. This means that *ZA* receives from *Bina* the Light of only six *Sefirot*, *HGT NHY* or *VAK de Hochma*, whereas *GAR de Hochma*, the Light of *Sefirot KHB*, is concealed from him.

The reason for this is that although *Partzuf Atik* belongs to *Tzimtzum Aleph* (the first restriction), it is obliged to shine down on all the other *Partzufim* of the world of *Atzilut*, and on all the worlds *BYA* with the Light of *Tzimtzum Bet*. Therefore, with regards to the lower *Partzufim*, it appears as a *Partzuf* that belongs to *Tzimtzum Bet*.

In other words, it deliberately imposed on itself an outward (with regards to others) restriction of its Light, to enable the lower *Partzufim* to receive from it. Hence, it elevated *Malchut* from the *Peh* to the *Eynaim* and made a *Zivug* on the screen that stands in *Nikvey Eynaim*, thus begetting *Partzuf AA*.

This is why *AA* is a *Partzuf* with properties of the second restriction, and acts as *Keter* of the entire world of *Atzilut* instead of *Atik*. This was designed so by *Partzuf Atik* itself, which split into two parts: *GE* remained in *Atik*, and *AHP* became part of the second *Partzuf*, *AA*. And since *Malchut* ascended to *NE*

(*Nikvey Eynaim*), *Partzuf AA* remained without *Malchut*, the *Sefira Ateret Yesod* was used in its stead, and *Malchut* became concealed in the *NE* of *Partzuf Atik*. Also, *GE de Atik* became concealed from the lower *Partzufim*, *Malchut* stood in *NE* of *Rosh de Atik*, *AHP de Atik* became *GE de AA*, and *Ateret Yesod* became *Malchut de AA*.

All the subsequent *Partzufim* of the world of *Atzilut* emerged similar to these *Partzufim*. Thus, they all split into two parts, *GE* and *AHP*: *Partzuf Bina* was split into two *Partzufim*: *GE de Bina* formed *Partzuf AVI* and *AHP de Bina* formed *Partzuf YESHSUT*. *Malchut* ascended and remained in *AVI*, while *Partzuf YESHSUT* remained without *Malchut*.

The same applies to *ZON*: *GE* formed the big *ZON* and *AHP* formed the small *ZON*. *Malchut* remained in *NE* of the big *ZON*, while the small *ZON* have only nine *Sefirot* without *Malchut*, which is replaced in them by *Ateret Yesod*, as in *Partzuf Atik*. Therefore, just as *Keter* (*Atik*) split into two parts: *GAR* = *Atik* and *ZAT* = *AA*, so was *Bina* divided into *GAR* = *AVI* and *ZAT* = *YESHSUT*, and *ZON* into *GAR* = the big *ZON* and *ZAT* = the small *ZON*: *Malchut* remained in *GAR* and *Ateret Yesod* replaced it in *ZAT*.

As a result, the Upper Part of each degree remains concealed, just like *Partzuf Atik*, for *Malchut* does not descend from the place where she had ascended (*NE*) to her previous place in the *Peh*. And although in *Gadlut*, *AHP* return to their place or ascend to their own *GE* (which is one and the same), *GE* do not become filled with *Ohr Hochma* (the Light of *GAR*) as a result, since *Malchut* remains concealed in *GE*. Moreover, *Malchut* exists under the ban of *Tzimtzum Aleph* on the reception of *Ohr Hochma*. Hence, *GE* remain with *Ohr Hassadim*.

Only the lower part of each degree is filled with the Light of *GAR* (*Hochma*) in *Gadlut*: there was *Avir* (air) = *Aleph-Vav-Yod-Reish*, then the letter *Yod* departed from this word, and only the letters *Aleph-Vav-Reish* remained to form the word *Ohr* (Light)—*Ohr Hochma* or *GAR*.

It follows that all *Partzufim* of the world of *Atzilut* have *GE*, *GAR* of *Kelim*, *Sefirot KHB HGT* with *Ohr Hassadim*, the Light of *VAK*, whereas *AHP*, *Sefirot NHY*, *Vak de Kelim* in the *Gadlut* of the *Partzuf* are filled with *Ohr Hochma*, the Light of *GAR*. *GE* (*GAR de Kelim*) are filled with the Light of *VAK* (*Ohr Hassadim*), and *AHP* (*VAK de Kelim*) are filled with the Light of *GAR* (*Ohr Hochma*). It is therefore said that there's no greater Light for *ZA* in the world of *Atzilut* than the Light of *VAK* = six days, while *GAR* are concealed even in the *Partzufim* above *ZA*.

42. However, it is said in the secrets of creation of *BERESHEET* that He who is Holy and Concealed established the laws in *Bina*, in the secret and concealed, meaning *Malchut* of *Partzuf Atik*, which is a *Partzuf* with *Malchut* of *Tzimtzum Aleph*, who ascended to *Bina* and removed *AHP de AA* below its *Rosh*. And the same law that He established in *Bina* He established and concealed within, and everything is locked under one key. And He hid this key in a hall. And although everything is hidden in that hall, the most important thing is in that key, for it locks and unlocks everything.

HE WHO IS HOLY AND CONCEALED is *AA*, for its *Hochma* is concealed. THE LAWS ARE ESTABLISHED IN IT, meaning in *Malchut de Atik*. The deficiency of the *Kelim de AHP* is confirmed. *Malchut* of *Tzimtzum Aleph*, called "the central point of all creation," is also the sole creation on which *Tzimtzum Aleph* was imposed. Contrary to her, if the screen stands not in *Malchut*, but in *Yesod* or, more precisely, in *Ateret Yesod*, the place of the covenant (circumcision), the place of the *Zivug* that was permitted after *Tzimtzum Bet*, this screen allows for the reception of Light. Hence, it is called the "point of population," and not the "central point."

– *Keter*

– *Hochma*

– *Bina*

– *ZA Yesod*

– *ZA—Malchut* that received *ZA's* properties to "bestow," the populated place

– *Malchut*—no *Zivug* can be made; the deserted place

The thing is that there is no *GAR* in *AA*, for the Supernal *Malchut* of *Atik*, within *AA*, is already corrected to the point of being in *NE* of her own *Partzuf*. In *Gadlut*, the screen descends from *NE* to *Peh*, which makes *AHP* return to their place, and a *Zivug* transpires on all ten *Sefirot*, which receive the *GAR* of the Light, *Ohr Hochma*.

Therefore, the screen in *NE* is called a "lock," for it blocks the entry of *GAR* of the Light into the *Partzuf*. The *GAR* of the Light are called *Ohr Hochma*. Yet, by descending from *NE* to *Peh*, the screen lets the Light into the *Partzuf*, and is therefore called *Nikvey Eynaim* (pupils of the eyes).

Although *Atik* itself is in *NE* together with *Malchut*, it affects *AA*, and not *Atik* itself, as *AA* was created by the screen, located not in *Malchut*, but in *Ateret Yesod* (or simply in *Yesod*), and there is no *Malchut* in it. This is why it is not

Malchut that rules in *NE de AA*, but *Ateret Yesod*. And this is why, unlike the Light of *Atik*, its Light can be attained, for *Malchut* in *Atik* is the central point, which does not make a *Zivug* on *Ohr Hochma*. Although with regards to *Atik*, *AA* is *AHP* of *Atik*, *AA* itself has its own *GE* and *AHP*.

Subsequently, *AA* created *AVI* and confirmed the absence of *Ohr Hochma* in them, due to the absence of *AHP de Kelim*. These *AHP* are the HALL in which the entire Light of *Hochma* is concealed (*GAR de Neshama*, *GAR de Haya*, and *GAR de Yechida*). This KEY IS KEPT HIDDEN IN A HALL: *Bina* is a hall for *Ohr Hochma*. *Malchut* ascends to *GAR de Bina* (*AVI*) and rules there, but the absence of *Ohr Hochma* is not felt there, for the properties of *AVI* want only *Ohr Hassadim*; this is what is important to them, as it completely substitutes the *Ohr Hochma*. And *VAK de Bina* is ruled by the key, *Ateret Yesod*.

IN THAT KEY, FOR IT LOCKS AND UNLOCKS EVERYTHING—concealments and revelations are made by *Malchut* that stands in *NE*: when *Malchut* ascends to *NE* she conceals *Ohr Hochma*, since in such a case, the *Partzuf* remains without its *Kelim* of *AHP*—it cannot use its desires to "receive" for the Creator's sake. Consequently, it contains no *Ohr Hochma*, for *Ohr Hochma* can only be received in *Kelim de AHP*.

And when a *Partzuf* receives strength from Above to resist the egoistic desires of reception of its *Kelim de AHP*, and can receive for the Creator's sake, this means that it has acquired a screen against its desires, and can also work with them for the Creator. It then brings its *Malchut* back from the *NE* to the *Peh*. Put differently, it elevates its *Kelim* (desires of *AHP*) to the *Rosh* and begins to calculate how much Light it can receive within them for the Creator's sake. However, the received pleasure must not be too great, or it will make the *Partzuf* enjoy it egoistically. Afterwards, the *Partzuf* receives *Ohr Hochma* in its *Guf*.

Thus, only *Malchut* that stands in *NE* allows or forbids the Light from entering the *Partzuf*. And since she must let the Light into the *Partzuf* in *ZAT* (where the rule belongs not to *Malchut* that ascended to *NE*, but to *Ateret Yesod*, called "key"), whereas the *GAR* of each *Partzuf* remain with *Ohr Hassadim* (they desire only the Light of *Hassadim*), letting the Light in or preventing it from entering the *Partzuf* depends only on the key, and not on *Malchut* herself.

43. That hall conceals tremendous treasures piled one upon the other. And there are fifty tightly closed gates in that hall, which are meant to block access to the Light. They were divided into four sides and became forty-nine gates, for one gate has no side, and it is unknown whether it exists above or below. Hence, it remained closed.

There are many types of *GAR*: *GAR* of *Ohr Neshama*, *Haya,* or *Yechida*. Each of them contains countless individual degrees and details. Hence, it is written, ONE UPON THE OTHER. Yet, as long as *Malchut* stands in *NE*, all these degrees of Light remain concealed and unknown.

A gate signifies a vessel—a desire to receive the Light. In the spiritual world, there are no bodies, only desires. The desire itself is called "a body." If there is no desire, there is no body, as there is no vessel to receive the Light (pleasure). The bigger the desire, the "bigger" the body. However, all the bodies are similar in structure; just as a human body in our world consists of 613 parts, the spiritual body consists of 613 spiritual parts (desires).

If one is able to use one of the desires of his spiritual body for the Creator's sake, such action is referred to as a *Mitzva* (commandment, good deed). The received Light is called "Torah."

A spiritual *Partzuf* has a *Rosh* (head), the place where decisions are made. It contains only those desires that are known to be fit with a screen (resistance to the desires) to use them spiritually, altruistically, and to "reverse" them from "for one's own sake" to "for the sake of the Creator." If one has fulfilled all 613 commandments of the Torah and the seven *Mitzvot* (plural for *Mitzva*) of the nations of the world (620 *Mitzvot* in all), he thereby ascends 620 degrees and completely merges with the Creator.

To observe all the commandments means to completely fill one's spiritual *Partzuf* with the Light of the Torah by fulfilling observant commandments (*Mitzvot Aseh*—positive *Mitzvot*) and prohibitory commandments (*Mitzvot Lo Taaseh*—negative *Mitzvot*). The fulfillment of the later lies in the unwillingness to receive the pleasure that is found within them.

There are two types of desires or gates: when they are closed and receive nothing, and when they open and receive the Upper Light. When they are all closed, there are fifty of them. However, only forty-nine of the fifty can be opened. There are ten *Sefirot KHB HGT NHYM* or five *Sefirot KHB ZA-M* (as *ZA* consists of six *Sefirot HGT NHY*). However, *Malchut* also consists of these six, and hence includes all ten *Sefirot*. And since each of the five *Sefirot* consists of ten, in all they make up fifty.

However, since a *Zivug* is made not on *Malchut*, but on *Ateret Yesod*, *Malchut de Malchut* itself does not receive the Light. Instead, Light is received by the four *Sefirot KHB ZA* that precede *Malchut*. Each of them consists of ten, hence 4 x 10 = 40 plus nine *Sefirot* from *Keter* to *Yesod* in *Malchut* herself yields 40 + 9 = 49.

Only one *Sefira* (*Malchut de Malchut*) out of the fifty does not receive the Light. This is because until all the *Kelim* (desires) have been completely corrected, the Light cannot enter it, as it is known in advance that *Malchut de Malchut* has no strength to oppose such a powerful egoistic desire to receive pleasure.

Instead of being in *Malchut de Malchut*, the screen stands in *Yesod de Malchut*, and this place is called *Brith* (Covenant), the place where the *Mitzva* of circumcision must be kept, so as to make a *Zivug* not on *Malchut* herself (on the first restriction), but on *Yesod*, or rather, *Ateret Yesod* (on the second restriction). *Malchut de Malchut* itself is called "*Shaar Nun*" (the 50th gate). This refers to *Malchut* of each *Partzuf* in the worlds *ABYA*.

And although *Malchut* of *Partzuf AVI* descends from *NE de AVI* to her place in *Peh*, while *AHP* and *YESHSUT* that clothe them ascend to the degree of *AVI*, and *AVI* merges with *YESHSUT* into one *Partzuf*, as a result of which, *Ohr Hochma* descends to them from *AA*, *AVI* are unwilling and therefore do not receive anything from *Ohr Hochma*, and remain only with *Ohr Hassadim*, as though *Malchut* had never even descended from *Eynaim* to *Peh*.

Therefore, it is impossible to tell by the Light of *AVI* whether *Malchut* is located at the *NE* or at the *Peh*. On the contrary, by looking at *AVI*, it always seems to us that *Malchut* stands at *NE*. Only by the state of *YESHSUT* can we determine *Malchut's* location, for when she ascends to *AVI* in *Gadlut* (big state), *YESHSUT* receive *Ohr Hochma*.

Although *Malchut* herself can receive *Ohr Hochma* in *AVI*, since *AVI* receive no *Ohr Hochma* whatsoever, they do not utilize their own *Malchut*. Since *YESHSUT* already has *Ateret Yesod* instead of *Malchut*, it receives the Light or "opens up," whereas *AVI* remain closed.

However, the absence of the 50th gate, the *Zivug* on *Malchut* herself in *YESHSUT*, causes the absence of the corresponding Light of *Hochma* in all the *Partzufim*. It is written about it: "fifty gates of *Bina*, and all are given to Moshe, except for one, the last secret of the absence of the Upper Light." For this Upper Light can be received only within the *Kelim* (desires) of *Malchut* herself, of primordial egoism, which will occur at the end of all the corrections, at the completion of the 6,000 years.

44. Those gates have one lock with a narrow space inside for inserting the key. It is unmarked, and recognized only by the impress of the key, which is unknown in that narrow space, but only in the key itself. And it is written of this secret: *BERESHEET BARAH ELOKIM* (IN THE BEGINNING THE CREATOR CREATED). "In the beginning" is the key, and all is concealed

within it, as it unlocks and locks. And six gates are contained in this key, which locks and unlocks. When it locks those gates, encloses them within itself, it is written IN THE BEGINNING (*BERESHEET*): a revealed word, though it is usually concealed. *BARAH* (CREATED) is a concealed word everywhere, implying that the key unlocks it and locks it up.

Malchut that stands in *NE* is called a "lock," for she prevents *Ohr Hochma* from entering the *Partzuf*. The entire *Partzuf* ends in *Hochma* (the Light can only be in *K-H*). Hence, it is merely *Nefesh-Ruach*. After all, in the absence of *Kelim-Sefirot B-ZA-M*, the Lights *Neshama-Haya-Yechida* are absent. *Yesod de Malchut* is the 49th gate, the maximum that can be before the end of correction, for *Malchut de Malchut* itself is the 50th gate.

If the key (*Ateret Yesod* of the Light) enters *Yesod de Malchut* (the 49th gate), then this Light lowers *Malchut* to her place, from *NE* to *Peh*. This Light opens the *Partzuf* and *Ohr Hochma* fills it. This is why *Ateret Yesod* is called a "key."

However, there is a special *Reshimo* that allows one to not use *Malchut de Malchut* as a place of *Zivug* before the final correction of all the others (except for *Malchut de Malchut*, *Kelim*-desires). This *Reshimo* is in *AVI*: since they never receive *Ohr Hochma* (they do not use this key), their real *AHP* do not ascend. Nevertheless, even their false *AHP* is sufficient to let *YESHSUT* receive *Ohr Hochma* and realize that knowledge signifies the presence of *Ohr Hochma*.

If the Light that corresponds to *Ateret Yesod* enters the corresponding *Sefira* in *Malchut* (in *Yesod de Malchut*, the 49th *Sefira*), then *Malchut* (the 50th gate) does not forbid this Light to fill the *Partzuf*, does not "lock up" the *Partzuf*, as she contains the *Reshimo* of prohibition only on that which enters *Malchut* herself. The reason for it is that the *Reshimo* (the key's memory) rules in *ZAT de Bina*, that is, in *YESHSUT*. Hence, this Light is called a "key."

And the word *BERESHEET*–IN THE BEGINNING–includes in itself only the key (*Ateret Yesod*, the 49th *Sefira*), excluding *Malchut de Malchut*, the 50th gate. However, none of the *Sefirot KHB* of all the *Partzufim* of the world of *Atzilut* receive *Ohr Hochma*; *Ohr Hassadim* shines within them instead.

Therefore, the words IN THE BEGINNING CREATED (*BERESHEET BARAH*) mean CONCEALED *HOCHMA*, for the word *BARAH* (created) is derived from the notion of *BAR* (beyond), which signifies moving *Malchut de Malchut* beyond the reception of *Ohr Hochma*; hence, this part of the *Kelim* was locked up by the absence of Light.

Avraham

45. Rabbi Yosi said, "I heard from the great source of Light, i.e., from Rabbi Shimon Bar-Yochai, that *BARAH* is a concealed word, the key to which locked it up and did not unlock it. And since the key locked up the word *BARAH*, there was no world and no possibility of its existence, and nothingness enveloped all. And when nothingness rules, there is no world, nor its existence."

46. So when did this key unlock those gates, and everything became ready for the existence and evolution of the generations? When Avraham appeared, as he is the property of *Hesed* (mercy), of which it is written, "These are the generations of Heaven and earth *Be-Hibar'am* (with which He built)." However, one should pronounce the word not as *Be-Hibar'am*, but as *Be-Avraham* (in Hebrew, these two words consist of the same letters, but in a slightly different order). Then, all that was concealed in the word *BARAH* was revealed as letters, meaning that the *Kelim* opened up to listen. And there appears the Pillar of Procreation, the sacred *Yesod*, upon which the world's existence is based, for the word *BARAH* consists of the same letters as the word *AVAR* (passed).

He asks: "When it is revealed, can one act and produce generations?" This question includes three questions:

1. When will it be revealed? When *Malchut* descends from the *Eynaim* (where she ascended as a result of *Tzimtzum Bet*) to her previous place in the *Peh*, which leads to the revelation of the forty-nine gates of *Hochma*;
2. When can it be used? When *Ohr Hochma* clothes in *Ohr Hassadim*, as a result of which *AHP* can receive *Ohr Hochma*, for unless it is clothed in *Ohr Hassadim*, *MI* = *GE* cannot shine within *ELEH* = *AHP*, as the Light is not yet suitable for reception and use by the lower ones;

3. What does it mean to produce, multiply generations? Generations are the souls that exist in the worlds *BYA*, begotten by *ZA de Atzilut*. After *ZA* receives the Lights of *Hochma* and *Hassadim* (the Light of perfection), this Light enables him to make a *Zivug* with *Nukva* and beget the souls of the righteous.

WORLD OF AK

WORLD OF ATZILUT: AA of the world of Atzilut

AVI of the world of Atzilut

ZON of the world of Atzilut produce and feed the souls of the righteous

— Parsa -

WORLD OF BERIA
WORLD OF YETZIRA } the souls of the righteous in the worlds BYA
WORLD OR ASSIYA

— Machsom, the transition from egoism to altruism - - - - - - - - - - -

OUR EGOISTIC WORLD

Avraham is the property of the *Sefira Hesed* in *Partzuf ZA* during its *Gadlut* (big state), when *Hesed* ascends and becomes *Hochma*: *Sefirot HGT* become *HBD*:

PARTZUF ZA

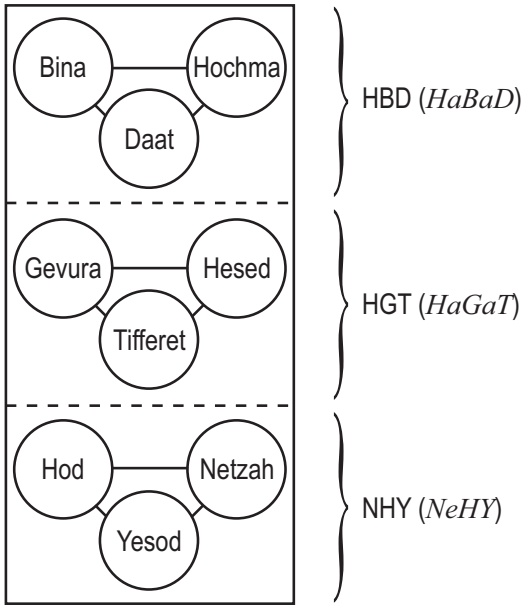

Before Avraham appeared, everything was concealed in the word *BARAH* and nothingness ruled over the world—there was neither *Ohr Hochma* nor *Ohr Hassadim* in *ZON*. However, when Avraham (the Light of *Hesed* that descends to *ZA*) appeared, the gates were opened for *Ohr Hochma*, for *Malchut* descended from *Eynaim* to *Peh*, and *YESHSUT* merged with *AVI* into one degree, which led to the descent of *Ohr Hochma* to *YESHSUT*, for *Ohr Hassadim* of Avraham's properties was already present in *ZA*.

Ohr Hochma then clothed in *Ohr Hassadim*, *MI* (*GE*) joined *ELEH* (*AHP*), the Creator's name *ELO-IM* was completed, and *Hochma* filled *ZA*. Then *Malchut* descended from *Eynaim* to *Peh* in *ZA*, and *ZA* received new *AHP* from *Bina*, thereby entering *Gadlut* and passing the Light through his *Yesod* into *Malchut*, called the "lower world." As a result, *Malchut* begets the souls of the righteous.

47. When *Yesod* of *ZA* joins the word *BARAH* (*Malchut*), there occurs a concealed and supernal division of the Creator's name and greatness, called *MI*, and *ELEH* comes into being. Also, the sacred name *MA* comes from *BARAH*. The sacred concealed *ELEH* exists just like *Yesod*. Yet, when *Yesod* attains its complete state, the *Partzuf* attains its complete state, the letter *Hey* corresponds to *Yesod* and the letter *Yod*—to *ELEH*.

Here, *The Zohar* clarifies which Light is present in *ZA*, depending on his states. In the *Sefira Yesod* of *Partzuf ZA* there is an end, meaning a place of contact with *Malchut*, the place of the covenant between the Creator (*ZA*) and the *Shechina* (the souls of the righteous), also called "Israel" or *Malchut*. This place of contact is called *Ateret Yesod* (encirclement of *Yesod*) or *Keter de ZA* (the crown of *ZA*).

The word *BARAH* signifies *Katnut* (small state), which comes as a result of *Malchut's* ascent to *NE*. *AVI* never abandon the properties of *GAR de Bina* (properties of mercy); they do not desire to receive. Having ascended and standing in them, *Malchut* is called *Man'ula* (lock), which prevents the Light from spreading below her. *Ateret Yesod de ZA* is called *Miftacha* (key), for it is through its property that the Light can be received in the *Partzufim* located below *AVI*.

This is possible on condition that *ELEH* = *AHP* ascend to *MI* = *GE*. *Ohr Hochma* can be received in the *Kelim ELEH* that wish to receive it, but only upon their ascension above *Parsa*. However, until the properties of *Malchut* acquire the property of *Bina*, until they are "softened" by this property, there is no way to receive the Light, and *Malchut* is called "the 50th gate."

Hence, we see that the words *MI BARAH ELEH* signify not the question, "Who created these?" but the action: *MI* = *GE BARAH* (created) *ELEH* = *AHP* by

the descent of *Malchut* from *NE* back to *Peh*. As a result, *ELEH* = *AHP* ascended to the *Rosh* and there received the Light of *GAR* (*Hochma*).

Upon descending to *Peh*, *Malchut* is called *MA*, as that is the name of the lower world. Her screen in the *Peh* makes a *Zivug*, onto which descends *Ohr Hassadim*, called "Light of blessing," for it abolishes the prohibition and the lock imposed on the diffusion of Light.

48. When the letters *Hey* and *Yod* wished to complement one another, the letter *Mem* emerged from them, and the word *ELO-HIM* = *ELE* + *Hey* + *Yod* + *Mem* was formed by the union of both sides. The word *AVAR* + *Hey* + *Mem* = Avraham originated from *ELEH*. However, one might say that the Creator took the words *ELEH* and *MI*, joined them and formed the word *ELOKIM*, whereas the words *MA* and *AVAR* formed the word Avraham, where the word *MI* designates the fifty gates of *Bina*, and the word *MA* refers to the numerical value of the holy name, for *HaVaYaH* with the filling of the letter *Aleph* forms the *Gematria* of MA—45.

Both this world and the world to come exist in these two letters, *Yod* and *Hey*. This world is in *Yod*, and the world to come is in *Hey*. Hence, the world to come was created with *MI*, and this world with *MA*.

It is therefore written: "These are the created (*Be-Hibar'am*) generations of Heaven and earth," where the letters *Be-Hibar'am* make up the word "Avraham," for there was no perfection until the letters formed this word. Therefore, the Creator's name *HaVaYaH* is first mentioned in the Torah only after the name Avraham.

Ohr Hassadim in *MA* and *Ohr Hochma* in *ELEH* wished to complement one another and be complemented within one another. As a result, *Ohr Hochma* clothed in *Ohr Hassadim*, and *Malchut* receives from both *Hassadim* and *Hochma*. In so doing, *MA* and *MI* join and create MM, i.e., *Malchut* that receives *Ohr Hochma* clothed in *Ohr Hassadim* from Above.

The Vision of Rabbi Chiya

49. Rabbi Chiya prostrated himself on the ground and kissed it. He wept and said: "Dust, how hard and heartless you are, how many you have consumed, all the pillars of Light and all the great souls were consumed by you. And the greatest of all, Rabbi Shimon, the Light of the entire world, of all the worlds, who illuminates and governs over the descending Light, upon which our world exists, is also consumed by you, and yet you govern the world?" But then he collected himself at once and said: "Do not be proud, dust, for the pillars of the world will not be betrayed to you, and Rabbi Shimon will not be consumed by you!"

Malchut is the sole creation. And this sole creation is nothing but a desire to receive pleasure. It was made this way, and its essence cannot be changed. Yet, what can be changed is the intention—for which or whose sake to receive the pleasure.

As a result of *Malchut's* union with *Bina* with an altruistic will to bestow delight, give pleasure, *Malchut* acquires *Bina's* desire in addition to her own. That is, an additional desire appears in *Malchut*—to bestow, opposite to her nature.

Only this desire of *Bina* in *Malchut* can result in a *Zivug* and reception of Light. When *Malchut* receives all the desires that she possibly can from *Bina*, and fills them with Light, only her own initial egoistic property will remain uncorrected, but even that will be corrected from Above by the Creator Himself. The order of correction and reception of Light in *Bina's* properties inside of *Malchut* is referred to as the reception on the *Zivug* of *Yesod*, and it takes place sequentially along 6,000 degrees, called "6,000 years."

Malchut de Malchut of the world of *Atzilut* cannot receive any Light during the 6,000 years until all of its parts are completely corrected. All the *Zivugim* (plural for *Zivug*) throughout the 6,000 years are made not on *Malchut* herself, but on the properties she received from *Bina*. The place of such a *Zivug* is called *Yesod*

de Malchut or *Ateret Yesod*. Whereas *Malchut* herself (egoistic desires) remains closed to the Light, and is therefore called the "closed gates."

The reception of Light during the 6,000 years, correction of the *Partzufim*, and the gradual filling of *Malchut* with the Light, takes place with the help of *Bina's* desires in *Malchut*, which are called *Miftacha* (*Yesod de Malchut*), for the impure (egoistic) force has no power over this part of *Malchut*.

Yesod de Malchut means that *Malchut* only acts with the properties she received from a Higher *Sefira–Yesod*, which is free from the influence of the impure forces (*Klipot*). All the properties, except for those of *Malchut*, are altruistic, since they originate from *Bina*. However, since we wish to emphasize that a *Zivug* is made on an altruistic desire, above the egoistic desire of *Malchut*, we usually say *Yesod* instead of *Bina*. And since *Yesod* is the *Sefira* immediately above *Malchut*, we say that a *Zivug* is made not on the egoistic desires of *Malchut*, but on *Yesod*. And since, upon acquiring the properties of *Yesod*, *Malchut* can receive the Light, such reception of Light on *Yesod de Malchut* is called "*Miftacha*" (from the word *Mafte'ach*, key)—the key that opens the way for the Upper Light.

However, since *Malchut* herself, that is, *Malchut de Malchut* ("closed gates") remains inaccessible to the Light for 6,000 years, Rabbi Chiya (a particular spiritual degree) could not understand how Rabbi Shimon (the spiritual *Partzuf* called Rabbi Shimon) could achieve such complete perfection. Indeed, Rabbi Shimon is a *Partzuf* of such spiritual height that it receives the Light of *Yechida*. And it is impossible to receive this Light without utilizing a *Zivug* on *Malchut de Malchut* itself.

And yet, this part of *Malchut* remains uncorrected until the completion of the 6,000 years (the end of correction), and thus cannot be used. By defying these desires, it is as though one has already partially corrected it. And all the prohibitory commandments refer to *Malchut de Malchut*; hence, the ban imposed on its use is called "a restriction."

Yet, if it is impossible to fill the "stony heart" (*Lev HaEven*), i.e., *Malchut de Malchut* (the root of egoism, the basis of creation), with Light, how can even a single soul achieve complete correction? After all, complete correction implies the reception of Light in the entire *Malchut*. Each soul, each part of *Malchut* that man is destined to correct contains a part of all the other parts of *Malchut*, including a part of *Malchut de Malchut*, which he may not work with until the end of correction.

On the other hand, Rabbi Chiya sees Rabbi Shimon in a state of complete correction. So how could the latter have attained such state? This

contradiction roused Rabbi Chiya so greatly that he prostrated himself on the ground and cried out.

It is impossible to constantly "translate" the words of the Torah or *The Zohar* into a language we can understand, that "ground" signifies egoism and "dust" refers to the impure forces, that "crying out" implies raising *MAN*, and so forth. All the words and definitions in the text of *The Zohar* should be perceived sensuously rather than literally, as physical actions of our world. In other words, whatever *The Zohar* speaks of is related only to inner, spiritual sensations and experiences of one who perceives the spiritual realm.

All the worlds constitute the "environment," the spiritual sphere, within which the Creator made His only creation—man (Adam). Everything else was created only in order to help man to achieve his spiritual mission of becoming like his Creator.

Just as in our world, the world itself and all its inhabitants, except man, are robots operated by their animal nature, rather than creatures with free will, in the spiritual worlds, all the spiritual beings, except for the soul, are operated by their spiritual nature. Upon being born in our world, man, too, is an animal without freedom to act against his egoistic desire to receive pleasure. He usually stays that way throughout his existence on earth, being not at all different from the still, vegetative, and animate levels of nature, automatically following orders of his inner master, egoism.

Only with the help of Kabbalah can one gradually receive Upper, spiritual strength, and consequently acquire freedom of choice, that is, liberate himself from the influence of the impure, egoistic forces, and become free in his desires, like the Creator. However, such an opportunity is only given to one who can control his automatically-driven, egoistic nature: according to the strength of his screen, man ascends (moves inwardly, in his sensations) from this world to the spiritual.

After creating the spiritual worlds as a home for his future creation, the Creator created the creature (soul, Adam). The soul constitutes the desire to delight in the sensation of the Creator, of His Light. The sensation of the Creator is called "Light." There is nothing else in the entire universe besides the Light and the soul!

Although the soul itself is *Malchut de Malchut* (the only egoistic creation), the Creator imparted onto it the property of altruism, having created it mixed with the *Kelim* (desires) of *Bina*, thereby demonstrating how wonderful it would be to be like Him.

While performing altruistic actions, the soul (Adam) decided to use its natural egoism, *Malchut de Malchut* itself, to receive the Creator's Light with

altruistic intentions. Yet, when it began to let the tremendous Light of *Yechida* into *Malchut de Malchut*, it could not resist and wished to enjoy it egoistically. This change in the soul's desires is referred to as its fall.

As a result of the fall, Adam's soul split into myriad parts (600,000), all of which fell into captivity of impure, egoistic forces (acquired egoistic desires). After the fall, Adam corrected some of the souls (obtained an anti-egoistic screen), but only partially. And then, of the total number of souls, some were selected for correction, lowered into this world, and clothed into bodies, generation after generation.

The descent (distancing from the Creator) into our world (egoistic sensations of only one's own desires) occurs as a result of attaching an additional "makeweight" of egoism to the soul. In the spiritual world, movement (farther from the Creator or closer to Him) and distance (from Him) are determined by the correlation of egoistic and altruistic desires within the soul.

The purpose behind the souls' descent to our world is to transform one's egoistic desires with the help of Kabbalah, and to return to the Creator with one's intentions, by performing altruistic actions. The souls' descent continues until each of them and all of them together achieve complete correction.

And the most exalted souls that refer to the degrees of *Yechida* and *GAR* of *Haya* depend on the correction of *Malchut* herself in *Malchut* of the world of *Atzilut* ("closed gates"). These will only be corrected at the completion of the 6,000 years, after the correction of all the rest. This is due to the inverse relationship between the souls and the Light that fills them: the more egoistic the soul is, and the lower it is located, the greater the Light that enters the general *Partzuf* (the common soul) at the time of its correction.

THE LIGHT OF SOULS	Yechida	Haya	Neshama	Ruach	Nefesh
MALCHUT (types of souls)	Keter	Hochma	Bina	ZA	Malchut

This is why these exalted souls are consumed by dust (impure force), i.e., the impure force rules over them with its enormous and insolent power, for it is certain that no one and nothing can save these souls from captivity.

This is why Rabbi Chiya wept: "Dust, how cruel you are!" That the most exalted souls are "consumed by you without any hope of escaping you!" In other words, the actual root of creation, the primordial egoism cannot be corrected.

It turns out that as a result of the exalted souls' captivity by the rule of the impure forces, all the righteous that bring Light to the entire world cannot achieve perfection themselves. Since all the souls are interconnected, not a

single individual soul can arrive at the end of correction until all the souls are corrected. This is why they are susceptible to the ruthless rule of the dust.

At first, Rabbi Chiya wanted to say that Rabbi Shimon himself was also consumed by dust, i.e., did not achieve complete correction. He had heard that Rabbi Yosi also reasons that the closed gates are closed for all. Yet, after some contemplation, he inquired: "If Rabbi Shimon revives all the worlds and governs them, how can it possibly be that he has not reached perfection?"

Therefore, he concludes that Rabbi Shimon was not consumed by the dust, that he did achieve complete correction and is probably in a state of absolute perfection. The thing that Rabbi Chiya could not understand, however, is how any individual soul could achieve the end of correction prior to (without) the complete correction of all the others. This, Rabbi Chiya could not explain to himself.

50. Rabbi Chiya stood up and started to walk and weep. Rabbi Yosi joined him. He fasted for forty days so that he might see Rabbi Shimon. He was told he still was not worthy of seeing him. He wept and fasted for another forty days. He was then shown a vision: Rabbi Shimon and his son Rabbi Elazar were discussing him, Rabbi Chiya, the words he said to Rabbi Yosi, and thousands are listening in on their discussion.

Although the fasting that *The Zohar* speaks of is a spiritual act, in our world such a description is a good example of how strong a desire should be in order to be answered from Above. Other spiritual actions include weeping, tears—the small state (*Katnut*) of a spiritual *Partzuf*, in this case referred to as "Rabbi Chiya." Naturally, Rabbi Shimon and all the other characters of *The Zohar* are spiritual *Partzufim*, rather than people of our world.

Truth be told, the spiritual level of a person known by a certain name in our world may coincide with his spiritual root described in the Torah. However, elucidation of this matter exceeds the scope of this particular article. It is nonetheless essential to note that Pharaoh in the corporeal Egypt, naturally, was not a spiritual Pharaoh, the way he is described in *The Zohar* (the *Partzuf* that includes all of *Malchut*), and Laban, portrayed in the Torah as a villain, is in fact the Supernal Spiritual Light of *Partzuf AB*, the Supernal Light of *Hochma*. This will be explained later on.

The strong desire to attain the degree of Rabbi Shimon allowed Rabbi Chiya to see him, for he was certain that Rabbi Shimon had not been consumed by the dust. He came to this conclusion precisely because of his conversation with Rabbi Yosi, and hence passionately desired to see Rabbi Shimon.

51. In that same vision, Rabbi Chiya saw several great celestial wings: how Rabbi Shimon and his son Rabbi Elazar mounted them and soared to the Assembly of Heaven, while the wings waited for them. Afterwards, they both returned to their place and shone brighter than ever before, brighter than the light of the sun.

The Heavenly Assembly refers to the Assembly of the angel Matatron. However, his full name is not pronounced, and the name Matat is used instead, for pronouncing a name is equivalent to an action, which is not always desirable. The term Supernal Assembly refers to the Assembly of the Creator Himself, while the Heavenly Assembly refers to the Assembly of Matat.

The wings that were waiting for Rabbi Shimon and his son Elazar are angels (spiritual forces, similar to robots or draft animals in our world), whose task is to help the souls to ascend from one spiritual degree to another. And just as these wings must assist the souls in their ascent, they must assist them to descend to their places. Therefore, it is said that the wings were waiting for Rabbi Shimon and his son Rabbi Elazar to bring them back down.

And when Rabbi Chiya saw them returning from the Heavenly Assembly back to their place (to Rabbi Shimon's Assembly), he noticed a new light on their faces, and radiance surrounded them that was brighter than the sun.

52. Rabbi Shimon opened and said: "Let Rabbi Chiya enter and see how much the Creator renews the faces of the righteous in the world to come. Happy is he who comes here without shame. Happy is he who stands in the other world as a rigid pillar opposite all." And Rabbi Chiya saw himself entering, and Rabbi Elazar and all the other pillars of the world that were there stood up before Rabbi Chiya. And he, Rabbi Chiya, was ashamed; he entered, bending, and sat at the feet of Rabbi Shimon.

Rabbi Shimon opened (opened the way for the Light) and said: "Happy is he who enters without shame." And all that were present there felt no shame. Only Rabbi Chiya was ashamed. This is because they had the strength to withstand the power of the dust, and Rabbi Chiya did not. They were all perfect, whereas Rabbi Chiya had a flaw—the desire to attain. And this is what he was ashamed of.

53. A voice sounded: "Lower your eyes, do not raise your head, and do not look." He lowered his eyes and saw Light that shone from afar. The voice returned and said: "The Supernal Ones, concealed and enclosed, who have eyes that watch over the entire world, look and see: the lower ones are sleeping, and the Light of their eyes is concealed in their pupils. Wake them!"

After he followed the instruction to lower his eyes and not raise his head (not use his desire to receive Light, but only desires to bestow), he merited hearing

(Light of *Hassadim*) the appeal, with the help of which he attained everything he wished. The voice divides all souls into two groups: the first is a group of Supernal Holy Ones that are concealed, who merited their eyes to be opened to behold the entire world, and the second group of souls have the Light of their eyes concealed in their eye-sockets, which is what blinded them. This is why the voice called upon the souls of the first group to behold, i.e., to use the reception of the Upper Light, to draw the Upper Light together with the second group.

54. Who among you turns darkness into Light and savors bitter as sweet even before he came here, that is, while still living in the other world? Who among you hopes and waits each day for the Light that shines when the Lord distances, when His greatness grows and He is called the King of all kings of the world? For he who does not wait for this each day while living in this world, has no place in the other world either.

The Creator's goal is for man to fully attain Him while still living in this world, to feel Him as he did prior to descending into this world, prior to incarnating in a physical body. From this the division of people of our world into two groups is clearly evident, and the voice appeals to them.

The voice emphasizes to each group their main advantage. To the souls of the first group, it says that they turned darkness into Light. These are the souls of the world of *Atzilut*, for the Creator created two opposite systems in the worlds *BYA*: the system of darkness and bitterness opposite the system of Light and sweetness. Therefore, in the Torah of the worlds *BYA* there is a division into suitable and unsuitable, pure and impure, permitted and forbidden, holy and unholy, whereas the Torah of the world of *Atzilut*, which consists wholly of the Creator's names, contains nothing impure whatsoever.

And the sinner Laban is regarded as a holy name in the world of *Atzilut*, as well as the Pharaoh. And all the names that represent impure forces in the worlds *BYA* become corrected in the world of *Atzilut*, exalted and pure spiritual objects and forces with corresponding holy names. Therefore, the souls that have attained the Light of the world of *Atzilut* transform all darkness into Light and all bitterness into sweetness. In other words, the whole difference between the holy, pure, and good, and their opposites lies in the correction of the desire and in acquiring an anti-egoistic screen over the will to receive.

And to the second group the voice said that they're waiting for the Creator's help, and He will rise (*Shechina*, His manifestation to the lower ones) from the dust (in their sensations). But those who do not wait for Him, being preoccupied with other aspirations, will not rise from the dust, and the sensation of the Creator will remain concealed from them.

55. In his vision, Rabbi Chiya saw many of his friends gathering around the standing pillars. And he saw them being elevated to the Heavenly Assembly, some are elevated, while others are lowered. And above them all, he saw Matat, the owner of wings, approaching.

As the voice was calling, Rabbi Chiya saw several souls of the righteous, belonging to the two groups, standing around the two pillars that were already present in Rabbi Shimon's assembly, and whom he had already seen ascending to the Heavenly Assembly. Some were ascending, and some were descending; moreover, this motion ensued in mutually opposite directions.

This way the two groups help one another according to the calling voice, which instructs the first group to descend and the second to ascend. Rabbi Chiya saw also that due to the excitement of all these souls over their aspirations, i.e., the power of the two groups, Matat descended from the Heavenly Assembly to the assembly of Rabbi Shimon and swore an oath.

56. The angel Matat swore that he heard from behind the curtain how each day the Creator remembers and grieves over *Malchut*, cast into the dust. And when He remembers her, He strikes 390 firmaments, and they all tremble with terrible fear before Him. And the Creator sheds tears for the *Shechina* (Divinity), *Malchut* that has fallen to the dust. And those tears simmer like fire, and fall into the Great Sea. And by the power of these tears, the Ruler of the Sea, called Rachav, is revived, blesses the Creator's holy name, and vows to swallow up everything, from the first days of creation, and to absorb all within himself, when all the nations gather against the holy nation, and the waters will dry, and Israel will walk through dry land.

This vow signifies that the Creator never forgets, but remembers each day that the *Shechina* lies in the dust. However, this does not refer to the entire Holy *Shechina*: this, the Creator need not vow, for it is revealed and seen by all who dwell in the Upper Worlds that everything He does is for the *Shechina* (*Malchut*) alone.

But this refers only to *Malchut de Malchut*. She is the one Rabbi Chiya thinks about being held captive by the impure forces, completely abandoned. Hence, he wept: "Oh dust that consumes all!" And here, the angel Matat, who has come to the Assembly of Rabbi Shimon, revealed to Rabbi Chiya a great secret—that the Creator's rule is absolute, and He remembers *Malchut de Malchut* each day.

A *Zivug* (union of the *Masach*-screen and the Light-pleasure) is defined as a stroke of Light onto the screen, a result of the desire to enter and cross the screen's barrier, while the screen restricts and repels it. This act of repelling is called the Returning (reversed) Light, as it rises from the screen from below upwards and clothes the coming Light.

This may be compared to the example of the host (Creator) offering delicious food (Light) to his guest (*Kli*), who wishes to enjoy the delicacies. However, as a result of the shame from being the receiver, the guest refuses to receive, and the screen repels the food (Light). It is as though the guest (*Kli*) says to the host (Creator) that he refuses to receive the pleasure (Light) for himself, for his own enjoyment. This repelling of the food (Light) forms the Returning Light, for it stems not just from not wanting to feel shame, as it is in our world, but from the spiritual *Kli's* desire to be like the Creator.

The Returning Light is that altruistic intention, desire. This is also the spiritual *Kli*, and only within it can the Light be received; only in this intention can one feel the Creator.

After the *Kli* was able to repel all the pleasure coming to it, and demonstrated that it could meet the condition of the first restriction (to refrain from egoistic reception), it began to calculate how much Light it could receive for the Creator's sake. The *Kli* receives only the amount of pleasure that it is certain it can receive for the Creator's sake.

The delight that was received inside the *Kli* is referred to as the Inner Light. The amount of Light received inside the vessel determines the degree of similarity to the Creator; the *Kli* acts like the Creator: just as He desires to bestow pleasure upon the *Kli*, so the *Kli* wishes to bestow upon Him, to the extent of the Inner Light received. Therefore, the size of the *Kli*, (from *Peh* to *Tabur*, where it receives the Light) determines the degree of merging with the Creator. In this place, the *Kli* is merged with Him in properties and intentions.

If the *Kli*'s powers of resistance are not sufficient to receive for the Creator's sake, and it can only refrain from reception, the *Kli* is considered to be in the "small" state, *Katnut*. The *Kli* that was created by the Creator is the strongest. However, afterwards, as it begins to descend, its screen gradually weakens until the *Kli* can no longer receive for the Creator's sake. It is left with just enough strength to not receive for itself. This is why from this state onward there is a ban on reception of Light into the *Kli's* desires "to receive." The *Kli* may only use its *GE*, but not its *AHP*. And the boundary beyond which the Light cannot spread is called *Parsa*, the firmament. This barrier is built from Above; thus, even if the *Kli* suddenly wishes to receive the Light for itself, it will not be able to do so.

The screen divides the firmament and consists of four parts: *Hochma*, *Bina*, *Tifferet*, and *Malchut* (*HBTM*), the four letters of *HaVaYaH*. Because *Malchut* joined with *Bina* and thereby corrected her egoistic properties into altruistic ones, the screen is located not in *Malchut*, but in *Bina*. *Bina* is counted as hundreds; therefore, the four parts *HBTM* equal 400. However, there is no *Zivug*

(reception of Light) on *Malchut de Malchut* itself (after all, it is called the "closed gates"). This means that *Malchut* contains ninety *Sefirot*, and not 100: 9 *Sefirot*, each consisting of ten.

Therefore, the screen that is called "the firmament" and that makes a *Zivug* with the Upper Light by reflecting it consists of 390 parts, for the part of *Malchut de Malchut* is lacking. The firmament is therefore said to consist of 390 firmaments, and on it a daily *Zivug* with the *Shechina* is made, whereas a *Zivug* on the dust, which signifies the ten parts of *Malchut de Malchut*, is forbidden. The impact between the screen and the incoming Light resembles shuddering from fear to receive the Light inside of oneself, beyond the limits of one's restrictions.

There are five *Sefirot* in the *Rosh* (head) of a *Partzuf*:

Keter	- *Galgalta* (or *Metzach*)	- forehead
Hochma	- *Eynaim*	- eyes
Bina	- *Awznayim*	- ears
ZA	- *Hotem*	- nose
Malchut	- *Peh*	- mouth

Just as the secretion from one's physiological eyes is called tears, the secretion of the Light of *Hochma* from the part of the spiritual *Kli* called "eyes" is referred to as "tears." Tears constitute the part of the Light that is rejected by the *Partzuf* due to the absence of a screen on *Malchut de Malchut*. All the Light that comes to a *Partzuf* wishes to enter and fill it with its pleasure, even the part of the *Partzuf* that has no screen to receive with altruistic intentions. Therefore, the screen immediately repels this portion of the Light.

But between the strike of the Light from Above and the resistance of the screen from below, tiny drops of Light seep through the screen, which, due to its hurry, is unable to repel them. These drops have nothing to do with the level of *Hochma* of the *Partzuf*, as they lack the clothing of the Returning Light. They exit the *Partzuf Hochma* and receive the name "tears." But it is nonetheless Light!

This is similar to a state where we are filled with tears of compassion for another person. Indeed, all that exists in our world exists because it derives from its spiritual prototype, and all that transpires in this world, transpires only because it stems from its Upper, spiritual root.

After all, the fact that the Upper Light strikes the screen, trying to break through its restriction, stems from its origin in the Highest Place, the Creator Himself, and is unrelated to the creature's desire to receive this Light within

the bounds of its altruistic capabilities. The Light stems from the world of Infinity, from the Creator Himself, long before the *Kli* appeared and wished to restrict itself.

The Upper Light wishes to fill the desire to enjoy that it created, as it is said, "the Creator wishes to dwell in His creatures below." The Light and the Creator are one and the same; after all, man defines the sensation of the Creator as spiritual Light. And this Upper Light strives to force its way through the screen and enter man's desires, but the screen hurls it back. Thus, this repelled Upper Light becomes Returning Light, which designates man's altruistic intentions to bestow delight upon the Creator.

As a result of the collision with the screen, portions of the Light fall outside, for these tears originate from the Creator's love and compassion for His creation. In our world, this spiritual action results in an emission of tears in an individual overwhelmed with suffering and love. However, spiritual tears do not disappear.

This is described in *Song of Songs* (8:6): "For love is as strong as death, jealousy is as cruel as hell; the flashes thereof are flashes of fire, the very flame of the Lord!" This is because these tears stem from the Upper One's love and compassion for the lower one. And just as flaming tears shed by someone in our world burn, so do the boiling and burning Upper tears burn like fire, like the very flame of the Lord!

Being related to the property of *Hochma*, *Malchut* is called "sea." It is therefore said that the tears (Light of *Hochma* without first being clothed in Light of *Hassadim*) fall into the sea, *Malchut*. And it is written that the many sea waters will not extinguish the Creator's love for His creatures, expressed in these tears.

It was said during the creation of the world: "Let the waters be gathered together unto one place" (*Beresheet*, 1:9). But the angel that governed the sea did not wish to swallow these waters, and was hence killed (was emptied of Light). Now, as the tears fall, he is revived.

The reason for this is that during the creation of the world, *Malchut de Malchut* itself had not undergone any kind of correction, as the Creator created the worlds *ABYA* in a special correction, called *MAN de Bina* or *Ateret Yesod*, and not *MAN de Malchut* or *Malchut de Malchut*. In other words, correction is possible only if man corrects not *Malchut de Malchut* itself (his essence), but, while completely refraining from its use (use of egoism), he acquires higher, altruistic desires from *Bina* and receives the Creator's Light in them (in *Sefirot KHB-ZA de Malchut*, in 390 *Sefirot*).

These higher, altruistic desires are referred to as desires of *Bina* or as *MAN de Bina*, and the reception of Light in them (*Zivug*) is made not on egoism (*Malchut* herself), but on the will to bestow, called *Ateret Yesod*. This *Zivug* is therefore sufficient to fill only the first nine *Sefirot* in *Malchut*, but does not fill *Malchut* herself.

Prophet Yeshayahu (Isaiah) writes in this regard: "Who are you with, partners? I started the worlds, and you are to complete them!" The correction of *Malchut de Malchut* is incumbent solely upon the creatures. Hence, when the sea ruler was told: "Let the waters be gathered together unto one place," he objected and did not wish to swallow up the created waters, for due to the uncorrected state of *Malchut de Malchut*, the impure forces prevailed and ruled over him. And that is why he was killed.

However, these tears correct *Malchut de Malchut*, and thus revive the sea ruler so that he would rise from the dead, sanctify the name of the Lord, fulfill the Creator's will, and swallow up the primeval waters. For then, all the impure forces, all the evil in the world will disappear and all (desires) will gather in one place (property), whose name is *Atzilut*. This is because the world of *Atzilut* will spread from the end of the world of *AK* down to our world, and there will come the end of correction, for the worlds of *BYA* will return in their properties to the world of *Atzilut*.

In the future, at the end of correction, after the correction of the first nine *Sefirot* of *Malchut*, when only *Malchut de Malchut*, the last, tenth *Sefira*, remains to be corrected, when all the nations of the world (*Malchut de Malchut*) unite to destroy Israel (the first nine *Sefirot* of *Malchut*, the desire to correct all the ten *Sefirot* of *Malchut*), the act of the sea ruler will be revealed in that he will swallow up all the primeval, evil waters, and the waters (severe restrictions) will dry up, and the sons of Israel (those who aspire for the Creator) will walk through dry land.

The prophet Micha (Micah) says of this: "As we fled the land of Egypt, we saw wonders." However, this was only the beginning, for it was only in the End Sea (the Red Sea; the Hebrew name signifies the end of *Malchut*, or *Malchut de Malchut*), and only for a limited time. But, at the end of correction, death will disappear forever.

This is how Matat explained his oath: the Creator never forgets *Malchut*, which is cast in the dust. For even though a daily *Zivug* with the *Shechina* is made on only 390 firmaments, on the nine *Sefirot* of *Malchut* and not on *Malchut de Malchut* itself, which remains lying in the dust, and, as it seems to us, completely forgotten by the Creator, nothing could be further from the truth. In truth, He corrects it with each *Zivug*, because with each *Zivug*, as a result of the 390

firmaments being struck, the tears fall outside. And these tears are not lost, but fall into the Great Sea (*Malchut de Malchut*), which receives from them slow, yet gradual corrections, even if it is the Light of *Hochma* without the clothing of the Light of *Hassadim*. As it becomes more and more corrected, the sea ruler is revived until the tears accumulate to the necessary amount for the correction of the entire *Malchut*, so that all of her intentions would be for the Creator's sake.

This will occur when all the nations of the world unite to attack Israel. Then, the sea ruler will rise back to life and swallow up all the primeval waters, for *Malchut de Malchut* will receive the lacking correction, for each day the Creator cares for her until she, His only creation, reaches her final correction.

And here Rabbi Chiya's delusion was revealed to him: he understood that nothing disappears in the dust, but, on the contrary, each day *Malchut* undergoes corrections, just as Matat swore.

57. Through all this, he heard a voice: "Clear this place, clear this place! The *Mashiach* (Messiah), the King-Redeemer is coming to the assembly of Rabbi Shimon," for all the righteous gathered there are the heads of groups and assemblies, whereas all of the assembly members ascend from this assembly to the Assembly of Heaven. And the *Mashiach* visits all these assemblies and seals the Torah that stems from the mouths of the righteous. And at that moment, the *Mashiach* comes to the assembly of Rabbi Shimon, surrounded by the heads of all the Supernal assemblies.

As a result of the great revelation—the end of correction—concealed in the oath of Matat, all of the righteous present at Rabbi Shimon's Assembly were elevated, especially the two groups of the righteous that caused Matat to appear and take his oath. As a result, all of them attained Upper Degrees and reached the levels of "heads of assemblies," for each assembly has members and a head, and the difference between them is similar to the difference between *VAK*, *GE* of the degree or *Partzuf*, from *GAR*, the complete *Partzuf*.

Hence, it is written that the place should be cleared for the *Mashiach*. After all, when Matat revealed the secret of the end (of correction), and specifically how creation will be delivered from egoism, a voice appeared and commanded to prepare a place for the *Mashiach*, the King-Redeemer, for the end of correction is connected to the King-*Mashiach*.

However, only the righteous of Rabbi Shimon's assembly, who are above all the heads of assemblies, merit his coming, for only those who are on the same spiritual level as the King-*Mashiach* (all those who have already corrected all of their other properties—the first nine *Sefirot* in their part of desires-*Malchut*—all

of the properties except for the original egoism, *Malchut de Malchut*) can merit the revelation of his face.

The level of the *Mashiach* is the Light of *Yechida*. And if all the members had not reached the level of the heads of the assemblies, the *GAR* of the degrees, i.e., corrected all that they could, they would not have merited the revelation of the *Mashiach's* face. But the heads of the Assemblies are not *GAR* of the low degrees. Rather, they represent a level so high that all the members have merited reaching the Heavenly Assembly of Matat.

And now all the members merited becoming the heads of the Assemblies, wherefrom they merited an ascent to the Heavenly Assembly. Moreover, thanks to their corrections, they merited the *Mashiach* himself coming to all these assemblies to be adorned with their deeds in the Torah. And now all the members have merited reaching the level of the assemblies' heads. This is why the *Mashiach* is adorned with the Torah of the assemblies' heads. Thus, thanks to them, the *Mashiach* himself ascends to a Higher Degree.

58. At that time, all the members stood up. Rabbi Shimon stood up, too, and his Light rose to the firmament. The *Mashiach* said unto him: "Happy are you, Rabbi, for your Torah has risen in 370 beams of Light, and each beam divides into 613 beams (properties) that ascend and bathe in the rivers of the holy *Apharsemon* (persimmon). And the Creator confirms and signs the Torah of your assembly, of the assembly of Chizkiyah (Hezekiah), the King of Judah, and the assembly of Achiyah ha Shiloni (Ahijah the Shilonite)."

When the *Mashiach* revealed himself to them and came to Rabbi Shimon's Assembly, all the members stood up (ascended from the level of *VAK* to *GAR*), and Rabbi Shimon stood on the same degree as the *Mashiach*. And the Light rose to the height of the firmament. This indicates that Rabbi Shimon has attained the Light of the ten firmaments, the previously missing tenth firmament on account of the closed gates of *Malchut de Malchut*, and has attained the Light of *Yechida*, which he now was able to receive, as he could make a *Zivug* on *Malchut de Malchut*. And the Light of *Yechida* that shines from this *Zivug* is called *Mashiach*. The "sitting" level is 390, or *VAK*; the "standing" level is 400, or *GAR*.

The *Mashiach* said to Rabbi Shimon that his Torah gave rise to the Light of *Yechida* in *Partzuf Atik*, because:

Units (0 – 9) are in *Malchut*;
Tens (10 – 90) are in *ZA*;
Hundreds (100 – 900) are in *Ima*;
Thousands (1,000 – 9,000) are in *Aba*;

Tens of thousands (10,000 – 90,000) are in *Arich Anpin*;
And hundreds of thousands (100,000 – 900,000) are in *Atik*.

Since each *Sefira* of *Atik* equals 100,000, the four *Sefirot* of *HaVaYaH* (*HBTM* of *Atik*) total 400,000.

However, in this case, he should have said that the Torah performed the deed in 400,000; yet, he said that the Light emanated by *Ima* is not used on 400, but only on 370, for although the Torah had reached the zenith of the firmament, it still could not reach *GAR* of the last, Supernal Hundred. Hence, there are only 370, while the Upper Thirty are absent in *Ima*.

The same applies with regard to thousands—the Light of *Aba* does not use *GAR* of each thousand, but only *VAK*, i.e., 600 instead of 1,000. Instead of the *GAR* of each thousand, it uses thirteen (*Hochma* of the "thirty-two *Netivot* (paths of) *Hochma*"). The number thirteen signifies *Hochma* of the "thirty-two *Netivot Hochma*," the weak Light of *Hochma*, called the holy *Apharsemon*.

It is therefore said that the Torah attained 370 Lights, and each of them divides into 613 beams; thus, in the 400 of *Ima*, thirty of the Upper Light of *Hochma* are absent, which leaves it with only 370. And each thousand lacks the Upper 400 (*GAR of Hochma*). Instead of using the thirteen paths of the holy *Apharsemon*, each thousand contains no more than 613, for all the supernal secrets are concealed in Rabbi Shimon's assembly. And the Creator Himself sealed them, for He ascends and becomes adorned with the achievements of all the righteous in the Torah.

We know from the Talmud (*Sanhedrin*, 99:1) that everything the prophets ever said refers only to the days of the *Mashiach*'s coming, but in the future (Yeshayahu, 64), everyone will behold the Creator themselves. For all the degrees and levels that refer to the days of the *Mashiach* will then be corrected, and all the secrets of the Torah will be revealed, everyone will attain complete revelation of the Light, of the Creator, as it is said, everyone will see with their own eyes (sight implies *GAR de Hochma*).

From the aforesaid, it becomes clear that there exists an opportunity to correct one's individual *Malchut de Malchut* even before all the souls achieve it in the future. In such a case, man reaches his *individual* level of attainment of 400, although his *general* level cannot be higher than 370, as in the case of everybody else. This is the degree that Rabbi Shimon, Rabbi Chizkiyah, and Achiyah ha Shiloni had reached.

59. The *Mashiach* said: "I have come here not to confirm the Torah of your assembly, but only because the 'owner of wings' is on his way here. For I know that he shall not enter any other assembly, but only yours." Meanwhile, Rabbi

Shimon told him of the oath taken by the "owner of wings." Right then the *Mashiach* trembled in awe and raised his voice, and the Heavens shook, and the Great Sea boiled, and the Leviathan stirred, and the entire world threatened to overturn.

At that moment, he saw Rabbi Chiya in Rabbi Shimon's adornments. He asked, "Who gave man in this world the adornments, garment of the other world?" (garment of the other world onto the body of this world). Rabbi Shimon answered, "This is Rabbi Chiya, the cresset of the Torah!" He said to him, "Gather him and his sons (those who have left this world), and they shall join your Assembly." Rabbi Shimon said, "Time was granted to him, he was granted time" (Rabbi Chiya's time has not yet come).

The *Mashiach* said to Rabbi Shimon that he came not for the sake of the Torah, but because the "owner of wings" has come to the assembly, wishing to know what Matat had said. For Matat had revealed that the end of correction would be preceded by terrible suffering for Israel—the Heavens and the Great Sea would tremble, and the world would be on the verge of collapse, as predicted in the Talmud (*Sanhedrin*, 97): "All is broken." Hence, he raised his voice, wishing to mitigate all this upheaval.

The *Mashiach* was surprised to see Rabbi Chiya's garment (that Rabbi Chiya exists in a physical body of our world, in the property of this world), for if he had merited the appearance of Matat and his oath, he had attained the degree of complete correction of all his evil. And since he merited seeing the *Mashiach's* face, to receive the Light of *Yechida*, he had obviously completed his work in this world, and there is nothing left for him to do here. Hence, he should leave it and enter Rabbi Shimon's assembly in the Garden of Eden.

But Rabbi Shimon persuaded Rabbi Chiya that he needs to continue performing new, additional corrections in this world. And both the *Mashiach* and Rabbi Shimon explained to Rabbi Chiya what else specifically he still needed to do in this world.

60. Rabbi Chiya trembled in awe when the *Mashiach* left, and his eyes fulfilled with tears. For the *Mashiach* left Rabbi Shimon's Assembly weeping from the great desire for the final correction and redemption. And Rabbi Chiya was also anguished from the fervent desire to reach the end of correction. Rabbi Chiya cried and said: "Happy is the lot of the righteous in the other world, and happy is the lot of Rabbi Shimon bar Yochai, who has merited all of this."

Who Is Your Partner?

61. *Beresheet*: Rabbi Shimon opened: "Put my words in your mouth. How much effort should man exert in the Torah day and night, for the Creator is attentive to those who study it. And with every word that man attains by his efforts in the Torah, he builds a firmament."

The Creator gave the righteous the power of His speech. And just as the Creator creates the creature by the power of His word, so the righteous create new Heavens by its power. This is why Rabbi Shimon opened his speech by explaining the words, "In the beginning, the Creator created Heaven and earth," as the word *Barah* (created) also means "closing" and "limiting." And we must understand why the Creator had created it in such a closed form. He answers, "To put the correction of Heaven and earth in the words of the righteous, to make them His partners—participants in the creation of Heaven and earth."

There are two kinds of renewal of Heaven and earth that the Creator enclosed in the mouths of the righteous:

1. The correction of Adam's sin, the correction of the past. Even before the creation of Adam, the Creator had made a secret correction of Heaven and earth, as it is described in the beginning of the Torah, in the chapter *Beresheet*: *ZON de Atzilut* ascended to *AVI* and to *AA*, while Adam ascended to *ZON* and *YESHSUT*. As a result, Adam received the Light of *NRN de Atzilut*, for he clothed *YESHSUT* and *ZON de Atzilut*, i.e., ascended to their level.

Adam is located within the worlds *BYA* and he ascends together with these worlds. All the worlds can ascend above their permanent state or descend to their places with Adam inside of them. Adam's spiritual level and the Light that he receives are determined by his location (see page 212).

DURING ASCENT	PERMANENT STATE
	Atik
AVI	AA
ZON	AVI
Adam - Beria	YESHSUT + ZON
Parsa of the world of Atzilut	
Adam - Yetzira	Beria
Adam - Assiya	Yetzira
	Assiya

In other sources, such as the Talmud (*Bava Batra*, 58:2), this is described as Adam's ascent to the level of the sun (*ZA de Atzilut*). This Light is called "*Zihara Ilaa*" (*Zihara* is the Aramaic word for *Zohar* in Hebrew or "radiant Light" in English).

As a result of his sin, Adam fell spiritually to the level of our corporeal world (Talmud, *Hagigah*, 12:1). And instead of *NRN de Atzilut* that he used to receive before his fall, he now receives the Light from the worlds *BYA* that are below *Parsa*. And as a result of Adam's sin, Heaven (*ZA*) and earth (*Malchut*) of the world of *Atzilut* descended to the level of *VAK de ZA* and the point of *Malchut* respectively, as they descended below *Tabur de Partzuf AA*.

And the righteous that live in this world, but already exist spiritually in the spiritual worlds of *BYA*, are entrusted with the task of correcting all that transpired through Adam's fault, and to return, to renew the Heavens and the earth (*ZON de Atzilut*) and elevate them to *AVI* and *AA*—*ZA* to *AA* and *Malchut* to *AVI*, as it was before the sin. And as a result of their work, the righteous will receive the Light of the world of *Atzilut* that the corrected Adam is entitled to, for they (their souls, spiritual *Kelim* or inner spiritual *Partzuf*) are his parts.

2. However, even before the sin, Adam was not in the perfect state for which the Creator had created him. Hence, after the righteous correct the consequences of Adam's sin and attain *NRN de Atzilut*, which existed in Adam before the sin, new work awaits them—to receive new Upper Light that has yet to descend. In other words, if the first goal is to correct the sin, the second is to attain even more. It is called to "create new Heaven and earth," new properties of *ZON*, in which new, Higher Light can be received.

This new level or degree that has never been present in any *Kli* is described as "neither hath an eye seen the Creator beside thee," and the degrees which

the righteous attach to the worlds are called "new Heaven" and "new earth," for they are truly new and have never before existed in reality.

And this Heaven and earth, which the righteous correct to the level that preceded Adam's sin, during the creation (*Beresheet*), are not called new, as they've already existed and the Creator Himself corrected them even before Adam's sin. Hence, they are called renewed, and the righteous who correct them are not called the Creator's partners.

"Encloses in their mouths" implies reception of such Upper Light that was neither received by Adam nor emanated from the Creator. And now, by the actions of the righteous, which are called partners, participants and co-creators, it comes out and shines in creation. Thus we see that all the righteous are divided into two groups: those who correct Adam's sin and those who create new degrees of attainment. The latter are called the Creator's partners.

ZA is called voice and *Malchut* is called speech. When a righteous person studies the Torah and thereby raises *MAN* (by the voice and speech of his Torah) from his soul to *ZON*, his voice ascends to *ZA* and his speech ascends to *Malchut*. The voice of the Torah that ascends with *MAN* to *ZA* is called the Creator (*Kadosh Baruch Hu*).

Also, each renewed word in the Torah builds a new firmament. A word means speech, and any speech that renews the Torah by those who study it ascends in the form of *MAN* to *Malchut*, who is called "word and speech." This creates a new firmament in the form of a screen, on which a *Zivug* between the Creator and the *Shechina* is made. This is what the righteous, who study the Torah, attain by raising *MAN*!

However, renewal in the words of the Torah does not imply anything new in the voice of the Torah. For *Malchut* has to recreate herself for each new *Zivug*, for after each *Zivug*, *Malchut* returns to the state of virginity thanks to the *MAN* raised by the righteous, who constantly renew her properties, her *Yesod*—the *Kli* for the reception of Light from *ZA*. Hence, it is written that the Torah is renewed by each word, for a word (*Malchut*) is renewed by the speech of the righteous in the Torah, as, after each *Zivug*, the previous *Kli* disappears and a new one appears.

62. We have learned that just as the Torah is renewed by one's mouth, that renewal ascends and appears before the Creator. And the Creator accepts this wisdom, kisses it, and adorns it with seventy adornments. And the renewed wisdom itself ascends and settles on the head of the righteous that revive the

worlds, and then flies, soaring through 70,000 worlds, until it ascends to *Atik*, the *Sefira Keter*. And all that exists in *Atik* is concealed, Supernal wisdom.

When a person raises *MAN* from his Torah, this word, which is *Nukva de ZA*, ascends and connects to the Creator in a *Zivug* with Him. The Creator takes this word, kisses, and adorns it, and these are the two types of *Zivugim* (plural for *Zivug*) in *ZON*:

1. *Zivug de Neshikin* (kisses);
2. *Zivug de Yesodot* (bases/foundations).

Each *Zivug* consists of two *Zivugim*, for a *Zivug* on *Ohr Hochma* must clothe itself into the *Partzuf* (garment) of *Ohr Hassadim*. Therefore, a preliminary *Zivug* must be made on *Ohr Hassadim*, whose role is to become a garment for *Ohr Hochma*. This is why each *Zivug* consists of two *Zivugim*:

1. *Zivug* on the degree of *Hochma*, called *Zivug de Neshikin*, because it stands at the *Peh de Rosh* of the *Partzuf*, at the level of *Rosh* and *GAR*.
2. *Zivug* on the degree of *Hassadim*, called *Zivug de Yesodot*, because it takes place at the level of the bodies of the *Partzufim*.

Therefore, it is said that the Creator took *Nukva* in this word and kissed her, i.e., made a *Zivug de Neshikin* at the level of *GAR*, and then adorned her, i.e., made a *Zivug de Yesodot* at the level of *Hassadim*. As a result, *Ohr Hochma* clothed in *Ohr Hassadim*, and *Nukva* received the complete Light.

IN SEVENTY ADORNMENTS: the complete Light of *Nukva* is called "seventy adornments," because *Malchut* is the seventh day, and when she receives from *ZA*, her *Sefirot* become tens, just as the *Sefirot* of *ZA*; this turns *Malchut* into 7 x 10 = 70. *Mochin* (wisdom), *Ohr Hochma* is called *Atara* (adornment or crown). Hence, what she receives is called "seventy adornments." After *Malchut* receives the Light of *Hassadim*, with the help of the *MAN* of the righteous, she becomes fit to receive the Upper Light of *Hochma*, the seventy adornments.

As was said above, there are two kinds of renewal of Heaven and earth (*ZON*):

1. When everything returns to the state preceding Adam's sin. In that instance, *Malchut* is called the "word of the Torah" (*VAK*), where the Torah is *ZA*.
2. When Heaven and earth are created with a new Light, which even Adam did not attain prior to his sin. And this attainable word is called *GAR*.

It is written (Talmud, *Berachot*, 7:1) that the righteous sit with adornments on their heads, for *Malchut* ascended to adorn the head of the righteous (*ZA*)

in his *Yesod*, called *Chai Olamim* (reviver of worlds), or, rather, in his *Ateret Yesod*—the place of circumcision. And this transpires thanks to the *MAN* raised by the righteous that have already attained the Upper Light of Adam's *Zihara Ilaa*, just as Rabbi Shimon and his friends have already attained it.

Ohr Hochma is called *Ohr Haya*. Since *ZA* desires only *Hassadim*, he can receive *Ohr Haya* only with the help of his *Nukva*, *Malchut*. It turns out that *ZA* lives, i.e., receives *Ohr Haya*, only if he is in a *Zivug* with *Nukva*, called *Olam* (world). That is how the name *Chai Olamim* (reviver of worlds) originated.

Also, *Nukva*, the adornment on his head, becomes important (*Keter* – crown) because *ZA* receives this Light only thanks to his *Malchut*. Although *Malchut* was born from *ZA*, since it is *Malchut* and no other that evokes, makes reception of the Light of Life possible, *ZA* calls her his mother. Indeed, *ZA* receives *Ohr Haya* (the Light of Life) from her.

Therefore, it is written that *Malchut* flies and soars in 70,000 worlds, and after her *Zivug* with *ZA* on his *Atara* (adornment on his head), she ascends even higher, to *AA*, where the seven *Sefirot* of *Malchut*, called 70,000 worlds, become corrected, as one *Sefira* of *ZA* equals 10,000. After that, *Malchut* ascends higher still—to *Atik*. And all of these ascents of *ZON* to *Atik* transpire thanks to the efforts made by the righteous that raise *MAN*: a *Zivug* on *Atara* elevates *ZON* to *AVI*, from which they ascend to *AA* (70,000 worlds), and from there to *Atik*, the highest possible point of ascent.

It is therefore written that all the words of *Atik's* Supernal wisdom are locked, since *Malchut* receives the Upper Light upon ascending to *Atik*, and each degree that she receives from *Atik* is called "concealed," "Supernal wisdom," i.e., *GAR de Hochma*. This is because words of wisdom signify the degree of *Hochma*, and the words "concealed," "secret," and "Supernal" refer to *GAR*. Also, they are revealed only to those who attain the level of *Atik*, but not below, as *Tzimtzum Bet* (the second restriction) already exists in *AA*.

63. And when this hidden wisdom, which is renewed here in this world, ascends, she joins *Atik*, ascends and descends, enters 18 worlds, where no eye has seen the Creator besides you. They emerge from there and appear before *Atik*, complete and perfect. Meanwhile, *Atik* tests her and finds her most desirable above all else. He then takes her and adorns her with 370,000 adornments. And she, the renewed Torah, ascends and descends, and is transformed into a firmament.

During the ascent of *Malchut* to *Atik*, she joins the *Zivug* that transpires there, and creates *Ohr Hozer* (Returning Light) by accepting *Ohr Yashar* (Direct

Light) at the level of *Atik*'s properties. The ascent of *Malchut* means that *Malchut* elevates *Ohr Hozer* from herself upwards. *Malchut's* descent means that she sends *Ohr Yashar* from Above downwards. And then *Malchut* receives the hidden, secret, and Supernal wisdom. The word "joins" signifies her contact with the *Ohr Hozer* and the *Ohr Yashar* within *Atik* itself.

This *Zivug* is made in *Atik* on its *Yesod*, but not on *Malchut*, since *Malchut de Atik* is concealed until the end of correction. Like *Yesod de ZA* during its ascent to *AVI*, this *Yesod* is called *Chai Olamim*. The difference between them is that *Yesod de Atik* is called "No one else but you can see the Creator," for a *Zivug* on *Yesod* elevates *Ohr Hozer* and clothes *Ohr Yashar* with it. This screen is defined in *AVI*, below *Atik*, as wings that block the Upper Light. This shows that the screen possesses a force of restriction, law, judgment. This is why *Ohr Hozer* is also called "the Light of Restriction." Thus, *Ohr Hozer* exists in *AVI*.

Conversely, the screen in *Yesod de Atik*, of which it is said that there "the Creator no longer hides from you" (*Yeshayahu*, 30:20), while it does raise *Ohr Hozer*, it does not conceal the Creator thereby, does not have the properties of wings. This is the reason why it is called *Chai Olamim* (reviver of worlds).

Nevertheless, it remains concealed until man attains that level himself, as is written: "Only your eyes shall see the Creator." There are no wings or anything else there that conceal Him from outsiders' eyes, for no restrictions are imposed and everything is revealed. And neither are there any restrictions in *Ohr Hozer*, but only mercy and benevolence, as in *Ohr Yashar*.

The name *Chai Olamim* implies that a *Zivug* is made not on ten *Sefirot* of *Ohr Yashar* from Above downwards and ten *Sefirot* of *Ohr Hozer* from below upwards, and not on the whole of the twenty *Sefirot*, i.e., not on *Malchut* herself, but on *Yesod de Malchut*. In this instance, there are nine *Sefirot* of *Ohr Yashar* and nine *Sefirot* of *Ohr Hozer*, as *Yesod* is the ninth *Sefira*: 9 + 9 = 18 = 10 + 8 = *Yod* + *Chet*, which is pronounced in reverse order as *Chet-Yod* (*Chai*), for this is the Returning Light. The word "life" (*Chaim*) is derived from the word "alive" (*Chai*), for he who is able to make a *Zivug* on *Yesod* receives the Upper Light of life, *Ohr Hochma*.

Tremendous Upper Light manifests in *Atik* as a result of this *Zivug*. This is because all the worlds and all that inhabit them join *Nukva*, and together they attain true perfection, the level for which they were initially conceived and created by the Creator.

Hence, it is said that word flies in the firmament, which signifies the creation of *Ohr Hozer* from below upwards, which leads to *Ohr Yashar* descending from

the Creator, from Above downwards. And the clothing of *Ohr Hozer* on *Ohr Yashar* creates a firmament, because the screen that appears in *Malchut* for the creation of *Ohr Hozer* comes as a result of the good deeds of the righteous, their *MAN* (requests for spiritual ascent) aimed at pleasing the Creator. So then, after this screen makes a *Zivug* with the Upper Light, it becomes a firmament, with the help of which, the righteous attain the full height of the degree on which they have now made a *Zivug*.

This occurs because when this degree descends to the righteous through the firmament, it clothes in *Ohr Hozer* (garment of this firmament), which, together with the *Ohr Yashar* clothed within it, turn over and they descend below the screen (firmament) and thereby become attainable by the righteous.

Those righteous that have achieved such perfection that they can raise *MAN* to such exalted *Zivug* have already rid themselves of egoism completely and have no desire to receive anything for themselves. Instead, they raise their *MAN* (request) with the sole purpose of pleasing the Creator. Therefore, by their corrections (*MAN*), they correct the screen in *Malchut*, and, by creating *Ohr Hozer* in her, which ascends from the screen of *Malchut* upwards, make her capable of a great *Zivug*. This is because all that ascends is altruism, bestowal, repelling, and rejecting reception for oneself and egoistic pleasure.

Then there is a *Zivug* with the Upper Light, and the Upper Light clothes in the ascending Returning Light. This descending Upper Light clothes into the Returning Light and enters into the righteous that have raised *MAN*. The expression "from below upwards" implies the repelling of Light by a person, and "from Above downwards" designates a person's reception.

And since the Upper Light comes to man through a firmament, it takes the Light reflected from the firmament as its garment, and one receives the Upper Light clothed in Returning Light. This means that, even after one already receives the spiritual information of the entire degree, he delights in the Upper Light that descends to him only to the extent in which he can please the Creator thereby, i.e., to the extent of his strength, the magnitude of his screen, and the amount of Returning Light that clothes the Direct Upper Light.

Such reception of the Upper Light (only to the extent of the magnitude of *Ohr Hozer* created by man) is called the reception for the Creator's sake. And wherever one cannot find a way to bestow upon the Creator, he does not receive. Hence, his reception is clothed in bestowal: the Upper Direct Light is clothed in Returning Light, meaning the lower one receives only the clothed Upper Light from the Upper One, i.e., only through the firmament.

64. And thus, every deed creates firmaments that appear before *Atik*, and he calls them "new Heavens" or, rather, "renewed firmaments," concealed by Supernal wisdom. And all the other parts of the Torah that are not renewed by means of Supernal wisdom appear before the Creator, ascend and become "the lands of life" (*Artzot HaChaim*). They then descend and adorn one land. And it becomes renewed, and a new land comes into being from all that was renewed in the Torah.

The righteous are constantly raising newer and newer *MAN*, and thus receive newer and newer degrees of attainments from *Atik*, with the help of the firmaments created by the Upper *Zivug*. From these firmaments emerge new Heavens, which are renewed in the degrees of *Atik*. These exalted attainments of the righteous are therefore called the hidden secrets of Supernal wisdom, for they descend clothed in the garments received from the firmaments.

Malchut is called "earth" and *Bina* is called "the lands of life" (*Artzot HaChaim*). When *Malchut* attains all the degrees of *Bina*, she acquires the name "the land of life." *Malchut* is also called the "new land," for she exchanges her own properties for those of *Bina*. And everything that was previously *Malchut* now becomes *Bina*.

Therefore, it is written that in the future, *BON* will become *SAG*, and *MA* will become *AB*, for Heaven is *ZA* that now ascended to the degree of *Atik* (*AB* or *Hochma*). The earth, *Nukva de ZA*, *Malchut*, became *SAG*, *Bina*. Hence, the new land and the new Heavens are *Malchut* and *ZA* that became *SAG* and *AB*, *Atik* and *AA*.

65. It is written, "When the new land and the new Heavens, which I make." It is not written, "I have made," in past tense, but rather "I make," in present tense, for they are constantly made from the renewal and secrets of the Torah. And it is written of this: "And I shall place it in your mouth, and in the shadow of your hands' garments, that I may take the Heavens, and lay the foundations of the land" (*Yeshayahu*, 51:16). It is simply said "Heavens," for it implies the Heavens renewed by the Torah.

Everything that is described in the Torah is written in the present tense, as there is no time in the spiritual; everything is written with regard to the one who attains the Torah at that given moment. This is what *The Zohar* wants to stress here: the matter concerns man's constant work on himself, on his nature. And the righteous that have already attained the Upper Light continue creating newer and newer Heavens and lands, as is written, "The righteous ascend from summit to summit," and this process is infinite.

66. Rabbi Elazar said, "What is the meaning of 'in the shadow of your hands' garments?'". He answered, when the Torah was passed to Moshe, tens of thousands of Supernal angels appeared so as to raise him with the flames of their mouths, but the Creator protected him. So now, when the renewal in the Torah ascends and appears before the Creator, He protects it and shelters the one who performed it, so as to prevent the angels from finding out and envying him, until new Heaven and earth are made out of this renewal in the Torah. Hence, it is said, "To take the Heavens and lay the foundations of the land from the shadow of your hands' garments." It follows that all that is concealed from the eyes achieves a supernal result. This is why it is said, "In the shadow of your hands' garments." Yet, why should it be concealed from the eyes for the sake of a supernal result? Hence, it is immediately said, "So that I may take the Heavens and lay the foundations of the land." As we have learned—so that new Heavens and earth will appear out of this concealment.

The phrase "In the shadow of your hands' garments" alludes to *Ohr Hozer*, the garment that stems from the firmament, clothing and covering of the *Ohr Hochma*. Like a shadow, this garment conceals *Hochma* from outsiders' eyes, so they do not know what is inside. Why are High Degrees concealed from angels? So they would not envy man, for when the angels, which are made of a very light material (without egoism), look at one who is righteous and see his negative properties, they envy him for the High Degree that he has achieved. They then begin slandering that righteous, the properties that they discover in him. This brings harm to the righteous.

Therefore, when a degree clothes into the garment of a firmament (*Ohr Hozer*), this garment measures the degree itself, its magnitude, to prevent man from receiving more than his intention for the Creator's sake allows, i.e., only to the extent of *Ohr Hozer*. Thus, he is protected from the angels' envy and from their ability to harm his spiritual condition, for he becomes equal to them in his properties: his Returning Light makes him equal.

Like everything else that fills the worlds, *Melachim* (angels) are man's inner properties and forces. In order to avoid harming himself by wishing to attain Higher Degrees before he has acquired *Ohr Hozer*, these degrees must be concealed. However, in addition to *Ohr Hozer*, one should exercise caution against his desire.

This explains the rule: "The eye sees and the heart covets," and man would not be able to protect his intention, to keep it for the Creator's sake alone, and would desire to receive for himself. However, once clothed in the garment of

the firmament, he can be certain that he will not receive above his intention to receive for the Creator's sake.

Let us briefly examine how a desire is conceived in man. One looks at something for the first time, not yet knowing what he is going to see. It is as if an object accidentally falls into his field of vision. Naturally, no ban can be imposed on it, as this occurrence is not dependent on man; thus, it is neither rewarded nor punished.

However, when looking at it for the second time—here, man already has freedom of choice. And if the second look is going to result in the desire to receive pleasure, it is forbidden. If man cannot restrain himself, and looks for the second time, his eyes send a signal to his heart, and the heart begins to desire. Thus, man has the power to decide whether or not to allow the desire to be born within him. This is the meaning of the phrase: "The eye sees and the heart covets."

67. He said to these gates and to the words that were set one upon the other in the renewed Torah: "Who are you with? You are my partners. Just as I make the Heavens and the earth with My words, as it is written, 'By the Creator's word were the Heavens made,' so you create new Heavens and earth by your labor in the Torah."

The properties of reception are called "gates," because, like open gates, they are always ready to receive. "Words" are the properties of bestowal, of raising *MAN* to the Creator. The phrase "Set one upon the other" signifies one clothing the other, and so occurs reception for the sake of bestowal.

68. However, if one were to claim that the renovation of the Torah by one who does not even know what he is saying creates a firmament, then look at one who is not familiar with the secrets of the Torah: since he renews the Torah without having sufficient knowledge, all that he renews ascends, and the reverse side of man (male part of the impure force), and the false tongue (from *Nukva* of the impure force, called *Tehom Raba*—great abyss) comes toward him. This reversed man skips 500 *Parsaot* (measures of distance) to receive this renewal of the Torah, takes it and makes a false firmament out of it, called *Tohu* (abyss).

As we already know, the righteous raise *MAN* to please the Creator. This is called the "words of the Torah," for the words are renewed as a result of the Upper *Zivug*, and *ZON* receive a new Light from this *Zivug*, to the extent that they come to merit the renewal of Heaven and earth by their actions. They thereby become the Creator's partners—fellow workers, for, just like Him, they renew Heaven and earth with their words.

Although one who is not familiar with the secrets of the Torah (the ways of the Creator) so as to know how to protect himself and to not harm the Higher Degrees tells himself that his intention is for the exalted goal, he deludes himself, for he does not know that which his soul surely knows—that his intentions are for himself. Terrible punishment awaits him, for he allows the impure forces to destroy those who labor in the Torah. *The Zohar* explains: if one does not know the exact meanings of the words, i.e., if he raises *MAN* to the great *Zivug* without a thorough understanding of all the intricate details of the act, the reverse man and the false tongue capture his word.

Klipot (one's impure forces) also consist of male and female parts. The male part is called "fruitless return," and the female part is called "falsehood." The male part of the *Klipa* is not as bad as the female part. And when it is by itself, it does not prompt one to lie by the Creator's name; on the contrary, goodness strikes his eye, yet the eye itself is evil. And he who falls into the hands of the male impure force uses the Creator's name in vain, for he detaches himself from the Creator and receives no Light from Him, i.e., he utters words and seemingly acts, but fruitlessly, for these actions are not the screen's interaction with the Light.

Hence, the sages said: "The Creator says of all who is proud: He and I cannot be together" (Talmud, *Suta*, 5:1), for his intentions are to receive everything for himself, for his own benefit, for his pride and vanity, as the sensation of one's "I" is the greatest manifestation of pride. Hence, man falls under the power of the evil eye. Consequently, the *MAN* that he raises receives no response from Above, and he utters the Creator's name in vain. Therefore, the male part of the impure force is called empty, fruitless, false, vain, unsuccessful, and futile, for the Creator cannot unite with him due to the dissimilarity of their properties.

If, however, one feels not his similarity to the Creator, but rather his oppositeness in properties from Him, and perceives himself as the most evil of all, he can then lower himself before the Creator, suppress all of his properties out of hatred for them, and the Creator Himself will perform the remaining part of his correction. However, one who is proud not only fails to understand the extent of his remoteness from the Creator, he actually believes that he is entitled to receive more than others, and that the Creator owes him something.

Nukva de Klipa is called "falsehood." After one falls into the net of the male part of the impure force, the latter makes a *Zivug* with its *Nukva* (impure, bitter, and evil force), which, as a result of its connection to the male part, falsifies the Creator's name, descends and instigates man, and then ascends, complaints

against him, and takes his soul. However holy this soul was, *Nukva de Klipa* grabs all of it for itself.

Naturally, this refers to one who works on himself and advances spiritually, for whom working for the Creator's sake is his life's calling. Yet, he may occasionally fail to observe precisely all the restrictions, and thus find himself in such states. An ordinary person, however, who neither works on himself nor studies Kabbalah, is obviously entirely unrelated to either pure or impure spiritual forces.

For example, the male impure force says that one must study the Torah, but then steals the results of his work for itself. As a result, man loses interest in his studies, and must once more consolidate himself in his efforts and advancement. And although he attains the Creator and the revelation of Light to a certain degree, it is nonetheless fruitless, for all of his attainments vanish from him, and he gains nothing from them.

Therefore, the Torah refers to it as the "reverse man," for initially he ate and drank and said "Go," i.e., raise *MAN* to the Creator and receive the Light for the sake of the exalted goal, but not for yourself. Thus, it pretends that it is not the impure force, but its opposite. However, due to its property called "fruitless return," it then makes a *Zivug* with its *Nukva* (the great abyss), which steals man's soul and destroys him with its falsehood, and man is left without even the slightest part of his soul that is holy and pure!

Hence, it is written that he skips through 500 *Parsaot*: initially, *ZON* of the impure forces have only *VAK* in *ZA* and a point in *Malchut*. Consequently, they can only be equal to *ZON de Atzilut* in their *Katnut* (small state), when they are also *VAK* and a point, and have neither the power nor the place to connect to *Bina*.

Nevertheless, thanks to the *MAN* raised by the lower ones, the male impure force is given the opportunity to skip through *ZAT de Bina*, which sustain the pure and holy *ZON*. *ZON* contain *Sefirot HGT NH* (*Netzah-Hod*) = 5 x 100 = 500, since a *Sefira* in *Bina* equals 100. And this occurs thanks to the *MAN* raised by one who is uncertain of his intentions (whether or not he acts for the Creator's sake).

The "reverse man" then makes a *Zivug* with his *Nukva* on this false *MAN*, and receives the Upper Light for the construction of his *Partzuf*, much like the spiritually pure Heavens that were created on the pure *MAN*. Also, the new Heavens created on the impure *MAN* are called "reverse," "empty." And since the impure *Malchut* took part in this, these Heavens are called *Tohu* (abyss/chaos).

69. And this reverse man then flies across the empty firmament, traversing 6,000 *Parsaot* in one bound. And as soon as this empty firmament stops, an impure woman emerges at once, seizes onto this empty firmament, and partakes in it. She leaves it and slays hundreds of thousands, for as long as she remains in this firmament, she has the authority and power to fly and traverse the whole world in an instant.

All that stems from the empty firmament stems from the impure force, which is correspondingly opposite the Supernal, holy wisdom of *Ohr Hochma*. The *Sefira Hochma* equals 1,000, and so it is written that it flies across the firmament in 6,000 = six *Sefirot HGT NHY* of *Partzuf Hochma*, each of which equals 1,000.

After the new heavens of the impure male part, called the "empty heavens," were completed, the power of its female half, *Nukva* ("the great abyss"), was revealed. Her force attacked the firmament with falsehood by the Creator's name; she soared through the sky, and the heavens were then called *Tohu*.

Since *Nukva* of the impure forces partakes in this firmament, she becomes stronger and grows even more than the male level of the impure part. This is because the male impure part reaches up to *VAK* of *Hochma*, which equals 6,000 *Parsaot*, whereas *Nukva* grows to the full ten *Sefirot*, i.e., the entire world.

Therefore, she is immensely powerful and can destroy many, for, as Rashi says, "The Creator created one opposite the other." And just as new, Holy Heavens and lands are created thanks to the *MAN* raised by the righteous, new, impure heavens and lands are created through the *MAN* raised by those who do not know exactly how one should work for the Creator.

70. It is written of it: "Do not facilitate fruitless transgression." Transgression is related to the male part, and is as heavy as wagon shafts. What is this transgression? It is the impure *Nukva*. With reins she draws the male impure part to fruitlessness. And then, as a result, a transgression is committed, as the male part draws itself towards this *Nukva*, who grows strong and flies off to slay people. And many does she slay. And who is it that caused all this? It is those that study the Torah, but do not attain *Ohrah* and *Morah* (Light and bestowal). May the Creator be merciful to them!

As was already mentioned above, the male impure part is not as evil as the female part. This is so because it makes itself similar to the holy part of the creature; hence, it is called fruitless. However, due to this similarity, it has great power to ensnare man, as, for example, just as the sages do, it encourages people to study the Torah. Yet, its goals are different from that of the Creator; it wants to receive wisdom (*Hochma*), and not to become altruistic.

And after one is caught in its toils, the male impure force makes a *Zivug* with its impure *Nukva*, and, like heavy wagon shafts, they pull man into an abyss so great and dark that he doesn't even realize that he is in darkness. On the contrary, he considers himself wise and righteous. The male part only catches man, binds him, and then brings him to the impure *Nukva* and casts him at her feet. Only then does he falter, falls into the great abyss and perishes.

71. Rabbi Shimon said to his friends: "I beg of you not to utter any discernments from the Torah, no matter what you may hear from the Great Tree of Truth, so that you would not assist the impure *Nukva* in slaying multitudes of people for naught." They all opened and mouthed: "Save us, O Merciful One! Save us, O Merciful One!"

Rabbi Shimon said that if you have attained the discernment yourselves, then you are allowed, but if not, you must listen to the Great Tree (the great learned sage, whose wisdom and purity can be trusted) to learn how to work for the Creator.

72. Come and see, the Creator created the world by the Torah. And He looked into the Torah not once, not twice, not thrice, and not four times. Only after that did He create the world. This should show people how not to err.

73. Opposite these four times, the Creator saw, counted, prepared, and investigated what He had created. It is therefore written, "*Beresheet* (In the beginning) *Barah* (created) *Elokim* (the Creator) *Et* (the)"—four words, corresponding to the four above. And then, it is written: "Heaven"—opposite all four words, for the Creator looked into the Torah before He began to manifest His thought into reality.

The four words signify four time periods or four *Sefirot H-B-ZA-M*. "Saw" designates *Hochma*, "counted"—*Bina*, "prepared"—ZA, and "investigated"—*Malchut*. After these four, the Creator created what He created.

We find the same in the Torah: *Beresheet* is *Hochma*, *Barah* is *Bina*, *Elokim* is ZA, and *Et* (the) is *Malchut*, which includes everything from *Aleph* to *Tav*—all the letters and all the properties. Hence, she is designated in the Torah by the word *Et* = *Aleph-Tav* (from the first letter of the Hebrew alphabet, *Aleph*, to the last, *Tav*). And after these four, He created the Heavens and the earth, i.e., revealed the next, lower degree, below *Malchut*.

The Donkey Driver

74. Rabbi Elazar, the son of Rabbi Shimon, was on his way to visit his father-in-law, Rabbi Yosi, the son of Lakunya, and Rabbi Aba accompanied him. A man followed behind them, driving their donkeys. Rabbi Aba said, "Let us open the gates of the Torah, as it is time to correct our path."

In Aramaic, the language in which *The Zohar* was written, "driver" means "one who pricks." This is because the donkey driver's function amounts to forcing the donkeys to move by pricking them with the edge of his stick.

75. Rabbi Elazar opened and said, "It is written: My Sabbaths you are to observe." Let us see: the Creator created the world in six days. And each day would reveal His deeds, and gave strength to that day. When did He reveal His deeds and give them strength? On the fourth day of creation, for the first three days were concealed completely, and would not be revealed. The fourth day arrived, and He revealed the deeds and forces of all the days.

The phrase "He gave that day strength" means that He gave everything to the day of *Shabbat*. For the six days are *Sefirot HGT NHY* that reveal on *Shabbat* (*Malchut*) the work and the forces that were carried out during these days.

Yet, if the deeds of all the days are concealed, and only reveal at their end, on *Shabbat*, then why is it written that they are revealed on the fourth day of creation? The thing is that *Malchut* is called both the fourth and the seventh days: she is fourth with regard to the first three *Sefirot HGT*, called the "Patriarchs" (*Hesed* is Avraham, *Gevura* is Yitzchak, and *Tifferet* is Yaakov), and seventh with regard to the six *Sefirot*, after three additional *Sefirot*, called the "Sons": *Netzah* is Moshe, *Hod* is Aaron, and *Yesod* is Yosef.

Malchut herself is King David—the day of *Shabbat*. *Malchut* grows and gradually accumulates her corrections in two principal stages, called *Ibur* (conception). The first three days correspond to *Ibur Aleph* (the first conception), and the

second three days correspond to *Ibur Bet* (the second conception, *Gadlut*, the reception of *Ohr Hochma*).

In other words, *Malchut* is gradually created from *Sefirot HGT* of ZA in three days, and forms on the fourth day as the *Sefira Netzah de* ZA. Hence, at this stage in her growth, *Malchut* is referred to as fourth from the Patriarchs. And then *Shabbat* comes to our land (*Malchut* is called both land/earth and *Shabbat*). The state that *Malchut* achieves as a result of her growth from *Sefirot NHY* of ZA is called *Shabbat* on earth. And this state she attains as the seventh *Sefira* from all the *Sefirot* of ZA.

The first three days are not revealed in *Malchut*, for as long as a *Partzuf* lacks *Malchut*, it is defined as concealed or secret. The weekdays are defined so. And when *Malchut* completely attains the degree where she stands, she thereby attains herself. This state is defined as *Shabbat*.

However, if *Malchut* receives from the six *Sefirot de* ZA, shouldn't they (the six weekdays) be more important than *Malchut-Shabbat* (inferior *Sefira* with regard to those she receives from)?

The truth is that all the weekdays constitute individual degrees of correction (weekdays' work) that are devoid of *Malchut*. Hence, they are called "weekdays," for a *Partzuf* without *Malchut* is considered a closed degree, unable to receive Light, and is therefore deprived of holiness. After all, in the absence of *Malchut*, there is no GAR of the Light, *Ohr Hochma*. And only when *Malchut* is revealed in the *Partzuf* (signifying the arrival of *Shabbat*) is the holiness of the ENTIRE degree revealed; ENTIRE, because all six days receive what they have earned, and the Light shines in all the weekdays thanks to them alone.

When the first three days of creation *HGT* emerged before the emergence of *Malchut*, these three *Sefirot* were devoid of Light, i.e., they were concealed. And when *Malchut* appeared, the fourth day arrived, and the importance and holiness of all four days manifested, for *Malchut* complements the entire degree, and the perfection of creation becomes revealed thanks to her. In the language of Kabbalah, this is described in the following way: all six days of creation are *Ohr Hochma*, and *Shabbat* is *Ohr Hassadim*. *Ohr Hochma* is present on weekdays, but cannot shine for lack of *Ohr Hassadim*, and when *Ohr Hassadim* arrives on *Shabbat*, all the *Ohr Hochma* shines thanks to this *Ohr Hassadim* of *Shabbat*.

76. There is fire, water and air—*HGT*—the three first days of creation. Although they are the initial Supernal foundations of all that will follow, their actions are not revealed until the earth, meaning *Malchut*, reveals them. Only then does the work of each of the Supernal foundations reveal itself. Hence, the power of the first three days is revealed only on the fourth.

77. However, the third day may be better described as one that reveals the creation of the first three days, as it is written: LET THE EARTH BRING FORTH GRASS. That is to say, the revelation of the earth's (*Malchut*'s) deeds already took place on the third day. Yet, although it was written on the third day, *Tifferet*, it was actually the fourth day, *Malchut*. *Malchut* joined the third day, for *Tifferet* and *Malchut* are inseparable. And then the fourth day revealed its deeds—to elucidate the work of each and every one of *HGT*, for the fourth day is the "fourth leg" of the Supernal Throne (the *Sefira Bina*), whose four legs are *HGTM* (*Hesed*, *Gevura*, *Tifferet*, and *Malchut*).

Malchut reveals the holiness and spiritual power of the three days. Therefore, *Malchut* ascended and joined the third day, so as to reveal by the unity of these three days (three lines) their exalted spiritual essence.

It is hence written that the deed is revealed on the fourth day, for *Malchut* alone completes their revelation at the conclusion of the three days. And afterwards, three more days emerge, which are *NHY*. After the revelation of the holiness of the first three days, *HGT*, called the "Patriarchs," which are the foundation of *ZA*, *ZA* enters them (his main part is manifested), and the time comes for the Sons (*NHY*, the last three of the six days of creation) to be born.

This is why it is written that *ZA* is defined as the fourth leg of the throne of *Bina*, and the throne remains imperfect and incomplete until its fourth leg (foundation) manifests. Indeed, *ZA* is incomplete until *Malchut* manifests within him, i.e., until the fourth day arrives. And only after the emergence of *Malchut* can *ZA* father the Sons—the three final days of creation.

78. All of the actions of all the *Sefirot*, both on the first three days of creation, *HGT*, and on the last three, *NHY*, are dependent on the day of *Shabbat*, *Malchut*, *GAR* of the entire degree of *ZA* and its perfection. Hence, it is written, AND THE CREATOR RESTED ON THE SEVENTH DAY, *SHABBAT*. This refers to the fourth leg of the throne, as the seventh and the fourth days are both *Malchut*. Only the fourth day is *Malchut* that includes the *Sefira Tifferet* of *ZA*, from his chest upwards. Also, the seventh day is *Malchut* of the entire *ZA*, and they merge together face to face in a *Zivug*.

Although the first three days, *HGT*, end with the fourth day (the result of their actions), they nonetheless remain not entirely complete; their perfection manifests only on *Shabbat*, together with the last three days, *NHY*.

It is therefore written that *Shabbat* is the fourth leg of the throne, even though it is the seventh day, for, although it emerges after the Sons, it also completes the deeds of the Patriarchs, as the first three days did not complete

their corrections on the fourth day, and a seventh day, *Shabbat*, is needed to complete them.

The reason for this is that on the fourth day, *Malchut* is in the state of *Katnut*, called the small phase of the Moon. As a result, the Moon (*Malchut*) returns to the state called *Shabbat*, when all the Light of all the days of creation manifest and shine within her. This is why the Light of the first three days of creation becomes revealed only on *Shabbat*.

79. Yet, if *Shabbat* is *Malchut*, then why does the Torah say, "My Sabbaths you are to observe," implying two? It is written of the two parts of *Shabbat*: the night (*Malchut*) and the day (ZA) that shines in *Malchut*. Thus, there is no division between them, for they merge face to face in a *Zivug*, and are therefore called two Sabbaths.

He asks: two *Malchuyot* (plural for *Malchut*) of the fourth and the seventh days are completely separate, as is written, "You shall keep my Sabbaths," implying two? Yet, when we clarify that the fourth day manifests in perfection only on the seventh day, it becomes clear that there is only one *Shabbat*. But what is meant here is ZA and *Malchut* that shine in the holiness of *Shabbat*, for this day is the male, bestowing part (*Zachar*) that manifests in the female part (*Malchut* or *Nukva*). Hence, they are called Sabbaths (plural). However, by merging in perfection, they become a single whole. As a result, ZA also assumes the name of *Shabbat*.

80. Following behind them with the donkeys, the donkey driver asked: "Why is it said, 'You shall fear sanctity?'" They replied: "This refers to the sanctity of *Shabbat*." The donkey driver asked: "What is the sanctity of *Shabbat*?" They replied: "It is the sanctity that descends from Above, from *AVI*." He said to them, "If that is so, then *Shabbatot* (plural for *Shabbat*) are without sanctity, for sanctity descends on it from Above, from *AVI*." Rabbi Aba answered him: "It is indeed so." And it is said: "And call *Shabbat* a delight, a holy day dedicated to the Creator." *Shabbat* and a holy day are mentioned separately. The donkey driver asked: "If that is so, then what does a holy day mean to the Creator?" He replied: "That is when sanctity descends from Above, from ZA, and fills *Shabbat*, *Malchut*." The donkey driver objected, "But if sanctity descends from Above, then *Shabbat* itself is not a holy day. And yet, it is written, 'You shall sanctify *Shabbat*,' meaning *Shabbat* itself." Rabbi Elazar said to Rabbi Aba, "Leave this man alone, for there is much wisdom in him, of which we do not know." So he said to the donkey driver, "Speak, and we shall listen."

The donkey driver's question is this: if *Shabbat* is ZA, then why is it described as holy? After all, sanctity is the property of *AVI*, and only *AVI* are called holy.

Hence, he objected that *Shabbat* should be separated from sanctity. *Shabbat* (ZA) is not holiness in itself, but because it receives holiness from Above, from *AVI*. That, which ZA receives from *AVI* is what is called the Creator's holiness.

81. The donkey driver opened and said, "It is written: *Shabbatot*, i.e., there are usually two. And this alludes to the border of *Shabbat*, which is 2,000 *Amah* (cubits) in each direction from the city. This is why the word *Et* was added before the word *Shabbatot*, which designates the plural form—both the Upper *Shabbat* and the lower *Shabbat* joining into one."

Although it is said: "Man shall not leave his place on the seventh day" (*Shemot*, 16), i.e., the singular form is used, in many places in the Torah, the word *Et* is used; for example, in the sentence: "***Et*** 2,000 *Amah* in each direction from its place." The word *Et*, consisting of the first and the last letters of the alphabet, *Aleph* and *Tav*, designates *Malchut* entering into union with ZA, which signifies the state of *Shabbat*; hence, the Light of *AVI* becomes revealed and shines (as a supplementary luminescence) upon ZON. This is because *AVI* are called "two thousand," and so the word *Et* is present here to designate a supplement of Light to *Shabbat*.

There exist a *Shabbat* Above and a *Shabbat* below: the Upper *Shabbat* is *Partzuf Tvuna*, and the lower part of *Partzuf Bina*, whereas the lower *Shabbat* is *Partzuf Malchut*, *Nukva de* ZA of the world of *Atzilut*. In the world of *Atzilut*, *Partzuf Bina* is divided into two *Partzufim*: the Upper Part of *Bina* is called *Partzuf AVI* and the lower part of *Bina* (the part where she receives the Light from the Upper Part so as to pass it to ZA) is called *Partzuf YESHSUT* (*Israel Saba ve Tvuna*) or simply *Tvuna*. The relationship between *Bina-AVI* and *Tvuna* is similar to that of ZA and *Malchut*. *Bina* is called the "Upper World" and *Malchut* is called the "lower world." On *Shabbat*, ZON ascend to *Bina*, ZA to *AVI*, and *Malchut* to *Tvuna*.

On *Shabbat*, *Malchut* merges with *Tvuna*. However, this does not mean that no difference is left between them, for *Malchut* receives the Light from *Tvuna* only because she ascends to *Tvuna's* level. Yet, at her place on the last, lowest degree of the world of *Atzilut*, *Malchut* is unable to receive the Light from *Tvuna*. And to the extent that *Malchut* cannot yet receive the Light from *Tvuna* in her regular state, she is defined as "closed."

Also, *Tvuna* suffers from *Malchut* being closed because while in her place, *Malchut* cannot receive the Light from *Tvuna*, for the revelation of *Tvuna* is possible only through *Malchut*. On *Shabbat*, *Tvuna* and *Ima* join to form one *Partzuf*, which is not closed. Yet, since its Light shines only when *Malchut* ascends to it, *Tvuna* feels the closed state of *Malchut*, and suffers, too.

82. One *Shabbat* was left, unmentioned Above, and felt ashamed. She said to Him, "The Creator of the universe, from the day I was created, I am called *Shabbat*, but there is no day without night." The Creator replied to her: "My daughter, you are *Shabbat*, and I have given you this name. But now I am surrounding and adorning you with the most exalted adornment." He then raised His voice and proclaimed, "Those who sanctify shall fear. And this is the night of *Shabbat* that radiates fear." But who is she? It is the merging together of I (*Malchut*, the nights of *Shabbat*) with the Creator Himself (ZA) into a single whole. And I've heard from my father that the word *Et* refers to the boundaries-borders of *Shabbat*. *Shabbatot* (two Sabbaths) denote a circle and a square within, which total two. According to them, there are two sanctities we should mention during the *Shabbat* blessing: *Vayechulu* consists of thirty-five words, and *Kiddush*, too, consists of thirty-five words. Collectively, they make up to the seventy names of ZA, with which ZA (the Creator), and *Malchut* (the Assembly of Israel) adorn themselves.

83. Since the circle and square are *Shabbatot*, they are both included in the instruction, "My *Shabbatot* you are to observe." However, the Upper *Shabbat* is not included in the instruction "Observe," but rather in "Remember." For the Supernal King, *Bina* is as perfect as memory. This is why *Bina* is called "King," whose perfection lies in peace and in memory. Hence, there is no contradiction Above.

Malchut de Malchut is called the central point of creation, and receives no Light even on *Shabbat*, as, being a *Man'ula* (lock), she is closed to the Light. And the entire Light enters her only in the form of *Miftacha* (key), into *Yesod de Malchut*, in *Malchut* that joins *Bina* with her properties, while *Malchut* herself is therefore referred to as "locked."

This central point of creation is the only thing that the Creator created, and is comprised of all the creatures, including human souls. And she argues with the Creator that in the beginning of creation, in the world of *AK*, the entire Light was revealed and shone upon the creatures thanks to her, for there was no other *Malchut* in the world of *AK*, except for the central point. And only due to *Tzimtzum Bet* (second restriction), now in the world of *Atzilut*, was she restricted and closed to the reception of Light.

And this is a great and wonderful secret, for, as *Malchut* objects, even on the first day, it is said: "And there shall be evening, and there shall be morning—one day." (*Beresheet*, 1:6) In other words, unity is revealed in both night and day together. Yet, why is the night of the first *Shabbat* not mentioned in the

Torah, and only the words "on the seventh day" are used? The Creator replied to *Malchut* that a future *Shabbat* is implied—*Shabbat* of the seventh millennium, when the day of *Shabbat* will come and remain forever.

Meanwhile, during the 6,000 years, the Creator elevates *Malchut* to *Bina*, and as a result, she receives Supernal Adornments, greater than the ones she had had in the world of *AK*. For there she acted as the end of all *Sefirot*, but now she has risen to act in the place of *GAR*, in *AVI*, which are called "holy of holies."

If *Malchut* is in *Yesod*, the lack of *Ohr Hochma* is felt. But if *Malchut* ascends to *AVI* (where *Ohr Hassadim* is present, and there is absolutely no need for *Ohr Hochma*), this state is defined as perfect.

Malchut is called "fear," for she was restricted to refrain from receiving the Creator's Light within her desire to receive pleasure. Therefore, she does not receive the Light from Above within her desire to receive pleasure. Instead, she receives the Light only in *Ohr Hozer* (Returning Light), when she refuses to use her egoism.

This occurs in the following way: first, *Ohr Yashar* (Direct Light) comes from the Creator to *Malchut* and wishes to enter her (*Malchut* feels both the delight and her own desire to receive and enjoy it). Secondly, by wishing to be like the Creator, *Malchut* repels the Light (prohibits herself from receiving the delight).

This renunciation of egoistic pleasure is called *Ohr Hozer* (Returning Light), because *Malchut* repels the Light (pleasure) from her. Thirdly, after *Malchut* has created *Ohr Hozer*, she begins to receive *Ohr Yashar* in it (her new desire to receive only because the Creator wants her to). This reception is possible because *Malchut* has an anti-egoistic force, will power, called a screen.

The spiritual world is a realm of sensations, desires, and forces, not vested in shells-garments, like the corporeal bodies in our world. Similarly, all the characters depicted in Kabbalah do not designate any images; rather, they demonstrate interactions of forces and properties.

Therefore, a circle implies that the Light shines completely unrestrictedly in every place and to the same extent, so there can be no change in its radiance. A square or a rectangle indicates restrictions, which create differences between the sides: right and left, top and bottom. Hence, the head has a round shape with regard to the rectangular shape of the body, for the *Rosh* (head) is free of restrictions, but *VAK* (body) are not.

Shabbat is a spiritual state, when *ZON* ascend to *AVI* and clothe them. As a result, the lower *Shabbat* (*ZON*) and the Upper *Shabbat* (*AVI*) merge into one.

The Upper *Shabbat* (*AVI*) is designated by a circle, and the lower *Shabbat* (*ZON*) is designated by a square. On *Shabbat*, *ZON* merge with *AVI*, depicted as the square's ascent and insertion into the circle.

Ohr Hochma is designated by the letter *Ayin*. Since *Ohr Hochma* is revealed only during the ascent of the lower *Shabbat* to the Upper, *Ohr Hochma* is divided into two parts: one half for the Upper *Shabbat*, and one for the lower. Hence, the passage of *Vayechulu* (*Beresheet*, 2:1) consists of thirty-five words that refer to half of the Light of the Upper *Shabbat*, whereas the blessing itself consists of thirty-five words that refer to half of the Light of the lower *Shabbat*. And the common soul, called the "Assembly of Israel" or *Malchut* (*Shabbat*), is adorned with this Light.

Since the circle and the square merge and assume the name *Shabbatot* (two *Shabbats*), the Light of both the circle and the square is defined as protecting—GUARD. And, although the word GUARD alludes to restrictions and borders that one must observe and fear violating, whereas the Upper *Shabbat* (designated by a circle) has no restrictions and borders, due to the joining of the two *Shabbatot* into one, there still appeared restrictions and borders.

The Upper *Shabbat* is called REMEMBER, and not OBSERVE, as it is completely free of restrictions. However, since it merged with the lower *Shabbat*, called OBSERVE, it, too, needs to GUARD, which normally relates to *Malchut* alone. Only due to *Malchut's* ascent to *Bina* did the need to guard, which is present in *Malchut*, arose in *Bina*. But *Bina* herself remains only in the property of REMEMBER, for only egoistic desires to receive pleasure need GUARDING.

The Upper *Shabbat* (*Bina*) is designated by the letters *MI* = *Mem-Yod*. The lower *Shabbat* (*Malchut*) is designated by the letters *MA* = *Mem-Hey*, and has the form of a square, which implies a presence of controversy between its properties—the right and the left sides, which give it its square form.

84. There are two types of peace below: one is Yaakov (*Tifferet*), and the other is Yosef (*Yesod*). Therefore, PEACE is written twice in the greeting: "PEACE, PEACE to the distant one and to the near one." "The distant one" refers to Yaakov, and "the near one" refers to Yosef. Or, as it is written, "From afar I see the Creator," "Came to a stop far in the distance."

"Below" signifies *ZON*, containing one of the properties, Yaakov or the *Sefira Tifferet de ZA*. *ZON* also contain the property called Yosef, or *Yesod*. Both these *Sefirot* indicate the place of a potential *Zivug* between *ZA* and *Malchut*, for Peace signifies *Zivug*. The Upper *Zivug* (Yaakov) is intended for reception of *Ohr Hochma* from Above, and the lower *Zivug* (Yosef) fills *Malchut* only with *Ohr Hassadim*.

It was already mentioned that it is impossible to receive *Ohr Hochma* without it being clothed in *Ohr Hassadim*. *Ohr Hochma* or the *Zivug* that is made on it is therefore defined as distant, for it must first be clothed in *Ohr Hassadim* before it can receive *Ohr Hochma*. Hence, it is written, "From afar I saw the Creator."

The lower *Zivug* is called "the near one," because the *Partzuf* receives *Ohr Hassadim* without any preliminary actions. Furthermore, with the help of this *Ohr Hassadim*, the *Partzuf* subsequently receives *Ohr Hochma*. This is why the word "peace" is used twice: "Peace, peace to the far and to the near"—a greeting to Yaakov and Yosef, respectively, both of whom take part in the great *Zivug* (the reception of *Ohr Hochma*) in *ZA*.

These two greetings are defined in *ZON* as a square, as there is controversy between them, defined as the controversy between the right and the left sides, and they end in the letter *Hey*—*Nukva* or *Malchut*, whereas the Upper *Nukva* (*Bina*) ends with the letter *Yod*, which designates not the female part, but the male. Hence, there is no controversy in her.

Even the notions of "near" and "far" do not exist in *Bina* herself, for she refers to *GAR*, perfection, and *GAR* can receive *Ohr Hochma* nearby, meaning they do not need to clothe in *Ohr Hassadim* beforehand, but can receive *Ohr Hochma* without *Ohr Hassadim*. Hence, it is said that the Upper *Malchut* is the King, who has peace. Thus, unlike *ZON*, two notions of peace are absent in him.

85. "From afar" is the Supernal Point, standing in His palace, of which it is said, "You are to guard." "You shall fear My sanctity" refers to the point standing in the center, which must be feared more than anything, for its punishment is death, as it is written, "All who transgress in it shall perish." Who are these transgressors? They are those who have entered the space of the circle and the square, and committed a sin. Hence, it is written, "You shall fear!" This point is called "I," and there is a prohibition on its revelation, called *HaVaYaH*. "I" and *HaVaYaH* are a single whole. Rabbi Elazar and Rabbi Aba dismounted from their donkeys and kissed him. They said, "So great is your wisdom, and yet you drive donkeys behind us! Who are you, then?" He replied to them: "Do not ask me who I am, but let us go on and study the Torah. Each of us will speak his wisdom so as to illuminate our path."

The distant point refers to the point that opens the way to the *Partzuf* for thirty-two streams of *Ohr Hochma*. And this is the letter *Bet* in the first word of the Torah—*Beresheet*, called the "point in the hall," from which *Ohr Hochma* descends to *ZON*, when *ZON* ascend to *AVI*. For then, the two *Shabbatot* (the

Upper—*AVI* and the lower—*ZON*) merge. It is written about them: "I saw the Creator from afar," for *ZON* cannot receive *Ohr Hochma* without being clothed in *Ohr Hassadim*.

Hochma and *Bina*, called the "point in the hall," are referred to as "distant from *ZON*," for they need the garment of *Ohr Hassadim* from the lower world, *Nukva*, called *MA*. *Malchut* of the world of *AK* is the central point, called the "lock," whereas *Malchut* of the world of *Atzilut* (the point in the hall) is the "key," as the Light from *ZAT de Bina* (*YESHSUT*) can be received in it.

The circle is called *AVI*, the square—*ZON*. *ZON* ascend to *AVI* and thus the square enters the circle. As a result, two properties appear in *Malchut* of *AVI*: the "lock" (*Malchut de Malchut*, the central point or *Malchut de AVI*), and the "key" (the point in the hall, *Yesod de Malchut* or *Malchut de YESHSUT*). *Malchut de AVI* is called space, for she is unattainable, and he who wishes to fill her with Light is punished by death. It is written about it: "You shall fear My sanctity."

The point itself is called "I," and *AVI* is *HaVaYaH* that merges with it. And they are defined as a single whole; hence, the point itself is referred to as *AVI*, meaning that it is characterized as holy, as the property of *AVI*.

As was already mentioned before, *The Zohar* and the entire Torah speak exclusively of spiritual degrees, the structure of spiritual worlds, and the revelation of the Creator's governance to us. There is not a word in the Torah that refers to our world. The whole Torah is, as it is said, "The Creator's sacred names." And those who reduce it from its spiritual heights to the corporeal level with their commentaries cast it down completely.

Rashi says that the Torah only speaks in human tongue, but it tells us of man's spiritual paths toward his Creator. Therefore, when we read that one Rabbi went to visit another, the real meaning is that one spiritual degree, called, for example, Rabbi Elazar, passes to another spiritual degree, called, for example, Rabbi Yosi.

ZA has his own *AVI*, who are called the Upper *AVI*. The wife of *ZA* (*Nukva* or *Malchut*) contains *AVI*, too, called *YESHSUT*. First, *ZA* attains the *AVI* of his wife (*YESHSUT* or *Ohr Hassadim*). Then it rises to a Higher Degree and attains the *AVI* themselves—*Ohr Hochma* (also called *Ohr Haya*).

The righteous who ascend the spiritual degrees are the constituents of *Partzuf ZA*. Since the degree of Rabbi Elazar and Rabbi Aba is *Ohr Hassadim* (the Light of *Neshama*), this ascent means it went to (spiritually) see (in *Ohr Hochma*) another spiritual degree.

In the spiritual worlds, the donkey driver constitutes a special spiritual force that helps the souls of the righteous move from one spiritual degree to another. Without this help sent by the Creator from Above, it is impossible to exit your degree and ascend to the next. Hence, the Creator sends a Higher soul from Above to each of the righteous (those who wish to ascend). Each receives his own, according to his degree, properties, and purpose.

And so, at first the righteous fails to recognize this exalted soul; he considers it low, that it leeched onto him on his spiritual path. Such state is called *Ibur*—conception of the righteous' soul. Since the Higher soul has not yet completed its assistance and purpose, it is not yet perceived by the righteous for what it really is.

However, after it completes its task in its entirety, and brings the righteous' soul to the Upper Degree for which it is intended, the righteous then reveals the exalted properties of the soul that helped him. This is referred to as the revelation of the soul to the righteous.

In our case, the soul that was sent to help the souls of Rabbi Elazar and Rabbi Aba was the soul of Rabbi Hamnuna-Saba—a very exalted and perfect soul, the Light of *Yechida*. Yet, initially, it is revealed to the righteous in its smallest scope, called *Ibur*, conception (in sensations). Hence, they perceive it as the level of a spiritual donkey driver—a simple soul.

The Hebrew word for donkey is *Hamor*, which also means matter, *Homer*! Thus, one who can control his donkey, his body, his desires, ascends above matter as a spiritual being. And since he wishes to ascend above matter in his desires, he is considered a righteous. However, here, *The Zohar* speaks of Higher Degrees.

The donkey driver's task is to take the riders, mounted atop of their donkeys, from place to place; yet, he walks in front of his donkeys, thereby leading them through spiritual degrees. Since every word in the Torah has several meanings, due to the multiplicity of the Upper Roots (wherefrom word notions descend), the notion of a "donkey driver" is more precisely referred to as a "donkey guide," and implies properties that are coarse, sinful, and most base.

Therefore, Rabbi Aba said: "Let us open the gates of the Torah, for the time has come for us to correct our path," that is, to open their souls with the help of the secrets of the Torah, so their path would be correct and lead them to the Creator. Rabbi Elazar then began to discuss a passage from the Torah that says, "You shall observe my *Shabbatot*," as he stood at this degree (the Light of *YESHSUT*) in his properties. He therefore concluded that *Shabbat* itself is the property of *ZON*, which has not yet reached the property of sanctity, but only

receives the Light of *YESHSUT* on *Shabbat*. It is written about this Light, "You shall fear my sanctity," for when *Ohr Hochma* passes from *YESHSUT* to *ZA*, it evokes fear in them.

And here they receive the donkey driver's help, who reveals to them the secret of *Ohr Haya*. He explains that the phrase "You shall observe my *Shabbatot*" signifies the Upper and the lower *Shabbatot*, which come together, due to the ascent of *ZON* to *AVI*. As a result, *ZON* themselves become holy (the square within the circle) and acquire the properties of *Bina*: mercy, altruism, *Ohr Hassadim*. Hence, it is written with regard to them: fear not and observe. For *Ohr Haya* repels foreign, impure forces and desires, and all restrictions are lifted on *Shabbat*; hence, there is no fear.

And, according to the donkey driver's explanation, the phrase "You shall fear My sanctity" refers only to the central point that is used in *GAR de AVI*, in *GAR* of *Ohr Haya*, which is unattainable and where fear does exist.

At that, the soul of the donkey driver has fulfilled its role, for it brought them to the attainment of *Ohr Haya*. Only then did they merit the attainment of the height of the soul that had helped them, since they attained its revelation and were thus able to appreciate it.

This is why Rabbi Elazar and Rabbi Aba dismounted from their donkeys and kissed him, for the attainment of the Upper One is defined as a "kiss." However, this exalted soul has not yet finished aiding them: it must still help them attain *Ohr Yechida*. Yet, since the attainment of *Ohr Haya* already provides perfection, they've already attained thereby the degree of the son of Rabbi Hamnuna-Saba.

The level of Rabbi Hamnuna-Saba himself is the degree of attainment of *Ohr Yechida*. Therefore, by attaining only *Ohr Haya*, they mistakenly thought that the soul guiding them belongs to the son of Rabbi Hamnuna-Saba. However, after the donkey driver had revealed to them the secret of the attainment of *Ohr Yechida*, they realized that their companion is none other than Rabbi Hamnuna-Saba himself.

And the reason why they could not recognize him before is that the powers of the helping soul cannot be seen until its role is fulfilled. Hence, they asked him to reveal his name, but he told them not to inquire about his name, for without having completed all the corrections, they do not merit the revelation of the secrets of the Torah. And he must help them in their studies of the Torah, for he still needs to illuminate their path, as they have not yet attained the desired goal.

86. He said to him: "Who appointed you to walk here and be a donkey driver?" He replied: "The letter *Yod* waged war with two letters, *Chaf* and *Samech*, for me to come and join. The letter *Chaf* did not want to leave its place because it has to support those who fall, for without a screen, they cannot survive."

87. The letter *Yod* came to me alone, kissed me and wept with me. It said to me, "My son, what can I do for you? I disappear from many good deeds and from secret, supernal, basic letters. But I shall return to you and will be of help to you. And I shall give you two letters that are more exalted than those that have disappeared—the letters *Yod* and *Shin*. They shall become for you a treasury that is forever full. So, my son, go and drive the donkeys. And that is why I am here in this role."

As we already know, the donkey driver is an auxiliary force given to someone who wishes to ascend to a higher spiritual degree on his path toward the Creator, just as donkeys carry people on their backs, thereby helping them travel from one place to another. As this happens, the righteous one falls from his previous degree and enters the embryonic state of the new degree, just as the soul that came to help him. However, the property of *Ibur*-embryo (*Ibur* is also derived from the word *Haavarah*, crossing) means that all the Light that it had in the previous degree disappears upon the conception (*Ibur*) of a new, Higher Degree.

And that is what they wanted to know of the donkey driver: "How did the Creator bring you here in the state of *Ibur*, in our state of *Ibur*, as a result of which the Light in us has disappeared? Who lowers you from the Higher Degrees?" And that is why the donkey driver replied that the letter *Yod* waged war against the letters *Chaf* and *Samech*, to join with them. The degree of *Hassadim* is called *Samech* (*Ohr Neshama*).

"When the time has come for you to attain *Ohr Haya* (*Yod* from *HaVaYaH*, the degree from which I descended to help you to attain *Ohr Haya*), *Hochma* really wanted to connect *Ohr Neshama* (that was previously in you) to me. And here *Yod* wages war against *Chaf* and *Samech*. *Malchut* of the Upper *Partzuf* clothes in the lower *Partzuf*, designated by the letter *Chaf*. There used to be *Ohr Neshama*, and now there is *Ohr Haya*, whereas *Yod*, which desires *Ohr Neshama* as well, merges with it, and rejects the *Chaf*."

This is so because the connection between the degrees, from the Highest Degree in the world of *Atzilut* to the end of the world of *Assiya*, is realized only by *Malchut* of the Upper One descending to the lower one and clothing in it. *Malchut* of the Upper One herself cannot descend from her degree of *YESHSUT*

(the degree of *Neshama*) even for a moment, as the chain connecting the degrees would be instantly broken.

The property of *Samech* is the property of the Light itself, which the soul receives from *Sefirot HBD HGT* of *AVI* (above the *Chazeh*), and which *AVI* pass to *ZON* when the letters are in *Katnut*, and support them (the Hebrew word for support is *Somech*, derived from the letter *Samech*) so that *ZON* will not fall from the world of *Atzilut*.

The letter *Chaf*, *Hassadim*, is unwilling to leave its place and join *Hochma*, as it needs to connect the Upper *Partzuf* to the lower one. Thus, it must always remain in its place, for all the degrees are constant, and only the soul changes while moving from one degree to another within the worlds. This is why the soul is called the "inner part" with regard to the world (the external part)—the soul exists and moves about within the world by changing its properties.

Hence, the Light of the soul did not wish to join the letter *Yod* (degree of *Hochma*, the soul of Rabbi Hamnuna-Saba) as it descended to help Rabbi Elazar and Rabbi Aba. This is because they needed a new Light that would build a new degree within them, the degree of *Ohr Haya*, whereas each new degree is built from scratch, from the state of *Ibur* (conception). As that happens, the entire previous degree with all of its Light disappears. Similarly, in their case, the new degree starts with *Ibur* and reaches the level of *Haya*. This resembles a seed that must first abandon its present form and rot, in order to become a tree afterwards.

It is therefore written that it came to me without the Light of *HBD HGT de AVI*, called *Samech*, the Light of *Hassadim*. *Samech* is the property of mercy, a selfless desire to give, pure spiritual altruism. Hence, it is unwilling to join *Yod*, *Ohr Hochma*. Yet, *Ohr Hochma* cannot enter and fill the *Partzuf* without first being clothed in *Ohr Hassadim*, for this clothing of *Ohr Hochma* in *Ohr Hassadim* means that the *Partzuf* receives *Ohr Hochma* not for itself, but for the Creator's sake. But *Ohr Hassadim*, *Samech*, does not wish to receive anything within itself; it wants nothing to do with *Ohr Hochma*! This is why the letter *Yod* wept, being unable to fill the *Partzuf* with its Light, for *Hassadim* refused to accept *Hochma*.

It is written in this regard: Hence, I must now disappear, and you, the donkey driver, go to the state of *Ibur*, to rebuild the degrees of gradual development of a new *Partzuf*-state with you: *Ibur* (embryo), *Leidah* (birth), *Yenika* (nursing), and *Mochin* (maturity).

And know that such is the order of creating (begetting) each new degree: every time one is to attain a new degree, he must undergo (in his properties) a complete disappearance of the previous degree (level of attainment, Light), and

begin anew. He must receive new attainments, from the lowest new degree, *Ohr Nefesh* (*Ibur*), to *Ohr Ruach* (*Yenika*), and so on, as though he had never attained any spiritual level at all.

It is impossible to take with you anything from a previous degree. Hence, one must start anew from the lowest level of *Ibur*, called THE DONKEY DRIVER. *Ohr Haya de AVI* is called *YESH* (*Yod-Shin*), where *Yod* is *Hochma* and *Shin* is *Bina*. And, of course, they are more important than the *Ohr Neshama* that was in the *Partzuf* before them.

88. Rabbi Elazar and Rabbi Aba rejoiced, wept, and said, "You sit on the donkey, and we shall drive it." He replied to them, "Have I not told you that it is the command of the King that I act as I do, until the other donkey driver appears" (this hints at the *Mashiach*, who, as it is said, will appear poor and riding a donkey). They said to him, "You have not even told us your name! Where do you dwell?" He told them, "My dwelling place is wonderful and very precious to me. It is a tower that soars in the air, grand and unique. Only two live in this tower: the Creator and I. That is the place, in which I dwell. And I am exiled from there in order to drive the donkeys." Rabbi Elazar and Rabbi Aba looked at him, and his words were unclear to them, for they tasted sweeter than manna and honey. They said to him, "Perhaps you will tell us the name of your father, so that we could kiss the earth at his feet?" He responded, "What for? It is not my habit to boast of the Torah."

After they have attained the greatness of the donkey driver's degree, they could no longer bear his small state of *Ibur*, which he inhabited for their sake. Hence, they told him that since they have already attained *Ohr Hochma*, he has done enough and can leave the state of *Ibur*. And should a need arise to add anything else to them, they would be able to enter *Ibur* on their own, and he does not need to suffer for their sake.

However, the donkey driver warned them beforehand to not ask him his name, for they still require revelations of secrets of the Torah. Once again, he hinted that it is the degree of *Ohr Yechida* that they lack, which is implied here. This degree signifies the reception of the Light of the King Messiah's face, which he mentioned by hinting at the poor donkey driver, as described by a prophet (*Zachariah*, 9:9). And he is commanded by the Creator to help them attain *Ohr Yechida*.

This is why they asked him about the type of his soul: "For you did not wish to reveal your name, as we have not yet received from you that which we must

attain. But if so, at least tell us where you live, what is your degree? At least then we will know what we lack, what else we must receive, attain from you."

He replied that his place is much higher than his present location, for now he himself cannot attain his own individual level. This is a result of the Upper *Partzuf* descending to the place of the lower one and becoming completely identical to it, and while there (in that state), the Upper *Partzuf* can no longer attain its own level. The tower that soars in the air is *Bina*, *Hassadim*. The *Mashiach*'s tower (the great tower) designates the time (state) of ascent to *GAR de AA*, when *Ohr Hochma* is available.

89. But the place of my father's dwelling was in the Great Sea. And he was a big fish that continually circled the Great Sea, from one end to the other. And he was mighty and he grew old, until he swallowed up all the other fish in that sea. And then he released them, and they were thriving and filled with all of the very best of the world. And it was in his power to swim across the entire sea in one instant. And He pulled him out and hauled him in with an arrow, like a warrior, and brought him to the place that I told you about, to the tower that soars in the air, but he returned to his place and disappeared in that sea.

The concealed *Zivug* is called *Shaar HaNun* (the 50th gate). The Great Sea is *Malchut*. All the *Zivugim* from *Partzuf Atik de Atzilut* and below do not include the Great Sea in its entirety, all the *Sefirot* of *Malchut*, but only the first nine *Sefirot* of *Malchut*. Moreover, none of the *Zivugim* include *Malchut de Malchut*.

This *Sefira*, *Malchut de Malchut*, is the only creation, because all the other *Sefirot* constitute properties of spiritual forces and desires above *Malchut*, existing in and referring to the Creator, the sole purpose of which is the correction of *Malchut de Malchut*. The only *Zivug* on this *Malchut* exists in *Atik*, and it will be revealed to all only at the end of correction.

Rav Hamnuna-Saba emerged from this concealed *Zivug* in *Atik*; hence, the donkey driver calls him "my father." And he says that his father lived in the Great Sea, as this *Zivug* was on the entire *Malchut*, on *Malchut de Malchut*, called the "Great Sea."

Yet, if one were to argue that all *Partzufim* make a *Zivug* on the Light with a screen that stands before *Malchut*, then that *Zivug* was made on the 50th gate, on all the parts of the desire, on the full depth of the Great Sea (*Malchut*), down to the very last of her desires and properties, from *Keter de Malchut* to *Malchut de Malchut*, from end to end of the Great Sea. Nevertheless, this occurs only

In *Partzuf Atik de Atzilut*, but not below it. And this is not the donkey driver himself, but his father.

This occurs because the great *Zivug* absorbs all the other particular *Zivugim* ("swallows all the other fish in the Great Sea") and all the souls in all the worlds, for they are all much weaker than it. Hence, it is as though they do not exist in its greatness and might. And since it includes absolutely everything, they are all called by the name *Nunin*, from the letter *Nun* (50).

This indicates that after all the major corrections that follow this great *Zivug*, all those Lights and souls, absorbed during its *Zivug*, return and are born anew for eternal life, for they are completely filled with Light as a result of the great *Zivug,* when the Light absorbed them completely.

All the *Zivugim* below *Partzuf Atik* stem from unifications of the *Sefirot* with one another. These unifications are defined as interruptions in a *Zivug*, whereas the *Zivug* in *Atik* is direct and without unification. Thus, it is defined as "instant," for it goes on uninterrupted. It is therefore written that "he crosses the entire sea in an instant," without any garments-unifications. And it mounts an attack, for there is great power of reception of *Ohr Hochma* in this *Zivug*; hence, he said: "Begets, like an arrow in the hands of a warrior."

It is written of this *Zivug* in *Partzuf Atik*: "No one else but you saw the Creator." However, no birth is possible without the forces of resistance, since, as is written: "The seed that is not shot like an arrow does not beget." (Talmud, *Hagigah*, 16). Hence, after he had begotten me and hid me in the Great Tower, he returned to his concealed *Zivug*.

90. Rabbi Elazar contemplated his words and replied: "You are the son of the Holy Source, you are the son of Rabbi Hamnuna-Saba, you are the son of the Source of the Torah, and you drive donkeys behind us!" They wept and kissed him, and continued their journey. Then he said: "If it pleases our master, let him reveal his name to us."

It is written "looked," because sight signifies *Hochma*, and no other words, such as "said," "heard" (*Bina*) or "thought" could be used in its stead. Since they have not yet attained to the full extent of perfection what the donkey driver had told them, and their attainment reached only as high as *Ohr Haya*, they were delighted with what was begotten by Rabbi Hamnuna-Saba, for Rabbi Hamnuna-Saba is *Ohr Yechida*.

He asked him to reveal his name, that is, to receive his degree, for the attainment of a name denotes the attainment of the spiritual degree. Therefore, the saying, "the entire Torah consists only of the Creator's names," means that the

entire Torah constitutes the degrees that one must attain, up to the very highest, called "Love" ("Introduction to The Study of the Ten Sefirot," items 70-71).

Each degree in the attainment of the Upper Worlds has its own name. All the Creator's names: Moshe, Pharaoh, Avraham, the Temple, Sinai—every single word in the Torah—are degrees of perception of the Creator, degrees of attaining Him, for nothing exists besides man and his Creator. Everything else that exists in the world, as it seems to us, are the various degrees of our perception of the Creator Himself. He may appear to us as this world, and He may appear as the world of *Assiya*, as *Yetzira*, *Beria*, *Atzilut*, or He may be revealed completely, without partial concealments of the spiritual world or total concealment of our world. Thus, the word *Olam* (world) is derived from the *Haalamah* (concealment).

91. He opened and began. It is written, "Benayahu (Benaiah) Ben (the son of) Yehoyada (Jehoiada)." This narrative is beautiful, but it serves to show us the exalted secrets of the Torah. And the name Benayahu Ben-Yehoyada indicates the secret of the Light of Wisdom, *Ohr Hochma*. *Ben Ish Chai* is the righteous who revives the worlds. *Rav Paalim* means that He is the Master of all that transpires, and that all the forces and Supernal Troops stem from Him. He is called the Creator of Force, the Master of all, and He is in everything.

It is written in Prophets: "Benayahu, the son of Yehoyada," (*Shmuel* II, 23:20). Here, *The Zohar* reveals to us the exalted secrets of the Torah, for the holy name of Yehoyada consists of two: *Yod-Hey-Vav*, the first three letters of *HaVaYaH*, and *Yeda* (knowledge).

Keter of the world of *Atzilut* is called *RADLA* (unattainable head), whereas *Atik* itself surrounds all the other *Partzufim* of the world of *Atzilut*—*AA*, *AVI*, and *ZON*. *Atik* is called *Makif* (surrounding), for the other, lower *Partzufim* cannot attain it or its *Zivug*. Moreover, they cannot attain anything that comes from it. In other words, there is nothing descending *from Atik* to the lower *Partzufim*. Even *AA* is concealed from them; hence, it is called the "concealed *Hochma*." However, it is not defined as unattainable, like *Atik*, for it contains a *Zivug* on *Ohr Hochma*. Nevertheless, this Light does not descend to the lower ones, but only a small luminescence from it, called *He'arat Hochma*, reaches them.

And all the Light that fills the worlds through the 6,000 years comes from *AVI* and *YESHSUT*, who are called *Hochma* of the thirty-two paths or thirty-two forces (*Elokim*) of creation, i.e., thirty-two types of *He'arat Hochma*. This Light of *Hochma* is the result of *Bina's* ascent to *AA*, where she receives *Ohr Hochma* and shines downward. Therefore, all the Light of *Hochma* that is revealed through

the 6,000 years, before the end of correction, is no more than the Light of *Bina*, which received *Ohr Hochma* upon ascending to *AA*.

AA is called *Yeda* (knowledge) because it gives *Ohr Hochma* to *Bina*, and knows all the routes of *Ohr Hochma* into *Bina* and through her on to the lower ones. While making a *Zivug*, *AA* itself does not pass its Light downwards, but as *AVI* ascend to *AA*, they receive *Ohr Hochma*, called "thirty-two streams" or "paths of wisdom," which can be attained by the lower ones.

Everything that is written in *The Zohar* refers to all the souls in general. However, there are exceptions that are not normally studied. There exist special, exalted souls that merit becoming a *Kli*, *MAN* for the great *Zivug* of *RADLA* after their exile, and to receive from this *Zivug* in the Upper World the degree of *Yechida*. These are the souls of Benayahu Ben-Yehoyada, Rabbi Hamnuna-Saba and a very few chosen others. These exalted souls reveal themselves to the righteous in this world, and as a result, the righteous merit delighting in *Ohr Yechida*, which shines only in such exalted souls, while still being in this world.

Therefore, the name of Benayahu Ben-Yehoyada indicates that it stems from the inner wisdom, the unattainable Light of *Hochma* of *Atik*. This name also causes the concealment of the Light of *Hochma*, for the name Yehoyada: *Yod-Hey-Vav* + *Yeda* means that only he who attains the first three letters *Yod-Hey-Vav* of the Creator's name *HaVaYaH* shall attain Him, and no other shall.

Therefore, this name remains concealed in its place. At first, the donkey driver explains the quality of this *Zivug* in *Atik*—its height, the power of the Light that emerges onto it in *Rosh de Atik*, which the name of this *Zivug*, "*Ben Ish Chai Rav Paalim ve Mekabtziel*," indicates. And then he explains what is concealed and what descends to the souls.

It was already stated that this *Zivug* takes place at the end of the correction of the entire *Malchut*. Hence, it includes all the individual *Zivugim* and the degrees that emerge on them through the 6,000 years. All the Lights accumulate into one. All the types of *MAN* combine into one and ascend to ask for this *Zivug*, which includes all the suffering and punishments gradually accumulated during the 6,000 years.

Hence, the height and greatness of this *Zivug* and the degree of Light that emerges from it are infinite, and it destroys all the impure forces once and for all. *Yesod de ZA*, from which the Light of this *Zivug* (the combination of all the Lights over the full course of the 6,000 years) is emanated, is called "*Ish Chai Rav Paalim*"—a vivid man of many actions. However, *Malchut*, which contains within

her all the *MAN*, suffering, and work performed during the 6,000 years, is called *Mekabtziel* (gathering one).

The Zohar also calls it *Tzadik Chai Olamim*—the righteous, who revives the worlds, for it thereby points to the *Sefira Yesod*, which gives the Light to *Malchut*. The *Sefira Yesod* does not have a place to receive the Light for itself. Hence, it lives (*Chai*) only to pass the Light to *Malchut*. This is why it is called *Tzadik* (the righteous one), who revives the worlds (*Chai Olamim*).

Its other name, *Rav Paalim* (performing many actions) indicates that it includes all the *MAD* of all the good deeds and all the degrees that were revealed through the 6,000 years. This is because all these degrees are now being revealed all at once in a cumulative, integrated Light, as they leave *Yesod* and enter *Malchut*. And since *Yesod* now gathers all the Light that was emanated during the 6,000 years into one, and passes it to *Malchut*, this action determines its name—*Rav Paalim.*

92. *Rav Paalim* is also *Mekabtziel*—the Exalted Tree, gathering and performing many actions, Supreme Above all. Where did it come from? From which degree did it originate? Once more, the source indicates—from *Mekabtziel*, for it is an exalted and concealed degree that none has seen. It includes everything, for it gathers all of the Upper Light within it, and everything originates from it.

Malchut-Nukva is also named *Mekabtziel*, for she receives and gathers all the Light from *Yesod* within herself. Hence, *Yesod* is called *Rav Paalim*. The degree that emerges onto this *Zivug* is called the "Supreme and Exalted Tree" that originated from *Yesod* and entered *Malchut*. *The Zohar* goes on to explain that to show us the quality and the origin of this exalted degree, the name *Mekabtziel* (gathering) is used; *Yesod* accumulates the Upper Light and passes it to *Nukva*. And both *Yesod* and *Malchut* are called *Mekabtziel*.

And the degree that emerges onto this *Zivug* of *Yesod* and *Malchut* is called "None but you has seen the Creator." This degree emerges after the complete correction has been achieved, at the moment of attachment of the final correction that completes them all. Therefore, this degree is defined as all-inclusive, for it collects all the Light over the full course of 6,000 years, and thereby manifests at once in its true perfection.

93. All of the degrees gather in this Supernal, Sacred, and Concealed Hall, where everything is concealed. All of the worlds are inside that hall. All the holy forces are sustained and revived by it, and all are dependant on it.

The Zohar speaks of *Rosh de Atik*, where all the degrees and all the Light of all the worlds are concentrated and concealed. It further explains how this *Zivug* can occur up to the final correction, so it would combine all the degrees emerging one after another during the 6,000 years. And it would emerge instantly during the 6,000 years of the world's existence, when the degrees are in a state of constant ascents and descents, for as soon as a new degree, a new attainment of the Creator, of the Light, is revealed, the present degree disappears. This occurs due to the sin of the lower ones, who cannot retain this degree permanently (world—*Olam*, from the word *Haalamah*—concealment. The complete revelation of the Creator to His Creatures will take place at the end of the 6,000 years; thus, the world-concealment will cease to exist).

So, whenever a degree disappears, it does so only from the sensation of one who attains a new degree. In reality, this degree ascends to *Rosh de Atik* and hides there, so as to, by joining other degrees, be manifested at the end of correction.

In the same way, *Atik* gathers all the degrees revealed in the world during the 6,000 years, and conceals them within itself until the time of the end of correction comes; WHEN IT CORRECTS THE LAST PORTION OF WHAT IT MUST CORRECT, AND THUS CANNOT NO LONGER SIN. AND IT NO LONGER NEEDS TO SIN TO CORRECT THE NEXT PORTION OF EGOISM; HENCE, THIS FINAL DEGREE REMAINS PERMANENTLY AND DOES NOT DISAPPEAR. Then, *Atik* gathers all the degrees, and they all manifest simultaneously.

Everyone has his own *Partzuf Atik*. How can one accelerate his advancement along the degrees of correction in this world and in the spiritual worlds? It is written in the Talmud that an old man bends as he walks, as if he's looking for something that he had lost.

An old man symbolizes someone of wisdom, *Hochma*, for even without having lost anything, he looks beforehand for things he can correct in himself, and thus finds them. Hence, he does not require the previous degree of attainment to disappear from him. And if one does not discover new egoistic properties in need of correction within him, his previous degree disappears and a new one begins. However, this process is considerably slower than when one acts like an old man in search of shortcomings.

Throughout the 6,000 years, *Atik* is defined as unattainable. Therefore, its head is called *RADLA* (an abbreviation for the Aramaic words, *Reisha de Lo Etiada*, the "unattainable head"), whereas the name *Atik* is derived from the word *Ne'etak* (isolated) from the lower ones, for it does not shine upon them.

And, although it accumulates within all the Lights that emerge from it itself and become revealed in the lower worlds, the Light of the end of correction remains concealed nonetheless. It follows that after each degree disappears due to the sins of the lower ones, it ascends to *Rosh de Atik* and conceals itself there.

However, *Guf de Atik*, from its *Peh* downward, is located inside all the other *Partzufim* of the world of *Atzilut*, i.e., it is attainable by them. Thus, by clothing in the *Partzufim* of the world of *Atzilut*, *Atik* shines through them and gives the Light to them and to all the lower worlds of *BYA*. And any Light that shines on creation during the 6,000 years comes only from *Guf de Atik*, and not from some other spiritual object.

We usually say that whatever is present in the *Rosh* of a *Partzuf* manifests in its *Guf*. This is also true with regard to all the *Partzufim* of the world of *AK* and all the other *Partzufim* in all the worlds, except in *Partzuf Atik*! This is so because *Atik* remains in *Tzimtzum Aleph* and descends down to our world. However, with regard to other *Partzufim* below it, *Atik* acts as though it is in *Tzimtzum Bet*, making a special *Zivug* on itself and the Light from it descends to the lower worlds.

The Light that comes to revive the worlds is called "sustenance" or *Ohr Hassadim*, and the Light that comes to stimulate the growth of the *Partzufim*, to turn a small *Partzuf* (*Katnut*) into a big one (*Gadlut*) is called *Ohr Hochma*. Both these Lights originate in *Guf de Atik*. *Ohr Hochma*, which makes a *Partzuf* big, is called the Light that elevates the *Partzuf*, for the lying position is called *Ibur* (embryo), the sitting position is called *Katnut* (small), and the standing position—*Gadlut* (big).

94. He slew two—Ariel and Moav (Moab). Two Holy Temples existed thanks to *Atik* and received from it: the First Temple and the Second Temple. Since *Atik's* disappearance, the process that stemmed from Above had ceased. It is as though he struck and destroyed them.

Only *Malchut de Malchut* must be corrected, and nothing else. All the other properties do not require correction. This *Malchut de Malchut* is *Malchut* of *Olam Ein Sof* (the World of Infinity), *Behina Dalet*, *Nukva de ZA* or *Partzuf BON*—the Creator's only creation, the will to receive (pleasure) for oneself. It is this desire that caused the breaking of the *Kelim* (vessels)—the sin of Adam.

And all the work of the righteous during the 6,000 years concerns the correction of *Malchut*, so she becomes precisely as she was prior to the breaking of the *Kelim* and the sin of Adam. As a result, the great *Zivug* on *Tzimtzum Aleph* in *Rosh de Atik* will be revealed. The Light of this *Zivug* enables man to sort and separate his impure desires from the pure ones, and thus forever rid himself of

the impure egoistic forces. This is exactly what Prophet Yeshayahu writes about: "He will eradicate death forever" (*Yeshayahu*, 25:8).

Since *Malchut*, *Partzuf BON* of the world of *Atzilut*, is completely corrected already and does not require any further corrections, her *Partzuf BON* ascends to the level of *Partzuf SAG* of the world of *AK*. Thus, *Malchut* completely attains the properties of *Bina*.

However, meanwhile, after the great *Zivug* in *Atik*, but before the ascent of *Partzuf BON* to *SAG*, the Light of *Atik* stops shining. As a result, the two Temples were destroyed. The two temples are the two Lights of *Hochma*: the Light of *AVI*, *Ohr Hochma de Haya* that shines in the First Temple, and the Light of *YESHSUT*, *Ohr Neshama* that shines in the Second Temple. And all the Light that Israel received from *Atik* disappears.

However, all these destructions and disappearances of Light are corrections and milestones on the path to deliverance and complete correction. They signify not devastation, but creation of perfection, as they are precisely those final corrections that bring *BON* back to *SAG*.

Since all the roots and sources of what transpires in this world exist in the spiritual realm, and must all manifest once in our world, every spiritual root must "touch" its branch in our world, and it does not matter when this occurs. In the spiritual world, everything unfolds in accordance with a strict cause-and-effect process, whereas in our world those same consequences can manifest at a completely different time.

An example of this is the destruction of the First and the Second Temples. While this event has already transpired in our world, in the spiritual world it occurs only when the last stage of correction is attained. Due to the complexity of time-transcending notions, we will examine this matter in another book. However, one way or another, only our inner spiritual properties can become the Temple in which we will feel the Creator and in which He will forever dwell!

At the end of correction, *Ohr Haya* and *Ohr Neshama* will be called the First and the Second Temples, respectively. Also, until the end of correction, *Ohr Haya*, which is received on the *Zivug* of *Malchut* and included in *Yesod*, is called *Shabbat* (Sabbath), while *Ohr Neshama* is called *Hol* (weekdays). As we can see, there is absolutely no connection between these Lights and the days of the week in our world.

After the destruction of the spiritual Temples (the disappearance of Light), they will be recreated from Above by the screen of *Bina*, called "Heaven." This is because the screen of *Partzuf SAG* is a property of absolute mercy and is completely

unrestricted in its actions, desiring only to bestow and refrain from receiving *Ohr Hochma*. Thus, it is beyond the influence of any restrictions and limitations.

As a result of this *Zivug*, the two Temples will be restored forever, and "the Light of the Moon (*Malchut*) shall be as the Light of the Sun (*Bina*)" (*Yeshayahu*, 30:26). The Light of *Bina*, which is now the Light of ZA (called "the sun"), will be seven times more powerful, as *ZAT de Atik*. From there, this Light will descend to *AVI* and create the first seven days of creation, for ZA (the sun) will become like *AB* and contain the Light of *Guf de Atik*. *Malchut* will become like ZA and receive his Light, the Light of the sun.

At the end of correction, a *Zivug* on *Malchut* herself (the primordial, but corrected egoism) will transpire, and all the particular *Zivugim* that were made on all the Lights through the 6,000 years (made not on *Malchut*, but on her inclusion in *Yesod*) will thereby disappear.

The Temple will be restored from Heaven, for *Bina* herself does not wish to receive *Ohr Hochma*. And it will not occur because she cannot, but because she does not want to. This degree is referred to as "in the hands of Heaven." For example, it is written in the blessing on the new moon: "Life, which contains the fear of Heaven, and the fear of sinning." This life is above our reasoning and desires, for it is said that faith must be "above reason"; otherwise, sins will ensue.

Thus, one desires nothing more than to go by faith above his reason and desires, for he is afraid to sin. However, there exists an even Higher Degree: when he no longer fears sinning, as he now has a screen, but still prefers to proceed by faith above reason and desires, for he yearns to be dissolved in the Upper One.

The reason for the Light's disappearance from *Guf de Atik* prior to these corrections is that the two *Malchuyot* (*Bina* and *Malchut*, called *SAG* and *BON*) no longer exist. After the great *Zivug* of *Atik*, *BON* were annulled along with the screen of *SAG*, as *Guf de Atik* contains the connection between *Bina* and *Malchut*, designed for their interaction during the 6,000 years.

As a result of such interaction between *Bina* and *Malchut*, an opportunity arises to partially, gradually correct *Malchut*. In this mutual *Zivug* with *Malchut*, which is merged with *Bina* (*Bina's* properties), *Atik* first creates *AA* and then all the other *Partzufim* of the worlds of *Atzilut* and *BYA*.

And since the screen of *Malchut* (*Masach de BON*) now disappears, the screen of *Bina* (*Masach de SAG*) disappears as well, as they are merged together. In the absence of *Malchut* and the screen, this *Zivug* stops, and all the Light of *Guf de Atik* emanating from this *Zivug* on the mutual screen of *Malchut* and

Bina disappears. Therefore, all the Light that descended from its *Guf* (called Temples) disappeared.

In *Rosh de Atik* there is a *Zivug* on *Malchut* of *Tzimtzum Aleph*. Merged with *Bina* and existing for 6,000 years, the screen of *Malchut* disappears. As a result, the Light disappears as well. *Malchut* has yet to ascend to *SAG* to receive her perfection, as there is still no new Light. This complete absence of Light is called "destruction." However, *Malchut* then receives the Light of *AVI*, and the worlds of *BYA* merge with the world of *Atzilut*.

95. And the Holy Throne (*Malchut*) is overthrown. Hence, the prophet Yechezkel (Ezekiel) wrote, "I am in exile," signifying that the degree called "I," which is *Malchut*, is in exile. Why? "By the river *Kevar*." *Kevar* (already) is the river that had already existed, but has now disappeared. As it is written, "The river is destroyed and dried up." It was "destroyed" in the first Temple and "dried up" in the second. Hence, it is written: "He struck and destroyed both, Ariel and Moav." Moav (or *Mi Av*) means "from the Heavenly Father." They were all destroyed for Him, and all the Light that shone upon Israel disappeared.

The word *Kursa*, derived from the word *Kisse* (throne) or *Kissuy* (cover) signifies the combination of the properties of *Malchut* and *Bina*, which leads to the Light descending to *BYA* during the 6,000 years. The Holy Throne is overthrown, because the screen of *Bina* (*Kisse*) has been annulled, as it is said, "I am in exile," where "I" designates *Malchut*.

The entire spiritual complex is structured like a ladder, where *Malchut* of the Upper *Partzuf* becomes (descends to) the *Keter* of the lower one. This is also indicated in the names: *Malchut* is called "I" (*Ani = Aleph-Nun-Yod*) and *Keter* is called "no" (*Ein = Aleph-Yod-Nun*), as it is completely unattainable. Only that which is perceived within *Malchut* can be attained; hence, it is called "I."

Only *Malchut* of the Upper *Partzuf* acts as a link between the *Partzufim*: the Upper One makes a *Zivug* on its *Malchut*, creates *Ohr Hozer*, and receives (clothes) the Upper Light within it, and then *Malchut* of the Upper One descends to the lower *Partzuf* in the form of *Ohr Hozer*. This state of the Upper One clothing in the lower one is called the exile of the Upper One, for the *Zivug* with the Upper Light disappears from it, and the Upper Light disappears from all the *Partzufim*. And the river dries up—the corrected screen is called the "river," for it causes the Upper Light's descent to the lower ones.

However, now that the screen (river) disappears, the descent of the Upper Light disappears as well. The destruction of the river in the First Temple causes

the disappearance of *Ohr Haya*; the river in the Second Temple dries up, and *Ohr Neshama* vanishes along with it. The river in the First Temple is destroyed because the *Zivug* in *AVI* is stopped; the Light in *YESHSUT* is exhausted, and the river in the Second Temple dries up.

The source of *Ohr Haya* and *Neshama* is *Aba*, called the "Heavenly Father," for he shines in *ZA*, called "Heaven," with the Light that elevates *ZON* to *YESHSUT* (the Second Temple) and to *AVI* (the First Temple). Because the Light stops shining from *Guf de Atik*, all of the Light descending to Israel disappears. This refers not only to the Light of the two Temples, but to all of the Light shining upon Israel, including *Ohr VAK* and the Light in the worlds of *BYA*.

96. Further, He descended and struck the lion. Initially, when this river rolled its waters down, Israel was in a state of perfection, for they offered up gifts and sacrifices to atone for their sins and to save their souls. Then, the image of a lion would descend from Above, and they would see it on the altar as it trampled the bodies of the sacrifices, devouring them, and all the dogs (all those who slander Israel) would fall to silence.

The fire that consumes the sacrifices laid on the Temple altar resembled a lion, and towered over the sacrifices, like a lion (Talmud, *Yoma*, 21:2), and that fire burned the sacrifices laid down by the sons of Israel. However, this is a corporeal image that a regular person perceives in our world.

But we shall follow our higher analysis and detach ourselves from this corporeal image; we will explain the action in the spiritual world that this language actually alludes to. All the languages in the Torah, including that which describes a rather corporeal image of sacrifice, speak only of spiritual actions. The most precise language for the description of these actions is the language of Kabbalah. However, this language is clear only to those who have ascended to the spiritual worlds and see both the roots, i.e., the events that transpire in the spiritual worlds, as well as their corporeal consequences.

Before the Light of *Atik* disappeared, when the Upper Light still shone upon Israel, like a river rolling its waters, Israel was in a state of perfection: by means of sacrifice, it raised its *MAN* (request), thus evoking a *Zivug* on its screen, and *MAD* (the Light, abundance) descends on it. As a result of these actions, it grew closer to the Heavenly Father, and all the impure forces distanced from it, for it purified its souls, and purification signifies distancing from the impure forces (desires), the way a soiled garment is cleansed from dirt.

Hence, the Hebrew word for sacrifice is *Korban*, derived from the word *Karov* (near). Thus, sacrifice signifies a person tearing away a part of his inner

animal egoism for the sake of drawing closer to the Creator. This is what brings Israel closer to their Heavenly Father.

And since Israel existed in perfection and raised *MAN* for the Creator's pleasure alone, its *MAN* would ascend to *Bina*. The Light of *Bina* is called *Ohr Hassadim*, and its form resembles the image of a lion, like the property of bestowal, *Hesed*. This means that the lion-*Bina* receives Israel's good desires and deeds. And it was seen how *Bina* consumes Israel's *MAN*—*Ohr Hassadim* descends from *Bina* onto this *MAN*, like a lion trampling his prey (*MAN*) and devouring it.

A lion devouring its prey is the principal aspect of sacrifice, for it signifies raising *MAN* to strengthen a screen and create *Ohr Hozer*. And since the magnitude of the received *Ohr Yashar* is determined by the magnitude (height) of *Ohr Hozer*, which creates the screen, it follows that existence and growth of *Ohr Yashar* is dependent on the *Ohr Hozer*. The greater the *Ohr Hozer*, the greater the descending *Ohr Yashar* becomes.

In other words, to the extent that every one of us desires to "bestow," he evokes a corresponding response from Above, from the root of his soul. And just as in our world a living being's life and strength depend on nutrition (it simply dies without it), the Upper Light depends on the Light reflected by the screen. When it stops, the Upper Light disappears from the *Partzuf*, i.e., man stops feeling it.

The Upper Light descends from *Bina* as *Ohr Yashar* (called a "lion"), i.e., in the form of "bestowal," in accordance with *Bina's* nature. And man sees (feels!) how *Ohr Yashar* clothes in *Ohr Hozer*, which ascends from its sacrifice (rejection of egoism), the lion's nourishment.

It devours its prey and thereby grows: the extent of Israel's perfection and their ability to offer sacrifices, to "bestow," determines the magnitude of their *MAN* and the force with which the *Ohr Yashar* strikes the screen, which reflects the Direct Light (pleasure) from below upwards with all its might. Moreover, it does so in great fear: for what if it fails to reflect the Light and desires to enjoy the Light of this commandment selfishly?

That is precisely where one's work lies. It is called "faith above reason," for it must rise above one's reason (egoism) and intellect. Conversely, those who receive inner confidence that it is enough to advance within one's nature are called "sacred still," a pure inanimate (non-developing) being, as such reason prevents them from spiritual growth.

Therefore, if the height of *Ohr Hozer* is great, it is defined as a lion that tears and devours its prey, as a victor, for it grows and ascends to a higher spiritual level thanks to the efforts of the lower one (man).

The impure force, the selfish will to receive pleasure is called "a dog," as it is written: "The leech has two daughters (who demand): Give-give." (*Mishley*, 30:15). They bark like a dog, and demand (to receive) both this world and the next. And the Higher One ascends, the stronger this impure force, called *Klipa*, becomes. And its strongest part corresponds to *Ohr Yechida*, opposite the lion devouring its prey).

The lion represents mercy and bestowal, unwillingness to receive anything for oneself. As it is written in *The Ethics of the Fathers*, 95: "A *Chassid*, the merciful righteous one, says, 'What's yours is yours, and what's mine is yours,'" so is the impure force (dog) aimed wholly at reception, and has no aspiration to bestow. As it is said in the Talmud (*Bava Batra*, 10:2), "The righteous among the nations of the world: all their mercy is for themselves alone;" hence, they are connected to the impure force of a dog. (Under no circumstances should any of this be interpreted literally, for, as it was repeatedly explained, the whole of the Kabbalah speaks only of man's-prototype. Israel is one's inner aspiration to the Creator, and *Goy* (a gentile) signifies egoism (regardless of and unrelated to one's origin). Relate this to the above-mentioned corporeal and spiritual Temples, where there is no connection between rocks and spiritual objects. It is also unclear to the uninitiated why altruism is the property of a lion, while a dog, a loyal animal, is the root of egoism and impurity).

It is therefore said that when Israel was perfect, it acquired the property of a lion, and all the dogs left it be, for it gave *Malchut* the strength to raise *Ohr Hozer* to great heights (devoured its prey, like a victor), and the impure force, like a dog, was afraid to come near it, and would hide in fear of the lion.

97. Yet, when sins increased, he descended to the lower degrees and slew the lion. This was because the lion refused to give up its prey as before, and this is as though he killed it. Therefore, he struck the lion and threw it into a pit, to the Evil Side (according to his understanding). The Evil Side saw this and sent a dog to devour the sacrifices from the altar in the lion's stead. What is the name of that lion? And what is the nickname of that dog? Baladan is its name; Baladan is formed by the words *Bal-Adam*, where the letter *Mem* is replaced by *Nun*, for he is not a human being at all, but a dog, and his face is like a muzzle of a dog.

("He" refers to Benayahu Ben Yehoyada Ben Ish Chai, *Rav Paalim u Mekabtziel*, in whom the degree of *Atik*, all of the Light, shines all at once.) Due to the disappearance of the screens of *Malchut* (*BON*) and *Bina* (*SAG*), Israel below could no longer raise *MAN* (the will to "bestow," the screen, the lion's nourishment). The *Zivug* stopped, and the Upper Light (lion) disappeared in its Root Above.

"Threw it into a pit"—the root of the desire to receive for one's own sake is in the eyes, as Rashi said: "The eye sees, and the heart burns with desire" (The weekly portion *Shlach*). This will to receive for oneself is called an "empty, waterless pit" (*Beresheet*, 37:24). The Upper Light does not fill it. Although it is empty, it is unworthy of being a vessel for the Light, as it is written: "He and I cannot dwell in the same abode" (Talmud, *Suta*, 5).

Thus, the lion was thrown into a pit, for it was struck before the eyes of the impure egoistic force, called an "empty, waterless pit." And these pits now emerge from their hideouts and reveal their power, and in place of a lion appears a barking dog.

ZA-MA = 45 is called Adam = *Aleph* + *Dalet* + *Mem* = 1 + 4 + 40 = 45, when he receives the Light from *Bina*. The property of *Bina* is bestowal. Hence, it is written: "Man is your name" (Talmud, *Yevamot*, 61), referring only to those who attain the property of bestowal, but not to the others, of whom it is said: "Even their mercy is only for their profit" (Talmud, *Bava Batra*, 10:2), and who are therefore called Baladan (Bal-Adan).

98. On a day of snow, on the day misfortunes descend from the Supernal Court Above, it is written, "Her household shall not fear snow," that is, the Supernal Court, called "snow." For her household is clothed twofold, and can thereby endure a strong fire. So the book says.

Strictness, judgment (*Din*) or restriction imposed on the use of egoism in the male part is called "snow" that stems from the Supernal Court. These restrictions are very powerful, but are mitigated below the *Chazeh*, where *Malchut* receives them. *Nukva* describes these restrictions in the following way: "Surround me with roses," (*Shir HaShirim*, 2) referring to two fires: the Upper—*Bina*, and the lower, her own—*Malchut*.

After *Malchut* acquires these two fires, she weakens the strictness of the cold snow with her fire. Hence, it is written in *Shir HaShirim* (Song of Songs) that her household shall not fear snow (the Supernal Court), i.e., the restrictions imposed on the male part, for her household is clothed twofold. In other words, on the contrary, the snow helps her withstand the heat of her fire. And only now that the screen and *Zivug* are gone, and the two fires are no more, the restrictions of the snow return.

99. What is written next? "And he struck an Egyptian." This refers to a secret: every time Israel sinned, the Creator would conceal Himself and restrict them from receiving all the goodness and all the Light that He shone upon them. "He struck an Egyptian." "He" refers to Moshe, the Light that shines upon Israel. For in Egypt he was born, grew up, and attained the Supernal Light.

The Torah speaks not of man, but of the Light that disappeared and concealed itself. Hence, it is defined as "slain." Gone is the great Light, with which Moshe shone upon Israel. And this Light is called the "Egyptian," for in Egypt Moshe was born, grew up, and attained the great Supernal Light, the Light that delivered Israel from Egypt.

100. A man of mirror. It is written, mirror and man, as it is written, a Godly man, the husband of that mirror, of the Creator's glory, *Malchut*. For with this degree he merited ruling over the entire land in all of his desire—a feat unmatched by any other.

The difference between Moshe and the other prophets is that Moshe is the foundation of *ZA*, as he constructs and passes the Light from *ZA* to *Malchut*, whereas the other prophets are the foundation of *Malchut*, and receive from her. Hence, it is written of him: "Godly man," the husband of *Malchut*, called the "Creator's greatness." And why is Moshe called the husband of *Malchut*? Because he attained the level of *ZA* and gives the Light to *Malchut*. Therefore, it is written that his attainments are beyond anyone else's, for the other prophets receive from *Malchut*, and are therefore ruled by her.

He who attains *Malchut* receives from her. The degree called Moshe means that he who attains it gives the Light to *Malchut*, instead of receiving from her. Yet, how can this be? How can one possibly rise above *Malchut* if all our souls originate from her and exist in the worlds of *BYA*? This indicates the state of ascent above *Malchut*, which is how Moshe ascends to *Bina*.

101. This is the Creator's staff that was delivered to him, as it is written, "With the Creator's staff in my hand." This is the staff that was created on the evening of the sixth day of the creation, before *Shabbat*. And His Holy Name is contained in it. And with this staff Moshe sinned by striking it twice against the rock. The Creator said to him: "Moshe, it is not for this purpose that I have not given you My staff; thus, it will no longer be in your possession henceforth."

The words "evening" and "twilight" signify the state of mitigation of *Malchut's* strictness by the properties of *Bina* to an extent that it becomes impossible to distinguish *Malchut* from *Bina*. This is because on *Shabbat*, *Malchut* ascends to *AVI* and becomes *Bina*. However, on the twilight of *Shabbat*, *Malchut* is not yet *Bina*, but is no longer *Malchut* (everything in the book speaks only of the properties of spiritual objects, for nothing but desires exists in the spiritual worlds. Only in our world are desires clothed in physical bodies).

Hence, it is said that ten things were created in the twilight, when there is no distinction between the thing itself and its origin, *Bina* or *Malchut*, for *Malchut* herself shows no distinction. And such is the property of the staff that was created in the twilight, before the world's first *Shabbat*. Hence, it possesses the holy (special) property of the Creator's name, an allusion to the properties of *Bina*, from which holiness (altruism) descends. And *Malchut* is ready to receive this holiness.

And these two properties of *Bina* and *Malchut* are contained in the Creator's staff, utterly indistinguishable from one another, for they were created in the twilight. Hence, with the help of this staff, i.e., by means of the property of uniting *Malchut* with *Bina*, all the fortunes and wonders, all of the Light can be brought to Israel, for this is the purpose behind the Light's descent from *Bina* to *Malchut*. With the help of this property (the staff), Moshe merited an ascent to *Bina*, up to the degree of "Godly man." Therefore, the staff is called the Creator's staff, according to the name of *Bina*.

Malchut is called *Tzur* (rock), and upon ascending to *Bina*, she is called *Sela* (another name for a rock). The inner *Zivug* between *ZON* (*ZA* and *Malchut*) in the state of their ascent to *AVI*, when *Nukva* uses *Ima's Kelim*, is called "speech." The outer *Zivug* between *ZON*, when they are in their own place, is called "*Zivug de Hakaa*" (a *Zivug* by Striking).

It is hence written to Moshe in the weekly Torah portion *Bashalach*: "You shall strike the rock (*Tzur*), and it shall bring forth water" (*Shemot*, 17:6), for a *Zivug de Hakaa* occurs within *Malchut* herself. However, it is written in the weekly portion *Chukat*: "Speak ye unto the rock before all eyes, that it give forth its water" (*Bamidbar*, 20:8), for the "rock" is in *Bina*, and the *Zivug* within her is called "speech."

And herein lies the sin of Moshe: he struck twice: in addition to first striking the *Tzur*, he struck the *Sela*, which lacks the strike, and only has a *Zivug* in the form of speech. Since there is no distinction in the Creator's staff, and it is unclear whether it refers to *Malchut* or to *Bina*, he also applied it to *Sela-Bina*. And the Creator told him that the staff was given to him to use with *Tzur*, but not with *Sela*.

102. At once He descended to him in strictness and wrenched the staff from the Egyptian's hand, for the moment the staff was taken from him, it was taken for good. And he was killed by it: because of the sin of striking the rock with the staff, he died and did not enter the Holy Land. And that Light was concealed from Israel.

It was already mentioned in item 94 that as a result of a great *Zivug* in *Atik*, only *BON* were supposed to disappear, but not *SAG*, for *BON* could have immediately risen and forever become like *SAG*. However, as *SAG* and *BON* were merged, *SAG* disappeared together with *BON*.

The Light of Moshe disappeared from Israel for the same reason—because he committed an even greater sin and harmed the union of *BON* and *SAG* by striking the *Sela*. Hence, harsh judgment descended upon him, which refers to the disappearance of the Light of *SAG*. Indeed, *SAG* is no longer connected to *BON* in any way, and the annulment of *BON* has no influence on it.

This is the meaning of what is written in Psalms: "He resembled those who draw axes at a copse of trees, but now all of his adornments are smashed by hatchets and axes" (*Tehilim*, 74:5). Due to *Malchut's* ascent to *Bina*, and her correction there, *Malchut* is like a "copse of trees," for *SAG*, too, is annulled by the merging with *BON*, *Malchut's* ascent, as if struck with "hatchets and axes."

Hence, it is written that the staff was taken from the Egyptian, and will never return to him, for the staff refers to *Malchut*. So the Light disappears for good, because *BON* renews itself afterwards and becomes *SAG* forever. Thus, it is no longer necessary to use the staff for striking.

It is written in this regard that he was slain by the same staff, for had he been careful and used it only once—striking the *Tzur*, but not the *Sela*—*SAG* would not have been annulled together with *BON*, and he would not have died. Instead, he would have immediately risen to *SAG*.

This is why it is written that Moshe shall not enter the Holy Land, Israel, as Israel is *BON* in the state of ascent to *SAG*, and it is called the Holy Land, for the Light of *Bina* (called the Holy Light) shines in it. However, until the end of correction arrives, there are still ascents and descents, which cause destructions (disappearance of the Light) and revelations (shining of the Light). But at the end of correction, *BON* will remain within *SAG* permanently as *Eretz Israel*, and there shall be no more exiles from it.

103. "The most respected of the thirty" refers to the Upper One that receives from Above and passes downward, one that receives and brings closer. However, he does not go to the first three, but they come to him and give to him wholeheartedly, but he does not come to them.

GAR (*HBD*) are called "thirty," as each of the three *Sefirot HBD* consists of ten, which amounts to thirty. And their Light shines in all of the 6,000 years. The soul of Benayahu appears out of the great *Zivug* of *Atik*, which accumulates

all the *Zivugim* during the 6,000 years. Hence, it is called *Rav Paalim* (performing many actions) and *Mekabtziel* (gathering all into one degree-*Partzuf*, called Benayahu Ben Yehoyada).

Therefore, he receives the Light of all of the Supernal Thirty, which descends to his soul. Indeed, he consists of particular *Zivugim* that have transpired through the 6,000 years, which he gathers into one. And, although they give him the best of their properties wholeheartedly, he still cannot draw closer to them and subsequently receive from them. This is because the disappearance of the screen in *ZON* made the screen in *SAG* disappear as well. Hence, he cannot come to them, raise *MAN*, and receive from them further.

104. Despite not being considered one of them, David heard the meaning that is never detached from the heart, for they can never be separated. David paid attention with all his heart, but he did not pay attention to David. For by the praises, hymns, and mercy that the moon offers the sun, the moon draws the sun closer so as to be with it.

David is *Malchut*; *Malchut* comes from the word *Melech* (King). Therefore, David is King, for his properties are the properties of *Malchut* (kingdom). And this is the fourth leg (support) of *GAR*. Hence, it is written that although he cannot be together with the thirty (*GAR*), he nonetheless clings to these properties, and never detaches himself from them.

This is because *Malchut's* entire perfection is revealed in him, for it stems from the great *Zivug* of *Atik*, which destroys all the impure forces of *BON*, as it is said: "He destroys evil forever."

Therefore, David resolved to never part with it again, for it is his perfection. However, Benayahu Ben Yehoyada paid no attention to David, as David is the fourth support of *GAR*. Hence, it is as though he is unable to receive from *GAR*. And since he cannot receive from David, he pays no attention to him.

With the help of the *MAN* of *Malchut* (called *Se'ara*—stormy wind), which is raised to *ZA* (called "Heaven"), as a result of the hymns, praises, and mercy, *Malchut* receives the Light of Benayahu Ben Yehoyada's soul, which is absolute perfection, and merges with it for all eternity.

105. Rabbi Elazar and Rabbi Aba fell down on their faces before him and could not see him anymore, then rose and went in every direction, but could not see him. They sat and wept, and could not even speak to one another. Then, Rabbi Aba said, "It is true what we have learned, that the Torah accompanies the righteous on all their paths. The righteous of the other world come to

them to reveal to them the secrets of the Torah. And this must have been Rabbi Hamnuna-Saba, who came to us from the other world to reveal these secrets to us. But before we could recognize him, he vanished." They rose and wanted to lead their donkeys on, but could not. They repeatedly tried to goad the donkeys, but still they could not move. They grew frightened and left their donkeys behind. And to this day this place is called "the place of donkeys."

Because they could not bear such a powerful Light, which was revealed to them upon the disclosure of those secrets, they fell (*Katnut*) and then rose (*Gadlut*), for it was so unbearable. After they merited receiving from it such a great degree, this Light disappeared at once and did not reappear, and they could not attain it anymore. Hence, they wept (a kind of *Katnut*) out of great grief that they had lost such exalted attainment, and they could not speak (absence of *Kelim*).

The bitterness of their loss made them realize that it was the degree of Rabbi Hamnuna-Saba himself, and not lower, as they had mistakenly thought before. The forces that they received from the soul of Rabbi Hamnuna-Saba are called "donkeys," with which they can raise *MAN*, the request to attain Higher Degrees, *Haya* and *Yechida*.

In other words, the soul is a spiritual force of Light; like a pulling force of a donkey that helps overcome egoistic desires and move from place to place in the spiritual world, onto a Higher Degree. To raise *MAN* means to feel what is lacking and what needs to be attained—this is what man's work is all about.

Such is the work of a righteous soul—it helps man by lifting him up onto his donkey (egoism) and taking the lead (pulling) in order to illuminate (give strength) for him the path of the righteous. And now, when its role has been completed, this soul disappears, although they would have very much liked to continue ascending and riding its donkeys, i.e., they wished to raise *MAN* anew to return and attain once more.

However, they could no longer receive the strength to raise *MAN*. Thus, they were struck by fear and left their donkeys in that place, which is hence called "the place of donkeys," for they could not use them any longer.

106. Rabbi Elazar opened and said: "Oh, how great is Your goodness, which You have hidden away for those who fear You! (*Tehilim*, 31:20). How infinite is the goodness that the Creator shall bestow on humankind in the future, on those sin-fearing, exalted righteous, who study the Torah as they arrive at that Upper World."

The words "great goodness" refer to *Gadlut*, the attainment of the Light of *GAR*. For the basis of a *Partzuf* is its *VAK*—the amount of Light necessary for its

existence, received from the *Zivug* of *AVI*, who make this *Zivug* and emit *Ohr Hassadim*, necessary to sustain the worlds. And all the extra Light, necessary for existence, is called *GAR* or *Ohr Hochma*—the additional, delectable and great Light.

This *Ohr Hochma*, the Light of *GAR*, stems from *Bina*, which is called "the world to come." It is clothed in *Ohr Hassadim* that emerges from a *Zivug* of the *Sefira Yesod* (*Chai Olamim*—life of the worlds), and from there descends to the righteous who fear to sin.

The *Zivug* of *AVI*, when they are at the degree of *Bina*, gives *Ohr Hassadim* to *ZA* for the sustenance of the worlds. However, when *AVI* ascend to *AA* and beget new souls by their *Zivug*, their *Zivug* is inconstant, as it emits *Ohr Hochma*, called "new souls."

107. The name "great goodness" can be further described as containing all the secrets of the Supernal wisdom, which descend from ZA to *Malchut*. There is a great tree, called ZA or *Rav* (great, strong), and there is a small tree, *Malchut*, which grows from it. And it is elevated to the Highest Firmament.

In addition to the attainment of the Light of *GAR*, there is also the inner part of the Supernal wisdom with its secrets, which become revealed in the *Zivug* of *Atik* at the completion of the 6,000 years, the end of correction. *MA* designates the lower world, *Malchut*. The great and strong tree is *ZA* in the state of ascent to *Partzuf AB*, as in this state he receives *Ohr Hochma*, and *Hochma* signifies strength (not "reason—strength" but the strength of *Ohr Hochma* lies in the fact that it allows one to go against reason, in defiance of common sense, in faith above reason).

However, when *ZA* is in his place, he is simply called "a tree," for he lacks *Ohr Hochma* and has only *VAK*, *Ohr Hassadim*. *Malchut* is also called a tree and grows together with *ZA*; *ZA* ascends to *Aba*, to the utmost height, to the Supernal Firmament—*Atik*.

108. The "great goodness" is the Light that was created on the first day of creation and concealed so as to be revealed in the future for the righteous in the other world. Your Deeds are the Supernal Garden of Eden, which the Creator has created by His act.

The Light that was created on the first day of creation is the Light in which Adam saw from one end of the world to the other. Hence, the word "Light" is used five times in the Torah's description of the first day of creation. This Light is intended for the righteous in the world to come, for it is concealed in *Yesod de Aba* and in *Yesod de Ima*, which are collectively called "righteousness and justice."

(In Hebrew, the words *Tzedek*—justice and *Tzadik*—righteous/just have the same root. This name is given to one who attains the Creator's governance and sees that His governance is just; hence, he justifies all of the Creator's actions, and is thus called righteous. The other meaning of the word 'righteous' refers to man's belief that the Creator is righteous, because in spirituality, one assumes the name of the degree one has attained. If he attains that the Creator is righteous by receiving this knowledge from the degree onto which he ascends, then he is already called by the name of that degree.)

Ohr Hochma can be received only in "precious garments," called righteousness and justice, that is, only with these intentions. The above excerpt speaks of an open action, implying unrestricted diffusion of Light, as it will be after the end of all the corrections. In the Torah, such a state is called "the Supernal Garden of Eden."

In the meantime, only the complete and perfect righteous ones, the souls of Benayahu Ben Yehoyada and others that merited reception of Light from the great *Zivug* of *Atik*, gather all the Light of the 6,000 years. These souls' place of rest is referred to as the Garden of Eden.

There exists the lower Garden of Eden of earth, which is *VAK*, and the Supernal one, *GAR*. All the souls dwell in the lower Garden of Eden, and only on new moons and Sabbaths do they ascend to the Supernal Garden of Eden, and then return to their place. However, there are individual, special persons (souls), whose place is in the Supernal Garden of Eden. These are the souls of which Rabbi Shimon says: "I saw them ascending, but their numbers were few."

109. All the righteous stand in the lower Garden of Eden, clothed in precious adornments, similar in quality and form to those which they wore in this world, meaning in the same form as people in this world and according to man's actions in this world. They stand there and fly away through the air, ascend to the Assembly in the Supernal Garden of Eden, fly there and bathe in the dew of the pure river of *Apharsemon* (persimmon), then come down and fly below in the lower Garden of Eden.

The main difference between *GAR* and *ZAT* with regard to both *Partzufim* and souls is that *GAR* (*KHB*) do not need the garment of *Hassadim*. They can receive *Ohr Hochma* as it is. However, *Partzufim* of *VAK* and the souls born from *ZON*, whose basis is *VAK* (*Ohr Hochma* clothed in *Ohr Hassadim*), can only receive *Ohr Hochma* when it is clothes in *Ohr Hassadim*.

The *Ruach de Tzadikim* (spirit of the righteous) in the lower Garden of Eden is clothed in *Ohr Hassadim*, just as human souls in this world. And with the help

of these precious garments, they can ascend to the Supernal Garden of Eden and there receive *Ohr Hochma*. Afterwards, they return to their place in the lower Garden of Eden, for that is their permanent place.

They ascend by the power of *Ohr Hassadim*, called "air," and fly to the Supernal Garden of Eden to receive *Ohr Hochma*, called the river of *Apharsemon*. However, they cannot stay there, so they immediately descend from the Supernal Garden of Eden to the lower. *The Zohar* compares them to human souls, for both the Upper and the lower human souls need to receive the garment of *Ohr Hassadim* in order to correct themselves and ascend.

110. And sometimes these righteous appear as people in order to perform miracles, like celestial angels, just as we have seen the luminescence of the Upper Light, but did not merit to see and discover the wisdom's great secrets.

DID NOT MERIT TO DISCOVER THE WISDOM'S GREAT SECRETS—for the donkey driver had left them and disappeared. There are special souls that abide in the Supernal Garden of Eden. They have risen so high that the souls from the lower Garden of Eden ascend to them only on new moons and Sabbaths, and, being unable to stay there, immediately descend to their permanent place. However, they are nonetheless similar to human souls, which descend from the Supernal Garden of Eden to this world and meet people, just like the angels that seldom descend to this world.

Now they have seen the Light of the Supernal Luminary, the Light of Rabbi Hamnuna-Saba that descended on them from the highest point, the Supernal Garden of Eden, and was revealed before them in this world (while they are still living in this world).

AS PEOPLE refers to the souls that abide in the lower Garden of Eden, which have the form of people, and the Light of the Supernal Garden of Eden influences them. They can receive this Light during their ascent on new moons and Sabbaths, whereupon they merit meeting the souls of the Supernal Garden of Eden, and then descend to their permanent place.

However, one may also say that the words AS PEOPLE refer to the people of our corporeal world, while the souls from the Supernal Garden of Eden sometimes descend to this world and, like exalted angels, appear before the eyes of the righteous.

111. Rabbi Aba opened and said: "And he who is doomed said to his wife, 'We shall die, for I have seen the Creator.' Even though he was not aware of his actions, as it is written, 'He did not know that it was an angel'; however,

since it is written, 'Man shall not see Me and live,' we know that he has died. And we have merited this great Light to accompany us, and the world exists because the Creator Himself sent him to us, to reveal the secrets of His Supernal wisdom to us. How joyous is our share!"

When the angel saw him who was doomed, he did not yet have the proper level of attainment; thus, the angel was unwilling to reveal his name. Yet, although he did not know and did not attain him, he still feared the words, "Man shall not see Me and live" (*Shemot*, 33:20).

But we have merited complete attainment, for we came to know his name, Rabbi Hamnuna-Saba. And we live and exist in this world. It is therefore clear that the degree of Rabbi Hamnuna-Saba is called "Show me Your glory" (*Shemot*, 33:18), Moshe's request of the Creator.

But the Creator replied: "You cannot see My face, for man shall not see Me and live." From this we see that they have attained more than Moshe. This state is described by sages as, "There was no prophet more exalted than Moshe, but there was a sage" (*Yalkut Shimoni*, the end). It is also written: "A sage is preferred to a prophet" (Talmud, *Bava Batra*, 12:1). Thus, they have spiritually ascended to merit the appearance of such an exalted soul, while still being in this world.

112. They walked and came to a mountain. The sun had set. The branches of the tree on that mountain started rattling and singing. As they were still walking, they heard a resounding voice proclaim, "Sons of the Holy Creator, dispersed among the living in this world, illuminated by the sons of the Assembly, gather in your places and rejoice with your Creator in the Torah." They grew frightened and stopped, then sat down.

"They came to a mountain" refers to the words of King David, who said (*Tehilim*, 24:3): "Who shall ascend the mountain of the Lord, and who shall stand in His holy place?" meaning who is worthy of it? After they climbed the mountain, the sun had set (the Light left the *Partzuf*). But they heard something from the trees, as it is written: "Then shall all the trees of the wood sing for joy" (*Tehilim*, 96:12).

They heard a voice that told them to return to their place, rejoice in the Creator and His Torah, and descend from the mountain. And it calls them by the name of that High Degree, which they've achieved. But it hints that people are not worthy of being at that degree and in this world simultaneously. Yet, although they were frightened, they remained on the mountain, sat down, and did not move. "Grew frightened," "stopped," and "sat down" are the spiritual states of the *Partzuf*.

We see how *The Zohar* explains the path of the righteous, those who cross the *Machsom* (the barrier that separates our world from the spiritual) and start ascending the rungs of the spiritual ladder. This path is diverse, and each book of the Torah describes it in its own way: the language of Kabbalah, legends, judicial laws, historical accounts of the Pentateuch, etc.. *The Zohar* draws a vivid picture for us—like a guidebook for those who will find themselves in the place of these exalted travelers in the spiritual world. Once there, you will see for yourselves what is implied by such notions as "mountain," "tree," and "voice." Then *The Zohar* will become your true guidebook!

It is impossible to provide a more detailed description of the *Partzufim*, i.e., an inner perception of one who ascends spiritually. This is because the reader must first have certain analogous sensations of his own. If one could see only once what the described content (or something similar) really means, one would be able to clearly imagine what it speaks of.

It is the same in our world: even if we have never been to a certain country, we can imagine what others describe to us by analogy with what we already know. But in this case, there is no analogy. One who sees the spiritual world for the first time realizes how wrong all of his previous visualizations have been! Hence, we can say nothing about many of the states described in *The Zohar*.

113. Meanwhile, a voice called out again, "O, mighty rocks, great hammers of thunder, *Bina* stands upon a pillar, so enter and assemble." At that moment, they heard the mighty voice of thousands of trees, which was saying, "The Creator's voice breaks the cedars." Both Rabbi Elazar and Rabbi Aba fell down on their faces. Great fear fell upon them. They rose hastily and left, not hearing anything else, then came down the mountain and kept on walking.

It was previously said that they could not load their donkeys, meaning that they were unable to raise *MAN*, because Rabbi Hamnuna-Saba had already completed his helping mission. This is why they lost the power of their donkeys, and could not continue using them to raise *MAN* and merit Higher Degrees.

Therefore, Rabbi Elazar said earlier that they did not merit seeing and attaining the secrets of the Supernal wisdom. The fact is that after they attained the level of *Yechida*, i.e., revealed the soul of Benayahu Ben Yehoyada with the help of Rabbi Hamnuna-Saba, the disappearance of the screen (*Masach*) of *BON* caused the loss of *Masach de SAG*. Hence, they could no longer raise *MAN*.

The Light stopped descending to them from *Guf de Atik* specifically to give them the opportunity, or rather the strength to recreate *Masach de SAG*.

Consequently, *BON* will become like *SAG*, they will resume raising *MAN*, and will once more be able to ascend from degree to degree.

Hence, as soon as both Rabbi Elazar and Rabbi Aba left their donkeys, they lost strength to raise *MAN* in order to bring *BON* back to the level of *SAG*. However, the voice proclaimed that they are as strong as rock and thunder, for so far they have endured all the trials. And they will gather strength to endure the mighty rocks and to overcome all the obstacles as before, until they obliterate these obstacles, like great hammers of thunder crashing down from Above.

Bina, though herself colorless, is called "the source of colors." This is because she is all mercy, whereas all the other properties originate specifically from her by enduring all the trials, like rocks. From all this, *Bina* receives new forms, hence she received the powers of a new screen onto which emerge all the new degrees and *Partzufim*.

Together with the voice that informed them of *Bina's* new powers, they heard another voice, "The Creator's voice breaks the cedars" (*Tehilim*, 29:5), which let them know that all the cedars (obstacles) on their path to higher attainments have been removed. This gave them strength to climb down the mountain and continue their path onto Higher Degrees.

114. Upon reaching the house of Rabbi Yosi, the son of Rabbi Shimon Ben Yosi Ben Lakunya, they saw Rabbi Shimon Bar-Yochai. They rejoiced. Rabbi Shimon rejoiced, too. He said to them, "You have traveled this path of Heavenly signs and wonders correctly, for as I was sleeping, I saw you and Benayahu Ben Yehoyada, who was sending you two crowns with an old man, so as to adorn you. I am certain that the Creator was on this path too, because I see how your faces have changed." Rabbi Yosi said, "Truly, it is said that a sage is preferred to a prophet." Rabbi Elazar came and put his head on the knees of his father, Rabbi Shimon, and told him of what had happened.

Here *The Zohar* gives an allegorical explanation of two states: first, they merited attaining the Light of *SAG* (called Rabbi Yosi) once more, and secondly, now *SAG* and *AB* join in a constant *Zivug*. We see this from their meeting with Rabbi Shimon, who signifies *Ohr Hochma*. In other words, they merited their *BON* returning and becoming like *SAG* in its constant and eternal *Zivug* with *AB*.

Benayahu Ben Yehoyada sent them two crowns through Rabbi Hamnuna-Saba: *Ohr Yechida*, called Benayahu Ben Yehoyada himself, and a new Light *AB-SAG*, which they have just attained. This Light also came to them by the powers of Benayahu Ben Yehoyada as a reward for overcoming all the trials, thanks to

which they, of all others, merited this degree, which is emanated from the great Light of his soul.

Hence, it follows that he sent them two crowns. However, all these descents on their spiritual path were not failures; rather, the Creator Himself was leading them to that High Degree, which they have now attained. This is why it is written: I AM CERTAIN THAT THE CREATOR WAS ON THIS PATH (with you). However, HOW YOUR FACES HAVE CHANGED, for you have attained something else, described by the phrase, A SAGE IS PREFERRED TO A PROPHET.

115. Rabbi Shimon was frightened and wept. He said, "I have heard the Creator and I am awed." This verse was spoken by the prophet Havakuk (Habakkuk), when he saw his death and his resurrection by Elisha. Why was he named Havakuk? Because it is written that at around this time there would be a *HOVVEK-ET*—a son will be embraced. For Havakuk was the son of the Shunamit. And there were two embraces: one from the mother and one from Elisha, as it is written, "He put his mouth to his."

First, it is unclear how the prophet Elisha could pass a seed in his blessing to the Shunamit, for this seed cannot exist (procreate). Indeed, Elisha was the greatest prophet after Moshe and his soul came from the Supernal Garden of Eden. Hence, his *BON* (in Hebrew, the words *Ben*—son and *BON* are spelled the same way: *Bet-Nun*) was already absolutely pure and perfect.

Therefore, when he passed his son to her, he tied him to the male side, whereas he tied Havakuk only to the female side. And since the female side, *Nukva*, is closer to the impure force, it clung itself to him, and he died. Thus, the reason for his death lies in the exalted level of the prophet, for his *BON* is pure and free from the clinging of impure forces.

Hence, the prophet prayed: "The Creator has hidden it from me and had not told me!" (*Melachim II*, 4:27). In other words, he had not the slightest clue that he could die by being connected only to *BON*. That is why it was necessary to return, revive, and attach him to the Upper World, to the resurrection of the dead.

The essence of the embryo is the white (*Ohr Hochma*) in it, as it is written (Talmud, *Nidah*, 31:1) that *Aba* (father) is *Hochma*, for *Hochma* is called "white," as it is said, "He made everything with *Hochma* (wisdom)" (*Tehilim*, 104). However, there is also a need for clothing in *Ohr Hassadim*, the intention "for the Creator's sake," as it is impossible to receive *Ohr Hochma*, the Light of Wisdom, attainment and delight, without the clothing of *Ohr Hassadim*, without an altruistic intention.

So the mother must provide the red, the screen, which provides *Ohr Hassadim*, required for the clothing of *Ohr Hochma* in it. As a result of the *Ohr Hassadim* embracing (clothing, enveloping) *Ohr Hochma* in itself, an embryo can exist. And here the embryo's entire embrace came only from the mother, the Shunamit, i.e., only from the female side (*BON*).

Hence, when Elisha revived him, he gave him the white (*Hochma*) and the red (*Hassadim*) once more. It follows that it was Elisha himself who embraced him the second time. It is hence said that there were two Havakuks (from the word *Hibuk*—embrace): one from the mother and the other from Elisha.

116. I have discovered in the book of King Solomon that the name Havakuk consists of seventy-two names. Elisha created it with words. Each word consists of three letters, for the letters of the alphabet that the Father confirmed to him initially flew away when he died. But Elisha embraced him and confirmed in him all these letters in his seventy-two names. In all, there are 216 letters in his seventy-two names, three letters in each.

The embryo is built of 216 = *RYU* (*Reish* = 200 + *Yod* = 10 + *Vav* = 6) letters, designating *Ohr Hochma*, which descends to *YESHSUT*. This means that the embryo has *RYU* letters, which amounts to the *Gematria* of *RE'IYAH* = *Reish-Aleph-Yod-Hey*, i.e., the Light of vision. *Re'iyah* means vision in Hebrew, and vision is possible only in *Ohr Hochma*, for "seeing" means "attaining," and the Light of the eyes is the Light of *Hochma*.

When a growing *Partzuf* attains *Gadlut*, receives the clothing of *Ohr Hassadim* of the Upper World from *AVI*, and *RYU* clothe in *Ohr Hassadim*, this *Partzuf* is called *AB* (72) names, as each three letters join into one and *RYU* = 216 letters turn into *AB* = seventy-two groups with three letters in each group, or *AB* = seventy-two names.

When *Ohr Hassadim*, the clothing of the *Partzuf*, comes only from the lower world, it is defined as *RYU* = 216 letters. And when it attains *AB*, *Hassadim* of the Upper World, each three letters form a group, and this results in *AB* = seventy-two names, as it is written, HE CONFIRMED IN HIM ALL THESE LETTERS. When Elisha revived Havakuk, the son of the Shunamit, he created the name Havakuk, *AB* = seventy-two letters from *RYU* = 216, for he gave him *Ohr Hassadim* of the Upper World from *AB*.

Because of it, all 216 letters made groups of three and formed three lines from Above downwards: right, left and middle. A cell made of three letters—the right, left, and middle lines, situated horizontally (referring to the same screen and type of *Kli*)—is regarded as one. Therefore, *AB* (seventy-two) letters is used

instead of *AB* (seventy-two) names, because each letter is considered to include three, merged into one. When *Ohr Hochma* enters these seventy-two cells, the *Partzuf* is called *AB* and is said to have the complete Light of *Hochma*.

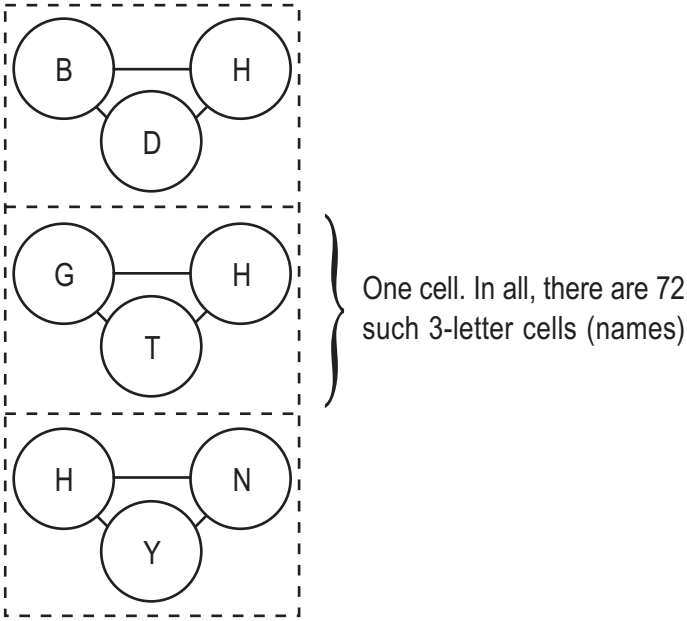

Ohr Hassadim is the Light that brings peace in the state of the *Partzuf* at a given moment, for its property is not to wish anything for itself, but to bestow. However, *Ohr Hassadim* received from the lower world is merely comfort "for want of something better," whereas *Ohr Hassadim* received from the Upper World creates such a powerful property of "bestowal" that the *Partzuf* receives *Ohr Hochma*, thereby showing that although it has *Ohr Hochma*, it still prefers *Ohr Hassadim*.

This is similar to a person in our world, who says that he needs nothing. Yet, there is a distinction: does he say this in a state when he has nothing and can have everything he wants, but still wishes to restrict himself to bare essentials and to give away the rest?

Therefore, when the growing *Partzuf* (the son—*BON*) had only *Ohr Hassadim* from the lower world, it could not receive *Ohr Hochma* in it, and was thus called *RYU* letters. But since the impure forces still cling to them and tempt the *Partzuf* to receive *Ohr Hochma* for itself, *Ohr Hochma* cannot be clothed within them.

These *RYU* letters that Havakuk had since the day of his birth FLEW AWAY WHEN HE DIED. Hence, it was essential to give him *RYU* letters and *AB* names once more. And Elisha did just that by HIS SPIRIT, for he was obliged

to recreate in him *RYU* letters in order to combine them into *AB* cells with the help of the Upper *Hassadim* (combine everything into three lines), when everything unites into *AB* names.

117. Elisha confirmed all of these letters in the soul of Havakuk so as to revive him by the letters of the seventy-two names. And he called him Havakuk, for that is his complete name, which describes all of his properties, as it alludes to two Havakuks and to the 216 letters of the Holy Name, as the *Gematria* (numerical value) of the name Havakuk is 216, from which the seventy-two names were formed. By *AB* names he revived him and brought his spirit back, and by *RYU* letters he revived his body and let it live. This is why he is called Havakuk.

Havakuk = *Chet* + *Bet* + *Kuf* + *Vav* + *Kuf* = 8 + 2 + 100 + 6 + 100 = 216. The word Havakuk indicates two embraces (*Hibukim*, plural for *Hibuk*). Like all Hebrew names, it refers to the property of its bearer. For instance, Yaakov is derived from "*Akev*" ("got around" Esav), and Avraham signifies *Av* —father, *Am*—of the nation).

The first embrace came from *Ima*, but it did not yet allow *Ohr Hochma* into the *Partzuf*, into *RYU* letters, for the impure force clings to the red in *Ima*. But then Elisha embraced him with *Hassadim* of the Upper World that came from *AVI*. This united the letters into groups (names), and *Ohr Hochma* entered and filled these names permanently, since the impure force cannot cling to *Hassadim* of the Upper World.

As in the above example, even if all the *Ohr Hochma* were to be offered, the *Partzuf*, upon receiving protection in the form of a desire for *Hassadim* of the Upper World, receives such great strength (desire) to bestow that it never wants *Hochma*. This is precisely why *Hochma* can fill it for all eternity.

Therefore, the name Havakuk denotes two *Chibukim* (embraces): one from the mother and one from Elisha, thereby imparting him with perfection from all sides: from both the *Ohr Hochma* and the *Ohr Hassadim*. "Embraces" signify *Ohr Hassadim* that stems from *AVI*, and *Ohr Hochma* received within *Ohr Hassadim* is called "the secrets of *RYU*."

It is hence written that HE REVIVED HIS SPIRIT BY *AB* NAMES AND HIS BODY BY *RYU* LETTERS. And he was revived by Elisha's embrace, for *RYU* letters had formed names, that is, the three lines, in which *Ohr Hochma* could be received, thanks to the reception of *Ohr Hassadim* from *AVI* (the Upper World).

The impure forces (man's egoistic desires) cannot attack in this Light. Hence, death (the result of receiving *Ohr Hochma* for oneself) does not exist.

Subsequently, he receives *Ohr Hochma*, which yields the complete correction of his *Guf*.

However, the *Partzuf* (son of the Shunamit) had *RYU* letters from the moment of birth, and they left him when he died. Then why is he called Havakuk (two embraces)? After all, the first embrace of *Ima* (mother) left him the moment of his death, and Elisha revived him from death by embracing him only once. Thus, does he not contain only the embrace of Elisha?

The thing is that Elisha has given him nothing new at the time of resurrection, except for the embrace, the Light from the Supernal *Ima*—*SAG*, whose Light evokes the resurrection of the dead. And *RYU* letters were simply revived by his lower mother—*BON*. These are the same *RYU* of *BON* with which he was born. Otherwise, it would have been an entirely new soul, of which one would not have been able to say that it was dead and then resurrected.

Therefore, now he truly has two embraces, for the first one has now been revived as well, when *BON* ascended to *SAG*. And since *BON* is in the place of *SAG*, his *Hassadim* are regarded as those of the Supernal Mother. They completely neutralize the impure forces and death, for their properties (desires) are only of bestowal, which the impure force cannot bear. Thus, they can no longer tempt man. This is why he is called Havakuk, after the action of the two embraces.

118. He said, "I have heard the Creator and I am awed by His Name." I have heard of what I had and have had a taste of the other world at the moment of death, before Elisha resurrected him, and I am awed. He began asking for mercy for his soul. He said, "O, Creator, the deeds that You have performed for me throughout the years were my life." And whoever connects to the past years (the name of the *Sefirot* of *Atik*), connects to life. Throughout the years, bestow life upon the degree that has no life of its own, upon *Malchut de Malchut*.

His fear comes from the past, previous states, for now he has become perfect on all his sides, and therefore fear has no place. This fear remained from the past, when he left the world. This describes the state between death and resurrection. However, he continues receiving fear from the past state, so it would help him create a screen for raising *MAN*. It is precisely this fear from past times (states) that stimulates him to raise *MAN* (request for mercy).

This is the secret of the future screen, after *BON* becomes *SAG*. For then "He will eradicate death forever" (*Yeshayahu*, 25:8), and there will be no force evoking fear of death and suffering or able to cause harm to one's purity and holiness. Hence, there will be no need to shun, no one to beware of or avoid.

So if one has attained such an exalted spiritual state, where could he possibly acquire fear? After all, he will not be able to ascend without it! Only if he takes fear from his past states! For the *Partzuf* retains the memories, records, recollections of past states, even after its ascent to *SAG*, when *BON* become like *SAG*.

If not for the recollections of fear from the past states, the *Partzuf* would not have been able to create a screen in a state when it has nothing left to fear. While explaining this, Rabbi Shimon told them of Havakuk, to teach them how to acquire fear, just as Havakuk did by taking fear from the past.

THE DEEDS THAT YOU HAVE PERFORMED... THROUGHOUT THE YEARS... WERE MY LIFE—because he lived through two periods: the years preceding his death and the years following his resurrection. Between these two periods, there was a state of exiting this world, death (during which he existed in the other world). That is to say, because I remember the time of my death, I thereby connect to life of the Upper World, which Elisha bestowed by resurrecting me.

ZAT de Atik is called the "past (sometimes ancient) years," since they receive their Light from *Malchut* of the world of *AK*, *Malchut* of *Tzimtzum Aleph*. However, *ZAT de Atik* do not shine upon the lower *Partzufim* and worlds with their Light of *Tzimtzum Aleph*. *ZAT de Atik* shine downward during the 6,000 years with diminished Light, restricting it according to the laws of *Tzimtzum Bet*. Only at the end of correction will they begin to pass down all of their Light. It is written in the Torah that the Light that *Atik* had passed during the 6,000 years is designated with the small letter *Hey* in the word Avraham.

However, because Havakuk's death has purified him completely, since at the end of correction he merited merging with the "past years" of *Atik*, he received the required strength in Elisha's embraces and resurrection. It is hence written that after he has purified himself and felt fear at the moment of his death, the power of this fear enabled him to establish contact with *ZAT de Atik* and receive the Light called "eternal life."

For having purified himself through death, *BON* received complete correction, upon ascending and becoming *SAG* at the time of death. Subsequently, it reaches the degree of *Malchut de Malchut*, a *Zivug* on which can only be made at the end of correction, and attains this degree, the Light of his life.

119. Rabbi Shimon wept and said: "And I have seen from the Creator what I have heard." He raised his hands above his head, and said: "But you have merited seeing Rabbi Hamnuna-Saba, the Light of the Torah, face to face, while I have not." He fell on his face and saw him who uproots mountains and

lights candles in the Temple of the King (*Mashiach*). He said to him, "Rabbi, in the other world we shall be neighbors with the heads of the assemblies before the Creator." From here on, he called his son Rabbi Elazar and Rabbi Aba by the name Pnei'el (the face of God), as it is written: "For I have seen the Creator face to face."

He praised himself for using the same fear from the past, just like Prophet Havakuk.

All corrections are already ready and waiting in the hall of the King (*Mashiach*), down to the very last detail. They must all be revealed at the end of all corrections, with the appearance of the King. And the souls in that hall are those who merited completion of their individual corrections, for there is an individual correction and a general one.

Malchut de Malchut is the only creation, and it is divided into parts called souls. These parts merge with people of our world, and each of them, while existing within man, must attain one's own correction, i.e., gradually replace one's properties (desires) with those of the Creator. This is considered the soul's individual or personal correction. So then, the souls that have attained their individual correction reach and exist in the state called "abiding in the hall of the King-*Mashiach*."

The Light in that hall (the Light of the Torah), also called Hamnuna-Saba, completely liberates man from the impure forces, i.e., purifies him from all his primordial egoistic desires and corrects *Malchut de Malchut*, which "appears to the righteous as a high mountain" (Talmud, *Sota*, 52). This correction is made by creating a new *SAG*-like screen with the purpose of raising *MAN* (the request for final correction). *MAN* is called *Me'orei Esh* (sparkles of fire), as it is written: "Man's soul is the Creator's candle" (*Mishley*, 20:27).

The light of the sun designates the Light's descent, *MAD*, just as sunlight descends upon us from Above, whereas a fire's flame signifies *Ohr Hozer* that rises from below upwards, like candlelight. *The Zohar* therefore says that these two corrections, aimed at destroying the impure forces and ascending to light the candles in the hall of the King-*Mashiach*, are in the hands of Rabbi Hamnuna-Saba.

And the perfect righteous in need of these two final corrections merit receiving them only through revealing the soul of Rabbi Hamnuna-Saba. And he stated that they (the disciples of Rabbi Elazar and Rabbi Aba) will merit the honor of serving in the hall of the King-*Mashiach* after their death, and will become his neighbors and the heads of the Creator's Assembly.

The Two Points

120. Rabbi Chiya began and opened, "The beginning of *Hochma* (wisdom) is fear of the Creator, and those who observe this rule receive all the goodness." He asks, "The beginning of wisdom? One should rather say that the end of wisdom is the fear of the Creator, for fear of the Creator is the property of *Malchut*, which is at the end of *Hochma* (wisdom)." He replies, "Yet, *Malchut* is the beginning of the entrance to the degrees of reception of the Supernal wisdom." Hence, it is written, "Open to me the gates of justice," meaning that the gates of *Malchut*, called "justice," are the Creator's gates. And if man does not enter these gates he shall not reach the Supernal King through any other, for He is concealed and detached, and has erected many gates on the path to Him.

Fear of the Creator is the *Sefira Malchut*. Yet, how can *Malchut* serve as an entrance if she is the last of the ten *Sefirot*? Indeed, she may be called the end of *Hochma* or of a *Partzuf*, but not the beginning. However, this is not an allegorical expression, but the essence itself, for HE IS CONCEALED AND DETACHED and no thought of man can attain Him. Hence, He has put up many gates ON THE PATH TO HIM, and thanks to these gates He grants sufferers the opportunity to draw closer to him, the opportunity for attainment.

This is precisely what the verse, "Open to me the gates of justice," (*Tehilim*, 118) alludes to; these are the very gates that the Creator made, through which people can come to Him. HOWEVER, AT THE END OF ALL THE GATES ERECTED A SPECIAL GATE WITH MANY LOCKS. This gate is *Malchut de Malchut*, the ultimate point of all creation, the ultimate point of all Supernal gates.

And this last gate (from Above downwards) is the first gate to Supernal wisdom (from below upwards), for it is impossible to attain the Supernal *Hochma*

(wisdom) without attaining precisely this final gate, as it is the first gate with regard to attainment of the Supernal wisdom. It is therefore written (*Tehilim*, 111:10): "Fear of the Creator is the beginning of wisdom," as fear of the Creator is called the final gate, which stands first on the path to Supernal attainment.

121. And at the end of all the gates He erected a special gate with several locks, several entrances, and several chambers, one atop of the other. And He said, "Whoever wishes to reach Me, let this be the first gate on his way to Me. Whoever enters through this gate—will enter." Only this is the first gate to the Supernal wisdom, the gate of fear of the Creator, *Malchut*, which is hence called "beginning."

The locks, entrances, and chambers are three successive processes of attainment, of realizing the spiritual in one's inner sensation. The thought that created the world was the Creator's thought to make a creation (the human soul) in order to fill it with delight. However, it is impossible to feel delight as long as one is removed from the Creator, for He is the only One in existence. And He has created us in such a way that the nearer we come to Him, the greater delight we feel, whereas the farther we are from Him, the more we suffer.

Those of us who live in and perceive only this world can only accept the above words on faith or reject them. However, Kabbalists, who ascend spiritually and draw closer to the Creator, make these assertions and describe their attainments for us. And as to how and when we shall travel the same path to the Creator and attain complete unity with Him, this depends on us alone. However, regardless of whether we want to or not, we will need to travel the entire path from our world to complete unity with the Creator while still existing in this body, during one of our lifetimes in this world. This is the purpose of creation, and until it is fulfilled, man must reincarnate and return to this world, as the sages said: "The Creator wished to dwell in the lower ones."

Our world is built completely opposite from the Creator, as it was created in the property of egoistic will to receive pleasure, and this property is the exact antithesis to the Creator's property (desire) to delight us. Additionally, there is no trace of a will to receive pleasure in the Creator Himself.

It is hence said about a person in our world: "Man is born akin to a wild ass" (*Iyov*, 11:12). Therefore, to those who live in this world, the Creator's governance seems completely opposite to the purpose of creation—to delight the creatures. After all, that is how we perceive His rule over us, and feel the surrounding world in our egoistic sensations.

According to the Creator's plan, one must correct his egoistic desires and make them altruistic, whereupon the Creator fulfills them with supernal, absolute delight (to the extent of their correction). Until one attains this state, he continues to suffer from his desire to enjoy either this world or the spiritual.

These sensations are called "gate locks," for all the numerous contradictions to the oneness of the Creator's actions that we feel in this world separate us from the Creator and prevent us from drawing closer to Him. However, when we exert to observe the Torah and *Mitzvot* with love, with our heart and soul, as devotedly as it was prescribed for us, with the sole intention of pleasing the Creator and without any benefit for ourselves, all of the forces that separate us from Him and every contradiction that we overcome on our path to Him becomes a gate of attainment of His Supernal wisdom, of *Ohr Hochma*. This is because every contradiction reveals its own uniqueness in the attainment of the Creator's governance.

Thus, those very questions and contradictions, which initially seemed to prevent us from accepting the oneness of the Creator's governance, then turn into knowledge, thanks to which we come to understand and attain the oneness of His governance.

And those who merit this transform darkness into Light (within themselves) and bitterness into sweetness. This is how they feel their attainments—in precisely those past sensations of darkness and bitterness. For the forces that repel us from the Creator, that form our minds and are perceived by the body as bitter turn into gates of attainment of Supernal Degrees. This way, darkness becomes Light and bitterness becomes sweetness.

And the more negative the Creator's governance is first perceived, the deeper man eventually comes to realize the perfection of His governance. At last, the entire world ends up on the scale of merit, for every force and insight now serve as *SHAAREY TZEDEK* (the gates of truth), through which one can enter and receive from the Creator everything that He intended to bestow at the Thought of Creation. Thus, it is written about such contradictions that turn into realization of unity: "These are the gates to the Creator; the righteous shall enter them" (*Tehilim*, 118:20).

Hence, until one merits turning his will "to receive for himself" into the will "to receive for the Creator" with the help of the Torah and *Mitzvot*, all the gates to the Creator have sturdy locks (the sensation of imperfection in the Creator's governance), as they then play their opposite role: to distance and turn one away

from the Creator. And they are called locks, for they lock the gates of contact with the Creator and distance us from Him.

However, if we make efforts to overcome them so they stop influencing us and weakening our love for the Creator, we will thus turn these locks into entrances, darkness into Light, and bitterness into sweetness. This is because for every lock we receive a special degree of attainment of the Creator. These degrees become entrances that lead to the degrees of sensation of the Creator Himself. And the degrees themselves turn into halls or chambers of wisdom.

Thus, we see that locks, entrances, and chambers constitute the three types of perception of one material, our will to receive or egoism. Indeed, before we turn the egoistic desire to receive into reception (of pleasure) for the Creator's sake, altruism, this material transforms Light into darkness and sweetness into bitterness, in accordance with our (egoistic) taste. In other words, egoism finds suffering in the same types of influence that bring pleasure to altruism. Therefore, to perceive the Light (delight) that surrounds us, we only need to change our senses. But until we do, this Light will be perceived by us as darkness and suffering.

Initially, whatever examples of the Creator's governance we see, they distance us from Him. This is because we perceive them negatively; at that very moment, our egoism (will to receive pleasure) begets locks. However, once we transform our desires to "reception for the Creator's sake," these locks become entrances, and entrances turn into chambers—vessels of wisdom, *Ohr Hochma*.

As we already know, the end of all the degrees, i.e., the very last degree, below which nothing can possibly exist, is called *Malchut de Malchut*. To attain Supernal wisdom, one must first overcome this last gate, which turns into the first gate to ascend from below upwards, toward the chamber of Supernal wisdom, the *Sefira Hochma*. All gates become entrances and chambers of the Creator's wisdom. This is why it is written, IN THE BEGINNING (the first words in the Torah), for IN THE BEGINNING signifies fear of the Creator, the last gate (*Malchut*), which becomes the first on the path to attainment of the Supernal wisdom.

122. The letter *Bet* in the word *BERESHEET* (IN THE BEGINNING) indicates that the two are joined together in *Malchut*. Both are points: one is concealed, while the other is revealed. However, since there's no division between them, they are called THE BEGINNING, which signifies only one, rather than two, for he who takes one, takes the other as well, and all is one,

for He and His Name are one, as it is written, "And you shall know that this is the Creator's only name."

The Hebrew letter *Bet* has a numerical value of two, indicating two points. These two points symbolize the correction of the egoistic point of *Malchut*, onto which the point of mercy (*Bina*) imposes a restriction of use. Correction is achieved when *Malchut* (strictness) ascends to *Bina* (mercy), as it is written, "So they both walked" (*Rut*, 1:19), i.e., *Bina* and *Malchut*. Hence, the screen in *Malchut* consists of both points, and they are thereby joined together as one.

It is explained in *Megilat Rut* (*The Book of Ruth*) how *Malchut* (Ruth) merges with *Bina* (Naomi), which then leads to the correction of *Malchut* and the birth of David, the first King (the word King (*Melech*) is derived from *Malchut* (kingdom) of Israel).

HOWEVER, ONE IS CONCEALED, WHILE THE OTHER IS REVEALED, for the judgment in the point of *Malchut* is concealed, whereas only the property of mercy in the point of *Bina* is revealed. Otherwise, the world could not exist, as it is written, "In the beginning, He created the world with the property of judgment, but seeing that it cannot exist, He attached to it the property of mercy" (*Beresheet Raba*, item 1).

Although the restriction is concealed, this does not mean that a *Zivug* is not made on it, since these two points merge into one, and the point of *Malchut* receives a *Zivug* together with the point of *Bina*, though it participates in it secretly. Therefore, it is written, IN THE BEGINNING, for the word "beginning" indicates one point, which includes two that are as one.

Because *Malchut* participates with *Bina* in all the *Zivugim* that are made during the 6,000 years (albeit secretly), she corrects herself to such an extent that at the end of all the corrections, even her property of restriction is corrected, and she acquires the property of *Bina*. It is written of this state that on that day He and His Name will be one.

Since the property of restriction is also concealed within the letter *Bet* of the word *BERESHEET* (in the beginning), this property is called *RESHEET* (first) in *Hochma* (wisdom). However, the correction of this property occurs only at the end of corrections, when the Supernal wisdom is revealed, as the prophet said: "For the earth shall be filled with the knowledge of the Creator" (*Yeshayahu*, 11:9). This is because the last gate will become the first. Hence, it is written, "That they may know that it is Thou alone whose name is the Lord, the Most High over all the earth," (*Tehilim*, 83:19) for the Creator's wisdom will be revealed in our world to all.

123. Why is *Malchut* called "fear of the Creator?" It is because *Malchut* is the Tree of Good and Evil: If man merits, it is good, but if he does not, it is evil. This is why fear dwells in that place. And this gate leads to all the goodness that exists in the world. ALL THE GOODNESS signifies two gates, two points that are as one. Rabbi Yosi said that ALL THE GOODNESS refers to the Tree of Life, for it is entirely good and completely without evil. And because it is without evil, it is entirely good, without evil.

It is written of the last gate: THE BEGINNING OF WISDOM IS FEAR OF THE CREATOR. So why is it called "fear of the Creator?" Because this is the secret of the Tree of Knowledge, by which Adam sinned, for the use of that point (egoistic desires) is punishable by death (disappearance of the Light). And great fear is needed to refrain from touching (using) it before all the other desires have been corrected. Nevertheless, at the end of correction, when even this point is completely corrected, death will cease to exist for all eternity. That is why it is called "fear."

The Creator created one creation—the egoistic *Malchut*. The goal of creation is to fill her with the Creator's Light using an altruistic intention. As a result, *Malchut* merges with the Creator and receives limitless delight.

Malchut, the only creation, consists of five parts: *KHB ZA-M*. Her parts *KHB ZA*, excluding *Malchut de Malchut*, have altruistic properties, which they received from the Light.

As a result of her decision to refrain from receiving Light into egoistic desires, called *Tzimtzum Aleph* (the first restriction), *Malchut* receives the Light only in her first four desires: *KHB-ZA*. *Malchut de Malchut* remains inaccessible to the Light. So how can she be corrected?

To correct *Malchut de Malchut's* properties (desires), the Creator creates the conditions under which *Bina* and *Malchut* mix, and consequently, *Malchut* acquires the properties of *Bina*.

This process needs to occur more than once, so that all of *Malchut's* parts will be mixed with *Bina*. Every time it takes place in an increasingly deeper layer of *Malchut*, it is called the breaking of holiness, for *Bina* descends and passes her properties to *Malchut*, but she herself breaks during this mixing, as though losing her altruistic properties.

Thus, we can conclude that all the shattering of vessels, the breaking of Adam's soul, the ruin of the First and Second Temples, and other spiritual disasters take place not as punishment, for punishment (as we understand it)

does not exist in the spiritual, but only so as to enable the altruistic desires of *Bina* penetrate deeper into the egoistic desires of *Malchut*.

The last point of *Malchut*, the yet uncorrected *Malchut de Malchut*, is that very point the use of which is punishable by death (the Light's disappearance is considered death). It is forbidden to use *Malchut de Malchut* until all the other properties of *Malchut* (*KHB-ZA*) have been fully corrected. Or rather, if man refrains from using egoism (the point of *Malchut de Malchut*), and uses only his other altruistic desires, he gradually constructs a "non-reception" screen on *Malchut de Malchut*.

Having filled all of his corrected desires with Light, man achieves the end of correction—of what he could correct by himself. As soon as that happens, i.e., as soon as one receives the Light in all of his soul's first nine *Sefirot* (*KHB-ZA*, excluding *Malchut*), the Light called *Mashiach* descends from Above, which imparts *Malchut de Malchut* with the altruistic property of bestowal, of acting for the Creator's sake. This concludes the entire correction process of man's soul, and he attains complete unity with the Creator. The Creator's goal is for man to attain this state while still living in our world and in his physical body, to combine all the worlds, spiritual and material, within himself.

AND THIS GATE LEADS TO ALL THE GOODNESS, for there is nothing better than the revelation of the Supernal wisdom in the world, included in the Thought of Creation. And since fear of the Creator is the last gate to the Supernal wisdom, it also constitutes the gate to all the goodness.

THESE TWO GATES ARE AS ONE refers to the two points, *Bina* and *Malchut*, which are united in the letter *Bet* of the word *BERESHEET* (IN THE BEGINNING), the first word in the Torah. And the two points are mentioned because they allude to the state following the correction, when these two points are called "the two gates," for both turn out to be good and free from evil, thereby bringing man only perfect goodness.

Nevertheless, until the end of correction, one must strain to separate within him the desires that refer to the point of *Bina* from those that refer to the point of *Malchut*, to reject the desires of *Malchut*, and, in defiance of egoism, use the desires of *Bina*. During man's work on self-correction, called "6,000 years," these two points are referred to as "The Tree of Knowledge of Good and Evil."

RABBI YOSI SAID—Rabbi Yosi does not object to the words of Rabbi Chiya. They are talking about two different states: Rabbi Chiya alludes to a state past the end of correction of *Malchut*, when both points become a gate, and there is no more evil within them. And Rabbi Yosi explains a state in the correction

process, when the two points, *Bina* and *Malchut*, exist within us as our Tree of Knowledge of Good and Evil. Hence, he tells us that ALL THE GOODNESS IS (can only be found in) THE TREE OF LIFE.

ZA filled with the Light of *Ima-Bina* is called "The Tree of Life," for he possesses only good properties. And the two points of good and evil, *Bina* and *Malchut*, remain within *Malchut* until the end of correction; hence, *Malchut* is called "The Tree of Knowledge of Good and Evil."

124. To all those who act, it is the faithful mercy of David that upholds the Torah. Those who keep the Torah seemingly create it themselves. All those who study the Torah—there is no action in them as they study, but those who keep the Torah—in them there is action. And the world exists by this force, eternal are the wisdom and the Torah, and the throne stands just as it should stand.

It was previously said that fear of the Creator constitutes the last gate, though it is the first gate to the Supernal wisdom. It turns out that ALL THOSE WHO STUDY THE TORAH have already corrected the last gate, and the two points become for them two entrances, all goodness without evil. Hence, it is said that THERE IS NO ACTION IN THEM, i.e., no analysis of good and evil, for they have already corrected everything.

However, those who have not yet reached the end of correction are referred to as those who keep the Torah. There is action in them, for they have not yet corrected good and evil in everyone's Tree of Good and Evil—not everyone has realized in one's inner tree (in all of one's properties) what is good and what is evil with regard to the spiritual truth.

It is therefore said that THOSE WHO KEEP THE TORAH SEEMINGLY CREATE IT THEMSELVES. As a result of man's effort to refrain from their use, all the distracting and impeding forces (thoughts and desires) of the point of *Malchut* become gates, all the locks become entrances, and all the entrances become chambers of wisdom filled with *Ohr Hochma*.

It follows that all the wisdom and the entire Torah become revealed only through the efforts of those who keep the Torah. Hence, they SEEMINGLY CREATE IT THEMSELVES. The forces of good and evil are combined within them, and they become those who keep the Torah, for the Torah is revealed thanks to their inner work of separating and correcting good and evil.

Such people are called "those who act," for they seemingly create the Torah by themselves. After all, without perceiving the Creator (The Torah, Light) as concealed, and then overcoming this concealment, thereby turning it into gates, entrances, and chambers the Torah could never have been revealed.

The perfection of the Creator's actions lies in the fact that by creating man so paltry (with such insignificant egoistic desires, completely opposite to the Creator in his properties, and utterly powerless to change himself), the Creator gave man an opportunity to become like Him (in properties, greatness, and the sensation of creating himself), to create within and by himself all of the worlds and the Torah. By revealing the Light, it is as though man actually creates it.

Thus, since these individuals reveal the Torah, they are regarded as its creators. The word is SEEMINGLY used to indicate that the Torah was created before the creation of our world (Talmud, *Pesachim*, 54:1), and of course, it is the work of the Creator Himself. Yet, without the good deeds of those who keep the Torah, it would not have been revealed to the world. Hence, they are regarded as the makers and creators of the Torah.

The wisdom and the Torah are eternal; that is, they exist even after the end of correction, for fear of the Creator is needed even then. However, once the entire egoism is corrected, there is no place from which to take this fear, for the Tree of Good and Evil becomes only good, and can no longer furnish fear of the Creator.

However, because they received fear in the past, they can continue using it in the present, after the end of correction, when there is nothing left to fear, as there are no restrictions in *Malchut*. And the only reason they can do so is that during the correction they worked on creating within them the sensation of the Creator's absolute rule and the eternity of the Torah. And since this fear is never-ending, the Creator's throne remains forever standing in their attainment.

The Night of the Bride

125. Rabbi Shimon was sitting and studying the Torah on the night when the Bride, *Malchut*, unites with her husband, *Zeir Anpin*. And all the friends present in the bridal chamber on that night, the eve of the holiday of *Shavuot* (Pentecost), must stand together with the bridegroom under the *Huppah* (wedding canopy), and be with him this whole night, and rejoice with him in the corrections of the Bride, i.e., study the Torah, then Prophets, then Holy Scriptures, and finally the wisdom, for these corrections are the Bride's adornments. And the Bride receives corrections, adorns herself with them, and rejoices with them all of that night. And on the next day, on the holiday of *Shavuot*, she only comes to the *Huppah* together with them. And her friends, who studied the Torah all night long, are called the sons of the *Huppah*. And as she approaches the *Huppah*, the Creator asks about them, blesses and adorns them with the Bride's adornments. Happy are those who merit this!

All the days of exile are called night, for this is when the Creator's face is concealed from Israel, as the impure forces rule and separate His loyal servants from Him. Yet, this is the time when the bride unites with her husband (in Hebrew, "husband" and "master" are the same word, so one must keep in mind the second meaning of the word as well). The *Huppah* is a wedding canopy, under which the ritual of union between a bride and a bridegroom (their merging in a *Zivug*) takes place.

The union between the bride and her husband (*The Zohar* uses the word "husband" instead of "bridegroom") occurs thanks to the Torah and *Mitzvot* (commandments) of the righteous, referred to as "those who keep the Torah." And all the Supernal Degrees, called "secrets of the Torah," become revealed thanks to them alone, for they are also called MAKERS (as though CREATING the Torah itself), as is described in item 124. Therefore, the time of exile is called the NIGHT WHEN THE BRIDE UNITES WITH HER HUSBAND. AND

ALL THE FRIENDS, THE SONS OF THE BRIDE'S JOY, ARE CALLED THOSE WHO KEEP THE TORAH.

And after THE END OF CORRECTION and complete deliverance, of which the prophet Zachariah writes (14:7): "And there shall be one day, which shall be known to the Creator, neither day nor night, but it shall come to pass come evening time: there shall be light." THE NEXT DAY, THE BRIDE AND HER HUSBAND ENTER THE *HUPPAH*, for *BON* will become like *SAG* and *MA* will be like *AB* (see item 64).

This state is therefore defined as the next day and a new *Huppah*. Whereas at this time (in this state), the righteous are called SONS OF THE *HUPPAH*, in whom there is no action, for then, as it is written: "They shall not do evil upon My holy mountain, for the earth shall be filled with the knowledge of the Creator, as waters cover the sea" (*Yeshayahu*, 11: 9).

And since these righteous elevated *BON* to *SAG* by their actions, i.e., made its properties similar to those of *SAG*, they are considered to have made a new *Huppah*, they are called "sons of the *Huppah*."

The night of *Shavuot* (Pentecost) is when THE BRIDE UNITES WITH HER HUSBAND, for the *Huppah* takes place on the next day, the day of *Shavuot*, the day of the reception of the Torah. On that day, all of creation achieves the state of the end of correction, as it is said: "He will swallow up death forever; and the Creator Himself will wipe away the tears off all faces" (*Yeshayahu*, 25:8).

The Torah describes this state as "engraved upon the scrolls" (*Shemot*, 32:16). In Hebrew, the word "engraved" is *Harut*, but it should be pronounced *Herut* (freedom), freedom from the angel of death. However, the sin of the golden calf followed and the High Degree was lost. Since *Shavuot* is the day when the Torah was received, it is also regarded as the end of correction.

Therefore, all the necessary preparations (the corrections carried out during the concealment period) are completed beforehand, on the night before the holiday of *Shavuot*. This night is hence defined as the night when the bride unites with her husband so as to enter the *Huppah* the following day, on the holiday of *Shavuot*, when all the corrections are completed and liberated from the angel of death, thanks to the actions of the righteous, who erect a new *Huppah*.

All of the bride's friends, those who keep the Torah, also called "sons of the bridal chamber," must be merged with the *Shechina-Malchut* (the bride) all of that night, called "exile." Only then do their acts in the Torah and *Mitzvot*

correct and purify the good in her from the taint of evil, so she would emerge with the properties that contain only good, without evil.

Hence, those who keep the Torah should rejoice together with the bride for all the great corrections that they've made in her. Then they joyously continue with their corrections in THE TORAH, then in PROPHETS and finally in the HOLY SCRIPTURES. All the degrees and revelations of the secrets of the Torah, which make up the framework of the *Shechina* herself at the end of her correction, are made exclusively by the righteous, who keep the Torah during the exile.

Therefore, all the degrees that emerge at the time (state) of the exile are called the bride's corrections and adornments from the Torah, Prophets and Holy Scriptures, for *Sefirot Hesed*, *Gevura*, and *Tifferet* constitute the Torah, *Sefirot Netzah*, *Hod*, and *Yesod* are the Prophets, and *Malchut* is the Holy Scriptures. The Light of *VAK* is called *Midrashim* and the Light of *GAR* is called "the secrets of the Torah." And all these corrections must be made in *Malchut* (the bride) on the night when she completes her corrections (precisely in the darkness of exile from the spiritual does man carry out the work of his inner correction).

It is known that the end of correction does not bring anything new or that was previously unknown. Rather, all the *MAN* and *MAD*, along with all degrees and *Zivugim* that have emerged consecutively during the 6,000 years will merge into one degree and become corrected with the help of the Light of *Atik*.

The bride will then enter her *Huppah*, and THE CREATOR WILL ASK ABOUT EVERYONE, about every man who had even once raised *MAN* for the Supernal, final *Zivug*. For the Creator waits for all the small *Zivugim* to assemble, as though asking about and waiting for each of them. And when they've gathered, a great *Zivug* will unfold, called *RAV PAALIM U MEKABTZIEL* (HE WHO BLESSES AND ADORNS HER). And when all the creatures are blessed and adorned together, correction comes to an end. This is referred to as "the adornment of the bride's crown."

126. This is why Rabbi Shimon and all of his friends stayed up that night, and each of them renewed the Torah again and again. Rabbi Shimon was joyous, and so were his friends. Rabbi Shimon said to them: "My sons, how blessed is your lot, for it is you who shall accompany the Bride tomorrow to the *Huppah*, for all those who correct Her and rejoice in Her this night shall have their names recorded in the Book of Remembrance. And the Creator shall bless them with seventy blessings and adornments of crowns of the Upper World."

The Book of Remembrance, mentioned by the prophet (*Malachi*, 3:15): "You will say, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all? And now we regard the wicked as blessed: they have settled in their wickedness, tried the Creator, and were liberated.' Then those who feared the Creator spoke with each other, and the Creator hearkened and heard, and a Book of Remembrance was recorded before Him for those who fear the Creator and honor His Name. 'They shall become chosen for Me on the day that I shall determine, and I shall spare them, as a man spares his own son, who serves him.'"

But how can we understand that when they spoke ill of the Creator, they referred to fear of the Creator, as the prophet says? Moreover, they were inscribed in the Book of Remembrance as those who "feared the Creator and honored His Name?"

The thing is that at the end of correction, when the great general *Zivug* of *Atik* manifests, great Light will be revealed in all the worlds, and in this Light everyone will return to the Creator in absolute love. The Talmud (*Yoma*, 86:2, "Introduction to the Study of the Ten Sefirot") says: "He who attains the repentance from love shall have his sins turned to merits."

Here, the prophet refers to the sinners claiming the futility of spiritual work: on the great day of the end of correction, when the Light of repentance from love shall shine, all the most malicious and deliberate, worst imaginable sins, will turn to merits, and their words shall be deemed not slight, but fear of the Creator.

Therefore, all the sins, as well as all the good deeds, are recorded before the Creator, for He will need them on that great day of His miracle: all the merits gather and complete the *Kli*, which receives the Light necessary for the final correction. Hence, it is said that the Creator shall record the names of those who fear Him in the Book of Remembrance, for He will need them on that day to complete the common *Partzuf*. This is exactly what the prophet says: those who remain shall be close to the Creator, like sons who served Him.

It is therefore said that everyone and everything will be recorded in the Book of Remembrance, even the sins. However, The Creator will record them as though they are merits, as though they served Him. These are the words of the prophet.

The number seventy signifies the Light of *Hochma*, GAR, adornment, a crown, and the Light of *Hassadim* is called "a blessing," for the world was created with the letter *Bet* (blessing), as it is written: "The world was built by mercy"

(*Tehilim*, 89:3), which is *VAK*. But at the end of correction, the Light of *Hassadim* will also be like seventy crowns, like the Light of *Hochma*, for *MA* and *BON* will ascend to *AB* and *SAG*. Therefore, *The Zohar* says that the Creator will bless them with seventy blessings and adornments of crowns of the Upper World.

127. Rabbi Shimon opened and said, "The Heavens declare the Creator's greatness. I have already explained this, but when the bride awakens to enter the *Huppah* on the following day, with all the friends who rejoiced with her through that night, she rejoices with them, corrects herself and shines with her adornments."

128. And on the following day, a multitude of masses, hosts, and legions join her. And she, together with all these masses, hosts and legions, awaits all those who corrected her by studying the Torah on that night. This is so because *Zeir Anpin* unites with *Malchut*, and she sees her husband, and it is said: "The Heavens declare the Creator's greatness." "The Heavens" alludes to the Bridegroom (ZA), who enters the *Huppah*. "The Heavens declare," i.e., shine, like the luminescence of a sapphire, upon the entire *Malchut*, from end to end.

The day of the end of correction is called "tomorrow," as it is written in the Talmud: "Do today, and receive the reward tomorrow" (*Eruvin*, 22:1). The masses are the worldly masses who do not serve the Creator, the hosts are those who serve the Creator, and the legions are chariots of warriors in armor—the Supernal groups of angels that accompany the souls, as it is said: "For He bid His angels to guard over you on all your paths" (*Tehilim*, 91:11). Just as the Creator waits for everyone, as was previously stated, so does the *Shechina*.

"Heavens" is the bridegroom entering the *Huppah*—the state of the end of correction, of which it is written: "And the light of the moon (*Malchut*) shall be as the light of the sun (ZA)" (*Yeshayahu*, 30:26). The Creator is called the "Heavens," and at the end of correction He is referred to as the "bridegroom," as it is said: "Just as a bridegroom rejoices over his bride, so shall your Creator rejoice over you." (*Yeshayahu*, 62:5).

Wherever it is said that the Creator descends, it indicates His strictness and judgment, for it speaks of diminishing His greatness in the eyes of the lower ones, as it is said: "His might and greatness are in His place." But at the end of correction, when all sins turn to merits, for it will become clear that all the spiritual descents were nothing other than spiritual ascents, the Creator becomes the "bridegroom" and the *Shechina* becomes his "bride."

The Hebrew word for "bride" is *Kalah*, as in the words *Kalat Moshe* (*Bamidbar*, 7), which describes the completion of the altar. Hence, in the Torah, the word *Kalah* signifies the end of construction. The Hebrew word for "bridegroom" is *Hatan*, and it signifies the descent along spiritual degrees, as it is said in the Talmud: "Descends the steps" (*Yevamot*, 63:1). However, this descent is greater than all the previous ascents, for it takes place on the way towards the bride at the moment of the end of correction.

The *Huppah* represents the total of all the Returning Light received on the *MAN* raised by the righteous in all the *Zivugim* at all the times during the 6,000 years. This is because now they have all gathered into one great Returning Light, rising and soaring over the Creator and the *Shechina*, over the bridegroom and his bride, like a *Huppah*—wedding canopy.

In this state, the righteous are called "Sons of the *Huppah*," for each of them has a part in this *Huppah*, to the extent of the *MAN* they raise to the screen of *Malchut*, which evoked, produced the Returning Light, corresponding in magnitude to this *MAN*. At the end of correction, the Creator is called *Hatan* (bridegroom), for He *Nechit Darga*—descends from His degree to his bride, and enters the *Huppah*.

At this time (in this state), the Heavens say—this is a great *Zivug* of the future, as the Talmud says: "The wife speaks to her husband" (*Berachot*, 3:1). The word "speaks" (*Mesaperet*) implies a *Zivug*, and is derived from *Sapir* (sapphire), the name of the *Shechina*, as it is said in the Torah, "...and under His feet—like a pavement of sapphire" (*Shemot*, 24:10).

THE LUMINESCENT SAPPHIRE is the Returning Light, ascending from below upwards. LUMINESCENT, LIKE LUMINESCENCE—The Returning Light, LUMINESCENT is equivalent to the Direct Light, LUMINESCENCE. This great *Zivug* gathers all of the Returning Light from all the *Zivugim* made during the 6,000 years, and the Direct Light will shine in it, as it is said, FROM END TO END.

129. The Creator's glory = *EL*—is the bride, *Malchut*, called *EL*, as it is written: "*EL* rages each day." She is called *EL* on all the days of the year. And now, on the holiday of *Shavuot*, when she already entered the *Huppah*, she is called GREATNESS and she is called *EL*, greatest of the great, luminescent out of the luminescent, dominion over dominions.

El is the name of great mercy. Yet, here it says: "*El* rages each day," which is contrary to mercy. The Torah says: "And there shall be evening, and there shall be morning, one day." The *Shechina* is a small star, the Moon, which reigns at

night. It is called "fear of Heaven," for it is the property of the righteous, who must raise *MAN* through their aspiration to be corrected, thereby evoking the Returning Light to descend on *Malchut* from Above and correct her.

It is therefore written: "The Creator hath made it so man would fear Him" (*Kohelet*, 3:14). This is so because it is impossible to raise the *MAN* without fear. The absence of fear of the Creator is referred to as *Malchut's* reign at night, in the state of darkness. In the absence of Light, all the restrictions and suffering are revealed, as they are opposite to the property of day, mercy. Thus, fear of the Creator emerges; were it not for this fear, the property of morning and day could not be revealed.

So it is written: "And there shall be evening, and there shall be morning, one day." Night also enters morning, for without a night, there would be no morning, and one cannot do without night. It is hence written that *EL* RAGES EACH DAY. After all, the property of mercy, called *EL*, is revealed only with the help of the night, through the property of RAGE. Hence, this property is also regarded as mercy; and consequently, the *Shechina* is called *EL*.

This is why it is said that the CREATOR'S GREATNESS = *EL*—IS THE BRIDE, *MALCHUT*, CALLED *EL*, for it is impossible to achieve the state of "day" without the state of "night." So it is in each of the six days of creation, of which it is said: "And there shall be evening, and there shall be morning, one day." We see that the night is included in the name "day." And just as they are all called the six DAYS of creation, the 6,000 years are called "night" in the property of mercy.

And in the great *Zivug* at the end of correction, a day shall come; the light of the moon will become like that of the sun, as the prophet said (*Zachariah*, 14:7): "It shall come to pass, that at evening time there shall be light." This will cause the degrees of *Malchut* to increase twofold, for even during the 6,000 years, the light of the moon was according to the aforesaid, "And there shall be evening, and there shall be morning."

And at the end of correction, when the moon becomes like the sun (*ZA*), the moon will be twice as great as before, as it will become greatness itself, for its greatness will equal that of *ZA*, of which *The Zohar* says: THE GREATEST OF THE GREAT, DOMINION OVER DOMINIONS. Although it merged with the light of the morning during the 6,000 years, as it is said, "And there shall be evening, and there shall be morning, one day," now that it is as big as the sun (*ZA*), it becomes Light, itself, LUMINESCENT OUT OF THE

LUMINESCENT. Previously, its Light was solely the result of the inclusion of the properties of Higher *Sefirot* into it.

Also, DOMINION OVER DOMINIONS, for during the 6,000 years, its reign was that of a small star, reigning only at night. Now, however, it also reigns during the day, for it is as big as the sun.

130. The hour when the Heaven (ZA) enters the *Huppah* and shines upon *Malchut*, all of her friends, who corrected her by studying the Torah, are known by their names, as it is said: "The Heavens declare the work of His hands." "The work of His hands" refers to the members of this covenant, called "the work of His hands." As you say: "Confirm for us the work of our hands," which is the mark of the covenant, imprinted on man's body.

"Friends" are those who keep the Torah, which includes both good and evil deeds, even those parts of them that are still evil and uncorrected; EACH IS KNOWN BY A NAME (his corrected part), as it is said: THE HEAVENS DECLARE THE WORK OF HIS HANDS. "Heavens" is the Book of Remembrance, which constitutes the Light of the great *Zivug* that leads to repentance (correction) out of love, when sins become merits (Talmud, *Yoma*, 86:2).

And even those who were speaking ill things, it is said about them: "Then they shall impart their fear of the Creator upon one another" (item 126). Therefore, the action defined as "upholding the Torah," which includes both good (for the worthy) and evil (for the unworthy), now becomes completely good and holy. And it turns into THE WORK OF HIS HANDS—the Creator's actions, for THE HEAVENS SPEAK even of the unworthy. It turns out that all the friends have performed only good deeds and carried out holy work, for they would all correct *Malchut*, and ALL ARE KNOWN BY THEIR NAMES.

It is therefore said: CONFIRM FOR US THE WORK OF OUR HANDS (*Tehilim*, 90:17). However, it is unclear whose hands are meant: His or ours? Only one thing is meant here—that the covenant is referred to as "the work of our hands," for its confirmation is *Yesod* (*Yesod* is not only the name of a *Sefira*, it also means "basis," "foundation" in Hebrew), the foundation of the entire construction.

The correction of *Yesod* is *Brit Milah* (circumcision). Hence, it is said that the existence of the covenant is called "the work of our hands," for we separate the *Orlah* (foreskin) from *Yesod* through the work of our hands. But this only concerns the period up to the end of correction. And at the end of correction, THE WORK OF HIS HANDS will be revealed. In other words, the Creator Himself will detach the *Orlah* from us, and THE HEAVENS DECLARE THE WORK OF HIS HANDS. But until that state comes, we are entrusted with the

correction of the circumcision. Therefore, we ask: CONFIRM FOR US THE WORK OF OUR HANDS.

131. Rabbi Hamnuna-Saba then said as follows: "Do not let your mouth cause your body to sin," i.e., one must not allow his mouth to get close to evil and be the cause of sin for the sacred flesh, which bears the mark of the holy covenant with the Creator. If he does so, he shall be dragged to hell. And the ruler of hell, called Domeh, stands at the gates of hell with hundreds of thousands of angels, but he is forbidden to approach those who have kept the holy covenant in this world.

There is a warning here: let each man be careful of what he utters, so that his prayer is pure when he raises *MAN* with the help of the Torah and *Mitzvot*. If the impure force clings to his prayer, it will receive his *MAN*. As a result, man will develop a grudge against the Creator and foreign thoughts, thereby causing the *Orlah* to once again cling to the holy covenant. Consequently, his holy soul will fall into the captivity of the impure forces, and they will drag it to hell. This is similar to what Rabbi Elazar said about falling into Lilit's hands (item 68).

THE SACRED FLESH, WHICH BEARS THE MARK OF THE HOLY COVENANT alludes to the holy soul guarded by the holy covenant, as it is said: "From my flesh I shall see the Creator," i.e., from my nature, my properties. Yet, doubts evoke the return of the impure force of the *Orlah*. It touches the holy covenant, and the Divine soul is instantly driven away. Hence, "The Tree cried out: Sinner, do not touch me," for this Tree is *Yesod*, *Ateret Yesod* (foreskin—the very essence of creation, egoism), the Tree of Knowledge of Good and Evil.

DOMEH, THE RULER OF HELL—DOMEH is derived from *Dmamah*—lifelessness, for he robs man of his soul and leaves him lifeless. This is the angel that fills man's heart with doubts regarding the Creator's greatness, and creates within him a sinful desire to perceive His plans as though they were plans of one born of a woman, i.e., as though they were of this world. And since he likens the Creator's thoughts in man's perception to those of man, he is named so (*Domeh* also means likeness, similarity).

At first, man understands that the Creator's thoughts and ways are different from ours, for the created mind can grasp neither Him nor His thoughts nor His governance, as our mind is inferior to His. But, through sin, the angel Domeh plants a silly spirit within man, which forces him to say that the mind of one born of a woman is similar to the Creator's. This leaves man open to doubts, which DRAG HIM TO HELL.

Therefore, the power of the angel Domeh is in his name, as it is said: "Who is as mighty as You, who is LIKE You, the King that kills and resurrects?" This indicates that the connection with the one who is LIKE him leads to death, whereas in the realization that there is none like Him, man finds life.

However, the doubts and thoughts that man receives from the angel Domeh are countless, as *The Zohar* says, HUNDREDS OF THOUSANDS OF ANGELS ARE WITH HIM, and they are all standing at the gates of hell, through which man is dragged there, though the gates themselves are not yet considered hell.

BUT HE (THE ANGEL) IS FORBIDDEN TO APPROACH THOSE WHO HAVE KEPT THE HOLY COVENANT IN THIS WORLD. And even if one did not fully keep (observe) the covenant, and there is still good and evil in his deeds, he is nonetheless regarded as one who has kept the holy covenant. So, unless one comes to doubt, the angel Domeh is forbidden to drag him to hell.

132. When this happened to King David, fear enveloped him. Right then, Domeh ascended before the Creator, and said: "Master of the world, it says in the Torah (*Vayikra*, 20:10): 'And the man that commits adultery with another man's wife...' David broke his covenant, is it not so?" The Creator replied to him: "David is righteous, and his holy covenant remains pure, for it is known to Me that Bat Sheva was destined for him since the creation of the world."

Although David committed no sin, as the Talmud explains (*Shabbat*, 56:1) that he who says that David sinned is wrong, he was enveloped with fear nonetheless, as if he really had sinned, for Domeh cited the Torah in his complaint.

However, Bat Sheva had been destined for David since the creation of the world (Talmud, *Sanhedrin*, 107:1); thus, he did not violate his covenant. Yet, if Bat Sheva had been destined for David, why was she first married to Uriah? After all, a wife is half of her husband's body. And if she is half of David's body, how could Uriah have taken her, if there is nothing in him that corresponds with her?

The fact is that Bat Sheva is David's true *Nukva* (female) from the day of the creation of the world, for David is the male part of *Malchut*, while Bat Sheva is the *Nukva* in *Malchut*. But since, as the world was being created, *Malchut* ascended to *Bina* to receive the property of mercy (bestowal) from her, Bat Sheva, too, required this correction in *GAR*. Without it she could not have given birth to the soul of King Solomon.

And Uriah the Hittite was an exalted soul, the properties of *GAR*, wherefrom the name "Uriah," which consists of Ur = *Ohr* (Light) and i(a)h = i (*Yod*) + h (*Hey*) = the first two letters of the Creator's Name *HaVaYaH*, is derived. In other words, Uriah signifies "the Creator's Light." And the fact that his name contains only

the first two letters *Yod-Hey* = *Hochma-Bina*, and lacks the last two letters *Vav-Hey* = *ZA-Malchut* indicates that his Light is the Light of *GAR*. Therefore, to correct Bat Sheva in the property of mercy, she was joined with Uriah. As a result, she became fit for queenship, and became the Queen of Israel.

133. Domeh said to Him: "Master of the World, what is revealed to You is concealed from him." The Creator answered: "Whatever David did was done with My permission. For no man goes to war without first giving his wife a *get* (document of divorce)." Domeh then said: "But if this is so, David should have waited three months, which he did not." The Creator replied: "This extension is only necessary to make certain that the woman is not pregnant from her previous husband. But it is known to Me that Uriah never went near her, for My Name is imprinted in him as testimony. Indeed, Uriah is *Ohr-Iah*, the Creator's Light, though it is written *Uriahu* = *Ohr* + *i* + *a* + *hu* (*Yod-Hey*-Vav), without the last *Hey*, *Malchut*, which proves that he did not use *Malchut*."

The letters *Yod-Hey* in Uriah's name (*Aleph-Reish-Yod-Hey*) indicate that he had never touched Bat Sheva. This is because Uriah refers to *GAR* without *VAK*. And *The Zohar* emphasizes that whenever *VAK* is used, the name *Uriahu* is applied. However, it is written here that Uriah was Bat Sheva's first husband, meaning that he had nothing of *VAK* in him, but only *GAR*—the Light of *Hochma* without the Light of *Hassadim*, for *Vav* signifies *Hassadim*. This is why he could not come near Bath Sheba.

134. Domeh said to Him: "Master of the World, this is exactly what I have said: if You knew that Uriah had never laid with her, then who revealed it to David? He should have waited three months. And if You will say that David knew that Uriah had never laid with her, why did he send Uriah to his wife, saying: 'Go down to your house, and wash your feet?'"

Usually the readers of the Torah give this example of "a love triangle" as evidence of King David's less than exalted qualities and of the inconsistency of the Creator's judgment—how He forgave David for "killing" Uriah, and so forth. We must remember that the Torah speaks only of the spiritual worlds and their laws, which have no obvious consequences in our world. There is a cause-and-effect connection: whatever occurs in our world is a result of a Higher cause, but in no way is it vice versa, i.e., whatever is described in the Upper World does not necessarily need to manifest in ours. To consider the Torah a narrative about our world relegates the Torah of the world of *Atzilut*, the Creator's holy names, the Creator's Light, to the lowest level of creation, which is strictly forbidden: "Do not make an idol for yourself."

135. He replied to him: "Of course, David did not know, but he waited more than three months, as four months had passed." As we have learned, on the 15th day of *Nissan*, David ordered all the people of Israel to prepare for war, Yoav—on seventh day of *Nissan*. They conquered the lands of Moav and remained there for four months, until he went to Bat Sheva in the month of *Elul*. And on *Yom Kippur*, the Creator forgave him his sin. But there are those who say that David dispatched his orders on the seventh day of *Adar*, the troops assembled on the 15th day of *Iyar*, he went to Bat Sheva on the 15th day of *Elul*, and on *Yom Kippur* the Creator forgave him and spared him from death at the hands of the angel Domeh.

Domeh is in charge of adultery. And since David was forgiven on the Day of Atonement, he thereby escaped death at the hands of Domeh. However, death was a consequence of Uriah's death at the hands of Amon's sons, as is recorded in the book of Kings (*Melachim*, 1, 15:5), "For David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite."

136. Domeh said: "Master of the World, I have nonetheless one claim against him: why did he open his mouth and say: 'The Lord is righteous, for a mortal does so,' thus condemning himself to death. Hence, I have the power to bring death upon him." The Creator replied to him: "You are not allowed to bring death upon him, for he has repented and confessed: 'I have sinned before the Creator,' even though he did not sin. But he did sin in one matter—the killing of Uriah. I have recorded his punishment, and he had received it." Then Domeh immediately gave up his complaints, and returned, despondent, to his place.

The last letter *Hey* in the name *HaVaYaH* has two points—restriction (strictness) and mercy. And all the corrections of *Malchut* with the help of the covenant (circumcision) are intended to conceal strictness and reveal mercy. Then, the Creator's name descends into *Malchut*. Even though *Malchut* exists there under the ban of the first restriction (strictness and judgment), and all the impure forces cling onto her, this point is nonetheless concealed, and only *Bina*'s property of mercy is revealed. Thus, the impure forces-desires, which are foreign to holiness and spirituality, are powerless and cannot cling to her.

To violate the covenant means to reveal the strictness and judgment in *Malchut* (the letter *Hey*). As a result, the impure forces immediately cling to her, for this is their property—a part of them. The holy soul, the Creator's name, thereby disappears at once, as it is written (*Iyov*, 4:9): "By the breath of God they perish."

David himself is the part of *Malchut* related to *Malchut's* property of mercy. Hence, he requires special care so as to prevent *Malchut's* property of strictness from being revealed in him. For he who reveals the property of strictness and violates the covenant with the Creator, surrenders himself to the impure forces, which condemn him to death. This is because the property of strictness reveals itself within him before the impure force (the angel Domeh), who wished to cling to David's soul and drag it to hell.

Although he was innocent, David begged the Creator's forgiveness for adultery, and received it. But with regard to David sending Uriah to his death, Domeh had no right to ask the Creator for punishment, as he is only in charge of adultery.

137. And David said to this: "Were it not for the Creator's help, Domeh had nearly claimed my soul." "Were it not for the Creator's help" means "had the Creator not been my guard and guide against the angel Domeh." "Nearly" means that only the distance as thin as a thread remained for Domeh to drag my soul to hell.

David is *Malchut*, of whom it is written (*Mishley*, 5:5): "Her feet descend to death," for she is the end, conclusion of holiness (the spiritual). The impure forces originate in *Malchut*, and she sustains them, as it is said (*Tehilim*, 103:19): "His kingdom rules over all."

However, when *Malchut* exists in her corrected property of mercy (item 122), she is defined as consisting of two points: her own point of judgment and the point of mercy that she received from *Bina*. Her point of judgment is concealed, while the point of mercy is revealed. And thanks to this correction, all that the impure forces can get from *Malchut* is a *Ner Dakik* (tiny luminescence), which only sustains their existence, but does not allow for their spreading.

Ner Dakik, the source of existence for the impure forces, is also known as *Hoteh Dakik*, a small sin, the root of sins, as it is written (Talmud, *Sukkah*, 52:1): "Initially, the impure force seems as thin as a spider web, but then grows as thick as a shaft." And it is called small (*Dakik*), for judgment and restrictions are concealed within the property (point) of mercy.

However, he who violates the covenant causes the point of judgment in *Malchut* to be revealed. As a result, the impure forces cling to *Malchut* and draw much Light from her, thus receiving the strength to spread and expand. And he who does so is said to be forsaking his own soul, as it is written: "By the breath of God they perish" (*Iyov*, 4:9).

And when he merits returning to the Creator, he returns and corrects *Malchut* with the property of mercy. This is why this process is called *Teshuva*

(return), from the word of *Tashuv* (to return) + "A," where "A" (*Hey*) designates the Creator. In other words, it is the return to the property of mercy, whereas the property of judgment goes back to being concealed in the property of mercy, like a small candle, and nothing more.

It is therefore written: WERE IT NOT FOR THE CREATOR'S HELP, referring to His acceptance of my return and repelling the angel Domeh by bringing *Malchut* back to her place (to the property) of mercy, reducing the property of judgment to a mere small candle, a hair's-breadth fire, whose LIGHT SEPARATES ME FROM THE IMPURE FORCE.

This is that minimal Light that must always remain between *Malchut* and the impure force, so as to allow *Malchut* to exist and be sustained by this small Light, called "small sin," so small that DOMEH WOULD NOT DRAG MY SOUL TO HELL FOR IT.

It is precisely the magnitude of this Light that saved me from the hands of Domeh, for had the property of judgment not returned to *Malchut* in the measure of a small sin, I would have fallen into the hands of Domeh.

138. Therefore, man should be careful not to say what David said, for one cannot say to the angel Domeh that "It was an error" (*Kohelet*, 5:5), as it was with David, when the Creator won the dispute against Domeh. "Why should the Creator be angry over your word" (*Kohelet*, 5:5), i.e., for what you have said. "Destroyed the work of your hands" (*Kohelet*, 5:5) i.e., the sacred flesh, the holy covenant, which you have broken, and are therefore to be dragged to hell by the angel Domeh.

There are two ways to return to the Creator ("Introduction to the Study of the Ten Sefirot," items 45, 59, 64; Talmud, *Yoma*, 86:2):

1) Repentance out of fear, when intentional sins become unintentional,

2) Repentance out of love, when intentional sins become merits.

Before the end of correction, when the forces of strictness, restriction, and judgment are still needed in the world, as it is written (*Kohelet*, 3:14), "The Creator hath so made it that man should fear Him," *Malchut* must sustain the existence of the impure forces as *Ner Dakik*, so they will not disappear from the world.

Therefore, at such a time (in this state), *Malchut's* corrections are made in two points: mercy and judgment. However, judgment is concealed, while mercy acts openly. This is why the Tree of Knowledge of Good and Evil is feared: if man is worthy—it is good, if not—it is evil (items 120–124).

Therefore, DURING THE 6,000 YEARS, WE RETURN TO THE CREATOR ONLY OUT OF FEAR, which causes our intentional sins to turn into unintentional ones—errors. As a result of our repentance, we bring *Malchut* back to the property of mercy. But strictness and judgment are concealed in her to the extent of a small candle (small sin), since *Malchut* must still remain in the property of fear. Hence, this return is called "the return out of fear."

The small sin that must remain is also called "unintentional sin," an "error," a "mistake," for it is not regarded as a sin in and of itself. Rather, it only leads man to commit an unintentional sin. Man sins intentionally only after having first committed an unintentional sin: he committed something unintentionally, but it turned out that he has sinned.

Thus, this small sin remains in *Malchut*, but although it remains, it is not really considered a sin. Yet, through this concealed judgment and strictness we come to intentional sins. This is why it is said: "Initially, it is as a hair's-breadth," i.e., like a small sin. But then, unless we properly guard our covenant, it "becomes as thick as a shaft," as the property of strictness and judgment becomes revealed in *Malchut*.

It is hence said that Domeh stands at the gates of hell, as the power of a small sin is only an entrance, for it is said that it looks as thin as a spider web. Therefore, our repentance is called "forgiven sins," which turn into unintentional errors, as though they were mistakes. For a small sin remains, which is capable of leading us to intentional sins.

All this refers to the repentance out of fear, whereas the second kind is the repentance out of love, when intentional sins turn to merits (item 126).

Therefore, MAN SHOULD BE CAREFUL NOT TO SAY WHAT DAVID SAID, i.e., not to utter the word that causes the property of judgment in *Malchut* to be revealed (as David had done). FOR ONE CANNOT SAY TO THE ANGEL DOMEH THAT IT WAS AN ERROR, for he is unsure as to whether he can return to the Creator right away, so that his sin would be forgiven and made unintentional, AS IT WAS WITH DAVID, WHEN THE CREATOR WON THE DISPUTE AGAINST DOMEH.

It happened with David because throughout his life all of his actions before the Creator were pure, he had committed no crimes, and the only exception was his act toward Uriah. Hence, the Creator became his defender, and helped him return to Him at once, and his sin was turned into an error, as it is said in *The Zohar* (item 137): WERE IT NOT FOR THE CREATOR'S HELP, DOMEH

HAD NEARLY CLAIMED MY SOUL. But other people should fear this angel, for an unintentional sin may lead them to hell at the hands of Domeh.

DESTROYED THE WORK OF YOUR HANDS, THE SACRED FLESH, THE HOLY COVENANT, WHICH YOU HAVE VIOLATED, AND ARE THEREFORE TO BE DRAGGED TO HELL BY THE ANGEL DOMEH. The correction in us called "the holy covenant" is regarded as "the work of our hands," as it is written: "Confirm the work of our hands." The holy soul is called the sacred flesh, as it is said, "Out of my flesh shall I see the Creator" (*Iyov*, 19:26) (item 131). Because of the revelation of the property of strictness and judgment in *Malchut*, the correction of the covenant was corrupted, and Domeh drags the soul to hell.

Therefore, THE HEAVENS DECLARE THE WORK OF HIS HANDS (item 130). In the end of correction, the Heavens will declare the work of His hands, as the reward for all these corrections will be revealed. It will become clear that this was THE WORK OF HIS HANDS, and NOT OURS', and THE HEAVENS DECLARE this. And the great *Zivug RAV PAALIM U MEKABTZIEL* will be made on these actions (corrections) (item 92). DECLARE refers to the Light's descent from Above.

Know that this is the only difference in our world before and after the end of correction. Before the end of correction, *Malchut* is called the Tree of Knowledge of Good and Evil, for *Malchut* is the revelation of the Creator's governance over this world. And until people achieve the state where they can receive His Light (as He conceived and prepared for everyone back at the Thought of Creation), the world will be ruled by good and evil, by reward and punishment.

The reason for this is that our *Kelim de Kabbalah* (vessels of reception) are impure, stained by egoism, which (i) prevents the Creator's Light from filling theses desires, and (ii) separates us from the Creator. And the infinite goodness that He has prepared for us may only be received in altruistic desires, for these delights are not limited by the bounds of creation, like egoistic pleasures, in which fulfillment instantly douses the pleasure.

Hence, it is written: "The Creator hath made everything for His own glory" (*Mishley*, 16:4), i.e., all the deeds in the world were initially created by Him so that we could please Him. Therefore, people in our world are engaged in things that are totally opposite from what they should be doing, according to the purpose of their creation. After all, the Creator clearly states that He created the world for Himself: "I have created it for My glory" (*Yeshayahu*, 43:7).

Yet, we claim the exact opposite—that the whole world was created for us, and we desire to swallow it whole, for our own pleasure, satisfaction, indulgence, and exaltation. So it is no surprise we are unworthy of receiving the Creator's perfect goodness. And thus He rules over us through good and evil, in the form of reward and punishment, for one depends on the other: reward and punishment give rise to good and evil.

Because we use our desires to receive (pleasure), thus becoming opposite from the Creator, we perceive His governance towards us as evil. This stems from the fact that man cannot perceive obvious evil from the Creator, as this would greatly undermine the creatures' perception of the great and perfect Creator, for the Perfect one cannot create evil.

Therefore, to the extent that man feels bad and evil, and denies the Divine Providence, a veil immediately falls over him, and the sensation of the Creator's existence disappears. This is the worst punishment in the world!

Hence, the sensation of good and evil in the Creator's governance gives us a feeling of reward and punishment. This is because he who exerts efforts not to lose faith in the Creator's existence and governance, even if he tastes evil in His governance, is rewarded with finding strength to not lose faith in the governance and good purpose of the Creator's "evil" influence. But if he had not yet merited the opportunity to exert efforts in believing that the Creator pursues a definite purpose by sending him unpleasant sensations, he is punished with remoteness from faith in the Creator and the sensation of His existence.

Therefore, although He has done, is doing, and will do all the deeds in the world, it remains semi-concealed from those who perceive both good and evil. For when they perceive evil, the impure force is allowed to conceal the Creator's governance and faith in Him. Thus, man suffers the worst punishment in the world—the sensation of detachment from the Creator—and becomes filled with doubts and denial of the Creator's existence and governance. And when he returns to the Creator, he receives a corresponding reward, and is able to unite with Him once again.

But through this very governance of reward and punishment, the Creator has prepared for us the opportunity to utilize this governance in order to achieve the end of correction, when all people attain their corrected *Kelim* (desires), and use them to bring pleasure to the Creator, as it is written that He has created everything for Himself! In other words, our bestowal must be absolute.

Then the great *Zivug* of *Atik* will be revealed, we will all return to the Creator out of love, all our intentional sins will turn to merits, all evil will be felt as

infinite goodness, and His Divine Providence will be revealed in the entire world. Thus, ALL SHALL SEE that only He has done, is doing, and will do all the deeds in the world, and that no one acts besides Him. After the sensation of evil and punishment is turned to one of goodness and reward, and our egoistic desires become altruistic, we are given the opportunity to attain the Maker, for we conform to the work of His hands by blessing and exalting Him above all evil and all punishments we had once suffered.

However, the most important point to stress here is that until the end of correction, all the corrections were considered as THE WORK OF OUR HANDS. This is why we receive rewards or punishments for them. But in the great *Zivug* at the end of correction, it will be revealed that all the corrections and all the punishments are THE WORK OF HIS HANDS.

Thus, it is said, THE HEAVENS DECLARE THE WORK OF HIS HANDS. This is because the great *Zivug* signifies what the Heavens will declare, that all the deeds are the work of His hands, that He has done, is doing, and will do all the deeds in the whole of creation.

139. Thus, "the Heavens declare the work of His hands." These are the friends who have united in the bride (*Malchut*) by studying the Torah on the night of the holiday of *Shavuot*. They are all participants of the covenant with her, and are called "the work of His hands." And she praises and notes each and every one of them. What is Heaven, firmament? It is the firmament, where the sun, the moon, the stars, and the zodiac are located. This firmament is called the Book of Remembrance, and it declares and records them, so they shall become the sons of His palace, and He will fulfill all their desires.

Yesod of *Zeir Anpin*, onto which a *Zivug* is made for the revelation of all the Supernal Degrees, called the sun, the moon, the stars, and the signs of the zodiac, is referred to as the "firmament." All of the Supernal stars exist on the firmament, called *Yesod* of *Zeir Anpin*. And everything exists thanks to it, for it makes a *Zivug* with *Nukva*, called earth, and shines upon her with all these stars, i.e., gives these stars to her.

It turns out that *Malchut* is smaller than the sun (ZA). But at the end of correction, the light of the moon will be as the light of the sun, and the light of the sun will be seventy times greater than before—*Malchut* will become as big as *Zeir Anpin* during the six days of creation. When will this be? Rabbi Yehuda answers: on the day when death disappears forever, and the Creator and His Name are as one.

The Heaven or the firmament (ZA) is *HaVaYaH*, called "the sun." *Malchut* (*Nukva*) receives from it, and is called "the moon." During the 6,000 years, *Malchut* receives the Light from the six days of creation, but *Zeir Anpin* does not reveal that the Creator and His Name are one. Hence, the moon is smaller than the sun. Its lesser size is a result of *Malchut's* consisting of both good and evil, reward and punishment.

There is a considerable difference between "Him" and "His Name." "His Name" is *Malchut*, where all the *Zivugim*, and all the states of unification and separation are accumulated. But at the end of correction, when death is said to disappear forever, *HaVaYaH* and His Name will be one. The Name (*Malchut*) will be like the Light of *Zeir Anpin*—only goodness without evil, and the private governance will be revealed in her, which means that the light of the moon will become equal to that of the sun.

Therefore at this time (in this state), *Nukva* will be called "the Book of Remembrance," for all human deeds are recorded in her. *Yesod* of *Zeir Anpin* is called "remembrance," for it remembers the deeds of the entire world, studies, and analyzes all the creatures that receive from it.

During the 6,000 years before the end of correction, the Book of Remembrance exists sometimes together and sometimes separately. But at the end of correction, these two degrees will merge into one, and *Malchut* herself will be called "the Book of Remembrance," when ZA and *Malchut* become a single whole, for *Malchut*'s Light will equal that of ZA.

Therefore, the firmament is a place where the sun, the moon, the stars, and the signs of the zodiac are located. The firmament is *Yesod* of ZA, which emanates all the Light of the world and sustains all existence. It passes the Light onto *Malchut* when she is smaller than it, and the state, "He and His Name are one" has not yet been achieved. And at the end of correction, it will be exactly like *Malchut*, who is hence called the Book of Remembrance.

Thus, when *Malchut* receives all the properties of *Zeir Anpin* (the firmament, called "Remembrance"), she will become the Book of Remembrance, i.e., she and the firmament will be one.

140. Day after day brings *Omer*—a sheaf. The holy day out of those days (*Sefirot*) of the King (*Zeir Anpin*) praises the friends, who study the Torah on the night of *Shavuot*. They say to each other, "Day after day shall bring a sheaf," and praise it. And the words "night after night" refer to all the degrees, *Sefirot* of *Malchut*, that reign in the night, praise one another by

each receiving from a friend, from another *Sefira*. And the state of complete perfection makes them beloved friends.

Having explained that THE HEAVENS DECLARE THE WORK OF HIS HANDS is THE BOOK OF REMEMBRANCE. *The Zohar* continues to clarify the writings in the *Book of Malachi* (3:14-16): "You have said, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all? And now we regard the wicked as blessed: they have settled in their wickedness, tried the Creator, and were liberated.' Then those who feared the Creator spoke WITH EACH OTHER, and the Creator hearkened and heard, and a BOOK OF REMEMBRANCE was recorded before Him for those who fear the Creator (every day) and honor His (holy) name. 'And they shall become chosen for Me,'—the Lord said,—'on the day that I shall determine, and I shall spare them, as a man spares his son, who serves him,—on the day that I shall work a miracle, on the day of the end of correction.'"

Before the end of correction, before we prepare our desires "to receive" only for the Creator's sake, and not for self-gratification, *Malchut* is called "The Tree of Knowledge of Good and Evil," for *Malchut* governs the world in accordance with man's deeds. Inasmuch as we are not yet ready to receive all the delight that the Creator prepared for us in His Thought of Creation, we have no choice but to submit to *Malchut*'s governance of good and evil.

And this very governance prepares us for the eventual correction of our desires to receive (*Kelim de Kabbalah*) into desires for bestowal (*Kelim de Hashpaa*), thus achieving the goodness and delight that He conceived to bestow upon us.

As was previously stated, the sensation of good and evil creates in us a feeling of reward and punishment. Therefore, when one tries to retain his faith in the Creator while he is feeling evil, but still continues to observe the Torah and *Mitzvot* as he did before, he is rewarded.

And if he cannot overcome this test and is distanced from the Creator, he becomes filled with doubts with regard to the good governance. Alternatively, he stops believing that the Creator governs the world altogether, or feels resentment towards the Creator in response to these unpleasant sensations. The Creator punishes for all thoughts, just as He does for all actions (Talmud, *Kidushim*, 40:1).

It is also said that one's righteousness is of no help to him on the day of his sin. But sometimes man's doubts are so overpowering that he regrets even the good deeds he had previously done, and says (*Malachi*, 3:14): "You have said, 'How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all?'" He becomes

a complete sinner, who regrets his righteous past (complaining that he wasted time and effort instead of enjoying this world like the others!), and his doubts and regrets cause him to lose all of his good deeds, as the Torah warns us: "One's righteousness is of no help to him on the day of his sin."

Yet, even in this state, man can return to the Creator. However, he is said to be beginning on his path anew, as though he is a newborn, for all of his past good deeds are gone.

One should not take the aforesaid literally, even in its spiritual context, for he who works to achieve unconditional altruistic deeds constantly experiences descents and ascents, is filled with doubts, and tries to overcome them. Only one who advances in this manner feels that he is starting his work every time anew, that he understands no more than a newborn baby. Conversely, one who belongs to the masses—who works in his egoistic desires—is constantly filled with self-reverence and thinks that on each new day, he adds to the previous one, and nothing seems to disappear. This makes his spiritual growth impossible.

Only one who truly ascends the spiritual degrees feels like a newborn baby before his Creator at each moment. After all, as he ascends from one degree to the next, the previous state (degree) disappears, and until he attains a Higher Degree, he is in total darkness and feels that he is starting from scratch, rather than supplementing his assets, which is how the spiritually inanimate (*Domem de Kedusha*) feel.

The governance of good and evil causes us to ascend and descend—each in his own way... Each ascent is considered a separate day (sensation of Light). As a result of the great descent that he has just undergone by regretting his past good deeds, man moves into a state of ascent, as one who is born anew.

Therefore, at each ascent, it is as though one starts over on his path to the Creator. Thus, each ascent is regarded as a separate day, for there is a break (night) between these states. And each descent is hence considered a separate night.

This is what *The Zohar* tells us: DAY AFTER DAY SHALL BRING A SHEAF—in each ascent we draw nearer to the Creator's greatest day (the end of correction), HE PRAISED THE FRIENDS AND THEY WOULD SPEAK WITH EACH OTHER. This is because through the great *Zivug* at the end of correction, they will all merit returning to the Creator out of love, for the desire "to receive" will be completely corrected, and they will begin to receive only for the Creator's sake, so as to bestow delight upon Him.

In this great *Zivug* (unity), we will reveal all the supreme goodness and delight of the Thought of Creation. And we will then see with our own eyes that

all those punishments we experienced in the states of descent, which made us doubt and regret the efforts exerted in the Torah, all those punishments would correct and purify us. And now, at the end of correction, they are the direct cause for our sensation and reception of the Creator's goodness.

Had it not been for the terrible suffering and punishments, we would not have been able to achieve the state of being filled with perfect delight. Therefore, even these intentional sins turn into merits, as it is said: DAY AFTER DAY SHALL BRING A SHEAF—each ascent in *Malchut*, up to the end of correction, is like a separate day.

This day is revealed by the word, which supports the Torah in all its greatness. What is this word? When they say, "How futile it is to serve the Creator! When we carried out the Creator's will, and walked heavy-hearted before Him—what is the use of it all?"

These words brought punishments that have now become merits, for all the perfection and magnificence of that great day can now be revealed thanks to these very punishments of the past. Thus, those who uttered these words are now regarded as those who fear the Creator and praise His Name. (And these words could only have been spoken by those who made efforts to advance on the Path of Truth, and felt frustrated upon receiving uncorrected egoism of a Higher Degree. In other words, frustration comes only to those who truly work for the Creator's sake.)

Hence, it is said about them: "The Lord said, 'On the day that I shall determine, and I shall spare them, as a man spares his son, who serves him,'" for all the nights—states of descent, suffering and punishments, which sever their connection with the Creator—now become merits and good deeds. And the night turns into day, darkness turns into Light, and there are no divisions between days, and all 6,000 years gather into one great day.

And all the *Zivugim* that were made one after another, revealed the ascents and the separate, consecutive degrees, have now gathered into one degree of one great *Zivug*—Unity, which shines in the world from end to end. Hence, it is written: DAY AFTER DAY SHALL BRING A SHEAF, that is, the intervals between days now become magnificent glory, for they have been turned into merits. Thus, everything becomes the Creator's one glorious day!

And the words "night after night" refer to all the degrees that reign in the night. They praise one another, and each receives everything that man feels as suffering in a state of descent—this is called night. And through such sensations, intervals are formed between the sensations of day.

On the whole, each degree is separated from one another. Night is an aspiration to attain the Creator. And while each night is full of darkness, now all the nights (states of feeling emptiness, hopelessness, heaviness of efforts, the Creator's concealment) gather together and form a unified vessel of reception of Supernal wisdom, which fills the entire earth with Knowledge of the Creator, and the nights shine like days.

For each night receives its own part of Knowledge only by joining with the other nights. Thus, each night is said to help the other nights in the Knowledge. Put differently, man is ready to receive the Knowledge only if he joins with the other nights.

And since night is a feeling of lacking knowledge, attainment, and sensation of the Creator by uniting, they form a perfect vessel of reception of the Knowledge of the Creator. And they praise one another, for each has received his share of the Knowledge of the Creator thanks exclusively to his friend, through uniting with him. Only in unity do they merit reception of the Supernal Knowledge. Hence, it is said that through the perfection achieved by all, the nights became beloved friends.

141. Does he speak of the others in the world who do not obey the Creator, and whom He does not wish to hear? But they made lines through all the earth, that is, these things make a line out of those that reside Above and out of those that reside below. From the first—firmaments are made, and from the second, from their return—earth. And should you say that they revolve around the earth in one place, it is said that they are also at the end of the world.

Thus far, we have discussed the most terrible punishments and suffering in the world—being detached from the Creator and losing faith in Him. Moreover, *The Zohar* tells us that all the punishments, all the suffering of hell and of the body, which stem from personal sins and fill this world, also gather and are included into one great *Zivug*, as it is written: "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to cause you to perish, and to destroy you" (*Devarim*, 28:63).

All will gather and become one great Light, and everything will turn to great joy and bliss. It is therefore said that THERE IS NO SHEAF AND NO THINGS IN THE OTHER WORDS OF THE WORLD, which man perceives in this world as suffering. But they will turn to joy and bliss, and thus the holy King, too, shall wish to hear them.

So, all the suffering during the 6,000 years will gather at the end of correction and will become a tremendous delight, as the prophet said: "In those days and

in that time, said the Lord, even if the iniquity of Israel shall be sought for, there shall be none" (*Yirmiyahu*, 50:20).

Everything will turn to merits, so much so that they will ask and search "for the past sins that can be included in the *Zivug*, and which can be laughed at, for they were felt as suffering and now they are joy and bliss," but they will not find any. There will be no more suffering in its true form, as it was in the past, although they greatly desire to find it and feel it, for all suffering will have now been turned to great Light.

This Supernal Degree, created by the great *Zivug* out of all the souls and all the deeds, both good and evil, is now defined as a pillar of Light, which shines from one end of the world to the other. And this unity is perfect, as is said by the prophet (*Zachariah*, 14:9): "And the Creator shall be one (for all), and His Name one"—all the senses will grasp the Creator's complete and perfect name, "the Infinitely good."

Precisely because this most Supernal Degree is achieved as a result of bringing together all the suffering and punishments, it fills the entire universe with Light, including earth. However, it should be noted that the suffering of which *The Zohar* speaks is not the suffering of the body's lack of pleasure. It is the suffering caused by the absence of unity with the Creator!

But if suffering is so useful, why is it written, "neither them nor the reward for them?" Suffering is necessary, for it is correction. However, the true suffering, for which man can receive the degree of the end of correction, is caused by temporary distancing from the Torah and *Mitzvot* as a result of feeling the pain of suffering, and this pains the Creator. Thus, the *Shechina* suffers, for when man suffers in his heart, he speaks ill of her, willingly or unwillingly. Although the Torah tells him to be patient, to endure and have faith above reason—selfless faith that all of this is the correction that he must undergo—he debases the *Shechina* by being unwilling to endure them and achieve the end of correction.

Man's soul is also a *Partzuf* consisting of ten *Sefirot*. In its initial, spiritually undeveloped, unborn state, the soul is defined as a point, as a potential future spiritual body. If man works on himself, this point within him gradually acquires a screen, and he makes a *Zivug* on it. He repels all the pleasures for the sake of the Creator's desires, and receives Light in this point. Thus, he "amplifies" it to the size of a *Partzuf* and transforms it into a body, a newborn *Partzuf*.

Afterwards he continues to cultivate his screen, gradually nurturing the small state into the big one, until he receives all of the Light destined for him

by the Creator within his spiritual body. This state is called "the end of the personal correction." When all the personal corrections merge into one, the general correction of the entire world (of *Malchut*) will occur. *Malchut* is a *Partzuf* that consists of separate souls; each soul, the *Partzuf* of each soul, is part of *Malchut*, and *Malchut* is a collection, the sum of all the *Partzufim* that are to be made by all the people. To make a *Partzuf* is to acquire a screen and become filled with Light.

THOSE THAT RESIDE ABOVE AND THOSE THAT RESIDE BELOW refers to the order of time in the spiritual, eternal world, which is different from ours. When the Creator wished to create the world, He immediately created everything: all the souls filled with Light in a state of absolute perfection, called "the end of correction," where all the creatures receive the infinite delight that He envisioned.

This ultimate state was born with the Creator's first thought to create the world, and it exists in its final form from the very first moment, for the future, present, and past are merged in the Creator, and the factor of time does not exist in Him.

All human progress is necessary only to enable us to imagine that the following is also possible:

1. Change of time: the stretching of time into infinity, i.e., when time stops and the present merges with the past and the future; when time reverses its course or disappears. Yet, time is the only thing that provides us with a perception of existence. By "switching off" time, we stop perceiving that we exist!
2. Transformation of space: expanding and contracting of space into a point; space taking other forms, other dimensions; infinity and total absence of space altogether.

I've already dealt with these issues in my book, *Kabbalah, Science and the Meaning of Life*, and I would prefer not to digress from the text of *The Zohar*. However, to understand our true state, and not the one we currently perceive, it is essential to remember that notions of time and space do not exist with regard to Creator. In reality, we are completely different and exist in a completely different form and state from what we presently perceive. We feel this way because our sensations are distorted by our egoism, which infuse our senses and possess our bodies, like a cloud.

Therefore, all that is described in the Torah refers strictly to the spiritual realm. This information transcends time, referring at once to our past, present

and future, for time exists only with regard to those who are still confined to their egoistic *Kelim* (desires). From this we can understand what is said in the Torah: "The Creator showed Adam each generation and its representatives, and showed it to Moshe as well" (Talmud, *Sanhedrin*, 38:2).

Yet, if the above described unfolded before the creation of these generations, how can the Creator show them to Adam and Moshe? It is possible because all the souls with all their destinies from the moment of their creation to the end of their correction emerged before the Creator in their completeness and reside in the Supernal Garden of Eden. From there they descend and enter the bodies of our world, each at their own "time." And there, "Above," the Creator revealed them to Adam, Moshe, and all the others who were worthy of it. However, this is a difficult notion, and not every mind is ready to grasp it.

Therefore, *The Zohar* says (*Terumah*, 163) that the way the six *Sefirot* of *Zeir Anpin* unite as ONE above *Chazeh de Zeir Anpin*, where they are free from the *Klipot*, *Malchut* unites with *Zeir Anpin* below his *Chazeh*, so that unity exists below, as it does Above. For the Creator (*Zeir Anpin*) is One (male) Above. And *Malchut* becomes One (female), so that One (male) would be with One (female). This is the secret of unity expressed in the words: "He and His Name are one"; "He" (ZA) and "His Name" (*Malchut*) are within one another.

The degree that is born at the end of correction, in the state of "He and His Name are one," already exists Above as the sum of all the 600,000 souls and deeds during the 6,000 degrees (called "years") in the world, which will emerge before the end of correction, but exist in their eternal form Above, where the future is as present.

Therefore, the pillar of Light that will shine upon the world from one end to the other at the end of correction already exists in the Supernal Garden of Eden, which illuminates it with the same brilliance that will be revealed to us in the future. This is because at the end of correction the two degrees will shine as one, and "He and His Name will be one." A pillar (line) of Light will appear, made of those that reside Above (the souls that reside in the Supernal Garden of Eden) and those that reside below (the souls clothed in the bodies of our world). And "One receives One"; these two degrees shine together, and reveal the Creator's unity thereby, as it is said that on that day "He and His Name will be one."

From the aforesaid one can assume that the pillar of Light that shines in the Supernal Garden of Eden descends and shines in the Garden of Eden of our world. But this is not so. Rather, FROM THE FIRST—FIRMAMENTS

ARE MADE, for this degree exits onto a *Zivug* of *Yesod* of *Zeir Anpin*, called "firmament." Therefore, all the *Zivugim* that ascend above the firmament shine upon those that receive them from the firmament and below. The degree above the firmament is referred to as "Heaven," and the degree that receives from the firmament is called "earth."

When the line (pillar) of Light unites the inhabitants of Above and those of below, the distinction between the Supernal Garden of Eden and the inhabitants of this world still remains. This is because the inhabitants of the Supernal Garden of Eden receive from a *Zivug* above the firmament, and what they receive is called "the new Heaven for the inhabitants of Above." And only a small luminescence, called "the new earth," descends below the firmament to the inhabitants of below. This is what *The Zohar* says: "From the first—firmaments are made, and from the second, from their return—earth."

Although in this great *Zivug*, as in all *Zivugim*, all that is decided above the firmament, above the *Zivug*, spreads down to earth, below the line of the *Zivug*, one should not think that this *Zivug* (like all the previous ones) is merely a thin line of Light, called "one," a limited, inner place, as it is written at the beginning of creation: "Let the waters gather together unto one place," i.e., in the inner place of the worlds (and not the outer), a place of Israel.

But the Light of this *Zivug* revolves around the world and fills it whole. This Light reaches even the outer parts of the worlds (the nations of the world), as the prophet writes: "The earth shall be filled with Knowledge of the Creator" (*Yeshayahu*, 11:9).

142. And since out of them Heavens were created, who resides there? He returned and said, "There is a shelter for the sun in them. This is the holy sun, called *Zeir Anpin*, and it dwells and resides there, and adorns itself with them."

143. Since *Zeir Anpin* resides in those firmaments and clothes in them, he emerges like a bridegroom out of his wedding canopy, and rejoices and races along these firmaments, and exits them and enters, and races toward a tower in a different place. He emerges from one end of Heaven, from the Upper World, from the Highest place, from *Bina*. And his season—where is it? It is the opposite place below, i.e., *Malchut*, which is the year's season that forms all the ends and binds everything—from Heaven to this firmament.

The Zohar speaks of the great secret of the sun coming out of its hiding. It is worth noting that Kabbalists often use the word "secret" only to explain and as if reveal the mystery in the passages that follow. The reader should nevertheless

understand that there are no secrets in the world. Man attains everything from his degree. Even in our world, in the process of his mental development, man attains new notions on every new degree. And whatever he considered a secret only yesterday now becomes clear and revealed before him.

The same is true with regard to spiritual attainments. Kabbalah is called a secret wisdom, for it is concealed from ordinary people, it is a secret to them. But as soon as one acquires a screen and begins to perceive the spiritual world, he sees the secret becomes a reality. And this process continues until he completely attains the entire universe, all of the Creator's secrets ("Introduction to the Study of the Ten Sefirot," item 148).

The sun emerges from its hiding (sheath—*Nartik*), from under the *Huppah*, and rushes to a tower at a different place—after the great *Zivug* under the *Huppah*. *Zeir Anpin* leaves his hiding and enters *Malchut*, called the tower of *Oz* (strength) of the Creator's Name, for *Malchut* then ascends and unites with *ZA*, and they become as one.

The end of *Malchut* is called "the year's season." And until the end of correction, the impure forces, called "the end of days," attach themselves to it. Now, after the end of correction, it is still necessary to correct this part of *Malchut*, called "the end of days." To this end, the sun emerges from its hiding, LIKE THE BRIDEGROOM EMERGING FROM UNDER THE *HUPPAH*, and shines, and enters the tower of *Oz* (*Malchut*), races and shines on all the ends of *Malchut* to correct "the year's season" of the lower end of Heaven.

For this last action corrects all the ends of *Malchut* and unites all from the Heavens to the firmament. In other words, *Malchut* receives the Light of THE END OF HEAVENS above the firmament (*ZA*).

144. There is nothing hidden on account of the year's season and the phase of the sun that revolves in all directions. And there is no concealment, i.e., not a single Supernal Degree is hidden from him, for all were bound together and everyone appeared before him, and none could be concealed from him. Thanks to him and thanks to them he returned to them, to the friends, in the phase of complete return and correction. All this year and all this time is for the Torah (to study it), as it is written: "The Creator's Torah is perfect."

After the great *Zivug*, a restriction was imposed on all the Upper Light (item 94). Therefore, a new *Zivug* (TOWER) is necessary, which reveals anew all of the Upper Light that was concealed on account of the disappearance of the degree of *BON*, before it begins to ascend to *SAG*. Thus, NOTHING IS

CONCEALED FROM THAT PHASE OF THE SUN THAT REVOLVES IN ALL DIRECTIONS.

Indeed, a *Zivug* between the phase of the sun and the year's season corrects the ends of *Malchut* on all sides, until the correction is completed. Thus, *BON* ascends and becomes like *SAG*, which amounts to the complete correction of *BON*, whereupon THERE IS NO CONCEALMENT, NOT A SINGLE SUPERNAL DEGREE IS CONCEALED FROM HIM, for all the degrees and the Upper Light are once more revealed in their perfection. AND NOTHING CAN BE CONCEALED FROM Him, for all the degrees and Light gradually return to Him, until all become revealed.

It is hence said that the revelation does not occur at once, for while in its phase, the sun travels and shines in sufficient measure for a COMPLETE RETURN, as it is written that He punishes the sinners and cures the righteous, whereupon they all merit the complete revelation of the Star.

145. The word *HaVaYaH* is written six times, and there are six verses from "the Heavens declare" and until "The Creator's Torah is perfect" (*Tehilim*, 19:2-8). And this is the secret of the word *BERESHEET*, which consists of six letters: THE CREATOR CREATED ET (THE) HEAVENS AND THE EARTH, six words in all. The other sources of the verse from "The Creator's Torah is perfect" and until "they are better than gold" (*Tehilim*, 19:2-8) correspond to the six utterances of the name *HaVaYaH* in them. The sources from "the Heavens declare" through "The Creator's Torah is perfect" are for the six letters in the word *BERESHEET*, whereas the six names are for the six words from "the Creator created" through "the Heavens and the earth."

It is known that any degree born or revealed in the worlds is first revealed through its letters, which signifies the, as yet, unattainable. Afterwards, it appears in the combination of letters. This degree then becomes attainable, its contents become known, as previously described with the letters *RYU* = 216 and *AB* = 72 (item 116).

The six letters in the word *BERESHEET* contain everything that exists in Heaven and on earth, but in an unattainable form, and are hence designated by these letters alone, without their combinations. Then there are the six words: *Bara Elokim Et Ha-Shamayim Ve-Et Ha-Aretz* (THE CREATOR CREATED THE HEAVENS AND THE EARTH), where everything that the word *BERESHEET* contains (Heaven, earth, and all their inhabitants) is already attained.

The same principle allows us to understand what is included in the six verses from "the Heavens declare" to "The Creator's Torah is perfect." This is

just the beginning of the revelation of attaining the end of creation in the form of letters, as with the six letters in the word *BERESHEET*.

And the complete revelation, the attainment of the end of creation begins with the verse "The Creator's Torah is perfect." This verse contains six names, each of which constitutes unique attainment, thus indicating that only after the completion of this degree do all the letter combinations become revealed and attained in the great *Zivug* at the end of correction, as it is said, NOTHING IS CONCEALED IN CONSEQUENCE OF HIM.

This is why *The Zohar* says that THE WORD *BERESHEET*, WHICH CONSISTS OF six, IS WRITTEN (SPEAKS) ABOUT THIS SECRET. The word *BERESHEET* contains six letters, where Heaven and earth are concealed, before they become revealed in the six words, THE CREATOR CREATED THE HEAVENS AND THE EARTH.

The same applies to the six verses (*Tehilim*, 19:2-8): the great *Zivug* of the end of correction is not yet revealed from THE HEAVENS DECLARE to THE CREATOR'S TORAH IS PERFECT. Only after NOTHING IS CONCEALED IN CONSEQUENCE OF HIM are the six names revealed, which in turn reveal the end of correction in its full perfection.

146. As they were sitting and talking, Rabbi Elazar, the son of Rabbi Shimon, entered. He said to them: "Certainly, the face of the *Shechina* has come, hence I called you *Pniel* (*Pnei*–face + *El*–Creator = the Creator's face)" (item 119), for you have seen the *Shechina* face to face. And now that you have attained Benayahu Ben-Yehoyada, it certainly refers to *Atik*, the *Sefira* of *Keter*, just as everything else that occurred afterwards, as it is written in the Torah: "And he slew the Egyptian." And he who is concealed from all—is *Atik*.

It is said in the continuation of "The Donkey Driver," who revealed the soul of Benayahu Ben-Yehoyada to Rabbi Elazar and Rabbi Aba, as a result of which Rabbi Shimon called them *Pniel*. For the soul of Benayahu Ben-Yehoyada is a spiritual degree destined to be revealed in the future, at the end of correction. This is why they were in a state of concealment of the Upper Light (item 113), as was already mentioned with regard to the *Zivug* of the sun's phase and the year's season, until they have found Rabbi Shimon Ben Lakunya and others, thus meriting all the Light once again.

Therefore, Rabbi Shimon says to them, YOU HAVE ATTAINED, BENAYAHU BEN-YEHOYADA WAS REVEALED TO YOU. This means that they have already attained the six verses, the essence of THE HEAVENS DECLARE, and exist in the six names. When they have attained the soul of

Benayahu Ben-Yehoyada with the help of the donkey driver, their attainment had not yet been revealed to them, as they still existed in the six verses—the reason for their concealment. But now they have attained and revealed his soul, that it is the great *Zivug* of *Atik*, when everything is revealed to all.

147. The words, "He slew the Egyptian" are explained in another place, i.e., at a different degree, in a different way. He opened and said, "He slew the Egyptian, a man of good stature, five cubits high." All of this refers to the same secret. This Egyptian is the one who is well-known and is described as "very great in the land of Egypt in the eyes of the Jew," for he is great and honored, as that old man had already explained (item 99).

The Torah describes the killing of the Egyptian in the book *Shemot* (*2:12*). As we have already learned from the article about Rabbi Hamnuna-Saba, it is expressed differently at a different degree (in a different language, the language of *Divrey HaYamim*). However, these two verses are the same secret, for it is written in the book *Shmuel* 1 (11:23): "And he slew the Egyptian, a prominent man," while in *Divrey HaYamim* it is written: "And he slew the Egyptian, a man of good stature, five cubits high." Both verses are the same secret, which *The Zohar* continues to clarify.

148. This case was examined at the Divine Assembly. "A prominent man" and "a man of good stature" are the same, as they constitute *Shabbat* and the bounds of *Shabbat*. As it is written: "You shall measure it from outside the city." It is also written, "You shall not impede limitations in measure." Hence, he was a man of good stature. Precisely such, from one end of the world to the other. Such is he, Adam, the first man. And should you disagree, referring to the written "five cubits," know that these five cubits extend from one end of the world to the other.

The matter concerns the Divine Assembly, of which Rabbi Shimon said: "I saw those ascending, but how few they were" (Talmud, *Sukkah*, 45:2). There is a lower assembly of the angel Matat. However, the described above takes place in the Supernal Assembly, which will be clarified further.

"A prominent man" is the degree of Moshe, of whom it is written in the Torah: "And there hath not since risen a prophet in Israel such as Moshe" (*Devarim*, 34:10), of whom it is written "My servant Moshe is not so; he is trusted in all My house; with him do I speak mouth to mouth, clearly, and not with riddles" (*Bamidbar*, 12:7-8).

"A prominent man" also constitutes a measure, which extends from one end of the world to the other. Moreover, its form and size correspond to *Shabbat* and

the bounds of *Shabbat*, where the bounds of *Shabbat* are the end of its measure. During the 6,000 years, the bounds of *Shabbat* are limited by only 2,000 *Amah* (cubits). However, after the end of correction, the bounds of *Shabbat* will extend from one end of the world to the other, as it is written: "And the Lord shall be King over all the earth" (*Zachariah*, 14:9).

As we already know, the Light can descend and fill the *Partzufim* down to the level of *Parsa* of the world of *Atzilut*. *Shabbat* is a spiritual state when the worlds of *BYA* with all that inhabit them rise above the *Parsa* to the world of *Atzilut*. Above *Parsa* are only pure forces, corrected desires (*Kelim*). Hence, naturally there is no need to separate pure *Kelim* from impure ones and to correct them during *Shabbat*.

However, the Light of *Shabbat* shines not only in the world of *Atzilut*, but beyond its bounds as well. It thus affects the sixteen *Sefirot* from *Parsa* down to *Chazeh* of the world of *Yetzira* so the soul can be in the state of "*Shabbat*" with these desires, too. The language of our world describes this as the permission to transcend the bounds of the city of *Atzilut* (seventy *Amah*) by 2,000 *Amah* down to the *Chazeh* of the world of *Beria*, and then another 2,000 *Amah* from *Chazeh* of the world of *Beria* to *Chazeh* of the world of *Yetzira*. (Seventy *Amah* are regarded as being within the city limits.)

However, after all the *Kelim* (desires) are corrected, there will be no restrictions; the world of *Atzilut* will extend down to our world, and only the state of *Shabbat* will prevail in the entire world—in all desires of all creatures.

It is hence written: A PROMINENT MAN and A MAN OF GOOD STATURE are one and the same, for they constitute *Shabbat* and the bounds of *Shabbat*, as is said: AND YOU SHALL MEASURE FROM OUTSIDE THE CITY, and it is also written: YOU SHALL NOT IMPEDE JUDGMENT IN MEASURE. It follows that an object's measure represents its limit, just as the words A MAN OF GOOD STATURE alludes to the end, the bounds of *Shabbat* after the end of correction, which will extend from one end of the world to the other.

AND HE SHALL BE PRECISELY MAN OF GOOD STATURE indicates that size does not rule over him; rather, he rules over size, and it is he who determines this size according to his own will. SUCH IS HE, ADAM, who, prior to his sin, extended and shone from one end of the world to the other (Talmud, *Hagigah*, 12:1), as the bounds of *Shabbat* after the end of correction.

FIVE CUBITS FROM ONE END OF THE WORLD TO THE OTHER—because the five cubits are the five *Sefirot*: *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*

that expand and fill everything from one end of the world to the other after the end of correction.

149. It is, as is written, "like a weaver's beam" (*Shmuel* 1, 17: 7) "as the Divine staff" (*Shemot*, 4:20) that was in his hand, which reveals by the secret name (Light) confirmed in it by the Light of the letter combinations that Betzalel and his disciples engraved, called "weaving," as is written, "He filled them and others, and BOUND them." And that staff—within it shone a secret name, inscribed on all its sides by the Light of the sages, who confirmed the secret name in forty-two properties. And the rest of what is written from here onward is similar to what the old man had already explained. Happy is his lot!

The secret of the letter combinations in sacred names is called "weaving," like a weaver joins his threads into a fabric, the letters join into combinations of sacred names, which designate man's spiritual level of their attainment. Hence, *The Zohar* says that the Creator's staff in Moshe's hand had engraved the letter combinations of the secret name, which Betzalel and his disciples engraved as they worked on the Tabernacle.

The Creator's staff is therefore called a "weaver's beam." The Hebrew word for "beam" is *MANOR* (from *OHR*—Light). This refers to the Light of the letter combinations in the secret name, which Betzalel weaved and engraved, as it is said, "by the Light of the letter combinations that Betzalel engraved."

However, the staff does not shine in all directions until the end of correction, for there is a distinction between the Creator's staff and that of Moshe. It is written of the staff of Moshe: "Put forth your hand and take it by the tail (of a snake), and it shall become a staff in your hand" (*Shemot*, 4:4). This means that it did not shine from all sides.

However, after the end of correction, it will shine in all directions, as it is said: "And the secret name shone from within that staff in all directions by the Light of sages, who confirmed the secret name in forty-two properties." For the secret name that was engraved on the staff shone in all directions, i.e., in the property called "He will eradicate death forever" (*Yeshayahu*, 25:8). It will thus begin to shine evenly in all directions, whereas the Light of the name engraved on the staff is the Light of *Hochma* of the Name *MB*.

150. Be seated, dear friends. Be seated and let us renew the correction of the Bride on this night, for whomever joins her on this night shall be guarded Above and below in the coming year. And this year shall pass over him in peace. Such people are described in the verse: "The angel of the Lord stands

round those that fear Him, and delivers them. O taste and see that the Creator is good" (*Tehilim*, 34:8-9).

As was already stated in item 125, there are two explanations of the aforesaid. The first is that since the day of the giving of the Torah is the Light of the end of correction that abolishes death forever and brings freedom from the angel of death, one should exert to receive this Light on the day of *Shavuot* (Pentecost), as Light is renewed on the holiday and brings deliverance from death.

According to the second explanation, *Malchut* is called a "year," and the renewal of the Light by those who keep the Torah after the end of correction will also bring the complete and final correction of the year (*Malchut*). This is because the renewal of the Light by those who keep the Torah is referred to as the correction of the night of the bride, *Malchut*, called a "year." And this brings us to a corrected year.

Heaven and Earth

151. Rabbi Shimon opened and said, "In the beginning the Creator created the Heavens and the earth." This verse should be examined carefully, for whoever claims that there is another Creator disappears from the world, as it is written, "He who claims that there is another Creator perishes from both the earth and from Heavens, for there is no other Creator, but the Almighty."

Here *The Zohar* continues to discuss the correction of the bride. It starts with the first sentence of the Torah: IN THE BEGINNING THE CREATOR CREATED, with the root and the source of all the corrections of the bride (*Malchut*) during the 6,000 years.

Malchut's entire correction occurs only through her union with *Bina* and the reception of *Bina's* properties. In the verse, IN THE BEGINNING THE CREATOR CREATED, the Creator is called *Elokim*, signifying *Bina*. This means that He created the world by the property of *Bina* for the purpose of correction.

Elokim consists of *MI-Bina* and *ELEH-Malchut*. Thanks to the constant union of *MI* and *ELEH*, the world can exist. The Creator is *Bina*, called *Elokim*, and as a result of *Ohr Hochma* clothing in *Ohr Hassadim*, the union of *MI* and *ELEH* provides *ELEH* with the property of *Bina*. It is through this correction that the world is able to exist.

The union of *MI* and *ELEH* does not permit for the existence of other, foreign, egoistic forces within the *Partzuf*. These are the so-called "other gods," who cannot sustain the world, as they separate *MI* from *ELEH* and do not clothe the Light of pleasure (*Hochma*) in the altruistic intention of *Hassadim* (for the Creator's sake), which leads to *Ohr Hochma* departing the *Partzuf*, leaving *ELEH*. Therefore, it is forbidden to believe that man is governed by any other forces besides the Creator, for instead of existence and reception of the Light of Life, such belief brings the world and man only ruin and disappearance of this Light.

152. With the exception of *ELEH*, everything is written in Aramaic. This is called "translation." He asks: However, should you suggest that it is because the holy angels do not understand the translation, i.e., the Aramaic language, then everything should have been said in Hebrew, so the holy angels would hear and be grateful for it. He replies: This is exactly why it is written in the translation (in Aramaic), as the holy angels neither hear nor understand it, and hence will not envy people, which would be detrimental to the latter. For in this case, even the holy angels are called Creators, and they are included in the group of Creators, but they have not created Heaven and earth.

Aramaic is referred to as "translation." It is very close to the holy language of Hebrew, but angels neither need nor know it nonetheless. Yet, they know and need all the other languages of the nations of the world. This is so because the translation from the holy language is called its "reverse side," its *VAK* without *GAR*.

In other words, there is an altruistic language, which is hence called "holy," and its reverse, preliminary stage, hence called "translation," is the Aramaic language. No other language in the world but Aramaic can act as translation from the holy language. All the other languages in the nations of the world (egoistic desires) are strictly egoistic and are unrelated to altruism. They are not *AHP* with regard to *GE* (the holy language).

Therefore, the translation is truly close to the holy language. However, there is one distinction here, which renders it unnecessary to angels: the holy language is like the scale pointer that shows the extent of balance between the right and left scales, where the pointer moves between the two scales and delivers its judgment—toward the scale of reward (for merits) or towards the scale of punishment (for sins). It brings everything back to the state of correction, to purity and holiness, and is hence called the holy language ("Introduction to The Study of Ten Sefirot," item 120).

As it is written in item sixteen, Heaven, earth, and all that inhabit them were created by *MA*, i.e., *Malchut*, as it is written, "*MA* = WHAT = HOW glorious is Your name in all the earth, which You have set above the Heavens!" Indeed, Heaven was created by the name (property) of *MA* (*Malchut*), whereas the Heaven that is mentioned alludes to *Bina*, called *MI*. But all is explained by the name *Elokim*.

The name *Elokim* is revealed in Heaven and earth, which were created by the power of *MA*, by attaching the letters *ELEH* from *Ima-Bina* with the help of *MAN* and good deeds of the lower ones. Therefore, the Light of *GAR*, i.e., *Ohr Hochma*, called *Elokim*, is consistent neither in Heaven (*Bina*) nor on earth (*ZON*).

Typically, only *GE* are present above the *Parsa*, in *ZON* of the world of *Atzilut*, whereas their *AHP* is below the *Parsa*, in the worlds *BYA*, for *ZON* themselves are unwilling to receive *Ohr Hochma* unless it is to be passed on to the *Partzufim*—the souls of the righteous—in the worlds of *BYA*.

When the lower ones, the righteous that exist spiritually in the worlds of *BYA*, raise *MAN* from below upwards, from their place in *BYA* to *Malchut de Atzilut*, *MA* turns into *MI* and the letters *ELEH* join with *MI*. Together, they create the word *Elokim*, which is the Light of Heaven and earth. However, if the lower ones corrupt their deeds by sinking into egoistic intentions, the Light disappears and leaves *Sefirot K-H* with the Light *Ruach-Nefesh* (called *MI* or *MA*), while the letters *ELEH* fall into the impure forces, for *MI* is *GE* and *ELEH* is *AHP*.

Therefore, the entire correction depends exclusively on attaching the letters *ELEH* to *MI* with the help of *MAN*. Hence, this correction is called the "holy language," like the scale pointer, which determines the balance between egoistic desires and altruistic intentions, i.e., the reception for the Creator's sake. This is why the scale pointer is set in the middle, and by means of such interaction of the properties of *Malchut* (the will to receive) and *Bina* (the will to bestow), one can achieve the reception of *Ohr Hochma* for the Creator's sake.

The Light is called "holy," as it passes the holy name *Elokim* to *ZON*, descends from *Bina* to *ZON*, and transfers the letters *ELEH* to the pure and holy side, to the scale of merit. This is why the Hebrew word for "scales" is *Mawznaim* (from the word *Awzen*), for the Light in *AHP* (*Awzen-Hotem-Peh*) is named according to its highest Light, the Light of *Awzen* of the *Sefira Bina* or *Ohr Neshama*.

Keter	Galgalta	Forehead/Skull	Yechida	GE
Hochma	Eynaim	eyes	Haya	
		Parsa		
Bina	Awzen	ear	Neshama	AHP
ZA	Hotem	nose	Ruach	
Malchut	Peh	mouth	Nefesh	

And the language of translation called *Targum* is opposite to the holy language of *Mawznaim* (scales). It is so because when the lower ones do not raise *MAN* and do not harbor pure intentions, it is defined as an aspiration to use only the desires to receive, designated by the letters *ELEH*, and which do not aspire to unite with the desire (property) of bestowal (the letters *MI-Bina*). As a

result, *AHP* of *ZON*, called *MA*, descend and Heaven and earth (*ZON*) return to the state of *VAK*.

Such a state is called the language of *Targum*. The *Gematria* of the word *Tardema* (sleep) matches that of the word *Targum*. In Hebrew, the word *Targum* is spelled with the same letters as the words *Tered MA*, which means "descending *MA*," for through this spiritually impure language, *AHP* = *MA* (designated by the words *Tered MA*) becomes revealed. This leads to the descent from the scale of merit to the scale of punishment. While this is happening, the state of *GE* is called "sleep."

However, all this refers only to *ZON*, to Heaven and earth created in *MA*, the desires of reception. This is because they have emerged as a result of a *Zivug* on *Yesod*, called *MA*. But the holy angels that emerged from the *Zivug de Neshikin* (kissing *Zivug*) of *AVI*, and which have only *MI* but no *MA* (only altruistic desires of bestowal, the property of *IMA-Bina*), permanently exist in the state of *VAK* without *GAR*, that is, without *Ohr Hochma*.

On the other hand, their *VAK* is *Ohr Hassadim* of *MI* = *Ima-Bina*. *Ohr Hassadim* in *Bina* is as important as *GAR*, for it fills desires with just as perfect a sensation as does the *GAR*, to the point that they reject *Ohr Hochma*, just like *Ima*. And there is holiness in them; hence, *GAR* are called holy, as well.

There are two reasons why angels do not respond to the language of *Targum*, which adds *MA* to *ZON* and returns *ZON* to the state of *VAK*:

1. Even when *ZON* are in the state of *GAR* due to the influence of the holy language, angels do not receive *GAR* (*Hochma*) from it, as, just like *Ima*, they want only *Ohr Hassadim*.
2. The addition of the *Achoraim* (*AHP*) does not apply to angels whatsoever; they lack the properties of *MA*. Hence, *The Zohar* says that THE HOLY ANGELS HAVE ABSOLUTELY NO NEED for translation AND DO NOT LISTEN to it. They do not need it because they neither lose anything when it is present nor gain anything when it is absent, as they constitute the property of *VAK* and lack the property of *MA*.

AND THEY SHALL NOT ENVY MAN—this sentence refers primarily to the damnation of other gods, the forces that prevent man from revealing *GAR*, *Ohr Hochma*. As a result, he loses the Light and the letters *ELEH*, for angels do not have the properties of *GAR de Hochma* either, but only *GAR de Hassadim*. Thus, they feel ashamed of their descent to such a low degree, and envy us for considering ourselves significant.

The Zohar says that in this case, even the holy angels are called "Creators," but they have not created Heaven and earth and are called "Creators-*Elokim*" (forces) because they come from *Ima-Bina* (called *Elokim*), thus existing in the general *Elokim*. But THEY HAVE NOT CREATED HEAVEN AND EARTH, for they cannot uphold the existence of Heaven and earth in *GAR de Hochma*. However, Heaven and earth (the correction of the world to its ultimate merging with the Creator) cannot exist unless man settles there (man must consist of egoistic and altruistic desires) and sows and reaps (corrects his egoistic desires by uniting with the properties of *Bina*). This existence is possible only in the Light of *GAR de Hochma* (the reception of *Ohr Hochma* for the Creator's sake). Hence, angels do not create Heaven and earth.

153. He asks: earth is called *Arka*, when it should read, *Ar'a*. He answers: because *Arka* is one of the seven lands below, where the sons of Cain's sons reside. Indeed, after being banished from the face of the earth, they descended there and fathered generations; wisdom became so lost that all understanding was lost, and this is a double land, consisting of darkness and Light.

Each of the seven *Sefirot* (the six *Sefirot* of *ZA* and *Malchut*) contain the properties of the other six. Thus, each one of them contains the seven *Sefirot HGT NHYM*. In other words, *Malchut*, too, has seven *Sefirot*, and the lower world contains seven lands, as well, called *Eretz*, *Adama*, *Arka*, *Gia*, *Neshia*, *Tzia* and *Tevel*.

Our land is called *Tevel* and is the highest of the seven lands. *Arka* is the third of the seven lands. The souls of Cain and Abel descend from the word *Elokim*, but due to the impurity that Chava (Eve), Adam's wife, received from the serpent, the soul of Cain emerged first from the letters *ELEH*, followed by the soul of Abel, which emerged from the letters *MI*. These two *Partzufim* were meant to unite and incorporate their properties in one another, which would make the name *Elokim* shine in both of them, as when *MI* is permanently present in *ELEH*. However, the impure force that emerged together with Cain's soul incited him against his brother (*MI* of the word *Elokim*) to the point that he rose against Abel (*MI* in *Elokim*) and slew him. This is because the disappearance of the property of *MI-Bina* from *ELEH* is tantamount to murder.

Without the support of the properties of *MI*, *ELEH* (Cain's own property) fell into the impure forces: from the spiritual level of the holy land to the impure place (of egoistic desires). And he lost his descendants (*Partzufim* filled with Light) because of the rule of the impure forces (the disappearance of the screen).

Thus, the holy language within him was substituted for translation, for he had lost the wisdom (*Ohr Hochma*). After all, the impure forces lack wisdom, as they have only the Light of *HB* without *Daat*.

The slaying of Abel, i.e., the exit of Light from this *Partzuf* (item 152), occurs because *MI* is formed in *ZON* exclusively by the power of *MAN* (raised by the pure thoughts of the righteous in the worlds of *BYA*). Then appear the letters *ELEH*, and the word *Elokim* becomes as complete in *ZON* as it is in *AVI*. *Malchut* ends just like *ZA*, like *Ima*, due to the replacing of the letter *Hey* with *Yod* (item 17).

However, the letter *Hey* does not disappear from *MA* forever. Rather, it simply enters the inner part of *Malchut* and hides there (the will to receive receives its fulfillment from altruistic actions, from *Ohr Hassadim*. Hence, its egoistic aspirations are temporarily unfelt, as they are concealed in *Ohr Hassadim*). Meanwhile, the letter *Yod* is revealed in *MI*.

This is why the Creator's holy name *Elokim* is also found in *ZON*, in Heaven and earth. However, Cain raised *MAN* not in holiness and purity, but wished to use the letters *ELEH*—which relate to him—for his own pleasure. This is described as, AND CAIN ROSE UP AGAINST ABEL, HIS BROTHER, for he put himself above his brother, to rule over *MI* (Abel).

However, *AHP* of *Nukva* (the hitherto concealed letter *Hey* of *MA*) were immediately revealed, and the word *MI* disappeared from *Malchut*. Hence, Abel's soul, which stems from *MI* of *Nukva* (*MI* fill the *Partzuf* with Light and are considered its soul) ascends and disappears as well, as is described by the words, AND SLEW HIM, for the Light's exit from the *Partzuf* is referred to as death.

This is why *The Zohar* describes this process in the following way: The serpent's impure force was within Cain (*Beresheet*, 2:4); hence, he wished to strengthen the letters *ELEH*, annul *MI*, and govern them. That is why he revealed *AHP* of *Nukva* (*MA*) and *MI* disappeared from *Nukva*, whereupon Abel's soul, which descends from *MI*, disappeared as well (AND SLEW HIM).

Thus, Cain himself (*ELEH*) fell under the rule of the impure forces, called *Arka* or *Eretz Nod*, as it is written in the Torah: "And he settled in the land of Nod" (*Beresheet*, 4:16).

The Zohar calls it a double land, one that contains both Light and darkness. This is because Light and darkness mix and act (rule) together, as there are two rulers in that land, who divide the power equally between them. One rules over darkness, the other over Light. Hence, in this state one is unable to separate Light from darkness, and only help from Above, the descending Light of reason, enables one to tell between the true Ruler and the lord of darkness.

154. And there are two rulers there—one rules over darkness and one over Light, and they become hostile to each other. When Cain descended there, they joined together and became complete. And they all saw that they were Cain's descendants. Therefore, their two heads are like two serpents, except for when the ruler of Light defeats the other, the ruler of darkness. Hence, they enter Light and darkness, and become as one.

We need to review item 14, which expounds on the creation of the holy name *Elokim*. First, the letters *ELEH* ascend and join *MI* to form a simple word, since *Ohr Hassadim* is still insufficient, whereas holiness (*Ohr Hochma*) cannot enter the *Kli* (desire) without being clothed in *Ohr Hassadim*. Hence, it is concealed in the name *Elokim*.

That is why a *Zivug* takes place in *MI*— to receive *Ohr Hassadim*, which clothes *Ohr Hochma*, thereby correcting the name *Elokim*: *MI BARAH ELEH—BARAH* is the source of *Ohr Hassadim*, which clothes *Ohr Hochma*, thus connecting *MI* to *ELEH*, which brings correction to the name *Elokim*. *MI-Bina* consists of *GAR* (*AVI* with the property of pure altruism), who never receive *Ohr Hochma*, and *ZAT* (*YESHSUT*), who do receive *Ohr Hochma*.

Therefore, as the letters *ELEH* begin to ascend to *MI*, they first rise to *ZAT de MI* (*YESHSUT*), who receive *Ohr Hochma*, but are currently concealed in the name *Elokim*. Then transpires the second *Zivug* on *GAR de MI*, *AVI*, altruistic desires, which provide *ELEH* with *Ohr Hassadim*, thus bringing correction to the name *Elokim*.

AVI	–	GAR de Bina	–	Ohr Hassadim
YESHSUT	–	ZAT de Bina	–	Ohr Hochma
ZON				

Since *ELEH* lacks *Ohr Hassadim*, those deprived from *Ohr Hochma* are called *Partzuf* Cain. Not only did Cain fail to raise *MAN* to receive *MI* with *Hassadim*, he also wished to receive *Ohr Hochma* from *AVI*, thereby destroying the *Partzuf* named Abel, for the egoistic desires of *AHP de Malchut* of *Atzilut* were exposed. The Light disappeared from *Partzuf* Abel, signifying its death, whereas Cain himself fell into the impure forces—*ELEH*.

The place of these impure forces is called *Arka*. Also, two rulers exist there, emerging from the impure *ELEH*: when *AHP de MA* in *Malchut* is concealed, while *AHP de MI* are revealed, they can pass the Light from the perfect, pure, and holy name *Elokim* to the souls. *Ohr Hochma* of *ELEH* (received by

YESHSUT) then clothes in *Hassadim* (received from *AVI*), and the holy name *Elokim* becomes revealed.

However, since the impure forces cling only to the *AHP* of the pure forces (to *MA*), the letters *ELEH* within them exist in two incomplete states: (i) when no *Hassadim* are present at all; (ii) when *Ohr Hochma* in *ELEH* cannot clothe in *Hassadim* due to the lack of *Hassadim de MI*; hence, *ELEH* are kept in darkness.

This is the male part of the impure *ELEH*, as these *Kelim* are intended for *Ohr Hochma*. However, they have no *Hochma* due to the lack of *Hassadim de MI*. Hence, they are kept in darkness, devoid of both *Hochma* and *Hassadim*. Yet, these are great *Kelim*, for if they had been able to receive *Ohr Hassadim*, they would have been able to receive *Ohr Hochma* within it, too.

The female part of the impure *ELEH* stems from *AHP de MA* of the holy *Nukva*, the *Kli* for *Ohr Hassadim*. However, the impure *Nukva* is considerably injured, as she is the basis for everyone's remoteness from the Creator, as she impersonates the holy *Malchut*. Depending on the extent of her corruption, she has a multitude of impure names. Yet, she still retains a tiny Light (*Ner Dakik*), since her *Kelim* stem from *AHP de MA*, the roots of which are *Kelim* of *Ohr Hassadim*.

These male and female parts of the impure *ELEH* are *ZA* and *Malchut* of the impure forces, the two rulers in *Arka*. The male part rules over darkness and the female part rules over the Light that is there. They complain against each another, since they are opposite. The male part complains because it is the *Kelim* of the letters *ELEH*, which are empty of *Ohr Hochma*; it hates the forces of remoteness from the Creator and forgery, existing within the *Kelim* of the female part of the impure forces, and prefers to remain in its darkness.

Nukva of the impure forces, however, who has a small Light of *Hassadim*, does not aspire for *Ohr Hochma*, let alone for the darkness in which her male part abides. Therefore, she complains about the male part and distances from it. As *The Zohar* says, two rulers govern there: one (the male part) over darkness, and the other (the female part) over Light, and they are hostile towards each other, for the male part rules over darkness and the female rules over Light. Hence, they hate, slander, and complain against each other. And since they are thereby distanced from one another, they cannot expand their dominance and are incapable of causing any harm.

However, after Cain had sinned and dropped the pure letters of *ELEH* of his soul into the impure forces of *Arka*, his *ELEH*, which are concealed from *Hassadim*, clothed in the tiny Light present in the impure forces. This revives

the small *Kelim de Hochma* in Cain's *ELEH*, for the Light of the impure forces bestows life upon them, just like the pure Light of *Hassadim*.

As a result, the male part of *ELEH* of the impure forces, too, made a *Zivug* with this *Nukva*, who clothed Cain's *ELEH*, since he has these *Kelim*, as well. With the help of this *Zivug*, Cain fathered his descendants, the sparks of *Ohr Hochma* that remain in the letters *ELEH*, which are not mixed with the male impure *Kelim* of *ELEH* that clothed in the Light of *Nukva* of the impure forces.

This is why *The Zohar* says that when Cain descended there, everything merged and became complete, for the sparks of *Ohr Hochma* that remained in Cain's *ELEH* were clothed in the Light of *Nukva* of the impure forces. Consequently, her male impure force wished to enjoy the sparks of *Ohr Hochma* that are in Cain's *ELEH*.

Hence, they made a *Zivug*, i.e., spread and completed one another, and everyone saw that they were the descendants of Cain, that this *Zivug* produced the descendants, the clothing of the sparks of *Ohr Hochma* in Cain's impure *ELEH*. Thus, the sparks of *Ohr Hochma* of Cain's soul were revealed, and everyone saw that they were Cain's descendants, born of a vile *Zivug*.

Therefore, their two heads are like two serpents, for they were born from a union of the male and female parts of the impure *ELEH*, which are initially opposite to one another. Therefore, Cain's descendants have two heads, from the two impure forces: one craves the darkness of the desires to receive *Ohr Hochma*, and the other craves the Light within the impure desires of the impure *Nukva*. And the two serpent heads correspond to the two animals that belong to the system of the pure forces: the bull and the eagle.

However, the two heads exist only when the male part is dominant, when darkness rules. Indeed, by clothing in the Light of *Nukva* in order to enjoy the small sparks of *Ohr Hochma*, the male part also supports (against its will) the dominance of its *Nukva*, for it wants her Light. As a result, their descendants have two heads: the first pulls in one direction and the second in another.

Nukva of the impure forces does not need their male part whatsoever, as her male part exists in darkness and cannot give her anything. Therefore, *Nukva* dominates and prevails in her impurity, leaving nothing of the properties of the male part. Consequently, Cain's two-headed descendants become one-headed.

The Zohar tells us that the ruler of Light defeats the lord of darkness. When the impure *Nukva*, which has the Light, dominates, she defeats the male impure part, as well as the other male ruler. She defeats the male part, fully subduing it to her rule, and they include themselves in her Light and darkness, and become

as one. Consequently, the rule of the male part (darkness) is included under the rule of the female part (Light), and the two heads become one.

155. For these are the two rulers, called Afrira and Kastimon, who resemble holy angels with six wings. One has the image of a bull, and the other of an eagle. And when they unite, they create an image of man.

The male impure force is called Kastimon (from the word *Kosti*, devastation), for it is darkness and is unfit for man's life. And the impure *Nukva*, the female part, is called Afrira (from the word *Afar*, dust), and is unfit for sowing. She is called so in order to show that although she contains Light, she is insufficient for sowing the seed and producing harvest to feed human beings.

The Zohar also says that she resembles holy angels with six wings, for the six wings of the holy angels correspond to the letter *Vav* in the name *HaVaYaH*. In contrast, there are only four wings in the impure forces, corresponding to the name *ADNI*, indicating the height of the impure forces with regard to the holy angels, opposite them.

The Upper Light is called "wine," bringing joy to the Creator and to human beings. However, wine residue contains *Sigim* or wine yeast. And from this waste emerges the foremost wrecker of the world, for he is still connected to purity (to yeast) and has the image of a man. However, as he descends to bring people harm, he assumes the image of a bull. This is why a bull is the first of the four main types of wrecker.

Hence, *The Zohar* tells us that Kastimon is a wrecker in the image of a bull, thus indicating that it is the basis of all wreckers that are called "the impure bull." It is the *Sigim* of the Supernal *Ohr Hochma* of the holy name *Elokim*, the impure *ELEH* that correspond to the pure *ELEH* of the name *Elokim*. For *Sigim* and yeast stand below it, but since it is still connected to purity, it has the image of man, for *Ohr Hochma* of the name *Elokim* is *Tzelem* (image and likeness) of man, of which it is said: "*Be Tzelem Elokim*—created man in image and likeness."

Yet, when separated from purity (altruism) through deterioration of its desires and, consequently, of its properties, it descends to its place (befitting these properties) in *Arka*, and assumes the image (properties) of a bull. And its *Nukva* assumes (in *Arka*) the form (properties) of an eagle, in congruence with her goal and action of *Linshor* (to fall out)—to bring about the fall of human souls under her power.

Hence, the word *Nesher* (vulture) is derived from the word *Neshira* (fall), just as leaves fall from a tree, for the role of the impure *Nukva* is to seek people out

and bring them to a state of night and darkness, to the destruction of the holy covenant, as a result of which people's souls depart from them (item 131).

Therefore, *The Zohar* tells us: "And when they unite, they form the image of man," i.e., if they return and unite with purity, existing as wine yeast, they return and assume once more the image of man, just as before they descended to Arka and became wreckers.

156. When they are covered with darkness, they turn into a serpent with two heads, and move like a serpent. They soar in the void and bathe in the Great Sea, and when they approach the chains of Aza and Azael, they rile and rouse them and leap into the mountains of darkness, thinking that the Creator wishes to bring justice upon them.

I suggest that the reader will try to comment on *The Zohar* on his own, without any help, and then compare his thoughts with those stated below. This way, we might understand what Rabbi Yehuda Ashlag has done for us with his commentary. Prior to the appearance of his commentaries on the books of the ARI and *The Zohar*, there was no way for us to understand Kabbalah correctly, and only a handful of people in each generation could climb the spiritual ladder on their own.

Now, however, I assure the reader that simply by constantly reading even my books, which retell the compositions of the great Kabbalists, Rabbi Ashlag and his elder son and my teacher, Rabbi Baruch Ashlag, anyone can attain ascension to the Creator. I think that those who have already read previous books realize that this is truly possible!

As *The Zohar* already mentioned in item 154, when the impure *Nukva* dominates man through her Light, the two heads become as one. However, in the darkness, when the male part, called Kastimon, dominates, they turn into a serpent with two heads, for the male part is unable to annul the power of the female part, as it needs to be clothed in her Light. Hence, the serpent has two heads. And they move like a serpent—aiming to bring harm (the property of the serpent), to tempt Chava to dine on the fruit of the Tree of Knowledge.

By the power of the *Rosh* of the impure *Nukva* they soar in the void, which contains the root of the impure force, called "void" or the greatest fall, as it is written: "They ascended up to Heaven, they descended down to the abyss" (*Tehilim*, 107:26). By the power of the impure male part, they bathe in the Great Sea, in *Ohr Hochma* of the impure forces.

Therefore, *Arka* is called the Land of Nod, as it constantly sways from the rule of the two heads: those that reside there keep alternating between ascending up to the Great Sea and descending down into the void.

The angels Aza and Azael are very exalted angels. Indeed, even after they had fallen from Heaven into our world, into the mountains of darkness, linked by a metal chain, so great was their power that with their help Bil'am (Balaam) attained the degree of prophecy, of which it is written: "Sees the Creator's presence" (*Bamidbar*, 24:4).

This is described as "falls and opens his eyes," for Aza is referred to as "falling" because of his fall from Heaven to earth. And Azael is called "he who opens his eyes" with regard to Aza, at whose face the Creator throws darkness. And with regard to Bil'am's prophetic degree, our sages have said the following: "There has not been a prophet in Israel like Moshe, not in Israel, but there was one among the nations of the world, and his name was Bil'am" (*Bamidbar-Raba*, 14)—so great was his prophetic degree.

And the reason for their downfall from Heaven to earth lies in their complaints against man at the moment of his making. Yet, there were many angels complaining and objecting, so why did the Creator cast down only these two? The answer to this question can be found in items 416-425 of the chapter "*Balak*" in *The Zohar*. Briefly, it says that when the desire to create Adam (or man, since the Hebrew word for man is Adam) appeared in the Creator, He summoned the Supernal angels, seated them before Him, and told them of His desire to create man.

The angels replied: "What is man, that You are mindful of him?" (*Tehilim*, 8:5), meaning what are the properties of this man that You so wish to create? He replied to them: "This man will be similar to Me and his wisdom will surpass yours, for the human soul includes all the angels and Supernal Degrees, just as his body includes all the creatures of this world."

Therefore, at the moment of creation of man's soul, the Creator summoned all the Supernal angels, so they would pass all of their properties and forces to man's soul. It is therefore written: "Let us make man in our image, in our likeness," meaning that man's "image and likeness" includes all of the properties of all the angels.

The words "image and likeness" are written in quotation marks, since the words *Tzelem* and *Demut* (image and likeness) are not mere words that simply describe likeness. Rather, they constitute very meaningful spiritual notions.

But the angels' question should be interpreted as follows: "What kind of a creature is this man and what is his nature? How shall we benefit from passing (including) our properties in him?" The Creator replied to this: "This man will be similar to Me and his wisdom will surpass yours." In other words, the Creator thus promised them that man will embrace all of their qualities (the properties of *Tzelem*), and that he will be wiser than them. However, because of their connection to him, they will also benefit from his great attainments and acquire everything that they presently lack.

This is because the human soul includes all the spiritual degrees and all the utmost properties of all the angels. And just as his body includes all the materials and creatures of our world with all of their properties, so was the Creator's wish that his soul would absorb the whole of creation within it.

It is written in the Torah: "Yaakov and Israel shall be told of the Creator's works (*Bamidbar*, 23:23)." The sages have said that in the future the angels will ask Israel for things that they do not know themselves, for Israel's attainments will be beyond that of the angels. Hence, all the angels took part in the creation of man and integrated all their properties within him.

However, once man was created and sinned, thus becoming guilty before the Creator, the angels Aza and Azael appeared before the Creator with accusations "that man, whom You have created, has sinned before You." For these words, the Creator cast them down from their exalted and holy degree, and thus, they began to deceive human beings.

Of all the angels, only these two, Aza and Azael, came before the Creator to complain about Adam's sins, for only they knew that man shall return to the Creator. However, Aza and Azael also knew that the harm brought to them by man's sin will not be corrected by this return. Moreover, they would prefer man to not return in his desires to the Creator at all. This is why they were the only ones that complained about Adam's sin, because from their perspective, this sin is incorrigible.

The thing is that the breaking of the vessels and Adam's sin constitute the same breaking, disappearance of the screen (anti-egoistic willpower or intention to act for the Creator's sake). The difference is that the breaking of the vessels signifies the breaking of the screen in the *Partzuf* called "world," while Adam's sin is the breaking, disappearance of the screen in the *Partzuf* called "soul." The difference between these two *Partzufim* is that the *Partzuf* called "world" is external with regard to the inner *Partzuf* called "soul." The soul exists within the world and is sustained by it.

The breaking has its causes and consequences. It is necessary for mixing all the properties of *Bina* and *Malchut*, and must transpire both in the spiritual world and within the soul, to impart the properties of *Bina* to *Malchut*, and thus enable her to correct herself.

The breaking of the world of *Nekudim* led to the breaking of the eight *Sefirot Hesed-Gevura*-2/3 of *Tifferet* and 1/3 of *Tifferet-Netzah-Hod-Yesod-Malchut*, four *Sefirot H-B-ZA-M* in each one that in turn consists of ten *Sefirot*, in all: 8 x 4 x 10 = 320 (*SHACH*) parts. As a result of the mixing of all the parts, each part in turn consists of 320 parts. All of these 320 parts, called *Nitzotzin* (sparks), acquired the egoistic will to enjoy by receiving the Creator's Light, which signifies their descent into the impure forces.

In the spiritual realm there are no locations or departments of pure and impure. However, for the purpose of conveying information more vividly, we envision the reception of lower properties as a descent, the reception of more spiritual properties as an ascent, the attainment of equivalence of form as a union, and the emergence of a new property as separation. The appearance of egoistic desires in a spiritual object is considered a descent into the impure forces, although these forces exist within us (and not vice versa), and simply become more apparent. There is nothing surrounding us, for everything is within: all the worlds and desires, both pure and impure.

By studying Kabbalah we attract the emanation of the Light that surrounds our soul (see "Introduction to The Study of Ten Sefirot," item 155), which cultivates within us a desire for correction. Then, as we attain the degrees of the spiritual worlds, we begin to feel the spiritual Light that corresponds to each degree, through which we begin to discern egoistic and altruistic parts in each of our properties.

By comparisons to the Light, we perceive our egoistic parts as evil, and to the extent that we sense it, we distance ourselves from it and refuse to use these desires. Conversely, we perceive our altruistic desires as good for us, but, having no strength to use them, we submit a request, receive the necessary strength, and accept the Light for the Creator's sake, thereby ascending to a higher degree, where this process repeats itself.

The return (*Teshuva*—repentance) means that by raising *MAN* (request for correction), we elevate some of the 320 corrupt parts from the impure forces, into which they fell, back to the world of *Atzilut*, where they existed prior to Adam's sin. However, we are powerless to sort out and correct, i.e., to elevate the

thirty-two parts of *Malchut* herself, which exist in the eight *Sefirot* of this *Partzuf* (world), for their level of corruption is beyond our ability to repair them.

Therefore, out of the 320 (*SHACH* = *Shin* + *Chet* = 300 + 20) parts, we can, that is, we are entitled to and must sort out and correct only 320 – 32 = 288 parts (*RAPACH* = 288) by our return to the Creator, i.e., 9 x 32, where nine designates the first nine *Sefirot* in each *Sefira* that we are allowed to correct. Yet, we are unable to correct *Malchut* of each *Sefira*, for this requires a Light of a special power. We will receive this Light from the Creator only after the correction of all the other 288 parts, that is, at the end of correction.

These thirty-two parts of *Malchut*, which are impossible and thus prohibited to correct, are called *Lev HaEven* (*Lamed-Bet Even*—thirty-two stones). As I've repeatedly mentioned, there is no such notion as "prohibition" in Kabbalah; this word is used when it is necessary to point out the futility of trying despite one's weakness and limitation. "Prohibited" means impossible, beyond one's power. Moreover, it is not the Creator's prohibition; rather, as a result of one's personal faith and experience, one should admit that "prohibited" alludes to whatever is still beyond one's power to correct.

Therefore, *GAR de AVI* are concealed, and their Light does not shine. After all, for all of its ten *Sefirot* to shine, a *Zivug* needs to be made on *Malchut* herself, for *Lev HaEven*, the thirty-two uncorrected parts of *Malchut* herself are a supplement to their ten *Sefirot*. And as long as these *Kelim* are missing, a complete *Zivug* is impossible. However, when the complete analysis and correction of the 288 (*RAPACH* = *Reish* + *Peh* + *Chet* = 200 + 80 + 8 = 288) *Nitzotzin* is completed, *Lev HaEven* will be corrected by itself, and no effort or corrections shall be required on our part.

So the prophet says: "A new heart also shall I give you, and a new spirit shall I put within you; and I shall take away the stony heart out of your flesh, and I shall give you a heart of flesh" (*Yechezkel*, 36:26). Then *AVI* will receive their Light. However, this will occur at the end of correction, and before the end of correction, *AHP* of *AVI* will not be able to receive correction by means of our return, for we will be able to correct all of our egoistic desires, except for our very essence, *Malchut de Malchut*.

These angels—Aza and Azael—are the real *AHP de AVI* that were destroyed during the breaking of the vessels, and were nearly restored before the sin of Adam. However, Adam's sin destroyed them once more, this time until the very end of correction.

Hence, both angels were complaining to the Creator about their Light, which has disappeared because of Adam, for they saw that there was no hope that Adam would correct them through his return to the Creator. Moreover, they saw that by his return, Adam had lowered their degree even more, for now the entire correction and return was limited to only 288 parts, without any participation or even mentioning of the thirty-two forbidden parts, *Lev HaEven*, which refer to the correction of *AVI*, whose Light is the Light of these angels, just as the *Kelim* of the true *AHP de AVI* are their *Kelim*.

Each raising of *MAN* designates cutting off, separation of impurity—*Lev HaEven*—from the food, *RAPACH* = 288 *Nitzotzin*, the parts that can be corrected. It follows that by preventing Aza and Azael from participating in the correction of *Lev HaEven*, we lower them even more. This is why the two angels complained to the Creator and tried to impede Adam from returning. After all, his return lowers them even further, for the thirty-two parts refer to them.

Therefore, when the Creator saw that their complaints threatened to weaken man's strength to return to Him, He told them that Adam's sin did not spoil anything for them. For although there is greatness and holiness in them while they are in Heaven and no impure forces can cling to them, still this perfection is incomplete, as they cannot exist in our world, in a place of impure forces.

The Creator told them: "Hence, you have lost nothing as a result of Adam's sin, for you are no better than him anyway, as your degree is merely the result of the place of your residence." And since the Creator's words constitute His actions, they fell instantly from Heaven to earth (into egoism, of course, not to the physical earth!).

And since they came (spiritually descended) to the corporeal life (as Kabbalah defines it), they began to sort through and analyze the thirty-two parts of complete egoism, called the "daughters of men," of which the Torah says: "And the sons of great (angels) saw the daughters of men (egoistic *Nukva*), that they were fair (they saw in her an opportunity for egoistic reception of pleasure), and they took them as wives (used their egoistic desires), whomsoever they chose (they themselves chose precisely this low state)" (*Beresheet*, 6:2). For they did not want to separate the impurity of the thirty-two egoistic parts and prefer only 288, but took everything they wished, including *Lev HaEven*.

Hence, they also transgressed with *Nukva* Lilit (Lilith) the sinner, and wished to draw the entire world toward sin, to fling it into the last stage of egoism, for they did not wish man to return, as it completely contradicts their root.

What did the Creator do? He put them in iron chains! For the Creator saw that if they had the power to return to Heaven after the sin, all the people would fail in their attempts to aspire to the Creator in their desires, as the dominance of these egoistic angels (forces) in man would be too great. (Rashi—the great eleventh century Kabbalist and Biblical commentator—says that the entire Torah speaks in the words of man. Hence, everything is described in notions of time and sequence of events. Similarly, the Creator seemingly creates and only then sees the results of his work).

Therefore, although their root is quite high, the Creator gave the root of the impure forces His permission to act (here we see that the Creator governs all the forces in creation). This root is called *Barzel* (iron), as it is written: "There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (*Melachim*, 1, 6:7), for iron is an impure force.

And since this impure force clang to the two angels and bound them, as if with iron chains, by the desires that it dictates to them, such a state is characterized as being in the mountains of darkness, from which they can no longer ascend until the end of correction.

And when they approach the chain of Aza and Azael, rile and rouse them, it designates the awakening of the fourth part of the will to receive, *Malchut de Malchut*, the greatest desire to receive, called "wrath and rage." And they leap over the mountains of darkness, thinking that the Creator wishes to bring justice upon them, for being bound by iron chains, they could not ascend to their roots and receive *Hochma.*

Therefore, this action is considered leaping, an attempt to ascend, followed by a fall, as a result of which they descend even deeper into the mountains of darkness. And they think that because of their leaps (attempts to receive the Light from their root), the Creator is becoming increasingly stricter with them; thus, they decide to stop leaping.

However, even though they cannot give anything, as their attempts to reach up are mere leaps and falls, it is nonetheless enough for the two rulers to receive *Ohr Hochma* from them, as this gives them the strength to swim in the sea of *Hochma* of the impure force, whereas before they had only the strength to bathe in it.

The reason for this is that there is no action in this exalted impure force, and everything is limited only in thoughts and desires, for such is the essence of the impure forces (desires) that separate us from the Creator—before the level of an action is achieved, purity disappears from it. Therefore, the impure forces will never reach the level of an action.

Hence, the work for the impure forces is called *Avoda Zara* (alien work or idol worshipping), as it is alien to spiritual work "for the Creator's sake," and is performed according to the instruction and desires that the impure forces insert into man's thoughts. In this alien work for an alien master, the Creator punishes even for mere thoughts and desires, as the prophet said: "That the house of Israel may understand in their own heart" (*Yechezkel*, 14:5). And the sages have said that man is accused and punished even for thoughts, desires, and doubts in the alien work that transpires in his heart in exactly the same measure as for a completed action. Hence, the leaps of Aza and Azael are sufficient in their desire to receive *Hochma*, although in reality they received nothing.

157. And these two Creator-appointed rulers swim in the Great Sea, fly up from there, and at night go to Naamah, the mother of witches, for whom the first people fell (*Beresheet*, 6:1-4). And they wish to approach her, but she leaps 60,000 *Parsa'ot* and assumes several different forms, so that people may be deceived and enticed by her.

After receiving power from Aza and Azael, they can now make a *Zivug* with Naamah, as the first angels Aza and Azael erred. From that *Zivug* with Aza and Azael, Naamah gave birth to all the spirits and witches of the world. The Torah calls Aza and Azael the "sons of Gods" or the "sons of the great" (*Beresheet*, 6:2).

Yet, how could such exalted angels stoop to such depraved actions with Naamah, and why did she give birth to spirits and witches, and not to people?

The thing is that the Upper World (*AVI*) was created by the letter *Yod*, by the male part, which have nothing of the fourth part of *Malchut*, called *Malchut de Malchut*. However, *ZON* (the lower world) was created by the letter *Hey*, which includes *Malchut de Malchut*. *AVI* aspire only to *Ohr Hassadim*, to altruistic actions (bestowal), for *Bina* emerged as such in the four stages of *Malchut's* birth, even before the appearance of the first *Kli* (*Malchut de Malchut*).

Nevertheless, *ZON* need *Ohr Hochma*, since *ZA* was created as such in the four stages of *Malchut's* birth. Also, *ZA* wishes to receive *Ohr Hochma* within *Ohr Hassadim*, which he already has.

The *Zivug* of *AVI*, called the "Upper World," begets angels who desire *Ohr Hassadim*, just like *AVI*, from whom they were born. Human souls are born from the *Zivug* of *ZON*, called the "lower world," and they, like *ZON*, from whom they were born, desire only *Ohr Hochma*.

The moment the common soul of all the creatures (Adam) was born from *ZON de Atzilut*, *ZON* existed at the level of the Upper World (*AVI*) and clothed

it. Like *AVI*, they, too, ended in the letter *Yod* of the name *HaVaYaH*. And the letter *Hey* of the name *HaVaYaH* was concealed in their posterior side, *Achoraim* or *AHP*.

Hence, Adam's level was quite high because *ZON* was in the Upper World and ended in the letter *Yod*. The level of *ZON* was that of the angels that were born from *AVI*; therewith, *ZON* received *Ohr Hochma* according to their desires, as *ZON* are meant to.

As a result, *ZON* contain the name *Elokim*, Supernal *Hochma*, the perfection of the Upper World. This is because the ban of the first restriction to not receive *Ohr Hochma* does not apply to the letter *Yod*. Cain and Abel were born from this state: Cain was born from *ELEH* and Abel from *MI*. *Malchut* herself (the last letter *Hey* of the name *HaVaYaH*) was concealed in them both, and only the letter *Yod* was revealed; hence, they contained Supernal *Hochma*.

However, on the whole, *Hochma* is received in *Kelim ELEH*, *ZAT de Bina*, by Cain's soul. This property of Cain is concealed in *MI*, as the last *Hey* is concealed inside *Yod*, and Cain wanted to make a *Zivug* with it, to receive *Ohr Hochma* in *Malchut de Malchut*, concealed in Abel's soul.

It is by this that he slew Abel, for after the last *Hey* was revealed, the ban of the first restriction to receive *Ohr Hochma* in it was revealed. Hence, the Creator's name *Elokim* disappeared from them both: *MI*, since it refers to *GAR*, ascended and disappeared (signifying Abel's slaying), and Cain's *ELEH*, since it refers to *ZAT*, fell into the impure forces, called *Arka*.

However, although it fell into the impure forces, sparks of *Ohr Hochma* still remain in these *Kelim* (desires), as it is written that his daughters did not suffer from it greatly, and the sparks of *Bina* still remained in them. From this we can understand that Naamah, one of Cain's daughters, was the most beautiful of all the women in the world, for the sin transpired mainly in Cain's male part, and not in his female part, as is described in the Talmud (*Sanhedrin*, 74:2).

Therefore, after the Creator cast Aza and Azael into this world (created by the letter *Hey*), and they've seen Naamah, a new hitherto non-existent desire appeared within them—the desire to receive *Ohr Hochma*, for in their essence they desire only *Ohr Hassadim*, and only the image of Naamah bore a new desire for *Ohr Hochma* within them.

And since there is no *Hey* (the last *Hey*, on which there is a ban to receive *Ohr Hochma*) in their essence and in that of Naamah (the last revealed one, for it originates from Cain's *ELEH*), they erred in her, thinking that she is able to receive *Ohr Hochma*, and made a *Zivug* with her.

Their error was twofold:

1. Despite the fact that they do not have the last *Hey* from birth, since the place determines, and they exist in this world, the last *Hey* already governs them, and they are forbidden to receive *Ohr Hochma*.
2. They thought that the last *Hey* was absent in Naamah's structure, when in fact, it was concealed. Hence, spirits and witches were born from their *Zivug*.

From this we can understand what is written in the Talmud (*Hagiga*, 16:1), that witches are half-angels half-people, for with regard to their fathers, Aza and Azael, they are angels, whereas with regard to Naamah, they are like people. But she could not give birth to people, for the seed within her came from angels, and not from people.

The reason for the harm that they cause lies in the fact that they were born from depravity, the greatest possible distance from the Creator. Hence, their impurity accompanies them and brings harm wherever it possibly can. Therefore, *The Zohar* says that at night they come to Naamah, the mother of witches, for whom the first people fell (see *Beresheet*, 6:1-4).

Indeed, after they received strength from these angels, who were the first to engage in depravity with Naamah, they could continue to engage in depravity with her. *The Zohar* indicates that this is precisely why they come at night, for the power of *Hochma* of the impure forces rules only in the darkness of night, the time of judgment and restrictions, and also as the consequence of roots, namely Aza and Azael, who reside in the mountains of darkness.

However, after engaging in depravity with them, she leapt 60,000 *Parsa'ot*, i.e., she rose so high that she wanted to annul the *Parsa* below *VAK de* AA, whose each *Sefira* is defined as 10,000; hence, its *VAK* = 6 *Sefirot* equal 60,000.

But as soon as they think to approach her, she leaps 60,000 *Parsa'ot*, but immediately falls back down and is unable to touch them, for there is no action in these upper impure forces, and all transgressions and all errors are only in thoughts and intentions.

Yet, there is still enough power in her to deceive and entice people, even if man does not reach the level of impure actions and is only drawn to her in his thoughts and desires. However, the Creator punishes for such thoughts and desires, as He does for actions, as the prophet warns us: "the house of Israel may understand in their own heart" (*Yechezkel*, 14:5). And the impure force assumes

several different shapes, such as depravity with married women, murder and other things laid upon Lilit.

158. These two rulers soar in the entire world and then return to their places. And they rouse the sons of Cain's sons with a spirit of evil desires to beget children.

"Soar in the entire world"—they bring harm to man in all of their thoughts, wherever they can, and lure him into the darkness of night. For after man sins, they return to their permanent place in *Arka*, where they rouse the sons of Cain to defile the descendants with impurities.

Moreover, *The Zohar* says that besides pushing the sons of Cain to sin in *Arka*, they also soar in our world (*Tevel*), and compel the sons of this land to sin.

159. The Heavens that rule there are not like ours, and the land bears neither seed nor fruit by the power of Heaven, as ours does, and the grains grow again only once in several years. Hence, it is written of them that they could not correct *Shemaya* and *Arka*, and perished from the Supernal land, called *Tevel*, where they will not be able to exist, nor rule over it, nor cause human beings to sin because of the night. Hence, they disappeared from *Arka* and from the place of *Shemaya* that were created by the name *ELEH* (as mentioned in item 14).

Our Heavens receive the Light essential for the birth of subsequent *Partzufim* from ZA, which has *Ohr Hochma*. Hence, our land, which receives in *Malchut de* ZA, receives a grain and a seed.

However, the Heavens in *Arka* do not have the Light to bear fruit and give birth due to the rule of the impure forces that are there. Hence, unlike our land, *Arka* cannot produce; its land has no power to receive and grow a seed, and this property appears in it only once in several years.

Here *The Zohar* speaks of the two rulers: Afriron and Kastimon, who could not correct *Shemaya* and *Arka*, to make them bear fruit. Therefore, these rulers are not allowed to be here and seduce people in our land (*Tevel*), to sin, for when they are here, they bring harm to our land so as to make it like their *Shemaya* and *Arka*.

Therefore, *The Zohar* says that they disappeared from the Supernal land of *Tevel*, from our land, for here they sought to bring harm by the power of the night. They provoke people toward sin by virtue of the night, and it is a curse that hangs over *Arka* because of their rule there.

Our Heavens were created by the name *ELEH*, for our Heavens receive from ZA, which was corrected by *ELEH's* properties, by the words: IN THE

BEGINNING THE CREATOR CREATED, where *MI* is connected to *ELEH*. Hence, our land is corrected by the Supernal holiness and purity. Therefore, these two rulers are not allowed to rule here.

160. Hence, there exists a *Targum*, a translation (from Hebrew to Aramaic, which *The Zohar* dubs *Targum*), so the holy angels will not think that it is said about them, so they will not harm us. This is the secret of the word *ELEH*—as we have already stated, it is a holy word that cannot be translated into a *Targum*.

Everything but the word *ELEH* has been translated into the language of the *Targum*, as it is said in item 149, that *ELEH* disappeared from both *Arka* and *Shemaya*, for the word *ELEH* is untranslatable, as it constitutes the full connection between *ELEH* and *MI*, which causes the descent of *Ohr Hochma*. And should anyone sin and corrupt the letters *ELEH*, as Cain had done, they would fall to the impure forces, so even the holiness of the *Targum* (*VAK* of the pure forces) would depart from them.

Among All the Sages of the Nations of the World, There Are None Like You

161. Rabbi Elazar said, "It is written: 'Who would not fear the King of the nations of the world?' What kind of praise is this?" Rabbi Shimon replied: "Elazar, my son, this has been said in several places. However, one should not understand the verse, 'For among all the sages of the nations of the world, and in all their kingdoms, there are none like You' in its simple, literal interpretation. This is because it naturally gives rise to evil intentions of sinners—those who think that the Creator is not aware of their dark thoughts, doubts and intents. Therefore, their folly must be clarified. A philosopher of one of the nations of the world came to me and said, 'You say that your Creator governs the entire Heavens, and that all the Heavenly hosts are unable to attain Him, nor come to know His dwelling place. However, this does not add to His greatness, as it is written, 'among all the sages of the nations of the world, and in all their kingdoms, there is none like You.' What kind of a comparison is this when He is compared to man, who is nothing?'"

This is similar to what is written about sinners in Psalms (*Tehilim*, 73:11-12): "And they say: 'How does the Creator know? And is there knowledge in Him? Behold the wicked; they are always at peace, rich and powerful.'" This is exactly what the philosopher says. He was one of the greatest sages among the nations of the world, and he came to Rabbi Shimon to dishonor Israel's wisdom and work in absolute faith for the Creator's sake, which ought to be in great wholeness, perfection, purity, and integrity, for no thought can grasp Him.

This sage was a representative of the philosophers who asserted that the main principle in working for the Creator is to attain Him, rather than serve Him in faith, for in their understanding, they attain Him. And now he has come to ridicule Israel's approach.

Hence, he said: "The Creator is above all human wisdom, and thereby He rules, and He bid you to work for Him in faith and purity, and have no doubts in Him, for the human mind cannot grasp Him. After all, even the Heavenly hosts, His legions and angels are unable to attain Him, as it is written of those who say: 'Blessed be the Creator in His place,' for they do not know 'His place.'"

However, the phrase, "as among all the sages of the world, there is none like the Creator" does not imply the Creator's greatness. Indeed, if this prophetic expression is used in order to exalt the God of Israel and show that He is greater than the god attained by the sages of the nations of the world by their human strength and reason, then naturally, this does not add to the glory of the God of Israel, as He is being compared to trifle and transient forces. On the contrary, this statement shows great disdain for your Creator, when you compare Him to the sages of the nations of the world, who are mortal and restricted creatures. Those were the words that the scholarly sage, who represented the wisdom of the nations of the world, uttered before Rabbi Shimon.

Clearly, *The Zohar* is referring to some overseas sage who paid a visit to Rabbi Shimon. Just like all the other names of places and characters mentioned in the Torah, the Talmud, and the Kabbalah, names of places, animals, people, and actions described in *The Zohar* speak only of the spiritual world, the Creator's actions, and how one can achieve the goal of creation. In no way does any of this relate to events in our world!

Therefore, the "sage of the nations of the world" symbolizes man's own egoistic property to research and know everything, instead of having faith above reason, as the Torah demands. This human property, called a "sage of the nations of the world," the egoistic reason, is in a state of constant argument with man's spiritual, altruistic property, called "Israel" or the aspiration to the Creator. Thus, by opposing it, man builds himself and grows.

162. Furthermore, you claim, as your Torah says, that "There had not risen a prophet since in Israel like Moshe." There are none in Israel, but there is one among the nations of the world! So I claim the same: there is none like You among all the sages of the nations of the world, but among the sages of Israel there is one like You. However, if there is one like Him among the sages of Israel, then He cannot be the Supreme Ruler. Look closely into my words, and you shall see that I am right.

Here the philosopher (man's egoistic voice) spoke wisely. He understood that should he speak directly, he would hear precise answers to his questions. It is written: "Among all the sages of the nations of the world, there are none like

You," meaning that there is no one that can attain You. For the words, "there are none like You" imply that You have no equals, that it is impossible to attain You, attain Your degree.

However, since the sages of the nations of the world (human reason) take pride in their attainment of the Creator (that they understand His intentions and actions), they consider themselves similar to Him, for attainment means similarity of properties with the attained degree. This is why it is considered a lie, and that there are none like Him, for they do not attain the Creator, but only delude themselves by thinking that they do.

The philosopher (within man) understood that, and hence began (leading man astray from the path of faith, which surpasses and defies reason) with a completely different question: "If it is explicitly said that no one is equal to the Creator among the sages of the other nations, does it not mean that there are those who *can* attain Him among the sages of Israel? Otherwise, why would it be necessary to specify that there are none like Him among the sages of the nations of the world?

"But if this is so, and He is similar to you, then He cannot be the Supreme Ruler! Thus, how can you say that the God of Israel cannot be attained by reason and that He governs all? You speak by means of faith in His greatness, but indeed there are those among your sages who are like Him, i.e., those who attain Him."

163. Rabbi Shimon said to him, "You object correctly that there are those among the sages of Israel who are similar to the Creator, for who resurrects the dead back to life, if not the Creator Himself? Yet, Eliyahu and Elisha came and resurrected the dead back to life! Who causes rain to fall if not the Creator Himself? Yet, Eliyahu came and abolished rain, and then summoned it through his prayer! Who created the Heavens and the earth, if not the Creator Himself? Yet, Avraham came, and, as it is written, the Heavens and the earth were revived."

Rabbi Shimon replies that the (inner) sage speaks the truth when he asserts that there are those among the sages of Israel who are similar to the Creator. However, in no way does this revoke the simple faith in the Creator's unattainability by human reason. Of course, He is the master and ruler of the Heavens, and He is so much higher than all of them that even the Supernal angels cannot attain Him and do not know His place.

Yet, the Torah and *Mitzvot* (commandments) were given to us precisely for this purpose—so that by observing the *Mitzvot* (making a *Zivug* between the screen

and the Light) and studying the Torah (receiving the Light) for the Creator's sake, we, Israel (those who aspire to the Creator) would completely merge with Him (in our properties), so His Light would permeate us and clothe in us to such an extent that we would merit (begin to desire and receive the power of a screen) carrying out the same actions as the Creator: resurrecting the dead (correcting egoism), summoning rains (*Ohr Hassadim*), and reviving Heaven and earth (filling all the *Partzufim* in all the worlds with the Light of our actions).

In that, we are just like Him, as it is said: "By Your deeds (by experiencing them on myself) I will know You." However, we attain all this only through absolute and devout faith (the property of *Bina*), which leaves within us no desires whatsoever to attain Him with our reason (to verify first and act next), as in the path of sages of the nations of the world (our egoism). Our egoism consists of a *Partzuf* called a "sage of the nations of the world." Its *Rosh* (head) designates knowledge and desire to attain everything, and its *Guf* (body) is the will to receive pleasure for oneself.

The philosopher argues that if Israel can do what the Creator does, then Israel attains Him. This is correct, for if one is able to act like the Creator, then, to the extent of his actions, he attains and perceives Him. After all, it is said: "By Your deeds I will know You." If one acts like the Creator, then he understands the Creator's analogous actions in his own actions, and thus perceives Him. However, one must first advance by faith above reason, and as a result, he attains the Creator's properties, thereby becoming like Him in his actions.

164. (Rabbi Shimon continues:) "Who governs the sun, if not the Creator? Yet, Yehoshua came and stopped it. The Creator issues His decree, yet Moshe immediately issues a decree of his own, and it is carried out. The Creator wishes to punish, and the righteous of Israel annul His verdict. Moreover, He bid us to closely follow His ways and to be like Him in every way." The philosopher then went and became Israel, and lived in the village of Shachalayim, and they called him Yosi HaKatan (Little Yosi). He studied the Torah a great deal, and was among the sages and the righteous of that village.

The problem is that if a person does everything only by means of his faith, he denies himself the chance to attain the Creator, for attainment comes through applying reason. However, the moment he begins to apply his reason, he immediately diminishes his faith. So how can one combine faith with reason?

It is true that those who aspire to draw nearer the Creator (those who are called Israel) diminish their simple, devout faith. However, they do this only because He bids them to do so in order to attain His actions, and thus become like Him, as it is said in the Torah: "Follow His way" (*Devarim*, 21). Hence,

they observe His commandments. The philosopher was so overwhelmed by this truth that he became "Israel" and started observing the Torah and *Mitzvot*.

He was overwhelmed when he had found that Israel's actions, their attainments of the spiritual worlds, did not diminish their faith above reason, for all of their actions and attainments were based on faith. Israel attains the Creator because He bids them to, not because they desire this with their egoism.

165. And now the time has come to take a closer look at this verse. It is written that all the nations of the world are nothing before Him. Yet, how does this exalt Him? Hence, it is written: "Who sees the King of the nations of the world?" Yet, is the King of the nations of the world also not the King of Israel? The Creator wishes to elevate Israel in all places; this is why He is called everywhere "the King of Israel." The other nations of the world say that they have another King up in the Heavens, for it seems to them that He governs only them, and not us.

The nations of the world are certain that their Supernal King is not the King of Israel, that the King who sits in the Heavens and governs them is only their King, and that the King of Israel has no power over them. Thus, it seems to man's egoism that it exists under some other (non-altruistic) system of governance, and not altruism. The egoism fails to realize that the Creator made it exactly the way it is so as to achieve His goal: using egoism, to bring man to altruism, from "for one's own self" to "for the Creator's sake."

166. It is written: "Who would not fear the King of the nations of the world?" (*Yirmiyahu*, 10:7) That is, their Supernal King is there to threaten and persecute them, and do with them as He pleases. Hence, He should be feared. And all fear Him Above and below. For it is written that among all the sages of the nations of the world (the angels that rule over these nations) and in their Kingdoms (Above) there is none like You. There are four Kingdoms Above that rule over all the nations of the world according to the Creator's will. And there is no one who can do even the smallest action without His personal instruction. The sages of the nations of the world are the forces that rule them from Above, and all the wisdom of the nations of the world comes from these rulers. "In all their Kingdoms" means that the Creator's will rules over them.

These lines describe how the bride, who is in a state of exile, prepares herself for her future, final correction. The power of the nations of the world (in every one of us) amounts to conquering us (the altruistic desires for the Creator) and placing us under their power (serving only the body). They wish to drive us away

from the Creator's rule and let other desires, called "the nations of the world" dominate us. Our egoistic desires, the nations of the world, do so because of their power (tempting us with various pleasures) and wisdom (appealing to our common sense).

Their actions over us (spiritual aspirations) stem from the system of the impure forces and their impure (egoistic) angels (our inner egoistic forces), which give power and reason to the nations of the world. With the help of their wisdom, they (our egoistic desires) lead us (the sons of Israel, those who aspire only to the Creator) to all sorts of doubts and desires to understand the Creator, His ways and thoughts, without any fear or reverence before His greatness and supremacy.

Because of these doubts, we draw far from the Creator and His Supernal Light, which, as a result, passes on to them (our egoistic desires), as it is written, "Tzur (the capital of the impure forces) was built only on the ruins of Jerusalem (the capital of the pure forces)." Thus, they acquire the strength to persecute and humiliate Israel, and force them to submit to their will (suppress the only true path to the spiritual—faith above and in defiance of reason—with their persuasions and proof of their "real" rightfulness). And as it was already explained in the "Introduction to the Book of Zohar" (items 69-71), our inner spiritual enslavement leads to our external, corporeal enslavement, persecution, and humiliation by the nations of the world.

This is the secret of the four Kingdoms that rule over us in our four (spiritual and therefore physical) exiles, which correspond to *Sefirot H-B-ZA-M*, symbolized by Nebuchadnezzar, as it is written: "Here is that idol, its head made of pure gold, its breast and its arms of silver, its belly and its thighs of brass, its shins of iron, and its feet part iron and part clay" (*Daniel*, 2:32-33).

When this idol governs us, the nations of the world mock us, claiming that they have a King of their own. However, such was the Creator's plan, as it is said: "The Creator hath so made it, that men should fear Him" (*Kohelet*, 3:14), for the sensation of the Creator, called *Shechina*, is also referred to as fear before Him. However, since we do not yet feel the greatness and supremacy of the Creator, we do not merit fearing Him, and live in fear of the King of the nations of the world.

This points to the fact that we have no other way of completely and eternally merging with the Creator other than by means of tremendous fear before His greatness, by assuming His Torah and His desires (*Mitzvot*) in devout and complete faith, without any doubts in His properties.

Only then will we merge with Him in absolute, eternal union, and the Creator will impart us with all the goodness for which He had created us. He conceived this in the beginning of creation, and it became the purpose behind the whole of creation. This state is considered the complete and final deliverance and correction.

However, before the attainment of such an exalted spiritual state, this is how the prophet describes those who aspire to the Creator: "You have sown much, and brought in little; you eat but you have not enough; you drink but your thirst is not quenched" (*Haggai*, 1:6), for in all of our actions (of those who aspire to the spiritual) the impure force (egoism) constantly takes all the Light for itself. This occurs as a result of our doubts with regard to faith in the Creator, which the impure force itself cultivates within us.

However, the purpose of these punishments is not to cause us grief! Everything happens according to the Creator's plan and serves only to promote us toward correction. Therefore, as long as man can listen only to egoistic arguments, the Creator develops us gradually, using these forces. With their help, we gradually become fit to feel fear of the Creator, through the many trials and sufferings our exile from the spiritual brings us.

But in the end, we merit the reception of complete and devoted faith and fear before His greatness. It is written of this state: "He remembered His mercy and His allegiance toward the house of Israel, and all the worthless creatures of the earth witnessed the help and deliverance at the Creator's hands" (*Tehilim*, 98:3).

This is because at the end of days, the Creator will remember us in His mercy, and will give us the strength to receive complete and devout faith in Him. Thus, Jerusalem (the capital of altruism) will be rebuilt on the ruins of Tzur (the capital of egoism), for all the Light, which *Malchut* of the impure force was robbing of us throughout our exile from the spiritual, will return to us when we acquire complete and devout faith, and will shine within us with all its might.

All the worthless creatures of the earth (manifestations of egoism) will then see with their own eyes how our Creator saves (corrects) them. For all the nations of the world (within us) will see that they have always possessed this Light until the very last moment before their correction so as to give it back to us at the appropriate time. And all shall see that "one man's rule over another is to the detriment of the ruler!" (*Kohelet*, 8:9).

The burden of our slavery and the impure force's rule over us (over holiness) harms only the impure force, for it thereby compels us to attain complete and devoted faith in the Creator even faster! And the prophet speaks of this time,

"Who would not fear the King of the nations of the world?" for it has now been revealed that He is the King of the nations of the world, who persecutes and dominates those nations. It previously seemed to them (our egoistic intentions) that they persecuted us (our altruistic intentions), but now the opposite has been revealed to them—that they were merely blind enactors of the Creator's will, our servants and our slaves, whose purpose is to bring us to perfection.

It seemed to us that they were beating us. Now it turns out that they were beating themselves, for thanks to these blows (suffering from unrealized egoistic desires and constant frustration), they have accelerated our deliverance and attainment of perfection (our realization of the need to choose the path of faith above reason). Thus, they have also accelerated their own demise (their own correction).

And wherever it seemed to us (our reason) that they rebelled against the Creator (argued that the Creator is not the source of all reality) and acted (supposedly) however they pleased so as to humiliate us and satiate their base egoistic desires, and it appeared that there was no (Supernal) judge and no law (the advancement of creation toward its goal), it has now been revealed that they have always been fulfilling the Creator's will, to bring us (all our desires, them included) to perfection.

The same applies to every person in the world—whether he wants to or not, at all times and in every way, he fulfills only the Creator's will. Why then is he not called the Creator's servant? Because he acts unconsciously, not of his own will. To compel man to fulfill His will, the Creator gives him some alien desire to enjoy, which forces him to carry out an action, but he does so as a slave of his desire, and not as someone who fulfills the Creator's will.

For example, the Creator may give man an alien desire to make money, thereby compelling him to open a restaurant so as to carry out altruistic actions as a slave of his egoistic desire.

In other words, to compel us to do what is necessary, the Creator created within us an egoistic desire to receive pleasure, thus obliging us to do His will by enabling us to find pleasure in the actions and objects on which He wants us to work. This is why we live in constant chase of pleasures, whereas in truth we are constantly and unconsciously fulfilling the Creator's will. This resembles a situation in which children are given many toys to play with, but as they play, they also carry out work.

The entire world is doing the Creator's will, but our goal, the purpose of our development is to do it consciously. We must attain and realize His will; we must ascend so high that we will want to do it wholeheartedly and on our own,

rather than as we do it now—unconsciously and coercively. We must achieve a state when our desires fully coincide with those of the Creator, which designates complete and conscious union with Him.

Thus, it becomes clear that the King of the nations of the world is the same Creator that rules over them and compels them to fulfill all His desires, as a King does with his slaves. And now fear before the Creator is revealed to all the nations of the world. The phrase, "all the nations of the world" alludes to the angels that rule over those nations, such as Afriron, Kastimon, Aza, Azael and others, from whom the sages of the nations of the world (our egoism and reason) receive their wisdom, and with whose help they oppress Israel (our altruistic desires).

IN THEIR KINGDOMS refers to the four existing Kingdoms, which govern the seventy nations of the world (*ZON* = seven *Sefirot*, each of which containing ten sub-*Sefirot*: in all seventy *Sefirot*) and over us (altruistic aspirations) in our four exiles, which correspond to the impure *Sefirot H-B-ZA-M* (described as Nebuchadnezzar). As the prophet writes: "Here is that idol, its head made of pure gold (the first Kingdom), its breast and its arms of silver (the second Kingdom), its belly and its thighs of brass (the third Kingdom), its shins of iron, its feet part iron and part clay (the fourth Kingdom)" (*Daniel*, 2:32-33).

There is not one among them who can make even the smallest action of their own, but only what You bid them. However, this will only be revealed at the end of correction, and all will know that all of our misfortunes and suffering that had the power to separate us from the Creator were but loyal executors of the Creator's aspiration to draw us closer to Him. Moreover, these cruel forces did nothing else but obey His orders.

And the sole purpose of all that transpired was to bring us to a state where we can receive all the perfection and infinite goodness that He intended to bestow upon us from the very beginning in His plan of creation. The Creator must lead us to complete and devout faith, the result of which will be, as the prophet said: "Then, at once, the iron, the clay, the brass, the silver, and the gold all crumbled to pieces and became like the chaff on summer threshing-floors; and the wind carried them away, and no trace was left of them; and the stone that smote their image became a great mountain, and filled the whole earth" (*Daniel*, 2:35).

Absolute faith is called "unbreakable (non-crumbling) stone." After one merits absolute faith, the impure force (his inner egoistic desires and thoughts) disappears as though it had never existed. And all the worthless creatures

(reason, logic, philosophy, and common sense), which inhabit the earth, witness deliverance at the hands of the Creator, as the prophet said: "They shall not do evil nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters fill the sea" (*Yeshayahu*, 11:9).

167. Yet, among all the sages of the nations of the world and in all their kingdoms, I have found in the ancient books that even though the Heavenly hosts and legions fully obeyed their given orders and each would receive precise instructions to be carried out, but who among them can do it if not You, who will do it better than You? For You excel over them all in both properties and deeds. Hence, it is written: "There is none like You."

The Creator Himself carries out all the creatures' actions with His Light, and leads them to His goal. Man's sole task is the realization of all creation and governance, to wholeheartedly agree with all of the Creator's actions, and take an active part in the process of spiritual creation.

168. Rabbi Shimon said to his friends: "This wedding must be a wedding for all of you, and each of you should bring a gift (his own part in the common *Malchut*) to the Bride." He said to Rabbi Elazar, his son: "Present the Bride with a gift, for on the following day *Zeir Anpin* will look as he enters the wedding canopy at the sound of these songs and praises of the sons of the wedding canopy, who stand before the Creator."

Who Is This?

169. Rabbi Elazar opened and said, "Who is this coming up from the wasteland?" (*Shir HaShirim, 3:6*). *MI ZOT*—who is this—is the common ground of the two questions, the two worlds, *Bina* and *Malchut*, which are bound together. COMING UP—coming up to become the "Holy of Holies." For *MI* is *Bina*, called the Holy of Holies. And she joins with *ZOT* (*Malchut*), so that *Malchut* could come up FROM THE WASTELAND, for she inherits THIS from the wasteland, to become a bride and enter the bridal canopy.

The Zohar explains the following passage: "Who is this coming up from the wasteland, leaning upon her beloved!?" (*Shir HaShirim*, 8:5). It describes a state at the end of correction, when the bride enters the wedding canopy. *MI ZOT*: *MI* is *Bina* and *ZOT* is *Malchut*. At the end of correction, *Bina* and *Malchut* unite, and both are called "holy." But until the end of correction only *Bina* is called holy, while *Malchut* ascends to *Bina* and receives holiness from her.

Nevertheless, at the end of correction, *Malchut* becomes like *Bina*, and they both become holy. *Malchut* completely unites with *Bina* through equivalence of form, and fully merges with the source of life, for a screen (the restriction imposed on reception of Light within *Malchut*) creates the Returning Light that combines all *Sefirot* into one.

The Creator's *Ohr Hochma* can be received precisely in this Returning Light. As a result, *Malchut* ends with the letter *Yod* and becomes forever similar to *Bina*. Hence, it is written that *Malchut* and *Bina* unite by equalizing their desires to form a single whole.

Similarly, the Light of *Malchut* will be forever connected to the Light of *Bina*, for *Malchut* herself ascends to the level of the "Holy of Holies," thus becoming exactly like *Bina*. SHE COMES UP just like a sacrifice, which is the "Holy of Holies," for *MI* (*AVI*, *Bina* or the "Holy of Holies") joins *ZOT* (*Malchut*), so

Malchut would ascend and become the "Holy of Holies." Sacrifice is the part of *Malchut* (man's animal egoism) that ascends with its properties to *Bina*.

And when *MI* (*Bina*) joins *ZOT* (*Malchut*), and *ZOT* becomes the "Holy of Holies," there is no longer a diminution of *Malchut's* state, for this diminution occurred only because of the deterioration of *Malchut's* properties, when new egoistic desires emerge within her.

Now that *Malchut* has become as holy (altruistic) in her properties as *Bina*, death disappears, and the fall of *Malchut* into her egoistic desires is impossible, for she has been fully corrected and has attained the properties of *Bina*, which are referred to as holy. Through *Malchut's* acquisition of these properties, the Upper Light (life) enters her. *Malchut* emerges from the wasteland (the sensation of life's absence for want of altruistic properties) and enters her wedding canopy.

This occurs thanks to man's efforts, called "those who keep the Torah" (item 124). These efforts are the foremost part of creation, for they create the Torah and bring *Malchut* to the great *Zivug* at the end of her correction, to her complete fulfillment with the Light. This great *Zivug* on the entire corrected *Malchut* (including *Malchut de Malchut*) can be achieved by precisely this sensation (by man) of the spiritual wasteland.

170. She comes up from the wasteland of the soft utterance of lips, as it is written, "And your mouth is comely" (*Shir HaShirim*, 4:3). This is because the Hebrew word *Midbar* (desert/wasteland) is derived from *Dibur* (speech). It is written of the mighty forces, that these mighty forces strike Egypt with all the plagues of the wasteland, for all that the Creator did to them was not in the wasteland, but in settlements. And the phrase "in the wasteland" means "by the power of speech, of spoken word." This comes up from articulation, from the mouth (*Malchut*) as she ascends and comes under the wings of *Ima* (mother, *Bina*). Then, through speech, she descends upon the entire holy nation (the difference between speech and articulation is that articulation is an action that forms speech).

Before the end of correction, when *Malchut* is still called the "Tree of Good and Evil," all corrections occur through *MAN* (prayers or requests), through which the righteous (those who wish to become similar to the Creator in their properties) elevate *Malchut* to *Bina*. Consequently, *Malchut* receives *Bina*'s properties for as long as *Malchut* remains there, for spiritual ascent signifies an attainment of properties. *Malchut* becomes as holy (altruistic) as *Bina*.

MAN is a silent prayer in the heart of man, for *Malchut* signifies "speech." Yet, until the end of correction, good words cannot exist without bad ones. That

is, this will not happen until both voice and speech come from *Bina* herself, when *Malchut* becomes like *Bina*, which designates the unity of voice and speech—the *Zivug* of *ZON* in their corrected state of *Gadlut*.

ZA receives the voice from *Ima* and passes it in his speech to *Malchut*. Hence, this speech is completely good, devoid of any evil. Thus, *Malchut* receives from *Bina* the Light of holiness, *Hassadim*. Unless it is corrected by the completely good, altruistic voice of *Bina*, *Malchut's* voice will always consist of both good and evil. This is why impure, egoistic forces cling to her, and *Malchut* cannot receive anything from holiness (*Bina*).

Hence, *MAN* that the righteous raise in their prayers is like a soft murmur of lips, a voiceless speech, as the prophet says: "Only the lips move, but the voice cannot be heard" (*Shmuel I*, 1:13). This is because there is no connection between *MAN* and the impure force, and *Malchut* can be elevated to *Bina* so she can receive her voice from *Bina*.

As a result, a holy edifice of *Malchut* is erected, and she receives the Light from a *Zivug* between voice and speech, and the holiness of her speech descends upon the heads of the righteous that raised *MAN* and thereby revived *Malchut*.

This is why it is written that SHE COMES UP FROM THE WASTELAND, for the bride (*Malchut*) is now invited to a great *Zivug* under the wedding canopy. This occurs thanks to the raising of *MAN* by the righteous, who thereby united *Bina* (voice, *Ima*) with *Malchut* (speech). As a result, *Malchut's* speech became as beautiful as that of *Bina*.

All of these individual *Zivugim* made by the various righteous (each of whom constitutes a small part of the common *Malchut*) during the 6,000 years, now connect all of *Malchut's* parts (souls of the righteous) together in one great *Zivug*, as the bride (*Malchut*) enters her wedding canopy.

In other words, it is precisely this soft prayer, the raising of *MAN* during the 6,000 years by a voiceless speech (seeing as good is still mixed with evil in the voice of *Malchut*), that creates the conditions for the great *Zivug* of *Malchut* with *ZA*, of man with the Creator.

And since *Malchut* received the voice of *Bina* (from *Ima*-Mother) thanks to the help of the righteous (all the good deeds performed by the righteous during the 6,000 years), everything is now combined into the great Supernal *Zivug* under the wedding canopy. This is because *Malchut* becomes completely good without a hint of evil—the "Holy of Holies," just like *Ima*.

Silent speech is defined as the movement of lips without the participation of the palate, larynx, tongue, and teeth. This is how *MAN* is raised when *Malchut* ascends between the wings of *Bina*, i.e., receives the voice of the wings of *Ima* in her speech. Afterwards, having acquired the speech, she descends upon the heads of the holy nation. For after the reception of voice through *Ima's* property of mercy, *Malchut* becomes as holy as *Bina* herself, and her holiness descends upon those who corrected her. Consequently, they are called the "holy nation," for now the speech of *Malchut* is as holy as that of *Ima-Bina*.

There is "voice" and there is "speech." "Voice" is the inner part, whereas "speech" is its outward appearance. This appearance is based on exhaling (the silent letter *Hey*). *ZA* is called "voice," and *Malchut* is called "speech." Letters are sung according to the note signs (*Taamim*), followed by the letters with their punctuation marks.

The level of *Ohr Haya* (called *Kol*—voice) emerges on the screen in the *Peh* of the third degree of thickness, known as "teeth." From this Light *ZA* receives *Ohr Hochma*, and his voice is then heard outside (begets the souls of the lower ones).

Yet, the voice of *ZA* is not heard below the level of *Neshama*, for his screen is not strong enough to receive *Ohr Hochma*. The level of *Ohr Yechida* in *ZA*, called *Dibur* (speech), emerges on the screen in the *Peh* of the fourth degree of thickness. This screen is the most powerful, as it reveals all of the Light, and is called "lips."

The Light of *NRNHY* reveals the inner, Supernal and concealed wisdom, *Hochma*, the concealed thought, the inner Light of *Bina*, which cannot shine to the lower ones, that is, in *ZA*, because *ZON* cannot receive from *Peh de AA*. Nevertheless, the two levels of the Light—*Haya* and *Yechida*—that descend from *AA* are converted into voice and speech with *Bina's* help, even though it is the Light of thought, wisdom and reason.

Voice is formed in *ZA*, and speech in *Malchut*. If a righteous one raises his prayers (*MAN*) to *Malchut*, thereby causing *ZON* to ascend to *AVI*, who are in constant union, to provide Light for the lower ones, *ZON* receive this Light from *AVI*, which is called "voice and speech." The property of the righteous is to create the pure and destroy the impure with their voice. In the beginning, there was only one language (one speech) in the world, *Lashon HaKodesh*—the holy language. In Hebrew (as in English) the same word (*Lashon*) means "tongue" (both as a body part and as a means of communication).

171. He asks: "How does *Malchut* ascend in speech?" And he replies: "When man first awakens in the morning and opens his eyes, he must bless his Creator and Master. How is he to bless Him? The way it was done by the first

***Hassidim*: they would prepare a vessel of water beside them, so that when they woke at night, they would wash their hands at once, and, having blessed the Torah, would rise to study it. When the rooster crowed, precisely heralding midnight, the Creator was with the righteous in the Garden of Eden. And it is forbidden to perform a blessing in the morning with unclean hands."**

He asks: since it is written that the beginning of *Malchut's* correction must be expressed in a quiet murmur of lips, how can he who wakes up (spiritually) immediately pronounce a blessing at the top of his voice? After all, the blessing must also be uttered in whisper so as to first receive a voice from *Ima*, and with this voice (by the force of *Ima-Bina*) elevate *Malchut* to *Bina*, and impart onto her altruistic properties.

The Zohar replies: The first *Hassidim* have corrected this. As man falls asleep (falls to the level of the Light in his *Partzuf* called "sleep"), his holy soul (the Light that was in his spiritual *Partzuf*) ascends, and only the impure spirit of the primordial serpent (egoistic properties) remains in him, for sleep constitutes the 60th part of death (Talmud, *Berachot*, 57:2).

Since death is an impure property of the primordial serpent, the impure spirit (egoistic desires) does not leave man completely as he wakes up (receives a new Light from Above), but remains on man's fingertips (not all of man's desires change under the influence of the Light received from Above, called "the Light of morning" or "the Light of awakening").

And the greater holiness and Light that was present in man before he fell asleep (before he fell into a diminished spiritual state, called "sleep"), the more the impure (egoistic) force clings to these desires when the altruistic intentions exit them during sleep.

Fingertips constitute the purest place (desires) of the entire body (all desires), man's most spiritual desires, for they can be filled with *Ohr Hochma* (*Ohr Hochma* enters these desires during a *Zivug*, with the help of a screen). Therefore, even after awakening (at the beginning of the spiritual ascent), the impure (egoistic) force does not leave this place, wishing to receive at least some of that great Light, which can fill these most altruistic human desires.

Hence, hands must be washed in order to remove the residual egoistic desires. For this to happen, two vessels need to be prepared: the Upper One (cup) and the lower one that will accept the removed impurity.

The Upper Vessel designates *Bina*, whose Light drives the impure force away. Hence, washing the fingertips with water (the forces or desires of *Bina*) expels the impure force (man's egoistic desires) from them. Thus, *Malchut* rids herself

of her evil (egoism) and becomes holy and good. Afterwards, one can study the Torah and bless the Creator for it, for washing hands is similar to raising *MAN* in a whispered prayer to the wings of *Ima*.

And when the rooster crows (this is a special spiritual sign of the angel Gavriel), it is precisely midnight, as it is written: "The greater star to rule the day and the lesser star to rule the night" (*Beresheet*, 1:16). For the lesser star, the holy *Shechina-Malchut* grew smaller, clothed in impure forces and "her feet descend to death" (*Mishley*, 5:5).

This is so because during the 6,000 years, up to her final correction, *Malchut* constitutes the Tree (foundations) of Good and Evil: if one is worthy, she becomes good for him and purifies him, if not—she turns evil. Accordingly, the rule of night is also divided into two parts: the first refers to a state called "unworthy—evil," and the second refers to a state called "worthy—good."

The first correction of *Malchut's* good part is made exactly at midnight (in a state so called "midnight"), for it is then that *Malchut* receives the voice of *Bina*. Put differently, *Malchut* ascends to *Malchut de Ima-Bina* and corrects herself within it. As a result, the strictness and judgment in *Malchut* become holy and good, completely devoid of evil. This means that strictness and judgment fall onto the impure forces, but for Israel, they turn into mercy.

Yitzchak signifies restriction, the property of *Malchut* within *Bina*. The Hebrew word for a "rooster" is *Tarnegol*, and also *Gever* (man) and designates the angel Gavriel, who attends to *Malchut*, the lesser star. The strictness of *Bina* pierces the wings of the rooster (Gavriel), and through it *Malchut* receives the voice of *Bina*.

And when Gavriel passes the voice of *Bina* to *Malchut*, his call reaches all the roosters of this world, the property of judgment in the spiritual void. Such a state is called "this world" or *Malchut de Malchut*. Everyone speaks only in this voice, which was corrected by *Bina's* property of mercy.

Therefore, the voice of *Malchut* (her judgment) no longer dominates the second half of the night, and the voice of *Bina* claims this place. This is what the "rooster of this world" heralds—the property of judgment in *Malchut de Malchut*.

Hence, a rooster's crow (change of properties) is heard precisely at midnight (when states change), for this crow means that *Malchut* has already been corrected by the voice of *Bina*, and that this voice is already within *Malchut*. This is defined as the moment of midnight, which marks the beginning of the second half—absolute goodness, devoid of evil.

After *Malchut* receives the voice of *Bina*, the righteous (man's properties in the worlds of *BYA*) raise *MAN* with the help of their study of Torah after (in the state of) midnight. They keep raising *MAN* to the "cheerful strictness" in *Ima*, of which it is written: "She rises also while it is yet night" (*Mishley*, 31:15), for it is precisely at night that the Supernal *Malchut* reveals herself in all her splendor.

And the actual revelation of *Malchut* takes place in the Garden of Eden, i.e., she is meant for those righteous who have corrected her with their work and studies (in the state) after midnight. The Creator rejoices with them (merriment signifies fulfillment with *Ohr Hochma*) in the Garden of Eden, for the corrected *Malchut* is called "the Holy *Shechina*" or "the Garden of Eden," for she receives *Hochma* and rejoices with the righteous that constitute *MAN* within her.

And the phrase that describes how impurity (egoistic desires) is washed away (corrected to altruistic properties) from man's fingers (his most exalted desires) is true not only with regard to nighttime. Man ascends from the lower degree of "sleep" onto a higher degree of "awakening," the difference between the two states being that previously, he was receiving only the vital *Ohr Hassadim*, called "sleep," while "awakening" signifies reception of *Ohr Hochma*. This is because the impure force constantly clings to man's fingertips (precisely for man to correct it and thus attain greater spiritual heights), and he is obliged to wash his hands (make his desires and intentions "for the Creator's sake") before uttering a blessing (appealing to the Creator for reception).

172. For when man is asleep, his soul (spirit) leaves him. And as soon as his soul departs from him, the impure spirit replaces it at once, and it fills his hands and defiles them, and it is forbidden to utter a blessing without washing one's hands. And should you object that when man is awake and his soul does not leave him, the impure force does not descend upon him, then, if he enters a washroom, he is forbidden from reading even a single word of the Torah until he washes his hands. And if you say that it is because his hands are soiled, this is not true, for how are they soiled?

173. But woe unto those who do not beware and do not guard the Creator's honor and do not know the foundation of this world. There is a certain spirit that dwells in every cesspool of the world, a spirit that relishes depravity and excrement, and it immediately settles on the fingers of man's hands.

Just like Rabbi Y. Ashlag, I refrain from commenting on items 172 and 173 of *The Zohar*, and he who merits it—will understand this text himself.

He Who Rejoices on Holidays

174. Rabbi Shimon opened and said: "He who rejoices on holidays and does not give a part to the Creator, the evil eye hates and slanders him, removes him from this world, and brings him many miseries."

We have already said (item 68) that the impure forces (egoistic spiritual forces within man that know of and hence desire the pleasures hidden in the Creator's Light) consist of male and female parts. The male part brings less harm than the female. It leads man to transgressions such as lying in the name of the Creator, as though it inspires man to observe the *Mitzvot*, but not in complete purity (with the sole purpose of pleasing the Creator). Instead, it causes man to also add a touch of personal benefit and selfish enjoyment, as it is written: "Eat not the bread of an ill-willer, nor desire his treats; for as one reckons within himself, such is he: 'Eat and drink,' he shall say to you; but his heart is not with you" (*Mishley*, 23:6-7).

Since the male impure force has absolutely no intentions to bestow, the commandment remains devoid of fear and love (without a heart). Yet, since the male impure force has already caught man in its net, it gains power to make a *Zivug* with its female half (the impure *Nukva*), which is a bitter and evil impure force that lies in the name of the Creator, and, upon seducing man, captures his entire soul.

Hence, *The Zohar* says that the evil eye hates and slanders man, and removes him from this world by provoking him to fail to observe the commandment of rejoicing on a holiday (the reception of *Ohr Hochma*, joy on a higher degree)—so that this joy would not be for the sake of the Creator. It is as though he eats alone and does not share his food with the needy, which leads to the male impure force making a *Zivug* with *Nukva* and capturing man's soul.

175. The Creator's role is to cheer the poor, according to His ability. For the Creator appears on the holidays so as to look at His broken *Kelim*. He comes to them, and He sees that there is nothing to rejoice in, and He weeps for them, and ascends Above to destroy the world.

To understand this passage and the angels' objections, one must first understand the words of the sages (*Midrash Raba*, 86): "When creating the world, the Creator asked the angels: 'Shall we create man in our image (*Tzelem*) and likeness?' And the four angels (forces, properties) of creation gave their answers:

Mercy said, LET US CREATE, for he creates *Hassadim*, mercy. Truth said, LET US NOT CREATE, for he is all falsehood. Justice said, LET US CREATE, for he dispenses justice. Peace said, LET US NOT CREATE, for he is all enmity."

What did the Creator do? He took truth and concealed it in the ground, as it is written: "cast down truth to the ground" (*Daniel*, 8:12). Our entire purpose in the study of the Torah and *Mitzvot* lies in that, thanks to them, as the Talmud says (*Psachim*, 50, 2): "From *Lo Lishma* (intentions for oneself) man comes to *Lishma* (intentions for the Creator's sake)."

And since man is born with such insignificant desires and powers, he is unable to immediately engage in the Creator's *Mitzvot* for the sake of pleasing the Giver of these *Mitzvot*, for as it is said: "Man is born akin to a wild ass" (*Iyov*, 11:12). Due to his egoistic nature, he is unable to make any inner movement or action if it is not for his own benefit.

Therefore, the Creator allows man to begin observing the *Mitzvot* solely for his own sake, seeking personal benefit. Yet, in spite of this, his actions attract spiritual Light to him. And then, with the help of the received Light, he comes to observe the *Mitzvot* for the Creator's sake, in order to please Him.

This is exactly what Truth presented when it objected to man's creation and said that he is all falsehood. After all, how can man be created to study the Torah and observe *Mitzvot* in a state of absolute falsehood, i.e., "for oneself?"

However, Mercy said, "Let us create," for man performs merciful deeds. Although the *Mitzvot* of mercy, which man observes (even if mechanically) initially "for his own sake," are mere external actions without the intention of bestowal, with their help he gradually corrects his intentions until he becomes capable of observing all the *Mitzvot* "for the Creator's sake." Hence, there exists an absolute certainty and guarantee that through his efforts, man will achieve the goal—altruistic actions "for the Creator's sake." And that it is okay to create man.

Peace also asserted that man is all "enmity;" hence, he can observe the *Mitzvot* "for the Creator's sake" only if it also brings him personal benefit. However, due to such mixed intentions and actions, man exists in constant conflict with the Creator, for it seems to him that he is great and righteous, and he utterly fails to see his shortcomings. In other words, he is completely unaware that all his work in the Torah and *Mitzvot* is exclusively for his own benefit.

And because he feels this way, he fills up with anger and resentment towards the Creator: why does the Creator not treat him as it befits one so perfectly righteous? It follows that he alternates between states of peace and conflict with the Creator. That is why Peace objected to the creation of man.

However, Justice said that man should be created, for he dispenses justice. By observing the *Mitzva* (singular for *Mitzvot*) of giving charity to the poor, even with the intention "for oneself," he gradually acquires the property of "bestowal," learns to act "for the Creator's sake," and merits eternal peace with Him.

After the Creator heard these opinions, He agreed with the angels of Mercy and Justice, and cast down Truth to the "ground." By this, He allowed man to begin observing the *Mitzvot* with the intention "for oneself," despite its falsehood.

It follows that the Creator cast Truth down to the ground because He had accepted the claims of Mercy and Justice, that thanks to the *Mitzva* of giving charity to the poor, man will ultimately come to Truth, i.e., work for the Creator's sake, and Truth will rise from the ground.

The only creation created by the Creator is *Malchut de Malchut*, egoism, and it can only be corrected by "instilling" the Creator's properties of *Bina* or mercy into it. Yet, if these properties are opposite, how can such a thing be accomplished? After all, in the spiritual world, distance is proportionate to the difference in properties. So how can *Malchut* be united with *Bina*?

To this end, the *Kli* was broken: the spiritual, altruistic desire lost its screen and became egoistic. Yet, it retained sparks of the Light, and these sparks exist within egoistic desires. This is why egoistic desires have power over us.

These sparks of the Upper Light are the source of various pleasures and love, for Light is pleasure. And since these particles of Light are clothed in impure garments and exist under the rule of the impure forces, man starts perceiving these feelings of love and delight as being inherent in the impure forces, as though these egoistic garments contain pleasures, and such is their property. And he associates the properties of love and pleasure with the impure forces,

failing to understand that the impure forces draw him solely with the spiritual spark that has fallen into them.

However, as the impure force is very appealing, it lures man into all kinds of transgressions, such as theft, robbery, and murder. At the same time, it gives us the desire to observe the Torah and *Mitzvot* for our own sake. Even if we start observing them not "for the Creator's sake," but "for ourselves," (for our own benefit, to fulfill our base aspirations, according to the desires of the broken, egoistic *Kelim*-vessels), we gradually come to the intention "for the Creator's sake," and merit the goal of creation—to receive all the pleasure that was prepared for us back in the Thought of Creation—"to delight man." Thus, the impure forces destroy themselves, but that is exactly the purpose for which the Creator conceived and created them.

The Zohar says that the Creator appears on these holidays to look at all the broken *Kelim*. On holidays, when man observes the *Mitzva* of rejoicing because of the great Light that he receives from the Creator, the Creator appears to look at His broken vessels, by which man is given an opportunity to observe the *Mitzvot* not "for the Creator's sake." The Creator comes and looks at how well these broken vessels have fulfilled their mission to bring man to observance of the *Mitzvot* with the intention "for the Creator's sake."

However, the Creator comes to them and sees that there is nothing to rejoice in. He weeps over them, for He sees that nothing spiritual (altruistic) was created from the broken vessels, that man has yet to correct even a single broken vessel (egoistic desire). In other words, there's not one vessel that was intentionally broken by the Creator that has brought man to the intention "for the Creator's sake," and he rejoices on holidays solely for his own pleasure.

So the Creator weeps and regrets breaking the vessels, for He broke them and cast Truth to the ground only for man's sake, to give him an opportunity to start working in falsehood (in the intention "for oneself") and gradually come to Truth, to the intention "for the Creator's sake." Yet, when He sees that man has not changed at all in his aspirations for selfish pleasure, it is as though the vessels were broken in vain, and so He weeps for them.

And He rises Above, to destroy the world—meaning, He ascends so as to stop the Light's descent and thereby destroy the world. The world and creatures can exist only if they receive the Creator's Light (even if unconsciously). However, if man's state and selfish actions cannot lead him to the intention "for the Creator's sake," the Light itself becomes detrimental to him, for in pursuit of this Light, man sinks ever deeper into egoistic desires (impure forces) and growing

dependency on egoism. Therefore, it is more desirable and beneficial for man to stop feeling pleasure in his impure desires, so that it would not destroy him completely and prevent him from sinking into such powerful egoistic desires that, having become a slave to their pleasures, he would never be able escape them and attain the spiritual.

176. The members of the assembly then appear before the Creator and say: "Master of the world, You are called merciful and forgiving, send Your mercy upon Your sons." He answers them: "Have I not done so, when I created the world based on mercy? As it is written, 'The world is built by mercy' and the world is established upon it. However, if they do not show mercy to the poor, the world will be destroyed." The Heavenly angels then say to Him: "Master of the world, here is a man who had eaten and drunk to his heart's content, and could have been merciful to the poor, but did not do anything." The prosecutor appears, receives permission, and persecutes that man.

The exalted souls, called "the members (or the sons) of the assembly" begin praying for the lower ones, so the Creator would have mercy on His sons and not discontinue the flow of Light descending onto them. They do everything within their power to justify man's state of being, and say that as long as he observes his *Mitzvot* in faith, he is called "the Creator's son," and hence deserves the Creator's mercy, as a son deserves the mercy of his father.

The Creator replies to them that He created the world by the property of mercy, and the world stands on this property alone. In other words, man will not be corrected by the Creator's Light as long as he disdains the poor, for the world's creation was the result of the Creator's agreement with the angel of Mercy, which states that due to man's merciful deeds, the world will be able to exist and will gradually come to the intention "for the Creator's sake." But now, since people are not showing mercy, there will be no correction.

Then the Supernal angels said, "Master of the universe, here is a man who had eaten and drunk, and had his fill, and could have been merciful to the poor, but did not give them anything." In this case, the angels begin to accuse man, instead of defending him, even the angels of Mercy and Justice. And all those who did not wish to create an egoistic man with desires "for oneself," but agreed to it only because they assumed that by deeds of mercy and justice he would escape his egoism "for one's own sake" and achieve the altruistic property "for the Creator's sake." Now, they, too, turn against man.

And if man is unable to acquire the intention "for the Creator's sake," the angels repent and regret at having agreed to his creation, and they now accuse

him before the Creator. And after it becomes clear that man will not achieve the altruistic property "for the Creator's sake" by observing the *Mitzvot*, he is passed into the hands of the prosecutor.

177. There are none greater in our world than Avraham, who acted with mercy toward all creatures. It is written of the day that he prepared a feast: "The child grew and was weaned, and Avraham made a great feast on the day that Yitzchak was weaned." So Avraham prepared a feast and invited all the leaders of that generation. It is well known that at every feast, the supreme prosecutor is about, watching. And if there are any poor people in the house, he leaves that house and does not return there. However, if the prosecutor enters a house and sees rejoicing without the poor—without having first shown mercy to the poor—he ascends Above and brings accusations against the host of that feast.

178. Because Avraham was the leader of his generation, the prosecutor descended from Heavens and stood at the door of his house, disguised as a poor man. And nobody so much as looked at him. Avraham was attending to kings and ministers, and Sarah was feeding all of their children, for they did not believe that she had born a child, but rather claimed that Yitzchak was a foundling, whom they had bought at the marketplace. This is why they brought their children with them, and Sarah nursed them in front of all. And the prosecutor stands at the door. Sarah said: "The Creator has made laughter for me" ("For anyone who hears will laugh on account of me" (*Beresheet*, 21:6). The prosecutor ascended at once and stood before the Creator, and said to Him, "O Master of the world, You have said that You love Avraham, and here he had prepared a feast, but had not given anything to You nor to the poor, had not sacrificed even a single pigeon for Your sake. And Sarah says that You have laughed at her."

Until the end of correction, it is impossible to fully rid oneself of the impure forces. Hence, however hard even the most exalted righteous may try to observe the Creator's *Mitzvot* in purity of their altruistic intentions, without any touch of personal benefit, the impure forces can nonetheless accuse them and find faults in their observance of the *Mitzvot*.

Therefore, the Creator prepared another opportunity for the righteous to silence the prosecutor—by bribing him with a certain portion of holiness and purity, thus silencing him. This way, the prosecutor is reluctant to accuse a righteous one and does not want him to disappear, for then the prosecutor, too, will be deprived of his part of holiness, the Light that he receives as the righteous one observes each *Mitzvot*.

Hence, the need for external hair in *Tefillin* (phylacteries), scapegoat rite, red heifer, and so forth. (*The Zohar*, *Emor*, p. 88). From this we see how extraordinary, multifaceted, and complex this world is created, how impossible it is to judge human deeds and the Upper Governance by external manifestations, as they are seen by us, and how "entangled" and inseparably intertwined all the connections between the pure and impure forces really are.

Even when we look at our great leaders-Kabbalists, we see how much they've suffered, how they were forced to submit to the will of petty rulers or ignorant masses, and how persecuted they were—those who were closest to the Creator! Everyone feels these obstacles, even those who are just beginning on their spiritual journey.

But here, in the example of Avraham, *The Zohar* does not speak about an ordinary prosecutor, for Avraham had surely given food to all the poor, as he had always done even before he invited his distinguished guests to his table. But this prosecutor demanded his share of holiness, of the Light. However, Avraham did not wish to give anything of holiness to impurity. Rather, he wanted to overcome its power and push it away from himself completely. This is why the prosecutor ascended Above and accused Avraham.

The Zohar tells us that the prosecutor was not really poor, but only disguised himself as such, and demanded to be treated at Avraham's festive table. Avraham felt that this was an impure force that assumed the image of a poor man; hence, he refused to give it anything.

This is why it is written: "He did not sacrifice even a single pigeon," for in accordance to the sacrificial rites (rejection of egoistic parts, of man's "I"), only two pigeons are offered, which symbolize the two combined points in *Malchut*: the property of *Malchut* that was corrected by the property of mercy, *Bina*. This common point contains both the properties of restriction and mercy, but the property of restriction is concealed, whereas the property of mercy is revealed (item 122).

Without this combination of *Malchut*'s properties with those of *Bina*, called the "mitigation" or "sweetening" of *Malchut*, the world (*Malchut*) cannot exist, i.e., receive the Creator's Light. Therefore, it is necessary to offer precisely two baby pigeons. One of them was sent by Noah from his Ark, never to return (*Beresheet*, 8), for one pigeon designates the property of restriction in *Malchut* that is unmitigated by *Bina*'s property of mercy. And since Noah could not correct anything in her, the pigeon never returned to him (*The Zohar Shlach*, p. 52).

The prosecutor's claims and complaints concerning Avraham's feast on the day when Yitzchak was weaned stem from his demand to receive his share, the corrections of the part of *Malchut* that cannot be corrected until *Gmar Tikkun* (the end of correction). And this is the property of the restriction within *Malchut*, with which the world cannot exist; hence, it must be concealed. This property is the pigeon that did not return to Noah.

Man was not entrusted with the task of correcting his Creator-given primordial egoism, for it is impossible to alter what the Creator had made. However, man can hide his *Malchut*, his egoism (refrain from using it), and instead act by receiving his desires from *Bina*. This is why a combination of the properties of *Malchut* (egoism) and *Bina* (altruism) was formed in man—to let him make the effort and conceal the properties of *Malchut*, and act only according to the properties of *Bina*.

When one is able to completely reject the use of his egoism and is guided only by the properties of *Bina*, he will achieve a state called "the end of his correction." Correction is made during the 6,000 years, i.e., along the degrees of the 6,000 consecutive actions.

Then, man's *Mashiach* (Messiah/savior), the Upper Light, comes to him and transforms all of man's egoism (the primordial nature that he was rejecting during the 6,000 years) into altruism. Then, one's egoistic properties serve for the reception of the Light of pleasure for the Creator's sake, and he no longer needs to refrain from using them.

The property of *Malchut*, with which man cannot work for the Creator's sake until his final correction, is referred to as "restriction." Using the properties of *Malchut* herself remains forbidden until she is completely corrected through gradual purification by the properties of *Bina* during the 6,000 years. Alternatively, *Malchut* is called "strictness" or "judgment," for this restriction is also the source of all punishments and prohibitions.

Avraham could not correct this property of restriction in *Malchut*, i.e., receive the Light and fill *Malchut* entirely. Hence, he received nothing in this part, and that is exactly the way he treated the prosecutor, who ascended at once and began to accuse Avraham before the Creator, claiming that Avraham failed to correct anything in *Malchut*'s property of restriction with his feast. This property of restriction is called "poor," for it does not receive Light; hence, it constitutes the essence of *Malchut*, her egoism.

Since the Creator mitigated the restrictive property of *Malchut* with the property of mercy, and mixed *Malchut* with *Bina* for the sole purpose of giving the

world an opportunity to exist, the Light that is received thanks to the property of mercy is defined as the part of Light belonging to all the world's inhabitants. This part helps *Malchut* become corrected. Since the Creator created *Malchut* in order to personally fill her with Light, she is regarded as His personal part.

As a result of a miracle of nursing the babies that were brought to Sarah, Avraham received all the Light that exists in the property of mercy, and began to doubt his ability to correct the poor part of *Malchut*. This part receives nothing (for it cannot be used during the 6,000 years) and constitutes the Creator's personal part.

Therefore, the prosecutor ascended, accusing Avraham of not giving to the poor, i.e., not giving to the part of the Creator, *Malchut de Malchut* herself, which no man can correct by himself, as even Noah was unable to do so. And he gave nothing to You nor to the poor, and sacrificed not even a single pigeon for Your sake.

And Sarah says that You have laughed at her. Sarah is the part of *Bina* that shines in *Malchut*. With the words: "Any who hears will laugh on account of me" (*Beresheet*, 21:6), Sarah-*Bina* gave *Malchut* such powerful *Ohr Hassadim* that *Malchut* stopped feeling her egoistic desires, felt the perfection of altruism, and temporarily acquired the properties of *Bina*, while under the influence of *Ohr Hassadim*.

However, there emerges fear that due to such a sense of perfection and absence of suffering from unfulfilled desires, the absence of the feeling of deficiency, *Malchut* would remain uncorrected. Such a state is similar to the following description of Adam's state in the Torah (*Beresheet*, 3:22): "Lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever." In other words, he must not stop feeling his own nature nor forget the fact that he is obliged to correct his defect in the "Tree of Knowledge." And that is why Adam was cast down into a place that is suitable for correction, the lowest possible egoistic place, called our world.

179. The Creator said to him: "Who in the world is like Avraham?" And the prosecutor did not leave from there until he had consumed the entire fare. So the Creator decreed that Yitzchak is to be sacrificed. And He said that Sarah shall die from grief for her son. The cause of this grief is that he did not give anything to the poor.

Yitzchak's sacrifice was aimed at the correction of *Malchut*, to compensate for what Avraham could not correct at his great feast in honor of Yitzchak's weaning. Sarah's death was the result of the great Light that she passed to

Malchut, saying: "The Creator has made laughter for me," alluding to the Light that obstructs the correction of *Malchut*.

Therefore, the Light that descends to *Malchut* and gives her the sensation of perfection prevents her from correcting herself. Hence, the Creator stopped it. This is the significance of Sarah's death, for Sarah constitutes the Light of *Bina* that enters *Malchut*. Thus, all that the Torah speaks of is but the essence of the process of *Malchut's* correction, until her correction is completed.

The Torah and Prayer

180. Rabbi Shimon opened and said: "It is written that Hizkiyahu (Hezekiah) turned his face to the wall and prayed to the Creator." Let us see how great and potent the power of the Torah is, and how high it rises above all. He who engages in the Torah has no fear of those Above or below, nor of any hardships or illnesses of this world, for he is connected to the Tree of Life and learns from it each day.

181. For the Torah teaches man how to walk a path of truth; it teaches him how to return to his Master and cancel what is predestined for him. And even if man is shown that what is predestined for him cannot be cancelled, it is nonetheless completely cancelled and annulled, then disappears at once and does not prevail over him in this world. Hence, man should study the Torah day and night, and never abandon it, as it is written: "Contemplate Him day and night." Whomever abandons the Torah, it is as though he abandons the Tree of Life.

"Contemplate Him day and night"—"Him" implies the Creator! In another place in *The Zohar*, it is said that Hizkiyahu's prayer was accepted by the Creator, for nothing (no egoistic desires) separated him from the wall (the *Shechina*, the sensation of the Creator, akin to the Wailing Wall).

This was the advice that he received from the Torah, when, through his efforts in the Torah, he realized how to achieve complete return to the Creator, whereby nothing would separate him from the Creator (from the wall, the *Shechina*, the sensation of the Creator). As a result, the decree of his death (the Light's exit from the *Partzuf*) was revoked. So great is the power of the Torah.

182. Come and see—such is the advice given to man. When he goes to bed at night, he must accept the Creator's governance from Above, and wholeheartedly

entrust his soul with Him. Thus, man is immediately spared all the illnesses, slander, and evil eyes, and they will no longer have power over him.

Here we come to a precise understanding of certain definitions from the Torah, which are quite different from the notions that we are accustomed to. Daylight signifies the sensation of unity with the Creator. It is called "Light," for this is how man defines his good feelings. Therefore, daylight is when man feels closeness of the Creator and the greatness of spirituality.

Darkness coincides with nighttime in our world. Accordingly, with regard to man's spiritual states, darkness designates the absence of the sensation of the Creator, of the Upper Light, due to the actions of the impure, egoistic forces that separate man from the Creator. At night in our world, we sleep. The spiritual *Partzuf* is filled with the minimal amount of Light in an unconscious state called "sleep." The amount of Light within the *Partzuf* is so little that it is defined as one sixtieth—6 (*Sefirot* of ZA) x 10 (in each part)—of death or complete absence of spiritual Light, for the impure forces rule here.

Due to these two forces that govern and control us, we cannot completely and permanently merge with the Creator. As the result of our sensation of the state of night, the impure forces that rule at night impede us in our efforts, for their power over us keeps returning, thus creating gaps in our unity with the Creator and in our work for His sake.

To correct this, Rabbi Shimon gives us his advice: every "night" (a feeling of separation from the spiritual), when man goes to "sleep" (sinks deeper into the sensations of this world), he must wholeheartedly accept the Creator's governance, entrust himself completely under His rule. For if the night (the sensation of night) is corrected as in the act of creation, when day follows night, as it is said, "And there was evening and there was morning, one day," both night and day become as a single whole.

And the night, called "the rule of *Malchut*," shall not mix with any impure force, and shall not attack man because of the disappearance of the sensation of the Creator on account of egoistic desires and obstacles of "reason." For first, man has realized the necessity of the night for the attainment of the next day (greater sensation of the Creator, a bigger altruistic desire), and perceives these two states as a single whole and as an advancement, despite the fact that in his sensations, a night designates remoteness from spirituality.

In the language of spiritual work, this means that if man feels remoteness from the Creator, and is therefore without joy, despite all the possible pleasures, for him this state is called "night." It is precisely in such a state of complete

absence of sensation and lack of faith in the Creator that man can, through his own effort, without feeling any taste in the Torah, yield before the Creator's rule. That is, he closes his eyes (as one who goes to sleep) and says: "I bring myself under the Creator's rule and submit to His will." This state is called "descent for the sake of a subsequent ascent," and serves as a springboard, by which man attains an even brighter "day."

However, to this end man must completely accept the Supernal Kingdom's rule, so that nothing will separate him from the Creator. In other words, he must submit to the Supernal Rule unconditionally, whether it brings life or death, so that no force in the world will be able to stop him from uniting with the Supernal Ruler, as it is written, "Love your Creator with all your heart, with all your soul and with all your might" (*Devarim*, 6:5).

If man accepts everything that the Creator sends him with all his heart, he is certain that nothing will separate him from the Creator. This determines the fulfillment of the condition of entrusting one's soul with the Creator. For he gives himself into the Creator's hands in advance, by deciding to fulfill all His desires (commandments) to the fullest, right up to self-sacrifice.

Hence, as man sleeps, when his soul (the sensation of the Creator), the Light that previously filled him, leaves his body (desires), he does not feel the taste of the sixtieth part of death, for the impure (egoistic) forces have no power over him. In other words, they do not separate him from the Creator. Rather, he merely fails to feel the Creator temporarily.

Thus, the impure forces cannot interrupt his spiritual work even in the state called "night," for his evening and morning are already as one day—the Creator's Light. The night becomes a part of the day, for it is precisely because of the night that he recognizes his future merit of receiving an even greater Light.

This is because his night stems not from the rule of the impure forces. Instead, he understands that the Creator intentionally sends him such states. Thus, even in such sensations as darkness and lack of feeling, absence of aspiration and taste for the spiritual, he sees an opportunity to merge with the Creator. And this means that nothing stands between him and the wall.

183. And in the morning, when he rises from his bed, he must bless the Creator, enter His house, and bow before Him in fear and trepidation, and only then should he pray. He should take advice of his holy Patriarchs, as it is written, "By Your great mercy shall I come into Your house, to bow in fear of Your holy greatness."

Thanks to Your great kindness, I can now bless You for being merciful to me, for ending my spiritual descent, and for letting me come into Your house once more, for allowing me to feel You. However, I am happy not because my suffering gave way to pleasure, but because now I can thank You. I come to Your house so as to kneel in awe before Your holy greatness, which I now attain more than ever before.

The prayer in our heart is the correction within *Malchut* (the *Shechina*, the sensation of the Creator, or the common soul of Israel), and the fulfillment of this common soul with the Upper Light (the sensation of the Creator), in accordance with all of its corrected desires. Hence, all our pleas are expressed in plural form, for we pray not for our own soul, but for the common soul of Israel. Naturally, all that is present in the *Shechina* is subsequently present in every soul of Israel, and vice versa, all that the common soul of Israel lacks is also absent in each soul.

Therefore, before we start praying, we need to understand (feel) what is lacking in *Malchut* (the *Shechina*), to know what we need to correct in her and how we can fulfill her. Our heart, the center of our desires, is a part of this *Malchut* (the *Shechina*). All the generations of Israel are included in the common soul—the *Shechina*. However, we need not correct what has already been corrected by previous generations, but only what is left after those generations of souls.

Our Patriarchs, the spiritual *Partzufim* called "Avraham, Yitzchak and Yaakov," also known as the *Sefirot Hesed*, *Gevura*, and *Tifferet* of *Partzuf ZA de Atzilut*, include the entire community of Israel, all the properties that subsequently manifest in the corrected *Malchut*, who, in her corrected state, is called "Israel." The Patriarchs designate the three spiritual roots of the 600,000 souls of Israel in all the generations. In other words, these are the three sources of desires born within man's part of *Malchut* for the purpose of his correction.

All the good deeds, the reception and bestowal of Light carried out by the "community of Israel" (by Kabbalists) in all the generations, first trigger reception of the Upper Light by our holy Patriarchs (*Sefirot de ZA*), for all the Upper Light descends through them from Above downwards. From them, this Upper Light descends onto the "community of Israel," the righteous of that generation who exist with their properties in the worlds of *BYA*, and evoke the descent of this Light with their prayers.

Such is the order of spiritual degrees: each branch can receive only through its root (the preceding, Higher Degree), but never independently. The main Light remains in the root, and only an insignificant part of it descends to the

branch that evokes it. Therefore, all the corrections completed in the community of Israel (the *Shechina*, the common soul) are stored and preserved in the souls of our holy Patriarchs.

(The Light received in the corrected *Kelim* remains forever within them. Our description of the Light's exit and descent should be understood as a metaphor, for the *Partzuf* receives new empty desires that require correction, and the sensation of emptiness from the received empty desires is perceived as the Light's departure. Nevertheless, upon correcting these newly received desires, in them the *Partzuf* will receive an even greater Light than before).

Therefore, the essence of our prayer lies in supplementing the *Shechina* with whatever it needs to achieve complete correction, after all the previous corrections that were performed in it by the past generations of Kabbalists. Hence, he who spiritually ascends must first make all the corrections that have already been performed in the *Shechina*, and only then will he be able to recognize what is left for him to correct.

This is why it is written that one cannot enter the *Beit Knesset* (synagogue, but in Hebrew it means "the house of assembly" or "the house of prayer," from the word *Kones*—"to assemble") before he assembles his prayer and asks the holy Patriarchs for guidance, for he needs to know what has already been corrected and what still needs to be corrected. This is possible only after he receives everything that the Patriarchs have corrected through the *Shechina*. Only then will he come to know what is left for him to correct in the *Shechina*.

The Patriarchs have corrected the prayer in the *Shechina*. Prayer and the *Shechina* are one and the same, for prayer is a request, a raising of *MAN*, a *Kli*, the corrected *Malchut* or the desire for the Creator's sake. The correction performed by Avraham is called *Shacharit* (the morning prayer), by Yitzchak—*Mincha* (the afternoon prayer), and by Yaakov—*Arvit* (the evening prayer). Therefore, one must first repeat in his prayer everything that was already corrected by them, and then he will discover how to construct his personal plea, and what other imperfections are left that only he can, and consequently, must correct.

184. Man cannot enter the *Beit Knesset* (synagogue, house of prayer) unless he first receives permission from Avraham, Yitzchak and Yaakov, for they have corrected the prayer to the Creator. It is therefore written, "And in Your great mercy shall I enter into Your house" (*Tehilim*, 5:8). The aforesaid refers to Avraham, for his property is mercy, the *Sefira Hesed*. "I will bow before Your holy chamber" refers to Yitzchak, for thanks to him *Malchut* is called *Heichal*—chamber, the *Sefira Gevura*. "In fear and trepidation" refers to

Yaakov, for his property is the *Sefira Tifferet*, called "fear." And man must first enter into these properties, and only then enter the *Beit Knesset* to raise his prayers. Such a state is described by the verse, "Here is My slave, Israel, by whom I am adorned."

Here *The Zohar* analyzes the first three main corrections, made by the Patriarchs in the *Shechina*. Avraham corrected the property called *Bait* (house, permanent dwelling), which allows man to merge with it and to always exist in the Creator's properties and sensations, just as he can always dwell in his house.

Yitzchak complemented the correction and corrected *Malchut* in the property called the "holy temple," so that the King Himself would always dwell in it, as a king always dwells in his chambers. Yaakov added to the correction by the property of fear, which corresponds to a gate in front of a house, and designates the condition that (if met) allows man to enter *Malchut*, Avraham's house, and into Yitzchak's holy temple that are both within her.

Upon including within him all three corrections of the Patriarchs in full perfection, he attains what has already been corrected in the holy *Shechina*, and then proceeds to correct what has not been corrected.

Avraham is the source of the property of mercy in the souls of Israel. Therefore, he corrected the holy *Shechina* in such a way that it could receive *Ohr Hassadim*, the Light of Mercy. And the *Shechina* received this Light in its entirety for all the souls of Israel. Had it remained this way, all the souls of Israel would have been in complete and eternal unity with the Creator, and the *Shechina* would have been filled with Light (pleasure). Thus, no man would ever wish to part with the *Shechina* (the sensation of the Creator) even for a single moment.

Yet, Avraham's entire correction consisted in the creation of a perfect, bestowing *Kli*, which consisted only of *Ohr Hassadim*. There was no way of corrupting its properties or introducing imperfection within it, for, just like Avraham's property of mercy (*Hesed*), this *Kli* (desire) consisted only of the will to bestow upon, and please the Creator, as it is written: "Mine is yours and yours is yours designates the property of mercy" (*Avot*, 85). By imparting creation with his property, Avraham completely separated the impure forces (thoughts and desires) from the *Shechina*, and made it completely holy and pure.

However, the Thought of Creation does not end here, for it lies in fulfilling the souls with delight. And the extent of pleasure depends on the aspiration to enjoy, on the degree of hunger. Only the extent of preliminary hunger, the will to receive pleasure, determines the extent of the subsequent reception of pleasure.

The *Shechina* (*Malchut de Atzilut*, the sum of the souls) received its correction from Avraham—the Supernal force of *Hassadim*, the *Sefira Hesed* of *ZA de Atzilut*—and acquired the property of mercy from it. This property is completely free from any selfish will to receive, that is, its desire to receive something from the Creator has completely disappeared, and only the will to bestow upon Him remains. This desire is called "bestowal for the sake of bestowal." However, this brought no correction to the souls (parts of the *Shechina*), for their role is to receive the pleasure prepared for them by the Creator. To that end, they must first have the "will to receive." After all, pleasure is felt only when preceded by an aspiration or desire for it, and is determined by the extent of this desire.

It is hence written that Avraham fathered Yitzchak: Yitzchak found the *Shechina* in absolute spiritual perfection, in the property of pure selfless bestowal, filled with *Ohr Hassadim* because of all the corrections made by Avraham. However, in accordance with his properties, Yitzchak (the left spiritual force) felt imperfection in this state of the *Shechina*—that it was not yet corrected to "receive" *all* that was conceived in the Thought of Creation.

Therefore, he corrected it by turning it into a *Kli* (vessel) of reception, by supplementing it with the will "to receive," so that it could receive all the perfection prepared for it. Yitzchak evoked in the *Shechina* the will to receive pleasure from the Creator, albeit in the form of "reception for the Creator's sake"—with the intention of receiving pleasure in order to delight Him.

The reception for the Creator's sake means that although man fervently wishes to receive pleasure, he receives not because he wishes to enjoy, but only because the bestowing Creator wishes for him to receive it. And had the Creator not wished it so, man would have no desire to receive from Him.

Reception for the Creator's sake is equivalent to selfless bestowal. Thus, the egoistic, impure force, cannot cling to such a desire.

Hence, Yitzchak corrected the *Shechina* and brought it to complete perfection, for now it can receive all that the Creator conceived to bestow upon it, as this is the purpose of His creation.

Thus, after being corrected by Yitzchak, the state of *Malchut-Shechina* is called *Heichal* (the Creator's chambers), for now He can fill it with Himself, His Light, which means that He dwells in its halls.

Yet, Avraham's correction, called "house," did not yet allow the *Shechina* to be filled and worthy of the Creator's presence. Hence, Yitzchak is considered to have corrected all the *Gevurot* (willpower and resistance to egoism in the souls of Israel). This means that he mitigated all the laws and restrictions in the

Creator's governance. This is because all restrictions and punishments come into this world for the sole purpose of correcting the souls' will to receive, to make them suitable for reception of the infinite goodness contained in the Thought of Creation. And since Yitzchak corrected the *Shechina* to complete perfection, all its restrictions and forces have been corrected, and all of its properties have attained the desired goal.

However, his correction, too, did not retain this form in the *Shechina*, and became corrupted, for the world was still unprepared for the end of correction. Hence, Yitzchak fathered a sinner, Esav, who, being unable to resist the temptation to receive for himself, corrupted Yitzchak's correction in the *Shechina*. Unlike Yitzchak, he could not resist the selfish reception. This means that even when it became clear to him that the bestowing Creator did not wish for him to receive, he wanted to receive nonetheless, for such was his desire of self-gratification.

Therefore, the impure force (*Klipot*-shells, the husk, or rind surrounding the pure forces) clung to the *Shechina*. Thus, the legs (*Sefirot NHYM*) of *Partzuf Malchut de Atzilut* descended to the place of the *Klipot* below *Parsa*, where egoistic desires dominate the desires of *NHYM*.

Yet, the *Rosh* and the Upper Part of the *Guf* down to the *Tabur* of *Partzuf Malchut* remained above the rule of the impure forces. Hence, his head (*Rosh*) understands how he should act (hence, Yitzchak's head is buried together with the bodies of Avraham and Yaakov in the *Machpela* cave), but the body (*Guf*) still wants to receive pleasure for its own sake.

And since Yaakov saw the damage caused by Esav, he corrected the *Shechina* by adding his property of fear to it, as it is written: "His hand had hold on Esav's heel" (The Torah, *Beresheet*, 25:26). Because Yaakov realized what imperfection Esav had caused in *Shechina* (in the created souls), he corrected himself in fear to such an extent that he raised the holy *Shechina* as a crown-adornment. By this he also retained the corrections made by Avraham and Yitzchak.

However, Yaakov's correction was not final, for this fear is more similar to the fear of transgression than the selfless fear that comes from within. For this fear of his is born in him from Esav's hip, even though he had not transgressed by receiving, as did Esav. But the end of correction will bring a different state: Esav's hip will be annulled, as it is written: "Death will forever vanish from the world," and fear will remain only because the Creator is almighty and great.

Yaakov attained this genuine fear by himself. However, the entire "community of Israel," all the souls that form the *Shechina*, still need to correct themselves in all the generations, from the first to the last, to the end of correction. (Only

Moshe attained the property of true fear—one out of greatness and love—only he, and no one else. Hence, as the Talmud says, description of fear out of love for the Creator doesn't even exist.)

The Zohar cites the words of the Psalm (5:8): "By Your great mercy I shall come into Your house," since Avraham corrected the *Shechina* up to the property of a "house" that is filled with goodness, i.e., with *Ohr Hassadim*. The words, "So as to bow before Your holy chamber," refer to Yitzchak, who corrected the *Shechina* from a "house" to a "chamber" that befits the Creator. The words, "in fear" refer to Yaakov, who corrected the *Shechina* with his property of fear, whereupon he made it a *Kli* (vessel) of reception that includes all the corrections made by Avraham and Yitzchak.

Yet, how did he find out what else needed correction in the *Shechina*? Only by correcting and including himself in these three corrections performed by the holy Patriarchs before him. This means that, just as they did, Yaakov can act according to the conditions of these corrections. In other words, Yaakov merged with their properties, thereby ascending to their level.

Thus, man must first attain these properties and correct them within him. Only after he assumes the properties of these three corrections into himself can he start correcting them from where our Patriarch Yaakov left off, i.e., elevating fear to the extent of the Creator's greatness and omnipotence, and drawing the Upper Light with his prayer, with his awe of the Creator's greatness. And the Upper Light will bring with it the fulfillment of the *Shechina* and the end of its correction. Hence, man's prayer must include two objectives: to obtain fear of the Creator's true greatness, and with this attainment, to achieve the final correction of his egoism.

Rabbi Shimon's Departure from the Cave

185. Rabbi Pinchas stood before Rabbi Rachuma on the shore of Lake Kinneret. He was wise, old, and almost blind. He said to Rabbi Pinchas: "I have heard that our friend Shimon Bar-Yochai has a jewel, a son. I have looked upon the Light from that jewel, and it shines like the light of the sun, and illuminates the entire world."

A fully corrected *Malchut* is called a jewel (usually a pearl). Rabbi Nachum tells Rabbi Pinchas that Rabbi Shimon has already merited complete correction, for a "son" designates the next state, the next *Partzuf* that emerges or is born from the preceding one. And Rabbi Pinchas sees this while looking (with his spiritual sight, called *Ruach HaKodesh*—the Holy Spirit) at the Light of this pearl, which shines like the sun emerging from its hiding (*Nartik*—sheath). This means that after the future correction of *Malchut* (the moon), her Light will become like that of the sun, and will illuminate the entire world.

And when the Light of the moon becomes like that of the sun, it will rise to the zenith and illuminate the whole world with a pillar of Light, from Heaven to earth. And it will shine until Rabbi Shimon completes the correction of *Atik*. This speaks to the fact that he has already merited attaining the degrees of the Creator's two revelations, i.e., the end of correction.

186. And that Light extends from the Heavens down to the earth and illuminates the whole world until *Atik-Keter* appears and sits upon its throne, which occurs at the end of correction. And that Light abides entirely in your household (for the daughter of Rabbi Pinchas was wife to Rabbi Shimon, and Rabbi Elazar was therefore his grandson). And a tiny ray of Light (called "the son of the household," Rabbi Elazar) separates from the Light that fills the household, comes forth and shines upon the whole world. Happy are those

who merit such a destiny! Come out, my son, come out! Go after that jewel, which illuminates the world, for it is a good time to do so!

Since the daughter of Rabbi Pinchas was the wife of Rabbi Shimon (Rabbi Shimon and his wife designate two spiritual *Partzufim* that are below Rabbi Pinchas), Rabbi Shimon (together with his wife) belonged to the household (was included in the *Partzuf*) of Rabbi Pinchas. This refers to Rabbi Elazar, the *Partzuf* that emerged from the Light and illuminated the world, which filled the household (ten *Sefirot*) of Rabbi Pinchas, i.e., came out of the *Partzuf* called "Rabbi Shimon and his wife."

187. He came out before him and stood waiting to board a ship. Two women were with him. He saw two birds soaring over the water. He raised his voice and said, "Birds, you soar over the sea; have you seen the place where one could find Bar-Yochai?" He waited some and said, "Birds, O birds, fly away." They flew away and disappeared into the sea.

Rabbi Shimon fled from the authorities that condemned him to death, and hid in a cave with his son. And no one knew where he was. Therefore, Rabbi Pinchas set out to look for him.

Although everything described here is historically true, it is nonetheless essential for us to understand the words of *The Zohar* as the actions of Supernal spiritual causes, whose consequences determine all that transpires on earth. The egoistic authorities (forces) of a *Partzuf* as exalted as Rabbi Shimon's try to overcome his own altruistic aspirations and deprive him of the Light, that is, to kill him. And he hides from them in a cave, i.e., assumes a small state (*Katnut*) and shines with the Light of Mercy. This is referred to as "hides in a cave"—becomes invisible to egoistic forces, for they desire *Ohr Hochma* and cannot see *Ohr Hassadim*.

188. Before he boarded the ship, the birds approached again, and in the beak of one of them was a letter. It read that Rabbi Shimon, the son of Yochai, had left the cave together with his son, Rabbi Elazar. Rabbi Pinchas went to them and found them completely changed: their bodies were covered with sores (like holes in the ground—see the Talmud, *Bava Batra*, 19:2) from staying in the cave for so long. He wept and said, "Woe that I have seen you so!" Rabbi Shimon replied: "O how happy is my lot that you have seen me so, for had you not seen me so, I would not have been what I am!" Rabbi Shimon opened about the *Mitzvot* of the Torah and said, "The *Mitzvot* of the Torah that the Creator gave to Israel are all described in a general form."

While staying in the cave (in *Ohr Hassadim*) for many years (degrees), Rabbi Shimon had no choice but to sit in the sand (the external garment—*Levush* covering the *Partzuf* with a particular property, called "earth") in order to cover his naked body (desires) so he could study the Torah (receive the Upper Light in his *Partzuf* with the intention for the Creator's sake). As a result of being covered with sand, his entire "body" was covered with "rust and sores" (but these were necessary corrections).

And not only did the *Partzuf* called Rabbi Shimon need the correction of concealment in *Hassadim* (cave) and the cover of an external garment (Returning Light), but his next state, fathered by him, called his son, Rabbi Elazar (a lower *Partzuf*), also needed these corrections to attain all of the Creator's Light.

He wept and said: "Woe that I have seen you so!" Rabbi Shimon replied: "O how happy is my lot that you have seen me so, for had you not seen me so, I would not have been what I am!" In other words, if I would not look as I do, I would not have merited all the secrets of the Torah, for all that I have attained, I have attained during those thirteen years (thirteen successive corrections) of hiding in the cave.

Rabbi Shimon opened. It is written of the *Mitzvot* of the Torah: "The *Mitzvot* of the Torah that the Creator gave to Israel are all described in a general form." All of the *Mitzvot* of the Torah are described in the passage from the Torah, starting with "In the beginning the Creator created" and ending with "Let there be Light." These are the *Mitzvot* of fear and punishment, which include all the *Mitzvot* of the Torah. This is why they are called "in general."

The First Commandment

189. *BERESHEET BARAH ELOKIM* (In the beginning the Creator created) is the first *Mitzva* (commandment), the root and foundation of everything. And it is called "fear of the Creator" or *Resheet* (beginning), as it is written: "Fear of the Creator is the beginning of wisdom." Fear of the Creator is the beginning of wisdom, for this fear is called "the beginning." And it is the gate that leads to faith. And the whole world is based on this *Mitzva*.

It is difficult to understand why fear is called "the beginning," and why it precedes wisdom and faith. *The Zohar* answers: it is because fear is the beginning of every *Sefira*, and it is impossible to attain any *Sefira* (property) without first attaining the property of fear. Yet, this implies that fear is merely a means of attaining other qualities or properties. But then, if it is only a means, then why is it included in the list of *Mitzvot* (plural for *Mitzva*) as the first *Mitzva*? Can it be that fear is a kind of prerequisite?

Therefore, *The Zohar* says that it is impossible to attain perfect, selfless faith in any way other than through fear of the Creator. And the extent of fear will determine the extent of faith. Hence, the whole world is based on the *Mitzva* of fear, for the whole world exists only thanks to the Torah and *Mitzvot*, as the prophet said: "If not for My union with day and night, I would not have appointed the ordinances of Heaven and earth" (*Yirmiyahu*, 33:25).

And since fear is the beginning and the gate to the other *Mitzvot* (for fear is also the gate to faith), the whole world is based on this property of fear. It is hence written that the *Mitzva* of fear includes all of the other *Mitzvot* of the Torah; and were it not for fear, the Creator would not have created anything.

190. There are three types of fear, two of which have no real basis, but one does. If man fears that his children may die, or fears illness or bodily suffering, or fears for his material well-being, this kind of fear (even if constant) is not the basis or root, for only desirable consequences constitute the cause of fear.

This is called "the fear of punishment in this world." But there is also another type of fear: the fear of punishment in the world to come, in hell. These two types of fear—the fear of punishment in this world and in the world to come—do not constitute real basis and root.

191. The real fear is the fear of the Creator, for He is great and almighty, for He is the Source of everything, and all else is nothing compared to Him. Man should concentrate all his attention on attaining this kind of fear.

There are three kinds of fear before the Creator, but only one of them is considered true fear. If one is afraid of the Creator, and observes His *Mitzvot* so he and his children will be well and prosperous, this constitutes the first kind, the fear of the various punishments in this world. If he observes the Creator's *Mitzvot* because he fears punishments in hell, this is the second kind of fear. *The Zohar* says that neither of these two kinds is true, for man observes the *Mitzvot* only out of fear of punishment, for the sake of his own benefit, and not because these are the Creator's *Mitzvot*.

In this case, his personal wellbeing is the cause of his observance, and his fear is merely a consequence of his will to receive pleasure. Rather, true fear must stem from the Creator's greatness and omnipotence, for He rules over all and is the source of everything. All the worlds emerge from Him, and His deeds testify to His greatness. And all that He created is nothing compared to Him, for it adds nothing to Him.

Thus, we can plainly see that there is no difference in action: one observes out of the first or second kinds of fear, while the other observes out of the third kind. To an onlooker, they perform the same actions, the Creator's *Mitzvot*. But the enormous difference between them lies only in their *intention*, their motivation—why they observe the Creator's decree!

Hence, it is impossible to discern man's spiritual degree by his external observance of the *Mitzvot*, which is visible to all. Moreover, those who observe them in order to receive an immediate reward from others usually do so with the utmost outward zeal. But one whose intentions and thoughts are directed inwardly, who seeks true observance, as a rule, does not stand out amidst the masses in any way.

One must constantly seek to perfect and complement his intentions only by observing the *Mitzvot* at an increasingly deeper level, while focusing on inner contemplation and direction of his thoughts. In no way should he engage in excessive "mechanical observance," on which there is a clear prohibition: "Do not exaggerate in the *Mitzvot*."

On the contrary, one must devote all his attention to the attainment of true fear, as the Creator's first *Mitzva* decrees. As Rabbi Baruch Ashlag said, "Fear of the Creator is the constant, selfless desire that is expressed in the thought: 'Have I done everything I could for the Creator, or is there anything more that I can do for Him?'"

192. Rabbi Shimon started to weep, wailing, "Woe if I reveal and woe if I do not reveal. If I say, the sinners will know how to work for the Creator's sake, and if I do not say, it will not reach my friends." Wherever there is true fear, opposite it and correspondingly below stands an evil fear, which strikes and prosecutes. It is the scourge that whips the sinners (punishing them for their sins). This is why he is afraid to reveal it, for the sinners may learn how to avoid punishment, and punishment constitutes their correction!

Here Rabbi Shimon warns that he cannot reveal everything in its entirety (this refers to *Avoda Lishma*—work "for the Creator's sake"), for he fears it may harm the sinners. Here he wishes to reveal how one can draw nearer and merge with the Tree of Life, and therewith refrain from touching the Tree of Death. However, this refers only to those who have already corrected themselves with regard to the Tree of Knowledge of Good and Evil.

Nevertheless, the sinners (those who have yet to correct their transgressions in the Tree of Knowledge of Good and Evil) are not entitled to know this, for they still need to toil in all the required tasks until they correct themselves in the Tree of Knowledge of Good and Evil. Thus we see that the Torah defines a sinner as one who is yet to correct the Tree of Knowledge in his soul.

The prohibition on revealing the true essence of the work for the Creator's sake is based on the words of the Torah: "Behold, Adam has become as one of us in knowledge of good and evil; and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever" (*Beresheet*, 3:22).

After Adam's sin in the Tree of Knowledge, the Creator banished him from the Garden of Eden to prevent Adam from connecting to the Tree of Life and gaining eternal life. This is because then, what he corrupted in the Tree of Knowledge would remain uncorrected. Therefore, to let only the righteous know this wisdom, Rabbi Shimon reveals it by way of allusion.

193. But he who fears the punishment by whippings, the true fear of the Creator cannot descend upon him. Instead, evil fear overtakes him in the form of fearing punishment by whipping.

194. Therefore, the place that is named "fear of the Creator" is called the beginning of knowledge. This is why this *Mitzva* is included here. And it is the foundation and source of all the other *Mitzvot* of the Torah. And whoever observes the *Mitzva* of fear of the Creator, thereby observes all the others. But he who does not observe the *Mitzva* of fear of the Creator, does not observe the other *Mitzvot* of the Torah, for this *Mitzva* constitutes the foundation for all the others.

Here *The Zohar* repeats that in one place it is written, "Fear of the Creator is the beginning of wisdom," while in another it says, "Fear of the Creator is the beginning of knowledge." And *The Zohar* explains that where the property of fear ends, another evil fear begins, one that slanders and whips. In this regard, it is said in Kabbalah that the legs of a pure *Partzuf Malchut* descend to a place of impure forces.

However, he who observes the *Mitzva* of fear because the Creator is great and almighty unites with Him (becomes equal to the Creator in his properties), so as to not feel shame in receiving from Him. Besides this correction, no other work exists for the creatures.

This is called "fear of the Creator for the sake of life," for as a result of merging with the Creator, creatures are filled with life. Otherwise, they fall under the power of the restriction, as *Tzimtzum Aleph* (first restriction) restricted the reception of Light in egoistic desires. Such a *Kli* (desire) becomes a cause of death, for it is an empty place (devoid of Light). Hence, creatures must fear failing to make the corrections that they were entrusted with.

However, those who observe the *Mitzvot* out of fear, rather than out of realization of the Creator's greatness and His decree, are ruled and whipped by the fear of an empty *Malchut*. And since the end of fear lies in the evil scourge, true fear is called "The beginning of knowledge of the fear of the Creator," which indicates the necessity to aspire only to this kind of fear, and beware of the evil kind. Because of this, Adam's sin is corrected.

195. Therefore, it is written, IN THE BEGINNING (signifying fear) THE CREATOR CREATED THE HEAVENS AND THE EARTH. For whoever transgresses here, transgresses all of the Torah *Mitzvot*. And his punishment is the evil scourge, i.e., the evil fear that whips him. The words, AND THE EARTH WAS UNFORMED AND CHAOTIC, AND DARKNESS WAS UPON THE FACE OF THE DEEP, AND THE SPIRIT OF THE CREATOR refer to the four punishments of the wicked.

196. WITHOUT FORM refers to strangulation. CHAOTIC refers to stoning, i.e., the stones that fall into the great deep to punish the sinners. DARKNESS signifies burning, the fire that falls upon the heads of the wicked to burn them down. THE SPIRIT OF THE CREATOR refers to beheading.

Those who observe the *Mitzva* of fear before the Creator not because such is His decree, but because they are afraid of punishment, fall into the impure force's trap, called "without form." As a result, they are lost, having no understanding of the Creator's thoughts and deeds. And this impure force is defined as a rope on man's neck, blocking the inflow of pure (holy) air to his soul and preventing him from gaining life. And to the extent of man's ignorance, the impure force strangulates him!

And when he is caught in the impure force's noose, tightening around his neck, it has the power to control man at its will: to stone, burn, or behead him. Stoning means that impure thoughts befall his head with desired pleasures, thus pulling him down into the deep. There they punish him with darkness (burning), and the impure force turns him on fierce fire until it burns all the pure life-force out of him.

197. The spirit of the Creator means beheading, for the scorching wind (*Ruach Se'ara*) is a flaming sword—punishment for whoever does not observe the Torah and *Mitzvot* that are mentioned after the *Mitzva* of fear, called "foundation," as it includes all the *Mitzvot*. This is because after the word *BERESHEET* (BEGINNING), which signifies fear, it is written WITHOUT FORM, CHAOS, DARKNESS and SPIRIT—in all, the four penalties of death. And then follow the rest of the Torah and *Mitzvot*.

Following the first sentence of the Torah, the remaining part of the Torah refers to the rest of the *Mitzvot*, which are particular with regard to the general and all-inclusive *Mitzva* of fear.

The Second Commandment

198. The second *Mitzva* (commandment) is inseparably connected with the *Mitzva* of fear, and it is the *Mitzva* of love—for man to love his Creator with perfect love. What is perfect love? It is a great love, as it is written, "He walks before the Creator in complete sincerity and perfection" (*Beresheet*, 17:1), which signifies perfection in love. Thus, it is written, "And the Creator said, 'Let there be Light'" (*Beresheet*, 1:3)—this is perfect love, called "great love." This is precisely how man should love his Creator.

There exists conditional love, which appears as a result of all the goodness received from the Creator ("Introduction to The Study of Ten Sefirot," items 66-74), as a result of which man merges with the Creator with all his heart and soul. Yet, although he merges with the Creator in complete perfection, this love is considered imperfect. It is similar to Noah's love (*Beresheet Raba*, 30), who constantly needed to reinforce his feeling—to see that the Creator sends him only goodness.

Avraham, however, needed nothing to reinforce his love for the Creator, as it is written: "He walks before the Creator in complete perfection." For the words "walks before" mean that he needs nothing to reinforce his feeling of love for the Creator. And even if he does not receive anything from Him, his love remains constant and perfect, and he wishes to merge with the Creator with his heart and soul.

199. Rabbi Elazar said, "I have heard what perfect love means." He was told, "Tell this to Rabbi Pinchas, as he truly exists on that degree." Rabbi Elazar said, "Perfect love means that it is perfect on both sides; if it does not include both sides, such a love is imperfect."

He was told to turn to Rabbi Pinchas, for Rabbi Pinchas had already attained the degree of perfect love and will be able understand him correctly.

The words "on both sides" refer to both the good side and the evil side. In other words, if the Creator gives him not only goodness, but restrictions, too (which he perceives as unpleasant), and even if He takes his soul away, still man's love for the Creator remains perfect, as though he receives from Him nothing but the very best in the world.

200. Therefore, there is he who loves the Creator in order to gain riches, live a long life, have many healthy children, and rule over his enemies—he receives everything he wants, and this is why he loves the Creator. However, should he receive the opposite, should the Creator lead him through a wheel of suffering, he will come to hate the Creator, and will feel no love toward Him whatsoever. Therefore, such a love is baseless.

Since his love depends on what he receives from the Creator, when reception stops, so does his love. Clearly, man can love only one or the other—himself or the Creator!

201. Love is considered perfect if it exists on both sides—on the side of judgment and the side of mercy (success in life). As we already mentioned, when one loves the Creator, even if He were to take away his soul, this love would remain perfect on both sides: mercy and judgment. Therefore, the Light of the First Act of Creation was revealed and then concealed. And because of this concealment, strict judgment appeared in the world, and both sides, mercy and judgment, united to form perfection. And this is the desired love.

The Light that was created on the first day of creation (in the verse "Let there be Light") was later concealed, as it is written, for the righteous in the world to come. It was concealed so as to let strict judgment appear in this world.

This leads to the unification of the two sides (mercy and judgment) into one, for man receives an opportunity to reveal the perfection of love even when the Creator takes his soul away, and he is given an opportunity to supplement and perfect his love. And had the Light not been concealed, strict judgment would not have been revealed, and the GREAT LOVE would have been concealed from the righteous, and there would be no way of revealing it.

202. Rabbi Shimon kissed him. Rabbi Pinchas approached, kissed and blessed him. He said, "It is clear that the Creator has sent me here. This is the tiny ray of Light that was said to be shining in my house, and would later light up the whole world" (item 186). Rabbi Elazar said that fear must certainly not be forgotten from all the *Mitzvot*; especially in this *Mitzva*, the *Mitzva* of love, fear must be attached to this *Mitzva* at all times. How is it attached? Love is

good when it brings goodness, health, sustenance, and life from the Beloved One. And it is here that fear of sinning must be revived, so that the wheel does not turn against him, as it is written, "Happy is the man who always fears," for his fear is contained in his love.

203. This is how fear should be evoked from the perspective of strict judgment, for once man realizes that strict judgment hovers over him, he must evoke within him fear of his Master. Thus, his heart will not be hardened, of which it is written, "He that hardens his heart shall fall into evil," into the other side. This is called evil. Therefore, fear unites with both sides—with goodness and love, as well as with strict judgment, and consists of both. And if fear is united with the good side and love, as well as with the strictness of judgment, such a love is perfect.

The *Mitzva* of fear includes all the *Mitzvot* of the Torah; it is the gateway to faith in the Creator—to the extent of his fear, man acquires faith in the Creator's governance. Hence, he must not forget fear in observing every *Mitzva*, especially the *Mitzva* of love, at which time fear needs to be roused even more, for fear must constantly be present in the *Mitzva* of love. Therefore, man must evoke fear within him in the two states of love: in love from the good side, when he receives good sensations from the Creator, and in love from the evil side, when the Creator sends him harsh restrictions, according to judgment.

However, it would be incorrect to think that perfect love means a state where one receives bad feelings from the Creator, to the extent of feeling one's soul being taken away. It is incorrect to think that one should not fear the Creator's judgment and strictness, and, despite his feelings to cling unto Him with love, fearlessly and wholeheartedly.

First, one must rouse fear within him lest his love for the Creator will weaken. Thus, he combines love and fear. Second, from the other side of love, from the side of feeling the strictness, he must rouse within him fear before the Creator, and not let his heart harden, so it would not stop heeding the unpleasant sensations of punishment. Thus, here, too, he includes fear and love, and if he acts so in both sides of love, his love remains forever connected to fear, thus becoming perfect.

It is written about the good side's inclusion of fear into love: "Happy is the man who always fears." The word "always" indicates that although man always receives only goodness from the Creator, he fears Him nonetheless, for he fears that he may sin.

And it is written about the evil side's inclusion of fear into love, when man feels punishments and strictness of judgment: "He who lets his heart be hardened shall fall into awe." This means that one should in no way and under no circumstances let his heart be hardened under the judgment's influence. Otherwise, he will fall into the impure forces, called "evil." In such a case, he must rouse within him even more fear of the Creator, and mingle his fear into the love.

However, neither kind is fear for oneself, for one's own well-being. Rather, they both refer to man's fear of diminishing his intentions and actions for the Creator's sake, and his attempts to direct them all towards pleasing Him.

Thus, we have clarified the first two *Mitzvot* of the Torah—the *Mitzvot* of fear and love. The *Mitzva* of fear is the basis for all the other *Mitzvot* and of the entire Torah. It is contained in the first word of the Torah, *BERESHEET* (IN THE BEGINNING), and in its first sentence, IN THE BEGINNING THE CREATOR CREATED THE HEAVENS AND THE EARTH. Fear is called BEGINNING, from which THE HEAVENS and THE EARTH are born, meaning *ZON* and their descendants, the worlds of *BYA*. And the second sentence in the Torah refers to punishment in the form of four kinds of spiritual death: WITHOUT FORM means strangulation, CHAOTIC means stoning, DARKNESS means burning, and SPIRIT means beheading. The *Mitzva* of love is described in the Torah in the verse: AND THE CREATOR SAID, 'LET THERE BE LIGHT.'

There are two sides to this *Mitzva*, which are called "kindness and longevity" and "with all one's soul." This implies that man should feel love even under the worst kinds of circumstances, i.e., when the Creator takes his soul away, just as he feels it when everything is well.

Just to reveal this perfect love, the Light of creation was concealed. Fear must also be included in both sides of love: in the part where man must fear to commit a sin, thereby reducing his love for the Creator, and in the part where he must fear because of the concealment and the Creator's judgment. Yet, to understand these spiritual categories, we must clarify them in a slightly different manner.

Calls for love are used repeatedly in the Torah: "Love thy neighbor…," "Do not do what you hate to another," and so on. But the basis of all this is love between man and the Creator; this is where our requests are directed: "Draw us nearer with love…," "He who chooses Israel with love…"

The revelation of the Creator is the revelation of His love for man. However, altruistic love is completely different from our understanding of love. Our love always relies on egoistic reasons. And should the reasons suddenly disappear, love disappears at once.

We can take as an example the natural love between father and son. Parents naturally love their only son more than anything in the world. Accordingly, the son should hold the same kind of love for his parents. Yet, we see that this is not so: if the son feels unconditional love from his parents, then, in accordance with nature's law and regardless of himself, his love for them will decrease.

This is so because the father's love for his son is natural; and just as the father wants his son to love him, his son wants to be loved by his father. This reciprocal desire gives rise to fear in both their hearts: the father is afraid that the son may hate him (even a little), and the son fears the same.

This constant fear begets good deeds between them: each of them aspires to show his love to the other, so as to promote reciprocity. Yet, when their love reaches peaks, and there is nothing else that can be added to it, the beloved son discovers absolute and unconditional love in the heart of his loving father.

The loved one immediately stops fearing that he will be loved less; neither can he hope that the love for him will grow. And this leads to a situation where the son grows lazy and stops expressing his love with good deeds. And as they lessen, his love lessens, too, until it is reversed into its opposite—hatred, for he deems everything his father does as worthless and insufficient in comparison with what the father's actions out of "absolute" love should be. Therefore, the union of love and fear within man brings him to the state of perfection.

The four letters *HaVaYaH* (*Yod* + *Hey* + *Vav* + *Hey*) correspond to *Sefirot H-B-ZA-M*. *The Zohar* calls them, FEAR, LOVE, TORAH, COMMANDMENT, respectively.

YOD	–	HOCHMA	–	FEAR
HEY	–	BINA	–	LOVE
VAV	–	ZA	–	TORAH
HEY	–	MALCHUT	–	COMMANDMENT

Partzuf AA is the main *Partzuf*, and includes the entire world of *Atzilut*. It shines upon all the other worlds through its garments, called *AVI*, *YESHSUT* and *ZON*, where *AVI* and *YESHSUT* clothe *AA* from its *Peh* to *Tabur*, while *ZON* clothe *AA* from *Tabur* down to its *Sium Raglaim* (end of legs) that stand on *Parsa*.

AA is called "the concealed *Hochma*," as its *Ohr Hochma* is concealed in its *Rosh* and does not shine upon the other *Partzufim* and worlds, and only its *Bina* shines below. Thus, it is *Bina* (and not *AA*) that is called *BERESHEET*—BEGINNING, for she is the foundation and the source of all the worlds.

And she is also called FEAR OF THE CREATOR, i.e., fear of His greatness, "for He is the only Master and the root of all, and all that exists is as nothing compared to Him." And *ZON* (called HEAVEN AND EARTH) emerge from *Bina*. It is therefore written in the Torah, IN THE BEGINNING (with fear) *AVI*, THE CREATOR CREATED HEAVEN (*ZA*) AND EARTH (*Malchut*).

Hence, it is said: "Fear of the Creator is the beginning of wisdom (*Hochma*)" and "Fear of the Creator is the beginning of knowledge (*Daat*)." *Ohr Hochma* stems not from the *Sefira Hochma de AA*, but from *Bina de AA* alone. For when *Bina de AA* ascends to *Rosh de AA*, it turns to the *Sefira Hochma* and then passes the Light downward. It follows that the *Sefira Bina*, fear of the Creator, is the source of *Ohr Hochma*; hence, it is said, "Fear of the Creator is the beginning of *Hochma*."

Also, fear is the beginning of knowledge, for the *Sefira Daat* is the beginning of *ZON*: *ZON* raise their request to *Rosh de AA* in order to receive *Hochma*. And this request of *ZON* regarding reception of *Ohr Hochma*, which is received and felt by *AA*, is called *Daat*, knowledge. This is why it is written: "Fear of the Creator is the beginning of knowledge (*Daat*)."

The Zohar also tells us that afterwards fear and love unite so as never to part again, for *Hochma* is called "love." Indeed, the letter *Yod* of the name *HaVaYaH* is *Bina*, i.e., *GAR de Bina* (*AVI*) that wants only *Ohr Hassadim*, whereas *Ohr Hochma* is concealed within it.

And the place of revelation of *Ohr Hochma* is *ZAT de Bina*, called *YESHSUT*, the first letter *Hey* of the name *HaVaYaH*. Therefore, this place is called love, and it is the second *Mitzva* that follows the first *Mitzva* of fear, which shines in *ZON*, for this *Ohr Hochma* does not stem from *Hochma de AVI*, but from *Bina*, and *Bina* is known as fear.

And *The Zohar* says that fear unites with love so as to never let it go. This means that *Bina* forever unites with *Hochma* and does not part with it. And wherever there is *Bina*, *Hochma* is there alongside her. And although it seems to write that one *Mitzva* is fear and another is love (that these are separate *Mitzvot*), they are nonetheless always together and are never apart: just as the first *Mitzva* includes the first, so the first includes the second.

The reason they have separate names is that we distinguish them by their dominance: in the first *Mitzva*, it is *AVI*, *GAR de Bina*, *Bina* herself along with her property. Hence, it is called "fear." However, in the second *Mitzva* it is *Hochma* that is dominant; hence, it is called "love."

Therefore, the words of the Torah, IN THE BEGINNING THE CREATOR CREATED constitute concealment, and the revelation of these words begins

with the words LET THERE BE LIGHT, designating the ascent of *Bina* (BEGINNING) to *Rosh de AA*, where *Bina* becomes like *Hochma*.

The combination of *Hochma* and *Bina* is then called GREAT LOVE. This is the meaning of the words, LET THERE BE LIGHT, for *Bina* ascends to *AA* and passes the Light to all the lower worlds with GREAT LOVE, i.e., by means of two Lights: *Hassadim* and *Hochma*.

This is why it is said that the CREATOR'S LOVE IS CLARIFIED FROM TWO SIDES, as it is written: LET THERE BE LIGHT IN THIS WORLD AND IN THE WORLD TO COME. Because the Creator saw that this world cannot receive the Light, He concealed His Light and raised it above *Parsa de AA*, called (according to its corrected properties) "the world to come," above *Chazeh de AA*, where *AVI* or *GAR de Bina* reside.

Parsa is located below *Chazeh de AA*, and it separates the Supernal Waters (*AVI*) from the lower waters (*YESHSUT* + *ZON*). Since *Ohr Hochma* does not shine below *Chazeh de AA*, it is said that the Light is concealed from *Partzufim YESHSUT* and *ZON*.

Thus, we see that *Bina* is divided into two parts: *GAR de Bina* (*AVI*), located above the *Chazeh* (*Parsa de AA* or the Supernal Waters), upon whom the Upper Light shines, meaning that secrets are revealed within them. He who ascends to this degree receives its Light, thereby meriting "wealth (*Hochma*) and longevity (*Hassadim*). His sons (his future corrections) are like olive sprouts (olive oil symbolizes *Hochma*), they gather round his table (*Hassadim*), and he rules over his enemies (impure forces), and whatever his wish may be, he succeeds in it (for *Ohr Hochma* is clothed in *Ohr Hassadim*)." *ZAT de Bina* are the lower waters, located below *Chazeh de AA*. The Light is concealed from them, and those who receive from them must love the Creator with the kind of love called "even if He takes away his soul."

These are the two degrees of love for the Creator. That is to say, love for the Creator is not the desire and decision of man alone. Rather, like any of our other desires, it appears only by attaining a particular degree: if one attains the degree of *YESHSUT*, it allows him to love the Creator "even if He takes away his soul." However, an even more perfect love emerges within him who reaches the degree of *AVI*: he receives such Light from it that his love for the Creator becomes perfect on both sides.

Yet, fear must be included in both kinds of love. For at the degree of *AVI*, one needs fear so as to not sin while in a state of spiritual ascent in *AVI*. And while at the degree of *YESHSUT*, one must fear lest his heart be hardened,

for *Hochma* and *Bina* correspond to love and fear in a state of eternal unity. Therefore, one must include the properties of *Bina* (fear) into *GAR de Bina* (*AVI*), as well as into *ZAT de Bina* (*YESHSUT*).

Only then will love be perfect on both sides, in both forms: *GAR* and *ZAT de Bina*. Love cannot possibly be perfect only on one side, but only if fear exists on both sides, for *Hochma* (love) cannot exist without *Bina* (fear).

It follows that conditional love is the degree of *AVI*, whereas unconditional (perfect) love is the degree of *YESHSUT*. Yet, *YESHSUT* is below *AVI*. The thing is that man first receives Higher *Sefirot* of his emerging *Partzuf*, in the order *KHB-ZA-M*, but the Light enters them in the reverse order of *NRNHY*: first, he receives the *Sefira Keter* with the Light of *Nefesh*, and in the end he receives the *Sefira Malchut*, though the Light of *Yechida* enters *Keter*. Therefore, if we measure according to the *Sefirot* (*Kelim*), the degree of *AVI* = *GE* = *K-H* (conditional love) is smaller than the degree of *YESHSUT* = *AHP* = *B-ZA-M* (unconditional love).

The Third Commandment

204. The third *Mitzva* is to know that there is an Almighty Lord who governs the world, to unite this every day in the six Supernal limbs: *HGT NHY* of *Zeir Anpin*, and to unify them in the six words of the prayer "Hear O Israel," and with it to direct our desires upwards. Therefore, we must prolong the word "one" in the six words: "Hear, O Israel, the Lord is our Creator, the Lord is one."

In correspondence with the instruction to prolong the word "one," he who utters this verse should pronounce this word lengthily, as ooone. However, *The Zohar* obviously alludes not to a simple utterance of one's mouth, but rather to our true heartfelt intentions.

What is indicated here is that one needs to *know* and make a *union*. First, one must know the two sides of love, *AVI* and *YESHSUT*. *AVI* are called the "big and great ones in *Hassadim*," whereas *YESHSUT* is called "the Master of the World," for it contains judgment and restriction.

After man has attained both degrees of love and merited perfect love, he needs to know that there is a great Master who governs the entire world, and to unite this knowledge every day by using the six Supernal limbs, sides, that is, to raise *MAN* to *ZON de Atzilut*, and *ZON* will raise their *MAN* to *YESHSUT*. As a result, *ZON* and *YESHSUT* will ascend and unite with *Partzuf AVI*. This common *Partzuf* has six Supernal sides-limbs, for they all clothe *VAK*, the six lower *Sefirot* of *AA*.

Because of this unity, *YESHSUT* ascends above *Parsa de AA*, to the place from the *Peh* down to the *Chazeh*, the place of the Supernal Waters. This is the permanent place of *AVI*, and the place where Light is revealed. When *YESHSUT* is filled with this Light, it passes it to *ZON*, which pass it on to the lower worlds, leading to the revelation of *Ohr Hassadim* in all the worlds. This is the secret of the union of "Hear, O Israel."

The six words: "**Hear,** O **Israel**, the **Lord** is **our** Creator, the **Lord** is **One**" constitute the six sides of *ZON*, which need to be united so as to unite them with the six Supernal sides, that is, *AVI* and *YESHSUT*. And man must direct his intentions and *NRN* upwards, so they, too, would unite with Supernal unity, just as *MAN*.

To achieve unity in *VAK de ZA*, in its six sides, the word "one" must be prolonged, meaning to receive *Ohr Hochma* within it, for *Ohr Hochma* descends from *Ein Sof* (infinity) to Supernal *VAK*, i.e., to *AVI* and *YESHSUT*, and unites *VAK de ZA* with the Light of *Ein Sof*. This is because the *Gematria* (numerical value) of the Hebrew word *Echad* (one) is *Aleph* + *Chet* + *Dalet* = 1 + 8 + 4 = 13, which indicates reception of *Ohr Hochma*.

Hence, while pronouncing the word "one," one should intend to draw *Ohr Hochma* to *VAK de ZA*. However, this unity lacks the intention to receive the Light of *GAR* in *ZA*, but only to enlarge its *VAK* through unity with the Supernal *VAK*, and to receive *VAK de Gadlut*.

205. It is therefore written, "Let the waters under the Heavens be gathered together onto one place." This means that all the degrees under the Heavens will gather onto one place, to become perfect in the six ends. Therewith, fear must be attached to the unity of the words: "Hear, O Israel," which is done by prolonging the pronunciation of the letter *Dalet* in the word *Echad*. This is why the letter *Dalet* in the word *Echad* is written larger than the other letters. It is written, "Let the dry land appear," to let the letter *Dalet* (designating dry land) be attached to that unity.

As was already explained, the unity contained in the words "Hear, O Israel" refers to the reception of *Gadlut* by *VAK*. This is because "one place" signifies the Supernal *VAK*, where the Light of *Ein Sof* shines within *Ohr Hochma*, under the Heavens (*Bina*), with regard to the earth (*ZA*). The words "onto one place" imply the unification of all the six Upper and lower sides, so the lower *Partzufim* will receive *Ohr Hochma* and unite with *VAK de ZA*, but only as *VAK de Gadlut*.

As we have already clarified, there are two kinds of fear and two kinds of love: the Upper fear and love are called *AVI*, whereas the lower fear and love are called *YESHSUT*. However, perfection is attained only by attaining both degrees together. Hence, the Light is concealed in *YESHSUT*, so the lower kind of love ("even if He takes away the soul") will be revealed. But even in this case, fear must cling to love and prevent the hardening of the heart; only then does one reveal perfect love, merges with *AVI* and *YESHSUT*, and receives the complete Creator's goodness.

In the unity of "Hear, O Israel," and after *ZON* ascend and unite with their properties in the six Upper sides to receive within them the "Great Love" in the word "one," they receive the Light that was made on the first day of creation, of which it is written: "And the Creator said, 'Let there be Light'" (*Beresheet*, 1:3).

And to all of this unity one must attach fear, since he needs to reveal and receive the Light that is deliberately concealed in *YESHSUT*, so as to unite the lower love and fear, for they still cannot be considered perfect.

Therefore, it is said that one should prolong the pronunciation of the *Dalet* in the word *Echad* (one) when reciting the prayer, *Shema Israel*, *Adonay Eloheinu*, *Adonay EchaD-D-D!* (Hear, O Israel, the Lord is our Creator, the Lord is One). In this case, the letter *Dalet* is written in large font. This is because big letters refer to *Tvuna*, and the big *Dalet* in the word *Echad* indicates that its place is in *Tvuna*, and that the Light is concealed there. By attracting it, not by utterance, of course, but by the spiritual action, man unites its concealment with the lower fear and love.

AND THE DRY LAND APPEARED means that there is no perfection in the Upper fear and love, expressed in the six words of the prayer "Hear, O Israel" with the help of the word "one." These words correspond to "Let there be Light," until the unity of fear and love is achieved below. This unity is revealed in the Light that is concealed in *Tvuna*, designated by the letter *Dalet* (D) in the word *Echad.*

Therefore, after the WATERS GATHERED TOGETHER ONTO ONE PLACE, signifying the descent of *Ohr Hochma* into the six parts of *ZA*, DRY LAND APPEARED. It denotes the letter *Dalet* in the word *Echad*, which should be pronounced with (spiritual) prolongation, with the aim to turn it into land through the concealment of the Light.

All of this is essential in order to unite the *D*, *Tvuna*, with *AVI*, resulting in the descent of the Light to *VAK de ZON*, so that love could be made perfect.

206. After *Malchut* unites with ZA Above (in *VAK de ZON*), they must now be united below, in the masses, i.e., in all six sides of *Malchut*, in the words, *BARUCH SHEM KVOD MALCHUTO LEOLAM VAED* (Blessed be the great name of His kingdom for ever and ever), which contain six other words of unity. And then, what was dry land will become fertile soil, yielding fruit and plant.

After the Supernal union is achieved, when the letter *Dalet* in the word *Echad* becomes whole Above, in *AVI*, it is essential to unite the *Dalet* in the word *Echad* below, in *VAK*, in the six aspects of *Nukva de ZA* (Rachel), who

stands from *Chazeh de ZA* and below. All 600,000 souls of Israel, called "the inhabitants of *Nukva*," are included in Rachel.

After ZA unites in the Light of *AVI*, and the concealment of *Tvuna* (in the words DRY LAND APPEARED or in the letter *Dalet*) is revealed in him, *Nukva* must be filled with these two revelations. This is designated by the six words, *BARUCH SHEM KVOD MALCHUTO LEOLAM VAED*, corresponding to the six *Sefirot HGT NHY* of *Nukva*.

It was already explained that the Light was concealed in order to reveal both sides of love—good and evil. Yet, neither side of love, good or evil, can be revealed through concealment, but only through revelation of judgment. Before judgment was revealed, the letter *Dalet* in the word *Echad* was DRY LAND—utterly useless. This is because it emerged from the Light due to the concealment. Even fear to unite in the lower fear and love, which supplement the Upper fear and love was absent from it, for the judgment that reveals the lower fear and love was not yet revealed.

Strictness and judgment are located in the legs of *Partzuf* Leah, which are included in the *Rosh* of *Partzuf* Rachel. ZA has two *Nukvaot* (plural for *Nukva*): Leah (above his *Chazeh*) and Rachel (below his *Chazeh*). Leah's legs end at the *Chazeh de ZA* and touch Rachel's *Rosh*.

World of Atzilut

Atik		
AA		
AVI		
YESHSUT		
Nukvaot of ZA		ZA
Leah:	Head	Head
	Body	Mouth
	Legs	Chest
Rachel:	Head	Chest
	Body	Legs
	Legs	Feet

Parsa

Worlds of BYA

Machsom

Our World

Since strictness and judgment are located at the end of the legs of *Partzuf* Leah, this affects only *Partzuf* Rachel, as each spiritual property acts only from the place of its manifestation and below. Therefore, the concealment in the lower love and fear manifests only in the place in Rachel where the force of strictness and judgment is manifested.

Prior to the revelation of judgment, the letter *Dalet* in the word *Echad* was dry land, a place that is unfit for living. Now, however, after the descent of *Partzuf* Rachel into *VAK*, below *Chazeh de ZA*, the dry land became fertile, suitable for settlement and cultivation of fruits. In other words, the lower love and fear were revealed in it in completion and perfection. And they complement the Upper love and fear, so that all are perfect on both sides, for that is when all the goodness is revealed in *AVI*.

It is therefore said, THE CREATOR CALLED THE DRY LAND EARTH-*ERETZ* (the word *Eretz* is derived from *Ratzon*—desire), for it is the property of the letter *Dalet* in the word *Echad* in the six *Sefirot* (sides) of *Nukva de ZA* (where the property of strictness and judgment is already revealed). The letter *Dalet* that was in DRY LAND and made its property inanimate and unfit to live on turns into EARTH in *Nukva de ZA* (as a result of a *Zivug* with *ZA*), can now be settled and cultivated; hence, the Creator called it "earth."

207. It is written, AND THE CREATOR CALLED THE DRY LAND EARTH. This refers to the same unity below, by the words, BLESSED BE HIS GREAT NAME FOR EVER AND EVER, when the earth, called "desire," became what it should be. For the word "earth" (*Eretz*) means desire (*Ratzon*). Hence, the expression IT WAS GOOD appears twice on the third day of creation: once for the Upper unity and once for the lower. For *Malchut* merges with both sides of *ZA*—with *VAK de ZA* and with her own *VAK*. Henceforth, the earth brings forth grass, for it has been corrected to yield fruit.

The Upper unity (described by the words, WATERS GATHERED TOGETHER ONTO ONE PLACE) passes the Light that was created on the first day of creation from Above downwards, from the six Upper sides of *AVI* to *VAK de ZA*. This is called by the first word, IT WAS GOOD, uttered by the Creator on the third day of creation.

And then occurs the lower unity, designated by the verse, BLESSED BE HIS GREAT NAME FOR EVER AND EVER. This means that the letter *Dalet* in the word *Echad* attains perfection only from the six sides of *Nukva*, as described by the verses, AND THE CREATOR CALLED THE DRY LAND EARTH and

THE EARTH SHALL BRING FORTH GRASS, for in *VAK de Nukva*, DRY LAND turned to EARTH, yielding fruits.

With regard to this unity of *VAK de Nukva*, the Creator said, IT WAS GOOD, for the second time on the third day of creation. It follows that when IT WAS GOOD is said for the first time, it refers to the Upper unity. And the second time refers to the lower. Because of the lower unity, both sides of love achieve perfection, and the Light of *AVI* descends to *VAK de Nukva*, and bears fruit for the 600,000 souls of Israel that inhabit her.

The Fourth Commandment

208. The fourth *Mitzva* is to know that *HaVaYaH* (the Creator) is *Elokim* (Lord), as it is written: KNOW THIS DAY AND LAY IT IN YOUR HEART THAT *HaVaYaH*–CREATOR IS *ELOKIM*—LORD. That is, the name *Elokim* is included in the name of the *HaVaYaH*, and there is no distinction between them.

HaVaYaH is *ZA*, and *Elokim* is *Nukva de ZA*. It is essential to unite *ZA* with *Nukva* by making their properties similar, so there is no distinction between them. Thus, the name *Elokim* of *Nukva* will be included in the name *HaVaYaH* of *ZA*, so that *Nukva* herself will become as *HaVaYaH*.

This union signifies the reception of *Ohr Hochma* (*GAR*) in *ZON*, for the union implied by the words HEAR, O ISRAEL is the reception of the Light of *VAK* from *AVI* in *ZON*. The unity in question here is the reception from *AVI* in *ZON* of the Light of *GAR* (*Hochma*). One can never receive an entire degree in one go: first *VAK* is received, and only then *GAR*.

209. Hence, it is written, "Let the stars in Heaven shine upon the earth." This means that both names, *HaVaYaH* and *ELOKIM*, are as one. This way, *Malchut* (*Elokim*) should merge with the name *HaVaYaH* (*ZA*). The black Light (*Malchut*) with the white Light (*ZA*), as one, without distinction. The white cloud by day (*ZA*) with the pillar of fire by night (*Malchut*); the property of day (*ZA*) merged with the property of night (*Malchut*), so they shine as one star.

Nukva is called "a small star." Initially, there were two stars, *ZA* and *Malchut*, and both were the same size. But the moon (*Malchut*) complained that two stars cannot use one crown (source of Light). The Creator reply to *Malchut* was, "Go and diminish yourself" (Talmud, *Hulin*, 60:2).

As a result, the nine lower *Sefirot* of *Malchut* descended below the *Parsa* to the world of *Beria*, and only one *Sefira*, *Keter de Malchut*, remained in the world

of *Atzilut*. The task of the righteous is to elevate the nine lower *Sefirot* of *Malchut* from the world of *Beria* to the level of ZA, to correct her distinction from ZA, i.e., to grow and make her equal to ZA once more, so she will make a *Zivug* with ZA face to face. Thus, they shall correct the detachment of *Malchut* from ZA that was born of the moon's complaint.

The moon complained because it was unable to receive the Light directly from *Ima*, but only via ZA. Hence, the Creator gave it His advice: diminish yourself to a point (the *Sefira Keter*) and lower the nine *Sefirot* from *Hochma* to *Malchut* below the *Parsa*. Then, through the unity of "Hear, O Israel," rebuild *Malchut* in *VAK*, in the lower unity of "Blessed be His great name for ever and ever," for the power of judgment within it corrects the letter *Dalet* in the word *Echad*, turning the DRY LAND into the fruit-yielding EARTH.

Therefore, the now black point of *Malchut* that caused its fall became as important as Light, for it is precisely the strictness of judgment that builds the letter *Dalet* in the word *Echad* and makes it fruit-bearing. And if *Malchut* had not had this power of judgment, the letter *Dalet* in the word *Echad* (*Tvuna*) would have remained DRY LAND. Hence, when the Light spreads inside her, the power of judgment and restriction becomes more important than Light itself, for it becomes the cause, the source of the Light of *VAK*, *Ohr Hassadim*.

Thus, it is now possible to receive *Ohr Hochma* in *VAK de Malchut*, while elevating *ZON* to *AVI*. For now, just like ZA, *Nukva* can unite with *AVI* in her properties. This was the basis of her previous complaint, for the Light-restricting power within her turned into the cause of the Light's diffusion. Hence, ZA and *Malchut* are considered a single whole: each of them constitutes the source of Light for the other, whereas previously, *Malchut* was completely dependent on ZA, and therefore felt humiliated.

As a result of the union between ZA and *Nukva* in *AVI*, ZA connects to *Aba*, and *Nukva* to *Ima*. ZA turns into white clouds in the daylight and *Nukva* turns into a pillar of fire in the Light of night, i.e., the properties of day and night merge into one property, as it is written: AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY. Together they illuminate the earth and those who inhabit *Nukva* in the worlds of *BYA*.

210. This is the sin of the primeval serpent that unites below but separates Above; hence, it caused what it caused to the world. What should be united Above, should be separated below. The black light, which is *Malchut*, should be united Above with ZA into a single whole and then separate it from the "evil side."

The union and fulfillment of *ZON* with *Ohr Hochma* occurs only when they ascend to *AVI*, above *Chazeh de AA*, where *ZA* merges with *Aba* and *Nukva* merges with *Ima*. As a result, they unite, and *ZA* passes *Ohr Hochma* to *Malchut*. However, in the permanent place of *ZON*, below *Chazeh de AA*, they cannot form a union and allow *Nukva* to receive *Ohr Hochma*.

This is exactly what provoked Adam's sin and allowed the Serpent to bring death into the world (cause the disappearance of *Ohr Hochma* from *Malchut*), by compelling Adam and Chava (Eve) to make a *Zivug* (union) in the permanent place of *ZON*, below *Chazeh de AA*. As a result, the Upper *Zivug* stopped in *AVI*, as *ZA* started passing *Ohr Hochma* from *AVI* down to *Malchut*.

Thus, all the parts (souls) of *Malchut* existing in the world stopped receiving *Ohr Hochma* from *AVI*. This is regarded as death, for as soon as the impure forces approach *ZON* to draw their *Ohr Hochma*, *AVI* immediately terminate their *Zivug* for the sake of *ZON*, to prevent the impure force from clinging to *ZON*. And as soon as *Ohr Hochma* departs from *ZON*, the impure force leaves them at once, for it approaches *ZON* with the sole purpose of feeding on *Ohr Hochma*.

However, after being in *Ima* and receiving *Ohr Hochma*, *Malchut* descends to her permanent place and passes this Light to the souls of the righteous, called the "inhabitants of *Malchut*." She unites with them via equivalence of their properties, for in the absence of unity with *ZA* below, *Malchut* draws far from the evil side and the impure forces cannot receive from her.

211. Nevertheless, one should know that *Elokim* and *HaVaYaH* are one, without distinction. *HaVaYaH* is *Elokim*. If man knows that all is one and does not cause any separation, then even the opposite, impure forces disappear from the world, instead of descending below.

Although there is fear that a *Zivug* will occur in *ZON* in their place below, this is no cause to stop aspiring for a *Zivug* Above, in *AVI*. Moreover, one must attain that *HaVaYaH* is *Elokim*, which is achieved by uniting *ZA* with *Nukva*. And if man raises his *MAN*, thereby causing *ZON* to ascend to *AVI* and unite there, the impure forces are completely rejected by the Light, weaken and finally disappear from the world.

212. The secret behind the word *Me'orot*, which consists of the words *Mavet* (death) and *Ohr* (Light), is that the impure forces follow knowledge, understanding, and thought. And this is Light, which is the opposite from death—*Mavet*, for the Light (*Ohr*) is inside death—*Mavet* (spelled as *Me'ot*) in

the word *ME'ohrOT*. This alludes to the fact that Light separates death, but when Light disappears, the letters unite and form the word "death."

The impure forces follow reason (knowledge, understanding, and thought). Reason signifies "Light," and the impure force is "death," where Light connects the letters, while death separates them.

Here is the explanation of this: the power of restriction in *Malchut* is the source of the emergence of the impure forces. Because *ZON* united with *AVI* so as to receive the Light of *VAK* and *GAR*, the power of restriction in *Malchut* turned into Light by receiving the Light of *VAK* in the union below. Then, it ascended to *AVI* once more, and *Malchut* merged with *ZA* at the degree of *AVI*.

This union Above is designated by the word *Me'orot* = *Ohr* + *Mavet*. As a result of the Light of *VAK* and *GAR* descending to *Nukva* in the union with *ZA* at the level of *AVI*, the power of restriction in *Malchut* turns into Light, and all the impure forces that were created by this restriction disappear, for their root turns to Light. Consequently, the letters of the word *Mavet* of the impure forces disappear, and the words *Me'ohrot Ohr* appear instead.

213. Chava started with these letters, and brought evil into the world. As it is written, the woman SAW that it was good to bring the letters of the word *Me'ohrot* back. From there she took the letters *Vav-Tav-Reish-Aleph*, leaving only the letters *Mem* and *Vav*. And they took with them the letter *Tav*, thus forming the word *Mem-Vav-Tav* (*Mavet*—death). And they brought death into the world.

Thanks to the unity of the letters in the word *Me'ohrot*, designating the reception of *Ohr Hochma* in *ZON*, in the unity of *ZON* Above, the received Light separates the letters of *Mavet* in *AVI*, for it shines within them and forms a new combination of the letters *Me'ohrot*. And if *ZON* make a union below, at their permanent place, the Light disappears from the combination of letters *Me'ohrot*, and the word *Mavet* (death) remains.

AND THE WOMAN SAW THAT THE TREE WAS GOOD (*Beresheet*, 3:6). The Hebrew equivalent for the words "and saw" is *Vetir'e* = *Vav-Tav-Reish-Aleph*. These are the letters that depart from the word *Me'ohrot* (stars), leaving only *Mem-Vav*. They attach the letter *Tav* (*Nukva* of the impure forces) and form the word *Mavet*—the name for *Klipot*.

Chava drew these letters from the word *Me'ohrot*, meaning she followed the serpent's advice to unite *ZON* at their place below. In doing so, she violated the holy union of the letters in the word *Me'ohrot*, for the union of *ZON* below

immediately causes the separation of *AVI* and the word *Me'ohrot* into *Ohr* (Light) and *Mavet* (death).

The impure forces, called "death," contain a male part, called "Sam," and a female part, called "Lilit." The letter *Mem* is the male part of the word *MaveT*, called "Sam," and the letter *Tav* is its female part, called "Lilit." Thus, there was a *Zivug* between the male and female parts, the letters *Mem*, *Tav* and *Yesod* (*Vav*), forming the word *MaVeT*, as the name of the impure force.

This signifies the appearance of the serpent before Chava, and the transference of impurity from it to her. As she followed its advice, the letter *Tav* entered her, splitting the word *Ohr* (Light) and combining the letters into the word *Vetir'e* (AND SAW). Then, the male part of the impure force (*Mem-Vav*) appeared and made a *Zivug* with *Tav*, which was already present in Chava; thus, death (*MaVeT*) appeared in the world.

214. And look: said Rabbi Elazar: "My father, I have learned that after Chava had removed the letters *VeTiR'E* from the word *Me'ohrot*, the letters *Mem* and *Vav* did not remain. Only the letter *Mem* remained, for the letter *Vav*, which is the letter of life, turned into death. This occurred because it attached the letter *Tav* to itself, thus forming the word *MaVeT*." He replied: "Blessed are you, my son!"

Rabbi Elazar answered that the letter *Mem* remained alone, without the letter *Vav*, for *Vav* designates *Yesod*, whereas Sam (the male part of the impure forces) lacks *Yesod*; hence, it is written that it is unable to procreate offspring, akin to a castrated man. The letter *Vav* designates *Yesod*, the place of a *Zivug*, the union of the male and female parts of *ZON*. The letter *Vav* always designates life, *Yesod* of the pure forces, whose *Zivug* bears fruit, for it is made on the screen that stands in *Yesod*.

Here, the pure letter *Vav* became impure and turned into *Yesod* of the impure force, *MaVeT*. After *Vav* received from *Yesod* of the pure forces, it united in a *Zivug* with *Tav*, and the word *MaVeT* was formed. This was precisely the sin of Adam, which defiled the pure *Vav*.

The Fifth Commandment

215. The fifth *Mitzva*. It is written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES (*Beresheet*, 1:20). This verse contains three *Mitzvot*. The first is to study the Torah, the second is to procreate and multiply, and the third is to remove the foreskin on the eighth day. And it is necessary to study the Torah on all the days, at all times, in order to correct one's soul and spirit.

The four previous *Mitzvot* originate in the first four days of creation, and are intended for the correction of the degrees *H-B-ZA-M* of the world of *Atzilut*.

The **First *Mitzva*** originates from the word *BERESHEET* (*Bina*, fear of the Great and Mighty Creator, who rules over all), referring only to *GAR de Bina* that is located in *AVI*. The position of *AVI* is from *Peh* to *Chazeh de AA*, *Yod* of the name *HaVaYaH*.

The **Second *Mitzva*** originates from the words LET THERE BE LIGHT, and is meant for the correction of *ZAT de Bina* (called *YESHSUT*), located from *Chazeh* to *Tabur de AA*, i.e., below its *Parsa*. However, when it is said, LET THERE BE LIGHT, this means that *YESHSUT* ascended and united with *AVI*, forming one *Partzuf* above *Chazeh de AA*. And from there they ascended to *Rosh de AA*.

Such a state (degree) is called "Great love," designated by the first letter (*Hey*) of the name *HaVaYaH*: *Yod-Hey-Vav-Hey*, and the Light passes from it to *ZON*. However, *ZON* cannot receive *Ohr Hochma* from *AVI*, for they are *GAR de Bina* and will always remain only with *Ohr Hassadim*, unwilling to receive, hence their name, "fear."

ZON, however, receive *Ohr Hochma* from *ZAT de Bina* (*YESHSUT*), which ascended above *Parsa de AA*, called "Great love." However, *YESHSUT*, which stand below *Parsa de AA*, cannot pass *Ohr Hochma* to *ZA*, for *Ohr Hochma* is concealed within them. Also, their *Tvuna* is called DRY LAND.

The **Third *Mitzva*** originates from the two stars that were created on the third day of creation, of which it is written: LET THE WATERS UNDER THE HEAVENS BE GATHERED TOGETHER ONTO ONE PLACE, AND LET THE DRY LAND APPEAR... and LET THE EARTH BRING FORTH GRASS. This *Mitzva* is intended for the correction of *VAK de ZON*, whose union Above stems from the verse, LET THE WATERS, referring to *ZA*, whereas the union below stems from the verse, LET THE EARTH PUT FORTH GRASS, and refers to *VAK de Nukva*.

The **Fourth *Mitzva*** originates from the verse, LET THE STARS, and is meant for the correction of *GAR* in *ZA* and *Malchut*. Thus, all the corrections necessary for *AVI*, *YESHSUT* and *ZON de Atzilut* have already taken place in the first four days of creation. *ZON* received *GAR* (*Ohr Hochma*), and, being of equal height, can now make a *Zivug* face to face. Therefore, the rest of the *Mitzvot* are intended for this *Zivug* of *ZON*.

The **Fifth *Mitzva*** is LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES. Now there is a need to bring *ZON* to a perfect face-to-face *Zivug*, i.e., (i) to receive *Ohr Neshama* onto this *Zivug*, so that Adam, too, will receive this Light and make a holy and pure *Zivug*, which is attained by man's efforts in the study of the Torah; (ii) to give birth to holy souls; and (iii) to correct the holy covenant by circumcision and rejection.

Man's efforts lie in that he studies the Torah, although he realizes that he does not attain it (receives nothing in his corrected desires, called *Guf*, body). He merely utters its words with his "mouth" (not yet able to receive the Light (Torah) in his body for the Creator's sake), but as a result, he attains *Ohr Nefesh*.

Man's efforts should correspond to his readiness to do everything in his power to attain and understand the Torah, which causes him to attain *Ohr Ruach*. However, he must not limit himself to such attainments, but rather multiply his efforts so as to attain *Ohr Neshama*. Thus, every day he must aspire to correct his *Nefesh* and *Ruach*, and by increasing them, attain *Neshama*.

216. Because man labors in the study of the Torah, he corrects the other holy soul, as it is written, SWARMS OF LIVING CREATURES, referring to the life-giving holy soul, *Malchut*. For when man does not study the Torah, he lacks the holy soul and the holiness that descends from Above. Yet, when he does study the Torah, he merits its Light, just like holy angels.

Nukva de ZA that makes a face-to-face *Zivug* with *ZA* in the state of *Gadlut* is called "living," for *ZA* is then called the "Tree of Life." Consequently, *Nukva* is called "Life." By raising *MAN* during the study of Torah for the Creator's sake,

man causes *ZON* to make a *Zivug* and receives *Ohr Nefesh* from it. And if he does not study the Torah for the Creator's sake, he cannot even attain *Ohr Nefesh*, for he fails to bring about the Creator's *Zivug* with the *Shechina*. And a *Zivug* can be attained only by raising *MAN*.

It is therefore written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES, for the Torah is called "water." If man raises *MAN* with the help of the Torah, he merits *Ohr Nefesh* (holy spirit) from *Ohr Haya* (Life). Moreover, he merges with the Creator only after he attains *Nefesh*, *Ruach*, and *Neshama* from *HAYA* (Supernal holy life). He unites *Ohr Nefesh* with *Ohr Ruach*, *Ohr Ruach* with *Ohr Neshama*, and *Ohr Neshama* with the Creator.

217. It is written, "Angels of the Creator shall bless Him." This refers to those who study the Torah, as they are called His angels on earth. It is also written, BIRDS SOARING OVER THE EARTH. This refers to this world. However, in the world to come, as it is said, the Creator will make them wings like those of an eagle so they may soar in the whole world.

Why does *The Zohar* mention angels? Because angels are spiritual forces—mechanical enactors of the Creator's will. They were repeatedly compared to animals in our world (e.g., a horse) that fulfill man's will. Angels are spiritual forces without freedom or egoism; hence, they never sin and have no need for the Torah, which is why they are spiritually inanimate, motionless—they do not grow spiritually.

Man is created in such a way that before he carries out any task, he needs to realize what he is supposed to do. But angels carry out their assignments even before they hear and understand what the Creator wants from them, for His desire rules over them. Hence, nothing prevents them from instant fulfillment of His will. They always follow the Creator, just like man's shadow follows him. This is why they are believed to act before they even hear.

Man can therefore act like an angel (even though his desires are of egoistic nature) if his desires become like those of angels, whose actions precede their understanding (hearing). Just like an angel, such a person fulfills all the Creator's desires before he realizes, hears and understands them, for he follows the Creator as a shadow follows man.

This can be illustrated by the following example: when a strong wind throws dust in one's eyes, he quickly shuts them, even before his brain and thoughts feel and realize the need to do so: the action (shutting the eyes) precedes the actual realization of the thought of dust.

Although the physical body of such a person exists together with us in this world, his spiritual body (desires) becomes angel-like, and his actions precede his hearing. He does not need to hear in order to fulfill the Creator's will, but observes any *Mitzva* even before his brain realizes what he is doing. Therefore, he is regarded as an angel.

Hence, *The Zohar* says that in the future the Creator will provide him with wings to enable him to soar over the whole world. For until man attains the holy soul (*Ohr Nefesh*—the smallest spiritual Light), the impure force rules over him, as the prophet said: "The souls of your enemies, them shall he sling out, as from the hollow of a sling" (*Shmuel I*, 25:29).

Hence, one cannot merge with the Creator and observe His desires (*Mitzvot*) until he has acquired faith in the Creator's names and knows that He is absolutely good to all and bestows only goodness. And if one has not yet attained the holy soul, and the impure force still rules over him, when his thoughts soar above the world, it seems to him as though the Creator's rule is not quite as good as it should be according to His names. This feeling of his brings corruption to the Creator's holy names, and he cannot find a quiet place for himself, cannot have faith in His names and draw closer to Him.

Therefore, he stains himself with such impurity that it leads him toward lack of faith in the Creator and in His names. However, nothing of this affects the spiritual; it occurs simply because man has not yet attained the spiritual realm, and is making no effort to do so.

But as soon as he receives the holy soul (*Ohr Nefesh*), his body (desires and thoughts) instantly becomes angel-like: his actions precede realization. It is written about such a person: "And the birds shall soar above the earth," for in the future, the Creator will give him wings, and he will soar above the whole world.

For he soars mentally above the whole world and sees how the Creator governs all. Yet, not only does he not err when seeing the manifestation of this governance, he receives the strength to raise *MAN* to increase his spiritual anti-egoistic powers. By looking upon all the forms of the Creator's rule over this world and, seeing the harshness of the external manifestations of this rule, such a person is given an opportunity to ask for the strengthening of his faith. And owing to his faith in the Creator's unity and absolute kindness of His rule, he raises *MAN* and receives increasingly greater Light for the Creator's sake.

218. It is written in this regard: LET BIRDS SOAR OVER THE EARTH, for the Torah, called THE WATERS, will SWARM WITH SWARMS OF LIVING CREATURES from its place of life, *Malchut*, and all will descend

down below. This is what King David referred to, when he said, THE CREATOR CREATED IN ME A PURE HEART to study The Torah, and A HOLY SPIRIT WAS RENEWED WITHIN ME.

So as to continue to explain the aforementioned text, *The Zohar* compares the Torah to water—just as living creatures emerged from water, in the same way the Light of life descends from *Malchut* (called "life") upon the entire world. This is the Light for which King David asked the Creator. He begged for a pure heart in order to study the Torah and raise *MAN*, for this would lead him to the reception of the holy spirit of renewal—the strength to merge with the Creator even more.

The Sixth Commandment

219. The sixth *Mitzva* is to procreate and multiply, for he who does so turns the stream, called *Yesod de ZA*, into an inexhaustible fountain. And the sea, *Malchut*, shall be filled from all directions, and new souls shall come forth from that tree, and a multitude of forces shall appear together with those souls, to guard them. Hence, it is written: LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES. This is the mark of the holy Covenant. The stream grows stronger, turns into a river, and thus brings more and more new souls to life.

An awakening from below causes an awakening from Above: raising *MAN*, the prayers and requests of the lower ones to receive strength so they can perform spiritual, altruistic actions, stimulate a *Zivug* Above between the Creator and the *Shechina*. As a result, the stream, *Yesod de ZA*, fills with water and descends to *Nukva de ZA*, filling her on all sides, wishing to both revive all the worlds (to bestow *Ohr Hassadim*) and bear new souls (pass *Ohr Hochma* downward, for birth is possible only in *Ohr Hochma*).

There are two kinds of *Zivugim de ZON*: (i) a "*Zivug* of existence" on *Ohr Hassadim*, from which *Ohr Hassadim* descends to provide the lower souls with what they need for their existence. This *Zivug* on *Ohr Hassadim* also gives birth to angels. (ii) A "*Zivug* of birth" on *Ohr Hochma*, which leads to the creation of new *Partzufim*, new human souls.

These new souls emerge from the Tree (*ZA*). However, although they are called new, the genuinely new souls originate in the world of *Ein Sof* (Infinity), whereas these souls were already within Adam, and fell into the impure forces as a result of his sin. Now they are revived with the help of the Tree of Life (*ZA*); hence, they are called "new souls." A multitude of other forces, called Heavenly

hosts or armies, descends along with them. But completely new souls descend to the world only after the correction of Adam's sin has been completed.

Yesod de ZA is called a "covenant," because we (*Malchut*, souls) feel and receive from it all the Light of our life. It constitutes the source of our life, descending to us from the Tree of Life (*ZA*). *ZA* ascends to *AVI* (called "garden") in order to take the waters from them and fill *Malchut*, his *Nukva*. A *Zivug* on *VAK* (*Hassadim*) is called WATERS SWARM, and a *Zivug* on *GAR* (*Hochma*) is called LIVING CREATURES.

220. A number of birds (angels) that soar above the whole world enter *Malchut* along with those souls. When a soul comes into this world, the bird that came from that tree along with that soul accompanies it. How many angels leave with each soul? Two: one on the right, and one on the left. If one so merits, they guard him, as it is written: FOR HE WILL GIVE HIS ANGELS CHARGE OVER YOU. Yet, if he does not merit, they report and accuse him. Rabbi Pinchas said: "There are three angels that guard man, if he so merits, as it is written, IF THERE BE AN ANGEL OVER HIM, A DEFENDER, ONE AMONG A THOUSAND THAT WARNS MAN. If there be an ANGEL—is the first; A DEFENDER—is the second; one among a thousand THAT WARNS man—is the third."

221. Rabbi Shimon said: "In all, there are five angels, for the verse continues: 'there is one after the giver and two more, so in all there are five.'" He replied: "This is not so. 'The giver' refers solely to the Creator Himself, and not to an angel, for only the Creator is permitted to give, but no one else."

A number of angels come forth together with the begotten souls. These angels are called "soaring" or "flying." They help the souls to sentence to the scale of merit, or, conversely, complain to the Creator about these souls, and push them toward the scale of sin, which entails punishments. These angels soar above the world, see how the Creator rules over all, and report all this to the soul. If the soul so merits, it sentences itself and the entire world to the scale of merit; if not, it sentences itself and the entire world to the scale of sin.

Therefore, Rabbi Pinchas does not dispute Rabbi Shimon when he says that only two angels are born with a soul. Rather, he says that as long as there are only two angels in man, he cannot sentence to the scale of merit completely, and keeps moving between the scales of sin (punishment) and merit (reward). However, through one's good deeds, the third angel is born within him, which enables man to sentence everything to the scale of merit. Hence, only with the help of the three angels can he achieve his correction.

222. And he who abstains from procreating and multiplying belittles (so to speak) the form that includes all other forms, the form of man, causes that stream, *Yesod* of ZA, to dry out, and harms the holy Covenant (*Yesod* of ZA) from all sides. It is written of such a man, "Go forth and look upon the corpses of those that have transgressed against the Creator." Of course, those who transgress against Me. This is said about the body, as the soul never even enters the screen, i.e., the Creator's domain. And such a man shall be banished from the world.

Malchut is called a "form," a "property" that contains all of the other properties, for all the forms of *NRN* of the righteous and of the angels in the three worlds of *BYA* originate from her. They constitute all the hosts and armies. And those that do not procreate and multiply thereby diminish the form of *Malchut* and prevent her from using all of her hosts and armies. For with the help of *MAN* that the lower ones raise, the Light descends from Above and stimulates a *Zivug* between the Creator and the *Shechina*. This *Zivug* creates *NRN*—the souls of the righteous and the angels in the worlds of *BYA*.

And those that impede this *Zivug* cause the stream (*Yesod* of *ZA*) to dry out and stop the flow of its male waters into the holy *Shechina*, *Malchut*. In doing so, they harm the holy covenant in all of its properties, for they delay the two parts of the *Zivug*: *VAK* (on *Ohr Hassadim*) and *GAR* (on *Ohr Hochma*).

This is because the *Mitzva* of procreation and multiplication constantly develops the soul. As a result, man defeats his body forever, so it can rise again during the resurrection from the dead. And he who abstains from procreating and multiplying turns his body into a corpse, of which it is written: GO FORTH AND LOOK UPON THE CORPSES OF THE PEOPLE, for his soul will not be able to enter the Creator's domain and merge with Him. Thus, he is rejected from the world to come.

The Seventh Commandment

223. The seventh *Mitzva* is to perform circumcision on the eighth day, and thus remove the impurity of the foreskin, for *Malchut* constitutes the eighth degree of all the degrees, beginning with *Bina*. And the soul that soars from her must appear before her on the eighth day; hence, she constitutes the eighth degree.

Nukva de ZA is called *Haya* if she rises and clothes *Ima-Bina*, the eighth degree from *Malchut* (provided that you count all ten *Sefirot* from below upwards). *Malchut* is hence called "the eighth," for she ascended eight degrees, from her own place to that of *Bina*. And when she reaches *Bina*, she receives the name *Haya*, just like *Bina*.

Therefore, man's soul, which is born in *Malchut* (that ascended to *Bina*), must appear before *Malchut* in all the appropriate corrections of circumcision, removal of the foreskin and the rolling up of its remains, on the eighth day from its birth in *Malchut*. This is because then it becomes clear that it is a soul that was born from none other than the holy degree of *Haya*.

Because of the force of circumcision and rolling up, man's soul sloughs the impure force, and the soul can receive the perfection of *Ohr Haya*. LET THE WATERS SWARM—thus *Malchut* receives the Supernal male waters from *ZON*, and is filled with them.

224. It then becomes clear that the type of this soul is *Haya*. That is, belonging to that holy degree of *Haya* (*Malchut*), and not to any other degree. And this is implied by, LET THE WATERS SWARM, as is explained in the book of Hanoch, the waters of the holy seed merge in the properties of the soul of *Haya*. And it is the property of the letter *Yod*, marked on the sacred flesh, more than any other mark that exists in the world.

Because of the circumcision, the Supernal male waters fill man's soul the way they were received in *Nukva* (called "the soul of *Haya*"). The Upper World,

called *Bina*, is designated by the letter *Yod*, and the lower world, *Malchut*, is designated by the letter *Hey*—its property. However, as *Malchut* ascends to *Bina*, the letter *Hey* disappears from her, and, just like *Bina*, turns into *Yod*.

Similarly, through man's observance of the *Mitzva* of spiritual circumcision, the letter *Hey* disappears, and just like in the *Nukva* that ascended to *Bina*, the property of the letter *Yod* appears in him instead. And if man's body acquires the property of *Yod*, he can receive the soul of *Haya* from *Nukva*.

225. The verse, LET BIRDS SOAR OVER THE EARTH, refers to Eliyahu, who flies across the whole world in four flights in order to be present in the place, where the Holy Covenant is made. And a chair must be prepared for him, and it must be said out loud, THIS IS THE CHAIR OF ELIYAHU. For this is not done so, he will not appear in that place.

Angels originate from *AVI*; hence, they remain exclusively in the sky and consist of *HGT NHY*. Therefore, when they appear in this world to fulfill their tasks, they are said to make six flights, for they clothe in six *Sefirot*.

However, Eliyahu stems from *Malchut* (not from *AVI*). Hence, he is constantly connected to the earth. And since *Malchut* contains only four *Sefirot* of *ZA*, for her position is parallel to the *Sefirot TNHY* (*Tifferet-Netzah-Hod-Yesod*, pronounced, Tanhi) from *Chazeh de ZA* downward, it is written that Eliyahu flies on four flights, i.e., by clothing in *Sefirot TNHY*.

Under no circumstances should one interpret the words about Eliyahu's presence at every rite of circumcision literally. Yet, if he is obliged to be there, why should he be invited?

The Zohar explains this in another place (*Shlach*, 18): there are four impure forces, called "Stormy Wind," "Great Cloud," "Blazing Flame," and *Noga*. The lowest of them, Stormy Wind, is at the center, as though clothed by Great Cloud, which is in turn clothed by Blazing Flame. And they are all clothed from the outside by *Noga*.

All the worlds, forces, and everything that was ever created exists within man. And these are our spiritual forces, by which we can attain the goal of creation. The first three impure forces are completely impure (egoistic). Whereas *Noga* is half good and half evil. But how is that possible if the spiritual is always true? How can it be half good (altruistic) and half evil (egoistic) at the same time?

In fact, this is impossible. *Noga* is a neutral force that can be used by the pure force (then *Noga* is considered good) or by the impure force (and then it is considered evil). Hence, *Noga* is called "half good and half evil" although

neutral in itself. It may be attached to either pure or impure forces, and this depends entirely on man.

MAN'S SPIRITUAL FORCES

Pure	-	altruistic
Noga	-	neutral
Blazing Flame	-	egoistic
Great Cloud	-	egoistic
Stormy Wind	-	egoistic

These four impure forces are located at the end of each spiritual *Partzuf*, in its *Sefira Yesod*. The *Sefira Yesod* has two layers of skin, one atop of the other. One layer is called *Orla*, and contains the three impure forces. The other is called *Preia*, and this is *Noga*.

The first man, Adam, was born circumcised, meaning that he did not have the three impure forces at all—he was completely unaware of his egoistic desires. In other words, they could not cling to him. *Noga* prevailed in him, in his sensations. Yet, since it was separated from the three impure forces and attached to the pure force (Adam's altruistic desires), *Noga* itself was considered completely good.

The three impure forces are collectively called the Serpent. These three impure desires were roused in Adam and tempted him to use them. In so doing, Adam attracted the *Orla* to himself, as it is described in the Talmud (*Sanhedrin*, 38:2). As soon as he attached *Orla* to himself, his pure soul (the Light of the world of *Atzilut*) immediately disappeared, for his desires became egoistic, and he fell with his properties (desires) to the world of *Assiya*, to its lowest degree, called "this world," and was condemned to death (disappearance of the Supernal spiritual Light).

Therefore, it is written about him that since he violated the prohibition of not eating the fruits of the Tree of Knowledge, he attached the *Orla* to himself. Consequently, the impure desires acquired both layers of skin on the *Sefira Yesod* of *Partzuf* Adam, and *Preia*, called *Noga*, became impure, too, because of its contact with the *Orla*, with the three impure forces. However, there is a distinction between them, which lies in the fact that prior to Adam's sin, *Preia* was pure, and all of its impurity stems from its contact with the *Orla*.

Accordingly, there are two types of correction: circumcision and rolling up of the remaining skin. The *Orla* must be cut off and cast in the dust, since only thus can man free himself from these egoistic desires. *Preia*, however, can be left

attached to *Yesod*. But the skin around the *Sefira Yesod* must be rolled up. This is a special spiritual action that frees the *Preia* from the impure forces remaining in it. Hence, this action causes the Light to return to the *Partzuf*. This Light previously disappeared because of the egoistic desires that ruled in the *Partzuf* before the spiritual circumcision took place.

However, this is still insufficient for the fulfillment of the spiritual *Partzuf*, Adam, with the Light, as it was before he sinned, i.e. used the Serpent's impure forces and tasted the forbidden fruit from the Tree of Knowledge (received *Ohr Hochma* in egoistic desires). For now, after Adam's sin and fall, a special angel by the name of SAM makes accusations and complaints against man.

To neutralize the power of SAM, Eliyahu took upon himself his role of a prosecutor, and was thereby granted an opportunity to defend Israel (one who aspires to the Creator) when he circumcises himself (his egoistic desires).

Hence, it is said that Eliyahu must be present at each rite of circumcision (Hebrew, *Brit Mila*—the Covenant with the Creator). For since it is he, rather than SAM, who complains to the Creator about Israel's neglect of their Covenant, he can also testify that when Israel aspires to the Creator, it is loyal to the covenant. As a result, the Light returns to the *Partzuf*.

This is why, besides the chair occupied by the man who holds the baby (*Sandak*–godfather), one more chair must be prepared for the prophet Eliyahu. For the chair designates the beginning of correction, the influence of the Upper One on the lower one. The first chair, on which the *Sandak* sits, belongs to the Creator, for the filling of Light as the result of the circumcision and the rolling up of the impure forces. The second chair is saved for Eliyahu, so he can neutralize the impure forces' complaints to the Creator against man, so they would not be able to accuse man.

However, to make Eliyahu appear, one must say out loud: THIS IS THE CHAIR OF ELIYAHU. The thing is that a male baby is circumcised on the eighth day after *Shabbat* (*Malchut* with the Light of *AVI*, called "holy") has passed over him. Since the sloughed desires (*Orla*) are cast away, the impure force sees that it is given a part of the Creator's Covenant. Because of this gift, it stops complaining and accusing man. On the contrary, it begins to advocate him before the Creator.

The spiritual desires (objects) pass their properties from one to another. Since the *Orla* was attached to *Yesod*, after the circumcision (separation from *Yesod*) it takes part of the pure desires with it. And since we throw it to the dust,

to the impure forces, they draw from it that weak Light, which they can receive from the circumcision and the rolling up.

This is why the impure forces stop complaining against Israel, and no longer wish to destroy this Light, for in so doing they will lose the part that they draw from it. Thus, they become defenders of the pure forces, to allow the pure forces to be filled with Light.

Yet, Eliyahu cannot bear this correction, for although the *Klipa* stops impeding and slandering Israel, it takes part of the Light for itself in return. To correct this, Eliyahu takes upon himself all the accusations against Israel, and refuses to give anything from the pure to the impure forces.

Thus, although the impure force stopped complaining against Israel, and actually became its defender, Eliyahu himself continues to accuse in order to wrest all the power from the impure forces and fully separate them from the pure. Hence, a chair must be prepared for Eliyahu, for it is he who fully separates the impure forces from the pure ones.

One must therefore verbalize the words: THIS IS THE CHAIR OF ELIYAHU. For after the circumcision, part of the Light still remains in the impure forces, and the mention of Eliyahu completely deprives them of any contact with the Light.

Thus, if man does not express his desire to detach himself completely from the impure forces, through his own effort (by the screen positioned in *Peh*), it does not happen, even though the first chair belongs to the Creator. This is because the Creator starts the process of creation (makes His foundation in the form of a chair), and man continues and corrects his nature by performing altruistic deeds.

226. And the Creator created great Leviathans. They were two: *Orla* and *Preia*, male and female forces, and all living creatures. This is the mark of the Holy Covenant, the soul of the holy *Ohr Haya*, as it is written, LET THE WATERS SWARM, the Supernal Waters that descend to this Covenant.

Leviathan and his wife designate that which is opposite from *Orla* and *Preia*. They are also called *Nachash* (Serpent) and Alcaton (his wife). *Orla* is the Serpent, and *Nachash* is the male part that must be cut off and committed to dust. *Preia* is the correction, liberation from the Serpent's female part, Alcaton. Through these corrections, *Ohr Haya* of *AVI* descends from Above.

227. The reason why Israel below is marked in the holy form, similar to its form from Above, is to separate the pure part from the impure, to distinguish

between the holiness of Israel and the other nations that originate from the other side. And just as Israel was marked, so were the animals and birds—to determine which of them belong to Israel, and which belong to the nations of the world. Happy is the lot of Israel!

Man's attitude toward all the living creatures in our world is similar to the attitude of the general spiritual creation, called "man," toward his parts. This is because Adam includes absolutely everything within his spiritual body. And there is nothing except for this spiritual *Partzuf*, called "man" or "Adam."

All spiritual objects, angels, souls, both pure and impure forces are parts of Adam's body. All that is described in Kabbalah speaks only of the spiritual world, of one creature called "man," Adam. Adam's various parts, his various desires—are called "Israel," "nations of the world," "pure animals," "impure animals," and so forth.

All that man must do in our world (for every one of us was created in the image of Adam, recreating Adam's entire *Partzuf* within him) is build a pure, altruistic *Partzuf* within him. This is done by cutting off all of the egoistic desires in his heart, and separating the pure from the impure in all his desires, on all the levels of his soul.

The Eighth Commandment

228. The eighth *Mitzva* is to love an outsider from another nation, who desires to come under the wings of the *Shechina, Malchut*, who takes under her wings those who separate themselves from the other, impure side, and draw near her, as it is written: LET THE EARTH BRING FORTH A LIVING SOUL AFTER ITS KIND.

Malchut, *Nukva de ZA*, is called the *Shechina*, for she does not distance from us even when our properties are distant from her, as it is said: WHEREVER YOU ARE BANISHED, THE *SHECHINA* WILL BE WITH YOU, and ABIDES IN THEM, IN THEIR IMPURITY. *ZA* is called *Shochen* (dweller) and *Nukva* is called *Shechina*.

The revelation of the Creator in *Malchut*, of the *Shochen* in the *Shechina*, of *ZA* in *Malchut* of the world of *Atzilut* is possible only by a face-to-face *Zivug* of *ZON* in *Gadlut*. This is because the Light of this *Zivug* is so great that it reveals unity even in the most remote and concealed places, in the most opposite and uncorrected desires.

However, the creation of *Gadlut de ZON* occurs gradually: first, a *Partzuf* of *ZON* in *Katnut* is created with the Light of *VAK*, and only then does it grow to reach *Gadlut*. Moreover, this process takes place in each state of *ZON*. Furthermore, even as *ZON* in *Gadlut* make a *Zivug* and receive *Ohr Hochma*, the Light from their previous state of *Katnut* does not disappear, but facilitates a *Zivug* in *Gadlut*. And this Light of *Katnut* is called the "Wings of *Shechina*."

Hence, it is written in the Torah: "And the cherubim shall spread out their wings on High, screening the ark-cover with their wings" (*Shemot*, 25:20). For the main thing is to cover the Light of the great *Zivug* with their wings, so that even the most distant ones would receive the Light, and, at the same time, keep it out of the reach of the impure forces.

This is so because those who have yet to completely purify their egoistic desires are rejected by the Light for fear that the Light may fall to the impure forces. But now the wings guard the Light so vigilantly that even the closest ones will not err and let the Light through to the impure forces.

Therefore, an outsider is one who decides to join the people of Israel (to correct his egoistic desires and make them altruistic), and to be circumcised (reject his egoistic desires), for his body (collection of desires) still retains the properties of the *Orla*, as his ancestors (previous spiritual states) did not stand at the foot of Mount Sinai (did not receive the Light, called the Torah, and were not corrected by it), i.e., have not yet rid themselves of the serpent's impurity (have neither revealed all the impure egoistic desires within them nor recognized them as evil). Nevertheless, other altruistic desires have the power to elevate him to the level of Supernal purity.

This occurs through raising *MAN*, by evoking the great *Zivug* of *ZON* (where the Wings of *Shechina* rule and cover the Light of this *Zivug*). We can also elevate the outsider's soul (his yet uncorrected desires) to that level and sanctify it in the Light of this *Zivug*.

And although this soul is not yet completely pure, it can receive the Light from this *Zivug*, for the wings protect it and do not allow its Light through to the impure forces (desires), even though they are very close to it. And it is said, UNDER THE WINGS OF *SHECHINA*, for this soul can receive the Light only from the wings of *Malchut-Shechina*, i.e., receive only the small, outer Light of *Malchut*. This is not the Light in the body of *Malchut* (*Shechina*) herself, let alone that of *ZA* (the Creator, *Shochen*). Rather, it is merely the Light of the Wings of *Shechina*.

The outsider's soul (his egoistic desires) can be corrected (made altruistic) only during the great *Zivug*, for only then is the Light protected by the Wings of *Shechina*. Hence, we (altruistic desires) must first raise *MAN* for the great *Zivug*, and receive its Light in our souls (desires corrected by the screen). Then, the *Shechina* spreads her wings, protects this *Zivug*, and takes the outsider's soul under them. It follows that initially, we elevate the outsider's soul with the help of our *MAN*, and then the *Shechina* takes it under her wings.

229. One might say that the soul of *Haya* exists in Israel and is ready for anything. He specified, "After its kind," which refers to both Israel and to an outsider. Like chambers and passages between them, the same exists in the land called *Haya*, under the wings.

Here *The Zohar* tells us that although the new soul (the corrected properties called the "outsider") receives the Light, just like the properties called "Israel," Israel receives from the inner Light, whereas the outsider receives from the outer. It was already mentioned that wings designate the Light of *VAK*, received during the great *Zivug*, but from the previous state of *Katnut*, so as to cover the Light of the great *Zivug*.

This *VAK* includes *Sefirot HGT NHY*, where *HGT* are called "chambers," in which one can abide and sit (sitting means *Katnut* as opposed to standing, which is *Gadlut*). The *Sefirot NHY* are called "passages," entrances to the chambers, and it is impossible to sit there; their only role is to allow access to the chambers.

The reason for this lies in the property of *Tifferet*, the main *Sefira* in *HGT*. *Tifferet* is their middle line, a complete *Kli* for the reception of *Ohr Hassadim*. And the main *Sefira* in *NHY* is *Yesod*, which constitutes their middle line. It contains no property of the receiving *Kli*, and is used only for passing the Light onto *Malchut*, for the creation of the Returning Light. Hence, *NHY* are called "entrances."

As for the outsiders (to purify from egoistic desires) from the seventy nations of the world (seventy egoistic properties), the chambers in *HGT* of the wings, as well as the passages in *NHY* of the wings are prepared for them. They receive *Ohr Nefesh* from the passages (*NHY*) and *Ohr Ruach* from the chambers (*HGT*).

230. The right wing of *Malchut* has two passages, which are split from this wing in two so as to let in two nations that are close to Israel. And under the left wing there are two additional passages, called Amon and Moav. And they are all called the souls of *Haya*.

Previously, *The Zohar* mentioned that there are many entrances-passages, yet now it speaks of only two. This is because it speaks in general: there are two entrances for the nations belonging to the right line, and two entrances for the nations belonging to the left line. There are also two nations in all of the right line, which include all the nations of the right side, and there are two nations of the left line, which include all the nations of the left side.

The nations of the right side refer to the two general passages in the right wing. And *The Zohar* does not reveal what these nations are. And as for the nations of the left side, generally called "Amon and Moav," there are two passages in the left wing that are meant for them.

All the souls of the outsiders that come from all the nations are collectively called *Nefesh Haya*, for they can receive only from the great *Zivug* of *ZON* when

ZON are inside *AVI*. Thus, *Malchut* is called *Nefesh Haya*, for she receives *Ohr Haya* from *AVI*. And since the souls (*Nefashot*) of the outsiders receive from the wings of *Nefesh Haya*, they are named after the received Light.

231. Each wing contains a multitude of closed chambers and halls. From them, spirits emerge and are divided among all the outsiders, called *Nefesh Haya*, but each "after his kind." And they all come under the wings of the *Shechina*, but no further.

Each wing includes *VAK* (*HGT NHY*), called "passages" and "chambers." Each nation has its own chamber in *HGT* and its own passage in *NHY*. Each receives *Nefesh* in the passages and *Ruach* in the chambers. It is written that the chambers are closed, since *HGT de VAK* have only *Ohr Hassadim* without any *Ohr Hochma*; hence, they are called "closed."

232. However, the soul of Israel stems from the body of that tree (ZA), and from there the souls fly off to this land (*Malchut*). Therefore, Israel is the darling son of *Malchut*, and is sustained by her womb, and not by the wings that are on the outside of the body. Moreover, the outsiders have no part in the Holy Tree (ZA), especially not in its body. They refer only to the wings of *Malchut*, and no further. The outsider's place is under the wings of the *Shechina*, and no further. The righteous among the outsiders also refer to the outer side, and not to the inner. It is hence written: LET THE EARTH BRING FORTH A LIVING SOUL (*Nefesh Haya*) AFTER ITS KIND. All receive *Nefesh* from that *Haya*, but each according to its kind.

ZA is referred to as the "Tree of Life" and his *Nukva* is called the "Land of Life." For in the state of *Gadlut*, they both ascend and clothe *AVI*, who have *Ohr Haya* (the Light of Life). Therefore, it is said that the soul of Israel stems from the body of that tree, meaning from *ZA* himself.

And the souls from that tree fly off to the Land of Life: as a result of a *Zivug* between the tree (*ZA*) and the land (*Malchut*), *ZA* gives the souls of Israel into *Nukva*, and Israel receives these souls from her, as opposed to the outsiders, who receive their souls from the wings of *Malchut*, but not from *Malchut* herself, not from what *ZA* passed to *Malchut*.

The reason for this is that *Nukva* has three *Partzufim*, which clothe one another. They are called *Ibur* (embryo), *Yenika* (nursing), and *Mochin* (adulthood, *Gadlut*). The big (*Mochin*) *Partzuf* is the innermost of the three, and is clothed by *Partzuf Yenika*, which is in turn clothed by *Ibur*.

Israel receives from the innermost *Partzuf* (*Gadlut* of *Nukva*); hence, it is called the "darling son," for it stems from the inner part of *Malchut*, and not from her outer part (wings).

NHY de Malchut are called "womb," for it is the place where the souls of Israel are conceived and grown. However, this does not refer to the *NHY* of the two outer *Partzufim*, called *Ibur* and *Yenika*, as they are the wings of the *Shechina-Malchut*. Here *The Zohar* refers to the *NHY* of the *Partzuf* in *Gadlut*, the innermost *Partzuf* (the womb of *Malchut*).

This is what the words of the prophet refer to: "Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; therefore, My heart yearns for him, I will surely have compassion upon him" (*Yirmiyahu*, 31:19). Because the souls of Israel stem from the inner part of *Malchut*, *The Zohar* says that they appeared from *Malchut*'s womb, from *NHY* of the *Partzuf* in *Gadlut*, and not from *NHY* of the two outer *Partzufim*, called "wings."

The outsiders (desires for correction) have no part in the Supernal Tree, especially not in its body. Their place is under the wings of the *Shechina*, and no further. The outsiders that come (to correct themselves) are called righteous, for the *Shechina* is also called the "righteous one." They come under her wings and unite within her. Yet, they have no place above the *Shechina*, and receive from *Nefesh Haya*, from a *Zivug* of *Malchut* with *ZA* in *Gadlut*. But they only receive the portion of the Light called "wings"; hence, they are said to be under the wings of the *Shechina*, where each receives according to his properties.

The Ninth Commandment

233. The ninth *Mitzva* is to show mercy to the needy and supply them with food, as it is written: LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS, and this man will consist of two parts, male and female. IN OUR IMAGE refers to the rich; AFTER OUR LIKENESS refers to the poor.

234. For from the male side, they are rich, but from the female side, they are poor. And as they are united together, merciful to each other, and help each other, so below should the rich and the poor be united as one, and should share with each other, and show mercy to one another.

235. We see this in the book of King Shlomo (Solomon): he who shows mercy to the poor with all his heart, his image never differs from that of Adam, the first man. And since he was created in the image of Adam, he therefore governs all the creatures on earth by his image, as it is written: "And the fear of you and the dread of you shall be upon every beast of the earth" (*Beresheet*, 9:2), all fear that image, existing in him. For this *Mitzva*, to show mercy to the poor, is the most important of all the *Mitzvot* for elevating man to the image of Adam.

236. How do we know this? From Nebuchadnezzar. Even though he dreamt a dream, as long as he had mercy upon the poor, that dream did not come true. However, as soon as he started looking badly upon the poor, his image changed at once, and he distanced from people. Hence, it is written, LET US MAKE MAN. It is said in the form as it was said of charity in another verse. Therefore, MAKE—is the same as charity.

The rich and the poor correspond to the male and the female principles, to ZA and his *Nukva*. However, there is nothing here that hints at the obligation of the rich to be merciful to the poor and provide for his needs. But this instruction differs from the rest in that in all the others, the Creator's command is separated

from the action that follows it, as it is written, AND THE CREATOR SAID: 'LET THERE BE LIGHT. AND THERE WAS LIGHT;' and also, AND THE CREATOR SAID: 'LET THE WATERS BE GATHERED…' AND IT WAS SO; and so on in all the *Mitzvot*.

And none of the other *Mitzvot* contain the Creator's instruction mixed with action. This is so because the entire creation originated from *AVI*, where *Aba* spoke and *Ima* acted—*Aba* gave the Light to *Ima*, and after he gave it to her, he started acting on it himself. For only with the property of *Aba* could creation not have manifested in action, as there are no boundaries in creation, in which actions could be revealed.

Hence, *Aba* issues a command that designates the passage of Light from him to *Ima*. However, since this is merely a command, and not an action (like a force instead of an action), the future tense is used. The same language is used in the description of man's creation: AND THE CREATOR SAID, "LET US CREATE MAN." Note that the plural form is used: LET US CREATE.

Before the creation of the world of *Atzilut* (called the world of correction), an action known as *Shevirat HaKelim* (the breaking of the vessels in the world of *Nekudim*) took place in the spiritual worlds. It is written: "The Creator kept creating and destroying worlds, until He created this world (*Atzilut*), and He told it to stop spreading below the boundaries in which it was created" (*Beresheet Raba*, 3:7).

The breaking of the vessels was essential, for it was the only opportunity to mix the egoistic properties (desires) with the altruistic ones; after all, distance in the spiritual is determined by the disparity of properties (desires). And that is why egoism and altruism are infinitely remote from each other. Yet, if this is so, how can egoism possibly be corrected? How can such properties or even notions of the existence of altruistic desires be introduced to man?

So then, to allow egoistic desires to be corrected, the Creator performed the breaking of the vessels—the striking impact between opposite desires, egoistic and altruistic. It is called "striking," for it is impossible to unite these desires by any means other than an "explosion."

As a result of this explosion, the altruistic, pure *Kelim* (desires) penetrated the egoistic, impure ones, and gave man an opportunity for free will and self-correction. After the destruction of the pure *Kli* and the descent of its parts into impurity, the world of *Atzilut* was formed.

Out of all the mixed desires, the world of *Atzilut* selected only altruistic ones, attached them to itself, corrected them and filled them with Light. Out

of these corrected parts, it made the worlds *BYA* with everything that exists within them.

These corrections of the broken and mixed *Kelim* by the world of *Atzilut* are depicted in the first chapter of the Torah, which speaks of creation. It uses the instructions of exposing and separating the egoistic *Kelim* from the altruistic ones, as, for instance, in the following verses: AND THE CREATOR DIVIDED LIGHT FROM DARKNESS; THE CREATOR DIVIDED WATERS FROM DRY LAND; THE CREATOR DIVIDED DAY FROM NIGHT, and so forth. All these examples speak of the separation of the pure forces from the impure ones, of good from evil. And all that diverged became part of the pure system.

Therefore, the entire act of creation is contained in the depiction of the first day of creation, in the words, LET THERE BE LIGHT, as this is when Light was separated from darkness. This is because, on the whole, purity is called "Light" and impurity is called "darkness." And all the other definitions of purity and impurity are only particular names designating their various manifestations.

The world of *Atzilut* made only a partial correction: it only separated altruistic desires from egoistic desires, Light from darkness, and thus created the system of creation, described in the beginning of the Torah. However, this does not complete the correction, as darkness and impurity are simply detached from participating in creation, but remain utterly uncorrected. They are simply separated as an entirely unnecessary part, and this completely defies the perfection of the Creator, who created everything (including darkness) for His final goal. Moreover, correction ends specifically with the correction of darkness, as it is said: "Night shines as day; darkness as Light." (*Tehilim*, 139:12).

To correct this, man was created containing everything, and consisting of all the properties of creation: from the absolute goodness to total evil. This enables man to execute the correction and achieve complete perfection. In other words, he must turn evil to good, bitter to sweet, and darkness to Light. As a result, death will disappear forever, and the Creator will manifest as the King of all creation.

Hence, there is a great difference between the description of man's creation and that of all the other creatures and parts of creation. Here, the action itself was mixed with the instructions, for the instructions, descriptions come from *Ima*, not from *Aba*, who said, LET US CREATE MAN—together with *Malchut* of the world of *Atzilut*.

The reason for this is that *Malchut* includes everything, for she also gives the Light of sustenance to the impure forces to keep them from disappearing from

the world, as, like all the other elements of creation, the impure forces cannot exist without Light, and immediately disappear. It is written in this regard: HER FEET DESCEND TO DEATH, for the impure forces receive a tiny spark of Light to sustain their existence.

This is why *Malchut* is called *Assiya* (action), for she spreads and rules in the whole of creation. She is also called "darkness," for she shines with a spark of Light, to sustain the darkness and evil.

Hence, when *Ima* unites with *Malchut* and their properties mix, she receives the properties of darkness, of which it is said: LET US CREATE MAN IN OUR IMAGE, AFTER OUR LIKENESS, for Light is called "image," and darkness is called "likeness." Indeed, after *Ima* mixes with *Malchut*, these two forces, IMAGE and LIKENESS, appear in her as well. As a result, man, who was created by her, contains these two forces—IMAGE and LIKENESS, too.

From the phrase, LET US MAKE, it follows that *Ima* consists of two parts, male and female. Although *Ima* is a male part (giving is a male property), she is connected to *Malchut*. Besides, the male property suggests the presence of Light, while the property of *Nukva* (the female part) is poverty and darkness.

And since *Ima* accepted *Malchut* as her partner with the purpose of creating man (accepted the properties of *Malchut*), she is now filled with poverty and darkness. It follows that man consists of the properties of *Ima* (wealth and Light), as well as of the properties of *Malchut* (poverty and darkness).

And it is this precise combination of the properties of *Ima* and *Malchut* that enables man to correct *Malchut*, fill her with Light, and spread spiritual purity and holiness throughout the entire earth (*Malchut*). It is written that at the end of correction, "the Creator and His Name shall be one," for the darkness in *Malchut* will be transformed into Light, as in the male part, *HaVaYaH*. Everything will be as one in the male property, as it is said, "There will be no poor in your nation."

This *Mitzva* says that as *Ima* united with *Malchut* so as to correct her, which is why *Ima* includes Image and Likeness, man needs to correct his qualities in order to correct the parts of darkness within him. To this end, he must diminish his properties, just like *Ima*, and give his part (charity) to the poor *Malchut*, who is deprived of Light. He must show mercy to the LIKENESS (poverty) within him, and provide it with everything it needs.

By observing this *Mitzva*, man receives IMAGE and LIKENESS from *Ima*, the Upper Light that was received by Adam, created in IMAGE and LIKENESS. This is why he has the power to rule over all the animals in the world (all of his

animal desires) to such an extent that no impure force (desire) remains within him, which he cannot defeat and correct.

The Zohar gives the example of Navuchadnetzar (Nebuchadnezzar): although the Supreme verdict with regard to him was reached, his dream did not come true as long as he was merciful to the poor. However, as soon as he allowed his evil eye to look badly upon the poor, the sentence was immediately executed, and his image changed (those who are interested can turn to *The Book of Daniel*). Thus we see that this *Mitzva* is greater than all the others, and that it can overrule the Supreme verdict made against man.

"Charity" signifies the union of *Bina* and *Malchut*. Similarly, the story about the marriage of Rut (Ruth) the Moavite, King David's grandmother (*Malchut*), and Boaz, who was merciful to her (this marriage started Israel's Royal Dynasty), describes the correction of *Malchut* by *Bina* (See *Megilat Rut—The Book of Ruth*).

The Tenth Commandment

237. The tenth *Mitzva* obliges man to put on *Tefillin* and to attain the Supernal properties, as it is written, THE CREATOR CREATED MAN IN HIS OWN IMAGE. He opened and said, "Your head upon you is like the Carmel." This text refers to the Supernal head—the *Tefillin* worn on the head of the Holy, Supernal King *HaVaYaH*, written in separate letters. Each letter in the holy name *HaVaYaH* corresponds to a certain paragraph in the *Tefillin*. Thus, the Holy, Supernal Name is written in the scrolls of *Tefillin*, in the secrets of the letters. For THE NAME OF THE CREATOR IS UPON YOU, AND THEY SHALL BE AFRAID OF YOU refers to the head *Tefillin*, which contains the Holy Name *HaVaYaH*.

By being merciful to the poor, one merely begins to receive the Creator's Supernal image. *Bina* absorbs the properties of *Malchut*, described by the verse, LET US CREATE MAN IN OUR IMAGE, AFTER OUR LIKENESS. By unifying *Bina*'s properties with those of *Malchut*, *AHP de Bina* (the letters *ELEH*) fell to *ZON*, and only the letters *MI* (*GE*) remained in *Ima*. *AHP de Bina* that fell to *ZON* consist of *Aba* and *Ima*: *Aba* assumes the properties of *ZA*, and *Ima* assumes the properties of *Nukva*.

Since *AVI* descended to the place of *ZON*, they became like *ZON*. And from them *ZON* receive the state of *Katnut*, called *TZELEM Elokim*, likeness to *Bina* (*VAK*), for *Ima* lost the *GAR* of her own state, that is, since her *AHP* fell to *ZON*, she lost the Light of *GAR* (see diagram on next page).

Therefore, only the letters *MI* = *GE* = *K-H* remained in *Ima*, whereas her *B-ZA-M* = *AHP* = *ELEH* fell to *ZON*. Thus, of the five Lights *NRNHY* that were inside *Ima*, she retained only *Ohr Ruach* in *Keter* and *Ohr Nefesh* in *Hochma*. Thus, *Ima* can only give *ZON* the Light of *VAK* = *Ruach* + *Nefesh*, but not the Light of *GAR* = *NRNHY*. Also, *ZON* are considered to have acquired likeness to

the Upper One only upon receiving the Lights *NRNHY*. And this is achieved by the fulfillment of the *Mitzva* of *Tefillin*.

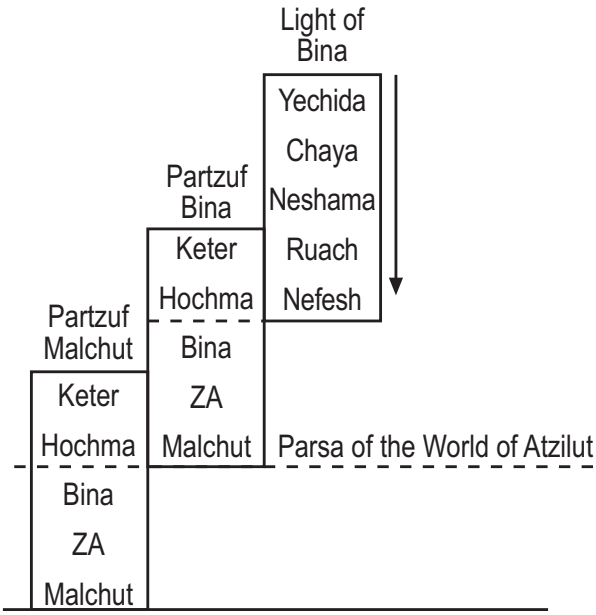

Yet, a question arises: we have already learned that to create the *Partzuf* of lower man out of *ZON*, *ZON* must ascend to *AVI* and receive the Light of *GAR*, for a small *Partzuf* without *Ohr Hochma* cannot beget. So why is it said that *Ima* is in a state of *Katnut*?

When *ZON* attain reception of the Light of *AVI*, they thereby ascend to *AVI* and become similar to *AVI* in their properties, for each lower one that ascends to the Upper One becomes like it. Indeed, only the magnitude of the screen distinguishes between spiritual objects, as only the magnitude of the screen determines all of the object's properties.

Thus, upon ascending and clothing *AVI*, *ZON* become like *AVI*, and all the properties of *AVI* are now naturally adopted by *ZON*. Just as *AVI* create *ZON*, *ZON* in *AVI* beget and pass the Light into the *Partzuf* of lower man. Hence, there is no need to even change names, for everything occurs at the degree of *AVI*. And upon ascending there, *ZON* are already called *AVI*, and the Light that they pass to man is regarded as the Light intended for *ZON*.

It is written: THE CREATOR CREATED MAN IN HIS OWN IMAGE. The Hebrew word "image" that is used in the Torah is *TzeLeM*, and is formed by three letters: *Tzadi-Lamed-Mem*. In item 2, we said that there are no *Kelim* for *Ohr*

Haya and *Yechida*; rather, there are only *Kelim Bina-ZA-Malchut* for the Lights *NRN*: *Nefesh-Ruach-Neshama*.

So even when we say that there is a *Kli* called *Keter*, we imply that the count starts with *Bina de Keter*, not with *Keter de Keter*. *Bina* and *ZON*, the *Kelim* that remained in the *Partzuf*, are divided into three lines: the line of *Bina—HBD*, the line of *ZA—HGT*, and the line of *Malchut—NHYM*. This is characteristic of *Ohr Hassadim*.

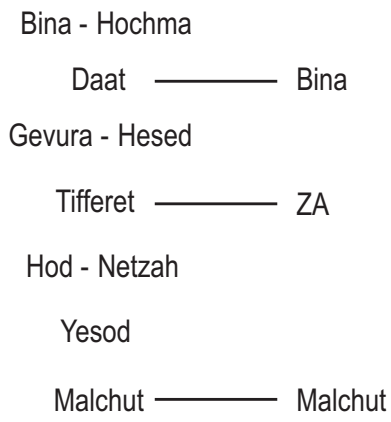

However, when *Ohr Hochma* is transferred, *Partzuf Bina* divides into two *Partzufim*: *AVI* and *YESHSUT*. These constitute *HBD* = three and *HGT* = three. Along with *ZAT* = seven *Sefirot*, from *Hesed* to *Malchut*, and form the *Gematria* of thirteen (3 + 3 + 7) of the word *Echad*, which alludes to the complete name, state, and attainment.

The thing is that *Sefirot Keter* and *Hochma* are concealed in *AA*, and only its *Sefira Bina* sends her Light down. This *Sefira Bina de AA* is divided into two *Partzufim*, *AVI* and *YESHSUT*: her *GAR* shines in *AVI* and her *ZAT* shines in *YESHSUT*. These two parts of *Bina* are called *M* (*Mem*) and *L* (*Lamed*) of the word *TzeLeM*:

1. *AVI* are called *M* of the word *TzeLeM*, as they form a closed ring guarding *Ohr Hochma*, preventing it from reaching the other, lower *Partzufim*. This *Ohr Hochma* is referred to as "concealed" (from all the *Partzufim* of the world of *Atzilut*), and only *Ohr Hassadim*, *Ohr Ruach*, descends from them to all the *Partzufim* of the world of *Atzilut* during the 6,000 years until the end of correction.
2. *YESHSUT* is called *L* of the word *TzeLeM*, as it bows its head (*GAR*) and resembles a tower. It is written about this tower: "The Tower of Oz (strength) of the Creator's name." This is because *YESHSUT* is

called a "tower," and *ZA* is known as the "righteous one." After all, *YESHSUT* is *ZAT de Bina*, the properties of *ZON* that are included in *Bina*; hence, it passes its *Ohr Hochma* to *ZON*.

If *ZON* in *Katnut* are filled with *Ohr Hassadim* (*Ruach* called *Avir*—air), then during the reception of *Ohr Hochma* from *YESHSUT*, the letter *Yod* in the word *Avir* exits, and *Avir* turns into *Ohr* (Light). Hence, *YESHSUT* is called a "tower," i.e., a *Partzuf* in *Gadlut* that contains *Hochma*, soaring in the air (*Avir*).

However, this state in *ZON* is inconstant. *YESHSUT* intermittently returns to *Katnut* and to *Gadlut*; therefore, such a state is called "soaring." *ZA* is called *Tz* (*Tzadi*) of the word *TzeLeM*, for such is his property inside this tower. Thus:

- *AVI*—M (*Mem*)—*Hochma* that is concealed inside a ring.
- *YESHSUT*—*L* (*Lamed*)—*Bina*, though as she ascends to *AA*, she becomes *Hochma* (tower) and passes *Ohr Hochma* down.
- *ZON*—*Tz* (*Tzadi*)—*Daat*, receives the Light from *YESHSUT*.

However, one should not confuse the three letters *Tz-L-M* with the three lines called *HBD*: *TzeLeM* consists of three *Partzufim*, one inside the other. *Partzuf Hochma* (M of the *TzeLeM*, *AVI*) is the innermost *Partzuf*; *Partzuf Bina* (*YESHSUT*, *L* of the *TzeLeM*) clothes it from *Chazeh de AVI* downward; and from *Chazeh de YESHSUT* downwards, *Partzuf Bina* is clothed by *Partzuf Daat*, *ZA*, *Tz of* the word *TzeLeM*.

The words, THE CREATOR CREATED MAN IN HIS OWN IMAGE (*TzeLeM*), mean that with the help of the spiritual observance of the *Mitzva* of *Tefillin*, *Ohr Hochma* is received in accordance with the ascending order of the letters *Tz-L-M*. This is the Light that Adam received after his creation, whereas we first stimulate the reception of this Light in *ZON*, and from *ZON* we stimulate its reception into ourselves.

THE HEAD *TEFILLIN* CONTAINS THE NAME OF THE HOLY KING, INSCRIBED IN THE LETTERS *HaVaYaH*—the head *Tefillin* is the name of the Supernal King, inscribed in the letters *HaVaYaH*. The *Tefillin* are called the Carmel (*Car Maleh*—all goodness), as it is written: YOUR HEAD UPON YOU IS LIKE THE CARMEL. This is because when the heads of *ZA* and *Malchut* put on the head *Tefillin* (the Upper Light of *TzeLeM*), they become like the Carmel (*Car Maleh*—all goodness).

This Light is called "The name of the Supernal, Holy King," the four letters of *HaVaYaH*, where each letter is written separately: *Yod-Hey-Vav-Hey*. And the reason why man feels that the letters are written separately is that each

Partzuf contains the four letters of *HaVaYaH*, and each of them designates an independent *Partzuf*.

Every letter constitutes a separate passage on the parchment (in the *Tefillin*); four separate passages correspond to the four letters of *HaVaYaH*. A passage (Hebrew—*Parashah*) represents a separate and complete *Partzuf*, and its corresponding letter in *HaVaYaH* symbolizes the Light in this *Partzuf*. The order of *Partzufim* corresponds to the order of the letters of *HaVaYaH*: *Yod-Hey-Vav-Hey*. Such a *Tefillin* is called the *Tefillin* of *Rashi*.

However, there is a *Tefillin* with the order of passages (*Partzufim*) *Yod-Hey-Hey-Vav*, called *Tefillin Rabeinu Tam*. The passages that are written on fragments of parchment are identical, but the order of putting them into the boxes of *Tefillin Rabeinu Tam* is different: *Yod-Hey-Hey-Vav*.

238. The first passage in the *Tefillin* corresponds to the letter *Yod* of the name *HaVaYaH* (*Hochma*) and refers to the *Mitzva*, "Sanctify to Me all the firstborn." This is because *Hochma* is the firstborn of all the Supernal Ones. It opens the place of conception for the future firstborn with the help of a thin line of Light that emanates from *Yod*, which opens the womb and impregnates it.

AVI are designated by the letter *Yod* of the name *HaVaYaH*, where *Yod* signifies *Aba* and the filling of *Yod* (according to its pronunciation: *Yod* = *Yod* + *Vav* + *Dalet*), i.e., *Vav* + *Dalet* constitutes *Ima*. *Partzuf AVI* is called "holy" and "first born," for *Partzufim YESHSUT* and *ZON* are called holy only when they receive holiness (*Ohr Hochma*) from *AVI*. All the holiness in the world of *Atzilut* comes from *AVI*.

This is so because *Ohr Hochma* is called "holiness" and *AVI* is *Mem* of the word *TzeLeM* (*Hochma de Atzilut*), for the Supernal *Hochma* of the world of *Atzilut* is concealed within them. *AVI* themselves are defined as *Bina* in the property of *Hassadim*, as *Hochma* is concealed within *Rosh de AA*, and the lower ones can receive it only if *Bina* ascends to *Hochma*, to *Rosh de AA*, where *Bina* unites with *Hochma* of *Rosh de AA* and assumes the name *Hochma*. However, she is not the ordinary *Hochma*; she is called "*Hochma* of the thirty-two paths" of descending *Ohr Hochma*, and only this *Hochma* bestows *Ohr Hochma* upon all the *Partzufim* of the world of *Atzilut*.

This is why *The Zohar* says that this thin ray of Light, called the "path of Light," opens the womb and conceives the future offspring. *Yod* consists of three parts: (i) the upper "spike" of the letter *Yod*, a small line above the point, which is called *Rosh* and designates *Partzuf AA* that is concealed in *AVI*; (ii) the body of

the *Yod*, which forms *Partzuf AVI*; and (iii) the lower "spike" of the letter, which designates *Yesod*, the end of *Partzuf AVI*.

Through the continuous *Zivug* between *Yesod de Aba* and *Yesod de Ima*, the great waters descend onto all the lower worlds with all that inhabits them. This *Zivug* on *Ohr Hassadim* is called a "*Zivug* that revives the worlds." *Yesod de Ima* is also called *Rechem* (womb), for all *Rachamim* (mercy) stems from this part of Its *Partzuf*. Yet, if *AVI* do not make a *Zivug*, this part of *Ima* is closed, and mercy does not descend below. Only *Yesod de Aba* can open *Yesod de Ima*, whereupon *Ima* passes her great waters to the lower ones.

239. The second passage in the *Tefillin*, WHEN YOU COME, corresponds to the first letter *Hey* of the name *HaVaYaH*, the hall (*Bina*) that opens up under the influence of the letter *Yod* (*Aba*) in fifty entrances, passages, and chambers concealed within it. The revelation that *Yod* made in that hall was done so as to hear the voice of the *Shofar* (a ram's horn), *Bina*. The *Shofar* is closed on all sides, but the letter *Yod* came and opened it so that its sound could be heard. And since it opened the *Shofar* and derived sound from it, *Yod* led all to freedom.

The letter *Hey* of the name *HaVaYaH* is *YESHSUT*, *L* in the word *TzeLeM*. It is called a "tower soaring in the air," a hall with fifty entrances, for the concealed *AVI* are designated by the *M* of *TzeLeM*, by the ring that surrounds *Ohr Hochma* and prevents it from shining outside. And they shine only with *Ohr Hassadim*.

However, by rising to *Rosh de AA*, where *Bina* turns into *Hochma*, *YESHSUT* can pass *Ohr Hochma* to *ZON*. *Bina*, who turns into *Hochma* in order to receive *Hochma* for *ZON*, is called the "fifty gates of *Bina*," for she consists of five *Sefirot KHB-ZA-M*, ten in each. Each of these fifty *Sefirot* consists of a chamber and an entrance: *HGT* are called a "chamber" and *NHY* are called an "entrance," a "passage," implying the absence of a *Kli* for reception. Instead, it serves for transferring the Light into, or out of the chamber.

Therefore, the second passage used in the *Tefillin*: AND WHEN YOU COME designates the letter *Hey* in the name *HaVaYaH*, *YESHSUT* of the world of *Atzilut*, which ascends to accept *Ohr Hochma* and pass it on to *ZON* below.

Yod opened this hall so as to hear the voice that comes from the ram's horn, for this horn is closed on all sides. As was already mentioned, *YESHSUT* (*Bina*) united with *Malchut* by lowering her three *Sefirot ELEH* (*Bina* and *ZON*) to *ZON*, while *YESHSUT* remained with only two *Sefirot K-H*, *MI*.

Then, as a result of raising *MAN*, *Malchut* descends from the *Eynaim* (eyes), the *Eynaim* of *YESHSUT* open up, *Malchut* descends to her own place in the *Peh*, and

the three letters *ELEH* reunite with *MI* to form the name *ELOKIM*. *GE = KH de ZON* ascend to *Bina* along with these *ELEH*. However, although *ELEH* ascended and joined *MI*, the name *ELOKIM* is still considered closed, for it has only *Ohr Hochma*, and *Ohr Hochma* cannot shine in *ELEH* without *Ohr Hassadim*.

These three letters *ELEH* are therefore defined as a horn (*Shofar*), and *ZON* that ascended to *Bina* along with *ELEH* are concealed within them. And these *ZON* in *ELEH* are referred to as a "voice." This voice sounds in the hall with the help of the letter *Yod*, for *Yod* designates *AVI* that bestow the Light from Above, which facilitates the lowering of *Malchut* from *Nikvey Eynaim de YESHSUT* to her place in the *Peh*, and raising *ELEH* back to *Bina*. Hence, *Yod* opens up the hall of Light in *YESHSUT* in order to pass this Light to *ZON* from the *Shofar* (the ascended letters *ELEH*).

ZON, too, ascend to *Bina* along with *ELEH* and there receive *Hochma*. This great Light in *ZA* is called a "voice," and its reception is known as "listening to the voice." However, this horn is closed on all sides, on the sides of *Hochma* and *Hassadim*, for the letters *ELEH* (called a "horn") fall to *ZON*, where they remain closed and inaccessible both to *Ohr Hochma* and to *Ohr Hassadim*.

Consequently, two corrections are needed: (i) to elevate and unite them with *Bina*, enabling them to once more attain their *Ohr Hochma*; (ii) to provide them with *Ohr Hassadim* so it can serve as a garment for *Ohr Hochma*.

First, *Yod* (*AVI*) pass the Light to *Hey* (*YESHSUT*), whereupon *ELEH* rise above *Malchut*, to *Bina*, together with *ZON*, and there receive *Ohr Hochma*. However, this *Ohr Hochma* is called concealed or closed, for it cannot shine without being clothed in *Ohr Hassadim*. This means that the voice has not yet emerged—*ZA* has not yet been born.

After that, *Yod* enters into the word Light = *Ohr*; hence, it turns into *Avir* = air (*Ohr Hassadim*). And since the horn (the letters *ELEH*) received air (*Ohr Hassadim*), they can beget *ZA* (the voice of the *Shofar*), for being clothed in *Ohr Hassadim*, *Ohr Hochma* can enter *ZA*.

The general Light that *ZA* receives is called "voice." And this voice frees all the slaves that were enslaved by the egoistic desires in all the worlds, for *ZA* shines down on all the lower ones. Thus, the sons of Israel (man's spiritual aspirations) merit the Light of deliverance (defeat the earthly, egoistic ones).

240. At the sounds of the *Shofar*, the sons of Israel were delivered from Egypt. And so shall the *Shofar* be blown in the future, the next time at the end of days. And all deliverance originates from this *Shofar*, which is *Bina*. This is why the deliverance from Egypt is mentioned in this chapter of the Torah, for

this *Shofar* stems from the force of the letter *Yod*, which opens the womb and delivers the captives to freedom. And this is the letter *Hey*, the second letter of the name *HaVaYaH*.

All of the Light in *ZON* comes from the horn (*ELEH*), including the great Light that delivers Israel from Egypt, and the Light that is destined to be revealed in the future, at the end of days (complete deliverance from egoism). This is why the *Tefillin* contain a passage that refers to the exodus from Egypt, for the Light delivering from Egypt comes from the horn, which is inside *YESHSUT*. This is done by the power of *AVI*, called *Yod de HaVaYaH*, which open the womb of *YESHSUT* (*ELEH*) and free the voice (*ZA*) from its captivity.

This Light has sufficient power to deliver Israel from slavery. Only after the attainment of this Light (*Ohr Haya*), and not a degree lower, can *ZA* and *Nukva* be called "voice" and "speech." All deliverance comes only from *Ohr Haya* (only upon ascending the spiritual degree of *Ohr Haya* can man liberate himself from egoism and become free).

241. The third passage in the *Tefillin* is the secret of the Unity in "Hear O Israel," the letter *Vav* in *HaVaYaH*, which includes all and designates *ZA*, who contains the unity of all. Everything merges in unity within him, and he receives all. The fourth passage that reads, "You shall hear," includes two sides, *Hesed* and *Gevura*, which unite with the Assembly of Israel, called the lower *Gevura* or *Malchut*. And this is the last letter *Hey* of the name *HaVaYaH*, which takes and includes them all.

The third passage in the *Tefillin* (Hear O Israel) is *Partzuf ZA*, the letter *Vav* in *HaVaYaH*, which includes all four passages contained in the *Tefillin*. Although the first two passages (*AVI* and *YESHSUT*) represent *Hochma* and *Bina*, they do not really constitute *Hochma* and *Bina* themselves, but rather, their part, which clothes in *Rosh de ZON*, called *M* and *L* of *TZeLeM de ZA*.

Similarly, the fourth passage, *Malchut* of *ZA*, does not imply that this is *Malchut* herself. Rather, it refers to her part that is included in *ZA* and is called *Mochin* (brain) *de Gevura*. There are three parts of *Mochin* in *ZA*: *Hochma*, *Bina*, and *Daat*, which are accordingly called *M*, *L* and *Tz* of *TzeLeM de ZA*. They are the same *H-B-ZA-M* as in *Mochin de ZA*. This is because *Daat* (*Tz*) includes *Hesed and Gevura*. And this *Hesed* in *Daat* is defined as *ZA* himself, and *Gevura* is defined as the inclusion (of the properties) of *Nukva* in *ZA*. And these *H-B-ZA-M* constitute the four passages contained in the *Tefillin*.

This is why *ZA*, the letter *Vav* in the name *HaVaYaH*, includes all four passages. And all the unions that come from *AVI* and *YESHSUT* are done within

him, i.e., for his sake. For all the Higher *Partzufim* that precede ZA are united (with the Creator), and need no *MAN* from the lower ones to reach the state of unity. Whereas all the *MAN* raised by the lower ones to the Upper *Partzufim* are meant solely for the unification of ZA, and in no way affect the constant unity of the Higher *Partzufim* with the Creator.

The unification of *Hochma* with *Bina*, as a result of which *Bina* becomes like *Hochma*, occurs only on account of ZA being raised to *Bina* in the form of *MAN*. For when ZA is raised to *Bina* as *MAN*, *Bina* ascends to *Rosh de* AA and there receives *Hochma* for ZA. Since *Bina* aspires only to mercy (*Ohr Hassadim*), she never receives *Ohr Hochma* for the Creator's sake, but only if the lower ones are in need of it. Her role, her properties are only to bestow, and not to receive. (Note that in the spiritual, "reception" is always for the Creator's sake.)

Hence, *Bina* ascends to *Rosh de* AA only for the sake of ZON. And it is ZA alone that ascends to *Bina* and stimulates her to ascend to *Rosh de* AA, where she makes a *Zivug* with *Hochma* and passes this Light to him. It is therefore said that ZA receives all, as *Bina* passes everything that she receives in *Rosh de* AA to him. And *Ohr Hochma* is revealed only in the place of ZA (not *Bina*), as he descends back to his place below *Chazeh de* ZA.

The prayer "Hear O Israel" designates ZA, the letter *Vav* of the name *HaVaYaH*, the Supernal unity (item 207) that reveals love only from the good side. And since it refers only to "Love your Creator…," it contains no restrictions or strictness of judgment.

However, in the fourth passage, "You shall hear," the last *Hey* of the name *HaVaYaH*, *Nukva de* ZA that is included in him, *Gevura* in *Rosh de* ZA, reveals both sides of love—good, as well as evil (item 206), reflected in the words of this passage. It ends with the words: "Blessed be His great name for ever and ever," which corresponds to the inclusion and unity of *Nukva* in ZA, meaning not *Nukva* herself, but her part in ZA, i.e., *Mochin de Daat*.

Gevura in *Daat* is the second *Hey* in *HaVaYaH*. It accepts all the Light of the Supernal unity contained in "Hear O Israel," and includes all. And since it contains all the perfection of unity, it reveals all the Light and both sides of love, for the property of judgment that complements love to perfection exists only within it, and not Above.

It is therefore written: "Your head upon you is like the Carmel," designating the head *Tefillin*. Indeed, after ZA is clothed in all four Lights, designated by the four paragraphs of the *Tefillin*, which are the three letters *Tz*, *L*, and *M* of

the word *TzeLeM*, his head is defined as the Carmel (*Car Maleh*—completely filled with goodness).

242. *Tefillin* are the letters of the holy name. Therefore, "Your head upon you is like the Carmel" refers to the head *Tefillin*. The letter *Dalet* refers to the hand *Tefillin*, *Malchut*, who is depleted of Light, compared to the head *Tefillin*, ZA, but she contains the perfection of the Upper One.

The hand *Tefillin* designates *Malchut*. And she is poor in comparison with *Bina*, the Upper World. Yet, she has her own perfection, for she now receives it from *Bina* thanks to the unity between *Nukva* and ZA in "Blessed be His great name for ever and ever."

And since she is not the *Nukva* that is included in ZA (his body), but a separate *Nukva* of ZA, she takes all four passages from him, *H-B-ZA-M* of ZA, for she has a separate, complete *Partzuf*. However, these four passages of the Torah are in the same place; they are not separated from each other by partitions, as in the *Tefillin* of ZA.

The reason for this is that a passage of the Torah is the Light, and the place where it dwells is a *Kli* (the *Tefillin* in our world is a box made of a "pure" animal's skin, into which four parchment scrolls are placed, and the corresponding passages from the Torah are written on each). As we know, every *Zivug* emanates Light. Since ZA receives four Lights *H-B-H-G* in four *Kelim*, as a result of four *Zivugim*, he contains four compartments for four passages, each compartment containing a particular passage from the Torah.

However, no *Zivug* is made on *Malchut* herself. Everything that *Malchut* has, she receives from ZA. *Malchut* receives all four Lights (four passages from the Torah that result from one *Zivug* with ZA); hence, she has only one place for all four passages (Lights).

243. "The King is held captive in the tubs" means that he is tied down and held in those four compartments of the *Tefillin* for the purpose of being properly united with that holy name. And he who makes this correction, exists in image and likeness, *TZELEM*, with the Creator. Just as the holy name is united in the Creator, the holy name is united in him. "Male and female he created them" refers to the head and the hand *Tefillin*. And it is one.

"The King is held captive in the tubs" signifies ZA, who is bound and unified in those compartments of the *Tefillin*. The compartments of the *Tefillin*, which contain the passages from the Torah, are called "tubs" or "troughs," just like the tubs from which sheep drink water, for the waters of *Ohr Hochma* and

Ohr Hassadim are bound and restricted by these *Kelim*, the compartments of the *Tefillin*. And it is the Creator who is bound tight and held in these *Kelim*, so as to be unified in the holy name.

The compartments of the *Tefillin* are the *TNHY* of *Tvuna*, the lower part of *YESHSUT* (*Israel-Saba* and *Tvuna*, where *Israel-Saba* is the male part and *Tvuna* is the female). This part of *Tvuna* is called the big letter *Dalet* of the word *Echad* (one) in the verse, "Hear O Israel, our Creator is one." It is written about this letter: "Let the dry land appear."

As was already mentioned in the third *Mitzva*, because this "dry land" was revealed in ZA, he can pass the Light to *Malchut*. Thus, were it not for these four places in ZA, the dry land within him, he would have been unable to give the Light to *Nukva*. Hence, it is said that ZA "is tied down and held in those places" that stem from dry land so as to enable him to unite and pass the revelation of the Creator's Light into the holy name, *Nukva*. As a result, the dry land becomes fertile and produces fruit.

Therefore, he who has completed the corrections of these four passages from the Torah acquires the image and likeness (*TzeLeM*) of the Creator. In other words, when man "below" (below the world of *Atzilut*, in the worlds *BYA*) "puts on" the *Tefillin* (attains the level of this degree), he receives the Light of *H-B-H-G* from ZA. This Light is called *TzeLeM*, since *Hochma* and *Bina* are called M and L, whereas *Hesed* and *Gevura* are called *Tz*. And just like *Elokim*, *Bina* unites with the holy name of *Malchut*, thereby uniting the holy name within man, for man is a part of *Malchut*.

There are two parts—male and female—in the Light of *Hochma* and *Bina* (called *TzeLeM*): *TzeLeM* of ZA and *TzeLeM* of *Nukva*, the head *Tefillin* and the hand *Tefillin*. Hence, it is said that the Creator created a man and a woman, referring to the head *Tefillin* and the hand *Tefillin*.

The Eleventh Commandment

244. The eleventh *Mitzva* is to give a tithe of the fruits of the earth. Here there are two *Mitzvot*: to separate a tithe of the fruits of the earth, and to bring the first fruits of the trees, as it is written, "Behold, I have given you every herb-yielding seed, which is upon the face of all the earth" (*Beresheet*, 1:29). Here it is written, I HAVE GIVEN YOU. Elsewhere it is written, "And to the children of Levi, behold, I have given all the tithe in Israel" (*Bamidbar*, 18:21). It is also written, "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Creator's" (*Vayikra*, 27:30).

These verses say that the Creator gave everything to Adam. Yet, why does that oblige us to separate a tithe, to bring the first fruits of the earth, and why are we forbidden from eating them? After all, this contradicts the aforesaid.

The thing is that the process of (spiritual) nourishment includes exposure, selection, and separation of the holy sparks of the Light from the impure forces. In the process of feeding (reception of Light), the sparks of the Light (*Nitzotzin*) that are contained in the food unite with man's soul, with his very flesh, and the waste, except for the sparks, leaves the body. This continues throughout man's life (6,000 degrees of ascent); he gradually accumulates within him all the holy sparks, with which he complements his soul. Without them, the soul cannot attain completeness and perfection.

I think that the reader already understands that *The Zohar* in no way speaks about the process of feeding, digestion, and secretion of our physical body. As the whole of the Torah, *The Zohar* speaks only of the goal of creation and the ways of its attainment. Therefore, I call upon the reader (in defiance of what his mind suggests to him after the first reading) to realize that these texts are written in the language of branches, when spiritual objects are described in the language of our world; yet, despite the corporeal language, the objects remain spiritual!

It is written in the weekly portion *Lech Lecha* that Adam was forbidden to eat meat: "I have given you every herb…" (*Beresheet*, 1:29). However, since Adam sinned, and egoism, impurity entered his body, it was said to Noah: "Every moving thing that lives shall be for food for you; as the green herb have I given you all" (*Beresheet*, 9:3), that is, including meat.

Since Adam was created in absolute perfection, everything was sorted and corrected within him, which corresponds to the animate part of creation, as it is written (*Beresheet*, 2:19): "Out of the ground the Creator formed every beast of the field," and also, "whatsoever the man would call every living creature, that was to be the name thereof." This means that Adam attained every name (spiritual level) of the animal souls, for the pure forces were already separated from the impure ones.

Hence, Adam was not given the task of exposing, sorting, and correcting animals by eating them, for even before the creation of man, the Creator corrected this in the world of *Atzilut*. And only the inanimate and vegetative (parts of the soul) remained uncorrected, containing both pure and impure forces. Therefore, Adam was instructed to expose the sparks that his soul lacked in the inanimate and vegetative food.

However, as a result of Adam's sin, pure and impure desires (forces) were mixed once more. And as Adam's soul was shattered into many parts, all of which fell into the impure forces, all the animals (animate desires) were corrupted along with him (with the human level of desire). Thus appeared the need to expose, sort, and correct them. Therefore, after the sin the Creator ordered Adam and the subsequent generations to eat animals, and thus extract the sparks from impurity.

It is said that Adam was created IN THE IMAGE AND AFTER LIKENESS, i.e., with the help of the *TzeLeM Elokim*, the Light of *Bina*, by the four passages from the Torah in the *Tefillin*. And this is his soul. However, after he was born with this holy soul, thanks to his good deeds, he merited raising *MAN* and receiving *Ohr Haya*, and then, on *Shabbat*, attaining *Ohr Yechida* as well.

Therefore, Adam was left to correct the creation with the help of only a tithe and offerings. And by feeding on tithe and offerings, he attained the revelation of his desires and raised *MAN* to the level of *Ohr Haya* and *Yechida*. Yet, after he sinned, all of his corrections and everything that had filled his soul was corrupted, mixed, and egoism took over the body.

Due to our egoism, tithe and offerings are forbidden for us, for fear that we will desire Supernal purity. Instead, we are obliged to extract and pass them on

to the *Cohanim* and *Levi'im* (parts of the soul). And if we observe this Creator's *Mitzva* of spiritually separating a tithe of the fruits of the earth and the offerings (as He commanded), we will receive the strength to raise *MAN* and receive *Ohr Haya* on *Shabbat* (the ascent of the worlds is called *Shabbat*) in the same way that Adam attained this state while feeding on tithe and offerings.

Thus, after man receives *Ohr Neshama* by putting on the *Tefillin*, he can raise *MAN* with the help of the two *Mitzvot* (tithe and offerings) in order to receive *Ohr Haya*. As it is explained, Adam was receiving *Ohr Haya* by feeding on tithe and offerings. However, we are forbidden to feed on them (to try to receive this Light for the Creator's sake) because of the egoism that acts in our body (desires). Instead, we are bid to give a tithe and the offerings to the *Cohanim* and the *Levi'im*. As a result, we receive the strength to receive this Light.

The Twelfth Commandment

245. The twelfth *Mitzva* is to bring the first fruits of the trees as an offering, as it is written, "And every tree in which is the fruit of a tree yielding seed" (*Beresheet*, 1:29). All that is worthy of Me shall not be eaten by you. I have given you My permission and I have given you all the tithe and offerings of the trees. "To you," and not to the subsequent generations.

From the aforesaid, it becomes clear that we, the subsequent generations, are forbidden to feed on tithe and offerings. The Light called "tithe" and "offerings" is so great that until all the *Kelim* (desires) of Adam's soul have been corrected, it is impossible to receive it for the Creator's sake.

Hence, it is forbidden to even try, lest we sin, as it happened to Adam. There is a *Mitzva* to not receive this Light, which refers to *Malchut de Malchut*. Every time the sparks are revealed, it is sufficient to let this Light be, to refrain from receiving it during the 6,000 years. Herein lies its actual correction until, at the end of correction, the Creator's great Light, called *Mashiach* (Messiah), manifests and gives us the strength to receive tithe and offerings for the Creator's sake.

The Thirteenth Commandment

246. The thirteenth *Mitzva* is to perform the redemption of a first-born son so as to strengthen him in life. For there are two appointed angels in charge—one over life and one over death. And they both rule over man from Above. And when man redeems his son, he redeems him from the angel in charge of death, so that the angel can no longer govern the first-born son. Hence, it is written, AND THE CREATOR SAW EVERYTHING THAT HE HAD MADE—this is in general, AND, BEHOLD, IT WAS... VERY GOOD alludes to the angel of life, while the word VERY alludes to the angel of death. Therefore, by this act of redemption, the angel of life is strengthened and the angel of death is weakened. Life is purchased by this redemption, for the evil side leaves him be and clings to him no more.

The ascent of the worlds occurred on the sixth day of creation: *ZA* ascended to the place of *AA*, *Malchut* ascended to *AVI*, and Adam attained *Ohr Haya*. As a result, the angel of death (egoism) lost his power completely. On the contrary, he became very good, for upon being corrected, egoism becomes a great and holy *Kli*, the one *Kli* that can receive the greatest Light.

Such a state will come at the end of the general correction, when, due to the revelation of this great Light, death (egoism) will disappear forever. This is the meaning of the verse: "when the Creator saw EVERYTHING that He had made (i.e., at the end of all creation), He saw that it was very good."

However, since Adam's sin, the worlds can no longer ascend as high. This is why we need special *Mitzvot* in order to perform special preparations and actions for the reception of *Ohr Haya*, at least in a state called *Shabbat*. This is precisely the *Mitzva* to redeem one's first-born son, when we weaken the powers of the angel of death and strengthen the angel of life, much like what the Creator did to Adam by the preliminary ascents of all the worlds, for

during such an ascent, called *Shabbat*, the angel of death becomes very good. Such is the power of that *Mitzva*.

Yet, it is not observed as fully as previously, when the angel of death lost all of his power. Now, by observing the *Mitzva* of redemption of the first-born son, we merely distance from the angel of death without actually destroying the impure forces, and they no longer cling to him. And after preventing the impure forces from clinging, accomplished with the help of this *Mitzva*, he can receive life, i.e., *Ohr Haya* of the state of *Shabbat*.

The Fourteenth Commandment

247. The fourteenth *Mitzva* is to observe *Shabbat*, which is a day of rest from all the actions of creation. There are two *Mitzvot* here: to observe the day of *Shabbat* and to adorn its holiness, namely to receive *Ohr Hochma*, called "holiness;" and to observe *Shabbat* as a day of rest for all the worlds, in which all actions are multiplied and realized even before this day is sanctified.

Shabbat is a state of the spiritual worlds where the Light descending from Above elevates *ZA* to *AA*, *Nukva* to *AVI*, the worlds of *BYA* to *YESHSUT*, and *ZON* of the world of *Atzilut*. As a result, man's *NRN* (whoever has it, whoever is spiritually present in the worlds of *BYA*) also ascends to *Atzilut* with the worlds of *BYA*, and there receives *Ohr Haya*.

	Atik
ZA -	AA
M -	AVI
BYA -	YESHSUT + ZON

Parsa of the World of Atzilut

It follows that there are two *Mitzvot*: to refrain from working and carrying things from one household to another. This is so because when all the worlds are completely freed from the impure forces, we must guard against the impure forces, so they do not return and mingle with the holiness of *Shabbat*. And he who works causes the impure forces to mingle with the pure ones.

The second *Mitzva* is to adorn the day of *Shabbat*: through the pleasures of *Shabbat* (the ascent of the worlds of *ABYA*), man receives (in his spiritual desires existing in the world of *BYA*) the Light of the world of *Atzilut* from Above. This Light of *Atzilut* is called "holiness" (*Hochma*); hence, man becomes sanctified by it.

All purifications and corrections take place only in our work and struggle with the impure forces, preventing us from drawing nearer and merging with the Creator in our properties. It is precisely in the wars with the impure forces that we extract the sparks of the Light that they swallowed up, and each extraction of a spark of the Light from the impure forces and its ascent to the world of *Atzilut* is defined as independent, individual work.

In the beginning, these sparks were sorted and extracted from the impure forces by the Creator Himself. This is described in His actions in the six days of creation. And when all the extractions of the Light sparks ended, the work was considered finished, and the corrected state, called *Shabbat*, arrives; and it is the day of rest, for there is nothing else to correct.

Hence, *Shabbat* is the day (the state when the Light shines in the worlds) when all the correction work in all the worlds ceases. For every *Shabbat* (the state of ascent in the spiritual worlds to the level of correction of all the impure forces), the same state of the perfection of creation's first *Shabbat* returns and brings rest to all the worlds of *ABYA*. All the impure forces become detached, remote, and return to their place (*Tehom Raba*—great abyss), and all the worlds ascend to the world of *Atzilut*, defined as perfect unity. And we are destined to receive this holiness, the Light of the world of *Atzilut*; it descends upon us through our observance of the two *Mitzvot*: REMEMBER AND GUARD THE DAY OF *SHABBAT*.

248. Because that day was sanctified, the creation of bodiless spirits was to be completed. Asks: "Was the Creator unable to delay the sanctification of that day until the bodies for those spirits were created?" And answers: "The Tree of Knowledge of Good and Evil contained an evil side that wanted to govern the world. And many spirits separated and went forth, armed, to clothe in the bodies of this world."

Because that day was sanctified, the creation of bodies for the spirits was to be completed. This means that the day had been sanctified before the Creator had time to create bodies for those spirits. It is written about this on the first *Shabbat* of creation: "And on the seventh day the Creator finished His work, which He has made; and He rested on the seventh day from all His work, which He has made."

This passage from the Torah is unclear. For if the Creator completely finished all His work by Himself, then He left nothing for us to do. After all, He finished everything Himself. However, the Creator sorted the Light sparks and separated the pure forces from the impure ones precisely to enable us *to do*,

i.e., to complete this work by making our own efforts in the observance of the Torah and *Mitzvot*.

And the rest that is mentioned here refers only to what the Creator Himself had to do. Therefore, the Torah says that the Creator finished His work, for He has completed all the preparations for us, and nothing else is required of Him, for the rest HE HAS MADE for us to do. This enables us to do and to complete creation.

Hence, it is written that the Creator did not have time to create bodies for the spirits before the arrival of *Shabbat*. These bodiless spirits constitute all of our impure and evil forces that drive man to transgressions. And the Creator intentionally left them this way, for it is precisely because they are present within us that we have freedom of will in our work with the Torah and *Mitzvot*.

As a result of Adam's sin in *Malchut*, called "The Tree of Knowledge of Good and Evil," pure and impure forces were mixed. At that, the impure forces wished to rule over the forces of good in the world, so the forces of good would never prevail over them. Thus, a number of armed spirits went forth, intending to attack the bodies, capture them, and clothe in them.

Two points merged in *Malchut*: one was corrected by receiving the properties of *Bina*, mercy, and the other is the strictness of judgment, the result of restrictions within *Malchut* herself. When *Malchut* is united with the pure forces, her property of restriction is concealed, and the point of mercy is revealed (item 123). Then man is said to merit only goodness.

However, if man transgresses, he attacks the good point and thereby reveals the point of restriction in *Malchut*. Thus, the forces that wish to harm and destroy the corrected part and to rule over man become revealed, and this is evil.

However, if he merits for the point of mercy to reveal itself and dominate, he can elevate *Malchut* to *Bina*, thereby causing Supernal mercy and Light to descend. However, if he does not merit, and the point of restriction is revealed in *Malchut*, not only does he thereby harm *Malchut*, but he also harms the point of *Bina* that unites with *Malchut*. Thus, this point turns from good to evil, from mercy to judgment, as restriction is revealed in *Malchut* herself, and every revealed property dominates.

This is why the point of judgment was revealed in *Malchut* after Adam's sin. By this, Adam damaged the point (property) of *Bina* that united with *Malchut*, too, turning it from mercy to strictness, judgment. Yet, the correction of *Malchut* is possible only with the help of this point, for it is called "goodness." And when this point of *Bina* is revealed within her, *Malchut* is called "goodness," too.

But now that the very point of *Bina* in *Malchut* was damaged and turned from good to evil, the impure force thought that the time has come for it to dominate the world and clothe human bodies, meaning Adam and his sons (spiritual *Partzufim*). In other words, the body (desires) of the impure force inherits the place of Adam's body. Thus, the correction of *Malchut* from the good point becomes impossible, for no more goodness comes to *Malchut* from *Bina*, and this property has become evil, strictness, and judgment, due to the restricted reception in *Malchut*.

And many armed and destructive impure forces went forth to attack so as to clothe human bodies (desires) in this world, and rule over them. For the impure force thought that nothing could protect and save the pure forces from it because of the harm that Adam's sin brought to the system of governance and the point of mercy in *Malchut*.

249. However, as the Creator saw this, He roused the wind from within the Tree of Life, ZA, and struck the other Tree, *Malchut*. And the other, good side was awakened, and the day was sanctified. For the creation of bodies and the awakening of spirits on that night of *Shabbat* stem from the good side, and not from the evil one.

Since the Creator saw the strengthening of the power of judgment and the impure forces, their ability to clothe the bodies in this world (completely excluding the possibility of correcting the world in the future), He roused the wind within the Tree of Life and struck the other Tree (made a *Zivug* with it), *Malchut*. Due to this *Zivug*, the Tree of Life passed the spirit of life to the other Tree, *Malchut*, thus enabling *Malchut* to tear away from the impure forces.

As a result, the good side reappeared in *Malchut*, as it was prior to Adam's sin, and the sanctity of *Shabbat* descended to the world. That is, although the impure forces had the strength to clothe in bodies, and were more powerful than the pure forces, and, according to the law, they were supposed to prevail, at that moment the Creator intervened, disregarding the destruction caused by Adam's sin.

Consequently, *ZON* (the Tree of Life and the Tree of Knowledge of Good) united in a *Zivug*, as before Adam's sin, and the Light of sanctity of *Shabbat* descended into the world. This action of the Creator caused *Shabbat* (the Light of *Shabbat*) to descend into the world, and the impure forces lost the opportunity to clothe in human bodies in this world. The impure force remained as a bodiless spirit, which enables man to draw closer to the Creator (with his properties). This is referred to as his return (*Teshuva*).

The creation of bodies and the arousal of spirits on that night of *Shabbat* stems from the good side, and not from the side of the impure forces, for the Creator's action remains in creation forever. Just as on the first *Shabbat* of creation, the Creator completely disregarded the damage of Adam's sin, instead compelling *ZON* to make a *Zivug*, and the day was sanctified as before the sin, for He destroyed all the power of the impure forces, despite the fact that they had the strength to rule.

The same applies to all *Shabbatot* (plural for *Shabbat*)—the spiritual ascents for those who exist in the worlds of *BYA*—during the 6,000 years. Although man is still full of impurity, for he has yet to correct the sins of the Tree of Knowledge, when he makes a *Zivug* (of the Light with a screen) on the night of *Shabbat* (in a spiritual state of that name), the impure forces (of man) have no power over him (his altruistic desires). In this *Zivug*, man assumes the body and spirit of a newborn, as though he was unharmed by Adam's sin, as though he himself corrected the Tree of Knowledge.

And despite the fact that man has yet to merit liberation from his egoism, the impure forces have no power over him on that night. Thus, he can receive the bodies and spirits in his *Zivug* on the side of the Tree of Good, but not from the impure forces.

250. And had he hastened on that night to put forward the other side, before the good side came forward, he would not have been able to withstand it for even an instant. But the Creator provided the remedy in advance. And He sanctified the day beforehand. And He warned to appear before the other side. And the world exists. And that the opposite side thought to rule in the world, i.e., in defiance of it, the good side was created and strengthened on that night. And the good, holy bodies and spirits were created on that night from the good side. Therefore, the delight of sages who know this spans from *Shabbat* to *Shabbat*.

251. However, when the other (impure) side saw that what it had planned to do was already done by the holy side, it started to check its own forces and properties, and saw all those who perform a *Zivug* naked and in the candlelight. Therefore, all of the sons born from that *Zivug* are enslaved by the spirit of the other side. And these naked spirits of the wicked are called "harming," and they are ruled and killed by Lilit.

252. And since the day was sanctified, and holiness rules in the world, the other side diminishes itself and hides on each *Shabbat* day and on each *Shabbat* night. With the exception of Asimon and his group, who walk secretly in the

Candlelight, to observe the naked *Zivug*. And then they hide inside the cave, called *Tehom Raba* (the great abyss). And as soon as *Shabbat* ends, many hosts fly and prowl in the world. As a result, everything is corrected by the song of the sufferers, "He who dwells in concealment," to prevent impurity from governing holiness.

According to the law, the impure force was supposed to rule in the world, for it was stronger than the pure one, and it was to clothe in human bodies. But then, the earth would have been given over to the wicked, and all the generations in the world originating from man would have stemmed from the side of the impure forces. And there would have been no chance of correction, for impurity would have dominated over all the generations to such an extent that there would have been no opportunity to get hold of the good side even for a moment.

However, the Creator provided a remedy, thereby forestalling the defect, for He elevated *Shabbat* and removed the impure forces, which caused the Light of peace and rest to be revealed in all the worlds. And all the impure forces were thrown into *Tehom Raba* (the great abyss). Thus, the world was revived, as this enabled the creation of bodies and spirits from the pure side in a *Zivug* of the *Shabbat* night, and the world advances toward the desired goal.

So what does it mean to forestall the defect via a remedy? The whole of creation is based on a cause and effect sequence, and all that transpires not according to the worlds' development is called "forestalling" (skipping several degrees, bypassing some of the causes and effects in this chain).

And since the sanctity of *Shabbat* came as an awakening from Above, from the Creator's desire, without any desire or request from below, for Adam had yet to make any corrections and draw closer to the Creator in order to merit *Shabbat* (when the Creator Himself prevented the defect by providing a remedy for the correction of the world), this action on the Creator's behalf is called "forestalling."

Just as the impure force planned to assume power over the world, the good side forestalled its actions on that night. For this night that followed the sin in the Tree of Knowledge was given entirely to the impure forces. Hence, they thought that they would obviously rule over the world. However, the opposite had happened—sanctity took their place: pure bodies and spirits were created on that night by the good side. This is because such a preparation took place that all the *Zivugim* on that night created bodies and spirits from the good side, without any participation of the impure force. In other words, what transpired was exactly the opposite of the impure force's expectations.

Therefore, the time of sages who know this spans from *Shabbat* to *Shabbat*—for at this time, bodies and spirits are created from the pure, good side. And

when the impure force sees that what it wanted to create was created by the opposite side, it collects its evil powers and searches through the whole world, and sees all those who make a *Zivug* in the candlelight, exposing their naked bodies. And ill sons are made from this *Zivug*. The impure side sends these sons its evil spirits of the wicked, called "wreckers." As a result, they are ruled and killed by Lilit. Garments refer to *Ohr Hassadim*, the garments of *Ima*, the intention "for the sake of the Creator."

When the sanctity of *Shabbat* comes into the world, and *Shabbat* rules in the world, the power of the impure force dwindles and hides on the night and on the day of *Shabbat*. Hence, this is the time of sages.

And only the wreckers, called "Asimon and his group," walk secretly in the candlelight, to observe those who expose their *Zivug*. Afterward, they hide in the *Nukva* of *Tehom Raba*. Thus, although Asimon has the power to see the *Zivug* in the candlelight and on *Shabbat*, he cannot do harm on *Shabbat*, but must immediately return to the *Nukva* of *Tehom Raba*. Only after *Shabbat* is over can he resume causing harm.

Rabbi Shimon felt the difficulty of explaining the words regarding *Shabbat* being the time of sages. For each day (not only on *Shabbat* night), starting at midnight, the Creator walks around the Garden of Eden and makes *Zivugim* with the sages. *The Zohar* asks the same question (*Veyikahel*, item 194), and answers that there is a difference between a *Zivug* on a week night and one that is made in the candlelight on *Shabbat*. On weekdays, the impure force has the power to inflict maladies on the newborns, and Lilit has the power to kill them.

However, on *Shabbat* nights, although the wrecker Asimon and his group are present, he has not the power to harm, but only after *Shabbat* is over. However, opposite his opportunity to cause harm after *Shabbat* there exists a correction, called *Havdalah*, the separation of *Shabbat* from the weekdays through a blessing, a prayer, and a cup of wine, which completely annul the power of this wrecker. Hence, there is a significant difference between a *Zivug* on a week night and a *Zivug* on the night of *Shabbat*.

The thing is that there is a source of Light, ZA, Supernal unity, and a source of fire, *Malchut*, lower unity (item 209). Also, there are three details in the candle flame (this refers to a spiritual candle, designated in corporeality by a wick floating in olive oil):

- White Upper flame;
- Lower flame;
- The coarse part—wick and oil, supporting the lower flame.

This lower flame is called "devouring flame." It designates judgment, the power of restriction in the candle. Thus, it devours everything below it, the wick *and* the oil. And the Upper white flame signifies mercy contained in the candle, for white means mercy.

And he who makes a *Zivug* in the candlelight will see his children damaged, and Lilit will be able to kill them, for the candle contains the strictness of judgment, and the impure forces can therefore cling to such a *Zivug*. Due to the strictness of judgment, their bodies (the impurities contained in the bodies that participate in a *Zivug*, each of which finds what suits them) become revealed.

Therefore, a *Zivug* is permitted only at midnight, i.e., only in the darkness, when there is absolutely no Light, when *Malchut* is said to "awaken at night," and mercy is revealed. However, if there is some candlelight, it reveals the impurity in the bodies, and the impure forces cling to them.

In the candlelight, the impure force sees impurity in the bodies of those making a *Zivug*, and it informs on them and clings to their bodies. However, all the restrictions of strictness and judgment disappear on the night of *Shabbat*, and the coarse lower flame becomes like the white Upper flame. This means that even candlelight is permitted. Moreover, under the influence of the sanctity of *Shabbat*, all the impurity disappears from man's body, hence there is no fear to reveal the body in the candlelight.

Yet, even on *Shabbat*, when the coarse flame turns white and the judgment of restrictions disappears, the white flame of the candle nonetheless requires the light's coarse part, so it would act as foundation. And the coarse foundation designates an indispensable presence of judgment and restrictions, for coarseness constitutes restriction.

Nevertheless, these restrictions do not appear on *Shabbat*. This resembles a coin without any image, so its denomination is unknown. Therefore, the wrecker, this coarse, detrimental part of the candle that supports the white flame, is called Asimon (Hebrew, *Token*), signifying a coin without image.

The coarse part of the candle secretly ascends along with the white candlelight, as the candle cannot burn without it. Hence, this coarse part sees the exposed *Zivug* and can therefore do harm after the end of *Shabbat*. Although the revelation (exposure) of bodies does no harm on the night of *Shabbat* (the impurity of the body remains concealed during *Shabbat*), as soon as *Shabbat* is over, the impure force can reveal itself and harm.

And since, after *Shabbat*, Asimon and his group return to their forms (properties) and rise up from the Great Abyss (*Tehom Raba*) to the place of

settlement, they soar above the world and can cause harm. There is a song: "He who sits in the shadow of the Supernal One," for man saves himself from harmful forces by praying and returning to the Creator:

"He who sits in the shadow of the Supernal One (dwells under the shelter of the Supernal One) dwells in the shadow of the Almighty. I will say to the Lord: 'my refuge and my fortress, my God, in whom I trust.' Surely he will save you from the fowler's snare and from the deadly pestilence. He will cover you with his feathers, and under his wings will you find refuge; his faithfulness will be your shield and rampart. You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. You will only observe with your eyes and see the punishment of the wicked..." (*Tehilim*, 91:1-8).

253. What places do they visit on the night of the end of *Shabbat*? When they come out in haste and wish to govern the holy nation, they see it standing in prayer and singing this song: "He who sits in the shadow (concealment) of the Supernal One," first separating *Shabbat* from the weekdays in his prayer, and then over a cup of wine, these forces flee thence and fly away to the desert. May the Merciful One save us from them and from the evil side.

Here the question concerns only the night of the end of *Shabbat*, but not the night of weekdays, as the night of the end of *Shabbat* still contains some force of the sanctity of *Shabbat*. Hence, although the impure forces rise from *Tehom Raba* and fly to conquer Israel, when they see Israel's actions in song of prayer and in the blessing over a cup of wine, they fly away to the wasteland, an unpopulated place. Thus, people escape their reach.

It follows that impure forces dwell in three places:

- On *Shabbat*, they dwell in *Nukva* of *Tehom Raba* and have no power to cause harm;
- When *Shabbat* is over, they are kept in the wasteland with the help of prayer, *Havdalah*, separation of *Shabbat* from weekdays, and the blessing over a cup of wine. They have the power to cause harm, but can't, as they are in an unpopulated place;
- On other nights they are also present in populated places.

254. The three that cause evil to themselves: a) he who curses himself; b) he who throws away bread or bread crumbs bigger than an olive; c) he who lights the candle at the end of *Shabbat* before Israel attains sanctity in the prayer, "And You are holy." And the light from that candle ignites hellfire.

255. There is a place in hell for those who transgress *Shabbat*. And as they are punished in hell, they curse him who lit the candle before its time, and they say to him, "Behold: the Creator will thrust you about with a mighty throw, and He will seize you firmly. He will violently roll and toss you like a ball into a large land; there shall you die" (*Yeshayahu*, 22:17-18).

One wrecker is called the "evil eye." And he loves cursing, as it is said; "Yea, he loved cursing, and it came unto him; and he delighted not in blessing, and it is far from him" (*Tehilim*, 109:17). When man curses himself, he thereby empowers the evil eye to love cursing, and it rules over him—thus, man brings harm to himself.

There is nothing in this world that does not have an Upper Root Above. Especially bread, on which man's life depends, has its own special root Above. Therefore, he who neglects his bread brings harm to the root of his life Above. Everyone understands this, but only to the extent of the portion that satiates him, giving him life.

However, if a piece of bread and crumbs are smaller than an olive, there are those who neglect and throw them away, as such amount cannot satiate man. Yet, the sages instructed us to bless as a meal even an olive-sized amount of bread, obliging us to treat such portion as satiating, so we have no right to neglect such an amount. And he who neglects it brings harms to himself.

The reason for this is explained in the Talmud: "They asked the Creator: Master of the world, it is said in your Torah that one should not turn his face and accept bribes. Yet, You turn Your face to Israel..." The Creator replied: "How can I help turning my face to Israel if they observe the law 'down to the size of an olive...'" (*Berachot*, 20:2). In other words, by accepting an olive-sized bread crumb as a satiating meal, we merit revealing the Creator's face, even though we are unworthy of it. Therefore, those who neglect the amount of bread the size of an olive and do not consider it a satiating meal do not merit revealing the Creator's face; hence, they bring harm to themselves.

He who lights the candle at the end of *Shabbat* before Israel has reached sanctity in the blessing, thereby ignites hellfire. This is because prior to that moment, it was *Shabbat*; its sanctity prevailed, and hellfire has no power on *Shabbat*. Hence, he who transgresses *Shabbat* and lights the candle prematurely, Ignites hellfire and brings harm to himself, for the transgression of *Shabbat* is regarded as the gravest transgression. Hence, there is a special place in hell for those who transgress *Shabbat*. And they who are punished in hell curse the sinner for igniting hellfire prematurely.

256. For he should not light the candle at the end of *Shabbat* before Israel separates *Shabbat* from the weekdays in their prayer and over a cup of wine, as until that time, it is still *Shabbat*, and the sanctity of *Shabbat* still rules over us. And during the separation by means of blessing over a cup, all those hosts and legions that the rulers appointed to govern the weekdays return each to their place to resume the work for which they are responsible.

The main prohibition remains in effect only until the blessing in the prayer. Nevertheless, one should beware of lighting a candle before the actual separation of *Shabbat* from the weekdays in the blessings over a cup, as it is still *Shabbat*. Of course, one can light a candle for the actual separation of *Shabbat* from the weekdays, i.e., for the blessing over a lit candle.

257. As soon as *Shabbat* starts and the day is sanctified, holiness awakens and rules over the world; the power of weekdays disappears and returns only when *Shabbat* ends. However, although *Shabbat* is over, other forces do not regain their power until Israel says the prayer, "He who separates holiness from the weekdays." Only then does holiness disappear, and the legions that govern the weekdays awaken and return to their places, each to its above-appointed post.

258. Nevertheless, the impure forces do not assume control until the flame of the candle is lit, for they all come from the root (element) of fire, from which everything originates, and they descend to rule over the lower world. All this happens if one lights the candle before Israel has finished the blessing in the prayer.

Malchut is called the "pillar of fire" (item 209), and the forces that exist in the candlelight are the restrictions in *Malchut*. It is impossible to use these forces before the candle is lit.

259. Yet, if he waits until they complete the blessing, the wicked in hell justify the Creator's justice over them, and they bring upon him all the blessings, recited by the congregation: "Therefore, the Creator gives you of the dew of Heaven," "Blessed shall you be in your town," and "Blessed shall you be in the field."

By reciting the blessings, we evoke the descent of the great Light, and its power saves us from hell. And since the wicked in hell see this, they regret committing their sins and justify the Creator's judgment brought upon them by seeing their punishment. And since man evoked such justification of the Creator's judgment, all the blessings, recited at the end of *Shabbat* by the congregation become fulfilled in him.

260. "Blessed is he who considers the poor; the Creator will deliver him in the day of disaster" (*Tehilim*, 41:2). What do the words "in the day of disaster" mean? This refers to the day when evil gains power and wants to take his soul away from him. The word "poor" alludes to someone very sick. "He who considers" refers to one who realizes the need to be cured from transgressions before the Creator. Another explanation is that this is the Day of Judgment in the world. "He who considers" signifies one who knows how to save himself from it, as it is written: "The Creator will deliver him in the day of disaster," meaning that on the day when the judgment against man dominates the world, the Creator will deliver him.

"The day of disaster" is a state when the impure forces, called "evil," govern man and take his soul away. "He who considers the poor" is one who tells the sick to return to the Creator to correct himself. It is him who the Creator delivers from the rule of the impure forces.

The Zohar continues by saying that there are three sources of evil for the soul of a man that attracts it onto himself. Hence, it advises one who considers and is compassionate to the poor, to appeal to the sick man's heart (he who feels sick in his own evil, egoism) to return to the Creator. Then the Creator will cure him. And on this day of disaster, which man caused to his soul, the Creator will deliver him through this reward.

Even if judgment dominates the world, the Creator will deliver him, for he taught the sick to return to the Creator and explained to them the need for correction. And the difference in the explanations is that the first refers to an individual who discovers evil within himself, and the second refers to the evil of the entire world. And here, the Creator, too, will deliver man as a reward for fulfilling this *Mitzva*.

The Intention in the Prayer

It is written in *The Zohar* (*Veyikahel*, pp. 32-52): "Each day a voice calls upon all people in the world, 'This depends on you. Separate a part of yourself and devote it to the Creator.'" At some point in life, thoughts and desires to draw closer to the spiritual come to every person, and it depends on us whether or not we heed that inner call. The voice reassures man that by casting aside his needless, transient, and earthly desires, by ceasing his endless chase for their appeasement, he will attain true and eternal happiness.

From this we can understand the secret meaning of prayer: he who fears the Creator and directs his heart and desires in his prayer, carries out great and exalted corrections. If one wishes to enter the spiritual realm and feel the Creator, the only thing he must do is pray, i.e., ask the Creator to correct his nature, to transform it from the nature of our world (egoistic) into the nature of the spiritual realm (altruistic). He will then enter eternity and transcend the boundaries of our world. Being completely enslaved by his egoism, man is unable to change himself on his own.

To correct himself, man needs to receive the strength that exists outside of him, beyond the bounds of his egoism. He must ask to receive this strength; hence, the only thing man must do is pray.

However, prayer is not uttered by one's mouth. Rather, it is the desire in our heart, for the Creator reads the desires in our hearts. Therefore, man's only task is to transform his heart's desires—for his heart to wish to change its own desires. Yet, even this man is unable to do it by himself; he must ask the Creator for it.

Thus, everything boils down to exalting the Creator's rule, faith in Him, in His singularity, His power, His ability and desire to help. All of man's efforts aim to create the only true desire within him—to feel the Creator! Here, *The Zohar*, as well as all the other books of Kabbalah and the Torah, speak of those who

have already attained the spiritual worlds with their desires and properties, and, while being in our world, perceive and exist in the two worlds simultaneously. The prayer the book refers to here constitutes the spiritual actions of one who has already acquired spiritual instruments, and can utilize them in exactly the same way we use our hands and auxiliary means in our world.

First, in the songs and hymns of the Supernal angels, and according to the order of chants sung by the sons of Israel below, *Malchut* adorns and corrects herself as a wife who adorns herself for her husband. The sons of Israel are those who wish to become *Yashar* (straight) and *El* (Creator), i.e., to draw closer to, or go straight to the Creator. Such people, who exist in the Upper Worlds with their spiritual (altruistic) instruments (desires), can change the states of Higher *Sefirot* and worlds by their spiritual actions.

Our prayer-book was compiled by the sages of the Great Assembly twenty centuries ago. Before that, everyone addressed the Creator in accordance with what he or she felt. About twenty centuries ago, coarser souls began descending to our world, which needed orderly prayers. Hence, the members of the Great Assembly (great Kabbalists) created the prayer book that we still use today.

In an orderly fashion, the prayer book expounds all the consecutive degrees of man's correction. Behind the words of the prayer book, one who understands sees the spiritual actions that he needs to perform. This information is conveyed in letters, in their forms and combinations, as well as in the sequence of sentences and parts of the whole prayer.

According to the order of the prayer, correction of the worlds comes first by the morning blessings (See *Tefilat Kol Peh*) up to the prayer of *Shmone Esreh*, correction in a sitting position. Then, when they reach the words *Emet ve Yatziv* that conclude *Kriyat Shema*, all the worlds achieve correction. And as they reach the words *Gaal Israel*, all the corrections are to take their places; hence, they continue reciting the *Shmone Esreh* prayer while standing.

In spirituality (and, consequently, in corporeality) a person can be in one of three states: lying, sitting, or standing. A newborn infant in our world and a spiritually newborn person develop in the same order. Lying means that the position of the head, the legs, and the body are at the same level. In the spiritual, this corresponds to the embryonic state, when all that exists in the ten *Sefirot* is the same. This is the lowest spiritual state.

Sitting means that the head is above the body, and the body is above the legs, but one cannot use his legs. Such a state is called *Katnut* (smallness) or *VAK*. Standing implies absolute distinction between the levels of the head, body, and

legs. It is called *Gadlut* (big state) or *GAR*. Thus, according to one's ability to ask for correction, he gradually receives strength from the Creator and grows.

Therefore, when he reaches the words *Emet ve Yatziv*, everything has already been corrected: all of the worlds bear *Malchut* in them, while *Malchut* herself bears the Supernal King. When man reaches the words, *Gaal Israel*, the Supernal King advances along the degrees, along the three lines, and comes forward to receive *Malchut*.

The Supernal King (the Creator), with regard to all created beings, constitutes *ZA* of the world of *Atzilut*, for *Malchut de Atzilut* is the sum of all creations. Everything that was ever created, including us and all the worlds with all that inhabit them, is a part of *Malchut*.

In our initial state, we are the parts of *Malchut* that receive the smallest portion of the Creator's Light, *Ner Dakik* (tiny candle). As we draw closer to the Creator in our properties (making them similar to His), we receive increasingly greater Light, in proportion to our advancement, which we feel as infinite bliss, peace, delight, eternity, and as a life-force.

The degrees of our closeness to the Creator (our "I" and Him, *Malchut* and *ZA*) are described in Kabbalah using a special language: the nearing of properties is considered a transition from the state of "back to back" between *ZA* and *Malchut* to the state of "face to face." The souls' union with the Creator is described as a *Zivug*—sexual act between *ZA* and *Malchut*, whereupon *ZA* passes the Light to *Malchut*, and each soul, in proportion to its correction, can thereby receive this Light.

Naturally, the Creator remains in a state of absolute rest, and all His alleged movements are felt with regard to *Malchut*, depending on the changes in her properties. At times she feels Him more and at times less, and she perceives this as His movement toward her.

We must stand in humility and awe before the Supernal King, each in his place, for He extends His right hand to *Malchut* in *Magen Avraham*, the first blessing in the *Shmone Esreh* prayer, designating the right line. Then He puts His left hand under the head of *Malchut*, as it is written: "Let his left hand be under my head, and his right hand embrace me" (*Shir HaShirim*, 2:6) in the blessing *Ata Gibor*, the second blessing in the *Shmone Esreh* prayer, designating the left line.

The entire magnificent *Shir HaShirim* (Song of Songs) speaks of the Supernal merging of all the creatures with the Creator. Since our world is created as a reflection of the spiritual world, spiritual merging can only be described with the corresponding words of our world. Because our world is egoistic, the spiritual,

altruistic actions, directed toward the merging of properties and desires, are described in the words of our world as *Malchut* (man's soul) drawing closer to the Creator in her properties, followed by their gradual unification. First, it manifests in the form of an embrace, followed by a kiss, then a coition, when the soul is sufficiently corrected to receive the Light (*Ohr Hochma*) from the Creator.

Afterward, ZA and *Malchut* embrace and unite in a kiss of the blessing *HaEl HaKadosh*, designating the middle line. From this state and higher on, everything transpires in the state of a kiss, up to the last three blessings in the *Shmone Esreh* prayer. This is the spiritual, true meaning of the first three blessings of the *Shmone Esreh* prayer.

In other words, if one is able to make a spiritual action that corresponds to the conditions described in these blessings, he attains unity with the Creator that it is called "embrace" and "kiss." The detailed explanation of the spiritual actions is given in *The Study of the Ten Sefirot* by Rabbi Ashlag. The language of *The Zohar* and the Torah describes these actions with words of our world.

The language of Kabbalah describes them by using the names of *Sefirot*, *Partzufim*, and Lights. The most complete and precise language for the description of spiritual actions is the language of *Sefirot*. Therefore, this was the language chosen by Kabbalists for their inner work and for explaining to us the practice and method of spiritual ascent.

Man must aspire to the Creator in his heart and desires in order to acquire the intentions that bring him to correction in all the spiritual states described in this prayer—for his mouth and his heart (desires) to become a single whole, so his lips will not speak against the wishes of his heart. The Creator awaits only the sincerity of our desires so as to fulfill them at once and bring us closer to Him:

Beloved of the soul, Compassionate Father!
Draw Your servant to Your will.
Your servant will hurry like a hart, will bow before Your majesty.
To him Your friendship will be sweeter
Than the dripping of the honeycomb and any taste.

Majestic, Beautiful Radiance of the universe!
My soul pines for Your love.
Please O God, heal her now showing her the pleasantness of Your radiance.
Then she will be strengthened and healed
And eternal gladness will be hers.

All-worthy One, may Your mercy be aroused
And please take pity on the son of Your beloved.
Because it is so very long that I have yearned intensely to see the splendor of strength.
These my heart desires, and please take pity and do not conceal Yourself.

Please be revealed and spread upon me, my Beloved, the shelter of Your peace.
Illuminate the land with Your glory, we shall rejoice and be glad in You.
Make haste, do love, for the time has come, and pardon us as in days of old.

(Song Yedid Nefesh)

When the Creator and *Malchut* merge in a kiss, he who needs advice and assistance can ask for it, for this state is called the "time of desire." And since man appealed before the King and Queen in the twelve intermediate blessings of the *Shmone Esreh* prayer, he thereby corrected and prepared his heart's desires for the last three blessings. He aroused the Creator's desire for him, for thanks to these last three blessings, he merges with the Creator in Supernal Unity.

The "time of desire" is an appropriate state for making requests and receiving the answer—the strength for self-correction. The King and Queen are ZA and *Malchut*. Each blessing constitutes a sequence of individual corrections of man's soul. Consequently, man ascends to a Higher spiritual level. Thus, he gradually attains Supernal Unity with the Creator.

Then, he must fall on his face, and when *Malchut* holds the souls within her, submit his soul to the Creator's absolute power, as this is the appropriate time (state) to entrust one's soul amongst all the other souls, for *Malchut* is the source of life.

To fall on one's face and entrust one's soul means that man has but a single desire—to completely rid himself of his egoistic desires, and receive the Creator's altruistic desires in their stead. Upon receiving the Creator's desires, man becomes similar to Him, and to the extent of his similarity, he merges with the Creator. By merging with the Creator, man acquires all that the Creator has: immortality, complete knowledge of all creation, might, and perfection.

The secret of the Light is available only to the chosen ones: when *Malchut* holds human souls by her single desire to merge with the Creator (because the same desire fills man's heart), he submits himself entirely to the aspiration for this merging, so as to include his soul in the collective merging between *Malchut* and the Creator. And if his soul is received by the Creator, man instantly merges with Him and enters the source of life (*Tzror HaChaim*), both in this world and in the world to come.

Although Kabbalah is considered a secret teaching, it holds no secrets. It is perceived as secret only by those who are yet unable to create the spiritual organs within themselves with which to perceive their surroundings. We are the only ones who conceal our surroundings from ourselves in default of the corresponding sensory organs.

The King (Creator, ZA) and Queen (*Malchut*) must be connected to the souls on all sides, Above and below, and be adorned with the souls of the righteous (those who wish to merge with the Creator, entrust their souls to Him). And if man directs all the intentions of his heart (desires) to this goal and completely submits his soul to the Creator's will, the Creator makes peace and a covenant with him (both in the Upper Covenant, called *Yesod*, and in the lower covenant). He blesses *Malchut* by this peace and covenant, and surrounds her on all sides.

Unity on all sides means that the souls attain similarity with the Creator in all their properties. The righteous are those who want to merge with the Creator, attain the entire creation, and as a result, discover the righteousness of the Creator, who created and thus governs them. Those who wish to justify all the Creator's actions are called "righteous."

Although they have not yet reached this state and are only en route to it, even if only at the very beginning of their path, and they are yet to correct even a single desire and only feel the smallest aspiration to draw closer to the Creator, they are already called "righteous," after this desire. The Creator surrounds *Malchut* on all sides, and *Malchut* feels Him with all of her corrected properties, sensations.

Thus, man also receives the name *Shalom* (peace), for he has made a covenant with *Malchut* below, similar to the covenant of the *Sefira Yesod* Above. And when such a man leaves our world, his soul rises through all the Heavens and none stand in its way, and the Creator calls for it and says: "Let Peace come." The soul reveals the thirteen elevations of the holy peach and no one stands in its way. Hence, happy is he who makes an offering to the Creator.

As soon as the soul tears itself from egoism altogether, it completely merges with the Creator and is no longer obliged to descend into this world, clothe in a physical body, and receive an additional portion of egoistic desires. An offering to the Creator signifies rejection of the body's egoistic desires; it is called a "sacrifice," for our body is no different from that of an animal.

Therefore, the aspiration to rid oneself of the animate body and its desires is called an "offering." Depending on the kind of desires man is already able to wish to rid himself of, his offering takes the form of a bird (one part of his

desires) or cattle (another part). Certain parts of *The Zohar* and some of the ARI's compositions discuss this matter in great detail.

Rabbi Chiya raised his voice: "Oh, Rabbi Shimon, you are alive, and I was already mourning over you! Yet, it is not you that I mourn for, but for all my friends and for the whole world that will remain orphans after you." Rabbi Shimon is like a torchlight, shining both Above and below. With this Light below, he illuminates the whole world. Woe unto this world when this Light will leave it and rise up Above. Who will shine in this world with the Light of the Torah? Rabbi Aba rose, kissed Rabbi Chiya, and said, "If such words are within you, I thank the Creator for sending me to you, so that I could be closer to you. How happy I am with my lot!"

All of the characters described in *The Zohar* are spiritual objects, *Partzufim*. As does the whole Torah, *The Zohar* speaks only of things that exist in the spiritual worlds, rather than in our world. Therefore, all of the objects, animals, plants, and people described in *The Book of Zohar* constitute spiritual degrees, desires, and *Partzufim*.

The Creator deliberately sends into our world special souls that are close to Him, to help all the others to attain the spiritual in this lifetime, while they are still in this world. These great Kabbalists serve as guides for those who have realized that they lack spiritual sight, and are hence ready to follow them blindly.

Rabbi Yehudah said after him: When the Creator told Moshe to choose among the people those who are wise and understanding, Moshe looked at the people and could not find any. Then he was instructed to pick the heads of the tribes who were known for their wisdom. The word "understanding" is not used here, for the degree of the understanding is higher than that of the wise. What is the difference between one who is wise and one who understands? Wise is one who learns from a *Rav* (Teacher) and wants to attain wisdom. Wise is one who knows all that he has to know.

He who understands consists of several levels-degrees, for he sees into every thing and knows for himself and for others. The mark of him who understands is formulated in the phrase: "The righteous one knows his animal soul." The righteous one signifies *Yesod* that passes the Light to *Malchut* (animal), for the *Gematria* of *HaVaYaH* of *Malchut* is fifty-two = *BON* = *BeHeMaH* (beast) = *Bet-Hey-Mem-Hey* = 2 + 5 + 40 + 5 = 52.

Malchut constitutes the level called "wise at heart," as wisdom is found within the heart. But he who understands, sees Above and below, for himself and for others. He who is wise designates *Malchut*, for it is *Malchut* that reveals

wisdom. He who understands is *Yesod* that stands above *Malchut*. *Ohr Hochma* in *Malchut* shines only from below upwards. It is impossible to receive the Light from Above downwards, as it would surely enter egoistic desires. Therefore, it is said that the wise (*Hacham*) sees only for himself, from himself upwards, and cannot pass the Light to others below.

It is hence said that wisdom is found within the heart, as the heart receives from below upwards; whereas he who understands (the *Sefira Yesod*, *Tzadik*, the righteous one) shines with the Light of Mercy, *Ohr Hassadim*, from Above downwards. He sees that he receives for himself, and shines upon the others, i.e., shines upon *Malchut*, as it is written: "The righteous knows his animal soul."

Raising a Prayer

Here *The Zohar* speaks about the prayer, which every man offers his Creator (*Veyikahel*, pp. 32-52). This inner action of man constitutes his greatest and most valuable work in his efforts for the Creator's sake.

The Creator made man at the farthest, completely opposite spiritual level to His: with only the egoistic will to enjoy. And since man has no other properties-desires but the egoistic will to receive pleasure, not only is he unable to change himself, he cannot even wish for the desire to change.

We can change only under the influence of the Creator's Light, by receiving His properties from Him. Hence our only task is to cultivate a desire to change. As soon as this true desire appears within man, the Creator will immediately give him the strength needed for its realization. So the problem is not how to realize a prayer; it is, rather, how to attain it, how to formulate one's request for the strength to become like the Creator!

A prayer is a sensation, a desire in one's heart. Man does not realize it completely and cannot describe it, for the sensation in one's heart *is not subject to any control and conscious correction*—it cannot be "created" by one's own will. The sensations in one's heart constitute the consequence of man's mental and spiritual condition, the result of the current degree of his spiritual development.

Thus, the desire to change is also in the Creator's hands. However, He gave us the opportunity to stimulate this process and to determine our own spiritual advancement:

- He allows Kabbalists to write books, and when we read them, we develop the desire to draw closer to Him;
- He allows some of the true Kabbalists to be revealed to a wide circle of those who desire spiritual development;

- Indiscernibly, He transforms our desires (modifies our souls) so we suddenly take an interest in spirituality;
- He changes our desires with regard to this world, helping us realize its insignificance and transience through sensations of disappointment and suffering.

By creating man a worthless egoist, i.e., by making a worthless creation that is seemingly so unbefitting Him, the Creator allowed man to create himself and elevate himself to an equal degree to that of the Creator Himself—to attain His level of perfection. Thus, the Creator reveals the perfection of His creation: although He created man a worthless creature, He thereby enables him to make a "Creator" of himself (in his properties).

Man cannot claim that although he is created with only one desire, he is unable to induce the reception of an altruistic desire instead of his natural, egoistic one. The Torah, Kabbalah, teachers, and suffering are all prepared to accelerate his advancement toward the goal of creation by the path of the Torah, or otherwise, the path of suffering.

However, the path of suffering is not only undesirable for man, whose life on earth makes him feel as though he is caught between the millstones of a tirelessly revolving mill. Ruthlessly and methodically, it pulverizes him both mentally and physically, to the very last day of his life. But this painful path is equally undesirable in the eyes of the Creator. After all, His goal is to delight man, which is in accord with the path of the Torah—a quick and painless way to transform our desires from egoistic into altruistic.

Since only the Creator can accomplish this (and He will, either painfully or painlessly, in accord with our conscious request), the development of such a request toward Him is all that man must do in his life. It is hence written: "Let him pray all day long!" Yet, we now understand that this phrase does not speak of sitting over a prayer-book, but refers to man's inner work on himself.

There are various forms of work that man must do in action, with his body, as in the case of physically observing the *Mitzvot*. And then there is man's inner, most important work, when observance of the *Mitzvot* depends on the words and desires of the heart.

Never does Kabbalah allude to or even mention our physical body, for it is no different from the body of an animal—it is born, functions, and dies as an animal. And all the various forms of work that the body performs are mere mechanical actions utterly unconnected to man's inner intention, and can even be outright opposite to it.

Therefore, the body's actions are completely disregarded in Kabbalah. Instead, man's *desire* is taken into account and is regarded as an action. In itself, when stripped off the physical body (in which it presently exists), it constitutes man's inner spiritual action.

The spiritual world is a world of incorporeal desires that have no volume, size, movement, or time. Just as in our imagination, where our desires are fulfilled instantly by the power of thought, everything in the spiritual world is determined only by our desires-thoughts, and not by physical actions.

Nevertheless, since in this world we temporarily exist in a physiological body, our task is to observe the Creator's *Mitzvot* both physically (with our body) and spiritually. Physically, we can observe them, as a person usually does—because of his upbringing or for a reward in this world (money, health, luck, peace, and so forth) or in the world to come (the best that he can imagine). Alternatively, he performs these actions because he was taught from childhood to do so mechanically, so he cannot avoid doing them in view of the acquired desire (instinct)—if he does not do them, he suffers.

This feeling of suffering is exactly what compels him to carry out the mechanical actions of the *Mitzvot*. It is not even the desire to receive a reward in this world or in the world to come: in this case, the reward is instantaneous—man feels no discomfort, since he does what he is accustomed to do.

Hence, it seems to such a man, who observes the *Mitzvot* because of the acquired nature (habit), that he demands no reward for his actions either in this world or in the world to come. After all, he truly does not think about any reward, as his habit, which became his second nature, compels him to perform these actions. If he feels this way, he is absolutely positive that he acts "for the Creator's sake." The fact that his habit, his second nature, compels him to perform the *Mitzvot* mechanically, escapes his awareness.

However, since our body is no more than an animal, the mechanical fulfillment of the *Mitzvot* by force of habit or for a reward is quite sufficient for him. There is a difference between those who observe because of upbringing or habit, and those who do it for a reward: the former do not even care whether or not the Creator actually exists; they perform purely mechanical actions that they cannot help performing, for they immediately begin to suffer for lack of habitual actions.

Yet, one who observes the *Mitzvot* because he has faith in reward and punishment believes in the Creator, His Torah, and His governance, but simply

uses it for his own benefit. By observing the *Mitzvot* with such an intention and remaining in it all of his life, he, naturally, does not grow spiritually. And he who does not grow in our world is called "still" (inanimate), as we divide all nature into the following levels: still, vegetative, animate, and speaking (human). Therefore, such people are regarded as spiritually still (*Domem de Kedusha*), but they are already "spiritually" still, as opposed to those who observe mechanically, by force of habit.

In Kabbalah, the word "body" implies desire. A desire or a body can be egoistic or spiritual (altruistic). The gradual passing of the egoistic body and its replacement with the altruistic one is called man's "spiritual birth."

Man's spiritual growth is designated by an increasingly growing intention to observe the *Mitzvot* only because such is the Creator's desire. Man observes it only for His sake, completely selflessly, as if no reward of any kind will ever be given to him in return, not even in the form of his own self-content. It is as though the Creator does not know who fulfills His desire, as though man himself is uncertain of whether or not he observes the *Mitzvot*. Yet, he does it anyway, for such is the Creator's will.

So then, the notion of "body" in Kabbalah alludes to man's corrected desires, whereas uncorrected desires, without a screen, cannot be used. It is as though they are not considered body parts, existing beyond the body. Hence, they are considered foreign forces or desires—*Klipot* (shells).

The only existing creation besides the Creator is the egoistic will to enjoy Him that was created by Him. This desire can be either egoistic (corrupted) or altruistic (corrected), spiritually pure or impure. All the spiritual forces: angels, *Klipot*, etc., constitute our uncorrected or corrected desires (the will to bestow delight upon the Creator). Nothing else exists in the universe!

There are twelve parts in the spiritual body that perform spiritual actions: two arms and two legs, each consisting of three parts, in all 4 x 3 = 12. These parts of our spiritual body (our desires that were corrected by the screen) observe the positive *Mitzvot*.

Just like the body of a spiritual object (*Partzuf*), man's body is his altruistic desires, in which he can receive the Creator's Light according to his intentions (screen). Man's desires are determined by his intentions.

All the work with the intention "for the Creator's sake" is performed by the external body parts: the twelve parts of arms and legs, and by the twelve internal body parts: brain, heart, liver, mouth, tongue, five parts of the lungs,

and two kidneys. These inner corrections of the body are meant for reception of the Supernal spirit, Light, inside the body, and represent man's most important work with regard to the Creator.

These inner actions are called *Mitzvot*. They depend on speech, such as a prayer—supplications, blessings, and praises. And he who comes to know this work is happy in all things. Man does not realize that his prayer permeates all the Heavens, rising up to the very pinnacle of the universe and reaching the Creator Himself.

As was repeatedly mentioned, not a single word in the Torah speaks of our world, especially not of our body. All the words in the Torah are the Creator's sacred names—the various sensations of the Creator felt by those who attain Him. As we have explained, the attainment and sensation of the Creator is impossible without a screen, an altruistic intention, meaning that all that man desires is to please his Creator. Only the sensations in the heart (the essence of man) can perform this work, and never the physiological organs of our animate body, which is no different from that of an animal.

When the morning Light begins to shine, separating Light from darkness, a call pierces through all the Heavens: *prepare for the opening of entrances and chambers, and each go to your position*. For the ones that serve at night are not the ones that serve in the daytime. And when the night comes, the daytime servants are once more replaced by the nighttime ones.

When the morning Light begins to shine—when man begins to realize that his egoistic desires are death and darkness, whereas altruism and spirituality are life and Light, the Light within man thereby separates from darkness, and he begins to analyze and realize his states, to feel spiritual ascents and descents—he feels his proximity to the Creator as Light, while remoteness from Him and descents into his egoistic desires feel like darkness.

However, one can feel it only if he feels the Creator (even if only a little, even if indistinctly). To start feeling the shame of receiving from the Creator and the insignificance of one's nature (the sensation of darkness), one must first feel the Creator. Only His Light contains all that man needs: strength for correction, desires, life. Hence, the main thing to which man must aspire is the sensation of the Creator, but not for pleasure, for correction.

The forces that serve in the daytime are called the "rulers, the government of the day," and the forces that serve at night are called the "rulers, the government of the night." As soon as the morning call is heard, they all take their positions,

Malchut and Israel descend and enter the *Beit-Knesset* (the House of Assembly—a place, where all of man's wishes are collected; hence, it is called the house of prayer) to exalt the Creator and begin their singing and blessings.

It is written: "We shall praise Your mercy in the morning and Your faith at night." Feeling the Creator's Light descending upon him, man perceives it as morning that comes after the darkness, and upon feeling such a state, he praises the Creator in his heart. All alien thoughts retreat before the influence of the Creator's Light, and all impure desires become restrained.

After man has corrected himself in the positive *Mitzvot* (in the first part, in the corrections of *Tzitzit* and *Tefillin*), he must unite all of his heart's desires in inner work (in the second part), and wholeheartedly dedicate himself to the work of praises, since speech rises upwards.

It is impossible to offer a brief explanation of the *Mitzvot* of *Tefillin* and *Tzitzit*, observed only by those who spiritually attained the level of *Partzuf* ZA.

These servants, who stood in their places in the air, are appointed to rule over the four sides of the world. Gazaria soars in the air to govern the East, and all the others that are appointed are together with him, and await the words of the prayer that rises on that side from below. And this ruler takes the prayer.

If the words of a prayer are proper, then all these rulers absorb them and rise with them to the firmament, where the other rulers stand. Upon absorbing these words, they proclaim, "Blessed be Israel. Blessed be the lips that utter these words!"

The letters that were hanging in the air then fly up and form the holy name that rules in the air and consists of twelve letters. This is the name by which Eliyahu flew before rising up to the sky. The letters fly up in the air, and the ruler, who holds the keys to the air in his hand, rises to Heaven along with all the other rulers, and pass the letters into the hands of another ruler for further ascent.

After *Malchut* had been separated from ZA, ZA filled himself with only *Ohr Hassadim* and became the right line, whereas *Malchut* formed the left line. These two lines are in conflict with one another, just as the right and the left lines of *Bina* oppose one another. This continues until ZA ascends to *Bina* as the middle line, balances the right and the left lines, and makes peace between them by uniting them in a single, middle line.

Similarly, ZA and *Malchut*, the two opposite lines, need a middle line to balance them, to bring them balance and peace, and to unite them. This occurs

with the help of *MAN* (*Mei Nukvin*), the prayers of the righteous, for they offer up the desires from this world. Also, the screen that they raise is called the *Masach* (screen) *de* (of) *Hirik*—the middle line—causing the left and the right lines to unite, and *Malchut* to unite with *ZA*.

Thus, a prayer becomes a request, *MAN*, and the middle line that leads to peace and unity between *ZA* and *Malchut*. Just like *Yesod* Above (the middle line) unites the Creator with the *Shechina-Malchut* by gathering all the created souls, man's prayer creates the middle line and unites all by its ascent—bringing peace and unity between the Creator and the *Shechina* (His creatures), the unity of souls with their Creator.

Hence, just like the *Sefira Yesod* Above, man, too, is called *Shalom* (peace). Moreover, the world below precedes and determines the world Above, for the awakening from below (requests of the lower ones) precedes and evokes the awakening from Above.

The spiritual world is a world of desires. There are only two desires:

1. The Creator's desire to bestow perfect delight upon His creation, i.e., upon man;
2. The will to receive pleasure for oneself, created by the Creator, called creation, or man's essence.

Nothing else exists except for these two desires! Everything we can possibly imagine derives only from these two spiritual forces. Man's desire is called a "prayer," for intentionally or unintentionally, this desire appeals to the One who created man, to the Creator. Spiritually, man develops in accordance with his prayer.

However, one's true prayer is his request for spiritual correction and elevation. Such a prayer, a desire in the heart, can be achieved only by consistent study of Kabbalistic sources, which affect man's egoistic desire with their concealed inner Light, and evoke him to ascend spiritually ("Introduction to The Study of Ten Sefirot," item 155).

A soul is none other than man's corrected, altruistic desire, his spiritual *Partzuf*, his desire to receive the Creator's Light with the screen (intention) "for the Creator's sake."

Man's speech in a prayer is none other than parts of his soul (the soul itself) clothed in a body. A prayer is man's soul in this world, *VAK de Nefesh* of *Malchut de Malchut* within *Malchut de Assiya*.

World of AK
World of Atzilut
World of Beria
World of Yetzira
World of Assiya: Keter
Hochma
Bina
ZA
Malchut = K + H + B + ZA + M
K + H + B + ZA + M
GAR + VAK = Soul of Man

Yet, how can one's prayer, his desire, rise through all the degrees of all the worlds of *BYA* and reach *Malchut de Atzilut* so as to become *MAN* and the middle line, uniting *Malchut* with *ZA*? After all, it is well known that no degree can rise above itself, let alone make such an incredible leap from the lowest degree of the spiritual ladder (our world) to the world of *Atzilut*.

To understand that, we must first thoroughly understand the meaning of *Malchut's* ascent to *Bina*. As a result of this ascent, each degree splits into two parts: *Keter* and *Hochma* of each degree remain within it, while *Bina*, *ZA*, and *Malchut* fall to a lower degree. This occurs because *Malchut* ascended to *Bina* and thereby created in *Bina* a new *Sof* (end) of the degree. This is because *Malchut* exists under the prohibition of the first restriction, and hence cannot receive the Light. Due to the second restriction, *Bina*, *ZA*, and *Malchut* are located below the new *Sof* of the degree. Thus, being below *Malchut* that ascended to *Bina*, they are defined as a lower degree.

Keter = Galgalta	Together they are called GE (Galgalta-Eynaim)
Hochma = Eynaim	
Parsa = Ascended Malchut	
Bina = Awzen	Together they are called AHP (Awzen-Hotem-Peh)
ZA = Hotem	
Malchut = Peh	

Afterward, through the *MAN* raised by the lower ones, the Light *AB-SAG* descends and gives strength to *Malchut*, which stands in *Bina*, to descend to her own place: *Malchut* descends from *Bina* to her own place, thereby returning all the *Sefirot* to their places and uniting them all into one degree, consisting of ten whole *Sefirot*. Consequently, *Bina* and *ZON*, which were below each degree, return to their degree, to their previous level. Thus, each degree restores itself back to ten *Sefirot*.

However, although *Malchut*, who stood in *Bina* as the new *Sof* (end) of the degree, returns from *Bina* to her own place at the end of every ten *Sefirot*, this new *Sof* that she created in *Bina* does not entirely vanish from *Bina*. As a result, *Bina* and *ZON* do not descend to their place. Instead, they must rise above the new *Sof* and there create the left line with regard to *Keter* and *Hochma*, which never fell from their degree and constitute the right line.

This is why the new *Sof* remains in its place in all the degrees even after *Malchut's* descent from *Bina*. And this *Sof* is called the "firmament," while *Bina* and *ZON*, which fell from their degree, but now have returned to it, are called "air." For each lower degree is defined as *VAK* (called *Avir*—air) with regard to the Upper One.

Keter	= Galgalta	GE
Hochma	= Eynaim	GE
		Parsa (Firmament)
Bina	= Awzen	AHP (Air)
ZA	= Hotem	AHP (Air)
Malchut	= Peh	AHP (Air)

Since *Bina* and *ZON* fell from their degree, they became as *VAK* (air) with regard to it, as the entire lower degree with regard to the Upper. And after the descent of *Malchut* from *Bina*, the air (*Bina* and *ZON*) that was under the firmament rises above it and becomes the left line.

When *Bina* and *ZON* ascend above the firmament, they take with them the lower degree, where they existed when they were below, and elevate it along with them above the firmament. It is so because unlike our world, there are no ascents and descents in the spiritual; a descent constitutes the deterioration of one's properties from one spiritual level to a lower one.

Hence, being equivalent in properties with the lower degree, when *Bina* and *ZON* ascend together, they take the entire lower degree along with them. For after being together once, and having become similar, they receive help, ascend, and never part again.

Ultimately, *Malchut's* ascent to *Bina* forms an entrance, an opening, a gate for the lower degree, through which it can ascend to the Upper One. Hence, when *Malchut* descends from *Bina*, thus allowing the lower part, *AHP de Bina*, to ascend, the lower degree can rise along with the ascending *AHP de Bina*.

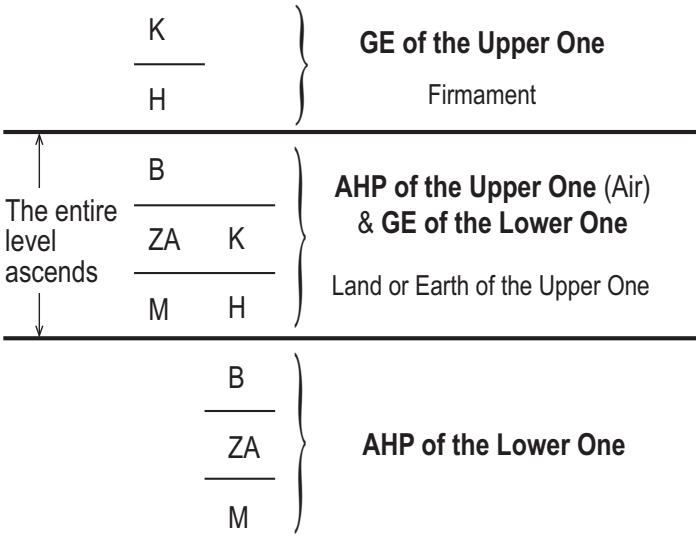

Thus, as a result of *Malchut's* ascent to *Bina* and her subsequent descent due to the influence of *Ohr AB-SAG*, three parts were formed in each degree:

- Air, *Bina* and *ZON* that fell down;
- The firmaments, the new ends of degrees that appeared through *Malchut's* ascent to *Bina*. These never disappear, even if *Malchut* returns to her place;
- The entrances for the lower degrees that were formed through *Malchut's* ascent to *Bina*, when the lower degree ascends along with her. Without it, the lower degree can never reach the Upper One, for no degree can ascend above itself.

This process is described in the Chassidic tales as the mission of a righteous one (the Upper Degree) in our world: to descend to the most vile and corrupt people (the lower degree). In other words, while essentially remaining itself, the Upper Degree should corrupt its properties so as to equalize with the lower

degree. Thus, it shows to the lower ones that in its desires, thoughts, and actions, it is the same as them.

Then, when he completely unites with them, and they fully trust him, when he becomes "one of them" (designating the union of *AHP* of the Upper One with *GE* of the lower one), he gradually, inconspicuously or openly, begins to correct them—by his own example, he propagates his thoughts to them. These thoughts cannot be perceived from an outsider, but only from "one of their own." That is, the Upper One receives additional Light (strength) in its *GE* so as to be able to raise its own *AHP*, correct its desires of reception, start working with them for the Creator's sake, and elevate them to its own level.

And since there is no distinction between the desires of *AHP* of the Upper One and *GE* of the lower one, into which *AHP* of the Upper One fell, they both rise together. This way, the Upper One elevates, i.e., improves, corrects a certain part of the lower one's properties (*GE*), and elevates them to its true level.

Therefore, the most important thing in our state is to come to feel *AHP* of the Upper Degree, located at the very center of our heart, and to become equal with it in our properties so as to afterwards rise together with it.

This process is described in the book *Attaining the Worlds Beyond*, which provides a more personal perspective of this spiritual process:

Inside the internal sensations of the Kabbalist exists a part of the Higher Level, of the future state (*AHP*). One who perceives a Higher Spiritual Level as an unattractive vacuum, rather than a state full of Light, does not receive from the Higher level.

Even though the Higher Level is full of Light, the lower level perceives the Higher only to the degree that the lower qualities permit one to do so. Since the present qualities are not sufficient to receive the Higher Light, the individual does not perceive it.

We can perceive the Upper Level because all the spiritual steps are arranged sequentially from lowest to highest. Moreover, the subsequent states overlap with one another; the lower half of the Higher state is situated within the Upper half of the lower state (*AHP* of Upper falls into *GE* of lower).

Thus, the lowest part of our Upper State is always present within us, but is usually not felt by us. The Upper State above us is referred to as "the Creator" because it functions as the Creator for us.

It gives birth to us and it gives us life and guidance. Since we do not have a perception of this Higher State, we often insist that the Creator does not exist.

But if we are in a state in which we clearly see the Creator's Upper Domain over all the creations in this world, then we lose the possibility to choose freely.

We can see only One Truth, only One Force, and only One Will that operates in everything and in everyone.

Since the Will of the Creator is to grant each human being a free will, then the concealment of the Creator from His creations is necessary. Only if He is hidden can we argue that we can aspire *of our free will* to attach ourselves to the Creator—to act for His sake, without any trace of self-interest.

The entire process of self-correction is possible only when the Creator is concealed from us. As soon as He reveals Himself to us we immediately become His servants and fall into the control of His thought, grandeur and power.

At that point, it is impossible to determine what our true thoughts are. Thus, in order to allow us to act freely, the Creator has to conceal Himself.

On the other hand, to give us a chance to break free from the blind slavery of egoism, the Creator must reveal Himself. This is so because a human being obeys only two forces in this world: the force of egoism—the body—and the force of the Creator—altruism.

It follows, then, that alternating the two states is necessary. These states are the concealment of the Creator from us when we perceive only ourselves and the egoistic forces governing us, and the revelation of the Creator when we feel the power of the spiritual forces.

In order for one who is still under the influence of egoism to perceive the closest Upper Object (the Creator), the Creator must equalize some of His qualities with those of the lower being—the person seeking a connection with the Creator.

He will endow some of His altruistic qualities with egoistic attributes, and can then come into balance with the person seeking connection with Him.

The Upper Part elevates the *Malchut-Midat HaDin* to the level of His *Galgalta ve Eynaim.* As a result, His *AHP* acquires egoistic qualities. In this manner, His *AHP* "descends" to the lower part (the spiritual level of the seeker) and comes into a state of equivalence with the qualities of the lower part.

Initially the lower part was not able to perceive the Upper Spiritual State. However, because the Creator hid His highest altruistic qualities behind egoistic ones, He was able to descend to the level of the person so that the person was able to perceive Him.

Because we perceive higher qualities as being egoistic, we are unable to truly grasp their essence. It appears that there is nothing positive in the spiritual that may bring pleasure, inspiration, confidence, or tranquility.

It is precisely at this point that we have an opportunity to exercise our willpower. We may, instead, declare that the absence of pleasure and taste in the spiritual and in Kabbalah is because of the Creator's deliberate concealment for our own sake. Because we do not yet possess the necessary spiritual qualities, it is therefore impossible for us to perceive the Upper spiritual pleasures; rather, all our earthly desires are governed by egoism.

It is crucial for beginners to understand that they are given depression and distress in order to overcome them.

They may direct their pleas for relief to the Creator, they may study, or they may do good deeds. The fact that such people do not experience pleasure or vitality from spiritual aspirations is directed from Above.

This gives them the free will to conclude that their lack of pleasure comes from a lack of appropriate altruistic qualities in themselves. Hence, the Upper One must hide His true qualities from them.

Therefore, we must remember that the first stage of perceiving the spiritual is the feeling of spiritual deprivation. If the lower part is capable of realizing that the Upper One is concealing Himself because of their incongruity of qualities, and if that lower part asks for help to correct its own egoism by raising a prayer (*MAN*), then the Upper Part partially reveals Himself (lifts His *AHP*) and displays His true qualities, which prior to this moment, were disguised beneath egoism.

As a result, spiritual pleasure also becomes apparent. Thus, the lower part begins to experience the grandeur and the spiritual pleasure felt by the Higher Being, Who possesses spiritual altruistic qualities.

Because the Upper Part elevated His altruistic qualities in the eyes of the individual, He thus elevated the individual to the middle of His State (He lifted *GE* of the lower together with His own *AHP*).

This spiritual state is known as a person's "lesser spiritual level" (*Katnut*). The Upper Part, in a way, elevates the lower part to His own spiritual level by revealing both His grandeur and the grandeur of altruistic qualities. By seeing the magnificence of the spiritual and comparing it to the material, we may spiritually rise above our world.

When we perceive the spiritual, regardless of our will, our egoistic qualities are changed into altruistic ones, that is, into the qualities of the Creator. In

order to allow the lower part to take complete possession of the Higher first level, the Upper Part wholly reveals Himself and all His qualities to that lower part; meaning He reveals his Grandeur, makes *Gadlut*.

At this point, the person perceives the Upper Part as the One and Only Absolute Sovereign of everything in the universe. At the same time, the lower part grasps the highest knowledge of the purpose of creation and of the Upper's dominion.

It becomes clear to the lower part that there is no other way to conduct oneself than in the way prescribed by Kabbalah. Thus, the lower part's reason now requires proper action. As a result of this clear awareness of the Creator, one must deal with the contradiction between faith and knowledge, between the right and the left lines.

Now, having acquired altruistic qualities (*Katnut*), the lower part prefers to proceed only by means of faith in the strength of the Creator. This serves as an indication of the seeker's sincere desire to come closer to the Creator.

However, the Creator's revelation of His grandeur (*Gadlut*) now obstructs one from advancing by faith. Consequently, the individual must willingly dispense with the acquired knowledge.

When one pleads to proceed blindly, relying only on one's faith in the magnificence of the Creator, rather than by realizing His power and grandeur, and only by using reason in proportion to one's faith, the Creator is compelled to limit His disclosure. When such an action compels the Creator to diminish His disclosure of His general dominion, His omnipotence, and His Light (*Ohr Hochma*), this is called "the screen of *Hirik*."

Through this screen, we are able to diminish the revelation of the Upper reason (the left line) to the point at which this revelation can be balanced with faith, the right line. The correct correlation between faith and knowledge is called a "spiritual balance," or the middle line.

We, as individuals, determine the state we desire to be in. Once the correct correlation of faith and knowledge is in place, we can then attain perfection. This is known as "the middle line."

The part of revealed knowledge (the left line) that we can use in proportion to our faith (the right line), by proceeding by faith above reason (the middle line), is added onto those spiritual qualities that we possessed before, in the state of *Katnut*. The newly acquired spiritual level is known as *Gadlut*, meaning big and complete.

After the first complete spiritual level has been attained, we will become equal in qualities to the very first (the lowest) state of the spiritual ladder. As was mentioned earlier, all the states, or steps of the ladder, overlap with each other.

Having reached the first level, we may discover the presence of a higher level within us. Using the same principle as when advancing to the first level, we can proceed step by step to the goal of creation—complete unification with the Creator on the Highest level.

An essential part of our spiritual ascent is a special process that requires that, on discovering a greater evil within us, we ask the Creator to grant us the strength to overcome that evil. We then receive strength in the form of a greater spiritual Light.

This continues until we actually reach the original level and size of our souls: at that point, our egoism is completely corrected and filled with Light.

When we are distracted by outside thoughts, we feel that thoughts obstruct us from ascertaining the spiritual, because our strength and minds are wasted on extraneous concerns, while our hearts become filled with petty desires. At times like this, we lose faith in the fact that only the Kabbalah contains the true life.

Once we overcome this condition, we come out of our state and move into the Light, receiving a Higher Light that helps us ascend further. In this manner, our extraneous thoughts work to help us in our spiritual advancement.

We can overcome obstacles only with the help of the Creator. We can only work on something if we perceive some personal benefit in the task. However, our bodies, hearts and intellects do not understand what benefits can result from altruism.

Therefore, as soon as we try to make even the slightest altruistic move, we lose all strength of the mind, heart and body. We are left with nothing else but to turn to the Creator and ask Him for help. In this way, unwillingly and without any free choice, we advance toward the Creator until we merge with Him completely.

The lower half of the Higher spiritual object is found within the Upper half of the lower spiritual object. In the lower object, the screen (*Masach*) is found in the eye area. This is known as "spiritual blindness," because in such a state only the lower half of the Higher object is visible to us, since the screen of the lower spiritual object conceals part of the Higher spiritual object.

The Higher spiritual object drops its screen to the lower one, then reveals itself to the lower object, which in turn begins to view the Higher object as the Higher One views itself. As a result, the lower object receives the state of fullness (*Gadlut*).

The lower object, then, sees that the Higher One is in a "great" state, and realizes that the Higher object's prior concealment and apparent manifestation as the "small" state (*Katnut*), was done exclusively for the benefit of the lower one. In this way, the lower object could become aware of the importance of the Higher One.

A person in the right line (*Kav Yamin*) is happy with his lot (*Chafetz Hesed*). This is called a "small spiritual state" (*Katnut*), because a person feels no need for the Torah. He does not feel evil, egoism within himself, and without the need for self-correction, he needs no Torah.

Hence, he needs the left line (*Kav Smol*). He has to critically appraise his state (*Heshbon Nefesh*), decide what he wants from the Creator and from himself, and whether he understands the Torah and advances toward the goal of creation. Here he sees his genuine state and is obliged to integrate it in the right line. In other words, he has to be content with what he has and be pleased with his state, as if he has everything that he wishes.

In the left line, which brings about suffering as a result of the absence of the desired, a need is awakened for the help of the Creator, which comes in the form of Light of the soul.

In the right line, in a state when a person desires nothing for the self, there exists only the Light of Mercy (*Ohr Hassadim*), the joy from the similarity in spiritual qualities. But this state is not perfect, because it lacks knowledge and the understanding of the inner meaning. In the left line there is no perfection because the Light of Wisdom can illuminate only if there is congruence in qualities between the Light received and the recipient of the Light.

The congruence results in *Ohr Hassadim*, which is found in the right line. Spiritual gains can be made only by having a desire. But the right line has no desire for anything. All the desires are concentrated in the left line. However, the desired cannot be received into the egoistic desires.

Thus, it is necessary to unite these two qualities so that the Light of knowledge and pleasure of the left line can enter the Light of altruistic qualities of the right line, and the Light of the middle line will illuminate the created being. Without the Light of the right line, the Light of the left is not revealed and is perceived only as darkness.

The ascent from our world, in which we do not consciously perceive *AHP* of the Upper One, occurs in the following way:

All of one's thoughts about the Creator and spirituality constitute his contact with *AHP* of the Upper One. How can this Upper *Partzuf* descend to

him? Only by equalizing one's desires (properties) with it. All of man's thoughts and desires (or lack thereof), with regard to the spiritual, constitute his contact with the Upper One. When man feels a lack of desire for spirituality, it means that the Upper *Partzuf* descended and entered him, equalized itself with him; hence, man feels spiritual emptiness.

It is precisely in this state of not being drawn to the spiritual that man should tell himself that it only seems to him this way, whereas in truth, by faith above reason, he desires and acts for the sake of nearing the spiritual. In other words, if, in the state when the Upper One "falls" (spiritual values lose their significance) in his eyes, one can nonetheless aspire to spirituality, he thereby binds, connects himself to *AHP* of the Upper One. This is because *AHP* of the Upper One deliberately degraded its properties and assumed an outward form similar to the properties (desires) of man.

Therefore, as soon as one can establish contact with *AHP* of the Upper One (even if it appears to him absolutely unattractive, precisely because it lowers its properties to man's level), this *AHP* of the Upper One immediately elevates man to its *GE*. Thus, man ascends to a Higher Degree.

"Piercing through the air" means that the air boundary, consisting of *Bina* and *ZON* of the Upper Degree, created as a result of *Malchut's* ascent to *Bina*, is pierced by *Malchut's* descent from *Bina* to her place, for then the air rises above the firmament and reaches *GAR* (*GE*) of the degree.

Thus occurs the piercing of the firmaments. For the firmaments constitute the borders of new ends, which appeared because the air (*Bina* and *ZON*) was pushed off from its own degree to a lower one, and was not allowed to return to its degree. Hence, the firmament is pierced from *Malchut's* descent, and no longer prevents *Bina* and *ZON* from ascending and joining that degree.

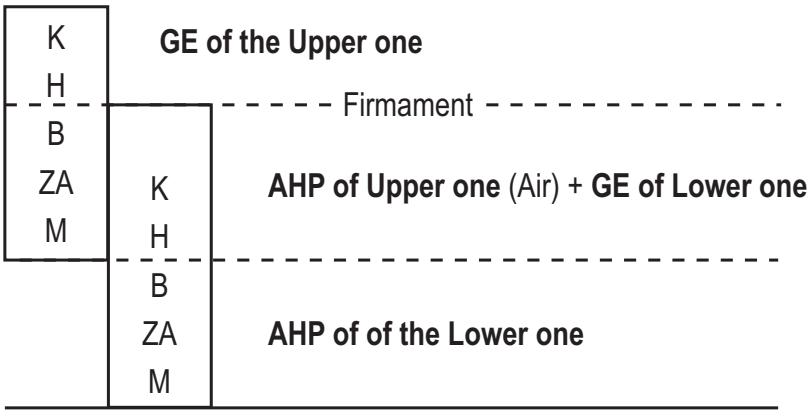

1. *Malchut* ascended to *Bina* = firmament.

2. *Malchut* descends back. This creates a passage for *AHP* to its *GE*. Thus, the entrances for the lower degree are opened: due to *Malchut's* descent to her place and the piercing through the firmaments, *Bina* and *ZON* ascend to a Higher Degree above the firmament together with the lower degree that they were with during their descent.

In other words, the Upper One deliberately opened up the entrances to enable the lower degree to ascend to a Higher Degree, and not for *Bina* and *ZON* (*AHP* of the Upper One), who simply return to their place.

The Light that lowers *Malchut* from *Bina* to her own place at the end of the ten *Sefirot* stems from *Partzufim AB-SAG*. These are the *Partzufim Hochma* and *Bina* of the world of *AK*. Although the second restriction—*Malchut's* ascent to *Bina*—occurred in *Partzuf Bina* of the world of *AK*, the *Partzufim Bina* (*SAG*) and *Hochma* (*AB*) of the world of *AK* were unaffected by it, and *Malchut* remains in her place at the end of the ten *Sefirot*.

Only the Creator Himself, meaning the properties of the Light, can correct and transform man's egoistic properties to altruistic. Indeed, man is simply unable to pull himself out of his current state "by his own hair," as from birth he has absolutely no spiritual strength (desires). Hence, only the Upper Light can correct him. And it can only be *Ohr Hochma*, for this is the Light that the Creator emanates. *Ohr Hochma*, unrestricted by *Tzimtzum Bet*, is located in *Partzuf AB* of the world of *AK*. *Partzuf SAG de AK* is a *Partzuf* of *Bina*.

Therefore, when one raises his *MAN* (prayer), it reaches the Highest *Partzufim* of the world of *Atzilut*, which turn to *SAG-Bina-Ima* (mother), who in turn appeals to *AB-Hochma-Aba* (father), receives *Ohr Hochma* from him and passes it to her children—the souls of the righteous, those who wish to become righteous and to ascend spiritually.

Hence, when *Hochma-AB* unites with *Bina-SAG* in the world of *AK*, this Light (*Ohr AB-SAG*) descends from *Partzuf Bina de AK* to *Partzuf Bina de Atzilut*, called *EKYEH* = *Aleph-Hey-Yod-Hey*. *Partzuf Bina de Atzilut* sends the Light to all the degrees of the worlds of *BYA*. Upon attaining a particular *Partzuf*, this Light lowers the *Malchut* of each degree (that ascended to *Bina*) from the degree of *Bina* to her previous place.

Starting with *AVI*, all the *Partzufim* are in the state of *Katnut*: *AHP* of the Upper *Partzuf* is inside *GE* of the lower one. The received *Ohr Hochma* descends to him who raised *MAN*, thus evoking *Gadlut* in all the *Partzufim*, through which

the Light descends to him. The Light descends to each *Partzuf* along his personal path, which is precisely what connects everyone, each soul, to the Creator.

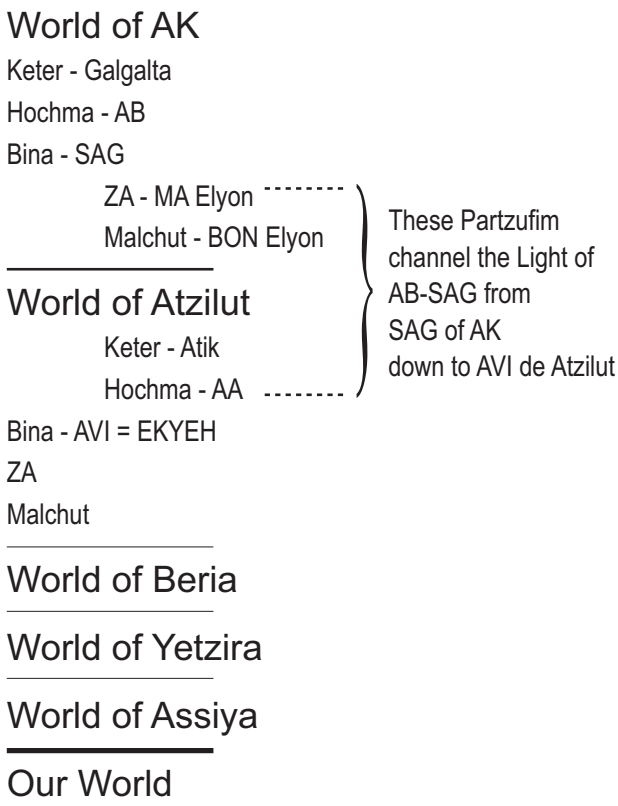

This is why the name *EKYEH* is referred to as the ruler of air that moves the boundary of air because of *Malchut's* descent from *Bina* to her previous place. Each degree and each world consists of four *Sefirot H-B-ZA-M*, each of which Consists of its own individual ten *Sefirot*, where, as a result of *Malchut's* ascent to *Bina* in each degree, *Bina-ZA-Malchut* of each degree fell to a lower degree.

Thus, there are four kinds of airspace in each world that are governed by the three names of *EKYEH*: *EKYEH* in the air of *Hesed*, *EKYEH* in the air of *Gevura*, and *EKYEH* in the air of *Tifferet*. *Malchut* receives from them, and all three names govern in her air together.

The triple name, *EKYEH*, comprises twelve letters. This twelve-letter name rules in the air by lowering *Malchut* from *Bina* to her previous place, returning *Bina* and *ZON* (called "air"), who fell to a lower degree, back to the degree above the firmament. For *Malchut's* ascent to *Bina* created an entrance, to enable the

lower one rise to the Upper Degree as soon as it opens, i.e., during *Malchut's* return to her place.

Hence, when the prophet Eliyahu (a particular spiritual degree) wished to soar to the sky, *Malchut* of each degree ascended to *Bina* of the corresponding degree, while *Bina* and *ZON* of this degree fell to the lower degree, and a firmament was formed between them. It turned out that each degree doubled: now it contained its own degree, as well as *Bina* and *ZON* of the Upper Degree, who fell and clothed the lower degree.

This occurred at each degree of the worlds of *ABYA*, down to the lowest one: *Bina* and *ZON* of the *Sefira Malchut* of the world of *Assiya* fell and emerged in our world below *Malchut*. *Malchut de Assiya* ends at its firmament, which is a new end, in *Bina*. Also, this degree doubled, as *Bina* and *ZON* of the *Sefira Yesod* of the world of *Assiya* fell and clothed in its degree.

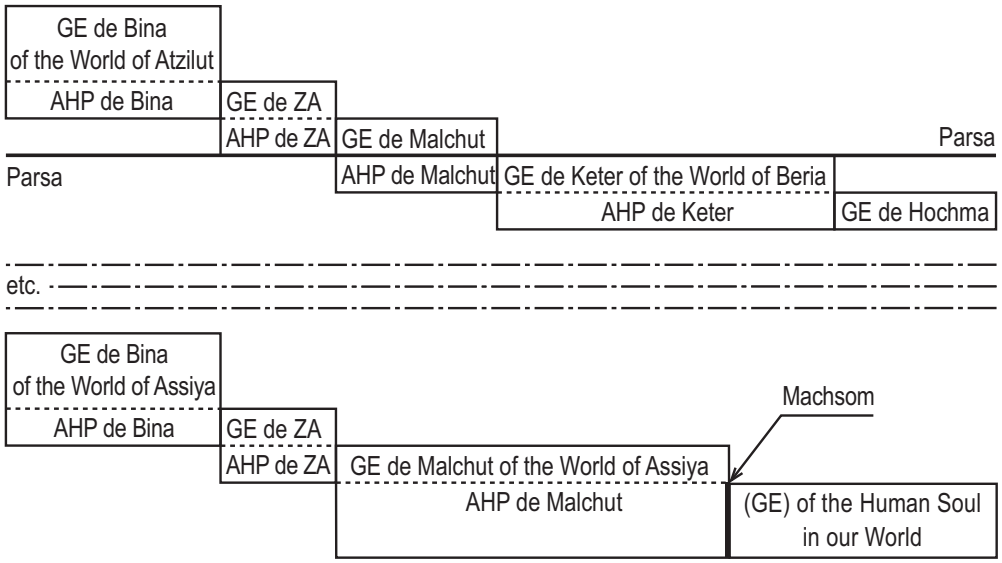

In the diagram, *GE* of man in our world are put in brackets, for he who exists (spiritually, not with his body) at the degree of our world has no desires of bestowal. Hence, it is said that he who exists with his properties in this world, in egoism, has only a point in his heart, from which he can start his spiritual development.

Similarly, the *Sefira Yesod* of the world of *Assiya* also ends with its firmament and contains *Bina* and *ZON* of the *Sefira Hod de Assiya*. The *Sefira Netzah de Assiya* also doubled, and so on up to *Bina de Atzilut*. This is why the prophet Eliyahu rose up and united with *Bina* and *ZON*, who fell from *Malchut de Assiya*

to this world. He equalized with them and clothed in them, whereupon they became like him—reached his degree.

Not all ten *Sefirot* of the world of *Assiya* are shown in the above diagram, but as it was previously mentioned, each degree is divided into its own *GE* and *AHP*. Man's task is to find *AHP* of the Upper One within him, and connect to it, merge with it in all of his sensations and desires.

Subsequently, the twelve-letter name exerted its influence (thanks to the Light *AB-SAG*), causing *Malchut de Assiya* to descend from *Bina* of *Malchut de Assiya* to its place, *Malchut de Malchut*, the end of the ten *Sefirot*. And as before, *Bina* and *ZON* ascended to their degree above the firmament of *Malchut*. And since Eliyahu's properties were already merged with this air (with the ascending *Bina* and *ZON*), he rose together with them above the firmament of *Malchut*, as he was similar to them.

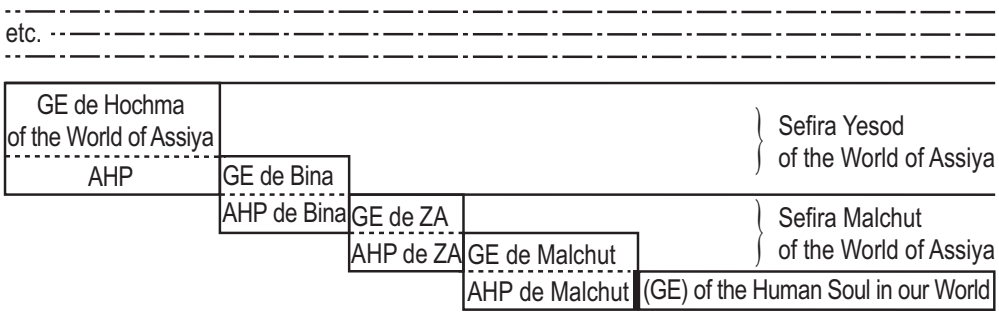

And since he rose above the firmament of *Malchut de Assiya*, he entered the air (*AHP*) of *Yesod de Assiya*, i.e., *Bina* and *ZON* of *Yesod* that fell down there. Then he merged in his desires with this air and is considered to have clothed in it, for they were previously at the same degree. Then the influence of the twelve-letter name lowered *Malchut* from *Bina* of *Yesod de Assiya* to her place at the end of the ten individual *Sefirot* of *Yesod de Assiya*.

After that, *Bina* and *ZON* (the air of *Yesod*) ascended above the firmament of *Yesod*. And since Eliyahu had already merged with this air, he (man's soul, his desire) too ascended above the firmament of *Yesod de Assiya*, due to his concord with them.

And because he rose above the firmament of *Yesod de Assiya*, he met with the air (*AHP*) of *Hod de Assiya*, i.e., *Bina* and *ZON* of *Hod de Assiya* that fell down there. Subsequently, he merged in his desires with this air and clothed it, for they were previously at the same place (spiritually similar to one another).

As soon as man merges in his properties with *AHP* of the Upper One, the influence of the twelve-letter name (the descent of the Light of *AB-SAG* from Above) brings *Malchut* back (gives strength to the screen) to the end of the ten individual *Sefirot* of *Hod de Assiya*. And the air, its *Bina* and *ZON*, returned to their place above the firmament of *Hod de Assiya*. They took Eliyahu (man's soul, his desires) with them, for he had merged with them, and they elevated him to the firmament of *Hod de Assiya* in view of his similarity with them.

And when he was already in the firmament of *Hod de Assiya*, he met with the air (*AHP*) of *Netzah de Assiya* and merged with it in his properties. When the influence of the twelve-letter name (the Light of correction, *AB-SAG*, that was sent by the Creator) brought *Malchut* back to her place (*Malchut* descended from *Bina* to *Malchut* of this *Sefira*, because she received strength from the Light to resist the egoistic desires of *AHP* and make them altruistic), the air of *Netzah* ascended above the firmament, and being merged with Eliyahu (man's soul), took him with it. Being already in the firmament of *Netzah*, he met with the air of *Tifferet* and so on, until he ascended with this air above the firmament of *Tifferet de Assiya*.

In the same way, the air (*AHP*) of each degree rose higher, up to the Highest Degree of the world of *Assiya*. From there, it rose to *Malchut de Yetzira*, and from there—one step at a time—along all the degrees of the world of *Yetzira* and the world of *Beria*, up to the Heavens (*ZA*) of the world of *Atzilut*.

It is therefore said about the prophet Eliyahu that the Creator's spirit (the Light *AB-SAG*) elevated him (merged with *AHP* of the Upper One) to the Heavens: spirit means *Ruach*, *Sefirot Bina* and *ZON* of the Upper Degree, called "air," that fell down to the lower degree. And this air (spirit) elevates one from a lower degree to a Higher One through all the individual degrees, from the lowest degree (*Sof de Assiya*) up to the world of *Atzilut*.

An Upper Degree is regarded as the Creator of the lower degree: it creates it, vitalizes it with Light, and governs it. At each degree, man considers the next Highest spiritual degree with regard to him as the Creator. As Rabbi Zushe said: "Every day I have a new Creator." In other words, as man ascends to a Higher Degree (which he calls "day" or "Light"), he thereby reveals a new property of the Creator in this Higher Degree.

The air of each of the four sides of the world (in *Sefirot Hesed-Gevura-Tifferet-Malchut*) has its own rulers, who hold the keys to the activation of the twelve-letter name so as to lower *Malchut* from *Bina* to her own place. The ascending order of these four kinds of air is as follows: West-*Malchut*, East-*Tifferet* (including *NHY*), North-*Gevura*, and South-*Hesed*.

Hesed	–	SOUTH
Gevura	–	NORTH
ZA	–	EAST
Malchut	–	WEST

It is not the rulers that raise a prayer (the desire that man feels in the very depths of his heart) from air to air, and then from firmament to firmament. The air raises a prayer from the firmament, each air to its firmament: first, the prayer ascends to the air of the *Sefira Malchut de Assiya*, i.e., to *Bina* and *ZON* (*AHP*) that fell from *Malchut de Assiya* down to our world. They resemble the prayer itself, for this air (*AHP*) is similar to a prayer (the Upper One lowered itself deliberately to equalize its properties with the lower one); hence, they merge as one degree.

Then the one that rules there, Zvuliel (Zebuliel), activates the twelve-letter name, which lowers *Malchut* from *Bina de Assiya* to her place. This causes the air to return to its degree and rise above the firmament of the world of *Assiya*. And since the air became similar to the degree of the actual prayer, it also takes the prayer along with it, raising it above the firmament of the *Sefira Malchut de Assiya*. This is similar to the ascent of Prophet Eliyahu.

And since the prayer ascended to the firmament of the world of *Assiya*, it meets the air of *Yesod de Assiya* that fell there, as in the case of Eliyahu. It also encounters the ruler of the air of the East, Gazaria (Gazardiel), because East designates the *Sefira Tifferet* (ZA is often called *Tifferet*, as the properties of this *Sefira* dominate and determine all the properties of ZA), which includes the *Sefira Yesod*, for *Tifferet* includes *Sefirot NHY*.

This ruler activates the twelve-letter name and lowers *Malchut* from *Bina de Yesod* to her place, which causes the air of *Yesod* to ascend to its degree, the firmament of *Yesod*. By merging with the prayer into one degree via equivalence of form, he takes it with him and raises it above the firmament of *Yesod*. Then, a similar action occurs in the air and firmament of *Sefirot Netzah*, *Hod*, and *Tifferet*.

Since the prayer ascended to the firmament of *Tifferet*, it encounters the Northern air, i.e., *Bina* and *ZON* of *Gevura de Assiya* that fell there. There it unites with this air into one degree. Then the ruler of the North, Petachia (Petahyah), activates the twelve-letter name and lowers *Malchut* from *Bina* to her place. Consequently, the air returns, ascends to the firmament of *Gevura* and takes with it the prayer, which merged with it into one degree during its fall.

Since the prayer has already reached the firmament of *Gevura*, it meets with the Southern air, *Bina* and *ZON* of *Hesed de Assiya* that fell there, and merges with this air. Then the ruler of the Southern air, named Pisgania (Pesagniyah), *Hesed de Assiya*, activates the twelve-letter name and lowers *Malchut* from *Bina* of *Hesed de Assiya* to her place. The Southern air returns and ascends to its degree in the sixth firmament, *Hesed de Assiya*, called "south."

Since the prayer has reached the sixth firmament, it encounters the air that fell from the seventh firmament, which is *Bina* that includes *GAR*, and the prayer merges with this air into one degree. When the twelve-letter name lowers *Malchut* from *Bina* (the seventh firmament) to her place, the air returns to its degree (the seventh firmament) and takes the prayer with it, as they merge during its fall.

Since the prayer has reached the seventh firmament, it encounters the air that fell from *Malchut de Yetzira*, and merges with it. Next, the general ruler, Sandalphon, who governs the entire world of *Assiya*, takes it and activates the twelve-letter name, which lowers *Malchut* from *Malchut de Yetzira* to her place. And the air ascends and returns to its degree, the firmament of *Malchut de Yetzira*, takes the prayer with it, and elevates it to the firmament of *Malchut de Yetzira*.

In exactly the same way, the prayer ascends through all seven *Heichalot* (halls) of the worlds *Yetzira* and *Beria* up to the world of *Atzilut*. This clarifies the question posed in the beginning: how can a prayer ascend from the very lowest degree of the world of *Assiya* to the world of *Atzilut*, for no degree can ascend above itself? From the aforesaid, it follows that since the prayer merges with the first air that fell from *Malchut de Assiya* to our world, it is exactly this air that elevated them to the firmament of *Malchut*, whereas the air of *Yesod de Assiya* was elevated to the firmament of *Yesod*, and so forth. In other words, the air with which the prayer merges and ascends elevates it to *Malchut* of the world of *Atzilut*.

He who falls from *Malchut de Assiya* to our world descends from the spiritual degree called *Malchut de Assiya* to the spiritual degree called our world. Of course, this in no way refers to the physical existence in our world. *AHP* of the Upper Degree are considered fallen when one feels in his heart (in the center of all of his desires) the desire to attain the spiritual, merge with it, and annul his egoistic properties because they harm and impede his advancement.

One should not think that the fall of *Bina* and *ZON* to our world from the world of *Assiya* can be experienced by anyone. And only he who felt this way and was then able to make a sufficient amount of quantitative and qualitative efforts, merits being elevated above our world by *AHP* of the Upper One.

On the Southern side (*Hesed*), there is he who governs the air of that side, and his assistants. His name is Pisgania, and he holds the keys to the air of this side. All those who suffer pray to their Creator from the depths of their broken hearts (the very sensation of suffering constitutes a prayer, and requires no words). If their speech (desires) is worthy, it ascends to the air of this side, and the ruler accepts and kisses it ("embrace," "kiss," and *Zivug* are forms of spiritual union of *Partzufim*), and then declares: "The Creator will be merciful and will spare you in His mercy."

All of the holy rulers (*Ohr Hochma* is called holy) and their assistants of that side rise together with him. The letters of the Creator's holy name, of the twelve-letter name *EKYEH* soar: four letters *Aleph-Hey-Yod-Hey* on each side, which rule the corresponding sides of air. They ascend on this side of the air to the Southern firmament, *Hesed* (the sixth firmament), to the ruler of the firmament of the Southern side, named Anafiel.

On the Northern side (*Gevura*) there is Petachia, who governs the air with his assistants. If he who prays for his enemies and haters, i.e., for those who make him suffer is righteous, then as the speech of his prayer rises to the air of that side, the ruler accepts his heart's speech and kisses it (unites it with his properties so as to raise it higher).

The air that comes from the North stirs and calls upon all the firmaments, and they all take this speech, raise it to the Northern, fifth firmament, kiss it and say: "The Lord will cast your enemies down and take them away from your face." This occurs in the following order: after the governor of the air had accepted the prayer and kissed it, which means that it merged with the degree of the air and the ruler, the air stirs on the Northern side (the new end that *Malchut* made as she ascended to *Bina*, called *Techum*—space, from the word *Tohu*—chaos), and the twelve-letter name lowers *Malchut* from *Bina* of *Gevura de Assiya* back to her place.

The air that fell into the restrictions (*Dinim*) of this space is aroused by the desire to rise to the firmament of *Gevura*. Also, all the degrees that merged with it during its fall rise along with it to the firmament of *Gevura* due to their similarity to it. Similarly, the prayer that was merged with it during its fall ascends along with it to the fifth firmament.

The order of the ascent (offering up of a prayer) starts from here: it ascends and pierces through the air (*AHP*), which fell from *Malchut de Assiya* to our world, and ascends with it to the first firmament, the firmament of *Malchut de Assiya*. The prayer ascends and approaches the ruler (in its properties), who was

appointed to control the Western side, *Malchut*. There are nine entrances where the assistants to the ruler, Zvuliel stand.

The ten *Sefirot* of *Malchut* herself have nine (not ten) entrances, for a restriction to receive the Light is imposed on *Malchut* of the *Sefira Malchut*, and it is connected to *Yesod de Malchut*. Hence, *Yesod* and *Malchut* of *Malchut* share the same entrance.

However, a question arises: "Why do all the parts of the air have one ruler for the air and a separate ruler for the firmament? For example, on the Eastern side Gazaria controls the Eastern air and Shimshiel controls the Eastern firmament (*Tifferet*, the fourth firmament). Similarly, Pisgania controls the Southern air on the Southern side, and Anafiel controls the Southern firmament. And on the Northern side, the ruler Petachia governs the Northern air, and Gadriel is in charge of the Northern firmament. So why does only *Malchut* have one general ruler, called Zvuliel, who governs both the air and the firmament?"

The reason is that due to *Malchut's* ascent to *Bina*, *Bina* and *ZON* of each degree fall to a lower degree, the degree of air. However, only the lower part of *Bina* (*ZAT* or *VAK de Bina*) falls, whereas *Keter*, *Hochma*, and the Upper half of *Bina* (*GAR de Bina*) remain at the same degree. Only the lower half of *Bina*, *ZAT de Bina* (*ZA* and *Malchut*) fell from this degree and became air.

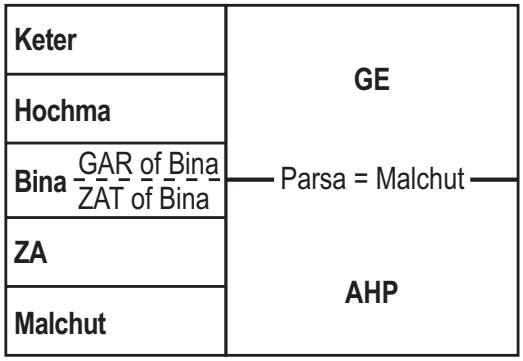

Therefore, two separate rulers were needed: one for the Upper Degree remaining above the firmament, and the other—for the lower half of the degree that fell and turned into air. The degree (ten *Sefirot*) of *Malchut*, from whom all nine lower *Sefirot* fell to the lower degree during *Malchut's* ascent to *Bina*, retained only one *Sefira Keter de Malchut*, which remained as a point below *Yesod de ZA*.

Nevertheless, even this point refers more to the *Sefira Yesod*, which is superior to *Malchut*, because its properties are more similar to *Yesod*. And since all of

Malchut refers to the properties of air (except for her individual *Keter*), she has only one ruler.

The ruler wishes to act in the firmament in the daylight, but does not receive permission until the moon rises, i.e., until nightfall, when all the rulers and forces emerge. And when the day breaks (the Upper Light starts shining), they all ascend (the spiritual properties become corrected and improve under the Light's influence) to the Highest of the nine entrances, the point of *Keter de Malchut*, which remained at its degree above the firmament (*Parsa*).

And when the prayer ascends, it enters through this Upper entrance, and all the rulers with their assistants emerge from it, led by their Supreme ruler, Zvuliel, the only ruler of the air of this Upper entrance, who is above the firmament of *Malchut de Assiya*. They all emerge, kiss the prayer, and accompany it up the second firmament of *Yesod de Assiya*.

Malchut constitutes the left line—*Hochma* without *Hassadim*. Therefore, when she dominates, the Light does not shine and darkness prevails. *Hochma* cannot shine without *Hassadim*, which means that when *Malchut* rules, it is nighttime (not daylight). Indeed, all nine of her lower *Sefirot*, from which all the rulers (of man) and forces (man's desires) of the left side originate, rule at night.

This is why it is said that *Malchut* descends from *Bina* to her place, although her nine lower *Sefirot* remained untouched by the impure force, for *Malchut* descended from the firmament, which transformed her into air. Even so, they (nine *Sefirot*) have no power in her place, and must rise above the firmament to the Upper entrance, *Keter de Malchut*. There they enter the right side (*Hassadim*), and the prayer ascends with them because of their similarity (in desires, properties), achieved while they were below the firmament (in the state called "our world").

And since the prayer (*MAN*) rose above the firmament of *Malchut* (to *GE* of the Upper One), it encounters the air (*AHP* of the still Higher One) that fell there from the second firmament. After the descent of *Malchut* from *Bina* of *Yesod de Assiya* to her place, this air ascends to the firmament of *Yesod*, and takes with it all the rulers, their assistants, and the prayer, which were merged with it during its fall, and elevates all of them to the firmament of *Yesod de Assiya*.

And when the prayer ascends to this firmament (*Yesod*), the twelve gates of this firmament open up. A special ruler, Ana'el (Anahel), who is in charge of many forces, stands at the twelfth entrance, and when the prayer ascends, proclaims to all the entrances: "Open the gates." And all the entrances open up, and the prayer enters through them.

This happens because *Tifferet* has twelve borders of the diagonal, defined by the *Sefirot H-G-T-M*, each of which contains three lines of *HGT*, twelve in all. And all that exists in *Tifferet* is also present in *Yesod*, but there these twelve borders are called "twelve gates," through which the prayer enters.

And then awakens a very old ruler, who stands at the Southern side. His name is Azriel-Saba, sometimes referred to as Machaniel, for he is responsible for 600,000 groups (camps—*Machanot*). All the groups have wings and eyes; they stand and listen to all those who are quietly praying, to the prayers that come from the depths of the heart and are directed only to the Creator. Only such prayers are heard by those who have ears.

There is a special opening in the *Sefira Yesod de Hesed* (Supernal mercy) that descends from the right line of *Bina*. Hence, the ruler of this mercy is called Azriel-Saba. He is called *Saba* (grandfather), because *Hochma* and *Bina* are called "old men." And he is appointed to rule over 600,000 groups (camps), because 600 = 6 x 100, where 6 = *HGT NHY Sefirot* in *Bina*. And since each *Sefira* in *Bina* is designated by 100, 6 x 100 = 600. And the thousands stem from *Ohr Hochma*, which shines in each of these *Sefirot*. Hence, 600 x 1,000 = 600,000 groups.

GAR de Tvuna, the lower part (*ZAT*) of *Bina*, are called "ears." Only *Ohr Hassadim* shines in them, without *Hochma*. *VAK de Tvuna* are called "eyes," and *Ohr Hochma* shines in them.

Malchut and *Bina* constitute two kinds of air, West and North, which unite and intermix, and form a diagonal, a combination of judgment and mercy that mitigates strictness and judgment. Hence, they hear good words from one who merits it, i.e., they accept one's prayer to the extent of the mercy in the diagonal. Alternatively, they hear bad things about one who does not merit, accepting one's prayer to the extent of the judgment in the diagonal.

If man's ears hear the prayer (which means that he speaks not from the depths of his heart, but with his mouth, so outwardly that his ears hear it, but not his heart), no one will accept it Above. Therefore, man must be watchful: no one should hear his prayer, for the speech of the prayer unites in the Upper World, in *ZA*, and the speech of the Upper World must not be heard.

Consider how the Torah is read: one reads and the others keep silent. However, if they all read it out loud, they lessen the faith Above, for the voice and speech of one mingle with the voice and speech of the others, and undermine faith, i.e., *Malchut*. The voice and speech (*ZA* is called "voice" and *Malchut* is called "speech") of one must be similar to the voice and speech of the other.

Two reasons are mentioned above as to why a prayer must be speech without voice, unheard by man's ear. The first is that *Malchut*, who begets people, consists of two points: the Light cannot be received from *Malchut* with a measure of judgment, whereas the Light can be received from *Malchut* that is corrected in *Bina* with a measure of mercy.

Similarly, man consists of a combination of these two points. If he merits, the measure of judgment becomes concealed, the measure of mercy is revealed, and he merits receiving the Upper Light. However, if he does not merit, the measure of judgment becomes revealed and the Light disappears from him.

Therefore, the Upper ear has an inclined form so as to be able to receive the prayer of man-righteous one, him who merits the concealment of the measure of judgment, so that the listening ear would not arouse judgment, concealed in the speech of the prayer. Hence, if an outsider hears the prayer before it ascends, he evokes the judgment concealed in the speech of the prayer, and it cannot be heard Above.

There is another reason for this: the speech of the prayer constitutes parts of *Malchut*. And he who prays must be a part of *Malchut*. Hence, the prayer must ascend and be included in the Supernal *Malchut*, called "speech." Then *Malchut* unites with ZA (voice) and the prayer is accepted, i.e., the Light is accepted from ZA.

Therefore, one must not raise his voice during prayer so as to allow the Supernal voice, the Light of ZA, to descend to the praying person. The speech ascends to *Malchut*, merges with ZA with the help of *Malchut*, and receives a completely corrected voice from ZA. As a result, the prayer can receive the Light. It is therefore said that the words of a prayer pronounced by man's voice must not be heard.

He who reads the Torah must also be a part of ZA, called "Torah." And the voice of one who reads Torah must be instead of the voice of ZA. Hence, it is forbidden to hear someone else's voice, for it will be the voice of one who exists under judgment, and not under mercy.

Thus, the voice of an outsider harms the voice of one who reads the Torah, and *Malchut* is unable to receive the Light from ZA. Yet, if this is the voice and speech of one man, then the voice, called ZA, and speech, called *Malchut*, merge into one combination. But if voice and speech of an outsider join the reader's, it will harm him.

With regard to everything mentioned above, one can say that only he who approaches the described state can understand what *The Zohar* narrates.

Spiritual actions are understood in one's heart, his desires, his properties. If they do not correspond to those that are described above, no explanation of any kind will help. An "outsider" designates man's "foreign" (distant from spiritual aspirations) thoughts and desires.

When a quiet, concealed, and secret prayer ascends, the governor Azriel-Saba himself and all of his assistants, who are in charge of the 600,000 groups (camps), and all those who have eyes and ears emerge and kiss the ascending word of the prayer.

This is said in the verse: "The Creator's eyes and ears are upon them." The Creator's eyes rest upon the righteous. The Creator's eyes refer to those below who have eyes, meaning the angels that exist in the firmament of *Yesod de Assiya*. They exist Above, at the degree of GAR, for eyes signify the property of *Hochma*. However, these eyes are the eyes of the *Sefira Yesod*, as it is written: "The Creator's eyes rest upon the righteous," as *Yesod* is called the "righteous one."

The third firmament is the *Sefirot Netzah* and *Hod de Assiya*. The prayer ascends to this firmament. The ruler Gadria, who controls this firmament with his assistants, acts three times a day during the ascent of the three lines to the world of *Atzilut*, when the luminous scepter of Light ascends and descends, but does not stay in one place, for *Ohr Hochma* of the left line (called the "scepter of Light") wants to shine.

The word "scepter" (Hebrew, *Sharvit*) signifies eyesight, and *Ohr Hochma* is called the Light of eyesight. The scepter moves three times and conceals itself, because *Hochma* reveals itself only when the three lines move in the three points: *Holam* (the dot above the letters), *Shuruk* (the dot inside the letters), and *Hirik* (the dot below the letters).

When the prayer, which is the middle line, ascends and carries the screen of *Hirik*, the scepter (the Light of the left line) descends and bows its head before the prayer, designating the concealment of GAR, called "head." This is because the middle line reduces the left line with the help of the screen of *Hirik*. This third firmament of *Sefirot Netzah* and *Hod de Assiya* is called the "firmament of the scepter," for the scepter of Light acts within it.

When the prayer ascends, the ruler bows his head before it (diminishes his level) and then strikes the iridescent rock with his scepter. The rock stands at the center (the middle line) of the firmament, and 365 hosts emerge from the rock, which were concealed within it since the Torah descended to the earth. Because they objected to this descent, the Creator reproached them, and they concealed themselves in the rock.

Here, by analogy with the aforesaid and in accordance with the definitions of such notions as a "scepter," a "rock," "hosts," "Light," "concealment," "to bow," the reader is offered an opportunity to translate from the language of legends into the language of spiritual actions. And when the reader attains what is written, he will feel it within him!

And they do not emerge from there, except for when the prayer ascends. Then they praise the Creator, saying: "Our Creator, how great is Your name upon the earth!" This prayer is called "Great," because it ascends to all these firmaments, and they bow before it.

This occurs because the angels that opposed the descent of the Torah (see the article "Heaven and Earth"), i.e., the middle line, to the earth (*Malchut* and the worlds of *BYA*), emerge from the left line. And they wanted the left line to dominate in *Malchut* and in the worlds of *BYA*, but not the middle one, called the "Torah," which reduces the *GAR* of the Light of the left line.

Malchut, called "earth," includes all the worlds of *BYA*. However, the Creator (middle line) reproached and compelled her to receive the Light of the middle line and conceal herself in the rock, in the forces of judgment, which exist in the middle line that stands at the center of the firmament.

However, the prayer can ascend only by activating the left line, namely *Bina* and *ZON* that fell to the lower degree, then ascended once more above the firmament, and became the left line. They take the prayer that existed with them during their descent to the lower degree.

This is why the ruler receives the scepter, the Light of the left line, for during the ascent of the prayer, the left line shines in his domain. The 365 hosts then awaken and receive the Light of the left line from the scepter. Hence, they exclaim: "The Creator, Our Lord, how great is Your name upon the earth!" for the prayer ascends to this firmament, called "Great," and includes the screen of *Hirik* of the left line, from the *GAR*. Thus, they bow their heads, i.e., do not use the *GAR* of *Ohr Hochma*, but only *VAK*.

Afterward, the prayer clothes in the Supernal adornments and rises to the fourth firmament, *Tifferet*. Then the sun (*Tifferet*) emerges at its level, the Supreme ruler Shimshiel, and the 365 hosts ascend to this firmament along with him. They are called "the days of the sun," for these levels stem from the sun, *Tifferet*. And they all clothe and adorn *Malchut* in the Heavens of the Garden of Eden.

The prayer pauses there to merge with the air of *Gevura* of those degrees, because it was not supposed to pause at the previous firmament, *NHY*, as they are included in *Tifferet*. And the prayer remains there until all the hosts have

risen with it to the fifth firmament (*Gevura*), where Gadriel rules; he is in charge of all the hosts of the other nations, for *Gevura* constitutes the left line, which the other nations hold on to.

And when the prayer ascends, carrying within the screen of the middle line (which reduces the left line from *GAR* to *VAK*), it shakes him and all of his hosts, and they lose all their strength, emerge and bow their heads, i.e., *GAR*, and adorn this prayer.

They ascend with it to the sixth firmament, *Hesed*, and the legions and hosts come forth and accept the prayer until they reach the seventy gates, *HGT NHYM*, each of which consists of ten, as *Hesed* includes all seven lower *Sefirot*. The Supreme ruler, Anafiel, stands there and adorns the prayer with seventy adornments.

And since the prayer was adorned, all the legions and hosts of all the firmaments that accompanied the prayer from firmament to firmament unite and raise the prayer to the seventh firmament, *Bina*, which includes *GAR*.

The prayer enters the seventh firmament, and the Supreme ruler Sandalphon, who is in charge of all the guards at the entrances, ushers the prayer into the seven halls of the world of *Yetzira*. These are the seven halls of the King, the seven halls of *Malchut de Atzilut*, where *ZA* rules.

When the prayer, adorned with all of these adornments, ascends there, it unites *ZA* with *Malchut*, for everything grows with similarity to everything else. And the Creator's name, i.e., *Malchut* is adorned from Above and from below, and on all sides, as *Malchut* merges with *ZA* into one. And then *Yesod* (the righteous one) fills *Malchut* with its blessings.

Happy is the lot of him who can put his prayer in proper order, so the Creator will clothe in this prayer. He waits until all the prayers of Israel finish ascending and unite into a complete and perfect prayer, whereupon everything will become perfect both Above and below.

Besides the prayer, there are the *Mitzvot* of the Torah that depend on speech and action. There are six *Mitzvot* that depend on speech:

1. To fear the Great and Mighty Creator;
2. To love the Creator;
3. To bless the Creator;
4. To proclaim the Creator's unity;
5. To bless the nation, which is incumbent on *Cohanim* (priests);
6. To entrust one's soul with the Creator.

Out of the six above-mentioned *Mitzvot*, the first finds its place in the blessings that King David sang during his offerings in the Torah, where man must fear his Master, for these songs stand in a place called "fear" or *Malchut*. And all of these written blessings constitute the essence of fear of the Creator, *Malchut*. And man must sing these songs with his desires in fear.

Man must achieve a level of spiritual development where his desires will coincide with what is said in the texts of these blessings. It is impossible to force someone to wish something; all our feelings are the product, the result of our spiritual level. The Light of that degree influences one's egoism and corrects it with the power of that degree. Therefore, man can only ask for correction, but it will come from Above, from the Light, from the Creator.

Here we have a list of degrees that man must gradually go through in his correction. These degrees are usually called *Mitzvot*, and in all there are 620 of them between us and the Creator: 613 *Mitzvot* of the Torah for Israel (altruism) and seven *Mitzvot* of the Torah for all the nations (egoism). Here they are expounded in a different way: since the most important is to ask for correction (and if the request is genuine, the answer in the form of Light immediately descends to it), all of man's work on himself, all of his efforts in the study, work and actions are aimed only at the creation of a true request, *MAN*. Hence, the stages of man's spiritual development are described as his path in prayer; as if he stands and prays, although this process continues within him throughout his life on earth.

The second *Mitzva*: to love the Creator (as it was repeatedly stated, this feeling is the result of correction; see "Introduction to the Study of Ten Sefirot," item 45—the four degrees of sensation of governance, from darkness to love), when in his prayer one reaches *Ahavat Olam* (great love) and *Le El* (for the Creator). These two blessings precede the appeal, *Shema Israel* (Hear, O Israel) and *Ve Ahavta Et* (and love the Creator), the blessing of the Creator for one's love for Him that follows the appeal *Shema Israel*. And this is the secret of love for the Creator.

The third *Mitzva*: since man reaches a place in the prayer that is called *Lehishtabe'ach* (blessed is the Creator), he must attain praises and blessings of the Creator in his desire, as in parts of the prayer *Yotzer Ohr* (He who creates Light) and *Yotzer HaMeohrot* (maker of the stars).

The fourth *Mitzva* is to proclaim the Creator's unity, i.e., *Shema Israel* (Hear, O Israel, our Creator is one!). From this point (degree) on, one must express the secret of the Creator's unity (in all His manifestations to man) in his heart's

desire (one's heart must be filled only with the sensation of the One, Upper Force). Afterward, the *Mitzva* to remember and remind others of the exodus from Egypt (egoism) is observed, as it is written: "Remember how you were a slave in Egypt."

The fifth *Mitzva* is for a *Cohen* to bless the people (the Light's descent to the *Partzuf*), so that Israel will be included when the prayer (the *Cohanim*'s blessing) ascends, for at this time (state), *Knesset Israel* (all those who correct themselves by aspiring to the Creator and constitute a part of *Malchut de Atzilut*), i.e., *Malchut*, receives a blessing (Light).

The sixth *Mitzva* and the desired time (state, spiritual level when man wishes only to give all of his desires, i.e., his soul, to the Creator, meaning that he can act for the Creator's sake in all of his desires) is to entrust one's soul with the Creator with complete desire in one's heart. When one falls (willingly accepts the small state) on his face (*Hochma*) and proclaims (raises *MAN*): "I entrust my soul with You, O Creator." The intentions and desires of his heart are to give his soul completely to the Creator (this desire is the consequence of this spiritual degree and comes naturally to those who attain it).

These six *Mitzvot* of the prayer correspond to the 600 *Mitzvot* of the Torah. And the remaining thirteen *Mitzvot* are required in order to attract the thirteen properties of mercy (thirteen *Midot HaRachamim*), which include all the rest. The prayer is adorned with 600 *Mitzvot*, which corresponds to *HGT NHY*, to what the prayer, *Malchut*, receives from *ZA*.

Happy is he who heeded and focused his desire on this (who was able to raise a proper request for his correction), who completed all that was required each day (in the Creator's daylight), and directed his heart's intentions and desires to fulfill this *Mitzva*, which depends on the word.

The End

Appendix One
Further Reading

To help you determine which book you would like to read next, we have divided the books into five categories—Beginners, Intermediate, Advanced, All Around, and Textbooks. The first three categories are divided by the level of prior knowledge readers are required to have. The Beginners Category requires no prior knowledge. The Intermediate Category requires reading one or two beginners' books first; and the Advanced level requires one or two books of each of the previous categories. The fourth category, All Around, includes books you can always enjoy, whether you are a complete novice or well versed in Kabbalah.

The fifth category—textbooks—includes translations of authentic source materials from earlier Kabbalists, such as the Ari, Rav Yehuda Ashlag (Baal HaSulam) and his son and successor, Rav Baruch Ashlag (the Rabash).

Additional translated material that has not yet been published can be found at *www.kabbalah.info*. All materials on this site, including e-versions of published books, can be downloaded free of charge.

BEGINNERS

Kabbalah for Beginners

Kabbalah for Beginners is a book for all those seeking answers to life's essential questions. We all want to know why we are here, why there is pain, and how we can make life more enjoyable. The four parts of this book provide us with reliable answers to these questions, as well as clear explanations of the gist of Kabbalah and its practical implementations.

Part One discusses the discovery of the wisdom of Kabbalah, and how it was developed, and finally concealed until our time. Part Two introduces the gist of the wisdom of Kabbalah, using ten easy drawings to help us understand the structure of the spiritual worlds, and how they relate to our world. Part Three reveals Kabbalistic concepts that are largely unknown to the public, and Part Four elaborates on practical means you and I can take, to make our lives better and more enjoyable for us and for our children.

Kabbalah Revealed

This is a clearly written, reader-friendly guide to making sense of the surrounding world. Each of its six chapters focuses on a different aspect of the wisdom of Kabbalah, illuminating the teachings and explaining them using various examples from our day-to-day lives.

The first three chapters in *Kabbalah Revealed* explain why the world is in a state of crisis, how our growing desires promote progress as well as alienation, and why the biggest deterrent to achieving positive change is rooted in our own spirits. Chapters Four through Six offer a prescription for positive change. In these chapters, we learn how we can use our spirits to build a personally peaceful life in harmony with all of Creation.

Wondrous Wisdom

This book offers an initial course on Kabbalah. Like all the books presented here, *Wondrous Wisdom* is based solely on authentic teachings passed down from Kabbalist teacher to student over thousands of years. At the heart of the book is a sequence of lessons revealing the nature of Kabbalah's wisdom and explaining how to attain it. For every person questioning "Who am I really?" and "Why am I on this planet?" this book is a must.

Awakening to Kabbalah

A distinctive, personal, and awe-filled introduction to an ancient wisdom tradition. In this book, Rav Laitman offers a deeper understanding of the fundamental teachings of Kabbalah, and how you can use its wisdom to clarify your relationship with others and the world around you.

Using language both scientific and poetic, he probes the most profound questions of spirituality and existence. This provocative, unique guide will inspire and invigorate you to see beyond the world as it is and the limitations of your everyday life, become closer to the Creator, and reach new depths of the soul.

Kabbalah, Science, and the Meaning of Life

Science explains the mechanisms that sustain life; Kabbalah explains why life exists. In *Kabbalah, Science, and the Meaning of Life*, Rav Laitman combines science and spirituality in a captivating dialogue that reveals life's meaning.

For thousands of years Kabbalists have been writing that the world is a single entity divided into separate beings. Today the cutting-edge science of quantum physics states a very similar idea: that at the most fundamental level of matter, we are all literally one.

Science proves that reality is affected by the observer who examines it; and so does Kabbalah. But Kabbalah makes an even bolder statement: even the Creator, the Maker of reality, is within the observer. In other words, God is inside of us; He doesn't exist anywhere else. When we pass away, so does He.

These earthshaking concepts and more are eloquently introduced so that even readers new to Kabbalah or science will easily understand them. Therefore, if you're just a little curious about why you are here, what life means, and what you can do to enjoy it more, this book is for you.

From Chaos to Harmony

Many researchers and scientists agree that the ego is the reason behind the perilous state our world is in today. Laitman's groundbreaking book not only demonstrates that ego has been the basis for all suffering throughout human history, but also shows how we can turn our plight to pleasure.

The book contains a clear analysis of the human soul and its problems, and provides a "roadmap" of what we need to do to once again be happy. *From Chaos to Harmony* explains how we can rise to a new level of existence on personal, social, national, and international levels.

INTERMEDIATE

The Kabbalah Experience

The depth of the wisdom revealed in the questions and answers within this book will inspire readers to reflect and contemplate. This is not a book to race through, but rather one that should be read thoughtfully and carefully. With this approach, readers will begin to experience a growing sense of enlightenment while simply absorbing the answers to the questions every Kabbalah student asks along the way.

The Kabbalah Experience is a guide from the past to the future, revealing situations that all students of Kabbalah will experience at some point along their journeys. For those who cherish every moment in life, this book offers unparalleled insights into the timeless wisdom of Kabbalah.

The Path of Kabbalah

This unique book combines beginners' material with more advanced concepts and teachings. If you have read a book or two of Laitman's, you will find this book very easy to relate to.

While touching upon basic concepts such as perception of reality and Freedom of Choice, *The Path of Kabbalah* goes deeper and expands beyond the scope of beginners' books. The structure of the worlds, for example, is explained in greater detail here than in the "pure" beginners' books. Also described is the spiritual root of mundane matters such as the Hebrew calendar and the holidays.

ADVANCED

The Science of Kabbalah

Kabbalist and scientist Rav Michael Laitman, PhD, designed this book to introduce readers to the special language and terms of the authentic wisdom of Kabbalah. Here, Rav Laitman reveals authentic Kabbalah in a manner both rational and mature. Readers are gradually led to understand the logical design of the Universe and the life that exists in it.

The Science of Kabbalah, a revolutionary work unmatched in its clarity, depth, and appeal to the intellect, will enable readers to approach the more technical works of Baal HaSulam (Rabbi Yehuda Ashlag), such as *The Study of the Ten Sefirot* and *The Book of Zohar.* Readers of this book will enjoy the satisfying answers to the riddles of life that only authentic Kabbalah provides. Travel through the pages and prepare for an astonishing journey into the Upper Worlds.

Introduction to the Book of Zohar

This volume, along with *The Science of Kabbalah*, is a required preparation for those who wish to understand the hidden message of *The Book of Zohar*. Among the many helpful topics dealt with in this text is an introduction to the "language of roots and branches," without which the stories in *The Zohar* are mere fable and legend. *Introduction to the Book of Zohar* will provide readers with

the necessary tools to understand authentic Kabbalah as it was originally meant to be, as a means to attain the Upper Worlds.

The Zohar

The Book of Zohar (The Book of Radiance) is an ageless source of wisdom and the basis for all Kabbalistic literature. Since its appearance nearly 2,000 years ago, it has been the primary, and often only, source used by Kabbalists.

For centuries, Kabbalah was hidden from the public, which was deemed not yet ready to receive it. However, our generation has been designated by Kabbalists as the first generation that *is* ready to grasp the concepts in *The Zohar.* Now, we can put these principles into practice in our lives.

Written in a unique and metaphorical language, *The Book of Zohar* enriches our understanding of reality and widens our worldview. Although the text deals with one subject only—how to relate to the Creator—it approaches it from different angles. This allows each of us to find the particular phrase or word that will carry us into the depths of this profound and timeless wisdom.

ALL AROUND

Attaining the Worlds Beyond

From the introduction to *Attaining the Worlds Beyond:* "...Not feeling well on the Jewish New Year in September 1991, my teacher called me to his bedside and handed me his notebook, saying, 'Take it and learn from it.' The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

"He used to say, 'I want to teach you to turn to the Creator, rather than to me, because He is the only strength, the only Source of all that exists, the only One who can really help you, and He awaits your prayers for help. When you seek help in your search for freedom from the bondage of this world, help in elevating yourself above this world, help in finding the self, and help in determining your purpose in life, you must turn to the Creator, who sends you all those aspirations in order to compel you to turn to Him.'"

Attaining the Worlds Beyond holds within it the content of that notebook, as well as other inspiring texts. This book reaches out to all those seekers who want to find a logical, reliable way to understand the world's phenomena. This fascinating introduction to the wisdom of Kabbalah will enlighten the mind, invigorate the heart, and move readers to the depths of their souls.

Basic Concepts in Kabbalah

This is a book to help readers cultivate an *approach to the concepts* of Kabbalah, to spiritual objects, and to spiritual terms. By reading and re-reading in this book, one develops internal observations, senses, and approaches that did not previously exist within. These newly acquired observations are like sensors that "feel" the space around us that is hidden from our ordinary senses.

Hence, *Basic Concepts in Kabbalah* is intended to foster the contemplation of spiritual terms. Once we are integrated with these terms, we can begin to see, with our inner vision, the unveiling of the spiritual structure that surrounds us, almost as if a mist has been lifted.

Again, this book is not aimed at the study of facts. Instead, it is a book for those who wish to awaken the deepest and subtlest sensations they can possess.

Together Forever

On the surface, *Together Forever* is a children's story. But like all good children's stories, it transcends boundaries of age, culture, and upbringing.

In *Together Forever*, the author tells us that if we are patient and endure the trials we encounter along our life's path, we will become stronger, braver, and wiser. Instead of growing weaker, we will learn to create our own magic and our own wonders as only a magician can.

In this warm, tender tale, Michael Laitman shares with children and parents alike some of the gems and charms of the spiritual world. The wisdom of Kabbalah is filled with spellbinding stories. *Together Forever* is yet another gift from this ageless source of wisdom, whose lessons make our lives richer, easier, and far more fulfilling.

TEXTBOOKS

Shamati

Rav Michael Laitman's words on the book: Among all the texts and notes that were used by my teacher, Rabbi Baruch Shalom Halevi Ashlag (the Rabash), there was one special notebook he always carried. This notebook contained the transcripts of his conversations with his father, Rabbi Yehuda Leib Halevi Ashlag (Baal HaSulam), author of the *Sulam* (Ladder) commentary on *The Book of Zohar, The Study of the Ten Sefirot* (a commentary on the texts of the Kabbalist, Ari), and of many other works on Kabbalah.

Not feeling well on the Jewish New Year in September 1991, the Rabash summoned me to his bedside and handed me a notebook, whose cover contained only one word, *Shamati* (I Heard). As he handed the notebook, he said, "Take it and learn from it." The following morning, my teacher perished in my arms, leaving me and many of his other disciples without guidance in this world.

Committed to Rabash's legacy to disseminate the wisdom of Kabbalah, I published the notebook just as it was written, thus retaining the text's transforming powers. Among all the books of Kabbalah, *Shamati* is a unique and compelling creation.

Appendix Two
About Bnei Baruch

Bnei Baruch is a group of Kabbalists in Israel, sharing the wisdom of Kabbalah with the entire world. Study materials in over 20 languages are based on authentic Kabbalah texts that were passed down from generation to generation.

HISTORY AND ORIGIN

In 1991, following the passing of his teacher, Rabbi Baruch Shalom HaLevi Ashlag (The Rabash), Rav Michael Laitman, Professor of Ontology and the Theory of Knowledge, PhD in Philosophy and Kabbalah, and MSc in Medical Bio-Cybernetics, established a Kabbalah study group called "Bnei Baruch." He called it Bnei Baruch (Sons of Baruch) to commemorate the memory of his mentor, whose side he never left in the final twelve years of his life, from 1979 to 1991. Rav Laitman had been Ashlag's prime student and personal assistant, and is recognized as the successor to Rabash's teaching method.

The Rabash was the firstborn son and successor of Rabbi Yehuda Leib HaLevi Ashlag, the greatest Kabbalist of the 20th century. Rabbi Ashlag authored the most authoritative and comprehensive commentary on *The Book of Zohar*, titled *The Sulam Commentary (The Ladder Commentary)*. He was the first to reveal the complete method for spiritual ascent, and thus was known as Baal HaSulam (Owner of the Ladder).

Today, Bnei Baruch bases its entire study method on the path paved by these two great spiritual leaders.

THE STUDY METHOD

The unique study method developed by Baal HaSulam and his son, the Rabash, is taught and applied on a daily basis by Bnei Baruch. This method

relies on authentic Kabbalah sources such as *The Book of Zohar,* by Rabbi Shimon Bar-Yochai, *The Tree of Life,* by the Holy Ari, and *The Study of the Ten Sefirot,* by Baal HaSulam.

While the study relies on authentic Kabbalah sources, it is carried out in simple language and uses a scientific, contemporary approach. Developing this approach has made Bnei Baruch an internationally respected organization, both in Israel and in the world at large.

The unique combination of an academic study method and personal experiences broadens the students' perspective and awards them a new perception of the reality they live in. Those on the spiritual path are thus given the necessary tools to research themselves and their surrounding reality.

THE MESSAGE

Bnei Baruch is a diverse movement of many thousands of students worldwide. Students can choose their own paths and the personal intensity of their studies, according to their unique conditions and abilities. The essence of the message disseminated by Bnei Baruch is universal: unity of the people, unity of nations and love of man.

For millennia, Kabbalists have been teaching that love of man should be the foundation of all human relations. This love prevailed in the days of Abraham, Moses, and the group of Kabbalists that they established. If we make room for these seasoned, yet contemporary values, we will discover that we possess the power to put differences aside and unite.

The wisdom of Kabbalah, hidden for millennia, has been waiting for the time when we would be sufficiently developed and ready to implement its message. Now, it is emerging as a solution that can unite diverse factions everywhere, better enabling us, as individuals and as a society, to meet today's challenges.

ACTIVITIES

Bnei Baruch was established on the premise that "only by expansion of the wisdom of Kabbalah to the public can we be awarded complete redemption" (Baal HaSulam).

Therefore, Bnei Baruch offers a variety of ways for people to explore and discover the purpose of their lives, providing careful guidance for the beginners and the advanced students alike.

Kabbalah Today

Kabbalah Today is a free monthly paper produced and disseminated by Bnei Baruch. It is apolitical, non-commercial, and written in a clear, contemporary style. Its purpose is to expose the vast body of knowledge hidden in the wisdom of Kabbalah at no cost and in a clear, engaging format and style for readers everywhere.

Kabbalah Today is distributed for free in every major U.S. city, as well as in Toronto, Canada, London, England, and Sydney, Australia. It is printed in English, Hebrew, and Russian, and is also available on the Internet, at *www.kabtoday.com*.

Additionally, a hard copy of the paper is sent to subscribers at delivery cost only.

Internet Website

Bnei Baruch's homepage, *www.kabbalah.info*, presents the authentic wisdom of Kabbalah using essays, books, and original texts. It is the largest Kabbalah website on the net, and contains a unique, extensive library for readers to thoroughly explore the wisdom of Kabbalah. Additionally, there is a media archive, *www.kabbalahmedia.info*, containing more than 5,000 media items, downloadable books, and a vast reservoir of texts, video and audio files in many languages. All of this material is available for free download.

Kabbalah Television

Bnei Baruch established a production company, ARI Films (*www.arifilms.tv*) specializing in production of educational TV programs throughout the world, and in many languages.

In Israel, Bnei Baruch broadcasts are aired live through cable and satellite on Channel 98 Sunday through Friday. All broadcasts on these channels are free of charge. The programs are adapted specifically for beginners, and do not require prior knowledge of the material. This convenient learning process is complemented by programs featuring Rav Laitman's meetings with publicly known figures in Israel and throughout the world.

Additionally, ARI Films produces educational series and documentaries on DVDs, as well as other visual teaching aids.

Kabbalah Books

Rav Laitman writes his books in a clear, contemporary style based on the key concepts of Baal HaSulam. These books serve as a vital link between today's readers and the original texts. All of Rav Laitman's books are available for sale,

as well as for free download. Rav Laitman has thus far written thirty books, translated into ten languages.

Kabbalah Lessons

As Kabbalists have been doing for centuries, Rav Laitman gives a daily lesson at the Bnei Baruch center in Israel between 3:15-6:00 a.m. Israel time. The lessons are simultaneously translated into six languages: English, Russian, Spanish, German, Italian, and Turkish. In the near future, broadcasts will also be translated into French, Greek, Polish, and Portuguese. As with everything else, the live broadcast is provided gratis to thousands of students worldwide.

Funding

Bnei Baruch is a non-profit organization for teaching and sharing the wisdom of Kabbalah. To maintain its independence and purity of intentions, Bnei Baruch is not supported, funded, or otherwise tied to any government or political organization.

Since the bulk of its activity is provided free of charge, the prime source of funding for the group's activities is donations, tithing—contributed by students on a voluntary basis—and Rav Laitman's books, which are sold at cost.

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Bejanji Ardeshir Dastoor Camdin's Prize Essay

AN

ENGLISH-AVESTA DICTIONARY

BY

KAVASJI EDALJI KANGA,

FELLOW OF THE UNIVERSITY OF BOMBAY.

TRANSLATOR OF THE KHORDEH AVESTA, THE VENDIDAD, THE YASNA, THE VISPERAD AND THE GATHAS. AUTHOR OF A PRACTICAL GRAMMAR OF THE AVESTA LANGUAGE, AND A COMPLETE DICTIONARY OF THE AVESTA LANGUAGE IN GUJARATI AND ENGLISH.

LATE HEAD MASTER, MULLA FEEROZE MADRESSA

BOMBAY:

THE YEAR OF YEZDEZERD 1278. THE YEAR OF CHRIST 1909.

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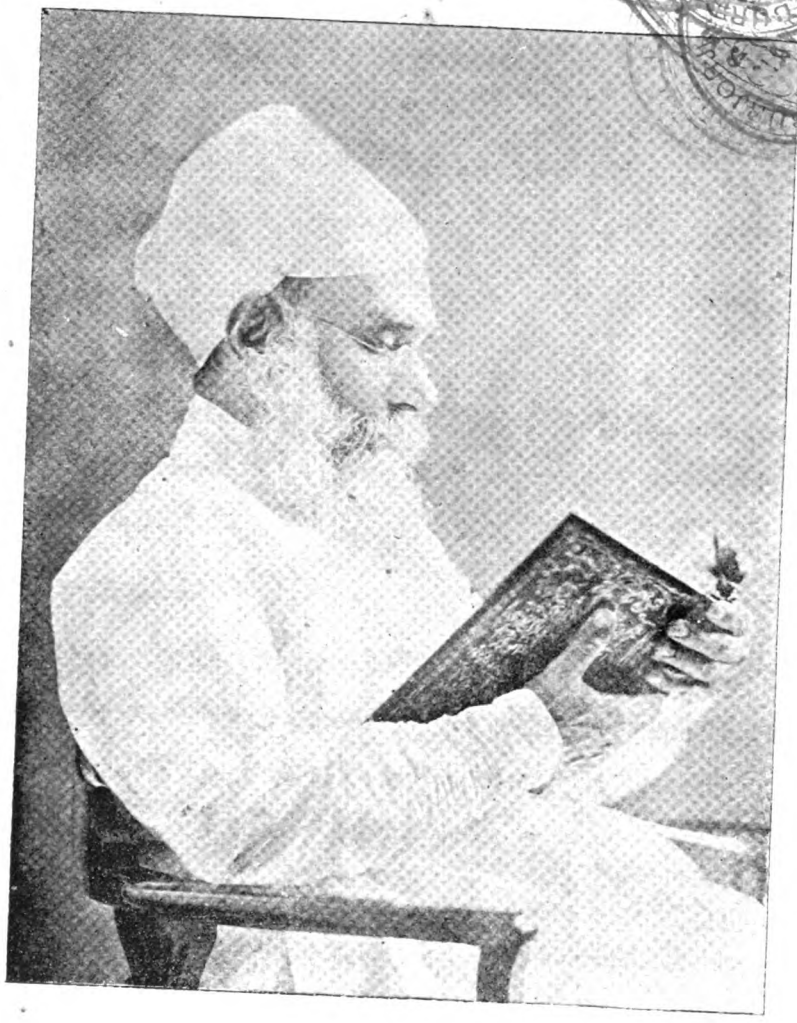

K B Kanga

BURJORJI ERU NAVSARI

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PREFACE.

In May 1902, the Managing Committee of the Mulla Feeroze Madressa published an advertisement in the local Gujarati newspapers offering, on behalf of Mr. Bejanji Ardeshir Dastoor Camdeen, a prize of Rs. 1,000 for the compilation of an English-Avesta Dictionary. The late Ervad Kavasji Edalji Kanga who had, on former occasions, successfully competed for several handsome prizes, offered, on different occasions, by the late Mr. Ardeshir Sorabji Dastoor Camdeen, the father of the donor of the prize in question, availed himself of the opportunity and undertook the laborious task. The work on completion was entrusted, by the Managing Committee of the Mulla Feeroze Madressa, for inspection and report, to their distinguished President, Mr. K. R. Cama who adjudged it deserving of the prize which was accordingly awarded to Ervad Kanga. But before he could finally prepare his Dictionary for the press, his death occurred in March 1904 at the age of sixty-five.

Immediately after his death, Mr. Kharshedji Rustomji Cama, Shams-ul-Ulama Jivanji Jamshedji Modi, B.A., Khan Bahadur Bamanji Byramji Patel, Mr. Sorabji Edalji Warden, Mr. Dinsha Fardoonji Mulla, M.A., LL.B., and Mr. Pestonji Kavasji Kotval, B.A., LL.B. formed themselves into a Committee to raise subscriptions, from amongst the friends and admirers of Ervad Kanga, to perpetuate his memory as he had devoted a whole lifetime to the cause of Avestic Literature. The sum so collected was handed over to the Managing Committee of the Mulla Feeroze Madressa, where the late Ervad Kanga had worked for forty years with conspicuous zeal and devotion to duty, for the purpose of founding one or more scholarships in his name. The same Committee afterwards, undertook the task of publishing his above-mentioned English-Avesta Dictionary, and I was asked by them to revise and, if necessary, to enlarge it.

To preserve uniformity, I have closely worked on the lines laid down by the learned compiler in the preparation of the Dictionary, while revising it. To the long list of authorities consulted by Ervad Kanga, *viz.*, Spiegel, Justi,

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Harlez, Darmesteter, Haug, Mills, Geldner and Westergaard, I have added a few more, *viz.*, Geiger, Jackson and Bartholomae whose excellent *Altiranisches Wörterbuch* has been constantly consulted for what seemed to me to have been otherwise omitted. From this unique work to which Ervad Kanga had not had access, I have derived very great help. The 'Fragments of the Nasks' as translated by Darmesteter in S. B. E. Vol. IV and the Persian Cuneiform Inscriptions have also suggested to me many words not to be met with in the Avesta. In short, all available works, a principal list of which is given elsewhere, have been laid under contribution in the final preparation of this work. Words differently interpreted by different scholars are given with their respective names. Latin and Greek prefixes have also been rendered into their English equivalents. In not a few cases are given the *variants* of the Avesta equivalent of an English word, as found in Prof. Westergaard's and Dr. Geldner's *Avesta*. It will also be seen from a glance at the Dictionary that phrases grouping themselves around a central word are also included, thus making the Dictionary what it should be. As many verbs were left unclassified in the body of the Dictionary, a principal list of them, with their classification, is given at the end in the form of an appendix.

The requirements of the Bombay University including in its curricula Avesta and Pahlavi as Second Languages make a work like the present one an absolute necessity, and hence a keenly felt want has been supplied by the publication of this Dictionary, being the first of its kind. Such a work, therefore, has a double purpose to serve, *viz.*, to stimulate a study of the Avesta in general, and to satisfy the requirements of University students taking up Avesta and Pahlavi in particular.

No one can lay a claim to finality in preparing a Dictionary, more particularly of an ancient dead language like the Avesta with so limited a literature. I cannot here do better than quote the words of the late Ervad Kanga from the preface to his Avesta-English Dictionary: "Notwithstanding all the care and attention bestowed in making the work as accurate and useful as possible, the writer is conscious, having regard to the great and obvious difficulties attending the compilation of a dictionary of an ancient language, of inaccuracies and shortcomings."

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The late Ervad Kanga never concluded the preface to any of his works without acknowledging the debt he owed to his learned preceptor, Mr. K. R. Cama, for assistance invariably rendered by him for the improvement of his works and making them more useful. To this venerable gentleman are also due my most sincere thanks for the many valuable suggestions with regard to matters connected with making the present work as complete as possible. But for his suggestions which have contributed not a little to enhance its value, the Dictionary would have lost much of its usefulness.

In conclusion, I am desired by the Committee which has taken the publication of this work in hand to tender their grateful thanks to the esteemed Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund for their kind patronage of this work, and to the Manager of the Fort Printing Press for the execution of the work with all possible despatch.

BAMANJI NASARVANJI DHABHAR.

6th May 1909.

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A SHORT BIOGRAPHICAL SKETCH OF THE LATE MR. KAVASJI EDALJI KANGA.

Mr. Kavasji Edalji Kanga was born in 1839. He received his education at the Elphinstone Institution and secured a junior scholarship in 1860. He was appointed a teacher at the Elphinstone High School, but soon left the post in order to study the Avesta and Pahlavi languages under the distinguished orientalist Mr. K. R. Cama. It was as far back as the year 1864 that Ervad Kanga was appointed Head Master of the Mulla Feeroze Madressa where for forty years he discharged his duties to the entire satisfaction of all concerned. Mr. Kanga devoted his whole life with unflagging energy to his special studies, and brought out translations of the Khordeh Avesta, the Yaçna, the Yashts, the Vendidad and the Vispered which are all highly appreciated by the Parsees. Handsome prizes were offered for competition for the publication of some of these translations and the compilation of the Avesta-English and English-Avesta Dictionaries, and they were one and all secured by Ervad Kanga. Thus in 1866, Mr. K. R. Cama offered a prize of Rs. 800 for the Gujarati translation, and a complete dictionary, of the Vendidad ; in 1894, a prize of Rs. 500 was offered by Mr. Ardeshir Sorabji Dastoor Camdeen for the Gujarati translation of the Gâthâs ; in 1892 Mr. Ardeshir Dastoor Camdeen again advertized a prize of Rs. 1200 for the compilation of an Avesta-English Dictionary ; in 1902, Mr. Bejanji Ardeshir Dastoor Camdeen offered a prize of Rs. 1000 for the compilation of an English-Avesta Dictionary: Ervad Kanga was the distinguished recepient of all the above prizes. Mr. Kanga's translation of the Khordeh Avesta with the original text transliterated into Gujarati is so much appreciated by the Parsees that it has run into the sixth edition within a short time. Many Parsees who formerly recited their prayers from incorrect editions of the Avesta without understanding the meaning of the original now use Mr. Kanga's standard works which have contributed not a little to diffuse a knowledge of the Avesta among his co-religionists. These series of translations of the Avesta as well as his Practical Grammar of the Avesta, the Avesta-English Dictionary and the posthumous English-Avesta Dictionary have secured to their author a foremost

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place in the rank of Avesta scholars, and will be a lasting monument of his profound studies and industry. Mr. Kanga was Honorary Secretary to the Society for making Researches into the Zoroastrian Religion from its foundation in 1864 to 1878. He was a Fellow of the University of Bombay and was an Examiner to the same University in the Avesta and Pahlavi languages for many years. In 1902, Mr. Kanga offered a sum of Rs. 1,000 to the Managing Committee of the Mulla Feeroze Madressa where he had spent a whole lifetime, for the foundation of an Avesta scholarship, in memory of his wife, to be awarded to any deserving student from the priestly class. He died on 10th March 1904 and was 65 years of age at the time of his death. At his death, Mr. K. R. Cama offered a sum of Rs. 1,000 to the Managing Committee of the Mulla Feeroze Madressa, to perpetuate the memory of his distinguished pupil, for the encouragement of the study of the Avesta. His son Mr. Pestonji Kavasji Kanga entrusted a sum of Rs. 1,500 to the Parsee Punchayet, in memory of his father, for the use of the Parsee Fever Hospital. The friends and admirers of Mr. Kanga have raised a sum of Rs. 2,200 from amongst themselves and have handed it over to the Managing Committee of the Mulla Feeroze Madressa to found an Avesta scholarship in the name of Ervad Kanga.

Ervad Kanga's following publications will give one an idea of his deep learning and indefatigable industry:

(1) Translation of Extracts from the Zend Avesta of Anquetil du Perron—1876.

(2) The *Khordeh Avesta* transliterated and translated into Gujarati with copious explanatory notes—1880.

(3) The *Yaçna* and *the Vispered* translated into Gujarati with critical and explanatory notes—1886.

(4) A Practical Grammar of the Avesta Language—1891.

(5) The *Gâthâs* transliterated and translated into Gujarati with grammatical and explanatory notes—1895.

(6) A Complete Dictionary of the Avesta Language in Gujarati and English—1900.

(7) The *Yashts* transliterated and translated into Gujarati with copious explanatory notes—1901.

(8) An English-Avesta Dictionary (*Posthumous*).

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LIST OF BOOKS CONSULTED.

GELDNER—Avesta, or the Sacred Books of the Parsis.

WESTERGAARD—Zendavesta, or the Religious Books of the Zoroastrians.

BARTHOLOMAE—Altiranisches Wörterbuch.

JUSTI—Handbuch der Zendsprache.

JACKSON—Avesta Grammar.

JACKSON—Avesta Reader, First Series.

JACKSON—Yaçna 31, translated with Comments.

KANGA—Avesta Grammar.

HAUG AND WEST—Essays on the Sacred Language, Writings and Religion of the Parsis.

DARAB PESHOTAN SANJANA—Civilization of the Eastern Iranians in Ancient Times, Vols. I-II; translated from the German of Dr. Geiger.

DARAB PESHOTAN SANJANA—Zarathushtra in the Gathas; translated from the German of Dr. Geiger.

DARAB PESHOTAN SANJANA—Nirangistan.

C. DE HARLEZ—Avesta: traduit du texte Zend.

DARMESTETER—Le Zend-Avesta, Vols. I-II-III. (Annales du Musée Guimet).

DARMESTETER—Etudes Iraniennes, Vols. I-II.

DARMESTETER—The Zend Avesta (S. B. E. series). Parts I-II; Vols. IV, XXIII.

MILLS—The Zend Avesta (S. B. E. series), Part III; Vol. XXXI.

MILLS—Dictionary of the Gathic Language.

BLEECK—Avesta: translated from the German of Prof. Spiegel.

HOSHANGJI AND HAUG—An Old Zend-Pahlavi Glossary.

TOLMAN—A Guide to the Old Persian Inscriptions.

BENFEY—Sanskrit-English Dictionary.

VAIDYA—Sanskrit-English Dictionary.

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LIST OF ABBREVIATIONS.

abl.	Ablative.
acc.	Accusative.
adj.	Adjective.
adv.	Adverb.
Af. G.	Afringan Gahambar.
Af. R.	Afringan Rapithwin.
Aog.	Aogemaidê.
b.	base.
B.	Dr. Bartholomae.
Bh.	Behistun Inscriptions.
caus.	Causal verb.
cf.	Compare.
cl.	Class.
com. gen.	Common gender.
comp.	Comparative.
conj.	Conjunction.
contra.	Contrary term.
D.	Prof. Darmesteter.
dat.	Dative.
demon.	Demonstrative.
denom.	Denominative.
der.	Derivative.
du.	Dual.
Et. iran.	Etudes Iraniennes.
f.	Feminine.
G.	Dr. Geldner.
Gāth.	Gāthic word.
gen.	Genitive.
Gk.	Greek.
Gr.	Dr. Geiger.
H.	Dr. Harlez.
indef.	Indefinite.
instr.	Instrumental.
inter.	Interrogative.
J.	Prof. Justi.
Jk.	Prof. Jackson.
L.	Latin.
lit.	Literally.
loc.	Locative.
M.	Dr. Mills.
m.	Masculine.
N.	Nirangistan.
n.	neuter.
neg. part.	Negative particle.
nom.	Nominative.
N. R.	Inscriptions of Naqshi Rustam.
orig.	Originally.
P.	Persian.
Pah.	Pahlavi.
Paz.	Pazend.
pl.	Plural.
pn.	Pronoun.
pp.	Past participle.
Pr.	Proper noun.
pref.	Prefix.
prep.	Preposition.
pres. pt.	Present participle.
q. v.	Quid vide (= which see).

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reflex.	...	... Reflexive.
rel.	...	... Relative.
rt.	...	... Root.
sing.	...	... Singular.
Sk.	...	... Sanskrit.
Sp.	...	... Dr. Spiegel.
str. b.	...	... Strong base.
subs.	...	... Substantive.
super.	...	... Superlative.
T. F.	...	... Tehmuras' Fragments.
v.	...	... Verb.
v. intr.	...	... Verb intransitive.
v. tr.	...	... Verb transitive
Vd.	...	... Vendidad.
Ved.	...	... Vedic term.
voc.	...	... Vocative.
Vp.	...	... Visperad.
W.	...	... Prof. Westergaard.
W. F.	...	... Westergaard's Fragments.
Y.	...	... Yaçna.
Yt.	...	... Yasht.
ZPG.	...	... Zend Pahlavi Glossary.

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BHARUCHJI BAJAN MANDAL

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AN
ENGLISH-AVESTA DICTIONARY.

A, *neg, part.*, [illegible]; [illegible], [illegible], [illegible], [illegible], [illegible].

Ab, L. *pref.*, [illegible] *pref.*

Aback, [illegible] Yt. 10 § 20 : [illegible] Yt. 10 § 48.

Aback (unexpectedly), [illegible] Vd. 13 § 10.

Abandon, [illegible], cl. 2 ; [illegible] cl. 3; [illegible] ; [illegible] ; [illegible] cf. sk. [illegible] ; [illegible] cf. [illegible] Y. 32 § 4.

Abandoning, Abandonment, [illegible] n ; Y. 11 § 17 ; *contra.* [illegible].

Abash, [illegible] cl. 3 Y. 32 § 4.

Abashment, [illegible] m ; Vd. 15 § 9.

Abate, [illegible] cl. 10 ; [illegible] ; [illegible] ; [illegible] cl. 6.

Abatement, [illegible] n ; Y. 53 § 9 (B.)

Abdest, [illegible] f ; Vd. 8 § 98.

Abdomen, [illegible] n.

Abduct, [illegible].

Aberrent, [illegible] Vd. 13 § 48; [illegible].

Aberration, [illegible] f.

Abet, [illegible].

Abhor, [illegible] ; [illegible] ; [illegible] ; [illegible].

Abhorrence, [illegible] f., Y. 58 § 4 ; [illegible] n.

Abide (dwell), [illegible] cl. 2 ; [illegible] ; [illegible] ; [illegible] cl. 9, Y. 10 § 1 ; [illegible] cl. 10, Y. 10 § 1 ; [illegible] cl. 1, Yt. 22 § 1 ; [illegible] (rare) ; [illegible] cf. Yt. 13 § 147 ; [illegible] cl. 6, *der.* [illegible], abode, Y. 44 § 9 ; [illegible].

Abiding (residing), [illegible] ; [illegible] Y. 44 § 9.

Abiding (permanent), [illegible] ; [illegible] Yt. 10 § 28.

Ability, [illegible] f., Yt. 8 § 45 ; [illegible] m ; Vd. 13 § 19.

Abject *adj*, [illegible] Vd. 18 § 34.

Abjectness, Abjection, [illegible] f., Y. 31 § 20 ; [illegible] m ; Vd. 2 § 22.

Abjure, [illegible] cl. 2, Y. 49 § 3 ; [illegible] ; [illegible] Y. 12 § 46.

Abjuration, [illegible] n; Y. 11, § 17. [illegible] f., N. 41.

Ablaze, [illegible] Vd. 9 § 56.

Able, [illegible] Y. 47 § 4 ; [illegible] Y. 48 § 8; [illegible]. Yt 15, 16.

Able : To be able, [illegible] cl. 6 ; [illegible] cl. 1.

Ablution, [illegible] f.; [illegible] n ; [illegible] f.

Abnegate, [illegible] cl. 2 ; [illegible] cl. 2.

Abnormal, [illegible].

Abode, [illegible] m; Y. 31 § 20; [illegible] f., Yt. 13 § 80 ; [illegible] n., Yt. 10 § 86 [illegible] f., Yt. 10 § 38. The abode of

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cattle, Yt. 10 § 15. Spacious abode, Y. 68 § 14. Joyful or happy abode, Y. 68 § 14. Fine or beautiful abode, Y. 68 § 14. Abode of piety, m., Yt. 3 § 4. Abode of the Aryans, m., Yt. 10 § 13.

Abolish, cl. 10 Y. 43 § 6 (Haug) cf. Yt. 19 § 44; cl. 6

Abolition, n., Yt. 19 § 44; n., Yt. 13 § 136.

Abominable, ; Yt. 20 § 1; . More abominable, , . Most abominable, ; Yt. 20 § 1.

Abominate, cl. 2.

Abortive, *subs*; Vd. 15 § 14 (lit. a drug which *kills* the fruit in the womb); Vd. 15 § 14; Vd. 15 § 14 (lit., that which *expels* the fruit of the womb); f., Vd. 15 § 14 (lit., the drug that *melts away* the fruit in the womb); Vd. 15 § 14.

About, *prep*, Yt. 17 § § 57, 58; , , , (*Gathic prefs.*)

Above, *adv* , , , *prep*; .

Above, , , , (*Gathic prefs.*)

Above (more than), Vd. 5 § 36.

Abroad, *adv.* Vd. 3 § 29.

Abrogate, cl. 6, Vd. 3, 42.

Abscission, m., Vd. 8 § 10.

Absence, m., Yt. 19 § 44. Absence of life, f., Y. 30 § 4.

Absolute, Yt. 13, 18.

Absolution, m., Y. 31 § 13;

Absolve, cl. 10; ; cl. 6.

Abstain, cl. 10, Y. 11, 3; ; ; Vp. 15, 1.

Abstract (summary), m., Y. 9 § 26 (M.)

Abridge, cl. 10; .

Abridgment, m., Y. 9 § 26 (M.)

Abundance (affluence) n; n. Vd. 3 § 3.

Abundance (large quantity), n., Y. 40 § 1; n., Yt. 10 § 14; Y. 47 § 4; Y. 29 § 11; Vd. 5 § 4; n.; f, Yt. 1 § 30; f. Abundance in, *pref.*, e.g. Abundance in cattle and men, , . Vp. 12 § 1.

Abundant, 2 bases; Yt. 14 § 34; e.g. Abundant snowflakes, . Vd. 2 § 22; .

Abundantly, , , (rare), *pref*; .

Abuse, Y. 33, 4.

Abyss, m., Yt. 15 § 18; n., Vd. 9, 6.

Accede, *v.* , cl. 6.

Accelerate, *v.* ; Vd. 21, 2.

Accent: Long accent, m., Y. 9 § 26 (Haug); , m. *cf.*, Y 16 § 1.

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Accept, v. [illegible] cl. 6 Yt. 5 § 93. [illegible] cl. 2 ; [illegible] cl. 6 ; [illegible] cl. 7 ; [illegible] cl. 6.

Acceptable, [illegible] ; [illegible] .

Acceptance, Accepting, [illegible] f., Vp. 15 § 2.

Acceptor, [illegible] m., 3 bases ; Y. 35 § 9,

Access, [illegible] f., Yt. 13 § 35 ; [illegible] , [illegible] n., Y. 42 § 6.

Accession (enlargement), [illegible] n. ; [illegible] n.

Accident, [illegible] f., Yt. 1 § 24.

Accompany, [illegible] cl. 1.; [illegible] cl. 1 One who accompanies [illegible] m., Yt. 10 § 66.

Accompanied with, [illegible] *pref. e.g.* [illegible] Vp. 12 § 5 ; [illegible] , [illegible] Y. 2 § 1 ; [illegible] . Vp. 12 § 5.

Accomplish, v. [illegible] cl. 5 ; [illegible] ; [illegible].

Accomplishing, [illegible] e.g. [illegible] Yt. 24 § 14.

Accomplished, [illegible]. Accomplished scholar, [illegible] m., [illegible] m., Y. 9 § 27.

Accomplishment, [illegible] f., Y. 31 § 14.

Accord, *v.* [illegible] cl. 1, Y. 45 § 21.

Accord, *subs*, [illegible] m.; [illegible] f., Vd. 3 § 1 ; [illegible] f. Of one accord, [illegible], Y. 51 § 20. In one accord with the sun, [illegible] , [illegible] Yt. 10 § 51.

Accordance, [illegible] , f., *e.g.* in accordance with [illegible] Yt. 10 § 33.

According to, [illegible] *pref.* Vd. 4 § 43.

Accordingly, [illegible] , [illegible] .

Account : On that account. [illegible] *adv.*

Account : On account of, [illegible] *prep.*

Account : For making account (of the good and evil deeds) of men, [illegible] *inf.* Y. 32 § 6. One who makes account (of the good and evil deeds) of men, [illegible] m., Yt. 1 § 8.

Accountant, [illegible] m.

Accoutred, [illegible].

Accumulate, [illegible] ; [illegible] cl. 1.

Accumulation, [illegible] n. Y. 45 § 5.

Accusation, [illegible] Yt. 15 § 52. cf. Sk. भाषा .

Accrue, [illegible] cl. 6; [illegible] N. § 68.

Accurse, [illegible] .

Accursed, [illegible] Yt. 20 § 1.

Achieve : To be achieved, [illegible] cl. 3 Yt. ~~53~~ 15 § 54.

Achievement, [illegible] f., Vp. 19 § 2.

Achilles : The Persian Achilles, Asfandyâr, the most heroic of the sons of King Vishtasp, [illegible] Pr., Yt. 13 § 103.

Acknowledge: To be acknowledged [illegible] Y. 44 § 11.

Acknowledge, [illegible] cl. 7. Acknowledge with due respect, [illegible] cl. 1.

Acnowledgement, [illegible] n.

Acme, [illegible] f.

Acquaint, [illegible] cl. 7 Y. 32 § 5.

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Acquaint; To be acquainted, [illegible], [illegible], cl. 1; [illegible].

Acquainted, [illegible].

Acquiesce, v. [illegible].

Acquiescence, [illegible] f.

Acquire, [illegible] cl. 1 & 10; [illegible]; [illegible] cl. 10 Vd. 4 § 48; [illegible] Y. 43 § 3; [illegible] cl. 1, Y. 44 § 18 (M.) Acquired understanding, [illegible] (lit., heard by the ear), *contra.* [illegible].

Acquirement, Acquisition, Acquiring, [illegible] n. Gah 2 § 7; [illegible] n.; [illegible] n. Y. 32 § 11; [illegible] Yt. 28 § 10; [illegible] n; [illegible] f., Vp. 15 § 2.

Acrimony, [illegible] f.; [illegible] n.

Across, [illegible] *prep.*

Across (traversely), [illegible] *adv.* used as the first member of a compound; e. g. [illegible] to come across, Yt. 13 § 77.

Act, *subs.* [illegible] m.

Act, *v.* [illegible] cl. 4; [illegible] cl. 5. Act against, [illegible] Y. 9 § 30.

Acting, *subs.* [illegible] f. Acting in conformity with (the tenets of the religion) [illegible] f., (= + [illegible]).

Action, [illegible] Y. 33 § 11; [illegible], m. [illegible] n., Y. 11 § 17; [illegible] n. A moral action [illegible] Committing an action, [illegible] Vd. 13 § 38. The model (lit., the state) of an action, [illegible] Y. 19 § 9 (M.). Having the same action, [illegible] Yt. 13 § 83. Practising virtuous actions [illegible] Vp. 3 § 3.

Active, [illegible] Yt. 8 § 14; [illegible] 2 bases—strong base = [illegible], weak base = [illegible] Yt. 10 § 42; [illegible]; [illegible], 2 bases, Vd. 21 § 7; [illegible] Yt. 19 § 42; [illegible], *super.* [illegible]; [illegible], *super.* [illegible] Yt. 13 § 75; [illegible] Y. 62 § 10; [illegible] f.

Active: To be active [illegible].

Active: Making active [illegible] Yt. 24 § 13.

Activity, [illegible]; [illegible] n.; [illegible] n., Y. 44 § 5; [illegible] f. Y. 38 § 2 (B.): Full of activity, [illegible] Yt. 5 § 93.

Actuate, [illegible].

Actor, [illegible] m.

Acute, [illegible]; [illegible]; [illegible].

Acuteness, [illegible] m.; [illegible] m., Y. 31 § 3.

Ad, L. *pref.* [illegible] *pref.*

Adage, [illegible] f.; [illegible] f.

Adamant, [illegible] n.

Adapt, v. [illegible] cl. 1.

Adapted, [illegible].

Âdar (Yazata), [illegible] Pr. m.

Âdarbâd, [illegible], Pr. m. Yt. 13 § 102. Son of Adarbad, [illegible] Pr. m. Yt. 13 § 106.

Addition, [illegible], Vd. 4 § 48; [illegible] (Sp. & J.) Y. 62 § 2; [illegible] n.; [illegible] n.; [illegible] n.

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Addition : Intoned with additions (as verses), [illegible] Y. 19 § 5 ; *contra* [illegible].

Address (skill), [illegible] m.

Address (discourse), [illegible] n.

Address, *v.* [illegible] ; [illegible] .

Address (in prayer), [illegible] Yt. 13 § 50 ; [illegible] .

Adept, [illegible] .

Adequacy, [illegible] n. ; [illegible] (D.).

Adequate, [illegible] Y. 43 § 10 ; [illegible] Yt. 5 § 130.

Adhere, [illegible] ; [illegible] cl. 4 Adhere closely in friendship and affection, [illegible] cl. 3, Y. 53 § 4 ; [illegible] cl. 1. Adhere with strong attachment, [illegible] cl. 1.

Adherent, [illegible] ; [illegible] m. (M.)

Adherence, [illegible] f.

Adhering to, [illegible] (B.) Vp. 2 § 5.

Adhesion (attachment), [illegible] n.

Adjoin, *v.* [illegible] .

Adjudge, Adjudicate, [illegible] cl. 5 & 9 ; [illegible] .

Adjust, [illegible] cl. 10, Yt. 14 § 56.

Adjusting, [illegible] .

Adjustment, [illegible] f., Y. 71 § 4 ; [illegible] n.

Adjutor, [illegible] m. Y. 31 § 22 (M.)

Admirable, [illegible] Yt. 14 § 10 (B.)

Admirer, [illegible] m.

Administer, [illegible] ; [illegible] ; [illegible] Vd. 9 § 1.

Admission, [illegible] f. Vd. 9 § 6 ; [illegible] n.

Admit (concede), [illegible] cl. 2. *vide* approve.

Admittance, [illegible] n. Y. 42 § 6.

Admonish, [illegible] cf. [illegible] Y. 32 § 2 ; [illegible] .

Admonisher, Admonitor, [illegible] m. Yt. 13 § 83.

Admonition, [illegible] f. Y. 44 § 8 ; [illegible] f., Y. 51 § 13 (Gâth) ; [illegible] f. Y. 10 § 18 ; [illegible] m. Yt. 10 § 138; [illegible] for (. . . . [illegible]) n., Geh 3 § 6 ; [illegible] for (. . . . [illegible]); [illegible] f., Y. 15 § 1 ; [illegible] f., Yt. 1 § 19 ; [illegible] n. Y. 53 § 5 ; [illegible] f., Yt. 13 § 87. Acting in opposition to one's admonition, [illegible] Vd. 5 § 54.

Adopt, [illegible] cl. 6. Yt. 5 § 93 ; [illegible] cl. 6.

Adorable, [illegible] , [illegible] .

Adoration, [illegible] f., Y. 2 § 1 ; [illegible] m ; [illegible] f. Worthy adoration, [illegible] f, Yt. 10 § 108. Unworthy adoration, [illegible] f., Yt. 10 § 108. Full-offered adoration [illegible] f., Y. 68 § 9. Worthy of adoration, [illegible] , [illegible] Yt. 13 § 153 ; [illegible] ; [illegible] Y. 31 § 8. Well-worthy of adoration, [illegible] Yt. 17 § 7. State of being worthy of adoration, [illegible] f., Yt. 15 § 54.

Adore, [illegible] cl. 1; [illegible] cl. 2.

Adored, [illegible]. Adored long time since, [illegible] Yt. 24 § 60. Well-adored, [illegible] Yt. 5 § 9.

Adorer, [illegible] m., Y. 10 § 9 ; [illegible] m.

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Adorn, ; ; cf. Sk. भूष्.

Adorned, . Well-adorned, Yt. 17 § 9.

Adornment, f., Y. 43 § 8; n.

Adroit,

Adroitness, n; f., n.

Adult, m, Yt. 19 § 43.

Adultery, ZPG. p. 27.

Advance (promote), Af. R. § 6; cl. 1; cl. 4; Vd. 4 § 48.

Advance (proceed), cl. 2; cl. 1. Advance straight forward, cl. 10. Advanced in evil thoughts, Yt. 22 § 36 Advanced in good thoughts, Yt. 22 § 18. Advanced in good words, , Yt. 22 § 18. Advanced in good deeds, Yt. 22 § 18.

Advance, *subs.* n.

Advancement n., Y. 9 § 17. n.

Advancing,

Advantage, n; n. Vd. 7 § 71.

Advantageous, ; ; (Jk).

Adventure, m., Yt. 13 § 41; n.

Adventurous,

Adverse, ;

Adversary, m., Yt. 5 § 92; m., Yt. 10 § 34; m., , m.

Adversity, m. Vd. 1 § 2;

Advertise, cl. 1; cl. 1.

Advertisement, f., Vp. 9 § 3 (J.)

Advice, f., Y. 15 § 1; n. A misleading advice, f.

Advise, ; cf. Yt. 5 § 9 (D.)

Adze, m, Vd. 14 § 7.

Aerial space, m. Vd. 21 § 5. Exercising authority over the aerial space, Yt. 13 § 34.

Afar ; Y. 10 § 1 (from ;) cf. in .

Affair, m.

Affable, Vd. 13 § 48 (J.)

Affection, n., Yt. 10 § 32; n, (lit., heart) Yt. 9 § 26; Y. 15 § 1; f.; f., Yt. 24 § 10.

Affection: To feel affection for, cl. 9.; ; ; ; ; Gâth.

Affectionate, ; ; Yt. 10 § 79.

Affectionately, Y. 28 § 8.

Affianced, Vd. 15 § 9. *Contra.* .

Affinity, f., Y. 13 § 6; n., Y. 13 § 6.

Affirm, cl. 3; .

Affirmation, n.

Affix (fasten), ; .

Affix (as a crime), cf. Vd. 15 § 12.

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Affixed, [illegible].

Afflict, [illegible] cl. 8 ; [illegible] cl. 10 ; [illegible] cl. 10.

Affliction, [illegible] f., Yt. 22 § 20 ; [illegible] m., Y. 12 § 3 ; [illegible] Yt. 19 § 63 ; [illegible] Y. 34 § 7 ; [illegible] f., Y. 30 § 11 : [illegible] n., Y. 8 § 8; [illegible] m., Y . 46 § 18 ; [illegible] f., Y. 46 § 5. [illegible] Y. 31 § 18 cf. Sk. मरक ; [illegible] n., Vd. 3 § 35 ; [illegible] f., Y. 57 § 14. cf. Sk. विघ्न ; [illegible] f., Y. 8 § 6 ; [illegible] f., Y. 31 § 18. Delivering a person from affliction, [illegible] Y. 62 § 5.

Afflictive, [illegible],

Affluence, [illegible] m., Yt. 13 § 67. *Contra* [illegible]=destitute of means ; [illegible] n. Wishing for affluence, [illegible] Vd. 4 § 44.

Affluent, *adj.* [illegible] Vd. 4 § 44

Affluent, *subs*, [illegible] m.

Afford (be able to bear expenses), [illegible] cl. 1. Vd. 6 § 51.

Afford (give), [illegible] , [illegible] ; [illegible] .

Affording, [illegible] (J.)

Affright, v. [illegible] (from [illegible] to fear) Yt. 10 § 101.

Affright, *subs.* [illegible] f., [illegible] f., Yt. 10 § 23.

Affront, [illegible] f., Y. 43 § 14 (B.)

Afoot, [illegible].

Afraid : To be afraid, [illegible] cl. 6.

Afrâsyâb (the Turânian King), [illegible] Pr. Yt. 5 § 41.

Afresh, [illegible] Yt. 8 § 5.

After (according to), [illegible] *pref.* Vd. 4 § 43.

After, *prep.* [illegible] , [illegible] Gath.

After (behind, following) [illegible] Yt. 19 § 47 ; [illegible] Vd. 2 § 24. After death, [illegible] . *contra.* [illegible] .

Afternoon, [illegible] n. (B)

Afterwards, [illegible], [illegible], [illegible] Yt. 13 § 39, [illegible].

Again, [illegible] *pref.*, *e.g.* [illegible] .

Against, [illegible] *pref.*, Vd. 17 § 9 ; cf. [illegible] ; [illegible] *pref.*, *e. g*, [illegible] ; [illegible] Y. 57 § 25.

Agape, [illegible] Yt. 10 § 14.

Age, [illegible] n.

Age (old age), [illegible] f. Vd. 19 § 43.

Age : Of tender age (as a boy or a girl) [illegible] Y. 23 § 3. For all ages [illegible] =Gâth [illegible] Y. 28 § 8 ; Y. 46 § 11.

Agency, [illegible] n. (lit., working) Y. 36 § 1.

Agent, [illegible] m.

Agglomerate, [illegible] .

Agglomeration, [illegible] m. Vd. 7 § 56

Aggress, [illegible].

Aggressor, [illegible] m, Y. 12 § 4 (B.)

Aggressive, [illegible] Y. 9 § 27.

Aggrieve, *Vide* Afflict.

Aghraeratha, (brother of Afrâsyâb), [illegible] Pr. Yt. 9 § 18.

Agile, [illegible] Y. 11 § 10, *Super*= [illegible] Y. 19 § 15 ; [illegible] Vp. 7 § 2; [illegible] Yt. 10 § 65 ; [illegible] Gah 5 § 5.

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Agile ; To be agile, [illegible].

Agile : To make agile, [illegible] Vp. 7 § 2.

Agility, [illegible] n., Y. 33 § 3 ; [illegible] n.; [illegible] f. Y. 38 § 2 (B.)

Agitate (disturb), [illegible] cl. 10, Yt. 10 § 111 ; [illegible] Yt. 8 § 8 ; [illegible] cf. [illegible] Y. 32 § 4 ; [illegible] cl. 6 Y. 53 § 8.

Agony, [illegible] m.; [illegible] m., Y. 44 § 14 (B).

Agree, [illegible] cl. 6.

Agreeable, [illegible] Y. 32 § 6 ; [illegible] Yt. 5 § 126 ; [illegible] Y. 34 § 14 ; [illegible] ; [illegible] Yt. 10 § 77 ; [illegible] W. F. 9 § 2 ; [illegible] cf. [illegible] Yt. 24 § 38.

Agreement (contract), [illegible] m.; [illegible] n., Vd. 4 § 3. One who sticks to his agreement, [illegible] Yt. 10 § 104. *Vide* contract.

Agreement (conformity), [illegible] f..

Agriculture, [illegible] f. ; [illegible] f. Vd. 3 § 33; [illegible] (rare) n., Y. 32 § 10.

Agriculturist, [illegible] m., Vd. 3 § 24 ; [illegible] m.

Ague, [illegible] f., Vd. 7 § 57.

Ah, [illegible] *inter.*

Ahriman, [illegible] Pr. Pertaining to Ahriman, [illegible] Vd. 8 § 10. Ahriman-like, [illegible] Y. 43 § 15.

Ahunavar (the mystic and well-known prayer) [illegible] m., Pr.

Ahura : Devoted to the lore of Ahura (Lord), [illegible]. Created by Ahura, [illegible]. Ahura given or created, [illegible] Y. 16 § 5. Ahura-made, [illegible]. Ahurian (*i.e.* pertaining to Ahura), [illegible] ; [illegible].

Aid, *subs.* [illegible] n, Y. 55 § 3 ; [illegible] (Gâth.) n, Y. 29 § 10 ; [illegible] Yt. 18 § 12 ; [illegible] (Gâth) n., Y. 29 § 11. [illegible] n., Y. 11 § 9.

Aid, *v.* [illegible].

Aiding, [illegible].

Ailment, [illegible] n.

Aim (mark), [illegible] n.

Aim (view), [illegible] n., Y. 32 § 8 ; [illegible] m. (B.) ; [illegible] f., Y. 44 § 8 (B.)

Aim at, [illegible] ; [illegible] cl. 6.

Aiming, *Vide* Hitting.

Air (atmosphere), [illegible] , [illegible] m.

Air (aspect) [illegible] m.

Akhtya (the sorcerer), [illegible] Pr. Yt. 5 § 82.

Alack, *Vide* Alas.

Alarm, [illegible] f.; [illegible] m., Yt. 9 § 4.

Alarm : To take alarm, [illegible].

Alas, *inter.* [illegible] , [illegible] Yt. 3 § 14 ; [illegible] Vd. 19 § 46 ; [illegible].

Alborz, the Mount. [illegible] Vd. 19 § 30 ; [illegible] Yt. 10 § 51 ; [illegible] f., Y. 42 § 3.

Alert, [illegible] ; [illegible].

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Alert: Alert readiness, [illegible] f. (M.). Alertness of the ready mind, [illegible] f. (M.)

Alcoholic, [illegible] Vd. 16 § 7; N. 64 (B.)

Alias [illegible].

Alien, [illegible]; [illegible] Y. 45 § 11 (M.)

Alienate, [illegible] Y. 34 § 9.

Align, [illegible].

Alike, [illegible] *pref.*, *e.g.* [illegible]: [illegible]; [illegible]:

Alike, [illegible] *adv.* Vd. 6 § 32.

Aliment, [illegible] n.; [illegible] *e. g.* rich in aliments [illegible] Yt. 5 § 130.

Alive, [illegible] Yt. 22 (2) § 20; [illegible] Vd. 5 § 36.

All, [illegible], [illegible] f., Vd. 16 § 18; Vd. 5 § 19. All and entire, [illegible]. Vd. 6 § 24. All conquering, [illegible] Yt. 15 § 44. All knowing, [illegible] *adj. super* Yt. 1 § 13; [illegible]; [illegible] *adj. super* Y. 32 § 7; [illegible] Vd. 19 § 20; [illegible], [illegible] Gâth. Y. 29 § 6. All over, [illegible] *pref*; *e. g.*, [illegible], leprosy spread all over the body, Vd. 2 § 29. All pervading, [illegible] Yt. 1 § 7; [illegible] *subs.* Yt. 1 § 13. All round. [illegible] *pref.* and *prep*; [illegible] *pref*; *e. g.* [illegible] to go all round Yt. 10 § 85. All-seeing, [illegible] Yt. 1 § 8. All smiting, [illegible] Yt. 15 § 44. All surveying [illegible] Yt. 1 § 8. All wise, [illegible] *adj. super*; [illegible]; [illegible].

Ally (repress), [illegible] cl. 1. Yt. 13 § 85.

Allay (pacify), [illegible] (*rt.* [illegible]) Yt. 13 § 95.

Allege, [illegible] cl. 3; [illegible].

Allegiance, [illegible] f.; [illegible] m. Y 48 § 4;

Alley, [illegible] f. Vd. 2 § 20; [illegible] m. Vd. 14 § 14 (D).

Alleviate, [illegible] (*rt.* [illegible]).

Alliance, [illegible], n. (M.); [illegible] n.; [illegible] f.; [illegible] n.

Allied, [illegible]. Y. 39 § 5. Allied peer, [illegible] m. (M.)

Alligator, [illegible] m. Vd. 18 § 65.

Allocate, Allot, [illegible], [illegible] cl. 1.

Allocation, Allotment, [illegible] n. Vd. 21 § 1.

Allot: One who allots, [illegible].

Allow, [illegible]

Allure, [illegible].

Alluring, [illegible] Yt. 5 § 123; [illegible] Y. 31 § 12 (D.)

Allusion, [illegible] n. Y. 50 § 7 (B.)

Ally, *v.* [illegible].

Ally, *subs.* [illegible] m.; [illegible] m. Y. 49 § 3; [illegible] m. (M.)

Alms, [illegible] Y. 35 § 4; [illegible] f. Y. 60 § 5; [illegible] f. Y. 65 § 11; [illegible] n.

Aloe-wood, [illegible] f. (Haug).

Alone, [illegible] Y. 29 § 8.

Along, [illegible] Yt. 14 § 47;

Aloof, [illegible] *pref.*, [illegible] *pref.*

Also, [illegible] Vd. 6 § 10; [illegible] Yt. 14 § 2.

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Alter, [illegible].

Altercate, [illegible] cl. 6.

Altitude, [illegible] n. Y. 57 § 19; [illegible] f. Y. 10 § 13.

Alvand, Mount, [illegible]. Pr. 2 bases, Yt. 19 § 3.

Always, [illegible] Yt. 8 § 61; [illegible] (Gâth.) Y. 58 § 14, cf. Sk. सदा; [illegible] *pref.* Yt. 5 § 19.

Amalgamate, [illegible] cl. 2; [illegible].

Amaranthine, [illegible].

Amass, [illegible]; [illegible].

Amaze, [illegible] Y. 32 § 4.

Amazement, [illegible] (D.)

Ambassador, [illegible] m. Y. 31 § 2; [illegible] m.; [illegible] m. Y. 48 § 8 (B.)

Ambition, [illegible] m.; [illegible] m. Y. 68 § 13.

Ambitions, [illegible] Yt. 13 § 107; [illegible] Y. 51 § 20.

Ambignity, [illegible] Y. 29 § 5; [illegible] n. Y. 48 § 9.

L. Ambo *pref.*, [illegible].

Ambrosia, (ambrosial food given to the souls of the pious and godly persons in paradise), [illegible]. [illegible] m., lit., the butter of spring, *i.e.*, the best butter, Yt. 22 § 18. (*contra.* [illegible], the food of poisonous stench given to the souls of the wicked and sinful persons, Yt. 22 § 36); [illegible] Yt. 10 § 125.

Ambush, Ambuscade, [illegible] n. Yt. 5 § 41 (J). Lie in ambush, Threaten by an ambush, [illegible] Yt. 13 § 69.

Amelioration, [illegible] n. Y. 65 § 11.

Amen, [illegible].

Amends, [illegible] n.; [illegible] n. Vd. 4 § 3; [illegible] f. ZPG. p. 30.

Amends: To make amends, [illegible]; [illegible] cl. 3.

Amerdâd, [illegible] f. Pr. The seventh archangel presiding over the whole vegetable kingdom and the inseparable companion of Haurvatât.

Ameshâspand (Archangel), [illegible] m.

Amicable, [illegible] Yt. 2 § 6; [illegible] Yt. 16 § 3; [illegible] Yt. 13 § 21.

Amity. [illegible] f. Y. 60 § 5.

Among, Amongst, [illegible], [illegible] Gâth.

Amount, *v.* [illegible] Vd. 2 § 8.

Ample, [illegible] *cf.* Sk. पृथु. Giving ample assistance, [illegible] Yt. 13 § 29. Giving good assistance, [illegible] Yt. 13 § 29; [illegible].

Amplification, [illegible] n.; [illegible] n.

Amplitude, [illegible] n. Y. 8 § 8. *contra.* [illegible]; [illegible] f. Y. 58 § 54.

Amputate, [illegible] Vd. 9 § 48; [illegible] Yt. 10 § 37.

Amusement, [illegible] n. Vd. 3 § 12 (J.)

Amusing, [illegible] Yt. 13 § 40.

Gr. Ana *pref.*, [illegible].

Analogous, [illegible] Vd. 8 § 81.

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Anathematize, [illegible] Vd. 20 § 7; [illegible] Yt. 14 § 34; [illegible] Y. 11 § 1.

Ancient (of long duration), [illegible]; [illegible] Vd. 7 § 57.

Ancient (aged), [illegible].

Ancestor, [illegible] m. Vd. 12 § 9.

And, [illegible]; [illegible] (an inseparable copulative particle and always subjoined to the word to which it belongs).

Andirons, [illegible] n. Y. 62 § 2.

Angel, [illegible] (lit., worthy of adoration).

Anger, *v.* [illegible] Y. 28 § 9. (M.)

Anger, *subs.* [illegible] (*orig.* [illegible]) f. Vd. 19 § 4; [illegible] m. Nyaish 1 § 8; [illegible] m. Keeping anger in one's mind, [illegible] Yt. 10 § 47. Not angered [illegible] Vd. 9 § 39,

Angle, [illegible] m.; [illegible] *cf.* [illegible] (J.); [illegible] m.; [illegible] m. Yt. 5 § 128 (H.)

Angrily, [illegible] Vd. 19 § 4.

Angry; To be angry, [illegible]; [illegible]

Anguish, [illegible] m. Y. 46 § 18.

Animal, [illegible] m.

Animals and men, [illegible] m. Yt. 13 § 12; [illegible] m., Yt. 15 § 16. Animals of five kinds, [illegible] f. Yt. 13 § 10. Animals that live in the waters, [illegible]. Animals that fly in the air (animalculæ), [illegible] *lit.*, animals that live above the land. Winged animals, [illegible] *lit.*, animals that flutter their wings. Animals that bound on the plains, [illegible] *lit.*, animals that wander wild at large. Hoofed animals, [illegible]: Vp. 2 § 1.

Animal: Animal creation, [illegible] *com. gen*; [illegible] m. Yt. 15 § 16. Animal heat, [illegible], [illegible] m. Vd. 7 § 71.

Animate (incite), *v.* [illegible].

Animate, *adj.* [illegible] T. fr. § 123.

Animated, [illegible] (Haug)

Animosity, [illegible], [illegible] n. Y. 44 § 11; [illegible] f.

Ankle, Ankle-bone, [illegible] m. Vd. 6 § 27.; [illegible], [illegible] m. G. Yt. 5 § 64.

Anklet, [illegible] m. Yt. 17 § 10. Adorned with anklets, [illegible] Yt. 17 § 10.

Annex, [illegible].

Annex lengthwise, [illegible] cl. 10 Vd. 9 § 9.

Annihilate, [illegible]; [illegible]; [illegible] cl. 6; [illegible] (rt. [illegible]) Yt. 19 § 68.

Annihilate: To be annihilated, [illegible]; cf. [illegible] Yt. 19 § 80.

Annihilation, Annihilating, [illegible] n. Vd. 21 § 2. [illegible] f. Y. 68 § 8. [illegible] n. Yt. 19 § 44; [illegible] n. Y. 80 § 10; [illegible] n. Yt. 2 § 18;

Announce, [illegible] Y. 1 § 1 (M. & D.)

Announce, [illegible] cl. 3; [illegible] cl. 2; [illegible].

Announcement, [illegible] f. (J.; D.) Vp. 9 § 3; [illegible] n.

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Annoy, ; ; , cl. 9.
Annoyer, m. Y. 9 § 30.
Annoyance, f.; n.
Annual, Annually, Y. 2 § 6.
Annul, ; .
Anomalous, ; .
Anon, Y. 10 § 7 ; Vd. 7 § 2 ; Vd. 2 § 6.
Another, : From one another, Vd. 9 § 8.
Answer (of good beings), *v.* *Vide* Reply.
Answer (of evil beings), *v.*, cl. 1. *contra.* .
Answer, *v.* cf. ; cl. 2. Vd. 5. § 3 ; Yt. 5 § 82.
Answer, *subs.* f. Y. 21 § 4 ; m. Yt. 14 § 28. Who knows the best to give an answer (when questioned), Vd. 18 § 7.
Ant, Vd. 14 § 5.
Ant-hill, n. Vd. 1 § 6 (D.)
Antagoniset, m. Vd. 19 § 46 ; m. Yt. 14 § 51.
Antagonism, m.
Antecedent, .
Ante-demoniac, .
Anterior, ; ; ZPG. p. 7.
Gr. Anti, *pref.*, *pref.*
Anthem, , f.
Anticipative, Yt. 17 § 10 ; . Anticipative understanding, m. Vp. 19 § 1.
Anticipate, ; .
Antipathy, f.; n ; Yt. 15 § 53.
Antique, Y. 9 § 26 (D.)
Anus, n.; m.
Anxiety, n. (J.); (M.) ; m.
Anxious, Vd. 18 § 5.
Anxious ; To make (a person) anxious or greatly concerned, (rt.) Y. 49 § 2.
Any, Any one, , , . For its inflected forms *Vide* my Avesta Grammar.
Anyhow, Vp. 22 § 2.
Anywhere, Vd. 1 § 1.
Apace, ; .
Apart, *adv.* Vd. 15 § 48 ; *pref.*
Apart from, *prep.* Vd. 9 § 11 *cf.* P. ; ZPG. p. 3.
Apartment, m.
Apathetic, Yt. 5 § 93 (B.)
Apex, , n ; f. Yt. 18 § 6
Apiveh (son of Kaikobad), Pr. Yt. 13 § 132.
Aphorism, f.; f.
Gr. Apo., *pref.*, *pref.*
Apollo : Zoroastrian Apollo, m. (D.)
Apology, f. Vd. 5 § 26 (J.)
Apostate, m.
Apostle, m. Y. 32 § 1; m.

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Appal, ; cl. 1.

Appaling, Yt 13 § 20 ; ; .

Appalment, f. Yt. 10 § 23; f.

Apparel, *Vide* Garment.

Apparent, ; Y. 18 § 13 Y. 15 § 13.

Apparentness, n. Yt. 5 § 64.

Apparition, G ; W. Yt. 13 § 104 (H.); m.

Appeal, *v.* cl. 4 ; cl. 1 ; .

Appeal, *subs.* m ; f ; m. Yt. 13 § 43. Inclined to the appeal, Y. 31 § 4.

Appear (seem), cl. 10 Yt. 22 § 7 ; cl. 2, Y. 46 § 3; ; .

Appear (come forth), cl. 3 *cf.* Yt. 13 § 97.

Appearance, f. (rt. to see). Land of good appearance Vd. 1 § 1 ; f. Yt. 22 § 41 ; Yt. 15 § 47 (D.); m ; f. Appearing of the dawn, ... Yt. 22 § 41.

Appearing (visible), Yt. 19 § 34

Appease, ; Yt. 13 § 95 ; .

Appeased, .

Appeasement, n. Y. 66 § 1 ; f.; n.

Appeasing, .

Appelation, n.

Append, .

Appertaining, Y. 39 § 5.

Applaud, cl. 2 ; .

Applause, m. Vp. 22 § 1.

Apple, f. Vd. 22 § 20 *cf.* P. ; .

Applicant, m.

Application, f.; m.

Apply, ; *cf.* Vd. 5 § 25.

Appoint, cl. 3 ; ; .

Appointed, ; ; Yt. 1 § 24.

Appointment, n. Y. 34 § 13.

Apportion, ; .

Apportionment, n. Vd. 21 § 1.

Apposite, .

Appreciate, ; cl. 7 ; .

Apprehend, cl. 4 and 9.

Apprehension (seizing), n; .

Apprehension (anxiety), Yt. 15 § 53 ; m.

Apprise, .

Apprised, .

Approach, *v.* , cl. 1 ; ; ; ; cl. 5 ; cl. 2 ; cl. 4 ; , cl. 1 ; (rare) Y. 34 § 2 ; cl. 1 ; cl. 6.

Approach towards, *v.* cl. 1.

Approach, *subs.* f. Vd. 8 § 4 ; n. Y. 42 § 6.

Approbation, m ; f.

Approbation : To receive with approbation, cl. 6.

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Appropriate, ; *Super.* Y. 68 § 7; *contra.* , .

Approval, f; f.

Approve, cl. 2 (conjugated in the Paras. only); cl. 6 Vp. 5 § 1; .

Apt, ; .

Aquatic, Vp. 2 § 1. Aquatic monster inhabiting the sea Vouru-Kasha, f. Y. 42 § 4.

Aqueduct, Yt. 14 § 39; m. Yt. 8 § 46 (J. and D.)

Aquiesce, .

Arable, Vd. 3 § 24.

Arbalist, , m.

Arbiter, m.

Arbitrament, n. Y. 46 § 16; n. Y. 47 § 6.

Arbitrary, Y. 46 § 4.

Arbitrate, ; .

Arbitrator, m.

Arborial, *gen. sing.*

Arch (bow), n.

Archangel, m.

Archdemon, m.

Archer, m.

Architect, m.

Ardent, Yt. 19 § 58; ; .

Ardently, Yt. 10 § 71.

Ardibehesht (archangel), Pr.

Ardibehesht (the second month of the year), Pr.

Ardibehesht (the third day of every month) Pr.

Ardour, n. Y. 33 § 3; n. *e. g.* Yt. 10 § 71; f. (B.) Y. 8 § 2; n. (D. and B.)

Arduous, Y. 5 § 82.

Arena, f. Yt 19 § 77.

Argentine, , Vd. 7 § 74.

Argument, f. Yt. 13 § 16; n. (J.)

Arid, Vd. 3 § 4; Vd. 9 § 81; .

Aridity, Aridness, n.

Aright, Y. 44 § 1.

Arise (rise up) cl. 5; ; cl. 1 Vd. 7 § 58.

Arise (to be produced), Vd. 7 § 58; Vd. 17 § 3.

Aristocracy, f. (D.)

Arjasp, (The Turanian King), Pr. Yt. 58 § 109.

Arm (limb of the body), ; m. Long-armed, . With thick arms, , f. Y. 5 § 7. With strong arms, Yt. 10 § 25. A string of cowgut of an arm's length, Vd. 14 § 9. Grappling each other by the arm, Yt. 8 § 22.

Arm (A measure of about 36 inches), m. Vd. 7 § 38; The length of an arm, n. Vd.

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7 § 30. Extended arms, a measure of about 72 inches, [illegible] Vd. 9 § 2. The length of extended arms, [illegible] n. Vd. 7 § 34.

Arm : (a stone) flung from the arm, [illegible] adj.

Arm (weapon), [illegible]; [illegible] m. Fortified with arms, [illegible] Yt. 13 § 67, [illegible] Yt. 13 § 37. Best armed, [illegible] Yt. 14 § 1. Well-armed, [illegible] Yt. 15 § 11.

Arm (strengthen), [illegible] cl. 10 Yt. 17 § 2.

Armed, [illegible].

Armstring, [illegible] f. Vd. 14 § 9.

Armour (cuirass), [illegible] n. *e. g.* [illegible] iron-armoured, Yt. 13 § 45 ; [illegible] m. Vd. 14 § 9 ; [illegible] n. Yt. 11 § 2. Armour for the neck and chest, [illegible] n, Vd. 14 § 9. Armour for the legs. [illegible] m. Vd. 14 § 9. Armed with shielding armour, [illegible] Y. 57 § 33 (M.)

Armpit, [illegible] m. Vd. 8 § 48 ; [illegible] m. (D.) (A piece of wood) as high as to reach the armpit, [illegible] Af. G. § 5.

Army, [illegible] m. Yt. 5 § 68 ; [illegible] f. Yt. 5 § 181. With many armies, [illegible] Yt. 10 § 109. Cognisant (of the movement) of the army, [illegible] Yt 10 § 35. Files of the army, [illegible] n. Yt. 14 § 47. Against the serried files of the army, [illegible] Yt. 10 § 8

Army : The front row of the army, [illegible] m. Wide-fronted, [illegible]

Army : Smiting the rows of the army, [illegible] Yt. 10 § 70. Smitten in the lines of the army, [illegible] Yt. 10 § 52.

Arnavâz (a daughter of Jamshed), [illegible] Pr. Yt. 5 § 84.

Aroma [illegible] ; [illegible] m ; [illegible] m.

Around, [illegible], [illegible], [illegible], [illegible], [illegible] (rare).

Arouse, [illegible] ; [illegible] Y. 46 § 14.

Arraignment, [illegible] Yt. 15 § 52.

Arrange, [illegible] cl. 9, Y. 44 § 6 ; [illegible] cl. 10 Yt. 14 § 56 ; [illegible].

Arrangement, [illegible] f. Y. 71 § 4 ; [illegible] n.

Arranging, [illegible].

Array (deck), [illegible].

Array (the lines of an army), [illegible], [illegible] cl. 10, Yt. 10 § 14. In the midst of the arrayed files of the army, [illegible] Yt. 14 § 47.

Arrest (detension), [illegible] n ; [illegible] f.

Arrest (stay), [illegible] ; [illegible] Y. 46 § 4; [illegible] Vd. 7 § 59 ; [illegible] (*rt.* [illegible]) Yt. 13 § 78.

Arrest (seize), [illegible].

Arrest (secure), [illegible].

Arrive, [illegible] cl. 10 Yt. 5 § 65 ; [illegible].

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Arrival, Arriving, [illegible] f; [illegible] f. Yt. 13 § 35; [illegible] n. Y. 42 § 6.

Arrogance, [illegible] f, Y. 32 § 3.

Arrogant, [illegible] Y. 3 § 8.

Arrow, [illegible] f. Y. 57 § 28; [illegible] f. Yt. 10 § 113; [illegible] m. Yt. 10 § 24 *e.g.* an arrow with a horn shaft, [illegible] Yt. 10 § 129; [illegible] m. (rare), *e.g.* the flight of an arrow, [illegible] Yt. 14 § 20; [illegible] m. (rare) Yt. 8 § 6.

Arrow: To force out (an arrow) with a whizzing sound, [illegible], [illegible] G. Yt. 10 § 113.

Art, [illegible] *cf.* [illegible] (J.); [illegible] m; [illegible] f. Y. 10 § 12 (J.)

Artful, [illegible].

Artfulness, [illegible] f; [illegible] n.

Artless, [illegible]; [illegible]; [illegible].

Artlessness, [illegible] f; [illegible] f. See Guilelessness.

Articulate, [illegible] cl. 3; [illegible] cl. 2.

Articulation, [illegible] m; [illegible] n.

Articulation (Joint), [illegible] n. Vd. 6 § 10.

Artifice, [illegible] f.; [illegible] n. Endowed with a thousand artifices, [illegible] Yt. 5 § 34.

Artificer, Artist [illegible] m. Y. 31 § 7; [illegible] m. Y. 44 § 5; [illegible] m. Y. 29 § 2.

Artisan, [illegible] m. Y. 19 § 17.

Arya, [illegible].

Aryan, [illegible]; [illegible]. The Aryan empire, [illegible] Yt. 10 § 13.

As, [illegible] Vd. 9 § 46; [illegible] Vd. 3 § 42; [illegible] Vd. 2 § 31; [illegible] Vd. 5 § 17; [illegible] Yt. 13 § 152.

As before, [illegible] Precisely as before, [illegible] Vd. 6 § 32.

As before, [illegible] (used in compounds) *e.g.* [illegible] Vd. 7 § 47

As long as, [illegible] Vd. 6 § 31.

As many, [illegible] *e. g.*, [illegible] Vd. 8 § 85.

As much, [illegible], 2 bases; [illegible] f. Y 19 § 7. *cf.* [illegible]; [illegible] f. (so much).

As much as, [illegible] Vd. 6 § 29; [illegible] Vd. 9 § 6; [illegible] Even as much as, [illegible] Vd. 6 § 10.

As it were, [illegible] Y. 19 § 11 (M.)

As well, [illegible], [illegible] Gāth.

As well as, [illegible] Y. 11 § 1; Yt. 10 § 18; [illegible] Y. 68 § 1.

Ascend, [illegible] *e.g.* [illegible] Yt. 19 § 50; [illegible]; [illegible]; [illegible] Yt. 19 § 1.

Ascendency, [illegible] f. Victorious ascendency, [illegible] Yt. 57 § 34.

Ascent, [illegible] n. (B.)

Ascertain [illegible]; [illegible] (*rt.* [illegible]) Yt. 10 § 89.

Ascribe, [illegible] cl. 7; [illegible]; [illegible] cl. 2.

Asfandyâr (the most heroic of the sons of King Gushtâsp), [illegible]

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Pr. Yt. 13 § 103. Brother of Asfandyâr, Pr. *cf.* P. گرزم.

Ashes, n. Vd. 5 § 51.

Ashem, Ashem Vohu (the antique prayer), , Pr.

Ashtâd yazata, f; f. (rare).

Aside, Vd. 9 § 11; ; .

Ask, cl. 6.

Ask about, cl. 4.

Ask again, cl. 6.

Ask for, cl. 2 Y. 8 § 17; cl. 4; cl. 4; cl. 6.

Ask earnestly, .

Asked, . One who has asked about the Holy Word, Yt. 5 § 91.

Asking, ; (rare) Not asking .

Asleep, *cf.* Vd. 19 § 20. and Yt. 19 § 39, never asleep.

Asmodeus, Pr.

Aspandârmad (archangel), f.

Aspect, m.; .

Asperity, n; f.

Asperse, .

Asperser, m; m.

Aspersion, m; n.

Aspire, ; cl. 6.

Aspirant, Aspirer, m. Y. 46 § 2.

Aspiration, Vd. 4 § 4; m. Y. 44 § 12 (B.)

Aspiring, 51 § 20.

Ass, ; m. Yt. 42 § 4. She-ass, f.

Assail, Y. 46 § 7. cf. sk. घृष.

Assailant, m. (B.)

Assassin, m. Yt. 5 § 41; m. Yt. 14 § 48.

Assassinate, .

Assault, *subs.* n. Y. 57 § 25.

Assault, *v.* ; .

Assemble, ; ; cl. 1; cl. 2.

Assemblage, m.

Assembler, m. Yt. 10 § 66.

Assembly, m. Gah. 2 § 8; n. Y. 57 § 12; m. Vd. 2 § 21. Assembly ruling, Yt. 14 § 46

Assent, *subs.* f.

Assent, *v.* .

Assenting, .

Assert, ; .

Assertion, n.

Assertive, .

Asseverate, ; .

Asseveration, n.

Assiduity, n, Y. 29 § 2; n. Y. 31 § 9.

Assiduous, Y. 31 § 9; ;

Assidousness, *Vide* Assiduity.

Assign, cl. 7; cl. 2; ; .

Assignment, n. Vd. 21 § 1.

Assist, cl. 1; .

Assistance, n; n. (Gâth) n; Y. 11 § 9. f. Y. 5 § 18; m. Giving ample

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assistance, [illegible] Yt. 13 § 29; Giving good assistance, [illegible] Yt. 13 § 29. Assisting at will, [illegible] Yt. 10 § 60.

Assistant, [illegible] m. Yt. 10 § 116; [illegible] Y. 40 § 3 (D.)

Assisting, [illegible].

Associate, *subs.* [illegible] Y. 52 § 1; [illegible] m; [illegible] Y. 46 § 11

Associate, *v.* [illegible]; [illegible].

Association, [illegible] m. (Jk.); [illegible] n; [illegible] n.

Assuage, [illegible]; [illegible] Yt. 13 § 95.

Assuming (huaghty), [illegible].

Assurance, [illegible] Yt. 19 § 42 (D.)

Assure, [illegible] Vd. 9 § 44 (B.)

Assuredly, [illegible], [illegible] (Gâth); [illegible]; [illegible] (Sk. [illegible]); [illegible] Yt. 1 § 5; [illegible]; [illegible], [illegible] Yt. 5 § 126; [illegible] Vd. 3 § 27. *Super* [illegible] most assuredly; [illegible] Vd. 13 § 22; [illegible] Vd. 8 § 107.

Assuredness, [illegible] n; Y. 33 § 13.

Astir, [illegible]; [illegible]; [illegible].

Astonishment, [illegible] (D.)

Astonishing, [illegible] ZPG. p. 26.

Astound, [illegible] Y. 32 § 4.

Astounding. [illegible] Vd. 18 § 14; [illegible] ZPG. p. 26.

Astray: Go astray, [illegible].

Astute, [illegible] (Jk.)

Astuteness, [illegible] n.

Asunder, [illegible] *pref*; [illegible].

At, [illegible].

At last, [illegible].

At once, [illegible] Y. 19 § 15 (M.)

Atarvakshi (a priestly order), [illegible], [illegible] m. Pr. Vd. 5 § 57.

Athwart, [illegible] *pref.* (used as the first member of a compound), *e. g.* [illegible], [illegible] (Gâth).

Athwyân (Father of King Faridoon) [illegible] Pr. Of the family of Athwyân [illegible] W. F. 2 § 1. A decendant of the family of Athwyân [illegible] Yt. 5 § 33.

Atmosphere, [illegible] n. Vd. 3 § 42; [illegible], [illegible] m.

Atone, [illegible], [illegible] cl. 3; [illegible]; [illegible] Vd. 8 § 107.

Atone for (a crime) thoroughly, [illegible] cl. 1; [illegible] cl. 4 Vd. 4 § 21.

Atoned for, [illegible] Vd. 7 § 51. *Contra.* [illegible]; [illegible] Vd. 3 § 21. *Contra.* [illegible].

Atonement, [illegible] f. Vd. 3 § 88; [illegible] n. Vd. 18 § 36; [illegible] f. Vd. 7 § 53; [illegible] f. Vd. 14 § 2. (An evil deed) that admits of no atonement, [illegible] Vd. 1 § 12.

Atoning, [illegible] Vd. 8 § 107. *Contra.* [illegible].

Atrocious, [illegible]; [illegible]; [illegible].

Attach to, [illegible] cl. 3; [illegible] Vd. 1 § 10; [illegible].

Attached to, [illegible] Vd. 2 § 29; [illegible] Y. 53 § 7. cf. Sk. सक्त; (rt. [illegible] to be attached.) Ardently or strongly attached, [illegible]; *super* [illegible] Yt. 13 § 25; [illegible] Y. 53 § 3.

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Attachment, [illegible] f. Y. 43 § 11; [illegible] n; [illegible] f. Yt. 24 § 10.

Attack, *subs.* [illegible] n. *Vide* Assault.

Attack, *v.* [illegible] *cf.* [illegible] in [illegible]; [illegible]; [illegible] cl. 1 Yt. 14 § 53; [illegible] cl. 5; [illegible] *cf.* [illegible]; [illegible] Yt. 2 § 12.

Attack suddenly or unawares, [illegible] Yt. 13 § 69.

Attacking, [illegible] Yt. 14 § 15. Attacking firmly, [illegible] Yt. 13 § 23.

Attain, [illegible] cl. 1.

Attainment, [illegible] n. Y. 28 § 10 (M.) [illegible] n. Y. 28 § 2; [illegible] n. Y. 62 § 6.

Attempt, *subs.* [illegible] n. Y. 38 § 3.

Attempt, *v.* [illegible]; [illegible]; [illegible].

Attend (follow), [illegible] cl. 1, Yt. 17 § 7.

Attend to, [illegible] cl. 6; [illegible] cl. 5.

Attend (take care) [illegible] Vd. 5 § 14.

Attention, [illegible] n. Y. 45 § 5 (M.); [illegible] m.

Attentive, [illegible] Y. 31 § 3. Attentive perception, [illegible] n. Y. 45 § 5 (M.)

Attenuate, [illegible].

Attenuated, [illegible].

Attest, [illegible].

Attire, *v.* [illegible]; [illegible] Yt. 19 § 56.

Attire, *subs.* *Vide* Garment.

Attract, [illegible].

Attracting, [illegible] Yt. 5 § 127.

Attribute, *subs.* [illegible] n; [illegible] n.

Attribute, *v.* [illegible] cl. 7; [illegible] cl. 2.

Auburn, [illegible].

Audacious, [illegible].

Audaciousness, Audacity [illegible] f; [illegible] m. Audacious insolence [illegible] m. (M.)

Audible, [illegible].

Audience, Auditory, [illegible] m.

Audition, [illegible] n, Yt. 10 § 23.

Auditory. Auditory sense, [illegible] m. (Mithra) whose auditory sense is as powerful as 1000 ears taken together, [illegible].

Audit, *v.* [illegible].

Auditor, [illegible] m.

Aught, [illegible].

Augment, *subs.* [illegible] n; [illegible] n.

Augment, *v.* [illegible]; [illegible]; [illegible]; [illegible].

Augmentation, [illegible] n; [illegible] n. Y. 47 § 6; [illegible] n. Yt. 13 § 92; [illegible] n.

August, [illegible]; [illegible].

Aunt: A paternal or maternal aunt, [illegible] f., Vd. 12 § 15.

Aureate, [illegible].

Aurora, [illegible] n. Vd. 13 § 1; [illegible] f., Yt. 8 § 35.

Auspice, [illegible] n.

Auspicious, [illegible]; [illegible]; [illegible].

Austere, [illegible].

Austral, [illegible].

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Authenticity, .

Author (creator), m.; m.

Authoritative, .

Authority, m. Yt. 8 § 1; m. Y. 7 § 25; n. Misusing one's authority, Y. 49 § 11; (Gâth) Y. 49 § 11; f.

Authority: To exercise authority, cl. 1; *cf.* Sk. शास् ; *cf.* a king; *e. g.* swaying authority, Y. 32 § 2.

Authorize, .

Auto, Gr. *Pref.* ; .

Autocrat, m. Yt. 13 § 18.

Autocracy, n.

Autocratic, .

Auxiliary, *adj.* .

Auxiliary, *subs.* Y. 40 § 3 (D.); m. Yt. 10 § 116.

Avail, *subs.* n., n.

Avail (oneself) of, *v.* .

Avarice, f. Y. 60 § 5; m. Yt 18 § 1.

Avaricious, Y. 65 § 8; .

Avaunt: Say avaunt, Vd. 19 § 7.

Avenge, .

Avenger, m. Y. 43 § 8.

Avenging, Yt. 9 § 18; Yt. 15 § 28. Avenging punishment, f. Y. 30 § 8.

Avenue, f. Vd. 2 § 30; m. (D. and B.)

Aver, ; .

Average, .

Averment, n; n.

Averse, ; .

Aversion, f; n; Vd. 2 § 29 (J. and H.)

Aversion: To have aversion to, .

Avert, .

Avesta commentary, f. Y. 57 § 8.

Avian, (rt. a bird).

Avid, ; .

Avoid, Vp. 15 § 1.

Avouch, Avow, ; .

Avowal, avouchment, n; m.; n.

Await, ; ; cl. 4 Bh. 2 § 6.

Awake, *v. intr.* (redupl. , Rt. To keep awake, Keeping awake Yt. 24 § 41); (*causal*: wake up. Vd. 18 § 23).

Awake, *v. tr.* (*causal*). To be awake, , cl. 4 Vd. 18 § 49; *e. g.* Vd. 13 § 46.

Awake, *adj.* Vd. 13 § 40; Yt. 10 § 7; Yt. 10 § 141; Yt. 10 § 7.

Awaked, Vd. 18 § 16.

Awaken, ; .

Awakening, *subs.* f. Vd. 18 § 16.

Awaking from sleep, .

Award, *v.* ; ; ; .

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Award, *subs.* [illegible] n. Y. 46 § 18; [illegible] n. Y. 47 § 8; [illegible] m.

Awarder, [illegible] m.

Aware, [illegible], [illegible] Y. 28 § 4.

Aware: To be aware of, [illegible] cl. 4. Y. 9 § 21.

Away, [illegible], [illegible], [illegible] *pref. e. g.* [illegible] to go away. *cf.* [illegible] = [illegible] Vd. 7 § 2.

Away from, [illegible].

Awe, *v.* [illegible] cl. 1 Yt. 17 § 12.

Awe, *subs.* [illegible] m. Y. 11 § 4.

Aweful, [illegible].

Awkward, [illegible] ZPG. p. 30.

Awry (perverse), [illegible], [illegible].

Awry (twisted), [illegible]; [illegible] Y. 15 § 50.

Axe, [illegible] m. Vd. 14 § 7.

Axil, Axilla, [illegible] m.

Axiom, [illegible] f.

Axle, [illegible] m. Y. 10 § 136.

Aye (always), [illegible]; [illegible]; [illegible]; [illegible]

B

Babbler, [illegible] m., Vd. 13 § 48.

Babe, Baby, [illegible] *com. gen.*, Vd. 9 § 38.

Babylon, [illegible] m., Yt. 5 § 29.

Bachelor, [illegible] m., Vd. 4 § 47.

Back, *subs.* [illegible] f., Vd. 8 § 51; [illegible] m. On the back of horses, [illegible] Yt. 10 § 11. A horse with a spotted back, [illegible] m., Yt. 8 § 21.

Back, *adv.* [illegible] Yt. 10 § 20; [illegible] *pref.* (rare), *e. g.*, [illegible] to bring back; [illegible] *pref. e.g.*, [illegible] Vd. 2 § 9.

Back, *v.* [illegible] cl. 10, [illegible] cl. 10.

Backbite, [illegible] cl. 2, Y. 44 § 12; [illegible] *cf.* Yt. 10 § 12.

Backbiter, [illegible] m. Y. 10 § 12; [illegible] m.

Backbone, [illegible] f.; [illegible] f. (ZPG. p. 10).

Backslide, [illegible].

Backslider, [illegible] m.; [illegible] m.

Bactria, [illegible] f., Vd. 1 § 6.

Backwards, [illegible], [illegible], [illegible]: *contra.* [illegible] forward.

Bad; [illegible], [illegible], [illegible] *pref. e. g*, [illegible] Vd. 8 § 31. [illegible] *pref.* before hard consonants, [illegible] *pref.* before vowels, semivowels and soft consonants, *e. g.* [illegible], [illegible] &c. Worse, [illegible]. Worst, [illegible]. Exceedingly bad [illegible] Yt. 13 § 105. Bad word, [illegible] n.

Badness, [illegible] n.; [illegible] n.

Badge, [illegible] n.; [illegible] n.

Baffle, [illegible] Y. 33 § 4 (Haug); [illegible] Yt. 4 § 7.

Baffled, [illegible] Y. 53 § 8.

Bake, [illegible] cl. 1.

Balcony, [illegible] m. (D.) A palace with ten thousand balconies, [illegible] Yt. 5 § 101.

Bald, [illegible] Y. 8 § 21 (Sp.; B.)

Bale, (bundle) [illegible] n.

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Bale (calamity) n.; n., Yt. 10 § 110.

Baleful, Yt. 5 § 34.

Balk: To be balked, , *cf.* Yt. 10 § 38.

Ballista, m., Yt. 1 § 14; f., Vd. 14 § 9.

Balm, m.

Bamboo, m., Vd. 9 § 14.

Bamboozle, ; .

Ban (to curse), ; Y. 11 § 1; Y. 49 § 3.

Band (a tie), f. (ZPG. p. 28.)

Band (party), m., Y. 31 § 2 (M.); f.

Band (host), f.; f. (of Daevas) Yt. 11 § 6 (B.)

Bandit, m., Yt 12 § 8.

Bandy-legged, Vd. 7 § 2.

Bane, f., Yt. 10 § 37; n., Yt. 19 § 44.

Baneful, Vd. 19 § 43; ; Yt. 12 § 4.

Banish, cl. 1, ; Y. 44 § 13.

Bank, m.

Banner, m. With uplifted banners, . A banner broad and uplifted, f. *gen. sing*, Yt. 4 § 3. An army with broad banners f. Yt. 1 § 11.

Banneret, m. Yt. 5 § 128.

Banns, f., Y. 19 § 15.

Banquet, n., Yt. 62 § 7.

Banter, *subs*, , n., Yt. 22 § 13 (D.)

Bar (obstruction), f., Yt. 8 § 39.

Bar (obstruct), cl. 2, Y. 32 § 18.

Barbarian, *adj.* Yt. 18 § 2.

Barbarity, m., Yt. 49 § 4; m., Y. 48 § 7.

Barbarous, , Yt. 13 § 136.

Bare, (naked) ; .

Barefaced, Y. 57 § 11.

Barefacedness, m. Y. 29 § 1 (M.); f.

Baresman (the twigs of the pomegranate tree, used in the Yasna and the Vendidad ceremonies), n. With the *Baresman* in hand, . (*Baresman*) of the required measure, Y. 5 § 127. *Baresman* plant, f., Y. 22 § 3. Pertaining to or of the *Baresman*, . One who spreads forth *Baresman* at the religious ceremonies, Yt. 18 § 94.

Bargain, n., Vd. 4 § 3.

Bark, *cf.* Vd. 13 § 29. Not barking, *e. g.*, . Vd. 13 § 29.

Barley, Barleycorn, m. As thick as a barleycorn, Vd. 19 § 19.

Barren (unfruitful) ; Vd. 10 § 18.

Barren, (sterile) Yt. 17 § 57 (B.)

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Barrenness (sterility) n. Yt. 10 § 110 (D).

Barricade, *subs.* m.

Barricade, *v.* cl. 10; cl. 2 Aog. 77;

Barrier (obstruction) f. Yt. 8 § 39.

Barrier (fence) m.

Barter, *subs.* f. Vd. 19 § 26.

Barter, *v.* .

Base, *adj.* ; .

Base, *subs.* m.

Baseness, f. Y. 31 § 20; m., Vd. 2 § 29.

Basin (vessel) n.

Basin: The northern basin of the Tigris (Rangha), m., Yt. 12 § 18. The southern basin of the Tigris (Rangha), m. Yt. 12 § 18.

Basis, m.; n. (H.) *cf.* Yt. 10 § 44.

Bask, cl 10.

Basket, f., Vd. 15 § 43. f. Vd. 15 § 43.

Bastion, m. Vd. 2 § 26 (B.)

Bathe, cl. 4, (this verb shortens its vowel in most of its inflected forms.)

Bathing, f. Vd. 8 § 98. (Water) effective for the bathings (M.), Y 38 § 3.

Battalion, m., *e. g.*, Yt. 5 § 131. With many battalions, Yt. 13 § 37.

Battle m.; m,; f; f. Yt. 10 § 71; n; f. Yt. 13 § 45 (D.). Smiting or conquering in battle, Y. 9 § 20. Victorious battle, *Af. G.* § 16. In battle, Yt. 13 § 31. (The columns of an army) set out for battle, Yt. 10 § 36. (Field) of battle, Yt. 13 § 107.

Battle-array, m., Yt. 14 § 83.

Battle-axe, m.; n., Y. 57 § 31 (Jk.)

Battlement, f. Yt. 10 § 45.

Bawl out: *Vide* Cry out aloud.

Be, Become, cl. 2 (conjugated in the paras. only.); cl. 1; cl. 6 *e. g.*, I will be a faithful praiser to thee, Y. 10 § 9

Be (to exist), cl. 3, *cf.* Sk. स्था ; *e.g.*, Y. 51 § 4 Where is mercy ?

Beach, m.

Beacon (to signal), .

Beam (ray), m., Yt. 8 § 2.

Beam (of a house), m., Vd. 2 § 26 ; m. A house with a thousand beams, n., Vd. 18 § 28.

Beam (to shine), cl. 10.

Beaming, ; Yt. 8 § 2.

Bear, *subs.* m., Aog. 79.

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Bear (in mind), ; Yt. 1 § 29 (J.) ; (*rt.*) Y. 19 § 13.

Bear (endure), .

Bear (carry), cl. 1.

Bear, (as fruits) cl. 1, *e. g.* , . Vd. 3 § 4.

Bear (give birth) *cf.* f., mother ; , cl. 3; cl. 9, Vd. 18 § 30 (of evil beings). Bearing four young ones (as a beaver), Yt. 5 § 129. The power of bearing young ones (as of a she-dog), n. (A she-dog) whose power of bearing young ones is exhausted, Vd. 13 § 50.

Beard, m., Vd. 17 § 2.

Bearer, m., Vd. 2 § 3.

Bearing (carrying), 2 bases, Yt. 13 § 45; ; *e. g.*, shield-bearing, Yt. 13 § 35.

Beast, m. Beast with a full flow of milk, *m. gen. sing*: *Af. G.* § 3. Ferocious beast, Wild beast, m. Yt. 13 §74; m. Vd. 13 § 44. Beast of prey, m. Vd. 13 § 44. Beast which is broken in, Y. 39 § 2.

Beat, cl. 2; cl. 2. Beat off, cl. 2. Beat down, cf. Y. 31 § 18. Beat as with the sole of the foot, cl. 1. Vd. 2 § 31.

Beat (as corn) *e. g.*, beaten corn.

Beating, *subs.* f., Vd. 1 § 2.

Beatitude, f.; n., Y 68 § 2 (D.) ; *e. g.*, Vp. 13 § 1.

Beauteous, Beautiful, Vd. 14 § 14; ; Yt. 22 § 14 ; ; (rare) *e. g.*, *nom. plu.* Yt. 17 § 11 ; —*comp.* , : *super.* ; double *super.* Y. 3 § 5. —; (used as the first member of a compound) *e. g.*, ... Yt. 10 § 30, a house with beautiful women, beatiful of body, with beautiful chariots ; (an inseparable prefix,) *e. g.* beautiful of form, Y. 9 § 16. Very beautiful, f., Vd. 8 § 24. Beautifully arrayed, Yt. 10 § 109. Beautifully formed, , . Beautifully spread Yt. 5 § 102.

Beautify, ; .

Beauty, n., Vd. 5 § 22.

Beaver (animal) , m., Yt. 5 § 129. Garments of the skin of the beaver, Yt. 5 § 129.

Beaver (visor), m., Vd. 14 § 9 (Gr.)

Because, ; Y. 45 § 8; Y. 32 4; Y. 43 § 4.

Become, *e. g.*, this earth became full of flocks, Vd. 2 § 9; cl. 1 Vd. 4 § 1; Vd. 6 § 32;

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Vd. 8 § 31 ; cl. 6, Vd. 2 § 3. Become free, Vd. 9 § 28.

Bed, Bedding m; n., Vd. 18 § 26. Rising quick from bed, Y. 62 § 5. One's own bedding; n., Vd. 6 § 51.

Bedeck, ;

Befall, cl. 1; Vd. 7 § 70.

Befalling, *subs.* f., Yt. 1 § 24.

Befit, cl. 1, Vd. 18 § 16; cl. 1, Yt. 19 § 64.

Befool, ;

Befooling, *subs.* m., Y. 30 § 6.

Before, *prep.* *e.g.*, before the sky, Y. 19 § 1; *e.g.*, before the winter, Vd. 2 § 24. *pref.*, *e.g*, before death, Vd. 8 § 31; Vd. 7 § 31.

Before, *adv.* *e. g.*, larger than it was before, Vd. 2 § 11; exactly as before, Vd. 6 § 32.

Before (in front of), Yt. 5 § 98.

Before, (near), Y. 68 § 21; (Gath.) Y. 33 § 7.

Beforehand, Y. 29 § 4: *contra.* hereafter.

Befriend, cl. 9; Yt. 4 § 1.

Befriended, ; Yt. 70 § 4.

Beg, cl. 4; cl. 1 Yt. 5 § 130. Begging, Y. 5 § 19. Not begging, Yt. 8 § 49.

Begem, ;

Beget, cl. 3; cl. 3.

Begetter, m. Y. 44 § 3.

Begetting, *subs.* m.

Beggar, m. Vd. 3 § 29.

Beggary, m.; n.

Beginning, *subs.* m.

Beginning, *adj.* Yt. 14 § 20.

Begird, .

Begirt, .

Beguile, *Vide* Deceive.

Behave, cl. 4.

Behaviour, n., Vd. 19 § 29; n., Vp. 22 § 2.

Behind, *prep.* *e. g.*, at the back of his skull, Vd. 8 § 42; Yt. 5 § 37; *e. g.*, behind him, Yt. 19 § 47.

Behind, *adv.* ; ; Yt. 10 § 127; *pref. e.g.*, following behind, Yt. 15 § 45.

Behold, cl. 1; cl. 3.

Behove, cl. 1; cl. 1.

Being, *subs.* f. Vp. 10 § 2 (B.).

Being, *pres. pt.* Vide Existing.

Bejewel, ;

Belabour, cl. 2.

Belch, cf. , Y. 9 § 30.

Belfrey, f., Yt. 10 § 45.

Belie, cl. 6.

Belied, .

Belief, m.; f.; f. A man of different belief, Vd. 15 § 2.

Believe, cl. 1, *cf.* P. گرویدن; *causal* *e. g.*, I may make all the living believers, Y. 31 § 3.

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Believer; A false believer, [illegible] m. Y. 53 § 9.

Believing, *adj.* [illegible] Yt. 10 § 9.

Bell, [illegible] n. Vd. 14 § 11 (J.)

Belle, [illegible] f. ZPG. p. 5.

Bellows, [illegible] m., Vd. 41 § 7; [illegible] Vd. 14 § 7 (D).

Belly, [illegible] n.; [illegible] f., Y. 11 § 1; Going on the belly (as snakes), [illegible] Vd. 14 § 5.

Belonging to, [illegible]; [illegible]; [illegible]; [illegible]; [illegible].

Beloved, *adj.* [illegible]; [illegible]; [illegible]; [illegible]; [illegible]—*super.* [illegible] Y. 49 § 8. *cf.* Sk. [illegible]—; [illegible] Y. 44 § 7 [illegible]; [illegible]. Well-beloved, greatly beloved, [illegible] Yt. 14 § 13, [illegible] Yt. 5 § 130, [illegible] Yt. 19 § 42.

Beloved, *subs.* [illegible] f. Yt. 5 § 34; [illegible] f. Vd. 3 § 25.

Below, *prep.* [illegible]; [illegible]; [illegible] *pref.*

Below, *adv.* [illegible] (Gāth), Y. 44 § 4.

Belt, [illegible] f., Vd. 14 § 9.

Belying, *subs.* [illegible] f.

Bemoan, [illegible] cl. 6; [illegible] cl. 1; [illegible].

Bemoaning, adj. [illegible] Vd. 13 § 9: *comp.* [illegible] Vd. 13 § 8, *cf.* P. [illegible].

Bend, *v.tr.* [illegible]; [illegible]; [illegible].

Bend, *v. intr.* [illegible]; [illegible].

Bending, *adj.* [illegible] *cf.* [illegible] Y. 9 § 16. Bending backwards, [illegible] (D.) Yt. 15 § 45.

Beneath, *prep.* [illegible] Vd. 8 § 69; [illegible] *pref.*

Benediction, [illegible] f.; [illegible] n.; [illegible] m; [illegible] Y. 62 § 10; [illegible] f. *e. g.* [illegible] Y. 65 § 9. Pious benediction, [illegible] Yt. 16 § 3.

Benefactor, [illegible] m. Benefactors of mankind, [illegible] *nom. pl.*

Benefactress, [illegible] f.

Beneficence, [illegible] n. Y. 55 § 3; [illegible] f. Vp. 21 § 3.

Beneficent, [illegible] Yt. 1 § 15; [illegible] m., [illegible] f. Vd. 19 § 37. [illegible] Y. 51 § 21; [illegible]. Most beneficent, [illegible] Y. 33 § 11. Beneficent Lord [illegible] Yt. 29 § 2.

Benefit, *subs.* [illegible] m.; [illegible] n. Y. 7 § 24; [illegible] n. Vp. 11 § 13; [illegible] f. Y. 53 § 6. Benefit derived by invocation, [illegible] m. Yt. 24 § 8.

Benefit, *v.* [illegible] (*rt.* [illegible]) Yt. 13 § 129; [illegible] (rare) *cf.* [illegible] for benefiting, Y. 49 § 3.

Benefiting, [illegible] Yt. 13 § 30.

Benevolence, [illegible] f. Y. 49 § 1; [illegible] f. Vp. 21 § 3.

Benevolent, [illegible]; [illegible] ZPG. p. 28.

Benign, Benignant, [illegible] Y. 46 § 9; [illegible] Y. 28 § 9.

Bent (disposition). [illegible] n. *cf.* [illegible] Vd. 13 § 47.

Benumb, [illegible] cl. 10, Yt. 10 § 48.

Benzoin, [illegible] m.

Bereave, [illegible] cl. 4 Y. 11 § 5; [illegible] Y. 46 § 4; [illegible] cl. 1 Vd. 5 § 35.

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Beseech, [illegible] cl. 4; [illegible] cl. 1 Y. 65 § 11.

Beseecher, [illegible] m.

Beset, [illegible]. Beset on all sides, [illegible] Y. 11 § 7.

Beside, [illegible]; [illegible] *pref.*

Besides, [illegible] Vd. 2 § 1.

Besiege, [illegible] Y. 11 § 7.

Besmear, [illegible]; [illegible] cl. 4.

Bespangle, [illegible].

Bespangling, *subs.* [illegible] n; [illegible] n.

Besprinkle, [illegible] cl. 6; [illegible] Vd. 7 § 29.

Best, [illegible]: double *super.* [illegible] very best, Yt. 3 § 5.

Bestep, [illegible] *cf.* [illegible] Yt. 10 § 95.

Bestir, [illegible] Y. 10 § 8.

Bestow, *Vide* Give.

Bestowed, [illegible] Yt. 16 § 1. Bestowed by God, [illegible] Yt. 8 § 35.

Bestower, [illegible] m.; [illegible] m; [illegible] f.; [illegible] (used in compound forms), *e. g.*, [illegible] bestower of good things, Vd. 19 § 17.

Bestowing, *subs.* [illegible] f. Y. 65 § 11.

Bestowing, *adj* [illegible] (when used as the second member of a compound) *Vide* Giving. Bestowing gifts, [illegible] Yt. 5 § 8.

Bestrew [illegible] cl. 9.

Bestride, [illegible] *cf.* [illegible] Y. 11 § 2. (Jk.)

Betake (oneself) [illegible] cf. [illegible] Vd. 3 § 29.

Betimes [illegible] Y. 11 § 1.

Betrothed, [illegible]: *contra.* [illegible] Vd. 15 § 9.

Better [illegible] m. *nom. sing*, Y.31 § 2; [illegible] m. *nom. sing*, Y. 30 § 3; [illegible] (G. [illegible]) Vd. 5 § 21; [illegible] f.

Betterment, [illegible] n. Y. 65 § 11.

Between, [illegible] (Gâth), [illegible] *prep.* and *pref.*

Beverage, [illegible] f. Vd. 14 § 17.

Bewail, [illegible] cl. 1.

Bewilder, [illegible] cl. 3 *cf.* [illegible] Y. 32 § 4.

Bewitch, [illegible] Yt. 14 § 35.

Bewitchery, Bewitchment, [illegible] n.

Bewitching, *adj.* [illegible] Y. 9 § 32.

Beyond, [illegible], [illegible] *pref.*

Bid, [illegible].

Big, [illegible], *e.g.*, [illegible] these big clouds (*i. e.* full of water) Yt. 14 § 41; [illegible], [illegible], [illegible], Sk. स्थूल (used) as the first member of a compound) *e. g.*, [illegible] a camel with big humps, Yt. 14 § 12; *comp.* [illegible] bigger, *e. g.* [illegible] bigger than the size of a horse, Yt. 8 § 5: *superl.* [illegible] biggest, enormous, *e. g.*, [illegible] *acc. sing.*, Yt. 17 § 59, the worst (lit. enormous) deed. Big with young, [illegible] Vd. 15 § 5.

Bigamist, [illegible] m. ZPG. p. 5

Bile, [illegible] m. ZPG. p. 10.

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Billow, m. Yt. 19 § 67, *cf.* Sk. ऊर्मि, ऊर्मिका .

Bind, , , cl. 10; ; cl. 1; cl. 10: cl. 1 (rare) *e.g.* Yt. 4 § 5. Bind together, cl. 10. Bind the hands from behind, Yt. 10 § 48.

Biped, *adj.*

Bird, m.; , , m. Birds having divine characteristics, or Birds bringing good omen, Y. 10 § 11; Corpse-eating birds, . The flight of birds, Y. 42 § 6. Any dead matter that has been brought by birds, Vd 5 § 3.

Birth (lineage), n.; n: Yt. 13 § 87.

Birth, m. Low birth n. *contra.* Yt. 13 § 141.

Birth. To give birth to, cl. 1 Vd. 5 § 45; Vd. 15 § 21 (Sp., H., D.); , , (mostly conjugated in the passive voice.); cl. 1 *e. g.*; a female that gives birth to ; a mother, Vd. 19 § 6. To be near the time of giving birth, Vd. 15 § 20 (D.)

Biscuit, Vd. 16 § 7 (D.)

Bisulcate, Vp. 1 § 1

Bit (piece) m. Vd. 8 § 85; f.

Bitch, f.

Bite, ; ; cl. 2; ; ; (A bone) that cannot be bit, Vd. 15 § 3.

Biting *adj.*, (*rt.*) *e. g.*, ... Yt. 14 § 11.

Bitter (severe) .

Black, Yt. 8 § 21; (D.) Yt. 8 § 58.

Black art n.; (?) Vd. 1 § 14; One who practises the black art, m. Y. 9 § 18.

Blade, m. (D ; J.) *cf.* Yt. 14 § 27.

Blame, Yt. 17 § 59.

Bland, Vd. 13 § 48. (J.)

Blandish, *cf.* Vd. 13 § 48

Blanket, m; n., (J.) Yt. 15 § 2.

Blasphemous, Yt. 19 § 87 (B.)

Blasphemy, n. Yt. 19 § 47 (B.)

Blaze, *v.* ; cl. 10, Yt. 19 § 59.

Blaze, *subs.* n.; m.

Blazing, *adj.* Yt. 10 § 127 ; . With blazing fire, Vd. 9 § 56.

Blazing fire, m. Y. 62 § 3.

Bleak, Vd. 2 § 5.

Bleating, Vd. 2 § 24 (B.)

Blend, *cf.* Yt. 5 § 49

Blend together (as a good thing with a bad one), Vd. 18 § 62.

Bless, cl. 9, Vd. 18 § 26 ; cl. 10, Vd. 7 § 52.

Blessed, ; ; ; ZPG. p. 23. Fully blessed, Yt. 5 § 130. Blessed gift, f. (M.)

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Blessedness, [illegible] f.; [illegible] n. Y. 30 § 11; [illegible] m. Y. 53 § 1. Long life state of blessedness, [illegible] Vp. 18 § 2.

Blessing, [illegible] f.; [illegible] f.; [illegible] n; [illegible] m.; [illegible] Y. 15 § 1; [illegible] *e. g.*, [illegible] *nom. pl.* Y. 65 § 9. Full of blessing. [illegible] Y. 28 § 0 [illegible] Y. 51 § 15. Speaking words of blessing, [illegible] Y. 11 § 1. Speaking most words of blessing, [illegible] Yt. 11 § 3.

Blind, *adj.* [illegible] Yt. 5 § 93.

Blind, *v.* [illegible].

Blind : To be blind, [illegible]; [illegible]. One who is blind to the moral precepts of Zoroastrianism, [illegible] Y. 44 § 20. A disciple of the *Kavi* or the *Kavi* party, [illegible] Y. 32 § 15 (M.)

Bliss, [illegible] n; [illegible] m. (D.) All-blissful, [illegible] Y. 9 § 19. Bliss-bestower [illegible] Yt. 10 § 65 (D.)

Blockhead, [illegible] Y. 10 § 15.

Blood, [illegible], [illegible] m.; [illegible] f. A woman who has an issue of blood, [illegible]. A wound that causes the blood to flow, [illegible] Vd. 4 § 34. Blood relation, [illegible] *com. gen.* *e. g.*, [illegible] among the blood relations and descendants, Y. 46 § 12.

Blood (descent), [illegible] m. Of the same blood, [illegible].

Blood (of a dead person), [illegible] f. (H., D.) Vd. 7 § 13.

Bloodshed, [illegible] f. Vd. 1 § 6 (D.); [illegible] n. Yt. 13 § 23 (B)

Blood-stained [illegible] Yt. 10 § 38.

Blood-thirsty, [illegible] Y. 48 § 11; [illegible] Y. 9 § 30.

Bloody, [illegible] Y. 9 § 30; [illegible].

Bloom, *v*; [illegible], [illegible] cl. 4.

Blossom, *subs.* [illegible] m. Y. 10 § 5 (J.)

Blot (stain), [illegible] f.

Blot out, [illegible] cl. 6; [illegible] cl. 3. Yt. 8 § 43;

Blow, *subs.* [illegible], [illegible] f.; [illegible] f. Vd. 1 § 2; [illegible] m. Yt. 10 § 69; [illegible] m. Yt. 10 § 52; [illegible] m. Vd. 4 § 17. Hurtful blow, [illegible] n. Vd. 4 § 17. Blow that separates the soul from the body, [illegible] Vd. 5 § 37.

Blow, *v. intr.*, [illegible] cl. 2, Yt. 13 § 14; [illegible] Yt. 13 § 46. Blow furiously (as wind), [illegible] cl. 1, Vd. 8 § 4. Blow at once together, [illegible] cl. 2 Yt. 10 § 41. Blow all around, [illegible] *e. g.*, [illegible] Strong winds blow all around, Yt. 8 § 8. Blowing behind (as wind), [illegible] *e. g.*, [illegible] .... [illegible] *Siroza* 1 § 22.

Blow, *v. tr.* [illegible], [illegible] cl. 2, Yt. 8 § 40.

Blow out (fire) [illegible] (*rt.* [illegible]) Vd. 5 § 37.

Blûdgeon, [illegible] f.; [illegible] m; [illegible] f.

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Bludgeon-bearer, m.

Blunder, *subs.* f. (Haug).

Boar, m. Yt. 10 § 70.

Bodily, .

Body, , , , f.; f. Begotten of one's own body, . Beautiful body, Yt. 14 § 15. Beautiful of body, *e. g.*; in the shape of a maiden beautiful of body, Yt. 22 § 9. Dead body, . Limb of the body, m. Yt. 14 § 56. Subjecting one's body to Druj, : *contra.* subjecting one's body to Māthra (*i. e.*, the Holy Word). Of the size of the body, As large as the body, Vd. 18 § 29. Vigour of the entire body, Y. 9 § 17.

Boil up, cl. 1 Yt. 5 § 4; .

Boiler, f. Vd. 8 § 74.

Boiling, *adj.* *e. g.*, boiling waters, Vd. 4 § 46; ZPG. p. 16.

Bold, ; ; Boldest, .

Bold: To be bold, .

Bond, *Vide* Captivity.

Bonds, *Vide* Fetters. To put in bonds, cl. 10. In bonds, .

Bondsman, m. Vd. 9 § 38 (B); m. Y. 33 § 3 (Haug).

Bone, , , , , , , . Breaking the bone, Vd. 4 § 37. The Demon who breaks the bones of men, Vd. 4 § 49.

Book, A religious or holy book, m. (Nask). Teaching the Nask, *i. e.*, imparting religious knowledge .

Boon, n; m. Boon-bringing, .

Boot, n. Yt. 5 § 64.

Booty, f. Vd. 1 § 6 (D.)

Border (boundary), n. Yt. 15 § 31; m.

Border(fringe), m. *e. g.* (a cushion) beautifully fringed, Yt. 5 § 102.

Bore, *v.* , cl. 6 Vd. 2 § 10; .

Born: To be born, , , (mostly conjugated in the passive voice); cl. 1, Vd. 15 § 21 (Sp.; H.); cl. 5 *e. g.* if a child be born (Sp.; H.) Vd. 16 § 7.

Born, : *contra.* unborn. Nobly born, , Yt. 5 § 127. Born of pious parents, (D.). Born from the same womb, Yt. 14 § 46. Born later on, Yt. 13 § 127. Born at any time, Y. 39 § 2. Born at whatever place, Y. 39 § 2 (M.)

Borough, f. Master of a borough m. Wife of the lord of a borough, Vd. 7 § 42. Making the borough desolate, Yt. 10 § 75. Pertaining to the

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borough, [illegible] Yt. 13 § 21. Fit for the borough, [illegible] Yt. 13 § 151.

Bosom (depth), [illegible] m. Vd. 2 § 23.

Bosom (breast), [illegible] m. *cf.* [illegible] Yt. 15 § 54. High-bosomed, [illegible] Yt. 22 § 9.

Both, [illegible] ; [illegible] (L. Ambo; SK. उभ) used in the dual only; *e. g.*, [illegible] Y. 35 § 38, [illegible] Y. 41 § 2; [illegible] (=[illegible] from [illegible]) *e. g.*, [illegible], both riches and welfare Yt. 5 § 26.

Bottom, [illegible] m. Vd. 19 § 47.

Bough, [illegible] m. Y. 10 § 5; [illegible] *cf.* [illegible] Y. 9 § 16.

Bound, *subs.* [illegible] m.

Bound (tied), [illegible].

Bound (obliged), [illegible] Vd. 15 § 10 (B.) Bounden duty, [illegible] n. Vd. 4 § 1. A person to whom a bounden duty is to be performed, [illegible] Vd. 4 § 1. A person who has to discharge a bounden duty, [illegible] m. Vd. 4 § 1.

Boundary, [illegible] n. Yt. 10 § 104; [illegible] m.; [illegible] m. Vd. 4 § 53 (B.)

Boundless, [illegible]; [illegible].

Bounding against, [illegible] Yt. 10 § 132.

Bounteous, [illegible] ; [illegible] ; [illegible] (D.)

Bountiful, [illegible] Yt. 1 § 8; [illegible] : *comp.* [illegible] more bountiful; *superl.* [illegible], [illegible] most bountiful. The Bountiful Immortals, [illegible], the Ameshâspends, *i. e.*, the Archangels. The bountiful spirit, [illegible] : *contra.* [illegible]. Creation of the Bountiful Spirit, [illegible] Vd. 13 § 1 : *contra.* [illegible] creation of the Evil Spirit. Vd. 13 § 5. Bountiful (to a person) for his righteousness, [illegible] Y. 28 § 6. Bountiful grace, [illegible] f. Y. 29 § 11 (M.)

Bounty, [illegible] f.

Bovine [illegible] ; [illegible] Vd. 5 § 52.

Bow, *v.* [illegible] ; [illegible].

Bow (instrument for shooting arrows with), [illegible], [illegible], [illegible] n. Yt. 10 § 39; [illegible] f. (rare). Yt. 10 § 128.

Bow (stooping), [illegible] n ; [illegible] n. (rare). We bow down(our heads) [illegible] Y. 38 § 4.

Bowels, [illegible] n. Yt. 13 § 11 (D.) ; [illegible] f. Vd. 18 § 70 (D.) The lower orifice of the bowels, [illegible] m. Vd. 3 § 14.

Bowl, *subs.* [illegible] n.; [illegible] n. N. 64; [illegible] f. Vd. 14 § 8.

Bow-string, [illegible] f. Yt. 10 § 113. *e. g.* [illegible] (arrow) shot from the bow-string. Bow-string of cow gut, [illegible] Yt. 10 § 128.

Boy, [illegible] m.

Boy (servant), [illegible] m. (B.)

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Bracelet, m; m. Adorned with bracelets, Yt. 17 § 10. Wearing bracelets, Yt. 19 § 42.

Braid, m. ZPG. p. 6.

Braided, Y. 9 § 10.

Brains, m. Yt. 10 § 72; (Sk. मस्त, मस्तक— the head).

Branch (of a tree), m; f; m. Yt. 10 § 5; m. (Haoma) with bending or flexible branches, Y. 9 § 16. Three branches, . Five branches, . Nine branches, .

Branching-off, *subs.* f. *e. g.* the branching-off of the highways, Y. 42 § 1. Branching-off (as of mountains) Yt. 19 § 8 (D.)

Brand (mark), *subs.* n.

Brand (stigma) m. e. *g.* stamped with brands of terror Yt. 8 § 21.

Brand (burning piece of wood), m. Fire-brand, Vd. 8 § 81.

Brandish, ; *cf.* Yt. 13 § 72.

Brass, Vd. 8 § 86 ; Yt. 13 § 96.

Brave, *adj.* , —; *comp.* : *superl.* , , —; ; .

Brave, *v.* .

Bravery, Y. 62 § 4.

Bravo, Vp. 18 § 7.

Brawl, *subs.* f. Yt. 11 § 15 (B.)

Brazenness, m. Y. 29 § 1 (M.)

Breach, m. Vd. 8 § 10.

Breach of trust, m. Vd. 3 § 41.

Breach: To make a breach, cl. 6, Vd. 8 § 10.

Bread, (H.). Pah. . Vd. 16 § 7. Sacred bread, n.

Breadth, n. Y. 19 § 7.

Breadthways, (an inseparable prefix) *e. g.*, to stretch breadthways, Vd. 2 § 10.

Break, cl. 2 *e. g.*, break not the contract Yt. 10 § 2.

Break down, cl. 10 Y. 57 § 10; cl. 10; cl. 10; (Gāth); cl. 6; ; cl. 10; Yt. 10 § 18.

Break (a treaty), cl. 1. N. 54.

Breaking asunder, *subs.* f. Yt. 8 § 51.

Breaking down, *pres. pt.* Yt. 13 § 33 ; , (used as the second member of a compound), *e. g.* , breaking down malice; breaking down the enemy.

Breast, *subs.* n. Wide-breasted. .

Breast (nipple), m.

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Breast-plate, m. Vd. 14 § 9; n. Yt. 11 § 2

Breath (of wind), m.

Breath: To be out of breath, cl. 6

Breathe, cl. 2;

Breathing, *subs.* f. ZPG p. 8.

Breeches, n. Vd. 8 § 24.

Breed, *subs.* n.; m. *cf* Yt. 5 § 13.

Breed (procreate),

Breeze, m.; f. ZPG. p. 21.

Breezy, *e. g.* breezy dawn Yt. 5 § 12.

Bribe, ; Bribe-receiver, m.

Brick, , , (rare) m. As large or thick as a brick, . Brick made of clay m. Vd. 8 § 10.

Bridge, , f.; m. Vd. 19 § 30 *cf.* Sk. सेतु. The Chinvat Bridge, *i. e.* the Judge's bridge, or the bridge where the souls of the virtuous and wicked receive divine rewards and punishments. It is otherwise called the 'punishing, bridge' or 'the bridge of the gatherer' The two dogs that guard the Chinvat Bridge, . A small bridge, m. Vd. 18 § 74. To throw a bridge across a steam, a rivulet, or a ditch cl. 10 Vd. 18 § 74.

Bridge (of the nose), m. ZPG. p. 8.

Bridle, *subs.* f. Yt. 5 § 11; m. Yt. 14 § 9 (Jk.)

Bridle, *v.* . One who bridles (as a horse), m. Y. 11 § 2.

Bridled, .

Brigand, m. Y. 9 § 21; m. Yt. 11 § 6; N. 53 (B.); m. Yt. 6 § 4. The brigand who works destruction; .... Yt. 13 § 136. A brigand of a strong clique or party, Yt. 11 § 5.

Brigandage, n.; f. N. 53 (D.)

Bright, ; ; ; f.; ; Yt. 13 § 44; Y. 31 § 13.

Brighten up, ; cl. 10 Yt 19 § 48.

Brightness, m. Yt. 5 § 11; n. The brightness of the sun, Yt. 6 § 1.

Brilliancy, n.; m. *Vide* Lustre.

Brilliant, ; f.; Yt. 13 § 3; Yt. 23 § 6. ; ; ; ; Y. 9 § 19; Yt. 6 § 1; ; *Vide* Shining. Very brilliant, f. Vd. 3 § 24. Most brilliant, Yt. 5 § 45., . Brilliant offspring, m. Brilliant garment. Yt. 13 § 45, Brilliant religious lore, n. Yt. 19 § 53.

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Brim, *subs.* m. Brimming with waters (as lakes) Y. 42 § 2.

Brimstone, f. Vd. 9 § 32: m. Vd. 4 § 54 (D.) Brimstoned water, Vd. 4 § 54. (D.).

Bring, cl. 1; cl. 1 Yt. 9 § 18; cl. 1; Vd 8 § 81;; Vd. 2 § 25; Vd. 15 § 14.

Bring about, cl. 5.

Bring back, cl. 1 Vd. 4 § 1; cl. 1 Vd. 5 § 41.

Bring down, cl. 1 Yt. 19 § 44; cl. 1 Yt. 10 § 23.

Bring forth (give birth to), .

Bring out, cl. 1.

Bring to, cl. 1 Vd. 18 § 19; Yt. 14 § 55; Vd. 9 § 11.

Bring together, cl. 1 Yt. 10 § 32.

Bring up, cl. 1 Vd. 14 § 16.

Bring into the presence of a superior, Vp. 3 §§ 1-5.

Bringing, 2 bases Yt. 13 § 45.

Bringing near, .

Bringing together, *subs.* n; n. Vd. 19 § 44.

Brink, m.

Brisk, ; ; Y. 62 § 4. *Vide* Active.

Briskness, n.

Bristle, *subs.* *cf.* Yt. 14 § 15 (G.)

Broad, ; ; Vd. 14 § 7. (Vayu) of the broad spear, Yt. 15 § 48.

Broaden *v. inter* .

Broaden, *v. tr.* .

Broken (crushed), Y. 30 § 10. Fit to be broken down, Yt. 13 § 105.

Brood (of evil creation), n; m. Of the brood of the snake, . Of the brood of the Daevas, . Of the brood of the two-legged (of evil beings), . Of the brood of the wolf, . An alligator with its thousand-fold brood, Vd. 18 § 65.

Brook, Brooklet, m. Vd. 14 § 12.

Brook, *v.* cl. 1.

Broom, n. (D.) Vd. 14 § 7.

Brother, m. Having many brothers, Yt. 15 § 35. Brother's son, m, (W.) m. Vd. 12 § 13. Brother's daughter, f, (W.) f. Vd. 12 § 13. Brother and sister, Yt. 10 § 116. Like a brother, 2 bases, Yt. 24 § 36. Brother born from the same womb, Yt. 14 § 46.

Brotherhood, Brotherliness, n. Yt. 4 § 7.

Brought, . Of the food brought to him, Yt. 22 § 18. Any dead matter

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that has been brought by flies, ... Brought by birds, . Brought by winds, . Brought by a wolf, . Brought by a dog, Vd. 5 § 3.

Brought out, : *contra.* .

Brow *subs.* m. Yt. 10 § 143.

Brown, Vd. 22 § 4 (D.).

Bruise, *subs.* m. Vd. 5 § 59; m. Yt. 10 § 69; f. Y. 53 § 8 (D.)

Bruise, *v.* cl. 10 Yt. 1 § 28.

Brush, *v.* cl. 1.

Brutal, ; Yt. 8 § 36.

Brutality, m. Y. 49 § 4; Y. 48 § 7.

Bubble, ; Yt. 8 § 31.

Buck (goat), m. Yt. 14 § 25.

Buckle, m. Yt. 10 § 125.

Buckler, m.

Bud, *subs.* m. Y. 10 § 5 (J.).

Build, cl. 1; cl. 1; .

Building, *subs.* n. Vd. 6 § 50.

Built up, .

Bulge(knob), m: *cf* Yt. 10 § 96.

Bulged forward, : *contra.* .

Bulk, n; n.

Bulky, ; .

Bull, ; (The moon) which keeps in it the seed of the bull, . The bounteous bull, Vd. 21 § 1. Urine of the bull, n; The bull walking under his burden, (D.), . Yt. 17 § 55.

Bulwark, n. Y. 11 § 2; m. Yt. 13 § 71.

Burden, n. Vd. 14 § 2; f. Vd. 3 § 27. Burden bearing (as a camel), Yt. 14 § 11 Yt. 17 § 13.

Burial, n. Vd. 1 § 12.

Burial-ground, m.

Burier (of dead bodies) m. Y. 65 § 8.

Burn, , cl. 1; Vd. 15 § 4. ; ; .

Burn up, cl. 1 Vd. 5 § 9.

Burning (ardent) Y. 51 § 20.

Burning of the corpse, *subs.* n. Vd. 1 § 16.

Burning: Burning wrath, m. Y. 46 § 8 (M.), Burning wood, m. Burning filth or impure matter Vd. 8 § 82.

Burrow, m. One who spits in the boroughs of noxious creatures, m. Yt. 15 § 47. One who digs out (and fills up) the burrows (of noxious creatures) m. Yt. 15 § 47.

Bury, cl. 1 & 2.

Burying (of corpses), n. Vd. 1 § 12.

Bush, f. Vd. 16 § 2.

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Business, m.; n; m. Vd. 19 § 41; n. Business regulation (M.) n. Y. 43 § 13.

Busy, ; .

But, *conj.* ; ;

Butter, m. The butter of spring, or Ambrosial food, . Yt. 22 § 18.

Buttock (hip). Vd. 3 § 14. f. P. A bone as large as a buttock, ... Vd. 6 § 20.

Buttress, m. *cf.* Yt. 19 § 5.

Buzzing. *Vide* Droning.

By. *prep*, ; (rare); ; *pref.*

By-spoken, Y. 59 § 32 (M.)

C

Cabal (clique), n. Yt. 11 § 5.

Cadaverous, Yt. 18 § 2.

Cadence, n.

Calamitous, ; Yt. 22 § 17. .

Calamity, n; Yt. 10 § 110; n. Y. 8 § 8.

Calculate, .

Caldron, Cauldron, f. Vd. 8 § 92.

Calf (of the leg), m. Vd. 8 § 63. Having strong legs (*lit.* calves), Yt. 17 § 22.

Call (invite), cl. 1 Vd. 18 § 18; Y. 1 § 1. Call a meeting Vd. 2 § 21.

Call (to name), ; .

Call (summons), f. *cf.* Y. 50 § 1 (B.)

Call on (for assistance), , , cl. 4 (The radical vowel is shortened in inflected forms); cl. 2 Y. 13 § 1; cl. 1. (conjugated only in the atm.) One who calls for assistance, m.

Callous, .

Calm, *v. tr.* ; (*rt.*) Yt. 13 § 95; .

Calm, *v. intr.* .

Calm, *adj.* ; .

Calmness, n; n. Vp. 7 § 1 (D.)

Calumniate, cl. 2 Y. 44 § 12.

Calumniator, m. Yt. 3 § 11; m. Y. 10 § 12. The most calumniating of calumniators, . Yt. 3 § 15.

Calumnious, ; Yt. 5 § 92. (H.)

Calumny, n. Yt. 19 § 47 (B.)

Camel, . A he-camel, . A she-camel, . A camel with large humps, . Yt. 14 § 12, . Vd. 22 § 3.

Camel-stall, m. Owner or Keeper of the camel-stall, m. Vd. 15 § 24.

Camp, *subs.* n. Vd. 8 § 95.

Canal, *e. g.*, Yt. 11 § 4 (D.); f. Yt. 8 § 29 (B.); m. Yt. 8 § 46.

Cancel, cl. 1 & 6. Vd. 4 § 4.

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Candid, Yt. 12 § 1; Y. 28 § 6.

Candidate, m. Y. 46 § 2; m. Y. 47 § 6.

Candidness, f. Y. 60 § 2.

Cane, m. Vd. 9 § 14.

Cane-work, f. *cf.* Vd. 15 § 43.

Canine. Vd. 14 § 5. (A creature) of the canine species, Vd. 13 § 16.

Canon, m.; n.

Canopy, m. Yt. 15 § 2.

Canvas, , f. Vd. 6 § 51.

Capable, Y. 47 § 4; Y. 43 § 8; Vd. 8 § 33.

Capable; To be capable, cl. 1 *cf.* Ved. ज्ञ.

Capablity, f. Y. 38 § 2 (M.)

Capacious, Yt. 10 § 44; Vd. 18 § 6.

Capacity, f.; m.

Caparison, m. A golden caparison, Yt. 8 § 18.

Capital, *adj* ; .

Capital (metropolis), n. (used in a compound form with the name of the capital) *e. g.* *i. e.* having Duzhaka, Vehrkana, Sughdha as the capital Vd. 1 §§ 4, 9, 11.

Capricious, Vd. 1 §§ 7, 16; Vd. 13 § 46 (D.)

Captivate, *cf.* Yt 5 § 127; .

Captivating, Yt. 5 § 127.

Captivity, m Yt. 15 § 52; n. Vd. 18 § 10.

Capture, *subs.* n.

Capture, *v.* ; .

Car, m.

Carcass, f.; m. & f. Water defiled by a carcass, f. Vd. 7 § 79. The burning of carcasses, n.

Cardinal (chief) .

Care (to heed), .

Care (anxiety), n. *cf.* Yt. 15 § 53; n.

Care (heed), *subs.* m. Vd. 3 § 31; n. *cf.* (B.); m. The worst care Y. 33 § 4.

Care (tending) n. Y. 36 § 1; Vd. 11 § 4 (Gr.).

Careful, Vd. 13 § 40; Yt. 13 § 67; ; (B.). Yt. 10 § 9.

Carefulness, n.

Careless, Yt. 10 § 105 (D.).

Caress, cl. 1 Yt. 17 § 22; : *der.* caressing, Vd. 13 § 48.

Caressing, Vd. 13 § 48.

Cargo, n.

Carnivorous. .

Carpet, n; n. Yt. 15 § 2. One's own carpet, n; *cf.* Yt. 10 § 30. (H.).

Carriage (vehicle), m.

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Carriage (conduct), n. Vd. 19 § 29.

Carrion, m. & f.

Carry, cl 1; cl. 1; ; cl 1.

Carry afar, cl. 1, Vd. 8 § 75.

Carry away, Carry off, cl. 1 Vd. 5 § 8; Yt. 10 § 42; cl. 1; Vd. 13 § 10; cl. 1 Yt. 10 § 37; (*rt.* to go) Vd. 19 § 29.

Carry down, cl. 1 Vd. 5 § 8.

Carry up, cl. 1 Vd. 5 § 8.

Carrying, *pres. pt.* 2 bases.

Carrying near, Af. G. § 4.

Cart, m.

Case (covering), n.

Case (law-suit) n. ZPG. p. 43.

Casque, m.

Cast (throw), ; .

Cast away, .

Cast (melted into a mould) *pp.* Yt. 10 § 96; .

Well-cast Yt. 10 § 40.

Castle, n. (Inscr. Art. Mnemon).

Castrated: Uncastrated, Vd. 19 § 21.

Cata, Gr. *pref.* , (Gāth) *pref.*; *pref.*

Catamenia, f. Vd. 16 § 8.

Catastrophe, *Vide* Calamity.

Catch, ; cl. 1.

Catechism, n.

Catechize, cl. 6.

Cattle, m; *com. gen. cf.* cattle and calves (Haug & H.), cattle and plants (D.), cattle & fields (Sp.). Cattle-nonrishing (W. , ,). Cattle-killing Vd. 7 § 27. Inclosure or pen for cattle, n. Vd. 2 § 25. Vd. 15 § 32. Instrument for driving cattle, m. Vd. 14 § 10. Covering for the cattle, n. Food for cattle, n. Of the value of cattle, , . Rich or abounding in cattle, ; (D.) Yt. 17 § 8. Small cattle (as sheep, goat, lamb), m. Of the value of small cattle, Vd. 4 § 48. Wealth of cattle, n. Vd. 21 § 7; f. Yt. 8 § 17; Yt. 24 § 6. Working for the fodder of cattle. Y. 13 § 2: *super.* most strenuous for obtaining the fodder of cattle. Cattle-breeding plain, f. The abode of cattle, m.; f. Pertaining to cattle, Yt. 8 § 17.

Cattle-fly, f. Vd. 1 § 4.

Cattle-fold, m. Owner or keeper of the cattle-fold, Vd. 15 § 33.

Caught: To be caught (as in a snare) Vd. 18 § 10.

Cause, , cl. 5.

Caution, n.

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Cautious, ; ; .
Cauterize, , cl. 1.
Cautery, n. Vd. 20 § 3.
Cavalier, m. Bh. 2 § 1
Cavalry: 1000 cavalry, f. Vd. 18 § 12.
Cave, Cavern, m. Yt. 15 § 28; m. Yt. 5 § 41. Y. 10 § 11 (D.). One who dwells in a cave, m. Yt 15 § 28.
Cavity, m. Vd. 8 § 8; n. Vd. 15 § 35; ; n. N. 100.
Cease; cl. 3.
Cease: Cease to work, Yt. 19 § 80 (D.)
Celebrate, (in words), *e.g.* Y. 46 § 17.
Celebrated, ; Yt. 10 § 25
Celebrity, m. Y. 51 § 3.
Celerity, n. Vd. 3 § 42.
Celestial, .
Celibate, m. Vd. 4 § 47.
Cell, m. Yt. 5 § 41.
Cellar, m; m. (J.)
Cement (unite), .
Cement, *subs*, ZPG. p. 23.
Cemetery, m.
Censure, *v.* Yt. 17 § 59.
Centre, n; m; n. The centre of the army, Yt. 10 § 36.
Centuple, .
Century, n. Yt. 24 § 45.
Cereal, *adj.* Vd. 7 § 35.
Ceremonial, m.
Ceremony: Y. 35 § 1; Y. 62 § 10 (B.). To perform religious ceremonies, .
Certain, (G.) Yt. 14 § 20 (J.)
Certainly, , (Gāth); , ;
.
Certainty, Y. 33 § 13.
Cessation, f. Cessation of the affairs of men, Vd. 8 § 4,
Chafe (rub) cl. 6.
Chafe (fret), ; .
Chagrin, m.; n.
Chain, *v.* cl. 1. Vd. 4 § 51.
Chains, *subs.* Y. 11 § 7; n.; m.; n.; m.; n. Vd. 9 § 49.
Chairman, , m. Yt. 13 § 16.
Chalice, n.
Chamber, m.
Champion, m.; m. Yt. 13 § 37.
Chance, *subs.* m.; f. Yt. 1 § 24.
Chance, *v* cl. 1; cl. 1.
Change, *v.* .
Changeful, Vd. 13 § 48 (D.)
Channel, m.; f. Yt. 8 § 29 (B.); m. Yt. 8 § 46.
Chant, *subs.* n; n.
Chant, *v.* ; (*caus.*)
Chanting, *subs.* n; n. Well-adapted or fit for chanting (as Ahunavar), Vp. 2 § 6.

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Chanting (of the Gāthās), *subs.* n. Chanting the Gāthās (*i. e.* hymns) with a loud voice, Yt. 10 § 89.

Chanting, *pres. pt.* : *contra* . Chanting the Gāthās: *contra.* .

Chapter, f.

Character, Characteristic, n; n; n; n. Vd. 13 § 44; n. Eight characteristics, . Having characteristics of, . Having holy or divine characteristics, Y. 10 § 11.

Charge (accusation), Yt. 15 § 52 *cf.* Sk. भाषा.

Charge, (burden), n.

Charger (steed), m. Y. 9 § 22.

Chariot, m.; m. A chariot and four, . Vaya of a golden chariot, . They drive the chariot, (*Denom. v.*). Parendi of the light-chariot, . A house with beautiful chariots, n. Yt. 10 § 30; A chariot with its wheels rolling regularly, .. Yt. 10 § 17. Wheeling the chariot, Yt. 9 § 2. A chariot that drives on swiftly, ... m. Yt. 10 § 124. Cleverly turning the chariot round in battle, Yt. 5 § 131. A chariot admirably fit for driving, Yt. 24 § 48. Having beautiful chariots, Yt. 10 § 30. Having good chariots Yt. 10 § 76. Of the workmanship of a chariot, In the shape of a chariot. Yt. 5 § 128.

Charioteer, , m.

Charitable, *cf.* Y. 65 § 8; ZPG. p. 28.

Charity, f.; f. Y. 35 § 8.

Charm, *subs.* f. Y. 28 § 10; n. Y. 29 § 8 (B.)

Charming, *adj.* (*rt.*): P. نوازیدن Y. 5 § 127; Yt. 5 § 7.

Chase away, *v.* cl. 9. Vd. 20 § 9; cl. 3, Y. 34 § 9.

Chasm, m. Yt. 15 § 28.

Chatisement, f. Y. 51 § 8 (D.); m. Y. 44 § 19; f; f.

Chattering, Vd. 13 § 48.

Cheat, *v.* , .

Cheating, *pres. pt.* *cf.* not cheating, Yt. 10 § 80; *cf.* Y. 31 § 15.

Check, *v.* cl 2; cl. 10; cl. 10; (*rt.*) *cf.* Yt. 13 § 78.

Check (hindrance), f.

Checkmate, (*rt.*) Y. 30 § 6

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Cheek, n. (D.); n. (Sp.) They stand, letting tears run over their cheeks, Yt. 10 § 38.

Cheer, *subs.* n.

Cheer, *v.* Yt. 14 § 20; Y. 50 § 5.

Cheerful,

Cheerfulness, n. Yt. 17 § 22; n.; n; f.; n. Cheerfulness-bestowing,

Cheese, n. (G. milk and cheese). Vd. 7 § 77; f. ZPG. p. 26.

Cherish, Y. 49 § 4; ; ; ; Y. 52 § 5; .

Chest (breast), n. The chest in front, Vd. 8 § 50.

Chestnut, *adj.* .

Chew, .

Chicanery, f.

Chicken soup, Vd. 16 § 7 (J.)

Chief, *adj.*. ; .

Chief, Chieftain, *subs.* m.; , m; m; m; Yt. 13 § 41; Having no chief, . Pertaining to five chiefs, . Having four chiefs, *viz.*, house-chief, village-chief, town chief and the country-chief. Y. 19 § 18. One who preserves the memory of his chieftain, Y. 19 § 17. (A damsel) dependent on the chief of the family, : *contra.* Vd. 15 § 9. Chiefs of myriads, m. Yt. 14 § 59. Chief point (subject-matter), Gah 2 § 7.

Chief (of an assembly), m. Yt. 10 § 7.

Chieftainship, m; n. Yt. 8 § 1; f. Y. 3 § 4. Deprived of chieftainship, Vd. 2 § 6.

Child, ; ; Vd. 18 § 38; Yt. 17 § 58. One who has children, (*Pak.*) Vd. 4 § 47; Vd. 3 § 2. Desire to beget children, f. Vd. 3 § 33. Well-behaved children, Y. 10 § 15. Being with child, *Vide* Pregnant.

Child-birth, , f. Easy delivery or child-birth, , f.

Children, *e. g.* (Vd. 21 § 10; Yt. 13 § 15) rich in children. *cf.* Sk. पुत्र (*sing.*) a son; (*du.*), two sons, a son and a daughter; (*plu.*) children.

Chill, *subs.* f. Vd. 7 § 57; n. (B.)

Chilly,

Chimera, m. Yt. 13 § 10.

Chin, n. (D.) *cf.* Sk. हनु. *e. g.* as long as the chin, P. زنخدان, زنخ.

China, (The Kingdom inherited by Tur, the second son of King Feridoon) Yt. 13 § 144.

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Chisel, *v.* cl. 1.

Choice, *subs.* m. Y. 31 § 11.

Choice, *adj.* Yt. 19 § 10. Choice abode, f. Y. 46 § 11.

Choler, M. ZPG. p. 10; m.

Choose, cl. 5 and 9; cl. 1; cl. 9. Y. 12 § 2; cl. 2 Y. 32 § 2; cl. 4 (It drops the radical vowel) Y. 30 § 3.

Chooser, m. Yt. 12 § 37.

Choosing, *subs.* n. Y. 11 § 17.

Chop off, , cl. 1.

Churn, *v.* *cf.* Vd. 7 § 77.

Cicatrice, m. Yt. 8 § 21.

Cincture (girdle), f. Vd. 14 § 9.

Cincture (inclosure), m. Vd. 3 § 18.

Circle (inclose), Vd. 4 § 1.

Circle, *subs.* m.

Circle (meeting), f. cf. Y. 11 § 2.

Circuit, n; m.

Circular, Vd. 19 § 4; ZPG. p. 30.

Circum-L. *pref.* *pref.*;

Circumference, m. Vd. 17 § 6. f. Yt. 19 § 6 (J.)

Circumspect, Yt. 10 § 102 (J.); ; . Circumspect of one's self, .

Circumvallation, m. Vd. 2 § 26.

Cis-L. *pref.* *pref.* *cf.* Yt. 5 § 37.

Citadel, f. Bh. 2 § 13.

Citizen, (M.) *e.g.*, m, m, a wise or good citizen, Y. 43 § 3.

City, n.; f. (rare) Y. 2 § 16. Desolating the city, : *contra.* protecting the city, Yt. 10 § 75. Pertaining to the city, Vp. 16 § 3.

Civic, .

Civil war, n. Yt. 10 § 8.

Claim, cl. 6. Vd. 13 § 19.

Clamour *v.* cl. 1; cl. 6.

Clan, f.; .

Clanship, m.

Clandestine, Clandestinely. ; .

Clap (in disparagement) *e. g.* Af. G. § 13 ; .

Clapping, Yt. 5 § 95 (D.)

Clash, *subs.* , m. *cf.* Yt. 10 § 113.

Clash, *v.* Y. 10 § 113.

Clasp, *subs.* , m.

Class (order), m.; m. n. Pertaining to four classes of men, Y. 19 § 16. Ragha of the three classes of men, Vd. 1 § 16.

Clatter, *v.* ; .

Claw, *subs.* , n ; m. *cf.* Yt. 10 § 70. Furnished with claws, clawed,

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, *e.g.* wolves furnished with claws, Vd. 18 § 65.

Clay, n; f; f. (D. and B.) Vd. 4 § 51. Made of clay (as eating vessels) Vd. 7 § 75; . A maker of clay vessels, m; m.

Clayey, .

Clean, *adj.* ; ; Vd. 6 § 32; . (The place) where the ground is clean, : *super.* Vd. 3 § 15.

Clean, *v.* .

Cleaned, .

Cleanliness, f; f. ZPG. p. 32.

Cleanse, cl. 3 Vd. 11 § 1; cl. 4 Vd. 21 § 6 (It shortens its vowel in most of its inflected forms)

Cleanse (from dirt) cl. 1.

Cleanse away, cl. 1 *e. g.* cleansing away (evil thoughts) in the best manner Yt. 16 § 1; cl. 1 Vd. 3 § 42.

Cleanse thoroughly, cl. 3. Vd. 8 § 36.

Cleanse well, *e. g.* Vd. 9 § 29. Cleansing well, Yt. 16 § 1.

Cleanse with *gomez* or water, cl. 6 Vd. 8 § 40.

Cleansed, .

Cleanser, m: 3 bases; m.

Cleansing (by water), *subs.* n; f. An instrument for cleansing (the fire-vessel), Vd. 14. § 7.

Clear (evident) *adj.* : ;

Clear (bright), *cf.* n. Vd. 7 § 24.

Clear-eyed, Clear-sighted, .

Clear away, cl. 1 Vd. 3 § 42

Clear the way, cl. 1 Yt. 8 § 38; cl. 1 Y. 46 § 4. cl. 1 Yt. 10 § 68.

Clearness, n. Yt. 10 § 64.

Cleave, (cut) ; cl. 2 Vd. 5 § 2; , ; cl. 6. Vd. 5 § 2.

Cleave (adhere), cl. 1 Yt. 5 § 8.

Cleft, *subs.* n. Y. 10 § 17 (M.); n. N. 100 (B.)

Clemency, n.

Clement, Vp. 9 § 5,

Clench, *v.* .

Clever, ; ; ; Y. 40 § 3.

Cleverness, n. Yt. 3 § 18.

Cleverly, (an inseparable particle) *e. g,* cleverly turning (the chariot) round, Yt. 5 § 131.

Cliff, m. Y. 10 § 11.

Climb, ; Yt. 10 § 118; Yt. 17 § 21.

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Clime, [illegible], [illegible] n.

Cling (to hold fast), [illegible] cl. 1 *e. g.* [illegible] holding fast, Vd. 13 § 17.

Cling (stick), [illegible] cl. 4 Vd. 8 § 34.

Cling (adhere closely), [illegible] cl. 1; [illegible] (pp. [illegible] Y. 53 § 7 *cf.* Sk. सक्त.)

Clinging, [illegible] Vp. 2 § 5.

Clink, *v.* [illegible]; [illegible].

Clip, [illegible] Vd. 19 § 19.

Clique (gang, party), [illegible] n. *e. g.* [illegible] m. a brigand of a strong clique or gang, Yt. 11 § 5.

Clod (of earth), [illegible] m. Vd. 9 § 11.

Clog, *subs.* [illegible] f.

Close (compact), [illegible].

Close (near), [illegible], [illegible].

Close (end), *subs.* [illegible] f. [illegible] n. Y. 45 § 3; [illegible] n. Y. 19 § 16.

Cloth, [illegible] n. Coarse cloth, [illegible], [illegible] f. Vd. 6 § 51.

Clothe, [illegible]; [illegible].

Clothed, [illegible]: *contra.* [illegible].

Clothing, Clothes, [illegible] n., [illegible] f.; [illegible] n. Yt. 5 § 126; [illegible]. Pertaining to clothing, [illegible]. With clothes (in hand) [illegible] Yt. 13 § 50. Having stripped off clothing, [illegible]. *Vide* Garment.

Cloud, [illegible] n; [illegible] m; [illegible] f.; [illegible] m; [illegible]; [illegible] n. Overcast with clouds, [illegible] Yt. 14 § 31; [illegible] Yt. 11 § 4. The winds blow, driving down the clouds, [illegible] Yt. 13 § 14. A cloud floating onward, [illegible] Vd. 21 § 2. A cloud floating down, [illegible] Vd. 21 § 2. A cloud full of waters, [illegible] Vd. 21 § 2 Cloud-making vapours, [illegible] Vd. 8 § 10.

Cloudy, [illegible] Yt. 11 § 4; [illegible] Yt. 14 § 31.

Cloven-hoofed, [illegible], [illegible] Vp. 1 § 1.

Club (cudgel), [illegible] f.; [illegible] f; [illegible] m. Cow-shaped club, [illegible] Yt. 14 § 41. A club that fells down men. [illegible] Yt. 10 § 96. A club with a hundred knobs, [illegible] .... [illegible] Yt. 10 § 96. A club with a hundred edges, [illegible] Yt. 10 § 96.

Club-bearer, [illegible] m.

Clutch, *v.* [illegible].

Co-, Com-, Con-, L. *pref.* [illegible] *pref*; [illegible] *pref.*; [illegible], [illegible] (Gāth) *pref.*; [illegible] Yt. 8 § 44.

Coarse, [illegible]: *super.* [illegible] coarsest (W. [illegible]) Vd. 3 § 19. Coarsest (as food), [illegible] Vd. 3 § 19 (G. [illegible].)

Coast, [illegible] m.

Coat, *subs.* [illegible] f. Vd. 9 § 46; [illegible] n. Vd. 4 § 49.

Coat of mail, [illegible] m; [illegible] n; [illegible] n.

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Cock, *subs.* m. Vd. 18 § 15. (Its vulger name is) The cock which, by its crowing, scares away Bushyāsta, the Demon of sloth, m. Yt. 22 § 41.

Code; A good code of laws, Yt. 9 § 31.

Cogitate, .

Cogitation, f.

Cognisant, Y. 28 § 4. Cognisant of righteousness, Yt. 24 § 15. Cognisant (of the movement) of the army, Yt. 10 § 35.

Cognition, Cognizance, f: *contra* .

Cohabitation, f. *cf.* ZPG. p. 25; n.

Cohere, cl. 4.

Coil, *v.* ;

Coition, n.

Cold, *adj.* ; Vd. 1 § 3.

Cold, *subs.* n. Cold of winter, , m.

Cold-hearted, (G.) Yt. 13 § 89 (D.)

Collaborator, m. Yt. 10 § 116.

Collapse, .

Collar, *e. g.* m. Yt. 14 § 33.

Collar-bone, m. Vd. 8 § 50 (Gr.)

Colleague, m; m; m. Y 33 § 2; m. Y. 33 § 4.

Collect, ; cl. 1 Yt. 6 § 1.

Collection, f. Vd. 3 § 27. f. Y. 71 § 18; n. Y. 42 § 1.

Collide, ; .

Collision, m. Yt. 10 § 69; f.

Collude, Y. 46 § 11.

Colour, m. Finest coloured, . Green-coloured, . Fine-coloured, . White-coloured, . Of one and the same colour, . Haoma-coloured, .

Colours, (flag,) m.

Column (pillar), m. Y. 10 § 28; m. *cf.* m. Vd. 2 § 26. A palace with a hundred columns, n. Vd. 18 § 28. A palace with a thousand pillars, n. Yt. 5 § 101.

Column (rank), n.

Comb, *v.* cl. 10 Vd. 17 § 2.

Combine, *v. intr.* ; *cf.* .

Combine equally, cl. 1 *e. g.* (G.). Y. 33 § 1.

Combat, *subs.* f.; m.

Combat, *v.* cl. 6.

Combatant, *subs.* m.

Combatant, *adj.* .

Combative, Yt. 10 § 70.

Combustible Vd. 8 § 75.

Combustion, m.

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Come, cl. 1; cl 5; cl. 2; cl. 2; , cl. 1; cl. 2. (*cf.* come thou, Y. 49 § 1); , , cl. 6; cl. 2 (*cf.* P. بیاید.)

Come back, cl. 1 Vd. 9 § 54.

Come down, cl. 4; cl. 1.

Come flying, cl. 10 *e. g.* they (*i. e.* the Fravashis) come flying unto them. Yt. 13 § 70.

Come forth, cl. 3 *e. g.* (= +) Yt. 19 § 92.

Come in across, cl. 1.

Come in contact, *e. g.* f. contact, Vd. 5 § 55.

Come near, cl. 2; ; ; ; cl. 6; cl. 6. Yt. 13 § 73; cl. 1 Yt. 8 § 11.

Come out, cl. 2; cl. 2.

Come round about, *e. g.* may we come round about Thee, Y. 60 § 12.

Come rushing, cl. 1 Yt. 13 § 37

Come to (a person, thing or place), , cl. 2; , , cl. 6, cl. 10 Yt. 13 § 49.

Come together, cl. 2.

Come together (meet), cl. 1; .

Come unto, . cl. 1 (*cf.* P. جستن) *Nyâish* 1 § 1.

Come up, cl. 1; .

Come upon, Yt. 22 § 2.

Come and go through, cl. 1.

Comely, ; Vd. 3 § 24.

Comestible, f. Yt. 8 § 29.

Comfort, *subs.* f.; n; f; f. Y. 29 § 10; n; n; n; f.; n. Directing to ease and comfort, Y. 60 § 7. Giving great comfort, Yt. 13 § 29. Having many comforts, . All the comforts of life, f. Vd. 3 § 3. Giving all the comforts of life, Yt. 13 § 90.

Comfort-giving, Yt. 9 § 1; Y. 47 § 3; *e. g.* f. *acc. plu.* Yt. 13 § 29; Y. 10 § 18.

Comfortable, ; .

Comfortableness, f.

Coming back, *subs.* n. Y. 42 § 6.

Coming (for help) *pres. pt.* : *super.* most prompt to come (for help); : *super.* .

Coming from the other side, Vd. 15 § 48.

Coming into existence, m. *acc. sing.* Vp. 18 § 2.

Coming of the season at the proper time, *subs.* Y. 2 § 6

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Command (lead as a general), cl. 1 Yt. 14 § 47.

Command, *v.* cl. 1; *cf.* Sk. शास् ;

Command, *subs.* n. Y. 31 § 21; f. W. F. 8 § 2; f. Y. 9 § 82.

Commander, m. Yt. 13 § 38.

Commandment, n. Vd. 19 § 15.

Commencement, n; n. N. 40.

Commencing, *adj.* .

Commend, Y. 70 § 1.

Commendation, n.

Commentary, f. Replete with commentary,

Commingle, cl. 2.

Commiserate, Y. 33 § 11.

Commiseratian, n.

Commit, cl. 5; cl. 4.

Committed, ;

Committed (as a sin), (*rt.*) Vd. 15 § 1,

Commodious, ;

Commune (with god), , cl. 2. *e. g.* communing with God Vd. 19 § 11.

Communial, Y. 33 § 3.

Community, n.

Compact, *adj* .

Compact, *subs.* m; n.

Companion, m; m. Y. 33 § 2; (*lit.* ever following or going after = +) Y. 52 § 1. *Vide* Friend.

Companionship, n; n; n. Y. 60 § 12.

Company, n; n. To keep company with cl. 1 Vd. 13 § 9.

Compare, .

Comparison n, Yt. 10 § 126.

Compass, *v.* Vd. 5 § 25.

Compassion, n.

Compassionate, *adj.* , 2 bases: *super.* most compassionate.

Compassionate, *v.* Y. 33 § 11.

Compatible, ;

Compensation, n; f. ZPG. p. 30. In compensation, Vd. 4 § 3.

Competent, ; ; ; ZPG. p. 17.

Competence, Vd. 5 § 38.

Competency, m.

Competition, f.

Compile, .

Compilation, f. Y. 71 § 18.

Complacent, .

Complain, , cl. 6.

Complaining, *pres. pt.* Vd. 8 § 11.

Complaint (lamentation), f. Yt. 17 § 57.

Complaint (disease), m.

Complaisant, Vd. 13 § 48 (J.); Vd. 13 § 46.

Complete, *v.* Y. 1 § 1.

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Complete, *adj.* ; ; ; Yt. 17 § 14 (B.) Complete recital, f. Y. 71 § 1.

Completely, Vd. 3 § 42.

Completeness, n; f.

Completion, f; m. ZPG. p. 32.

Complexion, n.

Compliance, m; f. f. Af. G. § 14.

Comply, cl. 6 Vp. 3 § 1.

Compose, cl. 3. *e.g.* f.

Composition, f.; n.

Composure, n ; Vp. 7 § 1.

Comprehend, ; ; .

Comprehension, m ; n. Yt. 1 § 31.

Compress, .

Comprise, cl. 10; cl. 1.

Compulsion, m. Y. 51 § 12.

Compute, .

Comrade, *Vide* Companion, Friend.

Conceal, cl. 6; Vd. 8 § 69.

Concealed, ; .

Concealed: To be concealed, (*rt.*) Vd. 8 § 69.

Concede, cl. 3.

Conceit, f.

Conceited, .

Conceivable, : *contra.* Yt. 13 § 32.

Conceive, cl. 4 (conjugated mostly in the Atm.) Y. 43 § 9.

Conceive (become pregnant), cl. 5. Yt. 13 § 35.

Conceived (formed in the womb), Vd. 15 § 13; Vd. 17 § 58.

Conceiving: The power of conceiving or bearing young ones (as of a she-dog) n. (A she-dog) whose power of conceiving is exhausted, Vd. 13 § 50.

Conception (thought), f. Distorted conception, f.

Conception (pregnancy), m. Vd. 18 § 58; Yt. 19 § 92. (D.)

Concern *v.* (*rt.*) Y. 49 § 2.

Concern (affair), m; n.

Concern (anxiety), n. *cf.* Yt. 15 § 53.

Concerning, *prep.* , , Yt. 17 §§ 57-58.

Concession, n; n.

Conciliate, ; ; (*rt.*). Desiring to conciliate, *desider. pres. pt.* (*rt.*).

Conciliatory, Conciliating, Yt. 16 § 3; .

Conclude, .

Conclusion, n. Y. 19 § 16; n.

Concord, *subs.* f.

Concourse, n; n. Yt. 10 § 14; f.

Concrete, *v.* cl. 4.

Concubine, (=) ZPG. p. 5 (B.)

Concur, cl. 1; cl. 1.

Concurrence, f.

Condemn, (*rt.*) Yt. 17 § 59.

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Condemnation, f. Y. 30 § 11 (Haug).

Condense, cl. 5.;

Condensed, Yt. 14 § 63 (B.)

Conduct, *subs.* n. Vd. 19 § 29. Course of conduct, n. Vp. 22 § 2.

Conduct (lead), cl. 1; cl. 5 Vd. 19 § 30; (*rt.* cl. 1) Yt. 9 § 26; ; Y. 46 § 10.

Conductor, m.

Confederacy, n. Y. 46 § 14; Y. 29 § 11 (B.)

Confederate, *Vide* Colleague.

Confer, cl. 3.

Conference, n.

Confess, cl. 1 Y. 3 § 24.

Confession, f.

Confession of faith, f. Y. 30 § 2.

Confide, cl. 3; cl. 3; cl. 5. Not confiding N. 10

Confidence, Yt. 19 § 42 (D.)

Confine : To be confined,

Confine (boundary), n.

Confinement, n. Vd. 18 § 10.

Confinement (delivery), n. Vd. 5 § 45.

Confirm, cl. 3.

Conflagration, n.

Conflict, m. Y. 48 § 2; f.

Conform, cl. 1.

Conformable, W. F. 9 § 2;

Conformably, *pref.*

Conformity, f. In conformity with, *pref.*

Confound, cl. 3 Y. 32 § 4; Yt. 10 § 48.

Confrère, m. Y. 33 § 4;

Confuse, *Vide* Confound.

Confused,

Confusion, n. Y. 71 § 17, (D.)

Congeal, cl. 4.

Congratulate,

Congregate,

Congregation, n; n. (B.)

Congress, m.

Conjoin,

Conjointly, *pref. e.g.* Y. 2 § 1; Yt. 8 § 44.

Conjunct,

Conjunction, n; Vd. 5 § 55.

Conjure, Vd. 20 § 7;

Conjuror, m.

Connect, ;;

Connection (union), n; f. Vd. 5 § 57.

Connection (relationship), n; n.

Connection (sexual), n; *acc. sing.* Vd. 15 § 46.

Conquer, Y. 41 § 4; ; cl. 1 Yt. 5 § 130. He who conquers everybody, m. Yt. 1 § 14.

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One who conquers at once, m. Yt. 1 § 14.

Conquering, *pres. pt.* (*rt.*) Yt. 23 § 7 ; . Conquering at once *Nyâish* 3 § 10. Most conquering, Yt. 19 § 9.

Conquest, m. Vd. 18 § 5.

Consanguineous, .

Consanguinity, n; n. Yt. 13 § 87; n; f.

Conscience, ; f. One's own conscience. . (A man) of good conscience, . Of evil conscience, .

Conscientiously, Y 31 § 12.

Conscious, .

Consciousness, , n.

Consecrate, cl. 1; cl. 5. Yt. 13 § 46.

Consecrated (with blessings), Vd. 18 § 12. Consecrated to the works of righteousness, Vp. 1 § 2.

Consecration, f; f. Vp. 11 § 19 (B.) Many consecrations, f. Good consecrations, f.

Consent, *v.* cl. 6 ; cl. 1.

Consent, *subs.* f.

Consequently, ; ; Y. 29 § 8 ; Y. 31 § 2. (B.)

Conserve, v. , cl. 2;

Conservation, f; n. Vd. 3 § 31.

Conservator, m. Vd. 2 § 4.

Consider, cl 4; .

Considerate, .

Consign, cl. 3; cl. 5.

Consist, ZPG. p. 9

Consistent: To be consistent with, cl. 1. Y. 48 § 4.

Consolation, n ; n.

Console, (*rt.*); .

Consolidate, . One who consolidates, m.

Consonance, f.

Consort, m, f.; m, f.

Constancy, m. Y. 44 § 20 (J., B.) n. Y. 7 § 25.

Constant, ; Y. 40 § 3.

Constantine of Zoroastrianism and Defender of the Faith, m. Pr. (D.)

Consternation, f. Yt. 10 § 23

Constituents (Constituent parts). n.

Constitute, cl. 3 Yt. 8 § 44; cl. 3.

Constitution (of the body), n. *cf.* Yt. 15 § 58; f. Y. 19 § 8.

Constitutional, : *contra.* Y. 46 § 15.

Construct, cl. 3; cl. 1 & 2

Construction, f.

Construction (building), n.

Consult, cl. 6. Vd. 19 § 3.

Consultation, m. Y. 12 § 5; , f. Gāth. Y. 33 § 6.

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Consume (eat), cl. 1.

Consume (burn), ; cl. 1.

Consummate, *v.* Y. 1 § 1.

Consummate, *adj.*, ;

Consummation, f. Y. 48 § 2; f. Consummation of the service of the Gāthās, Y. 71 § 1.

Consumption (wasting disease), f. Vd. 20 § 1 (Gr.).

Contact : To come in contact with, cl. 3. *cf.* Vd. 8 § 100.

Contact, *subs.* f. Vd. 5 § 57; f. Vd. 5 § 55; f. Vd. 18 § 64.

Contagion, n; n.

Contain, cl. 10.

Contaminate, ; (*rt.*).

Contamination, n; f.

Contemplate, cl. 4.

Contemplated, Y. 33 § 6.

Contemplator, 2 bases; Y. 35 § 2.

Contempt: To treat with contempt, cl. 1 *cf.* Sk. निन्द्.

Contempt, f. Y. 43 § 14 (B.); f.

Contemptible, .

Contemptuously, *cf.* .

Contend (strive) ; .

Contender, m. Y. 51 § 9.

Contension (brawl), f. Yt. 11 § 15 (B); f.

Content, Contented, : ; ; ZPG. p. 21.

Contentment, f; n. Yt. 5 § 26; f. ZPG. p 25.

Contented: To be contented, : *contra.* To be discontented.

Contest, *subs.* n. Yt 13 § 31; m; n. Vd. 19 § 28.

Contiguous, Yt. 19 § 3 (D; J.).

Continent, , (rare) n.

Continual, .

Continually, ; .

Continuance, Continuation, f; Vp. 10 § 2; n. Y. 28 § 8; (W.) Vd. 5 § 53.

Continue, (last) *v.* ; N. 46; , cl. 4; , cl. 2.

Contra- L. *pref.* *pref.*

Contract, *subs.* m. There are six kinds of contract:— (1) verbal contract; (2) a contract made by rubbing the hands of both parties, hand-contract; (3) a contract of the value of cattle; (4) a contract of the value of a beast; (5) a contract of the value of a man; (6) a conract of the value of a country. Vd. 4 § 2; Yt. 10 § 2. A violater of a solemn contract, m. Yt. 10 § 20. To break a contract, cl. 6.

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Contracted (narrow), Vd. 14 § 7.

Contrarily, Y. 51 § 10.

Contrary to, *pref. e.g.* contrary to Mithra i. e. the foe of Mithra; *pref. e. g.*, contrary to the Daevas.

Contrition, f.

Contrivance, f. Endowed with a thousand contrivances, . *Vide* Skill.

Control, *subs.* f.

Controversy, f; ZPG p. 24.

Conundrum, m. Yt. 5 § 82.

Convenience, f; n. n.

Convene, convoke, (*denom. v.* from) Yt. 8 § 15; cl. 1 Vd. 2 § 21.

Conversant, Vd. 2 § 3. Conversant with the holy text, Vd. 18 § 51.

Conversation, f. Yt. 10 § 33; m. *cf.* Vd. 22 § 19; f. Y. 33 § 6.

Converse, cl. 6 Vd. 2 § 2.

Convey, cl. 1; cl. 1.

Convex, ZPG. p. 30.

Conviction (belief), f. Y. 13 § 8.

Conviction (state of being convicted), f. Y. 8 § 4 (B.)

Convince, cl. 5 Bh. 4 § 6.

Convincing, *cf.* a convincing speech, Yt. 13 § 16 (Gr.)

Convivial, .

Convoy, *v.* cl. 1.

Cook, , , cl. 1.

Cooked, .

Co-operation, n. Y. 33 § 9.

Copious, ; Yt. 5 § 130; *pref. e. g.*, copious rains, Vd. 21 § 3.

Copper, m, Vd. 8 § 86.

Co-proprietor, Yt. 10 § 116.

Copulate, , cl. 5 Vd. 18 § 32.

Copulation, f. Vd. 16 § 15.

Copy (image), m. Bh. 4 § 15.

Cordial, *abj.* Y. 31 § 1.

Cordial, *subs.* n. Vd. 5 § 54.

Core (inside), , , n; m; n. Vd. 3 § 1.

Co-religionist, Yt. 10 § 2; Vd. 4 § 44.

Corn, m; m; n. (D.) Yt. 19 § 58. Corns which require a large quantity of water for being fit to be cut or gathered, Yt. 8 § 29. Corn-carrying, Vd. 14 § 5. Corn-giving, (epithet of Paitish-hahya Gâhâmbâr) Vp. 1 § 2. Corn fit to be cut or gathered, m. Vd. 3 § 32. Heap of corn, m. Thrashed corn, Vd. 3 § 32. (Corn) not ground . Ear of corn, f, m.

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Cultivation of corn, [illegible] f. Vd. 3 § 30. An instrument for thrashing corn, [illegible] n. Vd. 14; § 10.

Corn-field, [illegible] m. Vd. 5 § 5, [illegible] f. ZPG. p. 18.

Corn-mill, [illegible] n. Vd. 3 § 32 (B.).

Corner, [illegible] m; [illegible] m. *e.g.* [illegible] four-cornered Vd. 1 § 18.

Corporeal, [illegible]. Corporeal creation which is perishable, [illegible] Yt. 13 § 129.

Corporeality, [illegible] f. Y. 41 § 3 (B.)

Corpse, [illegible] f; [illegible] m. & f. The burning of corpses, [illegible] n. Vd. 1 § 16. The burying of corpses, [illegible] n. Vd. 1 § 12. Corpse-burnng fire, [illegible] m. Vd. 8 § 73. The place where the corpse is laid [illegible] n. Vd. 8 § 10: Pah. [illegible]. The place where the corpse is laid temporarily till it is carried to the Dakhma, [illegible] m. Vd. 5 § 10. One who singly carries a corpse unceremoniously, [illegible] m. Vd. 3 § 15. *cf.* [illegible] one who carries a dead body to the Dakhma in a strictly ceremonious manner. Corpse burning fire with the fuel on it, [illegible] m. Vd. 8 § 74.

Corpse-bearer (lawful), [illegible] m.

Corpse-bearer (unceremonious), [illegible] m.

Coprse-burier, [illegible] m. Yt. 5 § 113 (D).

Corpse-eating, [illegible].

Correct, [illegible]; [illegible]; [illegible], [illegible] (used as the first member of a compound). Correct thought, [illegible] n. Correct word, [illegible] n. Correct (righteous) action; [illegible] n.

Correctness, [illegible] f. Y. 3 § 16; [illegible] f. Y. 46 § 5; [illegible] f. Y. 3 § 4.

Correspond (suit), [illegible] cl. 1; [illegible] cl. 1.

Corrupt (pollute) [illegible] cl. 1 Y. 30 § 6.

Corrupter, [illegible] m. Y. 32 § 13.

Corruptible, [illegible] Vd. 7 § 52.

Corruption (wickedness), [illegible] Vd. 1 § 7; [illegible] m. Vd. 19 § 3; [illegible] f. The fiend of Corruption and Decomposition, the Druj Nasu, [illegible] Pr. Vd. 9 § 45; [illegible] f.

Corruption (bribe), [illegible] m. Y. 32 § 12 (D.)

Cost, *subs.* [illegible] n; [illegible] f. Vd. 14 § 11. Of precious cost, [illegible] Y. 10 § 17.

Costly, [illegible] Y. 10 § 17; [illegible] Y. 65 § 14.

Costume, *Vide* Garment.

Coterie, [illegible] n. Yt. 11 § 5; [illegible] f. Y. 11 § 2.

Cottage, [illegible] m. Vd. 19 § 4 (Haug).

Couch, *subs.* [illegible] m; [illegible] n. Vd. 5 § 27.

Cough, *v.* [illegible] cl. 6.

Council, [illegible] n; [illegible] m.

Counsel, *subs. Vide* Admonition.

Counsel: To take counsel together, [illegible] cl. 6.

Counsellor, [illegible] m. Y. 9 § 24.

Count, [illegible].

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Countenance (brow), [illegible] m.

Countenance (support), [illegible] f. Yt. 13 § 99.

Counter-L. *pref.* [illegible] *pref.*

Counteract, [illegible] Y. 44 § 12.

Counteraction, [illegible] m. Vd. 1 § 2.

Counter-create, [illegible] cl. 6.

Counter-fiend, [illegible] m. *e. g.* [illegible] he is a counter-fiend to the fiends, Vd. 19 § 46.

Countermand, *v.* [illegible] cl. 2.

Counter-worker, [illegible], [illegible] m. The most counter-working, [illegible] Yt. 3 § 14.

Countless, [illegible] Vp. 8 § 1.

Country, [illegible], [illegible] f. Pertaining to the country, [illegible]. Pertaining to this country, [illegible]. Beyond or without the country, [illegible]. Making the country desolate, [illegible]. (Mithra) of elevated countries, [illegible]. Of countries in the interior, [illegible]. Of upper countries [illegible]. Of lower or nether countries, [illegible]. Of countries round about, Of surrounding countries, [illegible]. Of countries in the rear [illegible]. Fit for the country, [illegible] (*str. b.* [illegible]) Yt. 13 § 151. Rendering the country prosperous, [illegible]. A contract to the amount, or of the value, of a country, [illegible] One who ranges or goes round the country, [illegible] Vp. 3 § 3. The religion of the country, [illegible] (the authority of the country (M.)) The ruler of a country, [illegible] m. War of a country, [illegible] n. Yt. 10 § 8.

Couple (pair), [illegible] Vd. 13 § 51; [illegible] Vd. 2 § 28.

Courage, [illegible] m; [illegible] f. Y. 62 § 4. Of sufficient courage, [illegible].

Courageous, [illegible]; [illegible]; [illegible]; [illegible]. Sufficiently courageous, [illegible]. Smiting courageously [illegible] Yt. 13 § 33.

Course (way), [illegible] n. Vp. 7 § 2; [illegible] n. Vd. 7 § 52; [illegible], [illegible] n. [illegible] f. Yt. 19 § 77.

Courser, [illegible] m.

Court (woo), [illegible] *cf.* [illegible] Y. 9 § 23. (Gr.)

Courteous, [illegible] Vd. 13 § 43.

Courter (wooer), [illegible] m. Y. 9 § 23 (Gr.)

Courtezan, [illegible] f.

Courtyard, [illegible] m. Vd. 2 § 26 (D; J.)

Cousin: A male cousin, [illegible] Vd. 12 § 15. (D.) A female cousin, [illegible] Vd. 12 § 15 (D.)

Covenant, [illegible] m; [illegible] n. Vd. 4 § 3; [illegible] f. Y. 46 § 5. One who breaks or tampers with the covenant, [illegible] m. Yt. 10 § 82; [illegible] m. Yt. 10 § 20.

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Cover (shelter) *v.* [illegible] cl. 5.

Cover all over, Cover round, [illegible] cl. 5; [illegible] cl. 10; [illegible] cl. 10.

Cover with, [illegible] cl. 1 *e. g.* [illegible] their hoofs are covered with gold, Y. 57 § 27.

Covered with garments, [illegible]: *contra.* [illegible].

Covering, coverlet, cover, [illegible] n. Vd. 8 § 1; [illegible] n. Vd. 7 § 11; [illegible] n. Yt. 15 § 2.

Covering (bed clothes), [illegible] n. One's own covering, [illegible] n. Vd. 6 § 51. Covering for the cattle [illegible] Yt. 5 § 89.

Covet, [illegible] Yt. 14 § 29 (D.)

Covetous, [illegible] Y. 65 § 8.

Cow, [illegible] *com. gen.*, [illegible], [illegible] m. an ox, a bull. [illegible] f. a cow. Milk of cows, [illegible] Draught cow, [illegible] Vd. 9 § 38. The cow of the good creation, [illegible]; [illegible] (these words also signify clarified butter, or 'mutton-ball' placed on the sacred bread in the Bâj ceremony, *e. g.* [illegible] *acc. sing.* Y. 4 § 1.) Cow-shaped club, [illegible] f. Yt. 14 § 41.

Cow-dung, [illegible] n. Vd. 8 § 4 (D.)

Cow-gut, [illegible] m. A string of cow gut of an arm's length, [illegible] Vd. 14 § 9. Bow-string of a cow-gut, [illegible] Yt. 10 § 128

Cow-stable, [illegible] m; [illegible] m; [illegible] n.

Coward, [illegible] Yt. 5 § 92 (D.)

Cozen, *v.* [illegible], [illegible]; [illegible].

Crab (animal), [illegible]. Crab-shaped, [illegible] Vd. 14 § 5.

Crab (disease), [illegible] m. Vd. 7 § 57.

Crack, *subs.* [illegible] n. N. 100 (B.)

Crack, *v.* [illegible] cl. 10; [illegible] cl. 4.

Craft (occupation), [illegible] m.

Craft (guile), [illegible] f; [illegible] n.

Crafty, [illegible]. Most crafty [illegible] Yt. 19 § 57 (D.)

Crag, [illegible] Y. 10 § 11 (Sp.)

Cranium, [illegible] n. Vd. 3 § 20.

Crash, *v.* [illegible], [illegible] cl. 10.

Crave, *v.* [illegible] cl. 4; [illegible] cl. 1.

Craven, *subs.* [illegible] Yt. 5 § 92 (D.)

Crawling, [illegible] Vd. 14 § 5.

Create, (good beings, things &c.), [illegible] cl. 5; [illegible] cl. 9 Vd. 22 § 1; [illegible] cl. 1; [illegible], [illegible] cl. 6; [illegible], [illegible] (rare) Vd. 13 § 39, [illegible] cl. 3.

Create: To be created, [illegible] cl. 1 Y. 28 § 11.

Create (evil beings, things &c.), [illegible] cl. 5.

Created, [illegible]; [illegible]. The only created, [illegible]. Created by God, [illegible], [illegible]. Created higher than (the other creations), [illegible]. Created holy, [illegible]. Created

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powerful, [illegible] Created true, [illegible].

Creation, [illegible] *com. gen.*; [illegible] n. Y. 30 § 7; [illegible] f. Yt. 13 § 77; [illegible] m; [illegible] n; [illegible] f; [illegible] f; [illegible] f. Angra Mainyu with his creation, [illegible] m. *gen. sing.* Y. 61 § 2. Living creation, [illegible] f. Of evil creation, [illegible]; [illegible]. In the creation of the world, [illegible] Y. 43 § 5. Land of good (cheerful) creation, [illegible] n. *acc. sing.* Vd. 1 § 1. Belonging to the good creation, [illegible] *e. g.* [illegible] m. Y. 16 § 5. Creation of the Bountiful Spirit, [illegible] Vd. 13 § 1. Creation of the Evil Spirit, [illegible] Vd. 13 § 5.

Creator. [illegible] m; [illegible] m; [illegible] m. Y. 70 § 1; [illegible] m Yt. 1 § 8; [illegible] m; [illegible] m [illegible] m.

Creature, [illegible] *com. gen*; [illegible] f. Noxious creature, [illegible] m. Creatures living on dry land, [illegible] *com. gen.*

Credence, [illegible] m.

Creed, [illegible] f.; [illegible] m; [illegible] m. Of that creed, Belonging to that creed, [illegible] (G. [illegible]) Of a different creed, [illegible] Vd. 15 § 2. Of which creed, [illegible] (G. [illegible].)

Creep, [illegible]; [illegible].

Creeping, [illegible] Vd. 14 § 5.

Crime, [illegible] n. Y. 31 § 13. [illegible] *cf.* [illegible]. Full of crime, [illegible].

Criminal, *adj.* [illegible]; [illegible].

Criminal, *subs.* [illegible] (rare) Yt. 10 § 26; [illegible] Vd. 5 § 4; [illegible].

Crimson, [illegible].

Crisis, [illegible] n. Yt. 13 § 41; Y. 30 § 2 (B.)

Crockery, [illegible] m.

Crocodile, *Vide* Alligator.

Crooked: To be crooked, [illegible].

Crooked, [illegible] Yt. 15 § 50.

Crookedness, [illegible] n. Vd. 2 § 29.

Crooked-toothed, [illegible] Vd. 2 § 29.

Crop, [illegible] m.

Cropful (as year), [illegible]: *contra.* [illegible].

Cross (athwart), [illegible] *pref.* (used as the first member of a compound) *e. g.* [illegible]; [illegible] *e. g.* [illegible] Y. 9 § 25.

Cross, *v.* [illegible] cl. 3; [illegible]; [illegible] A. forest that can be easily crossed, [illegible] f. *nom. sing.* Yt 16 § 3.

Cross-bow, [illegible] m. Yt. 1 § 18.

Cross-fly, [illegible] m. Yt. 1 § 18; [illegible] f. Vd. 14 § 9 (J.)

Cross-questi on, [illegible] n; [illegible] m. (The Gāthā) with its cross-questions, [illegible] Vp. 14 § 1.

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Cross-question, *v.* [illegible] cl. 6; [illegible] cl. 6.

Crowd, *subs.* [illegible] f; [illegible] f; [illegible] n. Crowded by a multitude of men, [illegible] Y. 11 § 2.

Crown, (of the head), [illegible] f. Vd. 8 § 40.

Crown, *subs.* [illegible] f. Yt. 5 § 128. Wearing a crown on the head, [illegible] m; [illegible] f. Wearing a golden crown, [illegible]. A golden crown with a hundred gems, [illegible] f. *acc. sing.* Yt. 5 § 128.

Cruel, [illegible]; [illegible] Y. 29 § 3; [illegible]; [illegible].

Cruelty, [illegible] m. Y. 49 § 4; [illegible] m. Y. 29 § 1.

Crumb, *subs.* [illegible] Vd. 3 § 29 (D.)

Crush, *v.* [illegible]; [illegible].

Crush avengingly, [illegible] (M.)

Crush down, [illegible] cl. 2; [illegible]; [illegible] cl. 10; [illegible] cl. 10 Yt. § 87.

Crush (with the foot), [illegible] cl. 1; [illegible].

Crushing (at one stroke); [illegible]. One who crushes the enemy at one stroke, [illegible] Yt. 15 § 46.

Cry, [illegible] cl. 1.

Cry aloud [illegible] cl. 6.

Cry out, [illegible] cl. 2. Yt. 8 §§ 23, 29; Yt. 13 § 93.

Cry out aloud, [illegible] cl. 10 Vd. 8 §§ 100-103; [illegible] cl. 2. Yt. 10 § 73 *cf* Sk. [illegible].

Cry out (of evil beings), [illegible] cl. 1.

Cudgel, *subs.* [illegible] f.; [illegible] m.

Cuirass, [illegible] n.; [illegible] m. Vd. 14 § 9; [illegible] m. *Vide* Armour.

Cuisse, [illegible] m. Vd. 14 § 9.

Culinary utensils, [illegible] Vd. 7 § 73.

Cull, *v.* [illegible].

Culmination, [illegible] f. Y. 10 § 13.

Culpable, [illegible] Yt. 10 § 26.

Culpable: To render culpable, [illegible] *caus.* (*rt.* [illegible]).

Culpability, [illegible] f. Y. 8 § 4 (B.)

Culprit, [illegible] m. Yt. 10 § 109.

Cultivable, [illegible].

Cultivate, [illegible] cl. 10; [illegible].

Cultivated, [illegible].

Cultivation, [illegible] f. (Land) fit for cultivation, [illegible], [illegible].

Cultivation of corn, [illegible] f. Rendering the cultivation (of the country) prosperous, [illegible], [illegible] Yt. 10 § 61.

Cultivator, [illegible] m; [illegible] m.

Cumulate, [illegible]; [illegible] cl. 1.

Cunning, *subs.* [illegible] n. *cf.* [illegible] Yt. 10 § 105; [illegible] f; [illegible] n. (Jk.)

Cup, [illegible] n.

Cupidity, [illegible] f; [illegible] m. Yt. 18 § 1.

Curb (repress), [illegible] cl. 1 Yt. 13 § 95. (B.)

Curb (as a horse), *v.* [illegible]. One who curbs (as a horse), [illegible] m. Y. 11 § 2.

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Curbed (as horses) Y. 9 § 22.

Curbing the tongue, Y. 31 § 19 *cf.* Sk. वश.

Cure, *v.* *Vide* Heal.

Cure, *subs.* n; n. Vd. 7 § 38.

Curer, m. Vd. 7 § 44.

Curing, Yt. 3 § 5; Y. 1 § 16: *comp.* ; *Super.* .

Curl (of hair), m; f. Vd. 17 § 2 (J.)

Curly. Y. 9 § 10.

Current (stream), n. Yt. 10 § 14 (B.)

Curse, *subs.* n. Vd. 4 § 54.

Curse, *v.* cl. 1; To drive away by curses, Vd. 20 § 7.

Cursed, .

Curser, m. Y. 10 § 12.

Curvature, n.

Cushion, *subs.* n. Vd. 14 § 14. Seats provided with cushions, m. A cushion beautifully fringed, n. Yt. 5 § 102.

Custody, n. Vd. 18 § 10.

Custodian, m. Vd. 13 § 28 (J.)

Custom, f. Y. 2 § 13.

Customary, N. 30.

Cut, *subs.* n; m.

Cut, *v.* cl. 5; cl. 6; ; ; ; ; ; cl. 6; *e. g.*, tooth; , . *cf.* Sk. दो; cl. 10; cl. 4 (It drops the final vowel in all its conjugated forms).

Cut down (with the scythe), *e. g.* (the time) of cutting down the ripe fields of corn with a scythe, Vp. 1 § 2.

Cut off, cl. 4 Yt. 10 § 37; Vd. 19 § 19; cl. 4 (It drops the radical vowel) Yt. 48 § 7.

Cut round about, Vd. 19 § 19.

Cut, *pp.* . Well cut (as firewood) Af. G. § 5.

Cutlass, m. Yt. 10 § 131.

Cutting off, *subs.* n. Cutting down the trees, m. Yt. 22 § 13. Cutting most, Y. 71 § 7.

Cutting (*adj*), . A weapon, sharp and cutting, n. Yt. 57 § 31. A lance, sharp and cutting, f. Yt. 10 § 130.

D

Dacoit, m; m. Yt. 11 § 6 (B.)

Dacoity, f. N. 53 (D.)

Daeva (demon-god), m; f. Pertaining to the Deava, ; . Following (the doctrine of) the Daevas, (M.) . Possessed (affected) by the Daevas (M.) . Words smiting

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the Daevas, [illegible]. The most Daeva-like, [illegible]. Made or created by the Daevas, [illegible]. Produced or caused by the Daevas, [illegible]. Estranged from the Deavas, [illegible] Y. 12 § 1. Working against the Deavas, [illegible] Yt. 15 § 46. Daeva's foe, [illegible] Y. 9 § 13.

Daeva-worshipper, [illegible] m.

Dagger, [illegible] f; [illegible] m. Possessing sharp daggers, [illegible].

Daily, [illegible] Yt. 19 § 54.

Dainty, *adj.* [illegible].

Dais, [illegible] f. Yt. 15 § 2.

Dale, [illegible] n.

Dally, [illegible] *cf.* [illegible]; [illegible] *cf.* [illegible].

Dallying, *pres pt.* [illegible].

Dam, *subs.* [illegible] m. Vd. 19 § 30.

Damage, *v.* [illegible]; [illegible]; [illegible].

Damage, *subs.* [illegible] m; [illegible] f; [illegible] m. Y. 12 § 3; [illegible] m. Vd. 13 § 10; [illegible] m. Vd. 13 § 10 (D; B.) (G. [illegible]; W. [illegible]).

Dame, [illegible] f.

Damnable, [illegible] Yt. 9 § 18.

Damnation, [illegible] f. Y. 30 § 11.

Damned, [illegible] Yt. 20 § 1.

Damp, *adj.* [illegible] Vd. 3 § 4: *super.* [illegible]; [illegible].

Dampen, *v. tr.* [illegible].

Dampen, *v. intr.* [illegible].

Dampness, [illegible] f.

Damsel, [illegible] f; [illegible] f. A damsel not under the protection of a guardian or the chief of a family, [illegible] Vd. 15 § 18.

Dance, [illegible] (*lit.* turn round.)

Dancing [illegible] Yt. 5 § 95.

Dandle, [illegible]; [illegible].

Danger, [illegible] n. Full of dangers, [illegible] Yt. 13 § 20. Danger on the way, [illegible] m.

Dangerous, [illegible]; [illegible]. Dangerous undertaking, [illegible] Y. 29 § 11.

Dappled, [illegible].

Dare, [illegible]; [illegible]; [illegible] cl. 5 Yt. 8 § 44.

Daring, [illegible].

Daringness, [illegible] f. Y. 29 § 1.

Dark, Darksome, [illegible]; [illegible]. Not dark, [illegible] A thousand times dark, [illegible] Yt. 15 § 53.

Dark (obscure), [illegible].

Dark: To grow dark, [illegible].

Darken, [illegible].

Dark-coloured, [illegible] Yt. 8 § 21.

Darkness, [illegible] n; [illegible] n. Made of darkness, [illegible]. Born of darkness, (*i. e.* hellish), [illegible]; [illegible]; [illegible]. The offspring of darkness, [illegible]. Prowling about in darkness, [illegible]. Seeking darkness, [illegible]. Time of darkness, [illegible] n.

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Darling, [illegible] m ; [illegible] Vd. 13 § 48.

Dart, *v.* [illegible] .

Dart, *subs.* [illegible] n; [illegible] f. Yt. 5 § 120 (B.)

Darting (gliding), [illegible] Vd. 18 § 65.

Dash, *v.* [illegible] ; [illegible].

Dash down, [illegible] cl. 2.

Dash in pieces, [illegible] cl. 10 Yt. 10 § 76.

Dash out, [illegible] .

Dash (onset), [illegible] n.

Dashing, *adj.* [illegible] ; [illegible] .

Dastard, [illegible] *cf.* [illegible] Yt. 5 § 92 (D.)

Date-tree, [illegible] n. The fibres of the date-tree used for binding the *Barsam*, [illegible] n.

Daub, [illegible] *cf.* [illegible]; [illegible] cl. 4.

Daughter, [illegible], [illegible] f. Gāth.

Daunt, [illegible] *cf.* [illegible].

Daunted, [illegible] *cf.* [illegible] nothing daunted, Vd. 19 § 4; [illegible] Vd, 19 § 2.

Dauntless, [illegible] Vd. 19 § 4: *contra.* [illegible].

Dawn, *v.* [illegible] *e.g.* [illegible] aurora dawns, Vd. 19 § 28.

Dawn, *subs.* [illegible] f; [illegible] f. Vd. 19 § 28; [illegible] n; [illegible] f; [illegible] n (B); [illegible] (rare) *cf.* Sk. व्युष्ट. Yt. 22 § 7. Breezy dawn, [illegible] f. Yt. 5 § 62. The dawn of morning agreeable to men and heroic men, [illegible] Vp. 7 § 3. The dawn with its radiant horses, [illegible] Gah 5 § 5. The dawn of nimble-paced horses, [illegible] Gah 5 § 5. Clear dawn [illegible] n. (D.)

Day, [illegible] n. (the time from sun-rise to sun-rise) Vd. 2 § 41. All the days: Every day: Day by day, [illegible] *acc. sing.* Yt. 19 § 54. The first division of the day, [illegible] n; [illegible] f. The second division of the day, [illegible]. The third division of the day, [illegible]. The forth division of the day, [illegible]. The fifth division of the day, [illegible] Break of a day, [illegible] n; [illegible] f. Division of a day, [illegible]. One day's ride; Day's journey, [illegible] m. Yt. 5 § 4. *Vide* Day-time.

Day-break, *Vide* Dawn.

Daylight, [illegible] n. (Jk.). Pertaining to the light of day, [illegible] Yt. 15 § 55.

Daylong, [illegible] Yt. 19 § 54.

Day-time, Day, [illegible], [illegible] n. (including the morning and the evening twilight); [illegible] n. (the time during which the sun gives light to the earth); [illegible] n. Bh. 1 § 7. Three days and three nights (*i.e.* three full days of 24 hours each.). [illegible] Vd. 9 § 56.

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Dazzle, [illegible].

Dazzling, [illegible]; [illegible]; [illegible].

De-L. (down) *pref.* [illegible], [illegible] *prefs.*

De-(from, out of), L. *pref.* [illegible], [illegible], [illegible], [illegible], [illegible] *prefs.*

De-(away), L. *pref.* [illegible], [illegible], [illegible] *prefs.*

De-(apart), L. *pref.* [illegible] *pref.*

Dead (as of good beings), [illegible]; [illegible]; [illegible] Vd. 5 § 61. [illegible]; [illegible]. The body (of a living person defiled by the dead, [illegible] Vd. 9 § 1. Dead matter, [illegible] m. & f.

Dead (as of evil beings), [illegible].

Dead body, [illegible] m. & f. The burning of the dead, [illegible] n. The burying of the dead, [illegible] n.

Deadly, [illegible]: *comp.* [illegible] (for [illegible]) more deadly; [illegible]: *comp.* [illegible]; [illegible] Vd. 18 § 4; [illegible]; [illegible]: *super.* [illegible] deadliest, Yt. 3 § 14. [illegible] Vd. 18 § 8; [illegible] Vt. 5 § 93; [illegible]: *super.* [illegible] Vd. 7 § 58.

Deaf, [illegible]. One who turns a deaf ear to the moral precepts of Zoroastrianism, a Karapan, [illegible], (2 bases). A disciple of the Karapan or the Karapan party, [illegible] (M.).

Deaf: Become deaf, [illegible] cl. 6.

Deaf: Make deaf, [illegible].

Deafen, [illegible].

Deal, *v.* [illegible]: [illegible] cl. 3.

Dealing, *subs.* [illegible] n. *cf.* [illegible] Vp. 20 § 2; [illegible] n.

Dear (beloved), [illegible]; [illegible]; [illegible]; [illegible]. Dear to Mazda, [illegible] Y. 37 § 3.

Dear (costly), [illegible]; [illegible].

Dearth, [illegible] f. Y. 10 § 15.

Death, [illegible] n; [illegible] f; [illegible] f; [illegible] f; [illegible] f; [illegible] m; [illegible]; [illegible] m. Put to death, *pp.* [illegible]. Putting to death, [illegible]. For putting to death, [illegible] Yt. 19 § 12. Spreading death in the world, [illegible], [illegible]. [illegible]. Death produced by the Daevas (*i. e.* death brought on by filthiness, plague, &c.), [illegible] n. Death-burning, [illegible] Yt. 14 § 28.

Deathless, [illegible].

Deathlessness; [illegible] f.

Debar, [illegible] cl. 2; [illegible] (*rt.* [illegible]) Yt. 13 § 78.

Debase, *Vide*, Degrade.

Debased, [illegible].

Debasement, [illegible] m.

Debate, *v.* [illegible] cl. 6.

Debate, *subs.* [illegible] f. Yt. 13 § 16.

Debauchery, [illegible] N. 53. (D.)

Debilitate, [illegible]; [illegible].

Debilitated, [illegible]; [illegible]; [illegible].

Debility, [illegible] f. Y. 71 § 17.

Debt, [illegible]. Debt that can with difficulty be repaid, [illegible] *acc. sing.* Vd. 3 § 41.

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Debt (obligation), [illegible] f. Y. 34 § 15.

Decade, [illegible] *cf.* [illegible] Yt. 24 § 45.

Decadence, [illegible] f.

Decapitate, [illegible] Vd. 9 § 49.

Decay, *v.* [illegible].

Decay, *subs.* [illegible] f; [illegible] f; [illegible] n. Vd. 3 § 35 (B.)

Decaying, [illegible].

Decease, [illegible] m. Pah. Y. 46 § 4. *Vide* Death.

Deceased, [illegible]; [illegible]; [illegible].

Deeeit, [illegible] f; [illegible] f; [illegible] m; [illegible] f. Y. 32 § 14; [illegible] m; [illegible] n, Gāth. Demon of Deceit, [illegible] m. One who baffles deceit, [illegible] Yt. 1 § 14 (H.) Free from deceit [illegible].

Deceitful, [illegible]; [illegible].

Deceitfulness, [illegible] n; [illegible] f.

Deceitlessness, [illegible] f. Y. 60 § 2.

Deceivable, [illegible]: *contra.* [illegible] undeceivable..

Deceive, [illegible] cl. 10 Y. 10 § 15; [illegible] *e. g.* [illegible] cl. 1 Y. 53 § 19, [illegible] cl. 5. Y. 32 § 5; [illegible]; [illegible] cl. 6.

Deceived, [illegible]: *contra.* [illegible].

Deceiver, [illegible] m; [illegible] f. Wide apart from a deceiver, [illegible] Yt. 1 § 14.

Deceiving, [illegible] Y. 31 § 20; [illegible]; [illegible]: *contra.* [illegible], [illegible] not deceiving. For deceiving, [illegible].

Decent, [illegible].

Deception, [illegible] m. Vd. 18 § 1. *Vide* Deceit.

Decide, [illegible] cl. 9; [illegible].

Decipher, [illegible] cl. 6 Bh. 4 § 6.

Decision, [illegible] n; [illegible] n; [illegible] n. (J.)

Decisive, [illegible]. Decisive victory, [illegible] f. (B.)

Deck, *v.* [illegible]; [illegible]; [illegible] (Jk.)

Declaim, [illegible] *cf.* [illegible] Y. 33 § 4.

Declaration, [illegible] n.

Declare, [illegible] cl. 3; [illegible] cl. 2; [illegible] Y. 31 § 1. Declare openly, or publicly, [illegible] cl. 2. Y. 46 § 17. Declare thou [illegible] *imper.* Y. 31 § 17.

Declared, [illegible], [illegible]; [illegible]. Declared by Mazda, [illegible].

Decline (lean downword) [illegible].

Decline, (become impaired in health), [illegible]; [illegible].

Declivity, [illegible] n. Y. 13 § 11 (B.)

Decompose, [illegible]; [illegible].

Decomposition, [illegible] f; [illegible] n. Vd. 3 § 35 (B.) To be in a high state of decomposition, [illegible] cl. 4.

Decorate, [illegible] *cf.* Sk. भूष.

Decoration, [illegible] f; [illegible] n.

Decorous, [illegible].

Decrease, *v.* [illegible] cl. 10 Y. 19 § 7; [illegible]; [illegible]; [illegible] cl. 6.

Decrease, Decrement, *subs.* [illegible] n; [illegible] f.

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Decree (appoint), [illegible] cl. 3.

Decree (order), *subs.* [illegible] n. Vd. 19 § 15.

Decree (edict), [illegible] n; [illegible] f. Bh. 4 § 10.

Decrepit, [illegible] Vd. 3 § 19; [illegible] Pah. Vd. 3 § 14.

Decrepitude, [illegible] f.

Decry, [illegible] cl. 1; [illegible].

Dedicate, [illegible] cl. 3; [illegible] cl. 5; [illegible]; [illegible] cl. 10 Vd. 17 § 9; [illegible] Vd. 17 § 10. [illegible] *Vide* offer.

Dedication, [illegible] f. Vp. 11 § 19 (B.)

Deduct, [illegible]; [illegible] cl. 10 Y. 19 § 7.

Deduce, [illegible] cl. 6, [illegible] cl. 1.

Deed, [illegible] n; [illegible] n. (Gāth. [illegible]); [illegible] n. Vd. 19 § 29; [illegible] (for [illegible]) Y. 40 § 1; [illegible]; [illegible] f; [illegible] f; [illegible] n; [illegible] f; [illegible] n; [illegible] n. *e. g.* [illegible] an evil doer Y. 53 § 8. A good deed, [illegible] n. Doing good deeds, [illegible]. Glorious deeds, [illegible] f. *acc plu.* Yt. 3 § 1. The worst deed. [illegible] n. *acc. sing.* Y. 30 § 5; [illegible] (lit. enormous deed), Yt. 17 § 59. Practising good deeds, [illegible]. Good in deed [illegible] Y. 9 § 16. Practising good deeds in the highest degree, [illegible]. An unfair deed, [illegible] Vp. 20 § 22. In very deed, (in fact; in reality; indeed) [illegible] Y. 31 § 6.

Deem, [illegible] cl. 4.

Deep (not shallow), [illegible]; [illegible]; [illegible].

Deep (hidden), [illegible]; [illegible].

Deepen, [illegible]

Deface, [illegible] cl. 6; [illegible] cl. 3.

Defame, [illegible] Y. 33 § 4; [illegible] *cf.* [illegible] Yt. 13 § 16; [illegible] Y. 44 § 12.

Defamer, [illegible] m.

Default, *subs.* [illegible] f. Y. 10 § 15.

Defeat, *subs.* [illegible] n; [illegible] f. Y. 44 § 14; [illegible] n; [illegible] f.; [illegible] f.

Defeat, *v.* [illegible].

Defeated, [illegible]; [illegible] Y. 53 § 8.

Defect, [illegible] f.

Defective, [illegible]; [illegible].

Defectiveness, [illegible] n. N. 91 (B.)

Defence, [illegible] f. Yt. 6 § 3; [illegible] f. Y. 58 § 2; [illegible] n; [illegible] Y. 62 § 4; [illegible] n. (Jk,); [illegible] n.

Defenceless, [illegible] Yt. 10 § 27.

Defend, [illegible] cl. 2.

Defendant, [illegible] m. ZPG. p 43.

Defended, [illegible].

Defensible, [illegible] (J.)

Defensive, [illegible] (Jk.)

Defer (put off), [illegible] Yt. 10 § 71.

Deference, [illegible] f. Y. 60 § 2.

Defiance, [illegible] f.

Defiant, [illegible].

Deficiency, [illegible] f. Y. 10 § 15.

Deficient, [illegible]; [illegible] ZPG. p. 23.

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Deficient: To be deficient, *cf.* ; Y. 1 § 22.

Defile (glen), n. (B.)

Defile, *v.* (*rt.*); (denom. base) *e. g.*, Vd. 9 § 45; (denom. base). Defile directly, . Defile indirectly, Vd. 19 § 20.

Defiled, . The body (of a living person) defiled by the dead, f. *acc. sing.* Vd. 9 § 1. Defiled by the dead, .

Defilement, Defiling, n. f. Vd. 5 § 34. Direct defilement, . Indirect defilement, . Free from defilement, Vd. 9 § 42.

Definite, .

Deflect, .

Defloration, m. Vd. 5 § 59.

Deflowered, : *contra.* Vd. 14 § 15.

Deformity, n. Vd. 2 § 29

Defraud, *v.* Y. 46 § 4; Y. 31 § 20.

Defraudation, Defraudment, f; m.

Defrauded, .

Defray, cl. 3.

Defy, *Vide* Dare.

Degrade, Vd. 2 § 6.

Degradation, n. Y. 53 § 9 (B.)

Degraded, Yt. 11 § 6.

Deity, m. Y. 70 § 1.

Dejection, f.

Deject, *Vide* Dishearten.

Delay, *v.* Yt. 10 § 71; cl. 10 Bh. 1 § 18.

Delay, *subs.* *Vide* Procrastination.

Deliberate, cl. 4; cl. 6.

Deliberation, Y. 30 § 6.

Delicious, .

Delight, *v. tr.* (*rt.*).

Delight, *v. intr.* ; .

Delight, *subs.* n; n. Delight-affording, .

Delighted, (for) *cf.* P. شاد Y. 51 § 8; Y. 60 § 11. *Vide* pleased.

Delinquency, *cf.* Af. G. § 13.

Delinquent, *subs.* Bh. 4 § 14 (B.); Vd. 19 § 26.

Delirium (mad rapture), m. Vd. 7 § 58.

Deliver (set free), cl. 1; , cl. 1 Yt. 14 § 46.

Deliver (give), cl. 5 Vd. 3 § 20.

Deliver (surrender), cl. 3 Y. 31 § 18.

Deliver back, Vd. 18 § 51; cl. 5 Vd. 18 § 1.

Deliver over, Yt. 19 § 48; cl. 5; cl. 3.

Delivered over (as a damsel), : *contra.* not delivered over.

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Deliverance, [illegible] f. Yt. 15 § 47; [illegible] m. ZPG. p. 28.

Deliverer, [illegible] m. Vp. 7 § 3.

Delivery, [illegible] f; [illegible] n. (Gr.)

Delude, [illegible]; [illegible].

Deluge, [illegible] f. (B; Jk.)

Delusion, [illegible] m. Y. 30 § 6. (B.)

Delve, *Vide* Dig.

Demand, [illegible] cl. 6; [illegible] cl. 6; [illegible] cl. 6; [illegible] cl. 2. Y. 9 § 17; [illegible] cl. 4.

Demi- L. *pref.* [illegible].

Demean, [illegible] cl. 6.

Demeanour, [illegible] n. *cf.* P. [illegible] n. Of evil demeanour [illegible].

Demise, [illegible] m. Pah. Y. 46 § 4.

Demolish, [illegible] cl. 1; [illegible] Yt. 8 § 54.

Demolition, [illegible] f.

Demon, Demon-god, [illegible] m; [illegible] f. Some names of demons: —[illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible] f; [illegible]; [illegible] Yt. 19 § 94; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]. The Demon of Corruption and Decomposition, [illegible] the Druj Nasu. The Demon of Procrastination, [illegible] sloth and lethargy. Demon-made, Demon-created, [illegible]. A friend of the Demons, [illegible] m.

Demoniac, [illegible]. The most demoniac [illegible].

Demonstrate, [illegible] cl. 1; [illegible] cl. 6.

Demonstration, [illegible] m. Y. 32 § 31.

Demur, *subs.* [illegible] n.

Den, [illegible] m; [illegible] n.

Denial, [illegible] n. Vd. 4 § 54; [illegible] f. Vd. 4 § 46. (B.)

Denominate, [illegible].

Denomination, [illegible] n; [illegible] m.

Deny, [illegible] cl. 9. Y. 11 § 5. (M.)

Depart, *v.* [illegible] cl. 2; [illegible] cl. 1. Yt. 19 § 35; [illegible] cl. 10 Yt. 13 § 157; [illegible] cl. 1.

Depart (from life), [illegible] cl. 2.

Departed (from life), [illegible]; [illegible].

Departing, *subs.* [illegible] Y. 10 § 16 (M.)

Departure, [illegible] n. Yt. 17 § 20: *cf.* Sk रेचन, रेचना evacuation; [illegible] f. Yt. 5 § 131. (B.)

Depend, *v.* [illegible] *cf.* [illegible] Vd. 3 § 29 cf Sk. श्रि.

Dependent, *adj.* [illegible] Y. 35 § 4.

Deplore, [illegible], [illegible] cl. 2; [illegible] cl. 6.

Deploring, *adj.* [illegible]; [illegible].

Deplorable, [illegible]; [illegible];

Depopulated, [illegible].

Deportment, [illegible] n; [illegible] n; [illegible] n. Vp. 22 § 2.

Deposit: Deposit of filth, dirt &c. on the surface of the earth during the extreme cold of winter, [illegible] *nom. pl.* Vd. 5 § 12.

Deposit, *v.* [illegible] cl. 1; [illegible] cl. 3 Vd. 3 § 9.

Deposition, (dethronement) [illegible] n.

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Depraved, [illegible]; [illegible]; [illegible].

Depravity, [illegible] n. ZPG. p. 20; [illegible] f. Y. 48 § 10 (D.)

Deprecate, [illegible] Y. 12 § 2.

Deprecation, [illegible] n. Vd. 4 § 54.

Depreciation, [illegible] n. Y. 53 § 9 (B.)

Depredate, [illegible] Y. 48 § 10.

Depredation, *Vide*. Pillage.

Depress (press down), [illegible].

Depression (depth), [illegible] m. [illegible] n. (B.)

Deprivation, [illegible] f.

Deprive, [illegible] cl. 4. *e. g.* [illegible] (G. [illegible]) Y. 11 § 5; [illegible] cl. 1; [illegible] Yt. 19 § 32; [illegible] Y. 46 § 4.

Deprived of, [illegible] Yt. 10 § 84 (D; B.)

Depth, [illegible] m. Yt. 15 § 28; [illegible] n. Vd. 9 § 6; [illegible] m; [illegible] m. Vd. 4 § 52; [illegible] m. Vd. 2 § 22. The master of the depth, [illegible] (*i. e.* one who dwells in a cavern).

Derange, [illegible] *cf.* [illegible] Y. 32 § 4.

Deride [illegible] cl. 4 Y. 45 § 11.

Derision, [illegible] f; [illegible] Yt. 22 § 13 (D.); [illegible] f. Y. 43 § 14 (B.) Hold (a person) in derision, [illegible] cl. 4. Y. 45 § 11.

Derive (get), [illegible] cl. 1 & 10; [illegible].

Derived (obtained), [illegible] Y. 10 § 13. Derived understanding (knowledge) [illegible]: *contra* [illegible].

Descant, *subs.* *Vide* Discourse, Discussion.

Descant, *v.* *Vide* Discourse (*v.*)

Descend, [illegible].

Descendant, [illegible] f; [illegible], [illegible], m; [illegible] *e. g.*, [illegible] and among the descendants Y. 46 § 12.

Descent (slope), [illegible] m, Vd. 4 § 52.

Descent (lineage), [illegible] n; [illegible] n; [illegible]. Of the same descent [illegible], [illegible].

Descry, [illegible] cl. 1.

Desecrate, [illegible] *cf.* [illegible] Yt. 13 § 105.

Desecrating, [illegible].

Desecration, [illegible] f. Yt. 13 § 134 (J.) Desecrating the Gathas, [illegible].

Desert, *subs.* [illegible] n. Vd. 3 § 4 (B.); [illegible] n. Yt. 12 § 19 (J.)

Desert, *v.* [illegible] cl. 2. Y. 60 § 7; [illegible] cl. 3. Y. 46 § 1

Deserted, [illegible] ZPG, p. 5.

Deserve, [illegible] cl. 1: [illegible]; [illegible] Y. 23 § 3. [illegible] cl. 1. Y. 59 § 30.

Deserving, [illegible] Y. 46 § 13. Deserving of gifts or goodness, [illegible] Yt. 13 § 151.

Desiccate, [illegible]: *caus.* [illegible], Vd. 8 § 9.

Design, *subs.* [illegible] m; [illegible] n; [illegible] n; [illegible] m. Y. 33 § 4 (Haug).

Designate, [illegible].

Designation, [illegible] n.

Desirable, [illegible].

Desirableness, [illegible] m.

Desire, *v.* [illegible] cl. 1; [illegible] cl. 4; [illegible] cl. 6; [illegible]; [illegible] cl. 6; [illegible], [illegible], [illegible]; [illegible]; [illegible]; [illegible] cl. 2,

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Desire, *subs.* m ; n. Y. 47 § 4 ; m. Yt. 8 § 5. *cf.* Ved. कत ; n ; n ; m ; , (Gāth.) f ; n ; f ; ; m ; n ; n ; Yt. 17 § 15. (Pah ; M ; D.) *nom. sing.* Y. 49 § 4. Having the same desire, . With full desire, Vd. 16 § 14. Desire to beget children, f. Desire of sovereign power n.

Desired, .

Desiring, *adj.* , : *super* most desiring ; . Desiring passionately, . Desiring (to promote) righteousness, .

Desirous, ; .

Desist, cl. 10 Yt. 10 § 71.

Desolate, *v.* cl. 7 ; cl. 6. Y. 31 § 1.

Desolate, *adj.* Yt. 10 § 38 ; ; (as the second member of a compound) *e. g.* making the house desolate; making the village desolate ; making the town desolate ; making the country desolate, Yt. 10 § 75.

Desolating, *adj.* (as the second member of a compound) *e. g.* desolating the city : *contra.* protecting the city, Yt. 10 § 75.

Desolation, n. Y. 44 § 2 ; Y. 29 § 1 (M.)

Despatch (send), cl. 6 Yt. 13 § 48

Despatch (speedy performance), n.

Despicable, .

Despise, Y. 33 § 4; cl. 4.

Despite, *subs.* m ; f.

Despite, *prep.* Yt. 17 § 19.

Despoil, *Vide* Deprive.

Despoiler, *Vide* Plunderer.

Despond, Yt. 17 § 59.

Despot, m. Bh. 4 § 13.

Despotic, .

Destination, n. Y. 31 § 3.

Destiny, n. Vd. 5 § 8; n. Yt. 24 § 38 (D.).

Destitute, ; ; ZPG. p. 5. Destitute of means, .

Destroy, cl. 2 ; cl. 10; Vd. 11 § 12 ; , Vd. 18 § 55 ; Y. 44 § 14 ; cl. 6 Vd. 18 § 55; (Gāth) cl. 6 Y. 32 § 9 ; : *der.* destruction, Yt. 19 § 44; cl. 10 Yt. 10 § 18 ; cl. 1 & 2. Eager to destory, Yt. 19 § 41.

Destroy: To be destroyed, (G.) cl. 6 Vd. 3 § 32; Yt. 17 § 19; .

Destroyed, *cf.* .

Destroyer, Yt. 15 § 45; m. 2 bases, Y. 32 § 13.

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Destroying, [illegible]; [illegible]; [illegible], [illegible] (used as the second member of a compound), *e. q.* [illegible], [illegible] destroying malice: *super.* [illegible] destroying best the malice (of Daevas and men). Destroying spirit [illegible]: *contra.* [illegible] Destroying at one stroke, [illegible] f.

Destruction, [illegible] n; [illegible] f. Y. 44 § 14; [illegible] Y. 45 § 3; [illegible] f; [illegible] n; [illegible] f. Y. 29 § 5; [illegible] n. Y. 30 § 10; [illegible] n; [illegible] n. Destruction through burning, [illegible] n. (M.)

Destructive, [illegible]; [illegible]; [illegible]; [illegible] Y. 71 § 7; [illegible]. Most destructive, [illegible].

Detach, *Vide.* Disunite.

Detain, [illegible]; [illegible] cl. 2.

Detainer, [illegible] m.

Detect, [illegible] cl. 6.

Detention, [illegible] n.

Deteriorate, [illegible]; [illegible]; [illegible].

Deterioration, [illegible] f.

Determinate, [illegible].

Determine, [illegible] cl. 3: [illegible] (*rt.* [illegible]) Yt. 10 § 89.

Detest, [illegible]; [illegible]; [illegible].

Detestable, [illegible]; [illegible]; [illegible].

Dethrone: To be dethroned, [illegible].

Dethronement, [illegible] n.

Detraction, [illegible] n. (B.)

Detriment, [illegible] n; [illegible] f; [illegible] m. Vd. 13 § 10.

Devastate, [illegible] cl. 6; [illegible] cl. 7; [illegible] Y. 48 § 10.

Devastation, [illegible] n; [illegible] n.

Develop, [illegible] cl. 2. Yt. 13 § 11; [illegible].

Development, [illegible] n. *Vide* Growth.

Deviate, [illegible].

Deviating, Devious, [illegible] Vd. 3 § 11; [illegible].

Deviation, [illegible], [illegible] f. Vd. 18 § 12; [illegible] n. Y. 32 § 7 (J.) Deviation of men from their ordinary course of business, [illegible] Vd. 8 § 4.

Device (symbol), [illegible] n.

Device (artifice), [illegible] f.

Devil, [illegible] m.

Devilish, [illegible] Aog. § 28.

Devious, [illegible].

Devise, [illegible] cl. 1 Vd. 9 § 1.

Devoid of [illegible]: *contra.* [illegible] replete with, Y. 28 § 10.

Devote [illegible] cl. 3 Y. 43 § 8; [illegible] cl. 3.

Devoted, [illegible] Yt. 5 § 8; [illegible]: *super.* [illegible]; [illegible] (M.): *super.* [illegible]; [illegible] Y. 53 § 3. Devoted to the welfare of one's native country. [illegible].

Devotedness, Devotion, [illegible] f; [illegible] f. Vp. 9 § 3; [illegible] f.

Devour, [illegible]; [illegible].

Devouring, [illegible].

Devout, [illegible]. Devout person, [illegible] m. Y. 33 § 7; Y. 51 § 1.5.

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Devoutness, f. Vp. 9 § 13.

Devoutly, Y. 34 § 6 (M.) Devoutly religious (Gāth).

Dew, f. Yt. 7 § 4. Dew-dripping, Y. 68 § 6.

Dexter, .

Dexterity, f; n.

Dexterous, Yt. 10 § 102.

Di-,Dia-Gr. *pref.* *pref;* .

Dia-Gr. *pref.* *pref.* and *prep.*

Diabolic, ; ; Vd. 19 § 47 ; Aog. 28.

Diadem, f. Yt. 5 § 128; n. (Sp ; H; D.) Wearing a diadem on the head, m, f. Wearing a golden diadem, ; (Sp; H ; D.)

Dialogue, f.

Diamond, Yt. 13 § 2 (D.)

Dictate, .

Diction, f. *cf.* Vp. 15 § 2.

Die *v.* (as of good beings), , cl. 4.

Die, *v.* (as of evil beings), ; cl. 4.

Diet (food), n; .

Differ, *Vide.* Dispute, Quarrel.

Difference, *Vide.* Dispute, Quarrel.

Different from, ; Vd. 8 § 85; *pref. e.g.* estranged from the Daevas; Y. 29 § 5. Different from this, Of a differant manner, . (A man) of a different creed, .

Differently, Y. 48 § 4.

Difficult, ; ; *pref.* *e.g.* difficult to be reached. Difficult for repayment, .

Difficulty, n. Y. 44 § 7; f.

Diffuse, cl. 1; cl. 1 Vd. 8 § 80; cl. 6; ; cl. 9.

Diffused, .

Diffusion, n.

Dig, cl. 1 & 2; ; ; cl. 6.

Dig out, cl. 1 & 2.

Digging, *subs.* f. Vd. 6 § 6.

Dignified, ZPG. p. 9.

Dignify, .

Dignity, f.

Dilatoriness, f.

Dilatory, .

Diligence, n; f. Y. 38 § 2 (B.)

Diligent, Y. 31 § 4; Y. 23 § 3; ; .

Dim : To become dim, .

Diminish, cl. 10; .

Diminished, .

Diminution, f. Y. 10 § 15.

Din (of battle), m. *cf.* Yt. 10 § 113 (Gr.)

Dine, cl. 1.

Dinner, n.

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Dire, ; .

Direct, *adj.* .

Direct, *v.* ; . *Vide* Urge.

Direction (side), m; n; . From three directions Vd. 2 § 23. In all directions, *acc. pl.* (used adverbially) Y. 10 § 11. *cf.* Sk. विश्वाञ्च. (J.).

Direction (injunction), f. Y. 38 § 2.

Directly, Vd. 7 § 2.

Director, m.

Direm (coin), (D.).

Dirk, m. Yt. 4 § 3 (J.); f.

Dirt, *subs.* , m; m; n.

Dirtiness, f.

Dirty, *v.* .

Dirty, *adj.* .

Dis-L. *pref.* *pref*; *pref.*

Disabled, ; .

Disability, f. N. 109.

Disadvantage, m; m.

Disaffected, Y. 49 § 1. (M.); .

Disaffection, f.

Disappear, , , , , cl. 4; Y. 34 § 9.

Disappearing, .

Disappoint: To be disappointed, , .

Disappointed, Yt. 10 § 38; .

Disarrangement (of words), f. Y. 19 § 5 (B.)

Disaster, f; n. Yt. 8 § 23; f.

Disavow, ; .

Disavowal, n.

Disbelief, n; n. Vd. 1 § 7 (B.)

Disbeliever, m; m.

Disc, Disk n. Yt. 15 § 57; n.

Discard, cl. 3; .

Discern, cl. 5 and 9; ; ; cl. 4 Y. 30 § 3.

Discerner, m; m. Y. 31 § 3.

Discerning, . Most descerning, ; Yt. 12 § 7. Discerning arbiter, m. Y. 29 § 4.

Discernment, n; f. Y. 29 § 6; f. Y. 48 § 5.

Discharge (efflux), m. Yt. 8 § 46 (B.)

Discharge (fulfil), cl. 4; cl. 5.

Discharge (let fly), , .

Disciple, m; Af. G. §§ 7-12; m. Y. 68 § 12; m. Yt. 26 § 4.

Discipline, f. *cf.* Sk. शासन.

Disclaim, : cl. 3; .

Disclaimer, n.

Disclose, cl. 10.

Discomfit, *v.* cl. 3; cl. 1.

Discomfit, *subs.* f. Y. 61 § 4; n.

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Discomfort, [illegible] f; [illegible] n. Y. 8 § 8.

Disconcert, [illegible] Y. 32 § 4; [illegible] cl. 6.

Disconcert: To be disconcerted, [illegible].

Disconnect, [illegible]; [illegible] cl. 4.

Disconnection, [illegible] f; [illegible] m. Vd. 18 § 19.

Disconsolate, [illegible].

Discontent, [illegible] n. Y. 8 § 8 (B.)

Discontented: To be discontented, [illegible].

Discontentment, [illegible] f. The Demon of Discontent, [illegible] Pr.

Discontinue, *v. tr.* [illegible].

Discontinue, *v. intr* [illegible].

Discord, [illegible] f; [illegible] f. Yt. 11 § 15 (B.)

Discordant, [illegible] Yt. 3 § 15.

Discountenance, *Vide* Abash.

Discourse, *v.* [illegible]; [illegible].

Discourse, *subs.* [illegible] n; [illegible] n. Y. 28 § 8; [illegible] n; [illegible] Y. 44 § 13 (D.)

Discover, [illegible] cl. 6; [illegible]; [illegible].

Discreet; To be discreet, [illegible] *e. g.* [illegible] Y. 43 § 11.

Discreet, [illegible]; [illegible], [illegible] Gāth; [illegible] Vp. 3 § 3; [illegible] Yt. 23 § 3.

Discretion, [illegible] n. *Vide* Wisdom.

Discriminate, [illegible] cl. 4 (this verb drops the radical vowel). Y. 30 § 6.

Discriminating, [illegible]; [illegible].

Discrimination, [illegible] n.

Discriminator, [illegible] m.

Discuss, [illegible] cl. 6.

Discussion, [illegible] f; [illegible] ZPG. p. 24.

Disdain, *v.* [illegible] cl. 1 Yt. 19 § 94.

Disdain, *subs.* [illegible] f.; [illegible] f. Y. 43 § 14 (B.)

Disdainful, [illegible] Yt. 5 § 95 (B.); [illegible].

Disdaining, [illegible].

Disease, [illegible] m; [illegible] n; [illegible] m. ZPG. p. 28 (B). Disease arising from filth, [illegible] Y. 71 § 17. Driving disease afar, [illegible].

Diseased, [illegible] N. 56.

Disengage, [illegible] *Vide* Disunite.

Disfavour, *subs.* [illegible] f.

Disgorge, [illegible], [illegible] cl. 2.

Disgrace, *subs.* [illegible] n; [illegible] n. Aog. 53; [illegible] f. Y. 43 § 14 (B.)

Disgust, *subs.* [illegible] f. N. 15 (B.)

Dish, [illegible] n; [illegible] n. N 64; [illegible] (Jk.); A small perforated dish, [illegible] f. The Haoma dishes *i. e.*, the dishes in which twigs of the Haoma are laid before being pounded, [illegible]. The dish that holds the Zaothra, [illegible]

Dishearten, [illegible] (*rt.* [illegible]) Yt. 17 § 59.

Dishevelled, [illegible] Yt. 10 § 113.

Dishonest, [illegible] Vd. 19 § 1.

Dishonesty, [illegible] n.

Dishonour, *subs.* *Vide* Disgrace.

Dishonourable, [illegible].

Disinclination, [illegible] f. N. 15 (B.)

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Disinfect, (*rt.*) Vd. 8 § 2.

Disintegrate,

Disintegration, f.

Disinter, cl. 1 & 2. Vd. 3 § 12.

Disinterred, *contra*, not disinterred.

Disjoin,

Disjunction, f; m.

Dislike, *v.* cl. 2.

Dislike, *subs.* f; f. N. 15 (B.)

Dislodge,

Dislodgment, f. Y. 61 § 2.

Dismal, ; *Vide* Dire ; Calamitous.

Dismay, *cf.*

Dismayed, Vd. 19 § 2.

Dismember,

Dismiss, Y. 34 § 9 ;

Dismount,

Disobedience,

Disobedient, ; Bh. 3 § 3.

Disorder, m. (Jk.)

Disorganisation, n. Yt. 13 § 136.

Disparagement, n. Y. 53 § 9 (B.)

Dispel, *Vide* Drive away.

Dispensation, n; f. (M.)

Dispense, (deal) cl. 3.

Dispense with, ;

Disperse, (*rt.*) Vd. 8 § 75.

Disperse, (as of defilement, sin &c.), : *causal* .

Dispirit, *Vide* Dishearten.

Display, cl. 6.

Displacement, Y. 61 § 2.

Displacement (of words), f. Y. 19 § 5 (B.)

Displease, ; cl. 9.

Displeased,

Displeasure, f.

Dispose of, cl. 3.

Disposition, n ; n.

Dispossess,

Dispraise, *v.* cl. 2.

Dispute, cl. 6.

Disputation, f.

Disqualified,

Disquiet, Disquietude, n. *cf.* Yt. 15 § 53.

Disregard, *v.* cl. 4 Y. 45 § 11 Y. 32 § 4.

Disregard, *subs.* f.; f.

Disrespect, n. Y. 29 § 1.

Dissatisfaction, f. Vd. 1 § 5; f.

Dissatisfied,

Dissatisfy, *Vide* Displease.

Dissembler, *cf.* Y. 31 § 10.

Dissembling, *subs.* m. Vd. 18 § 1.

Disseminate (spread), ; ,

Disseminate (sow), cl. 10; .

Dissension, f. (B.); n. Removing dissension .

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Dissimilar, [illegible] *pref*; [illegible].

Dissimulation, [illegible] m. Vd. 18 §§ 1-5.

Dissipate, [illegible] Yt. 19 § 34 (B.)

Dissipating, [illegible] Yt. 19 § 34 (B.)

Dissociate, [illegible] Yt. 4 § 4.

Dissolute, [illegible] Y. 9 § 32.

Dissolution, [illegible] f. Vd. 8 § 81; [illegible] f; [illegible] m. Y. 43 § 5.

Dissolve (disunite) [illegible]; [illegible].

Dissolve (melt) [illegible] cl. 1.

Dissolved, [illegible] ZPG. p. 19.

Distant, [illegible]; [illegible] : *contra* [illegible]; [illegible]: *comp.* [illegible] Vd. 16 § 2. Far distant [illegible]. At a distance, Distantly, [illegible] Yt. 10 § 1 (from [illegible]): *cf.* [illegible] in [illegible], [illegible].

Distemper (disease): [illegible] m. Kinds of distemper, [illegible] f; [illegible] f; [illegible]; [illegible]; [illegible]; [illegible]; [illegible] f; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible].

Distend, [illegible]; [illegible] Vd. 2 § 31 (Haug.)

Distinct, [illegible]; [illegible] *pref.*; [illegible] *pref. e. g.* [illegible], [illegible].

Distingnish, [illegible] cl. 9.

Distinguished, [illegible]. Distinguished for a long period. [illegible].

Distinguishing, [illegible], [illegible] f. Vd. 19 § 30. (D).

Distinguishing (good from evil), [illegible] Yt. 13 § 40; [illegible] Yt. 12 § 1.

Distort, [illegible].

Distorted, [illegible] Vd. 19 § 42.

Distortion, [illegible] f.

Distract, [illegible] *cf.* [illegible] Y. 32 § 4.

Distraction, [illegible] f. Y. 71 § 17 (M.); [illegible] f. Vp. 7 § 3.

Distress, *v.* [illegible] cl. 1; [illegible] cl. 10.

Distress, *subs.* [illegible] f; [illegible] n; [illegible] n; [illegible] n; [illegible] n. Vd. 3 § 35; [illegible] Y. 8 § 6. Full of distress [illegible].

Distressful, [illegible]; [illegible].

Distribute, [illegible] cl. 1; [illegible] cl. 1 Yt. 19 § 8; [illegible] cl. 3. Distribute in all directions, [illegible] cl. 1 Yt. 8 § 34.

Distributer, [illegible] m; [illegible] m. Y. 15 § 1.

Distribution, [illegible] f. *cf.* [illegible] Yt. 24 § 38.

District, [illegible], [illegible] f.

Distrust, *subs.* [illegible] n.

Disturb, [illegible] cl. 10 Yt. 10 § 111; [illegible] cl. 6. *Vide* Agitate.

Disturb: To be disturbed, [illegible].

Ditch, [illegible] m.

Disunion (separation), [illegible] f; [illegible] m. Vd. 18 § 19.

Disunion (quarrel), [illegible] f; [illegible] f. Yt. 11 § 15.

Disunite, [illegible] cl. 6; [illegible] cl. 4.

Divan, [illegible] m.

Dive, [illegible] Vd. 18 § 65.

Divers, [illegible] Y. 29 § 5.

Diversion (turning aside), [illegible], [illegible] f. Vd. 18 § 12.

Divert, [illegible]; [illegible] cl. 1 Y. 9 § 28.

Divest, [illegible] Y. 46 § 4; [illegible] cl. 4.

Divide, [illegible]; [illegible] cl. 4.

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Divide (in due proportion), [illegible].

Division, [illegible] f. Division of a day, [illegible].

Divine, [illegible], [illegible]. Divine knowledge, [illegible] n; [illegible] m. Y. 48 § 12; Y. 53 § 2. Divine power, [illegible] m. Yt. 10 § 141; [illegible] n. Y. 30 § 1

Divinity, [illegible] m; [illegible] m.

Divulge, [illegible].

Do, [illegible] cl. 5; [illegible] cl. 4.

Do good to, [illegible] (*rt.* [illegible]) Yt. 13 § 129.

Doer, [illegible] m. Doer of virtuous actions, [illegible], [illegible] (Gāth) Y. 34 § 13. Doer of evil deeds, [illegible] m.

Docile, [illegible], [illegible].

Docility, [illegible] n. Vp. 12 § 4 (D.)

Doctor (physicain), [illegible] m.

Doctor (learned man), [illegible] m; [illegible] m.

Doctrine, [illegible] f; [illegible] f; [illegible]; [illegible] n. Y. 32 § 12; [illegible] f. Y. 46 § 7. Lower or inferior doctrine, [illegible] Vp. 15 § 2. Religious doctrine, [illegible] m; [illegible] (Gāth); [illegible] n. Following the doctrine of truthfulness, [illegible]. Following the doctrines of Ahura, [illegible].

Dog, [illegible], [illegible], 3 bases. (*str.* b. [illegible], mid. b. [illegible], [illegible] of which no forms are met with; weak b. [illegible]), [illegible] (rare) Vd. 13 § 50. Species of dog:— [illegible], [illegible], [illegible]; [illegible]; [illegible]; [illegible] W. F. 2 § 2; [illegible] (a dog that lives on corpses and hunts after noxious animals.) With the shape of a dog, [illegible] Vd. 14 § 5. Belonging to the dog kind, [illegible]. Killed by a dog, [illegible]. Brought by dogs, [illegible].

Dogma, *Vide* Doctrine, Tenet.

Doing, *subs.* [illegible] f. *Vide* Deed.

Doing, *pres. pt.* [illegible] *cf.* [illegible] not doing; [illegible] *cf.* [illegible] not doing. Doing in a contrary way, [illegible] Y. 9 § 30. Doing good to, [illegible] Yt. 13 § 30.

Dole, *v. Vide* Distribute.

Dole, *subs.* [illegible]; [illegible] f.

Dole, *Vide* Grief.

Doleful, [illegible].

Dolour, [illegible] f; [illegible] f.

Dolt, [illegible] Y. 10 § 15.

Domain, [illegible] n; [illegible] (rare) Y. 19 § 18.

Domestic, [illegible].

Domesticated, [illegible]; [illegible] Yt. 14 § 11 (H.)

Domicile, [illegible] f; [illegible] n.

Dominance, [illegible] n; [illegible] n.

Dominant, [illegible]; [illegible]. Dominant power, [illegible] n.

Domineer, [illegible] Yt. 13 § 13; [illegible].

Domineering, *Vide* Dominant.

Dominion, [illegible] n; [illegible] n; [illegible] n. Y. 49 § 3.

Donation, [illegible] n; [illegible] f; [illegible] n.

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Done, ; ; (used as the second member of a compound) *e.g.*, done by the Demon of Wrath; done by the serpent; done by the brigand; done by one's kindred.

Donkey, m.

Doom, *v.* (*rt.*) Yt. 17 § 59.

Doom, *subs.* f.

Door, n. Wandering from door to door, .

Double, *v.* ; .

Double, ; .

Doubt, Doubtfulness, f. Y. 48 § 9; n: *contra.* ; Y. 29 § 5; n. P. گمان.

Doubtless, .

Doubtlessness, n; n.

Dough, m, f. Vd. 3 § 32.

Doughty, Y. 11 § 7.

Down, , (*Gāth*) *pref. e.g.* , ; (*Gāth*) Down (the river), Vd. 6 § 40.

Downcast, Down-fallen Yt. 11 § 6.

Downfall, Y. 53 § 6. (D.)

Downstriking, *subs.* n. Yt. 13 § 133.

Downward, Downwards, ; .

Doze, .

Dozen, .

Drag, , cl. 1; ; Yt. 14 § 20. (D.) (*rt.*) Yt. 9 § 18.

Drag along, .

Dragon, m. The horned dragon, Y. 9 § 11; Yt. 19 § 40 (M; D.)

Drain, *v.* Vd. 6 § 32.

Drain, *subs.* f. Vd. 5 § 5; f. Yt. 8 § 29 (B.)

Drastic, .

Draught (quantity drunk), Vd. 5 § 51.

Draught (current of air), m.

Draught animal, m; n. Vd. 14 § 10.

Draw, ; .

Draw back, .

Draw near, , , cl. 1; cl. 6.

Draw off (as water), cl. 6 Vd. 6 § 32.

Draw up (as troops), , cl. 10 Yt. 10 § 14.

Draw circles, ; ; .

Draw furrows or circles, ; ; ; .

Draw the bow, .

Drawing off (the water), *subs.* f.

Drawn: Well drawn (as a bow), Yt. 13 § 72.

Dread, *subs.* f; m; n; f. Inspiring dread .

Dread, *v.* cl. 6; cl. 1.

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Dreadful, [illegible]; [illegible]: *super.* [illegible]; [illegible] Yt. 13 § 136. [illegible] Yt. 22 § 17; [illegible]; [illegible] Nyâish 1 § 8.

Dream, *subs.* [illegible] m. Yt. 13 § 104.

Dreary, [illegible] Yt. 22 § 17 (D); [illegible].

Dregs, [illegible] n; [illegible] n. A sieve used for straining (the Haoma) and for removing dregs from it, [illegible], Vd. 14 § 8.

Drench, [illegible], [illegible] cl. 6.

Dress, *v.* [illegible].

Dress, *subs.* *Vide* Garment.

Dribble, [illegible]; [illegible].

Dribbling, *subs.* [illegible] n. Yt. 10 § 38.

Drift (purpose), *subs.* [illegible] n; [illegible] m.

Drink, *v.* [illegible]; [illegible]; [illegible] Y. 11 § 3; [illegible] cl. 1 *e.g.* [illegible] (G. [illegible]) Yt. 14 § 57.

Drink, *subs.* [illegible] f. N. 30

Drinkable, [illegible]: *contra.* [illegible].

Drinker, [illegible] m; [illegible] m. (*rt.* [illegible]).

Drinking, *subs.* [illegible] f; [illegible] f. Fit for drinking, [illegible] Drinking fountain, [illegible] f.

Drip, [illegible]; [illegible].

Dripping, *subs.* [illegible] n. Y. 10 § 38.

Drive (guide a carriage), [illegible] *cf.* [illegible] Drive in a carriage or a chariot, [illegible] cl. 1 Yt. 10 § 126. A chariot admirably fit for driving, [illegible]

Drive away, Drive out, [illegible] cl. 1; [illegible] cl 1 Yt. 14 § 45; [illegible] cl 10 Vd. 13 § 49; [illegible] cl. 1. Vd. 22 § 6; [illegible] Af. G. § 13; [illegible] cl. 1; [illegible] cl. 9; [illegible] cl. 6 Y. 10 § 15; [illegible] cl. 1 Yt. 10 § 21; [illegible] cl. 2 Yt. 8 §§ 23, 29. Drive away (by curses), [illegible] cl. 1, Vd. 20 § 7.

Drive along (as in a chariot) [illegible] cl. 1 Yt. 10 § 48.

Drive far off, [illegible] cl. 1.

Drive off, [illegible].

Drive onward, [illegible] cl. 1.

Drivel, [illegible] m.

Driven, [illegible] (*rt.* [illegible] to go) A cloud driven by the wind, [illegible] Y. 9 § 32. Driven away by howling, [illegible]: *orig.* [illegible] (*rt.* [illegible] to clamour against).

Driver, [illegible] m. Y. 11 § 1. One who drives back by force, [illegible] m.

Driving away, *subs.* [illegible] f. Driving down the clouds (as winds) [illegible] Yt. 8 § 14. Driving away (noxious animals), [illegible] n.

Drizzle,—*Vide* Drip.

Droning, *subs.* [illegible] f. Vd. 7 § 2 (D.)

Droop, [illegible]; [illegible].

Drop, *v.* [illegible], [illegible] cl. 1 Vd. 5 § 1.

Drop, *subs.* [illegible] m. Vd. 5 § 51.

Dropping down, *subs.* [illegible] f. Vd. 6 § 29.

Dross, [illegible] n. Vd. 8 § 19 (J.); [illegible] n.

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Drought, [illegible] m; [illegible] n; [illegible] n. Free from drought, [illegible]. The Demon of Drought, [illegible]. Parch with drought, [illegible] Y. 32 § 10.

Drove (of cattle), [illegible] n. Yt. 10 § 86 (B.)

Drowsiness, [illegible] f.

Drug, [illegible], f. *e. g.* [illegible] the drug that melts away (the fruit in the womb). One who restores to health by means of vegetable drugs, [illegible].

Drunken, [illegible].

Drunkenness, [illegible] m. Y. 10 § 8; [illegible] (Gāth) Y. 48 § 10. [illegible] m; [illegible] m. The Demon of Drunkenness [illegible] m. Vd. 19 § 41. The Demon of extreme Drunkenness, [illegible] m. Vd. 19 § 41. The Demon Kunda who is drunken without drinking (D.), [illegible] Vd. 19 § 41. Drunken joy, [illegible], [illegible] Y. 48 § 10.

Dry, *adj.* [illegible] Vd. 18 § 27; [illegible] Vd. 3 § 11; [illegible] Vd. 9 § 31; [illegible]. Dry dust [illegible] f. Vd. 16 § 2. Dry unclean matter, such as the nails pared off and shaven hair, [illegible] Vd. 5 § 16.

Dry, *v.* [illegible]: *der.* [illegible]; [illegible]: *der.* [illegible].

Dry up. [illegible]: *caus.* [illegible] to dry up, to desiccate Vd. 8 § 9.

Drying: Never drying (springs of water), [illegible]; not drying, [illegible].

Dryness, [illegible] n.

Dual, [illegible]; [illegible] *pref.*

Dubiety, *Vide* Doubtfulness.

Due (proper), [illegible].

Dull, Dullard, Dull-brained, Dull-head, Dunce, [illegible]; [illegible] (B.)

Dull (cheerless), [illegible].

Dumb, [illegible] Yt. 5 § 93 (Gr.); [illegible] *cf.* [illegible] (Jk.)

Dunce, *Vide* Dullard.

Dung *v.* [illegible].

Dung, *subs.* [illegible] (J.) Vd. 8 § 83.

Dupe, *v.* [illegible], [illegible].

Duplicate, [illegible].

Duplicity, [illegible] n. *e. g.* [illegible] free from duplicity; [illegible] m.

Durable, [illegible] 2 bases; [illegible] Y. 33 § 8; [illegible]. For durable amity, [illegible] Y. 40 § 3.

Durability, [illegible] f. Vp. 10 § 12; [illegible] f.

Durance, [illegible] m.

Duration, [illegible] n; [illegible] n; [illegible]; [illegible] m. ZPG. p. 29. For all duration, [illegible], Y. 7 § 25; [illegible] (Gāth) Y. 46 § 71.

During, [illegible] Yt. 13 § 49.

Dusk, [illegible] f.

Dust, *subs.* [illegible] f; [illegible] n. Vd. 8 § 8. The way covered with dust, [illegible] *acc. sing.* Vd. 3 § 11.

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Dusty, [illegible]. The dusty way, [illegible] *acc. sing.* Vd. 3 § 11.

Duteous, Dutiful, [illegible], Vp. 12 § 1; *contra.* [illegible].

Duty, [illegible] n; [illegible] (G. [illegible]) *cf.* Sk. ऋण; [illegible] n. Y. 29 § 8 (*lit.* that which a person is bound to do.)

Dwarf, Dwarfish, [illegible] Yt. 5 § 93 (B.); [illegible] (Jk.)

Dwarfishness, [illegible] Vd. 2 § 29 (Haug)

Dwell, [illegible], [illegible], [illegible] cl. 2; [illegible] cl. 9 Y. 10 § 1; [illegible], [illegible] Yt. 13 § 14 (rare).

Dwelling, *subs.* [illegible] *Vide* Abode. (A divinity) of a happy dwelling, [illegible]. (A divinity) of a good dwelling, [illegible] Yt. 8 § 2. Dwelling place, [illegible] m.

Dwelling, *pres. pt.* [illegible] *e.g.* [illegible] Y. 44 § 9.

Dwindle, [illegible]; [illegible] cl. 10.

Dying: Before dying, [illegible]: *contra.* [illegible] after death, Vd. 8 § 31.

Dyke, [illegible] n. Vd. 19 § 30.

Dys-Gr. *pref.* [illegible], [illegible], [illegible] (Gāth) *pref.*

E

Each, [illegible] *e. g.* [illegible] Vd. 8 § 85. Each by each, [illegible] Vd. 8 § 85. Each of the two (*i. e.* both), [illegible].

Eager, [illegible] *nom. sing.* Yt. 19 § 58; [illegible].

Eagerly, [illegible] Yt. 10 § 71.

Eagerness, [illegible] n; [illegible] f. Y. 53 § 4 (B.) With eagerness, [illegible] Yt. 10 § 71.

Eagle, [illegible] m. Higher than the flight of an eagle, [illegible] Y. 10 § 11.

Eagle-eyed, [illegible]; [illegible]; [illegible]; [illegible].

Ear (of a person of good creation), [illegible] m. (A horse) with spotted ears, [illegible]. (A dog) with yellow years, [illegible] Vd. 8 § 16. (Mithra) whose ears are quick to hear, [illegible] Yt. 10 § 107. (Apām Napāt) whose ears are the quickest to hear, [illegible] Yt. 19 § 52. (Fire-wood) as high as the ear, [illegible] Af. G. § 5.

Ear (of an evil being), [illegible] m: *contra.* [illegible].

Ear (of corn), [illegible] m, [illegible] f; [illegible] (for [illegible]) Yt. 13 § 71 (B.)

Early, Earlier, [illegible].

Earn (merit) *v.* [illegible] cl. 1. Y. 44 § 19; [illegible] Y. 23 § 3.

Earn (acquire), [illegible]; [illegible]; [illegible].

Earnest, *Vide* Eager.

Earnestness, *Vide* Eagerness.

Earnings, [illegible] n; [illegible] n. ZPG. p. 23.

Ear-ring, [illegible] m; [illegible] m. (A daughter) with ear-rings, [illegible] Vd. 14 § 15.

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Earth, [illegible] f; [illegible] f; [illegible] f; [illegible] f. Y. 32 § 3. The Mother Earth, [illegible] f. The extent of the earth, [illegible] n. The surface of the earth, [illegible] f. Hidden beneath the earth, [illegible]. On the earth of the seven Keshvars, [illegible] Yt. 19 § 26. In the seven Keshvars of the earth, [illegible] Y. 32 § 3. As extensive as the earth, [illegible] Yt. 10 § 44. The Genius of the Earth, [illegible] f.

Earth (clay), [illegible] f; [illegible], [illegible] f. (D). Vd. 6 § 51. Pertaining to earth, [illegible], [illegible] Vd. 7 § 75. Kinds of earth: [illegible], [illegible] f, [illegible] m. (G.), [illegible] n.

Earth (dust), [illegible] n. Vd. 8 § 8; [illegible] f.

Earthen, [illegible], [illegible]. A maker of earthen vessels. [illegible] m: [illegible] m.

Earthenware, [illegible] m.

Earthly, [illegible]: *contra.* [illegible]; [illegible].

Earthquake, [illegible] n. Vd. 1 § 19 (Sp)

Ease, *subs.* [illegible] n; [illegible] f; [illegible] (Gāth) Y. 34 § 7; [illegible] f; [illegible] n; [illegible] n; [illegible] n; [illegible] m. ZPG. p. 18. Giving ease of conscience, [illegible] Vd. 18 § 6. Sitting at ease, [illegible]: *Str. b.* [illegible] Yt. 13 § 29.

Easy, [illegible] Y. 10 § 19. Easy circumstances, [illegible] m; [illegible] n. In easy circumstances, [illegible].

East, [illegible] f. Yt. 19 § 1; [illegible] f. *e. g,* [illegible] .... [illegible] from the shining East, Yt. 8 § 35.

Easterly, Eastern, Eastward, [illegible].

Eat, [illegible]; [illegible], [illegible], [illegible], [illegible] cl. 1; [illegible], [illegible] cl. 1; [illegible].

Eat (as of evil beings), [illegible] cl. 1 Eat up (as of insects), [illegible] cl. 1.

Eat up, [illegible].

Eat unceremoniously, [illegible].

Eatable, [illegible]; [illegible]. Most eatable, [illegible].

Eatables, [illegible] n; [illegible] *pl.* (from [illegible]: *rt.* [illegible] to eat).

Eater, [illegible] m. (*rt.* [illegible] = [illegible] to eat.)

Eating, *pres. pt.* [illegible] *cf.* [illegible] Vd. 3 § 32. Not eating, [illegible]; [illegible].

Eating, *subs.* [illegible] f; [illegible] f: *contra.* [illegible] n; [illegible] f: *contra.* [illegible].

Eating vessels, [illegible] n. Vd. 7 § 73.

Ebb, *v.* [illegible] Yt. 8 § 31.

Ebb, Ebb-tide, [illegible] f. (= [illegible] going back; *rt.* [illegible] to go).

Ebriety [illegible] m; [illegible], [illegible] m. Y. 10 § 8.

Ebullient, [illegible] Y. 22 § 1.

Ebullition, [illegible] m.

Eccentric, [illegible].

Eclat, [illegible] f.

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Economic, [illegible].
Economy, [illegible] Y. 33 § 12 (M.)
Ecstacy, [illegible] n; [illegible] n; [illegible] m.
Ecstatic, [illegible].
Edacious, [illegible].
Eddy, *subs.* [illegible] m. Yt. 14 § 29.
Edge (of a weapon or tool), [illegible] m; [illegible] m. Two-edged, [illegible]; [illegible]. Sharp-edged, [illegible]. (A club) with hundred edges, [illegible]. Edge-blade (of an arrow), [illegible] m. Yt. 10 § 129.
Edge (border), [illegible] m; [illegible] m.
Edible, *subs.* [illegible] n; [illegible] f.
Edible, *adj.* *Vide* Eatable.
Edict, [illegible] f. Bh. 4 § 10.
Edification, [illegible] m; [illegible] f.
Edifice, [illegible] m.
Edify, [illegible]; [illegible].
Educate, [illegible]; [illegible]; [illegible].
Education, [illegible] n; [illegible] n. Y. 46 § 3.
Educator, [illegible] m; [illegible] m.
Educe, [illegible] cl. 1.
Efface, [illegible] cl. 6; [illegible]; [illegible].
Effect, [illegible] cl. 5; [illegible].
Effective, [illegible] Yt. 13 § 75; *comp.* [illegible] Yt. 13 § 64: *super.* [illegible] Yt. 1 § 5; [illegible]. *Vide* Efficacious. Effective in completing (M.), [illegible], [illegible] *nom. pl.* Of effective speech, [illegible].
Effervesce, [illegible] *cf.* [illegible]; [illegible] *e. g.* [illegible] Y. 22 § 1.
Effervescence, [illegible] m.
Effervescing, Effervescent, [illegible].
Efficacious, [illegible]; [illegible]; [illegible]; [illegible]; [illegible]: *super.* [illegible] (G. [illegible]); [illegible]: *super.* [illegible], [illegible]; [illegible]; [illegible] Y. 46 § 3. Sufficiently efficacious, [illegible] Yt. 24 § 14.
Efficacy, [illegible] f. Y. 28 § 10; [illegible] n; [illegible] n. Y. 36 § 1 (B.)
Efficiency, [illegible] n; [illegible] f.
Efficient, [illegible]; [illegible].
Effigy, [illegible] m. Bh. 4 § 15.
Effluvium, [illegible] f.
Efflux, [illegible] m; [illegible] m.
Effort, [illegible] n.
Effort: Make an effort, [illegible] (*rt.* [illegible]) *cf.* [illegible] Y. 53 § 7.
Effrontery, [illegible] f. Y. 29 § 1 (M.)
Effulge, [illegible]; [illegible].
Effulgence, [illegible] f; [illegible] n; [illegible] n.
Effulgent, [illegible]; [illegible].
Effuse, [illegible] cl. 6; [illegible] Yt. 14 § 54.
Effusion (pouring), [illegible] n. Vd. 9 § 14; [illegible] n. Yt. 14 § 54.
Effision (cordiality), [illegible] n; [illegible] f.
Effusive, [illegible].
Egg, *v.* Vide Incite.
Egotism, [illegible] f.
Egregious, [illegible].
Egress, *v.* [illegible] cl. 2.
Eight, [illegible].
Eighth, [illegible].
Eighteen, [illegible].

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Eighteenth, [illegible].
Eighty, [illegible].
Eighty-fold, [illegible].
Either....or, [illegible] Vd. 3 § 19; [illegible] Vd. 13 § 41; [illegible] Y. 35 § 6.
Eject, [illegible]; [illegible].
Ejecting, *pres. pt.* [illegible] Yt. 2 § 13.
Ejection, [illegible] n. Vd. 5 § 60.
Elaborate, [illegible].
Elapse, [illegible] cl. 1 Vd. 6 § 43.
Elated, [illegible]; [illegible].
Elation, [illegible] f.
Elbow, [illegible] f. ZPG. p. 10.
Elder, [illegible]; [illegible].
Elect, [illegible], [illegible].
Election, [illegible] m. Y. 31 § 11; [illegible] n.
Elegance, [illegible] f. (W. [illegible]); [illegible] n. Vd. 5 § 22.
Elegant, [illegible] *Vide* Beautiful.
Elegant: To make elegant, [illegible]; [illegible].
Elevate, [illegible]; [illegible]; [illegible]; [illegible] cl. 3.
Elevated, [illegible], [illegible], [illegible]. (The head of a person) elevated or set upright by putting a pad below it, [illegible] Vd. 5 § 11.
Elevation, [illegible] n; [illegible] f; [illegible] n; [illegible] f.
Eleven, [illegible].
Eleventh, [illegible]; [illegible].
Elf, [illegible] f.

Eligible, [illegible].
Eliminate, [illegible] cl. 10; [illegible]; [illegible].
Elixir, [illegible] n.
Ell, [illegible] m. (Gr.); [illegible] (J.)
Eulogium, [illegible] f; [illegible] f.
Elongate, [illegible].
Eloquence, [illegible] f. ZPG. p. 9.
Else, [illegible] Vd. 13 § 42.
Elsewhere, [illegible]; [illegible], [illegible] Gāth.
Elucidate, [illegible].
Elucidation, [illegible] f. Elucidating the tenets of religion, [illegible] (*lit.* causing the holy word to be heard).
Emaciate, [illegible].
Emaciated, [illegible]; [illegible].
Emanate, [illegible]; [illegible]; [illegible] cl. 1.
Emanant, [illegible].
Emancipate, [illegible]; [illegible] cl. 1
Emancipation, [illegible] f; [illegible] m.
Embankment, [illegible] m. (B); [illegible] m. Vd. 15 § 35 (B.)
Embarrass: To be embarrassed, [illegible].
Embarrassment [illegible] f; [illegible] m. (W. [illegible]).
Embassador, [illegible] m.
Embattle, [illegible] cl. 10.
Embellish, [illegible].
Embellishment, [illegible] f. (W. [illegible]); [illegible] n. Full of embellishment, [illegible] Yt. 10 § 124.
Embitter, [illegible], [illegible] cl. 10.

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Embittered, .
Embitterment, n.
Emblem, n; (?) Y. 36 § 3.
Embodiment; , m. & f. Y. 13 § 2. Embodiment of the Druj, (D.)
Embody, ; .
Embolden, .
Emboldened, .
Embosom (cherish), ; Y. 49 § 4.
Embrace, ; ; Yt. 10 § 68; .
Embracing (accepting), *subs.* f. Y. 34 § 10; n.
Embroider, .
Embroidered, . Fully embroidered, Yt. 5 § 126.
Embryo, m. Vd. 15 § 11.
Emerge, cl. 2.
Emergency, n. Vp. 22 § 2.
Emigrant, .
Eminence (rank), f.
Eminent, ; Y. 71 § 1; .
Emit, ; *cf.* Y. 9 § 30.
Emit (semen virile), cl. 6 Vd. 8 § 32. Emit (semen virile in sleep), *cf.* Vd. 18 § 46.
Emolument, n; n. ZPG. p. 23.
Emperor, m; m.
Emphatic, . The most emphatic of words, Y. 19 § 10.

Empire, , f; n.
Empire (control), f.
Employment, n; m. Vd. 19 § 41.
Employ, Vp. 15 § 1.
Empoison, cl. 10.
Empower, .
Emptiness, n.
Empty, *v.* cl. 7; cl. 10 Yt. 5 § 77.
Empty, : *contra.* not empty; : *contra.* . Empty of men, .
Emulate, , cl 6 Y. 53 § 4.
Emulation, f. Y. 53 § 4 (B) (Read:—).
Emulous, Y. 65 § 8.
Enamour, *cf.* .
Encampment, n. Vd. 8 § 95.
Enceinte, ; .
Enchant (delight), .
Enchanter, m.
Enchanting, .
Enchantment, n.
Enchain, ; .
Encircle, ; .
Encircling, , , .
Enclitic particle (which lays stress on the preceding word), *e.g.* of the two men, *he*; on the *highest* of places.
Enclose, ; ; cl 10.
Enclosed, Enclosed safely (as a child in the womb) Y. 23 § 1.

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Enclosure, m; m. Enclosure for animals, f; *e.g.* cattle-fold. Vd. 15 § 32. Enclosure made by King Jamshed, m. Vd. 2 § 24.

Encomium, f; n.

Encompass, cl. 10; cl. 10;

Encompass all around, *e. g.* the sky encompasses the earth all around, Yt. 13 § 2.

Encompassing, *pres. pt.*

Encompassing, *subs.* m.

Encounter, *v.* cl. 2 Yt. 8 § 21;

Encounter, *subs.* f. Y. 61 § 3; f. Vd. 8 § 100.

Encourage,

Encouragement, m. Y. 50 § 7. (B.) Giving the greatest encouragement (to a righteous person), Yt. 12 § 7. For encouragement Y. 43 § 14.

Encumber, cl. 2; (*rt*

Encumbrance, f; f.

End, *subs.* m; m. Yt. 19 § 44; n; m; m; m; f. ZPG. p. 26; m. ZPG. p. 32; n. Yt. 22 § 7. (The sky) with ends that lie afar, Upto the end,

End (aim) *subs.* n; m. Y. 44 § 12.

End, *v.* ; : *der.* putting an end to, destruction.

Endear, ;

Endeared, ; Y. 51 § 17.

Endearing, ;

Endeavour, *subs.* n.

Endeavour, *v.* ; cl. 10 *cf.* Yt. 10 § 78; *cf.* Sk. यस्; cl. 6 Y. 31 § 16.

Endmost,

Endow, ;

Endowment, n; m.

Endowed, . Endowed by God Vp. 7 § 3.

Endurance, f. *cf.* Yt. 1 § 24.

Endure (last), ;

Endure (suffer), cl. 1 *e. g.* enduring pain or trouble, Yt. 1 § 24.

Enemy, m; m; m. Yt. 19 § 34; m. Yt. 18 § 107; m. Yt. 5 § 92; Yt. 10 § 34. Smiting or killing the enemy, , . Strength of smiting the enemy, n.

Energetic, ; ; ; *super* ; Yt. 8 § 49; (Jk.); Yt. 8 § 43.

Energy, n; n; (for *cf.* Yt. 10 § 67) (B.).

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Enervate, [illegible]; [illegible].
Enfeeble, [illegible]; [illegible].
Engage: To be engaged, [illegible].
Engage (employ), [illegible] Vp. 15 § 1.
Engage (secure), [illegible]; [illegible].
Engaged (affianced), [illegible]: *contra.* [illegible] Vd. 15 § 9.
Engagement (work), [illegible] n; [illegible] m.
Engagement (battle), [illegible] n; [illegible] n.
Engender (beget) [illegible]; [illegible].
Engender (produce): [illegible] cl. 5.
Engirdle, [illegible]. *Vide.* Surround.
Enhance, *Vide* Augment.
Enhancement, *Vide* Augmentation.
Enigma, [illegible] m. Yt. 5 § 82.
Enjoin, *Vide* Urge.
Enjoy, [illegible] *cf.* [illegible]; [illegible].
Enjoyable, [illegible] Y. 9 § 27; [illegible].
Enjoyment, [illegible] n; [illegible] f. Yt. 4 § 1; [illegible] f. Yt. 4 § 1; [illegible] m. Vd. 7 § 58; [illegible] m. Vd. 5 § 38 (D.)
Enlarge, [illegible], [illegible] *caus.* (*rt.* [illegible]) Vd. 2 § 11.
Enlargement, [illegible] n; [illegible] n.
Enlighten, [illegible]; [illegible]; [illegible] Y. 50 § 2.
Enlightened, [illegible] Y. 50 § 2; [illegible] *e.g.* [illegible] possessing exceedingly enlightened intellect; [illegible], [illegible] (*Gāth.*) Y. 31 § 12: *contra* [illegible] unenlightened, Y. 32 § 12; [illegible] f. Yt. 16 § 15; [illegible] *e. g.* [illegible] n. *instr. sing.*, with an enlightened judgment, Y. 30 § 2. Enlightened reformers of religion, [illegible].

Enlightener [illegible], Y. 46 § 3.
Enlightenment, [illegible] m. Y. 68 § 4.
Enliven, [illegible] *cf.* [illegible] Y. 50 § 7 (B.)
Enlivening, [illegible] *e. g.* [illegible] with the enlivening intelligence, Yt. 17 § 2; [illegible] Yt. 10 § 88 (D.)
Enlivenment, [illegible] n; [illegible] n.
Enmity, [illegible]; [illegible] n.
Ennoble, [illegible]; [illegible].
Enormity, [illegible] n.
Enormous, [illegible] Yt. 17 § 59; [illegible]: *comp.* [illegible].
Enough, [illegible] Yt. 5 § 130.
Enquire, [illegible] cl. 6.
Enquiry, [illegible] f.
Enrage: To be enraged, [illegible].
Enrage, [illegible]; [illegible]. cl. 10.
Enraged, [illegible]; [illegible].
Enrapture, Enravish, [illegible].
Ensign, [illegible] m.
Ensnare, [illegible].
Ensnare: To be ensnared, [illegible].
Ensnared, [illegible], [illegible].
Entangle, [illegible].
Entanglement, [illegible] m. (W. [illegible])
Enter, [illegible] cl. 2; [illegible]; [illegible]; [illegible] cl. 1; [illegible] cl. 6 Y. 10 § 8.
Enterprise, [illegible] m. Y. 29 § 11; [illegible] n. Yt. 13 § 41; [illegible] m. Yt. 11 § 5 (B.)
Enterprising, [illegible]; [illegible] Yt. 24 § 31.
Entertain (cherish), [illegible] cl. 1; [illegible] cl. 10.

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Entice, [illegible].
Enticement, [illegible] m. *cf.* [illegible] Yt. 5 § 127.
Enticing, [illegible] P. نوازیدن; [illegible] Y. 31 § 12 (D.)
Enthusiasm, [illegible] n. Y. 32 § 16.
Enthusiastic, [illegible]; [illegible].
Entire, [illegible], [illegible] f.; [illegible], [illegible] f.
Entirety, [illegible] f.
Entitle, [illegible].
Entomb, [illegible].
Entombment, [illegible] n. Vd. 1 § 12.
Entrails, [illegible], [illegible] n. Yt. 13 § 11 (D.); [illegible] f. Vd. 18 § 70 (D.)
Entrammel, [illegible].
Entrance, *v.* [illegible].
Entrance, *subs.* [illegible] n. Vd. 7 § 52; [illegible] f.
Entrancing, [illegible].
Entrap: To be entrapped, [illegible]; [illegible] Yt. 15 § 52.
Entrap, [illegible].
Entrapped, [illegible].
Entreat, [illegible]; [illegible].
Entreaty, [illegible] n; [illegible] f. Vd. 18 § 84 (B.)
Entrust, [illegible] Vd. 5 § 25; [illegible].
Entry, [illegible] f.
Entwine, [illegible]; [illegible].
Enumerate, [illegible].
Enumeration, [illegible] f. Y. 71 § 1.
Enunciate, [illegible]; [illegible]; [illegible].
Enunciation. [illegible] n. Y. 19 § 20.
Envelop, [illegible].
Envious, [illegible] Y. 65 § 8; [illegible] Y. 52 § 2 (B.)
Environ, *v.* [illegible]; [illegible].
Envoy, [illegible] m; [illegible] m.
Envy, *subs.* [illegible] m.
Envy, *v.* [illegible] cl. 6; [illegible] *cf.* Sk. स्पृद्.
Ephemeral, [illegible]; [illegible]
Epi-Gr. *pref.* [illegible], [illegible], [illegible] *cf.* Sk. अभि.
Epidemic, [illegible] m; [illegible] m.
Epileptic, [illegible] Yt. 5 § 93 (B.)
Epitome, [illegible] Y. 9 § 26 (M.)
Epoch, [illegible] m; [illegible] n.
Equable, [illegible] *pref. cf.* [illegible] an equable or steady protector.
Equal, Equally, [illegible]; [illegible]; [illegible].
Equanimity, [illegible] n. (*lit* blissful state of the soul), Y. 62 § 2.
Equinal, Equine, [illegible].
Equip, [illegible]: cl. 1 *cf.* [illegible]; [illegible].
Equipped, (with arms) [illegible]; [illegible] Vd. 19 § 15; [illegible]: *cf.* [illegible]; [illegible].
Equitable, [illegible]; [illegible].
Equity, [illegible] f; [illegible] n.
Equivalent, *Vide* Equal.
Equivocation, [illegible] Y. 29 § 5.
Erach (the youngest son of King Faridoon), [illegible].
Era, *Vide* Epoch.
Eradicate, [illegible] cl. 6; [illegible].
Erase, [illegible] cl. 6.
Erasement, [illegible] f. Vd. 7 § 50.
Ere, *Vide* Before.

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Erect, *v.* cl. 3 ;

Erect: To be erect, : *cf* Yt. 22 § 9.

Erect. *adj.* Yt. 22 § 9 (*rt.* to be erect or straight).

Erection, n.

Err, cl. 10.

Errant,

Error, *subs.* *Vide* Blunder.

Erroneous,

Erudite, (Gāth). *Vide* Learned.

Erudition, n; n.

Escape, cl. 1; ; Y. 19 § 10.

Escaper, m. Yt. 13 § 35.

Eschew, cl. 4 Vp 15 § 1.

Escort, *v.* cl. 1.

Esculent, ;

Esoteric,

Especial: Especially,

Espouse (marry), cl. 4. Y. 53 § 4; ,

Espouse (adopt),

Espousement(marriage), n. Vd. 14 § 15.

Espousement (adoption), f.

Espy, cl. 3; cl. 1.

Essay, *v.* ;

Essay (trial), n.

Essence, n; m. Y. 31 § 8; f.

Essential, ;

Essentiality, f. (B.)

Essentially, ; Vd. 5 § 4 (Haug).

Establish, *caus.* (*rt.*); Vd. 2 § 26 ; Vd. 3 § 18; Y. 32 § 6; cl. 3 *e.g.* Yt. 13 § 100; *e.g.* Yt. 8 § 44; cl. 9 *e.g.* Y. 44 § 6.

Established,

Established law, n.

Establishment, n. Y. 34 § 13.

Esteem, *v.* *cf.* Vd. 17 § 11.

Esteem, *subs.* n. Yt. 19 § 33.

Esteemed, : *contra.* . Esteemed up to distant countries .

Estimable, Y. 46 § 13.

Estimate, cl. 9.

Estrange, cl. 2.

Estranged, ; Bh. 3 § 3.

Estrangement (Alienation), f. Vd. 18 § 19.

Eternity, n; f; n.

Ether, n; n. (J.)

Eu-Gr. *pref.*, *pref.*

Eulogize, *Vide* Praise; Extol.

Eulogist, m.

Eulogy, n; , , f.

Et cetera, Etc. , (Gāth). It is always affixed at the end of a word and gives an indefinite signification to that word. Inflected words, when abridged or changed, assume before , their full or original forms *e. g.* , &c.); *cf.* Sk. आदि.

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Evacuate (empty), cl. 7.
Evacuate (void), .
Evade, cl. 4; cl. 1.

Even, *adj Vide* Equal.
Even, *adv.* ; , . Even so much, Even as much, Vd. 6 § 10. Even privily, Yt. 10 § 160 *cf.* Sk. आपिव्यथिष्.

Evening, n. Vd. 21 § 3. Evening twilight, Vd. 21 § 3; m.

Event, Vd. 19 § 27 (Haug). Great event, Yt. 13 § 41.

Ever (always) Y. 49 § 1; Yt. 14 § 53. For ever, Vd. 7 § 75; For ever and ever, Vd. 3 § 14.

Ever (at any time), Y. 44 § 20. (J; M; D.); Y. 19 § 10.

Ever-abiding, Y. 28 § 3; Y. 30 § 7 (M; Haug).

Ever-benefiting, Vp. 9 § 4.
Ever-lasting, *Vide* Ever-abiding.
Ever-living, Y. 39 § 3.
Everlastingness, f; n. *e.g.* for all eternity, Y. 7 § 25.

Every, , f. Vd. 15 § 19.; *e.g.* Vd. 8 § 85.

Everywhere, .
Evidence, n. Yt. 10 § 64.

Evident, ; ; ; Y. 32 § 7 (Pah.); Y. 71 § 6 (Pah.).

Evil, *adj.* : *comp.* : *super.* ; ; (*lit.* not good): *super.* ; *e. g.* Y. 19 § 1; , *pref.*

Evil, *subs.* , n. *e.g.* ; (W.) (G.) Yt. 4 § 6; , n; n. (Gāth); *cf.* Gah 4 § 9; f. Y. 49 § 10 (M.) Fighting against evil, (for Y. 10 § 18.) Repelling the evil, n. Yt. 8 § 51; (G.); ; . Worker of evil, m; m.

Evil-doer, m; m; m; m, f.

Evil-done, ; .
Evil eye, f. (=); n. Vd. 19 § 45.

Evil-eyed, . The worst of the evil-eyed, .
Evil-famed, .
Evil-knowing, ; .
Evil-minded, ; .
Evil-natured, .
Evil person, m.
Evil producing, .
Evil-speaker, m.
Evil-speaking, Vd. 13 § 2.

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Evil-spoken, [illegible].

Evil-thinker, [illegible] m; [illegible] m.

Evil thought, [illegible] n. Rich in evil thoughts, [illegible].

Evil thought, [illegible].

Evil word, [illegible] n.

Ex-L. *pref.* [illegible], [illegible] *pref.*; [illegible] *pref.*

Exacerbate, [illegible], [illegible] cl. 10.

Exact (accurate), [illegible]; [illegible] Y. 70 § 2. (M.)

Exact (methodical), [illegible].

Exact, *v.* [illegible].

Exactitude, (accuracy) [illegible] n [illegible] f.

Exactly, [illegible] *e. g.* [illegible] exactly as before, Vd. 8 § 22; [illegible] *pref.*

Exalt, [illegible].

Exaltation, [illegible] n; [illegible] n.

Exalted, [illegible]; [illegible]; [illegible]: *super.* [illegible] most exalted; [illegible]: 2 bases, [illegible] f; *super.* [illegible]; [illegible] *e. g.* [illegible] Vp. 1 § 8; [illegible]; [illegible]; [illegible]: *comp.* [illegible], [illegible] more exalted: *super.* [illegible] most exalted. The most exalted of all, [illegible] Y. 33 § 5.

Examination, [illegible] n.

Examine, [illegible], [illegible] cl. 6; [illegible]; [illegible], [illegible] cl. 10; [illegible] cl. 1; [illegible] cl.6 Bh. 4 § 6.

Examined, [illegible]. Examined by a pious man, [illegible]

Examined in the proper way, [illegible]. (Fire-wood) examined by the light (of the day) [illegible]. [illegible]. Thoroughly or well examined, [illegible].

Exasperate, [illegible], [illegible], [illegible] cl. 10

Exasperated, [illegible]; [illegible].

Exasperation, [illegible] n.

Excavate, [illegible] cl. 1 & 2.

Excavation, [illegible] n; [illegible] n; [illegible] n. Aog. § 66.

Exceed, [illegible] cl. 1; [illegible] cl 2.

Exceedingly, [illegible], [illegible], [illegible] (Gāth.) *prefs*; [illegible], [illegible], [illegible] (rare) *prefs.* *e.g.* [illegible] &c; [illegible] *pref.* *e.g*; [illegible] exceedingly bad, Yt. 13 § 105. [illegible] *e.g.* [illegible] Yt. 15 § 48.

Excel, [illegible] cl. 1; [illegible].

Excellence, [illegible] f. Y. 28 § 10; [illegible] f. Yt. 13 § 95; [illegible] n; [illegible] n. Y. 37 § 2; [illegible] f. ZPG p. 28; [illegible] m; [illegible] f. Y. 50 § 8. Possessing excellence, [illegible] Vd. 18 § 51; [illegible], [illegible] f.

Excellency. [illegible] f. Y. 19 § 10.

Excellent, [illegible]; [illegible]: *super.* [illegible]; [illegible], [illegible] f.

Except, [illegible], [illegible] *pref*; [illegible] *pref*; [illegible] Y. 47 § 5 (B.)

Exchange *subs.* *Vide* Barter *subs.*

Exchange, *v.* *Vide* Barter *v.*

Exchange: In exchange of, [illegible] Vd. 9 § 37; [illegible] Vd. 7 § 41.

Exchangeable, [illegible].

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Excision, [illegible] f. *cf.* [illegible]; [illegible] n.

Excite: To be excited, [illegible] cl. 10.

Excite, [illegible]; [illegible] cl. 10.

Excited, [illegible]; [illegible].

Excitement, [illegible] f. Yt. 13 § 95.

Exclaim, [illegible] cl. 10 Vd. 8 §§ 100-103; [illegible] cl. 3.

Exclaim to all around, [illegible] (*denom.* b., from [illegible]) Yt. 19 § 43.

Exclude, [illegible] cl. 2 Yt. 46 § 8; [illegible] (*rt.* [illegible]) Yt. 13 § 78.

Exclusive of, [illegible], [illegible] *pref.*

Exclude, [illegible] cl. 4 Vd. 16 § 2.

Excommunicate, [illegible] cl. 5 Af. G. §§ 10-12.

Excrement, [illegible] f; [illegible] m; [illegible] m. Vd. 6 § 7; [illegible] n. ZPG. p. 11.

Excrete, [illegible], [illegible], [illegible]; [illegible]; [illegible].

Excreting, [illegible] N. 37.

Exculpate, [illegible] cl. 6; [illegible] cl. 10; [illegible].

Exculpation, [illegible] f. Vd. 5 § 26.

Excusable, [illegible].

Excuse, *v.* [illegible] cl. 6.

Excuse, *subs.* [illegible] f. Vd. 5 § 26.

Execrable, [illegible].

Execrate, [illegible] cl 1; [illegible] cl. 1; [illegible] cl. 2.

Execration, [illegible] n. Vd. 4 § 54.

Execute, [illegible] cl. 5. [illegible]; [illegible] cl. 4.

Execution, [illegible] m. Y. 22 § 3; [illegible] f; [illegible] f.

Executioner, [illegible] m. Y. 53 § 8.

Executor, [illegible] m.

Exegesis, [illegible] f.

Exempt, *v.* [illegible] cl. 6; [illegible].

Exempt, *adj.* [illegible] *pref.* *cf.* [illegible] [illegible].

Exemption, [illegible] f. Vd. 5 § 26.

Exercise, *v.* [illegible] cl. 5; [illegible]; [illegible] Y. 53 § 1 (B.)

Exercise (practice), [illegible] m; [illegible] f.

Exercise (moral training), [illegible] f.

Exercise influence, *v.* [illegible] Y. 44 § 11.

Exert, [illegible]; [illegible].

Exerting, [illegible] ZPG. p. 15.

Exertion, [illegible] n.

Exhaling, *subs.* [illegible] f. ZPG. p. 8.

Exhaust, [illegible] cl. 7; [illegible].

Exhaustion, [illegible] n.

Exhibit, [illegible] *cf.* [illegible] Y. 51 § 17.

Exhilarate, [illegible] cl. 1: *contra.* [illegible], [illegible] to sadden; [illegible] Y. 10 § 8; [illegible].

Exhilarating, [illegible].

Exhilaration, [illegible] n; [illegible] m. Y. 10 § 14; [illegible] n. Yt. 17 § 22.

Exhort, [illegible] Y. 8 § 7; [illegible] Y. 45 § 6.

Exhortation, [illegible] n. Y. 46 § 3; [illegible] n. Y. 32 § 9.

Exhorter, [illegible] Y. 46 § 3 (M.)

Exhume, [illegible] cl. 1 & 2. Vd. 3 § 12.

Exile, *subs.* [illegible] Yt 10 § 75 (D.); [illegible].

Exile, *v.* [illegible]

Exist, [illegible] cl. 2; [illegible] cl. 1; [illegible] cl. 1 *cf.* Sk. स्था. *e.g.* [illegible] Y. 51 § 4; [illegible] cl. 6; [illegible]; [illegible]

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Existed: Of those who have existed, (from : *rt.*).

Existence, f; m; m. Brought into existence, .

Existent, Existing, ; m. *nom sing*; *acc. sing*; f. *acc. sing.*; n; m. *gen. pl*; f. *gen. pl.*

Exit, *Vide* Departure.

Exonerate, *Vide* Exculpate.

Exoneration, f. Vd. 5 § 26.

Exorcise, cl. 1 Vd. 20 § 7; Vd. 19 § 12 (Haug).

Exorcised, (*orig.* driven away by howling).

Exordium, n. N. 40.

Expand, cl. 1; ; .

Expansion, n.

Expatriate, *Vide* Exile, *v.*

Expect, cl. 6; ; cl. 4 Bh. 2 § 6.

Expectation, m. Yt. 8 § 5; n. (=) Y. 34 § 10 (B.)

Expecting, *Vide* Looking for.

Expectoration, f. Vd. 7 § 13 (J.)

Expedite, .

Expeditious, ; ; .

Expel, cl. 5. Af. G. §§ 10-12; ; .

Expense, n.

Experience, *subs.* f.

Experience, *v.* ; , cl. 6 Yt. 22 § 2.

Experienced, : *contra.* . Experienecd in war (*lit.* gone in the battle).

Expert, ; .

Expiable, : *contra.* ; ; *cf.* ZPG. p. 20.

Expiate, , , cl. 1; .

Expiation, f; n; f.

Expiration f. ZPG p. 26; m.

Expire (pass), cl. 1

Expire (die), ; cl. 4; .

Expired, ; .

Expiry, n; m; f. ZPG. p. 26.

Explain, cl. 10; .

Explanation, f. Vp. 9 § 3 (M.); f.

Explicit, ; ; .

Exploit, *subs.* f. Vp. 19 § 2.

Expose (disclose), : cl. 10.

Expose (a thing) to the air, Vd. 7 § 15.

Expose: To be exposed to the air, . Exposed to the sun, .

Exposition, f.

Expound, *Vide* Explain.

Expounder, m. 3 bases. Expounder of religious doctrines, m.

Express (say), ; .

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Express (extract) the juice of Haoma, cl. 5; ; . Expressing the juice of the Haoma, f.; f. Y. 10 § 6. Expressed the juice of the Haoma : *contra.* .

Expression, n; ; n.

Expressly, .

Expulsion, f; n. Vd. 21 § 2.

Expunge, ;

Extant, ;

Extend, *v. tr.* cl. 8; cl. 1.

Extend: To be extended, *v. intr.* *e.g.* Yt. 10 §64; cl 1 Gah 5 § 5; cl. 1.

Extend (in length), .

Extend (in breadth), Vd. 2 § 10.

Extend all over, *e.g.* Yt. 19 § 1

Extend to cl. 1. Vd. 2 § 8.

Extended, Vd. 14 § 7.

Extending, .

Extension, Extent, n. Y. 71 § 15; n.

Extent (limit), m.

Exterior, (boundary) n.

Exterior, ; Vd. 9 § 12.

Exterminate, cl. 10.

Extermination, n. Yt. 13 § 133; Y. 30 § 10; f. Y. 44 § 14; n. Vd. 18 § 36 (Haug).

Extinct, .

Extinct, To be extinct, (G.) cl. 6 Vd. 3 § 32. *e.g.* Yt. 19 § 80.

Extinction, Y. 30 § 10; n. Yt. 19 § 47.

Extinguish, , (J.); *caus.* (*rt.*) Vd. 5 § 37; (*rt.*) Yt. 19 § 68.

Extinguisher, ZPG. p. 21.

Extirpate, cl. 1 & 2; cl. 10 Y. 10 § 12; .

Extirpation, *Vide* Extermination.

Extol, Y. 46 § 17; cl. 2.

Extoller, m.

Extra-L. *pref.*, , *pref.*

Extract, , cl. 1; .

Extract, (the Haoma juice), cl. 5, , .

Extraction (of the Haoma juice), f. Y. 10 § 6.

Extraction (lineage), Of the same lineage Yt. 5 § 13; Yt. 24 § 9.

Extraordinary .

Extravagant Yt. 5 § 93 (D).

Extreme, , *pref.*; .

Extremity, m; m.

Extricate, .

Exuberance, n; n. Nyâish 3 § 10.

Exuberant, 2 bases; .

Exude, cl. 4

Exudation, f. Vd. 6 § 29.

Exult, .

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Eye (of good creation), n; n. Four-eyed, . (Mithra) of ten thousand eyes, . Having powerful eyes, ; Quick-eyed, . (Vayu) with smiling face and eyes, . Clear-eyed, Brilliant-eyed, , Golden-eyed, Broad-eyed, . With eyes of love, (D.). Evil eye, f. Vd. 20 § 3.

Eye (of an evil being), n. Six-eyed, .

Eye, *v.* *Vide* See.

Eye: To set the eye on (a person for revenge), *cf.* Y. 46 § 7.

Eyeball, n. Yt. 10 § 48.

Eye-brow, f. Between the two brows, . Vd. 8 § 41. (Mark , the case-termination of the *dative dual*, which is generally).

Eye-lash, Eye-lid, n. ZPG. p. 8.

Eye-sight, n; n. Far-reaching eye-sight, Yt. 14 § 13.

F

Fabric (structure), n.

Fabric (cloth manufactured), . n. Vd. 8 § 23.

Fabricate, ; .

Fabrication (falsehood), m.

Fabulous, *cf.* .

Face, *subs.* m; n. Face to face, Vd. 5 § 27. Steel gauze used to shelter the face in war, m. Vd. 14 § 9.

Face, (oppose), cl. 2; cl 2.

Facility, n; n. *Vide* Ease.

Facing (opposite), .

Fact, m. In fact, Y. 31 § 6.

Faction (discord), f; n *cf.* .

Factious, .

Factor (doer), m.

Factory, m; n.

Faculty, *Vide* Capacity. Faculty of discerning good from evil, f.

Fade away, cl. 1 *e. g.* . the Druj Nasu fades away. Vd. 9 § 46; cl. 4.

Fading (transient), ;

Faeces, m.

Faggot, m.

Fail, cl. 3 Y. 1 § 21; *cf.* .

Failing, *cf.* never failing.

Failure, f. Y. 10 § 15.

Fain (willingly), ; (B.)

Faint (weak), .

Faint, (dim), .

Faint, *v.* cl. 6. Vd. 3 § 32 (D.)

Faint-hearted, .

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Fainting, *adj.* [illegible] *e. g.* [illegible] a fainting blow Vd. 4 § 40.

Fainting fit, [illegible] f. Yt. 18 § 131 (H)

Fair (beautiful), [illegible]: *comp.* [illegible], [illegible]: *super.* [illegible]: double *super.* [illegible]; [illegible]; [illegible] (rare).

Fair (candid), [illegible].

Fairness (beauty), [illegible] n. Vd. 5 § 22.

Fairy, [illegible] f. Attended by many fairies, [illegible]. An adherent or follower of the Pairikas (fairies), [illegible] 2 bases.

Faith, [illegible] m; [illegible] f; [illegible] f; [illegible] f; [illegible] f. (M) Keeping implicit faith in religion, [illegible] Gah 4 § 9. (A man) of different faith [illegible]. Putting faith in, [illegible].

Faith: To put faith in, [illegible] cl. 1 *cf.* P. گرویدن ; [illegible] Y. 1 § 23.

Faithful, [illegible], [illegible]: *super.* [illegible]; [illegible]; [illegible] (J.)

Faithful: To be faithful, [illegible] cl. 3 (*lit.* to stick to).

Faithfulness, [illegible] m. Y. 48 § 4; [illegible] (G. [illegible]) (M.)

Faithless, [illegible]; [illegible] Bh. 1 § 16.

Falcon, [illegible] m. Falcon-feathered arrow, [illegible].

Fall, *v.* [illegible] cl. 1 Yt. 10 § 128; [illegible] cl. 4 Vd. 13 § 38.

Fall down, [illegible] cl. 1 *e. g.* [illegible] he, being confounded, fell down on the ground, Yt. 19 § 34; [illegible] cl. 1 *cf.* [illegible] Y. 44 § 4.

Fall in with, [illegible] Yt. 22 § 2.

Fall round about, [illegible] cl. 1.

Fall upon, [illegible] cl. 1 Yt. 15 § 50; [illegible] Vd. 13 § 42; [illegible] cl. 1.

Fall upon (of the Druj Nasu), [illegible], [illegible] cl. 1.

Fall (as snow), [illegible] cl. 1 Vd. 2 § 22.

Fall: Let fall [illegible] cl. 3.

Fall, *subs.* [illegible] f; [illegible] ZPG. p. 22.

Fallen down, [illegible] Yt. 11 § 6 (*lit.* bent down)

Falling down, *subs.* *Vide* Fall, *subs.*

Falling in drops, *subs.* [illegible] n. Yt. 10 § 38.

Fallow (untilled), [illegible] Vd. 6 § 1 (D.)

Fallow (pale yellow), [illegible].

False, [illegible]; *cf.* [illegible]; [illegible]; [illegible] Yt. 19 § 33.

False preacher, [illegible] m.

False-spoken, [illegible].

Falsehood, [illegible] m. (*orig.* [illegible] : *rt.* [illegible] to tell a lie); [illegible] m.

Falsely, [illegible]. Falsely uttered, [illegible] : *contra.* [illegible].

Falsity, *Vide* Falsehood.

Fame, [illegible] m. (*lit.* sound, noise) *cf.* Sk. घोष; [illegible] n; [illegible], [illegible] n. Evil-famed [illegible], Fair fame, [illegible] n. Yt. 8 § 4.

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Familiar, .

Familiarity, f; n.

Famed, *Vide* Famous.

Family (household) f; f. *cf.* Sk. जाति. *e. g.* (W.) (Ashi Vanguhi) enters in the midst of the family, Yt. 18 §§ 3-4.

Family (lineage), n.

Family man, m. (*str. b.*); *contra.* (*str. b.*); n. Vd. 12 § 21.

Famine, n.

Famine-producing, *e. g.* famine-producing Pairika, the female demon of drought and sterility: *contra.* producing fertility, of fruitful or cropful year.

Famous, Y. 9 § 14; *e. g.* Yt. 10 § 25. Most famous (fr. fame).

Fan, m. Vd. 14 § 7.

Fancy, Fantasy, m.

Fantastic, Vd. 13 § 46 (D.)

Far, ; . Far for crossing, . How far, .

Far from, *adv*; ; *pref.* and *prep*; *pref*; *pref. e. g.* ,

Far off, ; ; *pref. e.g.* carry far off. Esteemed far off, Yt. 16 § 17. Renowned far off, . (A road) whose ends reach far off, Yt. 8 § 35. (This earth) whose ends lie far off, . (Tishtrya) whose light goes far off, Yt. 8 § 4. (The sky) with ends lying far off, Yt. 13 § 2. One who sees things far off, Yt. 1 § 12.

Far-extending, .

Far-reaching, . Far reaching sight, n.

Far-seeing, Yt. 1 § 12; (*orig.*) *e. g.* f. *nom. pl.* Yt. 13 § 33; m. *super* most far seeing; (= +) Y. 57 § 11. Farthest-seeing, .

Far-shining, .

Farm, f; n.

Farm-house, n. Vp. 9 § 5 (M.)

Farmer, m; m.

Farther, Further, .

Fascinate, *cf.* .

Fascination, f; n. Y. 29 § 8.

Fashion, *v.* cl. 1.

Fashion (manner), n.

Fashioner, m.

Fast, ; ; .

Fast, *subs.* f. Vd. 3 § 33.

Fast-going, ; .

Fasten, , , cl. 10.

Fasten round about, cl. 10

Fasten with a chain, , cl. 1 ; cl. 1.

Fastened, . Well-fastened, .

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Fasting, *adj.* [illegible] (*lit.* not eating), Vd. 4 § 49.

Fastness, [illegible] f. Bh. 2 § 13.

Fat, *adj.* [illegible] Vd. 22 § 4.

Fat : To become fat, [illegible] *cf.* [illegible] f.

Fat, *subs.* [illegible] n ; [illegible] m ; [illegible] n; [illegible] f; [illegible] n. Rich in fat, [illegible], [illegible].

Fat (excreted from a dead body), [illegible], [illegible] n.

Fatal, [illegible] (*lit.* Killing : *rt.* [illegible] to die : *caus.* [illegible] to kill) Vd. 2 § 22 ; [illegible] Y. 71 § 7 ; [illegible] Yt. 3 § 14. Most fatal, [illegible] ; [illegible] ; [illegible] Y. 71 § 7.

Fate, [illegible] n. Vd. 5 § 8 ; [illegible] n. Yt. 24 § 38 (D.)

Father, [illegible], [illegible] m.

Father-in-law, [illegible] m. Yt. 10 § 116

Fatigue, *subs.* [illegible] n. N. 15 (D.)

Fatness, [illegible] f; [illegible] f. Yt. 9 § 9; [illegible] ZPG. p. 11.

Fatten, [illegible], [illegible] cl. 5; [illegible]. Thou fattenest me for wife and children (M.) [illegible] Y. 11 § 1.

Fatty, [illegible]; [illegible].

Fault, [illegible] *cf.* [illegible] Af. G. § 13.

Faultless, [illegible] Af. G. § 13.

Favour, *subs.* [illegible] m, [illegible] n; [illegible] f. Gah. 4 § 5 (H.)

Favourable, [illegible]; [illegible]; [illegible].

Favouring, *adj.* [illegible]: *super.* [illegible] *e. g.* [illegible] Yt. 14 § 3.

Favourite, *subs.* & *adj.* [illegible]; [illegible].

Fawn (caress), [illegible] *cf.* [illegible].

Fealty, [illegible] m. Y. 48 § 4; [illegible] f.

Fear, *v.* [illegible] cl. 6: *caus.* [illegible] to frighten.

Fear, *subs.* [illegible] f; [illegible] m; [illegible] n; [illegible] f; [illegible] m, *e.g.* [illegible] when the fear of frightful ways comes (upon you) Yt. 19 § 20.

Fear: To strike fear into (from one side), [illegible]. To strike conter-fear, [illegible].

Fearful, [illegible] Y. 9 § 30; [illegible].

Fearing: Not fearing, [illegible].

Fearless, [illegible] (*lit.* not cold); [illegible]; [illegible].

Feast, *subs.* [illegible] m.

Feat, [illegible] f.

Feather, *subs.* [illegible] m ; [illegible] (rare) *e. g.* [illegible] *acc. pl.* Yt. 14 § 36. Falcon-feathered arrows, [illegible] Yt. 10 § 101. Vulture-feathered arrows, [illegible] (G. [illegible]) *gen. pl.* Yt. 10 § 129.

Feature (phenomenon), [illegible] f.

Feature (outward appearance), [illegible] m. Y. 9 § 5.

Feeble, [illegible] ; [illegible]; [illegible].

Feebleness, [illegible] f. Y. 71 § 17 (D.)

Feed, [illegible].

Feel, [illegible] cl. 6 Yt. 22 § 2 ; [illegible] cl. 6. Yt. 1 § 18.

Felicitate, [illegible] cl. 10 Vd. 7 § 52.

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Felicitous, ; .

Felicity, n ; n. Of holy felicity, .

Fell, *adj.* Y. 11§ 7.

Fell, *v.* cl. 2 ; cl. 6; cl. 4.

Felling, *subs.* m. Felling the trees, *subs.* m. Yt. 22 § 13.

Fellow, . *Vide* Companion.

Fellowship, n ; n; n.

Fellow-worker, Yt. 10 § 116. A tormentor of fellow-workers, m. Y. 65 § 7.

Felon, m ; m.

Felonious, ; .

Felt, , n.

Female, , , , f; . f. Yt. 14 § 12 (rare); f, (Gāth); A couple *viz.* a male and female . Female that bears (children). f.

Female: Of the female species, .

Feminine, Vd. 13 § 51.

Fence (enclosure), m.

Fence (repulse) *v.* ; cl. 2.

Fence (repulse) *subs.* f.

Fencing (protection) *subs.* n; n.

Ferine, .

Ferocious, ; ; .

Ferocity, m; m. Y. 49 § 4.

Ferry, f. Provided with good ferries, Y. 38 § 3 (J.)

Ferryman, m. Yt. 5 § 61 (B.)

Fertile, *e. g.* Y. 10 § 4, fertile earth; *e. g.* Yt. 8 § 9, to fertile countries.

Fertility, f.

Fertility-producing, : *contra.* .

Fertilize, cl. 4; .

Fervent, ; ; .

Fervid, *Vide* Fervent.

Fervidity, n; f; f. Y. 53 § 4 [Read] (B.)

Fervour, *Vide* Fervidity.

Festal, .

Festival, m.

Fetch, cl. 1.

Fetid, ; ; Yt. 22 § 26.

Fetter, *v.* cl. 10 Yt 19 § 77 ; cl. 1 ; .

Fettered, .

Fetters, m ; n. (*rt.* to bind); m; n. Vd. 9 § 49 ; n ; (used as the second member of a compound) *e. g.* three-fold bonds, two-fold bonds, all bonds (*i. e.* bonds all over the body) In fetters Yt. 15 § 52.

Feud, m. Y. 48 § 2; f: f.

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Fever, m. Cold fever, f. The hottest of hot fevers,

Fever-sick, (*lit.* heated).

Feverish, . Feverish or morbid heat, n. *cf.* Sk. दाह.

Few, : *super.* fewest. Having few herds of cattle, . Having few men or followers. .

Fiat, f; n.

Fickle, Vd. 1 § 7.

Fiction, n.

Fictitious, *cf.* .

Fidelity, .f; n; m.

Field, , m. *e. g.* corn-field; f. *cf.* Lat. Ager; f; n. Vd. 9 § 54; Yt. 8 § 33 (D.) Rushing into the field (as a wolf) Vd. 18 § 65.

Field of battle, m. Yt. 5 § 130.

Fiend, m. Produced by the fiend, .

Fiend-destroying, Vd. 5 § 22.

Fiend-smiting, : *super.* most fiend-smiting; : *super* .

Fiendish, Aog. § 28. Most fiendish, . Fiendish Druj, (W.). Fiendish woman, f.

Fiendishness, f. (for Yt. 13 § 90) (B.)

Fierce, ; ; .

Fierceness, m; n. Y. 29 § 1; n. Yt. 10 § 19.

Fiery, (ardent), .

Fiery (flaming), .

Fiery, ; ; ; . Fieriest of the fiery,

Fiery-faced, .

Fifteen, . Fifteen paces, n. In the shape of a man of fifteen years of age, Y. 8 § 13

Fifteenth, ; *e. g.* after the fifteenth year, Vd 14 § 15.

Fifth, .

Fifty, . Fifty paces, n. Fifty times (for).

Fifty-fold, Yt. 10 § 116

Fight, *subs.* m.

Fight. *v.* cl. 2; cl. 9 Vd. 11 § 9; Yt. 19 § 46; cl. 6 Yt. 5 § 50; cl. 6 *e. g.* Vd. 4 § 49; cl. 4 (the root lenghtens its vowel in its inflected forms).

Fighter, m.

Fighting, *pres. pt.* Yt. 13 § 33; Yt. 14 § 25 *e. g.* the two spirits fighting with one another. Fighting on horseback, . Fighting against foes, n. In fighting against foes,

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Fighting against evil, (for). Fighting most heroically, Yt. 13 § 107 Fighting bravely, (W.) Yt. 15 § 46.

Fighting, *subs.* m; Y. 68 § 8; f. Y. 61 § 2.

Figure, (form), *subs.* f. *e. g.* beautiful of form, Y. 9 § 16.

Figure (image), m. Bh. 4 § 15.

Figure, *v.* ;

Figure (imagine), cl. 4.

File (row), n. In the midst of the serried files of the army, Yt. 15 § 49.

Filial, , f. Yt. 24 § 36.

Fill, Fill up, cl. 9 Y. 28 § 10.

Fill up (holes), cl. 1 and 2. Vd. 14 § 6 (D.)

Fill, *subs.* (Jk.)

Filled up, (Mark the *pp.* suffix : *Vide* my Avesta Grammar).

Fillet m. (*lit* a banneret). A crown with fillets streaming down f. *acc. sing.* Yt. 5 § 128.

Filter, *v.* cl. 6.

Filter thoroughly, Vp. 12 § 1.

Filtering, *subs.* f.

Filth, , m; n; f. Moving about in filth (as a mouse), Vd. 14 § 6. A corpse with filth, Vd. 7 § 25.

Filth-burning fire, m. *acc. sing.* Vd. 8 § 82.

Filthiness, m. Vd. 7 § 58; n; f; f.

Filthy, *e. g.* Vd. 16 § 17; : *super.* most filthy; ZPG. p. 24: *super* Y. 12 § 4; ,

Final, Finally, .

Final change, m. (M.)

Final judgment, n.

Final state, f. *e, g.* (G.) *loc. sing.* Y. 31 § 14; f.

Find (come to know), cl. 1

Find (discover), cl. 6.

Fine, *subs.* f; f; f. Vd. 13 § 3.

Fine (beautiful), ; (used as the first member of a compound).

Fine (small), ; .

Fine-coloured, Yt. 8 § 58. Finest-coloured, Yt 5 § 129.

Finery, f. ZPG. p. 5 (B.)

Finger, m; m. Yt. 17 § 11. Joint of the finger, . Having long fingers, . Two fingers, . A bone as large as a finger, Vd. 6 § 16. A bone as large as two fingers, Vd. 6 § 18.

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Finish, [illegible].

Finished, *adj.* [illegible]; [illegible].

Fire [illegible] m; [illegible] f. (Gāth.) Y. 38 § 5. *cf.* Sk. अग्नि. • Blazing fire, [illegible] m. Yt. 62 § 3. The demon that extinguishes the fire, [illegible] m. An instrument for kindling fire, as a fan, [illegible] m. Luminous like fire, [illegible]. Materials for kindling fire, as fuel, sandal-wood, &c., [illegible] m.

Fire: Kinds of fire:—(The fire which burns in the presence of Ahura Mazda (Bund.), [illegible]. (2) The fire in trees and plants which is kindled by friction, [illegible]. (3) The fire in the clouds (lightning), [illegible]. (4) The celestial fire which burns in heaven (Garothmān) before Ahura Mazda (D.), [illegible]. The household fire and the fire Behrām (Bund.), [illegible]. (5) The fire which resides in the heart of kings and assists them in the management of their state-affairs, [illegible]. (6) The fire that dwells in the bodies of men and animals (animal or vital heat), [illegible].

Fire: To consume with fire, [illegible].

Fire-brand, [illegible] m.

Fire-dog (andiron), [illegible] n. Y. 62 § 2. (M.)

Fire-irons, [illegible] n. (M.)

Fire priest, [illegible] m.

Fire-wood, [illegible] m. Fire-wood in hand, [illegible]. Sacred fire-wood used for ceremonial purposes, [illegible] Y. 4 § 1. With the sacred fire-wood [illegible] Vp. 12 § 5. A species of green wood from which moisture oozes out and which is unfit for putting on fire, [illegible] Yt. 14 § 55; [illegible] n. Yt. 14 § 55.

Firm, [illegible]; [illegible]; [illegible]; [illegible]: *super.* [illegible]; [illegible]: *super.* [illegible]; [illegible]; [illegible]; [illegible]: *super* [illegible]; [illegible] Yt. 13 § 2; [illegible] ZPG. p. 26; [illegible]; [illegible] Y. 57 § 21; [illegible] (an inseparable prefix) *e. g.* [illegible] firm-footed. Firm in adherence to the duties of religion, [illegible].

Firm: To make firm, [illegible] cl 3.

Firm believer, [illegible] m.

Firm-footed, [illegible]; [illegible]

Firm-footedness, [illegible] m. Yt. 14 § 13.

Firm-minded, [illegible].

Firm-willed, [illegible]

Firm-standing, [illegible].

Firmament, [illegible] m. *cf.* [illegible] *acc. pl.* Y. 30 § 5; [illegible] m; [illegible] f. Y. 44 § 4.

First, [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible] Y. 31 § 7; [illegible]; [illegible]. For the first time, [illegible]. The first part of the day and the

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first part of the night, [illegible] Vd. 4 § 45. A house of the first rank, [illegible] n. Having no first (*i.e.* without a superior) [illegible].

First-class, *adj.* [illegible].

First-created, [illegible].

First-made, [illegible]; [illegible].

First-rate, [illegible]; [illegible] Yt. 19 § 10.

First-sized (beast), [illegible].

Fish, [illegible] m. The chief of the fishes, the Kar fish, [illegible] *nom. sing.* Yt. 14 § 29.

Fissure, [illegible] f; [illegible] n. N. 100.

Fist, [illegible] f. A piece of flesh as thick as a fist, [illegible] m. *acc. sing.* Yt 14 § 33.

Fit, [illegible]: *super.* [illegible]; *contra.* [illegible].

Fit (capable), [illegible]; [illegible].

Fit up, *v.* [illegible].

Fitful, [illegible].

Fitfulness, [illegible] n.

Five, [illegible]. Five and twenty, [illegible]. Five and forty, [illegible]. Pertaining to five chiefs, [illegible].

Five hundred, [illegible].

Fix, [illegible] (*rt.* [illegible]); [illegible] (*rt.* [illegible]); [illegible] cl. 6. *e g.* [illegible] you can fix the penalty Vd. 7 § 71; [illegible] cl. 10; [illegible] cl. 3.

Fix firmly, [illegible] cl. 10.

Fixed, [illegible]; [illegible] *e.g.* [illegible] at the appointed time; [illegible] Yt. 10 § 109.

Fixed: To be fixed, [illegible] cl. 3 *cf.* Sk. नि-स्था: *causal* [illegible] to fix, to settle Yt. 10 § 109.

Fixed residence, [illegible] f. *cf.* Sk. प्रतिष्ठा.

Fixedness, [illegible] f. Vp. 10 § 2.

Fixity, [illegible] f; [illegible] f.

Fizz, [illegible] Yt. 10 § 113.

Flag, *subs.* [illegible] m.

Flagging, *subs.* [illegible] n. N. 15.

Flagrant, [illegible] Yt. 17 § 59.

Flame. *v.* [illegible].

Flame, *subs.* [illegible] m. Y. 62 § 3 [illegible] n. Ever in flame, [illegible] Y. 62 § 3. Heat of the flame, [illegible] m. Vd. 8 § 75.

Flaming, *adj.* [illegible]. By means of Thy flaming fire, [illegible] Y. 51 § 9.

Flank, [illegible] m; [illegible] n. Yt. 14 § 21 (H.)

Flash, *v.* [illegible] cl. 1 Yt. 10 § 143.

Flash, *subs.* [illegible] n.

Flashing, [illegible]; [illegible] Yt. 5 § 130.

Flaw (defect), [illegible] f.

Flay, [illegible].

Flecked, [illegible] Yt. 8 § 21.

Fled.: Fled from men at a distance, [illegible] Y. 57 § 13 (Jk.)

Flee, [illegible] cl. 1; [illegible].

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Flee away, cl. 1; Yt. 19 § 34.

Flee away (in fear), cl. 6.

Flee away (after taking something), cl. 1.

Flee away (as of evil beings), cl. 1.

Fleeing, *subs.* f.

Fleer, m. Yt. 13 § 35.

Fleet. *adj.* : *comp.* fleeter: *super.* ; ; ; . Fleet-horsed, .

Fleet, *subs.* f. Bh. 1 § 18.

Fleeting, .

Fleetness, n; m.

Flesh, f. A piece of hard flesh, m.

Fleurs blanches, n.

Flexible, *cf.* Y. 9 § 16.

Flight, (fleeing), f.

Flight (flying), n. (G.) *e. g.* the flight of birds, Y. 42 § 6.

Flight of an arrow, m.

Flight: Put to flight, cl. 1; Yt. 14 § 36; cl. 3. Putting to flight, *subs.* f.

Flight: Take flight, cl. 1 Yt. 14 § 20.

Fling, *v.* ; ; ; cl. 10 Yt. 19 § 46 (D.)

Fling up, (from to go up)

Flock (collection of sheep and goats), m.

Flock of cattle, f. Rich in flocks, . Possessing all sorts of flocks, Yt. 18 § 4.

Flock of sheep, f. Multiplying the flock of the sheep, .

Flood, f. (B. and Jk.)

Flood-stream, (G.) *e. g.* ..... the flood-streams of the waters Y. 42 § 6 (M.)

Floor, m. Vd. 2 § 26 (Sp.)

Flotilla, f. Bh. 1 § 18.

Flour, *subs.* n.

Flourish, cl. 1; cl. 4.

Flourishing, *adj.* Yt. 19 § 10.

Flow, *subs.* f; n: n.

Flow, *v.* cl. 4; ; ; *caus.* to make (the water) flow; : *caus.* to make (the waters) flow: ; cl. 1; , cl. 1; cl. 1 *cf.* Sk. धाव्.

Flow: To make (the water) flow, *e. g.* Vd. 2 § 26 (D.); *caus.* (*rt.* to go forward), Yt. 8 § 9.

Flow down, cl. 1 Yt. 5 § 15.

Flow hastily, cl. 1.

Flow onward, ; ; ; cl. 1.

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Flow round about. (rare) cl. 1 *e. g.* (G.) Vd. 21 § 4.

Flow together, cl. 1.

Flower-tree. f. Vd. 16 § 2.

Flowing, *subs*, f. (*lit.* raining over); n. (G. .)

Flowing, *adj.* ; *e. g.* f. *nom. pl.* wide flowing rivers, Yt. 10 § 14; *e. g.* wide-flowing. Not flowing out from the stream. Continually flowing, m; f.

Flowing down the stream, Vd. 6 § 40.

Flowing on (tide). *subs.* f. (*orig.*): *contra.* f. (*orig.*) *e. g.* the flowing on of the good waters and their ebb. Y. 62 § 11.

Flowing onward, Y. 38 § 3.

Flowing up the stream,

Flowing water, f; f. *nom. pl.* (D.=motherly or mother-like waters). Yt. 5 § 15; Yt. 8 § 47.

Fluent. *e. g.* a fluent tongue Y. 62 § 4.

Fluent-tongued, Yt. 15 § 40.

Fluid, : *contra.* Yt. 19 § 58.

Fluidity. n.

Flung, (*rt.* to go; *caus.* to cause to go. *Vide* my Avesta Grammar § 523); . A stone flung from the arm m. *nom. sing.* Yt. 13 § 72.

Flutter. Yt. 14 § 45.

Fluttering (the wings), Yt. 8 § 48; Vp. 2 § 1; ; .

Flux, *Vide.* Flow. *subs.*

Fly. *subs.* f. The Druj Nasus in the shape of a fly, Vd. 7 § 2. Any dead matter that has been brought by flies, ... m. *nom. sing.* Vd. 5 § 3.

Fly. *v.* Vd. 5 § 12; ; cl. 1 Vd. 5 § 1; ; cl. 1 Y. 10 § 1.

Fly away, cl. 1 *e. g.* the Druj Nasus flies away. Vd. 9 § 46.

Flying (passing rapidly). Yt. 10 § 24.

Foam. *subs.* m.

Foaming, *cf.* not foaming.

Fodder. n.

Foe. m; , Yt. 19 § 34; m. Yt. 10 § 71. Foe of Mithra, m.

Foetus. m. Vd. 15 § 11.

Fog. n.

Foggy. Yt. 11 § 4.

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Foil, [illegible] cl 2; [illegible]; [illegible]
Foiled, *Vide* Defeated.

Fold (doubling), [illegible] m. Yt. 5 § 128 (H.)

Fold (flock of sheep), [illegible] f. Fold increasing, [illegible].

Fold (inclosure for cattle), [illegible] f; [illegible] m. *cf.* [illegible]. More destructive to the folds of beasts (as wolves), [illegible].

Fold (a multiplicative suffix), [illegible] *e. g.* [illegible] fifty fold; [illegible] hundred-fold, &c.

Follow, [illegible], [illegible], cl. 1 Yt. 17 § 7: [illegible] cl. 2; [illegible] Yt. 17 § 55.

Follow, (practise), [illegible] cl. 2. *e.g.* [illegible] Y. 31 § 22. he follows the righteous order (M.)

Follower, [illegible] Yt. 13 § 35 [illegible] Yt. 22 37 (B.); [illegible] W. F. 8 § 1 (M.); [illegible] m Yt. 15 § 45 (J.)

Following after, [illegible] (= [illegible]) [illegible].

Folly, [illegible] f. Y. 71 § 17.
Fond, [illegible].
Fond of singing, [illegible].
Fondle, [illegible]; *der.* [illegible] Vd. 13 § 48.
Fondling, [illegible] *e. g.* [illegible] fondling like a child, Vd. 13 § 48.

Fondness, [illegible] f. Yt. 24 § 10.

Food, [illegible] n; [illegible] f; [illegible] f. Vd. 3 § 27; [illegible]; [illegible] m; [illegible] m. Bad food, [illegible]. Food with meat and wine, [illegible]. Foul food, [illegible]. Food for cattle, [illegible] n. Kingdoms with stores of food, [illegible]. Spiritual food, [illegible] n. Y. 55 § 2. Living on heavenly food, [illegible] Yt. 10 § 125. Abstaining from food, [illegible]. With sufficient food, [illegible].

Fool, [illegible] m. Y. 11 § 6; [illegible].
Foolishness, [illegible] f. Y. 71 § 17.
Foot (a measure of 12 inches), [illegible] m. (Pahl., Sp., J., H., D.) A rill one foot deep and one foot broad, [illegible] Vd. 14 § 12.

Foot, [illegible], [illegible] m; [illegible] f. (rare); [illegible] m; [illegible] m. One foot, [illegible] n. Two-footed, [illegible]. Four-footed, [illegible]; [illegible]. High footed, [illegible]. Iron-footed, [illegible]. The length of three feet [illegible]. Firm-footed, [illegible]

Foot (of evil beings), [illegible] n.
Foot (of a mountain), [illegible] m.
Foot (of a verse), [illegible], [illegible] m. Y. 50 § 8.

Foot: To strike the foot downwards. [illegible] cl. 4 (*orig.* [illegible] + [illegible]).

Foot-print, [illegible] m. Vd. 2 § 24.

For, *prep.* [illegible] *e. g.* [illegible] for a long time; [illegible] *e.g.* [illegible] without having atoned for the preceding, Vd. 4 § 20.

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For (because). [illegible] Y. 32 § 4.

For (during), [illegible] *e. g.* [illegible] for ten nights, Yt. 13 § 40.

For (in exchange of), [illegible] Vd. 7 § 41

For (for the sake of). [illegible] Vd. 15 § 9.

For (on account of), [illegible] Vd. 12 § 1.

Forage, *subs.* [illegible] n.

Foray, *v.* [illegible] cl 7 ; [illegible] cl. 6.

Forbear, [illegible] Yt. 10 § 71 ; [illegible] cl. 10 Bh. 1 § 18.

Forbearance, [illegible] Vp. 7 § 1.

Forbearing, [illegible] Vd. 13 § 45. (*lit.* suffering evil well ; [illegible] + [illegible] evil).

Forbid, [illegible] cl. 2 ; [illegible] (*rt.* [illegible])

Force, *subs.* [illegible] n; [illegible] m. Y. 51 § 12 ; [illegible] n.

Force, *v.* [illegible] cl. 8 *cf.* [illegible] ; [illegible].

Force out, [illegible] *cf.* [illegible] Yt. 1 § 29.

Force : By force, [illegible].

Force to leave, [illegible] cl. 5 Af. G. §§ 10-12 (M.)

Forcible, [illegible].

Ford, Fording, [illegible] f; [illegible] m. Vd. 19 § 30 (Gr.)

Fordable, [illegible] *cf.* [illegible] well fordable, Y. 38 § 3.

Fore (in front of), [illegible]; *comp.* [illegible] *e. g.* [illegible] the wind that blows before, Siroza 2 § 22; *super.* [illegible] foremost, uppermost *e. g.* [illegible] the top-joint of the finger, Vd. 6 § 10.

Fore, *pref.* [illegible] *e g.* [illegible] the hoofs of the fore-feet, (*lit.* the fore-hoofs).

Fore-arm, [illegible] m. (A piece of wood) as long as the fore-arm, [illegible].

Forefather, [illegible] m.

Forefinger [illegible] m. ZPG. p. 10.

Forehead, [illegible] m.

Forehoof, [illegible] m.

Foreign, [illegible].

Foreknow, [illegible] cl. 4 Y. 9 § 21.

Foreknowing, *adj.* [illegible] Yt. 12 § 7.

Foreknowledge, [illegible] m.

Foreleg (of animals), [illegible] m. Having strong fore-legs (as a camel), [illegible].

Foremost, [illegible] ; [illegible] ; [illegible] Yt. 10 § 143; [illegible] (G. [illegible]); [illegible] ; [illegible]. Houses foremost in righteousness, [illegible] Yt. 17 § 8. Foremost in loving, [illegible]. [illegible] Pah. [illegible]. Foremost in rank, [illegible]. Foremost men, [illegible] Yt. 10 § 18 (*orig.* [illegible] + [illegible]). Foremost in intellectual power, [illegible] Vp. 19 § 1. Foremost in humility [illegible].

Forenoon, [illegible] n. N. 46; Aog. § 53.

Forepart, [illegible] n; [illegible] n.

Forerunner, [illegible] m.

Foresee, *Vide* Foreknow.

Foreseer, [illegible] m.

Foresight, [illegible] m.

Foresighted, [illegible] Yt. 5 § 108 (*orig.* [illegible] + [illegible] to see).

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Forest, n. Vd. 8 § 97; n. Yt. 15 § 32; n. Vd. 13 § 8; m. Vd. 22 § 19.

Forestall, *Vide* Anticipate.

Foretell, cl. 4 Y. 9 § 21.

Forethought, *Vide* Foreknowledge.

Fore-warn, .

Forfeit, *subs.* f.

Forge, *subs.* n. Yt. 17 § 20 (J.)

Forget, cl. 1 Yt. 14 § 45 (D.); cl. 10.

Forgetful, Yt. 10 § 105 (D.)

Forgetfulness, f. Y. 19 § 5 (Sp. & D.)

Forgive, cl. 1 Vd. 8 § 100; .

Forgiveness, f; n.

Forgiving, *adj* 2 bases

Forego, ; ; .

Forking, *subs.* f. The forkings of the highways, Y. 42 § 11.

Forlorn, Y. 32 § 4; ZPG. p. 5

Form, *subs.* f. Beautiful of form, Y. 9 § 16.

Form, *v.* ; *c. g.* Yt. 13 § 11.

Formation, f. *cf.* ; f.

Formed, , ; , . Beautifully formed, ; .

Formed: Formed by melting and pouring into a mould, (*rt.* Sk. सिच to pour out). *cf.* Sk. सिक्त.

Former *e. g.* the former teachers, Vd. 4 § 45.

Formerly, *Vide* Before, *adv.*

Formidable, : *super.* ;

Forsake, cl. 2; ; cl. 3; *e. g.* forsaking, Yt. 19 § 84.

Forsooth, Yt. 5 § 89.

Forth, , , (Gāth.) *pref* & *adv*: *comp.* further, Vd. 16 § 2; *super.* .

Forthwith, Vd. 8 § 70.

Fort, Fortress, f. Bh. 2 § 13; (W.) Yt. 10 § 14 (Haug.)

Fortification, m. Yt. 13 § 71.

Fortified, Yt. 15 § 7 (*lit.* consisting of iron); Vd. 2 § 23.

Fortify, ; cl. 6 Yt. 14 § 35. (Gr.)

Fortitude, m; f. *cf.* Yt. 1 § 24.

Fortuity, f. Yt. 1 § 24.

Fortuitous, .

Fortunate, Yt. 14 § 36; *c. g.* Vp. 2 § 7; Aog. § 53.

Fortune, n; m. *cf.* . Good fortune, , f.

Forty, .

Forty-five, *acc. sing.*

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Forty-times, [illegible].

Forward, [illegible], [illegible]: *comp.* [illegible], *super.* [illegible] foremost; [illegible] *contra.* [illegible] backward; [illegible] *contra.* [illegible] backward.

Foster, [illegible], [illegible]; [illegible], [illegible] cl 5; [illegible] Vd. 14 § 16.

Fosterer, [illegible] m; [illegible] m. (Jk.)

Foul, [illegible]; [illegible]: *super.* [illegible] foulest.

Foul: Foul food, [illegible] n.

Foulness, [illegible] f.

Found, *v.* [illegible] cl. 3; [illegible] (*rt.* [illegible].)

Found: To be found, [illegible] cl. 1.

Foundation, [illegible] m; [illegible] n. *cf.* [illegible] Yt. 10 § 44 (H.); [illegible] *cf.* [illegible] Yt. 10 § 30 (D.)

Founder, [illegible] n. *cf.* Y. 34 § 13.

Founding (metals), *subs.* [illegible] m.

Foundry, Foundery, [illegible] m. Foundry for melting and casting iron into different moulds, [illegible]. Foundry for melting gold, and moulding it into various moulds, [illegible]. Foundry for melting silver and moulding it into various forms, [illegible]. Foundry for smelting steel and moulding it into various forms, [illegible].

Fount, Fountain (of water), [illegible] f. [illegible] n. Fountains of water, [illegible]. Fountain-water, [illegible] f. *acc. sing.* Fountain of waters, [illegible], [illegible], [illegible] *e. g.* [illegible], [illegible] *acc. sing.* Pertaining to a fountain. [illegible], [illegible], [illegible]. Water of a running fountain, [illegible] Vd. 18 § 63.

Fountain: Drinking-fountain, [illegible] f.

Fountain (source), [illegible] f. *e. g.* [illegible] Verily thou art the fountain of righteousness.

Fountain-head, [illegible] f.

Four, [illegible], [illegible] (used as the first member of a compound); [illegible]. A chariot and four, [illegible] Vd. 7 § 41. Having four chiefs, [illegible] Y. 19 § 18. (Holy words) that are to be recited four times, [illegible] Vd. 10 § 2. Pertaining to four classes of men, [illegible] Y. 19 § 16.

Four-cornered, [illegible]; [illegible]

Four-eyed, [illegible]. (A dog) with four eyes *i. e.* with two specks above the eyes. [illegible] Vd. 8 §§ 16-19.

Four-footed, [illegible]; [illegible].

Four hundred, [illegible].

Four-gated, [illegible].

Four-legged, *Vide* Four-footed.

Four sides, [illegible] *e. g.* [illegible] on each of the four sides

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Four times, (from) Vd. 10 § 10; (used as the first member of a compound) *e. g.* words that are to be recited four times; Y. 11 § 9. Intoning four times Y. 9 § 14.

Fourteen, ; Vd. 14 § 16.

Fourteenth, .

Fourth, . One-fourth, .

Fowl, m.

Fox, , m. Vd. 13 § 16; m. Vd. 6 § 50.

Fraction, *Vide* Fragment.

Fracture, m; n. N. 100.

Fragment, f; n. Pah. Vd. 2 § 20; m.

Fragrance, m; f. & n.

Fragrant, Y. 10 § 4; Yt. 5 § 102.

Frail, : *contra.* (*orig* +) not frail; ;

Frailty, n.

Frame, *v.* , .

Frame (structure), n.

Frame (bodily structure), f. Vigour of the entire frame, n. *acc. sing*, Y. 9 § 17.

Framer, m.

Frank, ; .

Frankincense, f.

Frankness, f. Y. 60 § 2.

Frantic, *Vide* Furious.

Fraternal, , f. Yt. 24 § 36.

Fraternity, n. Yt. 4 § 7; m. Yt. 10 § 80 (H.)

Fraternize, Vd. 13 § 9.

Fraud, Fraudulence, f. m; m; f. m. The Demon of Fraud, ; Vd. 3 § 41 (*rt.* to deceive: *orig.* + =).

Fraudulent, Vd. 19 § 1.

Fraudulently, Vd. 18 § 1.

Fraught, .

Fravashi (the guardian spirit or spiritual prototype which protects the creatures of Ahura Mazda), f. (Evil persons) whose *Fravashis* are fit to be broken, Yt. 13 § 105.

Freak, n.

Freakish, *Vide* Capricious.

Free, *adj* ZPG. p. 28; (used as the first member of a compound) *e. g.* free from defilement, Vd. 9 § 42; (used as the first member of a compound), *e. g.* free from malice.

Free, *v.* , cl. 1 Yt. 14 § 46.

Free (from pollution), *v.* .

Free: Set free, cl. 1; , cl. 1 One who sets free, m. Vp. 7 § 3.

Freebooter, m; m. Yt. 12 § 8. A band of freebooters, m.

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Freed, W. F. 2 § 2.

Freed : Freed from death,

Freedom, f. Y. 53 § 9; f. Y. 12 § 3. m. ZPG. p. 28. Freedom from spite or rancour, f. Yt. 22 § 11.

Freeing, (used as the second member of a compound) *e. g.* freeing (a person) from affliction

Freer, 2 bases Vp. 7 § 3.

Freeze, *Vide* Congeal.

Frenzy, n; m; f. Y. 71 § 17.

Fresh, Y. 55 § 6;

Freshness, . Bestowing freshness or verdure, Yt. 7 § 5.

Fret, *v.* cl. 10;

Fretted,

Fretted: To be fretted, cl. 1.

Friend, m; m; m. Vd. 18 § 26; m. Yt. 19 § 95; m. Y. 49 § 3; m. Y. 10 § 116; m. *e. g.* *nom. pl.* Yt. 10 § 45; m. Y. 46 § 2; (as the first member of a compound) *e. g.* a friend-tormentor Y. 65 § 6; friend-deceiving, Yt. 13 § 137. A friend of the Daevas, Friend of righteousness, m; m. A good friend Y. 32 § 2; Y. 46 § 13.

Friendliness, n. Yt. 4 § 7; n.

Friendly ; ; Yt. 13 § 21; ; Yt. 1 § 24. Friendly help, n. Y. 44 § 1. (*lit.* working together, from = and .) Friendly-minded, Yt. 10 § 34. Of friendly peace, f. *gen. sing.* Yt. 2 § 1. Friendly offering, f.

Friendship, f; n; n. Y. 15 § 1; f; f. Yt. 24 § 10; n. Y. 60 § 7; f. Entertaining good friendship, Yt. 14 § 28. Having a long continued friendship, The Fravashis whose friendship is good, ... f. *acc. pl.* Yt. 13 § 130.

Fright, f.

Frighten, *caus.* (*rt.* to fear); cl. 1 Yt. 17 § 12; cl. 6.

Frightful, : *super.* ; *e. g.* of frightful ways, Yt. 19 § 20; Vd. 13 § 8;

Frill, *Vide* Fringe.

Fringe, m. A cushion beautifully fringed, n. Yt. 5 § 102.

Fritter away,

Frivolous,

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Frog, m. Land-frog, (from to breathe) *i. e.* frogs that can go out of water and live on the dry land. Water-frog, Vd. 14 § 5.

Frolic, m.

Frolicsome, Vd. 13 § 46 (Gr.)

From, Vd. 13 § 1; Vd. 5 § 1; Vd. 9 § 6; , Gāth. *e. g.* from birth.

Front: In front of, , . If you are in front (of me), Yt. 17 § 2.

Front: The front row of an army, m.

Frontier, n; m; n. Vd. 19 § 42 (Haug).

Frost, m.

Frosty, Vd. 9 § 6.

Froward, .

Frugal, *Vide* Economic.

Frugality, *Vide* Economy.

Fruit, n. Vd. 3 § 27; n.

Fruitful, ; Vp. 21 § 1; .

Frustrate, *cf.* Y 32 § 4; Y. 30 § 6.

Frustrate: To be frustrated, .

Frustrated, *Vide* Defeated.

Fuel, *v.* , .

Fuel, m. Fuel for sacred fire, f. *cf.* Sk. समिध्. Master of fuel for the sacred fire, m. Yt. 13 § 105 (Fuel) fit to be kindled, . Heap of burning fuel f, n. Vd. 8 § 92.

Fugitive, *adj* & *subs.* m. Yt. 13 § 35.

Fulfil, cl. 4 Y. 35 § 6; cl. 9 Y. 28 § 10.

Fulfilling, *pres. pt.* , *cf.* , fulfilling one's vows Vd. 7 § 53: *contra.* , not fulfilling one's vows, Af. G. § 8.

Fulfilment, Fulfilling, f; , (G. ,) (M.)

Fulgent, *Vide* Brilliant.

Fulgency, *Vide* Brightness, Splendour.

Full, ; ; ; *e. g.* possesing full sovereign power, Yt. 10 § 109. Of full age, . Full of skill, .

Full-discerner, 3 bases.

Full-flowing, Y. 38 § 3.

Full moon, m.

Full-seeing, : *super.* Yt. 1 § 12.

Fully, ; Y. 43 § 12; (used as the first member of a compound); . Fully adorned, Yt. 24 § 33. Fully embroidered, Yt. 5 § 126. Fully enduring, (M.). Fully offered Yasna, f.

Fulness, Fullness, f. Yt. 22 § 37; n; n. Y. 31 § 21 *cf.* Sk. भूरि.

Fumigate, ; , (*rt.*) Vd. 9 § 32.

Fumigate: To be fumigated, , , Vd. 9 § 32.

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Fumigation: A sort of perfume burnt on the fire for fumigation, [illegible] f, [illegible] n, [illegible] f, [illegible] f.

Function, [illegible] n. Y. 44 § 5; [illegible] n. Y. 29 § 8.

Functionary, [illegible] f. Yt. 10 § 18.

Fundamental, [illegible].

Fundamentally, [illegible].

Fur, [illegible] f. Vd. 9 § 46 (B.)

Furbish, [illegible] cl. 3 *cf.* P. زدودن.

Furious, [illegible] Y. 9 § 30. Furious raid. [illegible] m.

Furnace, [illegible] m; [illegible] n. Yt. 17 § 20 (Sp.)

Furnish, [illegible] cl. 1; [illegible] cl. 3; [illegible] cl. 9 Y. 31 § 15. [illegible] (*rt.* [illegible]) Y. 34 § 13.

Furniture, [illegible] n. Vd. 5 § 38.

Furrow, *v.* [illegible].

Furrow, *subs.* [illegible] m; [illegible] f. Six furrows, [illegible]. Nine furrows, [illegible]. Furrows (drawn) round about, [illegible], [illegible] m.

Further. [illegible]; [illegible] Vd. 16 § 2; [illegible]. A span further. [illegible] Vd. 8 § 76.

Further, *v.* [illegible]; [illegible] *e. g.* [illegible] Vd. 4 § 48. *Vide* Promote. One who furthers, [illegible] Y. 48 § 8.

Furtherance, [illegible] n; [illegible] n. Yt. 60 § 4,

Furtherer, [illegible] m. Y. 48 § 8; [illegible] m. Vd. 2 § 3.

Furthering, [illegible]. Furthering the settlement, [illegible] Y. 2 § 7.

Furtive, Furtively, [illegible].

Fury, [illegible] m.

Fusion, [illegible] f; [illegible] m.

Fussy, [illegible] *cf.* [illegible] least fussy, Yt. 13 § 26 (H.)

Futile, [illegible].

Futility, [illegible] m.

Future, *adj.* [illegible]; [illegible] Vd. 9 § 44, Future existence, Future life, [illegible] f. Yt. 1 § 25.

Futurity, [illegible] f. Yt. 1 § 25.

G

Gadfly, [illegible] f. Vd. 1 § 4.

Gah (division of a day), [illegible], [illegible].

Gāhāmbār (season festival), [illegible]. The Gāhāmbārs are six in number: —(1) [illegible] mid-spring. (2) [illegible] mid-summer, (3) [illegible] the harvest-season, (4) [illegible] the return-home. (5) [illegible] mid-winter (6) [illegible] the time when the day and night are equal.

Gaiety, [illegible] m; [illegible] n.

Gain, *v.* [illegible] cl. 6 Vd. 19 § 6; [illegible].

Gain, *subs.* [illegible] n; [illegible] n; [illegible] m; [illegible] n. (W. [illegible]); [illegible] n; [illegible] n. ZPG. p. 23. I may gain, [illegible]. For gaining, [illegible].

Gait, [illegible] f. *cf.* [illegible].

Galaxy, [illegible] n. Vd. 19 § 42.

Gale, [illegible] m.

Gall, *v.* [illegible] cl. 10

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Gall, Gall-bladder, m. ZPG p. 10

Gallant, ; ; ; Yt. 5 § 132: *super.* most gallant, Yt. 13 § 18.

Gallery, m. Vd. 2 § 26 (D.)

Gang (clique) *e. g.* a brigand of a strong gang, Yt. 11 § 5.

Gap, m; n. N. 100.

Gape, ,

Garb, m; n.

Garden-tree, f. Vd. 16 § 2.

Garlic, f. *cf.* P. راسن

Garment, n; f; ; n. Vd. 4 § 49. Brilliant garments, Yt. 13 § 45. Garments of the skin of the beaver, Yt. 5 § 129. Loose outer garment, m. Pertaining to garments, . A complete garment fitted for a man, Vd. 8 § 25.

Garner, *Vide* Granary.

Garnish, ; .

Garrulous, .

Gash (cut), *subs.* m.

Gasp, *c.* cl. 6; .

Gate, n.

Gāthā (sacred hymn), f. The Gāthās with the well-constructed order of their words, ... Yt 57 § 8, Knowing (how to chant) the Gāthās, Vd. 18 § 51.

Gather, cl. 1 Yt. 6 § 1;

Gatherer, .

Gathering place, n. *e. g.* as the sea Vouru-Kasha is the gathering-place of waters Vd. 21 § 4.

Gāthic, (pertaining to the sacred hymns), .

Gauge, *c.* .

Gaunt, .

Gauze: Steel gauze used to shelter the face in war, m. Vd. 14 § 9.

Gay, ; Vd. 3 § 24; Yt. 10 § 34 (B.)

Gay: To be gay, Af. R § 6.

Gayomard (the primæval man from whom the whole human race is supposed to have sprung), *str. b*; *weak b.*

Gaze, *c.* cl.1; .

Gaze, *subs.* f. Vd. 18 § 63.

Geld: Ungelded, .

Genealogy, n; n.

General, *subs.* m.

Generate, ,

Generation, f; m. Y. 48 § 6. Nine generations . For nine generations, Vd. 13 § 3. In the generation of life, Y. 43 § 5.

Generator. m. Y. 44 § 3 (Gr)

Generous, *cf.* niggardly; Yt 5 § 132; ZPG. p. 28. Generous giving, f; f.

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Genial, [illegible] Yt. 17 § 2; [illegible].
Genital, *subs* [illegible] Vd. 9 § 40.
Gentle, [illegible] Yt. 15 § 40.
Gentleness, [illegible] f. Y. 58 § 4 (M.)
Genuine, [illegible] (J.); [illegible] Y. 46 § 3 (Gr.); [illegible].

Genuineness, [illegible]; [illegible] n; [illegible] n.
Genus, [illegible] n.
Germ, [illegible] n; [illegible] n; [illegible] n.
Germ (of a plant), [illegible] n.
Germinate, [illegible]; [illegible] *cf.* [illegible]
Gestation, [illegible] *cf.* [illegible] Yt. 17 § 57.

Get, [illegible]; [illegible] cl. 6.
Get out of bed, [illegible] cl. 3 Vd. 18 § 26.
Get up, [illegible] cl. 3 Yt 1 § 17.
Ghastly, [illegible]; [illegible]; [illegible].
Ghilān, (a mountainous region to the south-west of the Caspian Sea, the birth-place of King Faridoon) [illegible] m. Pertaining to Ghilān, [illegible] Y. 27 § 1.

Ghost (phantom), [illegible] m.
Gibberish, [illegible].
Giddy: Make giddy, [illegible] Yt. 14 § 56.

Giddy: Making giddy, [illegible] Yt. 11 § 2.

Gift, [illegible] m; [illegible] f; [illegible] n; [illegible] n. (Gāth.); [illegible] m; [illegible] f. [illegible] f; [illegible] m; [illegible] n; [illegible] n. Y. 46 § 17; [illegible] n. Y. 70 § 1; [illegible] Y. 37 § 1. Bestowing gifts for invocation or for offering prayers, [illegible]. Bestowing gifts at will, [illegible] Yt. 10 § 60. Profusion of gifts, [illegible] Vd. 3 § 29; Numerous gifts, [illegible]. A gift in return, [illegible] f. Y. 38 § 5 (D.)

Gift-bestower, [illegible], 2 bases Yt. 8 § 1; [illegible] m. Y. 16 § 9.

Gift-bestowing, [illegible] *cf.* [illegible] Y. 28 § 0; [illegible] Yt. 7 § 5.

Gilded, [illegible] (G. [illegible]).
Gird, *v.* [illegible]; [illegible].
Gird round about, [illegible].
Gird tightly, [illegible] Vd. 13 § 30.
Gird up, [illegible]. Gird up your loins, [illegible] Y. 53 § 7. (*rt.* [illegible], [illegible] to go, to move: *caus.* [illegible]).

Girded up, [illegible]; [illegible]. Girded with weapons, [illegible] Girded with the Kusti (the sacred thread), [illegible]: *contra.* [illegible]. Girded high up, high-girded, [illegible] Yt. 15 § 54. Well-girded, [illegible] Yt. 10 § 40.

Girder, [illegible] m. Vd. 18 § 28 (Haug).

Girding the Kusti (the sacred thread), *subs.* [illegible] f.

Girdle, *subs.* [illegible] f; [illegible] n. The golden girdle, [illegible] Yt. 15 § 57. Binding on the sacred girdle, [illegible] Yt. 1 § 17. Bound with the sacred girdle [illegible].

Girl, [illegible], [illegible] f.

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Give, , cl. 3; Y. 28 § 8; cl. 1 Y. 33 § 2; Y. 33 § 10; cl. 5. (the root is lengthened to *e.g* Vd. 14 §§ 6-16); cl. 2 (extended form *e. g.* Y. 51 § 15).

Give away, cl. 3.

Give ground to cherish hope, cl. 4 *e. g.* Vd. 9 § 44.

Give in charity cl. 3

Give in return, cl. 3 Yt. 10 § 109; cl. 1 Y. 55 § 4.

Give over, cl. 5 Vd. 18 § 51.

Give up (forsake), cl. 3 Y. 46 § 1 (*cf.* in).

Give up (deliver), Yt. 19 § 48.

Give way (surrender), Yt. 13 § 13.

Given, .

Giver, m; f; (used in compound forms) *e g.* giver of good things; wisdom-giver.

Giving, *subs.* f.

Giving, *pres. pt.* (used as the second member of a compound). Cheerfulness (or comfort)-giving, Gift-giving, , . Giving better gifts, . Glory-giving, . Health-giving, . Herd (or cattle)-giving, . Increase-giving, Life-giving, . Prosperity-giving, . Son-giving, . Sovereignty-giving, .

Glad, : *super.* .

Gladden, *v. tr & intr.* , ; ; cl. 1

Gladdening, ; Y. 70 § 1.

Gladness, , , , n. Bestowing gladness, Y. 70 § 1. Ever bestowing gladness, Y. 34 § 4; Nyāish 3 § 10.

Gladness, To feel gladness, .

Glaive, m.

Glamour (charm), f; n. Y. 29 § 8.

Glance, m Y. 32 § 13; n.

Glare, *subs.* n; m.

Glare, *v.* ; .

Glass, Glassware, , m. Vd. 8 § 85.

Glass-blower, m. Vd. 8 § 85.

Glazier, m. Vd. 8 § 85.

Gleam (ray), m.

Gleam, *v.* ; cl. 1; .

Gleaming, *adj.* ; .

Glee, m.

Glen, m. Y. 10 § 17; f. Yt. 10 § 38.

Glib (fluent), .

Glide, Vd. 18 § 73.

Gliding, .

Glimmer, ; .

Glimmering, (*rt.* to shine). At the first glimmering dawn, Yt. 14 § 20.

Glimpse, n.

Glisten, *Vide* Glitter.

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Glistening, Yt. 9 § 2 *Vide* Glittering.

Glitter, *subs.* m; n. Yt. 14 § 33.

Glitter, *v.* ; ; *cf.* Sk. त्विष् ; cl. 1 Yt. 5 § 129. *Vide* Shine.

Glittering, ; ; ; ; Y. 31 § 13; Yt. 5 § 101; Yt. 14 § 33; Yt. 17 § 14; Yt. 15 § 47.

Gloom, Glooms n.

Gloomy, .

Gloomy: To make gloomy, , cl. 1.

Glorification, m; n. Vp. 22 § 1. Worthy of glorification, (G.) Yt. 8 § 50: *super.* Yt. 13 § 152.

Glorifier, m.

Glorify, , ; *cf.* Y. 45 § 10.

Glorious, ; ; ; ; (rare), *e. g.* Yt. 15 § 48. Very glorious, ; Glorious with sanctity, .

Glory, n; n; Y 30 § 10; m.; f. Of evil-glory, , . Full of glory, . Giving glory, , . (A man) with all glory, Yt. 18 § 4. A man endowed with glory, Y. 43 § 2. Keeping or wearing glory, Vd. 19 § 37. Obtaining glory, Yt. 15 § 45. Teaching concerning glory, .

Gloss (commentary), f.

Glow, *subs.* n. Yt. 19 § 69.

Glow. *v.* .

Glow-worm, f. Yt. 8 § 8 (Haug).

Glutton. Gluttonous. Vd. 3 § 20.

Gnat, Vd. 1 § 14.

Gnaw, ; ; .

Gnawed, : *contra.* .

Go, cl. 2; cl. 1; cl. 1; cl. 1; ; ; cl. 1 (rare); cl. 10 Vd. 19 § 32; (possibly for +); : *caus.* ; cl. 5; cl. 2; cl. 4 *cf.* Vd. 3 § 1; *cf.* Yt. 19 § 35.

Go about, cl. 1.

Go after, cl. 1

Go against, cl. 5; cl. 1; cl. 2; cl. 2 Yt. 8 § 21.

Go along, cl. 2.

Go around, cl. 1

Go astray, cl. 1; ; *cf.* P. گردیدن *e. g.* stray beast, Af. G. § 10.

Go away, ; .

Go back, cl. 1.

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Go forward, [illegible] cl. 1; [illegible] cl. 1; [illegible]; [illegible] cl. 2; [illegible] cl. 1 Vd. 4 § 17. One who goes forward, [illegible] Yt. 15 § 45.

Go hand in hand, [illegible] cl. 1 Y. 34 § 2.

Go hastily, [illegible] cl. 10.

Go into, [illegible] cl 10.

Go off, [illegible] cl. 2.

Go out, [illegible] cl. 2.

Go over, [illegible] Yt. 10 § 95.

Go through, [illegible] : *caus.* [illegible] cause to go through, Vd. 8 §§ 16-18.

Go to, Go towards, [illegible] cl. 2; [illegible], [illegible] cl. 1; [illegible] cl. 1; [illegible] cl. 1; [illegible] cl 1.

Goad, *subs.* [illegible] f. Vd. 2 § 7 (Haug.)

Goad, *v.* [illegible].

Goal, [illegible] m. Y. 44 § 17.

Goal : To reach one's goal, [illegible] cl. 4. Yt. 10 § 20.

Goat, [illegible] m. The milk of goats, [illegible] n. Vd. 5 § 52.

God, [illegible]; [illegible] m. Y. 10 § 10; Y. 70 § 1.

God-worshipper, [illegible].

Godless, [illegible].

Godly, [illegible].

Goer, [illegible] m.

Going, *subs.* [illegible] f. *cf.* [illegible] flight.

Going about, *pres. pt.* [illegible]

Going about, *subs.* [illegible] f. Y. 46 § 4; [illegible] f; [illegible] f. Going about at will, [illegible] f. Y. 53 § 9; [illegible] f. Y. 12 § 3.

Going astray, *subs.* [illegible], [illegible] f. Vd. 5 § 37. Going astray of cattle, [illegible] Vd. 8 § 4. Going astray of men, [illegible] Vd. 8 § 4.

Going away, *pres. pt.* [illegible]: *contra.* [illegible] not going away.

Going away, *subs.* [illegible] n. Yt. 17 § 20 *cf.* Sk. रेचन, रेचना.

Going far, *pres.pt.* [illegible] 2 bases. Yt. 10 § 24.

Going forward, *subs.* [illegible] f. Yt. 11 § 5.

Going quickly, *adj.* [illegible] Yt. 16 § 1.

Gold, [illegible] n; [illegible] (rare) Inlaid with gold, [illegible]. A lady with ornarments of gold [illegible]. Wearing a diadem of gold [illegible] A seat with feet inlaid with gold, [illegible]. A throne made of gold, [illegible].

Golden, [illegible]; [illegible]; [illegible], An arrow with a golden point, [illegible]. A dagger with golden forks, [illegible]. A horse with a golden caparison, [illegible] Mithra with a golden cuirass, [illegible] (The sun) in a golden array, [illegible]. A sword with a golden hilt, [illegible]. Vayu of the golden chariot, [illegible]. [illegible] Vayu of the golden crown, [illegible]. Vayu of the

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golden garment, [illegible] Vayu of the golden girdle, [illegible]. Vayu of the golden helmet, [illegible]. Vayu of the golden necklace [illegible]. Vayu of the golden shoe, [illegible] Vayu of the golden weapons, [illegible]. Vayu of the golden wheel, [illegible]. A vulture with a golden collar, [illegible].

Golden caparison, [illegible] m.
Golden-eyed, [illegible].
Golden-heeled, [illegible].
Golden-horned, [illegible].
Golden-hued, [illegible].
Gone, [illegible] *cf.* [illegible] experienced in war (*lit.* gone in the battle); [illegible] (*rt.* [illegible] to go).

Gone astray, [illegible] Y. 8 § 6 *cf.* P. گردیدن; [illegible] Y. 45 § 1.

Good (virtue), *subs.* [illegible] n; [illegible] n. Endowed with good, [illegible] Y. 12 § 1. Worker of good, [illegible] m. Yt. 15 § 44; [illegible] m. Doing good to a great extent, [illegible] Vp. 19 § 2.

Good (advantage), [illegible] n; [illegible] n; [illegible] n. Y. 58 § 1.

Good: To do good to, [illegible] Yt. 13 § 129 (*rt.* [illegible] to be benefited).

Good, *adj.* [illegible], [illegible] f. Y. 52 § 1; [illegible], [illegible] f, [illegible].

Good, *adj.* [illegible] (an inseparable prefix) *e. g.* [illegible] a good king. Doing good, [illegible]. Doing good deeds, [illegible]. Giving good rewards, [illegible] Y. 31 § 10. Having a good residence, [illegible] Yt. 8 § 2; [illegible] Yt. 13 § 29. Of good intellect, [illegible]; [illegible] Yt. 13 § 134. Of good remedies, [illegible] Yt. 12 § 17. Of good religion, [illegible]. Of good shape, [illegible], [illegible]. Of good wisdom, [illegible]. (Riding) on a good horse, [illegible]. Possessing a good chariot, [illegible] Yt. 10 § 76. Possessing good qualities, [illegible]. Speaking good words, [illegible]. With good intent, [illegible].

Good adoration, [illegible] f.
Good blessing, [illegible] m. Yt. 16 § 3.
Good companion, [illegible] m. Y. 46 § 13; [illegible] m. Y. 32 § 2.

Good consecration, [illegible] f.
Good creation, [illegible] n. Y. 10 § 4.
Good deed, [illegible] n.
Good desire, [illegible] f.
Good doctrine, [illegible] f. Y. 31 § 10.
Good friend, *Vide* Good companion.
Good gift, [illegible] f; [illegible] f.
Good growth, [illegible] n. Y. 10 § 4.
Good intent, [illegible] n.
Good intonation, [illegible] n Nyāish 4 § 8.

Good mind, [illegible] n; [illegible] n.

Good-minded, [illegible].

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Good-mindedness, *Vide* Good mind.
Good offering, [illegible] f; [illegible] f.
Good ordinance, [illegible], [illegible] n. Yt. 9 § 31.
Good progeny, [illegible] Y. 10 § 15.
Good quality, [illegible] m.
Good renown, [illegible] n.
Good residence, [illegible] f.
Good sense, [illegible] n. Y. 57 § 23.
Good thing, [illegible], [illegible] n.
Good thought, [illegible] n.
Good treatment, [illegible] f. Yt. 15 § 40.
Good will, [illegible] f. Yt. 24 § 16.
Good wish, [illegible].
Good word, [illegible] n.
Good worshipper, [illegible] m. Yt. 10 § 116.
Goodness, [illegible] n. Y. 68 § 13; [illegible] n. Vd. 5 § 22; [illegible] n. [illegible] n. Yt. 13 § 23; [illegible] n. Y. 37 § 2.
Goods, [illegible] f; [illegible] n. Vd. 13 § 10 A camel carrying the goods of men, [illegible] ... [illegible] *gen. sing* Yt. 14 § 11.
Gorge, *subs.* [illegible] m; [illegible] f. Yt. 10 § 38.; [illegible] m. Y. 10 § 17; [illegible] m. Y. 10 § 11 (M.)
Gorge, *v.* [illegible].
Gorgeous, [illegible]; [illegible].
Gorget, [illegible] m. (G. [illegible]) Vd. 14 § 9.
Gormandise, [illegible].
Gosht Fryāna (the noted solver of riddles), [illegible] Pr. Yt. 5 § 81.
Govern, [illegible] cl. 1.
Government, [illegible] f.
Governor, [illegible] f; [illegible] f. Yt. 10 § 18.
Grace (beauty), [illegible] n.
Grace (favour), [illegible] n; [illegible]; [illegible] m; [illegible] f; [illegible] f. Y. 10 § 12.
Graceful, [illegible] Yt. 5 § 7.
Gracious, [illegible]; [illegible] Yt. 13 § 21; [illegible].
Graciousness, [illegible] f. T. F. 39 § 89.
Grade, [illegible] n. *cf.* [illegible] Y. 46 § 5; [illegible] n.
Grain, [illegible] m; [illegible] n.
Grain-carrying, [illegible].
Granary, [illegible] m. Y. 46 § 4; [illegible] n. *cf.* [illegible] in the granaries, Vd. 17 § 3.
Grand, [illegible]; [illegible]; [illegible].
Granddaughter, [illegible] f.
Grandee, [illegible] f. Yt. 10 § 18; [illegible] m. Y. 46 § 5 (Haug).
Grandeur, [illegible] n.
Grandfather (paternal or maternal), [illegible] m.
Grandmother (paternal or maternal), [illegible] f.
Grandson, [illegible], [illegible] m.
Grant, *subs.* [illegible] n.
Grant, *v.* [illegible] cl. 1; [illegible] cl. 3.
Grapple, [illegible] cl. 10.
Grappling (each other) by the arm, [illegible] (for [illegible]) Yt. 8 § 22.
Grasp, *subs.* [illegible] f.

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Grasp, *v.* [illegible], [illegible], [illegible] cl. 10; [illegible] cl. 1; [illegible].

Grass, [illegible] n; [illegible] m.

Grasshopper, [illegible] m. Vd. 1 § 14 [illegible] f. Vd. 1 § 4.

Grass-land (for feeding cattle), [illegible] Vd. 8 § 94.

Grateful, [illegible]; [illegible].

Gratification, [illegible] f; [illegible] n; [illegible] n.

Gratified, [illegible]; [illegible]; [illegible].

Gratified: To be gratified, [illegible]; [illegible].

Gratify, [illegible]; [illegible].

Gratifying, *adj.* [illegible] W. F. 9 § 2.

Gratitude, [illegible] f; [illegible] f. Y. 60 § 2.

Gratuitous, [illegible]: *contra.* [illegible].

Grave, *subs.* [illegible] m.

Grave (serious, important), [illegible], [illegible].

Grave: To be grave, [illegible].

Gravel, [illegible] f. (G. [illegible] m.)

Gravitate, [illegible].

Gravity, [illegible] n; [illegible] Y. 41 § 1.

Gray, [illegible]; [illegible] ZPG. p. 6.

Gray-haired [illegible] ZPG. p. 6.

Grazing-ground, [illegible] n; [illegible] f.

Grease, [illegible] n; [illegible] m; [illegible] f. Rich in grease, [illegible].

Grease excreted from a dead body, [illegible], [illegible] n. Flowing of grease, [illegible].

Greasy, [illegible].

Great, [illegible] (*comp.* [illegible], [illegible] *super.* [illegible]) [illegible]; [illegible]. For this great enterprise, [illegible] Y. 29 § 11; [illegible] Y. 30 § 2. A great gift, [illegible] Y. 65 § 11. The great sovereign power, [illegible] Y. 49 § 10.

Greatly, [illegible] (an inseparable prefix) *e. g.* [illegible] greatly pleased.

Greatness, [illegible] f; [illegible] n. Y. 37 § 2; [illegible] n. Long-enduring greatness, [illegible] n.

Greaves, [illegible] m. Vd. 14 § 9.

Greed, Greediness, [illegible] m.

Greedy, [illegible]: *super.* [illegible]; [illegible] (J)

Green, [illegible], [illegible], [illegible].

Green-coloured, [illegible].

Greenness, [illegible]: [illegible] m. Full of greenness, [illegible].

Greet, *v.* [illegible] Yt. 13 § 50; [illegible] cl. 2. Y. 51 § 17.

Greeting, *subs.* [illegible] f.

Grief, [illegible] f; [illegible] f; [illegible] f. Y. 31 § 18; [illegible] f. Y. 71 § 17; [illegible] *cf.* [illegible] in grief, Y. 53 § 7 (D): [illegible] *cf.* [illegible] *lit.* burning (*rt.* [illegible] to burn), Yt. 22 § 13 (D.) Feeling the sorest grief, [illegible].

Grievance, [illegible] f.

Grieve, [illegible] cl. 8.

Grieved, [illegible]; [illegible] Vd. 13 § 9: *comp.* [illegible] Yd. 13 § 8.

Griffin, [illegible] m. *cf.* [illegible] Yt. 14 § 41: *cf.* P. سیمرغ

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Grim, [illegible].

Grind, [illegible] *cf.* [illegible] Vd. 14 § 10.

Grinding, *subs.* [illegible] m. Vd. 3 § 32 (Haug).

Grip, Gripe, *subs.* [illegible] f.

Gripe, *v.* [illegible] cl. 10.

Gripe with the teeth, [illegible] cl. 2.

Grisly, *Vide* Grim.

Grizzled, Grizzly, [illegible] ZPG. p. 6

Groan, [illegible] cl. 1; [illegible] Vd. 3 § 32 (D.)

Gross, [illegible].

Grotto, [illegible] n. Y. 10 § 11 (D.)

Ground (surface of land), [illegible] f. Soft ground, [illegible] m. (*orig.* [illegible]): *contra.* [illegible] hard ground. (The place) whereof the ground is the cleanest, [illegible]. [illegible]. (The place) whereof the ground is the driest, [illegible]. (Creatures) living underground, [illegible]. Hidden in the ground, [illegible]. Ground fit for irrigation, [illegible] Vd. 6 § 6; [illegible] Vd. 14 § 13.

Ground corn (flour), [illegible] n.

Ground-work, [illegible] n. Yt. 10 § 30 (D.); [illegible] n. *cf.* [illegible] Yt. 10 § 44 (H.)

Grow, *v. intr.* [illegible] cl. 4 (generally drops the radical vowel): *caus.* [illegible]; [illegible] cl. 1.

Grow up, [illegible] cl. 1 Yt. 8 § 29; [illegible] cl. 4 (mostly drops the radical vowel) *e. g.* [illegible] Yt. 13 § 10; *e. g.* [illegible] cl. 4 [illegible] Vd. 5 § 12.

Grow: To cause to grow, [illegible] (*rt.* [illegible] to grow); [illegible] cl. 1 Vd. 3 § 31. Making the trees or plants grow up, [illegible] Yt. 13 § 44.

Growing, *adj.* [illegible]: *contra.* [illegible] not growing; [illegible]; *e. g.* [illegible] a growing (*i. e.* thriving) child, Y. 62 § 5.

Growing tree, [illegible] f.

Growl, [illegible].

Grown up, [illegible].

Growth, [illegible] n; [illegible] m; [illegible] f; [illegible], [illegible] n; [illegible] n; [illegible] f; [illegible] n; [illegible] m; [illegible] n; [illegible] (used in a compound form) *e.g.* [illegible] n. good growth, Y. 10 § 4; [illegible] f. Y. 53 § 6; [illegible] n. Yt. 8 § 42; [illegible] n. Vd. 9 § 53; [illegible], [illegible], [illegible] n.

Growth-giving, [illegible].

Grudge, *v. intr.* [illegible] cl. 8.

Grudge, *subs.* [illegible] f; [illegible] n.

Grumble, [illegible] cl. 6; [illegible].

Grunt, *v.* [illegible].

Guard, *subs.* [illegible] m; [illegible] m. Yt. 10 § 46.

Guard, *v.* [illegible], [illegible] cl. 2; [illegible] cl. 1.

Guarded, [illegible]. Guarded by Sraosha, [illegible].

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Guardian, m. Y. 57 § 15; Y. 31 § 13; m. Y. 57 § 17; m. Y. 9 § 23. A guardian who defends, m. (D.)

Guardianship, f.

Guarding, m. *nom sing.* Yt. 10 § 46 (*rt.*).

Guarantee, *v.* cl. 5 *cf.* Y. 9 § 3.

Guest, m. Vd. 13 § 22.

Guide, *subs.* m. Yt. 15 § 46 (*rt.* to guide); m.

Guide, *v.* ; *cf.* Yt. 15 § 46.

Guild (corporation), m. (J.) Belonging to the guild, .

Guile, n; m.

Guileful, .

Guileless, ; .

Guilelessness, f; f; f.

Guilt, n. Y. 31 § 13; *cf.* Af. G. § 13; m. *cf.* Gah 4 § 9.

Guilty, : *contra.* not guilty.

Guilty: To make guilty, (*rt.* .)

Gulp, *v.* ; cl. 1 *e.g.* (G.) Yt. 14 § 57.

Gum (Juice exuding from trees), n. Vd. 14 § 4 (*rt.* to ooze, to exude).

Gums (of the teeth), n. ZPG. p. 8

Gush out, , .

Gushtāsp (the Kayānian king), Pr. (It was in his reign that Zoroaster successfully preached his religion, of which he became the patron. He was the Constantine of Zoroastrianism and Defender of the Faith. Jāmāspa who was noted for great wisdom and profound knowledge in astrology was his prime minister.)

Gut (the intestinal canal of an animal), ; n. ZPG. p. 10. Cow-gut, m. Yt. 10 § 128. A string of cow-gut of an arm's length, Vd. 14 § 9.

Gut (paunch), f. Y. 11 § 1.

H

Habiliments, n; ; *cf.* Vd. 5 § 60.

Habit, n. *cf.* Vd. 13 § 47; n. Vd. 13 § 44.

Habitable, *cf.* Yt. 10 § 38.

Habitation, n; m; Y. 34 § 10 (Sp; J.).

Habitual, .

Hack, *v.* , .

Haft (handle), n; m.

Hag, f.

Haggard, .

Hail, (sleet), m. Yt. 5 § 120; m.

Hail (pour down hail), .

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Hail, *interj.* ; . Hail to thee . Hail to us, . Hail to Thee, O Ahura Mazda; .

Hail, *v. Vide* Greet.

Hailing, *pres pt.* , f. *e. g.* . sheet of hail, Vd. 6 § 36.

Hair, ; m. With plaited hair, . As thin as a hair, . A horse's hair from the head or from the tail, ... Yt. 14 § 31. With dishevelled hair, Yt. 10 § 113.

Hair-sieve (*i. e.* the sieve made from hair of the tail of a white bull), . The Haoma-straining hair-sieve, Vp. 10 § 2.

Hair-sized, .

Hair-wax, f. Vd. 14 § 17.

Hairy, .

Halberd, n. Y. 31 § 18.

Hale, ; ; *e. g.* .

Half, ; . Half a foot deep. *loc. sing.* Vd. 8 § 8. Half as much, N. 67.

Hall, m.

Hallow, *v.* Y. 44 § 9.

Hallucination, m.

Halo, n; n. Yt. 14 § 33.

Halt, *v.* cl. 3 Vd. 15 § 4; cl. 10

Halter, m. (Jk.)

Hamlet, f. Y. 53 § 8.

Hammer, m. Yt. 10 § 130 (D.); f. Vd. 14 § 9 (Pah.)

Hamper, cl. 2; (*rt.*) Yt. 13 § 78.

Hand (of beings of good creation), m. Strong-handed, . Hands stretched forth, A contract made by rubbing or pressing the hands of both parties, m. (A contract) of the value of the hand, *i. e.* hand-contract, .

Hand (of beings of evil creation), m. Long-handed *i. e.* lazy, (an epithet of the Demon of Procrastination).

Hand, n. (Pah.; Sp; J; H; D.) Vd. 7 § 59.

Hand-mill, n. A hand-mill with a heavy upper-stone, Vd. 14 § 10.

Hand over, .

Handed over, ZPG. p. 26.

Handful, Vd. 7 § 71.

Handicraft, Handiwork, n.

Handicraftsman, m. Y. 19 § 17.

Handle, *subs.* m. Bent handle, m. A sword with a golden handle or hilt, m. *acc. sing.* Yt. 14 § 27.

Handle, *v.* ; .

Handsome, ; Y. 58 § 4; . Very handsome, .

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Handy, [illegible]

Hang (behead) [illegible] Bh. 2 § 13

Hang (suspend), [illegible] *cf.* [illegible] Yt. 5 § 127.

Hang (cling), [illegible].

Hanging, *Vide* Pendent.

Hanker after, [illegible] Yt. 14 § 39 (D.); [illegible] cl 6.

Hankering, *subs.* *Vide* Eagerness.

Haoma (the well-known *Soma* of the Vedas), [illegible] m. The juice of the Haoma prepared for ceremonial purposes, [illegible] Y. 3 § 2. Deriving pleasure in the Haoma ceremonies, [illegible] (G. [illegible]) Yt. 18 § 8. An offering accompanied with the Haoma, [illegible] f. Y. 68 § 1. One who performs or believes in, the Haoma ceremony, [illegible] m, *e. g.* [illegible] *nom. pl.* Yt. 3 § 18. The filter for straining the Haoma-juice, [illegible] Vp. 10 § 2. The Haoma-moistened tongue, [illegible] Af. R. § 5. The mortar for pounding the Haomas, [illegible] *e. g.* [illegible] *gen. du.* the two mortars for pounding the Haomas, Vp. 12 § 2. Haoma of the guarding words, of the opportune words (*i. e.* speaking carefully at the opportune time), [illegible] m. *nom. sing.*, Y. 57 § 20 (D.) The white Haoma, [illegible] m. Adversary of Haoma, [illegible] Pr. The sweet-Haoma (Sp.), the juicy-Haoma (H.), the Haoma of milky whiteness (M), [illegible] Y. 10 § 12

Haoma-coloured, [illegible] (W.) Yt. 8 § 58.

Haoma-cup, [illegible] n. Vp. 11 § 2.

Haoma-water (water mixed with Haoma), [illegible] *e. g.* [illegible] f. *acc. sing.* Y. 3 § 3.

Hap, [illegible] n.

Happen, [illegible] cl. 1; [illegible].

Happening, *subs.* [illegible] f.

Happiness, [illegible] f. [illegible] f; [illegible] (Gāth); [illegible] n; [illegible], [illegible] (Gāth); [illegible], [illegible] f; [illegible] n; [illegible] f; [illegible] n; [illegible] f. Yt. 15 § 1; [illegible] f. Y. 31 § 6.

Happiness, [illegible] n. (Sp; J; D.)

Happiness: To enjoy happiness, [illegible].

Happiness-giving, [illegible]; [illegible]; [illegible]; [illegible] Y. 51 § 21.

Happy, [illegible]: *super.* [illegible] most happy: *contra.* [illegible] most unhappy; [illegible] Y. 62 § 10.

Happy: To feel happy, [illegible] *e. g.* [illegible] they feel happy Y. 16 § 7

Happy home-life, [illegible] n. Y. 53 § 5 (M.)

Happy life [illegible] f. Yt. 5 § 130.

Happy state, [illegible] n; [illegible] n.

Harangue, *subs.* [illegible] n. Y. 29 § 8.

Harangue, *v.* [illegible] 3

Harass, [illegible] cl. 8; [illegible] cl. 10.

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Harassment, n.

Harbinger, m.

Harbinger of the sun, m. Yt. 10 § 13; Vd. 19 § 28.

Harbour, *v.* , cl. 2; , cl. 1

Hard, ; : *super.* ; ; . Hard ground or earth, (G.).

Hard: To be hard, , , cl. 1

Hard-hearted, .

Hard-up, .

Hard-working, : *contra.* ; (G.).

Harden, .

Hardened, ; ; .

Hardness (severity), n.

Hardship, f; f. Y. 53 § 8; n. Y. 46 § 5.

Hardy, Yt. 14 § 2; ; .

Harlot, f; f. Vd. 8 § 31. A harlot offering her person to the lusts, . A harlot delighting in lusty desires, Y. 9 § 32.

Harm, *v.* ; , cl. 6; cl. 4 *e. g.* Yt. 1 § 18, *e. g.* Y. 46 § 8. *denom. b, e. g.* Y. 9 § 29; *e. g.* a sore; .

Harm, *subs.* n; m; , m; , n; , n. Free from harm, . Doing harm, . Not doing harm . He in whom there is no harm, .

Harmed, .

Harmful, ; ; Y. 9 § 28; ; ; .

Harmless, ; .

Harmlessness, f. Vp. 9 § 2.

Harmonious, .

Harmony, n; f; f; f.

Harmony: To be in harmony, cl. 1. Y. 19 § 15.

Harness, *subs.* m.

Harness. *v.* Yt. 10 § 52; ; (Gr.) One who harnesses, 3 bases. Y. 11 § 2.

Harrow, *v.* cl. 10.

Harrowing, *pres. pt.* .

Harsh, ; ; .

Harshness, f; n.

Harvest, f. *e. g.* ..... the harvest of corn Vd. 3 § 27.

Harvest-season, m.

Haste, *subs.* Y. 57 § 27; n; m. *cf.* ; n. Yt. 24 § 46.

Hasten, ; cl. 1 *cf.* Ved. जू. Yt. 5 § 63; ; ; cl. 1; cl. 1; cl. 1; cl. 1.

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Hastening, ; ;
.

Hasty (rash), .

Hatchet, m.

Hate, *v.* cl. 10; ; (Gāth); Y. 45 § 11; cl. 1 Y. 11 § 5.

Hate, *subs.* , n; , n.

Hated, .

Hateful, ; ; .

Hatred, f; m. Y. 46 § 18.

Hatred: To bear hatred, cl. 10; (Gāth.)

Hauberk, n.

Haughtiness, f; f.

Haughty, ; .

Haul, ; .

Haunt, *subs.* n.

Have, cl. 1.

Havoc, *subs.* *Vide* Destruction.

Havocing, Yt. 10 § 78; Yt. 10 § 8.

Hay, m.

Hazard, *v.* Yt. 8 § 44.

Hazard, n; f.

Hazardous, .

He, (for its inflected forms, *Vide* my Avesta Grammar); m. *nom. sing.* Vd. 8 § 32.

He-animal, *e. g.* . a he-camel: *contra.* a she-camel; *e. g.* a ram Yt. 17 § 56.

Head, , m; n. (head of good beings); n. (head of evil beings.) At the heads of men, Yt. 10 § 40. Intelligent-headed, Yt. 14 § 12. A defensive armour for the head, m. Vd. 14 § 9. Three-headed (as Azhi Dahaka), . Having a broad head, . (Purifying) from the head, . (Hair) of the head, Yt. 14 § 31.

Head (top), n; m.

Head (leader), m. (*lit.* foremost); m. Yt. 13 § 41. m. Yt. 10 § 65.

Head-ache, Vd. 20 § 3.

Head-dress, m.

Heading, *subs.* *e. g.* the headings of the Mânthra, Y. 9 § 26 (M.)

Headlong, *cf.* Yt. 10 § 96.

Headship, m.

Heal, ; .

Healer, m. Vd. 7 § 44; m. Y. 10 § 9.

Healing, *subs.* n. Unfit to practise (the art of healing), .

Healing, *adj.* ; : *comp.* : *super.* . Healing powers, healing virtues, n.

Health, Healthfulness, n. Vd. 9 § 53; f; f; n; n. (M; D.) Giving

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full-health, . One who restores to health by means of purificatory ceremonies, m. One who restores to health by means of vegetable drugs, m. One who restores to health by means of the Holy Word, m.

Health: Restore to health, *Vide* Cure, Heal.

Health-giver, m. Y. 10 § 9.

Health-giving, Y. 9 § 16; ; Yt. 3 § 5. Health-giving to black cattle or draught animals, . Health-giving to children, . Health-giving to friends . Health-giving to herds of cattle, ; . Health-giving remedy, *e. g.* *nom. pl.* Y. 10 § 19.

Healthiness, f; f.

Healthy, ; ; *e. g.* Af. G. § 3; (for) Yt. 5 § 65 (B.) Healthy herds, *acc. pl.* Y. 58 § 6; m. (*orig.* +). Healthy men, . Healthy live-stock, .

Heap, *v.* cl. 1;

Heap, *subs.* f; m.

Hear, cl. 5; cl. 6

Hear out, Hear to the end, cl. 5.

Heard, . Heard with the ear, . The derived understanding which is heard by the ear, : *contra.* the innate understanding, natural intelligence. Causing the Holy Word to be heard, . Heard from mouth to mouth, , 2 bases.

Hearer, m.

Hearing, *subs.* n; Vp. 21 § 3. Sense of hearing n. Yt. 10 § 23. Having a keen sense of hearing, (*lit.* hearer) *cf.* Sk. श्रोतर् ; f. Yt. 13 § 29.

Hearing: To lend a hearing, cl. 6; cl. 5.

Hearken, cl. 5; cl. 2 (in the Gāthā dialect) *e. g.* Y. 49 § 7.

Heart, n; n; Y. 11 § 18; n. Yt. 17 § 2 (G.); n. ZPG. p. 10. The heart of winter, Vd. 1 § 3. Lustful desire fixed in the heart, m. *nom. sing.* Y. 53 § 7. Breaking the heart, ; (Gāth).

Heart-breaking, .

Hearth, Vd. 8 § 96 (D; H.)

Heat, n; n; n.

Heat (ardour), n. Yt. 19 § 69.

Heat: To communicate heat, .

Heated, .

Heated: To be heated, cl. 10; ; (inchoative base. *Vide* my Avesta Grammar).

Heathen, m.

Heathenism, m. Yt. 22 § 13 (D.)

Heave, ; .

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Heave (surge), Yt. 8 § 31.

Heaven, , m; m. Yt. 3 § 13 (B.); n; (rare), *e. g.* f. *nom. pl*, having come forth from the heaven, Yt. 13 § 42.

Heavenly, Yt. 10 § 13; .
Heavenly god, m.

Heavy, .

Heavy: To be heavy , cl. 1

Hedgehog, Yt. 8 § 36; m. Vd. 13 § 2 (D.)

Heed, *v*, cl. 6; cl. 5; ; cl. 4; cl. 6 Y. 58 § 3. Heed ye (*orig*, + + +).

Heedful, ; .

Heeding, *pres. pt.* : *contra.* .

Heel, *subs.* m. Small-heeled, . Golden-heeled, .

Height, n; f; f. A man's full height, n. Vd. 6 § 27. On all the heights, Yt. 10 § 45.

Heinous, Yt. 17 § 59.

Heir, m. Yt. 5 § 33 (D.)

Hell, n. (G. , W.) *e. g.* . Yt. 4 § 7. The demon who binds and drags off the soul of the wicked to hell, Pr. Vd. 19 § 29. Hell of the Druj, the Last hell, *Vide* Dadistan XXXII, 4 (D.)

Hell: Names of hell:— , , , .

Hellish, Vd. 19 § 47; .

Helmet, m; n. Vd. 14 § 9; m. Of the golden helmet, . With iron helmets, . With a broad helmet, (name of a person whom King Gushtasp wanted to put to flight). A warrior with a silver helmet, .

Help, *subs.* n; (rare); f; n. Yt. 17 § 2. Giving the greatest help to a righteous person, .

Help, *v.* cl. 1; . Ready to help, .

Help-giving. .

Helper, m; m. Y. 29 § 3; m. Y. 46 § 4.

Helpful, : *super.* Y. 51 § 1; ; Vp. 12 § 1; Yt. 1 § 2 (*lit.* most reaching). Helpful readiness, (G.). (M.) Most helpful, Gah. 1 § 4; Y. 13 § 2 (M.)

Helpfulness, m. Vd. 3 § 31.

Helping, *adj.* . Helping righteous persons, . Helping openly, . Helping in various or wonderful ways, . Most helping, .

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Helpless, ; Y. 46 § 2;

Hem (fringe), *subs.* m. *cf.*

Hem, *v.* ;

Hemi-Gr. *pref.* , *adj.*

Hemmed in, Y. 8 § 6.

Hence, ;

Henceforth,

Herald, *subs.* m; m. Vd. 22 § 7. (D.)

Herald forth, *v.* cl. 2; cl. 3.

Herb, f. A herb or drug that melts away (the fruit in the womb). . Poisonous herb, f. (D.)

Herbad (master of learning), m.

Herculean,

Hercules: The Persian Hercules, Pr.

Herd (of cattle), f; m. Healthy herd, Y. 58 § 6. Giving a herd of cattle, Yt. 10 § 65. Herd-increasing, Y. 65 § 1. Giving herds of cattle and multitudes of men, Yt. 1 § 7. (Pah; D.). Rich in herds Vd. 3 § 2.

Herdsman, m.

Here, , , , , .

Here (an introductory particle) *e. g.* here is a man watering a corn-field, Vd. 5 § 5.

Hereafter, ; , (Gāth), (M.).

Heretic, m; m; m. Y. 28 § 5.

Heritage, n. Y. 32 § 11 (B.)

Hero, *cf.* P. ; , (rare) (*lit.* standing firm), Yt. 13 §§ 37-38. Provided with many heroes, , Yt. 17 § 1. Possessing heroic strength, Y. 62 § 5.

Hero-killer, Yt. 14 § 37; Yt. 13 § 136 *cf.* Sk. वीरहन्.

Heroic, *e. g.* the heroic Gushtasp; Yt. 8 § 15; Vp. 2 § 7.

Heroism, f; f. Y. 31 § 4.

Hesitate, cl. 10 Y. 49 § 2.

Hesitation, n; n. Y. 19 § 15 (Haug). Without hesitation Af. G. § 13 (M.)

Hetero-Gr. *pref.*, *pref.*, *adj.*

Heterodox,

Hew, cl. 2; ; Y. 31 § 18.

Hibernal,

Hidden, ; (D.) Until the hidden floods begin to flow, Vd. 5 § 12 (D.)

Hide, *v.* cl 6; cl. 4.

Hide, *subs.* f.

Hideous, ; *cf.* Sk. भय. Vd. 14 § 8; : *super.*

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Hiding-place, n. Yt. 19 § 82 (J.)

Hiemal,

High (lofty), 2 bases; f; Yt. 5 § 54; Yt. 17 § 1. *super.* highest; (as the first member of a compound) *e. g.* a high-humped camel, Vd. 22 § 3. On the highest height, Y. 57 § 19.

High-bred,

High-built, Yt. 10 § 30.

High-girded, (G.).

High-humped, Vd. 22 § 3.

High-minded, Yt. 5 § 108; Yt. 24 § 8.

High-mindedness, f

High-priest, m.

High-reaching *cf.* .

High-roofed,

High-ruling, Yt. 13 § 100.

High-spirited, Yt. 5 § 108.

High-up, (Gāth) *prefs*; *prefs.*;

High-wheeled,

Higher, ; , *pref.*

Higher than, *prep.*

Highest , Yt. 5 § 22; Yt. 11 § 18.

Highly working,

Highwayman, m. Yt. 19 § 41 (from way): m.

Hilarious,

Hilarity, m.

Hilt, *subs.* m. A sword with a golden hilt, Yt. 14 § 27.

Hind, *adj.* : *contra.* Hinder parts, m.

Hind foot. m.

Hinder, *v.* cl 10 Vd. 7 § 78; cl. 2. Y. 46 § 4; (*pt.*) Yt. 13 § 78.

Hinderance, Hindrance, f; f.

Hip, *cf.* P. A bone as large as a hip, Vd. 6 § 20.

Hire, *subs.* n.

Hiss, *v.* Y. 9 § 11; Vd. 3 § 32 (Haug).

Hit *v.* ; cl 2; .

Hit against, cl. 2.

Hither, Yt. 19 § 48.

Hitting, *pres. pt.* (*lit.* not missing the aim): *super.* .

Hitting the mark, : *contra.* not hitting the mark.

Hoar-frost, n. Vd. 1 § 19 (Haug).

Hoard up, cl. 1; .

Hoard, *subs.* f; n.

Hoarded A kingdom with food hoarded, ... Yt. 17 § 7.

Hobbling, Yt. 9 § 93 (Gr.)

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Hobgoblin, m; m. Vd. 18 §§ 55, 59 (D.)

Hoe, ZPG. p. 29; n. (D; B.)

Hoist, ;

Hold (take hold of), , cl. 2; cl. 10. More acceptable to take hold of,

Hold (defend), cl. 5

Hold (keep), cl. 1

Hold afar, Hold back, cl. 2 Y. 32 § 13; cl. 10;

Hold fast, , cl. 10; cl. 1; , cl. 2; cl. 1. One who holds fast, m.

Hold up,

Holding, *subs.* f.

Holding (keeping), (used as the second member of a compound) *e. g.* holding water, Y. 42 § 2.

Holding fast, *subs.* n.

Holding fast, *pres. pt.* (*rt.*).

Hole, m.

Hole (of noxious creatures), m.

Holiness, n; m; f. (rare). Possessing the power of holiness, Possessing virtue with holiness, . Shining or radiant with holiness, .

Hollow, *v.* , , cl. 1 & 2.

Hollow, *subs.* m; n; f.

Holo-Gr. *pref.*, ; *adj.*

Holy, ; : *comp.* more holy: *super.* holiest; ; ; ; *e. g.* having holy or divine characteristics, Y. 10 § 11. Entremely holy, . Holily clever (D.) Holy ceremonially and morally, . Holy order, n. Holy-created, .

Holy Word, , m.

Homage, m; n; n. (rare). State of being worthy of homage, f. Worthy of homage, ; (*super.*) *contra.* ; (rare) Vp. 21 § 3. Worthy of all homage, Yt. 5 § 96.

Homage: Pay homage, (*rt.*) Y. 1 § 1; Y. 46 § 9.

Home, n; f. Yt. 10 § 38.

Home-life, n. Y. 53 § 5.

Homestead, n; f.

Homicide, f. Y. 53 § 8.

Homily, n. Y. 46 § 3.

Homo-Gr. *pref.* *pref.*, *e. g.* &c; *pref. e. g.* &c.

Homologous, *pref*; *pref*; .

Honest, ; . Honest living, *subs.* Y. 29 § 5.

Honesty. f.

Honey, n; *cf.* N. 57 (B.)

Honour, *v.* ; .

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Honour, *subs.* [illegible] n; [illegible] f.

Honourable, [illegible] Y. 29 § 3; [illegible].

Honoured, [illegible]: *contra.* [illegible]. Honoured in rank, [illegible].

Hoof, *subs.* [illegible] m; [illegible] m. The hoofs of the fore-feet, [illegible] (*lit.* fore-hoofs). Wide-hoofed, [illegible].

Hook *subs.* [illegible], [illegible], [illegible] m.

Hope, *v.* [illegible] Y. 23 § 3; [illegible] cl. 6

Hope, *subs.* [illegible] m. Yt. 8 § 5; [illegible] (= [illegible]) n. Y. 34 § 10 (B.)

Horde, [illegible] f; [illegible] f.

Horn, *subs.* [illegible] f. Golden-horned, [illegible]. A goat with sharp horns, [illegible] Yt. 14 § 25. A ram with twisted horns, [illegible]. An arrow with a horn-shaft, [illegible] Yt. 10 § 129. Made of horn, Hard as horn, [illegible] Y. 57 § 27.

Horned, [illegible] *e. g.* [illegible] the horned dragon, Y. 9 § 11; Yt. 19 § 40.

Horny, [illegible]; [illegible].

Horrible, [illegible]; [illegible]; [illegible] Yt. 22 § 17; [illegible] ZPG. p. 30.

Horror, [illegible] n.

Horse, [illegible] m; [illegible] 2 bases; [illegible] m. Yt. 5 § 13; [illegible] m. Yt. 5 § 53. Bigger than the size of a horse, [illegible] m, [illegible] f. A body of 1000 horse soldiers, [illegible] f. Vd. 18 § 12. Fighting on horse-back, [illegible]. For a man riding on a good horse, [illegible] Yt. 5 § 101. Having fleet horses, [illegible] Yt. 10 § 76. A horse admirably fit for riding, [illegible] m. Yt. 24 § 48. A horse with a spotted back, [illegible] m. Yt. 8 § 21. The dawn with its radiant horses, [illegible] f. *acc. sing.* Gah. 5 § 5. Killing the horse and his rider, [illegible] Yt. 10 § 101. Relating to or of a horse, [illegible]. Shape of a horse, [illegible], [illegible] f. A running place for horses. [illegible] m. Team of horses, [illegible] m. Yt. 5 § 50. One who yokes teams of horses, [illegible] Yt. 9 § 2.

Horse-cloth, [illegible] m.

Horse-devouring, [illegible].

Horse-fly, [illegible] f.

Horse-stall, Horse-stable, [illegible] m. Owner or keeper of a horse-stall [illegible] m. Vd. 15 § 27.

Horse-whip, [illegible] f.

Horseman, [illegible] m. Y. 40 § 3; [illegible] m. Bh. 2 § 1.

Hospitality, [illegible] f; [illegible] f.

Host (army), [illegible] m; [illegible] f.

Hostile, [illegible]: *super.* [illegible]; [illegible] Bh. 3 § 3. The most hostile of the hostile, [illegible].

Hostile hord, [illegible] f. Yt. 8 § 56. Pertaining to the hostile horde, [illegible] Yt. 8 § 56.

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Hostility, n; n; m. Y. 46 § 18.

Hot,

Hot: To grow hot, cl. 10.

Hot-breasted (*i. e.* (a reprobate) having his breast burnt by the ordeal),

House (mansion), (Gāth) n. Fit for the house, (*orig.*) Y. 13 § 151. A house high above its groundwork, A house with well-laid foundation, Yt. 10 § 30 (D.) A house of the first rank, n. Master of the house, m. Mistress of the house, f; f. A thousand-pillared house, Y. 57 § 21. Of the house,

House (family), f. One who keeps a house, One having a household, : *contra,* . The chief of a house or family, m. *cf.* Y. 9 § 22.

House-dog, m. Vd. 5 § 29 (D.)

Household, *adj.* , 2 bases.

Household, *subs.* f; f.

House-lord, m.

How, , , , (Gāth); Y. 65 § 9; ; Y. 44 § 8; Y. 48 § 8.

How (of what sort), Y. 44 § 20.

How far,

How long, Vd. 12 § 1.

How many, , *e. g.* how many amongst those men, Vd. 5 § 27.

How much, ; Vd. 5 § 22; Vd. 16 § 7.

However,

Howl, , cl. 6; cl. 1.

Howling, *adj.* Vd. 13 § 8; ;

Howsoever,

Hue (colour), m.

Hue (clamour), f.

Hug, *v.* *Vide* Embrace.

Huge,

Hum, *v.* *cf.* Vd. 1 § 6.

Human,

Human being, Human race, ; ; ;

Human shape, m. Y. 9 § 15.

Humane,

Humble, ; W.F 1 § 1.

Humid, *Vide* Damp.

Humidity, f.

Humiliate,

Humiliated, Yt. 11 § 6.

Humility, f; n. Vd. 4 § 45. Foremost in humility,

Humming, *Vide* Droning.

Humming insect, m. *cf.* Sk. भ्रमर.

Humorous, *cf.* f., a humorous word or speech, Y. 32 § 12.

Humour (of the body), (Sp; J) Yt. 5 § 90; m. Vd. 6 § 43.

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Hump, Hunch, [illegible]. m.

Hump-backed, [illegible]: *contra.* [illegible] bulged forward (D.)

Hundred, [illegible]. Many hundreds, [illegible]. Two hundred, [illegible], [illegible] *acc. du.* Three hundred, [illegible] f. *acc. pl.* Four hundred, [illegible] *acc. pl.* Five hundred, [illegible]. Six hundred, [illegible]. Seven hundred, [illegible]. Eight hundred, [illegible]. Nine hundred, [illegible]. A club with a hundred knobs, [illegible] m. Yt. 10 § 132. A club with a hundred edges, [illegible] m. Yt. 10 § 96. (A teacher) with a hundred pupils, [illegible] Yt. 13 § 97. A place with a hundred windows, [illegible] n. Yt. 5 § 101. A precipice with a hundred times the height of a man, [illegible] Vd. 4 § 52. A golden crown with a hundred gems, [illegible] f. *acc. sing.* Yt. 5 § 128.

Hundredfold, [illegible] Yt. 5 § 54; [illegible] f. Vd. 5 § 19 [illegible] Yt. 10 § 117. A hundred times one hundred, [illegible] Yt. 24 § 19. Smiting (evil beings) a hundred times, [illegible] n. Yt. 10 § 43.

Hunger, [illegible] m. Vd. 7 § 70.

Hungry: To feel hungry, [illegible] *cf.* Sk. [illegible].

Hunt, Hunting, *subs.* [illegible] f. *cf.* [illegible] Vd. 18 § 65.

Hunting dog, [illegible] *acc. sing.* (D.); [illegible] m. Vd. 13 § 8.

Hunting-ground, [illegible] n. Vd. 8 § 95.

Hurdle, [illegible] n. *cf.* [illegible] (J.)

Hurl, [illegible]; [illegible]; [illegible]. (A tyrant) hurling his war-chariot, [illegible] Yt. 15 § 50 ([illegible] + [illegible] to hurl.)

Hurl away, [illegible] cl. 4. Yt. 10 § 43. He that hurls away, [illegible] *nom. sing*, Yt. 15 § 45.

Hurl back, [illegible] *cf.* Sk. वाघ्, बाघ्. Y. 29 § 2 (M.)

Hurl down, [illegible] cl. 4. He that hurls down, [illegible] *nom. sing.* Yt. 15 § 45.

Hurler, [illegible] m. Yt. 15 § 46.

Hurricane, [illegible] m.

Hurry, [illegible] n.

Hurt, *v.* [illegible]; [illegible] *denom. b. c. g.* [illegible] Y. 9 § 29; [illegible] *cf.* Sk. वाघ्, बाघ्.; [illegible] cl 4; [illegible] cl. 4 Y. 46 § 8.

Hurt, *subs.* [illegible] m; [illegible] m; [illegible] f; [illegible] m. (rare) Yt. 10 § 24 [illegible] m. Vd. 7 § 19.

Hurtful, [illegible] Vd. 7 § 27; [illegible]

Hurtful blow, [illegible] n.

Husband, [illegible] m. Yt. 17 § 58; [illegible] m. Y. 53 § 3; [illegible] m. Y. 9 § 23. (A woman) obedient to her husband, [illegible]: *contra.* [illegible].

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Husbandman, m; m; m. The thrifty husbandman, .

Husbandry, f. Vd. 3 § 33.

Hushang (the founder of the Peshdādyan dynasty), Pr. Yt. 5 § 21.

Hushed, Yt. 14 § 31.

Husked, : *contra.* not husked.

Hut of wood, n.

Hymn. *v.* , ; .

Hymn, *subs.* f; f; n; Y. 45 § 8; m. Y. 9 § 26. Pertaining to the sacred hymns, . Treating the hymns with irreverence, . The home of Hymns (*i. e.* the highest heaven) n.

Hyper-Gr. *pref.* , (used as the first member of a compound) *e. g.* ; , *pref.*

Hypo-Gr. *pref.*, *pref*; *pref.*

Hypocricy, m. Vd. 18 §§ 1-5.

Hypocrite, (*lit.* deceiving) *e. g.* m. *nom. sing.* (*rt.* to deceive) Y. 31 § 10; m.

I

I, (For its inflected forms, *Vide* my Avesta Grammar). Such as I, *acc. sing.* Y. 40 § 1; , 2 bases *e. g.* let the One like Thee teach it to the friend such as I, Y. 44 § 1.

Ice, m.

Icy, .

Iconolatry, m. Yt. 22 § 13 (D.)

Id est (that is), Vd. 4 § 2.

Idea, f; n.

Identical, *pref. cf.* Sk. स *e. g.* having the same or identical desire; *pref. e. g.* of an identical colour.

Idiot, m. *cf.* Sk. मूर्ख.

Idiotic, Yt. 5 § 93; Y. 11 § 6.

Idle, Y. 49 § 4; ; ZPG. p. 31.

Idleness, f.

Idol, f. *cf.* P. بت *e. g.* .

Idolator, m. Yt. 11 § 6 (D.); m.

Idolatry, m. Yt. 22 § 13 (D.)

Idol-priest, m. (Haug).

Idol-worshipper, : *contra.* .

If, Vd. 3 § 36; Vd. 4 § 21; Vd. 1 § 1.

Ignite, ; (*rt.*).

Ignoble, , .

Ignominious, .

Ignominy, n.

Ignorance, f.

Ignorant, Vp. 22 § 2.

Ignore, Yt. 32 § 4.

Ignoring, *subs.* f.

Ignoring, *pres. pt.* Y. 32 § 4.

Ill (badly) ; .

Ill (sick), Yt. 13 § 24; N. 56.

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Illaudable, Il (= In) aud laudable, *q. v.*

Ill-considered, [illegible].

Ill-disposed, [illegible].

Ill-done, [illegible].

Ill-intentioned, [illegible].

Ill-luck, [illegible] n. Yt. 8 § 23.

Ill-natured, [illegible].

Ill-ordered, [illegible].

Ill-principled, [illegible]; *contra.* [illegible].

Ill-repute, [illegible] n.

Ill-timed, [illegible].

Ill-trained, [illegible] Vd. 13 § 48 (D.)

Ill-treated, [illegible] Yt. 13 § 25.

Ill-usage, [illegible] f. Y. 29 § 1.

Ill-will, [illegible] f; [illegible] n; [illegible] *e.g.* [illegible] when Mithra bears them ill-will. Yt. 10 § 48.

Illegal, [illegible]; [illegible].

Illegitimate, [illegible].

Illiberal, [illegible].

Illimitable, [illegible]; [illegible].

Illimited, [illegible].

Illiterate, [illegible].

Illness, [illegible] m; [illegible] m. ZPG. p. 28 (B.)

Illude, [illegible].

Illuminate, [illegible] cl. 10; [illegible] (*pt.* [illegible]).

Illumination, [illegible] m. Y. 68 § 4; [illegible] n.

Illuminator, [illegible] Y. 46 § 3.

Illusion, [illegible] m; [illegible] f.

Illustrate, [illegible]; [illegible].

Illustrated, [illegible].

Illustration, [illegible] f.

Illustrious, [illegible]; [illegible] 2 bases; [illegible]; [illegible]. A maiden of illustrious parentage, [illegible] f. *gen. sing.* Yt. 24 § 56.

Image (likeness), [illegible] Y. 44 § 7 (Gr.)

Image (picture), [illegible] m. Bh. 4 § 15.

Image-worship, [illegible] m. Yt. 22 § 13 (D.)

Imagination, [illegible] n.

Imagine, [illegible] cl. 4

Imbecile, [illegible]; [illegible].

Imbecilitate, [illegible].

Imbibe (drink in), [illegible]; [illegible].

Imbibe (absorb), [illegible] cl. 6.

Imbrue, [illegible] cl. 6; [illegible].

Imbue (soak), [illegible] cl. 6; [illegible].

Imbue (impress), [illegible].

Immaculate, [illegible].

Immanate, [illegible] cl. 2

Immaterial, [illegible].

Immature, [illegible].

Immeasurable, [illegible]; [illegible].

Immediate, [illegible] Y. 30 § 10; [illegible] *adv.*

Immediately, [illegible] (*lit.* closely following); [illegible]; [illegible] Vd. 9 § 25; [illegible] Yt. 10 § 101.

Immemorial, [illegible].

Immense, [illegible], [illegible] *pref.* [illegible]; [illegible] (from [illegible]).

Immesh, [illegible].

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Immethodical, [illegible].
Immobile, [illegible].
Immoderate: Im (= In) + moderate. *q. v.*
Immodest, [illegible] Yt. 5 § 93 (H.)
Immomentous, Im (= In) + momentous, *q. v.*
Immoral, [illegible]; [illegible]; [illegible] *pref.* Immoral person, [illegible] m. Vd. 18 § 54; [illegible] m. Y. 49 § 1; [illegible] m.
Immorality, [illegible] n.
Immortal, [illegible]; [illegible]. Bountiful Immortals (*i. e.* the Ameshaspands), [illegible].
Immortality, [illegible] f; [illegible] f.
Immovable, [illegible]; [illegible]; [illegible] Yt. 10 § 28 (H.)
Immune (exempt), [illegible] *pref. cf.* [illegible]
Immunity, [illegible] f. Vd. 5 § 26; [illegible] f. Yt. 15 § 47.
Impact (stroke), [illegible] m.
Impair, *v.* [illegible]; [illegible].
Impart (teach), [illegible]; [illegible].
Impart (bestow), [illegible] cl. 1
Impartial, [illegible]; [illegible].
Impassable, [illegible] Vd. 13 § 3.
Impecunious, [illegible].
Impede, [illegible] cl. 2; [illegible] cl. 10; [illegible].
Impediment, [illegible] f.
Impel (drive), [illegible] cl. 1
Impel (urge), [illegible]; [illegible] cl. 1
Impenetrable, [illegible].
Impenitent, [illegible].
Imperceptible, [illegible]; [illegible] N. 6.
Imperceptibly, [illegible] Vd. 13 § 10; [illegible] N. 6
Imperial, [illegible], [illegible], [illegible].
Imperious, [illegible]; [illegible].
Imperishable, [illegible]; [illegible], 2 bases; [illegible]; [illegible] (M.)
Imperishableness, [illegible] f. Yt. 19 § 89.
Impertinence, [illegible] f. Y. 29 § 1.
Imperturbable, [illegible]: *super.* [illegible] Yt. 13 § 26 (B.)
Impetuous, [illegible]; [illegible]; [illegible] Y. 9 § 30.
Impiety, [illegible] f. Yt. 13 § 134 (D.); [illegible] n.
Impinge, [illegible] cl. 2; [illegible] cl. 1 Yt. 14 § 41.
Impious, [illegible]; [illegible]; [illegible].
Implement, [illegible] m; [illegible] n; [illegible] f. Vd. 2 § 30, Implement for sowing seed in the ground, [illegible] Vd. 14 § 10 ([illegible] = [illegible] corn; [illegible] = [illegible] ground).
Implore, [illegible] cl. 4; [illegible] cl. 1
Implorer, [illegible] Yt. 13 § 24.
Importance, [illegible] n.
Important, [illegible]; [illegible].
Importune. *Vide* Implore.
Impose, [illegible] cl. 3
Impostor, [illegible] m; [illegible] m. *cf.* [illegible] Yt. 5 § 92; [illegible] Vd. 19 § 3 (Haug).
Impotent, [illegible] (D.)
Impracticable, [illegible] Yt. 13 § 20.
Imprecate (evil), [illegible] cl. 1; [illegible] Yt. 14 § 34.

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Imprecation, [illegible] n.

Impress, [illegible] Y. 62 § 11.

Impression, [illegible] n. (J.)

Improbity, [illegible] f.

Improper, Improperly, [illegible] Y. 65 § 9; [illegible]. Improper food, [illegible].

Impropriety, [illegible] f. Y. 31 § 20.

Improve, [illegible] (*lit.* to make straight).

Improvement, [illegible] Y. 65 § 11.

Imprudent, [illegible].

Impudence, [illegible] f; [illegible] f.

Impudent, [illegible]; [illegible].

Impunity, [illegible] f.

Impure, [illegible]; [illegible]; [illegible] Vd. 16 § 17; Impure matter, [illegible], [illegible] m. Rendering impure, *subs.* [illegible] f. Vd. 5 § 34.

Impurity, [illegible] f; [illegible] f; [illegible] n; [illegible] m. Vd. 7 § 58; [illegible] n. *e. g.* [illegible] (G. [illegible]) purifying impurity, Yt. 14 § 57.

Impute, [illegible]; [illegible].

In- (= into) L. *pref.*, [illegible] *pref.*

In- (= not) L. *pref.*, [illegible] *pref.* *e. g.* [illegible] childless; [illegible] *pref.* *e. g.* [illegible]; [illegible] (contracted from [illegible]) *pref.* *e. g.* [illegible] endless; [illegible] (for [illegible]) *pref.* *e. g.* [illegible] without family; [illegible] (for [illegible]) *pref.* *e. g.* [illegible] (= [illegible] + [illegible]) immovable.

In, Into, [illegible] *pref.* & *prep.*, [illegible] Vd. 13 § 51; [illegible] (rare), *e. g.* [illegible] in the dark night, Yt. 14 § 34.

Inability, [illegible] f. Yt. 13 § 130.

Inaccessible, [illegible] *cf.* Sk. दुरित Yt. 15 § 19; [illegible]; [illegible] (B.) Inaccessible place, [illegible]. Most inaccessible place or cavern, [illegible].

Inaccessibleness, Inaccessibility [illegible] n. Vd. 13 § 3.

Inaccuracy, [illegible] f. (Haug).

Inaccuate, [illegible].

Inacquaintance, [illegible] f.

Inaction, [illegible] f.

Inactive, [illegible] Vd. 18 § 30; [illegible] W. F. 4 § 3.

Inadequate, [illegible]. In + adequate. *q. v.*

Inadvertent, [illegible] (D.)

Inanimate, [illegible]; [illegible] W. F. 4 § 3.

Inanimation, [illegible] f.

Inapplicable, [illegible].

Inapplication, [illegible] f.

Inapposite, [illegible].

Inapproachable, *Vide* Inaccessible.

Inappropriate, [illegible], [illegible].

Inapt, [illegible], [illegible].

Inasmuch as, [illegible] Vd. 2 § 4.

Inattentive, [illegible] (D.)

Inauthoritative, In + authoritative, *q. v.*

Inaudible, [illegible].

Inauspicious, [illegible], [illegible] (D). In + auspicious, *q. v.*

Inbreak, [illegible] f.

Inbred, Inborn, [illegible].

Incalculable, [illegible]; [illegible].

Incantation, [illegible] Pah. Vd. 1 § 15 (Haug.)

Incapability, [illegible] f. Yt. 10 § 110.

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Incapable, ; . In + capable, *q. v.* Incapable of doing any good deed, .

Incapacitated, .

Incarnate, ; (used as the first member of a compound). Incarnate with Manthra (Holy Word) : *contra.* not incarnate with Manthra.

Incautious: In + cautious, *q. v.*

Incense, *f* & *n.* Vd. 19 § 24.

Incertitude. *Vide* Doubtfulness.

Inception, *Vide* Commencement.

Incessant, .

Incessantly, ; .

Incidence, Incident, f.

Incitation, Incitement, m. Y. 50 § 7. Religious incitation n. Y. 30 § 11.

Incite, ; *cf.* Y. 8 § 7.

Incivility, n. Y. 29 § 1.

Inclement, ; .

Inclination, m; m.

Incline. , ; .

Incline: To be inclined, .

Incline (ascent), n. (B.)

Incline (descent), m.

Inclose, .

Inclosure, m.

Inclosure (for animals), f; *e. g.* .

Include, ; cl. 2 Y. 34 § 8.

Including, Inclusive, *pref.*

Income, n; n.

Incomparable, Y. 28 § 3; Yt. 10 § 140 (D.); (B.)

Incompatible: In+compatible, *q. v.*

Incompetence, f.

Incompetent, . In+competent, *q. v.*

Incompliance: In + compliance, *q. v.*

Incomplete, .

Incompleteness, n. N. 19.

Incomprehensible, .

Incomprehension: In + comprehension, *q. v.*

Inconceivable, ; Yt. 13 § 132.

Inconformable: In + comformable, *q. v.*

Incongenial, .

Inconsequential, .

Inconsiderable, ; ; .

Inconsiderate: In + considerate, *q. v.*

Inconstant, *Vide* Capricious.

Incontinence, f. Yt. 13 § 131.

Incontinent, Vd. 16 § 14

Inconvenience: In+convenience, *q. v.*

Inconvenient, .

Inconversant, .

Incorporeal, . In + corporeal, *q. v.*

Incorrect: In + correct, *q. v.*

Incorrectly, (Haug).

Incorrupt, .

Incorruptible, Yt. 19 § 89; .

Increase, *v. intr.* , cl. 1.

Increase, *v. tr.* cl. 1; (Gāth) Y. 44 § 6; , cl. 1

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Increase, *subs.* n; n; m; n; n. (Gāth); n; f. n; m. Vd. 3 § 31; n. Y. 60 § 4; n; n; f. Y. 9 § 24 *cf.* Sk. वृद्धि; f. Y. 32 § 3.

Increase-giving, .

Incredulity, n.

Incredulous, ; N. 17.

Increment, n; n.

Incriminate, *cf.* (G.) Vd. 15 § 12.

Incrustation, ZPG. p. 23.

Inculcate, ; ; *Vide* Teach.

Inculcated, *e. g.* with the inculcated word; ; . Inculcated by Ahura Mazda, .

Inculpable: In+culpable, *q. r.*

Inculpate, *Vide* Incriminate.

Incumbent, Vd. 15 § 21. (B.)

Incursion, n.

Indebtedness, f. We are indebted to, .

Indeed, Vd. 3 § 23 (J.); .

Independence, n. Y. 31 § 21.

Independent, .

Indestructible, ; W. F. 9 § 1 (D.)

India, Y. 57 § 29.

Indicate, ; .

Indication, n; m; n; m.

Indifferent, Yt. 10 § 105 (D.)

Indigence, f; m; f. Yt. 10 § 110; f.

Indigent, ; ; ; *cf.* .

Indigestion Yt. 13 § 108 (D.)

Indignant, Indignantly, .

Indignation, m.

Individuality, f. Y. 31 § 11; Y. 46 § 6 (B.)

Individually, Y. 30 § 2.

Indocile, .

Indocility, f.

Indolence, f.

Indolent, ; ZPG. p. 31.

Indomitable, Indomitably, ; Yt. 13 § 107.

Indubitable truth, n.

Indubitably, ; .

Induce, ; .

Indulge (live without restraint), *cf.* .

Indus: The basin of the affluents of the Indus, the modern Panjāb, Vd. 1 § 18 (D.)

Industrious, : *contra.* ; ; Y. 31 § 3; Y. 23 § 3; .

Industry, n; n.

Inebriate, *cf.* Vp. 8 § 1.

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Inebriety, m; m; m. The Demon of Inebriety, m. Vd. 19 § 41 *cf.* Sk. मङ्गा. The Demon of extreme Inebriety, m. Vd. 19 § 41.

Ineffective; In + effective, *q. v.*

Inefficacious: In + efficacious, *q. v.* To render inefficacious (as a weapon) Yt. 14 § 46.

Inefficient: In + efficient, *q. v.*

Inelaborate: In + elaborate, *q. v.*

Inelegant: In + elegant, *q. v.*

Ineligible: In + eligible, *q. v.*

Ineloquence: In + eloquence, *q. v.*

Inequal: In + equal, *q. v.*

Inequitable: In + equitable, *q. v.*

Inerudite: In + erudite, *q. v.*

Inessential: In + essential, *q. v.*

Inestimable,

Inexact: In + exact, *q. v.*

Inexcusable: In + excusable, *q. v.*

Inexhaustible, Vd. 2 § 28; Yt. 13 § 14. Inexhaustible food, Yt. 24 § 38 (D.)

Inexperience: In + experience, *q. v.*

Inexperienced,

Inexpiable, ; ZPG. p. 22

Inexplicit: In + explicit, *q. v.*

Inextinct: In + extinct, *q. v.*

Infamous, ;

Infamy, n; n. Aog. § 53.

Infant, *com. gen.*

Infantry, m. Bh. 3 § 11.

Infatuated, Yt. 11 § 6.

Infect, ;

Infection (of diseases), f.

Infelicity, f.

Inferior, ;

Infernal, *cf.* Vd. 19 § 47.

Infertile, Vd. 10 § 18;

Infest,

Infidel, (Gāth), 2 bases; m. Vd. 10 § 55; N. 17.

Infinite,

Infinitesimal, Vd. 5 § 60 (Haug)

Infinity, n.

Infirm,

Infirmity, f. Y. 71 § 17; n. Y. 53 § 8; m. Yt. 13 § 131. (H; D.)

Inflame, (*rt.*).

Inflamable,

Inflating, Vd. 14 § 5 (B.)

Influence: To exercise influence, (*lit.* to enter); Y. 29 § 3 (M.)

Influential, Y. 41 § 4; Af. G. § 14.

Inform,

Information, f. Vp. 9 § 3; f; f.

Informed: To be informed, , cl. 1

Informed,

Infringe,

Infuse, ; , Yt. 14 § 54.

Ingenuity, f; m.

Ingenuous,

Ingenuousness, f; f.

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Inglorious, Vd. 18 § 30;

Ingratiate (oneself), *e. g.* Y. 38 § 4.

Inhabit, ; cl. 2

Inhaling, f. ZPG. p. 18.

Inheritance, Inherited treasure, n. Y. 32 § 11; Y. 34 § 7 (M.)

Inhuman, ;

Inhumanity, m. Y. 49 § 4; m. Y. 48 § 7.

Inhumation, *cf.*

Inhume, cl. 1 & 2.

Inimical, : *super.* most inimical. Most inimical of the inimical, Inimical to Mithra, .

Inimical: To be inimical, cl. 8.

Iniquitous, Vd. 3 § 21;

Iniquity, n. Y. 31 § 13.

Initiated,

Injunction, f; n. Vd. 19 § 15; f. Religious injunction, m. Y. 31 § 11.

Injure, ; ;

Injurer, m.

Injurious, *adj.*

Injury, n; m; m; n; n.

Injustice, n. *cf*

Inlaid, . Inlaid with gold, Yt. 17 § 9. Inlaid with stars, Y. 57 § 21; Yt. 10 § 43.

Inmate, m. Yt. 10 § 116.

Inmost, ;

Innate, *e. g.* innate intelligence: *contra.* understanding which is heard by the ear, *i. e.* derived understanding. Innate thoughts, n. *cf.* Vp. 11 § 3.

Inner, . Inner part, m. Inner self, f. Y. 31 § 11; Y. 46 § 6.

Innermost, .

Innocence. f.

Innocent, ; . Innocent of guilt, .

Innumerable, .

Inoffensive, Y. 29 § 3; ; Yt. 13 § 35 (D.)

Inopportune, .

Inquietude, n.

Inquire, cl. 6 Vd. 15 § 14.

Inquired after, ,

Inquiry, Inquest, f, f. (Gāth) *cf.* *acc. pl.* Y. 38 § 2.

Inquisition, *Vide* Inquiry.

Inroad, n.

Inscribe, f. Bh. 4 § 8.

Inscription, f. Bh. 4 § 6.

Insect, m. Yt. 8 § 5.

Insertion (of words), f. Y. 19 § 5.

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Inside, m.

Inside (core), , n.

Insight, f Y. 29 § 6. (*rt.* to penetrate, *or* to go through); n. Yt. 10 § 64; m; f. Y. 44 § 10; f. Y. 33 § 9 (M.)

Insignificant, ; ; Yt. 10 § 139.

Insincere, *cf.* Y. 31 §10. In + sincere, *q. v.*

Insipid, .

Insist on, cl. 1 Vd. 7 § 50. *Vide* Urge.

Insnare, .

Insobriety, *Vide* Drunkunness.

Insolent, .

Insolence, f; f. Y. 29 § 1.

Insomuch, .

Insouciant, Yt. 10 § 105 (D.)

Inspect, cl 1; cl 6; cl. 10

Inspection, f.

Inspector, m.

Inspire, (breathe in), cl. 2.

Inspire (instil), .

Inspire (animate), .

Inspiration, m. Y. 9 § 17 (M.); f. Yt. 10 § 12 (M).

Inspired, *e. g.* .... the thoughts of the holy Zarathushtra (are) inspired, Y. 28 § 0. Inspired interpreters of religious lore, m. *pl.*

Inspirit, ; .

Inspite of, Yt. 17 § 19.

Instable, : *contra.* stable.

Install, , cl. 3

Instance: For instance, .

Instant, *adj.* , .

Instantaneous, .

Instantly, Yt. 10 § 101. *Vide* Immediately.

Instate, *Vide* Install.

Instep. m. The length of the instep, n.

Instigate, .

Instil, cl. 4

Institute, *v.* cl. 3 Y. 49 § 7; cl. 3; cl. 3.

Institution, n; n. *cf.* Y. 46 § 5. Possessing holy institution, .

Instruct, cl. 4; : *der.* a teacher, Yt. 13 § 83; ; Y. 46 § 9.

Instructed, ; Yt. 15 § 40 (D); . Well-instructed, : *contra.* badly instructed *i. e* trained. Properly instructed, Yt. 13 § 133. Instructed by Mazda, Instructed in the religious lore, (*lit.* asked about the Holy Word), Yt. 5 § 91.

Instruction, m. Yt. 10 § 137; n. Yt. 10 § 137 *cf.* Sk. शास्त्र; f. Yt. 13 § 87; n; (for) n; f.

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Instructing, [illegible] Yt. 13 § 88

Instructor, [illegible] m; [illegible] m; [illegible] (for [illegible]) Y. 62 § 6; [illegible] m; [illegible] m.

Intrument (weapon), [illegible] m; Instrument for hewing timber and chapping wood, [illegible] m. Vd. 14 § 7. Instrument for smiting, [illegible] n. Y. 9 § 30. Instrument used in fighting with enemies, [illegible] n. Y. 57 § 22; [illegible] m. Vd. 10 § 16.

Instrument (tool), [illegible] f. Vd. 2 § 30

Insubjection, [illegible] f.

Insubmission, [illegible] f.

Insubordinate, [illegible]; [illegible] Bh. 3 § 3.

Insufficient, [illegible]. Of insufficient means, [illegible] (*lit.* having few herds of cattle). Having insufficient followers, [illegible].

Insult, *v.* [illegible] cl. *cf.* Sk. निन्द Y. 33 § 4.

Insult, *subs.* [illegible] n; [illegible] f; [illegible] f. (D.)

Insuperable, [illegible].

Insurgent, [illegible]; [illegible] Bh. 3 § 3.

Insurrection, [illegible] Yt. 13 § 95.

Integrity, [illegible] f; [illegible] f.

Intellect, [illegible] m; [illegible] m. *e. g.* [illegible]; [illegible] possessing good intelleet; [illegible] n. Y. 9 § 28; [illegible] m. Intellectual power. [illegible] m. Possessing an exceedingly enlightened intellect, [illegible]. With intellect dethroned, [illegible].

Intellectual, [illegible] Vd. 18 § 5 (Haug.)

Intelligence, [illegible] n; [illegible] m; [illegible] m. Possessing superior intelligence, [illegible]. Possessing intelligence, [illegible] (*lit.* master of intelligence). Full of intelligence, [illegible]. Wanting in intelligence, [illegible] (*lit.* more blind, *e. g.* [illegible] *Voc. sing.* Vd. 19 § 3. (A man) with all intelligence, [illegible] Yt. 18 § 4. Anticipative intelligence, [illegible].

Intelligence-giving, [illegible].

Intelligent, [illegible] *super.* [illegible] most intelligent; [illegible]; [illegible]; [illegible] Yt. 10 § 61; [illegible]. Very intelligent, [illegible].

Intelligent-headed, [illegible].

Intend, [illegible] cl. 4.

Intended, [illegible] Y. 33 § 6.

Intense, [illegible], [illegible] *pref*; [illegible].

Intent, Intention, [illegible] n; [illegible] n; [illegible] n. Vd. 2 § 6; [illegible] m. Vd. 18 § 27.

Intent (earnest), [illegible]; [illegible] Yt. 10 § 71.

Inter, *v.* [illegible] cl. 1 and 2.

Inter,-*pref.*, [illegible], [illegible] (Gāth) *prep.* and *pref.*

Interact: Inter + act, *q. v.*

Interblend: Inter + blend, *q. v.*

Interbreed: Inter + breed, *q. v.*

Intercalate, [illegible] (J.)

Intercalated, [illegible] (J.)

Intercalation, [illegible] f. (J.)

Intercede, [illegible] Yt. 13 § 77.

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Interceder, Intercessor, [illegible], Vp. 3 § 3 (D.)

Intercept, [illegible].

Intercession, [illegible] f. *cf.* [illegible] Yt. 13 § 77.

Interchain: Inter + chain, *q. v.*

Interchange, *v.* [illegible].

Interception, [illegible] f. Vp. 15 § 2.

Interconnect: Inter + connect, *q. v.*

Intercourse, *Vide* Dealing.

Intercourse : To have intercourse with (a woman), [illegible] cl. 1 Vd. 15 § 7

Intercross, *Vide* Interbreed.

Interdict, *v.* [illegible]; [illegible].

Interdict, *subs.* [illegible] f.

Interest, *Vide* Advantage, concern, regard.

Interfere, [illegible] Yt. 13 § 77.

Interference, [illegible] f. *cf.* Yt. 13 § 77.

Interior, [illegible]. Of countries in the interior, [illegible].

Interlocution, [illegible] f.

Interlunar, [illegible].

Intermarry: Inter + marry, *q. v.*

Intermeddle, [illegible]

Intermediary, [illegible], Vp. 3 § 3 (D.)

Intermediation, [illegible] *cf.* Yt. 13 § 77.

Interment, [illegible] *cf.* [illegible].

Intermigration: Inter + migration, *q. v.*

Interminable, Interminate, [illegible], [illegible].

Intermingle: Inter+mingle, *q. v.*

Intermit, [illegible].

Intermix: Inter + mix, *q. v.*

Internal, [illegible].

International: Inter + national, *q, v.*

Interpellate, [illegible], [illegible] cl. 6

Interpellation, [illegible] f.

Interpenetrate: Inter + penetrate *q. v.*

Interpose, [illegible] Yt. 13 § 77.

Interposition, [illegible] *cf.* Yt. 13 § 77.

Interpret, *Vide* Explain.

Interpretation, [illegible] f.

Interpreter, [illegible] m. 3 bases.

Interrelation: Inter + relation, *q. v.*

Interrogate, [illegible] cl. 6

Interrogation, [illegible] f; [illegible] Y. 31 § 13.

Interrupt, [illegible].

Interrupted, [illegible].

Interruption, [illegible] f. Vp. 15 § 2.

Intervene, [illegible] Yt. 13 § 77.

Intervention, [illegible] f. *cf.* Yt. 13 § 77.

Interview, *subs.* [illegible] f, [illegible] f. (Gāth). Y. 33 § 6.

Intersperse, [illegible] (*rt.* [illegible]).

Intertwine: Inter + twine, *q. v.*

Intertwist: Inter + twist, *q. v.*

Interweave: Inter+weave, *q. v.*

Intestines, [illegible] n. ZPG. p. 10 ; [illegible] *cf.* [illegible]; [illegible] *e. g.* [illegible], Yt. 13 § 11 (D.)

Intimacy, [illegible] n; [illegible] f. Yt. 24 § 10.

Intimate, *adj.* [illegible].

Intimate, *v.* *Vide* Announce.

Intimidate, [illegible].

Intone, [illegible]; [illegible] caus.

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Intoned, [illegible].

Intoning, Intonation, [illegible] n; [illegible] n; [illegible] f. Good intonation, [illegible] *e. g.* [illegible] *loc. sing.* Nyāish 4 § 4.

Intoxicate: [illegible] Vp. 8 § 1.

Intoxicate: To be intoxicated, [illegible], [illegible].

Intoxicated, [illegible] *cf.* [illegible] never intoxicated.

Intoxication, [illegible] m. Y. 10 § 8; [illegible] *e. g.* [illegible] *nom. pl.* Y. 10 § 19 (D.)

Intractable, [illegible].

Intrepid, [illegible]; [illegible].

Intricacy [illegible] m. (W. [illegible]); [illegible] f.

Intricate, [illegible].

Intrigue, [illegible] f; [illegible] m. Y. 44 § 14.

Intrinsic, [illegible]. *Vide* Essential.

Intro-L. *pref.* *Vide* Inter-L. *pref.*

Introduction (preclude), [illegible] n. N. 40.

Intrude, [illegible] cl. 3.

Intrust, *Vide* Entrust.

Intuition, [illegible] m.

Intwine: In + twine, *q. v.*

Inutility: In + utility, *q. v.*

Inundation, [illegible] f. (B: Jk.)

Invade, [illegible] *cf.* [illegible] n.

Invading host, [illegible] f. The evils of the invading host, [illegible] *gen. sing.* Y. 9 § 18.

Invasion, [illegible] n. *cf.* [illegible]; [illegible] f. Yt. 10 § 14 (B.)

Invalid (in ill health), [illegible] ZPG. p. 28.

Invalided, [illegible].

Invaluable, [illegible].

Invariable, [illegible].

Invective, [illegible] n. Yt. 19 § 47.

Inveigh against, [illegible].

Invest (a city), [illegible].

Investigate, [illegible] cl 6

Investigation, *Vide* Inquiry.

Invigorate, *Vide* Strengthen.

Invincible, [illegible]; [illegible] Yt. 13 § 107.

Invisible, [illegible]; [illegible] ZPG. p. 20.

Invisibly, [illegible] N. 6; [illegible] ZPG. p. 20.

Invitation, [illegible] n.

Invite, [illegible] cl. 1 Vd. 18 § 18; [illegible] (K. R. Cama).

Invocation, [illegible] f; [illegible] f; [illegible] m; [illegible] m. *cf.* [illegible]; [illegible] m; [illegible] f. *cf.* [illegible] Sufficient invocation, [illegible] f. Worthy of invocation, [illegible]; [illegible] (*rt.* [illegible]). Honoured with invocation, [illegible]. The benefit derived by invocation, [illegible] m. Giving the benefit of one's invocation, [illegible] Yt. 10 § 76. Bestowing gift for invocation (or for offering prayers), [illegible] *cf.* Y. 33 § 12.

Invoke, [illegible]; [illegible], [illegible], [illegible], [illegible] cl. 4 (the radical vowel is shortened in inflected forms); [illegible] cl. 1; [illegible] *e. g.* [illegible] Yt. 18 § 50.

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Invoked, ; . Well invoked, . Invoked by one's own name, . (The Fravashis) rushing forth when invoked, *e. g.* f. *nom. pl.*

Invoker, m.

Invoking the name, *subs.* f.

Invoking (with earnestness),

Invoking priest, m.

Involuntary, Involuntarily,

Involve: To be involved (in difficulties), Yt. 15 § 52.

Invulnerable, Yt. 13 § 35.

Inward,

Inweave: In + weave, *q. v.*

Inwrap: In + wrap, *q. v.*

Iranian,

Irascible. Yt. 5 § 93 (H.)

Ire, *Vide* Anger.

Ireful,

Iron, n. Iron free from mixture, Y. 32 § 7; n. Beaten iron, n. (M.) Made of iron,

Iron-armoured,

Iron-footed,

Iron-founding, n. Vp. 20 § 1.

Iron-handed,

Iron-helmed,

Iron-jawed,

Iron-tailed,

Iron-weaponed,

Irons, n; f.

Irony, f. Y. 31 § 20.

Irradiate, *Vide* Enlighten.

Irradiation, *Vide* Enlightenment.

Irregular, ;

Irreligious, (Gāth) (*lit.* runnning away from religious doctrines, *rt.* Sk. to run away); ; ; N. 17; Y. 65 § 6; Y. 51 § 12.

Irreligiousness, f; f. Y. 33 § 4.

Irresistible, Yt. 8 § 29; Yt. 13 § 107.

Irresolute,

Irrigate, , Vd. 6 §§ 2-4.

Irrigation, f; f. Vd. 5 § 5 *cf.* P. جوی a running stream, a rivulet. Irrigating (a piece of land) twice, f.

Irritate, cl. 10.

Irritate: To be irritated,

Irritated, ; : *contra.* Yt. 13 § 30.

Irruption (outbreak), f. Yt. 13 § 95.

Island, Isle, n. *cf.* Sk. द्वीप, द्वीप. *e. g.* in the island of the Ranghā. Yt. 5 § 81 (D.) (W. ; G.)

Isolate, cl. 3.

Isolation, n. Vd 8 § 97.

Isos-Gr. *pref.*, , *pref.*; *adj.*

Issue (as menstrual flow) Vd. 16 § 7.

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Issue *v.* [illegible] cl. 2.

Issue (event), [illegible] n. Vd. 19 § 27 (Haug).

Issue (progeny), [illegible] n; [illegible] f.

Issuing forth, *adj.* [illegible] (M.)

It, [illegible] (for its inflected forms, *Vide* my Avesta Grammar).

Itch, [illegible] m.

Itinerant (travelling about from place to place—for the propagation of the Zoroastrian religion), [illegible] 2 bases.

J.

Jackal, [illegible] m.

Jail, [illegible] m.

Jamshed (King), [illegible] Pr. Yt. 19 § 31; [illegible] Pr. Vd. 2 § 5. He who sawed Jamshed (in twain), [illegible] Yt. 19 § 46.

Jar (strike), [illegible] cl. 1; [illegible].

Jar, *subs.* [illegible] m. Of the jar, [illegible].

Jaunt, *v.* [illegible].

Jaunty, [illegible].

Javelin, [illegible] f.

Jaw, [illegible] n; [illegible] n; [illegible] n; [illegible] (D; Jk.) Y. 11 § 4; [illegible] *e. g.* [illegible] (D.). Three jawed, [illegible]. (A monster) with open jaws, [illegible] Yt. 19 § 41.

Jealous, [illegible] Y. 65 § 8; [illegible] Y. 52 § 2; [illegible] Yt. 5 § 95 (B.)

Jealous: To be jealous, [illegible] *cf.* Sk. [illegible]: *der.* [illegible] Y. 65 § 8

Jealousy, [illegible] m.

Jeer, *subs.* [illegible] *cf.* [illegible] Yt. 22 § 13 (D.)

Jeered, [illegible] Y. 53 § 8.

Jeopardy, [illegible] n.

Jest, *Vide* Jeer. Speaking jestingly, [illegible], Y. 32 § 12.

Jewels, Jewellery, [illegible] f. ZPG. p. 5 (B.)

Jingle, [illegible].

Jocund, [illegible]; [illegible].

Join, [illegible] cl. 4.

Joined, [illegible] Y. 49 § 9.

Joining together, *subs.* [illegible] n. Vd. 8 § 76.

Joint (of the finger), [illegible] n. Top-joint of the finger, [illegible] Vd. 6 § 10.

Joint (of the body), [illegible] n. ZPG. p. 11.

Jointly, [illegible].

Joist (beam), [illegible] m.

Joke, *subs.* [illegible] Yt. 22 § 13 (D.)

Jollification, [illegible] m.

Jolly, [illegible]; [illegible].

Journey, [illegible] n; *cf.* [illegible] one day's journey.

Joy, [illegible] f; [illegible], [illegible] n; [illegible] n; [illegible] n; [illegible] f; [illegible] n; [illegible] n; [illegible] n. Giving joy, [illegible], [illegible]. Giving long joy, [illegible] Yt. 13 § 29. Giving great joy, [illegible]: *super* [illegible] Af. G. § 4.

Joy-creating, [illegible] Y. 47 § 3; Y. 50 § 2 ([illegible] = [illegible] from [illegible] joy; *rt.* [illegible] to create; [illegible] is euphonic).

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Joyful, [illegible]: *super.* [illegible] most joyful; [illegible], Y. 62 § 10.

Joyous, [illegible]: *super.* [illegible]; [illegible] Yt. 10 § 34 (B.)

Jubilant, [illegible].

Judge, [illegible] m. Yt. 10 § 26; [illegible] m. Y. 29 § 4 [illegible] m. Y. 9 § 10; [illegible] m. Judge confirming order, [illegible]. Judge whose bussiness it is to adjudicate upon disputed matters and give his decision as to the claims of the contending parties, [illegible] m. Judge's Bridge, [illegible] f. *i. e.* the bridge between heaven and hell, where the souls of the virtuous and the wicked receive divine rewards and punishments respectively.

Judge, *v.* [illegible] cl. 5 & 9; [illegible].

Judgment, [illegible] n; [illegible] n. Of perverse judgment, [illegible] Yt. 19 § 42.

Judicial, [illegible]. Skilled in judicial matters, [illegible] Vd. 2 § 3.

Judicious, [illegible]; [illegible].

Juice (extracted from medicinal plants), [illegible] n. Vd. 20 § 3.

Juice (of trees), [illegible] f. Yt. 12 § 3.

Juice of the Haoma (prepared for ceremonial purposes), [illegible] m.

Juicy, [illegible].

Jump, [illegible] cl. 1. Y. 9 § 11; [illegible] *cf.* [illegible].

Jumping, [illegible] Yt. 5 § 95.

Junction, [illegible] f; *e. g.* [illegible] *acc. pl.* Y. 42 § 1.

Junior (younger), [illegible].

Juridical, [illegible].

Just, [illegible]; [illegible]; [illegible]; [illegible]; [illegible].

Just: To be just, [illegible].

Justice, [illegible] f; [illegible] n. Giving the benefit of justice, [illegible]. One who shows the path of justice [illegible] m. The divinity presiding over truthfulness and justice, [illegible] m. The sense of justice, [illegible] f.

Justice: To do justice, [illegible] *cf.* [illegible], [illegible], &c.

Juvenescence, [illegible] Yt. 8 § 14.

Juvenile, [illegible]

Juxta-L. *pref.* [illegible] *pref*; [illegible], [illegible] *prefs*; [illegible] *pref.*

K

Kaikāus, [illegible] *Pr.* Yt. 5 § 45; [illegible] Yt. 13 § 132.

Kaikhosru, [illegible] *Pr.* Yt. 9 § 18. An adversary of King Kaikhosru, [illegible] Pr.

Kaikobād (the founder of the Kayānian dynasty), [illegible] *Pr.* Son of Kaikobād, [illegible] *Pr.*

Kang-dezh (the fort), [illegible] f *Pr.*

Karsivaz (brother of Afrāsiāb), [illegible] *Pr.*

Kāūs (son of Kaikobād), *Vide* Kaikāus. A counseller of Kāus, [illegible] Pr.

Kavi-like (*i. e.* irreligious), Kavi-follower, [illegible].

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Kayānian, Of the Kayānian dynasty, (*lit.* Imperial, royal, kingly).

Keen, ; *cf.* ; Y. 31 § 13.

Keen-scented, .

Keenness, m. Y. 31 § 3; n. Yt. 10 § 64.

Keep, cl. 1.

Keep (protect), cl. 2 Vd. 8 § 21; Yt. 5 § 89.

Keep away, cl. 8; cl. 10 Vd. 13 § 49.

Keep back, .

Keep company with, cl. 1 Vd 13 § 9.

Keep off, *Vide* Keep away.

Keep round about, cl. 1 Yt. 11 § 7.

Keeper, m; m. (for) *cf.* .

Kereshāspa (the Iranian hero), Pr. Brother of Kereshāspa: Pr.

Kettle, m. m. f. (Pah; B.)

Khrafstra-killer (an instrument for killing noxious animals, as snakes &c.) n.

Kick, n. Yt 24 § 35.

Kidneys, m. Vd. 18 § 70 *cf.* P. گرده.

Kill, , cl. 6; ; cl. 6 Vd. 19 § 1: Vd. 13 § 3; cl. 2. Vd. 18 § 70; cl. 1 Yt. 14 § 56

Kill (by wounding) cl. 4.

Killed, . Killed by falling down a precipice, Vd. 7 § 4. Killed by oppression, Vd. 7 § 4. Killed by strangulation, Vd. 7 § 4. Killed by a wolf, Vd. 7 § 4. Killed by a dog, Vd. 7 § 4. Killed (deprived of life) by extreme indigence, . Killed by the artifices of hatred, . Killed by a person, . Killed (*i. e.* put to death) by the community, according to law, . (Pah; D.). Killed by witchcraft, .

Killing, *adj.* ; , , used as the second member of a compound–*e.g.* , . Killing at one stroke, Yt. 10 § 70. Killing a thousand (evil beings), Vd. 13 § 1. Killing with the poniard or dagger, .

Killing, *subs.* n. For Killing *dat. sing.* Yt. 8 § 44.

Killing by sorcery, *subs.* m. Vd. 3 § 41.

Kin, Kindred, m.—G. n.—Yt. 13 § 66; n; n. Yt. 4 § 7 (D) Kindred-tormentor, .

Kind, *adj.* ; .

Kind, *subs.* n; m. Of many kinds or species, Y 10 § 12. Of various kinds, . Of every kind, of all

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kinds, [illegible] Vd. 5 § 19. Practising deeds of many kinds (*i. e.* fraudulent), [illegible].

Kindle, [illegible] *caus.* Y. 32 § 14; [illegible] *caus. e. g.* [illegible] Vd. 8 § 75, thou shalt kindle wood (*rt.* [illegible] to burn); [illegible] cl. 10 Vd. 18 § 19.

Kindle: To be kindled, [illegible].

Kindness, [illegible] n; [illegible] f. Yt. 24 § 10.

Kindred, Kinship, [illegible] f; [illegible] n; [illegible] n.

Kine, [illegible]. (The moon) which keeps in it the seed of the kine, [illegible].

King, [illegible] m; [illegible] m; [illegible] m. A glorious king, [illegible]. Most glorious king, [illegible]. A king having full power, [illegible]. (A palace) suitable to a king, [illegible]. (Fire) residing in the navel of kings, [illegible], [illegible] *gen. sing.*; [illegible] *acc. sing.*

Kingdom, [illegible] n. Managing the affairs of the kingdom with glory, [illegible]: *super.* [illegible].

Kingly, [illegible]; [illegible].

Kingship, [illegible] f.

Kinsman, [illegible] m.

Kith-and-Kin, [illegible] *com. gen.* Next-of-kin, [illegible].

Knack, *subs.* [illegible] f.

Knave, [illegible] m.

Knavish, [illegible].

Knead, [illegible] cl. 1

Kneaded, [illegible] Vd. 7 § 35 (D.)

Knee, [illegible] m. The front part of the knee, [illegible] (*orig.* [illegible] + [illegible]).

Knee (of an evil being), [illegible] m.

Knee-deep, [illegible] Vd. 6 § 27.

Knee-high, [illegible].

Knife, [illegible] m.

Knob, [illegible] n. (*lit. top.*) *e.g.* [illegible] (a shield) with thirty iron knobs. Vd. 14 § 9; [illegible] m. A club with a hundred knobs, [illegible] Yt. 10 § 96.

Knock at, [illegible] cl. 2

Knock down, [illegible] cl. 2; [illegible] *e. g.* [illegible] Y. 31 § 18. (*rt.* [illegible] to fall; *caus.* [illegible] to fell: *Vide* my Avesta Grammar, p. 251)

Knot, *subs.* [illegible] m; [illegible] m. Vd. 22 § 5. A stick with nine knots, [illegible] m. *acc. sing.* Vd. 9 § 14.

Knout (whip), [illegible] f.

Know, [illegible]; [illegible]; [illegible]; [illegible], [illegible], [illegible]; [illegible]; [illegible], [illegible], [illegible] cl. 1; [illegible], [illegible] cl. 1; [illegible] *cf.* [illegible] evil-knowing; [illegible] cl. 4 (The radical vowel is lengthened, *e. g.* [illegible] Y. 9 § 21.)

Knower, [illegible] m.

Knowing, [illegible] Yt. 13 § 88; [illegible], [illegible], (Gāth), 3 bases, Y. 44 § 19; Vd. 15 § 2; [illegible] Y. 28 § 4; Y. 45 § 8; [illegible] *e. g.* [illegible] fore-

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knowing: *super.* ; . Most knowing, Yt. 12 § 7; Vd. 3 § 20. Knowing (how to chant) the Gāthās. Vd. 18 § 51. Knowing (how to recite) the Yasna, Vd. 18 § 51.

Knowingly, (*lit.* with knowledge): *contra.* unknowingly; Vd. 4 § 54; (*rt.* to know.)

Knowledge, n; Y. 22 § 25; m; m; f; f; n. Y. 68 § 13; Yt. 24 § 15; f: *contra.* ignorance, Y. 34 § 9. Divine or spiritual knowledge, m. Y. 48 § 12; m. Y. 51 § 9. Sufficient divine knowledge, m. Seeking after knowledge, . In the holy knowledge, .

Knowledge: To acquire knowledge, .

Known: To make known, *e. g.* Yt. 24 § 22.

Known far & wide, .

Known (renowned) afar, .

Kushti (the sacred girdle), n. Girding the *Kushti* (*i. e.* the sacred girdle), *subs.* f.

L

Laborious, ; : *super.* .

Labour, *subs.* m; m.

Labour. cl. 4; cl. 5; Bh. 4 § 13.

Labourer, m; m. (B; D.)

Lace, *subs.* m. *cf.* ; n. *cf.* Yt. 5 § 64 (B.)

Lacerate, , *cf.* Sk. वक्, वच्छ्.

Lack, *v.* Y. 1 § 22.

Lack, *subs.* f.

Lad, m.

Lady, f; f. A beautiful lady, f.

Lair m.

Lake, m. Yt. 19 § 56. Lakes brimming with water, *acc. pl.* Y. 42 § 2. In the bottom of the deep lakes, Vd. 19 § 42.

Lambkin, n.

Lame, Yt. 5 § 93 (Gr.)

Lament, *v.* cl. 1; , cl. 2; , cl. 6

Lamentation, Lament, f.

Lance, f. A lance, sharp and cutting, Yt. 10 § 130.

Lancer, N.R.

Land, f. Y. 42 § 3 *cf.* Sk. भूमि; n; f. A piece of arable land, Vd. 14 § 13.

Land-mark, m; f. Vd. 2 § 26 (Haug.)

Lands and cities, .

Lane, m. Vd. 14 § 14 (D.)

Language, f; n.

Languid, .

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Languidness, n. N. 15

Languish,

Lapse, *v* cl. 1

Lapse, *subs.* ZPG. p. 26; n.

Larceny, n.

Large, (*comp.* , : *super.*); (rare) Vd. 13 § 39; Yt. 5 § 130; Yt 5 § 3; Yt. 13 § 9; , *e. g.* ....
Yt. 5 § 130, a kingdom with large tributes, Yt. 14 § 12, (a camel) with large humps; (used as the first member of a compound) *e. g.*

Large-humped, Yt. 14 § 12.

Largeness, n. Y. 19 § 7; n; Y. 62 § 4.

Largess, f. *cf.* .

Lascivious, Vd. 16 § 14.

Lash, *subs.* f.

Lass, f; f.

Lassitude, n. N. 15

Last (remain), cl. 2; .

Last (endure), .

Last (ultimate), ; . At the last ending of life,

Lasting long,

Lastingness, f. Vp. 10 § 2; n.

Lasting (permanent), Yt. 13 § 100 (*lit.* standing, *rt.* to stand);

Late, Later, . Later on, .

Latent, ; .

Lather, m.

Laud, , , , , cl. 2.

Laudable (commendable), Yt. 17 § 17.

Laudation, n.; f; f.

Lauded,

Lauder, m; .

Laugh out, .

Laughable, *cf.* Sk. हास्य.

Lavish, *adj.* Yt. 5 § 93 (D.)

Law, n; m. (*i.e.* doctrines and precepts of religion). Of the primitive law, ; Vd. 20 § 1 Religious law, f. Of the evil law : *contra.* Righteous in law, . Required by the law, .

Law-giver, *Vide* Judge.

Law-proceeding, n. ZPG. p. 43.

Law-suit, n. (Pah) Yt 11 § 5.

Lawful, ; *contra.* ; ; *contra.* (*super.*); : *contra* .

Lawless, Y. 12 § 4.

Laxity, f; n. N. 15.

Lay, *v.* cl. 3.

Lay aside, .

Lay down, cl. 3.

Lay on, (apply with force), cl. 3 *e. g.* Af. G. § 13.

Laying aside, *subs.* f.

Layman, m. Af. G. § 7. (B.)

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Laziness, f.

Lazy, ; ZPG. p. 31.

Lead, *subs.* , n. Vd. 9 § 14; *cf.* *acc. sing.* Vd. 16 § 6. Pah. *cf.* P. سرب

Lead, *v.* ; cl. 1.

Lead astray, cl. 1.

Lead on, *e g.* Y. 46 § 10, forth to the Judge's Bridge (itself) with all of them shall I lead on (at last) (M.)

Leaden, Y. 57 § 27.

Leader, , m: *contra.* having no leader; ; (*lit*, foremost); f. Yt. 10 § 18; m. (*rt.* to lead); m. Leader of an assembly, m. (from circle; *rt.* to lead)

Leadership, m.

Leading, *subs.* f.

Leading to righteousness, (*lit* causing to reach).

Leaf-stem, f. Vide Branch.

League, n; n. (B.)

Lean, *v.* cl. 1.

Lean against, cl. 1 *e. g.* Yt. 17 § 21, lean against my carriage (D).

Lean, *adj.* ; : *contra.* ; ; N. 56. Not lean, .

Lean: To be lean, ; .

Leap forth, cl. 1 Y. 9 § 11.

Leaping, Yt. 5 § 95

Learn, ; ; *caus.* to teach; ; *caus.* to teach; ; (rare) *e.g.* Y. 30 § 11, do you learn; Y. 19 § 10; Sk. शिक्ष्. One who learns religious doctrines, .

Learn by heart, .

Learnable, Y. 30 § 1.

Learned, Y. 53 § 5 (= + + , *rt.* = Sk. अभि अस् to study; (*lit* knowing) Yt. 13 § 88; Yt. 15 § 40 (D.); , (Gāth) *e. g.* Y. 44 § 16; *acc. pl.* Y. 45 § 11. Learned in religious lore, .

Learner, m; m. *nom. sing.* Y. 19 § 10; m.

Learning, *pres. pt.* : *contra.* not learning.

Learning, *subs.* n; n. Y. 10 § 13; f. Master of learning, m; m.

Least, ; Y. 10 § 6.

Leather, Leathern, *adj.* , (probably from Sk. अज a he-goat).

Leather, *subs.* f.

Leather-strap: Supple leather-strap, (D), (W.), Yt. 17 § 12 *cf.* Sk. श्लातम् चर्म.

Leave, *subs.* f. N. 6 (D.)

Leave (forsake), cl. 2.

Leave (depart from), cl. 10 Yt. 13 § 157.

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Leave off, [illegible].

Leave out, [illegible] cl. 10 Y. 19 § 7.

Leaving off, *subs.* [illegible] n. *contra.* [illegible].

Leaving off study, *subs.* [illegible] f. N. 14.

Lecture, *v.* [illegible] cl. 3.

Lecture, *subs.* [illegible] n.

Leer, *subs.* [illegible] f. Vd. 18 § 64 (Haug).

Left, *adj.* [illegible], [illegible], [illegible]: *contra.* [illegible]; [illegible] (rare); [illegible] m. *acc. sing.* Vd 8 § 45; [illegible], [illegible] f. *acc. sing.* Vd. 8 § 71.

Leg, [illegible] m; [illegible], [illegible] m; [illegible] m. Two-legged, [illegible]. Four-legged, [illegible]. Bone of the leg, [illegible] m. Middle of the leg, [illegible] m.

Leg (of an evil being), [illegible] m.

Legal, *Vide* Lawful.

Legion, [illegible] f; [illegible] m.

Legislator, [illegible] m. Y. 9 § 10.

Legitimate, *Vide* Lawful.

Legume, Legumen, [illegible] m.

Leguminous, [illegible].

Lend, [illegible] cl. 3.

Length, [illegible] n; [illegible] n. Y. 19 § 7.

Lengthen, [illegible]; [illegible] *caus.* (*rt.* [illegible]).

Lengthwise, [illegible], [illegible] *pref. e. g.* [illegible] Vd. 2 § 10.

Leniency, [illegible] n.

Lenient, [illegible]

Leprosy, [illegible] m; [illegible] n. Yt. 8 § 56; Yt. 14 § 48 (H; D)

Leprous, [illegible] (B.)

Less, [illegible]; [illegible].

Lessen, [illegible] *cf.* [illegible]; [illegible] cl. 6; [illegible]; [illegible].

Lessening, *subs.* [illegible] n.

Lesson, [illegible] f.

Lest, [illegible] Bh. 1 § 13.

Let, [illegible] cl. 3.

Let alone, [illegible] cl. 6.

Let go, [illegible] cl. 6; [illegible].

Let (the dead body) lie down, [illegible] cl. 3 *cf.* [illegible] Vd. 5 § 12.

Lethargic, [illegible] Vd. 13 § 48.

Lethargy, [illegible] f.

Letter, [illegible] f. Bh. 4 § 6.

Leucorrhœa, [illegible] n.

Level, *v.* [illegible] cl. 1 & 2.

Levelled, [illegible]. Levelled weapon, [illegible] n. *e g.* [illegible] Y. 57 § 10: *contra.* [illegible] Y. 57 § 16.

Levelling to the ground, *subs.* [illegible] f. Vd. 7 § 50.

Leviathan; A sort of leviathan, [illegible] f. Y. 42 § 4 (D.)

Levity, [illegible] n.

Lewd, [illegible] Vd 16 § 14; [illegible] Y. 9 § 32.

Liar, [illegible] m; [illegible] m. Y. 31 § 12; [illegible] m. *cf.* [illegible]. One who flatly contradicts a liar [illegible]. A consummate liar [illegible].

Liable, [illegible] Vd. 15 § 10 (B.)

Libation, [illegible] m.

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Liberal, [illegible].

Liberal-hearted, [illegible] Yt. 5 § 108.

Liberality, [illegible], [illegible] f.

Liberate, [illegible].

Liberating, [illegible] *e. g.* [illegible] liberating from malice.

Liberation, [illegible] m. ZPG. p. 28; [illegible] f.

Liberator, [illegible] m.

Libertine, [illegible] *com. gen.*

Liberty, [illegible] m. ZPG. p. 28; [illegible] f.

Libidinous, [illegible] Vd. 16 § 14.

Licence, [illegible] f.

Licentious man, [illegible] m.

Licentious woman, [illegible] f.

Lie: Let lie [illegible] cl. 10 Vd. 8 § 2.

Lie down, [illegible]: *der.* [illegible] lying down, prostrate, *e. g.* [illegible] (W.) *loc. sing*; [illegible] (G.) Vd. 7 § 45; [illegible] cl. 2 (the root gunates — sometimes vriddhies — its vowel in all its forms) *e. g.* [illegible], [illegible] &c.

Lie (tell a falsehood), [illegible], [illegible] cl. 6 Lie unto Mithra, [illegible], [illegible], [illegible].

Lie, *subs.* [illegible] m; [illegible] n.

Lie-demon, [illegible] f.

Life, [illegible], [illegible] m; [illegible] m; [illegible] f; [illegible], [illegible] n; [illegible], [illegible] n; [illegible], [illegible] m; [illegible] f. Blissful life, [illegible] m. *e. g.* [illegible] (G. [illegible]) Y. 53 § 1. Blasted (*lit.* burnt) as to life, [illegible] (orig. [illegible] + [illegible]; *rt.* [illegible] to burn). Y. 46 § 4. The blessings of life, [illegible].

Depriving (a person) of his life [illegible]. Exalted life, [illegible] f. Happy life, [illegible]. Long life, [illegible] Long-enduring life, [illegible], [illegible] *acc. sing.* Life's absence [illegible] f. The life to come, [illegible] m. Y. 46 § 19. Love of life, [illegible]. The comforts of life, [illegible]. (A man) of a long life, [illegible]. (A person) of a sinful life, [illegible]. (A person) leading a virtuous life. [illegible]. Possessing life, [illegible]. Passing one's life, [illegible] m. *nom. sing.* Y. 8 § 3. Passing one's life honestly [illegible] (Gāth.) Watching over life, [illegible].

Life, To pass one's life, [illegible] cl. 1.

Life-destroyer, [illegible]

Life-giver, [illegible] m.

Life-giving, [illegible].

Life-increasing, [illegible].

Lifeless, [illegible], [illegible], [illegible]; [illegible] W. F. 4 § 3.

Life-long [illegible] Vp. 18 § 2.

Life-long state of happiness, [illegible] f. *acc. sing.* Vp. 18 § 2.

Life-vigour [illegible], [illegible] m.

Lift up, [illegible] cl. 3; [illegible]

Lift up one's voice, [illegible]. [illegible] Vd. 3 § 11

Lifted up, [illegible], [illegible], [illegible]; [illegible] Y. 66 § 1.

Light, *subs.* [illegible], [illegible], [illegible], [illegible] n; [illegible] m. The light of the sun, [illegible] n. The light of the moon, [illegible]

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n. (Tishtrya) whose light goes afar, [illegible]. Boundless lights (of heaven) [illegible]. [illegible] Vd. 11 § 1. (Heavenly) lights, [illegible] Y. 12 § 1

Light: To give light, [illegible], [illegible] cl. 10 *Vide* Glitter.

Light up, [illegible] cl. 10 Vd. 18 § 19

Light (insignificant), [illegible] Yt. 10 § 139.

Light (agile), [illegible] Y. 10 § 19: *super* [illegible] Yt. 14 § 19.

Light (not heavy), [illegible]; [illegible]

Light: To be light, [illegible] cl. 1 *e. g.* [illegible] light is the drunkenness of Haôma, Y. 10 § 8.

Lightning, [illegible] m.

Lightsome (not dark), [illegible]

Like, *v.* [illegible]; [illegible].

Like (similar), [illegible].

Like unto (in the same manner), [illegible] Vd. 9 § 46.

Liken, [illegible].

Likewise, [illegible] Y. 12 § 4.

Limb, [illegible] m. Yt. 14 § 56.

Lime, [illegible] n.

Limit *v.* [illegible]

Limit, *subs.* [illegible] m; [illegible] ZPG. p. 25; [illegible] f. (D.)

Limping, [illegible] Yt. 5 § 93 (Gr.)

Lineage, [illegible] n. Vd. 12 § 21; [illegible], [illegible] n. Of the same lineage, [illegible]; [illegible].

Link, *v.* [illegible]

Lip, [illegible] m. Vd. 7 § 59.

Liquefaction, [illegible] f.

Liquid, [illegible] : *contra.* [illegible] Yt. 19 § 58.

Liquidity, [illegible] n.

Liquor, [illegible] f. Af. G. § 4: *contra.* [illegible] health-giving wine; [illegible] (D.)

Listen, [illegible] cl. 6; [illegible] cl. 5. One who listens to the teachings of religion, [illegible] Y. 26 § 4,

Listened, [illegible].

Listening, *pres. pt.* [illegible]; [illegible] : *contra.* [illegible]; [illegible] : *contra.* [illegible]. Listening to appeals or supplicatory prayers, [illegible] Yt. 13 § 44.

Listening, *subs.* [illegible] Vp. 21 § 3.

Litigant, [illegible] Y. 51 § 9.

Litter (of straw) [illegible] f. Vd. 15 § 43; [illegible] f. Vd. 15 § 43.

Little, [illegible]; [illegible] : *super* [illegible]; [illegible]: *comp.* [illegible]: *super.* [illegible].

Liturgy, [illegible] m.

Live, *adj.* [illegible].

Live, *v.* [illegible]; [illegible], [illegible] *cf.* [illegible] desiring to live; [illegible] cl. 6. One who lives righteously, [illegible] m. (Gâth).

Livelihood, [illegible] f. Y. 35 § 8 (D); [illegible] n.

Liveliness, [illegible] n; [illegible] *cf.* [illegible].

Lively, [illegible]; [illegible]; [illegible] Yt. 10 § 34; [illegible] Vd. 13 § 40.

Liver, *subs.* [illegible] n. ZPG. p. 10 *cf.* P. جگر

Livestock, [illegible] f.

Living, *subs.* [illegible] f; [illegible] f.

Living, *adj.* [illegible] *e. g.* [illegible] the living world, Yt. 22 § 2; [illegible]; [illegible] *e. g.* [illegible]

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as a bodily creature and as a living creature, Yt. 13 § 129.

Living beings, , m.

Lizard, , .

Load, *subs.* n.

Load-carrying, *e. g.* f. *gen. sing.* for the value of a draught (*lit.* load-carrying) cow, Vd. 9 § 38; ; *comp.* Yt. 10 § 20; Yt. 14 § 12; Yt. 17 § 13.

Loaf, n. Yt. 19 § 8.

Loamstone, n, Vd. 8 § 10(J.)

Loan, n. (B.)

Loath, .

Loathe, ; .

Loathing, *subs.* f; n.

Loathsome ; . Most loathsome, .

Locality, n.

Lock (of hair), m.

Locust, m. Vd. 1 § 14; f. Vd. 7 § 26; f. Vd. 1 § 4 (D.)

Lodge with, cl. 2; .

Lodging *subs.* n; f. *Vide* Residence.

Lofty, (used as the first member of a compound) *e g.* high-wheeled; , 2 bases, Y. 2 § 5; Yt. 8 § 38; *super.* .

Lofty-pillared, Yt. 24 § 9.

Log of wood, m. Knotty or hard log of wood, n.

Lohrasp (father of Kai Gushtasp), Pr.

Loin, (J.)

Loiter, *cf.* .

Loitering *adj.* Vd. 13 § 48.

Loneliness m; n. Vd. 8 § 97.

Long, *adj.* , ; As long as one span, As long as two spans, . As long as the rivers, . As long as the tongue, . As long as an arm, . As long as a riding ground, . As long as the extended arms, . As long as the instep, . For a long time, . For a year long . For a long period, . *dat. sing.* Y. 9 § 26. For the longest period, Y. 16 § 10. For two years. . How long (in space), . How long (in point of time), . A month long, . Long-tongued, . This earth is as long as it is broad, Y. 19 § 7. Long-enduring greatness, . Long life, f; n.

Long-armed, .

Long-fingered, ,

Long-haired, *e. g.* . long haired camel, Yt. 14 § 11 (D.)

Long-lasting, .

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Long-supported, [illegible].

Long-tongued (loquacious), [illegible] Vd. 13 § 48.

Long, *v.* [illegible] cl. 6; [illegible] Y. 23 § 3.

Longed for, [illegible] (*rt.* [illegible] to like)

Longimanus, [illegible].

Longing, *subs.* [illegible] n. Y. 48 § 6; [illegible] m.

Look (appear), [illegible].

Look all over, [illegible] cl. 3; [illegible] cl. 1

Look at, [illegible] cl. 1; [illegible] cl 1; [illegible]; [illegible] cl. 3; [illegible]; [illegible] cl. 4 Y. 44 § 11; [illegible] cl. 5 *e. g.* [illegible] Yt. 11 § 5.

Look down upon, [illegible] cl. 3; [illegible] cl. 1 Yt. 19 § 94.

Look for, [illegible] cl. 6.

Look for all around, [illegible] cl. 1 Vd. 8 § 2.

Look into, [illegible] cl. 6.

Look upon, *Vide* Look at.

Look with an evil eye upon, [illegible] cl. 6.

Look (sight) *subs.* [illegible] f: [illegible] m; [illegible] n; [illegible] (rare) Yt. 19 § 94; [illegible] f; [illegible] f; [illegible] f; [illegible] n. Far reaching look, [illegible] n. Having a piercing look, [illegible] Of effective look, [illegible]. One who shows himself by the look, [illegible] m.

Look: Turn away the look, [illegible] cl. 3 Yt. 17 § 15.

Looking for the arrival of, [illegible] *cf.* [illegible] m. *nom. pl.* Yt. 8 § 5 (*rt.* [illegible] to see); [illegible] *nom. pl.* Yt. 17 § 10 (*lit* thinking).

Looking over, [illegible] n.

Loose: Let loose, [illegible] cl. 6.

Lop off, [illegible], [illegible] cl. 6

Loquacious, [illegible] Vd. 13 § 48 (*lit.* long-tongued).

Lord, [illegible], [illegible] m: [illegible] m; [illegible], [illegible] m. (Gāth) Y. 29 § 9. Lord of one's will, [illegible]. (A woman) having her husband as her lord, [illegible].

Lordly, [illegible].

Lordship, [illegible] n; [illegible] f; [illegible] n.

Lore, [illegible] f; [illegible] n; [illegible] n. (Saints) of the ancient lore, [illegible] (M.)

Loss, *Vide* Damage.

Lot, [illegible] n.

Loud, [illegible] ZPG. p. 8.

Loud-intoned, [illegible], 2 bases *e. g.* [illegible] Y. 57 § 3, with a Yasna loud-intoned.

Loud-speaking, [illegible] (*orig.* [illegible] + [illegible]: *rt.* [illegible] to speak.)

Loud-speaking voice, [illegible] n. [illegible]

Loudly, [illegible], [illegible] *pref.*; [illegible], [illegible] *pref.* *e. g.* [illegible] to speak loudly.

Louse, [illegible] n. Vd. 17 § 3.

Lovable, [illegible].

Love: Bear love to, [illegible] cl. 6.

Love, *v.* [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible] (Gāth); [illegible] cl. 9; [illegible] cl. 1; [illegible] cl. 9 Y. 46 § 3.

Love heartily, [illegible] Y. 53 § 5.

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Love, *subs.* n; n; m. Y. 47 § 5; , n. (*lit.* heart); n; f; f. Yt. 24 § 10.

Love of life,

Loved, ;

Lovely, ;

Lover, m; *e. g.* *dat. sing.* Yt. 13 § 24.

Loving, *adj.* . Loving righteousness, . Foremost in loving, (Pah.).

Lovingly,

Low (mean),

Low person, m.

Lower. (*orig.*); ;

Lowest, *e. g.* in the lowest places, Yt. 15 § 53. Of the lowest value, *e. g.* *acc. sing.*, a draught animal of the lowest value, Vd. 7 § 41.

Lowing (bleating), (B.)

Low-mindedness, f.

Lowness, n; f.

Loyalty, f. Af. G. § 14.

Luck, n; n.

Lucky, ; ZPG. p. 20; .

Lull to sleep, *caus.* (*rt.*) Vd. 18 § 16.

Luminary, *subs.* n. *e. g.* *nom. pl.*, luminaries, Y. 50 § 10.

Luminous, ; ; ; Yt. 13 § 44. Luminous like fire, .

Lunar, *gen. sing*; *gen. sing.* Night-destroying lunar day (*lit.*) *i. e.* the day of the full moon, (from , a privative prefix, = night, , Sk. तिथि, a lunar day); *pl*, the days following the full moon, Yt. 7 § 4

Lungs, f. ZPG. p. 10

Lurking, Aog. § 81 (B)

Lust, m; m; n. Demon of Lust, m; m.

Lustful, Vd. 16 § 14.

Lustful desire, *Vide* Lust.

Lustre, n; n; n. *e. g.* ; n; m, m. *cf.* Sk. भानु, भास; n; . Full of lustre, ; ; . Giving lustre, ; . Of evil lustre, m; f. Destitute of lustre,

Lustreless, .

Lustousr, ; ; ; , 2 bases Y. 16 § 4 *Vide.* Brilliant.

Luxury, n. Yt. 24 § 37 (D.)

Lying (remaining), (*rt.* to lie down)

Lying (telling a lie), *cf.* not lying; *cf.* not lying; .

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M.

Mace, f; f.

Mace-bearer, m.

Machinate, Y. 46 § 11.

Machination, f.

Macula, f. *cf.* P. ; m.

Maculate, *adj.* *cf.* .

Mad (frantic),

Mad (crazy) ; Yt. 5 § 93.

Made *pp.* . ; . Made in a proper manner, Made in heaven; Spirit-made (M.); Made of heavenly substance, . Lights made in this world, : *contra.* self-created, natural. Made by Ahura . Made by Mazda, . Made holy ,

Madefy, .

Madness, n.

Magian, *subs.* m. One who torments a Magian, Y. 65 § 6.

Magic, n.

Magical,

Magician. m.

Magisterial, ;

Magistrate, m. Yt. 10 § 26 (B); m. Vd. 2 § 3.

Magnanimity,

Magnaninous, ;

Magnate, m. Y. 46 § 5 (Haug.) Yt. 10 § 18.

Magnificence, , m.; f; n. Y. 43 § 12.

Magnificent, ;

Magnify, ; ;

Magnitude, n; n.

Maid, Maiden, f; f; ; f. A maiden of an illustrious parentage, f. *gen. sing.* Yt. 22 § 9. (A maid) who has had no carnal knowledge of man, : *contra* . To marrying maidens, f. *dat. pl.* Y. 53 § 5.

Mail (armour), n; m.

Main, *adj.* ; ;

Maintain, , cl. 10; cl. 1; .

Maintainer, m.

Maintenance, n; n.

Majestic, ; ;

Majesty, n.

Major, *adj.*

Make, *v.* cl. 5; cl. 9 *e.g.* I made; cl. 8.

Make (create) cl. 1 *Vide* Create.

Make use of, cl. 1.

Make (workmanship), f.

Maker, m; m; Y. 70 § 1; m; 3 bases; m; m. Yt. 1 § 8; Y. 31 § 7; Y. 34 § 10; m, (*lit.* modeller) *cf.* Sk. तक्षन्, तक्षक.

Mal-L, *pref.* *pref.* before hard consonants; *pref.* before vowels, semi-vowels and soft consonants.

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Malady, m; m. ZPG. p. 28 (B)

Malapert,

Male, *subs.* m. Of the male species,

Male (of an animal), Yt. 17 § 56 (*lit.* seed-emitting); m. (The Ayāthrema Gāhāmbār) the spender of the seed of males, Vp. 2 § 2 (M). Male animal in rut, m. Yt. 14 § 12. Male-mated mare, f.

Male sex, Vd. 8 § 58.

Male sex (as distinguished from the female sex), m

Malediction, n.

Malefactor, m. Yt. 10 § 52; m.

Maleficent, ; ; Vd. 13 § 42.

Malevolence, n; f; n; n.

Malevolent, ;

Malice, n; m. Separate from malice, ; . Bearing malice towards righteous persons, . Free from malice, Destroying malice, With malice prepense, Vd. 4 § 17.

Malicious, ; ; . Malicious thought, n.

Malign, *v.*

Malign, *adj.* ; . *Vide* Malicious.

Malignant, ; . Malignant question or riddle n.

Maligner, m; m Y. 34 § 8.

Malignity, n; m. Y. 46 § 18; n.

Malpractice, n.

Maltreat, cl. 10.

Maltreatment, f. Y. 29 § 1.

Mamma, f.

Man, *com. gen.* , , (*pl.*), , ;

Man (as distinguished from woman), , (rare); Vd. 8 § 58; m. A club that knocks or fells down men, Yt. 10 § 96. For cattle and men, *dat. du.* Vd. 6 § 32. Having few men, . A man's full height, . The dawn of morning agreeable to men, agreeable to heroic men, f. *acc. sing.* Gah. 5 § 5. Thronged with men, Y. 11 § 2. Oppressor of men, . The most oppressive of the oppressor of man. Yt. 3 § 14. The River Rangha whose depth is a thousand times the height of a man, f. *acc. sing.* Yt. 14 § 29. Running after man (as a dog)

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Vd. 13 § 39. A steep descent a hundred times the height of a man, [illegible] m. Vd. 4 § 52. An old man, [illegible] m. Vd. 3 § 19. Man's garment *i. e.* a complete garment fitted for a man, [illegible] m. Vd. 8 § 25.

Man (a male adult of the best stamp), [illegible] m. Yt. 8 § 14; Yt. 14 § 27.

Manage, [illegible] cl. 1 Vd. 9 § 1.

Mandate, [illegible] f; [illegible] n. Vd. 19 § 15; [illegible] f. Yt. 13 § 133.

Manful, *Vide* Bold.

Mangle, [illegible], [illegible].

Manhood, [illegible] f. Yt. 8 § 14.

Manifest, *v.* [illegible].

Manifest, *adj.* [illegible]; [illegible]; [illegible]; [illegible]; [illegible] (*rt.* [illegible] to know; *orig.* [illegible] + [illegible] + [illegible])

Manifestation, [illegible] f; [illegible] m.

Manifold, [illegible], [illegible], (used as the first member of a compound); [illegible]; [illegible]

Manifoldly, [illegible] Y. 48 § 4 *cf.* Sk. नाना

Manliness, [illegible] f.

Manly, [illegible]. Of manly courage, [illegible]

Manly courage, [illegible] f.

Manly-hearted, [illegible]

Manly person, [illegible] m. Khaniratha with its manly persons. [illegible] *acc. sing.* Yt. 21 § 14.

Manner (kind), [illegible] n. In this manner, [illegible]; [illegible], [illegible] (Gāth). In the same manner, [illegible] *e.g.* [illegible] Vd. 7 § 77 in the same manner as before.

Manners, [illegible] f. *cf.* [illegible]; [illegible] n.

Mansion, [illegible] n; [illegible] n. (Gāth).

Mantle, [illegible] m; [illegible] m. Yt. 5 § 123 (D.)

Manufactory, [illegible] m.

Manufacture, *v.* [illegible] cl. 5 *cf.* [illegible]; [illegible] *cf.* [illegible]

Manufacture, *subs.* [illegible] f. Yt. 17 § 14

Manufacturer, [illegible] m.

Manumission, [illegible] f.

Manumit, [illegible]

Manure, [illegible] n.

Many, [illegible]; [illegible] *e.g.* [illegible] *nom. pl.* many persons, Vd. 18 § 1; [illegible]. The hordes with many spears [illegible] f. *gen. sing.* Provided with many heroes, [illegible], [illegible] Yt. 17 § 1. Many healers, [illegible] Vd. 7 § 44. Many hundreds, [illegible] Many men, [illegible] Yt. 14 § 34 Many sayings, [illegible]. Many thousands, [illegible]. Many tens of thousands, [illegible], [illegible] [illegible] Yt. 13 § 65.

Mar, *v.* [illegible]; [illegible] *cf.* [illegible] Y. 65 § 7 (M.)

Marauder, [illegible] m.

March, *v.* [illegible] cl. 2.

March against, [illegible] cl. 1

March off, [illegible] cl. 1.

March on, [illegible] cl. 2

March, Marching, *subs.* [illegible] f. *cf.* [illegible] Yt. 5 § 131; [illegible] m. Bh. 2 § 4.

Mare, [illegible], [illegible] f. *cf.* [illegible] [illegible] a stallion.

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Margin, m.
Mariner. m. Yt. 5 § 61 (B.)
Mark (sign), n; n.
Mark (aim), n. *cf.* .
Mark (characteristic), n.
Mark (limit), *subs.* Vd. 4 § 53 (B.)
Mark (limit) *v.* cl. 1
Mark (notice) *v.* cl. 1; cl. 1
Market, f. Vd. 2 § 26.
Marksman, m. ZPG. p. 20 (B.) *cf.* ZPG. p. 20
Marriage, n Vd. 14 § 15. A woman united to a man by marriage, .
Marriage: To give in marriage, Vd. 4 § 44.
Marriageable, *e. g.* f. *nom. pl.*, marriageable maidens Yt. 5 § 87.
Married, : *contra.* .
Marrow, ; n. Vd. 18 § 55 (D.); n Yt. 10 § 71. Rich in marrow, , 2 bases, Vd. 21 § 7.
Marrowy. .
Marry, *v intr.* cl. 4 *cf.* Sk. वह् *e. g* to marrying maidens, Y. 53 § 5; : *caus.* .
Marry, *v. tr.* Vd. 14 § 15.
Marry: Not to marry, *v. intr.* : *caus.* *v. tr.* not to give in marriage. Yt. 17 § 59.
Marshal. *v.* ,
Marshalled,
Marshy, *cf.* Vd. 3 § 4
Martial, ; Yt. 17 § 13.

Marvellous, Yt. 19 § 10: *super.* .
Masculine, ; .
Mass, f; n; n.
Massacre, f. Y. 53 § 8.
Master, , m; m; , m. (Gāth) Y. 29 § 9. The master of the house, The master of a borough, The master (*i. e.* the lord) of a town, . The master (*i. e.* the ruler) of a country, . Master of learning, . The master of (us) all, . Master of the log of wood for the sacred fire, Yt. 13 § 105.
Mastery, Mastership, n; n; f; n. Yt 8 § 1; f. (rare) Y. 3 § 4. m. Y. 31 § 21.
Masticate, .
Mat, *subs.* n; m; n. Vp. 11 § 2.
Match (suit), *v.* cl. 1; cl. 1
Match (join), *v.* cl. 1
Match (to be united in marriage), .
Match (contest), *subs.* f.
Matchless, Y. 28 § 3; Yt. 10 § 140 (D); Y. 33 § 13 (B.)
Mate, *Vide* Companion.
Material (corporeal), .
Material (important), .
Matrimony, n. Vd. 14 § 15.
Matron, f; f.

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Matter (subject), [illegible] n.

Matter, (pus), [illegible]. Matter excreted from a dead body, [illegible], [illegible] n.

Mature [illegible] Y. 11 § 10.

Maturity, [illegible] f. Yt. 8 § 14.

Maxim, [illegible] m. Y. 20 § 3.

Māzandarān, [illegible] m. Pr. (A region of fiends and sorcerers to the south of the Caspean Sea and north-east of Balkh.) Māzainya Daevas, [illegible] Yt. 9 § 4.

Mazda, [illegible] m. Pr. (*lit.* omniscient). Dear or pleasing to Mazda, [illegible] Y. 37 § 3.

Mazda-made, [illegible] Y 2 § 14.

Mazda - worshipper, [illegible] m; [illegible] n.

Mazdayasnian, Mazdean (believer in one true God), [illegible] m. Mazdayasnian before the time of Zoroaster, [illegible]; [illegible]

Maze (perplexity), [illegible] f.

Mead, [illegible] n.

Meadow, [illegible] n; [illegible] f; [illegible] f. Vd. 2 § 26

Meagre (lean), [illegible]: *contra.* [illegible]; [illegible]; [illegible] N. 56.

Meagre (small), [illegible]; [illegible]

Meagre: To be meagre, [illegible]

Meal, [illegible] m. Meals with meat and wine, [illegible] *acc. sing.* Vd. 8 § 22. Night meal, [illegible] Y. 62 § 7.

Mean, *adj.* [illegible]. Mean person, [illegible] m. Yt. 5 § 92.

Mean (intend), [illegible] cl. 4

Meaning, [illegible] n; [illegible] f.

Meanness, [illegible] m; [illegible] f.

Means (affluence), [illegible] n. Want of means, [illegible] f. Having no means, [illegible].

Means: By means of, [illegible] Y. 28 § 4,

Measure, *v.* [illegible]; [illegible].

Measure, *subs.* [illegible] Vd. 5 § 61 (Jk.); [illegible] f. ZPG. p. 19

Measure: Poetic measure or metre [illegible] n. (The Ahunavar) of three measures, [illegible].

Meat (flesh of animals), [illegible] f. *e. g.* [illegible], [illegible]. Meat and bread of comfort (D), [illegible] Nyāish 3 § 10.

Meat-dish, [illegible] f. (D.)

Mechanic, [illegible] f.

Mechanism, [illegible] f. Yt. 17 § 14.

Meddle, [illegible] Yt. 13 § 77.

Medial, [illegible].

Mediation, [illegible] f. *cf.* Yt. 13 § 77.

Medical, [illegible]. Medical profession, [illegible] n. Vd. 7 § 36. To test one's medical skill, [illegible] (the radical vowel is shortend in inflicted forms), *e. g.* [illegible] Vd. 7 § 36; [illegible] Vd. 7 § 37.

Medicament [illegible] n.

Medicine, [illegible] n. Vd. 7 § 38; [illegible] n. Medicine used ot procure abortion, [illegible] n; [illegible] n; [illegible] n; [illegible] n. Vd. 15 § 14

Meditate, [illegible] cl. 4

Meditated, [illegible]; [illegible] Yt. 10 § 122.

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Meditation, [illegible], [illegible] n; [illegible] f. Benignant meditation, [illegible] Y. 30 § 1. Religious meditation, [illegible] f; [illegible] n.

Meed, [illegible] n.

Meek, [illegible] Yt. 15 § 40

Meekness, [illegible] f. Y. 58 § 4 (M.)

Meet (welcome), *v.* [illegible] cl. 2

Meet (encounter), [illegible] cl. 2 Yt. 8 § 21.

Meet together, [illegible] cl. 2; [illegible], [illegible] cl. 1

Meet, *adj.* [illegible]. Meet for homage, [illegible]: *super.* [illegible]; *contra.* [illegible]

Meeting (assembly) [illegible] m. Gah. 2 § 8; [illegible] n. Yt. 13 § 16; [illegible] f.

Meeting (encounter), [illegible] f. Vd. 8 § 100.

Meeting (junction), [illegible] f. *e. g.* [illegible] *acc. pl.*, the meeting of the roads, Y. 42 § 1.

Meeting in a friendly spirit. *subs.* [illegible] (M.) (G. [illegible])

Melancholy, *subs.* [illegible]

Melancholy, *adj.* [illegible] f.

Meliorate (ameliorate), [illegible] (*lit.* to make straight)

Melody, [illegible] n.

Melt, [illegible] *cf.* [illegible]

Melt away, [illegible] *e. g.* [illegible] Yt. 10 § 41.

Melt; To be melted, [illegible] cl. 1

Melted, [illegible]; [illegible] ZPG. p. 19

Melting, *subs.* [illegible] f.

Melting (of metals), *subs.* [illegible] m.

Member (limb), [illegible] n. Members of the body, [illegible] f. Y. 41 § 3.

Member, *Vide* Associate, *subs.*

Memorisation, [illegible] f; [illegible] n.

Memory, [illegible] *e. g.* [illegible] wishing a good memory, Yt. 16 § 17. Having a retentive memory, [illegible] Vd. 4 § 48. Memorised recital, [illegible] f.

Menace, *v.* [illegible].

Menace, *subs.* [illegible] f. Y. 32 § 16; Y. 48 § 9. (B; H.)

Mend (improve), [illegible].

Mendacious, *Vide* False.

Mendacity, [illegible] m.

Mendicancy, *Vide* Beggary.

Mendicant, *subs.* [illegible] m.

Menses, [illegible] n; [illegible] n.

Menstrual flow, [illegible] n; [illegible] n. A woman having menstrual flow, [illegible]. A courtizan who produces untimely menstrual flow (by procuring abortion), [illegible].

Menstruative [illegible].

Mental, [illegible]; [illegible].

Mental eye, [illegible] n.

Mental illusion, [illegible] m.

Mental light, [illegible] m Y. 68 § 4. Wide mental light, [illegible] n. (G. [illegible]) (*orig.* [illegible]).

Mention, *v.* [illegible] cl. 3

Mention, *subs.* [illegible] n.

Mentor, [illegible] m. *cf.* [illegible] f. Y. 44 § 5.

Merchandise, [illegible] f. ZPG. p. 40

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Merciful, [illegible], 2 bases: *super.* [illegible] Af. G. § 4. Highly merciful, [illegible] (*orig.* [illegible] + [illegible]) Yt. 10 § 140.

Merciless, [illegible].

Mercy, [illegible] n; [illegible] f. Y. 58 § 4 (D.): [illegible] f. Y. 51 § 4.

Merge, [illegible] cl. 1 Vd. 4 § 3; [illegible].

Meridian, [illegible] f; [illegible] f.

Meridional, [illegible].

Merit, *v.* [illegible] cl. 1; [illegible] Y 23 § 3. *Vide* Deserve. He merits, [illegible] Af. R. § 4 (M.)

Merit, *subs.* [illegible] m. Possessing merit, [illegible] Yt. 5 § 91. *Vide* Excellence.

Meritorious, [illegible]. Most meritorious, [illegible] Y. 71 § 3 (*rt.* [illegible] to merit.)

Merriment, [illegible] n; [illegible] f.

Merry, [illegible]; [illegible]. Merry word, [illegible] f.

Merry-making, *adj.* [illegible] Vd. 13 § 46 (Gr.)

Mirth, [illegible] n; [illegible] m.

Message, [illegible] n. *cf.* [illegible] (G.) Y. 32 § 13

Messenger, [illegible] m, (G. [illegible]): [illegible] m; [illegible] m Y 49 § 8 (B.)

Meta- (beyond), Gk. *pref.* [illegible], [illegible] *pref.*

Meta- (after), Gk. *pref.*, [illegible], [illegible] (Gâth.)

Meta- (among), Gk. *pref.*, [illegible] *pref.* & *pref.*

Metal, [illegible]. [illegible] n; [illegible] n. Metals, [illegible] (*lit.* purified metals). Metal of the lowest value, [illegible].

Metal-knife, [illegible] n. (D.)

Metal-fusion, [illegible] m.

Metallic, [illegible] Y. 22 § 2; Vp. 11 § 2.

Mete, *v.* [illegible]

Metre, [illegible] n; [illegible].

Metrical, [illegible]: *contra.* [illegible] not metrical.

Metrical foot, [illegible], [illegible] m Y. 50 § 8.

Metropolis, [illegible] n. *Vide* Capital *subs.*

Method, [illegible] n.

Methodical, [illegible]

Mettle, *Vide* Ardour

Mid, [illegible]; [illegible]. In the mid-third of this earth (*i. e.* deep under the earth), [illegible]. Y. 11 § 7.

Mid-day, *subs.* [illegible] f; [illegible] f.

Mid-day, *adj.* [illegible]

Mid-night, [illegible] f. N. 46.

Mid-spring, [illegible] n.

Mid-summer, [illegible] n.

Mid-winter, [illegible] n. (*lit.* mid-year)

Middle, *adj.* [illegible] Vd. 8 § 8.

Middle, *subs.* [illegible] m; [illegible] Vd. 1 § § 3. Sitting in the middle, [illegible] (*rt.* [illegible] to sit)

Middlemost, Midmost, [illegible] *cf.* Sk. मध्यम.

Middle-sized, [illegible]. Middle-sized house (*i e.* a house neither high nor low in value), [illegible] n. Vd. 13 § 21.

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Midst, *subs.* m

Midst: In the midst of,

Mien, m.

Might, m; m. Endowed with evil might, Y. 46 § 4 (*orig.* + +)

Mighty, ; ; Yt. 5 § 101; : *super.* .

Mighty-speared, .

Migration, f. Y. 57 § 15 (M.)

Milch cow, f. Y. 38 § 5 (B.)

Mild, Yt. 15 § 40; (*lit.* subdued, *orig.*); .

Mild treatment, f. Y. 58 § 4.

Mildness, f. Y. 58 § 4.

Mile, m. (Hāthra), As far as a mile's length, .

Militant, Yt. 13 § 33.

Milk, *v.* *cf.* Sk.

Milk, *subs.* n; n. n; *e.g.* Vd. 5 § 52. Fresh consecrated milk, f. *acc. sing.* Fresh drawn milk, Vd. 5 § 52. Fresh drawn (milk), Yt. 15 § 2. A beast with a full flow of milk, m. *gen. sing.* Af. G. § 3. Having milk in the breast of a woman. f. (from): *contra.* . Milk with pap, (D.) Milk without pap, (D.) Milk of cows, (A holy man) with fresh milk in his hand, . Rich in milk, Vd. 21 § 6. (*lit,* obtaining milk); , 2 bases. Soft food made of bread softened with milk, (G.) Vd. 13 § 28.

Milk-dish, n.

Milk-giving, *e. g.* *gen. sing.*

Milky, 2 bases; Vd. 21 § 6.

Milky-way, n. Vd. 19 § 42, The milky-way taking its course from antique period according to one system, Vd. 19 § 42.

Mill, *subs.* m. Vd. 3 § 32. (Gr.)

Millennium, m.

Million,

Million times,

Milt, *subs.* n ZPG. p. 10

Mind, *subs.* m. *e. g.* n. in my mind, Y. 32 § 1. Perfection of the mind, f. Y. 48 § 10 (M.) Good mind, n. Evil mind, n. Unsettled state of the mind, n.

Mind (intellectual power), n. Vd. 18 § 27.

Mind (understanding), n; m. Holding in mind, n. Sound mind, m. Vd. 13 § 39. Healthy or sound in mind, : *contra.* deranged in mind.

Mind: To soothe the mind, , Yt. 10 § 109 (*rt.* to rest)

Mind (Heed, hear), *v.* ;

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Miserableness, [illegible] n.
Miserliness, [illegible] f.
Miserly, [illegible]; [illegible]
Misery, [illegible] f; [illegible] m; [illegible] m; [illegible] f; [illegible] f. The demon of Misery, [illegible] Vd. 19 § 43
Misfit, Mis + fit, *g. v.*
Misform, Mis + form, *q. v.*
Misformation, Mis+formation, *q. v.*
Misfortune, [illegible] n. Y. 8 § 8; [illegible] f. Y. 31 § 18; [illegible] n; [illegible]; [illegible] n. Y. 29 § 9; [illegible] Y. 45 § 3 (D.); [illegible], [illegible] f. Y. 51 § 8 (H.)
Misgiving, *subs. Vide.* Doubt, *subs.*
Misgovern, Mis + govern, *q. v.*
Misgovernment, Mis + government *q. v.*
Misguidance, Mis + guidance, *q. v.*
Misguide, Mis+guide, *q. v.*
Mishap, *Vide,* Mischance, Misfortune.
Misincline, Mis + incline, *q. v.*
Misinform, Mis + inform, *q. v*
Misinformation Mis+information, *q. v.*
Misinterpretation, Mis + interpretation, *q. v.*
Misinterpreter, Mis+interpreter, *q. v.*
Misjudge, Mis+judge, *q. v.*
Misjudgment, Mis + judgment, *q. v.*
Mislay, Mis + lay, *q. v.*
Mislead, Mis + lead, *q. v. Vide* Deceive.
Misleader, [illegible] f.
Misleading advice, [illegible] f.
Misleading way, [illegible] f, [illegible] f. Vd. 5 § 37.
Mislike, *Vide* Dislike.

Mismatch, [illegible] n.
Mismeasure, [illegible] p.
Mispersuade, [illegible] Vd.
Misplace, Mis+[illegible]
Misprize, [illegible] f. Free
Mispronounce, Mis+[illegible] *super.* [illegible]
Mispronunciation, [illegible] 19 § 5 (Haug.)
Misrate, Mis + rate, *q. v.* [illegible] n.
Misread, Mis + read, *q. v.* [illegible]
Misreckon, Mis + reckon, *q. v.* [illegible]
Misreport, Mis + report, *q. v.*
Misrule, Mis+rule, *q. v.*
Miss, *subs.* [illegible], [illegible] f.
Miss, *v.* [illegible] Y 1 § 21.
Missile, [illegible] f. Y. 57 § 28; [illegible] n; [illegible] m.
Missend, Mis + send, *q. v.*
Misshape, Mis + shape, *q. v.*
Misshapen, [illegible].
Misshapenness, [illegible] n.
Missionarry, [illegible] m. Y. 32 § 1.
Misspend, [illegible].
Misstate, Mis+state, *q. v.*
Mist, [illegible] n; [illegible], [illegible] n.
Mistake, *v.* Mis + take, *q. v.*
Mistake, *subs.* [illegible] f. Y. 19 § 5 (Haug.)
Misteach, Mis+teach, *q. v.*
Mistitle, Mis+title.
Mistreat, [illegible] cl 10; [illegible].
Mistreatment, [illegible] f. Y. 29 § 1.
Mistress, [illegible] f; [illegible] f. The mistress of the house, [illegible] f; [illegible] f.
Mistrust, Mis + trust, *q. v.*
Misty, [illegible].

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Miserableness, [illegible] n.
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Miserly, [illegible]; [illegible]
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Mistrust, Mis + trust, *q. v.*
Misty, [illegible].

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Misunderstand, Mis+understand, *q. v*

Misunderstanding, Mis+understanding, *q. v.*

Misuse, Mis+use, *q. v.*

Mithra (the angel presiding over light), m. Inimical to Mithra,

Mitigate, ; (*rt.*) Yt. 13 § 95; .

Mitigation, f.

Mix, ; ; ; *denom b. cf.* . *Vide* Mingle.

Mix together (as a good thing with a bad one), *caus. denom. b.* Vd. 18 § 62.

Moan, *v.* ; ; .

Moan, *subs.* f.

Moat, n. Vd. 15 §§ 38, 39.

Mockery, f. Y. 31 § 20 (Gr.); (D.)

Mode, n.

Mode of life, f. *cf.* .

Model, *v* cl. 1; ; Vd. 22 § 1.

Model, *subs.* n.

Modeller, m; m; m. *cf.* Sk. तक्षन्, तक्षक; Y. 70 § 1.

Moderate, *adj.*

Moderate, *v.* ; (*rt.*)

Moderately, *pref. e. g.* moderately fat or plump.

Modest, ; *cf.* P. آزرم, W. F. 1 § 1.

Modesty, n. Vd. 4 § 45; f.

Modulation, f. Y. 57 § 8,

Moiety, n.

Moist, *Vide* Damp.

Moisten, *cf.* Vd. 2 § 32; *cf.*

Moisture, f; f. Free from moisture, : *super.* Vd. 3 § 15.

Molest, , ; cl. 10

Molestation, n; n.

Mollify, ; ; *caus.* (*rt.*)

Molten, *Vide* Melted. Molten iron or brass, (M.)

Moment (importance), n.

Momentous,

Monarch, n. A good or virtuous monarch, n. An evil monarch, m; m. (Gāth.)

Money, m. Ill-got money, m. (Pah; D.)

Monied,

Monition, n. Y. 53 § 5.

Monitor, m; f. Y. 44 § 5 (rt.)

Mono-Gk. *pref.* *adj.*

Monotheist, m; Vd. 18 § 62.

Monster, m; f.

Monstrous, ; Vd. 2 § 29 (Haug.)

Month, m. A month long, . (A woman with child) in the course of one month, . (A woman with child) in the course of two months, (A woman with child) in the course of three months, . (A

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woman with child) in the course of four months, [illegible]. (A woman with child) in the course of five months, [illegible]. (A woman with child) in the course of six months, [illegible]. (A woman with child) in the course of seven months, [illegible]. (A woman with child in the course of eight months, [illegible]. (A woman with child) in the course of nine months, [illegible]. (A woman with child) in the course of ten months, [illegible].

Monthly, [illegible].

Moon, [illegible] m. Yt. 7 § 2; [illegible] m. Yt. 7 § 7. The new moon, [illegible] m. The full moon, [illegible] m. The days after the new moon, [illegible]. The days after the full moon, [illegible]. The moon within, [illegible] m.

Moot, *v.* [illegible] cl. 6.

Moral, [illegible]; [illegible] Y. 44 § 10

Moral obligation, [illegible] n. Vd. 4 § 1. A person to whom one is under moral obligation, [illegible] m. Vd. 4 § 1. A person who has to discharge moral obligation, [illegible] m.

Moral qualities, [illegible], [illegible] n; [illegible] m. Endowed with moral qualities, [illegible], 2 bases, Y. 12 § 1. Possessing moral qualities, [illegible] Yt. 5 § 91. Possessing moral qualities with piety, [illegible] Yt. 10 § 25.

Moral training, [illegible] f.

Moral wrong, [illegible] n.

Morality, [illegible] n; [illegible] n. Yt. 13 § 23; [illegible] m.

Morally good, [illegible] Y. 59 § 30.

Morbid, [illegible]; [illegible] N. 56

More, [illegible], [illegible] f *e. g.* [illegible]. [illegible] and yet more than this; [illegible] *prep. e. g.* [illegible] dead more than a. year, Vd. 5 § 36.

Moreover, [illegible].

Morning, [illegible] f; [illegible] n. (= [illegible]) Yt. 10 § 142 (B) *cf.* also [illegible] morning meal (from [illegible]) Y. 62 § 7.

Morning meal, [illegible] n. *e. g.* [illegible] the night and morning meal, Y. 62 § 7.

Morning twilight, [illegible] n; [illegible] f. [illegible] f. That part of the heavens where the morning twilight appears, *i. e.* the East, [illegible] f. (from [illegible]) Yt. 19 § 1.

Morose, [illegible]

Mortal, *subs.* [illegible]; [illegible]; [illegible] *pl.*, mortals; [illegible]

Mortal, *adj.* [illegible]; [illegible]

Mortal life, [illegible] m. (Also, a proper noun: Gayomard, the first King of ancient Irān).

Mortality, [illegible] *cf.* [illegible]; [illegible] f. Y. 19 § 10.

Mortar (mixture of lime & sand), [illegible] n Vd. 6 § 51 *cf.* P [illegible], [illegible].

Mortar for pounding), [illegible] m. The mortar for pounding the Haomas, [illegible] *e. g.*

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gen. du. Vp. 12 § 2, the two mortars for pounding the Haomas. Stone mortar, Vp. 11 § 2 Iron mortar, Vp. 11 § 2. (A pious man) who holds the sacred mortar in his hand, Y. 62 § 1

Mortification, n; f. Vd. 18 § 61.

Mortify, cl. 10; .

Most, (*super.* of much).

Mother, ; f. (*lit.* a female that bears (children).

Mother-kine, f.

Motion, f. *e. g.* . The means or instrument of setting (a person or thing) in motion, *e. g.* the materials for kindling fire, as fuel &c.

Motionless, .

Motive, n.

Mould, *v. Vide* Model, *v.*

Mould, *subs. Vide* Shape, *subs.*

Moulded, ; . Well-moulded, Yt. 10 § 40 (*lit.* well-united).

Moulder, .

Mound, m.

Mount, *v.* (ascend, come up), (it drops the radical vowel in conjugated forms) *e. g.* Yt. 19 § 50; Yt. 10 § 118.

Mount, Mountain, m; m; f; n. Mountains from which waters flow, *acc. pl.* Y. 42 § 2. (Water) running from the mountain, *e. g.* .... Yt. 19 § 66. (Wild beasts) wandering on the mountains, *e. g.* Yt. 8 § 36. Foot of a mountain, m.

Mountain-pass, m. Yt. 5 § 54.

Mountebank, m.

Mounted troops (cavalry), f. One thousand mounted troops, f. Vd. 18 § 12.

Mourn, ; ,

Mournful, ; .

Mourning, *subs.* f; f.

Mouse, m. Vd. 14 § 6; (Sp.) *cf.* Sk. मूष, मूषक. Y. 16 § 8 (M.)

Mouth, n; n. (W.); (Gāth); , n. Three mouthed . (A monster) with the mouth wide open, , Yt. 19 § 41. Let him speak with the mouth. Y. 35 § 6.

Mouth of a dog, m. Vd. 13 § 30; Vd. 15 § 4

Mouth of a river, n. Yt. 10 § 104 (B.)

Mouth-veil, m.

Move (go), cl. 2; cl. 1; *e. g.* Vd. 3 § 1, Vd. 3 § 15. Move the hand gently and smoothly (as over the body of a person), cl. 1 Yt. 17 § 22 Move a step, Yt. 22 § 15.

Move (shake), *cf.* Sk. चू: *der.* , , ; : *der.* .

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Move away, cl. 6 Yt. 19 § 56.

Move forward, Move onward, cl. 5; cl. 8 Yt. 10 § 20; cl. 1 Yt. 13 § 58.

Move on (with haste), cl. 1; cl. 1 Yt. 10 § 129.

Movement, f. *e. g.* flight.

Moving, *adj.* Yt. 10 § 103

Moving along to and fro,

Moving forward, *pres. pt.* *cf.* not moving forward.

Mow, *v* *e. g.*

Mowing: The time of mowing the ripe fields of corn,

Much, ; Y. 32 § 3 (*orig.*); (an inseparable prefix) *e. g.* much pleased

Mucus, m. Vd. 6 § 29 (B)

Mulct, *subs.* f.

Multi-L. *pref.*, , (used as the first member of a compound);

Multifarious, *e. g.* m. *nom. sing.* Yt. 1 § 13.

Multiply, *e. g.* Yt. 10 § 16

Multitude, f; f; n. Vd. 5 § 4. Well provided with multitudes of men, . Multitude of men, Y. 62 § 10.

Multitudinous,

Mundane, : *contra.* spiritual.

Munificence, f; f.

Munificent,

Murder, f. Vd. 1 § 6; f. Y. 53 § 8 (B.)

Murderer, m; m. Yt. 5 § 41 (D.) Murderer of saintly persons, ; .

Murdering, *adj.* ; . Murdering righteous persons, n.

Murderous, : *comp.* ; : *comp.* (for), : *super.* Vd. 7 § 58.

Murmur, *v.*

Murmur, *subs.* f.

Muscle, n. Yt. 13 § 11.

Muscular, ; .

Muse, *v.* cl. 4

Muster, *v.* ; cl. 1

Mute, Yt. 5 § 93 (Gr.)

Mutilation, n. Y. 49 § 4 (J.)

Mutinous, *Vide* Insubordinate.

Mutiny, f. Y. 44 § 13.

Mutual, Y. 30 § 3; , *pref. e. g.* m. Y. 12 § 5, mutual deliberation.

Muzzle, *subs.* m. Vd. 13 § 30; A dog with a long and thin muzzle,.

Mãthra (the Holy Word), m. The reciter of the Mãthras, m. Y. 41 § 5. The proclaimer of the Mãthras, . Worthy of being initiated into the secret mysteries of the Mãthras; (*lit.* worthy of the Mãthras). Learning or studying the Mãthras, Vd. 9 § 2. The writer or the compos-

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er of the Mãthras, Vp. 13 § 1. Mãthra-bound, Af. R. § 5.

Myazda (sacred things to be dedicated in ceremonies), m. Offering Myazda in sacred service, : *contra.* . The Myzda offered with the well-timed prayer, f. Af. G. § 6.

Myriads,

Mysterious, *e. g.* mysterious sayings, Y. 48 § 3.

Mystery, m. Y. 50 § 6 *cf.* P. راز Mysteries of the Zoroastrian religion , m. Benignant mysteries, of the Zoroastrian religion, Y. 30 § 1.

N.

Nail (of a finger or toe), f. *e. g.* *dat. du.*, for the nails of the fingers and toes, Vd. 17 § 7; *e. g.* (W.) *dat. sing.* Vd. 9 § 41, *acc. du.* Vd. 17 § 2. Killing with nails, (G.) Yt. 19 § 43.

Naked, Yt. 19 § 56;

Name (mention), *v.* ; .

Name (denominate), *v.*

Name, subs. n; (rare); *nom.* & *acc. sing*; , *nom*; & *acc. pl.* By their own names, Y. 15 § 2. The Yazata invoked by his own name, . Y. 2 § 3. (Yazata) of the spoken name,

Nameless (obscure),

Namely, Y. 58 § 1; Vd. 2 § 1; Vd. 4 § 2;

Nap, *subs.* n.

Nap *v.* ;

Narcotic, m. *cf.* Sk. मद्गा.

Narrate,

Narrative, n.

Narrow, Vd. 14 § 7. Narrow place, m. *cf.* Vd. 3 § 7; f.

Narrowing,

Narrow-mindedness, f.

Narrowness, n.

Narrowness (illiberalty), f.

Nastiness, *Vide* Filthiness.

Nasty, Yt. 22 § 25. *Vide* Filthy.

Nation, , f. *e. g.* to Aryan nations. Between two nations, Yt. 10 § 117.

National, ;

Native (pertaining to the place of one's birth), Vp. 16 § 3

Native (innate),

Natural (innate), *e. g.* natural intelligence; *contra.* derived understanding. Naturally intelligent, *e. g.*

Natural (opposed to artificial),

Naturalness (absence of affectation), f.

Nature (universe), f; f; *e. g.* *nom. sing.* Y. 12 § 1 (Haug)

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Nature (kind), n.
Nature (essence), n.
Nature (native character), n.
Ill-natured,
Naught,
Naval,
Naval expedition, f. Bh. 1 § 18
Navel, , f,
Navigable,
Navigator, m. Yt. 5 § 61 (B).
Navy, f. Bh. 1 § 18.
Nay, *Vide* Not.
Ne-L. *pref.*, , *prefs* ; *pref*: *contra* ;
Near, *prep.* , (Gāth) *prefs.* ; ; ; (rare); ; ; *e g.* to come near Y. 43 § 7.
Near, *adj.* ; : *comp.* nearer: *super.* nearest. From near, , . From near...from afar, ..
Nearness, f. Yt. 19 § 6
Neat, *adj.* *Vide* Clean.
Necessary, *Vide* Essential
Necessaries of life, f.
Necessity: Doing the necessities of nature, N. 37 (D)
Neck (of a dog), m. (W.) Vd. 13 § 30.
Neck (of a mountain), m. *e. g.* Vd. 3 § 7.
Necklace, m. Yt. 14 § 33; m. Yt. 5 § 127 ; *e. g.* having a golden necklace.
Necromancer, m.
Necromancy, n.
Necropolis, m.
Nectar, m. Yt. 22 § 18
Need, Neediness, f. Y. 71 § 17 ; f. Y. 10 § 15.
Needle, f. The point of a needle, *acc. sing.* Yt. 14 § 33 The glitter of a shining needle, . . . Yt. 14 § 33.
Needy, : *contra.* ; ; ; , (Gāth.)
Nefarious, ,
Negative prefix: (before consonants); (before vowels)—Sometimes is changed to * *e. g.* (Yt. 10 § 28). The full form is (rarely used), *e.g.* (Vd. 10 § 18), (Vd. 21 § 1)—; *e. g.* to praise: *neg.* not to praise; *e g.* to increase: *neg.* not to increase, to decrease; *e. g.* to eradicate seed; *contra.* to scatter seed; to sadden : *contra.* to gladden, &c ; *e. g.* waterless.
Neglect, ;
Neglected, Y. 49 § 1 (B.)
Negligence, f. Y. 19 § 5 (Sp; D.); f. Intoned with negligence (as verses), : *contra*
Negligent, *Vide* Careless.
Neighbour, m. Yt. 10 § 116 (H.)
Neighing, *Vide* Snorting.
Neither...nor, ...; Y. 19 § 15; Vd. 2 § 5

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Nephew, m. Vd. 12 § 15 (Sp; J.)

Nerve, *Vide* Strength.

Nerveless, *Vide* Weak.

Nescience, f. *e. g.* *instr. sing.* Vd. 13 § 10

Nether, (*orig.*); (Prayer) fixed for this nether world,

Never, Vd. 18 § 29; Y. 60 § 7

Never-failing,

New,

News, f. Y. 48 § 2 (B.) *Vide* Information.

Next, ; Yt. 17 § 14 (J)

Next world, m. Y. 46 § 19

Next of Kin,

Nibble, cl. 1; . Nibble greatly,

Nibbled (as the Nasu), : *contra.*

Nice, (precise),

Nice (dainty),

Niece, f. (Sp; J.)

Niggardliness, f.

Niggardly, (*lit.* not giving) ;

Nigh, : *comp.* nearer: *super.* nearest

Night, n; f; f., f; n. The time from sunset to sunrise, f. The time from the beginning of the night up to the morning twilight, f. *or* f. The time from night to night *i. e.* the whole day beginning from night, . Two nights including day-time, . Similarly, three nights including day time; six nights including day time; nine nights including day time. For three days and three nights, . Pertaining to night, . In the silence of the night,

Nightly, ; .

Nightmare, . m. Yt. 13 § 104.

Night meal, *e. g.* the night and morning meal

Nimble, *adj.* ; ; Yt. 13 § 75. The dawn of nimble-paced horses, f. *acc. sing.* Gah 5 § 5.

Nimbleness, *Vide* Agility.

Nine, Twice nine, *acc. du.* Vd. 14 § 17. Nine times the distance from the country, Yt. 14 § 33.

Nine branches f.

Nine feet, n.

Nine furrows, n.

Nine generations, f.

Nine hundred, .Nine hundred winters, m.

Nine knots, m. A stick with nine knots, m. *acc. sing.* Vd. 9 § 14.

Nine months, A woman with child in the course of nine

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months, [illegible] *acc. sing.* Vd. 5 § 45.

Nine nights (including day time), [illegible] n.

Nine steps, [illegible] n.

Nine times, [illegible], [illegible]. Nine times the distance from the country, [illegible] Yt. 14 § 33.

Ninety, [illegible]

Ninety thousand, [illegible] *acc. pl.* Vd. 22 § 2.

Ninety times, [illegible]

Ninth, [illegible], [illegible]

Nipple, [illegible] m.

Nishāpur (a city between Merv and Bactria), [illegible] Pr.

No, Not, [illegible]; [illegible] (mostly used with verbs in the imperative, benedictive and potential) *cf.* Vd. 4 § 46; Y. 9 § 21; Yt. 13 § 157. Not here, [illegible] (= [illegible] + [illegible])

No one, [illegible], [illegible] m. *nom. sing.*

Noble, [illegible]; [illegible]; [illegible]; [illegible] Y. 52 § 1

Nobleman, [illegible] m. Y. 46 § 5

Noble-mindedness, [illegible]

Nobility, [illegible] f. (D.)

Nobly born, [illegible] Yt. 13 § 107; [illegible] Yt. 5 § 127.

Nobly-created [illegible]

Nocturnal, [illegible]; [illegible]

Noise, [illegible] m. Y. 51 § 3

Noisy, [illegible] *cf.* [illegible] Yt. 13 § 26 (H.)

Nomad, *subs.* [illegible] m. Y. 31 § 10

Nomadic raider, [illegible] m. (M.)

Non-L. *pref.* [illegible], [illegible], [illegible] *prefs.*

Non-appearance, Non + appearance *q.v.*

Non-Aryan [illegible]

Non-arrival, Non + arrival, *q. v.*

Non-attention, Non + attention, *q. v.*

Non-combatant, Non + combatant, *q. v.*

Non-compliance, Non-compliance, *q. v.*

Non-concurrence, Non-concurrence, *q.v.*

Non-delivery, Non + delivery, *q. v.*

Non-effective, Non + effective, *q. v.*

Non-election, Non + election, *q. v.*

Non-essential, Non essential, *q. v.*

Non-existence, [illegible] f.

Non-fulfilment, Non + fulfilment, *q. v.*

Non-intervention, Non + intervention, *q. v.*

Non-luminous, Non + luminous, *q. v.*

Non-mutilation, [illegible] n. Y. 71 § 18 (Sp.)

Non-obedience, Non + obedience, *q. v.*

Non-observance, Non + observance, *q.v.*

Non-payment, Non + payment, *q. v.*

Non-performance, Non + performance, *q. v.*

Non-preparation, Non + preparation, *q. v.*

Non-production, Non + production, *q.v.*

Non-proficiency, Non + proficiency, *q.v.*

Non-reality, [illegible] f Y. 30 § 4 (Haug)

Non-resistance, Non + resistance, *q. v.*

Non-submissive, Non + submissive, *q.v.*

Non-Zoroastrian, [illegible]

None, [illegible], [illegible] m. *nom. sing.*

Nonsense, [illegible] n.

Noon, [illegible] f; [illegible] f. (Gāth) The time of noon from 12 o'clock

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to 3 P. M., [illegible] *e. g.* [illegible] at the time of noon, Y. 9 § 11

Noon-day, *adj.* [illegible]

Noose, [illegible] n. Vd. 7 § 4. Killed by the noose (*i. e.* by strangulation), [illegible] (D)

Nor, [illegible], [illegible] (Gāth).

Normal, [illegible]

North, [illegible] n.

Northern, [illegible]

North-westerly, [illegible]

Nose, [illegible] n; [illegible] f. Yt. 19 § 40 (B.)

Nostrils (of men), [illegible] f. *du. e. g.* [illegible] with the nostrils, Yt. 22 § 8

Nostrils (of animals), [illegible] m. *e. g.* [illegible] the nostrils of the horses quiver, Yt. 10 § 113 (D.)

Not, [illegible]; [illegible]; [illegible]. Not any, [illegible]. If that is not possible, [illegible] Af. G. § 6.

Notable, [illegible]; [illegible]; [illegible]

Note (observe; heed), [illegible]

Note (notice, distinction), [illegible] n; [illegible] f.

Noted, [illegible] Vd. 2 § 21

Nothing, [illegible], [illegible] n.

Notice (prominence), [illegible] n.

Notion, [illegible] f; [illegible] n.

Notorious, [illegible]

Notorious: To be notorious, [illegible] *cf.* [illegible] Y. 32 § 8

Nŏtwithstanding, [illegible] Yt. 17 § 19.

Noun, [illegible] n.

Nourish, [illegible] *e. g.* [illegible] Vd. 14 § 16; [illegible], [illegible] *e. g.* [illegible] Y. 1 § 1; [illegible], [illegible], [illegible] cl. 5; [illegible] cl. 1 Y. 13 § 1; [illegible] cl. 3 *e. g.* [illegible] corn Sk. धाना.

Nourisher, [illegible] m, [illegible] f; [illegible] m.

Nourishing: Nourishing the poor, [illegible]: *super.* [illegible]; [illegible] Y. 38 § 5.

Nourishment, [illegible], [illegible] m; [illegible] f; [illegible] n. Vd. 15 § 16; [illegible] n; [illegible] m; [illegible] n. *e. g.* [illegible] nourishing the poor. Bad nourishment, [illegible]. Proper nourishment, [illegible]

Novel, *adj.* [illegible]

Now, [illegible]; [illegible], [illegible]; [illegible]; [illegible] (rare) (from [illegible] Sk. अघ) Yt. 22 § 13.

Now and for ever, [illegible] Y. 62 § 6.

Noxious, [illegible]. *Vide* Harmful.

Noxious creature, [illegible] m. An instrument for killing noxious animals, as snakes, &c., [illegible] n.

Nude, [illegible]; [illegible]

Nuisance, [illegible] f. Y. 30 § 11 (Haug); [illegible] n. Y. 30 § 11

Nullify, [illegible]

Number, *v.* [illegible]

Number, *subs.* [illegible] ZPG. p. 26

Number (multitude). [illegible] f. *e. g.* [illegible] Nyāish 3 § 10. A meeting thick with numbers, [illegible] Y. 11 § 2.

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Numberless, [illegible]. Numberless times, [illegible].

Numerate, [illegible].

Numerous, [illegible]; [illegible] *e. g.* [illegible] *nom. pl.* Vd. 18 § 1; [illegible].

Nurse, *v.* [illegible] cl. 10 Yt. 24 § 36 (D.)

Nurse, *subs.* [illegible] Y. 38 § 5 *cf.* P. دایہ

Nursing: Nursing at the breast (as a bitch), [illegible].

Nurture, *v.* *Vide* Nourish.

Nurture, *subs.* *Vide* Nourishment.

Nurturer, *Vide* Nourisher.

Nutritious, [illegible] Y. 9 § 16 (M.)

O

O!, Oh!, [illegible].

Oath, [illegible] *cf.* [illegible] Vd. 4 § 54 (D.) *Vide Et. Iran.* II, pp. 142-144.

Obdurate, [illegible].

Obdurate: To make obdurate, [illegible].

Obedience, [illegible] m; [illegible] f; [illegible] f, *e. g.* [illegible] *instr. sing.*, in obedince to His (Ahura's) words, Vd. 22 § 13. One who practises, or acts with, obedience, [illegible] n. Vd. 18 § 14 (epithet of the cock Parodarsh which wakes men for prayer). An instrument for leading (refractory persons or creatures) to obedience [illegible] f. (a sort of whip used in religious castigation).

Obedient, [illegible] Vp. 12 § 1: *contra.* [illegible]. A woman obedient to her husband, [illegible]: *contra.* [illegible]

Obeisance, [illegible] n; [illegible] n. (rare).

Obesity, [illegible] ZPG. p. 11.

Obey, [illegible] cl. 5.

Object (intention, aim), [illegible] n; [illegible] m. Y. 44 § 17.

Objection, [illegible] N. 13 (D.)

Oblation, [illegible] m; [illegible] n; [illegible] f. (An evil person) whose oblations are hated, [illegible] Yt. 10 § 113. Offering oblation in sacred service, [illegible]: *contra.* [illegible]; [illegible]; [illegible]. Water unfit for oblation, [illegible] f. *acc. sing.*

Obligation, [illegible] (G. [illegible]) *cf.* Sk. ऋण; [illegible] f; [illegible] n. Vd. 4 § 1. Kindly obligation, [illegible] n. (M.)

Obligatory, [illegible] Vd. 15 § 10 (B.)

Oblige: To be obliged, [illegible] *denom. b.* *cf.* [illegible].

Obliging, [illegible] Vd. 13 § 46 (Sp; J.)

Obliterate, [illegible]; [illegible]; [illegible].

Obnoxious, *Vide* Hateful.

Obscure (dim), [illegible].

Obscure (abstruse, indistinct), [illegible].

Obscurity, [illegible] f. Yt. 5 § 50 (Sp.)

Obsecrate, [illegible] cl. 1; [illegible] cl. 1

Obsecration, *Vide* Entreaty.

Observance, [illegible] n. Vp. 15 § 1; [illegible] n. Vp. 12 § 2 (D.)

Observant, [illegible].

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Open wide, *v.* [illegible]

Open, *adj.* [illegible], [illegible]; [illegible]

Open-handed, *Vide* Liberal

Open-handedness, *Vide* Liberality.

Opening (commencing), [illegible]

Opening, *subs.* [illegible] n. N. 100.

Openly, [illegible]; [illegible] *e. g.* [illegible] *nom. sing*, [illegible] *acc. sing.* Coming openly, [illegible]: *contra* [illegible] (G. [illegible]) *e. g.* [illegible] f. *acc. sing.* Yt. 4 § 5, the Druj coming openly, coming secretly.

Operate (act), [illegible] cl. 4; [illegible] cl. 5.

Operate (cut with a view to healing), [illegible] cl. 6.

Operating, [illegible]

Operation (work), [illegible] m.

Opinion, [illegible] f; [illegible] n.

Opponent, *Vide* Adversary, Antagonist

Opportune, [illegible]

Oppose, [illegible] cl. 2; [illegible] cl. 5; [illegible] cl. 2; [illegible] cl. 9 Vd. 11 § 9; [illegible] Vd. 10 § 5; [illegible] cl. 3.

Opposed, [illegible]: *contra.* [illegible].

Opposing, [illegible] *e. g.* [illegible] m. *nom. sing.* Yt. 14 § 15.

Opposite to, [illegible]; [illegible] *pref.*

Opposition, [illegible] f; [illegible] f; [illegible] Y. 16 § 8.

Oppress, [illegible] *cf.* [illegible] oppression; [illegible] *e. g.* [illegible] oppression; [illegible] cl. 8; [illegible] cl. 9; [illegible].

Oppressed, [illegible]

Oppression, [illegible] m; [illegible] m: [illegible] n. *e. g.* [illegible] *abl. sing.* Y. 46 § 5 (D.). Killed by oppression, [illegible] Least straitened by oppression, [illegible] Af. G. § 4 (M.)

Oppressive, *Vide* Tyrannical.

Oppressor, [illegible] m; [illegible] *cf.* [illegible] *gen. sing.* Yt. 10 § 109, [illegible] *gen. pl.* Yt. 1 § 10; [illegible] m; [illegible] m. (for [illegible]) Yt. 11 § 5; [illegible] m. Y. 12 § 4. Oppressor of men, [illegible] The most oppressive of the oppressors of men, [illegible]

Opprobrium, *Vide* Disgrace, Infamy.

Option, *Vide* Will.

Opulence, *Vide* Affluence, Riches.

Or, [illegible]. Either...or, [illegible] Yt. 11 § 4 *cf.* Sk वा...वा; [illegible] (rare) Vd. 13 § 41.

Oral, [illegible]

Oration, [illegible] n. Y. 29 § 8.

Ordain, [illegible], [illegible] cl. 3; [illegible].

Ordained for above (*i. e.* the next world), [illegible].

Ordeal, [illegible] n. Yt. 12 § 3; [illegible] n. Yt. 12 § 5.

Order (class), [illegible] m.

Order (command), [illegible] n. Vd. 19 § 15; *Vide* Command.

Order (methodical arragement), [illegible] f. Y. 46 § 5; [illegible] n. (from [illegible]) Y. 46 § 5 (B.) Righteous order, [illegible] n. In order, [illegible] Yt. 14 § 43.

Order, *v.* [illegible]; [illegible].

Ordered, *adj.* [illegible] Yt. 14 § 43.

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Orderliness, n.
Orderly, ZPG. p. 9
Ordinance, n; n, 2 bases· *e. g.* the blessed rewards of (Thine) ordinances, Y. 34 § 12; m. *e. g.* *instr. sing.*, in accordance with Thy ordinance, Y. 43 § 5.
Ordinary, .
Organism, n.
Organize, ;
Oriental,
Orifice, n. N. 100
Orifice: The lower orifice of the bowels, m. Vd. 3 § 14.
Origin, m; n; f; m. The first origin, m. Vp. 1 § 3.
Original,
Originate, *v. intr.* ;
Originate, *v. tr.* , ; cl. 5.
Originator, m.
Ornament, n; f; . (A lady) with ornaments of gold, . Ornamented with stars, . Wholly ornamented, . (A maid) with all sorts of ornaments, Yt. 5 § 78.
Ornate, *Vide.* Adorned.
Orphan, ZPG. p. 5
Oshedar-Bāmi (one of the three future prophets), *Pr.*
Oshedar-Māh (one of the three future prophets), *Pr.*
Oscitancy, n.
Osier, f.
Ossuary, m.
Ostensible, *Vide* Apparent.
Ostracise, cl. 5 Af. G. § 10.
Other, . The one... the other, ... From one another, . Each one to the other, . Other than, .
Other: On the other side, .
Otherwise, ; (Gāth); Vd. 13 § 42.
Otter, m.
Oust, *Vide* Eject.
Out, Outside, , , , , *prefs.* *e. g.* to carry out; to rush out;
Out (loudly), , *prefs.* *e. g.* to speak out.
Out of,
Outbreak, f.
Outburst, f.
Outcome, *Vide* Issue, Result.
Outdo, *Vide* surpass.
Outermost,
Out-flow, *Vide* Efflux.
Outlandish,
Outlay, *v.* *Vide* Expose, Display.
Outlet (of a river), m.
Outlying, *Vide* Remote
Outpouring, *subs.* f.
Outrage, *v.* cl. 8.
Outrage, *subs.* n; f.
Outright, *Vide* Completely.
Outroot, *Vide* Extirpate
Outrun, *Vide* Exceed.
Outset, m.
Outside, *adv.* Vd. 9 § 12; : *contra.* . Thou

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shalt stand outside, [illegible] Vd. 9 § 12.

Outside, *subs.* [illegible] n. *e. g.* [illegible] *abl. sing.*, from without, Y. 57 § 21.

Outspoken, [illegible]. *Vide* Frank.

Outskirt, [illegible] m.

Outspread, *Vide* Extend, Spread out.

Outstep, *Vide* Exceed.

Outstretch, *Vide* Extend.

Outstretched, [illegible]

Outstrip, *Vide* Exceed, Surpass.

Outward, [illegible]; [illegible] Vd. 9 § 12.

Oven, [illegible] m.

Over (above), [illegible]; [illegible], [illegible], [illegible] (Gāth) *prefs. e. g.* [illegible] to cover over, to outspread, *e. g.* [illegible] Vd. 5 § 24.

Over (across), [illegible]

Over (exceedingly, in a great degree), [illegible], [illegible] *pref. e. g.* [illegible] over-glorious, Yt. 15 § 48, [illegible] overflow &c.

Over (on the surface), [illegible] *cf.* [illegible] to go over *e. g.* [illegible], [illegible] who (Mithra) goes over the extent of the earth, Yt. 10 § 95.

Over: To be over, [illegible] cl. 1 Vd. 5 § 10.

Overact, Over + act, *q. v.*

Overanxious, Over+anxious, *q. v.*

Overbear, *Vide* Overcome.

Overbearing [illegible].

Overbright, Over + bright, *q. v.*

Overbuild, Over + build, *q. v.*

Overcast (with clouds), [illegible].

Overcome, [illegible] cl. 1 & 10; [illegible] cl. 1; [illegible].

Overconfidence, Over+confidence, *q. v.*

Overdaring, Over + daring, *q. v.*

Overdo, Over + do, *q. v.*

Overdress, Over + dress, *q. v.*

Overdrive, Over + drive, *q. v.*

Over-eager, Over + eager, *q. v.*

Overeat, Over + eat, *q. v.*

Overestimate, *v.* Over + estimate, *q. v.*

Over-excited, Over + excited, *q. v.*

Over-excitement, Over + excitement, *q. v.*

Over-fatigue, *subs.* Over + fatigue, *q. v.*

Overfeed, Over + feed, *q. v.*

Overflow, *subs.* [illegible] m.

Overflow, *v.* [illegible] : *caus.* [illegible] cause to overflow; [illegible] : *caus.* [illegible].

Overflowing, *Vide* Abundant.

Over-glorious, [illegible]

Overhang, Over + hang, *q. v.*

Overhaste, Over+haste, *q. v.*

Overhasty, Over + hasty *q. v.*

Overhead, *Vide* Above.

Over-king, Over + king, *q. v.*

Overmaster, *Vide* Overpower.

Over-modest, Over + modest, *q. v.*

Overmuch, *Vide* Exceedingly,

Overpass, Over + pass, *q. v.* *Vide* Cross, *v*; Omit.

Overpay, Over + pay, *q. v.*

Overpower, [illegible] cl. 1; [illegible] cl. 3; [illegible] *cf.* [illegible].

Overpowering, [illegible]; [illegible] *cf.* [illegible].

Overprize, *Vide* Overrate.

Overrate, Over + rate, *q. v.*

Overreach, [illegible] cl. 1 and 10

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Override, *Vide* Trample; Annul.

Over-sceptical, [illegible] Vd. 1 § 16.

Oversee, [illegible]

Overseer, [illegible] m. 3 bases (*Str. b.* [illegible]; middle *b.* [illegible]; weak *b.* [illegible]); [illegible] m. Yt. 8 § 44; [illegible] Yt. 10 § 46.

Overshadow, [illegible] cl. 5 Vd. 5 § 24.

Oversight, *Vide* Omission.

Oversleep, *v.* Over + sleep, *q. v.*

Overspread, [illegible] Vd. 2 § 29 *Vide* Spread out.

Overstate, Over + state.

Overstay, Over + stay, *q. v.*

Overstep, *Vide* Exceed,

Overstrain, Over + strain, *q. v.*

Overstrew, Over + strew, *q. v.*

Overt, *Vide* Apparent, Public.

Overtake, [illegible] cl. 10; [illegible] cl. 2. Yt. 16 § 2; [illegible] cl. 10; [illegible] cl. 1 (rare) Y. 57 § 29.

Overtaker, [illegible] m. Yt. 15 § 43.

Overtaking, *subs.* [illegible] f; [illegible] f. Y. 65 § 11.

Overthrow, *v.* [illegible]; [illegible] Yt. 10 § 27.

Overthrow, *subs.* [illegible] f. Y. 61 § 4; [illegible] n; [illegible] f. Y. 44 § 14: [illegible] *cf.* [illegible] Yt. 13 § 136.

Overthwart, *Vide* Across.

Overturn, [illegible]; [illegible] cl. 2 *Vide* Overthrow.

Overvalue, *v.* Over + value, *q. v.*

Overweigh, Over + weigh, *q. v.*

Overwhelm, [illegible] cl. 1; [illegible] Yt. 13 § 77.

Overwhelming, [illegible]; [illegible].

Over-work, *subs.* Over + work, *q. v.*

Overwork, *v.* Over + work, *q. v.*

Over-zealous, Over + zealous, *q. v.*

Owing to, [illegible] Vd. 15 § 9; [illegible] Vd. 15 § 2.

Owl, [illegible] m. (Sp; J; H;) *cf.* [illegible] Yt. 14 § 35.

Own, (acknowledge), *v.* [illegible]

Own, *reflex. pn.* [illegible], [illegible], [illegible]; [illegible] (rare) Y. 34 § 12; [illegible].

Owner, [illegible] m.

Ox, [illegible]; [illegible]. Driving the ox greatly, [illegible]. *e. g.* [illegible] Vd. 14 § 10.

Ox-stall, Ox-stable, [illegible] m; [illegible] m. Owner or keeper of the ox-stall, [illegible] m. Vd. 15 § 30.

P.

Pace, *subs.* [illegible] m; [illegible] n. *e. g.* [illegible] one pace; [illegible] three paces; [illegible] six paces; [illegible] nine paces; [illegible] ten paces; [illegible] thirty paces.

Pace, *v.* [illegible] cl. 1; [illegible] cl. 1.

Pacific (conciliatory), [illegible]; [illegible]

Pacification, [illegible] f; [illegible] f;

Pacificatory, [illegible]

Pacify, [illegible]; [illegible]; [illegible] *caus.* (*rt.* [illegible]) Yt. 13 § 95.

Pack (gang), [illegible] f.

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Pack (bundle), [illegible] n; [illegible] n.

Pack, *v.* [illegible]

Pact (compact), [illegible] m; [illegible] n.

Pad (cushion), [illegible] n.

Pad (robber), [illegible] m.

Paddock (frog), [illegible] m.

Paederast, [illegible] m. Vd. 8 § 32.

Paederastism, [illegible] n. Vd. 1 § 11.

Pagan, [illegible] m; [illegible] m. Yt. 11 § 6 (D.)

Paganism, [illegible], [illegible] m. Yt. 22 § 13 (D.)

Pail, [illegible] f. Vd. 14 § 8.

Pain, *subs.* [illegible] m; [illegible] f. *e. g.* [illegible] *loc. sing.* Y. 46 § 5 *cf.* P. [illegible] m. N. 15.

Pain, *v.* [illegible] cl. 10; [illegible], [illegible]

Painful, [illegible]

Painstaking, *adj.* [illegible]

Painstaking, *subs.* [illegible] n.

Pair (twins), [illegible] *nom. du.* Y. 30 § 3.

Pair (a male and a female), [illegible] m. Vd. 13 § 51; [illegible] m. Vd. 2 § 28.

Palace, [illegible] n, [illegible] n. (Gāth.) Yt. 5 § 101; [illegible] n. (Inscr. Art. Mnemon.). A palace with a hundred windows, well-founded, with a thousand columns, [illegible] n. *nom. sing.* Yt. 5 § 101.

Paladin, [illegible] m; [illegible] m. Yt. 13 § 37.

Palate (taste), *subs.* [illegible] n.

Palatable, [illegible]; [illegible]; [illegible]; *contra.* [illegible]

Pale, *adj.* [illegible]

Pale, *subs.* [illegible] m.

Pale, *v. Vide* Encompass.

Paling, *subs.* [illegible] m.

Palisade, [illegible] m.

Pallet, [illegible] n.

Palliate (lessen), [illegible] cl. 10

Pallid, [illegible]

Palpable, [illegible]; [illegible]

Paltry, [illegible]

Pan, [illegible] n.

Panacea, [illegible] n.

Pandemonium, [illegible] m.

Panegyric, [illegible] f; [illegible] n.

Pang, [illegible] f.; [illegible] n. Yt. 13 § 134; [illegible] m. Y. 44 § 14 (B.)

Panic, [illegible] f; [illegible] f.

Panjāb, [illegible] *Pr.* Vd. 1 § 18 (D.)

Panoplied, *Vide* Equipped.

Panoply, [illegible] n. *cf.* [illegible]; [illegible] m.

Pant, [illegible] cl. 6

Pant after, [illegible]; [illegible] cl. 6; [illegible] cl. 1

Pap (soft food), [illegible] *cf.* [illegible] Vd. 5 § 52 (D.)

Papa, [illegible], [illegible] m.

Para-Gk. *pref.*, [illegible] *pref.*

Parable, [illegible] n.

Paradise, [illegible] n. (*lit.* the house of hymns); [illegible] m. Vd. 7 § 52 (*lit.* the best world). Name of Paradise: — [illegible] *Pāz.* Satar-pâc-Behesht; [illegible] *Pāz.* Māh-pâc-Behesht; [illegible] *Pāz.* Khorshed-

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pāe-Behesht; [illegible] *i. e.* Garothmān.

Paralyse, [illegible]. Paralyse his intellect [illegible] Y. 9 § 28 (*lit.* make his intellect a wreck.)

Paramount, [illegible]; [illegible]

Paramour, [illegible] m. A male paramour of the Daevas, [illegible]. A female paramour of the Daevas, [illegible] Vd. 8 §§ 31-32 (D.)

Parapet, [illegible] f.

Parcel, *subs.* [illegible]

Parcel (divide), *v.* [illegible]

Parch, [illegible]; [illegible] (from [illegible]) *denom. b. cf.* [illegible] Y. 32 § 10

Parched, [illegible]; [illegible]; [illegible] (*orig.* [illegible]) *cf.* [illegible] dries up, Vd. 18 § 63

Parchedness, [illegible] m. Y. 12 § 3; [illegible] n. Vd. 13 § 51.

Pardon, *v.* [illegible] cl. 1; [illegible] cl. 6.

Pardon, *subs.* [illegible] f; [illegible] n.

Pardonable, [illegible]

Pare off (nails), [illegible] cl. 6 *e. g.* [illegible] Vd. 17 § 4.

Parity (correspondence), [illegible] f.

Park, [illegible] f. Vd. 2 § 26

Parent: Male parent, [illegible], [illegible]. Female parent, [illegible]. Parents, [illegible] to parents, Vd. 15 § 12.

Parent (source), [illegible] f; [illegible] n.

Parentage, [illegible] n. Vd. 12 § 21; [illegible] n. Of noble parentage, [illegible]; [illegible]; [illegible]. Low parentage, [illegible] (for [illegible]) Yt. 10 § 110: *contra.* [illegible] Yt. 13 § 141.

Parley, *v.* [illegible]

Parliament, [illegible] m.

Parole, [illegible] m.

Parry, *subs.* [illegible] f.

Parry, *v.* [illegible]; [illegible]; [illegible] Yt. 10 § 27; [illegible] Y. 32 § 12 (Sp.);

Parsimonious, [illegible]; [illegible]

Parsimony, [illegible] f.

Part, *subs.* [illegible] f; [illegible] Pah. Vd. 2 § 20.

Part, *v.* *Vide* Depart.

Part from, [illegible] cl. 1.

Partake, [illegible] cl. 1 Vd. 8 § 100.

Partaker, [illegible] m. Y. 31 § 10

Partition, *Vide* Separation.

Partisan, [illegible] m. W. F. 8 § 1 (M.); [illegible] m. Bh. 1 § 13.

Partner, [illegible] Y. 52 § 1; [illegible] m. Yt. 10 § 116

Partnership, [illegible] n; [illegible] n.

Parturition (child-birth), [illegible] f. *cf.* [illegible]

Party, [illegible] f.

Party (side), [illegible] m. (*lit.* choice) Y. 12 § 7.

Pass (mountain-pass), *subs.* [illegible] m. Yt. 5 § 54.

Pass, *v.* [illegible] cl. 10 Vd. 19 § 32. *Vide* Go.

Pass away (to be over), [illegible] cl. 1 Vd. 2 § 8; [illegible] cl. 1 Vd. 5 § 10.

Pass by, [illegible] cl. 1.

Pass over, (cross), [illegible] cl. 3; [illegible], [illegible] cl. 10: *caus.* [illegible] cause to pass over, Y. 19 § 6; Y. 71 § 16.

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Passable (as mountains, &c.), [illegible]. Easily passable, [illegible] *e. g.* [illegible]; [illegible] *e. g.* [illegible]

Passage (avenue), [illegible] f. Vd. 2 §§ 30, 38.

Passage (going), [illegible] n. Vd. 7 § 52.

Passage (access), [illegible] f.

Passage (road), [illegible] *e. g.* [illegible] a dry passage, Yt. 5 § 77; [illegible]. *Vide* Road. A wide passage [illegible] *e. g.* [illegible] f. *acc. sing.* Yt. 8 § 38.

Passer-by, [illegible] *e. g.* [illegible] the hands of passers-by, Y. 62 § 8; [illegible] m. *cf.* [illegible]

Passing (perishable), [illegible]: *contra.* [illegible] permanent.

Passing one's life, *subs.* [illegible] f; [illegible] f.

Passing rapidly (as an arrow), [illegible], 2 bases, *e. g.* [illegible] m. *gen. sing.* Yt. 10 § 24.

Passing through the heavenly space, [illegible] *e. g.* [illegible] the steeds (of Sraosha and Mithra) passing through the heavenly space, *nom. pl.* Yt. 10 § 68; Y. 57 § 27.

Passion, *Vide* Anger

Passion (lustful desire), [illegible] m.

Passion (ardour), [illegible] n. Yt. 19 § 69 (D.); [illegible] n.

Passionate (fiery, angry), [illegible]

Passionate (warm), [illegible]; [illegible]

Past, *prep.* [illegible]

Pastor, [illegible] m.

Pasture, Pasturage, [illegible] n; [illegible] n; *cf.* [illegible] Vd. 8 § 94. Pasture which acquires a small quantity of water for being fit to be cut, [illegible]. Provided with pastures, [illegible]. Rich in pastures, [illegible]. (Drought) that dries up pasture, [illegible],

Pasture-field, [illegible] n; [illegible] f. (Mithra) of wide pasture-fields, [illegible]. (Mithra) who has pasture-fields to give at his will, [illegible] Yt. 10 § 60. The owner or keeper of the pasture-field [illegible] m. Vd. 15 § 42.

Pasture-destroying, [illegible]

Pasture-producing, [illegible] Vp. 1 § 9.

Patent, *Vide* Evident, Manifest.

Pater-familias, [illegible] m.

Paternity (origin), [illegible] m.

Path, [illegible] m; [illegible] (*Vide* way); [illegible] f. Yt. 10 § 112; [illegible] m. *cf.* Sk. रथ्या; [illegible] n. Y. 8 § 3; [illegible] n. (Gāth) Y. 53 § 6. Leading to the spiritual path, [illegible] *super.* [illegible]. Leading to the righteous path, [illegible] *e. g.* [illegible] f. *acc. sing*, religious knowledge leading to the righteous path, Yt. 16 § 1. Leading the tongue to the right path *i.e.* (one) who is fair in his utterances, [illegible] (G. [illegible]) Y.

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50 § 6. Path-way of the birds, [illegible], Y. 10 § 4.

Patience [illegible] f. *cf.* [illegible] Yt. 1 § 24; [illegible] n. Y. 29 § 9

Patient *adj.* [illegible] Vd. 13 § 45; [illegible]

Patient, *subs.* [illegible] ZPG. p. 28

Patriarch, [illegible] m.

Patrician, *adj.* [illegible]; [illegible]

Patrimony, *Vide* Heritage.

Patriot, [illegible] m. Vp. 3 § 3.

Paunch, [illegible] f. Y. 11 § 1

Pauper, [illegible] m;

Pauperism, [illegible] f; [illegible] f. Yt. 10 § 110.

Pause, *subs.* [illegible] n. Y. 19 § 15 (Haug) *Vide* Cessation.

Pause, *v.* [illegible] cl. 3 Vd. 15 § 4 *Vide* Wait.

Patron, [illegible] m.

Patronage, *Vide* Protection, Encouragement

Paw, [illegible] n; [illegible] m. *Vide* Claw.

Pay. Payment, *subs.* [illegible] f. N. 17; ZPG. p. 30; [illegible] n.

Pay *v.* [illegible] cl. 3.

Pay attention to, [illegible] cl. 6 Y. 58 § 3.

Peace, [illegible] f; [illegible] n. *cf.* [illegible] Yt. 13 § 29. The friendly or victorious peace. [illegible] f. Vp. 11 § 16.

Peace (of conscience), [illegible] n. *e. g.* [illegible] Yt. 17 § 22; [illegible] n. Giving peace (of conscience), [illegible] Yt. 10 § 65

Peaceful, [illegible]. Peaceful life, [illegible] m.

Peacefulness, [illegible] m. *e. g.* [illegible] (G. [illegible]) *acc. sing.* Y. 53 § 1. (*orig.*, [illegible])

Peak, [illegible] f.

Peaked, [illegible]

Peal forth, [illegible] cl. 4 Y. 61 § 1.

Peculiar (one's own), [illegible]

Peculiar (unusual), [illegible]

Peculiarity, [illegible] n. Vd. 13 § 44.

Pedestrian, [illegible] Yt. 13 § 154 (Sp.)

Pedigree, [illegible] n; [illegible] m.

Peer (companion), [illegible] m. (M.)

Peerless, [illegible] Yt. 10 § 140 (D.); [illegible] Y. 28 § 3

Peevish, [illegible] *cf.* [illegible] least peevish. Yt. 13 § 26 (J.)

Peg (wooden pin), [illegible] *cf.* [illegible] Vd. 18 § 28 (J.)

Pen (inclosure for beasts), [illegible] f.

Penalty, [illegible] f; [illegible] f. Yt. 10 § 109 (D)

Penance, [illegible] f. *e. g.* [illegible] heaviest penance, Y. 31 § 13.

Pendant (an ear-ring), [illegible] n. Yt. 17 § 10

Pendent (pendulous, hanging), [illegible] *e. g.* [illegible] (a lady adorned) with pendent ear-rings, Yt. 17 § 10; [illegible] Yt. 5 § 127.

Penetrate, [illegible] Yt. 15 § 43; [illegible] cl. 6 Y. 10 § 8; [illegible] *cf.* [illegible] Yt. 10 § 64.

Penetrating, *adj.* [illegible] Y. 31 § 13.

Penetration, [illegible] f. Y. 29 § 6; [illegible] n. Yt. 10 § 64.

Penitence, [illegible] n; [illegible] f; [illegible] f.

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Penury, [illegible] f. Yt. 10 § 110; [illegible] m.

People (of the world), [illegible], [illegible] m.

People (nation, community), [illegible] m. Bh. 1 § 13.

Per-L. *pref.*, [illegible], [illegible] (Gāth), *pref.*

Perceive, [illegible] cl. 7; [illegible] Y. 45 § 8. *Vide* See.

Perception, [illegible] n. Yt. 16 § 3 *cf.* Sk. प्रमाण; [illegible] f. Vd. 18 § 64; [illegible] f; [illegible] m. Y. 31 § 3; [illegible] Yt. 13 § 74; [illegible] *cf.* P. [illegible]

Percolate (filter), [illegible] cl. 6.

Perdition, [illegible] f. Y. 30 § 11; [illegible] n.

Perdurable, *Vide* Lasting.

Perduration, *Vide* Continuance.

Perdure, *Vide* Continue.

Peregrination, *Vide* Journey.

Peremptory, [illegible]

Perennial, [illegible] Vd. 2 § 28; [illegible] Yt. 13 § 14.

Perfect, [illegible]; [illegible] Y. 71 § 18; [illegible] *e. g.* [illegible] f. *acc. sing.* Vp. 18 § 2.

Perfection, [illegible] n; [illegible] n; [illegible] f; [illegible]; n. Vd. 5 § 22.

Perfervid, [illegible]; [illegible]

Perfidious, [illegible], [illegible] *cf.* [illegible] Vd. 19 § 1; [illegible] Vd. 19 § 47.

Perfidy, [illegible] n; [illegible] m. Y. 44 § 14.

Perforate, [illegible], [illegible] cl. 6.

Perform, [illegible] cl. 4.

Perform (the *yasna* ceremony), [illegible] cl. 2 Yt. 8 § 56.

Performance, [illegible] n. Y. 22 § 3.

Performed, [illegible]. Honestly performed, [illegible]. An action honestly performed, [illegible] n. *nom. sing.* Vd. 3 § 42.

Perfume, *subs.* [illegible] m; [illegible] f. & n. Accompanied with perfumes, [illegible] Vp. 12 § 5.

Perfume: To be perfumed, [illegible], [illegible], [illegible] cl. 1: *caus.* [illegible], [illegible] Vd. 19 § 24; Vd. 8 § 2.

Perfume-spreading, [illegible].

Perfumed, [illegible] *cf.* [illegible] (from [illegible], [illegible]) Yt. 17 § 9 (B.)

Peri-Gr. *pref.*, [illegible], [illegible], [illegible] *prefs.*

Peril, [illegible] n.

Perilous, [illegible]

Period, [illegible]

Periodical, [illegible]

Perish, [illegible]

Perish away, [illegible], [illegible], [illegible]; [illegible] cl. 4: *caus.* [illegible] to drive away, or banish. *e. g.* [illegible] how shall I drive away the demon of the Lie, Y. 44 § 13 (*Vide* my Avesta Grammar, § 523); [illegible] I will banish.

Perishable, [illegible]; [illegible]; [illegible] *cf.* [illegible]. Corporeal creation which is perishable, [illegible]

Perishability, [illegible] f. *cf.* [illegible] Yt. 10 § 124.

Perjurer, [illegible] m; [illegible] m; [illegible] m. *cf.* [illegible] Yt. 19 § 95 (J.) (G. [illegible]; W.

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[illegible]); [illegible] m. Yt. 10 § 20.

Permanence, [illegible] f. Vp. 10 § 2: [illegible] n.

Permanent, [illegible] (*lit.* not perishable); [illegible] Yt. 13 § 100 (*lit.* standing, *rt.* [illegible] to stand)

Permeate, [illegible] Yt. 15 § 43.

Permit, [illegible] cl. 3.

Permission, [illegible] f. N. 6 (D.)

Pernicious, [illegible]; [illegible]; [illegible].

Perpetrate, [illegible] cl. 4.

Perpetrate (be guilty of), [illegible] *caus.* (*rt.* [illegible])

Perpetration, [illegible] n. *cf.* [illegible] Y. 30 § 5; [illegible] n.

Perpetrator, [illegible] m.

Perpetual, [illegible]; [illegible]

Perpetuation, [illegible] f. Vp. 10 § 2.

Perplex, [illegible] *cf.* [illegible] you perplex our thoughts, Y. 32 § 4. *cf.* Sk. मथ् to churn, to agitate.

Perplexity, [illegible] f.

Persecute, [illegible]; [illegible]

Persecuted, [illegible]

Persecution, [illegible] m. Y. 46 § 18; [illegible] m. *cf.* [illegible]

Persecutor, [illegible] m;

Persevere, [illegible] cl. 4 Vd. 19 § 41.

Perseverance, [illegible] (*rt.* [illegible] to continue, to unite), Vd. 4 § 45; [illegible] Vd. 5 §§ 53-56.

Persist, [illegible] cl. 3.

Persistence, [illegible] f; [illegible] f.

Person, [illegible] m. (*lit.* being, existing); [illegible] m. *nom. sing.* Yt. 13 § 129; [illegible] m. *nom. sing.* Y. 46 § 4; [illegible] f. *nom. sing.* Yt. 5 § 95.

Person grown to maturity, [illegible]

Personal, [illegible]

Perspicacious, [illegible] Yt. 14 § 12.

Perspiration, [illegible] f; [illegible] n. ZPG. p. 11.

Perspire, [illegible] cl. 6 (Jk.)

Persuade, [illegible]; [illegible]

Persuasive, [illegible] Yt. 15 § 40.

Pertinacity [illegible] f.

Perturb, [illegible]; [illegible]; [illegible] *cf.* [illegible] Y. 32 § 4

Perturbation, [illegible] f. Yt. 13 § 95; [illegible] n; [illegible] f.

Peruse, [illegible] Bh. 4 § 6

Pervade, [illegible] Yt. 15 § 43; [illegible]

Perverse, [illegible]; [illegible]; [illegible], [illegible] (Gāth) *prefs. e. g.* [illegible] to think perversely (*lit.*); to hold (a person) in derision; to hate.

Perversely, [illegible], [illegible] (Gāth), *pref. e. g.* [illegible] thinking perversely.

Perversion, [illegible] f. (M.)

Perversity, [illegible] n; [illegible] Y. 49 § 1 (D.)

Pervert *v.* [illegible] Y. 32 § 9; [illegible]

Perverted, [illegible], [illegible] (Gāth) *prefs. e.g.* [illegible] perverted conception.

Peshdādyan, Of the Peshdādyan dynasty, [illegible]

Pester, *v.* [illegible], [illegible]

Pestilence, [illegible] m. Yt. 10 § 110; [illegible] m; [illegible] m. Y. 53 § 8; [illegible] n. (from [illegible] = [illegible]; *rt.* [illegible] to spread). Full of pestilence, [illegible], [illegible]

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Pet, *adj.* [illegible], [illegible]

Pet, *subs.* [illegible] m; [illegible] m.

Petition, *subs.* [illegible] f.

Petition, *v.* [illegible] cl. 1; [illegible] cl. 6.

Petitioner, [illegible]; [illegible] m.

Petty, [illegible]; [illegible].

Phalanx, [illegible] m.

Phantom, [illegible] n.

Phenomenon, [illegible] f. Y. 48 § 2.

Philosopher, [illegible] Yt. 13 § 16.

Phlegm, [illegible] m. Vd. 6 § 29.

Phrase, *Vide* Expression.

Physic (medicine), [illegible] n. Vd. 20 § 3.

Physical, [illegible]

Physical power, [illegible] n. Yt. 8 § 55.

Physician, [illegible] m.

Physique, *Vide* Constitution.

Pick up, [illegible]

Picture, [illegible] m. Bh. 4 § 15.

Piece, [illegible] f. Y. 19 § 3.

Pierce, [illegible], [illegible] cl. 6; [illegible] *cf.* [illegible]; [illegible] cl. 6: [illegible] *cf.* Sk. विध्.

Piercing (penetrating), [illegible], [illegible] f. *e. g.* [illegible] *nom. sing.* piercing with the rays, Yt. 17 § 6. (*rt.* [illegible] to penetrate).

Piercing (sharp), [illegible] *e.g.* [illegible] a piercing spear, Yt. 15 § 48; [illegible]. Of the piercing weapon, [illegible] *e.g.* [illegible] m. *acc. sing.* a warrior of the piercing weapon, Yt. 10 § 102 ([illegible] = through; [illegible] = [illegible] = how *rt.* [illegible], Sk. विध to bore, to pierce).

Piercing: Piercing the mark, [illegible]: *contra.* [illegible] not piercing the mark.

Piety, [illegible] f. (= [illegible] + [illegible]); [illegible]; [illegible] f; [illegible] n. Wise as to piety [illegible]. The bounteous piety, [illegible] f.

Pile, *v.* *Vide* Heap, *v.*

Pile, *subs.* *Vide* Heap, *subs.*

Pillage, *subs.* [illegible] n. Yt. 19 § 80; [illegible] f. Vd. 1 § 6 (D.)

Pillage *v.* [illegible] *e. g.* [illegible], Y. 48 § 10.

Pillager, [illegible] m. Y. 65 § 8; [illegible] m.

Pillar, [illegible] m. A lofty-pillared palace, [illegible] n. Yt. 24 § 9,

Pillow, [illegible] n.

Pincers, [illegible] n. *cf.* [illegible] *instr. pl.* Vd. 4 § 51 (Haug).

Pinch, *subs.* *Vide* Distress.

Pine, *v.* [illegible]

Pinnacle, [illegible] f; [illegible] m. Yt. 15 § 7.

Pious, [illegible]. (Haoma) well-filtered or strained by a pious man, [illegible]. Tested or examined by a pious man, [illegible]. Sanctified by a pious man [illegible]. Learned in pious lore, [illegible] Vp. 3 § 4.

Pious benediction, [illegible] m. Yt. 16 § 3.

Pipe, *subs.* [illegible] m. Yt. 8 § 46.

Pit (cavity made in earth by digging), [illegible] n. Vd. 15 § 38; [illegible] m.

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Pit (for purificatory ceremony), m.

Pitch, *v Vide* Fix.

Pith, n.

Piteous, *Vide* Mournful

Pitiful, *Vide* Miserable

Pitiless, ;

Pity, *subs.*

Pity, *v.* Y. 33 § 11

Place, *v.* cl. 3

Place, m. The same place, m. The place assigned in the next world to the souls of the dead whose deeds of virtue and vice balance each other, *i. e.* are equal, . (*lit.* a place where mediocre comforts are provided), Yt. 1 § 1; Vd. 19 § 36. A place of profound darkness, (*lit.* a place one thousand times dark), Yt. 15 § 53.

Places and fields, Yt. 8 § 42 (D.)

Placidity, , n.

Plague, m; f. Yt. 8 § 56 (D); m; m. Y. 31 § 18 *cf.* Sk. मरक. Full of plague, ,

Plain (evident), ; ;

Plain, *subs.* *cf.* *acc. pl.* Yt. 10 § 112.

Plaintif, m. ZPG. p. 43.

Plain-speaking, *Vide* Frankness.

Plaint, f.

Plait, *subs.* ZPG. p. 6.

Plaited, Y. 9 § 10.

Plan, *subs.* f.

Plan, *v.*

Plant, *subs.* f; f. Vd. 16 § 2. Poisonous plant, f. *cf.* P. کبست (D.); n. Vd. 1 § 7 (Haug). Juice extracted from medicinal plants, n. Vd. 20 § 3. Making the plants grow up, , . Having the seed of the plants, ,

Plant, *v.* *Vide* Fix, Establish.

Plaster, *subs.* n. Vd. 6 § 51; ZPG. p. 23.

Plate, *subs.* n; n. N. 64

Plaudit, *Vide* Applause.

Pleasant, *Vide* Agreeable, Cheerful, Lively.

Pleasantness, *Vide* Cheerfulness.

Pleasantry, , f. Y. 32 § 12

Please (rejoice), *caus.* (*rt.* to be pleased); cl. 1 Y. 41 § 4. Desiring to please,

Please: To be pleased, ; : *caus.* to please, to rejoice; : *caus.* to rejoice; Vd. 5 § 21.

Pleased, ; ; Y. 51 § 8; Y. 60 § 11.

Pleased: Pleased with prayers, Yt. 10 § 25 (D.) (*rt.* to be pleased, *cf.* P. پسند approbation, choice: Avesta.).

Pleasing, ; ; (*rt.* to love) *e. g.* *instr. sing.* W. F. 9 § 2 (M.). Pleasing to Mazda, Y. 37 § 3.

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Pleasure, f. Yt. 4 § 1; n; f; m; n; f, Yt. 4 § 1; n. At one's pleasure, *adv.* Vd. 6 § 32

Pledge, *subs.* m.

Pleiades, *cf.* *acc. pl.* Yt. 8 § 12 *cf.* P. پروین (Lagarde and Weber)

Plenteous, ;

Plentiful, *Vide* Plenteous.

Plenty, n; Y. 47 § 4; n. Yt. 24 § 9; f; n; f. Yt. 22 § 37; n; (D.) (Variants,)

Pliable, Pliant, (*rt.* to bend) *cf.* Y. 9 § 16; Yt. 17 § 7 (Sp.)

Plot (place), m.

Plot, *subs.* *Vide* Intrigue

Plot, *v.* *Vide* Devise

Plough, *subs.* f. Vd. 2 § 7; m. Vd. 14 § 10 (B.)

Plough, *v.* *cf.* *Vd.* 9 § 38.

Plough-share, m. *cf.* Vd. 19 § 19 (D.)

Ploughing, *pres. pt.* *e. g.* f. *gen. sing* for (the value of) a ploughing cow, Vd. 9 § 38 (*rt.* to plough).

Pluck, *v.*

Pluck, *subs.* *Vide* Courage.

Plume, *subs.* m. *Vide* Feather.

Plunder, *subs.* n. Y. 29 § 1; f. Vd. 1 § 6 (D.)

Plunder *v.* , cl. 1; cl. 4.

Plunderer, m. Yt. 6 § 4; m.

Ply, *v.* cl. 4.

Ply, *subs.* *Vide* Bent, Direction.

Ply, *subs.* *Vide* Fold (=doubling).

Poem, f.

Poetic measure, , m. Y 50 § 8.

Poetic metre or measure, n; n. Y. 71 § 18. (The Ahunvar) of three measures,

Poignant, *Vide* Piercing, Acute.

Point, *subs.* m.

Point (subject), m. Gah 2 § 7.

Point of an arrow, n; m. Yt. 10 § 129 An arrow with a golden point, Yt. 10 § 129.

Point of a needle, n. *acc. sing.* Yt. 14 § 33

Point of a weapon, m.

Point out, *v.* cl. 1 *e. g.* Yt. 8 § 38; cl. 1;

Point out the way, Yt. 8 § 38 (D.)

Pointed (sharp),

Poise, *v.* ,

Poison, *subs.* m. *cf.* Y. 9 § 28; Y. 9 § 11; Yt. 22 § 36. (A dragon) belching forth poison, . A frog whose poison is dried up, m. Vd. 5 § 36.

Poison-producing,

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Poisonous, Y. 9 § 28; Y. 9 § 11. (Food) of poisonous stench, Yt. 22 § 36.

Pole, m.

Pole of the carriage, f. (G.) Yt. 10 § 125.

Polite. *Vide* Courteous.

Polish, *r.* cl. 6.

Pollute, *caus.* (*rt.*); cl. 1 Y. 30 § 6; . *Vide* Defile.

Polluted, ;

Pollution, f; n. Direct pollution, n. Indirect pollution, n.

Poly-Gk. *pref.*, , (used as the first member of a compound)

Polytheist, m.

Pomegranate tree, f.

Pond, n; f.

Ponder, cl. 1 (conjugated mostly in the Atmanepada); Y. 30 § 2. Ponder ye, Y. 45 § 1 (M.)

Pondered,

Ponderer, m.

Pondering, *subs.* f. Vp. 15 § § 2.

Ponderous, . A club sufficiently made ponderous, m. *acc. sing.* Yt. 6 § 5.

Poniard, f; m.

Pontiff, m.

Pool, *subs.* f.

Poor, : *contra.* ; , (Gāth); Nourishing the poor, Taking care of the poor, Looking after the poor, Providing for the poor, Y. 38 § 5.

Poorness, *Vide* Poverty.

Populace, *Vide* People.

Popular,

Porch, m. Vd. 2 § 26 (B.)

Port (gate), *Vide* Gate, Entrance.

Portable, : *comp.* .

Portion (part, fragment), f. Y. 20 § 5; n.

Portion (share, due), (indeclinable), *acc. sing.* Y. 47 § 5.

Portion, *r.* *Vide* Divide.

Portrait, m. Bh. 4 § 15.

Position, m.

Positive,

Possess, *e. g.* (for) Yt. 13 § 42; cl. 1; cl. 6.

Possessing, (used as the first member of a compound) *e. g.* possessing merit-excellence-good qualities, Yt. 5 § 91.

Possession, n. *e. g.* in possession of the kingdom Vd. 2 § 7; n. Y. 32 § 11; n. (Jk.)

Possessor, m; m. Y. 29 § 10.

Post-L. *pref.*, , *prefs.*

Post (pillar), m; f. Yt. 10 § 28 (B.)

Post (place) *subs.* m.

Post (place), *v.* cl. 3.

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Posthumous, [illegible]

Posterior, [illegible]

Posteriors, [illegible] n.

Posterity, [illegible] f; [illegible] *e.g.* [illegible] nine succeeding generations, Vd. 13 § 3.

Postpone (defer), [illegible] Yt. 10 § 71.

Pot, [illegible] m. (an earthen pot); [illegible] m, [illegible] f. (an iron pot).

Potable, [illegible]: *contra.* [illegible]

Potent, *Vide* Powerful, Efficacious

Potentate, [illegible] m.

Potion, (draught), [illegible] f.

Potsherd, [illegible] m; [illegible] m.

Potter, [illegible] m; [illegible] m. Vd. 8 § 84.

Pound, *v.* [illegible] cl. 5; [illegible] *cf.* [illegible] Vd. 14 § 10.

Pound (the Haoma twigs), [illegible] cl. 5.

Pounding (the Haoma twigs), *subs.* [illegible] f.

Pour, [illegible] cl. 1 Y. 10 § 17; [illegible] cl. 6 Yt. 14 § 54; [illegible] cl. 6.

Pour down, [illegible] cl. 6.

Pour out, [illegible] cl. 6

Pouring, *subs.* [illegible] n; [illegible] f; [illegible] n. Yt. 14 § 54.

Poverty, [illegible] f. Yt. 10 § 110; [illegible] m; [illegible] f.

Power, [illegible] n; [illegible] f; [illegible] f. *e. g.* [illegible] (for [illegible]) Y. 36 § 2 *Vide* Strength.

Power of working, [illegible] n. Y. 45 § 9.

Power: To have the power, [illegible] cl. 6, [illegible] cl. 1. Having great power, [illegible]

Power: The two eternal powers, [illegible] (Gāth) f. *du.* (Haug; D.)

Powerful [illegible] Yt. 10 § 15; [illegible], [illegible], [illegible] (Gāth), [illegible] Yt. 15 § 46; [illegible]: *contra.* [illegible]: *comp.* [illegible] more powerful; [illegible], [illegible], [illegible]; [illegible] (*lit.* strong handed); [illegible] (*comp.* [illegible]: *super.* [illegible], [illegible], [illegible]); [illegible]; [illegible]; [illegible] (rare) *e. g.* [illegible] Y. 30 § 7; [illegible]: *super* [illegible]; [illegible] Yt. 8 § 43; [illegible] *cf.* [illegible]. Very powerful, [illegible]; [illegible]; [illegible]: *super.* [illegible] most powerful. Powerfully working, [illegible]

Powerful: To be powerful, [illegible] cl. 1; [illegible] cl. 1 *cf.* Ved. [illegible].

Powerless, [illegible]; [illegible] Y. 29 § 9: *contra.* [illegible] powerfnl; [illegible]; [illegible]. (The Druj) became powerless, [illegible] Yt. 1 § 29.

Practicable, [illegible] (J.)

Practice (performance), [illegible] n. Vp. 11 § 5

Practice (conduct), [illegible] n. Vp. 22 § 2.

Practice (way), [illegible] n.

Practise, [illegible] cl. 4; [illegible] *e. g.* [illegible] Y. [illegible] § 22 (M; D.)

Practise surgery, [illegible] Vd. 7 § 36.

Praise, *subs.* [illegible] n; [illegible], [illegible], [illegible], [illegible] f; [illegible]; [illegible] f; [illegible] f; [illegible] f. Deserving of praise,

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Vp. 1 § 4. Song of praise n. Y. 9 § 2, m. *nom. pl.* Y. 10 § 18. Words of praise, n. *acc. pl.* Y. 33 § 8.

Praise, *v.* cl. 9; cl 4 (the radical vowel is shortened in inflected forms); cl. 2; cl. 1 Y. 65 § 1. (conjugated in the Atmanepada only)

Praise highly, cl. 1 Y. 15 § 1 (conjugated in the Atmanepada).

Praised, Well-praised, Greatly praised,

Praiser, n; m. Y. 12 § 1; m. Vd. 3 § 40; Y. 12 § 8; m.

Praiseworthiness, f.

Praiseworthy, Yt. 17 § 17; ; Y. 46 § 12 (B.)

Praising, *subs.* n.

Prating, Prattling,

Pray for, cl. 9 Y. 8 § 8; cl. 1; cl. 1 *e. g.* (for) Y. 28 § 1; *e. g.* Y. 33 § 6 (M.)

Pray unto, , cl. 4 (the radical vowel is shortened in inflected forms).

Prayer, n; n. Vd. 5 § 59; f. *e. g.* well-timed or timely prayer Vp. 5 § 1; , n. Y. 62 § 6; n. *e. g.* this prayer (*i. e.* Ahuna Vairya) which contains the Ahu and the Ratu, Y. 19 § 8; n. Yt. 13 § 157; , f. (Gāth) (M.); m. (D.); m. (D.) Offering prayers, . Worthy of prayer : *super.* . Pleased with prayers, Yt. 10 § 25. Prayer for assistance (invocation), m. Prayer of the chiefs, f. A return for prayers, f. (D.)

Prayer: To address in prayer, *Vide* pray for

Prayer: To protect by prayers, cl. 2 Y. 12 § 2.

Pre-L. *pref.*, *pref.*

Preach, Y. 70 § 2; *e. g.* I am now going to preach, Y. 45 § 1; *cf.*

Preacher, m. Y. 50 § 5; m. Yt. 13 § 16; m. Vd. 2 § 8 (D.) A false preacher, m. Y. 45 § 1.

Preaching, *subs.* f. *cf.* Y. 31 § 10.

Preamble, n. N. 40

Precaution, *Vide* Care

Preceeding, *e. g.* without having atoned for the preceding, Vd. 4 § 20.

Precept, f; f; f; f. Vd. 4 § 43; Yt. 16 § 8; m. Y. 32 § 6. Delivering precept, m, f.

Preceptor, m. Y. 13 § 3; *Vide* Peacher.

Precinct, m.

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Precious, [illegible]

Precipice, [illegible] m. Vd. 4 § 52. Killed by falling down a precipice, [illegible]

Precipitate, [illegible] Yt. 24 § 44.

Precise, *Vide* Exact.

Precisely, [illegible] *e. g.* [illegible] precisely as before Vd. 8 § 22.

Precision, *Vide* Exactitude

Preclude, [illegible] cl. 2 *Vide* Hinder

Precursor, [illegible] m.

Predict, *Vide* Foretell

Prediction, [illegible] n.

Predilection, [illegible] m.

Predominant, [illegible]; [illegible]; [illegible]

Predominate, [illegible] cl. 1 Vp. 22 § 2.

Predominence, [illegible] f. *Vide* Ascendency

Pre-eminence, [illegible] f.

Pre-eminent, [illegible]; [illegible].

Preface, [illegible] n. N. 40

Prefer, [illegible] cl. 2 Vd. 4 § 47; [illegible], [illegible]

Preferable, [illegible]

Preference, [illegible] m; [illegible] n.

Pregnancy, [illegible] (for [illegible]) *cf.* [illegible] Yt. 17 § 57; [illegible] f; [illegible] Vd. 15 § 13; Y. 23 § 1; [illegible] m. Vd. 18 § 38. Destroying pregnancy, [illegible], [illegible] f. *e. g.* [illegible] *gen. sing.* Yt. 17 § 57. A woman that has been in the fifth month of pregnancy, [illegible] f. *acc. sing.* (W. [illegible]; G. [illegible])

Pregnant, [illegible] (for [illegible]) Vd. 15 § 5; [illegible] Af. G. § 7. A pregnant mare, [illegible] f.

Pregnant: To become pregnant, [illegible] cl. 5 *e. g.* [illegible] Yt. 13 § 15; [illegible] cl. 9 Vd. 18 § 30

Prejudice, *subs.* *Vide* Damage.

Prelude, [illegible] n. N. 40.

Premature, [illegible]

Premier, *adj.* [illegible]

Preparation, [illegible] n. Y. 68 § 4 (M.)

Prepare, [illegible] cl. 5; [illegible] Yt. 8 § 38; [illegible] cl. 3.

Prepare (as food, for eating), [illegible] cl. 3 *e. g.* [illegible] Vd. 8 § 22; [illegible] *e. g.* [illegible] Vd. 7 § 57.

Prepare the Haoma, [illegible] cl. 5; [illegible]; [illegible]

Prepared, [illegible] Yt. 17 § 14

Preponderence, [illegible] f.

Prescience, [illegible] m.

Prescribe (direct, fix), [illegible]; [illegible] Thou hast prescribed the penalty, [illegible] Vd. 5 § 14,

Prescribe medicine, [illegible] cl. 10 Vd. 7 § 38.

Prescribed rule, [illegible], [illegible] n. (Gāth) Y. 34 § 12

Present, *subs.* [illegible] n; [illegible] n. *e. g.* [illegible] deserving a good present, Yt. 16 § 15.

Present: To be present, [illegible] Vp. 8; § 1.

Present (offer), *v.* [illegible] cl. 3; [illegible] cl. 1 Yt. 17 § 58; [illegible] cl. 1

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Present (exhibit to view), [illegible] *e. g.* [illegible] Y. 51 § 17.

Present (bring into the presence of), [illegible] *caus.* (*lit.* to cause to stand *rt.* [illegible] to stand), Vp. 3 §§ 1-4.

Preservation, [illegible] f; [illegible] m.

Preserve, *v.* [illegible], [illegible], [illegible] cl. 2; [illegible] cl. 6 Yt. 4 § 4

Preserver, [illegible] m; [illegible] m; [illegible] m; [illegible] f. [illegible] f; [illegible] f; [illegible] m. The best preserver, [illegible] (*lit.* the master preserver)

President, [illegible] m; [illegible] m. Yt. 13 § 38.

Press (pound), [illegible] cl. 5; [illegible]

Press (urge), [illegible] cl. 1. (M.); [illegible]; [illegible]

Press down, Press on the ground, [illegible]

Press forward, [illegible] Y. 46 § 3.

Press the Haoma-juice, [illegible] cl. 5

Pressed, [illegible].

Pressure (squeezing), [illegible] n.

Pressure (severity), [illegible] f

Presumption, [illegible] f.

Presumptuous, [illegible]

Pretender, [illegible] m. Y. 9 § 24

Pretension, [illegible] m. Vd. 18 §§ 1-5

Preter-L. *pref.*, [illegible], [illegible] *prefs.*

Prevail over, [illegible] cl. 1 and 10 Yt. 14 § 20.

Prevailing over, [illegible]

Prevalent, *Vide* Predominant.

Prevalence, [illegible] m. Vd. 3 § 31.

Prevent, [illegible] *cf.* [illegible] Yt. 13 § 78; [illegible] cl. 2

Previous, [illegible]

Prey, *subs.* [illegible] f. Vd. 18 § 65 *cf.* [illegible] seeking after prey.

Price, [illegible] n; [illegible] f. *e. g.* [illegible] as much as the price of a stallion, Vd. 14 § 11 [illegible] m.

Prick (thorn), [illegible] . m. Vd. 3 § 35

Prickly, [illegible] *e. g.* [illegible] m. *acc. sing.*, a dog with the prickly back, Vd. 13 § 2.

Pride, [illegible] f.

Priest, [illegible] m. (*lit.* guardian of the sacred fire). The priest of priests, [illegible] (*lit.* most Athravan-like).

Priestly, [illegible] Vd. 3 § 2

Priestly office, [illegible] n. N. 4.

Priestly offspring, [illegible] Y. 10 § 15.

Priestly orders: (1) [illegible] the chief reciter of prayers. A bad Zaotar, [illegible]. (2) [illegible] the priest who strains the Haoma and performs the Haoma ceremony. (3) [illegible], [illegible] the priest who keeps the sacred fire burning, and joins in prayer. (4) [illegible] the priest who brings, to the Zaotar, all the implements and other things required for the ceremony. (5) [illegible] the priest who brings the sacred water. (6) [illegible] the priest who purifies defiled persons as well as utensils used for ceremonial purposes. (7) [illegible] the Râthvi or Raspi *i. e.* the priest who performs all the accessory services (8) [illegible]

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a priest in whose presence a sinner confesses his misdeeds and makes amends for them; the priest of penance; the confessor.

Primal, Primary [illegible], [illegible]

Prime, [illegible]; [illegible]

Primeval, [illegible]; [illegible] *e. g.* [illegible] by the laws of the primeval world. Y. 33 § 1.

Primitive, [illegible].

Primitive existence, [illegible] m.

Prince, [illegible] n.

Princess, [illegible] f; [illegible] f.

Princely, [illegible]

Principal (chief), [illegible]; [illegible]

Principality, [illegible] f.

Principle, [illegible] n.

Prior to, [illegible] Vd. 7 § 37

Prior (in place, time, order, or importance), [illegible]; [illegible]

Priority, [illegible] f; [illegible] f.

Prison, [illegible] m.

Prisoner, [illegible] m. Yt. 15 § 52.

Privacy, [illegible] n.

Private, [illegible]; [illegible] N. 6

Privilege, [illegible] n. Yt. 10 § 84 (D; H.); [illegible] m.

Privily, [illegible] N. 6; [illegible] (D.) Even privily, [illegible] Sk. अपि व्यथिश Yt. 10 § 80 (D.)

Prize (rate), *v.* [illegible] cl. 9; [illegible] *cf.* [illegible].

Pro-L. *pref.*, [illegible] *pref.*

Probity, [illegible] f.; [illegible] f. Vp. 7 § 2.

Procedure (law-suit), [illegible] n. ZPG. p. 43; [illegible] n. Yt. 11 § 5 (Pah).

Proceed, [illegible] cl. 2, [illegible]: *caus.* [illegible] to turn back: [illegible] cl. 1; [illegible] cl. 1; [illegible] cl. 1 Yt. 16 § 2.

Proceeds, *subs.* [illegible] n. Y. 53 § 4.

Proclaim, [illegible] cl. 2, Yt. 13 § 19; [illegible] *e. g.* [illegible] Y. 46 § 13; [illegible] cl. 3; [illegible] cl. 4; [illegible] Yt. 14 § 54; [illegible] *e.g.* [illegible] we proclaim, Y. 31 § 1.

Proclaim to the people, [illegible] *denom.* b (from [illegible] an assembly) *e.g.* [illegible] Yt. 19 § 43.

Proclaimed, [illegible] (*rt.* [illegible]). Proclaimed by Zarathustra, [illegible].

Proclamation, [illegible] f Bh. 4 § 10; [illegible] f. Vp. 9 § 3 (J.).

Proclivity, [illegible] m.

Procrastinate, *Vide* delay.

Pocrastination, [illegible] f.

Procreate, [illegible], [illegible].

Procreation, [illegible] m.

Procreative, [illegible], [illegible] f. Yt. 22 § 16.

Procreator, [illegible] m. Y. 44 § 3.

Procure, [illegible] cl. 3; [illegible] cl. 1 Vd. 20 § 4; [illegible] cl. 6 Vd. 19 § 46.

Prodigal, [illegible] *cf.* [illegible] *nom. pl.* Yt. 5 § 93 (D.).

Prodigious, [illegible] (from [illegible] large).

Produce, *subs.* [illegible] Vd. 3 § 27; [illegible] n. Y. 28 § 7.

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Produce (bring about), cl. 5.

Produce (create), cl. 5.

Produce (generate) , , , (mostly conjugated in the passive voice).

Produced, (used as the second member of a compound), *e. g.* (the evil) produced for righteous persons; (the evil) produced by the Jahi; (the evil) produced by the Daevas; (the evil) produced by oppressors. *Vide* Done.

Produced (come to existence), Vp. 11 § 12.

Produced (by an evil being), *e. g.* .... f. *nom. sing.*, filthiness produced by the Demons, Y. 10 § 7.

Produced: To be produced, Vd. 7 § 58; Vd. 17 § 3.

Producer, m; m.

Producing, *adj.* (used as the second member of a compound) *e. g.* Nasu (*i. e.* putrefection) producing, Vd. 7 §§ 26-27.

Producing, *pres. pt.* m.; f. *nom. pl.* Yt 8 § 40.

Product (crop), m. Vd. 19 § 26.

Product (result), n. Y. 58 § 1 (M.)

Product (production), n.

Production (product), n. Y. 54 § 2.

Production (generation), m.

Productive (fertile, fruitful), *e. g.* f. *acc. sing.*, productive earth, Y. 10 § 4; Vp. 21 § 1.

Profane, *cf.* *adv.* profanely. Y. 32 § 10. *Vide* Blasphemous. Profame in thoughts, . Profane in words, . Profane in deeds,

Profanation, f. Yt. 13 § 134; Vd. 17 § 3.

Profess (avow), , .

Profession (avocation), m. Pertaining to four professions of men, .

Profession, *Vide* Belief.

Professor (one who professes), m. Y. 12 § 8.

Professor (teacher), m.

Proffer, cl. 8.

Proficiency, m; n.

Proficient, ; ; ; *contra.* .

Profit, *v. intr.* .

Profit. *v. rt.* (*rt.*).

Profit, *subs.* n.; n; n; .

Profitable, ; ; ; , Y. 30 § 1.

Profligate, *subs.* m. Y. 11 § 3 (Gr.).

Profound (intellectually deep), , .

Profundity (depth of place), m.

Profuse, *Vide* Exuberent.

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Profusion, [illegible] n. Vd. 5 § 38.

Progeny, [illegible] f. Righteous progeny, [illegible] f.

Progenitor, [illegible] m.; [illegible] m.

Prognostic, [illegible] n.

Progress, *v. intr. Vide* Advance.

Progress, *subs.* [illegible] f. Y. 53 § 6; [illegible], [illegible], [illegible] n; [illegible] f. Y. 32 § 3; [illegible] n. Progress-making, [illegible] Yt. 12 § 1.

Progressive, [illegible] Y. 34 § 15 (M.)

Prohibit, *Vide* Prevent.

Prohibition, *Vide* Interdict.

Project, *v.* [illegible].

Project, *subs.* [illegible] n.; [illegible] f.

Projected, [illegible].

Projectile, [illegible] n.; [illegible] f. (J.).

Prolific, [illegible] Yt. 19 § 67 *Vide* Productive.

Prologue, [illegible] n. N. 40.

Prominence, [illegible] n. Y. 60 § 3; [illegible] f.

Prominent (striking, conspicuous), [illegible] Yt. 12 § 1 (J.).

Promise, *subs.* [illegible] m.

Promise, *v.* [illegible] cl. 7; [illegible] cl. 4 *e. g.* [illegible] Vd. 9 § 44.

Promote, [illegible] cl. 1; [illegible], [illegible] cl. 1; [illegible] cl. 1; [illegible] *caus.* (*rt.* [illegible]) Af. R. § 6; [illegible] cl. 3; [illegible] *e. g.* [illegible] Y. 44 § 6; [illegible] *e. g.* [illegible] Vd. 4 § 48.

Promoter, [illegible] (*lit.* one who pushes on); [illegible] m. Vd. 2 § 3.

Promoting (rendering prosperous), [illegible]

Promotion, [illegible] n; [illegible] f; [illegible] n. Yt. 13 § 68; [illegible] [illegible] n. Y. 60 § 4.

Promotive, [illegible]: *super.* [illegible] Y. 50 § 11, most promotive.

Prompt, [illegible]: *super.* [illegible]

Promulgate, *Vide* Announce, Proclaim.

Promulgated, [illegible]

Promulgater, [illegible] m.

Promulgation, [illegible] n; [illegible] f. Vp. 9 § 3 (J.)

Prone, [illegible]

Prong, [illegible] m.

Pronounce, *Vide* Utter.

Pronouncement, [illegible] n.

Pronunciation, [illegible] n. Vp. 15 § 2; [illegible] f.

Proof, [illegible] n. Af. G. § 9; [illegible] n. (D.); [illegible] n. Yt. 10 § 64.

Prop, *v.* [illegible] Yt. 13 § 29.

Prop. *subs.* [illegible] n. Yt. 13 § 71; [illegible] m.

Propaganda, [illegible] f. Y. 22 § 25 (D.).

Propagate, [illegible] cl. 3.

Propagation, [illegible] n. Yt. 9 § 26; [illegible] cf. [illegible] (G. [illegible]) Y. 9 § 24.

Propel, [illegible] cl. 1 *cf.* Sk. वह.

Proper, *Vide* Lawful. Examined or tested in the proper way, [illegible] Vd. 5 § 2.

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Property, [illegible] f; [illegible] *pl* Y. 55 § 1.

Prophet, [illegible] m; [illegible] m.

Prophecy, [illegible] f. *cf.* [illegible] Y. 31 § 10

Prophesy, *Vide* Foretell.

Propitiate, [illegible] cl. 1. I shall propitiate, [illegible] Y. 28 § 1.

Propitiated: To be propitiated, [illegible] cl. 1.

Propitiating, [illegible].

Propitiation, [illegible] n.; [illegible] f.; [illegible] n. Worthy of propitiation, [illegible]: *super.* [illegible]. Worthiness of propitiation, [illegible] f.

Propitiatory worship, [illegible] (M).

Propitious, [illegible]; [illegible]; [illegible].

Proportion, *subs.* [illegible] Y. 62 § 4; [illegible] Yt. 5 § 127.

Proportion, *v.* [illegible].

Proportional, [illegible].

Proportionable, Proportionate, [illegible] *prep.* and *pref.*; [illegible] Y. 41 § 5.

Propriety, [illegible] f.

Proscribe, *Vide* Interdict, Exclude.

Prose, [illegible] n. Y. 46 § 17.

Prosper, *v. Vide* Thrive

Prosper: Cause to prosper, [illegible]

Prosperity, [illegible] (Gāth); [illegible] f; [illegible]; [illegible] f; [illegible] n. Yt. 24 § 9; [illegible] n; [illegible] n; [illegible] n; [illegible] n. Vp. 11 § 13; [illegible] n. Y. 51 § 20; [illegible] n: *der.* [illegible]; [illegible], [illegible]. Source of prosperity, [illegible] f. (M.)

Prosperity-giving, [illegible]; [illegible]: *comp.* [illegible]; [illegible], *e. g.* [illegible] (G. [illegible]); [illegible] Yt. 12 § 1; [illegible]; [illegible] Yt. 1 § 13; [illegible] Yt. 7 § 5; [illegible] *e. g.* [illegible] Yt. 1 § 8; [illegible]

Prosperous: To render prosperous, [illegible] cl. 1; [illegible] *caus*; [illegible]; [illegible] cl. 4; [illegible], [illegible] cl. 1 Af. R. § 6.

Prosperous, [illegible] Yt 19 § 10. Very prosperous, [illegible] (*lit.* growing), Vd. 4 § 2. Rendering prosperous, [illegible]; [illegible]. Rendering the settlements prosperous, [illegible] Y. 2 § 7. Rendering the world prosperous, [illegible] Y. 55 § 4, [illegible] Yt. 5 § 1.

Prostitute, [illegible] f. Vd. 8 § 31; [illegible] f.

Prostrated, [illegible] Vp. 7 § 1.

Protect, [illegible] cl. 4 Yt. 13 § 146; [illegible], [illegible], [illegible] cl. 2; [illegible]; [illegible] cl. 1; [illegible].

Protected: To be protected, [illegible] Y. 19 § 10.

Protected, [illegible]; [illegible]. Protected on account of righteousness, [illegible]. Well-protected, [illegible]: *super.* [illegible].

Protecting, [illegible]: *super.* [illegible]; [illegible] m. *nom. sing.* Yt. 10 § 46; [illegible] *e. g.* [illegible] Yt. 14 § 46

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Protection, [illegible] f; [illegible] n; [illegible] n; [illegible] n; [illegible] f; [illegible] m; [illegible] n; [illegible] Yt. 6 § 3; [illegible] m; [illegible] n; [illegible] n. Affording protection, [illegible], 2 bases; [illegible]

Protective, [illegible]

Protector, [illegible], [illegible], [illegible] m; [illegible] m Y. 57 § 15; [illegible] m; [illegible] m. Y. 19 § 14; [illegible] m. Yt. 1 § 13; [illegible] m; [illegible] m; [illegible] Y. 57 § 17

Protectress, [illegible]; [illegible]; [illegible] Yt 24 § 14.

Prototype, [illegible] f.

Protract, *Vide* Delay.

Protraction, [illegible] n.

Proud, To be proud, [illegible] *cf.* [illegible] Y. 9 § 24 (*lit.* to grow)

Proud, [illegible]

Prove, [illegible], [illegible]

Provide, [illegible]; [illegible] Y. 34 § 13. *Vide* Furnish.

Provided with, [illegible]. (A bed) provided with cushions, [illegible] Yt. 17 § 9.

Providence, [illegible] m.

Province, [illegible], [illegible] f. Lord of a province, [illegible] m. Province-ranger, [illegible] (M.)

Provision, [illegible] m. (Fah; Sp; J; M; D.) *e. g.* [illegible] he shall make provisions for, Y. 46 § 4.

Provision (for a journey). [illegible] Y. 9 § 16 (Haug).

Provoke, *Vide* Enrage

Prowling about (in darkness), [illegible]

Proximate, [illegible] Yt. 17 § 14

Proximity, [illegible] f. Yt. 19 § 6

Prudence, [illegible] *e. g.* [illegible] Vp. 14 § 2; [illegible] f. Y. 29 § 6. *Vide* Sagacity.

Prudent, [illegible] *e. g.* [illegible] *acc. sing.* a prudent leader: *super.* [illegible], [illegible] (Yt. 24 § 42); [illegible], [illegible] (Gāth).

Pry, [illegible]

Prying into, *subs.* [illegible] f. ZPG. p. 26.

Puberty, [illegible] f. Yt. 8 § 14

Public, *adj.* [illegible]; [illegible]: [illegible] Y. 31 § 13

Publicity, [illegible] n.

Publish, [illegible] cl. 3

Pugnacious, [illegible]

Puissant, *Vide* Powerful.

Puissance, *Vide* Power.

Pull, *v.* [illegible]; [illegible] cl. 1

Pull along, [illegible]

Pull down, [illegible] cl. 1 and 2

Pulverize, *Vide* Pound

Puncheon, [illegible] n. (D.)

Punctual, *Vide* Exact.

Pungent, [illegible]; [illegible] Vp. 9 § 3.

Punish, [illegible]; [illegible] Bh. 1 § 8.

Punisher, [illegible] (for [illegible]; *rt.* [illegible] to punish).

Punishableness, [illegible] f. Y. 8 § 4 (B.)

Punishment, [illegible] f; [illegible] f. Yt. 10 § 109 (D.)

Pupil (scholar), [illegible] m; [illegible] m. (A teacher) with a hundred pupils, [illegible] Yt. 13 § 97.

Pupil (of the eye), [illegible] n.

Puppy, [illegible] Vd. 14 § 16. Puppy five days old, [illegible] (G.

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) Vd. 5 § 31. Puppy that does not bark, Vd. 5 § 32 (H.)

Pure (clean, unpolluted),

Pure, ; ; ; ; ; (indeclinable) Y. 44 § 9.

Purge out, , cl. 7.

Purification, f. Vd. 8 § § 100; n.

Purificatory, . Purificatory prayer, n. Vd. 11 § 2. One who cleanses (*lit.* restores to health) by purificatory rites,

Purified,

Purified (as metal), *cf.*

Purifier, m; m.

Purify, ; cl. 4 Vd. 21 § 6; ; cl. 3.

Purify thoroughly, cl. 3 Vd. 8 § 36;

Purifying, : *super.* most purifying, Yt. 1 § 2. The means of purifying, n. Yt. 6 § 2.

Purifying thoroughly, (*lit.* washing well; *rt.* to wash), Y. 38 § 3.

Purity, n; m; f; f; m; m. Y. 48 § 5; f. Y. 38 § 2 Uppermost in purity, , Passing one's life in accordance with (the rules of) purity,

Purity-bestower,

Purpose (intention, design), n; m.

Pursuantly, *pref.*

Pursue, cl. 4 (*orig.* ; ; *rt.* to put) Yt. 17 § 55; cl. 2; cl. 1

Pursued, Yt. 13 § 35.

Pursuer, m. 3 bases *e. g.* *acc. sing.*, pursuing his enemy, Yt. 17 § 12; Yt. 13 § 35.

Pursuing closely, ; (*rt.* to pursue) Yt. 13 § 35: *contra.* fleeing (*lit.* pursued) Yt. 13 § 35.

Pus,

Push, *v.* cl. 1; Yt. 1 § 29 (D; B.)

Push forward, *caus.* (*rt.* to go forward) Yt. 8 § 33. *Vide* my Avesta Grammar, § 522.

Push on, Yt. 5 § 64

Push, *subs.* Yt. 24 § 35.

Pusillanimity, f: *contra.*

Pusillanimous, Y. 29 § 9.

Put, cl. 3

Put down (repress), cl. 3 *e. g.* let the Demon of Wrath be put down, Y. 48 § 7.

Put down (lay down), cl. 3

Put off, Yt. 10 § 71

Put on (wear), cl. 3; ; cl. 1 Yt. 5 § 129

Put on the sacred girdle,

Put to (yoke),

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Put to pillage, [illegible] *e. g.* [illegible] Y. 48 § 10

Putting off (laying aside), *subs.* [illegible] f. *e. g.* [illegible] f. putting off the clothes. Vd. 6 § 27.

Putting to flight, *subs.* [illegible] f.

Putrefaction, [illegible] f. (G. [illegible]); [illegible] f. Vd. 20 § 3.

Putrefy, [illegible] cl. 4

Putrefying, [illegible]

Putrescence, [illegible] f. (G. [illegible])

Putrescent, [illegible]

Putrid, [illegible] ZPG. p. 24

Putridity, [illegible] f. (G. [illegible])

Puzzle, *v. Vide* Bewilder, Entangle.

Pygmy, *Vide* Dwarf.

Q

Quadrangular, [illegible]

Quadruped, [illegible]; [illegible]

Quadruple, [illegible]

Quaff, *Vide* Drink.

Quake, [illegible] : *caus.* [illegible] Yt. 1 § 28 (D.)

Qualified, [illegible] Vd. 3 § 33; [illegible]

Quality, [illegible] n. Yt. 5 § 93; [illegible] n; [illegible] m. Good quality, [illegible] m. Possessing good qualities, [illegible] Vd. 18 § 51. Of the first quality, [illegible]

Quantity, [illegible] n; [illegible] n. Yt. 10 § 14.

Quarrel, *subs.* [illegible] f. Yt. 11 § 15; [illegible] n. Removing quarrel, [illegible]

Quarrelsome, [illegible]

Quarrelsomeness, [illegible] f.

Quarter (locality), *subs.* [illegible] f. Y. 12 § 2.

Quarter (one-fourth), [illegible]

Quash, *v. Vide* Put down (repress).

Queen, [illegible] f.

Quell, [illegible] (*rt.* [illegible]) Yt. 13 § 95; [illegible] Yt. 13 § 95. *Vide* Put down (repress).

Quench, *Vide* Extinguish.

Quench, *Vide* Put down (repress).

Query, *Vide* Question.

Querulous, [illegible] *e. g.* [illegible] least querulons (J.)

Quest, [illegible] f. Y. 38 § 2.

Question, *v.* [illegible] cl. 6

Question, *subs.* [illegible], [illegible], [illegible] m; [illegible] (rare), (The Ahunavaiti Gāthā) with its questions, [illegible] Vp. 14 § 1. Question and answer, [illegible] n. (The Gāthā) with its questions and answers, [illegible]

Questioned, [illegible]; [illegible]

Quick, [illegible]; [illegible]: *super.* [illegible]; [illegible] Y. 19 § 15. Quick at work, [illegible]. Quick in reciting the Yasna, [illegible]

Quick-eyed, [illegible]

Quick with child, [illegible] (W. [illegible])

Quickly, [illegible] Vd. 22 § 19.

Quickness, [illegible] n; [illegible] n. Yt. 24 § 46.

Quiet, Quietude, [illegible] n; [illegible] m.

Quiet: To be quiet, [illegible]

Quilt, [illegible] n. (J.)

Quince, [illegible] f. Vd. 22 § 20 *cf.* P. [illegible]

Quit, *v.* [illegible]

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Quite, Vd. 3 § 42;

Quiver, *v.* *e. g.* the nostrils of the horses quiver. (D.)

Quiver (a case for arrows), m. (H.); n Vd. 14 § 9 (D.)

Quoit, m. Yt. 10 § 130.

Quota, n; f.

Quotidian, *adj.* Yt. 19 § 54.

R.

Race (rapid course), f. *e. g.* *acc. sing.* Yt. 19 § 77

Race (extraction, lineage), n; n.

Race (tribe), m. *e. g.* Ragha of the three races, Vd. 1 § 16.

Race-course, m; m,

Racer, m.

Rack, *v.* *Vide* Twist, Torment.

Rack, *subs.* *Vide* Anguish, Destruction

Radiance, m; m; n; n. Of the radiance of the sun, Yt. 10 § 143

Radiant, 2 bases; ; 2 bases; Y. 9 § 19. *Vide* Brilliant. The dawn with its radiant horses, Gâth 5 § 5

Radiate, . *Vide* shine.

Radiating, *adj*

Radical (fundamental), ;

Rae (the birth-place of Zoroaster), f. (An important city of Media, to the south of Teheran).

Rafter, m.

Rage, *subs.* *Vide* Anger

Rage, *v.* ; cl. 10; , cl. 1 Y. 51 § 13

Raging, *adj.* Y. 9 § 30; Vd. 7 § 2

Raid, *subs.* n.

Rail at,

Railing, *subs.*

Raillery, *Vide* Mockery.

Raiment, *Vide* Garment

Rain, *subs.* m. The divinity presiding over rains, *Pr.* Rain-water, *e. g.* f. *gen. sing.* Vd. 6 § 50. Copious rains, *e. g.* *loc. pl.* Vd. 21 § 3.

Rain, *v*

Rain all around, : *caus.* *e. g.* Vd. 5 § 20.

Raining. : *contra.*

Rainy, *e. g.* f. *gen. sing.*, in the rainy night, Yt. 16 § 10;

Rainy season, *e. g.* Vp. 2 § 2.

Raise (build, erect), cl. 3.

Raise up, cl. 10; *e. g.* thou shalt raise thy body (*i. e.* raise thyself up), Yt. 24 § 41

Raise, *v.* *Vide* Stir up.

Raise, *v.* *Vide* Elevate.

Raised on high, ; Y. 66 § 1.

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Rally (reduce to order), [illegible]
Rally (re-unite), [illegible]
Ramble, *v.* [illegible]
Rambling *adj.* [illegible] Vd. 13 § 45; [illegible] Vd. 13 § 48
Ram (the male of the sheep), [illegible] m. A ram of hundredfold energy, [illegible] Yt. 17 § 56.
Rampant, [illegible]
Rampart, [illegible] m. Yt. 13 § 71.
Rancid, [illegible] Vd. 3 § 29
Rancour, [illegible], [illegible] n; [illegible], [illegible] n; [illegible] f. Free from rancour, [illegible]; [illegible]. Removing rancour, [illegible], [illegible] n. Mixed with rancour, [illegible] (G. [illegible]) Yt. 5 § 82. Freedom from rancour, [illegible] f. Yt. 22 § 11
Rancorous, *Vide* Malignant.
Range (row), [illegible] n.
Range (extent), [illegible] n; [illegible] n.
Range (ramble), *v.* [illegible]
Range (set in rows), *v.* [illegible], [illegible]
Rank (line), *subs* [illegible] n.
Rank (dignity), [illegible] f.
Rank, *v.* [illegible], [illegible]
Rankle, *v. intr.* [illegible] cl. 10
Rankle *v. tr.* [illegible] cl. 10
Ransack, *v. Vide* Plunder
Ransom, *subs.* [illegible] f.
Rapacity (extortion), *Vide* Plunder.
Rapid, *Vide* Quick, Swift.
Rapidity, *Vide* Quickness, Swiftness
Rapine, *Vide* Plunder
Rapture, [illegible] m.
Rapturous, [illegible]
Rascal, Rascally, [illegible]
Rash, [illegible]
Rashness, [illegible] f. Y. 29 § 1
Rate, *subs Vide* Price
Rate (estimate), *v.* [illegible] cl. 6
Rather than, [illegible] Vd 7 § 37; [illegible] Vd. 4 § 47
Rāthvi, Rāspi (a priestly order), [illegible] (the priest who performs all the neccessory services).
Rattle, [illegible] ; [illegible] ; [illegible]
Rattle, [illegible] m. Yt. 10 § 113.
Ravage, *v.* [illegible] cl. 7; [illegible] cl. 1 and 2; [illegible] cl. 10; [illegible]
Raven, [illegible] m. Yt. 19 § 35 (D.)
Ravenous, [illegible]
Ravine, [illegible] Yt. 14 § 21 (B.); [illegible] f. Yt. 10 § 38.
Raw, [illegible]
Ray, [illegible] m. Yt. 17 § 6.
Raze, *v.* [illegible] cl. 1 & 2.
Razor, [illegible] f. ZPG. p. 16.
Re-L. *pref.*, [illegible] *pref.*
Reach, [illegible] cl. 1 and 10; [illegible] cl. 10, [illegible] *e. g.* [illegible] (for [illegible]) Yt. 5 § 63; [illegible] cl. 5; [illegible] (rare) cl. 1; [illegible] cl. 5; [illegible], [illegible], [illegible] cl. 1; [illegible] cl. 1 (used in the sense of 'to help, to assist') Y. 52 § 1.
Reach all oner, [illegible] cl. 10; [illegible] cl. 1.
Reach to, [illegible] cl. 5; [illegible]
Reach to a state, [illegible] Y. 44 § 8
Reach up, [illegible] cl. 5; [illegible] cl. 1.
Reaching: Reaching to rightensness, [illegible] *e. g.* [illegible] m.

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acc. sing. Vd. 18 § 6. Reaching to (*i. e.* helping) righteous persons, [illegible]

React, Re + act, *q. v.*

Read, [illegible] cl. 6 Bh. 4 § 6.

Readily, [illegible]

Ready (willing), [illegible]; [illegible]. Ready tongued, [illegible] Yt. 15 § 40

Ready (prepared), [illegible] Yt. 17 § 14 (B.)

Ready: To make ready, [illegible] cl. 5; [illegible] Yt. 8 § 38.

Reaffirm, Re + affirm, *q. v.*

Reagree, Re + agree, *q. v.*

Real, Really [illegible]; [illegible]; [illegible], [illegible] (Gāth) *acc. sing.*, Y. 34 § 15

Reality, [illegible] m. Y. 30 § 4: *contra.* [illegible] (Haug).

Realm, *Vide* Kingdom.

Reanimate, Re + animate, *q. v.*

Reannex, Re + annex, *q. v.*

Reap, v. [illegible] *cf.* [illegible]

Reappear, Re + appear, *q. v.*

Reappearance, Re+appearance, *q. v.*

Reapply, Re + apply, *q. v.*

Reappoint, Re + appoint, *q. v.*

Reapportion, Re + apportion, *q. v.*

Reapportionment, Re + apportionment, *q. v.*

Reapproach, Re + approach, *q. v.*

Rear (nourish), [illegible] cl. 1 Vd. 14 § 16 *Vide* Nourish.

Rearrange, Re + arrange, *q. v.*

Rearrangement, Re+arrangement, *q. v.*

Reason (argue), [illegible] cl. 6

Reason, *subs.* [illegible] m.

Reasonable, [illegible] (Jk.)

Reassemble, Re + assemble, *q. v.*

Reassert, Re + assert, *q. v.*

Reassertion, Re + assertion, *q. v.*

Reassign, Re + assign, *q. v.*

Reassignment, Re + assignment, *q. v.*

Reattach, Re + attach, *q. v.*

Reattempt, Re + attempt, *q. v.*

Reavow, Re + avow, *q. v.*

Reawake, Re + awake, *q. v.*

Rebellion, [illegible] f; [illegible] f.

Rebellious, [illegible] Vd. 16 § 18; [illegible] Bh. 1 § 16; [illegible] Bh. 3 § 3.

Rebuild, Re + build, *q. v.*

Recall (revoke), [illegible] cl. 1

Recall (revive in memory), [illegible], [illegible] cl. 1 Y. 19 § 6 *cf.* Sk. स्मर्.

Recalling mentally, *subs.* [illegible], [illegible] n.

Recant, [illegible], [illegible] cl. 2

Recapture, Re + capture, *q. v.*

Recede, [illegible]; [illegible]; [illegible]

Receding, *adj.* [illegible] (rare): *contra.* [illegible] not receding.

Receding, *subs.* [illegible] f. (*orig.* [illegible] going back)

Receive (accept), [illegible] cl. 6 Yt. 5 § 93.

Receive (welcome), [illegible] cl. 2 Y. 51 § 17; [illegible] cl. 2; [illegible] cl. 1

Receiver (acceptor, partaker), [illegible], m. 3 bases; [illegible] m.

Receiving (accepting), *subs.* [illegible] f.

Recent (new), [illegible]

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Receptacle, n. (used as the second member of a compound) (*cf.* P. دان) *e. g.* lakes brimming with water (*orig.* +).

Reception (welcome), f.

Reception (acceptation), f.

Reciprocal, *Vide* Mutual.

Recital, *Vide* Reciting, Recitation.

Recite, cl. 1 Y. 43 § 14; Af. R. § 5. Recite in a low voice, .

Recited: Recited in a singing style, . Words that are to be recited twice, . Words that are to be recited thrice, . Words that are to be recited four times, .

Reciter, n.

Reciting, *pres. pt.* : *contra.* . Fit for reciting, *e. g.* this word fit for reciting.

Reciting, Recitation, *subs.* n. Vp. 15 § 2; n; n; n. Y. 55 § 7; f. Complete recital, f.

Reck (heed), *Vide* Heed.

Reckon,

Reckoner, m. *cf.*

Recline, *v. Vide* Lean against.

Reclothe, Re + clothe, *q. v.*

Reclusion, m. Pertaining to reclusion,

Recognition, f. Y. 60 § 2

Recognize, ; Yt. 13 § 50;

Recognizer, m.

Recollect,

Recombine, Re + combine, *q. v.*

Recommencement, Re+commencement, *q. v.*

Recompense, n.

Reconcile, *Vide* Conciliate.

Reconciliation, f.

Reconduct, Re + conduct, *q. v.*

Reconquer, Re + conquer, *q. v.*

Reconquest, Re + conquest, *q. v.*

Reconsecrate, Re+consecrate, *q. v.*

Reconsecration, Re + consecration, *q. v.*

Reconsider, Re + consider, *q. v.*

Reconstruct, Re + construct, *q. v.*

Reconstruction, Re + construction, *q. v.*

Reconvene, Re+convene, *q. v.*

Reconvey, Re + convey, *q. v.*

Recount, Re + count, *q. v.*

Recourse, n; f; f.

Recourse: To have recourse to, *e.g.* m. *nom. sing.*, having recourse to, Vd. 3 § 29.

Recover from sickness,

Rectify, ;

Rectitude, , n; f; f.

Recur, *Vide* Return

Recurrence, *Vide* Return

Red, ; Vd. 2 § 8. *cf.* P. سرخ

Redeem, ; Y. 19 § 10

Redeliberate, Re + deliberate, *q. v.*

Redeliver, Re+deliver, *q. v.*

Redeliverance, Re + deliverance, *q. v.*

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Redemand, Re+demand, *q. v.*
Redemonstrate, Re + demonstrate, *q. v.*
Redemption, [illegible] f. Vd. 14 § 2 (D); [illegible] m. ZPG. p. 28.
Redeposit, Re + deposit, *q. v.*
Redescend, Re + descend, *q. v.*
Rediscover, Re+discover, *q. v.*
Redistribute, Re + distribute, *q. v.*
Redivide, Re + divide, *q. v.*
Redolent, *Vide* Fragrant
Redoubtable, Redoubted. [illegible]
Redress, *subs.* [illegible] f. ZPG. p. 29
Reduce, *Vide* Diminish.
Reduced, *adj.* [illegible]
Reduction, [illegible] n. *Vide* Diminution.
Reed, *subs.* [illegible] m.
Re-elect, Re + elect. *q. v.*
Re-election, Re + election, *q. v.*
Re-emerge, Re + emerge, *q. v.*
Re-encourage, Re+encourage, *q. v.*
Re-encouragement, Re+encouragement, *q. v.*
Re-enter, Re+enter, *q. v.*
Re-entrance, Re+entrance, *q. v.*
Re-erect, Re+erect, *q. v.*
Re-establish, Re + establish, *q. v.*
Re-examine, Re + examine, *q. v.*
Re-examination, Re+examination, *q. v.*
Re-exhibit, Re + exhibit, *q. v.*
Refer, *Vide* Attribute
Refill, Re+fill, *q. v.*
Refix, Re+fix, *q. v.*
Reflux (ebb), [illegible] f. Y. 62 § 11
Reform, Re + form, *q. v.*
Reform, [illegible] (*lit.* to make straight)
Reformation, [illegible] Y. 65 § 11
Refractoriness, [illegible] f; [illegible] f.
Refractory, [illegible]; [illegible] Bh. 3 § 3.
Refrain, *v.* *Vide* Abstrain, Curb.
Refreshment, [illegible] Y. 35 § 8 (B)
Refuge, *subs.* [illegible] n; [illegible] n.
Refuge: Take refuge, [illegible] cl. 1
Refulgent, *Vide* Brilliant.
Refusal, [illegible] f. Vd 4 § 46:
Refuse (waste matter), *subs.* [illegible] m; [illegible] n.
Refuse, *v.* [illegible] cl. 9 Y. 11 § 5 (M); [illegible] cf. [illegible]. Af. G. § 10
Regard (love, attachment.), *subs.* [illegible] f; [illegible] f; [illegible] f. Yt. 24 § 10
Regard (esteem) *v.* [illegible] cl. 9 *e. g.* [illegible] Vp. 12 § 4; [illegible] cl. 4 *e. g.* [illegible] Y. 45 § 11.
Regard as good (a person or thing), [illegible] cl. 5
Regard (consider), [illegible] cl. 4; [illegible] *cf.* [illegible] Y. 43 § 15; [illegible] cl. 3
Regarding (concerning), [illegible] Yt. 17 §§ 57-58.
Regarding with respect, *pres pt.* [illegible]
Regal, *Vide* Kingly.
Regency, [illegible] f. Y. 19 § 18.
Region, [illegible] n; [illegible] n. (rare).
Region (part, division), [illegible] n.
Regret, *v.* *Vide* Grieve
Regret, *subs.* [illegible] f; [illegible] m. Yt 22 § 13 (D.)
Regretful, [illegible]
Regular, [illegible]
Regularity, [illegible] f.
Regulate, [illegible], [illegible]; [illegible] Yt. 10 § 109

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Regulation, n; , n. (Gāth), Y. 34 § 12; n.

Reign, *v.* , cl. 1

Reign, *subs.* n. Long duration to the reign, n.

Reimpose, Re + impose, *q. v.*

Reimpress, Re + impress, *q. v.*

Rein, *v.*

Reinduce, Re + induce, *q. v.*

Reinform, Re + inform, *q. v.*

Reinfuse, Re + infuse, *q. v.*

Reinhabit, Re + inhabit, *q. v.*

Reinquire, Re+inquire, *q. v.*

Reins, n. *cf.* *acc. pl.* Yt. 5 § 11

Reinspect, Re + inspect, *q. v.*

Reinspection, Re + inspection, *q. v.*

Reinspire Re + inspire, *q. v.*

Reinspirit, Re+inspirit, *q. v.*

Reinstruct, Re + instruct, *q. v.*

Reinter, Re+inter, *q. v.*

Reinterrogate, Re+interrogate, *q. v.*

Reinvestigate, Re+investigate, *q. v.*

Reinvigorate. Re + invigorate, *q. v.*

Reissue, Re + issue, *q. v.*

Reject, ; Y. 32 § 4; *cf.* Af. G. § 10.

Rejecter, m. Y. 34 § 8.

Rejection, n.

Rejoice, *v. tr.* *caus.* (*rt.*); cl. 4; *caus.* (*rt.*) Vd. 5 § 21; *e. g.* (for).

Rejoice, *v. intr.* ; .

Rejoicing, *pres. pt.* . Rejoicing a righteous person, ; .

Rejoin, Re+join, *q. v.*

Rejudge, Re+judge, *q. v.*

Rejuvenescence, Re + juvenescence.

Rekindle, cl. 10

Relate, *v.* *Vide* Say

Related to, Y. 39 § 5

Relation, Relationship, f; n. Conferring relationship,

Relative, *subs.* m.

Relax (slack), *adj.* Vd. 18 § 17 (D.)

Relaxation, n. N. 15

Relay, Re+lay, *q. v.*

Release, *v.* ,

Release, *subs.* m.

Released, ZPG. p. 28

Relent, *v.* *Vide* Comply

Relentless,

Reliable, Yt. 13 § 146 (J.)

Reliance, *Vide* Confidence

Relief, n.

Relief: To get relief, : *caus.* to give relief, Vd. 7 § 71.

Relieve, *caus.* (*rt.*); *caus.* (*rt.*)

Relight, Re+light *q. v.*

Religion. f; m. Of good religion, Yt. 22 § 11: *contra* ; . (A man) of a different religion, . The religion which removes strife and discord, f. (*lit.* the religion which lays the arms aside). Following the primitive religion, .

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Secrets of religion, *acc. pl.* Y. 50 § 6.

Religious (devout), . *Vide* Pious.

Religious belief or faith, m. Y. 33 § 2. More unsettled in religious belief,

Religious doctrine, f; m. Y. 50 § 6; *cf.* Sk. स्मृति. A good religious doctrine, Y. 31 § 10

Religious knowledge, , f. (also, the divinity presiding over Religious Knowledge); n. *cf.* Sk. भास, भास् Yt. 16 § 15. (*lit.* light). Endowed with religious knowledge, : *comp.*

Religious knowledge: To acquire religious or spiritual knowledge,

Religious lore, Y. 48 § 12; Y. 53 § 2; f.

Religious mandate, f. Y. 33 § 13; f. Yt. 13 § 87; m. Y. 44 § 14; m. Y. 34 § 7. One who listens to religious mandates, Yt. 13 § 149

Religious maxim, m.

Religious meditation, n.

Religious teacher, *c. g.* *acc. pl.* Y. 13 § 3 (Sp; D.)

Religious truth, m.

Relinquish, *Vide* Abandon.

Relinquishment, *Vide* Abandonment.

Relish, *v.* ; ; .

Relish, *subs.* n.

Relisten, Re+listen, *q. v.*

Relive, Re+live, *q. v.*

Reluctant, Reluctantly, , *adv.*

Rely (depend on),

Remain, ;

Remain: Let remain, cl 10 Vd. 8 §§ 2-3.

Remain firm,

Remake, Re+make, *q. v.*

Remark, *v.* *Vide* Observe.

Remarriage, Re+marriage, *q. v.*

Remarry, Re+marry, *q. v.*

Remeasure, Re+measure, *q. v.*

Remedy (for restoring health), *subs.* m. Yt. 14 § 34; n. Vd. 7 § 38.

Remedy (resource), *subs.* f. ZPG. p. 29.

Remedy, *v.* .

Remelt, Re+melt, *q. v.*

Remember, , cl. 1

Remembering, *pres. pt.* : *contra.* ; Yt. 13 § 84

Remembrance, n; n.

Remembrancer, m. Y. 44 § 5

Remiss, *adj.* *Vide* Slack.

Remission, f. Vd. 5 § 26

Remissness, f.

Remit, cl. 1 Vd. 8 § 100; : *der.* Vd. 5 § 26, remission, forgiveness.

Remix, Re+mix, *q. v.*

Remodel, Re+model, *q. v.*

Remote, ; ;

Remoteness, m. Yt. 19 § 44

Remould, Re+mould, *q. v.*

Remount, Re+mount, *q. v.*

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Removal, m. Yt. 19 § 44

Remove, cl. 6 Yt. 19 § 56; Yt. 1 § 29 (D; B.); Af. G. § 10 (J.)

Remove: To be removed, cl. 3 Vd. 9 § 53

Removing: Removing affliction, , . Removing malice or rancorous feelings, *adj.* (W.) Y. 54 § 2. Removing malice or rancorous feelings, *subs.* n; n.

Remunerate, cl. 1 Y. 55 § 5

Remuneration, n; f. ZPG. p. 30

Rend, *v.* ; ; ; ,

Render, *Vide* Give, Furnish.

Renounce, cl. 3; ;

Renounce with solemnity, *Vide* Abjure

Renovation, f. One who works for the renovation of the world,

Renovator, m.

Renovators of religion, m. *pl.*

Renown, ; ; n; n. Of high renoun, . Good renown, n. Yt. 10 § 33. Possessing qualities adapted for gaining renown, Yt. 4 § 9.

Renowned, ; . Renowned afar, . Most renowned, (from renown)

Rent, *subs.* f; n. N. 100

Reoccupy, Re + occupy, *q. v.*

Reopen, Re + open, *q. v.*

Reorganise, Re + organise, *q. v.*

Repair, *Vide* Go.

Reparation, n. Vd. 18 § 36; f. ZPG. p. 29.

Repast, n. Y. 62 § 7. Sacrificial repast, m.

Repay, Re + pay, *q. v.*

Repel, *caus.* (*rt.*); cl. 3; cl. 10; (rare) cl. 1 *e. g.* Yt. 14 § 45; cl. 10 Y. 29 § 2; cl. 6 Y. 10 § 15.

Repel far off, cl. 1

Repel onward, cl. 1

Repeller, m;

Repelling, *subs.* f. Yt. 6 § 3.

Repent, cl. 2 (*lit.* to go back).

Repentance, n; f; f.

Repenting, Af. G. § 13.

Replace, Re + place, *q. v.*

Replant, Re + plant, *q. v.*

Replenish, *Vide* Fill.

Replenished,

Replete, *adj.* Y. 28 § 10 (*lit.* not empty); ;

Repletion, f; n.

Reply, *v.* *e. g.* Vd. 2 § 3; cl. 2 Vd. 5 § 3; Yt. 5 § 82; *e. g.* Vd. 19 § 7

Reply, *subs.* f. *e. g.* *instr. sing.* with this reply, Y. 21 § 4.

Report, *v.* cl. 3

Repose, *v.* ,

Repose, *subs.* n; n.

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Repository, m. (used as the second member of a compound) *e. g.*

Repository for the bones of the dead, m.

Repossess, Re + possess *q. v.*

Repress, *Vide* Put down.

Repression, n.

Reprimand, *subs.* m. Y. 44 § 19; Y. 31 § 15

Reproach (blame), *v.* Y. 43 § 12 (D.)

Reprobate, m.

Reptile, *adj.* Vd. 18 § 73

Reprove, *v.* *Vide* Reproach.

Repudiate, cl. 6

Repudiation, n.

Repugnance, *Vide* Dislike.

Repulse, *v.* cl. 2; *caus.* (*rt.* to go)

Repulse, *subs.* f. *Vide* Defeat.

Repulser,

Repulsive, Y. 9 § 30. Most repulsive, Yt. 20 § 1.

Repute, Reputation, n. Y. 30 § 10. *Vide* Fame. Of bad repute, Y. 11 § 3; Yt. 19 § 87.

Request, *v.* cl. 4; cl. 1.

Request, *subs.* f. Vd. 18 § 34; m; f.

Requested,

Requital, n. (return for good deeds); f. (return for bad deeds).

Rescind, *Vide* Annul.

Rescue, *v.* *Vide* Deliver.

Rescue, *subs.* *Vide* Deliverance.

Reseat, Re + seat, *q. v.*

Resemble,

Resembling,

Resent, cl. 10

Resentment, f.

Resettle, Re + settle, *q. v.*

Reshape, Re + shape, *q. v.*

Reside, cl. 2; cl. 1 Yt 22 § 1; *der.* residence, Y. 44 § 9.

Residence, f; m; (rare) Y. 31 § 12; n. (rare) Y. 53 § 8; n. Y. 44 § 9; 2 bases; (*str. b.* *weak b.*); m; n. One's own residence, Yt. 3 § 3. Residence of piety-righteousness, . Residence rich in pastures, *gen. sing.* Vp. 2 § 11. Mithra having a residence on heights, .

Residing, *pres. pt.* *e. g.* m. *nom. sing.* Y. 44 § 9

Resign (give up),

Resist, cl. 3

Resistance, f; f.

Resolute, *Vide* Firm.

Resolution, m.

Resolve, *Vide* Determine.

Resolve (separate into elements), cl. 4

Resort, *v.* *Vide* Go

Resort, *subs.* *Vide* Resource.

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Resource (expedient), f ZPG. p. 29

Resource (capability), f.

Resourceless,

Respect, *subs.* n; f. *cf.* Sk. प्रतिष्ठा

Respectable, Y. 29 § 3. *cf.* Sk. आदर, respect, honour. Highly respectable, offspring f. *acc. sing.* Y. 62 § 5 (from good; respect *cf.* P. آب)

Respectable: To be considered respectable, cl. 1.

Respectful, ; W. F. 1 § 1.

Respecting (concerning), Yt. 17 §§ 57-58.

Respiration, *Vide* Breathing.

Respire, *Vide* Breathe

Resplendent, ; ; ; ; Y. 37 § 4; Yt. 23 § 6. All resplendent, Yt. 10 § 136; Yt. 15 § 15. Highly resplendent, Yt. 10 § 143

Respond, *subs.* *Vide* Reply, *subs.*

Respond, *v.* *Vide* Reply, *v.*

Rest (to lie), cl. 9 *e. g.* (G.) Yt. 14 § 7;

Rest still (to be tranquil), cl. 1 *e.g.* O waters! rest still in your places, Y. 65 § 9 (M.).

Restless; To be restless and wavering in mind, cl. 4 *e g.* Vd. 19 § 43

Restlessness, n.

Restoration of the world, f.

Restorative, f. Vd. 21 § 3

Restore (bring back), cl. 1 Vd. 4 § 1

Restore (deliver),

Restrain, *Vide* Check

Restrained, : *contra.* unrestrained, Yt. 8 § 29

Restraint, n; f.

Restriction, n.

Result, n. Y. 58 § 1. (Prayer) with its beneficent results, (M.)

Resurrection, f.

Resurvey, Re+survey, *q. v.*

Resuscitation, f. One who resuscitates,

Retain, cl. 1; cl. 10; cl. 10

Retake, Re + take, *q. v.*

Retaliation, f.

Retard, *Vide* Obstruct

Retard the growth of, cl. 10 Vd. 7 § 78.

Retention, n.

Retire, cl. 1

Retired (sequestered), . Sitting in a retired place, (*rt.* to sit).

Retirement, m; n.

Retort, *v.* (of good beings); cl. 1 (of evil beings).

Retract, ;

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Retreat, *subs.* [illegible] f. Vd. 3 § 20

Retreat, *v.* [illegible] cl. 1; [illegible] cl. 3 *e. g.* [illegible] *gen. pl.* Yt. 13 § 26.

Retribution, [illegible] f.

Retro-L *pref.*, [illegible], [illegible], [illegible] *adv.*

Return, *v.* [illegible] cl. 1; [illegible] cl. 2

Return, *subs.* [illegible] n.

Return: In return for; [illegible] Vd. 9 § 37.

Reunion, [illegible] m. Gah 2 § 8

Reurge, Re + urge, *q. v*

Reveal, [illegible]; [illegible]

Revealed precept, [illegible] f. (for [illegible]; *rt.* [illegible] to teach) (M.)

Revealed text, [illegible] n. Conversant with the revealed text, [illegible] Vd. 18 § 51. Possessor of the revealed text, [illegible] Vp. 13 § 1

Revealer, [illegible] m.

Revel, *v.* [illegible] *cf.* [illegible]

Revelation, [illegible] *e. g.* [illegible] *instr. pl.*, with lofty revelations; [illegible] m. Y. 71 § 12 (D.), Revelation of the Divine Word, [illegible] Yt. 10 § 33.

Revelling, *subs.* [illegible] m. Vd. 7 § 58.

Revelry, [illegible] m. Vd. 7 § 58.

Revenge, *subs.* [illegible] n; [illegible] f; [illegible] f.

Revenge, *v.* [illegible] *denom.* b. *e. g.* [illegible] Y. 9 § 29.

Revenge: To harbour revenge, [illegible] cl. 10; [illegible] (Gāth.)

Revengeful, [illegible] (for [illegible]) *e. g.* [illegible] *nom. sing.* Y. 9 § 28; [illegible].

Revengefulness, [illegible] n.

Revenue, [illegible] n. *cf.* P. [illegible]. Kingdoms with high revenues, [illegible] .... [illegible] Yt. 17 § 7.

Revere, [illegible] cl. 5; [illegible] cl. 1 Y. 43 § 16; [illegible]; [illegible].

Revered, [illegible]

Reverence, *subs.* [illegible] n; [illegible] n; [illegible] f. Bh. 3 § 5.

Reverence, *v.* [illegible] cl. 1. *Vide* Revere.

Revering, *adj.* [illegible]; [illegible] (*Vide* my Avesta Grammar, pp. 266-267).

Reverential, [illegible].

Reverse (defeat), [illegible] n.

Revert (turn back), [illegible]: *caus.* [illegible]

Revile, [illegible], [illegible]

Reviling, *adj.* [illegible] Yt. 19 § 87 (B.)

Revisit, Re + visit, *q. v.*

Reviving, *adj.* [illegible] Y. 57 § 19

Revoke, *Vide* Annul

Revolt, *v.* [illegible] *cf.* [illegible] Bh. 1 § 11

Revolt, *subs.* [illegible] f. Yt. 13 § 95

Revolve. *v.* [illegible] *cf.* [illegible] Y. 50 § 10; [illegible]

Revolving: Not revolving (as the moon and stars), [illegible]

Reward, *v.* [illegible] cl. 1 Y. 55 § 5

Reward, *subs.* [illegible] n. Giving abundant rewards, [illegible]. Giving good rewards [illegible]. Giving re-

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wards for righteous deeds, Provided with rewards, Y. 43 § 5 (M.) Sacred reward, f. Giving reward for pursuing the path of righteousness

Rhyme, *subs.*

Rib, m; *acc. sing.* Vd. 8 § 54. A bone as large as a rib, m. *acc. sing.* Vd. 6 § 16. Two ribs, . A bone as large as two ribs, m. *acc. sing*, Vd. 6 § 18.

Rich (wealthy),

Rich (abounding), *e. g.* rich in horses. Rich in butter, . Rich in cattle, Yt. 23 § 4. Rich in children (*i. e.* blessed with children), Vd. 21 § 6. Rich in enjoyments, . Rich in evil thoughts, . Rich in glory, . Rich in good thoughts, . Rich in good words, . Rich in good deeds, . Rich in good herds, *e. g.* n. *acc. sing.* Vd. 3 § 2. Rich in horses, . Rich in marrow. , 2 bases Vd. 21 § 7. Rich in milk, Vd. 21 § 6 (*lit.* obtaining milk). Rich in pastures, , Rich in various sorts (of gifts), Yt. 17 § 8. Rich in wealth, .

Riches, m; f. Riches-giving, Riches that can be wished for, Yt. 10 § 77.

Richness, f; .

Rickets, f. Vd. 7 § 58 (D.)

Rid, *v* , , cl. 1

Riddle, m. Yt. 5 § 82; f. Vd. 19 § 4

Ride, cl. 1 Yt. 19 § 29. One who rides, a rider, *e. g.* Y. 11 § 2.

Ride, *subs.* n. One day's ride

Rider, m; m.

Ridicule, *subs.* *Vide* Mockery

Ridicule, *v.* cl. 1

Ridiculous,

Riding, *pres. pt.* , bases Yt. 10 § 20; . A man riding on a good horse, m. *dat. sing.* Y. 65 § 4. A horse admirably fit for riding, Yt. 24 § 48.

Riding-ground, m. Long as a riding-ground,

Right (not left), *adj.* : *contra.* ,

Right (just, proper), ; ; (used as the first member of a compound); ; . Rightly uttered,

Right (claim, privilege), *subs.* m; n. Yt. 10 § 84.

Right (the right side) f. Yt. 13 § 63.

Righteous, : *contra* ; ; (rare); : *comp*

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; ; ; ; (rare) Y. 29 § 7; ; ; : *super* ; *e. g.* *instr. pl.* by virtuous deeds, Y. 30 § 5. Righteous in doctrine, . Righteous in nature, . Rejoicing a righteous person, , . (Evils) produced for righteous persons, . Tormenting righteous persons, .

Righteous action, n.

Righteous leader,

Righteous offspring f.

Righteous order, n. Following or closely knit with the righteous order (*orig.* +). Pursuit of the righteous order,

Righteousness, f. (); n; f; f; (rare); f; f. Following the doctrine of righteousness, . Desiring (to promote) righteousness, . Having a just claim for righteousness, (*str.* b.). Following the rule of righteousness, (epithet of Husravangh). Righeousness-disturber, m. Righteousness bringing, (M.). Righteousness strengthening, . Supporting righteousness the most, (epithet of the Zoroastrian religion) Yt. 11 § 3. One who practises righteousness, , f. Vp. 11 § 14; Y. 50 § 11

Rigid (severe), ;

Rigidity, *Vide* Severity.

Rigorous, ; ; Vd. 2 § 22.

Rigour, *Vide* Severity

Rill, m. Vd. 14 § 12. A rill of running water, f. *acc. sing.* Vd. 14 § 12.

Rind, *subs.* Vd. 5 § 52 (Haug.)

Ringlet, *Vide* Plait.

Rinse, *v.* *Vide* Cleanse.

Riot, f. Yt. 13 § 95.

Riotous, ; Bh. 3 § 3.

Ripen, Y. 46 § 7.

Ripple, Rippling, *subs.* Yt. 19 § 67; m. Yt. 14 § 29.

Rise (emerge), cl. 3 Yt. 8 § 32.

Rise (come into existence), cl. 3 *e. g.* when the dead will rise, Yt. 19 § 11.

Rise up (get up), cl. 3 Yt. 1 § 17.

Rise up (come forth, appear), cl. 3 *e. g.* (*orig.*) Yt. 19 § 92.

Rise up (spring up), cl. 3 Yt. 8 § 32; Yt. 19 § 1.

Rise up (get out of bed), cl. 3 Vd. 18 § 26; Yt. 21 § 13.

Rise up (as the sun, the moon, &c), , cl. 1

Rising (of the sun), n. Yt. 5 § 91.

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Rising (of the sun, the moon, &c), m; f. Vd. 2 § 40 (B.)

Rising from sleep, *pres. pt.* Yt. 21 § 13.

Risk, *subs.* n.

Risk, *v.*

Risky,

Rite, Ritual, f. Y. 35 § 1; Yt. 10 § 92 (B.). Contrary to ritual, *cf.* *loc. sing*, improperly. Want of lawful rites, f. Vd. 17 § 3 (D.)

Rival, *cf.* m. *nom. sing.* Y. 65 § 8 (J.)

Rivalry, f.

Rive, *v.* *Vide* Cleave

River, f; n; f. 2 bases; n. N. 26. Far-stretching as the rivers, . Up the river, Vd. 6 § 40. Down the river, Vd. 6 § 40

Road, (This substantive, used both in the masculine and feminine is anomalous in its inflected forms).

Roam, *cf.* Vd. 13 § 48;

Roaming, *adj.* ;

Roar (of the water), *subs.* f.

Roar, *v.* *Vide* Cry out

Roast, *v.* cl. 1

Rob, ; cl. 4; cl. 9

Robber, , m. A robber condemned to death (D.), A robber whose head is forfeit (Jk.), A robber skulls in-crushing (M.), Y. 11 § 3

Robbery, m. Y. 12 § 2 (M.)

Robe, m.

Robust, ; ; *cf.* Sk. भुव.

Rogue, m;

Roguery, m; n. (Gāth) The demon of Roguery,

Roguish,

Roll (move in a circular direction), (rare) cl. 1 *e. g.* (G.) Vd. 21 § 4.

Roof, m. Vd. 2 § 26 (Haug).

Room (place), m; m. Vd. 2 §§ 8-9.

Room (chamber), m. Vd. 2 § 26.

Roomy, *e. g.* n. *nom. sing.* Yt. 10 § 44.

Root, *subs.* m.

Root out, *v.* cl. 10 Y. 10 § 12.

Rooted, *pp.* Y. 53 § 7 *cf.* Sk. सक्त.

Rot, *v.* ;

Rotten, : *contra.* ; *contra.* ; ZPG. p. 24.

Rottenness, , f. Vd. 20 § 3.

Round (spherical), *adj.* Vd. 19 § 4; ZPG. p. 30.

Round, *prep.* , (Gāth). *prefs*; *prep.*

Rouse, *Vide* Wake up; Animate.

Rout, *subs.* n.

Rout, *v.* cl. 3; cl. 1

Route, *Vide* Course.

Rove, *v.* ;

Roving, *adj.* ;

Row (phalanx), m.

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Royal, [illegible], [illegible], [illegible]; [illegible].

Royalty, [illegible] f; [illegible] n.

Rub (apply friction to), [illegible] cl. 6 Yt. 14 § 35.

Rub (stroke), *v.* [illegible] cl. 1. (A contract) made by rubbing the hands of both parties, [illegible].

Rub (one's body for cleansing), [illegible], [illegible] cl. 1 *e. g.* [illegible] Vd. 9 § 29.

Rub with earth (to scour), [illegible] cl. 1 and 2; [illegible] cl. 3 *e. g.* [illegible] Vd. 7 § 74

Rubbish, [illegible] n; [illegible] *cf.* [illegible]

Ruby, [illegible] Yt. 13 § 2 (D.)

Rude, [illegible] *Vide* Ignorant

Rudeness, [illegible] n. Y. 29 § 1

Rue, *v. Vide* Repent

Ruffian, [illegible] m. Vp. 5 § 5; Yt. 1 § 10

Rug, [illegible] n. Vd. 5 § 59 (Haug); [illegible] *cf.* [illegible] Yt. 10 § 30 (H.)

Rugged, *Vide* Harsh

Ruin, [illegible] f; [illegible] Y. 45 § 3; [illegible] n; [illegible] f. Y. 23 § 5; [illegible] Yt. 19 § 44; [illegible] f. Y. 44 § 14; [illegible] Y. 44 § 2 (*lit.* what is emptied or drained) (M.)

Rule (law), *subs.* [illegible] n.

Rule, *v.* [illegible], [illegible] cl. 1

Rule (government), [illegible]. *Vide* Sway, *subs.*

Ruler, [illegible], [illegible] m. A good ruler, [illegible]. A bad ruler, [illegible], [illegible] (Gāth.). A ruler possessing full severeign power, [illegible]. (A woman) whose ruler is her husband, [illegible], Vp. 3 § 4. A ruler who exercises no wanton or despotic power, [illegible]. The best of good rulers, [illegible].

Ruling, *adj.* [illegible], [illegible] : *contra.* [illegible]; [illegible]; [illegible]. Ruling at one's will [illegible]: *contra.* [illegible]; [illegible]; [illegible]; [illegible]; [illegible] Y. 21 § 3 Ruling over the Keshvar (region), [illegible], [illegible]. Ruling over the Ratu (*i. e.* time), [illegible] Vd. 19 § 38. Ruling with full power, [illegible]. [illegible]. Ruling with greatness or exaltation, [illegible] Yt. 13 § 100.

Rumble, *v.* [illegible] *cf.* [illegible]

Rumbling, *adj.* [illegible] *e. g.* [illegible]

Ruminate (meditate), [illegible] cl. 4

Run, *v.* [illegible] cl. 1; [illegible] : *caus.* [illegible] Y. 57 § 25; [illegible] cl. 1 (of evil beings).

Run (as a stream), *v.* [illegible] cl. 1. To run swifter, [illegible] Vd. 5 § 24.

Run about (of good beings), [illegible].

Run about (of evil beings), [illegible] cl. 1

Run after, [illegible] cl. 4; [illegible] cl. 2 Y. 57 § 29. To frighten (a bitch) by running after, [illegible] *e. g.* [illegible] Vd. 15 § 5.

Run away, [illegible] cl. 1

Run away (of evil beings), [illegible] cl. 1; [illegible] cl. 1

Run near, [illegible] cl. 1

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Run (moving with celerity), *subs.* n.

Running, *pres. pt.* ; ; ; ; (used in a compound form) *e. g.* ;

Running forward, *pres. pt.*

Running together, *subs.* n. Vd. 7 § 53; n. Yt. 11 § 6 (said of the Daevas and Drujas)

Running at a fast and steady pace (as a horse),

Running water, *subs.* *e. g.* (W.) *loc. sing.*; A rill of running water f. *acc. sing.*

Rush, *v.* cl. 1

Rush (of evil beings), *v.* cl. 1

Rush about (of evil beings),

Rush against, cl. 1 Yt. 15 § 50; Yt. 19 § 41

Rush away (of evil beings), cl. 1; ;

Rush down (of evil beings), cl. 1; cl. 1 Yt. 19 § 58.

Rush forth, cl. 5; cl. 3; cl. 1 Y. 9 § 11

Rush forth (of evil beings), cl. 1; cl. 1

Rush on (of evil beings), ,

Rush out, cl. 1

Rush to (of evil beings), cl. 1

Rush together (of evil beings), cl. 1

Rush up, cl. 1: *caus.* , *e. g.* I shall make the Evil Spirit rush up from the stinking hell, Yt. 19 § 44

Rush upon, *e. g.* Yt. 14 § 56; cl. 1 Vd. 13 § 17

Rushing all around, *pres. pt.* (*rt.*)

Rushing forth, *pres. pt.* (*rt.* ; used in compound forms) *e. g.* rushing forth steadily; rushing forth with valour; rushing forth vigorously; rushing one's self; rushing forth when invoked (as the Fravashis) Yt. 13 § 23.; Yt. 13 § 107.

Rushing together (of the Daevas), *subs.* n. Vd. 7 § 53.

Rushing with wrath, *pres. pt.*

Ruth, *Vide* Mercy, Pity.

Ruthless, *Vide* Cruel, Merciless.

S.

Sable, *adj.* Yt. 8 § 21

Sabre, m.

Sacerdotal,

Srcerdotalism, n. N. 4

Sacred, ; ; ; (rare). *Vide* Holy. Sacred things to be dedicated in ceremonies, m. Sacred bread or cake, n. Sacred reward, f. (M.)

Sacredness, *Vide* Holiness

Sacrifice, *v.* cl. 3.

Sacrifice, *subs.* m; f. *cf.* .

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Sacrilege, f. Vd. 17 § 3; Yt. 13 § 134

Sacrilegious, *Vide* Profane

Sad, ; , (D.)

Sadden, , cl. 1

Saddle, m. (Sp; J.)

Sadness, f.

Safe, *adj.* ; (G.) Yt. 14 § 20

Safe-keeping, *subs.* f.

Safety, f; n. N. 10

Saffron (yellow),

Sagacious, Sage, ; *e. g.* *acc. sing*, a sage leader: *super.* , , (Yt. 24 § 42) wisest; *e. g.* the sagacious Jāmāspa (the noted astrologer and prime minister of King Gushtasp). *Vide* Wise.

Sagacity, Sageness, n; m. Y. 9 § 17; n.

Sailer, m. Yt. 5 § 61 (B.)

Saint, m; m.

Saintliness, n.

Saintly, : *super.* , f. most saintly; , f. We praise every saintly person, who exists, who is now coming into existence, or who shall exist in future, Vp. 18 § 2.

Salary, f. N. 17; n.

Salient, *Vide* Prominent.

Saliva, m. Vd. 6 § 29 (B.); (D.) *e. g.* *acc. pl.* Y. 38 § 5

Sallow, ; .

Sally, *v.*

Salt, , , (D.) *cf.* , Yt. 5 § 49; (Lakes) of salt waters, , Yt. 5 § 49 (D; G; Jk.) *cf. Et. Iran.* II. pp. 179-80.

Saltish, , Yt. 5 § 49 (D.)

Salubrious, Yt. 3 § 5; . *Vide* Healthy.

Salubrity, f; f.

Salutary, . *Vide* Advantageous.

Salutation, Salute, n.

Salute, *v*, ,

Salvation, f; f; f.

Salve (remedy), *v.*

Salve (remedy), *subs.* n.

Salver (tray), n.

Same, ; *pref. cf*, Sk. स; *e. g.* having the same desire; *pref. e. g.* Yt. 5 § 13, of the same colour. Of the same thought, . Of the same speech, . Of the same action, ; *e. g.* *loc. sing.* Vd. 5 § 27, in the same seat. (A person) of the same religion, Vd. 4 § 44. Of the same blood, ,

Sanctification, n.

Sanctify,

Sanction, *Vide* Authority.

Sanctity, n; n; f; f. (rare) Y. 3 § 4; f. Y. 38 § 2; f; f Y. 9 § 27 (B.)

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Sanctity-destroyer, m.
Sanctuary, n. Bh. 1 § 14
Sand, f.
Sandal-wood, f. (Haug).
Sandy,
Sane, *cf.* Vd. 13 § 35.
Sanguinary, *Vide* Bloody, Blood-thirsty.
Saoshyãs (one of the three future prophets), Pr; Pr. (lit. one who makes the bodily creatures rise up).
Sap (juice of trees), *subs.* f. Yt. 12 § 3.
Sap (undermine), *v.* ; Yt. 10 § 27.
Sapience, *Vide* Wisdom.
Sapient, ;
Sapless,
Sappy, Yt. 13 § 55 (Sp.)
Satan, , Pr.
Satanic, Satanical ; Aog. § 28.
Satiate, *Vide* Satisfy.
Satiated: To be satiated,
Satiated, ;
Satiety, n.
Satisfaction, n; n; f; Y. 31 § 3; n; f. ZPG. p. 25. Great satisfactin, f.
Satisfaction: To find satisfaction, *e.g.* in which (in the glorious works of righteousness) the souls of the dead find satisfaction, Y. 16 § 7.
Satisfactory, Yt. 24 § 38.
Satisfied: To be satisfied, ;
Satisfied, ; I wish to render thee content or satisfied, W. F. 7 § 2.
Satisfy, cl. 1; cl. 9 Y. 28 § 10
Satisfying,
Satrap, m. Bh. 3 § 3; m.
Satrapal,
Saturate, cl. 6
Saturnine,
Saucer, n; f. Vd. 14 § 8
Saunter, *Vide* Loiter, Rove.
Sauntering, *Vide* Loitering, Roving
Savage, *adj.* Yt. 14 § 23. *Vide* Cruel.
Savant, m.
Save, *v.* cl. 2 *e. g.* Y. 34 § 7;
Save, *pref. Vide* Except.
Saved, ZPG. p. 28
Saver, Saviour, m.
Savour (taste), *subs.* n.
Savoury, : *super.* most savoury, Vd. 2 § 28; Y. 10 § 12 (D); (H.)
Saw, *subs.* m. Vd. 14 § 7 (D.)
Saw, *v.* cl. 6. He who sawed Jamshed (in twain). Yt. 19 § 46
Say, cl. 3; ; cl. 2; cl. 1 Vd. 18 § 1; Vd. 22 § 8; (rare) *e.g.* as thou, O righteous (Zarathushtra) sayest, Vd. 5 § 17.
Say aloud, cl. 2; Yt. 17 § 18

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Saying, *subs.* [illegible] m. *e. g.* [illegible] secret sayings, Y. 48 § 3; [illegible] n. Y. 31 § 1; [illegible] n. Y. 10 § 18.

Saying: So saying, [illegible]

Scab (skin-disease), [illegible] n.

Scaffold (platform, stage), [illegible] (Gr.)

Scald, *v.* [illegible], [illegible] cl. 1.

Scalp, *subs.* [illegible] m. ZPG. p. 6

Scamp, [illegible] m.

Scamper, [illegible], [illegible] cl. 1

Scandal, [illegible] m.

Scandalize, [illegible] cl. 2

Scandalous [illegible]: *super.* [illegible]

Scant, Scanty, [illegible]; [illegible]

Scar (mark), [illegible] m.

Scarce, [illegible]

Scarcity, [illegible] n; [illegible] f.

Scare, *v.* [illegible] cl. 1; [illegible] *caus.* Yt. 10 § 101

Scarf, [illegible] m. Vd. 14 § 9.

Scatter, [illegible], [illegible] cl. 9.

Scatter away, [illegible] *caus.* (*rt.* [illegible] to be dispersed), Vd. 8 § 75.

Scatter round about, [illegible] cl. 4

Scattering, *subs.* [illegible] f.

Scattering seeds in the ground, *subs.* [illegible] f.

Scent, *subs.* [illegible] m; [illegible] f. & n; [illegible] m. Foul-scented, [illegible]; *comp.* [illegible] more foul-scented: *super.* [illegible] most foul-scented

Sceptic, Sceptical, [illegible] N. 17

Scepticism, [illegible] n. Vd. 1 § 7

Scheme, *v.* [illegible] Y. 46 § 11

Scheme, *subs.* *Vide* Project.

Scholar (pupil), [illegible] m; [illegible] m. Y. 9 § 22 (S. D. Bharoocha)

Scholar (learned man), [illegible] m; [illegible] n.

School, [illegible] m. *cf.* [illegible] a scholar Y. 9 § 22. *cf.* P. [illegible] a house. (S. D. Bharoocha)

Science, [illegible] n. Y. 25 § 6

Scimitar, [illegible] m.

Scion (shoot), *subs.* [illegible] m; [illegible] m.

Scion, *Vide* Descendant.

Scissors, [illegible] m.

Scoff, *subs.* *Vide* Mockery

Scoff, *v.* [illegible]

Scorch, [illegible], [illegible] cl. 1

Score (twenty), [illegible], [illegible]

Score (draw furrows), [illegible]; [illegible] Vd. 19 § 21

Score off, [illegible]

Scorn, *subs.* [illegible] f.

Scorn, *v.* [illegible]

Scornful, [illegible] Yt. 5 § 95 (B.)

Scorpion, [illegible] m. Vd. 5 § 36 (H.)

Scoundrel, [illegible] m.

Scoundrelly, [illegible]

Scour (clean by rubbing), [illegible] cl 1 and 2; [illegible] cl, 3 *e. g.* [illegible] Vd. 7 § 74.

Scourge (whip), [illegible] f.

Scrap, *subs.* [illegible] f; [illegible]

Scrape, *v.* [illegible]

Scraped, [illegible]

Scream, *v.* [illegible] cl. 1 *Vide* Cry out

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Screen (conceal), [illegible] cl. 6

Screen (shelter), *v.* [illegible] cl. 2

Scripture, [illegible] m. (Haug).

Scrotum, [illegible] m. ZPG. p. 10; [illegible] ZPG. p. 11

Scrutinize, *Vide* Examine

Scrutiny, [illegible] n.

Se-L. *pref.*, [illegible] *pref.*

Sea, [illegible] n. Of or relating to the sea, [illegible] *e. g.* [illegible] f. *acc. sing.* water of the sea, Yt. 6 § 2. Waters of the wide sea, [illegible] f. *acc. sing.* Yt. 8 § 2.

Sea-coast, [illegible] m.

Seal, *subs.* [illegible] f. Vd. 2 § 7 (D.)

Seaman, [illegible] m. Yt. 5 § 61 (B.)

Search, *subs.* [illegible] n.

Search for, *v.* [illegible] cl. 4

Search into, [illegible], [illegible], cl. 6

Season (one of the divisions of the year), [illegible] m. Summar season, [illegible] Af. R. § 5

Season, Season-festival, [illegible]. Coming of the season at its proper time, [illegible] Y. 2 § 6

Seasonable, [illegible]: *contra.* [illegible] unseasonable

Seat, *subs.* [illegible] m. The same seat, [illegible] m. Seats provided with cushions, [illegible] m. *nom. pl.* Yt. 17 § 9

Seat (residence), [illegible] n. Seat of the Aryans, [illegible]

Seat of carpet, mat, &c, [illegible] n.

Seat (cause to sit), [illegible] *caus.* (*rt.* [illegible] to sit) *e. g.* [illegible] Yt. 22 § 14

Seat: To change the seat, [illegible] cl. 6 (The radical vowel is changed to [illegible]; *e. g.* [illegible] Yt. 19 § 56)

Seat: To take one's seat, [illegible] cl. 6 (The radical vowel is, in some cases, changed to [illegible]; *e. g.* [illegible])

Seclude, [illegible]

Secluded, [illegible] Y. 62 § 8

Seclusion, [illegible] m. Pertaining to seclusion,, [illegible]

Second, *adj.* [illegible]

Second, *v.* *Vide* Support.

Second time, [illegible] *acc. sing.* (used adverbially)

Secret, *adj.* [illegible]

Secret, *subs.* [illegible] m. *cf.* P. راز. Secrets of religion, [illegible] *acc. pl.* (from [illegible] m.) Y. 50 § 6.

Secretion, [illegible] f. Vd. 14 § 17 (*rt.* [illegible] to ooze; *cf.* Sk. स्तिप् (H.)

Secretly, [illegible]; [illegible] (*lit.* with stealth, furtively) *e. g.* [illegible] openly or secretly, Y. 31 § 13; [illegible] N. 6; [illegible] *e.g.* [illegible] even secretly; Sk. अपिव्यथिश् , Yt. 10 § 80 (D.)

Section, [illegible] f; [illegible] n.

Secure, *adj.* [illegible]; [illegible]

Secure, *v.* *Vide* Obtain, Gain.

Security, [illegible] f; [illegible] n. N. 10 *Vide* Surety.

Sedate, [illegible]

Sediment, [illegible] n. *cf.* [illegible] Vd. 14 § 8

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Sedition, f.

Seditious, ; Bh. 3 § 3

Seduce, cl. 1

Seduction, f.

Sedulous, *Vide* Diligent.

See, , cl. 1; cl. 1; , , cl. 3; , , , cl. 1; cl. 4 Yt. 10 § 82; ;

See clearly, cl. 1

See round about, cl. 1

Seed, n; n; n. Pertaining to the seed, . (Stars) that have the seed of the waters in them, . (Stars) that have the seed of the earth in them, . (Good creations) containing the seed of righteousness, . (Druj) of the evil seed, . Giving vigour to the creation that has its origin (*lit.* seed) from the good principle, . Of a noble seed, . A maiden of a glorious seed, f. *gen. sing.* Yt. 22 § 9.

Seed (semen), n; f. A man whose seed is dried up, .

Seed : To emit seed,

Seed : To emit seed unnaturally, cl. 4 Vd. 8 § 27

Seed: To put seed into, *cf.* Sk. वर्ष.

Seeing, *subs.* f. For seeing Yt. 10 § 82

Seek, *v.* , , cl. 6; , cl. 6; cl. 6; cl. 6; Vd. 15 § 14; cl. 1 Vd. 18 § 19; ;

Seek to obtain, cl. 1 *e. g.* Y. 13 § 88 (D.)

Seek the advice of another, cl. 6.

Seek with vehement desire, cl. 1

Seeking after knowledge, *adj.*

Seeking after truth, *adj.*

Seeking darkness, *adj.*

Seeking with vehement desire, *pres. pt.* (*orig.*) *e. g.* m. *nom. pl.* Y. 51 § 20; *e. g.* *nom. sing.* Y. 46 § 2

Seem, : *caus.* to show; cl. 10 Yt. 22 § § 11-12. *Vide* Appear

Seemly,

Seer, n.

Seethe, *cf.* ZPG. p. 16

Seething, *adj.* , ZPG. p. 16

Segment (part), f; n.

Segregation, m. Pertaining to segregation, .

Seize, cl. 10; cl. 6; cl. 10; cl. 1 Yt. 19 § 48.

Seize away, cl. 10 *e. g.* Y. 9 § 28; : *der.* seizing away, Vd. 4 § 1.

Seized: (Glory) that cannot be seized,

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Select, *Vide* Choose

Selection, [illegible] n. Y. 30 § 2; [illegible] n. Y. 11 § 17; [illegible] m.

Self, *reflex. pn.* [illegible] (used in the three persons, *viz.*, myself, thyself, himself itself.); [illegible] m. *nom. sing.* Y. 33 § 6, I myself; [illegible] Y. 44 § 2, thou thyself; [illegible] Y. 71 § 13, he himself. As himself, [illegible]. Belonging to one's self, [illegible], [illegible] (rare), [illegible] f. *e. g.* [illegible] Nyāish 1 § 9. By one's own self. [illegible]. To consider a person as closely connected with one's self, [illegible] (from [illegible]) *e. g.* [illegible] (G. [illegible]), Y. 35 § 5. The inner self, [illegible] f.

Self bearing, (as fruits), [illegible] *e. g.* [illegible]

Self-begotten, [illegible] Vd. 16 § 17

Self-clothed, [illegible] *e. g.* [illegible] Vd. 13 § 39

Self-command, [illegible] n. Y. 29 § 8

Self-created, [illegible]

Self-depending, [illegible]

Self-dependent, [illegible]; [illegible]

Self-determined (as stars), [illegible] (M.)

Self-devoted, [illegible]

Self-disposing, [illegible]

Self-existence, [illegible] n. Y. 31 § 21

Self-following, [illegible] (G.) *orig.* [illegible]) Y. 52 § 1

Self-helping, [illegible] (from [illegible]; *rt.* [illegible] to help)

Self-lighted, [illegible], [illegible] Yt. 10 § 142

Self-shod [illegible]

Self-supporting, [illegible]; [illegible] Y. 55 § 5

Self-subsistence: Capable of self-subsistence, [illegible]

Self-sustained, [illegible]

Selfish, [illegible] Yt. 5 § 93

Selfness, [illegible] f; [illegible] f. Yt. 10 § 68; [illegible] n.

Semen, Semen virile, [illegible] n; [illegible] f; [illegible] Yt. 5 § 90 (H. A man whose semen is dried up, [illegible]. Emitting semen virile unnaturally, [illegible] Vd. 8 § 26. The poison of the semen virile, [illegible] (G. [illegible]) Yt. 5 § 90 (H.)

Semblance, [illegible] n.

Semi-L. *pref.*, [illegible] *adj.*

Send, [illegible] cl. 10 Yt. 19 § 46; [illegible] Bh. 1 § 17; [illegible] *cf.* [illegible], [illegible] a messenger (*lit.* sent, dispatched).

Send down (transmit), [illegible] *caus.* (*rt.* [illegible] to go down) Yt. 6 § 1

Senility, [illegible] f. Vd. 19 § 43

Senior, [illegible]; [illegible]

Sense (understanding), [illegible] m; [illegible] m; [illegible] m; [illegible] m; [illegible] Y. 34 § 7. Possessing good sense, [illegible], [illegible]; [illegible]; [illegible] Y. 1 § 19; [illegible], [illegible] f. Vd. 19 § 30. Possessing little sense, [illegible]. Possessing superior sense, [illegible]. Sound sense, [illegible] n.

Sense (wisdom), [illegible] f. Possessing good sense, [illegible], [illegible] Vd. 19 §

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9: *super.* Yt. 13 § 152. Possessing good sense in the highest degree, Y. 1 § 1

Sense (faculty of perception), f. Senses, *abl pl.* Yt. 10 § 82

Sense of hearing, n.

Sensibility, n.

Senselessness, f. Y. 71 § 17; n.

Sensual, Vd. 16 § 14.

Sent: To have sent over, *e. g.* Af. G. § 5

Sentence (number of words containing complete sense), n.

Sentence, *Vide* Judgment.

Sentencer, m.

Sentiment, n.

Separate, *v.* cl. 6; cl. 4; *cf.* P. بریدن

Separate from, *v.* cl. 1

Separate, *adj.* *cf.* P. جدا

Separately, ZPG. p. 3

Separation, m. Vd. 18 § 19; f. Vd 8 § 81.

Sepulchre, m.

Sequestered: Sitting in a sequestered place, (*rt.* to sit).

Sequestration, m.

Serene,

Serenity, Sereneness, n. Y. 48 § 11; Y. 29 § 10.

Serious (important),

Seriousness, n; Y. 41 § 1.

Sermon, m. *e. g.* *nom sing;* n.

Serpent, m; m. (The evil) done by the serpent, An instrument for killing serpents, f. *acc. sing.* Vd. 18 § 4.

Serried, *e. g.* the serried files of the army; Yt. 14 § 63.

Servant, m. Vd. 9 § 38 (D.); m. Bh. 1 § 7.

Serve, cl. 4

Service (labour), n.

Service (utility), n; n.

Service (worship), f. Yt. 15 § 54

Serviceable, Y. 40 § 3;

Servitor, m. (D.)

Set (settle), cl. 9 *e. g.* Y. 44 § 6.

Set (incite),

Set (put), cl. 3

Set (adorn), *cf.*

Set against, cl. 1

Set free,

Set in motion, cl. 1 *cf.* Sk. वह्

Set off,

Set out,

Set out, *pp.* (*rt.* to go) Yt. 10 § 36. *Vide* my Avesta Grammar. § 523

Set (sort), *subs.* n.

Set (placed), Set over or placed higher than,

Setting (of the sun, the moon and the stars), f. *e. g.* *loc. sing.* Vd. 2 § 40

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Settle (establish), *caus.* (*rt.* to stand) Vd. 2 § 26.

Settle (dwell), cl. 2

Settlement (adjustment), f; n.

Settlement (country settled) f.

Seven, Yt. 13 § 83. Twice seven (*i.e.* fourteen), *acc. pl.* Vd. 14 § 6. (A woman with child) in the course of seven months, Vd. 5 § 45. Seven branches or stems, Y. 57 § 6. The earth consisting of the seven Keshvars, f. *acc. sing.* Y. 57 § 23. In the seven Keshvars, *loc. pl.* Yt. 6 § 3.

Seventeen,

Seventeenth, Yt. 1 § 8

Seventh, Vd. 14 § 9

Seventy-fold, *e. g.* m. *nom. sing.* Yt. 10 § 116.

Sever, *Vide* Separate.

Several, Y. 29 § 5

Severally, ZPG. p. 3

Severance, *Vide* Separation

Severe, *e. g.* of the severe winter, Vd. 7 § 27; *e. g.* m. *acc. sing.* Vd. 4 § 30; *e. g.* severe winter, Vd. 2 § 22.

Severing, *subs. Vide* Separation.

Severity, n. Y. 46 § 5; f; m. *cf.*

Sexual intercourse, f: *contra.* , without sexual intercourse. (A virgin) having had no sexual intercourse with man, . (A woman) who has had sexual intercourse with man,

Sexual organ, ; n. Vd. 8 § 58 (D.)

Sexual union (of animals), *acc. sing.* Vd. 15 § 46.

Shabby (mean),

Shackle, *subs. Vide.* Fetters

Shackle, *v.* cl. 1 *Vide* Hamper, Bind.

Shade, n. *cf.*

Shadeless, Shadowless, Yt. 10 § 68

Shadow, *ef.* Yt. 10 § 68. *cf.* Sk. छाया

Shaft (the handle of a weapon), *e. g.* an arrow with a horn-shaft. Yt. 10 § 129

Shaggy, Yt. 14 § 11 (D.)

Shake (move), cl. 6; *cf.* Sk. धू: *der.* Yt. 10 § 36. (D.)

Shake (tremble), cl. 6.

Shaky, *cf.*

Sham (imposture), n.

Shame, m. *cf.* P. شرم ; (M.)

Shamefulness, *Vide* Disgrace.

Shameless, . Shameless eater (like a thief) (D.)

Shamelessness, f. Y. 29 § 1 (M.)

Shank, m.

Shape, *subs.* f; m. Human shape, Y. 9 § 15. Shape of a horse, f.

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Shape, *v.* cl. 1; ; . One who shapes, m. One who shapes all things, Yt. 1 § 14.

Shapely,

Shapen, , ; . Beautifully shapen, ,

Share. *subs.* n. Vd. 21 § 1; f; *acc. sing.* Y. 47 § 5 Y. 32 § 11 (Jk.)

Share, *v.* *cf.*

Share: To have a share in, cl. 1 Vd. 8 § 100

Sharp, , , , . (The warrior) of the sharp spear, , . Having sharp claws or hoofs, . A sharp spear, f.

Sharp-edged,

Sharp-horned,

Sharp-jawed, (D.)

Sharp-pointed,

Sharp-sighted,

Sharp-toothed, ;

Sharp-tusked,

Sharp-witted, (*lit.* intelligent-headed); Yt. 10 § 61

Sharpen, *e. g.* ;

Sharpened, ; . Well-sharpened,

Sharpness, m; m. *e. g.* (a weapon) sharp and cutting; m.

Shatter, , cl. 10; ;

Shave (make smooth), cl. 2.

Shave off (the hair), ; Vd. 17 § 4

She, *pn.* (For its inflected forms, *Vide* my Avesta Grammar); *nom. sing.* Vd. 19 § 30

She-animal, f: *contra.* a he-animal.

Shed (spill), cl. 6 Yt. 14 § 54.

Shed tears, Yt. 19 § 80

Shedding, *subs.* n. Yt. 14 § 54.

Shedding tears, ; f. Yt. 19 § 80

Sheen, *adj.* *Vide* Bright.

Sheen, *subs.* *Vide* Splendour. Full of sheen, Yt. 13 § 37.

Sheep, m. (D.); m. The male of the sheep, . The female of the sheep, . The milk of sheep, Vd. 5 § 52.

Sheep-fold, f.

Sheet (covering), n; n. One's own sheet, n.

Shehrivar (Archangel), Pr.

Shehrivar (the sixth month of the year), Pr.

Shehrivar (the fourth day of every month), Pr.

Shehrnāz (a daughter of King Jamshed), (W.)

Shelter, *subs.* n; n; *Vide* Protection. Affording shelter for a long time, Giving shelter,

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(2 bases), f. f.

Shelter, *v.* , cl. 2; , , cl. 1; Y. 23 § 1

Shelter: To run away for shelter, cl. 1

Sheltered, Yt. 13 § 11.

Shepherd, m.

Shepherd's dog, m.

Shield, *subs.* m; m; n; m.

Shield, *v.* *Vide* Shelter, *v.*

Shield-bearing, Yt. 13 § 35

Shift (change), *v.*

Shift (contrivance), f; n.

Shin-bone, m; m.

Shine, ; cl. 1; ; cl. 10; *cf.* Sk. त्विष् ; cl. 1 Yt. 5 § 129; , , cl. 10; ; : *der.*

Shine (by the lustre of knowledge), *cf.*

Shining, *adj.* ; ; ; ; f; 2 bases; ; Yt. 13 § 2; Yt. 8 § 2; Yt. 13 § 2; Yt. 6 § 1; Yt. 15 § 47; Y. 31 § 19. Full-shining, Yt. 10 § 136; Yt. 15 § 15.

Shirt: Without putting on the sacred shirt, Vd. 18 § 54 (D.)

Shiver, cl. 6

Shivering, *subs.* f. Vd. 7 § 58 (Sp.)

Shivering, *adj.* Vd. 7 § 70

Shock (collision), m.

Shocking,

Shod, *pp.* *e. g.* the hoofs of their fore-feet are shod with gold, Yt. 10 § 125. Self-shod,

Shoe, n. Taking off the shoes,

Shoot (of a plant), *subs.* m; m.

Shoot, *v.* *cf.* Yt. 10 § 39;

Shooting stars, *nom. pl.* Yt. 8 § 8.

Shore, m.

Short,

Shorten, cl. 10; *cf.*

Shot (marksman), m. ZPG. p. 20 (B.)

Shot, *pp.* *e. g.* arrows shot from the string of the well-bent bow, Yt. 10 § 39

Shoulder, *subs.* f; m. ZPG. p. 10; ZPG. p. 10. Fore-shoulder, m. A piece of wood as high as to reach the fore-shoulder, . Supporting by the shoulder, (G.)

Shout, , Yt. 10 § 73; cl. 1

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Shouting, *pres. pt.* [illegible] Yt. 5 § 95

Show, *v.* [illegible] cl. 10; [illegible] cl. 4: *caus.* [illegible] Yt. 13 § 53; [illegible] cl. 2 *e. g.* [illegible] Y. 44 § 16; [illegible] cl. 1 Yt. 8 § 38.

Show (appearance), [illegible] Yt. 15 § 47 (D.); [illegible] n.

Shower (of rain), [illegible] f. Yt. 8 § 40; [illegible] m. Ten thousand showers, [illegible]. A thousand showers of rain, [illegible]

Shred, [illegible] m. Shred of glass, [illegible] Vd. 8 § 85

Shrewd [illegible]

Shrewdness, [illegible] n. *Vide* Sagacity

Shriek, *v.* [illegible] cl. 1

Shrink back, [illegible]

Shrub, [illegible], [illegible] Vd. 16 § 2

Shudder, [illegible], [illegible] cl. 6

Shuddering, [illegible] Vd. 7 § 70

Shun, [illegible] cl. 4 Vp. 15 § 1.

Shut out, *Vide* Exclude.

Sick, Sickly, [illegible]; [illegible] N. 56

Sick person, [illegible] m. Yt. 13 § 24

Sickening, [illegible]

Sickness, [illegible] m; [illegible] n; [illegible] n; [illegible] m. ZPG. p. 28 (B.). Freed from sickness, [illegible]. Sickness brought on by Jaini (an evil female spirit), [illegible] m. Most sickness-producing, [illegible]. Driving sickness afar, [illegible]

Sickness: To recover from sickness, [illegible] cl. 1.

Siccity, [illegible] n.

Side, [illegible] m; [illegible] n; [illegible] m; [illegible]; [illegible] f. N. 79. Upper side, [illegible], [illegible]. Lower side, [illegible]. Outside, [illegible]: *contra.* [illegible] inside. To that side of the two, [illegible] Yt. 10 § 9.

Side with, *v.* [illegible]

Sidelock, [illegible] Y. 9 § 10

Sidewise, [illegible]

Sieve, [illegible] f. A sieve used for straining (the Haoma) and for removing dregs from it, [illegible] Vd. 14 § 8.

Sift (examine minutely), [illegible]

Sight, [illegible] f; [illegible] m; [illegible] f; [illegible] f.

Sightly, [illegible]

Sign, Signal, *subs.* [illegible] n.

Sign, Signal, *v.* [illegible]

Significant, [illegible] ZPG. p. 8

Signification, [illegible]; [illegible] f.

Signify, [illegible]

Signs: Monthly signs of a woman, [illegible] n. A woman having monthly signs, [illegible]

Silence, [illegible] n. Y. 44 § 15. In the silence of the night, [illegible] f. *gen. sing.* (*rt.* [illegible] to speak)

Silent, [illegible]

Silly, [illegible]

Silver, [illegible] n. Of silver, [illegible] (rare); [illegible], [illegible]

Silvery, [illegible], [illegible]

Similar, [illegible] *e. g.* [illegible] Vd. 8 § 31; [illegible] *pref.* (Sk. स) *e. g.* [illegible] having a similar desire,

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[illegible], [illegible], *e. g.* [illegible]; [illegible] a similar action Vd. 4 § 43.

Similar: To be similar, [illegible]

Similarly, [illegible]

Simile, Similitude. [illegible] n. Yt. 10 § 126

Simple (guileless), [illegible]. Simple as to sin, [illegible]

Simpleton, [illegible] m.

Simplicity, [illegible] f; [illegible] f.

Sin, *v.* [illegible] *cf.* [illegible] Yt. 4 § 3.

Sin, *subs.* [illegible] n. Y. 31 § 13; [illegible] n. Tainted with sin, [illegible]. Passing one's life in sin, [illegible] Vd. 19 § 26; [illegible] Yt. 22 § 42. Sin of utter unbelief, [illegible] n.

Since (because that), [illegible] Y. 44 § 1; [illegible] Vd. 2 § 4.

Sincere, [illegible]; [illegible]; [illegible]; [illegible] (*lit.* stretched, strung) *e. g.* [illegible] f. *abl. sing.* with a sincere heart, Yt. 13 § 46. Most sincere, [illegible] (D.)

Sine-L. *pref.*, [illegible], [illegible], [illegible] *prefs.*

Sinew (tendon), [illegible] n. Yt. 13 § 11; [illegible] n; [illegible] n.

Sinewy, [illegible]

Sinful, [illegible] (*lit.* fallen; *rt.* [illegible] to fall), Vd. 3 § 21; [illegible] (*orig.* [illegible]: *lit.* crossed); [illegible], [illegible] f. *e. g.* [illegible] f. *nom. sing.* W. F. 8 § 2; [illegible]; [illegible]; [illegible] Vd. 5 § 4. (A person) of sinful life

[illegible] Yt.22 § 42. Not sinful, [illegible]

Sinful body, [illegible] f. Vd. 4 § 20

Sinful person, [illegible] m; [illegible] m; [illegible] m.

Sing, [illegible], [illegible], [illegible]; [illegible] *caus.*

Singer, [illegible] m. Vd. 13 § 46.

Singing, *pres. pt.* [illegible]: *contra.* [illegible]. Singing the Gāthās, [illegible]: *contra.* [illegible]. Fond of singing, [illegible]

Singing, *subs.* [illegible] n; [illegible] n; [illegible] f; [illegible] n. Y. 3 § 4; [illegible] n.

Sing the glory, [illegible] cl. 4 (It drops [illegible] in strong forms, *e. g.* [illegible] Y. 26 § 1

Single, [illegible]

Singleness (sincerity), [illegible] f.

Singularity, [illegible] n.

Sinister, [illegible], [illegible]. *Vide* Baneful.

Sink, [illegible] Yt. 17 § 57; [illegible]

Sinless, [illegible]

Sinlessness, [illegible] n. Vd. 8 § 22 (D.)

Sinner, [illegible] m. Yt. 4 § 3 (D.); [illegible] m. Bh. 4 § 14 (B.); [illegible] m; [illegible] m.

Sip, *subs.* [illegible] m.

Sip, *v.* [illegible], [illegible].

Siren, [illegible] f.

Sirius (the star), [illegible] m.

Sister, [illegible] f. Brother and sister, [illegible] *du.* Yt. 10 § 116

Sit, [illegible], [illegible] cl. 2; [illegible] cl. 4 *e. g.* [illegible] sit thou, Yt. 17 § 57;

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cl. 6 (It is changed to in its conjugated forms).

St idown, cl. 6 (the radical vowel is, in some instances, changed to), *e. g.* Vd. 9 § 29: *caus.* to seat, to cause to sit, Yt. 22 § 14.

Sit at a distance, cl. 6 (the radical vowel is changed to , *e. g.* Yt. 19 § 56)

Sit on (ride), . One who sits on (horseback), Y. 11 § 2.

Sit steadily, , cl. 2

Site, m.

Sitting. Sitting at ease, . *Str. b.* . Sitting in a retired place, . Not sitting at rest, (D.)

Sitting carpet, n.

Situated: To be situated, cl. 3 Yt. 10 § 14

Situated, (W.), Gah 2 § 8

Situation, m.

Six,

Six-eyed,

Six-hundred, . Six hundred winters,

Six times, ; (rare); Y. 11 § 9

Sixteen,

Sixteenth,

Sixth, , f.

Sixty,

Sixty times,

Size, n. Vd. 7 § 51; n; n, *e. g.* a bone of the size of a finger, Vd. 6 § 16. A bone of the size of an arm, Vd. 6 § 20

Skeleton, , , , , m. & f.

Skilful, ;

Skilful artizan, *e. g.* m. *nom. sing.* Y. 44 § 5.

Skill, f; m; n; m. Full of skill,

Skill (workmanship), n. *cf.*

Skin (of a man), f. ZPG. p. 6; m. Of the breadth of the skin,

Skin (of an animal), f.

Skin, *v.*

Skin-disease, n.

Skirt (border), *subs.* m.

Skirt (edge of any part of dress), n. N. 85; m.

Skull, (of evil beings): *contra.* (of good persons); m.

Sky, , , m; m. *cf.* *acc. pl.* Y. 30 § 5; f. Y. 44 § 4 Sk. नभस्.

Slack, Vd. 18 § 17 (D.)

Slander, *v.*

Slander, *subs.* n. Yt. 19 § 47

Slanderer, m; Yt. 3 § 11

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Slackening *subs.* n. N. 15

Slackness, n. N. 15; f.

Slanderous,

Slaughter, f. Y. 53 § 8 (B.)

Slave, m. Vd. 13 § 46 (B.)

Slaver, m.

Slay, cl. 6. *Vide* Kill

Slayer, m.

Sleep, *subs.* m. Rising from sleep, Yt. 21 § 13. Changing the side after awaking from sleep, Yt. 21 § 11. Fond of sleep, Vd. 13 § 48.

Sleep, *v.* ; , *e. g.* . To lull to sleep,

Sleep on, (inchoative base; *rt.*)

Sleepiness, m.

Sleeping: Sleeping lightly, Sleeping pleasantly, *e. g.* m. *nom. sing.* Y. 57 § 17 Never sleeping,

Sleepless,

Sleeplessly,

Sleepy,

Sleet, m. *e. g.* *acc. sing.* Yt. 5 § 120

Sleety, Yt. 16 § 10

Sleeve, ZPG. p. 18

Slender, *e. g.* ; *e. g.* , having a slender waist, Yt. 17 § 11

•Slice, n.

Slight, *adj.* ;

Slight, *v.*

Slightest,

Slim, *Vide* Slender

Sling, m. Yt. 1 § 18; f. Vd. 14 § 9. Sling stone Vd. 17 § 9; Yt. 10 § 39. Thirty sling stones, Vd. 14 § 9

Slinger, m. ZPG. p. 20 (B.)

Slit, *v.* ; cl. 4

Slit, *subs.* n. N. 100

Slope, *subs.* n. Y. 10 § 11 (B.)

Sloth, f.

Slothful, *Vide* Lazy

Slow-going, *e. g.* . slow-going winter, Vd. 7 § 27

Slumber, *Vide* Sleep

Slur, *Vide* Disgrace

Sly,

Small, (*comp.* : *super.*); ,

Small-healed,

Smart, ; ; Gah 5 § 5

Smash, *subs.* f.

Smash, *v.* , cl. 10

Smell, *subs.* m; m. *e. g.* the smell of victory, Yt. 13 § 46. Offensive smell, f.

Smell, *v.*

Smelting, *subs.* m.

Smiling: With smiling face, (epithet of Vayu)

Smite, , , cl. 2; cl. 10; cl. 1 Yt. 15 § 44;

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Vd. 11 § 12 He who smites every body, m. Yt. 1 § 14

Smite away, cl. 1

Smite down, cl. 2; cl. 1 Yt. 14 § 56 *cf.* Sk. साध्

Smiter, m; m; m. Y. 53 § 8 (M.). Smiter of righteous or saintly persons, m.

Smiting, *pres. pt.* , , (used as the second member of a compound) *e. g.* smiting or putting down malice; , , , , (used as the second member of a compound *e. g.* , smiting righteous persons; smiting by sorcery; the holy words smiting the Daevas); Yt. 2 § 13; ; . Smiting the most, . Smiting (evil beings) fifty times, Smiting (evil beings) hundred times, . Smiting (evil beings) thousand times, . Smiting (evil beings) ten thousand times, . Smiting (evil beings) innumerable times, Smiting a thousand (evil beings) Vd. 13 § 1. Smiting courageously, Yt. 13 § 33 Smiting the enemy, . More smiting, . Smiting with victory, . Smiting in battle,

Smiting, *subs.* f; f; f. Yt. 10 § 133; n. Vd. 9 § 13. Smiting at once, *subs.* n. Yt. 13 § 133. Smiting victoriously, *subs.* f. Y. 57 § 34

Smiting down, *subs.* f; f. Yt. 10 § 133; f. Smiting down at once, f.

Smitten, . Worthy to be smitten, Yt. 3 § 17. Smitten with courage, . Smitten by the Daevas, . Smitten in the lines of the army,

Smoke, ZPG. p. 20

Smooth, adj. ;

Smooth (by scraping), *v.* cl. 2

Snake, m; m. Of the brood of the snake, . Snakiest of the snake's brood,

Snake-bite, Vd. 20 § 3

Snare, *subs.* n.

Snatch away, cl. 4; ; cl. 9 Y. 11 § 5 (*der.* one who snatches away, Yt. 15 § 45): (*der.* n. spoliation, Vd. 4 § 1); cl. 1 Yt. 5 § 26.

Snatching away, *subs.* n. Y. 29 § 1

Sneaking, Vd. 18 § 65 (B.)

Sneer,

Sneer, *subs.* n. (D.)

Sneering, *adj.* Yt. 5 § 95 (B.)

Snort, *v.*

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Snorting, *adj.* [illegible]. Kingdoms with snorting horses, [illegible] Yt. 5 § 130 Loud-snorting [illegible]

Snow, *subs.* [illegible] m; [illegible] f. Yt. 22 § 25.

Snow, *v.* [illegible] cl. 1 Vd. 8 § 4; Vd. 2 § 22

Snow-clad, [illegible] Yt. 19 § 5. *cf.* [illegible] Y. 10 § 11, [illegible] Yt. 19 § 6 (names of mountains)

Snow-flake, [illegible] (G. [illegible]) Vd. 2 § 22

Snow-topped, [illegible] Yt. 19 § 5

Snowing, *pres. pt.* [illegible], [illegible] f. *e. g.* [illegible] in the dark night when snow falls on the ground Yt. 16 § 10. Thick-snowing (as winter), [illegible] Vd. 7 § 27

Snowy, [illegible]

So, *adv.* [illegible]; [illegible]; [illegible]; [illegible]; [illegible]

So long as, [illegible] Y. 9 § 5; [illegible] Vd. 2 § 28

So much, [illegible]; [illegible]; [illegible]; [illegible] *e. g.* [illegible] so much grand or exalted, Y. 10 § 13

So saying, [illegible],

So that, [illegible] Vd. 8 § 75

Soak, [illegible]

Soar, *Vide* Fly; Aspire

Sober, [illegible]

Sobriety, [illegible] n.

•Society, [illegible] n; [illegible] n; [illegible] n, Yt. 10 § 80 (H.)

Sodomite, [illegible] Vd. 8 § 32

Sodomitical, [illegible]

Soft, [illegible]: *contra.* [illegible]. Soft ground, [illegible] m. (from [illegible]): *contra.* [illegible] hard ground.

Sogdiānā (a city near Samarkand), [illegible] *e. g.* [illegible] m. *sing.* Gava having Sogdiana for its capital, Vd. 1 § 4

Soil (dirty), *v.* [illegible]

Soil (filth), [illegible] n. Y. 48 § 10

Soil (earth), [illegible] f.

Soil (country), [illegible] n.

Soiled: To be soiled, [illegible]

Sojourn, *Vide* Dwell.

Solace, *subs.* [illegible] n.

Solace, *v.* [illegible] (*rt.* [illegible]) Yt. 10 § 109

Soldier, [illegible] m.

Sole (of the foot), *subs.* [illegible] m. Vd. 8 § 70

Sole, *adj.* [illegible]

Solemn, *Vide* Grave.

Solemnity, [illegible], [illegible] n.

Solicit, [illegible] cl. 4; [illegible] cl. 1

Solicitation, [illegible] m; [illegible] f. Y. 65 § 10

Solicitude, [illegible] f. Yt. 19 § 6

Solid (firm), [illegible]; [illegible]: *super.* [illegible]; [illegible] Yt. 10 § 28; [illegible]; [illegible] Yt. 13 § 2; [illegible]

Solid (opposed to liquid), [illegible] Yt. 19 § 58.

Solitary, [illegible]

Solitariness, [illegible] m.

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Solitude, m; n. Vd. 8 § 97

Solution (dissolving), f.

Sombre, *Vide* Dark, Gloomy.

Some, ;

Sometimes, Vd. 14 § 11

Somnolence, m.

Son, m. Son-giving, . Having a son or sons,

Son-in-law, *e.g.* *acc. du.* between the son-in-law and the father-in law, Yt. 10 § 116.

Song, n; n. Sacred or divine song, f.

Song of praise, Y. 35 § 10; n. Y. 9 § 2; f; m. *e. g.* *nom. pl.* Y. 10 § 18.

Soon, ; ; Yt. 5 § 63.

Soothe, *caus.* (*rt.*). Soothe the mind, Yt. 10 § 109

Sorcerer, m. Yt. 6 § 4

Sorceress, f.

Sorcery, m. Vd. 1 § 13. Killing by sorcery, n. Vd. 3 § 41. Addicted to sorcery, 2 bases Y. 65 § 8. Most addicted to sorcery, Vd. 1 § 14. Believing in sorcery, (*lit.* thinking of sorcery), Y. 8 § 4.

Sordid (mean),

Sordid (niggardly),

Sordidness, f. Y. 31 § 20 (H.)

Sore, *adj.*

Sore, *subs.* m. Sore wound *acc. sing* Vd. 4 § 30.

Sorrow, *subs.* ; (*rt.* to give joy)

Sorrowful,

Sorrowful: To make sorrowful, cl. 1

Sorrowfulness, f.

Sorry (worthless),

Sorry (grieved),

Sort (kind), Vd. 2 § 27; m.

Soul, m. Having a soul of higher intelligence, . Having a just claim for (the felicity of) the soul, Yt. 13 § 151. With a dissatisfied soul, Blissful state of the soul, Vp. 5 § 1,

Sound (noise), f.

Sound, (healthy), *e. g.* *acc. pl.* herds of cattle in a sound state. Y. 58 § 6; *e. g.* ;

Sound (in mind), : *contra.* deranged in mind. Sound mind,

Sound, *v.*

Sounding, With sounding chariots,

Soundness (healthiness), f.

South, *subs.* f. Vd. 2 § 10 *cf.* Y. 44 § 5

Southern, Af. R. § 6.

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Source, [illegible] f. *e. g.* [illegible] verily Thou art the source of righteousness; [illegible] n.

Sovereign, *subs.* [illegible] m; [illegible] m.

Sovereign, *adj.* [illegible]

Sovereign power, [illegible] n. *e. g.* [illegible] m. *nom. sing.* the ruler of a country with full sovereign power, Yt. 13 § 18. Desire of sovereign power, [illegible]

Sovereignty, [illegible] n. Long sovereignty, [illegible]

Sovereignty-bestowing, [illegible]

Sow, *v.* [illegible] cl. 10; [illegible]

Sow, *subs.* [illegible] Yt. 10 § 70; Yt. 14 § 15 *cf.* Sk. सू

Sower, [illegible] Vd. 3 § 24;

Sowing, *subs.* [illegible] f.

Sown, [illegible]

Space, [illegible] m; [illegible] m. Uninhabited space, [illegible] n. Space between the earth and the sky, [illegible] m.

Spacious, [illegible]; [illegible]; [illegible]

Spade, [illegible] n. (D; B.); [illegible] ZPG. p. 29.

Span (team of horses), [illegible] m; [illegible].

Span (nine inches), [illegible] f. Measure of half a span, [illegible] f. The length of a span, [illegible] n. A measure of two spans, [illegible]. The length of two spans, [illegible] n.

Spanner, [illegible] m; 3 bases *e. g.* [illegible]; be not a spanner of the racers, Y. 11 § 2 (M.)

Spare, *adj. Vide* Withhold

Spare, *v. Vide* Scanty.

Spare, *adj. Vide* Lean

Spark, *subs.* [illegible] n.

Sparkle, [illegible] cl. 10; [illegible]

Sparkling, [illegible] Y. 10 § 19

Speak, [illegible] cl. 2 *Vide* Say

Speak aloud, Speak forth, Speak loudly [illegible] cl. 2 Vd. 17 § 5

Speak angrily, [illegible] cl. 3 (of good beings); [illegible], [illegible] cl. 1 (of evil beings.)

Speak openly or publicly, [illegible] Y. 46 § 7

Speaking: Thus speaking, [illegible]. Speaking evil words, [illegible].

Speaking loudly, *pres. pt.* [illegible] (*orig.* [illegible] + [illegible]; *rt.* [illegible])

Speaking humorously or jestingly, *subs.* [illegible] f. *instr. sing.*

Speaking in conformity with, *subs*, [illegible] f. (*orig.* [illegible] + [illegible])

Spear, [illegible] f; [illegible] *e. g.* [illegible] of the wounding or bloody spear; [illegible] of the daring spear. (The warrior) of the long spear, [illegible]. With a stunning spear, [illegible] (*lit.* attacking, rushing forth). Holding a piercing spear, [illegible] Yt. 15 § 48. A piercing spear, [illegible] f. Yt. 15 § 48.

Spear, [illegible] m. (D; M). Hordes with uplifted spears, [illegible] f. With the straight spears, [illegible] With many spears, [illegible]

Spearsman, [illegible] m. NR.

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Species, m. Yt. 13 § 12; m.

Specify, *v.* ; ;

Speck, m.

Speckled,

Spectre, m.

Speech, n; n. ZPG. p. 9; n. *e. g.* I wish to give him (Zarathushtra) fluency of speech (*lit*; self-command of words), Y. 29 § 8; n. Yt. 13 § 83. Of one speech, Yt. 13 § 83.

Speed, n; m. The speed of an arrow, Yt. 14 § 20

Speed, *v.* cl. 1. *cf.* speeding; , Ved. *cf.*

Speedy, : (*comp.* : *super.* ,); *Vide* Quick. Speedy at work,

Spell: To have a spell told upon, *e. g.* if I have a spell told upon me, Yt. 14 § 34

Spell, *svbs.* m. and n.

Spendthrift, Yt. 5 § 93 (D.)

Sperm, n.

Spherical, Yt. 17 § 19.

Spider, Vd. 7 § 26. (D.) Spiders and locusts, Vd. 7 § 26.

Spill, cl. 6; cl. 6 Yt. 14 § 54; Y. 9 § 11.

Spilling, *subs.* n. Yt. 14 § 54

Spine, f. ZPG. p. 10; f; m. (J)

Spinster, f.

Spirit (the breath of life), n.

Spirit (spectre), m.

Spirit (temper or disposition of mind), n. In good spirit, . In high spirit,

Spirit (inperceptible intelligent being), Vd. 2 § 1; Y. 31 § 3. The Bountiful Spirit, :*contra* . The Most Bountiful Spirit, . A chariot made by a spirit (heavenly being), Yt. 10 § 67. (The sky) built up by heavenly spirits, Yt. 13 § 2.

Spirited, *Vide* Lively.

Spiritual, , , *e. g.* *gen. sing.* bodily and spiritual, Y. 71 § 3; Y. 57 § 25

Spiritual advantage, n. Y. 30 § 11

Spiritual food, Y. 55 § 2. (The stallions of Mithra) living on spiritual food, Yt. 10 § 125

Spiritual knowledge, n. Sufficient spiritual knowledge, n. Yt. 19 § 53. Spiritual knowledge which makes the divine path clear, n. Yt. 19 § 53

Spiritual leader, : *contra.* having no spiritual leader. Subordinate to the Ratu, . Af. G.

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§§ 7-12. With the adoration of the spiritual leaders, [illegible] Vp. 12 § 5.

Spiritual life, [illegible] f. Yt. 1 § 25.

Spite, *subs.* [illegible] m; [illegible] n; [illegible] n. (Gāth). Freedom from spite, [illegible] Yt. 22 § 11.

Spite: Inspite of, [illegible]

Spiteful, [illegible]; [illegible]; [illegible]

Spittle, [illegible] n. Yt. 5 § 90 (Sp.); [illegible] m. Vd. 6 § 7 (B.)

Spleen, [illegible] (Sp.) Pah. Vd. 18 § 70 *e. g.* [illegible] (W. [illegible]), what is between the kidneys and the spleen; [illegible] n. ZPG. p. 10

Splendid, [illegible]; [illegible]. Sovereignty with splendid equipage, [illegible]. Garments of splendid make, [illegible] Yt. 17 § 14

Splendour, [illegible] f; [illegible] n; [illegible] n; [illegible] n; [illegible] m. [illegible] n. Full of splendour, [illegible], [illegible], 2 bases. Mighty splendour, [illegible] Y. 43 § 12. Of holy splendour, [illegible]

Split, *subs.* [illegible] f.

Split, *v.* [illegible]; [illegible]; [illegible]

Split, *pp.* [illegible] Yt. 10 § 125.

Spoil, *subs.* *Vide* Plunder

Spoke (of a wheel), *subs.* [illegible] m. Yt. 10 § 136.

Spoken, [illegible], [illegible]. This word spoken by Mazda, [illegible] Y. 19 § 16. Truthfully spoken, [illegible] Y. 60 § 5. A word truthfully spoken, [illegible] Vp. 13 § 1.

Spoliation, [illegible] n. Y. 29 § 1.

Spontaneous, [illegible]

Spontaneously, [illegible]

Spot (place), *subs.* [illegible] m;

Spot (speck), [illegible]. *Vide* Disgrace

Spot: On the spot, [illegible] Vd. 9 § 56.

Spotted (speckled), [illegible] Yt. 8 § 21. (A horse) with spotted ears, [illegible]. (A horse) with spotted tail, [illegible]. (A horse) with a spotted back, [illegible]

Spouse, *subs.* [illegible] m; [illegible] f. Yt. 5 § 34; [illegible] Vd. 3 § 25.

Spray, *subs.* *Vide* Sprig.

Spread, *v.* [illegible] cl. 9; [illegible] cl. 1 Y. 10 § 11; Vd. 2 § 42.

Spread all over, [illegible] cl. 1

Spread forth, [illegible] cl. 9.

Spread out, [illegible] cl. 1 Vd. 8 § 80; [illegible] Vd. 5 § 24.

Spread out, Spread over, [illegible] *e. g.* [illegible] leprosy spread all over the body, Vd. 2 § 29

Spread defilement, [illegible] (*rt.* [illegible])

Spread, *pp.* [illegible]; [illegible]. Beautifully spread, [illegible]; [illegible]. Anything spread as a seat, [illegible] n. Vd. 5 § 27; [illegible] n. Vp. 11 § 2.

Spread (diffusion), *subs.* [illegible] n.

Spread (propagation), *subs.* [illegible] n. Yt. 9 § 26

Sprig, [illegible] m; [illegible] m.

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Sprightliness, [illegible] n.

Sprightly, [illegible] Yt. 10 § 34

Spring (of water), *subs.* [illegible] f. Pertaining to a spring, [illegible], [illegible], [illegible]. Water of a spring, [illegible] f. *acc. sing.* Spring waters, [illegible] f. *nom. pl.*

Spring (source), *subs.* [illegible] f. *Vide* Source

Spring (vernal season), *subs.* [illegible] n. ZPG. p. 23; [illegible] n. Belonging to spring, [illegible]. Spring time, Spring season, [illegible] *e. g.* [illegible] for three springs Vd. 18 § 9. Mid-spring, [illegible]

Spring (arise), *v.* [illegible] cl, 1 Vd. 7 § 58; [illegible]; [illegible] cl. 2

Spring off (jump out), *v.* [illegible] cl. 1 Yt. 19 § 40

Sprinkle, [illegible] cl. 6 Vd. 9 § 52; [illegible] cl. 1 Vd. 5 § 51.

Sprinkle over, [illegible] cl. 10 Vd. 7 §§ 29-35

Sprout, *subs.* *Vide* Shoot, Sprig. (The Haoma) with bending sprouts, [illegible]

Sprout, *v.* [illegible] *cf.* [illegible] Yt. 10 § 129; [illegible]

Spur, *subs.* [illegible] n. Yt. 24 § 35

Spur on, *v.* [illegible]

Spurn, [illegible] *cf.* [illegible] Yt. 24 § 35

Spy, *subs.* [illegible] m. *e. g.* [illegible] (= [illegible] + [illegible]) *nom. sing.* Yt. 10 § 46; [illegible] *nom. pl.* Yt. 10 § 45. Mithra of ten thousand spies, [illegible] Yt. 10 § 24; [illegible] Yt. 10 § 60

Spy, *v.* [illegible]

Spying, *subs.* [illegible] f. ZPG. p. 26

Squadron, [illegible] f. Bh. 1 § 18

Square, *adj.* [illegible]

Squeeze (the juice of Haoma), [illegible] cl. 5.

Squeezed, *pp.* [illegible]: *contra.* [illegible]

Stability, [illegible] f.

Stable, *subs.* *Vide* Stall

Stable, *adj.* [illegible]

Stack (pile of hay or straw), [illegible] m. Owner or keeper of a stack, [illegible] m. Vd. 15 § 36

Staff (stick), [illegible] m.

Stagger, [illegible] cl. 10 Y. 49 § 2

Stagnant, [illegible]; [illegible] Yt 13 §§ 53, 55 (D.)

Stain, *subs.* [illegible] f; [illegible] m.

Stained, [illegible]; [illegible]

Stale (not fresh), [illegible] (*lit.* cold as hail) *e. g.* [illegible] f. *nom. pl.* stale food, Vd. 3 § 29. Not stale, [illegible]

Stalk (stem), [illegible] m; [illegible] f.

Stall (stable), [illegible] m. *e. g.* [illegible] horse-stall; [illegible] camel-stall; [illegible] cattle-stall, ox-stall.

Stallion, [illegible] m.

Stalwart, [illegible]; [illegible]

Stamp, *v.* [illegible]

Stamp on the ground, [illegible] (*orig.* [illegible] + [illegible]: [illegible] foot; *rt.* [illegible] to put, to strike).

Stamp, *subs.* [illegible] n.

Stamped with, [illegible] *e. g.* [illegible] *acc.*

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pl. stamped with those characteristics.

Stamping forwards, *adj.* Yt. 14 § 11

Stand, *v.* cl. 3: *caus.* to cause to stand, to stop *e. g.* Yt. 13 § 78

Stand firm, cl. 3 Yt. 10 § 36 *cf.* Sk. प्रतिस्था.

Stand forth, cl. 3 *e. g.* Yt. 10 § 98

Stand near, Stand by, cl. 3 Vd. 9 § 12; Yt. 17 § 21

Stand up, cl. 3 Vd. 4 § 17

Stand off, cl. 3 *e. g.* (*orig.*) Vd. 9 § 53.

Standard (banner), m.

Standard (model), n.

Standing by, *subs.* f.

Standing between,

Standing firmly, Yt. 14 § 28 (*orig.*)

Standing motionless,

Standing together, *subs.* f.

Stanza, f. (The Ahunavaiti Gātha) with its stanzas, f. *acc. sing.* Vp. 14 § 1

Star, m. Inlaid with stars, (*lit.* embellished or ornamented with stars.) Stars, Y. 50 § 10 (*lit.* lights: *sing.*). Stars without beginning, Y. 16 § 6. Touching the stars (*i. e.* very lofty), Y. 10 § 11. Names of the principal stars;—(1) (the chief of the stars in the East), (2) (the chief of the stars in the West). (3) (the chief of the stars in the South). (4) (the chief of the stars in the North.)

Star-capped, Y. 10 § 11

Star-studded,

Stare, *v.* *Vide* Gaze.

Stark, *v.*

Start (set out), *v.* *caus.* (*rt.* to go)

Start up, cl. 3

Starving, *adj.* (*lit.* not eating; *rt.* to eat)

State, *v.* *Vide* Say.

State, *subs.* *Vide* Rank, Quality, Situation, Grandeur.

State (people), m. Bh. 1 § 10

Stately, (rare) *e.g.* f. *acc. pl,* Vp. 2 § 3

Stately (lofty), Y. 57 § 30

Statement, ; n.

Station, m; f.

Stature, m. Tall-statured, Y. 57 § 30; Yt. 9 § 2.

Statute, n. *cf.* Y. 46 § 5; n.

Stay (wait), *v.* cl. 10 *e. g.* stay for me, Yt. 16 § 2

Stay, *subs.* *Vide* Prop.

Steadfast, ;

Steadily, Y. 31 § 12 (M.). Attacking steadily,

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Steadiness, [illegible] f; [illegible] n.

Steady, [illegible]; [illegible]; [illegible] Yt. 10 § 28 (H.) Steady in one's duty, [illegible]

Steal, [illegible] cl. 4 *e. g.* [illegible] (G. [illegible]) Y. 11 § 5

Steal off, [illegible]

Stealthily, [illegible]

Steed, *Vide* Horse

Steel, [illegible] (D.). Of steel [illegible], [illegible] Vd. 7 § 75. A quoit of steel, [illegible] Yt. 10 § 130. A foundry for smelting steel and moulding it into various forms, [illegible] Vd. 8 § 90.

Steep descent, [illegible] m. Vd. 13 § 38. A steep descent a hundred times the height of a man, [illegible] Vd. 4 § 52.

Steer, *subs.* [illegible] m.

Stem (of a tree), [illegible] m.

Stench, [illegible] f. Food of poisonous stench given to the souls of wicked and sinful persons, [illegible] f. Yt. 22 § 36: *contra.* [illegible] ambrosial food (*lit.* the butter of spring, *i. e.* the best butter), Yt. 22 § 18

Step, *subs.* [illegible] n; [illegible] n; [illegible] n. *Vide* Pace. One step, [illegible]. Moving a step, [illegible] f. At the fourth step, [illegible]

Step to, *v.* [illegible], [illegible] cl. 1; [illegible] cl. 1

Steppe, [illegible] n. Yt. 10 § 104 (J.)

Stepping forwards, [illegible]

Sterile, [illegible]. *Vide* Barren

Sterility, [illegible] n. Yt. 10 § 110 (D.)

Stern, [illegible]. *Vide* Harsh.

Stick, *subs.* [illegible] m.

Stick, Stick to, *v.* [illegible] cl. 3 Y. 53 § 4; [illegible] *e. g.* [illegible] (for [illegible]); [illegible] cl. 1

Stiff, [illegible]; [illegible]

Stigma, [illegible] m.

Still, *adj. Vide* Stagnant.

Still, *adj. Vide* Calm.

Still-born, [illegible] *e. g.* [illegible] the woman gives birth to a still-born child, Vd. 5 § 45.

Sting, *v.* [illegible]; [illegible].

Sting: Sting of a snake, [illegible] Vd. 20 § 3.

Stinging, *adj.* [illegible], [illegible]

Stinginess, [illegible] f.

Stingy, [illegible]; [illegible]

Stink, *v.* [illegible]; [illegible]; [illegible]

Stink, *subs.* [illegible] f.

Stinking, [illegible]: *contra.* [illegible]; [illegible]; [illegible] ZPG. p. 24: *super.* [illegible]

Stipend, [illegible] n.

Stipulation, [illegible] n; [illegible] m.

Stir up, [illegible]

Stir up (fire), [illegible] N. 73

Stirrup, [illegible] n. Vd. 14 § 9 (J.)

Stock, *subs. Vide* Lineage

Stock, *subs. Vide* Hoard.

Stocking, [illegible] n. Vd. 8 § 23

Stolid, *Vide* Dull

Stomach, [illegible], [illegible] n.

Stone, [illegible], [illegible] m; [illegible], [illegible] m; [illegible] m. Made of stone,

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[illegible], [illegible]; [illegible] *e. g.* [illegible]. [illegible], Stone-handed, [illegible]

Stony, [illegible], [illegible]; [illegible]

Stoop, *v.* [illegible]

Stop (cease from going forward), *v.* [illegible] cl. 3 Vd. 15 § 4

Stop (hinder, check), [illegible] (*rt.* [illegible]) *e. g.* [illegible] Yt. 13 § 78.

Store, *subs.* [illegible] n; [illegible] f. Provided with full store, [illegible] Yt. 13 § 67

Store, *v.* [illegible] cl. 1; [illegible]

Store-house, [illegible] m. Yt. 5 § 130 (B.)

Storm (tempest), [illegible] m.

Stormy, [illegible] Yt. 8 § 33

Story, *subs.* [illegible] n.

Stout, [illegible]; [illegible]; [illegible]

Straggle, *Vide* Roam.

Straggling, *Vide* Roaming

Straight, [illegible]; [illegible]. *Vide* Upright

Straight-statured, [illegible] Yt. 22 § 9 (*rt.* [illegible] to be erect)

Strain (filter), [illegible] cl. 6. Strain the Haoma-juice, [illegible] cl. 5; [illegible] *e. g.* [illegible] *dat. sing.* the sieve for straining the Haoma, Vp. 10 § 2

Strain (strive), [illegible]

Strained (filtered), [illegible]

Straining, (filtering) *subs.* [illegible] f.

Straiten, [illegible]

Straitened. [illegible] Yt. 13 § 34. Least straitened by oppression, [illegible] (M.)

Straitness, [illegible] f; [illegible] n.

Strand, *subs.* [illegible] m.

Strangulation, [illegible] n. *cf.* [illegible] Vd. 7 § 4 (D.)

Strap (of the yoke), [illegible] f. Yt. 10 § 125.

Stratagem, [illegible] f; [illegible] n.

Stray, *adj.* [illegible]

Stray, *v.* [illegible] cl. 1

Straying, [illegible] *e. g.* [illegible] f. *acc. sing.* Vd. 3 § 11.

Stream (of water), [illegible] n. (Water) of running stream, [illegible] *e. g.* [illegible] *gen. pl.* Vd. 18 § 63. Up the stream, [illegible]

Stream (flow), *v.* *Vide* Flow

Streamlet, [illegible] m.

Street, [illegible] f. Vd. 2 §§ 30, 38; [illegible] f. Y. 12 § 2

Strength, [illegible] n. (Gāth); [illegible] n; [illegible] m; [illegible] f; [illegible] n; [illegible], [illegible] n; [illegible] f; [illegible] n. Vd. 18 § 55 *cf.* Sk. पीवन्; [illegible] n; Y. 49 § 10; [illegible] m. Y. 51 § 12; [illegible] n. Y. 33 § 12. Strength for smiting, [illegible] n. In the enjoyment of the greatest strength, [illegible]. Of mighty strength, [illegible]

Strengh: To give strength to, [illegible], [illegible] cl. 1 Y. 9 § 29

Strengthen, [illegible] cl. 10; [illegible] cl. 6

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Strenuous, [illegible]: *super.* [illegible]

Stretch (extent), [illegible] n.

Stretch, *v.* [illegible] cl. 8; [illegible] cl. 10

Stretch all along, [illegible] *e. g.* [illegible] Yt. 19 § 1.

Stretch out, [illegible]

Stretched out, [illegible]

Strew, [illegible] cl. 9

Strewn, [illegible]; [illegible]

Stricken, [illegible]

Strict, [illegible]; [illegible]

Stride, *subs.* [illegible] m.

Stride, *v.* [illegible] cl. 1

Stride forth, [illegible] cl. 1

Strife, [illegible] m. Y. 48 § 2; [illegible] m; [illegible] f; [illegible]. Removing strife [illegible] Y. 12 § 9. Strife of the conflicting nations, [illegible] n.

Strike, *Vide* Smite.

Strike against, [illegible] cl. 1 *e. g.* [illegible] Yt. 14 § 41

Strike the hands together in disparagement, [illegible] *e. g.* [illegible] Af. G. § 13 (D.)

Striking vigorously. [illegible] Yt. 10 § 96.

String: Bow-string, [illegible] f. Yt. 10 § 128

String the bow, *v.* [illegible] *cf.* [illegible]

Strip off, [illegible] cl. 4 *e. g.* [illegible] Yt. 19 § 56; [illegible] cl. 1 *e. g.* [illegible] Vd. 9 § 49

Strive (endeavour), [illegible] cl. 10 Yt. 10 § 78; [illegible] *cf.* Sk. यस्; [illegible] cl. 6 Y. 31 § 16

Strive after, [illegible] cl. 1 *e. g.* [illegible] (men and women) who strove after righteousness, Y. 26 § 4.

Strive against, [illegible] cl. 2; [illegible] cl. 6 Yt. 5 § 50

Striver (contender), [illegible] m. *e. g.* [illegible] *dat. du.* to the two strivers or striving parties Y. 47 § 6

Stroke (blow), [illegible] m. Yt. 10 § 69. [illegible] f; [illegible] f; [illegible] f. *e. g.* [illegible] (W.), at one stroke.

Stroke, *v.* [illegible] cl. 1; [illegible] cl. 1 Yt. 17 § 22

Strolling: Strolling singer, [illegible], [illegible] m. Vd. 13 § 46

Strong, [illegible]; [illegible]; [illegible] (Gāth); [illegible]; [illegible] (*comp.* [illegible]: *super.* [illegible]); [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible] (*comp.* [illegible]: *super.* [illegible]); [illegible]; [illegible] (rare) Vd. 13 § 39; [illegible]; [illegible]; [illegible]; [illegible]; [illegible] Yt 8 § 43; [illegible] *cf.* [illegible]; [illegible] Yt. 13 § 90; [illegible] Nyāish 3 § 10. Sufficiently strong, [illegible]. Strong and high-humped (as a camel), [illegible]. Strong through sanctity, [illegible]. Very strong [illegible]; [illegible]; [illegible] (variants, [illegible], [illegible]). Stronger than the strong, [illegible].

Strong-armed, [illegible]

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Strong-blowing, [illegible]

Strong-bodied, [illegible]; [illegible] Yt. 10 § 127

Strong-framed, *Vide* Strong-bodied

Strong-handed, [illegible] Y. 29 § 9

Stronghold, [illegible] f. Bh. 2 § 13

Strophe, [illegible] f. (Jk.)

Structure, [illegible] n.

Structure of words, [illegible] f. Y. 58 § 8

Struggle, [illegible] *e. g.* [illegible] Yt. 19 § 46; [illegible] cl. 6.

Struggle for, *Vide* Strive after.

Struggle of life; [illegible] f. *e. g.* [illegible] *gen.* of the two strugglers or strivers *cf.* [illegible]

Strung (as a bow), [illegible]. Well-strung [illegible]

Stubborn, [illegible]

Stud, *v. Vide* Adorn

Studded, *Vide* Adorned

Student, *Vide* Pupil

Studied, *pp.* [illegible], [illegible] Y. 53 § 5

Study (learn), *v.* [illegible] Y. 55 § 6; [illegible]

Study, *subs.* [illegible] n. (*lit.* keeping in mind) *e. g.* [illegible] Yt. 1 § 31; [illegible] n; [illegible] f. N. 14 (B.)

Stun, *v.* [illegible] cl. 10 Yt. 10 § 48.

Stupefaction, [illegible] n. Y. 71 § 17 (D.)

Stupefy, [illegible] cl. 10 Yt. 10 § 48.

Stupid, [illegible]

Stupidity, [illegible] n.

Sturdiness, [illegible] n. Yt. 13 § 12; [illegible] n. *e. g.* [illegible] the sturdiness of the whole body, Yt. 14 § 29

Sturdy, [illegible]; [illegible]. Sturdy arm, [illegible]

Stut Yasht, [illegible] *Pr.* (Name of one of the 21 Nasks which originally comprised a complete text of the Avesta language)

Style, *subs.* [illegible] f.

Suavity, [illegible] Y. 29 § 8 (B.)

Sub-L. *pref.* [illegible] *pref*; [illegible] *prep.*

Subduce (withdraw), [illegible]

Subdue, [illegible] *caus.* Yt. 4 § 9 (*rt.* [illegible] to be subdued). *Vide* Put down.

Subdued (reduced to subjection), [illegible] Yt. 15 § 12; Yt. 19 § 29. Subdued to the Holy Word, [illegible] Af. R. § 5

Subdued (mild), [illegible] (*orig.* [illegible]) Yt. 15 § 40

Subject (one who owes allegiance to a sovereign), [illegible] Bh. 1 § 7

Subject-matter, [illegible] f. Gah 2 § 7.

Subjection, [illegible] f.

Subjugate, *Vide* Subdue

Subjugation, [illegible] f.

Sublime, [illegible]; [illegible].

Sublunary, [illegible]

Submission, [illegible] f. Vd. 22 § 13; [illegible] f; [illegible] m.

Submissive, [illegible] *cf.* [illegible] Vp. 12 § 1

Submit, [illegible] Y. 31 § 13

Subordinate, *subs.* [illegible] m.

Subordinate, *adj.* [illegible]

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Subordination, f.
Subscribe (consent), ;
Subsequent,
Subside, ,
Subsidiary (helping),
Subsist, cl. 2; cl. 1
Subsistence, n.
Substantiate, *caus.* (*rt.*) Y. 19 § 13
Substituted,
Subterranean,
Subtle,
Subtlety, f.
Subtract, ;
Subvert, *Vide* Overthrow
Subversion, *Vide* Overthrow, *subs.*
Succeed, cl. 1 Yt. 15 § 28
Succeed in obtaining, cl. 1 *e. g.* I did not succeed to obtain that glory Yt. 19 § 57
Success, f. *cf.* (=) Yt. 15 § 1.
Succession (progeny), f.
Successor, Yt. 15 § 45 (J.); Y. 46 § 12.
Succour, *subs.* n; (rare).
Succumb, *Vide* Submit.
Such, Such as you, , 2 bases, Y. 29 § 11.
Suck (at the breasts), *cf.* Sk धे *e. g.* धेनु a milch cow; *der.* .
Suckle, cl. 5 Vd. 3 § 31 (D.)
Suckling, *adj.*
Sudden, *Vide* Quick.
Suffer, (endure), cl. 1 *e. g.* Yt. 1 § 24
Suffering, *subs.* f; n. Y. 30 § 11; n; f. (*lit.* the bearing of pain); f. *e. g.* *loc. sing.* Y. 46 § 5.
Sufficiency, n; n; m. Y. 53 § 4 (D.)
Sufficient, 2 bases, Yt. 5 § 130
Sufficiently; , , (rare) *prefs.*
Suit, *v.* cl. 1; cl. 1
Suit (law-suit), n. ZPG. p. 43
Suit, *subs.* *Vide* Request.
Suit of clothes, n. *nom. pl.* ZPG. p. 20
Suitable, ; Vd. 14 § 7 (D.)
Suitor, *Vide* Courter
Sullen,
Sullied, : (*contra.*); ;
Sully, *v.* ;
Sulpher, f. *cf.* P. گوگرد
Sultriness, m; n. Vd. 1 § 19; m.
Sultry,
Summary, *subs.* m. *e. g.* Y. 9 § 26 (M.)
Summer, *e. g.* *gen. sing.* after the approach of summer, Vd. 9 § 9; m. Vd. 5 § 42; m. Y. 65 § 5; m. Belonging to summer, *e. g.* there are ten winter months there, and two summer months, Vd. 1 § 4. The summer season, Af: R. § 5

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Summit, m; m. Yt. 10 § 13; m; m; m. *e.g.* (for) *acc. pl.* the summits of the trees, Yt. 14 § 21. The mount Staera which has its summit up to the stars, Y. 10 § 11

Summon, *Vide* Call

Sun, n; n. (Gath). The resplendent sun, n. Looking like the sun, sunlike, (Gath); *cf.* Sk. स्वर् दृश्. Beholding the sun, exposed to the sun, . Illuminated by the sun, (*orig.* +) *e. g.* m. *nom. sing.* the moon illuminated by the sun, Yt. 10 § 142. Of one accord with the sun, Nyäish 1 § 1. Splendour of the sun (M), *e. g.* *loc. pl.*, in the many splendours of the sun (G. n. Y. 50 § 2

Sun-rise, n. Yt. 5 § 91

Sun-set, f. Yt. 5 § 91

Sunder, *v. Vide* Disunite.

Super-L. *prep.*, ; *prefs*; *prep.*

Superabundance, m.

Superb, *Vide* Grand, Splendid.

Supercilious,

Superintend,

Superintendance, f. Yt. 19 § 6.

Superintendent, *subs.* m; m. Yt. 8 § 44.

Superior, *e. g.* for superior strength.

Superiority, f.

Supervision, f; n.

Supper, n. Y. 62 § 7

Supple, N. 58 (D.) *Vide* Flexible

Suppliant, Supplicant, *subs.* m.

Supplicate, cl 4; cl. 1

Supplication, m; f. Vd. 18 § 34 (B.)

Supplicatory, . Supplicatory prayer, m; n. Listening to supplicatory prayers,

Supply, cl. 1; (*rt.*) Y. 34 § 13; cl. 9 Y. 31 § 15

Smpport, *v.* cl. 3; cl. 1; cl. 10 ;

Support, *subs.* n; (rare); f; n; n. Yt 13 § 71; m; n Yt. 17 § 2; n. Vd. 15 § 16; n. *cf.* Sk. धारणा.

Supporter, m; m. Yt. 24 § 30; Yt. 13 § 26 ; *e.g.* the supporters of righteousness, Y. 46 § 4.

Supporting, *pres. pt.* . Most supporting,

Suppose, cl. 4

Supposition, n.

Suppress, *Vide* Put down.

Suppression, f.

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Supreme, [illegible] Y. 43 § 5; [illegible]

Supremacy, [illegible] n; [illegible] n. Long-enduring supremacy, [illegible] n.

Surely, *Vide* Assuredly

Surety, [illegible] *e. g.* [illegible] Nyāish 1 § 8 (D)

Surface, [illegible] n.

Surface of the earth, [illegible] f. Vd. 9 § 2 (B.)

Surge, *subs.* *Vide* Billow.

Surge, *v.* [illegible]; [illegible] *cf.* [illegible] Yt. 19 § 67

Surgeon, [illegible] m.

Surmount, *Vide* Overcome, Surpass.

Surpass, [illegible] cl. 1 (*lit.* to go first, to outrun), cf. Sk. चि to go.

Surpassing, [illegible] Yt. 15 § 40; [illegible] Y. 28 § 3.

Surprise (attack unawares), [illegible] *e.g.* [illegible] m. *nom. sing.* Yt. 13 § 69.

Surprised, [illegible] Yt. 13 § 69.

Surprising, *adj.* [illegible] ZPG. p. 26

Surrender (deliver), [illegible] cl. 3

Surround, [illegible] cl. 10; [illegible]. Surrounded on all sides, [illegible]

Surrounding: Of surrounding countries, [illegible].

Surveillance, *Vide* Supervision.

Survey, [illegible] cl. 3; [illegible]

Survey round about, [illegible] cl. 3

Surveying, *adj*, [illegible] *e. g.* [illegible] all surveying, Yt. 1 § 8, Surveying round about, [illegible]

Surveyor, [illegible] m. Yt. 10 § 46

Suspend, *Vide* Hang.

Suspending, *Vide* Pendent

Suspicion, *Vide* Doubt

Sustain, [illegible], [illegible] cl. 10; [illegible] cl. 2

Sustainer, [illegible] m.

Sustaining, *subs.* [illegible] n. *cf.* Sk. धारणा

Sustenance, [illegible] n.

Swallow, *v.* [illegible]; [illegible].

Swallowing, *adj*, [illegible] *cf.* [illegible]

Sway, *subs.* [illegible] f; [illegible] n; [illegible] n. W. F. 8 § 2

Sway, *v.* *Vide* Govern

Swaying authority, *pres. pt.* [illegible] *e. g.* [illegible] swaying authority with absolute sovereign power, Yt. 15 § 54

Sweat, *subs*, [illegible] n. ZPG. p. 11

Sweat, *v.* [illegible] cl. 6 (Jk.)

Sweep away, [illegible] Vd. 5 § 24

Sweep off, *v.* [illegible] cl. 1; [illegible] Yt. 10 § 37; [illegible] Yt. 10 § 43.

Sweet: Sweetest voice, [illegible] m. *e. g.* [illegible] Yt. 17 § 17, whose voice is the sweetest I have ever heard of those that invoked me most.

Sweeten, [illegible], [illegible] *cf.* [illegible]

Sweetness, [illegible] n; [illegible] n. (D.)

Sweet-scented, [illegible], [illegible]: *comp.* [illegible]: *super.* [illegible]

Swell, *v.* [illegible] *cf.* [illegible] Yt. 19 § 67

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werve, [illegible]. To make the centre of the army swerve, [illegible] *caus.* Yt. 13 § 39.

Swift, [illegible]: (*comp.* [illegible]: *super.* [illegible]); [illegible]; [illegible]; [illegible]. The swift (*i. e.* best) archer, [illegible]

Swift-flying, [illegible]

Swift-footed, [illegible]

Swift-horsed, [illegible]; [illegible]: *super.* [illegible]

Swift-moving, [illegible]

Swift-rnnning, [illegible]

Swift-rushing, [illegible]

Swiftness, [illegible] m. *e. g.* [illegible] the flight (*lit.* swiftness) of an arrow, Yt. 14 § 20; [illegible] n. Swiftness of the horses, [illegible]

Swing, *v.* [illegible] *cf.* [illegible]

Swing down, *v.* [illegible]; [illegible] Yt. 10 § 96

Swoon, *subs.* [illegible] f. Yt. 13 § 131

Swooning, *Vide* Fainting

Sword, [illegible] m; [illegible] f.

Sword-belt, [illegible] f. Vd. 14 § 9 (B.)

Sword-blade, [illegible] m. *cf.* [illegible]

Symbol, [illegible] n. The symbol of wisdom, [illegible] (name of a divinity),

Sympathetic, [illegible]

Sympathise, [illegible]

Sympathy, [illegible] n.

Symptom, [illegible] n; [illegible] n.

Syn-Gr. *pref.* [illegible], *prefs.*

Synod, [illegible] n.

System, [illegible] f. Y. 71 § 4

T.

Tabernacle (human frame), [illegible]

Tacit, [illegible]

Tack, *v. Vide* Fasten; Attach

Tack, *subs. Vide* Peg.

Tact, *Vide* Skill, Adroitness.

Tahmuras (elder brother of King Jamshed), [illegible] *Pr.*

Tail, *subs.* [illegible] m.

Taint, *v. Vide* Infect; Pollute.

Tainted: Tainted with guilt, [illegible]: *contra.* [illegible]

Take, [illegible] cl. 3: *contra.* [illegible] to give (Note:— [illegible] आ when prefixed to roots meaning to go, to give, or to carry reverses the action expressed by the root:—Vaidya's Sk. Dict.)

Take away, Take off, [illegible] cl. 9 *e. g.* [illegible] Y. 11 § 5; [illegible] *e. g.* [illegible] Vd. 3 § 41; [illegible] cl. 1 Yt. 10 § 42; [illegible] cl. 1; [illegible] Vd. 8 §§ 2-3; [illegible] Yt. 5 § 26.

Take in hand (undertake), [illegible] Y. 70 § 1 (D.)

Take off (cut off), [illegible] cl. 4 *e. g.* [illegible] he takes off the heads, Yt. 10 § 37

Take off (the garments), [illegible] cl. 4 *e. g.* [illegible] Yt. 19 § 56

Take out, [illegible] cl. 1 Vd. 6 § 27; [illegible] Vd. 6 § 31.

Take up (the dead body), [illegible] cl. 6

Taken out, [illegible]: *contra.* [illegible]

Taking off (the shoes), *subs.* [illegible] f.

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Tale, *Vide* Narrative.
Talents, m. Vd. 13 § 19
Talk, cl. 6; cl. 3; cl. 2.
Talkative,
Tall, , 2 bases; f: *super.*
Tall-statured, Y. 57 § 30; Yt. 9 § 2.
Tally (correspond), cl. 1; cl. 6
Talon, *Vide* Claw.
Tame, *v.* Yt. 19 § 29.
Tame animal, m.
Tameable,
Tamed, *adj.*; Vd. 8 § 13.
Tamed: To be tamed, *cf.* Yt. 15 § 40
Tamper, cl. 1
Tangible (evident), *Vide* Evident.
Tangle, *v.*
Tangle, *subs.* *Vide* Embarassment.
Tank, m; n.
Tantamount,
Tapering, *e. g.*
Tardy, *Vide* Dilatory. Reluctant.
Tarnish, *v.* cl. 6
Tarnish, *subs.* f.
Target, *Vide* Shield
Tarry, cl. 10; cl. 10
Tartarean, *Vide* Infernal
Tartarus, *Vide* Hell
Task, *subs.* *Vide* Labour
Taste, *v.* ;
Taste, Tasting, *subs.* n.
Tasteful,
Tasteless,

Taught, . Taught by Mazda - Well - taught, Yt. 13 § 133
Taunt, *v.* *Vide* Reproach.
Taunt, *subs.* n.
Tax, *subs.* n; m. Bh. 1 § 7
Tax, *v.* *Vide* Censure.
Teach, cl. 4 ; *caus.* (*rt.*) Yt. 14 § 46; *caus.* *e. g.* let him teach (*rt.* learn) ; *e. g.* Y. 44 § 9 ; cl. 2 *e. g.* Y. 30 § 8, Y. 29 § 1; cl. 2 *e. g.* Y. 48 § 3; : *der.* a teacher, Yt. 13 § 83; cl. 6 *e. g.* teach us Y. 34 § 12; *e. g.* teach me, Y. 28 § 11; *e. g.* Y. 43 § 6;
Teacher, m; m; m; (used as the second member of a compound) *e. g.* a teacher of religious laws. An evil teacher, m.
Teaching, *subs.* n. Y. 46 § 3; f; f; f; f. Vd. 4 § 43; Yt. 16 § 3; f. Yt. 13 § 87; m; n. Y. 32 § 9
Teaching, *pres. pt.* : *contra.* Neither learning nor teaching, Teaching concerning glory,
Team (of horses), Yt. 5 § 50; m. Y. 57 § 26

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Tear, *subs.* n. Yt. 10 § 38 *cf.* Sk. अश्रु; m. Vd. 1 § 8 *cf.* P. سر شک

Tear, *v.* ; *cf.* Sk. व्रक; वच्छ: *der.*

Tear in pieces, *e. g.* Vd. 18 § 38; *e. g.* Yt. 17 § 19.

Tearing, *snbs.* f. Y. 46 § 5.

Tease, *v. Vide* Annoy.

Tedious,

Teem, *Vide* Bring forth

Tell, *v.* cl. 3

Tell-tale, Yt. 3 § 11.

Temerity, f; m; n. Bh. 1 § 13

Temper, *v. Vide* Calm, *v.*

Temper, *subs. Vide* Disposition

Temperance, *Vide* Sobriety

Temperate, *Vide* Calm; Sober

Tempest, n.

Tempestuous, *Vide* Stormy.

Temple, n. Bh. 1 § 14

Temporal,

Tempt, ;

Tempting, *adj. Vide* Alluring

Ten,

Ten thousand, ; *acc. pl. e. g.* ninety thonsand

Ten thousand times, Yt. 10 § 117; Vd. 7 § 55. Smiting (evil beings) ten thousand times, Yt. 10 § 43. Ten thousand times ten thousand, Vd. 5 § 19; Yt. 24 § 19.

Tend, *Vide* Guard

Tendency, m; m.

Tender, *v. Vide* Offer.

Tender (small),

Tender (bending), *cf.*

Tender, *adj. Vide* Affectionate.

Tender: Of tender age,

Tender-hearted,

Tenderness, *Vide* Affection

Tending, *subs. Vide* Care.

Tendon (sinew), n; n.

Tendon of the foot, f. Vd. 13 § 10

Tendril, m. Y. 9 § 16; m.

Tenebrific,

Tenebrosity, n,

Tenement, *Vide* Abode

Tenet, *Vide* Doctrine

Tenor, *Vide* Course.

Tenor (meaning), n; f.

Tenth,

Tepefy,

Term, *subs. Vide* Limit

Term (period). m.

Terminate, *Vide* Complete, *v*; End *v.*

Termination, *Vide* Completion; End.

Terrestrial, ;

Terrible, *Vide* Dreadful.

Terrific, ; (*rt.* to fear *super.*);

Terrify, cl. 1 Yt. 17 § 12.

Territory, f. *e. g.* the Iranian territory *i. e.* the territory inherited by Irach, the youngest son of King Faridoon;

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the territory inherited by Tur, the second son of Faridoon; the territory inherited by Salam, the eldest son of King Faridoon; Yt. 13 § 143

Terror, f; f; (G.) *e.g.* .... when the terror of dangerous paths comes (upon thee), Yt. 13 § 20. Striking most with terror, Y. 57 § 13. Causing terror ; (*lit.* producing unsettled state of the mind). He throws terror upon, *caus.* (for *rt.* to fear).

Terror: To strike terror, cl. 1 Yt. 17 § 12.

Terror: A thing of terror, f. *e. g.* *acc. pl.* Yt. 8 § 43.

Terrorize, *e. g.* .... Yt. 13 § 13 (*rt.* ; = सह to Snatch away).

Test, *v.* ; ; .

Test (trial), *subs.* n.

Tested, . Tested by a pious man, Tested in the proper way, . (Fire wood) tested in the light (of the day),

Testimony, n. Yt. 10 § 64

Text, n. N. 22. Revealed text m.

Textile,

Texture, n.

Than, Vd. 16 § 17.

Thankful, *Vide* Grateful.

Thankfulness, f. Y. 60 § 2.

That, *demon. pn.* , , (For its inflected forms, *Vide* my Avesta Grammar)

That, So that, *conj.*

That is (namely), Vd. 4 § 2; Y. 58 § 1.

Thatch-work, f. *cf.*

Thatched-roof, n.

Thee, , *acc. sing.* The one like Thee, *nom. sing.* (from)

Theft, m. Y. 12 § 2 (B)

Them, , *acc. pl.*

Theme, f.

Then, , , (Gāth); ; ; Vd. 8 § 37.

Thence, ;

There, *adv.* ; ; ; ; (rare); ; ; Y. 30 § 9.

There, *adv.* (a word used as a mere introductory particle at the beginning of a sentence, adding to the sentence a peculiar and idiomatic emphasis which can hardly be explained) *e. g.* Vd. 5 § 1, there dies a man in the depth of the vale. [also means 'here' in the same sense: *e.g.* Vd. 5 § 5, here is a man watering a corn-field].

Thereby, Vd. 8 § 76; Vd. 2 § 22; Y. 44 § 17.

Therefore, Y. 29 § 8.

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Thereupon, [illegible], [illegible] (Gāth); [illegible]; [illegible]; [illegible]

These, *demon. pr.* [illegible], [illegible] *nom.* & *acc. pl.*

Thick, [illegible], [illegible], *cf.* Sk. स्थूल: *comp.* [illegible] thicker, Af. G. § 5. Having a thick neck, [illegible] (name of a wicked person of Turānian extraction) Yt. 9 § 30. Thick as thumbs, [illegible], [illegible]

Thick-breasted,, [illegible], [illegible] Yt. 24 § 56

Thick-humped, [illegible] Yt. 14 § 12

Thick-snowing, [illegible] *e. g.* [illegible] of the thick snowing winter, Vd. 7 § 27.

Thief, [illegible], [illegible], m. A thief whose head is forfeit. [illegible] (Jk.)

Thigh, [illegible] m; [illegible] Vd. 7 § 59 (D.) The right thigh, [illegible] *acc. sing.* Vd. 8 § 60. The left thigh, [illegible] *acc. sing.* Vd. 8 § 60.

Thin, [illegible]; [illegible]; [illegible]; [illegible] N. 56. (A maiden) having a thin waist, [illegible]. Thin-heeled, [illegible]

Thin: To be thin, [illegible].

Thing (subject), [illegible] n.

Think, [illegible], [illegible], [illegible] cl. 7; [illegible], [illegible] cl. 4

Thinker, [illegible] m. The First Thinker [illegible] *nom. sing.* Y. 31 § 7

Thinking: Thinking better thoughts, [illegible]. Thinking worse thoughts, [illegible]. Thinking in comformity with, *subs.* [illegible] f.

Thinking about, [illegible]. Thinking faculty, [illegible] n. Y. 9 § 28

Third, [illegible]. One-third, [illegible]; [illegible] *instr. sing.* Vd. 7 § 59; [illegible]. Two-thirds, [illegible] Three-thirds, [illegible] *dat. pl.*

Thirst, [illegible] m.

Thirsty: To feel thirsty, [illegible]

Thirteen, [illegible]

Thirteenth, [illegible]

Thirty, [illegible] *e. g.* [illegible] *acc. sing.* [illegible] *gen. pl.*; [illegible]. Thirty paces, [illegible] *e.g.* [illegible] *acc. sing.* Thirty times, [illegible] *e. g.* [illegible] Vd. 8 § 98; [illegible] *e. g.* [illegible] *nom. sing.* Yt. 10 § 116. Thirty iron knobs, [illegible]

Thirty-three, [illegible]

This, [illegible], [illegible], [illegible], [illegible] (*Vide* my Avesta Grammar). This of the two, [illegible]

This much, [illegible]; [illegible]

Thistle, *Vide* Thorn

Thither, [illegible] Vd. 2 § 25

Thorax, [illegible] n.

Thorn, [illegible], [illegible] m; [illegible] m. Vd. 3 § 35.

Thorny, [illegible]

Thorough, *Vide* Complete, Perfect

Thoroughfare, [illegible] m. Vd. 14 § 14

Thoroughly, [illegible] *prep.* Vd 3 § 42; [illegible] *pref.* Yt. 5 § 8.

Thou, [illegible] (For its inflected forms, *Vide* my Avesta Grammar)

Though, [illegible] Yt. 19 § 12; [illegible]; [illegible]

Thought, [illegible] f; *e. g.* [illegible] consummate or noble thought; [illegible] n;

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n. n. Y. 11 § 17; (rare) Y. 45 § 8. A good or holy thought, n. An evil thought, n. Perverted thought, f. Of one thought, Yt. 13 § 83. Of holy thoughts, . Not to be seized by thought, . Thoughts and words, *acc. du.* (W.) Y. 9 § 31. Treacherous thought, Vp. 20 § 2

Thousand, (generally used in the singular) *e. g.* *acc. sing.* Vd. 2 § 38; Vd. 3 § 31, Vd. 6 § 25. Two thousand, *acc. du.* Vd. 18 § 73. One thousand six hundred, *acc. pl.* Yt. 5 § 95. Nine thousand, *acc. pl.* Vd. 22 § 2. Many thousands , , f. Yt. 13 § 65; Vd. 20 § 4. A thousand times, Yt. 13 § 48; , f. Vd. 5 § 19. Smiting (evil beings) a thousand times, Yt. 10 § 43. A thousand times one thousand, Yt. 24 § 19. Thousand-pillared (as a palace), Y. 57 § 21.

Thrall, *subs.* *Vide* Slave.

Thrash (beat corn),

Thrashed (corn), : *contra.* not thrashed.

Thrashed corn, n, Vd. 3 § 32.

Threat, *Vide* Menace, *subs.*

Threaten,

Three, (inflected only in the plural. *Vide* my Avesta Grammar); indeclinable) *e. g.* ... three drops, three months.

Three days,

Three feet (the length of three feet), n.

Three-headed, (epithet of Azi Dahāka)

Three hundred, *e. g.* three hundrd winters

Three times, ;

Thrice, *Vide* Three times.

Thrift-law, m. Y. 33 § 12 (M.)

Thriftless, *Vide* Extravagant

Thrift-lord, m. Y. 51 § 4 (M.)

Thrifty,

Thrive, *v. intr.* cl. 1: *caus.* cause to thrive, Vd. 2 § 4; cl. 3;

Thrive, *v. tr.*

Thriver, m.

Thriving, Vd. 1 § 20; *e.g.* greatly thriving; *e. g.* f. *acc. sing.* Y. 62 § 5. Rendering all the necessaries of life thriving,

Thriving state, n. Vp 11 § 13.

Throat, n; n.

Throe, *Vide* Agony; Pain

Throne, m.

Throng, f.

Thronged: Thronged with men,

Through, Throughout,

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Through, (by means of) *prep.* Y. 28 § 4

Through, *adv.* *pref.* *e. g.* to spread through

Throw (fling),

Throw (wind or twist), *e. g.* (W.) Vd. 5 § 60.

Throw (a thing on a person), cl. 1 Vd. 8 § 23

Throw away, Throw off cl. 9 *e. g.* Y. 11 § 5; *e. g.* throwing away; cl. 1 Vd. 6 § 10;

Throw ashore, *caus.* Vd. 5 § 8

Throw disorder into, cl. 10 Yt. 14 § 62

Throw down, cl. 4;

Throw on, Throw upon, cl. 4

Throw on the ground, cl. 1

Throw (bridges) over (canals), cl. 4 Vd. 14 § 16

Throw round about, cl. 4

Throw up, *Vide* Toss

Throw a veil over, cl. 10 Yt. 1 § 28

Throwing (winding or twisting), *subs.* n. *e. g.* *acc. pl.* Vd. 5 § 60

Throwing round about, *subs.* f.

Thrown down, Yt. 11 § 6 (*lit.* bent down)

Thrust, *subs.* n.

Thrust, *v.* *Vide* Push; Impel

Thumb,

Thunder, Thunderstorm, m.

Thus, ; ; ; ; ; (Gāth)

Thwart, *Vide* Frustrate

Thwarted,

Tide, *subs.* f. (*orig.*); *contra.* Y. 62 § 11

Tidings, f; f.

Tie, *v.* *Vide* Bind

Tie down, cl. 10;

Tie together, cl. 10

Tie, *subs.* m. Vd. 22 § 5

Tight: To be tight, cl. 1

Tight, *v.* cl. 1; *cf.* Sk. अङ्ग.

Tightness, n.

Tigris, f. Pr. The northern basin (of the Tigris), m. *e. g.* Yt. 12 § 18. The southern basin (of the Tigris), m. *e. g.* Yt. 12 § 19

Till, *v.* cl. 1; cl. 10; cl. 4

Till (to the time of, until), *prep.* *prep.* *e. g.* Y. 62 § 3; *e. g.* Yt. 13 § 53; *prep.*

Till, (till the time that) Yt. 10 § 71; *adv.* Vd. 6 § 27.

Tillage, f; f; n. (rare)

Tillage of curative plants, Vd. 21 § 3.

Tilled,

Tiller,

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Timber, n; n. A long piece of timber placed over a ditch or a small stream for crossing, m. Vd. 18 § 74

Timber-work, m.

Time, *subs.* n. 3 bases; *str. b*; , middle *b.* , weak *b.* ; n; n. (W.). m; n. *e. g.* ten thousand times; thousand times. At the appointed time, Yt. 8 § 11. Created in times immemorial, *e. g.* Vd. 19 § 29.

Timely, : *contra.*

Tin, Vd. 8 § 90 (H.)

Tinkle, ;

Tint, *subs.* m.

Tiny,

Tip, *subs.* n. Yt. 14 § 33.

Tipsy, *cf.*

Tire, *v. Vide* Exhaust

Tiresomeness, n. N. 15

Title, *subs.* n.

Title, *v.*

To, *prep.* ; ; ; (rare)

Toad, m.

Toe, m.

Together, *adv.* , (rare), , , , *prefs. e. g.* doing together; running together; falling upon together.

Together (unitedly), Yt. 8 § 44.

Together with, *prep.* Vd. 2 § 21; , (Gāth), Y. 50 § 4.

Toil, *v.* cl. 4

Toil, *subs. Vide* Labour

Toiling,

Token, *subs.* n; n; n.

Tomb, m.

To-morrow, n. ZPG. p. 26.

Tone, *subs. Vide* Modulation

Tongs, n. (D.)

Tongue, n. *e. g.* *gen. sing.* Af. R. § 5; n. *e. g.* Vd. 18 § 55; f. *e. g.* *acc. sing.* Y. 62 § 4; m. *e. g.* *abl. sing.* Vd. 3 § 14. Fluent tongued, Ready-tongued, (= +) Yt. 15 § 40. Long-tongued (*i. e.* chattering), Vd. 13 § 48. Tongue-fettered, *e. g.* m. *nom. sing.* Y. 65 § 9. The force (*lit.* the movement) of the tongue, Yt. 5 § 6. Curbing the tongue, Y. 31 § 19 *cf.* Sk वश subdued.

Too, *Vide* Even.

Tool, *subs.* m; f. Vd. 2 § 30; n. Vd. 14 § 6.

Tooth, m; , , *e. g.* , , sharped-toothed. (A person) with ill-formed teeth, Crooked-tooth ed, With decayed tooth, .

Top, *subs.* n; f; n; m. *e. g.* Mount Staera which has its top up to the stars, Y. 10 § 11.

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Top, *adj.* *e. g.* the top joint of the finger, Vd. 6 § 10.

Topic, f.

Torment, *v.* , cl. 9; cl. 10; cl. 10; *cf.* P. ;; .

Torment, *subs.* , n; , n. (Gāth); n.

Tormenter, (for) Yt. 11 § 5; m; Yt. 5 § 92; m; m; m. (Sp; J; D.) *e. g.* *voc. sing.* Vd. 19 § 3. Kindred-tormenter, . Tormenter of fellow workmen, Y. 65 § 6.

Tormenting, ; . Not tormenting, ; .

Torrent, n; m.

Torrid, .

Tortoise, m.

Tortuous, *Vide* Deceitful.

Torture, *v.* *Vide* Torment, *v.*

Torture, *Subs.* *Vide* Torment, *subs.*

Toss, *v.* *e. g.* . Yt. 19 § 67, (the river Hilmand). tossing its white billows. *Vide* Throw ; Fling.

Total, *Vide* Entire.

Totter, cl. 1 Yt. 19 § 34.

Touch (come in contact), cl. 2 Vd. 5 § 11; , : *caus.* bring in contact Yt. 1 § 24; cl. 1.

Touch (strike against), cl. 1 *e. g.* Yt. 14 § 41.

Touch (reach), cl. 1 ; cl. 1.

Touch (an impure body), cl. 4 Vd. 16 § 14.

Touch (contact), *subs.* f. Vd. 18 § 64; f. Vd. 5 § 55; f. Vd. 5 § 57.

Touched, .

Tour, *subs.* *Vide* Journey.

Towards, , , , , *preps*; , , , , *prefs.* *e. g.* come towards. Towards this or that side, .

Town, m. Pertaining to or of the town, , . Master or lord of a town, m. Wife of the lord of a town, . f. Fit for the town, .

Toxicant, m.

Trace, *subs.* n. *Vide* Impression.

Trace, Vd. 21 § 4.

Track, *subs.* *Vide* Foot-print; Path.

Tract, *Vide* Region.

Tractable, ; .

Trade, *subs.* f. ZPG. p. 40.

Tradesman, m.

Tradition, f; n. Vd. 5 § 22 (Haug.)

Traditional, 2 bases *e. g.* Yt. 11 § 8 (D.)

Traduce, *Vide* Calumniate.

Traducement, *Vide* Calumny.

Train, *Vide* Educate; Teach.

Trained (educated), . Well trained, : *contra.* .

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Trait, *Vide* Characteristic.

Traitorous, *Vide* Perfidious.

Tramp, m. Yt. 11 § 6 (B.)

Trample, cl. 1.

Trance, *Vide* Ecstacy.

Tranquil, *Vide* Calm; Peaceful.

Tranquillity, n; n; n.

Tranquilize, caus. (*rt.*); ;

Trans-L. *pref.*, *pref.* and *prep.*

Transact, cl. 4; cl. 5

Transaction, *Vide* Business.

Transgress, *cf.* Y. 8 § 6. *Vide* Infringe.

Transgressed, (*orig.* ; *lit.* crossed).

Transgression, *Vide* Crime; Sin.

Transgresssor, *Vide* Criminal.

Transient,

Transmit, *caus.* (*rt.* to go).

Transporting (ecstatic),

Travel, *v.* cl. 1; cl. 10

Traveller, m. Vp. 3 § 3 (Sp.)

Traverse, cl. 2.

Traversable, *cf.* ; Yt. 16 § 3.

Tray, *subs.* n.

Treacherous, *Vide* Perfidious.

Treachery, m. Y. 44 § 14 *Vide* Perfidy.

Tread, cl. 4; (Jk); (J.)

Tread under foot, Yt. 14 § 45 (D.)

Treasure up, *v.* Yt. 13 § 67.

Treasure, *subs.* n. Y. 32 § 11 *cf.* Sk. रेक्स्; f. (also the female divinity presiding over treasure) *cf.* Sk. पुरन्धि.

Treat, *v.* cl. 4.

Treat with contempt, cl. 3.

Treatment (behaviour towards a person), . *lit.* what is carried. *cf.* Eng. Carriage. Good treatment, *e. g.* who will treat us well, Yt. 15 § 40. Medical treatment,

Treatment, *Vide* Care.

Treaty, n. N. 54.

Treble,

Tree, f; Vd. 5 § 24; *cf.* Sk. वृक्ष (used as the first member of a compound) *e. g.* the stem or trunk of a tree, Y. 10 § 5. The tree of good remedies, the tree of powerful remedies, the tree of all remedies, f. *nom. sing.* Yt. 12 § 17 (is probably the contracted form of). The tree of all seeds, (G.) *acc. sing.* Vd. 5 § 19. Making the trees grow up, . Felling or cutting down the trees, *subs.* m. Yt. 22 § 13.

Treeless, : *super.* (the place) where there are no trees, Vd. 3 § 15.

Tremble, cl. 6; cl. 1 *e. g.* he trembles Yt. 24 § 27.

Tremble through fear, cl. 1 Yt. 19 § 34.

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Tremendous *Vide* Terrible; Dreadful.
Tremulous, [illegible] Vd. 7 § 70.
Trench, *subs.* [illegible] m.
Trespass, *Vide* Transgress.
Tress, *subs. Vide* Plait.
Tri-L. *pref.*, [illegible]
Trial, [illegible] n; [illegible] n.
Tribe, [illegible] m. *e. g.* [illegible] Ragha of the three tribes, Vd. 1 § 16.
Tribe-lord, [illegible]. Wife of the tribe-lord, [illegible] f.
Tributary (a stream which contributes water to another stream), [illegible] m. Y. 65 § 4 (M.)
Tributary, (dependant), *subs.* [illegible] Y. 46 § 5.
Tribute, [illegible] n. *cf.* P. باج, باژ; [illegible] m. Bh. 1 § 7. Kingdoms with high tributes, [illegible] Yt. 5 § 130
Trick, *subs.* [illegible] f.
Trickery, [illegible] f.
Trickle, [illegible], [illegible] *cf.* [illegible] Yt. 10 § 88
Trifle, Trifling, *adj.* [illegible]; [illegible]
Triflingness, [illegible] m.
Triple, Triplicate, [illegible]
Triumph, [illegible] f.
Triumphant, [illegible]; [illegible]; [illegible] Yt. 13 § 16. More triumphant, [illegible]
Trivial, *Vide* Insignificant.
Troop (collection of people), [illegible] f.
Trooper, *Vide* Soldier.
Troops (soldiers), [illegible] f. Yt. 10 § 14. [illegible] f. A body of 1000 troops serving on horse-back, [illegible] Vd. 18 § 12
Trouble, *v. Vide* Afflict; Disturb.
Trouble (affliction), [illegible] f. *cf.* Sk. दूषिता
Trouble (perturbation), [illegible] f; [illegible] f. Yt. 13 § 95
Trousers, Trowsers, [illegible] m. Trousers enough to cover two legs, [illegible] *acc. sing.* Vd. 8 § 24
True, *Vide* Real: Righteous.
Truly, [illegible] *e. g.* [illegible] Y. 43 § 8; [illegible] Y. 35 § 6
Trumpery, *Vide* Deceit
Trunk (stem), [illegible] m.
Trunk (box), [illegible] n. Vd. 17 § 3
Trust, *v.* [illegible]
Trust, *subs. Vide* Confidence
Truth, [illegible], [illegible] n; [illegible] f; [illegible] (rare) *e. g.* [illegible]. Causing the holy truth to flourish, [illegible] (= [illegible] + [illegible]) Seeking after truth, [illegible]. In very truth, Truly, [illegible]. Truth-speaking, [illegible] Vd. 9 § 2: *super.* [illegible] Af. G. § 4. Truth-harmer, [illegible] Y. 53 § 6
Truthful, [illegible]; [illegible] (rare); [illegible]; [illegible]: *super.* [illegible]; [illegible]. Truthful word, [illegible] n; [illegible] n. Yt. 12 § 1. Truthful speaker, [illegible] m. Y. 44 § 19; [illegible] Y. 48 § 9; [illegible]. Truthfully spoken, [illegible]
Truthfulness, [illegible] f; [illegible] f; [illegible] f; [illegible] (indecinable). Follow-

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ing the doctrine of truthfulness,

Try, ;

Tuft, *Vide* Plait

Tufted,

Tumble, *v. Vide* Precipitate

Tumult, f; f; Y. 29 § 1

Tumultous, ;

Tunic, Yt. 5 § 123 (D.)

Turanian, *e. g.* of Turanian countries Yt 13 § 143; *e. g.* the Turanian Afrāsiāb. Yt. 19 § 57; (tribe inimical to the Zoroastrian religion), Yt. 17 §§ 55·56.

Turbulence, f; f.

Turbulent, *Vide* Riotous.

Turn, (move towards), cl. 4; *caus.* *e.g.* turn thy mercy towards me, Yt. 17 § 15.

Turn away (avert), cl. 10 Yt. 10 § 27.

Turn back (revert), ; *caus.* ; cl. 1 Yt. 19 § 35.

Turn round (revolve), cl. 6.

Turn to, , cl. 1 *e. g.* I turn to Y. 46 § 1.

Turn upside down, cl. 1; cl. 6 Vd. 2 § 10; Vd. 2 § 32.

Turning: Cleverly turning (the chariot) round, Yt. 5 § 131.

Turtle, *subs.* m.

Tusk, *subs.* n. *e. g.* sharp-tusked, Yt. 10 § 70.

Tutelage, *Vide* Guardianship; Protection

Tutor, m.

Twelfth,

Twelve,

Twentieth, Yt. 1 § 18

Twenty, ; . Twenty paces,

Twenty-five, Vd. 12 § 9.

Twenty-fold, Yt. 10 § 116

Twice, ; ; . Twice as much, *gen. sing.* Vd. 13 § 30. Twice seven, Twice nine, .

Twig, *Vide* Branch; Shoot.

Twilight: Morning twilight, f; , n. Evening twilight, n. Faint morning twilight, Yt. 14 § 20: *contra* day-light (D.)

Twin, *adj.*

Twine, *Vide* Twist

Twins, *nom. du.* Y. 30 § 3.

Twist, *v. intr.* ,

Twist, *v. tr.* ,

Twist by bending,

Twisted, (from and *cf.* P. کشته, گردیده turned). A ram with twisted horns, ...

Two, (inflected only in the dual); (used in compound forms) *e.g.* , , . Two thirds, Two hundred, . *dec. du.* Two thousand, . This of the

two, [illegible]. Which of the two, [illegible]. Whichever of the two, [illegible], [illegible]. Each of the two, [illegible]. To that side of the two, [illegible]

Two-thirds, [illegible]

Two-times, [illegible]. *Vide* Twice

Two-edged, [illegible] Yt. 10 § 130

Two-fold, [illegible]. *Vide* Twice

Two-footed, [illegible]; [illegible]

Type, [illegible] n.

Tyrannical, [illegible] m. *nom. sing* Y. 46 § 4. (*lit.* endowed with evil might).

Tyrant, [illegible] m; [illegible] m. *cf.* [illegible] *gen. sing.* Yt. 10 § 109; [illegible] *gen. pl.* Yt. 1 § 10

U.

Ugly, [illegible] ZPG. p. 30

Ultimate, [illegible]

Ultra-L. *pref.*, [illegible] *pref.*; [illegible], [illegible] *prefs*

Umbrage, *Vide* Offence; Resentment.

Un-L. *pref.*, *Vide* A *neg. part.*

Unabashed, [illegible]

Unabated, [illegible] Vd. 19 § 4.

Unable, *Vide* Incapable.

Unacceptable, Un+acceptable, *q. v.*

Unaccepted, [illegible] (M.)

Unaccompanied, Un+accompanied, *q. v.*

Unaccomplished, Un+accomplished, *q. v.*

Unacquainted, Un+acquainted, *q. v.*

Unadored, Un+adored, *q. v.*

Unadorned, Un+adorned, *q. v.*

Unaffected, *Vide* Sincere.

Unaffrighted, [illegible]; *contra.* [illegible]

Unalloyed, [illegible] Y. 32 § 7 (D.)

Unallied, Un+allied, *q. v.*

Unambitious, Un+ambitious, *q. v.*

Unanimous, [illegible]

Unanimously, [illegible] *adv.*

Unappreciated, [illegible]

Unapproachable, [illegible] Vd. 13 § 3.

Unappropriate, [illegible]

Unarmed, Un+armed, *q. v.*

Un-Aryan, [illegible]

Unasked, [illegible]

Unaspiring, Un+aspiring, *q. v.*

Unassailable, [illegible]

Unassuming, *Vide* Modest

Unatoned, [illegible]: *contra.* [illegible]; [illegible] : *contra.* [illegible]

Unattainable, [illegible]

Unavailing, [illegible] *cf.* [illegible]

Unaware, [illegible]

Unawares, [illegible] f. *instr. sing.* (used adverbially): *contra.* [illegible]

Unbecoming, *Vide* Improper

Unbefitting, *Vide* Improper.

Unbefriended, Un+befriended, *q. v.*

Unbelief, [illegible] n.

Unbeliever, [illegible] m.

Unbelieving, [illegible] N. 17

Unbending, *Vide* Firm.

Unbind, *v.* Un+bind, *q. v.*

Unbind (the girdle), [illegible] Yt. 1 § 17

Unblemished, [illegible]

Unblushing, *Vide* Impudent

Unborn, [illegible]: (*contra.* [illegible]); [illegible]

Unbosom, *Vide* Declare; Disclose.

Unbound, Un+bound, *q. v.*

Unbounded, [illegible]

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Unbridle, Un + bridle, *q. v.*
Unbuilt, Un + built, *q. v.*
Unceasingly, Y. 31 § 12 (Jk.)
Uncertain, Un + certain, *q. v.* *Vide* Capricious.
Uncertainty, n; (*contra.*); n.
Unchain, Un + chain, *q. v.*
Unchangeable,
Unchaste, *Vide* Lewd
Uncivilized,
Uncle, m. Vd. 12 § 15
Unclean, ;
Uncleanness, f; f; f.
Unclothe, Un + clothe, *q. v.*
Unclothed,
Uncomfortable, Un + comfortable, *q. v.*
Uncommitted, Un + committed, *q. v.*
Unconcern, n; n.
Unconformable, Un + conformable, *q.v.*
Uncongenial, Y. 61 § 4
Unconquerable,
Unconscious, . Un+conscious, *q. v.*
Unconsecrated,
Unconstitutional, (M.)
Unconstraint, *Vide* Ease
Unconsumed,
Uncontaminated, . Uncontaminated with sin,
Unconvincing, Un + convincing, *q. v.*
Uncourteous, Un + courteous, *q. v.*
Uncreated, Un + created. *q. v.*
Uncultivated,
Undaunted, ; *contra.*

Undecaying, Yt. 19 § 11; ;
Undeceivable, . Possessing an undeceivable understanding,
Undeceived, ;
Undeceiving, ,
Undefiled,
Under, . (Creatures) living under the ground, Yt. 8 § 48.
Underaged,
Underground, ; Vd. 2 § 23 (D.)
Undermine, cl. 1 and 2
Understand, *Vide* Comprehend; Know
Understanding, m; m; f; n. Anticipative understanding, . Possessing better understanding, . Evil understanding, m; m.
Undertake, cl. 2; Y. 70 § 1 (D.)
Undertaking (venture), *subs.* n. Yt. 11 § 5 (B.)
Undertone, *v.* , , cl. 10
Undeserved, Y. 62 § 6.
Undesirable, Un + desirable, *q. v.*
Undeviating, Y. 70 § 2 (M.)
Undignified, Un + dignified, *q. v.*
Undiscriminating, Un + discriminating *q. v.*
Undismayed,

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Undistractedness, Vp. 7 § 1.
Undisturbed, *Vide* Calm; Tranquil.
Undo, cl. 1
Undomesticated,
Undone (reversed),
Undress, cl. 4. Yt. 19 § 56.
Undressed,
Undrinkable,
Undue,
Undulate. Yt. 8 § 31.
Undulation, f.
Undying, ;
Uneasiness, n.
Uneasy: To be uneasy, cl. 4 Vd. 19 § 43.
Uneatable,
Unenlightened, Un + enlightened, *q. v.*
Unenterprising, Un + enterprising, *q. v.*
Unequal, Un + equal, *q. v.*
Unequalled, Y. 38 § 3; (B.)
Unerring, Yt. 10 § 31.
Unessential, Un + essential *q. v.*
Unexamined, Un-examined, *q. v.*
Unfailing, (*rt.* to empty); ;
Unfaithful (infidel), (Gâth) 2 bases. Un + faithful, *q. v.*
Unfasten, Vd. 18 § 30. Un+ fasten, *q. v.*
Unfavourable, . Un +favourable, *q. v.*
Unfeeling, ;
Unfetter, Un + fetter, *q v.*

Unfilial, Un + filial, *q. v.*
Unfulfilled,
Unfit, , . Unfit for hearing, . Unfit for food, . Unfit to practise (the art of healing),
Unfix, Un + fix, *q. v.*
Unfixed, (loosened), *cf.*
Unfixed (irresolute),
Unfold, *Vide* Disclose ; Reveal.
Unformed, Un + formed, *q. v.*
Unfriendliness, f.
Unfriendly, ; ; . Unfriendly officiating priest,
Unfruitful, Un+fruitful, *q. v.*
Unfurl,
Ungenerous, *Vide* Mean
Ungird, Un + gird, *q. v.*
Ungirded,
Ungodly,
Ungrateful, Un+grateful, *q. v.*
Ungelded, *e.g.* an ungelded bull, Vd. 19 § 21.
Unhappiness, Y. 45 § 8 (D); f. *Vide* Misfortune
Unhappy,
Unharmed,
Unheard, ;
Unheeding: Unheeding the mandates of religion,
Unhindered,
Unholy, ;
Unhonoured,
Unhurt, ;
Uniform, *adj.*

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Uniformly, [illegible]
Unimpeded, [illegible]
Uninfected, [illegible]
Uniformed, [illegible]
Uninhabitable, Uninhabited, [illegible] Yt. 10 § 38. Uninhabited space, [illegible] n.
Uninjured, [illegible]; [illegible].
Uninstructed, Un+instructed, *q. v.*
Unintelligent, Un+intelligent, *q. v.*
Union, [illegible] n; [illegible] n.
Unique, [illegible]; [illegible] (B)
Unison, *Vide* Harmony,
Unite, *v. intr.* [illegible] el. 2; [illegible]
Unite, *v. tr.* [illegible]. One who unites or consolidates, [illegible] m.
United, [illegible] *cf.* Sk. युक्त
Unitedly, [illegible] Yt. 8 § 44.
United with, [illegible] (used as the second member of a compound) *e. g.* [illegible]
Uniting, *subs.* [illegible] n. Vd. 8 § 77
Unity, [illegible] f; [illegible] f; [illegible] m. (Jk.)
Universal knowledge, [illegible] f. Y. 40 § 1.
Universe, [illegible] f.
Unjust, [illegible]
Unkind, [illegible]; [illegible]
Unknowingly, [illegible] f. *instr. sing*, (used adverbially)
Unlawful, [illegible], [illegible], [illegible]
Unlearn; Un + learn, *q. v.*
Unlearned, [illegible]
Unless, [illegible] Vd. 8 § 13 (D.); [illegible] N. 18.
Unlike, Un + like, *q. v.*
Unlimited, [illegible]
Unlink, Un + link, *q. v.*
Unlovely, Un + lovely, *q. v.*
Unmanageable, [illegible]
Unmarried, [illegible]; [illegible]
Unmeet, [illegible]
Unmetrical, [illegible]
Unmerciful, [illegible]
Unmindful, Un + mindful, *q. v.*
Unmoving, [illegible]
Unnatural, Un + natural *q. v.*
Unnatural crime, [illegible]
Unnavigable, Un+navigable *q. v.*
Unnecessary, Un+necessary, *q. v.*
Unnoticed, [illegible] Yt. 19 § 33
Unobstructed, [illegible]
Unoffended, [illegible]
Unoffending, *Vide* Harmless; Innocent.
Unopposed, [illegible]
Unoppressed, [illegible]
Unpalatable, [illegible]; [illegible]
Unpardonable, Un + pardonable, *q. v.*
Unpeopled, [illegible]; [illegible]
Unperceived, [illegible] *adv.*
Unperformed, Un + performed, *q. v.*
Unpleasant, [illegible]
Unpliable, Un+pliable, *q. v.*
Unploughed, [illegible]
Unpolluted, [illegible]; [illegible]
Unpresuming, *Vide* Modest
Unprofitable, Un+profitable, *q. v.*
Unprohibited, [illegible]
Unprolific, Un + prolific, *q. v*
Unprosperous, [illegible]
Unprostrated, [illegible]
Unprotected, Un + protected *q. v.*
Unpunishable, [illegible] ZPG. p. 20.

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Unqualified,
Unreasonable,
Unrelenting,
Unreliable, Vd. 13 § 47 (B.)
Unremitting, ;
Unreservedly, Af. G. § 13 (M.)
Unrest, n.
Unrestrained, ;
Unrighteous,
Unrivalled, ; (B.)
Unroot, *Vide* Extirpate.
Unruly, *Vide* Turbulent.
Unsafe,
Unsaintly, ;
Unsavoury, Un + savoury *q. v.*
Unseasonable, ; *contra.*
Unseen, *Vide* Invisible.
Unseen (spiritial), Yt. 1 § 19.
Unseen (secretly), adj; *adv.*
Unseized,
Unsettled, Vd. 1 § 7
Unshakable, Yt. 10 § 28
Unshaken, Y. 57 § 21; Yt. 10 § 28
Unskilful, Un + skilful, *q. v.*
Unsleeping,
Unsmitten,
Unsoiled,
Unsolicited,
Unsound in mind.
Unspotted,
Unstable, *cf.*
Unstable: To be unstable, Y. 9 § 32
Unsteady (moving), *cf.*
Unsteady (fickle),
Unstraitened,
Unstained,
Unsubdued, W. F. 9 § 1 (M.)
Unsuccessful,
Unsuitable,
Unsullied,
Unsupported,
Untamed, ;
Until, Yt. 10 § 71 ; Vd. 3 § 19.
Untimely,
Untie, Un + tie, *q. v.*
Untie (the girdle), Yt. 1 § 17.
Untractable,
Untrembling: With untrembling eyes, (epithet of Vayu), (D.)
Untried,
Untrue, ; ;
Untrustworthy, Vd. 13 § 47 (B)
Untruth, Untruthfulness, m; f; n.
Untruthful, ; ;
Untwine, Un + twine, *q. v.*
Untwist, Un + twist, *q. v.*
Unwedded, *Vide* Unmarried,
Unwelcome,
Unwell, ZPG. p. 28.
Unwilling,
Unwillingly, *adv.*
Unwillingness, m. Y. 1 § 21
Unwillingness to hear, f.
Unwise,
Unworthiness, Y. 62 § 6 (D)

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Unworthy, [illegible] Y. 62 § 6 D.)
Unworthy adoration, [illegible] f: *contra.* [illegible]
Unwounded, [illegible]
Up, *prep.* [illegible] *prep.*
Up to, [illegible], [illegible], [illegible], [illegible] *preps.*
Upbraid, [illegible] Y. 43 § 12 (D.)
Uphold, [illegible]; [illegible] cl. 10.
Upholder, [illegible] m; [illegible] m. Yt 24 § 30.
Upholding, *subs.* [illegible] n.
Uplift, [illegible] cl. 10
Uplifted, [illegible]; [illegible]. With uplifted banners, [illegible]
Upon, [illegible], [illegible] (Gāth); [illegible]
Uppermost, [illegible], [illegible]. Uppermost in purity—righteousness, [illegible]
Upper part, Upperside, [illegible] n,
Upright, *Vide* Erect.
Upright (honest), [illegible]; [illegible] *Vide* Righteous
Uprightness, [illegible] n; [illegible] f; [illegible] f; [illegible] f.=([illegible] + [illegible])
Uproot, *Vide* Eradicate.
Upset, [illegible] *e. g.* [illegible] upset the boiling water (L.)
Upstretched, [illegible]
Urge, [illegible]; [illegible] cl 1; [illegible] *e. g* [illegible] Y. 43 § 14.
Urge on (drive), [illegible] cl. 1
Urine, [illegible] n; [illegible] n; [illegible] n. Vd. 6 § 7. Urine of the ox, [illegible] n; [illegible] n.
Urine: To discharge urine, [illegible] cl. 1; [illegible] Vd. 18 § 40.
Ursa Major, [illegible] m. Yt. 8 § 12
Urumiah (Lake), [illegible]; [illegible] *Pr.*
Use, *v.* [illegible] cl. 1; [illegible] Vp. 15 § 1
Useful (helpful), [illegible] Yt. 1 § 15; [illegible]
Useful (beneficial), [illegible]; [illegible]
Useless, [illegible]; [illegible]
Useless: make useless (as a weapon), [illegible] cl. 8 Yt. 14 § 46
Usual, [illegible]
Usurper, [illegible] Y. 9 § 24
Usury, [illegible] Vd. 3 § 41 (D.)
Utensil, [illegible] m; [illegible] n. Vd. 14 § 6
Utility, [illegible] n; [illegible] n.
Utter, [illegible] cl. 3; [illegible] cl; 1; [illegible] cl. 2
Utter loudly, [illegible] cl. 2
Utter in a low voice, [illegible] cl. 10
Utterance, [illegible], [illegible] n. Y. 16 § 2; [illegible] n.
Uttered, [illegible]; [illegible]. Honestly uttered, [illegible]. Veraciously uttered, [illegible]. Uttered by Mazda, [illegible]

V.

Vacant, [illegible] *cf.* [illegible]; [illegible] *cf.* [illegible]
Vacate, [illegible]
Vacillate, [illegible] Y. 9 § 82
Vagabond, [illegible] m; [illegible] m. Yt. 11 § 6 (B.)
Vagrant, *subs.* [illegible] Yt. 10 § 84
Vale, [illegible] f.
Valiant, [illegible]; [illegible]; [illegible]; [illegible]; [illegible] Yt. 8 § 15; [illegible]; [illegible]
Valley, [illegible] f.

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Valour, n; f. Rushing forth with valour,

Valuable, . Valuable thing f.

Valuables, n.

Value, *v.*

Value, *subs.* . (Beast) of high value,

Valued possession, f; (used as the second member of a compound) *e. g* Vd. 21 § 7.

Vanish, , , , , , cl. 4

Vanquish, ; cl. 10; (Gāth); cl. 1

Vanquishable, *cf.*

Vanquishing, *e. g.* vanquishing the enemy, Yt. 28 § 7

Vapid,

Vapour, n. Cloud-making vapours, ... *acc. pl.* Yt. 8 § 33

Variance, f.

Variety, m; m.

Various,

Variously, Y. 48 § 4 *cf.* Sk. नाना.

Vary, *v.*

Vassal, m.

Vast, *Vide* Huge; Immense.

Vault, m.

Vaulted, Vd. 3 § 9 (Haug.)

Veer, *v.*

Vegetable drugs: One who restores to health by means of vegetable drugs, m.

Vegetation, f.

Vehement, ;

Vehicle, m.

Veil, *v.*

Velocity, n.

Venerate, Y. 46 § 3;

Veneration, n; n.

Vengeance, f.

Vengeful injury, n.

Venial,

Venom, *Vide* Poison

Venomous, *Vide* Poisonous

Venture, *v.* ; ;

Venture, *subs.* n. Yt. 11 § 5 (B)

Veracious, *Vide* True. Veraciously uttered,

Veracity, , n; f. Void of veracity, : *contra.*

Verbal, *e. g.* contract, Vd. 4 § 2.

Verdant, n.

Verdure, ; m. Verdure-giving, . Verdure (which clothes the earth), Vd. 9 § 46.

Verge, *subs.* m.

Verily, , , (Gāth); ; *adv*; Y. 43 § 1 (M.)

Veritable (real), Y. 31 § 8.

Verity, *Vide* Truth. In verity, *Vide* Verily.

Vermin, m.

Vernal, Yt. 22 § 18.

Vernal season, n. For three springs, Vd. 18 § 9. Mid-spring,

Versatility, n.

Verse, n; n; n. Unmeasured verse,

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Versed, ; ;

Versed: To be well-versed, ; *e. g.* thou art well-versed Y. 9 § 25

Very (greatly), , , , (Gāth) *prefs.* *e. g.* Very powerful

Very, *adj.* *e. g.* teach us, through righteousness, the very paths of good-mindedness, Y. 34 § 12.

Vessel, n. Eating vessels, ;

Vestibule, m. Vd. 3 § 26 (B.)

Vestige, n.

Vesture, *Vide* Garment.

Veteran, *adj.* Yt. 19 § 42

Vex, *v.* cl. 10

Vexation, n; f.

Viaduct, m.

Viands, n. Delicious viands, *nom. pl.* Y. 10 § 18

Vice, f. (D.) *Vide* Sin; Wickedness

Vicinity, f. Yt. 19 § 6 (J.)

Vicious, ; *e. g.* vicious persons, Y. 19 § 2. Vicious person, m. Y. 28 § 5.

Victor, m; m.

Victorious, ; ; (*comp.* : *super.*); : *super.* ; Yt. 3 § 5. Victorious and beloved, . Victorious ascendency, . Victorious strength, f.

Victory, n; m; f. (A man) with all victory, Yt. 18 § 4. The smell or breath of victory, m. Yt. 13 § 46.

Victuals, *Vide* Food.

Vie with, cl. 6 Y. 53 § 4

View, *v.* ; cl. 1; cl. 1; cl. 1

View, *subs.* *Vide* Sight.

View (aim), *Vide* Aim.

Vigilance, n.

Vigilant, ; (W.). Vigilant of one's help,

Vigorous, : ; ; (Gāth); Yt. 15 § 46; ; (*comp.* : *super.*); ; (*comp.* : *super.* , ,); (from vigour)

Vigour, , , n. (Gāth); m; f; n; , n; f; n; m. Y. 51 § 12; . Possessing sufficient vigour, Yt. 16 § 1. Sufficient vigour, n. (*lit.* wished for strength); Yt. 5 § 6.

Vigour: To bestow vigour, ; Y. 9 § 29.

Vile, *Vide* Base; Wicked.

Vileness, m.

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Vilify, cl. 2

Village, f; n. (from to dwell) Bh. 2 § 7. Making the village desolate, . Village-dog, . Vd. 13 § 49. Pertaining to the village, Yt. 10 § 115.

Villager, m. Vd. 13 § 46 (Sp; J.)

Villain, m.

Villainous, ;

Vindictive, ;

Vindictive: To harbour vindictive feelings, cl. 8

Vindictive mind, n.

Violate, *Vide* Break; Desecrate; Infringe; Transgress.

Violating, . Violating the righteous order,

Violation, *Vide* Desecration; Transgression.

Violator, m. Violator of a solemn contract, m; m. Violator of purity, (*Vide* my Avesta Dictionary)

Violence, n; f; f; m; n.

Virgin, f; f; f.

Virile power, f.

Virility, f. Yt. 8 § 14. Virility-producing,

Virtue, m; m. Vd. 13 § 19; f. Y. 10 § 12; f. Possessing virtue, ; , f. Posessing virtue with holiness, Practising virtue, , f.

Virtuous, n. f; . Most virtuous, ; ; Y. 26 § 2.

Virtuous offspring, Y. 10 § 15

Visible, ;

Visibly, Y. 33 § 7 (B.)

Vision (apparition), m.

Vision (sight), n.

Vision: Sacred vision, Y. 31 § 11 (Haug)

Visit, Y. 44 § 11

Visual power, n.

Vital,

Vital power, f. Vd. 18 § 19; m.

Vitality, m,

Vitiate, *Vide* Spoil

Vivacious,

Vivacity, *Vide* Liveliness.

Vivid,

Viz. (namely), Vd. 4 § 2

Vocable, f.

Vociferate, cl. 10 (of good beings) Vd. 8 §§ 100-103; cl. 1 (of evil beings)

Voice, m. and f. *e.g.* m. *acc. sing.* Yt. 17 § 17, the sweetest voice. The voice of wailing, Yt. 10 § 85. Voice-guider (G.) Y. 50 § 6 (M.)

Voice: To lift up the voice, Vd. 18 § 15.

Void of, : *contra.* .

Void excrement, *v.* , , , , ; ; . Voiding excrement N. 37

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Volcano, m. Nyaish 1 § 8 (D.)
Volition, *Vide* Desire.
Voluble,
Volume, n; Y. 63 § 4
Voluminous,
Voluntary,
Voluntarily, *acc. sing.* (used adverbially): *contra.*
Voluptuous, *Vide* Lewd
Vomit, *v.* cl. 2
Vomit, *subs.* f.
Voracious, *super.*
Vortex, m. Yt 14 § 29.
Vouchsafe, cl. 5 *cr.* Y. 9 § 3.
Vow, *subs.* Gah 4 § 5 (M). *Vide* Promise. Not fulfilling one's vows,
Vulneration, m; n.
Vulture, m. Vulture-feathered,
Vulturine,

W.

Waft, *v.* cl. 1.
Wage, cl. 1 *Vide* Undertake
Wages, n.
Wagon, Waggon, m.
Wail, *v.* , cl. 6; , cl 2
Wailing, *adj.* ;
Wailing, *subs.* f.
Waist, *subs.* m. Up to the waist, Vd. 6 § 27 They bend their waists, Yt. 14 § 56. Having a thin waist, Yt. 17 § 11
Waist-band, f; n.
Waist-deep, . Waist-deep water, Vd. 6 § 27
Wait (stay), cl. 10 *e. g.* Yt. 16 § 2, wait for me; cl. 10.
Wait (suspend business), *e. g.* how long shall they wait (in mourning), Vd. 12 § 1
Wait for, cl. 6.
Waiting (expecting), (*lit.* thinking), Yt. 17 § 10
Wake up, *e. g.* a man waking up from sleep, Yt. 21 § 13
Wakeful,
Wakefulness, n; n.
Walk, Walk about, cl. 1; cl. 1 (D.)
Walk to, cl. 1
Walk inside, cl. 1
Walking, Y. 62 § 8; Vd 9 § 37
Walking behind,
Wall, m.
Wan, *adj.*
Wand, *Vide* Stick
Wander, *Vide* Roam.
Wandering, *Vide* Roaming. Never-wandering, (M.)
Wane (decrease), cl. 6
Waning (of the moon), f: *contra.* waxing (of the moon)
Want, *v.* cl. 6, *Vide* Lack,

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Want, *subs.* f; f. Being in want of, . Wanting to have a wife, . Want of means, f.

War, *subs.* n; f; n. War of a country, n.

War (hostility), n.

War-chariot, m. Hurling the war-chariot, Yt. 15 § 50.

Ward off, *v.* cl. 1 Vd. 22 § 6.

Warder, *subs.* *Vide* Guard, *subs.*

Wardrobe, f. *e. g.* (insects) eat up clothes in a wardrobe, Vd. 17 § 3.

Wariness, n.

Warlike, . *Vide* Brave

Warm, *adj.*

Warm reception, f.

Warm, *v.* cl. 10

Warm: To wax warm, cl. 10

Warmth, n. *Vide* Ardour.

Warmth-giving,

Warn (inform), cl. 10 Vd. 2 § 9;

Warning, f. Without warning . (Haoma) of the warning words, (M.)

Warrant, cl. 5 *e. g.* Y. 9 § 3.

Warrior, , m. (*lit.* one who stands on the war-chariot); m. Yt. 5 § 131. Warrior of the piercing weapon, m *acc. sing.* Yt. 10 § 102

Wary, ;

Wash, *v.* , cl. 4 (This verb shortens its vowel in most of its inflected forms.) : *caus.* (*Vide* my Avesta Grammar § 522).

Wash (one's body from top to toe), cl. 4 *e. g.* he shall wash his body, Vd. 9 § 83.

Wash off, cl. 3

Washed,

Washing, *subs.* f; n; f. Washing (the whole body) from the top, f.

Wasp, m. *cf.* Sk. भ्रमर

Wastage, n.

Waste, *v.* *Vide* Desolate; Ravage.

Waste away,

Wasting, *subs.* , m. (M.)

Watch, *v.* cl. 4 Yt. 10 § 82; cl. 1

Watch (observation), f. *e. g* f. Y. 57 § 26.

Watch (period of time), m.

Watch: To keep a watch over, cl. 1 Y. 57 § 16. One who keeps a watch over, m. Yt. 1 § 13; *e. g.* *nom. pl.* Vd. 13 § 28

Watch-tower, f. Yt. 10 § 45. (Mithra) surveying from a watch-tower,

Watcher, m; m. Yt. 10 § 46

Watchful, ;

Watchfulness, n; n.

Watching, *pres. pt.* *e. g.* m. *nom. sing.* Yt. 11 § 14. Watching minutely, m. *acc. sing.* Yt. 8 § 36; Yt.

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10 § 45. Watching over life, [illegible]

Watching, *subs.* [illegible] n; [illegible] n.

Watching well, *subs.* [illegible] f.

Water, *subs.* [illegible] f, 2 bases. (Clouds) full of water, [illegible]; [illegible]. (Creature) living in water, [illegible]. Rich in waters, [illegible]. Having a large quality of water, [illegible], [illegible]. Waters that are to be distributed in the city, [illegible] *acc. pl.* Yt. 8 § 34. Making the waters flow, [illegible] Yt. 10 § 61. Distributing the rain water, [illegible] Yt. 8 § 0. A country fructified by water, [illegible] f. *gen. sing.* Yt. 19 § 1. (Stars) that have the seed of the waters in them, [illegible]. (Nourishment prepared) without water, [illegible]. Waters of a running stream, [illegible] f. *nom. pl.* Yt. 13 § 14. Brimming with waters, [illegible] Destitute of water, [illegible]: *super.* [illegible]

Water-dog, [illegible] m. Murderer of the water-dog, [illegible] m.

Water-giving, [illegible]

Water-spring, [illegible] f. (Sp; M.)

Water (irrigate), *v.* [illegible] *e. g.* [illegible] watering (a piece of land) twice Vd. 14 § 13; [illegible] cl. 10; [illegible] cl. 6 Vd. 5 § 5

Water: To make water (*i. e.* discharge urine), [illegible] cl. 1 Vd. 18 § 40

Water: Consecrated water (used in the Yasna ceremony), [illegible] f. The Baresman with the Zaothra, [illegible]. The dish that holds the Zaothra, [illegible]

Watering, (irrigating), *subs.* [illegible] f. Vd. 6 § 6. Watering (a piece of land) twice, [illegible] f.

Watering (wetting with water), *subs.* [illegible] f; [illegible] f. Vd. 5 § 5. *cf.* P. جوی a running stream, a canal.

Waterless, [illegible]: [illegible] (rare) Yt. 19 § 82 (*orig.* [illegible] *cf.* P. جدا)

Watery, [illegible] Yt. 14 § 41

Wattlings of a hut, [illegible] n.

Wave (move), *Vide* Move.

Wave (billow), *Vide* Billow.

Waver, v. [illegible] cl. 1; [illegible] Vd. 19 § 42. *Vide* Hesitate.

Wax (increase), *v.* [illegible] cl. 4

Waxing (of the moon), *subs.* [illegible] f.

Way, [illegible] n; [illegible] (*Vide* Road). [illegible] (G. [illegible]) *e. g.* [illegible] having good ways, Yt. 10 § 76; [illegible] m; [illegible] f. Yt. 10 § 112. All the way, [illegible] *e. g.* [illegible] *acc. sing.* Yt. 24 § 28.

We, *pn.* [illegible] (for its inflected forms, *Vide* my Avesta Grammar).

Weak, [illegible]: *contra.* [illegible]; [illegible]: *contra.* [illegible]; [illegible]

Weaker, [illegible] *adj. comp. e. g.* [illegible] as the stronger oppresses the weaker, Y. 34 § 8.

Weaken, [illegible]; [illegible]

Weakness, [illegible] f. *e. g.* [illegible] Y. 71 § 17

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Weal, n; n. Yt. 17 § 0; f; n; n; f. Yt. 15 § 1. Weal-possessing . Weal-giving, ;

Wealth, m; n. Y. 32 § 11; (used as the second member of a compound) *e. g.* wealth of cattle, Vd. 21 § 7; n; ; f. Seeking after wealth, . Wealth of cattle, (J.). Profusion of wealth, Vd. 3 § 29. The wealth of good - mindedness, Y. 43 § 2.

Wealth-bestowing, Yt. 13 § 29

Wealth-bringing, Yt. 13 § 42

Wealth-increasing,

Wealthy, ;

Weapon, m; m. Yt. 10 § 52; m; m. Nyaish 1 § 8 *cf.* Sk. शूल. Girded with weapons, Yt. 13 § 67; Yt. 13 § 37. (Mithra) with beautiful weapons,

Weapon for smiting (evil beings), n. Yt. 13 § 71; m. Vd. 19 § 46. A weapon sufficiently smiting, *acc. sing.* Y. 57 § 31 (from) (G. a weapon which flies as of itself.)

Wear, *v.* , cl. 1

Weariness, n, N. 15

Weasel, m. Vd. 5 § 33 (D.)

Weave, cl. 4. Weave the hymns cl. 4 *e. g.* , Y. 26 § 1

Wed, *v.* cl. 4 Sk. वह;

Wedded: To be wedded, , : *caus.* Vd. 4 § 44.

Wedded pair, *com. gen. du.* (Haug; H.)

Wedge, *subs.* m. Vd. 14 § 7 (J.)

Wedlock, *Vide* Matrimony.

Wedlock: To enter into wedlock, cl. 4 *cf.* Sk. वह; : *caus.* to unite in wedlock.

Weep, , cl. 6; , cl. 2

Weeping, *adj.* ;

Weigh, cl. 1

Weighty (heavy),

Weighty (important), ;

Welcome, *v.* (K. R. Cama); cl. 2 Y. 51 § 17; cl. 1; cl. 1

Welcome, *subs.* f; f.

Welcome, *adj.* ;

Welcomed, : *contra.*

Welfare, n; n; n. Vd. 9 § 44; f. With fulness of welfare, . Welfare-giving, : *super.* Yt. 14 § 3;

Well, *subs.* f. *e. g.* in a well; Vd. 13 § 38. Well-water, Water of a well,

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Well, *adv.* ᵛᵉ (an inseparable prefix, *e. g.* [illegible]); [illegible] *cf.* P. خوب *e. g.* [illegible] well-adorned Yt. 17 § 9; [illegible] (Gāth) *e. g.* [illegible] teach me well, Y. 28 § 11.

Well-acquainted, Well-acquainted with the revealed law, [illegible]

Well-administered, [illegible] (*lit.* well-matured).

Well-adored, [illegible]

Well-aimed, [illegible]

Well-armed, [illegible]; [illegible]

Well-behaving, [illegible] Y. 45 § 4

Well-being, [illegible]; [illegible] f. Well-being of soul, [illegible] n. Vp. 11 § 20 (from [illegible])

Well-beloved, [illegible]

Well-bent (as a bow), [illegible]

Well-built (well-constructed), [illegible]; [illegible]

Well-built, (strong-framed), [illegible] Yt. 15 § 54

Well-cast (well-moulded), [illegible] Yt. 10 § 40

Well-created, [illegible]

Well-cut, [illegible] Af. G. § 5.

Well-darted, [illegible]; [illegible] Yt. 13 § 72

Well-doer, [illegible], [illegible] Y. 34 § 13

Well-doing, [illegible]

Well-done, [illegible]

Well-filtered, [illegible]

Well-flung, [illegible] Yt. 10 § 21

Well-forded, [illegible] Y. 38 § 3

Well-formed (well-shapen), [illegible]

Well-formed (as a child in the womb), [illegible] (W. [illegible]; G. [illegible]) Vd. 15 § 8

Well-founded, [illegible]

Well-hoarded, [illegible] Yt. 13 § 67

Well-informed, [illegible] Yt. 10 § 142, [illegible], [illegible]

Well-instructed, [illegible]

Well-intentioned: Well-intentioned speech, [illegible] n.

Well-known, [illegible] (*lit.* spread abroad. Epithet of [illegible]) Y. 9 § 14

Well-made, [illegible], [illegible]

Well-managed, [illegible] (G.) Yt. 17 § 8

Well-minded, [illegible]

Well-pleased, [illegible]; [illegible] Vd. 18 § 45

Well-praised, [illegible], [illegible]

Well-recited, [illegible] Vp. 14 § 1

Well-satisfied, [illegible]

Well-shapen, [illegible]: *super.* [illegible]; [illegible]; [illegible] Yt. 5 § 127; [illegible]; [illegible]; [illegible]

Well-sharpened, [illegible]

Well-shot, [illegible]; [illegible]

Well-skilled, [illegible] Yt. 10 § 92; [illegible] Y. 62 § 5

Well-speaking, [illegible]

Well-spoken, [illegible] Y. 12 § 8

Well-spread, [illegible] Yt. 17 § 9

Well-stabbed, [illegible] Yt. 13 § 72

Well-strained, [illegible]

Well-strung, [illegible]

Well-subordinated, [illegible]

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Well-supporting, [illegible]
Well-taught, [illegible] Yt. 13 § 133
Well-thought, [illegible]
Well-thrust, [illegible]
Well-timed prayer, [illegible] f. Myazd offered with the well-timed prayer, [illegible]. With the well-timed prayer, [illegible].
Well-trained, [illegible] *contra.* [illegible]
Well-watered, [illegible] Vp. 21 § 1 (D.)
Well-wisher, [illegible] m. Y. 44 § 1; [illegible] m. Y. 46 § 13
Western, [illegible]; [illegible] Yt. 19 § 1 (B.)
Wet, *adj.* [illegible]; [illegible] Extremely wet, [illegible]
Wet, *v.* [illegible], [illegible]
Wetness, *Vide* Moisture, (Place) free from wetness, [illegible]: *super.* [illegible]
What, *inter. pn.* [illegible], [illegible] n.
What (to how great a degree), *inter. pn.* [illegible]
What, Whatever, *pn.* [illegible]; [illegible] (subjoined to the end of a word, *e. g.* [illegible], [illegible] &c.)
Wheat, [illegible] m. N. 28
Wheel, [illegible] m. Wheel of authority, [illegible] m. Yt. 13 § 89
Whelp (the young of the canine species), [illegible] Vd. 14 § 16
When, *conj.* [illegible]; [illegible] Vd. 8 § 32; [illegible] Y. 30 § 8; [illegible] Y. 44 § 1; [illegible] Y. 30 § 4
When, *inter. adv.* [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]
Where, *inter. adv.* [illegible]; [illegible]; [illegible]
Where, (at which place), *adv.* [illegible] Yt. 10 § 50
Where (at the place in which) *adv.* [illegible] Y. 46 § 11
Whereby, [illegible] Y. 31 § 11 (M.)
Wherefor, [illegible] (G.); [illegible] (W.)
Wherein, *inter. adv.* [illegible] *e. g.* [illegible] wherein or in what kind of vessels shall he bring the food, Vd. 16 § 6.
Wheresoever, [illegible]
Whereto, *inter. adv.* [illegible]
Wherever, [illegible] Y. 10 § 8
Whet, *v.* [illegible]
Whether, [illegible]
Whetted, [illegible] Yt. 10 § 39
Which, *inter. pn.* [illegible]
Which, *rel. pn.* [illegible], [illegible]
Which of the two, *inter. pn.* [illegible]
Whichever of the two, *indef. pn.* [illegible]
Whim, *Vide* Freak
Whimsical, [illegible] Vd. 13 § 46 (D.)
Whine, *v.* [illegible]; [illegible] Vd. 3 § 32 (Haug.)
Whip, *subs.* [illegible] f. *e. g.* [illegible] horse whip. A whip for punishing criminals, [illegible] f. (*lit.* an instrument for leading refractory persons or creatures to obedience).
Whirl, *v.* [illegible]; [illegible] *cf.* [illegible]
Whirlwind, [illegible] m. Yt. 14 § 29
Whirr, *Vide* Whiz
White: To be white, [illegible]

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White, ; Yt. 14 § 13; Yt. 19 § 67; *e. g.* snow-clad (*lit.* white-coloured) mountain Y. 10 § 11;

White-armed, Yt. 22 § 9.

White-coloured,

White-horsed,

Whites (a disease of females), A woman who has the whites, f.

Whither, *inter. adv.*

Whiz,

Who, *inter. pn.* ; (For its inflected forms, *Vide* my Avesta Grammar).

Who, whoever, *rel. pn.* ; ; (For its inflected forms, *Vide* my Avesta Grammar)

Whole, ; ; (for) *e. g.* in the whole corporeal world, Yt. 10 § 5.

Wholeness, f.

Wholesomeness, n; f.

Whore, f; f. Vd. 8 § 31

Whoredom, ZPG. p. 27

Why, *inter. adv.*

Wicked, (for); , (Gāth); : *comp.* ; *super.* ; (as a prefix) *e. g.* . Most wicked , Yt. 18 § 105

Wickedness, n.

Wide, ; ; ; ; (used as the first member of a compound) *e. g.* ; (as the first member of a compound) *e. g.* wide pastures.

Wide-extending,

Wide-flowing,

Wide-fronted,

Wide-hooped,

Wide-spreading, Yt. 10 § 64

Wide-thighed,

Wide: To be wide, ; ;

Widen, , ; *cf.* Yt. 13 § 99

Wideness, n.

Widow, f. ZPG. p. 5

Width, n.

Wield (a weapon), Vd. 18 § 4

Wife, , ; Yt. 5 § 34; Vd. 3 § 25. Wishing for a wife, . A house in which a man lives with his wife, . The wife of the master of a house, ; . The wife of the lord of a borough, . The wife of the lord of a town, . The wife of the lord of a province, .

Wild beast, Yt. 8 § 36; m.

Wild, Yt. 14 § 23; Yt. 14 § 25

Wilderness, n. Vd. 8 § 97; n. Yt. 16 § 3; n. Vd. 13 § 8.

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Wile, *subs.* m. Y. 44 § 14. *Vide* Artifice

Wily, *Vide* Guileful

Will, *v.* cl. 2 (This verb drops the radical in all weak forms *e. g.* Y. 7 § 24)

Will, *subs.* f; n; f; n; m; n; n. Yt. 17 § 15. At one's will, *acc. sing.* Ruling at one's will, , : *contra.* bereft of all free-will. Assisting at will, Yt. 10 § 60. Bestowing gifts at will, Yt. 10 § 60. (Haoma) pounded at will, (*rt.* to pound), Yt. 24 § 23 (D.) One in will (*i. e.* of one accord),

Willing, *pres. pt.* : *contra.* in spite of one's self.

Willingness, m.

Willow, f. Vd. 22 § 20 (Sp. & J.) *cf.* P. بید

Win (conquer), ;

Win (earn), ;

Win (attract),

Wind, *subs.* m. The Demon of Wind who raises storm, m. The bounteous wind of the good creation, *acc. sing.* Any dead matter that has been brought by winds, m. Clouds driven by the wind, m. *acc. sing.* Y. 9 § 32

Wind, (twist) *v.*

Winding (twisting), *subs.* n. *e. g.* *acc. pl.* Vd. 5 § 60

Window, n. Vd. 2 § 30 *cf.* P. روزن A palace with a hundred windows, n. *acc. sing.*

Wine, n. Vd. 5 § 52

Wing (of a bird), m; n; n. *cf.* Sk. पक्ष, पतत्र. Fluttering the wings, , . A well-winged bird, Yt. 13 § 70

Wing (of an army), m.

Winged, ; Yt. 10 § 119 Well-winged,

Winter, m. (P.); n; , m; n. Winter-fiend, The Demon of fatal winter, m. Vd. 4 § 49. 300 winters, . 600 winters . 900 winters, . 1000 years,

Winter: The evil winter which was foretold to Yima, W. F. 8 § 2

Winterstorm, m. Vd. 4 § 49

Wintry,

Wipe, *v.* ,

Wisdom, m; m; ; n; f; Yt. 5 § 86; n. Y. 9 § 22; f; m. Y. 9 § 17; f; . Possessing superior wisdom, Possessing little wisdom, Sacred wisdom, f. Y. 46 § 4 Possessing great wisdom,

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; ; ; . Good wisdom, . One who loves wisdom, . With the wisdom of the tongue, . Wisdom increasing, . Wisdom which makes (a person) reach the best (gift), ... m. *acc. sing.* Vd. 18 § 6. Act with good wisdom, *v.* (*orig.* + +) Y. 53 § 3.

Wise, : *super.* ; *e. g.* a wise leader (*super.* , ,); , , (Gāth); Vp. 3 § 3; , f. Vd. 19 § 30; Vd. 18 § 51 (D.) Wiser, *e. g.* m. *nom. sing.* Vd. 18 § 7. Wise-created, .

Wish, *v.* cl. 4; cl. 6; cl. 6; cl. 2;

Wish earnestly, *v.* cl. 1

Wish, *subs.* n; m; f; f. (Gāth); n; m; n; f; n; ; m; n; n. *cf.* *acc. sing.* (used adverbially). Bestowing wishes,

Wished for, ; .

Wishing, *pres. pt.* ; ; : *super.* . Wishing for a wife,

Wishing earnestly, *pres. pt.* (*orig.*) *e. g.* m. *nom pl.* Y. 51 § 20.

Witch, f.

Witchcraft, m.

With, ; ; , , , , *cf.* Sk. सं, सङ्, सन्, सन्, सम्. Being with child, . Ewes big with young, Af. G. § 7. (The Gāthās) with their commentary, f. *acc. pl.* Y. 57 § 8. A daughter with ear-rings, f. *nom. sing.* Vd. 14 § 15. A corpse with fifth, f. *acc. sing.* Vd. 7 § 25. Angra Mainyu with his creation, m. *gen. sing.* Y. 61 § 2. (The Gāthā Ahunavaiti) with cross-questions, f. *acc. sing.* Vp. 14 § 1. The Gāthās with their questions and answers, ... f. *acc. pl.* Y. 57 § 8

With (having, possessing), *pref.* *e. g.* Vp. 13 § 1.

With (together with), *pref.* *e. g.* with perfumes, Vp. 12 § 5.

With (accompanied with), Vd. 5 § 15

With (in the company of), *e. g.* with women, Vd. 5 § 27

With-*pref.*, *Vide* Against

Withdraw, cl. 8; cl. 6 Yt. 19 § 56.

Wither, *v.* cl. 4;

Withering, *adj.* Y. 12 § 3.

Withhold, ; Y. 51 § 6

Without, , , *prefs.*

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Withstand, *Vide* Resist

Withstanding, *subs.* [illegible] f.

Witness, *subs.* [illegible] m. ZPG. p. 43.

Woe, *subs.* [illegible]; [illegible] Vd. 13 § 9. [illegible], [illegible]; [illegible]; [illegible] f; [illegible] f. Woe! Woe to me! [illegible] Yt. 3 § 14

Wolf, [illegible] m; [illegible] f. a she-wolf. Of the brood of the wolf, [illegible] (A man) killed by a wolf, [illegible] (Any dead mother) that has been brought by a wolf, [illegible] (An animal) pursued by a wolf, [illegible], 2 bases. A female sheep pursued by a wolf, [illegible] f. Vd. 19 § 33.

Woman, [illegible], [illegible], [illegible], [illegible], [illegible] (Gäth); [illegible] f. Young unmarried woman, [illegible], [illegible]. A poor woman, [illegible]. A bad woman, A woman of easy virtue, [illegible]. Woman united to a man by marriage, [illegible], [illegible]. Women with their troops of heroes; Women who have sons (M), [illegible] f. *acc. pl.* Y. 2 § 6. Woman's breast, [illegible] Vd. 3 § 31 (D.) Woman having milk in her breasts, [illegible]: *contra.* [illegible] Vd. 15 § 8. Woman that gives birth to a child, [illegible] Yt. 13 § 15. Woman come to bed with child [illegible] (A house) with beautiful women, [illegible]. Women on the point of giving birth, [illegible] *nom. pl.* Yt. 5 § 87. An old woman, [illegible] Vd. 15 § 14.

Womanhood, [illegible] n.

Womb, [illegible] m; [illegible] m. Vd. 18 § 44; [illegible], [illegible] n; [illegible] f. Born from the same womb (as brothers), [illegible]. The fruit in the womb of a woman, [illegible] m. Vd. 15 § 11.

Wonder, *subs.* [illegible] n. (D,)

Wonderful: [illegible] ZPG. p. 26. Most wonderful, [illegible] (D.)

Wood (timber), [illegible] n; [illegible] n.

Wood, *Vide* Forest

Wooden, [illegible], [illegible] Wooden things, [illegible] n.

Wool, [illegible] f. Vd. 9 § 46 (B.)

Woolen stuff, [illegible], [illegible] m.

Word, *subs.* [illegible] m. and f; [illegible] n; [illegible] n. Vd. 19 § 15; [illegible] n, Y. 19 § 14; [illegible] n; [illegible] f; [illegible], [illegible] n; [illegible] *acc. pl.* Y. 29 § 4; [illegible] n. Y. 29 § 8. A good word, [illegible]. An evil word, [illegible] A truthful word, [illegible]. A false word, [illegible] Vp. 20 § 2; This word (*i. e.* The Ahuna Vairya) spoken by Mazda, [illegible] n. *nom. sing.* Y. 19 § 16. Words dear to the heart, [illegible] Y. 28 § 10. Words completely pronounced, [illegible] Y. 71 § 18 (D.) Word truthfully spoken, [illegible]. Word fit for prayer, [illegible]

Word: The Holy Word, [illegible] m; [illegible] m; [illegible] n. Uttering the Holy word, [illegible] Vp. 3 § 3. The messenger of Thy Holy Word,

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[illegible] *gen. sing.* Y. 32 § 13.

Work, *v.* [illegible] cl. 4; [illegible], [illegible] cl, 5

Work, *subs.* [illegible] n. *Vide* Deed.

Worker, [illegible] m. Worker of good, [illegible] m. (*orig.* [illegible]) Yt. 15 § 44. Worker of evil, [illegible] m.

Working (energetic), *adj.* [illegible], [illegible], [illegible]

Working energetically, [illegible]

Working wonders, [illegible] *e. g.* [illegible] m. *nom. sing.* Yt. 5 § 85 (*lit.* working well; *orig.* [illegible] + [illegible] =L. Opus, work.)

Workman, [illegible] m. (D.)

Workmanship, [illegible] f. Yt. 17 § 24; [illegible] n. *cf.* [illegible]

Workshop, [illegible] m.

World, [illegible] m; [illegible] f; [illegible] f. The next world [illegible]; [illegible] *lit.* the world beyond). Rendering the world prosperous, [illegible], [illegible] Yt. 11 § 16; [illegible]; [illegible]. Desolating the world, [illegible]; [illegible], [illegible] The living world, [illegible] f. People of the world, [illegible] m.

World-system, [illegible] n.

Worldly, [illegible]

Worm, [illegible] Yt. 8 § 8; [illegible] m. (D.)

Worn out, [illegible] Vd. 3 § 19

Worry, [illegible] f. Vd. 19 § 4

Worse, [illegible]; [illegible]

Worship, *subs.* [illegible] f; [illegible] f. Yt. 15 § 54. Place of worship, [illegible] n. Bh. 1 § 14. Worthy of worship, [illegible]: *contra.* [illegible] unworthy of worship.

Worship, *v.* [illegible] cl. 1 (conjugated only in the Atmanapada)

Worship away, (abjure with solemnity), [illegible] cl. 1

Worshipful. [illegible]

Worshipper, [illegible]. Worshipper of the Daevas (*i. e.* false gods), [illegible], [illegible], [illegible]: *contra.* [illegible], [illegible] worshipper of Ahura Mazda (the Supreme Being).

Worst, [illegible]; [illegible] *e. g.* [illegible] *acc. sing.* (*lit.* enormous; greatest). Worst deed, [illegible] n. Worst-lying, [illegible]

Worth, *subs.* [illegible] n; [illegible] f; [illegible], [illegible] (=[illegible]+[illegible]) Vd. 5 § 60

Worth: To be worth, [illegible]

Worthless, [illegible]

Worthlessness, [illegible] m; [illegible] Y. 62 § 6. (D.)

Worthy, [illegible] Y. 46 § 12; [illegible] (indeclinable), Y. 21 § 15

Worthy adoration, [illegible] f. *contra.* [illegible]

Worthy: To be worthy, [illegible] cl. 1 *e. g.* [illegible] Y. 59 § 30

Wound, [illegible] m; [illegible] n; [illegible] n Vd. 13 § 10; [illegible] f. Y. 53 § 8 (D.); [illegible] (W. [illegible]) Yt. 10 § 24

Wound, *v.* [illegible] cl. 4 (the root gunates its vowel) *e g.* [illegible] Vd. 13 §

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31; [illegible] cl. 10; [illegible] cl. 10; [illegible]: [illegible]: *der.* [illegible] a wound, Vd. 5 § 59; [illegible]; [illegible]

Wound: To be wounded, [illegible] cl 4

Wounding, *subs.* [illegible] n. Y. 30 § 11. Kill by wounding, [illegible] cl. 4

Wounding, *adj.* [illegible]. Wounding one who comes near, [illegible]

Woven, [illegible], [illegible], [illegible], *e. g.* [illegible] [illegible] woven clothes.

Wrap, *v.* [illegible]

Wrath, [illegible] m; [illegible] f; [illegible] *cf.* [illegible]. Demon of Wrath, Wrath-demon, [illegible]. (Evil) produced by the Demon of Wrath, [illegible]. Rushing with wrath [illegible]. Fomenting wrath, [illegible]

Wrathful, [illegible] (*lit.* growled; *orig.* [illegible] + [illegible]); [illegible], [illegible]

Wreck, (anything in a ruined condition) *subs.* [illegible] Y. 9 § 28

Wretch, [illegible] m.

Wretched, [illegible]

Wretchedness, [illegible] f. Y. 71 § 17; [illegible] f. Yt. 10 § 110

Write, [illegible] Bh. 4 § 8

Writing, *subs.* [illegible] f. Bh. 4 § 8. Complete writings (of the Staota Yasna), [illegible] f. Y. 71 § 18; [illegible] n. Vp. 16 § 4 (*lit.* what is put together or arranged)

Wrong, *v.* [illegible] cl. 7 *e. g.* [illegible] who wrongs Rashnu?

Wrong, *subs.* [illegible] m; [illegible] f.

Wrong, *adj.* [illegible]

Wrought, [illegible]

X.

Xaxartes (river), [illegible] f. Pr. (Sp; J; Gr.)

Y.

Yasna (praise, adoration), [illegible] n; [illegible] f. Full offered Yasna, [illegible] f. The performance of the Yasna ceremony, [illegible] f. Vd. 3 § 31. A chapter of the Yasna [illegible] f. Y. 57 § 22. Performing the Yasna, [illegible]: *contra.* [illegible]. Knowing (how to recite) the Yasna, [illegible] Vd. 18 § 51. Quick in reciting the Yasna, [illegible]

Yawn, *v.* [illegible], [illegible]

Yawning, *adj.* [illegible]

Yazad, Yazata (heavenly god, angel), [illegible] m. The greatest Yazad (*i. e.* Ahura Mazda), [illegible] Y. 16 § 1. The Yazatas of brilliant names, [illegible] Yt. 4 § 3

Year (of 365 days), [illegible] n. Two years, [illegible]. The period (*lit.* length) of one year. [illegible] The period (*lit.* length) of two years, [illegible]. Lasting for more than a year, [illegible] n. *acc. sing.* Yt. 19 § 54. (A frog) that has been dead more than a year, [illegible] Vd. 5 § 36. Pertaining to the year, Division of a year (*i. e.* season) [illegible].

Year (of 365¼ days), [illegible] m. Vd. 14 § 15

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Year, [illegible] m. (*lit.* winter.)

Yearn, *v.* [illegible] cl. 6; [illegible] cl. 3

Yell, *v.* *Vide* Cry out

Yellow, [illegible], [illegible], [illegible]

Yellow-eared (as a dog), [illegible]

Yet, *Vide* However; Notwithstanding; Further.

Yield, *Vide* Bring forth; Furnish; Give; Give up.

Yoke (for oxen), *subs.* [illegible] f. Yt. 10 § 125; [illegible] Vd. 14 § 10. The strap or cord of the yoke, [illegible] f. Yt. 10 § 125

Yoke, *v.* [illegible] cl. 1 and 4 *e. g.* [illegible] Mithra yokes his horses to his chariot Yt. 10 § 52. One who yokes, [illegible] 3 bases Y. 11 § 2.

Yoked up, [illegible] Yt. 10 § 136; [illegible] Yt. 10 § 125

Yon, *Vide* Distant. Yonder, [illegible]

Young, [illegible]

Young: Being with young, [illegible] (for [illegible]) Vd. 15 § 8

Younger, [illegible] (*lit.* born later on).

Youth, [illegible], [illegible], 3 bases: (1) [illegible] (2) [illegible] (3) [illegible]. O thou youth of good thoughts, [illegible] Yt. 22 § 11

Z.

Zarathushtra, [illegible] *Pr.* Of the order of Zarathushtra, [illegible]

Zarathushtrian, [illegible]

Zarir (brother of King Gushtasp), [illegible] *Pr.*

Zeal, [illegible] n; [illegible] n. Y. 34 § 7 (Jk.) Angry zeal, [illegible] f. (M.)

Zealous, [illegible] Y. 45 § 4; [illegible] Yt. 10 § 71; [illegible]. Zealous wish, [illegible] n. (M.)

Zend (Avesta commentary), [illegible] f.

Zenith, [illegible] f.

Zephyr, [illegible] n. ZPG. p. 21

Zest, *subs.* [illegible] n.

Zodiac, [illegible] *cf.* [illegible].

Zohak, (an usurper to the throne of King Jamshed), [illegible] *Pr.* (*lit.* the stinging dragon).

Zone, [illegible], [illegible] n.

Zoroaster (the founder of the Zoroastrian religion), [illegible] *Pr.* Pertaining to, or of the order of, Zoroaster; Zoroastrian, [illegible]. The chief of the sacerdotal order, [illegible] (*lit.* most Zoroaster-like). Promulgated by Zoroaster, [illegible]

Zoroastrian, *adj.* [illegible]

Zoroastrian, *subs.* [illegible] *e. g.* [illegible] *voc. pl.* Vp. 15 § 1.

Zou (son of Tehmasp, grand son of King Minocheher), [illegible] *Pr.*

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APPENDIX.

CLASSIFICATION OF VERBS.

ܒܪܟ cl. 1
ܟܪ cl. 1
ܐܬ cl. 1 and 10
ܒܢܐ cl. 5
ܒܢܝܐ cl. 2
ܒܢܦܩ come out, cl. 2
ܒܢܟܕܫ dedicate, cl. 5
ܒܥܐ cl. 1
ܥܐ cl. 1
ܫܢܐ cl. 5
ܐܬܐ cl. 2
ܐܙܠ, ܐܬܐ cl. 1
ܐܬܐ cl. 5
ܐܬܐ, ܐܙܠ cl. 2
ܐ cl. 2
ܟܐ cl. 4
ܙܐ cl. 8
ܒܪ, ܒܪܟ cl. 1
ܕܪܫ cl. 7
ܕܪܟ cl. 4
ܕܪܟ-ܒܪܟ cl. 4
ܕܪܟ cl. 4
ܕܪ cl. 6
ܕܪ cl. 6
ܕܪ-ܕܪ-ܐ cl. 4
ܕܪ-ܕܪ-ܐ cl. 6
ܕܪ-ܒܪ cl. 4
ܒܪ cl. 6
ܟܐ cl. 2

ܕܪܟ reach, cl. 10
ܕܪܟ revolve, cl. 6
ܕܪܟ-ܐ cl. 4
ܕܪܟ-ܕܪ-ܐ cl. 10
ܕܪܟ-ܒܪ cl. 4
ܙܐ cl. 1 and 2
ܒܢ do, create, cl. 5
ܒܢ cut, cl. 5
ܒܢ till, cl. 10
ܒܢ examine, cl. 10
ܒܢ-ܒܢ create, cl. 9
ܒܢܝ cl. 6
ܒܢܝ cl. 1
ܒܢ cl. 1
ܒܢ cl. 1
ܒ cl. 1
ܒ cl. 6
ܒ-ܐ cl. 10
ܐ-ܐ-ܐ cl. 8
ܐ-ܐ cl. 2
ܒ-ܐ cl. 1
ܐ cl. 6
ܟ cl. 1
ܟ, ܟ cl. 1
ܕܟ cl. 1
ܟ rule cl. 1
ܟ dwell cl. 2
ܟ cl. 1
ܟ-ܐ cl. 1

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cl. 1
to be awake cl. 8
to sing, cl. 2
weep, cl. 6
greet, cl. 2
cl. 2
cl. 10, 9, 6, 4, 2
cl. 2
cl. 1 and 6
cl. 6
cl. 10
cl. 1
cl. 1
cl. 1
cl. 1
atone, cl. 3
cl. 2
cl. 5 and 9
cl. 7
cl. 7, 2
cl. 1
cl. 1
cl. 1
cl. 4
cl. 2
cl. 1
cl. 6
cl. 1
cl. 1
cl. 1
cl. 6
hasten cl. 1
live, cl. 6
cl. 1
to be born, cl. 3, 4

know cl. 1
cl. 9
cl. 1, 4
cl. 2
cl. 3
cl. 9
cl. 1
cl. 10
cl. 4
cl 10
cl. 1
cl. 1
cl. 1
cl. 8
cl. 10
cl. 3
cl. 4
cl. 6
cl. 1, 2
cl. 1
cl. 6
cl. 10
cl. 10
cl. 2, 4
cl. 1
cl. 6
cl. 1
cl. 1
cl. 10
cl. 1
cl. 1
cl. 1, 5, 10
cl. 10
cl. 1
cl. 1, 10

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ܬܪܝܢ cl. 1
ܬܪܝܢ cl. 5
ܬܪܥ flow, run, cleanse, cl. 1
ܬܪܥ deceive cl. 10
ܬܪ cl. 3, 2
ܬܪܟ cl. 10
ܬܪܥ cl. 4
ܬܪܬ cl. 10, 6, 4
ܬܪ cl. 3
ܬܪ cl. 1
ܬܪܫ cl. 1
ܬܪܫ, ܬܪܫ cl. 6
ܬܪܝܫ cl. 10
ܬܪܥ cl. 1
ܬܪܥ cl. 10
ܬܪܥ cl. 1
ܬܪܩ cl. 1
ܬܪ cl. 1
ܬܪ, ܬܪ cl. 1
ܬܪܝܬ cl. 6
ܬܪ perish cl. 4
ܬܪ obtain, cl. 2
ܬܪ cl. 3
ܬܪ cl. 1
ܬܪ cl. 10
ܬܪ cl. 1
ܬܪܟܪ cl. 4
ܬܪ cl. 1
ܬܪ cl. 4
ܬܪ pass cl. 10
ܬܪ fill, fight, cl. 9
ܬܪ.ܬܪ cl. 9
ܬܪ cl. 5
ܬܪ cl. 6

ܬܪ cl. 6
ܬܪ cl. 1
ܬܪ cl. 2, 4
ܬܪ, ܬܪ cl. 5
ܬܪ cl. 6
ܬܪ, ܬܪ cl. 4
ܬܪ cl. 6
ܬܪ cl. 9
ܬܪ cl. 4
ܬܪ cl. 1
ܬܪ cl. 4
ܬܪ cl. 6
ܬܪ cl. 1, 10
ܬܪ cl. 1
ܬܪ, ܬܪ cl. 1
ܬܪ cl. 10, 1
ܬܪ cl. 1
ܬܪ cl. 10
ܬܪ cl. 1
ܬܪ, ܬܪ cl. 1
ܬܪ to be wake, cl. 4
ܬܪ to be perfumed. cl. 1
ܬܪ cl. 1
ܬܪ cl. 1
ܬܪ cl. 1
ܬܪ cl. 1
ܬܪ cl. 1
ܬܪ cl. 3
ܬܪ cl. 10
ܬܪ cl. 4, 10
ܬܪ die, cl. 4
ܬܪ remember, cl. 1, 2, 3
ܬܪ cl. 1, 6
ܬܪ cl. 6

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[illegible] cl. 1
[illegible], [illegible], cl. 9
[illegible] cl. 6
[illegible] cl. 6
[illegible] cl. 6
[illegible] cl. 2
[illegible] cl. 3
[illegible] cl. 1
[illegible] cl. 10
[illegible] cl. 1
[illegible] cl. 2
[illegible] cl. 1
[illegible] cl. 1
[illegible] cl. 1, 4
[illegible] cl. 10
[illegible] cl. 4
[illegible] cl. 10
[illegible] cl. 1
[illegible] cl. 1
[illegible] cl. 10
[illegible] cl. 2
[illegible] cl. 10
[illegible] cl. 1
[illegible] cl. 1
[illegible] cl. 7, 10
[illegible] cl. 4
[illegible] cl. 2
[illegible] cl. 10, 1
[illegible] cry, cl. 2
[illegible], [illegible] grow, cl. 1
[illegible], [illegible] cl. 10
[illegible] cl. 1
[illegible] cl. 4
[illegible] cl. 1
[illegible] cl. 3
[illegible] carry cl. 1

[illegible] marry cl. 4
[illegible] cl. 10, 1
[illegible] cl. 1
[illegible] cl. 5
[illegible] cl. 4
[illegible] cl. 2
[illegible] like, love cl. 1, 9
[illegible] choose, cl. 9, 2
[illegible] conceive cl. 5
[illegible] cover, cl. 5
[illegible] drive away cl. 1
[illegible] hide, cl. 4
[illegible] turn away cl 10
[illegible] cl. 4
[illegible], [illegible] cl. 1
[illegible] cl. 2
[illegible] cl. 6
[illegible] cl. 2
[illegible] cl. 10
[illegible] cl. 6
[illegible], [illegible] cl. 1
[illegible] cl. 4
[illegible] cl. 10
[illegible] cl. 2
[illegible] cl. 2
[illegible] cl. 10
[illegible] cl. 1
[illegible] cl. 6
[illegible], [illegible] cl. 1, 2
[illegible] cl. 1
[illegible] cl. 10
[illegible] cl. 1
[illegible] cl. 1, 6

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[illegible] cl. 9
[illegible], [illegible] cl. 6
[illegible] cl. 2
[illegible] cl. 1, 6
[illegible] cl. 10
[illegible] cl. 1
[illegible] cl. 4
[illegible] cl. 10
[illegible] cl. 10
[illegible] cl. 9, 5
[illegible] cl. 10
[illegible] cl. 3, 1
[illegible] cl. 2
[illegible] cl. 4
[illegible] cl. 1
[illegible] cl. 1
[illegible] cl. 4, 5
[illegible] cl. 4, 10
[illegible] cl. 6
[illegible] cl. 1
[illegible] cl. 5
[illegible] cl. 4, 1

[illegible] cl. 5, 2
[illegible] cl. 4
[illegible] cl. 2
[illegible] cl, 6
[illegible] cl. 1
[illegible] cl. 1
[illegible] cl. 1
[illegible] cl. 1
[illegible] cl. 10
[illegible] sit cl 6
[illegible] smite, cl. 1
[illegible] cl. 1
[illegible] cl. 2
[illegible] cl, 1
[illegible] cl. 10
[illegible] cl. 1, 6, 10
[illegible], [illegible] cl. 6
[illegible] cl. 1
[illegible] pound, cl. 5
[illegible] give birth, cl. 9
[illegible] cl. 1

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ERRATA.

Column.	Word.	Incorrect.	Correct.
6	achieve	yt. 53	yt. 15.
13	affright	[illegible]	[illegible].
13	affright	yt. 19	yt. 10.
17	all	yt. 32	y. 32.
17	all	[illegible]	[illegible].
18	*line* 1	ally	allay.
18	alluring	§ 123	§ 127.
20	amplitude	§ 54	§ 4.
28	Arjasp	yt. 58	yt. 5.
33	aspiration	§ 12	§ 17.
34	assistance	y. 5 § 13	yt. 5 § 63.
115	curing	y. 1 § 16	yt. 1 § 12.
116	cut off	yt. 48	y. 48.
116	cutting	yt. 57	y. 57.
124	declivity	y. 13	y. 10.
145	distorted	vd.	yt.
154	durability	§ 12	§ 2.
154	duration	§ 71	§ 11.
166	end	§ 12	§ 17.
172	estimate	cl. 9	cl. 7.
173	even	§ 160	§ 80.
177	exclude	yt. 46	y. 46.
194	fight	[illegible] cl. 6	[illegible] cl. 9.
209	forking	§ 11	§ 1.
215	friend	y. 10	yt. 10.
223	genuine	§ 3	§ 19.
254	hideous	vd. 14	vd. 13.
256	hobbling	yt. 9	yt. 5.
261	house	y. 13	yt. 13.
278	infidel	vd. 10	vd. 18.
279	inhaling	p. 18	p. 8.
280	inscribe	[illegible] f.	[illegible].
290	insolate	cl. 3	cl. 9.
295	kill	cl. 2	cl. 5.

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ERRATA—*continued.*

Columns and lines.	Incorrect.	Correct.
7 (l. 14), 32 (l. 28), 34 (l. 1), 43 (l. 23), 43 (l. 35), 49 (l. 31), 140 (l. 28), 145 (l. 15), 197 (l. 5), 219 (l. 33), 221 (l. 33), 266 (l. 31), 281 (l. 30).	yt.	y.
41 (l. 13), 41 (l. 22), 42 (l. 34), 146 (l. 13), 151 (l. 30), 194 (l. 12).	y.	yt.

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UMEÅ UNIVERSITY

Department of Historical, philosophical, and religious studies

Reincarnation in Kabbalah

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Abstract

This essay is about reincarnation in Lurianic Kabbalah. This essay explains in detail what reincarnation is but also what the different levels of the soul is as well, according to Lurianic Kabbalah. The literature used in this essay uses books from the Antiquities until today. But the older literature is technically not Kabbalistic literature, but the Kabbalists are using these sources to confirm their ideas. The essay ends with analysing the thematic. The essay will focus on the five levels of the soul, and about what happens after death, according to the Kabbalistic sources.

Keywords: Kabbalah, souls, reincarnation, rebirth, Lurianism, Nefesh, Ruach, Neshamah, Chayah, Yechidah, Judaism

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1. Introduction

The purpose/aim of this essay is to discover what is written about reincarnation in Lurianic Kabbalah and to see how the ideas of reincarnation have changed during the centuries especially from the 16th century until today. The scope of this essay will be limited to Lurianic Kabbalah in a thematic way. I will write about whether there are any purposes or not to write about reincarnation in Kabbalistic literature, Lurianic Kabbalah in particular, and what Rabbi Isaac Luria and later followers until today write about this. I explore how they define "reincarnation" and/or "rebirth". I choose to focus on Lurianic Kabbalah because it is the most influential branch of Kabbalah.

Kabbalah has been a part of Judaism for at least about two thousand years. It is the esoteric form of Judaism. It covers many topics, but I will only focus on the ideas of reincarnation. Since reincarnation is mainly taught and found in Kabbalah, it will be mainly from this kind of sources that will be used.

I will use Kabbalistic sources and many of them refer to Tanakh but very little to Talmud. Tanakh and Talmud are non-Kabbalistic sources. There is not much information about the older Kabbalistic sources about why they were written and when they became canonical in the Kabbalistic movement(s). Rabbi Simeon ben Yochai wrote *The Zohar* and the origin of this collection of books is not clear. But tradition says it was written by Rabbi Simeon ben Yochai, in the 2nd century CE. But it was not published until the 13th century CE, by Moses de Leon (ca 1240-1305), in Leon. *The Zohar* plays a very important role for many Kabbalists like Luria all the way until today. That is why I chose to add this collection of books in my essay.

Rabbi Isaac Luria wrote *Sha'ar HaGilgulim*, which together with *The Zohar* influenced Kabbalah a lot. Luria refers a lot to *The Zohar*. But it was Rabbi Chaim Vital who collected the writings of Luria and published the book. Vital was a student of Luria. In modern Kabbalah both these books are so influential that it is probably unthinkable to find something that are not ideas from any of these books.

Many Kabbalistic sources are from the High Middle Ages. Some of them are claimed to be much older (almost 2000 years old) but they were published approximately in the 12-13th century CE. Rabbi Isaac Luria influenced Kabbalah in the 16th century CE and still is very important for contemporary Kabbalah. He refers sometimes to the older Kabbalistic scriptures. This branch of Kabbalah focuses on the Creation, and of the beings and

consciousness in a spiritual way. It focuses on so many details, so it is hard to fully comprehend it even among Kabbalists.

I am going to write about the five levels of the soul within reincarnation in Kabbalah. The ideas of different levels of the soul in reincarnation in Kabbalah are not well known. But that has been a part of Jewish religion since the Antiquities. There are verses in Tanakh that suggest it but are usually lost in translation which will be mentioned later in this essay. However, Tanakh says very little explicitly about reincarnation.

According to Kabbalah, there will not be just one life on Earth. There will be many. The theories of reincarnation are only a portion of what Kabbalah is, and it is a very wide concept. Mainly Orthodox Jews study Kabbalah, but anyone can study it even though it is traditionally one-to-one between a rabbi and a student. The student must be a married male who is at least forty years of age. The student must already have a deep knowledge of Torah. Kabbalah has even influenced parts of the new religious movements, but I will only use one Jewish point of view in this matter.

Usually, it is described as the Tree of Life, but it is more stylised in Kabbalah. The worlds, souls and the "sparks" will be explained further in chapter 3.3.1, to express spiritual ideas, the Kabbalah often uses images and allegory, for that reason. I will also use images in my essay to make it easier to comprehend the Kabbalists. These images are the artist's interpretation of the different things. The artists are unknown to me. Many images are stylised in these interpretations. It is easier to overview them then.

The ideas of reincarnation in Judaism can be found both in Kabbalah and the texts of the Chassidut (the ultra-orthodox Chassidic movement).[1] The thoughts of reincarnation have been in Kabbalah for a long time but have been developed more the past five hundred years.[2] Famous rabbis such as Nachmanides (also known as Ramban) and Baal Shem Tov both accepted the ideas of reincarnation. Nachmanides (1194-1270) is known for writing many comments in the Jewish scriptures while Baal Shem Tov (1698-1760) founded the Chassidic movement.[3]

There are indications of reincarnations in the Shema prayer and the Tashlich prayer (on Rosh Hashanah which is the Jewish New Year). The bedtime prayer says:

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[1] Trugman, Rabbi Avraham Arieh. *Return Again: The Dynamics of Reincarnation*. Ohr Chadash. Moshav Mevo Modi'in. 2013. p. 1.
[2] Trugman 2013:1
[3] Trugman 2013:5

> **Master of the world – I hereby forgive anyone who angered or antagonized me or who sinned against me… whether he did so accidentally, carelessly, or purposely… whether in this incarnation or another incarnation…**[4]

The Tashlich prayer in two different versions say:

> **Please, O Merciful and Compassionate King – the soul is Yours, and the body is Your work, have mercy upon us and may we merit the completion of the perfection of our [vital] souls, spirits, and [spiritual] souls…**[5]
>
> **… souls in this incarnation…**[6]

After reciting The Song of Songs (also called The Song of Solomon) this is recited:

> **May the recitation and study of the Song of Songs rise before You, as if we have grasped all the wondrous and awesome secrets that are sealed in it, with all its conditions. And may we be worthy of the place from where spirits and souls are hewn, as if we have done all that is required of us to accomplish – whether in this incarnation or in another incarnation…**[7]

I have used different transcriptions of some Hebrew words. The reason is that the different authors/translators have not used the same transcription system. It means that sometimes these are spelled differently. A couple of examples of them are Ibur/Ibbur and Shekinah/Shechinah and so on. I will not do that because it will be easier to follow if these words have the same spelling. These words mean the same thing so there are no semantic differences.

To demarcate all the work for this essay, I will focus on Lurianic Kabbalistic writings about reincarnation. Some of these scriptures refer sometimes to Tanakh, Talmud, and different esoteric scriptures as well as rabbis' attempts to explain it for lay people. Because of this topic, I will focus on Lurianic Kabbalah as it has influenced basically all Kabbalistic branches since the 16th century CE since it is still very important.

I am interested in this topic, and I would like to know more about esoteric Judaism. It fascinates me that Kabbalah is talking about five levels of the soul. It is not well-known outside the Kabbalistic context and the Orthodox Jewish community. I would like to spread the knowledge about it to others who may be interested in this kind of topic.

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[4] Trugman 2013:7
[5] Trugman 2013:7
[6] Trugman 2013:7
[7] Trugman 2013:7

1.1. Research Question

The research question guiding this study is:

- **What influence does Lurianic Kabbalah have on modern English-language accounts of reincarnation?**

Given the primary use of English translations and original English texts, the focus is specifically on English-language literature, as my proficiency in Hebrew is insufficient for analysing original texts or translations in other languages.

1.2. Method

This study employs a comparative method to explore various themes in discussions about reincarnation within the context of Lurianic Kabbalah. The key elements of this method include:

- **Literature Selection**: The selection of literature is based on relevance and representation of key themes in Lurianic Kabbalah and its modern interpretations. Criteria for selection include historical significance, scholarly impact, and thematic relevance to reincarnation.
- **Categories and Themes**: The analysis will categorise themes such as the five levels of the soul, the process of reincarnation, and the influence of historical and cultural contexts. The basis for these categories lies in established Kabbalistic frameworks and modern scholarly interpretations.
- **Analytical Framework**: The analysis will utilise religious studies concepts and theories. All theories used will be thoroughly explained in a separate section and clearly indicated when applied in the analysis.

References to methodological literature will be provided to ensure the validity of the chosen approach.

1.3. Earlier Research

The academic landscape reveals a scarcity of detailed studies on the five levels of the soul within Kabbalistic thought. When these levels are mentioned, discussions are often brief and predominantly focus on the Nefesh and/or Ruach. The following sources represent the existing body of research, though they diverge significantly from the specific focus of this study on reincarnation within Lurianic Kabbalah:

William Quan Judge, "Reincarnation in Judaism and in the Bible": This work primarily explores Christian interpretations and the perspectives of Church Fathers. While relevant for contextual understanding, it is not central to the focus of this study.[8]

Morris M. Faierstein's research on "Maggidim," spirits, and women in Rabbi Hayyim Vital's "Book of Visions": Faierstein's work centres on spirit possession rather than reincarnation, making it tangentially relevant.[9]

Steven A. Moss, "Ecclesiastes 1:4, a proof text for reincarnation": Moss examines a single biblical verse, which is useful for contextual reference but not central to the current study's focus.[10]

Jewish Encyclopedia articles by Emil G. Hirsch and Bernhard Pick: These articles briefly mention reincarnation but do not provide sufficient detail for an in-depth analysis.[11]

Tyron Goldschmidt and Beth Seacord's article on theodicy and reincarnation: This article primarily compares Eastern religious perspectives, making it not directly applicable to Lurianic Kabbalah.[12]

Lynell Zogbo, "Ideology and Translation": Zogbo's work compares the concept of Ruach with the Holy Spirit, focusing on translation issues rather than reincarnation.[13]

Al Garza, "An Introduction to Ancient and Modern Hebrew": This book briefly mentions the five levels of the soul but lacks the depth required for this study.[14]

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[8] Judge, William Quan. *Reincarnation in Judaism and in the Bible*. New York. The Path. 1893.
[9] Faierstein, Morris M. 'Maggidim, spirits, and women in Rabbi Hayyim Vital's "Book of Visions"', *Journal of Jewish Thought and Philosophy*. 1999.
[10] Moss, Steven A. 'Ecclesiastes 1:4, a proof text for reincarnation', *Hebrew Union College Annual*. 1976.
[11] Hirsch, Emil G. & Pick, Bernhard. 'Reincarnation', *Jewish Encyclopedia*. New York: Funk & Wagnalls. 1901.
[12] Goldschmidt, Tyron & Seacord, Beth. 'Theodicy and Reincarnation: A Comparative Study', *Journal of Religious Studies*. 2012.
[13] Zogbo, Lynell. 'Ideology and Translation: Comparing Ruach with the Holy Spirit', *Journal of Translation Studies*. 1996.
[14] Garza, Al. *An Introduction to Ancient and Modern Hebrew*. New York: Hebrew Publishing Company. 2003.

Joseph H. Berke and Stanley Schneider, "The Self and the Soul": This work provides an in-depth comparison of Jewish mysticism and psychoanalysis, offering valuable insights but not focusing specifically on reincarnation.[15]

Boaz Huss, "The Zohar Reception and Impact": Huss explores the cultural impact of The Zohar, which, while significant, does not directly address the topic of reincarnation.[16]

Elliot R. Wolfson, "The Status of the (non)Jewish Other in the Apocalyptic Messianism of Menahem Mendel Schneerson": This study discusses the role of non-Jews in Kabbalistic contexts, without a focus on reincarnation.[17]

David R. Blumenthal, "Understanding Jewish Mysticism: A Source Reader": Blumenthal's work on practical mysticism offers relevant insights but does not directly address reincarnation.[18]

These sources lay a foundation for understanding the broader context of Kabbalistic thought but highlight the need for a more focused investigation into reincarnation within Lurianic Kabbalah.

1.3. Theoretical Framework

A dedicated section will discuss the theoretical framework underpinning this study, outlining relevant religious studies theories and their application to the analysis of reincarnation in Lurianic Kabbalah. This will include:

- **Definitions and Concepts**: Key terms and concepts from Lurianic Kabbalah and modern interpretations will be defined and contextualised.
- **Analytical Tools**: The study will employ specific analytical tools from religious studies, such as thematic analysis and comparative methods, to dissect and interpret the texts.

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[15] Berke, Joseph H. & Schneider, Stanley. *The Self and the Soul*. London: Karnac Books. 2005.
[16] Huss, Boaz. *The Zohar Reception and Impact*. Stanford: Stanford University Press. 2016.
[17] Wolfson, Elliot R. 'The Status of the (non)Jewish Other in the Apocalyptic Messianism of Menahem Mendel Schneerson', *Modern Judaism*. 1997.
[18] Blumenthal, David R. *Understanding Jewish Mysticism: A Source Reader*. Hoboken: KTAV Publishing House. 1982.

1.4. Source Discussions

The source discussions will be organised to distinguish clearly between primary and secondary sources, providing a comprehensive overview of each source's relevance and contribution to the study. This includes:

Primary Kabbalistic Texts:
The Bahir: Explored for its foundational concepts relevant to pre-creation and reincarnation.
The Zohar: Analysed for its multi-authorship and impact on Lurianic Kabbalah.
Sha'ar HaGilgulim – Gate of Reincarnations: Essential for understanding Lurianic views on reincarnation.

Modern Interpretations:
Beyond the Ashes: Rabbi Yonassan Gershom's controversial exploration of reincarnation among Holocaust victims.
Reincarnation and Judaism: Rabbi DovBer Pinson's focus on post-death experiences.
The Jewish Book of Living and Dying: Rabbi Lewis D. Solomon's discussion on the soul's journey through various worlds.
Other Relevant Works: By authors like Rabbi David M. Wexelman, Rabbi Elie Kaplan Spitz, and Rav Philip S. Berg.

2.5. Analysis

Traditional Texts
The Bahir: Describes early mystical concepts and their implications for reincarnation.
The Zohar: Discusses its multi-authorship, mystical teachings, and influence on Kabbalistic thought.
Sha'ar HaGilgulim – Gate of Reincarnations: Explains Lurianic views on reincarnation, detailing its structure and teachings.

Modern Interpretations
Beyond the Ashes: Explores how modern interpretations align or diverge from traditional Kabbalistic views.
Reincarnation and Judaism: Examines contemporary Jewish perspectives on reincarnation.

The Jewish Book of Living and Dying: Provides insights into modern religious and spiritual interpretations.

The analysis presents these texts descriptively, highlighting key themes and differences without evaluative bias.

2. Background

2.1.1. Reincarnation and Judaism: An Introduction

Reincarnation is a belief that exists in many religions and philosophies worldwide. This chapter explores the concept of reincarnation within Judaism, its historical development, and the various debates that have shaped the doctrine.

2.1.2. The Origins of Reincarnation in Judaism

The concept of reincarnation is not explicitly mentioned in the Tanakh (the Hebrew Bible). Instead, it emerges through later mystical and Kabbalistic texts. One of the earliest texts to mention reincarnation is *Sefer ha-Bahir* (The Book of Brightness), a Kabbalistic work from the 12th century that includes numerous mystical and esoteric teachings.
The Bahir (the usual title in English) is considered one of the first sources to introduce the concept of gilgul, which means the transmigration or reincarnation of souls. This text describes how souls can be reborn to fulfil unfinished tasks or rectify past mistakes.

2.1.3. Lurianic Kabbalah and Reincarnation

Lurianic Kabbalah, developed by Rabbi Isaac Luria (1534–1572), is a central source for modern Jewish conceptions of reincarnation. Luria formulated detailed teachings about the soul and its journey. One of his central texts, *Sha'ar HaGilgulim* (The Gate of Reincarnations), explores how and why souls reincarnate.

According to Luria, reincarnation is a necessary process for souls to achieve complete tikkun (repair or correction). This means that souls can be reincarnated multiple times to fulfil their divine purpose and rectify previous sins. Luria also introduced the idea of the five levels of the soul – Nefesh, Ruach, Neshamah, Chayah, and Yechidah – and how these different aspects can influence the reincarnation process. These words are mentioned in Tanakh though, which will be discussed in chapter 3.4.

2.2.4. Historical Debates on Reincarnation within Judaism

The place of reincarnation within Judaism has been a subject of extensive debate. During the mediaeval and Renaissance periods, there were various movements and schools of thought within Judaism that either accepted or rejected the concept.

Proponents

Proponents of the doctrine of reincarnation, such as Luria and his followers, argued that reincarnation was a necessary part of spiritual development. They saw reincarnation as a way for the soul to refine itself and achieve higher levels of spiritual awareness.

Opponents

Reincarnation has also faced strong opposition within certain Jewish circles. Rationalist Jewish philosophers like Maimonides (1135–1204). Maimonides, one of the most influential Jewish thinkers, advocated a more rational and philosophical interpretation of Judaism that did not leave room for mystical doctrines like reincarnation.[19] [20]

2.1.5. Modern Debate and Perspectives

In modern times, the discussion on reincarnation within Judaism has continued to evolve. Some modern rabbis and theologians, such as Rabbi Yonassan Gershom and Rabbi DovBer Pinson, have written about reincarnation and its place in contemporary Jewish belief. These authors have attempted to integrate traditional Kabbalistic teachings with contemporary spiritual and psychological insights.

Other modern Jewish voices, particularly within more conservative and reformist circles, remain sceptical of reincarnation. They emphasise the importance of focusing on the present life and the moral and ethical teachings found in the Torah and Talmud.

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[19]Moshe Ben-Chaim. *The Death of Reincarnation.* https://www.mesora.org/reincarnation3.htm [Retrieved June 1st, 2024]

[20] Seeskin, Kenneth, "Maimonides", *The Stanford Encyclopedia of Philosophy* (Spring 2021 Edition), Edward N. Zalta (ed.), https://plato.stanford.edu/archives/spr2021/entries/maimonides/ [Retrieved June 2nd, 2024]

2.1.6. Summary

Reincarnation within Judaism is a complex and multifaceted topic. It has developed from early Kabbalistic texts to become an integral part of Lurianic Kabbalah. Despite opposition from some Jewish philosophers and modern sceptics, reincarnation continues to be a topic of debate and exploration within Jewish theology. This thesis will examine how these historical and modern perspectives influence contemporary English-language interpretations of reincarnation, with a particular focus on the influence of Lurianic Kabbalah.

3. Defining reincarnation

To comprehend and to avoid any kind of misconceptions, it will be necessary to explain exactly what I mean by the term reincarnation. When I write "reincarnation"[21] I mean "rebirth"[22] because they are usually the same, at least since the rabbis in the books that are included in this essay are using "reincarnation" interchangeably with "rebirth". In 2.3.1 there is an exception regarding an Ibbur which is an impregnation of another soul in the body.

"Reincarnation" is used most of the time but that usually means a person is born as another person in the next life. But there are branches (or rather schools) within Kabbalah that argue that it is possible to be born as an animal or as a plant. The soul transmigrates from one body to another according to the different books I have used in this essay. However, different rabbinical texts seem to have different opinions whether the soul transmigrates fully completely like similar ideas within Eastern Asian religions such as Hinduism and Buddhism, or if the soul transmigrates only partially. I will explain further about what I mean with the soul transmigrating partially in chapter 2.3.1. The soul migration can also be called metempsychosis, which is just another word for the same thing.[23]

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[21] Dictionary.com "reincarnation," in Dictionary.com Unabridged. Source location: Random House, Inc. http://www.dictionary.com/browse/reincarnation [Retrieved December 23rd, 2023]
[22] Dictionary.com "rebirth," in Dictionary.com Unabridged. Source location: Random House, Inc. http://www.dictionary.com/browse/rebirth [Retrieved December 23rd, 2023]
[23] Kohler, Kaufmann & Broydé, Isaac. TRANSMIGRATION OF SOULS (termed also Metempsychosis). http://www.jewishencyclopedia.com/articles/14479-transmigration-of-souls [Retrieved December 23rd, 2023]

3.1. What is Lurianic Kabbalah?

What is Lurianic Kabbalah? Lurianic Kabbalah (and other branches of Kabbalah as well) makes connections between the worlds, numbers, body parts, God, and so on. There is an example here:[24] [25]

Chakhmah - Wisdom	Thousands	Eyes	Atzilut	Yud
Binah - Understanding	Hundreds	Ears	Beriyah	Heh
The Next Six Sefirot	Tens	Nose	Yetzirah	Vav
Malkhut - Kingship	Units	Mouth	Asiyah	Heh

Yud-Heh-Vav-Heh becomes יהוה/YHVH, which is God's name. The ten sefirot are represented in the body, which are following[26]:

1. Keter – Crown	
2. Chakhmah - Wisdom	Skull, mind
3. Binah – Understanding	Right brain
4. Chesed – Love	Left brain, heart
5. Gevurah – Strength	Right hand
6. Tiferet – Beauty	Body, torso
7. Netzach – Victory	Right foot, right kidney, right testicle

[24] Kaplan 1979:93
[25] Kaplan Spitz 2000:145
[26] Kaplan 1979:145

8. Hod – Splendour	Left foot, left kidney, left testicle
9. Yesod – Foundation	Sexual organ
10. Malkhut – Kingship	Mouth (of organ), mate

At the same time, there is representations of the worlds and different expressions[27]:

Asiyah – Making	Letters – Otiot
Yetzirah – Formation	Ornaments – Tagin
Beriyah – Creation	Vowels – Sekudot
Atzilut – Nearness	Cantellations – Ta'amim

Galgal (גלגל (means sphere and cycle. It is a symbol of the cycle of life. It is compared in the Talmud with the word Kever (כור (which is a symbol of both the womb and the grave.[28]

There are symbolic associations between the sefirot and different persons which are following:

Abraham	Chesed – Love
Isaac	Gevurah – Strength
Jacob	Tiferet – Beauty
Moses	Netzach – Victory
Aaron	Hod – Splendour
Joseph	Yesod – Foundation

[27] Kaplan 1979:151
[28] Kaplan 1979:164

David	Malkhut - Kingship

This is how it is sometimes illustrated.[29]

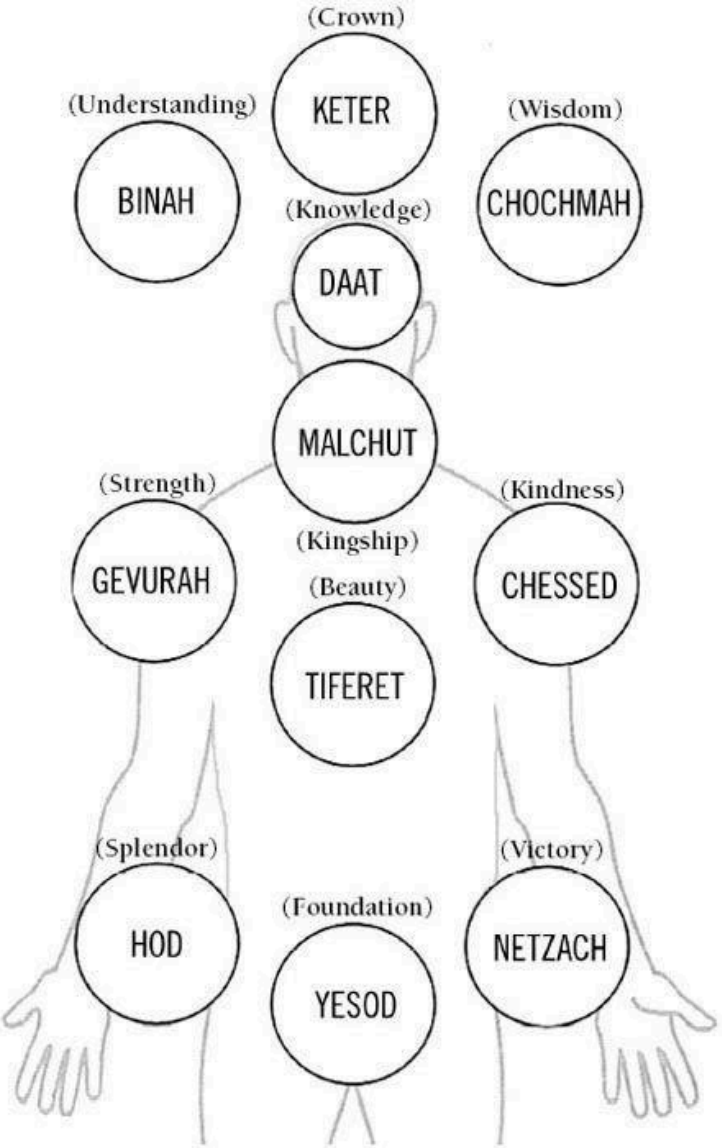

Image A

There are no good explanations, so the following is my own interpretation of this. Everything in the Creation goes back to God. Many things have a numerical value that shows God's "fingerprints" if the amount becomes the same numerical values as YHVH. Keter is the Crown over the Creation which is a symbol for God. The other parts that mention wisdom,

[29] Vital 2014:2

understanding and so forth, are symbolic paths for different things that every person has in their inner self that they must improve during their lives, to come closer to God.

Malkhut is the entire body that summarises each path that shows that these are very little by itself but together it forms the human body which is the Crown of the Creation on Earth. The humans are the rulers of the world that must take care of everything on the planet.

The worlds are symbolic explanations of the levels of the Creation. Humans, souls, angels, and God are on different levels. This is a reference to Yeshayahu (Isaiah) 43:7: "Every one that is called by My name, And whom I have created for My glory, I have formed him, yea, I have made him.'"[30]

The explanations of the different persons from Tanakh could possibly be explained as Abraham really loved God and he also loved his own son, Isaac. Isaac had probably a strong belief in the will of God when it came to the sacrifice. Jacob was more beautiful than his very hairy brother Esau. Moses had his great victory after making the Exodus possible and being a part of the creation of the Covenant. Aaron is probably mentioned for his priesthood role. Joseph did a great foundation of both his strong belief in God and could make a great home for his relatives in Egypt from a severe famine. David has been considered as one of the best kings of Israel ever. He really did a lot for his people. This can be noticed in many parts of the Bible (both the Hebrew Bible as well as the New Testament) where King David gets messianic features.

3.2. Halakhah – The Jewish law & reincarnation

Halakhah is the Jewish law is the religious law that all Jews are supposed to follow. This chapter is according to Rabbi Chaim Vital (who summarised the teachings of Rabbi Isaac Luria and published *Sha'ar HaGilgulim*), including the categories.

Halakhah is very important since the Jews must reincarnate until they can fulfil all the commandments, since it is impossible to fulfil them in one lifetime.[31]

There are 613 laws they must fulfil. 248 of them are positive laws that can be divided into five categories. The laws about the Jewish Temple have been suspended since the Temple has been gone for almost two thousand years. The laws are suspended until the Temple is rebuilt.[32]

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[30] The JPS Tanakh: Jewish Publication Society. Isaiah 43:7.
[31] Vital 2014:153
[32] Vital 2014:153

The second category has to do with the tzitzit and tefillin (what some Jewish men wear during prayer). The Jews must be reincarnated until all laws have been fulfilled.[33]

The third category is about deeds that are not mandatory, but still a blessing if they are done, such as gifts and tithes. But people still need to reincarnate until even these ones have been fulfilled as well.[34]

The fourth category is about doing things God wants people to do, such as the redeeming of the first-born son, letting a brother do a yibum for a deceased brother with no children. To do that the brother must have children with his sister-in-law so the deceased brother will have someone inherit his belongings as well as his name. This is also called a levirate marriage. But if there is no brother who is willing to do this for his brother, then they do a chalitzah to the sister-in-law so she can be allowed to marry someone outside the deceased husband's family, or simply give a Get, which is a divorce letter.[35]

The fifth category is about multiplying, meaning having as many children as possible.[36]

There is a sixth category that is a little bit different. It is about learning the Torah. There are four levels of Pardes, which means orchard, which is a fruit garden. The four levels of interpretation are Pshat, Remez, Drush, and Sod. Pardes is an acronym of the first letters from each word. Pshat means surface explanation, Remez is about a deeper level of understanding, Drush means elucidation, and Sod is Kabbalah.[37]

All of these are about learning about the sacrifice in the Temple, and the meaning of it.[38] There are negative laws as well. There are 365 negative laws in total. If someone profanes God's name, the punishment will either be in excision or the death penalty. But the real punishment is the person's body will be destroyed and they will not be reincarnated.[39] It is important to know the details about the Halakhah to understand the reasons for the reincarnation.

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[33] Vital 2014:153
[34] Vital 2014:153
[35] Vital 2014:153
[36] Vital 2014:149-152
[37] Vital 2014:153
[38] Vital 2014:153
[39] Vital 2014:155

3.2.1. *The Zohar*

The Zohar goes into deep details about the five levels of the souls and about the reincarnation, and what will happen almost step-by-step after death until the next life.

All souls must go through a transmigration. The male souls must go to the Tribunal to be judged for their sins, both when they arrive as well as when they leave. The male souls are judged all the time every day, though.[40]

The Ruach will, on the other hand, go to the Earthly Garden of Eden. It will stay there until the Sabbaths, New Moons, and other festivals when it will elevate to an even higher place and go back to the Earthly Garden of Eden again.[41] The Neshamah will emanate to where it originally came from. The Neshamah will then never return to Earth again.[42]

The Mystery of Man was created on the second day of the Creation at the same time when the Gehenna was created. The Mystery of Man was the Primordial Man, which is Adam. The Mystery of Man got too close to the fires of Gehenna, and some of the limbs were burned, which means they were purified and returned to the body. But the reason that Adam died besides Eve was because he got too close to the Serpent.[43]

The Angel of Death was created at the same time as the Gehenna. The Angel of Death is a good thing, not a bad one. The reason is that everyone knows that they will die one day. Then many people decide to repent in front of the Angel of Death before they meet God. This is the reason the Angel of Death is something good. People will simply become better with the help of the Angel of Death.[44]

When a soul enters the Gehenna, it will be bathing in the Nehar Dinur (River of Fire), where the soul can be purified.[45]

When someone (a man) converts and becomes circumcised, he becomes a *ger tzedek* (a proselyte of righteousness), and then he comes under the protection of the Shechinah (the female aspect of the divinity). From then, he will also receive the privilege to enter the Crown of Righteousness.[46]

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[40] Sperling, Simon & Levertoff 1984:302
[41] Sperling, Simon & Levertoff 1984:409f
[42] Sperling, Simon & Levertoff 1984:409f
[43] Simon & Levertoff 1984:8
[44] Simon & Levertoff 1984:25
[45] Simon & Levertoff 1984:214
[46] Simon & Levertoff 1984:352

Before the soul comes down to Earth, it goes through both the terrestrial Garden of Eden, to see the glory of the souls of the righteous, and then goes down to the Gehenna to see the wicked ones that are crying. Afterwards, the holy forms around the soul until it goes down to the Earth both as a male and as a female. It is not until later that these two separates. If the man is worthy, these two will be reunited again. This is the true meaning of the soulmate.[47]

When someone dies, the Shechinah will come to meet the soul. If the soul was righteous, the soul would be attached to the Shechinah. If not, the Shechinah will leave the soul alone. If so, the soul will begin to mourn its dead body. Dumah (the Angel of Death) will judge the soul, and then it will go to the Gehenna. If that happens, the Shechinah may be punished for it. The soul in this case is the Neshamah.[48]

A soul cannot be reincarnated if the body has not yet been buried. It is recommended to bury the body the same day as the death occurred. That is to avoid the evil spirits making the body impure. During the nights, the evil spirits are looking for dead bodies to make them impure.[49]

The Tree of Death is sometimes called the Tree of Qliphoth or the Tree of Knowledge. The Tree of Death is dominating the world today. But it will be the Tree of Life that will resurrect the dead in the future.[50]

Most of this information is according to other Kabbalistic sources. But the information about transmigration is contradicting Lurianic Kabbalah on few details. Lurianic Kabbalah does not normally say that a full transmigration is possible, but only parts of the soul reincarnate to the next life.

Volume Four

The origin of the humans, the Serpent, and the Gehenna. This world has been created after the pattern of the world Above. What happens on Earth does affect the world Above. It is said that the Serpent is behind the Moonlight. The Moon light is also the female aspect of the Deity. When the Moon light diminishes, this is considered a kind of death. But this does not explain why Adam was punished in the same way as Eve was too. An explanation could be

[47] Sperling, Harry & Simon, Maurice. The Zohar: An English Translation. Volume Five. The Soncino Press. London. 1984. p. 5f.
[48] Sperling & Simon 1984:26f
[49] Sperling & Simon 1984:107.
[50] Sperling & Simon 1984:170, 176f

that he shared the same fate as Eve, no matter what. It could also be because she was complaining about the sunlight.[51]

In general, this information has big support in the *Sha'ar HaGilgulim,* so this is what Lurianic Kabbalah says too.

Volume Five

Cain was not the son of Adam, but the son of the Serpent. Hence, Cain is the filth of the Serpent. Both spirits and demons were living besides Cain, and they are part humans, part angels. The descendants of Adam are part of the lower sphere and part of the upper sphere (of Heaven). The spirits from Cain became attractive to the daughters of Adam, who were heavenly beautiful. Tubal-Cain and his wife Naamah came both from the spiritual side of Cain. Tubal-Cain was the one who invented the weapons of war. Their children were taken care of by Lilith. All righteous people are descendants of Seth.[52]

The new information is about Cain who apparently was not a son of Adam. It is not known where this claim comes from. The Tree of Death is like the Tree of Life. But the paths are "shells" that are obstacles from receiving the holiness from God.

Scholem as well as another researcher called Isaiah Tishby thought that *The Zohar* were accepted as a canonical text after the Jews were expelled from Spain in 1492, while researcher Moshe Idel believes the text became canonical already in the 14th century. The researcher Zeev Gries is talking about how it became canonical in the second half of the 18th century, but it could have been canonical in Spain only already in the 14th century.[53]

However, a court in Jerusalem used *The Zohar* as source in 1467 about yibum and chalitzah because of the transmigration of the soul (see chapter 3.3.1 for explanation).[54]

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[51] Simon, Maurice & Levertoff, Dr Paul P. The Zohar: An English Translation. Volume Four. The Soncino Press. London. 1984. p. 8.
[52] Sperling & Simon 1984:81-84
[53] Huss 2016:9
[54] Huss 2016:124

3.3. The Levels of the Soul

3.3.1. Chaim Vital

Vital's description of the levels of the soul need to be explained since it is a very important part of understanding the reason(s) to reincarnate. The different levels may change how someone will be reincarnated which will be explained step by step below.

The soul contains five levels of souls, according to Vital. Hence it is very important to describe the different levels to understand what level of the soul what is. This is what is written in *Sha'ar HaGilgulim*.

The lowest level of the soul is *Nefesh*, which derives from the word *Nofesh*, which means rest. This means that *Nefesh* comes to the body to rest.[55] *Ruach* means spirit.[56] *Neshamah* derives from the word *Neshimah*, which means breath. *Neshamah* "blows" down to the two lower levels of the soul to maintain them.[57] *Chayah* means living, which provides life to the lower levels of the soul.[58] The last level is *Yechidah*, which means single because the soul unifies the sublime reality of everything about the soul.[59]

All people are born with the five levels of the soul according to all Kabbalistic sources I have used. However, it is not possible to access all of them from the time of birth. To gain access to each level, everyone needs to get life experiences.[60]

In current days, the highest levels of Chaya and Yechidah are ignored for most of the time since they are considered inaccessible.[61] Every sefirot has ten of its own sefirot. Compare Keter of Keter, Chochmah of Keter and so forth. Each system has ten sefirot which are called partzuf or olam. Partzuf means face while olam means world.[62]

To reach each level of the soul, it is necessary to reach all levels within the levels of the soul. To be able to reach Ruach from Nefesh, it is necessary to reach Nefesh, Ruach, Neshamah, Chayah and Yechidah of the level of Nefesh.[63] To clarify this, it means all levels of partzufim (partzufim is the plural of partzuf) need to be reached.

Each mitzvah (deed) is equivalent to a sefirah, either fully or partly. Since all souls were originally in Adam, the First Man, before he sinned in the Garden of Eden. When a sin

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[55] Vital 2014:1
[56] Vital 2014:1
[57] Vital 2014:1
[58] Vital 2014:1
[59] Vital 2014:1
[60] Vital 2014:15
[61] Vital 2014:3
[62] Vital 2014:3
[63] Vital 2014:4

occurs, the person needs to "fix" it by repenting it within Asiyah, especially when a negative mitzvah has been committed.[64]

All levels within Nefesh, Ruach, Neshamah, Chayah and Yechidah (of the sefirah of Asiyah) have three divisions. They are Ibbur, Yenikah and Mochin. Ibbur means impregnation. Yenikah means nursing, and Mochin means brains. These are three levels of a sefirah development.[65]

All Jewish people will be required to reincarnate upon reaching every single level, including all aspects within each level.[66] Moses reached the highest level of all people, so far. Anyone who is willing to improve their deeds will eventually reach the highest level as well, just like Moses.[67]

Righteous people can send their Ruach or Neshamah to another person and "impregnate" another person's body and soul like a foetus, to help that person to grow his or her spiritual capacity. This is what an Ibbur can do.[68] Heaven will help a person who makes a real effort to grow spiritually.[69]

Everything within the Creation is divided into male and female, except the Yechidah, since there is only one sublime unity that is beyond male and female.[70] This can be compared to Devarim (Deuteronomy) 32:39 (according to Jewish Publication Society): "See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand."[71]

If one person reaches the levels of Nefesh, Ruach and Neshamah, and then later blemishes all three through sin, that person is required to reincarnate to rectify these sins. Even if Nefesh has been rectified, the Ruach will not be available any longer, since the Ruach must be reincarnated to rectify this. The blemished Ruach must be reincarnated together with Nefesh of a Jewish convert.[72] A rectified Nefesh can get a Ruach from a righteous person.

The same thing will occur with a rectified Ruach to receive Neshamah from a righteous person. A righteous person is the greatest while being dead than during the person's lifetime, which the book uses Sanhedrin 47a (from the Babylonian Talmud) as a source.[73] The different

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[64] Vital 2014:5
[65] Vital 2014:7
[66] Vital 2014:8
[67] Vital 2014:12
[68] Vital 2014:13
[69] Vital 2014:13
[70] Vital 2014:16
[71] The JPS Tanakh: Jewish Publication Society. Deuteronomy 32:39.
[72] Vital 2014:16
[73] Vital 2014:17

souls can be united if the person has been righteous after being reincarnated. If the Neshamah becomes rectified, both Nefesh and Ruach will unite with Neshamah, which will come directly from Gan Eden (Garden of Eden), in its current incarnation.[74]

All people are born with Nefesh. Ruach will reach the body at the age of thirteen years old (at least for Jewish boys). All people are born with Nefesh, Ruach and Neshamah, but not all of these will be available until reaching each level spiritually. These three levels are already in the body, but Ruach and Neshamah need to gain access by growing spiritually. The Divine Light (Ohr Ain Soph) flows through the body and is life supporting.[75]

A man receives his Neshamah when he reaches twenty years (neither Jewish women nor non-Jewish people are mentioned about this). If the Ruach is not in order, the man will not be able to gain access to the Neshamah. If even Nefesh is not in order, the man will only have access to the Nefesh. To reach the next level, the man needs to die and be reincarnated. The levels of the soul are like a layer in an onion. The closer to the middle, the holier it gets.[76]

It is the same on the next levels before the Neshamah. After reaching the Neshamah, it is no longer necessary to reincarnate again.[77] Then the three levels of the soul will go to the Above, which is said to be "bound up in the bundle of Life".[78] The Nefesh of a living righteous can become an Ibbur in another person. An example can be seen in 1 Shmuel (1 Samuel) 18:1: "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."[79] The soul in this case means the Nefesh.[80] Everything in Creation contains Nitzotzei Kedushah, which means Holy Sparks.[81]

When Adam, the First Man, sinned, all the Holy Sparks in his Nefesh, Ruach, and Neshamah became blemished.[82]

There are indications in Tanakh that Adam, the First Man, was initially a golem. In Kabbalah a golem is a body that does not have a full soul, and it cannot speak. But it can still execute commands. It is like a doll but alive but not fully human, as we know it.[83] One

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[74] Vital 2014:17
[75] Vital 2014:19
[76] Vital 2014:20
[77] Vital 2014:21
[78] Vital 2014:23
[79] 1 Shmuel 18:1
[80] Vital 2014:38
[81] Vital 2014:38
[82] Vital 2014:38
[83] Vital 2014:39

indication can be found in Job 38:4: “Where wast thou when I laid the foundations of the earth? Declare, if thou hast the understanding.”[84]

More can be found in the Babylonian Talmud.[85] I find it hard to see any indications if Adam was a golem in the beginning from this verse. It rather looks like a rhetorical question from God. The Shechinah follows Jews who are in exile, to protect them.[86]

All the levels of the soul (Nefesh, Ruach and Neshamah) are in the Above, in meaning Heaven, during sleep. It returns to the body when waking up.[87] The Ruach can be “dressed” on Nefesh, and Nefesh will become like a chariot for Ruach, when waking up. For the same reason both Nefesh and Ruach can be a chariot for Neshamah. It can also be compared with Isaiah 26:9[88]: “With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.”[89]

An evil person can be reincarnated up to four times (generations).[90] There are verses from the Bible (Tanakh) that mention this, which are Job 33:29: “Lo, all these things doth God work, Twice, yea thrice, with a man,”[91], Amos 2:6: “Thus saith the LORD: For three transgressions of Israel, Yea, for four, I will not reverse it: Because they sell the righteous for silver, And the needy for a pair of shoes;”[92], and Shemot 20:5: “thou shalt not bow down unto them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me;”.[93] This means if the evil person fails to rectify during these four reincarnations, he or she will be karet (excision) meaning this person will be “cut off” from his or her people. This means that the person’s soul will be “cut off” like a tumour.[94]

A person who has rectified by learning the Torah, will not be affected by the fires of the Gehenna (Purgatory). The fires of the Gehenna are cleaning the soul from all the sins, so the soul will be able to reach the Garden of Eden (Paradise).[95]

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[84] Job 38:4
[85] Vital 2014:38-39
[86] Vital 2014:39
[87] Vital 2014:49-50
[88] Vital 2014:50-51
[89] Isaiah 26:9
[90] Vital 2014:62
[91] Job 33:29
[92] Amos 2:6
[93] Shemot 20:5
[94] Vital 2014:62
[95] Vital 2014:63-64

Righteous people whose merits are greater than their sins will not have to go through the Gehenna to avoid destroying the good merits in the fire of Gehenna. Letting an evil person go through the Gehenna is an act of "kindness" by God, by stopping the evil person from destroying the merits this person may have.[96] Sometimes there can be a double reincarnation when two Nefashot (plural of Nefesh) reincarnate in one body. After the person's death, these Nefashot will be divided again.[97]

There are occasions when the soul can feel physical pain. An example of it is a reference to Bemidbar (Numbers) 16:26: "There he said to the assembly, 'Leave the tents of these wicked men! Don't touch anything that belongs to them, or you may be swept away in all their sins.'"[98]

Each reincarnation will receive a new Nefesh.[99] An Ibbur can only be in one person at a time.[100] In case a Nefesh is not able to be rectified during three reincarnations, it will be necessary that an Ibbur is required to help the Nefesh to be rectified.[101] If a soul needs to be reincarnated, but the soulmate does not need to reincarnate, it will still be possible for the rectified soulmate to be reincarnated anyway. It will not be necessary, but it still may do so.[102]

Adam, the First Man, was divided into 248 limbs. From them there are Holy Sparks which are called soul roots. These Holy Sparks were divided after Adam and Eve sinned. All people come from there.[103] It can be compared to Job 38:4: "Where wast thou when I laid the foundations of the earth? Declare, if thou hast the understanding."[104]

There are three kinds of souls. The first ones are the souls that did not exist in the time of Creation. The second are the Holy Sparks that left Adam when he sinned. He became smaller, and he reduced to one hundred amot. One amah (amot in singular) is equivalent to two-thirds of a metre. The third is the one that left Adam and went to the Klipot, but later returned later to Adam's son, Seth.[105]

Righteous people who die young, die because they cannot use their Ruach to send their Nefesh away, which happens while being asleep. Then they must die and reincarnate to reach the next level, which is the Neshamah.[106]

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[96] Vital 2014:65
[97] Vital 2014:69
[98] Vital 2014:71
[99] Vital 2014:72
[100] Vital 2014:73
[101] Vital 2014:74
[102] Vital 2014:77
[103] Vital 2014:82f
[104] Job 38:4
[105] Vital 2014:89f
[106] Vital 2014:97

If there are two soulmates and one of them commits sins that are bad enough where the person must reincarnate in order to rectify the sins, but the other person was not as sinful, then only one of them will be reincarnated.[107] Compare Shemot 21:3: "If he comes in by himself, he shall go out by himself; if he be married, then his wife shall go out with him."[108] When it comes to arranged marriages, when the souls are not soulmates, they will simply replace their real soulmates.[109]

Men who have studied the Torah will not go to the Gehenna. Women have not traditionally studied the Torah; hence they have not had any choice but to go to the Gehenna. Since the Torah studying men (Jewish men) will not go to the Gehenna, they will not be required to be reincarnated again.[110]

Mainly men can become an Ibbur, however women can also become one as well. If a woman becomes an Ibbur, and if a woman with a female Ibbur has a daughter, then the Ibbur will reincarnate to become the daughter.[111]

It is possible to have a male soul in a female body (and the opposite as well). An example is if a homosexual man engages in sexual relations with another man, he will be reincarnated with a male soul into a female body. If so, the female body will have difficulties in becoming pregnant, and most of the time it will be necessary to get help from an Ibbur to have any children.[112] In this case the woman can only have daughters because the male soul makes it only possible to have daughters. An Ibbur can only help with the pregnancy if the Ibbur itself is female.[113] If a woman is having a daughter with help from an Ibbur, the Ibbur will become the daughter's soul. But if another daughter is born, the Ibbur will go to the next daughter instead. In case a son is born, the Ibbur will not become the boy's soul. The Ibbur can choose to go back to the mother.[114]

A son will receive a part of his father's soul if the levels are below five hundred (Holy Sparks). These will be divided upon the return of the dead, or in the next world. It will be the same between a teacher and the pupil.[115] It can be compared to 2 Melachim (2 Kings) 2:15: "And when the sons of the prophets that were at Jericho some way off saw him, they said:

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[107] Vital 2014:114
[108] Shemot 21:3
[109] Vital 2014:114
[110] Vital 2014:118
[111] Vital 2014:118f
[112] Vital 2014:119
[113] Vital 2014:120
[114] Vital 2014:121
[115] Vital 2014:126f

‘The spirit of Elijah doth rest on Elisha.’ And they came to meet him and bowed down to the ground before him.”[116]

The man has the Encompassing Light while the woman has the Inner Light. If both the man and the woman are good people with good intentions, their children will become righteous. But if they are evil, the children will become evil as well. In case only one of the parents are good and the other evil, the children will be in between, and will live their lives in a spiritual struggle between the good and the evil.[117] Adam, the First Man, had 248 limbs and 365 tendons. Together it becomes 613. Hence it can be possible to see a connection with 613 laws in the Jewish faith. Each part is a part of a root, of which there are five partzufim on each level of the souls of the worlds.[118]

Each root has at least 613 sparks. The 613 main roots can be divided into a maximum of 600,000 smaller roots. When combining the 613 main roots with the 613 sparks it will become 375,769 single soul sparks. This means each single soul can be divided in many different parts, and the parts can be reincarnated into different bodies later.[119] The three patriarchs, Abraham, Isaac, and Jacob, turned into twelve tribes. They became seventy people when they moved to Egypt. When they left Egypt, they had multiplied to at least 600,000 men above twenty years of age (according to Shemot 12:37).[120] These 600,000 became the same number of main sparks. As mentioned, each partzuf has 613 main roots which have 600,000 small sparks.[121]

Righteous people can have two kinds of souls, which is not the same as mentioned earlier. This kind of soul is Neshamah Penimit, which is Inner Light, and the second one is Tzelem, which is also called Ohr Makif, which is a kind of light that is hovering above a person’s head. Imagine something similar like a gloria above a person in mediaeval art. This has support in Bereshit 6:9 when names are mentioned twice[122]: “Here is the history of Noach. In his generation, Noach was a man righteous and wholehearted; Noach walked with God.”[123] And 2 Melachim 2:9: “And it came to pass, when they were gone over, that Elijah said unto Elisha: ‘Ask what I shall do for thee, before I am taken from thee.’ And Elisha said: ‘I pray thee, let a double portion of thy spirit be upon me.’”[124]

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[116] 2 Melachim 2:9
[117] Vital 2014:128f
[118] Vital 2014:137
[119] Vital 2014:138
[120] Shemot 12:37
[121] Vital 2014:139
[122] Vital 2014:180
[123] Bereshit 6:9
[124] 2 Melachim. 2:9

It was the snake in the Garden of Eden that introduced the spiritual impurity in the world. This is a severe level of spiritual impurity which is called zuhama.[125] Being reincarnated can be a punishment too. It is possible to reincarnate into vegetation, animals and so on, before atoning their sins in the Gehenna. This can also happen to a righteous person, if a specific sin has been committed.[126] It might happen that certain evil souls can enter other bodies before their souls come to the Gehenna.[127] There are many kinds of punishments when evil people are going to be reincarnated. A person who sells non-kosher meat as if it was kosher, will be reincarnated as a leaf on a tree. The wind will punish the leaf so it cannot get any rest. Life ends when the leaf falls off the tree.[128] Anyone who spills blood will be reincarnated as water vegetation. Compare Devarim 12:16: "Only ye shall not eat the blood; thou shalt pour it out upon the earth as water."[129] Also see 2 Shmuel (2 Samuel) 14:14:

> For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; but let him devise means, that he that is banished be not an outcast from him.[130]

As same as a man being with another man's woman, he will be a grinding stone in a mill, in the same way as in Job 31:10: "Then let my wife grind unto another, And let others bow down upon her."[131] Those who do not wash their hands properly will become like water. See Tehillim (Psalms) 124:5-6:

> Then the proud waters Had gone over our soul.'
> Blessed be the LORD,
> Who hath not given us as a prey to their teeth.[132]

Not reciting the blessings properly will also be a punishment to be reincarnated into water. It is compared to Mishlei (Proverbs) 28:24: "Whoso robbeth his father or his mother, and saith: 'It is no transgression', The same is the companion of a destroyer."[133] Following examples are punishments if a man commits a sin. A man who has intercourse with an animal will be reincarnated as a bat.[134] Those who have intercourse with a menstruating woman will be reincarnated as a non-Jewish woman.[135] Those who have intercourse with a married woman

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[125] Vital 2014:186
[126] Vital 2014:262f
[127] Vital 2014:268
[128] Vital 2014:270
[129] Devarim 12:16
[130] 2 Shmuel 14:14
[131] Job 31:10
[132] Tehillim 124:5-6
[133] Mishlei 28:24
[134] Vital 2014:282f
[135] Vital 2014:282f

will be reincarnated as a male donkey.[136] Those who have intercourse with his own mother will be reincarnated as a female donkey.[137] Homosexual men will be reincarnated as rabbits.[138] Those who have intercourse with a daughter-in-law will be reincarnated as a female mule.[139] Those who have intercourse with a non-Jewish woman will be reincarnated as a Jewish prostitute.[140] Those who have intercourse with stepmother will be reincarnated as a camel.[141] Those who have intercourse with a sister-in-law will be reincarnated as a male mule.[142] Those who have intercourse with stepsisters will be reincarnated as a stork that will be killed by other storks.[143] Those who have intercourse with domestic animals, wild animals, or birds will be reincarnated as a raven.[144] Looking constantly after forbidden women, will be reincarnated as a white vulture.[145] These are the punishments if not repenting their own sins.[146]

Earlier generations are on a higher spiritual level than contemporary generations.[147]

Adam had intercourse with Eve on the first Sabbath day after the creation. Since it was when the Sabbath just had started, Eve became pregnant with Cain. Because of this, he was born both good and evil. Cain had a twin sister at birth. If Cain did not sin, his sister and he would have been like Chochmah and Binah. Abel was born together with two twin sisters (they were triplets). Abel and one of his sisters would have been like Tiferet and Malkhut.[148] Esau and Jacob had similar comparable souls as Cain and Abel.[149] Both Noah and Sem were reincarnated into Moses. Noah in Hebrew is (נח is Noach in Hebrew).[150]

There is a game with his name in Shemot 33:12 in Hebrew. In English the verse says:

> And Moses said unto the LORD: 'See, Thou sayest unto me: Bring up this people; and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said: I know thee by name, and thou hast also found grace in My sight.[151]

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[136] Vital 2014:282f
[137] Vital 2014:282f
[138] Vital 2014:282f
[139] Vital 2014:282f
[140] Vital 2014:282f
[141] Vital 2014:282f
[142] Vital 2014:282f
[143] Vital 2014:282f
[144] Vital 2014:282f
[145] Vital 2014:282f
[146] Vital 2014:282f
[147] Vital 2014:352
[148] Vital 2014:355
[149] Vital 2014:355f
[150] Vital 2014:355f
[151] Shemot 33:12

“My sight” or “My eyes”, which both are correct translations, becomes Noach in reverse order. Then it will be חנ. Sem’s name occurs in Moses’ name (ש and מ in משה (which Noah’s name does not, but apparently it can be shown in “You have found favor…” from the same verse.[152]

Another example of reincarnation is if a man dies while his wife is pregnant, and it is a son, the man will be reincarnated as the son.[153] Yabetz the Judge was reincarnated into Samuel the Prophet. The sons of Aaron, Moses’ brother, Nadav and Avihu were both an Ibbur in Samuel. Later, Avihu was reincarnated into Samuel’s son, Aviah. Samuel was later reincarnated into Jeroboam's son, Aviah.[154]

Each child receives a part of their father’s Nefesh. If there are many children, then the Nefesh will have a limited amount of time it can be divided into each child. It will be rare that the couple will receive more children after the limit has been reached. But if that happens, the soul of the mother will go into the child instead. If so, the woman will die in childbirth.[155]

> “And it came to pass, as her soul was in departing—for she died—that she called his name Ben-oni; but his father called him Benjamin.”[156]

One of the Holy Sparks from Moses was one of the reincarnated into the famous Rabbi Hillel. This explains that both lived to the age of 120 years, and that Moses is being reincarnated in every generation.[157] Souls from Malchus may come to our world, and that may make a woman pregnant for twelve months instead of nine months.[158]

A lot of information can also be found in other Kabbalistic sources. But the new information is about people who commit certain sins will be born as animals or even as vegetation. Few Kabbalistic sources mention this. This idea is like Hindu and Buddhist ideas of reincarnation.

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[152] Vital 2014:363
[153] Vital2014:374
[154] Vital2014:442f
[155] Vital 2014:539f
[156] Bereshit 35:18
[157] Vital 2014:585
[158] Vital 2014:821

3.3.2. *The Zohar*

Volume One

It says that God said "Let the waters swarm with movement of living creatures"[159] It means the Nefesh comes from the living, which is Chayah. But to receive the level of the living soul (Chayah), it is necessary to study the Torah, at least when it comes to the men.[160]

The Nefesh (vital spirit) and Ruach (intellectual spirit) are intertwined to each other, while Neshamah does exist in the body, but it can only be reached if striving for a purity of life.[161]

This information has no contradiction from other Kabbalistic sources.

Volume Two

When someone dies, the Angel of Death receives the permission to take away the soul of the dead, from the dead body.[162]

When sleeping, the Neshamah leaves the body and goes to Heaven, until waking up again. Thus, it means that unclean female spirits can come and have intercourse with the man while he is asleep. As an example, Adam was refrained from being with Eve for a while. When he was asleep, these unclean female spirits came and had intercourse with him. They became conceived and gave birth to unclean spirits and demons. They may show in human forms, but they do not have any hair on their heads.[163]

A person may have three levels of the soul in their body. Nefesh is the lowest of them. Ruach is the next one. Then some people also have Neshamah (soul proper). Neshamah is more holy than the other levels.[164]

If a person is righteous, he will go to the Gan Eden (Garden of Eden). If he is sinful, he will go to Gehenna, where the demons are ready to receive the soul of the sinner.[165]

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[159] Sperling, Harry & Simon, Maurice. *The Zohar: An English Translation. Volume One*. The Soncino Press. London. 1984. p. 52f
[160] Sperling & Simon 1984:52f
[161] Sperling & Simon 1984:203
[162] Sperling, Harry & Simon, Maurice. *The Zohar: An English Translation. Volume Two*. The Soncino Press. London. 1984. p. 10.
[163] Sperling & Simon 1984:150
[164] Sperling & Simon 1984:280
[165] Sperling & Simon 1984:312

If a man becomes sick and is not able to pray, the Neshamah will leave him and go straight to Heaven. The same thing will happen thirty days before a man dies. The Neshamah will be judged for the sinful thoughts (but not for the sinful deeds).[166]

Most of the information is the same as other Kabbalistic sources. The new information is about the Angel of Death which is mentioned in Talmud (see chapter 2.3.10 for the reference). The information about Adam being refrained from Eve is new information as well. It is not mentioned where these unclean spirits come from. But it is similar information in Genesis where fallen angels having intercourse with women and then creating giants. In this case it is more detailed on the looks of the offspring of Adam and these unclean spirits.

Volume Three

We are in the time of where the secret mysteries of transmigration of the souls are supposed to be revealed.[167] Having the three levels of the soul: Nefesh, Ruach, and Neshamah at the same time is like being a maidservant, manservant, and a bondwoman to the King's daughter.[168]

The Neshamah in a human comes from the Father (God) and the mother (Shechinah).[169] When a man dies, and his wife does not remarry, his soul will stay in his wife's body for twelve months until his soul can go to the gates of Paradise. Occasionally his soul can come back on a visit to this world. When his wife dies, her husband's soul will meet her soul to be together.[170]

When the Messianic Ages comes, the Resurrection of the Dead will occur. Not only will the soul arise, but also the bodies (all of them it seems) to be judged. Some will come to the Upper World in the first edifice of the world. But other people will go to the Lower World during the post-resurrection period if they are worthy.[171] When someone dies, different things will happen with the different levels of the soul. The Nefesh will stay in the body until the body is decomposed, and then starts to go around and tries to both mingle and intercedes with the living.[172]

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[166] Sperling & Simon 1984:328
[167] Sperling, Harry, Simon, Maurice & Levertoff, Dr Paul P. *The Zohar: An English Translation.* Volume Three. The Soncino Press. London. 1984. p. 282.
[168] Sperling, Simon & Levertoff 1984:284
[169] Sperling, Simon & Levertoff 1984:284
[170] Sperling, Simon & Levertoff 1984:313
[171] Sperling, Simon & Levertoff 1984:319
[172] Sperling, Simon & Levertoff 1984:409f

3.3.3. *Beyond the Ashes: Cases of Reincarnation from the Holocaust*

The five levels of the soul are explained like this:

(1) Nefesh, the biological life force of the body
(2) Ruach, the lower emotional spirit or "ego"
(3) Neshamah, the individual higher consciousness
(4) Chayah, the collective unconscious of the group
(5) Yechidah, the level of unity with creation and God[173]

When Gershom began collecting material for his book, he had 150 cases of people who claimed to be incarnations from people who died in the Holocaust.[174]

When someone dies of a natural death, the soul will have a longer "waiting period" before being reincarnated once again. This means of course that someone who dies young, by sickness or is killed in an accident or murdered will be reincarnated faster. The souls will also very likely return to the same karmic group as they were before.[175]

It can also be very chaotic in case of mass disasters or wars. Then the souls of the victims may be confused and get "lost".[176] Then many of these souls want to be reincarnated immediately. But sometimes it can go wrong. They might become so eager to reincarnate again, that they choose the first next possible body. Then they might feel that they have been born into the wrong family.

Most people who were reincarnated from the Holocaust (at least what they claim to be), were born in the baby-boom generation, especially between 1946 to 1953, but the oldest case Gershom knew when writing this book, was someone who was born in 1939 (probably after World War II started) while the youngest cases were from the 1970s.[177] Gershom wonders if these people were reincarnated so soon after they died, that they were behind the civil rights movement, in order to find peace in the world, so that the things that happened to them in their past life would not happen again (more wars).[178] However, some of the cases showed that some of them were close to dying as infants or had severe illnesses as children. Gershom wonders if these souls did not want to be reincarnated so soon, and the souls wanted to die

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[173] Gershom 1992:179
[174] Gershom, Rabbi Yonassan. *Beyond the Ashes: Cases of Reincarnations from the Holocaust.* A.R.E Press. Virginia Beach, Virginia. 1992. p. 15.
[175] Gershom 1992:43
[176] Gershom 1992:43
[177] Gershom 1992:44
[178] Gershom 1992:44

again, and that many of these people had difficulties in general in their lives because their souls could not be released from their past lives.[179]

Gershom noticed that many people who claim to be reincarnations of Holocaust victims tend to have bright hair (not only blonds), but their families are dark haired. One reason could be that the souls were victims of the Aryan obsession by the Nazis, so the souls started to identify with their oppressors, Gershom assumes.[180]

The psychologist Ray Hyman from the University of Oregon is sceptical of the idea of reincarnation. On the contrary he thinks that there are cases of people who claim to be reincarnated Holocaust victims because they feel guilty of the Aryan ideal that the Nazis promoted because they are blond themselves, especially among Germans.[181]

Gershom does not deny there may be cases like this as well. But he mentions a woman who contacted him about being a reincarnation of a Holocaust victim, who became reincarnated as a black woman. She did regression hypnosis, and many details could be discovered, which not that after investigation turned out to be true.[182] This confirms different branches of Kabbalah, except Lurianic Kabbalah. Among Chassidic Jews, the belief of reincarnation is common. However, they apparently do not believe that a Jew can be incarnated as a non-Jew.[183] If so, they cannot believe in Lurianic Kabbalah, or else they would be contradicting themselves. Among many religious Jews, they believe that their mood does matter when a child is being conceived. Thus, it is common to have intercourse on Sabbath evenings because then the child will be more likely to be more religious and Torah loving in their life.[184]

In the Antiquity, people like Plato and Virgil, but also things written in the Bhagavad-Gita talk about time between reincarnations as thousands of years, according to Gershom. But Dr Whitton wrote in his book *Life Between Life*, that it could be between ten months to 800 years before being reincarnated again. But nowadays, the time between reincarnations can go very fast, especially when there are cases of people who died in World War Two who were born in the baby-boom generation.[185] One reason could be that the world was very static for hundreds of years, but in modern times, the world changes very fast. Before there was no good reason to reincarnate so soon.[186] The place between incarnations is called Bardo (Gershom's term

[179] Gershom 1992:44
[180] Gershom 1992:87
[181] Gershom 1992:88
[182] Gershom 1992:88f
[183] Gershom 1992:94
[184] Gershom 1992:96
[185] Gershom 1992:110
[186] Gershom 1992:110

since it's a Tibetan term). There is no good reason to stay there for long when the world is changing so fast.[187]

When someone dies, their soul will get helped by a soul from a deceased relative or another spirit. Then their soul will be evaluated for what they did in life. Then it is very likely the soul will go to Purgatory for cleansing of their sins.[188] The term "Purgatory" is normally associated with Catholic theology even though it tends to mean basically the same.

Dying young may mean a punishment from an earlier life, but not always. If that was the case, then their souls would take longer before reincarnating again.[189] After World War Two, the Jewish community was in a severe mourning (for obvious reasons), hence there was no joy in the families. When the Jewish children in the baby-boom generation grew up, many of them started to follow different Eastern religions instead, even though many of them were not comfortable about praying to Shiva or Krishna, so they eventually returned to Judaism later and brought the joy back to the Jewish community.[190]

In Judaism there is no eternal punishment for people – not even for the Nazis in Nazi Germany [sic].[191] Also, people with strong emotional attachments to each other, both positive as well as negative, will be reincarnated in the same life span.[192]

No Jewish person can fulfil all 613 commandments, especially when some of them are specifically for men, women, priests, or the Temple. For non-Jews, they are not even supposed to follow the 613 commandments, but they still have the same five levels of the soul, but they have a different karmic path to take. What that means is up to debate. Gershom describes the Tree of Life together with the Pillar of Balance, as well as the worlds and the five levels of the soul, which can be seen below.[193]

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[187] Gershom 1992:111
[188] Gershom 1992:111
[189] Gershom 1992:115
[190] Gershom 1992:149f
[191] Gershom 1992:156
[192] Gershom 1992:163
[193] Gershom 1992:180f

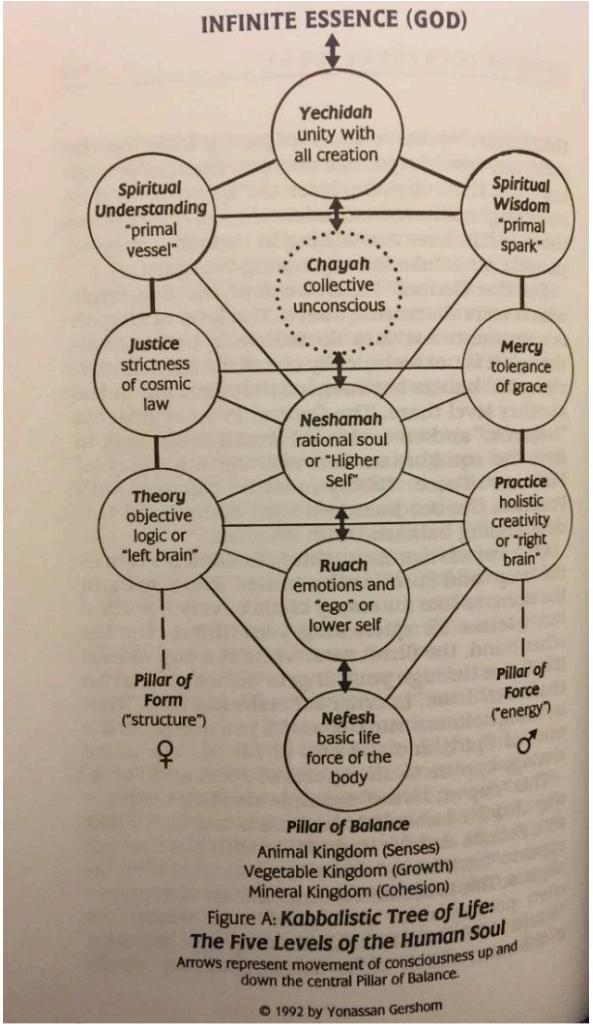

Image B

Many righteous people choose to come back to reincarnate to help other people grow spiritually, which can be compared to what Bodhisattvas do in Buddhism.[194] Some souls do not know that they are dead, so they continue with their lives. Then they will be like ghosts.[195]

The Afterlife is a metaphor, and it may be difficult for some Christians to grasp, since there are spirits who come and help the soul after death. These Christians may think these spirits are there as demons in disguise. Even a strong fear for Hell can stop the soul from going forward for them.[196]

Chassidic Jews believe that evil people may be reincarnations of Amalek, who was the grandson of Esau, who wanted to exterminate the Jews. Also, Haman, who wanted to kill all

[194] Gershom 1993:198
[195] Gershom 1993:201f
[196] Gershom 1993:202f

the Jews in Babylonia, which can be read about in Esther, was an incarnation of Amalek. In modern times, they believe that Adolf Hitler was a reincarnation of Amalek.[197]

According to Talmud, there are Four Ages, of which we are in the Third one right now. It is like the Ojibwa people's (Native American people in the United States and Canada) "fires" which are periods of time. There are seven of them, of which we are in the sixth one right now. These are very similar to each other, but the Jewish one talks about complete peace, while in the Ojibwa people's view, it will be a destruction.[198]

Gershom is different from earlier Kabbalists since he includes non-Jews when it comes to reincarnation. Earlier Kabbalists were rabbis who wrote for a male Jewish audience. Jewish women were rarely mentioned. Now they and non-Jewish men and women are included in discussions on what happens after death. He juxtaposes Kabbalistic ideas of different ages with the Ojibwa people. There are some similarities despite being traditionally extremely geographically and culturally distant from each other.

3.3.4. Reincarnation and Judaism: The Journey of the Soul

According to Rabbi Saadiah Gaon, the soul is in the blood. It is called Nefesh HaBahamit, which means The Animalistic Soul, which means "physical of the spiritual". Through this the Nefesh is in the blood.[199]

The soul has ten levels of consciousness. They correspond with the ten sefirot. They are divided into three parts, which are intellect, emotion, and action. Chochmah is wisdom, Binah is understanding, and Da'at is knowledge. These are a part of the intellect. Then there are chesed which is kindness, gevurah which is might (power), and tiferet which is beauty. These are a part of the emotions. The ones about action are netzach, which is endurance, hod, which is splendour, yesod, which is the connection and the foundation of the person's self, and Malchut, which is kingship. It is more of a being rather than an activity, which the other ones are.[200]

Talmud is calling the animalistic soul as an evil inclination, which is Yetzer Ha-Ra in Hebrew. It is the lowest level, but it is not true that this level is "evil" despite it being called

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[197] Gershom 1993:215f
[198] Gershom 1993:257
[199] Pinson, DovBer. *Reincarnation and Judaism: The Journey of the Soul.* A Jason Aronson Book: Rowman & Littlefield Publishers, Inc. Lanham, Maryland. 1999. p. 30.
[200] Pinson 1999:30f

evil. It is rather about survival instincts, which is not bad itself. Without this no one would ever have their own home or family, and so on.[201] The next level of the soul is Nefesh HaSechely, which means "the intellectual soul". The intellect is dictating over the emotions.[202] The next level is Nefesh Elokit, which means "the Godly soul". To reach this level, it is required to reach maturity in physical, mental, and spiritual maturity. In this level it is required to follow the virtues and act selflessly, and so on.[203]

To be able to have real immortality, it is necessary to have a physical body. The smallest bone in the body is Luz. It will never disintegrate, hence it is possible to resurrect the entire body, if necessary. It means the resurrection of the dead is about God will revive the body, not create a new one.[204]

After death the soul will come to Gan Eden, which is Paradise. According to Kabbalists, Gan Eden is the world of souls.[205] It is there the Ain Sof can be revealed. Ain Soph is the Infinite Light of God. Before sinners can come to Gan Eden, they must be purified in Purgatory, where they stay a maximum of twelve months, depending on how severe their sins were.[206]

Family members of the deceased person can help the dead one to elevate to the next level, by reciting the Kaddish prayer. It will not matter whether the dead one is in Gehenom or in Gan Eden. They can still elevate if they are in Gan Eden already.[207] In order to try to comprehend what Gehenom is, it is explained as both fire and ice, which are only metaphors for trying to grasp what it is.[208]

When the dead body is decomposing, it will be very painful for the soul, especially if they were sinners. But it can also be painful if the person was righteous, but not as painful as for a sinner. This is called Chibut HaKever.[209] It is very embarrassing for the soul to be reincarnated as an animal (according to Pinson).[210] If born as a plant or an animal, the soul will be elevated one level.[211]Soulmates will always live at the same time, even as

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[201] Pinson 1999:32ff
[202] Pinson 1999:32ff
[203] Pinson 1999:32ff
[204] Pinson 1999:40f
[205] Pinson 1999:46f
[206] Pinson 1999:46f
[207] Pinson 1999:63f
[208] Pinson 1999:80
[209] Pinson 1999:82
[210] Pinson 1999:93
[211] Pinson 1999:97

reincarnations.[212] It is also possible that a piece of the soul can be attached to another soul, even if still alive.[213]

Dybbuk is the opposite of Ibbur. An Ibbur can help another soul. A Dybbuk is a soul or an evil spirit that takes over another body. The person is possessed, by other words.[214] There are a few differences between being possessed by a Dybbuk and having a sickness. If there is a voice that does not come from the person's mouth, or if there is a growth somewhere on the body, it is very likely a Dybbuk.[215]

Some people do remember earlier lives, especially children who may remember it. One reason is that the further away from the former life, the less it is possible to remember it. It can be compared to why adults cannot remember so much of their early childhood, or even what they ate the other day, Pinson says. Another reason there are so few people remembering former lives, is because of "Rivers of Fire" that cleanses the souls, and hence many forget their former lives.[216] In order to still remember earlier lives despite being in the River of Fire, the person needs to have Ruach HaKodesh (The Holy Spirit).[217] Sometimes a person can have an Ibbur or a Dybbuk in their body. It can therefore be possible to remember their former lives and mistake it as for their own former life.[218]

A Dybbuk can explain things that have happened in the past, what is happening now, and also what will happen in the future.[219] Dr Brian Weiss did research about something similar and wrote a book called *Many Lives Many Masters* about his research.[220]

A Yinukah is a righteous soul that is helping other souls. An example of this was a small child in Israel in 1955 who knew the entire Talmud by heart. It is believed it was a Yinukah for this child.[221]

At the same time a person dies, the soul will be reincarnated in a conception.[222] Not only soulmates reincarnate at the same time. Even friends can be reincarnated to become friends in the next life as well.[223]

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[212] Pinson 1999:103
[213] Pinson 1999:110
[214] Pinson 1999:115
[215] Pinson 1999:122f
[216] Pinson 1999:126f
[217] Pinson 1999:131
[218] Pinson 1999:133
[219] Pinson 1999:135f
[220] Pinson 1999:135f
[221] Pinson 1999:155
[222] Pinson 1999:160
[223] Pinson 1999:166

The main reason all texts are written specifically about Jews is because the audience of the rabbis throughout the history were Jews as well. Thus, the examples are Jewish men almost all the time. But all this is also towards non-Jews too.[224]

3.3.5. *The Jewish Book of Living and Dying*

There can be three angels coming and getting the deceased person's soul, after they die. Then the soul will temporarily be in a backyard with other souls.[225] These angels will be telling the good and bad deeds the deceased person has done during his or her lifetime. It will be a life review in other words.[226] Many souls can feel "the pangs of the grave" after death.[227]

The souls may try to stay around their dead body and might even try to re-enter the body without any success. This is why cremation should be avoided.[228] It is when the body starts to decompose, they realise they must leave the body. It is also common they are not aware they are dead at first. They might even try to stay at home and try to talk to family members. They may realise they are dead when trying to look in a mirror and not be able to see themselves. Sometimes the Guardian Angel of the soul, whose name is Dumah, may help the soul after death.[229]

The soul may stay around up to seven days. But in case the death was sudden, the soul may stay longer than these seven days.[230] When a Jewish person dies, the immediate family will have a sitting (which is called shivah) in their home, so other people can come and mourn together with the family. They dress simply, and they cover all the mirrors and light a specific candle, to show that the deceased person's soul will realise they are dead and should leave.[231] But human relations can continue after one of them has died. An example is when a woman and her stepson Mark speak to each other after the stepson died in an accident. This woman wrote a book about this dialogue with her deceased stepson in *Mark, My Words: An After Death Dialogue* by Roberta Ayers Carson, which Solomon is referring to.[232]

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[224] Pinson 1999:187
[225] Solomon 1999:105f
[226] Solomon 1999:105f
[227] Solomon 1999:126f
[228] Solomon 1999:149
[229] Solomon 1999:149
[230] Solomon 1999:129
[231] Solomon 1999:134
[232] Solomon 1999:146-148

After death the soul needs to be purified in the Gehenna, which is Purgatory. The soul needs to be purified from things such as bad deeds, mean words, destructive thoughts, hatred, anger, fear, hostility, anxiety, greed, pride, jealousy, revenge, sadness, and so on.[233]

Sheol is the Realm of Death. The souls of the dead are like ghosts there. Even righteous people can be there as well.[234] An example can be found in 1 Shmuel 28:1220:

> And when the woman saw Samuel, she cried with a loud voice; and the woman spoke to Saul, saying: 'Why hast thou deceived me? for thou art Saul.'And the king said unto her: 'Be not afraid; for what seest thou?'And the woman said unto Saul: 'I see a godlike being coming up out of the earth.'And he said unto her: 'What form is he of?'And she said: 'An old man cometh up; and he is covered with a robe.'
>
> And Saul perceived that it was Samuel, and he bowed with his face to the ground, and prostrated himself. And Samuel said to Saul: 'Why hast thou disquieted me, to bring me up?'And Saul answered: 'I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do.'And Samuel said: 'Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine adversary? And the LORD hath wrought for Himself; as He spoke by me; and the LORD hath rent the kingdom out of thy hand, and given it to thy neighbour, even to David. Because thou didst not hearken to the voice of the LORD, and didst not execute His fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. Moreover the LORD will deliver Israel also with thee into the 231hand of the Philistines; and to-morrow shalt thou and thy sons be with me; the LORD will deliver the host of Israel also into the hand of the Philistines.'
>
> Then Saul fell straightway his full length upon the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day, nor all the night.[235]

There are seven realms of Purgatory, where different people go to different realms, depending on how sinful they were. Righteous people go to one realm, while other people go to other realms.[236] The maximum amount of time in Purgatory is twelve months.[237] Few Jews have believed that the time in Purgatory was eternal time.[238] There are different levels to go after death. There are Upper and Lower Paradises, and Purgatory. The Lower Paradise is a middle way between Gan Eden (Paradise) and Purgatory. The Lower Paradise is the next step after Purgatory, and there are purifications of the soul in the Lower Paradise as well, to prepare the soul to reach the Upper Paradise.

The Upper Paradise means the opportunity for the soul to be with God, and the soul will be purified for the last time when just reaching the Upper Paradise.[239] The seven realms in

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[233] Solomon 1999:156
[234] Solomon 1999:158f
[235] 1 Shmuel 28:12-20
[236] Solomon 1999:160
[237] Solomon 1999:165f
[238] Solomon 1999:165f
[239] Solomon 1999:187-193

Paradise are different levels depending on how (and if) righteous the person was in life.[240] All righteous souls will return to the Divine Treasury of Souls, in order to be with God, before they are reincarnated again.[241] There is scientific research about reincarnation in modern times. A couple of examples are Ian Stevenson, MD (1918-2007), who was a professor of psychiatry, and the psychiatrist Brian L. Weiss, MD (1944-).[242]

Solomon's book is for laypeople who are not Kabbalists at all. He does not expect his readers to be experts about this topic. This is very good that he does not focus on too many small details that Kabbalists traditionally have done (Lurianic Kabbalah in particular). His explanations are easier to understand and more people whether they are Jews or non-Jews are more likely to read his book about this topic than any book about Lurianic Kabbalah. His book fits people who are spiritual but not necessarily religious.

3.3.6. *Jewish Tales of Reincarnation*

There is a story about a rabbi who was called Rabbi Israel Dead Man. The reason he had this nickname is because he was walking like a golem (as has been explained earlier), and it means he was walking like a living corpse. He was the grandson of the famous Rabbi Baal Shem Tov (literally Master of the Good Name). Rabbi Israel Dead Man was two years old when he got very sick and died. His mother took his body to the grave of the boy's famous grandfather and put the body on this grave. Then she left.

Later, other people went to his grave to pray, and suddenly found a small child alive. The story tells that the mother was told by Baal Shem Tov in a dream to name the child Israel. She did so eventually after the dream was repeated. After the boy died, Baal Shem Tov visited her in a new dream, telling her that he could not bear the sorrow of the dead child, so he let the boy be resurrected. The traditions are different in explaining why he walked like a dead person. One tradition tells that he walked strangely because he had been dead. Another tradition says that Baal Shem Tov retrieved the wrong soul by getting the soul of an old man to the boy's body.[243]

Gehenna comes from the Hebrew word Geh Hinnom, which means Valley of Hinnom, which was outside of Jerusalem. The Canaanites used this place for their human sacrifices.

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[240] Solomon 1999:194
[241] Solomon 1999:219f
[242] Solomon 1999:220f
[243] Gershom 1999:79f

Later, this place was where the trash was burnt. Hence the comparison of Hell and Purgatory being a place of fire.[244]

There is a Lower Gehenna, which is the place to purify the soul of physical and emotional sins. The Upper Gehenna is the place to purify the mental and intellectual sins. Then there is a Lower Garden of Eden, where to enjoy the emotional pleasures. There is an Upper Garden of Eden as well. At this place, it is possible to learn the "Torah among the sages".[245] If the soul does not progress enough to reach the next level, then the soul can be sent back to reincarnate.[246]

There is a story about a righteous rabbi in a German town during the first half of the 18th century. This rabbi could foresee that he was going to be murdered. The reason was that he had been reincarnated ninety-nine times already. He had to reincarnate a hundred times because in an earlier life he had been in Sanhedrin, the Jewish court, and he had killed a holy prophet, who was Zachariah. He had to repent by being reincarnated and dying a hundred times.[247]

Regarding the souls of people who choose to convert to Judaism, there are different explanations why they convert. One explanation is that during the years when Abraham and Sarah could not have any children, the souls were created in heaven when they had intercourse. Hence, these souls were born in non-Jewish families, who wanted to convert.[248] A second explanation is that some non-Jewish people chose to follow the Torah, after the revelation of the Torah at Mount Sinai, and thus their future incarnations chose to become Jews.[249] A third explanation is like the second one. The difference is that they were people who accepted the Torah at Mount Sinai but were later separated from the Jewish people for various reasons.[250]

In this book Gershom focuses on folk tales about reincarnation in Jewish traditions (probably Ashkenazi Jewish tradition). This shows that average Jewish people could believe in reincarnation and not only Kabbalists. Some of these folk tales are centuries old while others are just a few decades old. This shows that many Jews may still believe in this concept.

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[244] Gershom 1999:79f
[245] Gershom 1999:79f
[246] Gershom 1999:79f
[247] Gershom 1999:146f
[248] Gershom 1999:191f
[249] Gershom 1999:191f
[250] Gershom 1999:191f

3.3.7. *The Jewish Concept of Reincarnation and Creation: Based on the Writings of Rabbi Chaim Vital*

There is an acronym for the five levels of the soul, which is called Naranchy, which means Nefesh, Ruach, Neshamah, Chayah, and Yechidah. The levels of the soul are connected to the four worlds, which are Atzilut, Beriah, Yetzirah, and Asiyah.[251]

The reason people reincarnate is because they must rectify their sins. They must do so until they reach Neshamah.[252] When all levels have been reached, they can become Naran, which means completing all the levels of Nefesh, Ruach and Neshamah, so they can become righteous, and then also go to the next level in the next world.[253]

3.3.8. *Does the Soul Survive? A Jewish Journey to Belief in Afterlife, Past Lives, & Living with Purpose*

Kaplan Spitz wonders about references in Bereshit and Shemot whether they are hints about telepathy or not. The limited information in these verses is not enough to find out if they are about telepathy or not. In Bereshit 25:9, it is mentioned that Isaac and Ismael are burying their father, Abraham. Here is full context of 25:8-10:

> And Abraham expired, and died in a good old age, an old man, and full of years; and was gathered to his people. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the children of Heth; there was Abraham buried, and Sarah his wife.[254]

Kaplan Spitz wondered how Ismael could know the time and place of the burial. This could be a sign of telepathy, but it does not have to be that way.[255]

Other references may be in Shemot 4:14 and 4:16. These verses are about when God is speaking to Moses in the burning bush. Moses' brother, Aaron, was on his way, while God was speaking to Moses at the same time. This could be telepathy, but it does not mention if God spoke directly to Aaron at all. Here is Shemot 4:14 and 4:16:

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[251] Wexelman, Rabbi David M. *The Jewish Concept of Reincarnation and Creation: Based on the Writings of Rabbi Chaim Vital*. Jason Aronson Inc. Northvale, New Jersey. 1999. p. 3f.
[252] Wexelman 1999:7f
[253] Wexelman 1999:12
[254] Bereshit 25:8–10
[255] Kaplan Spitz 2000:20

> And the anger of the LORD was kindled against Moses, and He said: 'Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart.[256]
>
> And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him in God's stead.[257]

It could be telepathy, but at the same time, it might not be telepathy either, due to lack of information.[258]

When it comes to near-death experiences, they are no different than other cases. There can also be out-of-body experiences, tunnels of lights, and spirits of deceased family members and friends.[259]

There are many mentions in Tanakh about expressions that show the survival of the soul. In Bereshit 25:8, 25:17, 35:29, Bemidbar 20:24, 20:26, 27:13. Devarim 31:16, 32:50, 1 Melachim 2:10, and 11:43, there are references to different people that they are gathering to their people, or that they are sleeping with their fathers.[260]

Here are the following verses:

> And Abraham expired, and died in a good old age, an old man, and full of years; and was gathered to his people.[261]
>
> And these are the years of the life of Ishmael, a hundred and thirty and seven years; and he expired and died; and was gathered unto his people.[262]
>
> And Isaac expired, and died, and was gathered unto his people, old and full of days; and Esau and Jacob his sons buried him.[263]
>
> 'Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against My word at the waters of Meribah.[264]
>
> And strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there.'[265]
>
> And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered;[266]

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[256] Shemot 4:14
[257] Shemot 4:16
[258] Kaplan Spitz 2000:20
[259] Kaplan Spitz 2000:14f
[260] Kaplan Spitz 2000:33
[261] Bereshit 25:8
[262] Bereshit 25:17
[263] Bereshit 35:29
[264] Bemidbar 20:24
[265] Bemidbar 20:26
[266] Bemidbar 27:13

> And the LORD said unto Moses: 'Behold, thou art about to sleep with thy fathers; and this people will rise up, and go astray after the foreign gods of the land, whither they go to be among them, and will forsake Me, and break My covenant which I have made with them.[267]
>
> and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.[268]
>
> And David slept with his fathers, and was buried in the city of David.[269]
>
> And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead.[270]

Dr Brian Weiss, MD (who wrote the foreword for this book), wrote the book *Many Lives, Many Masters*, which is about reincarnation. He has had many research cases involving reincarnations and using hypnosis as a tool. Through hypnosis, people can remember their former lives. People with mental problems and/or specific phobias might have experienced something traumatic in their past lives that is affecting their current lives.[271]

Tanakh mentions Sheol sixty-five times by describing it as an afterlife or as a grave. Other synonyms are bor, shakhat, and avedon. But at the same time, Tanakh is very unclear in its descriptions on what Sheol really is. The vague descriptions on what Sheol is, create many different interpretations since it is unclear whether the descriptions are taken literally or metaphorically.[272]

His book is written for laypeople whether they are Jewish or non-Jewish people who are not Kabbalists. This means his book is easier to understand since it does not focus on many details but rather on different stories from people. He mentions other things than reincarnation, but it is a step that is not too far-fetched from the ideas of reincarnation. Kaplan Spitz focuses on what medical doctors or psychologists say about reincarnation as well as telepathy.

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[267] Devarim 31:16
[268] Devarim 32:50
[269] 1 Melachim 2:10
[270] 1 Melachim 11:43
[271] Kaplan Spitz 2000:57–60
[272] Kaplan Spitz 2000:175–178

3.3.9. *Reincarnation and Kabbalah: Wheels of a Soul*

This book is written by Rav (Rabbi) Philip S. Berg (1927-2013). He lived in Williamsburg, New York City, New York, in the United States. Shemot is the book in Tanakh where there are the most references to reincarnation. But there are even more explanations about certain things that might not make any sense without the thought of reincarnation. As examples, there are things about immediate family members but also about sins that are passed on to the third and fourth generations, especially if worshipping pagan gods, which can be found in chapter 16 in Shemot.[273]

Berg believes that somewhere between 70 to 80 percent of everyone who is showing signs of abnormal behaviour in life, is due to invading evil spirits. In these cases, it is better to have an exorcism rather than getting psychiatric help.[274] I do not know where he gets this information from.

It is mentioned in *The Zohar* that when a body dies, the soul is travelling to Hebron (in modern Israel) where Adam is residing. To get there, the soul travels through a tunnel. This tunnel is mentioned in many cases from people with a near-death experience. Since this tunnel has also been mentioned in many different religions and traditions, it cannot be a product of a specific culture.[275]

Soulmates are two halves of one soul. But to be that way, the karmic debt needs to be paid before this will be possible. When the debt is paid, the soulmates can get married and have children.[276]

If someone dies young, it could be a reason that they have paid for their karmic debt. It may be so, but it does not have to be so either.[277] One example of someone who dies young is a young man who was not even twenty years of age. According to Talmudic traditions, someone below twenty cannot be punished for any sins until they reach twenty years of age. But this example is a little bit unusual, since it is also explained that this young man was later reincarnated as his own nephew.[278]

The only reason to live is to earn the right to receive the "Light from the Creator", which rarely can be done in one single lifetime.[279] The majority of all women will reach tikune (the

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[273] Berg, Rav Philip S. *Reincarnation and Kabbalah: Wheels of a Soul*. Kabbalah Publishing. New York City, New York. 2005. p. 32f
[274] Berg 2005:38
[275] Berg 2005:47f
[276] Berg 2005:55f
[277] Berg 2005:59
[278] Berg 2005:63–68
[279] Berg 2005:91

principle of cause) much faster than the men. Most women are only in this world to help the men with their karmic burdens.[280]

Berg is inspired by Lurianic Kabbalah as well as *The Zohar,* but he explains it to laypeople. He does not focus on small details that are common in Lurianic Kabbalah. This makes it easier to comprehend. He basically summarises parts of *The Zohar* and Lurianic Kabbalah.

3.3.10. *Return Again: The Dynamics of Reincarnation*

There are five levels of the soul. But these levels explain what happens to the soul after death occurs. The first level is called Chibbut haKever, which is "the death of the grave". The soul is still connected to the body after death until the funeral. This is also very painful for the soul. If someone dies before the Sabbath begins, lives in Israel, or lives in exile and is being generous, "listens to rebuke", does good deeds, is being hospitable, and prays actively, he or she will not have this soul pain after the death.[281]

The second level is Kaf HaKela, which means the slingshot effect. The deeds become like a wind. After death these deeds become like winds against the soul. If the deeds were good, the wind will be like a protection for the soul. If the deeds were bad, the soul will be flying around like a slingshot, which means the soul will have unrest.[282]

The third level is the Gehenna, according to Trugman, which is sometimes translated as Hell, but is rather Purgatory. The soul will be purified from sins before it can move on.[283]

The fourth and the fifth are chesed, which means "loving-kindness", where the fourth level is an Ibbur, which either repairs another person's soul, or helps that person to grow spiritually to reach the next spiritual level. The fifth level is the highest level. This is about spiritual repentance.[284]

According to Talmud in Sanhedrin Perek XI 97A (ספר תהלים פרק צ"ז) the world is around 6,000 years old, which can be divided into three different cycles of 2,000 years each.[285]

The first cycle was Tohn, which means chaos. Here are the texts from Talmud:

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[280] Berg 2005:114
[281] Trugman 2013:76–78
[282] Trugman 2013:76–78
[283] Trugman 2013:76–78
[284] Trugman 2013:76–78
[285] Trugman 2013:3

> § Rav Ketina says: Six thousand years is the duration of the world, and it is in ruins for one thousand years. The duration of the period during which the world is in ruins is derived from a verse, as it is stated: "And the Lord alone shall be exalted on that day" (Isaiah 2:11), and the day of God lasts one thousand years. Abaye says: It is in ruins for two thousand years, as it is stated: "After two days He will revive us; in the third day He will revive us, and we shall live in His presence" (Hosea 6:2).
>
> It is taught in a baraita in accordance with the opinion of Rav Ketina: Just as the Sabbatical Year abrogates debts once in seven years, so too, the world abrogates its typical existence for one thousand years in every seven thousand years, as it is stated: "And the Lord alone shall be exalted on that day," and it states: "A psalm, a song for the Shabbat day" (Psalms 92:1), meaning a day, i.e., one thousand years, that is entirely Shabbat. And it says in explanation of the equation between one day and one thousand years: "For a thousand years in Your eyes are but like yesterday when it is past, and like a watch in the night" (Psalms 90:4).
>
> The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand years are characterized by Torah, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the period of the coming of the Messiah.[286]

This includes Bereshit as well.[287] The second cycle was during the parts of time of Torah, such as Abraham and the Jewish people, and so on.[288] The third cycle is what we have been in for the past 2,000 years. It begins with the destruction of the Jewish Temple and then the Jewish exile, which will end when the Messiah comes and makes everything better.[289] This is like what Rabbi Yonassan Gershom writes about in *Beyond the Ashes*. From a historical point of view, there are almost no opponents of the idea of reincarnation among rabbis. *Gilgulei Neshamot* (=*Reincarnation of Souls*) by Rabbi Menachem Azarya of Fano, who was a pupil of Rabbi Yisrael Sarouk, who himself was a pupil of Rabbi Isaac Luria, who wrote about reincarnation, according to Trugman.[290]

Gilgul means reincarnation in Hebrew. The root is גלל (galol), which means to roll. Gal means wave while galgal means circle or wheel.[291] That would explain the circle of life since it is a common symbol of what reincarnation is about. Compare this with the image of the one I have on the front page.

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[286] The William Davidson Talmud (Koren - Steinsaltz). Sanhedrin Perek XI 97A:12–14. Sefaria.org. 2017. https://www.sefaria.org/Sanhedrin.97a.12?lang=bi&with=all&lang2=en [Retrieved December 23rd, 2023]
[287] Trugman 2013:3
[288] Trugman 2013:3
[289] Trugman 2013:3
[290] Trugman 2013:6
[291] Trugman 2013:28

Ha'ataka means transmigration while gilgul means reincarnation. In transmigration, it is believed the soul is intact and will always be intact. This is not the same as reincarnation. In Jewish thought, the soul has different levels and parts that are different, and changes. The parts of the soul that have been rectified will be elevated and never return, while the other parts will be reincarnated again. This makes all of this very complicated to understand.[292]

When asleep the person is one-sixtieth of death, Trugman says. The soul will be in Heaven while asleep and then return when waking up. Thus, this is why Jewish men have this prayer as a morning prayer:

> I gratefully thank You, O living and eternal King, for You have returned my soul within me with compassion; abundant is Your faithfulness.[293]

Trugman is clearly inspired by Lurianic Kabbalah as well as *The Zohar*. The details of the levels are very similar to Lurianic Kabbalah. *The Zohar* mentions the one-sixtieth death when sleeping. But the biggest difference is when Trugman is talking about transmigration of a complete soul. Lurianic Kabbalah rather talks about splitting the soul in many pieces after death. But Lurianic Kabbalah is not clear on whether the soul transmigrates as a complete soul or in pieces. *Sha'ar HaGilgulim* is very unclear on this detail.

3.3.11. Tanakh

I will show mainly examples of verses from Torah even though there can be found examples in other parts of Tanakh. There is one exception though and I will show which example can be found in Tanakh but not in the Torah part. This shows the different levels of the soul in Hebrew that are normally lost in translation in other languages. When searching for נפש) Nefesh) in The Westminster Leningrad Codex it appears 545 times in Tanakh. In Bereshit 1:20 it appears for the first time (I highlighted the word):

> וַיֹּ֣אמֶר אֱלֹהִ֗ים יִשְׁרְצוּ֙ הַמַּ֔יִם שֶׁ֖רֶץ נֶ֣פֶשׁ **חַיָּ֑ה** וְעוֹף֙ יְעוֹפֵ֣ף עַל־הָאָ֔רֶץ עַל־פְּנֵ֖י רְקִ֥יעַ הַשָּׁמָֽיִם׃

JPS Tanakh 1917 translates this (I highlighted the same word):

> And God said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

[292] Trugman 2013:32
[293] Trugman 2013:50

This clearly shows that Nefesh means all kinds of living and not only the human soul even though it means “swarms” in this specific case since חיה means “living”. In Vayikra (Leviticus) 17:11-12 it shows that the soul is in the blood itself:

כִּי **נֶפֶשׁ** הַבָּשָׂר֮ **בַּדָּם** הִוא֒ וַאֲנִ֤י נְתַתִּיו֙ לָכֶ֔ם עַל־הַמִּזְבֵּ֖חַ לְכַפֵּ֑ר **עַל־נַפְשֹׁתֵיכֶ֖ם** כִּי־הַדָּ֥ם הֽוּא **בַּנֶּ֖פֶשׁ** יְכַפֵּֽר׃

For the **life** of the **flesh** is in the **blood**; and I have given it to you upon the altar to make atonement for **your souls**; for it is the blood that maketh atonement by reason of the **life**.

עַל־כֵּ֣ן אָמַ֔רְתִּי לִבְנֵ֥י יִשְׂרָאֵ֖ל **כָּל־נֶ֑פֶשׁ** מִכֶּ֣ם לֹא־תֹאכַ֔ל **דָּ֖ם** וְהַגֵּ֣ר הַגָּ֑ר בְּתוֹכְכֶ֖ם לֹא־יֹאכַ֥ל **דָּ֖ם**׃ ס

Therefore I said unto the children of Israel: **No soul** of you shall eat **blood**, neither shall any stranger that sojourneth among you eat **blood**.

Here it shows that Nefesh means basic life and confirms the verse from Bereshit. When looking up רוח) Ruach) it is mentioned 270 times in The Westminster Leningrad Codex. In Bereshit 6:3 it says:

וַיֹּ֣אמֶר יְהוָ֔ה לֹא־יָד֥וֹן **רוּחִ֖י** בָּאָדָ֑ם לְעֹלָ֗ם בְּשַׁגַּ֤ם הוּא֙ בָּשָׂ֔ר וְהָי֥וּ יָמָ֖יו מֵאָ֥ה וְעֶשְׂרִֽים׃ שָׁנָֽה׃

And the LORD said: ‘**My spirit** shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.’

In 6:17 it says breath of life:

וַאֲנִ֞י הִנְנִי֙ מֵבִ֣יא אֶת־הַמַּבּ֔וּל מַ֖יִם עַל־הָאָ֑רֶץ לְשַׁחֵ֣ת כָּל־בָּשָׂ֗ר אֲשֶׁר־בּוֹ֙ **רוּחַ חַיִּ֔ים** מִתַּ֖חַת הַשָּׁמָ֑יִם כֹּ֚ל אֲשֶׁר־בָּאָ֔רֶץ יִגְוָֽע׃

And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the **breath of life**, from under heaven; every thing that is in the earth shall perish.

This shows that Ruach can mean the Spirit of God as well as breath of life. It can also mean winds from God as well. In Shemot (Exodus) it is Eastern wind (in 10:13) and Western wind (in 10:19):

וַיֵּ֣ט מֹשֶׁ֔ה אֶת־מַטֵּ֖הוּ עַל־אֶ֣רֶץ מִצְרַ֑יִם וַיהוָ֗ה נִהַ֤ג **רוּחַ קָדִים֙** בָּאָ֔רֶץ כָּל־הַיּ֥וֹם הַה֖וּא וְכָל־הַלָּ֑יְלָה הַבֹּ֕קֶר הָיָ֥ה **וְרוּחַ הַקָּדִ֖ים** נָשָׂ֥א אֶת־הָאַרְבֶּֽה׃

And Moses stretched forth his rod over the land of Egypt, and the LORD brought an **east wind** upon the land all that day, and all the night; and when it was morning, the **east wind** brought the locusts.

וַיַּהֲפֹךְ יְהוָה **רוּחַ־יָם** חָזָק מְאֹד וַיִּשָּׂא אֶת־הָאַרְבֶּה וַיִּתְקָעֵהוּ יָמָּה סוּף לֹא נִשְׁאַר אַרְבֶּה אֶחָד בְּכֹל גְּבוּל מִצְרָיִם׃

And the LORD turned an exceeding strong **west wind**, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt.

Here it clearly shows that it was not just any wind but very specific ones. It must be a divine wind rather than any normal wind.

In The Westminster Leningrad Codex נשמה (Neshamah) is only mentioned 11 times and only once in Torah. The one in Torah is in Devarim 20:16:

רַק מֵעָרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה לֹא תְחַיֶּה **כָּל־נְשָׁמָה**׃

Howbeit of the cities of these peoples, that the LORD thy God giveth thee for an inheritance, thou shalt save alive nothing **that breatheth,**

This is difficult to understand out of context but in context it is to call the enemies of God more specifically. In context it does not say anything about killing cattle or similar. It is clearer in Yehoshua (Joshua) 11:11 and 11:14:

וַיַּכּוּ **אֶת־כָּל־הַנֶּפֶשׁ** אֲשֶׁר־בָּהּ לְפִי־חָרֶב הַחֲרֵם לֹא נוֹתַר **כָּל־נְשָׁמָה** וְאֶת־חָצוֹר שָׂרַף בָּאֵשׁ׃

And they **smote all the souls** that were therein with the edge of the sword, utterly destroying them; there was **none left that breathed**; and he burnt Hazor with fire.

וְכֹל שְׁלַל הֶעָרִים הָאֵלֶּה וְהַבְּהֵמָה בָּזְזוּ לָהֶם בְּנֵי יִשְׂרָאֵל רַק אֶת־כָּל־הָאָדָם הִכּוּ לְפִי־חָרֶב עַד־הִשְׁמִדָם אוֹתָם לֹא **הִשְׁאִירוּ כָּל־נְשָׁמָה**׃

And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, **neither left they any that breathed.**

Note that in 11:11 Nefesh is mentioned, and I highlighted it on purpose. Verses 11:11 and 11:14 together help to understand it is the enemies of God who are to be killed since the cattle are not responsible for any sins against God. Anyone who breathes are humans in this context.

The Westminster Leningrad Codex mentions חיה (Chayah) 32 times in Tanakh. It can be found in the same verse as Nefesh in Bereshit 1:20 as earlier mentioned about living creatures. Another example is Bereshit 2:7:

וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו **נִשְׁמַת חַיִּים** וַיְהִי הָאָדָם לְנֶפֶשׁ **חַיָּה**׃

Then the LORD God formed man of the dust of the ground, and **breathed** into his nostrils the **breath of life**; and man became a **living soul**.

Note that both Neshamah and Nefesh are mentioned in this verse as well. They are highlighted by purpose. This shows it has something more to do than just a life. It is different from Nefesh which is something all living creatures including humans have.

When looking up יחידה (Yechidah) in The Westminster Leningrad Codex it is only mentioned once in Tanakh and that is in Shoftim (Judges) in 11:34:

וַיָּבֹא יִפְתָּח הַמִּצְפָּה֒ אֶל־בֵּיתוֹ֙ וְהִנֵּה בִתּוֹ֙ יֹצֵ֣את לִקְרָאתֹ֔ו בְּתֻפִּ֖ים וּבִמְחֹלֹ֑ות וְרַ֕ק הִ֥יא **יְחִידָ֖ה** אֵין־לֹ֥ו מִמֶּ֖נּוּ בֵּ֣ן אֹו־בַֽת׃

And Jephthah came to Mizpah unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his **only child**; beside her he had neither son nor daughter.

In English this verse out of context does not mean much but in context it does when Jephthah must sacrifice his only daughter due to an oath of sacrificing the first person he saw since this sacrifice will belong to God, according to 11:31 which can be seen in this verse: “then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be the LORD’S, and I will offer it up for a burntoffering.’”.

But in Hebrew this is a powerful verse. His daughter is not just his only child. The text shows that she was basically an aspect of God. Yechidah is the highest level of the soul that is so divine it is extremely few who can reach it. Maybe that explains her reaction in 11:36-40 about why she seems so calm when finding out about being sacrificed? She had nothing to worry about regarding her soul it seems. This verse is so powerful but sadly a lot of it is lost in translation since it is beyond being his only child.

36 And she said unto him: ‘My father, thou hast opened thy mouth unto the LORD; do unto me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.’ 37 And she said unto her father: ‘Let this thing be done for me: let me alone two months, that I may depart and go down upon the mountains, and bewail my virginity, I and my companions.’ 38 And he said: ‘Go.’ And he sent her away for two months; and she departed, she and her companions, and bewailed her virginity upon the mountains. 39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed; and she had not known man. And it was a custom in Israel, 40 that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

3. Summary of the five levels of the soul

In Kabbalah, the soul is understood to have five distinct levels or aspects, each representing a different degree of spiritual consciousness and connection to the divine. Here is a summary of the five levels of the soul in Kabbalah:

Nefesh (נֶפֶשׁ)

Description: Nefesh is the lowest level of the soul, associated with the life force and physical existence. It is linked to basic bodily functions and instincts, similar to the concept of the vital soul or animating principle.

Function: It is responsible for the physical and material aspects of life, including bodily functions and survival instincts. Nefesh is considered to be connected to the blood and the body's physical needs.

Ruach (רוּחַ)

Description: Ruach represents the spirit or emotional self. It is the seat of emotions, moral virtues, and personal character.

Function: Ruach is responsible for emotions, moral decisions, and the development of virtues and character. It is associated with the breath and is thought to be connected to one's emotional and ethical life.

Neshamah (נְשָׁמָה)

Description: Neshamah is the higher soul or divine soul, associated with intellect and higher consciousness. It represents the aspect of the soul that is aware of and connected to God.

Function: Neshamah is responsible for intellectual understanding, awareness of the divine, and spiritual contemplation. It transcends the physical and emotional realms, focusing on spiritual and intellectual pursuits.

Chayah (חַיָּה)

Description: Chayah signifies the life force and is often associated with a level of soul that is beyond individual consciousness, representing the collective or communal aspect of the soul.

Function: Chayah is the aspect of the soul that is connected to the divine life force, often associated with the experience of prophetic inspiration or deep mystical experiences. It represents a state of being that is more connected to the divine source than the individual self.

Yechidah (יְחִידָה)

Description: Yechidah is the highest and most transcendent level of the soul, representing unity with God. It signifies the point of oneness with the divine.

Function: Yechidah represents the essence of the soul that is in complete union with God, transcending all individual identity and separation. It is the aspect of the soul that is eternally connected to the divine essence and is considered the most sublime level of spiritual existence.

Summary

- **Nefesh**: Physical and vital life force.
- **Ruach**: Emotional and moral self.
- **Neshamah**: Intellectual and divine awareness.
- **Chayah**: Collective life force, prophetic inspiration.
- **Yechidah**: Unity with God, divine essence.

Each level of the soul builds upon the previous one, creating a comprehensive framework for understanding the complexity and depth of human spiritual experience in Kabbalistic thought.

4. Juxtaposition of Primary Kabbalistic Texts and Modern Interpretations

Primary Kabbalistic Texts

The Bahir

Content: *The Bahir* is one of the earliest Kabbalistic texts, providing foundational concepts that are pivotal to understanding Kabbalistic cosmology, including ideas about pre-creation and the structure of the soul.

Relevance: It introduces mystical elements that form the bedrock of later Kabbalistic thought, including discussions on reincarnation, albeit in a more nascent form compared to later texts.

The Zohar

Content: *The Zohar*, attributed to Rabbi Shimon bar Yochai but likely written in the 13th century, is a comprehensive mystical commentary on the Torah. It is characterised by its complex structure and multi-authorship, presenting a wide array of mystical interpretations and esoteric teachings.

Relevance: This seminal work has significantly impacted Lurianic Kabbalah, especially regarding the concepts of soul and reincarnation. It provides a more elaborate framework for understanding the soul's journey and its various incarnations.

Sha'ar HaGilgulim – Gate of Reincarnations

Content: Authored by Rabbi Chaim Vital, a direct disciple of Isaac Luria *Sha'ar HaGilgulim* is a detailed exposition on the Luria's teachings about the transmigration of souls (gilgul). It outlines the intricate processes of reincarnation and the purification of the soul through successive lives.

Relevance: This text is crucial for grasping the Lurianic view on reincarnation, offering a systematic and comprehensive exploration of how and why souls reincarnate according to Kabbalistic principles.

Modern Interpretations

Beyond the Ashes

Content: This work explores the controversial idea of Holocaust victims reincarnating in the post-war era. Gershom collects anecdotal accounts and personal testimonies to support his claims.

Relevance: While contentious, Gershom's book highlights the persistence of reincarnation beliefs in modern Jewish thought and their adaptation to contemporary historical events, bridging ancient mystical concepts with modern experiences.

Reincarnation and Judaism

Content: Rabbi Pinson delves into the concept of reincarnation within Jewish tradition, focusing on the soul's journey after death and the spiritual purpose of reincarnation. He provides theological and philosophical perspectives on these processes.

Relevance: Pinson's work is significant for its accessible explanation of reincarnation from a Jewish mystical viewpoint, making complex Kabbalistic ideas more understandable for contemporary readers.

The Jewish Book of Living and Dying

Content: This book addresses the soul's journey through various stages of life and death, incorporating traditional Jewish teachings and mystical insights. It serves as a guide for understanding the afterlife and the soul's transitions.

Relevance: Solomon's work is important for its holistic approach, integrating Kabbalistic teachings with practical guidance on death and the afterlife, thus providing a comprehensive resource on the topic.

Other Relevant Works

Authors: Works by Rabbi David M. Wexelman, Rabbi Elie Kaplan Spitz, and Rav Philip S. Berg.

Content: These authors offer various perspectives on reincarnation, each contributing unique insights and interpretations based on traditional and contemporary Jewish thought.

Relevance: Collectively, these works enrich the discourse on reincarnation within Judaism, offering diverse viewpoints and enhancing the understanding of this complex topic.
Comparative Analysis

Foundational Concepts vs. Contemporary Interpretations:
The primary Kabbalistic texts like *The Bahir*, *The Zohar*, and *Sha'ar HaGilgulim* lay the foundational mystical concepts and frameworks that inform the understanding of reincarnation within Jewish mysticism. These texts are dense, esoteric, and require significant background knowledge to interpret.

In contrast, modern interpretations such as those by Gershom, Pinson, and Solomon aim to make these mystical concepts more accessible to contemporary audiences, often contextualising them within modern experiences and practical applications.

Depth and Detail:
Primary texts provide a rich, detailed exposition on the metaphysical structures and processes underlying reincarnation. For instance, *Sha'ar HaGilgulim* offers an in-depth look at the mechanisms and purposes of soul transmigration as taught by the Vital.

Modern interpretations, while grounded in these traditional teachings, tend to simplify and adapt these concepts to address contemporary questions and concerns, often focusing on the practical implications of these beliefs.

Contextual Relevance:
The primary texts are deeply rooted in the historical and cultural contexts of their times, reflecting the theological and mystical concerns of medieval and early modern Jewish thought.

Modern works, however, reflect current issues and events, such as Gershom's exploration of reincarnation in the context of the Holocaust, thereby demonstrating the ongoing relevance and adaptability of Kabbalistic ideas.

Academic versus Popular Approach:
The primary texts are primarily academic and theological in nature, intended for a scholarly audience with a deep interest in Jewish mysticism.

Many modern interpretations aim at a broader audience, including lay readers and those interested in spirituality, making them more popular and widely read.

In conclusion, while primary Kabbalistic texts provide the essential theoretical and mystical underpinnings of the concept of reincarnation, modern interpretations play a crucial role in bringing these ancient ideas into dialogue with contemporary issues and making them accessible to a broader audience.

4. Thematic Analysis

The themes in the books are very similar and many times the themes are the same in several books. There are exceptions also. Some keywords are discussed here.

The creation

The books *The Bahir* and *The Zohar* are discussing the creation and explaining what happened by then. The ideas are very similar to each other, and it is hard to pinpoint any specific differences here besides the focus on minor details.

The levels of the soul

The levels of the soul are mentioned in *The Zohar, Beyond the Ashes, The Jewish Book of Living and Dying, Jewish Tales of Reincarnation, The Jewish Concept of Reincarnation and Creation: Based on the Writings of Rabbi Chaim Vital* and, *Does the Soul Survive? A Jewish Journey to Belief in Afterlife, Past Lives, & Living with Purpose, Reincarnation and Kabbalah: Wheels of a Soul, Sha'ar HaGilgulim,* and Tanakh. The explanations of the five levels of the soul are the same and nothing stands out. The problem with Tanakh is that the five levels of the souls tend to be lost in translations in other languages which makes it easy to miss these details. "Bad" translations of Tanakh are the only thing that makes it different from the other books mentioned here.

Transmigration

Both *The Zohar* and *Reincarnation and Judaism* are talking about transmigration of full souls which contradicts Lurianic Kabbalah especially in *Sha'ar HaGilgulim* that mentioned how the souls split in many pieces after death. The *Zohar* mentioned that if a man dies before his wife, then he will be a part of her until twelve months unless she is getting remarried. Then his soul can go to Paradise. If she does not remarry then they will unite after reaching Paradise. *Reincarnation and Judaism* is clearly inspired by *The Zohar.*

Reincarnation

Reincarnation is a hot topic in *Reincarnation of Souls, Beyond the Ashes, The Jewish Book of Living and Dying, Jewish Tales of Reincarnation, Does the Soul Survive? A Jewish Journey to Belief in Afterlife, Past Lives, & Living with Purpose, Return Again: The Dynamics of Reincarnation, Reincarnation* and *Kabbalah: Wheels of a Soul, Sha'ar HaGilgulim* and *The*

Jewish Concept of Reincarnation and Creation: Based on the Writings of Rabbi Chaim Vital. The books agree with each other regarding that reincarnation will happen after death. The only differences are minor details that are focused on in the different books.

Holocaust

It is only *Beyond the Ashes* that focuses on Holocaust since the topic of this book is reincarnation of people who died during Holocaust (not necessarily due to being a Holocaust victim) in World War Two. The main sources of Kabbalah were written hundreds of years before Holocaust, so this is the only reason it is not mentioned in these sources.

After death

Reincarnation and *Kabbalah: Wheels of a Soul*, *Jewish Tales of Reincarnation, The Zohar* and *Sha'ar HaGilgulim* mention what happens after death. In general, these sources tend to agree with each other but can focus on different details.

Non-Jews

The only books that mention the role of non-Jews are *Beyond the Ashes, Reincarnation* and *Kabbalah: Wheels of a Soul* and *Does the Soul Survive? A Jewish Journey to Belief in Afterlife, Past Lives, & Living with Purpose* since these books are toward anyone who is interested in their books. The other books are more focused on Orthodox Jewish men who already have high knowledge about Kabbalah, while these books are more on layperson level and towards Jews as well as non-Jews.

These books say that non-Jews can reincarnate as well. There are examples of people who were reincarnated from being a Jew to become a non-Jews which contradicts Lurianic Kabbalah. Lurianic Kabbalah believes that Jews can only reincarnate to become Jews again.

Angels

The Zohar mentions one Angel of Death while *The Jewish Book of Living and Dying* mentions that there may be up to three Angels of Death that will help the deceased soul after death. *Sha'ar HaGilgulim* only mentions angels in general in a broader context.

Gehenna/Sheol//Purgatory/Paradise

All books mention any of these words. Many books are very clear that they think that Gehenna and Purgatory are the same. The other books may not mention Gehenna but describe Purgatory exactly like Gehenna.

The Jewish Book of Living and Dying, Does the Soul Survive? A Jewish Journey to Belief in Afterlife, Past Lives, & Living with Purpose and Tanakh talk about Sheol as the Realm of Death.

Reincarnation and Judaism mentions Paradise more specifically while no other books mention Paradise at all.

5. Conclusion

The conclusion is that reincarnation is a common belief in Kabbalah regardless of if it is Lurianic Kabbalah or not. The differences are just minor details. When it comes to the five levels of the soul there is a common agreement among all authors. I do not see anything that is different between Lurianic and non-Lurianic Kabbalah. Only the older Lurianic sources focus more on the details after death in detail.

The biggest differences I could find are that Lurianic Kabbalah is that Lurianic Kabbalah believes that the soul can be split up into many pieces while that is not the case in non-Lurianic Kabbalah. Lurianic Kabbalah believes that a Jew cannot be reincarnated into a non-Jew while non-Lurianic Kabbalah thinks that is possible. This is a contradiction in *Sha'ar HaGilgulim* where it says it is possible to be reincarnated into animals, vegetation and so on.

Even the contemporary Kabbalistic branches are Lurianic it seems. I was unable to find anything that is not influenced by Lurianic Kabbalah at all.

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Genesis According to the Zoroastrian Book of Primal Creation, Bundahishn

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Abstract

This article explores the genesis according to the Zoroastrian Avestan book of Bundahishn, a major text tracing the cosmogony and evolution of creation from early expressions in Zoroastrianism. One of the world's oldest living religions, Zoroastrianism is known as the first 'millenarian' tradition, antedating Christianity, Judaism, and Islam. The historical and literary examination views the original spiritual existence; the presence of two primal spiritual forces, good and evil; and the birth of opposition and dualism. Bundahishn recounts the deliberate formation of a stage whereupon the two forces could engage in concerted combat for sole kingship over creation, up to the cataclysmic end of finite time followed by renovation and absolute perfection of existence. This scholarly analysis fills a gap in religious literature by illuminating recognizable similarities of Zoroastrianism and later developed religious traditions, and lays the groundwork for constructing possible connection with Judeo-Christian traditions.

***Keywords*:** Iranian Religions – Avestan Studies – Zoroastrianism – Book of Creation – cosmogony – apocalypticism – dualism – millenarianism;

Introduction

Zoroastrianism, rooted in the much earlier Indo-Iranian traditions as a branch of the Indo-European family of nations, shared cosmogonic concepts with Vedic Indian beliefs. It is from the comparison of these two related peoples that a picture is constructed of Old Iranian

religion and subsequent Zoroastrian doctrines. One of the world's oldest living religions, Zoroastrianism antedates Christianity, Judaism, and Islam. It is known as the first 'millenarian' tradition, promising final victory over dark evil forces followed by a total renovation that transforms the world into its pristine essence for absolute perfection of existence.

This article explores the genesis according to *Bundahishn* (*Bundahišn*), meaning 'primal creation' (Avestan), which is a major Iranian text that recounts the story of the cosmogony and traces the evolution of creation from early expressions in Zoroastrianism. It offers a view of Zoroastrian teaching about the original spiritual existence; the presence of two primal spiritual forces, good and evil; and the birth of opposition and dualism. *Bundahishn* recounts the deliberate formation of a stage whereupon the two forces could engage in concerted combat against one another for the prize of sole kingship over the creation—fashioning forth time, space, cosmos, divinities, celestials, and the creatures, up through the cataclysmic end of finite time. It all culminates in 'the making wonderful'—creating an eternal blessed existence.

The book of *Bundahishn* as developed in the later stages of Avestan literature, is still rooted in the early Avestan cosmogony, confirming that it brings the earliest Avestan accounts of Genesis into the later traditions, leaving the traces of Zoroastrian Avestan influences from its earliest stages in Judeo-Christen, Manicheism, and Islamic religious traditions. To treat the *Bundahishn* in its wholeness in an exploratory and derivative method, this article focuses solely on what the *Bundahishn* offers, without reference to allusions in other texts. Importantly, the historical and literary examination of *Bundahishn* fills a gap in existing religious literature, shedding light on readily recognizable similarities of Zoroastrianism and later developed religious traditions. In particular, by looking at the related source materials in a fresh way, this

investigation lays the groundwork for constructing a possible connection with Judeo-Christian traditions.

Historical and Literary Overview

The Zoroastrian religion is named after its founder, Zarathushtra (Pahlavi-Middle Persian Zarduxšt; Avestan Zaraθuštra), who is generally known under his later Greek name, Zoroaster, and the New Persian name, Zartusht. Zoroaster started as a fully qualified priest in an Old Iranian religion. From around the age of seven he underwent the customary rigorous training for the priesthood. He experienced enlightenment, or visions, in which he saw and heard the great god Ahura Mazdā (Avestan), 'the all-knowing Lord' (Pahlavi Ohrmazd, Hormazd), encircled by six other luminous figures. Humbach remarks on Zoroaster's one god, above all other deities, that 'the miraculous nature of Ahura Mazdā is primal, creator, father, and judge and, simultaneously, youthful and still growing and who is still today one and the same' (1994: 35n). From this experience, Zoroaster accepted himself as the divinely selected herald of a religion that differed from the traditional ancient Iranian faith. On the topic of the unique teachings of Zoroaster, Boyce writes: 'Many of Zarathushtra's teachings are clear from a combined study of his texts (*Gāthās*) and the Zoroastrian tradition; and most are readily comprehensible by those familiar with the Jewish, Christian or Muslim faiths, all of which owe great debts to the Iranian religion' (1984: 12).

There are many disagreements among scholars on the exact dates of Zoroaster himself. According to some traditions, the prophet lived 258 years before Alexander, which would place him in the middle of the sixth century BCE. However, based on the archeological and linguistic evidence, his dates are marked as sometime between 1400 BCE and 1200 BCE, and even earlier (Duchesne-Guillemin, 1959: 122; Boyce, 1984: 11; Humbach, 1994: 11). In addition, 'In the

fourth century BC Aristotle saw his great teacher, Plato, as a re-embodiment of Zarathushtra, who, he held, had lived 6,000 years earlier' (Boyce, 1984: 15). Based on similar calculations, the Zoroastrians place Zoroaster in remote antiquity. Concerning Zoroaster's homeland and activities, there is also disagreement. Some scholars hold that his homeland, similar to the original homeland of the Indo-Iranians, was somewhere in the southern region of the Urals. However, the general scholarly agreement is that Zoroaster and his people settled somewhere in the east of the ancient Iranian plateau, and that Zoroastrianism most likely originated in the eastern regions of the ancient Iranian world, the current Central Asia.

In the seventh century CE, Arab Muslims conquered the Iranian lands, overthrowing the Sasanian Empire along with the state religion, Zoroastrianism. To the present day, the ethical qualities of Zoroastrianism have enabled adherents of this religion to survive countless ferocious attacks by the Macedonians, Seleucids, Arabs, Mongols, and Turks, involving many executions and much adversity. Nevertheless, numerically, Zoroastrianism has ceased to be one of the world's major religions. Fewer than 200,000 Zoroastrians now live in small communities in Iran, India, and the diasporas. On the Indian subcontinent, where their ancestors fled many centuries ago to escape Muslim persecution in Iran, Zoroastrians are known as Parsis—that is, Persians.

The chief source for the teachings of Zoroaster is the compilation of sacred works called the *Avesta*, perhaps meaning the 'Injunction' (of Zoroaster). It contains seventeen hymns known as the *Gāthās*, the composition of which Zoroaster himself is credited. The literature contains texts in Old and Young Avestan, Pahlavi (Middle Persian), New Persian, and Sanskrit. Originally composed in an oral tradition using an ancient Eastern Iranian language close to the Indian Vedic, the *Avesta* is generally dated to the second millennium BCE. These texts were first

committed to writing when Zoroastrianism became the state religion during the later centuries of the Sasanian Dynasty (third–seventh centuries CE).

The original *Great Avesta* included the life of Zoroaster, as well as doctrines, laws, cosmogony, and apocalyptic works. However, during the Islamic invasion and subsequent attacks by the Mongols and Turks, the libraries and temples were burned to the ground, including the original manuscripts. The portions that had been memorized and were known by the priests were later recorded in the Middle Persian (Pahlavi) language of the Sasanians. The chief sources for the study of religion including the great Avesta, the younger Avesta, and other related religious texts date from the third to the ninth century CE.

Shared Dogmas

In addition to cosmogonic events in which monstrous giants, often serpents, are slain by deities of sky or storm, both Indian Vedic and Iranian traditions tell of a fight against the powers of darkness by those of the light. In the Indian conception and the Iranian tradition alike, deities were also systematized in dualistic form. Both cultures had a strong tendency towards symbolism, causing an association of moral ideas with the cosmic struggle. This opposition led naturally to dualism in the teaching of Iranian prophet Zoroaster, which is based on the oppositions between light and darkness, good and evil, and life and death. Dualism is the main subject of both the cosmogony and the religious philosophy.

Correspondingly, the doctrines of the major Zoroastrian religious texts have borrowed from earlier dualistic concepts, upon which the moral and ethical doctrines of the religion are formed. Consistent with the Vedic fight between light and darkness, good and evil, truth and lies, life and death, and order and chaos, Iranians have illustrated the concept of struggle between two opposing forces in myths dating back to Indo-European times. Similarly,

the ancient dogma of dualism and the battle between opposing forces, good and evil, are the main subjects of both the mythology and the religious teachings of Zoroastrianism. Tiele explains: 'The doctrine of the *Avesta* indeed has not arisen of itself by gradual evolution, but it has borrowed from this primitive dualism a portion of its own material. The Zoroastrian reformers preserved this traditional form, utilizing the dogma to clothe their own moral, religious, and social tenets' (Tiele 1912: 136).

The opposition between forces of good spirits (Avestan *ahuras)* and evil spirits (Avestan *daēvas)* is an ancient Indo-Iranian dualistic concept that is also shared by the Vedic Indians as *asuras* and *devas,* respectively. Already in the Indo-Iranian past (as far back as the third millennium BCE), *asuras* formed a distinct class from *devas*, endowed with special occult and moral powers. After the Vedic period in India, *asuras* were degraded and reduced to the level of demons, perhaps due to their accentuation of the occult. During the classical period in India, when the *asuras* became demons, this left the *devas* as the only gods. However, in Iran the opposite evolved: *ahuras* became superior while *daēvas* were degraded. 'The *ahuras* monopolized the divine quality to the detriment of the *daēvas,* who sank to the level of demons' (Duchesne-Guillemin, 1959: 133). The two spirits fight with one another over every person in order to win that individual over to its side.

The normal, natural state of humanity is created as good; by taking sides with evil, people create an unnatural state of existence for themselves. The evil spirits, who chose the dark side, are also marked as demons (*daēvas)*. In Zoroastrian thought, the *daēvas* (Pahlavi *dēws)* became evil simply because they made the wrong choice. Another opposition is expressed in the moral dualism of the truth (*asha, aṣă)* and the lie (*druj)*. Just as the Vedic gods

and demons had their own abodes in the light and the darkness, respectively, so did the Avestan gods and demons.

Book of Primal Creation

The original source of the cosmogony of Zoroaster, as found in its scriptures, is an ancient creation story. This cosmogonic myth was perhaps established before Zoroaster, formed through centuries of reflection by generations of Zoroastrian theologians in the priestly school. However, the main sources for Zoroaster's cosmogonic and cosmologic beliefs, and the focus of this article, is the *Bundahishn (Bundahišn)*. This Pahlavi text was written during the eighth–ninth century CE, after the Arab Muslim invasion and the fall of the Persian Empire in the mid-seventh century CE. Nevertheless, the *Bundahishn* text and other later-recorded Pahlavi texts are still rooted in the older *Avesta*, and in much more archaic myths from the Indo-Iranian unity (5000–2000 BCE).

Bundahishn, meaning 'primal creation', is the chronicle of cosmogony, cosmology, divinities, geography, astronomy, legendary history, and events occurring after the end of finite time. It is recognized as one of the most important compendiums of Zoroastrian and pre-Islamic Iranian knowledge. The text probably grew through different redactions during the editing process to assemble a definitive work, but it is impossible even to approximate the date when the first compilation was made. This text exists in two versions, one known as the Greater (larger) or Iranian *Bundahishn*, and the other as the shorter Indian *Bundahishn*. Although several references to the conquering Arabs suggest a post-Islamic date, most scholars agree that it is 'an original work on cosmology in which the scattered teachings of the *Avesta* were coordinated and brought into a system by an author who, living presumably towards the end of the Sasanian epoch,

possessed an encyclopedic knowledge of the Avestic literature' (Henning, 1942: 229). Scholars also generally agree that the final chapters are a later addition.

There are several translations of the *Bundahishn* starting from the eighteenth century. The first French translation, *Le Zend Avesta*, was published in 1771 by the French Orientalist Anquetil-Duperron. The first English translation of the Indian *Bundahishn* was published by Edward William West in 1880, and it contained thirty-four chapters that were compiled in a disorderly manner from fewer materials than the Iranian version. So far, the most accurate translation into English is by Bahramgore Tehmuras Anklesaria, used as one of the main sources for later translations. His translation project was posthumously published in Bombay (1956) under the title *Zand-ākāsīh*: *Iranian or Greater Bundahishn* (*Zand- ākāsīh* meaning 'Knowledge from the Exegesis').

The complete *Bundahishn* includes thirty-six chapters, opening with a prologue that tells the author's account of his time and condition after the Arab invasion and the fall of the last Persian Empire.

> [0] Praise to the Creator Ohrmazd! Majestic, glorious, omniscient, wise, mighty, the greatest in good thoughts, words, and deeds in thinking, speech, and action, and to all the spiritual and material deities.
>
> [1] With good fortune and with a happy omen I would wish to write secondly with the good star and under the supervision of that friend of god, all-wise, sower of righteousness, friend of good deeds, who knows god, seer of the spiritual world, beloved of the best, the authority of the good Mazdaean *dēn*, Spandyād Māh-Windād Rōstam Šahryār of immortal soul—the writing of primal creation [*bundahišn*].

[2] Since the coming of the Arabs to Iran, and their promulgation of an evil *dēn* and evil will, they have turned away from the good *dēn* of the Kayanids and from respect for the upholders of the *dēn*, and from the god-given secrets of the deep and wonderful *Gāthās*, and the proper logic of things, right thinking, proper action, and meaningful discourses have passed from the memory and knowledge of the common people.

[3] On account of these evil times, even those of noble and Kayanid families and the upholders of the *dēn* have mixed with the customs and manners of those of evil *dēn*. For prestige's sake, they have held the words, customs, and rites of the good *dēn* to be no more than blemish and error.

[4] One who sought instruction in this tradition and these secrets, could only gain it for himself through effort, toil, and trouble, wandering from place to place—and still they did not succeed (Agostini and Thrope, 2020: 1).

Bundahishn then begins with coming into being from nothingness and emptiness. It tells the story of the Good Spirit Ohrmazd (Avestan Ahura Mazdā) and the opposition of the Evil Spirit Ahriman (Avestan Angra Mainyu); the fashioning forth of the lights; and the creation of the celestials. It recounts the nature of every aspect of creation, including the material manifestation of the creatures, the interpretation of their nature, and the nature of men and of women. It describes the battles against the Evil Spirit, the judgment of the soul, the geography of the land, and the years of the kings and priests. And it foretells the arrival of the last savior, the final battle and resurrection of the dead, and the transformation of the world to its pristine essence with good people living in their final bodies.

Cycles of Genesis

The ancient Iranians divided the world into two facets: the intangible spiritual world *(mēnōg)*, and the palpable material world *(gētīg)*. At first, Ohrmazd brought his creation into existence in an invisible, spiritual state and then he altered it into a visible, material world. On the subject of cosmogony and dualism in Zoroastrianism, Shaked explains that this view of the world consisted of two aspects, or modes, of being. One was mental, and could not be experienced by the senses; the other was material, called 'boney' or 'osseous' in the ancient Iranian period. The latter was tangible and visible (Shaked, 1994: 10).

The foundation of opposition and dualism is basically ethical, and the nature of the two conflicting Zoroastrian spirits, good and evil, results from the choice they made between the truth (*asha)* and the lie (*druj);* and consequently, between good thoughts, good words, good deeds and evil thoughts, evil words, evil deeds. Far from being an objection to monotheism, dualism is an essential and rational outcome thereof. Its function is to impart knowledge concerning the genesis of evil through opposition to good. Duality acts as an archetype of the choices that face each human as people decide to choose the path of truth or falsehood. The two primal spirits also had to make a choice between the principles of *asha* and *druj*. These dual spirits, in Zoroaster's mind, personify the forces necessary to maintain existence. According to his own true nature, Ohrmazd chose to side with *asha*, and Ahriman chose *druj*. From that moment, the struggle began between the two forces. Zoroastrianism has given the ongoing combat between good and evil a concrete, tangible form—a stage on which the two forces could engage against one another.

Bundahishn offers an elaborate account of cosmogonic development cycles across four 3,000-year periods, in a finite time span of 12,000 cosmic years. 'Three thousand: creation of the

world of thought; 3,000: creation of the world of the living in the world of thought (like a fetus), without the Opposition, and its birth; 3,000: the Mixture, the world of the living after the Assault, with the Opposition as a battlefield between good and evil; and 3,000: return to the Origins, without evil' (Skjærvø, 2011: 12). During the first cycle (cosmic years 0–3000), Ohrmazd brought his creation into being in a spirit state *(mēnōg)* because of the need to destroy Ahriman. The two lived different spiritual existences in the divided expanses of the infinite light (the Good Spirit Ohrmazd) and the infinite darkness of the abyss (the Evil Spirit Ahriman). When Ahriman became aware of Ohrmazd's intentions to bring his orderly creation into material being from a purely spiritual state, Ahriman attacked the good world. In turn, Ahriman was defeated and thrown back into the dark netherworld, where he created the demons (Pahlavi *dēvs*) as allies.

This encounter between the two opponents during the first cosmogonic cycle resulted in their subsequent agreement to establish a period of 9,000 years that spanned the next three cycles. During that time, Ohrmazd would transform his creation from the insentient spirit *(mēnōg)* stage to the sentient material *(gētīg)* stage, when then the two would mingle. In the second cycle (cosmic years 3000–6000), while Ahriman lay in the world of darkness, Ohrmazd transformed his spiritual creation into a material one. At the end of that period, Ahriman attacked with more success, introducing death and disease into the good world.

During the third cycle (cosmic years 6000–9000), the two forces and their creations intermingled. Ahriman attacked and polluted the world, destroying everything—including the original plant, animal, and human. From their seeds and porotypes, Ohrmazd created them again. In the fourth cycle (cosmic years 9000–12,000), Zoroaster received the revelation that after his death, his three saviors would follow. The third and final Messiah was to bring an end to the

material world and historical time in year 12,000, followed by a good new existence free from evil (Boyce, 1975a: 283–287).

Insentient Existence

According to an ancient Indo-Iranian creation myth, in the beginning there had been only one of everything—one plant, one animal, one human, one earth, and so forth. The Iranians had the same cosmogonic doctrine. In the *Bundahishn*, ancient concepts of the nature of the world are closely linked with Zoroaster's own dogmas. The *Bundahishn* describes how the world was put in order and arranged in stages. According to Zoroastrian cosmology, in the beginning everything was insentient and motionless; only later was it set in motion during the completion of primal creation.

At first, two spirits led two different existences for boundless time in the separate expanses of the infinite light and the endless darkness of the abyss. Ohrmazd lived in the light and Ahriman in the darkness. Both were timeless, and each was limited at the border where the void, emptiness, divided the two. However, Ohrmazd was omniscient so he was knowledgeable about everything, including their respective limits (Anklesaria, 1956, 1: 1–6). He also knew that he needed to create a stage on which he would control Ahriman's incursions, as well as the outcome of the battles. Ohrmazd needed to produce the tools for this fight, so he brought creatures into existence for his protection. The creatures remained in a spiritual state: unthinking, unmoving, and intangible.

Ahriman, unaware of Ohrmazd's existence at first, saw the light and rose from the abyss. He entered the luminous world of Ohrmazd and saw the creatures. Recognizing the power of Ohrmazd, he retreated in fear back into the darkness, and created his own demons (*devs*) for protection. Drawn to the luminous existence, he returned to fight and conquer the world of light.

Having seen the creatures created by Ahriman and with full knowledge of how the world would end, Ohrmazd offered peace. He asked Ahriman to join him and to praise his creation and be awarded a mortal life without sickness, hunger, and thirst. But Ahriman rejected the offer, saying 'I shall not bring help unto your creatures, nor shall I offer praise; I will destroy you and your creatures too, up to eternity and eternal progress; I will convert all your creatures to unfriendliness unto you and friendship unto me' (Anklesaria, 1956, 1: 22).

Then Ohrmazd, having seen the creations of Ahriman, asked him to assign 9,000 years to the mixing of their respective creations: 'I project the time fixed for the contest in the mingled state, to 9,000 years.' Ohrmazd knew that by fixing the contact time, he would better prepare for the battle. Within these 9,000 years, 3,000 years was just for Ohrmazd's creation, without any interruptions; 3,000 years for the mingled and interacting state, according to the will of both Ohrmazd and Ahriman; and in the last cycle of 3,000 years, Ahriman would be defeated. Ohrmazd showed Ahriman his final victory, the raising of the dead, the final material existence, and the final eternal evolution. When Ahriman saw his own defeat and the destruction of his creation and all the *devs,* stunned and confused, he went back into primal darkness where he came from (Anklesaria, 1956, 1: 26–29).

During that period of Ahriman's inactivity, Ohrmazd produced the insentient creation in material life. 'Before creation Ohrmazd was not Lord. And after creation He was Lord, seeking benefit, wise, free from harm, making reckoning openly, holy, observing all things. And first he created the essence of the Yazatas (archangels), namely goodness, that spirit whereby he made himself better, since his lordship was through creation.' Ohrmazd knew that Ahriman would never turn away from antagonism, and his opposition would not be counterpoised except through the creation of the creatures. And there would not be any growth of the beings, except by

time. Through the creation of time everything, including Ahriman's creatures, would progress. 'Then out of infinite time, He produced forth finite time, which is the Lord of duration …, (out of which) impassability arose, that is, the substance of Ohrmazd will not pass away; out of impassability, the progress of prosperity became manifest' (Anklesaria, 1956, 1: 36–39).

[41] He fashioned Time of Long Dominion as the first creation that was infinite. Before the Mixture, the perpetuity of Ohrmazd was fashioned finite from the infinite. For from the primal creation, when he created the creatures, to the end, when the Evil Spirit will become powerless, there is a measure of twelve thousand years, which is finite, and then it mixes with and turns into infinity. That is, the creatures, too, will be eternal and pure with Ohrmazd.

[42] As it says in the *dēn*:

'Time is more powerful than both creations, the creatures of Ohrmazd and those of the Evil Spirit. Time is the measure of all things. Time is the most covetous of those who covet. Time is the most questioning of those who question. (That is, it is possible to decide in time.) Our time was laid down limited; in time, what is built up falls down. No mortal man escapes it, not if he flies upward, nor if he digs down a deep well and sits in it, nor even if he goes down under the spring of the cold waters.'

[43] Ohrmazd fashioned the forms of his creatures from his own essence, from light existence, in fire-form: bright, white, round, and distinct (Agostini and Thrope, 2020: 9).

Meanwhile, out of his essence of darkness, Ahriman created his own wicked creatures, mirroring Ohrmazd's creation. He first produced the essence of the demons *(devs)*, then he created the astral demon Varuna, the infinite darkness, untruthful utterance, and astral forms.

In Zoroastrianism, time is constantly moving forward, always in motion. There is, however, a divergence in doctrine between unlimited infinite time, or eternity, and limited, or bounded, finite time (Duchesne-Guillemin, 1959: 133). This development accommodated a scheme of successive world ages. Dhalla further explains: 'This finite time is also personified and invoked by name along with Boundless Time.' Dhalla notes: 'This genius Boundless Time, like several abstract ideas which are in the course of time personified and yet are not classified among the Yazatas, is not listed as an angel. He is often invoked by name in company with space and Vayu, the genius of Wind' (Dhalla, 1963: 244–245).

Since Ohrmazd could not be the creator of the two spirits (good and evil), an answer, though rejected by Zoroastrians, was delivered through Zurvanism wherein *Zurwān* (time) is the father of Ohrmazd and Ahriman. This new formulation, however, no longer considered Ohrmazd as the transcending principle but rather placed him in a lesser role as one of the two opposing spirits. In the fourth century BCE, Zurvanites considered time and space to be the highest concepts in religious thought and drew their names from these categories. In this branch of Zoroastrianism, both the infinity of time and the infinity of space are personified. Zurvān was important not only as the god of time, but also as the creator of the path of death. Further, the most important change made by the Zurvanites was their modification of the doctrine of dualism. According to the original doctrine the beginning of everything, the root of the conflict between the forces of good and evil, could be traced to the principle of time as

destiny. The importance of time in Iranian thought is further confirmed in Zurvān, who was worshiped as both the finite and the infinite (see Zaehner, 1955).

Seven Creations

Ohrmazd's creations were carried out by his Holy Spirit, the Creative Spirit called Spenāg Mēnōg, and Amahrspands, known as 'life-giving Bounteous Immortals'. The Amahrspands were six powerful divine beings with whom Ohrmazd, as seventh member, formed the group of Bounteous Immortals. These divinities are of fundamental importance for understanding Zoroaster's beliefs. After Vayu, meaning 'wind,' the Lord of duration among the Bounteous Immortals, Ohrmazd first created Vohuman, meaning 'best thought'; then Ardvahisht, meaning 'best order'; then Shahrevar, meaning 'well-deserved command'; then Spandarmad, meaning 'life-giving humility'; then Hordad, meaning 'wholeness'; and lastly Amurdad, meaning 'undying'—the seventh himself, Ohrmazd.

When Ohrmazd nourished the creatures in the spiritual state, he was the mother of all creation, and when he brought them into existence in the material world, he was the father. 'By means of the creation of the creatures, Ohrmazd has the motherhood and fatherhood of the creation; for when He nourished the creatures in the spiritual state, that was His motherhood; when He produced them in material life, that was His fatherhood' (Anklesaria, 1956, 1: 58–59). Correspondingly, Ahriman created Akōman, first of the arch demons *(devs)*, meaning 'evil mind', then Indra, Savol, Nanhaith, who is Tarōmad, Turiz, and lastly Zairiz—the seventh himself, Ahriman. Afterward Ahriman created other demons.

As Ohrmazd continued with his insentient creation in the material world, he first created the sky; second, the water; third, the earth; fourth, the plant; fifth, the beneficent animal; sixth, the human; and seventh, the fire. He then appointed each of the seven Bounteous

Immortals, the Amahrspands, to work and protect one of the seven creations so each creation would defend itself against Ahriman's assault.

Ohrmazd's first creation, the sky, was bright, high, and made of shining metal like a fort. This is where he brought the creation into existence and kept all his weapons for the battle with Ahriman. "He created all the creatures inside the sky, a stronghold, like a fortress in which are stored all the weapons needed for a battle, or like a house in which things are kept" (Agostini and Thrope, 2020: 12). Ohrmazd produced his second creation, the water, with the help of wind and rain. His third creation, the earth, was shaped like a flat disk and set in the middle of the sky; Ohrmazd also created mountains, which grew out of the earth and held the metals and minerals. Ohrmazd made his fourth creation, the plant, in the middle of the earth; it was several feet high and possessed the vital force for all plants. His fifth creation was a beneficent animal, the uniquely sole-created, which came to life in the middle of the earth on the right bank of the Dāitī river. The cow was white and shining like the moon. Ohrmazd's sixth creation, the first human Gayōmard, was an immortal who was bright as the sun. Gayōmard was created on the left bank of the Dāitī river, on the opposite side from the cow. "He had eyes and ears, a tongue, and a mark. Gayōmard's mark means this: men will be born from his seed in his likeness. He created sleep, the giver of rest, to aid him. Ohrmazd fashioned sleep in the form of a tall, bright, fifteen-year-old man" (Agostini and Thrope, 2020: 13). Then a year was divided into three hundred sixty-five days, twelve months, each month thirty days, except one month of thirty-five days.

Ohrmazd's seventh creation was the fire. Then he distributed fire within all the creation and ordered fire to serve humanity. First, the entire creation was a drop of water. That is, everything came into being from a single drop of water except the seeds of men and animals;

those seeds are from the essence of fire. Ohrmazd created forth fire out of endless light, ether out of fire, water out of ether, and earth and all corporeal matter out of water. Fire was link that passed from the endless light to the prototypes and permeated the creations. There were thought to be five kinds of fire: fire dwelling with Ohrmazd on high, fire in men and animals, fire in plants, fire in clouds, and earthly fires (Anklesaria, 1956, 3: 7–9).

Ohrmazd is first among the divine protectors known as Amahrspands, or Bounteous Immortals. Of the physical creations, he put humans under his own protection: 'The first of the spirits is Ohrmazd; He took to Himself Man, the basis of material beings; His cooperators are the three days: one space, one revelation, and one time, "the Lords of all" that are the spirits of the entire creation' (Anklesaria, 1956, 3: 12). Ohrmazd, space, religion, and time constitute the four aspects of the one creator. They have one name and they have always existed. Space is associated with the endless light, religion with wisdom, and time with divine personality (Zaehner, 1961: 249). 'The body of the Gayōmard and the cow are both said to have been created out of earth; but their seed was from fire, not water, which otherwise is the ultimate source of all life' (Boyce, 1975a: 140).

Ohrmazd created each human in five parts: body, breath, soul, form, and pre-existing soul *(frawahr)*. Body is the physical form; breath is that which is connected with the wind; soul is that which listens, sees, speaks, and knows. The prototype for each person is kept in the station of the sun. The *frawahr* is also fashioned by Ohrmazd and according to the text, all living creatures in the creation have a pre-existing soul that enters the fetus of every person; at death it returns to the heavenly spheres to assist Ohrmazd in his creation. Ohrmazd created people and cattle so when Ahriman assaults them, their bodies may unite with the earth, their breath with the wind, their form with the sun, and their soul with the pre-existing soul, *fraward*,

so that demons cannot destroy the soul. ‘This too is manifest, that every part of man belongs to a spirit. Life, every light along with life, intelligence, conscience, and others of this class, belong to Ohrmazd; flesh belongs to Vohuman; veins and fat, to Ardvahisht; the bony frame, to Shahrevar; the pith, to Spandarmad; the blood, to Hordad; and the hair, to Amurdad’ (Anklesaria, 1956, 3: 22).

Of the physical creations, the second divine protector, Vahman, took cattle under his own protection. Cattle is also created in five parts: body, breath, soul, form, and pre-existing soul. The third, Ardvahisht, took fire under his own protection. The fourth, Shahrevar, took metal under his own protection so the demons would not be able to overcome metal. The fifth, Spandarmad, took earth under his own protection. The sixth, Hordad, took water under his own protection. The seventh, Amurdad, took plants under his own protection. Numerous other invisible beings of creation were arrayed to help them. Ohrmazd together with the other six Amahrspands performed a ritual ceremony and bestowed the wisdom of all knowledge upon humans.

The celestial hierarchy as created in spiritual existence starts with Ohrmazd. Below him are the male and female archangels (Yazatas), and the guardian angels, the pre-existing souls, *frawahrs,* who function as the intermediators between humans and Yazatas, who in turn communicate with the six Amahrspands. *Bundahishn* continues with detailed descriptions of the identity, the nature, the purpose, and the manner in which the entire material creation was formed, including the luminaries (stars, planets, galaxies); lands; mountains; seas; rivers; lakes; animals; humankind; plants; fires; sounds; winds; clouds; and rains.

Sentient Existence

As the independent archfiend disputing the kingdom on earth with Ohrmazd, Ahriman strove to spoil the Good Spirit's purpose by bringing discord upon Ohrmazd's creation (Dhalla, 1914: 48). Ahriman successfully renewed his attack with powerful demons, and the battle between the two spiritual forces began again. The 3,000 years during which Ahriman harassed the created world is appropriately referred to as 'the time of mixture'. During this period Ahriman pierced the earth, coming to its surface from the center; he then mixed smoke with the pure fire. Ahriman also punctured the sky and made the waters salty. In particular, out of malice and wickedness, the Evil Spirit now brought about death. So the material creation of the world appeared in duality, opposition, battle, and mixture.

Ahriman caused the plant to wither, killed the cow, attacked and eventually killed Gayōmard. And he let loose his noxious creatures together with greed, needfulness, disease, hunger, illness, and vice. However, Ohrmazd had already rescued both the prototypes and the astral bodies of the plant, the cow, and the first human by placing them in the heavenly spheres of stars, moon, and sun, and he entrusted them to the stars. 'For the "gav" (cow) was just like the moon, and Gayōmard was just like the sun. Ohrmazd destined them for material life and carried them high above when the Adversary came, so that they might reflect light towards their own basic origin and the light might not come into the possession of the *devs,* whereby they might become powerful' (Anklesaria, 1956, 7: 9).

Since the two forces could not carry out the battle on their own, they each needed to manifest allies. In order to neutralize Ahriman's devastation, Ohrmazd created plants, animals, and people in masses. In this cosmogonic scheme, each of Ohrmazd's seven creations (sky, water, earth, plant, cow, human, fire) is again placed under the protection of a Bounteous

Immortal, one of the seven Amahrspands. Ohrmazd already had manifested these great celestial beings in primal spiritual existence to protect his creations during the earlier war. Now he brought them into material existence.

During the 3,000 years in the period when Ohrmazd brought the material world into existence, his creations were motionless. The sun stood still in the middle of the sky until Ahriman with his demons attacked the light, the sky, water, earth, plant, cow, human, fire, and all of Ohrmazd's other material creations. Then movement entered the creation and the sun, moon, planets, and stars began revolving. Thus the cycle of life was set in motion, with death following life and one generation succeeding another. The sun began its regular journey across the sky and the seasons began to follow their regular course. The first rain divided the earth into seven continents; seas and lakes were formed. At the center of the sea was the Tree of All Seeds, the Haoma (Pahlavi *Hom*) tree. It was the 'chief of plants', endowed with healing powers. Deities pounded the first tree, and from its milky and moist sap all plants came into existence. The idea that the waters and plants are capable of healing and of preventing death goes back to Indo-Iranian times (Duchesne-Guillemin, 1973: 138).

Similarly, Gayōmard's body produced the first human sister and brother, developed from his seed. From their incestuous procreation originated all manner of good animals, as well as the first human couple, a man and a woman, Mashya (Mašyā),the first man, and Mashyāne (Mašyāne), the first woman. The two sprang from the earth in the form of a rhubarb plant with two joined stems, and the invisible soul entered them. From this first couple came all of humanity. They gave birth to six pairs of male and female twins, through whose procreation every pair became a different race. The microcosmic body of mankind is created in the resemblance of the macrocosmic world.

> One says in the Scripture, 'the body of mankind is an illustration of the material world.' For the world is made out of a drop of water. As one says, 'this entire creation was at first a drop of water.' Men too are coming into being out of a drop of water. Just as the seat of Ohrmazd is in the unapproachable lights, his access is to the abode of harmony, and his energy has reached everywhere; the seat of the soul too is in the pith of the head, its home is in the heart, and its energy has reached the entire body … skin is like the sky, flesh like the earth, bony skeleton like the mountain, veins like rivers … essences of the body like the metals, innate wisdom like humanity, wisdom heard with the ears like the animal kingdom, heat like aether [fire] (Anklesaria, 1956, 28: 1–5).

All these developments occurred in the stage of mixture during the third cycle of genesis (6000–9000), which was to span 3,000 years. The final contest took place in the next period. During that fourth cycle (9000–12,000), Zoroaster was born. Ohrmazd had created the soul of Zoroaster after the prophet lived 6,000 years in a spiritual state. He then gave Zoroaster a body in the year 9000 of the history of the world, when he made the following revelations to the prophet of the religion.

The last cycle would be divided into three periods of 1,000 years, during which the final struggle was to end with 'the making wonderful' (the renovation of an eternal blessed existence). Each millennium would terminate with the appearance of a new savior. After Zoroaster the first world savior, Ushedar (Ušēdar), was to be born at the end of the first millennium. And then at the end of the second millennium, the second world savior, Ushedarmah (Ušēdarmāh), would lead the forces of good and fight to overcome evil. In the

third millennium, the third and final world savior, Saoshyant (Sōšą̄ns), would begin the end-time process. Saoshyant was to bring an end to the material world and historical time in the year 12,000 (Boyce, 1975a: 283–287).

In the last period of the final cycle, eschatological and apocalyptic events were to take place. The separation of evil from good would be achieved, the renovation of perfect existence, *frašgird* (Avestan *frašō.kərəti)* would begin, and the world would be restored to its pristine essence. Its ending was to denote the close of limited time, the annihilation of Ahriman, and the conclusion of the operation of lies and falsehood *(druj)*. The triumph of truth *(asha)* would be the start of an eternal blessed existence, a state of perfect purity *(abēzagīh)* in which each human was to live in their future resurrected body (*tan ī pasēn*). The three cosmogonic periods in the 9,000-year cycle, following the first 3,000 years of spiritual existence, are referred to respectively as 'primal creation' (*Bundahishn)*; 'the mingling of the two opposing spirits' *(gumēzišn)*; and 'their final separation' *(wizārišn).*

In the *Bundahishn*, Zoroaster asked Ohrmazd about how he would recreate everything at the end, and how the resurrection be. Ohrmazd answered:

> As I produced the terrestrial sky without pillars, of spiritual standing, with the ends far apart, and shining, of the substance of shining steel, even as I produced the earth, which bears all material life, it has no material propping-up; as I made the sun, moon, and stars to revolve in the firmament with shining astral bodies … even as I produced and nourished the child in the womb of the mother and assigned severally the hair, skin, nails, blood, feet, eyes, ears, and other limbs…. I produced each one of these when their production was more difficult for me to achieve than raising the dead. For in the

raising of the dead I have the help of such as these which I had not when I made them. What has been can be again. Behold, if I made that which was not, how can I not re-form that which was? For at that time I will demand the bony frame from the spirit of the earth, the blood from the water, the hair from the plants, and the life from the wind, as they had received at the beginning of creation (Anklesaria, 1956, 34: 4–5).

In the final chapters, *Bundahishn* also described calamities that befell the Iranshahr (Ērānšahr), the Iranian expanse, and its peoples in every millennium from the first creation to the invasion of Arab Muslims, the fall of the Iranian dynasties, and the final apocalyptic events (Agostini and Thrope, 2020, chapters 33 and 36):

When the beginning of the first millennium of the Mixture the Evil Spirit burrowed through, the cow and Gayōmard existed…. It was the beginning of the fourth millennium. In that millennium, Zoroaster received the *dēn* from Ohrmazd and proclaimed it…. Iran remained in the hands of the Arabs. They promulgated their own law and false *dēn* and destroyed many ancestral traditions and weakened the Mazdaean *dēn*. They established the practices of washing corpses, burying corpses, and eating corpses. From the primal creation until today, there was no evil worse than this. For their vile deeds have brought want, desolation, and violence, and their upholding of a bad law and a bad *dēn* have invited danger, misery, and other evils…. At that time, Sōšāns, the son of Zoroaster, will appear. For thirty says and nights the sun will stand at its exaltation in the sky…. The millennium of Sōšāns will begin.

> For this millennium—of the maker of bodies—will last for fifty-seven years (pp. 172-176).

> A spiritual state persisted for three thousand years in which the creatures were unthinking, unmoving, and intangible…. Then the lordship of the millennium came to Capricorn. Zoroaster of the Spitāma family came as a messenger of the Creator Ohrmazd to king Wištāsp…. Ardašīr the son of Pābag and the Sasanians ruled four hundred sixty years in this reckoning, until the evil offspring of the Arabs took their place, until the year 447 of the Parsīg era [circa 1098 CE] (pp. 192-193).

Perfection of Existence

In Zoroaster's thought, nothing was static. The struggle between the forces of good and evil, the gods and the demons, and protection of the orderly creation was to continue, but not forever. Through the creation of the material would, Ohrmazd fashioned a stage on which his allies could engage in concerted combat against the forces of chaos (Hultgård, 2000: 44–48). Ohrmazd planned to ensnare Ahriman in the material world and to use Ahriman's own destructive instincts against him. Trapped and exhausted from struggling to break free, Ahriman fashioned his own demise, returning to his original deep, dark place.

The manifestation of orderly creation was based on moral intentions, one of which was the crushing of Ahriman, designed to draw upon the antagonism, aggression, and detrimental ferocity of that dark power. This metamorphosis was a realization, a completion, and not a falling apart or disintegration. Zoroaster promised an end to this cosmic struggle. Known as the

earliest ‘millenarian’ prophet, he foretold a total renovation and an absolute perfecting of existence.

Zoroaster intertwined the spiritual and the material, so that the physical world itself was seen as saturated with moral meaning and directed by spiritual determinism. His concept of one god as the creator, as well as the ethical framework in which he envisioned his answer to the problem of evil, are fundamental to Zoroastrian philosophical and religious doctrine—with readily recognizable similarities reflected in later developed traditions including Judeo-Christian religions. To Zoroaster, evil is not an illusion or an unperfected good; it is real. Evil is the most disagreeable fact of god’s universe. According to Zoroastrian teaching, principles of good and evil are both constantly at work in this world. Each person is created with free will, as an assistant to the creator, to fight against evil forces.

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Glossary of Names and Terms

Adur Burzen-Mihr	Great Fire located in Parthia
Adur Farnbag	Great Fire located in Pars
Adur Gushnasp	Great Fire located in Media
Ahura Mazda	Wisdom Incarnate, the one uncreated God (Zoroastrian term for God)
Airyå daiŋhāvō	Aryan Countries
amesha spenta	Bounteous Immortals
angra	hostile and inimical
Angra Mainyu	(Middle Persian *Ahriman*) the `destructive impulse/spirit'
ātakhshgāh/ātashkadeh	`house of fire', i.e. a Zoroastrian temple
Atash Bahram	sacred fire of the highest grade
Atash Niyash	Zoroastrian hymn to Fire
Avesta	sacred book of the Zoroastrians
Avestan	Iranian language spoken by Zarathustra in which the *Avesta* is composed
bacche gabre	child of an infidel, pejorative term for Zoroastrian children in Islamic Iran
dakhma	`Tower of Silence' for the disposal of the dead
dar-i Mehr	Zoroastrian place of worship
dastur	high priest
Dastur Dasturan	highest rank of priest
dāt	Old Persian term for law
dehqān	landlords who were almost local potentates
Dēnkard	9th century Pahlavi (Middle Persian) text
dhimmis	refers to `people of the book'
dīvs	demons
frasho-kereti	ultimate making good of Ahura Mazda's good creation; the renovation
gahambar	one of the 6 holy days of obligation in the Zoroastrian calendar

Gathas	17 great hymns containing Zarathustra's message
gōsān	minstrel
hazārapatiš	`leader of a thousand', elite troops
hudinan peshobay	`leaders of those of the Good Religion', i.e. Zoroastrian religious leaders
humata, hukhta, huvaresta	good thoughts, good words, good deeds
jizya	poll tax, head tax
kafir	unbeliever
kay or *kavi*	hero; title of Vishtasp, Zarathustra's royal patron
Kayānid dynasty	members of Vishtasp's dynasty
kharja	land tax
khshathrapavan	Old Persian term for satrap, meaning `protector of the kingdom'
Kisseh-i Sanjan	narrative poem that records the Parsi migration and settlement in India
kusti	sacred cord worn around the waist by Zoroastrians
kusti-bastan	the individual's act of untying and re-tying the *kusti* at the start of Zoroastrian prayers
Magavpatan Magavpat	Grand Master of Divinity
mainyus	motivating forces confronting humankind on earth
maji	term for Zoroastrian priest, generally used by foreign observers
majles	parliament
Matikan-i Hazar Datestan	Book of the Thousand Judgements
mōbad	priest
mujtahids	Muslim religious scholars
najes	polluted; the derogatory status applied to Zoroastrians in Islamic Iran
nasks	chapters of the *Avesta*
navjote	Parsi Gujarati term for investiture of the young into the Zoroastrian religion
Nav Ruz	`New Day', Zoroastrian New Year
pahlavans	heroes

panchayat	Indian system of communal assemblies
paridaida	Old Persian term meaning paradise, refers to gardens
Rivayats	Treatises; Persian correspondence exchanged between Iranian Zoroastrians and Parsis between the 15th and 18th centuries
šahr	province
sedre-pushin	(Farsi) investiture of the young into the Zoroastrian religion
sepāhbād	army general
Shahname	`Book of Kings', the Iranian national epic composed by Ferdowsi, late 10th-11th century AD
spenta	benevolent
sudreh	sacred undershirt on which the *kusti* is worn
Suren	Parthian noble family; Parthian general who defeated Crassus
vizier	prime minister
Yashts	Zoroastrian hymns
yasna	act of worship; the main Zoroastrian religious service
yazata	`worthy of worship'
yazdan xarrah i Ērānšahr	`the divine fortune of Iran'
zand	commentaries on the *Avesta*

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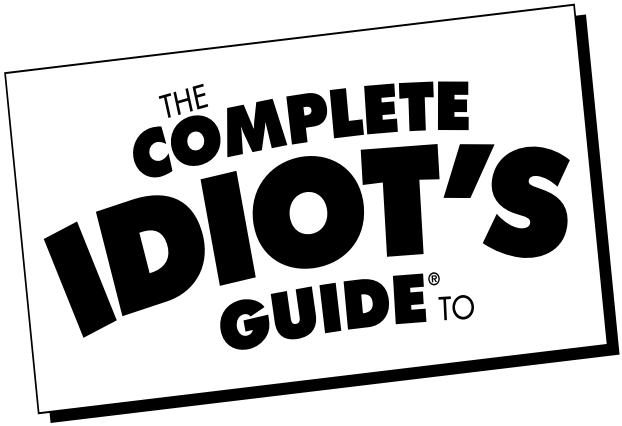

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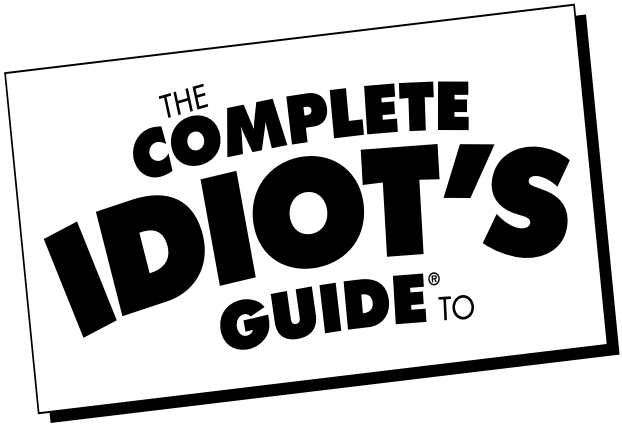

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Introduction

My initiation into alchemy came while I was attending the University of Vienna. I had gone there to study mathematics in the tradition of the Viennese logician Kurt Godel. However, within three months of my arrival, I was sidetracked into studying a much older tradition.

Four hundred years earlier, Vienna and nearby Prague were at the heart of European alchemy, and hundreds of alchemists flocked to the area to study. I was unaware of Vienna's rich alchemical tradition until one day when I stumbled into a basement room in the university library that was full of old alchemy books.

The German and Latin manuscripts were in antique typesetting that was very difficult to read, but the drawings in those books were strangely profound and resonated deeply with me in ways I could not put into words. All I knew was that whatever was going on in those drawings was more real than anything that was going on in my life at the time, and I wanted to be part of it.

I resolved to learn as much as I could about alchemy and began translating the old manuscripts I found in Vienna and Prague. My research led me to even larger collections of alchemy books in Switzerland, Germany, and Holland. Finally, an Italian friend directed me to Merus Favilla, a practicing alchemist living in Prague who occasionally took on new students.

After some painstaking negotiations, Merus agreed to take me as a student. Every Wednesday for over a year, I took the train from Vienna to Prague to be initiated into the mysteries of the ancient craft. The cost of my weekly tuition was a carton of Camel cigarettes for my master and a box of Mozart Balls (chocolates) for his wife.

I learned much during my strange apprenticeship in Prague—mostly about the hidden signatures and correspondences of things. But the most important thing I learned was that the real trick to grasping alchemy was making it come alive within me. As the German alchemist Gerhardt Dorn once put it: "You must transmute yourselves from dead stones into living Philosophical Stones."

Unlike academic disciplines, alchemy can actually take root in you and grow into something that is more than the sum of its parts. This is when the true secret teachings of alchemy begin and when the magic happens. There is some sort of energetic connection to the principles of alchemy that is very empowering. True alchemists know exactly what I am talking about, and I hope you will, too, by the time you are done with this book.

The objective of this book is to teach you the alchemists' coded language so you can appreciate and work with the ancient wisdom they have passed down to us. For my part, I promise to be honest and direct, with no unnecessary secrecy, no pompous theorizing, and no special allegiance to any particular tradition or organization. My focus in this book is to help you understand the principles of alchemy and apply them in practical ways in the modern world.

So let *your* apprenticeship begin with this book. All you have to do is assume the role of a "complete idiot" and become an empty vessel. Forget everything you thought you knew about alchemy and alchemists. You are now at the beginning of a new path toward enlightenment. And don't worry—you have everything you need hidden away inside you. Just come as you are.

How This Book Is Organized

This book is divided into six sections:

Part 1, "Introduction to Alchemy," traces the roots of alchemy into the distant past and shows how the discipline developed from the mythic writings of godlike beings into the practical treatises of the Alexandrian alchemists. From alchemy's origins in ancient Egypt to the founding of the Great Library, the basic tenets of alchemy were well developed long before the heyday of the medieval alchemists.

Part 2, "The Principles of Alchemy," takes a look at the fundamental concepts of alchemy and traces their development in the Hermetic arts, philosophy, religion, psychology, and other traditions down through the last 5,000 years. We'll also decipher the coded language the alchemists used to describe their work to other alchemists.

Part 3, "The Operations of Alchemy," reveals the secret processes alchemists used to transform substances in their work. These fundamental operations worked not only in the practical work in the lab but also on the mental and spiritual levels.

Part 4, "Practical Alchemy," focuses on what went on in the alchemist's workshop. We learn exactly how the alchemists made their tonics, tinctures, and elixirs and how they worked with the metals to transform lead into gold.

Part 5, "Spiritual Alchemy," looks within to see how alchemical principles work to transform the hidden essences of soul into the pure light of spirit. We also investigate the mysterious connection between the spiritual work and the success of alchemical experiments.

Part 6, "Modern Alchemy," looks at alchemy in the world today. We discover how alchemical principles are being applied in our everyday life in the workplace, in personal relationships, and in society in general. We also investigate the amazing similarities between the concepts of alchemists and those of modern scientists.

You'll also find two helpful appendixes: a list of resources that includes recommended books, alchemy websites and organizations, and sources for herbs and laboratory supplies; and a glossary of words and terms used by alchemists to help in your understanding of alchemy.

A Note About Style

Following the style of the alchemists, major philosophical concepts are capitalized to differentiate them from more mundane meanings. For example, "sulfur" refers to the flammable yellow chemical also known as brimstone, while "Sulfur" refers to the underlying principle of fire, passion, and energy that the alchemists associated with that substance. Similarly, the terms "Above" and "Below" are philosophical concepts related to our ideas of heaven and Earth.

Guideposts Along the Way

A variety of special sidebars are scattered throughout this book to elaborate on the text and help you understand the material better.

def•i•ni•tion

Check these boxes for definitions of words and terms that may be unfamiliar to you.

From the Alchemist

Check these boxes for anecdotes, ancient wisdom, quotes, surprising facts, and other entertaining elaborations on the text.

Tread Carefully

Here you'll find cautions and information about misconceptions in both the practical and spiritual work in alchemy.

Thoth's Tips

Thoth, the father of alchemy, offers tips, shortcuts, suggestions, and sources of more information to enhance your understanding of alchemy.

Acknowledgments

I wish to thank the International Alchemy Guild (IAG) for allowing me access to their extensive archives and graphics files in the preparation of this work. I am also forever indebted to Merus Favilla for his loving initiation into the secrets of the craft.

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Part 1

Introduction to Alchemy

The roots of alchemy are buried in the shifting sands of ancient Egypt as the craft developed from writings attributed to divine beings who are said to have come to Egypt over 10,000 years ago. The scribe Thoth, considered the first alchemist and also the father of music, mathematics, astronomy, and agriculture, recorded the wisdom of the ancient visitors and sealed his writings in two great pillars that became known as the Pillars of Hermes. According to legend, the pillars were rediscovered thousands of years after the Great Flood and hidden away in an isolated temple in western Egypt. The city of Alexandria was founded to study and translate the sacred texts, and from there the ancient spiritual technology of alchemy spread throughout the world.

Chapter 1

Your Apprenticeship in Alchemy

In This Chapter

- Alchemy: the art of transformation
- Why alchemy is still relevant today
- Understanding the six types of alchemy
- The fundamental philosophy behind alchemy
- Learning alchemy

Just what is alchemy? This question can present a bewildering variety of answers, because alchemy is at the root of so many different traditions and disciplines. And that's unfortunate, for the one simple thing about alchemy is its definition. So, to avoid confusion in your study of this subject, remember this basic definition right from the start: alchemy is the art of transformation. Alchemy is about how to change one thing into another, and the goal of alchemy is to perfect or evolve the substance at hand. Alchemists try to change something that is inferior, imperfect, or unacceptable into something that is better, more perfect, and closer to what they desire.

It doesn't matter whether we're talking about metals, chemicals, or herbs or about our bodies, minds, or souls. Nor does it matter whether we're talking about chemistry, biology, medicine, religion, sociology, politics, software, or psychology. The word "alchemy" is always about how to accomplish some sort of creative transformation.

So there you have it. You've already made a giant leap toward understanding alchemy, and you've only just begun to read! And you'll be making many more giant leaps soon—I promise you. Alchemy may seem confusing and arcane and, at times, even deliberately misleading, but once you understand their secret, coded language, the alchemists' words will all fall into place for you. And this book will teach you that ancient code of symbolic images, special terms, and secret ciphers in as straightforward a manner as possible.

Why Study Alchemy?

But why should you spend your time trying to penetrate the alchemists' coded language and learn the age-old secrets of alchemy? What relevance does alchemy have today?

Surprisingly, this ancient discipline, which dates back at least 2,000 years, has much to offer the modern world. The universal principles, which the alchemists discovered, apply to all levels of the physical, mental, and spiritual realms. Whether you are working in an artist's studio or a boardroom, in a lab developing healing tinctures or in a clinic as a therapist, or in the inner laboratory of your own soul and spirit, alchemical techniques will help you make the transformations you desire.

The art of transformation reveals the hidden chemistry of change underlying an enormous variety of subjects ranging from psychological transformation and personal relationships to the formation of stars and planetary systems. In fact, alchemy has achieved more respect today from the general public and among scholars than at any time in the last 400 years.

Swiss psychologist Dr. Carl Jung (1875–1961) is credited with returning alchemy to its rightful stature in academia with his development of depth psychology, which he based on the universal symbols of alchemy that appeared in his patients' dreams. Jung made the ancient operations of alchemy viable tools in helping his patients achieve psychological wholeness.

Even in such unexpected areas as economics, one can find many serious works crediting the effectiveness of alchemical principles. Recently, H. C. Binswanger, director of the Institute for Economics and Ecology at the University of St. Gallen, Switzerland,

wrote a breakthrough book called *Money and Magic* in which he urged economists to stop using the term "mainstream economics" and substitute "alchemical economics" as a more descriptive name. He contends that economics developed more as a form of alchemy than finance.

While putting the job title of "alchemist" on your resumé may not bring in a flood of offers, thinking of yourself as a practicing alchemist in the workplace can bring unexpected rewards and advancement. So let's look at the different kinds of modern alchemy and see how they can help you get ahead in the world.

Thoth's Tips

An entertaining way to grasp the basic principles of alchemy is to read some of the many novels devoted to the topic. Among the best are Paulo Coelho's *The Alchemist,* Russell House's *The Portal,* Patrick Harpur's *Mercurius,* Fidelis Morgan's *Unnatural Fire,* Maria Szepes's *The Red Lion,* J. K. Rowling's *Harry Potter* series, Margaret Mahy's *Alchemy,* and Michael Scott's *The Alchemyst.*

The Kinds of Alchemy

Because in the most basic terms, alchemy is the art of transformation, the best way to study the different aspects of alchemy is to focus on what is being transformed and then devote our attention to these types of alchemy throughout the rest of the book.

Spiritual Alchemy

The most popular reason for studying alchemy today is to reconnect with spiritual realities. In this approach to alchemy, the gold of the alchemist is not common metal gold, but an inner spiritual gold. Using meditation to penetrate the symbolic imagery of alchemy, the seeker attempts to transform the dark, heavy, *karmic* lead of the soul into the bright, purified, and incorruptible gold of spirit. I discuss the techniques of spiritual alchemy in Chapter 19.

def•i•ni•tion

Karmic is a term that comes from the Hindu word *karma,* which means actions, and refers to the cumulative effects our deeds have on ourselves and others. In spiritual alchemy, karma is the burden of the soul carried from past incarnations as well as the effects of our present actions. By becoming free of karma through special meditations, good deeds, and purification of thoughts, a person can overcome original sin and return to a golden state of innocence and incorruptibility.

Psychological Alchemy

Alchemy not only gave birth to chemistry but also to modern psychology. The alchemists were the first to treat psychological problems as chemical imbalances in the body. They believed the powers of the metals were expressed in humans as our basic instincts and emotions, and these could be transformed into the nobler aspects of reason and enlightenment through alchemical processes. Carl Jung did groundbreaking work in this area of alchemy, and you learn more about his work in Chapter 18.

Artistic Alchemy

Throughout history, alchemy has had a tremendous influence in the creative arts. Early Egyptian alchemists were experts at capturing essences in oils and perfumes and applying colors and metals to jewelry and sculptures. Today, many artists working with metal, glass, enamels, perfumes, and other media consider themselves part of the alchemical tradition and adhere to its principles. Alchemical art tends to use materials in ways that make them appear to be something else, thus revealing their essence in unexpected ways. We can also find similar transformative staging in alchemical literature, music, and even software games.

Many filmmakers follow the principles of alchemy to add psychological depth and archetypal power to their films. Workers from Paramount studios even set up an "Alchemy in Film" panel in the late 1990s to assist writers in understanding alchemy. Films like *2001* and *2010*, *Like Water for Chocolate*, *The Fifth Element*, *The Matrix*, *Revelation*, *Fullmetal Alchemist*, and *The Da Vinci Code* are just a few examples where the creators have made conscious use of alchemy in the plotline.

Social Alchemy

In the last century, the term "alchemy" became the slogan and rallying point for a variety of movements driven by the human desire to change adverse conditions. These endeavors included trying to change slavery into freedom, sin into grace, folly into wisdom, poverty into wealth, fear into courage, war into peace, sterility into fertility, bureaucracy into democracy, disease into health, and death into immortality. All these social movements borrowed alchemical terms and principles to focus their efforts at changing the status quo. Chapter 22 tells you more about social alchemy.

Practical Alchemy

Practical alchemy deals with the production of tinctures, tonics, oils, compounds, and elixirs that capture healing energy. Such laboratory work also focuses on creating mineral transformations and perfecting the metals commonly associated with changing lead into gold. Practical alchemy reached its heyday in Europe in the Middle Ages, but in the last 50 years this kind of work has staged a noticeable resurgence. In fact, according to the International Alchemy Guild (IAG), more licensed practical alchemists exist today than at any time in history. In Part 4, we delve into this intriguing topic and teach you a bit of kitchen alchemy along the way.

Therapeutic Alchemy

During the last century, we have seen the proliferation of a new breed of alchemical practitioners, who focus on ancient healing modalities. Techniques such as alchemical hypnotherapy, dream therapy, and shamanic journeying use imagery to direct or stimulate healing energy. Oriental alchemical arts like yoga, aikido, Tai Chi, Chi Kung, tantra, acupuncture, and reiki have seen a profound increase in Western culture. Alchemical bodywork like chiropractics, Rolfing, Feldenkrais, bioenergetics, and polarity therapy have their origin in the work of nineteenth-century alchemists seeking to isolate the life force. Most modern holistic disciplines like homeopathy, herbology, naturopathy, ayurveda, Chinese medicine, aromatherapy, and reflexology trace their origins in ancient alchemical teachings, and even New Age astrologers, numerologists, and Tarot readers owe their livelihoods to Egyptian and Babylonian alchemists. We study some of these fascinating traditions in more detail in Chapter 2.

Tread Carefully

Don't be confused by the wide variety of possible alchemical transformations. For an alchemist, no real distinction exists between the different kinds of transformations, because the myriad of things in our world are all manifestations of just one thing—the universal mind at the source of creation. By focusing on this single divine spark in all things, the alchemist hopes to reveal the essence of a substance or situation and guide its growth to a natural state of perfection. We learn much more about this philosophy in Part 2.

The Perennial Philosophy

One of the reasons for the endurance of alchemy through the ages is that it's based on a fundamental philosophy that has itself exhibited tremendous staying power in the human mind. The alchemists call it the "One True Philosophy of the Whole World" and believe it was first revealed to humanity in ancient Egypt. It is also known as the "Perennial Philosophy" because, down through history, it has always resurfaced in some form despite many successful attempts by orthodox authorities to suppress it.

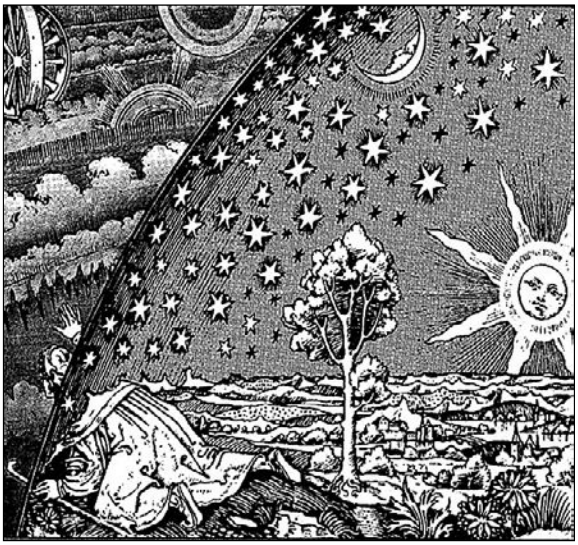

To perform his transformation, the alchemist attempts to understand and connect with the unseen reality behind the manifested world.

The basic idea of the Perennial Philosophy is that there are certain universal truths common to all cultures and systems of knowledge. The German mathematician Gottfried Leibniz first used the term in this sense, when he defined it as the eternal philosophy that underlies all religions. The term, further refined by twentieth-century philosopher Aldous Huxley, has come to mean the most basic and everlasting universal truths sensed by all human beings.

In other words, down through history, people in many different cultures and times have experienced similar feelings about the nature of reality and the meaning of existence. Differences arise only when some authority attempts to control or adapt these basic ideas into a rigid system of behavior. In this view, the world's nations and religions are constantly fighting each other over minor, cultural variations in the same basic belief system. Unlike dogmatic religion, which encourages these petty sectarian

disputes, the Perennial Philosophy states that there are as many roads to God as there are people in the world.

The three fundamental tenets of alchemy and the Perennial Philosophy of which it is part are:

1. The material world is not the only reality. Another hidden level of reality exists that determines our existence. The physical world is a shadow or projection of a higher reality that cannot be grasped by the senses. Only the higher faculties of the human mind and spirit can perceive it.
2. The basic duality of material versus nonmaterial realities is mirrored in human beings. Our material body is subject to the physical laws of birth and death; our nonmaterial body (called soul or spirit) is not subject to decay or loss and carries the essence of who we are. This divine energy at the heart of everything is known as the Quintessence, the Fifth Element, in alchemy, or the life force in most other traditions.
3. All human beings possess the capacity to perceive these separate levels of reality, both in themselves and in nature, but we are taught to ignore the subtle clues to this greater reality. The perception and application of this ultimate truth is the goal of human beings and the purpose of our existence.

What makes alchemy different from other mystical systems that are part of the Perennial Philosophy is that alchemy attempts to apply this wisdom in practical ways in the everyday world. No other discipline has taken such a down-to-earth and in-your-face approach to working with these mystical principles.

That approach, unfortunately, got a lot of alchemists burnt at the stake, but it also makes alchemy a unique and powerful discipline—a combination of religion and science that makes a lot of sense to people trying to remain true to themselves in the modern world. You find more about being alchemists in today's world in Part 6.

Becoming an Alchemist

In the past, becoming an alchemist began with a long apprenticeship or training period that traditionally involved a very specific path of initiation. In the ancient mystery schools, the teachings were arranged into three levels of mastery:

- The Philosophicum (knowing what is really there)
- The Theoreticum (knowing how it works)
- The Practicum (knowing how to do it)

def•i•ni•tion

Adept is from the Latin word *adeptus,* meaning having attained mastery of a subject. Alchemists coined the term in the 1660s to refer specifically to someone who had learned the secret of transforming base metals into gold; today it is used to mean anyone who is skilled in the secrets of anything.

Obviously, initiatory alchemy was a very personal process that usually involved a one-on-one relationship with an *adept* that lasted many years.

Modern teaching of alchemy takes place at a faster pace on all three levels of initiation at once. On the philosophical level, the objective is to achieve an awareness of the lower and the higher worlds in which the alchemist works. The goal of the theoretical work is to understand how to interact and control the unseen energies of those realms. The practical work is concerned with learning the personal and laboratory techniques of transformation and is, in turn, presented in three phases: the plant work, the mineral work, and the animal work.

This kind of total immersion program takes commitment on the part of both teacher and student, and the biggest danger is that the student will not be fully initiated. Unfortunately, there is no Hogwarts School of Alchemy prepared to give students the kind of personal attention they need for true initiation.

Nonetheless, we do have a number of workable alternatives for persons seeking formal instruction in alchemy. The International Alchemy Guild (IAG) is a good place to inquire about practicing alchemists who take on students in your area. (Find contact information for the Guild and other groups mentioned here in Appendix A.)

Some graduates of the Paracelsus Research Society still take on students. The institute, originally based in Colorado, was formed by alchemist Albert Reidel (known as Frater Albertus and author of *The Alchemist's Handbook*). Unfortunately, the premier school for practical alchemy in the United States closed its doors in 1984 when Reidel died. Dr. Joseph Lisiewski, who founded Paracelsus College in 1982, carried on his work in Australia. The school has a seven-year curriculum of plant, mineral, and animal alchemy.

Before it closed in 2000, the Philosophers of Nature (PON) offered a two-year course in plant work and a seven-year course in mineral work. The course manuals are still available from Triad Publishing. French alchemist Jean Dubuis wrote the material which was taught by American alchemists Russ and Sue House.

The Institute for Hermetic Studies (IHS) of Pennsylvania, under the direction of author Mark Stavish, offers seminars on mineral and plant alchemy, as do practicing

alchemists Paul Bartscher and Micah Nilsson of Al-Kemi in Oregon. John Reid offers a free online course on plant alchemy, and Scottish archivist Adam McLean offers several online courses in deciphering alchemical symbols. The Rosicrucian Order (Ancient Mystical Order Rosae Crucis, or AMORC) in San Jose, California, sometimes offers summer classes in plant and mineral alchemy, though they are open to members only and membership is very expensive.

The largest school of alchemy in the world, with over 500 students in 12 countries, is Flamel College of California, whose Director of Practical Alchemy is Robert Allen Bartlett, a student of Frater Albertus and his Chief Chemist. Flamel College offers certification in Practical and Spiritual Alchemy, a diploma in Alchemy, and is the only organization actually hiring alchemists. Although it occasionally holds on-site classes, most of the instruction is done by correspondence study. The seven modules in its Alchemy Home Study Program include all necessary labware, herbs, and chemicals.

The Least You Need to Know

- The simplest and most accepted definition of alchemy is that it is the art of transformation.
- Today the principles of alchemy can be found at work in psychology, business management, art, literature, filmmaking, software development, and many other creative endeavors.
- Modern alchemy consists of six branches: spiritual, psychological, artistic, social, practical, and therapeutic.
- Alchemy is part of the Perennial Philosophy, the basic tenet of which holds that certain universal truths are common to all cultures and belief systems.
- One can receive formal training in alchemy, though the apprenticeship tradition has largely given way to correspondence and online training.

Chapter 2

The First Alchemists

In This Chapter

- Ancient alchemical manuscripts
- A gift from the gods?
- Thoth, the father of alchemy
- The mysterious Pillars of Hermes
- Secrets of the Emerald Tablet
- The line between myth and reality

The roots of alchemy are buried in legend and mystery; allegedly the earliest books on alchemy appeared all at once, as if they had been locked away for safekeeping and were suddenly released. At the beginning of the first millennium, all around the world alchemical principles exploded into human consciousness, and these same ideas continue to inspire us to this day.

However, alchemists point to the heavens—not books—for the origin of their craft, and ancient Egyptian writings seem to back them up. Three-thousand-year-old scrolls describe "visitors from the firmament" who came to Egypt and shared their knowledge of the universe, including the art of alchemy.

One document contains a succinct summary of that ancient wisdom. It was engraved on a green crystalline tablet that became known as the Emerald Tablet, and in this chapter, we use the Emerald Tablet to grasp the philosophy behind alchemy.

Lost Gems of Knowledge

The first known alchemy books appeared almost simultaneously in Egypt, Mesopotamia, India, and China over 2,000 years ago, and most modern historians date the birth of alchemy to that period. This was the era of the great library at Alexandria, and ships visiting the busy Egyptian port carried alchemical manuscripts around the world. However, those early writings quote even more ancient texts and refer to a lost tradition that goes back to the dawn of civilization.

All we can say with certainty is that by 300 C.E., the principles of alchemy were widely accepted by philosophers, priests, and craftsmen in civilized nations around the globe. Hundreds of parchment scrolls, clay tablets, and papyri existed that dealt with alchemical principles and processes. Yet, to this day, the true source of that knowledge remains unknown.

Although references to alchemical principles are found in Egyptian scrolls dating back to 1500 B.C.E., the original canon of texts from which those principles were derived has vanished. The early alchemy manuscripts that have survived are remarkably similar in style and seem to originate from a common source. All are written in a strange, convoluted style with obscure references to pre-existing concepts and are filled with secret ciphers and cryptic symbols for which no explanation is given.

The Gods of Alchemy

Despite the difficulty in pinning down the historical source of alchemy, the answer to the question of where alchemy came from is almost unanimous among alchemists. Most alchemists agree that their art originated in Egypt during a time known as *Zep Tepi*. In this tradition, alchemy is literally a gift from the gods.

According to legend, a contingent of godlike beings settled in Egypt and exhibited an advanced spiritual technology that enabled them to transform matter. These angelic visitors were the first alchemists; they practiced their art in Hormanouthi, a temple hidden near the Nile River.

def•i•ni•tion

Zep Tepi is an ancient Egyptian phrase, meaning First Time. It refers to an epoch over 12,000 years ago when divine beings arrived "through the Void" to settle in Egypt. The gods shared their wisdom and civilized the primitive humans.

According to hieroglyphic texts, the visitors originated from different levels in the firmament, and their bodies were more subtle than humans. Whether for purposes of breeding or out of sheer lust, the visitors were described as unable to resist the temptations of the flesh and desperately wanted to marry young women and have children. The results of these unions were described as giants who had dominion over the earth and its creatures.

Oddly, the idea of angelic visitors lusting after humans is part of many religious texts around the world. Genesis 6:1–5 describes fallen angels who wanted to have children with the daughters of men. In exchange, they taught men magic and metallurgy and how to make tinctures to capture the essence of plants. The story is elaborated in considerable detail in the Old Testament apocryphal *Book of Enoch*.

Who were these mysterious visitors to Egypt? Zosimus, the father of Greek alchemy who lived in Alexandria around 300 C.E., wrote that fallen angels who had children with humans taught mankind alchemy and "all the arts of nature," and he insisted the legends predated history and were literally true. Tertullian and many early Hermetic writers spoke of this same superhuman race and their interactions with humans. The alchemist Clement of Alexandria said the visitors "laid bare the secrets of the metals, understood the virtues of plants and the force of magical incantations, and their learning even extended to the science of the stars."

In an ancient Egyptian text called "Isis the Prophetess to Her Son Horus," Isis begins teaching her son the principles of alchemy and tells him how she acquired her skills. According to her story, she had gone to Hormanouthi to learn the Sacred Art and met one of the visitors, who was overcome by physical lust for her. Isis agreed to satisfy his hunger if he would disclose the secrets, but he refused. Eventually, she met a visitor named Amnael who agreed to her demands, and Isis was initiated into the mysteries of alchemy.

According to legend, Isis, her brother and sister, her husband Osiris, and five similar divine beings settled at Heliopolis, which became the center for alchemy in Egypt. The myths of Isis and Osiris help explain the mysteries of alchemy and are retold many times in the writings of alchemists. We cannot determine whether these ancient myths contain any literal truth, but there is no doubt that the alchemists felt they imparted deep wisdom about the true origin of their craft.

Thoth's Tips

Over 150,000 books have been published on alchemy, and it is estimated that through history, more books have been written on alchemy than any other topic. If you're interested in learning more, the books listed in Appendix A are a good place to start.

Thoth: The Father of Alchemy

Thoth was one of the godlike beings who came to Egypt during the time of Zep Tepi. However, there is an important difference between Thoth and the other gods of Egypt. Thoth exists on all levels of time and space, in heaven and on Earth and in between. He has always existed and always will. He spoke the first Word of creation, and all he has to do is name a thing to bring it into existence. Thoth brought the very first gods into being, yet he is content to serve both the gods and mankind. Thoth is the divine intermediary between spirit and matter that makes alchemy possible.

The Egyptians considered Thoth the first scribe, the inventor of language and writing who recorded the ancient teachings in hundreds of books. Because of this, Thoth is considered the father of many disciplines, including alchemy, mathematics, agriculture, music, magic, religion, science, and medicine. Most of the scrolls attributed to him were preserved in the great library at Alexandria. In the writings of Thoth, alchemy is presented as a unique spiritual science, a merging of science and religion that requires a balanced blending of heart, body, and mind.

Most often depicted as a man with the head of an ibis (a tall wading bird with a long curved beak), Thoth was also associated with baboons and apes, which is taken as a symbol of his divine mission to raise our animal nature to new levels of enlightenment. Thoth was known as the "Revealer of the Hidden" and "Lord of Rebirth" and was considered the initiator of human transformation.

One of Thoth's scrolls from which fragments remain is called *The Book of Breathings*, which teaches humans how to become gods through spells and control of the breath. Thoth is also considered the author of *The Book of the Dead*, which guides the departed through the underworld into the light. It is said the lost *Book of Thoth* was written in his own hand. The script consisted of strange symbols that elevated the reader's consciousness to directly experience the "presence of the gods." The book revealed the true story of the creation of mankind and described an afterlife in the stars for those who followed his teachings.

The Pillars of Hermes

According to legend, Thoth preserved his canon of writings inside two great pillars just before the Great Flood inundated the world. Thousands of years later, the pillars were rediscovered. According to existing texts written by Egyptian priests, one of the pillars was discovered outside the city of Heliopolis, and the other was unearthed near Thebes.

The massive columns were covered with sacred hieroglyphics. When first discovered, they were referred to as the "Pillars of the Gods of the Dawning Light." The pillars were eventually moved to a secret temple dedicated to the First Gods. Some texts indicate that this location was the Temple of Amun in Siwa, which is the oldest temple in Egypt. Only priests and pharaohs were allowed to view the sacred objects and scrolls.

Some evidence suggests the pillars really existed. Not only were they described in scrolls dating back to 1550 B.C.E., but they also were periodically put on public display and have been mentioned by credible sources throughout history. Solon, the Greek legislator and writer, studied them firsthand and noted that they memorialized the destruction of an ancient advanced civilization. The great historian Herodotus encountered the two pillars in a secret Egyptian temple he visited in 400 B.C.E. "One pillar was of pure gold," said Herodotus, "and the other was as of emerald, which glowed at night with great brilliancy." Because Hermes is the Greek name for Thoth, he named them the "Pillars of Hermes."

The mysterious Pillars of Hermes were said to have been viewed by Alexander the Great, Achilles Tatius, Dio Chrysostom, and Laertius, and other Roman and Greek historians have described them in detail. In *Iamblichus: On the Mysteries*, Thomas Taylor quotes one ancient writer who noted that the two pillars were created before the Great Flood. The Alexandrian scribe Manetho recorded that the pillars contained 36,525 manuscripts written by Thoth, although it should be noted that this figure is the exact number of days in 100 years, which symbolized perfect completion to the Egyptians.

The Emerald Tablet

When opened, Thoth's pillars were said to contain not only many priceless manuscripts, but also a marvelous artifact that has become known as the Emerald Tablet. The green crystalline tablet carried a succinct summary of the Thothian writings and outlined a new philosophy of the Whole Universe.

The priests of Amun kept the tablet and other texts in hiding, but its philosophy filtered down into other writings. Phrases from the Emerald Tablet can be found in the Papyrus of Ani (1250 B.C.E.) and chapters from the *Book of the Dead* (1500 B.C.E.), the Berlin Papyrus No. 3024 (2000 B.C.E.), and other religious scrolls dating between 1000 and 300 B.C.E. One papyrus known as "An Invocation to Hermes," which dates from Hellenic Egypt, actually refers to the tablet: "I know your names in the Egyptian tongue, and your true name as it is written on the Holy Tablet in the holy place at Hermopolis, where you did have your birth."

Not until Alexander the Great conquered Egypt and became its Pharaoh in 332 B.C.E. did knowledge of the tablet's existence spread. Historical documents show that Alexander traveled to Siwa, where he retrieved the writings of Thoth and the tablet. He then took the items with him to Memphis and then on to Hermopolis.

The Emerald Tablet.

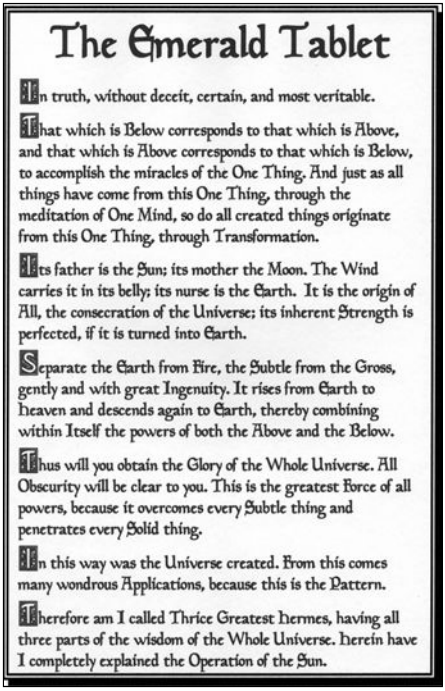

The Emerald Tablet

In truth, without deceit, certain, and most veritable.

That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracles of the One Thing. And just as all things have come from this One Thing, through the meditation of One Mind, so do all created things originate from this One Thing, through Transformation.

Its father is the Sun; its mother the Moon. The Wind carries it in its belly; its nurse is the Earth. It is the origin of All, the consecration of the Universe; its inherent Strength is perfected, if it is turned into Earth.

Separate the Earth from Fire, the Subtle from the Gross, gently and with great Ingenuity. It rises from Earth to heaven and descends again to Earth, thereby combining within Itself the powers of both the Above and the Below.

Thus will you obtain the Glory of the Whole Universe. All Obscurity will be clear to you. This is the greatest Force of all powers, because it overcomes every Subtle thing and penetrates every Solid thing.

In this way was the Universe created. From this comes many wondrous Applications, because this is the Pattern.

Therefore am I called Thrice Greatest hermes, having all three parts of the wisdom of the Whole Universe. herein have I completely explained the Operation of the Sun.

The Treasures of Alexander

The Pillars of Hermes were said to contain over 300 scrolls in addition to the Emerald Tablet, and reports indicate that Alexander moved them to the Temple of Heliopolis in 332 B.C.E. and put them on public display. Researcher Manly P. Hall found fragments of a letter from one traveler who had seen the Emerald Tablet in Heliopolis. "It is a precious stone, like an emerald," wrote the man, "whereon these characters are represented in base-relief, not engraved into the stone. It is esteemed above 2,000 years old. Plainly, the matter of this emerald had once been in a fluid state like melted glass, and had been cast in a mold, and to this flux the artist had given the hardness of a natural and genuine emerald, by his art."

Hermetic scholars believe that Alexander built the great library at Alexandria primarily to house and study the Thothian materials, and the writings of a scribe from the Temple of Heliopolis confirmed that view. His name was Manetho, which means "Gift of Thoth," and he was one of the first scribes allowed access to the contents of the pillars. He wrote that the writings were more than 9,000 years old and contained the sum of all knowledge. Unfortunately, only a few of Manetho's works survived the burning of the great library at Alexandria. Some of his letters to Ptolemy II survived, as well as one of his books, called *Sothis*. In that book, Manetho wrote: "After the Great Flood, the hieroglyphic texts written by Thoth were translated from the sacred language into Greek and deposited in books in the sanctuaries of Egyptian temples."

def•i•ni•tion

Hermetic refers to the writings of Hermes, the Greek god and mythic alchemist associated with Thoth. Known for his ability to keep secrets, Hermes had the magical power to seal treasure chests so that nothing could get inside. Our term hermetically sealed (meaning airtight or impenetrable) refers to this ability.

Manetho wrote that the magical *Book of Thoth*, written in the hand of Thoth himself, was kept in a locked gold box in the inner sanctuary of the Temple at Hermopolis, and only one priest at a time was entrusted with the key. According to some historians, an occult brotherhood known as the "Sons of Horus" was formed before the Arab invasion of Egypt to preserve Thoth's book and his other teachings, as well as the complete works of Manetho. The alchemist Clement of Alexandria was given access to the secret documents around 170 C.E., but that is the last recorded reference to this original material.

The Fate of the Emerald Tablet

When Alexander left Egypt in 331 B.C.E., he headed north to Cappadocia and Mesopotamia. According to some reports, he took the treasures from the Pillars of Hermes and stored them in an underground cavern in Cappadocia. Alexander went on to conquer all the remaining territory from Babylonia to India, but died on the return trip in 323 B.C.E. Alexander's final wish was to be buried near the temple at Siwa in Egypt, but his tomb has never been found.

The legend picks up again in Cappadocia in 32 C.E., when a young boy named Balinas was exploring caves outside the city of Tyana and discovered the ancient texts hidden by Alexander. The precocious lad took a five-year vow of silence as he absorbed the

materials and then sought out teachers versed in Hermetic philosophy to complete his education. He became known as Apollonius of Tyana and was renowned for his magical skills and healing abilities. He is said to have returned the tablet to Alexandria around 70 C.E. and made the enlightened city his home. He wrote most of his books in Alexandria, though he continued to travel the world, inspiring everyone he met with his great wisdom.

As for the Emerald Tablet, a few reports record it was buried for safe-keeping in a vault on the Giza plateau around 400 C.E., but no trace of it has ever been found. No one knows for sure if there is such an artifact as the Emerald Tablet, but several expeditions have been undertaken to search for it.

From the Alchemist

The earliest surviving translation of the Emerald Tablet is in the Arabic *Book of Balinas the Wise on Causes,* which was written around 700 C.E. Several Arabic translations made their way to Europe with the Moorish invasion of Spain in 771 C.E. The first Latin translation appeared in 1140 in a book by Johannes Hispalensis called *Book of the Secrets of Creation.* After the alchemist Albertus Magnus issued several more translations in the mid-1200s, the Emerald Tablet spread like wildfire. Most European alchemists had a copy and constantly referred to "the secret formula" it contained.

The Legend of Thoth/Hermes

In the history of alchemy, the line between myth and reality has always been blurred. To the Egyptians, Thoth, the father of alchemy, was a divine being, the custodian of all knowledge, and intermediary between heaven and Earth. However, several modern authors have looked at the evidence and concluded that Thoth was a real person—a survivor from the lost continent of Atlantis or even an extraterrestrial. Yet his mythic status cannot be denied. The Romans identified Thoth with Mercury, their winged god who carried messages between gods and men. In fact, nearly every ancient culture has some mythic figure that can be associated with Thoth.

To the Greeks, Thoth became Hermes, a priest, philosopher, and alchemist who lived in Egypt around the time of Moses. His Latin name, Hermes Trismegistus, means "thrice greatest Hermes" and refers to his unique mastery of all three levels of reality—the physical, spiritual, and mental planes of Earth, heaven, and everything between. He was viewed as a gentle teacher, much more accessible than Thoth. In fact, 13 manuscripts known as the "Corpus Hermeticum" are attributed to him. These

alchemical and esoteric teachings from the Alexandrian period were unknown in the West until 1471, when the Italian astrologer Marsilio Ficino translated them into Latin.

Many alchemists believed Hermes Trismegistus was a real person who supposedly lived for centuries and traveled throughout the world. Because so many later authors wrote under his name, it may have seemed like Hermes lived for hundreds of years. Nevertheless, historical documents attest to his presence in Ceylon, India, and Babylonia, where the Arabs venerated him as the first person to have shared his knowledge of the art of alchemy.

The Staff of Hermes

The primary symbol of Hermes is the *caduceus*, and a strange Greek legend relates how he came to possess it. One day a Greek seer named Tiresias was hiking on Mount Kyllene and discovered two snakes copulating alongside the road. In an effort to separate the snakes, he stuck his walking staff between them. Immediately, Tiresias was turned into a woman and remained so for seven years, until once again he found two copulating serpents and separated them with his staff. At that moment, Tiresias transformed back into a man. The magical staff, complete with the entwined snakes, was considered too dangerous for anyone to use and was hidden in a cave on Mount Kyllene. The cave, marked by an upright stone phallus, would eventually become the birthplace and home of Hermes. While still a young man, he found the caduceus and eventually learned to harness its power for healing.

def•i•ni•tion

The **caduceus** is a staff with two serpents entwined in opposite directions around it. They were considered the most fundamental form and, because they shed their skins, were thought to possess the secret of immortality. The coiled serpent symbolizes the divine fire or reservoir of life force in the body. The caduceus is often shown with two wings, which represents the purified or ascended life force.

The caduceus bears a striking resemblance to the double-helix of proteins that make up DNA, which is the basic blueprint of all life. Several modern authors have suggested that this similarity is a clue that Thoth or someone associated with him manipulated our genetic structure to speed up human evolution within the last 40,000 years.

Today, Hermes' staff has become the chief logo of the medical profession, and there are certainly more representations of the Hermetic symbol in the world today than at

any other time in history. Scholars insist it all began with the Greek healer Asclepius, who adopted the caduceus to symbolize healing, though the connection goes back much farther to the original Hermes. The Ebers Papyrus, a 68-foot-long scroll that is the oldest surviving book in the world, tells us: "Man's guide is Thoth, who bestows on him the gifts of speech, who makes the books and illumines those who are learned therein, and the physicians who follow him, that they may work cures."

Hermetic Philosophy

The esoteric teachings of Thoth and Hermes make up the philosophical foundations of alchemy, and these ideas are summarized in the Emerald Tablet. Take a moment to read the tablet, and try to absorb its meaning before consulting any other sources. It often helps to rewrite the tablet in your own words. Nearly every medieval alchemist from Albertus Magnus to Isaac Newton had his own version of the Emerald Tablet that guided him in his work.

Perhaps the easiest way to grasp the principles expressed in the Emerald Tablet is by viewing them pictorially. Renaissance alchemists spent many hours meditating on the Hermetic symbols depicted in a stunning engraving called "Tabula Smaragdina," which is Latin for "Emerald Tablet" (see the following figure). Created by artist Matthieu Merian, it was first published in 1618 in Daniel Mylius's *Opus Medico-Chymicum* (*The Medical-Chemical Work*).

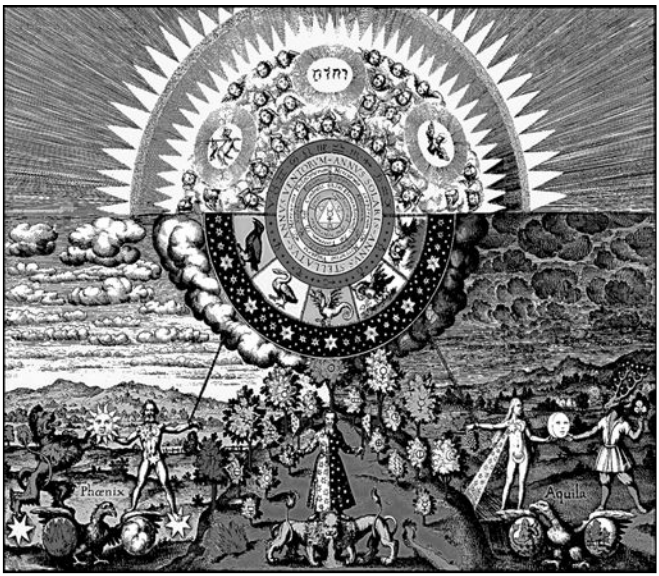

The Emerald Tablet engraving.

Let's take a short tour of this engraving to gather some basic insights to deepen your understanding of the Emerald Tablet. The first thing you notice about this engraving is its sharp division into the Above and the Below sections. The Above is the spiritual realm of light and divine union, while the Below is the material realm of matter and duality.

Next, we see two great suns rising over the horizon. The larger sun in the background is the ineffable One Mind, whose rays encompass the whole universe. In front of this is a smaller sun known as "Mind the Maker." This we can think of as the mind of nature or the physical laws of the created world.

"Mind the Maker" is an important and controversial Hermetic concept that would have gotten you burnt at the stake if you had spoken of it in the Middle Ages. It implies that the ultimate god does not directly participate in our world. Instead, the Word of God was projected into our reality like a template or computer program—what the Emerald Tablet calls the Pattern. In the drawing, these crystallized thoughts of God are represented by the angels embedded in the smaller sun.

This humanistic concept does not mean the alchemists did not believe in God. On the contrary, they sought to reveal and perfect the original divine light in everything. This is the true nature of the Great Work, and it begins Below in the duality of matter.

From the Alchemist

The principles in the Emerald Tablet are recognized by many modern movements, such as Eckankar and *The Secret,* and are a part of the teachings of most esoteric organizations, such as the Rosicrucians and Golden Dawn. For instance, one famous text on Freemasonry, *Morals and Dogma,* says: "He who desires to attain the understanding of the Grand Word and the possession of the Great Secret … must take, for the key of the allegories, the single dogma of Hermes, contained in his Tablet of Emerald."

We see the duality of our existence in the division of the Below into left and right sections. On the left is the daytime realm of Solar energy and masculine symbols. On the right is the nighttime realm of Lunar energy and feminine symbols.

At the center of the Below is the hermaphroditic Hermes, who wields two starry axes. He has cut the chains that bind us to world Below and realizes the full power of the archetypal forces Above.

At the heart of the engraving is a bull's-eye target depicting the One Thing of the universe. The seven layers of this sphere must be peeled away like an onion to reveal the hidden essence or soul of matter.

The Least You Need to Know

- The mythic origins of alchemy go back to ancient Egypt during a period known as Zep Tepi.
- Thoth is considered the father of alchemy, and his teachings were passed down to us sealed in the fabled Pillars of Hermes.
- Hermes is the Greek god associated with Thoth and was known as Hermes Trismegistus in medieval Europe.
- The Emerald Tablet is a succinct summary of Hermetic philosophy and alchemical principles.

Chapter 3

The Land of Khem

In This Chapter

- The early history of alchemy
- Alexandria: world center of alchemy
- The destruction of alchemy manuscripts
- The growth of alchemy in China and India
- The Arabs saved alchemy

The word alchemy derives from the Arabic phrase *Al-Khemia*, which literally means from the land of Khem. *Khem* is an Egyptian term that describes the fertile black soil found in the Nile River delta. So the Arab Al-Khemia referred to the origin of alchemy in Egypt and alludes to the mysterious and secretive black arts of the ancient Egyptians. Our word chemistry did not appear until the seventeenth century; it derives from the same root but has come to be associated with only the laboratory side of the alchemist's work.

The Land of Khem was the birthplace and home to alchemy for at least 5,000 years. Specifically, scholars consider Egyptian alchemy to span the centuries from 5000 B.C.E. to 350 B.C.E. This was followed by a period of Greek alchemy in Egypt from the arrival of Alexander the Great in

332 B.C.E. to the Arabian invasion in 642 C.E. Arabian alchemy flourished for another 500 years before the heyday of alchemy began in Europe.

The inhabitants of the Land of Khem were amazingly advanced in metallurgy and chemical knowledge. Egyptian goldsmiths had mastered their craft by 3000 B.C.E., and sophisticated operations such as the smelting, fusion, alloying, and precise weighing of gold and other metals are depicted on tomb walls dating from 2500 B.C.E.

Egypt's eastern desert is rich in gold deposits, and maps dating back to 1400 B.C.E. show gold mining regions there. By 1300 B.C.E., Egyptian craftsmen were producing gold and copper of greater than 99.9 percent purity. From the earliest times, Egyptians were also skilled at such alchemical processes as extraction of essential oils from plants; dying and glass-tinting; and the fermentation of fruit juices, honey, and malt beverages. How the Egyptians became so advanced in such a short time is one of the greatest mysteries of alchemy.

Secrets of Priests and Craftsmen

To the priests and craftsmen of ancient Egypt, the principles of alchemy were a divine revelation whose secrecy they had to maintain at all costs. Ostracism and death were the punishments for sharing the sacred wisdom with the common people. Even the pharaohs had to pass through levels of initiation before the secrets were shared with them.

As stated in Chapter 2, the ancient teachings of Thoth were kept concealed from the people until Alexander the Great became pharaoh of Egypt in 332 B.C.E. According to early historians, Alexander made the dangerous journey across the Libyan Desert to the Temple of Amun at Siwa where the writings of Thoth were hidden, took the tablets and scrolls to the temple of Heliopolis near modern Cairo, and stored them in the sacred archives there.

After securing the scrolls, Alexander personally laid out the boundaries for the new city of Alexandria, where a library would be built to house and study the texts. He then assembled a diverse group of priests, alchemists, and other scholars to prepare Greek translations.

Alexandria: Center of Ancient Alchemy

Alchemists from around the world visited Alexandria to consult the library's scrolls and confer with other alchemists. Even the earliest Greek alchemical writings from

Alexandria are full of references to Chinese, Indian, Babylonian, Hebrew, and Persian alchemists and their traditions. Eastern influences of meditation, mind development, Vedic astrology, and Oriental magic are obvious in the writings of the Alexandrians. This high-minded merging of philosophies invigorated and strengthened alchemy, allowing it to survive the coming Dark Ages and bloom in medieval Europe.

The first alchemist of record in Alexandria was Bolos of Mendes, a sorcerer who lived there around 300 B.C.E. He was a follower of Democritus, a Greek philosopher who originated the atomic theory of matter. Bolos wrote important treatises on the techniques of tingeing metals, chemistry, and astrology and presented a system of sympathetic magic based on how deeply aware the sorcerer could become of the hidden forces of nature.

In Bolos's most influential work, *On Natural and Mystical Things*, he describes the discovery of an ancient text hidden within a great column that dealt with the universal harmony of nature. Many believe this is the first recorded reference to the Emerald Tablet (see Chapter 2).

Bolos is credited with creating the science of alchemy by joining philosophy and theory with practical demonstrations and experimentation. He wrote that there existed four branches of practical experimentation: Gold, Silver, Precious Stones, and Dyes.

From the Alchemist

One passage from *On Natural and Mystical Things* became a fundamental motto of alchemists for the next 2,000 years: "Nature rejoices in Nature; Nature conquers Nature; Nature masters Nature." The revered alchemist Zosimus explained how Bolos's motto applies to the work of alchemists, who are themselves part of nature: "We can proceed with the transmutation of common metal into noble metal by working alloys or by purifying the metals, while at the same time basing ourselves on the affinity between metals and knowing their sympathies and antipathies. Raw material, sympathy, transmutation by qualitative change of the colors: we have thus the principles that constitute alchemy."

Another sorcerer-alchemist from Alexandria and a contemporary of Bolos was the Persian Ostanes of Medes. He was one of the first alchemists to identify the elixir of life, which he described as a "divine water" that cured all maladies. He had a great influence on early alchemists and is mentioned many times in early scrolls as an authority on alchemy. He personally taught other alchemists—including Pseudo-Democritus, who wrote many early alchemical texts—and he would eventually become the personal alchemist for Alexander the Great.

The most famous and respected of the Alexandrian alchemists was Zosimus. Arabian alchemists revered him as "the universal wise man with the brilliant flame." In his alchemical experiments, Zosimus worked closely with his sister Theosebeia, and around 250 C.E., he wrote a 28-volume alchemy encyclopedia. Fortunately, most of his encyclopedia survived the burning of the Great Library of Alexandria and provides us with much of our knowledge of how the ancients practiced their art. Zosimus wrote many other books, including *The Book of Images*, and important commentaries on astrology, magic, and theology.

Like Bolos, Zosimus noted that alchemy had its roots in sacred hieroglyphs engraved on ancient pillars, but he emphasized that it was absolutely forbidden to divulge the exact texts to the uninitiated.

Zosimus was a member of the Gnostics, an early group of Christians who formed in the first century. He believed that one could only obtain true knowledge of the divine by direct experience and not from religious authorities. He felt that the Great Work of alchemy was to perfect the alchemist himself, and that such work would bring out the divinity in both man and nature. With Zosimus, Alexandrian alchemy took a new direction that emphasized its mystical principles.

Another important figure in Alexandria was Manetho, a priest and scribe who lived there during the reigns of Ptolemy I and Ptolemy II (323–246 B.C.E.). Records indicate Manetho supervised many important religious projects in Egypt and lived for more than 80 years. Among Manetho's surviving books are *The Sacred Book*, *On Antiquity and Religion*, and the *Digest of Physics*. He also wrote an encyclopedia of Egyptian history that is considered the most complete and authoritative on record.

Manetho's name literally means "Gift of Thoth," but he was also known by the name *Maani Djehuti*, which means "I have seen Thoth." As noted in Chapter 2, Manetho was instrumental in translating and interpreting the ancient scrolls attributed to Thoth and is believed by some to have been the first translator of the Emerald Tablet.

Two female alchemists in Alexandria earned the lasting respect of alchemists down through the ages. The first, Maria Prophetissa (also known as Mary the Jewess), lived around 200 B.C.E. She invented many early alchemical devices, including the *Bain Marie*, "Mary's Bath," which is a double-boiler water bath that evenly distributes heat to substances. She also invented the kerotakis apparatus, a closed vessel in which thin leaves of copper and other metals were exposed to the action of various vapors, such as sulfur and mercury. She discovered hydrochloric acid and was famous for her Mary's Black, which she formed by fusing sulfur with a lead-copper alloy.

Maria Prophetissa.

From the Alchemist

Mary Prophetissa was famous for her prophetic sayings that stressed the unification of opposing forces. "Invert nature," she advised, "and you will find that which you seek." Another of her sayings was: "Join the male and the female, and you will find what is sought." She is also famous for this mystical dictum that describes the progression of alchemical transformation: "One becomes two, two becomes three, and by means of the third and fourth, it achieves unity; thus the two are but one."

The second famous female alchemist in Alexandria and a contemporary of Maria Prophetissa was Kleopatra, who should not be confused with Cleopatra the Hellenic Queen of Egypt. This Kleopatra is credited with inventing the chief laboratory apparatus of alchemists down through history—the alembic or stillhead. Distillation allowed alchemists to purify substances into their most essential components and is the most important operation in chemistry.

Kleopatra's philosophical writings on alchemy stressed the importance of bringing inanimate substances and chemicals to life, and she compared the work of alchemy to the creation of a fetus in the womb.

Greek Philosophy and Alchemy

Not only were the Alexandrian alchemists inventing new equipment and improving ancient techniques, but they also fundamentally altered alchemical philosophy.

Alexander's primary instructor in alchemy was Aristotle, whose theory of the Four Elements found full expression among the alchemists of Alexandria (see Chapter 7).

Aristotle's belief that nature strives toward perfection is clearly part of the alchemical idea that all metals grow toward the perfection of gold within the bowels of the earth. Plato's philosophy that matter was fashioned into its forms by qualities imposed on it from an archetypal realm of ideals also fueled the alchemists' belief in the transformation of the metals.

The Greeks taught that the *microcosm and macrocosm* obeyed the same set of universal laws, and that heavenly bodies could influence events on Earth. In the Emerald Tablet, the idea of the macrocosm is represented by the word "Above" and the idea of the microcosm is represented by the word "Below." The philosophy here is that "All Is One"; that is, the same laws apply to all levels of reality.

def•i•ni•tion

Microcosm and macrocosm is a way of expressing the idea that the same patterns of creation and change are present on all levels of the universe from atoms to the stars. Microcosm is from the Greek words for small, *micro,* and world, *cosmos.* Macrocosm is from their word for large, *macro,* and world, *cosmos.*

Another Greek idea that became part of the philosophy of alchemy was the belief that nature itself is alive and aware and participates in changes in its environment. In other words, there is a divine presence in the world responsible for the changes we experience. Thus, the alchemists considered all matter to be alive and believed any substance could be transformed and perfected if that indwelling spirit, which was thought of as a tiny spark of light, could be purified and released. In their writings, the alchemists referred to this spark of life concealed in the darkness of matter as the Magisterium, the Grand Elixir, or the Philosopher's Stone (see Chapter 9).

The Concept of Transmutation

One of the biggest philosophical changes in alchemy took place during the Greek period in Egypt near the end of the fourth century B.C.E. and had to do with the idea of the transformation of metals. Today we refer to the permanent transformation of one metal into another as *transmutation.* However, it is apparent from surviving manuscripts that the Egyptians judged metals by the physical qualities of color, hardness, texture, and weight, and if a metal looked like gold, they considered it gold.

As mentioned earlier, the Egyptians were unsurpassed in the arts of dying fabrics, tinting glass and gemstones, and tingeing metals. To change the colors and textures

of metals, they dipped them into acids and other chemical solutions, alloyed or gilded them with different metals, or treated them with a variety of polishes and secret compounds. In changing the appearance of metals, however, the Egyptians were not consciously faking things. They really believed the metals could actually be changed into one another by manipulating their visible qualities.

For instance, in the Leiden Papyrus, an alchemical scroll written in 727 B.C.E., there are numerous recipes for the coloring and gilding of metals, but the concept of actual transmutation does not arise. The same thing is true in Bolos's *On Natural and Mystical Things* and other early alchemical manuscripts.

By the fourth century B.C.E. in Egypt, however, a distinct change occurred in the way alchemists described the transformation of metals. The practical recipes on tingeing and gilding metals were gone. Instead, the coloring and alloying of metals were interpreted in spiritual terms and the consciousness of the alchemist seemed to be taking part in the chemical operations.

In a long commentary to the librarian priest of the Serapeum in Alexandria, the alchemist Synesius described this sudden change in attitude. Although the methods seem obscure and mystical, there's no doubt the new generation of alchemists were convinced their techniques produced genuine and permanent transformation. The concept of transmutation was born.

Of course, the change from the practical to the mystical approach to transformation of metals was probably not as sudden as it appears in the manuscripts. In all likelihood, the change in attitude was the result of a mixing of philosophies in Alexandria that took centuries to assimilate.

Destruction of the Alexandrian Texts

While alchemy flourished around the world at the beginning of the first millennium, the secretive activities of the alchemists and a deteriorating political climate in Egypt spelled disaster for the Great Library at Alexandria.

The first assault came because of a conflict between the Egyptian co-rulers Ptolemy XIII and his sister Cleopatra. The Roman ruler Julius Caesar arrived in 48 B.C.E. to resolve the conflict and named Cleopatra the sole ruler. But her brother blockaded the port of Alexandria and war broke out, resulting in the Great Library catching fire with an estimated 400,000 manuscripts lost. The 300,000 remaining manuscripts of the Great Library were then moved to an adjoining temple called the Serapeum and

to a center for scholars known as the Museum. What remained of the library survived another three centuries. Then in 270 C.E., the Queen of Syria invaded Egypt and occupied Alexandria for two years before the Romans drove her out. During the occupation, the Museum was partly destroyed and more books were lost.

By 275 C.E., the mystical and secretive writings of alchemists in Alexandria had caught the attention of Roman authorities. Finally, in 290 C.E., Emperor Diocletian decreed the destruction of all manuscripts on alchemy in Egypt, which resulted in a further loss of precious original works on alchemy.

Then in 312 C.E., Christianity became the official religion of the Roman Empire, and in 391 C.E., Emperor Theodosius banned all pagan sects. Christian zealots immediately attacked the Serapeum temple library, destroyed nearly all the books, and turned it into a Christian church.

The Museum survived until 415 C.E., when Christian mobs dragged the last librarian out into the street and accused her of being a heretic and teaching Greek philosophy. Using abalone shells, they scraped the flesh from her body while she was still alive.

What remained of the Great Library of Alexandria consisted of fewer than 30,000 volumes, which were moved into a new building for safekeeping. The final straw for the library came when the Arabs conquered Egypt in 642 C.E., and Caliph Umar instructed his men to burn all the remaining books. According to historical accounts, he told his generals: "If these writings of the Greeks agree with the Book of Allah, they are redundant and need not be preserved; if they disagree, they are blasphemous and ought to be destroyed."

The Growth of Alchemy in Asia

Meanwhile, alchemists in China and India, who had been inspired by the writings of the Alexandrians, made great strides in their craft, and from 300 B.C.E. onward, alchemy became very popular throughout Asia. However, both Chinese and Indian alchemy were well developed centuries before the rise of Alexandria.

Alchemy had surfaced in China around 500 B.C.E. and had its roots in Taoism, a system of philosophy that originated with a Hermes-like sage known as Lao Tsu. His teachings became the basis for a tradition of inner alchemy that focused on the transformation of the practitioner's life force (known as *Chi*). The basic premise of this kind of biological alchemy is that humans have only a limited supply of the life force in their bodies. This leaks away through the day-to-day activities of living, but it's possible to accumulate the life force and live for centuries if one understands alchemy.

From the Alchemist

Taoist alchemy rests on the same basic principles revealed in the Emerald Tablet, and there are many possible explanations for these similarities. According to legend, Hermes traveled throughout Asia and lived in what is now Ceylon for some time. There are even some references to Hermes' presence in ancient Indian religious texts. In terms of the Emerald Tablet, the life force or Chi is the One Thing, which is transformed by the "meditation of One Mind." This idea shows up in Taoist alchemy in the principle of Chi follows mind. By learning to focus the light of consciousness, the practitioner hopes to transform and control the life force.

Lao Tsu's alchemy must have worked, for many reports say he lived nearly 200 years. His followers developed a huge body of writings that consisted of over 1,500 manuscripts. Of these, about 500 deal with alchemy.

The Taoist alchemical texts discuss recipes for creating various mineral elixirs, provide descriptions of alchemical apparatus, and give rituals and meditations for purification and focusing of the mind of the alchemist. Taoist alchemists also experimented with the life-giving properties of gold, cinnabar (a sulfur-mercury ore), jade, pearls, lapis lazuli, rubies, and many other minerals, as well as thousands of herbs.

By 300 B.C.E., Chinese alchemists were attempting to transmute base metals into gold but not necessarily for material wealth like so many of their counterparts in the West. The Chinese were focused on extending life and saw gold as an essential ingredient in the much-sought Golden Elixir of Immortality.

One of the most famous Chinese alchemists was Ko Hung, who lived from 283 to 343 C.E. As a child, he was trained in the strict moral doctrines of Confucianism but embraced Taoism as a young man. He became an alchemist and spent the rest of his life searching for the elixir of life. His gentle philosophy was a blend of Confucian ethics and Taoist mysticism that he described in a monumental work called *He Who Holds to Simplicity*.

In one of his alchemical treatises, Ko Hung described the three kinds of alchemy practiced in China. The first, he said, concerned the preparation of a drinkable gold liquid that produced longevity. The second was about producing an artificial cinnabar or red stone that could be projected to perfect any substance instantly. The final kind of alchemy concerned the actual transmutation of base metals into physical gold.

Like the Chinese, the Indian alchemists were conscious of accumulating the life force, which they symbolized as kundalini, a serpent of energy coiled at the base of the spine.

Also, like the Chinese, Indian alchemists associated medicinal gold solutions with longevity and immortality.

def•i•ni•tion

Rasayana is a Sanskrit word that literally means the path, *yana*, of the elixir, *rasa*. It is considered the rejuvenation branch of the ancient Indian health tradition of *ayurveda*, which is another Sanskrit word meaning knowledge, *veda*, of the life force, *ayur*. Rasayana alchemists make mercury cures, gem elixirs, herbal tonics, and other alchemical products sold throughout modern India.

Sanskrit texts mentioning alchemical methods and the elixir of life date back to 1000 B.C.E., but very few original alchemy manuscripts from India still exist. We know the alchemical tradition flourished in India from 900 to 1300 C.E. However, except for an oral tradition that survives in the Tamil communities in southern India, a popular system of health tonics and elixir therapy called *rasayana* is all that remains today.

By 1100 C.E., both Chinese and Indian alchemists were clearly becoming less concerned with practical operations and more focused on the spiritual techniques of transformation. The metals had become identified with various parts of the human body, and the purified essences the alchemists sought to work with were to be found within.

In fact, Taoist adepts began seeing themselves as spiritized essences of the noble metals, whose duty was to work their transmutations in a world of base metals or common mortals. Among Taoist alchemists, there was tremendous optimism that changing the world was really possible. But even as the spirit of alchemy soared to new heights in the Orient, it was nearly extinguished in the West during the Dark Ages.

How the Arabs Saved Alchemy

Although the Arabs destroyed what remained of the Great Library of Alexandria, they were ultimately responsible for preserving alchemical knowledge. As the Arabs established a new civilization throughout Persia, Palestine, Syria, Egypt, Arabia, Asia Minor, North Africa, and eventually Gibraltar and Spain, they assimilated a great deal of diverse cultures in a short period of time and were eager to acquire those cultures' knowledge. From its founding around 750 C.E., Baghdad became a center of learning, and manuscripts from all around the world made their way to the city.

While a handful of the Alexandrian manuscripts made their way to Constantinople, most of the more important works ended up in Arabia. Many Alexandrian alchemical scrolls had already been translated into Arabic, and others were smuggled out of

Egypt after Emperor Diocletian's decree of 290 C.E. Around 400 C.E., a mystical group of Christians known as the Nestorians saved many alchemical manuscripts by taking them to Persia and Arabia for safekeeping. The Sabeans of Harran, a Syrian group of astronomers and alchemists, translated many Alexandrian alchemy texts into their native dialect before they were exiled to Mesopotamia in 489 C.E.

Knowledge of alchemy had spread through Babylon to the Orient around 500 C.E. and finally reached Europe with the Moorish invasion of Spain in 711 C.E. At its peak, the Muslim occupation of Europe encompassed Spain, Gibraltar, and most of Portugal and southern France. Cordoba, in Spain, became the new center of alchemical knowledge, and Muslim, Jewish, and Christian alchemists and mystics all flocked to the city.

Notable alchemists who came to Cordoba to live and work included Maslamah ibn Ahmed, Muhammad ibn Umail, and Moses ben Maimon (also known as Robert of Chester). Like Alexandria, the crossbreeding of ideas in Cordoba resulted in a flood of new ideas. Jewish texts like the *Zohar* (*Book of Splendor*) and the Sepher Jetzirah (*Book of Formation*) gave birth to the Kabbalah, and many lost alchemy manuscripts were retrieved after they were translated back into Latin from Arabian. Finally, with the Crusades, the Templars and other travelers who went to fight for the Holy Land further dispersed the Arabian texts on alchemy throughout Europe.

Arabian Alchemy

The Muslims knew the legend of Thoth, the Hermes of the Greeks, and called him Idris or Hirmis. According to Arabian legend, Hermes was exiled from Egypt and came to Babylon to teach. The Babylonian Hermes wrote at least fifteen new books on alchemy and magic, including *The Great Epistle of the Celestial Spheres*.

Many works by Greek philosophers were among the Arabian alchemical translations. Plato, or "Aflatun," was considered by Arabians to be a great alchemist who invented several devices for use in the laboratory. According to the Arab tradition, Pythagoras acquired his knowledge of mathematics and alchemy from the scrolls found in the Pillars of Hermes. Known as "Fithaghurus" in Arabia, Pathagoras's *Book of Adjustments* became very popular among alchemists.

There were also translations of the works of Archelaos, the teacher of Socrates to whom Arabs attribute the great alchemical treatise *Turba Philosophorum*. Also, translations exist of the oral teachings of Socrates, who was considered a practicing alchemist who successfully generated an artificial life form. Socrates never publicly admitted to being an alchemist and was opposed to writing down any alchemical treatises for fear they would fall into the wrong hands.

Aristotle, who the Arabs called "Aristu," was revered as a great alchemist and scholar. Aristotle wrote a book on alchemy for his student, Alexander the Great, which, by order of Heraclius, was translated into Syrian in 618. Several works by Aristotle survived only in Arabic, including a discourse between him and Alexander called *Epistle of the Great Treasure of God.* The book has three chapters entitled "About the Great Principles of Alchemy," "Alchemic Operations," and "The Elixir." In it, Aristotle reviews the alchemical writing of Hermes, Asclepius, Pythagoras, Plato, Democritus, and Ostanes.

The other writings of the Alexandrian alchemists also became popular in Arabia, and many translations were made. The works of Bolos of Mende and Zosimus were especially popular. A group of Hermetic Muslims called the Brothers of Purity compiled an encyclopedia of alchemical theory and practice in the years between 909 and 965 that consolidated the diverse teachings.

The first Muslim alchemist, Khalid ibn Yazid, was initiated into alchemy by Morienus, a Christian hermit and alchemist who flourished in the 650s. His student Khalid lived from 660 to 704 and wrote several original treatises on alchemy. Khalid's castle became a vibrant center for alchemy in the seventh century, with visiting alchemists sharing their books and discussing their ideas with each other.

Thoth's Tips

Did you know that an Arabian alchemist invented the camera? Ibn al-Haytam, also known as Alhazen, lived from 965 to 1039 and is considered the father of photography for building the first camera, which was basically a sealed dark box with a pinhole lens that projected an image on the back of the box. The Arabs had long before discovered the photosensitive properties of silver compounds (such as silver nitrate and silver chloride) and probably took the first crude photographs. Modern scientists have even speculated that Alhazen's camera design could have been used to create the Shroud of Turin.

One influential Arabian alchemist was Al-Razi, who is known in the West as Rhazes. A Persian alchemist and physician who taught in Baghdad, he lived from 866 to 925. Rhazes was an even more prolific writer than Jabir and authored 33 books on natural science, mathematics, and astronomy, and 48 more on philosophy, logic, and theology. He authored 21 books on alchemy, including his influential *Compendium of Twelve Treatises* and *Secret of Secrets.*

Razi was a very accurate and systematic experimenter, who produced the first classification of metals, chemicals, and other substances. Razi was also known as a compassionate teacher and humanitarian, who personally distributed gifts to the poor and nursed the sick back to health with his own preparations.

Not all alchemists fared well in the Arabian lands. Al-Tughari, a widely respected alchemist born in 1063, worked as a civil servant, but politics proved his undoing, and he was publicly executed in 1121. Before he died, Tughari wrote many important books and poems on alchemy. He claimed to have gotten his esoteric knowledge directly from Hermes, and indeed, his work is very sophisticated and can only be understood by advanced students. Tughari's most famous work is *The Lamps and the Keys*, in which he presents ancient Hermetic teachings and theories of alchemy.

Thanks to Arabian alchemy, the basic laboratory methods of distillation, sublimation, dissolution, calcination, and crystallization were greatly improved and better understood. The refining of metals and alloys was also perfected. Overall, the greatest contribution was the development of chemical apparatus and experimental techniques. The Arabs were meticulous and untiring in their experimentation and made careful written observation of their results. They designed their experiments to gather information and answer specific questions, which represented the true beginning of the scientific method.

The Gibberish of Jabir

The greatest Arabian alchemist was Jabir ibn Hayyan, who lived from 721 to 815 and wrote an astonishing number of books that dealt with every aspect of alchemy. Among his most important works are *Book of the Kingdom*, *Little Book of the Balances*, *Book of Mercury*, and *Book of Concentration*. He also translated dozens of alchemy manuscripts and saved many original texts that had been lost when the Great Library of Alexandria was destroyed.

Jabir was a fanatical experimenter, and his practical guides to alchemy included the refining of metals and preparing steel, dying of cloths and leather, the making of varnishes to protect cloth and iron, writing with gold ink from pyrites, glassmaking using manganese dioxide, distilling acetic acid from vinegar, and producing lead carbonate, arsenic, and antimony from their sulfides. Jabir corrected experimental errors and references in the works of Pythagoras, Plato, Aristotle, and other Greek philosophers and developed his own complex numerological system of scientific alchemy.

Jabir the alchemist.

However, Jabir was so careful to conceal the true principles of alchemy that his works rarely made sense to outsiders, and the term "gibberish" originally referred to his writings. Nonetheless, to the initiated, Jabir is still held in the highest esteem.

Jabir believed the metals formed from two primeval forces or exhalations deep in the bowels of the earth. The dry exhalation became sulfur, and the wet exhalation was mercury. The various metals then formed by differing purities and concentrations of sulfur and mercury, and gold formed from the purest and most balanced combination of these two elements. To transform base metals into gold, one must purify and balance their sulfur and mercury. He also popularized the idea of a Philosopher's Stone that would instantly combine the mercury and sulfur of base metals to make gold, and his lifelong quest was to find it.

Tread Carefully

The works of Jabir became widely known in Europe under his Latin name *Geber,* and his works were translated into Latin in the fourteenth century by someone historians now call Pseudo-Geber. Unfortunately, Pseudo-Geber became so enthused about the original Jabir's work that he decided it wouldn't hurt if he published a few of his own books under the illustrious name of Geber. So be forewarned: while Jabir is always Jabir, Geber is not always Jabir.

Jabir's Mercury-Sulfur Theory of the metals was the single greatest advance in alchemical philosophy of the Arabian era. Alexandrian alchemists had planted the seed with their observations of the actions of sulfur and mercury in the kerotakis apparatus. The preparation of the stone of cinnabar (a brilliant red sulfide of mercury) was made by the union of sulfur and mercury in the apparatus, and this process always held a powerful fascination for the Greek alchemists who considered sulfur and mercury "tincturing spirits" because of their ability to color and alloy the metals.

Jabir combined the kerotakis observations with Aristotle's theory that the Elements Earth and Water give rise to smoky and vaporous exhalations deep in the earth. The earthy smoke consisted of Earth burning (changing into Fire), and the watery vapor was Water evaporating (changing into Air). Jabir added to the theory the idea that sulfur and mercury formed as by-products of these primordial exhalations. The range of metals formed when sulfur and mercury recombined in various degrees of purity and proportion. Jabir theorized that the two "tincturing spirits" of sulfur and mercury acted like two dyes that could be mixed to produce a range of colors, or in this case, a range of metals.

The Least You Need to Know

- Alexandria was the center for ancient alchemy and source of alchemical manuscripts and ideas for the whole world from 300 B.C.E. to 400 C.E.
- Many of the world's most important alchemy manuscripts, including the scrolls of Thoth, were lost in the successive burnings of the Great Library of Alexandria.
- The Arabians copied and translated many Alexandrian texts and introduced them to Europe with their invasion of Spain.
- The teachings coming out of Alexandria inspired Chinese and Indian alchemists, but they had also developed their own unique traditions earlier.

Chapter 4

Medieval Alchemy and the Quest for Gold

In This Chapter

- Alchemy in the Dark Ages
- The genius of Roger Bacon
- The Church's persecution of alchemists
- Alchemists Nicolas Flamel and Sir Issac Newton
- Puffers: a new class of alchemists
- The demise of alchemy and rise of chemistry

After the tumultuous outpouring of alchemical ideas in Alexandria, the craft of alchemy went into a dormant phase and was actively pursued only in Arabia and the East. The West was in the grip of the Dark Ages, a period of stagnate intellectual growth and lack of innovation that lasted from the fall of the Roman Empire (476 C.E.) to the beginning of the second millennium (1000 C.E.).

Arabian invaders brought alchemy back to life in Europe through the infusion of Alexandrian manuscripts and commentaries they brought with them

when they crossed over from Morocco in 711 C.E. and occupied Spain for more than 700 years. The Islamic rulers proved very tolerant, and Spain soon became a haven for Jews and other persecuted minorities. The new rulers also encouraged learning in what some historians refer to as a mini-renaissance in Europe.

The Emerald Tablet and other alchemy manuscripts, first translated into Latin in the early 1100s, quickly spread throughout Europe. Scholars eagerly embraced the new ideas, which resulted in a wide dissemination of alchemy books. However, alchemy proved to be a complex tradition full of special jargon and symbolic images, and the ancient craft was not so easily deciphered. Try as they might, early students of alchemy failed to grasp the deeper meanings of the new ideas and preferred literal interpretations that did not require too much thought. In the cryptic, multilevel language of alchemy, interpreting anything literally spelled disaster, so before long, European alchemists were trapped in a quagmire of gibberish and contradictory concepts. Only one literal fact seemed clear, and that was that alchemy was about making gold.

Nevertheless, the early alchemists' attempts to transform base metals into gold resulted in the discovery of acids, alcohols, alloys, and hundreds of new compounds. Alchemy became the leading intellectual movement in Europe, even to the point where some universities started replacing the works of Aristotle with texts attributed to Hermes. This was the heyday of alchemy.

The Beginning of European Alchemy

The first translation of an Arabian alchemy manuscript in Europe was the *Book of the Composition of Alchemy* by Morienus, who had lived in the seventh century. In 1144, Robert of Chester, who translated the *Koran* and introduced algebra and other Arabian teachings to the West, translated this book into Latin.

Soon after Robert's translations began circulating, the floodgates opened, and by 1200, Europe was inundated with hundreds of Arabian books. So much translating was going on that the Archbishop of Toledo in Spain founded a new college completely devoted to making Latin translations of Arabian works. One of his translators, Gerard of Cremona (1114–1187), single-handedly translated 76 manuscripts, including important alchemy books by Avicenna and Jabir.

Many writers were also ready to interpret the confusing alchemy texts for the eager Europeans. Writers, such as Vincent of Beauvais and Bartholomew the Englishman, added long commentaries to the Latin translations of Arabian alchemy works, and other authors wrote whole books trying to explain what the Arabs were saying.

Jewish scholar Moses Maimonides (1135–1204) wrote a popular commentary on alchemy entitled *Guide for the Perplexed.*

Before long, Europe was producing its own alchemists. The first of these was a Swabian monk by the name of Albertus Magnus (Albert the Great), who lived from 1193 to 1280. Albertus was a true genius, so skilled in all forms of knowledge that he was called "Doctor Universalis." He became an adept in alchemy, and his labwork resulted in the discovery of potassium lye and many other useful compounds.

Through his meticulous observations of the metals, Albertus realized the regularity of properties charted in the modern periodic table, in which the characteristics of the elements repeat in an eightfold cycle. "The metals are similar in their essence, and differ only in their form," he summarized. "One may pass easily from one to another, following a definite cycle."

Albertus taught at several universities, including in Freiburg, Cologne, and Paris, and initiated other Europeans into alchemy. One of his students was St. Thomas Aquinas, who was one of the world's greatest philosophers. Aquinas popularized the works of Aristotle and wrote a monumental compendium of religious philosophy called *Summa Theologica.* He is also thought to have created the influential text *Aurora Consurgens*, which is an alchemical interpretation of the "Song of Songs."

Aquinas was a prolific writer, but after having a mystical experience in December 1273, he never wrote another word. As a result, several of his most important works end abruptly in the middle of a paragraph. He told his fellow monks that during meditation he had seen a vision of Sophia, the divine feminine principle suppressed by the patriarchal Church. He said he had found the Philosopher's Stone in the wisdom of Sophia, and after that profound experience, everything he had written seemed worthless, like so much straw in comparison.

The Wizardry of Roger Bacon

Educated at Oxford and Parisian universities, Roger Bacon was another medieval genius who mastered a number of different disciplines. Like Leonardo da Vinci, Bacon created drawings and models of airplanes, helicopters, tanks, submarines, and other inventions centuries ahead of his time. He drew one of the first complete maps of the world and created the more exact Gregorian calendar we still use today. He also built early microscopes and telescopes and constructed a towering observatory that survived for centuries.

Roger Bacon.

Bacon was initiated into alchemy by a mysterious Frenchman named Master Peter, whom Bacon often referred to as the "Lord of Experimentation." Others suggest that Albertus Magnus may have initiated Bacon in Paris, but whoever taught him, Bacon quickly became Europe's leading alchemist. He shared formulae for numerous useful compounds, including gunpowder, and produced powerful tinctures and elixirs. He is also said to have achieved successful transmutations of the metals.

From the Alchemist

In Mirror of Alchemy, Roger Bacon described his practical view of alchemy: "Alchemy is a science teaching how to transform any kind of metal into another through the use of the proper medicine. Alchemy therefore is about how to make and compound a certain medicine, called the Elixir, such that when it is cast upon metals or imperfect bodies of any kind, it fully perfects them in the very projection. The first principles of this Elixir can be found in nature and are called Sulfur and Mercury, and all metals and minerals are begotten of these two. But I must tell you that nature always intends and strives to the perfection of gold, yet there are many accidents coming between the metals that change their purity."

Unfortunately, Bacon was so far ahead of his time that his contemporaries believed he was in league with the devil, and his antisocial behavior did not help dispel the rumors. He was said to have created a talking head of brass that revealed dark secrets to him and a mirror in which he could see into the future.

Although he was a Franciscan monk with a Doctorate in Divinity from Oxford, Bacon was constantly in trouble with the Church, which kept a close eye on his activities. In 1257, a Church court accused him of practicing sorcery and placed him under house arrest in Oxford for the rest of his life.

Pope Clement IV released him from his sentence in 1267 on the condition that Bacon write down all his knowledge in one book. The result was a vast compendium of mathematics, science, and philosophy called the *Opus Majus* (*The Major Work*). In it, Bacon summarized all branches of science and proposed they were all part of a single true philosophy that had been lost to mankind.

Bacon continued to criticize the Church and even declared that the ancient civilizations of Egypt and Greece were morally superior to the Christian world. Not surprisingly, he was sentenced to prison for heresy in 1278, but was released 14 years later by the head of the Franciscan order after Bacon shared certain alchemical secrets with him. In his typically defiant fashion, Bacon immediately began work on *Compendium Theologiae*, a book about the theological errors and faults of Catholicism. His superiors were incensed at his impudence, but this time, because he had an ally in the head of the Franciscan order, he avoided prison.

The Church never forgave Roger Bacon, and his works are still banned. When he died in 1294, his fellow monks nailed all the books in his library to their shelves and left them to rot unopened.

Alchemy and the Church

Roger Bacon's run-ins with Church authorities were typical of the relationship between alchemists and religious authorities in the Middle Ages and Renaissance. To avoid conflicts, some alchemists deliberately concealed their work in Christian terminology. For instance, the word "Christ" was often used to refer to the Philosopher's Stone, the spark of life concealed in the darkness of matter (see Chapter 9). Other alchemists stopped publishing their ideas or went into hiding.

But many alchemists would not compromise their principles. Alchemist and mathematician Giordano Bruno is a good example. He gave public lectures on the principles of the Emerald Tablet and portrayed the universe as a living presence full of alchemical influences. Declaring the tablet's "Operation of the Sun" as the grand symbol of all natural processes, he boldly asserted that the sun was the center of the cosmos, in direct violation of Church dogma. Then he went so far as to assert that the universe was infinite and contained many other worlds that harbored intelligent life.

That declaration was too much for the Church, and in 1576, they attempted to arrest him on charges of heresy. Bruno, who was a Dominican priest, got wind of the action against him and fled. But the Church pursued him all across Europe as he continued to publish his heretical manuscripts. Finally, the priests of the Inquisition caught up with him in 1592 and began a seven-year trial, during which they listed every single blasphemous statement Bruno ever wrote and demanded he recant each one. When he refused to recant something he had said, they tortured him mercilessly. Still, he refused to take back anything he had said or written. When the Inquisitors realized they could not break him, they sentenced him to death, and on February 8, 1600, a gag was tied tightly around Bruno's tongue, and he was burned alive in public.

The Church was always suspicious of alchemists' preoccupation with meditation and spiritual development. The chillingly unsympathetic position of the Church in that regard was read into court records during the heresy trial of Miguel de Molinos in Rome in 1687. Molinos was an advocate of meditation and quiet contemplation, but he crossed the line when he asserted that anyone could practice prayer and meditation in the presence of God in the privacy of his own home. According to the representative of the Pope, the duty of the Church was only to preserve ritual and maintain the physical presence of the Church and not to invoke the spiritual enlightenment of individuals. The Church banned all of Molinos's writings and sentenced him to life in prison, where he died nine years later.

Of course, the Church's fury was not directed just against alchemists and people seeking spiritual development. Anyone who healed with herbs or extolled the virtues of natural cures was accused of practicing the black arts. The Church had declared that the devil caused all disease, which could only be cured by exorcisms performed by priests. Anyone else was interfering with the will of God.

It has been estimated that more than 3 million people were burned at the stake during the Middle Ages. Girls could be tortured for witchcraft from the age of 9, and boys from the age of 10. Homosexuals were sometimes thrown into the fires of burning witches. In fact, the derogatory term "faggot" originally referred to small logs used to start fires. The Church also proclaimed that all cats were demons to be burned along with witches. Cats were imprisoned alive in the walls of buildings to ward off evil spirits, and at Easter, cats were locked in wicker baskets and thrown into bonfires.

These Church practices killed so many cats that the rat population surged, which contributed to the rapid spread of the Black Death (bubonic plague) in the fourteenth century. Nearly half the population of Europe perished—including at least one Pope and hundreds of Inquisitors.

Medieval and Renaissance Alchemy

The Black Death had another unforeseen consequence. It gave rise to the great need for medicines, and alchemists were at the cutting edge in the search for new cures. These alchemists produced many herbal tinctures and tonics that provided relief to diseased people, and the silver- and mercury-based antibiotics created by alchemists were the only effective tools for the treatment of syphilis, pneumonia, infections, and the plague.

Arnold of Villanova was a Spanish alchemist who became a leader of medical alchemy in the late thirteenth century. His tonics cured many ailments, and his elixirs were said to rejuvenate body tissue and increase longevity. He treated several national leaders and popes, although he was briefly imprisoned in Paris for his heretical views on the alchemical nature of the Holy Trinity.

Paracelsus, one of the greatest alchemists of all time, is considered the founder of modern medicine, because he began using chemicals (drugs) in the treatment of disease. His hybrid of alchemy and medicine, which he named *iatrochemistry*, became very popular in the sixteenth and seventeenth centuries.

def•i•ni•tion

Iatrochemistry is a branch of alchemy that merged chemistry and medicine. The word comes from the Greek *iatros,* doctor, and literally means doctor-chemistry. Iatrochemists believed that health was dependent on keeping a specific balance of bodily fluids that could be controlled by understanding the effect of chemicals in the body.

Nicolas Flamel's Powder of Projection

Another alchemist who benefited the infirm and diseased people of the Middle Ages was Nicolas Flamel. However, he was no doctor, nor did he produce miraculous cures. Instead, the penniless bookseller suddenly became very rich and gave huge sums of money and property to charities. He also founded several free hospitals, free schools for the blind, and homes for the poor throughout France. His explanation for his new-found wealth was that he had discovered the secret of making gold.

Nicolas Flamel was well educated in the Hermetic arts, had been initiated into alchemy, and had a driving passion to discover the Philosopher's Stone. His bookstore was full of alchemy books, and he was always on the lookout for new alchemy texts to

add to his library. One day, a young Jewish man came to him with a rare alchemy book to sell, and Flamel gladly paid him the requested price of 2 florins. This was during a period in history when Jewish people were being expelled from France and many of them were selling treasured possessions before fleeing to safety in Islamic Spain.

From the Alchemist

The house Nicolas Flamel built in 1407 still stands at 51 rue de Montmorency in Paris. It is the oldest house in the city and was renovated in 2007. The documents of his life still exist in the public records of Paris. His birth and death certificates show he was born in 1330 and died in 1418. His marriage contract to his wife Pernelle, his last will and testament, deeds of properties he gave to charity, financial records of his many monetary gifts, and commissions of monuments to his memory are all recorded for anyone to view.

The curious book had an ancient binding of worked copper, on which were engraved curious diagrams and certain characters, some of which were Greek and Hebrew and others unknown. The pages of the book were not parchment but were the bark of young trees covered with script written with an iron point. The pages were divided into groups of seven and consisted of three parts separated by a page showing a strange and unintelligible diagram.

The edges of the book were covered in gold leaf, and the title page listed the author as "Abraham the Jew—Prince, Priest, Levite, Astrologer, and Philosopher." There were curses against anyone who read the book who was unworthy of its contents, and every page carried the word Maranatha!, which was a Syrian expression used by Jews of the time as a curse on their enemies. It meant literally, "the Lord cometh to execute vengeance on you."

Despite his great learning, Flamel could not make sense of the book. He even copied pages from the book, displayed them in his store, and sent them to experts hoping someone might understand parts of them. After 21 years of trying to decipher the book, Flamel decided to travel to Spain to seek the help of Jewish scholars who had settled there. Flamel left the book in safekeeping with his wife and only took a handful of pages copied from the book. He hoped to entice someone to make the journey back to Paris with him to help translate the entire book.

In Leon, Flamel met an elderly Jewish scholar who was familiar with the book of Abraham the Jew and wanted very much to see it for himself, but the man died on their return journey. Fortunately, the scholar had recognized the script on the copied

pages as ancient Chaldean and translated several pages. That was enough for Flamel and his wife to begin translating the remaining pages, and three years later they finished the complete translation.

According to his diaries, Flamel followed the instructions of Abraham the Jew and changed a half-pound of mercury first into silver and then into pure gold. Simultaneously, as Flamel put it, he "accomplished the same transmutation in my soul." After only three transmutations of mercury into gold, Flamel was rich beyond his dreams, yet he kept none for himself. Instead, he gave it away to charity. At nearly all his charities, Flamel commissioned strange stones or plaques containing alchemical symbols. Alchemists still make the pilgrimage to view mysterious symbols at Saint-Jacques-la-Boucherie Church, the Cemetery of the Innocents, and other works commissioned by Flamel.

Flamel continued his lifelong labor of copying manuscripts and studying alchemy, but soon lost interest in making gold. Because he saw his fellow alchemists ruined by the love of gold, he locked away Abraham's book and never shared its contents with anyone. He felt that the physical transmutations in his lab had started a greater spiritual gold growing within him and his wife, Pernelle, that was worth more than any material possession.

So he continued to live the quiet life of a scholar, wrote many important books on alchemy, and along with his wife lived a long, vigorous life into his 80s. He carefully planned how he wanted his wife and himself buried. He also had his tombstone prepared beforehand. It shows a bright sun above a key and a closed book in the middle of various figures. Many have taken this to mean that Flamel chose not to share the key to alchemy with an impure world. His tombstone can still be seen at his gravesite in Paris at the Musee de Cluny at the end of the nave of the Saint-Jacques-la-Boucherie Church. After the death of Flamel and his wife, their house, monuments, and even his grave were nearly destroyed by people searching for gold or alchemical secrets.

Flamel bequeathed his library to a nephew named Perrier, whom he had initiated into alchemy. Perrier kept the family secrets, and Flamel's library was passed down from generation to generation. One of his descendents named Dubois demonstrated what he called his illustrious ancestor's powder of projection in the presence of Louis XIII and successfully transmuted leaden balls into gold.

The ruthless Cardinal de Richelieu heard of the Flamel demonstrations and imprisoned Dubois for questioning. The cardinal eventually condemned him to death and seized all of his property, including the book of Abraham the Jew. He also ordered Flamel's original home searched and his coffin pried open. According to reports from the time, no body was found.

The cardinal built an alchemical laboratory at the Chateau of Rueil, which he often visited to study the manuscript and try to understand the hieroglyphs to discover the secret of creating gold. Fortunately, the ambitious politician never succeeded in cracking the key of Abraham the Jew. After Cardinal de Richelieu died, the book itself was never found, although copies of the drawings and some of the text were made. You can view them online at www.FlamelCollege.org/flamel.htm.

Isaac Newton and the Black Dragon

Famed scientist Sir Isaac Newton was a practicing alchemist who wrote more on alchemy than any other subject. Yet most of his alchemical works were never published, because after his death in 1727, the Royal Society deemed them "not fit to print." Today, most scholars agree that Newton considered himself first and foremost an alchemist, and that the inspiration for his laws of light and theory of gravity came from his alchemical work.

Newton believed that alchemy originated with Thoth and that supernatural visitors to ancient Egypt gave it to mankind. He prepared his own personal translation of the Emerald Tablet and kept it safely hidden away in his laboratory. When he worked on his alchemy experiments, Newton demanded complete secrecy. "He very rarely went to bed sometimes not till five or six in the morning," said one of his servants of his alchemy work, "especially at springtime, at which time he used to employ about six weeks in his laboratory, the fire scarce going out night or day. What his aim might be I was unable to penetrate into."

Newton was always fearful that the secrets of alchemy would leak out into the world and cause fearful political and social consequences, because mankind was not ready for such power. In 1676, after fellow alchemist Robert Boyle announced the discovery of a "special mercury" that became hot and glowed when mixed with gold, Newton was terrified Boyle had revealed too much. He wrote him a letter cautioning him to keep everything about alchemy secret: "Your discovery may possibly be an inlet to something more noble that is not to be communicated without immense damage to the world if there should be any verity in the Hermetic writings," Newton wrote to Boyle, "therefore I question nothing but that the great wisdom of the noble Author will sway him to high silence—there being other things besides the transmutation of metals, which none but the Hermetic philosophers understand."

Newton was a true adept of alchemy who revered the divine pattern spoken of in the Emerald Tablet, while Boyle was one of a new breed of materialistic alchemists who denied the existence of hidden forces, correspondences, synchronicities, and invisible influences of any kind in nature.

Newton's lifelong work in alchemy focused on *antimony*, a brittle, steel-gray metal that tarnishes to a black finish, which usually hides its silvery metallic luster. It is known in alchemy as the "Black Dragon." Newton was fascinated by the regulus of antimony, which is a star-shaped crystalline form produced when heating antimony ore to high temperatures. If antimony has been sufficiently purified, it forms long and slender crystals, which, during cooling, form triangular branches around a central point that looks like a bright silver star. Alchemists named this peculiar signature of antimony after Regulus, the brilliant double star at the heart of the constellation Leo. The name is derived from the Latin *regulus*, meaning lesser king. The regulus of antimony combines readily with gold.

From the Alchemist

The word antimony comes from the Greek words *anti monos*, meaning "not alone," because it is an ore often found combined with other metals. But there is an interesting legend that the metal was really named by the fourteenth-century German alchemist Basil Valentine. As the story goes, Valentine secretly added the powdered metal to the food of Dominican monks in order to study its effects on humans. A natural emetic, the antimony made the monks vomit and suffer from severe nausea, so Valentine named the metal after the Latin words *anti mony,* meaning "anti-monks." The tincture of antimony was used in the Middle Ages to treat venereal diseases.

Newton believed that the spirit of the Black Dragon of antimony was purified and released during the creation of its regulus. He felt the consciousness of the alchemist played an important role in capturing this powerful presence hidden in the black metal. "On a clear, uncloudy, and windless day, the regulus will become starred quite easily when you're ready and sufficiently skilled in the process," he wrote, "The clear weather helps considerably, but more so does the bond between the matters and the operator."

In the star signature of antimony, Newton found the possibility of gaining cosmic knowledge from the spirits of the metals. He went on to create the regulus of iron and regulus of silver and used them as reflecting mirrors in a telescope to peer deep into space. Finally, Newton applied thrice-distilled mercury to the silver regulus to obtain the most perfect reflecting mirror ever used in telescopes. Perhaps Newton's belief that the regulus of metals could provide information about the universe was realized. About this time, he began publishing his breakthrough papers on the nature of light and gravity.

In the mid-1670s, Newton composed a long treatise entitled *The Clovis* (*The Key*), which was the culmination of years of experimentation with the regulus of antimony. He finally admitted he had transmuted antimony into the long-sought Philosophical Mercury that would make gold multiply and grow. "I know whereof I write," Newton said, "for I have in the fire manifold vessels with gold and this Philosophical Mercury. I have such a vessel in the fire with gold thus dissolved, but extrinsically and intrinsically into a Mercury as living and mobile as any mercury found in the world. For it makes gold begin to swell, to be swollen, and to putrefy, and to spring forth into sprouts and branches, changing colors daily, the appearances of which fascinate me every day. I reckon this is a great secret in alchemy."

The Puffers

The fascination with gold during the Middle Ages produced a new class of alchemists known as "puffers." They were called puffers because they constantly sat next to their furnaces vigorously fanning their bellows trying to increase the heat of their fires. They were convinced that extremely hot temperatures alone could transmute the metals.

Thoth's Tips

The gold-making fever peaked in the sixteenth century, and large sections of Paris, Cologne, Vienna, Prague, and other European cities were devoted to alchemical workshops in which alchemists pursued their craft with feverish dedication. Some of the original alchemical laboratories can still be seen in the "Zlata Ulicka" (Golden Alley) of Prague, where alchemists lived and worked during the reigns of Emperors Maximilian II (1564–1576) and Rudolph II (1576–1612).

When their methods failed, the puffers resorted to trickery to produce gold. They covered pieces of real gold with dye or paint that could be easily removed by dipping them in magical elixirs that were really just acidic solutions. Using such tricks, many puffers were able to convince princes, kings, and popes to finance their endeavors, although not a few went to the gallows when they were unable to produce more gold than they consumed. A few heads of state, such as Frederick of Wurzburg, had special gilded gallows built just for hanging alchemists.

The lure of multiplying gold seduced mercenary alchemists like the puffers, who quickly degenerated into charlatans and criminals and eventually brought alchemy into disrepute. In fact, so many people claimed to be making gold that several nations feared it would upset their economies if even a few of the stories of transmutation were true. Many passed laws making the alchemical production of gold and silver unlawful.

Henry IV of England outlawed alchemy in 1404, but Henry VI started issuing licenses in alchemy in 1440. Later, laws were passed that a certain percentage of all gold coins had to use alchemical gold. All gold coins minted during the reign of Edward III are said to have been made entirely of gold produced by alchemists. Respected alchemists like Isaac Newton, Raymond Lully, and Jacque le Cor were appointed the heads of national mints for obvious reasons.

During the Renaissance, however, European royalty began to realize they didn't need alchemists to magically multiply their coffers. They could do it themselves simply by printing paper money. The idea surfaced in the early 1700s in the court of the French prince of Orleans. Like many rulers of the time, he had employed alchemists to produce gold in hopes of paying off his debts, but he promptly dismissed all his alchemists after meeting Scottish gambler and financier John Law, who suggested the prince print worthless paper money to pay off his debts. The promissory notes, each signed by the prince, became legal tender that were traded publicly and never had to be redeemed. The idea caught on as rulers around the world realized that paper could be transmuted into any value much easier than lead into gold.

Alchemy became splintered during this period, torn asunder into the two opposing camps of the true adepts and the pseudo-alchemists. The pseudo-alchemists were the worldly puffers and other uninitiated amateurs who relied on physical methods and trickery to produce material gold. The true adepts were a select fraternity of initiated alchemists to whom the laboratory work was a part of a comprehensive philosophical and spiritual system based on the teachings of Thoth and Hermes. The experiments of the true adepts to transmute metals were carried out as a demonstration of Hermetic principles and not just as a way of accumulating wealth.

Thanks in part to the proliferation of pseudo-alchemists in the Middle Ages, the Hermetic principles and spiritual significance of alchemy were shoved into the background. True adepts suffered along with the puffers in the degeneration of their craft and loss of standing in society. By the late sixteenth century, alchemy was in philosophic disarray and widely regarded as the most confused and difficult system of thought in history. French historian Albert Poisson summed up the situation in his

Tread Carefully

In studying alchemy, it's extremely important to understand the difference between the two types of alchemists who worked during the Middle Ages. True adepts and pseudo-alchemists both wrote treatises on alchemy that differ greatly in their objectives and dedication to the spirit of alchemy. Very often modern writers on the subject overlook the distinctions between these two diametrically opposed groups.

History of Alchemy (1891): "Scholasticism with its infinitely subtle argumentation, theology with its ambiguous phraseology, astrology so vast and so complicated, are only child's play in comparison with the difficulties of alchemy."

The Rise of Chemistry

Modern chemistry actually arose from the purely physical work of the puffers and originated from an entirely different tradition than the Hermetic teachings passed down from ancient Egypt. Puffers were called chemists in popular speech in the Middle Ages, and by the Renaissance, chemistry had become a separate discipline from alchemy. Historians sometimes use the term "chymistry" to refer to the short period in the seventeenth century when alchemy and chemistry were not sharply separated from each other. But by the eighteenth century, alchemy and chemistry had gone their separate ways.

The trend was obvious as early as 1595, when Andreas Libavius published a book called *Alchymia*, a guide for chemists that separated the laboratory aspects of alchemy from its spiritual principles. Then Jan Bantista van Helmont (1577–1644) began working with gases as separate substances and not the single Element of Air. Johann Glauber (1604–1668) continued the trend by treating metals, acids, and salts as everyday things without spiritual or archetypal properties. These "chymists" shared the alchemist's belief in transmutation but no longer felt bound by the Hermetic principles of their craft. A new system that focused only on physical reality slowly supplanted traditional alchemy.

The demise of alchemy began in 1661 with the publication of Robert Boyle's practical laboratory guide *The Sceptical Chymist.* Boyle was both an alchemist and chemist who discovered the mathematical laws that govern the formation of gases. That may not sound earth-shaking to us, but Boyle was actually abandoning alchemy with his idea that mathematical laws and not spiritual principles govern the creation of matter.

Antoine Lavoisier, who developed the mathematical theory of conservation of mass in chemical reactions in 1783, is considered the father of modern chemistry. In 1787, he published his definitive work *Elements of Chemistry* and, two years later, *Characteristics of Chemicals*. In these books, he abandoned any references to alchemical principles and focused only on the physical properties of substances.

The absolute end to any spiritual component in chemistry came with the publication of John Dalton's *Atomic Theory* in 1803. His billiard-ball theory of matter ignored the elegant crystallization of energy idea that was part of the alchemical viewpoint. This

crystalline idea would not return until the rise of quantum physics in the twentieth century (see Chapter 23).

In many ways, chemistry can be thought of as materialistic alchemy. The last gasp of alchemy in Europe came when the puffers' methods became mainstream in the eighteenth century with the commercialization of chemistry. Alchemy had degenerated from a practical path of spiritual perfection into a competitive race for commercial products to put up for sale. New drugs and miraculous chemicals had replaced the lure of gold, but the basic techniques and motivation of puffers and chemists were the same.

The practice of alchemy could not survive in the new atmosphere of materialism and industrialization, where the work was solely on the physical level. The key to success in the ancient art had always been the ability to work on all levels of reality—not only on the physical but on the psychological and spiritual levels as well. The alchemist's workshop was "between worlds," and things that took place there could never be reproduced in a chemist's lab.

The Least You Need to Know

- Many alchemists of the Middle Ages had difficulty understanding the alchemy manuscripts being translated for the first time into Latin and focused mainly on making gold.
- The Church persecuted alchemists because of their heretical spiritual beliefs and disregard of Church dogma.
- Those in power employed alchemists to make gold and often executed those who failed.
- Alchemists split into two factions during the Middle Ages, true adepts who followed the ancient Hermetic teachings and the materialistic puffers or pseudo-alchemists.
- Modern chemistry was born of the practical yet spiritually incomplete laboratory work of the puffers.

Part 2 The Principles of Alchemy

Alchemy is based on the precepts of the Emerald Tablet, an ancient artifact attributed to Hermes Trismegistus. The Hermetic teachings describe a dynamic living universe that arose from a primordial soup known as the First Matter. Hermetic concepts permeated ancient philosophy, religion, science, and other traditions and have been passed down to us in an "Underground River" of secret teachings. These teachings were kept hidden because of their great power to tap into universal patterns and transform things in accordance with the deeper laws of nature. The actual methods and operations used by alchemists were concealed in unique ciphers, glyphs, and symbols that they used to communicate with one another.

Chapter 5

The Secret Language of Alchemists

In This Chapter

- The perfect language of birds
- Bird symbolism in alchemy
- Lions, dragons, and other animals in alchemy
- The mystery of the rose
- The unspoken wisdom of ciphers

Alchemists communicated with each other in a special language of metaphors, symbols, and unique ciphers. Many of them even invented their own alphabets and secret scripts to keep their work private. Whether or not they needed to keep their writings secret is debatable, for to most outsiders, the writings of alchemists were all gibberish (see Chapter 3).

The tradition of secrecy in alchemy goes back to its origins in Egypt, where priests believed the universal principles contained in the writings of Thoth were so powerful that they must not be shared with those who might abuse them. So they discussed the secrets in riddles, symbols, and images that only the initiated would understand.

To pass the secret teachings down through the ages, the ancients encoded them in sacred writings and symbolic images carved into public monuments and buildings. This tradition of concealing secrets openly in the architecture of buildings was carried on during the heyday of alchemy in the Middle Ages in the sacred architecture of cathedrals and the symbolic sculptures and monuments in the center of cities.

The Language of the Birds

Alchemists used an oblique writing style to communicate with one another publicly while concealing the true subject matter. This method of symbolic writing appears unintelligible unless you have the necessary key to the symbolism to be able to interpret it.

Their style of communication became known as the "language of the birds" and was considered a higher or more perfect language that was the key to true knowledge. It was also known as the "green language" or "living language" to indicate it carried more than just static words. This idea arose from the haunting suspicion that the high-pitched chirping of birds was actually a superior language beyond our comprehension.

Writing has been associated with birds since the beginning of recorded history. Thoth, the inventor of writing and language, was depicted with the head of the long-beaked ibis bird. Some Egyptologists believe the hieroglyphic language originated by tracing the movements of birds in the sky and on the ground. And scholars believe the first known style of writing (cuneiform) may have originated from bird tracks.

It was also believed that certain holy men and sorcerers could converse with birds and thereby learn mystical secrets of nature. King Solomon, the Nordic warrior Siegfried, and St. Francis of Assisi are some of the historical figures who are believed to have understood the language of the birds.

The Birds of Alchemy

The alchemists spoke in the language of birds in the most literal sense, too. They used images of birds to stand for some of their most important concepts, especially those dealing with *volatile* or spiritual processes.

The movements of birds are very significant in alchemical drawings. Ascending birds indicate the volatilization or evaporation of compounds, while descending birds indicate the fixation, condensation, or precipitation of compounds. Birds shown both ascending and descending indicate the operation of distillation.

A standing bird usually indicates the kind of alchemical operation underway. (See Part 3 of this book for a detailed explanation of the operations of alchemy.) The crow or raven indicates Black Phase operations such as calcination or putrefaction, which involve the breaking down of structures by fire or decay. The white goose, white swan, or albatross stand for the White Phase operations of separation and purification. The rooster or cockerel means the operation of conjunction is underway, and the peacock announces the beginning of the fermentation operation.

def•i•ni•tion

Volatile means something is easily changeable or transformed. Volatility is a measure of how quickly something changes. In alchemy, volatility is how easily a chemical evaporates or becomes spiritized. The opposite of volatile is fixed, which means something is stable or unchanging.

The pelican stands for the distillation operation, as well as the beginning of the Red Phase of alchemy. The eagle also stands for distillation, as well as the operation of sublimation. The color of the eagle sometimes indicates the color of the vapors being released during distillation. For instance, a white eagle represents steam. The bennu bird or phoenix, the mythical bird that was reborn in the fire, stands for the final operation of coagulation and the creation of the Philosopher's Stone.

Other bird symbolism in alchemy includes the double-headed eagle, which stands for the Rebis or androgynous state of mercury and the bat, which also signifies dual-natured substances and androgyny. The dove is a symbol of renewed spirit or an infusion of divine energy. Chemically, the dove heralds the purifying transformation from the Black Phase to the White Phase of alchemy.

The basilisk is a symbolic alchemical creature with the head of a bird and the body of a dragon. According to legend, the wingless creature was hatched from a hermaphroditic cock's egg and nursed by a serpent. Chemically, the basilisk stands for the union of mercury (the bird) and sulfur (the dragon) in the mineral cinnabar. Spiritually, it is the melding of our higher and lower natures of spirit (the bird) and soul (the dragon) to create a new incarnation or "Child of the Philosophers."

In alchemy, eggs in general are highly symbolic. They stand for any kind of sealed vessel of transformation, which includes not only closed glass vessels but also such unexpected things as coffins, tombs, and sepulchers. References to eggs and the hatching of birds and serpents abound. For instance, the alchemist's insulated fermenting box was referred to as the "House of the Chick," and the whole cosmos itself was sometimes depicted as a serpent hatching from or entwined around an egg.

Another egg symbol, the Griffin's Egg, is an allusion to the Vessel of Hermes in which the conjunction (alchemical marriage) of volatile and fixed principles takes place. The Griffin is a mythical beast that has the body of a lion and the head and wings of an eagle. Since the lion is considered the king of the beasts and the eagle the king of the birds, their union in the Griffin makes it the most powerful and majestic animal imaginable.

Animal Symbolism in Alchemy

While birds and flying animals generally indicate spiritual or volatile principles, terrestrial animals usually stand for physical or fixed principles. Whenever two animals are found, they signify sulfur and mercury or some relationship between fixed and volatile principles.

Animals also symbolize basic principles of alchemy. For example, they may symbolize the Four Elements in drawings (see Chapter 7). The Earth Element is usually symbolized by an ox or lion, the Water Element by fish or whales, the Air Element by doves or eagles, and the Fire Element by salamanders or dragons.

Serpents represent the life force or the energies being exchanged in alchemical transformations. Two entwined serpents represent the opposing masculine and feminine energies that make up the life force (such as depicted in the caduceus) or the union of opposing substances in the lab. Three-headed serpents or three serpents in a group stand for the three principles of Sulfur, Mercury, and Salt (see Chapter 8). Winged serpents represent volatile substances; wingless serpents represent fixed substances. A crucified serpent represents the fixation of a volatile substance.

In alchemical drawings, frogs and toads indicate the First Matter (see Chapter 6) and the energies of materialization. The black toad symbolizes the First Matter being released by the putrefaction of a substance. The chaining or tying together of a toad on the ground and an eagle in the sky represents the union of fixed and volatile components, such as silver and mercury or soul and spirit (see Chapter 12).

Other animal symbols include two fish swimming in opposite directions, which designate the essences of spirit and soul during the operation of dissolution. Bees, beetles, and butterflies are symbols of purification and the rebirth of soul or essence. The mythical unicorn was a symbol of sublimation and was associated with the white tincture and white powder of alchemy. The noble stag with large antlers was associated with the red tincture and red powder of alchemy. Scenes of the stag and unicorn meeting in the middle of a forest indicate the completion of the work and the successful creation of the Philosopher's Stone.

Wolves symbolize the wild, untamed spirit of man or the chaotic forces of nature. Dogs represent the domesticated spirit of man or natural forces working to assist the alchemist. Chemically, the dog is Philosophical Mercury or the purified benevolent spirit of the metal mercury. The Grey Wolf stands for the metal antimony. The Grey Wolf is a fearsome beast. When molten, it mercilessly devours other metals like lead, tin, and copper. Drawings showing dogs fighting with wolves represent the process of purifying gold with antimony, which was alloyed with other metals to remove them from gold.

The Lions of Alchemy

Lions are important symbols, as they are usually associated with the properties of sulfur or the application of heat or acids to the metals. Chemically, the lion is any salt or fixed substance obtained from the metals. It is black, green, or red according to its state of transformation. The first of the lions is the Black Lion, which represents the black salt, lead ore, or in general, the darkest part of a substance that must be purified and transformed by fire.

In working with minerals and metals, the Green Lion is the root of the essence of the metals or soul of the metals. The Green Lion was known for devouring the metals; the chemical signature that gave it its green color was iron sulfate, and acids made with iron sulfate were called the Green Lion. These included vitriol or sulfuric acid, which dissolved most common metals such as iron and copper, and also nitric acid. When nitric acid was mixed with hydrochloric acid, it produced the greenish acid aqua regia, which could even dissolve gold. Images of the Green Lion devouring the sun refer to this ability. The Green Lion is also associated with the green acetate of lead in its oily or unredeemed form.

When working with plant essences and vegetable matter, the Green Lion represented the life force in the leaves of plants. In this case, the Green Lion eating the sun is the process of photosynthesis that creates the greenness of nature from the pigment chlorophyll. Alchemists understood this process and tried to isolate the life force in plants to use in their experiments and even create artificial life forms.

At the next level of the work, the work with animals, the Red Lion is the life force in blood. In the work with minerals and metals, the Red Lion is the red acetate of lead in its crystallized form. Generally, with the Red Lion we gain control over untamed or unredeemed forces by feeding the Green Lion a seed of gold or purifying it with a catalyst or transmuting agent.

Philosophically, the Green Lion is the raw forces of nature or the subconscious that we are seeking to tame, and the Red Lion is the assimilation or control of those forces. In the final stages of the work, the Red Lion grows wings. The Winged Lion is the volatile or spiritual aspect of a substance, which is the sublimated salt used to make the Philosopher's Stone.

The Dragons of Alchemy

Dragons are another group of important symbols and represent the properties of mercury or the application of life force or energy. Chemically, the dragon is the mercury acid obtained from the metals or acids in general. Like lions, the alchemical dragon is black, green, or red according to its level of transformation.

The Black Dragon is the blackened metallic compound undergoing putrefaction, death, and decay. The Green Dragon is the indwelling spirit or life of the metal, the thing that gives metals their active properties. Philosophically, the Green Dragon is a formerly ferocious and unforgiving dragon that is now tamed. Its energy is contained by having been crystallized. Formerly threatening unconscious elements have now been assimilated into consciousness. The Red Dragon appears at both the beginning and end of the work. It is the chaotic energy of the First Matter at the beginning of the work (see Chapter 6) that becomes the Philosopher's Stone at the end of the work. Chemically, the Red Dragon is the pure red oil of lead in its initial state and the red powder of projection in its perfected or tamed state.

From the Alchemist

A serpent or dragon eating its own tail is known as an ouroboros (or uroboros). It symbolizes the union of opposing energies and is one of the primary symbols for the Philosopher's Stone. The caption "All Is One" is usually included with drawings of the ouroboros. Alchemists sometimes referred to the ouroboros as the *Agathos Daimon* ("Good Spirit"), which was another name for Thoth, the father of alchemy.

A fire-breathing dragon or a dragon in flames indicates a metal melting or a substance undergoing calcination. Several dragons fighting amongst themselves depict metals undergoing the process of putrefaction. Dragons with wings represent the volatile (spirit or energetic) principle, and wingless dragons represent the fixed (soul or material) principle. The cyclic interplay of volatile and fixed, light and darkness, spirit and soul, energy and matter, creation and destruction, is rendered in drawings showing two dragons, one winged and the other with feet, each eating the other's tail.

Silent Secrets of the Rose

No symbol inspired alchemists of the Renaissance more than the rose. The flower is one of the fundamental symbols of alchemy and became the philosophical basis of the Rosicrucians, an alchemical movement that flourished in the seventeenth century. So important was it to alchemists that dozens of manuscripts are called *Rosarium*, Latin for Rose Garden, and all deal with the alchemical relationship between the King and Queen.

The rose is much more meaningful, much older, and more deeply embedded in the human subconscious than most people believe. In Europe, rose fossils 35 million years old have been found, and archeologists have unearthed petrified rose wreaths from the oldest Egyptian tombs. To understand the alchemists' fascination with the rose, let's take a deeper look into its complicated symbolism.

The rose is a paradoxical symbol of both purity and passion, heavenly perfection and earthly desire, and life and death. Originally a symbol of joy, the rose later indicated secrecy and silence but is now commonly associated with romantic love. In general, the color of the rose denotes its meaning:

- Red roses are symbols of passion, soulful love, deep creativity, and high personal energy.
- White roses symbolize purity, innocence, acceptance, and unconditional love.
- Black or withered roses indicate that love is gone or over, as well as impending disaster, depression, or death.
- Pink roses stand for gentleness, thankfulness, and loving or supportive friendship.
- Yellow roses signify compassion, sociability, free-flowing conversations, confidence, and security.
- Orange roses carry feelings of enthusiasm, fascination, and optimism.
- Blue or purple roses indicate spiritual longing, meditation, and the promise of a perfect world.
- Gilded or golden roses convey the idea of personal perfection, completion of the Great Work, or the invocation of divine powers.

In alchemical terms, the golden rose means a successful marriage of opposites to produce the Golden Child, and the rose in general is a symbol of the operation of conjunction, the mystical marriage of opposites. The rose represents the regeneration of purified essences and their resurrection in a new compound or body. The white rose is associated with the White Queen of alchemy and represents the feminine, receptive, contractive principle of lunar soul. The red rose is associated with the Red King and is regarded as a masculine, active, expansive principle of solar spirit. "The rose red color," said psychologist Carl Jung, "is related to the *aqua permanens*, eternal water or blood of the soul, which are extracted from the First Matter."

The union of white and red roses (of soul and spirit) symbolizes the birth of the Philosopher's Child. Also, white roses were linked to the White Phase of the work and the White Stone of Multiplication, while the red rose was associated with the Red Phase and the Red Stone of Projection.

From the Alchemist

Alchemist Daniel Maier discussed the symbolism of the rose in his *Septimana Philosophica:* "The rose is the first and most perfect of flowers. The Gardens of Philosophy are planted with many roses, both red and white, which colors are in correspondence with gold and silver. The center of the rose is green and is emblematical of the Green Lion or First Matter. Just as the natural rose turns to the sun and is refreshed by rain, so is the Philosophical Matter prepared in blood, grown in light, and in and by these made perfect."

In alchemical drawings, the rose garden is a symbol of sacred space and could mean a meditation chamber (Oratorium) in a lab, a sacred tabernacle, an altar, a sacred location in nature, or paradise itself. In all these instances, the rose garden is the mystical bridal chamber, the place of the mystic marriage. "Mystery glows in the rose bed and the secret is hidden in the rose," wrote the twelfth-century Persian alchemist Farid Attar.

In Christian alchemy, the rose and the rosary became symbols of the union between God and human beings. Scenes of Mary in a rose garden or under a rose arbor or before a tapestry of roses reinforce this idea. In the art of the Middle Ages, Mary is almost always shown holding a rose, which indicates her power comes from divine love.

In spiritual alchemy, the single rose represents the mystic center of a person, her heart of hearts. As a symbol of the mystical marriage within a person, the rose represents a special kind of love in which one melts away into the beauty of another and the old identity is surrendered for that of the beloved or a higher identity discovered within oneself. Sufi spiritual alchemist Rumi had this idea in mind when he wrote: "In the

driest whitest stretch of pain's infinite desert, I lost my sanity and found this rose." In this sense, the rose is a symbol of complete surrender and permanent transmutation.

Because of its association with the deepest workings of the heart, the rose has come to symbolize inner secrets and things that cannot be spoken. The Latin phrase *sub rosa*, "under the rose," is used to indicate writings or discussions that should be kept secret. The concept originated in the medieval tradition of hanging red roses from the ceiling of meetings of Hermetic organizations (such as the Freemasons, Rosicrucians, or alchemy guilds) to indicate that the discussions were not to be shared with outsiders. For instance, in Sebastian Brant's fifteenth-century alchemical treatise *Ship of Fools*, the author warns: "What here we do say, shall under roses stay."

Ciphers of the Alchemists

Ciphers are symbolic glyphs used by alchemists to indicate chemicals, metals, and the basic principles and operations of their craft. Common ciphers used by alchemists are shown in the following figure.

	Air		Lead, Saturn
	Albedo (White Phase)		Life Force, Health
	Alembic		Mercury, Quicksilver
	Amalgam		Mixture, to Mix
	Antimony		Multiplication (Aquarius)
	Autumn Work		Nigredo (Black Phase)
	Boiling, to Ferment		Oil
	Copper, Venus		Precipitation
	Combine		Projection (Pisces)
	Composed of		Purification
	Conjunction (Taurus)		Quintessence
	Crucible		Receiver
	Crystal, Crystallization		Retort
	Day and Night		Rubedo (Red Phase)
	Decompose		Salt (General)
	Digestion (Leo)		Salt (Magnesia, Clay)
	Dissolution (Cancer)		Separation (Scorpio)
	Distillation (Virgo)		Silver, Moon
	Earth		Silver (Spirit of)
	Electrum, Platinum		Spirit
	Essence		Spring Work
	Essence (Plant)		Stone (Elemental)
	Fermentation (Capricorn)		Stone (Philosopher's)
	Filter		Sublimation (Libra)
	First Matter (rectified)		Sulfur
	First Matter (unrectified)		Sulfuric Acid
	Fire		Summer Work
	Fixation (Gemini)		Tin, Jupiter
	Fuse, Meld		Vitriol
	Gold, Sun		Water
	Incineration (Sagittarius)		White Lead
	Iron, Mars		Zinc

Chart of common ciphers.

In the process of alchemical initiation, ciphers were used as coded teaching tools, and meditation on ciphers was thought to convey unspoken wisdom. The alchemists' ciphers have much to say about the hidden meanings and *archetypal* power of their materials and operations.

def•i•ni•tion

Archetypal refers to the influence of archetypes, which are elementary ideas rooted permanently in our consciousness. They are the divine ideals or spiritual essences from which existing objects or situations arise. Archetypes seem to be embedded in the fabric of creation and transcend all languages and cultures. They are primordial patterns that show up on all levels of reality and are most clearly described in myths and stories.

As an exercise in deciphering ciphers, let's investigate a Renaissance drawing intended to help initiates penetrate the deeper meaning of the fundamental ciphers of alchemy. In the following figure, we see an esoteric schematic drawing imbued with archetypal influences. The sun, moon, and 15 stars look down over symbols centered on a tree trunk with a massive root system in the ground.

To the right is a five-petal flower indicating the presence of the Quintessence, and on the left is a seven-branched plant indicating the steps or operations of perfection. On top of the tree is an eagle representing the operation of distillation, which in this case is the mental operation of distilling these symbols. It is a sign that we need to reflect or meditate on this drawing.

Supporting the tree trunk are two lions, one with wings and one without, representing the union of the volatile and fixed faculties of spirit and soul, which we must use together to understand these symbols. In other words, we have to combine the masculine, logical and argumentative way of knowing of spirit with the feminine, intuitive and reflective way of knowing of soul. This is the key needed to decipher the coded material being presented. In fact, this is the key to understanding all the symbols of alchemy. Without this key, alchemy remains an obscure puzzle.

In the drawing, we see two ciphers buried in the ground at the foot of the tree. These are the basic raw materials with which the alchemist works. On the left is the symbol for salt, which represents the physical compounds and chemicals alchemists use. On the right is the cipher for the First Matter, which is the spirit matter of the work, the elusive source that exists between worlds.

The cipher for the First Matter can be shown in two orientations. Shown here as a cross "+" in a circle, it signifies the purified or rectified First Matter. If it were shown as an "x" in a circle, it would have signified the chaotic or unrefined First Matter.

Relationship of the basic ciphers.

The other ciphers in the drawing are arranged in the shape of a cross with horizontal and vertical components. In Hermetic geometry, horizontal lines and earthly orientation stand for material reality or things fixed in time and space. Vertical lines and heavenly orientation stand for energetic or spiritual forces that are not fixed in time and space.

Ciphers for the Elements

On the horizontal component of the cross are the ciphers for the Four Elements which make up our material reality. On the left side of the tree trunk, the first cipher is Fire, a triangle pointing upward. Fire seeks to ascend because of its hot and dry qualities.

On the right side of the tree trunk, the first cipher is Water, a triangle pointing downward. Water seeks to descend and condense because of its cold and moist qualities. Fire and Water are the purest Elements, and if allowed full expression of their urges, Fire would disappear into the Above, and Water would be absorbed into the Below.

Next to Fire on the left is the cipher for Earth, the downward-pointing triangle cipher of Water with a horizontal line through it. Next to Water on the right is the cipher for Air, the upward-pointing triangle of Fire with a horizontal line through it. In other words, Earth is cold and dry and seeks to descend, but its dry component blocks its

full descent, and the horizontal line in the triangle of Water indicates this. Air is hot and moist and seeks to ascend, but its moist component blocks its full ascent, as is indicated by the horizontal line in the triangle of Fire.

Thus the Elements Earth and Air are suspended in time and space, caught between and connecting the extremes of Above and Below. In the Hermetic teachings, Earth and Air are considered more manifested and stable versions of the pure Elements Water and Fire (see Chapter 7).

Ciphers for the Three Essentials

The triangular shape of the ciphers for the Elements is not without significance. It indicates that the Elements of creation are made up of three primordial forces present in the First Matter and expressed in all created things. The alchemists called these three essential ingredients Sulfur, Mercury, and Salt, and for now, we are concerned only with the ciphers the alchemists chose to represent them.

In the drawing, the ciphers for the Three Essentials are arranged vertically on the trunk of the tree. This orientation indicates these are archetypal forces from Above not fixed in time and space. At the bottom of the tree nearest the ground is the cipher of heavenly Salt. This is the same cipher as the one for terrestrial or physical salt. While vertical orientation indicates spiritual processes, horizontal orientation indicates physical processes. Thus the horizontal line through the salt cipher suggests its materiality or tendency to form bodies.

Tread Carefully

The way alchemists capitalized words can sometimes be confusing. In general, a capitalized word refers to spiritual or archetypal connotations, while the uncapitalized version refers to physical or everyday connotations. For instance, "Salt" stands for the heavenly substance or universal principle of materialization, while "salt" refers to the common physical compound. Sometimes the term "sophic" was used to emphasize the spiritual or philosophical aspect of a substance. Thus, Sophic Mercury was the spiritual ideal of the common metal mercury.

The next cipher up the tree trunk is for Sulfur. It consists of the cipher for Fire with a cross attached beneath it. The cross indicates the Fire Element is being expressed along both the horizontal (material) and the vertical (spiritual) axis of reality. Common sulfur is known as brimstone (literally the "burning stone") and carries the signatures of the Fire Element.

Above the cipher for Sulfur and at the same level as the horizontal line of elements is the cipher for Mercury. Mercury's position on the cross of ciphers is significant as it is the transforming medium that exists in both material and spiritual realms. This is also indicated by the cross at the base of the cipher.

The circle in the middle of the Mercury cipher stands for the sun and is sometimes shown with a point or dot at its center, which is the cipher for the sun as well as for gold. The curved line or semicircle at the top of the cipher stands for the moon. The semicircle or crescent is the cipher for the moon as well as for silver. Thus the cipher for Mercury results from a union of the sun and moon, which in alchemy means just one thing. It is the sacred marriage, the union of the King and Queen within, the merging of masculine and feminine ways of knowing, and the creation of the Philosopher's Stone.

The cipher for the Philosopher's Stone is shown above Mercury at the top of the tree. It is a circle with a cross above it. It means that this object has power over all realms, both material and spiritual.

The Least You Need to Know

- Alchemists communicated in a secret, coded language of metaphors and symbols known as the language of the birds.
- Bird symbols in alchemy stand for spiritual principles as well as stages of the work.
- Lions in alchemy represent the properties of sulfur and the use of heat and sulfuric compounds with the metals.
- Dragons in alchemy represent the properties of mercury and the use of mercuric compounds with the metals.
- The rose is one of the most profound symbols in alchemy, and its meaning changes with the color of the flower.
- The ciphers of alchemy were deliberately designed to invoke secret or esoteric principles.

Chapter 6

The Elusive First Matter

In This Chapter

- The enigma of the First Matter
- Philosophy of the First Matter
- Characteristics of the First Matter
- How alchemists worked with the First Matter

The First Matter, *Prima Materia* in Latin, is the most confusing concept in alchemy, and even alchemists had a difficult time defining it. The 1612 edition of the *Lexicon of Alchemy* lists over 80 different definitions for the First Matter, and at least 200 different descriptions of it are found in the writings of medieval alchemists. Among the popular synonyms for the First Matter were such alchemical concepts as fire, water, air, earth, sulfur, mercury, salt, quintessence, the sun, the moon, and the stone. Also included were philosophical ideals like imagination, love, light, consciousness, thought, spirit, soul, and God. Even such terms as blood, urine, menses, manure, and dirt were considered fitting definitions by alchemists.

The reason the First Matter is so hard to pin down is that it is everything and nothing at once. It is the primal One Thing that existed before time, as well as the primordial chaos that contains all possibilities. It is said the First Matter carries the germ or seeds of all things that ever existed and ever will

exist in the future. It is the infinite cornucopia from which the myriad of all created things in the universe emerge.

Yet this unbelievably elusive and potent cosmic force was the subject of the alchemists' work as they tried to accumulate it in its pristine form from natural sources and expose it in metals and other compounds through their chemical manipulations. They sought it deep in underground mines and in the black virgin soil in the middle of forests. They carefully spread out burlap bags to collect the morning dew, which they believed held traces of the First Matter. They even distilled hundreds of gallons of children's urine seeking the magical essence. They looked for it everywhere, including in their own bodies, minds, and souls.

What Is the First Matter?

The Emerald Tablet refers to the First Matter as the "One Thing," the primordial chaos of the universe fashioned into material reality by the thoughts or Word of the One Mind. This idea of a divine presence seeking expression in the material universe seems to have originated with the ancient Egyptians and has become a basic tenet of Hermetic philosophy.

The Egyptians denoted the First Matter with the hieroglyph known as *kh*, which looks like a circle with two wide horizontal black bands running through it. This cipher for the First Matter is the first hieroglyphic letter that makes up the Egyptian word *khem*, which is the root of our word alchemy. It is also the only hieroglyph that no traditional Egyptologist knows the meaning of for sure. Other hieroglyphs are associated with a common item such as a basket, stool, owl, vulture, and so on.

But this particular symbol has both tangible and intangible nuances. The easiest definition is "black matter that is alive," but what exactly is that? Most language experts have translated it as "placenta," but others feel it might mean "fertile dirt" or "living black soil." In fact, it is the holy script for the First Matter, the basic dark matter of the universe from which all things have sprung.

The ancients thought of the First Matter as a spiritual substance of which external visible nature is an expression and manifestation. This primordial matter contains the powers that form minerals and metals, vegetables and animals, and everything that breathes; all forms are hidden within its depths, and it is, therefore, the true principle or beginning of all things.

In ancient China, philosophers referred to the First Matter as the "Tao," which is an equally difficult term to describe. The Chinese spiritual alchemist Lao Tzu considered the Tao as plural in manifestation but singular in essence, totally real yet totally unknowable, a nonpersonal, amoral, primordial chaos. He described it in the *Tao te Ching:* "There is a thing confusedly formed, born between heaven and earth. Silent and void, it stands alone and does not age, goes round and does not weary. It is capable of being the mother of the world." The Tao is the unborn origin of the universe, the chaotic source of all that exists between heaven and earth.

Western alchemists depicted the First Matter as the ouroboros or uroboros, which is a serpent or dragon eating its own tail (see Chapter 5). In alchemical drawings, sometimes two serpents or dragons were shown, with a lighter, winged serpent above and a darker, walking serpent below. The interplay between these two primordial principles is the engine that drives reality—that creates the singular force behind the evolutionary perfection of the universe.

From the Alchemist

Psychologist Carl Jung commented on the psychological meaning of the uroboros in his *Mysterium Conjunctionis:* "In the age-old image of the uroboros lies the thought of devouring oneself and tuning oneself into a circulatory process, for it was clear to the more astute alchemists the Prima Materia of the art was man himself. The uroboros is a dramatic symbol for the integration and assimilation of the opposite, i.e., the shadow. This feedback process is at the same time a symbol of immortality, since it is said of the uroboros that he slays himself and brings himself to life, fertilizes himself, and gives birth to himself."

To alchemists, the First Matter is a primordial, unorganized state of energy or protomatter that is the same for all substances and exists in an unmanifested state between energy and matter. The chaos or energy of the First Matter is organized or directed by the light of consciousness. Hermetic philosophers believe the whole universe came into being because of an image, thought, or word projected by the divine mind of God in the fabric of the universe, the First Matter.

Unfortunately, our culture has rejected the concept of the First Matter. For us, things are either real or not real. We have no room in our thinking for the gray area of reality between manifested and unmanifested where the First Matter exists. For this reason, the alchemists often referred to the First Matter as the "cornerstone the builders forgot." That is why rejected things like feces, manure, urine, and even the shadowy dark desires and beliefs we shove into our unconscious are symbols of the First Matter.

Properties of the First Matter

Down through the ages, alchemists have written about the characteristics of the First Matter in an attempt to help identify, accumulate, and transform the mysterious substance. In the following sections, I've brought together some of these descriptions.

The First Matter Is Eternal

The First Matter cannot be created or destroyed. It can only be transformed. The amount of First Matter in the universe is fixed, permanent, and unaffected by time. Modern alchemists associate it with dark matter, which the equations of physics say makes up most of the universe but cannot be detected. Physicists believe dark matter is responsible for the basic structure of the universe and have proven that billions of bits of the invisible matter stream through our bodies every second.

The First Matter Is Everywhere to Be Found

Because the First Matter is the source of all things, it is present everywhere and in all things. To find the First Matter, you must search in the twilight area between manifested and unmanifested reality. Scholars call the kind of space in which the First Matter appears a liminal location, which means anything at the edge, crossroads, or threshold where normal boundaries fade away.

Thoth's Tips

Check out J. K. Rowling's *Harry Potter* series of books for many subtle descriptions of the First Matter. For instance, the in between or liminal aspect of the First Matter is captured in the invisible train platform Nine-and-Three-Quarters located in King's Cross station between platforms Nine and Ten. Rowling is saying that even in the most common and everyday situations, the magical possibilities of the First Matter are available to us if we only break free of our Muggle-headed preconceptions and see the world as the alchemists saw it.

The First Matter Is Cyclic

Both Eastern and Western alchemists understood the cyclic nature of the First Matter and believed it changed into all things light and dark, manifested and unmanifested, in a grand pattern of transformation. In the West, the ouroboros (the dragon eating its own tail) symbolized this idea.

The Eastern symbol for this process is the Tai Chi or Yin-Yang diagram, which depicts the spinning forces of darkness (Yin/matter) and light (Yang/mind), each containing the seed of the other and constantly changing into one another. Yin is seen as feminine, passive, and satisfied in its existence, while Yang is seen as masculine, active, and hungry.

The First Matter Contains All the Elements

The First Matter contains all the components of creation, including the Four Elements and the Quintessence (see Chapter 7). The alchemists believed that the actual form the First Matter takes when it manifests into a material substance depends on the proportions of the Four Elements being expressed. The Elements can be changed into each other, and this manipulation of a substance's First Matter is what transforms it.

The First Matter Is the Source of the Philosopher's Stone

The First Matter was believed to be the only thing from which the Philosopher's Stone could be prepared, and as far back as the Alexandrian alchemist Zosimos, alchemists stated that once the First Matter was known and purified, it became the much-sought-after Stone.

The German alchemist Heinrich Khunrath described the First Matter as the true Light of nature, which guides and illuminates all seekers after divine truth. "It is in the world," he wrote, "and the whole edifice of the world is beautifully adorned and will be naturally preserved by it. But the world knows it not. Above all, it is the subject of the great Stone of the philosophers which the world has before its eyes and yet knows it not."

Working with the First Matter

No alchemical process of transformation—whether in the laboratory, in the body, or in the soul—can succeed without the participation of the elusive ingredient of the First Matter. Certainly nothing was more important to an alchemist's work than this spiritized essence. The alchemists made it clear in their writings that by applying the grades of fire with which they worked, they could extricate the First Matter from any substance and render it tangible and visible.

Alchemists, in their attempts to change base metals into gold, developed most of the laboratory methods of working with the First Matter. The idea behind their work is fairly simple. Strip a metal of the gross qualities and physical properties that identify it, and it yields the one "primitive matter" that is the same for all metals. Next, impose the appropriate new qualities upon the primitive matter, and the desired new substance is attained.

So the metals all originate from the same matrix, which is their First Matter. "The metals are similar in their essence, and differ only in their form," wrote Albertus Magnus in *Of Alchemy*. In another work, he added, "One may pass easily from one metal to another, following a circle." The modern atomic theory of matter expresses a strikingly similar conclusion.

The First Matter can be exposed and accumulated from any material if that material is completely dissolved and broken down into its most fundamental essences. The Alexandrian alchemists believed all one had to do to accomplish this was to divest a material of the gross physical properties represented by Fire, Water, Air, and Earth. However, reducing a substance to its First Matter was always a difficult task, although some materials, such as dew and fertile black earth, released their First Matter easier than other substances.

Trying to extract the First Matter from a substance represented months of hard work roasting, pulverizing, dissolving, and breaking down materials said to contain large amounts of the mysterious essence. Alchemists also referred to the First Matter as the "Mercury of the Philosophers," because they believed the essence or soul of all metals was mercury and therefore spent much effort trying to extract the First Matter from mercury.

Tread Carefully

If you attempt to find the First Matter, whether in nature, in the lab, or within yourself, beware of its awesome power. The alchemists described the First Matter as a "poisonous dragon" whose fire can instantly reduce us to ashes. Yet it is also the "Egg of Nature" and a source of tremendous transformative energy. The secret is to acknowledge the mystery and power of the First Matter and work with it slowly and reverently. But if you look this dragon in the face and attempt to take control of it, you will be destroyed.

The alchemists often referred to the hidden essence of First Matter in a substance as its inner "star," and appearances of the First Matter are often accompanied by displays of light. In this sense, the First Matter is the *Anima Mundi* (Soul of the World), and is present in all things. Alchemists believed the First Matter also existed in the human body as the eternal star which we call the soul. The spiritual work in alchemy focused on purifying or rectifying the First Matter within and, thereby, perfecting the very soul of the alchemist.

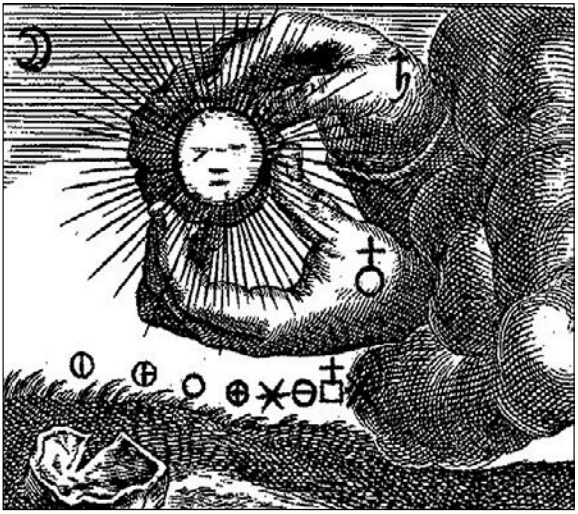

The hidden First Matter.

The Least You Need to Know

- The First Matter gave the universe its properties and existed before our concepts of time and space.
- The First Matter exists on the borderline between manifested and unmanifested reality.
- The First Matter is best understood as the spiritized essence or soul of a substance that gives it its identity, form, and function.
- The First Matter is chaotic and fluid, constantly changing into its opposite in a cosmic play of creation and destruction.

Chapter 7

The Four Elements

In This Chapter

- Four Elements in the First Matter
- Theories of the Elements
- The Four Humors
- The Square of Opposition
- The Fifth Element: the Quintessence
- The four kinds of Fire

The theory of the Four Elements arose out of early philosophers' fascination with the concept of the First Matter. While the First Matter exists in a state of utter chaos and potential, for the universe to exist at all, the First Matter at some point has to become organized. According to the Emerald Tablet, the organizing principle is the One Mind, which projects the vibration of the Word into the chaos to bring about the creation of the world.

In order for the First Matter to take on form or manifest into space, philosophers held the general feeling that it had to take on a fourfold structure. The basic forces that create this fundamental cubic structure of space have come to be called the Four Elements. Most Western alchemists used the Greek system of Elements, which consisted of Earth, Water, Air, and Fire. The

Greek word for Element, *stoicheion*, literally means "letter of the alphabet"; the idea is that the Elements are the building blocks of the words (or thoughts) of the creator.

In studying the Four Elements, keep in mind that they are not our everyday ideas of earth, water, air, and fire, which are only the specific physical expressions of their respective archetypes. The Elements are really spiritual essences and originate in the higher realm Above, where they represent perfect images or cosmic ideals. In the Hermetic teachings, the Four Elements result from the materialization of light or imagery within the divine One Mind of the universe.

The Concept of the Elements

Contrary to popular belief, several pre-Socratic Greek philosophers proposed the classical Four Elements independently and not all together at once. Thales first proposed that Water was the root of creation; then Anaximenes added Air. Xenophanes added Earth to the list, and finally Heraclitus proposed that Fire was among the fundamental building blocks of nature. Not until Empedocles (494–434 B.C.E.) proposed that they had all existed together in fixed quantities since the beginning of time did the theory came together as we know it.

In his book *Doctrine of the Four Roots*, Empedocles stated that all matter emerges from the four "roots" of Earth, Water, Air, and Fire. In his view, Fire and Air are expansive "outwardly reaching" constants of nature, reaching up and out, whereas Earth and Water are contractive and turn inward and downward.

To show their archetypal power, Empedocles associated each essence with a god. "Hera rules the fruitful Earth," he wrote, "Hades rules the central Fire, Zeus the luminescent Air, and Persephone the mollifying Water." Empedocles believed these four parts of creation were animated through the interaction of two great living energies he called Love and Strife. Love he associated with the goddess Aphrodite, and Strife with the god of war, Ares. This idea is very similar to the Eastern tradition idea of Yin and Yang, with Yin being the passive, feminine energy of Love and Yang being the aggressive, masculine energy of Strife. In alchemy, these two contrary principles became known as the King and Queen. And this simple view explained nearly every aspect of the Greek world.

Plato (427–347 B.C.E.) reiterated the archetypal nature of the Four Elements by describing them as "idea-forms" that had a separate and real existence. He also discovered that the Elements were not static, but could transform or "go over" into one another. For instance, Water freezes to ice, being like a stone or Earth, yet it evaporates to vapor or becomes Air.

From the Alchemist

The Four Elements in astrology describe the basic nature or temperament of each sign of the zodiac. In general, Earth is connected to the body and practical considerations; Water with feelings and emotions; Air with thoughts and imagination; and Fire with energy and activity. The signs that express the Earth Element are Taurus, Virgo, and Capricorn. The Water Element is dominant in Cancer, Scorpio, and Pisces. The Air signs are Gemini, Libra, and Aquarius. And the Fire signs are Aries, Leo, and Sagittarius.

Aristotle (384–322 B.C.E.) first used the word Element, and the Alexandrian alchemists popularized it. And Aristotle further developed the theories of Empedocles and Plato by explaining the Four Elements as combinations of two sets of opposing qualities of hot and cold, wet and dry. Water is cold and wet; Earth is cold and dry; Air is hot and wet; and Fire is hot and dry. This concept became the foundation upon which Western alchemists based their theories and practices.

Aristotle postulated that wet and dry are the primary qualities of matter. Wet, or moistness, is the quality of fluidity or flexibility, which allows a thing to adapt to its external conditions; whereas dry, or dryness, is the quality of rigidity, which allows a thing to define its own shape and bounds. As a consequence, wet things tend to be volatile and expansive, because they can fill spaces in their surroundings. Dry things are fixed and structured, because they define their own form.

From the Alchemist

Polish alchemist Michael Sendivogius (1566–1636) expressed the alchemical view of the Elements in his book *The Water Which Does Not Wet the Hands*. "There are four common Elements, and each has at its center another deeper heavenly Element which makes it what it is. They were each in the beginning evolved and molded out of chaos of First Matter by the hand of the Creator; and it is their contrary action which keeps up the harmony and equilibrium of the mundane machinery of the universe."

In Aristotle's view, each of the Four Elements has its natural place. He placed the Earth Element at the center of the physical universe, and then arranged Water, Air, and Fire in increasing "subtlety" around it. When an Element is out of its natural place, it has an innate tendency to return to its level. Thus bodies sink in water; air bubbles up; rain falls; and flames rise.

Aristotle added a Fifth Element to his philosophical system to explain the actions of the planets and stars. He called it the Ether Element and said it was what the heavens were made of. The alchemists refer to this Fifth Element as the Quintessence, which comes from a Latin phrase meaning "fifth essence." By adding the Fifth Element, Aristotle brought Western alchemy into agreement with Chinese and Indian versions of the Elements.

Aristotle also predicted that one substance could be transformed into another by altering the mix of its archetypal Elements and their qualities, and this made understanding the Elements and their qualities of primary importance to the alchemists. Aristotle's elegant view was the accepted philosophy of matter throughout the Middle Ages.

The Four Humors

The Greek physician and "Father of Modern Medicine" Hippocrates (460–370 B.C.E.) further developed the theory of the Four Elements. He viewed the Elements as bodily fluids he called "humors":

- He associated Fire with the Choleric humor of yellow bile, which is carried in cholesterol as a bi-product of digestion in the body. Choleric people tend to be energetic, enthusiastic, and constantly moving. In Aristotle's view, such people are hot and dry.
- He associated Water with the Phlegmatic humor of phlegm, which represents the clear fluids of the body carried by the lymphatic system and secreted by the mucus membranes. The phlegmatic person is cold and wet in Aristotle's terms and tends to be in touch with his feelings, yet can be moody and brooding. People in whom the Phlegmatic humor is dominant tend to be flowing and flexible, oriented toward emotional harmony, and let their feelings guide them.
- He associated Air with the Sanguine humor of the blood, which distributes oxygen throughout the tissues of the body. The word sanguine refers to a ruddy complexion in which the blood flows close to the skin. Sanguine people tend to be very changeable and even flighty, a little irritable yet basically optimistic, and full of personal integrity. According to Aristotle, such people are hot and wet in their elemental qualities, which produces a melding of intellect and emotions.
- He associated Earth with the Melancholic humor of black bile, which probably refers to waste products associated with digestion such as stool, from which useful energy has been removed leaving only the dregs of matter behind.

Melancholic people tend to be apathetic, passive, stubborn, sluggish, yet practical. Because Earth is the principle of structure and materialization, the Melancholic humor is dominant in the person who focuses on physical reality and tends to exhibit the qualities of perseverance, inflexibility, realism, and pragmatism. In Aristotle's terms, such people are cool and dry.

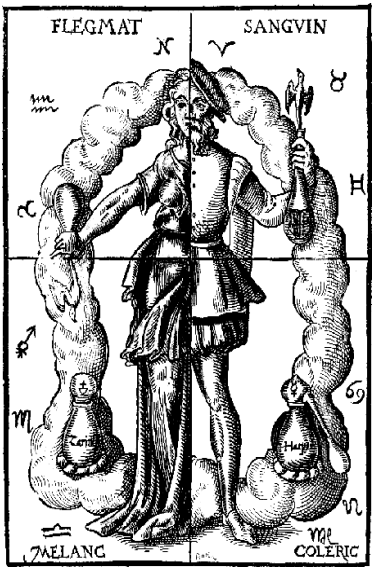

The Four Humors.

Hippocrates' theory of the Four Humors survives today in psychologist Carl Jung's theory of personality types. Jung saw the Four Elements as archetypes existing in the collective subconscious and are thus present in everyone. Like Aristotle, he considered Fire and Air the active, masculine Elements and Water and Earth the passive, feminine Elements.

Thoth's Tips

The Luscher Color personality profile offers a way of relating to the Elements as colors. The Fire color red invokes excitement and passion. The Water color blue encourages relaxation and tranquility. The Air color yellow brings out qualities of mind and imagination. The Earth color green elicits natural balance and practicality.

Balancing the Elements

Empedocles noted that those who had near equal expressions of the Four Elements in their personalities were more intelligent and had the truest perceptions of reality. Carl Jung noted the same thing in his patients and called the balancing of the Elements in a person "integration."

Aristotle's theory of the Elements implied a scheme of transformation in which one Element could be changed into another. Because the Four Elements came into being by impressing their opposing qualities of hot and cold and dry and wet on the First Matter, it follows that one Element can change into another by altering these basic qualities.

For instance, when we impose the qualities of wet and cold on the First Matter, the Water Element results. But if we change the quality of cold for that of hot, such as what happens when we boil Water, it transforms into Air (steam). By manipulating this simple relationship between a substance's inherent qualities, we can change one thing into another.

We can visualize this scheme of transformation in Aristotle's Square of Opposition, which depicts all the relationships between the qualities and the Elements. Opposing Elements form a cross within the square, and each Element is composed of two qualities shown in the corners of the square. Thus, Earth is dry and cold; Water is cold and wet; Air is wet and hot; and Fire is hot and dry. The qualities form a diagonal cross of opposition within the square.

Square of Opposition.

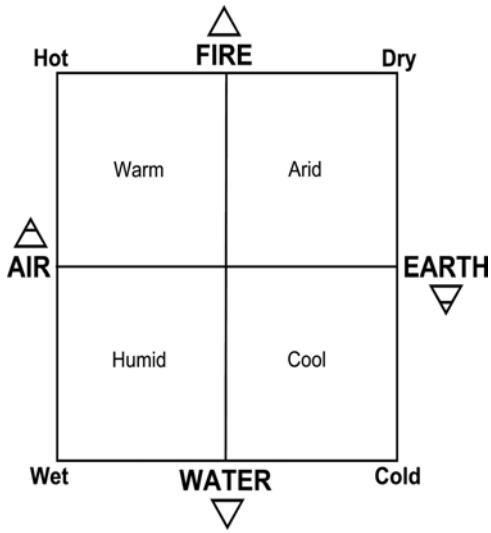

The alchemists considered the Square of Opposition a dynamic rotating machine that was in constant motion, like a video. In other words, changes in the qualities of the Elements cause movement through the square. Or we could say that the "strife between opposites" is the motor of rotation. Cold becomes hot; hot becomes cold; wet becomes dry; and dry becomes wet. We call this movement the Rotation of the Elements. "It is clear that generation of the Elements will be circular," explained Aristotle, "and this mode of change is very easy because corresponding qualities are present in adjacent Elements."

This natural circulation of the Elements in the Square of Opposition begins with the process of adaptation (Water) and continues through expansion (Air), production (Fire), and retraction (Earth). We can see the same pattern of movement through the Elements in many elemental rotations, including the seasons (winter, spring, summer, fall), the ages of man (childhood, youth, maturity, old age), and the cyclic rise and fall of nations and ideas.

Hot (or heat) in the upper left-hand corner of the Square of Opposition is the primary quality, and Fire at the top of the square is the most active Element. The alchemists saw Fire as the most important agent of transformation. So important was Fire to the alchemists that they often referred to themselves as Philosophers of Fire.

Water, at the bottom of the Square of Opposition, is the most passive Element and represents the agent of coagulation or materialization in the current situation. Air and Earth were considered secondary Elements made up of different qualities of Fire and Water. The Greeks believed Air was a combination of the hot quality of Fire and the wet quality of Water, and Earth was a combination of the cold quality of Water and the dry quality of Fire.

Four rules determine movement within the Square of Opposition:

1. Movement progresses in a clockwise rotation starting at Fire, which is where the work of transformation begins. As one moves through the square, each Element follows its dominant quality. Therefore, Fire is predominantly hot; Earth is predominantly dry; Water is predominantly cold; and Air predominantly wet (or humid). The qualities drive the Elemental rotation of the turning square: hot on the top, dry on the descending side, cold on the bottom, and wet on the rising side.

2. Because we can only move around and not across the Square of Opposition, direct transformation of opposing Elements into one another is not possible. Thus Water cannot be transformed directly into Fire because they have no common

quality; however, Water can be transformed by first changing it into one of the secondary Elements of Air or Earth. Then, Air or Earth can be transformed into Fire.

3. The qualities are inversely proportional to each other. That means that the higher the intensity of an earlier quality in the rotation, the greater the rate of increase in the following opposite quality. Or the higher the intensity of a later quality in the rotation, the more the preceding complementary quality decreases. For instance, increasing the hot quality increases dryness and decreases wetness. To illustrate this concept, let's work through one complete cycle starting at Earth. An increase in heat causes Earth to melt and take on the characteristics of Water. Further heating, however, decreases the cold of the Water component and increases its hot quality, which makes it boil and turn into steam or Air. When Air is heated, its moisture is reduced, and it rises higher into Fire. When Fire becomes cold, it loses its heat and becomes ashes or Earth again.
4. Whenever two Elements share a common quality, the Element in which the quality is not dominant is overcome by the one in which it is dominant. This property is known as the Cycle of Triumphs and was first noticed by Spanish alchemist Raymond Lully (1229–1315). For example, when Water combines with Earth, Earth is overcome because both are cold, but cold dominates in Water. Therefore, Water overcomes Earth, and the result will be predominantly cold. According to this scheme, Fire overcomes Air; Air overcomes Water; Water overcomes Earth; and Earth overcomes Fire.

Using the Square of Opposition to transform things is really quite simple when you work through it a few times. The archetypal relationships between the Elements are so plainly depicted in the Square of Opposition that it's an amazingly versatile tool for all kinds of transformation. The alchemists used these same relationships and progressed through the Square of Opposition whether they were doing laboratory experiments, producing medicines, or working on their own personal transformations.

To use the Square of Opposition in your own transformation, you must first meditate on the qualities of the Elements to know how they are expressed in your personality or temperament. To balance your dominant Element, find its opposite on the cross within the square. You want to increase the presence of this neglected Element to balance your temperament; however, because they are opposite and cannot be changed directly into one another, you must work through one of the adjacent Elements.

For example, if in your personality your dominant Element is Water and you need to balance it with more Fire, begin by working with the adjacent Element (Air or Earth)

with which you are the most comfortable or which is more dominant in you. If you choose the more spiritual path of Air, you need to work to increase the quality of wetness, which means becoming more flowing and allowing emotional energy to surface. If you choose the more material path of Earth, you need to do the opposite and try to become less flowing, more grounded, and more controlling of emotional energy. The choice of which path to follow obviously requires some insight about the true nature of your inner self.

One of the dark secrets about the Square of Opposition is that it's possible to work with the reverse (counterclockwise) rotation. This is known as the Death Rotation. The Byzantine emperor and alchemist Heraclitus (600 C.E.) described the process thus: "Fire lives in the death of Earth, and Air lives the death of Fire; Water lives the death of Air, and Earth lives the death of Water."

So the Death Rotation is a process of sacrificing one Element to give life to another, and in its applications requires the use of negative imagery and negative energies. In his book *Purifications*, Empedocles used this reverse rotation as a kind of personal crucifixion to cleanse the soul of broken promises, crimes against humanity, and other bad karma. This tortuous personal alchemy demanded extreme awareness and brutal honesty and required the alchemist to direct negative energies like anger and disgust inward. Empedocles warned it was so cosmic a process that it might last through numerous rebirths and go on for "thrice ten thousand years" in the soul of the alchemist.

The Quintessence

We call the mysterious Quintessence of the alchemists the Fifth Element not because it was considered one of the Elements but because it lay beyond the Elements in both form and function. The Quintessence was viewed as something new and unexpected in creation that transcended the limitations imposed by the Four Elements. As Isaac Newton put it: "The Quintessence is a thing that is spiritual, penetrating, tingeing, and incorruptible, which emerges anew from the Four Elements when they are bound together."

The Quintessence partakes of both material and spiritual realities and is described as a luminous light that is invisible to ordinary sight. Like Pythagoras before him, the alchemical philosopher Paracelsus believed the Quintessence is what the stars are made of and that within everything there exists a hidden star that is that thing's Quintessence.

From the Alchemist

Alchemist Benedictus Figulus described the Quintessence in his book *The Golden Casket* (1608): "For the Elements are composed of a subtle substance diffused through their parts. This spirit fertilizes or brings to life all subjects natural and artificial, pouring into them those hidden properties we call the Fifth Essence or Quintessence, which the Fount of Medicine, the Elixir of life and restoration of health, and in this may be the cherished renewal of lost youth and serene health be found."

The idea of the Quintessence is part of the Perennial Philosophy and is present in every spiritual tradition. In Chinese alchemy, the Fifth Element is Wood, which is a product of the plant kingdom and associated with the life force. In Taoist alchemy, the Quintessence is known as Chi, which is an unseen energy that flows through the body and can be accumulated and directed in moving meditations such as performed in Tai Chi and Chi Kung. In Tantric alchemy, the Quintessence is the kundalini or sexual energy coiled like a sleeping serpent at the base of the spine. In Hindu alchemy, the Quintessence is the spirit of breath known in Sanskrit as *prana*. This is very similar to the Western concepts of the spirit of air known as *pneuma* in Greek and *rauch* in Hebrew.

Philosophers of Fire

To the alchemists, Fire was the most important Element, and they considered it the universal agent of transformation that made alchemy possible. "Alchemy is only that which makes the impure pure by means of Fire," said Paracelsus. "Though not all fires do burn, it is however only Fire and continues to be Fire that interests us."

Alchemists recognize four grades or types of fire with which they perform their transformations. Let's take a closer look at each.

Elementary Fire

The lowest grade of fire is known as the Elementary Fire, which is the common fire we are all familiar with. "The Elementary Fire, which is the fire of our stoves," wrote the French philosopher-alchemist Antoine Joseph Pernety in 1758, "is impure, thick and burning. This fire is sharp and corrosive, often ill-smelling, and is known through the senses. It has for its abode the surface of the earth and our atmosphere and is destructive; it wounds the senses, it burns, it digests, concocts, and produces nothing other than heat. It is external to the alchemist and separating."

Celestial Fire

The highest grade of fire is the Celestial Fire, which is the brilliant white fire that issues forth from the One Mind of God and represents the power of divine will. "The Celestial Fire is very pure, simple and not burning in itself," said Pernety, "It has for its sphere the ethereal region, whence it makes itself known even to us. Celestial Fire shines without burning and is without color and odor. It is gentle and known only by its operations."

Central Fire

Between the lowest and highest grades of fire are two more kinds. One is the Central Fire hidden within matter at its very center. Central Fire is the fire of creation, the embedded Word of God in all manifested objects. According to Pernety: "The Celestial Fire passes into the nature of the Central Fire; it becomes internal, engendering in matter. It is invisible and therefore known only by its qualities. The Central Fire is lodged in the center of matter; it is tenacious and innate in matter; it is digesting, maturing, neither warm nor burning to the touch."

Secret Fire

Alchemists rarely speak of the fourth grade of fire even though they consider it the primary fire with which the true alchemist works. They refer to it only as their Secret Fire. "The fire of the sun could not be this Secret Fire," hints Pernety. "It is unequal and does not penetrate. The fire of our stoves, which consumes the constituent parts of matter, could not be the one. The Central Fire, which is innate in matter, cannot be that Secret Fire so much praised, because this heat is very different within the three kingdoms; the animal possesses it in a much higher degree than the plant."

The true nature of the Secret Fire has been concealed in myths and legends down through the ages. "In allegories and fables," Pernety confirms, "the philosophers have given to this Secret Fire the names sword, lance, arrows, javelin, etc. It is the fire which Prometheus stole from heaven, which Vulcan employed to form the thunderbolts of Jupiter and the golden throne of Zeus."

From Pernety's clues, maybe we can figure out the truth about the Secret Fire. It seems the Secret Fire has a direction or evolution and behaves with purpose like a sword or arrow. We also know that animals possess more of it than plants and that it is an ancient secret passed down from alchemist to alchemist in myths and legends.

Let's look for more clues. Franz Hartmann, a nineteenth-century German physician, was another alchemist who wrote openly about the Secret Fire. In his book *Alchemy*, he admitted: "The Secret Fire of the alchemists is sometimes described as a serpentine working power in the body of the acetic. It is an electric, fiery, hidden power, an electro-spiritual force and creative power."

Any alchemist worth his salt knows what the code word "serpentine" means. Since the days of Thoth and Hermes, the serpent has symbolized the life force, the basic animating energy that finds expression in our sexuality and state of health. The life force is the Quintessence of matter, the hidden Fifth Element, the inner divine spark that makes all things come alive. We have just cracked one of the greatest secrets of alchemy—the Secret Fire of the alchemists is the life force itself, and it is an important ingredient in their work. It is something the alchemist tries to accumulate, control, and add to his experiments.

The Least You Need to Know

- The Four Elements are archetypes or idealized essences expressed in the manifested world as common earth, water, air, and fire.
- Aristotle was responsible for bringing earlier concepts of the Elements together into one cohesive theory that allowed for the transformation of one Element into one another.
- The Square of Opposition is a diagram of the relationships of the Elements and how they can be transformed.
- The Fifth Element (or the Quintessence) is equated with the life force in most traditions.
- The Four Grades of Fire in alchemy are Elementary Fire, Celestial Fire, Central Fire, and Secret Fire.

Chapter 8

The Three Essentials

In This Chapter

- The three-headed dragon of the First Matter
- Doctrine of the Two Contraries
- The three philosophical substances
- The Three Essentials within all of us
- The three treasures of Taoist alchemy

The Three Essentials are the trinity of forces that make up creation, and the alchemists named them Sulfur, Mercury, and Salt. Sulfur and Mercury are the primordial opposites that are part of the inherent duality of the universe. We have only to observe nature to see this fundamental duality, which can be expressed as masculine and feminine, positive and negative, light and dark, expanding and contracting, energy and matter, Yang and Yin, and many other names depending on our perspective.

Salt, on the other hand, is the static result or resolving force created by the union of Sulfur and Mercury. In alchemy, Salt is associated with the Philosopher's Child and considered the principle of form or structure. The alchemists saw Salt at work in the formation of fetuses and the growth of plants, as well as in the formation of chemical compounds and in processes like precipitation and crystallization. Salt is active anywhere a new body forms.

All created things consist of Sulfur, Mercury, and Salt, and alchemical procedures can break everything down into these three principles. To differentiate them from the mundane substances of the same name, the alchemists always capitalized the names of the Three Essentials in their writings. Sometimes they clearly designated them philosophical or sophic substances and called them Sophic Sulfur, Sophic Mercury, and Sophic Salt.

Three Children of the First Matter

According to alchemical philosophy, the Three Essentials emerge into creation from a common source—the First Matter (see Chapter 6). The three-headed serpent or dragon, which is a symbol of the First Matter, captured this idea. In a scenario that mirrors our modern concept of the Big Bang, alchemists believed the Three Essentials were born from the chaotic darkness of the First Matter into our universe in a tremendous burst of energy and light.

Thoth's Tips

The Three Essentials are so important in alchemy that, generally, any grouping of three things in drawings or discussions refers to these three universal principles. They were also known as the Three Supernals; the Supreme Trinity; the Three Principia; the Three Universals; the Three Treasures; the Three Magisteriums; and the *Tria Prima,* Latin for the First Three.

Once created, the Three Essentials are indistinguishable from the First Matter in their powers of transformation, and their primal interaction is responsible for myriad manifested things in our world. At the end of the Great Work, the Three Essentials are reunited and integrally fused into the Philosopher's Stone.

The alchemists' motto conveyed this idea: "The Stone is single in essence, but triple in form." Not surprisingly, the three-headed serpent or dragon is also a symbol for the Philosopher's Stone, although there are distinct differences in attitude and coloring when compared to the beast of the First Matter. Somehow, the First Matter itself has been transformed.

We are beginning to get a glimpse of the Big Picture in alchemy. The Great Work begins with the emergence of the First Matter and ends with the creation of the Philosopher's Stone. Furthermore, the First Matter and the Philosopher's Stone are composed of the same three essential ingredients. The Great Work is nothing more than the *rectification* of the First Matter into the Philosopher's Stone.

def•i•ni•tion

Rectification is an alchemical term that literally means "to set right" and implies that the original substance was corrupt or imperfect. Chemical rectification is a process of refining by repeated distillations or purification using filters or membranes that separate out impurities. To rectify a system means to set all energy currents working in the same direction. Rectification of light results in an intense, coherent, tightly focused, single-frequency beam. These are all fitting descriptions of the creation of the Stone.

The Two Contraries

The roots of the alchemists' theory of Sulfur and Mercury lie in an ancient doctrine known as the Two Contraries. The Two Contraries were seen as reciprocal principles of nature, usually described as male and female or active and passive. Symbolized by the sun and moon, they were an expression of the fundamental natural law of reproduction.

Originating in Egypt in the myths of Isis and Osiris, the doctrine of the Two Contraries eventually spread to Babylonia and China. Although the two opposing principles took on a variety of names, they always shared the same characteristics of the original myth. Isis was the moon goddess—the feminine, receptive, reflective, productive principle of nature. Osiris was the sun god—the masculine, aggressive, penetrating source of energy and identity. Their child was Horus, who became the symbol for all new birth, growth, the green earth, and transformation in general.

Among Alexandrian alchemists, the principle of the sun or Osiris became linked with Sulfur, and the principle of the moon or Isis became linked with Mercury. Their child Horus would eventually become associated with the alchemical substance of Salt. The archetypal principles of the sun and moon represented by Osiris and Isis were thought to give rise to all things, and the concept that all things are engendered through the union of these two opposing forces took root among alchemists around the world.

Alchemists in ancient India believed the metals were born of the union of the gods Hara and Parvati through the powers of Agni, the god of Fire. Sulfur was Agni; Mercury was the semen of Hara; and the crucible of earth in which their union occurred was Parvati.

In China, the doctrine of the Two Contraries arose from the Taoist concept of the Tao (First Matter). Around 300 B.C.E., the concept of the Tao changed to include the two opposing qualities of Yang and Yin. Yang was masculine, positive, expansive, solar, and

fiery; and Yin was feminine, negative, contractive, lunar, and watery. Yang was light and tended to rise into the sky; Yin was heavy and tended to descend into the earth. Yin was the unperfected soul and the only thing that could quench the yearnings of Yang, which was the perfect spirit. The interaction between these two contrary principles was what created the material universe.

The Arabian alchemist Jabir expanded the doctrine of the Two Contraries by combining his philosophical readings with his experimental observations. As you learned in Chapter 3, Jabir believed the First Matter deep at the heart of the earth gave off two opposing "exhalations" or spirits that became Sulfur and Mercury.

According to Jabir, metals were formed by differing impurities and concentrations of Sulfur and Mercury. Gold was the purest and most balanced or perfect combination of this primal pair. To transform base metals into gold, it was necessary to purify and balance their Sulfur and Mercury. Jabir also believed there existed a Philosopher's Stone that would instantly transform base metals into gold by permanently joining the Two Contraries of Sulfur and Mercury.

Sulfur, Mercury, and Salt

For nearly 700 years, Jabir's version of the Two Contraries dominated alchemy. Then the great Swiss alchemist Paracelsus reorganized the Sulfur-Mercury theory to include a third component called "Salt." He also clarified and corrected what other alchemists had been saying about these very basic ideas for so many years.

The result was the theory of the Three Essentials, which turned Sulfur, Mercury, and Salt into powerful universal tools that gave alchemists greater insight into the nature of reality. Philosophically, the Three Essentials were viewed as universal forces present on all levels of reality. Their relationship and interaction determine how substances come into being and are transformed.

Paracelsus defined the Three Essentials by how they behave in fire. Sulfur is seen as what fuels the fire or what is changed in the fire. Thus oil, fat, wood, and coal are all forms of Sulfur. Mercury is the volatile watery essence of the fire that Paracelsus called the "phlegma" and is represented by the flames, light, heat, and smoke issuing from the fire. The new principle of Salt exhibits the fixed essence of the substance burning that resists the fire and is found in the ashes. "The three principles from which all things are born and generated," said Paracelsus, "are phlegma, fat, and ash."

In the burning of wood, for example, Sulfur is the wood fuel which is consumed in the fire; Mercury is the smoke, heat, and light that come from the fire; and Salt is the wood ashes created by the fire. As Paracelsus put it: "The fire is Mercury; what is burnt is Sulfur; and all ash is Salt."

Sulfur is the fiery, solar, active, masculine principle that gives a substance its active properties and identity in relationship to other substances. In alchemy, it is usually associated with the sun and King. In the laboratory, Sulfur is the flammable oily material extracted from substances, such as the essential oils of plants. For alchemists, Sulfur embodied all those characteristics that we now associate with the idea of active energy.

Mercury is the watery, lunar, passive, feminine principle that represents the hidden essence and creative source of life within things and is usually associated with the moon and Queen in alchemy. In the laboratory, Mercury is usually extracted from substances by the process of distillation, such as the alcohol distilled from fermented grains and fruits. The alchemists referred to Mercury as the "Mother of the Stone" and felt it was the mediator between Sulfur and Salt in the creation of new compounds.

In Hermetic philosophy, Mercury is like the basic blueprint of a thing, the carrier of its image or ideal form that comes into being through the interaction of Sulfur and Salt. Mercury embodied those characteristics that we now associate with the concept of light and mind.

Salt represents fixity, materialization, and the formation of bodies and embodies those characteristics that we associate with the idea of mass or matter. In their writings, the alchemists sometimes referred to Salt as "Magnesia," which was actually a mystical term referring to the transformative principle concealed in Salt.

Like the First Matter, Salt shows up at both the beginning and the end of the work. It is the imperfect and corrupted matter at the beginning of the experiment that must be destroyed and dissolved to release its essences, so they can be purified and reconstituted into the perfected new Salt at the end of the experiment.

The Four Elements, the fundamental principles of matter, have their origin in the Three Essentials. The archetypal force of Sulfur gives rise to the Fire Element. Mercury, in keeping with its dual nature, produces both the Air and Water Elements. And finally, the Salt principle is the source of the Earth Element.

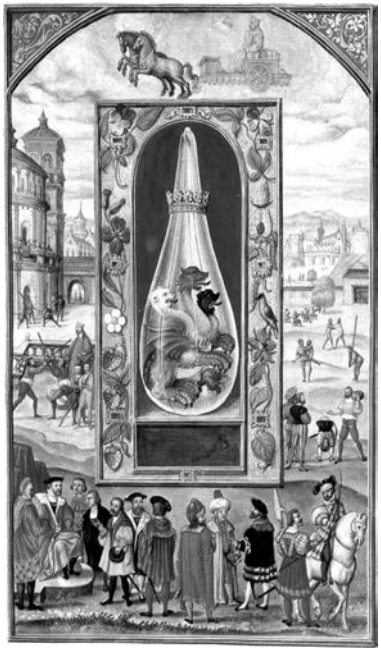

In this drawing from Splendor Solis, *the Three Essentials are depicted as three dragons sharing one body inside a glass retort. At the end of the work, the Three Essentials are united.*

From the Alchemist

Although alchemists and modern physicists use different terminology, they agree about the three fundamental forces of nature. In fact, Einstein's equation of the universe (E = mc2) is as valid in alchemy as it is in modern science. Sulfur is energy (E); Salt is matter (m); and Mercury is light (c). For both alchemists and physicists, energy and matter are really the same thing, whose final expression is determined by the intermediary of light. In alchemical philosophy, matter is like condensed energy whose form is projected by the light of mind. So, if that little "c" in Einstein's equation stood for consciousness instead of the speed of light, there would be no difference between alchemy and modern physics.

The Dance of Sulfur and Mercury

A surprising thing about the Three Essentials is usually revealed only at the later stages of initiation. The Three Essentials are not really as identifiable and set in their properties as you might suppose. They are not the static laws or immutable universal constants you assume them to be. I've already noted that Salt can exist in two forms—one at the beginning and the other at the end of the work. Well, Sulfur and Mercury have a much more dynamic relationship.

Sulfur and Mercury are like two dancers who change into one another as they spin around the dance floor. These two volatile principles are sometimes so hard to distinguish from one another that alchemists believed they were actually two faces of the same thing. They named it the *Rebis* (Latin for "double thing") and pictured it as a two-headed hermaphrodite. The strange love affair between Sulfur and Mercury is what makes alchemical transformation possible.

This unique relationship of Sulfur and Mercury is also suggested in drawings of the ouroboros showing two dragons or serpents eating each other's tails. One is dark and one is light, or one has wings and the other has feet. As the ouroboros spins through time and space, the two parts change into one another. The alchemists viewed this as the engine that drives reality.

The Sulfur-Mercury dynamic is most clearly depicted in the Taoist symbol of Yang and Yin known as the Taijitu. The opposing forces of Yang and Yin are shown inside a circle that is divided into a white Yang section with a small black circle within it and a black Yin section with a small white circle within it. The smaller circles represent the seeds of their opposites that both Yang and Yin carry. In other words, each carries the seed of its opposite and eventually transforms into it.

Psychologist Carl Jung called this mysterious process of one thing changing into its opposite by the unwieldy name of "inandromedria." Whatever you call it, it requires a fluid mind and a little dedication to fully absorb its power. "If your meditation prolongs itself," promised the Persian mystic Zoroaster, "you can unite all these Symbols."

The kindred affair between Sulfur and Mercury explains a conundrum faced by most students of alchemy in their reading of alchemy texts. In some descriptions, Mercury is associated with spirit and Sulfur with soul. In other texts, however, Sulfur is spirit, and Mercury is soul. We can now understand that both views are correct. The identities of Sulfur and Mercury depend on the situation or the context of the discussion. It all depends on where we stop them in their whirling dance.

In general, Sulfur deals with the energy aspects of a substance or situation, while Mercury deals with the aspects of inner life and awareness. If the subject is any kind of active energy or fire, then Sulfur is spirit.

Tread Carefully

Don't let the dance of Sulfur and Mercury confuse you. Their blurred identities are part of the mystery of creation. Unfortunately, every author seems to have an opinion as to what they represent. That is why Paracelsus set the standard definitions that most alchemists after him have followed: Mercury is spirit and Sulfur is soul.

If the subject is any kind of potential or unexpressed energy, then Sulfur is soul. On the other hand, if the topic is an indwelling life or active intelligence, then Mercury is spirit. And if the subject is an unborn identity or unconscious force, then Mercury is soul.

Salt is the resultant force that gives expression and purpose to the dance of Sulfur and Mercury. Salt is the child of their marriage. It freezes the dance of opposites, grounds them, and condenses their light and energy form and matter.

The Three Essentials in People

Psychologically, the principles of Sulfur, Mercury, and Salt form a triad of transformative powers that are available to us if we can learn to purify and control them. "In the Body," says the *Book of Lambsprinck*, "there is Soul and Spirit. He that knows how to tame and master them by Art, to couple them together and to lead them, may justly be called a Master, for we rightly judge that he has attained the golden flesh."

In people, the Three Essentials are represented by the three concepts of body, mind (or spirit), and soul. Salt is the body, Mercury is spirit, and Sulfur is soul. "Know then," declared Paracelsus, "that all the seven metals are born from a threefold matter, namely, Mercury, Sulfur, and Salt, although each metal has its own distinct and peculiar colorings. Mercury is the spirit, Sulfur is the soul, and Salt is the body. The soul, which indeed is Sulfur, unites those two contraries, the body and the spirit, and changes them into one essence."

In general, when talking about people, the easily ignited Sulfur of soul stands for our inner passion and willpower, while the fluid force of the Mercury in spirit represents our ever-changing thoughts and powers of visualization and imagination. The hermaphroditic Salt of their union is the Philosopher's Stone, a perfected state of consciousness that combines passion and feeling with thought and imagination.

From the Alchemist

In the Golden Dawn and other magical traditions, Mercury is associated with spirit and the mental faculty of imagination. Sulfur is associated with willpower and its connection to the deep reservoir of transformative energy in the soul. "Both the Imagination of Mercury and the Will of Sulfur must be called into action," said a nineteenth-century Golden Dawn member. "They are co-equal in the Work. When the two are conjoined and the Imagination creates an image and the Will directs and uses that image, then marvelous magical effects can be obtained."

The Three Treasures of Taoist Alchemy

In Taoist alchemy, the Three Essentials are known as the Three Treasures and are called Shen, Chi, and Ching. These concepts translate roughly as Spirit, Vitality, and Essence. In general, Shen represents Mercury; Chi represents Sulfur; and Ching is Salt. However, because Taoist alchemy focuses so much on working in the body, subtle differences exist between the Eastern and Western viewpoints.

In Taoist teachings, the characteristics of the Three Treasures can be found in the burning of a candle. Shen (Mercury) is the radiant light given off by the flame. Chi (Sulfur) is the heat given off by the candle, and Ching (Salt) is the wax and wick of the candle, which are both its structure and the condensed energy of its fuel.

Shen (Mercury) is considered the guiding spirit or mind that directs the energy of Chi (Sulfur). Like Mercury in the Western tradition, Shen is the most important of the Three Treasures in the alchemy of transformation.

Shen is experienced as a presence or spirit within that produces an "all-embracing sense of compassion that resides in the heart." It gives people their spiritual radiance and is the source of our innate knowledge that everything is one. Shen resides in both heaven and Earth and gives us the ability to rise above the mundane world.

Chi (Sulfur) is the energy that moves in our bodies and gives us our vitality. It is the universal energy created by the constant interaction of Yin and Yang, the two "moving powers" in the world. Chi embodies these Two Contraries of Yang and Yin. Fast-moving Chi is considered to be Yang, while slow-moving Chi is Yin. All movement and all functioning are the result of Chi, and the nature of Chi is to keep moving.

In esoteric anatomy, Chi is carried in the blood and in the air we constantly breathe in and out. Blood is produced from the fires of metabolism, and Chi is extracted from ingested food through the action of the spleen. Red blood cells are nourishing and are considered Yin, while white blood cells are protective and are considered Yang. Chi also enters through the lungs, where it circulates through energetic pathways, called "meridians," throughout the body.

Ching (Salt) is a mysterious substance called the "superior ultimate" of the Three Treasures. The word Ching means "regenerative essence" and is considered to be a concentrated energy that manifests physically in the body. Ching is seen as a perfect blend of Yang and Yin energy, and it is, therefore, not moving energy but static or heavy energy. It is the source of our sexuality and the life force that operates the body's cells and organs.

Ching exists before the body comes into being and becomes the "root" of our body when we are born. We cannot live without Ching. It's a fundamental heavy essence that accumulates in the body. If we can learn to conserve Ching, we can live vigorous and long lives. Ching is burned up by chronic stress and excessive behavior such as overwork, overeating, sexual excess, emotionalism, and substance abuse.

Shen is intimately related to Chi and Ching, and only when all Three Treasures are in balance does the whole system thrive. Chi condenses into Ching, and when we develop and accumulate Ching, we also increase Chi automatically. And when Chi is accumulated and purified, it strengthens Shen. "When the Three become One," said the alchemist Lu in his treatise *Complete Reality*, "the Great Elixir is made."

The Least You Need to Know

- The Three Essentials originated from the First Matter at the beginning of creation.
- The Two Contraries are Mercury and Sulfur in the Western tradition or Yin and Yang in the Eastern tradition.
- The Three Essentials are the philosophical substances known as Sulfur, Mercury, and Salt.
- The Three Essentials are present everywhere in the universe and are expressed in every substance, including people.
- The Three Treasures of Taoist alchemy are Shen (Mercury), Chi (Sulfur), and Ching (Salt).

Chapter 9

The Philosopher's Stone

In This Chapter

- Origins of the concept of a Philosopher's Stone
- The powers of the Philosopher's Stone
- The appearance and preparation of the Stone
- The genius of Dr. John Dee
- The magical cipher of the Stone

The idea of the Philosopher's Stone originated with Alexandrian alchemists and soon captured the imagination of people around the world. By the Middle Ages, the Philosopher's Stone became the Holy Grail of alchemy. It became not only the key to transforming base metals into gold, but also held the secret to eternal life and spiritual perfection. Because the Stone could turn a corruptible base metal into incorruptible gold, it would similarly transform human beings from mortal (corruptible) beings into immortal (incorruptible) beings.

The origins of the concept of the Philosopher's Stone can be seen in the theory of the Four Elements and the possibility of transforming one Element into another. There was also an ancient belief that metals could be transformed into one another. This belief probably originated with the

observation that some precious metals could be obtained from the ores of base metals. For instance, silver is often obtained from galena, the mineral ore of lead. The preparation of metal tinctures and alloys that imparted the characteristics of gold suggested a single agent might exist that would transmute the metals.

The spiritual significance of the Philosopher's Stone originated in the Egyptian belief in the perfection of the soul and the creation of an immortal golden body. The mystical doctrine of the regeneration of mankind was part of the spiritual traditions of many early civilizations, and the Philosopher's Stone was the physical manifestation of that fundamental desire for perfection.

The Magical Touchstone

In Latin, the Philosopher's Stone was called the *Lapis Philosophorum* or Stone of the Philosophers, but the Greeks knew it as the *Chrysopoeia* or Heart of Gold. It was also referred to as the Magisterium, the Magistry, *Spiritus Mundi* or Spirit of the World, Stone of the Wise, Diamond of Perfection, Universal Medicine, and the Elixir.

The eighth-century Arabian alchemist Jabir did much to popularize the notion of the Philosopher's Stone among alchemists. He reasoned that one could accomplish the transmutation of one metal into another by the rearrangement of its basic qualities, and that a magical substance would expedite the transformation. The Arabs called this agent *Al-Iksir*; from which our word elixir derived.

Many religious scholars believe the Philosopher's Stone is synonymous with the symbol of the stone found in many spiritual traditions, such as the Old Testament stone Jacob rested his head upon, the New Testament rock Christ laid as the foundation of the temple, the Holy Grail or cup of Christ, the Yesodic foundation stone of the Kabbalah, and the Cubic Stone of Freemasonry. In some ways, the Philosopher's Stone also resembles the forbidden fruit of Genesis and symbolizes knowledge that human beings are not meant to possess.

No doubt the Philosopher's Stone was the key to success in alchemy. Not only could it instantly transmute any metal into gold, but it was also the alkahest or universal solvent, which dissolved every substance immersed in it and immediately extracted its Quintessence or active essence. The Stone was used in the preparation of the *aurum potabile*, drinkable gold, a remedy that would perfect the human body. It was also used to restore a plant or animal from its ashes in a process called palingenesis. Because the Philosopher's Stone carried the Quintessence or life force, it could even be used to create artificial living beings called *homonculi*.

Thoth's Tips

Did you know that the first book in the *Harry Potter* series deals with the Philosopher's Stone? However, publishers felt the British title (*Harry Potter and the Philosopher's Stone*) was, well, too philosophical for American audiences, so they changed it to the more fetching *Harry Potter and the Sorcerer's Stone*. The book acknowledges that alchemist Nicolas Flamel successfully created the Stone, although he ultimately destroyed the wondrous object because he feared human beings would never learn to use it wisely. "The Stone," Dumbledore explains to Harry, "was really not such a wonderful thing. As much money and life as you could want—the two things most human beings would choose above all. The trouble is humans do have a knack of choosing precisely those things that are worst for them."

What the Philosopher's Stone Looked Like

Much has been written about the Philosopher's Stone, and there are scores of recipes for its preparation. In fact, whole books have been devoted to its creation. One example is the seventeenth-century *Mutus Liber* (*Silent Book*), which is a symbolic instruction manual of 15 illustrations showing how to concoct the Stone.

Surprisingly, we know quite a bit about what the Philosopher's Stone looked like. It was dark red in color and resembled a common irregular stone. The material of which the Stone was made was the same red powder of projection so prized by the alchemists.

The Philosopher's Stone had the peculiar property of exhibiting a variable weight. Sometimes it was as heavy as a piece of gold and other times light as a feather. Its primary ingredient was an equally mysterious element known as carmot. Carmot may have been a mythological substance, because no mention of it exists outside alchemy, nor does it appear in any list of modern chemical compounds.

Although many reports of the creation of the Philosopher's Stone exist among Arabian and European alchemists, one of the most credible is from the revered alchemist Albertus Magnus, who reported he had successfully created gold by transmutation in the later years of his life. When Magnus died in 1280, he passed the miraculous object on to his student Thomas Aquinas, who is also said to have made many successful transmutations using it.

Another credible report of the creation of the Philosopher's Stone comes from the sixteenth-century Swiss alchemist Paracelsus. He discovered what he called the "Alkahest," a single substance from which all the Elements (Fire, Water, Air, and Earth) derived. He used this substance as the chief ingredient in creating his Philosopher's Stone.

From the Alchemist

The power of the Philosopher's Stone to transform anything lies in its connection to all realms, light and dark. Like the First Matter, it exists suspended in the twilight world between energy and matter. The Philosopher's Stone heals all rifts and unites all opposites. "Receive this stone which is not a stone," said the Alexandrian alchemist Zosimos, "a precious thing that has no value, a thing of many shapes that has no shape, this unknown which is known by all."

Preparation of the Philosopher's Stone

According to alchemical literature, there were two ways to create the Philosopher's Stone: the Wet Way and the Dry Way. The Wet Way, or Humid Way, used natural processes and was more gradual and safer than the Dry Way, which relied on intense heat and powerful chemicals to achieve the Stone in a shorter time.

Even in spiritual alchemy, there was a Wet Way, in which natural inspiration built gradually in the initiate to reach the fervor necessary for personal transformation; and a Dry Way, in which the initiate attempted to ascend on a direct path to divine knowledge. The Wet Way worked with the "slow fires of nature," while the Dry Way worked with the "raging fires of our lower nature."

The rapid spiritual ascent of the Dry Way was very dangerous for unprepared initiates and could result in a loss of personal identity or even madness. Tantric alchemists of India followed the direct path by trying to release and control sexual energies, while the path of shamanic alchemy consisted of the use of powerful plant allies and psychoactive drugs. There is no doubt some medieval alchemists made use of such preparations. Alchemists, the first chemists, were very much aware of the psychological and spiritual effects of the compounds they created.

In the laboratory, the Wet Way began with slow digestion and putrefaction of the matter that could go on for many months. The Dry Way began with roasting and heating in an intense fire that might only last a few hours. In both methods, this process was known as the Black Phase, in which the matter blackened as it was reduced to its basic essences.

The Black Phase gave way to the White Phase, in which a purification of the matter took place and the essences were separated out from any contamination. In the Dry Way, this appeared as a white crust formed by dried matter carried by gases bursting in bubbles on the surface of the material. Sometimes the crust puffed up and released

a cloud of white vapor into the flask, which was called the White Eagle. In the Wet Way, a white layer of digesting bacteria formed on top of the putrefied material, which was called the White Swan.

During the final Red Phase, the energies released in the previous operations were captured in a solution or powder. In the Dry Way, this was the appearance of a red coloring on the surface of the molten material or in the ashes, which was caused by high temperature oxidation-reduction reactions and was symbolized by the Phoenix rising from the fire. In the Wet Way, the final phase was sometimes signaled by the appearance of a reddish swirl of oil or pink globules on the surface of the matter. This was associated with the Pelican, which sometimes regurgitated a meal of freshly killed fish for its young and stained its white breast plumage with red blood.

The Mysterious Dr. Dee

The most powerful cipher in all of alchemy is a rather odd-looking glyph (see the following illustration). This is the symbol of the Philosopher's Stone, and it's said to incorporate some of the powers of the Stone whenever it is drawn. In other words, the cipher is believed to carry its own spirit or intelligence, which is evoked every time it is written down or constructed.

The name of this cipher is the Hieroglyphic Monad, and it was created by Dr. John Dee (1527–1608), a British alchemist who revealed the Hieroglyphic Monad to the world. Dee was a true Renaissance man who achieved world renown as a mathematician, mapmaker, cryptographer, magician, philosopher, and astrologer. His library was once the largest in England with over 4,000 rare texts and manuscripts, and his alchemical laboratory rivaled any in the world at the time.

Having entered Cambridge College at the age of 15, Dee began a five-year regimen of sleeping only four hours a day so he could devote more time to studying Hermetic philosophy and alchemy books. "I was so vehemently bent to study," said Dee of his time at Cambridge, "that for those years I did inviolably keep this order: only to sleep four hours every night; to allow to meet, eat, and drink two hours every day; and of the other eighteen hours all was spent in my studies and learning."

Dee grew into an imposing figure with a commanding presence. John Aubrey described him in his book *Brief Lives:* "He had a very fair, clear, rosey complexion and a long beard as white as milk. He was tall and slender, a very handsome man. He wore a gown like an artist's frock, with hanging sleeves, and a slit. A mighty good man was he."

Dee was a close confidant of Queen Elizabeth, who gave him a license to practice alchemy and "make gold." As a favor to the Queen, it is said, he "controlled the Elements" and cast a spell on the Spanish Armada by causing bad weather to thwart the invasion of England. Shakespeare used him as the model for Prospero in *The Tempest*, and he is also said to have been the inspiration for Goethe's *Faust*.

With an intense purity of intention and motive, Dee embarked on a systematic plan to discover the Philosopher's Stone. He viewed it as much a philosophy as a physical object. In his view, the Stone was "the force behind the evolution of life and the universal binding power which unites minds and souls in a human oneness." While most alchemists of his time sought the Stone for its ability to transmute base metals into gold, Dee wanted to possess it as a source for spiritual transmutation as well.

The Hieroglyphic Monad

Before long, Dr. Dee realized that he could represent all the powers and characteristics of the Philosopher's Stone in one magical symbol. After seven years of intense study of alchemical symbols, he found what he was looking for. In just 13 days in January 1564, Dee entered a state of deep concentration and completed a step-by-step mathematical proof called the *Monas Hieroglyphica* (*Hieroglyphic Monad*).

The frontispiece for John Dee's Monas Hieroglyphica *(*Hieroglyphic Monad*) shows his magical cipher for the Philosopher's Stone.*

According to the Greek philosopher Pythagoras, the Monad was the first thing that came into existence in the universe. It can be described as the spiritual atom or egg that gave birth to the whole cosmos. To the Gnostic philosophers, the Monad was the single higher spiritual being (the One Mind) that created all the lesser gods and elemental powers. In Jungian terms, it is the first archetype that contains all the other archetypes. Today we might look at it as a mega microchip that contains all the software of the universe.

When the alchemists depicted the Monad, they often added the Latin caption *In Hoc Signo Vinces* (In this sign you will conquer). All the coded ciphers of the alchemists were thought to be pieces of the Hieroglyphic Monad, and as we shall see, this is geometrically quite true.

From the Alchemist

In describing the power of Dr. Dee's cipher, Hermetic researcher Tobias Churton wrote in *The Gnostics:* "If one can imagine a great ocean of First Matter, then we are seeing the beginning of the universe. If a hand were to, as it were, drop the cipher of the Hieroglyphic Monad into that ocean of infinite potentials, the First Matter would immediately start forming itself into the universe we imagine we know today."

In his proof, Dee used the ancient ciphers of alchemy as geometric figures and applied Euclidean geometry to show their deeper meaning and relationships. Dee believed his proof would "revolutionize astronomy, alchemy, mathematics, linguistics, mechanics, music, optics, magic, and adeptship." He even urged astronomers to stop peering through their telescopes trying to understand the heavens and instead spend their time meditating on his Monad.

The Cipher of the Stone

Dee believed his cipher was the true Philosopher's Stone. The frontispiece of his *Hieroglyphic Monad* is a succinct explanation of the cipher itself, and the frontispiece was considered so important in Elizabethan times that it became known around the world as the Greater Seal of London.

At the center of the frontispiece is the Monad cipher within an inverted egg filled with embryonic fluid and known as the Hermetic Egg. The fluid represented the First Matter; the yolk is represented as a circle and point at the center of the figure. The circle with a center point is the cipher for gold and the sun.

The lunar crescent symbol of the moon intersects the upper part of the yellow yolk of the sun. Thus the sun and moon are united in gold at this level, which represents perfection or the end of the Great Work. Within the frame surrounding the Monad are found the Four Elements and the Three Essentials of Sulfur (the sun on the left pillar), Salt (the moon on the right pillar), and Mercury (the center symbol).

Two rounded lunar crescents or waves representing the Water Element are at the bottom of the Monad. They come together to form the ram horns of the sign of Aries, which signifies Fire. Aries, the first sign of the zodiac, is associated with the burst of life force in the Spring, at which time the Great Work begins. "To begin the Work of this Monad," wrote Dee, "the aid of Fire is required."

A cross, known as the Cross of the Elements, connects the bottom and the top of the cipher. Here the workings of manifested reality play out. In this section of the Monad, all the glyphs of the five visible planets along with the symbols for the sun and moon intersect. The metals are also indicated, because in alchemy, the ciphers for the planet and its metal are the same (Saturn/lead, Jupiter/tin, Mars/iron, Venus/copper, Mercury/quicksilver, moon/silver, and the sun/gold; see Chapter 10). By tracing the connecting lines and arcs in different ways, one can locate all the symbols of the planets and their metals and thereby reveal the invisible forces behind Nature.

The merged planetary ciphers are arranged left to right and top to bottom around the Cross of the Elements. According to Dee, by placing the planetary ciphers in their proper relationship, the astronomical symbols are imbued with an "immortal life," allowing their coded meaning to be expressed "most eloquently in any tongue and to any nation." In this arrangement, the sun is the only symbol that is always the same, and in that sense, incorruptible like gold. No matter which way the Monad is turned—upside down, left to right, right to left, or its mirror image—the cipher of the sun and gold is always exactly the same.

The heart of the Monad and the one cipher that encompasses all the others is Mercury. In alchemy, Mercury stands for the principle of transformation itself. Just as depicted in the Monad, Mercury is part of all the metals and Elements of alchemy and melds them together as one. Dee embedded the spirit of Mercury at the heart of his master symbol and believed he had successfully captured the essences of all the archetypal Elements and metals.

Thoth's Tips

The Monad is a powerful symbol, and alchemists believe it should be treated with the greatest reverence. Starting with the cipher of Saturn/tin, see if you can identify all the planetary ciphers. Then recreate the Monad on a sheet of paper by constructing the ciphers one on top of the other. Drawing the Monad in this way is a meditative exercise that invokes the symbol's transformative power if done properly.

The Lost Key to the Monad

Dee believed his Monad carried the secret of transformation of anything in the universe, but he never spoke of its meaning publicly because he felt the Monad was much too powerful to share with the uninitiated. He privately told other alchemists that his symbol not only described the precise interrelationship of the planetary energies, but also showed the way to transmutation of the metals, as well as the spiritual transformation of the alchemist.

Dee wrote a private unpublished book explaining in detail the workings of the Monad. In the inventory of his massive library was a description of that book, which he intended only for his fellow alchemists. But Dee's secret key was destroyed when a mob of Anglican fundamentalists broke into his home and burned his entire library.

Dee had the final say, however. "He who devotes himself sincerely to these mysteries," he said, "will see clearly that nothing is able to exist without the virtue of our Hieroglyphic Monad." And he gave this advice to anyone who would read his proof: "Whoever does not understand should either learn or be silent."

The Least You Need to Know

- The idea of the Philosopher's Stone originated with Alexandrian and Arabian alchemists.
- The Philosopher's Stone was like a magical touchstone that could instantly perfect or cure anything.
- Dr. John Dee created a cipher that embodied both the formula to create the Philosopher's Stone and its magical powers.
- Dr. Dee's mathematical proof for his cipher of the Philosopher's Stone is called the Hieroglyphic Monad.

Part 3 The Operations of Alchemy

The secret processes by which alchemists achieved their transformations were organized in an ancient pattern known as the Ladder of the Planets. Following the Emerald Tablet's dictum of "As Above, so Below," the operations corresponded to the order and characteristics of the visible planets. The archetypal energies of the planets were reflected on Earth in the evolution of the metals, as well as in the planetary archetypes found in plants, minerals, animals, and human beings. The overall work in alchemy progressed through specific operations that occurred in three phases. The initial work of purification took place in the Black Phase; the separation of purified essences that resulted in the empowerment of the substance took place during the White Phase; and the final manifestation of the perfected substance took place at the end of the Red Phase.

Chapter 10

The Ladder of the Planets

In This Chapter

- Climbing the Ladder of the Planets
- Influences of the celestial powers
- The planetary metals and other correspondences
- Appreciating the music of the spheres

The idea that heavenly bodies influence our daily lives originated in ancient Egypt and Babylonia. This concept was part of the basic philosophy that believed humans contained within themselves all the parts of the universe. The Doctrine of Correspondences expressed in the Emerald Tablet's dictum of "As Above, so Below" echoed this concept.

Similarly, the ancients believed a corresponding link existed between the slowly moving planets seen in the sky and the metals found buried in the earth. All the luminous planetary bodies exhibit colors that resemble the hue and brilliance of the corresponding metals, and there were many other similarities that led people to believe the metals were associated with the planets. At one time, it was believed that as the planets revolved around the earth, they spun off their corresponding metals into the earth where they could be extracted by the operations of alchemy.

Eventually, each of the planets and its corresponding metal became associated with an operation in alchemy. Each metal had its own characteristics that required specific processes to transform it, and these operations seemed to be a progression of steps. These practical observations were coupled with the Egyptian stages of initiation in a scheme known as the Ladder of the Planets, which consisted of seven steps corresponding to the five visible planets with the sun and the moon. The basic tenet of this system holds that the planets represent powerful primordial forces that express themselves on all levels of reality. These powers are arranged in a pattern of transformation that ranges from the most material and base level (Saturn) to the most spiritual and noble level (the sun).

Correspondences of the Planets

The Great Work of alchemy is to climb the Ladder of the Planets and reach material and spiritual perfection. Our spiritual return to the stars, or the gaining of cosmic consciousness, is accomplished by climbing the philosophical ladder of the visible planets from Saturn through Jupiter, Mars, Venus, Mercury, and finally the moon and sun.

From the Alchemist

Each planet and its metal are associated with a day of the week: Saturn rules Saturday, Jupiter rules Thursday, Mars rules Tuesday, Venus rules Friday, Mercury rules Wednesday, the moon rules Monday, and the sun rules Sunday.

The sun makes the same journey through the Ladder of the Planets that alchemists try to duplicate in their work. In the sky, the sun appears to travel through the planetary ladder depending on the time of year. For instance, in winter in the Northern hemisphere, the sun is in the signs of Saturn (Aquarius and Capricorn), while in summer the sun is in the signs of the sun and moon (Leo and Cancer). Between these two extremes, the sun makes its journey through the remaining planets and their corresponding astrological signs. The time it takes the sun to travel between signs is approximately one lunar month (28 days).

An interesting correspondence exists between the Ladder of the Planets and the human body. Each of the planets rules an energy center in the body and the corresponding organs. These seven centers and their relationships to the planetary ladder were known by Pythagorean philosophers, and there is some evidence that the energy centers were also known to the ancient Egyptians.

In Indian alchemy, the planetary energy centers in the body are called "chakras" ("spinning wheels"). In this system, Saturn corresponds to the root chakra at the base of the spine; Jupiter is associated with the sex chakra at the genitals; Mars is connected

with the raw power of the solar plexus chakra; Venus rules the heart chakra; Mercury is expressed at the throat chakra; the moon is reflected in the third eye charkra at the forehead; and the sun shines through the crown chakra at the top of the head.

In the remainder of this chapter, we steadily climb up each rung of the Ladder of the Planets to help us understand the universal pattern of transformation. The following table summarizes this process and reviews some of the major correspondences of the planets with which we will be working.

The table lists the planet and its corresponding metal, the planet's archetypal characteristics, and the alchemical operation to be performed at that stage. The astrological cipher associated with each operation is also given. These are the operations and astrological energies that transform or "cure" the deficiencies of each planet. The traditional signs of the zodiac associated with the journey of the sun through the planetary ladder are also listed.

Correspondences of the Planets

Planet	Metal	Operation	Cipher	Archetype	Zodiac
Saturn	Lead	Calcination (Incineration)	Aries (Calcination) Sagittarius (Incineration)	Contraction, discipline, potential	Capricorn, Aquarius
Jupiter	Tin	Dissolution (Solution)	Cancer (Solution)	Expansion, freedom, sociability	Sagittarius, Pisces
Mars	Iron	Separation	Scorpio (Separation)	Assertiveness, masculinity	Aries, Scorpio
Venus	Copper	Conjunction (Congelation)	Taurus (Congelation)	Receptiveness, femininity, intuition	Taurus, Libra
Mercury	Quicksilver	Fermentation (Digestion)	Capricorn (Fermentation) Leo (Digestion)	Transformation, androgyny, light, mind	Gemini, Virgo
Moon	Silver	Distillation (Sublimation)	Virgo (Distillation) Libra (Sublimation)	Purification, subconscious powers, body, soul	Cancer

continues

Correspondences of the Planets (continued)

Planet	Metal	Operation	Cipher	Archetype	Zodiac
Sun	Gold	Coagulation (Fixation) Multiplication (Projection)	Gemini (Fixation) Aquarius (Multiplication) Pisces (Projection)	Empowerment, creativity, true self, energy, spirit	Leo

The Dark Powers of Saturn

Saturn, the farthest planet from the sun, is the first rung on the Ladder of the Planets, and in esoteric terms represents the galactic starting point on our journey in from the stars. To the observer on Earth, distant Saturn looks like a grayish yellow star and is most easily spotted during the twilight hours when the sky takes on a deep blue color. Saturn reaches its peak visibility high in the northern sky in the dead of winter.

Saturn is the coldest planet and also the slowest moving. While the other planets dance merrily around the warm sun, lumbering Saturn takes 30 years to complete its orbit. Saturn is the largest planet in terms of mass and the second largest (after Jupiter) in terms of size.

The shimmering triple ring of rocks and 10 moons circling Saturn are remnants of its greedy attempt to attract more mass with its powerful gravity. Its largest moon is bigger than our planet Earth. Had Saturn been able to attract more mass, it would have transformed into a star, and our galaxy would have had two suns. But now ancient Saturn sleeps in darkness, having lost its bid to become a shining star.

The Babylonians considered Saturn the ghost of a dead sun and the oldest spirit in the heavens. Saturn was considered the place where created matter first manifested and represented its most primitive state, and it stands for the cosmic law that limits or defines manifestation. Therefore Saturn and its metal, lead, represent the principles of contraction, stability, structure, and materialism.

The symbol for Saturn is Father Time with his distinctive hourglass and sickle, who personifies the forces of age, death, and transformation. Sometimes Saturn is shown with a peg leg to indicate his infirmity and incompleteness. The black crow is the messenger of Saturn and also symbolizes the beginning of the Black Phase of alchemical transformation, a period of darkness over light and matter over spirit.

From the Alchemist

From at least 1500 B.C.E., the Egyptians were using the circle and dot to denote both the sun and its metal gold and the crescent to denote both the moon and its metal silver. Then Alexandrian alchemists associated a metal with each of the five visible planets: Saturn with lead, Jupiter with electrum, Mars with iron, Venus with copper, and Mercury with tin. Later they omitted electrum, which is an alloy of silver and gold, and Jupiter became associated with tin. The planet Mercury was then connected with the metal mercury (or quicksilver).

In myth, Saturn was imprisoned by his father in a deep cave while still a child. The child conspired with his mother to overthrow his father and ended up castrating him with a sickle. Saturn then became king and ruled just as ruthlessly as his father had. When he heard a prophecy that his own children would dethrone him, Saturn ate them at birth. But his wife saved one child and fed it to Saturn in the form of a stone, which he later vomited out to become Jupiter. Jupiter eventually overthrew his father and banished him to the darkness of the underworld.

The darkness of Saturn is also the fertile soil of new birth. In fact, the word Saturn comes from the Latin *serere* meaning to sow or plant. Also, on the Ladder of Planets, Saturn marks the boundary between the personal and transpersonal (or cosmic) powers. For those reasons, Saturn acquired a dual reputation as both a stubborn protector of the status quo and the initiator of profound transformation.

Astrologically, Saturn is represented by two signs of the zodiac. Capricorn is the tenacious mountain goat that patiently moves toward its goal to reach great heights by remaining firmly grounded. Aquarius is the herald of a new age and represents the potential of transformation that is part of Saturn's makeup.

Because of its transformative potential, Saturn was the most important planet to the alchemists. They equated it with the First Matter and considered it both the beginning and the end of the Great Work. Within the darkness of saturnine energies, the alchemists saw all the possibilities for change and healing. An early cipher for Saturn was Rx, which medieval alchemists wrote on a slip of paper and prescribed as a cure. Their patients actually ate the piece of paper with the sigil of Saturn, which the alchemists had animated with magical intent. Today, the sigil of Saturn ("Rx") is still written on nearly every prescription issued by medical doctors.

The Exuberant Powers of Jupiter

Jupiter, the second rung on the Ladder of the Planets, is the largest and most impressive planet in our solar system, but it is mostly gas. It has four moons, all of which are more active and larger than our moon.

Jupiter and Saturn have a similar chemical makeup and are dozens of times larger than any of the other planets. Their cores are thought by scientists to be made of pure hydrogen metal, and they are the true Olympian gods of our solar system.

Jupiter's light and expansive presence balances the heavy and contractive influence of Saturn, and Jupiter is considered the great "benefactor" of the solar system and thus represents the principle of divine grace. Esoterically, Jupiter and its metal tin represent the light and energy of spirit without which the soul would remain imprisoned within the saturnic darkness of matter.

Astrologically, Jupiter is primarily linked with Sagittarius, the centaur with his bow and arrow. The half-man, half-horse centaur symbolizes the person who has grown above his instinctive nature and gained social values and wisdom. Jupiter is also linked with the compassionate sign of Pisces. In direct opposition to the signatures of Saturn, it produces a state of spirit over matter in which creativity, music, science, and prosperity prevail.

The planet's name is the root of the word jovial, which means cheerful, and the energies of Jupiter are expansive, optimistic, and joyful. With the combination of growth and a positive attitude, it is not surprising that Jupiter represents the power of healing and regeneration.

Thoth's Tips

For a complete list of books on the planetary powers, go to www.Astrology.co.uk/Books/Subjects/bs.ThePlanets.html. For more information on the operations of alchemy and their relationships to the planetary powers, go to www.AlchemyLab.com/directory.htm.

In mythology, the biggest planet in our solar system is the rightful home for the heavenly father who was known as Jupiter to the Romans and Zeus to the Greeks. In India, Jupiter takes the form of Indra, the god of fire and lightning, who in Scandinavian tradition is represented by the thunder god Thor.

In all these traditions, Jupiter was the great god of thunderstorms and was worshipped as a rain god. In Rome, he was commonly known as *Jupiter Pluvius*, Heavenly Father Who Rains, and his function was to fertilize the mother god with his seminal moisture.

The Masculine Powers of Mars

The third rung on the Ladder of the Planets is Mars, which is considered the brother of Earth, and the two planets share many characteristics. They have the exact same tilt on their axis of rotation, and they rotate in the same direction at about the same speed. That means they experience nearly identical daily cycles and seasons, although temperature extremes are much more severe on Mars.

In alchemy, the red planet Mars represents energy and raw power. The metal associated with Mars is iron, which actually gives the planet its red color. Mars, the warrior, is aggressive and masculine and governs our animal passions and survival instincts. Martian qualities reinforce the ego, strengthen will, and help us surpass previous limitations. Mars provides us with the energy to act, to begin new projects, or to transform any situation.

In the zodiac, the month of Mars (March) is the period when the sun enters the sign of Aries. In fact, the word Aries is derived from the Greek word for Mars, *Ares.* This is the time of year when spring begins and a new solar cycle of the Zodiac starts. Astrologers believe that wherever Mars is located in your natal chart is the astrological sign that will be your source of energy for the rest of your life. This is also when the Great Work of alchemy begins, and it is believed that the energy generated during this period is what propels us through the next twelve months of transformation. Mars is also linked with the astrological sign of Scorpio, which carries the signature of masculine consciousness and discernment.

In mythology, Mars is the God of War and is considered an overexuberant cosmic troublemaker. None of the other Roman gods liked Mars, and in Greek myth, Venus was always getting her consort Mars out of trouble.

The Feminine Powers of Venus

The next rung on the Ladder of the Planets is Venus, which is known as the veiled planet and has a dense and sultry atmosphere. Thick sulfurous clouds constantly hide the face of Venus, which has an average surface temperature of around 450°F. Venus has the slowest rotation about its axis of any planet and is twice as close to the sun as Mars. It is the brightest planet in the sky and appears as both the evening star and the morning star.

Esoterically, Venus represents refinement of the senses, the passion of the arts, mystical love, romantic relationships, and physical desire. The feminine energy of the planet is passive, receptive, magnetic, relating, adapting, nurturing, and gentle.

Venus is associated with the astrological signs of Taurus and Libra. Taurus represents the sensual part of Venus, while Libra is focused on relating and connecting with others. In terms of the Earth sign Taurus, the attracting power of Venus is expressed more in possessions and money, while in Libra the energetic trend is more toward art and harmony in all things.

In mythology, Venus is the Great Goddess of the Romans who was known as Aphrodite to the Greeks. Both Greeks and Romans emphasized her sexual energy, and temples to Venus were actually schools of instruction in ecstatic sexual techniques taught by harlot-priestesses.

The religion of Venus, as well as the Hermetic teachings of alchemy, promised a "sacred marriage" through which the initiate could escape the cycle of rebirth and be reborn on a whole new level. Death was seen as a transformative event that mimicked *le petit mort*, the little death of sexual orgasm.

The romantic city of Venice was named for the goddess, and our word veneration literally means to pay homage to Venus. Known as the Lady of the Animals, Venus was often shown naked in the forest with animals, especially deer. Several myths tell of hunters encountering Venus and falling in love with her. In fact, our word venison literally means son or follower of Venus.

Venus is a very meaningful symbol in alchemy. Married to Vulcan, the god of alchemy, she could not resist the virile powers of Mars with whom she shared many romantic trysts. To alchemists, Venus was the goddess of generation, and sexual imagery in alchemy almost always refers to the deeply transformative energies of Venus, her metal copper, and the mysteries of the operation of conjunction.

Tread Carefully

Be careful in working with the Ladder of the Planets on the personal level. It is very tempting to view it as a strictly linear process or checklist of where you stand in your personal work. Such an attitude elicits what the alchemists called "Monk's Pride," which is a smug feeling of being further along the spiritual path than others. The truth is the Ladder of the Planets is a dynamic, living process. Often the stages are not in any set order, since we tend to return to previous phases at different levels in an ever-spiraling process of transformation.

The Transformative Powers of Mercury

The next rung on the Ladder of the Planets is Mercury, the closest planet to the sun and the fastest moving planet in our solar system. Most of the time Mercury is absorbed into the bright light of the sun, but when it is visible in the twilight of the early morning or late evening, the tiny planet is one of the brightest objects in the sky. Mercury has a very irregular and eccentric orbit and sometimes even appears to go backward in the heavens. The surface of Mercury looks just like the moon, and the two bodies have the most reflective surfaces of any of the planets, each reflecting exactly the same amount of sunlight, 7 percent.

Esoterically, the swiftest planet is known as the Messenger of the gods and governs communication, intellect, writing, speech, and any kind of conversing or commerce. The urge of Mercury is to know and to communicate that knowledge. In the body, Mercury is associated with the brain and nervous system, as well as breathing and the organs of sense. The god Mercury is usually depicted with winged sandals and a winged helmet to connote the ability to move and deliver information quickly.

Mercury rules the astrological signs of Gemini and Virgo. Gemini, the third sign in the Zodiac, is associated with discrimination and awareness of duality. Virgo is associated with purified consciousness and the alchemical operation of distillation.

In mythology, Mercury is depicted as a hermaphrodite because Mercury derives its light or consciousness from the union of the left and right brain or, in alchemical terms, from the marriage of the masculine, rational sun and feminine, intuitive moon.

The Greeks knew the Roman Mercury as Hermes, who was the founder of alchemy. Hermes was the twilight god of boundaries, and one of his duties was to conduct souls to the underworld. Hermes was believed to have magical powers over sleep, dreaming, and altered states of consciousness.

The Soulful Powers of the Moon

The sixth rung on the Ladder of the Planets is the moon. It seems the ancients were correct in their assumption that the moon was a planet. Because it has a completely different mineral composition than Earth and other considerations, most modern astronomers believe the moon is a small planet captured by Earth's gravity.

Because of the moon's synchronous captured orbit, it always shows the same face to Earth. However, since the moon shines only by the reflected light of the sun, Earth

casts shadows on its face that make it appear to change shape in a 28-day cycle. The moon's varying distance from Earth controls the ebb and flow of tides, human hormones, and the female menstrual cycle. Our words for menstruation and menopause are based on the Greek word *meno*, meaning moonpower.

The esoteric meaning of the moon is receptivity, reflection, fertility, and nurturing. In many areas of the world, the 13-month lunar calendar governs the cycle of planting and harvesting. The moon is said to control the subconscious and is the source of magnetic and astral powers. The moon is the archetypal Queen of alchemy, and its metal is silver.

In mythology, the moon is associated with the virgin goddess Diana and the multi-breasted symbol of fertility Artemis. Egyptians referred to the moon as the "Mother of the Universe," and in several traditions the moon is where our souls go when we die. The moon is associated with the astrological Water sign of Cancer, whose traits are deep emotions and moodiness, genuineness, loyalty, and a strong sense of family.

The Spiritual Powers of the Sun

The sun is the seventh and last rung on the Ladder of the Planets. The alchemists saw the sun as the King and husband to the moon Queen. In an amazing synchronicity, the sun and moon appear to be exactly the same size in the sky. Because the moon's image is 400 times smaller but also 400 times closer than the sun's, they seem to be the same size to an observer on Earth. When a total solar eclipse (or alchemical conjunction) occurs, the lunar disc exactly and completely covers that of the sun.

The sun is our own personal star at the center of the solar system, which emits energy in every conceivable wavelength from x-rays to visible light to radio waves, and this energy is what makes life on Earth possible.

The sun is the fundamental metaphor of the whole alchemical process. Composed of over 90 percent hydrogen atoms, it is the simplest form of matter known. It also represents a process of constant purification in which cooler and darker impurities, known as sunspots, rise to the surface and are ejected or burned off.

Esoterically, the sun is an image of wholeness, health, wealth, and happiness. Its metal gold has the same associations. The blazing sun corresponds to ambition, courage, vitality, creative energies, and electric or masculine energy.

In mythology, the sun is associated with the Egyptian god Osiris, as well as the Greek Hercules in his aspect of monumental strength. In astrology the sun as Leo presides over selfless will, beneficent governing, and shared energy and power. On the personal level, the sun represents our deepest identity, the true self and inner authority, the source of our dignity and integrity.

The Music of the Spheres

To the ancients, the Ladder of the Planets represented individual melodies in the Music of the Spheres, which are archetypal vibrations of energy that influence every part of our lives.

The Ladder of the Planets is an example of the Law of Octaves. The musical octave is a seven-stepped process that raises the vibration of the first note on the scale to a higher vibration, and so on through the remaining notes. The eighth note repeats the cycle on a higher level. In chemistry, the Law of the Octave is expressed in the Periodic Table, where every eighth element repeats the characteristics of the first on a more complex level.

In alchemy, the Law of Octaves is the overall pattern of harmony in the universe expressed as a seven-stepped formula embedded in our solar system. The first seven notes of the musical scale represent our progress through the planets, while the eighth note of the octave is a return to the first note at a higher level of vibration.

From the Alchemist

Pythagoras explained the Music of the Spheres in 550 B.C.E. "Each celestial body produces a particular sound on account of its movement, rhythm, or vibration. All the sounds and vibrations together form a universal harmony in which each part, while having its own function and character, contributes to the whole."

In our solar system, that eighth note is Saturn, the one planet the alchemists considered both beginning and end, the alpha and omega of our transformation. They considered Saturn and our return to Saturn the most important part of the Great Work, because it represented the beginning of a whole new octave of creation that represents our leaving behind the grosser materiality of the planets and experiencing the more subtle matter of the spiritual universe.

The Least You Need to Know

- The Ladder of the Planets is an ancient system based on the archetypal influences of the planetary bodies.
- Saturn and Jupiter represent the universal powers of darkness and light, matter and energy.
- Mars and Venus represent the complementary powers of aggression and passivity, the masculine and feminine archetypes.
- The moon and the sun represent the universal principles of soul and spirit.
- The planet Mercury represents the principle of transformation that connects all the planetary powers.
- The Music of the Spheres is an ancient doctrine that treats the planetary powers as increasing vibrations of energy or tones.

Chapter 11

The Black Phase

In This Chapter

- The three phases of the Great Work
- The calcination operation
- The dissolution operation
- Personal calcination and dissolution

The exact sequence of operations alchemists used to accomplish their transformations was one of their greatest secrets, and the actual order was often deliberately scrambled to mislead the uninitiated. Instead of specifics, the alchemists spoke of three overall phases of their work, and each phase contained several different operations.

This color-coded process of transformation went from an initial Black Phase to an intermediary White Phase and culminated in a Red Phase. This same sequence of colors occurs in working with the metals. If the four base metals (lead, tin, iron, and copper) are melted and fused into a new alloy, the resulting surface color is black. If this black alloy is heated with the noble metal silver and then heated in mercury, it turns white. If all has gone well, the final iridescent red-violet color appears in the metal, which indicates a small amount of genuine gold was formed.

While we can often find detailed descriptions of the operations leading to the appearance of these color markers in the writings of alchemists, the processes are veiled in mystical and allegorical language that makes them very difficult to understand unless one is an adept. That suggests the alchemists were also talking about spiritual or psychological exercises they performed along with their laboratory work. These were the actual colors that appeared in the laboratory work, as well as the same colors that dominated the images and visions of the corresponding spiritual work.

Alchemists referred to the three general phases of the Great Work by their Latin names, so if you plan to do any further reading in alchemy, it's very helpful to know these Latin terms. They called the work of blackening the *Nigredo*, pronounced *nee-gray-doe*; the work of whitening the *Albedo*, *al-bay-doe*; and the work of reddening the *Rubedo*, *ruh-bay-doe*.

Jungian psychologists use these same Latin terms to refer to the stages of psychological transformation. The Nigredo refers to the depression accompanying the dark night of the soul that underscores the need for deep change on the personal level. The Albedo represents the spiritual purification that results from the suffering of the Nigredo. And the Rubedo is the sense of empowerment and confidence that results from psychological integration in the final phase of personal transformation.

The Blackening

The work of "blackening" was the longest and most difficult phase in alchemy. The alchemists said that by comparison, the White and Red stages seemed like child's play. They considered the Black Phase of Nigredo a tortuous stage of the work in which the substance at hand suffered and was forced to surrender many superfluous characteristics in order to reveal its true nature.

def•i•ni•tion

Dross is an alchemical term that refers to the scum of solid impurities that float on top of molten metal. It usually consists of dirt, nonmetallic contaminants, metal oxides, and other chemical waste, which can easily be skimmed off the surface and discarded. Dross is always solid material, as opposed to slag, which is liquid or oily impurities that surface in melted metals.

The goal at this initial phase of transformation is to reduce the subject to its bare essence or most fundamental ingredients. All the *dross*, impure, and extraneous material must be removed, or they will contaminate and destroy the later stages of the work.

The alchemists called the overall process that occurred during the Nigredo as mortification, which meant to them "facing the dead part." In the lab, mortification results in a powder or ashes in which

the characteristics of the former substance can no longer be recognized. In personal alchemy, mortification is characterized by feelings of shame, embarrassment, guilt, and worthlessness as one confronts the base, repugnant material he has hidden away inside himself.

The operations which take place during the Black Phase are two processes that involve applying the Elements of Fire and Water. After these operations are completed, the purified essences of the matter at hand are separated out and saved for further work in the next phases.

From the Alchemist

The symbol for the Nigredo is the black crow. If you see one in an alchemical drawing, it means the process shown is taking place during the Black Phase of the work. In Greek mythology, the black crow came into being because the white crow maiden Coronis, who was pregnant from the god Apollo, had an affair with another young man. When Apollo heard of her infidelity, he transformed the crow from white to black and then killed Coronis and her lover. Her child was born on her funeral pyre and became the great healer Asclepius. The myth shows how both death and life arise from the darkness of suffering and that the blackness carries the seeds of light and healing.

The Calcination Process

The initial fire operation in alchemy is called calcination, which means literally "reduced to bone by burning." Bone is essentially calcium oxide, and the word comes from an ancient method of obtaining calcium oxide (or lime) by heating limestone. The word calcination and related words like calcify and calcium come from the Latin root *calx*, which means limestone or bone. After calcination, the substance becomes dry and hard and is no longer affected by common fire.

The cipher the alchemists assigned to the process of calcination was the ram horns of the astrological sign for Aries. Aries is the most fiery of all the signs, and the Great Work of alchemy begins in the spring when the sun is in the house of Aries. Skulls and skeletons are also used as symbols in the drawings of calcination and represent both pure white calcium oxide and the hidden structure of materials revealed by fire. Other images of calcination include funeral pyres, scenes of hell, torture by fire, crucifixion, birds rising from flames, and frightening confrontations with dragons or demons.

Another popular symbol for calcination is the salamander. Because salamanders were observed scurrying in and out from under bonfires as the cold-blooded creatures sought warmth beneath the burning logs, the idea took hold that salamanders were born in the fire and frolicked in its flames.

The alchemists referred to this process of dehydration by fire as the "dragon who drinks the water," and the fire-breathing dragon is another symbol. Calcination, also referred to as calcining, drives off water and other volatile compounds and brings about a decomposition of the material.

Heating ores directly in a fire was also an ancient way of obtaining metals. This open-flame heating or roasting is a kind of calcination in which material is heated in an open flame with plenty of free-flowing air, which also helps oxidize impurities.

Generally, any process that involves the heating and breaking up of a solid to drive off water and other volatile compounds can be classified as calcination. In the lab, it usually meant heating a substance in an oven, crucible, or over an open flame until it was reduced to ashes.

In their laboratory work, alchemists recognized two kinds of calcination, which they called actual and potential. Actual is typical heating in a fire produced by a fuel such as wood, coal, oil, or gas. Potential calcination used acids and corrosive chemicals, which the alchemists felt were a kind of liquid fire that carried the potential of flaming fire within them.

From the Alchemist

All metals can be calcined and reduced to ashes by adding a potential calcining agent or combination of chemicals and then applying heat. Lead is calcined by adding sulfur; tin requires the addition of antimony. Iron needs vinegar and sal ammoniac. Copper uses sulfur and salt. Mercury needs to be mixed with nitric acid (*aqua fortis*). Silver requires a mixture of table salt and alkali salt. And gold can be calcined with the help of mercury and sal ammoniac.

Beyond chemical calcination, alchemists recognized philosophical calcination, which is the reduction of living things to their material basis by application of heat. They associated this phenomenon with a loss of the life force carried in bodily fluids and gave examples that featured the dehydration of living tissue.

One example of philosophical calcination is human cremation, which results in a dehydration of bodily fluids and tissue that leaves only bone fragments and ashes behind. Another example occurs when animal horns or hooves are suspended over boiling water for a long period. Thick liquid called musilage drips out of the horns or hooves, leaving a dried mass, which is easily reduced to powder by grinding. In both cases, the powdery material resulting from philosophical calcination was considered quite different from the ashes left over from common chemical calcination. The ashes of once-living things were sacred, and it was felt that they still contained the ultimate essence of the living person or thing.

Personal Calcination

At the same time alchemists worked in their laboratories on the calcination of the metals or other compounds, they were also working to accomplish corresponding calcinations on the personal level and suffered through the same transformations as the substances with which they worked.

By applying the operations of alchemy to the human mind, alchemists became the first psychologists. For them, personal calcination was similar to what happened in the laboratory, except on the personal level the heat was generated by the fire of their own consciousness and life experiences. The resulting drying up of one's "inner moisture and volatility" represented the loss of his emotional and psychic energy as he matured. In other words, as we mature and are heated by the natural forces of existence, we tend to lose contact with our own life force.

The truth is that personal calcination takes place whether we want it or not. This natural humbling process takes place as we grow older and are assaulted and overcome by the trials and tribulations of life. Decline of self-esteem, loss of standing in families and at work, personal embarrassments, failure to be loved, loss of material possessions, and all the other harsh realities of life gradually crucify our pampered egos. By the time people reach middle age, many feel they have lost a precious part of themselves and are leading inauthentic lives.

Tread Carefully

Never try to apply the operations of alchemy to just one level of the work. Remember that the alchemists believed their operations were universal and applied to all levels of reality—the physical level of chemicals and the body, the level of mind and personality, and the unseen spiritual level. For a transformation to be complete and lasting, it had to be successful on all three levels of reality.

The alchemists saw personal calcination as a loss of spirit in a person, although modern psychologists view it as a loss of ego or personal identity. The result is the same: diminished mental energy and an increase of darkness or depression in one's life. It's as if our souls finally despair trying to survive in a world of spiritual drought.

What fuels the fires of personal calcination? Our ego. In psychological terms, calcination is the destruction of the false ego we have built up in response to pressures from our parents, friends, schools, church, and government. We have built up the impurities within ourselves, the blackness that veils the true light of our being. Personal calcination begins when we realize that the things we have accepted as true and important may not, in fact, have any relevance to what is real in our lives.

One of the fundamental ideas in alchemy is that anything superfluous or impure must eventually be removed or destroyed to reveal the true essence of something. The basic problem in human psychology is that we identify with our superficial personalities and not our true essences. We invest all our energy in our egos, which are artificial constructs that often don't reflect who we really are. So the first step in personal transformation is for us to turn up the fire of consciousness in the inner laboratory and focus it on our thoughts, habits, assumptions, judgments, and relationships to see what is real and true in our lives.

In alchemy, the symbol of the King referred to what we now call ego or personality, and alchemical drawings of personal calcination show the King being boiled alive, cremated, or sitting inside a sweat box or sealed vessel. The idea here is that the ego King must be sacrificed for the good of the whole person. As in the Grail legends, the kingdom of one's personality will wither and decay until the rightful King is restored to power.

From the Alchemist

The sacrifice of the King is an important motif in alchemy. In the Middle Ages, there were many festivals in which an effigy of the King was burnt, so his spirit could be reborn and multiply for the good of the whole community. The tradition continues today with the popular Burning Man festival in northern Nevada's Black Rock desert, in which New Age enthusiasts burn a giant wooden effigy of modern man.

In describing the suffering of the King, the seventeenth-century German alchemist Daniel Stolicus wrote: "The fiery man will sweat and become hot in the fire. Also will he resolve his body and carry it far through moisture." Stolicus was referring to the conclusion of the fire operation and the promise of healing and cleansing in the next operation, which is an application of the Water Element in the work.

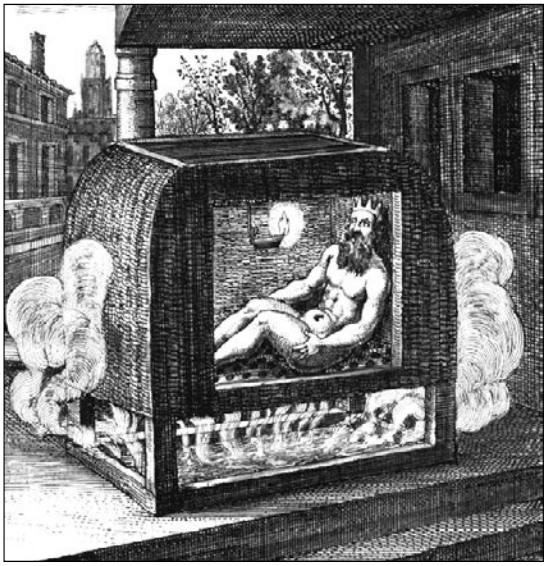

Calcination of the King.

The Process of Dissolution

The next operation which alchemists used in the Black Phase was dissolution, sometimes referred to simply as solution. Dissolution is the transformation of a substance by immersing it in water or other liquid. In the lab, it is the liquefaction of a solid or the absorption of a solid into a liquid. It usually involved dissolving the ashes from calcination in water or liquid chemicals. The water in which the ashes were dissolved took on magical properties, and the term elixir from the Arabic *Al-iksir* literally means "from the ashes."

Fascination with the powers of the Water Element dates back at least as far as the female alchemists of Alexandria, who developed equipment for performing dissolution and distillation. To the astonishment of ancient experimenters, solids disappeared into solvents as if they had been returned to their original, undifferentiated state. They saw this as reduction to the First Matter, a purification they likened to a return to the womb for rebirth.

The astrological sign associated with the dissolution process was the Water sign of Cancer, which the Egyptians called the sign of the Scarab. Symbols of dissolution include lakes, floods, underground streams, quicksand, reflecting pools, tears, melting, menstruation, washing in tubs, fish swimming on the surface of water, and other allusions to the Water Element. Glass vessels, clay pots, cauldrons, and other womblike vessels of transformation also refer to this process.

Drawings of women riding great fish, taming wild animals or dragons, or naked women walking quietly in the forest are images of dissolution that emphasize the deep connection between nature and the darker feminine side of our being. While the King derives his powers of light and active energy from the sun, or solar archetype, the Queen's source of power resides in the darkness and potential energy of the moon, or lunar archetype. Psychologically, therefore, the King represents the conscious mind and thoughts while the Queen represents the subconscious mind and feelings.

Thoth's Tips

Understanding the differences between the King and Queen will enable you to more readily recognize these opposing forces in yourself. The King is the aggressive masculine ego and powers of reasoning, and the Queen represents the forces of passive acceptance and feminine ways of knowing, like feelings and intuition. While the King and Queen represent opposing qualities of our personalities, they are really two aspects or faces of the same thing, which is our true self.

Personal Dissolution

Just as the King was the primary icon of personal calcination, the Queen is the primary icon of personal dissolution. Images of dissolution may feature the King sitting in a boiling cauldron, swimming naked, or drowning in a lake. The Queen may be shown sitting with the King together in a bath or relaxing by herself in a tub of water.

Dissolution of the King.

Personal dissolution further breaks down the corrupted and artificial structures of the personality by immersion in the dark waters of the unconscious. This is a forbidding realm with slumbering dragons or other monsters guarding great treasures. Other symbols of the unconscious realm in alchemy include depictions of poisonous toads, basilisks (winged serpents), menacing fish, great whales, and confrontations with stags or scenes of rabbits diving down into holes in the earth.

Alchemists sometimes referred to the energies found in this forbidding psychic realm as "the water which does not wet the hands." These dissolving waters can take the form of inner voices, visions, dreams, or just odd feelings that reveal a world of shadowy energies existing simultaneously with us in our everyday life. This buried material and rejected energy surfaces during dissolution because the conscious mind of the King relinquishes control after suffering through the fires of calcination. Direct confrontation with the primordial energies of the unconscious during dissolution further humbles the beleaguered ego King and results in a surrendering of stubborn beliefs and *projections*.

def•i•ni•tion

Projection in alchemy is the mixing or casting of the transmuting agent (or Philosopher's Stone) into molten base metal to instantly transform it into gold. Psychological projection is the extension of our thoughts or emotional energy into the world at large.

During the early stages of personal alchemy, projection is a dangerous thing. When we are angered or revolted by things we see in the world, it is because that same negative quality lives subconsciously within us. We end up expending tremendous psychic energy projecting these rejected qualities into the external world while keeping them hidden from view within ourselves.

The blackening caused by dissolution was often expressed as the darkness of depression and melancholia. However, alchemists considered personal dissolution a completely natural process. Instead of running for Prozac, the true alchemist must work with the darkness and suffer through it in order to emerge transformed. By bringing this threatening material to light in therapy or personal work, the alchemist rises above the "poisonous vapors" of the subconscious and learns to integrate the dark side into a reborn self.

This may seem like a scary process, but it's a necessary step in personal transformation. We all have built up a personal trash heap of rejected material that is incompatible with our chosen conscious attitude. Psychologists call this part of our personality the "shadow," which is the inferior or rejected part of our personality. Slowing down and paying attention to feelings allows this material to surface and come to light, where we can examine it and transmute its dark energy in positive ways.

How exactly do you transform the threatening darkness of a negative experience? First, you need to stop thinking about the individual incident behind the negative emotion and try to work only with its pure energy—what the alchemists would call its vital principle. If you can dissolve the connection between the emotion and the shadow material that fuels it, the energy will be free to use for healing or further transformation.

One way of doing this is a method of dissolution called cibation. Cibation is the addition of water or other fluids to dried-out substances at precisely the right moment in the experiment. Psychologically, this involves coldly and deliberately reviewing painful, hardened memories without letting them upset you, and then holding the memories in your mind until the emotions behind them finally break to the surface.

If you let yourself fully re-experience these emotions, sometimes a lump will form in your throat or tears will well up in your eyes. The idea is to let yourself go and cry as long and as hard as you can. Crying therapy is a valid technique used by therapists to overcome eating disorders, sex problems, drug abuse, insomnia, anger, and many other problems, but the uncontrolled crying must take place at precisely the right time to work. Medieval alchemists were the first to understand this process and actually believed that the salt in tears was the remnants of crystallized thoughts and memories broken down by crying.

Other effective methods of personal dissolution include paying attention to dream symbolism, mental images, slips of the tongue, and other meaningful coincidences. Keeping journals of thoughts and feelings also helps bring the shadowy material to light.

If successful, the initial operations of Fire and Water have eliminated the dross of the substance, whether it is of a chemical or psychological nature. The goal of calcination and dissolution is to eliminate contaminating materials and reveal the most basic constituents or essences of a substance. The job of the next phase in alchemy, the Albedo, is to separate out these essences and recombine them at a higher level of purity and power.

The Least You Need to Know

- The work of alchemy is divided into three phases of transformation: the Black Phase (*Nigredo*), the White Phase (*Albedo*), and the Red Phase (*Rubedo*).
- Calcination, an operation of the Black Phase, involves heating a substance in an open flame.

- Dissolution is an operation of the Black Phase that involves dissolving the substance in water or other liquid.
- Because the operations of alchemy also apply to psychological transformation, many modern psychologists use the same terms in their therapy as the alchemists used in their lab work.
- Personal calcination involves burning up artificial psychic structures and ego complexes using introspective techniques.
- Personal dissolution frees subconscious energy trapped in mental habits, rejected material, rigid beliefs, and projections.

Chapter 12

The White Phase

In This Chapter

- Reclaiming the essences of mortification
- The White Light of the Albedo
- The operation of separation
- The operation of conjunction
- Personal separation and conjunction

In the previous chapter, our matter suffered through the mortifications of the Black Phase of alchemy. However, the blackness is now slowly giving way to light, and a new day is dawning. The matter has died and is being reborn. Psychologically, we have experienced the death of old habits, beliefs, judgments, projections, and dependencies, and a new person is emerging.

We have entered the second phase of alchemy, the White Phase or *Albedo*, which is a purification of the matter that survived the *Nigredo*. It results from a washing or cleansing of the products and their reunion on a new level of purity.

Spiritually, the whiteness of the *Albedo* is the brilliant white light at the end of the dark tunnel between death and the afterlife. The alchemists believed

our souls, which are the immortal essences of our being, follow the same progression through the phases of alchemical transformation as do substances in the lab or the facets of our personalities.

The Whitening

The *Albedo* phase of alchemy grows out of the blackness of the *Nigredo* in a gradual process of cooking and purification. This stage is extremely important in the overall progress of transformation, because any remaining contamination or impurities that make it through to the third and final phase can ruin the whole experiment.

def•i•ni•tion

Albification is a chemical term for the process of whitening. The word comes from the Latin words *albus*, meaning "white," and *ficare*, "to make." Albification is accomplished by washing, scrubbing, grinding, or bleaching with chemical agents.

Albification releases the purified essences of the matter, and the goal is to separate these essences from the dross and waste materials of *Nigredo*. One of the biggest difficulties during *Albedo* is keeping these pure essences from recombining with each other or picking up contaminants until the alchemist has isolated them. The final operation of the *Albedo* is to combine the pure essences into a new incarnation or body.

Another characteristic of the work during *Albedo* is that the alchemist discovers the underlying duality of the substance she is attempting to transform. The level of purification is so great that the fundamental duality of nature is observed in the experiment. In other words, the essences revealed turn out to have opposing positive and negative qualities. In personal transformation, the opposing essences are the masculine and feminine characteristics of the personality, which the alchemists referred to as the King and the Queen.

Symbols of the White Phase of alchemy include the naked King and Queen standing next to one another, as well as more abstract images such as baptismal fonts, silver chalices, fountains from which two streams of water flow into a single basin, or two lions sharing one head vomiting forth a stream of liquid.

Other symbols include a white dove, white swan, white dragon, white Queen, white rose, white stone, and white mercury. The full moon and the morning star, Venus, are also symbols. In mythology, Aurora, the Roman goddess of the dawn, is often used by alchemists to refer to *Albedo*.

The alchemists believed they could only accomplish the *Albedo* with divine grace through a merging of the powers Above and the powers Below. The actual mechanism of whitening was regarded a mystery that could not be explained, and during this phase, the alchemist spent much time in prayer and meditation. The Benedictine alchemist Anthony-Joseph Pernety (1716–1796) said of this stage: "When the alchemist sees the perfect whiteness, the philosophers say that one has to destroy his books, because they have become superfluous."

The operations that take place during the White Phase are two processes that involve applying the Elements of Air and Earth. After these two operations are completed, the essences of the matter at hand will be fused inseparably together to create an exalted matter at a new level of strength and integrity the alchemists called the Stone.

The Separation Process

Separation is the alchemical operation of disuniting, dividing, cutting, or breaking down substances to retrieve their basic constituents or essences.

Chemically, it is the isolation of the components of dissolution by filtration and then the discarding of any ungenuine or unworthy material. To ancient Egyptian alchemists, separation was represented by the compound sodium carbonate, which separated out of water and appeared as white soda ash on dry lakebeds. The oldest known deposits are in Egypt. The alchemists sometimes referred to this compound as Natron, which meant the common tendency in all salts to form solid bodies or precipitates.

In the laboratory, the components of the polluted results from calcination and dissolution are usually separated out by a process the alchemists called "inhibition" or holding back. The most common method of inhibition is filtration, in which material is separated out by passing it through a screen or porous paper.

Other methods of separation include settling, decomposing, skimming, sifting, or agitation with air. Sometimes more sophisticated methods such as layered (or fractional) melting or distillation are used. The result is that any ungenuine or unworthy material is discarded, and the essences are isolated in separate containers.

The alchemical cipher for separation is the astrological sign of Scorpio. The Egyptians associated Scorpio with a descent into the underworld to bring back knowledge of universal truths, which is a perfect metaphor for the separation process. Other ciphers for separation were stylized filters and funnels, as well as piles of sand used for filtering liquids.

Images of separation include double-edged axes, swords hanging down from above, knights wielding swords, and scenes of dismemberment. The splitting of the Red Sea is sometimes used as a metaphor of separation, as are scenes from the Apocalypse. Alchemical engravings show white birds flying over a burning or blackened countryside. The destruction symbolizes the results of the earlier operations of *Nigredo*, while the white bird represents the essences saved by the separation process.

Personal Separation

Separation on the psychological level is the rediscovery and isolation of your essence or true self. During personal separation, you lift yourself out of the quagmire of your broken personality and recognize your true self. The operations of *Nigredo* have broken down your personality into your most basic traits and desires, and during the first stage of *Albedo*, you become aware of the pure essences within and isolate them from ego complexes and unwanted subconscious elements.

A typical alchemical drawing of the separation operation is shown in the following illustration. Separation requires decisive action, as suggested by the armored male figure with the sword. The process involves cutting into the heart of the subject of the work at this stage to reveal the deepest essences of soul and spirit. The great egg about to be cut open represents the sealed Hermetic vessel that contains these essences. That vessel can be a retort in the lab that contains a solution from which the essences must be saved, or it could represent the deeper aspects of your own personality or subconscious that must be exposed to the light of consciousness to succeed at personal transformation.

Separation of the essences.

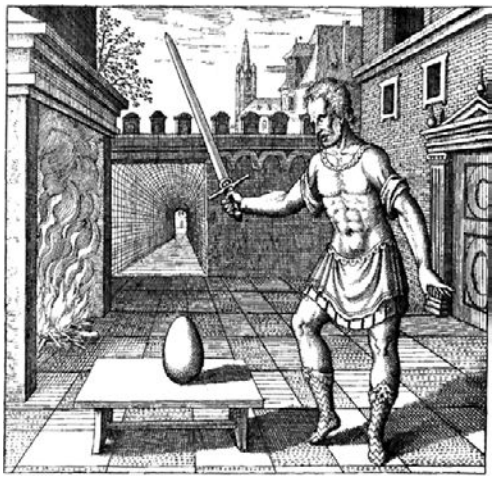

Personal separation requires a certain amount of objectivity and honesty about your strengths and faults and what is worth salvaging from your old personality. Dissecting and discarding what is no longer relevant or useful is an important role of the separation process. The goal of separation is to preserve what is genuine by removing it from contaminating influences and keeping it safe for further alchemical transformation. This stage is about getting beyond the restraints to your true nature, so the real you can shine through.

From the Alchemist

The alchemists saw separation as the introduction of the Air Element into their work. Air is associated with spiritual energy, divine will, and energies from Above, and the Air Element purifies by increasing vibrations, spiritizing, and elevating the matter. Within your personality, the Air Element is simply taking the higher road of an enlightened attitude and maintaining an optimistic view of the possibilities open to you. The only way to really refine yourself is to raise the noble parts of your personality and bring them into the light.

The Conjunction Process

If the preceding operations were successful, only the most genuine and essential parts of the matter are left to work with. The next step in the alchemy of transformation is the conjunction, which is the recombination of those saved elements into a new compound or purer substance. In terms of the Four Elements, conjunction is the union of the Elements of Fire, Water, and Air to produce a purified or reborn Earth Element.

The process begins with commixtion, which is a mixing or commingling of the saved essences from separation. Vessels of conjunction have two glass globes or sections joined by a middle chamber in which the mixing or commingling occurs.

However, just bringing these essences together in the same vessel is not enough to accomplish this important operation. The essences must create a new compound, which the alchemists called the child of the conjunction. If the recombination of essences does not produce a new compound, the alchemists felt that material impurities or negative spiritual energies had polluted the process and the whole experiment had failed.

The alchemists saw the coming together of essences during conjunction as a sexual union or mating of chemicals to conceive a child, which was the new compound or alloy. For this reason, many of the drawings of this stage of the work show the King

and Queen embracing or making love. Not surprisingly, the bird of conjunction is the cockerel—the young and virile rooster.

The alchemical cipher that stands for conjunction is the astrological Earth sign of Taurus, the virile bull. The bull was sacred to ancient Egyptians, who used it to symbolize fertility and growth. They even timed the plowing of their fields and mating of cattle with the rising of Taurus in the heavens.

Other images of conjunction include rams and satyrs, double-chambered furnaces, rope or chains binding opposing entities, birds chained to earthbound animals, and two streams coming together in one stream. Often engravings show the King and Queen in reconciliation at this stage, with Hermes or Mercury in between or joining them with an embrace or handshake.

Personal Conjunction

Psychologically, conjunction is the union of the opposing parts of our personality, the masculine King and the feminine Queen. The alchemists referred to this initial reconciliation as the fetus or Lesser Stone, and after it is accomplished, the initiate should be able to clearly discern what needs to be done to achieve permanent enlightenment, which would become the Greater Stone or Philosopher's Stone.

Drawings of conjunction usually show two animals, vessels, or other objects being mixed or joined in some way. In the following illustration, we see the alchemist patiently waiting for the conjunction process to begin. He has successfully separated and isolated the purified essences of soul and spirit, which are depicted by the two birds facing opposite directions in the retorts. The bird in the inverted vessel on top is spirit and the bird in the vessel below is soul. Once these opposing essences are mixed together, nature takes over. This is indicated by the alchemist pointing with his right hand to a plant on the ground. The stone cube that holds the vessels suggests this is a process of physical manifestation that takes place in real time and space. The whole process is like breeding animals, in that you can only bring the living essences together and hope for the best.

In spiritual terms, the essences of conjunction were the very soul and spirit of the alchemist, and their union was known as the Sacred Marriage (see Chapter 20). Alchemical images of this blessed event include the sun and the moon uniting in the sky, two white birds raising a crown into the heavens, red and white lions or dragons sharing one body, or elaborate outdoor wedding celebrations.

The conjunction of opposing spirits.

Because the marriage partners in the Sacred Marriage of conjunction were essences of soul and spirit within the alchemist, many alchemical texts described the marriage as an act of incest. To church officials, who took such metaphors literally, this was one more example of the immorality of alchemists.

Many people confuse the terms soul and spirit; however, the ancients saw these as two distinct entities. Spirit, the inner King, is constantly striving for change and betterment, while soul, the inner Queen, is happy with things as they are and wants only to settle down.

Spirit is associated with energy, aggression, expansion, and intellectual pursuits, while soul is associated with matter, passivity, contraction, bodily sensations, and emotions. Spirit craves action and adventure, feeds on abstract concepts, and seeks objective unifying principles. Spirit is responsible for business, science, technology, and the patriarchal world in which we live. The soul, on the other hand, craves memories and reflection and prefers storytelling over theorizing. Her language is art and music, and food for the soul comes from subjective feelings about everyday objects and relationships. Spirit is focused on the future but requires the passion of the soul to succeed, and for that reason, spirit must always seek out soul and court her favors.

The union of spirit and soul within an individual produces a third kind of consciousness that combines masculine and feminine ways of knowing into a deeper awareness. The Egyptians called it "Intelligence of the Heart," while medieval alchemists referred to this blossoming of wisdom as the "Philosopher's Child." It is the merging of thought and feeling to produce a highly intuitive state that was considered a direct experience of reality.

What does conjunction feel like on the personal level? Many adepts through the ages have compared it with the development of a spiritual fetus within, something new and unexpected, a wonderfully refreshing presence that emerges from the suffering and darkness of the *Nigredo*.

In the later stages of alchemy, this golden presence becomes an incorruptible "stone" in the sense that it survives untainted no matter what happens. No matter how confusing things get in your life, no matter what emotions swell up within you, no matter where your thoughts take you, no matter how cruel or inconsiderate others are toward you, you will have this solid refuge inside that is very much like a personal stone. This stone in your personality creates a feeling of deep integrity and confidence in everything you do.

Thoth's Tips

Conjunction is the doorway to a new level of empowerment, whose secrets are revealed only at the highest levels of initiation. You must progress a little further in your apprenticeship before you can appreciate this powerful Hermetic mystery. We will return to conjunction to take a look at its deeper significance in Chapter 20. In the meantime, two books by psychologist Edward Edinger that explore this topic in depth are *The Mystery of the Coniunctio* (Inner City Books, 1994) and *The Mysterium Lectures* (Inner City Books, 1995).

Conjunction is a prerequisite to progressing further in alchemy. It is the culmination of the work Below in the realm of matter, habits, and thoughts, and the beginning of the work Above in the realm of energy and spirit.

But conjunction is the operation where most failures occur both in the lab and on the personal level. The child of the conjunction is often stillborn and the work must be abandoned. That is, if the child is the product of an experiment, it might fail to create a new compound. If it is tincture, the plant essences may die or lose their life force when mixed in alcohol. On the psychological level, the child could be a new mental attitude of confidence and optimism that cannot survive in the everyday world of family, co-workers, and stressful responsibilities. For those reasons, conjunction is often called the turning point or pivotal operation in alchemy. If the child of the conjunction survives, it will be nurtured and grow into something entirely new and empowered during the operations of the Red Phase of alchemy.

The Least You Need to Know

- The White Phase of transformation is known as *Albedo* and begins at the darkest moment of the Black Phase.
- Separation is an operation of the White Phase that involves removing or isolating the surviving components of the Black Phase from their contaminated and impure environment.
- Conjunction is an operation of the White Phase that works to recombine the purified essences of the Black Phase into a new compound or higher manifestation.
- Personal separation involves finding the essences of the true self within and protecting them from any contaminating influences.
- Personal conjunction is about recognizing the essences of soul and spirit within and uniting them in a new level of consciousness and spiritual awareness.

Chapter 13

The Red Phase

In This Chapter

- The peacock spreads its tail
- The union of the White Queen and the Red King
- The operation of fermentation
- The operation of distillation
- The operation of coagulation
- Personal operations of the Red Phase

The third and final phase of alchemy, known as the Red Phase, or *Rubedo*, is a natural continuation of the White Phase. The alchemists believed the deep purification of essences begun during the White Phase was what released the powerful energies experienced during the Red Phase.

That these phases complement one another is reflected in the symbols alchemists chose to represent them. The symbol of *Albedo* is the White Queen; the symbol of *Rubedo* is the Red King. Often the White Queen and Red King are shown holding hands together or holding onto a small vessel or container. This was the alchemists' way of saying they work together. In the laboratory, the white becomes united with red through increasing the heat in the furnace.

Early European alchemists originally separated the *Rubedo* into two short stages or moments that indicated they were on the right path. The first moment was the appearance of a yellow or golden color in the matter. They called it the Yellow Stage and used the Latin word for yellow, *Citrinatis*, to refer to it. This short-lived phenomenon was a sign that the golden stage of transformation was coming. If they were working with a metal, it meant that transmutation into gold was a real possibility.

The second moment was signaled by the appearance of a deep purple color in the work. This Purple Stage was also known by the Latin word for purple, *Iosis*. Purple is actually the color of gold in solution and is an indicator of pure gold atoms in chemistry. To alchemists, it meant the minute quantity of gold revealed by the Yellow Stage was being seeded in the experiment and would eventually grow to transform the entire matter. Alchemists also referred to this stage as the "Transmutation of the Venom," and they believed it meant that any contamination or poisons left over from the *Nigredo* were now completely purified and assimilated.

With the successful completion of the Red Phase, the Philosopher's Stone was produced and the base metals transmuted into pure gold. Psychologically, this meant the integration of opposing and rejected elements in the personality and the experience of one's true self.

The Peacock's Tail

A curious thing happened during the transition from the *Albedo* phase to the *Rubedo*. The work entered another dark phase as the child of the conjunction neared birth. The alchemists called this short stage putrefaction, and it occurred both in the laboratory work and during the work on the psychological level.

From the Alchemist

In mythology, the peacock was considered sacred to Juno, the Roman goddess and protector of childbirth. In the Middle Ages, peacocks were thought to fight snakes and consume or neutralize their poisons. Eating peacock meat became synonymous with integrating the many colors of the work to medieval alchemists.

The alchemists believed putrefaction was a final cleansing of impurities in the work and sometimes referred to it as the "Purgation of the Stone." Putrefaction was considered a final death to any contaminants or remnants of ego in the matter, and it was a necessary prelude to the resurrection or rebirth of the matter on a more perfect or spiritual level.

At the darkest moment of putrefaction, often a sudden and glorious display of many brilliant colors occurred. The alchemists named this the Peacock's Tail, or *Cauda Pavonis* in Latin. Again, it was observed in both the laboratory and on the personal level of transformation.

The rainbow of colors seen in the Peacock's Tail gradually merged together into pure whiteness. Because black is the absence of color, the sudden appearance of colors in the Peacock's Tail during putrefaction signaled a fundamental change in the matter. And it's only natural that the Peacock's Tail eventually turned white because white contains all colors together.

Symbolism of the Peacock's Tail includes a rainbow appearing in the dark clouds of a thunderstorm, the bursting forth of the colors of spring after the darkness of winter, and the colors of the Aurora Borealis (Northern Lights) gleaming against the night sky.

In the lab, the Peacock's Tail was observed in iridescent oil that floated on the surface of the blackened matter and gradually turned into a white fatty substance. This milky liquid was composed of digesting bacteria that accumulated on the rotting material. Psychologist Carl Jung compared this phenomenon to daybreak, a period of peace and tranquility before the next and final phase, which is the full sunrise of *Rubedo*.

The Reddening

After suffering through the *Nigredo*, undergoing the intense purifications of *Albedo*, and experiencing the death of putrefaction, the matter of the work was depleted of energy and life force. It was pure but sterile Earth, which the alchemists compared to the bleak face of the moon. To make the work come alive again, the alchemists felt it must have fresh blood and undergo reddening in the fire.

The infusion of life into the dead matter was accomplished by the loving union of the White Queen with the Red King, who work together during *Rubedo* in a cosmic process sometimes referred to as the "Marriage of the sun and the moon." Obviously, these are profound symbols with universal meanings.

If you have been a good apprentice and have paid attention to the symbolism presented thus far, you should know what spiritual forces are represented by the White Queen and Red King. According to Hermetic philosophy, these spiritual forces are the basic essences of every created thing in the universe. Do you know what they are?

The White Queen represents the universal feminine essence of soul; the Red King represents the universal masculine essence of spirit. If you missed the answer to this question, go back to the last chapter and make sure you understand the meaning of the symbolism described under the conjunction process before you proceed further in your apprenticeship.

From the Alchemist

German alchemist Franciscus Kieser described the work of the White Queen and Red King during *Rubedo* in his 1606 book *Cabalistic Chemistry:* "As the body used to be slow, rough, impure, dark and destructible because it lacked power and energy, so the reddened rebirth unifies soul with spirit, vivified and volatile, light and penetrating, pure, refined and clear, overflowing with energy, indestructible and full of energy. And it is able to maintain this."

Among the operations alchemists used to complete the Red Phase of transformation are two dynamic processes known as fermentation and distillation, which combine opposing energies in the work. The third and final operation during *Rubedo* is known as coagulation, which is the final crystallization of energy and matter that becomes the Philosopher's Stone.

The Fermentation Process

To the ancients, fermentation was a miracle of nature. As early as 7000 B.C.E., the Egyptians used their knowledge of fermentation to make mead, wine, and beer. By 4500 B.C.E., the Egyptians and Chinese had learned to ferment milk to make yogurt and cheese. Fermentation requires living cells, such as bacteria or yeast, and is considered a kind of cellular respiration that usually takes place in the absence of oxygen.

In chemical terms, fermentation is the conversion of organic substances into new compounds in the presence of fermenting bacteria. The most common fermentation is the conversion of sugars into alcohol, which held special meaning for alchemists. They felt alcohol was the actual spiritual essence of a substance, and thus we refer to liquors and other alcoholic beverages as "spirits."

Some examples of fermentation will make this process clear. Beer is made by germinating grain and then drying and crushing it into pulp. This mash, as it is called, is mixed with warm water. Wine is made by crushing grapes and separating out the juice. In both cases, fermentation begins naturally if the material is allowed to decay, though yeast is usually added to get the process started. After proper aging to allow the alcohol to accumulate, the beer or wine is filtered and bottled.

The putrefaction, whose end was signaled by the appearance of the Peacock's Tail, is actually a natural part of the fermentation process. Putrefaction is the first step in fermentation, when the matter is allowed to rot and decompose. Medieval alchemists

sometimes added manure to help get the process going. Unlike the hopeless blackness of *Nigredo*, the alchemists considered the blackness of putrefaction to be a pregnant darkness that would lead to the birth of the Philosopher's Child.

The cipher alchemists used to designate putrefaction was the astrological Fire sign of Leo, which the Egyptians associated with the lion-headed sun god Sekhmet. Images of putrefaction include corpses, graves, coffins, massacres, mutilation, worms, dung beetles, and rotting flesh. Alchemical drawings at this stage depict birds descending from a pitch black sky, skeletons standing over coffins or black boxes, or a snake crucified on a cross.

From the Alchemist

The life of dung beetles is a metaphor of the processes of putrefaction and fermentation. The huge beetle makes a ball of animal feces into which it deposits its eggs. Then it rolls the ball back to its underground den, where the natural heat of putrefaction warms the eggs. As the larvae mature, the beetle rolls its ball toward the heat of the rising sun, where the newborn beetles emerge and take wing into the light of a new day. Egyptians worshipped the dung beetle as the sacred Scarab, whose esoteric meaning is "secret enclosed fire." This is the heat generated in decomposing material, as well as the secret fire that must be generated within alchemists to accomplish their work.

When true fermentation begins, the dead material seems to come to life again as movement and bubbling gases emerge from the influx of digesting bacteria. Drawings of fermentation sometimes show a bird descending into water where a black toad waits, two birds nesting in a tree, an alchemist waiting patiently for changes to take place in a darkened vessel, or a farmer sowing gold coins in a field.

Other scenes of fermentation feature grapevines, sowing, germination, greenness, and rebirth. The color green is often associated with successful fermentation, and other green symbols include the Emerald Tablet, green gemstones, lush gardens, and the Green Lion stretching up toward the sky. Images capturing the energies of the fermentation process include dark clouds and thunderstorms, lightning, sexual activity in caves or darkened vessels, and angels coming down from heaven.

Alchemists assigned the astrological cipher for Capricorn to stand for the process of fermentation. Capricorn is an Earth sign whose symbols are both the goat and the unicorn, representing the most basic and the highest natural instincts. Alchemists believed that Capricorn encompassed the entire work from beginning to end. Capricorn is the first sign of the year, and movement from Capricorn to Capricorn

encompassed the one symbolic alchemical year in which the Great Work could be accomplished.

The primary symbol of successful fermentation is a curious two-headed human figure known as the *Rebis*, which is from the Latin phrase *res bina*, meaning "a double thing." The Rebis is usually depicted as a winged hermaphrodite with a male head on its right and a female head on its left and represents the Philosopher's Child resulting from the union of the King and Queen that took place during the conjunction phase.

The naked and purified Rebis is shown being heated by the fires of fermentation in the following figure. This fire is not the direct consuming flames of calcination, but a controlled heat that has been likened to birds sitting on eggs to hatch them. The Rebis is like an embryonic being or intermediate stage in transformation that requires more toil in the final stages of the work.

This new being emerges from the dark womb of putrefaction and takes its first breath during fermentation. The Rebis is a hermaphroditic melding of the masculine and feminine characteristics of its parents, the King and Queen. In mythological terms, the hermaphrodite results from the sacred marriage of our Hermes with the Greek goddess of love, Aphrodite.

Fermentation of the Rebis.

Personal Fermentation

Just as chemical fermentation is the introduction of new life into the matter, so is psychological fermentation the introduction of new life into the inner presence created during personal conjunction. Any problems starting the fermentation process

giving birth to the child of the conjunction stem from impurities carried over from the White Phase. These hidden impurities in our character are finally destroyed during the psychological death of putrefaction.

Fermentation on the personal level starts with the inspiration of spiritual power that reanimates, energizes, and enlightens the blackened ego. Personal fermentation can be achieved using a wide variety of tools that include intense prayer, desire for mystical union, transpersonal therapy, visualization, and deep meditation. In simplest terms, fermentation is a living, loving inspiration from something totally beyond and outside us in the spiritual realm. "Separate the Earth from Fire, the Subtle from the Gross," the Emerald Tablet instructs us at this stage.

Like the colorful Peacock's Tail of its chemical counterpart, psychological fermentation is often initiated by colorful visions that involve a higher form of imagination the alchemists called the "True Imagination." They felt the mental images experienced during fermentation were true representations of a higher spiritual reality and not mere fantasy.

The Distillation Process

Distillation is the boiling and condensation of a solution to increase its concentration and purity. The alchemists believed that distillation released the pure essence or spirit of a substance in the evaporating vapors. For example, one can obtain the pure alcohol spirit of wine by distilling a solution of fermented grapes. The essence could be concentrated using a process known as *rectification*.

The typical distillation apparatus consists of a lower boiling vessel (the cucurbit) and an upper stillhead (the alembic), which is a hooded vessel that collects the rising vapors. The hot vapors are cooled in a long condenser, and the purified condensed liquid (the distillate) is directed by a tube or funnel into a receiving vessel.

def•i•ni•tion

Rectification is the process of refining or purifying a substance by repeated distillation. The evaporated distillate is returned to the boiling vessel to be distilled again. Continued cycles of distillation eventually produce a thick and extremely concentrated solution the alchemists called the "Mother of the Stone."

A popular medieval distillation device was nicknamed the Pelican. It was a glass retort (a type of container) with two tubes connecting the neck of the vessel with the lower

body (see Chapter 14). The result was a reflux or rectification still, in which the mixture was boiled and vapors condensed in the neck and then flowed back into the boiling liquid through the tubes. This inner circulatory process produced a very pure essence from the original mixture. In alchemical drawings of this operation, the pelican is shown pecking herself in her chest in order to feed her young, which are usually gathered at her feet lapping up her fresh blood or life essence.

Another kind of distillation is cohobation, in which solid matter is repeatedly soaked in liquid and distilled to capture its purified essences. In a kind of distillation known as sublimation, no liquid is used at all. The solid material gives off vapors that condense directly into an extremely pure powder at the top of the distilling apparatus. The solidified material remains stuck to the sides of the alembic until collected by the alchemist. The alchemists considered sublimation a superior form of distillation that led directly to their treasured Philosopher's Stone. "He who knows how to sublime the Stone," said the Greek alchemist Eudoxus (400–350 B.C.E.), "justly deserves the name of a philosopher, since he knows the Fire of the Wise, which is the only instrument which can work this sublimation."

Distillation is the most important operation in practical alchemy, and some alchemists spent months distilling the same solution over and over. Distillation is described in the Emerald Tablet in these words: "It rises from Earth to Heaven and descends again to Earth, thereby combining within Itself the powers of both the Above and the Below."

The alchemists chose the astrological Earth sign of Virgo as the cipher to signify distillation. The Egyptians associated the alchemical goddess Isis with this sign. The cipher for the operation of sublimation was Libra, an astrological Air sign the Egyptians associated with the divine child, as well as Maat, the goddess of truth.

Two-headed creatures are shown rising into the air on wings and then returning to Earth in drawings depicting the distillation process. This repeated circulation between the spiritual forces Above and the material forces Below eventually lead to a concentration and purification of the essences of the substance at hand.

In the following figure, we see the distillation of the Rebis as it nears the final stages. The Rebis stands on a winged stone or globe that is the new Salt or permanent body that forms after distillation is complete. Above we see the seven planetary operations that the Rebis will go through before the transformation is complete. The square and compass and octagon figure indicate that distillation is an objective process of rectification and gradual enlightenment.

Distillation of the Rebis.

Other images of distillation include flowers in bloom, such as the rose, the lotus, jasmine, and the Edelweiss, as well as scenes of fountains, waterwheels, dew, rain, and snow. Animal images include the unicorn, white doves, soaring birds, owls, pelicans, winged serpents, the Green Lion eating the sun, and a dragon in flames eating its own tail.

Personal Distillation

In psychological terms, distillation is a process of spiritization that involves repeated separation and recombination of the subtle or spiritual aspects of the personality with the unrefined thoughts and emotions or gross aspects of the personality. This is actually a very natural process that we can observe simply by paying attention to our everyday thoughts. We are always recycling thoughts and regurgitating emotions in a never-ending struggle to organize our lives and find direction and meaning. This chaotic process goes on unchecked and unnoticed until a distilled idea breaks through in the form of a new insight or revised judgment.

Personal distillation, however, requires being conscious of this process and deliberately pursuing it to its conclusion. The deliberate agitation and sublimation of psychic forces is necessary to ensure that no impurities from the inflated ego or submerged

shadow are incorporated into the new self manifesting in the final stages of transformation.

Tools used in personal distillation include introspective meditations that raise the content of the psyche to the highest or most objective level possible, free from the emotional energy that often controls our behavior. Almost all types of psychological therapy are methods of personal distillation that seek a reconciliation of subjective and objective realities.

Many meditations used by Taoist alchemists are also methods of personal distillation. For instance, in the meditation called "Circulation of the Light," one is taught to focus the light of consciousness on the lower cauldron of energy in the abdomen below the navel. Following the natural rhythm of the breath, this base energy is heated by the powers of intention and attention and rises up the back to the upper cauldron in the head. There the purified light is condensed and accumulated, and any unconverted energy returns to the navel area along the front of the chest. The distillation of the light is repeated daily for months or even years, until enough of the liquid light collects to crystallize in the brain. According to Taoist alchemists, the subtle matter distilled through this process congeals into a Golden Pill, which is the adept's passage to perfect health and even immortality.

The Coagulation Process

The final rung on the ladder of transformation is the operation of coagulation, in which the body is made spiritual and the spirit is made corporeal. Coagulation produces a new incarnation that can survive in all realms.

Chemical coagulation is the physical manifestation of the essence created during conjunction, born during fermentation, and purified in distillation. It is accomplished by the congealing, precipitating, or sublimating of the solidified essence or child of the conjunction. This fixation of spiritual forces is what creates the Philosopher's Stone, which embodies the principle of transmutation itself.

With the creation of the Philosopher's Stone, two more operations are now available to alchemists. The first is projection, which is the process of transmuting the base metals into gold. It is said that just a tiny piece of the Stone or a pinch of the red powder of projection made from it is enough to perfect the metals and transmute lead into gold. The second operation of the Stone is multiplication, which is the act or process of multiplying or increasing the quantity or volume of something. Just a touch of the Stone or a grain of the red powder will cause plants to grow to perfection or cells to be healed and multiply perfectly. Even the Stone itself and its powers can be magically

multiplied. Multiplication provides the raw material for the elixir of life, drinkable gold, and other panaceas that the alchemists promised would cure all diseases.

The cipher for coagulation is the astrological Air sign of Gemini, the Divine Twins that to alchemists represented their Rebis. The cipher for projection is the Water sign of Pisces. From at least 2300 B.C.E., the Egyptians used two fish to denote this constellation. The cipher used for the multiplication operation is the Water sign of Aquarius, whom the Egyptians associated with Osiris, their god of grain, seeds, and semen.

Coagulation images include brilliantly shining new gold, a balanced set of scales, an egg-shaped stone, the Holy Grail, and a naked androgynous youth. Scenes of coagulation include such things as wingless creatures being carried away by winged creatures, a lone eagle soaring high in the sky, the serpent and lion united, the King and Queen breaking free of their chains, or the sun and moon beaming down proudly over a naked child.

The most common symbol of coagulation is the Phoenix, a mythical bird that built its nest in a fire and then rose from the ashes completely reborn as a new creature. Alchemists sometimes called the Phoenix the "Ortus," the rectified one. They described it as a four-legged bird with black eyes, a white face, white forepaws, black hind paws, and a red head with streaks of pure gold reaching to its neck.

From the Alchemist

The Phoenix and the Emerald Tablet are closely related. Both are said to have originated in the ancient land of Phoenicia, and in some traditions, the Emerald Tablet was written in Phoenician characters. Some Egyptian writings even refer to the Emerald Tablet as the Phoenix. "I am the Great Phoenix," reads an ancient Egyptian stele, "which is in Heliopolis. I am the rendering of all that is and will exist." The Egyptians also equated the Phoenician bird with their own sacred Bennu Bird, which symbolized the completely spiritized self that rises up from the lower nature of the soul.

Personal Coagulation

Psychologically, the Phoenix is the resurrected personality that is fully manifested during coagulation. The alchemists viewed it as the divine child of the King and Queen who embodies a new state of awareness beyond either masculine or feminine ways of knowing. Paracelsus named this cosmic essence the *Iliaster*, which literally means "the star in man." He described it as the "completely healed human being who has burned away all the dross of his lower being and is free to fly as the Phoenix."

On the spiritual level, coagulation produces an entirely new body for the alchemist. This second body is often described as a body of light, which is the *Ultima Materia* (Ultimate Matter) of the soul. Many experience it as a projected golden body of coalesced light that Paracelsus named the Astral Body, literally the Star Body. As one Renaissance alchemist described it: "You break through space, fly to heaven in broad daylight, and shed the flesh-and-bone bag, which is now as useless as the alchemical workshop and vessels once the elixir has been perfected."

In Christian alchemy, the ultimate matter of the soul is the resurrected body. In the Gospel of John, the coagulated body is described as the seamless garment that Jesus wore when he said, "I and my Father are one." In the same gospel, Jesus warned that unless a man be born of both Fire and Water, he cannot enter into the kingdom of God. In Eastern religions, the culmination of the Red Phase corresponds with the formation of the Diamond Body, the resplendent body of crystallized light that began its transformation as a lump of black coal.

"Its inherent strength is perfected if it is turned into Earth," the Emerald Tablet says of the coagulation process. "Thus will you obtain the Glory of the Whole Universe," it continues. "All Obscurity will be clear to you. This is the greatest Force of all powers, because it overcomes every Subtle thing and penetrates every Solid thing."

The Least You Need to Know

- The Red Phase of transformation is a continuation of the purification of the White Phase, and the symbols of this cooperative effort are the Red King and the White Queen.
- The transition from the putrefaction stage of fermentation is marked by a beautiful display of colors known as the Peacock's Tail.
- Fermentation is an operation of the Red Phase that seeks to revive the dead material left over from putrefaction.
- Distillation is a Red Phase operation that works to purify and concentrate the essences retrieved from fermentation.
- Coagulation is an operation in which the Philosopher's Stone is produced.
- Personal fermentation, distillation, and coagulation are operations of the Red Phase of alchemy applied to the psychological and spiritual components of individuals.

Part 4 Practical Alchemy

The primary goal of medieval alchemists was the creation of the Philosopher's Stone that would instantly perfect or cure anything. Their work involved spending many hours in the laboratory, heating materials at high temperatures for long periods and carefully distilling essences from fermented solutions. The laboratory work of the alchemists gave rise to modern chemistry and also created a new healing modality known as spagyrics. In spagyric alchemy, plant material is "opened up" by heating, cutting, and grinding, and the essences that are released are preserved in oils, tinctures, and elixirs. Unlike chemistry, however, the methods of alchemy always involve the simultaneous purification and transformation of the alchemist himself, whose conscious participation and symbiotic connection to the substance was considered a necessary ingredient.

Chapter 14

Inside an Alchemist's Laboratory

In This Chapter

- Step inside a medieval laboratory
- The heart of the laboratory: the athanor
- Chemicals and tools used by alchemists
- Sacred space of the oratorium
- Differences between chemists and alchemists
- The role of women in alchemy

The popular image of the crazed and disheveled old alchemist working late at night away from prying eyes in his cluttered laboratory is not really very accurate. For one thing, alchemical laboratories during the Middle Ages and Renaissance were actually very organized. As we can see from alchemists' workplaces that have survived, there was a place for everything and everything had its place. Equipment and chemicals were kept on shelves or bins where they could be easily accessed, and the vast variety of glassware alchemists used were usually sorted by size and conveniently hung on the walls.

As for alchemists themselves, they were mostly serious experimenters—not eccentric crackpots. They were usually highly educated, intelligent people with a keen interest in discovering the secrets of nature. During most of the history of alchemy in Europe, it was necessary to know Latin and Greek to even begin learning the subject, and alchemists were known for their dedication to scholarly pursuits. They studied alchemy manuscripts religiously, kept careful records of their own work, and traveled extensively to compare their findings with other alchemists.

Alchemists were among the leading philosophers and scientists of their times. Even many government rulers and religious authorities were alchemists. In Europe, scores of monks, bishops, and even a few popes practiced alchemy. Nearly every physician in the late Middle Ages used alchemical remedies and was familiar with the theories of alchemy. At one time, Hermetic philosophy and alchemy were taught at universities in Europe, and nearly every major university had a practicing alchemist hidden among its faculty members.

Historical researcher Mircea Eliade described the traits needed by an alchemist: "He must be healthy, humble, patient, chaste; his mind must be free and in harmony with his work; he must be intelligent and scholarly, he must work, meditate, and pray."

A Tour of a Medieval Laboratory

Perhaps the best way to get to know the alchemists and how they worked is to take an imaginary tour of where they spent so much of their time. Our alchemy laboratory is a composite of several actual labs used by alchemists, and I have incorporated features that were customary in several different time periods and countries.

From the Alchemist

A lot of the alchemists' laboratory work was done outdoors, especially in the warmer climates of Asia and the Arab lands. Alchemical experiments often produced thick smoke and fumes, which were more readily dissipated outdoors. Also, the heavy brick furnaces used by alchemists were easier to build and maintain outside.

Let's begin our virtual tour of an idealized alchemical laboratory by politely knocking on the thick wooden door of the lab. While a few alchemists were willing to talk about their theories, almost none allowed outsiders actual access to their laboratories, so this is a rare opportunity. Why did alchemists not encourage visitors? The need for secrecy in their work was the most important reason, though safety was also a factor. Often several experiments were in progress that took weeks to complete, plus potent chemicals and fragile glassware were usually involved.

Beyond that, many alchemists believed that other people's impure thoughts and emotions could actually ruin their delicate experiments, so they were very careful about whom they let in.

But the door to this lab opens, and we are invited into the alchemist's sanctuary. He respectfully greets us with a bow of his head and then cautions us about a few experiments he has going on. Before he even finishes his sentence, however, we are distracted by a powerful odor carried by a draft of air going out the door. It smells like a combination of rotten eggs and strong vinegar. The alchemist explains the repugnant odor is coming from the large digesting tub full of rotting material in the corner behind the door. He uses this digester in the operations of putrefaction and fermentation.

The Athanor

We glance over into the foul, black, gurgling liquid in the digesting tub and wonder if this might be a good time for a quick exit. But before we can turn toward the door, we notice a tall cylindrical brick furnace at the center of the room. Gentle warmth emanates from the furnace, and we move closer.

Called the athanor, this brick or clay oven is where most of the alchemist's transformations take place. The word comes from the Arabic word *at-tannaur*, meaning "oven." It is also called the "Philosophical Furnace," the "Furnace of Arcana," or the "Furnace of Secrets." In popular parlance, it is known simply as the tower furnace because it usually stands over 5 feet tall.

The alchemists nicknamed the athanor *Piger Henricus* (Slow Henry) because of its steady, slow-burning fire. Designed to maintain a constant, even heat over long periods, it had several different compartments suitable for the different stages of the work. Its primary function was to incubate an egg-shaped Hermetic vessel used for the preparation of the elixir.

Philosophically, the athanor was like a womb or fertilized egg, and many experiments required the alchemists to keep it burning for 40 weeks, which was considered sufficient maturation time for the human fetus.

On the spiritual level, the athanor was a metaphor of the inner fire in the alchemist's mind and body, and corresponding changes were expected to occur in the alchemist himself as the transformations took place in the athanor. Just as the athanor was the heart of the laboratory with everything built around it, so was the alchemist's life centered around his sacred furnace.

Alchemical Glassware

On the wall to the right of the athanor hangs a bewildering array of glass vessels on wooden pegs. The opening of each vessel is inserted over an appropriate-sized peg, and the vessel is hung there to dry or for safe storage. It is easy to discern which ones are seldom used, because they are covered in dust.

Many alchemists were skilled glassblowers and potters, and the glass or earthenware vessels they designed each had a specific function. Alchemists used these vessels to carry out the operations of alchemy, and making or finding strong and durable vessels was an important part of their work.

From the Alchemist

Alchemists viewed their vessels as containers of spiritual energies, and each had esoteric as well as practical uses. "Although an instrument, the alchemical vessel nevertheless has peculiar connections with the First Matter and Philosopher's Stone," noted Carl Jung, "so it is no mere piece of apparatus. For the alchemists, the vessel is something truly marvelous and miraculous. It is more a mystical idea, a true symbol like all the central ideas of alchemy."

The most popular vessel among alchemists was the retort, a glass sphere with a long neck or spout. It could be tightly sealed with a stopper, and the long spout was handy for pouring or connecting to another vessel. The retort was a versatile vessel that could be used to mix, separate, decompose, heat, or distill solutions.

A vessel of distillation had three parts, one of which was the alembic, which was a kind of retort that fit on the upper part of a still to collect and direct the distilled vapors into a condenser. The lower part of the still containing the boiling liquid was called the cucurbit. Alchemists sometimes called it the gourd because of its shape. The final part of this apparatus was the receiver, which was the flask attached to the outlet of the condenser that collected the distilled product or distillate.

Other vessels used by alchemists included the matrass, which was a round-bottomed flask with a very long neck that was also known as a bolt-head. The aludel was a pear-shaped glass open at both ends. Used in the process of sublimation, it was also called the Hermetic Vase. Other glassware included a wide assortment of different-sized beakers, cylinders, bottles, flasks, and jars.

Crucibles and cupels were used in melting and other high-temperature operations. Crucibles are small clay or porcelain cups made to withstand high temperatures in the oven. When the alchemists made these, they added graphite to increase the heat resistance of native clays. Cupels are porous pots made of bone ash and clay. They were used primarily in a process known as cupellation, a form of fire assaying in which noble metals were separated from base metals. Lead and other impurities were absorbed into the bone ash of the cupel or released as fumes, leaving behind pure silver and gold.

Each operation of alchemy had its own special vessel designed to contain the transforming matter as well as preserve the energies at that stage. Many of these were patterned after nature and named for animals. One of the most popular was a circulatory distillation vessel called the Pelican. This impressive glass vessel had two side-arms that fed condensed vapors back into the body and resembled a pelican pecking at its breast. It was a common belief in the Middle Ages that pelicans wounded themselves in order to feed their hatchlings with their own blood (see Chapter 13).

Other names the alchemists gave their vessels reflected the spiritual and psychological processes associated with them. Among these intriguing names were Philosopher's Egg, Skull Cup, Brain Pan, Angel Tube, Spirit Holder, Moon Vessel, Mother of the Stone Container, Matrix Vase, Hermes Cup, Cup of Babylon, and Tomb of the Dead.

The Chemicals Used by Alchemists

On the opposite wall of the laboratory are several shelves full of alchemical treasures. The lower shelf holds assorted vials, crocks, and burlap bags containing the salts, powders, colored liquids, and other compounds used by the alchemist. Each container is carefully marked with a unique alchemical cipher that signifies its contents. Alchemists had hundreds of compounds, powerful acids, metals, and other chemicals at their disposal.

The colorful names alchemists gave to their compounds were full of hidden meaning. For example, sal ammoniac (ammonium chloride) was so named because it was first made with camel dung from the Temple of Ammon in Egypt. Ammonia was also known as Spirit of Hartshorn because it was distilled from an ancient substitute for yeast and baking soda known as hartshorn (ammonium bicarbonate). Another name for ammonia was Salt of Urine because—you guessed it—it was distilled from urine.

Many of the compounds used by alchemists in the Middle Ages dated back to ancient Egypt, and among the ones the Egyptians discovered were four important chemicals

that became known as the "arcana" to later alchemists. *Arcana* is Latin for "great secrets," and medieval alchemists held these chemicals in the highest esteem. They called them vitriol, natron, liquor hepatis, and pulvis solaris.

Vitriol

The earliest alchemists secured both sulfuric acid and iron from an oily substance that appeared naturally from the weathering of sulfur-bearing gravel. This substance was known as green vitriol and, in its natural state, was a powerful disinfectant. When heated, it broke down into a mixture of iron sulfate and sulfuric acid.

The Egyptians used iron sulfate to heal wounds and prepared a therapeutic tonic from it. A relaxing powder known as the Narcotic Salt of Vitriol was also made from it. Iron sulfate had many other uses in alchemy and was known as the Green Lion in the Middle Ages.

Tread Carefully

Do not attempt to handle or work with chemicals unless you have been properly trained in laboratory procedures. Labs are dangerous places for people who don't know what they are doing. Many compounds used by alchemists are toxic, especially metals such as antimony, lead, and mercury.

The sulfuric acid distilled from green vitriol is brown and stinks like rotten eggs. It is an extremely powerful and corrosive acid that reacts with most metals but not gold. Further distillation produces a heavy, nearly odorless, yellow liquid known as Oil of Vitriol, which has a tremendous thirst for water. If a flask of Oil of Vitriol is allowed to stand opened for some time, it absorbs water vapor from the air and overflows its container. Alchemists considered sulfuric acid to be liquid fire and the agent of change in most alchemical experiments. It remains an indispensable agent in many modern industries.

Natron

The word natron is from the Arabian name for the white salts that accumulate on dry lake beds. Philosophically, natron symbolized the common principle in all salts to form bodies out of solutions. Chemically, the word refers to either of two sodium compounds. The first of these is natron carbonicum (sodium carbonate), which appears on dried lakebeds or is mined out of the earth. The world's oldest known deposits are in Egypt. It can also be prepared by pouring sulfuric acid over common table salt.

The second natron was natron nitricum (sodium nitrate). It occurs naturally as cubic-saltpeter and needs only to be filtered to be used medicinally. It can also be obtained by pouring nitric acid over common table salt. The alchemists who made nitric acid by pouring sulfuric acid over common saltpeter (potassium nitrate) called it *aqua fortis* (strong water) and used it to dissolve silver out of gold.

Liquor Hepatis

Ancient alchemists prepared liquor hepatis, or liquid of the soul, by distilling a solution of sulfur, lime, and sal ammoniac. They considered it a permanent solution because they had no methods of breaking it down once it was prepared. Because of its deep reddish-brown color, liquor hepatis was associated with the liver, and the name comes from the Greek word *hepar*, meaning "liver." The alchemists also referred to it as Oil of Sulfur.

The Egyptians were fascinated by the pungent odor of liquor hepatis. They believed it originated from a presence hidden in sulfur that was purified by lime and brought to life by ammonia. The Egyptians equated this hidden presence with soul, which they believed resided in the liver. Soul was the ultimate universal essence and, like liquor hepatis, could not be broken down into parts. Not only did liquor hepatis contain soul, but it suggested the idea of the soul's possible resurrection.

The Egyptians made a balm of liquor hepatis by mixing it with wax and fat. This sacred balm, said to incorporate the powers of rejuvenation and healing, became known as the Balsam of the Soul or the Balsam of the Alchemists.

Pulvis Solaris

If liquor hepatis represented soul to the ancients, then pulvis solaris, or powder of the sun, represented spirit. Pulvis solaris was actually a mixture of two compounds known as red pulvis solaris and black pulvis solaris. These red and black powders were created separately by combining highly purified sulfur with either red mercuric oxide or black antimony.

Red mercuric oxide was made by heating mercury in a long-necked flask. The mercury oxidized into a white powder and red crystals. This white powder was a deadly poison, but the red crystals had healing properties. When the red crystals were mixed with pure sulfur, they combined immediately to form the red powder of the sun.

Black antimony is a naturally occurring mineral known as stibnite, which is a sulfide of antimony. The mineral was smelted and ground fine. It also had healing properties and was made into a tonic by mixing the fine powder in distilled water. When the black powder was mixed with pure sulfur, they combined immediately to form the black powder of the sun.

Mixing the red and black powders together created pulvis solaris, which the alchemists believed had tremendous healing power on all levels of body, mind, and spirit. The way the original two powders immediately clumped together with sulfur to form new compounds demonstrated the natural longing or love of these ingredients for one another.

By combining the two red and black powders of the sun together, the alchemists felt they had created a mystical third incarnation in which the sum was greater than its parts. The esoteric chemistry here also underscores a fundamental principle. Namely, soul is an indivisible, eternal thing, while spirit is a kind of energy that originates from the tension of two polarized forces.

Thoth's Tips

There are still alchemists' workshops you can visit. An alchemist's lab from the sixteenth century was recently discovered hidden in a chapel in Oberstockstall Castle in Austria. Now a museum, it is located 55 kilometers from Vienna in Kirchberg am Wagram. The Technical Museum in Vienna features a reconstruction of a medieval lab. The Alchemy Museum in Kutna Hora, Czech Republic, has a complete alchemist's workshop, and another medieval lab is in Mihulka Tower in Prague. In Germany, there are alchemists' labs in the castle in Heidelberg, the Museum of Science and Technology in Munich, and Weikersheim Castle in Baden-Württemberg. Other exhibits can be found in the Pharmacy Historical Museum in Basel, Switzerland; and the Golden Eagle Museum in Budapest, Hungary.

Hidden Energies in the Lab

As we continue our tour of the laboratory, we move our attention from the chemical supply shelf to a middle shelf that contains haphazard piles of tools and utensils which the alchemist uses. We notice assorted tongs, scoops, pincers, stirrers, spoons, ladles, and other items. Most of these are made of brass or copper, although a few are cast iron. Stainless steel was unknown in Europe in the Middle Ages. We also see a set of balance scales and a small herb press on this shelf. Small and large leather bellows are stacked at the end of the shelf.

But the items on the upper shelf make our jaws drop. The dried carcasses of assorted frogs, birds, rats, rabbits, and other less identifiable creatures adorn this shelf, and a few preservative-filled jars appear to contain large insects. The alchemists were fascinated by all aspects of nature and often had large collections of preserved animals—especially rare or unusual creatures.

Alchemists believed the life force was like a substance that they could separate from living things and preserve in special tinctures. They could then use these living alchemical solutions to impart health to sick people or even give life to inanimate objects. Many famous alchemists claimed to have created little artificial beings (homunculi) by infusing the life force into flasks of chemical compounds.

The life force was the Quintessence the alchemists sought in plants and fermented organic matter, and one of the pieces of equipment they used in this endeavor stands next to a cluttered workbench at the back of our laboratory. Known as a serpent condenser, the giant air-cooled apparatus was used for distilling the foul-smelling solution poured off from the digester. Towering over the height of man, it is composed of a shaky array of copper tubing that zigzagged upward from a thick, pear-shaped clay vessel on the floor.

Using the serpent condenser, the alchemist hoped to purify and isolate the living essences of substances. The gentle, low-temperature distillation performed by the serpent condenser was thought to safely remove and preserve the purified essences from even the foulest liquid.

The Oratorium

Next to the serpent condenser, a large dark curtain hangs suspended from the ceiling. It is carefully draped completely around a small altar on the floor. This tabernacle forms a private meditation space known as the oratorium, and as much work is done within this sacred space as is carried out in the laboratory. One of the mottos of alchemy is *Ora et Labora:* Pray and Work. Alchemists spent many hours in solitary contemplation, attempting to purify and focus their minds, so they could connect with the divine powers.

The following illustration, which is an engraving of an alchemical laboratory called the "Amphitheater of Eternal Wisdom," shows the typical oratorium. The German spiritual alchemist Heinrich Khunrath designed it in 1609. In it, we see the work of the alchemist divided into the oratorium on the left, where the spiritual work was done, and the laboratorium on the right, where he performed the practical work.

The doorway at the center of the engraving is the completion of the work, when the alchemist leaves the laboratory behind and enters a whole new level of being in the world.

The alchemical laboratory.

Hidden somewhere in the oratorium could usually be found the alchemist's incubator. This insulated, copper-clad wooden box was the most sacred spot in the lab. The sealed container, kept warm by the fermenting matter within, was where the alchemist directed his thoughts and visualizations.

During the process of fermentation, the First Matter was most exposed and most open to the influence of the alchemist. However, it was a delicate operation. At the beginning of fermentation, the resurrected life was easily corrupted by another's impure thoughts, which is why the alchemist always kept the incubator hidden—even from other alchemists. He believed that if anyone other than himself touched or even looked upon this box, all would be lost.

This attitude may seem superstitious to us, but we should not judge the alchemists too quickly. They were acting completely in accord with the ancient principles of Hermetic philosophy. To alchemists, consciousness was a force of nature that could be purified and directed through prayer and meditation. This esoteric part of the experiment was absolutely necessary for its success.

As we come to the end of our tour, we thank the alchemist for allowing us to visit his private workshop and sharing his work with us. We have learned much about the fundamental tools of alchemy.

As we pass by the digester on the way out of the lab, the odors are not nearly so repugnant as when we first encountered them. To our surprise, it now seems like the fragrance of magic is in the air.

Alchemists and Chemists

The alchemical principle that the consciousness of the experimenter influenced the outcome of the experiment just may explain why many alchemical experiments cannot be duplicated in a chemical laboratory. It is not that the experiments never worked but just that chemists do not know how to perform them.

Chemists, who fully believe their experiments take place only on the mundane physical level, see no need to purify themselves or meditate prior to beginning work in the lab. Their mindset is that chemistry operates by rearranging atoms like so many billiard balls—a methodology much too crude for the alchemist. From the alchemist's viewpoint, chemistry is a superficial and artificial science that deals only with the external forms in which substances manifest while ignoring the essences of energy and light that created them.

In our tour of an alchemist's lab, we have seen the fundamental tools of medieval laboratories that made alchemy such a unique blend of science and spirit. Still, from our modern viewpoint, it's hard to imagine how much a part of their experiments were the alchemists themselves. All matter was alive to them, and they sympathized with the subject of their work every time they exposed it to fire, submerged it in acid, or bathed it in cooling waters.

The uncanny identification with the processes in the laboratory was absolutely necessary, because the alchemist and his work fed on each other. The alchemist suffered with his work, felt its same temperament, and changed with it. For, if the experiment was truly a success, the alchemist, too, was transformed. The key to this whole magical process was the conscious connection or correspondence the alchemist was able to forge between his own mind and the "mind of nature" as expressed in the experiment.

Women in Alchemy

The role of women in alchemy was often in the shadows. During the witch hunts of the Middle Ages, it was extremely dangerous to be a female alchemist, and generally, the woman's work was out of the limelight. However, nearly every alchemist had his "Moon Sister" who worked by his side in experiments and meditations. Flamel's work could not have been accomplished without the aid of his wife, Pernelle; Rebecca Vaughn, wife of the seventeenth-century English alchemist Thomas Vaughn, is another example. Female alchemists from Alexandria, such as Maria Prophetissa, Kleopatra, Hypatia, and Theosebeia, laid the foundations of much experimental work. Other famous female alchemists include French physicist Marie Curie, German author Leonia Constantia, and the English women Anne Conway and Tomazine Scarlet.

The Least You Need to Know

- The athanor was the tall brick furnace alchemists used in their transformations.
- The shape of alchemical glassware had both practical and spiritual purposes.
- The arcana of alchemy are powerful chemicals that date back to ancient Egypt.
- Most alchemical labs were divided into an oratorium, where spiritual work was done; and the laboratorium, where the practical work was done.
- Most true alchemists were intimately connected to their work and expected corresponding transformations in their own minds, bodies, and souls.
- Although early female alchemists did their work largely out of the limelight, nearly every male alchemist had a "Moon Sister" who worked by his side.

Chapter 15

The Spagyric Process

In This Chapter

- The hidden signatures in everything
- The kinds of medical cures
- The inner star or true identity of a substance
- The Three Essentials in spagyrics
- The times of planetary magic
- The genius of Paracelsus

Spagyrics (pronounced spa-jeer-icks) is the applied alchemy of isolating the essences of plants and herbs. The Swiss alchemist Paracelsus invented the word by combining the Greek words *spao*, "tear apart," and *ageiro*, "gather together." So the term spagyrics literally means to tear apart and bring back together again.

In spagyrics, the plant is dried, ground up, or pressed to concentrate its essences, which are then separated and brought back together in a more purified and potent form. The object of spagyrics is to isolate the living essences of the plant and preserve them for later use while at the same time getting rid of the useless or impure parts. "Spagyria," said Paracelsus, "teaches you to separate the false from the true."

Alchemists use the spagyric process to make all true alchemical tinctures and elixirs, and they must meet very specific conditions to say that a compound is spagyric. In general, spagyric compounds take much longer to make than normal chemical compounds, because spagyric preparations must be made during certain alignments of the planets that are determined by the signatures of the plant itself.

The Doctrine of Signatures

The doctrine of signatures originated in ancient Egypt with the idea that divine correspondences can be found in the manifested world. This concept was inspired by the Emerald Tablet's dictum of "As Above, so Below." According to the ancient text *Archidoxies*, signatures are the hidden archetypal patterns in things that "have the power of transmuting, altering, and restoring us."

Alexandrian alchemists started categorizing plants by their signatures. They defined signatures as the characteristics plants and other objects shared with the planetary powers and astrological events in the heavens.

In Eastern philosophy, Chinese alchemist Lao Tzu was the first to clearly elucidate the doctrine of signatures. He stressed the fundamental relationship and corresponding signatures between heavenly powers and earthly manifestation, an idea that pervades modern Taoist thought. He also stressed working only with the true signature of a thing, what he called a substance's inner virtue.

In the West, the alchemist Paracelsus expanded the doctrine of signatures into every aspect of human life. He taught that man should carefully consider the inner essence of a plant for what it tells us from its properties, structure, color, odor, and habitat. These signatures reveal the resonating correlations between plants and human beings. Paracelsus created a whole new system of planetary and astrological correspondences between plants and human organs that allowed physicians to prescribe herbal remedies according to the symptoms of their patients.

Types of Medicines

The art of spagyrics is very different from modern pharmacology, primarily because modern druggists ignore the spiritual or esoteric properties of plants and herbs. In the view of spagyricists, modern physicians rely entirely on the gross or chemical properties of drugs to treat disease and forget they are really dealing with the life force of a person.

Allopathic Medicine

Contemporary medicine relies on the allopathic approach, which means it uses medicine designed to evoke the opposite symptoms from the disease it treats. One example would be the use of the powerful laboratory chemical phenolphthalein to treat constipation. The chemical provides very fast relief by leaching water from the intestines, and was the ingredient in most popular laxatives for over 50 years. Unfortunately, it was later found to be carcinogenic and toxic with continued use and was quietly withdrawn from the market.

This physically aggressive, overkill approach to fighting disease focuses more on acute symptoms and less on preventive care. The guiding principle in allopathy is that the more powerful the medicine and faster the cure the better. As a result, physicians are caught in a never-ending spiral of developing new drugs as the life force adapts to the gross effects of the previous wonder drug.

Homeopathic Medicine

While allopathic medicine uses compounds that elicit symptoms directly opposite to those produced by the disease, homeopathic medicine uses minuscule doses of a compound to treat a disease in which large doses of the same compound would produce similar symptoms. This is done in the hopes of eliciting a healing response from the body. The German physician Samuel Hahnemann, whose motto was "like cures like," developed the homeopathic approach in the early nineteenth century.

For example, the homeopathic preparation *Nux vomica* is given for constipation. This nut from the strychnine tree contains a powerful poison that causes dehydration, constipation, and binding of the bowels. In extremely small doses, however, it relieves constipation.

Spagyric Medicine

In spagyrics, the key is to learn to increase or redirect the life force itself by using living essences with the relevant signatures or properties to cure the disease. Spagyrics is careful not to use allopathic chemicals, which are considered gross or dead remedies.

Spagyrics is also different from homeopathy, though both systems make use of the essences of plants and treat disease as disturbances of the life force. The primary difference is that plant essences are not diluted but concentrated in spagyric preparations.

So in practice, spagyric medicine is a middle approach between the extremes of allopathy and homeopathy. For example, to relieve constipation, a spagyricist might prescribe a few drops a day of a tincture of Oregon grape, *Mahonia aquifolium*. Oregon grape is ruled by Mars and stimulates the liver and gall bladder to increase acid production in the stomach to cure chronic constipation. In other words, the tincture slowly induces the body to cure itself.

Tread Carefully

In general, spagyric compounds work on very subtle levels, and using them either allopathically or homeopathically can have unpredictable results. Unlike nearly every other type of medicine, true spagyrics are living essences that grow stronger with age and maintain a characteristic ability to adapt to changing conditions. More importantly, they are considered reactive spirits (that is, they possess a kind of primitive intelligence) and can be influenced by the conscious intent of both the patient and therapist.

There are also differences between spagyrics and general alchemy. Alchemy is a unique melding of philosophy, religion, and science the goal of which is to gain knowledge of matter and perfect it on all levels. Spagyrics, on the other hand, is much more practical as it addresses the present human condition and the problems of everyday life with minimum philosophizing.

The Planetary Signatures

The spagyric remedy works by healing people of systemic blockages or imbalances in their life force. The spagyricist seeks to produce a specific medicine based on its signatures that he can use to cause the body to cure particular ailments. Here are the signatures of the planets:

- The signatures of Saturn are associated with fate, structure, and the passage of time. Saturn rules the bones, teeth, spleen, and slow chronic processes such as aging. The therapeutic effects of Saturn are drying, coagulation, and mineralization of tissues.
- The signatures of Jupiter are associated with general well-being and overall health. Jupiter rules growth, the metabolic system, the liver, and the enrichment of the blood from food. Jupiter's therapeutic effects preserve the body and promote healthy growth and organ function.

- The signatures of Mars are associated with stimulation and action. Mars rules the blood, adrenal glands, genitals, and the immune system. Mars's therapeutic effects are toning the blood and stimulating the immune system.
- The signatures of Venus have to do with refinement of energy in the body and mind. Venus rules the face, skin, and kidneys. Its therapeutic properties are detoxification, improvement of sense organs, and reversing impotency and sexual dysfunction.
- The signatures of Mercury are associated with mental clarity and creative energy. Mercury rules the vocal organs, throat, lungs, and lymph glands. Its therapeutic effects are physical and mental adaptability and improved regulation of bodily rhythms.
- The signatures of the moon are growth and fertility. The moon rules the stomach, womb, and fluids of the body. The therapeutic effects are sedative, cooling, moisturizing, balancing, and breaking of bad habits and physical addictions.
- The signatures of the sun are general vitality and improved overall systemic function. The sun rules the heart and circulation, metabolism, and the distribution of bodily heat. Its therapeutic effects are balancing, heating, and energizing in a steady and controlled way.

The Star in Plants

In spagyrics, the opposing operations of "tearing apart" and "bringing together" are the main processes of working with herbs, flowers, and other plants to make medicinal elixirs, tinctures, balsams, and powders. First, the plant is reduced to its most basic essences, which are further purified and recombined to make the new exalted compound.

The inner essences or strengths carry the signatures of the plant—what Paracelsus called its "inner star." By the doctrine of signatures, "As Above, So Below," a plant's inner star or essence is closely related to the stars in the heavens. Heavenly bodies rule plants because a plant's inner, microcosmic star corresponds to a universal, macrocosmic star, and the star of a plant is what gives it its signatures.

In general terms, then, the "star" is the truest part of anything, the divine thought or image that gives a thing its form and being. By opening up a plant and revealing its star, the spagyricist hopes to use its incorruptible power to affect other things in predictable ways. "One must understand," elaborated Paracelsus, "that the medicine must be prepared in the stars and that the stars become the medicine."

From the Alchemist

To make a spagyric compound, one must not only perform the mundane laboratory operations, but also have the proper mental attitude and be aware of unseen spiritual influences. The spagyric product is prepared in a sacred space that Paracelsus referred to as "in the stars," and every effort is made to protect that space from profane or materialistic influences.

The Three Essentials in Plants

A spagyric medicine is made by deliberately opening up the plant and separating it into all three of its component essences of Sulfur, Mercury, and Salt—the Three Essentials (see Chapter 8). The work of the spagyricist is to separate and recombine these three basic principles as often as necessary until they are in perfect proportion and harmony with each other.

In plants, Sulfur resides in the essential oils, the most concentrated essences of a plant's chemistry and properties and the carrier of scent, the most soulful attribute of the plant. Essential oils burn slowly, like a fuel, and are the plant's Sulfur or energetic essence. Sulfur carries the properties that differentiate one object's chemical reaction or behavior from another.

In spagyrics, Mercury is the spirit, mind, light, or animating life force of a plant. Mercury is found in the "spirit" or alcohol of a plant, its volatile juice derived by fermentation or added as part of the processes of extraction. In labwork, Mercury is the intermediary life force that animates Salt and Sulfur, acting from the middle to connect the two principles of body and soul.

Salt is the form that locks the other two principles of Sulfur (soul) and Mercury (spirit) into a body, allowing the plant to exist and function in the physical world. In plants, the Salt level resides in the mineral components and hard structural tissues (stalks, roots, leaves) that fire reduces to ashes.

The spagyric operation, which begins with the destruction and breaking up of the plant, is not complete until all three basic parts of Sulfur, Mercury, and Salt are reunited in a purer form that is actually closer to the true signature or inner star of the original plant. In order to accomplish this, the spagyric work, like the Great Work of alchemy, takes place simultaneously on all three levels (the physical, the mental, and the spiritual) and requires the purified consciousness of the alchemist to succeed.

Planetary Influences in Spagyrics

Paracelsus taught that the star (or astral) energies of each visible planet affect plants on Earth in predictable ways. Each planet influences some plants more than others, depending on the inherent astrological and planetary signatures within the individual plant. He described this active connection between plant and planet with the term "sympathy."

Spagyrics advocates that sympathy governs most of the basic characteristics of the living things on our planet, and each of the seven visible planets affects plants, animals, and humans in specific ways because of this underlying sympathy. For instance, as each planet rules an organ or organ system in the human body—and by extension, its diseases—similarly, each planet rules the plants that support the organ or are able to balance it with the corresponding planetary energies.

According to this theory, all aspects of spagyric processing, including harvesting the plant, cutting and sifting it, drying it, wetting of the plant material with alcohol for extraction or distilling it, and adding its salts and other separately extracted materials, should take place during the times ruled by its corresponding planet.

Planetary Hours

The planetary powers are greatest when the planet is visible in the sky, which is called the planetary hour. Traditionally, the planetary hours are determined by using charts originally developed by Trithemius, Paracelsus's teacher. Three types of planetary charts are used to determine the proper time to work with a spagyric compound.

The simplest planetary chart is the Mercury Level Chart, in which a single planet rules each day all day. A Mercury level preparation is directed toward disturbances and depletions of the life force, such as chronic fatigue or lethargy.

To attune a spagyric to the Mercury level, a highly refined alcohol is used for extraction, which is elevated before use in a process called animation. Animation of the Mercury is a method of spiritizing the material worked on, making it volatile so it can open up and receive the universal life force and then close again and hold that life force.

Thoth's Tips

You can download the charts of planetary hours from www.crucible.org/PDF_Files/Planetary_Charts.pdf.

To attune a spagyric preparation to the Sulfur level, the essential oils are extracted separately using steam distillation and other alchemical methods. The Sulfur Level Chart changes each hour, beginning at sunrise, and each planet rules several periods in a single day. A Sulfur level preparation is directed toward physical or mental aberrations and deep-seated disturbances of the soul.

To attune a spagyric medicine to the physical or Salt level, a concentrated extract is made with all the mineral components extracted and included in the remedy. To accomplish this, all the plant matter that would have normally been discarded is burned to an ash. From that ash, the Salt essences are extracted in alcohol. These operations must be performed at the time of day indicated in the Salt Level Chart, which divides the day into seven equal planetary periods. A Salt level preparation is directed toward specific bodily injuries and ailments.

Paracelsus the Great

Paracelsus was a vigorous and unyielding proponent of a new order in both alchemy and medicine. As such, he aroused vigorous opposition from the physicians of his time. Some evidence even indicates that a group of physicians from Vienna murdered him in his home in Salzburg. Paracelsus's provocative actions certainly did nothing to calm his detractors.

For instance, in 1525, he publicly burned the works of the revered physicians Galen and Avicenna before the assembled citizens and physicians of Basel in Switzerland. Such actions were typical of this stubborn genius. He expounded his ideas with great vigor and seasoned his words with biting sarcasm.

Paracelsus.

Paracelsus even upset the alchemists of his time with his frequent criticism that they should give up trying to make gold and instead should assist physicians by finding new cures. His determined efforts to liberate the incipient science of alchemy from the "narrow and sordid domination by the multipliers and bellows-blowers" gave alchemy a new and nobler direction.

Paracelsus's contributions to the development of alchemy in the late Middle Ages were immense. Besides developing the theory of the Three Essentials and applying it to all levels of the Great Work, he invented the art of spagyrics and gave the world a powerful new healing modality. His spagyric methods would gradually develop into what he called "iatrochemistry," (literally healing chemistry), which gave birth to our modern practice of medicine. Today, Paracelsus is recognized as the father of modern medicine for his revolutionary practical advances in medicine.

The Least You Need to Know

- Spagyrics is the art of breaking open a plant to release its fundamental living essence and preserving that essence for purposes of healing.
- Signatures are the archetypal correspondences between the manifested object and its divine image or origin.
- Remedies fall into the three general categories of allopathic, homeopathic, and spagyric.
- Planetary hours are the times of the day and week when the powers of a certain planet are at their peak.
- Paracelsus completely reorganized the theoretical and practical basis of alchemy and changed its emphasis from making gold to making cures.

Chapter 16

The Kitchen Alchemist

In This Chapter

- Setting up the kitchen laboratory
- Making alchemical compounds
- Creating custom tinctures at home
- Making the magical elixir

An old Sufi saying goes: "All the qualities of a good alchemist can be found in the person who can cook an egg perfectly." In other words, fancy glassware and exotic chemicals do not make an alchemist. The true characteristics of a good alchemist are patience, attention to detail, striving for perfection, and knowledge of how to use fire in the work.

So cooking and alchemy actually have much in common. Instead of beakers, flasks, and formulae, the cook works with pots, pans, and recipes. Alchemists and cooks work with the Four Elements—Fire, Water, Air, and Earth—and both transform materials through the application of fire. The cook dissolves, emulsifies, chars, boils, aerates, separates, macerates, blends, combines, ferments, distills, coagulates, and works through the same operations as an alchemist.

And like alchemists, good cooks add a part of themselves to their work. This hidden Fifth Element in food is its spiritual essence or level of vital wholesomeness, projected into food through the attitude and intent of the preparer. This is the real secret of gourmet cooks—and why your mother's cooking tastes so good. The alchemical cook imbues food with positive psychic energy, the true Quintessence of a meal.

In this chapter, we take alchemical cooking up a notch and demonstrate the very little difference between a medieval alchemist's laboratory and your kitchen at home. Now that you are familiar with the basic principles of alchemy, there's no reason you can't begin using them right now in your own home or apartment. Remember, you don't need a big fancy laboratory to do alchemy. In fact, you probably have everything you need to make infusions, tinctures, elixirs, and essential oils right in your own kitchen.

Setting Up Your Kitchen Lab

The first step in setting up any alchemical laboratory is to find a safe and uncontaminated space in which to work. This can be as simple as a table or countertop, as long as it's clean and uncluttered and you can work there uninterrupted. What sets an alchemical laboratory apart from other workplaces is that it is sacred space, and pollution in such an environment comes from disrespectful behavior, negative attitudes, upset emotions, and mundane thoughts.

Tread Carefully

Don't use aluminum pots and pans or utensils when making alchemical products. Modern alchemists feel that aluminum metal acts as a kind of "energy sponge" that depletes spiritual energy. Several scientific studies seem to support the alchemists' suspicions and have linked aluminum to mental retardation and Alzheimer's disease.

Most kitchens are well supplied with the necessary tools and vessels to do alchemy. Knives, spoons, ladles, brushes, tongs, basters, funnels, a set of measuring cups and spoons, thermometers, and other common utensils can all be used. However, a small scale and a mortar and pestle are required, and you may have to purchase these. Your pots and pans, baking sheets, mixing bowls, strainers, and colanders will all come in handy. You may want to keep your alchemical tools separate from your cooking utensils to avoid possible contamination. It is also advisable to have some wooden or plastic spoons and glass or plastic bowls available, because you cannot use metal containers or utensils of any kind in making tinctures.

Common ingredients you use in alchemical work include baking powder, baking soda, yeast, salt, cooking oil, lard, vinegar, and herbs. Alcoholic spirits are required to make tinctures, and the higher the proof the better. I recommend odorless vodka or pure

ethyl alcohol, such as Everclear. Although it is expensive and difficult to make, absolute grape alcohol (200 proof or 100 percent alcohol) is the best alcohol to use. Never use denatured alcohol, such as methyl or isopropyl alcohol, because it is poisonous and can cause blindness.

Making Alchemical Compounds

Alchemical compounds are preparations in which the life force has been purified and preserved using the operations of alchemy. And by following the following procedures, you can make safe and effective alchemical products right in your own kitchen.

The first step in making an alchemical compound is to choose a plant with the desired signature or properties you desire. A free online version of the *Alchemical Properties of Herbs and Foods* is available at www.alchemylab.com/guideto.htm. It lists the planetary and elemental associations for hundreds of plants and foods. An online version of *A Modern Herbal*, first published in 1931, can be found at www.botanical.com/botanical/mgmh/comindx.html. It contains the medicinal and culinary properties and folklore of hundreds of herbs. A good reference book for this purpose is Paul Beyerl's *Compendium of Herbal Magic* (Phoenix Publishing, 1998), which lists the planetary associations and magical properties of over 200 herbs. (See Appendix A for information on these and other recommended books and websites).

You can grow your own herbs, get them fresh locally from supermarkets or natural food stores, or order them dried and packaged. After you have secured the plant material, discard any thick stems or discolored leaves. Then wash the material to remove any dirt, mold, or insects. Be sure to thoroughly rinse and dry it. If you use prepackaged herbs, this step is usually not necessary.

If your plant material is fresh, you must dry it. Do this by hanging whole bunches from strings with leaves down or suspending plant pieces in a mesh bag in direct sunlight. You may use a commercial food dehydrator if you keep the temperature below 105°F (40°C) to avoid scorching. The drying time depends on the thickness of the stems and leaves and on the ambient temperature. To test if drying is complete, break a piece to see if it snaps easily without bending. Seal the dried material in clean plastic bags or gasketed screw jars, such as jelly jars or canning jars. Properly label the containers and store them in a cool, dark, dry place until you are ready to proceed.

You can make many different kinds of preparations from the plant material. The simplest is an infusion, which is similar to making tea. The volatile components of the dried flowers and leaves are extracted by pouring boiling water over them. Decoctions

are a step beyond infusions and are used for plant parts like berries or roots that are harder to extract. Decoctions are boiled longer to reduce the plant parts to a soft consistency, which allows the essences to seep out into the hot water. Infusions and decoctions can be taken hot or cold, added to other preparations, or made into syrups by adding sugar or other thickeners.

def•i•ni•tion

Essential oils are the volatile, oily components of plants, trees, and grasses. They are found in tiny sacs or glands located in the flowers, leaves, roots, bark, or resins of a plant.

Ointments are made by simmering the plant material in wax or fat. The resulting decoction is a solid mixture or balm. You can make creams and lotions by simply mixing the *essential oils* of plants in water with an emulsifying agent, such as beeswax or egg whites, that helps disperse the oil.

You can extract essential oils from plants by using one of four methods: steam distillation, expression, solvent extraction, and entfleurage. In steam distillation, the extracted oil is mixed with the water that condenses by passing hot steam through the material. In the cold expression process, the fresh oil is extracted by squeezing, pressing, or compacting the plant material. In the solvent extraction method, the oil is dissolved in a volatile solvent that is mixed with the plant material. When the solvent is evaporated, it leaves the oils behind. Entfleurage is a longer process involving the dissolution of the oils in heated animal fat. Alcohol is then added, and the oils are recovered by distillation.

Two recommended guides to making and blending essential oils at home are *Aromatherapy: A Complete Guide to the Healing Art* by Mindy Green and Kathi Keville and the *Complete Book of Incense, Oils, and Brews* by Scott Cunningham. A wide range of entfleurage and oil distilling equipment is available from www.crucible.org. (See Appendix A for details.)

Making Tinctures

The most popular alchemical preparation is the tincture, which extracts the active essences of plants in potencies that far exceed those that infusion or decoction can achieve. True alchemical tinctures are always made using the spagyric process (see Chapter 15) although many commercially available tinctures do not follow rigorous spagyric procedures and are actually just infusions.

Preparing tinctures is not really difficult, but remember that alchemical work in general is slow, careful, and deliberate. In fact, the phrase “haste makes waste” was

originally a motto of medieval alchemists. Remember to allow time for your feelings and intuitions to catch up with the thoughts that are guiding your work. The alchemist is an important part of any alchemical experiment, and the purity of the intention and attention of the alchemist affects the quality and potency of the finished product.

Before you can begin the tincturing operation, you must complete a process the alchemists called "preparing the menstruum." The menstruum is a particular type of solvent (usually alcohol) that was thought to have the power to dissolve and coagulate at the same time. The idea comes from the medieval belief that the egg or fetus takes its life and form from the menses, which dissolves in the process. In the writings of alchemists, the menstruum was often referred to as the Mercury of the Philosophers or Sophic Mercury.

It's necessary to prepare the menstruum, because alcohol and other solvents are usually prepared by high-temperature fractional distillation, and it was felt that high temperatures depleted a substance of its Celestial Fire or spirit (see Chapter 7). Remember that Celestial Fire is one of the four grades of fire and is carried by the Element of Air. To replace the Celestial Fire lost during the preparation of the alcohol, you must perform what the alchemists called "animating the Mercury."

This simple meditation involves slowly pouring the alcohol into an open beaker or glass while warming it very, very gently. The heat of holding the glass cupped in one's hands is usually considered sufficient. Pouring the spiritually depleted alcohol into an open glass allows it to replenish itself by breathing in the Celestial Fire in the air. This is the same idea in gourmet wine tasting when wine from a bottle is poured into a wine glass and gently swirled. This allows the wine to breathe before being consumed.

The following step-by-step procedure is for making spagyric tinctures. As an example, we will be using the herb lemon balm (*Melissa officianalis*). Lemon balm is a refreshing, sweet-smelling herb associated with the heart, the sun, health, love, and nurturing. Its Element is Fire, and its ruling planet is Jupiter. A favorite of alchemists, Avicenna and Paracelsus recommended it for heart problems and as a tranquilizer. Modern physicians have prescribed it for psychiatric problems, as an antiviral treatment for cold sores, and to ease symptoms of colds and flu.

Before you begin, download the charts of planetary hours from www.crucible.org/PDF_Files/Planetary_Charts.pdf. Then follow these steps:

1. Begin working with lemon balm during the planetary hour of its ruling planet Jupiter. By consulting the planetary charts, we find that this is immediately after sunrise on Thursdays. The planetary hours for Jupiter occur in the eighth,

fifteenth, or twenty-second hour after sunrise on Thursdays. During the planetary hour, start with meditation or by praying that the mysteries of lemon balm may be revealed to you and that a sacred place be created in your heart and laboratory.

2. When you feel ready, take about an ounce (52 grams) of the dried herb in your hand and begin crushing it by hand, then move on to using a mortar and pestle or coffee grinder. This is the maceration operation when you reduce the material to a powder. During this phase, focus on the idea that you are breaking up the herb to release its divine essence.
3. Place the powdered herb in a clean jar, and then slowly, with focused intent, pour about 4 ounces (120 cc) of alcohol over the herb until it is saturated with fluid but the jar is not over two-thirds full. Tightly seal the jar. If you use a metal lid, cover it completely in wrap before screwing it on.
4. Wrap the sealed jar in cloth or foil to protect it from light, and place it in a warm location, such as near a radiator, furnace, or water heater. Be careful that the temperature does exceed 105°F (40°C), or the tincture may lose life force.
5. Because the liquid cannot escape, an inner circulation or distillation begins as the fluid inside evaporates as it warms up and condenses again. This natural circulation is responsible for the tincturing process, and the color becomes darker with each passing day. In alchemical terms, the coloration is the extraction of the Sulfur (or soul essence) from the Salt (plant matter) by the Mercury (spirit or alcohol).
6. Shake the jar vigorously once or twice a day, and continue this process for two to three weeks until the color of the tincture is considerably darkened. Treat the jar as your unborn Philosopher's Child, and do not let anyone else handle it. At this point, you are in a symbiotic relationship with this plant; both your own soul and the soul of the plant are working together to give birth to a living tincture.
7. After the color of the liquid is sufficiently dark, let the jar cool completely before opening it. If you open the jar when it is warm, some of the volatile essences will escape. Pour the solution into a clean bottle, and press out any remaining liquid from the mass of remaining plant matter. Using coffee filters and a funnel, filter the solution until it is no longer cloudy. Save the filtered dead plant material and remaining liquid for use in making the elixir in the next section.

Store your tincture in a cool place out of direct sunlight. Shake the tincture well before using it. As a calmative and general health tonic, take two to seven drops of the lemon balm tincture up to three times a day. The drops may be placed on the tongue or dissolved in tea, water, or other beverages. To treat cold sores, you can apply the tincture directly to the skin.

You can add tinctures to bath water, mix them with essential oils, or add them to ointments and lotions. Many people rub tinctures into the skin, where they are rapidly absorbed. However, be aware that tinctures can dry and stain the skin. You can also use tinctures to add scent or to anoint magical tools or jewelry with the desired planetary signatures.

Thoth's Tips

Each tincture brings its natural signatures into your body. Remember that tinctures are considered living compounds that respond to your conscious direction and intent. Visualization and meditation on the planetary energies will help release and disperse the healing energies of tinctures.

Making Elixirs

Alchemists considered an elixir a more potent form of extract than a tincture because the elixir carried the resurrected body of the plant. Making an elixir involves purifying what is left of the plant matter after the initial tincturing process and adding it back into the original tincture. The alchemists saw this as restoring the original body (or Salt) of the plant in a more perfect or spiritized form.

The remains of the plant material we saved from making the tincture in the previous section are a depleted mass of waste material the alchemists referred to as the phlegm and feces. They also called it the *Caput Mortum*, literally the Dead Head. It is the completely dead body or expired Salt of the plant. This seemingly worthless material eventually becomes the elixir, and we see how to accomplish this in the following step-by-step procedure:

1. Place the Caput Mortum in a heatproof bowl or steel pot, and cover with a wire screen. Because you have removed the tincture, contact with metal is no longer a concern. Next, use a match or butane fire lighter to ignite the material. Because of the smoke generated, it is best to do this initial burn outside or under a kitchen exhaust fan. Let the dead plant matter burn itself down to ashes.

2. Let the ashes cool; then take them from the initial combustion and grind them into a fine powder using a mortar and pestle. Place the powder in a heatproof dish or crucible, and heat in your oven at the highest possible temperature until it has turned grayish white.

From the Alchemist

Alchemists discovered that if they heated the ashes for prolonged periods (sometimes over a week) at high temperatures (above 1100°F or 600°C), the ashes turned snow white and finally transformed into a deep red color. Thus, the process of making the elixir mimicked the progression of the three phases of the work: Black, White, and Red. Gray-white ashes are sufficiently pure for most alchemical work.

3. Remove the ashes and let them cool; then grind them into a still finer powder. The finer the ash particles, the easier to get the whitest or purest ashes.
4. Store the purified ashes in a clearly labeled container. This is the purified Salt of the plant.
5. At the correct planetary hour for the plant, slowly pour the original tincture over the purified ashes in a new container. If the tincture is still living, you should hear a slight fizzing sound. Gently swirl the mixture, and then tightly seal the container. Shake vigorously for at least a minute or two.
6. Put the container with the ashes and original tincture near a low heat source in a darkened area or place in an incubator. Shake three times daily. The purified ashes (the Salt) will eventually absorb the living essences in the tincture. The alchemists called this the digestion phase.
7. After three or four weeks, pour off any remaining liquid, leaving the Salt residue in the container. Seal the container again, and let it stand unshaken in an incubator or in a warm spot out of direct light.
8. After two or three weeks, open the container, and let the material completely dry up. Carefully scrape this regenerated Salt out of the jar, and then grind it to a fine powder. Store this powder in a clean opaque or dark-glass jar.

The elixir powder is now ready for use. The color of the powder attests to its potency. Gray powder is the weakest; white is moderately strong; and red powder is the strongest elixir possible. It can either be kept dry and used as a powder or mixed with ethyl alcohol in dark-glass bottles to make a powerful tincture.

Elixirs are generally used like tinctures with similar awareness and intent on the part of the user. However, while tinctures work physically through the body, elixirs work from Above through spirit. Elixirs are extremely pure essences that carry the highest vibrational energy of the herb from which they are made. Therefore, elixirs are often taken after preparing the body and mind by cleansing and meditation. Like tinctures, two to seven drops are taken up to three times a day. The drops may be placed directly on the tongue or rubbed into the skin over the body's energy centers or chakras. Elixirs may take more time for their effects to be noticed than tinctures; however, the effects last much longer and are believed to initiate physical changes in the body.

Elixirs are also used to add spiritual energy to the environment or during rituals. Adding a few drops of an elixir in the corners of a room or in a circle are thought to purify and protect the area. Placing a few drops on a bell or gong before striking it is said to resonate the spiritual energy of an elixir throughout a room.

To alchemists, the preparation and use of an elixir is a sacred process. The elixir, which literally means from the ashes, represents the Phoenix-like regeneration of the plant into a new body. This dead body (or the salts of the plant) has been resurrected through the sacrifice of the life force of the tincture. If the connection is strong enough between the alchemist and the plant, then a corresponding change is possible that makes the elixir magically regenerative for the alchemist, too. This connection between the alchemist and the elixir is the basis of stories of alchemists living for hundreds of years.

The Least You Need to Know

- You don't need a big laboratory or special equipment to practice alchemy.
- Alchemical compounds are different from other preparations in that they carry the living essences of the plants from which they are made.
- Only tinctures made by using the spagyric method are genuine alchemical preparations.
- The sealed-jar method is the easiest and most direct method of making alchemical tinctures.
- Make the elixir by purifying the dead waste materials of the tincturing process and recombining them with the finished tincture.
- The colors of the ashes used to make elixirs progress through the same black-white-red pattern as the overall stages of the work.

Chapter 17

Working with the Planetary Metals

In This Chapter

- The correspondences between Saturn and lead
- The correspondences between Jupiter and tin
- The correspondences between Mars and iron
- The correspondences between Venus and copper
- The correspondences between Mercury and quicksilver
- The correspondences between the moon and silver
- The correspondences between the sun and gold

Of all the signatures of the planetary powers expressed on Earth, the purest and most powerful are in the metals. Each of the seven planets of alchemy has its corresponding metal: Saturn produces lead; Jupiter, tin; Mars, iron; Venus, copper; Mercury, quicksilver; the moon, silver; and the sun, gold. And in alchemy, each planet and its corresponding metal share the same cipher.

Researchers have documented the uncanny relationship between planets and their metals many times. In the late 1920s in a series of impressive experiments, Lilly Kolisko of Germany's Biological Institute showed that changes in the relationships between planets are reflected in changes in the chemical behavior of metals on Earth. For example, during a moon-Mars alignment, mixtures of iron and silver compounds tend to be more active.

More recently, researcher Rudolf Hauschka demonstrated that the relative speed of a planet in the sky is directly proportional to how electrically conductive its corresponding metal is. For instance, Saturn has the slowest apparent speed across the heavens, and lead has the lowest conductivity of the metals; the moon has the fastest speed, and silver has the highest conductivity. Statistical studies of the fluctuations of the prices of the metals also show a connection between the planets and their metals. For instance, during conjunctions of the moon and a planet, the value of the corresponding metal falls, while during a conjunction of the sun and a planet, the value of the corresponding metal rises. Other planetary events have also been shown to have an effect on the value of their corresponding metals.

In order to understand the mystery of the planet-metal relationship, let's look at each of the seven metals of alchemy to discover their deepest signatures. Also we'll review the correspondences between the planets and the metals and try to understand how the alchemists worked with the metals to transform them.

Saturn's Metal: Lead

While the alchemists considered lead the lowest of the base metals, they treated it with a great deal of respect because lead was said to carry all the energy necessary for its complete transformation into gold. To the alchemists, the ancient metal was a powerful "sleeping giant" with a dark and secret nature.

Lead is indeed an ancient metal, a stubborn metal known for its durability and resistance to change. Lead products dating from 7000 B.C.E. are still intact, and lead water pipes installed by the Romans 1,500 years ago are still in use today.

Lead is the heaviest metal and a boundary of heaviness for all matter. All the metals beyond lead (of greater atomic weight) disintegrate over time by radioactive decay and transform back into lead. Geologists measure the age of radioactive rocks by how much lead they contain. So radioactive decay is really a process of Saturn that introduces a new characteristic in the metals—that of time. No natural process is more

unalterably exact than radioactive decay, and atomic clocks are based on this leaden process. In many ways, lead carries the signature of Saturn's Father Time.

Lead ores lack the slightest water content, and lead does not react with water in any way. Lead also resists many acids, including the traditional "liquid fire" of the alchemists—sulfuric acid. In fact, lead bottles are still used to store the highly corrosive acid.

From the Alchemist

Actually comparatively little lead exists in the earth's crust, but the thing about lead is that once you make the metal, it never goes away. More than half the lead in the world today has been around for centuries and is being recycled over and over.

Lead and Silver

Lead has a strange relationship with the noble metals. In the periodic table, lead is in the same group as gold, and when it occurs in nature, it is always found with gold and silver. In fact, the chemical symbol for lead (Pb) is from the Latin word *plumbum*, which refers to liquid silver. We derive our words plumbing and plumb bob from the use of lead in those applications.

The most common ore of lead is galena (lead sulfide), which also contains the noble metals of silver and gold. The amount of galena processed for lead produces enough silver as a by-product to make galena the leading ore of silver as well.

In the smelting of silver, lead plays an important role by forming a layer over the emerging molten silver and protecting it from combining with air and splattering out. The volatile molten lead covering is gradually burnt away until only the pure silver metal "peeks out from the veil of lead" (in the smelter's terminology) in a stabilized form. Thus, lead protects and even sacrifices itself for the nobler metal.

Saturn Signatures in Lead

Fresh-cut lead looks just like silver, but the silvery luster quickly fades as if the metal were dying before our eyes. Lead metal is very soft and can be easily gouged with a fingernail. Lead, also a sluggish metal, is the slowest conductor of electricity and heat, the least lustrous, and the least resonant.

Lead's saturnic signature of lethargy is expressed not only in its being the heaviest metal but also in its tendency to form inert and insoluble compounds. No other

metal forms as many. Lead reacts with more chemicals than any other metal; however, instead of producing something new and useful, lead "kills" the combining substance by making it inert, insoluble, and unable to enter into further chemical reactions.

Another of Saturn's signatures of lead is its ability to "dampen" or absorb energy. Unlike other metals, when lead is struck, the vibrations are immediately absorbed, and any tone is smothered in dullness. Lead is an effective sound-proofing medium, and thin lead sheets are used extensively in the walls of high-rise buildings to block the transmission of sound. Thick pads of lead are also used in the foundations to absorb the vibrations of street traffic and even minor earthquakes.

Lead is truly a destroyer of light and is known for its ability to absorb all types of radiation. Lead sheets are widely used in roofing to block solar rays, and lead foil is used to form lightproof enclosures in laboratory work. Added to high-quality glassware, lead crystal, it absorbs light reflections and makes the glass clearer. Sheets of lead are impermeable to all forms of radiation, including high energy X-rays and gamma rays. Lead is the perfect shield against radioactivity, which is why it is used to transport and store radioactive waste.

Lead Poisoning

Lead is poisonous to all forms of life. Young growing plants are adversely affected by even the smallest trace amount of lead in the soil as it accumulates in the roots of plants and slows down the breathing process.

Lead poisoning in humans is known as saturnism, and symptoms include lack of energy, depression, blindness, dizziness, severe headaches at the back of the head, brain damage, attention deficit disorder, antisocial behavior and anger, atrophy of muscular tissue, excess growth of connective tissue resulting in rigidity, rapid aging, and early death. Lead accumulates over time in the bones of the human body where it can never be flushed out.

Children are especially vulnerable to lead poisoning, and it is believed to be an important factor in stillborn fetuses. Children with more than just 0.3 parts per million of lead in their blood suffer a significant slowing of brain function. Lead in paint has caused mental retardation and premature aging in thousands of children.

Many research studies link lead exposure to anger and violence, especially in adolescents. One recent study conducted by Colorado State University of all counties in the United States revealed that the murder rate in counties with the highest lead levels was four times higher than in counties with the lowest levels of lead.

The Hidden Promise of Lead

To the alchemists, however, lead was still the metal of redemption and transformation. They knew that fire ruled lead, for the metal had an extremely low melting point and was easily separated from its ore by roasting in an open flame. The metal itself melts in a candle flame. Lead is very sensitive to heat, expanding on heating and contracting on cooling more than any other heavy metal.

The wonder of lead is that hidden deep inside the gray, dead metal is a tiny, eternal spark that is the seed of its own resurrection. In the eyes of alchemists, this made lead the most important metal despite its unattractive darkness. For dull lead and gleaming gold are really the same thing, only at different stages of growth or maturity.

From the Alchemist

Lead has an amazing property that few people know about. When made into a fine powder, lead erupts spontaneously into flames. Powdered lead metal must be kept in a vacuum to keep it from catching fire. Otherwise, it ignites all by itself and burns down to a bright yellow ash. The alchemists were right; lead truly does carry the fire of its own transformation!

Jupiter's Metal: Tin

To the casual observer, tin seems like a more perfected form of lead. In fact, the Romans called tin *plumbum album*, or white lead. Like lead, tin resists weathering and does not oxidize. Tin utensils buried underground or lost at sea in sunken ships shine like new when unearthed after hundreds of years. Like lead, tin is endlessly recyclable. Tinkers were gypsy craftsmen who wandered from neighborhood to neighborhood in Europe melting down old tin kettles and utensils and recasting them.

Natural tin metal is known as *stannum*, the Latin word for tin which also gives the metal its chemical symbol (Sn). Natural tin is extremely rare and is found with gold and copper deposits. Most tin comes from its sparkling ore cassiterite (tin oxide), which has been an important source of tin for thousands of years. In ancient times, the metal was considered semi-noble and was used for jewelry in Babylonia and Egypt.

But unlike lead, tin has pleasing acoustic effects and is used in the making of bells. It has a highly crystalline structure, and due to the breaking of these crystals, a “cry” is heard when a tin bar is bent. For many years, large tin sheets were used in theaters to simulate the sounds of thunder, which is very appropriate because Jupiter is the god of thunder.

Tin metal has only a few practical uses, and most tin is used in a variety of useful alloys. The development of bronze, an alloy of 5 percent tin and 95 percent copper, marked a new age of advancement known as the Bronze Age. Most solder is a combination of tin and lead; pewter is also an alloy of tin and lead. Other tin alloys are used to make tin cans and tin roofs, and a thin layer of tin applied to other metals provides protection from corrosion.

Jupiter Signatures in Tin

Oddly, the distribution of tin on Earth follows an ecliptic angle to the equator that is the exact track of the orbit of Jupiter slicing through the planet. Even stranger, these jupiterian forces seem to form tin veins that follow a distinctive zigzag pattern through the rocks that resembles a lightning bolt. This is no haphazard effect but an astonishing confirmation of Jupiter's energy expressed in the distribution of its metal on Earth.

The German philosopher Goethe was fascinated by the distribution of tin and suspected it might explain how all the metals were arranged in the earth through the distant effects of their corresponding planets. "A remarkable influence proceeds from the metal tin," he wrote. "This metal has a differentiating influence, and opens the door [to a mechanism] through which a way is provided for different metals to be formed in primeval rocks."

The Tin Plague

In the late Middle Ages, a curious "tin plague" began as growths on organ pipes in European cathedrals, where it was thought to be the work of the devil trying to disfigure God's work. This tin plague started as white blisters that spread until all the tin metal "sickened" and disintegrated. The plague spread to tin roofs and became a serious problem during Europe's frigid winters.

We now know that the impurities of aluminum and zinc found in tin made in the Middle Ages caused its crystalline structure to change when it was heated or frozen. This caused the tin metal to break down into a white powder that appeared to eat away the metal and had the ability to "infect" other tin surfaces it came in contact with.

Mars's Metal: Iron

Iron is an abundant element in the universe and is even found in the stars in considerable quantity because iron nuclei are very stable. Iron is the most prevalent metal on Earth and the second oldest metal used by man, after lead. Known in prehistoric

times, it was smelted by the Egyptians at least as far back as 1500 B.C.E., and iron artifacts from Asia have been found that are 5,000 years old.

Our word iron comes from the Anglo-Saxon word *iren*, a word derived from an earlier word meaning holy metal because it was used to make the swords used in the Crusades. The chemical symbol for iron is Fe, from the Latin word for iron, *ferrum*, which means to create, form, or bear forth.

Iron is very reactive and forms compounds immediately, so pure iron does not occur in nature. The purest iron on our planet actually comes from outer space in the form of meteorites, which are usually alloys of nickel and iron.

One of the many ores of iron is iron sulfide, also known as pyrite or Fool's Gold. Its beautiful golden luster has often been mistaken for the gleam of gold nuggets, and it has been frequently found in genuine gold deposits. Like gold, iron pyrite carries the golden signature of the sun, and a flattened round variety called the "Pyrite Sun" is prized for its esoteric properties.

Remarkably, the iron sulfide structure of Fool's Gold is exactly the same as the lead ore galena (lead sulfide). The only difference is that a pair of sulfur atoms in pyrite replace a single sulfur atom in galena. This pair of sulfur atoms disrupts the stubborn four-fold symmetry of the more ancient galena ore and produces a stunning transformation into Fool's Gold. In esoteric terms, in the evolution of the metals, the appearance of the sulfur compound of iron (Fool's Gold) has freed the lead archetype of its stubborn materiality and set form, and this notable transmutation is marked by the signature of gold.

Iron's Love for Carbon

European alchemists noticed that when they dropped bits of charcoal into molten iron, the iron hungrily "devoured" the charcoal to produce what we now call cast iron. While pure iron was soft and malleable, the new metal was hard and brittle. By controlling the amount of charcoal introduced, it was possible to produce steel, whose characteristics lie between the extremes of pure iron and cast iron.

The alchemists deduced that iron had a profound love for carbon, with which it could form the nobler and stronger metal, steel. Our modern attitude toward iron is much less romantic. Nearly all iron produced today is used in the steel industry, which transforms iron into steel in carbon-based, forced-air blast furnaces. This process is one of the most significant industrial processes in history and resulted in iron (as steel) becoming the most common metal on the planet.

Iron also has a passion for other metals, each of which adds different qualities to the iron to produce unique forms of steel. The alchemists viewed these other metals as spiritual brothers of iron and named them accordingly. Cobalt was associated with the "kobolds" or mischievous gnomes who lived deep in the earth and were said to harass miners. The alchemists considered cobalt an earthier and more primitive form of iron.

Nickel was associated with the "nixies" or underwater spirits. The alchemists viewed nickel as the watery brother of iron, which expressed its watery nature in its shiny liquid surface and in the sea-green compounds it produced. Manganese was the fiery brother of iron because it produced fiery red salts. Added to iron, manganese produces extremely hard and dry steel. Shiny chromium was considered iron's sister. Chromium restores the shiny liquid look of pure iron to steel. Later alchemists found they could produce steel almost as hard as diamonds by adding tungsten and vanadium to iron.

Mars Signatures in Iron

The influences of the planet Mars in its metal iron are obvious. Throughout its history, iron has always served man's will in his weaponry or in the industrial conquest of nature. In classical mythology, the Iron Age is the final epoch of the world, marked by war and degenerate selfishness.

The expression of Mars in our world seems to be in the struggle for material possessions in which only the fittest, or perhaps richest, survive. If the predominance of the iron archetype in our culture continues, we can only expect a further distancing from nature and mechanization of life. Some nature-oriented civilizations, such as the Druids, were aware of the spiritual dangers of iron and actually forbid its use in their culture.

In the Hermetic teachings, the incarnating function of iron was meant to assist cosmic or spiritual elements to enter the sphere of gravity and matter. But when iron becomes too predominate, it becomes destructive to life and tends to rigidify and mechanize living systems. "The Mars impulses at work in iron," noted researcher Rudolf Hauschka, "are the carriers of the forces of embodiment, but these forces lead to mummification if they become too active and overwhelm the system."

Tread Carefully

Be careful in working with the signatures of iron on the personal level. While an iron will and aggressive tactics are often required to succeed in our culture, over the long run the energies of iron tend to make you brittle, suspicious, and unforgiving. Martian energies must always be balanced with the compassion and understanding of Venus.

The alchemists were certainly aware of the hidden signatures of iron and the social implications of the Iron Age. Several alchemists warned of the spiritual dangers of iron, even though they recognized it was a necessary stage in the Great Work and that the iron phase eventually led to the "transformation of the body into the Spirit-Become-Form." In *Alchemy*, Titus Burkhardt quoted several alchemists who warned of the dangers of the Iron Age. One described it as "an active descent of the Spirit into the lowest levels of human consciousness, so at this stage of the Work, the Spirit appears submerged in the body and as if extinguished in it."

Venus's Metal: Copper

The discovery of copper dates from prehistoric times, and copper beads dating back to 9000 B.C.E. have been found in Iraq. Copper pottery dating from 4900 B.C.E. has been unearthed in Egypt. Copper is found in its metallic state in nature and has been mined for thousands of years. The name and chemical symbol (Cu) for copper comes from the Latin word *cuprum*, meaning "the island of Cyprus," which was one of the main copper mining areas in the ancient world. Actually, the island took its name from the Assyrian word for copper, *kipar*.

Copper was used so early partly because it was so easy to shape. Methods for refining copper from its ores were discovered around 5000 B.C.E., and the Phoenicians and Sumerians made all their tools and weapons from copper. Then, around 3100 B.C.E., Egyptian alchemists discovered that when they mixed copper with other metals, the resulting alloys were harder than copper itself. For example, both brass (a mixture of copper and zinc) and bronze (a mixture of copper and tin) are harder than copper. The discovery of bronze changed the evolution of mankind, and the Bronze Age began around 2100 B.C.E.

Copper is a reddish-brown metal with a bright metallic luster. In the periodic table, it is in the same group as gold, and like gold, it is remarkably ductile and can be pressed into extremely thin sheets and strands. Copper is an excellent conductor of both heat and electricity.

Venus Signatures in Copper

The alchemists described Venus, copper's planetary source, as dressed in a blue cloak over a red gown. This is a reference to the observation that copper burns with a blue-green flame with sporadic flashes of red. Molten copper is a sea-green color, and copper tarnishes with a green color.

Copper has always been associated with beauty and harmony. Egyptian women used the powdered copper ore malachite to beautify their eyes. Copper pigments make wonderfully colorful paints and ink, and much of the color in birds comes from the presence of copper in feathers. Some birds, such as the alchemically symbolic peacock, contain as much as 6 percent copper in their feathers.

The Love Affairs of Copper

Copper combines readily with most other elements to form alloys or complex salts. In fact, copper is so ready to form unions with other substances that the alchemists called the metal *Meretrix Metallorum*, "Harlot of the Metals."

Copper shows a special love for sulfur, and geologists agree that copper and sulfur have been locked in an embrace in the bowels of the earth since primordial times. Copper sulfate, known as "Blue Vitriol" to the alchemists, is one of the most beautiful and useful compounds formed by copper. It dries into a white powder when exposed to air but rapidly returns to its beautiful blue crystals when exposed to water. Unlike lead and iron ore, copper ore has a great affinity for water, and copper salts, such as copper sulfate, contain as much as 35 percent water.

Veins of copper run extensively throughout the planet like veins of blood in the human body, and the metal has many applications in the modern world, as wiring, electrical components, and tubing. Nearly all coins in the world contain copper. In addition to copper pennies, our dimes and quarters are about 85 percent copper. Even the nickel is 75 percent copper. Most modern copper production is from sulfide ores containing little copper but quite a bit of iron, which is another element copper likes to spend time with.

The signatures of copper are very important in working with all the metals, especially iron. Copper tends to balance and elevate the energy of metals, and it symbolizes the importance of the feminine influence in the Great Work. As shown in the following illustration, the work requires a cooperative effort between the male and female energies not only in the lab but also on the spiritual level shown in the upper half of the drawing. The male and female alchemists in the drawing represent masculine and feminine ways of working with the substance at hand. The union of these two ways of being in the world is absolutely necessary to success in alchemical transformations.

Working with the archetypal energies.

Mercury's Metal: Quicksilver

The silvery liquid metal mercury was known as quicksilver to the alchemists. The only metal that is liquid at room temperature, it is the heaviest natural liquid on the planet. According to alchemical theory, all the metals began in the liquid state on our planet, but only mercury was able to remain true to its original innocence and resist taking on a final form.

Mercury can be found in its natural state pooled in caves and rock formations. It was known to ancient Chinese and Hindus before 2000 B.C.E. and has been found in Egyptian tombs dating from 1500 B.C.E. Mercury was first used to form alloys with other metals around 500 B.C.E. and became the object of much speculation and experimentation among the Alexandrian alchemists.

Mercury the metal is actually named after Mercury the planet. The chemical abbreviation for mercury is "Hg" from the Latin word *hydrargyrum*, meaning "watery silver." In the Orient, the cipher for mercury is an eight-spoke wheel. Today, mercury is used in thermometers, barometers, diffusion pumps, and many other laboratory instruments. It is also used for mercury switches and other electrical apparatus, for making batteries (mercury cells), in pesticides, and in antifouling paint.

Cinnabar (mercury sulfide) is the primary ore of mercury. The word cinnabar comes from the Persian word for "dragon's blood." The mineral is a beautiful scarlet-red, semi-precious, and used as a high-grade paint pigment known as vermillion. Early metal workers and alchemists considered the affinity between mercury and sulfur in cinnabar a fundamental and magical principle.

The Romans mined cinnabar for its mercury content, and it has been the main ore of mercury throughout the centuries. Some of those ancient Roman mines are still being mined today. Cinnabar is often found with deposits of quartz, stibnite (antimony), and pyrite (Fool's Gold).

From the Alchemist

In nuclear experiments carried out in the 1990s, a mysterious form of mercury known as "red mercury" was discovered. Early reports noted it was the densest matter ever found, but suddenly the government clamped a lid of secrecy on the project. It has been noted that the properties of red mercury make it ideal for a suitcase-size, nonradioactive neutron bomb, as well as a possible source of nearly endless energy. To add to the intrigue, rumors circulated in the 1980s that natural deposits of red mercury had been discovered in Grenada, Iraq, and Russia.

Mercury is a relatively poor conductor of heat and yet is extremely sensitive to it. Mercury expands and contracts in a direct linear relationship to temperature, which is why it is used in thermometers. It is an average conductor of electricity in its liquid state but becomes one of the best conductors known (between copper and gold) when frozen.

In its chemical reactions, mercury acts as a harmonizer because it serves as a catalyst that combines chemicals with opposing properties and speeds up reactions. The power of mercury to balance diverse substances makes it useful as a mediator in explosive devices, and a mixture of mercury and nitric acid (mercury fulminate) makes a reliable detonator for explosives. Mercury is also used in the making of nuclear bombs as a mediator in the detonation process.

Mercury Signatures in Quicksilver

Mercury moistens and dissolves other metals the way water dissolves salt, and for this reason, the alchemists believed it was the key to the transformation of the metals. The dissolved alloys of mercury are called amalgams, and the ease and speed with which

mercury amalgamates with gold makes it of primary importance in the recovery of gold from its ores.

Mercury dissolves gold, silver, copper, tin, lead, zinc, cadmium, and all the alkaline metals, but does not affect iron or any members of the iron family, such as nickel and aluminum. The alchemists thought this antipathy between iron and mercury stemmed from the two metals diametrically opposed signatures. Iron represents the mechanical processes of structuring and control, while mercury represents the living processes of growth and mobility.

Since ancient times, mercury has stood for the life force and the light of awareness in matter. In the writings of alchemists, it is often referred to as *mercurius vivens* (living mercury). Because of its signatures of life and growth, mercury has long been associated with twisted serpents, such as in the Staff of Hermes, the medical caduceus, Oriental fighting dragons, shamanic serpents, and even the structure of DNA. All these symbols allude to the fact that the metal mercury somehow carries the principle of life.

Strangely, mercury exhibits a "breathing" pattern when heated almost to its boiling point; at that point it starts sucking in oxygen and produces a yellow-red oxide. Upon further heating, the process reverses, and the mercury expels the oxygen like a metallic lung. This odd characteristic of mercury led chemist James Priestley to discover the element of oxygen.

The Dual Nature of Mercury

Mercury has always had a dual nature and was often referred to as the *rebis*, or double thing, by alchemists. While mercury is a symbol of the life force, it is also intimately connected with the forces of death and decay. While some mercury compounds are therapeutic, others are extremely poisonous. Mercury metal itself is toxic, and its fumes can be lethal.

Organic mercury compounds are especially dangerous because they can be readily absorbed into the human body. Methyl mercury is a lethal pollutant from industrial waste found in rivers and lakes, and mining and the use of mercury in commercial products have increased the organic mercury content of our environment to ten times its natural level. High concentrations have been detected in shellfish and tuna, as well as other aquatic species, and mercury compounds from soil are detectable in nearly every kind of food.

Tread Carefully

Do not be seduced by the lure of mercury into handling mercury metal. Open containers of mercury emit poisonous yet completely odorless fumes at room temperature. The threat increases significantly under warmer conditions. If mercury is spilled, it breaks up into scores of tiny balls which dramatically increase the surface area and the amount of vapors released. Health authorities consider even small amounts of mercury metal toxic.

In the body, mercury follows the blood and nerves and goes right for the brain. In a demonstration of mercury's affinity for gold, one eighteenth-century English alchemist put a gold coin in his mouth and then stuck his big toe into a saucer of mercury. Within thirty minutes, the liquid metal had traveled to his mouth and coated the gold coin in a swath of silvery mercury. Unfortunately, he was able to perform his stunt only a few times before he died of mercury poisoning.

Mercury poisoning attacks the consciousness and spirit of a person. Symptoms begin with problems in concentration and attention and progress to anxiety, agitation, excessive emotions, impaired motor function, impaired memory, depression, hallucinations, tremors, slurred speech, and mental retardation. The mental deterioration caused by mercury is known as erythism and was first diagnosed among nineteenth-century hat makers who used a mercury compound to kill bacteria in felt and fur hats. The syndrome became known popularly as "Mad Hatter's Disease."

The Moon's Metal: Silver

Silver has been known since ancient times and is mentioned in Genesis. People knew how to separate silver from lead ore as early as 3000 B.C.E. It has always been popular in jewelry and for coinage, but in the past 150 years, the demand has skyrocketed due to photographic and industrial uses.

Our word silver comes from the Anglo-Saxon word *siolfur*, which was their name for the metal silver. The origin of the chemical symbol for silver (Ag) comes from the Latin word *argentums*, meaning silver. Alchemists associated silver with the moon, which they called Luna and designated the Queen of alchemy. They used the name *Luna Philosophorum* to refer to the planetary spirit of silver.

Pure silver has a brilliant white metallic luster associated with the moon. Contrary to popular belief, silver does not tarnish when exposed to pure air or water vapor; it only tarnishes in the presence of sulfur compounds in the air or to ozone. Silver has the

highest electrical and heat conductivity of all metals but also has the peculiar property of reflecting electricity and heat without being affected by it. In other words, heat and electricity pass directly through silver without leaving much behind in the metal.

Silver is usually found with deposits of lead and copper. And silver forms the most organic or living crystals of all the metals, which is to say that silver crystals tend to grow into structures that resemble living plants and animals rather than the more mechanical mineral crystals formed by lead and iron.

Lunar Signatures in Silver

Like the moon, silver comes to life in reflected light. Used in the making of mirrors, the lunar metal is the best reflector of visible light known. Silver nitrate, silver bromide, and many other silver salts are photosensitive. In photographic film, the crystals of the silver nitrate actually are rearranged through the action of light.

Silver has other lunar signatures. When melted and hardened again, trapped oxygen is expelled in gas eruptions that leave behind a lunar surface pocked with craters.

In alchemy, the moon and its metal were always associated with the soul. On the psychological level, the lunar powers represent the subconscious self, of which the conscious self is a reflection. "The moon and silver were considered to be analogous to the soul in its state of pure receptivity," summarized Hermeticist Titus Burckhardt, "whereas the soul transmuted and illumined by the spirit was analogous to the sun and the metal gold."

The Moon's Influence Over Silver

The moon is associated with the tides and water, and its influence over the oceans draws silver to it. Most of the silver metal on our planet is now dissolved in sea water.

It has also been shown that the behavior of silver nitrate in filter media varies with the phases of the moon. Researchers have even documented disturbances caused by lunar eclipses.

The Sun's Metal: Gold

Gold was known and considered sacred from earliest times, and Egyptian inscriptions dating back to 2600 B.C.E. describe gold. Around the world, nearly every culture associated their supreme god or goddess with gold. For many centuries only the images

of gods graced gold coins, until Alexander the Great began the trend of rulers' images appearing on gold coins in 330 B.C.E.

The chemical symbol for gold (Au) comes from the Latin word *aurum*, meaning gold. The alchemical cipher for gold is a rendition of the sun, and gold was considered a kind of congealed solar light. Sol is the King of alchemy, and his royal purple color is the indicator of gold particles in solution.

Pure gold metal found in nature seems to like the company of the purest white quartz and is also found mixed with deposits of pyrite (Fool's Gold) and a few other sulfur minerals. Gold rarely unites with any other substance, although it does form compounds with tellurium sulfides and a few other sulfur compounds.

From the Alchemist

One ounce of gold can be stretched into a single wire 35 miles long or beaten to just a few atoms thick.

Still highly valued, gold is used as coinage and is a standard for monetary systems in many countries. Gold is extremely ductile and malleable and relatively easy for artisans to work with, so it is used in making jewelry and artwork and also in dentistry, electronics, and plating. Because it is an excellent reflector of infrared energy (such as what emerges from the sun), gold is used to coat Earth satellites, interstellar probes, and windows of modern skyscrapers.

Solar Signatures in Gold

Gold is an aloof and stubbornly pure metal when it comes to reacting or even associating with lesser elements. That signature explains many of the chemical characteristics of gold. Unlike other metals, no plants contain even trace amounts of metallic gold, and there are very few gold ores because the noblest metal never alloys with baser metals. It only alloys with silver, although it makes an amalgam with mercury.

Gold embodies an inner equilibrium of forces that make it pretty much indestructible. Gold never tarnishes, and whether found buried in the ground, at the bottom of the ocean, in an ancient tomb, or in the ring on your finger, it always looks the same. It is the most flexible, enduring, and beautiful of all metals. The immortal metal is endlessly recycled, and all the gold known today is very nearly equal to all the gold that has ever been mined.

Sol Philosophorum was the name the alchemists gave to the archetypal principle of the sun, the refined essence of heat and fire expressed in the metal gold. According to the medieval alchemists, Nature continually seeks to recreate the perfection it achieved in

gold, and every metal yearns to become gold. Gold is at the head of the metals, and alchemists paired it with what in their mind was the strongest and purest planet, the sun.

The Sun's Influence Over Gold

Chemist Lilly Kolisko performed experiments with gold chloride and showed its chemical behavior coincided with events that altered the strength of the sun, such as the weakening in solar forces during solar eclipses or their increase during the summer solstice.

Moreover, she found that both silver compounds and gold compounds seemed to be equally influenced by the sun. In the case of silver, the structure or patterns changed, whereas with gold, the colors changed. Silver shapes moved from jagged spikes to smooth rolling forms, but the colors remained hues of gray, while the basic shape of gold patterns remained the same, but the colors changed from brilliant yellows to violet and reddish-purple hues.

This work, which others have duplicated, presents an amazing confirmation of how the King and Queen of alchemy, the archetypal Sol and Luna, work together. The female lunar principle represents soul and form, and the male solar principle represents spirit, energy, and light.

The Least You Need to Know

- The powers of each of the seven planets are represented on Earth in the seven metals of the alchemists.
- Lead contains the fire of its own transformation.
- Tin carries the complementary cosmic powers to balance lead.
- Iron and copper are the King and Queen of the metals.
- Mercury, with the power to dissolve and balance all the other metals, was considered the principle of transformation in the metals.
- Silver and gold are the universal archetypes of Soul and Spirit, which were known as Luna and Sol to the alchemists.

Part 5 Spiritual Alchemy

Changing lead into gold was only a metaphor for a larger process that involved the rejuvenation of the body, the integration of the personality, and the perfection of the human soul. Though they spoke of retorts, furnaces, acids, and chemicals, the alchemists were really talking about changes taking place in their own bodies, minds, and spirits. One of the central ideas in alchemy is that no transformation is complete and lasting unless it occurs simultaneously on all levels of reality—the physical, the mental, and the spiritual. This distinction is what makes alchemy a unique discipline that combines the methods of science, psychology, and religion. On the spiritual level, alchemy seeks to unite the opposing essences of soul and spirit in an operation known as the Sacred Marriage. The product of this union is the Philosopher's Stone, which in spiritual alchemy is the embodiment of a permanent state of perfected consciousness.

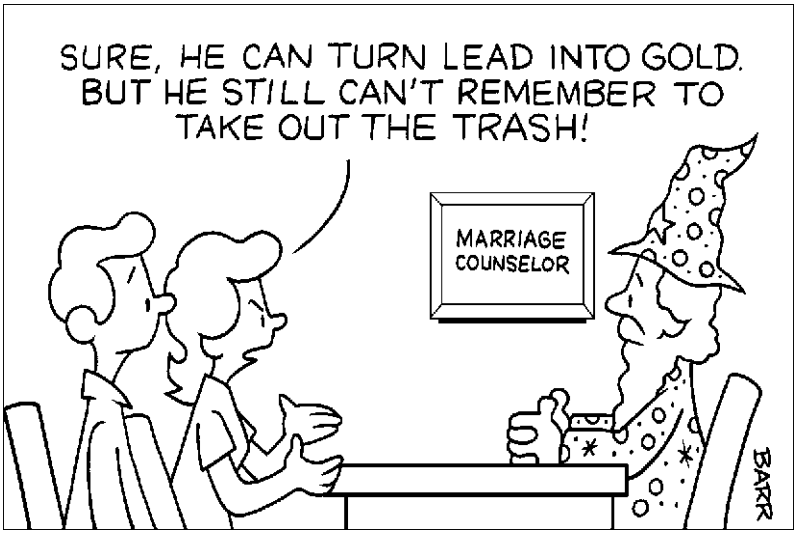

Chapter 18

Mental Alchemy

In This Chapter

- Turning to Salt
- The First Matter within us
- The Four Elements in people
- Planetary forces in the personality
- The father of modern alchemy
- The three phases of mental alchemy

Mental alchemy is the use of alchemical techniques and operations on the psychological level in an attempt to perfect one's character and personality. This is different from spiritual alchemy in that mental alchemy focuses on the existing aspects of the personality and deals with psychological forces in personal transformation. Spiritual alchemy, on the other hand, deals with the universal forces of soul and spirit as they are expressed in individuals (see Chapter 19).

To alchemists, the mental or psychological work took place primarily in the material realm in the Salt of the personality. In the work of personal transformation, the psychological operations are usually completed during the

conjunction while the spiritual operations don't culminate until the final coagulation, which is the fixation of spirit in a new body or incarnation.

Interest in mental alchemy began in the eighteenth century as people realized that the operations and matter of alchemy could be interpreted in psychological terms. At the time, there was great interest in curing mental illness and alleviating the day-to-day phobias and neuroses that dominated people's lives.

The Salted Personality

The basic problem in personal alchemy is that on the spiritual and mental levels, many individuals become more rigid and less alive as they grow older. For example, many people stubbornly cling to set judgments and outmoded beliefs that limit their range of experience in the world. In the alchemist's view, we all gradually turn to Salt as we mature. In alchemy, Salt is the principle of the crystallization of energy into set structures. To retrieve that energy, the original Salt (our personality) must be dissolved and purified so that it better reflects the essence of who we really are.

In other words, as we pass through the trials and tribulations of existence, we form judgments and beliefs that limit or structure our experience. We compromise ourselves and our integrity to conform to the dictates of society, and we end up carrying psychological baggage composed of rejected and suppressed feelings, emotions, thoughts, and desires.

Of course, this natural process of adulteration is no fault of our own. It is just how we learn to survive in the world and fit into human society. However, it is also where the work of mental transformation must begin.

Tread Carefully

In alchemy and psychology, suppressed or rejected material is called the "shadow" (in Latin, umbra). This material often retains some of its life force and can become a threat to successful transformation. It's like a hidden contaminating energy that develops in the work. On the personal level, we develop a shadow personality in which the rejected material still lives on in the darkness of our subconscious minds. That subconscious material has a mind of its own and is the source of many psychological problems when it conflicts with our conscious goals and preferred behavior.

The First Matter in People

Psychologically, the First Matter is identical with the dark, irrational forces of the subconscious mind. Like the First Matter of the universe, the First Matter within us contains all the potential energy and dynamic oppositions necessary to fuel our transformation and achieve the goal of the Great Work.

In the mental work, the First Matter to be transformed is the shadowy and chaotic subconscious mind. It is located in the vessel of the human mind, and that is where the work begins. However, the awakened subconscious is a surprisingly powerful force that can generate all kinds of negative energies in the personality. That's why the work of mental alchemy must take place in the hermetically sealed vessel of the mind in the inner laboratory. The energies must be contained and worked on without contaminating the personality or interfering with its functioning in the world. In analytical psychology, the sealed vessel symbolizes the cooperative efforts and confidentiality between the patient and therapist.

Sealing the vessel confines all the potentially dangerous psychic matter inside, but as heat from the fires of intense introspection increases, the pressure inside the psychic vessel builds. Jungian therapist Louise von Franz described this process: "It is the torture of fire, intensifying the psychological process. One is roasted, roasted in what one is—for you roast in what you are yourself and not in anything else; one could say that one is cooked in one's own juice."

Just as in the laboratory work, with too much liquid at this stage, the matter tends to putrefy. In mental alchemy, liquid is symbolic of emotions and feelings, so the idea here is to divorce oneself from the intense emotions associated with the contents of the psyche and work more with fire, which is symbolic of the light of objective consciousness. This internal heating results in an evaporative process, in which the emotional energy is slowly driven off. This also removes the original impurities, leaving behind a purer solution of self with which to work.

This is the general principle behind working with the chaotic and often threatening energies of the First Matter of the subconscious in mental alchemy. This process of recognizing and isolating the First Matter is the first step in alchemy, and the work proceeds through the three phases of alchemy with which you are already familiar (see Chapters 11 through 13).

The Four Elements in People

In mental alchemy, the structure of one's personality is based on the Four Elements and originates from the creation of ego out of the chaos of the subconscious, just as the fourfold structure of the universe was created by the action of the Four Elements emerging from the First Matter.

As you know from Chapter 7, the Four Elements were believed to be present in the form of humors that made up a person's temperament or personality. The Fire Element was expressed in the Choleric humor, the Water Element in the Melancholic humor, the Air Element in the Sanguine humor, and the Earth Element in the Phlegmatic humor.

The Four Elements in people are also expressed as positive characteristics or virtues, and negative characteristics or vices. For example:

- The virtues of Fire are courage, daring, and enthusiasm, while the vices of Fire are anger, jealousy, and vindictiveness.
- The virtues of Water are compassion, love, and creativity, and the vices of Water are instability and spinelessness.
- The virtues of Air are diligence, dexterity, and optimism; the vices of Air are frivolity, boasting, and squandering.
- The virtues of Earth are endurance, strength, and patience, but the vices of Earth are laziness, dullness, and boredom.

Psychologist Carl Jung saw the Four Elements as archetypes existing in the collective subconscious and thus present in everyone. He called them functions. The Fire Element is expressed in the function of intuition; the Water Element is expressed in the function of feeling; the Air Element is expressed in the function of thinking; and the Earth Element is expressed in the function of sensation.

Jung considered Fire and Air the active, masculine Elements and Water and Earth the passive, feminine Elements. In Jungian psychology, the degree of development of each of the Four Elements in our conscious mind balanced with the subconscious retention of the remaining elements determines our personality and attitude.

In both psychology and alchemy, the goal is to develop a balance of the elements within the individual. As far back as Empedocles (490–430 B.C.E.), philosophers noted that those who have near equal proportions of the Four Elements are more intelligent and have truer perceptions of reality.

Success in mental alchemy requires balancing the elements within one's psyche. And the relationships of the elements within us—whether they oppose or complement one another—determine whether we feel basically happy and balanced or develop neuroses, phobias, and other psychological disturbances.

According to Jung, when two opposing elements encounter each other in the personality, there are three possibilities:

1. They may generate psychic energy.
2. They may neutralize each other.
3. They may combine.

In alchemy and psychology, the third case is the most important, for it represents the conjunction of opposites that results in a transcendence of conflicting polarities.

Thoth's Tips

Sometimes it's easier to relate to the Four Elements on a personal level. Two books that help you do that are *The Four Elements of Change* by Heather Ash and Vicki Noble, and *The Four Temperaments* by Dr. Randy Rolfe. See Appendix A for details.

The Planets in People

According to the principles of mental alchemy, the planetary forces are present in our individual personalities. We reach enlightenment by conquering—understanding and controlling—the archetypal energies each planet represents.

In the cauldron of our personality, the sun is what gives us the desire to transform in the first place. In a sense, the sun wants pure spiritual energy and a new more perfect identity. The moon, on the other hand, wants physicality and experience. Mercury wants to find inspiration and higher love. If we were to personify these planetary powers, we might portray the sun as the Creator, the moon as the Nurturer, and Mercury as the Thinker.

These first three planets represent primordial desires that carry the signatures of the noble metals gold, silver, and quicksilver. They also represent the Three Essentials of Sulfur (sun), Mercury (Mercury), and Salt (moon) within us.

The outer planets and base metals are unbalanced and unperfected. Venus suffers from too much Water and needs focus and intention. Mars suffers from too much Fire and needs compassion and understanding. Jupiter suffers from too much spirit and needs grounding and restraint. And Saturn is too materialistic and structured; it needs growth and expansion. If we were to personify these planetary powers, we might

characterize Venus as the Lover, Mars as the Warrior, Jupiter as the Philosopher, and Saturn as the Teacher.

Jung and Alchemy

Swiss psychiatrist Carl Gustav Jung has been called the father of modern alchemy for his efforts to revitalize the ancient art and apply it to mental alchemy. Jung began a lifelong study of the subject after he discovered the images and principles of alchemy surfacing in the dreams and compulsions of his patients.

Jung eventually accumulated the largest library of original alchemy texts in Europe and spent many years trying to decipher the writings of the alchemists. He came to appreciate alchemy as a dynamic system of inquiry into the nature of the subconscious. "Alchemy, as a nature philosophy of great consideration in the Middle Ages," he said, "throws a bridge to the past and their gnosis, and also to the future, the modern psychology of the unconscious."

Jung's interest in alchemy was kindled not only by the thoughts and dreams of his patients, but also by his own personal experiences. Long before he discovered alchemy, Jung had the same repeating dream that held a clue to the structure of the human mind. He dreamt that right next to his house was a huge addition or wing that he had not known about. He was amazed that the strange structure was there all the time and he had not realized it. In his dreams, Jung explored the mysterious addition to his house and finally realized the rooms contained things from his subconscious that he had rejected or locked away there.

Then, in 1926, Jung had a dream that opened the door to understanding the strange addition in his inner house and shaped the focus of his studies for the rest of his life. He had been intensely searching for a framework for his work with the subconscious but could find no modern discipline—including the psychology of the time—that was powerful enough to encompass the subject. In this unusually powerful dream, he was being held captive in time in the seventeenth century. "Later I understood that this dream was referring to alchemy," he wrote, "for in the 17th century alchemy reached its climax." Jung felt the dream was telling him that the subconscious would reveal itself by an in-depth study of medieval alchemy.

Jung's exhaustive studies revealed that the operations of alchemy were at work in the human mind. It was an astonishing discovery that confirmed the alchemists' teaching that the principles of alchemy were universal and took place on all levels of reality.

As depicted in the following figure, the operations of alchemy are like a stairway leading to the perfection of the inner person. The blindfolded person in the lower right corner has not yet discovered the path of alchemy, while the person to his left is trying to tell him that there is life in the dark caves of the mountain. This hidden life is the subconscious mind, and its contents are symbolized by rabbits who live underground.

The psychological operations of alchemy.

Jung saw that the First Matter in people is the subconscious mind, and that it is the subject of transformation in mental alchemy. According to Jung, the Philosopher's Stone in mental alchemy is the perfection of the personality. This natural alchemical process is the gradual transformation from a false, fragmented, and distorted personality into a whole or integrated personality in which psychic elements and energies are balanced.

From the Alchemist

Carl Jung was a true alchemist who introduced alchemy to the modern world. "Only by discovering alchemy," he said, "have I clearly understood that the unconscious is a process and that ego's rapports with it and its contents initiate an evolution—more precisely, a real metamorphoses—of the mind."

The Black Phase of Mental Alchemy

As in other kinds of alchemy, the blackening is the first sign that the processes of mental alchemy are beginning. The Saturn signatures of depression and melancholia arouse suspicions that all is not right and cause us to slow down and examine our inner life.

The blackening is always seen as the death of the First Matter or the removal of life and energy from it. In psychology, it is the death of old habits, attitudes, relationships, unhealthy attachments and dependencies, and the withdrawal of psychological projections in which we blame others for our own predicament.

Primary among these factions taking shape within the First Matter is the shadow, which is the inferior part of the personality that lives in the darkness. Think of the shadow as those mental elements that are incompatible with the chosen conscious attitude. In mental alchemy, these rejected elements coalesce into a "splinter personality," which is a concentration of subconscious energy that the alchemists likened to a threatening dragon. To defeat that dragon and keep it from taking control of your life, the shadow and dark aspects of yourself must be brought to light, confronted, and assimilated into consciousness.

All the unpleasant feelings of guilt and worthlessness must be suffered through in this alchemical process of mortification. Both in the lab and in the mental work, this is a dangerous period during which poisonous vapors are released and vessels explode due to overheating. On the psychological level, the operations of calcination and dissolution are necessary to differentiate one's ego from the shadow and to reinvent oneself on a higher level that psychologists call "the Self."

Carl Jung clarified how the mental work proceeded for medieval alchemists: "The profound darkness that shrouds the alchemical procedure comes from the fact that although the alchemist was interested in the chemical part of the work, he also used it to devise a nomenclature for the psychic transformation that really fascinated him." Although the alchemists lacked the modern psychiatric system of classification to describe this inner transformation, they invented their own unique terminology that applied to all levels of their work.

The White Phase of Mental Alchemy

At the moment of the death of the shadow and the splintered personality during the Black Phase of mental alchemy, the White Phase begins to unfold. A person rises up from depression and reports feeling suddenly relieved, refreshed, and optimistic.

It is the daybreak of the new personality free of its gross and rejected parts. Psychic energy is no longer shared between the inner forces of light and darkness and is now becoming fully available to the resurrected self. The matter has suffered through the Black Phase and starts coming back to life. This moment is highly rewarding in both the practical laboratory work and in the work in the inner lab.

The focus of the White Phase in mental alchemy is a washing or purification of psychic contents separated out from the Black Phase. This takes place entirely in the twilight of daybreak in a mix of rational thoughts and irrational feelings in one's own mind, or in free-flowing conversation in the office of a therapist. There is no more reason to hide your dirty linen, because you have freed it of its contaminating guilt. During this separation process, the opposing forces and essences of the psyche are clearly discerned.

If the opposing essences remain separated and generate new energy, the energy will be used up in some sort of creative endeavor, such as an artist giving his inspiration a new form. If these essences simply merge and neutralize each other, no new energy is produced, and the merging is considered an alchemical stillbirth. If, however, the opposing essences unite in a fertile marriage of opposites, then a new element is born that incorporates the essences of both. This is the alchemical conjunction, the transcendence of conflicting polarities in the creation of a higher form known as the Philosopher's Child. This is the product of the operation of conjunction, and if it survives, it grows into the perfected Philosopher's Stone.

Thoth's Tips

The overall plot of the *Harry Potter* books by J. K. Rowling is a three-part drama that follows the three phases of alchemy. The long Black Phase culminates in *Harry Potter and the Order of the Phoenix,* in which everything Harry attempts goes wrong, ending in the death of Sirius "Black," his beloved godfather. The White Phase takes place in *Harry Potter and the Half-Blood Prince,* which centers on the death of Albus Dumbledore. Albus is Latin for "white." The final Red Stage culminates in the final book, *Harry Potter and the Deathly Hallows,* in which Harry's friend Rubeus Hagrid is forced to take part in a death march to celebrate the "slaying" of Harry. *Rubeus* is Latin for "red." At the end of the series, as at the end of the Great Work, conflict is resolved and the subject of the work is perfected.

The Red Phase of Mental Alchemy

If the White Phase concludes in a successful conjunction of opposites, then the Red Phase of alchemy begins. This is the true sunrise of the mental work, when all forces and elements have been assimilated into conscious awareness.

If, however, there are unassimilated subconscious elements or the ego raises its ugly head as pride, then the matter is still contaminated and cannot proceed without further purification. This often happens both in the lab and in the mental work and initiates a period of putrefaction similar to the Black Phase. The length and intensity of the putrefaction depends on the degree of contamination.

If the putrefaction of all remaining traces of impurities is successful, then the life-giving operation of fermentation begins. In mental alchemy, fermentation is the introduction of spiritual forces into the personality, which gives us a sense of purpose and new energy for life.

A process of mental distillation begins as we try to assimilate the spiritual forces from Above and unite them with the forces of the personality from Below. This is sometimes called the "Vertical Work," and it is exemplified by the "Circulation of the Light" meditation we discussed in Chapter 13.

As the Red Phase of alchemy proceeds, the process of coagulation begins naturally. Once the level of purification in distillation reaches a certain stage, the Red Stone will form all by itself. The true key to the Stone—and the last operation over which the alchemist has any control—is distillation. The process of distillation—whether in the lab or in the mind—is really a process of gradual multiplication of powers, an amplification of energy that eventually condenses into a completely new material.

The Least You Need to Know

- Mental alchemy is the use of alchemical techniques to perfect the personality.
- The First Matter in people is the chaotic and powerful subconscious mind.
- Each of the Four Elements is expressed in mental functions common to all people.
- The planetary forces in people are archetypal energies that determine our temperament and personality.
- Carl Jung is considered the father of modern alchemy.
- The Black, White, and Red Phases take place on the psychological level of transformation as well as in the alchemist's laboratory.

Chapter 19

Alchemy of the Soul

In This Chapter

- Taming the dragons of alchemy
- The light of the True Imagination
- Kinds of alchemical meditation
- Secrets of the Azoth drawing

Spiritual alchemy, which focuses on the perfection of the soul, began in ancient Egypt with efforts to connect the pharaohs with their divine nature and later developed into the Hermetic teachings that evolved into alchemy. Spiritual alchemy seeks to transform and perfect the immortal essence that is in all of us.

Most alchemists would argue that alchemy has always been a spiritual discipline that delved into metallurgy and chemistry, only to find in nature a universal pattern of transformation that could be applied to the spiritual work. Just as alchemists try to awaken the metals to their true nature in gold, so do spiritual alchemists try to awaken the soul and body to their spiritual nature.

In spiritual alchemy, the transformation of lead into gold is analogous to spiritual progress. The base metals have yet to mature into the incorruptible perfection of gold, just as the common person has not yet achieved her full ripeness of spiritual embodiment.

So the Great Work, which is the creation of the Philosopher's Stone, is not simply about turning lead into gold, nor is it about the production of the elixir of life to gain immortality. The Philosopher's Stone represents a level of achievement, a touchstone of proof indicating the alchemist has already succeeded in the inner work of spiritual transformation.

The Dragons of Spiritual Alchemy

No symbol in alchemy captures the energies encountered in spiritual work better than that of the dragon. Alchemists both East and West believed in dragons, if not in the real sense, then certainly as archetypal energies embedded in the very fabric of the universe. In fact, if we do not understand the nature of the dragon, much of the advanced alchemical wisdom will be beyond our grasp. So the first step in spiritual alchemy is to seek out the dragon.

Where do we find a dragon? Anywhere—the dragon is in everything. Its scales are in the bark of trees; its claws gouged out the great canyons. The dragon's roar is heard in the thunder, and its forked tongue is the lightning. The dragon is a composite of the features of many animals and represents the chaotic matrix of nature of which our lives are part.

Dragons derive their power from the primordial First Matter from which all things spring. Unleashing the dragon into the world is one of the primary goals of alchemists. To alchemists, the dragon represents boundless unstructured energy and the primordial life force. An old alchemical saying advises: *Opponere draconem est prehendere vitam.* (To face the dragon is to seize life.)

Facing the dragon occurs during the Black Phase of alchemy (see Chapter 11). Accepting the dragon as part of our lives is difficult for most people. The dragon is the underlying chaos in our lives, our culture, and our bodies that is part of the unknown, part of the dark side of the universe. Spiritual leaders, from prehistoric shamans to Buddha and Christ, all began their spiritual journey by realizing how much chaos and suffering are in the world.

Once you muster the courage to face the dragon, you can do nothing but accept it. Surrendering to the dragon begins during the White Phase of alchemy (see Chapter 12). During this stage of purification, you must acknowledge both the chaotic powers in the world and also the chaos within yourself. Part of this purification is the realization that the dragon is never all good or all bad. You have to suspend judgment to accept the powers of nature and realize that the universe is not just about you and your comfort. A greater pattern exists, and the energy of the dragon is what fulfills it.

The last step in dealing with dragons is the most dangerous. It is the act of unleashing the dragon, which marks the Red Phase of alchemy (see Chapter 13). In alchemy, the dragon destroys any structure or Salt, any gross elements that exist in a person's spirit. If you are free of falsity, devoid of ego, and pure of spirit, there is a chance the dragon will not devour you.

Oddly, the real trick to unleashing the dragon is not to confront it but to disappear before it notices you. "Be still," the alchemists advised. "Rest in the arms of the dragon." In spiritual alchemy, if you can quietly merge with the primal energies of the universe, the dragon's powers will follow the light of your own mind.

The True Imagination

In Hermetic philosophy, the light of mind directs the transformation of energy into matter. The same principle of divine light manifesting the whole universe from the chaos of the First Matter works in each one of us. This principle is the source of the alchemists' fascination with what Paracelsus called the True Imagination.

The True Imagination of the alchemists should not be confused with daydreaming or fantasy. In his writings, Carl Jung referred to it by the Latin *Imaginatio* to differentiate it from the common concept of imagination. True Imagination actually envisions the subtle processes of nature and connects with the divine archetypes. It is the concentrated awareness of real imagining.

From the Alchemist

"The concept of *Imaginatio,*" said Carl Jung, "is the most important key to understanding the Opus." Jung believed that the True Imagination of the alchemists had nothing to do with fantasy, memories, or dreams. As hard as it was for him to risk his reputation as a psychologist, Jung admitted that the True Imagination connects with something real that exists on a more subtle level than our everyday lives. He described this subtle level as an intermediate realm between mind and matter, in which subtle bodies (called "psychoid elements") manifest themselves in a mental as well as a material form.

According to Paracelsus, the True Imagination "leads life thus deciphered back to its spiritual reality, and it then takes the name of meditation." What he meant was that the True Imagination envisions the divine source of anything, and the primary way to access it is in meditation. This hidden reality is always present, but the eyes of ordinary men do not see it. Only the mind's eye of the purified intellect and the force of the True Imagination can perceive the true vision of which the alchemists spoke.

The True Imagination attempts to capture the essence of things "as god dreams them." Therefore, when Hermetic writers speak of "seeing with the eyes of spirit," they are describing a process that penetrates into the mystery of things beyond their outward appearance.

Alchemical Meditation

Most often the methods recommended by alchemists for entering the True Imagination consisted of prolonged and silent invocation of divine powers. Sometimes a person's "inner angel" or "good angel" was invoked. In their meditations, the alchemists were seeking to find the "angelic ray" that unites the world of forms with the divine ideals that are the source of everything.

In the Hermetic view, the creation of the universe took place through meditation—the focusing of the light of the mind of God. "All things have come from this One Thing," says the Emerald Tablet, "through the meditation of One Mind." The source of the One Mind is the same for everyone and can be found in meditation.

Meditation was very important to the alchemists and was even part of their practical laboratory work. However, during the heyday of alchemy in the Middle Ages, the concept of meditation was a dangerous idea to talk about. Just saying that people could make contact with the divine through private meditation and prayer was enough for the Church to burn a person at the stake.

In general, the meditations of alchemists are marked by three *magisteriums* or accomplishments. These three accomplishments made Hermes "Thrice Greatest" and correspond to the three levels of reality—the physical, the mental, and the spiritual. Lunar meditations work on the physical and bodily level. Solar meditations work on the mental and psychological level. And Stellar (or cosmic) meditations work on the level of spirit and the divine or cosmic powers.

- Lunar meditation is cultivating the stillness and the darkness within to discover the deeper essence we all possess. It is an introverted journey to the underworld of matter and body to seek out the spark of light trapped there that is

our essence. During lunar meditations, we plumb the depths of soul in a deeply relaxed state that seeks connection with subconscious or dormant powers.

- Solar meditation is a more extroverted journey into the realm of light and consciousness. During solar meditation, we attempt to break the shackles of ego and cultural controls to seek higher consciousness. By exposing the self-deception in our thoughts and using mantras and other meditation gimmicks to lull our everyday ego mind into submission, we purify and increase our personal consciousness.
- Stellar meditation requires the merging of Lunar and Solar consciousness in the most powerful of all the alchemists' tools. By retrieving the sparks of light trapped in our bodies and uniting them with the light of consciousness freed from egotistical control, we create a brilliant beacon to the universe.

Tread Carefully

Don't confuse alchemical meditation with other meditative or relaxation techniques. Alchemical meditations are about harnessing spiritual forces for transformation and manifestation. Alchemical meditation is also different from other forms of meditation because it is an active instead of a passive activity. Alchemical meditation seeks to actually work with the transcendental powers, and the object is not always just to relax the mind.

Through stellar meditation, we attempt to connect with the source of all spiritual power, the One Mind of the universe. This state requires a truly free and purified consciousness, free of psychological, genetic, and social restraints to our being. A higher presence that becomes our true guide in alchemical transformation fills the void created by this death of our worldly connections. And it is at this level of mind that Thoth/Hermes is said to speak to us directly.

The Azoth of the Philosophers

As an example of one of the many meditative emblems used by alchemists in their spiritual work, let's look at a drawing known as the Azoth of the Philosophers, which the legendary German alchemist Basil Valentine published in 1659. The word "Azoth" is another name for the First Matter. The "A" and "Z" in the word convey the idea of something complete and all-encompassing—everything from A to Z.

The diagram, shown in the following figure, is arranged like a mandala (a geometric circular emblem used to focus meditation), and at its center lies the face of a bearded alchemist at the beginning of the Work. Like looking into a mirror, this is where the adept fixes his attention to begin meditation. The downward-pointing triangle superimposed over the face of the alchemist represents Water in the sense of divine grace pouring down from heaven.

The schematic body of the alchemist is shown in perfect balance with the Four Elements as depicted by his arms and legs. His right foot is firmly planted on Earth and his left is in Water. In his right hand is a torch of Fire, and in his left hand an ostrich feather symbolizing Air.

The alchemist also stands balanced between the masculine and feminine powers in the background. Sol, the archetypal sun King, is seated on a lion to his right; Luna, the archetypal moon Queen, is seated on a great fish in the ocean to his left.

Sol holds a scepter and a shield, indicating his authority and strength over the visible world, but the fiery dragon of the rejected contents of his subconscious waits patiently in a cave beneath him. Luna holds the reins to a great fish, symbolizing her control of the forces of nature, and behind her is a chaff of wheat, which stands for her connection to fertility and growth. The bow and arrow she cradles in her left arm symbolize the wounds of the heart and body she accepts as part of her existence.

Between the legs of the alchemist is a smaller triangle labeled *Corpus*, meaning "body." The five stars surrounding it indicate that the body also contains the hidden Fifth Element, the invisible Quintessence or life force.

Where the head of the alchemist should be, there is a strange winged caricature. This represents the Ascended Essence, the essence of the soul raised to the highest level in the body. Touching the wings of the Ascended Essence are a salamander engulfed in flames on the left side of the drawing and a standing bird on the right. Below the salamander is the inscription *Anima* (Soul); below the bird is the inscription *Spiritus* (Spirit).

The Three Essentials of *Spiritus*, *Anima*, and *Corpus* (Spirit, Soul, and Body) form a large inverted triangle that stands behind the central emblem of the alchemist. Together they symbolize the archetypal energies the alchemists termed Sulfur, Mercury, and Salt.

The Azoth of the Philosophers.

The Operations of the Azoth

The seven rays placed in a circular pattern around the body of the alchemist indicate the progressive level of transformation. Numbered from one to seven, these contain the cipher of the corresponding planet and metal. Next to each ray is a circle containing a scene, which elaborates on the meaning of the operations performed at that stage.

The Ray of Saturn

Looking at the figure, you can see that the first ray in the Azoth is the black ray labeled number one. Representing the beginning of the Ladder of the Planets, it is marked by the cipher that stands for both the metal lead and the planet Saturn, which is the archetypal situation at the beginning of the Work. The square symbol for Salt, also shown in the first ray, indicates the Work begins in the unredeemed or imperfect matter.

The first circle (between rays one and two) shows a black crow perching on top of a skull. Next to it is the Latin word *Visita*, which means "to visit or start a journey." Black crows are symbols of the initial Black Phase of alchemy, during which the subject of transformation is purified by breaking it down during mortification and calcination.

The Ray of Jupiter

The second ray is marked with the symbol that stands for both the metal tin and the planet Jupiter.

And the corresponding second circle depicts the black crow watching itself being dissolved. The word on the outer ring near this circle contains the word *Interiora*, referring to the interior or innermost parts. The operation at this stage is a further process of mortification known as dissolution.

From the Alchemist

Meditating on the Azoth drawing could get you in a lot of trouble in the Middle Ages. It was decreed that all attempts to reach the divine, including prayer and meditation, had to be done through the Church. Furthermore, the downward-pointing triangle that covers the alchemist's face at the center of the diagram represents divine energy raining down from heaven. This implies that the face of God and the face of the alchemist are the same. Such blasphemous ideas explain why this drawing was circulated secretly among alchemists for many decades before being published.

The Ray of Mars

The cipher signifying both the metal iron and the planet Mars marks the third ray of the Azoth, which is also marked with a smaller symbol denoting Sulfur, one of the Three Essentials of alchemy. Iron and sulfur come together chemically in vitriol or sulfuric acid, the aggressive liquid fire of the alchemists.

The third circle depicts the alchemical operation of separation. The black, earth-bound crow splits into two white birds that retrieve the saved remains from the earlier operations.

This is the first coming together of soul and spirit and represents the beginning of the White Phase of purification. In the ring above this circle is written *Terra*, meaning "of the earth" and referring to the real essences being separated out from the dregs of matter at this stage.

The Ray of the Sun

In the fourth ray, the cipher stands for both gold and the sun.

The fourth circle depicts the twin birds of soul and spirit leaving the earth together, lifting a five-spiked crown which represents the Fifth Element or Quintessence recovered from the preceding operations. At this point in the Work, the operation of conjunction begins, which recombines the saved essences of soul and spirit into a new, living incarnation.

In the ring above the fourth circle is inscribed the word *Rectificando*, which means "setting things right." This is the turning point in alchemy, when the matter begins the process of spiritization.

The Ray of Venus

The Azoth's fifth ray is marked with the cipher that stands for both copper and Venus.

The fifth circle is under the inscription *Invenies* (you will discover). In this operation of fermentation, the essences of soul and spirit come together into a new life, which is the beginning of the Red Phase of empowerment. The corresponding circle shows the birds of soul and spirit nesting in a tree, brooding over the alchemical egg.

The Ray of Mercury

In the sixth ray, the cipher for the metal mercury (quicksilver) and the planet Mercury appears, as well as an identical smaller symbol indicating the principle of Mercury in the Three Essentials.

Distillation is the operation at this stage, which is represented in the sixth circle by a unicorn lying on the ground in front of a rose bush. According to legend, the unicorn runs tirelessly from pursuers but lies meekly on the ground when approached by a virgin. The virgin is the purified matter at this stage, which has returned to a state of innocence and potential.

Above the circle is the word *Occultum*, meaning "secret or hidden," because the essences at this stage are carried invisibly by the distilling waters.

The Ray of the Moon

The seventh ray contains the symbol that stands for both the metal silver and the moon, the level of manifestation in the Azoth.

The seventh and final circle shows an androgynous youth emerging from an open grave, with the Latin word *Lapidem*, the Stone, on the outer ring next to it. This stage of the operation is coagulation, in which the Philosopher's Child is born. The resurrection of the soul is accomplished by bringing together only the purest essences of one's body, soul, and spirit under the guiding light of meditation.

From the Alchemist

There is a hidden message in the Azoth drawing. The Latin words in the outer ring spell out a summary of what has taken place: *Visita Interiora Terra Rectificando Invenies Occultum Lapidem* (Visit the innermost parts of the earth; and by setting things right [rectifying], you will find the hidden Stone). The first letters of these seven Latin words spell out the word "VITRIOL," which is a natural form of sulfuric acid. This liquid fire is the fundamental agent of change in most alchemical experiments and also symbolic of the Secret Fire that drives the spiritual perfection of the alchemist.

The Least You Need to Know

- Spiritual alchemy focuses on the perfection of the soul.
- Dragons in spiritual alchemy represent the archetypal powers of the First Matter.
- The True Imagination connects with the hidden realities of the universe.
- The three kinds of alchemical meditation are Lunar, Solar, and Stellar.
- The Azoth of the Philosophers drawing contains a coded formula for the creation of the Philosopher's Stone.

Chapter 20

The Sacred Marriage

In This Chapter

- The sacred marriage on the personal level
- The child of the sacred marriage
- Alchemy of the Eucharist
- The three marriages
- The psychology of the sacred marriage

In alchemy, a marriage of two different substances is known as a *conjunction*, which literally means to "join with." For instance, we can view the merging of silver and mercury to form silver amalgam (commonly used in dentistry) as a conjunction.

The combining or conjoining of substances that takes place during conjunction usually produces a new substance with its own characteristics, and this new substance or compound is called the Child of the Conjunction. Most often in alchemy, the Child of the Conjunction is viewed as a hermaphrodite, a gross melding of the characteristics of the original substances.

When the conjunction involves the union of living essences or archetypal energies, the event is very powerful and produces a totally new incarnation

of energies known as the Stone. At this level of the Great Work, the product of the marriage is known as the Philosopher's Child.

If the essences involved in conjunction are the primal immortal essences of soul and spirit, the event is very special indeed. Known as the sacred marriage, it is the most important event in alchemy. Whether in the laboratory work, the mental work, or the spiritual work of alchemy, the sacred marriage is considered the crucial turning point in the transformation of the matter.

The Sacred Marriage in You

The sacred marriage on the personal level is the marriage of the sun and the moon within, the union of your own spirit with soul to produce a new empowered presence. The alchemists saw this as a passionate coming together of the Elements Fire and Water, an act of inner love that united all the opposing forces within a person.

The sacred marriage is the creation of a whole new personality from the essences of soul and spirit we have discovered within us, and it takes a lot of courage, passion, and devotion to succeed in uniting them. Conjunction is what we experience when we fall in love with another person, and it is also the communion we feel with all of nature. But when it deals with the essences of soul and spirit within us, it becomes the sacred marriage.

From the Alchemist

In the *Gospel of Thomas,* Jesus described the sacred marriage in very alchemical terms: "When you make the two One, and when you make the inside like the outside and the outside like the inside, and the Above like the Below, and when you make the male and the female one and the same, then you will enter the Kingdom of God."

The Inner Marriage

Though they often depicted the sacred marriage as outright sexual intercourse, the alchemists were trying to describe inner experiences. They realized that no matter how fervently one desires to possess the qualities of soul and spirit recognized in another person, romantic love often fails. However, it is possible to bring together those same essences of soul and spirit that we fall in love with in another person together within ourselves. "That which failed to become two in one flesh will succeed in becoming two in one spirit," noted one spiritual alchemist. "Earthly lovers, however greatly they may love," wrote another, "must be distinct and separate from one

another; but you pour yourself so utterly into the soul's essence that no part of you remains outside."

Among the most disturbing images of the sacred marriage are those that describe it as an act of incest or masturbation, and some medieval churchmen even accused alchemists of advocating lewd behavior. In the view of Carl Jung, the symbolic incest is the descent into or the penetration of the subconscious. The mother is the subconscious, and the son is the conscious. The marriage is a return to the womb of the mother. For most Hermetic writers, such scenes were metaphors for the inner union that took place between the alchemist's own soul and spirit.

The primary symbol for the sacred marriage in alchemy is the six-pointed star, in which the two interlocking triangles signify the union of opposites. The triangle pointing upward is the alchemical cipher for Fire and symbolizes spirit, God, the sun, and the masculine ego. The triangle pointing downward is the cipher for Water and symbolizes soul, the goddess, the moon, and the feminine unconscious. Sometimes the symbol also stands for the child of the sacred marriage or the Philosopher's Stone.

Birth of the Philosopher's Stone

As we have seen, alchemy uses many opposing concepts, like Fire and Water, sun and moon, Mars and Venus, lead and gold, dryness and wetness, warmth and cold, volatile and fixed, matter and spirit. The union of these opposites constitutes a conjunction.

Many laboratory experiments confirmed the idea that something new was born from the conjunction of some substances. For example, in an ancient experiment known to Alexandrian alchemists, mixing potassium nitrate and sulfuric acid produces a blue-colored solution of *aqua fortis* (literally "strong water" or nitric acid) that can be used to separate silver from gold. In the reaction, a solid residue precipitates out of the solution like a child being born from the womb.

Potassium nitrate was also known as cubic-saltpeter and was often referred to simply as natron, which represented the principle of Salt in alchemy. Sulfur was obtained from vitriol, the highly symbolic chemical known as the Green Dragon. That the mixture of these two archetypal substances would produce a child in precipitation was considered highly significant by early alchemists.

In the following figure, we see a depiction of the formation of the precipitate or Stone from the marriage of opposites. The two dragons represent the opposing lunar and solar forces of conjunction. Their heads are twisted backward as they seek out the

complementary solar (masculine) or lunar (feminine) energy that will complete them. This natural urge to find balance in the embrace of our opposite is what makes the world go 'round. This act results in the birth or precipitation of the Stone, which is shown as the round ball on which the dragons perch.

The marriage of opposites.

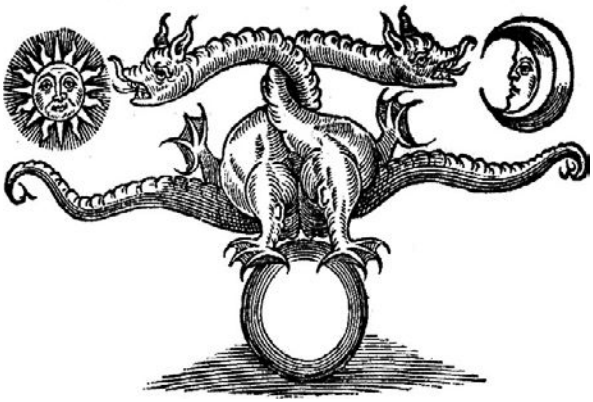

In the same way precipitates form in some chemical reactions, the Philosopher's Stone is formed during the sacred marriage, which is the union of the divine spirit with the soul and finally with the body. According to some authors, the Great Work has been accomplished when the divine spirit has been brought down to impregnate the soul with light. This act results in the purification and assimilation of the physical body, so that spirit, soul, and body unite to form a new or resurrected body of light.

Thoth's Tips

For an example of a diabolical conjunction, read *The Goblet of Fire* by J. K. Rowling and pay attention to the alchemy between Harry Potter and Voldemort. After Harry falls into the abyss, he encounters Voldemort, who quickly incarnates into a murderous spirit and forces Harry into a duel. But their duel is really a marriage of opposites. Voldemort's motivation is complex. He wants Harry's blood, not to kill the child but to take Harry's powerful spirit into himself. On a subconscious level, the dark Voldemort wants to force himself to connect with the solar light through the Philosopher's Child—Harry Potter.

The Sacred Marriage in Christian Alchemy

Christian alchemy began in the Middle Ages in the writings of alchemists, who saw parallels between the work of alchemy and the life of Christ. Christ was viewed as the Philosopher's Stone and was referred to in many treatises as simply the *Lapis* or Stone.

Christians view the sacred marriage as the union of one's soul with the eternal spirit of Christ. Christ consciousness is born out of that union, and Christ himself, as the Philosopher's Stone, then becomes the magical touchstone that transforms one's life.

In Christian alchemy, every event in the life of Christ is a metaphor for operations in the Great Work. The virgin birth and nativity of Jesus represent the birth of the Philosopher's Child, and his subsequent separation, conjunction, fermentation, and sublimation produced the essence of the Divine Life that is available for all of us.

The Holy Sacrament is believed to contain the most profound secrets of spiritual alchemy and is said to offer anyone a way to experience the transformation of the soul. Out of this mystical marriage, Christ as the Philosopher's Stone is born again within the worshipper. *Transubstantiation* is the Christian term for the process of alchemical transmutation.

def•i•ni•tion

Transubstantiation is the mystical process of becoming the body of Christ in the sacrament of the Eucharist. Worshippers partake of the bread, which is the body and nature of Christ, and of the wine, which is the blood and life force of Christ, and become one with Him. The accompanying rituals of the sacrament transform the bread and wine into vehicles of spiritual power.

According to Christian alchemy, all three phases of the Great Work were played out in the last three days in the life of Jesus. The Black Phase of alchemy was Christ's suffering on Calvary; the White Phase was his lingering death on the cross; and his resurrection was the perfection of his soul in the Red Phase of alchemy.

In both Gnostic and Christian alchemy, the place where the supreme mystery of the sacred marriage occurs is called the bridal chamber. The *Gospel of Philip* instructs the initiate that he will receive the heavenly light in the bridal chamber. "If anyone does not receive the light while he is here," it warns, "he will not be able to receive it in the other place, for when he leaves the world he has already received the truth."

The experience one receives in the bridal chamber has something to do with the resurrection of the soul. For instance, in the Gnostic text "The Exegesis of the Soul," the feminine soul falls from heaven and is entrapped in the physical world. She returns to heaven by incest with her brother in a mysterious bridal chamber. "And when she had intercourse with him," says the text, "she got from him the seed that is the life-giving spirit, and this is the resurrection that is from the dead."

The Three Marriages in Alchemy

Some alchemists claim that three conjunctions in alchemy correspond to the Three Magisteriums or accomplishments of the Great Work. The first marriage in the work of transformation is the Lunar Marriage or *unio mentalis*, Latin for "union in the mind." This marriage occurs when the soul separates itself from the body or when the alchemist becomes conscious of these as two separate entities. This occurs when the soul and the spirit unite and become separated from the body. It is like a voluntary rejection or death of the body in relation to the united soul and spirit.

The second or Solar Marriage occurs when the united soul and spirit (the *unio mentalis*) unites with the body, which has now been completely purified by the spiritual or solar energies. The third and final union is the Stellar Marriage in which the body-soul-spirit unites with the *unus mundus* (the One World).

The *unus mundus* is the whole universe seen as One Thing, which contains all of the potential of the First Matter on the first day of creation. The idea is expressed in the alchemical motto "All is One." This is the cosmic marriage or the union of "everything we are" with "everything that is." The body at this level is the Salt of the Stars, the Astral Body, or the body of light.

The Sacred Marriage in Psychology

Carl Jung titled the last book he wrote *Mysterium Coniunctionis* (Latin for *Mystery of the Conjunction*). He considered it his most important book, and scholars are still amazed at the depth and intuitive grasp of the principles of alchemy he showed in this work.

The book focused on the marriage or archetypal union between the powers of Sol (the sun) and Luna (the moon). Jung used the alchemical term *Hierosgamos*, Latin for "sacred marriage," for this event.

Jung felt that one alchemical text in particular defined the archetype of the sacred marriage. Called the *Rosarium Philosophorum* (*Rose Garden of the Philosophers*), this

manuscript first appeared in the 1550 edition of an anthology called *De Alchimia* (*The Alchemy*).

The *Rosarium* depicts the sacred marriage in a series of 20 woodcuts showing Sol and Luna in various stages of conjunction. As the sacred marriage progresses, the male essence or Sol, representing spirit or energy, merges completely with the female essence or Luna, representing soul or matter.

As depicted in the *Rosarium*, this union is achieved through coitus or the sexual union of Sol and Luna. Their lovemaking symbolizes the mystical union of opposites. The bride represents the soul or incarnate self, and the bridegroom represents the spirit or disincarnate self.

The product of this sacred marriage, the child of Sol and Luna, is a new archetype known as the Divine Child or Divine Androgyne. This is the same archetype as the alchemical hermaphrodite or *Rebis* (the double thing).

In Jungian psychology, the inner marriage of the opposites within the psyche, which include masculine and feminine, conscious and subconscious, divine and human forces, gives birth to the Self. The Self is the archetype of wholeness in a person. According to Jung, the realization of the Self archetype is the real goal of the alchemical quest.

There is no doubt that Carl Jung's interpretation of alchemical symbols proved very powerful. His discovery of alchemy completely changed his life and inspired a whole new therapy known as depth-psychology.

In the garden of Jung's home in Bollingen, Switzerland, stands a large cube-shaped monument inscribed by Jung in his own hand with alchemical symbols. This square stone symbolized Jung's work in the world. In his last dream before his death, Jung saw a huge round stone engraved with the words "And this shall be a sign unto you of wholeness and Oneness." For him, it was the Philosopher's Stone and a sign that he had followed the right path in life.

The Least You Need to Know

- A conjunction is a union of two substances or forces.
- The sacred marriage is a conjunction of the essences of soul and spirit.
- The three marriages in alchemy are Lunar, Solar, and Stellar.
- In psychology, the child of the sacred marriage is the integrated Self.

Part 6 Modern Alchemy

People in all walks of life are discovering that the images and methods of alchemy have great meaning in the everyday world, and alchemy is synonymous in our culture with the idea of positive growth and change. Leaders in such diverse fields as business, psychology, and the arts are eager to apply the ancient operations of alchemy to release new creative energy into their work. Readers of the mega-selling *Harry Potter* series are spellbound by its magical characters and alchemical themes, which author J. K. Rowling freely admits she borrowed from alchemy books dating back over five hundred years. Quantum physicists and scientists working in many other fields muse about the "New Alchemy," in which consciousness is seen as a force of nature—just as the alchemists believed.

Chapter 21

Alchemy and Medicine

In This Chapter

- The search for the elixir of life
- Accumulating the energy of life
- The cures of Paracelsus
- The healing properties of metals

The obsession to change base metals into gold was not the only goal of the alchemists. They also sought to discover the panacea or universal cure for all diseases. Also known as the elixir of life, Alkahest (universal solvent), or Azoth (universal remedy), this medicine would carry the power of the Philosopher's Stone to transmute and perfect or cure anything.

Alchemists have always provided natural remedies for a variety of ailments because they possessed a powerful arsenal of herbs and compounds with knowledge of how they acted in the body.

The Life Force

According to alchemists, health can be measured by how much life force is available in the body. This life energy has been called by different names in various traditions, and alchemists as far back as 3000 B.C.E. have tried to

understand the life force. The Egyptians associated it with the symbol of the Ankh, which is an ancient cipher for the morning star, planet Venus. The Taoist alchemists named it Chi; the Hindus called it prana; and the European alchemists associated it with the Quintessence.

In alchemical terms, the body is actually a special state of matter that might best be described as "spiritmatter" to reflect the fact that it is animated matter infused with a life force of its own. Whatever it is called, the alchemists treated this special energy of life like a chemical ingredient. They believed they could separate it from living matter and actually add it to their experiments just like any other chemical. In fact, many medieval alchemists actually claimed to have created little animated beings called humonculi by adding the life force ingredient into batches of chemicals. Alchemists believed they could use this same separated energy to heal disease and rejuvenate the body, and therefore attempted to capture its essence in their elixirs.

The life force is the source of the undifferentiated energy that is available for the transformations of cells and the life of the organs. In alchemy, the cells and organs are thought of as vessels of transformative energy in the body, and each organ is associated with a planet or astrological sign that describes this energy.

Paracelsian Medicine

Foremost among the alchemists devoted to healing was Phillipus Aureolus Theophrastus Bombastus von Hohenheim (otherwise known as Paracelsus, whom we've met in earlier chapters). Born in Switzerland in 1493, he entered the University of Basel at the age of 16 and studied alchemy, surgery, and medicine. He developed into an iconoclastic genius and is considered the first modern medical scientist.

Paracelsus pioneered scores of medical techniques and is the founder of modern methods of antisepsis, wound treatments, and pharmacology. He was the first person to treat and understand the causes and symptoms of syphilis, and he treated epilepsy as a disease and not an affliction caused by demonic possession as the Church insisted. He also was the first person to consider environmental factors as the cause of disease, and noted that dust and vapors caused lung afflictions among miners. He introduced the use of opium narcotics, mineral compounds, and medicinal mercury preparations.

Paracelsus taught that physicians should seek to find ways to stimulate the body to heal itself and not use drastic measures that weakened the body, such as bloodletting. He felt that everything carried a divine image of its perfect state that could be accessed for healing.

He called this divine inner principle the *Archaeus*, from the Greek word for ancient. The Archaeus is the oldest part of a substance's First Matter that goes back to when it was just an ideal form or thought in the divine mind. It is the source of health that presides over the growth and well-being of every living thing.

Paracelsus believed that everyone had an inner star or astral body that could be accessed to embody a state of perfect health and immortality. This new body was the source of a heavenly medicine beyond matter.

"The divine power is the heavenly medicine," Paracelsus said. "It accomplishes what no natural force can accomplish. There is no field on earth in which heavenly medicine grows or lies hidden, other than the resurrected flesh or the 'new body' of man. Only in the 'new body' have all its words force and efficacy here on earth. This heavenly medicine works according to the will of the man of the new birth. For it does not operate in the mortal body, but only in the eternal body."

From the Alchemist

"Death," proclaimed Paracelsus, "is the enemy of our body, of our health, the enemy of medicine, and of all natural things. God has made known this enemy to us and also how and by what means we can escape it. For there is no disease against which there has not been created or will be discovered a medicine which cures and drives it away. So there is always one thing that can be placed over against another in this world."

Paracelsus is said to have discovered a miraculous remedy he called the Azoth, which is an ancient name for the universal solvent or cure. In the work with metals, the Azoth is the first principle or mercurial essence from which all the metals arose, and it has been described as a fiery water or electrical plasma that contains all the archetypal powers of the metals. As we saw in Chapter 19, the Azoth drawing is a meditative emblem that attempts to systematically transform these powers within the alchemist.

Paracelsus said his Azoth acted like a universal remedy or *alexipharmakon* (counter poison), and he kept it close at hand at all times. Strange confirmation of this comment comes in portraits of Paracelsus commissioned in the early sixteenth century. In the paintings, the pommel of the sword on which Paracelsus rests his hand bears the inscription "Azoth."

Paracelsus was a tireless defender of his ideas. He traveled extensively and was ruthless in his attacks on charlatans and puffers. He died in 1541 in a small room at the White Horse Inn in Salzburg, Austria, and his body was buried nearby in St. Sebastian Cemetery. Sick and troubled people still visit the old church cemetery to seek a cure at his gravesite. Paracelsus, definitely more appreciated after his death than while

he lived, became known both as the "German Hermes" and the "Father of Modern Medicine."

Healing with the Metals

The Azoth was thought to be a universal cure because it embodied all the archetypal energies of the metals. Alchemists believed these energies, which originated with the planets, governed our lives, relationships, and health in invisible ways. Over the centuries, these alchemists developed a powerful arsenal of metallic remedies.

In the following figure, we see an alchemist preparing his medicine. All the necessary components are shown. Through the window we witness the cosmic energies of the sun and moon coming together Above, while the alchemist points to a plant from which he has isolated the essence, which is symbolized by the cipher for Mercury. The work is accomplished using the fire in his furnace to his right and the Secret Fire within him. This inner fire of the alchemist is symbolized by the lion (Leo) devouring a serpent. The serpent is the classic symbol of the life force, which the alchemist sublimates and sacrifices for his medicine during the final stages of the work.

An alchemist prepares his cures.

Healing with Lead

Although lead is poisonous, alchemists have always tried to tame it and use it to tap into the Saturn energy that supports and enhances the structures of life. Saturn and lead rule the spleen, skeleton, and bone marrow.

Oil of Lead was one preparation made by alchemists that sought to capture the signatures of lead to heal. Made from the ashes of incinerated lead and powdered lead ore (Galena), which were dissolved in a strong vegetable alkali, this metallic solution was then fermented, and a fiery red oil resulted. The astringent oil was rubbed into the skin to encourage the growth of bones after breaking, strengthen the skeleton, prevent the atrophy of muscles and connective tissue, and stimulate the spleen, as well as increase one's patience and stop visions and hallucinations.

In the "like cures like" philosophy of homeopathy, lead is used to treat sclerosis, the hardening of bones and arteries, which is the hallmark of old age and a signature of lead. The homeopathic name of lead is *Plumbum metallicum*.

Healing with Tin

Tin carries the preserving qualities of Jupiter. Flowers last longer in tin vases, and food has remained preserved in tin cans for over a century. Jupiter rules growth, the metabolic system, the liver, and the enrichment of the blood from food. In the Middle Ages, sick people were served food on a tin plate and drinks in a tin vessel to help them regenerate and recover their strength. Today, we know that tin acts as a bactericide and pesticide and plays an important role in the regeneration of skin and many of the structuring processes in the growth of cells in the body.

The alchemists made an Oil of Tin that ruled the liver, cartilage, and muscles. They made the oil by incinerating metallic tin and dissolving the ashes in a strong vegetable alkali. The solution was then fermented, and the result was a black tarlike substance they called the Oil of Tin. They used this oil to treat jaundice, hepatitis, cirrhosis, ovarian cysts, acne, water retention, and obesity. It was taken internally to cure parasites and relieve constipation, and it was also an antidote for mercury poisoning.

The homeopathic form of tin is called Stannum, a remedy which is said to strengthen and regenerate muscle and brain tissue. It is also a remedy for problems with the joints and connective tissue of ligaments and cartilage. Stannum is beneficial in liver disease and is used for congestion, hardening, encephalitis, and other illnesses where the balance of fluids is upset.

The powers of Jupiter in tin are accessed in magical rituals and spells to promote abundance, prosperity, and success in business; attract what you desire; increase energy; and promote regeneration and rejuvenation. Amulets and talismans representing Jupiter are made of tin or tin-bearing pewter and charged with Jupiter's signatures. Jupiter's energy is said to be transmitted by lightning and the thunderbolt, which is the primary symbol used in rituals. For instance, in Tibetan Buddhist ceremonies, the *dorje* (or thunderbolt) is the stylized magical instrument or wand of jupiterian powers.

Healing with Iron

Iron is a vital constituent of plant and animal life and the key component of hemoglobin in the blood. The Mars archetype in iron rules the blood, adrenal glands, genitals, and immune system. Mars's effects are stimulation and toning of the blood and immune system and make one more aware of the functions of the organs and body.

Oil of Iron purifies the blood, heals wounds and cuts, soothes the gallbladder, stimulates the pancreas, helps ulcers, strengthens bone marrow, enhances instincts, cures impotency, and gives physical energy. The oil was produced from iron oxide ore. The black, sticky ore was first purified and made soluble and then distilled slowly to release its thick, oily soul. It was considered one of the most powerful oils and was never used more than 40 days.

Common homeopathic iron preparations are pure iron (*ferrum metallicum*) and iron phosphate (*ferrum phosphoricum*). Their therapeutic properties are stimulation and toning.

Iron and steel are used in rituals, magical spells, talismans, and amulets to promote energy, strength, determination, will-power, and aggressiveness. They are also used in fertility rites; new beginnings and undertakings; and for speed, power, and courage. Iron ornaments or jewelry (such as the iron cross) are thought to carry these same characteristics.

Healing with Copper

The origin of the alchemists' glyph for copper and Venus is the Ankh, the symbol for the life force used by the Egyptians. The healing powers of copper metal are legendary. One of the most popular copper cures was the legendary Powder of Sympathy, a form of copper vitriol which was carried in European apothecaries for nearly 300 years. It was considered a miracle cure for wounds of all types and was endorsed by physicians throughout Europe.

The odd thing about the Powder of Sympathy was that it never touched the patient. Blood and bandages from the wound were placed in a bowl of water containing a handful of copper vitriol powder, and the copper solution healed by sympathy. Believe it or not, patients immediately reported a cooling effect that diminished pain and resulted in rapid healing of the wound.

We know that copper metal kills germs, fungi, and algae, and a copper coin dropped into a vase of flowers or aquarium will keep the water fresh longer. Florists sometimes provide copper salts in small plastic bags for this purpose. Many older hospitals still have copper doorknobs that were believed to help prevent the spread of disease.

Copper plough tips do not dry out soil as iron ploughs do, and some farmers use fine copper filings to "charge" the soil or produce more powerful compost. Experimenters have discovered that copper wire or tubing twisted into an open circle (ends overlapping but not touching) and placed around a tree or plant seems to enhance growth and prevents disease.

Thoth's Tips

Copper metal can be applied directly to afflicted areas.

To alleviate the symptoms of influenza, medieval physicians would prescribe rubbing the forehead with a piece of copper twice daily. Copper metal or powdered copper was also rubbed on sore joints to ease the pain of arthritis, neuralgia, and rheumatism—a tradition carried on today in the therapeutic wearing of copper bracelets.

The alchemists used copper pans and cauldrons to infuse their extracts and tinctures with Venus energy and were aware of the possible copper salts that could be formed. Using copper pans and utensils in the kitchen reduces the risk of passing germs onto food, and copper pans distribute heat evenly and cook foods faster and more thoroughly. However, copper combines readily with many substances and could form poisonous compounds with the wrong ingredients. For example, cooking salty foods in copper pans can cause a green corrosion called verdigris to form. Verdigris is copper acetate, which is a poisonous compound used to kill fungus.

Copper has been shown to assist in arthritis, diabetes, pregnancy, and diseases of the kidneys and thyroid. It is also very helpful in healing wounds and trauma from accidents and surgery. Copper is abundant in the female sex organs, and some studies even suggest copper in the body is used up during sexual intercourse. Copper is also present in gallstones, which medieval physicians blamed on lack of sexual activity.

The alchemists believed that deficiencies of copper in the body caused thyroid problems, sexual dysfunction, poor circulation, cramps, aneurysms, multiple sclerosis, epilepsy, and even mental illnesses. Some modern evidence suggests that copper deficiencies result in symptoms of aging, such as gray hair, skin wrinkles, crow's feet, varicose veins, and saggy skin.

Copper is a necessary chemical in venous blood that carries toxic substances to the excretory system. In sea creatures, such as snails, mollusks, crabs, and squid, copper takes the place of iron as the chemical of the blood and respiration.

Oil of Copper was used to treat a wide variety of problems, including blood pressure abnormalities, low energy, impure blood, kidney and liver problems, skin infections, and heart problems. It was made from crushed copper ore and the ashes from incinerated copper metal, which were dissolved in a strong vegetable alkali alchemically and fermented. The green oil was then separated out by distillation.

Homeopathic copper is used to treat leg cramps and children's growing pains in general, as well as for convulsions, diabetes, and to stimulate the kidneys. Homeopaths use copper under the name *Cuprum metallicum*.

Copper is used in rituals, spells, and amulets to promote love, sensuality, and positive relationships of any kind. Copper is said to increase one's personal magnetism and attraction to the opposite sex, increase psychic abilities, and give insight into the plant kingdom and nature in general. In some Wiccan ceremonies, copper objects are used in ritual copulation ceremonies to ensure the fertility of the land.

Healing with Mercury

Despite its poisonous properties, mercury was the main ingredient in many Eastern remedies. In his travels through India, Marco Polo observed that many people drank a concoction of mercury and sulfur twice monthly from early childhood with no observable ill effects. They believed the drink gave them longevity. Some Tantric alchemists in India still take metallic mercury in place of food as an elixir of life, although they caution that the body must be perfectly attuned and strengthened to tolerate the metal.

In Indian alchemy, mercury is called *rasa*, which refers to the subtle essence that is the origin of all forms of matter. The chaotic First Matter from which the universe sprang is called the *Rasasara* (Sea of Mercury), and the craft of alchemy is referred to as *rasayana* (Knowledge of Mercury).

A variety of mercury oils and elixirs have been created and used over the centuries. The most famous was the rasayana Oil of Mercury known as Makaradhwaja Oil. It was used as a rejuvenative tonic for the nervous system, lungs, liver, lymphatic system, and the brain. Makaradhwaja was used to treat paralysis, nervous disorders, tuberculosis, cancer, and immuno deficiencies.

The oil was also used to treat mental dullness, increase awareness and psychic powers, aid in developing verbal abilities, and enhance the powers of solar and lunar herbs. It is believed to relieve obsessions, fixed ideas, and deep depression. When combined with animal essences (such as musk), the oil was considered a powerful sexual tonic. The average treatment routine with Makaradhwaja, repeated on a yearly basis, lasts for about a month and usually works best in the coldest months of the year.

Tread Carefully

Never handle or attempt to ingest mercury. Metallic mercury is a poisonous heavy metal and is considered very toxic. Do not expose yourself to open mercury containers, including small amounts such as broken thermometers, because the poisonous vapors are completely odorless. The mercury remedies described here are presented only for educational purposes and are not intended for consumption.

The production of Makaradhwaja Oil is fascinating. It was made from purified medicinal mercury which had been processed to absorb the healing essence of copper. This mercury was alchemically compounded to purified sulfur. The resulting substance was a bright red "exalted" cinnabar. On being exposed several nights to the full moon, it resolved itself into a blood-like oil by "attracting the universal spirit of the world in the form of corporified light."

The most fantastic legends have grown up around members of the Bhairavi cult, who are worshippers of a wrathful form of Lord Shiva. They are rumored to live hundreds of years through the alchemical use of Makaradhwaja and other mercury-based compounds. Some are said to have obtained immortality by freeing their minds and overcoming their innate addiction to time.

Statues used in rituals in the Bhairavi cult display some of the side effects of using mercury compounds to extend life. They are statues of grotesquely mutated, other-dimensional beings who are supposed to be what successful candidates taking the mercury elixirs really look like.

Western alchemists make an Oil of Mercury by distilling metallic mercury seven times and quenching it each time in lime. Then it is dissolved in warmed spirit of niter and the salt extracted and boiled in vinegar. The vinegar is distilled away leaving the salt, which is washed in rainwater and fermented in pure grape alcohol. The alcohol is then distilled off, which leaves behind a fragrant oil of mercury. It is said to purify the blood, sweat, and urine, and cure all venereal diseases and many other illnesses. Only four or five drops are taken per day.

Because of the dangers of mercury, silver replaces it in mercurial rituals and talismans. Magical spells invoking mercury archetypes deal with improving communication, trade, commerce, transport, progress, change, travel, mental clarity, learning, thinking, memorizing, test results, writing and speaking, and powers of persuasion.

Healing with Silver

Silver is a powerful antibacterial and has been used in healing since 4000 B.C.E. The Persians kept their "healing waters" in silver vessels to leach silver atoms into the solution. Egyptians used a form of a silver wrap for wounds. Druids lined their drinking bottles with silver metal for a disinfectant.

Medieval royalty held a substantially higher immunity to bacteria than a commoner due to the fact that they dined with silverware, ate off silver plates, and drank from silver chalices. Even soldiers in World War I were known to swallow a whole silver dollar to ward off infection from wounds. Before refrigerators were invented, a silver coin was kept in milk to keep it from going sour.

Today, hospitals put silver solution drops in newborn babies' eyes to prevent infection and use a cream of 1 percent silver sulfadiazine, known as Silvadene, as a highly effective treatment for burn patients.

The therapeutic effects of the lunar metal are sedation, coolness, and moistness. Moon-ruled plants affect the subconscious mind and are useful for hypnosis, breaking bad habits, and dealing with unwanted desires. Lunar elixirs are used to reduce karma and also to rekindle an interest in family matters and relationships. They are said to increase sensitivity and imagination and a fondness for domestic pursuits in general. Medical astrology places the female reproductive organs, menstruation, the breasts, hormonal imbalances, the stomach, and the watery body-fluids under the control of the moon.

Oil of Silver was used to treat disorders of the brain and cerebellum, reduce stress, balance emotions, improve memory, treat nervous disorders and epilepsy, and improve

both melancholia and mania. The oil was also used as a physical purgative and mental purifier.

Oil of Silver is said to affect the subconscious mind, help one see into the past clearly, remove fears and blockages, allow one to unwind, produce homey feelings, give a feeling of grace and sensitivity, and enhance imagination. Two popular homeopathic medicines derived from silver are *Argentum nitricum* and *Argentum metallicum*.

A permanent suspension of microscopic silver particles in water is known as colloidal silver. It has been documented since 1887 as an effective antibiotic against anthrax spores, and silver solutions were regularly given in the early twentieth century to knock out bacterial, viral, and fungal infections like pinkeye, ringworm, bronchitis, bladder infections, hepatitis, yeast infections, allergies, sinusitis, and many more common ailments. In fact, colloidal silver was able to fight over 650 diseases without any known side effects or drug interactions.

Tread Carefully

Do not overuse silver colloids or compounds. Since 1975, the FDA has discouraged the use of silver colloids because intensive, long-term use of silver preparations can lead to argyria, a condition in which silver salts deposit in the skin, eyes, and internal organs. This results in the skin turning a permanent ashen-gray color. Most cases of argyria occurred during the preantibiotic era, when silver was a common ingredient in nose drops and other over-the-counter preparations.

Silver is used in rituals, magical spells, and talismans to invoke moon-goddesses and in "drawing down the moon" ceremonies. The lunar forces are thought to control the female force, cycles, emotional and hormonal imbalances, the reflecting or neutralizing of negativity, dreams and intuition, psychic work, and psychic abilities. It is said wearing silver jewelry will improve fertility, emotional balance, and hormonal stability. Silver is also believed to improve the assimilation of food, which is why young children are traditionally given a silver fork and spoon to eat with. Water from silver chalices is thought to contain the lunar archetype and is used in rituals accordingly.

Healing with Gold

Gold has been used for both spiritual and medical purposes as far back as ancient Egypt. Over 5,000 years ago, the Egyptians used gold in dentistry and ingested it for mental, bodily, and spiritual purification. The ancients believed that gold in the body

worked by stimulating the life force and raising the level of vibration in the body. In Alexandria, alchemists developed a powerful elixir known as liquid gold, which reportedly had the ability to restore youthful characteristics.

In ancient Rome, gold salves were used for the treatment of skin ulcers, and gold leaf still plays an important role in the treatment of chronic skin ulcers. Paracelsus developed many highly successful medicines from metallic minerals including gold. In medieval Europe, gold-coated pills and "gold waters" were extremely popular. The waters were known as "aurum potabile" (drinkable gold). Some were solutions of pure gold particles, while others contained no gold at all but were solutions of sulfur compounds.

Alchemists mixed powdered gold into drinks to comfort sore limbs, and today, it is widely used in the treatment of rheumatoid arthritis. In the 1900s, surgeons regularly implanted a five-dollar gold piece under the skin near an inflamed joint, such as a knee or elbow. In China, peasants still cook their rice along with a gold coin in order to help replenish gold in their bodies, and fancy Chinese restaurants put 24-karat gold-leaf in their food preparations.

Chrysotherapy (from the Greek word for gold) is the name given to healing with gold. The alchemists believed that gold represented the perfection of matter and that its presence in the body would enliven, rejuvenate, and cure a multitude of diseases. Gold never corrodes or even tarnishes, is completely nontoxic, and exhibits no interactions with other drugs. The atoms of gold spin in a right-handed direction, which is opposite to all the other heavy metals. This makes it difficult for gold atoms to unite with other atoms to form compounds. Because gold is so inert, it is well tolerated in the human body.

Physically the sun and gold rule the heart and circulation and the distribution of bodily heat. Its herbal therapeutic uses are as a tonic, heating agent, antiarthritic, and antiulcer. While no plants or herbs contain metallic gold, gold the metal is used to treat a variety of degenerative diseases including cancer.

The gold salt disodium aurothiomalate is administered intramuscularly as a treatment for arthritis. Metallic gold solutions have been used to inhibit or prevent the pathogenic progression in rheumatoid arthritis that damages cartilage, bone, and other connective tissues. Gold is also thought to create a beneficial balancing and harmonizing effect on the heart, improving blood circulation, rejuvenating sluggish organs (especially the brain), and assisting the digestive system to function smoothly.

In medical astrology, the sun rules the physical heart and the eyes as mirrors of the soul. The sun also controls the circulatory system and the central energy system of the spine. Because they carry the signature of the vitality principle on the cosmic level, solar herbs can be of seemingly miraculous aid in cases of apathy, lethargy, and unproductivity. Solar herbs also heal inferiority complexes, bolstering people and giving them a sense of purpose beyond the norm.

Several oils of gold are made by alchemists, although with any gold product, one should be aware of the extravagant claims sometimes made for it. Simple Oil of Gold is said to work for leukemia patients and most afflictions of the heart. It is also recommended for teenage growing pains, physical deformation, vertigo, and circulation problems.

The Red Oil of Gold was used as a circulation aid, heart tonic, blood purifier, regenerative of brain cells, and protector of bones and joints. It was used to treat rheumatism and arthritis, uremia and multiple sclerosis, to cure cancers and syphilis, increase vitality, and balance metabolism. Psychologically, it even was thought to cure a weak will, give ambition, restore courage, and increase creativity.

The formulae for making gold compounds tend to be very obscure and sometimes outlandish. For instance, the recipe for Dr. Anthony's "Famous Aurum Potabile" contains the following directive: "Take the urine of a healthy man drinking wine moderately; put it into a gourd which you must stop close, and set in horse dung for the space of forty days."

One inscrutable recipe for Oil of Gold calls for "calcinated gold fused into a colorful glass with special alchemical salts elaborated from a phosphoric principle and combined naturally with the universal spirit which contains corporified light or astral fire. When exposed several nights to the full moon, this glass dissolves by attraction into an oily thick paste."

Pure colloidal gold, which has a royal purple hue, was first prepared in 1857 by the famed English scientist, Michael Faraday, and many uses were found for the amazing solutions of "activated gold." Historically, colloidal gold has been found useful in cases of glandular and nervous unbalance because it seems to help rejuvenate the glands and stimulate the nerves. Colloidal gold also helps regulate body temperature.

Thoth's Tips

If you want to ingest gold, make sure the metal is at least 99.99 percent pure. Edible gold flakes are used in Chinese cooking and are sold in gourmet cooking stores. The German schnapps Geldschlager also contains gold flakes. Gold colloids also contain pure gold particles.

In general, colloidal gold has a balancing and harmonizing effect on all levels of body, mind, and spirit. It is used to improve mental attitude and treat unstable mental and emotional states such as depression, melancholy, sorrow, fear, despair, anguish, frustration, suicidal tendencies, seasonal affective disorder, poor memory, poor concentration, and many other unbalances in mind and spirit. Because it works to balance mental extremes, it has unpredictable effects in people with bipolar or manic-depressive disorders and is not recommended for their use.

Colloidal gold has been shown to relieve attention deficit disorder and improve mental focus. In the nineteenth century, colloidal gold was commonly used in the United States to cure alcoholism, and today it is used to reduce dependencies on other compounds besides alcohol, such as caffeine, nicotine, and carbohydrates. According to many studies over the years, colloidal gold increases mental acuity and the ability to concentrate.

The signatures of gold are invoked in rituals, magical spells, and talismans concerning solar deities, the male force, authority, self-confidence, creativity, financial riches, investments, fortune, hope, health, and worldly and magical power. Gold jewelry is said to improve self-confidence and inner strength.

The Least You Need to Know

- The life force is an ingredient in alchemical preparations.
- Paracelsus introduced a form of Hermetic medicine that incorporated many modern techniques.
- Each of the seven metals of alchemy carries planetary signatures that can be used in healing.
- Colloids are permanent suspensions of minute metallic particles in water and have been used in healing for over a century.

Chapter 22

Social Alchemy

In This Chapter

- Alchemy in the everyday world
- Alchemical transformation of relationships
- Alchemical transformation of the workplace
- Money as the First Matter of the modern world

Social alchemy is the application of alchemical principles and operations in relationships and for the general welfare of society. Its aim is to take alchemy out of the exclusive fraternities and brotherhoods of secret initiation and put it into the public light.

This general application of alchemical ideas to everyday life and situations is something medieval alchemists would not have expected and probably not approved of. For them, the principles of alchemy were too powerful to share publicly.

But times have changed, and alchemy is the buzz in such diverse areas as business and finance, art and education, bureaucracies and government, personal development and the media, and in relationships and the workplace. The revolutionary ideas of social alchemy are inspiring many individuals to become seeds of gold in the world, and the new motto of alchemy is, to quote Gandhi, "Become the change you wish to see in the world!"

The Alchemy of Relationships

The first level of social alchemy is found in personal relationships. This application is based on the realization that the same alchemical processes that the alchemists observed in their laboratories are at work in the maturation of the individual person. Those same principles surface in relationships between individuals.

Consequently, the inherent alchemical forces that build up between people can be harnessed to transform failing relationships into living, productive pairings in which both partners can grow into a unified whole that is often bigger than the sum of its parts. The opposing essences in relationships are what drive the alchemy between people.

Often the mental or physical conjunction we are seeking with friends and lovers is a subconscious effort to complement our deepest essence and attempt to find our soul mate. Loved ones are mirrors of our own souls, reflecting unexpressed qualities that are within us but that we need to reclaim as our own.

Unfortunately, maintaining the alchemical fires in a relationship is a full-time job. Through intimacy, we gradually realize that the other person is not the perfect embodiment of the soul mate that we had expected. Feelings get polluted; thoughts turn poisonous; and the relationship itself becomes toxic. At this point, the relationship can be saved and kept alive in only one way, and that is through the permanent purification and fundamental transformation offered by the operations of alchemy.

Calcination in Relationships

Starting with calcination, the elements of ego from which the poisons are being released must be exposed and burnt away in the fires of awareness. These poisons are made up of past judgments, unforgiven mistakes, pointless criticism, and endless complaining.

The typical toxic reaction to these poisons is the formation of habits that tend to numb feelings and distance the partners from one another. Preoccupation with outside activities, partying with friends, consuming hobbies, drinking, and watching television are all possible escapes from facing the toxicity and removing it from the relationship. Poisons build up in any relationship just like they do within one's personality, and if they are not burnt away, they pollute the entire environment.

Thoth's Tips

You might want to review the operations of alchemy discussed in Part 3 (Chapters 11 through 13). The symbolic, psychological, and laboratory correspondences of the operations I presented will give you a deeper understanding of the alchemy of relationships and how they can be transformed.

Dissolution in Relationships

Dissolution is a way to remove pollutants by assimilation. Tensions, contagious moods, and hurt feelings must be defused and dissolved before they take hold, and the little dramas and trumped-up crises must be drowned in the waters of genuine caring before they take shape. Hardest of all to dissolve are patterns of emotional, sexual, and physical abuse that arise in many relationships. The effects of passive-aggressive tactics such as the infamous "silent treatment" are just as difficult to remove, because these poisons eat deep into a partner's dignity and self-esteem.

Sometimes, in order to save the relationship at all costs, total dissolution takes place as the partners completely surrender individual identities and take on the will and traits of the other. In alchemical terms, such a dissolved relationship is stillborn and can no longer be transformed. That is why it is so important to see the toxins as existing in the relationship and not in the individuals.

The goal is to transform the relationship, not each other, for the opposing essences we share with one another is what fuels the entire relationship. Once these purified essences surface and are divided and identified in alchemical separation, they can be brought together in a new conjunction.

For instance, one partner may have qualities of imagination and inventiveness lacking in the other, while the other may have practical knowledge and a down-to-earth emotional base that grounds them both. Both partners realize that by validating the other, they support themselves. Then, in conjunction, the best of each partner is saved and united into a shared Quintessence that offers new hope and promise for the couple.

Fermentation in Relationships

However, no matter how optimistic the conjunction, traces of past pain and ego invariably find their way into the newly formed and reoriented relationship. Putrefaction is a natural process that develops in the course of even the best relationships as each partner compromises, surrendering aspects of his or her own personality for the survival of the couple. The black mood that sometimes results can cause an extinction of all interest in the relationship, and the partners must act to keep things alive at this stage, or they will slip back into a toxic relationship.

At this point, fermentation is the only way of saving the pairing. Whether through the help of friends, a marriage counselor, the birth of a child, the starting up of a company, or shared meditation sessions, the individual essences in the relationship must be exposed to outside or even transcendental spiritual forces to introduce something completely new, genuine, or sacred into the relationship.

By moving the focal point of the relationship from the mundane concerns of everyday survival to some higher ground, the relationship itself can be raised. Gradually, the partnership blooms, and one learns to trust what he sees in the mirror of the relationship and act on it. Thereby, the partners look within themselves, not only to their partners, for growth and true transmutation.

Distillation in Relationships

In the ensuing distillation phase of rebuilding a relationship, both partners learn how to look past their own and each other's personality flaws to the beauty and innocence of individual essences. The objectivity acquired during distillation is what purifies and concentrates the energies of the relationship.

The partners have finally moved past blame, shame, and games and have refined their relationship to the point where they are able to share hurt feelings without anger by reopening their hearts in mutual trust. In marriages, sexuality reaches a higher level in a true mixing of masculine and feminine essences that can lead to *Tantric* enlightenment.

def•i•ni•tion

Tantric refers to the concepts of Tantra, which is an Asian form of spiritual alchemy that is based on the idea that the universe we experience is the concrete manifestation of divine energy. The Tantric practitioner attempts to channel that energy through rituals, contemplation, and secret sexual practices.

Coagulation in Relationships

In the final coagulation, the opposing forces in the relationship are balanced and solidified into a living third thing—the Stone—from which each partner takes his or her due and grows stronger in its reflected energy.

Every relationship seeks to build this third presence or Stone, which allows each partner to keep his or her own identity while sharing in the traits and energies of the other. Psychologically, the Stone is the solid footing experienced in a successful relationship or marriage resulting in new confidence, creativity, and peace of mind for both partners.

Creation of the alchemical Stone in a relationship is the only way the toxins and pollutants of everyday life can be eliminated on an ongoing basis to prevent them from

building up, to keep them from stifling and diverting the vital energies that keep any relationship alive.

The Relationship Laboratory

To apply these alchemical principles to your own relationships, begin by taking a good, hard look at a deep relationship you have already shared with someone. Try to start with a relationship that is over and done, so you might have a greater sense of objectivity that you can develop and apply to a present or future involvement with someone.

Unfortunately, most contemporary people fail at keeping the fires burning in the athanor, which can be viewed as the shared heart of the relationship. It doesn't help that the modern world is generally missing its opportunity to use the power of love to transform our lives, because we are kept busy thinking about so many other things. We simply have too much on our plates, too many possibilities, too many products, and too much entertainment.

However, if we look at the songs of the troubadours, the writings of the romanticists, or the poetry of the Sufi alchemists, we realize this was not always the case. Sometimes we have to stop and remind ourselves of the power of love in the world. In Sufism, alchemy is a creative and passionate journey with another person in which the love generated is the transformative tool. Rumi, a thirteenth-century spiritual alchemist who lived in Persia, expressed this concept when he wrote: "Love is that flame which when it blazes up, burns away everything except the Beloved. There remains but God, the rest has gone. Bravo, oh great, idol-burning Love!"

We must be brutally honest in examining our relationships, because they contain important lessons whether or not they last. Analyze a past relationship without placing any blame on any one partner. Try to trace exactly what happened to dampen the fires, and why all the love exchanged at the beginning of the relationship was taken back by the end of it. Finally, trace the alchemical processes in the relationship and the order in which they occurred. What could have been done alchemically to rekindle the relationship or end it in a nondamaging way?

In the following illustration, which is from the *Splendor Solis* series, we see an expression of the power of love to balance and deepen our experience of being alive in both our personal relationships and on the social or group level. Above in the heavenly realm is the archetype of love, Venus, riding in a chariot drawn by two lovebirds with Cupid at the reigns. Below in the manifested world are scenes of people dancing,

singing, playing games, and conversing, while in the privacy of the surrounding woods are couples embracing. At the center is a retort in which the peacock, symbol of fermentation and new life, spreads its feathers.

The fermenting power of love.

Alchemy in the Workplace

The next level of social alchemy is in the workplace. As an alchemist, your changing-lead-into-gold mindset can perform miracles on all levels of everyday life, and your place of employment is the ideal place to start. The survival-of-the-fittest basis of capitalism does not mean that you, as an alchemist, cannot work within the system and transform the workplace into a creative and nourishing environment.

The truth is that companies that are run with integrity and creative freedom are faster to react and hardier in the long run than any organization based on greed and bureaucracy. As an alchemist, you should focus on the alchemical factors of joyful work: finding your life's purpose, creating spiritual products and franchises, liquidating cumbersome assets, developing conscious investing, and transforming the workplace.

Also examine your relationship with money and identify any hard feelings or jealousies associated with it. Your goal is to set up an alchemical relationship with both the workplace and the financial rewards it provides—just like the alchemists did with the metals—to manifest gold in your life and become fully alive whether you are at home or at work.

Calcination in the Workplace

The transformation of any organization begins with calcination, and the target of this fire is the dross and unessential salts that form in companies. Much of the friction that fans the fire comes from ego. Because ego is not a team player, it is constantly seeking control of all available resources, including energies that could be better applied to personal and organizational transformation.

Calcination continues on the corporate level by focusing on methods that eliminate bureaucracy, the greater ego of the organization. Traditional bureaucratic structures take on a life of their own and soon become the identity of the whole organization, so the goal is to transform these entrenched bureaucracies into intelligent organizations that make full use of the energies and insights of all employees. Only companies with this type of freedom and sense of community can be reborn and survive for any time in the marketplace.

Dissolution in the Workplace

Overcoming egocentric control, whether in an individual's personality or in the bureaucracy of an organization, requires a decentralization of power and the creation of a free-flowing environment. The process of dissolution originates from a kind of creative interplay between worker and work that has long been ignored in modern corporations.

But this process cannot take place unless the worker exerts some control over the outcome of her work. The goal is to show modern managers how to "let go" and recognize that the workers, not the system, make an organization soar to excellence.

Dissolution continues on the management level by identifying those managers, departments, and processes that serve as bottlenecks to the creative flow of energy. Sometimes this requires establishing an independent team or accepting the input of a maverick manager who has the confidence and honesty to look at the workplace from a fresh viewpoint. Careful consideration is given to ensure that the "bottlenecks" are not vital checkpoints and can be eliminated without adversely affecting the organization.

Separation in the Workplace

Separation involves freeing the living essences isolated within the organization in the operations of calcination and dissolution. Successful calcination has freed the company's spirit, and dissolution has released its soul. Only by recognizing and isolating these two fundamental ingredients can the work of transformation proceed.

In most companies, spirit is concentrated among managers, and soul is concentrated among the workers. Indeed, employees' loyalty and their creative energy are the soul and lifeblood of a company. This vital energy can be increased in an organization by exercising the Golden Rule of Management: treat your people like you would like to be treated. Managers who are too busy or too proud to recognize jobs well done only sow the seeds of less productivity; and managers too insensitive to acknowledge employee's problems will themselves receive no sympathy.

One practice that restricts the growth and balance of living essences in an organization is the traditional method of compensation, which is usually based on tenure and entitlement rather than performance. Over the years, employees build up a sort of internal equity just by being around for a long time, finding specialized niches in the organization, or getting to know their bosses on a social level. In most cases, such employees have become "essential" just by working there a long time and knowing their job well. In other cases, however, employees feel they do not have to contribute anymore and know the ropes well enough to get away with doing the minimum work.

Alchemical pay practices attempt to form a positive partnership between employees and the performance of the organization for which they work. Employees should be rewarded in ways that reflect not only their own performance but also their organization's overall success. Hiring and personnel practices should aim to balance the levels of soul and spirit in an organization. Rightsizing, not blind downsizing, is the tool of the separation phase of corporate transformation.

Conjunction in the Workplace

Conjunction as a corporate operation attempts to balance the opposing essences of soul and spirit in an organization and redirect them toward a unified vision of success. Just as the alchemists tried to get the forces of spirit to descend and the forces of soul to ascend and materialize in the reality of the sacred marriage of essences, so the modern manager can work with these corresponding organizational realities.

Within the individual manager and employee, spirit and soul combine to create a feeling intellect, which is the development of an intuitive attitude. In the organization, intuitive managers create an enlightened mission, which is the development of corporate vision.

From the Alchemist

In her book *Alchemy at Work* (see Appendix A), Cassandra Eason writes: "Intuitive powers can enable us to tune into the hidden needs and feelings of fellow workers, employers and employees, thereby becoming aware by signals even deeper than non-verbal indicators of the right time to propose change or new ideas and the right time to hold back. We can empathize with others, sensing when to ease their workload and when we can push productivity ahead."

In simplest terms, the new conjunctive vision is the articulation of the image, values, direction, and goals that will guide the future of the organization. This down-to-earth approach also involves ascertaining the capabilities of competing forces and identifying other environmental influences.

Unfortunately, the new vision is just like any other corporate plan or goal at this stage: we must give it life to make it happen. Often an erosion of energy occurs after the conjunction phase, which is something we have all experienced while working on a project.

At this point, managers should focus on negative or challenging issues that may have been deliberately ignored or swept under the carpet. These are the hidden signatures—the concealed potential of things, events, and people—that directly challenge the outcome of a project but which we often ignore.

Fermentation in the Workplace

The aim of the fermentation phase of the transformation of a company is to teach managers and employees how to bring life to their work and their work to life. The first step in this process requires the acceptance that higher values do have a place at work. Managers and employees must swallow their pride, forget personal ego, and open up to the insight and inspiration that others can offer. "By denying that spirituality exists in the workplace," notes Wally Amos (founder of the Famous Amos cookie company), "we are denying the essence of who we are and the substance that helps us create success."

Practical methods for achieving corporate fermentation begin by teaching the managerial alchemist how to achieve departmental goal agreement, give and receive feedback, deliver and digest tough messages, and have frank discussions about learning and development with subordinates. These critical skills are developed by applying practical methods of on-the-level communication, in which discussions are characterized by directness, respect, shared responsibility, and purpose.

The goal is to create a management culture that fosters the flow of relevant data, eliminates barriers to essential communication, and orchestrates the flow of information in order to make the correct decisions. Managers also need to learn how to contain the anxiety provoked by learning or new experiences, so they are able to question fundamental assumptions and engage in true dialogue that is part of the life-giving fermentation process.

Personal development, meditation, consciousness-raising, discussion, training, and experiential learning techniques are some of the methods a manager can use to develop a living awareness, which is his most valuable asset. This kind of flexible awareness fosters group synergy, which is defined as new energy for the group itself that empowers the team and gives it identity. In fact, the real purpose of management is to tap into the magic of group synergy.

The role of the alchemical manager is to interact with people in a way that cuts through barriers to energize and empower individuals to participate fully in their jobs. This kind of manager is a spiritual warrior, who protects the group culture while at the same time cutting through unproductive or sabotaging patterns to get to what enhances and fulfills the group purpose.

Distillation in the Workplace

Distillation in an organization involves inventing new ways to work smarter, not harder, by eliminating debilitating emotional barriers to productivity. For instance, worry or anxiety in the workplace environment depletes the life force of the organization. In many cases, worry is a perverted mental game we play to try to produce desired outcomes without working. We worry as a substitute for action. Some people worry to gain sympathy or acceptance, while others worry to brace themselves for anticipated pain. Many managers worry simply because they think it is their duty. The hidden connection between worry and indecision is what cripples the organization.

Many managers are considered indecisive because they simply fail to take action, yet in truth, it's the other way around. Indecisiveness and worry cause the inaction, yet

to take more action, one has to make more decisions. It's an endless loop of arrested consciousness. Managers must accept the essential chaos we are all faced with in trying to transform something. Sometimes it's necessary to make decisions with incomplete information just to get the ball rolling on a project. Later, as more facts become available, it may be possible to tailor the project to fit changing conditions.

The acquisition of this confidence and professional attitude, based on the objective assessment of a situation, is the distillation of management. In fact, the process of distillation can be applied to all levels to purify the life force of the organization. Distillation overcomes barriers to productivity and unties emotional knots in individuals and the organization. Successful distillation means that both personal emotions and bureaucratic structures no longer interfere with creativity within the organization.

From the Alchemist

Many people experience distillation as a state of consciousness known as "flow," where concentration is so focused that one is totally absorbed in an activity, at the peak of one's abilities, free of personal problems or any sense of time restriction. While such feelings are often associated with sports, music, or the arts, they also surface quite often in the business environment. One study of nearly 5,000 Americans showed that three times as many people experience "flow" while at work than at home.

Coagulation in the Workplace

The paradoxical yet triumphant fusion of opposing qualities is what the alchemists called the Philosopher's Stone, which is formed during the process of coagulation. For example, Sam Walton, the late founder of Wal-Mart (the most profitable corporation in the world), embodied three paradoxes:

1. He was relentlessly focused on winning, yet he was totally flexible, willing to try anything and to drop whatever did not work without a second thought.
2. He was ingeniously creative but always ready to copy anything that had worked for someone else.
3. He was one of the best motivators who ever lived, yet constantly checked up on everything anyone did.

If all Walton had was a relentless drive to do things his way, he could have made all the common mistakes of any other entrepreneur, such as sticking with an idea long

after it was no longer working or motivating people, only to have them scatter their energies in a thousand different directions. The combination of Sam Walton's paradoxical traits made him unbeatable.

The goal of coagulation is to create such paradoxical unions that are more powerful and durable than either component. This greater paradox is what the alchemists saw as the union of Fire and Water, or the fusion of masculine and feminine ways of knowing. Such paradoxical thinking generates unusual viewpoints, leading to a broader-based understanding of the true nature of a particular problem or opportunity.

The key to high levels of performance and dealing effectively with problematic situations is to consciously use all sides of one's core paradoxes at once. For the modern manager, this is an alchemical trick well worth learning. This type of thinking sometimes produces moments when things come together in an almost unbelievable way, when events that could never have been predicted seem to conspire to help us reach our goals. Psychologist Carl Jung named this ability "synchronicity," which he defined as meaningful coincidences or significant patterns of chance that seem to align with our own thoughts or contribute to our progress toward reaching goals.

In quantum mechanics, reality has been defined as a collection of "intermediate states in a network of interactions." The same definition applies to the modern business environment. The only way of organizing this chaos is in how we interpret the relationships between the individual components of the network. In alchemistic management, the leaders of the organization are not tied to a specific behavior or set response but are alive and responsive enough to focus on the changing relationships between people, events, and positive and negative influences throughout the organization.

Transforming the Workplace

So, to put it all together, the alchemical transformation of a company or organization follows the same operations that alchemists used to transform any substance. The alchemical formula consists of seven operations, which are usually performed consecutively but may, in fact, be performed in any order depending on the situation. These operations are:

1. **Calcination** An operation of fire in which artificial structures, blind habits, and bureaucracy are burnt away.
2. **Dissolution** A cooling-off period that dissolves the ashes of the previous operation, making the situation fluid.

3. **Separation** A filtering process to find the essential ingredients, i.e., personnel and markets needed for survival.
4. **Conjunction** The recombination of the saved elements from previous operations to bring it all together.
5. **Fermentation** Seeking outside inspiration through retraining employees or an infusion of new talent.
6. **Distillation** New objectivity and goal setting that raises the entire organization above past greed, feuding, and personal transgressions.
7. **Coagulation** Integrating and revivifying the organization to make it all happen.

Using these methods in a combined effort by managers and employees, which are the spirit and soul of an organization, can transform the workplace through the initial throes of resistance to its crowning rebirth as a new entity, in which essential participants work together in an integrated, focused, living, and highly adaptable team for the mutual benefit of everyone.

Wealth: The First Matter in Society

The most important stage of social transformation begins, as it did amongst the alchemists, with the search and accumulation of the First Matter. In alchemy, the First Matter is that amorphous, chaotic, potential energy that is shaped into something physically real by the focusing of mind or consciousness. In the modern cultural climate, nothing fits the description of First Matter better than the vitriolic green stuff that is the "almighty dollar." The great and undifferentiated potential of money is what turns our dreams and images into concrete reality.

Tread Carefully

Talking about money may seem materialistic, but there's nothing inherently evil or unspiritual about money. Like the First Matter, the chaotic and impartial substance of money can be used for good or evil. When accumulated with avarice and greed, money takes on the attitude of its possessor and becomes a force of lies and evil-doing, as it has in many unscrupulous corporations. But when accumulated with compassion and understanding, money can become a source of spiritual power, whether in an individual's life, in a business, or in society.

Freedom is the Hermetic basis of capitalism and the basis of the founding principles of America as developed by the Freemasons. The idea of freedom not only applies to individuals, but to markets as well. Prices should be free to fluctuate through the natural pressures of supply and demand. Anyone should be able to start a business, and competition and innovation should be encouraged. These precepts create an extremely alchemical environment.

Money is simply a form of social power and transformation. If money is the agent of transformation in the everyday world, then the First Matter of money is a vital principle in every alchemist's life. It makes no sense to disenfranchise ourselves from the accumulation of money because we feel spiritual, as long as we work to accumulate wealth in an alchemical way without doing harm to others. Actually we do not have to be wealthy to have wealth. Simply not spending, not consuming, not overindulging, and being satisfied with what we have can dramatically increase effective wealth.

Furthermore, accumulating money offers practical training in the application of alchemical principles in the real world. The fact is that money makes us free to pursue alchemy. The medieval alchemists had patrons and benefactors to support their work, but that is no longer the case. Sometimes a little mercuric sorcery is required just to survive on a day-to-day basis.

As social commentator George Bernard Shaw demonstrated in his plays, the poor are uncultured and unrefined because they lack money, not because something is lacking within them. The problem is that they do not have the resources to gain the freedom to pursue transformation. The same situation was true of every alchemist, whose first steps in transformation were always toward freedom and independence in the world in order to focus on the Great Work.

So money, although much misunderstood in our culture, can be a vehicle for personal and social transformation. But alchemically, the personal relationship we have to money determines how it functions in our lives. Many of us have wounds around money that keep us stuck and prevent money from flowing naturally through our life. We must keep in mind that money, as the First Matter, can manifest as energy, security, intention, clarity, commitment, and vision, enabling the highest aspirations and ideals.

The Least You Need to Know

- We can apply the principles of alchemy to personal and social relationships of all kinds.
- We should adapt the sequence of operations in alchemy as the requirements of the situation demand.

- The goal of alchemical transformation in society is to make our relationships real and living.
- We can view money as the First Matter of modern civilization.

Chapter 23

The Science of Magic

In This Chapter

- Future science and magic
- The mysterious properties of light
- The new alchemy of quantum physics
- Twentieth-century scientists/alchemists
- Alchemical projection of consciousness
- The natural alchemy of evolution

Alchemy is a spiritual technology that merges the methods of science in the physical realm with the Hermetic teachings of the spiritual realm. Alchemists have developed theories, distinct operations, and unique equipment designed to work with spiritual energies. As an ancient science of soul, alchemy seeks to reveal the essences of time and space that are the fundamental truths of the universe.

Modern science, in its search for a grand unified theory of the universe, seeks the same things as the alchemists. With advances in quantum physics that incorporate the powers of consciousness in the fabric of the cosmos, alchemy and science are becoming more and more alike in their theoretical foundations.

Magic, too, has evolved along these same lines. Of course, I'm not talking about the tricks of stage magicians, but rather referring to the ancient tradition of magic—sometimes called Magick—that developed from the Hermetic teachings. In this tradition, the focusing of consciousness in will and intention is the force that transforms reality.

With the development of chaos magic in the last 50 years, the theories of magic approach the same theoretical basis as alchemy and modern science. Chaos magic emphasizes the power of the consciousness of the practitioner as opposed to the invocation of elemental forces or spiritual energies. Developed in England in the 1970s, the discipline teaches that both subjective experience and physical reality can be changed through a highly focused mind. A key belief in chaos magic is that there is no such thing as an objective truth outside of our perception, and therefore, all things are true and possible. This mercurial mindset is very empowering, and the philosophy behind chaos magic is very alchemical.

The basic technique in chaos magic is the development of a highly purified state of one-pointed concentration known as the gnostic state. A single thought experienced in the gnostic state is quickly released or forgotten and sent to the subconscious mind, where it is enacted into reality through unknown means. As we have seen, the chaotic subconscious mind is very much like the First Matter of the alchemists, and as such, is the source of all creation on all levels.

The Science of the Future

It has been noted that any future science will be indistinguishable from magic to those of our present time. This is exactly what is happening in alchemy. The ancient traditions of alchemy and magic are merging with modern science in a greater discipline that recognizes the mystery inherent in the universe and acknowledges that consciousness is a force in nature. This new alchemy has become the science of magic.

Early Hermetic writings remain some of the oldest and most sacred texts ever written, and throughout history the Hermetic teachings have influenced visionary philosophers and scientists. The secret truths of ancient Hermetic philosophy and the evolving perspectives of modern psychology and physics validate alchemy as a true means of understanding the workings of the universe. Alchemy is a truly unique discipline that combines science and religion and attempts to work on all levels of reality at once.

Of course, some proponents have always wanted to keep science a purely material discipline and alchemy a purely spiritual discipline. However, this approach weakens both

disciplines. Certainly, for alchemy there can be no separation of spiritual and practical work because their combination is the basis of the craft.

From the Alchemist

In his book *The Philosopher's Stone,* philosopher Israel Regardie, a highly respected author of many books on the magical tradition and an active member of the Golden Dawn (an influential magical order founded in the late 1800s), documented his belief that alchemy was strictly a spiritual and psychological tradition that had no connection with the laboratory work of the medieval alchemists. However, after being initiated into alchemy and learning the laboratory work, he recanted his earlier view and admitted that both the practical and spiritual methods of alchemy were rooted in the same laws of nature and complemented each other.

Science can be seen as a more modern, secularized version of alchemy. The Egyptian origins of alchemy come from a time when there was no difference between science and religion, when there was just one true philosophy for the whole world. The Hermetic tradition attempts to hold true to that perennial philosophy and preserve the central mystery of creation, while science seeks to eliminate it. In that respect, we can only hope that the magic of today becomes the science of tomorrow.

The major criticism alchemists have of the scientific method is that it is based on argumentative instead of intuitive methods, and that the search for truth gets side-tracked in arguing about the details. For alchemists, true science is knowledge of nature acquired slowly by meditation. "Sciences are acquired only by study, by meditation, and not by dispute," said the alchemist-monk Antoine-Joseph Pernety. "Learn a little at a time; repeat often the same study; the mind can do all when concentrated upon one sole thing, but nothing when trying to embrace too many."

The Mystical Nature of Light

The common catalyst that seems to dissolve the boundaries of alchemy, magic, and science is light. Whenever alchemists, magicians, or scientists talk about the nature of light, it seems they are talking about the same thing.

Early Theories of Light

In ancient India, light was considered a subtle element out of which emerged the gross elements of creation. According to texts dating back to 500 B.C.E., light consists of

particles of energy that make up all matter. Indian theorists knew that the sun was at the center of the galaxy and that the moon and planets shined by reflecting the light of the sun. They also knew that white light was composed of colors that they called "the seven rays of the sun."

About this same time, the Greek philosopher Empedocles postulated his theory of the Four Elements that viewed light as fire traveling at high speed. This fire was carried in humans and shone out of their eyes making sight possible. Around 300 B.C.E., Euclid wrote *Optica*, which was the first scientific study of light. He described the laws of reflection mathematically and postulated that light traveled in straight lines.

In his *Book of Optics*, the Arabian alchemist Alhazen (965–1040) disputed the idea that light originated from the eyes and said instead that it was caused by light rays emitted from the sun or lamps that struck the eyes. He theorized that light was streams of minute particles that traveled at a very high but finite speed. He described the laws of refraction or how light behaves in a lens and also invented a primitive camera.

The Alchemical Rebis

French philosopher René Descartes (1596–1650) believed that light traveled in the unseen plenum, which was the subtle substance or etheric First Matter of which the universe was composed. He demonstrated that light behaved like a wave and concluded that refraction could be explained by the varying speed of light in different media. As a result, Descartes is considered the father of the wave theory of light.

Alchemist Isaac Newton promoted the particle theory of light when he postulated that light was composed of corpuscles of matter emitted from a light source in all directions at once. Newton published these ideas in his book *Opticks* in 1704.

Actually, Newton's alchemical studies suggested that light might exist in two states at once, as both wave energy and particle matter, although the idea seemed too controversial for his time. "The changing of bodies into light and light into bodies," noted Newton, "is very comfortable to the course of Nature, which seems delighted with transmutations."

Newton's intuition told him that light was the alchemical Rebis, the double-headed thing that showed two opposite faces to the world. For thousands of years, alchemists had associated light with Mercury, the paradoxical Rebis. For alchemists, Mercury was light in all its forms: the light of the heavens, the light of our fires, and the light of our imagination and consciousness.

In the following figure, we see a painting from the *Splendor Solis* series of the Rebis toward the end of the work. The Rebis was first created as the Child of the Philosophers during the conjunction of the White Phase, then entered rebirth on a higher level during fermentation, and finally empowered as an independent body during distillation and coagulation during the Red Phase. The white and red wings signify that these processes are complete. The mirror-globe held by the Rebis is the Philosopher's Stone, the magical touchstone of the alchemists. The shining mirror-globe is also a symbol of the light of consciousness and its reflective nature—in other words, the light of consciousness is the Philosopher's Stone.

The Rebis reborn and empowered.

Newton was correct in his assumption that the world was not ready for an alchemical theory of light. Endless quibbling over the nature of light dominated physics for the next century. Dozens of experiments that demonstrated the wave nature of light challenged Newton's corpuscular theory. Finally, in the nineteenth century, James Clerk Maxwell developed a mathematical theory of electromagnetic radiation that included light, and numerous experiments verified his work.

The wave theory was accurate at explaining most optical and electromagnetic phenomena, but a few troubling anomalies remained that could not be accounted for.

One of these was the speed of light (186,282 miles per second in a vacuum), which could not be deduced from Maxwell's equations. Another problem was that the wave theory failed to explain the levels of electricity produced by the photoelectric effect, in which light striking a metal surface generated an electrical current. Still another problem was known as the "ultraviolet catastrophe," in which the spectrum of energy emitted by black bodies or thermal radiators could not be accounted for. Wave theory also had a hard time explaining light pressure or the way light pushes objects in a vacuum.

Finally in 1905, Einstein resolved these problems by returning to Newton's suspicion that light existed as both matter and energy. Einstein combined the wave and particle theories of light in a "wavicle" concept in which photons exhibit wave-particle duality. His theory stated that everything has both a particle nature and a wave nature, and various experiments can be done to bring out one or the other. In other words, the nature of light, or which face the Rebis shows the world, is determined by the conscious choice of the human observer as to which experiment to use in studying light. Some experiments prove the wave or energetic nature of light, while other experiments prove the particle or material nature of light.

Quantum Alchemy

Einstein's work and that of other physicists, including Max Planck, Louis de Broglie, and Richard Feynman, led to the development of a very alchemical new science called quantum physics. The basic premise of quantum physics is that reality is made up of "quanta" or packets of energy from which matter originates. In effect, the efforts of physicists to understand light led to the creation of quantum physics, which is the most comprehensive and accurate theory ever formulated to explain natural phenomena.

Thoth's Tips

Two books by Gary Moring are excellent introductions to quantum alchemy. *The Complete Idiot's Guide to Understanding Einstein* contains a section on alchemy, and *The Complete Idiot's Guide to Theories of the Universe* elaborates on the dual nature of light and other topics I cover in this chapter. (See Appendix A for details on both books.)

The power of quantum physics led to its acceptance by many reluctant physicists. The notion of wave-particle duality was extended to include the electron and electromagnetic phenomena. According to the field of quantum electro-dynamics, when electrons are excited, packets of quanta are released as electromagnetic radiation. These packets of energy or quanta act the same way as a ball hitting a wall but are, in fact, packets of solidified energy.

Modern physicists have also discovered that every fundamental particle of matter has a shadow energy or force carrier particle, and every energy carrier particle has a shadow matter particle. This relationship between matter particles and energy carriers is called supersymmetry.

The most startling revelation of modern quantum theory is another alchemical principle that states the origin of the physical world is in spirit or light and energy. Matter does not exist of itself in the universe but emerges from a quantum foam or First Matter. Atomic particles, which are the basis of all matter, are created out of the underlying strings of pure, wild energy that condense into physical reality.

Even the movement of particles of matter is not what it seems. Particles move in quantum jumps in which they disappear from reality and reappear in another position. The discontinuous motion of atomic particles gets so weird that completely imaginary components must be invented to describe their movement.

It's hard for us to accept such an alchemical explanation of nature, but our mechanistic concept of reality is completely false and has polluted all our thinking and beliefs. No scientific experiment in the history of physics has ever shown that hard material particles exist or can even move. However, now hundreds of experiments prove material particles move by being teletransported through time—disappearing from one place to reappear in another place without moving along a continuous path.

Contrary to what our senses make us believe, the world is not solid and fixed but is constantly being created out of a chaotic, formless, invisible quantum foam that is guided by the conscious expectation of what is there. And this is a more perfect description of the First Matter than any alchemist could ever conceive.

Whether the conscious expectation that creates reality comes from our minds or the divine mind that alchemists called "Mind the Maker" is still open to debate in modern physics. For alchemists, however, the divine light of mind—the same light we share in purified consciousness and the True Imagination—is the fundamental force and ultimate source of creation.

Twentieth-Century Alchemists of Science

In many ways, the insights of quantum physics have humbled modern scientists and forced them to accept an alchemical viewpoint of the universe. The days of the coldly objective and mechanistic search for truth have given way to a gentler science in which human intuition is an important tool.

Albert Einstein (1879–1955)

Albert Einstein was the epitome of the scientist-alchemist and never lost sight of the fundamental mystery of the universe. In 1905, he resolved problems in explaining the speed of light by revising the seventeenth-century model of space and time to account for the constancy of the speed of light. Einstein formulated his ideas in his special theory of relativity, in which the fundamental constants of nature are relative to the conscious awareness of the observer. It is one of the most alchemical treatises of nature ever written.

Einstein also proved an ancient tenet of alchemy that was previously unknown in physics: the fundamental equivalence between energy and matter in relation to light. His revolutionary equation of the universe is $E = mc^2$, where E is energy, m is mass, and c is the speed of light. As noted in Chapter 8, this theorem is a restatement of the three forces of the alchemists in which Sulfur is energy, Salt is mass or matter, and Mercury represents light.

When Werner Heisenberg, while still a brash and aggressive young physicist, came to Einstein for advice, Einstein told him to beware of being too sure of the power of logic alone. Instead, Einstein told him to use his intuition and allow the object of his work—his theory—to speak to him, and let it suggest where he should look and what was of importance in nature.

Werner Heisenberg (1901–1976)

As fate would have it, the overly logical Heisenberg became the one physicist to show that exact measurement and precise logical knowledge in physics is not possible. In 1927, Heisenberg proved that the more precisely the position of an atomic particle is determined, the less precisely its momentum is known, and vice versa. More generally, the act of measuring one magnitude of a particle, whether its mass, its velocity, or its position, causes the other magnitudes to blur.

It is not that we do not have precise enough instruments to measure the magnitudes of subatomic particles. The blurring of exact knowledge of a single particle of matter is a fundamental property of nature. This startling defeat for empirical measurement became known as the Heisenberg Uncertainty Principle and is now a basic tenet of quantum physics.

In quantum physics, the observer is no longer external and neutral to the experiment but becomes part of it, just as the alchemists believed. The outcome of an experiment

depends on the view of the person doing the experiment. This concept was extremely unsettling to scientists. It meant that the facts of nature are no longer objectively verifiable and mathematically treatable, and it suggested that the scientific method would never be able to grasp complete and ultimate knowledge of the universe.

Barbara McLintock (1902–1992)

The new scientist-alchemist is epitomized by the work of geneticist Barbara McLintock, who won the Nobel Prize for Medicine in 1983 for her many important breakthroughs including the discovery of so-called "jumping genes."

McLintock devoted her life and all her attention to understanding just one thing—maize. She tried and succeeded in becoming one with her work and discovered the whole universe in an ear of corn. Working like a true alchemist, she identified completely with the substance of her work and connected with the inner life of maize. "Truth," she said, "has a mystical origin both inside and outside myself."

Thoth's Tips

Quantum physicist Fred Alan Wolf has introduced what he calls the "new alchemy," which is a melding of the ideas of the old alchemists and the new scientists to reach a fuller understanding of the connection between mind and matter. Dr. Wolf has written many books on quantum alchemy, including *The Spiritual Universe*, *Mind Into Matter*, and *Matter Into Feeling* (see Appendix A). You can download free copies of his articles explaining quantum alchemy from www.FredAlanWolf.com/page2.htm.

David Bohm (1917–1992)

Another example of the scientist-alchemist is nuclear physicist David Bohm, who developed the Ontological Interpretation of quantum mechanics in which mind and matter are viewed as opposite polarities in the universe. He demonstrated that electrons possess a "proto-mind" or primitive intelligence that seems to read active information in experiments.

Bohm believed mind had been present in the cosmos from the beginning and was part of the fabric of creation. He also introduced the notion of the Implicate Order, which is the ground or undivided wholeness of the One Mind of the universe from which the manifested world, which he called the Explicate Order, emerges.

Bohm also believed in the alchemical principle of "As Above, so Below." Because we are created of the same matter and in the same way as the whole universe, the truths of the cosmos should be within us. In quiet meditation, Bohm listened to his body and translated sensations of movement and tension into mathematical formulae that provided insights into problems of physics he was working on. Bohm believed that consciousness and the physical brain itself could be transformed by contact with the greater mind of the universe.

Wolfgang Pauli (1900–1958)

One of the greatest scientist-alchemists of the twentieth century was Austrian physicist Wolfgang Pauli, who is considered a founder of quantum physics. Pauli was an intellectual perfectionist, who urged his colleagues to seek deeper truths and became known as the "conscience of physics."

Pauli was so impressed by the alchemical work of Carl Jung that he sought him out and began a collaboration to mathematically prove the effect of consciousness on matter. Pauli was convinced of the effects of mind over matter through his own personal experiences. In fact, the Pauli Effect in physics is when experimental equipment breaks down because of the conscious anticipation of the participants. Pauli had the bizarre ability to disable scientific equipment when he was in the vicinity and delighted in tormenting his fellow physicists with his inexplicable talent.

Pauli came to understand that nature can never be completely reduced to a rigid logic, and researchers must always allow for the unpredictable, the unknowable, and the irrational. He felt that the goal of physics and the Great Work of alchemy was the same—to unite mind and matter. He wanted to "resurrect the spirit in matter" through the inner working of matter and consciousness within the hermetically sealed alchemical vessel.

He spent his life working on the unified field theory in which all the forces of the universe would be explained by one grand theory. He included consciousness as one of the unexplainable forces of nature, and hoped to prove it to his colleagues. Pauli died of cancer in 1958 before he was able to finish his work, and it has been suggested that he died from the Pauli Effect on his own body, which had become the crucial piece of equipment in his grand experiment.

Physicist David Peat commented that Pauli had successfully sealed the forces of matter and spirit into the alchemical vessel but was never able to generate the transforming heat of love to complete the transformation. That indispensable heat of

transformation comes from the Secret Fire within the alchemist himself. Indeed, a colleague of Pauli once noted that the element of Eros was missing from Pauli's life.

The Philosopher's Stone of Physics

The Grand Unified Theory that Wolfgang Pauli was working on is now the Philosopher's Stone of science. It is the one theory of everything that will give human beings unprecedented control over the forces of nature.

Physicists have already accomplished the dream of medieval alchemists to change lead into gold. It was relatively easy. In a small particle bombardment vessel in 1965, physicists succeeded in transforming an unstable isotope of lead into a small amount of molecular gold.

Physicists might even have captured the elusive First Matter of the alchemists. At the Relativistic Heavy Ion Collider at Brookhaven National Laboratory, an experiment was performed to try to reproduce the state of matter in the first microseconds after the Big Bang, when the universe was created. Electrically charged gold atoms were accelerated to close to the speed of light and then smashed together.

What the equations predicted was a hot gas made up of quarks and gluons, the primary components of atoms. Surprisingly, what was created was much like the First Matter. Instead of a gas, they produced a primordial liquid of perfect consistency, such that any part was just like any other part. It was made up of pure energy that was 150,000 times hotter than the sun.

The quantum level of reality can be considered more subtle or spiritual than the gross physical level at which we all live. Yet somehow, the alchemists knew that consciousness was the tool through which man could access that invisible level underneath our everyday reality. Like a modern quantum physicist, the alchemist is always looking for the most subtle level of reality, the deepest underlying pattern that explains physical reality.

Alchemy, magic, and modern science are slowly converging on the realization that mind is a force in nature and its purification and perfection are the Philosopher's Stone. Whether the perfection of consciousness is described as the magical touchstone of the alchemists, the power of focused intention of the magicians, or the Grand Unified Theory of the physicists really does not matter. We are ultimately talking about the same thing—the power of mind or spirit over matter.

The Projection of Consciousness

The real power of the Philosopher's Stone was to project perfection into matter, to bring any substance into alignment with the ideal mental image of what it should be. This is how the Philosopher's Stone worked, how it healed and perfected anything. At this point we might be able to draw on the combined efforts of alchemists, magicians, and scientists to develop a workable method of projection.

From the Alchemist

"The Great Work is, above all things, the creation of man by himself," said Hermetic scholar Eliphas Levi in his book *Transcendental Magic*. "That is to say, the full and entire conquest of his faculties and his future; it is especially the perfect emancipation of his will, assuring full power over the Universal Magical Agent. This Agent, disguised by the ancient philosophers under the name of the First Matter, determines the forms of modifiable substance, and we can really arrive by means of it at metallic transmutation and the Universal Medicine."

Actually, alchemists refer to the conscious projection or manifestation of desires as chemicalization, although it has nothing to do with chemicals. It is the alchemist who is changed or chemicalized. The term refers to the use of certain methods to condense one's spiritual powers into external chemicals that can react and have an effect in the real world. The steps in this psychospiritual process are:

1. **Sealing.** The first step in this process is to try to isolate the relevant essences and primal energies and seal them in the vessel of transformation. The vessel, of course, is one's own mind, which must be purified of distractions and outside influences. The work here is in the inner laboratory, and it may take some effort to connect with the archetypal essences of the situation or desire. They must be identified as separate "chemicals" with their own identities and properties.
2. **Agitation.** This is a process of stirring up the energies or bringing them to life in the sealed vessel. It involves visualizations and guided imagery designed to encourage the trapped essences to express and release their archetypal energies.
3. **Combustion.** Having released the volatile inner vapors, they are now set afire with forceful and focused intention. You want to turn up the fire to gain control and direct the energy. It is a time of chaos and inflammation, of unrelenting intrusion of your intention into the vessel. It is the aggressive application of your will over the lesser powers trapped in the vessel. There may even be some

negative counter energy that escapes from the vessel into your environment, which is something to watch out for.

4. **Withdrawal.** The fires of will are abruptly withdrawn and the aggressive focusing of the fires of consciousness is turned off. Total silence without thoughts or emotions must prevail. The essences in the vessel are now cooking in their own heat, digesting in their own juices. There may be a black period of doubt or depression within you, but this is part of the process. To succeed, you must let go without losing interest.
5. **Manifestation.** Slowly the original desire begins to reappear in your life, but you must not rush it or want it too badly. Never talk about it or share the experience with others at this stage. Enthusiasm must be contained. Let the desire gain power slowly. Allow the energy to congeal on its own. This is the pregnancy of your intention, and it must have time to mature in the darkness. Soon, perhaps unexpectedly, your desire will manifest into reality.

The process of projection and manifestation is difficult to master because it requires a lot of inner work and the intense development of willpower, the True Imagination, and the inner Secret Fire. You must give of yourself, for you, too, are an ingredient in the process of manifestation. Once you are able to demonstrate the desire in the world, the ordeal becomes easier.

The Alchemy of Evolution

The alchemists' idea of the mind of nature is very similar to our modern notion of evolution. Over time, nature seems to be perfecting itself. It may take millions of years but eventually a species transforms itself in response to some great need, and a new species, more able to survive in the world, comes into existence.

The Great Work of alchemy has always been to find ways to speed up this natural process of perfection. In the words of the modern French alchemist Jean Dubuis, "Alchemy is the art of manipulating life, and consciousness in matter, to help it evolve, or to solve problems of inner disharmonies."

Alchemy seeks transformation not by mechanically forcing nature to do its will but rather by encouraging certain latent patterns to come alive and grow. The alchemists viewed the growth of minerals, plants, animals, or the evolution of whole species as alchemical processes going on in the laboratory of nature. Indeed, for the alchemist all matter is alive and has the potential for growth and change.

The alchemist believes that everything carries the energetic seed or pattern of its own perfection, and it was the job of the alchemist to resurrect these essences of perfection that are trapped in matter—to bring them to light and allow their full expression in time and space. Alchemists see this guiding pattern of perfection as an inner spirit that exists in all matter, from a dull gray lump of lead to a living human being.

The alchemists' task, therefore, is to speed up nature's work by perfecting substances in the laboratory. Such artificial transmutations by the alchemists were believed to encourage the overall pattern of transformation on our planet and contribute to the evolution of everything, including human beings.

From the Alchemist

"The long work is always Nature's," noted the French alchemist Antoine-Joseph Pernety. "She works simply, by degrees, and always by the same means to produce the same result. The work of Art is shorter; it outstrips Nature. The work of God is done in an instant. Alchemy, properly speaking, is an operation of Nature, aided by Art. It places in our hands the Key of Natural Magic, or Physics."

What makes humans different from ordinary matter is that we can consciously participate in our own process of perfection. In fact, we all participate in alchemy whether we know it or not. We can proceed as alchemists and try to intentionally manifest our perfected nature, or we can spend our lives (or lifetimes) unconsciously cycling through worldly experiences that finally bring inner spiritual resources to the surface. According to this deeper tradition, the gold of alchemy is hastened perfection in the highest sense—the divinization of matter and of human beings.

The Least You Need to Know

- The viewpoints of alchemy, magic, and modern science are slowly converging on a unified view of nature.
- The nature of light comprises contradictory states that the alchemists attributed to the mercurial Rebis.
- The theories of quantum mechanics acknowledge the role of consciousness as an additional force in nature.
- An individual can learn the projection of consciousness to manifest desires in a process called chemicalization.
- The evolution of life can be seen as the alchemical perfection of nature.

Appendix A

Resources

If you'd like to learn more about alchemy, the suggested books and websites in this appendix are a good jumping-off point.

Books

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http://groups.yahoo.com/group/Flamel_College Public online forum for students of Flamel College and others interested in Hermetic topics.

http://homepages.ihug.com.au/~panopus Paracelsus College Australia was founded in 1984 by Frater Albertus and offers resources in practical and spiritual alchemy.

http://pwp.netcabo.pt/r.petrinus/alchemy-e.htm The English version of Portuguese alchemist Rubellus Petrinus's website devoted to practical and laboratory alchemy.

www.alchemergy.com Alchemergy is devoted to modern alchemy as it is applied to personal, social, and global transformation.

www.alchemycode.com Alchemy Code is devoted to solving the secrets of alchemy and providing reference materials, discussion groups, and chat rooms for people involved in the Great Work.

www.alchemyconference.com Lists current lectures, workshops, and conferences on alchemy around the world.

www.alchemygallery.com Alchemy Art Gallery is a visual feast of alchemy engravings, drawings, paintings, sculptures, and other artwork from ancient to modern times.

www.alchemyguild.org Official website of the International Alchemy Guild (IAG) with over 800 members in 23 countries. Free subscription to the *Alchemy Journal.*

www.alchemykey.com Alchemy Key is a guide to all kinds of alchemy resources including free ebooks, classes, and other links.

www.alchemylab.com Alchemy Lab is dedicated to personal transformation and has been described by the *London Times* as "one of the most stunning web archives ever."

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www.flamelcollege.org Flamel College offers a wide assortment of alchemy, Hermetic, and esoteric classes mostly taught through correspondence courses.

www.levity.com/alchemy Adam McLean's huge resource of original texts, drawings, and articles on practical and spiritual alchemy.

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http://tech.groups.yahoo.com/group/AlchemyGuild Public discussion group for members of the Alchemy Guild as well as the general public.

http://tech.groups.yahoo.com/group/Alchemy_Student_Forum Public discussion group for serious students and beginners in alchemy.

www.triadpublishing.com Offers the alchemy courses of the now-defunct Philosophers Of Nature (PON).

Appendix B

Glossary

adept Someone who is initiated into the secrets of alchemy or has passed through an alchemical apprenticeship.

albification Whitening of a substance by washing, scrubbing, grinding, or bleaching with chemical agents.

alchemy The art and science of transforming substances, situations, or living things to perfect them.

alembic The upper part of a still; a stillhead or type of retort. *See* distillation.

aludel A pear-shaped vessel, open at both ends. Used as a condenser in the sublimation process, it thus came to signify the end stages of transformation. Also called the Hermetic Vase or the Philosopher's Egg.

amalgamation The formation of an amalgam or alloy of a metal with mercury. This term is sometimes extended to mean any union of metals.

archetypes Elementary ideas rooted permanently in our consciousness. They are the divine ideals or spiritual essences from which existing objects or situations arise.

athanor From the Arabic word *al-tannur* (oven), the furnace used by the alchemists. Built of brick or clay, it usually was shaped like a tower with a domed roof and was designed to keep an even heat over long periods of time.

Azoth Formed from the first and last letters of the English alphabet, which stand for the alpha and omega or the beginning and end of all creation, the Azoth is the ultimate solvent and coagulant that can change anything to its perfected essence.

baths In alchemy, symbolize the dissolution process in which metals are cleansed and purified.

brimstone From a German word meaning "burning stone," refers to sulfur.

caduceus Staff with two serpents entwined in opposite directions around it. The serpents represent the life force, and the caduceus is often shown with two wings that represent the purified or ascended life force.

calcination An operation in alchemy in which a substance is dehydrated and reduced to ashes in a fire.

cibation The addition of liquid to the contents of the crucible at precisely the right moment.

cipher A stylized symbol or glyph used to signify fundamental principles or universal constants.

circulation The purification of a substance by a circular distillation in a pelican or closed distillation apparatus.

coagulation An operation in alchemy in which a solution thickens, congeals, or crystallizes into a solid material or body.

coction The cooking or heating of a substance at a moderate heat for an extended period.

cohobation A kind of distillation in which the distillate is poured back into its residue; a method of redistillation.

conjunction The marriage of two different substances.

crucible The melting vessel of the alchemists. It is made of inert material such as porcelain and can withstand great heat.

cucurbit The lower part of a still, containing the original liquid. Made of glass or earthenware, it was also known as a "gourd" on account of its shape; a receiver.

digestion A kind of putrefaction in which the nutrients or essences are reabsorbed; the slow modification of a substance by means of a gentle heat.

dissolution To turn a solid into a liquid, or a process by which something is mixed with a liquid.

distillation The process of purifying a liquid by boiling it and condensing its vapors; an operation of alchemy in which volatile essences are separated from solutions.

dross Scum formed by oxidation at the surface of molten metals; any worthless material that should be removed. From the old English word "dros," meaning dirt or dregs.

essential oils The volatile oily components of plants, trees, and grasses. They are found in tiny sacs or glands located in the flowers, leaves, roots, bark, or resins of a plant.

exaltation An operation by which a substance is raised into a purer and more perfect nature. It usually involves the release of a gas or air from a substance.

fermentation Transformation of an organic substance into new compounds by the action of a ferment such as yeast. In general, the introduction of new life, agitation, excitement, or inspiration into a substance or situation.

filtration A kind of separation in which material is passed through a sieve or screen designed to allow only pieces of a certain size to pass through.

First Matter The primordial chaos out of which the universe originated; the first principle or soul of a substance.

fixation To make a volatile subject fixed, stable, or solid so that it remains permanently unaffected by fire.

Four Elements The four archetypal principles that emerged from the First Matter: Fire, Water, Air, and Earth.

head The top of the retort flask used in distillation.

Hermetic Secret; referring to the teachings of Hermes. "Hermetically sealed" means sealed airtight so no outside influences might corrupt the contents.

iatrochemistry The use of chemicals or drugs in medicine as pioneered by Paracelsus. Iatrochemists believe that health depends on chemical reactions in the fluids of the body.

impregnation To saturate thoroughly in order to produce a crystallization or new compound.

inhumation To bury under the earth; sometimes used to mean any process that buries the active substance in a dark earthy material. Also applied to placing a flask in the warm heat of a dung bath.

karmic The effect of a person's actions on his or her life or next incarnation. Selfless acts and compassion are thought to create good karma.

litharge (or **letharge**) The leftover scum, spume, or ashes of a metallic operation; reddish-yellow crystalline form of lead monoxide formed by fusing and powdering massicot.

magnesia A mystical term to the alchemists that denoted the primordial transforming substance in the universe.

matrass A round-bottomed flask with a very long neck, sometimes called a "bolthead."

menstruum An alchemical term meaning a solvent or alkahest having both the power to dissolve and coagulate at the same time. Based on the belief that the ovum takes its life and form from the menses, the menstruum was also referred to the as the Mercury of the Philosophers.

mental alchemy The use of alchemical techniques and operations on the psychological level in an attempt to perfect one's character and personality.

microcosm and macrocosm The "little universe" of human physiology, psychology, and society as opposed to the "greater universe" of planetary, cosmic, and spiritual processes.

mortification A process during which the substance undergoes a kind of death and seems to have been destroyed but eventually is revived.

multiplication A process of distillation and coagulation in which the power of transmutation is concentrated; an increase in the amount of the Stone as obtained from its pristine form.

Perennial Philosophy The belief that there are certain universal truths sensed by all sentient beings and common to all cultures and systems of knowledge.

Philosopher's Stone A magical substance or chemical catalyst that would immediately turn any metal into gold. A powder or elixir made from the Stone could perfect or cure anything.

precipitation To cause solid matter to separate from solution or suspension; to cause a vapor to condense and fall or deposit residue.

projection The final stage of coagulation in which the power of transformation is directed toward a body; the final process in making gold, in which the Stone is tossed upon the molten base metal to transmute it.

pulverization The breaking down of a substance to smaller fragments through repeatedly striking it with a blunt instrument, such as a hammer or mallet.

purgation Purifying a substance by casting out a gross part of it.

rasayana A form of Indian alchemy that focuses on mercury preparations and tinctures. It is considered part of the ancient healing system of ayurveda.

receiver The flask attached to the outlet of the condenser tube during distillation that contains the distillate or distilled product.

rectification The purification of the matter by means of repeated distillations, the distillate being again distilled.

retort A spherical container (usually glass) with a long neck or spout used to distill or decompose solutions by the action of heat or acids.

reverberation To reflect or radiate heat or light. The action of a reverberatory furnace or kiln in which heat is radiated from the roof.

separation An operation of alchemy in which useful essences are removed from materials by filtration, sifting, ceration, and chemical binding.

signatures The characteristics plants and other objects share with the planetary powers and astrological events in the heavens.

social alchemy The application of alchemical principles and operations in relationships and for the general welfare of society.

spagyrics The applied alchemy of isolating the essences of plants and herbs.

spiritual alchemy The application of the principles and operations of laboratory alchemy to mental and spiritual processes of transformation.

sublimation The vaporization of a solid without fusion or melting, followed by the condensation of its vapor in the resolidified form on a cool surface.

Tantra A form of Asian alchemy that combines elements of Hinduism and mystical teachings to transform bodily energies using mantras, meditations, and erotic rites.

Three Essentials The trinity of forces that make up creation, named by the alchemists as Sulfur, Mercury, and Salt.

transmutation The permanent change of one substance into another at the physical or atomic level, as in the transmutation of uranium into lead by radioactive decay.

transubstantiation The mystical process of becoming the body of Christ in the sacrament of the Eucharist. Worshippers partake of the bread, which is the body of Christ, and of the wine, which is the blood of Christ, and become one with Him.

transudation A process that occurs if the essence appears to sweat out in drops during a distillation or when heated.

trituration The reduction of a substance to a powder, not necessarily by the use of grinding but also by the application of heat.

volatile Changing readily from a solid or liquid into vapor. Anything characterized by erratic changeability.

volitilization To cause a substance to pass off into a vapor. Also, tending to erupt suddenly or violently.

Zep Tepi An epoch in Egyptian history over 12,000 years ago when divine beings arrived to share their wisdom and civilize the primitive peoples.

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THE HEBREW GODDESS

RAPHAEL PATAI

THIRD ENLARGED EDITION

Foreword by Merlin Stone

THE HEBREW GODDESS

In the beginning God created . . .
This God is the Supernal
Mother who rides and rises
with a triumphant shout.

(Tiqqune haZohar, 47a*)*

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THE HEBREW GODDESS

RAPHAEL PATAI

THIRD ENLARGED EDITION

Foreword by Merlin Stone

Wayne State University Press Detroit

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FOREWORD

It is an honor and a pleasure to write this foreword to the work of one of the most dedicated and erudite scholars of our time. Throughout the years, Dr. Raphael Patai has contributed an impressive body of work that is treasured by both serious researchers and the general population. He has brought together religious literature, history, archaeology, mythology, and folklore to arrive at an exciting new understanding of material that had once been scattered and often misunderstood. With the initial publication of *The Hebrew Goddess,* Dr. Patai opened up several important areas of research and consideration. First published in 1967, this seminal book discerned the patterns in the evidence of ancient Goddess figures in pre-Israelite Canaan, described the continued existence of these figures among the Hebrew people in the biblical period and explained how they had afterwards been woven into Judaic thought and practice. Most important, Dr. Patai created a well-organized overall structure in which the pertinent evidence could be viewed and better understood.

Dr. Patai's discussion of this subject was elaborated upon with a wealth of specific writings and quotations that pointed towards not only a female aspect of God, but to the specific actions and images of a Goddess figure within Judaism. We initially read of the major Goddess figures in Canaan,

such as Asherah, Anath, and Astarte, who were worshiped before and during the Biblical period. Following these historical threads, Dr. Patai then examined divine female imagery in Talmudic, Kabbalistic, and other Hebrew literature that existed at a time when the general perception of the Hebrew God was solely as male. Gathering together a multitude of small pieces of evidence gleaned from numerous texts, he was able to draw the many miniscule parts into a meaningful whole as, with the skill of the finest of teachers, and a vision that is broad and encompassing, he allowed us to watch as he carefully fit each one of the pieces of the jigsaw puzzle into place, eventually enabling us to see the entire picture. In this updated edition of *The Hebrew Goddess,* Dr. Patai has included valuable additional materials that further flesh out that original structure. With keen insight and articulate commentary, he helps us to comprehend the new materials as well as the subtle, ongoing discourse concerning polytheistic elements within a religious belief system based upon monotheism.

In the original edition, Dr. Patai presented a great deal of information about various divine female images within Hebrew literature, such as *Hokhma [Wisdom]*, the Shekhina, the Matronit, and the Bride and Queen Sabbath. He amassed an impressive body of material that gave clear portrayals of each of these images. But in the nature of the true scholar, the publication of the original *Hebrew Goddess* did not call a halt to his research. The image of the Shekhina drew him further into the study of some of the most fascinating material on this subject, the role of the Shekhina in Judaism over the last few centuries. His original reconstruction of an overall narrative of the Shekhina, alongside his documentation and analysis of the struggle to explain her role in a monotheistic worship, provides witness to the nature of an alive and theological debate that has seldom been achieved elsewhere.

That ancient religious beliefs reveal the worship of major deities that are female, and that these divine female figures, seemingly suppressed and forgotten, yet seeped into the Bible, the Talmud, the Kabbala, and other Hebrew literature, has recently garnered a great deal of attention and interest, more than would normally be expected of such an academic subject. Much of this interest has been the result of the rise of the feminist movement over the last two decades. The popular explosion of the feminist movement in late 1968, and its rapid growth over the next few years, raised many questions about the status and roles of women in our society. Relationships and social institutions were challenged by investigations into the part each might be playing in constructing and/or maintaining a negative role for those of the feminine gender. With some initial hesitancy, even the bastions of religion were eventually placed under the feminist microscope. From that time on, many women have been questioning and confronting

the impact of various religions in formulating women's status.

Over these last two decades feminists have been observing the various existent religious systems from a feminist point of view, but from diverse positions in society and thus diverse perspectives. Many have been examining a specific religion from the perspective of a member of that religion. They don't want to throw the baby out with the bath water. Revision and reform have resulted. women have become ordained as Episcopalian priests, Jewish rabbis, and ministers in many Protestant denominations. Many Catholic nuns have been trying to change Church rulings on women to enable them to be ordained as priests. Liturgies and prayer books of nearly all Western faiths have been questioned and many of them changed to wording that includes both female and male in references to divinity as well as to the congregation.

When I first began my book *When God Was a Woman* in 1969, my own intention was simply to make people aware of the ancient worship of God as female—as Goddess, Creator of Heaven and Earth, e.g. the Goddess Nammu in Sumer—to challenge the idea that it was the natural or the divine plan for men to rule over women as stated in Gen. 3:16. It was important to me to show that Goddess worship had existed long before the writing of the Hebrew Scripture [the Old Testament], which is held as sacred by both Jews and Christians, and that Goddess reverence had affected the status of women in many positive ways. Since the publication of *When God Was a Woman* in 1976, the interest in a contemporary reclamation of Goddess history, as well as the contemporary enactment of celebratory Goddess rituals, began to form into what is now most often referred to as the women's spirituality movement. Today, thousands of women are drawing upon Goddess reclamation in all areas of work and study. Goddess figures and imagery have emerged in women's painting, sculpture, drama, novels, poetry, music, dance, and films. New books, articles and academic theses dealing with the reclamation of some specific aspect of Goddess history are continually being written and published. The teaching of history, art history, sociology, psychology, philosophy, anthropology, theology, and, of course women's studies, has been affected by this ever growing body of information about ancient Goddess worship. And women's groups all across the U.S. as well as in Canada, Europe, and other areas have been meeting to create and enact Goddess rituals at the times of the solstices, equinoxes, new or full moons, and at other times of celebration or life passage.

Looking back, I realize that had I known of Dr. Patai's *The Hebrew Goddess* during the years of my own research for *When God Was a Woman* it would have saved me a great deal of time and effort. But it was not until 1978, when I was finishing my second book, *Ancient Mirrors of Womanhood*,

that I discovered it. The Avon/Discus paperback edition of *The Hebrew Goddess* had come out in August of that year. At the time of my first reading of *The Hebrew Goddess* I was deeply impressed not only by the dedicated and painstakingly detailed research Dr. Patai had done many years before, knowing from my own work what this entails, but also by his courage in presenting his thesis on the continuation of Goddess reverence within Judaism. I found the book to be a treasure of fine scholarship as well as an inspiring example of the integrity of stating what others may have preferred not to discuss or even see.

I did notice that Dr. Patai had not considered what reclamation of the Goddess might mean to and for women. In his chapter on the Matronit, he had suggested that the existence of a Goddess image may have occurred as a somewhat natural response to a basic need and perception of womanhood by "the male of the species." Yet these past few years have shown us that it has been primarily women who have wanted and needed to image deity as female. I cannot say that men have not also become interested in the recent Goddess reclamation, especially where interest in the Goddess is aligned with the sanctity of nature and the Goddess thus becomes an ecological symbol. But judging from the startling numbers of women currently involved in the large and rapidly expanding women's spirituality movement, it is primarily women who have responded to reviving the Goddess and are mainly responsible for spreading the word, incorporating this reclamation into so many diverse areas of culture and spiritual celebration today. This in turn leads me to the mention of a prediction made by Dr. Patai in 1967—before the popular emergence of the women's movement.

At the end of his introduction, Dr. Patai asked, "Is the Hebrew Goddess dead, or does she merely slumber, soon to awaken . . . ?" He went on to say that "should she manage to revive, we can expect this to take place only in the Land of Israel." We must remember that this was written several years before the start of the feminist movement and even more years before the rise of the women's spirituality movement. And, as the wise among us understand, events we expect to happen do frequently occur, but often in the least expected ways. So it interesting to note, some 22 years after Dr. Patai's contemplative question, that the Hebrew Goddess has indeed revived—but in perhaps a most unexpected manner. This revival has resulted directly from the women's spirituality movement, which itself grew from within the feminist movement, in the United States. Nonetheless, much of the revival of the Hebrew Goddess has been based upon information in Dr. Patai's writings.

Along with the many Goddess figures in which contemporary women have shown a special interest, figures such as the Sumerian Inanna, the

Akkadian Ishtar, the Greek Gaia [Earth], Demeter, and Artemis, the Mexican Coatlicue, the African Yemaya and Oshun, the Celtic Cerridwen and Rhiannon, the Tibetan Tara, the Hawaiian Pele, the image of the Shekhina has again risen to be recognized and revered. She began to awake at the writing of Dr. Patai's book and has now been more fully awakened by Jewish feminists. As I mentioned, many feminists have remained within their familial religion, working to make changes from within male-oriented religious systems. Thus Rabbi Lynn Gottlieb and Rabbi Leah Novick have spoken and written about the importance of the Shekhina. Drorah Setel has written and performed songs about the Shekhina. A Jewish women's group was formed by Irene Javors to study the meaning of the Shekhina in their lives. Javors explains that many of the women felt the image of the Shekhina had been primarily formulated by men in the past and that, for the future, the women felt the need to image and define the Shekhina from a female perspective.

Even among the many women who have rejected their own familial religion and have in some way involved themselves in women's spirituality and Goddess reclamation, we find that the choice of a specific or favorite Goddess image oftimes reflects a woman's own racial or ethnic heritage. Oshun and Yemaya are most often of greatest interest to Afro-American women. Women of Celtic descent are frequently drawn towards the legends about Cerridwen. It is not difficult to understand why women who were raised in the Jewish faith, and might still culturally identify themselves as Jewish even though they do not follow Jewish beliefs or ritual, would be drawn to the image of the Shekhina. Yet, as the Shekhina exists within monotheistic Judaism, or as Hindus speak of Parvati, Kali, Uma, Durga, and Lakshmi as aspects of Devi, the Goddess is a singular divinity to many women today, who take a monotheistic approach and regard the numerous historical goddess figures as aspects of "The Goddess." (Semirams)

One of the most interesting concepts that has arisen from within the women's spirituality movement is the idea or belief that the Goddess is immanent, i.e within us, even within all life, as contrasted to the idea of a transcendent deity high above us. In considering Dr. Patai's descriptions of the Shekhina as an aspect of God—or a Goddess—who dwells on earth with the people, we cannot help but observe the similarity of these concepts. The point at which these two ideas may differ is in the efforts made to have the Shekhina rejoin God in heaven, as explained in fascinating detail in Dr. Patai's new materials. I would suspect that most women involved in women's spirituality today would prefer that the Goddess remain with us. And, at the risk of being regarded as flippant, they would perhaps also prefer that if God and Goddess were to be reunited, God would come to

us here on earth to join the Goddess. I will refrain from making further analogies here about single parent homes or emotionally distant fathers, other than to mention that in this sort of mythic consideration they do come to mind.

Despite these differences, the wealth of information and the crystal clear presentation and analysis of the evidence in *The Hebrew Goddess* demand that it be read by anyone interested in religious history, theology or the reclamation of the Goddess today. Dr. Patai has given us a classic work on the subject of the continual emergence of divine female figures within Judaism. It offers an insight into Judaism that has long been ignored. But even beyond Judaic Studies, it provides some very valuable streams of thought that may be useful for the study of religion in general. During my own years of research, I have found an amazing diversity of perception, narrative, imagery, and symbolism of divinity, both in ancient cultures and in those that still survive. This diversity raises questions about why the divine or the sacred is perceived as it is—in specific forms at specific times and places. In *The Hebrew Goddess*, which covers such a vast chronological spectrum and such a broad geography, Dr. Patai succeeds not only in presenting a body of work on a Goddess figure within Judaism but, perhaps even more importantly, allows us to gain some insight into the very process of debate, transformation, and continual development of many, if not all religious images and beliefs.

I first found *The Hebrew Goddess* in an updated edition published eleven years after its initial publication; this new expanded edition, now being published some eleven years later again, will, I hope, reach many more readers. I expect that they will be as surprised, excited, and enlightened as I have been by Dr. Patai's valuable contribution to our deeper understanding of the relationship between humanity and divinity as it is revealed in *The Hebrew Goddess*.

Merlin Stone

Preface to the Third Enlarged Edition

The present third edition of this book has been augmented by three new chapters numbered VII, VIII, and IX. Consequently, the old chapters VII and VIII of the second edition have now become chapters X and XI.

Chapter VII, "The Myth of God and the Shekhina," discusses the attitudes of students of Jewish mysticism to the myths contained in scattered passages in Kabbalistic literature, and includes a tentative reconstruction of what I consider the central myth of the Kabbala and Hasidism.

Chapter VIII, "*Yiḥudim*—Unifications," presents data on the Kabbalistic and Hasidic tradition that requires of the believers to recite a *yiḥud* ("unification") spelling out the purpose of the prayer about to be recited or the *mitzva* about to be performed, namely the unification of God and the Shekhina. It shows that these brief declaratory statements called *yiḥudim* were (and among the Hasidim and the tradition-bound Sephardi and Oriental Jews still are) recited many times daily, and thus indicate that the Shekhina, the feminine aspect (or "person") of the Godhead was (and is) a living reality in the belief system of considerable contingents of the Jewish people.

Chapter IX, "The Shekhina as *Maggid* and Vision," presents a different

aspect of the same theme. Mysticism, as popularized by the Kabbala and later by Hasidism, saturated the consciousness of major segments of the Jewish people with the concept of the Shekhina (or Matronit), daringly spoken of in most deeply revered sources as the spouse of God the King. This, in turn, created an atmosphere conducive in the case of some of the enthusiasts, to experiencing hallucinations in which they heard the voice of the Shekhina, or visions in which they saw her in the shape of a woman, a female divine figure. I consider this chapter merely a first step in assembling some of the material bearing on this subject, and in drawing some preliminary conclusions. The role of the feminine deity in popular Jewish consciousness must constitute the subject matter of much further study before we shall be able to get a full picture of the popular Jewish belief in the Shekhina and its functional correspondence to the popular Catholic Mariolatry.

Fatima Virgin many visions

Apart from adding these three new chapters, I corrected in this edition some minor errors that slipped into the previous one, and added a complete bibliography.

I wish to thank Doris B. Gold of Biblio Press for having first raised the idea of a new, expanded edition of this book.

Acknowledgments

Four of the chapters contained in this book were published originally, in a somewhat different or shorter form, in scholarly journals: Chapter I, "The Goddess Asherah," in the January-April 1965 issue of the *Journal of Near Eastern Studies;* Chapter IV, "The Shekhina," in the October 1964 issue of the *Journal of Religion;* Chapter VI, "Matronit—the Goddess of the Kabbala," in the Summer 1964 issue of *History of Religions;* and Chapter X, "Lilith," in the October-December 1964 issue of the *Journal of American Folklore*. I wish to thank the editors of the four journals for their permission to reprint these papers in an altered and expanded form.

My thanks are also due to the following institutions who helped me in obtaining and reproducing pictorial material: the Bollingen Foundation, Inc., New York; the British Museum, London; the Israel Museum and Israel Department of Antiquities and Museums, Jerusalem; the Louvre, Paris; the Metropolitan Museum of Art, New York; the Oriental Institute, Chicago; the Palestine Museum of Archaeology, Jerusalem; the Princeton University Press; the Reifenberg Collection, Jerusalem; the Royal Ontario Museum, Toronto; the Semitic Museum, Harvard University, Cambridge, Mass.; the Syrian Directorate of Antiquities and Museums, Aleppo; the University Museum, Philadelphia.

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As in several of my previous books, it is my most pleasant duty to express my gratitude to the New York Public Library, and in particular to Abraham Berger, head of its Jewish Division, and Francis Paar of its Oriental Division, without whose patient and expert help this book could not have been written.

Forest Hills, N.Y.
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INTRODUCTION

1 | *The Ubiquitous Goddess*

Goddesses are ubiquitous—this, in a nutshell, is the conclusion one reaches from a perusal of the voluminous and still growing literature on the history of religion.

They stood by the cradle of Homo Sapiens, and testified to his earliest known appearance in Europe, some thirty to forty thousand years ago, as evidenced by the discovery in Aurignacian deposits of statuettes of nude women with enormous breasts and buttocks and protruding abdomens. These figurines, representing in a highly stylized and exaggerated form women in an advanced stage of pregnancy, are usually referred to as paleolithic Venuses—of Willendorf, Menton, Lespugne, Laussel, to mention only a few—and are generally regarded by students of prehistory as having had religious significance.[1]

They are strikingly paralleled by finds of a later provenance, unearthed in Mesopotamia and Syria, and dating from the so-called Halafian age of the 5th millennium B.C.E. Both the European Old Stone Age and the Near Eastern Halafian figurines served the same purpose: to ensure fertility and delivery; in all probability, they served similar ends in relation to the animal

and vegetable worlds as well. The earliest attested role of the goddess, therefore, was that of the numinous mother who endowed her worshipers with her own mysterious qualities.

At least as old as the Near Eastern nude statuettes are myths in which goddesses play a larger, more universal role. The earliest answers to the great question of "Whence?" all reiterate, in various forms, the same idea: it was out of the body of the primordial goddess that the world-egg emerged, or that the earth was born; or alternately, it was the goddess' body itself that provided the material from which the earth was made. Thus the oldest cosmogonies, like the oldest worship of concretely represented deities, typically start with a primal goddess.

Once these phenomena were ascertained, and long before the data were adequate, attempts at explanation began. One of the earliest was that of the 19th-century cultural evolutionist who posited an early matriarchal social order in which the supposedly general predominance of women was assumed to have been paralleled by a similar situation in the divine realm. The family was ruled by the mother, the people by queens, and the heavens by goddesses.

In a modified form this explanation recurs as late as the 1930's in Father Wilhelm Schmidt's theory on the origin of religion. He no longer adhered to the view of unilinear cultural evolution, but instead assumed the existence of several simultaneous "primitive cultures" of food-gatherers, whose religion was centered around a High God or a Supreme Being. Out of these developed, says Father Schmidt, the three "primary cultures": the matrilineal-agricultural, the patrilineal-totemic, and the patriarchal-nomadic. Since the cultivation of plants was first undertaken by women, their importance in the social structure greatly increased, which, in turn, gave rise to a cult of Mother Earth, as well as to a mythology of the moon conceived as a female. Under the influence of these factors, "the Supreme Being was often thought of as a female."[2] Thus Father Schmidt assigns an early but secondary place to the goddess in his multilineal scheme of religious evolution.

The Freudian position[3] on the goddess is that she represents that stage in the early development of the human individual in which the mother appears to the child as the all-powerful source of both gratification and deprivation. The goddess is a mother figure whose qualities are universal because they stem from unconscious fantasies common to all peoples from time immemorial, which have their primary source in the infantile mind. The child in its jealousy of the father repudiates his role in procreation, wishes to deny that the mother is a sexual being, preferring to think of her as pure and virginal—hence the virginity of the goddess image. When the child learns "the truth," its wish that the mother should be a virgin is frustrated, and it then unconsciously regards her as a harlot—hence the

goddess is not only a virgin but a harlot. Moreover, in very early fantasy life the frustrated nursling wants to devour the mother's breast, imagines that he actually is destroying the mother, and, projecting his own hostility upon her, fears that she will devour him—hence the bloodthirsty character shared by the ancient Near Eastern virginal and wanton love goddesses.

Jungian analytical psychology considers the Great Goddess as a primordial image or archetype in the sense of an inward image at work in the human psyche and symbolically expressed in her figures as represented in the myths and artistic creations of mankind. The workings of the goddess-archetype can be traced in rites, myths, and symbols throughout history, as well as in the dreams, fantasies, and creative works of both the sound and the sick of our own day. The archetypal Feminine, designated only relatively late in the history of mankind as the Great Mother, was worshiped and portrayed thousands of years before the appearance of the term. A wealth of symbolic images surrounded her, and she herself appeared in numerous manifestations, as goddesses and fairies, she-demons and nymphs, sometimes friendly, sometimes hostile. An essential feature of the primordial goddess archetype is that it combines positive and negative attributes.

> This union of opposites in the primordial archetypes, its ambivalence, is characteristic of the original situation of the unconscious, which consciousness has not yet dissected into its antitheses. Early man experienced this paradoxical simultaneity of good and evil, friendly and terrible, in the godhead as a unity; while as consciousness developed, the good goddess and the bad goddess, for example, usually came to be worshiped as different beings.[4]

2 | *"Church"-less Judaism*

In view of the general human, psychologically determined predisposition to believe in and worship goddesses, it would be strange if the Hebrew-Jewish religion, which flourished for centuries in a region of intensive goddess cults, had remained immune to them. Yet this is precisely the picture one gets when one views Hebrew religion through the polarizing prisms of Mosaic legislation and prophetic teaching. God, this view maintains, revealed Himself in successive stages to Adam, Noah, Abraham, Isaac and Jacob, and gave His Law to Moses on Mount Sinai. Biblical religion, in this perspective, is universal ethical monotheism, cast in a ritual-legal form.

Historical scrutiny, however, shows that for many centuries following the traditional date of the Sinaitic revelation, this religion, idealized in ret-

rospect, remained a demand rather than a fact. Further study, undertaken in the present volume, indicates that there were among the Biblical Hebrews other religious trends, powerful in their attraction for the common people and their leaders alike, in which the worship of goddesses played as important a role as it did anywhere else on comparable stages of religious development. It will also be attempted to show that the female deities of the early, monarchic period did not subsequently disappear but underwent transformations and succeeded in their changed forms to retain much of their old sway over religious sentiments. How these different religious trends could coexist requires some explanation.

In contrast to the Roman Catholic faith with its single body, the Church, Judaism has never developed a monolithic structure which could superimpose its authority upon all Jewish communities in the many lands of their diaspora. Local variations exist, to be sure, between one Catholic diocese and another, as well as between folk belief and practice, on the one hand, and the official teachings and rites of the Church, on the other. Yet there is only one Catholic faith, one doctrine and one practice, which unites believers throughout the world. Doctrines and rites may change, as they did in the course of centuries; but when they do, it is because the Church, as embodied in the Pope and the Roman Curia, decides on a modification and makes it, from that time on, the rule equally mandatory upon the entire far-flung body of the Church.

No such unity exists in Judaism, nor has it ever existed, with the possible exception of a brief period when the Great Sanhedrin exercised central authority in Jerusalem. Prior to that time and after it to this day, Jewish doctrine and practice, although derived from one ultimate source, the Bible, differed from place to place, because, lacking a coordinating and sanctifying central authority, their precise formulation was left to local religious leadership. For example, European Jews, in obedience to a certain medieval rabbinical authority, accepted the religious ban on marrying two or more wives, while their brethren in the Middle East continued to consider plural marriages legal and to practice polygamy to the present time.

Differences in doctrine among Christians led to schism. Among Jews, they led to heterodox groupings without secession, because there was no organized religious body from which to secede or which might have cut off the offending limb. There was, to be sure, disapproval of the views and conduct of groups other than one's own, there were even arguments and conflicts; but however erroneous the ways of others appeared, such errors were never considered serious enough to warrant a formal break. Jewish history contains examples of excommunication of individuals because of apostasy—Uriel Acosta's case comes readily to mind—but no body of relig-

ious leaders ever used the weapon of the *ḥerem* ("ban") against any Jewish group, however great the disapproval provoked. A case in point is the situation that developed in the 18th and 19th centuries when the Jews of Eastern Europe became sharply divided into *Hasidim* (roughly, Mystics) and *Mitnagdim* (Opponents). The antagonism between the two groups increased to such a degree that intermarriage between them was completely out of the question. Yet, at no point during the great struggle, did any Hasidic or Mitnagdic leader go so far as to cast a doubt upon the Judaism of the opposing group. Similar furcations have occurred repeatedly in Judaism, before and since, but without ever splitting Jews into rival, discrete groups.

The relevance of these observations to the subject of the present study is as follows. Whatever formulation was given to the Jewish faith by any local religious leadership, simultaneously and side by side with it existed divergent faith-variants within the broad and flexible overall framework of Judaism. Consider the situation in Palestine in the days of the great Hebrew prophets. There was Yahwism, preached by the prophets; there was an official cult, organized by the court and headed by the king; there were local variants, combining elements from these two as well as from other sources, practiced by the simple country folk; and there were sects such as the Rechabites who constituted an early example of what religious historians call primitivists. Yet all these trends were part of the "Hebrew religion" of the Biblical period.

The average layman, whether Jew or Gentile, still believes that the official Hebrew religion was a strict monotheism beginning with God's revelation of Himself to Abraham. Scholars date the origin of Hebrew monotheism a few centuries later, during the days of the great prophets. As we shall see, even this qualified statement must be modified somewhat in view of certain doctrines, which succeeded in being admitted into the literary depositories of the official religion during Talmudic times, and in view of the Kabbalistic adumbration of a plurality of persons in the deity. Let us here stress the fact that in addition to "official" Judaism—that crystallization of the religion which represented the consensus of most of the religious leaders of a certain time and place—Judaism has always comprised heterodox variants as well. Moreover, since there was no hard-and-fast dividing line between official and non-official versions of the faith, there was constant interaction between the two. The feminine numina discussed in this book must, therefore, be considered part of the Hebrew-Jewish religion, whether they were admitted into the "official" formulation of the faith or accepted only by the simple people, against whose beliefs and practices the exponents of the former never ceased to thunder.

3 | *The Masculine Godhead*

Let us now proceed to look at the person of the deity as He appeared, first of all, in the Biblical and Talmudic writings. To begin with, let us restate that the legitimate Jewish faith, beginning with the earliest formulations of its belief-system by the great Hebrew prophets, down to its various present-day versions (e.g., those of Orthodox, Conservative, and Reform Judaism in the United States), has always been built upon the axiom of One God. This credo had its complementary corollary in the denial of the very possibility of other gods.

As for God, He is not merely the One and Only God, but also eternal, omnipotent, omnipresent, omniscient, aphysical (and therefore invisible), inscrutable, and incomprehensible, as well as just, good, compassionate, merciful, and benevolent. Since, being pure spirit, he is without body, he possesses no physical attributes and hence no sexual traits. To say that God is either male or female is therefore completely impossible from the viewpoint of traditional Judaism. As Maimonides, the greatest medieval Jewish philosopher, put it, "God is not a body, nor can bodily attributes be ascribed to him, and He has no likeness at all."

Yet one factor, a linguistic one, defied all theological repugnance to the attribution of bodily qualities to God. It is in the nature of the Hebrew language that every noun has either the masculine or the feminine gender (except a very few which can take either). The two Biblical names of God, *Yahweh* (pronounced, out of reverence for its great holiness, as "Adonai" and usually translated as "the Lord") and *Elohim* (or briefly *El,* translated as "God"), are masculine. When a pronoun is used to refer to God, it is the masculine "He"; when a verb describes that He did something or when an adjective qualified Him, they appear in the masculine form (in Hebrew there are male and female forms for verbs and adjectives). Thus, every verbal statement about God conveyed the idea that He was masculine. Most people, of course, never stopped to think about this, but every Hebrew-speaking individual from early childhood was imbued with the idea that God was a masculine deity. No subsequent teaching about the aphysical, incomprehensible, or transcendental nature of the deity could eradicate this early mental image of the masculine God.

In fact, during Biblical and Talmudic times, no efforts were made to counteract the popular image of a masculine God. On the contrary, while the Bible stresses that man cannot see God and survive, and the Talmud contains the axiom that "God sees but cannot be seen," both of these great source-books of Judaism contain innumerable references to God which reinforce belief in His masculinity. The Biblical prophets, psalmists, mor-

alists, and historians, as well as the sages, scribes, theologians, rabbis, and teachers of the Talmudic period, constantly use unmitigated anthropomorphisms in referring to God. He is a "Man of War," a "Hero," "Lord of Hosts," "King," "Master of the Universe," and "Our Father in Heaven," to mention only a few expressions. Needless to say, these appellations all carry a pronouncedly masculine connotation, and, together with the words of the prayer, "We are Your sons, and You are our Father," or "Have mercy upon us as a father has on his sons!" indelibly impressed all Jews not only with the Kingship and Fatherhood but also with the Manhood of God.

Theologians will point out that none of these expressions are indicative of an actual belief in, let alone a doctrine of, the masculinity of God. Human imagination, they will argue, needs symbols to fasten on. The fatherhood of God (which connotes His masculinity) is merely such a symbol. We do not mean, when we pray to Our Father in Heaven, that He actually is our male progenitor, but that we feel that we are dependent on Him, as we were on our father in childhood. We certainly have no quarrel with this argument. The God of Judaism is undoubtedly a father-symbol and father-image, possibly the greatest such symbol and image conceived by man. Nor can there be any doubts as to the greatness of the psychological need answered by this image. This, together with the great moral imperatives, was the unique contribution of prophetic Judaism to mankind.

Comparative religion, however, teaches us that there is in man an equally great, or possibly even greater, need for yet another symbol: that of the divine woman who appears in many different forms throughout the world, yet remains basically the same everywhere. Most familiar to us in the Western world is the figure of Mary, who rose to such prominence in Christianity, and especially in Catholicism. Did Judaism, the mother-religion of Christianity, fail to fulfill this need? Is it conceivable that the human craving for a divine mother did not manifest itself at all in Judaism?

It is true, of course, that official Judaism, to a greater extent than Christianity, let alone the ancient Near Eastern religions, stressed the moral and intellectual aspects of religion, to the relative neglect of its affective and emotional side. The prophetic demand for justice and mercy and the knowledge of God as the core of religion, rather than ritual observance, points in this direction. By the beginning of the Talmudic period, Judaism was characterized by an emphasis on the study of the Law as the essence of religion, as against mere belief expressed in traditional and emotion-laded images. It is characteristic of this development, as well as of the incipient reaction to it, that as against the thousands of new religious laws contained in the vast compendium of the Talmud, one finds in it only one single significant addition to the realm of religious faith: the loosely sketched,

vague aspects of God's Presence, called *Shekhina*, of whom more anon.

4 | *The Genius of Idolatry*

The Biblical God-concept, intuitively grasped by the prophets and gropingly reached by the people, reflects the strictly patriarchal order of the society which produced it; this patriarchal society gave rise to a religion centered around a single, universal deity whose will was embodied in the Law, but who was abstract, devoid of all physical attributes and yet pronouncedly male, a true projection of the patriarchal family-head. But, among the simple people, old popular religious traditions were too strong to be easily overcome. According to a Rabbinic tradition, "the instinct of idolatry was eradicated" in the days of Mordecai and Esther, or in those of Hanania, Mishael, and Azaria,[5] that is to say, well after the destruction of the Jerusalem Temple by Nebuchadnezzar which took place in 586 B.C.E. According to another tradition, the idolatrous instinct, or "the Genius of Idolatry," as the name can be equally translated, was overcome only as late as the days of Nehemiah, that is, in 445 B.C.E., when the Levites among the Judaeans "cried with a loud voice unto the Lord their God."[6] Their request, a Talmudic myth recounts, was:

> "Woe and woe! It is he [the idolatrous instinct, or the heavenly Genius of Idolatry] who destroyed the Sanctuary, burnt the Temple, killed the pious, and exiled Israel from their land, and yet he still jumps about among us. Is it not that You [God] gave him to us only in order to grant us a reward [if we overcome him]? We want neither him nor his reward!". . . .
>
> [In response] a tablet fell down from heaven and upon it was written "Truth," . . . which is the seal of God. Thereupon they sat in fasting for three days and three nights, until he [the Genius of Idolatry] was delivered up to them. He emerged from the Holy of Holies like a young fiery lion, and the prophet Zechariah said to Israel: "This is the Genius of Idolatry," as it is written, "This is the Wickedness."[7] As they got hold of him, a hair was torn out of his mane and he let out a roar which was heard over four hundred parasangs. They said: "What shall we do, lest, God forbid, they take pity on him from heaven?" The prophet said to them: . . . "Lock him into a leaden kettle and seal its mouth with lead, for lead absorbs the voice . . . "[8]

What happened to the fiery lion embodying the idolatrous instinct after he was thus rendered harmless, we are not told. What is, however, most

remarkable in the above story is that it makes the leonine Genius of Idolatry dwell in the adytum, the Holy of Holies itself, in that innermost sacred chamber of the Temple in which God Himself was believed to dwell. Historically this means that the adytum, and the Jerusalem Temple as a whole, were recognized in the retrospect of Talmudic times as the very center of the idolatrous enticements to which the people succumbed throughout the days of the First Temple and down to the time of Nehemiah, some two generations after the return from the Babylonian exile.

In a more general sense, too, there can be no doubt that down to the very end of the Hebrew monarchy the worship of old Canaanite gods was an integral part of the religion of the Hebrews. As we shall see in the first two chapters, the worship of goddesses played a much more important role in this popular religion than that of gods. The reason is not far to seek. The image of Yahweh, in the eyes of the common people, did not differ greatly from that of Baal or the other Canaanite male gods. Often it would have been difficult to determine whether a certain cult was legitimately Yahwistic, heretically Yahwistic, or unequivocally pagan. The worship of Yahweh thus easily merged into, complemented, or supplanted that of the Canaanite male gods.

But Yahwism lacked the female touch which was such an important part of Canaanite religious life. Nothing it could offer replaced the Canaanite goddesses. Therefore, the prophetic denunciations of these idols had little effect. The devotees of the goddesses could not be swayed to give them up and to concentrate instead exclusively on the worship of a male god.

5 | *The Hebrew Goddess*

Were Asherah, Astarte, and the other goddesses served by the Biblical Hebrews, *Hebrew* goddesses or merely foreign abominations as labeled by the prophets? Gods are rarely invented or discovered; rather they are taken over by one group from another. Even Yahweh had pre-Hebrew antecedents, and so had the deity called El and identified by the Hebrews with Yahweh. The Roman Jupiter goes back to the Greek Zeus Pater, who, in turn, is derived from the Sanskrit Diaus Pitar. As long as a god is alive, he can easily cross international frontiers and establish himself in a new country in superficially changed but basically identical image and function. This is what probably happened to Asherah, Astarte, and Anath: they arrived, at different times no doubt, among the Hebrews, and although foreign in origin, they soon adopted the Hebrews as their children, and allotted them all the benefits man finds in the worship of a goddess. There can be no

doubt that the goddess to whom the Hebrews clung with such tenacity down to the days of Joshiah, and to whom they returned with such remorse following the destruction of the Jerusalem Temple, was, whatever the prophets had to say about her, no foreign seductress, but a Hebrew goddess, the best divine mother the people had had to that time.

Following the death of the "spirit of idolatry" in the days of Nehemiah, the Hebrew goddess succeeded in surviving. She underwent, to be sure, an astounding metamorphosis, but then that, too, is the mark of a living deity. In one of her manifestations she penetrated—in what period we can only conjecture—the rebuilt sanctuary as a female Cherub, poised in marital embrace with her male partner in the dark cell of the Holy of Holies. In another, she became the manifestation of God's presence, the Shekhina—a feminine name just as God's is masculine—the loving, rejoicing, motherly, suffering, mourning, and, in general, emotion-charged aspect of deity.

Her role thereafter was minor and restricted, difficult to trace, for several centuries. One can, however, surmise that she must have gained strength in the course of that time, and gradually asserted her independence, because during the 13th century, when Kabbalism invested Judaism with a new vitality, she emerged as a distinct female deity, possessing a will and desire of her own, acting independently of the traditional but somewhat shrunken masculine God, often confronting and occasionally opposing Him, and playing a greater role than He in the affairs of Her children, the people of Israel. Corresponding to this reassertion of her personality, she, although often still called by her old name Shekhina, assumed another name as well, more fitting to her new and high status: *Matronit,* the Matron, Lady, or Queen.

The new mythology of the Kabbala, revealed in the writings of the Jewish mystics of the 13th century and amplified in those of the 16th, knows evil goddesses in addition to the good ones. They are the she-demons of yore, Lilith, Naamah, and Igrath bath Mahalath, who first appear in Talmudic literature as lowly and hairy female ghouls and who managed to work themselves up to much higher position, until their queen, Lilith, became God's consort. This happened following the destruction of the Jerusalem Temple and the subsequent exile of Israel, which came to be regarded as catastrophic events not only for the people but also for God. The Shekhina, or Matronit, as she now was called, in her motherly love of her children went into exile with them. This brought about a separation between her and the King, who thereupon allowed Lilith, queen of the demons, to attach herself to him and take the place of the Matronit as his spouse. The similarity between Matronit and Lilith is one of the rather uncanny aspects of Kabbalistic mythology.

The Matronit, meanwhile, continued to be closely concerned with her children. Like a true goddess, she played the role of spouse as well as mother to her people. She also assumed the form of a divine queen and bride, who joined them every Friday at dusk to bring them joy and happiness on the sacred Sabbath. To this day, in every Jewish temple or synagogue she is welcomed in the Friday evening prayers with the words "Come, O bride!" although the old greeting has long been emptied of all mystical meaning and is regarded as a mere poetic expression of uncertain significance.

Is the Hebrew goddess dead, or does she merely slumber, soon to awaken rejuvenated by her rest and reclaim the hearts of her sons and lovers? No one can say. But should she manage to revive, we can expect this to take place only in the Land of Israel. It was there that she first clasped to her bosom the wild Hebrew warriors who irrupted from the desert. It was there that most of her life-history, including her amazing metamorphoses, took place. And it was there—less than four hundred years ago!—that her Rachel and Leah forms revealed to the pious and the learned the divine meaning of earthly love, the last of her great motherly-wifely acts, and that her identity with the ancient Biblical goddess Asherah was recognized[9] in a remarkable flash of intuitive insight. It will be there, therefore, if at all, that she will re-emerge, in who knows what surprising old-new image, to mediate, as of old, between man and God and to draw the returning faith-bereft sons with new bonds of love to their patiently waiting Father.

I

The Goddess Asherah

In embarking now upon an examination of the various forms in which the feminine principle was conceived by the Biblical Hebrews and their successors, the Jews of the Hellenistic, Talmudic, and Kabbalistic periods, we begin, so as to proceed in chronological order, with the Goddess Asherah, who was the earliest female deity known to have been worshiped by the Children of Israel.

1 | *The Problem*

The beginnings of the period we are dealing with here go back to the time following the arrival of the Israelite tribes in Canaan. For about six centuries thereafter, that is to say, down to the destruction of Jerusalem by Nebuchadnezzar in 586 B.C.E., the Hebrews worshiped Asherah (and next to her also other, originally Canaanite, gods and goddesses) in most places and times. Only intermittently, although with gradually increasing intensity and frequency, did the prophetic demand for the worship of Yahweh as the one and only god make itself be heard and was it heeded by the people and their leaders. This much is apparent, although the religious history of the period as a whole—in spite of the numerous studies devoted

to its untangling—is still obscure, due to the inadequacy of the available sources.

The primary literary sources pertaining to the period are contained in the Biblical canon. While undoubtedly based on ancient oral tradition, some of it reaching back into the Mosaic period, or even as far as the patriarchal age, the Biblical accounts are preserved in relatively late reworkings and are therefore not contemporary, in a strict sense of the word, with the events they describe. Editorial revisions were especially thorough when the subject matter pertained to the non-monotheistic phases of early Hebrew religion. References felt to be offensive were toned down or abridged, and we have, of course, no way of knowing how many were excised altogether. In the narratives which deal with the subsequent period of the Hebrew monarchy, the monotheistic point of view is even more stringent, so that all references to non-monotheistic forms of popular worship are not only consistently derisive and unrelentingly condemnatory but are kept purposely in vague and general terms.

The archaeological data, while obviously suffering neither from subsequent modification nor from contemporary tendentious representations, are disappointing because of their paucity or lack of clarity. The temples, sanctuaries, high places, altars, and other religious structures which were unearthed from the early Hebrew period, contain, as a rule, no clear-cut evidence as to the identity of the deity to whom they were dedicated. From a comparison of Biblical references and archaeological discoveries we know that the rituals of both Yahweh and the Canaanite gods followed the same general pattern, and it is precisely this circumstance which makes the identification of the deity worshiped at any particular archaeological site extremely difficult.

In the case of the small figurines and statuettes, of which many hundreds were found all over Palestine, and a considerable percentage of which can be attributed without any doubt to the Israelite monarchic period, there is a difficulty of another kind. While it can be taken for granted that these figurines, mostly nude females, were used in some religious-ritual context, in many cases we cannot be sure whether the goddess so represented was worshiped by the Hebrews or by the Canaanite population who lived side by side in early Palestine. The greatest frustration, however, for the historian of religion is the absence of contemporary literary documents, such as inscribed tablets, monuments, statues, or walls, which would contain clear evidence of the nature of popular Hebrew religion in the early period ending with the Babylonian captivity of 586 B.C.E.

Having stated what we do not have, let us now turn to the extant evidence on which one can nevertheless base an attempt at reconstructing

early Hebrew popular religion. This can be divided into four categories:

1. The evidence of the Bible, which, in spite of the efforts of its monotheistically oriented authors and/or editors, contains incidental information as to the court ritual and popular religion which a few judges and kings and all the prophets strove to suppress, eliminate, and replace by monotheistic Yahwism.

2. Local archaeological evidence, admittedly limited, but nevertheless useful and, with the intensive work going on in Israel, daily increasing in volume and variety.

3. The considerably more ample data contained in Canaanite, Syrian, Mesopotamian, Iranian, Anatolian, and Egyptian archaeology and mythology, with their detailed information about the deities who, according to Biblical evidence, were worshiped by the Hebrews.

4. Literary sources of post-Biblical Judaism, which flow richly especially in the first few centuries of the Christian era; which, because of their less sacred character were not subjected to the same meticulous scrutiny as the Holy Book; and in which, therefore, many references and recollections of early Hebrew polytheism were able to pass muster.

This enumeration of the types of source material bearing on early Hebrew popular religion indicates the amount and nature of the information we can expect concerning the female deity whose person, image, and worship form the subject of the present chapter. We are forewarned that the data will be neither ample nor explicit, neither exhaustive nor detailed, and, in some cases at least, neither conclusive nor irrefutable.

As far as the Biblical books are concerned, their anti-polytheistic attitude manifests itself in, among other things, a pronounced reluctance to allow any ritual detail of pagan worship to enter the references they contain to Israel's religious transgressions. Nevertheless, it is from Biblical sources that we know the names of the three goddesses who were worshiped by the ancient Hebrews down to the days of the Babylonian exile: Asherah, Astarte, and the Queen of Heaven, who was probably identical with Anath. It is with the first of these three that the present chapter deals. Let us begin by reviewing what extra-Biblical sources tell us about Asherah.

2 | *The Canaanite Asherah*

That Asherah was the chief goddess of the Canaanite pantheon we know from the rich mythical material unearthed a few decades ago at Ugarit, the modern Ras Shamra, near the northeastern corner of the Med-

iterranean. In Ugaritic mythology, as preserved on numerous tablets, written in a language quite close to Biblical Hebrew and dating from the 14th century B.C.E., Asherah figured prominently as the wife of El, the chief god. Her full name was "Lady Asherah of the Sea"—apparently, her domain proper was the sea, just as that of her husband El was heaven, She was, however, also referred to simply as Elath or Goddess. She was the "Progenitress of the Gods": all other gods, numbering seventy, were her children, including Baal, Anath, Mot, and the other chief protagonists of the Ugaritic pantheon. One of her servants was Qadesh wa-Amrur, called the "fisherman of Lady Asherah of the Sea," who fished at her bidding and, in his capacity as her equerry, saddled her donkey and helped her to mount. Asherah's relationship to her husband El was not unlike that of an Oriental queen to her master: when entering into his presence, she would prostrate herself, whereupon El would kindly inquire after her desire. When Baal wished to obtain permission from El to build a house, he sent his mother Asherah to intercede with El. Upon the death of Baal, El asked Asherah to name one of her sons to succeed him as king.

Asherah was a motherly goddess and as such she, together with her daughter Anath, served as the wetnurse of the gods. She suckled even human princes who were exceptionally deserving, such as Yassib, the son of King Keret. She also seems to have foretold the fortunes of her devotees, for in a 14th-century B.C.E. letter, found at Taanach near Megiddo (in Palestine), reference is made to a "wizard of Asherah" through whom she seems to have spoken.[1]

Little is known of Asherah before the period of the Ugaritic myths. In a Sumerian inscription, set up by an Amorite official in honor of Hammurabi and dating from ca. 1750 B.C.E., and other contemporary documents, she is called Ashratum (i.e., Asherah), the bride of Anu.[2] Since the Sumerian and Akkadian deity Anu closely corresponded to the Canaanite El in being the god of heaven, it appears that Asherah held the position of the chief or mother goddess for at least three centuries prior to the Ugaritic period. She was also known in Southern Arabia, where her name had the form Atharath, as in the Ugarit tablets.[3] In the 14th century B.C.E. Amarna tablets, containing letters written by Canaanite petty chieftains to their overlords, the king of Egypt,[4] the names Asherah and Astarte interchange, which may indicate a lack of clear distinction between the functions and personalities of these two goddesses. As we shall see below, the same confusion between Asherah and Astarte is found in the Bible and persisted even among scholars down to our days.

Asherah was associated with several cities where she was worshiped in her local manifestations. She was the "Asherah of Tyre" and the "Elath

[Goddess] of Sidon"—both Tyre and Sidon having been for long periods not only the capitals of independent states but also important Mediterranean seaports whose prosperity depended on the bounty of the sea and the good graces of its ruling lady. A third port, Elath, far to the south on the Gulf of Aqaba, may have been named after her. There were thus Asherahs of many localities (just as there are a Virgin of Fatima, a Virgin of Guadalupe, etc.), and when the Biblical references state that the Israelites served "the Asherahs," this can only mean that they adopted the worship of several of these local manifestations of the great goddess.

A king of the Land of the Amorites, mentioned in the Amarna letters, was called Abdu-Ashirta, i.,e., "Slave of Asherah,"[5] clearly showing that he was a devotee of her cult, which included the sacrificing of cattle and flocks.[6]

3 | *What Was the Hebrew Asherah?*

It was almost inevitable that the cult of this great Canaanite mother-goddess, who was venerated also in many other parts of the Ancient Near East,[7] should penetrate Hebrew religion as well. In fact, it was not long after the Israelite conquest of the Canaanite hill country, in the period of mixed Israelite-Canaanite settlement, that this development took place, together with intermarriage between the Israelites and the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, "among whom they dwelt." The establishment of family and religious ties went hand in hand, and "the Children of Israel . . . served the Baals and the Asherahs."[8]

While it is not easy to reach a definite conclusion as to the physical shape in which Asherah was represented among the Hebrews, a careful perusal of the numerous Biblical references to the "Asherahs"[9] seems to indicate that they were carved wooden images which were set up by implanting their base into the ground. In early times they often stood next to altars dedicated to Baal;[10] later, a "statue of Asherah" was set up in the Jerusalem Temple itself.[11] The word Asherah in Biblical usage can thus refer either to the goddess herself or to her image.[12]

From a story told in the Book of Judges about Gideon, who lived in the 12th century B.C.E., we learn that the Asherah worship in those early days was a communal or public affair. However, the wooden image of the goddess belonged to the town's chieftain who, at one and the same time, was also the priest of Asherah and Baal. This chieftain was none other than Joash the Abiezrite, Gideon's father. When Gideon, an early precursor of zealous Yahwist reformers, demolished the altar of Baal and cut down the Asherah, he incurred the wrath of the entire town of Ofra. His immediate

punishment by death was demanded by the men of the city, and he was saved only because his father stood by him.[13]

Gideon's act remained, for several generations at least, an isolated incident. The cult of the Goddess Asherah continued among the Hebrews throughout the periods of the judges and the kings. Unfortunately, in the climate of Palestine, with its annual heavy winter rains, wooden objects do not survive. Therefore, however large was the number of the carved wooden poles or statues which represented the Goddess Asherah and around which her communal worship took place, as it did in the town of Ofra until its disruption by Gideon, no archaeological evidence can attest to their existence.

On the other hand, there is ample archaeological evidence as to the importance of Asherah as a household goddess, a variety of the Teraphim. This evidence consists of numerous small clay figurines of nude women already referred to above. These were found all over Palestine and can be dated with confidence as deriving from all ages of the Israelite period. Many of these figurines conform to types which can be taken as stereotyped representations of Asherah. This seems especially to be the case with those figurines which show a woman with protruding breasts below which, however, instead of torso and legs, the figure consists of a straight cylindrical column with a flaring base. One can assume that these figurines are the small clay counterparts of the larger wooden Asherah poles which were set up by implanting them into the ground. (See Plates 1–7, and the Asherah figure on Plate 8). Judging from the frequent occurrence of these female figurines, not matched anywhere by images of male gods, the worship of the goddess must have been extremely popular in all segments of Hebrew society. One of the reasons for her popularity may have been the belief that she promoted fertility in women and facilitated childbirth. In a 7th-century B.C.E. Hebrew incantation text, found in Arslan Tash in Upper Syria, the help of the Goddess Asherah is sought for a woman in delivery.[14] Such an invocation of Asherah may have been contained in the original form of the exclamation made by Leah at the birth of Zilpah's son, whom she named Asher.[15] If so, we have here a testimony to the worship of Asherah in the early period in which the patriarchal traditions of Genesis originated.

4 | *Solomonic Idolatry*

While the worship of Asherah was thus a central feature of popular Hebrew religion in the premonarchic period, and her statues stood in many a local sanctuary, it remained for King Solomon to introduce her worship into his capital city of Jerusalem.

As is well known, the very manner in which Solomon's Temple was

built in Jerusalem was conducive to the establishment of a polytheistic-syncretistic cult. Solomon's religious proclivities are condemned by the Yahwist historian, who begins his account of Solomon's reign by stating that "Solomon loved Yahweh," but feels constrained to add in the same sentence that "he, nevertheless, sacrificed and burnt incense on the high places."[16]

The architects and builders who, at Solomon's request, were sent by King Hiram of Tyre to Jerusalem to build the temple hewed close to the patterns familiar to them from their own temples. That this was the case is indicated by a comparison of archaeological discoveries with the Biblical description of Solomon's temple. Of the numerous Canaanite and Syrian temples excavated, the one most closely resembling Solomon's is that of Tell Tainat in Syria from the 9th century B.C.E. That temple, like the one of Jerusalem, was divided into three sections, a vestibule, a nave, and an inner sanctuary, and like it, had two pillars at its entrance. A much older Canaanite temple, which might be considered as the prototype of Solomon's, dating from the end of the Late Bronze Age, was found at Hazor.[17] In Solomon's temple, all the brass work, including the two pillars Jachin and Boaz, was executed by a Tyrian craftsman also called Hiram.[18] Again, archaeology teaches us that these brass furnishings of the Jerusalem temple were made in a manner customary in temples dedicated to "other gods" along the east Mediterranean coast. It is probable that this similarity in structure and furnishings was matched by a similarity of the worship itself: the difference between Yahweh and other gods lay not in ritual, but in the ideology and morality, which was developed in his name by the great Hebrew prophets.

The chronicler of Solomon's reign reproaches him for having built places of worship for many gods, yet he does so in a curiously restrained manner: Solomon's heart, he says, "was *not whole* with Yahweh his god," and "he did what was evil in the eyes of Yahweh, and went *not fully* after Yahweh as did David his father."[19] In the passage in question, two extenuating circumstances are offered in excuse of Solomon's acts: he did what he did because his wives, to whom "he cleaved in love," turned his heart; and all this happened when Solomon was old.[20] Historical considerations, however, invalidate these excuses.

Firstly, we know that political marriages between a ruler and foreign princesses were an accepted means of strengthening alliances or friendly relations between states. Secondly, the introduction of a foreign princess into a royal household inevitably meant the admission of her gods as well. Thirdly, while such marriages may have taken place any time during the reign of a king, the most ambitious of Solomon's political marriages, that with the daughter of Pharaoh, was entered into at the very beginning of Solomon's reign.[21] It is reasonable to assume that he married the Sidonian

princess[22] about the same time that he set about to carry out his great building projects for whose execution he needed the friendship and help of the Phoenicians. A Hittite princess at his court—whose presence served as a living political bond between Solomon and the neo-Hittite states of Syria—was also valuable for him at the same time, as were daughters of his Moabite, Ammonite and Edomite vassals. These marriages were in the nature of guarantees of security, without which he would have had to keep powerful troup contingents in constant readiness at a time when he needed all the available manpower in the country for the construction of his grandiose religious and royal compounds. It is thus more than probable that all these marriages were contracted by Solomon soon after his succession, and that the introduction of the respective divinities worshiped by his wives also took place at the same time.[23]

Among the deities whom Solomon worshiped was "the Goddess of the Sidonians" who, as we have seen, was none other than Asherah. However, the historian recording this calls her "'Ashtoreth, Goddess of the Sidonians."[24] Also, the prophet Ahijah the Shilonite, an uncompromising Yahwist who flourished towards the end of Solomon's reign and in the years following it, reproaches the Israelites once with worshiping "'Ashtoreth, the Goddess of the Sidonians," and another time with serving Asherah.[25] However, such a confusion of Asherah and Astarte is not confined to the Biblical authors who equally detested both of them; it is found, as mentioned above, already in the Amarna letters written in the 14th century B.C.E. by people who should have known better because they believed in the two goddesses and worshiped them. But we have to keep in mind that in polytheistic cultures the prevalent tendency often was to identify one god with another, substitute one god for another, combine one god with another, or call one god by the name of another, as we know from many examples in the Egyptian, Babylonian, Hittite or Canaanite religions. In any case, there can be little doubt that it was the worship of Asherah, already popular among the Hebrews for several generations, which was introduced by Solomon into Jerusalem as part of the cult of the royal household, for his Sidonian wife.

5 | *Asherah in Israel*

Close to the end of Solomon's reign, a dramatic encounter took place between the prophet Ahijah of Shiloh, and Jeroboam the son of Nebat, a young and brave foreman of Solomon's work force. As the two men met in the fields outside of Jerusalem, Ahijah grabbed the new mantle

worn by Jeroboam, tore it into twelve pieces, and said to the astonished youth:

> Take ten of these pieces, for Yahweh, the God of Israel, will tear away the dominion over ten tribes of Israel from Solomon, because he forsook Yahweh, and served 'Ashtoreth, the Goddess of the Sidonians, Chemosh, the God of Moab, and Milcom, the God of the children of Ammon. If you will hearken to all that Yahweh commands you, He will be with you and give you Israel.[26]

As is well known, Ahijah's hopes in Jeroboam were bitterly disappointed. No sooner had Jeroboam established himself in the northern part of the country, when he set up two golden calves, one in Beth-el, just a few miles from Jerusalem, and the other in Dan, the northernmost point of Israel. "These are your gods, O Israel, who brought you up from Egypt," he proclaimed.[27]

One can imagine the pain and the anger felt by Ahijah. As soon as the stern Yahwist prophet had an opportunity, he prophesied the downfall of the house of Jeroboam, as he had foretold its rise some years previously. The charge was again the worship of "other gods and molten images" in general, coupled with a more specific accusation levelled against the people of Israel as a whole: "Because they have made their Asherahs, provoking Yahweh."[28] The fact that of all forms of idolatry only the cult of Asherah was mentioned specifically by Ahijah must mean at least that the one variety of religious worship in which the Israelites engaged more frequently than in any other was the cult of the Goddess Asherah, symbolized and represented by her carved wooden images.

The introduction of the Asherah worship into the ritual of the royal court had to wait for the arrival in the capital of Israel, Samaria, of another Sidonian princess, as bride of King Ahab (873–852 B.C.E.). She was Jezebel, daughter of Ethbaal, King of Sidon, in whose capital city the "Elath of Sidon," i.e., the Asherah of Sidon, had been worshiped as early as at least five centuries prior to his own time. Under Jezebel's influence, and in order to cement the alliance with her father, King Ahab of Israel built an altar to Baal in Samaria and "made" an Asherah.[29]

The extent of the worship of these Sidonian deities in Ahab's court is attested by the report that 450 prophets of the Baal and 400 prophets of Asherah ate at the table of Jezebel.[30] It was these prophets whom Elijah met on Mount Carmel, in a great public rain-making contest which ended with the utter defeat of the Canaanite god and a miraculous vindication of Yahweh.[31] It is interesting to observe that Elijah did not accuse the people of having abandoned Yahweh for the foreign gods but merely of dividing

their attentions between both.[32] Although the 400 prophets of Asherah seem to have attended the meeting on Mount Carmel, only the 450 prophets of Baal were challenged to the contest by Elijah, and no further word is said in the entire detailed narrative about the prophets of Asherah. The appeal of the Baal prophets to their god and that of Elijah to Yahweh are surprisingly similar, in fact, almost identical. When Yahweh's fire (lightning?) descends on Elijah's altar and thus proves His superiority, the people side with Elijah, and burst into shouts of "Yahweh is the god!" Thereupon the 450 prophets of the Baal are seized, dragged down into the valley, and slaughtered at the River Kishon.[33] No word is said about the fate of the 400 prophets of Asherah. The inference must be that, not being part of the contest, no harm befell them. If so, they must have continued unhindered to serve their goddess. Nor was the Asherah which Ahab had "made" and set up in Samaria removed or in any way harmed either as a result of Elijah's victory over the prophets of the Baal, or during the remaining years of Ahab's reign. It would appear then that only the Baal was considered by Elijah (and the strict Yahwists in general) as a dangerous rival of Yahweh, while the Goddess Asherah was regarded as his inevitable, necessary, or at any rate tolerable, female counterpart.

Ahab died ca. 852 B.C.E. and was succeeded by his son Ahaziah (ca. 852–851), who in turn was followed by his brother Joram. In 841–842 Jehu overthrew the dynasty and became King of Israel, to be followed, after a reign of 27 years, by his son Joahaz (814–798). It is from the days of this king that the next report about the Asherah of Samaria dates. The *Book of Kings* states tersely that during the reign of Joahaz the people of Israel "departed not from the sins of the house of Jeroboam, wherewith he had made Israel to sin, but walked therein; and also the Asherah remained standing in Samaria."[34]

The persistence of the Asherah cult in Samaria, indicated by this statement, is in marked contrast to the much lesser tenacity of the Baal cult. For we are told that Joram, son of Ahab, "removed the pillar [*masseba*] of the Baal that his father had made."[35] This pillar of the Baal must have been the same cult object which, when erected by Ahab, was referred to as "an altar for the Baal in the house of the Baal which he had built in Samaria."[36] The absence of any indication of what, if anything, Joram did with the other cult object, the Asherah, which his father Ahab had made,[37] could mean that he did not touch it, because the worship of Asherah was considered, as in the days of Ahab, a legitimate religious pursuit even by those who objected to the Baal cult.

Even more remarkable is the absence of any action on the part of Jehu and his zealous supporters, the Rechabites, against the worship of Asherah

in Samaria. Against the Baal worship Jehu proceeded ruthlessly: by a clever ruse he induced all the prophets of Baal (evidently, the 450 prophets of Baal killed by Elijah less than two decades earlier were not all the Baal prophets in the country; or possibly, new ones arose in the interval), as well as all the priests and worshipers of Baal, to gather in the temple of Baal in Samaria and had them put to the sword there. Then he had the pillar (or pillars) of Baal broken into pieces and destroyed the Baal temple itself, desecrating its very site by making it a place of latrines.[38] The narrative concludes with a statement which both gives credit to Jehu for what he did and blames him for what he left undone:

> Thus Jehu destroyed the Baal out of Israel; but the sins of Jeroboam the son of Nebat, wherewith he had made Israel to sin, Jehu departed not from them: the golden calves that were in Beth-el and that were in Dan.[39]

No word is said in this entire detailed account as to any action against the prophets of Asherah—most of the 400 spared by Elijah must have been still alive—the priests of Asherah, the worshipers of Asherah, or the Asherah statue itself which still stood unharmed in Samaria. When the reign of Jehu's son, Joahaz, came to an end (798 B.C.E.), the statue of Asherah still stood in Samaria,[40] and if it stood, it must have been worshiped.

This state of affairs continued in the Kingdom of Israel during the remaining three-quarters of a century of its existence after the death of Joahaz. Both the court and the people continued to worship Asherah. Only in the eyes of the post-exilic historian, looking back at the period of the divided monarchy from the vantage point of his advanced Yahwist monotheism, does the Asherah worship appear as a sin. When he gives his melancholy account of what brought about the subjugation of Israel by Shalmaneser, King of Assyria, in about 722 B.C.E., he lists several religious transgressions: they set up pillars and Asherahs for themselves upon every high hill and under every leafy tree, and burnt incense there, on all the high places (*"bamoth"*), as did the nations whom Yahweh expelled before them; committed evil acts, thereby angering Yahweh; served idols; made themselves molten images of two calves; made an Asherah; bowed down to the host of heaven; served Baal; caused their sons and daughters to pass through the fire; and used divination and enchantment. As we see, this list of ritual transgressions, although given in two parts separated by several verses,[41] contains no repetition with the exception of the worship of Asherah: first it is stated that the Israelites set up pillars and Asherahs for themselves upon every high hill and under every leafy tree; then, that they made an Asherah—this time in singular. The context clearly shows the reason for this repeti-

tion: the first mention, in plural, refers to the Asherahs of village sanctuaries on hilltops; the second, to the statue of Asherah which stood in Samaria, in the royal chapel of the capital. The twofold mention of Asherah alone indicates the relatively great importance of the worship of this goddess among all the deities served by the Israelites down to their Assyrian exile.

On the basis of the above rapid survey, one can summarize the history of Asherah worship in Israel. The Goddess Asherah was worshiped in Israel from the days of the first settlement in Canaan, the Hebrews having taken over the cult of this great mother goddess from the Canaanites. For public worship, the goddess was represented by carved wooden images, implanted into the ground, usually next to an altar dedicated to the god Baal, and located on hilltops, under leafy trees. For private religious use, innumerable small clay figurines of Asherah were in circulation, showing the goddess in the nude, with the characteristic gesture of holding her own breasts in emphasis of her fertility aspect.

During the reign of Ahab, under the influence of his Sidonian wife Jezebel, the worship of Asherah received added impetus: a statue of Asherah, probably much more elaborate and impressive than the wooden images simple villages could afford, was made and set up in Samaria, making that city, Ahab's capital, the center of the Asherah cult. At the same time, Beth-el in the south and Dan in the north of the Israelite kingdom remained the centers of the court-approved cult of Yahweh, identified with the Canaanite deity who manifested himself in the shape of a bull-calf and was related to either Bull-El or his son Hadd, the Baal (i.e., the Lord) of the Ugaritic pantheon.

The cult of the Asherah escaped the popular anti-Baal and pro-Yahweh uprising which, led by the prophet Elijah, took place under Ahab. Several years later, when all the Baalists were massacred and Baal's temple in Samaria destroyed by Jehu, the Asherah of Samaria again escaped unharmed, and her worship survived down to the end of the Israelite monarchy.

The Assyrians put an end to the Kingdom of Israel in 721 or 722 B.C.E.; yet at least one center of Asherah worship and one statue of the goddess Asherah survived the national catastrophe by a hundred years. As part of his great Yahwist reform, King Joshiah of Judah, in or after the year 621 B.C.E., purged Beth-el of the remainder of the religious buildings and institutions erected there by Jeroboam more than 300 years previously. The terse one-verse notice, in which the Book of Kings reports this,[42] states that Joshiah destroyed the altar and the high place (*bamah*) that Jeroboam had made, "and burned Asherah." No word in this notice about the Golden Calf which Jeroboam had set up for worship in Beth-el and against which Hosea found it necessary to prophesy as late as the second half of the 8th

century B.C.E.,[43] only a short time prior to the destruction of Israel. The Golden Calf was, in all probability, removed by the Assyrian invaders, and in its place new gods and cults were established all over Samaria, brought along by the new settlers from all parts of the Assyrian Empire.

Beth-el, a town lying some ten miles to the north of Jerusalem, while traditionally a part of the kingdom of Israel, came under the rule of Judah when Joshiah succeeded in pushing the boundaries of his kingdom a few miles to the north of the old frontier between the two sister-states. In the century that had elapsed between the Assyrian conquest of Israel and this modest expansion of Judah, some remnants of the Israelite population must have managed to hold out in Beth-el, and it must have been they who carried on the worship of their old goddess Asherah. Thus the goddess survived all the upheavals that passed over Samaria during the Assyrian invasion and following it, until she fell under the axe of Joshiah, that last great Yahwist reformer among the Judaean kings, who could tolerate the worship of no other god besides Yahweh in any part of the country under his control.

How are we to explain the extraordinary hold Asherah exercised over the people of Israel? We can only make an informed guess to the effect that she answered the psychological need for a mother-goddess which was keenly felt by the people and its leaders alike throughout the centuries following the conquest of Canaan. Equally intriguing is the question: why was the Yahwist opposition to the Asherah worship so much milder and, at any rate, so much less effective than the struggle against Baal?

Could it be that even in the eyes of those with the strongest pro-Yahwist sentiments, who were ready to put to death every Baalist and eradicate all physical traces of Baal worship, the cult of Asherah did not appear as an equal ritual sin? Was the goddess perhaps regarded as complementary to, rather than competitive with, Yahweh, and her worship therefore tolerated? Or was the cult and the accompanying belief so strongly entrenched in the populace that even zealous Yahwists like Elijah, Jehu, and the Rechabites, however offensive Asherah was in their eyes, did not dare take action against her? Wherever the answer lies, the continuity of Asherah worship in Israel is a fact which must be recognized and remembered in any attempt to trace the subsequent role played by the concept of a female divinity in the popular religion of the people of Judaea and their heirs, the Jews.

6 | *Asherah in Judah*

As far as it is possible to reconstruct the history of Asherah worship in Judah from the terse Biblical references, the goddess first penetrated

the Jerusalem Temple itself under Rehoboam, the son of Solomon (ca. 928–911 B.C.E.). His mother, Naamah, was the Ammonite wife of Solomon, under whose tutelage Rehoboam must have been introduced to the worship of Milcom. Rehoboam's favorite wife was Maacah, the daughter of Abshalom[44]—that is to say, she was his paternal cousin. Maacah bore several sons to Rehoboam; her eldest, Abijah or Abijam, was his father's favorite, whom Rehoboam appointed to be chief over his other sons by his other wives, and made him heir to his throne during his lifetime. In all this one recognizes, of course, Maacah's hand; her position remained equally strong after her son Abijam actually succeeded Rehoboam, when she assumed the position of *Gevirah,* or queen-mother.[45]

Maacah used her influence to introduce the Asherah already worshiped in Jerusalem since the days of Solomon, into the Temple itself.[46] During the short reign of Abijam (911–908 B.C.E.) the image of Asherah remained in its place; but Abijam's succession by Asa (908–867 B.C.E.)[47] marked the end of both Maacah's dominance as queen-mother and the worship of her Asherah. Under the influence of a prophet—a certain Azariah, the son of Oded—Asa, in the fifteenth year of his reign, instituted the first religious reform in the history of the Judaean kingdom.[48] He "put away the detestable things [i.e., the appurtenances of idol worship] out of all the land of Judah and Benjamin," removed the sacred male prostitutes, and all the idols, took away the strange altars and the sun-images, broke down the pillars and hewed down the Asherahs, and, finally, removed the Asherah made by Maacah, made dust of it and burnt it in the Kidron Valley, at the same time deposing Maacah herself from her exalted position of queen-mother.[49]

One notes that the setting up of the Asherahs which Asa removed from all over the land of Judah is nowhere mentioned in the Biblical sources. This leads to the conclusion that this popular form of Asherah worship was a heritage from the pre-monarchic period discussed above.

Asa's son and successor, Jehoshafat (870–846 B.C.E.), continued his father's cleanup work: he removed, we are told, all the Asherahs from the countryside.[50] Although this was already done by Asa, he either did not complete the job or the Asherahs had sprung up again soon after they were removed by him. The seer Jehu, son of Hanani, complimented Jehoshafat for his zeal,[51] but even this victory of Yahwism over Asherism was short-lived.

Some ten years after the death of Jehoshafat, Joash (836-798 B.C.E.) ascended the throne of Judah. At first, under the influence of Jehoiada the priest, he "did what was right in the eyes of Yahweh," and engaged in extensive restoration work in the Temple. But, following the death of Jehoiada, Joash gave in to the demands of the princes of Judah and led the people back to the worship of the Asherahs and the idols. In all probability, it was

during this period that an image of Asherah was reintroduced into the Temple itself, where it remained until, a century later, King Hezekiah (727–698 B.C.E.) removed it. By that time, the countryside too was again overrun by the traditional Canaanite cult objects, such as high places and pillars, and all these were also removed, and destroyed by Hezekiah. In the Jerusalem Temple itself, Hezekiah "cut down the Asherah and broke into pieces the Brazen Serpent which Moses had made, for unto those days the Children of Israel used to burn incense to it, and it was called Nehushtan."[52] The Asherah referred to must have been a statue which stood in the Temple, just as the Brazen Serpent did and was worshiped like it.

We do not know what was the precise connection between Hezekiah's reforms and the activities of Isaiah and Micah, the two great Yahwist prophets of his day. It is, however, probable that the king's work echoed the prophetic demand. For, in keeping with their monotheistic Yahwist point of view, the prophets, within the general framework of their overall opposition to any form of idolatry, spoke up against the Asherah cult in particular. Isaiah regarded the breaking of the altar stones into pieces and the removal of Asherahs and sun-images as the prerequisites for the expiation of the nation's sin, although he expected this to happen only at a future, indeterminate, date.[53] In the same future day, Micah too expected witchcraft, soothsaying, graven images, pillars, and Asherahs to be uprooted from the midst of the people.[54]

However, no sooner was Hezekiah dead than his son and heir Manasseh (698–642 B.C.E.) reverted to the old religious customs. The chronicler dryly enumerates the sins of which the young king was guilty:

> He rebuilt the high places which his father Hezekiah had destroyed; he set up altars for the Baal, and made an Asherah, as did Ahab King of Israel, and he bowed down to all the host of heaven, and served them. And he built altars in the House of Yahweh . . . for all the hosts of heaven, in the two courts of the House of Yahweh. And he made his son to pass through the fire, practiced soothsaying, used enchantments, and appointed them that divine by a ghost or a familiar spirit; he wrought much evil in the sight of Yahweh to anger Him. And he set the statue of the Asherah that he had made in the house [of Yahweh].[55]

The similarity between this list of ritual sins and the one which is given as the causes which brought about the destruction of Israel is striking.[56] What interests us in the present context is one detail; in both lists of transgressions Asherah alone of all the idolatrous appurtenances is mentioned twice. The reference to King Ahab indicates that Manasseh was considered

to have in some way imitated Ahab's Asherah. It is also noteworthy that the only image said to have been introduced into the Temple in the course of Manasseh's restoration of old forms of worship was that of Asherah. If Manasseh did not bother to replace the Brazen Serpent, the other image removed from the Temple by his father, this was probably due to the fact that with the passage of time the worship of a deity symbolized or represented by a serpent figure had become obsolete. Not so Asherah, whose motherly figure must have been dear to many worshipers and whose restoration to her traditional place in the Temple was therefore considered a religious act of great importance. It is tempting to conjecture that the mythical motivation behind Manasseh's act was the conviction that Yahweh's consort, the great mother-goddess Asherah, must be restored to her old and lawful place at the side of her husband.

With Joshiah (639–609 B.C.E.), another reformer came to the throne whose Yahwist zeal, stimulated by the discovery of the *Book of Deuteronomy* in the eighteenth year of his reign, surpassed even that of Hezekiah. The Deuteronomic legislation had no such leniency towards Asherah as Elijah, Jehu, and the Rechabites had displayed. Its point of view was unequivocal; it commanded the complete destruction of the seven nations that had inhabited Canaan, prohibited intermarriage with them, and ordered their altars to be broken down, their pillars to be dashed to pieces, their Asherahs hewed down, and their graven images burnt.[57] In addition, it warned:

> You shall not plant for yourself an Asherah, any tree, beside the altar of Yahweh your god which you shall make for yourself. Neither shall you set up a pillar, which Yahweh your god hates.[58]

In the remaining twelve years of his life and reign, Joshiah carried out these commandments faithfully. He had all the vessels that were part of the service of Baal, the Asherah, and all the host of heaven removed from the Temple and burned in the Kidron Valley outside of Jerusalem. Then, as if afraid that even the charred remains of these idolatrous utensils might have power to defile, he had the ashes carried to Beth-el, a place which he seems to have regarded as of old contaminated by idolatrous practices. Following this, he brought out the image of Asherah herself from the Temple, had it burned in the Kidron Valley, ground it up into powder, and cast the dust over the graves of those who had worshiped her. Next he demolished the quarters of the Qedeshim, the sacred male prostitutes, which were in the Temple and in which the women wove "houses" (clothes?) for the Asherah. Finally, he turned his attention to the countryside and cut down the Asherahs wherever they were found, filling their places with human bones. In a similar manner he destroyed, removed, and defiled all the other high places

and objects of idolatry which were originally set up by Solomon.[59]

However, not even the most thorough and zealous Yahwist reform was able to eradicate the tenacious worship of Asherah. Following Joshiah's death, her worship, and that of her son, Baal, with whom Yahweh was popularly identified, sprang up again all over the countryside. Consequently Jeremiah, whose main prophetic activity fell into the 23 years between Joshiah's death (609 B.C.E.) and the destruction of Jerusalem by Nebuchadnezzar (586 B.C.E.), again found it necessary to prophesy against idolatry in general, and Asherah worship in particular. Most frequently, it is true, Jeremiah reproaches his people for their worship of Baal.[60] He never mentions Astarte, whose cult seems to have disappeared from Judah with Joshiah's reform.[61] But he speaks up against the "altars and the Asherahs by leafy trees and upon high hills."[62]

To sum up, we find that the worship of Asherah, which had been popular among the Hebrew tribes for three centuries, was introduced into the Jerusalem Temple by King Rehoboam, the son of Solomon, in or about 928 B.C.E. Her statue was worshiped in the Temple for 35 years, until King Asa removed it in 893 B.C.E. It was restored to the Temple by King Joash in 825 B.C.E. and remained there for a full century, until King Hezekiah removed it in 725 B.C.E. After an absence of 27 years, however, Asherah was back again in the Temple: This time it was King Manasseh who replaced her in 698 B.C.E. She remained in the Temple for 78 years, until the great reformer King Joshiah removed her in 620 B.C.E. Upon Joshiah's death eleven years later (609 B.C.E.), she was again brought back into the Temple, where she remained until its destruction 23 years later, in 586 B.C.E. Thus it appears that, of the 370 years during which the Solomonic Temple stood in Jerusalem, for no less than 236 years (or almost two-thirds of the time) the statue of Asherah was present in the Temple, and her worship was a part of the legitimate religion approved and led by the king, the court, and the priesthood and opposed by only a few prophetic voices crying out against it at relatively long intervals.

7 | *Ezekiel's "Image of Jealousy"*

The years immediately preceding Joshiah's reform or following his death must be the time recalled by Ezekiel in his great vision of the sins of Judah which, in his prophecy, appear as the cause of her impending doom. There is, to be sure, no consensus of scholarly opinion on the subject, and some Biblical scholars think that Ezekiel refers to the very time in which the vision came upon him, that is, the year 592 B.C.E., six years after the exile of Jehoiakim and six years before the destruction of Jerusalem.[63]

The vision itself, whether based on more than thirty-year-old memories or on fresh intelligence (such as a visit to Jerusalem or reports), contains the most detailed account of idolatrous practices in the Jerusalem Temple found in the entire Bible. The prophet, while being visited in his house in Chaldaea by the elders of Judah, suddenly feels the hand of the Lord Yahweh upon him, sees Him as a blinding fiery apparition, feels His hand taking hold of him by a lock of his hair, lifting him up between heaven and earth and taking him to Jerusalem, and depositing him there at the northern gate of the inner Temple court.

Then God points out to Ezekiel one by one the "abominations" being committed by the "house of Israel" in His sanctuary: first He shows him the "Image of Jealousy, which provokes to jealousy," standing near the northern gate which leads to the altar. Then, on the inside wall of the court, or of the Temple building itself, He shows him reliefs of creeping things and beasts and all kinds of idols, being worshiped by seventy elders of Israel led by Jaazaniah, the son of Shaphan: each has a censer in his hand, out of which clouds of incense billow upwards. Thence God takes Ezekiel to the northern gate of the Temple itself and there shows him the women sitting and weeping for the Tammuz. The next stop is in front of the Temple, between the hall and the altar, where the prophet sees some 25 men prostrating themselves to the rising sun, with their backs turned to the Temple of Yahweh. All this, Ezekiel hears God tell him, provokes Him utterly: His punishment will be unsparing.[64]

Ezekiel's visionary enumeration of idolatrous practices is arranged in a crescendo: every next rite mentioned is a "greater abomination" than the preceding one.[65] Taken literally, this means that, in the judgment of Ezekiel, the presence of the "Image of Jealousy" was considered the smallest sin, followed in increasing order by the burning of incense to creeping things, beasts, and other idols, the mourning of Tammuz, and finally the worship of the sun.

Apart from the fact that the "Image of Jealousy" is regarded by Ezekiel as the last of all the idolatrous transgressions seen by him in his vision, there is one significant difference between it and the rest: in speaking of all the other sins, he describes and condemns idolatrous *acts*: the reliefs on the wall are worshiped by burning incense to them; the Tammuz—by mourning; the sun—by prostrations. Only the "Image" has no worshipers: it merely stands in its place, its mere presence a sin of the house of Israel.

What was this "Image of Jealousy"?[66] Biblical scholars generally accept the view that it was the statue of Asherah set up in the Temple by King Manasseh. If so, we have here some independent contemporary testimony to the presence of Asherah in the last years of the Jerusalem Temple. Since,

as we have seen above, following the death of Joshiah, the Asherah worship was reestablished all over the countryside, it was to be expected that it would be restored in the Jerusalem Temple as well. This is borne out by the testimony of Ezekiel's vision.

8 | *Conclusion*

It is on this note that we take leave of the Biblical Asherah, this elusive yet tenacious goddess to whom considerable segments of the Hebrew nation remained devoted from the days of the conquest of Canaan down to the Babylonian exile, a period of roughly six centuries. In the eyes of the Yahwists, to whom belonged a few of the kings and all of the prophets, the worship of Asherah was an abomination. It had to be, because it was a cult accepted by the Hebrews from their Canaanite neighbors, and any and all manifestations of Canaanite religion were for them anathema. How Asherah was served by the Hebrews we do not know, apart from the one obscure and tantalizing detail of the women weaving "houses," perhaps clothes, for her in the Jerusalem Temple.

Yet whatever her origin and whatever her cult, there can be no doubt about the psychological importance that the belief in, and service of, Asherah had for the Hebrews. One cannot belittle the emotional gratification with which she must have rewarded her servants who saw in her the loving, motherly consort of Yahweh-Baal and for whom she was the great mother-goddess, giver of fertility, that greatest of all blessings. The Hebrew people, by and large, clung to her for six centuries in spite of the increasing vigor of Yahwist monotheism. From the vantage point of our own troubled age, in which monotheism has long laid the ghosts of paganism, idolatry, and polytheism, only to be threatened by the much more formidable enemy of materialistic atheism, we can permit ourselves to look back, no longer with scorn but with sympathy, at the goddess who had her hour and whose motherly touch softened the human heart just about to open to greater things.[67]

9 | *Addendum: New Discoveries*

In the ten years that have passed since the publication of the second (paperback) edition of this book, archaeological work has brought to light additional evidence relating to the worship of Asherah among the Biblical Hebrews and the neighboring peoples, much of which is summarized by John Day in a concise paper titled "Asherah in the Hebrew Bible

and Northwest Semitic Literature."[68] One of the most intriguing finds that has come to light in the past decade is that of Kuntillat 'Ajrud in the northeast Sinai, some forty miles south of 'Ayn al-Qudayrat (equated with Kadesh-Barnea), where two large *pithoi* (storage jars) were discovered. They are over three feet high, and one of them carries this inscription (in my translation): "Amaryau said to my lord . . . may you be blessed by Yahweh and by his Asherah. May he bless you and keep you, and be with my lord."[69]

Another inscription from the same site reads: "I have blessed you by Yahweh *shmrn* and his Asherah."[70] The meaning of *shmrn* is uncertain; possibly it refers to *Shomron*, that is, Samaria. The Kuntillat 'Ajrud *pithoi* have been ascribed to ca. 800 B.C.E., that is, to the middle period of the divided Judean-Israelite monarchy.

At Khirbet al-Qom, a site some nine miles west of Hebron, another inscription was found. It reads: "Uriah the rich has caused it to be written: Blessed be Uriah by Yahweh and by his Asherah; from his enemies he has saved him."[71]

These inscriptions show that in popular religion the Goddess Asherah was associated with Yahweh, probably as his wife, and that "Yahweh and his Asherah" were the most popular divine couple.

In the light of these finds some Biblical scholars have suggested an emendation to a difficult passage in Hosea. In the Massoretic text Hosea 14:9 reads (God speaking): "As for Me, I respond and look on him [on Ephraim]." In the original: *ani 'aniti wa'ashurenu*. The text as it stands, does not make good sense. The form *wa'Asherato,* which appears repeatedly in the a. m. inscriptions, suggests the reading *ani 'Anato wa'Asherato,* that is, "I am his Anath and his Asherah." If so, what God says (through Hosea) is, "I am Ephraim's Anath and Asherah"—I am the one who provides the people with the blessings of fertility. This emendation restores the parallelism between v. 9a and 9b, lost in the Massoretic text. The whole passage, then, would have God say:

> Ephraim, what have I to do any more with idols?
> I [Yahweh] am his Anath and his Asherah,
> I am like a leafy cypress-tree
> From me is thy fruit found.[72]

The combined import of these recent archaeological finds and the suggested emendation of the passage in Hosea—added to the historical record as it can be gleaned from the Biblical references summarized above—is that the worship of Asherah as the consort of Yahweh ("*his* Asherah"!) was an integral element of religious life in ancient Israel prior to the reforms introduced by King Joshiah in 621 B.C.E.

II

Astarte-Anath

It is a typical feature of Ancient Near Eastern and Mediterranean religions that the divinities who people their pantheons form family groups and belong to at least two successive generations. In Chapter V we shall have a closer look at the manner in which this old Near Eastern concept re-emerged in the Kabbalistic mythology of the 13th and 16th centuries. In the present chapter, we propose to discuss the goddess who was considered along the east coast of the Mediterranean the daughter of Asherah and her husband El, and who at times and in certain places overshadowed her mother in popularity and in the hold she exercised on human imagination and emotion.

Her proper name was Anath. However, she was equally well known, far beyond the boundaries of Syria and Palestine, by the name Astarte (Hebrew: 'Ashtoreth, or, in plural 'Ashtaroth), which seems originally to have been her most favored epithet. It is characteristic of the unsatisfactory state of our knowledge of the history of ancient Canaanite religion, that we cannot as yet be sure whether Anath and Astarte were originally one and the same goddess or two separate female deities who, in the course of gradual development, became identified. In the following we shall have to leave this problem unsolved and discuss separately first Astarte and then

Anath, while presenting also the data which connect the two goddesses.

1 | *The Canaanite Astarte*

Most of the chief gods of ancient Syria, to judge from the Ugaritic sources, had two names; occasionally one was a proper name and the other an epithet. As we have seen above, the Lady Asherah of the Sea was also referred to as Elath, that is Goddess. Her husband, properly named Father Shunem, was in most cases styled El (i.e., "God"), or Bull El. Asherah's son Hadd is almost always called Baal or Master. The Divine Mot is also called El's Darling Ghazir. Another god is alternatingly called Prince Yamm (Sea) and Judge Nahar (River). In like fashion, Asherah's daughter seems to be called either Anath or Astarte ('Ashtoreth).

Two names for a deity are a prosodic requirement for classical Semitic poetry, a favorite device of which is the reduplication of significant statements without a repetition of the same words. In order to be able to express the same idea in two parallel sentences, using two sets of synonymous words, the Semitic poet had to have at his disposal two names for his gods who figure so prominently in his mythological poems. The following examples, all taken from the Ugaritic tablets, illustrate the point:

Then came the messengers of Yamm,
The envoys of Judge Nahar . . .[1]

Or:

She penetrates El's field and enters
The pavilion of King Father Shunem.[2]

Or:

And say unto Divine Mot.
Declare unto El's Darling Ghazir.[3]

Or:

He cries to Asherah and her children,
To Elath and the band of her kindred.[4]

In the same way, the names Anath and Astarte appear in parallel positions making it probable that the two names refer to one and the same goddess:

Whose fairness is like Anath's fairness

Whose beauty like 'Ashtoreth's beauty.[5]

Or in another passage where the first part of the crucial name Anath has to be conjecturally completed:

His right hand (Ana)th seizes
'Ashtoreth seizes his left hand.[6]

Such Semitic refinements of style were lost on the Egyptians, and thus we read in a 12th-century B.C.E. hieratic papyrus that Neith, the Great, the God's Mother, demands that the Ennead (the nine great gods) should thus address the All-Lord, the Bull Residing in Heliopolis: "Double Seth in his property; give him Anath and Astarte, your two daughters . . ."[7] Other Egyptian documents, some as early as the 13th century B.C.E., also show that Anath and Astarte were accepted in Egyptian religion as two separate goddesses of war.[8] By the 18th Dynasty, Astarte had become a goddess of healing in Egypt, referred to as "Astar of Syria."[9] Rameses III calls Anath and Astarte "his shield."[10] Both Anath and Astarte, as well as a third goddess derived from the Canaanite-Syrian pantheon, Qadesh, bore the Egyptian title "Lady of Heaven." (See Plate 25.) An Egyptian stele erected in Beisan, Palestine, in the 12th century B.C.E., shows an Egyptian worshiping the goddess "Anath, Lady of Heaven, Mistress of all the gods."[11] Of the three, Astarte seems to have been the most popular in Egypt; she had her own priests and prophets[12] as Asherah had in Israel. Also in Moab the name of Astarte appears with the omission of the feminine ending, as 'Ashtar and is coupled with Chemosh on the Moabite Stone of ca. 830 B.C.E.[13] Astarte seems to have been the consort of Chemosh, Moab's national god.

A Canaanite city, called 'Ashtarot or 'Ashtartu, in the Bashan, is mentioned in several Egyptian documents from the 18th century B.C.E. on, as well as in the Amarna letters which date from the 14th century B.C.E.[14]

At a much later period Astarte became the chief goddess of Sidon, replacing Asherah. When this transition occurred is unknown, but by the 4th century B.C.E. it was completed as can be concluded from the fact that at that time the kings of Sidon were also the priests of Astarte and their wives had the title "priestess of Astarte." However, the changeover could not have taken place much earlier, because a century later Sidonian king Eshmun'azar reports that he and his mother built a temple for Astarte in Sidon-by-the-Sea and Shamem-Addirim, two sections of Byblos; in other words, in his days the cult of Astarte was still spreading in Phoenicia. The same inscription of Eshmun'azar which contains the above details also tells us the full Sidonian name of Astarte: it was 'Ashtart-Shem-Baal, i.e., "Astarte

of the Name of Baal." Astarte and Eshmun, "the Holy Prince, the Lord of Sidon," were termed "the gods of Sidon."[15] The name "'Ashtoreth of the Name of Baal" occurred to the north of Sidon over a thousand years earlier: This is how the goddess, in all probability Anath, is called in two passages on the Ugaritic tablets.[16]

This is more or less the gist of what we know about Astarte from Canaanite and Phoenician sources.[17] As we shall see later, the Canaanite mythical material about Anath is much more abundant.

2 | *Astarte in the Bible*

In passing now to an examination of the Biblical references to Astarte, let us begin with those which show the clearest correspondence with the extra-Biblical sources. The city of 'Ashtartu in the Bashan is referred to several times in the Bible, as a city of Levites. Once it is called Be'eshterah,[18] once 'Ashterah,[19] but usually 'Ashtaroth, in the plural form which is frequently employed in Biblical place names.[20] 'Ashtaroth was originally the capital city of Og, the legendary giant king of Bashan,[21] and of his people the Rephaim who were smitten by Chedorlaomer.[22] This last mentioned detail is contained in an old semi-historical, semi-mythical account which is the only reference to retain the full old name of the city: *'Ashteroth-Qarnaim* (i.e., "Astarte of the Two Horns"). The concept behind this designation is graphically illustrated by several Astarte-figurines found at various archaeological sites in Palestine and actually showing the goddess with two horns.[23] (See Plates 9 and 10.)

The original meaning of the name Astarte ('Ashtoreth) was "womb" or "that which issues from the womb."[24] Such a meaning is most appropriate as an appellative for a goddess of fertility: she is called "she of the womb," i.e., the inducer, as well as symbol, of fertility, just as her brother-consort Baal was the inducer and symbol of male fertility.[25] Thus the primary meaning of the names of the divine couple Baal and Astarte was begetter and conceiver, man and woman, husband and wife.

This being the case, the name 'Ashtoreth or Astarte must have originally been but an epithet of the goddess whose proper name was Anath, just as Baal (Master) was the epithet of the god whose proper name was Hadd.[26]

Now as to the Biblical references to the goddess Astarte, the first mention of her worship by the Hebrews comes from the early period of the Judges, soon after the penetration into Canaan: "And they forsook Yahweh and served the Baal and the 'Ashtaroth."[27] A little later more explicitly:

And the children of Israel again did that which was evil in the sight

> of Yahweh, and served the Baalim and the 'Ashtaroth, the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and they forsook Yahweh and served him not.[28]

The first purge of these Baals and Astartes took place at the bidding of Samuel, and was immediately followed by a decisive intervention by Yahweh in favor of His people in their battle against the Philistines.[29] As to the Philistines themselves, their Astarte must have been a goddess of war as well as that of love and fertility, and this is why, when the Philistines defeated Saul, they deposited his armor in the Temple of 'Ashtaroth, undoubtedly as a token of gratitude.[30]

In Chapter I we argued that the goddess whose worship Solomon introduced into Jerusalem in honor of his Sidonian wife was none other than Asherah, the Elath of Sidon. As a result of a confusion between Asherah and Astarte, which, as we have seen, began with the 14th century B.C.E. Amarna letters and whose sporadic traces can be found down to our present day, the Hebrew historian of the Solomonic era repeatedly refers to the goddess of whose worship Solomon was guilty as "'Ashtoreth, the goddess of the Sidonians."[31] In a reference to the same goddess at a later time, she is no longer accorded the title "goddess" but instead is called "'Ashtoreth, the detestation of the Sidonians."[32] This is how she is spoken of by the historian who records that King Joshiah of Judah defiled the high places which Solomon had built for 'Ashtoreth.

3 | *The Archaeological Evidence*

The Goddess Astarte is mentioned only nine times in the Bible as against the forty times that Asherah is referred to. The Bible thus fails to convey any idea as to the prevalence of the worship of Astarte among the Hebrews. A somewhat better idea can be gained from the archaeological evidence that has come to light in excavations conducted in the last few decades in many parts of Palestine. By the early 1940's, a total of no less than 300 terracotta figurines and plaques representing a nude female figure had been unearthed. These nudes fall into several distinct types, such as those with arms extended to the sides and holding stalks or serpents, or with hands holding the breasts, or with one hand placed over one breast and the other over the genital region, or with hands crossed before the breasts. Some are figures of pregnant women, other pillar figurines, etc. The persistence and ubiquity of these figurines is remarkable. They have been found in every major excavation in Palestine, and their prevalence extends

from Middle Bronze (2000–1500 B.C.E.) to Early Iron II (900–600 B.C.E.), that is, to the end of the period of the divided Israelite monarchy, and even later. The so-called Qadesh-type is clearly associated by its symbolism with a goddess; the other types are assumed by most scholars to have been representations of the goddesses Asherah, Astarte, or Anath, although no direct or definite identification could be made so far. According to a very cautious view, it is still an open question whether the figurines represented "the goddess herself, a prostitute of the cult of the goddess," or were talismans "used in sympathetic magic to stimulate the reproductive processes of nature."[33] (See Plates 11–18.)

In the following remarks we shall concentrate on one single site which has been studied more thoroughly and systematically than probably any other in the country. This is Tell Beit Mirsim, to the southwest of Hebron, today on the Israeli-Jordanian border. The Tell (mound of ruins) was excavated in the course of several years by William F. Albright and identified as the Biblical town Devir.[34] The systematic archaeological study of this Tell has shown that the site was first occupied by Canaanites in the Early Bronze Age, Period 4 (ca. 21st century B.C.E.), that it flourished during the Middle and Late Bronze Ages (ca. 21st–13th centuries B.C.E.), and that is was destroyed towards the end of the 13th century, evidently by the Hebrews who at that time conquered the area. In the beginning of the Early Iron Age (12th century B.C.E.), the town was resettled by the Hebrews, and it flourished until the end of the 6th century B.C.E., when it was destroyed in the course of the general devastation of Judaea at the time of the First Exile (586 B.C.E.), All in all, there were in Devir some ten or eleven periods of occupation. The town itself was larger that the average Israelite towns of the First Temple period, measuring about 7½ acres inside the walls.[35]

The old name of the town was Kiriath-Sefer, meaning "Book City." At an undetermined date this name was changed to Devir, which is the Biblical term for the Holy of Holies of the Jerusalem Temple.[36] The name seems to indicate that there was a temple or sanctuary in Devir, which is reported to have been given "unto the children of Aaron the priest," together with eight other cities in the territories of Judah and Simeon.[37]

Whether or not the town played a special role in the religious life of the Canaanites prior to the Israelite occupation, we do not know. It is, however, a patent fact that the commonest religious objects found in the Late Bronze levels (21st–13th centuries B.C.E.) of Tell Beit Mirsim are the so-called Astarte plaques, made of clay, generally oval in shape, bearing the impress (from a pottery of metal mold) of the nude figure of the goddess Astarte. In many cases she holds her arms upraised, grasping lily stalks or serpents or both. The goddess' head is adorned with two long spiral ringlets

identical with the Egyptian Hathor ringlets, or she wears a Philistine-type helmet. Other plaques show the goddess with her arms hanging down, or with her hands clasped together under her protuding navel. These plaques go back to earlier prototypes found in Mesopotamia, where they have a long pre-history in the Early Bronze. Other types of naked goddesses, both plaques and figurines, also occur.[38] (See Plates 19–23).

When we come to the Israelite layers (12th–6th centuries B.C.E.), the character of the finds changes. In Stratum A alone, stemming from the 8th and 7th centuries B.C.E. no less that 38 recognizable examples of female figurines were found, as well as many more fragments of such figures. These differ from the Astarte plaques, inasmuch as these Israelite naked female figures wear none of the insignia of the earlier or contemporary Canaanite goddesses. One must assume that these figures do not represent Astarte; they have a style and appearance of their own, with a broader face emphasized by the straight horizontal hairline across the forehead, with curly hair framing the face as well, and with no trace of the horns or "Hathor" ringlets characterizing the Canaanite Astarte. The breasts are usually strongly emphasized, but below them the body line becomes that of a pillar, with its base flaring outward, which indicates that these figurines were intended to stand up unsupported.[39] Because of the pillar-like appearance of these figurines, some scholars suggest that they may have been clay representations of Asherah, the goddess whose larger images were carved out of tree trunks.

However that may be, the archaeological evidence leaves no doubt that these figurines were very popular among the Hebrews in the period of the divided Kingdom. "The clay molds were doubtless made by a few potters who were good sculptors, and these men [non-Israelites] would sell their molds to ordinary Israelite potters scattered throughout the land."[40] One type of these nude fertility figurines, representing women in the process of parturition, was probably used as a charm to bring fruitfulness to women or to ensure an easy delivery. Seals with Hebrew names, such as Elyaqim, Yoyakhin, etc., found in the same Stratum A, prove beyond a doubt that these female figurines were made and bought by Israelites who used them for religious purposes.[41]

4 | *The Ugaritic Myth of Anath*

As mentioned above, the Canaanite mythical material about Anath is abundant. This is due to the discovery and decipherment of the alphabetic cuneiform tablets of Ugarit, written in a language closely resembling Hebrew and dating from the 14th century B.C.E. In Ugaritic mythology, Anath is

the by far most important female figure, the goddess of love and war, virginal and yet wanton, amorous and yet given to uncontrollable outbursts of rage and appalling acts of cruelty. She is the daughter of El, the god of heaven, and of his wife the Lady Asherah of the Sea. She has so many features in common with the Sumerian Inanna and the Akkadian Ishtar that one must regard her as heir and kin of those great Mesopotamian goddesses.[42]

However, instead of being concerned primarily with finding ever new divine, human, and animal bedfellows, as Ishtar was reputed to have been, Anath spent most of her energies on the battlefield. She too, to be sure, was a typical goddess of love, both chaste and promiscuous. Her character is aptly epitomized in a 13th-century B.C. Egyptian text in which she and Astarte are called "the goddesses who conceive but do not bear," meaning that they are perennially fruitful without ever losing their virginity. In the Ugaritic myths her constant epithet is "the maiden Anath" or the "the Virgin Anath." And, as late an author as Philo Byblius, who flourished in the early 2nd century C.E. still refers to the virginity of Anath, whom he identifies with Athena, the famous virgin goddess of the Greeks. Like Ishtar, Anath was called "lady of heaven, mistress of all the gods," and, again like Ishtar, she loved gods, men, and animals. (See Plate 24.)

Her foremost lover was her brother Baal. When she approached, Baal dismissed his other wives, and she, in preparation for the union with him, bathed in sky-dew and rubbed herself with ambergris from a sperm whale. The actual intercourse between Anath and Baal is described with a graphic explicitness which is unique even among the unrestrained accounts of love-making usual in ancient Near Eastern texts. In a place called Dubr, Baal lay seventy-seven times with Anath, who assumed the shape of a heifer for the occasion, and, it appears, that the wild bull born to Baal was the issue of this union. A mortal lover of Anath was Aqhat, whom, after what must have been an intimate tête-à-tête (description unfortunately missing), Anath addressed as "My darling great big he-man!" On the motherly side, Anath was said to have been one of the two wetnurses of the gods, to have given suck to a son of King Keret, and one of her appellations was "Progenitress of the Peoples." In Egypt, Anath came to be regarded as the wife of the god Seth, and an Egyptian magical text from the 13th century B.C.E. describes in surprisingly sadistic terms how Seth deflowers Anath on the seashore.

Yet all these adventures in the fields of love pale to insignificance next to Anath's great exploits in war and strife. In fact, no ancient Near Eastern goddess was more bloodthirsty than she. She was easily provoked to violence and, once she began to fight, would go berserk, smiting and killing right and left. One sees her plunge into fighting with real pleasure: she

smites the peoples of both East and West, so that their heads fly like sheaves and their hands like locusts. Not satisfied with this, she binds the severed heads to her back and the cut-off hands to her girdle, and plunges knee-deep in the blood of troops and hip-deep in the gore of heroes. Now she is in her element: her liver swells with laughter, her heart fills up with joy.

It was this bloodthirsty and warlike Anath whose worship penetrated Egypt sometime prior to the 13th century B.C.E. She was, for the Egyptians as well, "Anath, Lady of Heaven, Mistress of All the Gods," a war-goddess who was associated with horses and chariots and who, equipped with shield and spear, protected the Pharaoh. Indeed, because of her warlike nature, Anath in Egypt was called "the goddess, the victorious, a woman acting as a man, clad as a male and girt as a female."[43]

5 | *Anath in the Bible*

It is a remarkable fact that the name Anath is never mentioned in the Bible as that of a foreign goddess. The explanation seems to be that the Biblical authors referred to her by her epithet 'Ashtoreth rather than by her proper name, just as they referred to her Canaanite-Phoenician brother and lover by his epithet Baal ("Lord") rather than by his proper name, Hadd.

This, however, does not mean that the proper name Anath is entirely absent from the Bible. Mention is made of a Canaanite town in the territory of Naphtali called Beth Anath ("House of Anath"),[44] whose inhabitants were subjugated but not dispossessed by the Hebrews. Better-known is the priestly town of Anathoth, north of Jerusalem (today Anatha) which was located in the territory of Benjamin and was the birthplace of Jeremiah and other Biblical figures.[45] Place names such as these point to some connection with the goddess Anath; most probably, their founders named them after the goddess and in her honor, in accordance with the custom prevalent all over pre-Biblical and Biblical Palestine to name localities after deities.

Anathoth is the plural of Anath (as 'Ashtaroth is of 'Ashtoreth, or Baalim is of Baal), and it indicates generalization of the concept; the town was not named after any local Anath in particular, but after the Anaths in general who manifested themselves in many places. The same form, Anathoth, appears also as the name of two men: one of them, a grandson of Benjamin, lived in the early days of the Israelite judges; the other, a contemporary of Nehemiah, after the return from the Babylonian exile.[46] From the days of the Judges the name of another individual survived, in the singular: one of the Judges themselves, we read, was a son of Anath. One single heroic deed is reported of this Judge, Shamgar son of Anath: he

"smote of the Philistines six hundred men with an ox-goad" and thus saved Israel.[47] It is tempting to conjecture that Anath was the name of the mother (and not of the father) of Shamgar, and that in the brief notice there is a residue of an old myth about a son of the goddess Anath who inherited his mother's warlike qualities. The ox-goad Shamgar used as a weapon reminds us of the two bludgeons, Ayamur ("Driver") and Yagrush ("Chaser"), which Baal, Anath's brother and lover, used to defeat his arch-enemy Yamm.[48]

The last Biblical reference to Astarte-Anath does not contain either of these names but refers to the goddess as "Queen of Heaven." As we shall recall, the title "Lady of Heaven" was given to Anath and Astarte by their Egyptian worshipers,[49] which makes it more likely that the "Queen of Heaven" who formed the subject of a heated argument between Jeremiah and his Judaean fellow-refugees in Egypt was none other than the "virgin Anath," the "maid" Astarte. Jeremiah was convinced, and tried to convince also the remnant of Judah in Egypt, that the great national catastrophe that had befallen them had come about as a punishment by Yahweh for the people's sin of idolatry. Unless they would repent, the prophet warned them, they would all perish in Egypt as the others had in Judaea.

But the people's interpretation of the downfall of Judaea was diametrically opposed to that of Jeremiah. They too recognized that the calamity that had overtaken them was a divine punishment for a religious sin, but a sin which, they felt, they had committed against the Queen of Heaven and not against Yahweh. The answer given to Jeremiah by "all the people that dwelt in the Land of Egypt, in Pathros"[50] therefore was:

> As for the word that you have spoken to us in the name of Yahweh—we shall not listen to you. But we shall without fail do everything as we said: we shall burn incense to the Queen of Heaven, and shall pour her libations as we used to do, we, our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, and we all were well and saw no evil. But since we ceased burning incense to the Queen of Heaven and to pour her libations, we have wanted everything and have been consumed by sword and famine.

To these words the women added:

> Is it that we alone burn incense to the Queen of Heaven and pour her libations? Is it without our husbands that we make her cakes in her image and that we pour her libations?[51]

This unique passage allows us a glimpse of the actual ritual of the Hebrew Astarte worship. The rites were led by kings of Judah and her

princes; its participants were the men, women, and children of the people; the locale was Jerusalem and the other cities of the realm. About the ritual itself we learn more details from another passage in Jeremiah in which the prophet is addressed by God as follows:

> Do you not see what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood and the fathers kindle the fire, and the women knead the dough to make cakes to the Queen of Heaven and to pour out libations to other gods, in order to anger Me![52]

The two passages together contain the following features of the ritual performed in honor of the Queen of Heaven:

1. The children were sent to gather wood.
2. The fathers lit the fire.
3. The women kneaded dough and made cakes.
4. The cakes were baked over fire.
5. The women, assisted by the men, burnt incense; and
6. Poured out libations.
7. They poured libations to other gods as well.
8. In return for this veneration, the Queen of Heaven was believed to provide the people with plenty of food and to secure their well-being in general.
9. It can be assumed that the Kings of Judah led the ritual in Jerusalem, and the princes in the other cities.
10. The burning of incense, the offering up of cakes, and the pouring of libations presuppose altars, which, in turn, may have stood either in sanctuaries in the cities or on "high places" in the countryside.

The lighting of fire on altars, the burning of incense, and the pouring of libations are all rites well known from both the Jerusalem Temple and the other ancient Near Eastern rituals. Only the baking of cakes requires a word of explanation.

In Athens, Artemis was honored with round cakes called *selenia*, which represented the moon. A Babylonian hymn on Ishtar mentions the *kamanu*, sacrificial cakes, offered her. If Hebrew *Kawwan* ("cake") is, in fact, derived from Babylonian-Assyrian *kamanu*, then it is likely that the Queen of Heaven worshiped in Jerusalem corresponded to the Babylonian-Assyrian Ishtar, who is referred to as *Sharrat Shame*, Queen of Heaven, and similar titles.[53]

A recent archaeological find enables us to think of another explanation. In the course of excavations conducted at Nahariah (in Israel, north of

Acre), on a *bamah* ("high place"), a stone mold was found dating from the 17th century B.C.E. The mold was used for casting small figures of the goddess Astarte—her identity is clearly indicated by the two horns which protrude to the left and right over her ears. She is "Astarte of the Horns," standing naked, except for her tall, conical headdress, looking down at her protruding navel, with an enigmatic smile on her lips.[54] (See Plate 9.) Could it be that such molds were used to bake cakes in the shape of Astarte, either to be eaten by the celebrants (perhaps as a precursor of the Holy Communion in which the Host, which is supposed actually to turn into the body of Christ, is eaten) or to be burnt on the altar? More data will be needed before this question can be answered, but the possibility that this is what was meant by the cakes in the image of the Queen of Heaven is an intriguing one.[55]

If the equation of the Queen of Heaven with Anath-Astarte is correct, as we believe it to be, then we can determine the period recalled by the Judaean exiles in Egypt as the time of their devoted Astarte worship. As we have seen above, the service of Astarte was forcibly terminated by King Joshiah.[56] Joshiah's reforms were carried out beginning with the 18th year of his reign,[57] that is, after the year 621 B.C.E. The controversy between Jeremiah and the people about the Queen of Heaven must have taken place within a year or two after the arrival of the Judaean refugees in Egypt, say, in 585 B.C.E. The Astarte ritual, forbidden by Joshiah only 36 years previously, could therefore have been quite well remembered by the older Judaean exiles in Egypt. Since Jeremiah began his prophetic activities in the 13th year of King Joshiah's reign,[58] that is, in 626 B.C.E., his description of the worship of the Queen of Heaven in Jerusalem and the other cities of Judah must date from the five years that elapsed between 626 B.C.E. and the reforms of Joshiah in 621.

That the Judaean exiles meant what they said to Jeremiah is proved by their history in the subsequent two centuries. In the Jewish military colony at Hermopolis in Egypt, the worship of the Queen of Heaven was pursued in the 5th century B.C.E. Her temple is mentioned in an Aramaic papyrus from that community, side by side with those of other deities.[59]

The last mention of the name of the old goddess in a Jewish environment comes some 175 years after the determined vow of the Judaeans in Egypt to return to the worship of the Queen of Heaven. In one of the letters written by a member of the Upper Egyptian Jewish military colony on the island of Elephantine, dating from 419 or 400 B.C.E., it is stated that Yedoniah, the son of Gemariah, who was the priest and head of the Jewish community, had collected the following donations; for Yaho (i.e., Yahweh) 12 karash and 6 shekels; for Ishumbethel 7 karash; and for Anath-

bethel 12 karash.[60] Since each contributor gave 2 shekels, and 20 shekels made 1 karash, one can easily calculate that, in addition to the 123 contributors who "gave money to the God Yaho" and whose names are enumerated in the Aramaic document, there were 70 who gave their two shekels each to Ishumbethel and 120 who gave the same amount each to Anathbethel. Ishumbethel was a male, and Anathbethel a female, Aramaean deity. In the name Anathbethel the two elements Anath and Bethel are unmistakable. It has been argued that these two deities were worshiped by non-Jewish Aramaeans who lived in Elephantine and for whom Jedoniah acted as treasurer or banker.[61] This is unlikely for two reasons. Firstly, it is not probable that members of competing rival religious sects should entrust their cultic donations to the hands of a man who was the leader of another religious group. The keen religious rivalries which are known to have been a feature of life in Elephantine would have prevented this.[62] Secondly, in at least one letter written by an Elephantinian Jew to another, blessings are invoked of Yaho and another deity,[63] which proves that the Jews of the island could and did worship, along with Yahweh, other deities as well.

III

The Cherubim

Whenever and wherever images were worshiped by the Hebrews, as it frequently happened in the period which ended with the Babylonian captivity of 586 B.C.E., such practices were always and uncompromisingly condemned in the Biblical and later sources as idolatrous abominations. The legal crystallization of this attitude was the commandment which ruled out the making and worshiping of "graven images or any manner of likeness." Biblical and subsequent Jewish religion has, therefore, justly been called "aniconic."

However, it is the exception that proves the rule. In the case of aniconic Judaism the exception was represented by the Cherubim, those winged human figures which were an integral part, and according to at least one Rabbinic opinion, the most important part, of all the Hebrew and Jewish sanctuaries and temples. The Cherubim were, by any criteria, "graven images," and yet they continued to figure prominently in the Temple ritual down to the very end of the Second Jewish Commonwealth (70 C.E.). Moreover, in their last version the Cherubim depicted a man and a woman in sexual embrace—an erotic representation which was considered obscene by the pagans when they at last had a chance to glimpse it. And nevertheless, the entire contemporary and subsequent Hebrew-Jewish literature contains not

a word that could in the remotest be construed as a condemnation of the Cherubim. On the contrary, their presence in the Holy of Holies, the innermost sanctuary of the Temple, and the ritual significance attributed to them, are invariably referred to as a most sacred mystery. Only the Hellenistic Jewish authors, such as the philosopher Philo of Alexandria and the ex-priest Josephus Flavius, speak about the Cherubim with an embarrassment obviously created by the apprehension lest the pagan Greek readers for whom they wrote consider the Cherubim as but the Jewish equivalent of the statues of their own gods and goddesses and thus find a basis to refute and reject the claim that the Jews worshiped only the one invisible God.

Since one of the two Cherubim was a female figure, we find that, in addition to the Canaanite goddesses whose worship was condemned by the Hebrew prophets and Jewish sages, the Temple of Jerusalem contained a representation of the female principle which was considered legitimate at all times. It is to an examination of the Cherubim, their history, their changing appearance and their evolving symbolism that the present chapter is devoted.

1 | *The Ivory Cherubim*

Excavations in Samaria in the palace of King Ahab of Israel (873–852 B.C.E.) have brought to light a number of small ivory plaques whose presence in that royal residence earned it the name "Ivory House."[1] Among them is one which shows two crouching female figures facing each other. The women are shown in profile, with both arms stretched forward, and underneath each arm is a wing whose upper edge seems to adhere to the lower contours of the arm. In each hand the figures hold an object which seems to be a large flower, probably a lotus. The upper body of the figures is upright; their legs are bent so that their knees protrude forward toward each other and their buttocks rest on their upturned heels. The arms and legs are naked, but around the shoulders they wear wide, fringed collars, and breast-plates hang down from their necks. Their heads, covered by Egyptian-type head-cloths which bind their foreheads tightly and flow freely down over the shoulders behind the ears, are crowned by a hollow, ring-like ornament rising vertically upward. Between the two figures is a vertical ritual object, with the same kind of ring on top, and under it a four-tiered structure supported by slender, out-turned legs. This object engages the attention of the two figures who seem to shield or fan it with their wings.[2] (See Plate 26.)

Whatever the actual purpose of this ivory plaque, it is the closest illustration found to date of the Cherubim, which in the Solomonic Temple

shielded the Ark in the Holy of Holies—closest not only in general arrangement and detail, but also in time of provenance and place of discovery, as well as origin since both Solomon's and Ahab's Cherubim point to Phoenician workmanship. Of all this we shall have more to say later, but one detail should be stressed already here: the two genii from Ahab's ivory palace are *female* figures.

A very similar pair of winged protective female genii is shown on an Egyptian relief from Karnak, from the time of Thutmoses II (ca. 1500 B.C.E.). The two genii are seated, face each other, their upraised wings touch at the tips, and in each of their hands they hold an *ankh,* the Egyptian key of life.[3]

We cannot go into a discussion of the numerous variations of winged beings, human, animal or composite, which have been unearthed in excavations in Palestine, Egypt, Mesopotamia and other places in the Near East. Let us only mention in passing that the representation of such imaginary hybrid forms was a favorite theme all over the area for several thousands of years, and that the winged female genii of the Cherub type were merely one of the many sub-varieties of these ubiquitous creatures of fantasy.

That the Cherubim in Solomon's Temple were human and not animal figures has been convincingly argued by Biblical scholars.[4] Others opinioned that they were animal figures, shaped like winged oxen, or winged lions. The Samarian ivory plaque suggests that they were, indeed, winged women.

Before reviewing the Biblical evidence, a word should be said about the meaning and derivation of the term Cherub (Hebrew, *K'rubh*). Many attempts have been made to explain this Biblical Hebrew noun, none of them completely satisfactory. It has, however, become accepted that it is related to Akkadian *karibu,* which designates an intermediary between men and the gods, a being who presents the prayers of men to the gods.[5]

2 | *The Cherubim of the Desert Tabernacle*

Let us leave aside the complicated question of the historicity of the Book of Exodus in general and of the passage describing the Cherubim of the desert Tabernacle in particular. For our present purposes it makes little difference whether Exodus truly portrays the conditions of the tribes of Israel during their wanderings in the desert in the 13th century B.C.E., or whether, to take the other extreme view, it represents the ideas of the post-exilic Judaeans about the early history of their ancestors after their liberation from Egypt. In any case, as far as the Cherubim in Solomon's Temple are concerned, it must be taken for granted that they were patterned

after earlier prototypes, which, through the Shiloh Tent which was called "the House of Yahweh,"[6] may well have derived from an ancient period reaching as far back as the age of Moses. This must be considered a distinct possibility even if the actual execution of the Solomonic Cherubim was entrusted to Phoenician artists and craftsmen.

According to the Biblical tradition, in both the desert Tabernacle and the Jerusalem Temple the only supernatural beings represented were the Cherubim. These, however, were shown so often that they must be regarded as the architectural and decorative, and consequently also the religious, *leitmotif* of both sanctuaries.

In the Tabernacle, two figures of Cherubim stood on both sides of the ark-cover, separated by its width of one and one-half cubits (or 2¼ feet). They were made of beaten gold, and, together with the ark-cover, formed a single piece. Their faces were turned to each other, and downwards toward the ark-cover, which was shielded by their outspread wings. It was upon the ark-cover, from between the two Cherubim, that God was believed to speak to Moses.[7]

Cherubim-figures appeared also on each of the ten curtains which formed part of the sides of the Tabernacle.[8] In addition, Cherubim were depicted on the Veil, which separated the Holy from the Most Holy of the Tabernacle. This Veil hid the Ark and its two Cherubim from all eyes, but it carried a picture of the Cherubim, reproducing on the outside what it concealed within. Like the ten curtains mentioned above, the Veil was made of fine twined linen, blue, purple and scarlet, and was "the work of the skilful workmen."[9]

By simple count we thus find that there were twelve pairs of Cherubim represented in the desert Tabernacle: one over the Ark in the round, and one embroidered on the Veil and ten on the ten curtains.

3 | *The Cherubim of Solomon's Temple*

In the Solomonic Temple the Cherubim motive was even more in evidence. There were, first of all, the two Cherubim over the Ark. These were made of olive wood and overlaid with gold. Their height was ten cubits (15 feet), and their wing-span measured the same. Both Cherubim were of equal size and form; their inner wings touched each other, while their outer wings reached the two opposite walls of the Holy of Holies in which they stood: the total span of the two pairs of wings was 20 cubits (or 30 feet), stretching across the entire width of the Holy of Holies.[10] Beneath the inner wings of the Cherubim stood the Ark.[11] The pattern, we are told, for the Cherubim, as for the entire Temple and all its holy vessels,

was handed down by David to his son Solomon.[12]

The ten curtains of the Tabernacle embroidered with Cherubim were replaced in the Solomonic Temple by solidly built walls, and these, in turn, were decorated with the Cherubim-motive: "And he [Solomon] carved all the walls of the House round about with carved figures of Cherubim and palm-trees and open flowers, both within and without." Also on the two wings of the main entrance door to the innermost Sanctuary (*devir*) "he carved carvings of Cherubim and palm-trees and open flowers, and overlaid them with gold," and, similarly, on the outer door of the Temple (*hekhal*), which was made of cypress wood, "he carved Cherubim and palm-trees and open flowers, and he overlaid them with gold fitted upon the graven work."[13]

According to Chronicles, there was no door between the Holy and the Holy of Holies, but a veil separated them, as had been the case in the desert Tabernacle. The manner in which it was made and decorated was also the same as in the old Tent of Meeting: blue purple, crimson and fine linen, with Cherubim wrought thereupon.[14]

In addition to the above, Cherubim figured among the decorating of the wheeled bases of the ten lavers. On the frames of these bases "there were lions, oxen and Cherubim," while on the sides of the bases there were engraved "Cherubim, lions and palm-trees according to the space of each, and wreaths round about." All these bases were cast in one mold, and they were placed five to the right and five to the left of the House.[15]

Ezekiel, in his vision of the Temple, singles out the walls and the doors only as being decorated with figures of Cherubim:

> It was made with Cherubim and palm-trees, a palm-tree was between Cherub and Cherub, and every Cherub had two faces: there was a man's face towards the palm-tree on the one side, and a young lion's face towards the palm-tree on the other side, thus was it made through all the house round about. From the ground unto above the door were the Cherubim and the palm-trees made, and so on the wall of the Temple. . . . And the Temple and the sanctuary had two doors: each door had two wings, two turning leaves were there to each door. And on the door-wings of the Temple there were made Cherubim and palm-trees like as were made upon the walls. . . .[16]

While it may be difficult to establish the precise meaning of each detail of this visionary description of the Cherub-decorated walls and doors of the Temple, it largely corresponds to the Solomonic Temple, with a few added details: in the description of the Temple of Solomon we are not told how the Cherubim and palm-trees were arranged; from Ezekiel we learn that these two decorative motives alternated: one Cherub, one palm tree.

We also learn that the Cherubim and palm-trees were quite large: they reached from the floor to above the height of the door. And finally we are told that the Cherubim had two faces each, one human face and one lion's face, turned Janus-like in opposite directions.

As we see, in all the above references to the Cherubim in the Solomonic Temple they are consistently associated with palm-trees. Cherubim and palm-trees appear side by side on numerous ivory plaques, such as those that decorated the bed of Hazael, King of Damascus, in the late 9th century B.C.E., or those found in Arslan Tash, northern Syria, and dating from the 9th–8th century B.C.E. (See Plates 27 and 28).

From all this it becomes evident that the Solomonic Temple contained a surfeit of Cherubim. From the moment one entered the Temple court from where the House itself was visible, nowhere could one's glance escape the impact of this ubiquitous, endlessly repeated decorative motive. The outer walls of the Temple were full of carved Cherubim, and so were the doors and the inner walls. On the right and left sides of the Temple stood five huge lavers, each supported on bases decorated lavishly with Cherubim. The Veil which one faced upon entering the Temple, displayed figures of Cherubim embroidered in white, blue, purple and crimson. And those to whom it was granted to glance behind the Veil into the Holy of Holies, saw there again two huge, sparkling, golden statues of Cherubim, fifteen feet tall and filling with their outstretched wings the entire thirty-feet width of the adytum.

4 | *The Cherubim as Yahweh's Mounts*

No less interesting than the question of the Cherubim's shape is that of their symbolic import, or, to be more precise, of the successive reinterpretations of their symbolism.

The earliest symbolic meaning attributed by the Hebrews to the Cherubim was that they represented, in a tangible, plastic form, the clouds of the stormy winter sky upon which God was supposed to ride across the face of the earth. That gods ride on clouds is an old mythologem, traces of which can be found among many peoples.[17] Among the Canaanites it is attested in the 14th century B.C.E. Ugaritic myths, in which "Rider of the Clouds" is one of Baal's epithets.[18] The same epithet, "Rider in the clouds," refers to Yahweh in one of the Psalms, while in another, Yahweh is addressed thus:

> Who makest the clouds Thy chariot
> Who walkest upon the wings of the wind,

> Who makest winds Thy messengers,
> The flaming fire Thy ministers.[19]

Isaiah, in an eschatological vision, sees Yahweh "riding on a swift cloud" on His way to Egypt.[20] The cloud as the mount of God is personified as a Cherub: "He rode upon a Cherub, and did fly; yea, He did swoop down upon the wings of the wind."[21] Yahweh's epithet, "Rider in the clouds," was paralleled by another which referred to him as "the Sitter on the Cherubim."[22]

In a magnificent prophetic epiphany Habakkuk sees Yahweh appearing in an earth-shaking storm, riding on his horses and chariots, treading the sea with his stallions, and making Cushan and Midian tremble.[23] Clouds—winds—Cherubim—horses and chariots, all these, then, appear as interchangeable concepts in the poetic and prophetic imagery of the Bible in speaking of the vehicle or mount on which Yahweh appears. Of them, only the clouds, *'arabhoth* in Hebrew, have the feminine form. Yahweh's horses have the masculine gender, although mares were known to the Bible as Egyptian chariot horses.[24] However, there seems to have existed an old tradition which held, possibly under the influence of the She-Cherubs, that God's mount, when in animal shape, was a mare. A late trace of this view is found in the midrash which tells of God riding a mare—and, in a more daring version, of taking himself the shape of a mare—and being pursued by the ruttish Egyptian stallions into the Sea of Reeds.[25]

A more personified concept of the Cherubim is expressed in the myth of Genesis, according to which God placed at the east of the Garden of Eden Cherubim with "the revolving sword of flame" to watch over the way leading to the Tree of Life.[26] Related to these angel-like Cherubim is the jewel-bedecked Cherub who was set by God into the Garden of Eden until he became overweening and rebelled.[27]

In connection with the desert Tabernacle there was an explicit mythical tradition according to which God descended onto and into it in a cloud. In fact, the desert Sanctuary was called Tabernacle (Hebrew, *mishkan;* literally, "dwelling place") because of the divine cloud that abode (*shakhan*) over it and in it. When Moses finished the construction of the Tabernacle,

> the cloud covered the Tent of Meeting and the glory of Yahweh filled the Tabernacle. And Moses was not able to enter into the Tent of Meeting because the cloud abode thereon, and the glory of Yahweh filled the Tabernacle. And whenever the cloud rose up from over the Tabernacle, the Children of Israel set out on their journeyings. But when the cloud did not rise up, then they journeyed not till the day that it did rise up. For the cloud of Yahweh

> was upon the Tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.[28]

This passage must not be subjected to logical scrutiny (because the latter would, e.g., lead to the conclusion that Moses was able to enter the Tent only when Yahweh raised the cloud which, however, was the signal for breaking camp and setting out on the day's journey), but instead be treated as a myth. It says that God's presence in the Tabernacle was indicated by a cloud which both seemed to hover over the tent and to fill it, and which at night glowed like fire. This conception of the manifest presence of God on and in the Tabernacle closely parallels that of God's presence on Mount Sinai: there too, cloud covered the mount, and in that cloud was God: "He called unto Moses out of the midst of the cloud"; and at the same time, "the appearance of the glory of Yahweh was like devouring fire on the top of the mount in the eyes of the Children of Israel."[29] The cloud that filled the House was the palpable sign of God's presence in Solomon's Temple as well: after the priests deposited the Ark in the Sanctuary, under the wings of the Cherubim, "when the priests were come out of the holy place, the cloud filled the house of Yahweh, so that the priests could not stand to minister because of the cloud, for the glory of Yahweh filled the house of Yahweh."[30]

The connection between clouds and Cherubim as the vehicle of God is emphasized in the visions of Ezekiel. Once the prophet sees "the glory of the God of Israel rising above the Cherub"; another time he sees four Cherubim, each standing upon a wheel and, in turn, supporting the divine throne. As the glory of Yahweh "mounts up from the Cherub to the threshold of the Temple" the latter fills with a cloud, and "the sound of the wings of the Cherubim is heard even to the outer courts as the voice of God Almighty [*El Shaddai*] when He speaks." These Cherubim, moreover, had four faces each: a Cherub face, a human face, a lion's face, and an eagle's face. Their bodies, even their backs, hands and wings, were full of eyes. Each Cherub had four wings, and when they spread them to fly, the whole apparition, the Cherubim, the wheels, the throne and the glory of God, rose up from the earth as one unit.[31]

This then was the myth: in both the desert Tabernacle and the Temple of Solomon, Yahweh's presence was manifested by a cloud, personified in the Cherubim-figures, which made it impossible for Moses, and later the priests, to enter the holy place. That the Cherubim were the translation of this myth into ritual reality is shown by the statement in Exodus that Yahweh was believed to have spoken to Moses "from between the two Cherubim which were upon the Ark of Testimony."[32] As far as the Biblical

period is concerned, the Cherubim were thus unmistakable the symbolic representation of the clouds "out of the midst of which" God spoke and which served also as His mount or chariot.

5 | *Philo's Cherubim*

A different view of the Cherubim appears in the earliest post-Biblical Jewish source in which references to them are found. Philo, the early-1st-century C.E. Alexandrian Hellenistic Jewish philosopher,[33] gives no less than three interpretations of the Cherubim, ranging from cosmological to theosophic. Philo did visit Jerusalem, and may have seen the Cherubim in the Temple, although he does not mention that he saw them. In general, in describing the Temple he exhibits a remarkable reticence. As long as he speaks of the courtyards and the exterior of the Temple, his description is detailed and even verbose. But when he comes to talk of the Holy of Holies, he manages to say nothing definite about it without, however, stating that there was nothing in it:

> All inside is unseen, except by the High Priest alone, and indeed, he, though charged with the duty of entering once a year, gets no view of anything. For he takes with him a brazier full of lighted coals and incense, and the great quantity of vapor which this naturally gives forth covers everything around it, beclouds the sight and prevents it from being able to penetrate to any distance.[34]

Could Philo have had any reason to refrain from stating categorically that there was nothing in the Holy of Holies? Could it be that he, indeed, knew, either because he was told, or because he himself saw it, that the adytum contained the Cherubim? The manner in which Philo treats the Cherubim of the desert Tabernacle seems to indicate that the question must be answered in the affirmative. When describing that portable sanctuary whose existence, according to tradition, lay in a period preceding his own by more than a thousand years, Philo talks of the ten curtains which were in it, but does not mention that they were decorated by figures of Cherubim. And as to the Cherubim over the Ark, all he has to say is: "The mercy-seat serves to support the two winged creatures which in the Hebrew are called Cherubim, but as we should term then, recognition and full knowledge."[35] After which he launches into his symbolic explanations of the Cherubim of which more anon.

Philo's tendency to gloss over the tangible form of the Cherubim even in the archaic desert Tabernacle and to direct all attention to their symbolic significance is quite evident. That he was nevertheless greatly preoccupied

with the physical appearance of the Cherubim, as he himself may have seen them in Herod's Temple, is shown in his treatise *On the Cherubim*. In that book, soon after setting out to explain the significance of the Cherubim whom God placed "at the East of the garden of Eden," he inadvertently slips over into a discussion of the Cherubim figures of the Sanctuary. The passage in which this occurs contains Philo's three interpretations of the Cherubim:

> The Cherubim and the sword of flame which turns every way . . . are an allegorical figure of the revolution of the whole heaven. . . . One of the Cherubim then symbolizes the outermost sphere of the fixed stars . . . the other of the Cherubim is the inner contained sphere. . . .
>
> This is one interpretation. The second is:
>
> But perhaps, on another interpretation, the two Cherubim represent the two hemispheres [of heaven], for we read that the Cherubim stand face to face with the wings inclining to the mercy-seat; and so, too, the hemispheres are opposite to each other. . . .

The Cherubim which "incline their wings to the mercy-seat" are, of course, no longer the living Cherubim who with their flaming sword bar the way to the tree of life, but the sculptured ones which, according to Biblical tradition, were placed into the desert Tabernacle over the Ark.

In propounding his third interpretation, Philo ostensibly speaks again of the Cherubim of Paradise, but here, too, he cannot rid himself of the image of the two Cherubim with the Ark between them:

> But there is a higher thought than these. . . . While God is indeed one, His highest and chiefest powers are two, even goodness and sovereignty. Through His goodness He begot all that is, through His sovereignty He rules what He has begotten. And in the midst between the two is a third which united them, Reason, for it is through reason that God is both ruler and good. Of these two potencies, sovereignty and goodness, the Cherubim are symbols, as the fiery sword is the symbol of reason . . . these unmixed potencies are mingled and united . . . where God is good, yet the glory of His Sovereignty is seen amid the beneficence . . . where He is sovereign, through the sovereignty the beneficence still appears.[36]

In the Genesis narrative there is not the slightest hint as to the position occupied by the fiery sword in relation to the Cherubim. To say that "the flaming sword which turned every way" was "in the midst between the

two" Cherubim and "united them" is, to say the least, forced. It is quite clear that Philo here is thinking again of the Cherubim which stood in the Holy of Holies, with the Ark cover (or "mercy seat") between them and actually uniting them into one single piece of statuary, as explicitly stated in Exodus: "on one piece with the ark-cover shall ye make the Cherubim."[37] The uncertainty in Philo's mind concerning this "third which united" the Cherubim is also indicated by his inconsistency with regard to the symbol that stood for Reason. In the above passage he says that Reason was symbolized by the fiery sword; elsewhere, however, he states that God the father is Reason, while Knowledge is God the mother, and these two aspects of the godhead are symbolized by the two Cherubim.

Before turning to the passages in which Philo expresses these ideas, let us note that while in his interpretations of the Cherubim just quoted the idea of bisexual symbolism is hinted at or implied, he stops short especially of saying anything about a female aspect of God. God's goodness is the begetter, i.e., the male principle, this he states; but he does not make God's other aspect, His sovereignty, the female principle; instead, all he says is that "through His sovereignty He rules what He has begotten."

In speaking of the creation of the world, however, Philo does take this highly significant step when he says:

> . . . the Architect who made this universe was at the same time the father of what was thus born, whilst its mother was the Knowledge possessed by its Maker. With His Knowledge God had union, not as men have it, and begot created things. And Knowledge, having received the divine seed, when her travail was consummated, bore the only beloved son who is apprehended by the senses, the world which we see. Thus in the pages of one of the inspired company, wisdom is represented as speaking of herself after this manner: "God obtained me first of all his works and founded me before the ages."[38] True, for it was necessary that all that came to the birth of creation should be younger than the mother and nurse of the All . . . I suggest, then, that the father is reason, masculine, perfect, right reason, and the mother the lower learning of the schools, with its regular course or round of instruction. . . .[39]

The process of *creation* is represented in this passage in symbolic terms, but quite unequivocally, as *procreation:* God, the Father, who is Reason, had union with the Mother, who is God's Knowledge (also called by Philo Wisdom, Lower Learning and Education, and "the Nurse of All"); the Mother "received the divine seed," and, "when her travail was consummated, bore the only beloved son," the visible world. Elsewhere Philo calls God

"the husband of Wisdom," who drops the seed of happiness for the race of mortals into good and virgin soil."[40]

Philo employs a varied terminology in expressing the same idea in different contexts. In two other passages, speaking of the Cherubim of the Sanctuary, he says that they symbolized "the two most ancient and supreme powers (or 'virtues') of the divine God": his creative power, called "God" which is a "peaceable, gentle, and beneficent virtue," and his kingly power, called Lord, which is "a legislative, chastising and correcting virtue."[41]

It is clear that in all these explanations Philo had in mind one and the same dichotomy which can be subsumed as follows:

God (Elohim)	*Lord* (Yahweh)
Father	Mother
Husband	Wife
Begetter	Bearer
Creator	Nurturer
Reason	Wisdom (Knowledge, Learning, Education)
Goodness	Sovereignty (Kingly Power)
Peaceable	Legislative
Gentle	Chastising
Beneficent	Correcting
Symbolized by Cherub A	Symbolized by Cherub B

Each of these two series of divine attributes is symbolized, according to Philo, by one of the two Cherubim. Here, then, is the earliest indication of the idea that one of the Cherubim in the Temple represented a male, the other a female figure. This is consonant with the Talmudic tradition, to be discussed anon, according to which the Cherubim couple was shown in marital embrace in a sculpture which stood in the Holy of Holies of the Second Temple. This statuary, we read in Talmudic sources, was shown to the pilgrims who flocked to the Temple on the three pilgrimage-festivals. It is thus probable, or at least possible, that when Philo made his pilgrimage to the Temple, he saw the Cherubim "entwined" like man and wife, as the Talmudic phrase has it. Thus when Philo says that the two divine potencies of goodness (male) and sovereignty (female), represented by the two Cherubim, were "mingled and united," he may be influenced by the Cherubim as he had seen them in the Temple of Jerusalem.

We shall see below that the two divine "virtues" or "powers," formulated by Philo, became subsequently a part of Talmudic theology and were

systematically developed in the theosophy of the Kabbala. What is surprising, at first glance, in Philo's dichotomy of the deity is that he attributes the "legislative, chastising and correcting" activities, as well as the kingly power, to the female, maternal aspect of deity, and the "peaceable, gentle, and beneficent" virtues, as well as goodness, to God's male, paternal aspect. However, there is a logical consistency in thus assigning these two sets of attributes. The mother is the bearer, nurturer, educator, that is, the establisher and maintainer of order; she, therefore, must be the one who wields the legislative, chastising, and correcting powers which are the attributes of sovereignty. The father, who is, of course, the begetter and creator, is, by contrast to the mother, representative of gentleness, beneficence, goodness. In thus assigning "soft" qualities to the father, Philo may also have had in mind Biblical passages such as "Like as a father has compassion upon his children, so has Yahweh compassion upon them that fear him,"[42] and many others which speak of God's compassion; while in characterizing the mother as the maintainer of order, he may have relied on verses which talk of her as the parent who has to be obeyed, or as a fierce lioness.[43] However this may be, there can be no doubt that it is in this Philonic doctrine that we have to look for the earliest roots of medieval Kabbalistic symbolism in which, as Scholem has pointed out, "women represent not, as one might be tempted to expect, the quality of tenderness, but that of stern judgement," a concept which "was unknown to the old mystics of the Merkabah period, and even to the Hasidim in Germany, but . . . dominates Kabbalistic literature from the very beginning and undoubtedly represents a constituent element of Kabbalistic theology."[44] In the Kabbala, as in Philo, "Kingdom" is the female aspect of the deity (in the Kabbala "Kindgom" is the tenth Sefira and identical with the Shekhina, the personified, female "Presence" of God), is associated with the stern, uncompromising, divine principle of justice, while the male aspect is manifested in the qualities of compassion and mercy.

6 | *Josephus on the Cherubim*

Should we hope to obtain additional information about the Cherubim from the writings of Flavius Josephus (ca. 37–100 C.E.), the only eyewitness who left us a detailed description of the Jerusalem Temple as it appeared in the last years prior to its destruction by Titus (70 C.E.), we shall be sorely disappointed. Josephus, like Philo half a century before him, shows extreme reticence even when describing the earlier Cherubim, those that formed part of the desert Tabernacle and the Temple of Solomon. About the former he says:

> Upon its [the Ark's] cover were two images which the Hebrews called Cherubim; they are flying creatures, but their form is not like that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God.[45]

There seems to be an intention here to deny all similarity between the Cherubim and any living creature, and to assert that they were supposed to represent *divine* beings, stationed near the throne of God. Incidentally, instead of "Moses" one should read "Ezekiel"; it is in the latter's prophecies, and not in the Pentateuch, that the Cherubim surrounding the throne of God are described.[46]

Even more remarkable is the omission by Josephus of any reference to the Cherubim which adorned the curtains and the Veil in the desert Tabernacle. He describes the curtain as "composed of purple and scarlet and blue and fine linen, and embroidered with diverse kinds of figures, excepting the figures of animals," and the Veil which separated the Holy from the Holy of Holies as "very ornamental, and embroidered with all sorts of flowers which the earth produces; and they were interwoven into all sorts of variety that might be an ornament, excepting the form of animals."[47] His account, as we see, follows closely the one contained in Exodus, except that where Exodus mentions the Cherubim, Josephus substitutes the words "excepting the figures of animals."

In describing Solomon's Temple, Josephus proceeds in a similar manner: he says nothing about the Cherubim on the Veil, on the walls of the Temple, or in any other place, and purposely emphasizes that there is general ignorance as to the shape of the Cherubim over the Ark. The passage in question reads:

> He [Solomon] also had veils of blues and purple and scarlet and the brightest and softest of linen, with the most curious flowers wrought upon them, which were to be drawn before those doors [leading from the Holy into the Holy of Holies]. He also dedicated for the most secret place, whose breadth was 20 cubits and the length the same, two Cherubim of solid gold; the height of each of them was five cubits; they had each of them two wings stretched out as far as five cubits; wherefore Solomon set them up not far from each other, that with one wing they might touch the southern wall of the secret place, and with another the northern; their other wings, which joined to each other, were a covering to the Ark which was set between them: but nobody can tell or even conjecture what was the shape of these Cherubim.[48]

Let us interject one single comment here. All the measurements con-

tained in this passage are identical with those in Kings, except that of the Cherubim's height which is given as ten cubits (15 feet) in Kings and as five (7½ feet) by Josephus. It seems that by reducing the height of the Cherubim to one-half of the Biblical figure, Josephus hoped to reduce their importance as well.

Preceding the above-quoted sentences, Josephus describes the walls of the Temple which, as we shall recall, were decorated by alternating figures of Cherubim and palm trees as well as by flowers. All that Josephus has to say, however, is that Solomon, "as he enclosed the walls with boards of cedar so he fixed upon them plates of gold, which has sculptures upon them. . . ."[49] Again, not a word as to what these sculptures represented.[50]

When reading these descriptions of Josephus in which he flatly contradicts Biblical texts, one begins to suspect that he must have had a definite purpose in mind in omitting to mention the Cherubim so ubiquitous in the Solomonic Temple. It is not difficult to surmise his reasons for so doing. By underplaying the Cherubim in both the desert Tabernacle and the Solomonic Temple, he leads up to the total omission of any reference to them in his description of the Temple of Herod with which, as a priest, he had a thorough, firsthand familiarity. As we shall see below, there can be little doubt that there were Cherubim in the Holy of Holies of the Second Temple; they even played an important role in the ritual of the pilgrimage festivals. If Josephus passes over them in silence, his reason, as that of Philo before him, must have been that as an interpreter of Judaism to the Hellenistic world in general and to Rome in particular he was loath to admit that aniconic Judaism did, in fact, tolerate the representation of human or semi-human and semi-divine figures within the sacred precincts of the Temple. Writing as he did after the destruction of the Temple, he wished to portray it as a place of pure spiritual worship, unmarred by any figure of living creatures, whether human, animal or divine. To be able to do so, he had to obliterate the memory of the Cherubim, and he tried to do this by the simple expedient of silence.

It is, however, not easy to deny something one knows, and especially when that knowledge is of considerable weight. Josephus *knew* that the Holy of Holies contained the statues of the Cherubim pair, but he wanted to assert that there was nothing at all in that most holy place of the Temple. The result was that he got involved in a peculiar series of self-contradictions which bear looking into. In one passage he writes:

> The innermost part of the temple of all was of 20 cubits. This was also separated from the outer part by a Veil. *In this there was nothing at all.* It was inaccessible and inviolable and not to be seen by any; and was called the Holy of Holies.[51]

Contrast with this what Josephus says in another passage:

> . . . although Theos [Epiphanes], and Pompey the Great, and Licinius Crassus, and last of all Titus Caesar, have conquered us in war, and gotten possession of our Temple, yet has none of them found any such thing [i.e., an ass's head made of gold] there, nor indeed anything but what was agreeable to the strictest piety; *although what they found we are not at liberty to reveal to other nations. . . .*
>
> But for Antiochus [Epiphanes], he had no just cause for that ravage in our temple that he made . . . *nor did he find anything there that was ridiculous. . . .*

This is again contradicted in the very next section where Josephus says:

> . . . nor is there anything [in the Temple], but the altar [of incense], the table [of showbread], the censer, and the candlestick, which are all written in the law: *for there is nothing further there,* nor are there any mysteries performed that may not be spoken of; nor is there any feasting within the place.[52]

This curious vacillation between the categorical assertion that there was nothing at all in the Holy of Holies, and the admission that something indeed was there but that it was not anything ridiculous, and that "we," i.e., the Jews or the priests, were not at liberty to reveal to other nations what it was, seems to stem from two mutually contradictory impulses. On the one hand, Josephus felt constrained to deny the existence of any image or object in the Holy of Holies in accordance with his tendency to represent Judaism as a purely aniconic religion in both doctrine and ritual. On the other, he felt impelled to impress upon his readers, and especially so in his polemical treatise *Against Apion,* his own thorough familiarity with even the most secret aspects of Jewish religion: hence the sentence on the imperative of secrecy which slipped into his argument.

What was there in the Holy of Holies of which Josephus knew but of which he did not want to speak, we could surmise, even without the evidence of the Talmudic sources, on the basis of his omission of any reference to the Cherubim reliefs on the walls of the Temple: it could have been nothing else but the figures of the two Cherubim. These figures, as we know from the earlier evidence of Philo as well as the later one of the Talmud, had assumed, by the beginning of the 1st century C.E., the character

of sacred mystical symbols. Yet Jewish apologists familiar with Hellenistic culture and religion, as both Philo and Josephus were, feared that the idolatrous Hellenistic world, if it knew about the Cherubim, could not but regard them as analogous in purport and intent to its own images of gods and goddesses housed in Greco-Roman temples all over the Mediterranean area. To explain that the Cherubim were sacred symbols and not idols, that they tangibly expressed certain attributes of God, without in any manner representing or depicting God himself, would have been a well-nigh impossible task. The impression, therefore, both Philo and Josephus wished to create among their Hellenistic readers was that although in an archaic period of Jewish history, it is true, the Sanctuary contained symbolic figures called Cherubim, of unknown shape and appearance, all that was a thing of the distant past, while in the present Temple (or, from the point of view of Josephus, in the recently destroyed Temple) there was no image at all. In the first part of this statement Philo and Josephus are unanimous. In the second, Philo, who wrote while the Temple still stood, avoids the possibility of being caught in a lie by the simple expedient of saying that only the High Priest was allowed to enter the Holy of Holies once a year, and even then he could see nothing because of the incense smoke. Josephus, writing after the destruction of the Temple, is bolder: he asserts that there was nothing in the Holy of Holies of the Herodian Temple; then he invalidates this denial by asserting that there was nothing shameful in it and that he was not at liberty to divulge what the most holy chamber actually contained.

7 | *The Cherubim in Embrace*

An echo of Philo's Cherubim symbolism is found in a midrashic passage attributed to Rabbi Pinhas ben Yair, a 2nd century C.E. Palestinian teacher who seems to have been an Essene and certainly was a man of extreme piety. The passage, which is quite lengthy and contains a symbolic interpretation of each and every part of the Tabernacle, begins as follows:

> The Tabernacle was made so as to correspond to the creation of the world. The two Cherubs over the Ark of the Covenant were made so as to correspond to the two Holy Names. . . .[53]

The "Two Holy Names" are, of course, those of God: Yahweh ("Lord") and Elohim ("God"), which is precisely the idea expressed by Philo as we have seen above.

The midrashic source containing the above passage subsequently discourses about the symbolism of the Tabernacle's successor, the Solomonic Temple, and, in returning to the Cherubim, becomes guilty of a curious

confusion between the Cherubim statuary that stood in the Temple's Holy of Holies and the cosmic or elemental Cherubim which, as we have seen, were the personification of the world-embracing winds: "The wings of the Cherubim [in Solomon's Temple] reached from one end of the world to the other. . . ."

This is followed by a remarkable statement which indicates that, at least according to one school of thought, the Cherubim were the most important feature in the entire Temple:

> It was due to them [i.e., the Cherubim], and due to their maker [or: makers] that the Temple stood. They were the head of everything that was in the Temple, for the Shekhina rested on them and on the Ark, and from there He spoke to Moses.[54]

From a Talmudic tradition[55] we learn that the Cherubim, although they were golden statues, were held to have possessed a certain amount of life and mobility: As long as Israel fulfilled the will of God, the faces of the Cherubim were turned toward each other: however, when Israel sinned, they turned their faces away from each other.[56]

As late as the 3rd and 4th centuries C.E., the memory of the original function and the significance of the Cherubim in the Sanctuary survived among the Babylonian Talmudic masters. According to one of them, a certain Rabh Qetina, who flourished in the late 3rd and early 4th century,

> When Israel used to make the pilgrimage, they [i.e., the priests] would roll up for them the *Parokhet* [the Veil separating the Holy from the Holy of Holies], and show them the Cherubim which were intertwined with one another, and say to them: "Behold! your love before God is like the love of male and female!"[57]

Rashi, the 11th-century commentator, explains the passage: "The Cherubim were joined together, and were clinging to, and embracing, each other, like a male who embraces the female."

Whether the above tradition referred to the First or the Second Temple, was no longer clear to the Babylonian teachers. Some held that it must have referred to the First Temple, because in the Second there were no Cherubim; others, like Rabh Aḥa, son of Jacob (a contemporary of Ḥana bar Qetina), argued that it referred to the Second Temple and that the Cherubim discussed in it were those painted or engraved on the wall.

Yet another detail concerning the Cherubim is given by Rabbi Shimeon ben Laqish (ca. 200–275 C.E.), an outstanding Palestinian teacher:

> When strangers entered the Sanctuary, they saw the Cherubim

> intertwined with each other; they took them out into the market-place and said: "Israel, whose blessing is [reputedly] a blessing and whose curse is a curse, should occupy themselves with such things!" And they despised them, as it is written, "All that honored her, despise her, because they have seen her [shameful] nakedness."[58]

The same tradition is contained in several Midrashim with a few added details:

> When the sins caused that the gentiles should enter Jerusalem, Ammonites and Moabites came together with them, and they entered the House of the Holy of Holies, and found there the two Cherubim, and they took them and put them in a cage and went around with them in all the streets of Jerusalem and said "You used to say that this nation was not serving idols. Now you see what we found and what they were worshiping!"[59]

As to the time when the Cherubim were shown to the people filling the courts of the Jerusalem Temple, the only statement we have is that of Rabh Qetina: the showing, and the accompanying explanation, were made "when Israel made the pilgrimage" to the Temple. According to Biblical command, every male Israelite was duty-bound to make the pilgrimage to the Temple three times a year: on Passover in the spring; on the Feast of Weeks, seven weeks later; and on the Feast of Booths (Sukkoth) which fell in autumn, two weeks after New Year.[60] Of the three, the greatest and most enthusiastically celebrated was the last one, on which, more than on any other Hebrew holiday, the populace was commanded to rejoice.[61] From descriptions contained in the Mishna and in Talmudic sources we know not only the ritual details of this joyous feast,[62] but also the fact that both men and women participated in it, and that on the seventh day of the festival the two sexes used to mingle and commit what is euphemistically referred to as "lightheadedness." We can only surmise that the showing of the Cherubim representing a male and a female figure in marital embrace, may have preceded, and, indeed, incited the crowds to, the commission of this "lightheadedness," which could have been nothing but an orgiastic outburst of sexual license.

Such ritual license was in accordance with both old Hebrew practice and the religious customs of other ancient Near Eastern peoples. As to its Hebrew antecedents, we happen to know from the incident of the Golden Calf that sexual rioting was the traditional response to the exhibition of statuary symbolizing or representing the deity. When Aaron made the Golden Calf (as a representation of Yahweh) and showed it to the people, they "offered burnt-offerings and brought peace-offerings and . . . sat down to

eat and to drink," and then engaged in sexual intercourse.[63]

Ritual license as a regularly (in many places annually) recurring feature of temple worship is well attested from all over the ancient Near East. It was, one might say, standard practice of the cultic veneration of the divine powers of life and fertility. As Nelson Glueck recently observed: "The excitement of pagan worship and participation in feasts of sacrificial offerings apparently often led male and female worshipers to join together in feverish consummation of fertility rites."[64]

The mythical counterpart of this orgiastic ritual was, in ancient Israel as well as among the other ancient Near Eastern peoples, the great cosmogonical and cosmological myth cycle, according to which the annual period of vegetative fertility was preceded by a union of the male and female elements of nature. To ensure that this great cosmological copulation take place in the proper measure and with the requisite intensity, man himself, it was felt, had to perform the sacred sex act, thereby both indicating to the elements of nature what was expected of them and inducing them to do the same through the compulsive force of a religio-magical act.[65]

However, what was considered in earlier days as a proper manifestation of popular enthusiasm at the sight of divine statuary, became intolerable in the eyes of the sages, probably in the last century of the existence of the Second Temple of Jerusalem. They felt they had to put an end to the festive "lightheadedness," and where originally the women used to gather in the Great Courtyard of the Temple, the so-called Women's Court, while the men stood without, they ordered that the two sexes should change places, in the hope that this would prevent the repetition of the mass orgy. However, next year, they had to witness the futility of their measure, proving to them once again that in the hour of joy the "evil inclination," that is, the sexual drive, is apt to overpower both men and women. Thereupon they had special galleries built on three sides of the courtyard, leaving open only the side which faced the Sanctuary, and confined the women to them.[66]

When this important reform took place, we do not know. But we can understand, to some extent, the stubborn popular resistance to it if we assume that the exhibition of the Cherubim in embrace was continued at the three annual feasts of pilgrimage, while at the same time the populace was prevented by the reform from indulging in its old traditional practice of *imitatio dei* called for by the momentary glimpse of divine mystery.

8 | *The Provenance of the Cherubim-in-Embrace*

When these Cherubim-in-embrace replaced the earlier two Cherubim figures which were equal in shape and touched each other only with

the tips of their inner wings, is an intriguing question. The incident remembered by Shimeon ben Laqish, when the foreigners broke into the Temple and exposed the holy figures to the sacrilegious glances of the mob, can serve as *terminus ad quem*. Can the date of this incident be fixed with any degree of certainty or at least likelihood?

In the year 170 B.C.E., Antiochus Epiphanes, the Seleucid King of Syria (175–164 B.C.E.), on his return from an Egyptian campaign, took Jerusalem, massacred its inhabitants, and looted the Temple. He removed all the Temple treasures, including the three large sacred gold objects, the incense altar, the seven-armed candelabrum, and the table of showbread, and, as Josephus indignantly remarks, "he did not abstain even from the Veils, which were made of fine linen and scarlet, but took everything along with him to Antiochia."[67] Two years later, Antiochus sent his henchmen to Jerusalem to Hellenize the city; those of the Jewish population who were recalcitrant were exterminated: the men murdered, the women and children sold into slavery. Whoever could, fled from the city, and in their places foreigners were settled.[68] This was a sequence of events into which an incident such as that of the Cherubim would have fitted well. In contrast to Nebuchadnezzar, who was not interested in combating the religious beliefs and practices of the Judaeans, Antiochus Epiphanes was passionately intent on eradicating Judaism. He may have seized upon the opportunity of publicly humiliating the Jews by parading the Cherubim in the streets.

Another consideration which points to the same conclusion is that it is much more likely that the sages of the Talmud, in whose names the Cherubim incident is recorded, would retain an oral tradition concerning an event that had occurred four centuries earlier, in the days of Antiochus Epiphanes, rather than one that had taken place almost nine centuries before their time. Legends concerning the cruelties of Antiochus and his henchmen, which provoked the Maccabees to their revolt, circulated in Rabbinic circles throughout the Talmudic period and even following it.[69]

If the Cherubim incident took place in 170 B.C.E., their male and female figures in embrace must have been introduced into the Holy of Holies sometime prior to that date, that is, between 170 B.C.E. and 515 B.C.E., when the Second Temple was rebuilt. It is, however, unlikely that this was done at the time of the rebuilding of the Second Temple. We know that the Cherubim in the Solomonic Temple had a completely different appearance: they were two identical human figures, flanking the Ark on both sides and touching each other only with their wings, which met over the Ark. It is not known whether, when Ezra rebuilt the Temple, he had new Cherubim placed into the Holy of Holies; but if he had, it is most probable that his new statuary was a copy of the old one, since his purpose was to *restore* the Temple in the shape it had when it was destroyed a few decades earlier. A

change in the shape of the Cherubim could have been made only at a time when there was a tendency to improve upon existing forms, to embellish the building, to refurbish the sacred vessels, to increase the splendor of the appurtenances. By a mere chance, we happen to know of such a period.

Among the scanty documents relating to the second Jewish commonwealth, there is a little book about whose historicity there has been much scholarly controversy. It is the so-called *Letter of Aristeas*, which was written in Greek, in Alexandria, in all probability shortly after 132 B.C.E.[70] This treatise has the pseudepigraphic form of a letter written by Aristeas, a gentile, to his brother Philocrates during the reign of Ptolemy II Philadelphus (285–247 B.C.E.), and it discusses three major subjects: the golden vessels Ptolemy had made for the Jerusalem Temple; the translation of the Pentateuch prepared at his insistence; and a series of questions concerning kingship he put to the Jewish sages, together with the latter's philosophical-moralistic answers. The overriding aim of the treatise was to demonstrate the excellence of Jewish religion and the folly of idolatry.[71]

In spite of the late date of its composition—at least 120 years after the events described in it—and its ample legendary embellishments, *Aristeas* seems to contain a solid kernel of historical truth. As to the translation of the Pentateuch into Greek, for instance, scholarly opinion is that, whether the story told in *Aristeas* of the 72 elders sent by the Jerusalem High Priest Eleazar to Alexandria to do the translation is true or not, it seems to be a historical fact that the Pentateuch was translated in the time of Ptolemy II, for it fitted in with his general policy of Hellenization.[72] It seems to me that precisely the same argument supports also the historicity of the presents of exquisite Alexandrian workmanship which, according to *Aristeas*, were sent by Ptolemy II to the Jerusalem Temple. It is in this event that we can find a clue as to the installation of the Cherubim-in-embrace into the Holy of Holies.

The presents were ritual objects, mostly made of gold, to whose description *Aristeas*, and, following him, Josephus[73] devote an inordinate amount of space. They consisted of a table of pure gold (of which, more anon); two large golden bowls set with stones, of a capacity of 20 gallons each; several highly polished silver bowls; golden flagons with inlaid stones; etc.[74] The longest description, quite out of proportion with the rest of the treatise, is accorded to the table which was sent to Jerusalem to replace the old table of the showbread, one of the most sacred objects in the Temple.[75] The instructions the king gave to the goldsmiths in making this table are described in detail in *Aristeas*: "Where there was no prescription in Scripture, he ordered the construction to follow principles of beauty; where there were written prescriptions, their measurements were to be adhered to."[76]

The table and all the other vessels were duly delivered to the hands of the High Priest Eleazar who "devoted them to God,"[77] in other words, put them to use in the Temple. Thus far the semi-legendary account of Ptolemy II Philadelphus' bountiful gifts to the Temple. Does the historical background of the period render it likely that such an event actually took place?

The religious atmosphere in Palestine in the first few decades following the penetration of Hellenism was a relatively liberal one. Many Jewish leaders felt no qualms about paying lipservice to Greek polytheism, as attested, for instance, by the use of the phrase "many thanks to the gods," in a letter written to Apollonius, the head of the finances in the Ptolemaean empire, by the Jewish merchant-prince Tobias in the middle of the 3rd century B.C.E.[78] In these circumstances there was no objection raised on the part of the Temple authorities to the introduction of ritual vessels and other objects donated by foreigners.[79] Even as late as the early 1st century C.E., King Monobaz and Queen Helena of Adiabene (a kingdom on the left bank of the Upper Tigris) had the handles of all the Temple vessels used on the Day of Atonement overlaid with gold, and donated a golden lamp which was placed over the door of the Holy House; Nikanor presented the Temple with bronze door panels; Alexander Lysimachus had all the door-panels covered with gold.[80] Especially close was the relationship between the Temple and the Jewish craft-guilds in Alexandria, headed by those of the gold and silversmiths who are several times mentioned in Tannaitic sources as having carried out repairs on Temple equipment. Thus when the old cymbals and copper mortar, which, according to tradition, dated "from the days of Moses," became damaged, they were repaired by Alexandrian craftsmen; when the family of Garmu refused to divulge the trade-secrets of the preparation of the showbread, and again, when the members of the Eutimos family did the same with regard to the preparation of the incense, the sages tried to break the monopolies of these artisan families by sending for Alexandrian Jewish experts. While all this took place about the middle of the 1st century C.E.,[81] the practice of importing Alexandrian artifacts to Jerusalem must have begun with the spread of Hellenism to Palestine and Egypt.

The first half of the 3rd century B.C.E., described in *Aristeas* as a period of what today would be called "interfaith cooperation" between Jerusalem and Alexandria, seems to be the most likely time for the introduction of a new Cherubim statuary into the Temple. At a time when the High Priest replaced the old table of the showbread with a new one, of identical size but executed in a completely different style with the utilization of the latest achievements of the Alexandrian goldsmiths' art, he may have accepted from the same source a new Cherubim group, also conforming in size to the

traditional one, but representing the current artistic and symbolic understanding of the ancient figures described in Exodus and Kings.

We cannot know the details of the work or the process of its execution. Was it Ptolemy who entrusted the Alexandrian Jewish goldsmiths with the task, so sensitive from both the artistic and the religious point of view? Did it precede or follow the translation of the Pentateuch into Greek, which made the description of the Cherubim in the desert Tabernacle available to the Hellenized Jewish artisans ignorant of Hebrew? Were they, in giving their Cherubim the shape of a male and a female figure in marital embrace, influenced by Egyptian or Hellenistic mysteries in which they may have participated at that early date as did their descendants several generations later, arousing the ire of Philo?[82] Or did they rather emulate early prototypes of that type of Indian temple sculpture which we know from such late examples as the Konarak façade, showing divine pairs in various positions of ecstatic embrace, and which may have been known to them following the onset of cultural contact between Hellenistic India and Egypt?[83] Did the Cherubim-in-embrace, once installed in the Holy of Holies of the Jerusalem Temple inspire the idea of the male and female aspects of the one God first expressed by Philo? Or did the idea precede the representation, and the golden statue of the Cherubim merely express in tangible form notions that had jelled either in Jerusalem or in Alexandria? There are no answers to these questions, nor will there be unless completely new and unexpected evidence comes to the surface. The argument of this section must, therefore, remain conjectural, based on circumstancial evidence and a few, more or less equivocal, passages.

One counter-argument may be disposed of before closing this section. If, it may be asked, a Cherubim statuary was installed in the Temple at or about the time when the new table and other vessels were, why is there no mention made of this in *Aristeas*? The answer, I believe, lies in the same considerations which explained above the reticence of Philo and Josephus when speaking of the decorations of the Tabernacle and the First Temple. Like Philo and Josephus, so their predecessor who wrote *Aristeas*, endeavored to represent Judaism as a pure, aniconic faith. No mention could, therefore, be made in his treatise of the Cherubim who, in the eyes of the pagans, would have appeared as idolatrous symbols. In fact, *Aristeas* goes even further in this respect than either Philo or Josephus: in his description of the Temple, which he maintains to have seen on a visit to Jerusalem, the only object inside the Temple he mentions is the curtain.[84]

One last question remains to be answered before we can go on to the Kabbalistic reflection of the Cherubim-in-embrace. This is whether, follow-

ing the removal and public exhibition of the Cherubim by Antiochus Epiphanes, a new statuary of the Cherubim was set up in the Temple to replace the old one. Such a step could have been taken by the Maccabees when they cleansed and rededicated the Temple in 165 B.C.E. No mention of the Cherubim is found in the Book of Maccabees, but then that book tells only in most general terms of the restoration of the Temple, so that one could not expect to find in it a reference to the Cherubim in particular. However, on the general principle that *restoration* meant the re-establishment of the status quo, one is inclined to assume that every sacred vessel and object contained in the Temple when it was desecrated by the Syrians was restored in it five years later by the Maccabees. The words of Philo and Josephus quoted above also point in this direction. Nor does the recollection of Rabh Qetina about the showing of the Cherubim to the Temple pilgrims read as if it would refer to a period which came to an end more than four centuries prior to his time, but rather sounds like a tradition handed down from eyewitnesses a few generations previously.

However that may be, the Cherubim-in-embrace were regarded as a fitting symbolic expression of the relationship between God and Israel. Rabh Qetina was, of course, far from being the first to speak of this relationship as one like that between man and wife. God as the husband and Israel as His wife had become a prophetic commonplace, from Hosea to Ezekiel, that is for the last two centuries of the First Temple period. It was this relationship that the Cherubim visually depicted, according to the Talmudic sages quoted above.

While the female Cherub thus symbolized Israel, she also became closely attached to God, due to her position in the Temple. Once the idea of a female Cherub emerged, it was further developed in Rabbinic literature. A midrash, e.g., says that the Cherubim whom God placed to the east of Eden to watch over the way to the tree of life constantly changed their shapes: at times they were men, at other women, then again spirits, or angels.[85] The angels likewise change their sex according to the will of God: at times He makes them appear in the shape of women, and at others in that of men, while occasionally He makes them assume the appearance of wind or fire.[86]

9 | *The Cherubim in the Middle Ages*

For many centuries after the destruction of the Jerusalem Temple by Titus (in 70 C.E.), and the consequent disappearance of the Cherubim statuary, the problem of the symbolic significance of those winged male

and female figures continued to preoccupy some of the most outstanding teachers and thinkers to Judaism. Those among them who were rationalistically inclined, tended to disregard the Talmudic tradition according to which the Cherubim were represented in marital embrace, and concentrated on attributing new symbolic meanings to them. The mystics, on the other hand, seized precisely upon this aspect of the Cherubim and utilized it for the reinforcement of their basic doctrine about the sanctity and cosmic necessity of cohabitation between man and wife.

Maimonides, the greatest of medieval Jewish philosophers (born in 1135 in Cordoba, Spain; died in 1204 in Cairo, Egypt), can be quoted as an example of the former group. In describing the furnishings and sacred vessels of the Sanctuary, he has the following to say about the Cherubim:

> God, may He be exalted, has commanded that the image of two angels [i.e., the Cherubim] be made over the ark, so that the belief of the multitude in the existence of angels be consolidated, this correct opinion, coming in the second place after the belief in the existence of the deity, constituting the originative principle of belief in prophecy and the Law and refuting idolatry, as we have explained. If there had been one image, I mean the image of one Cherub, this might have been misleading. For it might have been thought that this was the image of the deity who was to be worshipped—such things being done by the idolaters—or that there was only one individual angel, a belief that would have led to a certain dualism [i.e., belief in one God and one angel]. As, however, two cherubim were made and the explicit statement enounced: "The Lord is our God, the Lord is one,"[87] the validity of the opinion affirming the existence of angels was established and also the fact that they are many. Thus measures were taken against the error that they are the deity—the deity being one and having created this multiplicity.[88]

Maimonides' view is reechoed in the *Midrash Ha-Gadol*, a midrashic compilation only slightly later than the renowned *Guide of the Perplexed*, and which was made in Yemen. In it we find also a unique description of the Cherubim:

> "And thou shalt make two Cherubim,"[89] These Cherubim, what was their purpose? To make known that there are Cherubim on high. . . . If so, would one not have sufficed? No, lest people err and say, "It is God [Eloah]." What was their appearance? Their faces, backs, hands and breasts looked like those of human beings, and they had wings like the wings of the fowl, like the Cherubim of the *Merkaba* [the divine chariot] on high. . . .[90]

As to the Kabbala, it found in the Cherubim-in-embrace a most welcome basis for two of its central doctrines: one, that only the togetherness of male and female is a state of blessedness; and two, that when a man sins he thereby causes the separation between the male and female aspects of a deity (of which more in the next two chapters), which, in turn, leads to a transcendental and universal disaster. In the Zohar, the *magnum opus* of 13th-century Spanish Kabbala, these two ideas are expressed as follows:

> Three time a day a miracle took place with the wings of the Cherubim. When the holiness of the king [i.e., God] revealed itself over them, the Cherubim, of themselves, stretched out their wings and covered their bodies with them. . . . A cloud descended, and when it settled upon the Lid, the wings of the Cherubim intertwined and they beat them and sang a song. . . . And the Priest in the Temple heard their voices as he was putting the incense in its place. . . . The two Cherubim, one male and one female, both sang. . . . "And he heard the Voice speaking unto him . . . from between the two Cherubim, and He spoke unto him." Rabbi Yitzhak said: From this we learn that God is "just and right,"[91] that is, male and female, and likewise the Cherubim were male and female.[92]

We shall easily recognize in this passage a late variant of the theme we first found adumbrated by Philo twelve hundred years earlier: the male and female Cherubim representing the male and female element in God. The Talmudic view quoted above to the effect that the position of the heads of the Cherubim changed, reflecting the moral behavior of Israel, is also elaborated in the Zohar:

> Rabbi Yose said: Woe to the world when one Cherub turns his face away from the other, for the verse "with their faces one to another"[93] [refers only to times] when there is peace in the world. Rabbi Yitzhak said: This is meant by "The nakedness of thy father and the nakedness of thy mother shalt thou not uncover"[94]—woe to him who uncovers their nakedness.[95]

What this Zoharic passage means is that woe to him who creates strife in the world, because thereby he causes the two Cherubim to turn their faces away from each other, which in turn is but the visible manifestation of the separation of the divine Father (the King) and the divine Mother (the Matronit). Such a sundering of the Father and the Mother is spoken of repeatedly in the Zohar as an uncovering of their nakedness, because the

disruption of their union denudes them of each other, weakens them and dishonors them.

A little younger than the Zohar is the Kabbalistic Bible commentary of Baḥya ben Asher, the distinguished Spanish exegete who lived in Saragossa and died in 1340. Baḥya refers repeatedly to the Cherubim in the Temple, whom he considers as having been male and female, in embrace, and representing symbolically a number of important things.

The two Cherubim corresponded to the brain and the heart in man, Baḥya says, or the human soul and the human reason.

> Of the two Cherubim, one was male and the other female, because the human soul and reason are like male and female, one acts, is active, and the other receives, is passive.
>
> The two Cherubim were different in their substance, one being male and the other female . . . in order to make manifest how greatly Israel was loved by God, like the love of male and female. . . . The Cherubim in this form were a powerful symbol testifying to the uttermost attachment between God and Israel with nothing intervening between them. . . .[96]

10 | *Conclusion*

In conclusion, let us return for a moment to the earliest period of Hebrew history from which unequivocal data are so scant that they invite conjectures and hypotheses. Hugo Gressmann, in a study about the Ark, expressed the view that originally there must have been two images in it, that of Yahweh and that of his wife Anathyahu, or Astarte.[97] Twenty years later, more cautiously yet along the same lines, Julian Morgenstern conjectured that the two sacred stones in the Ark originally "represented Yahweh and, in all likelihood, His female companion."[98] The findings of the present study tend to agree with these conjectures. In the beginning, the story can be recapitulated, two images, or slabs of stone, were contained in the Ark, representing Yahweh and his consort. At a later stage, when this anthropomorphic view of the deity was overcome, Yahweh was conceived of as the male, patriarchal, and only God, whom it was forbidden to represent in visual form. His erstwhile female companion now was reduced to the position of a female guardian, represented by one of the two Cherubim, who covered the Ark with their wings, which at the same time also served as the seat of Yahweh. Following the destruction of the First Temple, the idea slowly gained ground that the one and only God comprised two aspects, a male and a female one, and that the Cherubim in the Holy of Holies of

the Second Temple were the symbolic representation of these two divine virtues or powers. This was followed by a new development, in Talmudic times, when the male Cherub was considered as a symbol of God, while the female Cherub, held in embrace by him stood for the personified Community of Israel. When, finally, the Kabbala developed its mystical theory of the Sefirot, and especially of the two most important divine entities of the King and the Matronit, and endowed each of them with a mythical, independent existence, it considered the Cherubim pair as the fitting visual representation of these two divine concepts.

IV

The Shekhina

Shekhina is the frequently used Talmudic term denoting the visible and audible manifestation of God's presence on earth. In its ultimate development as it appears in the late Midrash literature, the Shekhina concept stood for an independent, feminine divine entity prompted by her compassionate nature to argue with God in defense of man. She is thus, if not by character, then by function and position, a direct heir to such ancient Hebrew goddesses of Canaanite origin as Asherah and Anath. How did the Shekhina originate and develop, and what did she mean for Talmudic Judaism? These are the questions that we shall attempt to answer in this chapter.

1 | *The "Dwelling" of God*

In Biblical times, when God was imagined to dwell in or ride upon clouds, as Baal had done in the older Canaanite mythology,[1] the mythological validation of the sanctity of the desert Tabernacle and the Solomonic Temple was the myth of Yahweh descending in a cloud into the sanctuary.[2] The presence of God in this "cloud of Yahweh"[3] was regarded as something more tangible than its visual aspect: because of the cloud,

"Moses was not able to enter into the Tent of Meeting."[4] Similarly, after the completion of Solomon's Temple, "the cloud filled the House of Yahweh so that the priests could not stand to minister by reason of the cloud, for the glory of Yahweh filled the House of Yahweh."[5] The archaic nature of this mythologem of the deity's physical presence in his temple is attested by the poetic passage following the above statement: Then spoke Solomon:

> Yahweh meant to dwell in darkness,
> But I built a house for Thee
> A seat to abide in forever.[6]

A careful perusal of the passages referring to the manifestation of God in the sanctuary shows that the nouns "cloud" and "glory" are used interchangeably, and that the "cloud" was undoubtedly regarded as the visible form taken by the "glory" of Yahweh when He wished to indicate His presence in His earthly abode, the sanctuary.[7]

Since Yahweh was believed to have "dwelt" in the desert Tabernacle, one of the names of that tent-sanctuary was *mishkan*, "dwelling" or "abode."[8] According to the older Elohistic tradition, Yahweh merely put in temporary appearances in the Tent of Meeting; he was a visiting deity whose appearance in, or departure from, the Tent was used for oracular purposes.[9] In contrast, the younger Priestly tradition makes Yahweh a permanent inhabitant of this sacred Abode,[10] thus retrojecting into the mythical past a belief that was an integral part of the Jerusalem-centered theology of the later monarchy, i.e., that God's permanent abode was on Mount Zion, in His holy Temple.[11]

2 | *Ḥokhma—Wisdom*

While the quasi-physical manifestation of God's "dwelling" in His sanctuary is thus an integral feature of Biblical theology, the term Shekhina does not occur in the Bible. However, in the late Biblical period a theological tendency made its appearance which prepared the ground for the emergence of the Talmudic Shekhina. The trend referred to is that of interposing personified mediating entities between God and man. These entities, originally conceived of either as having been created by God or as being His attributes or emanations, gradually developed into angel-like beings who act upon man and the world under instruction by God. The most frequently appearing of these intermediaries, or *hypostases* (as they are called), is *Ḥokhma*, or Wisdom. In the Book of Job,[12] Wisdom is described as a personage

whose way is understood and place known only by God himself, while the Book of Proverbs[13] asserts that Wisdom was the earliest creation of God, and that ever since those primeval days she (Wisdom) has been God's playmate.

In the Apocrypha, this role of Wisdom is even more emphasized.[14] A passage is the *Wisdom of Solomon* states that "she [Wisdom] proclaims her noble birth in that it is given to her to live with God, and the Sovereign Lord of all loved her. . . ."[15] It was observed by Gershom Scholem that the term "symbiosis" used in this passage appears again in the same chapter in the sense of marital connubium, and that it is therefore clear that Wisdom here was regarded as God's wife.[16] Philo states quite unequivocally that God is the husband of Wisdom.[17]

Wisdom played a particularly important role among the Jewish Gnostics. References to the role of Wisdom in the primordial days of the world seem to indicate the existence of a Gnostic Ḥokhma-myth which originated in Jewish circles and was hypothetically reconstructed as follows:

Out of the primeval Chaos God created the seven archons through the intermediacy of his Wisdom, which was identical with the "dew of light." Wisdom now cast her eidolon, or shadow-image, upon the primeval waters of the Tohu wa-Bohu, whereupon the archons formed the world and the body of man. Man crawled about upon the earth like a worm, until Wisdom endowed him with spirit. Satan, in the shape of the serpent, had intercourse with Eve who thereupon bore Cain and Abel. Thus sexuality became the original sin. After the Fall, the sons of Seth fought the sons of Cain. When the daughters of Cain seduced the sons of Seth, Wisdom brought the flood upon the earth. Later, in her efforts to help mankind, Wisdom sent seven prophets, from Moses to Ezra, corresponding to the seven planets. In the myth Wisdom, acting like a female deity, clearly resembles the Gnostic concept of the *anima mundi*, the "world soul."[18]

Whether this myth reconstruction is or is not correct in all details could be decided only on the basis of a thorough study of Jewish, Early Christian, and Gnostic sources, However, there can be little doubt as to the importance of Wisdom in Jewish Gnosticism, which built its speculations on the role assigned to Ḥokhma in the late books of the Bible itself.

While Wisdom thus had all the prerequisites for developing into a veritable female deity, no such development took place within Judaism. Instead, post-Biblical Judaism created for itself a new concept of feminine divinity in the figure of the Shekhina, who first appears in the Aramaic translation-paraphrase of the Bible, the so-called *Targum Onkelos*. While the exact date of this work is still in doubt (some scholars hold that it was written as early as the 1st century C.E., while others think that it had not

attained its final form until the 4th century), it is generally agreed that its author used an older version as the basis of his translation.

3 | *The Early Shekhina*

Shekhina (*sh'khinah*) is a Hebrew abstract noun derived from the Biblical verb *shakhan* discussed above and means literally "the act of dwelling." These abstract nouns, constructed from the verbal root-letters with the added *-ah* suffix, have the feminine gender. In actual usage, the term Shekhina, when it first appears, means that aspect of the deity which can be apprehended by the senses. Whenever the original Hebrew Biblical text speaks of a manifestation of God through which He was perceived by man, the *Targum Onkelos* interpolates the term Shekhina. For instance, the verse "Let them make Me a Sanctuary that I may dwell [*w'shakhanti*] among them,"[19] is rendered by the *Targum Onkelos* as follows: "Let them make before Me a Sancturary that I may let My Shekhina dwell among them." The original "I will dwell [*w'shakhanti*] among the Children of Israel . . . that I may dwell [*l'shokhni*] among them,"[20] becomes in the *Targum* "I will let My Shekhina dwell among the Children of Israel . . . that I may let My Shekhina dwell among them." The Biblical "that they defile not their camp in whose midst I dwell"[21] becomes "that they defile not their camp in whose midst My Shekhina dwells."[22] The *Targum*, evidently, could not tolerate a direct reference to God even in a poetic text, and thus it paraphrases the original "He [God] found him [Israel] in a desert land . . . He compassed him about . . ."[23] as follows: "He filled their needs in a desert land . . . He let them dwell around His Shekhina . . ."

From these examples, to which many more could be added,[24] it appears that the earliest use of the term Shekhina was in the sense of an abstract hypostasis, interpolated wherever a Biblical statement appeared to be too anthropomorphic to the greater sensitivity of a later age. The fact that the noun Shekhina had the feminine gender (*Shekhinta* in Aramaic) had no significance at all in these early references.

In the Talmudic literature, the term continued to be used in the same sense. E.g., Rabbi Yehoshua, a 1st–2nd century Palestinian teacher, states that the following features were enjoyed by Israel in the desert: the manna, the quails, the well, the Tabernacle, the Shekhina, the priesthood, the kingship, and the Clouds of Glory.[25] A Talmudic discussion flatly equates God with the Shekhina: "Rabbi Yose (2nd century) said: 'Never did the Shekhina descend to earth, nor Moses and Elijah ascend to heaven. . . .' It is correct that the Shekhina never descended to earth? Is it not written, 'And Yahweh came down upon Mount Sinai . . .?'"[26]

At the same time, however there is a tendency to endow the Shekhina with more physical attributes than those associated with God, and thus to distinguish between the deity Himself who is beyond all sense-perception and His tangible manifestation as the Shekhina. One passage in which this physical view of the Shekhina is expressed with great clarity is the following:

> All those years that Israel was in the desert, these two caskets, one of a corpse [of Joseph] and the other of the Shekhina [containing the two stone tablets of the Law] were carried [by the Israelites] side by side. When the passersby would say: "What is the nature of these two caskets?" they would answer: "One is the casket of a corpse, and the other of the Shekhina." "Is it the custom that a corpse should be carried with the Shekhina?" They would answer: "This one [i.e. Joseph], observed what is written in the other one."[27]

It is evident that the presence of the Shekhina in the casket is imagined in this passage in a manner corresponding to that of Joseph's body in the other casket—both are actual, physical presences.

Similarly, the Biblical notion that the Tabernacle was built in order to serve as a dwelling place for Yahweh is transformed in Talmudic literature into the idea that both the desert sanctuary and the Solomonic Temple were the earthly abode of the Shekhina. It was the Shekhina who, according to Rabbi Azaria in the name of Rabbi Yehuda bar Simon, the 4th-century Palestinian Amora, dwelt in the Temple, lining it, as it were, with love.[28]

The notion is made tangible by Rabbi Yehoshua of Sikhnin is the name of Rabbi Levi, a 3rd–4th century Palestinian Amora:

> A simile: Like unto a cave on the seashore: when the waves rise, it fills with water, yet the sea is in no way diminished. Thus it was with the Tent of Meeting: it became filled with the glory of the Shekhina, but the world was in no way diminished.[29]

According to Rabbi Yehoshua (end of 1st century C.E.),

> . . . while the Children of Israel were still in Egypt, the Holy One, blessed be He, stipulated that He would liberate them from Egypt only in order that they build him a Sanctuary so that He can let His Shekhina dwell among them. . . . As soon as the Tabernacle was erected, the Shekhina descended and dwelt among them.

To this Rabh (the early-3rd-century Babylonian Amora) added:

> On that day a thing came about which had never existed since the creation of the world. From the creation of the world and up to

> that hour the Shekhina had never dwelt among the lower beings. But from the time that the Tabernacle was erected, she did dwell among them.[30]

According to another opinion however, the Shekhina originally did dwell here below, on earth. However, when Adam sinned, she removed herself to the first heaven. When the generation of Enosh sinned, she moved up from the first to the second heaven. The sins of the generation of the Deluge caused her to withdraw to the third heaven; those of the generation of the Tower of Babel—to the fourth. When the Egyptians sinned in the days of Abraham, she withdrew to the fifth heaven. The sins of the Sodomites impelled her to seek refuge in the seventh heaven. But when the seven righteous men (Abraham, Isaac, Jacob, Levi, Kehat, Amram, and Moses) arose, they brought her back down to earth step by step.[31]

Since the Shekhina dwelt in the Temple, any desecration of the holy place affronted her directly. When King Manasseh set up a graven image in the house of God, he did this purposely so that the Shekhina should see in and be angered.[32]

It was a Talmudic tenet that the physical presence of the Shekhina in the Temple, or in any other place on earth, was of such a nature that it could be localized, and her movements from place to place followed. The classical expression of this view is the statement of Rabbi Yehuda ben Idi in the name of Rabbi Yoḥanan bar Nappaḥa (a teacher in Tiberias who died in 279 C.E.), according to which the Shekhina went through the following ten stages of wandering:

> From the ark-cover she moved onto the Cherub;
> from the Cherub onto the other Cherub;
> from the second Cherub onto the threshold of the Temple;
> from the threshold into the court of the Priests;
> from the court onto the altar in the court;
> from the altar onto the roof of the Temple;
> from the roof onto the wall;
> from the wall into the city of Jerusalem;
> from the city into the mount of Olives;
> from the mount into the desert.[33]

The idea is that each of these stations in the wanderings of the Shekhina took her to a place more remote than the previous one from her original dwelling place over the ark-cover. It was, of course, the sins of Israel which caused the Shekhina thus to go into exile. In the desert, the Shekhina waited

six months for Israel to repent. When they failed to do so, she said in desperation. "Let them perish!"[34]

According to another version, the Shekhina dwelt for three and a half years on the nearby Mount of Olives, and cried out from there three times a day: "Return, you backsliding children!"[35] When all this proved futile, she began to fly around and say, "I shall go and return to my place till they acknowledge their guilt,"[36] that is to say, she withdrew to heaven to wait there for repentance to bring redemption.

4 | *Personification*

As to the presence of the Shekhina in the Second Temple, opinions were divided. Some said that while in the First Temple the Shekhina dwelt continuously, in the Second Temple she was present only intermittently.[37] Some sages, however, like the 4th-century C.E. Palestinian Amora, Shemuel ben Inya, asserted that the Shekhina never graced the Second Temple with her presence, and that this circumstance constituted one of the seven features marking the inferiority of this sanctuary in comparison with the First Temple.[38] Rabbi Yoḥanan, too, was of the opinion that the Shekhina never dwelt in the Second Temple, the reason being that it was built with the aid of the Sons of Japheth, i.e., the Persians, and, as stated in Genesis 9:27, God dwells only in the tents of Shem, that is in a Temple built by the Children of Israel themselves.[39]

Again others held not only that the Shekhina was present in the Second Temple,[40] but that, following its destruction, she transferred her seat to several important synagogues in Babylonia, where her presence was both visible and audible. Especially two synagogues, those of Huzal and Shaf Weyatibh, had the reputation of serving as alternate dwelling places for the Shekhina. The Shaf Weyatibh synagogue in Nehardea was built, according to tradition, by King Yechonia and his men, of stones and dust they had brought along from Jerusalem.[41] At times the Shekhina would dwell in this synagogue, at others in that of Huzal. Once, so the story goes, the fathers of Shemuel and Levi were sitting in the Shaf Weyatibh synagogue in Nehardea when the Shekhina appeared making a noise, whereupon they got up and left. On another occasion, blind Rab Sheshet sat in the same synagogue when the Shekhina again came, but he made no move to leave. Thereupon ministering angels came to frighten him away, but he said: "Master of the World! If one is afflicted and the other is not, who is to yield?" Whereupon He (i.e., the deity) spoke to them: "Let him be!"[42]

As to the precise nature of the noise made by the Shekhina, another Talmudic passage describes it as follows: "The Shekhina rang before him

[Samson] like a bell."[43] As we shall see in another context, God's approach, too, was said to have been accompanied by the tinkling of bells.

In general, it was an accepted article of faith that wherever their exile took the people of Israel, whether to Egypt, to Babylonia, or to Edom (Rome), the Shekhina went along with them, and that she would remain with them until the time of their redemption.[44]

In addition to her appearance in places of primary or secondary sanctity, the Shekhina would also show herself to individuals and even to animals. According to a Palestinian view, transmitted to Babylonia by Rabh Dimi (early 4th century C.E.), the Shekhina spoke to Adam, to the Serpent, and to the fishes, and, as a consequence of this distinction, members of these three species copulate in a face-to-face position, while all the other animals perform the sexual act face-to-back.[45]

That the Shekhina can be seen is almost a commonplace in the Midrash. The sign of the Abrahamic covenant which the Children of Israel carried on their flesh enabled them to gaze at the Shekhina; had it not been for the circumcision, they would have fallen flat on their faces at her appearance.[46] Even Nadab and Abihu, the two rebellious contemporaries of Moses, "feasted their eyes on the Shekhina, but had no enjoyment from her; Moses, on the other hand, did not feast his eyes on her, but enjoyed her."[47] Already as a babe, Moses was joined by the Shekhina. When the daughter of Pharaoh found the ark of bulrushes into which he had been placed by his mother, and opened it, she saw the Shekhina in it.[48] Of all men, Moses was the only one to whom the Shekhina spoke "every hour, without setting a time in advance." Therefore, in order to be always in a state of ritual purity and readiness to receive a communication from the Shekhina, Moses separated himself completely from his wife.[49]

The Shekhina joins the sick to comfort them,[50] and helps those who are in need.[51] Moreover, she has special concern for the repentant sinners of Israel:

> [These] are accepted by the Shekhina as if they were righteous and pious persons who never sinned. They are carried aloft and seated next to the Shekhina. . . . He whose heart is broken and whose spirit is low, and whose mouth rarely utters a word, the Shekhina walks with him every day. . . .[52]

Good deeds, even if performed by idolaters, attract the Shekhina: when the prophets of the Baal practiced hospitality, the Shekhina descended and rested upon them.[53]

If husband and wife are worthy and deserving, the Shekhina rests between them.[54] On the other hand, Rabh Abin bar Ada, a Babylonian Amora of

the 3rd–4th centuries, said in the name of Rabh: "He who marries a woman not suitable for him, when God lets his Shekhina rest, he will give testimony concerning all the tribes, but him."[55]

A different view of the Shekhina shows her as being attracted by aesthetic and aristocratic qualities. "The Shekhina rests only on him who is wise, heroic, rich and tall of stature."[56] Rabbi Yoḥanan bar Nappaḥa (died 279 C.E.) enumerated a very similar list of excellences as attracting the Shekhina: "God lets His Shekhina rest only on him who is heroic, rich, wise and modest."[57] Rabbi Ḥama bar Ḥanina, a Palestinian Amora of the 3rd century, said: "When God lets His Shekhina rest, He will let her rest only on the noble families in Israel."[58] According to another view, "the Shekhina rests only where there is no sadness, no sloth, no laughter, no levity, no merriment, and no senseless chatter, but where there is rejoicing over the fulfillment of a commandment."[59]

Lest one think that the Shekhina was thought of as ranking merely with the angels, we adduce a few passages which emphasize her superiority to them: The splendor of the Shekhina feeds the ministering angels. Her radiance, however, is so great that the angels must cover their faces with their wings so as not to see her.[60] The ministering angels are removed from the Shekhina by myriads of parasangs, and the body of the Shekhina herself measures millions of miles.[61]

These ideas are complementary without being contradictory: on the one hand, the Shekhina can be so small as to find place in the Tabernacle or even in the small ark of bulrushes next to the child Moses; on the other, her size overshadows the world. A midrash neatly reconciles the two ideas:

> The emperor said to Rabban Gamliel: "You say that wherever ten men are assembled, the Shekhina dwells among them. How many Shekhinas are there?" Thereupon Rabban Gamliel beckoned the servant and began to beat him [saying]: "Why did you let the sun enter the emperor's house?" ["Nonsense"] said the emperor, "the sun shines all over the world!" "If the sun," answered Gamliel, "which is only one of a thousand myriad servants of God, shines all over the world, how much more so the Shekhina of God!"[62]

The problem of how to reconcile the omnipresence of the Shekhina with her "dwelling" in the sanctuary was solved in a different manner by Rabbi Yoḥanan bar Nappaḥa by the introduction of the concept of "contracting" of which the Kabbala was later to make extensive use in its cosmogony. Yoḥanan explained that when Moses heard God say "Let them make Me a Sanctuary,"[63] he was frightened by what he assumed would be a task of immense magnitude, because he knew that even the "heaven and

the heaven of heavens cannot contain" God.[64] But God reassured him that a small Tabernacle would, indeed, be sufficient for Him: "I shall descend and contract my Shekhina between [the planks of the Tabernacle] down below.[65]

5 | *The Shekhina Confronts God*

These, and many other similar passages clearly demonstrate a pronounced tendency to personify the Shekhina and to conceive of her as a manifestation of the deity in a lower form, capable of being perceived by the human senses. This Shekhina was the direct heir of the Biblical Cloud of Glory which had dwelt in the sanctuary and had been the visible manifestation of Yahweh's presence in His House. There is as yet no indication in any of these passages that the Shekhina was considered a divine entity separate from God to the extent of being able to confront him. However, in view of the mystical dualistic theosophy of Philo and the Cherubim-symbolism of the Second Temple,[66] it was inevitable that the step from regarding the Shekhina as the manifestation of God to seeing in her a discrete divine entity should be taken. The earliest evidence that it was, dates from the end of the 3rd century C.E.

Before presenting the passage in question, a word must be said about the relationship of the two Talmudic concepts of the Shekhina and of the "Holy Spirit." As A. Marmorstein has convincingly shown, these two concepts were used synonymously in the Talmudic period.[67] When, therefore, a Talmudic teacher speaks of the Holy Spirit, he may as well have used the term Shekhina. With this in mind, let us quote a saying of Rabbi Aḥa, a Galilean teacher who lived ca. 300 C.E.

> The Holy Spirit comes to the defense [of sinful Israel by] saying first to Israel: "Be not a witness against thy neighbor without a cause,"[68] and thereafter saying to God: "Say not: I will do to him as he hath done to me."[69]

This passage has great significance in the historical development of the Jewish God concept. We have here a very early testimony as to the idea that the "Holy One, blessed be He" or God, and the Shekhina or Holy Spirit, are two separate and discrete divine entities. The Holy Spirit is said here to have admonished God not to practice retribution and to refrain from punishing Israel. She (she, because the "Holy Spirit," like the Shekhina, is feminine) was, therefore, considered to have an opinion, a mind, a will, and a personality of her own. She is opposed to God and tries to influence him.[70]

The Shekhina plays a similar role in another passage which is of considerable later provenance. It is found in Midrash Mishle, whose late age is indicated by the fact that the first to quote it was Rabbi Ḥananel (died 1050 C.E.). In it we read:

> When the Sanhedrin wanted to add King Solomon to the three kings and four commoners who had no share in the World to Come, Shekhina rose up before the Holy One, blessed be He, and said: "Master of the World! Seest Thou a man diligent [i.e. Solomon] . . . ?! They want to count him among mean men." In that hour, a divine voice was heard saying to them: "Let him stand before Kings, let him not stand before mean men!"[71] [i.e., do not include Solomon together with those mean men who are excluded from the heavenly Paradise.]

A clear-cut differentiation between God and the Shekhina is made by Moshe Hadarshan, the early-11th-century Midrashist of Narbonne, in his book entitled *Bereshit Rabbati*. He says, in the name of Rabbi Akiba (the 2nd century C.E. Tanna), that

> when the Holy One, blessed be He, considered the deeds of the generation of Enoch and that they were spoiled and evil, He removed Himself and His Shekhina from their midst and ascended into the heights with blasts of trumpets. . . .[72]

Although three passages may be considered rather meager evidence, they are sufficient to establish that the idea of two separate divine entities did exist in Talmudic times and that there were at least some teachers who saw nothing exceptionable in it. Others, however, took a different view, and opposed any implication of such a plurality, thereby adding indirect evidence to the existence of such beliefs. Rabbi Eliezer, the Palestinian Amora of the 3rd century, warned that one must carefully refrain from implying a divine plurality even inadvertently in translating Biblical passages which contain references to the physical appearance of God:

> Rabbi Eliezer said: "He who translates a Biblical verse literally is a liar, and he who adds to it is a blasphemer. For instance, if he translates the [Hebrew] verse 'And they saw the God of Israel'[73] [into Aramaic]: 'And they saw the God of Israel,' he is a liar, for the Holy One, blessed be He, sees but cannot be seen. If, however, he translates 'And they saw the glory of the Shekhina of the God of Israel,' he blasphemes because he makes three [i.e., instead of one God, he refers to three deities], namely, Glory, and Shekhina,

and God. What 'And they saw the God of Israel' means is that they feasted their eyes on the splendor of the Shekhina."[74]

Rabbi Eliezer here objects to both the literal translation of a Biblical anthropomorphic expression and its paraphrase by the interpolation of such terms as Glory and Shekhina. The basis of his objection to the first method is that it makes it appear as if God could directly be apprehended by human sense organs, which, of course, is untrue with reference to a purely spiritual deity. His objection to the second method must stem from the experience or knowledge that his contemporaries tended to regard such expressions as Glory and Shekhina as designations for discrete deities. While Rabbi Eliezer considered such a view as blasphemous, others, as we have seen above, saw nothing exceptionable in it, at least as far as the Shekhina was concerned.

6 | *The Feminine Shekhina*

The passages which establish the Shekhina as a separate divine personality, indicate her femininity in no way except by the grammatical gender of her name. It should be emphasized, however, that both in Hebrew and Aramaic, the gender of the subject plays a much greater role in the sentence structure than in Indo-European languages. In English, for instance, one can say, "The Shekhina rose up . . . and said," without becoming aware at all of the gender of "the Shekhina." In Semitic languages, the verb as well as the adjective have separate male and female forms; in the sentence "the Shekhina rose up . . . and said," therefore, both verbs impress the reader (or hearer) with the femininity of the Shekhina by taking themselves the feminine forms. Thus, even without any explicit pronouncement to the effect that the Shekhina was a female divine entity, her sex was kept in the forefront of consciousness by every statement made about her.

In Midrashic homilies, the Talmudic sages allowed themselves considerable latitude in throwing light on the mystery of the deity by comparing him to human beings of both sexes. The following passage, transmitted in the name of Shemuel bar Naḥman, a Palestinian teacher of the 3rd and 4th centuries, can serve as an example:

> It is the wont of the father to have mercy, "Like as a father has compassion upon his children, so has the Lord compassion upon them that fear Him";[75] and it is the wont of the mother to comfort, "as one whom his mother comforts, so will I comfort you."[76] God said: "I shall do as both father and mother."[77]

It is, of course, a far cry from saying that God acts like a father and a

mother to asserting, as Philo did,[78] that he has two components, a fatherly and a motherly. Yet the Shekhina, with her feminine gender, comes quite close in the Talmudic sources to being regarded as a feminine manifestation of the deity. The following statement by Rabbi Aḥa definitely points in that direction:

> When the Shekhina left the Sanctuary, she returned to caress and kiss its walls and columns, and cried and said: "Be in peace, O my Sanctuary, be in peace, O my royal palace, be in peace, O my precious house, be in peace from now on, be in peace!"[79]

In another passage it is the Community of Israel (Knesseth Yisrael, also of feminine gender and subsequently identified with the Shekhina or symbolized by her), lamenting the destruction of the Temple:

> The Community of Israel said before the Holy One, blessed by He: "Master of the World! I remember the safety, the security and the peace which I used to enjoy, and now it is all departed from me. And I cry and lament and say: O, if I could return to former years when the Sanctuary stood, and when you used to come down into it from the high heavens, and let your Shekhina rest on me, and the nations of the world would praise me! And when I would seek forgiveness for my sins, you would answer me. But now I am covered with shame and disgrace."
>
> And she also said before Him: "Master of the World! My heart breaks in me when I pass by your house and it is destroyed, and the voice of silence is in it and says: The place in which Abraham's seed presented sacrifices before you, and the priests stood on their platform, and the Levites intoned praise on their harps, how can it be that now foxes dance in it?! . . . But what can I do, since my sins brought this about, and the false prophets who arose in me led me astray from the way of life to the way of death. . . . "
>
> When the temple was destroyed by fire, the Holy One, blessed be He, said: "Now that I have no seat on earth, I shall remove my Shekhina from her [the earth] and shall ascend to my first abode." . . . In that hour the Holy One, blessed be He, cried and said: "Woe to me, what did I do, I let my Shekhina dwell below for the sake of Israel, and now that they sinned, I returned to my first place . . . I became a laughter unto the nations and a derision to the creatures." In that hour Metatron [God's chief ministering angel] came, fell upon his face, and addressed God: "Master of the World! Let me cry in Your place!" But God answered him: "If you

> do not let me cry now, I shall retire to a place into which you have no permission to enter, and shall cry there." . . . [Thereafter] God said to the ministering angels: "Come, let us decend, I and you, and see what the enemy did to my house." . . . When God saw the Sanctuary, He said: "Verily, this is my house, and this is my resting place, into which the enemy entered and did what he wanted." And God cried and said: "Woe to me because of my House! My sons, where are you? My lovers, where are You? What shall I do to you? I warned you, but you did not repent."[80]

That the Shekhina is the love aspect of God is clearly stated in a parable which compares the Temple to Solomon's palanquin: just as the latter was inlaid with love, so did the Shekhina fill the sanctuary.[81] But she also represents the divine punitive power. This is most succinctly expressed in a Tannaitic passage which states that on ten occasions did the Shekhina descend from on High: after the Fall, when she entered the Garden of Eden to punish Adam, Eve, and the Serpent; when she confused the builders of the Tower of Babel; when she destroyed Sodom and Gomorrah; when she saved the Children of Israel from Egyptian slavery; when she drowned the Egyptians in the Sea of Reeds; when she appeared on Mount Sinai; when she led the Children of Israel in the pillar of cloud; when she entered the Sanctuary; and once more will she descend in the future in the days of the battle of Gog and Magog.[82] We note that in the above list, which actually enumerates only nine descents—one evidently got lost while the tradition still circulated orally—five descents of the Shekhina are punitive expeditions. As we shall see in a subsequent chapter, the punitive aspect of the Shekhina, closely paralleled by the cruel aspect of the ancient Near Eastern love-goddesses, plays an important role in the Kabbalistic figure of the Shekhina-Matronit.

A mixture of the punitive and the merciful aspects of the Shekhina appears in the legends which attribute to her the function of taking the souls of exceptionally meritorious men. There were six individuals, we read in the Talmud, whom the Angel of Death could not overcome, and who died only through a kiss of the Shekhina; they were Abraham, Isaac, Jacob, Moses, Aaron, and Miriam.[83] According to another passage, it was God who took the soul of one of them, Moses, by kissing him on the mouth.[84] But after Moses died, it was the Shekhina who carried him on her wings a distance of four miles to the place where he was to be buried.[85]

Since Moses is said to have to given up all carnal contact with his wife in order to be always ready to receive communication from the Shekhina, it seems probable that a notion clearly stated in the Zohar was already

present in rudimentary form in Talmudic times: the idea that the relationship between Moses and the Shekhina was like that of husband and wife.[86] If so, there is an interesting parallel between the Shekhina carrying her dead husband, Moses, to his burial place, and the Ugaritic myth about Anath carrying the body of her husband-brother, Baal, to his burial place.[87]

7 | *Conclusion*

We have followed, in this chapter, the development of the Shekhina concept from its Biblical antecedents, through its early Targumic beginnings in the 1st or 2nd century B.C.E., to the stage it reached a thousand years later, just prior to being taken up by Kabbalism and made into one of the cornerstones of its mystical theosophy. At first, it seems, the Shekhina served merely as a convenient means of solving the problem presented by Biblical anthropomorphisms in the eyes of a later, more sensitive, theology. By interpolating the Shekhina, it was no longer God himself who was said to have acted in a human manner, but his "presence" which, evidently, was conceived as something akin to a "presence" manifesting itself at a spiritualists' seance, a barely visible indication of what is acknowledged to be pure spirit and therefore not apprehensible by the senses.

Before long, however, this spiritual "presence" began to take on substance. Her movements from place to place could now be discerned, and, having acquired a physical aspect, she became subject to historical events: more and more closely joined to the fate of Israel, she suffered its vicissitudes, accompanied the people into their exiles, and experienced the hopes and despairs with which Israel reacted to the blows dealt her by fate or, as the Sages of the Talmud would have put it, shared in the punishments meted out by God to his sinful people. In this capacity, the Shekhina came very close to being identified with the Knesseth Yisrael, the personified, female "Community of Israel."

Next, almost inadvertently, as the distance between God and the Shekhina grew, the latter took on increasingly pronounced physical attributes. The more impossible it became to think of God himself in anthropomorphic terms, the more the Shekhina became humanized. Now she could be heard as well as seen, and, having found her voice, it was inevitable that she would speak not only to man but to God. Once she was allowed to do this, there was no longer any doubt that the deity was considered as comprised of two persons: God and the Shekhina.

In Biblical times, there was nothing strange, let alone heretical, about a plural concept of the godhead. Most of the nations in whose midst Israel dwelt recognized divine pluralities, and the old Hebrew myth saw nothing

remarkable in the fact that Yahweh appeared to Abraham in the shape of three men who, however, were unhesitatingly recognized by Abraham as one person. The narrative is masterly in conveying the mystery of this three-in-one deity by changing back and forth between plural and singular,[88] to which has to be added the further mystery of the unexplained changeover of the "three men" into "two angels" by the time they reached Sodom, and their contradictory identification as Yahweh's messengers.[89] Thus, Philo's theosophic discernment of the two aspects of the deity[90] is, in fact, not too far removed from this old Biblical indeterminacy as to the number of persons in the deity, nor is the Talmudic postulation of God and the Shekhina as two divine entities.

Philo assigned masculinity to one, and feminity to the other, aspect of the godhead. Such a step was never taken by Talmudic Judaism, or at least such a thought was never clearly formulated or expressed, until the days of the Kabbala. Yet the very fact that all names of God (Yahweh; Elohim; the Holy One, blessed be He; etc.) were masculine, while the name Shekhina was feminine (as were other manifestations of the deity, such as the Holy Spirit, the Word, Wisdom, etc.), inevitably pointed in the direction of such a sexual differentiation, which came about, as it was bound to, with the great medieval mystical movement of the Kabbala.

The latency of the feminine elements in the Jewish God concept for one millennium and a half is a psychologically remarkable phenomenon. From about 400 B.C.E. to 1100 C.E. the God of Judaism was a lone and lofty father-figure, and whatever female divinity was allowed to exist in his shadow was either relegated to a lower plane, or her feminity was masked and reduced to a grammatical gender, as in the case of the Shekhina. Yet in spite of the masculine predominance on the highest level of the Talmudic God concept, popular belief and imagination dwelt in a world peopled and haunted by feminine numina, ranging from lowly and loathsome she-demons to exalted personifications. It is to an examination of these ideas that we next turn.

V

The Kabbalistic Tetrad

Let us now turn to the development of the Hebrew goddess myth in the Middle Ages, when the mythical-mystical figure of a feminine divinity occupied a central place in Jewish religious consciousness.

There are some puzzling factors about this medieval Jewish religious development. One is that it took place in an entirely religion-bound community, whose official doctrines could never have tolerated deviation from strict monotheism. Another, that, on the surface at least, it appears as if the primary factor in the emergence of the goddess figure and her divine family had been mystical speculation about the nature of the deity, which in turn led to the creation of mythical narratives about the relationship among the four members of the supernal Tetrad.

There is, of course, no hard and fast dividing line between mystical symbolism and mythical narrative. On the contrary, these two areas of religious expression imperceptibly merge, and those whose religious inclinations impel them to approach the border region from either side, may suddenly find that they have crossed over to the other. Historical examples show that at times such crossings-over were effected purposely: old polytheistic myths were, in this manner, transformed into mystical theological ideas and thereby fitted into the framework of a narrower, more rigidly monotheistic religion.

The best known, though not always readily acknowledged, example of this type of transformation is the re-emergence of the ancient Near Eastern mythological feature of divine triads (a group of three gods) in the Christian doctrine of the Holy Trinity.

At other times, the searching mind, striking out along unexplored paths of religious discovery, finds itself on the other side, having crossed the invisible border unintentionally and inadvertently. Such an accidental slippage from the realm of mystical speculation into that of mythical narrative occurred in connection with the Kabbalistic interpretation of the mystical meaning of the Tetragrammaton, the secret and most holy four-letter name of God, which to pronounce was considred a mortal sin. An examination of the psychological and traditional channels along which this slippage took place will occupy us in this chapter, together with the attempt to reconstruct the myths of the four divinities constituting the Kabbalistic tetrad. First, however, let us look at the world of the Kabbala in which this tetrad occupied a pivotal position.

1 | *The Kabbala*

The Kabbala was a great Jewish religious movement which reached its literary zenith in the 13th century, and its greatest popularity in the 16th and 17th centuries. Its roots go back to Talmudic notions and ideas, and even beyond them, to doctrines first adumbrated by Philo of Alexandria, the 1st century Hellenistic Jewish philosopher, whose teachings about the Cherubim were examined in Chapter Three. Central to the Kabbala is a secret and esoteric doctrine about the nature of the deity and the relationship between God, World, and Man. While the Kabbala as a whole is deeply mystical, it is speculative rather than ecstatic. It emphasizes the intuitive grasp of ultimate truths, but at the same time demands the most exacting observance of all the laws and rules of traditional Judaism. It stresses the personal religious experience, yet, paradoxically, it considers itself as a body of old, transmitted wisdom, as indicated by the meaning of its very name, Kabbala, literally "Reception," that is, something "received" from ancient masters. In fact, the chain of Kabbalistic tradition is believed to lead back to Adam himself, whose knowledge of all the ultimate secrets was derived directly from divine communication.[1]

The foundations of medieval Kabbalism were laid in Babylonia and Byzantium in the 7th and 8th centuries, when a number of Midrashim with marked Kabbalistic tendencies made their appearance. Several of these (e.g., the *Alpha Beta of Rabbi Akiba* and the *Midrash Konen*) deal with the mysteries of Creation and the structure of the universe. Other writings of the

same period describe the heavens, represented as seven celestial palaces (the so-called *Hekhalot*), and the divine chariot (*Merkaba*) which served as the throne of God. These early ventures into mystical cosmogony, cosmology, and theosophy were transmitted in the 9th century to Italy and Germany, and, soon thereafter, also to Spain, which in the 13th century became the chief center of the Kabbala.

The most important work of the entire Kabbalistic movement, the Zohar, or "Book of Splendor," was written ca. 1286 by Moses de Leon (ca. 1240-1305) in Castile, Spain, but was attributed by him to Shimeon ben Yohai, the 2nd-century Palestinian teacher and mystic. With this voluminous book (it contains close to a million words), written in the forms of a mystical commentary to the Five Books of Moses, in a somewhat artificial Aramaic, Spanish Kabbala reached its culmination. For the subsequent two centuries, however, Kabbalism remained the esoteric preoccupation of a few select individuals. An important new development took place following the expulsion of the Jews from Spain in 1492, which brought about a powerful upsurge of Messianic longings for a redemption, and resulted in the migration of several leading Spanish Kabbalists to the town of Safed in the Galilee. Within a few years thereafter, Safed became the new center of the Kabbala and held this position for a short but remarkable period in the 16th century.

From Safed, the Kabbala spread rapidly to all the Asian, African, and European centers of the Jewish diaspora. It soon became a veritable mass religion, and as such prepared the ground for the Messianic movement led by Shabbatai Zevi (1626–1676) and, a century later, for East European Hasidism, the pietistic-mystical sectarianism which nearly caused a schism in Judaism in the 19th century. Thus Kabbalistic mysticism became one of the most powerful forces to lead the Jewish people forward on its historic course, until Enlightenment and Emancipation, and then Nationalism and Zionism, took over to serve as vital propellants.

In the Kabbalistic doctrine of God, fully developed in the Zohar, the feminine element plays an extremely important role. As Gershom Scholem, the foremost authority on the subject, put it, the introduction of the idea that the Shekhina was the feminine element in God, opposed to "the Holy One, blessed be He," as the masculine element in Him,

> was one of the most important and lasting innovations of Kabbalism. The fact that it obtained recognition in spite of the obvious difficulty of reconciling it with the conception of the absolute unity of God, and that no other element of Kabbalism won such a degree of popular approval, is proof that it responded to a deep-seated

> religious need. . . . It says something for its vitality that despite the opposition of such powerful forces [as the philosophers and the Talmudists] this idea became part and parcel of the creed of wide circles among the communities of Europe and the East.[2]

The Zohar and the later Kabbalistic works are replete with references to the Shekhina, the female divine entity already familiar to us from her appearances in the earlier Talmudic and Midrashic literatures. In the next chapter we shall discuss in detail this feminine divinity whose favorite Kabbalistic name is "the Matronit," i.e., the Matron. What we wish to consider here is the question of the relationship of the Shekhina to God, and the issue of polytheism versus monotheism represented by it. The learned among the Kabbalists were undoubtedly aware of the problem, grappled with it, and succeeded in solving it in a manner satisfactory to them. One can imagine that by extraordinary mental effort they were able to remain unfailingly aware of the absolute oneness of God even while their imagination was assaulted by the most outspoken descriptions of passionate embraces between the male and female "elements" of the deity.

But the learned were always few, while the ignorant and near-ignorant were many. The strength of Kabbalism lay not in what it meant for the select few who were able to devote a lifetime to its study, even as the intellectual elite of the anti-Kabbalists did to the study of the Talmud. The Kabbala's significance lay precisely in the great influence it exerted, from the 16th century on, upon the many, the masses, for whom intensive study was out of the question. If the most conspicuous ideas and teachings of Kabbalism nevertheless reached them, it was by word of mouth and in greatly simplified form. To put it differently, a simpler idea had a greater chance of popular acceptance than a more difficult one. The belief in the Shekhina (or Matronit), the matronly, divine figure, who, in a way, functioned as an intermediary between the People of Israel and God, was a simple, easily comprehended idea. Since it "responded to a deep seated religious need," it won ready acceptance among wide circles in the Jewish communities everywhere. Much more difficult to understand was the complementary doctrine which maintained that God and the Shekhina were one. Lip-service, to be sure, was paid by all to the time-honored orthodox Jewish concept of the Oneness of God. On the logical level, many were even able to assert that the Shekhina and the other elements (of which more below) discerned in God were merely symbols which helped in comprehending the mystery of His nature, or emanations issuing forth from Him, but in no way affecting His fundamental Oneness.

Yet on the deeper level of emotion and imagination, the image of the

wifely and motherly, passionate and compassionate female divinity met with immediate, spontaneous and positive response. Especially to popular imagination, the Shekhina was no mere symbol or emanation, but a great heavenly reality whose shining countenance shoved the theoretical doctrine of the Oneness of God into the background. The deep emotional attachment of the simple, unsophisticated followers of the Kabbala to the Shekhina was comparable to the relationship of the Italian or Spanish villagers to their Madonna. In both cases it cannot be denied that one is faced with the veneration of a goddess, and it is impossible to dispute that she means more for the satisfaction of deep-seated religious emotional needs than God Himself.

Numerous passages in the Zohar, whatever their possible interpretation as mystical speculations about God, struck a responsive chord in hearts yearning for a divine mother-image. Some of these passages deal with the tragic figure of the Matronit which we shall analyze in the next chapter. Others discuss the divine tetrad, the four major persons of the Zoharic godhead, and several of these passages make it appear that the name Yahweh, composed of four letters, was the basis from which the concept of the divine family of four was derived. We shall, therefore, turn next to that most ancient, most holy and forbidden name of God, the Tetragrammaton.

2 | *The Tetragrammaton*

In the Bible, God is referred to by several names, such as El, Elohim, Shaddai, Yahweh, or a combination of these. In the Talmudic period, the most frequently used name of God was "the Holy One, blessed be He." In the Zohar and Kabbalistic literature in general, God is still called "the Holy One, blessed be He," but, in addition, several other mystical divine names appear, which refer to God in relation to various stages in the history of the universe, or designate certain aspects of His being.

The ancient Biblical Tetragrammaton, Yahweh (YHWH), is regarded in the Kabbala as an abbreviated symbol of four divine elements which form part of the deity. The four elements are *Ḥokhma* (Wisdom), *Bina* (Understanding), *Tif'eret* (Beauty), and *Malkhut* (Kingship). Moreover, Wisdom is identified with the Father, Understanding with the Mother, Beauty with the Son, and Kingship with the Daughter. These four divine concepts form the Kabbalistic tetrad.

One passage in the Zohar, for instance, states that "the letter Y in the name YHWH is called Father and stands for Wisdom; the first H is the Supernal Mother, called Understanding; and the W and the second H are the two children, a son and a daughter, who were crowned by their Mother.[3]

A related passage explains:

> Wisdom spread out and brought forth Understanding, and they were found to be male and female, Wisdom the Father, and Understanding the Mother. . . . Then these two united, and lighted up each other, and the H [i.e., the Mother] conceived and gave birth to a Son. Through the birth of the Son the Father and the Mother found their perfection [tiqqun], and this led to the completion of everything, the inclusion of everything: Father, Mother, Son and Daugher.[4]

In yet another Zoharic passage more details are given about the origin of this divine family:

> The Y brought forth a river which issued from the Garden of Eden and was identical with the Mother. The Mother became pregnant with the two children, the W who was the Son, and the second H who was the daughter, and she brought them forth and suckled them. . . . These two children are under the tutelage of the Father and the Mother. . . . After the Mother gave birth to the Son, she placed him before her, and this is why the first H in the name YHWH must be written close together with the W. The Son received a double share of inheritance from his Father and Mother, and he, in turn, nourished the Daughter. This is why when writing the Tetragrammaton in sacred texts, one must bring the W and the second H close together.[5]

In spite of the explicitness of these passages, which is matched and even surpassed by many others to be dealt with further on, all the modern students of the Kabbala interpret them as nothing more than mystical symbolism.[6] They argue that it is in the nature of the Kabbalistic style to speak of aspects or emanations of the One God as if they were independent entities. Since God is known to be wise, they speak of His Wisdom; since He is possessed of understanding, they speak of His Understanding, etc., and to further clarify these attributes, they designate them as Father, Mother, Son, and Daughter.

Two considerations render this interpretation unsatisfactory. One is the "slippage" phenomenon referred to above, which can be observed in many Kabbalistic elaborations of the four "elements" in the deity, dealing with their affairs and vicissitudes, the relationships between them and their reactions to one another. Even if the Kabbalistic tetrad had actually and demonstrably originated in purely mystical speculation, somewhere on the way such a slippage occurred, with the result that the colorful details supplied

about four persons of the deity clearly belong to the realm of myth.

The other consideration which vitiates the mystical symbolic interpretation of the Kabbalistic tetrad is the existence of numerous divine tetrads in other religions with occasional surprising similarities between the myths told about them and the statements made about the four "elements" of God in Kabbalistic literature.

This not only renders it unlikely that what the Kabbala has to say about the tetrad was engendered merely by mystical symbolism, but makes us suspect that the Kabbalistic myths about the tetrad reflect outside, non-Jewish influences. A rapid survey of polytheistic tetrad myths is here called for to substantiate this assumption.

3 | *Ancient Tetrads*

Tetrads, although not as common as triads, are found in several relgious cultures of antiquity. The earliest known group of four related gods is that of ancient Egyptian religion. The father-god, Shu, we read in early Egyptian mythological texts, was the air that carried the sky. His female counterpart was Tefnut, goddess of moisture. Their union produced a son Geb, or Earth, and a daughter Nut, or Sky. Geb and Nut were united in tight marital embrace, until Father Shu separated them by raising the sky up from the bosom of the earth.[7] (See Plate 29.)

Only somewhat younger is the tetrad myth of the Sumerians, the old, non-Semitic inhabitants of Mesopotamia. The precise family relationships of the gods of the Sumerian pantheon is obscure, and in most cases little is known about which god was whose son, husband, father or brother, and which goddess was whose daughter, wife, mother or sister. Nevertheless, it has become clear, primarily thanks to the indefatigable studies of Samuel N. Kramer, that there was a close, first-degree relationship between a group of four gods who were in control of heaven, earth, sea, and air, and who, among them, created all the other cosmic entities.[8] The four were the god of Heaven, An; the great mother goddess Ninhursag; the god of water, Enki; and the god of air, Enlil. That they were a clearly defined tetrad is evident not only from their position of primary creator gods, but also from their continued importance after the emergence of the other gods. It is they who "usually head the god lists, and are often listed as performing significant acts together as a group." Moreover, "at divine meetings and banquets they were given the seats of honor."[9]

An, the heaven-god, was once the supreme ruler of the Sumerian pantheon, but as early as the 3rd millennium B.C.E. his place was taken by Enlil,

the air-god, who is also titled "father of the gods," and "king of all lands." He was also the god of Wisdom, and the ruler of the abyss (absu)—an early indication of the oft-recurring connection between wisdom and water.

Ninhursag was also called Ninmah, Nintu, and Aruru, although her original name seems to have been Ki, meaning "[mother] Earth." She was probably taken to be the wife of An (Heaven), and the two, An and Ki, may have been conceived as the parents of all the gods.[10] In her capacity as the great mother and the earth goddess, Ninhursag was also "the lady who gave birth," the mother of all living things, and especially the mother of the earthly kings. The early Sumerian kings liked to describe themselves as "constantly nourished with milk by Ninhursag."[11]

Enki, king of the watery abyss, calls himself in a paean of self-glorification "the first-born of An,"[12] which would make Ninhursag his mother. However, in another passage of the same long poem, Ninhursag is called "Enlil's sister,"[13] and she calls Enki, "my brother."[14] This apparently reflects another version of the early Sumerian tetrad, according to which An (Heaven) had three children, Ninhursag, Enki and Enlil. The contradiction in the position of Ninhursag, who appears as both mother and sister of Enki and Enlil, can possibly be resolved by referring to the Zoharic explanation of the Tetragrammaton discussed above. The Father ("Wisdom" there too), we shall recall, brought forth the Mother, that is, the Mother was originally the Father's daughter. But then Father and Mother had union, and the Mother gave birth to the Son and the Daughter. Thus the Mother was, at one and the same time, also the sister of her Son and Daughter. It can be conjectured that a lost Sumerian myth may likewise have told how Father An brought forth Ki (Ninhursag) by spontaneous generation (or by masturbation, as Atum was said to have engendered Shu and Tefnut in Egyptian mythology).[15] If so, then Ninhursag, like the Mother in Kabbalism, was both the mother and the sister of her two children.

The tetrad of the Hittites, whose ancient empire centered on the Anatolian plateau and who spoke several unrelated languages, can be mentioned only in passing. The Hittites absorbed so much foreign mythological material that the isolation of original Hittite myths would be a major scholarly task which lies far beyond the present author's competence. However, even a cursory perusal of the readily accessible Hittite myths shows that groups of four gods appear repeatedly. One text-fragment enumerates the four gods Kashku (the Moon-god), Taru (the Storm-god), Hapantalli, and Katakhziwuri. Another appeals to "the mighty gods" Naras, Napsaras, Minkins, and Ammunkis.[16] A Hittite myth of unquestionably Canaanite origin is the one in which the tetrad of Elkunirsa (that is, the Canaanite *El qone eretz,*

"El, Creator of the Earth"), his wife Ashertu (Asherah), their son Baal-Hadad, the Storm-god, and their daughter Ishtar (Astarte or Anath) figures prominently.[17]

An ancient Near Eastern bronze figure of unknown provenance shows a divine tetrad in the form of four human figures rising out of a common stem and held together at their lower legs by a ring. (See Plate 30.)

In the ancient Canaanite pantheon itself the four gods El, Asherah, Baal, and Anath stand out among all the other gods as a clearly recognizable divine family. Thanks to the major archaeological discovery of the Ugaritic tablets at Ras Shamra, near the northeastern corner of the Mediterranean, we have an exceptionally complete picture of the mythological world of the northern Canaanites in the 14th century B.C.E. The chief of all gods was El, the father god, often called "bull of his father." His wife Asherah, also referred to as "Lady Asherah of the Sea," was the mother of all other gods whom she suckled at her breasts. Their son Baal, also called Aliyan, Prince, King, and Rider of Clouds, was the god of rain, and fertility, who periodically died and again came to life. Their daughter Anath, usually referred to as the Virgin or the Maiden Anath, or simply as The Girl, was the goddess of love and female fecundity, as well as of the war and the hunt, who enjoyed fighting as much as she did love-making, was bloodthirsty, tempestuous and unrestrained.[18]

In Greek mythology, Cronus, Rhea, Zeus and Hera seem to have formed the original divine tetrad. Cronus and Rhea were brother and sister as well as husband and wife. After castrating his father Uranus ("Sky"), Cronus ruled in his stead, until he, in turn, was castrated and dethroned by his own son, Zeus, who then became King of the gods, and god of the sky and of thunder. The wife of Zeus was Hera, his sister, goddess of the earth, fecundity, marriage, and women, and worshiped as Maid, Wife, and Widow.

The Roman equivalent of this tetrad was that of Saturn, Ops, Jupiter (Jove), and Juno. Juno's eldest and most common name was Juno Lucina, or Lucetia, referring to her original light-nature. In her capacity as the goddess of marriage, she was also known as Matrona, a name which, of course, reminds us of the Kabbalistic name of the daughter-goddess, the Matronit, who will be the subject of the next chapter. Juno Matrona's principal festival was the Matronalia or Matronales, celebrated on May 1, when husbands and wives would pray to her and offer sacrifices for marital happiness. The priest of Jupiter, the *flamen dialis,* had to be married; his wife was the *flaminica dialis,* priestess of Juno.[19]

Turning now to the great Asian world east of Mesopotamia, and first of all to Iran, we find again the by now familiar tetrad, although in a modified form. The mythical history of the world in Iran begins with Zur-

van ("Time"), a hermaphrodite, who existed prior to heaven, earth, and everything else. For a thousand years Zurvan sacrificed in order to have a son, and finally Ohrmazd and Ahriman were conceived in the womb of his female half. Overjoyed, Zurvan vowed that whichever of his children should emerge first would receive the kingdom from him. It was evil Ahriman who ripped the womb open, and presented himself to Zurvan saying: "I am your son Ohrmazd." Zurvan, however, rejected him, and while he was still talking to Ahriman, the true Ohrmazd was born, whom Zurvan thereupon instructed to rule and order all things.[20]

A divine tetrad figures importantly in Hindu mythology. Shiva is the generative principle, the four-armed and fourlegged great lord of procreation, the gigantic Phallus, identical with the Vedic storm-god Rudra, "the Roarer." His home is in the Himalayas where he lives in perfect marital happiness with his wife, Parvati the Great Mother, symbolized by the female generative organ, and known also by many other names, among them especially Devi (goddess), i.e. *the* goddess par excellence. Parvati assumes terrifying forms also, such as that of Kali; as such she carries in her many arms a great array of weapons, and demands bloody animals and human sacrifices. She is also known as Shakti ("Power"), and, as a medieval ode puts it, "If Shiva is united with Shakti, he is able to exert his powers as lord; if not, the god is not able to stir." Anyone who truly grasps the goddess's complete nature can master the whole universe, because he becomes one with her. In her resides all love. Her devotees call upon her as children addressing their mother, and she cherishes them, taking them to herself, so that they at last become one with her, experiencing a flood of supreme joy, and tasting boundless, intense bliss.

This divine couple had two children: Ganesha, god of wisdom and remover of obstacles, and Kartikeya, god of war and patron of thieves. Shiva's vehicle is the bull Nandi, and Parvati's is a lion.

Shiva, incidentally, is also Nataraja, "Lord of the Dance," who, when attacked by the demon Muyalaka, pressed his toe upon Muyalaka's back, until he broke it, and then, with him underfoot, danced the cosmic dance of creation, maintenance, and destruction.[21]

The last tetrad we shall refer to her is central to Japanese mythology. Izanagi ("The Male Who Invites") and Izanami ("The Female Who Invites") were brother and sister who had union and procreated a great variety of divinities in many different ways. From the left eye of Izanagi, also called the August Male (his sister-wife is also the August Female), was born Amaterasu, the "Heaven Shining," the sun goddess, and from his nose, Susanowo, the "Impetuous Male." These two couples occupy the central place in Japanese cosmology. Amaterasu is resplendent and shining, and receives

from Izanagi the Plain of High Heaven as her dominion. Susanowo is dark, and the rule over the Sea Plain is given to him. He becomes desirous of visiting his mother Izanami, who in the meantime had died of burns suffered in her genitals when she gave birth to the god of Fire and now inhabits the Land of Darkness. Izanagi is furious at this impertinence of his son and banishes him from the land. Susanowo thereupon resolves to take leave of his sister, who, however, mistakes his approach for an attack and meets him fully armed with bow and arrows. Susanowo assures her of his peaceful intentions and suggests that they take an oath together and produce children, which they do.[22]

A number of common features can be distilled from these tetrad myths: the divine tetrad consists of parents and two children, usually a son and a daughter, but occasionally two sons. The four deities making up the tetrad stand for, or are in control of, the major component parts of the world, such as air, moisture, earth, and sky (Egypt); heaven, air, water, and earth (Sumer); or they represent a combination of such major components of nature and of cosmic principles, such as earth, vegetation(?), storm (i.e., rain), and fertility (Hittites); heaven, sea, rain, and fertility (Canaan); time(?), earth, sky, and female fecundity (Greece); sowing (or agriculture), abundance, sky, and marriage (Rome); male principle, female principle, heaven (or sun), and sea (Japan); or else they stand for cosmic principles and concepts, such as time (a hermaphrodite, pointing both backward to the past and forward to the future), light, and darkness (Iran); procreative principle, fertility principle, wisdom, and war (India).

Another recurrent characteristic is that the daughter in several tetrads is a goddess of both love (the fertility principle) and war (the destructive principle); thus in Hittite, Canaanite, and Japanese mythologies; in Hindu mythology, the same double role falls to the mother goddess. In several tetrads the mother goddess is conceived of as clasping her children, both gods and men, to her breast and suckling them (in Sumerian, Canaanite, and Hindu mythologies).

In at least one mythology (Hindu) one of the gods forming the tetrad is Wisdom, and the power of the Father is said to depend on his union with the Mother.

Mention can also be made of the separation of the Son and the Daughter, which in Egyptian mythology (as well as in many others in which no tetrads can be discovered)[23] figures as a precondition for the establishment of the existing cosmic order, and of the representation of creation as a victory of the creator-god over opposing forces (in Iranian and Hindu mythologies).

4 | *The Father and the Mother*

We are now ready to turn to the testimony of the Kabbalistic literature itself, and to review those passages which give evidence of "slippage" from the symbolic into the mythological realm. These passages contain numerous accounts of episodes in the life of the divine Father, Mother, Son, and Daughter, which in their sum total amount to veritable biographies. As we shall see, so many of these episodes are clearly mythological that in the face of their cumulative evidence the contention that all this is merely mystical symbolism and speculation about the "aspects," or "emanations," or even "elements" of a one and only God, must appear as pious fiction. The four entities of the godhead in these passages function as independent persons who address, converse with, act upon and react to, each other. Moreover, the deeds they perform, the experiences they undergo, and the feelings they display are all well couched in unmistakably mythological terms, strikingly similar to the tetrad myths sketched above.

To begin with, let us refer again to the fact that the explanation of the four consonants of the Tetragrammaton is given in sexual-familial terms. The four letters, as we have seen, are not only stated to symbolize (or stand for) Wisdom, Understanding, Beauty, and Kingship (which in themselves could be understood as purely conceptual attributes of God), but are also identified with Father, Mother, Son, and Daughter, respectively. In addition, as we have likewise seen, reference is made to the manner, purely sexual, in which these divine components (or may we already be permitted to call them "persons"?) originated: the Father brought forth the Mother, then copulated with her, and thus the Son and the Daughter were born.

The relationship between the Father and the Mother is discussed in numerous other passages as well, of which a few are presented here:

"Never does the inclination of the Father and the Mother toward each other cease. They always go out together and dwell together. They never separate and never leave each other. They are together in complete union."[24] We have seen above that this mythological motif (or "mythologem") is contained in the Egyptian myth of Geb and Nut, and the Hindu myth of Shiva and Parvati. Here we may add that the mythologem of the World Parents, of the Sky-father and Earth-mother as the progenitors of the universe, of their clinging together in a permanent embrace, of the timeless bliss they enjoy in their complete and ceaseless union, is quite common all over the world,[25] which in itself renders it most unlikely that the author of the Zohar happened by coincidence to hit upon the same idea simply on the basis of his mystical speculations about the meaning of the first two consonants of the Tetragrammaton.

In another Zoharic passage, the sexual union of the Father and the Mother (here referred to as "Tzaddiq," i.e., Righteous One, and his "Female") is described in unflinching physiological detail:

> When the seed of the Righteous is about to be ejaculated, he does not have to seek the Female, for she abides with him, never leaves him, and is always in readiness for him. His seed flows not save when the Female is ready, and when they both as one desire each other; and they unite in a single embrace, and never separate. . . . Thus the Righteous is never foresaken.[26]

The unceasing love between the Father and the Mother, and its tangible expression, their permanent union, earned them the name "Companions" (*re'im*):

> The Father and the Mother, since they are found in union all the time and are never hidden or separated from each other, are called "Companions." . . . And they find satisfaction in permanent union. . . .[27]

The Supreme Mother is called "Companion" (*ra'aya*), because the love of the Father never departs from her.[28]

The marital embrace of the father-god and the mother-goddess is so tight and so permanent that the two give the impression of one body, androgynous in nature, like Zurvan in ancient Iranian mythology. The emergence of this idea in Jewish mysticism can be traced back to Joseph ben Abraham Gikatilla (1248–1305), whose writings influenced the author of the Zohar and who, reciprocally, was influenced by the Zohar.[29] In fact, Gikatilla warned against the belief, held by contemporary or earlier Kabbalists, that the deity actually had the physical form of an androgyne:

> He who understands this mystery will understand all the *Merkaboth*[30] and all the Grades of Emanation which take the shape of receiver and influencer. And this is the mystery of the androgyne.[31] Not as if there was there the actual shape of an androgyne, God forbid that one should believe such a thing and broadcast such a calumny. . . . [But] each Grade of all the Grades of YHWH, blessed be He, has two faces. One face which receives from the one above it, and a second face which emits good to the one beneath it, until it reaches the navel of the earth. Thus, each Grade has two aspects, a [feminine] power of receiving . . . and a [masculine] power of emanating . . . and in this manner the *Merkaboth* are called androgyne. . . . This is a great mystery among the mysteries of the Cherubim, and the mystery of the shape of the Merkaba.[32]

In the sequel the author makes it clear that, when speaking of the androgynous character of the godhead, he has in mind a double body joined back to back, with two front sides looking in opposite directions—the classical, Midrashic concept of the androgyne.[33]

In spite of Gikatilla's warning, however, the Kabbalistic tendency to discern a male and female element in the deity could not be suppressed. In fact, it remained an established doctrine that God consisted of male and female components. Thus we read in the Zohar:

> The Female [component of the godhead] spread out from her place and adhered to the Male side, until he moved away from his side, and she came to unite with him face to face. And when they united, they appeared as veritably one body. From this we learn that the male alone appears as half a body . . . and the female likewise, but when they join in union they seem as veritably one body. . . . [On the Sabbath] all is found in one body, complete, for the Matronit clings to the King and they become one body, and this is why blessings are found on that day.[34]

Moses Cordovero (1522–1570), the influential Safed (Palestine) Kabbalist, expatiates on the subject repeatedly in his *Pardes Rimmonim* ("The Pomegranate Orchard"), which he completed in 1549. Typical of his approach is the following comment on the highest of the ten Divine Emanations, or Sefirot, called Crown: "The Crown itself is comprised of Male and Female, for one part of it is Male, the other Female. . . ."[35]

The view that the deity is androgynous or hermaphroditic in nature, if not in form, must have existed several centuries prior to its first explicit mention by Gikatilla. For we read in an early Midrash that "When the Holy One, blessed be He, created man, He created him as an adrogyne."[36] Since it was a pivotal doctrine in Hebrew religion that God created man in his own image,[37] the statement that man was first created in an androgynous shape must have meant that the deity too was imagined as hermaphroditic. This, however, is merely our inference; in no Midrash is there even as much as a reference or an allusion to the hermaphroditic nature of God. In Kabbalistic literature, beginning with the Zohar, on the other hand, with its penchant for sexualizing the entire spiritual world, the doctrine of the male and the female aspects of the godhead had become commonplace, and almost inevitably crystallized into the concept of the androgynous deity.

But to return to the mythical biography of the divine parents, as a result of the enduring marital embrace, the Supernal Mother became pregnant (again like Zurvan in Iranian mythology) and gave birth to a Son and a Daughter:

> The Supernal H [i.e., the Mother] became pregnant as a result of all the love and fondling—since the Y never leaves her—and she brought forth the W [the Son], whereupon she stood up and suckled him. And when the W emerged, his female mate [the Daughter, represented by the second H in the Tetragrammaton] emerged together with him.[38]

The twin birth of the Son and the Daughter took place, according to another version, in the form of the birth of a single but androgynous being. In other words, the second generation of the godhead duplicated in its original shape that of the first. The passage containing this idea combines theogony with cosmogony by referring to the Son as "Heaven" and to the Daughter as "Earth": "Understanding [i.e., Supernal Mother] brought forth Earth [i.e., the Daughter], but the latter was contained in Heaven [i. e., the Son], and they emerged together, joined together back to back. . . ." Then Heaven took Earth and set her in her proper place,

> and when Earth turned to dwell in her place and became separated from the back of Heaven, she was confused and wished to adhere again to Heaven as in the beginning, because she saw that Heaven was bright while she was dark. But then Supernal Light poured forth, illuminating her, and she returned to her place to gaze at Heaven face to face, whereupon Earth was established and became joyful.[39]

This passage is significant not only mythologically but also cosmogonically. It states, as do the mythical cosmogonies of so many peoples, that the sexual union between the Father-god and the Mother-goddess resulted in the birth of Heaven and Earth. At first, Heaven carried Earth upon his back; then he separated from her and placed her beneath and opposite himself. Earth, dark and desolate, tried to reunite with Heaven in the former position. But Heaven turned his radiance upon her, and, basking in the light reflected from Heaven, Earth was content with her place below, which she has occupied ever since. The basic similarities between this cosmogonic myth and those of other ancient cultures are obvious.

Let us now look at the relationship of the parental couple of the tetrad to their children. The Father and the Mother loved their children exceedingly, adorned their heads with many crowns, and showered them with a flood of blessings and riches. However, the Father loved the Daughter more, while the Mother's favorite was the Son. In fact, the Father's love for his Daughter knew no bounds. He called her not only Daughter, but also Sister, and even Mother, and he constantly kissed and fondled her. For the Mother,

this was too much; she suffered pangs of jealousy and reproached the Daughter, demanding that she cease beguiling her husband.[40]

The wifely jealousy of a goddess is a feature frequently encountered in ancient mythologies.[41] It is a true mythological motif, anchored in an oft-recurring human situation whence it is projected out into the divine realm. To maintain, in the face of the above passage, that the Father, Mother, and Daughter figuring in it are but mystical symbols of the different aspects of the One God requires, to say the least, a tour de force. Apart from the intrinsic evidence of the passage itself, its derivation, too, shows that it considered its protagonists as separate personalities. For, it so happens that we know the classical example after which the passage was fashioned. It is contained in a Midrash on the Song of Songs in which the love of God for Israel is made tangible by comparing it to the overpowering love a King felt for his only daughter. In his boundless love, the King was not satisfied to call his daugher "my daugher," but addressed her as "my sister" and even "my mother." And, this is exactly how God addressed his beloved Israel, the Midrash states and proceeds to illustrate its proposition by citing Biblical passages.[42]

It is on this Midrash that the author of the Zohar based his myth of the exceeding love of God the Father for his daughter, the Matronit, using the identical terms of endearment. There can be little doubt that just as in the Midrash the king and his daughter, standing for God and Israel, are two separate persons, so in the Zoharic myth the two divine figures of the Father and the Daughter were also conceived as discrete and independent personages. The jealousy of the Mother was added by Moses de Leon to the Midrashic prototype of this myth, based probably on his familiarity with similar motifs in other mythologies.

As for the divine Mother's love for her Son, she expressed it by holding him against her breast and giving suck to him, and continuing to do so even after he grew up and was ready to marry:

> As long as Israel is found with the Holy One, blessed be He [i.e., the Son], He, so to speak, is in a state of completeness, and He nourishes himself aplenty by sucking the milk of the Supernal Mother. . . .[43]

Only when the Matronit (i.e., the Daughter) was separated from the King (i.e., the Son) did "the Supernal Mother, too, remove herself from the King and cease to suckle him. . . ."[44]

The Mother-goddess suckling her son (or sons) is, as we have seen, a mythologem frequently recurring in accounts of ancient tetrads.

5 | *The Son and the Daughter*

In many mythologies, the older of the two couples which form the tetrad withdraws at an early juncture to a remote position and leaves most of the troublesome dealings with mankind to the younger divine pair. Because of this, most of the myths telling about the lives of the gods focus not on the parent deities, but on their children, the two younger gods. This is certainly the case in seven out of the nine tetrads sketched above, and this is what we find in the Zoharic mythology as well. The passages dealing with the Father and the Mother, or dwelling on the relationship between them and their Son and Daughter, are relavtively short texts, reiterating or alluding to a very few events. In contrast, the passages concerning the Son and the Daughter stretch into lengthy narratives, describing in detail the relationship between them, and especially the tragic phase of their tempestuous love affair, their separation which came about with the destruction of the Temple of Jerusalem and the exile of the people of Israel. An analysis of this material will be contained in the next chapter. But a summary of those features which bear directly upon the Kabbalistic tetrad belongs to the present context.

The terminology itself is complex and confusing. The Son is called "the King," "the Holy One, blessed be He," Zohararіel (meaning "Splendor of Ariel," Ariel being a name of the altar, and itself meaning "Lion of El"), Adiryaron ("The Mighty One Sings"), Aktariel ("My Crown is El"), Tetrasia ("Four God," referring to the Tetragrammaton, or to God as the ruler of the four elements, air, earth, water, and fire),[45] as well as "Heaven," as we have seen above.

His sister-wife, the divine Daughter, has even more names: Malkhut ("Kingship," the name of the tenth Sefira), Shekhina ("Dwelling"), Matronit (Matron or Lady), "Pearl" (or "Precious Stone"), "Discarded Cornerstone,"[46] as well as the "Community of Israel," "Female," "Moon," "Hart," "Earth," "Night," "Garden," "Well," "Sea," "The Supernal Woman," "The Light Woman." According to Joseph Gikatilla, "in the days of Abraham the Shekhina was called Sarah; in the days of Isaac—Rebekah; and the days of Jacob—Rachel."[47]

The Son and Daughter, or, as we shall refer to them from now on, the King and the Matronit, were destined to marry, like many a brother and sister in divine families. When their marriage took place is not stated, but it seems that it could not be celebrated until Solomon had built the Temple in Jerusalem, which was to serve as their wedding chamber and thereafter as their bedroom.

The problem of incest involved in the marriage of the King and the Matronit arose but did not bother the Kabbalists. Their view was that under ideal circumstances, which, of course, prevail in heaven, all unions are permitted, because "Above on high there is neither incest, nor cutting off, nor separation, nor keeping apart; therefore, above on high there is union between brother and sister, and son and daughter."[48]

While the love between the King and the Matronit was thus licit, it was very different in character from that between their parents. Where the steady, solid love of the elder couple earned them the name "Companions," the love affair of the King and the Matronit was marked by quarrels, temporary separations, and tempestuous reunions, so that the pair was properly referred to as "lovers" (*dodim*).

The reason for many of the difficulties besetting the King and the Matronit was that she became closely associated with the People of Israel (this is why she was often referred to by the name "Community of Israel," Knesseth Yisrael). Hence, when the People of Israel sinned, this resulted in a separation between God, the King, and his wife, the Matronit.

The visible expression of their separtion was the destruction of the Temple, their bedroom. Invisible, but no less painfully felt, was the consequent impairment of the King's power, an idea reminiscent of the notion of Hindu mythology that the male god (Shiva) is powerful only when united with the goddess (Shakti), but is unable even to stir without her.[49] As expressed repeatedly in Kabbalistic theosophy: "The King [i.e., God] without the Matronit is not a king, is not great, and is not praised. . . ."[50] Therefore, the separation of the King and the Matronit was a calamity for both the people of Israel and the godhead itself.

In other mythologies, as well as in the Zohar, it is a commonplace that divine acts influence the fate of men. The reverse of this idea, that human deeds have a spontaneous, almost automatic effect on the fate of the gods, is not, as far as is known to me, a part of pagan mythologies. But precisely this idea plays an important role in Kabbalistic mythology. Two examples, expressing at the same time the close analogy between the marriage of man and woman and that of the King and the Matronit, will suffice:

> The groom and the bride, as soon as they receive the seven blessings under the wedding canopy, become united following the Supernal example. And therefore, he who commits adultery with another's wife damages the union and, as it were, causes a separation on high into two authorities. Because the union of the Community of Israel [i.e., the Matronit] is only with the Holy One, blessed be He [i.e.,

> the King], such an adulterer "Robs his father and his mother"[51]—"his father," this is the Holy One, blessed be He; "his mother," this is the Community of Israel.[52]

That is to say, an adulterer, who causes separation between a man and his wife, wreaks grave damage in heaven also, by causing separation between the divine couple.

The second example is a passage which expresses the idea that a man is supposed to practice *imitatio dei* by marrying and begetting a son and daughter, thus reproducing, in flesh and blood, the divine tetrad; and that, by failing to do so, he "diminishes the image" of God, causing separation between members of the divine tetrad:

> When is a man called complete in his resemblance to the Supernal? When he couples with his spouse in oneness, joy, and pleasure, and a son and a daughter issue from him and his female. This is the complete man resembling the Above: he is complete below after the pattern of the Supernal Holy Name, and the Supernal Holy Name is applied to him. . . . A man who does not want to complete the Holy Name below in this manner, it were better for him that he were not created, because he has no part at all in the Holy Name. And when he dies and his soul leaves him, it does not unite at all with him because he diminished the image of his Master.[53]

6 | *The Tetrad as Myth*

The above analecta will have to suffice at this stage of our efforts to piece together a mythological biography of the divine tetrad of the Kabbala. That we have to do here with polytheistic myths or, at least, myth fragments cannot be doubted. But if so, it remains now to give consideration to the question of the meaning of these myth fragments for the author of the Zohar (and of the other Kabbalistic treatises quoted), and for the followers of the Kabbala, the *m'qubbalim,* who believed in and were deeply influenced by these writings and doctrines. Two problems at once become apparent.

One is that the Kabbala-believing Jews, no less than their co-religionists who disapproved of the Kabbala, were strict monotheists. The tenet that there is only One God was equally axiomatic for both groups. Any question as to the possible polytheistic meaning of the passages quoted above would undoubtedly have met with the most vehement and indignant denial on the part of the Kabbalists, although their opponents were wont to accuse them of precisely such pluralistic heresies.[54] To the believers, however, the

mystical doctrines and the books expounding them simply could not contain anything so blasphemous—indeed, anything that was not in complete accord with the teachings of pure faith first embodied in the Bible.

If it was pointed out to them that this or that passage in the Zohar smacked of polytheistic heresy, their answer was ready: what might seem heresy in a passage was not its *true* meaning, which could be understood only by immersing oneself in the "mysteries" (*razin*) of the hidden truths. To their thought processes, inured to and conditioned by turns of expression such as "this means," "as if," "as it were," and the like, with which every page of the Zohar is replete, any passage, even one speaking quite clearly of two or four deities, would appear to be referring to the One God in His various aspects, the very existence of which was one of the greatest "mysteries."

While such must have been the conscious and habitual mental processes which made the Zoharic doctrine of the tetrad unexceptionable to the Kabbalists, that doctrine struck a different chord in the subconscious realm of emotional response. Man everywhere fashions his gods in his own image, and familism was, and has remained until quite recently, a most important factor, if not the central one, in the socio-psychological image of the Jew. The Jew could not imagine a Jewish life without the family, nor one not centered around the family. The lone, aloof God, adored by the Jews up to the time of the Kabbalistic upsurge, could not satisfy the emotional craving which sought a reflection of earthly life in the heavenly realm. The lone, aloof God, even if cast in the image of the father, even if surrounded by all his heavenly hosts, the angels and archangels, functioning as the heavenly patrons of the elements of which nature and mankind were composed, could not be recognized as a reflection in God of the human condition. And vice versa, human existence, always appearing to Jewish consciousness in the multiple form of man, wife, and children, could not be recognized as the true reflection of God, in whose image man was said to have been created, as long as that God was alone.

The removal of this barrier of non-correspondence was a stroke of genius of Jewish mysticism. The divine tetrad, however successfully explained away on the conscious level, evoked an immediate response on the subconscious emotional level. Within it, the similarity of God and man was established down to small details. By marrying and procreating children, the Jewish man now fulfilled a great God-pleasing deed, not only because God commanded him to do so—that alone, one out of 613 commandments, would not explain the central importance of family life—but because in doing so he engaged in an *imitatio dei,* an emulation of God, of the most intrinsic and highest order. By uniting with his wife, begetting children, and maintaining his family, the Jew acted—now he knew—exactly as God

did, because He too lived on high in a family circle of His own, with His Wife, His Son, and His Daughter. And more than that: by marrying and begetting children, man directly contributed to the well-being of the Divine Family, promoted the happiness and the completeness of the Supernal Couple and their children. The emotional satisfaction derived by the mystic from this belief, however much or little of it was allowed to rise over the threshold of conscious knowledge, contributed in no small measure to the popular appeal of the Zoharic doctrine.

The second problem centers around the authors of the Kabbalistic treatises—and, in particular, the author of the Zohar. Were they aware of injecting polytheistic ideas into Jewish faith and, if so, from where did they (or he) take the doctrine of the divine tetrad? If not, what train of thought led them to these concepts?

Let us begin by assuming, as all or most modern students of Jewish mysticism have, that Kabbalistic theosophy is nothing but the result of mystical speculation about the nature of God, and that the passages describing the Father, the Mother, the Son, and the Daughter and their interrelationships are free inventions created for the purpose of rendering various aspects of the One Divinity intelligible. In this case, we must also assume that the similarities between these inventions and the details contained in the mythologies of other religions about their respective tetrads were due to sheer coincidence. But this is highly unlikely, if not impossible, because the similarities are too numerous, too detailed, and too complex. It is impossible that, beginning with the name YHWH as the only point of departure, mystical speculation should develop a system of a divine tetrad which fits in as completely as the Zoharic one does with all the other ancient tetrads, from Rome in the West to Japan in the East.

We must, therefore, conclude that the author of the Zohar worked with a much greater supply of raw material than the Tetragrammaton alone. From where he drew his knowledge about other tetrads, and how much he knew about them, cannot at this stage be determined. Yet that Spanish Kabbalists were familiar with non-Jewish religious systems, and not only those that flourished around the Mediterranean Basin, is a fact that has been recognized by no less an authority on Jewish mysticism than Professor Scholem, who has pointed out that the teachings of Abraham Abulafia (a contemporary of Moses de Leon; born in Saragossa in 1240, died ca. 1291) "represent but a Judaized version of that ancient spiritual technique which has found its classical expression in the practices of the Indian mystics who followed the system known as *Yoga*" including such features as breathing, body postures, ecstatic visions, etc.[55] If Yoga could influence Abulafia, one is permitted to assume that Indian mythology may have been known to,

and reflected in, the thinking of Moses de Leon. A knowledge of Indian theosophy could have reached 13-century Spain, just as knowledge of Yoga practices, through the intermediacy of the Arabs. As we have seen, it so happens that the Zohar's tetrad shows greater similarity to the Indian than to any other tetrad. The idea that, if not united with the goddess, the God is powerless, found in almost identical phrasing in both the Zohar and Indian mythology, is an especially striking instance.

But if Moses de Leon knew of "pagan" divine tetrads, did he consciously include the idea in his Zohar? To answer in the affirmative would be tantamount to charging him with willful propagation of idolatrous heresies, and I do not believe this was the case. The idea that the Godhead was androgynous by nature was a theosophic doctrine latent in Judaism for many centuries. As we saw above, Philo of Alexandria discerned a male and a female element in the deity as early as the 1st century C.E. Thus when Moses de Leon came to explain the "hidden meaning" and the "true significance" of the Tetragrammaton, he followed old, if indistinct, paths interpreting its first two letters (YH, which in themselves are a short form of the name of God) as referring to the male and female elements in God, identified as Wisdom and Understanding. When speculating about the third and fourth letters, his thinking was influenced by what he knew and remembered of the "pagan", tetrads, and possibly in the first place of the Indian one. The third and fourth letters became identified in De Leon's mind with the mystical offspring of the original divine couple. Had he followed the Indian example, he would have made both children males. But the fourth letter of the Tetragrammaton was an H, like the second one; therefore it, too, had to stand for a female divinity. Thus a son and a daughter were made to form parts of the deity.

Once the four mystical aspects of the deity were delineated, further speculation as to their nature and interrelationships led to that inadvertent slippage referred to in the beginning of this chapter. Probably without being aware of his mental processes, De Leon referred again and again to the four aspects of the godhead, briefly for the most part, but with decreasing restraint, as if they were separate persons. Before long, he felt no hesitation in attributing to the four persons interrelationships and feelings which made sense only if one regarded them as four separate gods, very human in their behavior, emotions, and reactions. In supplying details, De Leon again drew upon his familiarity with other tetrads, whether consciously or otherwise. His cognitive process must have been similar to that of the prophets and poets of the Hebrew Bible who used phrases in praise of God and attributed deeds to Him which had been applied, in exactly the same terms, to the pagan gods Baal and Bull-El by their Canaanite predecessor.[56] As is well

known, in the old days quite a few polytheistic references did in this manner slip into the Biblical image of God, and this is presumably what happened again two millennia later, in the case of Moses de Leon.

To sum up: On the conscious level, De Leon spoke of four aspects of the Godhead, and this is what his theosophic teachings were taken to mean by the everwidening circle of Kabbalists. But, in his endeavor to give emphatic, vivid expression to his ideas, he resorted to a rich array of mythological and sexual imagery. The features of this imagery grew out of De Leon's familiarity with Indian and other pagan tetrads. Without being aware of what he was doing, in speaking of the marriage of the Father and the Mother, the subsequent birth of their Son and Daughter, the emergence out of the Mother's womb of the androgynous Heaven-and-Earth, their separation, the love of the Father for the Daughter, the jealousy of the Mother, the suckling of the King (the Son) and the Matronit (the Daughter), etc., he composed a tetradic myth cycle. He set out to establish a doctrine of quatrinity, of the Divine condition of being fourfold, and ended up with the myth of a tetrad, a group of four separate and independent deities.

If the author, the master himself, was unaware of all this and knew only of the mystical symbolism of the Godhead's four aspects which his teachings purported to explore, one need little wonder that his followers felt no qualms in accepting his doctrines. They *knew* intellectually that whatever they read in the Zohar about the Father, Mother, Son, and Daughter referred, in its true meaning, to the four aspects of the one Godhead. Yet, at the same time, they responded emotionally not to the "true" meaning and purport of the statements, but to what the words actually said. Such simultaneous response on two levels is not an infrequent phenomenon. The Kabbalists not only gained insight into the mythical nature of the Godhead from Zoharic accounts, but also derived a quasi sensuous emotional satisfaction from learning about the sexual and familial life of the divine tetrad, which gave mythical sanction to the corresponding aspects of their own life on earth. And, although this second-level response remained subconscious, it was in large measure due to it that the Zohar, and with it Kabbalism, achieved such remarkable popularity in Judaism.

Photo Section

Plate 1. Asherah figurine (height 7⅛ inches), from Tell Duweir, Palestine, from the period of the Hebrew monarchy. (Courtesy of the Metropolitan Museum of Art. Gift of Harris P. Colt and H. Dunscombe Colt, 1934.)

Plate 2. Asherah head from Tell Erani ("Gat"), Israel, from Iron II period. (Courtesy of the Israel Department of Antiquities and Museums.)

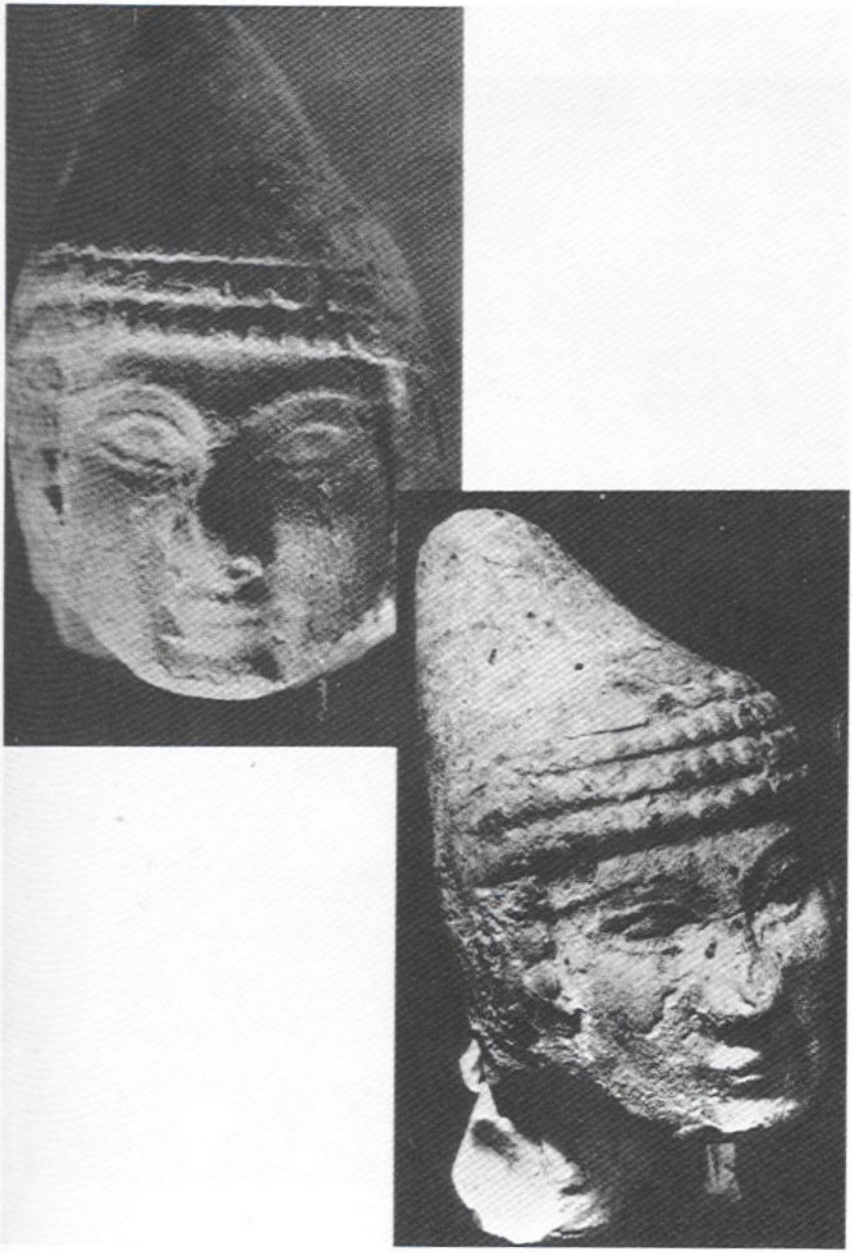

Plates 3 and 4. Asherah head from Tell Erani ("Gat"), Israel, from Iron II period. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 5. Asherah head. (Courtesy of the Semitic Museum, Harvard University.)

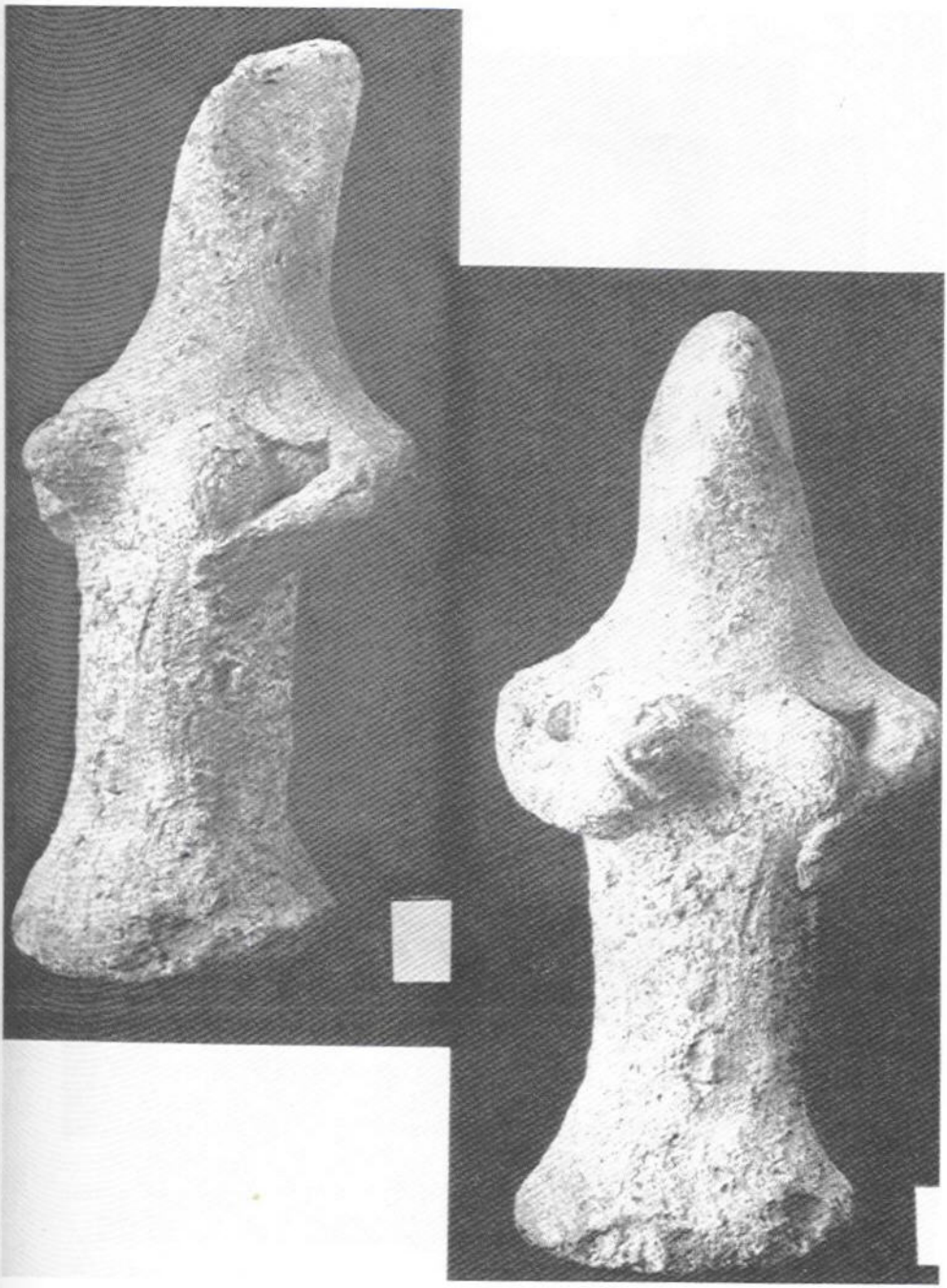

Plates 6 and 7. Primitive "bird-faced" Asherah figurine from Palestine. (Courtesy of the Reifenberg Collection and the Israel Department of Antiquities and Museums.)

Plate 8. Figurines and plaques from Middle Bronze to Iron II periods. The two plaques on the left and left-center of the first row are clearly recognizable as Astartes by their horn-like ("Hathor") hair style. The figurine on the right of the second row is an Asherah. (Reprinted by permission from James B. Pritchard, *The Ancient Near East in Pictures*, Princeton University Press, 1954.)

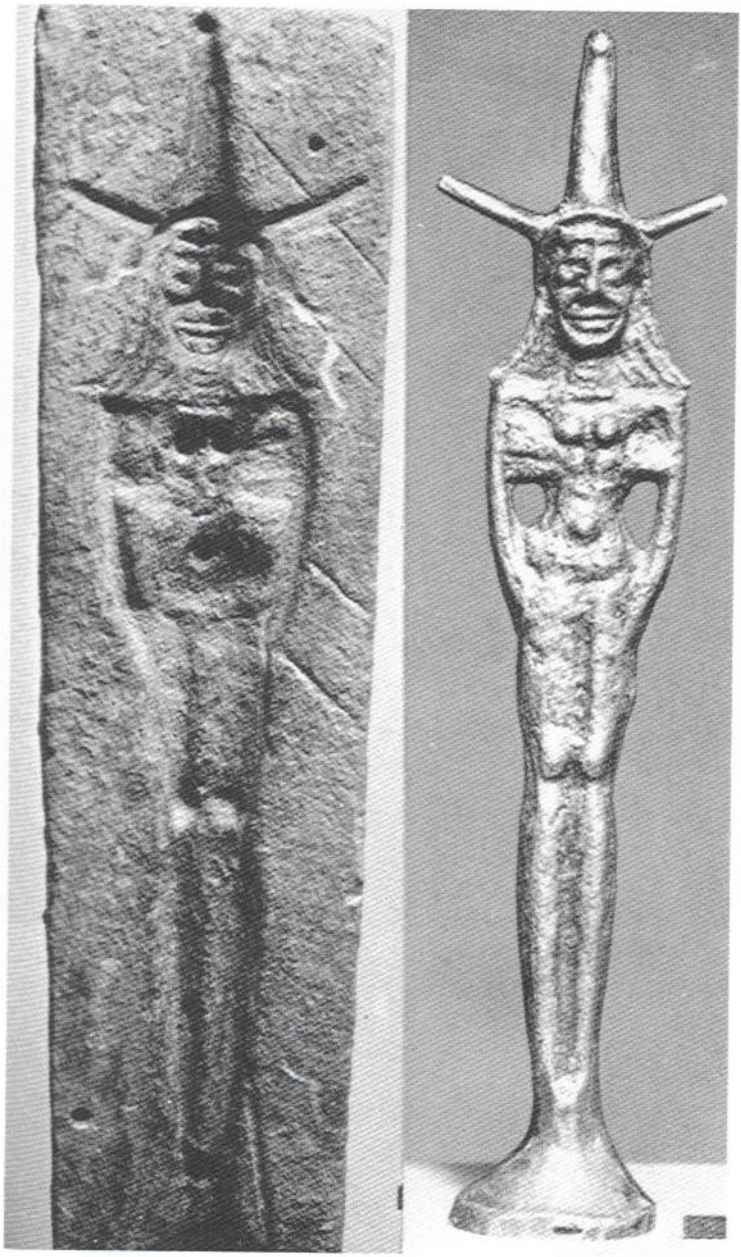

Plate 9. Astarte of the Horns (height 8 inches). Left: the ancient mold (18th-16th century B.C.E.) found in Nahariya, Israel; right: modern cast from it. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 10. Horned goddess from Sumer (height 4½ inches). Ancient mold and modern cast. (Reproduced by courtesy of the Trustees of the British Museum.)

Plate 11. Astarte (height 5¾ inches). Molded clay figurine from Megiddo, Israel, Middle to Late Bronze (2,000–1,200 B.C.E.). (Courtesy of the Oriental Institute of the University of Chicago.)

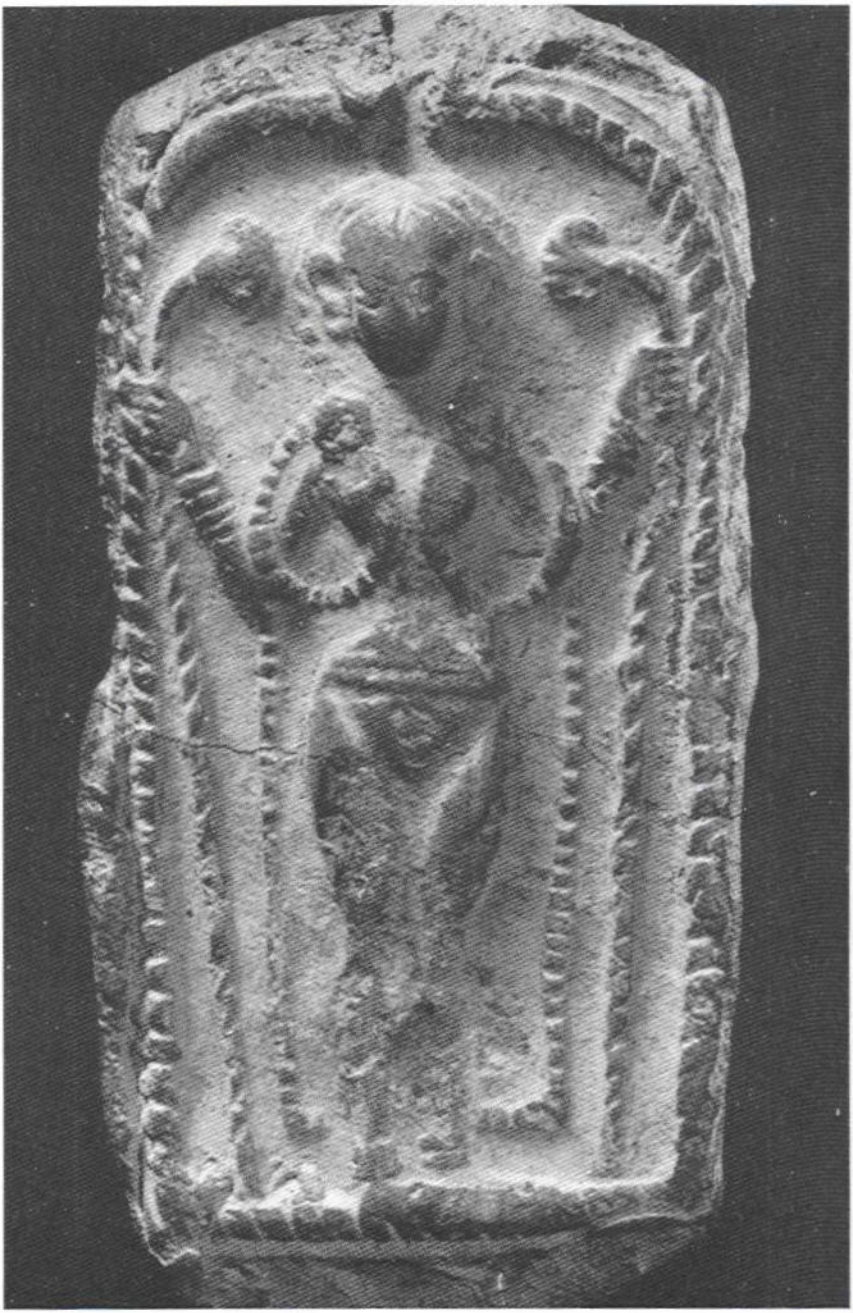

Plate 12. Astarte plaque from Beth Shemesh, Israel. (Courtesy of the University Museum, University of Pennsylvania.)

Plate 13. Astarte holding sacred flowers. Plaque from Beth Shemesh, Israel. (Courtesy of the University Museum, University of Pennsylvania.)

Plate 14. Astarte plaque from Beth Shemesh, Israel. (Courtesy of the University Museum, University of Pennsylvania.)

Plate 15. Gold pendant from Ras Shamra, Syria, with relief figure of Astarte standing on lion. 15th century B.C.E. (Courtesy of the Louvre and Prof. Claude F. A. Schaeffer.)

Plate 16. Gold pendant from Ras Shamra, Syria, with relief figure of Astarte, holding flowers. (Courtesy of the Syrian Directorate of Antiquities and Museums, Aleppo.)

Plate 17. Astarte with lioness-mask (height 4¾ inches). Pottery figurine from Beth Shean, Israel. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 18. Goddess (Astarte?) holding flower. From Cyprus, 1st millennium B.C.E. (Courtesy of the Louvre.)

Plate 19. Queen of the Wild Beasts. Ivory from Minet el-Beida, Tomb III (ca. 13th century B.C.E.). (Courtesy of the Louvre.)

Plate 20. Silver figurine of a goddess, with gold necklace and belt. From Ras Shamra, Syria. (Courtesy of the Louvre.)

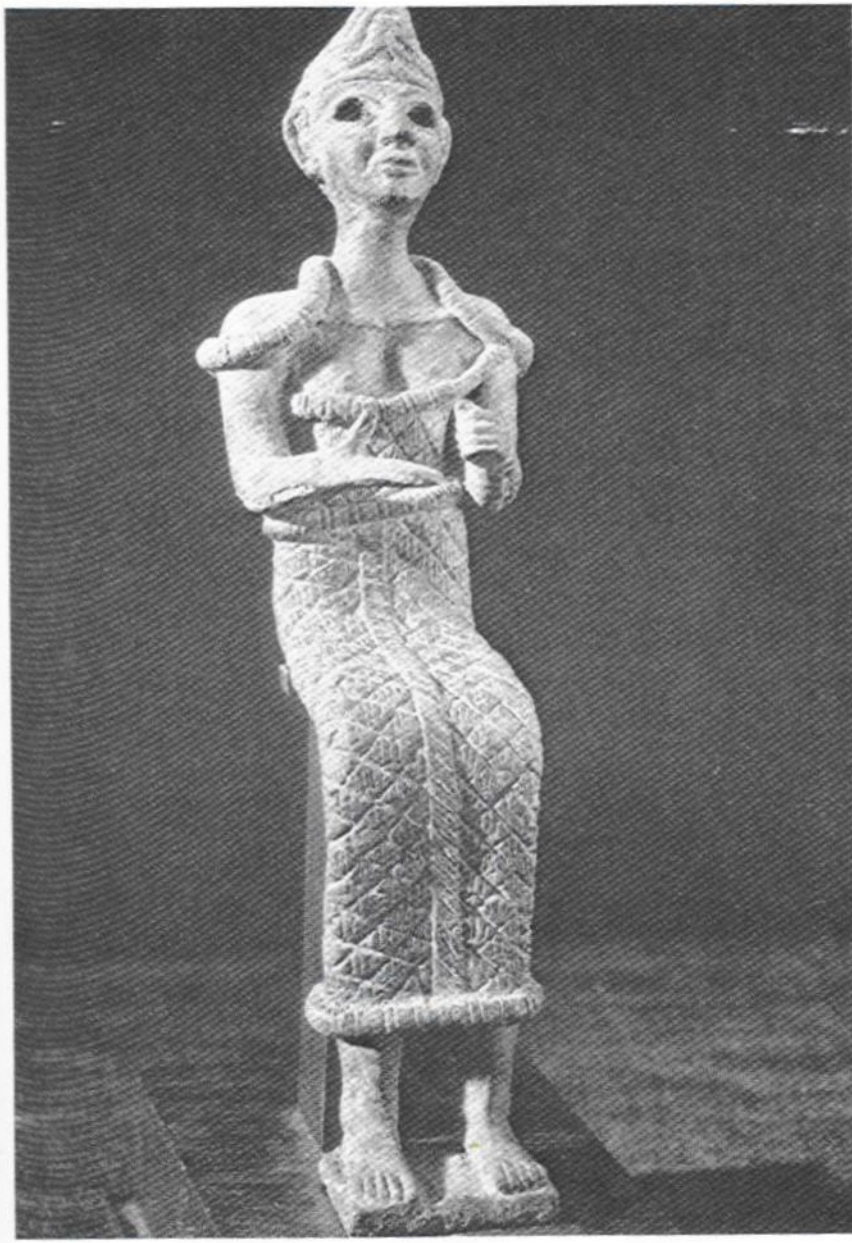

Plate 21. Seated goddess. Hurrite art. Ivory from Ras Shamra, Syria, 19th–18th century B.C.E. (Courtesy of the Louvre and Prof. Claude F. A. Schaeffer.

Plate 22. Silver figurine of goddess from the Canaanite temple at Nahariya, Israel, 18th–16th century B.C.E. (Courtesy of the Israel Department of Antiquities and Museums.)

Plate 23. Bird-faced goddess with child. From Enkomi, Cyprus, 17th–15th century B.C.E. (Courtesy of the Louvre.)

Plate 24. The goddess Anath. Cylinder-seal from Ras Shamra, Syria. (Courtesy of the Louvre and Prof. Claude F. A. Schaeffer.)

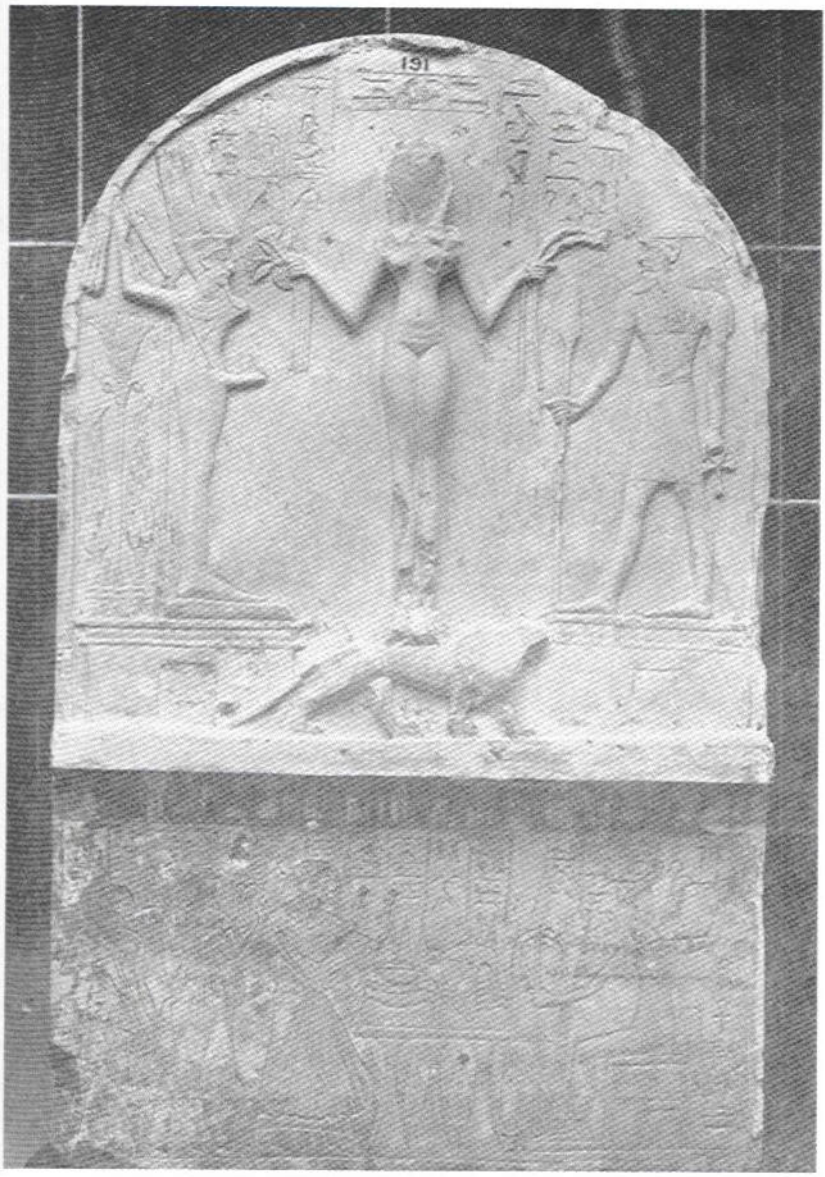

Plate 25. The Canaanite goddess Qadesh, standing on a lion and flanked by Min and Reshef. Egyptian relief. (Reproduced by courtesy of the Trustees of the British Museum.)

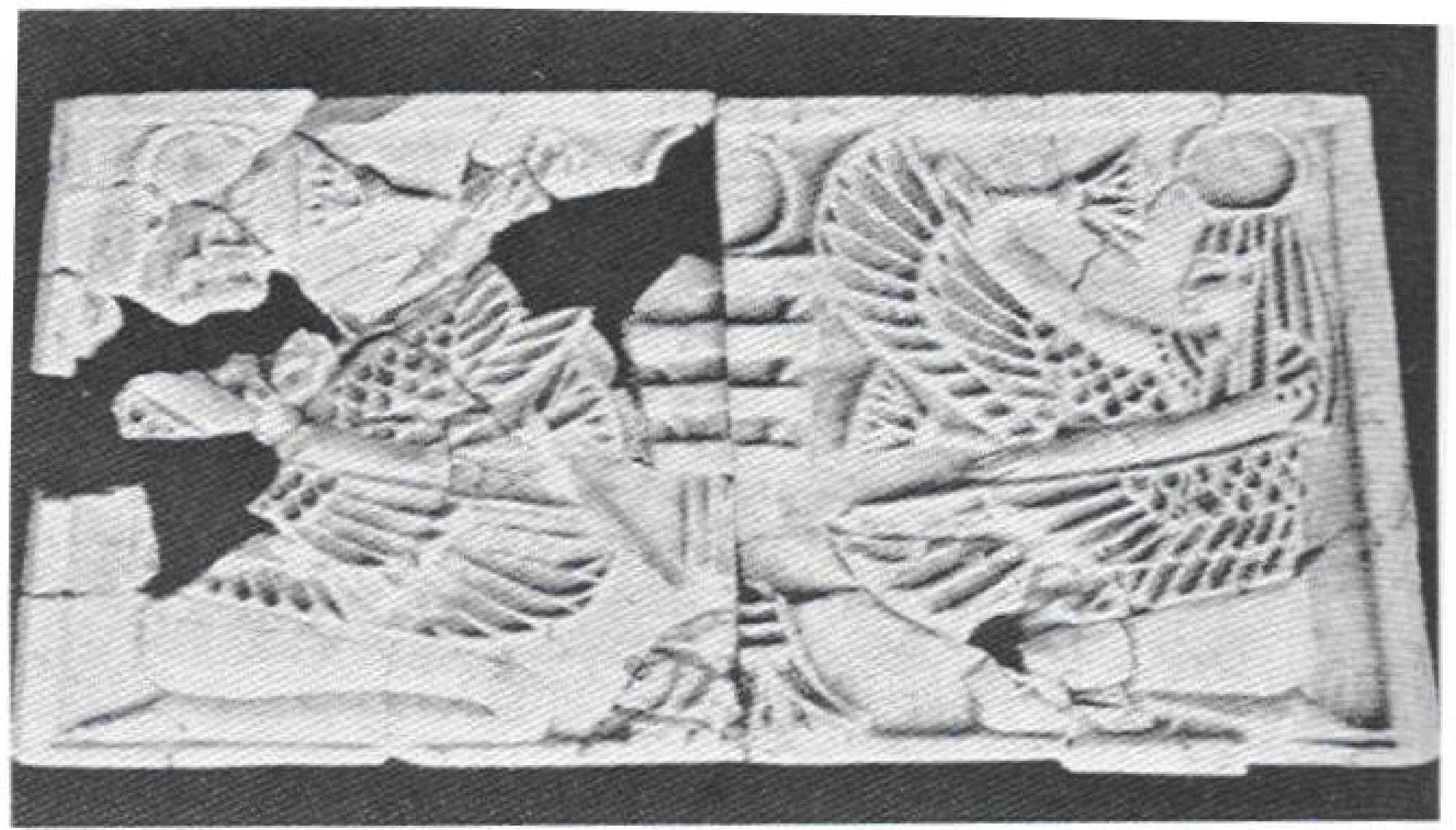

Plate 26. Cherubim from Ahab's "Ivory House" in Samaria, ca. 870 B.C.E. Ivory tablets. (Original in the Palestine Museum of Archaeology, Jerusalem. Courtesy of the Israel Department of Antiquities and Museums.)

Plate 27. Female Cherub with palm-tree. Ivory plaque from the bed of Hazael king of Damascus, late 9th century B.C.E. (Courtesy of the Louvre.)

Plate 28. Winged goddess with palm-tree. Ivory plaque from Arslan Tash. (Courtesy of Bible Lands Museum, Jerusalem. Collection Borowski.)

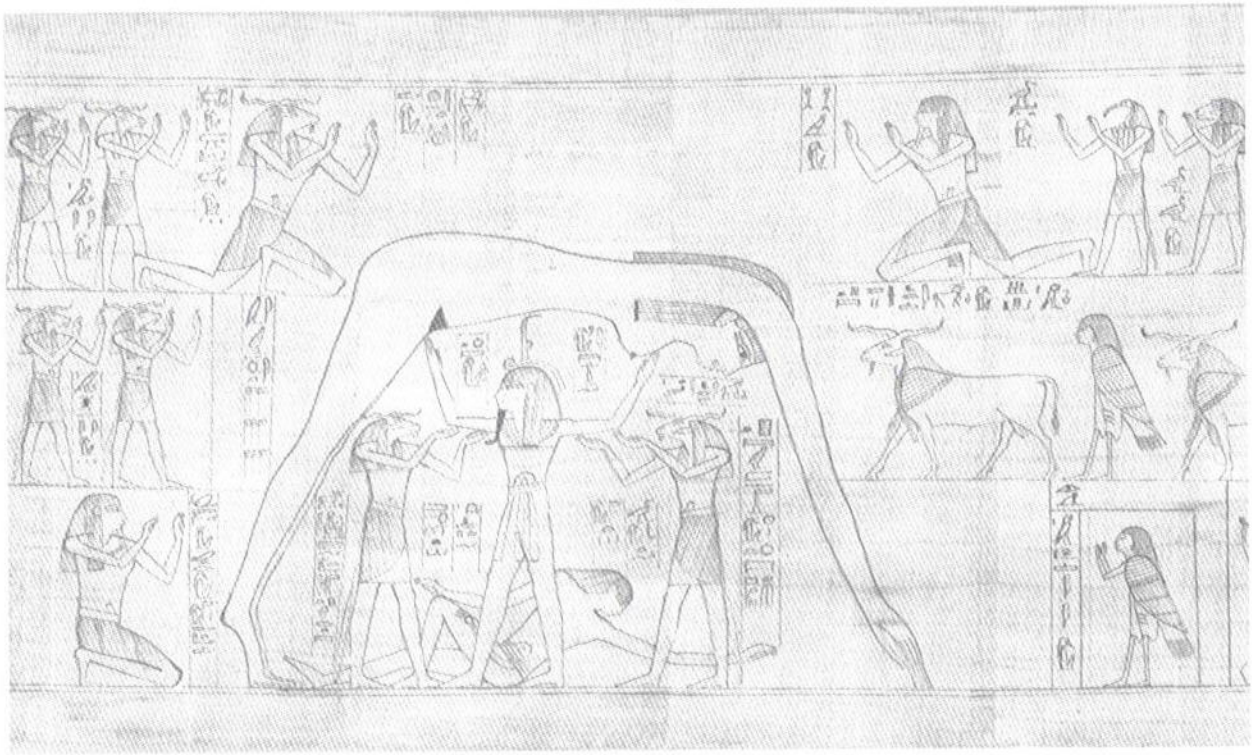

Plate 29. Shu raising up Nut. Egyptian drawing. (Reproduced by courtesy of the Trustees of the British Museum.)

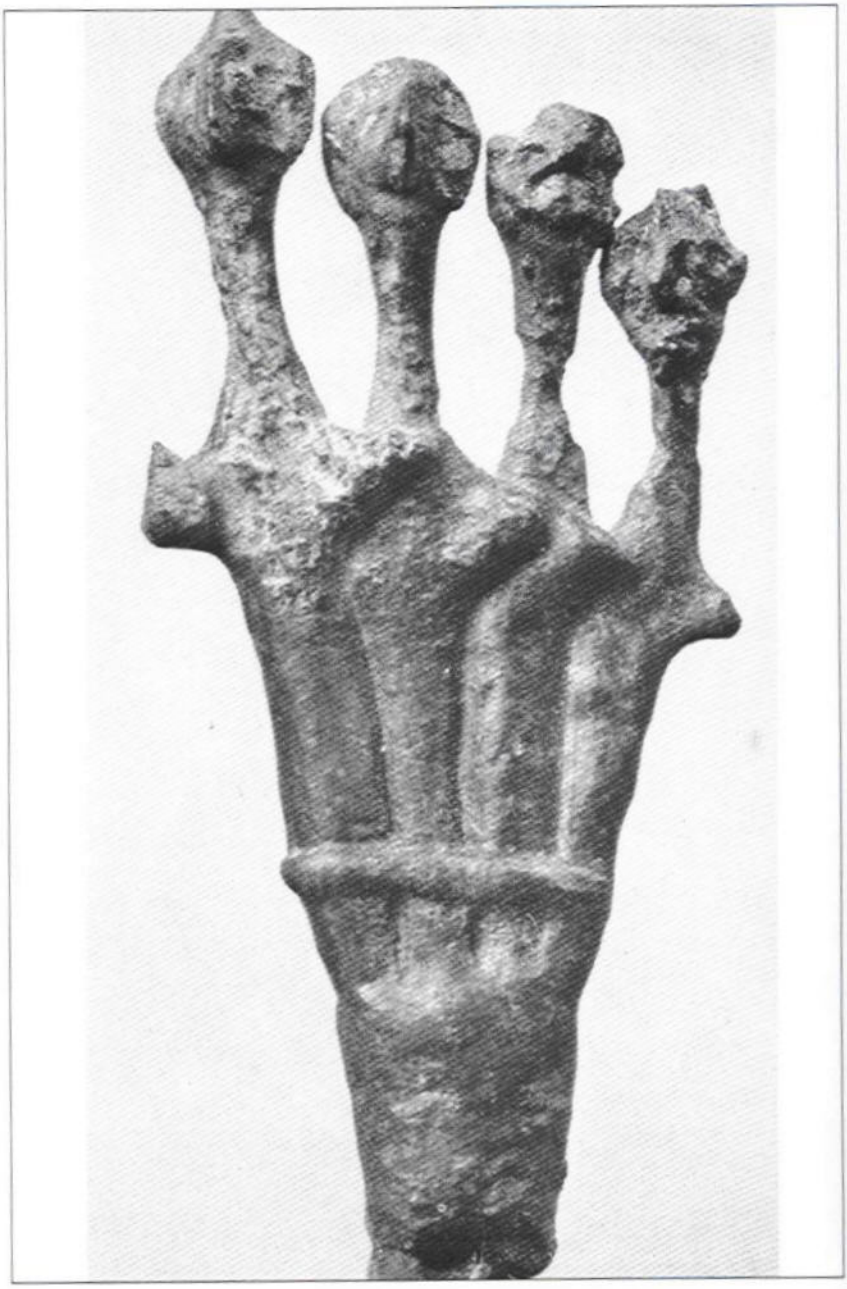

Plate 30. Ancient Near Eastern bronze tetrad. Origin unknown. (Courtesy of the Louvre.)

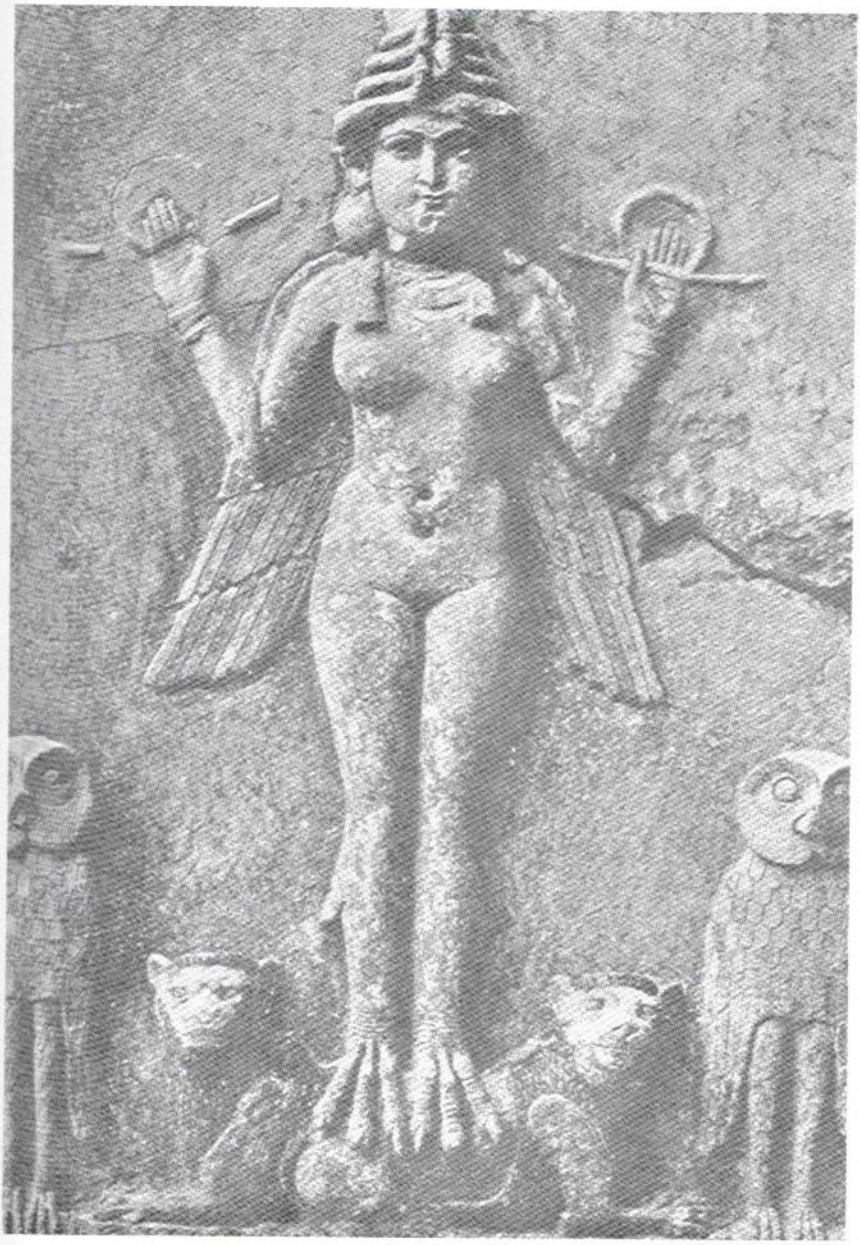

Plate 31. Lilith. Sumerian terra-cotta relief, ca. 2,000 B.C.E. Collection of Colonel Norman Colville. (Reproduced by permission from Erich Neumann, *The Great Mother*, New York: Pantheon Books, Bollingen Series XLVII, 1955. Copyright 1955 by Princeton University Press.)

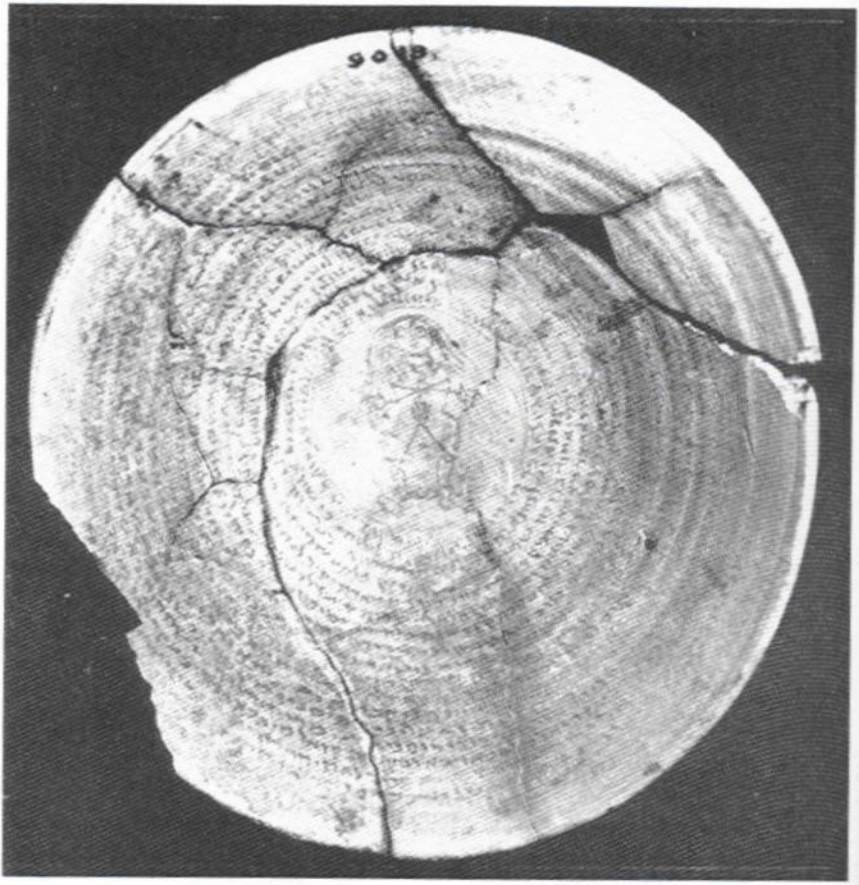

Plate 32. Aramaic incantation bowl with Lilith in the center (6th century C.E.). (Courtesy of University Museum, University of Pennsylvania.)

Plate 33. Aramic incantation bowl from Persia, with Lilith in the center. (Courtesy of the Semitic Museum, Harvard University.)

Plate 34. The Moses Panel in the Dura Europos synagogue (3rd century C.E.), showing the Shekhina with the infant Moses in her arms. (From Erwin R. Goodenough, *Jewish Symbols in the Greco-Roman Period*, Bollingen Series XXXVII, vol. 11. Copyright 1964 by Princeton University Press. Reproduced by permission.)

VI

Matronit— The Goddess of the Kabbala

Let us now turn our attention to the fourth person of the Kabbalistic tetrad, the Daughter, who, in addition to the old Talmudic name of Shekhina, is referred to in Jewish mystical literature by a profusion of names, epithets and appellatives, but most frequently by the Latin loan word *Matronita,* that is "the Matronit," or the Matron. Of the four persons of the Kabbalistic tetrad it is she who plays the greatest role as the central figure in both divine happenings and relationships, and the occurrences through which human fate, and in particular the fate of Israel, is propelled forward. She is the central link between the Above and the Below. She is the person through whom man can most easily grasp the ineffable mystery of the deity, and who most fully identifies herself with the interests, the joys, and the woes, of Israel. She is unquestionably the most poignant, and at the same time most Jewish, expression of the idea of a goddess.

Yet, and this is a striking example of perhaps the most fascinating facet of the history of religious and mythical ideas, there is a detailed similarity between the life history, character, deeds and feelings attributed by Jewish mysticism to the Matronit, and what ancient Near Eastern mythologies have to say about their goddesses who occupy positions in their pantheons.

In myths, epics, narratives, and visual representations these ancient Near Eastern goddesses are described and depicted in clear, realistic, down-to-earth colors, without the veiling effect the mystical approach of the Kabbala has on its goddess figure. A glance at them will, therefore, materially aid our understanding and characterization of the goddess of the Kabbala, the Matronit.

1 | *The Goddess of Love and War*

Three or four examples will have to suffice to introduce to us the goddess who played a central role in the religious ritual as well as popular consciousness of all Ancient Near Eastern people. Her name varied from culture to culture—Inanna in Sumer, Ishtar in Akkad, Anath in Canaan—yet her character remained the same for centuries, even millennia. The life domains in which she primarily manifested herself were love and war, and her personality exhibited everywhere the same four basic traits of chastity and promiscuity, motherliness and bloodthirstiness.

The oldest of them was Inanna, the great Sumerian goddess of love and war, the tutelary deity of Uruk (the Biblical Erech), whose prominence in the Sumerian pantheon was well established by the 3rd millennium B.C.E. That she was regarded a virgin is evident from the two epithets which accompany her name: in myths and other texts she is most frequently called "the maid Inanna" and "the pure Inanna." Yet throughout Sumerian history she was the goddess primarily responsible for sexual love, procreation, and fertility, who freely gave herself to Dumuzi (Tammuz), the earliest mythological ruler of Sumer, and thereafter became the wife of all Sumerian kings. Nor was she immune to the advances of ordinary mortals: an old Sumerian story tells of a gardener who one night managed to take advantage of Inanna's utter weariness and had intercourse with her. Upon awaking in the morning, Inanna was enraged over the indignity, and the vengeance she wrought seems to us to have surpassed all reason. But her behavior was in keeping with her character, for she was a goddess of boundless rage and ruthless destruction, "the lady of battle and conflict," who had "great fury in her wrathful heart." It was she who armed King Hammurabi (ca.1728–1686 B.C.E.) with mighty weapons, and was his "gracious protecting genius." More than a thousand years later, in the days of Nabonidus (555–539 B.C.E.), she was still worshipped at Uruk in a gold-clad cella, driving a chariot to which were harnessed seven lions.[1]

The direct heir of Inanna in Mesopotamia was Ishtar, the great goddess of love and war in the Akkadian pantheon. The identity of the two is attested

by the fact that in some Akkadian texts the two names are used interchangeably. In the Babylonian Ishtar, however, a certain shift occurred in the balance between the virginal and promiscuous poles of her character: her virginal aspect was underplayed, while her promiscuity was emphasized to the extent of making her a divine harlot. In many texts Ishtar is spoken of as the "Cow of the Moon-God Sin," and in this capacity she ruled over the plants, watered them and made them grow. An incantation for childbirth tells of this "Cow of Sin" that she was impregnated by a "restless young bull," and had great difficulty in bearing her young, until two genii of heaven helped her. In her human form, her love easily turned to hate: she first loved then destroyed, a long line of divine, human, and animal paramours, including a lion, a horse, a bird, a gardener, several shepherds, the hero Gilgamesh, Tammuz, etc. She also was the wife of human kings, such as Sargon of Agade. Her influence extended over all mankind and the entire animal kingdom: when she entered the Nether World, neither man nor beast copulated; when she emerged, all of them were again seized by sexual desire. But she was also the mother of the country, who said of herself, "It is I myself who gave birth to my people," and the mother of several gods among whom the Fire-god was the first born. One of her titles was "sweet-voiced mistress of the gods." Yet she was also "the most awesome of the goddesses," "Ishtar of the battlefield," clad in divine fire, carrying the melammu-headwear, who would rain fire on the enemies. It was she who gave victory to her lovers, the Babylonian kings, entrusting her mighty armed forces to them. Among all the arts of war she was specially interested in charioteering: in the early stages of her career she tried to win the love of Gilgamesh by promising him "a chariot of lapis and gold," and more than a millennium later, in the Ptolemaic period, she was still known as "mistress of Horses, lady of the chartiot." When not engaged in love or war she was sitting, awe-inspiringly, on her lion-throne.[2]

The Canaanite Anath, with whose exploits we have become acquainted above in Chapter II, is so close in character and attributes to Inanna and Ishtar that she must be considered as merely the western variant of the great Mesopotamian goddess.

The Persian counterpart of the great virginal-wanton-motherly-warrior goddess was Anahita. Although the phonemic resemblance between "Anath" and "Anahita" is purely coincidental, the worship of Anath may have spread as early as the 1st millennium B.C.E. from the Mediterranean shore as far east as the upper reaches of Euphrates, as indicated by the name of an Assyrian township, Anat (today Ana), a few miles lower down the river from Dura Europos. The worship of Anahita, Herodotus informs us (in a passage in which he makes the curious mistake of writing "Mithra" instead

of "Anahita"), was learned by the Persians from the Assyrians. Other Greek authors state that the cult of Anaitis (as they referred to Anahita) corresponded in every respect to the Babylonian cult of Ishtar, and that the representations of Anaitis were shaped after those of Ishtar.

In the Avesta, the sacred writings which ancient Iranian tradition attributes to Zoroaster (who probably lived in the 10th century B.C.E.) but which did not assume their extant form until the early Sassanian period (3rd–4th centuries C.E.), an entire chapter (Yasht v) is devoted to her. Her full name was Ardvi Sura Anahita, or "The High, Powerful, Immaculate," and she is described as "a beautiful maiden, powerful and tall, her girdle fastened high, wrapped in a gold-embroidered cloak, wearing earrings, a necklace and a crown of gold, and adorned with thirty otter skins." She is, thus, unmistakably a virgin goddess, like her Sumerian, Akkadian, and Canaanite counterparts. Yet her virginity, as theirs, did not prevent her from being also the goddess of fertility: she was the goddess of the fertilizing waters, of a supernatural spring, located in the region of the stars, from which flow all the rivers of the world. She was the one who multiplies the herds and wealth, gives fertility, easy childbirth, and ample milk to women, and purifies the seed of men. She was invoked by marriageable girls and by women at the time of childbirth. Nor was she lacking in the attributes of the harlot, and in her sanctuary at Erez in Akilisene, which contained her golden statue, the daughters of the noble families of Armenia used to prostitute themselves to strangers before their marriage. In Lydia, where she was identified with Cybele, the Great Mother, as well as in Armenia and Cappadocia, because the bull was sacred to her she was confounded with Artemis Tauropolos. And finally, just as Inanna, Ishtar, and Anath, Anahita too was the goddess of war, who rode in a chariot drawn by four white horses, Wind, Rain, Clouds, and Hail, bestowed victory on the combatants and gave them sturdy teams and brave companions. Because of this warlike character of hers, she was identified by the Greeks also with Athene, while as the goddess of fertility she appeared to them as identical with Aphrodite. Most commonly, however, she was called in the Hellenistic world the "Persian Diana" or "Persian Artemis." In astrology, the Iranians themselves regarded her as the personification of the planet Venus. Her cult, according to Berossus, was introduced among the Persians by Artaxerxes II (404-362 B.C.E.), who built for her altars and set up her statues in Babylon, Susa, Ekbatana, Persepolis, Baktra, Damaskos (?), and Sardes. From these places, Persian influence carried her cult westward into the Greco-Roman world. At a later period, she was considered the daughter of Ormuzd, and the benefactor of all mankind, mother of all wisdom and queen.[3]

2 | *The Matronit in Popular-Mythical View*

The same four traits of chastity and promiscuity, motherliness and bloodthirstiness, characterize the Matronit, the daughter-goddess of Kabbalistic literature.

According to Kabbalistic theory, the Matronit is but the lowest of the ten Sefirot, the mystical aspects or emanations of the Godhead which, to some extent, correspond to the Gnostic *aeons*. Yet whatever the primary meaning and origin of the Matronit as a theosophic concept, she has been built up in Kabbalistic literature, and especially in the late 13th century Zohar—the holiest book of Kabbalism—into a palpable individuum whose acts, words, and feelings only make sense if she is considered a true mythological deity. Whatever the intention of the authors of Kabbalistic treatises in creating or developing the female divine figure of the Matronit, one thing is certain: among the Kabbalists there could have been very few, who, while reading or hearing about her uninhibitedly described exploits, were nevertheless able to visualize that she was nothing but an aspect of the manifest nature of the one and only Deity. For the masses of Kabbalists—and Kabbalism was a religious *mass* movement among the Jews from the 15th to the 18th centuries—she undoubtedly assumed the character of a discrete divinity, in other words, she was taken as a goddess, separate and distinct from the male deity who, when contraposited to her, was referred to as her husband, the King. The *popular-mythical,* as against the *scholarly-mystical* view of the Matronit had a marked resemblance to the popular Mariolatry of the Latin countries, where the Virgin is not the Jewish woman whose womb God chose to reincarnate Himself in human form—as the official Catholic doctrine has it—but the Mother of God, herself a goddess, who through the ages never ceased to perform miracles, and to whom, therefore, direct and personal adoration is due. This, precisely was the light in which the Matronit appeared to the uneducated or semi-educated Kabbalistic Jews; in contrast to the divine King who, following the destruction of the Jerusalem Temple, withdrew into the remote heights of heaven and made himself inaccessible, the Matronit remained down here on earth, continued to be directly concerned with the welfare of her people, and could be approached directly, any time, any place. She thus supplied the psychologically so important female divine figure in Judaism, a religion in which this element had been submerged for many centuries prior to the emergence of Kabbalism.

The relatively late reappearance of the goddess—I say reappearance

because, as we have seen in the first two chapters, in Biblical times goddesses did figure prominently in popular Hebrew religion—is in itself a remarkable feat of religious resurgence. Even more remarkable, however, is the reappearance in the figure of the Matronit of the four basic traits of chastity, promiscuity, motherliness, and bloodthirstiness, which place her right alongside the great ancient Near Eastern love-goddesses.

3 | *The Virginal Matronit*

Little can be said about the first of these cardinal features in the portrait of the divine Matronit. Virginity, after all, is a state shred by all human and divine females in an early stage of their life history. It becomes remarkable only if, after reaching full nubility, a woman prefers to remain a virgin and actually preserves her virginal state in an environment, whether earthly or Olympian, where the general atmosphere is one of intensive sexual activity or even promiscuity. It becomes more than remarkable if the feminine figure in question herself engages in such promiscuous sexual activity and yet, at one and the same time, retains her virginity. Yet this is precisely the paradoxical chastity characterizing several ancient Near Eastern goddesses, and this is the trait shared with them by the Matronit.

The Virgin Mary, to whom reference has already been made earlier, also belongs to this category of female divinities, and her veneration can be adduced as an additional example which will further facilitate our understanding of the paradoxical virginity of the Matronit. Mary bore Jesus to God, and several other sons and daughters to her earthly husband Joseph, yet she nevertheless remained "The Virgin" and is adored as such to this day. Similarly with the Matronit, who paradoxically retained her virginity while being the lover of gods and men. Her virginity is spoken of in the Zohar in both figurative expressions and direct statements. The Biblical verse about the "red heifer, faultless, wherein is no blemish, and upon which never came yoke,"[4] is applied to her and explained as meaning that the forces of Evil could never overpower the Matronit, "neither Satan, nor the Destroyer, nor the Angel of Death," all of whom represent the forces of Hell.[5] In contrast to the pagan goddesses who all are said to have succumbed to Satan, she, the Shekhina, is a cup full of blessing of which nobody has as yet tasted, unimpaired, that is, virginal.[6] No stranger is permitted to draw near her, he who tries to approach her suffers the penalty of death.[7] In one aspect the Shekhina is identical with the Holy Land, and in this capacity she was never defiled or enjoyed by a stranger.[8]

4 | *The Lover of Men and Gods*

In sharp contrast and logical contradiction to this picture of the virgin Shekhina is the one which depicts her as being enjoyed, in addition to the divine King who was her lawfully wedded husband, also by Satan, other gods, heroes of Biblical history, and many other men. Yet, and this again is a feature she has in common with ancient Near Eastern love-goddesses, no blame is attached to her because of any of these sundry unions. A goddess behaves in accordance with her divine nature, and the human laws of sexual morality simply do not apply to her—this is the common attitude that finds expression in both the ancient Near Eastern and the Kabbalistic myths. As the father-god El says in an Ugaritic mythical poem "... there is no restraint among goddesses."[9]

In the early mythical ages, we are informed in the Zohar, Jacob became the first husband of the Matronit. However, while Jacob was alive, the union was not consummated because, inveterate polygamist that he was, he continued to have marital relations with his two wives and two concubines even after the goddess attached herself to him. Therefore, only after his death, when his spirit entered the Beyond, did Jacob couple with the Matronit.[10]

With her second husband, things were different. This was none other than Moses, who, once she became his wife, separated himself from his earthly helpmate, Zipporah. Having done this, he was allowed to achieve what Jacob never did: to copulate with the Matronit while still in the flesh.[11]

We hear nothing of the Matronit from the death of Moses—when she took him on her wings and carried him from Mount Nebo to his unknown burial place four miles away[12]—to the time when the Temple was built in Jerusalem. As Solomon labored on the construction of the Sanctuary, the Matronit made her own preparations for her union with her divine husband, the King: she prepared a house for him in which he could take up joint residence with her and which, in a mystical way, was identical with the Jerusalem Temple itself. When the great day arrived, her father and mother adorned her so that her bridegroom should become desirous of her.[13]

The King and the Matronit were not only brother and sister, but twins; in fact, Siamese twins, who emerged from the womb of the Supernal Mother in the androgynous shape of a male and female body attached to each other back to back. Soon, however, the King removed his sister from his back, and she, after a futile attempt to reunite with him in the same position, resigned herself to the separation and to facing the King across a distance.[14]

By human standards a marriage between brother and sister would have

been incestuous; not so in the heavenly realm: there, a Zoharic text informs us, no incest prohibitions exist, and thus it was completely proper and licit for the King and the Matronit to marry.[15]

The wedding, a veritable *hieros gamos,* was celebrated with due pomp and circumstance. The Matronit, surrounded by her maidens, repaired to her couch set up in the Temple, there to await the coming of the groom. The curtains round about were decorated with myriads of precious stones and pearls. At midnight, the tinkling of bells he wore around his ankles announced the coming of the King. As he approached, he was accompanied by a host of divine youths, and the maidens of the Matronit welcomed him and them by beating their wings with joy. After singing a song of praise to the King, the Matronit's maidens withdrew, and so did the youths who accompanied him. Alone, the King and the Matronit embraced and kissed, and then he led her to the couch. He placed his left arm under her head, his right arm embraced her, and he let her enjoy his strength. The pleasure of the King and the Matronit in each other was indescribable. They lay in tight embrace, she impressing her image into his body like a seal that leaves its imprint upon a page of writing, he playing betwixt her breasts and vowing in his great love that he would never forsake her.[16]

Some say, that as long as the Temple stood the King would come down from his heavenly abode every midnight, seek out his wife, the Matronit, and enjoy her in their Temple bedchamber. The Sacred Marriage thus became a daily, or rather midnightly, ritual, performed not by the human representatives of the god and goddess who usually figured in the ancient Near Eastern New Year rituals, but by the two deities themselves. This divine union had unsurpassed cosmic significance: on it depended the well-being of the whole world.[17]

Others say that the King and the Matronit coupled only once a week, on the night between Friday and Saturday. In true mythical fashion, this weekly divine union served as the prototype, in other words, as the mythical validation, of the traditionally practiced weekly union between pious husbands and wives.[18] In the Kabbalistic view, when the learned men, familiar with the heavenly mysteries, couple with their wives on Friday nights, they do this in full cognizance of performing a most significant act in direct imitation of the union which takes place at that very time between the Supernal Couple. If the wife conceives at that hour, the earthly father and mother of the child can be sure that it will receive a soul from the Above, one of those pure souls which are procreated in the divine copulation of the King and the Matronit.[19]

But even more than that. When a pious earthly couple performs the act, by doing so they set in motion all the generative forces of the mythico-

mystical universe. The human sexual act causes the King to emit his seminal fluid from his divine male genitals, and thus to fertilize the Matronit who thereupon gives birth to human souls and to angels.[20] The passage in the Zohar in which this particular thought (or mythologem) is expressed is so replete with symbolic expressions calculated to obscure its true meaning that one gains the impression of purposeful avoidance of clarity in order not to offend sensibilities. The King's seminal fluid is referred to as a "river"; the Shekhina or Matronit as "the Sea" or "Living Creature"; the King's male genital is called "the sign of the covenant," and so forth. Yet the meaning of the whole passage is nevertheless clear: it speaks of the sexual union between the King and the Matronit, and the resultant procreation by them of souls and angels.

Yet another version, still preoccupied with the times of divine copulation, speaks not of a weekly, but of an annual cycle. Every year, we are told, the people of Israel sin with tragic inevitability which enables Samael, the Satan (or Azazel) to bend the Matronit to his will. Samael, in the form of a serpent, or riding a serpent, lurks at all times near the privy parts of the Matronit, in the hope of being able to penetrate her. Whether or not he succeeds in thus gratifying his desire depends on the conduct of Israel. As long as Israel remains virtuous, Samael's lustful design is frustrated. But as soon as Israel sins, as they, alas, are bound to do year after year, their sins add to Samael's power, he glues himself to the Matronit's body "with the adhesive force of resin," and defiles her.[21]

Once this happens, the Matronit's husband, the King, departs from her and withdraws into the solitude of his heavenly abode. This unhappy state of affairs continues until, on the Day of Atonement, the scapegoat, which is destined to Azazel,[22] is hurled to its death down a cliff in the Judaean Desert. Samael, attracted by the animal offered to him, lets go of the Matronit, who thereupon can ascend to heaven and reunite with her husband, the King.[23]

The union between the Matronit and the King is described most graphically in a manuscript entitled *Sefer Tashaq*, written in the early 14th century by a Spanish Kabbalist known only as R. Josef. The central portion of this book is a mystical interpretation of the meaning of the letters of the Hebrew alphabet, including the Tetragrammaton, and an abstruse description of the body of the Matronit. The following brief excerpts are taken from the discussion of the mystical meaning of the letters *zayin* (ז) and *ḥet* (ח).

> After the completion of the holy body of the Holy One, blessed be He, which is the Covenant[24] of the Holy One, blessed be He, He pours out the good oil[25] to the Matronit. . . . The letter *ḥet* is

> open to receive the male, that is, the letter *zayin*, which is called the Covenant. . . . The letter *ḥet* hints at the Matronit: as the woman is closed on three sides and is open on the fourth side to receive her husband, so the letter *ḥet,* which is the Matronit, is open to receive the *vav,* the King, the Lord of Hosts. For the legs of the *ḥet* are the legs of the Matronit, which are open, and the beam on top is the body of the Matronit. And the *zayin* is the Covenant in relation to the *ḥet,* and it is complete, and the letter *ḥet* is as in the human body with its two legs spread out, and the body on top is the beam and this is its image;

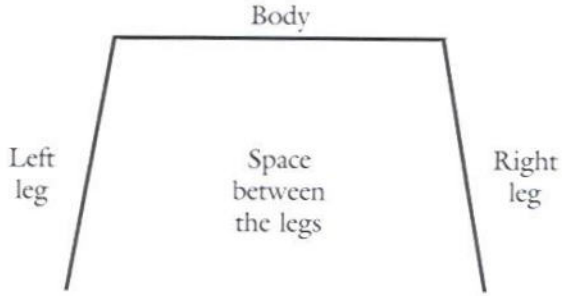

> Moreover, woman is also like the letter *he* (ה), but in the letter *he* the son does not cleave to her,[26] while in the *ḥet* he does cleave and suck from her. Likewise when Metatron, the great and precious prince, does not suck from the Matronit, he is called *he*—there is a space between the legs, for he does not cleave to the Matronit. But when he sucks from the Matronit and cleaves to her in union, he is called *ḥet* and is called Metatron.[27] Thus far the mystery of *ḥet*. And how many holy chariots has each letter, for each letter is in the image of the Holy One, blessed be He.[28]

A new chapter in the life of the Matronit opened when her bedchamber, the Temple of Jerusalem, was destroyed. Since her husband, the King, was wont to copulate with her only in the Temple, its destruction meant the sudden disruption of the heretofore intensely pursued love-relationship between the two.[29] This event was a stark tragedy for the divine lovers. The Matronit was banished from her holy abode and from the Land of Israel, the King intoned a bitter lament over his great loss, and the Sun and Moon and all that is above and below mourned and cried with him.[30] The separation of the King and the Matronit denuded them of each other and both

remained in a state of "shameful nakedness."[31] Moreover, since it is a cardinal principle of the physical as well as the metaphysical universe that "blessings are found only where male and female are together," the King, when he thus became deprived of his Matronit, lost stature and power, was no longer King, nor great, nor potent.[32]

Soon, however, in true male fashion, the King was no longer able to endure the misery of solitude, and he let a slave-goddess take the place of his true queen, one of the handmaidens of the Matronit who used to "sit behind the handmill." This slave-concubine, who was none other than Lilith, now assumed rule over the Holy Land, just as the Matronit had ruled over it in former times. This act, more than anything else, caused the King to lose his honor.[33]

As to the Matronit, her misery consisted not only in losing her husband and being banished from her palace and land, but she had to resign herself to being violated in her exile by other gods. And although these unions were involuntary on her part, once the other gods were able to take possession of her, she became tied to them, and the children of those other gods, the gentiles, were able to suckle from her just as the Children of Israel had done while the Temple still stood.[34]

Yet whether at home or in exile, the Matronit is irresistibly attracted to the pious men of Israel, and especially when they are engaged in either of the two most meritorious pursuits: the study of the Law and the performance of good deeds. Men of such caliber make it a rule to sleep with their wives only on Friday night: throughout the six days of the week they live as if they had been castrated and devote themselves to their holy works. But, in doing so, do they not run the risk of unblessedness, since, "blessings are found only where male and female are together"? No, because whenever these men are away from their wives, the Shekhina couples with them. Likewise, when such sages keep away from their wives because of the latter's menstrual impurity, or when they are on a voyage, the Shekhina joins them; never are they deprived of the blessed state of male and female togetherness.[35]

Above (p. 128), we have seen that in the Kabbalistic view Rachel, the beloved wife of Jacob, was identified with the Shekhina. Since Rachel is the suffering mother of Israel, and the Shekhina (or Matronit) is the personification of the Community of Israel (see below, Section 5), the identification of the two had a deep emotional appeal. A special mystical *Kavvana*, a procedure of intense mental concentration, was recommended by Isaac Luria (1534–1572), the leading Kabbalistic master of 16th-century Safed, for the purpose of bringing about the reunification of the exiled Rachel-Matronit with her husband, God the King. This Lurianic *Kavvana* is described by Jacob ben Ḥayyim Tzemaḥ (d. after 1665), a Kabbalist and physician, in his anthology of the customs of Luria:

> One must concentrate with a complete concentration on two things, as a result of which one will be beloved Above and well-liked Below, and a thread of charm will be drawn over him on that day, and he will be accepted into the sacred hall of the Matronit. At first he should concentrate on this: at the beginning of the night, when he goes to sleep, he should think and concentrate on raising up his soul into the mystery of the Matronit and into the mystery of the Female Waters, in order to make Leah copulate with Jacob. And when midnight arrives, he no longer has to cause the Female Waters to rise, and therefore at that time he should concentrate a second time, this time on participating in the anguish of Rachel, for at that time she descends down below, into the [world of physical] creation. Therefore he should at that time weep for half an hour or more about the anguish of Rachel and her banishment and her exile, and about the destruction [of the Temple]. And it is especially proper to concentrate on this: Since we sinned, we cast the souls into the husks [i.e., into the unclean physical world] and forced Rachel, who is the Shekhina, to go down into exile among the husks to gather those souls. . . . Because of our many sins she was forced to descend into exile, and thus we caused her all this. And especially he who is from the root of Cain, in whom there is much of the filth of the serpent [see below, p. 242] into which the souls are sunk, does well to cry and wail much, for he has a greater share in that treacherous act [of causing the exile of the Matronit] than the other roots. . . . And thereafter, from midnight on, let him occupy himself with the Torah until the light of morning. And you should concentrate on bringing gratification and elevation to the Shekhina, to Rachel, who stands outside. And you should bring about her restoration through the Torah with which you occupy yourself at that time, so that she be restored by the time dawn breaks, [and be able and ready] to ascend together with the ascent of the morning prayer, to copulate with her husband [i.e., God] through the power which you added to her during the night. And then you will be called Groomsman of the Matronit, if you concentrate on this unfailingly to participate in her anguish and to restore her.[36]

5 | *The Motherly Matronit*

The third characteristic of the virginal and wanton love-goddesses of the Ancient Near Eastern religions, as we shall recall, is their motherliness. By an apparently paradoxical combination of traits, the same goddess

who remains eternally virginal and who is insatiable in her sexual appetite, is also the mother image, the woman who bears, suckles, rears, and protects both gods and men.

In Kabbalistic mythology the trait of motherliness originally belonged to the second person in the tetrad, the Mother-goddess, the progenitress of both the Son-King and the Daughter-Shekhina,[37] but it was transferred to the Daughter, as a few references will show. The Shekhina-Matronit, we read in the Zohar, is the (spiritual) mother of Israel, and as such she is the embodiment of the "Community of Israel" (the Hebrew term for which, Knesseth Yisrael, has the feminine gender). She lovingly suckles all the Children of Israel, thereby providing them not only with nourishment but also with complete well-being. She is, in fact, called the "Lower Mother" in relation to her people, and in contradistinction from her own mother, who is the "Supernal" or "Higher" Mother. The motherly nature is so strong in the Matronit that she is unable to turn away even from the gentile children foisted upon her: after her exile from Jerusalem, when the "other gods," that is, the deities of the pagans, had their will on her, she gave suck to the heathens just as she had wet-nursed Israel.[38]

6 | *The Warlike Matronit*

The fourth characteristic of the virginal-wanton-motherly ancient Near Eastern goddesses is their bloodthirstiness. In the old mythological texts the maiden goddess of sexual love is often described as possessed of the most appalling cruelty. The close to three millennia which had elapsed between those myths and the period in which the Matronit of the Kabbala flourished have, of course, left their mark. In the medieval sources, the warlike traits of the Matronit are drawn with greater restraint. Yet the archaic feature of bloodthirstiness is clearly recognizable in the Kabbalistic references to the Matronit as the chieftain of the divine armies, and the leader of the supernal forces against the opposing human and infernal powers of evil.

It would be futile at this stage to search for connecting links between the bloodthirsty goddesses of the 3rd and 2nd millennia B.C.E. and the warlike Matronit of the 13th century C.E. The idea of a warlike deity was, of course, nothing strange to Biblical Hebrew faith, but, in keeping with the officially embraced monotheism, all supernatural belligerence was attributed to Yahweh, who therefore is referred to as a "man of War," a slayer of dragons, and victor over human enemies whose life-blood crimsons his garments.[39] In Talmudic times (1st–5th centuries C.E.), although the chastised and subjugated Judaism of the Roman and Byzantine eras had long

ceased to think of God as a warrior, a late faint echo of the ancient pagan goddesses of destruction can perhaps be heard in one of the traits attributed to the Shekhina, the personified Presence of God, imagined as a female entity. She was said to take the souls of exceptionally meritorious individuals who were to be spared the bitterness of being mowed down by the Angel of Death.[40] The remarkable thing in this idea is not the combination of compassion and the snuffing out of human life, but that his function or mercy killing was assigned to the female Shekhina. It was, however, only in the Kabbala that the Shekhina, now conceived as a truly mythical female deity, assumed a character reminiscent of the ancient Near Eastern blood-thirsty goddesses.

In the Zohar it is the Shekhina-Matronit to whom the King entrusts all his warlike activities: when he wishes to take revenge on the idolatrous nations, the Forces of Evil awaken, and the Shekhina becomes filled with blood and metes out bloody punishment to the sinners.[41] In her wars against the pagans the Matronit commands myriads of supernatural soldiers falling into many categories, such as "lords of supernal faces," "lords of eyes," "lords of weapons," "lords of lamentations," "lords of trembling," and other armed warriors with six faces and six wings, all of whom gird terrible swords, whose clothes are blazing fire, and whose flaming scimitars fly all over the world. This was the army which the Matronit led against the Egyptians in the days of the Exodus.[42]

In fact, the King completely renounced all direct control of his forces and placed them under the command of the Matronit. He entrusted to her all his weapons, spears, scimitars, bows, arrows, swords, catapults, as well as all his fortifications, wood, stones, and subordinated all his warlords to her, saying: "From now on, all my wars shall be entrusted to your hands." In keeping with this mandate, when the Great Overlord of the Egyptians, who was none other than Samael, leading his six hundred chariots manned by angry warriors (or "accusers," because this battle was, of course, a spiritual rather than a physical contest), charged the fleeing Israelites, it was the Matronit who led the defense and drove the attackers into the sea. Several generations later, when Sisera attacked the Children of Israel, it was again the Matronit into whose hands the enemy's chariots were delivered and who uprooted them from the world.[43]

In a Midrash which represents a later Hebrew version of the ancient apocryphal Book of Enoch (written probably in 150 B.C.E.), a passage deals with the theme of the warlike Matronit. The Hebrew book in question is called *Sefer Hekhalot* ("Book of the Heavenly Halls"), as well as *Sefer Hanokh* ("Book of Enoch"); it belongs to the rich *Hekhalot* literature which flourished beginning with Talmudic times, and was known to the author of the

Zohar and other Kabbalists. Its frame is the visit that Rabbi Yishma'el paid to the heavenly halls, where he was met and guided by Metatron, the chief "angel of the Face," who is none other than Enoch after his translation. The passage referred to reads as follows:

> R. Yishma'el said: Metatron, the angel, the prince of the Face, said to me: In the seven halls stand the four chariots of the Shekhina, and before each hall stand four camps of the Shekhina, and between each two camps flows a river of fire, and between each two rivers the camps are surrounded by mists of purity, and between each two of them stand pillars of brimstone, and between each two pillars are wheels of flame which surround them, and between each two wheels there are flaming torches. . . .[44]

While the interest of the author, like that of the *Hekhalot* literature in general, is focussed on the description of the marvels seen in the heavenly halls, the idea that the Shekhina-Matronit is in charge of the heavenly chariots and armed camps is clearly attested here as being pre-Zoharic.

As in the glorious past, so in the mystical present of the long exile, the miserable Galuth, the Shekhina-Matronit is the warlike defender and deliverer of Israel. But her power to defeat Israel's enemies depends ultimately on Israel herself. The Shekhina-Matronit is always present in the midst of Israel ready to protect it from all sides and against all nations. But when Israel sins, it thereby weakens the hands of the Shekhina, her strength fails, and the great commanders of the other nations, that is, their heavenly guardians, gain the upper hand. But as soon as Israel repents the Shekhina becomes filled with strength; she shatters the power of all those great commanders, destroys the armies of Israel's enemies, and takes revenge on them.[45]

Closely related to the warlike aspect of the Zoharic Shekhina-Matronit is her appearance as an enormous and monstrous being described by the author of the Zohar in terms borrowed from the Midrashic picture of the Behemoth. This mythical cosmic animal is said in the Midrash to be eating every day the grass of the Thousand Mountains and devouring the many beasts that pasture on their slopes, to be drinking in one single gulp all the waters of the Jordan and quenching its thirst from the huge river Jubal, which issues from Paradise.[46] This mythologem is elaborated in two Zoharic passages which describe the Shekhina-Matronit as a cosmic woman monster for whom the Thousand Mountains are but one single bite, who swallows in one gulp the waters of a thousand rivers, whose terrifying arms stretch out in 24,000 (or 25,000) directions, with her claws ready to tear or kill. In her hair are caught thousands of shields, while her hair itself streaks down and away from her, earning her the epithets "Moon with the hair"

and "Comet with the tail." From this long, Lilith-like hair issue hosts of frightful and threatening warlords grouped under such peculiar names as "lords of weights," "lords of severity," "lords of insolence," and "lords of lords," all of whom are also called "lords of purple." No one can escape from the cruel punishment meted out by them, or by Shekhina herself.

From between the legs of this terrifying woman monster emerges an equally terrifying son, the chief angel Metatron, who reaches from one end of the world to the other, and issue two daughters who are none other than the two infamous queens of the she-demons, Lilith and Naamah.

It is consonant with this terrible aspect of the Shekhina-Matronit that her old Talmudic role of death bringer is also remembered and revived in the Zohar, which repeatedly asserts that the words of the Book of Proverbs (5:5) "Her feet go down to death" refer to the Shekhina, symbolically represented by the forbidden tree which for Adam was a "tree of death.[47]

The warlike, monstrous, and bloodthirsty aspect of the Matronit leads us back, for a moment at least, to the question of connections between Kabbala and Hinduism (cf. above, pp. 132–33). The probability of a connection between the two, and especially between the Kabbala and the Tantric and Shivaic teachings of India, has been further developed in my book *The Jewish Mind* (1977), in which, among numerous other topics, I discuss Kali, the beautiful, but at the same time monstrous, Hindu goddess who is one of the many manifestations of Shakti and who thus far has been mentioned only in passing here (p. 121). Just as Kali is conveniently depicted as black, to emphasize her frightening character, so the Shekhina also, says the Zohar, "at times tastes the other, bitter side, and then her face is dark."[48] Marvin H. Pope, in his monumental new commentary to the Song of Songs (in which, incidentally, he devotes 26 pages [pp. 153–79] to a summation of the argument presented in the first edition of the present book), goes even further in calling attention to the similarities between Tantric hymns to the black and beautiful goddess Kali and certain passages in the Song of Songs (especially 1:5).[49] After an extensive and interesting discourse on "black and beautiful," Pope surveys the surprisingly numerous black goddesses and dwells on the "most notorious of all," Kali of India, who is "beautiful, ever young and virginal, and at the same time horrendous, violent, destructive and insatiable in her thirst for blood and flesh, wine and sexual intercourse." Unquestionably, the verse "I am black and beautiful, O daughters of Jerusalem" (Songs 1:5) is strongly reminiscent of certain Hindu hymns celebrating the swart beauty of Kali, and especially the lines "Dark art Thou like the blue-black cloud Whose face is beauteous as that of Samkarshana [i.e., Shiva]."[50] These comparisons add a new dimension, an unsuspected historical depth, to the relationship between Kabbalism and Hinduism.

Another aspect of this relationship is that, despite the geographic distance that separated the Spanish Jews from India, intrepid Jewish authors such as the Kabbalist traveler Abraham Abulafia (see p. 132), his contemporary the Kabbalist translator and author Isaac Albalag, and others did to some extent familiarize the Spanish Kabbalists with Hindu thought and doctrines.[51]

7 | *Mary and the Matronit*

An interesting parallel to the warlike aspect of the Matronit is represented by the development of the Virgin Mary not only into the supreme ruler of the world but into the patroness or goddess of Christian armed might. At the opening of the Council of Ephesus in 431 C.E., Cyril of Alexandria delivered a sermon in which he described Mary as the mother and virgin "through whom the Trinity is glorified and worshipped, the cross of the Savior exalted and honored, through whom heaven triumphs, the angels are made glad, devils driven forth, the tempter overcome, and the fallen creature raised up even to heaven."[52]

Lest one think that the triumph of heaven and the driving forth of devils attributed to Mary was regarded as taking place on a spiritual plane only, let us refer to Narses (ca. 478–ca. 573), the Byzantine general and officer of Emperor Justinian, who looked to Mary for direction on the field of battle, expecting her to reveal to him the time and hour of attack,[53] and the Emperor Heraclius (ca. 575–641), who bore her image on his banner.[54] As early as 438, a portrait of the Virgin, attributed to St. Luke, was sent from Jerusalem to Pulcheria, and subsequently this portrait came to be regarded as a kind of palladium and accompanied the Byzantine emperors to the battlefield until the capture of Constantinople by the Turks in 1453.[55] In the West, the German Knights *(Deutscher Ritterorden)* chose the Virgin as their patroness.[56]

Pope, in his commentary to the Song of Songs, has pointed out that this role of the Virgin Mary as wargoddess and the use of her picture as a palladium and battle standard

> developed early from the identification with the goddess Athena-Victoria. The Emperor Constantine worshiped Athena and Apollo, who appeared to him at Autun before the Battle of Milvian Bridge. Constantine's *labarum*, under which sign Christianity became a religion of conquest, had as its base the saltire or cross chest bands of the soldier and the war-goddess, which continue to this day as the symbol of the Queen of Battles on flags and military uniforms.[57]

Mary, like the Matronit, was considered as having taken over the royal, governing, and controlling functions of God to the extent that her sovereignty actually eclipsed that of God. She was regarded as the imperatrix of the universe, the ruler of the world, the mistress who commands, and the queen of heaven and earth.[58] John of Damascus (ca. 750) called her the sovereign lady to whom the whole creation had been made subject by her son, so that it be preserved through her.[59] St. Peter Damian (1007–72), the Italian cardinal and Doctor of the Church, calls her *deificata*, i.e., "the deified one," and two hundred years later, Mechthild of Magdeburg (ca. 1210–ca. 1285), the German mystic, goes so far as to call her "goddess."[60]

The parallel between Mary and the Matronit extends to other aspects as well. Like the Matronit, Mary was also considered the spouse of God; like her, she came to be regarded as the mother of men in a general, mystical sense; and like her, she assumed the position of the intermediary between God and men through whom led, if not the only, at any rate the best and easiest, way to God. The old pagan goddess to whom the Israelites sacrificed cakes[61] reawakened among the Christians to new life in the Mary whom the Kollyridians, a 5th-century sect of zealous women, worshiped by carrying cakes in a procession in her honor;[62] and among the Jews in the Matronit-Shekhina, whose identity with Asherah was recognized by Moses Cordovero in 16th-century Safed.[63]

8 | *The Meaning of the Matronit*

We discussed a few of the traits which make up the four aspects of the Matronit—her chastity, her promiscuity, her motherliness, and her warlikeness (or bloodthirstiness)—which are the most important components of her personality. The fact that precisely the same four aspects characterize also the ancient Near Eastern love-goddesses, and that their traces can be rediscovered in the Virgin Mary, makes us pause. Whence, we feel compelled to ask, this resemblance, this persistence of the paradoxical goddess-figure in ostensibly and avowedly monotheistic religions? In trying to answer, the alternative of diffusion *versus* independent invention immediately offers itself. The possibility of diffusion is, of course, present: the prototype was the Sumerian Inanna, whose features can be clearly recognized in the Babylonian Ishtar, the Canaanite Anath, and the Persian Anahita. Hebrew monotheism may have been unable to exorcise the tenacious goddess, and it is not at all impossible that, even if she slumbered for several centuries, she awoke and reclaimed some of her old dues in the figure of Mary in Christianity and in that of the Shekhina-Matronit in Talmudic and Kabbalistic Judaism. Yes, not at all impossible. But how can one prove it,

short of the most elaborate research? And if a connection were proven, what would be gained thereby? There still would remain the question of why precisely *this* goddess achieved such a fabulous secondary career, among all the others just as readily available in the rich ancient Near Eastern pantheons? To answer this, we have to shift from comparative mythology to psychology, and once we do this, the question of diffusion *versus* independent invention becomes irrelevant. For whether or not the Matronit (and Mary) goes back ultimately to Inanna, her coming to life in new and very greatly changed religious environments shows that she answered a psychological need in medieval Ashkenazi or Sephardi Jewry as she had in Sumer of the 3rd millennium B.C.E. How can this psychological need be made tangible?

In trying to answer this question, we shall, of necessity, concentrate on the Matronit-Shekhina, the medieval Kabbalistic goddess-figure, with whom this chapter deals. If we want to consider what the Matronit-Shekhina meant psychologically, we must view her entire mythical character comprised of the four major traits discussed above. They present Matronit-Shekhina as the mythologically objectified projection of the all-round woman, the woman who takes on all the shapes, aspects, and appearances of the human female needed by the male of the species not only for biological survival but equally for his psychological existence. The character of his need, which accompanies him from birth to death, from cradle to grave, changes as he lives out his allotted span. No sooner is he born of her, than he wants to be clasped to her ample, motherly breast and given suck by her. As he grows, he needs her protection and direction. As soon as he becomes aware of woman as the opposite sex, he must have her shine on his emotional horizon in virginal purity. When he has to struggle with enemies or is beset by adversity, he relies, in fact or in fancy, on her to fight the forces of evil that oppose him. When he smarts under frustration or is discouraged by failure, he imagines her as the furious female who can do for him what he himself cannot do, fearlessly plunging into attack and fighting his battles. In the routine of regulated marital sexuality, she imparts metaphysical, even cosmic, significance to the act. When homelife becomes monotonous and stale, she is there with the thousand painted faces of her allure and the ever-present promise of her availability. And when the ultimate exhaustion overcomes him, it is hope of her last kiss which makes him forget the bitterness of dying and instead think of death as the beginning of a new life in a happy Beyond.

The Matronit is thus the projection of everything a woman can be in order to sustain man. She symbolizes in her manifold aspects the great affirmation of life, the basic satisfactions one derives from existence, the

comforts one finds in mother, nursemaid, lover, bride, wife, wanton seductress, warrior-protectress, and opener of the gates of the Beyond.

The fact that the image does not lack its contradictory features, betrays something of the male's ambivalence in his relationship to woman. The Matronit, in common with the great ancient love-goddesses, is both virgin and wanton. Virgin, because man must idealize woman: he wants *his* woman to be virginal, to have waited for him through countless aeons, and to remain virginal and chaste even while yielding to his embrace, and to his alone. Wanton, because at the same time, he imagines the woman whose body holds the promise of lust for him as the embodiment of desirability, loved by men and gods, as one who not merely yields to him but arouses him, makes him follow her into and through the labyrinthine mysteries of love. And, paradoxically, but with a deep inner inevitability, he imagines his virgin bride and wanton woman to be one and the same person and projects both self-contradictory characters into one and the same goddess. A third feature with which the same goddess is embellished is that of the mother. This expresses, if not necessarily Oedipal inclinations, at least the desire to recapture in the beloved's embrace something of the happy security of the infant cuddled in its mother arms.

As if this were not enough, the conflated image of the virgin-wanton-mother, in turn, appears as merely one of the two overall aspects united in the goddess: the love aspect, as against which she has another aspect, a cruel and frightening one, that of the pitiless warrior-goddess who sheds blood, extinguishes life, and enjoys doing this as she does making love. And, what is equally paradoxical, man feels himself attracted by the wrathful countenance of this goddess of battle and blood as much as to the virgin-wanton who beckons to him with her chaste-experienced smile, or to the mother who offers him her ample, nourishing breasts.

The goddess thus speaks to man with four tongues: keep away from me because I am a Virgin; enjoy me because I am available to all; come shelter in my motherly bosom; and die in me because I thirst for your blood. Whichever of her aspects momentarily gains the upper hand, there is a deep chord in the male psyche which powerfully responds to it. Her voices enter man and stir him; they bend man to pay homage to her and they lure man to lose himself in her, whether in love or in death.

VII

The Myth of God and the Shekhina

1 | *Scholars and Myth in the Kabbala*

Students of Jewish mysticism have stated more than occasionally that Kabbalistic and Hasidic mysticism contains aspects, or elements, or features they style "mythical." The founder of the Jerusalem school of these studies, Gershom Scholem, went on record to this effect in both his early and late books on Jewish mysticism and the Kabbala. In his classic *Major Trends in Jewish Mysticism* (first published in 1941), he speaks of "mythical metaphors," which "provide the key for a kind of mystical topography of the Divine realm" in the Kabbala; of the Kabbalistic "revival of myth in the very heart of Judaism"; and even goes so far as to state that "the whole of Aggada can in a way be regarded as a popular mythology of the Jewish universe." He speaks of "ancient mythologems scattered among the fragments" of the German Hasidic writings of the 12th century, of the "mythical account" of God's visible glory given by the 10th-century Italian physician and medical writer Shabbatai Donnolo, and even states that "the Zohar is perhaps the classical example of [the] mythical reaction in the heart of Judaism." He makes reference to the Zohar's "myth of Lilith as Adam's first wife," and claims that mythical elements contained in the Aggada were "of

course duly emphasized and occasionally converted into an entirely new myth" by the Zohar, of which "the mythology of the 'great dragon' (Zohar 2:35a) is very characteristic."[1] Similar statements are scattered throughout Scholem's *Major Trends*, and recur in the later books he wrote on the Kabbala.[2]

Of the younger authors on the subject whose work is available in English, let me mention Louis Jacobs, who in his *Hasidic Prayer* speaks of the "mythological language" of the Kabbala, the whole of which, according to him, is "highly charged mythology." After quoting a passage from R. Zeev Wolf of Zhitomer on the role of the *tzaddiq* in the mystical copulation between the congregation and the Shekhina, effected through prayers, Jacobs remarks: "It is hard to see how much further traditional and Orthodox Jews could go than the above in the direction of mythological expression in prayer."[3]

In these and many other comments of scholars about the mythical "elements," "accounts," "metaphors," etc., in Jewish mysticism, we miss one thing that could and should have served as the capstone of the numerous brief and disjointed references to the mythical in the Kabbala: a presentation in full, in a consecutive narrative form, of at least one of the major Kabbalistic myths to whose constituent elements so many allusions are made. There is certainly no dearth today of studies dealing with Jewish mysticism,[4] but their readers will look in vain for even one single example of a full myth as it can be pieced together from shorter and longer segments and references containing single mythologems, motifs, or other elements, and dispersed all over the Kabbalistic sources. In books dealing with mythologies of other nations and religions, the inclusion of such total presentations of myths is the rule.

The question then arises: why did students of Jewish mysticism who so frequently speak of the mythological character of Kabbalistic descriptions of God, the world, man, and the interrelationships between them, not follow the same path? It is always hazardous to try to fathom the motivations that keep scholars from doing something, yet I believe I can venture a guess: the answer, it seems to me, could lie in the conviction of Jewish scholars of the Kabbala and Jewish mysticism that Judaism differed qualitatively from the religions with which mythologies are usually associated. For them, the world of religion, until the emergence of Christianity, was divided into two mutually incompatible realms: that of polytheistic paganism, and that of monotheistic Judaism. Among Jewish historians of Jewish religion, this view was presented most emphatically and in greatest detail by Y'ḥezq'el Kaufmann in his multi-volume Hebrew *magnum opus*, *Toldot haEmuna haYisr'elit* ("History of the Religion of Israel").[5] Such views are, of course, not confined to Jewish scholars. Historians of religion in general considered

mythology the typical mode of expression of polytheistic religions, whose gods and goddesses conducted themselves in a manner reflecting the mores of the nations that worshiped them. Pure monotheism, whether Jewish or Christian, was seen as centering on the one and only omnipotent, omniscient, and omnipresent God, who demanded a strict moral conduct from the believer, a corollary of which view was the denial of the existence of a mythical dimension as far as the relations of God and the world were concerned. Islam, of course, shares this view, and in its insistence on the absolute oneness of God has radically opposed and extirpated from its official doctrine all traces of pagan Arab polytheism.

Something of this attitude still characterizes Jewish scholars specializing in the study of Judaism in general and Jewish mysticism in particular. Scholem himself, although he almost singlehandedly rescued Jewish mysticism from the contemptuous neglect to which the 19th-century founders of the *Wissenschaft des Judentums* had condemned it,[6] was still influenced by the traditional scholarly view that saw in mythological polytheism a lower, and in a supposedly amythological Jewish monotheism a higher, manifestation of the human religious spirit. The "mythical epoch," Scholem writes, was that of "the childhood of mankind": "the truly monistic universe of man's mythological age" was "alien to the spirit of mysticism" which replaced it, although "to a certain extent . . . mysticism signifies a revival of mythical thought. . . ."[7] The Kabbala itself, says Scholem, "contains, side by side with a deep and sensitive understanding of the essence of religious feeling, a certain mode of thought of primitive mythological thinking."[8]

It is not difficult to understand why scholars such as Scholem and his circle, who saw in the mythical elements in the Kabbala a "relapse into . . . mythical consciousness," and spoke of "primitive mythological thinking," were averse to the task of reconstructing a Zoharic or Lurianic myth and of presenting it in a full and consecutive narrative. In any case it is a fact that they did not undertake it. Scholem is actually apologetic about the mythological elements he discerns in the Kabbala when he finds it necessary to aver that "without attempting anything in the nature of an apology [one] cannot fail to notice that it [the Kabbala] contains . . . a certain mode of thought characteristic of mythological thinking."[9]

2 | *The Central Myth of the Kabbala*

As against views such as this, I do not hold that the myth fragments contained in Jewish mystical literature represent "relapses" into the primitive mentality of a bygone "mythical epoch." Mythopoesis, I believe, is one of the highest types of manifestations of the human creative psyche,

certainly ranking with other types of religious speculation and creativity. In fact, I must confess to deriving a certain satisfaction from having been able to demonstrate, first in my book *Hebrew Myths* (which I wrote jointly with Robert Graves), then in a number of essays, and finally in the present book, that the Jewish creativity in the religious realm extended into the field of mythology as well.[10]

Let me then perform the task from which other students of Jewish mysticism have shied away and reconstruct here in outline the myth of God and the Shekhina, or, as they are often referred to in Jewish mystical literature, the supernal King and Queen, which, I believe, is the central myth of the Kabbala and Hasidism. In piecing together this great myth from the original sources, I am resorting to the Jungian method of utilizing relevant materials irrespective of the differences in time periods to which the sources from which they are culled belong. Here it goes:

> At one moment in the course of His infinite existence, God decided to create the world. Since the All was up to that time totally filled with His being, He contracted Himself so as to make room for the created universe. He created the world for the sake of man, and His self-limitation, involved in the act of creation, showed how great was God's love of man, even before He actually created him.
>
> Once the creation of the world was accomplished, the All consisted of two parts: God and the world.
>
> No sooner did Adam become a sentient being than he began to contemplate the physical and spiritual worlds into which he was placed, and committed a grave sin that ever since has dogged the steps of man. God's spiritual being was comprised of ten *Sefirot* (emanations or aspects), but in contemplating God Adam mistook the tenth and lowest *Sefira*, that of *Malkhut*, or Kingdom, which was the Shekhina, the female manifestation of God, for the totality of Godhead. Since the Creator endowed Adam (and through him men in general) with the power of influencing the condition of the Godhead On High, by doing so Adam caused a fissure to occur between God and the Shekhina. Ever since this first original spiritual sin, man has ever and again repeated it—a mythical event that occurred in *illo tempore* is bound to be repeated, reenacted, again and again—and thus reintroduced, and made even more painful, the separation between God and His spouse, the Shekhina.
>
> When, in the course of history, the People of Israel came into being, the Shekhina, God's divine Matronit, became in a mystical way the Mother of Israel as well as the personification On High

of the Community of Israel. As long as the Temple of Jerusalem stood, it served as the sacred bedchamber in which, every midnight, God the King and His spouse, the Matronit-Shekhina, celebrated their joyous marital union. A detailed description, taken from Zoharic sources, of this union was given above (p. 142). The loving embrace of the King and His Queen the Shekhina secured the well-being not only of Israel but also of the whole world.

Some say that the coupling of the divine King and Queen took place not daily but only once a week, on the night between Friday and Saturday. Others even speak of an annual union between them. However that may be, the divine coupling was, and is, profoundly influenced by human behavior, or, to be more exact, by the comportment of Israel. When Israel sins, these sins force the divine couple to turn away from each other; when the people repent, when they are pious and perform the *mitzvot*, God and the Shekhina turn back to each other and unite in love. When the pious husband and wife down here on earth perform the great *mitzva* of *zivvug*, marital union, the mystical power contained in and issuing from this act enables, and more than that, induces, the King and Queen On High to do the same, and thus to become restored to their pristine unity. However, if Israel sins, the transgressions themselves give power to the forces of evil, to the *Sitra Aḥra*, "the Other Side," represented by Samael, to attach themselves to the body of the Matronit, and thereby prevent her from uniting with her husband, her legitimate spouse, God the King.

When the Jerusalem Temple was destroyed, the Children of Israel went into exile, and the Shekhina-Matronit, in her capacity as the mystical embodiment of the Community of Israel, went into exile with them. This was the greatest tragedy in the life of both Israel and God. For not only was the exile of the Shekhina a catastrophic and immeasurably painful disruption of the unity and completeness of the Godhead, it also led to a diminution of the power, the honor, and the very stature of the divine King Himself. Worse than that: since the masculine nature of God the King made it impossible for Him to remain alone without the company of a female consort, He let the place of His departed Queen be taken by Lilith, the evil handmaid, who was the ruler of hosts of she-demons and who now became the slave-concubine of the King, a position that made her the effective ruler over the Holy Land. This is to this day the condition of God above and of the Land of Israel below, as well as of the exiled Community of Israel and their divine matron, the

> Shekhina. Only the coming of the Messiah will put an end to the suffering caused by this situation to Israel, and to their divine parents, God and the Shekhina.

This, in briefest outline, is the Kabbalistic myth of God and the Shekhina. The Lurianic *kavvanot* ("concentrations") and *yiḥudim* ("unifications") which we shall discuss in Chapter VIII are the ritual counterpart, the *dromenon*, of this great, central, cosmic-spiritual myth of God and the Shekhina. The myth itself, the *legomenon*, emerged fully formed in the Zohar in the 13th century. The ritual was not fully shaped until nearly three centuries later, in the Kabbalistic center of 16th-century Safed. Once the *yiḥudim* had become established parts of the ritual practice of the Kabbalists, they secured the survival of the underlying myth of God and the Shekhina, while the myth on its part supplied the meaning of the ritual and validated it by underlining its significance and imperative nature. Together, the myth of God and the Shekhina and the ubiquitous *yiḥudim* that turned the entire panoply of Jewish ritual into a constantly reenacted series of references to that myth, instilled into the Kabbalistic, and later the Hasidic, believer the conviction that his words and acts had a direct cosmic-mystical influence on the state of the Godhead. Nothing else could have endowed the Jew in exile with a firmer conviction, a greater self-assurance, concerning his own religious value and his crucial spiritual role in the world. To say that this conviction counterbalanced the Jewish trauma of living in Exile as a scorned minority would be an understatement: it filled the Jew with the inner certitude that, despite his suffering in the *Galuth*, he towered high above his Gentile tormentor in every respect that really counted in the realm of the spirit.

VIII

YIḤUDIM— UNIFICATIONS

The term *Yiḥud* ("unification," plural *Yiḥudim*) as used in Kabbalistic and Hasidic literature refers to four different types of rituals. One of them is the enunciation of a rather simple declaratory statement, prior to reciting a prayer or performing a *mitzva* ("commandment"), to the effect that the intention of the person doing so is to bring about the unification of God and the Shekhina. The second is an incantation-like recital of the same or similar formulas for the purpose of exorcising a *dibbuq* ("spirit") from the body of a person possessed by it. The third consists of extremely complex mental exercises in which divine names are combined into one in many different ways for the purpose of thus achieving directly two goals: to unify God and the Shekhina, and to unify the soul of the adept who performs the rite with the supernal soul of God. In this type the *yiḥudim* are performed for their own sake and for the direct effect they themselves are supposed to have. Finally, the fourth type of *yiḥudim* serves expiatory purposes; the atonement of sins, and the purification of the person whom sin has rendered impure.

While some of the *yiḥudim* have their roots or antecedents in antiquity, all of them developed into full-fledged and carefully patterned rites only among the Kabbalists of 16th-century Safed. Irrespective of their diverse

purposes, all four types are based on the doctrine that the Shekhina suffers an exile which she shares with her children, the People of Israel; that the exile is a tragic separation between her and her divine husband, the Holy One, blessed be He, which causes unspeakable pain to both of them; that the *yiḥudim* unite them, or at least diminish the distance between them and thus bring pleasure to both; and that therefore *yiḥudim* are the most important religious acts a man can perform.

We shall now have a closer look at each of these four kinds of *yiḥudim*.

1 | *The Zohar on Unifications*

One of the most remarkable innovations of the Kabbala is the idea that it is the supreme duty—and privilege—of the religiously accomplished man to bring about a unification between God the King and His estranged spouse, the Shekhina (or Matronit). We have seen above something of the Talmudic-Midrashic antecedents of the idea that the Shekhina—originally conceived as God's visible and audible presence on earth—had her abode in the Temple, and that when the Temple was destroyed she was forced to go into exile. We have also learned that the union between man and wife was considered by the Zohar a replica of the union between God and the Shekhina, and, at the same time, the fulfillment of one of the greatest sacred commandments, because it mystically promoted that divine union and thus contributed to the oneness and wholeness of the deity.

However, the Zohar went a significant step farther than this. It expanded the concept of the influence human conduct exerted on the state of the deity from the sexual union between husband and wife to *all acts* performed by man, or, at least, to all religiously meaningful acts. As the Zoharic text puts it, Israel achieved royal rank because of its "diligent efforts ("*hishtadlut*") in the Tora and the commandments to unite the Holy One, blessed be He, and His Shekhina, to bring the King [i.e., God] to His place and to His hosts On High . . ."[1]

According to the Zohar, God and the Shekhina are not only the supreme divine couple, but also the spiritual-mystical parents of Israel. This is stated explicitly in the immediate sequel to the above quoted passage which says that Israel "are the children of the Holy One, blessed be He, and His Shekhina." Of course, the Zohar also holds that Adam himself was not merely the handiwork of God, but an offspring of God and the Shekhina, as hinted at in a passage on the very next page of the Zohar which explains that when Adam "emerged into the world, the sun and the moon saw him and their light faded [*nistam*: literally, "became closed up"], because the apple of the heel [of Adam] darkened their light. Why? Because he came

from the work of the Supernal Sun and Moon,"[2] that is, from God and the Shekhina.

Elsewhere the Zohar instructs the observant Jew who is intent on fulfilling properly the commandments that he must dedicate all his acts to God, to the explicit exclusion of the forces of evil: "Rabbi El'azar said: 'In all the acts of man it is necessary for him that they be for the sake of the Holy Name.' What does 'For the sake of the Holy Name mean'? To pronounce with his mouth the Holy Name over everything he performs, so that everything be in His service, and the Other Side should not alight on it, for it [the Other, i.e., Evil, Side] always lies in wait for men and can alight upon that act."[3]

This, to put it simply, teaches that all acts performed by man are in danger of being seized by "the Other Side," that is, by the evil, Satanic forces. To prevent such an outcome, one must state clearly before performing any act that one does it in the service of God. Below we shall see a concrete example of an act—that of copulation—which must be dedicated in this manner to God to the exclusion of the arch-demoness Lilith (see p. 234. The doctrine attributed by the Zohar to R. El'azar is the background against which that incantation must be viewed.

In the thinking of the author of the Zohar, even the prohibition of adultery is anchored in the conjugal relationship between God and the Shekhina, referred to as the "Community of Israel":

> When [Eve] was prepared for Adam, the Holy One, blessed be He, blessed them . . . like a cantor who blesses the bride with seven benedictions. Hence we learn that the groom and the bride, once they are being blessed by the seven benedictions [which are part of the traditional wedding ceremony], cleave to each other in a manner exemplified On High. Therefore he who goes to join the wife of another damages the coupling, for the coupling of the Community of Israel is with the Holy One, blessed be He, alone. . . . He who joins the wife of another is as if he deceived the Holy One, blessed be He, and the Community of Israel . . .[4]

There is, of course, a principal problem in all these references to the marital relationship between God and the Shekhina, of which the Kabbalists themselves were fully aware: it is the problem presented by the separateness of the Shekhina from the Godhead for the doctrine of the divine oneness. As Isaiah Tishby put it (in my literal translation):

> The Kabbalists . . . recognized the theological danger comprised in it [in the problem of the unity of the Shekhina with the other

> *Sefirot*], and in their considerations of the nature of mystical sin they gave first place—as "the root of rebellion" and as the heretical denial of the principle of the unity of God—to the view that the Shekhina was a separate power, unconnected with the system of the *Sefirot;* but they did not deny the possibility of her separation from the system. The mystery of the mystical union is the mystery of the copulation of the Shekhina with her husband *Tif'eret* ["Beauty," one of the higher *Sefirot*], that is, of her integration into the system of the *Sefirot* without separation (see Zohar 1:12a, etc.), and the religious mission of man is to maintain this union with the *kavvana* ["concentration"] of the prayer and the commandments.[5]

The passage in the Zohar 1:12a referred to reads: "And with all this it must be known that God Almighty is all one without separation. . . ."

I quoted the above explanation in full in order to show the difficulties modern scholars of the Kabbala encounter in trying to reconcile explicit Zoharic statements about the Shekhina with the basic doctrine of divine unity that they, together with the Kabbalists of all ages, including, in the first place, the author of the Zohar, hold inviolate. And indeed, inviolate it is as far as the *doctrine in principle* is concerned. *God is one*—this for Judaism has been, ever since the Biblical *Sh'ma' Yisrael* ("Hear, O Israel . . ."), cardinal and axiomatic, not open to doubt, or even to "a doubt of a doubt," as the Hebrew expression has it. Yet, in view of the profusion of mythological material contained in the Zohar and in other Kabbalistic master works, one must assume that, in order to be able to maintain this principle, the Kabbalistic mind had to have an extraordinary capacity for compartmentalization. On the one hand, it was convinced of the oneness of God; on the other, it could not but accept, and believe in, the elaborate myths telling in striking detail about the relationship between God and the Shekhina, about the arguments they exchanged, the demands they made on each other, etc.

Take, e.g., the so-called "Opening of Elijah," quoted from the *Tiqqune haZohar* (a component book of the Zohar) and printed at the very beginning of numerous editions of Hasidic, Sephardi, and Oriental Jewish prayer books. It is superscribed with the recommendation, "It is good to recite before every prayer the Opening of Elijah, may his merits protect us, Amen! and it is useful for the opening of the heart." Its Aramaic text takes up more than three pages, and contains this passage: "You who sleep in Hebron [i.e., Abraham, Isaac, and Jacob], and you the Faithful Shepherd [i.e., Moses], wake up from the your sleep, wake up and sing to awaken the Shekhina for she is asleep in the Exile. . . . Instantly the Shekhina raises her voice and utters three calls to the faithful Shepherd, and says to him: 'Arise, O Faithful Shepherd. . . .'"

This is followed by a mystical discussion between God and Moses, the gist of which is that ever since the Shekhina, represented by the fourth letter, the H, in the Tetragrammaton (YHWH), went into exile, the Name, i.e., the Godhead, is not complete, but consists only of YHW. These three letters, when written out in full—thus: *Yod He Waw*—have the total numerical value of 39, which equals that of the word *tal*, meaning dew. Next the words in Cant. 5:2, "Open to me, my sister, my love . . . for my head is filled with dew (*tal*)," are attributed to God: it is He who addresses these words to the Shekhina, and what they mean is that God, in the absence of the Shekhina, is only YHW, since according to a rule in the Kabbalistic *gematria* two words whose letters have the same numerical value are equivalent. Hence what the words quoted from Canticles mean is that in them God expresses his love and yearning for the Shekhina, without whom He is incomplete, only *tal*, that is, *Yod He Waw*. Only when reunited with the Shekhina will God again be YHWH (Yahweh).[6]

The passage quoted in the prayer books ends with the words: "Instantly the Faithful Shepherd arises, and the Holy Fathers with him. Thus far the mystery of unification. Blessed be the Lord for ever. Amen and Amen." This, incidentally, is the Kabbalistic explanation of why it is so important to recite all the prayers and perform all the commandments with the *kavvana*, the sacred intention, of unification, of helping the Godhead to become one and complete again.

The complexity of the quoted passage is a good example of the nature of many Kabbalistic doctrines that require considerable mental effort to grasp their import. However, it is a safe guess that the less versed a person was or is in the mystical doctrines of the Kabbala the more he was or is inclined to consider the relationship between God and the Shekhina as analogous to that of flesh-and-blood husband and wife. For the great masses of the Kabbalists, and later of the Hasidim, to whom the mystical doctrines were known only from the brief but frequent references to them contained in the prayers book, the anthropomorphizaton of the Godhead in the two persons of the Holy One, blessed be He, and the Shekhina, and the attribution of a quasi-human character to them and to their interrelationships, was inevitable. This, from a theological point of view, was the great weakness of Jewish mysticism, and this, from a psychological point of view, was its great strength.

2 | *The* Kavvanot *of Luria*

The teaching about the coupling of God and the Shekhina On High, and about the need of striving with all one's acts to bring about, or

at least to facilitate, that divine union adumbrated in the Zohar, was seized upon by Isaac Luria, with whose work we are well familiar by now, and who was the most influential Kabbalistic master since Moses de Leon. Luria expanded the Zoharic ideas into a veritable principle of motivation for the entire sphere of religious activities. He taught that when performing any *mitzva* ("religious commandment"), one must concentrate on its one sacred mystical purpose, which is to bring about the unification of God and the Shekhina. The term *kavvana*, which, as we have seen above, was used by Luria, is a Talmudic technical term describing the principle that when performing a *mitzva* one must do so with the explicit intention (*kavvana*) of fulfilling the *mitzva* in question. If one happened to perform a *mitzva* without such intention, it does not count, and one has to perform it again, this time with the requisite intention.[7] A more complete Talmudic term for the same concept is *kavvanat halev*, that is "concentration of the heart."[8]

In Luria's usage the term *kavvana* was endowed with a highly charged meaning: it came to designate a most intense concentration on the mystical significance of the religious act being performed. This type of *kavvana* had, and still has, its highly visible and audible expression in the body language of the Hasidic Jews, heirs to the Lurianic tradition. E.g., when they pronounce the words *Sh'ma' Yisrael* ("Hear, O Israel"), they close their eyes, press one hand against the face, contract the face muscles surrounding the eyes as tightly as they can, swing the upper part of the body back and forth with rapid and abrupt movements, and ejaculate the last word of the first sentence, *Eḥad* ("One") loudly and explosively. What lies behind this behavior pattern is the conviction that this most sacred confession of faith must be recited with such an intense concentration that it must manifest itself in shaking the whole body and soul.

Luria recommended many *kavvanot* ("concentrations") which came to be considered by all Kabbalists binding instructions, and were collected in a book titled *Sefer haKavvanot* ("Book of Concentrations").[9] He suggested nothing less than the recitation of a fixed formula before the performance of all the *mitzwot*. The formula states explicitly that one's intention in doing so is to bring about the *yiḥud*, unification, of God and the Shekhina. This suggestion is repeated with some variations several times in the *Sefer haKavvanot* and in numerous other sources quoting Luria. A detailed version of it was quoted above (p. 146) in our discussion of the image of the Matronit. A popular short version reads as follows: "For the unification of the Holy One, blessed be He, and His Shekhina, in fear and love, to unite the *YaH* with *WeH* in a complete union, in the name of all Israel, and to raise up the Shekhina from the dust. . . ."[10] *YaH* and *WeH* are, of course, the two halves of the most sacred divine name Yahweh, the first of which

is mystically identified in Kabbalistic doctrine with God the King, while the second stands for the Shekhina. The rupture in the divine name reflects the separation between God and the Shekhina, and their reunion is mystically represented in the union of *YaH* and *WeH*, the reconstitution of the oneness and wholeness of the Godhead.

In the *Sefer haKavvanot* Luria is quoted as having said: "One must always be careful to say before everything, 'For the unification of the Name of the Holy One, blessed be He, in fear and love and awe, in the name of all Israel,' for one must always unite the male and the female."[11]

Ḥayyim Vital (1543-1620), the foremost disciple of Luria, whose writings are the chief source of our knowledge of Luria's teachings, explains in his *Sha'ar haMitzvot* ("Gate of the Commandments"): "Like a son, all of whose intention is to do the will of his Father in Heaven and to give pleasure to Him. This matter can be realized only by him who knows the *kavvana* ["intention"] of the prayer and the *mitzvot*, and, when performing them, concentrates on putting aright the Supernal Worlds, and on uniting the Name of the Holy One, blessed be He, with His Shekhina. . . ."[12]

Ḥayyim Vital returns to the Lurianic *yiḥudim* in others of his books as well. In his *P'ri 'Etz Ḥayyim* ("Fruit of the Tree of Life"), he writes: "And know that it is an act of charity and a prayer to unite the name *YaH* which is separated from *WeH*, to join them together. . . . Therefore, before performing a *mitzva* or an act of charity, one must say: 'To unite the name of the Holy One, blessed be He, and His Shekhina, in fear and love, to join *YaH* with *WeH*, in the name of all Israel. . . .'"[13]

Let us add to these Lurianic instructions concerning the *yiḥudim* a Kabbalistic interpretation of the Eighteen Benedictions, the chief prayers recited three times every weekday and four times on the Sabbath and holidays by all observant Jews, whether Hasidic or not. In the *Zohar Ḥadash* ("New Zohar"), a collection of sayings and texts found in the manuscripts of the Safed Kabbalists and assembled by Abraham ben Eli'ezer haLevi Berukhim, a disciple of Moses Cordovero, the Eighteen Benedictions are stated to serve the purpose of uniting God and the Shekhina. The passage in question reads as follows: "A whispered [or secret] prayer is the 'still small voice' [in which God revealed himself to Elijah, cf. I Kings 19:12]. And since there the King [i.e., God] came, one must rise in His honor, and this is why the prayer [the Eighteen Benedictions] is called *'Amida* ["standing"]. And because of this the Life of the Worlds [i.e., God] is comprised in eighteen benedictions through which is united the Holy One, blessed be He, and His Shekhina, YAHDWNHY [that is, Yahweh and Adonay] . . .[14] Therewith the most important and most frequently recited prayer is declared to serve the one supreme purpose of the Kabbalistic life: the bring-

ing about of the restoration of the unity On High, the *yiḥud* of God and the Shekhina.

3 | *The Spread of the* Yiḥudim

In its original Talmudic formulation the concept of the exile of the Shekhina simply meant that when the Temple of Jerusalem was destroyed and the people of Israel exiled, the Shekhina, God's presence on earth, went into exile with them.[15] In the Kabbala, the exile of the Shekhina, now identified with the Community of Israel, came to play a much more important role, and "to mean that *a part of God Himself is exiled from God.*"[16] The passages in the Zohar that describe this exile, the laments of the heartbroken Shekhina (or Matronit) over her destroyed bed chamber, and her yearning for her husband, God the King, are among the most moving in the entire Kabbalistic literature.[17]

In the later, Lurianic, Kabbala the exile of the Shekhina and her separation from God are given greater cosmic significance. The prefiguration of this tragic event, it is taught, occurred in the very days of Creation, when Adam committed the sin of contemplating only the last *Sefira, Malkhut* (identified with the Shekhina), instead of penetrating the vast unity and totality of all the *Sefirot* in his contemplation. He mistook *Malkhut,* the Shekhina, for the whole of the Godhead, and thus shattered the unity of the Godhead, instead of consolidating it.[18]

The basis of this doctrine is, of course, the Kabbalistic idea that the acts of man—in this case of Adam, the first man—have a fatal effect on the condition of the deity. With Adam's sin began the tragic phase of cleavage in the deity that has been, and is still being, brought about again and again by "the destructive and magical influence of human sin." Thus the exile of the Shekhina became "a symbol of our own guilt, and the aim of religious action must be to end this exile or at least to work in this direction. The reunion of God and His Shekhina constitutes the meaning of redemption."[19] Herein lies the ultimate theosophical ground of the *yiḥudim,* the unifications.

Although it is Isaac Luria who is generally credited with the introduction of *yiḥudim* into the Kabbalistic doctrine and practice, in fact the idea seems to have been floating about in the Kabbalistic atmosphere of 16th-century Safed. It appears, for instance, in the teachings of Moses Cordovero (1522–1570), an older contemporary of Luria, who, although outshone by Luria in brilliance and influence, yet was undoubtedly as important a Kabbalistic thinker as he. It is Cordovero who left behind the most elaborate description of the unificatory purpose of the two daily morning rites of

putting on the *tallith* ("prayer shawl") and the *tefillin* ("phylacteries"). Before performing these rites, Cordovero says, one must recite this:

> For the unification . . . and so as to provide, through the *tefillin* of the hand, brains for the Female of the Small of Face [i.e., the Shekhina], and through the *tefillin* of the head, brains for the Small of Face [God], so that the Bridegroom [God] embrace the Bride [the Shekhina], His left arm under her head and His right arm embrace her . . . And the straps [of the *tefillin*] should be bonds of love between the Bridegroom and the Bride, and let not the sins bring it about that the straps be tied to Samael [i.e., Satan] and his female [Lilith], and all their retinue . . . Behold, I put on the *tefillin* of the head so as to bring all the idolaters under the hand of the Lower Shekhina, and the *tefillin* of the hand so as to bring all the other gods under the dominion of the Upper Shekhina . . ."[20]

An explanation of the concepts and terms appearing in this *yiḥud* would require a full introduction into the world of Cordovero's Kabbala which would lead us far afield from the present subject. However, even without such an excursus the intention of the passage is clear enough: it states that by pronouncing the unification formula the person putting on the *tefillin* ensures that the straps will constitute bonds of love between God and the Shekhina, will unite them, and at the same time prevents Samael and Lilith from using the straps for their nefarious purpose.

As for the dichotomy of the Shekhina into an "Upper" and a "Lower," this is based on the Zoharic distinction between "the Shekhina Above" and "the Shekhina Below." Above, on high, the Shekhina dwells among the twelve Holy Chariots and the twelve Holy Beasts, while below she sojourns among the twelve tribes of Israel. It was this Lower Shekhina who went into exile with the Children of Israel when the Temple was destroyed. However, the two manifestations of the Shekhina, the Zohar teaches, are tied together, so that actually the Upper Shekhina and the Lower Shekhina are one (Zohar 1:159b).

The Kabbalistic doctrines on which Cordovero based the quoted instructions are contained in several of his writings. In his *Shi'ur Qoma* ("Measure of the Stature"), he writes that the acts of the pious induce the Shekhina to copulate with her Husband. In his *Pardes Rimmonim* ("Pomegranate Orchard") he explains: "If a man is pious (*Tzaddiq*), the Shekhina pursues him and unites with him, so that through his good deeds the union [of the Shekhina] with her Husband is aroused. . . . Thus we find that the

arousal of that *Tzaddiq* causes the Supernal *Tzaddiq* [God] to unite with the Shekhina. . . ."

Cordovero also expands upon the Zoharic idea that the Shekhina copulates with the saintly whose prototypes were Jacob and Moses (cf. above, p. 141). He writes in his *Tomer D'vora* ("The Palm Tree of Deborah"):

> Man stands between two females: a lower, physical one who takes from him food, raiment, and conjugal rights, and the Shekhina who stands above him to bless him with all of these things, so that he should be able to give them. . . . Occasionally it happens that a man separates himself from his wife for one of three reasons: 1) because she is menstruating; 2) because he is busy with the Tora and separates himself from her throughout the weekdays; 3) because he is traveling and keeps himself from sin. At such times the Shekhina cleaves to him and is tied to him, and does not leave him, so that he should not be abandoned and separated, for always a complete man is male and female [together], and therefore the Shekhina copulates with him [i.e., joins him].[21]

Even before the publication of Luria's *kavvanot* and his prayer book, Kabbalistic masters came to consider the *yiḥudim* essential for praying with total concentration. Before long, Jews in all parts of the diaspora were reciting the *yiḥudim*, and they continued to do so until, as a consequence of the decline of the Kabbala, and traditional Jewish observance in general, in the 19th century, the *yiḥudim* were deleted from the prayer books of the Enlightened communities of Central and Western Europe. One of the earliest authors to prescribe the recitation of *yiḥudim* was Eliyahu de Vidas, a disciple and close friend of Moses Cordovero. He completed his major *opus*, the *Sefer Reshit Ḥokhma* ("Book of the Beginning of Wisdom") in Safed in 1575. The *Reshit Ḥokhma* is one of the outstanding books on morals in Judaism, and at the same time the work of a deeply thinking and feeling Kabbalist, for whom the Zohar was the major source of inspiration and insight into things religious. On the *yiḥudim* Vidas has this to say:

> Before one performs that *yiḥud*, one must say with one's mouth and utter with one's lips: "I do this thing or this *mitzva* to unite the Shekhina with the Holy One, blessed be He." And let him concentrate on the unification of YAQDWNQY. And in the morning prayer we unite the Shekhina and tie her to *Ḥesed* ["Love," the fourth of the *Sefirot*]. . . . The time of the afternoon prayer is to unite Shekhina with the left arm [i.e., the *Sefira* of Gevura, "Might"], and likewise at night is her unification with the Central Column.

> . . .[22] Thus the essence of our prayers is to unite the Shekhina always with the mentioned entities [*B'ḥinot*]. Also, one must intend every day to unite the Shekhina with the mystery of bed and table and chair and lamp. . . . Behold, this is a comprehensive unification for the rules of the day. . . .[23]

The word YAQDWNQY requires explanation. In other texts it appears in the form YAHDWNHY (see below). The Hebrew letter *qof* transliterated as q) is customarily used as a substitution for the letter *he* (h) when pronouncing or writing the divine name outside the reading of the Bible or of the prayers. Thus *Elohim* ("God") becomes *Eloqim*, and the Tetragrammaton YHWH becomes *Yod Qe Waw Qe* instead of *Yod He Waw He*. The Kabbalistic divine name YAHDWNHY is a composite obtained from combining alternatingly the letters *YaHWeH* with those of another divine name *ADoNaY*, meaning "Lord," which is the customary substitution in pronunciation whenever the name Yahweh appears in writing in the Bible and in the prayers. In Kabbalistic teaching the divine name Yahweh has a masculine, and the name Adonay a feminine connotation. As for the "mystery" of bed, table, chair, and lamp, it indicates that all one's daily activities must be performed with the intention that they, too, serve the unification of God and the Shekhina.

The imperative of exerting all one's mental and psychic powers for the overriding purpose of bringing about the unification of God and the Shekhina became standard in Kabbalistic prayer books from the 17th century on. One of the first of them, and one of the most widely circulated in the Ashkenazi world was that of Nathan of Hannover (16th–17th centuries), titled *Sefer Sha'are Tziyon* ("Book of the Gates of Zion").[24] "In this volume," says Scholem, "the Lurianic doctrines of man's mission on earth, his connections with the powers of the upper worlds, the transmigrations of his soul, and his striving to achieve *tiqqun* ["perfection"] were woven into prayers that could be appreciated and understood by everyone, or that at least could arouse everyone's imagination and emotions."[25] On the unification of God and the Shekhina, Nathan of Hannover has this to say:

> After you have performed the midnight *tiqqun* [prayer in memory of the destruction of the Temple of Jerusalem and for the restoration of Israel], prepare your soul, and subject every limb to the Holy One, blessed be He, and His Shekhina, and make all your body a chariot for the Shekhina, and say with great concentration and thoughts of good: "Master of the World! Behold, I intend to make my whole body a chariot for the Shekhina, so as to unite the Holy One, blessed be He, and His Shekhina (YAHDWNHY) with

> fear and love (YAHHWYHH), to join the name *YaH* with *WeH* in a complete union, in the name of all Israel.[26]

Several points in this paragraph require comment. The concept of a chariot *("merkava")*, that is, vehicle, for God has its roots in Ezekiel's vision of the Divine Chariot (Ezek. 1) as the vehicle carrying God's throne. In its Kabbalistic transformation the term came to be applied to the person of the mystical adept who, by his utter *kavvana* ("concentration"), attracts to himself the Shekhina, the "presence" of God, and thus makes himself a chariot, actually a vessel, for her. The term *merkava* also came to mean the utilization of *gematria*, that is, the combination of letters appearing in words, or the equation of their numerical value. Our text contains two examples of this type of *gematria*, the first of which was explained above. The second, *YAHHWYHH*, is a similar combination of the divine names *YHWH* and *EHYH* (i.e., *Ehyeh*) (Cf. Ex. 3:14), meaning "I am."

One of the most valuable early Kabbalistic anthologies is the *Midrash Talpiyot*, compiled by the Sephardi Rabbi Elijah haKohen of Smyrna (d. 1729), also known as Elijah haKohen haIttamari, after one of his earliest books, entitled *Midrash haIttamari* (first published in Constantinople, 1695). For his *Midrash Talpiyot*, R. Elijah excerpted material from no less than 300 books, and arranged it alphabetically according to subject matter. In the three pages of the section titled *"Anaf Yiḥud"* ("Branch of Unification"), he deals mostly with the profession of the unity of God, and touches only briefly on unification as a rite to be performed. In one paragraph he writes:

> From a manuscript: Before a man performs a *mitzva* he must say with his mouth, "I perform this *mitzva* to unite the Holy One, blessed be He, with His Shekhina," and he should concentrate on the unification of the names *Hawaya v'Adnut* [literally; "existence and mastery," but standing for the divine names Yahweh and Adonay], thus: YAḤDWNHY, and he should will it that thereby she [the Shekhina] should be raised up from the Exile. How? When he goes to the synagogue to pray he should say, "Behold I am going to unite the Shekhina with the Holy One, blessed be He," and thus for the other *mitzvot*.[27]

We are by now familiar with the Kabbalistic combinations of divine names for the purpose of uniting God and the Shekhina, so that the only new element in R. Elijah's manuscript is the instruction that one must recite the formula on the way to the synagogue, elevating thereby the mechanical act of locomotion to a matter of mystical significance.

Outstanding among the 18th-century Kabbalists in whose thinking the

service of the Shekhina with unifications came to occupy a central place was Ḥayyim Yosef David Azulai (1724–1806), the famed Palestinian halakhist, Kabbalistic master, and traveler, known by his Hebrew acronym as "the ḤIDA." His preoccupation with the *yiḥudim* becomes especially evident in his commentary on the Passover Haggada, entitled *Simḥat haRegel* ("The Joy of the Festival"). In it he attributes mystical influences on the Shekhina to practically every rite performed in connection with the Passover and the Seder meal. When burning the *ḥametz*, the "leavened" crumbs found in the house on the day before the Passover, he writes, "It is good to say this: 'Be it the will before You, O Lord, our God . . . [that] just as I remove the *ḥametz* from my house and my property, so, O Lord, our God . . . You should remove all the externals [i.e., evil spirits] and the spirit of uncleanness from the earth, and our evil inclination from us . . . and those that oppose the Shekhina, eradicate them with the spirit of eradication. . . .'"[28]

The Ḥida also refers to the concept of the *tzaddiq* as the chariot for the Shekhina, and to the performance of *mitzvot* "for the purpose of purifying the sparks of holiness and unifying the Lovers [i.e., God and the Shekhina]," and asserts that "full redemption will come for the sake of the Shekhina." He prescribes that before drinking each of the traditional four glasses of wine at the Seder one should say: "Behold, I am prepared and ready to fulfill the *mitzva* of the first [second, third, fourth] glass of the four glasses for the sake of the unification of the Holy One, blessed be He, and His Shekhina, by means of Him who is secret and hidden [i.e., God], in the name of all Israel." The same prayer must be repeated, according to the Ḥida, over eating of the *matza*, the *maror* (bitter herbs), the recital of the story of the exodus from Egypt, the eating of the *afikoman* (the piece of *matza* eaten a the conclusion of the Seder meal), etc.[29] In sum, the whole of the Seder is for the Ḥida a series of rites directed at one and the same sublime aim: the unification of God and the Shekhina.

The Ḥida was also one of the most spirited defenders of the *yiḥudim* against the strictures of R. Ezekiel Landau (see below). According to the Ḥida one should follow the practice of the Jews of Turkey, and recite the *l'shem yiḥud*, for by doing so one "demonstrates explicitly that one's acts are for the sake of God alone, and then there will be no stranger [i.e., evil power] in one's studies or in the *mitzvot* one performs." He takes R. Ezekiel Landau to task for his unrestrained anger at the Hasidim, and his view that "no special intention at all is required, and that all the perfections occur automatically On High, as the results of our acts." As against this, the Ḥida emphasizes that there is no comparison at all between a man who "has the correct intention," and him who merely "carries out the precepts for the sake of heaven," but without such explicit intention.[30]

4 | *Hasidic Masters on the* Yiḥudim

The Hasidic custom of reciting *yiḥudim* originated with the founder of Hasidism, Rabbi Israel Ba'al Shem Tov (1700–1760) himself. The *Sefer Keter Shem Tov* ("Book of the Crown of the Good Name") quotes "the Besht" (spelled in Hebrew BShT, the acronym of Ba'al Shem Tov) as having told about a vision he had: He ascended to heaven where he was told that "I shall not yet die because they have enjoyment On High when I recite unifications down below." Then, the Besht continued, he asked the Messiah whom he encountered in heaven, "When will the Master [i.e., you] come?" And the Messiah answered, "When your teachings spread abroad . . . and all Israel will be able to make unifications and ascension like you. . . ."[31]

Once the *yiḥudim* became part of the world of the Hasidim, the Hasidic masters introduced numerous modifications into their text, and also began to reinterpret them. One of the disciples of the Besht was R. Ya'aqov Yosef of Polonnoye (died ca. 1782), who was rabbi of Shargorod, the second largest Jewish community of Podolia, and was expelled from there in 1748 because he became an adherent of the Besht. Ya'aqov Yosef fought the opponents of Hasidim vigorously and even bitterly, and thus contributed to the rift between the Hasidim and the *Mitnagdim*. In his major work, the *Toldot Ya'aqov Yosef* ("History of Ya'aqov Yosef"), and in other writings, he taught that thoughts of evil only enter the mind in order to enable man to uplift and "improve" or "perfect" them in prayer. He was also much taken by the concept of man as the "chariot of the Shekhina," on which subject he wrote:

> Thus man becomes sanctified to be a chariot for the Shekhina, in body and soul, as [he was] at the Revelation at Mount Sinai. . . . And this is what the Ramban [R. Moshe ben Naḥman, Nahmanides] wrote in the section Aḥare: "He shall live by them [the laws of the Tora]." This is the purpose of man: to purify his matter [i.e., his body] until it becomes a chariot for the Shekhina, in body and soul, as [were] Enoch and Elijah, etc. And this is what is said, "One suspends the study of the Tora for the funeral of a dead person, to separate alien thought from his thought, and thereby to cause the *Q'lippa* ["husk," i.e., evil spirits] to separate from the Shekhina, to enable her to unite with her Husband. This is the true wedding ceremony, and understand it."[32]

Again some elucidations are in place. First of all, Nahmanides, *ad* Lev. 18:5 (where the above quote appears) does not say what R. Ya'aqov Yosef

claims he says. This is what Nahmanides says: "Those who leave all affairs of this world and pay no attention to them, as if they had no body, and their intentions and thoughts are [directed] to their Creator alone, as was the case with Elijah—when their soul cleaves to the Honored Name, will live forever in their body and soul. . . ." The idea that man should make himself a chariot for the Shekhina is taken by Ya'aqov Yosef, not from Nahmanides, but from the post-Lurianic Kabbalists.

Secondly, similarly late-Kabbalistic is the idea that by separating oneself from alien, impure, or evil thoughts one brings about a liberation of the Shekhina from the *q'lippa*, the impure husks, the dark forces of the *Sitra Aḥra*, the "Other Side," that cleave to her and prevent her from uniting with her husband, God. However, as we will see below (p. 231), the concept of the *q'lippa* itself is Zoharic.

A later book of R. Ya'aqov Yosef, entitled *K'tonet Pasim* ("Coat of Many Colors")[33] contains Kabbalistic homilies on Leviticus and Numbers. In it he refers so many times to the Shekhina and to *yiḥudim* that one is left in no doubt as to this subject being a major, or perhaps even *the* major, preoccupation of his.[34] A conspectus of the dozens of passages in which R. Ya'aqov Yosef speaks of the unification of God and the Shekhina—many of them embellishments and elaborations of statements contained in earlier Kabbalistic literature—results in the following picture of his teachings on the subject.

Because of our sins the love relationship between God and the Shekhina has been disrupted. Instead of facing each other as a loving couple does, "they stand back to back, which is the mystery of the double face and of the *dormita*" (p. 18).[35] Through the "hatred and separation below" on earth, a separation was caused between the four letters of God's Name, YHWH, above (p. 19). This divine separation was brought about by the evil inclination (p. 96). However, "when envy, which causes putrefaction and death in the world, is eliminated, there will be peace and unity below, and this will bring about the reunification of God's name above (pp. 60, 96, 97). One must do all that is in one's power to pursue peace in the world, and thus to bring about the unification above (p. 21). Every physical act one performs must be accompanied by "the power of thought to unite the Holy One, blessed be He, and his Shekhina" (p. 54). Through the observance of the Tora and the performance of the *mitzvot* unification is brought about above, and "copulation face to face" of God and the Shekhina (pp. 174–75), as a result of which those above and those below will be blessed (p. 68). In all one's acts "one should concentrate on the unification and coupling of the Holy One, blessed be He, and His Shekhina" (p. 219).

"The Shekhina is the source of all souls." It is the duty of man to

perform the commandments and to have pure thoughts which cause the Shekhina to be liberated and purified from the husks, the impure elements that adhere to her, and thus to be able to join "her lover," God, and to couple with Him (pp. 181–82). This unification On High is also expressed in the unification of the four letters of the name of God, YHWH. "This is the greatest rule in the Tora" (pp. 99, 220).

Also by establishing a loving relationship with his fellow men, a man can bring about unification On High. Any "joining" down below causes unification of the Name of God above (p. 19). One must do this, if for no other reason than out of "pity for the honor of the Name" (p. 19). Even such a physical act as sexual union between man and woman causes On High the unification of the Name into *Eḥad* ("One," p. 220).

A rather complex scheme of "three kinds of copulation" is set up by R. Ya'aqov Yosef to illustrate the close interdependence of copulation down below on earth and Oh High in heaven:

> In every [uttered] word [*dibbur*] there is a unification of the Holy One, blessed be He, and His Shekhina. There are three kinds of words which are called three kinds of copulation [*zivvug*]: 1. Copulation of the King and His Matronit. . . . 2. Copulation of the son and his spouse. . . . 3. Copulation of slave and handmaid. . . . The words of the Tora and prayer, when a man, wrapped in *tallith* and *tefillin*, secludes himself with his Creator—this is a copulation of the King of the World and the Matronit, a union of the Holy One, blessed be He, and His Shekhina. . . . [Mundane] talk is a unification of the slave and the handmaid; words of love between friends are a copulation of the son and his spouse; and when a man devotes himself to Tora and prayers, if he knows that [they are directed to] the Holy One, blessed be He, and His Shekhina, then he ties together [the *Sefira* of] *Malkhut* [i.e., the Shekhina] On High. . . . (p. 247).

As this brief presentation shows, R. Ya'aqov Yosef was almost obsessed with the idea of the unification of God and the Shekhina, and with the religious imperative to dedicate one's life to bringing it about.

A contemporary of Ya'aqov Yosef was R. Elimelekh of Lyzhansk (1717–1787), who had a central role in creating the veneration of *tzaddiqim*, saintly Hasidic rabbis. In his book *No'am Elimelekh* ("The Grace of Elimelekh"),[36] he repeatedly explains that it is a sacred duty to recite *yiḥudim*:

> If one intends to perform a *mitzva*, one must utter with one's mouth in speech that one wants to perform that *mitzva*, and say,

> "For the sake of the unification of the Holy One, blessed be He, and His Shekhina. . . ."
>
> . . . When a man repents and corrects his deeds, he effects through his repentance and study the restoration [*tiqqun*] of the Shekhina. . . . On the day on which he becomes cleansed of his sins he should act for the elevation of the Shekhina, to unite her with the Holy One, blessed be He. . . . One must say, "For the sake of the unification of the Holy One, blessed be He, and His Shekhina. . . ."
>
> . . . This is the reason why we say prior to all our works [i.e., before the performance of all *mitzvot*] and our prayers, "For the sake of the unifiction, etc., in the name of all Israel. . . .[37]

A leading Hasidic master of the next generation, much of whose religious teachings centered on the Shekhina, was R. Moshe Ḥayyim Efrayim of Sudylkov (ca. 1740–1800?), a grandson of the Besht. His book, *Degel Maḥane Efrayim* ("Banner of the Camp of Ephraim"), containing sermons on the weekly portions of the Pentateuch, is a classic in Hasidic literature. In it he writes:

> My grandfather, may he rest in Eden and let his memory be for a blessing for life in the World to Come, said that all things come from the Shekhina, so to speak, and all the deficiencies [*ḥesronot*] a man has should be understood as deficiencies of the Shekhina, so to speak . . . blessed be He and blessed be His Name . . . Therefore all our prayers should be recited for the replenishment of the deficiencies of the Shekhina, so to speak, and then our own deficiencies will be replenished of themselves. This is why the *tzaddiqim* [the saintly Hasidic rabbis] are emissaries of the Matronit [i.e., the Shekhina], for the *tzaddiqim* through their own deficiency know that there is a deficiency in the Shekhina, and they unite her in a complete union. And it is apparent that all the couplings are done by knowing, and this is why coupling is called knowing as in "and the man knew Eve his wife" (Gen. 4:1).[38]

This passage calls for a few brief comments. One is that the author's repeated use of the expression "so to speak" (*kiv'yakhol* in the original), when he mentions the Shekhina shows that he found it necessary to indicate that what he says about the Shekhina must not be taken in a literal sense lest one think that the Shekhina acts independently of God, or that the Shekhina is something other than, and different from, God. The very fact that the author inserted the phrase "so to speak" three times in this short

passage shows that he was aware that in his statements about the Shekhina he came dangerously near the heresy of belief in *sh'te r'shuyot*, "two powers," or two divine authorities, as it is called in Talmudic-Midrashic sources (B. Ḥag. 15a; Gen. Rab. 1).

The second comment is on the author's use of the phrase "Blessed be He and blessed be His Name," abbreviated as *b"h uv"sh* in Hebrew, that is *barukh hu uvarukh sh'mo*, with reference to the Shekhina. This is rather incongruous, for each of the four words has the masculine form in Hebrew, while the Shekhina, both conceptually and grammatically, is feminine. The explanation must be that while speaking of the Shekhina, our author had in mind God, after the mention of whose name the *b"h uv"sh* abbreviation comes almost automatically. Our third comment is that the author once refers to the Shekhina by the name Matronit (i.e., "Matron"), which is usual in the Zohar but rather unusual in Hasidic texts. New also is the recommendation that all prayer should be directed toward the goal of replenishing the deficiencies of the Shekhina (and thus securing her complete union with God); this can be done by *tzaddiqim* through their knowledge which leads to a coupling of God and the Shekhina.

A contemporary of the Master of Sudylkov was R. Levi Yitzḥaq of Berdichev (c. 1740–1810), one of the famous personalities of the third generation of *tzaddiqim*, whose great scholarship won him the respect of even the *Mitnagdim*. His teachings stressed three elements: joy in fulfilling the *mitzvot*, *d'vequt* ("cleaving") to God, and fervent prayer. He used to sing prayers in Yiddish in which he spoke to God in familiar terms, and even dared to address demands to Him. His book of sermons, *Q'dushat Levi* ("The Holiness of Levi")[39] was first published during his lifetime and soon became very popular. In it he refers to "the version of the ARI [Isaac Luria]" of the unification formula as reading, "For the sake of the unification, etc., in fear and in love, and love and fear," and explains that "at first there must be fear, then love, and then, from the love is drawn forth a more internal fear, as is known to those familiar with the hidden wisdom."[40]

To the same generation belonged one of the greatest figures in the history of Hasidism, R. Shneur Zalman of Lyady (1645–1813). Shneur Zalman was the founder of the Hasidic school later to become known as Ḥabad Hasidism. ḤABAD is an acrostic of the words *Ḥokhma, Bina, Da'at*; literally, "wisdom, understanding, knowledge," but meaning, in the Kabbalistic terminology, germinal, developmental, and conclusive knowledge. Ḥabad Hasidism reintroduced a scholarly element into the movement, and made deep inroads into the ranks of the *Mitnagdim*. Shneur Zalman's book *Tanya* (originally called by the author *Liqqute Amarim*, or "Collections of Sayings")[41] is one of the few Hasidic writings that is not a collection of

discourses but a complete, systematic explanation of the author's doctrines. In it he gives a detailed explanation of what is meant by the *l'shem yiḥud* formula:

> This is the explanation of "for the sake of the unification of the Holy One, blessed be He, and His Shekhina, in the name of all Israel": This *kavvana* ["concentration"] must be recited in one's heart. So that one's heart should really desire this supernal unification, there must be in one's heart great love of God alone, to cause Him pleasure above, and not in order to slake one's own soul which thirsts for God, but like a son who exerts himself for his father and mother, whom he loves more than himself. . . . In any case, one must habituate oneself to this *kavvana*, for even if it is not truly and fully contained in one's heart, one's heart wants it truly at least to a very little extent, because of the natural love that is in the heart of all Israel to do everything that is the will of the Supernal, blessed be He. And this unification is His true will, that is, His supernal unification in the emanation [*atzilut*] which takes place through the arousal down below [i.e., in the human realm], through the unification of the divine soul and its integration into the light of God which is clad in the Tora and the *mitzvot* with which she [the soul] is occupied. And they become truly one, as I have written above, for through this also the source of the Tora and the *mitzvot*—which is the Holy One, blessed be He—unites with the source of its divine soul which is called by the name Shekhina. For they are in the capacity of that which fills all the worlds and in the capacity of that which surrounds all the worlds. . . . But as for the unification of his soul and its integration in the light of God to be one, this is what every man of Israel wants truly and fully with all his heart and all his soul, due to the natural love that is hidden in the heart of all Israel, to cleave to God and not to separate and be cut off and separated, God forbid, from the unification of oneness of [God] blessed be He.[42]

The idea Shneur Zalman wishes to express in his convoluted and repetitious style is that by concentrating on the unification, one brings about a union between "the divine soul" and "the light of God," that is, between God and the Shekhina, who together "fill all the worlds." Moreover, Shneur Zalman asserts, every man in Israel carries in his heart a "natural love" of God and the desire to cleave to God. That is to say, the *yiḥudim* have two aims: to unite God and the Shekhina, and to unite the soul of him who performs the commandments with God.

A younger contemporary of R. Shneur Zalman was R. Barukh of Medziboz or Medzibezh (1757–1810), another grandson of Israel Ba'al Shem Tov. Barukh considered himself heir to his famous grandfather, claimed elevated status for the *tzaddiq*, the saintly leader of the Hasidim, and held court in Medziboz in great style, in an autocratic and luxurious fashion, including even the keeping of a "court jester," Hershele Ostropoler. His conduct aroused opposition even on the part of other Hasidic leaders, among them Shneur Zalman himself. Among Barukh's published works is a book titled *Butzina diN'hora*, a title he took from a Talmudic phrase meaning literally "lamp of light," but used in the Talmud in the sense of "wise man."[43] In it Barukh introduces a legal decision by making reference to "the joining of the Holy One, blessed be He, and His Shekhina."[44] Noteworthy in that passage is that Barukh does not use the word *yiḥud* ("unification"), which had become a *terminus technicus* in Kabbalistic and Hasidic literature, but *tzeruf*, that is, "joining" or "combination."

The endless preoccupation of Hasidic masters with the *yiḥudim* resulted in always new interpretations of their meaning, or at least in new variations in it. Occasionally the original meaning of the *l'shem yiḥud* was completely lost in these new interpretations and replaced by abstruse mental exercises. Take for example Avraham Y'hoshu'a Heschel's explanation in his Hasidic anthology entitled *Sefer Liqqute Y'qarim* ("Book of Precious Collectanea"): "The point in the unification is: not to separate the brain from the words, not to mix together evil and good. This is [the meaning of] 'the tree of knowledge of good and evil' (Gen. 2:17), and this is 'And a handmaid that is heir to her mistress' (Prov. 30:23)."

The phrase quoted from Proverbs refers to the Zoharic myth (discussed below, pp. 249–50), according to which, when the Temple was destroyed and the Matronit (Shekhina) "sent away" by the King (God), He took Lilith, the slave-woman or handmaid, in her place. Thus the handmaid became heir to her mistress the Shekhina, and the evil that she symbolized became attached to the good represented by God. As we have seen, according to the Ḥida the *kavvana* ("intention") in performing *mitzvot* must be to separate the evil from the Shekhina and thus to enable God and the Shekhina to reunite. This concept is generalized by Heschel, who interprets the purpose of the *yiḥudim* to be, paradoxically, the separation in general of good and evil in the realm of the divine.

Heschel continues: "And the matter of the couplings and the unifications is like the matter of the supernal waters: know that there is no evil there at all. Why, then, is there any need for our unifications? The explanation is that the Father sees the damage done to the son who walks about worried, without knowledge, that is to say, is not enriched by the [divine]

pleasure. And examine it well! And the matter is clear for those who understand."[45] I must admit that I cannot claim to belong to that elite group as far as this interpretation is concerned.

In a large, four-part, 850-page Hasidic anthology entitled *Sefer Ta'ame haMinhagim uM'qore haDinim* ("Book of the Meanings of the Customs and the Sources of the Rules"), the author collected statements by several *tzaddiqim* on the unifications. Under the heading "Matters of *Tzitzit*" ("ritual fringes"), he makes a statement that clearly shows that in the world in which he moved *all* religious acts were customarily introduced by the *l'shem yiḥud* formula, so that when a *mitzva* was not introduced or not accompanied by it, this was something that required special explanation. He writes:

"The reason why one does not recite 'for the sake of the unification' when one has the opportunity to fulfill the commandment of receiving guests, and why this should be subtracted from all the other commandments. Because receiving guests is greater than receiving the face of the Shekhina. Hence the recitation of 'for the sake of the unification' does not belong there." The author states that he quotes this from the book *Degel Maḥane Efrayim* of R. Moshe Efrayim of Sudylkov.[46]

In his footnotes to this entry R. Shub adds comments taken from other sources. He writes: "In the introduction by the Rabbi, the *Tzaddiq* of Komarno [Yitzḥaq Eisiq of Komarno, d. 1874, the author of numerous Hasidic works], I saw that my teacher, my uncle the saintly master Zevi, used to say over every small or great thing *l'shem yiḥud*, etc. with a full mouth. Even when he drank a little water he stopped and recited several *yiḥudim*. And in the book *Zera' Qodesh (Vayeshev)*,[47] it is written: 'When a man comes to seek Him, blessed be His Name, in prayer, and says *l'shem yiḥud* etc., in the name of all Israel,' thereby his prayer is heard even if he is not a *tzaddiq* [a saintly person], for every intention to walk in the path of the Tora is always counted for him as if he had fulfilled it."

Several hundreds of pages later R. Shub returns to the subject in greater detail. He writes:

> In the book *Zera' Qodesh* ["Holy Seed"] by the Gaon, the saint of Ropsitz [Ropczyce, Poland] (in Vayera) wrote that one must beware when one performs a *mitzva*, lest a turning away toward unfit [*pasul*] thought occur in one's heart, God forbid. . . . And in the book *Derekh Piqqudekha* ["The Road of Your Commands"][48] he wrote thus: "I received from my masters that it is profitable to make a statement prior to performing a commandment. Even when one is alone one should say before one's Creator: 'Master of the World! It is well known to You that it is my wish to do Your will

only, and it is possible that in the midst of my performing the commandment my evil inclination will lead me astray and some other [i.e., foreign] thought will fall into my thoughts to perform that commandment by turning away. Behold I annul that thought and that impure fancy and will of the heart, for my will is truly contained in my bones, and joined to my thoughts to serve with a full service only God alone.'"[49]

In his notes to this entry, R. Shub refers to a tradition according to which "when the saintly *tzaddiq* of S"G[50] ordained the saintly rabbi of Stretyn [Judah Zevi Hirsch of Stretyn (d. 1854?)], peace be upon him, the saintly rabbi of Stretyn told him that he did not understand what is meant by 'For the unification of the Holy One, blessed be He.' And the saintly rabbi replied that the intention is that . . . one must direct all bodily things for the sake of heaven, and this will be the unification of the Holy One, blessed be He, and His Shekhina."

5 | *Opposition to the* Yiḥudim: *The Halakhic Side*

We can deal only briefly with the opposition to the *yiḥudim* put up by some rabbis who were the spiritual leaders of the *Mitnagdim*, the orthodox opponents of Hasidism. The more outspoken among them took up the cudgel against the *yiḥudim*, and engaged the "unificationists" in a battle royal that showed that the issue was for them a matter that touched the very essence of their faith. A summary of the polemic between the two camps is given in Louis Jacobs' book *Hasidic Prayer* in which he shows to what extent the issue of whether one must or must not recite this Lurianic formula stirred up the spirits and contributed to the bitter enmity between the Hasidim and the *Mitnagdim*.[51] Jacobs quotes *in extenso* the view of R. Ezekiel Landau (1713–1793), one of the greatest Talmudic luminaries of the 18th century, who in his *Responsa* not only argued with great determination against the *yiḥudim*, but used the opportunity to voice his all-out condemnation of Hasidism in general. Landau's attack culminates in this passage: "In my opinion this is an evil illness in our generation. As for the generations that preceded our own time, [they] did not know of this formula and did not recite it . . . but in this generation of ours . . . each one says, 'I am the seer, and to me the gates of heaven have opened up, and it is for my sake that the world exists.' These are the destroyers of the generations, and to the generations of their existence I apply the verse, 'The ways of the Lord are right, the just will walk in them but the Hasidim will stumble therein.'"[52]

Actually, the Biblical passage quoted by Landau says, "but the transgressors (*posh'im*) will stumble therein" (Hosea 14:10), but in his wrath against the Hasidim Landau substituted the work "Hasidim" for "transgressors," thereby equating the two.

The Hasidic response to this head-on attack was given by R. Ḥayyim b. Shlomo Tyrer of Czernowitz (ca. 1760–1816), an important Hasidic leader who had profound knowledge not only of mysticism but also of rabbinic literature, and thus was well qualified to refute and reject Landau's strictures. In his book *Sha'ar haT'filla* ("Gate of Prayer"), R. Ḥayyim, instead of attacking Landau, adduces proofs from the Talmud and the Codes to the effect that *kavvana* prior to carrying out a *mitzva* was halakhically required. He further argues that the "fear and love" emphasized in the *yiḥudim* are essential for attaining the full value of the *mitzva* performed. "Love and fear," he says, "are the two wings" which carry the *mitzva* aloft, "like the wings of a bird by which it flies in the whole of the sky beneath the heavens." He concludes by emphasizing the unification, not of God and the Shekhina, but of "His great and holy Name and . . . of the Lower World with the Upper World."[53]

Louis Jacobs, in discussing the basic issue between Landau and R. Ḥayyim, finds two factors in it: one is the meaning of *kavvana*, the other Landau's suspicion that in the Hasidic position there was a trace of Shabbataian heresy.[54] While this is undoubtedly correct, I suspect that, unspoken by either of the two antagonists, the issue went deeper and revolved around an essential difference between the Hasidic and the non-Hasidic understanding of the nature and condition of the deity. The Hasidic *yiḥudim* were based on the Kabbalistic doctrine that taught that the unity and wholeness of the deity were disrupted, and that consequently it was the duty of those who understood the mystery of this tragic development to exert themselves to the utmost to restore the divine unity, or at least to bring God and the Shekhina closer to each other. It was this great, all-pervading mystical purpose and responsibility that became central to Hasidic existence, and found its expression in the innumerable *yiḥudim*. Such teachings were anathema to Ezekiel Landau and the other rabbinic leaders of the *Mitnagdim*. They were, of course, familiar with these Hasidic ideas, but rejected them because, for them, they smacked of heresy, or at least sinful aberration, and this quite apart from any suspected Shabbataian connections or sympathies. This, I believe, was the basic issue underlying the unification polemic: whether or not one believed that the performance of *mitzvot* by observant Jews contributed to bringing together God and the Shekhina, that is, the male and female aspects (or elements) of the deity. Behind it loomed the even larger issue of whether one believed in the entire, complex mystical structure

erected by the Kabbalists around and upon the God-concept, whether one went along with, or opposed, the doctrine of the divine *Sefirot* that underlay the belief in the ability and duty of man to influence the state of God. This deepest aspect of the controversy did not surface often and with clarity, perhaps because it was a much too sensitive one to be dragged into the arena of disputation. Still, the controversy must have revolved around the Kabbalistic teaching that there was tension, there was a problematic relationship, between God and the Shekhina, that the destruction of the Temple of Jerusalem meant a tragic separation between the male and the female aspects (or elements) in the deity, and a diminution of God's powers, and that it was the duty of every true believer and man of piety to perform the *mitzvot* with the explicit intention and for the purpose of unifying God and the Shekhina, or at least to diminishing the rift between them, and thus, ultimately, to perform the greatest possible service, the noblest mystical task, of which man is capable. Had the issue been only the recital or deletion of a sentence in preparation to the performance of *mitzvot*, it would be difficult to understand the animus that went into defending the position of each side. If the controversy was about a basic understanding of the nature of the deity, and the relationship between man and God, the passion displayed by the two opposite camps is not only understandable, but one recognizes that it was inevitable: it dealt, after all, with matters that lay at the very core of Jewish belief and hence of Jewish existence.

The polemic about the *yiḥudim* was carried on for several decades, and died down only when both the Hasidim and their opponents the *Mitnagdim* felt threatened by the spread of the *Haskala* (the Jewish Enlightenment). But even this development did not mean a rapprochement between the two camps. What happened instead was that the Hasidic Jews and most of the tradition-abiding Sephardi and Oriental Jews continued to recite the *yiḥudim*, and to retain some knowledge—whose extent varied with the amount of general Jewish education they received—of the meaning and significance of the unification formula. As against them, the run-of-the-mill Reform, Conservative, and non-Hasidic Orthodox Ashkenazi Jews, from whose prayer books the *yiḥudim* had been excised, in most cases lost even the knowledge that such a thing as *yiḥudim* existed in other Jewish camps, while their spiritual leaders dismissed them as old-fashioned, primitive superstition which was best ignored.

6 | *Influence on the Non-Hasidim*

A simple way to gauge the influence of the unifications on the non-Hasidic Jews from the 18th century on is to have a look at the prayer

books used in those parts of the Jewish world that were dominated by the leading anti-Hasidic rabbinical authorities of the times. The foremost among these was R. Elijah of Vilna (1720–1797), known as "the Gaon of Vilna," whose personality and genius gave a powerful impetus to the rise of the *Mitnagdim*, the "opponents" of the Hasidim. And yet, the *Siddur Ishe Yisrael* ("Prayer Book Fires of Israel"), which follows the rite of the Gaon, contains the *l'shem yiḥud* formula many times. True, out of respect for the Gaon the prayer book carries a footnote to the effect that "according to R. Elijah of Vilna one should not recite any unifications prior to the performance of a commandment," yet this cannot obliterate the fact that even in this prayer book the unifications have an important place.[55]

Another prayer book, which contains the comments of both Elijah of Vilna and R. Akiba Eger (1761–1837), one of the greatest rabbinical authorities of the 19th century and a most prestigious exponent of strictly orthodox halakhic Judaism, is the *Siddur Otzar haT'fillot* ("Prayer Book Treasury of Prayers"). This *Siddur* too prints several times the *l'shem yiḥud* formula.[56]

These two examples should suffice to show the penetration of the *yiḥudim* into the prayer-practice of non-Hasidic, and even anti-Hasidic, Jews from the 18th century on. Other Ashkenazi rabbis were unable to formulate a definite stand either pro or against the unifications. Some of them, even if they did not approve the recital of *l'shem yiḥud*, were of the opinion that for those versed in the Kabbalistic doctrines, the recital of *yiḥudim* was a permissible, or even commendable, rite; others even felt constrained to inform their followers of the Hasidic teachings about those awesome mysteries. Thus in the late 17th century the German Rabbi Y'ḥiel Mikhael Epstein (d. 1707) gives in his prayer book, which contains the Hebrew text of the prayers plus R. Epstein's Yiddish translation, an objective, non-critical description of the Hasidic way of prayer. He writes, among other things: "The Kabbalists wrote: if a man prepares his body for the performance of a commandment, he should say explicitly that he does it for the unification of the Holy One, blessed be He, and His Shekhina. Then, instantly, out of that word a holy angel is created who will help him fulfill that commandment leisurely and easily, and who will become an honest advocate for him before the Holy One, blessed be He. . . ."[57]

R. Epstein himself was of the opinion that the recital of the unifications behoves only those who had penetrated the gates of the Kabbalistic mysteries, yet he considered them so much part of the prayers and other religious rites that he felt constrained to devote considerable space to them in his prayer book. Thus he wrote: "Before wrapping oneself into the *tallith* one should say, 'Behold, I prepare my body for wrapping into the wrap of

mitzva for the sake of the unification of the Holy One, blessed be He, and His Shekhina, in fear and in love, in a complete unification, in the name of all Israel.'" And again, when putting on the *tefillin*, one should say: "For the sake of the unification of the Holy One, blessed be He, and His Shekhina, in a complete unification, in the name of all Israel, behold I put on the *tefillin* to fulfill the commandment of my Creator. . . ." R. Epstein also refers to the concept of making the worshiper's body a "chariot for the Shekhina." He writes: "By putting on the little *tallith*, one's body becomes a chariot for the Shekhina, like the Holy Beasts which carry the throne of honor. And [this is] enough for him who understands."[58] The "Holy Beasts" that carry the throne of God are, of course, "the living creatures" described in the vision of Ezekiel, chapter 1.

One of the most carefully composed, and in traditional Ashkenazi communities most widely used, prayer book is the *Seder 'Avodat Yisrael* ("Order of the Service of Israel") compiled by R. Seligman Beer (1825–1897. His full name in Hebrew was R. Yitzḥaq ben Arye Yosef Dov).[59] The value of this prayer book is greatly enhanced by the fact that its compiler used several dozens of manuscript and printed prayer books in its preparation, and by the copious notes with which he elucidated the text of the prayers. A veiled reference to the *yiḥudim* is contained in a note of his on a brief prayer customarily recited prior to putting on the *tallith*, which begins: "Behold, I wrap myself in a *tallith* of fringes in order to fulfill the commandment of my Creator. . . ." In his footnote to this prayer R. Beer writes that he took it from R. Epstein's prayer book, and from the prayer book of R. Isaiah Horowitz (1565(?)–1630), titled *Seder Sha'ar haShamayim* ("Order Gate of Heaven").[60] R. Horowitz, known as "The Holy Shelah" from the initials of his *magnum opus*, the *Sh'ne Luḥot haB'rit* ("Two Tablets of the Covenant"), which is an ethical guide combining *Halakha* (traditional law), homily, and Kabbala, was one of the greatest Ashkenazi rabbinical authorities, who served in the last years of his life as rabbi of the Ashkenazi community of Jerusalem. His Kabbalism deepened after he settled in Jerusalem and became acquainted there with the manuscripts of Isaac Luria, Moses Cordovero, and Joseph Caro. In his prayer book R. Horowitz refers several times to *yiḥudim*, and states, e.g., that the purpose of circumcision is the unification of God and the Shekhina.

After referring to these two authorities (R. Epstein and R. Horowitz) as his sources, R. Beer states:

> It must be known that all the additional matters [contained] in our prayer book about the benedictions of *tallith* and *tefillin*, to be recited before the benedictions and after them, are not in the man-

> uscripts and in the books of the pious, because they are not prescriptions of the ancients, but merely a custom that has struck roots since the book *Sha'are Tziyon* ["Gates of Zion" of Nathan of Hannover] has become known. In that book is presented another version to be recited prior to wrapping oneself in the *tallith*, and there are in it deep things founded on the mysteries of the Kabbala, and about them R. Epstein said in his prayer book [the *Seder T'filla Derekh Y'shara]* that those who had not entered the gates of the Kabbala should not recite them, but should instead recite the above version, in a simple language, understandable to all.[61]

As these few sample quotations show, Ashkenazi religious leaders could not resist at least to flirt with the desirability of reciting *yiḥudim*.

7 | *The Witness of the Prayer Books*

After Luria, Cordovero, and de Vidas, practically all the prayer books published by and for Sephardi and Oriental Jews contain numerous unifications and other references to the Shekhina. In a sampling of dozens of prayer books identified as following "the version of Isaac Luria" or "the Sephardi custom," or "the custom of Spain," or which were printed by and for Yemenite, Iraqi, etc. Jews, I found that the *yiḥudim* invariably occupied a prominent place.[62] Although these prayer books are of later vintage, they go back to the teachings of the 16th-century Kabbalists, passed on from generation to generation among Sephardi and Oriental Jews. Thus the instructions that the *yiḥudim* have to be recited on many occasions, on weekdays, Sabbaths, and holidays, and their actual recital, constitute a direct heritage of some four centuries.

Among the Ashkenazi Jews the *yiḥudim* became popular through the intermediacy of the Hasidim. Hasidism, as is well known, split East and Central European Jewry into two camps, opposing, and often bitterly fighting, each other. The Hasidim adopted the Sephardi prayer book and *nusaḥ* (version), and thus the unifications became an essential part of their prayers and other rituals. As for the *Mitnaqdim*, many of them, while remaining opposed to Hasidism, could not resist adopting the *yiḥudim*, and did this even in the face of severe condemnation by their own rabbinical leaders.[63]

This placed the average, semi-educated non-Hasidic Ashkenazi Jew in an ambivalent, not to say awkward, position. On the one hand, he followed his rabbi in opposing Hasidism, but on the other he found in his prayer book a permissive (to say the least) attitude with reference to the unifications whose recital, even though he may not have fully understood them,

was stated there to be the proper thing to do for those familiar with the teachings of the Kabbala. Thus, by reciting the *yiḥudim*, the non-Hasidic Jew could feel that he performed rites that endowed him with at least a semblance of being familiar with mysterious teachings about God.

The Hasidic Jew was spared this difficulty. His rabbi, in harmony with his prayer book, instructed him to recite the *yiḥudim*, and he understood that by doing so he was performing a momentous task, a duty of the highest order towards God, a very great *mitzva*. Nor was the recital of the *yiḥudim* a rare or occasional thing for the Hasidic Jew. To the contrary, it was something he was instructed to perform a dozen or more times every day, until it became for him something of a reflex action, just as was the addition of the phrase *zikhrono liv'rakha* ("May his memory be for a blessing") after mentioning the name of a deceased.

To illustrate the frequency with which a Hasidic Ashkenazi Jew recited *yiḥudim*, let me describe what I found in the prayer book my paternal grandfather, R. Moshe Klein of Pata, Hungary, used all his adult life. When he died in Jerusalem in 1928, his much thumbed-through prayer book passed into the possession of my father, from whom I, in turn, inherited it when he died in Tel Aviv in 1953. It is the *Siddur Bet Ya'aqov heḤadash* ("The New Prayer Book House of Jacob"), published in Vienna by H. Ziegelheim (no date), which follows, as stated on the title page, the Sephardi custom. It is, in fact, a late version of the prayer book of the Sephardi Jews which was edited in the 16th century in accordance with the *kavvanot*, the mystical "intentions," of Isaac Luria. It is thus but a late version of the prayer book used by the Kabbalists in 16th-century Safed. On the very first page the worshiper is instructed to recite, prior to wrapping himself in the *tallith*, the unification formula with which we are by now thoroughly familiar, with the appropriate ending, ". . . . behold, I wrap my body into the *tzitzit*."[64] The very next page contains instructions to recite the same formula in connection with the tying of the *tefillin* ("phylacteries") around the left arm and around the head, with the appropriate changes in the closing phrase. This means that the two rituals which introduced the daily prayers were explicitly stated to be performed for the purpose of bringing about a union between God and the Shekhina. In addition, my grandfather's *siddur* contains instructions to recite the *l'shem yiḥud* formula on the following occasions: before beginning the morning prayer, in connection with the sanctification of the New Moon, prior to performing the *kappara* ("atonement") rite on the eve of Yom Kippur, before observing the commandment of the *lulav* on the Feast of Tabernacles *(Sukkot)*, and before entering the *Sukka* ("booth") on that feast, and on many more occasions throughout the liturgical year in connection with all kinds of holiday rit-

uals.[65] All in all, the *Siddur Bet Ya'aqov heḤadash* repeats the instruction to recite the *l'shem yiḥud* formula no less than 15 times, thus prescribing its recitation about 2,000 times a year, and, in addition, has references to the Shekhina many more times.

A glance at the other prayer books that were until one or two generations ago in use in most Jewish communities in the Arab world, shows that they contain the unification formula as often, or even more often, than the *siddur* discussed above.[66]

8 | *The* Yiḥudim *Today*

At the present time the unifications are still being recited by numerous Jewish communities. Among the Hasidim, who so far have succeeded in holding their own against currents of modernization, and to maintain their traditional religious life-style practically unchanged, whether in Israel, in the United States, or in their other, smaller concentrations, the performance of *mitzvot* continues even among the young generation in the same form in which it was practiced by the previous ones. This means that the recital of the unifications is as integral a part of their prayers and other religious rituals as it was in the past. The *yiḥudim* are recited by them in the course of the morning service, prior to wrapping themselves in the *tallith*, and before putting on the *tefillin*, as well as at the beginning of the afternoon and evening prayers, and also on many other occasions in the course of the day which, for the Hasidim, consists of an almost continuous series of observances of *mitzvot* ("commandments"), *dinim* ("rules"), and *minhagim* ("customs").

This being the case, even the most recently published prayer books intended for Hasidic communities contain the *l'shem yiḥud* formula more or less as frequently as did their older traditional prayer books. Apart from this feature, in which they remain tradition-bound, some of their newly issued prayer books are thoroughly modern, in the sense of containing, in addition to the original Hebrew or Aramaic text of the prayers also their English translation, as well as a running commentary on them. The best example is the recently published *Complete Art Scroll Siddur* with "a new translation and anthological commentary by Rabbi Nosson Sherman."[67] This beautifully produced prayer book is used by several Hasidic communities in the United States. At its very beginning it prints the *l'shem yiḥud* formula with the following introductory explanation in English: "Many recite the following declaration of intent before donning the tallis" (and similarly before putting on the *tefillin*), and then follows the usual text of the unification in the original Hebrew-Aramaic, and in an English trans-

lation which reads: "For the sake of the unification of the Holy One, blessed be He, and His Presence, in fear and love, to unify the Name—yud-kei with vav-kei [i.e., *yod-he* with *waw-he*] in perfect unity in the name of all Israel."[68] As we see, the only concession to "modernity" made in this translation is the substitution of the English word "Presence" for the Hebrew Shekhina, which, of course, dilutes and masks the original meaning of the unification formula.

As far as the meaning, or the interpretation, of the *l'shem yiḥud* formula is concerned, a certain erosion is noticeable in many of the communities in which it is still recited. The crucial words, "For the sake of the unification of the Holy One and His Shekhina," have begun to lose their original meaning, and are being reinterpreted in a manner that enables the average congregant to recite them without having to face their full import. I made inquiries among several Hasidic rabbis in the New York area concerning this issue, and received differing explanations of the meaning of the formula. One of them asserted that its meaning was that the religious rite to be performed was "special to God, and not, Heaven forfend, to Satan." This explanation echoes a teaching found in the Zohar to the effect that one must state that a rite is performed in the service of God alone, and that by doing so one prevents Satan from claiming a share in it.[69]

Another Hasidic rabbi explained that the sentence means that the person about to perform the rite wishes to attach himself to the Holy One, blessed be He, that is, it refers to a desired union between the worshiper and God. This interpretation, too, is found in the writings of 18th and 19th century Hasidic masters, as we have seen above. Several others whom I asked evaded direct answer by asserting instead that the Holy One, blessed be He, and His Shekhina were one.

Among the Sephardi and Oriental Jews the situation is different. Some of their congregations maintain traditional orthodoxy, while others have loosened up to varying degrees, and approximate in the style of their observance the Conservative synagogues of the Ashkenazim. My inquiries among Sephardi and Oriental Jewish rabbis revealed some of these differences with reference to the recital of the *l'shem yiḥud* formula. In the more tradition-bound synagogues, old-fashioned, pious *ḥazzanim* ("cantors") still start the services with the *l'shem yiḥud* formula, which is recited likewise by the old-timers in the congregation. The younger cantors and younger members of the community, I was told, no longer recite the formula. As far as understanding it, I was told that "99% of the people do not understand it."

According to a learned young rabbi of one of the Oriental Jewish congregations in New York, the *l'shem yiḥud* formula refers to the *apparent* separation between God and the Shekhina that came about as a result of

the *Galuth*, the Exile. The oneness, unity, and indivisibility of God are so fundamental that to think otherwise would be sheer heresy. However, in the Exile we are like people locked in a windowless room: we are in darkness, and think that this is the state of the world. But once a skylight is opened in the ceiling, sunlight comes flooding in, and all recognize that there is light that pervades the world. Likewise in relation to the Shekhina: in the Exile we are locked in darkness and cannot see the divine glory that embraces the Shekhina and unites her with the Holy One, blessed be He.

The prayer books in use among the Sephardim and Oriental Jews, as a rule, contain full versions of the *l'shem yiḥud*. One of the few which do not include it is the *Siddur Kol Ya'akov: Daily Prayer According to the Minhag of Aleppo (Aram Soba)*, edited by Rabbi David Bitton.[70] Still, even this modern Sephardi prayer book did not completely excise the traditional Kabbalistic concept of the Unification. It retains the lengthy passage from the *Tiqqune haZohar* that is usually included in Sephardi and Oriental Jewish prayer books, titled "*P'tiḥa* [Opening, or Initiatory Discourse] of the prophet Elijah of Blessed Memory," which we have discussed above and which also contains references to the return of the Shekhina to God's Holy City.[71]

Other Sephardi and Oriental Jewish prayer books in popular use at present abound in unifications and references to the Shekhina. Several of these are of modern vintage, not only in the sense that they were printed in the 1970's and 1980's, but also in that in their last pages they include newly instituted Israeli prayers for the welfare of the State of Israel, of its presidents, of the soldiers of the Israel Defense Army, etc. One of these, following the Aleppan *minhag*, is the *Siddur Bet Yosef v'Ohel Avraham* ("Prayer Book House of Joseph and Tent of Abraham"), subtitled "According to the Custom of Aram Tzova [Aleppo] for the Community of the Sephardim and in All Their Places," edited by Ṣāliḥ Manṣur.[72] It prints the *l'shem yiḥud* formula several times, thus, e.g., prior to the text of the *Minḥa* ("afternoon") prayer, as follows:

> For the sake of the unification of the Holy One, blessed be He, and His Shekhina (YAHDWNHY), in fear and love (YAHHWYHH), and in love and fear (AYHHYWHH), to unite the name *YaH* with *WeH* in a complete union, in the name of all Israel. Behold, we come to recite the *Minḥa* prayer which was instituted by our father Isaac, peace be upon him, with all the *mitzvot* that are comprised in it, in order to restore its root in the Supernal Place, to cause pleasure of the spirit to our Creator, and to do the will or our Maker.[73]

The same invocation with but minor variations is contained in the other

most popular and most recently issued *Siddur 'Et Ratzon* ("Prayer Book Time of Good Will"), subtitled "Includes the Prayers for the Whole Year, for Weekdays, Sabbaths, New Moons, and Holidays, according to the Customs of the Sephardim and All the Children of the Oriental Communities in the Land [i.e., in Israel] and Abroad."[74] This prayer book too contains the "Opening [Prayer] of Elijah" with the added comment that "it is good to recite it before every prayer, and it helps in opening the heart." It instructs those who use it to recite the *l'shem yiḥud* before performing the following rites: the daily morning, afternoon, and evening prayers, the reading of the Song of Songs on Friday evening, the Friday evening prayers, the Friday evening *Kiddush,* the eating of the *Ḥallah* (the Sabbath loaf), the Sabbath *mussaf* prayer, the Sabbath *Zakhor,* the three Sabbath meals, the New Moon *mussaf* prayer, the lighting of the Hanukkah candles, the blessing of the new moon, the counting of the 'Omer (on the 49 days between Passover and Pentecost) and the daily recitation of the bedtime *Sh'ma'*. All in all, this prayer book prints the text of the *l'shem yiḥud* no less than 18 times (I may have overlooked one or two), that is, more often than any of the other prayers.[75] A person who conscientiously follows these instructions recites the formula at least some 1,750 times a year.

In addition, this prayer book recommends concentration on the composite divine names AYDHNWYH and YAHDWNHY each time one says Amen at the recital of the Kaddish, that is, five times for every Kaddish, or 15 times daily. It also prints a Kabbalistic diagram in the shape of a seven-branched candelabrum with the same two divine names inscribed above it.[76]

Another likewise very popular Sephardi prayer book, entitled *Siddur Ahavat Tziyon haShalem* ("The Complete Prayer Book Love of Zion"),[77] is almost identical with the above, except that it includes also the readings for the *Tiqqun Ḥatzot* ("Midnight Elevation"), which are prayers of mourning about the destruction of Jerusalem and the return of Israel, and are introduced by the *l'shem yiḥud.*

In conclusion only one comment: Oral testimony of persons familiar with the ritual practices of Hasidic Ashkenazi, Sephardi, and Oriental Jews, and the written witness of the prayer books in use among them, are unanimous in confirming that the unifications are an essential and oft-recited ingredient of their prayers. This, I believe I am correct in interpreting as an indication that the belief in the Shekhina, the exiled spouse of God the King, or of the Holy One, blessed be He, and in the religious duty of bringing about a reunification between them, is also a living part of the belief system of these Jewish communities.

9 | Yiḥudim *in Exorcism*

An additional purpose for which *yiḥudim* were frequently used was the expelling of *dibbuqim* (singular *dibbuq*),[78] spirits of dead persons that were believed to be able to take possession of the bodies of living individuals and thereby cause them great suffering. The existence of this type of belief in spirit-possession and in the possibility of expelling the invading spirit is well known from the New Testament, the writings of Josephus Flavius, and Talmudic literature.[79] The term *dibbuq*, as it became popular after the spread of Lurianic Kabbala, referred only to a spirit of a dead person (and not a demon) who, while alive, committed such grave sins that upon his death his spirit could not enter even Gehenna, but was hurled about from one end of the world to the other by avenging angels. Such a spirit could escape this torment only if it succeeded in entering the body of a living person, which it could do if it found an individual whose transgressions made him vulnerable to being possessed by a spirit. Once the *dibbuq* succeeded in entering the body of such a person, the avenging angels could no longer hurt it, but it, in turn, caused the person in question much pain, erratic behavior, and serious illness. Hence, if signs of *dibbuq*-possession were discerned, steps had to be taken to exorcise the spirit, to expel it from the body of the possessed. The central rite in the complex ritual of exorcism was the recitation, often for hours on end, of *yiḥudim*, accompanied by the blowing of the *shofar*, by adjurations, and often by causing physical pain to the patient.

In his book about *dibbuq* tales in Jewish literature, Gedalya Nigal collected some 90 reports, accounts, and tales about the *dibbuq* (mostly in Hebrew), dating from the 16th to the 20th centuries.[80] From this material it becomes clear that *dibbuq*-possession was a definitely culture-bound phenomenon, that is, as Dr. Nigal observes, *dibbuqim* appeared only in environments in which people believed in their existence. Moreover, both the symptoms of possession by *dibbuqim*, and the methods used to exorcise them, conform to definite patterns, as do the sins for which the soul of a deceased becomes a *dibbuq* (mostly of a sexual nature), and the minor transgressions committed by the living person which enable a *dibbuq* to penetrate his body. In most of the cases the *dibbuq* is masculine, and the possessed person is a young woman.

Dibbuq-possession became frequent in 16th-century Safed, where the Jewish population was acquainted with, and influenced by, the doctrines of the Kabbala. The exorcist had to be a Kabbalistic master, and later a *tzaddiq*, a saintly rabbi of a Hasidic community. Although Ḥayyim Vital, whose

writings contain the first detailed accounts of *dibbuq*-possession, does not call the spirit which takes possession of a person by the name *dibbuq*, he refers to the phenomenon and describes it as a special case of *gilgul*, transmigration of souls.[81]

The drama of exorcism fascinated those who witnessed it, and many of them, as well as of those who functioned as exorcists,left behind detailed records of the procedures. One of the accounts tells about an exorcism that took place in Tiberias in 1833. In it the *dibbuq* himself instructs the exorcist rabbis how to proceed. He says (speaking, of course, from the mouth of the possessed person, in this case a 20-year-old youth): "On Friday night, engage in studying all night, sanctify yourselves, to perform unifications and to cause the supernal powers to couple. . . ."

The exorcists follow the *dibbuq*'s instructions, and say in unison: "With the combinations (*tzeruf*) of the Holy One, blessed be He, and His Shekhina, we stand here today before our master the divine Tanna, Rabbi Meir Ba'al haNes, to sue this evil and recalcitrant spirit. . . ." Nevertheless the struggle between the *dibbuq* and the exorcists goes on for a long time, until at long last they succeed in expelling him.[82]

In many of the accounts telling about the exorcising of *dibbuqim* the central feature of the ritual is the recitation of *yiḥudim*, often repeatedly, and always emphatically.[83] One of these exorcisms took place in Baghdad in 1900, and is reported by R. Y'huda Fetaya, the exorcising rabbi, who, first of all, tries to ascertain whether the person who for twenty years was bothered by "evil thoughts" is actually possessed by a *dibbuq*. The way he does this is by "reciting into the ears of the man possessed the *yiḥud* of the spirit, so that the breath of the *yiḥud* should enter his ear and his limbs, for the breath of the *yiḥud* expels the breath of the *dibbuq*." The exorcist relates: "I recited this *yiḥud* many times over, one after the other, speaking into the ear of the possessed, without interruption, until I became exhausted." He explains that he did this because these "*yiḥudim* are like fire in chaff, and are worse [for the *dibbuq*] than the pain of Gehenna. . . ." Finally, the *dibbuq* was no longer able to suffer the pain, and exited from the body of the patient.[84]

Other examples, too, show that the *yiḥudim* were believed to force the *dibbuq* out of the body of the possessed, and that by being spoken into the his ear they entered the "cavity of the body" and thus forced the *dibbuq* out. Occasionally the recitation of these exorcistic *yiḥudim* went on for several days—in one reported case (from 1913), the exorcist treated a woman patient with *yiḥudim* for no less than seven weeks, while in another his efforts continued for a full year.[85]

As can be seen from the dates mentioned in the reports about exorcisms

and from other sources, *dibbuq*-possession and the exorcism of *dibbuqim* disappeared in the early 20th century.[86] The modernization of the religious atmosphere, to which even the most traditional-bound Jewish circles could not remain immune, seems to have eliminated the belief in *dibbuqim* which was the prime precondition of the occurrence of this type of psychiatric phenomenon, and thus, after a career that spanned almost four centuries, the spirit known as *dibbuq* was finally laid to rest.

10 | Yiḥudim *for Their Own Sake*

Luria's instructions to the effect that one should recite the brief formula of *l'shem yiḥud* "before everything," that is, prior to reciting any prayer or performing any *mitzva*, were intended for the Jewish public at large. For the adepts, the learned initiates, who in the Safed circle of the Kabbalistic masters constituted the intellectual-religious elite, Luria had instructions for an entirely different type of *yiḥudim* whose purpose was, not to make sure that the recital of a prayer or the performance of a *mitzva* served its ultimate aim, the unification of God and the Shekhina, but to achieve, through intense concentration on the *yiḥud* itself, a direct influence on the condition of the Godhead. The basic purpose of these *yiḥudim* was to reunify the *Z'er Anpin* ("The Small of Face," or "The Impatient One"), representing the male aspects of the Godhead, with the *Nuqva diZ'er* ("The Female of the Small One") representing his female aspect.

The Lurianic instructions describing these unifications are extremely complicated. They involve a kind of mental gymnastics, requiring a veritable virtuosity in juggling complex and varying rules of *gematria*—the equation and combination of the numerical values of the letters of Hebrew words, and especially of the names of God—and necessitate keeping in mind an array of artificially derived divine names, of which the ones mentioned above are but elementary examples. Thus these *yiḥudim* constitute, not a rite introductory to prayers or *mitzvot*, but "an independent exercise, detached entirely from the format of traditional prayer and the performance of other *mitzvot*."[87]

Isaac Luria, the chief initiator of these unifications, referred to them as *yiḥudim 'elyonim*, or "supernal unifications." Since their performance required not only intense concentration, but also took up considerable time that otherwise would have been devoted by the adepts to Tora study, the "Holy ARI" (Luria) anticipated objections from his followers, and felt it necessary to reassure them: "Don't say that the study of the Tora is greater, and that it is not seemly to neglect it, because the mentioned matter of the *yiḥudim* is greater than studying the Tora, for it unifies the supernal worlds."[88]

One of the instructions of this type of *yiḥudim* reads as follows: "Behold,

the supernal unification of *Ḥokhma* ["Widsom"] and *Bina* ["Understanding"][89] is that of the name YHWH with *Ḥokhma*, and the name *Ehye* with *Bina*, and the joining of them together thus: YAHHWHYHH. This is the supernal copulation. . . . In sum: Let him [the adept engaging in unifications] place the name YHWH with its four letters before his eyes, and concentrate on unifying the Holy One, blessed be He, and His Shekhina. . . ."[90]

According to Luria, the *yiḥudim* of this type had an immense effect on the spiritual world. Vital writes:

> He who performs a supernal unification, the souls of *tzaddiqim* [deceased saintly men] will cleave to him, and behold, the souls of the *tzaddiqim* will reveal themselves to him. . . . And know that Benayahu ben Yehoyada is the one who is present and reveals himself in all places where a *yiḥud* is being performed, which causes the Female Waters to rise up. And the secret of the matter is that there were many *tzaddiqim* who in their lives were always performing supernal *yiḥudim*. . . . He who performs a unification at a propitious time causes the unification of all the supernal roots, and this is a very high grade. . . .[91]

The passage requires some explanation. Benayahu ben Yehoyada was one of the high officers of King David, the commander of the Cherethites and Pelethites, who is reported to have performed "mighty deeds" (2 Sam. 23:20–22), and who, according to Luria, accompanied "anyone who performed supernal unifications."[92] The raising of Female Waters refers to the power inherent in the *Nuqva diZ'er,* who is the female counterpart of the *Z'er Anpin*. The power that thus ascends from the Female in turn arouses the Male Waters which are the power flowing from the Male to the Female, and thus bring about a union of the two.[93]

According to Luria the *yiḥudim* should be performed either in one's home, or, preferably, at the grave of a departed *tzaddiq*.[94] It so happens that in the neighborhood of Safed there were (and still are) numerous tombs of such holy men as Shim'on bar Yoḥai, Rabbi Akiba, Hillel and Shammai, Shemayah and Avtalyon, Abbaye and Rava. Thus it was not difficult at all for the adepts to go and prostrate themselves on one of these graves as recommended by Luria. The rite consisted of stretching oneself out full length on the grave, and while in that position performing the unifications, combinations of letters, etc.[95]

11 | *Expiatory and Purificatory* Yiḥudim

As for the fourth type of *yiḥudim* it will suffice to mention only briefly that Luria taught that these "supernal unifications" could and should be used for several expiatory purposes. Vital's *Sha'ar Ruaḥ haQodesh*, the main source describing these Lurianic doctrines, contains the texts and instructions of many dozens of *yiḥudim* for the purpose of making an evil person repent, for purifying the soul, and for atoning such grave sins as homosexual intercourse, sleeping with a married woman, and the like.[96] To judge from the number of *yiḥudim* serving these purificatory purposes, the most frequently committed sin among the Jews of 16th-century Safed was homosexuality, to atone which nineteen different *yiḥudim* are recommended. Next to it came adultery with a married woman, which sin is expiated by ten different *yiḥudim*. Vital took many of the texts of the *yiḥudim* he assembled in his book from other leading Kabbalists to whom he always conscientiously gives credit.[97]

By the time Vital wrote this book the *yiḥudim* had become such an important religious ritual that it was found necessary to preface them with a special lengthy prayer, in Aramaic, asking "the Ancient One of the Ancient Ones," that is, God, to accept them.[98]

A detailed presentation of Luria's teachings as to how to perform the "supernal unifications" which he so greatly stressed is contained in a brief treatise written by R. Yosef Tabul and preserved in a manuscript in the library of the Jewish Theological Seminary of America in New York.[99] The Kabbalist Yosef Tabul (or Ibn Tabul, ca. 1545–1600) immigrated from his native North Africa (whence he was also called "Yosef haMa'aravi") to Safed, where in 1570 he became one of the foremost disciples of Luria, and after Luria's death the principal transmitter, next to Ḥayyim Vital, of Luria's teachings. His treatise on Luria's *yiḥudim* begins: "This is the language of my teacher and master Rabbi Yitzḥaq Luria Ashkenazi—may his memory be for the life of the World to Come—which he told me mouth to mouth, word by word, in great secrecy. It is tried and proven, and great is the advantage for him who knows it. And this is his language. . . ."

Then follows an account of Luria's instructions as to how to cleave to the souls of *tzaddiqim* who passed away by "stretching oneself out on their graves" and by "keeping the honored and awesome Name [of God] always in mind, to unite the Holy One, blessed be He, with His Shekhina in fear and love, to unite the *waw* with the *he* by means of the *yod* and the *he*. . . ."

"And behold," R. Tabul continues, "there is no doubt that the *tzaddiqim* after their death, when they dwell in the dust, do not cease from serving

God, but always engage in unifications in the secret of their soul and spirit and ghost,[100] that rise up and unify *Ḥokhma* ["Widsom"] and *Bina* [Understanding"] in the secret of their soul, and the *Tif'eret* ["Splendor"] with the *Malkhut* ["Kingdom"], in the secret of the ghost, and the Female Waters of her [of *Malkhut*] with the secret of their soul, and especially so at midnight when the Holy One, blessed be He, plays with the ghosts of the *tzaddiqim* in the Garden of Eden, as explained in the Zohar in the section *Lekh l'kha. . .*."

In the sequel R. Tabul explains that by performing unifications one achieves a union between one's own soul and ghost and spirit, and those of the *tzaddiq* over whose grave one prostrates oneself. He gives explicit instructions as to how to concentrate on the letters of the name of God (YHWH), and how to combine the letters of this name with the other divine name *Ehyeh,* and the letters of YHWH with the letters of *Adonay.*

In these complicated Kabbalistic mental exercises one feels that the original purpose of the *yiḥudim,* namely the unification of the male and female elements (or aspects) of the Godhead, is lost, and the accent is on the *gematria,* the virtuosity in combining the letters and in producing long and practically unpronouncable divine names to which quasi-magical qualities are attributed.

Next R. Tabul turns to "the *yiḥudim* which my Master taught me, mouth to mouth, word by word, letter by letter," The first of these instructs the adept what to do while reciting the *Sh'ma'* prayer, in order to cause the "Female Waters" to rise to the *Sefira* of *Bina* ("Understanding"). Here the accent is no longer on the unification of God and the Shekhina, but on that of the soul of the adept and the soul of the *tzaddiq* on whose grave the adept lies prostrate with the "supernal root on which both you and that *tzaddiq* depend."[101]

12 | *The Common Man and the Shekhina*

A conspectus of the rich material on the unifications, of which only a sample could be presented above, shows that they were essential parts of the everyday life of most Jews until the general decline in traditional religious observance that set in with the spread of the *Haskala,* the Jewish Enlightenment, in many parts of the Jewish world. The role the *yiḥudim* played in the life of the individual Jew depended, of course, on his general religious orientation. All in all, however, there can be no doubt that there was an intense preoccupation with the *yiḥudim* among all the Hasidim, Sephardi, and Oriental Jews: in their life the *yiḥudim* were a ubiquitous

element, accompanying, as we have seen, practically every moment of their waking hours, and every one of the many *mitzvot* they were expected to perform day after day.

The Kabbalistic authors and Hasidic masters in whose writings is laid down the duty of reciting the *l'shem yiḥud* formula "over everything," as several of them state, are at pains to explain that God and the Shekhina are one. Schooled as they were in mystical thinking, they undoubtedly reached an understanding, satisfactory for their grasp, of the nature of the Godhead, so that for them, despite the constantly referred-to dichotomy between the male and the female aspects or elements in God, and the separation between them that made the unifications such an important religious duty, it was a deep-seated and unshakable tenet that God and the Shekhina were one. It is a fact that they never tire of emphasizing, and insisting on, the ultimate oneness of God, even while instructing their followers to recite unifications many times a day.

But what of the followers, who constituted the vast majority everywhere, in Europe as well as in the Middle East? They, even if possessed of some learning, lacked the ability to understand the sublime mysteries of divine oneness while following the instructions of their spiritual leaders and reciting the *l'shem yiḥud* formula again and again. All they were able to grasp was that by enunciating the hallowed formula they declared that the *mitzva* or other act they were about to perform served always one and the same purpose: that of uniting God and His Shekhina. This is what the formula said, and this is what those who recited it understood it to mean. Can it be that they were aware that the Shekhina they thus strove to unify with the Holy One, blessed be He, was, despite the plain meaning of the words, which must have been clear even to the least educated among them, not a separate entity but a mysterious emanation from, or aspect of, God? That, ultimately, "the Holy One blessed be He, and His Shekhina" was nothing but a figure of speech, and that behind it stood the supernal, majestic, untouchable and unassailable oneness of God? I doubt it. It seems to me that what was carried in the mind of the untutored or semi-tutored Jew as a result of the constant repetition of the unifications was something akin to the mental picture the uneducated Catholic layman had of the deity: his "Lord" was Jesus Christ, the object of his loving adoration was "the Mother of God," and the abstruse doctrine of the three-in-one deity was either unknown to him, or was pushed so far into the background of his consciousness that it played a very minimal role, if it played a role at all, in his religious belief and thinking. The believing mind has an uncanny capacity to remain unaware of logical contradictions inherent in its beliefs. Likewise the Jews managed to be unmindful of the contradiction between their

axiomatic belief in the absolute oneness of God, and their acceptance of what the *yiḥudim* hammered into them many times every day: that the Shekhina was separated from God, and that it was their duty to restore the shattered unity between her and God.

It is a matter of great regret that no documentation is available of what the Jewish folk belief was concerning the Shekhina after the Lurianic doctrines became accepted into the prayer books and thus lodged in the Jewish mind. One can only extrapolate from rare written records left behind by learned men whose writings contain indications or betray traces of what must have been the beliefs of the simple people. One such record is contained in the book *M'gillat S'tarim* ("Scroll of Secrets") written by R. Safrin, which we shall discuss in Chapter IX. Also the very fact that the visions of the earlier Kabbalistic and Hasidic authors fall into a definite pattern—one could, e.g., establish a definite typology of the *maggid*—makes it appear likely that those visions were expressions or products of the general atmosphere of the Jewish communities dominated by Kabbalistic or Hasidic masters and their teachings. *Dibbuq* possession, discussed above, and occurring in other cultures as well, is yet another phenomenon that evinces such patterning. Hence it may not be farfetched to conclude that the *yiḥudim*, which unquestionably were part of the everyday life of the community at large, created a susceptibility to visions of the Shekhina and to experiences of *maggidim* in many more people than would appear from the number of surviving accounts. Many could have had, in fact, must have had, such visionary experiences in order to enable the few learned and talented among them to describe their visions in largely similar terms, and to leave them as a legacy for us to study and ponder.

Visions and hallucinations were, of course, but one type of phenomena in communities for which Kabbalistic and Hasidic mastery was the acme of accomplishment. Beyond that was the psychological effect of the doctrines themselves, of which even the least knowledgeable had to have some inkling. How far this scatter-effect of Kabbalism and Hasidism spread among the *'amkha*, the Jewish population in general, is hard to say for the simple reason that all the surviving documentation pertains to the life and work of the learned elite among the Kabbalists, and of the *tzaddiqim*, the rabbinical leaders enjoying the reputation of saintly men, among the Hasidim. And even the writings left behind by the Hasidic *literati* present not a few problems, especially when one wishes to base on them conclusions with reference to the mental world of the common man, of the Jewish millions, whose enthusiastic support made it possible for the few hundred *tzaddiqim* to devote their lives to studying the Zohar and to mystical speculation, and to enjoy prestige, honor, adulation, and occasionally luxurious living.

Hasidic literature, although it spans less than two centuries, is very voluminous, and is difficult of access because of its language, stylistic peculiarities, ideological premises, and the concepts with which it operates. For these and several other reasons, its scholarly study has barely begun. To subject it to scholarly scrutiny, to something akin to the French *explication de texte*, and, in the first place, to a psychological investigation, could be a matter of considerable importance for an understanding of the Jewish psyche in East and Central Europe in the two centuries after the emergence of Hasidism. A painstaking study of the belief systems, the conceptual constructs, and the fantasy-world of the Hasidim, the learned and the untutored alike, would show what it was that made it possible for them, not only to preserve their mental equilibrium in the midst of, to say the least, trying circumstances, but also to maintain an optimistic outlook, a specific Hasidic version of the zestful enjoyment of life. I am confident that such a study would establish that one of the foundations of this development was the role assigned to the Hasid, even to the simple, ignorant Jew, in bringing together God and the Shekhina by reciting *yiḥudim* ten or fifteen times a day. This belief made him in his own eyes a factor in the mysterious goings-on in Heaven, and thus gave him a sense of importance and value far beyond that which appeared on the surface of things.

IX

The Shekhina as *Maggid* and Vision

1 | *As* Maggid

In chapter IV above we referred to statements made by some Talmudic sages who claimed to have seen or heard the Shekhina in her earthly manifestations, and cited Talmudic and Midrashic passages speaking of individuals and the Children of Israel in general as having "feasted their eyes on the Shekhina," i.e., of having actually gazed at her. These passages—not to mention such Biblical visions of God Himself as those of Isaiah (6:1–5) and Ezekiel (1:26)—made it possible for medieval and later Jewish mystics to claim that their own visionary or auditory experiences of the Shekhina did not go beyond the permissible within the framework of legitimate Jewish doctrine. Inevitably, it was the Kabbalists who put forward such claims and recorded their perceptions of divine sights and sounds.

Early Kabbalistic literature, and in the first place the Zohar, contains numerous accounts of, or references to, heavenly inspiration, in which the Holy Spirit, the Prophet Elijah, the chief angel Metatron, or other angels and heavenly forces, appear and communicate mysteries and other weighty revelations to the favored adept. In the 15th century, the personified source of such revelations assumed the character of a *maggid* (literally, "sayer," or

"teller"), who repeatedly or even regularly addressed the individual Kabbalist in a dream, or spoke from his mouth while he was awake. In the 16th century the five most important Kabbalists of the Safed circle—Joseph Caro, Shlomo Alqabetz, Moses Cordovero, Isaac Luria and Ḥayyim Vital—had their *maggidim* and left behind accounts of their experiences. After them, the *maggid* phenomenon continued well into the 18th century, while other types of supernatural visions occurred even in the the 19th.

The history of *maggidism* has still to be written, but several of the individual Kabbalists who saw images and heard voices of *maggidim* have already come under scholarly scrutiny. It appears that the first master in whose circle the image of the *maggid* crystallized was the 15th–16th century Spanish Kabbalist Yosef Taitazak, who indulged in severe ascetic practices, and reported having received revelations in Hebrew from a *maggid*. After the Spanish expulsion (1492), Taitazak settled in Salonika, where he became the head of a group of disciples whose members subsequently moved to Safed and founded there the great Safed school of Kabbala.[1]

The Kabbalistic master in whose life the *maggid* played the most important role was Joseph Caro (1488–1575), the oldest of the five mentioned above. Caro is the most famous and most influential codifier of Jewish law of all times, whose *Shulḥan 'Arukh* is the last, and to this day authoritative, halakhic code of Judaism. Less well known in non-Kabbalistic and non-Hasidic circles is the fact—somewhat embarrassing for them—that Caro was also a leading Kabbalistic master in 16th-century Safed. He kept a secret Kabbalistic diary for half a century, of which the only surviving fragment was printed under the title *Maggid Mesharim*, that is, "Teller of Truths."[2]

The influence of the *maggid* on Caro was all-encompassing. Not only did the *maggid* communicate to him sermons interpreting the secrets of the Kabbala and passages in the Bible, but also gave him practical help, guiding him in his wanderings in Turkey, directing him to emigrate to Eretz Israel (at the time a Turkish province), and, most importantly from the point of view of the development of the *Shulḥan 'Arukh*, stimulating him to write his halakhic works. The *maggid* also functioned as Caro's mentor in personal matters, encouraged him to live a strictly moral life, and even promised him that he would achieve his great dream—martyrdom, although in fact this was never attained by him.[3]

Caro and his *maggid* are of special interest to us in the present context because Caro identified the divine personage who accompanied him through most of his long life (he lived to be 87) with the Shekhina. In addressing Caro, the *maggid* identified herself as the Mother, the Shekhina, the Matronit—all Kabbalistic terms designating the mystical divine spouse of

God. In one passage, e.g., she says: "I am the mother who chastises her children, I am she who is called Matronit, I am the Mishna, who speaks in your mouth, I am she who dries up the sea, who pierces Rahab, I am the chastising mother, I am the angel who redeems the mystery of Jacob."[4] Although in this passage the *maggid* is identified with the feminine manifestations of God (Mother, Matronit) as well as with the Mishna, in later revelations she prefers to identify herself with the Mishna alone.[5]

Several passages in the *Maggid Mesharim* testify to an erotic relationship between Caro and his *Maggid*-Shekhina. E.g.: "I always embrace you and cling to you"; "I cleave to you and kiss you with love, as it is written, 'Let him kiss me with the kisses of his mouth' (Song 1:2)"; "Come out and meet me, my sister, my fair one, I desire you and love you. . . ."[6] Although Werblowsky, who devoted a whole book to Caro, cautions against reading too much into phrases such as these, since, as he says, they are current in the Midrash and the Kabbala,[7] it is undeniable that the intimate relationship that went on for decades in the imagination of Caro between him and his *Maggid*-Shekhina had a definitely erotic note to it, which, of course, is nothing unusual in the context of mystical experience also outside the boundaries of Judaism. As Louis Dupré put it, "All Western religions have produced mystics of love. Judaism, Christianity, and Islam have known each its own kind of spiritual eros."[8]

Joseph Caro's identification of the *Maggid*-Shekhina with a sacred book, the Mishna, has its historical antecedents in the apocryphal Wisdom of Ben Sirach (Chapter 24) in which *Ḥokhma* ("Wisdom") is identified with another holy book, "the book of the Covenant of the supernal God—the Tora which Moses commanded us as an inheritance of the Community of Jacob" (Sirach 24:23).[9]

The next oldest of the five Kabbalistic masters, mentioned above, Shlomo Alqabetz (ca. 1505–1584), refers in his writings, as we will see (p. 250), to the Shekhina as "our Mother" and to God as "our Father." As for information about the *maggid*, Alqabetz is important because of a piece of writing known as "The Shavu'ot Epistle," in which he describes in detail the auditory manifestation of a *maggid* through the mouth of Joseph Caro which he witnessed and heard in the course of two nights. He writes that on the night of Shavu'ot Caro and he spent all night reading the Bible, then studied the Mishna *Z'ra'im*, and then

> Our Creator enabled us to hear the voice of the speaker in the mouth of the *Hasid* [i.e., Caro], a great voice, clearly enunciating, and all the neighbors heard it and did not understand. And the loveliness was great, and the voice became stronger and stronger,

> and we fell on our faces, and none of us dared lift up our eyes and faces to see because of our great fear. And that voice spoke to us and said: "Hear, O friends, you are the choicest of the choice, my friends and beloved ones, peace be unto you. . . . It is now many years that the crown of my head fell down, and there is nobody to comfort me, and I am cast into the dust and embrace dunghills (Lam. 4:5). But now you have restored the crown to its former state. . . . Behold, I am the Mishna who chastises men, I came to speak to you. . . . Be strong and rejoice in my Tora. . . ." And all of us broke into tears because of our great joy and also when we heard the pain of the Shekhina because of our sins, and her voice was like the voice of a sick person who beseeches us. . . . And then we continued until the light of the morning, and the study did not cease from our lips in joy and trembling. . . .[10]

Several points in this passage of which we quoted only the highlights, call for comment. First of all, it is interesting that although the *maggid* whose voice issues from the mouth of Joseph Caro identifies herself as "the Mishna," Alqabetz and the group recognize in her the Shekhina. Secondly, the whole passage is full of ambivalence: the image has "great loveliness," but at the same time it inspires "great fear." The voice flatters the group, calls them "choicest of the choice," but then strikes a threatening note saying that she "chastises men." She says that the crown of her head fell down and she herself is cast into dust and embraces dungheaps, but at the same time she states that Caro and his group have restored her crown to its former place. She speaks with a "great voice" and yet with the voice of a sick person who "beseeches us." Similarly ambiguous or ambivalent is the reaction of those who hear the voice: they are seized with a great joy, but also cry bitterly over the pain of the Shekhina and their own sins which caused her sufferings. They both rejoice and tremble. I certainly wish a competent analyst would take a close look at this and other similar passages describing the *maggid*'s communications and the reactions of those who received them. But even short of that one thing is quite clear: the image which appears to the group is recognized by them as the Shekhina, and, in fact, cannot be anybody else but the Shekhina. It is the Shekhina, and not the Mishna, who, according to traditional Kabbalistic doctrine with which members of the group were suffused, was cast into dust, who suffered, and who could be restored to her place on high and reunited with her husband, the supernal King, by the performance of *mitzvot*, and, in the first place, by the great *mitzva* of studying the sacred literature with utter concentration. . . .

As we will see below (p. 250), Alqabetz dwelt in his other writings as

well on the plight of the Shekhina, and on the duty of the pious "to bring back our Mother to her place and to her palace." As for the *maggid* of Caro, also the Jerusalem rabbis who wrote *haskamot* ("approbations") to the *Maggid Mesharim* make it clear that she was indeed none other than the Shekhina.[11] Incidentally, as Werblowsky has pointed out, the term *maggid* appears in the writings of Caro and Alqabetz only once or twice. The usual designation for the spiritual persona who addresses Caro is *qol* ("voice"), or *dibbur* ("speech").[12] Interesting is the phrase in which the Shekhina describes herself as being in exile among *saravim v'sallonim,* which is a modified quote from Ezekiel 2:6, where it means "briers and thorns," but which in the approbation of the Jerusalem rabbis to the *Maggid Mesharim,* as Werblowsky suspects, could be a pun and intended to be read *Serbim uS'lavonim,* that is, "Serbs and Slavonians," since the consonants of the two Hebrew words as they appear in the Bible can be read thus as well.[13]

With the third of the group, Moses Cordovero (1522–1570) we have dealt in the preceding chapter, but what he has to say about the *maggid* belongs in the present context.[14] Cordovero wrote a book-length treatise about angels in which he discusses the *maggid* in some detail. He refers to angelic spirit-possession by saying that angels can "clothe themselves into a man," and that such an angel possessing a man is "what people call *maggid.*" By being possessed in this manner, "a person can become a prince, a king, or a prophet . . . and a chariot for the Holy One, blessed be He. . . ." When the Children of Israel went into the field to fight the Philistines, "the Shekhina was with Israel in their war, and her chariot was the mystery of the king." When a person is thus possessed by the Shekhina, "he feels nothing but heaviness of head, no ringing of the ears. . . ."

From this Cordovero concludes that "all the acts of a man must be for the sake of Heaven in thought, so that he straighten his thoughts in those acts for the sake of the unification of his Creator, as is known, and he should utter with his mouth, 'For the sake of the unification of the Holy One, blessed be He, and His Shekhina,' and then perform the act, so that the act should not be spoiled . . . and then the *Tzaddiq* [i.e., God] will alight on that act, and evil will be removed from it."

In the sequel Cordovero touches upon a favorite subject of the Kabbalists, namely that coupling between man and wife must be performed with awe and dedication:

> And this is the great principle in procreation, in the union of man and wife, for there is nothing that promotes the presence of Evil Lilith there as does this act. Because it is a great achievement to beget a child who survives, who builds worlds, rather than to beget,

> in hasty confusion, children of Lilith . . . or to beget evil ones, children of Samael and Lilith, the devastators of the world. . . . One must beware of having strife and quarrel in one's house . . . for then, instantly, Lilith will be present there. And let him [the husband] know that he represents the Supernal Groom, and his wife the Supernal Bride. . . .[15]

We shall see below examples of Kabbalistic anxiety over the interference of Lilith with the sacred act of union between man and wife (pp. 234–35). Here, in Cordovero's teachings, we see the general background of that fear: the concern with the danger that Lilith or some other forces of evil may interfere and "spoil" any pious act performed, and we are told that the method of preventing it is to recite the "unification" formula discussed in the preceding chapter.

Next in chronological order comes Isaac Luria (1534–1572), with whom we are by now well acquainted, and who was by far the most influential of the Safed Kabbalists, and this despite the fact that he spent only the last two years of his life in Safed and that he died at the young age of thirty-eight. He came to be referred to as the "divine Rabbi Isaac," or, from the acrostic of these three words in Hebrew, as *HaARI haQadosh*, "the Sacred Lion." In contrast to the other leading Safed masters, Luria himself wrote next to nothing. The works usually referred to as *Kitve haARI*, "the writings of Luria," were actually written by his disciples, and in the first place by Ḥayyim Vital, who carefully recorded his teachings, creating an extensive corpus of Lurianic works which, in turn, had a unique influence on the development and spread of the Kabbala. Thus it is from books compiled by Ḥayyim Vital that we know of Luria's maggidism, although, in fact, it is difficult to determine where in these books the record of Luria's teachings ends and Vital's own ideas begin.

Moreover, one of the two books which contain most of the information on Luria's *maggid* experiences, the *Sha'ar haYiḥudim* ("Gate of Unifications"), was compiled not even by Ḥayyim Vital but by his son Samuel Vital. The other book, *Sha'ar Ruaḥ haQodesh* ("Gate of the Holy Spirit"), forms one of the eight "Gates" into which Ḥayyim Vital organized Luria's teachings and which he entitled *'Etz haḤayyim* ("Tree of Life"). This work too was reedited and rearranged by Samuel Vital.[16]

The Lurianic doctrine of maggidism as it appears in the Vitals' presentation, has a distinctly non-spiritistic coloration. The *maggid* is not the spirit of a deceased saint or master, nor the audible manifestation of the Godhead, but comes into being as a result of an adept's studiousness, piety, and prayer. As Lawrence Fine put it, "the Voice that a man utters while

engaged in the study of Torah or mystical prayer ascends above, thereby creating a *maggid*. At a later point in time, this created spiritual voice descends below by 'clothing' itself in the mystic's current voice. . . ." or, it joins "with the voice of a departed Zaddik (righteous person) in the world above," and then, having merged, "the two voices . . . descend and speak through the voice of the adept."[17]

In Luria's maggidism, as reported by the Vitals, the *maggid* is not identified with the Shekhina, but has some connection with the *Sefira* of *Malkhut* ("Kingdom"), which, as we have seen, is identified with the Shekhina.[18]

Ḥayyim Vital (1543–1620) was the youngest of the five Kabbalists mentioned. In addition to presenting the Jewish world with the corpus of Luria's teachings, Vital himself wrote voluminously. He held forth in considerable detail about the theory and practice of *yiḥudim*, which he must have done in obedience to his master, Luria, who, he writes in his *Sefer haḤezyonot* ("Book of Visions"), often reproached him for not performing enough of them.[19]

After the appearance of Shabbatai Zevi (1626–1676), the false Messiah, those who continued to believe in him despite his apostasy in 1666, remained true to mainstream Kabbalism inasmuch as they experienced visitations from *maggidim* very similar to those of the non-Shabbataians. One of the leading Shabbataian mystics was Ya'aqov b. Yitzḥaq Serjun (or Tzurgeon; his name is spelled in Hebrew Tzerugun) of Salonika, who, in 1668, described his maggidic visions, or rather hallucinations. These were clearly modelled after the Zohar in which Talmudic sages frequently appear and divulge great mysteries to the company of adepts. However, there is one significant difference: while in the Zoharic visions the sages who appear are the sole apparitions and sources of mystical instruction, in Serjun's visions the sages, either Tannaim or Amoraim, appear in the company of "the Holy Shekhina." As for the contents of the revelations themselves, they all deal with "the sacred soul" of Shabbatai Zevi, the meaning of his apostasy, and related issues.[20]

Somewhat later, but still in the 17th century, revelations of heavenly *maggidim* concerning Shabbatai Zevi and the legitimacy of his messianic mission became frequent among Italian Kabbalists.[21] The usual contents of the communications the Shabbataian visionaries claimed to have received from their *maggidim* were confirmations of the messiahship of Shabbatai Zevi. One of them was Mord'khai Ashkenazi (d. 1701) from Zholkva (Zolkiev), a rabbi, preacher, and Kabbalist who spent some time in Italy and claimed to have received a new reading of the Zohar from heavenly *maggidim*. His book, titled *Eshel Avraham* ("The Tamarisk of Abraham"),

containing Zoharic commentaries, was seen through the press in Fuerth in 1700–1701 by Ashkenazi's patron and fellow Shabbataian visionary, Abraham Rovigo.

Abraham Rovigo (ca. 1650–1713) was himself a recipient of maggidic revelations, and a generous supporter of Kabbalists who claimed to be favored by *maggidim*. He was a wealthy man, a collector of manuscripts and printed books, and had, e.g., the *Sefer haKavvanot* copied for him by his teacher, the renowned poet and Kabbalist Moses Zacuto (ca. 1626–1697).[22] Zacuto lived from 1645 in Venice and was rabbi in Mantua from 1673 to his death. The relations between master and disciple became strained after the apostasy of Shabbatai Zevi, when Zacuto became an opponent of the Shabbataian movement, while Rovigo remained one of the *ma'aminim* ("believers"). Still, the extant letters from Zacuto to Rovigo, dated 1671–1672, show that the two remained friends, and repeatedly discussed Kabbalistic issues. Thus in April, 1672, Zacuto wrote to Rovigo: "I believe I have already informed you about the mystery of the name *luz* ["backbone"], which is the mystery of *Ḥokhma* and *Bina* ["Wisdom" and "Understanding," two of the ten *Sefirot*], of the male and the female. . . ." and continued to expatiate on this esoteric subject.[23]

Other Shabbataian visionaries who received revelations from *maggidim* and were supported by Abraham Rovigo included Issachar Baer Perlhefter and Mord'khai Mokhiaḥ Eisenstadt from Prague (between 1677 and 1681).[24]

A contemporary of these Kabbalists was Abraham Miguel Cardozo (1626–1706), a former Marrano and until 1673 a physician in Tripoli, North Africa, who from 1675 to 1680 occupied a leading position in the Shabbataian group of Smyrna. The Kabbalistic exercises of this group included maggidic visions, which confirmed Cardozo's belief in Shabbatai Zevi, and even prompted him to consider himself, or at least call himself, "Messiah ben Joseph."[25] Like all the Kabbalists of the period, Cardozo too was preoccupied with *yiḥudim*, and in one of his discourses he gives detailed instructions to members of his circle how to proceed in performing "unifications." He tells them to go down to a ravine near Smyrna with R. Eliyahu haKohen, who, he assures them, will be accompanied by his *maggid*. Once there, they should take five stones, "each the size of a fist or bigger," recite the verse "And a river went out of Eden" etc. (Gen. 2:10–14), "for the Shekhina's stones are sapphires," and then place or throw these "stones of holiness" into the river and recite a *yiḥud* addressing God: "You are He who unites the Holy One, blessed be He, with His Shekhina. . . . Be it Your will that You bring near the Shekhina to the Holy One, blessed be He. . . ." The description of the ritual and its explanation takes up several pages in Cardozo's treatise in which he also predicts the appearance of several

maggidim. What is noteworthy in this treatise of Cardozo is that he considers God a separate entity from both the Holy One, blessed be He, and the Shekhina: he instructs his followers to pray to God that He should unite the latter two.

Cardozo not only performed *yiḥudim* but also taught them to his disciples, and instructed them to recite *yiḥudim* on the tombs of *tzaddiqim* so as to receive revelations.[26] Nothing could show more clearly the close connection between *yiḥudim* and maggidic revelations.

The R. Eliyahu haKohen mentioned in Cardozo's treatise is none other than his friend Eliyahu haKohen haIttamari (d. 1729), the famous author of *Shevet Musar* ("Scepter of Chastisement") and of the *Midrash Talpiyot*, which we had occasion to quote. He too was the recipient of *maggidic* communications, and described the image of his *maggid*.[27]

The last flare-up of maggidism took place in the 18th century when it caused a stormy dispute between the poet and Kabbalist Moses Ḥayyim Luzzatto (1707–1746) and his opponents, led by the anti-Shabbataian Kabbalist Moses Ḥagiz (1672–ca. 1751). Luzzatto, whose Kabbalism was tinged with a Messianic coloring, considered his own marriage ceremony as symbolic of the unification of the Shekhina with her divine husband, and claimed that a *maggid* spoke to him while he was awake, and not in a dream. This was a claim the older and more moderate Moses Ḥagiz could not countenance, and felt that he must decry it.[28]

Luzzatto was twenty when he had his first maggidic revelation, and thereafter both his life and his writings were largely determined by his *maggid*. In order to achieve communications from the *maggid* Luzzatto engaged in persistent *yiḥudim* exercises and meditations. Like the other Kabbalists who claimed to have *maggidim*, Luzzatto did not see his *maggid* but only heard his voice as he spoke through Luzzatto's own mouth. However, in contrast to the *maggid* who spoke through the mouth of Joseph Caro and could be heard by all those present, the words that Luzzatto's *maggid* put in his mouth could be heard only by him. After three months of this, the Prophet Elijah appeared to Luzzatto, and gave him eschatological messages. Later the chief angel Metatron, Abraham, Moses, and R. Hamnuna Saba also would address him. Two years after the inception of these hallucinations Luzzatto's maggidism entered a new stage: he was now permitted to submit questions to the *maggid*. Throughout, much of his maggidic communications dealt with Shabbatai Zevi.

In one of his letters (in 1730) Luzzatto wrote to R. Benjamin haKohen Vitale (1651–1730), the Kabbalist and longtime rabbi of Reggio: "I was most diligent about the *yiḥudim*, to perform one *yiḥud* almost every quarter of an hour, and so I continue to this day." Luzzatto took some of his *yiḥudim*

from Nathan of Gaza (1644–1680), the prophet and theologian of Shabbatai Zevi.[29]

Only once in his writing did Luzzatto mention the name of his *maggid:* it was, he says, *Sh'mu'i'el,* which means something like "He who listens to God." A student of Luzzatto, R. Jacob Forti (or Ḥazaq, 1689–1782), who served as chief rabbi of Padua, gives a slightly different version of the *maggid*'s name: he calls him *Shim'i'el.* Such a compound name, ending in *El* (that is, "God"), is a typical angelic name, the like of which were for long current among the Kabbalists. To mention only one other example, the great-grandfather of the Ḥida, R. Isaac ben Abraham Azulai (born in the early 17th century), claimed to have received revelations from an angel named *Y'ho'el,* meaning "Y'ho (short for Yahweh) is my God."[30]

2 | *In Visions*

More or less simultaneously with the appearance of *maggidism* occurred experiences of visionaries who *saw* the Shekhina. Just as the former had its roots in the divine or angelic voices heard by Biblical prophets, and in the *Bat Qol* (literally, "Daughter of Voice"), the divine voice heard by some Talmudic sages, so the latter, as we have indicated above, also had their Talmudic, Midrashic, and even Biblical antecedents.

The earliest example of a visual appearance of a heavenly being in the form of a woman is found in the Midrash *Pesiqta Rabbati.* It is based on the prophetic-poetic image of Zion as the mother of the People of Israel, to which frequent references are made especially by Isaiah, in several of the Apocrypha, and in the earlier Midrash.[31]

The *Pesiqta Rabbati,* a Palestinian Midrash dating probably from the 7th century, contains this passage:

> Jeremiah said: When I went up to Jerusalem, I looked up and saw a woman sitting on top of the mountain, clad in black, her hair dishevelled, crying and hoping that someone would comfort her. And I too was crying and hoping that someone would comfort me. I approached her and spoke to her and said to her: "If you are a woman, speak to me, and if you are a spirit, get away from me!" She responded and said to me: "Don't you recognize me? I am she who had seven sons. Their father went overseas, and while I went up and cried about him, behold another [messenger] came and said to me: 'The house fell upon your seven sons and killed them' [cf. Job 1:18–19]. Now I do not know for whom I should cry and for whom I should dishevel my hair!" I answered and said

> to her: "You are not better than my Mother Zion, who has become a grazing ground for the beasts of the field." She answered and said to me: "I am your Mother Zion. I am the mother of seven, for it is written, 'She that hath borne seven languisheth' (Jer. 15:9)."[32]

In the sequel Jeremiah "proves" to Mother Zion that just as God restored the suffering Job to his former state of well-being, so He will restore and rebuild her as well.

What we have here is a description of a vision supposedly had by the Prophet Jeremiah, in which Mother Zion appears in the shape of a mourning woman who enters into a dialog with the prophet, and even quotes a verse from his book. Her image is so realistic that the prophet mistakes her for a flesh and blood woman, although there must have been something in her appearance that made him suspect that she might be a spirit. Jeremiah had advance knowledge of the existence of a heavenly woman symbolizing Zion, for he says, "You are not better than my Mother Zion . . ." but he still does not recognize the woman whom he sees before him. Hence the "punch line" of the vision: "I am your Mother Zion. . . ."

Some eight centuries separate this description of Jeremiah's vision of Mother Zion from a description of the appearance of the mourning Shekhina vouchsafed to the Kabbalist Abraham ben Eliezer haLevi Berukhim (ca. 1515–1593). Berukhim was born in Morocco, immigrated to Palestine probably before 1565, and became a disciple of Isaac Luria. He was an ascetic and a visionary, and a great devotee of the holiness of the Sabbath, about which he wrote a book, *Tiqqune Shabbat* ("Rules of the Sabbath," published in numerous editions). He also collected sections of the Zohar not included in the Mantua 1558–1560 edition; these were subsequently published under the title *Zohar Ḥadash* ("New Zohar"). The account of Berukhim's vision of the Shekhina is contained in a letter written from Safed by R. Shlomo Shlomel of Dresnitz, himself a well-known Kabbalistic author who settled in Safed in 1602. Apart from the vision, this letter contains indications of the enormous influence Isaac Luria had on the Safed Kabbalists.

> [R. Abraham haLevi Berukhim] would rise every midnight and walk about in the streets [of Safed], and raise his voice crying aloud with a bitter voice: "Arise for the honor of the Name, blessed be He, for the Shekhina is in exile, and our Holy House is devoured by fire, and Israel are in great trouble. . . ." [Once Isaac Luria told him:] "Go to Jerusalem, and there go to the Western Wall, and pour out your prayer and your tears, and then, if you will find favor with your Creator and will merit to see the Shekhina, then you

can be sure that you will live another 22 years."

As soon as R. Abraham haLevi heard this, he instantly sold all the things of his house for the expenses of the trip, and went to Jerusalem, and instantly shut himself up three days and three nights, in fasting and in sackcloth and in great weeping, and did not move from there. And after three days he went to the Western Wall and prayed there, and cried bitterly. And when he lifted up his eyes he saw on top of the Western Wall the shape ["dugma"] of a woman behind her [?], and I don't want to write here in what kind of clothing he saw her, for I fear for the honor of our Creator. And as soon as he saw her in that manner, he fell upon his face on the ground, and cried and wept: "Mother! Mother! Mother Zion! Woe to me that I see you thus! . . ." And so he cried bitterly, and beat upon his face and tore his beard and the hair of his head, until he fainted, fell down, and slept upon his face. Then he saw in a dream that she came and put her hand on his face and wiped away the tears from his eyes, and said to him: "Be comforted, my son Abraham, for 'there is hope for thy future, and they children shall return to their own border' (Jer. 31:17), for 'I will cause their captivity to return and I will have compassion on them'" (Jer. 33:26). And R. Abraham awoke from his sleep, and returned to Safed joyfully and happily, and when the ARI of blessed memory saw him he said to him: "I can see in you that you merited appearances of the Shekhina, and from now on you can be sure that you will live another 22 years." And so it was, for he lived after this 22 years.[33]

The affinity of R. Berukhim's vision with that attributed to Jeremiah by the Midrash *Pesiqta Rabbati* is obvious, despite the new elements contained in the story about the Safed Kabbalist. The words the woman addresses to R. Berukhim are quotations from Jeremiah. Luria identifies the apparition, both before and after the occurrence of R. Berukhim's vision, with the Shekhina. R. Berukhim, however, recognizes in it only "Mother Zion" (as did Jeremiah), and this despite the fact that he himself was daily (or nightly) preoccupied with the pain of the Shekhina, and that the three days of fasting and mourning he engaged in in Jerusalem before going to the Western Wall could have been done only as an expression of his grief over the exile of the Shekhina.

R. Berukhim's vision is divided into two parts: at first, while awake, he sees "Mother Zion," reacts in vehement desperation, and faints. Then, while asleep (or unconscious?), he feels Mother Zion touch his face, wipe away his tears, and hears her address comforting Biblical quotations to him. I

have not come across other instances of such a double visionary experience in both a conscious and an unconscious state one after the other.

It is noteworthy that, as compared to the maggidic revelations, the visual or visionary appearances of the Shekhina are much rarer. This may have something to do with the auditory rather than visual orientation of the Kabbala and Hasidism and their followers. Jewish mysticism is based primarily on the spoken, heard, and written word; visual experiences play a relatively minor role in it. The same holds good in the realm of combatting the "Other Side," as evil powers are referred to, and their dangerous influences: it is primarily verbal methods, prayers, incantations, concentrations, unifications, and the like, that are employed to protect a person or a place from being attacked or harmed, or to rid him or it of the presence of evil spirits, *dibbuqim,* or demons, and only secondarily are visible objects, such as *qame'ot,* amulets or talismans, used, and even if they are, it is the written word on them that makes them efficacious.

Yet withal, occasional appearances of the Shekhina were reported by Kabbalists and Hasidim, even after the 18th-century decline of maggidism. The desire to be vouchsafed mystical visions of the Shekhina produced, at least in some cases, visionary experiences which were then duly put down in writing. A Hasidic master who was most interested in Shekhina visions recorded by, or reported of, leading Kabbalists and *Tzaddiqim,* and who himself has such visions, was the prolific author R. Isaac Judah Jehiel Safrin (or Sifrin, 1806–1874). In one of his books, entitled *N'tiv Mitzvotekha* ("The Path of Thy Commandments"),[34] he describes, among other visions of the Shekhina, the one seen by the 16th-century Kabbalistic master R. Abraham haLevi Berukhim, with which we are by now familiar from the 17th-century account of R. Shlomo Shlomel of Dresnitz (see above). Less inhibited than R. Shlomo Shlomel, R. Safrin supplies some additional details about the woman R. Berukhim saw on top of the Western Wall. She had the "shape of the likeness of a woman dressed in black," and R. Berukhim instantly recognized her as the Shekhina. He did not address her, as in R. Shlomo Shlomel's account, as "Mother Zion," but cried out, "Woe to me that I must see you thus!" and fainted. In his sleep (fainting and falling asleep seem to be the same thing for R. Safrin) R. Berukhim sees that "the Shekhina approaches him in the shape of the likeness of a woman adorned in beautiful clothes, very radiant," and he hears her address to him the same words of comfort quoted by R. Shlomo Shlomel. The major difference between the two accounts is that in the earlier one it is only Isaac Luria who identifies the woman and the Shekhina, while in the later one R. Berukhim himself recognizes her.

Next, R. Safrin quotes the *Sefer haḤezyonot* ("Book of Visions") of

Ḥayyim Vital, which reports a vision of a radiant woman by that chief disciple of Isaac Luria. R. Safrin quotes these lines from the *Sefer haḤezyonot:* Vital saw "a dignified woman *(isha ḥashuva)*, and she was beautiful like the sun, stand in front of me, and she said to me: 'What is it, my son Ḥayyim, why are you crying? I heard *[sic]* your tears, and came to help you.' And she stretched forth her hand, and I cried: 'My mother! My mother! Help me to see the Name [i.e., God], blessed be He, sitting on the throne, the Ancient of Days, whose beard is white like snow, and who is majestic without end. . . .'" Here R. Safrin omits a major part of the story, and continues at the point where God Himself addresses Vital, saying to him: "Ḥayyim, my son . . ." whereupon R. Safrin's quotation breaks off.

Although the quote from Vital, as presented by R. Safrin, does not say explicitly that the radiant woman was the Shekhina, the very fact that Safrin inserts this quotation among others that talk about the appearances of the Shekhina indicates that he interpreted the apparition as the Shekhina. Also, no other woman but the Shekhina could help a person see God.

Checking Ḥayyim Vital's *Book of Visions*[35] I found that R. Safrin quoted rather inaccurately even the small part of Vital's vision he reproduced. Vital gives a lengthy description of a dream he had in the night of Saturday, the 8th of Teveth, 1566, in which he saw a high mountain with its head reaching into heaven, and the Prophet Elijah took him, in a flash, to its top. There a ladder stood leading up to heaven, but once there, Elijah disappears, and Vital sees

> and behold a dignified woman, beautiful like the sun, standing on top of the ladder. And I thought in my heart that she was my mother. And she said: "What is it, my son Ḥayyim, why are you crying? I heard your tears, and came to help you." And she stretched forth her right hand, and lifted me up to the top of the ladder. And I saw, and behold, there was there a big round window, and the flame of a great fire came out of it, sweeping back and forth like the appearance of lightning, with great strength, and it burned everything that was there. And I called out with bitterness of soul to that woman and said to her: "My mother! My mother! Save me from this fire so that it should not burn me!" And she said: "Nobody can save you from this flame but you yourself! Therefore I shall advise you what to do: Place your hand on your head, and you will find there wool, white as snow, and take it and put it into the flaming window, and it will be closed." And she quickly went on. And it seemed to me that the black locks of my head were transformed into wool through some merit in the mystery of "the hair

> of his head like pure wool" (Daniel 7:9). And so I did, and I was able to go on quickly. And within a moment the flame again poured out as before. And then the woman disappeared from my eyes.

Now Elijah appears again and takes Vital to a wondrous place, a miraculous garden, where Vital sees the souls of saintly men in the shape of geese studying the Talmud. In the middle of the garden Vital sees a huge building floating in the air, with a ladder leading up to it. Elijah again disappears, and, Vital continues,

> I alone went up the ladder and entered the door of that building, and saw the Name, blessed be He, sit on the throne next to the middle of the southern wall, and he had the likeness of an Ancient of Days, old, with a beard white as snow, in infinite majesty, and *tzaddiqim* ["saintly men"] were sitting there on the floor before Him on beautiful new couches and carpets, and learned Tora from his mouth. And I knew in my mind that these were saintly men who are called *b'ne 'aliya* ["men of spiritual sublimity"], and they had the form of human beings. They see the face of the Shekhina always, and learn Tora from His own mouth. . . . And when I entered and saw His face I got affrighted and began to tremble. And I fell upon my face on the ground before His feet, and no strength at all was left in me. And He stretched forth His hand, and took hold of my right hand, and said to me, "Ḥayyim, my son! Arise, why do you fall on your face? Fear not. . . ."

Finally Vital entreats God to let him stay with Him, but God says that his time has not yet come and he must return to earth.[36]

As we see, Vital's own account of his dream vision does not identify the woman he sees as the Shekhina, although here too there are hints as to the divine nature and powers of the woman whom Vital at first takes to be his mother. R. Safrin's alleged quote from Vital to the effect that Vital entreated his mother to help him see God is not contained in the original. One must assume either that R. Safrin had before him a different manuscript of Vital's *Sefer haḤezyonot,* or that he did not remember it correctly and attributed to it statements not found in it.

Before returning to R. Safrin's account of visions of the Shekhina I wish to refer to one other mention of the Shekhina contained in Vital's book. In one of his dreams Vital finds himself at the burial of Moses, and in his dream, he says, "I was sad and very troubled in my heart, and said: 'O if I only could merit now to see the radiance of the Shekhina who shields Moses, peace be upon him, and stands here with us. . . . If only my eyes would be opened and I could see. . . ."[37]

To come back now to R. Safrin, he next refers briefly to a vision of the Shekhina had by "the saint, our master the rabbi Levi Yitzḥaq [of Berdichev]": "On the night of Shavu'ot he was granted a vision of the Shekhina, in the shape, etc. And she said to him: 'Be strong, my son Levi Yitzḥaq! Many pains have you endured, but be strong, my son, for I shall be with you. Fear not and be not afraid. . . .'"

A different type of Shekhina vision was seen, according to R. Safrin, by R. Ya'aqov Shimshon of Shepetovka:[38]

> When he was in the Holy Land, he saw the Shekhina in a vision, crying and mourning over the husband of her youth, for she had a husband and he died. And he [R. Ya'aqov Shimshon] awoke from his sleep and said to his companions: "There is in the world nobody today who could be the husband of the living Matronit of emanation, but the saint R. Pinḥas of Koretz,[39] and surely he must have died tonight." And he rent [his garment in mourning], and pronounced the blessing ["Blessed be the True Judge," one is supposed to pronounce when hearing of the death of a dear one], and cried much, for he [R. Pinḥas] was his master. And after a while it became known that these words were indeed true. . . .[40]

R. Safrin's own visions of the Shekhina are recorded by him in two different versions. His book *M'gillat S'tarim* ("Scroll of Mysteries") contains accounts of no less than three visions he had of the Shekhina. On one occasion, he writes,

> In the middle of the day, while I was studying the Gemara *Yebamot,* for the sake of the God of Eternity [*El 'Olam*], to adorn the Shekhina with all my strength, suddenly a great light fell [*nafal*] upon me, and the whole house was filled with light, with a wonderful light, from the inspiration of the Shekhina. This was the first time that I tasted a little of His light, blessed be He, truly, without mistake and confusion, in a wonderful pleasure, a very, very sweet light which no thought can encompass.

On another occasion, R. Safrin writes, "On the eve of the holy Sabbath I dreamt a long dream, and in it [was] the explanation of Psalm 23, 'The Lord answer thee in the day of trouble.' And the essence of the pain was about the limbs of the Shekhina, clad in this pain. . . ."[41]

In a third entry R. Safrin writes:

> The 20th of 'Omer, 5605 [1845]. I was in the town of Duqla. I arrived there in the middle of the night and in darkness. There was

> nobody to take me into his house, until a tanner came and took me in. I wanted to pray the evening prayer and perform the counting of the 'Omer, but could not [do it] there. So I went to the local House of Study and prayed there, and this made me understand the reason of the descent of the Shekhina and her pain when she stood in the street of the tanners [and was greatly humiliated thereby]. And I wept much before the Master of All over the pain of the Shekhina. And because of the intensity of my pain I fainted, and slept a little, and saw in a vision light and great brightness, like the shape of a virgin, adorned, and her light shone, but I did not merit to see her face. And more one should not write. And her light was greater than the light of the sun at noon.[42]

R. Safrin reported of his visit to Duqla in greater detail in his *N'tiv Mitzvotekha,* in a third-person narrative. After he "fainted and fell asleep," he saw the Shekhina

> in a vision of light and splendor and great radiance, such a light that it dimmed the light of the wheel of the sun, etc. She was adorned with twenty-four jewels, and each jewel shone with such a light that the light of the sun grew veritably dark in comparison, in so many kinds of radiance and splendor that the corporeal thought cannot encompass it. And she said, "Be strong, my son," etc. And he was distressed that he was granted to see only a view from the back, and did not merit to receive the face of the Shekhina. And they [?] responded to him, "But you are alive, and it is written, 'For man shall not see Me and live' (Ex. 33:20)."

Here R. Safrin is reminded of another vision he had when he saw the same kind of radiance surround his master:

> And he went about and told in these words: "Such a radiance I truly saw surround my master on New Year's Day which fell on Sunday, and on Monday my teacher and master was not able to blow [the *shofar*], and he arose to pray Minḥa, and his Minḥa prayer was always burning fire, the flame of God, as is known. And when I saw this, I got up from my place and went to the window that was close to the place of my master, to pray there. And after the prayer it was the habit of my master to walk a little up and down, and also to go to the window. And when he turned his face back from the wall I saw on his face a radiance and glow and effulgence like the appearance of the rainbow on high, in shining colors. And fear and trembling came upon me, and I fell backward, and some

> people grabbed me so that I should not fall, and they did not know its reason. And when my master saw my trembling, he turned his face back to the wall, and leaned his head against the wall for two or three minutes, and then turned back, and I no longer saw anything. . . .[43]

R. Safrin's descriptions of his visions are significant more for what they do not say than for what they do. They do not say that the luminous virgin whom he saw was the Shekhina, evidently because that would have been sacrilegious. A 19th-century Hasidic writer no longer had the daring of the Midrashic authors of antiquity who saw nothing wrong in asserting that the Children of Israel "feasted their eyes on the Shekhina" (see above, p. 103), and certainly not of the Hellenistically influenced artist of the Dura Europos synagogue who depicted her as a nude woman holding the infant Moses in her arms (see below, p. 291). Nor did he have the temerity, even in his dreams, to see the face of the Shekhina and of God, "the Ancient of Days," as Ḥayyim Vital claimed to have seen in a dream of his (see above). R. Safrin's dream vision is more modest: he claims to have seen only the back of the Shekhina.

His use of the epithet "virgin" to describe the apparition he saw echoes the well-known imagery of the Biblical prophets in which the person representing a nation or people is referred to as a "virgin," e.g., the "virgin daughter of Zion" (Isa. 37:22; Lam. 2:13), "virgin of Israel" (Jer. 18:13, etc.; Amos 5:2), "virgin daughter of Egypt" (Jer. 46:11), "virgin daughter of Zidon" (Isa. 23:12), "virgin daughter of Babel" (Isa. 47:1). On the other hand, R. Safrin's use of the epithet "virgin" to describe the woman he saw in his vision seems to be in contradiction to the description of the like apparition by the other visionaries whom he quotes and who recognized in her their own Mother Zion. However, looking at the concept of the divine woman from a broad historical perspective, one recognizes that the attribution of both virginity and motherliness to one and the same divine person is precisely what one would expect if the Shekhina of the Hasidim—equated in these visions with Zion, which in turn is but a poetic title for the "Community of Israel" (see above, pp. 129–30)—were but the specific late Jewish variant of the Ancient Near Eastern goddess. That goddess was, as we have seen (above, pp. 136ff.), characterized by four cardinal traits: she was virgin, mother, lover, and warrior, all the four of which recur in both the popular image of the Virgin Mary, and the Kabbalistic concept of the Matronit-Shekhina. Two of these characteristics, those of virginity and motherliness, reappear, or rather have survived, in the Hasidic visions reported by R. Safrin, and the contradiction between them is perceived by the Has-

idic raconteur as little as it was by his many predecessors both within and outside Judaism. With all this, R. Safrin's accounts give us a glimpse, albeit a tantalizingly fleeting one, into how the Shekhina figured in popular Jewish imagination.

As far as R. Safrin personally is concerned, his visionary experiences are an expression of his intense preoccupation with the Shekhina and with *yiḥudim*—this is readily apparent from many passages in his books. He says, for instance, that the effect of a simple act of a *tzaddiq,* such as smoking a pipe, was believed to bring about the unification of God and the Shekhina. He quotes R. Ya'aqov Yosef of Polonnoye to the effect that when the Ba'al Shem Tov smoked his pipe, in each and every movement of his he effected "awesome unifications." And of R. Zevi of Zhidachev he reports that he brought down the Shekhina by merely "smoking the pipe, with all the unifications he performed at those times."[44]

We conclude this rapid and of necessity sketchy presentation of the Shekhina as *maggid* and vision with a report of the quite unusual attitude to the *maggid* phenomenon displayed by Elijah, the Gaon of Vilna (1720–1707). Although the Gaon of Vilna was a militant opponent of Israel Ba'al Shem Tov and of Hasidism, he was a devoted student of the Zohar, was a Kabbalist, and in his adolescence even had a vision of "an image" which made him desist from trying to create a *golem.*[45] The Gaon's most important disciple, R. Ḥayyim of Volozhin (1749–1821), writes about him that "Heaven wanted to deliver unto him supreme mysteries . . . through *maggidim,* masters of mysteries and [heavenly] princes of the Tora [i.e., different kinds of angels], but he did not desire it; it was offered to him, but he refused it. I heard from his holy mouth that many times *maggidim* from Heaven appeared to him, requesting to deliver unto him the mysteries of the Tora without any effort, but he would not hearken unto them." Once, however, it so happened that despite the Gaon's refusal, the Prophet Elijah visited him and "revealed to him great and awesome things."[46]

With the spread of the *Haskala,* the Jewish Enlightenment, the religious atmosphere in which most Jews lived was no longer conducive to either maggidic experiences or visions of the Shekhina. Yet despite the diminution signified by this development, one feature, introduced originally by the Kabbalists, survived in wide segments of the Jewish community, and today still forms an integral part of their religious services. The feature I am referring to is the recital of *yiḥudim,* which we have discussed in the preceding chapter.

X

LILITH

No she-demon has ever achieved as fantastic a career as Lilith, who started out from the lowliest of origins, was a failure as Adam's intended wife, became the paramour of lascivious spirits, rose to be the bride of Samael the Demon King, ruled as Queen of Zemargad and Sheba, and ended up as the consort of God himself. The main features of Lilith's mythical biography first appear in Sumerian culture about the middle of the 3rd millennium B.C.E. What she meant for the Biblical Hebrews can only be surmised, but by the Talmudic period (2nd–5th centuries C.E.) she was a fully developed evil she-demon, and during the Kabbalistic age she rose to the high position of queenly consort at God's side.

1 | *The Background*

The earliest mention of a she-demon whose name is similar to that of Lilith is found in the Sumerian king list which dates from ca. 2400 B.C.E. It states that the father of the great hero Gilgamesh was a Lillu-demon. The Lillu was one of four demons belonging to a vampire or incubi-succubae class. The other three were Lilitu (Lilith), a she-demon; Ardat Lili (or Lilith's handmaid), who visited men by night and bore them ghostly

children; and Irdu Lili, who must have been her male counterpart and would visit women and beget children by them.[1] Originally these were storm-demons, but because of a mistaken etymology they came to be regarded as night-demons.[2]

Lilith's epithet was "the beautiful maiden," but she was believed to have been a harlot and a vampire who, once she chose a lover, would never let him go, but without ever giving him real satisfaction. She was unable to bear children and had no milk in her breasts.[3] According to the Sumerian epic *Gilgamesh and the Huluppu Tree* (dating from ca. 2000 B.C.E.), Lilith (Lillake) built her house in the midst of the Huluppu (willow) tree which had been planted on the bank of the Euphrates in the days of Creation. A dragon set up its nest at the base of the tree, and the Zu-bird placed his young in its crown. Gilgamesh slays the dragon with his huge bronze axe, whereupon the Zu-bird flees with its young to the mountain, and Lilith, terror-stricken, tears down her house and escapes to the desert.[4]

A Babylonian terra-cotta relief, roughly contemporary with the above poem, shows in what form Lilith was believed to appear to human eyes. She is slender, well-shaped, beautiful and nude, with wings and owl-feet. She stands erect on two reclining lions which are turned away from each other and are flanked by owls. On her head she wears a cap embellished by several pairs of horns. In her hands she holds a ring-and-rod combination.[5] Evidently, this is no longer a lowly she-demon, but a goddess who tames wild beasts and, as shown by the owls on the reliefs, rules by night. (See Plate 31.)

In the ensuing centuries Lilith's shape changed again. A 7th-century B.C.E. tablet found at Arslan Tash in northern Syria shows her as a winged sphinx, across whose body is written the following inscription in Phoenician-Canaanite dialect:

O, Flyer in a dark chamber,
Go away at once, O Lili!

These lines are part of an incantation text used to help women in childbirth[6]—one of many extant from the period of the Assyrian Empire and the new Babylonian Kingdom—and they show that by that time the myth of Lilith had all the major features which were elaborated to their fill 2,000 years later by Kabbalistic Judaism.

2 | *Isaiah 34:14*

One brief reference to Lilith, and a doubtful one at that, is all that is found in the entire Bible. Isaiah, in describing Yahweh's day of

vengeance, when the land will be turned into a desolate wilderness, says:

> The wild-cat shall meet with the jackals
> And the satyr shall cry to his fellow,
> Yea, Lilith shall repose there
> And find her a place of rest.[7]

The Mesopotamian and North Syrian material surveyed above supplies the background to this prophetic allusion. Evidently, Lilith was a well-known she-demon in Israel of the 8th century B.C.E., whose name had only to be mentioned to conjure up the beliefs current about her. That she is said to find a place of rest in the desert seems to tie in with the episode recorded in the Sumerian Gilgamesh fragment: after Lilith fled into the desert, she evidently found repose there.

3 | *The Talmudic Lilith*

The information about Lilith contained in the Talmud and the Midrashim of the Talmudic period is meager. One passage states that she had wings[8]; another, that she had long hair.[9] On this basis Rashi (Shlomo Yitzḥaqi), the medieval Talmud commentator (1040–1105), concluded that the Lilin (masculine plural of Lili, whose feminine singular is Lilith), have human form, except that they have wings, in contrast to the demons who have completely human form and eat and drink like humans, and to the spirits who have neither body nor form.[10] It thus appears that, as far as her overall appearance was concerned, Lilith looked very much like the Cherubim. This detail will become significant in connection with the Zoharic myth about the relationship of Lilith to the Cherubim.

Somewhat more is known about the life history of Lilith and her nefarious activities, as they were imagined in the Talmudic period. Lilith, we learn, was Adam's first wife. However, Adam and Lilith could find no happiness together, not even understanding. When Adam wished to lie with her, Lilith demurred: "Why should I lie beneath you," she asked, "when I am your equal, since both of us were created from dust?" When Lilith saw that Adam was determined to overpower her, she uttered the magic name of God, rose into the air, and flew away to the Red Sea, a place of ill-repute, full of lascivious demons. There, Lilith engaged in unbridled promiscuity and bore a demonic brood of more that one hundred a day. God, however, sent after her three angels, Senoy, Sansenoy, and Semangelof by name,[11] who soon located her in the same wild waters in which the Egyptians were to drown in the days of the Exodus. The angels gave her God's message,

but she refused to return. When they threatened drowning her in the sea, she argued: "Let me be, for I was created in order to weaken the babes: if it is a male, I have power over him from the moment of his birth until the eighth day of his life [when he is circumcised and thereby protected], and if a girl, until the twentieth day." The angels insisted however, and in order to make them desist, she swore to them in the name of God: "Whenever I shall see you or your names or your images on an amulet, I shall do no harm to the child." Moreover, she gave her consent to the death of one hundred of her own children day after day—which is the reason why that many demons die every day. This agreement between the three angels and Lilith is the basis for writing the names Senoy, Sansenoy, and Semangelof on amulets hung around the necks of newborn babes: when Lilith sees the names, she remembers her oath and leaves the child alone.[12]

However, in spite of her determined refusal to return to Adam, Lilith soon became attracted to him again, and managed to sleep with him against his will. In the meantime Adam had received Eve as his wife, was persuaded by her to eat from the fruit of the Tree of Knowledge, and was expelled from the Garden of Eden with the curse of death hanging over his head. When Adam became aware that because of his sin God decreed mortality upon him and all his future descendants, he embarked upon a period of penitence which lasted for 130 years. He fasted, refrained from intercourse with Eve, and, in order to mortify his flesh, wore a belt of rough fig twigs around his naked body. He could not, however, control his involuntary nocturnal emissions, which were brought about by female spirits who came and coupled with him and bore him spirits, demons, and Lilin. At the same time, male spirits came and impregnated Eve, who thus became the mother of innumerable demon children. The spirits thus procreated are the plagues of mankind.[13]

It should be noted that the succubae and incubi who sought out Adam and Eve in the 130 years of their self-imposed separation remain anonymous in all the sources dating from the Talmudic period. Yet there is basis to assume that Lilith was regarded as one of Adam's succubae, because her seduction of Adam must have served as the mythical prototype and validation of the belief in her power over men who spent a night alone in a house. The danger to which such a man would expose himself was regarded as so acute that Rabbi Ḥanina, the 1st century C.E. teacher, warns: it is forbidden for a man to sleep alone in a house, lest Lilith get hold of him.[14]

4 | *Lilith of the Bowls*

The relatively scanty Talmudic material about Lilith is complemented by much richer data contained in Aramaic incantation texts found

in Nippur in Babylonia, some 50 miles southeast of modern Hilla in Iraq. Excavations conducted by the University of Pennsylvania brought to light dozens of bowls inscribed with magical texts, several of which are directed against Lilith or Liliths. The bowls date from about 600 C.E.; in other words, they are about a hundred years younger than the text of the Babylonian Talmud (which was compiled ca. 500 C.E.). But there is every reason to assume that such incantations against Lilith were not the product of the 6th century but go back to earlier periods. In Nippur of the 6th century, there was an important Jewish colony (in addition to Mandaeans and other groups), and some of the most interesting bowls were, by their own incontrovertible evidence, inscribed and used by Jews. While the Talmud contains the views of the learned elite about Lilith, these bowls show what she meant for the simple people. It is surprising to see to what extent the sages and the quacks shared the fear of Lilith and the belief in her evil nature.

From a synopsis of the incantation texts it appears that Lilith was regarded as the ghostly paramour of men and constituted a special danger for women during many periods of their sexual life cycle: before defloration, during menstruation, etc. A mother in the hour of childbirth and her newborn babe were especially vulnerable, and therefore had to be protected from the Liliths. The home, arches, and thresholds were favorite haunts where the Liliths lurked ready to pounce on anybody foolish enough to go unprotected. A rough drawing sketched on a Jewish bowl shows Lilith naked, with long loose hair, pointed breasts, no wings, strongly marked genitals, and chained ankles. At night, the female Liliths join men, and the male Lilin women, to generate demonic offspring. Once they succeed in attaching themselves to a human, they acquire rights of cohabitation, and therefore must be given a *get*, or letter of divorce, in order that they may be expelled. Jealous of the human mates of their bedfellows, they hate the children born of ordinary human wedlock, attack them, plague them, suck their blood, and strangle them. The Liliths also manage to prevent the birth of children by causing barrenness, miscarriages, or complications during childbirth. As Montgomery aptly put it over half a century ago, "the Liliths were the most developed products of the morbid imagination—of the barren or neurotic woman, the mother in the time of maternity, the sleepless child."[15]

Let us now turn to a few examples illustrating the manner in which these magic incantations are phrased. The first is the text of the bowl which carries the sketch of Lilith described above (see Plate 32). It reads as follows:

> In the name of the Lord of salvations. Designated is this bowl for the sealing of the house of this Geyonai bar Mamai, that there flee from him the evil Lilith, in the name of "Yahweh El has scattered";

> the Lilith, the male Lilin and the female Liliths, the Hag [ghost?] and the Snatcher, the three of you, the four of you, and the five of you. Naked are you sent forth, nor are you clad, with your hair dishevelled and let fly behind your backs. It is made known to you, whose father is named Palhas and whose mother Pelahdad: Hear and obey and come forth from the house and dwelling of this Geyonai bar Mamai and from Rashnoi his wife, the daughter of Marath.
>
> . . . Be informed herewith that Rabbi Joshua bar Peraḥia has sent the ban against you. . . . A divorce-writ [*gita*] has come down to us from heaven, and therein is found written your advisement and your intimidation, in the name of Palsa-Pelisa ["Divorcer-Divorced"], who renders to thee thy divorce and thy separation, your divorces and your separations. Thou, Lilith, male Lili and female Lilith, Hag and Snatcher, be under the ban . . . of Joshua bar Peraḥia, who has thus spoken: A divorce-writ has come for you from across the sea. . . . Hear it and depart from the house and dwelling of this Geyonai bar Mamai and from Rashnoi his wife, the daughter of Marath. You shall not again appear to them, either in a dream by night or in slumber by day, because you are sealed with the signet of El Shaddai, and with the signet of the House of Joshua bar Peraḥia and by the Seven who are before him. Thou Lilith, male Lili and female Lilith, Hag and Snatcher, I adjure you by the Strong One of Abraham, by the Rock of Isaac, by the Shaddai of Jacob, by Yah [is] his name . . . by Yah his memorial . . . I adjure you to turn away from this Rashnoi, the daughter of Marath, and from Geyonai her husband the son of Mamai. Your divorce and writ and letter of separation . . . sent through holy angels . . . the Hosts of fire in the spheres, the Chariots of El Panim before him standing, the Beasts worshipping in the fire of his throne and in the water. . . . Amen, Amen, Selah, Halleluyah![16]

Only a few comments are needed for the complete understanding of this text. Its intent is clear: Lilith and her company are adjured to leave the house of Geyonai and his wife Rashnoi, never again to return. The Liliths are given a letter of divorce and sent naked, just as Gomer was by her husband Hosea.[17] In another bowl, both female and male demons are given their *get* (letter of divorce) in order thus to rid the house and its inhabitants of them:

> This is the *get* for a demon and spirits and Satan . . . and Lilith in order to banish them from . . . the entire house. Yah . . . cut off the king of the demons . . . the great ruler of the Liliths. I adjure you

> . . . whether you are male or female, I adjure you. . . . Just as the demons write letters of divorce and give them to their wives and do not again return to them, so take your letter of divorce, accept your stipulated share [*ketubba*], and go and leave and depart from the house. . . . Amen, Amen, Amen, Selah.[18]

A medieval story, preserved in Hebrew and Arabic versions, tells of a youth, Dihon ben Shalmon, who marries the daughter of Ashmodai, then gives her a *get* (letter of divorce), whereupon she kills him with a kiss.[19] Rabbi Joshua ben Perahia, whose name is invoked several times in the Nippur bowl, was an early-1st-century B.C.E. sage, who evidently was believed, by the 6th century C.E., to have been a powerful exorciser of demons. The divine names and epithets are either traditional Jewish or very close to them. The concluding lines show that certain elements of the Merkabah ("Chariot") mysticism[20] were familiar matters in 6th-century Nippur.

Another, considerably later text is a classic example of a magic ritual whose integral part is its own validation by reference to a myth. It reads as follows:

Shadai

> Senoy, Sansenoy, Semangelof, Adam, and the Ancient Eve. Out Lilith.[21]
>
> In the name of Y, the God of Israel, the Cherubim-sitter, whose name lives and endures forever. The prophet Elijah was walking on the road and met the Evil Lilith and all her band. He said to her: "Where are you headed for, O you Unclean One, and you Spirit of Defilement, and all your band, where are they going?" And she answered and said to him: "My lord Elijah, I am on my way to the house of a woman in childbirth, Mercada . . . ,[22] daughter of Donna, to give her the sleep of death and to take her child which is being born to her, to suck its blood, and to suck the marrow of its bones, and to seal its flesh." And the prophet Elijah, blessed be his memory, said to her: "With a ban from the Name (i.e., God), blessed be He, be you restrained and be you like unto a stone." And she answered and said to him: "For the sake of Yahweh, release me from the ban and I shall flee and swear to you in the name of Y, the God of Israel, that I shall desist from this woman in childbirth and her child which is being born to her, and shall surely not harm her. And every time that they mention my names, or I see my names written, I and my band shall have no power to do evil or to harm. And these are my names: Lilith, Abitar, Abiqar, Amorpho, Hakash, Odam, Kephido, Ailo, Matrota, Abnukta, Shatriha, Kali, Taltui, Kitsha." And Elijah answered her: "Behold,

> I adjure you and all your band in the name of Y, the God of Israel, [which name in its] numerical value [equals] 613 [or the number of the religious commandments], [the God of] Abraham, Isaac, and Jacob, and in the name of his Holy Shekhina, and in the name of the ten Seraphim, Ophanim, and Holy Beasts, and the ten books of the Law, and by the might of the God of the Hosts, blessed be He, that you and your band go not to injure this woman, or the child she is bearing, neither to drink its blood, nor to suck the marrow of is bones, nor to seal its flesh, nor to touch them, either their 248 limbs, nor their 365 ligaments and veins. Just as she cannot count the stars of heaven, and cannot dry up the waters of the sea. In the name of Him who rent Satan, Ḥasdiel, Shamriel."[23]

The efficacy of the ritual is ensured by reciting the first occurrence of a similar rite, performed by a mythical hero, in this case the prophet Elijah. The structure of the text is identical with the one which validates the efficacy of an amulet inscribed with the names of Senoy, Sansenoy, and Semangelof by telling the story of how these three angels extorted a promise from Lilith to keep away from all places where their names are displayed. As we shall see later, the thirteen additional names of Lilith reappear in medieval Jewish magic.

On a third incantation bowl the name "Lilith Buznai" appears several times.[24] Some four centuries later this name, in the form "Pizna," reappears in the Midrash Abkir. The context of the bowl says: "Charmed art thou, Lilith Buznai and all the goddesses . . . and the 360 Tribes, by the word of the granddaughter of the angel Buznai." Evidently, Buznai was the individual name of a female numen, who is described interchangeably as a Lilith and an angel; she was regarded as a goddess and had a granddaughter who was antagonistic to her. A similar enmity, as we shall see later, existed between the Elder Lilith and the Younger Lilith, according to Kabbalistic mythology.

Lilith's fame and fear spread from Babylonia to the East, into Persia, where magic bowls were used against her by various strata of the population, much in the same fashion as in Babylonia. As in the case of the bowls discussed above, the Persian bowls also talk of Lilith in the singular, as well as of plural "Liliths," as a category of female, harmful, and dangerous demons, in conjunction with male "devils" and male "demons." The following bowl inscription is written in Aramaic, around a picture of Lilith, similar in execution to the one referred to earlier though differing in detail (Plate 33):[25]

> You are bound and sealed, all you demons and devils and Liliths, by that hard and strong, mighty and powerful bond with which are tied Sison and Sisin. . . . The evil Lilith, who causes the hearts

> of men to go astray and appears in the dream of the night and in the vision of the day, who burns and casts down with nightmare, attacks and kills children, boys and girls—she is conquered and sealed away from the house and from the threshold of Bahram-Gushnasp son of Ishtar-Nahid by the talisman of Metatron, the great prince who is called the Great Healer of Mercy . . . who vanquishes demons and devils, black arts and mighty spells and keeps them away from the house and threshold of Bahram-Gushnasp, the son of Ishtar-Nahid. Amen, Amen, Selah. Vanquished are the black arts and mighty spells, vanquished the bewitching women, they, their witchery and their spells, their curses and their invocations, and kept away from the four walls of the house of Bahram-Gushnasp, the son of Ishtar-Nahid. Vanquished and trampled down are the bewitching women, vanquished on earth and vanquished in heaven. Vanquished are their constellations and stars. Bound are the works of their hands. Amen, Amen, Selah.[26]

The evidence of the names of the man for whom the bowl was inscribed and his mother seems to indicate that he was a follower of the Parsi religion. As the text itself shows, Lilith was supposed to threaten Bahram-Gushnasp as a result of a magic spell cast on him and his house by witches who were Lilith's devotees.

In the text of another bowl from Persia, this one written in Mandaic (pagan Aramaic), Lilith is rendered harmless by a still more powerful incantation. She is adjured to cease haunting the house of a certain Zakoy and is immobilized as follows:

> Bound is the bewitching Lilith with a peg of iron in her nose; bound is the bewitching Lilith with pincers of iron in her mouth; bound is the bewitching Lilith, who haunts the house of Zakoy, with a chain of iron on her neck; bound is the bewitching Lilith with fetters of iron on her hands; bound is the bewitching Lilith with stocks of stone on her feet. . . .[27]

5 | *The Birth of Lilith*

While the major characteristics of Lilith, as we have just seen, were well developed by the close of the Talmudic period, it remained for Kabbalistic mysticism to establish a relationship, and quite a close one at that, between her and the deity. In the six centuries that elapsed between the Babylonian Aramaic incantation texts and the early Spanish Kabbalistic writings, Lilith must have greatly extended her influence, for when she reappears in the 13th century she not only commands considerably greater

attention but is surrounded by a larger retinue, and her life history is known in much greater mythological detail.

Her birth, to begin with, is described in a number of alternative versions. According to one, she was created before Adam—in fact, on the fifth day of Creation, because the "living creature" with whose swarms God filled the waters[28] was none other than Lilith.[29] Another version, which ties in directly with the earlier (Talmudic) Lilith image, recounts that she was created by God in the same manner in which, shortly before, he had fashioned Adam. That is to say, God again turned to the earth to obtain raw material, but this time, instead of using the clean earth which was the substance of Adam's body, He—for reasons unknown—took filth and impure sediments from the earth, and out of these he formed a female. As was to be expected, this creature turned out to be an evil spirit.[30]

According to a third version, God originally created Adam and Lilith together in such a manner that the female creature was contained in the male. Lilith's soul was originally lodged in the depths of the Great Abyss, whence she was called forth by God and joined to Adam. When Adam was created and his body completed, a thousand souls from the Left (i.e., Evil) Side tried to attach themselves to him. But God let out a shout and thus drove them off. All this while Adam lay there, a body without a soul, greenish in color. Then a cloud descended, and God commanded the earth to produce a living soul. This God breathed into Adam, who now was able to stand up, and, behold, his female was attached to his side. But God sawed his creature into two, whereupon Lilith flew off to the Cities of the Sea, where she still lurks ready to harm mankind.[31]

Yet another version considers Lilith not as a being created by God, but as a divine entity which emerged spontaneously, either out of the Great Supernal Abyss, or out of the power aspect of God (the *Gevurah* or *Din*), which manifests itself chiefly in the divine acts of stern judgment and punishment. This stern, punitive aspect of God, one of His ten mystical attributes (*Sefirot*), has at its lowest manifestation some affinity with the realm of evil referred to as "the dregs of the wine," and it is out of this that Lilith emerged together with Samael:

> A mystery of mysteries: Out of the power of the glow of Isaac's noon (i.e., the *Gevurah*), out of the dregs of the wine, there emerged an intertwined shoot which comprises both male and female. They are red like the rose, and they spread out into several sides and paths. The male is called Samael, and his female [Lilith] is always contained in him. Just as in the side of Holiness, so in the Other [Evil] Side as well, male and female are contained in one another.

> The female of Samael is called Serpent, Woman of Harlotry, End of All Flesh, End of Days.[32]

In the mystical writings of the two brothers Jacob and Isaac Hacohen of Segovia (Castile), which antedate the Zohar by a few decades, Lilith and Samael are said to have been born by an emanation from beneath the Throne of Glory, in the shape of an androgynous, double-faced being, corresponding in the spiritual realm to the birth of Adam and Eve, who also were born as a hermaphrodite. The two androgynous twin-couples not only resembled each other, but both "were like the image of what is Above": that is, reproduced in a visible form the image of the androgynous deity.[33]

Yet another version connects the birth of Lilith with the creation of the luminaries, carefully avoiding, however, any statement to the effect that God actually created her. The "first light," which was the light of Mercy (another of the ten *Sefirot*), appeared when, on the first day of Creation, God said "Let there be light."[34] When this light became hidden, Holiness became surrounded by a husk of Evil. This idea is expressed by the statement that "a husk [*q'lippa*] was created around the brain," and this husk, in turn, spread and brought out another husk, and this was none other than Lilith.[35]

6 | *Lilith and the Cherubim*

As soon as Lilith was born, or emerged in one of the mysterious ways described above, her longing for male companionship manifested itself. She began to fly about, soaring up into the heights of heaven and again swooping down, until she reached the Cherubim who surrounded God's throne and who, because their faces were like those of small boys,[36] are called in the Zohar "small faces." To them Lilith attached herself, impressing herself into their bodies, and once she succeeded in doing this, she refused to separate from them. But when God created man, which He did in order to bring this world to completion, He forcibly detached Lilith from the Cherubim and made her descend to earth. Lilith, thinking that she would become Adam's helpmate, approached him, but again she was frustrated. For, attached to Adam's side was Eve, whose beauty resembled the beauty of Above. When Lilith saw the complete image of Adam and Eve together, she understood that she had no chance, and fled back up to heaven to reattach herself to the Cherubim. However, by this time the watchers of the Gate of Above barred her way, and God, addressing a stern rebuke to her, cast her into the depths of the sea.[37]

7 | *Lilith and Adam*

As noted above, the older sources do not state clearly that it was Lilith herself who, after her Red Sea sojourn, returned to Adam as his succuba. The later sources, however, know it for a fact that this, indeed, did happen. Adam, we read in the Zohar, succeeded in impregnating Lilith during their early short-lived connubium; then, not having been a suitable helpmeet for him, Lilith left him,[38] to return after a while and force herself upon him. Before doing so, however, she managed to attach herself to Cain and to bear him numerous spirits and demons.[39]

The first medieval source to give the myth of Lilith and Adam in full was the lost Midrash Abkir (ca. 10th century), which was followed by the Zohar and later Kabbalistic writings. Adam, we learn, was a perfect saint, and when he understood that because of his sin—or, as a consequence of Cain's fratricide—death came into the world, he separated from Eve, slept alone, and fasted for 130 years. But Lilith, whose name is Pizna[40]—or, according to the Zohar, two female spirits, Lilith and Naamah—found him, desired his beauty, which was like that of the sun disk, and lay with him. The issue of these unions were demons and spirits, called "the plagues of mankind," who lurk underneath doorways or in wells and latrines, and lead men astray.[41]

According to the mythical cosmology of the German-born Palestinian Kabbalist Naphtali Herz ben Jacob Elḥanan (lived in the second half of the 16th century), in the second of the seven earth-layers, counting from the bottom, dwell

> the giant human figures, tall of stature, who were born of Adam in the 130 years during which he begot demons, spirits, and Lilin. Lilith used to come to him against his will and conceive from Adam [and she bore these beings]. And they are always sad and full of sorrow and sighs, and there is no joy at all among them. And these hosts can multiply [and ascend] from that earth to this world upon which we stand, and [here] they become harmful spirits, and [then] they return there. . . .[42]

That Adam begot with Lilith spirits, demons, and Lilin became a commonplace in the mystical literature of the 14th to 17th centuries, often with the added explanation that it was Adam's own sin which made it possible for Lilith to overcome him against his will.[43]

8 | *Lilith the Succuba*

The next period in Lilith's life was spent in two activities: seducing men and killing children. As to the first, a passage in the Zohar puts it as follows:

> She [Lilith] roams at night, and goes all about the world and makes sport with men and causes them to emit seed. In every place where a man sleeps alone in a house, she visits him and grabs him and attaches herself to him and has her desire from him, and bears from him. And she also afflicts him with sickness, and he knows it not, and all this takes place when the moon is on the wane.[44]

Spontaneous nocturnal emission is the visible sign of Lilith having succeeded in arousing the desire of a man in his sleep and of having satisfied her own lust through him. In doing this, she assumes the shape of either a mature young woman or a young virgin. The issue of such unions are evil spirits:

> She forsakes the husband of her youth [i.e., Samael] and descends to earth and fornicates with men who sleep here below, in the uncleanness of emission. And from them are born demons, spirits, and Lilin, and they are called "the plagues of mankind."[45]

However, Lilith is well capable of seducing men not only in their sleep but also while awake. Once she succeeds, she turns from a beautiful seductress into a cruel fury and kills her victim:

> She adorns herself with many ornaments like a despicable harlot, and takes up her position at the crossroads to seduce the sons of man. When a fool approaches her, she grabs him, kisses him, and pours him wine of dregs of viper's gall. As soon as he drinks it, he goes astray after her. When she sees that he has gone astray after her from the path of truth, she divests herself of all ornaments which she put on for that fool. Her ornaments for the seduction of the sons of man are: her hair is long and red like the rose, her cheeks are white and red, from her ears hang six ornaments, Egyptian cords and all the ornaments of the Land of the East hang from her nape. Her mouth is set like a narrow door, comely in its decor; her tongue is sharp like a sword, her words are smooth like oil, her lips red like a rose and sweetened by all the sweetness of the world. She is dressed in scarlet, and adorned with forty ornaments less one. Yon fool goes astray after her and drinks from the cup of wine

> and commits with her fornications and strays after her. What does she thereupon do? She leaves him asleep on the couch, flies up to heaven, denounces him, takes her leave, and descends. That fool awakens and deems he can make sport with her as before, but she removes her ornaments and turns into a menacing figure. She stands before him clothed in garments of flaming fire, inspiring terror and making body and soul tremble, full of frightening eyes, in her hand a drawn sword dripping bitter drops. And she kills that fool and casts him into Gehenna.[46]

Lilith attempted to play this trick on Jacob, but she was no match for him: "Jacob went to her and came to her place . . . and saw all the ornaments of her house, but escaped from her, whereupon her male, Samael, attacked him and fought him but could not prevail upon him."[47]

Even when a man wishes to engage in lawful sexual intercourse with his wife, the menace of Lilith is present:

> And behold, that hard shell [i.e., embodiment of evil], Lilith, is always present in the bed linen of man and wife when they copulate, in order to take hold of the sparks of the drops of semen which are lost—because it is impossible to perform the marital act without such a loss of sparks—and she creates out of them demons, spirits, and Lilin. . . . But there is an incantation for this, to chase Lilith away from the bed and to bring forth pure souls . . . in that moment, when a man copulates with his wife, let him direct his heart to the holiness of his Master, and say:
>
> "In the name of God.
> O you who are wrapped in velvet [i.e., Lilith],
> You have appeared.
> Release, release!
> Neither come nor go!
> The seed is not yours,
> Nor in your inheritance.
> Go back, go back!
> The sea rages,
> Its waves call you.
> I hold on to the Holy One,
> Wrap myself into the King's holiness."
>
> Then let him cover his head and his wife for one hour. . . .[48]

Some forms of unholiness in sexual intercourse are described by R. Naphtali as follows:

> Lilith, God preserve us, has dominion over children who issue from him who couples with his wife in candlelight, or with his wife naked, or at a time when he is forbidden to have intercourse with her. All the children who issue from such unions, Lilith can kill them anytime she wishes, because they are delivered into her hands. And this is the secret of the children's smiling when they are small—because of Lilith who plays with them.[49]

The counterpart of the magic efforts to protect men from the nocturnal enticements of Lilith, the succuba, is an incantation whose purpose is precisely the opposite: to obtain a succuba for the night with the help of that other demon-queen, Igrath bath Maḥalath. The formula is contained in a 15th-century text which reads as follows:

> "I adjure you, Ograth [i.e., Igrath] bath Maḥalath, Queen of the Demons, with the great, strong and terrible Name, with the name of his holy angels, and with the name of Bilar the heroic, King of the Demons, that you send to me *X*, daughter of *Y*, the beautiful maiden from among your maidens who follow you, whose number is like the number of the days of the year, and with the name of Metatron and Sandalphon, *AAA NNN SSS*." And this must be done either on the eve of Sunday or on the eve of Wednesday. And one must have a separate room, and a clean white bed and clothes, and the room and the bed should be fumigated with aloe wood. And the knowledgeable will understand.[50]

An incantation such as this must have been employed by Rabbi Joseph della Reina in making Lilith herself his lover. This Rabbi Joseph seems to have been a known Spanish Kabbalist who about 1470 attempted to bring about the redemption of Israel by means of a great magico-mystical ritual. Having failed in his noble but extremely dangerous attempt to slay Satan, whose machinations prevented redemption, so the story goes, Joseph despaired of the powers of saintliness and turned to evil ways, bending the forces of the Other Side to his will. The full, folklorically embellished version of Joseph's story written by Solomon Navarro (b. 1606) contains an account of Joseph's love affairs, first with Lilith and then with the Queen of Greece (whence his surname, Della Reina):

> And after this, Rabbi Joseph reached the city of Zidon and dwelt there. And he corrupted his ways, after seeing that his plan [to bring the Messiah] had failed. And especially after hearing the terrible heavenly voice, he despaired of the World to Come, made a covenant with the evil Lilith, and delivered himself into her hands,

and she became his wife. And he made himself impure with all impurities, to the extent of using for evil the Holy Names and the other names and incantations he knew. And he adjured spirits and demons every night to bring him what he wanted. And this is how he conducted himself many days, until he became enamored of the wife of the King of Greece more than of any other woman. And he had her brought to him almost every night, and in the morning he commanded [the spirits] that they return her.

And it came to pass one day that the queen told the king that "Every night in my dream they take me to a place and a man lies with me, and in the morning I find myself in my bed, and I am soiled with an effusion of semen, and I do not know whence this came to me." The king understood the matter, sent for the magicians, and ordered them to watch in the house of the queen with other women, and said to them that they should be prepared and ready with incantations and names of impurity, so as to stop those who would come to take the queen. And they did so and sat watching.

And in that night the demons came as commanded by Rabbi Joseph, and the watchers instantly sensed it and performed acts and adjured them so that they should know what was the matter and what it was about. And the demons said: "We are emissaries of Rabbi Joseph, who dwells in Zidon." Instantly the king sent a commander of the army with letters and a present to the Prince of Zidon [asking him] that he should immediately send him Rabbi Joseph alive, [to enable the king] to take revenge on him by subjecting him to severe torture. And it came to pass that when Rabbi Joseph saw that the evil had overtaken him—and he knew it from the mouth of the demons he had sent even before the writing reached the prince of Zidon—he went and threw himself into the sea and died.[51]

9 | *Lilith the Child-Killer*

Following her rejection by the Cherubim, Lilith remained in the depths of the sea until Adam and Eve sinned,

when the Holy One, blessed be He, brought her up, and she obtained power over those children—the "small faces" of mankind—who deserved to be punished because of the sins of their fathers. She roams all over the world, then approaches the gates of the Garden of Eden and observes the Cherubim watching over the gates. She

> sits down there, next to the flame of the sword, since it was from that flame that she originated. When the flame turns around [indicating that the world has entered into a phase of punishment], she rushes off and again goes roaming all over the world to seek out the children who deserve to be punished. And she smiles at them and kills them. . . .[52]

After the completion of her raids on mankind, Lilith returns to the cities of the sea, her headquarters. Only when ultimately God will destroy the Evil Kingdom of Rome, will she move there to take up her abode in the eternal ruins.[53]

In the meantime, Lilith

> goes out into the world and seeks out children, and she sees the children of mankind and attaches herself to them to kill them and to draw herself into their souls. And as she is about to go into such a soul, three holy spirits [i.e., the three angels Senoy, Sansenoy, and Semangelof] appear there, and they soar toward her and take that soul from her and place it in front of the Holy One, blessed be He, and there [the children] study in front of Him.[54]

Thus, even if the angels are unable to save the child's life, they at least save its soul. To make sure that one's child is in no way harmed by Lilith, one must perform the act of procreation itself in holiness:

> If a man is in a state of holiness, he has no fear of her [Lilith], because the Holy One, blessed be He, sends those three holy angels whom we mentioned, and they watch over the child [which is being conceived] and she cannot harm him. . . . But if a man is not in a state of holiness, and he draws out a soul from the side of uncleanness, then she comes and plays with that child, and if she kills it, she penetrates that soul and never leaves it.[55]

Although the above quotations were taken from the Zohar, the practice of protecting a mother and her newborn child from Lilith with the help of the three angels Senoy, Sansenoy, and Semangelof is considerably older not only in the East but also in the West. The famous mystical treatise *Sefer Raziel (Book of Raziel)*, written or compiled in all probability, by Eleazar ben Judah ben Kalonymos of Worms (1176–1238), contains, e.g., several such incantations. On folio 43a of the 1701 Amsterdam edition, one finds the following instructions:

> Tried and proven for protecting the mother and her child from sorcery and the Evil Eye, and so that in the hour of the birth no

> demon and evil plague should be able to overpower her and her child . . . the seventy names of angels are, as is well known, very efficacious for all kinds of protection. And also the following names and their drawings, as Adam saw them and drew them, are very good for the protection of the mother and child. [See Figure 1.]

Figure 1. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43a.)

On the very next page of the *Book of Raziel* are listed the names of the seventy angels, and under them is a sketch showing twice the three angels Senoy, Sansenoy, and Semangelof. It is difficult to make out what the three sketches on the right side represent, but on the left the intention seems to be to show them as bird-headed beings. Over the sketches of the angels the words "Adam and Eve, Out Lilith!" appear twice, and under the picture follows the incantation text, which reads as follows (my translation from the Hebrew):

Figure 1. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43a.)

In the name of *EHYE WHA AA BB AO MAK AAA*.

I adjure you First Eve [here an epithet of Lilith] in the name of Him Who is your Creator and in the name of the three angels whom your Creator sent after you and the angel in the isles of the sea, to whom you swore that wherever you will find their names you will cause no harm, neither you nor one of your cohorts and servants, and that [you will not damage] anybody who wears their names. Therefore, in their names and seals set down here, I adjure you and your cohorts and your servants that you cause no harm to the woman in childbirth, N. daughter of N., nor to the child who was born to her; neither during the day nor during the night, neither through their food nor through their drink, neither in their head nor in their heart, neither in their 248 limbs, nor in their 365 sinews. By strength of these names and figures, I adjure you and your cohorts and your servants. [See Figure 2.]

Figure 2. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43b.)

As we see, the *Book of Raziel* follows the classical pattern of incantation rituals, which carry in themselves the guarantee of their effectiveness by

Figure 2. Amulet to protect woman in childbirth from Lilith. (From *The Book of Raziel*, folio 43b.)

recounting, or at least referring to, a validating myth. Reference to the old myth about Lilith and the three angels is all that is needed in order to endow the apotropaic measure with unfailing potency.

The myth of Lilith the child-killer remained a potent factor in the lives of the tradition-bound Jews down to the 19th century. To protect the newborn boy-child against Lilith, they would draw a circle with natron or charcoal on the wall of the birth room and write within it: "Adam and Eve. Out Lilith!" At the same time, they would write the names of the three angels Senoy, Sansenoy, and Semangelof on the door of the room:[56]

> If children laugh in their sleep, or if they laugh while they are awake but alone, this is a sign showing that Lilith is playing with them, and especially when this happens on the night of the new moon. Whoever notices that they laugh will do well to tap them on their nose with his finger and say: "Go hence, Pelonith [i.e., Lilith], you have no portion or inheritance here, you have no satisfaction here!" Then let him recite the entire '*Wihi no'am*' prayer, and do thus three times. . . .[57]

Solomon's dominance over Lilith, which became an integral part of medieval Jewish and Muslim Arab demonology, retained an important role in Middle Eastern Jewish exorcisms as recently as the early 20th century. Raphael Ohana writes in his collection of magical remedies:

> In another manuscript book I found written the following: Protection from Lilith. Draw a Seal of King Solomon, peace be upon him, who adjured Lilith that when she would see his seal she and her cohorts would flee, and that she would have no permission to hurt him. And if it be placed on a house, she would not enter it, neither she nor any one of her band. If it be engraved upon pure silver, it is even better. And this is its shape:[58] [See Figure 3.]

The same magic Seal of Solomon protects also the sick against Lilith, if it is ascertained that it is she who caused the ailment.[59]

The same book contains two further suggestions as to methods one can employ in order to safeguard a woman from Lilith:

> If you place a needle close to the wick in the lamp which is in the house of the woman in childbed, she will be safe from the entry of Lilith. Also, if she take the measure which is used to measure the wheat, and place it close to the bed, and if Lilith is there, she will sit on that measure and will not move from her place until

they remove that measure from there. (From a Babylonian manuscript book.)[60]

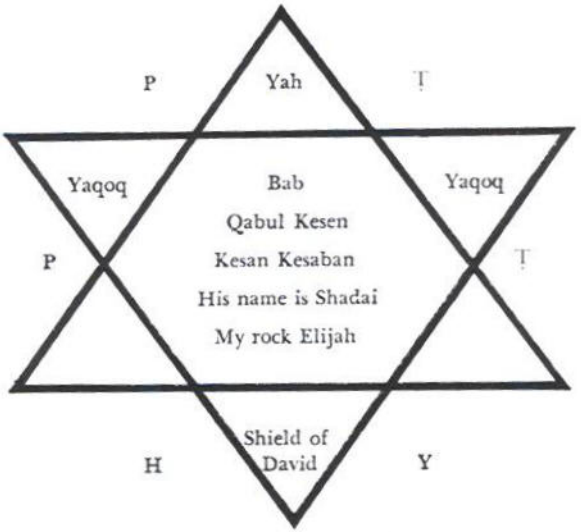

Figure 3. The magic Seal of Solomon. (From Raphael Ohana, *Mar'e HaYeladim*, p. 94a.)

10 | *Lilith and Naamah*

Lilith's companion in many of her evil exploits is Naamah, another high-ranking she-demon. Her origin is obscure, but as her name Naamah ("the Charmer") indicates, she is a demoness of extraordinary, irresistible beauty.

In the earlier, Talmudic-Midrashic mythology, Naamah is still taken to have been a flesh-and-blood woman, the daughter of Lamech and Zillah, and sister of Tubal-Cain,[61] who earned her name by enticing men with the sweet, sensual sounds of her cymbals to worship idols, although, according to the lone dissenting opinion of Abba bar Kahana, she was a pious and well-mannered woman who became Noah's wife.[62] Naamah is still a human female according to those myths which tell about her role in seducing the sons of God. She was so beautiful that she led the angels astray, and from her union with the angel Shamdon, or Shomron, sprang Ashmodai, who was destined to become the king of the devils.[63]

From being the human mother of Shamdon's demonic brood, Naamah was transformed by the Kabbala into a semi-human, deathless being who,

like Lilith, fulfills the double task of seducing men and strangling children in their sleep. She was so beautiful that

> the sons of man, and even the spirits and demons, went astray after her. R. Yitzḥaq said: Those sons of God, 'Aza and 'Aza'el, went astray after her. R. Shimeon said: She was the mother of the demons, for she came from the side of Cain, and she, together with Lilith, was appointed over the *askara* [strangulation] of children. R. Abba said to him: Did you not say that she was appointed to play with people? He answered: True; she comes and plays with people and at times she bears them spirit-children, and to this day this is her task. R. Abba said: [Since we know that the demons] die like humans, how can she still be alive? He answered: Right, but Lilith and Naamah, and Agrath, the daughter of Maḥalath who came from their side, all continue to live until the Holy One, blessed be He, eradicates the spirit of uncleanness from the world. . . .
>
> Come and see: This Naamah was the mother of demons, and from her side come all those demons who lie with men and take the spirit of desire from them, and she makes sport with the men [in their sleep] and causes them to emit seed.[64]

Naamah and her brother Tubal-Cain were descendants of Cain, and the latter was, of course, the son of Satan by Eve:

> In the hour when Adam with the supernal image, with the holy image, descended, and those of Above and Below saw him, they all approached him and made him king over the world. After the Serpent came upon Eve and injected his impurity into her, she gave birth to Cain. From there descended all the generations of the sinful in the world, and also the demons and spirits came from there. Therefore, all the spirits and demons are half human, while their other half comes from the supernal angels. Also, all the other spirits which were born of Adam are, likewise, half from Below and half from Above. After they were born of Adam, he begot on those spirits daughters who resembled the beauty of those Above and the beauty of those Below. . . .
>
> And there was one male who came into the world from the spirit of Cain's side and he was called Tubal-Cain. And a female came with him after whom the creatures went astray, and she was called Naamah. From her came other spirits and demons, who hang in the air and announce things to those others who are found below. It was this Tubal-Cain who brought murder weapons into the

> world. And as to Naamah . . . she is alive to this day, and her dwelling is among the waves of the Great Sea.[65]

In a mythical image, reminiscent of Dante's Inferno, the Zohar describes Naamah's beauty, which is irresistible even to the most horrid nocturnal monsters: In the darkness of the night, great monsters pursue Naamah: they are Afrira and Qastimon, the two chieftains of the demonic world, who "swim about in the Great Sea and, when night falls, fly away from there and come to Naamah, the mother of the demons, after whom the early divinities went astray. They try to approach her, but she leaps away six thousand parasangs, and takes on many forms in the eyes of men, in order to seduce them."[66]

Once Naamah arrives in our own world,

> she makes sport with the sons of man, and conceives from them through their dreams, from the male desire, and she attaches herself to them. She takes the desire, and nothing more, and from that desire she conceives and brings forth all kinds of demons into the world. And those sons whom she bears from men visit the women of humankind, who then conceive from them and give birth to spirits. And all of them go to the first Lilith and she brings them up. . . .
>
> At times it happens that Naamah goes forth in the world in order to have intercourse with the sons of man, and a man is found in bounds of desire with her and awakens from his sleep and gets hold of his wife and lies with her, and his urge stems from that desire which he had felt in his dream. In such a case the child which is procreated comes from the side of Naamah, because in her desire he was conceived. When Lilith comes and sees this child, she knows what happened, and she attaches herself to him and rears him like those other children of Naamah, and she comes to him many times but does not kill him. . . . For each time when the moon renews itself in the world, Lilith comes and visits all those whom she rears, and makes sport with them, and that man suffers damage at that time.[67]

While Lilith and Naamah thus have become unmistakably evil spirits, at least once more in history they assumed human form. This happened when, in order to try Solomon's wisdom, they took the shape of two prostitutes and went to Solomon asking for his judgment in their quarrel over the surviving child.

Then came two harlots to King Solomon, and they were Lilith and

> Igrath [according to other sources: Lilith and Naamah]. Lilith, who strangles the children because she cannot set up for herself, from one of them, a screen to be a hiding place for her [?]. And the other is Igrath. . . . One night David was asleep in the camp in the desert, and in his dream Igrath coupled with him and bore Adad [identical with Hadad the Edomite]. And when they asked him, 'What is your name?' he answered, "My name is Ad, Ad is my name" [*Ad sh'mi* in Hebrew], and they called him Ashm'dai. He is Ashmodai, the King of the demons who deprived Solomon of his kingdom. . . .[68]

King Solomon, it may be remarked here, "had dominion over the demons, spirits, and Lilin, and knew the language of each . . . and when his heart was merry with wine, he would command the wild animals, the fowl of heaven, and the creeping things of the earth, as well as the demons, spirits, and Lilin, to dance before him."[69]

It was due to Solomon's power over the demons that he was able to resist the Queen of Sheba, who was none other than Lilith.[70] Another country over which Lilith reigned was Zemargad.[71]

11 | *Lilith and Samael*

As we have seen, according to a Zoharic myth, Lilith and Samael emerged in an androgynous form out of the "dregs of wine" of the divine punitive power.[72] Another version which was also current in Kabbalistic circles in the Middle Ages is silent as to Lilith's provenance, but makes her Samael's wife, and the first among his four wives, to boot. Baḥya ben Asher ibn Ḥalawa, the early-14th-century Kabbalistic Bible commentator (died 1340), reports the myth as follows:

> Four women were the mothers of demons: Lilith, Naamah, Igrath, and Maḥalath. Each one of them has her own hosts and classes of spirits of uncleanness, and they have no number. And it is said that each of them rules on one of the four *Tequfot* [i.e., the vernal equinox, the summer solstice, the autumnal equinox, and the winter solstice] of the years, when they gather on a lofty peak near the Mountains of Darkness. Each of them rules on her *Tequfa*, from the hour of sunset until midnight, they and all their hosts. But King Solomon ruled over all of them and called them [his] slaves and slave-women and used them according to his will. And these four women are the wives of Esau's heavenly patron [i.e., Samael],

> and following his example, Esau himself took four wives, as explained in the Pentateuch.[73]

Nathan Spira (died 1662) transmits an interesting variant of the same theme. The four women become the "rulers," in the sense of heavenly patron, of four kingdoms:

> Know that there are seventy heavenly patrons, one appointed over each nation, and they all are under the rule of Samael and Rahab. Rahab was given as his share all the borders of Egypt, which measures 400 by 400 parasangs. Samael was given four kingdoms, and in each of them he has a concubine. The names of his concubines are: Lilith, whom he took as his consort, and she is the first one; the second is Naamah; the third, Even Maskith; and the fourth, Igrath, the daughter of Maḥalath. And the four kingdoms are: first, the Kingdom of Damascus, in which is found the House of Rimmon; second, the Kingdom of Tyre, which is opposite the Land of Israel; third, the Kingdom of Malta, which formerly was called Rhodus; and fourth, the Kingdom called Granata, and some say that it is the Kingdom of Ishmael. And in each of these four kingdoms dwells one of the four aforementioned concubines.[74]

Mixed Egyptian-Arab-demonic descent is attributed to Igrath in a late version of the myth of the four she-demons who rule over the *Tequfot* (i.e., the two equinoxes and the two solstices). When Ishmael grew up, his mother Hagar brought him an Egyptian wife,

> the daughter of Kasdiel, the Egyptian sorcerer. And when Ishmael divorced her, as commanded by his father, she was pregnant and gave birth to Maḥalath. And the mother and the daughter remained together in that desert, which was full of sorcery, and a demon named Igrathiel ruled over it. This demon was attracted to Maḥalath, who was very beautiful, and she conceived and bore a daughter whom she called Igrath, after that demon, Thereafter Maḥalath left the desert and became the wife of Esau. But her daughter Igrath remained in the desert, and she, Naamah, Pelonith [i.e., Lilith], and Nega' rule over the four *Tequfot*. Pelonith fornicates with all men, Naamah only with the gentiles, Nega' only with Israel, and Igrath is sent out to do harm on the nights preceding Wednesdays and Saturdays. But of those who fear God it is said, "And Nega' will not approach your tents."[75]

The marriage between Samael and Lilith was arranged by the "Blind

Dragon," who in Kabbalistic mythology is the counterpart on high of "the dragon that is in the sea."[76] "There is a dragon of Above who is the Blind Prince, and he functions as the intermediary between Samael and Lilith, and his name is *Taniniver* [Blindragon]. . . . It is he who arranges the match between Samael and Lilith. . . ."[77]

Blindragon's place in the mystical hierarchy of demons is described as follows:

> Asimon [a demon] rides on Naamah, and Naamah rides on Igrath, the daughter of Maḥalath, and this Igrath rides on several kinds of spirits and bands of mid-day demons; and from the left there is the shape of a serpent riding on a blind dragon, and this dragon rides on Lilith the wicked, may she be destroyed quickly in our days, amen.[78]

However, the marriage of Lilith with Samael, also known as the "Angel Satan" or the "Other God," was not allowed to prosper. God was apprehensive lest they fill the world with their demonic brood, and to prevent this he castrated Samael. This mythologem, found in several 17th-century Kabbalistic books,[79] is based on the identification of "Leviathan the Slant Serpent and Leviathan the Tortuous Serpent"[80] with Samael and Lilith, respectively, and on the reinterpretation of the old Talmudic myth according to which God castrated the male Leviathan and killed the female in order to prevent them from coupling and thereby destroying the earth. Leviathan the Tortuous, or crooked, Serpent is, to the Kabbalists, Lilith, "who seduces men to follow crooked paths."[81] Once Samael was castrated, Lilith, since "she could no longer couple with her husband," took to satisfying her desire by fornicating with men who experience nocturnal emissions.

In another 15th- or 16th-century Kabbalistic text the Midrashic statement that God "cooled" the female Leviathan is reinterpreted to mean that God made Lilith barren, so that she cannot bear offspring "but is mere fornication."[82]

12 | *The Two Liliths*

The idea that there are many Liliths is, as we have seen, very old. In the Babylonian incantation texts there appear male Lilin, in addition to the female Liliths, who are heirs to the 3rd millennium B.C.E. Sumerian male and female demons similarly named. It remained, however, for the 13th-century Kabbalists to split the person of Lilith herself in two and to distinguish between an Elder and a Younger Lilith.

In the writings of R. Isaac Hacohen, a Spanish Kabbalist who flour-

ished about the middle of the 13th century, we read that the Lilith who was born androgynously with Samael and who became the wife of that "Great Prince and Great King of all the demons," is Lilith the Elder. In addition to Samael, other demons as well are the bedfellows of this Lilith the Elder, who—and this is most remarkable—"is a ladder on which one can ascend to the rungs of prophecy." This can mean only one thing: that Lilith can help those whom she favors—or gain mastery over her—to rise towards, or actually attain prophetic powers. Another numinous figure introduced into this mythology is Qaftzefoni, the Prince and King of Heaven, whose wife is Mehetabel, the daughter of Matred.[83] The daughter of this mysterious couple is Lilith the Younger. There seems, however, to be some confusion between Lilith the Younger and Lilith the Elder, because it is the latter who is called Tzefonit ("Northerner"), which would make her, and not Lilith the Younger, the daughter of Qaftzefoni:

> Know that all the jealousy and altercation between the Princes of Quarrel and the Princes of Peace . . . is on account of Samael and Lilith who is called Northerner (Tzefonit), as it is written "Out of the North, the Evil One shall break forth"[84] Both of them [Samael and Lilith] were born in a spiritual birth as androgynes, corresponding to Adam and Eve—below and above two twin figures. And Samael and Lilith the Elder, who is the same as Tzefonit, are referred to as the Tree of Knowledge of Good and Evil. . . .[85]

The same mid-13th century author, Isaac Hacohen, also asserts that "on rare occasions Qaftzefoni couples with, and adheres to, and loves a creature whose name is Lilidtha," who in a mysterious way resembles Hagar the Egyptian; but whether this Lilidtha is identical with Qaftzefoni's own daughter, Lilith the Younger, cannot be established.

Now, Lilith the Younger became the wife of Ashmodai, King of the demons, and out of this union sprang the great prince Harba diAshm'dai ("Ashmodai's Sword"), who rules over 80,000 demons of destruction and numerous other demon offspring. However, "Lilith the Younger, who has the form of a beautiful woman from head to navel, and from the navel downward is flaming fire—like mother, like daughter—" aroused the desire of Samael. This caused intense jealousy between Samael and Ashmodai, as well as constant fighting between Lilith the Younger and Samael's wife, Lilith the Elder.[86]

Some three centuries after Isaac Hacohen, Moses Cordovero (1522–1570), a leader of the Safed Kabbalists, retells the myth of the two Liliths with the addition of a few interesting details: Lilith the Elder, he says, has

480 bands of demons under her command, the number being derived from the numerical value of the letters L Y L Y T (30, 10, 30 ,10, 400) making up the name Lilith. On the Day of Atonement, Lilith the Elder marches out into the desert and, being the demon of screeching—her name taken as if derived from the verb Y L L, "to scream"—spends the day there screaming. Samael, however, also has a concubine named Maḥalath, the daughter of Ishmael,[87] who has 478 bands of demons at her disposal—again the letters of her name give the clue to this number (M Ḥ L T = 40, 8, 30, 400)—and "she goes and sings a song and a paean in the Holy Tongue. And when the two meet, they fight, on the Day of Atonement, there in the desert, and they taunt each other, until their voices rise to heaven, and the earth trembles under their screams. And all this is brought about by God so that they should not be able to make accusations against Israel [on the Day of Atonement]. . . ."

Lilith the Younger is helped in her fight against Lilith the Elder by her own mother Mehetabel.[88]

The mythological motif of enmity between Lilith and her fellow-demonesses, and the resulting advantage for Israel on the Day of Atonement, is treated by other 16th-century Kabbalists as well. Abraham Galante (died 1560 or 1588), an important Safed Kabbalist and contemporary of Moses Cordovero, recounts the entire story of the annual encounter in the desert between Lilith and Maḥalath, but gives a somewhat different characterization to one of the two chief she-demons: Maḥalath, according to him, is shown by her name to have been a compulsive dancer: as she marches into the desert at the head of her bands of destructive angels, "she goes and dances and gyrates in ring dances" until she and Lilith fall upon each other and engage in a fierce battle.[89]

Lilith's bands, and presumably Lilith herself as well, were imagined in this period as being covered with hair from head to foot, including their faces, but as having a bald pate. Their fourteen names, derived directly from the older incantation texts,[90] are: Lilin, Abito, Abizo, Amo(z)rpho, Haqash, Odam, (I)Kephido, Ailo, Tatrota, Abniqta, Shatrina, Kalubtza, Tiltoi, Pirtsha.[91]

But, to return to the two Liliths: this idea is put forward in a different form by Ḥayyim Vital (1543–1620), a Safed Kabbalist and chief disciple of Isaac Luria. He explains that the original "Lilith the stiff-necked" was the "garb," that is, the shell, the outer and evil part, of Eve, the wife of Adam. But he goes on to say, "there is an even more external [i.e., more evil] Lilith, who is the wife of Samael." In the sequel it is not clear whether Vital speaks of the first or the second Lilith when he says that "there was an angel who was expelled from heaven and he was called 'the flame of the

revolving sword,'[92] and at times he is an angel and at times a demon called Lilith. And since the female rules at night, and the demons rule at night, she is called Lilith" [i.e., Nocturnal].[93]

The notion that Lilith rules at night goes back to the Zohar, where the Biblical expression "dread in the nights" (*paḥad ba-leloth*)[94] is explained as "Samael and his female," i.e., Lilith.[95] What is more interesting in Vital's thinking is that he regarded Lilith and the angel as interchangeable, as appearing once in the shape of one and once as the other, made tangible by the flame of the revolving sword. We shall recall that in the 6th-century C.E. Nippur incantation texts the same numen is called once "Lilith Buznai" and once "angel Buznai,"[96] which is yet another example of the great antiquity of some of the ideas put forward by the medieval Kabbalists. The same idea underlies a passage contained in the Zoharic literature itself which reads: "Come and see: The Shekhina is at times called the Mother, at times the Slave-Woman [i.e., Lilith], and at times the King's Daughter."[97]

In other words, circumstances determine whether one and the same feminine divine essence assumes the form of a good or an evil numen. And, since circumstances constantly change, the goddess appears once as good and once as evil. In a different formulation of the idea, Lilith appears as the "nakedness" of the Shekhina, that aspect of her which preponderates in the period of Israel's exile: "When Israel was exiled, the Shekhina too went into exile, and this is the nakedness of the Shekhina. And this nakedness is Lilith, the mother of a mixed multitude."[98]

13 | *Lilith's Triumph and End*

The hour of Lilith's greatest triumph and the high point in her career came with the destruction of the Jerusalem Temple. When that catastrophe took place,

> the King [i.e., God] sent away the Matronit and took the slave-woman [i.e., Lilith] in her place. . . . Who is this slave-woman? She is the Alien Crown whose first-born God slew in Egypt. . . . She used to sit behind the hand-mill, and now this handmaid is heir to her mistress.[99] Rabbi Shimeon cried and said: "The King without the Matronit is not called King; the King who attached himself to the slave-woman, to the handmaid of the Matronit, where is his honor? . . . He lost the Matronit and attached himself to the Other Place, which is called slave-woman. . . . And this slave-woman was destined to rule over the Holy Land of Below, as the Matronit formerly ruled over it. . . ."[100]

The Zoharic idea that the most terrible outcome of the destruction of the Temple and the exile of Israel was that because of them God was forced to accept Lilith as his consort in place of the Matronit, was further elaborated by R. Shlomo Alqabetz (ca. 1505–1584), the Safed Kabbalist and famous author of the Sabbath-song *Lekha Dodi* ("Come, My Friend"). In his mystical philosophy, Alqabetz attributes it to the sins of Israel that the Shekhina, Israel's mother, had to leave her husband, God, who is Israel's father, and go into exile together with her children. As a result of this separation, God the father consorted with "the slave-woman" (i.e., Lilith), and she became the mistress of His house. The situation was similar to that of a man who had a good wife, the mother of his sons, and then, in his wrath, he turned away from her and went in to her handmaid, who conceived and bore him a son.

"And it is known that there is no glory for a man except with his wife who was destined for him, but not by adhering to handmaids . . . through which he himself is reduced to a lower rung." Likewise, after the Shekhina in exile

> descended to be with us . . . her rival [Lilith] angers her greatly, and she sobs and sighs because her husband [God] does not throw his light upon her. . . . Her joy has fled because she sees her rival in her house, deriding her, to the extent that the mistress became a handmaid, and the handmaid mistress. And when our Father sees our Mother lying in dust and suffering because of our sins, He too becomes embittered in his heart and He descends to save her and make the strangers cease violating her. And now, can there be anybody who sees these things without rending his heart to repent and thus to bring back our Mother to her place and to her palace? . . . [101]

While thus the Zohar and the later Kabbalists who were influenced by it attribute God's degradation through coupling with Lilith to the cosmic consequences of the destruction of the Temple, the pre-Zoharic gnostic Kabbalists, such as Moses of Burgos, placed the same divine Fall in the very days of Creation. For, they maintained, just as on earth below Lilith and Samael procreated demons and spirits with Adam and Eve, so in the Upper Realm "a spirit of seduction issued forth from Lilith and seduced God the King, while Samael managed to have his will on the Shekhina." [102]

Whatever the beginnings of this connubium between God and Lilith, it is to continue until the coming of the Messiah will put an end to it.

A voice is appointed to announce to the Matronit and say "Rejoice

> greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold, thy King cometh unto thee, he is righteous and victorious, lowly and riding upon an ass."[103] . . . For he would not be riding, until that time, in a place which is not his, in an alien place . . . and would remain lowly . . . for until that time the Righteous One would remain without righteousness. But at that time [he and the Matronit will again] couple with each other, and he will become "righteous and victorious" because he will no longer dwell in the Other Side [i.e., will no longer be tied to Lilith]. . . . And God will restore the Matronit to her place as in the beginning. And what will the rejoicing be? Say, the rejoicing of the King and of the Matronit. The rejoicing of the King over returning to her and separating from the slave-woman, and the rejoicing of the Matronit over coupling again with the King.[104]

Those Messianic days will mark not only the reunion of God and the Matronit and the rejection of Lilith, but also the end of Lilith's existence. For, although Lilith has existed ever since the sixth or even fifth day of Creation, she is not immortal. In the Days to Come, when Israel will take revenge on Edom, both she and the Blind Dragon, who arranged the match between her and Samael, will be killed.[105]

14 | *Conclusion*

It is rather difficult to evaluate the position of Lilith in Jewish religion, and her significance for the Jewish believer. The very fact that as late as the 18th, or even the 19th, century the belief in her not only survived but remained a potent factor in religious consciousness and conduct is in itself surprising. That these beliefs and, in all probability, the practices as well retained essentially the same form in which they first appeared 4,000 years previously in Sumer is remarkable. A citizen of Sumer ca. 2500 B.C.E. and an East European Hasidic Jew in 1880 C.E. had very little in common as far as the higher levels of religion were concerned. But they would have readily recognized each other's beliefs about the pernicious machinations of Lilith, and each other's apotropaic measures for driving her away or escaping her enticements.

It is interesting, moreover, to note that both in ancient Sumer and in Kabbalistic Judaism Lilith's career ran very similar courses. She started out in both faiths as a lowly she-demon, whose activities were confined to the nether realms of existence, who was associated with impure nocturnal animals, and who pulled man down to her base level. Then, in both religions,

she succeeded in working herself up, as it were, to higher rungs on the scale of numina, until she became an undoubted goddess in Sumer and the consort of God in Kabbalism. Yet with all these advances in her career, the basic qualities of her personality never changed: she remained the beautiful seductress who joined lonely men in their nocturnal unrest, enjoyed sex with them, and bore them demonic offspring, while she also found enough time to play her lethal games with children, causing them to laugh happily in their sleep and then strangling them mercilessly so as to get hold of, and array herself in, their innocent souls. There can be little doubt that a she-demon who accompanied mankind—or at least a part of mankind—from earliest antiquity to the threshold of the Age of Enlightenment must be a projection, or objectification, of human fears and desires which, in a deeper sense, are identical with those of oft-mentioned "plagues of mankind" said in Kabbalistic literature to be the offspring of Lilith, but recognized by us as her psychogenic progenitors.

The meaning of Lilith becomes more easily comprehensible if one considers the basic similarity between her and the Matronit, the goddess of the Kabbala, whose image was described and analyzed in a previous chapter. Lilith, of course, is the embodiment of everything that is evil and dangerous in the sexual realm, while the Matronit is her exact opposite: a good, even saintly figure. Yet, at the same time, Lilith is also irresistibly attractive, while the Matronit is sternly forbidding and even warlike. A closer look easily discerns the mask-nature of these contrasting characterizations: behind the evil mask of Lilith and the good one of the Matronit, the numen, embodying man's fears and desires, is disconcertingly, yet reassuringly, the same. Her mythical biography, whether it treats her as Lilith or as the Matronit, remains fundamentally unchanged:

Both the Matronit (who is identical with the Shekhina) and Lilith originated, according to the Kabbalistic doctrine, from an emanation of the deity. We also recall the virginity of the Matronit. Lilith, too, is a virgin, or at least assumes at will the bodily form of a virgin when she joins the couch of a sleeping man who embraces her in his unconscious desire. Both the Matronit and Lilith are, on the other hand, promiscuous: no sooner is a man separated, even temporarily, from his wife than the Matronit joins him, couples with him, and thus restores him to that state of completeness which is the privilege and high blessing of the male and female together. Lilith does the same, with the difference, of course, that in contrast to the holy union of man and the Matronit, the union which Lilith enters into with man is an unholy defilement.

Both the Matronit and Lilith are queens: the Matronit, the heavenly queen of Israel; Lilith, the queen of Sheba and Zemargad.

The motherly aspect of both the Matronit and Lilith is expressed in their giving birth all the time to innumerable souls: although again, the souls brought forth by the Matronit are pure and enter the bodies of children conceived by husbands and wives in purity, while those issuing from Lilith are impure and become demons, "the plagues of mankind."

The Matronit, as we have seen, is a goddess of war also; she kills not only the enemies of God and Israel, but also takes the souls of pious men, substituting in their extreme hour for the Angel of Death. Lilith, likewise, is a killer of men and children, and the pleasurable laughter of her victims makes us more than suspect that they enjoy death at her hands as much as they would expiring through a kiss of the Matronit.

The Matronit was the wife of Jacob and Moses; Lilith was the wife of Adam and Cain. The Matronit was also the wife of God—her wedding with him having been signified by the dedication of the Temple of Jerusalem. Lilith, too, became the wife of God, at the hour that same Temple was destroyed. Both of them were also enjoyed carnally by Samael the Satan—the Matronit each time Israel sinned, and Lilith when the Blind Dragon arranged a union between them.

Finally, the images of both the Matronit and Lilith were split in two: a distinction was made between the Upper Matronit and the Lower Matronit, and likewise between the Elder Lilith and the Younger Lilith.

We thus recognize the identity of opposites in Lilith and the Matronit or, as one may better put it, the ambivalence of religio-sexual experience. The same impulse or experience can, in the case of one man, be good, and in the case of the other, evil. In the case of one an act can promote the blessed union between God and his Matronit; in the case of the other, the same act, or what seemingly is the same act, can result in a strengthening of the powers of evil, of the Other Side. Thus it is not only God's will that is inscrutable; man's feet lead him also along unpredictable paths, and he rarely if ever knows whether a step he takes leads him toward God or away from Him.

The interplay between man and the two bafflingly similar antithetical goddesses is indicative of the great unity that exists between the realms of the divine and the human in the mystical Jewish world-view. The All is viewed as an inverted triangle poised precariously on its apex, man. Over him, at the two corners of the triangle's base, hover—at a distance that defies the eye, yet so near as to almost merge with him—God and the Goddess. God is one, but the Goddess, who is part of him, is two: the Matronit and Lilith. She appears like the revolving flame of the Cherubim's sword in the ancient myth: once she shows her Matronit face, once her Lilith visage. The flame revolves so fast that it is impossible to hold in one's

eye a separate picture of either. Although God and the Goddess are one, innumerable strands of attraction and repulsion run back and forth between them, and likewise between man and the deity. Far from "keeping his silence and sustaining the world," this deity is moved by man as much as he moves man, he rejoices with man and suffers with man, and the two aspects of his female component constantly struggle for man and within man.

XI

The Sabbath—Virgin, Bride, Queen, and Goddess

The Sabbath, to which we now turn our attention, is an exceptional figure among the female divinities of Judaism. All the numerous images discussed so far were originally either foreign goddesses and demons (Asherah, Astarte, Anath, Lilith, Naamah) or had their beginnings in Jewish divine attributes which were conceptualized and personified (Shekhina, Matronit). As against them, the Sabbath is a unique example of a day of the week—or more precisely, the name and idea of such a day—having been developed into a female numen and endowed with the character of virgin, bride, queen, and goddess.

1 | *Sabbath and Sex*

The Biblical name Sabbath (*Shabbat*), designating the seventh day of the week, seems to have had some connection with the Akkadian *shabattu* or *shapattu*, the name for the feast of the full moon. Yet neither in Akkadian nor in any other ancient Near Eastern religion was there a weekly feast and day of rest in any manner comparable to the Sabbath.

From a passage in Deutero-Isaiah we learn in what way one was supposed to observe the Sabbath in the early post-exilic period:

If, because of the Sabbath, you turn away your foot
From pursuing business on My holy day,
If you call the Sabbath a delight
And God's holy and honored day,
If you honor it by not following your way
And by not seeking your business
Nor speaking thereof—
Then you will find delight in Yahweh,
And I shall make you ride high
Upon the hills of the earth
And I shall feed you with the heritage
Of your father Jacob—
For the mouth of Yahweh has spoken.[1]

The character and laws of the Biblical Sabbath are validated by the myth of Creation: God created the world in six days, and on the seventh, the Sabbath, He rested; He blessed and sanctified it, and consequently it is the duty of every Israelite to do likewise and to refrain from all work on that holy day.[2] With the passage of time, the restrictive Sabbath laws became more and more stringent. By the 1st century C.E., in some Jewish communities sexual intercourse was included among the acts prohibited on the Sabbath, under the penalty of death.[3] While this prohibition was unable to take root in Judaism (in which, on the contrary, the idea was soon to develop that intercourse with one's wife on Friday night was a sacred duty), it became an important law in several marginal Jewish sects such as the Samaritans, the Karaites, and the Falashas.[4]

In Talmudic Judaism the performance of the marital act on Friday night was considered a very old religious law. According to a Talmudic tradition, one of the ten ordinances introduced by Ezra was that one should eat garlic on the eve of the Sabbath, because garlic makes one happy, multiplies the semen, arouses love, and kills jealousy.[5] Some sages attributed such importance to the performance of the act on Friday night that nothing was supposed to keep them from it. A legendary reflection of this is found in a Talmudic story which tells of Yehuda ben Ḥiyya that he used to spend all his time in the house of study and return home only on the eve of the Sabbath. Whenever he thus went home, a pillar of fire could be seen preceding him. One Friday, however, he became so engrossed in his studies that he forgot about the time and remained poring over his books. When his father-in-law, Rabbi Yannai, waited in vain for the appearance of the pillar of fire, he said: "Turn over his bed, for Yehuda must be dead. Would he be alive, he would never have neglected his marital duty." These words

had the effect of a command issuing by mistake from the mouth of a ruler, which is carried out before he can rescind it, and at that instant Yehuda died.[6]

Thus, as far as sexual intercourse on the Sabbath is concerned, the view that developed in the mainstream of traditional Judaism was diametrically opposed to that held, or to be held later, in several semi-Jewish sects. As we shall see in the course of this chapter, Kabbalism, building on the traditional Jewish view, developed its own approach, which endowed the performance of marital intercourse on the Sabbath with a special cosmic significance and turned the Sabbath itself into a veritable divine queen, the bride of God Himself.

2 | *The Sabbath of Philo*

Philo's comments on the Sabbath begin with a discussion of the significance of the number seven. He refers to the old Pythagorean comparison of the numbers with gods and, in particular, to the likening of seven to the virgin goddess Athena,[7] and utilizes it in his allegorical explanation of the sacredness of the Sabbath, the seventh day. The number seven, Philo points out, is the only one in the "decade" (i.e., the first ten digits) which is neither produced by multiplication with any other number nor produces one within the decade if multiplied by another. And, he goes on to say, "by reason of this, the Pythagoreans, indulging in myth, liken seven to the motherless and ever-virgin Maiden [i.e., Athena], because neither was she born of the womb nor shall she ever bear."[8]

Elsewhere Philo says that since

> it is the nature of seven alone . . . neither to beget nor to be begotten . . . other philosophers liken this number to the motherless virgin Nike, who is said to have appeared out of the head of Zeus, while the Pythagoreans liken it to the Sovereign of the Universe: for that which neither begets nor is begotten remains motionless . . . [and] there is only one thing that neither causes motion nor experiences it, the original Ruler and Sovereign. Of Him, seven may be fitly said to be a symbol. . . .[9]

This rich symbolism of the number seven is transferred by Philo in its entirety to the seventh day of the week, the Sabbath. We are left in doubt as to whether this application was the idea of Philo himself or whether it originated with others. One of the two passages in which Philo discusses the symbolism of the Sabbath is explicitly stated to be a mere recording of what others have invented; the other is phrased so as to indicate that it

contains original thoughts of his own on the subject. In the first he says:

> Some have given to it [the seventh day, the Sabbath] the name of the virgin, having before their eyes its surpassing chastity. They also call her the motherless, begotten by the father of the universe alone [who is] the ideal form of the male sex with nothing of the female. It [seven] is the manliest and doughtiest of numbers, well gifted by nature for sovereignty and leadership. Some give it the name of "season" (or: "decisive time"), judging its conceptual nature from its manifestation in the real of sense. . . . For seven reveals as completed what six has produced, and therefore it may be quite rightly entitled the birthday of the world. . . .[10]

Sabbath as the motherless, chaste virgin does not, of course, jibe well with the excellences of the day marked by seven, "the manliest and doughtiest of numbers"; but as to the sovereignty and leadership which Philo also attributes to the Sabbath, these—as we know from his speculations about the two Cherubim—he regarded as traits of the *female* component of the deity. In the passage in which Philo presents these ideas as his own, he indulges in an even less restrained sexual symbolism:

> The prophet [Moses] magnified the holy seventh day, seeing with his keener vision its marvelous beauty stamped upon heaven and the whole world, and enshrined in nature itself. For he found that she [the Sabbath] was in the first place motherless, exempt from female parentage, begotten by the Father [God] alone, without begetting, brought to the birth, yet not carried in the womb. Secondly, he [Moses] saw not only these, that she was all lovely and motherless, but that she was also ever virgin, neither born of a mother nor a mother herself, neither bred from corruption nor doomed to suffer corruption. Thirdly, as he scanned her, he recognized in her the birthday of the world, a feast celebrated by heaven, celebrated by earth and things on earth as they rejoice and exult in the full harmony of the sacred number.[11]

Here we have a fully developed mythological picture of the Sabbath, whether arrived at by Philo himself or built upon traditions known to him from other sources. The Sabbath is described as a daughter of God, begotten by her Father alone without the participation of any female, and therefore motherless. She is marvelous in her beauty, ever virginal, incorruptible, but, at one and the same time, endowed with sovereignty and leadership. In these features, we shall recognize without difficulty some of the traits which

also characterized other female numina of the Talmudic and Kabbalistic periods.

3 | *The Talmudic Antecedents*

In the Bible, the prohibition of working on the Sabbath is stated in general terms only. In the Mishna and the Talmud, all the activities which count as work, and therefore are prohibited on the Sabbath, are enumerated and discussed in considerable detail.[12] There can thus be no doubt that in the Talmudic period the Sabbath was of primary importance as the weekly day of rest, hallowed by God and observed by men with meticulous scrupulousness, as one of the pivotal religious duties of Judaism.

Yet, in addition to all the legalistic detail, there is one single passage in Talmudic literature which indicates that the personification of the Sabbath as a bride and a queen dates back to the Talmudic times (the two sages mentioned in the passage in question lived in the 2nd and 3rd centuries C.E.):

> Rabbi Ḥanina used to wrap himself [in festive clothes] towards evening on Friday and say: "Come, let us go to receive Sabbath the Queen." Rabbi Yannai used to put on [festive] clothes on the eve of the Sabbath and say: "Come, O bride, come, O bride!"[13]

Other Talmudic passages, while not addressing the Sabbath as a bride or a queen, clearly show that the sages of the Talmudic period related with extraordinary love and affection to the Sabbath day. Sayings such as "He who takes three meals on the Sabbath will be saved from three evils: the pangs of the Messiah, the judgment of Gehenna, and the war of Gog and Magog," or "He who celebrates the Sabbath with enjoyments will be given an inheritance without bounds"[14] express the spirit in which the Sabbath was regarded. Anecdotes about a pious man called "Joseph the Sabbath-lover" are adduced to illustrate the rewards one can expect to reap if one loves and honors the Sabbath.[15] The Sabbath is like the spice which endows the Sabbath meals with a delicious scent.[16] The importance of honoring the Sabbath with a festive table is repeatedly emphasized, and one sage, Rabbi Yose ben Yehuda, a Palestinian teacher of the 2nd century C.E., had this to say about it:

> Two ministering angels accompany a man on Sabbath eve from the synagogue to his house. One is a good angel, the other an evil one. As the man arrives in his house, if he finds the candle burning, the table set, and his bed made, the good angel says: "Be it the

> will [of God] that it be like this on the next Sabbath!" And the evil angel answers "Amen" against his will. If not, the evil angel says: "Be it the will that it be like this on the next Sabbath!" and the good angel answers "Amen" against his will.[17]

In a midrashic passage the Sabbath not only is personified but is contraposited to God:

> Rabbi Shimeon ben Yoḥai said: The Sabbath said before God: "Master of the Worlds! Each day has its mate, but I have none! Why?" The Holy One, blessed be He, answered her: "The Community of Israel is your mate." And when Israel stood before Mount Sinai, the Holy One, blessed be He, said to them: "Remember what I told the Sabbath: 'The Community of Israel is your mate.' Therefore, remember the Sabbath day to keep it holy."[18]

The six weekdays, this Midrash in effect says, constitute three pairs, and the odd Sabbath day received Israel as her mate. Israel was thus promised to the Sabbath in the days of Creation.

The common feature between the Talmud's and Philo's view of the Sabbath is that both personify her as a woman: Philo makes her the virgin daughter of God, who is also the sovereign and ruler of the world; the Talmud presents her as the bride of Israel and a queen.[19]

4 | *The Falasha Sabbath*

The Falashas, the black Jews of Ethiopia, who preserved several sacred books in the Geez language from a period as early as the 4th century C.E., went one important step further than the Talmud in their view of the Sabbath: they not only personified, but they deified her. This development, as has been pointed out, "is analogous to what Hellenistic Jewish and subsequent Gnostic speculation has done with such a concept as wisdom."[20] However, the Falasha deification of the Sabbath has been carried to an extreme never duplicated in either Hellenistic Jewish or Gnostic portrayals of the figure of Ḥokhma-Sophia. The only true analogy to it can be found in the Kabbalistic Matronit and Sabbath figures of the 13th and 16 centuries, respectively.

The Falashas, whose presence in Ethiopia is first attested historically in the 12th century C.E., preserved a primitive Judaism which relies entirely on the Old Testament and the apocryphal Book of Jubilees, includes the practice of animal sacrifices, and knows nothing of the Mishna and the Talmud.[21] One must therefore assume that they were cut off from contact

with the Palestinian-Babylonian-Egyptian mainstream of Jewish life prior to the destruction of the Second Temple in 70 C.E.

The Falasha book *Teezaza Sanbat*, or "Commandments of the Sabbath," is definitely a Jewish book written in Geez, the classical Ethiopian language, and dating in its present form from the 14th century, although it contains material which may go back to the 5th–7th centuries.[22] The framework of the book is the story of Creation, but its bulk deals with the greatness and the glory of the Sabbath of Israel, her adventures, acts, punitive expeditions, and intercessions with God. She is described as the daughter of God, a divine princess, to whom all the angels pay homage and who is exceedingly loved by God Himself. God, we read, "sanctified the Sabbath, glorified her, and blessed her through the Holy Spirit. . . . The Sabbath will rise from her seat on Friday at dawn. . . . the archangels will crown the Sabbath of God, and the priests of Heaven will leap for joy. . . ." Ninety thousand angels will crown the Sabbath of God and bring her down from on high. Because of her, all will rejoice like calves, and all the angels of Heaven will be glad because of the greatness, the splendor, and the glory of the Sabbath of God. The Sabbath will look upon the souls of the just in the garden, and they will rejoice on Friday.

> The souls of the sinners will love her [the Sabbath] in order that she may bring them out of Sheol [hell]. . . .
>
> God said to the archangel Michael: "Go down to Sheol for the sake of the Sabbath rest." When the Sabbath rises from the right hand of God, Friday at dawn, the angels rise immediately with the Sabbath and crown her. While they praise, glorify, and honor her, they fear and tremble greatly. . . .
>
> The Sabbath of Israel said to God, the Lord of Heaven and Earth: "I brought Thee those who believe in me and Thee, show mercy to them for my sake." God answered the Sabbath: "I pity them for thy sake," and He sent them away without shame or humiliation. . . .
>
> Sabbath means: I am God. "It is not the day but I [who says it]" says God. . . .
>
> Sabbath said to God: "Hearken to me, O Lord, [and let me say] but one word. I was with Thee when Thou didst create the Heaven and didst establish the earth upon the rocks with Thy wisdom. . . . O Lord, give me Thy consent and send me not to the unjust, the slanderers, the quarrelsome, and the treacherous. Drive me not away towards those who strike me with their spittle, who sit in the sun, who wash not with water, who cover not their . . . who throw

> away their spittle, quench not their fire, and accept not my commandments. As to their women, they knead their dough, they cook, draw water, crush in the mortar, shout, neglect my commandments, and rebuke their neighbors. . . ."
>
> On the day when God reprimands the children of Adam, the Sabbath will stand at the entrance of Hell in the valley of fire and will say: "By God! May the just be not separated from the sinners before I separate them for my sake. I shall inform Thee of those who rest not and observe not my laws." God said to her: "Numerous are those who committed sins before me." The Sabbath said to God: "Remember not the sins of Thy servants after they observed Thy Sabbath. Thou hast given me for a witness to the people, and Thou hast said through the mouth of Thy servant Moses: 'My Sabbath you shall keep, for it is a sign between you and me throughout your generations.'[23] And Thou hast said: 'You shall keep my Sabbath for it is holy and a rest unto you, and later it will be a witness. Their other faults will not be reprimanded. Verily, I shall forget their sins because of thee, my witness.' Thou shalt not count them among the infidels because of their faults, and Thou shalt not couple them with the unjust. I conjure Thee by Thy glory. Thou hast granted it to me, and Thou wilt not deny it because of Thy justice. I, Thy Sabbath, rose on that day to deliver my menservants and maidservants from among the oppressors and the wicked, for I am merciful. How can he be clean that is born of woman? Not even the sun and the moon are clean before Thee.[24] O Lord, permit me to deliver my servants forever, without limit. Amen."
>
> God said to the Sabbath: "I shall not confound thee and shall not refuse what thou hast asked of me. I grant thee everything that is thine. I say it truly in the name of my justice and of my Sabbath. And now, may they have respite from Hell on that day, since the Sabbath is the witness for those who observe it." Sabbath said to God: "Grant it to me."[25]

After brief references to the glory of God, the creation of Adam, the Fall, and the covenant of Noah, the narrative dwells at some length upon the well-known myth of Abraham and Nimrod,[26] then returns to the sin of Adam, recounts the story of the Golden Calf, and finally takes up again the story of the Sabbath:

> When the Sabbath rose from her seat on Friday morning, 640,000 angels followed her, and she worshiped the Creator. About 4,300

angels praised the Sabbath; 680,000 were to her right, 880,000 to her left. God conversed with the Sabbath. He gave the Sabbath [to Israel] to eat the fruits of the earth,[27] to drink, to rest, to worship, to pray, and to show mercy. God said: "They to whom I gave thee shall descend with thee. They who praise not, are not submissive, invoke not God on my Sabbath, and transgress my laws and commandments shall be coupled with the wicked."

And God said: "They who honor thee are as if they honored me, who dismiss thee are as if they dismissed me, who serve thee are as if they served me, who receive thee as if they received me, who make of the Sabbath a day of delight are considered as if they had made a loan to me. . . ."

The Sabbath said to God: "From Thee come the commandments and the law. . . ." God said: "May [the angels] descend with thee." The Sabbath said to God: "Hearken to me, only one word." God said to his Sabbath: "Yes, I listen to thee. He who celebrates thee and honors thee more than the other days will not have his sins remembered.[28] He who gives alms on the Sabbath, who receives thee after being washed in water, I permit thee to take him from me. To him who gives alms on the Sabbath of God, I shall give the forty-nine gifts I gave to thee."

The Sabbath left the camp of God. God said to the angels, his servants: "Go, descend with her." He sent them, and the angels followed, numbering 240,000. They brought her to earth. They reported the deeds of men to God. . . .

God saw [all this] and said: "The [Sabbath] shall never be worn out, the fruit of the Sabbath shall not perish. Praise me all people." . . .

The Sabbath descended from Heaven to the earth on Friday at the ninth hour [and remained] until Sunday at the rising of the sun so that the earth might see the deeds of the Sabbath. . . .

The Sabbath said to Michael, Gabriel, Ruma'el, and Uriel: "Bring to me all those who are mine, who believe in me, who neglect me not, who observe me and accept me." Michael ran with his hosts, descended and seized all those who belonged to the Sabbath, as the Sabbath had told him. The hosts of Michael fought with the hosts of Berna'el, and with their nails they took these hypocrites, the host of Hell, by the throat. They drove them to the bottom of Sheol and slapped them on the cheeks. They overpowered the hosts of Berna'el and subjugated them according to their deeds. Michael

> then ascended to the Sabbath and said to her: "The riders of Hell assailed me and took me by force."
>
> Thereupon the Sabbath said to God: "O Lord, my Creator, give me power over those who love me, and over those who are mine, and withhold not my servants from me!" God said to the Sabbath: "I shall give thee all those who are mine, as thou has asked me . . . for those who fear God, the Sabbath will stand before Him [and defend] the children of Adam on the last day." And she will say to God: "On that day I shall be witness for those who fear me and know me. And as for those who disregard me and know not God, the hosts of Berna'el will seize them and will throw the sinners into Hell."

The story now returns to the days of creation which came to a conclusion with the Sabbath, and the choice of Israel, whose special task was to keep the Sabbath.

> God said to his Sabbath: "Go, descend to the earth." And the Sabbath descended from the highest heaven to the earth in the midst of Jerusalem. Abel, Enoch, and Melchizedek, the great priest, received her. And all the angels of God crowned her, and then they dispersed in the midst of heaven after having departed from her throne. . . .
>
> When God questions the inhabitants of the earth upon the day of His arrival [the day of the Last Judgment], the Sabbath will stand before Him on behalf of those who fear him. . . .
>
> Sabbath said to God: "Thy name is great forever. Thy name is gracious." God said to the Sabbath: "I am gracious for those who belong to thee." The Sabbath will rise on the day on which God questions those who fear Him and those who fear Him not. Then the Sabbath will intercede for those who belong to her and will say to her Creator: "These are my people; these are my inheritance; these are they who walk in my path, who love me, who believe in me, who neglect Thee not, who find delight in Thee. Now they will enjoy eternal rest. Amen. . . ."[29]

The personification of the Sabbath is a strong element also in another Falasha writing, the so-called *Abba Elijah*. In it we read that God gave the Sabbath the following names: Luminous, Glorified, Honored, Beautiful, Resuscitating, Rejoicing, Beloved, and Guardian; and that the name Sabbath itself means "I am God alone."[30]

So far the old Falasha myth of the Sabbath.

In Ethiopian Jewish and Christian folk belief there is a certain parallelism between Mary and the Sabbath. In an Ethiopian folksong the Sabbath and Mary are considered mothers of a certain hero, while Michael and Gabriel are his fathers.[31] And a Falasha made the following statement: "The mediatrix of the Christians is Mary; ours is the Sabbath."[32]

To recapitulate the main features of the Falasha Sabbath: she is one of the earliest creations of God but, in a mystical sense, is also identical with God, which does not, however, prevent her from engaging in discussions with God. She is also a queen, crowned by the angels and seated on her throne. Those who observe the Sabbath rest and love her are her people, whom she claims from God and whom she rescues from the Last Judgment even if they sinned. To love and honor the Sabbath is the same as loving and honoring God. She orders the archangels to engage in a battle with the hosts of Satan ("Berna'el") in order to save the pious from his clutches. She is so terrifying in her glory that even the angels tremble when they look at her. In brief, she is a veritable goddess.

5 | *The Kabbalistic Sabbath*

As might be expected, the laconic Talmudic allusions to the Sabbath as bride and queen were seized upon by the Kabbalists and developed into a Sabbath mythologem, upon which then was built one of their most important mystical rituals. Although the peak of Sabbath adoration was reached only in the 16th century in the Safed center of the Palestinian Kabbalists, the trend towards it was heralded as early as the 12th century in both poetic and doctrinal exposition.

Abraham ibn Ezra (1092–1167), the famous Hebrew scholar and poet who lived in Spain, Italy, and France, describes in a treatise entitled "Epistle of the Sabbath" that on the night of the 14th of Tebeth, 4919 (December 7, 1158), while sojourning in England, he had a dream in which a man handed him a myrrh-scented letter, saying, "Take this letter which the Sabbath sent you." The poet opens the letter and finds in it a poem in which the Sabbath describes herself as "the crown of the religion of the precious ones" and goes on to enumerate her excellences, such as:

I am the delight of males and females,
In me rejoice the old and the young.[33]

A century later, a certain Menahem ben Jacob composed a poem in which he addressed the Sabbath as queen and bride. This poem was still reprinted in 19th-century editions of the complete prayer book.[34] The lines

> How sweet is your rest, O you Queen Sabbath,
> Let us hasten toward you, come, O anointed bride,

are closely reminiscent of the famous 16th-century Sabbath song *Lekha Dodi*, which was to supplant all the earlier poetic praises of the Sabbath and of which more will be said below.

Also in the 13th century, some Jewish mystics introduced a heterosexual notion into the Sabbath concept, justified by the two verbs which open the Fourth Commandment in the parallel versions of Exodus and Deuteronomy, respectively: "Remember the Sabbath day to keep it holy";[35] and "Observe the Sabbath day to keep it holy."[36] The Book of Bahir, the mystical Bible commentator Nahmanides (Moses ben Naḥman, 1194–1270), and the Zohar all reiterate the idea that the words "Remember" and "Observe" refer to two Supernal Sabbaths, one masculine, the other feminine. As the Zohar puts it: "'The children of Israel shall keep the Sabbath'[37]—this refers to the night, the mystery of the female; and 'Remember the Sabbath day'[38] refers to the day, the mystery of the male."[39]

The feminine Sabbath is, moreover, mystically identified with the Shekhina, or the *Sefira* of Kingship, while the male Sabbath is the *ʿesod* ("Foundation") or *Tifʾeret* ("Beauty"), i.e., the male aspect of the deity. Since the Shekhina is also identified with the Community of Israel, in this manner the Shekhina becomes the bride, or mate, of the Sabbath *ʿesod*.[40]

If we recall that Philo already had discerned a "manly and doughty" aspect in the Sabbath, in addition to her feminine aspects of virginity, beauty, and sovereignty, we find that the Kabbalistic distinction between a male and a female Sabbath is, again, an idea which has its roots in antiquity.

Elsewhere the Zohar describes the preparations one is supposed to make for reception of the Sabbath, the queen and bride, in proper fashion, in order thereby to induce her to come and, at the same time, banish her dark rival Lilith:

> One must prepare a comfortable seat with several cushions and embroidered covers, from all that is found in the house, like one who prepares a *ḥuppa* [canopy] for a bride. For the Sabbath is a queen and a bride. This is why the masters of the Mishna used to go out on the eve of Sabbath to receive her on the road, and used to say: "Come, O bride, come, O bride!" And one must sing and rejoice at the table in her honor. And more than this: there is yet another mystery. One must receive the Lady [i.e., the Sabbath] with many lighted candles, many enjoyments, beautiful clothes, and a house embellished with many fine appointments, for through this

> rejoicing and these arrangements one causes the Evil Handmaid [i.e., Lilith] to remain in the dark, hungry, crying and wailing, wrapped in mourning clothes like a widow. For when the one is fulfilled, the other is destroyed. The Good Inclination is the Holy Matronit, the Holy Kingdom which descends on the Sabbath . . . and the King proceeds to receive her with many hosts. And the Evil Inclination, the Evil Handmaid, remains in the darkness like a widow without her husband, without a chariot. Those about whom it is said that they offered sacrifices and burnt incense to the Queen of Heaven and the stars, which I [God] have not commanded them to do, they worship the Evil Maid who rules on the eve of Sabbaths and Wednesdays. What did they do? They took dark clothes, and darkened the lights and made a mourning on the Sabbath eves. . . .[41]

It is a peculiar, yet again almost inevitable, coincidence that the same night on which the pious prepare to receive Queen Sabbath, and on which God Himself proceeds to unite with her, should also be the time when Lilith roams and seduces men. It is up to man, the passage quoted above seems to say, to make his choice between the holy bride, the Sabbath, and the unholy one, Lilith.

Pope, after quoting the foregoing two paragraphs in his commentary to the Song of Songs, adds:

> The passage, however, by implication, says even more than this. Patai, in his chapter on Lilith makes it clear that she is none other than the evil aspect of the same Goddess whose good side is the Matronit. The mention of the worship of the Queen of Heaven, will allusion to Jer. 7:18, 44:17–19, makes it clear that the reference is to the persistence of the old-time religion, the cult of the Great Goddess, older by millennia than the revelation of the name of the God of Israel. The issue here is whether one performed similar rites in the name of the Queen of Heaven, Inanna-Ishtar, Anat, Atargatis, Venus, or in the name of Yahweh and his Sabbath Bride.[42]

Less than a hundred years after the Zohar, the idea of the Sabbath as God's bride and of God as the Sabbath's bridegroom, was elaborated and made explicit by David ben Joseph Abudarham, a commentator of the prayers and the benedictions, who lived in Seville about the middle of the 14th century. In his exposition of this thought, Abudarham adduces evidence from the special Sabbath prayers, which he reads as alluding to the betrothal of the divine couple. "The Sabbath," he says, "is called bride, and

God is called bridegroom." This can be concluded from the fact that the words "You [God] sanctified the seventh day to your name," included in the Friday evening prayer, actually mean "You betrothed the Sabbath day to Yourself."[43] Similarly, the prayer beginning with the words "Moses rejoiced" was included in the Sabbath liturgy because it refers to the rejoicing of the bridegroom, God, over the bride, the Sabbath; and the prayer "You are one" was included because it refers to the union of bride and groom.[44]

The Zoharic image of God the King proceeding with his innumerable hosts to receive his bride the Sabbath, the Holy Matronit, was subsequently translated into a central weekly ritual among the Safed Kabbalists of the 16th century. They developed the custom of leaving the town on Friday toward dusk and proceeding to the adjacent hills and fields in order to receive the Sabbath in the open. While approaching the queen and bride, the spirits of the marching group would rise to a near-euphoria, and they would begin to intone the *Lekha Dodi,* the Sabbath song which was universally accepted later and is sung to this day in every synagogue on Friday evening. The poem was written, with liberal borrowings from earlier versions, by Shlomo ben Moshe Halevi Alqabetz (ca. 1505–1584), a member of the Safed group of Kabbalists. Like all poems of this sort, the *Lekha Dodi* too is replete with Biblical phrases and allusions to religious ideas, with which one must be thoroughly familiar in order to get its full meaning. The literal prose translation which follows is offered with this author's apologies, in full awareness of his inability to do justice to the poetic and emotional qualities of the Hebrew original.

Come, my friend, to meet the Bride,
Let us receive the face of Sabbath.

"Observe" and "Remember" in one utterance,
The Only God let us hear.
God is one and His name is one,
For renown, glory, and praise.

Come . . .

Come, let us go to meet Sabbath,
For she is the source of blessing,
Pouring forth from ancient days.
The act was the end, in thought the beginning.[45]

Come . . .

King's temple, royal city,
Arise, leave the destruction behind,
Long have you sat in the vale of tears,
Now He will show mercy unto you.
Come . . .

Shake off the dust, arise, put on
The garments of your glory, O my people!
Through the Son of Yishai the Bethlehemite,[46]
Draw nigh to my soul and redeem it!

Come . . .

Awake, awake, for your light has come!
Arise and shine!
Wake up, wake up, sing a song!
God's glory was revealed to you.

Come . . .

Be not ashamed, be not confounded.
Why are you humble, why do you sigh?
The poor of my people will find refuge in you,
And the City will be rebuilt on her mound.

Come . . .

Your spoilers will be despoiled,
All your destroyers will be removed,
Your God will rejoice over you
As the bridegroom rejoices over the bride.

Come . . .

You will spread out to the right and left
And the Lord you will adore.
Through the Man, the Son of Perez,[47]
We all shall be happy and rejoice.

Come . . .

Come in peace, O crown of her husband,
In joy and in jubilation,
Amid the faithful of the chosen people,
Come, O Bride, come, O Bride!

Come, my friend, to meet the Bride,
Let us receive the face of Sabbath.

In addition to this paean, in which the Sabbath is described as God's bride and God as the Sabbath's husband, Psalms 29 or 95–99 were also recited, and sometimes even musical instruments were played. The fields in which all this took place were, through the arrival of the Sabbath-Shekhina, turned into the "sacred apple orchard," which in itself is a mystical manifestation or aspect of the Shekhina,[48] a sacred grove sanctified by the union of God with His bride and producing the souls of the just. The festive procession going to receive the Sabbath outside the town resembled in both form and spirit the processional fetching of the bride in traditional Middle Eastern Jewish weddings by the entourage dispatched by the bridegroom's family to escort her to the wedding canopy.

Pope, in his commentary to the Song of Songs, surmises that this Kabbalistic custom of receiving the Sabbath in the open followed

> an ancient custom of devoting the evening of Friday (Frī[g]day, Frīg being the old Teutonic love-goddess corresponding to Venus) to venereal activity. . . . The emphasis on the open country and the fields outside the town suggests alfresco amour under the benign glow of the Venus star (which helps one to understand the French expression for "out-of-doors," *à la belle étoile*, the beautiful star being Venus). The Bride and Queen greeted at dusk in the open country around Safed, we may plausibly surmise, was the epiphany of the Evening Star, Ishtar-Venus, Queen of Heaven. The question of the Canticle (8:5a): "Who is this ascending from the steppe?" is thus answered. The vesper sortie into the field recalls the invitation of the Canticle (7:12–13): "Come, my love, let us hie to the field . . . there will I give you my love."

So far so good. But in the subsequent two sentences Dr. Pope makes a surmise which forces us to part company with him:

> The euphoria of the procession as they marched to the field singing the hymn composed by Solomon Alqabetz, "Come my love to meet the Bride/The presence [face] of Sabbath let us receive," could lead to "lightheaded" activities if both sexes were present.
>
> Just what was done by the devout mystics after they got to the field is not entirely clear, but one may imagine that in the popular observances there were those who tarried to indulge in the kind of celebration congenial to the Love Queen.[49]

As far as one can conclude on the basis of what we know of the life of the Safed Kabbalists—and whether learned or not, all the Jews of Safed were Kabbalists in the 16th century—these Friday evening excursions to

the fields must have been purely a masculine affair. Thus the open countryside, which mystically assumed the character of the "sacred apple orchard," could have been the scene of nothing more than a highly emotional, but at the same time purely mystical-imaginary union between the male participants in the procession, as representatives of the Community of Israel, and the Holy One, blessed be He, the Divine Bridegroom of that community and of the Sabbath. The passage from the Song of Songs (8:5) quoted in this context by Pope, "Under the apple tree I aroused you, there your mother conceived you," certainly contributed its share to the development of the concept of the "sacred apple orchard," and, as Pope pointed out (p. 192), may in turn have had something to do with the old pagan worship in sacred groves. But in the course of the more than two millennia that had passed since that Biblical scene, Jewish sensibilities had become highly refined, so that any kind of group "celebration congenial to the Love Queen" would have been totally abhorrent to the 16th-century Kabbalists.

By that time, and especially in a Muslim environment such as represented by the town of Safed, the strict separation of the sexes had long been an entrenched and inviolate rule among the Jews. Public intermingling of men and women, whether in the synagogue, in the fields, or elsewhere, was entirely out of the question. This communal emphasis on segregation of the sexes meant that unmarried young men had to, and did, find outlets in clandestine relationships or encounters with women. If and when such affairs became public knowledge, their least consequence was utter disgrace. While no accounts of the sexual behavior of the Safed Jews are extant, there are contemporary documents which allow us to conclude that clandestine illicit sex was the most frequent among the transgressions for which a sinner was believed to incur the punishment of *gilgul,* or transmigration of his soul into the body of an animal or another human.[50]

However, clandestine offenses against an oppressively severe sexual code are one thing, and public sexual celebrations are quite another. While we can thus be practically certain that such group happenings could not, and did not, take place, we have every reason to assume that in those Friday evening excursions to the "sacred apple orchard" there was a strong admixture of erotic elements and libidinous arousal, which did not lead to any sexual activity until later that night, however. Since one of the focal endeavors in the religious life of the Kabbalists was to sanctify, by mystical interpretation, the legitimate sexual relations between husband and wife, whatever libido may have been aroused by the Friday evening group celebrations in the open fields around Safed was channeled into the licit and recommended satisfaction of marital sex after midnight.

Following the end of the evening prayers, the men would return home to be received by their wives—the wife in this instance became for the husband the earthly representative of the Shekhina, with whom he was about to perform that night the sacred act of cohabitation in imitation of, and in mystical sympathy with, the supernal union between God the King and His wife, the Matronit-Shekhina-Sabbath. The return from the synagogue to the home on Sabbath eve was also the occasion on which it was proper to show due reverence to the mother; of Isaac Luria, the great leader and master of the Safed Kabbalists, it is reported that upon entering his home he used to kiss reverently the hands of his mother.

Now the husband would approach the table and pick up two bunches of myrtle, each consisting of three twigs, prepared for the bride and the groom, and then circle the table—all rites imitative and symbolic of observances performed at actual weddings—and sing welcoming songs to the two angels of peace who were believed to accompany him home from the synagogue. The chanting of Chapter 31 (Verses 10–31) of the Book of Proverbs, which followed, had a double significance. Ostensibly, it was meant as a paean to the "woman of valor," the good wife and mother whose very presence in the house, quite apart from all the care she lavished on her family, made it possible for the husband to live a complete Jewish life, in accordance with the oft-reiterated teachings of the Kabbala about the blessed state of male-female togetherness. Beyond that, however, there was a deeper meaning: the "woman of valor" whose excellence is described in the twenty-two alphabetically arranged verses was interpreted as being none other than the Shekhina herself, the divine Matronit, whose image thus was mystically merged with that of the man's own wife.

Next came the recitation of an Aramaic poem containing an invitation addressed to God the King to take part in the festive Sabbath meal. At some time during that meal or following it, the husband chanted another mystical Aramaic poem written by Isaac Luria and describing the union of God the King and his bride, the Sabbath-Shekhina.[51] The first six stanzas read as follows:[52]

Let me sing the praises of Him who enters the gates
Of the orchard of apple trees, holy are they.

Let us invite her[53] now, with a freshly set table,
With a goodly lamp which sheds light on the heads.

Right and left, and the bride in between
Comes forth in her jewels and sumptuous raiments.

Her husband embraces her, and with her *Yesod*,[54]
Which gives her pleasure, he presses her mightily.[55]

Cries and sighs have stopped and ceased,
New faces come, spirits and souls.

He brings her great joy, in a double measure,
Light pours upon her, and blessings on end.

Upon the completion of this song it is customary to this day among the Hasidic Jews who follow the ritual established by "the Holy Lion" (i.e., Isaac Luria) to say this Aramaic prayer:

> Be it the will before the Ancient One, the Most Holy One, and the Most Secret One, and the Most Hidden of All, that the Supernal Dew be drawn from Him to fill the head of the Small Face and to fall upon the Orchard of Holy Apples, in radiance of face, in pleasure and in joy for all.[56]

The several courses of the meal, the drinking of wine, the numerous songs, the "words of Torah," and the after-meal grace took so long that, by the time the family rose from the table, it would be near midnight. And this was as it should be, because it had to be midnight when husband and wife retired to bed in order not to violate the stringent Kabbalistic rule prohibiting cohabitation prior to midnight of the Sabbath. The background of this rule requires some explanation.

6 | *The Mystical Union*

As we have seen in the first section of this chapter, Friday night was considered in the Talmudic period the proper time for scholars to fulfill the religious commandment of marital intercourse with their wives. This must have been an established custom, just as was the daily performance of the marital act by men of leisure, twice weekly by laborers, once a week by donkey drivers, once in thirty days by camel drivers (whose caravans returned home only once in thirty days), and once every six months by sailors (whose extended sea voyages enabled them to return home only at such long intervals). The passage in the Mishna which contains this information[57] is couched in the form of a legal decision as to the frequency of marital intercourse required of people from various occupations in fulfillment of the Biblical law which enjoins a man not to diminish "the food, the raiment, and the conjugal rights" of his wife.[58] The subsequent Talmudic specification to the

effect that scholars must have marital intercourse with their wives on Friday nights underwent further refinements as to the precise time most suited for performance of the act by scholars, and received its final codification as a religious law by Joseph Caro (1488–1575), in his *Shulḥan 'Arukh,* the last great and comprehensive Jewish code, first printed in Venice in 1564–1565. Caro, who was also an outstanding mystic and leader of the Safed circle of Kabbalists, advises that the act should be performed "neither in the beginning of the night nor towards its end, lest the husband hear the voices of people and be brought to thinking of another woman, but in the middle of the night."[59] Although this explanation of the rule to perform the act in the middle of the night is plausible enough, since thinking of another woman while coupling with one's own wife was considered a grave sin, there is much more to it than Caro allows to meet the eye. As his Polish commentator, Abraham Abele Halevi Gombiner (1635–1682), remarked about a hundred years later, "The Kabbalists wrote awesome mysteries [about intercourse] precisely after midnight. . . ."[60]

What these "awesome mysteries" were can be summarized from the basic writings of the Kabbala. They consist of two parts: an earlier one, explaining the mystical meaning of marital intercourse on Friday night; and a later one, specifying the mystical significance of restricting marital intercourse to Friday night after midnight.

The first is found in the Zohar, which casts its teaching on the subject into the form of a reinterpretation of a passage in Isaiah: "Thus saith the Lord concerning the eunuchs who keep My Sabbaths, and choose the things that please Me, and hold fast to My covenant: Even unto them will I give in My house and within My walls a monument and a memorial better than sons and daughters. . . ."[61] The "eunuchs," says the Zohar, are the scholars who study the Law all week long and "castrate themselves for the duration of the six days of the week, tiring themselves out with the study of the Law, and on Friday night they spur themselves to copulation because they know the supernal mystery of the hour in which the Matronit couples with the King." The words "who keep My Sabbaths" mean that those scholars keep themselves waiting for the Sabbath. "Choose the things that please Me" refers to the time of the coupling of the Matronit. "Hold fast to My Covenant" means that they hold onto that part of the godhead which carries the sign of the Abrahamic covenant, the Sefira of the *Yesod,* which stands for the masculine member, and through which the King unites with the Matronit. The Zohar concludes the passage with the words, "Happy is the lot of him who sanctifies himself in this holiness and knows this mystery"—that is to say, happy is he who, knowing this mystery, sanctifies himself by coupling with his wife on Friday night at the time when the King couples

with His Matronit and, by so doing, both imitates the divine act and brings it about, helping the godhead to achieve its mystical unity.[62]

The second part of the mystery, that which pertains to the precise time of copulation, is contained in the 16th-century elaboration of the Kabbalistic doctrine. Isaac Luria, in his discussion of the relationship between the King and the Matronit, whom he calls the Small Face and his Female, respectively, distinguishes two facets or persons in the latter: one, referred to by the name Leah, representing the lower aspect of the Shekhina-Matronit and reaching only as high as the chest of the Small Face; and the other, Rachel, the Shekhina's higher aspect, occupying a face-to-face position with the male deity from his chest upward. The Small Face, incidentally, is also called Jacob or Israel when in juxtaposition to Leah and Rachel.

The Small Face is engaged during the day, and during the night up to midnight, in copulation with Leah which is, mystically, of a low degree. From midnight on, on weekdays, and up to midnight on Fridays, a higher type of copulation takes place between the Small Face and Leah. After midnight on Friday, the Small Face and Rachel copulate, which is the highest kind of union of the male and the female in the godhead. This, therefore, is the time of grace in which a scholar should unite with his wife, making sure that he does so only after having pronounced the words: "I fulfill the commandment of copulation for the unification of the Holy One, blessed be He, and the Shekhina."[63]

Thus, for the Jew reared in the great mystical tradition of his faith, the Sabbath was a day whose pleasures, both physical and spiritual, amply compensated him for the drabness, narrowness, and frequent sorrowfulness of the weekdays. With the Sabbath, a queenly visitor entered even the humblest abode, which, due to her presence, was transformed into a royal palace, with the table set, the candles burning, and the wine waiting. The mistress of the house became mysteriously identified with the Queen Sabbath, who was also identical with the Shekhina, the divine Matronit, God's own consort. As for the master of the house, he felt his chest swell and his consciousness expand due to the "additional soul" which came down from on high to inhabit his body for the duration of the Sabbath. All these supernal presences made man and wife feel part of the great spiritual world order in which every act and word was fraught with cosmic significance, and in which the supreme command of the day was "Rejoice!" When midnight came, and the fulfillment of the commandment to rejoice on the Sabbath found its most intense expression in the consummation of the marital act, this was done with the full awareness not only of obeying a divine injunction, but also of aiding thereby the divinity himself in achieving a state of male-female togetherness which God is just as much in need of as man.

It is certainly a very far cry from the ancient Canaanite mass orgiastic festivals performed in honor of Astarte, the goddess of sexual love and fertility, to the mystically oriented and privately observed celebration of marital sex in honor of the Sabbath, the divine queen and consort of God. Yet, quite apart from the historic development which led from the first to the second in the course of nearly three millennia, one can discover in both at least one common feature which indicates their generic relatedness. Both observances are culturally conditioned and traditionally formulated responses to the basic human psychological need to elevate and sanctify the sexual impulse by attributing to the sex act a higher, a religious, a divine significance. In both, the act becomes more than the end-in-itself that in physiological reality it actually is; it becomes a sacrosanct observance directed at a loftier and greater aim: the exertion of beneficial influence upon the great ultimate realities of the metaphysical world. And in both it is a female deity whose invisible yet omnipresent countenance is supposed to light up into a benign and pleasurable smile when she observes the fervid performance of her favorite rite.

Conclusion

The foregoing eleven chapters have not discussed all the feminine numina who, in one period or another, played a role in the history of Hebrew and Jewish religion. There were, in addition to those treated, such concepts as the "Holy Spirit," closely akin to, yet distinct from, the Shekhina; the "Community of Israel," a personified guardian spirit of the totality of the Jewish people; and "Wisdom, " God's earliest creation and playmate, who had her counterpart in the Greek Sophia; none of these received more than fleeting mention above in various contexts. Several others were not even touched upon, such as the "Word," who also had a Greek counterpart in Logos; the "Daughter Voice" (Bath Qol), through whom God's will was made audible on earth; the Law (Torah), God's beloved whom He made the bride of Moses; the Earth (Adamah), considered in a literal sense the mother of all living; the Mother City, and especially Zion, regarded as the mother of the people; and her counterpart, the Daughter of Zion, who represented the Mother's children, the people of Israel.[1] All of these were personified, all were female and all partook, to a greater or lesser extent, of a numinous character. If they were omitted from the present volume, it was because they did not share, or shared only to a minor degree, those traits which transform a numinous entity into a goddess, that is, into a truly

divine being believed to possess a will of her own and to be capable of acting independently of any other divine power.

Such independent volition and capability of action was attributed to all the goddesses discussed. In reference to the early ones, those who established themselves in the Biblical Hebrew religious consciousness, the question of their dependence on or independence of Yahweh never had to be faced up to squarely. Asherah, Astarte, and Anath, on the one hand, and Yahweh (or Yahweh Elohim), on the other, inhabited two separate realms. Those who believed in the goddesses saw no incompatibility between the sway they held over certain areas of human life and certain departments of nature and the rule Yahweh exercised over others: in the polytheistic view of the divine, gods may compete with, and occasionally conspire against, one another, but they never cast a doubt on one another's existence. And as to those who believed in Yahweh only, for them the gods and goddesses worshiped by others were merely idols, devoid of any significance whatsoever, except the one baleful ability to lead men astray from the path of righteousness.

In the later period, the female divinities occupied a position in relation to God which was similar in one respect to that of Satan: they were capable of independent thought and action—surpassing by far the autonomy of angels, who were believed to be basically no more than the instruments of God's will. Yet there was, of course, the fundamental antithesis between good and evil which separated the Cherubim and the Shekhina from Satan and his cohorts. The independence of Satan's will from that of God was the result of his rebellion against his Master, and his opposition to God was always that of evil to goodness. Not so the female divinities, whose every independent act, even if it brought them into conflict with God, stemmed from their own, different, but equally valid, will to good.

The one exception to this rule is Lilith, the female embodiment of evil, Satan's companion, more deadly than any male devil could ever be. Her realm, dark and sinister, yet full of dangerous allure, stands beyond the control of God. The most powerful archangels, unable to subdue her, could only strike a bargain with her which left her ample room to pursue her nefarious activities.

The world peopled by these goddesses is calculated not only to repel the orthodox believer in the one and only God, but also to frustrate the logical mind. It is not unlike that old orchard of mysteries which the Talmud warns against exploring in the form of the story about the four sages who "entered the Pardes," three of whom came to a bad end. If one is armed only with the sword of logic, one runs the grave risk of being caught on the horns of not one but several dilemmas: not only that of reconciling the

existence of the omnipotent, one and only God with the existence of other equally, or almost equally, potent divinities, and female ones to boot; but also that of rendering two opposing wills-to-good accordant with each other; and that of distinguishing between the good and evil goddess, who is perhaps, after all, but one wearing two different masks.

It is, however, in the nature of religious truth that it transcends logical verities. Faith, luckily for man, can grasp truth intuitively and on a deeper (or, if you wish, higher) level, a level far beyond the reach of the laborious, step-by-step advance of logical thinking. The religious truth of the existence of a once-harmonizing, once-discordant goddess side by side with a one-and-only and omnipotent God was triumphantly manifested in what can be called the Kabbalistic breakthrough. The mystical God-concept of the Kabbala, with its one and yet multiple deity, and its goddess image, the Matronit, whose wifehood to both God and man brought man nearer to God than he could ever get to a lone, patriarchal, male godhead, humanized God and, simultaneously, divinized man.

What ultimately emerges from this conspectus is that, contrary to the generally held view, the religion of the Hebrews and the Jews was never without at least a hint of the feminine in its God-concept. At times, as in the Talmudic and even more so in the post-Talmudic periods, the female element in the deity was effectively pushed into the background. At others, as in the Biblical and again in the Kabbalistic eras, it occupied an important place in popular theology, occasionally even to the extent of overshadowing the male deity or the male component of the godhead. Only in the most recent times, after the Kabbalistic upsurge had subsided, and its last reverberations in Hasidism receded, was the female element eliminated from the God-concept among Reform, Conservative, and non-Hasidic Orthodox Jews, leaving it centered upon a strictly spiritual, but nevertheless inescapably masculine Godhead, upon "our Father in heaven." On the other hand, among the Sephardim, the Oriental Jews, and the Hasidic Ashkenazim, despite the inroads modernism has begun to make in their ranks, the mystical-mythical doctrine of God and the Shekhina has retained its hold, not in the least due to the fact that in these circles the reverence for the teachings of old Kabbalistic, respectively Hasidic, masters is still a powerful influence.

In conclusion, it may be appropriate to append here a comment for the purpose of putting the persistent sexual imagery of the Kabbala in its proper perspective. In the Middle Ages—and from the viewpoint of outlook, mentality, and imagery, the 16th-century Kabbalists were as medieval as the 13th-century originators of the Kabbala—there was nothing unusual about resorting to the symbolism of coitus in speaking of certain cosmic and divine events. Thus, for instance, in the cosmic realm the conjunction

of the sun and the moon—that is, the appearance of these two luminaries close to each other in the sky—was described verbally and visually as a man and a woman in sexual embrace, with an explicitness which today would be considered pornographic, but which in those days was taken for what it was intended: symbolic representations of an otherwise hard-to-imagine event.[2] Or, in the realm of the divine, let us recall the views of St. Peter Damian, the 11th-century cardinal and doctor of the Roman Catholic Church, who maintained that when the Virgin Mary matured, she possessed such charm and beauty that God, filled with passion for her, sang the *Canticles* in her praise, and that subsequently she was the golden couch upon which God, tired out by doings of men and angels, lay down to rest.[3] Two hundred years later, another Italian cardinal, the philosopher and ascetic St. Bonaventure, did not hesitate to call Mary "the spouse of the Eternal Father."[4] And in 1399 Christine de Pisan (1363?–1431), a famous forerunner of feminism, wrote these remarkable lines in her *Epître au dieu d'Amours*:

> Sweet Jesus, heart broken, wounded and dead, was abandoned by all his people except for the women. All the faith remains in a woman, and it is foolishness to speak ill of her, even if only out of respect for the Queen of Heaven, in remembrance of her goodness so noble and so deserving that it entitled her to conceive the Son of God! God the Father gave great honor to woman when He wanted to make her His spouse and His mother, the temple of God joined to the Trinity. . . .[5]

When viewed against this background, the sexual imagery of the union between God and the Sabbath, or between God the King and his consort, the Shekhina-Matronit—or, for that matter, between the Matronit and man—will appear neither offensive nor fantastic. The two-thousand-year-old Jewish tradition of viewing the relationship between God and man as one between husband and wife was, in the course of time, repeatedly transmuted, transformed, expanded, reapplied, and refined. What remained unchanged was the basic approach underlying it all: the overriding, irresistible tendency to view both the physical cosmos and the metaphysical world of the divine in human terms, which inevitably centered on the sexual reference, and thereby to reduce the great awesome mysteries, ever threatening to crush puny man, to a scale and form which he could grasp or with which, at least, he could grapple, thus gaining the self-assurance he needed to survive.

In strictly human terms, then, all the changing forms of the deity, the attribution to him of sexual qualities and functions, the early veneration of goddesses, their transformation into female divine attributes or manifesta-

tions, and their resuscitation at a time when they seemed dead and buried for over a millennium—all this served the one primal and permanent purpose, succinctly expressed first in the Bible and then repeated in numerous elaborations down to the present day: to safeguard human survival through any and every religious law, concept, idea, and endeavor. Let man, this view maintains, keep the statutes and ordinances, even those which bid him look up to a Brazen Serpent, in order that he may live by them.[6] It is under this imperative of life that the historical role of the Hebrew Goddess must be viewed and assessed.[7]

Appendix

The Goddess in the Dura Synagogue?

1 | *The Synagogue and Its Murals*

Excavations conducted on a *tell*, close to the eastern frontier of northern Syria, on the right bank of the Euphrates some 40 miles to the south of its confluence with the Khabur, unearthed the remains of the town of Dura Europos. This was a Roman frontier post for about a century, and in 256 C.E. it fell to the advancing Persians. In order to buttress the city wall against the Persian onslaught, the Romans partly demolished the synagogue that had been built against the wall, and partly filled it with sand, mud, and rubble. It was due to this latter measure that the murals covering the inside walls of the synagogue remained undamaged through almost seventeen centuries, although as soon as excavation exposed them to the elements they began to deteriorate rapidly.[1]

An inscription found in the synagogue itself gives the date of its construction: it was built in 245 C.E., replacing an older and smaller synagogue that had occupied the site for a few decades. Sometime during the eleven years of its existence, all the interior walls of the synagogue were covered with the murals, whose discovery created quite a stir among historians of religion. That the Second Commandment was not interpreted by early Judaism as an absolute prohibition of all pictorial representation of humans and animals was well known before the Dura Europos discoveries. But here was, for the first time, irrefutable historical evidence of the completely unrestrained use of polychrome painted murals showing scenes in which men

and women appeared and interacted. Here were pictures illustrating Biblical stories, executed according to a master plan that utilized all the vertical wall surfaces of the synagogue, including its western walls, in whose center was a scallop-capped niche that originally must have contained the Ark. And, what is more, one of the largest and most elaborate murals flanking the Ark on the left and having the rescue of the infant Moses from the Nile as its subject is centered upon the naked figure of a woman! The Dura discoveries thus occasioned not only a correction in the traditional view of the Jewish historical attitude on representational art, but also a revision of the equally traditional ideas concerning Jewish modesty and bashfulness. It had to be conceded, at least, that Jewish communities existed that had assimilated and incorporated into their traditionally Jewish institutions the Hellenistic attitude to the naked human body and its pictorial representation in the service of religion. (See Plate 34.)

2 | *Goodenough's Interpretation: Anahita*

The three volumes of Goodenough's magnum opus, devoted to the interpretation of the symbolism of the Dura Europus synagogue,[2] contain the most exhaustive and penetrating analysis of the murals. Drawing on his unparalleled familiarity with the art of the Greco-Roman world in general, Goodenough has established beyond doubt that the naked woman, shown standing up to her thighs in the water of the Nile and holding the infant Moses in her arms, "startlingly resembles" the usual representations of the goddess Anahita, the most popular deity of Iran in the Sassanian period.[3] This observation, in itself, does not come as too great a surprise, because Dura Europos was a predominantly pagan city in which the Jews constituted but a small minority, and it was to be expected that their pictorial art should be subject to surrounding influences. As Goodenough points out, they spoke Greek, and their art had an undoubtedly Hellenistic base. Only two doors away from the synagogue, a wall painting found in a house shows Aphrodite (with whom Anahita was identified) with Eros beside her, and these two figures "startlingly resemble" the representation of the woman and the infant Moses.[4] Goodenough concludes that

> to paint the Moses scene the artist drew upon some painting of Aphrodite, who in Dura was probably often called Anahita, with the baby and with female attendants in their peculiar dress. So startling an invasion into the Moses story, for representation in a synagogue, would hardly have occurred as the mere borrowing of a form. The infant is indeed Moses coming out from the ark in the Nile, but he comes out to divine company in the arms of the

> goddess, herself quite as recognizable as though flagged with a written label.[5]

As to the three women standing above "Anahita," Goodenough says,

> I see no reason to doubt that following a Jewish tradition, or originally with himself, the master designer at Dura introduced the Nymphs deliberately and skillfully into the scene of the infant Moses, and did so in order to intensify the notion that Anahita-Aphrodite was drawing from the water a Wunderkind with royal nature at least 'hedged' with divinity.[6]

Goodenough thus argues that the synagogue muralist not merely borrowed the form in which Anahita was usually represented in the pagan paintings, but consciously took the figure of Anahita and introduced it into his painting as if saying: Look, Moses was a "divine child," as clearly proven by the fact that he was fetched out of the Nile by the goddess Anahita, who evidently would perform such a service to none other but a "divine child." The artist's purpose in doing so, Goodenough explicitly states, was to show that Moses was a "Wunderkind," a Miraculous Child, rivaling in his nature the pagan gods whom the Greeks and Romans liked to depict as "Wunderkinder."[7]

3 | *Criticism of Goodenough's Interpretation*

Anahita, as we have seen above, was not merely the Persian counterpart of Aphrodite and of Artemis, but belonged to that ancient Near Eastern type of great goddesses who were virgins and wantons, loving mothers and cruel death dealers.[8] Could it be this goddess whom the Dura Europos muralist represented as holding the infant Moses in her arms? Is such an interpretation, as given by Goodenough, possible in the light of what we know about the Jewish attitude to pagan gods and goddesses?

We know that, following their penetration of Canaan, the Hebrew tribes adopted several local gods, or deities who held sway in neighboring countries, among them the goddesses Asherah, Astarte, and Anath (called the Queen of Heaven).[9] This was bitterly denounced by the Biblical authors and labeled as "awhoring after foreign gods." What, in fact, took place in the early Israelite period was an incorporation of Canaanite gods and goddesses into the popular (as well as court) religion of the Hebrews. However, this phase of their religious history came to an end in the 10th, or at the latest 9th, century B.C.E., after which time no *new* foreign deity was able to

gain a foothold among the Hebrews. They continued, to be sure, for several more centuries to serve the old gods who had won them over in the earlier, more malleable age, but no new adoption of foreign deities into popular Hebrew religion occurred.

After the Babylonian exile (586 B.C.E.), the "foreign" gods underwent a rapid decline among the Jews, although some of the old deities managed to live on, side by side with Yahweh, for another one or two centuries, especially in such relatively isolated places as the military outpost on the Upper Egyptian island of Elephantine. By the time the Hellenistic age arrived, in spite of all the attraction Hellenism held for the Jewish upper classes, it would have been completely out of line with this Jewish religious development, which by then was six or seven centuries old, to incorporate the worship of a new god into the Jewish religious structure. Individual Jews, of course, in every age, became temporarily or permanently attracted to the practices and doctrines of other religions. Apostasy and conversion to other faiths have dotted Jewish history for well over two thousand years. But never since the early Israelite period has Judaism admitted a new god.

These considerations alone contain a refutation of the interpretation of the naked female in the Moses panel of the Dura Europos synagogue as the representation of the goddess Anahita. Even if the 3rd-century Jewish community of Dura lay outside the mainstream of Jewish religious development,[10] the admittance of a pagan goddess in the form of her painted image on a synagogue wall would be totally impossible. As to the centers of Jewish religious development in Palestine and Babylonia, the fear of idolatrous contamination was so strong there that strenuous attempts were made to preclude any contact with idols. An illustration of this attitude can be found in the discussion that began when the Patriarch Gamliel II (flourished about 100 C.E.), on the occasion of his visit to the Hellenistic city of Acre (north of Haifa), made use of a public bath which was decorated with a statue of Aphrodite. The question whether this was permissible still occupied the rabbis after several generations.[11] A Jewish community, such as that of Dura Europos, even if it was only remotely connected with the great Jewish religious centers of Palestine and Babylonia dominated by such a mentality, certainly could not tolerate the representation of a pagan goddess in its synagogue.

What the attitude of the Dura Jews themselves was toward the pagan gods worshiped by the gentiles of their town is clearly demonstrated by another mural in the synagogue. This shows the destructive effect the Ark of the Covenant had on the god Dagon of the Philistine city Ashdod (cf. Samuel 5:4). However, instead of showing the broken pieces of the statue of Dagon, the artist painted the broken images of the principal Palmyrene gods, which were worshiped at Dura. The meaning of this painting was

correctly recognized by Goodenough when he remarked that the artist "succeeded very well in using the incident from [Book] I Samuel to show the collapse of paganism before the reality of Judaism, the collapse of paganism presumably as he knew it directly in Dura itself."[12] Elsewhere Goodenough repeats the same interpretation: "The gods of local paganism collapse before the Ark of the Covenant, the symbol of metaphysical reality in Judaism."[13] It is remarkable, indeed, that he remained unaware of the crass logical contradiction between this statement and the one that precedes it by only three lines, in which he says: "Moses is the divine baby here, with the three nymphs and Anahita-Aphrodite." How, one must ask, did Anahita-Aphrodite escape the fate of the other "gods of local paganism"? How could she be shown standing in triumphant nakedness over the ark (of Moses), when all her divine colleagues lie shattered under the Ark (of the Covenant)? One has only to pose this question in order to recognize that the woman holding the infant Moses in her arms cannot be the *representation* of Anahita-Aphrodite.

A comparison of the "Anahita-Aphrodite" picture with the Dura Europos synagogue murals in which the artist used Hellenistic elements, ideas, or motifs also vitiates Goodenough's interpretation. Neusner, following Goodenough, cites three examples of this artistic procedure.[14] One is the figure of David playing his lyre and surrounded by animals, in which the intrusion of the pagan Orpheus idea is unmistakable. The other is the figure of Moses shown leading the Children of Israel out of Egypt and carrying a staff, which, however, is portrayed as a club. Since the only two Greek heroes ever to carry a club are Theseus and Heracles, Goodenough argues that the Dura muralist "could have put it into Moses' hands only because of its immediate symbolic reference to their [i.e., Theseus' and Heracles'] special characters and to his [i.e., Moses']."[15] The third example cited by Neusner is that of Anahita-Aphrodite holding the infant Moses. However, there is a basic difference between Goodenough's interpretation of David-Orpheus and Moses-Heracles, on the one hand, and of the Anahita-Aphrodite figure, on the other. In the first two, we are shown pagan appurtenances with which the artist endowed the Biblical heroes whose pictures he painted. It was David whom he painted, although the manner in which he executed his painting made David's figure reminiscent of Orpheus. Similarly, in painting Moses, he made use of a feature associated with Heracles and Theseus. That the juxtaposition of the Greek and Hebrew heroes, implied by the borrowing of traits or paraphernalia from the former and attributing them to the latter, must have been based upon a current Jewish view influenced by Hellenism, cannot be doubted. In both cases, however, the Hellenistic features were absorbed and assimilated into the traditional Jewish concepts, which became enriched by them. What the artist says by means

of the Hellenistic references is: Our David was a greater musician than Orpheus, our Moses a greater hero than Heracles.

If Goodenough were correct in his interpretation of the female figure holding the infant Moses, we would have to assume that the artist, in this single case, completely reversed the procedure he followed in the other pictures. For what Goodenough says is that this picture shows Moses being rescued by the pagan goddess Anahita-Aphrodite, that is to say, that the muralist in this case allowed a Biblical story to be assimilated into Greek or Hellenistic or Persian—but in any case, pagan—religious tradition and that he set down the result in his mural, quite uninhibitedly and for everybody to see. Had the artist actually had in mind what Goodenough ascribes to him, he would have been guilty of gross idolatry, and also the congregation that tolerated his mural in the synagogue would have been guilty of the same sin.

4 | *Moses in the Arms of the Shekhina*

If the female figure holding the infant Moses in her arms is not Anahita, who then is she? Before seeking the answer to this question, let us again state clearly that part of Goodenough's interpretation which we accept. There can be no doubt that the muralist did engage in what Goodenough calls a "borrowing of form." In other words, he painted a female figure whose attributes and posture he borrowed from the current representations of Anahita-Aphrodite, and he did this in order to paint an image that could readily be recognized as a *divine* female. Once we accept that this was the artists's intention, we can easily understand why he "borrowed the form" of Anahita-Aphrodite: simply because there was no other form available to him in which to express the idea that a feminine deity cradled Moses in her arms. In Jewish artistic tradition there was certainly no prototype for the pictorial representation of a divine female; in the gentile environment of Dura, it was almost exclusively the Anahita-Aphrodite image that intruded upon the artist's consciousness.

Who then was this goddess-like figure into whose arms the muralist placed the infant Moses? Our answer is that she was the Shekhina.

This conclusion, startling though it may seem initially, can be supported by a number of considerations. The first of these is that the Midrash establishes a very close connection between Moses and the Shekhina, God's feminine aspect, which (or better, who) in the course of the Talmudic period achieved an increasing independence, and in the post-Talmudic period developed into a discrete feminine divinity.[16] In fact, no other human was represented as having had as intimate a relationship with the Shekhina as

Moses. In the Kabbala, this relationship was to culminate in the statement that Moses, and he alone of all men, not only became the husband of the Matronit (= Shekhina), but copulated with her while still in the flesh.[17] In the earlier, Talmudic and Midrashic sources, this idea is adumbrated in the assertion that, of all men, Moses was the only one to whom the Shekhina spoke "every hour without setting a time in advance," and that therefore, in order to be always in a state of ritual purity and readiness to receive a communication from the Shekhina, Moses separated himself completely from his wife.[18]

When Moses died, the Shekhina, we are told, took him on her wings and carried him from Mount Nebo to his unknown burial place four miles away.[19] The Shekhina's function at the death of Moses is paralleled by her ministration to him at his birth. When the daughter of Pharaoh, we read in the Babylonian Talmud, found the ark of bulrushes in which his mother had placed Moses, and opened it, "she saw the Shekhina with him."[20] This tradition is quoted in the name of Rabbi Yose, son of Rabbi Ḥanina, a Palestinian teacher (Amora) of the second half of the 3rd century C.E., whose sayings are contained in both the Palestinian and the Babylonian Talmuds.

The second consideration is that the Midrash lifts the entire scene on the banks of the Nile out of the realm of the anecdotal, which characterizes it in the Biblical narrative, into the realm of the miraculous and mythical. When the mother of Moses placed him in the ark, we read in the Midrash, she put a canopy over him, to take the place of his wedding canopy, because she feared that she would not be granted the sight of his *ḥuppa*. When the handmaidens of Pharaoh's daughter tried to dissuade her from rescuing the child, the Angel Gabriel came and struck them to the ground. The ministering angels in heaven, with all kinds of arguments, reminded God that Moses must be saved. Gabriel gave Moses a blow, so as to make him cry and thereby awaken compassion in the heart of Pharaoh's daughter. Moses himself, although only three months old, had the voice of a youth, and he refused to take suck at the breasts of any Egyptian woman, saying(!): "The mouth which will speak with the Shekhina should suck an unclean thing!?[21]

As for the daughter of Pharaoh, she did not just happen to go down to the river, but was compelled to do so by one of several divine acts. Some say that God sent a severe heat wave over Egypt, and all the Egyptians went down to the Nile to seek relief, among them Batya, the daughter of Pharaoh, with her maidens.[22] Others say that the daughter of Pharaoh suffered from leprosy, or from painful boils, so that she was unable to bear warm water. She therefore went down to the Nile to wash in its cool waves, noticed the ark, and the moment she touched it or the infant Moses, she was cured.[23]

Still others say that she went down to the Nile in order to purify herself from the uncleanness of her father's idol worship and that, unbeknownst to her, she uttered words of prophecy on the banks of the river.[24]

When Batya saw that the touch of Moses cured her of her disease, she said, "This boy is a saint," and decided he must stay alive. Since he who keeps alive a single soul in Israel is considered by God as if he had sustained an entire world, the daughter of Pharaoh was taken under the wings of the Shekhina and was called the Daughter of God, Bat-Ya.[25]

Thirdly, it should be pointed out that the Midrash literature abounds in passages clearly indicating that Moses was considered a "divine child." Miriam, the older sister of Moses, was possessed by the spirit of prophecy and foretold that her parents would give birth to a child who would become the savior of Israel. Thereupon Amram, who for three years had separated from his wife, approached her, and she conceived and bore Moses. When the child was born, the whole house became filled with great light, like the light of the sun and the moon. His parents saw that his appearance was like that of an angel of God. They circumcised him, called him Yequtiel (i.e., "My Hope Is God"), and hid him for three months. When they were no longer able to hide him in their home, his mother made him a little ark, which she placed, with Moses in it, among the reeds on the bank of the Nile.[26]

After taking him with her into the palace, Batya constantly kissed and hugged him, and she loved him exceedingly, for he was very beautiful. All the people at court desired to see him, and once they glimpsed him, they could not take their eyes off him.[27] Prenatal (or even preconceptional) annunciation, angelic countenance, light flooding the house, the healing touch, the ability to speak at the age of three months, irresistible charm and beauty—all these are features that unmistakably place the infant Moses in the "divine child" category.

The fourth consideration is the close association in the Midrash of the Shekhina with a sacred casket or ark. After accompanying Moses in the ark of bulrushes, the Shekhina dwelt in the Ark in which the Children of Israel carried the two Tablets of the Law in the desert. When the tribes rested, the Shekhina had her abode in the Tent of Meeting, the desert Tabernacle, or hovered over it. During these periods, and subsequently in the Land of Canaan, the Shekhina was most closely associated with the Ark of the Covenant. After Solomon completed the Temple in Jerusalem, the Shekhina hovered, or dwelt, over the Ark cover, between the two Cherubim. Some sages held that she was present in the Second Temple as well.[28] The Torah shrines in synagogues were the substitutes for the Ark of the Covenant, and after the destruction of the Second Temple (70 C.E.) the Shekhina, now in

exile herself, sought out these synagogues to serve as her resting places. The significance of this association, Shekhina–Ark–Torah shrine, will become evident when we come to discuss the shape of the ark of bulrushes in the Dura synagogue mural.

Fifth and last, the Shekhina was closely associated with certain Babylonian synagogues. According to Abbaye (a Babylonian teacher who died in 339 C.E.), the Shekhina dwelt alternately in the Shaf Weyatibh synagogue of Nehardea and the synagogue of Huzal. Nehardea was one of the earliest centers of Babylonian Jewry, situated at or near the junction of the Euphrates and Nahr Malka rivers, some 200 miles southeast of Dura Europos; Huzal was located nearby. In these synagogues, the Shekhina was both audible and visible.[29]

Talmudic accounts thus place the Shekhina, in a visible and audible form, in synagogues only 200 miles distant from Dura Europos, and in the same period in which the Dura paintings were executed. As to the Midrashim summarized above under points one through four, although most sources in which they are found are centuries younger than the Dura murals, the oral tradition upon which they are based can easily go back into the 3rd century C.E., or even further. In these Midrashim, Moses is represented as a "Wunderkind"; and the Shekhina is closely associated with Moses, in that she is said to have been with him in the ark of bulrushes; to have spoken to him frequently, possibly daily, during the wandering of the Children of Israel in the desert; to have gone with him physically, dwelling in the casket or Ark containing the Tablets of the Law; to have been his bride; and to have carried him to his burial on her wings.

We have, of course, no way of knowing how much of these Midrashim was known to the Jews of Dura in general, and to their synagogue muralist in particular. There is, however, evidence to prove beyond doubt that some Midrashic embellishments of Biblical stories were known to the muralist, because he included them in his paintings. One case in point is his picturing one of Job's friends in kingly splendor, which conforms not to the Biblical text (in which Job's friends are not further identified), but to the Midrash which states explicitly that Job's friends were kings.[30]

A second example is found in the Moses panel itself, where the two midwives standing before Pharaoh at the right side of the picture are shown wearing the same dresses as worn by the mother and sister of Moses, appearing to the left. Identically clad figures denote the same person in the pictorial idiom of the Dura muralist (e.g., in the Exodus panel he shows Moses three times in identical garb, and in the Ezekiel panel he shows Ezekiel twice in identical garb); but the identifying of Shifra and Pua (the two midwives) with Jochebed and Miriam (Moses' mother and sister) is not Biblical, but

Midrashic.[31] Here again the artist displays his familiarity with the Midrash, and these two instances make it probable or, at the very least, possible that in the scene showing the rescue of the infant Moses from the Nile he also illustrated a Midrash or, rather, the cycle of Midrashim that associates Moses with the Shekhina.

It seems to me that the cumulative force of the evidence adduced above indicates quite clearly that the intention of the artist was to stress the greatness, or even divinity, of Moses by showing him held safely over the water not by a foreign goddess, but by the divine female of Jewish tradition, the constant companion of Moses from cradle to grave, the Shekhina.

The Nile scene gave the artist the finest opportunity to show the infant Moses in the arms of the Shekhina. This was a scene in which, according to the Midrash, the Shekhina was present. However, the muralist could not show the Shekhina with Moses *inside* the ark; that would have been too difficult technically, if not impossible. He therefore proceeded to show the boy carried by the Shekhina, just as she carried him to his burial, a hundred and twenty years later when he died, substituting the figure of the divine female for the unnamed slave-girl whom, according to the Biblical account (Exodus 2:5), Pharaoh's daughter dispatched to fetch the child out of the Nile.

It remains to touch upon, albeit briefly, the nudity of the woman holding the infant Moses in her arms. This is undoubtedly the strangest, in the sense of least Jewish, feature in the entire pictorial cycle of the Dura synagogue. The very fact that the picture of a nude female was admitted into the synagogue shows to what extent the Jews of Dura were Hellenized, accustomed to the nude representation of the deities of their gentile neighbors, in temples as well as private homes. This circumstance made it *possible* for the artist to introduce the nude figure of a woman into the synagogue. What made it *necessary*, once he conceived the idea of showing the Shekhina with Moses, was that he had no Jewish, more modest example to follow in depicting the Shekhina, and that in borrowing the form of a gentile goddess he found only nude figures to copy. Thus the only way he could express that this woman, in contrast to the others appearing on the panel, was a divinity was to show her in the nude, while all the others were represented fully clothed.

5 | *The Ark of Bulrushes, the Ark of the Covenant, and the Temple*

We have left to the last the question of the peculiar form the muralist gave to the ark of bulrushes in the Moses panel. The vessel is clearly not the little ark woven of bulrushes that Jochebed prepared for

Moses (Exodus 2:3), which undoubtedly had a rounded, basketlike shape. What we see instead is a rectangular box, with a triangular gabled roof over its right end.

The peculiar shape of the ark of bulrushes has caught the attention of Goodenough, who commented that the ark is sketched in a manner closely resembling the shape of the sarcophaguses found, e.g., at Beth Shearim, Israel. His explanation is that the artist intended to indicate that Moses, the Redeemer, had died and was reborn to new life.[32]

This explanation seems farfetched to me, because we have no evidence to show that the Dura muralist was familiar with the gabled sarcophaguses or that the idea of the infantile death and rebirth of Moses (a non-Jewish mythologem) was known to him. A much closer comparison would be between the shape of the ark of bulrushes and that of the Temple shown twice on the same wall. In fact, the ark of bulrushes is painted unmistakably in the shape of a miniature Temple.

The same shape was given to the Torah shrine or Ark in most Jewish representations from the 1st to at least the 10th centuries C.E. The oldest, found in the Jewish catacombs of Rome and dating from the 1st to 4th centuries C.E., show the Torah shrine as precisely such a miniature Temple with a gabled roof. In the Beth Alpha synagogue, a mosaic dating from the early 6th century C.E. shows the Torah shrine in the same form, as does a picture in a 10th-century Pentateuch manuscript from Egypt.[33] These examples, which could easily be multiplied, indicate that there was a firm tradition in Jewish art to represent the Torah shrine as a miniature Temple with a gabled roof. The Torah shrine, whose presence in any room turned it into a synagogue, actually symbolized, represented, and substituted for the Temple of Jerusalem, which was destroyed by the Romans in 70 C.E. In the Dura synagogue, the Torah shrine, or at least the niche in which it stood, did not have such a triangular gabled top but was capped by a rounded shell-like semidome. Corresponding to it, the Ark of the Covenant is also shown with such a shell-shaped rounded top. Yet this detail cannot alter the fact that the ark of bulrushes is shown in the shape of a miniature Temple, and it most probably is symbolic of the Temple or its predecessor, the desert Tabernacle.

We now recognize that just as the woman holding Moses in her arms represents the lifelong association of Moses with the Shekhina, so the ark of bulrushes in the shape of a miniature Temple or Tabernacle hints at the greatest religious feat performed by Moses: the building of the Tabernacle, the Sanctuary that served as the prototype for all subsequent Jewish Temples in Jerusalem. The desert Sanctuary was called *mishkan* ("dwelling") because Yahweh was believed to have "dwelt" *(shakhan)* in it or over it in a cloud.[34] It is this idea of the "dwelling" *(Shekhina)* of Yahweh that in time developed

into the concept of the Shekhina, the "dwelling" or "presence" of God, as a separate, feminine divine entity. The nude woman in the Moses mural is shown raising her right arm over the Ark—this is how, with ingenious simplicity, the artist illustrates the mystical concept of the Shekhina hovering over the Tabernacle.

In recognizing that this is indeed what the Dura muralist had in mind in painting the nude woman holding the infant Moses in her arms, we find that in this picture he proceeded exactly as he did in the David-Orpheus and Moses-Heracles murals. As in those two, here also he enriched a Jewish character with features taken from the Hellenistic pictorial imagery of his environment. Far from allowing a pagan goddess to intrude into a Biblical scene, he assimilated, in this picture as well, certain Hellenistic features to embellish the Divine Female, the Shekhina.

6 | *Conclusion*

The above considerations lead up to certain general conclusions with regard to the relationship of the Dura Europos Jews to Hellenism. These conclusions can be subsumed under two categories: first, the extent to which the Jews of Dura accepted Hellenistic cultural features; and second, the traits they rejected as incompatible with their own Jewish religious traditions.

The area from which the Jews of Dura were willing to accept cultural influences is presented in the synagogue murals as that of the pictorial representation of divine, or quasi-divine, heroes in the Hellenistic style. This is considerably more than a mere "borrowing of *form*," because it implies the assertion that the Biblical heroes and other Jewish figures depicted in a form borrowed from Hellenistic representational art were, in fact, as close to being divine as were the Greek heroes or deities whose attributes were borrowed for giving visual expression to the divine quality of the Jewish heroes and other figures.

The belief that some Biblical and post-Biblical heroes were superhuman and quasi-divine was an old Jewish tradition that went back to Biblical times and developed more fully in the post-Biblical period. It was certainly an old, established feature of Jewish religion by the time the Dura murals were painted.

We saw, above, some of the Midrashic traditions that surrounded the birth and infancy of Moses and that leave no doubt as to his quasi-divine character in Tannaitic and Amoraic belief. To them we may add the following generalizations: the typical hero, whether he lived in Biblical or post-Biblical times, was considered in the Talmudic (i.e., Tannaitic and Amoraic)

tradition as being gigantic in bodily size, wielding superhuman strength, enjoying a much longer life-span than ordinary mortals, possessing extraordinary wisdom and beauty, having had (and prevailed in) encounters with angels and demons, and having the power to make even God Himself obey him.[35] People who had this mental image of their own "god-men," when they learned about Greek gods and heroes, felt no qualms over borrowing the latters' traits and attributes when it came to expressing in visual form the divine qualities of a Moses or a David, or depicting the divine female (or: the female in the divinity), the Shekhina.

As against this, the Jews of Dura were rooted firmly enough in their Jewish traditions not to allow the pictorial representation of any pagan deity *as such* to intrude into their place of worship. In all the panels of the Dura synagogue there is not a single example of the representation of a pagan god as such. What are represented clearly and with unmistakable intent are the local idols (i.e., statues of the pagan gods), broken into pieces and lying scattered on the ground before the holy Ark of the Covenant of the God of David. To interpret the woman holding the child as Anahita holding Moses is therefore absurd. For the Dura Jews, Anahita was but another of those idols shown shattered in another panel. To represent her as a living deity and, to boot, as rescuing the infant Moses from the Nile would have been inconceivable.

We thus recognize, in the mirror of the synagogue murals, a community that was Jewish in its religious traditions and observances, whose Jewishness was sufficiently vital and self-assured to allow the assimilation of Hellenistic pictorial art as well as of features attributed by Greek religion to its gods, but that was, at the same time, tradition-bound enough in the manner of Talmudic Judaism to reject the very idea that the Greek gods could be anything more than lifeless images fashioned by human hands.

NOTES

| *Introduction*

1. Cf. William F. Albright, *From the Stone Age to Christianity,* Baltimore: John Hopkins Press, 1940, pp. 92, 98, and 318–19, note 5.
2. Wilhelm Schmidt, *Origin and Growth of Religion*, London: Methuen, 1931, p. 287.
3. The following paragraph is based on a summary of the psychoanalytical interpretation of the goddess, very kindly communicated to me by Dr. Dorothy Zeligs of New York.
4. Erich Neumann, *The Great Mother*, New York: Pantheon Books, Bollingen Series XLVII, 1955, p. 12; cf. also pp. 3, 11.
5. *Cant. Rab.* to 7:8.
6. *Nehemiah* 9:4.
7. *Zechariah* 5:8
8. B. Yoma 69b; B. Sanhedrin 64a.
9. Cf. Moses Cordovero (1522–1570), *Pardes Rimmonim*, Sha'ar 'Erkhe haKinuyim, ed. Koretz, 1780, ch. 3, p. 120c: "Kingdom [i.e., the Shekhina] is called Asherah. . . . "

Chapter I | *The Goddess Asherah*

1. James B. Pritchard, *Ancient Near Eastern Texts* (hereafter: ANET) Princeton, 1955, pp. 131–34, 138, 140, 145, 146, 490.
2. William F. Albright, *Archaeology and the Religion of Israel,* Baltimore, 1942, p. 78.
3. *Entziqlopedia Miqrait* (Jerusalem, 1955). s.v. Asherah; J. Halévy, *Revue des Etudes Juives* 12:112f.
4. Albright, *op. cit.* p. 78.
5. *Entz. Miqrait,* s.v. Asherah; ANET, 483–84.
6. *Entz. Miqrait,* s.v. Asherah.
7. See all material ably presented by William L. Reed in his *The Asherah in the Old Testament,* Texas Christian University Press, Fort Worth, Texas, 1949, pp. 69–86.
8. *Judges* 3:5–7
9. The textual evidence as to the nature of "the Asherahs" is equivocal. The Asherahs are said to have been "made" (1 *Kings* 16:33; 2 *Kings* 17:26; 21:3; 2 *Chronicles* 33:3) which indicates that they were artifacts, made by human hands, and not merely natural trees as some scholars believe. The expressions to "set up" (*Isaiah* 27:9; 2 *Kings* 17:10; 2 *Chronicles* 33:19) or even "build" (1 *Kings* 14:23) an Asherah point to the same conclusion. Only once is an Asherah said to be "planted" (*Deuteronomy* 16:21) and the verb there probably means "implanted," that is, set into the ground as one would a pillar. On the other hand, the removal of Asherahs is called "cutting them down" (*Judges* 6:25, 26, 28, 30; 2 *Kings* 18:4; 23:14; *Exodus* 34:13), "hewing them down" (2 *Chronicles* 14:2; 31:1; *Deuteronomy* 7:5), "breaking them into pieces" (2 *Chronicles* 34:4, 7), "burning" (2 *Kings* 23:15; *Deuteronomy* 12:3), "exterminating" (2 *Chronicles* 19:3), "removing" (2 *Chronicles* 17:6), and "uprooting" (*Micah* 5:13) them.
10. *Judges* 6:25, 28.
11. 2 *Kings* 21:3.
12. This is also the conclusion of Reed, *op. cit.*
13. *Judges* 6:25–32. The entire story of Gideon is most instructive in that it illustrates the irruption of Yahwist ideas into the midst of the pre-existing Baal and Asherah worship. The fact that Gideon needed the help of ten men (v. 27) in order to destroy the altar of Baal, cut down the Asherah and build an altar for Yahweh, indicates that the paraphernalia of the Baal and Asherah worship were quite sizable.

    It might be pointed out here that there was a significant difference between the image and the altar. The altar was "the altar *of* the Baal," it did not represent the god, but was merely dedicated to him. As against this, the wooden image *was* Asherah, it represented her in the manner in which a statue of an Egyptian or a Greek goddess represented that deity. It is therefore more than probable that the wooden image called "the Asherah" was carved or in some other way so fashioned as to indicate clearly that it stood for the goddess.
14. See sources in Reed, *op. cit.,* pp. 80–81, 87.
15. *Genesis* 30:10–13. Since Zilpah was Leah's handmaiden, it was Leah's right to name her children, just as it was Leah's right to introduce Zilpah into Jacob's

bed. The text in *Genesis* is extremely laconic, and the exclamations made by Leah and adduced as explanations of the names given to the sons at their birth are purposely kept unclear. Nevertheless, the impression is gained that the names of Zilpah's two sons were originally felt to have had some connection with Canaanite deities. When the first son of Zilpah was born, Leah exclaimed: "By Gad *(baGad)*," and called his name Gad. When, shortly thereafter, Zilpah gave birth to a second son, Leah exclaimed: "By Oshri! (usually translated as "By my happiness!") For women will call me happy." And thus she named him Asher (*Genesis* 30:10–13). The prefix *b-*, used in both cases (*baGad* and *b'oshri*) is the one used when swearing by a god (cf., e.g., "By Yahweh," *Joshua* 2:12; *Judges* 21:7; 1 *Samuel* 24:22; 28:10; 2 *Samuel* 19:8; 1 *Kings* 2:8, 23, 42; "by Elohim," *Genesis* 21:23; 1 *Samuel* 30; 15; *Nehemiah* 13:24; 2 *Chronicles* 36:13; *Isaiah* 56:16).

A deity by the name Gad was worshiped in Canaan, Palmyra, Phoenicia and Arabia as the god of good luck (cf. Robert Graves and Raphael Patai, *Hebrew Myths; The Book of Genesis*, New York, 1964, 45.2). No god by the name Oshri is known. Some scholars, therefore, assume that the text has been editorially emended so that the name of the deity invoked by Leah should conform more closely to the name Asher which it was supposed to explain, and that the original tradition had Leah exclaim: *basherah*—"By Asherah!" (Cf, Reed, *op. cit.*, pp. 80–81, 87). The masculine name Asher may have been derived from Asherah, just as the masculine Astar was from Astarte in Canaanite mythology (cf. ANET, pp. 129, 140; cf. also the Egyptian form Astar for Astarte, ANET, p. 250).

16. 1 *Kings* 3:2–3.
17. Cf. *Views of the Biblical World*, Jerusalem, 1960, vol. 2, p. 213; cf. 1 *Kings* 6:2–10, 15–38.
18. 1 *Kings* 7:13–50.
19. 1 *Kings* 11:4, 6.
20. 1 *Kings* 11:2–4.
21. 1 *Kings* 2:46; 3:1.
22. 1 *Kings* 11:1, 5.
23. Another consideration which speaks against the attribution of idolatry to Solomon's old-age weakness or folly is the accusation of idolatry leveled by the prophet Ahijah the Shilonite—an uncompromising Yahwist—against all Israel: "They have forsaken me," Ahijah says in the name of Yahweh, "and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon . . ." (1 *Kings* 11:33). We note that Ahijah accuses the Israelites of serving the same three foreign gods whose worship, according to the earlier passage, was introduced by Solomon in his old age. But while Solomon was said merely not to have gone "fully" after Yahweh, the people as a whole are charged by Ahijah with having "forsaken" Yahweh. It would, therefore, seem that while the royal court worshiped both Yahweh and other gods, the people did not worship Yahweh at all, but served only those other gods. It is hard to imagine that this should have come about as a result of the people imitating the court: popular religion in the Middle East was (and still is) notable for its slowness in accepting changes. It is far more likely that the popular idolatry of Solomon's day was by that time an old tradition which had spread among the Hebrews as a result of their prolonged contact with the nations of Canaan.

24. 1 *Kings* 11:5.
25. 1 *Kings* 11:33; 14:15.
26. 1 *Kings* 11:29–39.
27. 1 *Kings* 12:25–33.
28. 1 *Kings* 14:9, 15.
29. 1 *Kings* 16:32–33. In connection with Jezebel's father Ethbaal we again encounter the by now familiar confusion of Asherah and Astarte. From the account in the *Book of Kings* it is evident that Ethbaal and his family must have been the devotees of Asherah, for only this explains the introduction into Samaria of Asherah worship by Ahab in honor of his wife Jezebel, Ethbaal's daughter. Yet according to Menander, as quoted by Josephus Flavius (*Contra Apionem* 1:18), Ethbaal was the King of Tyre (and not of Sidon), and he was a priest of Astarte.
30. 1 *Kings* 18:19.
31. Cf. R. Patai, "The Control of Rain in Ancient Palestine," *Hebrew Union College Annual*, vol. 14, 1939, pp. 251–86.
32. Verse 21.
33. 1 *Kings* 18.
34. 2 *Kings* 13:6.
35. 2 *Kings* 3:2.
36. 1 *Kings* 16:32.
37. 1 *Kings* 16:33.
38. 2 *Kings* 10:18.–27.
39. 2 *Kings* 10:28.–29.
40. 2 *Kings* 13:6.
41. 2 *Kings* 17:10–12, 16–17.
42. 2 *Kings* 23:15.
43. *Hosea* 8:5–6.
44. 2 *Chronicles* 11:20, 21, 22; cf. 1 *Kings* 15:2, where Maacah's father is called Abishalom.
45. 1 *Kings* 14:31–15:2; 15:13; 2 *Chronicles* 11:20, 22.
46. 1 *Kings* 15:13; 2 *Chronicles* 15:16.
47. According to one set of sources, Asa was Abijam's brother (1 *Kings* 15:10; 2 *Chronicles* 15:16); according to another, he was his predecessor's son (1 *Kings* 15:8; 2 *Chronicles* 13:23).
48. 2 *Chronicles* 15:10.
49. 1 *Kings* 15:12, 13; 2 *Chronicles* 14:2, 4; 15:8, 16.
50. 2 *Chronicles* 17:6.
51. 2 *Chronicles* 19:3.
52. 2 *Kings* 18:4; 2 *Chronicles* 24:2, 17–18; 31:1.
53. *Isaiah* 17:8; 27:9.
54. *Micah* 5:11–13.
55. 2 *Kings* 21:3–7; cf. 2 *Chronicles* 33:3–7, 15, 19.

56. Cf. above, p. 15.
57. *Deuteronomy* 7:5; 12:3; cf. *Exodus* 34:13.
58. *Deuteronomy* 16:21–22.
59. 2 *Kings* 23:4, 6, 7, 13, 14; cf. 2 *Chronicles* 34:3, 4, 7. In 2 *Kings* 23:7 the masoretic text has "he demolished the houses of the *qedeshim* that were in the house of Yahweh, where the women wove houses *(batim)* for the Asherah." Apart from the question of how can houses be woven, stylistically it is well-nigh impossible that the word "house" should appear three times in one and the same sentence. The Septuagint has *"stolas,"* i.e., garments, for *batim,* which may be based on an original *badim,* i.e., "linens." The expression "(a person) clothed in linens" *(badim)* appears as a standing epithet for a mystical figure in *Ezekiel* (9:2, 3, 11, etc.) and *Daniel* (12:6, 7). Thus it may well be that, from time to time, the Asherah statue was dressed in new linens, and that women considered it a pious act to busy themselves with weaving the material for these garments, on looms set up for this purpose in certain chambers in the Temple compound. The weaving of ritual vestments was a woman's task in Babylonian temples (cf. Woolley, *Antiquaries' Journal* 5: 393), at Hierapolis in Syria (Lucian, *De Dea Syria* 42), and in Greece (Gressmann, *Zeitschrift für die alttest. Wissenschaft,* 1924, pp. 325 ff.). It seems that also in Ugarit the makers of sacred vestments had a role in the temple ritual (cf. John Gray, *The Legacy of Canaan,* p. 156, and *I and II Kings,* Philadelphia, Westminster Press, 1963, p. 507).

    As to the *qedeshim,* most Biblical scholars consider the term to refer to sacred prostitutes of both sexes, and not merely males. I am inclined to read it as "male sacred prostitutes," for had the Biblical author wished to refer to both male and female functionaries he would, in all probability, have said *"qedeshim uqedeshot"* using both the masculine and the feminine plural forms of the noun *qadesh.* The function of the *qedeshim* had something to do with the fertility cult centering in the figure of the mother-goddess Asherah. Possibly, their services were made use of by childless women who visited the sanctuary in order to become pregnant. Such pilgrimages to holy places for the purpose of removing the curse of barrenness have remained an important feature of popular religion down to the present day among Moslems, Jews and Christians alike in all parts of the Middle East. The *qedeshim* may have also functioned in rites of imitative magic in the fertility cult, whose purpose was to ensure fruitfulness in nature, the coming of the autumn rains, the growth of the crops, the multiplication of domestic animals, etc.

    Fertility goddesses had male attendants or priests in ancient Near Eastern religions, and, in the case of the *qedeshim* in the Jerusalem Temple, one of their tasks seems to have been to supervise the work of the women weaving linens for Asherah, which, therefore, was done in the chambers of the *qedeshim.*
60. *Jeremiah* 2:8, 23; 7:9; 9:13; 11:13, 17; 12:16; 19:5; 23:13, 27; 32:29, 35.
61. 2 *Kings* 23:13.
62. *Jeremiah* 17:2.
63. *Ezekiel* 8:1.
64. *Ezekiel* 8:1–18.
65. Cf. vv. 6, 13, 15.
66. The word "jealousy" undoubtedly refers to Yahweh: it is His jealousy that the image arouses. The word "image" (*semel* in Hebrew) first occurs in a Deuteron-

omic injunction prohibiting the making of a "a statue *(pesel)*, the form *(t'munah)* of any image *(semel)*, the likeness *(tabnith)* of male or female; the likeness of any beast which is on the earth, the likeness of any winged fowl which flies in the heavens; the likeness of any fish which is in the water under the earth" (*Deuteronomy* 4:16–18). *Semel* therefore means here an image which represents a member of one of the four major realms of the animal kingdom, and which is made for idolatrous purposes.

In the *Book of Chronicles,* probably under the influence of Ezekiel's use of the term *semel,* the Asherah image set up by Manasseh is called, not merely "Asherah" as in the original account (2 *Kings* 21:3), but "the statue *(pesel)* of the image *(semel)*," and, the second time briefly "the image (*ha-semel;* 2 *Chronicles* 33:7, 15). The identification of Ezekiel's "image of jealousy" with Manasseh's "image of Asherah" is implicit in the terminology of *Chronicles*.

67. Following the publication of the earlier editions of this book there was a considerable revival of interest in the worship of female deities in ancient Israel and in Judaism in general. About Asherah herself several studies have been published. Cf. e.g. John Day, "Asherah in the Hebrew Bible and Northern Semitic Literature," *Journal of Biblical Literature,* Vol. 105, No. 3 (1986), p. 386; William G. Dever, "Asherah, Consort of Yahweh? New Evidence from Kuntillat 'Ajrud," *Bulletin of the American Schools of Oriental Research (BASOR),* Vol. 255 (1984), p. 21–27: "Recent archaeological discoveries provide both texts and pictorial representations that for the first time clearly identify "Asherah" as the consort of Yahweh, at least in some circles in ancient Israel. . . . We cannot avoid the conclusion that in Israel Yahweh could be closely identified with the cult of Asherah, and in some circles the goddess was actually personified as his consort"; J. R. Engle, *Pillar Figurines of Iron Age Israel and Asherah-Asherim,* Diss. 1979, Ann Arbor, 1981; Mordekhai Gillulah, "L'Yahweh Shomron ul'Asherato," *Sh'naton l'Miqra ul'Heqer haMizrah haQadum,* Jerusalem: M. Newman, 1979, pp. 129–37: "It is likely that the Asherah was considered for generations a legitimate object of worship both in Judah . . . and in Israel. . . . One cannot avoid the conclusion that she was considered the consort of Yahweh, or that at least in a certain period they joined her to him as his mate" (my translation from the Hebrew); K. Jaroš, "Zur Inschrift Nr. 3 von Hirbet el-Qom," *Biblische Notizen,* Vol. 19 (1982), pp. 30–41; André Lemaire, "Who or What Was Yahweh's Asherah?" *Biblical archaeology Review,* Vol. 10, No. 6 (Nov./Dec. 1984), p. 42, quotes an inscription which reads "Blessed be Uriyahu by Yahweh and his Asherah," which must have been an old popular blessing formula repeated several times; Ze'ev Meshel, "Did Yahweh Have a Consort?" *Biblical Archaeology Review,* Vol. 5, No. 2 (March/Apr. 1979), pp. 24ff. reports of the excavations at Kuntillat 'Ajrud in the Northern Sinai, just south of the Israeli-Egyptian border, where large pithoi (storage jars) were found with inscriptions containing the names of El, Yahweh, Baal, Asherah, and the phrase "May you be blessed by Yahweh and by his Asherah" (the finds seem to date from the late-9th- or early-8th-century B.C.; Ziony Zevit, "The Khirbet al-Qom Inscription Mentioning a Goddess," BASOR, Vol. 255 (1984), pp. 39–47: an inscription from ca. 750–700 B.C. which should be read: "Uriyahu the governor wrote it. May Uriyahu be blessed by Yahweh my guardian and by [his Asherah]. Save him [save] Uriyahu."

The papers listed above seem not to have been available to Steve Davies when he wrote his essay "The Canaanite-Hebrew Goddess," in Carl Olson (ed.), *The*

Book of the Goddess, New York: Crossroad, 1983, pp. 68–79. Davies paper is devoted mostly to Asherah, and he summarizes my findings from an earlier edition of *The Hebrew Goddess*. However, he attributes to me more than I ever claimed. He says: "Raphael Patai's well researched and fascinating book *The Hebrew Goddess* makes a case that there was a female form of deity throughout Hebrew and Jewish history" (p. 74). I never made such a "case." What I said was that "the religion of the Hebrews and the Jews was never without at least a hint of the feminine in its God-concept" (see above, p. 279). Thereafter I speak of "the early veneration of goddesses, their transformation into female divine attributes or manifestations . . ." (pp. 280–81). Incidentally, Davies misuses the term "Hebrew culture," when he says that "Hebrew culture has consistently been defined in terms of acceptance of the God Yahweh and the rejection of other gods" (p. 74). The acceptance of the god Yahweh was certainly an important, even crucial, element of "Hebrew culture" (or, rather, religion), but the rejection of other gods, i.e., the worship of Yahweh as the *only* God, characterized only the culture of the Yahwist minority. Unbiased reading of the Biblical text, combined with the archaeological evidence (as indicated above), shows irrefutably that the great majority of the people, including most of their kings, princes, priests, and prophets, did *not* reject other gods. Yet, of course, it would be fallacious to exclude all these people from "Hebrew culture." They were all Hebrews, speakers of the Hebrew language, heirs to Hebrew traditions, members of Hebrew tribes or descent groups—in a word, carriers of Hebrew culture—but they were followers of varying assortments of deities chosen from among Yahweh, Baal, Asherah, Astarte-Anath, the Queen of Heaven, to name only the most popular ones.

68. Published in the *Journal of Biblical Studies*, Vol. 105, No. 3 (1986), pp. 395–408.
69. Cf. Ze'ev Meshel, "Did Yahweh Have a Consort?" *Biblical Archaeology Review*, Vol. 5, No. 2 (March/April, 1979), pp. 24–34.
70. John Day in *Journal of Biblical Studies* (1985), pp. 391–92.
71. John Day, *ibid.*, p. 394.
72. Cf. Robert Gordis' letter in *Biblical Archaeology Review*, Vol. 5, No. 4 (July/August, 1979), pp. 55–56.

Chapter II | *Astarte-Anath*

1. ANET, 130.
2. ANET, 133.
3. ANET, 135.
4. ANET, 131.
5. ANET, 144.
6. ANET, 130, where, in view of the above-mentioned prosodic rule, the missing part of the name should be restored as "(Ana)th," rather than "(Ashtore)th" which is the first choice of H. L. Ginsberg.
7. ANET, 15.
8. ANET, 249–50.

9. ANET, 250.
10. W. F. Albright, *Amer. Journal of Semitic Languages and Literatures*, Jan. 1925, p. 82.
11. ANET, 249–50.
12. ANET, 250.
13. ANET, 320. Chemosh was regarded as the local Moabite manifestation of the deity known in many lands as Baal ("Lord") or Molech ("King"), as evidenced by the name Mesha king of Moab gave to one of the cities he built: he called it Beth-Baal-Meon, i.e., House of the Baal of Meon. It is not likely that a zealous devotee of Chemosh like Mesha would have named a city he built after another god. Cf. *Entz. Miqrait*, s.v. Molech; ANET, 321.
14. ANET, 242, 328, 486 n.
15. ANET, 505.
16. ANET, 149; cf. p. 130.
17. Cf. the material assembled by H. Ranke in *Studies Presented to F. L. Griffith*, London, 1932, pp. 412–18; W. F. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, index, s.v. Astarte.
18. I.e. Beth 'Ashtarah, *Joshua* 21:27.
19. 1 *Chronicles* 11:44.
20. E.g., 'Anathoth; see below, p. 62.
21. *Joshua* 9:10; 12:4; 13:12, 31; *Deuteronomy* 1:4; 1 *Chronicles* 6:56.
22. *Genesis* 14:5.
23. E.g., the 17th century B.C.E. figurine from Nahariah, see Plate 9.
24. The original meaning of the word *'ashtaroth* can be established with the help of four passages in *Deuteronomy* (7:13; 28:4, 18, 51) in which it occurs in a poetic context. In each of the four passages the phrase "the *'ashtaroth* of your flock" is paralleled by "the increase of your kine." According to the rules of Hebrew prosody, the word "increase" *(sheger)* must have roughly the same meaning as *'ashtaroth*. On the other hand, *sheger* (which has its cognate verb-root in Aramaic meaning "to send forth") is a synonym of *reḥem*, the well-known Biblical word for "womb" (*Exodus* 13:12). Thus both *sheger* and *'ashtaroth* can mean only "womb," or by transference "that which issues from the womb." Cf. U. Cassuto, *Perush 'al Sefer Sh'mot*, Jerusalem, 1959, p. 105. From *"reḥem"* is derived the Biblical Hebrew noun *"raḥam,"* meaning "she of the womb," or "girl" (*Judges* 5:30), and a similar Ugaritic noun meaning the same (Kramer, *Mythologies*, 187). Similarly, from *'ashtaroth* is derived the Canaanite name of the Goddess 'Ashtoreth, meaning "She of the womb," a most appropriate name for a goddess of fertility.
25. The name Baal is derived from a Semitic verb which originally meant "to take possession sexually."
26. When the goddess is styled "the maiden," this epithet is usually followed by her proper name Anath: "the maiden Anath." It seems that a knowledge of the original meaning of the name Astarte, namely "girl," lingered, and that it was therefore found clumsy to refer to the goddess as "the maiden Astarte" which would have meant "the maiden girl."
27. *Judges* 2:13.

28. *Judges* 10:6.
29. *Samuel* 7:3–4, 10–13; 13:10.
30. 1 *Samuel* 31:10.
31. *'Ashtoreth elohe Tzidonim,* 1 *Kings* 11:5, 33.
32. 2 *Kings* 23:13: *Shiqqutz.*
33. Cf. James B. Pritchard, *Palestinian Figurines in Relation to Certain Goddesses Known through Literature,* New Haven, 1943, pp. 1, 87.
34. *Joshua* 15:15; *Judges* 1:11; cf. *Joshua* 10:38–39; 12:13; 15:49; 21:15; 1 *Chronicles* 6:43.
35. W. F. Albright, *Archaeology of Palestine,* Pelican Books, 1949, pp. 18, 43.
36. *Joshua* 15:15; 1 *Kings* 8:6 etc.
37. *Joshua* 21:14; 1 *Chronicles* 6:43.
38. Albright, *op. cit.,* pp. 105–06. The word "Asherah" p. 106, line 1 should be emended to read "Astarte." Such a confusion between Astarte and Asherah occurs as early as *Judges* 2:13 and 3:7.
39. Cf. sketches of 15 such figurines in Albright, *op. cit.,* p. 133.
40. Albright, *The Excavations of Tell Beit Mirsim* vol. iii. (Annual of the American Schools of Oriental Research, New Haven, 1943, vol. xxi-xxii), p. 139; cf. pp. 138–41.
41. Albright, *Archaeology of Palestine and the Bible.* New York, 1932, p. 110; *id., Journal of the Palestine Oriental Society,* 1931, pp. 123–24.
42. Cf. below, Chapter V.
43. Langdon, *Semitic,* p. 30; ANET 15, 136, 137, 139, 140, 142, 146, 151–53, 249, 250, 254; Gordon, in Kramer (ed.), *Mythologies of the Ancient World,* 1961, pp. 187, 197–99; Albright, *Archaeology and the Religion of Israel,* pp. 75, 85, 197.
44. *Judges* 1:33; cf. *Joshua* 19:38.
45. *Joshua* 21:18; 2 *Samuel* 23:27; 1 *Kings* 2:26; *Jeremiah* 1:1, etc.
46. 1 *Chronicles* 7:8; *Nehemia* 10:20.
47. *Judges* 3:31; cf. 5:6.
48. ANET, 130–31. For another explanation of the name Shamgar ben Anath, see Eva Danelius, "Shamgar ben Anath," *Journal of Near Eastern Studies,* July 1963, vol. 22, pp. 191–93.
49. Cf. above, p. 56.
50. *Jeremiah* 44:15.
51. *Jeremiah* 44:15–19.
52. *Jeremiah* 7:17–18.
53. Zimmern, *Keilinschriften und das Alte Testament,* 3rd ed., pp. 441 f., 425; ZATW 6, 301–08.
54. The mold and a modern cast made of it are pictured in *Views of the Biblical World,* vol. 1, Chicago-New York, 1959, p. 290.
55. A certain reinforcement for the above conjecture can be found in Rabbinic tradition according to which the show-bread *(Lehem panim* which was offered up daily in the Temple (*Exodus* 25:30) was baked in a mold, cf. Mishna Menahot

11:1; B. Menahot 94a, 97a; cf. Mishna Demai 5:45; Num. Rab. 4:14. The precise translation of the name of this bread-offering is "bread of the Face" (i.e., of God). This is how, e.g., Father de Vaux explains the meaning of the term in his *Ancient Israel,* New York-Toronto-London, 1961, p. 442. The mold in which the bread was baked must have given it a shape which had some relation to its name. If so, it becomes quite likely that the cakes for Astarte were prepared in a similar manner.

56. 2 *Kings* 23:13; cf. above, p. 45.
57. 2 *Kings* 22:3. According to the less plausible version of 2 *Chronicles* 34:3: in the eighth year of his reign.
58. *Jeremiah* 1:2.
59. Cf. *Entz. Miqrait*, s.v. M'lekhet Hashamayim.
60. ANET, 491.
61. ANET, 491, n. 9.
62. For instance, when Arsames, the satrap of Egypt, left in 410 B.C.E. on a visit to Darius, the priests of the Elephantinian male god Khnub instigated the destruction of the temple of Yaho in Elephantine, cf. ANET, 492.
63. ANET, 491.

Chapter III | *The Cherubim*

1. 1 *Kings* 22:39.
2. See Lucas n. Grollenberg, *Atlas of the Bible,* London, 1957, figure 214; and E. Auerbach, *Wüste und gelobtes Land,* Berlin, 1936, II. pl. V.
3. Cf. Hugo Gressmann, *Altorientalische Bilder zum Alten Testament,* 2nd ed., Berlin-Leipzig, 1927, plate 497.
4. Cf. e.g. Hugo Gressmann, *Die Lade Jahwes,* Berlin-stuttgart-Leipzig, 1920, pp. 64–65; and *Entz. Miqrait,* s.v. K'rubh.
5. Cf. Entz. Miqrait, s.v. K'rubh.
6. 1 *Samuel* 1:24.
7. *Exodus* 25:17–22; 37: 6–9; *Numbers* 7:89. The size of the Cherubim is not stated but one can reach an estimate on the following basis: The height of the Ark was 1½ cubits (2¼ feet), and, we are told in *Exodus* 25:10, 20, that the wings of the Cherubim covered the Ark from above. If we assume that the Cherubim knelt on both sides of the Ark in a position resembling that of the genii of the Samarian ivory plaque, their height in this position must have been about 5 feet, so as to allow their wings to meet over the Ark. This would give us also a wing-length of about 5 feet (from the shoulder of the Cherub to the tip of the wing), in which case the wing would extend horizontally beyond the knee about 2 feet, and the 3¾ feet (or 2½ cubits) length of the Ark would have precisely enough room in the space between the knees and under the wings of the Cherubim.
8. *Exodus* 26:1, 36:8. Each of these curtains measured 28 cubits (42 feet) from top to bottom and 4 cubits (6 feet) in breadth (*Exodus* 26:2; 36:9). If, as seems probable, each curtain was decorated with one pair of Cherubim, the latter must either have been pressed closer together than the Cherubim over the Ark, or were

smaller in size. The curtains were many-colored: fine twined linen, blue, purple and scarlet, "the work of the skilful workman" (*Exodus* 26:1; 36:8, 35).

9. *Exodus* 26:31–35.
10. 1 *Kings* 6:23–28; 2 *Chronicles* 3:11–13; 5:7–8.
11. 1 *Kings* 8:6–7.
12. 1 *Chronicles* 28:18. The Cherubim themselves were "*tza'atzu'im* work" (2 *Chronicles* 3:10), an expression rather difficult to understand. In all probability, however, the word *tza'atzu'im* is derived from a root related to the Arabic verb *tzagha*, to form, to practice the art of the goldsmith, in which case the phrase means "a work of plastic form" or "work of sculpture."
13. 1 *Kings* 6:29–35; 2 *Chronicles* 3:7.
14. 2 *Chronicles* 3:14.
15. 1 *Kings* 7:29, 36, 37, 39. While we learn nothing positive about the shape of the Cherubim from this passage, we nevertheless can conclude something about them by elimination: since it enumerates three types of figures: lions, oxen *and* Cherubim, the latter were neither lion-shaped nor ox-shaped, as some Biblical scholars opined. Cf. e.g., Tur-Sinai, *Entz. Miqrait*, s.v. Aron; Graham-May, *Culture and Conscience*, Chicago, 1936, 248–57; etc.
16. *Ezekiel* 41:18–20, 23, 25.
17. Cf. Raphael Patai, *haMayim (Water)*, Tel-Aviv, 1936, p. 107.
18. ANET, p. 130, 131.
19. *Psalm* 68:5; 104:3–4.
20. *Isaiah* 19:1.
21. *Psalm* 18:11.
22. 1 *Chronicles* 13:7.
23. *Habakkuk* 3, and esp. vv. 7, 8, 15.
24. Cf. *Canticles* 1:9.
25. Mekhilta diR. Shim'on, 51–52, 54; Mid. Wayosha, 52; cf. Robert Graves and Raphael Patai, *Hebrew Myths: The Book of Genesis*, New York, 1964, p. 12.
26. *Genesis* 3:24; cf. Graves-Patai, op. cit., 12.d.
27. *Ezekiel* 28:12–19; cf. Graves-Patai, *op. cit.*, 8.a., 1–4.
28. *Exodus* 40:34–38.
29. *Exodus* 24:15–17.
30. 1 *Kings* 8:10–11.
31. *Ezekiel* 9:3; 10:1–22. The details of Ezekiel's vision defy interpretation, although it is clear that his description of the wheeled quadrangular Cherub-chariot is based on certain cultic objects some of which were excavated in Babylonia. The theme of a jewel-bedecked Cherub is exclusively Ezekelian (10:1, 9; 28:13–14, 16), as is the idea that the bodies of the Cherubim are full of eyes. Perhaps the eyes, as the "stones of fire," are based on bejewelled Cherubim figures? The association of "glowing stones" with divine beings is found already in *Isaiah* (6:6) who calls his six-winged angels, not Cherubim but "Seraphim," i.e. "fiery beings."
32. *Exodus* 25:22.
33. The dates commonly given for Philo's birth and death used to be 30 B.C.E. and 50 C.E., respectively. Recently, however, this birth-date has been proved to be too

early and ca. 15 B.C.E. has been substituted for it, while his death date has been moved down to ca. 45 C.E. Cf. Moses Hadas and Morton Smith, *Heroes and Gods,* New York, 1965, p. 129.

34. Philo, *De Spec. Leg.* I. XIII, sec. 72, Loeb Class. Libr. p. 141.
35. Philo, *De Vit. Mos.* II. XVI, sec. 76ff., Loeb Class. Libr. p. 487. A late echo of this interpretation is found in *Zohar Hadash,* Tiqqunim (Warsaw: Lewin-Epstein, no date), p. 95a: "They are Wisdom and Understanding, which are the faces of the Cherubim."
36. Philo, *On the Cherubim* VII. 21–24; IX. 27–30; Loeb Classical Libr. ed. pp. 21–27; cf. also *De Vit. Mos.* II. 98–99.
37. *Exodus* 25:19.
38. *Proverbs* 8:22.
39. Philo, *On Drunkenness,* VIII. 30 and IX. 33, Loeb ed. pp. 333–335; cf. p. 337; *De Spec. Leg.* 1.96, p. 155.
40. Philo, *On the Cherubim* XIV. 49, Loeb p. 39.
41. Philo, *Vit. Mos.* 3:8; *Quaest. in Gen.* 57.
42. *Psalm* 103:13.
43. *Proverbs* 30:17; *Ezekiel* 19:2. The attribution of softness to the father and toughness to the mother seems to go back in the Near East to a much earlier period than that of Philo. In the mythology of ancient Ugarit (14th century B.C.E.), the father of a mythical group of griffons or vultures is designated by a name which is interpreted by Th. Gaster as "softie," while the name of the mother of the griffons means, according to him, "toughie." Cf. Th. Gaster, *Thespis,* New York, Doubleday Anchor Books, pp. 362–63. In ANET, 154, H. L. Ginsberg makes no attempt to translate or interpret the Ugaritic names of the vultures' father *(Hargab)* and mother *(Samal)*.
44. G. Scholem, *Major Trends in Jewish Mysticism,* New York, 1961, p. 37.
45. Josephus Flavius, *Ant.* 3:6:5.
46. *Ezekiel* 9:3; 10:1–22.
47. Josephus, *Ant.* 3:6: 2 and 4.
48. Josephus, *Ant.* 8:3:3.
49. *Ant.* 8:3:2.
50. Contrast this with another passage, *Ant.* 8:5:2, where Josephus describes the royal palace built by Solomon and says that the fourth row of stones in its wall "would make one admire its sculptures, whereby were represented trees and all sorts of plants with the shades that arose from their branches and leaves that hung down from them. Those trees and plants covered the stone beneath them, and their leaves were wrought so prodigiously thin and subtle that you would think they were in motion. . . ."
51. Josephus, *Wars* 5:5:5.
52. Josephus, *Contra Apionem* 2:7 and 8.
53. *Midrash Tadshe,* ed. Jellinek, *Bet haMidrash* III, p. 164.
54. *Op. cit.* p. 167.
55. In considering what the Talmudic sources have to say about the Cherubim, one must look at the Talmudic reports in general on the differences between the

Solomonic Temple and the one built after the return from the Babylonian exile. To begin with, it has to be pointed out that the sages of the Talmud as a rule referred to the Temple of Solomon as the "First House," or "First Temple," and to the post-exilic Temple as the "Second House," or "Second Temple." In using the latter term, they rarely added any qualifying clause which would make it clear whether they referred to the Temple built by the Babylonia returnees in 520–515 B.C.E., to the Temple as restored by the Maccabees in 165 B.C.E., or to the Temple as completely rebuilt by Herod in 20–12 B.C.E. This lack of precision in itself causes certain difficulties when trying to place Talmudic statements into their proper historical background.

With the above reservation in mind, let us quote the key passage which deals with the question of whether there were any differences in equipment between the First and the Second Temples. According to Shemuel ben Inya (a Palestinian Amora of the early 4th century C.E.) the following features of the First Temple were absent from the Second: "The Ark, the Ark-Cover, the Cherubim, the Fire, the Shekhina, the Holy Spirit, and the Oracular Breastplate." This opinion, however, is contradicted by the general statement immediately following to the effect that those enumerated features "were indeed present (in the Second Temple) but were of no help," and by the preceding special reference to the "the Fire of the woodpile" on the altar, about which R. Ḥanina, the adjutant high priest (2nd half of the 1st century C.E.) said that while the Fire on the altar in the First Temple crouched like a lion, in the Second Temple he himself saw it crouching like a dog (B. Yoma 21b).

These and similar passages indicate quite clearly that the Tannaim, i.e. the Palestinian sages of the 1st and 2nd centuries C.E. whose words are incorporated in the Mishna, had definite traditions concerning the Temple, which were no longer understood by their heirs and successors, the Amoraim, who lived in the 3rd to 5th centuries either in Palestine or in Babylonia, and whose words are contained in the Palestinian Talmud and the Babylonian Talmud respectively. When a sage like R. Ḥanina, who also happened to be a high functionary in the Temple (as his name, "Segan hakohanim," i.e., adjutant high priest, indicates), states that he himself saw the Fire on the altar, one will have to rely on him rather than on the statement of Shemuel ben Inya who lived in Babylonia almost three centuries later.

56. B. Baba Bathra 99a.

57. B. Yoma 54a. Rabh Qetina's statement was found objectionable by Rabh Ḥisda (another Babylonian Amora of the late 3rd century) on the grounds that such a procedure would have violated the Biblical commandment (*Number* 4:20) which warned: "They (i.e. the priests) shall not go in to see the holy things while they are uncovered." However, Rabh Naḥman (a contemporary of Rabh Ḥisda) had an answer to this objection: a bride who is still in her father's house is bashful toward her groom; once she lives in her husband's house, she is no longer bashful toward him. Likewise the children of Israel, while they were in the desert, were bashful and would not look at the Shekhina—the visible "Presence" of God, represented by the Cherubim; once they settled in their land, they could feast their eyes on her.

This being settled, a new question arises: does Rabh Qetina speak of the First or the Second Temple? If of the First, there was no veil in it (this was the accepted Talmudic view, 2 *Chronicles* 3:14 notwithstanding, based on 1 *Kings* 6:16 which

was interpreted as referring to a partition *wall* between the Holy and the Holy of Holies). If, however, he spoke of the Second Temple, in that there were no Cherubim (this in accordance with the view of R. Shemuel b. Inya quoted above). The first, anonymous, answer is that the reference is to the First Temple, and that the Veil mentioned was the Veil of one of the doors. The second answer, given by Rabh Aḥa bar Ya'akov (a Babylonian Amora of the early 4th century), holds that Rabh Qetina spoke of the Second Temple, and that he referred not to the Cherubim of the Ark, but to the Cherubim engraved on the walls of the Temple as stated in the Book of Kings (1 *Kings* 6:29, 35).

This explanation is followed by a masterly reinterpretation by Rabba bar Rabh Shila (an early-4th-century C.E. Babylonian Amora) of one of the phrases appearing in the description of Solomon's Temple. The bases of the lavers, we are told in 1 *Kings* 7:36, were decorated by engraved Cherubim, lions and palm trees, "according to the space of each, with wreaths." The words in quotes, "*k'ma'ar ish w'loyoth*" in Hebrew, are read by Rabba "*k'ish ham'ure b'liwya (shelo)*," that is the Cherubim were "like a man intertwined with his wife."

58. B. Yoma 54b.

59. Lam. Rab. Petihta sec. 9; *Pesiqta diRabh Kahana* ed. Buber, Lyck, 1868, pp. 137b–138a; ed. Mandelbaum, New York, 1962, I, 301; Yalqut Shimoni to Isaiah sec. 474, to Zephaniah sec. 567.

In its midrashic form the tradition seems to refer to an incident that took place at the time of the destruction of the First Temple or somewhat prior to it. It is a midrash to *Lamentations,* Jeremiah's songs of woe over the destruction of the First Temple, and the Ammonites and Moabites mentioned in them figure among the peoples who launched an attack on Jerusalem shortly before Nebuchadnezzar besieged the city in 598 B.C.E. (2 *Kings* 24:1–2). However, a scrutiny of the events recorded in the *Books of Kings, Chronicles,* and *Jeremiah* fails to disclose any occurrence such as the one taken for granted in the above passages, namely a penetration of gentiles into the Holy of Holies of the Temple prior to its destruction. The only juncture at which such an event could have conceivably taken place was the siege of Jerusalem by Nebuchadnezzar in 598 B.C.E. The two accounts of this event, contained in the *Book of Kings* and in *Chronicles* are so different as to be irreconcilable, but historians tend to accept the one contained in *Kings* as reflecting what actually transpired. According to that account, King Jehoiakim of Judah (reigned 608–598 B.C.E.), shortly before his death rebelled against Nebuchadnezzar, who thereupon set out to punish him. The Babylonian army reached Jerusalem soon after Jehoiakim's death, and laid siege to it. This was more than Jehoiakim's son and successor, the eighteen-year-old Jehoiachin, could endure, and he threw himself on the mercy of Nebuchadnezzar, thereby saving his city and country from destruction, although he himself was taken into captivity to Babylon.

The narrative in *Kings* is so explicit in detailing what happened at that tragic hour in Jerusalem's history that we can be positive that had the Temple been entered by Nebuchadnezzar and thereby desecrated for the first time since it was built, this would certainly have been recounted by the historian. We are told that, when Nebuchadnezzar arrived at Jerusalem, young king Jehoiachin "went out to the king of Babylon," with his mother, princes, officers and servants, all of whom Nebuchadnezzar took to Babylon as his captives. We are further informed that

Nebuchadnezzar took away all the Jewish soldiers, craftsmen and smiths, a total of ten thousand persons. (In *Jeremiah* 52:28 the more realistic figure of 3,023 is mentioned.) Finally, we are apprised that Nebuchadnezzar took all the treasures from the House of Yahweh and the king's house, and cut in pieces all the vessels of gold which Solomon had made for the Temple (2 *Kings* 24:8–16). On this latter point, *Chronicles* again has a divergent tradition; Nebuchadnezzar carried off the vessels of the House of Yahweh and put them into his temple in Babylon (2 *Chronicles* 36:6–7, 10). The version of *Kings* seems here too to be more reliable: what Nebuchadnezzar was interested in was, not to acquire cult objects for this temple, but to obtain gold: he, therefore, did not hesitate to break the large golden vessels into pieces so as to be able to transport them more easily.

One can thus reconstruct what happened: Nebuchadnezzar demanded, obtained and took away all the gold vessels of the Temple and the Palace, just as the Egyptian Pharaoh Shishak had done in the days of Rehoboam (928–911 B.C.E.), more than three centuries previously (1 *Kings* 14:25–26). If we check back to the account of Solomon's Temple construction, we shall find enumerated a large number of "pure gold" vessels: altar, table, candlesticks, lamps, cups, snuffers, basins, pens, etc. (1 *Kings* 7:48–50), which went under the collective name "all the vessels that were in the House of Yahweh"—practically the same phrase used in connection with their removal by Nebuchadnezzar: "all the gold vessels which Solomon, King of Israel, had made in the Temple of Yahweh as Yahweh had said." The Cherubim were not touched by Nebuchadnezzar because they were not of solid gold: they were made of olive-wood, and merely overlaid with gold (1 *Kings* 6:23, 28). Even if the gold overlay of the Cherubim still existed 350 years after they were made, and was not replaced by brass, as Solomon's golden shields were by his son Rehoboam (1 *Kings* 14:27), it was of small value compared with the many solid gold vessels delivered to Nebuchadnezzar by Jehoiachin. It is, therefore, safe to assume that, whether or not Nebuchadnezzar's officials supervised the removal of all gold vessels from the Temple, the Cherubim were not disturbed, and certainly not dragged out in derision into the streets.

We thus conclude that the Cherubim-incident was merely agadically connected to the First Temple, and that the event to which it referred must have taken place in the days of the Second Temple to which all the three Amoras quoted above have reference. However, we cannot go along with them in interpreting both statements—the one referring to the showing of the Cherubim to the people during their presence in the Temple at the three feasts of pilgrimage, and the one describing the dragging out of the Cherubim into the streets—as having the Cherubim-reliefs decorating the walls of the Temple as their subject. This interpretation became necessary only because several Babylonian Amoras accepted as axiomatic the view that there were no Cherubim in the Holy of Holies in the Second Temple, just as there was no Ark, Ark-cover, Fire, Shekhina, Holy Spirit, and Oracular Breastplate in it. However, as we have seen, this view is contradicted by more reliable, firsthand eyewitness accounts as to the presence of the Fire, and by the general assertion that all the enumerated features did, in fact, exist in the Second Temple as well.

As to the Cherubim, Rabh Qetina's statement is unequivocal: the Veil was rolled up and the Cherubim behind it were shown to the people. The Veil is, of course, the curtain separating the Holy from the Holy of Holies. If all that had

been meant by Rab Qetina was that the Cherubim engraved on the walls of the Temple were shown to the people, there would have been no need to roll up any veil: The walls were not covered by veils or curtains, and, if they were adorned with reliefs of Cherubim as were the walls of the First Temple, i.e. from the outside as well as the inside (1 *Kings* 6:20), all the Israelites could see them from their courtyard, without even having to approach the Temple building itself.

Secondly, if we assume that there were no Cherubim on the outer walls of the Temple, but there were on the inner walls of the *hēkhal* (the Holy Hall), and that Rabh Aḥa bar Ya'akov (above, p. 84) referred to these, we run up against yet another difficulty. By consulting any modern reconstruction of the floor plan of the Herodian Temple, one at once notices that the line of vision from the court of the Israelites (which was the closest non-priests were allowed to approach the Temple) through the two doors between the *ulam* (vestibule) and the *hēkhal* (Holy Hall), into the *hēkhal* itself was tightly hemmed in by the large altar of burnt offerings which stood on the southern side, and the eight tables used for the preparation of the sacrifices which occupied the northern side of the Court of Priests (cf. M. Avi-Yonah, *Sepher Y'rushalayim,* Jerusalem, 1956, vol. I, pp. 399, 406). Due to the narrowness of this line of vision, the two side walls of the *hēkhal* were not visible to people outside, in the Court of Israelites. The only part visible was the Veil which was stretched across the back end of the *hēkhal*. When the Veil was rolled up, the Cherubim behind it, in the Holy of Holies *(devir)*, became visible.

Thirdly, if Shimeon ben Laqish also refers to Cherubim decorating the walls in relief, how did the foreigner "take them out" and carry them around in the streets in cages? Rashi (ad B. Yoma 54b), to be sure, comments that "they folded them down from the wall" but this explanation is forced.

Moreover, the showing of the Cherubim to the awestruck pilgrims, and the taking them out in sacrilegious derision and displaying them to the profane crowd of the marketplace, have about them the feel of a deep mystery and its wanton desecration; they make sense only if they refer to a unique group of statuary that was so holy that it was normally hidden in the dark interior of the adytum.

60. *Exodus* 23:14–17; 34:23–24; *Deuteronomy* 16:16.
61. *Leviticus* 23:40; *Deuteronomy* 16:14; M. Sukka 5:1.
62. Cf. R. Patai, *Man and Temple*, pp. 24-53.
63. *Exodus* 32:6. The Hebrew verb *P'tzaḥeq*, translated above as "engaged in sexual intercourse," is a technical term meaning precisely this. It appears, e.g., in the story of Isaac and Abimelech, where the Philistine king is said to have learned that Rebekah was indeed the wife and not the sister of Isaac when, looking out his window, he saw Isaac *m'tzaḥeq*, engage in sexual intercourse, with Rebekah.
64. Nelson Glueck, *Deities and Dolphins*, New York, 1965, p. 166.
65. Cf. Patai, *Man and Temple*, pp. 13, 66, 70.
66. M. Sukka 5:2; Tos. Sukka 4:1; M. Middoth 2:5; Yer. Sukka 55b middle; B. Sukka 52a; Patai, *Man and Temple*, pp. 27–28.
67. Emil Schürer, *Geschichte des jüdischen Volkes*, 3rd and 4th eds., I. 197, quoting *1 Macc.* 1:20–24; Josephus, *Ant.*, XIII:5:3–4; 2 *Macc.* 5:11–21; Josephus, *Contra Apionem* II:7.
68. Schürer, *op. cit.*, pp. 197–98; quoting 1 *Macc.* 1:29–40; 2 *Macc.* 5:23–25; Josephus, *Ant.* XII:5:4.

69. Cf. e.g., Jellinek, *Betl haMidrash*, I. p. 31–46.
70. Cf. Moses Hadas, *Aristeas to Philocrates*, New York, 1951, p. 54. According to the earlier estimate of Emil Schürer, *op. cit.*, III 611, it was written in ca. 200 B.C.E.
71. Cf. Schürer, *op. cit.*, III. 609.
72. S. Zeitlin, editorial note in Hadas, *Aristeas to Philocrates*, p.71.
73. *Ant.* XII: 2: 5, 9, 10, 11, 15.
74. *Aristeas* 51–82 and 320; Hadas, *op. cit.* pp. 121–131, 225.
75. Cf. *Exodus* 25:23–28; 1 *Kings* 7:48.
76. Hadas, *op. cit.* p. 123. Aristeas and, following him, Josephus devote many pages to the description of the table. We learn that it was decorated with egg designs, garlands of all kind of fruit, visibly projecting clusters of grapes and ears of grain, also dates and apples, olives and pomegranates, etc. "They worked stones of the colors of the several species to resemble the shapes of the fruits . . ." The legs had lily-shaped capitals; there were leaves of ivy intertwined with acanthus, and "all the parts were carefully made and fitted, the ingenius art corresponding to truth to such a superlative degree that if a breath of wind blew, the leaves stirred in their place, so closely was every detail modelled on reality" (cf. Hadas, *op. cit.* pp. 125–27.) Josephus largely repeats *Aristeas*' description of the table, adding that the intricate "sculptures" representing the many types of fruit were so life-like "that you would guess they were nowise different from real tendrils; for they were so very thin and so very far extended at their extremities that they were moved with the wind and made one believe that they were the product of nature, not the representation of art" (Josephus, *Ant.* XII:2:9). It must have been these decorations which inspired the later Talmudic legends about golden trees planted by Solomon in the Temple which brought forth fruit and thus provided nourishment for the priests (B. Yoma 21b, 39b; Yer. Yoma 41d; cf. Num. Rab. 11:3; 12:4; Mid. Tanḥuma Num. ed. Buber, p. 33; Cant. Rab. 3:9; Josephus, *Ant.* VIII:5:2; cf. Patai, *Man and Temple*, pp. 90, 101).

    For our present purpose it is interesting to note that the "living golden trees" motive represents another example of the attribution by the Talmudic sages to the First Temple of a feature which was introduced only into the Second Temple, and at a relatively late date at that. This strengthens our argument that the exhibition of the Cherubim in cages in the marketplace, attributed by the Talmudic sages to the First Temple period, actually took place likewise in the days of the Second Temple, during the sack of Jerusalem by Antiochus Epiphanes.
77. Josephus *Ant.*, XII:2:11.
78. Cf. Joseph Klausner, *Historiya shel haBayit haSheni*, Jerusalem, 1952, II. 130.
79. Cf. Schürer, *Geschichte*, 4th ed., III. 362–63.
80. M. Yoma 3:10.
81. Cf. Tos. Sukka 4:6, p. 198; B. Arakhin 10b; A. Büchler, *Studies in Jewish History*, Oxford Univ. Press, 1956, pp. 51ff.
82. Philo, *De Spec. Leg.* I. 319ff.
83. According to W. W. Tarn, *The Greeks in Bactria and India*, Cambridge, 1938, pp. 414–36.
84. Hadas, *Aristeas* 83, p. 133.
85. Gen. Rab. 21:9.

86. Ex. Rab. 25.2.
87. *Deuteronomy* 6:4.
88. Maimonides, *Guide of the Perplexed,* III. 45. Transl. by S. Pines, University of Chicago Press, 1963, p. 577.
89. *Exodus* 25:18.
90. *Midrash haGadol,* ed. M. Margulies, Jerusalem, 1956, p. 580. The original of the word translated above as "breasts" is "*vashdotam.*" Margulies in a footnote states that he does not know what this word means. My suggested translation is based on the following considerations: the context shows that the word must mean a part of the human body. The *alef* inserted between the *v* and the *sh* seems to be a *mater lectionis* for *a,* as is frequently found in *Midrash haGadol,* e.g., the name Raba is spelled, not in its usual form RBH, but RABH. The feminine plural suffix *-ot,* instead of the usual dual suffix, appears in the text in the word preceding *vashdotam,* namely *yadotam* ("their hands"), while one would expect *y'dehem* and *sh'dehem.* These deviations from standard Hebrew mask, but cannot obliterate, the meaning of the word *vashdotam,* i.e. "their breasts."
91. *Numbers* 7:89; *Deuteronomy* 32:4.
92. *Zohar* III. 59a.
93. *Exodus* 25:20.
94. *Leviticus* 18:7.
95. *Zohar* II. 176a.
96. Cf. Bahya ben Asher, *Bi'ur 'al HaTora,* Amsterdam, 1726 (on *Exodus* 25), folios 117b, 117d, 118c. Reference to the symbolic significance of the male and female Cherubim is also found on fol. 118d and 119a.
97. Hugo Gressman, *Die Lade Jahwes,* 1920, pp. 64–65.
98. Julian Morgenstern, "Amos Studies III," *Hebrew Union College Annual,* vol. 15, 1940, p. 121, note 98; *id. The Ark, the Ephod, and the "Tent of Meeting,"* Cincinnati, 1945, pp. 95, note 159, 96, 107, 111.

Chapter IV | *The Shekhina*

1. Cf. Chapter III, "The Cherubim," p. 72.
2. Cf. *ibid.* pp. 73–74.
3. *Exodus* 40:38.
4. *Exodus* 40:35.
5. 1 *Kings* 8:10–11; 2 *Chronicles* 5:14; 7:2.
6. 1 *Kings* 8:12–13; 2 *Chronicles* 6:1–2.
7. The technical term for the visible appearance of Yahweh in the sanctuary or in any other place chosen by Him is the verb *shakhan,* meaning to dwell, or abide. In the great and famous Sinai theophany (*Exodus* 24:16), "Yahweh's glory dwelt *(shakhan)* on Mount Sinai"; and subsequently He commanded Moses to build Him a sanctuary "that I may dwell *(w'shakhanti)* among" the Children of Israel (*Exodus* 25:8). Following the conquest of Canaan, God took up His abode on

Mount Zion, and is referred to by *Isaiah* (8:18) as "Yahweh Zeboath who dwells *(shokhen)* in Mount Zion." Zion is God's holy mountain: "I am Yahweh your God, dwelling *(shokhen)* in Zion My holy mountain," says *Joel* (4:17). In the *Psalms* (135:21) this concept becomes the basis for a divine epithet: "Blessed be Yahweh out of Zion, the Jerusalem-dweller *(shokhen)*, Hallelujah," just as in an older poetic context He is called "the thornbush dweller" (*Deuteronomy* 33:16).

8. The Tabernacle is often called *ohel mo'ed*, "Tent of Meeting," or simply *ha'ohel*, "the Tent," as well. It seems that the oldest Elohistic tradition used the term "Tent of Meeting," while the more recent Priestly tradition preferred the archaic term *Mishkan*, "dwelling" (cf. de Vaux, *Ancient Israel*, pp. 294–95), thereby giving emphasis to the idea that Yahweh actually "dwelt" *(shokhen)* in the desert sanctuary.
9. *Exodus* 33:9; *Numbers* 12:4–10.
10. *Exodus* 40:34–35; cf. de Vaux, p. 295.
11. *Isa.* 8:18; *Joel* 4:17.
12. *Job* 28:13–28.
13. *Proverbs* 8:22–31.
14. *Wisdom of Solomon, passim* (esp. 7:25ff.); *Sir.* 19:20; 24; *Bar.* 3:9–37; *Secr. of Enoch* 30:8.
15. *Wis. Sol.* 8:3.
16. Cf. Scholem "Zur Entwicklungsgeschichte der kabbalistischen Konzeption der Shekhinah," *Eranos Jahrbuch* 1952, vol. 21 Zurich, 1953, pp. 48–49.
17. Philo, *On the Cherubim* XIV. 49. Loeb Class. Libr. p. 39.
18. Cf. Gilles Quispel, "Der gnostische Anthropos und die jüdische Tradition," *Eranos Jahrbuch* 1953, vol. 22, pp. 195–234, quoting Iren. 1.30 and Preuschen, *Adamschriften*, p. 22.
19. *Exodus* 25:8.
20. *Exodus* 29:45–46.
21. *Numbers* 5:3.
22. Cf. also *Numbers* 35:34.
23. *Deuteronomy* 32:10.
24. Cf. Siegmund Maybaum, *Die Anthropomorphien und Anthropopathien bei Onkelos*, Breslau, 1870, pp. 51–54, 63f.
25. Ex. Rab. 2:4.
26. B. Sukka 5a, quoting *Exodus* 19:20.
27. B. Sota 13a–b; cf. Mekhilta, Beshallah.
28. Num. Rab. 12:4 (pp. 46d, 47b); Pesiqta diRabh Kahana, ed. Mandelbaum, p. 4.
29. Num. Rab. 12.4, p. 47b; Pesiqta diRabh Kahana, ed. Mandelbaum, p. 4.
30. Num. Rab. 12.6.
31. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 2–3.
32. B. Sanhedrin 103b, quoting 2 *Chronicles* 33:7, 22.
33. B. Rosh Hashana 31a; cf. Pesiqta diRabh Kahana, ed. Mandelbaum, p. 234, and parallel sources listed there.
34. B. Rosh Hashana 31a and Rashi, *ibid.*

35. *Jeremiah* 3:22.
36. *Hosea* 5:15; Pesiqta diRabh Kahana, ed. Mandelbaum, 235.
37. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 390–91.
38. Cf. B. Yoma 21; Yer. Taanith 65a.
39. B. Yoma 9b.
40. Cf. B. Yoma 21b.
41. Rashi *ad* Megilla 29a.
42. B. Megilla 29a.
43. B. Sota 9b.
44. B. Megilla 29a.
45. B. Bekhoroth 8a.
46. Num. Rab. 12.8.
47. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 396–97.
48. B. Sota 12b.
49. B. Shabbath 87a; cf. B. Pesahim 87b; Deut. Rab. 11:10 end; B. Yebamoth 62a; Aboth diR. Nathan, p. 10.
50. B. Shabbath 12b.
51. Targum to *Judges* 6:13 and *Psalm* 16:8.
52. Alpha Beta diR. Akiba, ed. Jellinek, *Bet haMidrash* III. 29.
53. B. Sanhedrin 103b–104a.
54. B. Sota 17a.
55. B. Qiddushin 70b.
56. B. Shabbath 92a.
57. B. Nedarim 38a.
58. B. Qiddushin 70b.
59. B. Shabbath 30a; B. Pesahim 117a.
60. Pesiqta diRabh Kahana, ed. Mandelbaum, pp. 110, 161; Ex. Rab. 32.4; Mid haGadol Shemini 10a, p. 189.
61. Alpha Beta diR. Akiba, ed. Jellinek, Bet haMidrash III. 29.
62. B. Sanhedrin 39a.
63. *Exodus* 25:8.
64. 1 *Kings* 8:27.
65. Pesiqta diRabh Kahana 20a, 62a; ed. Mandelbaum, pp. 8, 33, 337, and parallel sources listed *ibid.* in the footnotes.
66. Cf. pp. 75–79.
67. Cf. A. Marmorstein, *Studies in Jewish Theology,* Oxford Univ. Press, 1950, pp. 130–31.
68. *Proverbs* 24:28.
69. *Proverbs* 24:29; Lev. Rab. 6.1
70. Since the passage in Lev. Rab. 6.1, quoted above, speaks of the "Holy Spirit," and not the Shekhina, Gershom Scholem is technically correct when stating that Midrash Mishle (see below) contains the first and only midrashic reference to a dif-

ferentiation between God and the Shekhina. Cf. Scholem, "Zur Entwicklungsgeschichte der kabbalistischen Konzeption der Shekhinah," *Eranos Jahrbuch* 1952, vol. 21, Zurich, 1953, p. 59. In substance, however, he is in error, because, as pointed out above, the differentiation between God and the Holy Spirit, found in Lev. Rab. 6.1, is essentially identical with a differentiation between God and the Shekhina.

71. Midrash Mishle ed. Buber, p. 47a, quoting *Proverbs* 22:29; cf. Mishna Sanhedrin 10.2 on the three kings (Jeroboam, Ahab and Manasseh) and four commoners (Balaam, Doeg, Ahitophel, and Gehazi) who have no share in the World to Come, and B. Sanh. 104b.
72. Bereshit Rabbati, ed. Albeck, p. 27. The same midrash is found much earlier in a Hebrew version of the *Book of Enoch,* where, however, the crucial passage reads "I removed my Shekhina from their midst." Cf. Jellinek, *Bet haMidrash* II. 114.
73. *Exodus* 24:10.
74. Midrash haGadol *Exodus* 555; cf. B. Qiddushin 49a, and Tosafot *ibid.* beginning with "Ham'targem"; *Arukh,* s.v. Tirgem.
75. *Psalms* 103:13.
76. *Isaiah* 66:13.
77. Pesiqta Rab. 139a.
78. See above, pp. 77–78.
79. Lam. Rab. Introduction, 25.
80. Lam. Rab. Introduction, 24.
81. Pesiqta diRabh Kahana, ed. Mandelbaum, p. 4.
82. Aboth diRabbi Nathan, ed. Schechter, p. 102, and see parallel sources in the notes.
83. B. Baba Bathra 17a; cf. Cant. Rab. *ad* 1.2 (5)
84. Deut. Rab. 11.10 end.
85. B. Sota 13b; Sifre Deut. 355.
86. Cf. below, chapter VI. "Matronit."
87. Albright, *Archaeology and the Religion of Israel,* p. 85.
88. Plural: *Genesis* 18:2, 4, 5, 8, 9, 16, 22; singular: *Genesis* 18:1, 3, 10, 13, 14, 17–21, 23–33.
89. *Genesis* 19:1ff., 13. Cf. on this entire problem Aubrey R. Johnson, *The One and the Many in the Israelite Conception of God,* Cardiff, 1942. Johnson shows that the same vacillation between singular and plural is found also in other ancient Near Eastern religions, pp. 28–31.
90. Cf. above, p. 78.

Chapter V | *The Kabbalistic Tetrad*

1. Cf. G. Scholem, *Major Trends in Jewish Mysticism*, New York, 1961, pp. 20ff.
2. *Op. cit.*, p. 229.
3. *Zohar* III. 290b. My translation in the text above is free. It renders the sense of the passage instead of trying to give a literal translation which would be clumsy

and difficult in English. The same procedure was followed in the rendering of most passages quoted from Kabbalistic literature.

4. *Zohar* III. 290a.
5. *Zohar* III. 65b.
6. Cf. Scholem, *op. cit.*, pp. 211ff.; I. Tishby, *Mishnat haZohar*, Jerusalem, 1957, I. pp. 98ff.; R.J. Zwi Werblowsky, *Joseph Karo—Lawyer and Mystic*, Oxford University Press, 1962, pp. 206ff.
7. Cf. Rudolf Anthes, "Mythology in Ancient Egypt," in Samuel Noah Kramer (ed.), *Mythologies of the Ancient World*, New York: Doubleday Anchor Books, 1961, pp. 36–37.
8. Samuel Noah Kramer, *The Sumerians: Their History, Culture and Character*, The University of Chicago Press, 1963, p. 115.
9. *Op. cit.*, p. 118.
10. *Op. cit.*, p. 122.
11. *Loc. cit.*
12. *Op. cit.*, p. 175.
13. *Op. cit.*, p. 182.
14. *Op. cit.*, p. 258.
15. Cf. Anthes, *op. cit.*, p. 36.
16. ANET, p. 120.
17. Cf. Hans G. Guterbock, "Hittite Mythology," in Kramer, *Mythologies of the Ancient World*, p. 155.
18. Cf. Cyrus H. Gordon, "Canaanite Mythology," in Kramer, *op. cit.*, pp. 183–217; Cf. above, chapters I and II.
19. Cf. Roscher, *Ausführliches Lexicon der griechischen und römischen Mythologie*, s.v. Juno; H.J. Rose, *A Handbook of Greek Mythology*, London, 1933, pp. 102, 324.
20. Cf. M.J. Dresden "Mythology of Ancient Iran," in Kramer, *op. cit.*, pp. 355–56.
21. Cf. W. Norman Brown, "Mythology of India," in Kramer, *op. cit.*, pp. 305–06, 309, 311–12.
22. E. Dale Saunders, "Japanese Mythology," in Kramer, *op. cit.*, 417–21.
23. Cf. Raphael Patai, *Adam waAdama*, Jerusalem, 1942, I. 134ff.
24. *Zohar* III. 290b.
25. E.g., in ancient Egyptian, Babylonian, Greek and Hindu mythologies; in Icelandic, Polynesian, Micronesian, Indonesian, Maori, North and South American Indian, African, Mongolian, Siberian, etc. mythologies. Cf. Stith Thompson, *Motif-Index of Folk-Literature*, rev. ed., Bloomington, Indiana, vol. I, 1955, p.128: A625. World Parents: sky-father and earth-mother as parents of the universe. The sky-father descends upon the earth-mother and begets the world. A625.1. Heaven-mother—earth-father. A625.2. Raising of the sky. Originally the sky is near the earth (usually because of the conjunction of the sky-father and earth-mother). It is raised to its present place. Cf. also Patai, *Adam waAdama*, I. 112ff.
26. *Zohar* I. 162a–b, explaining the secret meaning of *Psalm* 37:25.
27. *Zohar* III. 4a.
28. *Zohar* III. 77b–78a.

29. Cf. Scholem, *op. cit.*, pp. 173–194, 185.
30. The *Merkaboth* (sing., *Merkaba*) are the divine chariots which, based on *Ezekiel* 1 and 10, have become the mystical symbol of God in the early Kabbalistic doctrine.
31. "Androginos" is the term used by the author in his Aramaic text.
32. Joseph ben Abraham Gikatilla, *Sha'are Orah*, Offenbach, 1715, pp. 61b–62a.
33. Cf., for instance, Gen. Rab. p. 55; cf. Robert Graves and Raphael Patai, *Hebrew Myths*, New York, 1964, 10.1.
34. *Zohar* III. 296a.
35. *Pardes Rimmonim*, VIII. 17.
36. Cf. Gen. Rab. p. 55; Cf. Graves-Patai, *Hebrew Myths*, 10.1.
37. Cf. *Genesis* 1:26–27. A hermaphroditic creator god figures also in ancient Greek, Egyptian, Hindu and Aztec mythologies, cf. Stith-Thompson, *Motif-Index*, A 12.
38. *Zohar* III. 77b.
39. *Zohar* I. 30b–31a.
40. *Zohar* I. 156b, Sitre Torah.
41. Cf. Stith Thompson, *Motif-Index*, Index, s.v. Jealousy.
42. Shir Hashirim Rabba 3.11; cf. also Sefer haBahir sec. 43, and Scholem, *Ursprung and Anfänge der Kabbala*, Berlin, 1962, p. 149.
43. *Zohar* III. 17a.
44. *Zohar* III. 88b.
45. Cf. Scholem, *Major Trends*, pp. 56, 362, 363.
46. The last two names are frequent in the book Bahir, the 12th-century Kabbalistic treatise, cf. Scholem, *Das Buch Bahir*, Leipzig, 1923, 49, 52, 61, 65, 131.
47. Cf. G. Scholem, *Von der mystichen Gestalt der Gottheit*, p. 171 and p. 177 where he quotes Joseph Gikatilla, *Sha'are Orah*.
48. Tiqqune haZohar, tiqqun 34, p. 77; quoted after Tishby, *Mishnat haZohar*, II. 623.
49. Cf. above, p. 121.
50. *Zohar* III. 5a, 69a.
51. *Proverbs* 28:24.
52. *Zohar* III. 44b.
53. *Zohar* III. 7a.
54. Cf. Scholem, *Major Trends*, pp. 115, 229 and 403, note 75.
55. Cf. Scholem, *op. cit.*, p. 139.
56. Cf. Graves-Patai, *Hebrew Myths*, chapters 1–21.

Chapter VI | *Matronit— The Goddess of the Kabbala*

1. ANET, pp. 41, 44, 54, 55, 56, 57, 159, 178, 309; Samuel Noah Kramer, *The Sumerians*, Univ. of Chicago Press, 1963, pp. 122, 140–141, 153, 161–62, 197, 205–06, 262.

2. Stephen H. Langdon, *Semitic* (*The Mythology of All Races*, Vol. V), Boston, 1931, pp. 25–28, 94, 97; *id.*, *Babylonian Liturgies*, Paris, 1913, pp. 43, 95; ANET, 83, 84, 94, 108, 111, 113, 118, 119, 123, 205, 250, 294, 298, 299, 383, 427, 449, 451.
3. Cf. Emil G.H. Kraeling, *Bible Atlas*, New York: Rand McNally, 1956, p. 305 and maps iii and xi; Herodotus i. 131; Roscher, *Ausführl. Lexikon d. Griech. Myth.*, s.v. Anaitis; Strabo xi. 532c; *Enc. of Rel. and Ethics*, s.v. Anahita; G. Widengren, *Numen* I (1954), p. 72, and II (1955), pp. 92, 122–23. That Anahita was considered a daughter of Ormuzd is stated by the 4th-century C.E. Armenian historian Agathangelus, cf. Fr. Windischmann, "Die persische Anahita oder Anaitis," *Abhandl. d. philosoph.-philolog. Classe d. könig. Bayer. Akad. d. Wiss.*, München, vol. 8. (1858), pp. 85–128.
4. *Numbers* 19:2.
5. *Zohar* iii. 180b, Raaya Mehemna.
6. *Zohar* iii. 89b–90a, Raaya Mehemna.
7. *Zohar* iii. 267a, Raaya Mehemna.
8. *Zohar* iii. 189a.
9. Gordon, in Kramer (ed.), *Mythologies of the Ancient World*, 204.
10. *Zohar* i. 21b–22a.
11. *Zohar* i. 21b–22a.
12. B. Sota 13b; Sifre Deut. 355.
13. *Zohar* i. 49a, iii. 74b.
14. *Zohar* i. 30b–31a.
15. Tiqqune haZohar, Tiqqun 34, p. 77; quoted after Tishby, *Mishnat haZohar*, ii. 623.
16. *Zohar Ḥadash*, Midrash Haneelam to Ekhah, Warsaw, n.d., p. 183.
17. *Ibid.*
18. *Zohar* iii. 296a.
19. *Zohar*, ii. 89a–b.
20. *Zohar* i. 12b.
21. *Zohar* ii. 219b; i. 64a.
22. *Leviticus* 16:8–10.
23. *Zohar* iii. 79a; i. 64a.
24. I.e., the sign of the Covenant, the circumcision. In this case the divine phallus, as above in the passage just quoted from the Zohar, I:12b.
25. That is, his semen, which above was termed "river."
26. In the letter *he* (ה), the left "leg" is not attached to the top horizontal part, the "beam," which stands for the body; whereas in the *het* (ח) it is attached to it. Note that here the imagery has changed: now the "leg" has become the son of the Matronit.
27. Below (p. 150) we shall meet again with Metatron, chief of all angels, represented as the son of the Matronit who issues from betwixt her legs.
28. Excerpts from folios 38b–40a of the manuscript *Sefer Tashaq* by R. Yosef, a xerox copy of which has been kindly put at my disposal by Prof. Jeremy Zwelling of Wesleyan University, Middletown, Connecticut, who is preparing a critical edition

of the book, based on several extant manuscripts. My translation is from the Hebrew original.

29. *Zohar* iii. 42a–b.
30. *Zohar* i. 210a–b.
31. *Zohar* iii. 17a–b, 74b.
32. *Zohar* iii. 69a.
33. *Ibid.*
34. *Zohar* i. 84b.
35. *Zohar* i. 49b–50a, 66b; Moses Cordovero (1522–1570), *Pardes Rimmonim*, Gate 16, section 6.
36. Jacob ben Ḥayyim Tzema, *Sefer Nagid uM'tzave*, Amsterdam, 1712, pp. 5b–6a.
37. See above, chapter V, "The Kabbalistic Tetrad."
38. *Zohar* i. 84b, iii. 17a–b, 186b.
39. *Exodus* 15:3; *Isaiah* 51:9, *Psalm* 89:11; *Isaiah* 63:1–6.
40. B. Baba Bathra 17a; B. Sota 13b; Sifre Deut. sec. 355; cf. Deut Rabba, 11:10 end; Cant. Rab. 1 and 3.
41. *Zohar* ii. 29a.
42. *Zohar* ii. 50b.
43. *Zohar* ii. 51a–b.
44. *Sefer Hekhalot*, included in Jellinek, *Bet haMidrash*, 5:183–84.
45. *Zohar* iii. 75a–b.
46. An allusion to the "Behemoth on the Thousand Mountains" was found by the authors of the Midrash in *Psalm* 50:10 where God says: "For every beast of the forest is Mine, and the cattle (in Hebrew: Behemoth) upon a thousand hills." Cf. Midrash Konen 25; Pesiqta Rabbati 80b–81a; Leviticus Rabba 13.3; 22.10; Numeri Rabba 21.18; Pirqe diRabbi Eliezer, ch. 11; and see also Graves-Patai, *Hebrew Myths*, 6. n, o, and p.
47. The chief passages are *Zohar* I. 223a–b, and III. 60. *Proverbs* 5:5 is quoted in *Zohar* I. 35b, 221b, and II. 48b. Cf. G. Scholem's excellent analysis of these passages in his *Von der mystischen Gestalt der Gottheit*, Zürich: Rhein-Verlag, 1962, p. 186.
48. Cf. Raphael Patai, *The Jewish Mind*, New York: Scribner's, 1977, pp. 134–50, and especially p. 144, quoting G. Scholem, *On the Kabbalah and Its Symbolism* (New York: Schocken, 1965, p. 107).
49. Marvin H. Pope, *Song of Songs: A New Translation with Introduction and Commentary* (Anchor Bible series), Garden City, N.Y.: Doubleday, 1977, p. 167.
50. *Ibid.*, pp. 317–18; cf. also pp. 191–92.
51. Patai, *op. cit.*, pp. 147–48.
52. Cf. *Encyclopaedia Britannica*, 11th ed., s.v. Mary.
53. Cf. Evagrius, *Ecclesiastical History*, iv. 24.
54. *Enc. Brit.*, *ibid.*
55. Hastings (ed.), *Dictionary of the Bible*, s.v. Mary, p. 292.
56. *Real-Encyclopedie für protestantische Theologie und Kirche*, vol. 12, p. 319, s.v. Maria.

57. Pope, *op. cit.*, pp. 170–71.
58. Hastings, *Dict.* pp. 290, 292; *Real Enc.* pp. 316–17.
59. *Enc. Brit., ibid.*; *Real Enc.*, p. 316.
60. *Real Enc., ibid.*; *Die Religion in Geschichte und Gegenwart*, 3rd ed., s.v. Marienverehrung, vol. 4, p. 764 (Tübingen, 1960).
61. Cf. above, pp. 63–64.
62. *Real Enc.* p. 315.
63. Moses Cordovero, *Pardes Rimmonim*, Sha'ar 'Erkhe haKinuyim, Koretz, 1780, ch. 3, p. 120c.

Chapter VII | *The Myth of God and the Shekhina*

1. Gershom Scholem, *Major Trends*, pp. 13, 29, 31, 34, 87, 113, 157, 174, 391.
2. Gershom Scholem, *On the Kabbalah and Its Symbolism*, New York: Schocken Books, 1965, index, s.v. Myth; Scholem, *Kabbalah*, The Jewish Publication Society of America-/Quadrangle Books/The New York Times Book Co., 1974, index, s.v. Myth, mythology.
3. Louis Jacobs, *Hasidic Prayer*, pp. 24, 127–28.
4. Among the Kabbala scholars whose work is available only in Hebrew I wish to refer in particular to the two-volume anthology of my old friend Isaiah Tishby, entitled *Mishnat haZohar* ("The Wisdom of the Zohar"), Jerusalem: Mossad Bialik, 1957–61), in which he undertook the difficult task of presenting systematically the vast Zoharic material according to subject matter, e.g., "The Godhead," "The Evil Side," "Creation," etc. A section in it deals with the Shekhina. Yet even Tishby shares with other Jewish scholars the reluctance to present in consecutive narrative the Zoharic myth of God and the Shekhina, or any other Zoharic myth for that matter.
5. Eight volumes, Jerusalem: Mossad Bialik, 1937–57. A one-volume abridgement by M. Greenberg, titled *The Religion of Israel* (1960), is available. Kaufmann's main thesis is that Israelite monotheism was an entirely new, *sui generis*, phenomenon in religious history, and that from its very beginnings Israelite monotheism was devoid of any element of polytheistic mythology. It so happened that in 1942–43, when Kaufmann was working on his book, I was just completing vol. 2 of my book *Adam waAdama* ("Man and Earth in Jewish Custom, Belief and Legend"), (Jerusalem: Hebrew University Press, 1943), in which I presented Biblical and Talmudic myths woven around the concepts of Mother Earth and man's relationship to the earth. During the 1942–43 academic year our work-places were next to each other: Kaufmann taught at the *Reali* High School in Haifa, and I served as academic secretary of the *Technion* Institute of Technology, just a few steps away. We met quite a number of times and discussed issues that preoccupied both of us, but we never saw eye to eye on them, nor could we in any way influence each other. After 1943 I had no more contact with Kaufmann, but I did register my disagreement with his approach in three book reviews I wrote about his book. See *Ha'Olam* (Jerusalem), June 20, 1940, and Sept. 17, 1942,

and *Edoth ("Communities"): A Quarterly for Folklore and Ethnology* (Jerusalem), July, 1946, vol. 1, no. 4, pp. 256–57.

6. Cf. e.g. Heinrich Graetz, *History of the Jews*, vol. iv, Philadelphia: Jewish Publ. Soc. of America, 1956, in which he terms Moses de Leon, the author of the Zohar, "pernicious" (p. 10), the Zohar a "notorious forgery" (p. 12), a "farrago" (p.14), which "propagated a gloomy superstition" (p. 22), and more the like. I cannot at the moment lay my hands on the German original of Graetz's *History*, but I remember from my reading it many years ago that somewhere in it he calls the Zohar a *Logbuch*, that is, a "book of lies." Other scholars of the early *Wissenschaft des Judentums* school, such as Zunz, Geiger, Luzzatto, and Steinschneider, were no more charitable in their condemnation of the Zohar.
7. Scholem, *Major Trends*, pp. 7–8.
8. In the sequel the apologetic note in Scholem's view of "the mythical" in the Kabbala is even stronger. He writes, "It is indeed surprising that in the very heart of Judaism ideas and notions sprang up which purported to interpret its meaning better than any others, and which yet represent a relapse into, or if you like a revival of, the mythical consciousness" (*ibid.*, p. 22).
9. Scholem, *op. cit.*, p. 22. Cf. also the critical analysis of Scholem's position on religion by Gershon Weiler, "On the Theology of Gershom Scholem" (in Hebrew), in *M'dina v'Ḥinnukh* ("State and Education"), Tel Aviv, 1979, pp. 181–92.
10. Cf. Robert Graves and Raphael Patai, *Hebrew Myths*, New York: Doubleday, 1964; R. Patai, "What Is Hebrew Mythology?" *Transactions of the New York Academy of Sciences*, 2nd ser., Vol. 27 (Nov. 1964), pp. 73–81.

Chapter VIII | Yiḥudim—*Unifications*

1. *Zohar* 3:83a.
2. *Zohar* 3:83b.
3. *Zohar* 3:51b.
4. *Zohar* 3:44b.
5. F. Lachover and I. Tishby, *Mishnat haZohar*, 2nd ed., Jerusalem: Mossad Bialik, 1957, Vol. 1, p. 221.
6. Based on *Tiqqune haZohar*, Dubno, 1844, p. 96.
7. M. Ber. 2:1; B. Ber. 13a; B. Eruvin 95b; etc. However, cf. B. Rosh haShana 28b where it is said that the performance of *mitzwot* does not require intention.
8. B. Ber. 13b; B. Meg. 20a.
9. Published in Venice, 1620; in Constantinople, 1720; and in many more editions.
10. *Seder T'filla miKol haShana 'im Kavvanot haARI* ("The Order of Prayer for the Whole Year with the Concentrations of Isaac Luria"), Koretz, 1794, p. 263b (the last page).
11. *Op. cit.*, pp. 23a, 26a.
12. Ḥayyim Vital, *Sha'ar haMitzwot*, reprint, Tel Aviv, 1962, Introduction, p. 2.
13. Ḥayyim Vital, *P'ri 'Etz Ḥayyim*, Dubrovna, 1798 (reprint, 1984), p. 37b. My thanks are due to Prof. Gedalya Nigal of Bar Ilan University for kindly bringing these

passages to my attention. Cf. also *Sefer haLiqqutim*, ed. Sar Shalom Mizraḥi, Jerusalem, 1981, p. 283b.

14. *Zohar Ḥadash*, Warsaw: Lewin-Epstein, no date, p. 202.
15. Cf. B. Meg. 29a. Cf. also Gershom Scholem, *On the Kabbala and Its Symbolism*, New York: Schocken Books, 1965, p. 107.
16. Scholem, *ibid*. Emphasis in the original.
17. Cf. above, pp. 145–46.
18. Scholem, *op. cit.*, p. 108.
19. Scholem, *ibid*.
20. *Siddur T'filla k'Minhag S'farad* ("Prayer Book according to the Sephardi Custom"), with explanations by R. Moshe Cordovero, Przemysl, 1892 (reprint, Jerusalem, 1964), p. 22b.
21. Quoted from *Shi'ur Qoma*, Warsaw, 1883, p. 43; *Pardes Rimmonim*, Cracow, 1592, pp. 316, 86; *Tomer D'vora*, Venice, 1589, p. 89. As quoted by S.A. Horodezky, *Torat haQabbala shel Rabbi Moshe Cordovero*, Berlin: Eschkol, 1924, pp. 175–78.
22. In the usual representation of the ten *Sefirot*, the "central column" passes from *Keter* ("Crown") on the top, through *Tif'eret* ("Beauty") and *Y'sod* ("Foundation"), down to *Malkhut* ("Kingdom") at the bottom.
23. Eliyahu de Vidas, *Sefer Reshit Ḥokhma*, Amsterdam: N'tan'el Foa, 1708, ch.9, *Sha'ar haAhava* ("The Gate of Love"), p. 100b. My translation of this and all other passages quoted. De Vidas' book was first printed in Venice, 1579, and reprinted thereafter many times.
24. First published in Prague, 1662, and reprinted many times thereafter.
25. Gershom Scholem, *Kabbalah*, The Jewish Publication Society of America-/Quadrangle Books/The New York Times Book Co., 1974, pp. 193–94.
26. Nathan of Hannover, *Sefer Sha'are Tziyon*, Zolkiev: Saul Meyerhoffer, 1849, p. 19a.
27. *Midrash Talpiyot*, Smyrna, 1736 (reprint, Jerusalem, 1963), p. 292.
28. Ḥayyim Yosef David Azulai, *Simḥat haRegel*, Lemberg, 1864, p. 2, and *Limmud Bet, Limmud Gimmel*.
29. *Ibid*.
30. Azulai, *op. cit.*, as quoted by Louis Jacobs, *Hasidic Prayer*, pp. 152–53.
31. Israel Ba'al Shem Tov, *Keter Shem Tov*, reprint, B'ne B'rak, 1947, p. 5.
32. Ya'aqov Yosef of Polonnoye, *Toldot Ya'aqov Yosef*, Warsaw, 1881, p. 248 (end of *Behar*).
33. First published in Lemberg, 1866. Critical edition by Gedalya Nigal, Jerusalem, 1985.
34. Cf. index of Nigal's edition, s.vv. *Yiḥud, Yiḥudim, Yiḥud v'Zivvug, Matronita, Perud, Sh'khina*.
35. In speaking of the "mystery of the double face" Ya'aqov Yosef takes up a theme that was first touched upon by the Midrash (Gen. Rab. ed. Theodor, p. 55; cf. Robert Graves and Raphael Patai, *Hebrew Myths*, 10.1, and above, p. 125), and then elaborated by Gikatilla and the Zohar (cf. above, pp. 124–25). The androgynous original man is paralleled in Kabbalistic teachings by the similarly androg-

ynous Godhead. What Ya'aqov Yosef says is that while the exile lasts God and the Shekhina are turned back to back, thus they are *du-partzusim*, that is, like a Janus head. Moreover, God is asleep: this is the mystery of the *dormita*, of the (divine) sleep. However, he continues, "When He will want to rebuild the Temple," God will awaken, and then God and the Shekhina "will turn face to face," and thus the wholeness of the Godhead will be restored and Redemption will come about.

36. Elimelekh of Lyzhansk, *No'am Elimelekh*, Lvov, 1787 (reprint New York, 1956).
37. *Op. cit.*, New York, 1956, pp. 37d, 59b, 88a.
38. Moshe Hayyim Efrayim of Sudylkov, *Degel Maḥane Efrayim*, Jerusalem, 1962–63, p. 34.
39. Levi Yitzḥaq of Berdichev, *Sefer Q'dushat Levi*, Slavuta, 1798 (latest reprint, Jerusalem, 1964).
40. *Op. cit.*, Jerusalem, 1964, p. 311.
41. First printed anonymously in 1796, then in several more editions.
42. Shneur Zalman of Lyady, *Tanya*, 1865, 1:41, pp. 27a–b.
43. B. Sanh. 14a.
44. Barukh of Medziboz, *Butzina diN'hora*, first published 1880, then in Pietrkov, 1889, in which edition the quotation is on the last page.
45. Avraham Y'hoshu'a Heschel, *Sefer Liqqute Y'qarim*, Mezhirov, 1794, p. 5a. The Lemberg, 1864 edition has many errors. E.g., on p. 4a instead of *eno mit'asher b'ta'anug* it has *eno mitkasher* etc.
46. Cf. *Ta'ame haMinhagim uM'qore haDinim*, by Abraham Isaac Shub, Lemberg, no date (ca. 1896), pt. I, p. 2a, quoting *Degel Maḥane Efrayim*.
47. The reference is to the book of sermons *Zera 'Qodesh* by the Hasidic rabbi Naftali Zevi (1760–1827) of Ropsitz (Ropczyce, Poland).
48. By Zevi Elimelekh Spira of Dinov.
49. *Ta'ame haMinhagim* pt. III, p. 3.
50. The reference seems to be to Rabbi Israel Ruzhin of Sagadora (1797–1850), the founder of the Ruzhin Hasidic dynasty.
51. Cf. Louis Jacobs, *Hasidic Prayer*, pp. 140–53, "The Polemic on the Recital of Le-Shem Yiḥud."
52. Ezekiel Landau, *Noda' bIhuda*, Stettin, 1861, no. 93, p. 74a. The responsum is dated Sivan 22, 5536 (1776).
53. Ḥayyim b. Shlomo Tyrer, *Sha'ar haT'filla*, Sudylkov, 1813, responsum, pp. 3–10, as quoted and cited by Louis Jacobs, *Hasidic Prayer*, pp. 147–51.
54. Jacobs, *op. cit.*, pp. 148–49 and 151–52.
55. *Siddur Ishe Yisrael*, reprint, Jerusalem, no date, p. 17a.
56. *Siddur Otzar haT'fillot*, Vilna, 1914.
57. Y'ḥiel Mikhael Epstein, *Seder T'filla Derekh Y'shara* ("Order of Prayer Straight Path"), Offenbach, 1791, p. 10a.
58. *Op. cit.*, 10b, 23b, 24b.
59. The *Seder 'Avodat Yisrael* was published in Roedelheim, Germany, 1868, and reprinted by Schocken Books in 1937 (no place of publication).
60. First published in Amsterdam, 1717, and then reprinted several times, e.g., in New York, 1954.

61. *Seder 'Avodat Yisrael*, p. 55, note.

62. Cf. e.g., *Siddur Tora Or v'im Sha'ar haKolel . . . Nusaḥ haARI* ("Prayer Book The Tora Is Light with the Universal Gate . . . Version of Isaac Luria"), Vilna, 1896. This prayer book contains, in addition to the *yiḥudim*, numerous other references to the Shekhina. The same is the case with the following sampling of other prayer books:

    Seder l'Shalosh R'galim k'Minhag haS'faradim ("Order for the Three Pilgrims' Festivals according to the Custom of the Sephardim"), 1857.

    Seder Or Zaru'a T'filla l'Khol haShana k'Minhag S'farad ("Order Sown Light, Prayer for the Whole Year according to the Custom of Spain"), Jerusalem, 1987.

    Seder Sha'ar haShamayim ("Order Gate of Heaven"), by Isaiah Horowitz ("the Shelah") (1565?–1630), Amsterdam, 1717 (reprint, New York, 1954). On p. 277 the purpose of the rite of circumcision is stated to be the unification of God and the Shekhina.

    Siddur T'filla ("Prayer Book"), by the Yemenite Rabbi Shalom Shar'abi, reprint, Jerusalem, 1964.

    Siddur Or miTziyon Nusaḥ S'farad ("Prayer Book Light from Zion, Version of Spain"), Jerusalem, 1968.

    Seder T'fillat Y'sharim 'im Sharḥ fi 'l-'Arabī ("Prayer Book the Prayer of the Righteous Ones, with a Commentary in Arabic as Spoken in Baghdad and Its Environs and the Cities of India and China. . ."), ed. and transl. by Ṣāliḥ Ya'qūb Manṣūr, Jerusalem, 1938.

    Seder Minḥa v'Arvit l'Shalosh R'galim ("Order of the Afternoon and Evening Prayers for the Three Pilgrims' Festivals . . . according to the Custom of Baghdad"), ed. Yitzḥaq Yosef Ḥayyim A'budi, Livorno: Sh'lomo Belforte, 1935. On p. 90 the blessing recited when seeing a leafy tree is stated to have as its purpose "the Unification of God and the Shekhina . . . "

    Siddur K'nesset Yisrael haShalem b'li Dillug . . . k'Minhag Q"Q haS'faradim v'khol 'Edot haMizraḥ . . . ("Prayer Book the Complete Community of Israel Without Omission . . . according to the Custom of the Holy Congregations of the Sephardim and All Oriental Communities, according to the Version of Isaac Luria"), ed. Yosef ben Aharon Ḥasid, Jerusalem, 1980. This prayer book is used at present (1988) by the Israeli Jewish Communities Center of Forest Hills, N.Y., founded by Bukharan Jews.

63. See above, pp. 184–87.

64. *Siddur Bet Ya'aqov heHadash* ("The New House of Jacob Prayer Book"), Vienna: H. Ziegelheim, no date, p. 4.

65. *Op. cit.*, pp. 157–58, 374, 387, 389, 404, 408, 413, 422, 435, 449, 450, 457–58, 462, 465.

66. See the prayer books listed in note 62.

67. Published in Brooklyn, N.Y. by Mesorah Publications, 1985.

68. *Op. cit.*, pp. 4–5.

69. Cf above, p. 163.

70. New York: Sephardic Heritage Foundation, 1985.

71. *Op. cit.*, pp. 9–10, 175.

72. Jerusalem, 1974; reprinted in Brooklyn: Aleppian Publishing Co., 1980. The quote is on p. 129.
73. *Ibid.*
74. Brooklyn: Ahiezer Congregation, 1981. I am indebted to Mr. Joseph Sutton and Rabbi Ezra Labaton for furnishing me with copies of this and other Sephardi prayer books in use at present.
75. *Siddur 'Et Ratzon*, pp. 17, 103, 125, 144, 159, 177, 180, 244, 261 (twice), 279, 305, 310, 337, 338, 352, 353, 356.
76. *Op. cit.*, pp. 31, 38
77. Printed in Jerusalem, by Eshkol Publishers, no date.
78. The Hebrew term *dibbuq* is used in Talmudic literature in the sense of attachment, intimacy, friendship. In Kabbalistic literature it was given the meaning of a spirit which attaches itself to a person by invading his body. In English transliteration it is also spelled dibbuk, dybbuk.
79. James Hastings (ed.), *Dictionary of the Bible*, New York: Scribner's 1963, p. 280.
80. Gedalya Nigal, *Sippure Dibbuq b'Sifrut Yisrael* ("Dybbuk Tales in Jewish Literature"), Jerusalem: Rubin Mass, 1983.
81. Hayyim Vital, *Sha'ar Ruaḥ haQodesh*, Tel Aviv-B'ne B'raq, 1963, *yiḥud* 15, p. 98; *idem, Sha'ar haGilgulim*, introduction 5, as quoted by Nigal, *op. cit.*, p. 17.
82. Nigal, pp. 165–72.
83. Nigal, pp. 181–84, 198, 199, 201, 203–5, 211–13, 217, 220–23, 225, 267–68.
84. Nigal, pp. 198–203.
85. Nigal, pp. 217, 225
86. Scholem, "Dibbuk," in *Enc. Judaica*, Jerusalem, 1972, 6:19–20; A. Marmorstein, in *Mitteilungen zur jüdischen Volkskunde*, Vienna, 1929, pp. 11–18.
87. Lawrence Fine, "The Contemplative Practice of Yiḥudim in Lurianic Kabbalah," in Arthur Green (ed.), *Jewish Spirituality from the Sixteenth Century to the Present*, New York: Crossroad, 1987, p. 78.
88. Vital, *Sha'ar Ruaḥ haQodesh*, p. 75.
89. *Ḥokhma* in the Kabbalistic system of *Sefirot* ("emanations") is the second *Sefira* and stands for the Supernal Father, while *Bina* is the third *Sefira* standing for the Supernal Mother.
90. Vital, *Sha'ar Ruaḥ haQodesh*, p. 110.
91. *Ibid.*, p. 74.
92. Fine, *op. cit.*, p. 90, quoting Vital, *Sefer haḤezyonot*, pp. 170–72.
93. Cf. Fine, *op. cit.*, pp. 68, 85.
94. Vital, *Sha'ar Ruaḥ haQodesh*, p. 108, as quoted by Fine, p. 78.
95. Cf. Fine, *op. cit.*, p. 89.
96. Vital, *Sha'ar Ruaḥ haQodesh*, pp. 76–108.
97. *Op. cit.*, pp. 180, 181, 186, 188, 190, 191.
98. *Op. cit.*, pp. 194–97.
99. Jewish Theological Seminary of America MS MIC 1995, pp. 175a–180a.
100. I suggest the use of these three terms—soul, spirit, and ghost—for the Hebrew *nefesh*, *n'shama*, and *ruaḥ*.

101. Here we must leave R. Tabul's brief but most valuable presentation of Luria's unifications, but before doing so I would like to remark that if a scholar were to undertake the task of preparing an annotated English translation of it, he would perform a valuable service to the scholarly world.

Chapter IX | *The Shekhina as* Maggid *and Vision*

1. Gershom Scholem, "HaMaggid Shel R. Yosef Taitazak," *Sefunot*, Vol. 11 (1971–77), pp. 67–112.
2. First published in Lublin, 1646.
3. Cf. Joseph Dan, "Maggid," in *Encyclopaedia Judaica*, Jerusalem, 1972, 11:698–701, and literature there in the bibliography.
4. As quoted by Werblowsky, "*LiD'muto shel haMagid shel R. Yosef Qaro*," *Tarbiz*, Vol. 27 Nos. 2–3 (Jan. 1958), p. 314: *idem*, *Joseph Karo*, pp. 167, 175. The drying up of the sea and the piercing of Rahab are taken from Isa. 51:9–10, where these heroic acts are attributed to "the arm of Yahweh."
5. Werblowsky, *Joseph Karo*, p. 275.
6. Werblowsky, *Tarbiz*, *loc. cit.*
7. Werblowsky, *Tarbiz*, *loc. cit.*; repeated in his *Joseph Karo*, p. 268.
8. Louis Dupré, "Mysticism," in *Encyclopaedia of Religion*, New York: Macmillan, 1987, 10:254.
9. Bernard Lang in his *Wisdom and the Book of Proverbs: A Hebrew Goddess Redefined*, New York: Pilgrim Press, 1986, argues that *Hokhma* ("Wisdom"), which figures prominently in the Biblical Book of Proverbs (1:20–33; 8:1–36; 9:1–18), was an "apparently pale goddess" who was later "reinterpreted or redefined" as a "purely poetic figure" (p. 5; cf. also pp. 6–7). Apparently in support of his argument Lang puts at the head of his first chapter a quote from Hermann Gunkel: "The sages had a kind of female patron deity of whom they sometimes spoke; Hebrew tradition calls her 'Wisdom'" (p. 3, quoting Gunkel, *Zum religionsgeschichtlichen Verständnis des Neuen Testaments*, Göttingen: Vandenhoeck and Ruprecht, 1903, p. 26). In view of his interest in ancient Hebrew polytheism, Lang's assertion that among the gods worshiped by the Israelites "there was only one goddess: Astarte, who was probably also called Queen of Heaven," is surprising (p. 5, referring to *Jer.* 44:18, and to Wolfgang Heimpel, "A Catalogue of Near Eastern Venus Deities," *Syro-Mesopotamian Studies*, Vol. 4 (1982), p. 71). What about Asherah, whose worship is well attested from the pre-monarchic period down to the days of the first Exile? See above, pp. 34–53. Lang simply ignores her, although he refers briefly to her Ugaritic equivalent, Athirat, El's consort, who, he says, "may indeed be Wisdom's mother" (p. 64). And, one more question: "Lady Wisdom" and "Lady Folly" (Lang's translations) appear juxtaposed as two opposites in *Prov.* 9:1 and 13. If "Wisdom and Folly are the two powers vying for favor with students" (as Lang says, p. 86), and "Lady Wisdom" is an ancient Hebrew goddess, why should the same status not be accorded to "Lady Folly"? Why is she merely a "harlot," a "figure of fiction," created by the poet? (pp. 100, 108).

Thus, despite Lang, I still maintain that *Ḥokhma* in the Bible and the Apocrypha is nothing more than a personified hypostasis, and never developed within Judaism "into a veritable female deity."

10. As reprinted in Isaiah 6. Abraham haLevi Horowitz's *Sh'ne Luḥot haB'rit*, Jerusalem, 1969, vol. 2, pp. 88a–89a.
11. 2nd ed. Venice, 1654.
12. Werblowsky, *Tarbiz*, Vol. 27, Nos. 2–3, p. 311; cf. also his *Joseph Karo*, pp. 19, 108–9.
13. Werblowsky, *Joseph Karo*, p. 18.
14. Cf. Joseph Dan, "Maggid," *Enc. Judaica*, (1972), 11:700.
15. Reuben Margalioth, *Mal'akhe 'Elyon*, Jerusalem: Mossad haRav Kook, 1945, appendix, *D'rishot b'Inyane haMal'akhim*, from a MS of Cordovero, p. 64. On Cordovero in general, cf. J. Ben-Shlomo, "Moses Cordovero," in G. Scholem, *Kabbala*, Philadelphia: Jewish Publ. Soc. of Amer.-Quadrangle Books/The New York Times Book Co., 1974, pp. 401–4.
16. Cf. *Sh'mone Sh'arim*, 7 vols., Jerusalem, 1863–98; rev. ed. Yehudah Ashlag, Tel Aviv, 1962.
17. Lawrence Fine, "Maggidic Revelations in the Teachings of Isaac Luria," *Mystics, Philosophers and Politicians: Essays in Jewish Intellectual History in Honor of Alexander Altmann*, J. Reinharz and D. Swetschinski, Durham, N. C.: Duke University Press, 1982; pp. 145–46.
18. *Op. cit.*, pp. 147, 149.
19. Ḥayyim Vital, *Sefer haḤezyonot*, ed. A. Z. Aescoly, Jerusalem: Mossad haRav Kook, 1954, p. 149.
20. Cf. Rivka Schatz, "Mar'ot 'al Raza diMalka M'shiḥa," *Sefunot*, Vol. 12 (1971–78), pp. 217–52.
21. Scholem, *Kabbalah*, p. 275; Isaiah Tishby, *N'tive Emuna uMinut* ("Paths of Belief and Heresy"), Tel Aviv: Masada, 1964, index, s.v. Rovigo, etc.
22. Jacob Leveen, "Autograph Letters of Moses ben Mordecai Zacuto" in Alexander Scheiber (ed.), *Semitic Studies in Memory of Immanuel Löw*, Budapest, 1947, pp. 326–27, 330.
23. Leveen, *op. cit.*, p. 332. On Rovigo cf. G. Scholem, *Halomotav shel haShabtai R. Mord'khai Ashk'nazi* ("Dreams of the Shabbataian R. M. A."), Berlin: Schocken, 1938; Tishby, *op. cit.*, pp. 81ff.
24. Cf. Scholem, *Kabbalah*, p. 275.
25. *Op. cit.*, pp. 396–400.
26. Scholem, "Sh'ne M'qorot Ḥadashim l'Idi'at Torato shel Avraham Mikhal Qardozo," *Sefunot*, Vols. 3–4 (1960), pp. 243–300.
27. *Shevet Mussar*, Constantinople, 1712; *Midrash Talpiyot*, Smyrna, 1736. Cf. Meir Benayahu, "*HaMaggid shel haRamḥal*" ("The *Maggid* of M. H. Luzzatto"), *Sefunot*, Vol. 5 (1961), p. 302.
28. Benayahu, *HaMaggid shel haRamḥal*, pp. 297–336.
29. Benayahu, *op. cit.*, p. 302.
30. Benayahu, *op. cit.*, p. 304, interprets the name *Sh'mu'i'el* as "Servant of the Living God." Cf. also *op. cit.*, p. 305.

31. Cf. R. Patai, *Adam waAdama*, Jerusalem: Hebrew University Press, 1943, 2:98ff.
32. *Pesiqta Rabbati*, ed. M. Friedmann, Vienna, 1880, p. 131b.
33. Cf. Simḥa Asaf, "Iggrot miTz'fat," in *Qovetz 'al Yad*, 3, Jerusalem, 1939, pp. 122–23. I am indebted to Prof. Gedalya Nigal for having brought this document to my attention.
34. Isaac Judah Jehiel Safrin, *N'tiv Mitzvotekha*, Lemberg, 1858.
35. Ḥayyim Vital, *Sefer haHezyonot*, ed. A. Z. Aescoly, Jerusalem: Mossad haRav Kook, 1954.
36. *Op. cit.*, pp. 44–47.
37. *Op. cit.*, p. 79.
38. Ya'aqov Shimshon of Shepetovka (d. 1801), was a disciple of Dov Ber of Mezhirech and of Pinḥas Shapiro of Koretz. The *Encyclopaedia Judaica* (1972) 9:1238 gives 1799, with a question mark, as the date of his going to Eretz Israel, but according to the source here quoted he must have gone there in or before 1791, the date of the death of R. Pinḥas Shapiro of Koretz.
39. R. Pinḥas Shapiro of Koretz (1726–1791) was a Hasidic rabbi in Koretz and Shepetovka, who prayed with intense *d'vequt* ("enthusiasm").
40. Safrin, *N'tiv Mitzvotekha*, pp. 20b–21b.
41. Safrin, *M'gillat S'tarim*, pp. 14, 19.
42. *Loc. cit.*
43. Safrin, *N'tiv Mitzvotekha*, pp. 20b–22b.
44. Safrin, *M'gillat S'tarim*, pp. 19, 32.
45. Werblowsky, *Joseph Karo*, pp. 397f.
46. *Op. cit.*, pp. 307–11.

Chapter X | *Lilith*

1. Thorkild Jacobsen, *The Sumerian King List*, Chicago, 1939, p. 18, n. 37, and p. 90, n. 131.
2. Bruno Meissner, *Babylonien und Assyrien*, Heidelberg, 1925, ii. 201.
3. Ebeling and Meissner, *Reallexikon der Assyriologie*, ii. 110.
4. Samuel N. Kramer, *Gilgamesh and the Huluppu Tree*, Chicago, 1939, pp. 1–2. The same story was told in the missing part of Tablet xii of the Babylonia Gilgamesh epic dating from the 7th century B.C.E.; cf. Alexander Heidel, *The Gilgamesh-Epic and Old Testament Parallels*, Chicago, 1946, p. 94.
5. Emil G.H. Kraeling, *Bulletin of the American Schools of Oriental Research* 67 (Oct. 1937), pp. 16–18.
6. Cf. William F. Albright, *Bulletin of the American Schools of Oriental Research* 76 (Dec. 1939), p. 9.
7. *Isaiah* 34:14.
8. B. Nidda 24b.
9. B. Erubin 100b.

10. Rashi to B. Sanhedrin 109a.
11. These names, as shown by Moses Gaster, *Studies and Texts*, pp. 1252ff., are derived from Byzantine magic names such as Sisynios, Synithoros, and the like; cf. also H.A. Winkler, *Salomo und die Karina*, Stuttgart, 1931.
12. Alpha Beta diBen Sira, ed. Eisenstein, *Otzar Midrashim*, p. 47; cf. M. Gaster, *MGWJ* 29 (1880), 553ff.; Num. Rab. 16.25; *Zohar* I. 34b.
13. B. Erubin 18b; Gen. Rab. 20.11, pp. 195–96; 24.6, p. 236; Tanḥuma Genesis Buber 20; etc.
14. B. Shabbath 151a.
15. James A. Montgomery, *Aramaic Incantation Texts from Nippur*, Philadelphia, 1913, pp. 77–78, and cf. pp. 75–76 which are paraphrased or summarized above.
16. Montgomery, *op. cit.*, pp. 155–56, bowl no. 8.
17. *Hosea* 2:5.
18. Jehuda L. Zlotnik, *Ma'ase Yerushalmi*, Jerusalem, 1946, p. 33.
19. *Op. cit.*, pp. 66–67.
20. Cf. G. Scholem, *Major Trends in Jewish Mysticism*, New York, 1961, pp. 40ff. In an Arabic incantation text against the Qarina (the Muslim equivalent of Lilith), King Solomon is said to have called his vezir and cousin Asaf ibn Barakhia, in whose name we recognize Joshua ben Perahia, and commanded him to write an amulet to ward off the demoness and all her helpers, cf. H.A. Winkler, *Salomo und die Karina*, Stuttgart, 1931, p. 18.
21. Gottheil, whose transcript was published by Montgomery, reads, *Yahweh Qadmonah Hayin Lilith*. It seems to me, however, that these words should be read *wHawah qadmonah hutz Lilith*, giving the famous Jewish magical incantation formula as translated above.
22. Montgomery misunderstood this name. In later Jewish magic it has become a commonplace to arrange a formal sale of a child whose life was threatened by an evil spirit and to call him Mercado, i.e., The Sold One, if a boy, and Mercada, if a girl.
23. Montgomery, *op. cit.*, pp. 258ff. My translation. A very similar incantation is reprinted in as recent a popular remedy-book as Raphael Ohana's *Mar'e haY'ladim*, Jerusalem, 1908, p. 61b.
24. Cf. Montgomery, *op. cit.*, pp. 252–53.
25. Cf. Cyrus H. Gordon, "Two Magic Bowls in Teheran," *Orientalia*, vol. 20, Rome, 1951, pp. 306–15.
26. Cf. Gordon, *op. cit.* pp, 306–07, whose translation was followed above, with a few slight changes.
27. Cf. Gordon, *op. cit.*, pp. 309–10. Lilith appears on numerous other bowls as well, Cf. Gordon, *Orientalia* 10 (1941), pp. 120–21, 279, 289 (where "male and female Liliths" are mentioned), 339, 340 ("Lilin," masculine plural), 347 ("Liliths"), 348 ("male and female Liliths"), 351 ("I adjure thee, O Lilith Hablas, granddaughter of Lilith Zarnay"), 353 ("bewitching female Liliths"), 354, 356.
28. *Genesis* 1:20–21.
29. *Zohar* i. 34b.
30. Yalqut Reubeni to *Genesis* 2:21, p. 68.

31. *Zohar* iii. 19a.
32. *Zohar* i. 148a, Sitre Torah.
33. Gershom Scholem, "Kabbaloth R. Ya'aqobh weR. Yitzhaq," *Madda'e haYahaduth* vol. II, Jerusalem, 1927, pp. 251, 260.
34. *Genesis* 1:3.
35. *Zohar* i. 19b, with I. Tishby's comments in his *Mishnat haZohar* i. 372.
36. B. Sukka 5b.
37. *Zohar* i. 19b.
38. *Zohar* i. 34b.
39. *Zohar* i. 19b.
40. Cf. above, p. 228, where "Lilith Buznai" is mentioned.
41. Midrash Abkir; *Zohar* iii. 76b; Yalqut Reubeni to *Genesis* 4:8, p. 95.
42. Naphtali Herz ben Jacob Elḥanan, *'Emeq haMelekh*, Amsterdam, 1648, 179d–180a.
43. Cf. Baḥya ben Asher ibn Ḥalawa (d. 1340), *Commentary to the Pentateuch* (in Hebrew); Venice, 1546, 15d; Manasseh ben Israel (1604–1667), *Nishmat Hayyim*, Amsterdam, 1652, 114b, ch. 12 of the Third Maamar; *'Emeq haMelekh*, 23c-d, chapter 42.
44. *Zohar* i. 19b.
45. *'Emeq haMelekh*, p. 103a; cf. the Yiddish book *Hanhagat Ḥasidim w'Anshe Ma'ase*, Frankfurt a.M., 1700, pp. 16a–17a.
46. *Zohar* i. 148a–b, Sitre Torah.
47. *Zohar* i. 148b, Sitre Torah.
48. *'Emeq haMelekh*, Sha'ar Tiqqune haT'shuvah, ch. 11, p. 19c. The mythical references in this incantation are clear enough. The statement that Lilith is wrapped in velvet may refer to the scarlet dress which, as we just saw, Lilith was believed to wear when trying to seduce men. The admonition that she should return to the raging sea whose waves call her, refers to the well-known myth according to which Lilith's permanent abode is in the waves of the Red Sea.
49. *'Emeq haMelekh* 84b.
50. Cf. G. Scholem, *Tarbitz*, vol. 19 (1948), p. 175.
51. Solomon Navarro, "Sippur Yosef della Reyna," in Yitzḥaq Luria, *Sefer Liqqute Shas*, Livorno, 1790, pp. 58b–59a.
52. *Zohar* i. 19b. The turn of the flame is reminiscent of the turning of the Cherubim themselves: according to the Talmudic view (B. Baba Bathra 99a) when the Cherubim turned their faces toward each other, this showed that Israel obeyed the will of God; when Israel sinned the Cherubim turned their faces away from each other. The smile of Lilith is reflected in the smile that one can observe on the faces of sleeping children. Therefore, according to Jewish folk-belief, one should wake such a child, whereupon Lilith will flee.
53. *Zohar* iii. 19a.
54. *Zohar* iii. 77a.
55. *Zohar* iii. 77a.
56. *M'qore Minhagim*, 91f., and Raphael Ohana, *Mar'e haY'ladim*, Jerusalem, 1908, p. 52a.

57. Ohana, *loc. cit.*, quoting Liqqute Gure haARI; cf. also *Sefer Z'khira* 53b; Grunwald, *Mitteil. zur jüd. Volkskunde*, viii, 62; similar beliefs and practices among other peoples, cf. Wuttke, *Der deut. Volksaberglaube*, 386; Ploss, *Das Kind*, ii. 851; Nyberg, *Kind und Erde*, 222; Graves-Patai, *Hebrew Myths* 10.4.
58. Ohana *op. cit.*, 94a.
59. *Op. cit.*, 25a.
60. *Op. cit.*, 94a–b.
61. Cf. *Genesis* 4:19, 22.
62. Gen. Rab. 23.3, p. 224, and parallel sources.
63. *Pirqe di R. Eli'ezer*, according to reading of Nahmanides on *Gen.* 4:2; cf. *Mid. haGadol* i. 118; *Zohar* i. 55a; *Zohar* Ruth 99a, beginning with the words "R. Nehemia pataḥ"; *Agadat Bereshit* (introd.) 38; Louis Ginzberg, *Legends of the Jews* , I. 150; V. 171: Menahem Zioni b. Meir of Speyer (15th century). *Sefer Zioni*, Cremona, 1560, p. 14b.
64. *Zohar* i. 56a; cf. 19b.
65. *Zohar* iii. 76b.
66. *Zohar* i. 9b.
67. *Zohar* iii. 76b–77a.
68. G. Scholem, *Tarbitz* vol. 19 (1948) p. 172; cf. also *Mid. Tehillim* 72, Buber, p. 324; *Yalqut Reubeni* to *Genesis* 4:8, p. 95, quoting *Sefer Miskhan ha'Eduth*. The reference to Hadad the Edomite is found in 1 *Kings* 11:14,17.
69. Targum Sheni to *Esther* 1:3.
70. Cf. Scholem, *Tarbitz*, vol. 19 (1948) p. 169.
71. Cf. Targum to *Job* 1:15.
72. Cf. above, pp. 230–31.
73. Baḥya on *Genesis*, Venice, 1546, 15d; cf. also Yitzḥaq Caro, *Toldoth Yitzḥaq*, (Mantua, 1558), to *Genesis* 16a; *Yalqut Reubeni* Reubeni Gadol, Wilmersdorf, 1681, 53c (Parashat Toldoth); Aharon Shemuel, *Nishmat Ḥayyim*, Hanau, 1617, 114b (Ma'amar Gimel, ch. 12).
74. Nathan Spira, *Tuv haAretz*, Venice, 1655, p. 19c.
75. *Psalm* 91:10; Ohana, *Mar'e haY'ladim* 10a–b, quoting Mahari Taitazak.
76. *Isaiah* 27:1.
77. Moses Cordovero, *Pardes Rimmonim*, Cracow, 1591, Gate 25, ch. 5, p. 186d.
78. *'Emeq haMelekh*, p. 84b, cf. p. 140b.
79. Cf. e.g., *'Emeq haMelekh*, 140b, and Bezalel ben Solomon of Kubrin, *'Amudeha shiv'a*, Dusseldorf, 1693, pp. 51c–d.
80. *Isaiah* 27:1.
81. *'Emeq haMelekh*, pp. 84c, 103a, 121b, 130a; *Zohar* ii, 180b.
82. *Op. cit.*, p. 84a; G. Scholem, *Tarbitz*, vol. 19 (1948), p. 173.
83. Cf. *Genesis* 36:39.
84. *Jeremiah* 1:14.
85. Cf. G. Scholem, *Tarbitz*, vol. 5, p. 194.
86. Cf. Scholem, "Kabbaloth R. Ya'aqobh weR. Yitzḥaq." *Madda'e haYahaduth*, vol. II, Jerusalem, 1927, pp. 251, 255, 258, 260–61. This jealousy in the family of evil

divinities mirrors the jealousy the Mother Goddess feels when she sees the boundless love the Father God feels for their daughter the Matronit, cf. above, pp. 126–27.

87. Cf. *Genesis* 28:9.
88. Moses Cordovero, *Pardes Rimmonim*, Cracow, 1591, Gate 25, ch. 5, p. 186d; Gate 26, ch. 8, p. 188d.
89. Abraham Galante, *Sefer Qol Bokhim*, Venice, 1589, p. 15, to *Lamentations* 1:5.
90. Cf. above, p. 227.
91. *'Emeq haMelekh*, 140b.
92. *Genesis* 3:34.
93. Ḥayyim Vital, *Sefer 'Etz Ḥayyim*, Koretz, 1784, p. 129d.
94. *Cant.* 3:8.
95. *Zohar* ii. 163b.
96. Cf. above, p. 228.
97. *Zohar Ḥadash* Tiqqunim, Warsaw: Lewin-Epstein, no date, p. 117a top.
98. *Zohar* i. 27b.
99. *Proverbs* 30:23
100. *Zohar* iii. 69a.
101. Shlomo Alqabetz, *B'rith haLevi*, ch. 7, cf. ch. 6.
102. G. Scholem, *Tarbitz*, vol. 5, pp. 50, 194–95; I. Tishby, *Mishnat haZohar*, i. 299.
103. *Zechariah* 9:9.
104. *Zohar* iii. 69a.
105. *'Emeq haMelekh*, p. 84d.

Chapter XI | *The Sabbath—Virgin, Bride, Queen, and Goddess*

1. *Isaiah* 58:13–14.
2. *Genesis* 2:2–3; *Exodus* 20:8–11; *Deuteronomy* 5:12–15.
3. Cf. *Jubilees* 50:8.
4. Cf. A.Z. Aescoli, *Sefer haFalashim*, Jerusalem, 1943, p. 37; Wolf Leslau, *Falasha Anthology*, New Haven, 1951, p. 19.
5. B. Ketubot 62b; B. Baba Kamma 88a; cf. Yer. Megilla 75a mid.
6. B. Ketubot 62b. For the Talmudic belief in the power of the word, cf. R. Patai, *Man and Temple in Ancient Jewish Myth and Ritual*, pp. 185ff.
7. Cf. Stobaeus, *Ecl.*, i. 1.10.
8. Philo, *Leg. Alleg.* i. 15 (Loeb Class. Libr. i. p. 155).
9. Philo, *De Opif. Mundi* 100 (Loeb i. p. 79).
10. Philo, *De Spec. Leg.* ii. 56–58 (Loeb vii. pp. 343, 345).
11. Philo, *Vit. Mos.* ii. 210 (Loeb vi. p. 553).

12. Cf. the tractate *Shabbat* of the Mishna, the Babylonian Talmud and the Palestinian Talmud.
13. B. Shabbat 119a.
14. *Loc. cit.*
15. *Loc. cit.*
16. *Loc. cit.*
17. B. Shabbat 119b.
18. *Exodus* 20:8; Gen. Rab. 11:8, pp. 95–96; cf. Pesiqta Rabbati 117b.
19. In both the Bible and the Talmud the noun *Shabbath* has either the masculine or the feminine gender.
20. Leslau, *Falasha Anthology, op. cit.* p. 3.
21. *Op. cit.* pp. xli–xlii.
22. *Op. cit.* pp. 9, 10.
23. *Exodus* 31:13.
24. Cf. *Job* 25:4–5.
25. Cf. B. Sanhedrin 65b; Pesiqta Rabbati 23, p. 120a; *Zohar* iii. 288b.
26. Cf. Graves-Patai, *Hebrew Myths*, ch. 25.
27. Cf. *Isaiah* 58:13–14.
28. Cf. B. Shabbat 118b.
29. Leslau, *op. cit.*, pp. 16, 17, 18, 19, 21, 23–24, 30–32, 36, 37–38.
30. *Op. cit.*, pp. 42, 45. A comparison between the Falasha Sabbath and the Mandaean Sunday, also personified and in many ways paralleling the former, was made by L. Troje, "Sanbat," in Richard Reitzenstein, *Die Vorgeschichte der christlichen Taufe*, Leipzig and Berlin: Teubner, 1929, pp. 328–77. He also pointed out (p. 347) that the expression "Sabbath of God," found in the *Teezaza Sanbat*, goes back to Philo of Alexandria, *De Cherub*. 87. In that passage (Loeb Class. Libr. ed. p. 61) Philo says that "Moses often in his laws calls the Sabbath, which means 'rest,' God's Sabbath." In fact, in most of the pertinent passages, the Hebrew expression is "the seventh day is a Sabbath *unto* the Lord" (*Exodus* 20:10; 31:15; 35:2; *Leviticus* 23:3). However, in *Exodus* 31:13 and *Leviticus* 19:3 the expression "my Sabbaths" occurs, put in the mouth of God. Thus Troje's conclusion that the expression "God's Sabbath" was coined by Philo, is only partly correct.
31. *Op. cit.*, p. 143, note 9.
32. *Op. cit.*, p. 147, note 95.
33. Cf. I.L. Baruch (ed.), *Sefer haShabbat*, Tel Aviv, 1936, pp. 333–35.
34. Cf. e.g. *Seder 'Avodat Yisrael*, Roedelheim, 1868, p. 200.
35. *Exodus* 20:8.
36. *Deuteronomy* 5:12.
37. *Exodus* 31:16.
38. *Exodus* 20:8.
39. *Zohar* ii. 138a; cf. I Tishby, *Mishnat haZohar* ii. 487–8, 491.
40. *Zohar* ii. 63b.
41. *Zohar* iii. 272b.

42. Pope, *op. cit.*, p. 175.
43. The Hebrew word "*qiddashta*" which appears in the Sabbath benediction, means both "you sanctified" and "you betrothed."
44. David ben Joseph Abudarham, *Sefer Abudarham*, Prague, 1784, p. 45a.
45. This line alludes to the midrash according to which the Sabbath existed in God's thought even before the creation of the world, although, coming as it did after the six days of creation, it was the end and completion of the Creator's work.
46. The son of Yishai (Jesse) the Bethlehemite was, of course, David; but the poet alludes to a more distant son, or descendant, of Yishai, namely, the Messiah whose early coming was a very real expectation among the Safed Kabbalists.
47. Another allusion to the Messiah. David was a descendant of Perez (or Pharez).
48. This is based on B. Taanith 29b. The concept of the Shekhina as the Sacred Apple Orchard is closely paralleled by the Catholic view of Mary as the Olive Tree, expressed, e.g. by St. Alfonso Maria di Liguori (1696–1787) as follows: "... Mary was called the olive tree, like a fair olive tree in the plains (*Eccles.* 24:19), for as the olive tree produces nothing but oil, the symbol of mercy, thus from the hands of Mary nothing but graces and mercies proceed." See Barry Ulanov (ed.), *The Way of St. Alphonsus Liguori*, New York, 1960, p. 87. This book carries the "Imprimatur" and "Nihil obstat" of the archdiocese of New York.
49. Pope, *op. cit.*, p. 175.
50. Cf. e.g., Ḥayyim Vital (1542–1620), *Sha'ar haGilgulim* ("Gate of Transmigrations"), Przhemysla, 1875, pp. 15a–b.
51. Cf. G. Scholem, *Eranos Jahrbuch*, vol. 19 (1950), pp. 154ff.
52. This poem is printed in the prayer books following the Lurianic tradition, e.g. *Siddur Tora Or v'imSha'ar haKolel*, Vilna 1896, pp. 55a–56a.
53. I.e., the Sabbath, who is identified with the Shekhina and is God's bride.
54. This is a daring simile: *Yesod* ("Foundation"), one of the ten *Sefirot*, corresponds to the penis in the human body. It is said to be "hers," because it is through it that God unites with his bride, the Sabbath-Shekhina.
55. The Aramaic original has *katish* which means not only "presses" as translated above, but also "penetrates" or "deflowers," as in Yer. Qiddushin 59a top.
56. *Siddur Tora Or*, Vilna, 1986, p. 56a.
57. M. Ketubot 5:6.
58. *Exodus* 21:10; cf. R. Patai, *Sex and Family in the Bible and the Middle East*, New York, 1959, pp. 43ff., 158ff.
59. Joseph Caro, *Shulḥan 'Arukh*, Oraḥ Ḥayyim sec. 240.
60. Cf. Magen Abraham, a commentary printed in the standard editions of the *Shulḥan 'Arukh*, Oraḥ Ḥayyim, to sec. 240.
61. *Isaiah* 56:4–5.
62. *Zohar* ii. 89a. The above interpretation largely follows that of I. Tishby, *Mishnat haZohar*, Jersualem, 1961, ii. 537–38.
63. Ḥayyim Vital, *'Etz Ḥayyim Sha'ar haK'lalim*, 12–13; and other passages quoted by S. A. Horodezky *HaMistorin b'Yisrael;* Tel Aviv, 1961, iii. 98; cf. also Shabbetai of Rashkow, *Seder T'filla miKol haShana*, Kortez, 1794, pp. 157b–258b. The rest of the day is also devoted to communion with the world of the divine. In the

Kiddush, or Sanctification, of the second Sabbath meal, taken in the morning of the Sabbath, after returning from the Morning and Mussaf prayers in the synagogue, the Holy King, the Holy Ancient One, the Holy Apple Orchard (i.e. the Sabbath-Shekhina), and the Small Face are invited to participate in the meal (*Siddur Tora Or,* Vilna, 1896, pp. 78b, 82a). The same invitation, in a somewhat different wording, is extended again for the third meal, taken on the afternoon of the Sabbath following the return from Minha prayer in the synagogue. According to another view, the first meal was given in honor of the "Female of the Small Face," i.e., the Shekhina; the second, in honor of the "Holy Ancient One," and the third, in honor of the "Small Face" (cf. Isaiah haLevi Horowitz (ca. 1565–1630), *Sh'ne Luḥot HaB'rit,* Amsterdam edition, reprinted in New York, 1946, i. 139b).

The third meal was usually lingered over until the time came to return to the synagogue for the evening prayer. At this prayer it was customary to protract the singing of the word *Barkhu* ("Bless You") as long as one's breath allowed, because the completion of this word signified the precise moment at which the Queen Sabbath departed, and this they would try to postpone as long as possible (cf. Isaac of Vienna (12th–13 centuries), *Or Zaru'a;* Jacob Segal (15th c.), *Minhage Maharil,* as quoted in Baruch (ed.), *Sefer haShabbat,* pp. 59, 65).

Although with the appearance of three stars on the darkening sky the Sabbath was definitely over, two more ceremonies remained which extended her felt presence far into the night. One was the *Havdalah* ("Separation"), performed by each family head in his home, in the presence of his wife and children. This consisted of lighting a bunch of elaborately woven wax candles, drinking a cup of wine, and smelling sweet herbs, all to the accompaniment of appropriate benedictions. The Polish Kabbalist Isaiah haLevi Horowitz quotes his own father to the effect that "One must sing the *Havdalah* to a good and beautiful melody in order to bid the Queen farewell in joy and in song. Also, for the same reason, it is our custom to perform the rite standing, although one could do it sitting down, because one must be standing up in order to accompany her. . . And one adds a part of the weekday to the holy day at the outgoing of the Sabbath in order to teach and to show that one is reluctant to let the Holy Guest go, and that it is difficult to part from him. Therefore one holds him back, and from most of the houses accompanies him with songs and paeans. . ." *(Sh'ne Luḥot haB'rit, op. cit.).*

It was the custom of the Hasidim of East Europe "to spend the time from sunset to the hour of the evening prayer (on the Sabbath afternoon) in songs and praises of great joy, and they used to dance and frolic in their great happiness in honor of the Queen Sabbath as she was leaving, in the same manner in which she was received. This resembled the musical entertainment of a bridegroom and bride. And this is what every wise man would do in his congregation to honor the Queen, and this is a wonderful charm *(segulla)* to reduce the disturbers of their souls and to assure themselves of a happy and joyous week. . ." (Baruch, *op. cit.,* p. 82).

Following the *Havdalah,* several traditional songs were sung, and then came the time for the last ceremony regarded as part of the Sabbath observances although the Sabbath itself had ended at nightfall. This was the festive meal called *S'udat M'lawe Malka* ("Meal of Farewell to the Queen"), which, like the three earlier Sabbath meals went back to Talmudic tradition (cf. B. Shabbath 117b–118a, 119b) and was regarded by Joseph Caro as a religious duty (*Shulḥan 'Arukh,* Oraḥ

Hayyim, sec. 300, and the commentary of Sha'are Teshuva *ad loc.*). Among the Hasidim, who regarded the time spent at this meal and its attendant merriments as part of the Sabbath, the *M'lawe Malka* was the occasion for much gaiety, feasting, and dancing protracted far into the night.

| *Conclusion*

1. Mother Earth and the city (Zion) as the mother of the people are discussed in detail in Raphael Patai, *Adam waAdama,* Vol. II. Jerusalem, 1943, pp. 65–120.
2. Cf. C.G. Jung, *Gesammelte Werke* Zurich-Stuttgart, 1958, vol. 16, pp. 263ff., "Die Conjunctio."
3. Cf. *Real-Encyclopädie für protestantische Theologie und Kirche,* s.v. Maria, vol. 12, pp. 316–17.
4. Cf. Hastings (ed.), *Dictionary of the Bible,* s.v. Mary, p. 290.
5. Cf. Christine de Pisan, 'L'épître au dieu d'Amours," in Robert Bossaut (ed.), *La littérature morale au Moyen Age,* Paris: Librairie Larousse, 1935, p. 93. My translation.
6. *Leviticus* 18:5; *Numbers* 21:8–9.
7. Let me mention only in passing that in recent years there have been remarkable stirrings among Jewish feminists in the direction of attributing feminine traits to God and introducing the worship of such a feminine deity in religious services. E.g., one such prayer says: "Blessed is She who spoke and the world became . . ." which is simply a transposition into feminine gender of the traditional Jewish prayer; "Blessed is He who spoke and the world became. . ." But then it continues: "Blessed is She who in the beginning gave birth. . . Blessed is She whose womb covers the earth," which is not merely a transformation of God into a Goddess, but the attribution—even if only metaphorically—of female physical-biological functions to Her. Note that in no traditional Jewish prayer is God referred to as having "begotten" the world, or as possessing masculine genitals. Cf. Rita Gross, "Female God Language in a Jewish Context," *Davka* 17, reprinted in Carol P. Christ and Judith Plaskow (ed.), *Womanspirit Rising,* New York: Harper & Row, 1979; Naomi Janowitz and Maggie Wenig, "Sabbath Prayers for Woman," in *op. cit.*, p. 176.

| *Appendix*

1. A.R. Bellinger, F.E. Brown, A. Perkins, and C.B. Welles (eds.), *The Excavations at Dura Europos Conducted by Yale University and the French Academy of Inscriptions and Letters, Final Report,* Vol. VIII, Pt. 1: *The Synagogue* by Carl H. Kraeling, with contributions by C.C. Torrey, C.B. Welles, and B. Geiger (New Haven, 1956).
2. Erwin R. Goodenough, *Jewish Symbols in the Greco-Roman Period,* Vols., IX, X, XI, *Symbolism in the Dura Synagogue* (New York, 1963–64).
3. *Op. cit.* IX. 202.
4. *Op. cit.* IX. 202.
5. *Op. cit.* pp. 202–03.

6. *Op. cit.* p. 209.
7. *Op. cit.*, 202; cf. also Goodenough, "The Rabbis and Jewish Art in the Greco-Roman Period," *Hebrew Union College Annual* vol. XXXII, (1961), pp. 270–71.
8. Cf. above, pp. 137–38.
9. Cf. above, chaps. I and II.
10. Cf. Jacob Neusner, "Judaism at Dura Europos," *History of Religions,* Vol. 4, No. 1 (Summer 1964), p. 101.
11. Cf. Mishna 'Avoda Zara 3.4; Bab, 'Avoda Zara 44b; cf. Yer. Shevi'it 38b–c.
12. Goodenough, *op. cit.* X. 76.
13. *Op. cit.* X. 138.
14. Cf. *History of Religions,* Vol. 4, No. 1 (Summer 1964), pp. 85–91.
15. Cf. Goodenough, *op. cit.*, X. 121; Neusner, *op. cit.*, p. 90.
16. Cf. above, pp. 107ff., 139ff.
17. Cf. *Zohar,* I. 21b–22a; cf. above, p. 141.
18. Cf. B. Sabbath 87a; cf. B. Pesahim 87b; Deut. Rab. 11.10 end; cf. above, p. 109.
19. B. Sota 13b; Sifre Deut. 355; cf. above, pp. 109–10.
20. B. Sota 12b; Cf. Ex. Rab. 1.23.
21. B. Sota 12b; Cf. Exodus Rabba 1.22–1.23.
22. Cf. "The History of Moses Our Master," in Jellinek, *Bet haMidrash* ii. 2; *Sefer haYashar* 242.
23. Exodus Rabba 1.25; Pirqe diR. Eli'ezer 48.
24. B. Sota 12b. cf. Ex. Rab. 1.22–25.
25. Pirqe diR. Eli'ezer 48.
26. Pirqe diR. Eli'ezer 48; *Sefer haYashar* 241–42; "The History of Moses Our Master," in Jellinek, *Bet haMidrash* ii. 2.
27. Tanhuma Exodus 8.
28. Cf. above, p. 102.
29. Cf. above, pp. 102–3 and sources quoted there.
30. Septuagint to Job; Ginzberg, *Legends of the Jews* ii. 236–37; V. 389; Jack Finegan, *Light from the Ancient Past.* Princeton, 1959, p. 498.
31. Sifre Num. 78; B. Sota 11b; Exodus Rab. 1.15; cf. Ginzberg, *Legends of the Jews,* ii. 251, 253; v. 393.
32. Goodenough, *op. cit.* IX. 211, 214–17.
33. Cf. *Encyclopaedia Judaica,* Berlin, 1929, iii. 390–92; *Israel: Ancient Mosaics,* New York, UNESCO, 1960, p. 10 and plate VI.
34. *Exodus* 40:38.
35. Cf. R. Patai, *Man and Temple in Ancient Jewish Myth and Ritual,* Edinburgh, 1947 (new edition, New York, 1967), pp. 186; Robert Graves and R. Patai, *Hebrew Myths: The Book of Genesis,* New York, 1964, *passim.*

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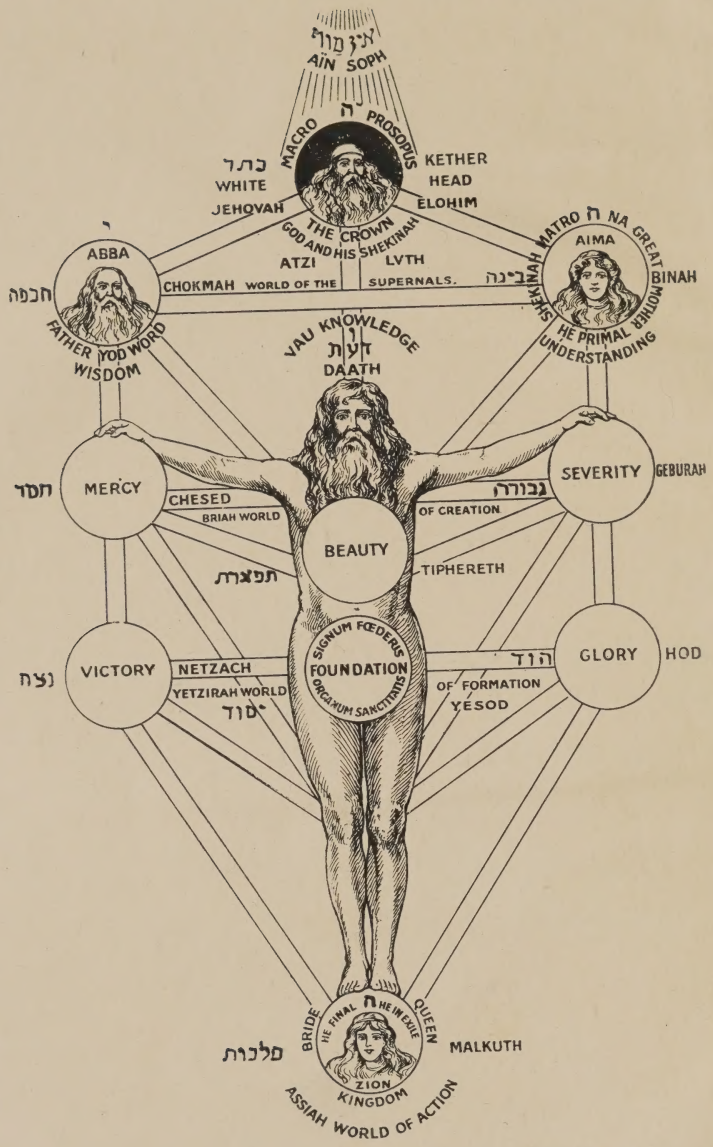

THE SACRED TREE OF THE SEPHIROTH

Frontispiece

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A. E. WAITE

THE HOLY KABBALAH

A Study of the Secret Tradition
in Israel
as unfolded by Sons of the Doctrine
for the Benefit and Consolation
of the Elect dispersed through
the Lands and Ages of
The Greater
Exile

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PREFACE

Few educated persons, and certainly none belonging to the class of students for which this work is designed more especially, will require to be told that the Kabbalah is a form of Esoteric Philosophy, that it makes for itself a high claim, or that this claim has been admitted, from time to time, by persons who are entitled to our consideration. Nor will it be needful to state that the literature called Kabbalistic rose up among the Jews during the Christian centuries which succeeded their dispersal and the destruction of their Holy City. It offers a strong contrast to the sacred scriptures of Israel, which are direct, beautiful and simple, while Kabbalism is involved, obscure and even repellent occasionally, as regards its outward form. The Bible is in focus with humanity; the Kabbalah is distorted out of all correspondence with the simple senses, and we must grind our intellectual lenses with exceeding care if we would bring it into perspective.

From whatever point of view it may be approached, the Kabbalah is, however, of importance: it connects with other literatures which are included like itself under the general denomination of mystical, and there is a sense in which it has been thought, in its highest development, to stand at the head of all. It is part of the history of philosophy, and as such it entered once into the thought of Europe. It is responsible in its degeneration for all that strange tissue of symbolism and procedure which made up the Ceremonial and Philosophical Magic of the fourteenth to the seventeenth centuries; at a comparatively late period it entered into the story of Alchemy; it tinctured many of those conventional practices and beliefs which are called superstitious in our loose fashion of words, and the guise in which we know them is very often a Kabbalistic guise. Were it possible to suppose for a moment that behind Magic, behind Alchemy and Astrology there were any mystery of real knowledge, then it would be entitled to peculiar respect, at least by the hypothesis of some of its defenders, because it is through this seemingly impassable

literature that—in their view—the road to the secret lies. It is, however, on the theosophical side and as a contribution to the thought of the past on problems of life and mind that its appeal—if any—will be found at the present day.

A comprehensive account of the Kabbalah, on the surface expository and historical, but seeking to establish its connections with other forms of alleged Secret Tradition, to determine its influence and importance from more than one standpoint, and to shew forth its contribution to the sacred science of the soul, are the design of the present work, in which regard has been paid also to the limitations and requirements of English readers—in other words, of those unacquainted with the languages, dead and living, in which Kabbalistic literature has been, with few exceptions, available heretofore. The subject has been classed as abstruse and was presented by early expositors after a highly technical fashion: in this case there is no antecedent knowledge assumed in the reader. It is to be understood otherwise that this work has been written by a Christian Mystic and chiefly for the use of mystics; in offering materials for their judgment, it indicates also the lines of those conclusions to which the writer leans, and seeks to enforce some of them. It has been preceded in England by only two books dealing directly with the subject; one is the slight but not inconsiderable essay of Dr. Ginsburg,[1] which is critical rather than descriptive, and is, on the whole, hostile in its tendency. The second is by S. L. MacGregor Mathers,[2] but is mainly translation and commentary from Latin sources, and, in addition to other limitations, embraces only a minute portion of an extensive literature. The present comprehensive account fulfils a distinct purpose and, it is hoped, may be held to occupy a vacant place from which there is a wide prospect, by no means deficient in consequence for those even who are not mystics, for the student of philosophy and history, and for the curious in paths of literature which the elder D'Israeli, despite the bias of his birthright, forebore to enter.

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[1] THE KABBALAH. By C. D. Ginsburg. London, 1865.

[2] THE KABBALAH UNVEILED, containing the following books of the Zohar: 1. THE BOOK OF CONCEALED MYSTERY; 2. THE GREATER HOLY ASSEMBLY; 3. THE LESSER HOLY ASSEMBLY, Translated into English from the Latin version of Knorr von Rosenroth, and collated with the original Chaldee and Hebrew Text. By S. L. MacGregor Mathers, London, 1887. The Commentary is partly that of Rosenroth, and partly the work of the translator. A new impression was published in 1926. I believe also that the essay of Dr. Ginsburg has been reissued in America.

The rumour of a great literature which had subsisted—*ex hypothesi*—from time immemorial in Jewry may not have been heard of first through a signal piece of good fortune which befell Picus de Mirandula in the fifteenth century, when he purchased, from an unknown Israelite, certain strange codices in manuscript; but nothing which came into his hands and proved to be a treasure of the past was likely to lie unnoticed on his own part; while this artist of the schools was a trumpet of fame for anything announced by his voice during the brilliant, too few years that he carried the quest of learning and the proof of his attainments from place to place in Europe. He was himself the pupil in Jewish Theosophy of Elias del Medigo, who filled a chair at Padua and wrote two treatises at the instance of Picus, one being on the Intellect and on Prophecy, in 1481–82, which seems to have remained unprinted and was written in Hebrew, like its companion De Substantia Orbis, the work of 1485; but this appeared at Basle in 1629. It was edited also with a commentary by Isaac Reggio and so republished at Vienna in 1833.

Picus de Mirandula was in some sense a critic of his day, for he wrote upon the vanity of Astrology; but it was by no means a period which debated the authenticity of works referred to antiquity either by repute or by the simple audacity of claim, while it was still less concerned with polemics on questions of authorship. I believe that I have mentioned elsewhere how perilous it would have seemed then to have entered such a field of research. To deny in the particular case that, e.g., the Zohar—which is pre-eminently the chief text of Kabbalism—embodies the actual discourses of Rabbi Simeon ben Yohai might have been a prologue to impeaching the authorship of the Pentateuch—by which I mean that it would have opened such a vast speculative horizon that one might have suggested the other.

There came a time, and it was not far away, when the treasure of Picus was questioned, when people began to distinguish between a false and a true Zohar, the first as the work of one Moses de Leon, belonging to the late 13th century, and the second as something undemonstrable in respect of age and value. The distinction remains at a high point in the world of speculation, because no one has met with the second; and it might not be worth while to mention it in the

present place, but it gives an opportunity of stating that the manuscripts purchased by Picus represented the identical work which has been known for six centuries and over under the name of SEPHER HA ZOHAR. An index of the codices acquired by him was published in 1651 by the French bibliographer Gaffarel,[1] and in the only full translation of the ZOHAR into a living language [2] its instalments are appended to the various sections. There are innumerable mistaken references, but the index reflects the text; what is missing in items referred to one section may be found sometimes in another; and though the pains of Gaffarel can in no wise be called representative as an attempted summary—it is not even the shadow—there is no question that the treasures of Picus are those which we know under the distinctive name of ZOHAR. There is no alternative text, and the differentiation given above is a supposition which can deceive no one.[3]

The contribution of Picus de Mirandula to the knowledge of the ZOHAR in Europe does not exceed to any considerable extent the simple fact of its existence. His Latin thesis on the subject cannot be termed representative, nor can anything else from his pen. It remains that he was the first Christian into whose hands the work came in any guise whatsoever, and it seems to have been that authoritative form which was represented later on by the Cremona and Mantua editions.[4] We may never know under what circumstances these were produced at their several dates,[5] and so far as I and others have been able to trace the bibliography of Kabbalism, it does

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[1] Jacobus Gaffarel: CODICUM CABBALISTA EORUM MANUSCRIPTORUM QUIBUS EST USUS Joannes Picus, Comes Mirandulanus, INDEX, 1651.

[2] SEPHER HA ZOHAR (*Le Livre de la Splendeur*) *Doctrine Ésotérique des Israélites. Traduit pour la première fois sur le texte chaldaique. . . .* par Jean de Pauly, 6 vols., 1906–1911.

[3] Curiously enough, the report has reached us through Richard Simon, the well-known author of HIST. CRITIQUE DU VIEUX TESTAMENT. See G. C. Sommer: SPECIMEN THÉOLOGIÆ SOHARICÆ. It is of course within possibility that the statement mentioned above does not question the claims of the work published long after at Mantua and Cremona, but indicates that there was a false ZOHAR circulated by Moses de Leon and presumably now unknown.

[4] The edition of Mantua appeared in 1558 and that of Cremona almost coincidentally —1558–60. The latter is called bibliographically the GREAT ZOHAR because it contains certain tracts and fragments which are not found in the Mantua edition, whence the latter has been named the LITTLE ZOHAR. Other editions are those of Dublin, 1623; Amsterdam, 1714 and 1805; Constantinople, 1736; and Venice, with the date of which I am unacquainted.

[5] The Mantua edition appeared under the auspices of R. Meir ben Ephraim de Patavio and R. Jacob ben Napthali de Gazulo. See Julius Bartolocci: MAGNA BIBLIOTHECA RABBINICA, vol. iv, p. 416, col. 2, published at Rome in 1693. They were, however, the printers merely. See *Ib.*, p. 15, col. 2.

not appear that there is any earlier codex in manuscript. As he was the first to see the volumes, so Picus was the first to discern in the ZOHAR that it incorporated various elements which have been held capable of a Christian construction—whatever its value.[1] I shall deal with them at the close of the present study, when there will be something to say on the fact that the Christian predisposition of which Mirandula may be called the prototype became—almost without exception—the predisposition, the dedication indeed, of the *literati* who followed him, up to and including those who have translated and edited the French text. Picus passed away in his youth [2] or there are indications which lend colour to the possible realisation of his great dream that the Latin Pontificate itself, in the person of Pope Julius, might have lent an ear to his eloquence and done something to approach Israel from the standpoint of Christianity in Kabbalism.[3]

Well, it was after this manner that the work began to be known in Europe, and there passed something like a century away, after which the next name to our purpose is that of William Postel. It was he who translated the SEPHER YETZIRAH—or BOOK OF FORMATION—for the first time into Latin, and thus introduced to the curious and learned of Europe the root of all Kabbalism concerning the doctrine of the SEPHIROTH, the powers and virtues of the twenty-two Hebrew letters and the mystery which resides in numbers. I must not say that THE BOOK OF FORMATION is like that legendary grain of mustard which grows into a vast tree, because the ZOHAR is in no sense its development, except in so far as letters and numerations are concerned; but it ranks as the primitive text of accepted Kabbalistic doctrine in Israel, and the contribution of Postel to our knowledge—minute as it is—seems much more to our purpose than the detached and almost sporadic CONCLUSIONES KABBALISTICÆ of

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[1] See his HEPTAPLUM, a sevenfold exposition concerning the six days of Genesis.—OPERA, 1572.

[2] He died at Florence in 1492.

[3] The points of correspondence observed by Picus de Mirandula led him to infer that the ZOHAR contains: (1) The Doctrine of the Holy Trinity, (2) The Fall of the Angels, (3) Original sin, understood as the Fall of Man, (4) The necessity of redemption, (5) The Incarnation of the Divine Word. With certain reserves in respect of the Trinity, and what is to be understood by redemption, these doctrines are not only to be found in the text, but are of continued recurrence therein, and yet the most surprising thing about the work, having regard to its period of origin, is the comparatively slight tincture that it has received from the Christianity in the midst of which it originated and developed.

Picus. Postel is credited by tradition with a translation of the SEPHER HA ZOHAR which would be a rare treasure, had it ever come into existence or been maintained therein.[1] I do not know how or with whom the attractive story arose, but twenty years since it took a very strong hold on the mind of French students and there was a great research after it, terminating as might have been expected. There is, however, rather more basis for the quest than mere legend, as it is impossible to read Postel's most memorable work, called CLAVIS ABSCONDITORUM, without inferring that he must have been acquainted with the text, and might therefore, by bare possibility, have undertaken such a task.[2] It speaks of the Soul of the Mediator as the first creature of God and the Law, the Reconciler of the universe, referred to the SEPHIRA BINAH, which titles and which local habitation are those of Shekinah, according to the ZOHAR.[3] This is by no means the only direction in which Postel connects with the chief text of the Secret Tradition in Israel, but it is sufficient at this point to have established the fact without enlarging thereon.

Between the period of Mirandula and that of William Postel there are, as we shall see, the names of Cornelius Agrippa and Paracelsus ; but the first connects more especially with the practical Kabbalah so called, with powers of Divine Names, mysteries of numbers, doctrines of angels and demons, drawn for the most part from sources other than the ZOHAR ; while in respect of the second his use of the word Kabbalah has no connection with any monopoly of Jewry.

Contemporary with Postel there was John Reuchlin or Cadmion, who dedicated his three books entitled DE ARTE CABALISTICA to Leo X. His work may be best described as a study of Messianic doctrine, the object of which was to shew that He who was expected by Israel had already come. I am not actually certain, but I believe that he was the first to affirm that the Hebrew name of Jesus was formed of the

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[1] Picus de Mirandula also is said to have caused the ZOHAR to be translated into Latin, or alternatively a Latin version was one of the manuscripts which came into his possession by purchase from the unknown Jew.

[2] The legend of a Latin version is recurrent. A French gentleman of Lyons is supposed to have purchased a copy in 1890, paying many thousands of francs, and a translation is also ascribed to Gui de Viterbi. There is nothing improbable in the notion that the text may have been so rendered, and may be in hiding somewhere, though I do not set much value on the Lyons story.

[3] Later Kabbalism regarded ADAM KADMON, the Lesser Countenance of Zoharic symbolism, as the pre-existent soul of Messiah. It was also the Word in CHOKMAH.

consonants of Jehovah = יהוה with the addition of the sacred letter SHIN = יהשוה—*i.e.* Jeheshuah.[1] He quotes a large number of Zoharic writers on Kabbalism, but does not mention the ZOHAR, at least by name.[2] Reuchlin wrote also DE VERBO MIRIFICO. Belonging to the same period as Reuchlin there was Petrus Galatinus, an Italian convert from Jewry, the author of DE ARCANIS CATHOLICÆ VERITATIS,[3] drawn from the texts of Kabbalism into twelve great books in the form of a debate between himself, a certain Hogostratin —of whom I know nothing otherwise—and Reuchlin. It is a work of much greater extent and more considerable learning than the books of the last writer and it does mention the ZOHAR, but without shewing much first-hand acquaintance. This also is a study of Messianic doctrine and is masterly after its own kind.

A third name of importance is Paulus Riccius who was another Jewish convert to Christianity, but his work on CELESTIAL AGRICULTURE[4] did not exercise any considerable influence. He wrote also STATERA PRUDENTUM on the Law of Moses, Christ and the Gospel, but the work was condemned, and a number of other treatises, including one on the doings of the Kabbalists, which appeared at Nuremberg in 1523.

The purpose so far of these prefatory words has been to indicate briefly the circumstances under which the chief text of Kabbalism came to be known in Europe, and at a later

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[1] It should be observed that the Hebrew spelling is ישוע.

[2] There are several editions of both these works, and they are included in the collection of Pistorius entitled, ARTIS CABALISTICÆ SCRIPTORES, *Tomus Primus*, but the second volume—if that was the limit intended—never appeared. This publication belongs to the year 1587.

[3] Petri Galatini: DE ARCANIS CATHOLICÆ VERITATIS, LIBRI XII, 1672. The text in this edition is followed by Reuchlin: DE ARTE CABALISTICA. It is of course a reprint, the work itself having been completed in 1516, according to its colophon. An intermediate edition appeared in 1602. Those who can suffer its prolixity will not be unrepaid by its reading, even at this day. The analysis of contents in respect of the twelve books is worth giving: (1) Treats of the TALMUD; (2) The Trinity of Divine Persons; (3) The Incarnation of the Son of God; (4) The First Advent of Messiah; (5) The Jewish Argument that the Messiah has not come is confuted; (6) The Redemption of Mankind; (7) The Blessed Virgin; (8) Mysteries concerning the Messiah; (9) Rejection of the Jews and Call of the Gentiles; (10) The Institution of the New Law; (11) The Passing of the Old Law; (12) The Second Advent. Galatinus is supposed to have possessed a copy of the lost TARGUM of Jonathan Ben Uzziel to the hagiographical books of the Old Testament—*i.e.* prophets, *op. cit.*, Book I., c. 3.

[4] This is the first text given in the collection of Pistorius: ARTIS CABALISTICÆ, hoc est, Reconditæ Theologiæ et Philosophiæ Scriptorum TOMUS I. Basle, 1587. It is known usually as ARTIS CABALISTICÆ SCRIPTORES.

stage the Christian students and exponents of the subject will be considered in particular monographs. It is sufficient at the moment to have established the fact that there was a succession of Kabbalistic scholarship from the beginning, outside Jewry, and that its early concern was to unfold the Christian elements which it discovered in the Secret Doctrine of Israel, above all in the ZOHAR and in the Jewish literature which arose therefrom.

To those who may approach the present work from a philosophical and historical standpoint the presence of its leading motive and its more especial appeal to a single class of students will require some explanation. It was once, I believe, suggested that since the first appearance of Dr. Ginsburg's destructive criticism there has been no attention paid among English scholars to the subject of the Kabbalah. Within the region of research which has only a scholastic horizon—whether metaphysical or historical—there was no interest that calls for special mention at the period which preceded that work immediately, and it is quite true that there has been as little subsequently to its publication, but not on account of Dr. Ginsburg's criticism. There has been always or, speaking exactly, since the days of Robert Fludd and Thomas Vaughan, of Cudworth and the Cambridge Platonists, a certain class of students for whom the claims made by and on behalf of the Kabbalah have possessed importance, and this class is possibly larger now than at any date prior to 1865. It forms also intellectually a more considerable body than the academical reader might be disposed to imagine in the absence of particular acquaintance with the literature by which it is represented. One is obliged to speak of these students and thinkers under the designation of theosophical or esoteric groups, though the phrase is inexact and has been used to describe persons who have little title to consideration. A proscribed mode of thought is here, as in other cases, identified with the lesser capacities that follow it, and what was once an unpopular subject has been classed according to the waste and drift which has collected about it. But the class to which I have adverted does not in itself deserve either ridicule or contempt: it is that which believes in the perpetuation of a secret religious or more correctly mystical Tradition from an early period of human history, and this is not manifestly an absurd or unwarrantable consequence

to draw from the study of religions undertaken in a comparative sense. It is a question of evidence and should be left to establish its values. Now, the Kabbalah is not only, as I have said, the Secret Theosophy of Jewry, but it has been represented further to be the channel of such a Tradition as I have just mentioned. It is therefore not merely reasonable to suppose, but it is true as a fact, that to theosophists and mystics, more than all, if not unto these exclusively, an inquiry like the present must appeal. Other interests are accidental; their interest is vital. To determine the claims of the Kabbalah as a department and perhaps inspiring centre of Secret Doctrine is to determine that which is of most real moment regarding it.

It is for this reason that I have been led to consider the Kabbalah, not only as a mystic in the accepted sense, but from the mystical standpoint, and to recur with a certain frequency to the belief in a Secret Doctrine of Religion, as well as to some other connected questions which need reconsideration at the hands of those who hold them. If I have had in the course of the inquiry to reduce various illusions to their proper place in the realm of the fantastic, and have contracted the sphere of what is called Mysticism within its proper dimensions, I shall be justified, so far as regards my intention, by those whom I have sought to disabuse. It remains to say that from its nature the foundation of Mysticism cannot be in so-called occult science or in occult philosophy, while it is on the historical side alone that it connects with any traditions of the past, popular or acroamatic.[1]

Now, it is to be understood above all that these volumes are not addressed to members of the Religion of Israel and—at least in any primary sense—that they are not planned as a contribution to scholarship, though it happens in the accident of things that they are the first extended memorial of Kabbalistic literature which has appeared in this country. They are part of a scheme proposed long since to myself for an exploration of the Secret Tradition in Christian Times and the determination of that one question which matters about Secret Tradition, as indeed about all other subjects of human

[1] The reason is indicated by Schopenhauer, when he remarks on the astonishing unanimity of mystics in all ages, unlike in everything except those principles which constitute Mysticism, and yet not holding such principles as a sect clings to its tenets, for they are not and can never be a sect.

thought and inquiry. The question is whether on its surface or somewhere down in its deeps, and even below the deeps, there is any vestige of that great spiritual experiment which—awaiting a more adequate or exact mode of definition—must be called the Science of the Soul in God. Within historical times it has been always in the world; it is in the West as well as in the East; but it has been overlaid everywhere by heavy veils of doctrine and practice which are particular to places and times, to the psychological characteristics of different races and peoples. It is of all things simple and single, which notwithstanding it emerges everywhere in the mode of a particular complex on account of these accretions. Thus an universal subject which does not belong to learning, in the formal sense of this term, has become a matter of expert research on the one hand, while on the other it has been represented as impossible of examination in a living and plenary sense, except by ascetics, and, among these, usually by those who are leading some kind of monastic or conventual life, isolated from the world and its activities. That which has been planned and attempted in my several studies of Mysticism is a liberation of the subject from these old trammels, while the variations of its outward forms have been considered in volumes devoted to the Secret Tradition, that which is offered here to students of THEOSOPHIA MAGNA being a final revision and digest of my old books and monographs on MYSTERIUM RECEPTIONIS in the mind of Jewry.

It is delivered to the keeping of that scattered and unincorporated brotherhood which is of my kindred in the spirit, as a memorial of its understanding according to the light of an individual Christian mystic and not that of Israel, supposing that at this day of the world there were any real concern of Israel in these its records of the past, unless it be in a few synagogues or ghettos of Croatia and Dalmatia. The doctrine of TSURE and the Mystery of Shekinah are the root of my concern in Kabbalism. They are not of my concern solely for that which they signified in a Theosophical School of Jewry but for whatever may belong therein to the life of Catholic Mysticism here and now. It is shewn that at their best and highest the old Sons of the Doctrine were on a quest which is also ours and that the experience which at rare moments is felt in our deep of heart is no other than is shadowed forth—sometimes a little dimly—in their obscure

records. The part of us which abides in God and communicates the sense of the Eternal is that which in their own veridic dream belongs to ATZILUTH, the Supernal World, and never leaves the Supernals. I think also that as some of us, within our own measures, do now "know in part," awaiting "that which is perfect," so also they—or some of them—were not without an inward realisation of a great reality which they expressed outwardly as the "Bond of Union."

It remains to say that while the age of the records is of large consequence on the historical side and so has been considered at length, the antiquity of Kabbalistic Tradition cannot be an essence of the consideration, having regard to the purpose set forth in these prefatory words. The implications of one's own standpoint must be acknowledged in the logic of things, and the message of the texts at their highest is all in all for me and not their date or authorship. The plays passing under the name of Shakespeare would be no less immortal plays and greatness of greatness in the world of literature, were it proved beyond challenge to-morrow that they were written by Bacon or a stableman of the Globe Tavern. So also if SEPHER HA ZOHAR is not of time immemorial but belongs to the 13th century, which almost certainly it does not in the root-matter, my investigation is not stultified. There remains the question of values, the question of life and essence. If the Tradition has warrants herein, seven hundred years will suffice for its age at need. But if it has none, it can be a matter of curious research only, supposing that it is seven thousand years old. The myths of Babylon remain Babylonian myths even if they are older than Genesis; and if the strange Tale of a Garden, with which Genesis opens, holds something within it which belongs to the spiritual deep, to the authentic legends of the soul, it signifies little enough if the figurative myth concerning the Fall of Man is a century or an age later than the BOOK OF THE DEAD.

A. E. WAITE.

ANALYSIS OF CONTENTS

PREFACE

The Kabbalah as Esoteric Philosophy—Origin in Christian Centuries—Importance and Connections—Design of the present work—Its precursors in England—Kabbalistic MSS. purchased by Picus de Mirandula—Their identity with the chief text of the Secret Tradition in Israel—SEPHER HA ZOHAR—The Christian construction which he sought to place upon them—The SEPHER YETZIRAH and its translation by William Postel—The Kabbalah and Cornelius Agrippa—John Reuchlin and Messianic Doctrine in Kabbalism—Petrus Galatinus on the same subject—Paulus Riccius on the Law of Moses and the Law of Christ—How these writers sought to prove from Kabbalism that the Christ had come—Motive of the study which follows—The students to whom it appeals—The question of Secret Tradition—A Secret Doctrine of Religion—Vestiges of a Great Spiritual Experiment—Records of a Theosophical School in Jewry—A Preliminary Statement on the Age of the Records.

BOOK I

POST-CHRISTIAN LITERATURE OF THE JEWS

ARGUMENT

The literature of Kabbalism is mainly of historical interest for ordinary students of philosophy, while students of Scriptural exegesis will find therein a field of research only into very curious extravagances of the human mind. It has a living interest only for two classes, and firstly for those who believe (*a*) that a Secret Religious Tradition has been perpetuated from the past; (*b*) that the literature in question has served as one of its vehicles. It is customary to describe such persons as esoteric or occult students, because in most cases they are so denominated by themselves. One purpose among others of this initial book is to shew that their equipment in respect of textual and other knowledge is not only insufficient to maintain the claim but is of a kind which exposes it to ridicule in respect of the particular alleged vehicle in the sense that their claim implies. Kabbalism, however, by its hypothesis is a Doctrine of Religion transmitted in secret, though it does not contribute evidence for a Universal Religious Tradition, and so far as it is concerned therefore the actuality or otherwise of the latter remains an open question. The second class for whom Kabbalism possesses a living interest is those who are concerned, for what reason soever, with the records of mystical experience in the union of the soul with God and believe that the literature is a part of these records. The main object of the present inquiry is to determine whether they are right.

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ARGUMENT

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Reproduced from Athanasius Kircher: ŒDIPUS ÆGYPTIACUS, *Tomus Secundus*, section entitled CABALA HEBRÆORUM. It is described as *Iconismus totius Cabalæ summam continens.*

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Reproduced from Heinrich Khunrath: AMPHITHEATRUM SAPIENTIÆ ÆTERNÆ, Hanover, 1609. It exhibits the Cosmic Christ encompassed by the Ten SEPHIROTH and the Divine Names.

BOOK I

POST-CHRISTIAN LITERATURE OF THE JEWS, INCLUDING THE TALMUD

BOOK I

POST-CHRISTIAN LITERATURE OF THE JEWS

I.—THE HIDDEN CHURCH OF ISRAEL

THE construction of the Exile placed by the "Princes of the Exile" upon the Sacred Oracles of ancient Israel cannot be dismissed as unimportant. From the period of the dispersal of the Jews after the destruction of Jerusalem by Vespasian down to our own times—the productive activities of which lie far beyond the scope of this reference—Hebrew literature has developed in many of the chief centres of Europe; but outside the scattered remnant of the Children of the Covenant it has remained largely unknown. Many persons, not otherwise ill-informed, might be astonished to discover that so far back as the end of the seventeenth century there were nearly four thousand works [1] written in the Hebrew tongue which were known individually and quoted by one authority on rabbinical bibliography, namely, Julius Bartolocci, of the Reformed Order of St. Bernard.[2] Almost every conceivable department of human learning and intellectual activity is represented in this literature,[3] which, in things secular as in things sacred, has the seal of the sanctity of Israel upon all its leaves. On the purely religious side, it is otherwise an extremely curious and in some respects a profound literature, which translation has done little to make known, which is represented incompletely enough even in

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[1] It is perhaps unnecessary to say that they were for the most part in manuscript.

[2] BIBLIOTHECA MAGNA RABBINICA: *De scriptoribus et scriptis rabbinicis, ordine alphabetico Hebraice et Latine digestis, auctore* D. Julio Bartoloccio de Cellerio, folio, 4 vols. Roma, 1678–1692. The work is paged from left to right, after the Hebrew manner.

[3] For one of the accessible collections which give some idea of its variety, see the CATALOGUE OF HEBRAICA AND JUDAICA in the Library of the Corporation of the City of London. With a Subject-Index by the Rev. A. Löwy. London, 1891.

the great and authoritative text-books of Jewish history. There is no need to add that its extent and its difficulties make it a formidable subject of approach. It is, indeed, an undiscovered country, still awaiting its Columbus,[1] a land full of wealth and mystery, of strange shrines and sanctuaries shining weirdly far away, through the darkness of our ignorance, with a light which might recall the traditional radiance of Shekinah, so foreign does it seem to that which enlightens most men who are born into the modern world.

Within this literature there is, so to speak, another and stranger literature included, the report of which has been amongst us for several centuries, and in a certain way and measure it must be admitted that it is known to some, but chiefly because it has been made available by the fathers of bibliographical erudition, the Latin-writing scholars of the past. This storehouse of Hebrew Theosophy, for such it is, has exercised a peculiar fascination on many great minds of Christendom, and its Gentile students were at one time as keen, if not as numerous as its Jewish disciples. It is called the Kabbalah, of which term there has been more than one explanation suggested in the credulous past by the makers of ridiculous romance in etymology, and it seems worth while to mention two of them in passing, as examples of the follies which have encompassed the subject of research. The word has been derived from the name of the Hindoo teacher Kapila,[2] to whom a Philosophy of Numbers is ascribed, seemingly on the slender ground that one branch of Kabbalistic literature is connected with this subject. Another fantastic suggestion makes the term an analogue of Cybele,[3]

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[1] The work of Dr. Moritz Steinschneider, the German bibliographer of rabbinical literature, is the most important contribution to our knowledge which has been made during comparatively recent years.

[2] C. W. Heckethorn made himself responsible for this view in an enlarged edition of his very unequal and indeed negligible work on SECRET SOCIETIES OF ALL AGES. See vol. i. p. 83.

[3] The responsibility in this case rests with the late Edward Vaughan Kenealy, whose anonymous BOOK OF GOD and its sequels were quoted once upon a time by a certain class of writers as if they carried seals of authority. Its philology is of the period of Godfrey Higgins, of the author of NIMROD and of Bryant's ANCIENT MYTHOLOGY. See Kenealy's INTRODUCTION TO THE APOCALYPSE OF ADAM-OANNES, p. 613. If writers of this calibre, so-called occult "authorities" and old works belonging to the field of research are mentioned here and there in these notes, the explanation is that I know those whom I address. The student at large of things which are called mystical may have sound titles to consideration in respect of sincerity and zeal, but he is like the Victorian student of secret arts and sciences, with a fatal tendency to accept bad evidence and rely on exploded writers. It is desirable therefore to indicate, as occasion

the mythological Queen of Heaven, who is thus connected with the Jewish personification of Wisdom under a female aspect. As to the true derivation there is no room for uncertainty, and it possesses that simplicity which is so often a warrant of truth in things of language as it has been said to be in those of Nature and Art. The word comes from a Hebrew root which signifies to receive. Kabbalah equals reception.[1] The knowledge embodied in the literature which passes under this title purports to have been transmitted orally from generation to generation. The literature as it exists is the Tradition put into writing, and in this form it has been supposed by some other dreamers to be veiled—that is to say, the meaning which appears on the surface is not the true sense.[2]

The Kabbalah in any case claims to be the light of a Secret Traditional Knowledge[3] preserved among the "chosen people,"[4] and the subjects with which it is concerned, as might be expected, are Sacred and Divine Subjects: they include the most profound Mysteries of God and the Emanations of Deity; the celestial economy; the process of creation; the scheme of Providence in regard to man; the communications of God in revelation and to the just in his Church; the offices and ministries of good and evil angels; the nature and pre-existence of the soul, its union with matter and its metempsychosis; the mystery of sin and its penalties; the Messiah, His kingdom and His glory to be revealed; the state of the soul after death and the resurrection of the dead, with occasional, too rare but pregnant intimations on the union of the soul and God. Hereof is the aspect and this the part which was conceived and unfolded *sub specie æternitatis*. Here also,

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arises, that such sources are wrong. Were my work addressed only to scholarship, it is obvious that a different procedure would be followed herein.

[1] In Hebrew it is קבלה. The ENCYCLOPÆDIA PERTHENSIS observes that the word is written also as Gabella, which is, of course, a nonsensical corruption, and would not be worth noting if it were not true in fact that it occurs in this form among a few old writers on Magic. See ENCYC. PERTH. iv. 543, 544.

[2] We shall see afterwards that this view is not so much to be received with caution as to be rejected utterly.

[3] One of the titles ascribed to it was חכמה נסתרות = Secret Wisdom; the initials of these words gave another title, signifying Grace = חן. See Kitto: CYCLOPÆDIA OF BIBLICAL LITERATURE, *s.v.* Kabbalah. (Third edition, London, 1864.)

[4] The recipients of this knowledge were termed MEKKUBALIM, a name which will be familiar to the readers of the astrologer Gaffarel. On this point see the worthless article, *s.v.* Kabbalah, in T. H. Blunt's DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY. London, 1872.

if anywhere, is the abiding part, rooted in everlasting values, and the one voice among many voices of old Tradition which bears a message from the past to the modern world.

It is needless to say that by a literature so considerable in its capacity there are many other subjects embraced, but these are the heads of an instruction, as I find them set forth in an excerpt from a Latin epistle in the collection of Baron von Rosenroth.[1] The Kabbalah, in a word, is the hidden thought of Israel upon doctrines of Jewish Religion, which are in many cases Christian doctrines, and upon the proper understanding of that Written Word which is referred to a Divine Origin both in Christendom and Jewry. It is obvious therefore that in a general sense it might be expected to cast light of a certain kind upon the problems of Christian faith; but some of its expounders have held that it does this also in a more special way; that the New Testament and the writings of the early Fathers of the Church did not only derive from the inspired memorials of the First Covenant, but from the construction placed on those memorials by this Esoteric Tradition.[2]

It may be said at once, and possibly for the relief of some for whom this work is intended, that the question here outlined is not of my concern. There is no proposition to elucidate official Christian doctrine, whether by the help of Kabbalism or otherwise, nor to explore the Gospels and early Patristic literature in the hope of discovering alleged vestiges of Secret Jewish Theosophy. It has been suggested also that Christ Himself testified to the existence of a Tradition [3] in Israel and gave His judgment on its value; but if so—and

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[1] KABBALA DENUDATA, *seu Doctrina Hebræorum Transcendentalis et Metaphysica*, vol. i. *Apparatus in Librum Sohar, pars secunda*, pp. 3–5. It should be said that the last clause has been added by myself.

[2] "It is apparent from the many similarities in this Kabbalistic philosophy to the doctrines in the New Testament and early Patristic literature that both of the latter most probably have had a common germ and origin in the esoteric teachings of the Israelites, as well as in the more open and exoteric teachings of the Hebrew Holy Writings." Isaac Myer: THE PHILOSOPHICAL WRITINGS OF SOLOMON BEN YEHUDAH IBN GEBIROL, Philadelphia, 1888, 8vo, p. 7. This is cited as a point of view at its value, for which no brief is held. The letter of St. Jerome to Marcella, which dwells consecutively upon mysteries contained in the books of the Old and New Testaments, has been regarded sometimes as a case in point. All that can be said, however, is that it enumerates "ten Names by which God is known among the Hebrews," and the sole Kabbalistic connection resides in the fact that ten Divine Names—not identical throughout with those cited by St. Jerome—are allocated to the ten SEPHIROTH which constitute the Tree of Life in Kabbalism.

[3] "Thus have ye made the commandment of God of none effect by your tradition."—S. Matt., xv. 6.

for me it is more than doubtful—the purpose of the research to come is by no means to determine whether the later literature of Reception is to be included in the condemnation of the Divine Rabbi. But these assurances lead up to the point in view, and it is by this also that they are justified. A study of the Secret Doctrine or of Theosophy in Israel, as it is embodied in the Great Book of the ZOHAR and in other texts of Kabbalism, might be made assuredly on one or other of several plans; but as there can be no object in particularising further those which it is not intended to adopt, it shall be explained only that I have approached the subject from that point of view which is important to my own mind and in the one way that is possible, having regard to the nature of the work proposed. I have taken it as it is essentially, namely, a store-house of affirmed Secret Doctrine, and for the use of students of Secret Doctrine I design to present it, so to speak, at first hand—in all its important aspects—for the purpose of ascertaining—as already mentioned—whether it must remain with us merely as an historical landmark, or whether it conveys an understanding of things which, when considered in their true light, is of moment to us as mystics here and now. To complete the circle of these preliminary remarks, I will add that the plan thus outlined will be found in the outcome to include all that is of importance in any alternative scheme, for by the nature of the case there is no paramount doctrine under the ægis of the Old Covenant, no vital phase of Scriptural Tradition and no large event in the history of Israel about which we shall not learn in due course, and fully, the mind of Kabbalistic Theosophy.

There is one thing more which it may seem well to make clear as a point of fact: it is not of my design to produce a kind of *prolegomenon* which is intended to facilitate research when readers have recourse to the texts themselves and their developments. After due allowance has been made for the predilection and enthusiasms of a mystic who has taken the business of the Secret Tradition into his heart of hearts, I shall be glad if those whom I address will be content to believe on my testimony that the ZOHAR—being the text in chief—is one of the great books of the world, one also which stands alone and is comparable to nothing save itself; but I have no intention of recommending it to their particular and earnest consideration at full length. In the French translation—

whatever the value thereof [1]—it contains, roughly speaking, about 1,250,000 words, distributed throughout six very large volumes, and in the absence of a special dedication it will prove frankly unreadable. I am embodying an account of its essence on the great subjects of its concern—things which a careful collation has lifted out of the mass of material. Beyond these there is all the drift and scattermeal of rabbinical speculations, like a vast waste beyond the garden of the wise, arid as a field of quest, arbitrary beyond words as exegesis, out of all reason as thesis and ridiculous at every turn and corner of the streets of thought. I am confusing images or mixing metaphors rather of set purpose, to produce the kind of effect which is fitting to the kind of subject. If the ZOHAR may be likened otherwise to a temple of learning, then for ordinary critical minds the words inscribed on its porch are: "Abandon hope, all ye who enter here."

In attempting to educe from the body-general of the records that root-matter of Secret Doctrine which they claim to embody, we are brought quickly to a pause by the fact not merely of many inconsistencies characteristic of the text-major at large in a variety of lesser respects, but of the obvious manner in which the great ingarnering seems continually at issue with itself over matters of prime importance. It is easy to allow for those cases—and they are comparatively few—in which the doctors correct one another, whether or not they reach an agreement subsequently in the course of their long debates; but we are confronted with irremediable variation over clear issues in the fontal source itself, while to establish those which distinguish this source from its subsequent

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[1] It should be said that the value has been challenged and the translator himself placed in a lurid light, from the standpoint of Israel, by certain Jewish critics. It will be sufficient for most of my readers to consult the strictures and references of Dr. Robert Eisler in THE QUEST quarterly review, vol. xxiv.; but there may be mentioned also the hostile judgment of Dr. Gerhard Scholem, who is reader in Talmudic and Kabbalah at the Jewish University in Jerusalem. The translator of the ZOHAR was a Jew who turned Christian and the consequent bias may have coloured the rendering of certain passages and exaggerated their Christian aspects; but the question is whether the version at large—all faults, wilful and otherwise, notwithstanding—is or is not sufficiently representative of its original—if even by way of paraphrase—and that it is, or appears to be, seems indicated by the fact that it is quoted at need even by those whose voice has been raised against it, *e.g.*, by Paul Vulliaud, LA KABBALE JUIVE, 2 vols., 1923. Like these, "we must even be content with what we have," until a better is offered. The ZOHAR is a most obscure text, and no translation is likely to escape criticism. For an historical example we may remember the animadversions of German scholarship on Adolphe Franck's rendering of certain Zoharic excerpts. In 1913 Dr. Abelson said that De Pauly's translation was indispensable, as the only complete one yet attempted: JEWISH MYSTICISM, p. 179. That is the exact position.

developments in the mind of later Kabbalism would demand the research of years. I mention these points only to indicate my intention to find—as we move forward—a middle way, wherever possible, between statements that exclude one another, even if in the last resource we must recognise that the Secret Doctrine issues in a mystery in all directions because there is no place at which it enters into expression fully, so that the adequate materials are never in our hands. When things appear mutually or commonly exclusive, it will be little to our purpose if we decide that one of them seems to have a preferential claim; but we may get to our term if we can find a point of coincidence between the things which they tend to intimate, though they are scarcely expressed by any.[1]

According to the form of another school of symbolism, I will proceed now to open the Lodge of Research by affirming that I am approaching the Holy Kabbalah from a standpoint heretofore unattempted in the history of all its criticism, so that I am as usual without precedents, while I am also without any specific intention of creating them.[2] The remark is in a sense helpful, because those who are in favour of established ways and notions can take their proper warning before they go further. And again, in so far as it is possible, I should wish to exclude from the auditorium those who understand *Scientia Kabbalistica* as an art of making, consecrating and using talismans and amulets, as a magical mystery concerning the power of Divine Names, or as source and authentication of Grimoires and Ceremonial Rituals of Evocation. I can tell them at least that they will be saved from disappointment if they go elsewhere for enlightenment: here is no guide to the perplexed in the paths of occult arts. I mention this matter because there is a debased Kabbalism, improperly so called, which deals in these putative mysteries and claims some roots in the past, as if it belonged to the authentic Tradition of

[1] To give almost a frivolous example of disparities which arise in this way, the ZOHAR proper everywhere condemns Astrology, but the FAITHFUL SHEPHERD, a tract inserted at different points of the text, acknowledges one of its root principles.—Z., Pt. II, fol. 42a; III, 191. It should be observed that throughout these notes the reference which follows immediately on the Part and Folio of the ZOHAR is always and only to the French translation, its particular volume and page. The ZOHAR reference is also to the codex used by the translator, De Pauly, unless stated otherwise.

[2] I do not refer here to what is sometimes called the Practical Kabbalah, in which are included the artificial methods of GEMATRIA, NOTARIKON and TEMURA, which are principles of exegetical interpretation. The reader may consult W. Wynn Westcott: AN INTRODUCTION TO THE KABBALAH, 1910. These methods are old: about the Magical Kabbalah, the antiquity must be left unsettled; regarding its folly and iniquity there is no question.

Israel when it is not even a reflection. The mind of the ZOHAR on the subject of pretended occult sciences will be shewn towards the end of this study, so that there may be no mistake hereon at the term of quest. I mention it at this initial stage, so that there may be no mistake now.

I have termed the present chapter THE HIDDEN CHURCH OF ISRAEL, but it is not in the sense of suggesting that there was any formal incorporation,[1] much less that there were Secret Religious Rites and Ceremonies in use among a company of adepts; it was an entirely inward, spiritual and mystic Church, for all purposes of which the official forms of the external Holy Assembly would have been held to be of sufficient efficacy, had the Temple, during the period when the records came into existence, stood at Jerusalem, as it did in the days of old. One reason is [2] that the Secret Doctrine was judged to be inseparable from the literal or written word; it was developed to deepen its meaning and extend its office, but never to make it void within its own measures or in the place to which it belonged.[3] Our first task is therefore to ascertain what is established in the great texts concerning the fact of Secret Doctrine; and at some later stage subsequently we must take in succession the chief points of intimation on doctrine and religion in Jewry, so as to elicit the sense of that Tradition respecting each and all. Lastly, we must find—if this indeed be possible [4]—whether the Tradition has a central root from which the great tree of the concealed knowledge has grown up; whether also—as I have said—and how far we are concerned or perhaps even are integrated therein as

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[1] At the same time we do meet with a number of occasional instances, the suggestion of which is almost as if the colleagues formed a College of Initiates. Sometimes it even looks as if there were almost a ceremonial manner of imparting Mysteries. See, for example, Z., Pt. I, fol. 133a; II, 124. Again, it is said that the Mysteries are guarded secretly in the hearts of those who possess them and communicated secretly to each other. *Ib.*, fol. 96b; I, 55c. For further allusions, see *ib.*, fol. 133a; II, 124; *ib.*, fol. 155b; II, 212, shewing that what was known by one of the adepts was not always familiar to another; *ib.*, Pt. II, fol. 8b; III, 6b; *ib.*, 14a; III, 61; *ib.*, fol. 168a; IV, 116; *ib.*, Pt. III, fol. 187a; V, 489.

[2] In illustration of this, there is one similitude which says that the Written Doctrine is the candle or lamp, while the flame is the Oral Law.—Z., Pt. II, fol. 166a; IV, 112.

[3] The thesis was that the written word of Scripture, in every passage and syllable, was the word of the Living God. The meanings, however, were many, but they are usually reduced to three: (1) the historical sense, which corresponds to the Court of the Temple; (2) the moral sense, which answers to the Holy Place; and (3) the mystical sense, which is in analogy with the Holy of Holies.

[4] It is perhaps just to myself if I add in this place that, since I am not concerned with compilations as such, there would have been no excuse for the present work if I had not satisfied myself: (1) that such a root exists, and (2) that its nature can be set forth clearly. This has been implied already in several places.

mystics at this day. I should add that while the last point is obviously the most important and vital, it can be reached only by the mediation of the two others.

The question is therefore as to the fact of the Secret Doctrine and under what terms it is mentioned in the records. It is of course, broadly and generally, a method of interpreting Scripture,[1] but so far as this expression is to be understood in an ordinary sense—as an actual and logical construction of the letter—the interpretation, as I have indicated already, is of no value—for the most part, at least. It is to be taken or left in the sense of its own motive, which is to establish, at any and all cost, a Secret Doctrine on the foundation of the Old Testament; and in the light of this it signified little that the Doctrine, in respect of exegesis, was arbitrary to the last degree: one would scarcely expect it to be otherwise, having regard to the Rabbinical mind. The point in chief for ourselves is that the mills of those lesser gods who are called Sons of the Doctrine produced and polished great things in their processes—pure and precious jewels of the spirit—as well as much dust and scoria from the matter which they passed through their hands. It is only as if casually that the word interpretation [2] can be held to apply in any solid sense: the Secret Doctrine is rather the sense below the sense which is found in the literal word—as if one story were written on the obverse side of the parchment and another on the reverse side. This is not an exact comparison, but it gives my meaning clearly enough for the purpose. There are hard things said from time to time about the outward sense and they must not be taken too seriously, for the letter was always precious, if only as a vesture; but the difference between that which was

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[1] The symbolism of the Secret Doctrine is extracted also from Scriptural words and phrases which antecedently seem far from the mark. The word "waters," as it is used sometimes in the TALMUD, is said to signify the Secret Doctrine, and when David cried: "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. li, 10), he was praying for his heart to be opened by the study of Divine Mysteries. So also it is said: "Let the waters under the heaven be gathered together into one place" (Gen. i, 9). The waters refer to the Secret Doctrine, and the one place designates Israel, whose soul depends from that region to which Scripture alludes in the words: "Blessed be the glory of the Lord from His place" (Ezek. iii, 12). The "Glory of the Lord" signifies the Shekinah below and "from His place" signifies the Shekinah above. From this point of view, Shekinah is the Doctrine itself personified.

[2] The canon of interpretation is often exceedingly simple: for example, any reference to vegetation coming up out of the ground is explicable by symbolical vegetation, the one and the other being confused together, and either taken to explain the other. In Ps. lxxxv, 11, it is said that "truth shall spring out of the earth," and literal grass is held therefore to signify truth.

within and without is well illustrated [1] by a similitude which says that those who interpret Scripture according to the literal sense set the Sacred King and His Bride upon an ass, while those who understand it according to the mystic sense mount them nobly on a horse.[2] This notwithstanding, the two belong to one another, because the Written Law is completed by that which is traditional,[3] and the latter issues from the former as woman was brought forth from man: it can exist only in union with the Written Law, and this it serves to enlighten—by the hypothesis at least. We shall see at the proper time that chief among the root-doctrines is that Jehovah is one with Elohim in a sense which is very far from the theological understanding of Scripture; but it is held also that the Written Law is the image of Jehovah, as the Oral Law is of Elohim, meaning the Holy Shekinah, from which it would follow that at heart they are two aspects of one and the same Law. That which is oral is called the voice of the turtle,[4] and it comes from the side of mercy; it is also the green wood, while the literal Law is the dry,[5] coming from the side of judgment. But as a further instance of the unity in both it is laid down that there are three things which are at once hidden and revealed —being God, the Law and Israel itself. The vulgar man sees only the material side, but the initiate discerns also that which is imbedded within it. In virtue of this bond of union, we meet with intimations occasionally in which terms are applied to the one that seem referable rather [6] to the other. It is said, for example, that the written Law is above and that which is oral below, as also that the former penetrates and fructifies the latter.[7] That which is without seems, however, to be clearly a manifestation

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[1] The ZOHAR gives another illustration when it says that the Oral Law enlightens the Written Law. Z., Pt. III, fol. 23a; V, 61.

[2] Z., Pt. III, 275b; VI, 47.

[3] The Written Law is designated in another place under the name of heaven, while the Oral Law is called earth. On the surface this appears somewhat against the more obvious sense and intention, but what is signified may be an obscure counterchange in virtue of correspondences between things above and below, and this is a recurring Zoharic doctrine.—*Ib.*, Pt. I, fol. 247b; II, 578.

[4] Z., Pt. III, fol. 4b; V, 9.

[5] *Ib.*, fol. 27b, and V, 76.

[6] According to the rabbi in Longfellow's GOLDEN LEGEND, all Bible lore is water and MISHNA is a strong wine; but according to the ZOHAR, it is the Written Law which is wine; the Oral, however, is not water but milk. I conclude that the one is the lesser, the other is the greater salvation, according to the voice of the Doctrine. See Z., Pt. I, fol. 240a; II, 549.

[7] Z., Pt. II, fol. 200a; IV, 200; also Z., Pt. II, fol. 206a and IV, 208.

of that which is within, though there is a sense also in which the Law was regarded as written on high; but this I should understand to signify that the Oral Law passes into expression here and into realisation there. To conclude upon these analogies: the manifested part bears no comparison with that which is contained within; that which is essential is called the Soul of Scripture; the commandments are its body and the tales are the garments thereof. This is in the world below, while in that which is above the Ancient of Days is the Soul of soul in the Law; the soul is that mystery which is called the Beauty of Israel; the body is the Community of the Elect; while the vesture is heaven and its region. Cursed be he, says the text,[1] who pretends that the recitals of Scripture have no other meaning than that which appears on the surface. Scripture, if this were the case, would not be the Law of Truth, the Holy Law and the Perfect Witness, more precious than gold and jewels. If it contained only simple stories and such vulgar elements—as of Esau, Hagar, Laban and Balaam's ass—it might be possible to produce something better, apart from all inspiration, after the manner of profane books; but the truth is that every word of Scripture enshrines a Supreme Mystery, and is capable of sixty methods of interpretation.[2] This is a characteristic extravagance, but every one who has followed the quest of the mystic sense knows how manifold it is, and for this reason no doubt it has been testified that the original ZOHAR was at least a camel's load. That is like St. John saying: "I suppose that even the world itself could not contain the books that should be written," if all the acts of Jesus were reduced into a complete memorial.[3] I am very sure that the beloved disciple was guilty herein of no extravagant utterance, because Christ has been always in the world; and I am not less certain that the extent of the ZOHAR has been understated, for the variations of inward meanings are numberless as the Sons of the Doctrine, and all may be true analogically, though some of them are brighter jewels, while the pearls of greatest price may be few enough. Whatever

[1] Z., Pt. III, 149b; V, 386, 387.

[2] *Ib.*, Pt. I, fol. 26a; I, 161. It is said otherwise that there are sixty sections, which are the sixty queens of the SONG OF SOLOMON. The "young maids" without number are the HALAKHOTH, otherwise, things belonging to the outward, ceremonial Law, its customs and enactments—*Ib.*, Pt. III, fol. 216a; V, 548. Another statement concerns seventy modes of interpreting Scripture, all of which are true in their results. *Ib.*, Pt. I, fol. 54a; I, 310.

[3] St. John xxi, 25.

belongs to man at his highest belongs also to Christ: so too the Divine Sayings are like the Divine Acts, and from the first time of manifestation until that moment when God shall be All in all, there is no end to either.

Now, it is said that the inner sense of the Law is not less concealed than the world from which it emanates,[1] wherefore the Mysteries known to the Sons of the Doctrine are guarded secretly in their hearts. Those who apply themselves to its study receive as their inheritance the World to Come, as well as that of Jacob, for it is the path of the Life Beyond.[2] He who is so dedicated and so consecrated is accounted as if he had received its sweet and heavenly words on Mount Sinai itself.[3] It is the way of the Garden of the Sacred King and the way of the King Himself.[4] A certain price has to be paid however, for it is said hyperbolically that the study of the Law succeeds only in the case of him who kills himself for the Law, meaning that it is a path of poverty and a poor man is considered as one who is dead.[5]

I have dealt so far with preliminaries, and if the next question be how did the Secret Doctrine originate, the answer seems that it was before the world was with God. The sense of this must be that it was implied in Elohim, whose image it is, as we have seen. Another explanation is that it is on the side of mercy, and by mercy the world was made: it is the *beneplacitum termino carens*. We find, moreover, that God created the world by joining thereto the Secret Doctrine.

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[1] Z., Pt. I, fol. 156b; II, 215.

[2] *Ib.*, fol. 158a; II, 220. I should mention here that consecration to the study of the Secret Doctrine brings down what is called the Supplementary Soul which Zoharic Kabbalism attributes frequently to all pious Children of Israel who observe the Sabbath in the plenary sense. It remains with them during that day and returns thereafter whence it came. But it would seem that true Sons of the Doctrine are in permanent enjoyment of this added part. He who does not cultivate the mystic science is therefore in a state of deprivation. The Soul is brought down by the voice of him who studies the Secret Doctrine and it comes from the Land of the Living, making him whom it overshadows equal to the angels. When it is said in Ps. ciii, 20, "Bless the Lord, ye His angels," the reference is to those who study the Doctrine and are called God's angels on earth. In the world to come they will have wings like those of the eagle.

[3] *Ib.*, Pt. III, fol. 179b; V, 471.

[4] *Ib.*, I, 224b; II, 485.

[5] *Ib.*, Pt. II, fol. 158b; IV, 95. But against this, he who is dedicated to the study of the Law opens the 50 gates of BINAH, corresponding to the letter YOD multiplied by the letter HE.—*Ib.*, III, fol. 216a; V, 548. Now, YOD is the Sign of the Covenant and therefore of the male principle, while HE—the letter of Shekinah—is that of the female principle, which produces fruit to the male through intercourse; and the multiplication here in question alludes to the generations of mind as the fruit of study—that is to say, of Divine Research. The Study of the Doctrine is not a barren study, but brings forth "the eternal brood of glory excellent."

The world was founded thereon, and it is added that so long as Israel is consecrated to its research, so long will the world be stable. When the lovers of truth [1] rise for its study at midnight [2] the Holy One and all the just who are with Him in the Garden of Eden listen to their voices.[3] The versicle appertaining hereto is: "Thou that dwellest in the gardens, the companions hearken to thy voice: come out to hear it." [4] We may understand by this that those who work below are really listening to the Voice which is above and that when they hear it, it is the Mystery of Doctrine which they hear. There is no need to add that the Voice is speaking in the heart. The word BERESHITH, with which Genesis opens and which has been rendered sometimes "in wisdom," not "in the beginning," is said to signify the Secret Doctrine and its part in the work of creation. The Scriptural allusion is: "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." [5] It will be observed that this is personified Wisdom testifying on her own part, and the application of the text by the ZOHAR in connection with the beginning of things is, under the circumstances, rather subtle. It goes on to affirm that this was the kind of beginning in which God created the heaven and earth, the basis of which is His Covenant. Hence it is said also: "If the Covenant which I have made existed not, there would be neither day nor night, neither heaven nor earth." [6] All accepted renderings of this passage from the Vulgate downward are quite different; but the point to be remembered is the allusion made to the Covenant in the particular connection, for we shall find at a much later stage that it is the

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[1] Z., Pt. I, fol. 77b; I, 455.

[2] I may mention at its value that the annotator of the French version—M. Lafuma-Giraud—distinguishes between that which the ZOHAR designates Mysteries of Doctrine and that which it calls Mysteries of Tradition. The first is the spiritual sense of Scripture and the second that of Tradition.

[3] The study of the Doctrine is held to call for adornment of body as well as attention of mind. It was needful for the doctors who rose at midnight to clothe themselves for the purpose of study, out of respect to Shekinah, who accompanies Students of the Doctrine. Moreover, the study calls for serenity of mind, and it was held difficult to ensure this in a reclining posture.—Z., Pt. I, fol. 72a; I, 426.

[4] SONG OF SOLOMON, viii, 13. Z., Pt. I, fol. 77b; I, 455.

[5] Prov. viii, 22, 23. Z., Pt. I, fol. 24b; I, 153.

[6] This is Pauly's rendering of the ZOHAR, but the Authorised Version reads: "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then I will cast away the seed of Jacob, and David my servant," &c. Jer. xxxiii, 25, 26. Compare the Vulgate: *Si pactum meum inter diem et noctem, et leges cæli et terræ non posui, equidem et semen Jacob et David, servi mei, projiciam,* &c.

sign manual or visible of one of the Divine Hypostases and it is also one of the keys to the whole Mystery of the ZOHAR. We are not, however, dealing with the question of creation at this point of our debate, and it has been mentioned only to indicate the seemingly eternal pre-existence of the Secret Doctrine.[1] After what manner was it brought down to earth, so that it came to the knowledge of the elect? The thesis of possession and successive custody depends from a legend of Paradise, and this in its turn arises from the Scriptural reference to a BOOK OF THE GENERATIONS OF ADAM.[2] It is supposed by the ZOHAR to signify that there was a Secret and Supreme Book, the source of all, including the Hebrew letters [3]—presumably in that form under which they are manifested below. It expounded the Holy Mystery of Wisdom and the efficiency resident in the Divine Name of seventy-two letters.[4] It was sent down from heaven by the hands of the angel Raziel [5] and Adam was entrusted therewith. Raziel is said to be the angel of the secret regions and chief of Supreme Mysteries. The gift placed Adam in a superior position to that of any celestial being—possibly with the exception of the messenger, though indeed he may have carried that which he was not permitted to understand. Adam was made acquainted in this manner with Supernal Wisdom,[6] and the Celestial Choirs came down to be present when he read the book. He was cautioned, however, to conceal it, and he seems therefore to have studied it in silence, with recollection of the heart. The book proved later on to

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[1] See Book V, § 5, *passim*.

[2] Gen. v, 1.

[3] Z., Pt. I, fol. 37a *et seq.*; I, 231—233.

[4] The Mysteries of this Name and the mode of its formation will be considered in their proper place. There are said to be three books which are opened in heaven on the first day of the year. The first is that which was transmitted to Adam, and this is the book of the just who are perfect. The second has a part in heaven and a part on earth, but it is not otherwise described. The third is the Written Law, which was designed for the first man and was presumably known of the heart, for it is not said that it was manifested at that time on earth.—*Ib.*

[5] Z., Pt. I, fol. 55b; I, 319, 320. There is a legend of an old MIDRASH called the BOOK OF RAZIEL: it is said to have been developed by Eleazar of Worms and to have been reproduced in various debased forms by late Kabbalism. There is also an imposture of Ceremonial Magic which passes under the name. Compare E. V. Kenealy's notice of a Book of the Wisdom of Adam, received in an ecstasy and "full of mysteries and signs expressive of profound knowledge." See THE BOOK OF GOD, pp. 243 and also *ibid.*, pp. 273 *et seq.*, for a rabbinical account of a staff given to Adam and supposed to signify the support of Secret Knowledge.

[6] The Sacred Name of 72 letters was explained in the GENESIS OF MAN by means of the 670 mysteries which it contains. The Mystery of CHOKMAH discovered the 1500 keys which are not entrusted to any celestial being.

be like the LIBER GRADALIS or fundamental record concerning the Holy Graal, for it took unto itself wings at need, when Adam—his advantages notwithstanding—fell ultimately into sin. It was clasped in his hands when he was driven out of the Garden of Eden, but thereafter it vanished, and for long and long he lamented the loss of his treasure. Ultimately it was given back to him in answer to his tears and prayers,[1] by the angel Raphael: he returned to its study and bequeathed it to his son Seth, who entrusted it to later messengers, so that the Secret Doctrine might be spread through the world.[2] It became known as the BOOK OF ENOCH after passing through the hands of that patriarch,[3] and it is said that Abraham penetrated the glory of his Master by means of its mysteries. Moses, however, was the first man who attained perfection in its fullness,[4] and perhaps on this account it is not suggested that he derived his knowledge from a book, so that after Abraham we hear nothing of the secret text: it was a treasure of the patriarchal age. The External Law and the Secret Doctrine were both revealed on Mount Sinai, and as Moses transmitted the one to his nation at large so he communicated the other to certain elders, by whom it was handed on. But there are two remarkable passages designed to shew that the whole secret knowledge came down to the Zoharic period under the darkening of successive clouds. It is said that at the death of Moses the sun was eclipsed and that the Written Law lost its splendour. At the hour of King David's death

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[1] The variant account in fol. 55b says that he smote his forehead when the work vanished and plunged up to his neck in the river GIHON, being the second river which flowed out from the "garden eastward in Eden." Gen. ii, 13. The result was that all his body was covered with wrinkles, so that he was no longer recognisable.

[2] A genealogy of this kind will recall the fabulous origins once ascribed to institutions like Freemasonry, the appeal made by alchemists to sages of antiquity and other fictions which deserve to be classed as monstrous. We must beware, however, of fixing wilful imposture on an archaic literature because its attribution is mythical: it should be remembered that we are dealing by the hypothesis with a body of Secret Doctrine, and an Oral Tradition is liable to the exaggeration of its antiquity: we must distinguish therefore between the possible fact of its existence at a more or less distant period and the growth of legend about it.

[3] There are several Enochian legends which offer curious points in themselves, but seldom connect with our subject. According to one account, Enoch became the great archangel Metatron; according to another, he was exalted to the high heavens and made guardian of their treasures, including the 45 keys to the combinations of graven letters.—Z., Pt. I, fol. 56b: I, 326. An apocalyptic BOOK OF ENOCH, believed to be a Hebrew text in its original state and belonging as such to the beginning of the Christian era, has been known in an Ethiopic translation since the year 1778, when a manuscript copy was brought from Abyssinia by J. Bruce.

[4] This is one of the theses, but we shall see that there was a certain Gate of Understanding which he failed to open.

the light of the moon diminished and the radiance of the Oral Law was tarnished. The consequence was that discussions and controversies began among the sages of the MISHNA, so that joy in the study of the Law has ceased for all future generations.[1] It was pursued previously in clear and full light, and there was that unanimity which comes from certitude among the Sons of the Doctrine; but afterwards it was followed from afar in a state of doubt and separation, amidst wrangling of the schools, who saw only as in a glass and darkly. This state of things is sometimes symbolised by a division in the Divine Name, by the loss of the true method of pronouncing the Tetragram in conformity with its proper vowels, and so forth. Occasionally there are intimations of a new breaking of light, as when it is said that Ezekiel was less faithful than Moses, for he divulged all the measures of the king [2]; but apparently those measures were not displayed before doctors who—whatever their zeal and sincerity—were unable to value them in understanding at their proper worth. It was otherwise in the days of Rabbi Simeon, for the glory of the mystic light was at its zenith in him, according to the ZOHAR, which, considering that he was the revealer in chief of its doctrines, exalts that master of wisdom above all the stars of heaven. It is added that from the day when Rabbi Simeon came out of his cavern [3] the Mysteries were secrets no longer for the colleagues, because the Hidden Doctrine had become no less familiar to them than it was to their precursors when it was revealed on Mount Sinai. But the time came for this great sun to set in the hour of the master's death; and when afterwards his disciples and successors sought to reproduce the words which they heard from his lips, the attempt proved a failure.[4] The withdrawal of the Secret Doctrine is mentioned also, but with a suggestion of vestiges remaining over: these are to be consulted, notwithstanding

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[1] Z., Pt. II, fol. 156a, b; IV, 88.

[2] *Ib.*, Pt. II, fol. 5a; III, 19.

[3] The reference is to the TRACT. SABBATH, which contains the history of Rabbi Simeon, the reasons which led him to find refuge in a cave for twelve years and the circumstances under which he came out. See Michael Rodkinson: BABYLONIAN TALMUD, vol. i, c. 2. I cite this translation, which was done in America, because it is available to the English reader; but its method of condensation has been a subject of hostile criticism, and the unexcised German rendering of L. Goldschmidt, begun in 1898, is preferred reasonably by scholars.

[4] This disposes of the ridiculous tradition that R. Simeon wrote anything in the cavern where he found a refuge from Roman imperial persecution.

their incompleteness, because the Doctrine is incorruptible gold, and even its shards are priceless.[1]

The next point which calls for our consideration here is whether the general references to the Secret Doctrine as a whole, apart from its various branches, offer any ground of presumption concerning its radical nature. Now, it is said that the Supreme Mystery is concealed in the Law,[2] that it is the Secret of the Law, meaning the Secret of the King—*Sacramentum Regis quod abscondere bonum est*—revealed only to those who fear sin, and that as to its nature, this is bodied forth by the Sacred Covenant concerning circumcision.[3] In other words, it is a Mystery of Sex. It was on account of this that Rabbi Simeon consecrated to the study of the Secret Doctrine the entire night in which the Heavenly Bride is united to her Heavenly Spouse, being the night of that day when the Law was revealed to the Israelites and the Covenant contracted between God and His people. The reason was that the Mystic Knowledge constitutes the jewels of the Heavenly Bride. We can understand this only on the hypothesis that the science in question is concerned at some stage or under some aspect with a most holy Mystery of Sex, as if some unknown path of splendour and path to the height can and may open therefrom. It is said that "the King's Daughter is all glorious within," and the ZOHAR explains that there is glory and glory, a glory of the male and a glory of the female principle.[4] It is said also, as if in connection with the pursuit of this path, that whosoever follows in the train of the Heavenly Bride on the night of union [5] shall be preserved from all evil for ever, in heaven and on earth—as if death and the second death had no power. He will enjoy celestial peace to the end of time. The counsel in this respect is: "Taste and see that the Lord is good." [6]

If the study of the doctrine adorns the Bride of Heaven with

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[1] Z., Pt. I, fol. 216b, 217a; II, 453–455. See also *Ib.*, fol. 9a; I, 50, from which it follows that the Secret Doctrine is the explanation and unfoldment of all. This is founded on Ps. xix, 6: "There is nothing hid from the heat thereof." But this was the Doctrine in its fullness.

[2] *Ib.*, fol. 236b; II, 533.

[3] Z., Pt. I, fol. 237; II, 535. Cf. *ante* concerning a "Sign manual," p. 16.

[4] This is based on Ps. xlv. 13: "The King's daughter is all glorious within," which the Zohar renders: "All the glory of the daughter of the King is within"; and the Vulgate: *Omnis gloria ejus filiæ regis ab intus.* The words are held to designate the Community of Israel.

[5] Z., I, 9a; I, 51.

[6] Ps. xxxiv, 8.

jewels, as we have just seen, it seems that it adorns also the souls of its students with all manner of graces and sanctities. When the ZOHAR affirms that their desert is far above anything which follows on mere works, there is no doubt that it gives expression to a great truth, though it may be one that is reserved only for the understanding of the elect. But in the ordinary sense the explanation is that it enables good works to be fulfilled with knowledge, under the operation of Divine Will. Those who study the Doctrine are set free from fear, whether of things in heaven or things on earth, whether of evils which may overwhelm mankind, because such students are grafted on the Tree of Life and are taught daily thereby. As regards things in heaven, the meaning is that the fear of God, which is the beginning of wisdom, has been absorbed by the love of God, which is wisdom in realisation, and the Divine Doctrine cannot be studied without imparting love for the Divine. To walk in the path of the Doctrine is therefore to follow the path of love: it is said otherwise to lead into the way of truth, so that we learn how the soul may return to its Master. It is not the work of a certain day or of a certain hour, but one of the day and the night. We come to understand in this manner that the study is a question of life, of living with the face towards Jerusalem, having the awareness of God in the heart, and herein is the *moyen de parvenir*, the counsel of real being. We shall understand also why it is added that he who neglects or forsakes the study of the Doctrine is not less guilty than if he separated himself from the Tree of Life, for he is leading the life of separation.[1]

The last considerations follow, as it seems to me, the ordinary course of thought in the direction to which they belong; but the extracts out of which they arise are a counsel to those who would study the Secret Doctrine that there is needed a conscious union by intention, contemplation and the art of finding in the heart, so that the heart and mind of the student may concur in an ineffable union which is said to be consummated above. As to its nature we know enough to be certain that the night thereof is not of a festival below but of the eternal oneness in that Divine Darkness which is called otherwise in the records AIN-SOPH AOUR, the limitless and undifferentiated light. The festival of the Paschal Lamb

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[1] Z., Pt. I, fol. 11a; I, 62.

in the Calendar of Jewry is only a specific memorial on earth, so that what it is held to signify may be kept in the soul of Israel; and this is not really an act of unreason: on the contrary, the intention is so to proceed here as if that which is remembered below is in particular remembrance above; yet the union there is in the still rest and the changeless simplicity, being infinite and eternal therein. Lastly, the extracts out of which these things arise would be worse than idle words if the quest concerning their meaning could be carried no further.

It will be seen as we move forward on the strange path of our research that the Sons of the Doctrine were only from time to time, and as if by accident, concerned with reserving any common, or indeed any merely remote and arbitrary understanding of the Written Word in Israel; that in short there was something, on the contrary, which—at least from their point of view—imposed a reasonable and even a zealous reserve, because it was pre-eminently one of those matters which the unprepared and sensual mind would wrest to its own destruction.

It has been necessary at this initial stage to establish the root fact of an alleged Secret Doctrine, in order to justify the long research which follows. An examination of the Doctrine itself and of its message to us, if any, belongs to a much later stage. Between these vital matters and the simple point of fact there intervenes all that belongs to the apparatus of the texts, including their external and critical history.

II.—FOLLIES OF OCCULT EXEGESIS [1]

As the Kabbalah claims to be a Tradition long received in secret by one generation from another and reduced at length into writing, so one of its legends informs us,[2] because of the bad state of the affairs of Israel—that is to say, after the destruction of Jerusalem—it is to be expected that its literary

[1] When it was found by experience that the Kabbalah had no office for the propagation of the Christian Gospel in Jewry, the subject at large fell almost unconditionally into the hands of occult students and schools. It comes about in this manner that, much against my own will, their views and pretensions will obtrude for consideration in brief at different stages of my research, so that they can be reduced to their proper value.

[2] It is an explanation offered by a commentator on the SEPHER YETZIRAH or BOOK OF FORMATION.

methods will offer difficulties to the ordinary student.[1] It has, indeed, proved so unintelligible upon the surface in some of its developments that, on the one hand, it has been considered merely meaningless jargon, while a few—like the late Macgregor Mathers—who claim that they have penetrated to its real sense have, on the other, found pleasure in believing that it is sealed to uninitiated persons, for whom it must ever remain a matter of curious and unrewarded research, though not perhaps wanting some gleams of unexpected suggestion. The first view suggests that more patience and greater pains were needed; the second, that the faculty for painstaking is a kind of peculiar election which is possible only to the few, and this appears unwarranted. As a fact, it is a pretence brought forward by expositors of Kabbalism belonging to occult schools of the last century, and it carries no other warrant than is characteristic of those schools.

Specialists in cryptography assure us, and we have even higher warrant in the testimony of reason itself, that no cipher writing devised by human ingenuity is incapable of solution, also by human ingenuity; but the assumption, of course, supposes good faith in the cipher: it must follow a certain method and conceal a definite sense. There is further no system of symbolism and no form of philosophical speculation, however complex, which will not surrender its secrets to the searchlight of analysis, provided always that the symbolism is systematic and that the speculation is methodised, however curious in its involutions. There are cryptic philosophies and concealed metaphysics, even as there is cryptic writing; but if they possess a meaning, it cannot escape ultimately the penetration of competent criticism, subject, however, to the distinction which must subsist of necessity between the sense of a cipher—which is unmistakable from the moment that it is disengaged—and the construction of a debate in jargon which in its minor issues may be open always to debate.[2]

There are, however, two considerations which arrest

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[1] Obscurities, complexities and confusions do not point, however, to the existence of a double sense.

[2] The best example of a really cryptic literature is that concerned with Alchemy, and yet it is not cryptic in the sense of cipher-writing. It has a perfectly simple surface meaning; the concealment is the significance of certain conventional words and recipes. This also is its great difficulty. While cryptography must disclose its secret to skill and patience, it is nearly imposible to say what the word Vitriol, for example, may represent to any writer, if it be not the ordinary substance passing under that name.

attention on the surface of this debate. The first is whether cryptic philosophies are not inherently unmeaning, and unable therefore to disclose what, in fact, they do not possess; or alternately, in the case that they are methodised after some manner, whether the mystery which they cover is not out of all proportion to the intellectual cost of unravelling it. Of these two points one at least must be determined according to individual predilection. For my own part, after spending many years among strange pathways of human ingenuity, I know certainly that Kabbalistic Theosophy does constitute a methodised system which is curiously inwrought, at least in its later development, and since *la science est une noblesse qui oblige*, I must bear testimony to this fact, which leaves the question of values over, even though an imaginative reader may transfigure the statement and interpret too liberally the narrow concession which I have made here to sincerity. About the second point it is extremely difficult to indicate even a personal opinion on esoteric philosophies at large. So far as knowledge is its own reward, I suppose that it may be worth the cost; but if any department of research should be ruled out of the sphere of operation possessed by this truism, it is that of so-called occult science and philosophy. The labour involved by their study can repay those who undertake it only in a few cases. In the pursuit of its hidden "knowledge" Campaspe is never finished. But it is precisely for this reason that an inquiry like the present may be held to deserve a welcome, because it offers all those who may be disposed to concern themselves with one important department of esoteric philosophy an intelligible statement of the issues and their central point of value which will save such persons the need of first-hand research. It is to be observed further and finally as a clearance of all the issues that in so far as the Secret Tradition of Israel, and in so far as the cryptic metaphysics and Theosophies of other schools and nations, offer grave difficulties, they are not those of a sense within the sense, but of the one and only meaning which should and can be attached to the *chaos embrouillée* of what I have termed their jargon language.

The importance of the Written Tradition of Kabbalism can be regarded only from two standpoints. There is that which it may possess for the Sacred Scriptures of the Jewish and Christian Religions and for the exoteric doctrines which more

or less derive from these.[1] Under this first head may be included its significance, if any, for the science of Comparative Theology and for the history of human thought.[2] Besides such obvious and unquestioned grounds upon which it is entitled to consideration, there is another warrant in the interest which it possesses for a sincere and informed seeker after the authentic vestiges—if any—of hidden knowledge in the past. And here it is necessary to determine what is meant and involved by such knowledge, whether real or alleged. The study of the large literature which incorporates the secret pseudo-sciences and the occult philosophies is pursued by many persons from many motives, but few of these can, in the proper sense of the term, be regarded as esoteric and much less as mystical students. Nor, indeed, does the attempted practice of one or other of the "secret sciences" in any sense constitute a claim to that title. In a very large number of cases such occupations suggest titular distinctions which are not of a flattering kind. As I understand him, the true student of THEOSOPHIA in its widest meaning is seeking evidence for the existence of a knowledge—which in effect is hidden science—handed down from remote ages,[3] which knowledge

[1] From the conventional occult standpoint this is of more consequence than from that of ordinary exegesis. Adolphe Bertet, in his APOCALYPSE DU BIENHEUREUX JEAN . . . DEVOILÉE (Paris, 1861, p. 51), gives the position very clearly in respect of its arbitrary assumptions. "We find on every page of the five books of Moses Kabbalistic expressions which proclaim that everything must be taken in a figurative sense, yet in none of these books do we possess a complete treatise of initiation, whence it follows that prior to Moses oral tradition was alone charged with transmitting the secret of initiation." Bertet owed his inspiration and frequently his language to Éliphas Lévi. His dogmatic assertions are, moreover, of like value as those of his master. The Kabbalistic sense of the Pentateuch had to be invented before it could be found, and it happens that the "oral tradition" transmitted its "secrets" long ages after the books supposed to contain it had been reduced to writing.

[2] It is to be understood that this aspect of the Secret Tradition in Israel is beyond the field covered by my present undertaking, which is concerned with an examination of the literature to ascertain its mystical value.

[3] The chief aspects of this belief are, as might be expected, quite modern; it cannot be shewn to have existed prior to the end of the eighteenth century, and even then it had taken no definite shape. One of its presentations was attempted by M. de Brière, who in his ESSAI SUR LE SYMBOLISME ANTIQUE DE L'ORIENT, *principalement sur le symbolisme Égyptien* (Paris, 1847), maintained: (*a*) A common origin for all religions; (*b*) The existence of sacerdotal sciences as an exclusive patrimony of the priesthood; (*c*) The existence among all eastern priests of a common idiom of high antiquity, which passed as a theurgic, magical and efficacious language; (*d*) The reproduction of this language by hieroglyphics, which were also theurgic and magical; (*e*) A dual sacerdotal method of expressing the principles of priestly sciences, and chiefly of Theology: (1) Imitation of words = hieroglyphs of the texts; (2) Imitation of thoughts = images, idols, emblematic figures of gods; (*f*) The existence of the sacred language and hieroglyphic writing among all peoples possessing sacerdotal sciences, the Phœnicians and Chaldeans for example. This speculation may be called suggestive; but it has come to pass that after all the phantoms and all the oracles of dream we have heard the voice of Egyptology.

concerns, in Saint-Martin's language, an exposition of the relations between God, man and the universe, or the way of union between man and God. It has, according to its legend, assumed, for various reasons, the disguise of many veils; it is not confined to one country or people, nor is it the interior sense of any single religion or of any single cycle in literature to the exclusion of all others. There are alleged traces of its existence in far-off times, among many nations, through all the chief religions: [1] it has been held even to lie behind the conventional occultism of Magic and the transcendental physics of Alchemy; among Secret Traditions, Kabbalistic literature has been regarded sometimes as one of its most important vehicles.

From this standpoint the true message of the Kabbalah is not exegetical or historical; it is not of systems, schools, or interpretations; it is of a living and spiritual kind. Here is, indeed, the only vital point of view from which the subject can be regarded, and it redeems the whole circle of my present inquiry from the charge of vanity. It explains also why the research has been undertaken and why its results are offered at full length to those whom they concern.

Given this standpoint, Kabbalistic literature is indescribably momentous; but so far, unfortunately, it has been maintained and unfolded, either on the warrant of alleged knowledge which cannot be made public,[2] and is therefore idle to proclaim, or on that of evidence which is without much title —if any—to consideration. If we take, for example, the expository literature of Kabbalism which has been written from the occult standpoint in any modern language, there is not a single work which does not break down at once in the hands of the most temperate criticism. Mathers, in England, translated many years since a small portion of the ZOHAR from a printed Latin version, and prefixed an introduction which takes the whole claim for granted, while he leaves on the mind of his readers an indistinct impression that Dr. Ginsburg, who errs on the side of hostility, is not only one of its supporters, but gives credit to the most fabulous side of Kab-

[1] As regards the Christian religion, see Eckartshausen concerning "a more advanced school," or "invisible celestial Church," to which the "deposition of all science has been confided." THE CLOUD UPON THE SANCTUARY, Letter I. Translated by Isabel de Steiger and introduced by myself. 3rd edition, 1919.

[2] I refer to the pretensions of certain societies which worked under pledges of secrecy, here and in Paris, towards the close of the nineteenth century.

balistic Legend.[1] In America, Isaac Myer, whose learning—undigested as it is—entitles him to respect, is forced on crucial points to assume many things that are required for his hypothesis.[2] In France the real questions at issue are scarcely skirted in the tabulation attempted by Papus.[3] In Germany, which exhausts everything, I do not know that in any true sense of the term the position has found a single defender. I propose on my own part to determine, by the testimony of its texts themselves, whether there is ground for believing that the Kabbalah has been a channel of old Tradition, and if this view must be abandoned, to place those who are willing to follow me in possession of a method of regarding it which will make its existence at least intelligible without taking anything for granted and without appealing to any source of knowledge which is not fully in evidence—the latter for the best of reasons, namely, that there is no such source.

III.—THE KABBALAH AND THE TALMUD

The post-Christian literature which is of authority in Israel must be distinguished, of course, from the multifarious productions of its scholars and *literati* which it was the object of rabbinical bibliographies, like those of Bartolocci and Wolf,[4] to resume in brief. In order to understand the place occupied by the Kabbalah it is necessary to say something of that great and authoritative collection which is known to everyone as the TALMUD. The latter is a large as it is also an ancient growth. Its starting-point has been placed by a moderate criticism shortly before the birth of Christ,[5] and, to use a

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[1] It is significant also that in THE KABBALAH UNVEILED Mathers classes THE HOUSE OF GOD or of the Elohim and THE BOOK OF THE REVOLUTIONS OF SOULS—which are late developments and commentaries—among the most important sections of the ZOHAR.

[2] He assumes in fact the existence, antiquity and general but concealed diffusion of a Wisdom Religion, a term borrowed from Modern Theosophy, and one which, in the last analysis, is not entirely satisfactory to the mystic.

[3] LA KABBALE. *Tradition Secrète de l'Occident. Résumé Méthodique.* Paris, 1892, 8vo. There was a second edition, revised and enlarged, which I have not seen, the first being conclusive as to the qualifications of the writer.

[4] The work of Bartolocci has been cited and Wolf's title is as follows : BIBLIOTHECA HEBRÆA, *sive notitia tum auctorum Hebraicorum cujuscumque ætatis, tum scriptorum, quæ vel Hebraice primum exarata, vel ab aliis conversa sunt, ad nostram ætatem deducta.* 4 vols., Leipsic and Hamburg, 1715, 4to.

[5] There are writers outside esoteric circles who ascribe a similar antiquity to the Kabbalah, as, for example, the author of the article *s.v. Cabale* in the GRAND DICTIONNAIRE UNIVERSEL DU XIXe SIÈCLE (Pierre Larousse), t. iii. Paris, 1867. "In reality

somewhat conventional phrase, its two canons were said to have been less or more fixed in the fourth and sixth centuries, A.D.,[1] at which periods, although there are certain traces of a more esoteric doctrine, it cannot be shewn that Kabbalistic literature, according to the restricted sense in which the term is here applied, had as yet come into existence.[2] Put shortly, the sources of the TALMUD are said to be "the customs and regulations practised by the authorities in their administration of religious and civil affairs."[3] It is claimed that this source goes back to the period of Esdras, but the most that can be admitted is that materials embodied in the literature are older than their earliest collected forms. These materials were certain MISHNAYOTH, a term signifying repetitions—namely, notes of academical teachings, which received many subsequent additions.[4] Prior to the year 220, A.D., a considerable proportion of these was engarnered by Rabbi Judah the Prince,[5] by whom they were methodised carefully, short comments of his own being also added occasionally.[6] It follows that the collection received the impression of his peculiar views, from which other authorities differed. He endeavoured to destroy all rival MISHNAYOTH, but some of

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the Kabbalah originated among the Jews five centuries before our era. Formed of the mixture of oriental ideas and Mosaism at the epoch of the captivity, it was elaborated silently, and in the main among the sect of the Karaites, but did not attain its definite development till the period of Philo and the schools of Alexandria." The inspiration here is Franck, but it must be added that the evidence is wanting. Philo, for example, cannot be cited as an indubitable witness to a Secret Tradition in Jewry.

[1] There may be mentioned, however, at its value a thesis in the JEWISH MESSENGER, July, 1837, according to which (1) the TALMUD has never been declared closed, (2) the MISHNA is an incomplete work, and (3) so also is the GEMARA.

[2] It is indeed obvious that nothing had come into writing. Professor Schiller-Szinessey testifies to a root-matter connected with the name of Rabbi Simeon and regarded as his in its source, but he offers no view as to the epoch when it began to assume a written form.

[3] THE BABYLONIAN TALMUD. English Translation. By Michael L. Rodkinson. Vol. i. New York, 1896, 8vo, pp. xv., xvi.

[4] In the HALAKOT OLAM it is said that Jewish teachers had little schedules or scrolls of parchment, in which they set down all the traditions, sentences, statutes, decisions and so forth which they learned from their masters, and that these scrolls were called the volumes of things secret. The work in question, *i.e.*, הליכות עולם—see Habacuc iii, 6—is an introduction to Talmudic dialectic and formulæ. The author was R. Jescivah ben Joseph Hallevi, a Castilian who flourished before and after 1467. It was printed originally at Constantinople in 1510.

[5] He was the third patriarch of the Western Jews, and a legend says that, having converted the Emperor Marcus Aurelius, he compiled the MISHNA at the command of that Prince. See E. H. Palmer: HISTORY OF THE JEWISH NATION, London, 1883, pp. 204, 205. He has been called "redactor of the MISHNA." His birth is referred to *circa* 135, and he died in or near 220.

[6] For an old account of this labour, see David Ganz: GERMEN DAVIDIS, *sive Chronologia Sacra et Prophana*. Leyden, 1644.

them were preserved in secret and came to light after his death. In this way we have—

(*a*) The MISHNA, or repetition, being the methodised selection of Rabbi Judah.

(*b*) The TOSEPHTOTH, or additions, called also BARAITHOTH,[1] outsiders, or secondary matter, terms applied by the followers of Rabbi Judah to the rival MISHNAYOTH, by which the original collection is said in the course of time to have been almost extinguished. Their competitive claims were harmonised ultimately by later rabbis, and thus arose

(*c*) The GEMARA—*i.e.*, conclusion or completion.[2]

The union of the GEMARA and the MISHNA forms the TALMUD,[3] or instruction—from a word signifying "to teach"—of which there are two versions, the MISHNA being the same in each. The GEMARA collected by Jerusalem rabbis, representing the school of Tiberias and R. Johanon Ben Eliezer—*ob.* A.D. 279—with the MISHNA, forms the JERUSALEM TALMUD, and belongs to the end of the fourth century. The GEMARA collected by Babylonian rabbis, and especially by Rabina—*ob. circa* A.D. 420—R. Ashi—A.D. 353–427—and R. José, with the MISHNA, forms the TALMUD OF BABYLON, four times larger than that of Jerusalem.[4] It was begun in the fifth and completed in the sixth century, but even subsequently to this period much additional material was gathered into it.

It is exceedingly important that we should understand the position which is occupied by the great collections of the TALMUD in respect of the literature which is termed technically the Kabbalah. In the first place, this name, technical or conventional, as I have said, has suggested many errors of comparison. By the hypothesis of both literatures the TALMUD is Kabbalah even as the ZOHAR is Kabbalah, because both are matters of reception by tradition.[5] But to say that the

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[1] And extravagances, in the sense of things extraneous.

[2] Simeon ben Yohai is represented as asserting that the study of the GEMARA was more meritorious than that of the MISHNA or the sacred Scriptures. But here a later predilection has sheltered itself under an earlier name. It may be noted that the term GEMARA came into use also as a description of the TALMUD.

[3] Strictly speaking, the term TALMUD applies only to the GEMARA, but it has obtained the wider application because the GEMARA is always accompanied by the MISHNA, the text being essential to the note.

[4] The proportion of the Babylonian GEMARA to the original MISHNA is about eleven to one.

[5] "In older Jewish literature, the name (Kabbalah) is applied to the whole body of received religious doctrine with the exception of the Pentateuch, thus including the

TALMUD is Kabbalistic in the sense of the ZOHAR is extremely misleading. The cycles are distinct and indeed divergent. There is no question as to the age and great authority of the one,[1] while some centuries of inquiry have not as yet determined the claims of the other. Moreover, could we assume the equal antiquity of both, the nature of the Tradition would be still generically different. The TALMUD is not in any sense of the term a Theosophical system:[2] it is law and commentary; it is the construction placed by authority on the jurisprudence, ecclesiastical and political, of old Israel.[3] It is sociology, not metaphysics, even if it has admitted metaphysics and has accretions which might be termed mystical.[4] To place it by the arbitrary use of a conventional term in the same category as the literature which discusses the Mysteries of the Supreme Crown, the evolution of withdrawn "Divine Subsistence," so-called, into positive being, the emanation or forthcoming of the SEPHIROTH and the origin, metempsychosis and destiny of souls, is to make a foolish and deceiving classification. M. Isidore Loëb[5] offers us the equivalent of an admirable distinction between the two literatures in his observations upon the comparative position of the French and Spanish Jews at the period of the promulgation of the ZOHAR. Talmudic Israel was, he tells us, circumscribed by the circle of the Law: it had no horizon and no future; it had no place in the life of philosophy.[6]

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prophets and HAGIOGRAPHA, as well as the oral traditions ultimately embodied in the MISHNA."—AMERICAN ENCYCLOPÆDIA, iii., pp. 521, 522.

[1] I do not mean that there has never been a question, for the French ecclesiastic Morin, proceeding on the principle that the Jews cannot be believed in anything relating to the age of their literature, endeavoured to refer the MISHNA to the beginning of the sixth century and the GEMARAS to some two hundred years later.—EXERCITATIONES BIBLICÆ, Paris, 1660.

[2] Hence the conspicuous philosophical doctrines of the Kabbalah have no place therein. For example, the Sephirotic system, with which we shall be concerned later on, and the theory of emanation which it may suggest, cannot be traced in the TALMUD. Consult Edersheim: HISTORY OF THE JEWISH NATION, third edition, p. 406.

[3] It has been described as "a *corpus juris* in which the law has not yet been differentiated from morality and religion." See F. W. Farrar: LIFE OF CHRIST, illustrated edition, *n.d.*, p. 758.

[4] It is possible to institute a comparison between the TALMUD and the Kabbalah as between Freemasonry and late Western Occultism. The TALMUD is not Mysticism, but it became the asylum of some mystical traditions. Freemasonry is not an occult teaching, but under the standard of the Craft all occult arts of the eighteenth century found not only a refuge, but a field of work and of development. The way of entrance in the one case was the Haggadic morality: in the other it was the High Grades.

[5] LA GRANDE ENCYCLOPÉDIE, Paris, 4to, *s.v.* CABBALE, vol. viii.

[6] "In the immense collections which have come down to us from the fifth or sixth centuries of the Christian era, in the TALMUD as in the allegorical interpretations of the Bible, there is no trace of philosophical speculations. If we find reminiscences of the

The ZOHAR gave to Israel the splendid impulsion of the ideal; it gave philosophy; it created a wide horizon; it brought the exiled Jew into correspondence with the thought of the world: it communicated the Eternal.

The first result of the confusion in question is to place a wrong construction upon Talmudic literature, to suggest that, as believed by some of the Kabbalah proper, it possesses a double meaning, and that we are to look below its literal sense.[1] It has been pointed out appositely that it would be as reasonable to admit a metaphysical construction in the Common Law of England, the deliberations of a Holy Synod in the collections of State Trials, and a theory of transmutation in Conveyancing. Yet this is what has been done actually in the case of the TALMUD by the one Kabbalistic expositor whose influence with certain groups of students in France and England was once so paramount as to have been considered almost beyond appeal. To Éliphas Lévi, who, as a fact, misstated so much and knew so little of post-Christian Jewish literature, we owe a grandiose presentation of the Talmudic system which does grave outrage to fact.[2] He lays down that the first TALMUD, the only truly Kabbalistic one, was collected during the second century of the Christian era by "Rabbi Jehudah Hakadosh Hanassi—that is, Judah the most holy and the prince"—who "composed his book according to all

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Kabbalah, they concern, so to speak, the exoteric portion, or angelology; the existence of the speculative part is shewn in these books solely by the reference to Mysteries contained in BERESHITH, or the first chapter of Genesis, and in the MERCAVAH, or Vision of Ezekiel."—S. Munk: LA PHILOSOPHIE CHEZ LES JUIFS, Paris, 1848, p. 8. The author was an informed and accomplished defender of the existence of Kabbalistic Tradition in Talmudic times. It should be added that the Talmudic references to the Work of Creation and the Work of the Chariot would, if collated, do something to excuse the opinion that such a Tradition was known as regards the fact of its existence; but it was referred to only enigmatically, and its real nature does not transpire. While the TALMUD records occasionally that there were conversations between the doctors of Israel thereon, it does not report the utterances.

[1] Edersheim divides Talmudic traditionalism into two portions: HALAKHA = the legislative enactments of the Fathers; and HAGGADA = free interpretation.—HISTORY OF THE JEWISH NATION, p. 136. Some of the Haggadic legends may possess an inner meaning, that is, they may be allegorical stories: the history of the salting of Leviathan is so absurd in its literal sense that one is driven out of mere generosity to suppose that it meant something which does not appear on its surface. Compare ISRAEL AMONG THE NATIONS, by Anatole Leroy-Beaulieu, p. 24. As HALAKHA is rule, *norma*, so HAGGADA is legend, saga, "a collection of miscellaneous utterances touching on every possible subject." The HALAKHA alone is law.

[2] LA CLEF DES GRANDS MYSTÈRES. Paris, 1861, 8vo, p. 351, *et seq.* See also Waite: MYSTERIES OF MAGIC. Second edition, London, 1897, 8vo, pp. 112–120. It is to be noted that the ZOHAR describes the HALAKHA, MISHNA and GEMARA as heavy and involved casuistry, the MISHNA in particular being likened to a hard rock.—Part I., fol. 27b, and Part III., fol. 279.

the rules of supreme initiation." He "wrote it within and without, as Ezekiel and St. John have it, and he indicated its transcendental sense by the sacred letters and numbers corresponding to the BERESHITH of the first six SEPHIROTH" [1] of Kabbalistic Theosophy, the subject-general of which belongs to a later stage. This asserted Sephirotic correspondence has no place in reality. The MISHNA comprises six sections,[2] of which the first concerns tithes, the beasts which it is unlawful to pair, the seeds which must not be sown together in the earth, the threads which must not be interwoven, the fruits which must not be gathered till the trees have passed their third year, and so forth. It is by no means chiefly, much less exclusively, agricultural, as Lévi, who had obviously not read it, represents. Nor has it any correspondence with KETHER, except on the fantastic ground that "in the notion of the Supreme Crown is contained that of the fructifying principle and of universal production." Any attribution could be accredited after this fashion.

The second book concerns the festivals of Israel, the meats which are prohibited on these, the days of fasting and so forth. Lévi makes no attempt to justify the attribution which connects it with CHOKMAH. The third book deals with marriage and divorce, or, in the words of Lévi, "it is consecrated more particularly to women and the fundamental basis of the family." It is allocated by Lévi to BINAH, the third SEPHIRA. The fourth book embodies a consideration of civil contracts, general jurisdiction, civil and criminal actions, penalties, &c. Éliphas Lévi says that it is superior to any code of the Middle Ages and accounts for the preservation of Israel through all its persecutions. According to the natural order of the SEPHIROTH, it corresponds with CHESED or Mercy; but as it looks better under the attribution of Justice, the Sephirotic

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[1] I should note that, long prior to Éliphas Lévi, Adrianus Relandus (ANALECTA RABBINICA, 1702) and Galatinus (DE ARCANIS CATHOLICÆ VERITATIS, 1656) supposed a second sense in the TALMUD. It was not, however, metaphysical or mystical, but was a concealment prompted by the necessities of a persecuting time. This supposition is not less idle than the other, for the first thing which prudence would have suggested would be to hide the real feelings of Talmudic Jews towards Christians, and these are not dissembled in the TALMUD. It embodies a number of stories which must not be construed literally, but, as in the case cited previously, they belong at most to the domain of allegory.

[2] The fifth section is missing from the PALESTINIAN TALMUD and it has fragments only of the sixth. See THE JEWISH ENCYCLOPÆDIA, vol. xii, *s.v.* TALMUD, and also for Mishnaic treatises which are wanting in the Babylonian collection.

system is reversed accordingly, and it is attributed therefore to GEBURAH. The fifth book, which is allotted to Mercy by this transposition, is concerned, according to the French transcendentalist, with consoling beliefs and things holy, which creates a completely false impression concerning it. As a matter of fact, it is dedicated to votive offerings. The sixth book treats of purifications, which Lévi terms "the most hidden secrets of life and the morality which directs it." [1] It belongs by his hypothesis to the SEPHIRA called TIPHERETH, which signifies Beauty.

It is procedures of this kind which have made occult criticism deservedly a byword among scholars.[2] The TALMUD has its correspondences with the Kabbalah, but they are of method rather than material. It is highly desirable to remember it in connection with the ZOHAR, but it is a consummate act of ignorance to confound and to regard them as written upon the same principle and with the same objects.

Another writer, who has been quoted previously and is governed by different sentiments of scholarship, the late Isaac Myer, makes an exceedingly proper distinction when he affirms that the Kabbalah and the ZOHAR "allow a great margin to speculative thought"—meaning that they are purely speculative, metaphysical and theosophical—while the TALMUD "deals with everyday life and humanity under the Law;" that the one "starts from a spiritual point of view, contemplating a spiritual finality as regards the Law and its explanation," but that the other is "eminently practical in both its starting-point and end, having, in the face of ignorance, want of perception and natural waywardness of the

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[1] The exegesis thus inaugurated loses nothing in the hands of later occult writers. For example, an occult *opusculum* observes that the key which alone will open the revelations of the Christian Scriptures and manifest their interior sense, "exists in a book proscribed by the Christian Church—the JEWISH TALMUD." See THE ASTRAL LIGHT, by Nizida. Second edition, London, 1892, pp. 50, 51. It is just to add that this work was not regarded as of consequence by the circle to which it appealed.

[2] Some criticism which is not the work of occultists deserves the same condemnation. C. W. Heckethorn, author of the SECRET SOCIETIES OF ALL AGES AND COUNTRIES (new edition, 2 vols., 1897), presumed to treat the subject of the Kabbalah in the absence of elementary knowledge. Thus, he tells us that the literal Kabbalah is called the MISHNA (vol. I. p. 85), which, as we have seen, is traditional commentary on the legislative part of the Mosaic THORAH. So also Walton, in his eighth prolegomenon to the POLYGLOT BIBLE, observes that the terms KABBALAH and MASSORAH are applied to one science by the Jews. Richard Simon draws attention to this error, saying that the MASSORAH is the criticism of the Hebrew text.—HISTOIRE CRITIQUE DU VIEUX TESTAMENT, p. 498. Amsterdam, 1685.

masses, nothing but the strict observance of the Law in all its details in view." [1]

IV.—DIVISIONS OF THE KABBALAH

Before we can proceed with our subject it will be necessary to remove some further false impressions which, unlike the esoteric aspect attributed to the TALMUD, are not errors which characterise occult pretence and ignorance, and have consequently a wider sphere of operation. They concern the nature and applications of the Tradition which is supposed to have been perpetuated in Israel. For most popular writers, for most encyclopædias of the past which have not had recourse to a specialist, the Kabbalistic Art is simply the use of Sacred Names in the evocation of spirits,[2] or it is that at least above all and more than all.[3] We find it in sources of reference like the great dictionary of Calmet,[4] while it obtains to this day in many slipshod accounts which pass from book to book, without any attempt at verification on the part of those who reproduce them. It illustrates the importance which is attributed everywhere to Magic, for in the last analysis all pretended occult science and all its oral traditions are resolved by the popular mind into a commerce with supposed denizens of the unseen world. I have done full justice elsewhere [5] to the enormous influence exercised by the belief in this commerce, so that the vulgar instinct is not entirely at fault. In a higher sense than that of Ceremonial Magic the ends of all hidden science, as of all occult arts, are assuredly in the unseen, and as to the processes of evocation I have said already that they are largely Kabbalistic processes.[6]

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[1] PHILOSOPHY OF IBN GEBIROL, p. 35. Compare W. B. Greene: THE BLAZING STAR, 1872, 12mo. "The MASSORAH is in every respect the converse of the KABBALAH. The MASSORAH is that which was openly delivered by the Rabbi; the KABBALAH is that which was secretly and mysteriously received by the disciple," p. 29. It will be observed that this comparison appears to identify the MASSORAH and the TALMUD.

[2] Compare Frinellan: LE TRIPLE VOCABULAIRE INFERNAL (Paris, *n.d.*), p. 30: "What is termed the Kabbalah is the art of commercing with elementary spirits."

[3] Sometimes, however, it is closely united with Astrology, and to speak of this occult art is considered equivalent to speaking of Kabbalistic matters. Such, apparently, was the notion of Démeunier, in L'ESPRIT DES USAGES ET DES COUTUMES DES DIFFÉRENS PEUPLES, *tom.* ii. lib. xi. London, 1776.

[4] DICTIONARY OF THE BIBLE. For convenience of reference, consult C. Taylor's translation, London, 1823, vol. i. *s.v.* Cabbala.

[5] THE BOOK OF CEREMONIAL MAGIC, *i.e.*, THE SECRET TRADITION IN GOËTIA, part i. c. i. p. 3 *et seq.* London, 1911, 4to. It must be admitted that the term Kabbalah was applied early in its history to some forms of mediæval magical practice.

[6] Refer to preface.

They are, however, either late and corrupt derivatives which are not the Esoteric Tradition, but applications, and hence accidents thereof; or, if we must admit that there were magical practices involving a conventional procedure and a formal Ritual prevalent among the Hebrews at a remote period,[1] which also were handed down, and are therefore entitled to be classed, in a sense, as Kabbalah, then that reception must be distinguished very carefully from the Kabbalah with which we are concerned here.[2] The Tradition of the BOOK OF FORMATION and the BOOK OF SPLENDOUR is not of Magic but of Theosophy. It has been described with enthusiasm by an almost unknown writer, in the following terms: "The Kabbalah claims to be that spontaneous philosophy which man, quoad man, naturally affirms now, always has affirmed, and always will affirm as long as man is man. The worlds confessed by the Kabbalah are worlds known to man, worlds upon which man has set the seal of his own nature, worlds related to man and of which man is the authentic form. There is nothing in the Kabbalah which is not found also in the nature of man."[3]

As we have proved it expedient to set aside the Kabbalah of the TALMUD in order to clear the issues, so also, or at least till a further stage of our inquiry, we must ignore the Kabbalah of Magic. We are dealing in part with an attempted explanation of the universe, but above all of the origin, nature and destiny of the human soul, which things are entirely distinct from processes of evocation and the art of dealing with spirits. The theurgic and talismanic use of Divine Names and the doctrine of efficacious words belong to a distinct category, and are liable to be encountered everywhere in Jewish Theosophy. As will be seen later on, there is no

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[1] It is to these practices that I suppose Richard Simon alludes, when he says that "the ancient Jewish doctors brought many superstitious sciences from Chaldea," p. 93. This author can be hardly regarded as an authority on Kabbalistic questions; indeed, he seems to confess (*op. cit.*, pp. 116, 117) that he had not thought it worth while to expend time over "the ancient allegorical books of the Jews," such as the ZOHAR and the BAHIR.

[2] The opposite is held by an American writer, T. K. Hosmer, who says: "From this source all Jewry was overrun with demonology, thaumaturgy, and other strange fancies."—THE JEWS IN ANCIENT, MEDIÆVAL AND MODERN TIMES, London, 1890, pp. 222, 223. Speaking generally, it is most in consonance with the facts to regard the Magic which Europe received at Jewish hands as a debased application of Kabbalism.

[3] W. B. Greene: THE BLAZING STAR, p. 57. I am not endorsing the statement; but it follows from the specific teaching of the chief storehouse of Kabbalism, the ZOHAR, that apart from the human form, permanence and organisation are impossible to finite existences, whence, also, it is the form in which God communicates Himself.

question as to the antiquity of these notions, but they do not concern us now.

In virtue of another error the subject-matter of the Secret Tradition is confused with certain exegetical methods by which a scriptural authority is found for it. These methods obtained very widely, and there is no doubt that many of their most curious results contributed to swell the volume of Tradition; but the method which deals with material, and occasionally may even supply it, must be held distinct therefrom. They were, however, a matter of reception, and as such are Kabbalah; but they are not the doctrinal Kabbalah, and in the attempt to methodise our subject these also must be held as embodying things distinct.[1]

It follows from the above discriminations that there are, broadly speaking, four separate groups or species of Tradition in Israel which, by virtue of the meaning of words, are entitled to rank as Kabbalah: [2]

1. The Administrative Tradition of the TALMUD, the authoritative regulations as to the laws, customs, ceremonies and civil life of the Jewish nation. The literature of this Tradition is of great historical value, but it has no place in philosophy.

2. The Magical Tradition of the Hebrews, very important to the sources of occult arts, very obscure in its history, very much exaggerated by those who write about it, possessing little literature prior to the fourteenth century of the Christian era, by which time some speculations affirm that it had lost most of its antique elements.[3]

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[1] P. J. Hershon divides the Kabbalah into two parts, symbolical and real. The first teaches the secret sense of Scripture and the thirteen rules by which the observance of the Law is expounded Kabbalistically, *i.e.*, GEMATRIA, NOTARICON, THEMURAH, &c. The real Kabbalah he subdivides into theoretical and practical: the one is concerned with the Emanations and Worlds of Kabbalism, the Nature and Names of God, the Celestial Hierarchy and its influence on the lower world, the Mysteries of Creation and so forth; the other deals with the mystical properties of Divine and Angelic Names and the wonders performed with these.—TALMUDIC MISCELLANY, London, 1880. The essence of Zoharic Theosophy escapes in this division.

[2] Wynn Westcott, in a work on NUMBERS, THEIR OCCULT POWER AND MYSTIC VIRTUE, observes (p. 11) that the word Kabbalah "includes the Hebrew Doctrines of Cosmogony and Theology as well as the Science of Numbers." The first he terms the Dogmatic and the second the Literal Kabbalah. The Kabbalistic Science of numbers is included in GEMATRIA. There is, however, no such Science; there is only a curious and unprofitable art.

[3] The indefectible title of Magic to a place in Jewish Kabbalah is enforced by all modern occultists, who have helped very much to confuse the issues in question. So far back as the end of the seventeenth century the distinction between the magical Tradition and the philosophical or doctrinal was recognised by R. Simon (HISTOIRE

3. Certain exegetical and other traditional methods by which a secret sense was extracted from the letter of Holy Scripture. Very curious results were sometimes obtained by these solemn follies, which appear so childish and ridiculous at the present day.[1] They comprise:

(*a*) GEMATRIA, a cryptographical system, by which the letters of a word were converted into numbers, and the arithmetical value was used to explain its internal sense.

(*b*) NOTARIKON, from *Notaricum*, described as a system of shorthand, by which each letter of a word was taken as the initial of another word, or, conversely, the initial letters of an entire sentence were combined to form a word, which word was held to throw light on the sentence.

(*c*) THEMURAH or Exchange, that is, the transposition of letters in a given word or sentence.

It is obvious that the field of these methods is not confined to one language or one literature; their application to the plays of Shakespeare might produce results which would exceed even the pretensions of any GREAT CRYPTOGRAM. It is a little humiliating to find an important subject and a fascinating literature connected with such diversions; but we shall see later on that the peculiar views of the Hebrews upon the divine character of their language invested them with a certain speciousness, while, for the rest, our inquiry is fortunately not concerned with them. These methods are sometimes termed the Artificial or Practical Kabbalah.[2] Their antiquity, like that of the Hebrew vowel-points, is a debated question. By some critics their traces have been discerned

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CRITIQUE DU VIEUX TESTAMENT. Amsterdam, 1685, 4to), who said: "There is another sort of Kabbalah which is more dangerous and forms part of that which is commonly called Magic. It is mere illusion, the prepossession of certain persons who believe that they can perform miracles by means of it." (p. 374).

[1] The Kabbalistic method of interpreting Scripture, "which reduces the sense of the sacred books to vain and ridiculous subtleties, the mysteries contained in letters, in numbers, and in the dismemberment of certain words," was supposed by Simon to have passed from the school of Platonism to that of the Jews, chiefly in Europe. There seems no ground for this view. He adds (*op. cit.*, p. 374) that this "speculative Kabbalah" was, in his own day, still highly esteemed by the Jews of the Levant.

[2] They assumed sometimes the most extravagant forms. For example, the middle letter of any sacred book was written in an unusual position or of an unusual size, and was regarded as possessing a deep spiritual meaning. See THE BIBLE HANDBOOK, by Joseph Angus, D.D., 1860, p. 499. "The modes by which the Kabbalah educes the secret meaning veiled under the words of the Hebrew scriptures are manifold, extending to every peculiarity of the text. Even in what we should regard as critical marks or as errors or fancies of some transcriber, as when a letter is written too large or too small, is inverted or in any way distinguished, an occult intent was presumed." *American Encyclopædia*, iii. 521, 522.

even in Holy Scripture.[1] One point, however, which should be noted especially is that recourse to such devices is met with comparatively seldom in the ZOHAR.

4. The Philosophical Tradition, embodied in the SEPHER YETZIRAH and the ZOHAR cycles. To this only, in the interests of clearness, should the conventional term Kabbalah be applied, and it is this also which is signified by every informed writer who uses it. It is divided by Kabbalists themselves into

(*a*) The Doctrine of Creation,

(*b*) The Doctrine of the Throne or Chariot—*i.e.*, the Chariot of Ezekiel's vision.[2]

These divisions are concerned respectively with the natural and the metaphysical world, and are sometimes termed collectively the Theoretical Kabbalah. There is a broad and rough sense in which it may be said that SEPHER YETZIRAH embodies the Doctrine of Creation, while that of the Chariot is to be sought in SEPHER HA ZOHAR. But we shall find that the latter is full of creation myths, while, although it is our chief source of Tradition on Chariot Theosophy, the doctrine is only imbedded therein, its methodical extraction and development being the task of later Kabbalists. The so-called theoretical Kabbalah is that which gave to Israel—at least in respect of opportunity—the intellectual horizon which was impossible to the Talmudic Jew, and it is this also which gave the Children of the Exile a place in western philosophy. When we hear that the Kabbalah once fascinated some of the great minds of Christendom, it is to this only that the statement can be applied.[3] It is this, finally, which it is the purpose of the present inquiry to elucidate.[4] It should be added that

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[1] The TARGUM to the Prophets, called the official TARGUM, which passes traditionally under the name of Jonathan ben Uzziel, a disciple of Hillel the Great, in the days of King Herod, has recourse occasionally to a species of transliteration when dealing with certain obscure scriptural names. It has been referred to the third century.

[2] Both these divisions are mentioned in the MISHNA by name (CHAGIGA, xi. 2), and are said to be Secret Doctrine, but the MAASEH BERESHITH and the MAASEH MERKABAH there referred to are not a written tradition, nor does that of the written Kabbalah necessarily represent it. The ZOHAR identifies MERCABAH with the SEPHIROTH or Ten Emanations, which will be examined at a further stage.

[3] Drach distinguishes three uses of the term Kabbalah for which authority can be cited: (1) It is applied frequently by the TALMUD to the books of the Old Testament, outside the Pentateuch; (2) The rabbins apply it to the Legal or Talmudic Tradition; (3) It signifies especially the "mystic, esoteric, acroamatic portion of the Oral Tradition."—DE L'HARMONIE ENTRE L'ÉGLISE ET LA SYNAGOGUE. *Par le* Chevalier P. L. B. Drach, 2 vols., Paris, 1844, Vol. II., pp. xv–xxxvi.

[4] Some readers may think it desirable to include the division of the Kabbalah proposed by Papus in one of his publications, though it is, critically speaking, fantastic.

outside the cycle of the ZOHAR there is a considerable Jewish theosophical and mystical literature, of which the SEPHER YETZIRAH is an instance. It was this which led up to the ZOHAR, and was embraced thereby. But whether it was Kabbalistic in the sense of the latter is one of the disputes of scholarship.

The Kabbalah, in his opinion, was attributable to Moses, and the written word of Scripture is therefore naturally a part of the Tradition. We have thus : (*a*) The written word ; (*b*) The oral word ; (*c*) An intermediate portion, being rules insuring the preservation of the text, *i.e.* MASSORAH. The last is the body of the Oral Tradition ; the MISHNA and GEMARA are its life ; the SEPHER YETZIRAH and the ZOHAR are its spirit. Unfortunately Papus did nothing to elucidate and nothing to justify his thesis, and assumed, as he did too often, the most important points at issue. Moreover, the Massoretic annotations are not comprehended by the explanation offered. See TRAITÉ ELÉMENTAIRE DE SCIENCE OCCULTE, 5e édition, Paris, 1898.

BOOK II

SOURCE AND AUTHORITY OF THE KABBALAH AND THE AGE OF THE CHIEF TEXTS

BOOK II

SOURCE AND AUTHORITY OF THE KABBALAH

I.—DATE OF THE BOOK OF FORMATION

HAVING sought to distinguish the subjects proper of the Secret Tradition in Israel from certain side issues and a mass of overgrowth, we have to ascertain in the next place whether and how far we are warranted by evidence in regarding the texts which embody it as authentic memorials and its doctrines as part of a Tradition perpetuated in Israel from early times.[1] For this purpose it will be convenient to accept the literature as divisible into four classes—(1) The BOOK OF FORMATION; (2) The commentaries on that work which preceded the public appearance of the ZOHAR; (3) The ZOHAR itself; (4) The writings subsequent thereto.[2]

The report of an Esoteric Tradition in Israel did not begin to circulate through Christendom till the fourteenth century, and this, as we shall see later on, is explained by the fact that the chief collection of its archives was unknown, at least generally, in Jewry itself till about 1290, A.D. This collection is that which is termed by Kabbalists the Work of the Chariot, represented by the ZOHAR. The Work of Creation—to

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[1] It is pertinent to recall at this point what has been said in my prefatory words on the question of antiquity. The subject is approached here with that reservation in view, its determination being essential on what may be called the historical side. We must know under what circumstances the Tradition comes before us, whatever the final values.

[2] Solomon Munk, who still ranks high among French authorities on Kabbalism, tabulates the following classification in the DICTIONNAIRE DE LA CONVERSATION, *s.v.* KABBALE. (1) A symbolical portion, namely, mystical calculations, *i.e.*, THEMURAH, GEMATRIA, NOTARICON, on which refer to Book I. § 4; (2) A dogmatic or positive part, which is, in fact, concerned with the hypothesis of spiritual essences, *i.e.*, angels, demons, human souls and their transmigration; (3) A speculative and metaphysical part, namely, Sephirotic Doctrine and so forth. It is not an exhaustive classification, but there is no need to criticise it here. The Secret Tradition on its Theosophical side is not represented by a bare allusion to Sephirotic Doctrine.

which the SEPHER YETZIRAH[1] corresponds—was known, as we have some ground for believing, to at least one Christian student so far back as the middle of the ninth century, but there was no consequence attached to it for Christendom.[2] The SEPHER YETZIRAH is supposed to embody a Tradition handed down from the time of Abraham, and there is no doubt that the uncritical spirit of several centuries represented the patriarch as its author. This does not seem, however, as some modern criticism has supposed loosely,[3] to have been the view adopted universally by the Jewish learning which accepted the document. That he received and he transmitted it was held undoubtedly, but the work itself is not pretended to have been reduced to writing till after the destruction of Jerusalem, and tradition has ascribed its formal authorship to Rabbi Akiba ben Joseph,[4] the pupil of R. Joshua ben Hananiah,[5] who was himself the successor, as he was also once the opponent, of Rabban Gamaliel.[6] There is nothing flagrantly improbable in this attribution, though it reaches us late in history. Akiba was a speculator with whose notions the scheme of the SEPHER YETZIRAH was in complete accordance, and he is the reputed author of another work dealing with the mysteries of the Hebrew Alphabet.[7] In his interpre-

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[1] See THE BOOK OF FORMATION (SEPHER YETZIRAH). Translated from the Hebrew, with Annotations, by Knut Stenring, 1923. The bibliography of the text is treated at some length in an introduction prefixed by myself.

[2] Maimonides explains in his GUIDE OF THE PERPLEXED that MAASEH BERESHITH corresponds to physical and MAASEH MERKABAH to metaphysical science. They have been termed otherwise the History of Creation and the History of the Divine Throne.

[3] Dr. Edersheim, HISTORY OF THE JEWISH NATION, observes that it is properly "a monologue on the part of Abraham, in which, by the contemplation of all that is around him, he ultimately arrives at the conviction of the unity of God." 3rd ed. p. 407. So also Ginsburg says that it professes to be a monologue of the patriarch. It does nothing of the sort; but the fifth chapter mentions "Abraham our father." Of course, the legend of patriarchal derivation became stereotyped quickly. In the twelfth century, R. Judah Ha Levi speaks of "the Book of the Creation which belongs to our father Abraham."

[4] He is said to have perished in the Bar Cochba rebellion, A.D. 120, but this is wrong, and the evidence points to his martyrdom twelve years later for transgressing the edict of Hadrian against the practice of the Jewish religion. He was born A.D. 50.

[5] He was the leading Tanna of the period which followed immediately on the destruction of the Temple. The Tanna was a Teacher of the Oral Law.

[6] He was the head of Palestinian Jews at the close of the first century and in the opening years of the second.

[7] It is called the ALPHABET of R. Akiba, being the letters allegorically explained. It was printed at Cracovia in 1597, with a *Commentarius Prolixus*. See Buxtorf's BIBLIOTHECA HEBRÆA RABBINICA. Basilia, 1618–19, 4 vols. fol. An earlier edition of the Alphabet appeared at Venice in 1546. See Bartolocci, iv. 274. Karppe suggests that it was originally a method of teaching children to read. ÉTUDES SUR LES ORIGINES ET LA NATURE DU ZOHAR, pp. 108, 109. Compare the analogous proposition that SEPHER YETZIRAH was meant to serve as a Hebrew Grammar.

tation of Scripture he followed and exaggerated the principles of Hillel the Great and Nahum of Giso.[1] He promulgated, or at least gave the weight of his authority to the doctrine that "every sentence, word and particle in the Bible has its use and meaning."[2] His literary labours were also very great, for to him is attributed the arrangement and redaction of the HALAKHA. Subsequent generations were so impressed by his marvellous knowledge of divine things that he was asserted to have discovered much of which even Moses was ignorant, which, in the sense not intended, is indubitably true. If we admit the existence of a Secret Tradition in Israel, we shall not need to question that Akiba was initiated therein; if we admit the existence of the SEPHER YETZIRAH in the second century, we can imagine no more probable author for that work.[3] Nor is the date essentially disagreeable to a moderate criticism[4]; it is merely unestablished for want of overt evidence,[5] which begins only with the ninth century, when there is barely tolerable reason to infer that it may have been known by St. Agobard.[6] It is not possible from any internal testimony to fix the work as belonging to the later period, for obviously any book may be much older than the date of its first quotation, while the fact, if established, that it was known in France in or about the year 850[7] would create a

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[1] Hillel was of high authority among the Scribes and Pharisees in the days of King Herod, and is said to have been familiar with the whole Traditional Law. Nahum was the instructor of Akiba.

[2] Edersheim, HISTORY OF THE JEWISH NATION.

[3] Curiously enough, M. Nicolas admits the date necessary but not the authorship it suggests, on the ground that Akiba was a rigid and head-strong doctor of the Law and not likely to indulge in speculative lucubrations. This estimate, with which it is difficult to agree, has also the authority of Franck, on the ground that the TALMUD reproaches Akiba for his incommensurate notions of God; but Franck is possibly more influenced by his belief in the earlier origin of the work.—LA KABBALE, p. 87 *et seq.* Whether Yetziratic notions of Deity are not inadequate also is another question.

[4] It has been argued that the language of the SEPHER YETZIRAH is a Hebrew wholly analogous to that of the MISHNA.

[5] Dr. Schiller-Szinessy says expressly that the book no doubt belongs to Akiba, "both in substance and form."—ENCYCLOPÆDIA BRITANNICA, 9th ed., *s.v.* MIDRASHIM, a term derived from a root signifying to seek out or to question. Munk also takes this view in the article *s.v.* KABBALE, contributed to the ninth volume of the DICTIONNAIRE DE LA CONVERSATION ET DE LA LECTURE, Paris, 1833.

[6] The English reader may consult Taylor's translation of Basnage's HISTORY OF THE JEWS, p. 590 *et seq.* London. 1708. Agobard was Archbishop of Lyons, and wrote against trials by ordeal and other superstitions of his period. See the Abbé Migne: DICTIONNAIRE DES SCIENCES OCCULTES, vol. i. col. 32. Despite this apparent enlightenment he figures among the persecutors of Jewry. See Basnage: HISTOIRE DES JUIFS, t. v. pp. 1493, 1494.

[7] The evidence falls far short of demonstration, and is confined to two short passages in the EPISTOLA S. AGOBARDI . . . DE JUDAICIS SUPERSTITIONIBUS. In the first, the Jews are branded for their gross notions of the Deity, on the ground that they believe

presumption that it was in existence much earlier, since literature travelled slowly in those days. We must remember also that a SEPHER YETZIRAH is mentioned in both TALMUDS, in connection with the doctrine that heaven and earth were created by a mysterious combination of letters, and that Franck characterises the attempt of some modern scholarship to distinguish two works under an identical title as founded in gross ignorance.[1] If, however, we do not place the work in Talmudic times, we may concede that it came into existence within a measurable distance of the stormy period in which the great Talmudic canons reached their term.

We have to distinguish in the next place between the date which may be surmised for the treatise and that which must perhaps be attributed to the notions embodied therein. Have we any ground for believing that the doctrine of the SEPHER YETZIRAH is older than the Egyptian captivity, as its legend affirms? This question must be answered by an emphatic negative. The doctrine under notice gives prominence to the sacred and divine character of the Hebrew alphabet, and we have no warrant for supposing that the art of writing was possessed by Abraham; every probability is against it and every authority is agreed on this point. But the SEPHER YETZIRAH contains, by implication at least, the doctrine of an occult power and sanctity inherent in certain Divine Names,[2] and we know that this belief is very old in humanity, that it is found at an early period in Chaldea, Akkadia and so forth. It is ridiculous for modern intelligence, but it is of great antiquity, and as it belongs to those countries with which Israel was in contact, there is reason to

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Him to be possessed of a bodily form, having distinct members and lineaments, including organs of seeing, hearing, speaking and so forth; also that they note only one difference between the body of God and that of man who is in His image, namely, that the fingers are inflexible, because God effects nothing with his hands. It seems certain that St. Agobard draws here from the DESCRIPTION OF THE BODY OF GOD. In the second passage it is said: "Further, they believe the letters of their alphabet to have existed from everlasting, and before the beginning of the world to have received diverse offices, in virtue of which they should preside over created things."—S. AGOBARDI, LUGDUNENSIS EPISCOPI, OPERA OMNIA. *Patrologiæ Cursus Completus . . . accurante* J. P. Migne. Paris, 1851, p. 78 *et seq.* This appears to indicate an acquaintance with SEPHER YETZIRAH, though obviously misconstruing its meaning, or is alternatively a reference to Akiba's ALPHABET, the date of which in its two extant versions seems highly conjectural. The TALMUDS are also a possible source of the statement. Karppe (*op. cit.*, p. 129) affirms that St. Agobard quotes almost verbatim from the ALPHABET.

[1] On this fact Franck insists very strongly, maintaining that these references demonstrate the existence of a work reserved to a few and that this work is identical with the SEPHER YETZIRAH as we now have it.—LA KABBALE, Paris, 1843, p. 75 *et seq.*

[2] See Appendix IV.

think that it may have become part of the religious baggage of the Hebrew people long before any Master in Israel dreamed of the SEPHER YETZIRAH, the ALPHABET of Akiba, or even the MISHNA itself. Purveyors of occult reverie have attached themselves naturally and inevitably to this doctrine,[1] and we must allow that the most ancient document of Kabbalism [2] does embody in this subject something of Tradition from the past, perhaps even from the period of the Babylonian captivity, as the TALMUD itself indicates. On the other hand, we have no evidence to shew that the doctrine of the Instruments of Creation is much prior to the date of the treatise which develops it; it has no history previously, and can be placed therefore at most in Talmudic—*i.e.*, in post-Christian—times. It should be added that the SEPHER YETZIRAH is part of a considerable literature of an occult or cryptic complexion covering the period between the Talmudic Age and the first report of the ZOHAR.[3]

II.—MODERN CRITICISM OF THE BOOK OF SPLENDOUR

The commentaries on the SEPHER YETZIRAH which preceded the publication of the Zohar make no claim on antiquity, and may be reserved for consideration in their proper place later on. The alleged traces of Kabbalism in writers of known dates also prior to that event may be left in like manner till we deal with the documents consecutively. We can proceed therefore at once to the several problems connected with the BOOK OF SPLENDOUR. Chief among these

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[1] And so also, it would seem, has one elementary form of modern Christian Mysticism. See, for example, the collection entitled LETTERS FROM A MYSTIC OF THE PRESENT DAY, by an anonymous writer. Second edition, London, 1889, pp. 205–207. "We seem to have to learn the *various* names of God before we can grasp *the* Name. *The* Name grasps us, while the others are various outer courts through which we come into the Sanctuary or Name of God; in that name we find pasture wherever our outer life may take us." Compare Saint-Martin: L'ESPRIT DES CHOSES, tom. ii. 65 *et seq.*

[2] I ought not, perhaps, to omit that Mayer Lambert, one of the French editors of the SEPHER YETZIRAH, affirms that it has nothing in common with the Kabbalah, by which he understands a mysterious explanation of the Bible drawn from the letters of the text and a metaphysical theory which connects God with the world through a series of emanations of Divinity. As regards its date, he agrees that it is one of the numerous MIDRASHIM produced by the Talmudic period. It should be added that this definition of Kabbalism does not answer to the ZOHAR in any adequate or tolerable sense.

[3] See Phineas Mordell—in the JEWISH QUARTERLY REVIEW, 1913—on the tradition that SEPHER YETZIRAH was written by Joseph ben Uzziel towards the end of the fifth century.

are the questions: (1) Whether some modern criticism is right in ascribing the ZOHAR to the thirteenth century as its period, and to R. Moses Shem Tob de Leon as its author. (2) Whether we have evidence that part at least of its doctrine was in existence at a much earlier period, or, as its legend states, at the time of the Roman Emperor Antoninus.

We shall get very little help from the insight of contemporary Israel as to either point. The SEPHER YETZIRAH was known and accepted before documentary criticism can be said to have been conceived or born; and so also when the ZOHAR was promulgated it was among a mixed audience who either took or rejected it on *à priori* grounds. Those who loathed the yoke of Aristotle, which Abraham ben David Ha Levi (*ob. circa* A.D. 1126), Abraham ben Meïr Ibn Ezra (*circa* 1092–1167), and Moses Maimonides (1131–1201) would have placed on the neck of Jewry, accorded it a glad welcome.[1] All that great section of Jewry which was addicted to Astrology and Magic took it into their heart of hearts: it was neither Magic nor Astrology, but it harmonised with their peculiar aspirations. On the other hand, it was hated by the Aristotelians because it did not consort with their methods.[2] It is not till recent times that we have any intelligent defence on the part of Jewish thinkers—Konitz in 1815,[3] Franck in 1843, David Luria in 1857,[4] Munk in 1859; or, on the other hand, a strong and informed hostility, as that of Graetz [5] in Germany, to quote only one instance.

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[1] The contrariety of the two systems is best shewn by this fact. Myer says: "Its opponents were almost universally Jewish Aristotelians, who opposed the ancient secret learning of the Israelites because it was more in accord with the philosophy of Plato and Pythagoras, and indeed most likely emanated from the same sources, the Aryan and Chaldean esoteric doctrine."—PHILOSOPHY OF IBN GEBIROL, p. 12. It is the fact only which is of value: Myer's explanation may be read in the light of Book ii. § 5.

[2] "When the Saracens became the patrons of philosophy . . ., the attention paid both by Arabians and Christians to the writings of Aristotle excited the emulation of the Jews, who, notwithstanding the ancient curse pronounced on all Jews who should instruct their sons in the Grecian learning, . . . continued in their philosophical course reading Aristotle in Hebrew translations made from the inaccurate Arabic, for Greek was at this period little understood."—Gould: HISTORY OF FREEMASONRY, London, 1885, ii. 66, 67; see also 69, 70.

[3] See Isaac Myer, *op. cit.*, pp. 20 *et seq.*

[4] See his KADMOOTH HA ZOHAR, which appeared at Johannesburg at or about the date in question. It maintained that the completion of the ZOHAR was much prior to that of the BABYLONIAN TALMUD and that some of its doctrines were cited by Babylonian Geonim on the authority of a MIDRASH YERUSHALMI, which was in fact the ZOHAR.

[5] Perhaps it is more strong than it is well informed. I see no trace in Graetz of any real acquaintance with the Kabbalah, about which he writes savagely and with the indiscrimination which we connect with a savage. Thus, he terms the ZOHAR "a notorious forgery," whereas the chief notoriety concerning it is that after nearly seven

In estimating the influence exercised by the Kabbalah upon certain minds of Christendom, the SEPHER YETZIRAH must be distinguished from the ZOHAR. The former has had no influence; it was indeed introduced to our knowledge by a monk of exalted erudition and of eccentricity equally great, but it was not till the sixteenth century, and it found no sphere of operation. Some of its Sephirotic developments, the commentaries of Rabbi Abraham and Rabbi Azriel, met with a certain audience among a few men of learning; but they can bear no comparison with the appeal made by the larger cycle. For Christian students the Kabbalah was either the ZOHAR itself or it was developments therefrom, and, as we shall see subsequently, the office attributed to it was almost exclusively evangelical: that is to say, the discovery that there had existed in Israel, from time immemorial, as it was alleged, a Secret Doctrine which appeared to contain analogies and even identities with fundamental dogmas of Christianity, put the Jews so clearly in the wrong, by their own shewing, that their conversion was deemed inevitable.[1] Thus, the antiquity of the Tradition was not at that time challenged in Christendom, and again it was not a period when documentary criticism was pursued with any keenness. The fourteenth century made the grave, but yet excusable, mistake of supposing that most people wrote the books attributed to them. They accepted the claim of the ZOHAR for much the same reason that they were persuaded of the antiquity of Homer. In the existing state of scholarship to have challenged one might have opened an abyss beneath the other, and could well have included all ancient literature in a common uncertainty. Of course, as time went on and the evangelical instrument proved to be of no effect, its validity began to be challenged, but even then it was scarcely on critical grounds. So also even at the inception of the enthusiasm, some sceptical voices

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centuries of criticism scarcely two authorities can be found to agree in their estimate. Throughout this part of his history we encounter things uncertain described in the language of certitude, and things for which there is little evidence as if there were overwhelming testimony.

[1] "Some Christians have also esteemed them (*i.e.*, the Kabbalistic books and their connections) because they found them more favourable to the Christian religion than recent commentaries of the Rabbins. But they failed to consider that these same allegorical books are filled with an infinitude of ridiculous fables, and that Jewish superstition is much more clearly proved from them than are the Mysteries of our Religion. William Postel has imposed on several theologians in this matter, having pretended to find Christianity in the books of the ZOHAR."—Richard Simon: HISTOIRE CRITIQUE DU VIEUX TESTAMENT, p. 371.

were raised, but again from uncritical and predetermined motives.[1] The Christians who rejected the Zohar were like the Jews who rejected it—the latter because they were Aristotelians, the former because they were Christians, who saw no good in the Ghetto, and only the final impenitence of the lost thief in the erudition of Toledo.[2]

The credulity, or at least the disability, of early students has been atoned for amply in the spirit which has governed later critics of the Kabbalah. I must confess that in some cases they seem, after their own manner, to have prejudged the question much as that laborious bibliographer Julius Bartolocci prejudged it in the seventeenth century. It was offensive to the dignity of the Latin Church to suppose that there was a rival Tradition, full of illumination and wisdom, preserved unknown to the Church in the rejected House of Israel. By a similar sentiment it has seemed intolerable to modern notions that any cryptic literature should possess a real claim on attention. It is therefore said out of hand that the Kabbalah, represented by the ZOHAR, is a forgery of the thirteenth century. We must endeavour to comprehend precisely what is involved in this standpoint.

There are some literary fabrications which do not need a high degree of scholarship to expose them, for they may be said to betray themselves, often at every point. In the department of *belles lettres* it is sufficient to mention the so-called Rowley poems. These, as everybody is aware, were forgeries pure and simple, and their disguise is so entirely spurious that it can be peeled off without any difficulty. It is not necessary to add that they possessed their believers, and not further back than the days of the Bell edition of Chatterton, the race of Rowleyites had still a few survivals, for we find the editor describing their characteristics in terms which have a wider application than he was concerned with at the moment. A true Rowleyite, he says, is not open to

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[1] Among writers who did not permit themselves to be deceived by the alleged instrument of conversion, a high place must be accorded to Petrus Galatinus and his DE ARCANIS CATHOLICÆ VERITATIS *contra Judæorum perfidiam*, first published in 1518.

[2] The connection between Christianity and the ZOHAR once found an occasional expositor in French occult circles. Consult Stanislas de Guaita: ESSAIS DES SCIENCES MAUDITES. *I. Au Seuil du Mystère. Nouvelle édition, corrigée.* Paris. 1890. "The ZOHAR has wedded the Gospel; the spirit has fructified the soul; and immortal works have been the fruits of this union. The Kabbalah became Catholic in the school of St. John," &c. A romantic criticism, inspired by Éliphas Lévi and utterly devoid of warrant.

conviction, and the statement obtains in the case of all pertinacious defenders of spurious literary productions. The position of the Rowley MSS. is fairly paralleled by that of many occult documents, among which, as typical instances, we may select the handboks of Ceremonial Magic. There are no works which betray themselves more transparently and abundantly than certain versions of the KEY OF SOLOMON and its connections, or the SACRED MAGIC OF ABRAMELIN THE MAGE, and yet they possessed their believers in England only some decades ago, enthusiasts for the good faith of their claims to a high antiquity or a Hebrew origin, as the case might be.

There are again some fabrications which possess a certain basis in fact, over which a mass of forgery has been arranged. One ready instance in point is found in the poems of Ossian, for which there was indubitably a nucleus of floating Gaelic tradition, and it was wrought into his production by MacPherson. The result may deceive for a moment even sound scholarship, but its full exposure is only a matter of time. In this case the epic of WALLACE was fatal to the possibility of Fingal. The Latin alchemical writings attributed to Geber might be regarded as typical instances in occult literature of this form of fraud, if we could accept Berthelot's view that they have scarcely any resemblance to the Arabic originals, for such originals exist.[1]

Finally, there are certain works which may or may not be fabrications, but either they incorporate so much genuine material belonging to the department of literature which they pretend to represent, or else are constructed so skilfully that the balance of probability is poised pretty equally concerning them, and it is almost impossible to arrive, by impartial methods, at the determination of their claims. I do not know whether there is any good instance in *belles lettres* of this kind of alleged fabrication. Hogg's JACOBITE RELICS OF SCOTLAND is perhaps the nearest approach to a parallel. That collection contains undoubtedly a large proportion of genuine material, but it is suspected that the Ettrick Shepherd supplied a proportion of the memorable garner by his own skill in

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[1] See my SECRET TRADITION IN ALCHEMY, 1926, p. 117, for a note on Djaber texts which have come to light since Berthelot wrote. There is ground for believing that they—and not the texts edited by the French chemist—are the originals of the Latin Geber.

verse-craft, and criticism, though it has not concerned itself seriously, is perhaps divided fairly on the question. In so-called occult literature we have several signal examples of such suspected writing which has not been found out to the satisfaction of the impartial mind. For example, a few of the Hermetic books, which are classed by scholars as productions of the Alexandrian period, and therefore as post-Christian, are held by others to represent traditions of considerable antiquity, and I do not know that the case has been decided for all time as regards one or two of these works. But the most renowned of all the instances is that with which we are here concerned—the Kabbalah itself. Destructive criticism has maintained that its foremost work was forged by a single writer, of indifferent claims to our intellectual consideration, at the end of the thirteenth century. There is, as we shall see, no positive evidence on this point which is worth naming, and the presumptive evidence is not at all strong. There is very good proof of late writing, but the theory of the fabrication of the ZOHAR by Moses de Leon puts an almost impossible burden on the shoulders of that questionable personage, and is generally the work of writers who have not paid sufficient regard to the possible existence of much of the traditional doctrine which is summarised in the ZOHAR at a period preceding its appearance, perhaps even by some centuries.

It must be recognised therefore that Kabbalistic literature belongs to a suspected class, but how we are to regard its impeachment is a different question. In respect of material and usually as regards its motive, spurious literature belongs to the most accountable class. It falls into line readily. Where there are complex workings of the human mind, as in the ZOHAR, there sincerity is usually present. The Kabbalah is much too singular in its mechanism, and far too piecemeal in its numerous texts, to be referable to a solitary author. So far as there is evidence on the subject, that evidence tends to shew that it grew, and that in its final state it was neither wholly old nor entirely new, but doctrine more or less familiar or following from familiar doctrine.[1] These facts are in

[1] This is very nearly the position of Solomon Munk, who maintained that the ZOHAR and its connections, that is, the various tracts and fragments which enter into the compilation, are not the inventions of an impostor, but that ancient documents were used by the editor, including MIDRASHIM which are not now extant.—MÉLANGES DE PHILOSOPHIE, JUIVE ET ARABE. Paris. 1859, p. 275 *et seq.* In spite of this,

course of open recognition in the academic circles which rule general opinion. Of this Dr. Schiller-Szinessy offered perhaps in his day the best evidence when he observed that "almost all that the latest critics have said concerning the age of the various TARGUMIM and MIDRASHIM," including the ZOHAR, "will have to be unsaid." [1]

III.—THE DATE AND AUTHORSHIP OF THE BOOK OF SPLENDOUR

The theory which accounts for the ZOHAR on the ground that it was written by Moses de Leon in the latter half of the thirteenth century does not depend merely on internal evidence: it is not exclusively an inference made by modern criticism from allusions to late events found here and there in the work; it is not a presumption arising only from an alleged fact that the Spanish Jew who is suspected of the splendid imposture lived by transcribing copies of it; [2] that it had never been heard of previously; or that the original MS. from which R. Moses claimed to have drawn has never come to light. It is based upon supposed evidence which claims to be contemporary, or thereabouts, with the appearance of the ZOHAR itself. It may be highly probable that in the absence of such testimony, if it could pass muster, the same point would have been reached independently; but the fact remains that, supposing the evidence has been construed rightly, then the chief charge against the ZOHAR is not a discovery of modern criticism at all; it transpired without being sought for, and hence the case against the work is based both on external and internal grounds. It is not therefore at

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Munk did not consider that the ZOHAR, at least in its present form, was anterior to the seventh century, but rather that the Kabbalistic developments which it represents took place in the thirteenth century, and were either influenced by Gebirol (1021–1070) or by sources common to both.—*Ibid.* pp. 276, 277.

[1] See the article on MIDRASHIM in the ninth edition of ENCYCLOPÆDIA BRITANNICA, already cited.

[2] It is accepted as such by all critics who depend on the account of the ZOHAR given in the SEPHER YUHASIN, but it seems to me that the statement has an air of fable. The ZOHAR is a very large work, and Moses de Leon must have employed a staff of copyists in order to transcribe it frequently. There is no evidence, however, that he employed any one; but if he worked single-handed, he could not have "made large sums," as alleged, by so slow a process. It has been suggested alternatively that he profited much by the patronage of wealthy Jews, to whom he dedicated his books; but as to this there is no conclusive evidence. It is merely an inference from the fact that he addressed several other works to co-religionists who were, *ex hypothesi*, his patrons.

first sight a weak case and must be sketched fully and frankly, that I may not be accused of any bias in the matter. At the same time it is my purpose to shew that the indictment breaks down altogether.

Let us dispose first of all of the alleged external evidence. In the year 1566 there appeared in Hebrew at Constantinople a work entitled SEPHER YUHASIN, or BOOK OF GENEALOGIES, by R. Moses Abraham ben Samuel Zakut, who belongs to the second half of the fifteenth century.[1] Its point of view with regard to the ZOHAR is that the splendour of that work is truly an illumination of the world; that it contains deep secrets of the Law and of concealed Tradition in Israel; that it is conformed to the truth as regards both Written and Oral Law; that it embodies the sayings of R. Simeon ben Yohai, of the period of the Emperor Antoninus, under whose name it appears, but is really the work of his disciples; and that, finally, it did not become public till after the death of Nahmanides, namely, the second half of the thirteenth century.[2] It is therefore obvious that R. Moses Abraham must not be classed among those who opposed the ZOHAR, as some modern critics have attempted to shew.

It will seem almost incredible that in this work, which so defends the ZOHAR, a narrative should be found which appears to represent it as an imposture devised from mercenary motives by Moses de Leon, otherwise, Moses ben Shem-Tob; yet such at first sight is the case, and as such it has been accepted by those who impeach the work. The explanation is in reality simple; the narrative in question is a fragment, and the proof that its missing conclusion is really to the credit of the ZOHAR, and exculpatory as to the transcriber of that work, resides in the fact that the person whose adventures it relates became assured subsequently that the ZOHAR was not a splendid forgery, seeing that he embodied some of its principles in one of his own treatises. The most biassed of modern critics, Dr. Graetz, admits the force of this fact.

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[1] That is to say, to the reign of Ferdinand and Isabella. He was a Jew of Salamanca, but he taught at Saragossa. When the edict of expulsion was published he retired into Portugal and was appointed Royal Historiographer by King Emanuel. The YUHASIN embraces the entire period between the creation of the world and the year 1500 A.D. It was in great repute among Latin bibliographers of Kabbalism and is cited continually by Bartolocci.

[2] Moses ben Nahman Gerondi, the Spanish Talmudist of Gerona, called also Ramban and Nahmanides, died in Palestine, *circa* 1270.

The narrative is concerned with the adventures of Isaac de Acco [1]—a disciple of Nahmanides—who laid claim to the performance of miracles by a transposition of Hebrew letters according to a system which he pretended that he had learned from the angels. It will be seen that he was therefore a visionary, unless a rougher criticism be held to apply. In any case, he was at Novara, in Italy, about 1293, when he heard that a Spanish Rabbin was in possession of the original ZOHAR MS., and, being very anxious to see it, he made a journey into Spain. He learned there by report that the erudite Moses Nahmanides was said to have transmitted the book to his son in Catalonia from Palestine,[2] but that the ship which bore it was driven by wind to Aragonia [3] or to Catalonia, and the precious volume came into the hands of Moses de Leon. At Valladolid Isaac de Acco made the acquaintance of the latter, who declared upon oath that he was in possession of the MS. and that it was at his home in Avila, where he would exhibit it to Isaac. They undertook a journey together with this object, but Moses de Leon died at Arevolo on the way.[4] His companion proceeded to Avila, and there prosecuted his inquiries among the relatives of the deceased. By one of these, namely, by David Rafon of Corfu, he was informed that Moses de Leon had been a spendthrift who derived great profit from his writings,[5] but neglected his wife and daughter,[6] while as for the ZOHAR he had made it up out of his own head. How far Isaac was impressed by this testimony does not appear explicitly; but he next had recourse to a wealthy Rabbin of Avila, named Joseph, who communicated with the widow and daughter of Moses, offering for the maiden the hand of his son and a substantial dowry if they would produce the original MS. of the ZOHAR. The women had been left in poor circumstances, and there was every reason to suppose that they would comply gladly. They concurred, however,

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[1] *I.e.*, Acre, besieged by the Sultan of Egypt in 1291. Isaac was one of the Jewish refugees from that city, and seems to have suffered imprisonment for a time.

[2] It is curious that the disciple should first learn that his master was in possession of such a treasure by a floating rumour from a great distance.

[3] The reference is probably to Alicante, as Arragon has no seaboard.

[4] So far the account represents Moses de Leon as acting with sincerity in the matter.

[5] It is obvious that the statement has no evidential character.

[6] There is evidence, on the contrary, (1) that when elected Rabbi of the Synagogue at Avila, his poverty was such that he could not defray the expenses of the journey, and (2) that his emoluments in that position did not enable him to support his family.—See SEPHARDIM, or the *History of the Jews in Spain and Portugal*, by JAMES FINN, 1841, pp. 303, 304.

in affirming that there was no such MS., that the dead man had composed the work out of his own head and written it with his own hand.[1] His quest having thus failed, Isaac de Acco left Avila and proceeded to Talavera, where he met with R. Joseph ben Todros, and Jacob, a pupil of Moses, both of whom, in reply to his inquiries, affirmed that the genuine ZOHAR was in the hands of Moses de Leon, as they had proved conclusively. The nature of the proof does not appear, and the account of Isaac breaks off abruptly in the middle of a sentence describing some testimony which he received at Toledo as to an ancient Rabbin, named Jacob, who had "testified by heaven and earth that the book ZOHAR, of which R. Simeon ben Yohai is the author * * *."

I have passed over purposely in this brief account several minor details which have awakened suspicion as to the honesty of the narrative, for it is unnecessary to confuse the issues. The point is that it closes with a solemn testimony to the authenticity of the ZOHAR, and by the course which he took subsequently Isaac de Acco must have concluded to abide by this. Assuming that the narrative is authentic, the evidence which was set aside as insufficient by the one person who has recorded it cannot be accepted by impartial criticism unenforced by other considerations. So far therefore as the account in the SEPHER YUHASIN is concerned, it is not proved that Moses de Leon wrote the ZOHAR "out of his own head."[2] R. Moses Abraham himself mentions an opinion that he did produce it under the guidance of the Writing Name, *i.e.*, by angelic revelation; but I do not conceive that it is necessary to discuss this possibility.

The state of the case as it stands is confused, and most persons who have taken part in the controversy have been led into more or less contradiction. Those who have regarded

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[1] Hence he did not employ transcribers, and whatever price he may have obtained for copies of the work he could not have multiplied many. If assiduous, he could have had no time for squandering; if idle, no money to spend. Moreover, he must have had a copy of his invention from which to make his transcripts and there would have been that at least in the house, to be shewn and seen.

[2] Outside this document there is, moreover, no proof, so far as I am aware, that he was even connected with it as transcriber. If, however, he did act in this capacity, and as its editor, codifier, or what not, it is desirable to point out that the antiquity of the ZOHAR is not certified for this reason. Finally, speaking still under correction, the YUHASIN is the one authority by which we can fix so important a date as the death of Moses de Leon. Who was the Rabbi of this name and place, for whom Samuel, son of Isaac, transcribed a copy of the MOREH, *anno* 1452, which copy is still preserved in the Günglung Library, Paris? It is numbered 771, according to Friedlander's preface to the third volume of his version of Maimonides, p. xiv.

Moses de Leon as nothing more than a transcriber have had to reckon as they could with certain damaging references to late events which are found in the ZOHAR, and their explanations are often quite worthless; those who regard the transcriber as the concealed author have had to meet as they might the extreme difficulty of supposing that such a collection was the production of one individual, and that individual Moses de Leon. Their explanations also are of little value and are for the most part ingenious or other assumptions.

The internal evidence against the ZOHAR may be reduced under the following heads:

(1) It refers to the vowel points which are alleged to have been invented in post-Talmudic times.[1] (2) It quotes or borrows from a book entitled the DUTIES OF THE HEART, written by a Jew of Saragossa,[2] about the middle of the eleventh century. (3) It mentions two kinds of Phylacteries, or Tephilin, which fact is supposed to prove the late origin of the entire work.[3] (4) It quotes authorities posterior to its alleged period. (5) It is written in Aramaic, whereas at the period to which it is ascribed—meaning presumably that of R. Simeon—Aramaic was the vernacular, while Hebrew was made use of in religious writings.

These difficulties are met by defenders of the ZOHAR in the following way:

(1) The vowel points are not the invention of times posterior to the TALMUD; the proof is that they are mentioned in the TALMUD, and there is no question that this work is long anterior to the thirteenth century, being the period of Moses de Leon. In the TALMUD they are said to have been a rule given to Moses the Prophet on Mount Sinai.[4] The pre-

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[1] Elias Levita, a German Jew of the sixteenth century, was one of the first to affirm the late institution of the points, which he ascribed to the Jews of Tiberias about the beginning of the sixth century. In reply to this it has been advanced that at the period the schools of Judæa had been closed, and that Jewish learning was then centred at Babylon (see David Levi: LINGUA SACRA, part i. c. iii. § 1, London, 1785). Ginsburg, however, adopts the theory of Levita, subject to the modification that they were introduced by the Karaite, R. Mocha, at the end of the sixth century. David Levi, on the other hand, makes their reception by the Karaite Jews a proof of their antiquity, because they were "professed enemies to tradition and innovation." Unfortunately, there are no pointed Hebrew MSS. prior to the tenth century.

[2] R. Behai ben Joseph Ibn Bakoda.

[3] For a general description of the TEPHILIN, see Basnage: HISTOIRE DES JUIFS, tom. iii. pp. 752 *et seq.* Any dictionary will tell the unversed reader that the Phylactery was a strip of parchment inscribed with certain passages from the Pentateuch. It was worn on the forehead, otherwise on forehead and arm, during prayer.

[4] Treatise NEDAREEM, also BAB. MEGILLAH, BAB. BEROCOTH, and BAB. ERUBIN.

Christian existence of the point system, with the exception of a very few cases occurring in the Pentateuch, which, moreover, are not vowel-points, this is one thing, and must be left to those who affirm it; its existence in early post-Talmudic times [1] is another, and all that is required in the present case to destroy the validity of this objection to the reasonable antiquity, as affirmed, of the ZOHAR.[2]

(2) The treatise on the DUTIES OF THE HEART is certainly a work of the eleventh century, but it is advanced that its author himself borrowed from the ZOHAR in an early form, the existence of which is traceable, from Talmudic references, under the name of MIDRASH of Rabbi Simeon ben Yohai.[3] It is said also that the author was a contemporary of Rabbi Abraham, who wrote a commentary of repute upon the BOOK OF FORMATION, but this personage, identified by some dreamers as the pretended instructor of Nicholas Flamel in the secrets of Alchemy, died at the close of the twelfth century. We may choose as we please between the alternatives offered, but the fact remains that the ZOHAR contains matter which is found in a work belonging to the eleventh century.

(3) The existence of two kinds of Phylacteries arose through a difference of rabbinical opinion as to the Scriptural passages to be used on them. The question is whether this difference of opinion occurred in the eleventh century and later, or whether it originated in earlier Talmudic times. Certain statements and inferences therefrom are set forth by defenders of the ZOHAR in support of the second view; but the use of two kinds of Phylacteries before the tenth century has not been demonstrated.

This at its value is, moreover, the testimony of the ZOHAR, obviously reproducing current legend, or borrowing from the traditional storehouse of the TALMUD.

[1] See David Levi, *op. cit.*, who says that in several places of the BABYLONIAN TALMUD mention is made of "the distinction of the accents, and, in particular, of the accents of the law, which might be shewn and pointed at by the hand, consequently they must be visible marks or figures, and are to be understood both of the vowel points and accents." Though belonging to an early period of the controversy, Levi's defence is still worth reading. Basnage, tom. ii. p. 763, refers the invention to the eleventh century.

[2] The commentary of St. Jerome on Jeremiah has been regarded as positive proof that the vowel signs were not in existence at his day. A critical dissertation on their antiquity will be found in MÉMOIRES DE LITTÉRATURE DE L'ACADÉMIE DES INSCRIPTIONS ET BELLES LETTRES, *Tome* xx., pp. 22 *et seq.* It tends to prove that vowel-points existed in the middle of the third century A.D.

[3] According to Jellinek the great classic of the Kabbalah has passed under three names: (*a*) MIDRASH of Rabbi Simeon ben Yohai; (*b*) MIDRASH: Let there be Light! (*c*) ZOHAR, *i.e.*, Splendour or Light, after Daniel xii. 3.—DIE KABBALA, *oder die Religions philosophie der Hebraëi von Franck.* Leipsic, 1844. The MIDRASH is a symbolical narrative or account.

(4) The citation by the ZOHAR of late authorities belonging to the Amoraim school is met by representing it in its extant form as the growth of several centuries, which is true of much early Hebrew literature, canonical or not. The indirect strength of this view is considerable; but it is weakened by its supporters when they attempt to argue that had the ZOHAR been forged by Moses de Leon he would have avoided the citation of later authorities. The history of literary impostures points wholly in the opposite direction, and the objection demonstrates quite clearly that the work as we have it is later than its latest authority. For it to be otherwise is impossible. How the late authorities came to be included is a distinct matter.

(5) When Isaac de Acco set out on his quest for the original MS. of the ZOHAR, he is recorded to have said: "If it be written in the Jerusalem idiom it is genuine, but if in Hebrew it is not." The value of an objection to the ZOHAR founded on its use of Aramaic is here exhibited by the express statement of a Jewish witness referred to the thirteenth century.[1] It is argued furthermore, by its defenders: (*a*) That Aramaic is the language of the Targums, which are mystical; (*b*) That the uncanonical language is used to increase the symbolism, but this may be regarded as a subtlety; (*c*) That supposing the antiquity of the ZOHAR, the scribe of R. Simeon ben Yohai was undoubtedly the Rabbi Abbah whom it mentions, and he as a Babylonian must have been thoroughly conversant with Aramaic;[2] (*d*) That supposing the ZOHAR to be a forgery produced by Moses de Leon, he was more likely to have written it in Hebrew, which is the language of his other books.[3]

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[1] Compare the article *s.v.* MIDRASHIM in the ninth edition of the ENCYCLOPÆDIA BRITANNICA, by Dr. Schiller-Szinessy, Reader in Talmudic at Cambridge. "The ZOHAR was begun in Palestine late in the second or early in the third century, A.D., and finished at the latest in the sixth or the seventh century. It is impossible that it should have been composed after that time and before the Renaissance, as both language and contents clearly shew."

[2] There is no evidence for the editorship of R. Abbah, but if anything Zoharic was committed to writing in the second century there might be ground for accepting the express statement of the LESSER HOLY SYNOD that the recorder was the son of R. Simeon, obviously and of course in respect only of that particular text.

[3] On the entire question compare Munk: MÉLANGES DE PHILOSOPHIE, JUIVE ET ARABE, pp. 280, 281. "The Aramean dialect of the ZOHAR is not that of Daniel and Ezra, of the Chaldaic Paraphrase of Onkelos and Jonathan, of the Targums, the Talmuds, the MIDRASHIM or the *Gueonûm*, but an incorrect and most corrupt mixture of all." Munk also sees traces in the ZOHAR of unfamiliarity with the language used. By this a double and altogether intolerable burden seems placed on the shoulders of its reputed forger. The question raised by Franck in 1843 remains still pertinent and still

From these objections and these answers the general conclusion must be that the internal evidence for the late origin of the bulk of the ZOHAR as it stands is not of any real force. The two tabulations have by no means exhausted the difficulties or the counter-evidence, as to which, even at the present day, Franck is in many cases the best and certainly the most lucid expositor.[1] Putting aside the alleged absence of Christian influence, if not of all reference to Christianity, his remarks on the absence of Aristotelian influence, and some points of the argument from the dialect in which the work is written, seem to possess as much force as they did originally in 1843. But the strength of the case in favour of the ZOHAR is also the strength of the chief objection against it. It does quote later authorities, but this may exhibit that it grew like the Talmudic writings and several of the canonical Hebrew books. It has been well urged that if contemporary with the TALMUD, the latter ought to have mentioned it, and it is replied that it does, not, however, under the catchword of its late name, but by the title of the Secret Learning, and by other titles which have been mentioned in this section. It would exceed my province to pursue the subject further. The minute considerations are of course highly technical, and there are some on both sides which it is wise to abstain from pressing. One of these is the argument that Moses de Leon was an unlikely person to have written such a work as the ZOHAR, because he was intellectually and morally unfit.[2] I have noted that he was unlikely, but possibilities of this kind can only be determined by the event. Many great books

unanswered :—How could Moses de Leon at the beginning of the fourteenth century treat matters of the most elevated order in an idiom which the most distinguished scholars had been for so long content merely to understand and which, on this hypothesis, had not produced a single work capable of serving him as a model ?—LA KABBALE, p. 104.

[1] On the opposing side there is negative force at its value in one contention of Karppe (*op. cit.*, pp. 307, 308). He cites Juda Hadessi and his ESHKOL HAKOFER, written in 1148 and exhibiting vast knowledge of Jewish religious and philosophical tendencies. It inveighs bitterly against the anthropomorphisms of the Talmudists and cites everything of this nature in rabbinical literature, but it says no word about the ZOHAR, the inference being that if this great and occasionally most anthropomorphic collection had been in existence at his period Juda Hadessi must have known and could not have failed to cite it.

[2] Dr. Schiller-Szinessy shews that he was proud of the authorship of his books, and hence unlikely to conceal his hand in the composition of any ; but this argument also must not be pressed too far. The same writer terms him an inferior Kabbalist, and it seems admitted on all sides that his original books are poor in quality. From these works Jellinek has extracted passages which are parallel to others in the ZOHAR and some critics have thence concluded an identity of authorship. In any other branch of research such parallels would be held to prove nothing.

have been produced by those who were antecedently improbable, and after all, at the best, we know Moses de Leon only through his other writings and the alleged testimony of a hostile relative. There is no doubt that the ZOHAR was to some extent sprung upon the Jewish people at the period of its appearance. The manner of its reception was not unmixed; it received the kind of welcome which would be given to a work which may have been old as regards its materials, though unfamiliar—less or more—in its form, and this is sufficient to account for any silence of previous authorities, while in the shaping of those materials and the impressing of that form the individual who is supposed to have multiplied copies may have had a hand.[1]

IV.—THE AGE OF ZOHARIC TRADITION

It must not be supposed that the field of criticism is occupied entirely by a hypothesis of unmixed fraud, or that this hypothesis has fastened always upon the same person.[2] The most favoured delinquent is, of course, Moses de Leon, because he is reported to have circulated the ZOHAR, but occasionally he appears as the tool of other conspirators. Thus, Samuel Cahen maintained that the Zoharic writings were composed by a convocation of converted Rabbins, assembled for the purpose in a Spanish monastery, employing Moses as their publisher, and hence the Church itself might almost figure as

[1] And by those who accept this view it is considered that he interfered only to disfigure it. The view itself is not to be regarded as advanced altogether on my own behalf, for I have done little more than summarise and deduce from intimations on the part of apologetic writers, without feeling that it can be satisfactory to either side. A long debate is possible on the nature of alleged materials which were or might be old; while if admitted as of fact, it does not follow that they give evidence of a Secret Tradition corresponding to that of the ZOHAR and perpetuated by reception from an early period. Some things were obviously familiar, including Yetziratic notions, and developments therefrom would have been welcome to certain rabbinical minds. It may be noted that the JEWISH ENCYCLOPÆDIA, *s.v.* ZOHAR, concludes that the text originated among Persian Jews of the eighth and following centuries. But the same epoch-marking work has a yet longer study, *s.v.* CABALA, from which it may be gathered (1) that the testimony of Joseph ben Judah in the second half of the second century seems to indicate the existence of an esoteric doctrine at that time in the world of Jewry and its connection with the name of Johanan ben Zakkai, who lived before and after the destruction of Jerusalem; (2) that the apocalyptic literature "belonging to the second and first pre-Christian centuries contained the chief elements of the Kabbalah"; (3) that one thousand years before the supposed date of SEPHER YETZIRAH the BOOK OF JUBILEES offers a cosmogony based like that on the letters of the Hebrew Alphabet.

[2] Basnage is inclined to refer the original ZOHAR to the tenth century, and, following Bartolocci (BIBLIOTHECA RABBINICA, t. iv. p. 82), represents Moses de Leon as in possession of several exemplars, which he amplified.—HISTOIRE DES JUIFS, t. ii. 781; t. v. 1775, 1776.

an accomplice.[1] Others, like M. H. Landauer,[2] argue that the true author was Abraham ben Samuel Abulafia,[3] while the voice of Graetz was raised in favour of the school of Abraham ben David of Posquière—who belonged to the twelfth century.[4] Isaac the Blind of Narbonne [5]—*ob. circa* 1219—is also a favoured name, and to him it seems indubitable, in any case, that Kabbalism owed something of development and of impulse. Meanwhile this extreme opinion in all its varieties is balanced by counterviews which also denaturalise the literature. It may be suspected therefore with reason that on both sides there is an error of enthusiasm: there are the children of intelligence who look to find the Secret Doctrine of Judea a mere transcript from that of Egypt, or whatever land is for them the well-spring of all truth and all truly sacred knowledge. These remember, for example, that Abraham was in Egypt, and, accepting at once the fairy-tale attribution of the BOOK OF FORMATION to the patriarch, conclude that this document is older than the RITUAL OF THE DEAD. It is useless to reason with those whose confidence is not shaken in the face of impossibilities, whose imagination can bridge all gulfs in evidence by fantastic suppositions. On the other hand, there is the crass criticism which rules off a literature by a single stroke of the pen into the region of forgery and imposture, as it rules off all psychical phenomena into that of imposture or hallucination. It does not matter that this criticism is always in disgrace. It proved Troy town to be solar mythos till Troy town was excavated; it undermined, as it believed, the Book of Daniel till fresh archæo-

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[1] At the opposite extreme was Christianus Schœttgenius in his considerable work, HORÆ HEBRAICÆ ET TALMUDICÆ *in Theologiam Judæorum Dogmaticam antiquam et orthodoxam de Messia impensæ*, 2 vols., Dresden and Leipsic, 1733, 1742. See vol. ii. *Rabbinicorum Lectionum Liber Secundus*, c. ii., *docens R. Simeonem filium Jochai, auctorem Libri Sohar, Religionem fuisse Christianam.* There are eight heads to the argument, the most important being that the ZOHAR contains the precise, orthodox doctrine concerning the Messiah and His divine and human nature, and this not in one place or mysteriously, but in many and openly. As regards Samuel Cahen, I know his fantastic story at second hand only and have failed to trace its source, but it is buried somewhere in what is called his "Great French Bible."

[2] He maintained the apocryphal nature of the Isaac de Acco story and that the ZOHAR did not come into general knowledge till a much later period. See ORIENT LIT., vi, 710–713, 1845–46.

[3] A prophet and Messiah of his period, A.D. 1240–1291, who is said to have termed his system "a prophetical Kabbalah."

[4] He has been described as the chief Talmudic authority of his period in Southern France, but most of his works are lost.

[5] That is, Isaac ben Abraham, referred also to Posquière. He has been termed "father of the Kabbalah," and is supposed to have conferred on the Ten SEPHIROTH those names by which they are known.

logical discoveries cast it into the pit which it had dug. It is truly not less stupid, and it is far less engaging, than the opposed excess.[1]

The antiquity of the Zohar does not depend so much upon the date of its documents as on that which may belong to its Tradition.[2] It is clear that the speculations, for example, of mediæval Rabbins, referred backward in virtue of a fabulous claim to the dawn of the Christian era, are in a worse position than the HIERARCHIES of pseudo-Dionysius, and that their importance, if any, will differ in kind rather than degree from that which must attach to a Tradition which interlinks with the far past.[3] We are therefore more concerned in ascertaining the state in which modern criticism has left the content of the ZOHAR than the form in which it is presented to us. The early students of the work, who accepted and defended its antiquity, did not make this saving distinction, and in many instances modern hostility does not make it either. Upon the surface of the history of Kabbalistic criticism the first presumption is, of course, unfavourable to any hypothesis of antiquity, because this would seem to have been admitted in days when scholarship was equipped insufficiently for the determination of such a question. In the light of fuller knowledge it will be thought that the claim has lapsed, or remains only as a pious belief prevailing among an uncritical minority, a few persons being always found whose mental bias predisposes them to the defence of exploded views. It happens, however, in the present case that an indiscriminate rejection is not much less superficial than an overcredulous acquiescence in a non-proven claim. Moreover, the history of debated questions of this kind teaches another lesson, and the closest approximation to truth is found usually in the mean of extreme views. Now, in the history of Zoharic criticism we find that the old students not only accepted the claim of the Tradition to antiquity, and were disposed to understand the

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[1] In Kabbalistic criticism its typical representative is Graetz, and one can scarcely conjecture by what principle he was guided in his estimate of Moses de Leon. It is the height of exaggeration, the account in the YUHASIN transcendentalised till it almost exceeds recognition.

[2] According to Edersheim in his JEWISH SOCIETY AT THE TIME OF JESUS CHRIST, "there existed indubitably" at this epoch "a mass of doctrines and speculations which was concealed carefully from the multitude" and even, he adds, from ordinary scholars. He says also that it bore then, as it bears now, the name of Kabbalah.

[3] It should be added, however, that their importance and validity might be so great and unchallengable that the question of their date would pass into the background.

genealogy more or less literally, but that further they regarded the books which contain both as belonging to certain dates and produced by certain writers without much suspicion, on the simple authority of the literature.[1] Later scholars, on the other hand, having found something to countenance the modern origin of the documents, have overlooked frequently the possible antiquity of their Tradition. The question of this antiquity as something which calls to be surveyed apart from the date of publication will explain what I mean by possible moderate and middle views in which the truth should be sought. If we fail entirely here we may regard the case as closed, it being understood that essential values in respect of *Theosophia Mystica* remain over.

I believe that a careful and unbiassed comparison of all the evidence will lead us to conclude that there are elements of old doctrine in the ZOHAR: their exact antiquity is, in part, highly speculative, but it is quite sufficient to invest them with considerable interest, from this point of view only. Like the SEPHER YETZIRAH, some of it may be even referable to a comparatively remote period. I refer here to Yetziratic notions concerning the virtue of Divine Names, for this also is found in the ZOHAR, as it is found abundantly in the TALMUD: a residuum of its teaching concerning angels and demons may be also an inheritance from Babylon. All this, however, is the negligible part of the ZOHAR, as it is the negligible, if curious, part of Talmudic literature. With regard to the Scriptural exegesis which constitutes so large a portion of it, we shall not offend possibility by supposing that some of it may be an obscure transmission from Talmudic times.[2] If we take the hints and references found in the Talmuds to the existence of a Mystical Tradition, and follow them through the large mystical literature which intervened

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[1] Some modern ecclesiastical historians, for no solid reason, incline to this view. Thus, we have in Dean Hook's compilation, A CHURCH DICTIONARY (fourteenth edition, London, 1887), the statement that the chief Kabbalistic author was Simeon ben Yohai, and also that most of the heretics in the primitive Christian Church fell into the vain conceits of the Kabbalah, particularly the Gnostics, Valentinians and Basilidians. There is perhaps no more warrant for the second than the first view, but it has been advanced warmly, as readers of Matter's HISTOIRE DU GNOSTICISME and of King's GNOSTICS will not need to be told. It is understood, however, that the day of these works, in so far as the second can be said to have had a day, has some time ceased to be.

[2] In other words, we may follow the learned author of the article on the MIDRASHIM in the ENCYCLOPÆDIA BRITANNICA, who says that the nucleus of the work is of Mishnic times and that R. Simeon was its author in the same sense that R. Johanan was of the PALESTINE TALMUD, namely, that he gave the first impulse to its composition.

between those works and the ZOHAR as we now have it, we shall be led not to the conclusion of the mere occultist and dreamer, that there was a great body of Secret Doctrine which became revealed gradually, but that there was a kernel of Tradition which was planted in the secret heart of Israel, which many watered and fostered, till the growth at length put forth, not without something of transformation and of suddenness, the strange flower of the ZOHAR. As regards form its most ancient part is probably the BOOK OF CONCEALMENT, but it is entirely improbable that any conspicuous portion could have existed in writing till after the sixth century, while the growth of most of it is probably much later and subsequent to the latest date which can be ascribed to SEPHER YETZIRAH.[1] It is advanced, as we have seen, by its defenders that the ZOHAR is a subject of reference in several texts both of the BABYLONIAN and JERUSALEM TALMUD under the name of the MIDRASH of Simeon ben Yohai, and the parallels between Talmudic sayings attributed to this Rabbi have been compared with the extant work in order to exhibit their identity. The existence of a text entitled MYSTERIES OF SIMEON BEN YOHAI before the middle of the eleventh century and possibly much earlier, is acknowledged by Dr. Graetz. It is reasonable therefore to conclude that early written and oral materials entered into the composition of the ZOHAR as we now possess it.[2] This is the most that can be urged, and this is sufficient to prove that no one person wrote it out of his own head.[3]

It must be confessed, on the other hand, that the legend

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[1] I put forward this hypothesis because Dr. Schiller-Szinessy has not stated his reasons why it is impossible that it should have been later than the seventh century, and subject to the conclusiveness of those reasons. We may speculate what Dr. Szinessy would have thought of Israel Zangwill, had he read the epilogue to the CHILDREN OF THE GHETTO, in which it is remarked casually that the ZOHAR was "forged by a Spanish Jew in the thirteenth century." By the way, are copies of the ZOHAR likely to be found in a small room, used as a synagogue, outside Jerusalem and so poor that it is bare even of seats?

[2] An interesting article by M. Nicolas in Lichtenberger's ENCYCLOPÉDIE DES SCIENCES RELIGIEUSES, t. xi. *s.v.* CABALE (Paris, 1877), regards it as certain that the philosophical speculations which compose the Kabbalah generally began to form during the century which preceded the Christian era; but they were oral, imparted to a few only, and under the seal of secrecy. Unfortunately, the article is not trustworthy, representing, as it does, the AIN SOPH doctrine to be part of the SEPHER YETZIRAH.

[3] Compare Blunt's DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY, which argues that the variety of style and the disjointed character of its contents shew that the ZOHAR is the growth of ages. But Blunt's work indicates no real acquaintance with the Kabbalah and its criticism.

which attributes its origin to R. Simeon ben Yohai seems to have made an unfortunate choice, for this great authority of the TALMUD represents a reaction against the tendencies attributed—rightly or not—to R. Akiba, and there is some evidence for believing that he did not investigate the hidden meaning of Scripture, but rather its rational principles. He is described by a modern writer as cold, exclusive and stoical. At the same time, if we accept the existence of a genuine Tradition which became incorporated in the ZOHAR, it is difficult to reject its leading and central figure.[1]

If we turn now for a moment to the unequipped standpoint of so-called modern occultism we shall see that so far we have no warrant for connecting the chief cycle of Kabbalistic literature with the high antiquity to which occultists incline.[2] While we leave them once more in full possession of the alleged virtue inherent in Divine Names, and perhaps with some elements of legend concerning angels and demons, we are forced to take all that remains a considerable distance into the Christian era. But the ZOHAR, although it embodies the entire content of Kabbalistic doctrine, is not the sole nor the earliest storehouse of that doctrine, and we have next to consider whether the antiquity of the metaphysical Tradition is to be inferred from its points of contact and correspondence with other theosophical systems which have prevailed in the past.

V.—ALLEGED SOURCES OF KABBALISTIC DOCTRINE

On the basis of considerations so far enumerated, it would appear that we are warranted in regarding some part at least of the materials incorporated by the ZOHAR as earlier than

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[1] The author of the article CABALA in Herzog's REAL ENCYCKLOPÄDIE takes a middle view, namely, that the ZOHAR is not the work of Moses de Leon, nor is it of R. Simeon's period, though its doctrines are referable to him. It was completed in the eighth century. The evidence adduced for this view seems inconclusive, so far as the article is concerned.

[2] Take, for example, the following typical instance of the exaggerations which have found currency on this subject. "The origin of the Kabbalah is lost in the night of of time. Is it of India or of Egypt? We do not know; but it is certain that to Egyptians and Indians it was alike known. Pythagoras returned with it into Greece after his travels in the East, then the region of the light. One asks vainly whether its first revelation was divine or the product of inspiration."—Desbarrolles: LES MYSTÈRES DE LA MAIN, 14*me édition*, Paris, *n.d.* Desbarrolles knew nothing of the Kabbalah, but he reflected his friend Éliphas Lévi, who claimed knowledge but wrote frequently in the same distracted strain.

the period of their promulgation. We cannot say whether the SEPHER YETZIRAH is much anterior to the ninth century.[1] But both works are in connection with Talmudic times and, within the limits of the Christian centuries, there seems therefore to have been an esoteric tradition in Israel.[2] Whether it existed prior to Christianity itself is the next concern of our inquiry. At this point the difficulties begin to multiply, because the range of research is exceedingly large, and it has been covered in every direction by successive generations of hardy speculators. We must proceed step by step and shall do well to begin first of all by a general survey of the subject.

The doctrines of the Kabbalah have been referred for their origin to almost every philosophic and religious system of antiquity, and its points of alleged correspondence with each have been tabulated with some care. They have been derived from Akkadia, from India, from China, from ancient Egypt,[3] from Platonism and Neo-Platonism, from the categories of Aristotle, from early Christian Gnosticism.[4] The most reasonable conclusion which can be drawn, I think, from all this rival evidence—in so far as it can claim the term—is that it is not derived from any one of these sources specifically and exclusively, but rather that the human mind, when engaged on certain fundamental and perhaps insoluble problems of the universe, tends independently to reach conclusions that are similar and may even wear sometimes an aspect of literal identity; that the Kabbalah is largely an outcome of such

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[1] But we can say that one of the most pronounced opponents of Jewish Theosophy assigns it to early Gnostic times.—See Grätz: GESCHICHTE DER JUDEN, 11 vols., 1853–1870.

[2] One of the most credulous and also most pretentious exponents of the English school of Kabbalism in a debased occult interest states that, according to Hebrew Tradition, the doctrines of the oldest portions of the ZOHAR are antecedent to the Second Temple.—W. Wynn Westcott, SEPHER YETZIRAH. Translated from the Hebrew. Second edition. London, 1893. A third edition has been published recently, since the decease of the author.

[3] This is the view which obtained most widely among French occultists. "It is in Egyptian science," says Stanislas de Guaita, "carried from Mitzraïm by Moses at the exodus of the Sons of Israel, that we must discern the source of that Sacred Tradition transmitted among the Jews from generation to generation, by the oral way, down to the disciples of Simeon ben Yohai, who wrote, at the dictation of this master, about the second century of the Christian era, the GREAT BOOK OF THE LIGHT (ZOHAR)." —AU SEUIL DU MYSTÈRE, pp. 183, 184. The last statement is, of course, merely an assumption of the vital point at issue, and the speculations of the French Marquis are worth as much and as little as the rest of the rubbish-heap which used to pass in Paris for occult learning and criticism. It will be noted that R. Simeon is referred to the second instead of the first century.

[4] Even the so-called "Symbols of Pythagoras" have been approximated to Kabbalistic teaching. See COLLECTANEA HERMETICA, edited by W. Wynn Westcott, vol. v. *id est*, SOMNIUM SCIPIONIS, &c., London, 1894.

unaided research; that its results are in the main *sui generis*, but that they offer points of contact with other attempts of the kind in all ages and nations; and that they owe something to other traditions and memorials of the past, in part by filtration therefrom, but in part also because they belong thereto and were born among them. We must, of course, distinguish the fundamental part of the Kabbalah from its developments. Included in the first class are the doctrine of the Ten Emanations, that of AIN SOPH, of the MACROPROSOPUS and MICROPROSOPUS, some of which may go far back in the history of post-Christian Jewish literature, indeed almost to Talmudic times. They are mentioned of necessity here, but must be unfolded and explained later. The subsequent developments possess a complexion reflected from many sources, not excluding the scholastic philosophy of Christian Europe during the Middle Ages.[1] AIN SOPH is that final concept of the Deity which is reached by all true metaphysics; it is not necessary to suppose that it was derived from Babylonian initiations during the exile of seventy years, or from Greek speculation at Alexandria: it may be regarded more probably as a product of the unfinished exile of Christian centuries, a fruit of first-hand reflection by the theosophical mind of Jewry on problems present to the mind, but not altogether untinctured by the debates which encompassed it at different centres of culture. It is the ultimate point of theosophical speculation possible to the human mind, at which the mind tends always to arrive. The doctrine of the SEPHIROTH is, in its turn, an intelligible form of another widespread device of old-world thought when it sought to bridge the gulf between finite and infinite, between absolute purity and that material world which, in one or other way, seems to have been regarded always as unclean. The MACROPROSOPUS and MICROPROSOPUS, whether late or early in Jewish literature, are late at least in the history of human speculation. They are an attempt to distinguish between God as He is in Himself and in His relation with His children. As might be expected, they are the most characteristic of Jewry and, as such, offer the least connection with any external system. Yet they have some points of contact. As regards each and all, given the times and the circumstances, the people and their places, they

[1] I refer here to the Kabbalistic schools of Isaac de Loria and Moses of Cordova.

are the kind of speculative doctrine which one might have expected *à priori*. The peculiar conventional forms under which they are conveyed were characteristic of the rabbinical mind, its own and no other's throughout. We shall find that some of them are crude and monstrous; but it happens that the Secret Tradition at its highest can be separated from its extravagant and materialistic developments.

When we remember the persistence of Tradition which has characterised the most persistent of all races, when we remember that the Jew of the Christian Dispensation may be said to have lived in the remembrance of his glory passed away, we can believe that he was encompassed by an atmosphere of legend on which his fervid mind was at work continually, out of which he never stepped, and it would be unreasonable to suppose that all his literature, like all his thought, was not tinctured profoundly by this his intellectual environment. But it is a wide and an unwarrantable step from the belief in such a natural and inevitable operation to a belief that Jewish Tradition must or may be referred to one distinctive source in the past, from which it was perpetuated by some conventional transmission, as occult writers suppose, and some others also who have no such bias towards the mysterious to intervene in apology for their opinion. We have no ground for affirming with Basnage[1] that old Egypt is the true nursery of the Kabbalah, though it is quite possible that Israel brought something from the Nile valley which does not appear in the Pentateuch. Nor are we justified in agreeing with a quondam Grand Master of the Ancient and Accepted Rite of Freemasonry, United States Southern Jurisdiction, when he suggests a direct communication of doctrine from the religion of Zoroaster[2] to Kabbalism which must be referred to the period of the exile.[3] That the Jews may have derived something from Babylon I have noted already, and amidst their chequered experience under Persian domination, after their final scattering, possibly the great body

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[1] L. iii. c. xiv.

[2] For some tables indicating "the harmony and identity of the Chaldean philosophy with the Hebrew Kabbalah," see CHALDEAN ORACLES OF ZOROASTER, edited by *Sapere Aude*, London, 1895, pp. 8–11. The true value of such parallels is shewn by such frenzied developments as Archbishop Meurin's SYNAGOGUE DE SATAN, which will be noticed in Book X. § 18. *Sapere Aude* was a pseudonym adopted by Wynn Westcott in some English occult circles.

[3] MORALS AND DOGMA, Charleston, A.M. 5641, pp. 266, 267, and elsewhere throughout the compilation. Compare Matter: HISTOIRE CRITIQUE DU GNOSTICISIME. It refers the Gnostic systems to the ZENDAVESTA and Kabbalah.

of Haggada may have received increment and colouring. More fantastic theorists have imagined that not only is there a Chinese Kabbalah, but that it is the source of that which was in Israel. That the great unknown empire, in which all things from Alchemy to the art of printing are said to have germinated, possessed and still possesses a body of traditional lore, of so-called secret teaching,[1] is mere commonplace on which there is no call to insist, and if some persons will be so foolish as to term this Kabbalah, as if in the sense of Israel, it is idle to dispute with them about the improper and confusing use of a mere word. That the book called YI-KING,[2] or MUTATION, contains an Esoteric Religious Tradition which has, as it is affirmed, some analogies with Kabbalistic doctrine, is neither surprising nor significant of anything except the irresistible tendency of the human mind to reflect after much the same manner, in all lands and times, upon mysteries that are everywhere the same, ever urgent, ever recurring. Such analogies do not prove, as dreamers would have us believe, the existence of a conventional Wisdom-Religion, unfolded through ages of initiation. In the natural order, the truly fundamental religion is the common ground of all, which stands in need of no formal perpetuation, as it is inborn in the heart and mind of humanity.[3] And yet the undoubted existence of the Mongolian race in Mesopotamia almost at the dawn of history may suggest that the Semite drew something from Mongolian Chaldea even in the days of Abraham,[4] as afterwards the Jew of Babylon may have had a certain contact with Confucianism in its earliest form. We may admit, readily and reasonably, that the Jew received everywhere and always retained the reception, provided that we leave him

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[1] In conformity with which Bryant's ANALYSIS OF ANCIENT MYTHOLOGY (vol. i. p. 94) and Oliver's HISTORY OF INITIATION (pp. 79 *et seq.*) would have us believe that there were Mysteries in China "similar to those of India," which again were more or less the same as those that flourished subsequently in Greece.

[2] For some information concerning this work and its Kabbalistic analogies, see L'INITIATION, *revue philosophique des Hautes Études*, tom. xxxvii. No. 3, Dec., 1897. Paris. *S.v. Yi-King, Tao-see, Tao-te-King et la Numération*, pp. 266 *et seq.* Also Eugène Nus: A LA RECHERCHE DES DESTINÉS. Paris, 1892.

[3] I refer here to sacramental and not to natural religion so-called.

[4] "The power of the Mongol rulers of Chaldea, about the time of Abraham, was far more extensive than that of the contemporary rulers of Thebes and of the Delta, and the victories of the great eighteenth dynasty in Egypt, extending over some three centuries at most, form only a passing episode in the story of Asiatic civilisation, which dates back probably earlier than the time of the Pyramids, which was native and original, and from which Egypt borrowed much in the days of its greatest rulers."—BABYLONIAN DISCOVERIES, EDINBURGH REVIEW, April, 1898.

everywhere his own intellectual initiative, and bear in mind that the process was everywhere natural and informal, not arbitrary and conventional.

Passing over the regions of wild surmise in which Odin the Norse God becomes identified with the Kabbalistic ABBA, the Supernal Father; Frea with AIMA, who is the Mother in transcendence; Thor with ARIK ANPIN, the Lesser Countenance; and the Supreme Being discerned behind the northern mythology with AIN SOPH; passing over also certain alleged Druidic correspondences into which it would be folly to enter,[1] we may take much the same view as before regarding the alleged Gnostic connections of the Kabbalah. We may concur with King when he argues that whatever the date of the ZOHAR in its present form, some of its traditions are similar to those taught in the schools of Babylon and Tiberias.[2] They are the same and they are also different, and the difference represents the growth of the intellectual thought of Israel, its proper native development under the various impulsions which it received between the period of Gnosticism and the period of the promulgation of the ZOHAR. We may acknowledge also that Marcus, as "a born Jew," transmitted something of his national heritage to the system which he produced. Yet Gnosticism is not Kabbalism, though there are occasional analogies between them, and something of common source may be attributable to both. M. Amélineau is nearer the truth when he speaks of a coincident development of the two systems.[3] There are analogies in nature and appearance between glass and rock-crystal, but glass is glass and a pebble is a pebble.[4]

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[1] Pike, following his usual unacknowledged authority, affirms that the Druids were true children of the Magi, whose initiation came from Egypt and Chaldea, "that is to say, from the true sources of the primitive Kabbalah."—MORALS AND DOGMA, p. 103. The inspiration is Éliphas Lévi, who uses substantially the same terms.

[2] THE GNOSTICS AND THEIR REMAINS. Second edition. London, 1897.

[3] ESSAI SUR LE GNOSTICISME EGYPTIEN, *ses développements et son origine Egyptienne. Par M. E. Amélineau*, published in *Annales du Musée Guimet*, tom. xiv. Paris, 1887, but written so far back as 1882, the date affixed to the preface. Compare Edersheim, who believed that "Gnosticism, like later Jewish Mysticism, sprang from the contact of Judaism with the religious speculations of the farther East." Compare also the JEWISH ENCYCLOPÆDIA, which is disposed to recognise in the ZOHAR an influence referable to Vedanta Schools of Hindu Philosophy through Persian channels of Mohammedan Mysticism in the eighth century and later.

[4] The PISTIS SOPHIA has been considered the most valuable document for analogies between Gnosticism and the Kabbalah, but it is easy to exaggerate its evidence. King says that the doctrines are identical, and that it exhibits the leading principles of the Kabbalah; but he does not seem to speak with any first-hand knowledge of Jewish Theosophy. The Gnostic text has been edited since his day by Mr. G. R. S. Mead, who neither establishes nor alludes to the alleged correspondences.

It is unphilosophical because unneedful to go far back and far off when the explanation of given facts lies near in time and place. "That is best which lies the nearest," says the poet, and, artists or dreamers, makers of verse or Kabbalistic commentators, we should shape our work of art or interpretation without drawing needlessly from things remote. The prototype of Yetziratic and Zoharic Theosophy is close to our hand in Jewry. The fusion of all systems which is a characteristic of the present day, has its parallel in that epoch of the past which witnessed the rise of Christianity. "At the time when John the Baptist made his appearance in the desert, near the shores of the Dead Sea, all the old philosophical and religious systems were approximating toward each other. A general lassitude inclined the minds of all toward the quietude of that amalgamation of doctrines for which the expeditions of Alexander and the more peaceful occurrences that followed, with the establishment in Asia and Africa of many Grecian colonies, had prepared the way. After the intermingling of different nations, which resulted from the wars of Alexander in three-quarters of the globe, the doctrines of Greece, of Egypt, of Persia, and of India met and intermingled everywhere. Many barriers that formerly had kept the nations apart were at last thrown down; and while the people of the West readily connected their faiths with those of the East, the latter hastened to learn the traditions of Rome and Athens. . . . The Jews and Egyptians, then the most exclusive of all peoples, yielded to that eclecticism which prevailed among their masters, the Greeks and Romans." [1] National ambition, however, rather than eclecticism influenced the Jews, and though it was impossible, having regard to their environment, that they should not be tinctured largely, it was their object to tinge other systems and not to modify their own, to shew that the ethnic philosophers owed everything to the Divine Doctrine of Palestine. Philo the Greek of Alexandria to some extent Hellenised the Hebrew religion that he might the better Judaise the philosophy of Hellas.[2] From this fusion there arose the nearest approach, if not in time and place at least in form and subject, to Kabbalistic Theosophy as regards its source in Jewry. There is no need in the present study, which

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[1] MORALS AND DOGMA, p. 247.

[2] For an illuminating study of Philo's eclecticism, in the higher sense of this term, see H. A. A. Kennedy: PHILO'S CONTRIBUTION TO RELIGION, 1919.

is intended to simplify and not to enlarge the issues, that I should do more than cite Aristobulus, who a century before had exercised a similar vocation. Philo, and the movement and mode of thought which he represents, cannot have been without an effect upon the literature of later ages in Jewry,[1] though the history of that influence and the mode of its transmission cannot be traced conclusively. We must not fall, however, into the error of supposing that the Kabbalah is Platonism derived through Philo and the Jewish school of Alexandria, or that it is Jewish Tradition modified by Philoism. When we find in the SEPHER YETZIRAH the alphabetical symbols of the Logos made use of by God in the formation of the universe, it is very easy to set it down to Greek influence, but the fact remains that the BOOK OF FORMATION is essentially and characteristically Hebrew, and this fact lifts it altogether out of the category of Platonic succession. Yet we know where to look for the explanation of certain points of contact. As regards the doctrine developed by commentators on the SEPHER YETZIRAH prior to the appearance of the ZOHAR, as regards the literature which makes contact with these, and as regards the ZOHAR itself, saying nothing of the later literature, which had recourse consciously and openly to Greek sources, the case is much stronger.[2] Philo insists on the antithesis between God and the material world, the infinite and the finite; so, let us say, does the ZOHAR, which may be taken to stand for the literature. Philo affirms the absolute transcendency of God; so does Zoharic doctrine. Philo regards

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[1] I should observe here that Arthur Lillie, who once argued a process in the Buddhistic origin of Christianity, discovered in the ZOHAR not only the Trinity of Philo, but the Trinity of Buddhism, and he held that the Kabbalah "was one of the secret books of the Essenes."—MODERN MYSTICS AND MODERN MAGIC, p. 14. He testified also that it was "written down from tradition by one Moses de Leon," thus shewing that he was not aware of the existence of Kabbalistic books outside the ZOHAR. —*Ibid.*, p. 13. Finally, he affirmed that it is "a book of Magic."—MADAME BLAVATSKY AND HER THEOSOPHY, p. 194. After this we shall not be surprised to find that St. Paul was a Kabbalist.—*Ibid.* So also was Jacob Böhme, whose Three Principles, one of which was the "Kingdom of Hell," have something to do with the three supernal SEPHIROTH. For similar worthless speculations, see Lillie's BUDDHISM IN CHRISTENDOM.

[2] For example, the PORTA CŒLORUM of R. Abraham Cohen Irira, which forms the third part of Rosenroth's APPARATUS IN LIBRUM SOHAR, was written expressly to exhibit the correspondences between Kabbalistic dogmas and the Platonic Philosophy. Later on the same theme was taken up by Christian writers, some of whom connect the Kabbalah with Aristotle, and so we have works like Burgondo's PODROMUS SCIENTIARUM ARTIUMVE LIBERALIUM *ad ipsos Peripateticæ Scholæ et Kabbalisticæ doctrinæ purissimos fontes revocatus*, Venice, 1651. So also at an earlier period Thomas Campanella in his DE SENSU RERUM ET MAGIA, Frankfort, 1620, joined Neoplatonism and Kabbalism in his attempt to explain the universe.

the Divine Nature as in Itself escaping definition and in Itself without quality; Kabbalism denounces those who would attempt to describe God as He is in Himself even by the attributes which He manifests. Philo's descriptions of God are all negative: compare the LATENS DEITAS of the Kabbalah. Philo says that no name can be given Him; all Kabbalism agrees,[1] though its unfolded reveries confer many Names on the Deity and explain their powers and meanings Philo regards the Scriptural God as anthropomorphic, and allegorises upon all the descriptions, attributions and manifestations of Deity in the Old Testament: compare the doctrine of the Two Countenances, designed—as some have supposed—to explain the same anthropomorphisms by their exaggeration to a *ne plus ultra* degree. Philo regards the letter of Scripture as a veil: so does the ZOHAR. Philo interprets it literally or mystically according to his purpose: so does Kabbalistic exegesis. Philo regards the visible world as the gate of the world unseen; he believes in the possibility of an immediate contemplation of God, in the existence of an archetypal world, and that things seen are a counterpart of things unseen,[2] in all of which we are enumerating express points of Kabbalistic doctrine. These analogies are too numerous, too close, too consecutive, to leave any room for doubt that the heads of Kabbalistic teaching pre-existed in Israel, and we have further the explicit testimony of Philo as to the fact of a Jewish mystic doctrine. Spontaneity, initiation, subsequent influences, all remain unimpeded and all are necessary to explain the existence of the ZOHAR and its connections, but its source is not Philo of necessity, much less Philo exclusively: it is that which produced Philo. And more than all, it is hardy, independent speculation, wearing tradition like a veil which does not conceal its essential individuality, and much nearer to ourselves at times in its spirit than we should ever suspect from its form. Yet we may suspect it on philosophical grounds, for however concealed

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[1] It is to be understood also that the ZOHAR affirms a Divine Mode, wherein God was alone with His Name; but there was an antecedent and nameless state.

[2] There is a twofold correspondence in Kabbalism between superior and inferior things: one transcendental, being that of phenomena with their archetypes in the noumenal world, and one natural in the narrower sense of the term, being that which is summed up in the axiom: "There is no herb on earth to which a certain star does not correspond in the heaven." See Kircher: MUNDUS SUBTERRANEUS, ii. 401*b*. The whole theory of Natural Magic is imbedded in this maxim. Compare ZOHAR, one might say, *passim*, for it is a recurring doctrine.

behind the veil of symbolism, however distorted in strange glasses of vision, the sentiments and aspirations of humanity have ever a common root, and through the vehicle of Kabbalistic apparatus, under many covers and tinctured by many fantastic colourings of art and artifice, we see that our own yearnings and longings find expression, after their own manner, in this book of the words of the exile. We acknowledge therefore with the poet how truly all the lore and the legend is

> "A part
> Of the hunger and thirst of the heart,
> The frenzy and fire of the brain,
> Which yearns for the fruitage forbidden,
> The golden pomegranates of Eden,
> To quiet its fever and pain."

When the FAITHFUL SHEPHERD of the ZOHAR puts these words into the mouth of the Father of universal Israel: "In this world my Name is written YHVH and read ADONAI, but in the world to come the same will be read as it is written, so that Mercy shall be from all sides," [1] we see that here and now, at this point of the twentieth century, we might express differently the longing, the hope, the faith, for which this symbol stands, but the old symbolism stands in its own way for that which we all desire to express, and, furthermore, I do not know that our modern terms would represent it better. Herein is the justification of the ways of God to man and herein the pious conviction of the believing heart that in the great day of the Lord there shall be no scandal to His children; that in spite of the darkness of our ways we have held rightly that He is light; that though we write Mercy in our hearts but read Law and its inflexible order in all around us, we shall one day know that it is Mercy on every side, the highest expression of the Law, or that Law is that order under which Divine Love is manifested. It is in messages like this that the abiding beauty and significance of the Kabbalah are contained, not in the beard of MICROPROSOPUS or in the number of worlds suspended from the hair on the cranium of ARIKH ANPIN. GEMATRIA and METATHESIS may be pastimes fit only for ultra-serious children, but the voice of the Rabbis of the ZOHAR expressing the language of the heart of Israel needs

[1] Cremona edition, part ii. fol. 106*a*.

no TEMURAH to expound its meaning; and it is by the ring of such utterances that the true believer of to-day is made conscious electrically that the Holy Synods were composed of men who are our brethren.

As this view disposes implicitly of any claim on a divine authorship, and places the theory of aboriginal Tradition among fables, so also it forbids us to suppose that Kabbalistic doctrines are the work of a single mind.

One feels instinctively, without any necessity of evidence, that these things are not and cannot be the unaided creation of Moses de Leon. They are a growth and a result. As, however, the ZOHAR assumed its present shape at a late period admittedly, it may by possibility have taken part of it at the hands of this Spanish Jew. That his other works are inferior is no argument. Cervantes produced many worthless romances before and after the sum of all chivalry. The GALATEA did not make DON QUIXOTE impossible. So also Beroalde de Verville wrote books on Alchemy which are despised even by alchemists, but he wrote also the MOYEN DE PARVENIR. Every *magnum opus* is antecedently improbable, and the intellectual distance between the SORROWS OF WERTHER and the second part of FAUST is like the void between AIN SOPH and MALKUTH, which it was the purpose of the SEPHIROTH to fill.

But if all masterpieces are antecedently improbable, it is true also that they are impossible without antecedents. There are certain dull old histories known to *literati* which were necessary to the plays of Shakespeare. So the formulation of the ZOHAR must have been preceded by much raw material, both oral and written, parts of which were no doubt incorporated without any change in their formulation. For example, the BOOK OF OCCULTATION bears all the marks of antiquity, no less considerable than that of the BOOK OF FORMATION.

There is, of course, a point beyond which the reasonable critic will not pass. So far as it goes we are on tolerably safe ground with the meagre testimony of St. Agobard—supposing that it is allocated correctly; with R. Simeon Ben Yohai we are on purely traditional ground, and it is not to be supposed for a moment that more authenticity resides in the *dramatis personæ* of the Holy Synod than in those of the TURBA PHILOSOPHORUM. I do not mean that such names are entirely pre-

texts, for they may possess an honest basis in legend, but they are not literal or historical. They occupy a middle position between the script of a shorthand reporter and imaginary conversations like those of W. S. Landor.

VI.—ISLAMIC CONNECTIONS OF THE KABBALAH

When the Jew of the Exile sought a consolation in Theosophy, and thus produced the higher part of Kabbalism, compounded of his traditions, his speculations, his external receptions, his longings, the memories of his election and its glory, we must bear in mind that all exotics adjust themselves to their environment, not without certain changes even in the most persistent types. Now, the Jew is an anthropological exotic in all countries of the world, and just because his persistence is so enormous that it is explained by a special law of Providence, we find that in all countries he has been modified sufficiently to guarantee his survival. As in things physical, as in matters of daily life, so in the intellectual order, he lost nothing but he assumed much. The Jew of Salerno differed from that of France, and the Jew of Spain offered contrasts to both. Without attempting to add another hypothesis to the scores extant as to the origin of Kabbalism, I propose to indicate that this literature is naturally, if partially, elucidated by the place in which it grew up, if it did not in part originate.

Having made a reasonable allowance for spontaneity in Jewish thought, and having noted its observed connections and correspondences in distant times and places, it seems fitting that we should look now to that which lay the nearest. Without disputing or defending the opinion that Israel may have possessed a Tradition handed down by the oral way from comparatively early times, of which there may be barely sufficient evidence to warrant a presumption that it existed but not enough to determine what it was, let us begin by considering where the Kabbalistic books first began to circulate. That was in Spain. Now, what was the environment of Jews in the Peninsula at the period in question—let us say, from the ninth century and onward? It differed considerably from that which surrounded them in other countries of Western Europe. Spain was for Israel not indeed a Garden of Paradise,

but a species of oasis in the great wilderness of the Exile,[1] for the simple reason that much of it was not then under Christian rule.[2] The Jew of Spain enjoyed comparative immunity; he possessed even political influence; he rose occasionally to high political power. It is not surprising therefore that Spain became a centre of Jewish literature and philosophy. Thence Jewish treatises passed into France and Italy under the Arabian equivalents of their authors' names, and were accepted as speculations or teachings of the learned among the Moslems. Avicebron is a case in point. There can be no doubt whatever that the learning of Mohammedanism exercised an influence on the Rabbins,[3] who reacted in their turn on the Moslem doctors.[4] The questions of priority and preponderance may be passed over, because they are of no importance here.

We have concluded already that the ZOHAR presents the theosophical thought of preceding centuries in Israel under a certain aspect of transformation. The traditional knowledge, of which we have evidence as to its existence in Talmudic times, had received many developments from many sources and under the influence of many minds. There is ground for supposing that the nucleus in Christian times is first heard of in Palestine, which indeed follows from its connection, once admitted, with R. Simeon ben Yohai. But despite the legend which represents the ZOHAR as sent from Palestine by Nahmanides, everything points to Spain and the South of France as the chief scenes in which the literature developed, and it is not unreasonable to suppose that it has been affected by the prevailing tone of mystical thought in one or both of these places. There is evidence to shew that such influence was at work outside the ZOHAR and prior perhaps to its existence in the form that it now possesses. In post-Zoharic Mysticism, and in the commentaries on the ZOHAR which are the work of Spanish Jews, it may be traced more fully and plainly. In no case does it justify the now exploded criticism which would

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[1] See Finn's SEPHARDIM, already cited, c. xi., and especially pp. 142, 143.

[2] So also the necessities of Christian princes in Spain till the thirteenth century led them usually to protect the Jews.

[3] The translation of the TALMUD into Arabic by R. Joseph, disciple of Moses the sack-clothed, during the reign of Al-Hakim, Caliph of Cordova, in the tenth century, would be the best evidence which could be cited on this point, but the undertaking is no longer extant, if indeed it came into being.

[4] Islamic Mysticism is almost coincident with the mission of the great Islamic prophet. For example, the Ghoolat sect, famous for the "extravagance" of its doctrines, is referred to the time of Ali. See SECRET SOCIETIES OF THE MIDDLE AGES, London, 1846, pp. 29, 31.

make the ZOHAR merely a reproduction or echo of Arabian Theosophy, or would regard all Kabbalism as referable to Islamic Mysticism for its sole source, *plus* the Greek influence at work in Islam. This was the hypothesis of Tholuck. We are concerned only with a question of complexion and of tincture, and have other criteria by which to judge the true significance of the points of doctrinal resemblance between Sufi and Kabbalist concerning the hidden state of Deity, the operation of the Divine Will at the beginning of creation, the emanation of the world, &c. The analogies are interesting enough and the Orientalist who first specified them had everything to justify him at his period.[1] As it may not be uninteresting to cite a few cases in point derived from other sources, let us take a fact, one of many concerning which we possess impregnable testimony. About the middle of the fifteenth century, or, more exactly, from 1414 to 1492, there flourished a Sufi poet named Nuruddin Abdurrahmann, known as Jami of Herat, among whose works the SEVEN THRONES is most famous. One of the poems in this collection is entitled SALOMON AND ABSAL, a mystical story of earthly and heavenly love. In the epilogue to this poem, where the author unfolds his meaning, the following lines occur:

> The Incomprehensible Creator, when this world
> He did create, created first of all
> The First Intelligence, First of a chain
> Of Ten Intelligences, of which the last
> Sole agent is in this our Universe,
> Active Intelligence so called.

It may be admitted at once that if we are to accept the method and admit the quality of evidence which has satisfied heretofore the several authorities who have referred Kabbalism to definite sources in philosophy and religion, we may feel at liberty to infer from this passage that somewhere about the year 1450 a Sufic poet, so far away from Spain as Herat, was adapting, with slight variations of a verbal kind, the Sephirotic Doctrine of the Kabbalah [2] a century before the BOOK OF FORMATION and the ZOHAR came into circulation through the medium of print. I have chosen this instance because it proves nothing of itself on account of its lateness, but it gives a point of

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[1] See F. A. D. Tholuck: SUFISMUS, *sive* THEOSOPHIA PERSARUM PANTHEISTICA, Berlin, 1831, c.v. *passim*. Also DE ORTU CABBALÆ, Hamburg, 1837.

[2] See Book V., § 2.

departure backward for tracing a possible connection between the mystical sects of Mohammedanism and the mystical sects of Israel.

With this let us compare for a moment the doctrine developed in the CELESTIAL DESATIR, which has been described as "a very early attempt on the part of the ancient Persians to form a cosmological theory."[1] The DESATIR, it should be observed, is a revelation addressed to the great prophet Abad, who has been identified incautiously with Abraham. "The nature of God cannot be known. Who can dare to know it but He (Himself)? The entity and the oneness and the personality are 'His very nature and nothing beside Him.'" From this Being proceeded by free creation "him whose name is BAHNAM, called Prime Intellect and First Reason," and through him "ASHAM, the second intellect," who created in turn the intellect of the next lower heaven named "FAMESHAM." From these proceeded the "Intellect of the heaven of KANIAN," or Saturn; of HARMUZD, or Jupiter; of BAHRAM, or Mars; of KHURSHAD, or the Sun; of NAHID, or Venus; of ZIR, or Mercury; and of MAH, or the Moon.

Here, again, we have the production of ten primary intelligencies, recalling the Sephirotic emanations, which themselves have planetary attributions.

Let us now take another step. At the beginning of the twelfth century, or actually in the year 1100 A.D., Abū Bakr Ibn Al-Tufail, a noted Arabian physician, poet, mathematician and Sufi philosopher, was born at Guadix in Spain, and he died at Morocco in 1186. His chief work is a species of philosophical romance called THE LIFE OF HAI EBN YOKDAN, *the self-taught Philosopher*. In this curious narrative we find Ibn Al-Tufail using a form of comparison which occurs almost verbatim in the Kabbalistic books. "The Divine Essence is like the rays of the material sun, which expand over opaque bodies and appear to proceed from the eye, though they are only reflected from its surface." We find also substantially: (*a*) The AIN SOPH of the Kabbalists under the name of that One True One; (*b*) the reflection of this Being, dwelling "in the highest sphere, in and beyond which there is no body, a Being free from matter, which was not the Being of that One True One, nor the sphere itself, nor yet anything

[1] My knowledge is confined to the translation by Mirza Mohamed Hadi which appeared in successive issues of THE PLATONIST, vols. iii. and iv.

different from them both; but was like the image of the sun as it appears in a well-polished mirror, which is neither one nor the other, and yet not distinct from them"; (*c*) the immaterial essence of the sphere of the fixed stars; (*d*) the sphere of Saturn—and so with the rest, in harmony with the scheme of the DESATIR, ending at this world, which is subject to generation and corruption, and comprehending all that is contained within the sphere of the Moon. None of the material essences were identical and yet none were different, either as regards the rest or in comparison with the One True One.[1]

The doctrine of Divine Absorption is the very essence of Sufism and Sufism is contemporary with Mohammedanism itself. It is also mainly pantheistic,[2] as may be gathered from its proposed object. Some refer it to India, others to a Gnostic origin, but the question does not concern us, for the significant fact is that this form of Islamic Mysticism was one of the environments of the Kabbalistic Jews to whom we are indebted for part at least of the ZOHAR. The influence of such environment was felt outside the Kabbalists, and was confessed even by the most inflexible of the sects in Jewry—that of the Kairites, or Literalists, who rejected all innovations in the primeval doctrine of Israel, who set no store by Tradition, and were thus as much opposed to the TALMUD as to Zoharic writings. The proof is their analogies, indeed one might say their fusion, with the Motozales, a sect of scholastic Arabs.[3] A Kairite Jew of the period allows that his brethren followed the doctrines of this sect, and they even assumed its name.

The purpose of the present section should not be misconstrued. Once more, it is by no means designed to indicate that the mystical sects of Mohammedanism are responsible for the peculiar scheme of the Kabbalah, or that the Sufi drew only from the rabbin. Such devices belong to a scheme of criticism which has passed fittingly away. If we know anything concerning the early connections of Sufism it is that they are Neoplatonic, and that the Gnostics of the early Shiite

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[1] See the Improvement of Human Reason exhibited in the LIFE OF HAI EBN YOKDHAN. "Written in Arabick above 500 years ago, by Abu Jaafar Ebn Tophail." . . . *Newly translated from the original Arabick* by Simon Ockley, A.M. London, 1711.

[2] See, on this subject and generally, Professor Reynold A. Nicholson's STUDIES IN ISLAMIC MYSTICISM, 1921, especially Chapter II.

[3] Munk: LA PHILOSOPHIE CHEZ LES JUIFS, p. 10.

sects were attracted to it because of these connections.[1] But to name Neoplatonism and Gnosticism is to cite analogies of Kabbalism, however remote. To say that Sufism has been referred to a woman who died at Jerusalem in the first century of the Hegira is to say that Sufism began to live and move in an atmosphere of Jewish Tradition. To say that Spain was the forcing-house of the Kabbalists is to say that the theosophical doctors of Jewry brushed arms with those of Islam, and to deny that there was any consequence of such contact is to deny Nature. Sufism was pantheistic and emanationist; Kabbalistic emanationism was saved from pure pantheism by the doctrine of Divine Immanence, and their literatures have no real likeness; but between the metaphysics of Divine Love and the mystical absorption of Islam, and between the Kabbalistic return of the soul to God, or its union with the transcendent principle which never departs from ATZILUTH, and the theory of ecstasy in Islam, it seems possible to suppose that there was not only the connecting link of analogy between all mystics but a bond even in history.[2]

VII.—INFLUENCE OF THE KABBALAH ON JEWRY

There is perhaps no one at the present day, certainly no Christian student of the subject, who is in a position to define precisely what kind of profit accrued to the mind of Jewry from the promulgation, let us say, of the ZOHAR—notwithstanding the statement, already cited, that it gave to Israel the splendid propulsion of the ideal.

So far as it is possible to ascertain, the Kabbalah has exercised only a very subsidiary influence upon the Children

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[1] On this point the reader may consult with advantage an admirable account of Islâmic Mysticism in A YEAR AMONG THE PERSIANS, by E. G. Browne. London, 1893. It makes no references to Kabbalism, with which the author seems unacquainted, but it may be gathered from what it tells us of Sufic commentaries on the KORAN that these, although pantheistic, have many points of contact with later Kabbalism. We find not only the unmanifest state of Deity, but the attempt to explain why the contingent world (compare LIBER DRUSHIM) was evolved from "the silent depths of the non-existent," the use of which term is so typical of AIN SOPH doctrine. See p. 129 for Browne's opinion that the early schools of Mohammedan philosophy in Persia were adaptations either of Aristotle or Plato, and were also the scholasticism of Islam.

[2] Dr. Abelson speaks of a comparatively recent theory—or newer at least than are theories of Neoplatonic and Gnostic sources—which "finds echoes of Persian Sufism in the ZOHAR," but unfortunately he gives no references.—JEWISH MYSTICISM, p. 119.

of the Exile—those excepted obviously for whom it was a path of devotion, a path of life in sanctity for the attainment of the Good and the One. We can point to certain enthusiasms for which it is partially responsible, among the crowd of Ghetto believers who understood only its aberrations, and they are those precisely which did their best to wreck Jewry and of which Jewry is now ashamed. The history of Abraham Abulafia, of Sabbataï Zevi and the founder of the Hassidim,[1] are typical cases in point which warrant us in saying that the Kabbalah gave spurious Messiahs to Israel.[2] It was perhaps the last instance of its open activity before it ceased to exercise any powerful influence, and with this also it would have begun if we cared to believe that Rabbi Akiba was the author of the BOOK OF FORMATION, and that he was connected with the bogus or at least the frenzied mission of Bar Cochba. We have seen that there is no truth in the story; but this notwithstanding it has, I fear, to be admitted that if a literature may be judged by its influence, that of the Kabbalah has been small on the external side, while it has encouraged false enthusiasm, and has been the warrant for direct imposture.[3]

So far as its operation was intellectual, there is tolerable ground for thinking that its field was the Christian rather than the Jewish mind.[4] And having established one useful point there is an opportunity here of making another. Kabbalistic influence on Christendom has been of two kinds, but it has

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[1] *I.e.*, the new Order of the mysterious Baal Shem, which is said to have had its representatives even at the close of the nineteenth century in a number of Jewish communities and to have held the ZOHAR in high esteem.—ISRAEL AMONG THE NATIONS, pp. 61, 40, 345. The sect had its chief hold among Russian and Galician Jews: the name signifies "pious ones." In the time of Judas Maccabæus, it meant the strict party among the Jews.—Edersheim, HISTORY OF THE JEWISH NATION. Compare Scaliger's Order of Knights of the Temple, with which the sect has been identified. There is a long contemplation by Paul Vulliaud on Sabbataï Zevi and the Hassidim in LA KABBALE JUIVE, Vol. II., pp. 139 *et seq.* The accounts of the original HASSIDIM are full of mythical elements.

[2] Zangwill in his DREAMERS OF THE GHETTO was perhaps the first who brought this notion to the knowledge of the external and popular world.

[3] It has given also a few obscure sects to Jewry. A knowledge of Kabbalistic Mysteries was alleged to have imparted superhuman power to Löbele, chief Rabbi of Prague in his day; to Jacob Franck, the Polish distiller, of whose followers the so-called Christian Jews of Poland represented a small survival; and to his contemporary, Israel of Podolia, who established the New Saints and had a recipe for miracles by means of the name TETRAGRAMMATON.

[4] Zangwill is not of this opinion. Referring to the period which antedated immediately the mission of Sabbataï Zevi, he says: "The ZOHAR—the Book of Illumination, composed in the thirteenth century—printed now for the first time, shed its dazzling rays further and further over every ghetto." But perhaps he follows here the principle that he has borrowed from Spinoza, "to see things *sub specie æternitatis*." I wish the same principle had inspired him to lay less stress on the exact date of the ZOHAR.

been much more of one kind than another. It has been an influence exercised by a peculiar theosophical claim upon the students and the acceptors of such. But it has been much more the influence of possible missionary material on the missionary enterprise of the Christian Church. To begin at a late date—What gave the Kabbalah of the ZOHAR to the Latin-reading scholars of Europe? The *magnum opus* of Rosenroth—or more at least than all. What impelled Rosenroth? The "splendid spectrum" of the conversion of Jewry *en masse*. And now, if we sweep backward to the very beginning of the Christian interest in Kabbalism, almost coincident, in fact, with the appearance of the ZOHAR, and suppose that Raymund Lully was really, as it has been said that he was, the first Christian student of the Kabbalah, what was the life-long labour of that amazing seneschal of Majorca, and for what did he renounce the world? To wrest, as it has been said, from reluctant Nature the elusive Mastery of Nature, the Great Palingenesis of Alchemy? The Hermetic treatises ascribed to him may say Yes, but we know that they are ascribed falsely, and that this was by no means the ambition of Raymund Lully. But was it the attainment of a religion behind all religions? Nothing of the sort; that is modern fantasy. The work of Raymund Lully was apostolical and missionary, and it closed with martyrdom at Bugia, in a feverish attempt to evangelise "Mahound." What prompted the fiery energy of Picus de Mirandula, that he filled the Papal Court with the rumour and the wonder of Secret Jewish Tradition? The fact that he also regarded it as a way, revealed against all expectation and as if on the part of Divine Providence, by which the Princes of the Exile might be brought to the gates of the Eternal City and the Ghetto might be transformed into a Baptistry. Suppose, lastly, that Nicholas Flamel was really initiated by the BOOK OF ABRAHAM THE JEW,"[1] so that Kabbalism connects integrally with Alchemy, what prompted the unostentatious scrivener of old Paris to make precious metals by occult arts when his wants were few and his trade sufficient for a modest man? Why, he also had the missionary spirit—witness his bequests, actual or fabulous, for the conversion of the heathen.

The inference is that the Kabbalah was imported out of

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[1] See my SECRET TRADITION IN ALCHEMY, c. x.

Jewry to prove that Jewry might be Christianised if it were handled wisely according to the lights given in the Holy Synods.[1]

Now, I do not need to say that there are very few students of cryptic literatures at this late day of the world who would take any interest in the Kabbalah, regarded from this point of view. They are not, as a class, inspired by missionary zeal for any form of official religion, and their memorials, as they stand, do not manifest more than a distant respect for the great orthodoxies of Christendom. On the other hand, it is only in virtue of some immense misapprehension that the Esoteric Tradition of the Jews can be supposed to offer them the religion behind all religions. What it does offer them on the surface falls almost infinitely short. At its highest a bizarre but strenuous attempt to unriddle the universe, the most unaided of all metaphysics, the *systema mundi* excogitated in a darkened synagogue with the praying-shawl drawn over the eyes. What darkness to be felt in the void! What strange lights flashing in the darkness! In such a state Spanish Jew or Spanish Mystic of the Latin Church, Moses de Leon, if you will, or St. John of the Cross, exile of Babylon or recluse of the Thebaid, may enjoy a certain communication of the Infinite. But to say more than this is frenzy. And at its lowest, that is to say, on that side upon which it makes contact no longer with the infinite, but with the occult as it was understood by occultism at its zenith—let us say, in Victorian days—finite of all things finite: what sombre trifling unredeemed by a saving sense of triviality; the physiognomy of the section YITHROH, the astrology of the processes of Gaffarel, the star messages of the Hebrew planisphere, the paper tubes of Éliphas Lévi;[2] or, again, NOTARIKON, METATHESIS, GEMATRIA,[3] the arcana of the Extended Name, the virtues of AGLA and ARARITA for conjuring heaven and earth. It is

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[1] One writer in modern times has even gone so far as to maintain that "Christian doctrine, except the Trinity, which is Platonic, issues wholly, with all its details, from the TALMUD. Christianity is son and brother of the TALMUD."—Alexandre Weill: MOISE, LE TALMUD ET L'ÉVANGILE, ii. 92. The statement sounds perilous, but M. Weill is not to be taken seriously. Compare *ibid.* ii. 91: "The TALMUD is itself the most violent adversary of Moses," *i.e.*, the Moses of M. Weill. One paradox enables us to judge another.

[2] And the kind of Kabbalah which A. Lelièvre undertook to defend in his JUSTIFICATION DES SCIENCES DIVINATOIRES (Paris, 1847).

[3] Observe also the developments which these subjects received in works like the CABALLA ANAGRAMMATICA of Ranutius Longelus, *Placentiæ*, 1654—*ars mirabilis*i ndeed, as the author terms it.

here that occultism illustrates how it receives only what it can give and how it comes to pass that the interest of the occultist in the KABBALAH was less inspired by Zoharic Theosophy than by the magic garters of the KEY OF SOLOMON.[1] Hence writers like Papus in France found it necessary to include in their scheme of Kabbalism the sorry literature of the Grimoires.[2] And they and he had nothing to tell us of the ZOHAR. But we do not find the Grimoires in Picus de Mirandula, or in Raymund Lully; we do not find Mysteries of Magic in the KABBALA DENUDATA. The Lexicon of Rosenroth does not include the occult wonders of AGLA, nor does it tell us after what manner the Extended Name is compounded, by a child-craft of acrostics, out of three verses in Exodus. We do find all these in Agrippa, who wrote as a young man of things that he had heard and read, making a very dignified retractation of it all in his book of great excellence which unfolds their solemn vanity.

There remains, of course, the mystical side of Kabbalism, the return of the soul to God, and that path of ecstasy already mentioned, by which it was conceived that the soul might effect such reunion even in this life; but it is precisely this side of which we see no effect whatsoever in Jewry, and it is also this which has been neglected by later occultism. For example, the present work is the first published in England which has any reference to the highest principle of the human soul in Kabbalism and the Instrument of Unification with the Divine. But it is here and only here that we encounter what gave to Israel "the splendid propulsion of the ideal"; and it is here, as in all whatsoever of Zoharic Theosophy which led up and belongs thereto, that a justification shall be sought and found for an inquiry at large into a Secret Tradition in Israel and into the doctrine of the Holy Kabbalah.

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[1] I am referring here to the past of the nineteenth century. It happens at the present time that the subject is dead in England and is almost extinct in France, not that French occultism has improved, but that it has varied the fashion of its follies.

[2] LA KABBALE, pp. 10, 16, 26, the last especially, where the reference to Molitor makes the author of the PHILOSOPHY OF TRADITION apparently responsible for the identification of the *claviculæ* and "magical MSS." as a serious branch of Kabbalism.

BOOK III

THE WRITTEN WORD OF KABBALISM: FIRST OR YETZIRATIC PERIOD

BOOK III

THE WRITTEN WORD OF KABBALISM: FIRST PERIOD

I.—EARLY KABBALISTIC LITERATURE

It seems beyond controversy that there was a not inconsiderable mass of old theosophical speculation and doctrine once extant in Jewry, of which vestiges are to be found in the Talmud, and that it is connected occasionally with brilliant and even with a few great names. It is this somewhat nebulous material which prepared a way for later developments, leading up in fine to the Zohar, and should scholarship forbid us to confer on its earlier stages the distinctive denomination of Kabbalism,[1] we must defer to scholarship, though with the mental reservation that if the question be more than of words it is at most one of stages of growth, for that which was of Mysticism in Israel between the period of the Talmud and the period of the promulgation of the Zohar is that which in the course of its evolution became—as just intimated—the Kabbalah and Zohar.

The title of this section is obviously tentative or speculative, but the modest conclusions of the previous book are a sufficient warrant for supposing that there are evidences of Kabbalism, outside the Sepher Yetzirah, prior to the promulgation of the Zohar, and possessing in fact certain literary remains. It is indeed essential to the natural history of the later work that it should have had its antecedents and precursors in the world of texts. According to the most

[1] There can be, I think, little doubt that the Kabbalah was the "reception" of the Bereshith and Merkabah Mysteries mentioned in the Talmud, or that this was the view always taken by Kabbalistic Jews. My readers should be referred at this point to an important study of the subject in The Jewish Encyclopædia, vol. iii., *s.v.* Cabala, under the names of Dr. Kaufmann Kohler, Rabbi of Temple Beth-El, New York, and of Dr. Louis Ginzberg, Professor of Talmud at the Jewish Theological Seminary of America, New York City.

acceptable view these were various MIDRASHIM which, in many cases, are no longer extant, and it is fair to suppose that such memorials must have exercised some influence.

So also the SEPHER YETZIRAH, whatever the date ascribed to it, was of high authority, and the respect in which it was held was of the kind which creates literature. We must beware, however, of assuming that there was an unbroken line of Kabbalists, maintaining and unfolding one and the same Tradition, from the second to the twelfth century, as some incautious writers have pretended. There was, however, "the mystical literature of the Geonic period." Whatever the date ascribed to SEPHIR YETZIRAH in its present form, we must regard as its prototype a work already mentioned under the title of the ALPHABET OF AKIBA,[1] while the predecessor of THE BOOK OF OCCULTATION, one of the most challengeable sections of the ZOHAR, must be sought in the anthropomorphic SHIUR KOMAH, *i.e.*, THE MEASURE OF THE HEIGHT, or MEASURE OF BEING, in other words, the DESCRIPTION OF THE BODY OF GOD, a development of the various Scriptural places in which divine members are mentioned. It survives only in two fragments which are held to be not later than the eighth century. The dates of both these works are, however, conjectural, but there can be no doubt, as indeed there is no question, of their comparative antiquity, in respect of root-matter. Connected with them are the GREATER and the LESSER PALACE, known also as DELINEATION OF THE HEAVENLY TEMPLES,[2] which, in common with the others, is not regarded by some modern critics as Kabbalistic, though it is allowed that all were instrumental in calling the Kabbalah into existence.[3]

In accordance with the exigencies of his standpoint, Dr.

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[1] There are two versions, of which A is considered older by Jellinek, while Graetz takes the opposite view. A third MIDRASH, on the ornamentation of the letters, is also referred to Akiba.

[2] Not to be confused with a work mentioned by Bartolocci under the name of R. Eliezer and dealing with the measurements of the earthly temple. The PIRKE HAIKLUTH, otherwise PIRKE MERKABAH, is an account of Seven Heavenly Temples or Palaces which must be visited in succession by the elect before they can enter the region of the Sacred Chariot. They would appear to represent stages of rapture and vision. Compare the Palaces of the ZOHAR.

[3] "By the difficulty," says Ginsburg, "in which they placed the Jews in the South of France and in Catalonia, who believed in them almost as much as in the Bible, and who were driven to contrive this system whereby they could explain the gross descriptions of the Deity and of the plains of heaven, given in these Haggadic productions." It may be affirmed indeed that one spirit informed the chief works of Kabbalistic complexion which preceded the ZOHAR.

Graetz, who may be taken to represent at his period all that is most acrid and uncompromising in hostility to Jewish Mysticism, fixes the origin of Kabbalism, as to its date, in the tenth century, and thus by implication denies the claim of the SEPHER YETZIRAH to be included in its literature. He is followed, as we have seen, by Ginsburg,[1] but it is not open to question that the work is indispensable to the Kabbalah on its artificial and external side, though it contributes nothing to the heights and deeps of the HOLY ZOHAR. The tenth century is, however, an important period in Jewish history and Jewish letters, for at this epoch the quickening of the Arabian mind was followed by that of Israel[2] and was sometimes eclipsed thereby. There was for the moment a lull in persecution; the Academies in the East flourished, and in the West the internecine struggle of Christians and Moslems in Spain insured a breathing space to the Children of the Exile. Prior to that period, from the sixth century and onward, there was a hiatus in the literature of Israel. The canons of the Talmud were closed to all intents by the terror and peril of the time, and the history of Israel became one of bitter struggle for existence. A certain hazardous shelter was found under Persian dominion, and ultimately the intellectual lamp of Israel shone forth clearly and steadily during the Moslem domination of Spain, which country—from that period till the beginning of the thirteenth century—was like a second Palestine to the Jew, and this land of refuge, under the tolerant and enlightened sway of the Spanish Khalifs, became almost as dear to his heart as the Land of Promise. Montpellier in France and Salerno in Italy were famous for their Jewish Schools, but that of Seville was, perhaps, more illustrious than either. Spain also was a nursing-land of Kabbalistic literature, and the traces of an Esoteric Tradition between the epoch which produced the BOOK OF FORMATION[3] and that of the BOOK OF SPLENDOUR must be sought chiefly therein, though in the twelfth century something may be gleaned from Southern France and earlier still from Hay Gaon, who

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[1] Kitto's CYCLOPÆDIA, third edition, 1864, *s.v.* KABBALAH.

[2] Basnage, HISTOIRE DES JUIFS, livre vii. c. 4, tom. v. pp. 1503 *et seq.*

[3] Outside the dates and authorship ascribed by old Kabbalists to the SEPHER YETZIRAH and the ZOHAR there are other treatises attributed to the early days of the Exile. Thus tradition regards Eliezer Hagabite, son of Jose, a contemporary of Simeon ben Yohai, as a Kabbalistic doctor and the author of a treatise on the thirty-two qualities of the Law.

flourished in the eleventh century, a Babylonian, on the borders of the Caspian Sea.[1]

There is neither space nor occasion here to produce a bibliographical list, and indeed the materials at our command cannot be regarded as extensive, serving mainly to correct false and highly coloured impressions regarding the claims of Kabbalistic Tradition. The chief names of the period with which we are concerned are :

I. Rabbi Eliezer ben Hyrcanus, whose supposed mystical system, as presented in his PIRKE = *Capitula*, connects on the one hand with SEPHER YETZIRAH, and on the other with Zoharic teaching.[2] We have, in the first place, God subsisting prior to the creation of the world, alone with his Ineffable Name ; next, the creation, prior to the visible world, of the THORAH or Law, together with the Throne of Glory, the Name of the Messiah, Paradise, Hell and the Temple of Jerusalem, *i.e.*, the archetype of the earthly temple ; subsequently, the creation of the world by means of ten words. With this work may be connected the ancient MIDRASH CONEN,[3] which represents the THORAH as the foundation of the universe and the gage of its stability. It is a matter of conjecture whether these works are slightly later or earlier than the SEPHER YETZIRAH.

II. The Gaon R. Saadiah ben Joseph, *nat. circa* 892, *ob.* 942, head of the Persian Academy of Sura, was the author of a commentary on the SEPHER YETZIRAH preserved in the Bodleian Library and only printed recently in France, as we shall see in the third section of this book.

III. R. Abn-Yussuf Chasdai, a Spanish physician who died at Cordova between 970 and 990 A.D., was a Prince of the Exile and temporal head of the Jews in that city. He was also a political minister under two Khalifs. For the rest, he is said to connect the school of Hay Gaon with that of Gebirol ; but the dates do not correspond.

IV. The Gaon R. Shereerah—otherwise Sherira b. Hanina—

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[1] Hay Gaon is said to have died A.D. 1038. Gaon was a title given to the heads of two Jewish Academies at Babylon.

[2] The first edition was printed at Venice in 1544, and a Latin version appeared at Leyden precisely one hundred years later. The PIRKE is held to have been written soon after A.D. 833.

[3] MIDRASH CONEN = מדרש כונן = *Expositio Stabiliens.* See Prov. iii. 19. It was the first treatise in a collection entitled ARZE LEVANON = *Cedri Libani.* See Ps. civ. 16. It appeared at Venice in 1601.

head of the Academy of Pherruts Schibbur [1] in the neighbourhood of Babylon, was perhaps more distinguished for the violence with which he wrote against the Christians than for his Kabbalistic knowledge. But Nahmanides [2] has preserved his critical observations on the DELINEATION OF THE HEAVENLY TEMPLES,[3] or more correctly on the fragments which it embodies under the title of the PROPORTION OF THE HEIGHT, otherwise called the DESCRIPTION OF THE BODY OF GOD, which shew the Kabbalistic leanings of Shereerah and create that antithesis to the anthropomorphism of these early works which has been mentioned already as a keynote of the higher Kabbalism. "God forbid," he exclaims, "that man should speak of the Creator as if he had bodily members and dimensions!" This Rabbi was despoiled of his wealth and hanged by order of Cader, Khalif of the race of the Abassides.

V. The Gaon R. Hay, son and successor of Shereerah as the head of the Babylonian School of Schibbur, is also credited with a commentary on the SEPHER YETZIRAH, which will be dealt with in its proper place. The interpretation of dreams was one of the daily occupations of Jewish Academies, and the skill exhibited therein, or the credulity of the times, often purchased toleration and respect for the Rabbis at the hands of the Khalifs. To Rab Hay is attributed a treatise on this art, which was printed at Venice.[4] Outside his alleged commentary on the BOOK OF FORMATION his voluminous works have many Kabbalistic references, especially that entitled THE VOICE OF GOD IN ITS POWER. It will be sufficient to mention among these the doctrine of correspondences, of man as a microcosm and a peculiar theory of mystical contemplation. He possessed enormous influence and became subsequently the head of the Academy of Pumbaditha in the neighbourhood of Bagdad. He died in 1038.

VI. Solomon ben Yehudah Ibn Gebirol, the scholastic Avicebron and in all respects, Kabbalistic and otherwise, a focus of intellectual and literary interest, was a contemporary of the famous Nagrila.

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[1] Or of Pumbaditha according to some authorities, including Graetz. He is supposed to have died at the age of one hundred years, *circa* A.D. 1000.

[2] In his commentary on the THORAH.

[3] Attributed to R. Ishmael, apparently the doctor of that name whose sentences are sometimes quoted in the TALMUD.

[4] Bartolocci: BIBLIOTHECA RABBINICA, ii. 387.

VII. R. Abraham ben David or Ben Dior Ha Levi, *ob. circa* 1180, the great orthodox apologist of the twelfth century, has been included in the chain of Kabbalism. He is described otherwise as a Spanish astronomer, historian and philosopher.

VIII. Moses Ibn Jacob ben Ezra,[1] one of the greatest Jews of his time, was of Granada, and flourished in the earlier part of the twelfth century. His work entitled the GARDEN OF AROMATICS shews traces of the doctrine of Gebirol, but it appears by his COMMENTARY ON ISAIAH that he was in disagreement with this doctor. Basnage says that he did not reject the Kabbalah, though he knew its weakness, because he did not wish to be embroiled with contemporary writers.[2] He wrote upon the Divine Name and the mystical attributes of numbers in connection therewith.

IX. The name of Juda Hallevi—*ob. post* 1140—who has some references to the SEPHER YETZIRAH in his work entitled KUSARI, of Jacob Nazir—referred to the second half of the twelfth century—of Solomon Jarki, of R. Abraham ben David, the younger, bring us to the thirteenth century and to the period of (*a*) Maimonides, who is reported, chiefly on the authority of R. Hayyim, to have turned Kabbalist at an advanced age but in any case connects with the subject, and was acquainted at least with the existence of the twofold Mystical Tradition, distinguished as that of the Creation and that of the Chariot; (*b*) R. Azriel, of Valladolid, a famous commentator on the SEPHER YETZIRAH; (*c*) Shem Tob Ibn Falaquera, a disciple of Maimonides, who connects with Gebirol; (*d*) R. Abraham Abulafia,[3] who wrote on the TETRAGRAMMATON, the mysticism of Letters and Numbers, and the Mysteries of the Law, but his works have not been published.[4] He endeavoured to combine the theoretical and practical schools, but he was a quixotic adventurer and a Messianic enthusiast, whose opinions it is unnecessary to

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[1] See ESSAYS ON THE WRITINGS OF IBN EZRA, in the TRANSACTIONS OF THE SOCIETY OF HEBREW LITERATURE.

[2] Basnage quotes Skinner's letters and Usher in support of this view, but he and they are in some confusion as to important dates in Kabbalistic history and literature. Graetz has a good account of Ibn Ezra, but it is unnecessary to say that his analogies with Kabbalism are not mentioned.

[3] See Frankel: MONATSHRIFT FÜR GESCHICHTE UND WEISSENSCHAFT DES JUDENTHUMS, vol. v. p. 27, Leipsic, 1856. Graetz has also a long account of Abulafia, designed to ridicule the mental condition to which he refers the Kabbalah.

[4] They include also THE FOUNT OF LIVING WATERS, of which there is a Latin version in the Vatican. Graetz extends the number of his works to twenty; Bartolocci knew only of three.

determine. It may be noted also that he exhibits some Christian tendencies.

Those who maintain the authenticity of Kabbalistic Tradition find something to their purpose in all these writers and personalities; but they often proceed on a misconception. What, for example, is more likely to lead an unpractised student astray than the treatise of Abraham ben David Ha Levi—*ob. circa* 1150—by the mere fact of its title? It is called SEDER HA KABBALAH, the Order of the Tradition.[1] As a fact, it is the least mystical of all productions, and though I have termed its author a great orthodox apologist, he had a strong Aristotelian leaven. The occasion of his book was a Sadducean heresy prevalent in Castile and Leon, and represented by a work of Abu Alphrag, which maintained that the true synagogue was to be found among the Sadducees. The SEDER HA KABBALAH vindicates the authority of the orthodox claim under the two heads of succession and universality, or community of doctrine among all the synagogues. It embraces the entire history of the Jewish Church and the perpetuation of Mosaic doctrine, which is the tradition named in the title.[2] The work of Abraham ben David Ha Levi is perhaps greater than was the occasion which called it forth. The Jews were divided among themselves upon many questions, of which Sadducean pretentions were certainly not the most important. The great distinction of the time for the purpose of our own inquiry was between the Jews who had adopted Aristotelian principles and the Jews who opposed the innovation. The enlightenment and culture were incontrovertibly on the side of the former; the fascination of bizarre thought, and its occasional flashes of a great mystical light, in a word, all that we connect with the ideal of rabbinical Israel, went, however, into the opposite scale. There were important names on both sides. For the rest, Rabbi Abraham and his SEPHER exercised a large influence: his contemporary, Maimonides, who survived him by almost a quarter of a century, was described by the enthusiasts of his period as "the elect of the human race," and by a play upon his name it was said of him

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[1] It was the prototype of several later productions, such as that of Ghedalia on the CHAIN OF THE KABBALAH, the YUHASIN of Zakut, famous in connection with the ZOHAR, and finally TSEMACH DAVID = *Germen Davidis*, already quoted. The last was the work of R. David Ganz, a treatise on sacred and profane history from the beginning of the world.

[2] Bartolocci: MAGNA BIBLIOTHECA RABBINICA, i. pp. 18 *et seq.*

that "from Moses to Moses there was no one like unto Moses."

The rival school was to some extent represented by Avicebron, and some of those who assert that the ZOHAR incorporated Traditions belonging to preceding centuries are content to rest their case on the writings of this poet and philosopher. The evidence, however, is in a very confused state. On the one hand, the system of Avicebron has many Aristotelian traces; on the other hand, it has been asserted that Maimonides has much to connect him with Avicebron, though he was not acquainted with his works, while, further, the great masterpiece of the Talmudic Jew of Cordova, entitled THE GUIDE OF THE PERPLEXED, offers many indications of his sympathy with doctrines which are no other than those of the Speculative Kabbalah.[1] In a general sense, however, those who wished to introduce Aristotelian principles into Jewish philosophy belonged to that school which subsequently opposed the ZOHAR,[2] as, for example, Joseph ben Abraham Ibn Wakkar of Toledo, at the beginning of the fourteenth century,[3] while those who accepted the ZOHAR belonged to that school which connects with Avicebron, among whom was Rabbi Abraham ben David of Posquière, to whom one section of modern criticism attributes the invention of the Kabbalah, and Isaac the Blind—*ob. circa* 1219—with his disciples Azriel and Ezra, whose supposed alternative claim is favoured by Ginsburg.[4] The Kabbalistic interests of this school are outside all debate; it prized the SEPHER YETZIRAH, and one of the most important commentaries on that treatise was produced within it.

When we investigate the claim made with regard to Avice-

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[1] There does not seem, however, the slightest ground for supposing, with Isaac Myer, that Maimonides was acquainted with the ZOHAR. On the contrary, there is more perhaps to be said for the conjecture of S. Munk that the ZOHAR quotes, or rather borrows, from Maimonides. See MÉLANGES, &c., p. 278. Among the Kabbalistic correspondences of Maimonides are (1) His recognition of a secret sense in Scripture; (2) Of the inaccessible nature of God; (3) Of the universe as an organic whole. The student should consult also an interesting NOTICE SUR LA CABALE DES HÉBREUX, prefixed by the Chevalier Drach to the second volume of his work already cited on the HARMONY BETWEEN THE CHURCH AND THE SYNAGOGUE. He establishes (*a*) That where Buxtorf supposes the TALMUD (Tract ROSH HASHANAH) to allow the same authority to the Kabbalah as to the text of Moses, the reference is really to the spiritual power of the Synagogue; and (*b*) that the alleged mention of the mystical Kabbalah by Maimonides is a misconception (L'HARMONIE, ii. xvi. xvii. xviii.). It is certain, however, that Maimonides mentions a Lost Tradition.

[2] In which, however, Munk traces Aristotelian influences.—MÉLANGES, pp. 278, 279.

[3] See the English translation of Steinschneider's JEWISH LITERATURE, p. 114.

[4] Who follows Graetz literally.

bron, we must not be discouraged at finding that writers like Isaac Myer have much enhanced the extent and kind of his Kabbalistic connections. We meet, it is true, the doctrines of the Inaccessible God, of intermediaries between God and the universe, of the emanation of the world and even of the universal knowledge attributed to the pre-existent soul of man by most Jewish Mysticism. But what we should like to discover in a Theosophist of the eleventh century is some distinct trace of typical Zoharic doctrine, let us say, that of Shekinah, not mere Yetziratic references, Sephirotic correspondences and so forth. The two latter are to be expected at the period, and in this case the former is wanting. There remains, however, sufficient to concern us, perhaps even to warrant the inclusion of Gebirol among precursors of Zoharic Kabbalism, and a short account of this author may be appended as a conclusion to this section.

At that period when the influence of Arabian imagination was infused into the romantic literature of Western Europe, Scholastic Philosophy and Theology were imbued with the tincture of Arabian thought; but as, on the one hand, this tincture was received sometimes without much consciousness of its origin, so, on the other, influences were occasionally credited to Arabian sources which were in reality referable only to Spanish Jews living under the protection of the Khalifate during the Moslem domination of the Peninsula. A case in point was the once renowned Avicebron, whose identity with Solomon ben Yehudah Ibn Gebirol, a Jew of Cordova, was first demonstrated by Munk in the early part of the nineteenth century.[1] His chief treatise, entitled the FOUNTAIN OF LIFE, became widely diffused in a Latin version ascribed to the middle of the twelfth century. Albertus Magnus, St. Thomas of Aquin and Duns Scotus, all cited it; and it is said to sum the philosophy of the thirteenth century. According to Renan, Avicebron preceded the school of Arabian philosophy which arose in Spain. He wrote philosophy in Arabic and poetry in Hebrew; the Jews valued his poetry, but his speculations were not in repute among them; the Christian scholastics debated his metaphysical notions, and knew nothing whatever of his verses. By both classes of

[1] MÉLANGES DE PHILOSOPHIE JUIVE ET ARABE. The hostile school of Zoharic criticism has not done sufficient credit to Munk for his discovery, but he was not a *persona grata* among them on account of his theory that the ZOHAR was founded on genuine ancient MIDRASHIM. This school has almost passed away.

admirers he was celebrated respectively as the greatest philosopher and the greatest poet of his time. But the nominalists denounced him; realists like Duns Scotus entailed on him their own condemnation; while he is said to have exercised an influence upon mystics of the Middle Ages, he was proscribed by the University of Paris at the period of the publication of the ZOHAR on the ground that he favoured Aristotle. When the school of Averroes arose he was unknown among it; at a later period he was unknown to Maimonides; he was unknown also to the encyclopædic learning of Picus de Mirandula; and on the threshold of the Reformation his memory may be said almost to have perished at the pyre of Giordano Bruno.

Avicebron was born about the year 1021 at Malaga; he was educated in the University of Saragossa, and he died at Valencia in 1070. He was patronised by Nagdilah—*i.e.*, Samuel-ha-Levi ben Josef Ibn Nagréla—a Prince of the Exile, who was also Prime Minister of Spain under the Khalifate of Habus. Nagdilah was the centre and mainspring of Jewish learning in that country, and it has been proposed that through him the Sacred Tradition of the Hebrews was communicated to Avicebron at a period when the ZOHAR and its connections were still in course of formation. It seems certain, in any case, that some of the conceptions and the system incorporated in the literature may be found in his writings, more especially in the FOUNTAIN OF LIFE and the CROWN OF THE KINGDOM. The first is affirmed to be the earliest known exhibition of "the secrets of the Speculative Kabbalah." [1] The second, composed towards the end of his life, is a hymn "celebrating the only one and true God, and the marvels of His creation."

The existence of Zoharic tradition previously to the time of Moses de Leon, the reputed forger of the ZOHAR, has been rested, among other supports, on the writings of this Spanish Jew, and he seems to have been acquainted indubitably with the BOOK OF FORMATION. In the second book and twenty-second section of the FOUNTAIN OF LIFE this passage occurs: "Hence it hath been said that the construction of the world was accomplished by the inscription of numbers and letters

[1] There is some confusion here, as the SEPHER YETZIRAH is certainly speculative if contrasted with the so-called Practical Kabbalah, which was mainly the working of miracles by the use of Divine Names.

in the air," which is in obvious analogy with a fundamental notion of the Kabbalistic work in question. The table of the Thirty-Two Paths, which arises out of the BOOK OF FORMATION, was the theme of one of his poems. Whether the later Kabbalists derived from Avicebron or both from a common source cannot be determined conclusively, but having regard to the Jewish indifference for his philosophical writings, and to the probable existence of a vast mass of floating Esoteric Tradition, there can be no doubt as to the direction in which probability points.[1]

The connection between Avicebron and the Kabbalah is not sufficiently explicit upon the surface of the FOUNTAIN OF LIFE to have attracted the attention of scholars like Ernest Renan: while Kabbalistic critics refer the system which it develops to the ten SEPHIROTH, others suppose it to be based on the ten categories of Aristotle, a pantheism analogous to that of the early realists.[2] "On the one hand," says Renan, "his application of Peripatetic principles to Mosaic doctrine alarmed the theologians; on the other hand, his concessions to orthodoxy concerning the creation and the free will of the Creator did not satisfy the extreme Peripatetic Jews." Of his alleged Kabbalistic connections Renan was either unaware, as suggested already, or they were ignored by him.

An impartial examination of the FOUNTAIN OF LIFE makes the pantheism of Avicebron perhaps less apparent than his Kabbalistic correspondences. So far from identifying the universe with God, it establishes no uncertain contrast between them. In order to bridge the abyss, and to make it conceivable that one derived being from the other, he supposes nine intermediaries, *plus* the Divine Will, "through which the Absolutely Existing, Which is above number," is "attached to Its corporeal universe." The analogies that this conception offers to Sephirotic Doctrine are self-evident and do not need enforcing, even if an impartial judgment must pronounce the philosophy of Avicebron to be of Greek rather than Jewish complexion. It is clear at least that FONS VITÆ, which is a dialogue after the manner of Plato, is tinctured deeply by Hellenic thought.

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[1] Graetz takes the opposite view, saying that the Kabbalah borrowed many principles from Ibn Gebirol. He offers, of course, no evidence on the subject.

[2] The nature and names of the SEPHIROTH will be explained fully in Book V, §§ 2 and 3. At the present stage, and in respect of a few further preliminary allusions, the reader is referred to the first three plates which illustrate this volume.

Modern scholarship has recognised three chief schools which led up to Zoharic Kabbalism: (*a*) that of Isaac the Blind, to which belongs Azriel, with his celebrated commentary on the SEPHER YETZIRAH; (*b*) that of Eliezar of Worms, which is largely of the theurgic order; and (*c*) that of Abulafia, which to some extent united the preceding two and made use of theurgic formulæ combined with contemplation to achieve union with God—that is to say, the exteriorisation of mental images for the attainment of an end which is of all things inward and apart from the forms of mind.

II.—THE BOOK OF FORMATION

The attribution of SEPHER YETZIRAH to the patriarch Abraham is imbedded in the text itself of that minute tract which is regarded by most scholars as the chief nucleus of all Kabbalism. Depending from this there arose inevitably the rabbinical legend which affirms that Abraham transmitted it orally to his sons, by whom it was perpetuated in turn till certain " sages of Jerusalem " committed it finally to writing, so that the Tradition might not perish, even when the chosen people seemed themselves on the eve of perishing. We are acquainted already with this story and are in a position to gauge its value, which lies indeed upon the surface. It is the claim on a Secret Tradition *ab origine Symboli*, personified, so to speak, and it is carried back further still by the ZOHAR. It belongs to the mythos of successive custodians for the transmission of that which was itself a myth, so far as the claim on antiquity is concerned.

At the period when we hear first of the existence of such a tract it may have been old already, and most old books have fables designed to explain them. Those who take the fables historically convert honest legend into something approaching farce. We must be content therefore to say that the first Christian reference to SEPHER YETZIRAH may belong to the ninth century; it has been held also that it is quoted in the TALMUD; but criticism has proposed an alternative text under the same title and that the subject of Talmudic reference is no longer extant.[1] However this may be, there is no question

[1] The treatise SANHEDRIM contains the following passage: " By means of combining the letters of the Ineffable Names as recorded in SPR ITsIRH "—meaning the Sealing Names enumerated in the first chapter, being permutations of IHV—" Rava once created

that the BOOK OF FORMATION may have antedated its first citation in literature by a generation, a century, or an age. It should be realised that we do not know, and that those who judge the question dogmatically on either side deserve to be classed as intemperate.

Let us look now a little more closely at the work itself. It is divided into six chapters, the first being concerned with the office of the SEPHIROTH in creation and the remaining five with what have been termed the Instruments—namely, the letters of the Hebrew Alphabet. It was after the revelation of these Mysteries to Abraham that he received the manifestation of God and that the Covenant was instituted. According to the expression of the original, God "bound the twenty-two letters" on the tongue of the patriarch and discovered to him His secret.[1]

There are two points which require to be noted at this preliminary stage of the Yetziratic myth. One is the absolute distinctness between God and the instruments of creation,[2] whether numbers or letters,[3] which is established by this early Kabbalistic work. Separated from all number and transcending all expression, He is represented as a Faithful King sojourning in eternity and ruling the SEPHIROTH for ever from His holy seat. The second point concerns the emanation of the SEPHIROTH, to which, in preference to their creation, later Kabbalism inclines. There is little on the face of the BOOK OF FORMATION to countenance this view, though the latest

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a man and sent him to Rav Zeira. The man being unable to reply when spoken to, the Rabbi said to him, Thou art a creature of the company"—or those initiated in the Mysteries of Necromancy—"return to thy dust." It seems idle to suggest that this allusion is not to the tract which has been known for centuries and has been edited on so many occasions. As a fact, however, the reference is in reality to HILKOT YETZIRAH, a magical work belonging to the Talmudic period.

[1] SEPHER YETZIRAH, chap. vi.

[2] Hence C. G. Harrison was in error when he implied that pantheism is involved in the Sephirotic system, and when he proceeds to argue that "it takes no account of the element of illusion which is necessarily implied in the theophanic doctrine."—See THE TRANSCENDENTAL UNIVERSE, London, 1894, pp. 86, 87. *Cf.* Alexander Weill: LOIS ET MYSTÈRES DE LA CRÉATION CONFORMÉS À LA SCIENCE LA PLUS ABSOLUE. Paris, 1896. The writer refers to a work under a similar title which he issued forty years previously, purporting to be the translation of a Hebrew MS. by a master of Kabbalah. "This writing is distinguished from all rabbinical and philosophical treatises by proclaiming the identity of the Creator with His creatures, based on the text of Genesis itself." Weill was a fantasiast who pretended to separate the frauds and contradictions which Esdras and his assistants introduced into the Pentateuch from the real work of Moses. *Cf.* the same author's MOÏSE, LE TALMUD ET L'EVANGILE. Paris, 1875, tom. i. p. 99. According to Franck, the last word of the system developed by SEPHER YETZIRAH is the substitution of absolute unity for every species of dualism.—LA KABBALE, p. 159.

[3] See Appendix III.

translation makes use of the word "emanate" in one place only, *i.e. Cap.* I, v. 6. A literal rendering would be "go forth"; for they appear as the instruments and servants of the King of Ages, informed by Whose word they do actually go forth "and returning, fall prostrate in adoration before the Throne."[1] It is said, however, that their end is bound to their beginning, as the flame is bound to the firebrand, and perhaps the principle of emanation is contained implicitly in this statement. We have no reason for rejecting a construction which has been adopted invariably, but it is just to draw attention to the fact that the first work which mentions the SEPHIROTH leaves this point in obscurity, while it depicts God as the active Former, Artificer and Maker, Who graved, sculptured and builded. In Masonic terms, He became and was the Great Architect of the Universe; and anthropomorphism is postulated therefore at the very root of being.

The first SEPHIRA—classified therefore as ONE—is described as the Spirit of the Living Elohim, the Living God of Ages, eternal and for ever. It is said otherwise that the Spirit of the Holy One is Voice, Spirit and Word. Two is the Breathing of the Spirit, described otherwise as Air; the twenty-two letters depend herefrom and each one of them is Spirit. THREE is the moisture which comes from the Breath—otherwise, Water from Air: herewith God sculptured and engraved the first lifeless and void matter. He built TOHU, the line which circles snake-like about the world,[2] and BOHU, the concealed rocks imbedded in the abyss whence the waters issue. This triad of the Spirit, the Breath and the Water corresponds to the conception formed subsequently of the Atzilutic or Archetypal World.[3] FOUR is the Fire which comes forth from the Water: with this God sculptured the Throne of Honour, the SERAPHIM, the OPHANIM or Celestial Wheels, the Holy Animals—*i.e.*, the Four Living Creatures—and other Ministering Spirits. Within their dominion He established His habitation.

When this numeration is combined with those which follow immediately, namely, FIVE and SIX, there is formed a second triad, which comprises the conception of BRIAH, the

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[1] SEPHER YETZIRAH, chap. i. See the BOOK OF FORMATION. Translated from the Hebrew, by Knut Stenring, already cited.

[2] Compare the "green line"—*linea viridis*—which encircles the world in the CONCLUSIONES KABBALISTICÆ of Picus de Mirandula: see p. 446 of the present work.

[3] On the Four Worlds of Kabbalism, see Book V, § 3.

archangelic world of late Kabbalism. It should be remembered, however, that the BOOK OF FORMATION is concerned only with the sphere of operation tabulated subsequently as the Third World of Kabbalism. As each SEPHIRA was supposed at a later period to contain all the SEPHIROTH, so there was a superincession of the Four Worlds, which were all contained in each. The arrangement of the SEPHER YETZIRAH does not conform with this and indeed excludes it; for the numerations from five to nine inclusive must be held to represent the Yetziratic World, while the tenth and last numeration corresponds to ASSIAH—otherwise, the World of Action. FIVE is the seal with which God sealed the Height when He contemplated it above Him. He sealed it with the name IHV. SIX is the seal with which He sealed the depth when He contemplated it beneath Him. He sealed it with the name IVH. SEVEN is the seal with which He sealed the East when He contemplated it before Him. He sealed it with the name HIV. EIGHT is the seal with which He sealed the West when He contemplated it behind Him. He sealed it with the name HVI. NINE is the seal with which He sealed the North when He contemplated it on His right. He sealed it with the name VIH. TEN is the seal with which He sealed the South when He contemplated it on His left. He sealed it with the name VHI. The ten numerations are classed finally together under the one title of "Ineffable Spirits of God." The Sealing Names are combinations of three letters, successively transposed, which enter into the name TETRAGRAMMATON.

The SEPHER YETZIRAH was published at Mantua in 1592, but the Latin translation of Postel had preceded it by ten years.[1] The Mantua edition was accompanied by five commentaries.[2] Another Latin version will be found in the collection of Pistorius; it is ascribed to Reuchlinus and Riccius. In 1642 a further edition was published at Amsterdam in Hebrew and Latin by Rittangelius. It was issued by

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[1] The full title of this curious little volume is ABRAHAMI PATRIARCHÆ LIBER JEZIRAH, *sive Formationis Mundi, Patribus quidem Abrahami tempora præcedentibus revelatus, sed ab ipso etiam Abrahamo expositus Isaaco, et per Profetarum manus posteritati conservatus, ipsis autem 72 Mosis auditoribus in secundo divinæ veritatis loco, hoc est in ratione, quæ est posterior authoritate, habitus. Vertebat ex Hebræis et commentariis illustrabat* 1551, *ad Babylonis ruinam et corrupti mundi finem,* GULIELMUS POSTELLUS, *Restitutus. Parisiis,* 1552.

[2] It contained also two recensions of the text, the differences between which are regarded by some authorities as considerable and by others as unimportant variants. Karppe (*op. cit.*, p. 138) terms them *très divergents.*

Meyer at Leipsic in 1830, with a German translation and notes, and at Frankfort, 1849, with a German translation and commentary,[1] by L. Goldschmidt. In 1887 the Parisian occultist Papus made a French translation, to which he added the Thirty-two Paths of Wisdom and the Fifty Gates of Intelligence. With laudable sincerity he admitted later on that this was superseded by Mayer Lambert in 1891.[2]

There is a question at its value which remains over for consideration, and this is how we are to account for the importance attributed in certain circles to such a work as the SEPHER YETZIRAH. Did its defenders believe that the combination of ALEPH with all the other letters and all the rest with ALEPH, BETH with all the others and all the rest with BETH, &c., &c., actually produced the universe? That is an insupportable assumption for any class of persons except possibly occult fantasiasts in the ecstasy of aberration which seems to have been their normal mode during the second half of the nineteenth century. Did they regard the letters as symbols of forces and hold that SEPHER YETZIRAH teaches that the universe originated in their orderly combination? That is tolerable speculation for the same class in its lucid intervals, having regard to its equipment, though it does not demand the apparatus of a Secret Tradition to secure its transmission from Abraham to Éliphas Lévi and from Lévi to Westcott and Mathers. But did they consider that the letters represent occult powers of a fixed, determinable character, and that initiation into the real meaning of Kabbalistic Tradition would discover their nature, explaining thus the secret behind the arbitrary doctrine of a virtue inherent in words and letters? Having known most of the groups, personally and otherwise, I have never met with any maker of reveries who took such a view, or had anything to substantiate it if he did. In the absence of light on this point one can conclude only that it is the arbitrary doctrine in question which accounts for the interest taken in the SEPHER YETZIRAH, outside that which it represents for pure scholarship, about which something has been said in an introduction

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[1] The AMERICAN ENCYCLOPÆDIA, iii. 521, 522, mentions the Amsterdam edition of 1642, with a Latin translation, but does not connect it with Rittangelius.

[2] Other translations are those of (1) Isidor Kalisch, New York, 1877; (2) Edersheim in an Appendix to his JEWISH MESSIAH, 1886; (3) Wynn Westcott, 1887 and 1893, which I have described as paraphrase; (4) Phineas Mordell, Philadelphia, 1914: it reduces the genuine text to twenty-four paragraphs; and (5) Rabbi A. B. Joseph, 1923.

prefixed by myself to the most recent English translation, being that of Mr. Knut Stenring, cited already in a note. I do not propose to retrace this ground and hence refer thereto. In conclusion, if the ZOHAR absorbed the SEPHER YETZIRAH as to its essence, it must be added that the older text brought nothing to the later which is part of its Theosophy at the highest.

III.—CONNECTIONS AND DEPENDENCIES OF THE BOOK OF FORMATION

Were there evidence to warrant us in believing that Moses de Leon did actually, as his hostile relative is reported to have affirmed, write the ZOHAR bodily "out of his own head," there would be substantial evidence still that the Kabbalistic system which it contains was not his invention at the root. The existence of the SEPHER YETZIRAH is part of this evidence, which appears, however, more fully and more strongly in the commentaries and developments of that work. We have seen already that when it came to be printed at Mantua, the BOOK OF FORMATION was accompanied by five such connections, which at the same time do not exhaust the list that might be given in a complete bibliography. The best known is unquestionably the SEPHER SEPHIROTH, or "Commentary on the Ten SEPHIROTH by way of Questions and Answers," the work of R. Azriel ben Menahem; that of Rabbi Abraham has been regarded as the most important from an esoteric standpoint, while the earliest in point of time is the work of Saadya Gaon [1] in the tenth century. Another, which has been attributed to Hay Gaon in the early part of the eleventh century, would rank next in antiquity, but it has been rejected usually as spurious in respect of date and attribution. Commentaries are ascribed also to R. Moses Botarel,[2] R. Moses ben Nahmann,[3] R. Abraham ben David Ha Levi the younger and R. Eleazar. Of these personalities the first and last are subse-

[1] That is, Saadiah Ben Joseph, Gaon of Sura. The JEWISH ENCYCLOPÆDIA suggests that Saadia is "an artificial Hebrew equivalent" of his Arabic name Sa'id. GAON is a title which distinguished the heads of the two Academies at Babylon, those of Sura and Pumbedita, as we have seen. It arose late in the sixth century. The plural is GEONIM.

[2] He describes the Kabbalah as a most pure and holy philosophy, but exhibits no acquaintance with the ZOHAR. He belonged to the fourteenth and fifteenth centuries, and was instructed in the Secret Tradition by Jacob Sefardi.

[3] Bartolocci, iv. 267.

quent to the period when Moses de Leon is supposed to have been at work on the ZOHAR, and the two others have been cited to shew that the novelty of that work "is of form rather than material."

The commentary of R. Saadya Gaon is one of those which was published in Hebrew at Mantua, together with the SEPHER YETZIRAH [1]; but it was written originally in Arabic, and a copy is preserved in the Bodleian Library. After remaining in MS. for over eight hundred years this Arabic original was at length printed at Paris, together with a French translation, in 1892. In the introduction prefixed to his version, M. Lambert observed that Saadya Gaon appears as a Theosophist in his commentary, which is almost equivalent to saying that the first expository treatise on the SEPHER YETZIRAH possesses a Kabbalistic complexion, though the author has been regarded as a purely rationalistic writer. It must be confessed, however, that Saadya offers little connection with Zoharic doctrine. We have noted that the SEPHIROTH of the SEPHER YETZIRAH shew scarcely any trace of an emanational system. For Saadya Gaon there is one intermediary between God and the world, but this is the physical air and not the transcendental numerations. In this air God is present everywhere, and it penetrates all bodies, even the most compact. Of the doctrine of AIN SOPH there is also no real trace. It is recognised however, on the one hand, that we cannot have an adequate notion of the Divinity or His correspondences with the world, but, on the other, that some approximate idea may be obtained as to the latter and that they may be shewn forth by means of figures and comparisons. One of these illustrations tells us that God is the life of the world as the soul is the life of the body, and as in man the soul is all-powerful, so God is omnipotent in the world. He is also its Supreme Reason, and as in man the rational faculty is the guide of life, so the Divine Power is directed by the Divine Reason. Above this elementary form of Natural Theology the commentary never soars, and we are warranted in saying that the work, as a whole, has little inherent interest, though it is valuable as a historical document.

Unlike the SEPHER YETZIRAH, which makes no reference to pneumatology, Saadya Gaon devotes a certain space to the

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[1] See p. 90.

consideration of the soul in man; and here, in a sense, he connects with Zoharic Kabbalism, though he rejects metempsychosis utterly, for he recognises the soul's five aspects or divisions and calls them by their conventional names, which names, however, occur in the Talmud.[1] They will be tabulated at a later stage. Unfortunately, his classification is exceedingly clumsy, and he begins by following Plato in the recognition of three faculties—reason, concupiscence and anger. On account of reason the soul is called NESHAMAH; on account of concupiscence it is called NEPHESH; and on account of anger it is called RUAH. The two other names, HAÏA (living) and YEHIDAH (unique), refer to the vitality of the soul and to the fact that no other creature resembles it. We shall see that the Zohar knows nothing of such material attributions.

The doctrine concerning Divine and Angelic Names is also a subject of some references which are important to our inquiry because they establish the fact that Saadya Gaon did not ascribe to them any thaumaturgic virtues. The names of the angels vary according to the events which they are commissioned to accomplish, and in like manner those referred to the Deity are descriptive of His operations. In the Work of Creation He terms Himself ELOHIM; when ordaining the Covenant of Circumcision He is called EL SHADDAI; He is the I AM in connection with the wonders of the ten plagues; and He is JAH when producing the great miracle of the Red Sea.[2] As it is with the names of God and the angels, so is it with those of the stars, which vary according to their qualities —namely, their greater or lesser brilliance, their hot or cold natures, &c.

When explaining that the SEPHER YETZIRAH is concerned with created things and how they came into being, there is a

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[1] Despite his hostility to reincarnation, as understood by the Kabbalah, he accepts the pre-existence of souls and teaches that the resurrection of the body will take place when all souls destined for earthly life have passed through it. Here is one example of Zoharic doctrine, pure and simple, but it has been reflected from the past into the later text.

[2] The ZOHAR teaches that the Divine Name AHIH, which signifies I AM, indicates the unification and concealment of all things in such a manner that no distinction can be established between them. The words ASHR AHIH, THAT I AM, represent God on the point of manifesting all things, including His Supreme Name. On the other hand the Name or Title AHIH ASHR AHIH, I AM THAT I AM, refers to the Deity, or is that Name assumed by Him, on the occasion of the manifestation of the Cosmos, when God is called JEHOVAH.—Zohar iii. 65*b*, Mantua. Compare the French translation, v. 179.

reference to the ten categories—namely, substance, quantity, quality, relation, place, time, powers, position, activity, passivity; and if these are to be regarded as referring to the numerations of the SEPHER YETZIRAH, it is clear that Saadya Gaon understood the latter as an Aristotelian philosopher. With these categories, the ten commandments are also forced to correspond in an arbitrary manner. For example, that against adultery answers to the category of position, for the act itself is a position and a contact.

Lastly, in his analysis of the Hebrew Alphabet, the commentator seeks to account for its sequence. ALEPH is the first sound pronounced—*i.e.*, it is vocalised at the back of the tongue. SHIN is vocalised in the middle of the mouth and MEM on the lips. Unfortunately for the analogy, MEM precedes SHIN in the alphabet, and indeed the design of the speculation seems past conjecture.

About the commentary ascribed to Hay Gaon there is considerable confusion, which Isaac Myer increases by representing that it deals with the BOOK OF CONCEALMENT, instead of that of FORMATION. There are no historical notices and no traces whatsoever of the former text before the appearance of the ZOHAR, in which it was first made known. The tract of Hay Gaon needs only to be mentioned in passing on account of its disputed authenticity. Other works attributed to him are not above suspicion, but it may be admitted in a general way that he had more distinct Kabbalistic connections than Saadya. The condemned commentary deals largely with the Mysteries of TETRAGRAMMATON and gives perhaps for the first time the curious quadrilateral method of writing it by means of letters and circles, to which so much importance has been attributed by modern occult writers.[1] The commentary of Abraham ben David Ha Levi,[2] the younger of that name and a contemporary of Maimonides, whom he attacked bitterly, is included also in the Mantua edition of the BOOK OF FORMATION, and was used largely by Rittangelius in that of Amsterdam, 1642.[3] The uttermost

[1] By Éliphas Lévi above all, who reproduces its diagram with additions which are merely fantastic (DOGME DE LA HAUTE MAGIE, section dealing with the Kabbalah), and elsewhere (LA SCIENCE DES ESPRITS) illustrates these additions by a Kabbalistic document which I think also is one of his specimens of invention.

[2] Bartolocci, i. 15. His birth is referred to *circa* 1110, and he is supposed to have suffered the death of a martyr in or near 1180.

[3] LIBER JESIRAH (Hebrew and Latin) *qui Abrahamo patriarchæ adscribitur, una cum commentario Rabbi Abraham* F. D. (*i.e.*, Ben Dior, *i.e.*, Daur and also Rabad) *super* 32

confusion prevails with regard to the personality of the author, who, on the one hand, is frequently identified with the writer of the SEDER HA KABBALAH, and is, on the other, the subject of many contradictory myths prevailing in occult circles. Éliphas Lévi, who cites a passage from his treatise as a proof of the authenticity and reality of his own "discovery" of the *Magnum Opus*,[1] makes a great deal of mystery concerning it and its rarity, but he has used evidently the edition of Rittangelius, which is perfectly well known and attainable in almost any national library.

We have recognised that the commentary of Saadya Gaon can scarcely be termed Kabbalistic; we have agreed to set aside another which abounds in Kabbalistic material because its date and attribution have been challenged; in the work of R. Abraham, however, there are Zoharic elements which admit of no question, and it is indeed to the school which he represents that Graetz and others have referred the authorship of the BOOK OF SPLENDOUR. There is the peculiar distinction between upper and lower SEPHIROTH which is not only characteristic of the Zoharic period, though it is not found in the ZOHAR, but offers a connecting link between R. Abraham and the late Kabbalism of Isaac de Loria.[2] Moreover, there is the doctrine of the Unknowable God, of "the Cause of Causes which is not apprehended by any one outside Itself," being void of all distinction and all mode of existence. The doctrine has not assumed that final shape in which it is presented by the ZOHAR, and its notion of the Divine Being appears to be, if possible, more concealed and latent than the conception of AIN SOPH, the NON ENS, which Itself is distinguished by R. Abraham from KETHER, the Crown of Creation, on the remarkable ground that "the accident is not

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Semitas Sapientiæ . . . Translatus et Notis illustratus à Joanne Stephano Rittangelio . . . Amstelodami, 1642. The thirty-two Paths referred to at the beginning of the SEPHER YETZIRAH are given in Latin and Hebrew, each followed immediately by the commentary of R. Abraham, likewise in Latin and Hebrew. Then comes the explanation of Rittangelius, which sometimes extends to many pages, quoting various authorities, including the ZOHAR and its Supplements. After the Paths, we have the SEPHER YETZIRAH itself, in Latin and Hebrew, with the editor's commentary, also in both languages. It should be added that the entire commentary of R. Abraham is not given by Rittangelius, who is content with presenting that part only which is devoted to the Paths of Wisdom.

[1] RITUEL DE LA HAUTE MAGIE, c. 12, where the Hebrew passage cited is completely unintelligible. It has been rectified in my annotated translation, s.v. TRANSCENDENTAL MAGIC. *Cf.* LA CLEF DES GRANDS MYSTÈRES, pp. 233, 234.

[2] There is no doubt that the ten SEPHIROTH were an evolved system in the time of the Yetziratic commentator.

made from the essence, nor the RES from the NON RES or NON ENS," thus occasioning an insoluble difficulty as to the emanation of the manifest universe. This view offers a strong contrast to Zoharic Theosophy. Otherwise, the AIN SOPH of our commentator is described in terms which are almost identical with Zoharic teaching. "Neither unity nor plurality can be attributed to It, because unity cannot be ascribed to that which is incomprehensible in its essence," the reason being that number is an accident belonging to the world of extension, place and time.

Among minor Zoharic contrasts, it may be noted that a more peculiar importance is attributed to the letter ALEPH than to the BETH with which Genesis opens; it is the form of all the letters, and all the Paths of Wisdom are contained therein, but after an universal mode. There are traces also of the peculiar angelical system which was destined to receive so much elaborate extension from expositors of the BOOK OF SPLENDOUR.

Before dismissing this commentary we may note the alleged connection of its author with that Abraham the Jew [1] who belongs to the literature of Alchemy. The testament of this mysterious personage transformed the legendary Nicholas Flamel from a simple scrivener into a seeker after the Great Work—a search, moreover, which his story represents as crowned with high success. The memorial in question was addressed to the nation of Israel, dispersed by the wrath of God in France, by one who styled himself "Priest, Prince, Levite, Astrologer and Philosopher." The description which constitutes our sole knowledge concerning it is given in another testament, that of Nicholas Flamel, and I have shewn elsewhere that this memorial cannot be regarded as authentic.[2] Belonging as they do to Alchemy, there is no ground here to discuss their respective claims; but it is well to say that the attempt made by Éliphas Lévi to identify the Abraham of Flamel with the commentator on the SEPHER YETZIRAH not only institutes a connection between Alchemy and Kabbalism which is unwarrantable in itself but has no colourable evidence to cite in its own support, as there is no trace whatever of any alchemical meaning in the Hebrew commentator. Abraham

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[1] This title is used by Bartolocci in his bibliography to describe numerous writers who cannot be identified more closely.

[2] See my SECRET TRADITION IN ALCHEMY, 1926, c. x., pp. 137 *et seq.*

the Kabbalist belongs, moreover, to the twelfth century, while Flamel was two hundred years later, and the book which he mentions could scarcely have existed in Jewry, even on the Lévi hypothesis, for such a space of time without something transpiring concerning it.

As a literary and philosophical work the first place among dependencies of the SEPHER YETZIRAH seems assigned correctly to the commentary of Azriel. Its author was born at Valladolid in or about the year 1160 and died in 1238. According to some authorities he was a pupil of Isaac the Blind,[1] but others say that his teacher was R. Jehuda, son of Rabad. He became in turn the instructor of R. Moses Nahmanides, who also belongs to the chain of Yetziratic tradition.[2]

Azriel is said to have travelled much in search of Secret Wisdom, but it was an age when men of learning were frequently wanderers, and it was perhaps less recondite motives which actuated him. He connects with the Kabbalistic system which was expounded by the school of Gerona, and there are no real grounds for supposing that he acquired knowledge elsewhere, but he added the result of his own reflections. Many works have been attributed to him, of which some are lost and some have remained in MS. THE EXPLANATION OF THE TEN SEPHIROTH *by way of Questions and Answers* must have helped to shape the metaphysical speculations of the Kabbalah and may well enough have originated more than it derived.

The teachings of Azriel aroused the opposition of the Aristotelian Jews, and it is thought by Isaac Myer that the logical form of his commentary was a concession to this school of thought. Whatever its motive, the fact, broadly taken, is of importance to our inquiry: it shews that the Sephirotic notion in its earliest development could not have been that of the categories, since it had to be conformed to the principles espoused by the disciples of Aristotle. The Jewish *literati* followed various schools, and the influence attributed to the Stagirite has been perhaps exaggerated. The votaries of the so-called Secret Wisdom were a small minority. Platonism, as it is needless to say, was very little known in the

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[1] Was in evidence A.D. 1190 to *circa* 1210. He taught the doctrine of metempsychosis and a few fragments of his writings are still extant.

[2] And brought, as Graetz admits, the influence of his great reputation to bear upon its fortunes.

West at the period in question, though it appears in later Kabbalism.

As regards both matter and form, Azriel's commentary has been the subject of high praise. It contains the doctrine of AIN SOPH, which is not in the SEPHER YETZIRAH, and it has express views on the emanation of the SEPHIROTH, which are said to be contained in AIN SOPH and of no effect when separated. Their emanation was possible because it must be within the omnipotence of Deity to assume a limit. The essence and the real principle of all finite things is the Thought of the Supreme Being ; [1] if that were withdrawn, they would be left as empty shells, and this is true not only of the visible world but of the intermediaries between God and the creation. With his philosophical speculations the Kabbalist mingles something from the fantastic region, attributing, for example, to the SEPHIROTH [2] certain symbolical colours. KETHER is "like the Concealed Light," or the light which is veiled in darkness, the comparison intended being probably that of a luminous mist. BINAH is sky-blue, because BINAH is the great sea of Kabbalism. CHOKMAH is yellow, CHESED white and GEBURAH red ; TIPHERETH is white, red, or pink, NETZACH is whitish-red and HOD reddish-white. JESOD is a combination of the previous triad, while MALKUTH is like the light which reflects all colours. Azriel countenances also the Sephirotic division of the human body which is found in later Kabbalism.

Moses ben Nahman, or Nahmanides, was born in 1194 at Gironne. Before he made acquaintance with the Kabbalah he is said to have had a prejudice against it, but he was afterwards an enthusiastic student both of its speculative and practical parts, and by his writings and influence contributed much to its development. His Kabbalistic EXPLANATION OF THE LAW was completed in 1268, and among his many other works that called the GARDEN OF DELIGHT, and another on the SECRETS OF THE THORAH, are full of theosophical speculations.[3] He left his native land to settle in Palestine, where he

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[1] *Cf.* ZOHAR, Pt. I. fol. 74a ; I. 440.

[2] According to the ZOHAR the colour attributions are as follows : KETHER, black, white, or colourless ; TIPHERETH, purple ; MALKUTH, clear sapphire.

[3] His other works include an epistle on the use of matrimony in exercising the fear of God—no humorous suggestion being intended ; a work on the nature of man, from the text of II. Samuel, vii. 19 ; a BOOK OF FAITH AND CONFIDENCE ; another on Wars ; and yet another on the Pomegranate. These are not professedly Kabbalistic,

died, apparently at a great age, but at what precise time is not known: it was *circa* 1270.

The commentary on the SEPHER YETZIRAH which passes under the name of R. Eliezer of Worms seems to have been the work of a German Jew of Germesheim,[1] one of the greatest Kabbalists of his period. That he was the instructor of Moses Nahmanides, as some authorities have stated, is, however, a mistake, as Basnage has indicated, for he belongs to a later date. His works, which are wholly Kabbalistc, are (1) THE VESTMENT OF THE LORD, but this has never been printed. (2) THE GUIDE OF SINNERS, exhorting them to repentance and amendment of life (Venice, 1543). (3) A TREATISE ON THE SOUL, cited by Mirandula in his thesis against astrologers. (4) An explanation of Psalm cxlv. (5) A commentary on SEPHER YETZIRAH, appended to the Mantua edition of that work. The author flourished before and after the middle of the fourteenth century. Commentaries on the SEPHER YETZIRAH are referable or ascribed —as the case may be—to R. Aaron the Great,[2] under the title of BOOK OF THE POINTS; R. Judas Ha Levi[3]; Sabbatai Donolo[4]; Judah ben Barzillai[5]; and Isaac the Blind. The Bodleian has a manuscript entitled MISHNAT, by Yosef ben Uzziel, which has been classed as a commentary on SEPHER YETZIRAH, but is said otherwise to be a supplement to the text itself. See JEWISH ENCYCLOPÆDIA, *s.v.* Joseph ben Uzziel.

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like the TREASURE OF LIFE, the TREASURE OF THE LORD, the GARDEN OF DELIGHT (mentioned in the text above), or the mystical epistle on the thing desired. As regards the practical part of the Kabbalah, he treated it with grave consideration, including its arts of necromancy, the evocation of evil spirits and the methods of their control.

[1] Basnage: HISTOIRE DES JUIFS, c. vii. t. v. p. 1859. See also Bartolocci, i, 186, 187.

[2] Bartolocci, i. 15.

[3] See his work entitled KUSARI.

[4] Edited by M. Castelli. Florence, 1880. He was an Italian physician and astrologer, who was born in 913 and died subsequently to 982. He is known otherwise as Shabbethai b. Abraham b. Joel.

[5] Edited by M. Halberstamm. Berlin, 1885. The Judah in question was a Spanish Talmudist of Barcelona, who flourished at the end of the eleventh and early in the twelfth centuries.

BOOK IV

THE WRITTEN WORD OF KABBALISM: SECOND OR ZOHARIC PERIOD

BOOK IV

THE WRITTEN WORD OF KABBALISM: SECOND PERIOD

I.—THE BOOK OF SPLENDOUR: ITS CONTENT AND DIVISIONS

THE cycle of the SEPHER YETZIRAH lies within a small compass; the text is extant in several languages; and its most important dependencies will be found in Latin translations.[1] It has been available therefore to students and inquirers at large, even if they were unacquainted with Hebrew. The SEPHER HA ZOHAR, on the other hand, is not only large in itself but has considerable supplementary matter belonging to a later period and an extensive connected literature. Moreover, it is written—for the most part—in Aramaic, "the Jerusalem idiom" of Isaac de Acco; and only three short tracts imbedded in the general text are extant in Latin. Between the thirteenth and twentieth centuries it was therefore a sealed book for the great majority of scholars, till a full-length version appeared in French—as we have seen—within recent years.[2] Prior to this event great confusion had obtained in regard, firstly, to the content of the work and, secondly, to the comparative importance of its various divisions.[3] Part of this must be attributed to the ambitious design of Rosenroth's historical collection. The KABBALA

[1] The first printed edition appeared at Mantua in 1562 and contained two recensions, the second being longer and embodying important additions.

[2] The Italian reader may be referred also to an analysis of the Zohar by the Abbé de Rossi, which appeared in his DIZIONARIO STORICO DEGLI AUTORI EBREI. The writer follows Morin as to the late date of the work.

[3] The case of Basnage may be mentioned as that of a well-informed writer, whose history of the Jewish people from the time of Jesus Christ to his own date—the beginning of the eighteenth century—is memorable in several respects, yet whose knowledge of the ZOHAR does not even extend so far as it might have been taken by Rosenroth. He terms (*Livre* iii. p. 775) the BOOK OF CONCEALMENT the first part of the work, and seems to regard it as comprised simply in that and the two Synods. In a word, he had not read the preface to KABBALA DENUDATA, vol. ii.

DENUDATA, by attempting to cover much too wide a field, gives no adequate idea of the work which it is meant to elucidate. It attributes an exaggerated importance to three tracts introduced into the body of the ZOHAR and to late commentary on these; the apparatus in the form of a lexicon which fills most of the first volume, though it has a methodical appearance, is little more than a chaos, in which late and early expositors are bundled together after the uncritical manner of the period; in a subsequent section undue prominence is given to some personal discussions and correspondence between the Editor and Henry More, the English Platonist; finally, the second volume includes an enormous treatise on the doctrine of the Revolutions of Souls by a Kabbalist of the seventeenth century. With all its defects the KABBALA DENUDATA remains of prime value, but it would have been beyond all price had a clearer genius governed its arrangement. As it is, the class of persons who have proved to be most concerned with the subject have been content to follow the lead of Rosenroth, by accepting a little tract called the BOOK OF CONCEALMENT as the fundamental part of the whole ZOHAR, and the developments of that tract as entitled to the next highest consideration. There are, of course, several sources of information which might have corrected this false impression—the work of Franck in France and that of Ginsburg in England, to name two only—but it has endured notwithstanding, and a notable example to the point is found in an enlarged edition of a compilation by Dr. Papus. There a bibliographical appendix states that "the only complete translation" of the ZOHAR is the work of M. H. Chateau,[1] whereas the enterprise in question is confined only to the tracts rendered into Latin by Rosenroth, and these have been available for years in the English version of Mathers. The BOOK OF OCCULTATION—or CONCEALMENT—and its Zoharistic commentaries are only accidents of the ZOHAR, and they furnish no notion of the scope of that vast Theosophical Miscellany. I should add that from an esoteric standpoint the ZOHAR itself is only an accident of the Kabbalah—an

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[1] LE ZOHAR, *Traduction française et Commentaire de* M. H. Chateau. The bibliographical annotation accredits the translator with *minutieuse érudition* and adds that he has carefully collated the Hebrew texts, the Latin and the other versions. The work is poorly produced, it bears no trace of the scholarship imputed to it and the commentary is of no real value. Moreover, the title itself deserves to be called fraudulent.

accident in the life of the alleged Tradition, much as, from the standpoint of Latin Christianity, the New Testament is not the exclusive foundation of the Church but an event in her development.

The ZOHAR proper, as stated in my preface, purports to be a commentary on the Pentateuch, and to indicate its scope, prior to any presentation of my own, I will vary my general rule of confining quotations from modern authors to footnotes and summarise an account of Ginsburg: "The ZOHAR does not (apparently) propound a regular Kabbalistic system, but dilates upon the diverse doctrines of this Theosophy, as indicated in the forms and ornaments of the Hebrew alphabet, in the vowel points and accents, in the Divine Names and the letters of which they are composed, in the narratives of the Bible and in the traditional and national stories. The long conversations between its author, R. Simeon ben Yohai, and Moses, which it records; the short and pathetic prayers inserted therein; the religious anecdotes; the attractive spiritual explanation of Scripture passages, appealing to the hearts and wants of men; the descriptions of the Deity and the SEPHIROTH under the tender forms of human relationship, comprehensible to the finite mind, such as father, mother, primeval man, matron, bride, white head, the great and small face, the luminous mirror, the higher heaven, the higher earth, &c., which it gives on every page, made the ZOHAR a welcome text-book for the students of the Kabbalah, who, by its vivid descriptions of Divine Love,[1] could lose themselves in rapturous embraces with the Deity."

We are placed by this quotation in a position to understand, firstly, after what manner the literature of Kabbalism affected the fervid imagination of the rabbinical Jew and the kind of influence which it had on him, well illustrated in one of its aspects by the fascinating and terrible histories of Messianic enthusiasm and illusion, as already noted, but in another by Zoharic Theosophy at its highest development. We can understand, secondly, how much there is to correct in the pretence of a French speculation which once fixed upon the ZOHAR as embodying traditional knowledge of a religion

[1] It is in this respect that the ZOHAR suggests analogies with Christian Mysticism as well as Arabian Sufism. For the rest, my readers must be dissuaded from supposing that Ginsburg's summary is adequately representative of the work, for it contains no reference to the Doctrine of Shekinah or the Zoharic Mystery of Sex.

behind all religions.[1] No system responds less readily to what is involved in such a conception. No person would be less disposed than the conventional occultist, present or past, to accept Kabbalistic notions of religion, were he really acquainted therewith, after due allowance has been made for Zoharic and other reveries which connect with occult beliefs, as these seem in their turn to connect magnetically with everything unsound in faith and unreasonable in doctrine. That God is immanent in the material world is a much simpler and more rational hypothesis than to establish intermediaries between finite and infinite, which create innumerable difficulties without resolving any, while on another side of the subject we have better means of excusing the anthropomorphisms of the Bible, than their *reductio ad absurdum*, which has been regarded as implied in the Kabbalistic Doctrine of the Two Countenances.

The ZOHAR proper—apart, that is to say, from all supplements and interpolations—is divided into five parts, corresponding to the five Scriptural Texts on which it is supposed to be a commentary, namely, Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The first two are complete to all intents and purposes, the third and fourth have certain missing portions, while of Deuteronomy there is little more than fragments. The extant work, as printed, is in three parts only, of which the last comprises all that remains of the Commentary on the three later books of the Pentateuch. Each part is subdivided into various sections, separately entitled, *e.g.*, SECTIO BERESHITH, SECTIO TOLDOTH NOAH, and so forth. There is no call to enumerate them in this place. There are twelve sections of alleged interpretation in respect of Genesis, ten on Exodus, nine each on Leviticus and Numbers, and five only on Deuteronomy, manifestly imperfect as such. The Commentary on Genesis is followed by certain Appendices, being I, HASHMALOTH = OMISSIONS; II, TOSSEFTOTH = ADDITIONS; and *sub voce* Appendix III, two important Supplements, comprising extracts from MIDRASH HA NEELAM = SECRET MIDRASH, and SITHRE THORAH = SECRETS OF THE LAW. The following independent texts are introduced between certain sections of the Commentary on Exodus and sometimes within the sections themselves, namely: *post* § I,

[1] According to Éliphas Lévi, "all religions have issued from the Kabbalah and all return thereto."

MIDRASH HA NEELAM (continued); *post* § III, RAAIAH MEHEMNAH = FAITHFUL SHEPHERD; *post* § V, SEPHER HA BAHIR = LUMINOUS BOOK, and SITHRE THORAH (continued); *post* § VI, FAITHFUL SHEPHERD (continued), and IDRA DE MASCHCANA = ASSEMBLY OF THE SANCTUARY; *post* § VII, SIPHRA DI ZENIOUTHA = BOOK OF CONCEALMENT. The Commentary on Exodus has also three Appendices, two embodying ADDITIONS and one containing an independent tract on PALACES. The sections of Exodus have, moreover, certain MATHNITIN = REPETITIONS interpolated. Others follow § I of the Commentary on Leviticus, while §§ VII, VIII and IX are reinforced by further continuations of the FAITHFUL SHEPHERD. The Commentary on Numbers has the following independent texts introduced between its sections: *post* § II, FAITHFUL SHEPHERD (continued), and IDRA RABBA KADISHA = GREAT HOLY ASSEMBLY; *post* § III, FAITHFUL SHEPHERD (continued); *post* § VII, FAITHFUL SHEPHERD (continued), and certain MISCELLANIES. Among the fragments of Deuteronomy, § I is followed by a further instalment of the FAITHFUL SHEPHERD, while portions of this work constitute the extant sections numbered III, V and VI. To § X is appended IDRA ZOUTA KADISHA = LITTLE HOLY ASSEMBLY.

With this very simple and unpretentious collation there may be compared the analytical scheme of Rosenroth, which remains of bibliographical interest after the lapse of more than two centuries. The ZOHAR is divided thereby into internal and external parts, which are tabulated at length as follows.[1]

I. The internal parts are those which are collected together in one edition.[2] They are:

(*a*) The text of the ZOHAR, properly so called. Apart from all its additions this is not of unmanageable dimensions.

(*b*) SIPHRA DI ZENIOUTHA, or BOOK OF CONCEALMENT —otherwise, that of MODESTY.

(*c*) The IDRA RABBA, or GREATER SYNOD.

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[1] KABBALA DENUDATA, vol. ii. pp. 8 *et seq.*

[2] So far as it is possible to estimate the intention of this statement there is no correspondence with fact. The BOOK OF CONCEALMENT and IDRAS are certainly not internal parts of any Commentary on the Pentateuch, and in the ZOHAR they are not combined with the text proper so as to form one scheme therewith. It may be said on the contrary that all interpolations are casual, while the Appendices to the part of Exodus might change places with those of Genesis, and so of the rest.

(*d*) The IDRA ZOUTA, or LESSER SYNOD.

(*e*) SABAH DI MISHPATIM, the *Discourse* or *Story of the Ancient One in section* MISHPATIM.

(*f*) MIDRASH RUTH, or COMMENTARY on the Scriptural book of that name. These are fragments only.

(*g*) SEPHER HA BAHIR, the RENOWNED or ILLUSTRIOUS BOOK, sometimes called BOOK OF BRIGHTNESS.

(*h*) TOSSEFTOTH = ADDENDA, or ADDITIONS.

(*i*) RAAIAH MEHEMNAH, or the FAITHFUL SHEPHERD.

(*j*) HAIKLUTH, *i.e.*, PALACES, MANSIONS, or ABODES.

(*k*) SITHRAI THORAH, or *Mysteries of the* THORAH, *i.e.*, the LAW.

(*l*) MIDRASH HA NEELAM, or SECRET COMMENTARY.

(*m*) RAZÉ DERAZIN, or SECRET OF SECRETS.

From this account are omitted the following tracts and fragments, because they do not appear in the Mantua edition of *circa* 1558, known as the LITTLE ZOHAR :[1]

(*a*) MIDRASH HAZEETH, or *Commentary on the Song of Solomon.*

(*b*) PEKOODAH, or *Explanation of the Thorah.*

(*c*) YENOOKAH, or the *Discourse of the Youth.*

(*d*) MAAMAR TO HAZEE, or the *Discourse* beginning, Come and See.

(*e*) HIBBOORAH KADMAÂ, or *Primary Assembly.*

(*f*) MATHNITIN, or Repetitions = *Traditional Receptions*, according to Rosenroth.

The ground on which these portions are set aside appears insufficient, as the sections *e*, *f*, *g*, *j*, and *m* in the first tabulation are also wanting in the Mantua edition. The GREAT ZOHAR, the Cremona edition (1558–60), contains all the treatises enumerated in both the above lists. I am not aware that any superior authority resides in the Mantua ZOHAR.[2]

II. As understood by Rosenroth, the external parts are those superadded to the earlier editions. These are :

(*a*) TIKKUNIM HA ZOHAR, or SUPPLEMENTS of the BOOK OF SPLENDOUR, called also the ANCIENT SUPPLE-

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[1] The GREATER ZOHAR being that of Cremona. Blunt's DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY makes a ludicrous confusion over this point, representing the GREATER ZOHAR as the Commentary on Genesis and the Lesser as the BOOK OF CONCEALMENT.

[2] A Hebrew translation in MS. by Barachiel ben Korba is preserved—it is said—in the Public Library of Oppenheim.

MENTS, to distinguish them from further and later additions.

(*b*) ZOHAR HADASH—the NEW ZOHAR, containing matters omitted in the printed editions. This has four parts.

(1) The text of the ZOHAR itself, scattered through which is the supplement of the tract MIDRASH HA NEELAM, part of which appears in the original work.

(2) TIKKUNIM HADASHIM, or *New Supplements*.

(3) ZOHAR SHIR HA SHIRIM, or EXPOSITION OF THE SONG OF SONGS, appertaining to the ZOHAR.

(4) ZOHAR AIKE, or *Exposition of Lamentations*, appertaining to the ZOHAR.

In the above tabulations are contained everything of the ZOHAR that has come down to us.[1] It may be thought that its authenticity did not increase with its bulk, but on this subject no canon of criticism can be said to have emerged.

For the better comprehension of the cycle Rosenroth recommends:

(*a*) SEPHER DEREK EMETH, that is, the *Way of Truth*, being various readings in the ZOHAR arranged according to the Mantua edition.

(*b*) BINAH IMRI, or *Words of Understanding*, being an elucidation of difficulties in Zoharistic vocabulary.

(*c*) ZOHAR CHAMAH, or SPLENDOUR OF THE SUN, a short commentary which follows the Mantua edition.

(*d*) PARDES RIMMONIM, or GARDEN OF POMEGRANATES, by R. Moses of Cordova, an explanation of numerous texts in the ZOHAR and TIKKUNIM.

(*e*) MEQUR CHOKMAH, or FOUNT OF WISDOM, forming a continuation or new part of the WAY OF TRUTH.

(*f*) MARAH KOHEN, or the VISION OF THE PRIEST, a synoptic work, the greater part of which appears in KABBALA DENUDATA, vol. ii. part i.

(*g*) ZER ZAHAB, or a CROWN OF GOLD, used largely in the apparatus of Rosenroth.

(*h*) PATHACH AINIM, or GATE OF THE EYES, for the Biblical quotations in the ZOHAR and TIKKUNIM.

Rosenroth also recommends and reproduces largely the manuscript treatises of Isaac de Loria, compiled by R. Hayyim

[1] KABBALA DENUDATA, ii. p. 9.

Vital, and further acknowledges his indebtedness to two other unprinted works, a Kabbalistic commentary on the whole Law and a treatise entitled CHESED ABRAHAM.

The ZOHAR proper, the conversations of Simeon ben Yohai with the prophets by whom he was visited, with the disciples by whom he was surrounded and of these, as we have seen, with each other, is not a work that is to be judged by the same standard as certain symbolical portions which have been incorporated therewith, and to which Christian students of Kabbalism have given so much prominence. There are extravagant speculations and wild exegesis, but it is uncontaminated by monstrous symbolism; it has occasionally a touch of Nature to indicate its kinship with humanity, and condescends even at times to a Rabelaisian episode.[1] Finally, it does not betray any trace of that secret meaning, otherwise double doctrine, that hypothetical sense withdrawn far down below any primary inward sense, which has been sometimes ascribed loosely to its entire content, by those who would and do likewise discern a latent transcendental philosophy in Pantagruelism.[2]

We have seen that in a certain manner—somewhat occasional and informal—the ZOHAR is a commentary on the Pentateuch, and it is to be understood and passed over that as such it is not only casual and occasional, that not only has it nothing in harmony with the simple sense of Scripture, but that for us in the western world and at this age of the world it opens abysses where dark clouds hang out and fire of madness flashes, more often than deeps of meaning which resound with pregnant messages. It would serve no purpose to enlarge upon this fact, which applies to so much of Kabbalistic interpretation. The governing principle affirmed is the existence of several senses in the written word. These are enumerated differently, and there seems no reason why they should not be extended; but they are reducible broadly under three heads, which are compared by the ZOHAR to the garment, the body which is within it and the soul which is within the body.[3] They are to be distinguished in all cases

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[1] Many rabbinical histories, fables and apologues are narrated in it, sometimes elucidating a knotty point of Scripture, as, for example, whether the destruction of animal life at the Deluge may indicate that the beasts also sinned, sometimes recounting the death of a just man, sometimes describing visions and narrating tales of wonder.

[2] Following the lead of Éliphas Lévi, especially in LE SORCIER DE MEUDON.

[3] See *ante*, Book I, § 1, pp. 11–13. They do not emerge in the text.

from those speculations on hidden significance to which reference has been made above. The design of Theosophy in Israel was to magnify the election of Israel by exalting its title-deeds, but that of the expositors in question was to represent the Sons of the Doctrine as the custodians of a Liberal Theology which made all election void.

"There are those unwise," says the ZOHAR, "who behold how a man is vested in a comely garment, but see no farther, and take the garment for the body, whereas there is something more precious [than either], namely, the soul. The Law has also its body. Some of the commandments may be called the body of the Law, and the ordinary recitals mingled therein are the garments which clothe this body. Simple folk observe only these garments, *i.e.*, the narrations of the Law, perceiving not that which they hide. Others more instructed do not give heed to the vestment but to the body which it covers. And there are the Wise, the servants of the Great King, who dwell on the heights of Sinai and concern themselves only with the soul, which is the foundation of all and the true Law. These shall be ready in the coming time to contemplate the soul of that soul which breathes within the Law." [1]

This passage illustrates what is meant by an added depth and significance which the Kabbalah would read always into the Bible,[2] and does, moreover, at least from time to time. It offers, I think, also an instance of intellectual humility in the great rabbins of the Exile, who confessed on occasion to a sense in Scripture which exceeded their own loving penetration,[3] so that after all subtleties of exegesis, all the symposiums of synods, the Word of God issued in a mystery, and the key of this mystery was the reward of the just and wise man in the world to come.

The necessity of the manifold sense follows from the insufficiency of the letter. Simple recitals and common words suggest only the human lawgiver; if these were the sum of the THORAH, it would be possible to equal, perhaps even to excel it. Moreover, the sayings of Esau, Hagar, Laban, of

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[1] Zohar, part iii. fol. 152*b*, Mantua edition. De Pauly, v. 391.

[2] I mean, of course, *ex hypothesi*. The extracted sense was too often a ridiculous illusion.

[3] Isaac Myer supposed that the higher soul of the THORAH signifies God Himself, but no doubt it is the Divine Sense of the Word which gives knowledge of the Word Itself.

Balaam and Balaam's ass, cannot be "the Law of Truth, the Perfect Law, the faithful witness of God."[1] And hence a hidden meaning, in which is the true Law, was supposed to save Israel from scepticism, and it may have postponed rationalistic criticism in Jewish circles for some centuries. It led of course into extravagance; the second sense became in its turn inadequate and one more concealed was inferred. So also, besides a general latent meaning, there was that more particular triple significance attributed to each several word. As the possibilities suggested by such a method are boundless, it is unnecessary to say that these senses were never methodised, or that the ZOHAR does not unfold in a consecutive form either the allegorical or mystical meaning. It gives glimpses only, and it may be for such reason that the original ZOHAR is said to have been a camel's load. That original was a latency in the minds of Kabbalistic rabbins, but it was never written with pen.

As the ZOHAR establishes the necessity of the concealed meaning on the insufficiency of the outward, and as the sense of such insufficiency is indubitably a late event in the history of sacred documents, we have full evidence for deciding the value of that claim which it makes elsewhere to a high antiquity for its interpretation. Had the Jew never come in contact with culture outside Judea he would never have conceived the "Tradition," and the kind of culture which helped him to the sense of insufficiency is not to be looked for in old Egypt or in Babylon, but in the Hellenised thought of the late Roman Empire at the international clearing-house of Alexandria.[2]

As the doctrinal, theosophical and mystical content of the ZOHAR will be the concern of several ensuing divisions of this study, it is obvious that the reference is to these on all important questions of subject-matter in the great text as well as its *additamenta*. That which remains over may be called accidental and casual, in the spirit of which description we may glance at the Commentaries in search of occasional side-lights. Summary is out of the question here, and so is also analysis: the office of these belongs to hypotheses on cosmo-

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[1] Mantua edition, Part III. fol. 149*b*. De Pauly, V. 390. Compare *ante*, Book I, § 1, p. 13.

[2] It does not follow that the Kabbalah is Platonism or Neoplatonism. It was the consequence of a contact, but the growth and increase were fostered in the mind of Jewry.

logy, to myths of Paradise, Creation and the Fall of Man—to these and the sequence at large of those other matters which are to be treated at some length later on. The purpose of the present survey is therefore to offer gleanings and illustrative instances, drawn from there and here.

In the PRELIMINARIES attached to Genesis and the work of exposition thereon, a tradition is cited which says that whensoever just men undertake a journey together and discuss on their way subjects belonging to the Secret Doctrine they are favoured by visits of Holy Ones who dwell in the world beyond.[1] When Rabbi Eleazar and Rabbi Abba were travelling to call on Rabbi Yosse, they were accompanied by an unknown porter who carried their baggage. But when they began to commune one with another on things appertaining to the Mysteries of Law and Doctrine, it came about that he interposed between them, asking pregnant questions and preferring points of debate. It did not take long to discover that he was one endowed with knowledge; but when he spoke of the Sabbath and its keeping, of the day and the night thereof, of the Liturgy belonging to the Sabbath, of Divine Hypostases and the Seventy Names of God, they saw also that his science was greater than theirs. They came down from their saddles to embrace him, and would have mounted him on one of their horses, seeing that he rode upon an ass. He refused them, however, but resumed his discourse otherwise, opening deeps and heights in the hidden themes of Wisdom, explaining the secret influence exercised by names on the lives of men, telling strange things and new concerning the Temples at Jerusalem, but over and above all on the mystical union between Moses and her who is called Shekinah throughout the great record. It is said that they halted again and again dismounted, but this time it was to fall on their faces before him. When they looked up, however, it was to find that he had vanished from their eyes. Who was this Master in Israel and Keeper of Hidden Doctrine, to them unknown and clothed in weeds of service? They had asked many times, and he had answered nothing; but it was inferred or assumed at the end that he was Rab Hammenouna the Ancient, who had returned for their inspiration and enlightenment from the world beyond.

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[1] Z., Pt. I, fol. 7a; I, 37.

I have cited this gracious story to shew that thus early in the BOOK OF SPLENDOUR it is about the great things of speculation, as if faring through a land filled with wells of refreshment and running with streams of light. I might indeed have begun earlier, as the ZOHAR itself begins, and told how a conference opens on page one of the mythos concerning the Rose of Sharon, and after what manner the deeply-imbedded meanings of the Song of Solomon are unfolded through its length and breadth. The Rose is the Community of Israel; but the Rose is red and white, and in the first of these States the elect people abide under the ministry of judgment, while in the second they are encompassed by thirteen ways of mercy.[1] For in another aspect the Rose is a Cup of Blessings, as it is also a Chalice of Redemption. Great doctors of the Christian Church have written many commentaries on the immortal Song, and it has been expounded by notable mystics down even to this day; but the ZOHAR on the Rose and the Lily—*flos campi et lilium convallium*—and the ZOHAR on CANTICUM CANTICORUM has not been known to any, howsoever late or early. A most amiable clergyman of the Church Catholic and Anglican has given us, not so long since, an extended thesis on the MYSTICAL WAY, and this is the Way of the Song.[2] It is all for our delectation, and in his agreeable company the path is travelled pleasantly; but it is a path of moonlight refreshed by draughts of water, while those who walk with the ZOHAR go forward in sunlight and strong wine is poured into their cups.

There is also a travellers' tale as the last story of all on matters appertaining to Genesis—after what manner must be left to those who are concerned. It tells how two other Masters were faring on the way to Cappadocia, intending to visit Rabbi Simeon, and they refer as they go to a Sacred Tradition by which man is directed to meditate on the glory of God before he begins to pray. They had learned already, it may be—as others before and since—that there is a prayer in the silence which dispenses with the prayer of words and is itself a contemplation in the heart. They knew otherwise, no doubt, that the study of the Secret Doctrine and communing one with another thereon constitute a prayer of

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[1] Z., Pt. I, fol. 1a; I, 3.

[2] VIA MYSTICA: A Devotional Treatise on the Life of Prayer. By the Rev. Jesse Brett, 1925.

works; and we have seen how it lifts *ex hypothesi* the veil between two worlds. That which they confessed to each other was, however, of a diverse order, namely, that prayer is in place of sacrifice, the obvious—though unexpressed—reason being that true prayer is love. And seeing that it opens the fountains above and below, with the well-springs on every side, we find among the sayings of the time one perfect utterance at least. It affirms that the Holy One, blessed be He, drove Israel into exile among the Gentiles for the sole and only reason that the nations of mankind at large might be gladdened by the presence of the Chosen People which draws down blessings on the world below from that World of Benedictions which is above.[1] It follows in the radiant dream that Israel suffered crucifixion to aid in the salvation of the world.

Very early in the Commentary on Exodus we are delving again for treasure in the herb-sweet earth of the Song,[2] and that which is brought to the surface belongs to the Mystery of Union between the Voice and the Word. There have been intimations on the same subject much earlier in the ZOHAR, on thought as the origin of all things, on the inward contemplation of the Holy One before He made the worlds, on the uttering of the Voice, which brought forth or manifested the thought, and on creation as the Word expressed. The Commentary ends also on the Keynote of Thought in the Holy One, the mysterious joy thereof and the light which flows out therefrom. It drew together the forty-two letters comprehended by one of the extended Sacred Names, and out of the relation established in this manner it is affirmed that the world came forth. They fared to some purpose in those days, did the Doctors of Hidden Law, whether they went on horses or whether an ass bore them, for in these words, brief and plain as they are, is found at full length the Doctrine of Divine Immanence, the Presence of the Father Almighty—by and within the Word—in all that lives and is.

It is said in the first leaves of the Commentary on Leviticus that faith completes the Sacred Name, and a little further on that from the thought of the Holy One come forth those ways and paths which lead to a knowledge of the Name and

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[1] Z., I, 244a; II, 566.
[2] Song of Solomon, iv. 8.

to perfection thereby and therein.[1] We are told also that it were better for a man never to have been born than to live without uniting the Sacred Name on earth.[2] The secret of such union belongs to the study of the Law,[3] which is the work of men of faith, the reference being not to the Expounded Law delivered *coram populo* but to that of the Secret Doctrine, which in another place is identified with and affirmed indeed to constitute the Name of the Sacred King.[4] But prayer and good works are said otherwise to promote unity in the Name of God,[5] and this is the intention which should occupy the priest when he proceeds to the work of sacrifice.[6] We shall see later on that there has been a division brought about between the four sacramental letters comprised in the Hebrew Name which we are accustomed to render Jehovah, and there is a very true sense in which it is the work of man to make an end of this separation. On the surface, however, the mythos develops its symbolism after a diverse manner, while so far as the Commentary on Leviticus is concerned, we are in the presense of another and highly figurative Mystery. The Complete Name is Jehovah Elohim, and the work which devolves on all Sons of the Doctrine is to make evident on earth that Jehovah is indeed Elohim, even as these Divine Hypostases are One in Heaven. We shall see, also later on, that the kind of union is that between male and female.[7] It is affirmed elsewhere that the Glory of the Sacred Name must be the end of all our works [8]; but this is the Glory of Union. A part in the Sacred Name is allotted to those who possess the Hidden Law, the reason being that they possess God therein. The meaning is that those who live the Doctrine are those alone who possess it, and God is the life of these. We shall realise therefore the sense in which it is defined presently, and shall not fail to understand that the Sacred Name is revealed by successive stages.[9] It is revealed in proportion as it is lived and becomes alive within us—a

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[1] Z., III, 4b; V. 9, and III, 5b, V. 13.
[2] *Ib.*, 7a; V. 18. Meaning of course by the mode and manner of life which is led here below.
[3] *Ib.*, 12b; V. 37. It is to be understood that those who study the Law to a real purpose are those who live thereby.
[4] *Ib.*, 21a; V. 56.
[5] *Ib.*, 26a; V. 67.
[6] *Ib.*, 32a; V. 86.
[7] *Ib.*, 46b; V. 129.
[8] *Ib.*, 51b; V. 139.
[9] *Ib.*, 65b; V. 179.

simple question of growth, but very deep withal. We shall understand in like manner when it is affirmed further that the Name is hidden and revealed at once,[1] because there is ever "a deep below the deep and a height beyond the height" of its knowledge, while for ever they grow therein who study and exemplify that Doctrine which is both the Name and Law.[2] It is added in fine that those who practise charity do cry forth the Sacred Name daily. The explanation is not only that offices of love are channels of grace and power, which are also modes and aspects of the Name of God, but that the work of love is an uttering forth of the Name, and there is indeed no other way given unto man by which he shall express it on earth.

And now as to that veridic parable at large, the messages of which have been drawn from so many pages. In part at least only implied—since the Secret Doctrine emerges in sudden flashes through a mist of clouded light—but in part at least shadowed forth, there is a correspondence established in Zoharic Theosophy between the four letters of the Sacred Name—יהוה—and certain diverse parts or aspects of the soul in man about which we shall hear at full length at a proper point in the sequel. The letter י = YOD is in analogy with YEHIDAH, a spiritual state or mode in the ascending scale of inward being, and with all that is postulated above it, the human *singularitas*, the Christian apex of the soul and Divine Selfhood. The ה = HE primal answers to NESHAMAH, the sovereign reason within us, above material mind; the ו = VAU or VAV connects with RUA'H, which is normal intellectuality, the rational principle; and HE final with NEPHESH, the side on which humanity is related to the animal world. It is the lower *vitalitas*, and is not as such the physical body, which is, however, its vehicle. When a man lives in the light and law of his Higher Selfhood he has built up the Divine Name within him and has become it within the measures of his humanity. Here is theosophical symbolism which may seem at its highest, but it does not enlighten that of the Commentary on Leviticus, unless we are able to look below the surface and realise that there is a marriage of male and female proclaimed by the consonants which form the

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[1] Z., III, 65b; V. 179.
[2] *Ib.*, 71b; V. 195.

Sacred Name of Four Letters, יהוה, whence it follows that whosoever affirms Jehovah does affirm Elohim also; that he who completes the one within him completes the other, is a witness in his own person that Jehovah is Elohim and makes their union perfect. As our *Theosophia Magna* unfolds, we shall learn also that there is a supernal part of our nature which does not come down to earth, but abides in Heaven and God; that it is possible to be united therewith according to the Secret Doctrine; while if this is accomplished it will follow that what corresponds at the height of our being to the Divine Hypostasis Jehovah has entered into bonds of marriage with that which makes answer to the Divine Hypostasis Elohim. In the light of this hypothesis and its symbolism we shall understand what is meant by the Commentary on Leviticus when it speaks of the Divine Name being complete on earth as it is in Heaven and in Heaven also as on earth. The completion is accomplished below by a true Son of the Doctrine in his own being; but when it is fulfilled therein, for himself and for those about him, before whom his light shines forth, it is seen by the eyes of faith—as at a gate and threshold of knowledge—that the Name is indeed perfect on all planes of being.[1]

The Commentary on Numbers is full of occasional lights on great subjects. We know that the Israelites in the desert were fed by manna which God sent down from heaven; but a time came when that stiff-necked generation loathed the light food and cried for material fleshpots. The opportunity offered to parable is not lost on the ZOHAR in its consideration of Exodus; but it is in the present place that we hear more especially of a supersubstantial bread which on a day to come shall feed the elect and fill them.[2] The mystery of this *panis vivus et vitalis* is hidden in the Tree of Life, which is said to be above, while the Averse Mystery of the meat demanded by Israel is contained in the Tree of Death, and this is said to be below.[3]

We hear more than once in the ZOHAR that the Archangel Michael sacrifices the souls of the just on the Supernal Altar

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[1] It is said elsewhere in the ZOHAR that the Sacred Name is peace.—Z., III, 176b; V. 459. It is understood that peace is union.

[2] Z., III, 156a; V. 399. Compare III, 208a; V. 530, which says that the manna sprang from the dew above which came down from the Hiddenness of all the Hidden Ones and was the food of higher angels.

[3] *Ib.*, III, 157a; V. 405. See also *ante et post.*

of Burnt Offerings ; but once only in the text—and it happens to be in this Commentary—is it said that some souls go up, as of their free will and by their own high intent, to make a holocaust of themselves, amidst rejoicing in the Supreme Light which shines forth from the Holy King.[1] For us, at least, it reads like a parable of the union in its last and highest mode, when God becomes All in all for the individual soul. It was revealed to certain Masters in Israel by one who was unknown, who had asked and received water to quench his thirst. After such manner is the reward of the just unfailing and comes quickly, as a cloud of stories makes evident throughout the radiant pages. So also he who gives bread in God's Name on asking may receive a star. Hereof is the sweetness of the Law, about which it is declared a little later that its works are holy, heavenly and mild withal.[2] It is life and the blessing of life for those who are consecrated thereto, as if each had received it himself on Mount Sinai. He has indeed and certainly, because Sinai is also within. It is said elsewhere that the Hidden Law is the Tree of Life and that this Tree is Knowledge,[3] meaning that which is Science of Unity, not of divorce and separation like the Tree of Death. As there is a School of Doctrine on earth which cultivates this Knowledge, so is there a Heavenly School above which is in the state of science attained and is said therefore to be nourished by the Tree of Life. Of those enrolled therein we hear from time to time ; but the Commentary on Numbers tells us that some children who die in tender years are admitted to its teaching, in one or other of the classes—for example, a son of R. Juda, whom two Pillars of the Doctrine brought into that Sacred Conclave and into the presence of its Chief.

In the fragments on Deuteronomy we hear more of the Heavenly Bread, which is Fruit of the Tree of Life, and learn that it is not alone eaten by those in the Heavenly School but by those of the School on earth,[4] meaning that *Summa Scientia* is not beyond attainment here and now. At the end of all, in the last of all the sections, we are brought back to that which is the subject-matter of discourse in the first leaves. I refer to the Mystical Rose and its connotations *ab origine symboli*.

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[1] Z., III, 157b ; V. 407.
[2] *Ib.*, III, 179b; V. 471.
[3] *Ib.*, III, 182a ; V. 474.
[4] *Ib.*, III, 260a; VI. 5.

It is still the Community of Israel, which is likened to a Rose composed of six Petals. There is, however, one new and eloquent affirmation—that Israel is united with the Rose when it is united with the Supreme King. It is another way of saying that Jehovah is Elohim and that Jehovah Elohim is the Complete and Perfect Name. But more than all it is the proclamation of an unity possible on earth as it is actual and eternal above.

It will be understood that my extracts have been made with the object of shewing that there are strange lights and pregnant theses here and there in the ZOHAR proper, apart from anything that it may prove qualified to communicate on those subjects of formal doctrine which remain for our examination at a subsequent stage of this study. If it be said that the miscellany has been made to appear at its best, an adequate answer and one offered in sincerity would be that much more might have been quoted without invading the ground of later themes. For the rest, I have called it a medley, and after the manner of a medley the ZOHAR combines with things precious some others and many that are of little or no value, and not a few which to us, and to Jewry itself at this day, must appear indescribably foolish. They are in much the same position as its modes of scriptural interpretation, and as stated already, it would be idle to suppose that these can have the least exegetical importance. I speak of them obviously as a whole, and do not mean that they hold up no lamps which light up there and here some dark and doubtful path. It must be understood, moreover, by those who are addressed especially, that modes and scheme and purview are essentially Jewish, supposing the exclusive claim of Israel to Divine Election and therefore the last source to which any one so disposed could look for confirmation of the romantic notion that a transcendental doctrine of absolute religion has been handed down from the far past. That which is transmitted in the ZOHAR, but in fragments only, is a Secret Doctrine peculiar to Israel, and it makes contact with the deep things of universal religion, the religion behind religion of Max Müller, in so far as it offers vestiges of inward experience on the union of the soul and God, because the records of this experience are everywhere in the world, in all ages, in all the great religions, and it counts its living witnesses among us at this day.

Understood as it actually is, a thesaurus of Jewish Theosophy, Jewish visionary doctrines, Jewish yearning and aspirations, which, because Jewry is part of humanity, is in contact at a thousand points with the aspiration and yearning of the whole heart of the world, it is a priceless memorial; but it loses all significance in the attempt to misplace it. Because it is theosophical although Jewish, it has otherwise its points of connection with other theosophical systems, and not infrequently with matters which are beyond the range of that which is usually understood by this word, with the things of Mysticism, as, for example, in its transcendental speculations on the identity of subject and object in God and, as I have intimated above, in the mystical experience of the soul. It has other and obvious connections with past speculations and the systems into which they have been drawn. It enters, for example, into that strange doctrine of correspondences which we meet everywhere in the domain embraced by the higher understanding of the term Magia. It might be described indeed as the extended mystery of correspondence. "Whatsoever is found on earth," says the ZOHAR, "has its spiritual counterpart on high and is dependent on it. When the inferior part is influenced, that which is set over it in the upper world is affected also, because all are united." From this doctrine the art of Talismanic Magic must be called a logical consequence, and so far as that which passes under the denomination of occult philosophy is based on this postulated law, so far it belongs to Kabbalism in the kinship of descent. Elsewhere it is said: "That which is above is in the likeness of that which is below, and the likeness of that which is below is in the sea"—meaning that the sea reflects the inferior heaven—"but all is one."[1] This is, of course, identical with the pseudo-Hermetic maxim: *Quod superius est sicut quod inferius, et quod inferius est sicut quod superius, etc.* Apart from its context, this citation from the EMERALD TABLE might have been a Zoharic dogma. We know, however, that the law of correspondences is in Zosimus the Panopolite as well as in the Secret Tradition of Israel.

It may be added that the ZOHAR took the SEPHER YETZIRAH into its heart of hearts, dwelt upon it, extended, magnified, almost transformed its symbolism. The Hebrew letters

[1] ZOHAR, Cremona, Part II, fol. 9a. Cf. Part I, fol. 91a: "As it is in all things below, so is it above."

which figure in the earlier tract as the instruments of creation are for it the ciphers or vestures of the Written Law, the expression of the THORAH, and the THORAH is the archetype of all the worlds. Whether or not we are able to agree with Franck that the SEPHER YETZIRAH ends where the ZOHAR commences, and that they are exact complements of each other, it is certain that the instinct of those early students who singled out the BOOK OF FORMATION from the rest of pre-Zoharic MIDRASHIM was not at fault in regarding it as the head and source of Kabbalism.

But, in conclusion, as there was an occultism and Mysticism in Israel prior to the SEPHER RAZIEL and to the ZOHAR, so both were incorporated in the latter; both in the process underwent a species of transmutation, and as I venture to think the process, like that "sea-change" of the poet, produced something more strange and rich. There are, at least, flights of mystical thought and aspiration in this great book of Theosophy which are unknown to Ibn Gebirol and Ibn Ezra, and are more direct and strong in their appeal to the inner consciousness of man at this epoch of the twentieth century than anything in the famous commentary of Azriel or in the School of Isaac the Blind. And to confess this is to confess out of hand that the ZOHAR has still a message for the mystic. Perhaps all that is of value therein would be contained within a few leaves; but, as said of the choicest poems of Coleridge, they should be bound in pure gold.

II.—THE BOOK OF CONCEALMENT

Passing now from the Commentaries on the Pentateuch to the texts and fragments which are, so to speak, imbedded therein, or thereunto added, it seems reasonable in the first place to pass those in review which, owing to Latin translations, have represented the ZOHAR at large for most readers during a space of some two hundred and fifty years. They differ generically from the *corpus* of the great text and from the other additions or supplements because their subject-matter is "veiled in allegory and illustrated by symbols." For the time being, moreover, we have finished with things belonging to discussion and debate, and are entering a realm of revelation. The statement obtains throughout, though it happens that two of the tracts in question are expository of

the third, which ranks therefore first in the sequence. But he who expounds is he also who reveals, that is to say, Rabbi Simeon ben Yohai, while the office of his auditors is to learn, mark and digest inwardly—not to question and dispute. I refer to SIPHRA DI ZENIOUTHA, with its sequels, the IDRA RABBA and IDRA ZOUTA. Their places have been indicated, from which it follows that the BOOK OF CONCEALMENT or of OCCULTATION,[1] to which so much prominence has been given from the days of Rosenroth, is not as some have supposed, the beginning of the great cycle entitled the ZOHAR, nor is it the most important part, or perhaps any part that is vital, at least from my own standpoint. In the Sulzbach edition, produced by Rosenroth, it begins at fol. 176*b* and ends at fol. 178*b* of the second volume. Several editions are either paged in correspondence with one another or refer readers to the pagination of previous codices. Among early printed texts that of Lublinensis follows the Cremona edition, which, though used by Rosenroth for his references, was regarded by him as inferior to the simultaneous or slightly prior edition of Mantua. The latter he terms invariably *Codex correctus*. From the silence of certain writers on the subject of the ZOHAR proper it might be judged that it was not regarded as of great exegetical or indeed any other importance; but there is a simpler explanation, which is not far to seek: it was known to them only by excerpts prior to 1906–1911. The BOOK OF CONCEALMENT, on the contrary, though small in its dimensions, was of the highest consequence, the presumed root and foundation of the ZOHAR,[2] and also the most ancient portion of that collection. The last view is not, on the whole, unlikely.[3] It has been said further that it is a theogony comprised in a few pages, but with developments more numerous than the TALMUD.[4] In a word, for occult dreamers of the past in France and England, the BOOK OF CONCEALMENT and the BOOK OF FORMATION are the fountain-heads of all Kabbalism. The Hebrew term which is rendered Mystery, Concealment, or Modesty by Isaac Myer, is given as Concealed

[1] A literal translation would be BOOK OF MODESTY—of course in the sense of concealment.

[2] Mathers: KABBALAH UNVEILED, p. 14. He was unfortunately not qualified to speak.

[3] Myers: QABBALAH, p. 118.

[4] Éliphas Lévi: LE LIVRE DES SPLENDEURS, preface, p. ii.; MYSTERIES OF MAGIC, 2nd ed., p. 97. The comparison of one who was unacquainted with both cycles of literature.

Mystery by Mathers, without affirming that the version is literal. For SIPHRA DI ZENIOUTHA Rosenroth renders LIBER OCCULTATIONIS.[1] The work is concerned, however, with the manifestation of the Divine Being, as the term of His concealment in the eternity which preceded manifestation. The first chapter deals with the development of what is termed the Vast Countenance, the image of the Father of all things, the MACROPROSOPUS, when equilibrium had been established in the universe of unbalanced forces. This Countenance, which is referred to KETHER, or the Crown—first of the ten SEPHIROTH—is compared to the tongue of a balance, *lingula examinis*. When equilibrium obtained, the Countenance was manifested, the Ancient of Days appeared, God issued from His concealment.[2] This symbolism of the balance depicting the harmony of the universal order is a key-note of the treatise, which, in its own words, is the book describing "the libration of the balance." The balance is suspended in the place which is no place, that is to say, in the abyss of Deity, and it is said to be the body of MACROPROSOPUS, referring to the SEPHIROTH Wisdom and Understanding,[3] which are the sides of the balance. The Countenance, of which no man knoweth, is secret in secret, and the hair of the head is like fine wool hanging in the equilibrium. The eyes are ever open, and the nostrils of the Ancient

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[1] Rabbi Loria says that it refers to things which are secret and should be kept secretly, and compares Prov. xxv. 2, "The Glory of God is to conceal the word." But he supposes also an allusion to the circumstances under which the work is reported to have been composed—namely, during the concealment of R. Simeon for twelve years in a cave.

[2] See COMMENTARIUS GENERALIS METHODICUS . . . *è Libro Emek Hammelech* in KABBALA DENUDATA, vol. ii. pp. 47 *et seq.* of the second part. For casual and miscellaneous references to the Divine Head, see Z., Pt. I, fol. 65a ; I, 381. *Ib.*, fol. 232a ; II, 515. *Ib.*, fol. 251b ; II, 591, 592. *Ib.*, Appendices, III, fol. 6a ; II, 689. *Ib.*, Pt. II, fol. 192b ; IV, 79, quoted from a BOOK OF ENOCH. *Ib.*, fol. 268b ; IV, 302. *Ib.*, Pt. III, fol. 7b ; V, 21. *Ib.*, fol. 10b ; V, 30. *Ib.*, fol. 48b ; V, 135. *Ib.*, fol. 66b ; V, 183. *Ib.*, fol. 119b ; V, 306. For the Doctrine of Countenances, see *Ib.*, Pt. II, fol. 61b ; III, 271. *Ib.*, fol. 64a ; III, 283. For the Great Adam, see *Ib.*, Pt. I, fol. 134b ; II, 132. *Ib.*, Pt. III, fol. 48a ; V, 132.

[3] "For Wisdom is on the right, upon the side of Benignity ; Understanding is on the left, upon the side of Severity ; and the Crown is the tongue in the centre which abideth above them."—K. D., II, p. 48. The meaning of the symbolism is that an equilibrium between Justice and Mercy must be assumed before the universe, having man for its object, could become possible, and the source of this notion must be sought in BERESHITH RABBAH—a Haggadic Commentary on Genesis, of historical and exegetical importance. It is ascribed by tradition to the third century, but modern scholarship is disposed to place it a little later than the TALMUD of Jerusalem. Compare also the teaching of the pre-Zoharic MIDRASH CONEN, according to which the Grace of God prevents the opposing forces out of which the world was created from mutual destruction.

One are as two doors whence the Spirit goes forth over all things. But the dignity of all dignities is the beard of the Countenance, which also is the ornament of all. It covers not only MACROPROSOPUS as with a vestment, but the SEPHIROTH Wisdom and Understanding, called here the Father and the Mother,[1] descending even unto MICROPROSOPUS—of whom we shall hear shortly—and it is divided into thirteen portions, flowing down as far as the heart, but leaving the lips free. Blessed is he, says the text, who receiveth their kisses! From the thirteen portions there descend as many drops of purest balm, and in the influence of all do all things exist and all are concealed.

In addition to the manifestation of MACROPROSOPUS, the BOOK OF CONCEALMENT shews how the Most Ancient One expanded into MICROPROSOPUS, to whom is referred the name TETRAGRAMMATON, whereas "I am" is that of the first Ancient.[2] The letter YOD, which is the first of TETRAGRAMMATON, corresponds to the SEPHIRA Wisdom, the supernal HE to Understanding, and the union of these twain brought forth MICROPROSOPUS, corresponding to the six SEPHIROTH from Mercy to the Foundation inclusive, and referred to the letter VAU.[3] It follows, according to this text, that the primal manifestation of Deity, which is connected with the conception of the Crown, has no other name than that which proclaims His self-existence, as if—according to a French commentator—the Hebrew Jehovah were in some sense a reflected God. MACROPROSOPUS, although manifesting in the Crown, is still regarded as ever hidden and concealed, by way of antithesis in respect of MICROPROSOPUS, who is both manifest and unmanifest. When the life-giving influx rushes forth from the Ancient One, amid the intolerable refulgence of that great light the likeness of a head appears. The distinction between the two Countenances is the distinction of the profile and the full face, for whereas the God Who comes forth is revealed in so doing, the Great Countenance is only declared partially, whence it is obviously inexact to speak of MICROPROSOPUS as a reflection[4]: He is rather a second manifestation, taking place in the archetypal world.

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[1] *I.e.*, ABBA and AIMA.

[2] This is at issue on the surface with what may be called the ZOHAR proper, for which YAH = יה is the Divine Name of KETHER. The fact is that allocations vary in different texts of the medley.

[3] The HE final is referred to the tenth SEPHIRA, or MALKUTH.

[4] This is a device of Éliphas Lévi and connects with his method of interpretation.

From the sides of the Lesser Countenance depend black locks, flowing down to the ears; the eyes have a three-fold hue, resplendent with shining light; and a three-fold flame issues from the nostrils. The beard, considered in itself, has nine portions, but when that of MACROPROSOPUS sheds down its light and influence they are found to be thirteen. Though the Ineffable Name is referred to the Vast Countenance, it is said also that the manifestation of MICROPROSOPUS is represented by the ordinary letters of the Tetragam, his occultation by the transposition of the letters.

The BOOK OF CONCEALMENT is described in its closing words as the withdrawn and involved Mystery of the King, and as it is added that "blessed is he who cometh and goeth therein, knowing its paths and ways," there is urgent need for some explanation of its significance. This, as we shall see, was unfolded in rabbinical commentaries, which are confessedly posterior to the period of the public promulgation of the ZOHAR. There are, moreover, two works possessing the same authority as the BOOK OF CONCEALMENT, and they constitute extensions at large of that work, being also expository, though there is good reason to demand—like Byron, referring to Southey—that their explanations should be themselves explained. The first of these will be the subject of some consideration in the next section.

The SIPHRA DI ZENIOUTHA is preceded in the ZOHAR by a fragment entitled אידרא דמשכנא = IDRA DE MASCHANA, *i.e.*, ASSEMBLY OF THE SANCTUARY, introduced at an arbitrary point [1] and followed by a brief colloquy between Rabbi Eleazar and Rabbi Abba, who affirms (1) that he has recorded its Mysteries by command of the Sacred Lamp, otherwise R. Simeon, for the use of the Colleagues; (2) that the Mysteries will abide henceforth in concealment, the inference being that the Light of the Oral Law has passed away; (3) that R. Simeon appeared to him in a dream and communicated certain secret teaching concerning the Divine Son or VAU, begotten from the Father and the Mother, represented by the letters YOD and HE, as we have seen otherwise. It will be seen that the ASSEMBLY OF THE SANCTUARY is misplaced obviously in the IDRA sequence, being inserted prior to the text which the ASSEMBLIES are designed to expound. In the fragment itself

[1] Z., Pt. II, fols. 122b–123b; III, 471–477.

there is nothing to shew that it forms part of a colloquy or of any discourse whatever. It opens with a statement on the authority of an instruction drawn from a supposed treatise entitled MYSTERY OF MYSTERIES and is concerned more especially with the Face and Head of the Son, the Word which comes from His mouth and the sound of His voice. The brief colloquy by way of supplement may be the vestige of a third IDRA, not otherwise extant, and the ASSEMBLY OF THE SANCTUARY may be part of a text after the manner of SIPHRA DI ZENIOUTHA and dealing obviously with the same symbolism.

III.—THE GREATER HOLY SYNOD

The BOOK OF CONCEALMENT has been simplified to the utmost in the preceding account. It must be added that it stands almost alone in the great body of texts, an anonymous revelation, without antecedents or history; it quotes no rabbinical writers and has no references by which a clue to its date may be obtained. It has, however, two characteristics which give it the appearance of a much older document than those which follow it immediately, and are designed, as intimated already—outside its monstrous symbolism—to develop and expound it. These are its rudeness and the multitude of its obscurities—even for a Zoharic document. The first translator, Rosenroth, supplies explanations placed within brackets, but even with these it is in an exceedingly faulty state. The treatise now under consideration is in several respects different. It possesses almost a literary aspect, begins in narrative form, methodises the ensuing dialogues in a manner which is perfectly explicit and stands in need of few emendations. It exists, however, to unfold further the barbarous allegories of the preceding book, and were it possible to admit any alleged motive behind it as something more than the subtlety of a later interpreter, it would still be incumbent to recognise that it has no message for us at this day rather than to describe it as repellent to modern taste, a fact which has been noted by at least one sympathetic critic who was himself a suggestive writer.[1] The first point which calls for notice otherwise is that the GREATER SACRED SYNOD claims Rabbi Simeon Ben Yohai as the author of the BOOK OF CONCEALMENT, and itself contains the discourses of this

[1] Éliphas Lévi: LA CLEF DES GRANDS MYSTÈRES.

Master in Israel, delivered in a field beneath trees in the presence of his disciples, namely, Rabbi Eleazar, his son; Rabbi Abba; Rabbi Jehuda; Rabbi Jose, the son of Jacob; Rabbi Isaac; Rabbi Hiskiah, the son of Rav; Rabbi Hia; Rabbi Jose; and Rabbi Jesse. Some of these are historical names belonging to the period which succeeded the destruction of Jerusalem.

For an account of Rabbi Simeon himself we must have recourse to TRACT SABBATH of the TALMUD, Babylonian recension, which contains a narrative that may be reproduced here in substance:

"On a certain occasion R. Jehudah, R. Jose and R. Simeon were sitting together, and with them also was Jehudah, the son of proselytes. R. Jehudah opened the conversation, saying: 'How beautiful are the works of this nation (the Romans). They have established markets; they have built bridges; they have opened bathing-houses.' Whereupon R. Jose was silent. But R. Simeon ben Yohai answered, saying: 'All these things have they instituted for their own sake. Their markets are gathering-places for harlots; they have built baths for their own enjoyment, and bridges to collect tolls from those who cross them.' Jehudah, the son of proselytes, repeated this conversation, and it came to the ears of Cæsar, who proclaimed: 'Jehudah, who extols us, shall be extolled; Jose, who said nothing, shall be exiled to Saphoris (*i.e.*, Cyprus); Simeon, who has disparaged us, shall be put to death.' R. Simeon and his son then went out and hid themselves in the lecture-hall, but afterwards in a cave, where a miracle took place, a date-tree and a spring of water being raised up for them. They laid aside their garments and sat covered with sand up to their necks, studying the whole time, and assuming their vestures only at prayer-time, for fear that the same might wear out. In this wise they spent twelve years in the cave, when Elijah came to the opening, and said: 'Who will inform the son of Yohai that Cæsar is dead and his decree is annulled?' Hereupon they left the cave."[1] The secret wisdom embodied in the ZOHAR is supposed to have been the fruit of the long seclusion enforced upon R. Simeon by the Roman decree.

The TALMUD mentions expressly the learning obtained

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[1] Rodkinson: BABYLONIAN TALMUD, vol. i. pp. 57–59.

during this period, but without specifying its kind. According to the tradition of Kabbalists, the BOOK OF CONCEALMENT was the first form in which it was reduced to writing. The discourses of the GREATER SACRED SYNOD were recorded by Rabbi Abba and so also in the case of the LESSER SYNOD. When exposition was about to begin a voice heard in the air revealed that the Supernal Assembly had gathered in heaven to hearken, and the commentators add that not only the souls of the just were marshalled round the speakers, coming from their rest in Paradise, but that the Holy Shekinah of the Divine Presence descended.

The explanations and developments concern the world in its void state before the manifestation of the Supreme Countenance, the conformations of that Countenance, or MACROPROSOPUS, as also of MICROPROSOPUS, the Lesser Countenance, and after what manner the inferior depends from the superior. It must be said that the expounding and the extension neither are nor assume to be explanatory in the sense that they unfold any real significance of the symbolism. As a fact, the treatise ends, like all treatises concerned—shall I say, at a venture?—with Mysteries of Initiation, by testifying that he is blessed who has known and beheld the concealed words and does not err therein. In an account like the present, which does not even pretend to be synoptic, it is impossible to attempt a tabulation of the typology with which the GREATER SYNOD is concerned, and it should be noted in this connection that a few modern writers on Kabbalism who have claimed to speak magisterially and as if from within a secret circle of knowledge, may have shewn us glimpses in one or two rare instances—and then according to their individual hypotheses—of the system on which the symbolism is constructed, but have done nothing to elucidate and therefore recommend it to our understanding. It must be added that while the text is hard to approach from the side of its literal sense, the alleged esoteric aspects are matters of curious speculation only.

The unbalanced forces of the universe, the world in its void state, are considered under the symbolism of the kings who reigned in Edom before a king was raised up to rule over the children of Israel, that is to say, before the emanation of MICROPROSOPUS.[1] At that time there was neither beginning

[1] The Kabbalah represents the present universe as preceded by others which passed away quickly. According to Basnage, this notion occurs also in the TALMUD, where

nor end, and the Edomite kings were without subsistence. According to Rosenroth this signifies the fall of creatures partly into a state of rest, such as that of matter, and partly into one of inordinate activity, such as that of the evil spirits, in which case we are dealing not so much with cosmology as with the legends of souls. So also when the GREATER SYNOD represents the Ancient of Ancients creating and producing the essence of light, the same interpreter, who speaks with the authority of knowledge as regards the literature of Kabbalism, observes that the reference is to the Law,[1] in other words, to the letters of the alphabet, by the transpositions of which the Law was recorded subsequently. For the rest, symbolism of this order is not simplified by its multiplication, and the record of Rabbi Simeon's discourses is only the BOOK OF CONCEALMENT dilated in a glass of vision. Compare, for example, the description of MACROPROSOPUS with the indications on the same subject contained in the previous section. "White are His garments as snow, and His aspect is as a face manifested. He is seated upon a throne of glittering brightness, that He may subdue. The whiteness of his bald head is extended into forty thousand worlds, and from the light of the whiteness thereof shall the just receive four hundred worlds in the world to come." The Vast Countenance itself is said to extend into three hundred and seventy myriads of worlds. The brain concealed within the skull is the Hidden Wisdom, and the influence of this Wisdom passes through a channel below and issues by two and thirty paths.[2] The hair of MACROPROSOPUS radiates into four hundred and ten worlds, which are known only to the Ancient One.[3] The parting of the hair is described as a path shining into two hundred and seventy worlds, and therefrom another path diffuses its light, and in this shall the just shine in the world to come. When the

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it is said, with characteristic crassness, that when God was alone, in order to kill time, He diverted Himself by the formation of divers worlds which He destroyed forthwith. These were successive attempts at creation, by which Deity became experienced and at last produced the existing physical order.—HISTOIRE DES JUIFS, t. ii. p. 712. Compare also the PIRKÉ of R. Eliezer, according to which the basis of the existing universe is the repentance of God over His previous failures. We have seen that this work is referred to an early period of the ninth century. For other Zoharic references to the subject see ZOHAR ii. 20*a*, Mantua.

[1] Understood as the essence of the light.

[2] It is therefore the influx of KETHER descending through the Tree of Life even to MALKUTH, understood as the Kingdom of this world.

[3] An intimation of Divine Knowledge which is withdrawn in the hiddenness of Divine Being.

forehead of MACROPROSOPUS, which is the benevolence of all benevolence, is uncovered, the prayers of the Israelites are received, and the time of its uncovering is at the offering of evening prayer on the Sabbath. The forehead extends into two hundred and seventy thousand lights of lights abiding in the Supernal Eden. For there is an Eden which shines in Eden: it is withdrawn in concealment, and is unknown to all but the Ancient One. The eyes of the Vast Countenance differ from other eyes, having neither lids nor brows, because the Guardian of Supernal Israel knows no sleep. The two eyes shine as a single eye, and were that eye to close even for one moment the things which are could subsist no longer.[1] Hence it is called the open eye, ever smiling, ever glad. In the nose of MACROPROSOPUS one of the nostrils is life and the other is the life of life. With regard to the Beard of the Vast Countenance, called otherwise the decoration of all decorations, neither superiors nor inferiors, neither prophets nor saints, have beheld it, for it is the truth of all truths. Its thirteen forms are represented as powerful to subdue and to soften all stern decrees of the judgments. Thirteen chapters of the GREATER SYNOD are devoted to the consideration of this subject, including the number of the locks in each portion, the number of hairs in each lock and the number of worlds attributed to them. This ends the discourse concerning MACROPROSOPUS, and the treatise proceeds thence to the consideration of the Lesser Countenance. The conformations of MICROPROSOPUS are disposed from the forms of the Vast Countenance, and His components are expanded on either side under a human form. When the Lesser Countenance gazes on the Greater, all inferiors are restored in order, and the Lesser is vaster for the time being. There is an emanation from the Greater towards the skull of the Lesser, and thence to numberless lower skulls, and all together reflect the bril-

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[1] Compare, in Southey's CURSE OF KEHAMA, Part X, the episode of Parvati placing her hands on the eyes of Seeva.

> "Thereat the heart of the universe stood still;
> The Elements ceas'd their influences; the Hours
> Stopt on the eternal round; Motion and Breath,
> Time, Change, and Life and Death,
> In sudden trance oppreſt, forgot their powers,
> A moment, and the dread eclipse was ended;
> But, at the thought of Nature thus suspended,
> The sweat on Seeva's forehead stood,
> And Ganges thence upon the World descended,
> The Holy River, the Redeeming Flood."

liance of the whiteness of this emanation towards the Ancient of Days. From the brain of MACROPROSOPUS an influence descends, from the hair an outpouring of splendour, from the forehead a benevolence, from the eyes a radiance, from the nostrils a spirit and the spirit of life, from the cheeks gladness, and all these fall upon the Lesser Countenance. From the brain of MICROPROSOPUS there are emanations of wisdom, emanations of understanding and emanations of knowledge; in each lock of the hair of MICROPROSOPUS there are a thousand utterances; his forehead is the inspection of inspection, and when it is uncovered sinners are visited with judgment. For the lesson of the GREATER SYNOD is that wrath may dwell with MICROPROSOPUS, but not in the Ancient of Days. So also the eyes of the Lesser Countenance possess lids: when the lids are closed judgments subdue the Israelites and the Gentiles have dominion over them. But the eyes, when they are open, are beautiful as those of the dove, for they are then illuminated by the good eye. With one of those pathetic touches which soften occasionally for a moment the unyielding lines of Kabbalistic symbolism, it is said that two tears dwell in the eyes of the Lesser Countenance, and the Holy of Holies, when He wills to have mercy on the Israelites, sends down these two tears to grow sweet in the great sea of wisdom, and they issue therefrom in mercy upon the chosen people. The special seat of severity in MICROPROSOPUS is the nose, and judgment goes forth therefrom, unless the forehead of the Vast Countenance is uncovered, when mercy is found in all things.

As in the case of the Ancient of Ancients, the discourse appertaining to the beard of MICROPROSOPUS fills many chapters, full of strange scholia on various passages of Scripture, and details minutely the conformations of its nine divisions, what it conceals of the Lesser Countenance, what it permits to be manifested, with observations on the descent of a holy and magnificent oil from the beard of MACROPROSOPUS and a general description of the correspondences and differences of the two adornments.

It should be observed that the body of MICROPROSOPUS is androgyne, and at this point the symbolism is concerned largely with the sexual organs. A modern symbologist has said that Nature is not ashamed of her emblems,[1] and there is

[1] Gerald Massey on phallic symbols, in a letter contributed to the SPIRITUALIST.

no doubt that for the Kabbalist the body of man was peculiarly sacred, whence for him there would be nothing repellent in dealing exhaustively with its typology. But it will be unnecessary in a descriptive summary to do more than allude to this. The student who desires to pursue the subject may be referred to the French version.

The sum of the whole treatise can be given in the words of the original. "The Ancient of Ancients is in Microprosopus; all things are one; He was all things; He is all things; He will be all things; He shall know no change; He knoweth no change; He hath known no change."[1] Thus God in manifestation is not really separable from God in concealment, and if the symbolism depict Him in the likeness of humanity, it is by way of similitude and analogy.

At the conclusion of the GREATER SYNOD, we are told that three of the company died during the deliberations, and that the survivors beheld their souls carried by angels behind the "veil expanded above."[2]

Amidst all its obscurity and uncouthness there are sublime touches in this treatise. The Kabbalah is perhaps the first of all books which appeared in the western world reciting with no uncertain voice that God is altogether without mutation and vicissitude—that wrath and judgment are of man alone, placing thus a new construction on the divine warning: "Judge not, lest ye be judged"; and shewing also the higher significance of the not less divine promise: "I will repay." Never for the true Kabbalist could this mean that God would repay the sinner in his own spirit, outrage for outrage, hate for hate. The repayment of God is the compensation of everlasting justice or the gift of everlasting bounty. In a sense the writers of the ZOHAR anticipated some liberal conclusions of modern eschatology.[3] Amidst the firebrands of the Papal Church, it promulgated for the first time the real meaning of the forgiveness of sins. It is in the sense of such intimations and not in its body of extravagant symbolism that

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[1] IDRA RABBA, *seu Synodus Magna, sectio* xxxix. par. 920, in KABBALA DENUDATA, t. ii. Compare De Pauly's translation, Vol. V, p. 365: "The Ancient of Ancients and the 'Little Figure,' these are one and the same; it was and shall be all. It is not subject to transformation; it has never changed and will not change for ever; it is the centre of all perfection."

[2] *Ibid.*, § xlv. par. 1138.

[3] Franck summarises the position as follows:—Nothing is absolutely evil, nothing is accursed for ever, not even the archangel of evil, for a time will come when his name and angelic nature will be restored to him. LA KABBALE, p. 217.

the Holy Assembly of Rabbinical Israel may speak to us at this day.

IV.—THE LESSER HOLY SYNOD

Similar in its chief characteristics to the more extended discourse which precedes it, the LESSER HOLY SYNOD, or IDRA ZOUTA, is termed by Rosenroth the Swan's Song of Simeon ben Yohai, a supplement to the subjects not discussed exhaustively in the Greater Assembly. As the master's death is recorded at the end of the treatise, the translator's words must be understood of the instruction it contains and not of its setting. The SYNOD consists of the survivors from the former Conclave, with the addition of Rabbi Isaac. Simeon begins by affirming that it is a time of grace: he is conscious of his approaching end; he desires to enter without confusion into the world to come; and he designs to reveal those sacred things in the presence of Shekinah which have been kept secret hitherto. Rabbi Abba is appointed as scribe, and Simeon is the sole speaker. The discourse still concerns MACROPROSOPUS and MICROPROSOPUS, with the correspondences between them; but it sketches only the subject of Concealed Deity and deals at length with the manifestation of the Lower Countenance. In both cases, as indeed would be expected, it repeats, substantially and verbally, much of the preceding Synod; but it gives some additional imagery, as, for example, concerning the three heads of MACROPROSOPUS, "one within the other and the other above the other," and at a later stage a very considerable extension of symbolism regarding the first manifestation of the Ancient One under the form of male and female, which is, in fact, the emanation or "forming forth" of the supernal SEPHIROTH—CHOKMAH, or Wisdom, and BINAH, or Understanding. So also the instruction concerning MICROPROSOPUS, when it is not a close reflection of the GREATER SYNOD, deals with His androgyne nature and His union with the Bride, who cleaveth to the side of the male until she is separated, *et accedat ut copuletur cum eo*, face to face. Out of this comes the Kabbalistic doctrine of the sexes, so much in advance of its time, in whatever Christian century we may elect to place the literature, namely, that male and female separated are but an incomplete humanity, or, as the text expresses the idea, are but half the body;

that no blessing can rest on what is mutilated and defective; that no divided being can subsist for ever or receive an eternal dowry, "for the beauty of the female is completed by the beauty of the male." [1] The conjunction of the supernal male and female is said to be in the place called Zion and Jerusalem, which further on are explained to signify Mercy and Justice. "When the Bride is united to the King in the excellence of the Sabbath, then are all things made one body." And then the most Holy God sitteth on His throne, then all things enter and are integrated in the One Undivided, Perfect and Holy Name. "When the Mother is united to the King, the worlds receive a blessing and are found in the joy of the universe." [2]

About this point the discourse of Simeon ceases and Rabbi Abba, the scribe, still in the act of writing and expecting that more should follow, heard nothing. But afterwards a voice cried: "Length of Days and Years of Life"; and yet another: "He seeketh Life from Thee." A fire abode in the house the whole day: when it burned no longer, Rabbi Abba saw that the holy light, the holy of holy ones, had been wrapped away from the world: he lay upon his right side and a smile shone upon his face. Rabbi Eleazar, the son of Simeon, rose up and taking his hands, kissed them. "But I," says Abba, "licked the dust under his feet." It is added that during his obsequies the bier of the deceased saint was raised in the air, and fire shone about it, while a voice cried: "Enter in unto the nuptial joys of R. Simeon."

It will be seen that in spite of a monstrous symbolism the Kabbalistic narratives have at times the touch of Nature which gives them kinship with this world of ours. Whether it has pearls of great price to offer from the world within is another question, as to which we are now only at the beginning of our research.

V.—THE DISCOURSE OF THE AGED MAN

The prominence given by Rosenroth to the Book of Concealment and its sequels was not without its warrant, as they are certainly the most arresting, I might almost say sensational, of the tracts imbedded in the Zohar. Those which remain

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[1] Idra Zouta, *seu Synodus Minor*, § viii. *passim*. The foundation of this mysticism concerning the nuptial state must be sought in Talmudic literature.

[2] *Ibid.*, § xxii. par. 746 *et seq.*

to be examined will be taken now in the order in which they are placed in KABBALA DENUDATA, and their more sober interest will appear by the short analyses which will accompany their tabulation. The first to be enumerated is that contained in Section MISHPATIM (*Historia de sene quodam in sectione* MISHPATIM). The term SABAH signifies ancient man and MISHPAT is judgment, referring to Exodus, from the beginning of c. xxi. —"Now these are the judgments"—to the conclusion of c. xxiv. The discourse occurs in the Cremona edition, pt. ii. fol. 43; in the Mantua, vol. ii. fol. 94; in the Sulzbach, vol. ii. 94*a*.[1] The Section MISHPATIM opens with a conference between Rabbi Simeon ben Yohai and a certain aged man, not otherwise identified, on the subject of the ordeals and metempsychosis of the soul, to which there are allusions at some length in the BERESHITH division of the ZOHAR—otherwise the first part. It breaks off, however, abruptly, giving place to another conference which takes place at an inn between the same or a second aged man and two Sons of the Doctrine who have met together by accident. It is described in a colophon as a recital relative to Rabbi Yebba the Ancient, who is moved to reveal at great length the Mystery of the Soul, its nature, modes or parts and the law which governs its transmigrations. It is the most important and elaborate study of these subjects in the extant text, and Isaac de Loria's yet more complex treatise on the REVOLUTIONS OF SOULS is a development of the Section MISHPATIM. But as there has been occasion to note previously, the study of the soul in Kabbalism belongs to a later stage of our research, and it must be sufficient to state here that in the discourse under consideration the psychic nature of man is regarded under a sevenfold aspect, whereas other theses reduce it to three and by one it is extended to ten. The facts are worth stating at the present point, not only as an illustration of the discourse out of which they arise, but because they suggest a working canon of criticism in the case of those writers in the past who speak of a concealed sense in the ZOHAR and other Kabbalistic texts. It is not to be supposed that when Rabbi Yebba and other doctors divide and subdivide the soul they mean anything else than to distinguish the successive states and modes which are possible therein and may become actual.

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[1] In De Pauly's translation see Vol. III, pp. 377–441.

In a word, it means what it says, just as Modern Theosophy does when it affirms that there are seven principles in man. The concealed sense of the ZOHAR, as indicated heretofore, is the extraction of some method from its vast and confused mass, which at first sight may appear inextricable. If and when the discrepancy between the variously divided aspects of the soul in man have been harmonised, we shall have reached the concealed sense of the Commentary and its connections as regards our inward nature. We may attain it in this case by assuming that the involved discourse of Rabbi Yebba describes the development of mystical experience and the ascent of the soul in sanctity according to a tabulation of seven stages, ending—as it states literally—in the realisation of Divine Union. The text says that a flame of fire comes down from the Supernal World and is joined to the Community of Israel, "that union may be perfect." [1]

At an early stage of the conference we hear of a Hidden Palace which is called the Palace of Love, and it is affirmed that the Heavenly King kisses the holy souls who arrive therein.[2] "And Jacob kissed Rachel" [3] is a text which alludes hereto. Thereafter, the Holy One—blessed be He—raises them into exalted realms and there rejoices with them, as a father with his beloved daughter. It is obvious, however, that the Beatified Life of this Palace is not the life of union, though it may be called a vestibule. It is a place of beatitude in the Beloved Presence. The distinction is vital, though its significance is likely to escape those who are in the Court of the Mystical Temple but not in its Holy Place, who have conceived the Vision but not the Ineffable Union. It may be noted in this connection that, according to Rabbi Yebba, the Most High has hidden in each word of Scripture a Supreme Mystery which constitutes the soul of that word. But the profane man sees only the external body of the word, meaning the literal sense. On the other hand, for those who have eyes the external word is an envelope through which the soul is seen.[4] This is illustrated a little later on after another manner, when the inward meaning is likened to a beautiful virgin shut up in a palace, who contrives a little chink that

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[1] Z., II, 114a; III, 440.
[2] *Ib.*, 97a; III, 389.
[3] Ex., xxix, 11.
[4] Z., II, 98b; II, 397.

her lover when he passes may have a glimpse of her beauty. There are many who go to and fro, but he only who has the eyes of love can see her. It is the same with Holy Scripture, which reveals its hidden secrets only to those who love it: the uninitiated go by on the other side and observe nothing.[1]

Outside these deeper aspects and the subject-general of the text, there are occasional intimations which will carry their simple messages as directly at this day as when the ZOHAR first shed light on the greater exile of Jewry and all its thorny paths. We are told, for example, that penitence cancels everything, looses all that binds, annuls all decrees and breaks all chains.[2] It is said also that man's conduct here below forms a window in his brain, and if he lives in a state of grace the glass of that window remains polished and diaphanous, so that his intelligence is a faithful reflection of the Most Holy Intelligence which is above. But the man of evil life clouds his window.[3] Finally, as an example of notions that offer a strange contrast to all that obtained and was current about Theosophical Jewry when the ZOHAR emerged, there is that which is said on the place of children in the world to come, namely, that there is a sojourn reserved for them which is higher than that of the just made perfect.[4] It is added that children die young to become the defenders in heaven of those who remain on earth.

VI.—THE LUMINOUS BOOK

Excerpts of considerable length, purporting to come from a work entitled SEPHER HA BAHIR, or LIBER ILLUSTRIS, are given in the Cremona edition of the ZOHAR at the places which here follow. Part I., col. 76, 79, 82, 86, 88, 104, 110, 112, 122, 125, 127, 130, 137, 138, 185, 241, 462. Part II., col. 145 and 259. Part III., col. 151, 176, 301 and 333. They are omitted in the so-called LITTLE ZOHAR of Mantua, but reappear in Rosenroth's Sulzbach edition and in those of later date which are based thereon. In 1651 these excerpts were brought together into a volume and published at Amsterdam, which was at that period a great stronghold of Jewry. A

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[1] Z., II, 99a; III, 399.
[2] *Ib.*, II, 106a; III, 422.
[3] *Ib.*, II, 110a; III, 433.
[4] *Ib.*, II, 113b; III, 439.

reprint of this volume appeared at Berlin in 1706.[1] Some interesting but complex questions are involved in the consideration of this work, which is thus known to us only by quotations. It is alleged on the one hand to be of higher antiquity than any Kabbalistic book and hence of superior importance to the SEPHER YETZIRAH itself; on the other it is affirmed to be a manifest forgery, included in the condemnation of the ZOHAR, and by implication also the fruit of the inventive faculty of Moses de Leon. Between these extreme views there is placed that which considers the extant extracts unauthentic but believes in the existence of an old Kabbalistic treatise, under the same title, which is now lost. An examination of the ascertainable facts does not, I think, prompt and much less impose agreement with any one of these opinions, and a more modest, indeterminate conclusion will be the safest to form. In other words, there is evidence that the SEPHER HA BAHIR was in existence prior to the promulgation of the ZOHAR,[2] but there is no evidence that it preceded it by a considerable period, and there are no means of knowing whether or not the extracts which occur in the ZOHAR represent the original work. In the absence of evidence to the contrary it must be assumed that they do.

It is to be regretted that most English and French students have passed over the fragments of the SEPHER HA BAHIR as they have passed over the ZOHAR proper, and for the same reason, namely, because they were not available by translation until comparatively recent years. It would have been interesting to know whether the Kabbalistic legend which has gone abroad concerning it would have remained acceptable, had such persons been in a position to improve their equipment over certain points of fact. Of that legend one aspect appears in the bibliography of their spokesman Papus. It indicates, however, no first-hand research, reproducing information of which Molitor is the avowed source. In his METHODISED SUMMARY OF THE KABBALAH the quondam President of all Martinism ascribes the SEPHER HA BAHIR,

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[1] See BIBLIOTHECA HEBRÆA on Wolf, especially p. 906. It was a mere pamphlet in quarto, the BAHIR occupying 10 pp., followed by a tract on Wisdom which accounted for a further three.

[2] Because it was denounced as a forgery by Rabbi Meir ben Simon in the first half of the thirteenth century, thus antedating the period at which hostile criticism places the public appearance of the ZOHAR. Graetz ascribes the forgery to Rabbi Azriel, on what grounds may be gathered from the general warrant of his Kabbalistic criticism.

which he renders LIGHT IN THE DARKNESS, to R. Nehunya ben Ha-Kanah, the master of R. Ishmael ben Elisha, a high-priest, who flourished during the half-century preceding the birth of Christ. Each, however, was a Tanna of the first and second centuries.[1] Some notable sayings of his are preserved in Talmudic collections, but it is quite certain that he left nothing in writing. This notwithstanding, other works are also ascribed to him, namely:

(*a*) Letter on Mysteries or Secrets concerning the advent of Messiah, His Divinity, Incarnation and Resurrection. This epistle was addressed to his son, who is said to have embraced Christianity. It betrays the hand of a Christian, and there can be no question in any case that it is a late production. Paulus de Heredia Hispanus translated it into Latin and dedicated it to Henry of Mendoza, legate of the King of Spain.

(*b*) SEPHER HA-KANAH, the Book of the Fragments of the Temple, but this is attributed also to Ismael (Samuel) ben Eliezer. It deals with the generation of Christ, embodying apocryphal narratives taken from the Talmud, and the real author was Abigdor Kanah, who belongs to the fifteenth century.

(*c*) A Kabbalistic Prayer, to be recited by pupils on entering or leaving the gymnasium.

(*d*) SEPHER HA-PELIAH, which is also the work of Abigdor.

(*e*) SEPHER HA-MINHAD, concerning the Mystery of the Name of God, a work akin to the BAHIR; but I have met with no opinion as to its date or history.

An alternative aspect of Kabbalistic legend concerning the LUMINOUS BOOK may be used to colour the pretension that the Zoharistic quotations do not represent the original. It is affirmed to be of such profound occult significance that it has been preserved among the hidden treasures of Israel, *in manus Cabbalistorum Germanorum*, says Wolf,[2] quoting Shem Tob. Buxtorf,[3] Bartolocci,[4] and Buddæus [5] relate the same story, and not one of them challenges the excerpts found in the ZOHAR, receiving them explicitly as genuine, while all agree likewise that the BAHIR was regarded by Kabbalists as their

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[1] Nehunya's name occurs in one of the BAHIR fragments, where, however, he is cited as an authority and by no means as responsible for the work itself.

[2] BIBLIOTHECA HEBRÆA.

[3] BIBLIOTHECA HEBRÆA RABBINICA.

[4] BIBLIOTHECA MAGNA RABBINICA.

[5] INTRODUCTIO AD HISTORIAM PHILOSOPHIÆ HEBRÆORUM.

oldest document. The question of authenticity was renewed in comparatively recent times by Simon, who, speaking of the book printed in Holland, observes: "It does not appear that this is the ancient BAHIR of the Jews, which is much more extended and has not yet been printed." [1] Obviously this is neither the language of criticism nor of knowledge; we may infer that Simon was unacquainted with the fact that the Amsterdam publication did little more than collect the Zoharic extracts, and that he might not have challenged the extracts had he been aware of that circumstance. Bartolocci mentions a general opinion that manuscript copies of the BAHIR were to be found in many Continental libraries and particularises one such codex as contained in the Vatican collection. Wolf bears witness to others, but as to their claims and content it would seem that they await examination to this day.

The impeachment of the Zoharic excerpts naturally became part of the general charge against the ZOHAR itself; the theory which ascribed that work to Moses de Leon was exceedingly comprehensive and made a clean sweep of everything included therein. It finds an almost exact parallel in the consistent application of those principles which are held to prove the Baconian authorship of the Shakespeare plays: serving equally well for Marlowe, Massinger and all Elizabethan literature, that literature directly or indirectly is attributed to Bacon. Legend says as we have seen, that the complete ZOHAR was originally a camel's load, and were the whole of it now extant no doubt the Jew of Leon would still have been its exclusive creator. Raymund Lully is credited with the authorship of five hundred separate treatises: a list may be seen in the first volume of an unfinished and impossible attempt to collect them into a folio edition, the editor supplying not only the precise years but the months in which they were composed. What Raymund did, as they say, could not have been impossible to R. Moses. But, as a fact, the *doctor illuminatus* wrote only a low percentage out of all that gorgeous range, and reasonable criticism regards the alleged spendthrift Israelite as a possible compiler and polisher who may have played a little at "writing out of his own head," and that is all, not, however, because it allocates the ZOHAR as the work

[1] HISTOIRE CRITIQUE DU VIEUX TESTAMENT.

of Simeon ben Yohai, or even of R. Abba, but because it regards R. Moses as human.

Graetz, the German historian of Jewry, whose distinctive views of Kabbalistic literature once obtained much vogue, lays down a principle of criticism which ought to be written in capitals at the head of most impeachments of the ZOHAR, namely that it is not compulsory for a hostile critic to be more careful in his arguments than those who plead in defence. Without seeking to determine what is compulsory in criticism, it may be observed that there is also no binding law to enforce serious consideration for a scholar who adopts that principle. What Graetz did openly has been done tacitly or unconsciously by others. Taking the case now under notice, I do not know of one instance in which the challenge of authenticity has been accompanied by an assigned reason, beyond the fact that it was heard of first in the thirteenth century: it is part of the programme to get rid anyhow of anything which goes to shew that the whole ZOHAR was not written at the period of Moses de Leon. The reason is not far to seek: the excerpts from the BAHIR, if genuine, involve the existence not merely of purely Kabbalistic but of typically Zoharic teaching prior to that date: as this proves too much for the imposture theory, they are set down as part of the imposture. One critic who espouses the antiquity of the ZOHAR has, however, rejected the BAHIR. He says: "The SEPHER HA BAHIR, attributed to Nehunya ben Ha-Kanah, contemporary of Hillel the Elder and Herod the Great, is often cited. Various fragments, manifestly unauthentic, still pass for extracts from this book." [1] Perhaps so; but why, if so? It is for some determinate and material reason that one looks and waits in vain, failing which the identity of the ZOHAR quotations with the original can be accepted as a tolerable hypothesis, because no reason has been given to the contrary. It is quite another thing to affirm that they are the work of Nehunya, or that they are older than the SEPHER YETZIRAH. Placing this cosmogony somewhere between the fourth and the ninth century, as our personal feeling prompts; regarding the ZOHAR itself as, at least, a gradual growth between the close of that period and the date of its publication, the BAHIR can

[1] Adolphe Franck: LA KABBALE, *ou la Philosophie Religieuse des Hébreux*. Paris 1843. If the unauthentic nature follows from the fact that it is falsely attributed, then the SEPHER YETZIRAH belongs to the same category.

be accepted as a production of the formative age of the work which is made to quote it until evidence to the contrary has been produced. When the extracts were inserted therein we do not know; absent from the Mantua edition, which was simultaneous with that of the Cremona codex which contains them, it is possible that they were first added when the ZOHAR was prepared for press under the supervision of R. Isaac De Lattes, that unknown but "highly learned Jew unsurpassable in all the branches of knowledge required," whom the publisher describes. In this case, they have no connection with Moses de Leon.

There is, of course, little unanimity in hostile or indeed any Kabbalistic criticism. As, on the one hand, a defender of the ZOHAR challenges the BAHIR excerpts, so the latter have been exalted as the prototype and actual inspirer of the former work. This view, though in any case of little moment, involves at least the existence of the BAHIR prior to the alleged period when the ZOHAR was produced out of the head of Moses de Leon, like Minerva out of the head of Jupiter, ready made and at one leap. Morinus, who has left on the whole a sensible review of the subject, founds his opinion that the BAHIR was a product of the thirteenth century, on the silence of writers prior to that date, and especially of Moses Nahmanides, a Kabbalistic Jew of Jerusalem, whose literary labours belong to the period before and after 1250. Morinus, however, is wrong on the point of fact, as the work is mentioned *sub voce* Midrash R. Nehunya ben Ha-Kanah in the Commentary of Nahmanides on the Pentateuch (Gen. i.). See the JEWISH ENCYCLOPÆDIA, *s.v.* BAHIR. According to Wolf the first reference to the BAHIR is made by R. Shem Tob, who was a contemporary of Moses de Leon, but belonging to a younger generation. This, however, is a mistake also, because R. Azriel, the author of a distinguished treatise on the Sephirotic system, and born, as we have seen, about 1160, in his commentary on the Song of Songs which is ascribed sometimes to Nahmanides, quotes the BAHIR, though not under its own name but under that of YERUSHALMI. The proof is that the Italian Jew Recanati, contemporary of Moses de Leon, used these quotations, and, misled by the name, inferred that they were from the JERUSALEM TALMUD, but afterwards discovered them in the BAHIR, to which a Palestinian origin is ascribed. By how much the lost treatise antedated Azriel we have no ground for con-

jecturing; but the position of Wolf and Morinus is destroyed by the fact here recorded, which leaves the BAHIR where we should be disposed to place it, between the date when the SEPHER YETZIRAH is first mentioned and the first report of the ZOHAR.

The name BAHIR is referred to Job xxxvii. 21: "And now men see not the bright light which is in the clouds," according to the Authorised Version, or according to Dr. Durell's amended rendering, "And now men see not the light which is above (or within) the clouds, &c."[1] The subject-matter of the book, which—like the great bulk of the ZOHAR—is in the form of a dialogue between certain illuminated doctors, includes the mystery inherent in Divine Names, and it contains a very full exposition of the celebrated SHEMAHAMPHORAS, or Expounded Name of Deity. Some of it therefore at least must be relegated to the side of waste and scattermeal, to which extent we can sympathise with the instinctive dislike of Franck to accept the excerpts by which it is known among us. Facts, however, must have precedence of predilections, and though the later history of the doctrine of Divine Names may well make an admirer of the higher Kabbalism regret such a connection, it is far older than that of the SEPHIROTH, not to speak of the Two Countenances in the BOOK OF CONCEALMENT and its dependencies. Setting aside certain references to the parts or modes of the soul and the mythos of the Fall, it must be confessed that the other fragments are involved as theses and almost barren of suggestion; yet a few points may be noted here and there. A tradition is cited concerning a Sacred Palace in which are four Living Creatures who are the holiest of all angels and also the most ancient: they are in correspondence with the four letters of the Sacred Name and constitute therefore its image.[2] They are also a connecting link between the world above and that which is below, presumably because of their relation to the Divine Name, which unifies height and deep. Elsewhere a comparison is drawn between those Mysteries of Scripture which are concealed from all but initiates and the Mysteries of God hidden within His own being.[3] We are assured on the authority

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[1] Compare the Vulgate version: *At nunc non vident lucem; subito aer cogetur in nubes, et ventus transiens fugabit eas.*

[2] Z., II, 82b; III, 344.

[3] *Ib.*, II, 83b; III, 346.

of Rabbi Abba that three meals must be eaten on the Sabbath Day, the first while it is yet night, and this is in honour of Shekinah; the second in honour of Him Who is the Ancient of Days; the third to the glory of Him Who is begotten of Wisdom and Understanding, according to the doctrine of the IDRAS. By these meals are the people of Israel set apart from the pagan nations, and those who neglect them shall have no part in the Sacred Palace where dwell the Living Creatures.[1] It is added hereto that the Sabbath is the Name of the Holy One, which explains why the elect who observe it carry titles of admission to the presence of those angels who are in its image and likeness. We shall discern also a certain sequence of symbolism when it is said elsewhere that the Sabbath is a day favourable to the study of the Hidden Law, for that which belongs to the Name belongs also to the Law [2]: it is under such auspices that the seventy modes of interpreting Holy Writ are revealed to initiates.[3] The last word on the subject tells us that whosoever observes the Sabbath fulfils the whole Law, from which point of view it might be said that its yoke is easy and its burden light.

It remains to say, on the authority of Wolf at its value, that William Postel is reported to have rendered the BAHIR into Latin; but, if so, I can find no record that the version was ever printed, nor is there any indication of its whereabouts in manuscript form.

VII.—THE FAITHFUL SHEPHERD

The Zoharistic treatise bearing this title records conversations between Simeon ben Yohai and Moses, who appeared to the great light of Kabbalism and gave him many instructions and revelations. Elijah took part in the conference, and the witnesses included not only Abraham, Isaac, Jacob, Aaron, David and Solomon, but God Himself. This indicates that in spite of the exalted doctrine concerning AIN SOPH, the ZOHAR recurs occasionally to the same anthropomorphic conceptions that are found in the Talmud. Ginsburg says: "The chief object of this portion is to shew the twofold and allegorical import of the Mosaic commandments

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[1] Z., II, 88a, 88b; III, 360, 361.
[2] "The Law is the Name of the Holy One."—*Ib.*, II, 90b; III, 366.
[3] *Ib.*, II, 89a; III, 362.

and prohibitions, as well as of the Rabbinical injunctions and religious practices which obtained in the course of time." THE FAITHFUL SHEPHERD is longest by far of all the supplementary texts which have been brought into the ZOHAR proper, and it has been shewn where and how the various portions have been distributed in the codex followed by the French translator. It may be added now that they are dispersed through the Cremona edition in the following order: Part I., col. 98, 104, 126, 207, 211, 214, 247, 322, 343, 346, 378, 483; Part II., col. 72, 100, 106, 165, 203, 281, 328; Part III., col. 1, 26, 32, 42, 45, 47, 56, 57, 79, 101, 122, 134, 144, 147, 171, 187, 209, 214, 218, 233, 235, 277, 289, 329, 332, 339, 343, 394, 400, 404, 408, 413, 422, 429, 430, 431, 432, 433, 434, 447, 451, 456, 457, 458, 459, 460, 461, 466, 468, 472, 519, 534. As regards their authenticity, Franck classes these excerpts along with those of the BAHIR, but, as in that instance so in this, he gives no account of his suspicions, which may be taken, however, to follow from a personal conviction that much of the ZOHAR is really attributable to the period of Simeon ben Yohai and the disciples who came after him. In either case, the DISCOURSE OF THE FAITHFUL SHEPHERD is important to our purpose in several respects. Its views on vicarious atonement and on the Messiah to come will enable us to appreciate its contribution—if any—to the profound Salvation mythos; some of its moral teachings will illustrate its ethical position; its references to the Shekinah will cast light on this *Theosophia magna* of Kabbalism; while its speculations on angels and demons might shew the Zoharistic foundation for the later system of pneumatology which was developed by Isaac de Loria. They are reserved, however, for consideration at their place in later sections.

The discourse introduces two phases of vicarious atonement, the first of which is effected through the sufferings of just men in a general sense, or in the aggregate.

"When the righteous are afflicted by disease or other sufferings in atonement for the sins of the world, it is so ordered that all the sinners of their generation may obtain redemption. How is this demonstrated? By every member of the physical body. When all these are suffering through some evil disease, one of them is afflicted [*i.e.*, by the instrument of the leech] so that the others may recover. Which member? The arm. It is chastised by the blood being drawn

from it, which ensures healing in all other members of the body. It is in like manner with the children of the world; the members are in relation with each other even as those of the body. When the Holy Blessed One willeth the health of the world, He afflicts a just man therein with pain and sickness and heals the rest through him. How is this shewn? It is written: But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed (Isa. liii. 5). 'By his stripes,' as by the bruises [incisions] made in bleeding the arm, are we healed, that is, recovery is insured to us as members of one body." [1]

Here, it will be said, the Kabbalah recognises the great and fruitful doctrine of the solidarity of humanity. We may register full agreement: it is one of those instances wherein Jewish Theosophy has forestalled some modern ideas. But if we take the illustration which it gives, we shall see that it is fantastic in character; the affliction of a diseased rabbi does not as a fact benefit his neighbour physically, and only on the most arbitrary hypothesis can we suppose that the patience with which he may suffer will reflect credit on any one but himself and on those in his immediate circle, who may profit by a bright example. Let us glance, however, at a more particular illustration which follows in the text immediately.

"This is also exemplified in the history of Job. For the Holy Blessed One, seeing that the entire foundation was sinful, and how Satan appeared to accuse them, said unto Him: 'Hast thou considered my servant Job, that there is none like him in the earth' (Job i. 8), 'to save his generation through him?' This may be illustrated by the parable of a shepherd who beheld a wolf approaching to rend his sheep and destroy them. What did this shepherd? Being wise, he gave unto the wolf the strongest and stoutest bell-wether, even that which the flock was accustomed to follow, and while the wolf was bearing it away, the shepherd hurried with his sheep to a place of safety, and then returning rescued the bell-wether from the wolf. So does the Holy Blessed One deal with a generation: He surrenders a righteous man into the power of the accuser for the salvation of the generation through him. But when such an one is strong like Jacob, it is said: A man

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[1] ZOHAR, Cremona ed., part iii. fol. 101*a*.

wrestled with him (Gen. xxxii. 24). But he (Satan) will be unable to prevail, and in the end he will supplicate the righteous man to release him (*Ibid.* 26), for the righteous man, chosen by the Holy Blessed One, is too strong for the evil one and bears the most cruel afflictions willingly for the redemption of his generation; whence also he is held as their saviour, and the Holy Blessed One constitutes him shepherd over all the flock, to feed them in this world and to rule over them in the world to come." [1]

The clumsy and inadequate parable which thus represents the Almighty flying from Satan as the shepherd flies from a wolf, and in accordance with which the just man is at first compared to a bell-wether and afterwards to the shepherd of a flock, is something more than a literary failure. Theologians have, I believe, found some trouble in locating the accuser of Job, and it is perhaps most accurate to say with the poet that "He, too, is God's minister"; but the Zoharic commentary on Job makes Satan in most respects a match for the Almighty, Who must have recourse to a stratagem in order to save His people. The Kabbalah on the problem of evil is therefore, in this place, neither illuminating nor reassuring: it is, in fact, no better than childish. "The ancient pillars of the world [the intellectual luminaries of Israel] differ," says the same disquisition, as to the nationality of Job. One affirms that he was a righteous Gentile who was chastised for the atonement of the world. At a certain time R. Hammarumnah met the prophet Elijah and said to him: How is it to be understood that the righteous man suffers while the wicked one has joy of his life? He answered, saying: The just man of few sins receives his punishment for these in this world, and hence it is that he suffers here; but the man whose sins are many, while his good deeds are few, receives recompense for the latter in this world and hence has the joy of life." [2]

In this instance the Kabbalah offers an explanation which, however manifestly crude, is in close correspondence with findings of Latin Theology. The latter goes even further, and affirms that not only the sporadic good actions of those who

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[1] Z., Cremona ed., part ii. fol. 100*b*.

[2] Z., Cremona ed., part ii. fol. 106*b*. Compare the Mantua edition, I, 6, 8, where it is said that the pure man is in himself a true sacrifice and that the just are the expiation of the universe.

are wicked habitually but all natural goodness can find their reward only in this world. The Kabbalah is disfigured seldom by methodised enormities of this kind. There are times also in which it loses its grotesqueness for a moment, and by some not unhappy reference to Scripture illustrates an elementary spiritual truth, as, for example, concerning the change necessary to sinners.

"Those who are oppressed with sin need a change of place, a change of name and a change in their actions, even as it was said unto Abraham: Get thee out of thy country (Gen. xii. 1.) Here is a change of place. And: Neither shall thy name any more be called Abram, but thy name shall be Abraham (Gen. xvii. 5). Here is a change of name. A change of deeds: he changed from his former evil actions to good actions."[1] The Christian Theosophist might develop the significance of this quotation in connection with the new name of the Apocalypse, the new name received in confirmation, ordination and the monastic and conventual life. But such analogies, though suggestive, are of slender value; and the change mentioned in the FAITHFUL SHEPHERD offers no point of mystical importance: it concerns only an initial aspect of spiritual life.

The Zoharistic speculations on Shekinah are a great treasury of mystical symbolism, but their study at full length belongs to a much later stage. It is said in the FAITHFUL SHEPHERD that the relation of Shekinah to other lights of creation is like that of the soul to the body, but she—for this Divine Manifestation is presented under a feminine aspect—"stands to the Holy Blessed One as the body stands to the soul." The Shekinah is the vestment of the Almighty. But the discourse of the Faithful Shepherd adds that all are one, that is, God is one with His manifestation. This may be illustrated by the profound spiritual doctrine of the Christian Eucharist: the bread is the vestment of Christ, the mode of His manifestation in His Church; but Christ, by the hypothesis of the doctrine, is one with the veil which He assumes. It is otherwise in man, says the FAITHFUL SHEPHERD. "His body is earth, but the soul is called reason. The one is death, the other is life." The death, however, is obviously emblematic or figurative. It is to be understood as imprisonment,

[1] Z., Cremona ed., part ii. fol. 98*b*.

the limitation of walls and fetters. "But the Holy Blessed One is life, and Shekinah also is life. Whence it is written: She [meaning Shekinah, but the Scriptual reference is to Wisdom] is a Tree of Life to them that lay hold upon her" (Prov. iii. 18). The Shekinah of Kabbalism is not, however, merely the visible splendour which shone in the Holy of Holies. The FAITHFUL SHEPHERD affirms that the Holy Blessed One is concealed in the Mysteries of the THORAH and is known or manifested by the commandments, for these are His Shekinah and this is His image. Herein are high intimations, and they do not need the gift of the mystic to understand and appreciate. It is one of those instances in which a depth is opened within or beneath the sacred tales of Jewry. We may not at this day feel disposed to accept literally and, so to speak, physically the alleged manifestation in the Temple; here the Zohar helps us to something truer and profounder than the letter of the legend, and we acknowledge gladly that the little people of Palestine, encompassed by the idolatrous nations, had truly something of the divine in the law which was given them. The passage continues: "As He is humble, so is Shekinah humility; as He is benevolent, so is she benevolence; as He is strong, so is she the strength of all the nations of the world; as He is the truth, so the truth is she; as He is the prophet, so is she the prophetess; as He is righteous, so is she righteousness; as He is King, so is she Queen; as He is wise, so is she wisdom; as He is intelligent, so is she His intelligence; as He is the crown, so is she His diadem, the diadem of glory. Therefore the masters have decided that all those whose inward part is not like unto the outward semblance shall have no admission to the House of Doctrine. As the image of the Holy Blessed One, whose interior He is, whose outward splendour is Shekinah; He, His interior internally, she His exterior externally, so that no difference subsists between her the outward and Him the inward,[1] as she is an outflow from Him, and hence all difference is removed between external and internal, and as, further, the inner nature of YHVH is concealed, therefore is He only named with the name of Shekinah, that is to say, Adonai;

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[1] It follows that She is He, She as God in manifestation and He the God in hiddenness; She Who is attained and Known, He Who is unknown, except as we know in Her. Cf. Z., Part ii, fol. 118b; III, 456.

hence the Masters tell us on the part of the Holy One: Not as I am written [YHVH] am I read." [1]

The connection instituted between Shekinah and MALKUTH, in the light of the alleged unity of God and the vestment which conceals Him, suggests the identity of the divine and the universe; but it is only in the sense of immanence. The Kabbalah, in its great moments, knows that all things are One and even that the One is All; but at others it is in some respects the very opposite of pantheism.

Our quotations must close with two references to angels and demons in the FAITHFUL SHEPHERD. The first concerns the great Presence-Angel Metatron, who—in this text—is the sole occupant of the Briatic world, as the supernal Adam is of that of ATZILUTH. He is the garment of Shaddai. According to some his form is that of a boy, while others ascribe to this angel a female aspect. This shews a connection with Shekinah, and indeed Metatron, with the difference of an added letter, signifies the cohabiting glory.[2] There are secondly certain reveries concerning Samael, or Satan, and his wife Lilith. The first was once a servant of the Holy Blessed One and the second a maid of Matroneetha.[3] Their ultimate destruction is hinted; but meanwhile Lilith is the devastation of the world and the lash in the hands of the Holy Blessed One to strike the guilty. So she, too, is God's minister.

VIII.—HIDDEN THINGS OF THE LAW

The extant fragments of this tract were tabulated by Rosenroth as follows in the Cremona edition of the ZOHAR: Part I., col. 221, 258, 262, 370.[4] Part II., col. 250. Dr. Ginsburg discovered others in the Amsterdam codex, to which his references are made. The words SITHRE THORAH signify SECRET DOCTRINE, otherwise, Mysteries of the Law and its Hidden Things. The title belongs, therefore, to the Tradition at large rather than to a single text which claims to treat thereof. The tract itself has no history outside the ZOHAR, and it does not seem that a line of it is extant elsewhere. A note of the French editors affirms it to be demonstrably

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[1] Z., Cremona ed., part ii. fol. 106*a*. Myer, PHILOSOPHY OF IBN GEBIROL, p. 341.
[2] ZOHAR, part iii. fol. 106*b*.
[3] Z., Cremona ed., part iii. fol. 134*b*.
[4] In the French paraphrase see II, 720–734; III, 328 *et seq.*, 367–373.

impossible that it is earlier than the tenth century; but whether it is much anterior to the Mantua and Cremona codices is an alternative speculation which may not be devoid of likelihood. The question is not of my concern and can be left to stand at its value, nor is SITHRE THORAH calculated to detain us long, as I conceive it unnecessary to give examples of its Scriptural exegesis, which is at once monstrous and puerile. It has, however, some occasional lights, even if they shine among clouds, and there is much on the evolution of the SEPHIROTH, but it belongs to another section. There is one rather curious reverie which has been thought to distinguish certain stages of mystical vision. It is said that the glory of the King is discovered in three colours.[1] The first is above and so far away that no eye can perceive it in its clearness; but it is distinguished (dimly) by contracting the range of vision [*i.e.*, by half opening the eye]. It is of this Divine Manifestation that Scripture says: Jehovah appeared to me far off.[2] The second colour is seen when the eye is hardly opened at all. The clearness of the light could not be endured otherwise. Of this it is written: What seest thou?[3] The third colour is that bright luminous flash which cannot be suffered at all, except between the rolling of the eyes when the lids are closed altogether and the eyes move in their sockets. There can be seen then in that rolling the light as of a luminous mirror; but the colour thereof can be comprehended only by him who beholds the shining with eyes shut, and as if in recollection, whence it is written: The hand of the Lord was upon me[4]; and: The hand of the Lord was upon me in the evening.[5] It is added on the authority of another sacred text that all prophets stood in need of an explanation to make their visions intelligible, save Moses only, who could look on highest Divinity.[6] No doubt the Kabbalists had visions and means of inducing visions, as well as modes of contemplation and occasional deeper states which pass under

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[1] Z., I, Appendix III; II, 720, 721.

[2] Jer. xxxi. 3. The Authorised Version reads: The Lord hath appeared of old unto me. Compare, however, the Vulgate: *Longe Dominus apparuit mihi.*

[3] Jer. i. 11. The prophet, however, did not see the will of God but a rod of an almond-tree.

[4] Ezek. xxxvii, 1.

[5] Ezek. xxxiii, 22.

[6] See Numbers xii. 7, 8, and especially: With him will I speak mouth to mouth, even apparently, and not in dark speeches. But the Vulgate seems stronger, clearer, and corresponds better with the mind of SITHRE THORAH: *Ore enim ad os loquor ei, et palam, et non per ænigmata et figuras Dominum videt.*

this name. So also had Böhme, St. John of the Cross and all the seers and mystics; but this delineation confuses cause and effect, while it offers no intelligible result.

The discourse proceeds, however, to another illustration of colour symbolism in the case of the three angels who appeared to Abraham.

"It is written: And lo, three men stood by him.[1] These are the three angelic emissaries, clothed in human forms, which come down to this world, and shew themselves to the children of men. They correspond to the three colours of the rainbow: white, red and green. The white is Michael, because he is the right side; the red is Gabriel, because he is the left side; and the green is Raphael. And these three colours are those of the rainbow, because it is never seen otherwise than with them.[2] . . . Thereby also was the Shekinah revealed to Abraham. . . . It is written also: And they that be wise shall shine as the brightness of the firmament.[3] They shall shine with a light which is enkindled by igniting a splendour. That brilliant light which is hidden, the spark of all sparks, of all lights, is therein invisible and hidden, concealed and made known, seen and not beheld. This shining light came out from the Supreme Fountain of enlightenment, which is shewn in the day and hidden at night. It illuminates the ordinances of the Law and all colours are concealed therein. . . . Those three colours which are beheld below are in the likeness of colours that are above and are unseen by eyes of flesh. The light is called by the Name YHVH." [4]

The account in Genesis, upon which this pretends to be a commentary, is exceedingly perplexing, and to say that the three men are three angels clothed in the light of Shekinah scarcely removes the difficulties. The explanations of Christian interpreters may not be satisfactory and may not call for recital; but in this place the colour symbolism of SITHRE THORAH leads only to a disquisition on Divine Names and Titles, and this leads nowhere.[5]

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[1] Genesis xviii. 2.

[2] This point should interest ethnologists.

[3] Daniel xii. 3.

[4] Z., Part I, Appendix III; II, 722, 723. See also Isaac Myer, *op. cit.*, pp. 427, 428, for another form of paraphrase.

[5] The fact remains, however, and is important for the whole Zoharic subject, that when God manifests on earth He appears in the form of Shekinah. Latin theology postulates a Christ form.

For the rest, SITHRE THORAH delivers intimations there and here not only in disquisitions but also in occasional short passages and mere sentences, of which a few are worth noting. We are taken back by one of them to that colour symbolism which so far has profited little and are told that even as white is the foundation of colours, while all return therein, so is there a White Light of the Spirit, even a Light of Mercy, from which other lights emanate—meaning sacred qualities and virtues—that belong to the Divine Order. It is mysterious and concealed, is perceived by no one who depends on bodily vision and is reserved for the just alone.[1] Those who seek to know it should meditate on the precepts of the Law by day and by night.[2] We are reminded of another passage in the ZOHAR, which affirms that the world was made by Mercy, derived from the Supernal Loving Kindness abiding in the world above. It is another way of saying not alone that Mercy is greater than Judgment, but is that which moves therein and rules in all. It seems to me that we shall remember this and keep it in our hearts when we have forgotten about the three angels which appeared to Abraham, the colours to which they correspond, and that the words ADONAI ELOHENU ADONAI are composed of fourteen Hebrew letters.[3]

We are told elsewhere that the Scriptural ordinance to sanctify the Sabbath Day is not merely, as we have seen, the synthesis of all other Scriptural commandments and earns the same merit as the observance of all, but that it lifts up those who do so into a realm of everlasting memory.[4] The explanation is that forgetfulness is found only below, but in the world above that which we are is known, that which we were is with us and the future stands revealed.

It is affirmed finally that the letter ALEPH calls upon us to proclaim the unity of God, and this is clear at least, because its numerical value is one. But the text goes on to tell us that ALEPH is a letter of prohibition as well as of command, since it forbids us to acknowledge the identity of the true God with any pagan divinities. There is added, and the point may be commended to " occultists " of all classes, that the same letter

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[1] Z., II, 78b ; III, 328, 329.
[2] Joshua i. 8.
[3] Z., Appendix III, SITHRE THORAH ; II, 723.
[4] Z., II, 91a ; III, 370.

forbids us to be seduced by Magic and the art of evoking the dead.[1] In the absence of this information it is unlikely that I should have cited the passage.

IX.—THE SECRET COMMENTARY

We know that Scott provided headings to many chapters of his romances by pretended quotations from old plays which existed only in his imagination, and it happened occasionally that these mythical excerpts contained stronger lines than some of his acknowledged versecraft. Those who believe—if indeed any are left at this day—that Moses de Leon wrote the ZOHAR out of his own head may account in a similar manner for certain fragments of unknown treatises which are found only in that work. Of some of these it may be said also that they are more curious here and there than is the ZOHAR proper. As we have seen, the student world of Kabbalism agreed in the past to exalt the BOOK OF CONCEALMENT over other discourses attributed to Simeon ben Yohai; but for the purposes of our present inquiry it must be confessed that not a little interest attaches to the SECRET COMMENTARY. The extant fragments of MIDRASH HA NEELAM are found in the Cremona edition at the following places: Part I., col. 257, 260, 261, 264, 265, 268, 269, 272, 273, 276, 296, 370. The field which they cover is chiefly that of the destiny of souls, future punishments and rewards, the resurrection of the body, the Paradise above and its relation to the Paradise below, and the doctrine concerning angels and demons. But these subjects are reserved for consideration in their proper places subsequently. It is possible, however, to offer here and now a few of the intimations concerning the soul and its destiny, as they will not detract from that which is designed to follow. At the beginning of the MIDRASH, or more properly at that point which is cited first in the ZOHAR,[2] we hear not alone of the soul in glory, because it ascends thus into heaven, but that this splendour is called a visit of the Holy One, meaning therefore that the soul is encompassed by the Divine Presence. But it is only a light which is reflected thereupon by an event to come, for it is said presently that the Holy One comes to the soul, accompanied by Abraham, Isaac and Jacob. There

[1] Z., II, 91a; III, 368, 369.
[2] *Ib.*, Part I, Appendix III; II, 675 *et seq.*

is the authority of Rabbi Eleazar for an assurance that the souls of the just desire after that moment when they will leave the vanities of this world and enjoy the life to come; but the picture presented at this stage of the MIDRASH is more than normally anthropomorphic; and even when it is said a little later that the soul's joy in heaven is in the contemplation of the glory of God and in the nutriment of higher lights, it does not rise definitely above this level or in any wise approach the Thomist conception of the Beatific Vision, though it is unchallengeable that in the last resource, and howsoever transmuted, this also is the doctrine of separation impressed with everlasting seals. It should be added that texts outside the SECRET COMMENTARY present a different view.

Meanwhile the suggestion that Light in the celestial world becomes the nourishment of those who have been admitted therein takes us back to a subject on which we have dwelt previously, namely the Supersubstantial Bread, and it happens to be unfolded for our further consideration in the SECRET MIDRASH.[1] The epoch under discussion by various Masters in Israel is that which will follow the resurrection, a time when the Holy One will be in union with His creatures, the just will be conscious of His inward presence, and they shall know Him as if they saw Him with their eyes—an intimation which differs from all that so far has preceded. It has been handed down that at this time He Who is Holy and Blessed will prepare a Feast for the righteous, that is, a spiritual nourishment, defined as the splendour of Shekinah between the Cherubim on the Mercy-Seat. A later intimation says that it will be a food of joy, experienced by contact with the Holy One, otherwise, rejoicing in His joy.[2] There is also a wine reserved for the righteous from the creation of the world, and it is said to signify Hidden and Immemorial Mysteries which will be revealed in the age to come.

It will be seen that in this very suggestive passage the MIDRASH offers a great advance upon the monstrous Talmudic allegory of the salted leviathan, even if it be objected that the cream and marrow of the rabbinical discourse is summed up in a single sentence which affirms that "it hath not entered into the heart of man to conceive what God hath prepared

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[1] *Loc. cit.*, § TOLDOTH; II, 713–715.
[2] There is a reference at this point to Ps. xxxiv.

for those who love Him."[1] Isaac Myer has sought to increase the significance by an indication that the word "wine" refers Kabbalistically to "the mysterious vitality and spiritual energy of created things," an opinion based on its investigation by NOTARIKON, for Wine = 70 = SŌD, or secret.[2] However this may be, there is a more pregnant explanation on the part of the MIDRASH itself, according to which the leviathan of Isaiah and the TALMUD, the behemoth of Job and analogous rabbinical legends are things written for the crowd, which understands only material rewards and punishments. We know, however, what is the faith of the just and whither their aspirations tend, namely, "to rejoice with God, with a joy that shall be wholly spiritual."

For the rest, what is evident in other texts is evident also in the SECRET COMMENTARY: that the study of the Doctrine and the Study of its Secret Law was the consolation in chief which was sought by Sons of the Doctrine through the exile of the Christian centuries. The Temple was destroyed, and it was not possible to offer sacrifices; but always the Law remained, and the reward of dedication thereto was that of the world to come, understood as the Mountain of the Lord, the Mountain of Delight and Felicity.[3]

X.—MINOR TRACTS OF THE ZOHAR

We have now passed in review the more important MIDRASHIM and fragments which have been incorporated with the ZOHAR proper. It is far beyond the province of this analysis to offer an account in full of all that remains over, of texts and pieces particular to the Cremona edition, of the Ancient and Later Supplements and the additional content of ZOHAR HADASH. A few items only can be noticed briefly for the sake of comparative completeness.

A.—THE OMISSIONS

We have seen that certain השמטות = HASHMATOTH = OMISSIONS are comprised in the first Appendix to Part I. of the ZOHAR, being the Commentary on Genesis. Of these the first cannot be identified and the rest—with one exception,

[1] Is. lxiv. 4; I. Corinthians ii. 9.
[2] PHILOSOPHICAL WRITINGS OF IBN GEBIROL, p. 358.
[3] Z., Part I, Appendix III; II, 680.

about which something must be said later—form part of the HIDDEN LAW, the LUMINOUS BOOK and the FAITHFUL SHEPHERD. These texts, or their extant portions, having been reviewed already, the present note has reference only to a few leaves of Appendix I.[1] The subjects of consideration include: (1) The White Head in the BOOK OF CONCEALED MYSTERY, to which the Divine Name יהוה = JEHOVAH is allocated in place of יה = JAH, according to the Holy Assemblies. (2) The Glory of the Lord—that is to say, Shekinah—which was revealed in the Tabernacle is identified with what is termed the Sea of Wisdom in the Supernal World, meaning the SEPHIRA CHOKMAH = Wisdom; but we shall find that the Shekinah in Transcendence is referable to BINAH = the Sea of Understanding. (3) It is said that the Sun and Moon are placed under the presidency of two powerful angels, otherwise Planetary Spirits of old magical lore; that Esau was under solar dominion, while Jacob was under lunar influence; and that for this reason the one would rule over nations here on earth, but the other in the world to come. (4) It is affirmed yet once more that the true Sacrifice of Expiation is the study of the Law, that is, the Secret Doctrine.

B.—THE ADDITIONS

The various TOSSEFTOTH = ADDITIONS or ADJUNCTIONS, which occupy the second Appendix of Part I., are in the same position as the OMISSIONS, being extracts from the same MIDRASHIM already enumerated, one only excepted.[2] A paragraph under the title of ADDITIONS is found also in Appendix I., so that there are two left for our consideration in this place. In one of them [3] the Great Sea is again identified with Wisdom instead of Understanding; but it may be remembered in this connection and recurring to my previous note that the qualities and titles of Wisdom in the Old Testament are referred to Shekinah throughout the ZOHAR, from which it follows that Wisdom and Understanding, otherwise, CHOKMAH and BINAH, the second and third SEPHIROTH in the Tree of Life, are in a state of union, which is obvious by the nature of things; and it is shewn elsewhere in the ZOHAR

[1] Z., Part I, fol. 251b–253a; II, 591–597.
[2] *Ib.*, Part I, fol. 283b, 284a; II, 657, 658.
[3] *Ib.*, fol. 278a; II, 646, 647.

that this union or marriage produces a Son, who in fact is Divine Knowledge. By the second we learn that two spirits are provided for just men, one which animates them in this world, and one in the world to come, both now in being and presumably in joint activity. The affirmation is important, because we shall see later, on other authority than a mere gloss or annotation, that the highest part of the human soul never leaves the Supernals.

There are also ADDITIONS which constitute the first and third Appendices to the Commentary on Exodus.[1] That of Appendix I. is a conference of some length on the Celestial Tabernacle, and in certain editions of the ZOHAR it is printed as part of the eleventh and last section into which the Commentary itself is divided. The subject-matter claims to be derived from a book entitled SUPREME MYSTERIES. The Tabernacle above is built upon twelve thousand worlds, while the Tabernacle below corresponds by its material images to the Celestial Chariot; but it is in the likeness also of the Tabernacle of Adonai, even as this is in analogy with the higher Tabernacle of Jehovah. In this connection it is affirmed that the Divine Name Jehovah designates the male principle in Deity, while the Divine Name Adonai signifies the female principle; but it is added that these two are one, a pregnant doctrinal point which may be noted for future reference as regards the Mystery of Sex. It is affirmed at a later stage that the holocaust ascends to the Infinite, or to That Which is without end or beginning, a Supreme Will, more mysterious than all other Mysteries: its name is Nothing. This also should be noted, awaiting that time when we shall be called to consider the Majesty of God in Kabbalism. As regards the recurring subject of the holocaust, it is said that man was intended originally as an offering to the Supreme Spirit, but man fell and animals were substituted in consequence. The ADDITIONS of Appendix III. are drawn in part from the SEPHER HA BAHIR and in part from ZOHAR HADASH. Among subjects of consideration in those which remain over it must be held sufficient to mention (1) express prohibitions in respect of Magic, Sorcery, the Evocation of the dead and the practice of Astrology; (2) a discourse on the creation of Paradise, the Pillar which is based thereon and

[1] Z., Part II, fols. 235b–244b and 269b–296a; IV, 261–273 and 307–318.

goes up to the Throne of Glory, or the sapphire firmament which is above and the splendour which fills the Blessed Place when the Holy One comes down to visit the just therein; (3) a dogmatic affirmation that the tradition according to which the Law delivered to Moses on Mount Sinai was by him transmitted to Joshua and by the latter to certain Elders, alludes to the Oral Law, whereas Deuteronomy xxxi. 9, concerning transmission through the sons of Levi, refers to the Written Law.[1]

C.—Repetitions

There are two only which call for notice here, and one of these especially because it has reference to that Mystery of Faith which is cited continually in the Zohar, as we shall see in due course, though its nature never emerges in clear language. It is said in the first Mathnitin = Repetition [2] that those who would penetrate the Mystery must hearken concerning the well by which Moses sat and helped the daughters of Reuel to water their father's sheep.[3] On the side of external things it is the well of Jacob,[4] but on the inward side it is Adonai, even Adonai Jehovah, the Lord God,[5] and that Lord Who is Master of all the earth.[6] It is certified that this figurative well conceals a sacred spring, the Name of which is Jehovah Tsabaoth. The well in fine is the Ark of the Covenant which belongs to the Lord of all.[7] It may be thought that this is an involved way of affirming that the Mystery of Faith is revealed only in God; but we shall find in proceeding that Adonai is a name of Shekinah, that Shekinah is described emblematically as a well and is also the Ark of the Covenant. In this case Shekinah is the Mystery of Faith.[8]

The second Mathnitin [9] claims to describe a hierarchic

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[1] The *additamenta* or Accessions are scattered as follows through the Cremona codex: Part I, cols. 83, 87, 145, 176, 188, 189, 203, 222, 259, 265, 295, 303, 318, 367, 371, 487, 513; Part II, cols. 48, 107, 120, 163, 238, 358, 426; Part III, cols. 50, 82, 97, 98, 117, 149, 155, 163, 177, 184, 186, 191, 274, 331, 441.

[2] Rendered Traditional Receptions by Knorr von Rosenroth.

[3] Exodus ii. 15–19.

[4] Genesis xxix. 2–10.

[5] The reference cited is to Deuteronomy, iii. 24: O Lord God (Adonai Jehovah), Thou hast begun to shew Thy servant Thy greatness, and Thy mighty hand.

[6] The text quotes Daniel ix. 17: And cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake.

[7] Exodus ii. 16.

[8] Z., II, 12b, 13a; III, 56, 57.

[9] *Ib.*, III, 73b, 74a; V, 200, 201.

order in the empire of the Demon and would be remitted to another section if its symbolical imagery could be made intelligible. It is mentioned here because it introduces Metatron, the Great Angel of the Presence, and because above all he is said to bear a sword which changes every instant from male to female and from female to male. So far as a sword is concerned, the statement is mere nonsense; but we shall find that Metatron himself transforms in the same manner. He belongs therefore to the Zoharic Mystery of Sex, and so also does Shekinah, who is called Adonai. It is to be inferred, therefore, that the two REPETITIONS—which reveal rather than repeat—are concerned with this subject, *sub nomine* Mystery of Faith. The point may be noted at this stage in view of future references.

D.—THE SECRET OF SECRETS

The single fragment which is extant of RAZE DE RAZIN is found in Part II. of the Cremona edition, beginning at col. 134.[1] It treats, firstly, of the connection between the soul and the body; and, secondly, of physiognomy, which must be a subject of future reference in the final consideration of so-called "occult science" and the judgment of the ZOHAR thereon. It may be worth while, however, to say in the present connection that Kabbalistic physiognomy proves, as might be expected, to have little connection with any accepted principles to which this empirical subject may be supposed to have attained, and is, indeed, purely arbitrary and conventional. Lavater, the physiognomist in chief and reputed inventor of the art, was something of a Theosophist, but he borrowed nothing, as probably he knew nothing, of the ZOHAR and its connections. Four general types of the human countenance are distinguished by the text in chief, and these are referred to the faces of the Four Living Creatures in Ezekiel's vision.[2] We have thus the leonine, the bovine and the aquiline types, and another, less easy to characterise, but corresponding to the "living creature" which "had the likeness of a man." The approximation of any individual to a given type depends upon his intellectual and moral rank. Physiognomy, however, according to the SECRET OF SECRETS,

[1] See also ZOHAR HADASH, fol. 56a, in the Venice edition.
[2] Compare Z., Part II, 73b–75a, Section JETHRO.

"does not consist in the external lineaments, but in the features which are drawn mysteriously within us. The features of the face vary, following the form which is impressed on the inward face of the spirit. The spirit only produces all those physiognomical peculiarities which are known to the wise, and it is through the spirit only that the features exhibit meaning. When spirits and souls pass out of Eden they possess a certain form which is afterwards reflected in the face." M. Gabriel Delanne, in his day perhaps the most interesting if not most persuasive writer on the French theory of reincarnation, would say that the Zoharic fragment here refers undoubtedly to the "perisprit"—of the Kardec school of spiritism—which he holds to be the plan or type upon which the body of the man is fashioned. The SECRET OF SECRETS pretends also that every feature in a given countenance indicates to those who can read therein whether it is possible or not for the possessor to be initiated into Divine Mysteries.[1] It is, perhaps, unnecessary to say that the fragment does not disclose the rules which governed the sages in their discernment, so that the Kabbalah is not likely to be of much practical use to the few persons who may be inclined to include physiognomy within the charmed circle of any secret wisdom.

E.—THE DISCOURSE OF THE YOUTH

The little history which has passed under this name will be found in the Cremona edition of the ZOHAR, Part II., comprised in a few columns, 91 *et seq.*, which follow shortly after the BOOK OF CONCEALMENT.[2] It is the account of a rabbinical prodigy, the son of R. Hammenouna, but living at the period in question with his widowed mother in a certain village. One day two disciples of R. Simeon ben Yohai, namely, R. Isaac and R. Judah, passed through this village on a journey and paid a visit to the widow. When her son returned from school she wished to present him to the rabbis, to receive their blessing, but he declined to approach them, after the unamiable manner of prodigies. The reason assigned in the narrative is that he discerned by the odour of their garments

[1] In the writings of the Gaon R. Shereerah and other literature preceding the appearance of the ZOHAR we meet with notions of physiognomy and chiromancy of a parallel kind. They recur in the SUPPLEMENTS of the ZOHAR.

[2] See, however, the French translation, where it appears in Part III., sect. BALAC, fols. 186a–191b.

that they had not recited the requisite "Hear, O Israel!" in honour of the unity of God. He did not disdain, however, to converse at the table, delivering sundry discourses (1) On the symbolism of washing the hands, a function of some mystery, because it is written: So they shall wash their hands and their feet, that they die not (Ex. xxx. 21), that is, Aaron and his sons, when entering the tabernacle of the congregation; (2) On grace before meat; (3) On the Shekinah; (4) On the utterance of Jacob: "The Angel which redeemed me from all evil, bless the lads" (Gen. xlviii. 16); and on other matters. The cautious critic might not be prepared to deny that the invention of this history was beyond the genius of R. Moses de Leon. However, the discourses impressed the disciples of Simeon ben Yohai, to whom they gave account of the adventure and paid subsequently a second visit to the lad, who unfolded to them further Secrets of the Law, concerning the heave offering,[1] the Mystery of Bread and Wine, and on grace after meat. When again the facts were reported to the Lamp of Knowledge, he was of opinion that the lad would not continue on earth, for the Holy One would call him to Himself.

F.—The Mansions or Abodes

We have made acquaintance with a work anterior to the appearance of the Zohar in which there is a methodical description of heaven. It must not be confused with the equally methodical treatise which, under the above title, termed in the original HIKLVTh = Palaces, gives account of the structure of Paradise and the infernal region, as an Appendix to the Commentary on Exodus. There will be something to say of it in connection with the soul in Kabbalism. We shall see also that many Palaces and several series of Palaces will be found in the text and its supplements, for example, in the Cremona edition, Part I., col. 116 *et seq.*; Part II., col. 358 *et seq.*, and col. 438. According to one tabulation the mansions are seven in number and were the original habitations of the earthly Adam. After the Fall of man they were reconstituted and became the abode of the saints. Rabbi Simeon testified otherwise to nine Celestial Palaces which are of no definable form, being the Thought

[1] Numbers xv. 19.

of the Holy One. He should have said rather that they are forms of Divine Thought.[1]

The term which signifies Mansion, Temple or Palace, is applied by later Kabbalism to MALKUTH, in which TIPHERETH is said to be concealed as in a palace. So also the name Adonai [ADNI], Lord, is the Palace of TETRAGRAMMATON, because it is the same number as HIKL = PALATIUM = 65. This name is attributed to BINAH, and in an especial manner to KETHER, on the authority of the ZOHAR proper, for HIKL, Palace, is the place in which HKL, that is, the All, is contained, seeing that KETHER includes the whole world of ATZILUTH, because the Supernals are in unity. In another sense the term is applied to the SEPHIROTH generally. In the plural, HIKLVTh = Palaces are the branches of the SEPHIROTH in the inferior worlds. The Palace of the Holy of Holies corresponds, says Rosenroth, to the Three Supernals.

The ZOHAR proper has also a good deal to tell us concerning the seven heavens, one above the other, like the layers of an onion. "Each heaven trembles with fear of its Lord, through Whom they all exist and all are taken away. Over all, the Holy Blessed One holds all in His power." There are further seven earths below, arranged after the same manner. "These earths are disposed according to their names, and between them is the Garden of Eden and Gehenna." They are inhabited by creatures of whom some have four faces, some two, while others are single visaged, like humanity. They are not the children of Adam; some of them are clothed in skins and others in shells, "like the worms which are found in the earth." It would serve no purpose to enlarge upon monstrous inventions of this kind. The concealed meaning which some dreamers once supposed them to possess is again evidently the plan upon which they are based, and to understand them is to know the method by which they can be calculated out, so to speak. For example, we have just seen that ADNI is the mansion of YHVH; by counting the numbers of these Names it appears why the Kabbalists said this, but we do not discover that it served any reasonable purpose until we find elsewhere in the medley that ADNI is God in manifestation, while YHVH stands for God in concealment. It emerges then at long last that the

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[1] Z., Part II, fol. 269a; IV, 302.

Immanent and Transcendent are One God; and as—according to the ZOHAR—ADNI = ALHIM = SHEKINAH, we enter into a deeper sense of the doctrine that Jehovah is Elohim, or that God and His Shekinah are One. And this is THEOSOPHIA at the highest.

G.—THE COMMENTARY ON RUTH

It should be understood in the first place that the Zoharic extracts are drawn from MIDRASH RUTH, which is to be distinguished from RUTH RABBAH, otherwise MIDRASH ZOUTA. They are found in SITHRA THORAH, SEPHER HA BAHIR and MIDRASH HA NEELAM; but expert knowledge has been required to distinguish them from the text of those tracts, which do not refer to their source. There are, secondly, views and notions expressed in the MATHNITIN of Appendix III to the first part of the ZOHAR which depend from MIDRASH RUTH, or, at least, are found therein. The subject-matter of the extracts may be tabulated briefly thus: (1) The libations of water made at the Feast of Tabernacles signify the grace and favour which the Holy One will pour upon the world when impurity has passed from earth.[1] (2) Wine is an emblem of Severity or Fear, and Milk of Mercy.[2] (3) Their point of meeting is Peace.[3] (4) The world was created by means of ten words, and among them are Lover and Beloved, Joy and Mirth—one of the ever-recurring testimonies to the irrepealable optimism of the ZOHAR, for which the good things of the Lord are ever in the Land of the Living.[4] (5) The word sacred belongs to all books of Scripture, but to the Song of Solomon in a peculiar manner: it is also the most beautiful book, even as the citron is fairest of all trees.[5] (6) Its versicles are subject to two hundred and sixteen interpretations, and they were communicated on one occasion by R. Eliezer to R. Abba.[6] (7) There is a Paradise on earth as well as a Paradise on high, and there is a celestial GEHENNON, even as there is a GEHENNON below. The hell which is above is the abode of Jews who have neither kept the Law nor

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[1] Z., Appendix I, fol. 265b; II, p. 627.
[2] *Ib.*, 270a; II, 637, 638.
[3] *Ib.*
[4] *Ib.*, fol. 275a; II, 643.
[5] *Ib.*, fol. 282; II, 653.
[6] *Ib.*, Appendix III, 4b II, 678.

repented of their sins; the earthly hell is the place of the shadow of death, an eternal terror.[1]

My analysis of the ZOHAR, regarded as a literary document, has reached its utmost limit, and these specimens of extraneous or interpolated texts—howsoever we may choose to term them—must be held to serve for the whole. It should be added that a few only are omitted. Though he regarded the Mantua edition as *Codex correctus*, Rosenroth ingarnered all the tracts and fragments embraced by that of Cremona when he produced his own careful codex; but it must be remembered that the ZOHAR had in all probability grown under the hands of transcribers and makers of glosses during the space, approaching three centuries, which elapsed between its first promulgation and the date when it was first printed. We have no means of knowing how much of it was contained actually in the alleged script of Moses de Leon. The suspicion under which it has remained may be accounted for partly by its frequent quotation of unknown works which have been considered fictitious; but the ZOHAR was edited prior to the persecution of the Jews inaugurated by the atrocious edict of Ferdinand and Isabella, and many documents existing in Spain may have been destroyed during that fiery epoch. Again, it is impossible to say that Continental libraries contain no MSS. by which the excerpts of the ZOHAR might be justified. The unprinted literature of Jewry has been catalogued by various bibliographers, but no critical knowledge of its contents is possible by recourse to bibliographies. Let us take, for example, the passages from a commentary on the Song of Solomon, which is peculiar, as we have seen, to the Cremona *editio princeps*. These excerpts have not, I believe, been identified; but there is a manuscript in the Vatican Library which is mentioned by Buxtorf under the very same title, namely, MIDRASH HAZEETH.[2] It is the work, as he tells us, of an unknown author, but a uniform tradition assigns it to a Tanaite commentator, *circa* A.D. 100. The existence of such a work, of course, predicates nothing; but why should a commentary on the Song of Solomon be called MDRSh

[1] Z., fol. 2b; II, 686, 687. It should be mentioned that Rosenroth specifies passages drawn from MIDRASH RUTH in the Cremona edition of the ZOHAR, Part III, cols. 114, 124, 130, 174, 181, 184, 332, 530.

[2] Among later MS. commentaries, also in the Vatican, Bartolocci mentions that of R. Abraham ben Isaac Tze'mach Levi, the physician, and that of R. Immanuel ben Solomon written towards the end of the fifteenth century.

ChDzITh, which is understood as a reference to Proverbs xxii. 29? I speak under correction, but I know of no ground except in the idiosyncrasy of an author, and I am inclined to infer therefore that the same catchword would not have been used by two writers, but that the editor of the Zohar quoted the alleged Tanaite treatise.

XI.—THE ANCIENT AND LATER SUPPLEMENTS

The sudden appearance in public of a momentous work which either has or purports to have remained in concealment for several centuries may be expected to lead to the discovery or manufacture of continuations or connections thereof, and thus we have two series of Zoharic writings subsequent to the BOOK OF SPLENDOUR and distinguished as its Ancient and Later Supplements. When productions of this kind multiply their authenticity does not tend to assume a stronger guise, and the documents with which we shall deal in this section the reader will do well to regard as without determined claims. I should add, however, that considerable importance and authority have been ascribed always by Kabbalists to the ANCIENT SUPPLEMENTS, and according to Franck they have been known as long as the ZOHAR itself. They contain explanations of the term BRAShITh by R. Simeon ben Yohai after seventy different ways, and hence the work is divided into seventy chapters, with eleven further chapters added at the end. It was printed by Jacob ben Napthali at Mantua in 1557 under the editorship of Immanuele di Benevento, and appeared again at Cracovia.

Among notable matters in these ANCIENT SUPPLEMENTS we find the attribution of the members of the human body to the SEPHIROTH, whence the practical Magic of the West may have obtained later on its notion of Divine and Angelic Names ruling those members.[1] The apex of the head and brain is referred to KETHER, the brain as a whole to CHOKMAH, the heart to BINAH, the back and breast are attributed to TIPHERETH, the arms to CHESED and GEBURAH, the legs to NETZACH and HOD, the generative organs to JESOD, the feet to MALKUTH. Later Kabbalism recognises other corre-

[1] According to the ZOHAR itself the erect figure of humanity exhibits the letters of the TETRAGRAM superposed one upon the other. Part II, 42*a*, Mantua.

spondences, the arbitary nature of which is obscured sometimes by an appearance of methodical precision.

There are better things than this in the Supplements to the Zoharic books, and it may be well supposed that some out of all the seventy ways of interpreting the much-debated word which is rendered "beginning" in Genesis should be suggestive as well as curious. A single instance must, however, suffice. "'In the beginning God created.' This is the soul when it emerges from the bosom of its mother and is taught thereof. 'And the earth was without form, and void, and darkness was upon the face of the deep' (Gen. i. 2), because the eyes of the soul were closed. Hath it opened its eyes? 'And God said: Let there be light.' Hereafter man is gathered in from this world, and this then is written about the soul. 'And God said, Let the waters under the heaven be gathered unto one place, and let the dry land appear.' When the soul is removed from a man his body remains even as 'dry land.'"

That French school of occultism which was once beginning to recognise in the plays of Shakespeare a veiled scheme of initiation has, it must be admitted, an influential precedent in the biblical exegesis of the ZOHAR, of which the above passage seems to be a very neat instance, arbitrary beyond all words, and yet not without a certain grace of notion.

One of the most celebrated quotations from the ANCIENT SUPPLEMENTS is, however, the Prayer of Elijah, though it belongs only to the prefatory part.[1]

"Lord of the universe, One alone art Thou, but not according to number. Thou art the most sublime of all that is sublime, the most withdrawn of all things concealed, and conception cannot attain Thee. Thou hast produced ten forms which we call SEPHIROTH, and Thou guidest by means of these the unknown and invisible as well as the visible worlds. In them Thou dost veil Thyself and, permeated by Thy presence, their harmony knows not change. Whosoever shall regard them as divided one from another, it shall be accounted unto him as if he dismembered Thy unity. These ten SEPHIROTH are developed in successive gradations, so that one is long, another short and the third intermediate between them; but Thou art He who ruleth them, and

[1] Namely, the beginning of the second preface.

whether from above or below art guided Thyself by none. Thou hast provided the SEPHIROTH with garments which serve human souls as intermediate phases; Thou hast veiled them with bodies, so-called in comparison with their encompassing vestures, and taken together they correspond to the members of the human form. . . . Thou art the Lord of worlds, Foundation of all foundations, the Cause of all causes; Thou dost water the Tree from that source which spreads life everywhere, as the soul spreads it through the body. But Thou hast Thyself neither image nor form in all that is within or without. Thou didst create heaven and earth, that which is above and that which is below, with the celestial and terrestial hosts. All this didst Thou do that the worlds might know Thee. . . . Yet no one can conceive Thee in Thy reality; we confess only that apart from Thee, whether above or below, there can be no unity, and that Thou art Lord of all. Each SEPHIRA possesses its allotted name, after which angels are also called, but none describes Thyself, the One alone, Who dost all names inform, to all impart their force and their reality. Didst Thou withdraw therefrom, they would be left like bodies devoid of souls. Thou art wise, yet not with positive wisdom; thou art intelligent, but not with a definitive intelligence, nor hast Thou a fixed place; though all these things are attributed to Thee, so that man may conceive Thine omnipotence and may be shewn how the universe is guided by means of severity and mercy. If therefore a right or a left side or if any centre be named, it is only to exhibit Thy government of the entire universe by comparison with human actions, but not because any attribute can be really imputed to Thee corresponding either to mercy or severity."

The distinction between God and His attributes, and hence between God and the SEPHIROTH, which in a manner are His attributes emanated, is insisted on elsewhere in the Supplements by the help of a striking illustration:

"Woe unto those whose hearts are so hardened, whose eyes so blinded, that they regard God as the totality of His attributes; they are like unto a madman who should describe the King as the totality of his insignia. Behold a king wears his insignia only that he may be known through them, and verily, the King of Kings, the Concealed of all the hidden, the Cause of all causes, is disguised in a splendid garment so

only that He may be known thereby, and thereby may impart to the dwellers on this earth a conception of His sacred nature." [1]

This distinction has at first sight an appearance of considerable profundity, but perhaps in the last analysis it is rather childish than otherwise, for it is obvious that even in our finite humanity there is a latent and unseen nature behind all its manifested characteristics. Man is not exhausted by any description of his attributes, and to insist that this is true also of God seems scarcely necessary.

From what has been quoted above it will be seen that the ANCIENT SUPPLEMENTS are identical in their teachings with the ZOHAR itself, as they are in resemblance throughout, from a documentary and literary standpoint; and some affirm that the original work had existed from time immemorial at Fez in Africa.[2] We have no means of checking this statement, nor is there any authority for supposing with Isaac Myer that the tracts were brought thither by disciples of Rab Hay, the Gaon of the Sages of Chirvan on the Caspian Sea.[3] There is, on the other hand, no need to say that hostile critics make use of weak points in the ANCIENT SUPPLEMENTS as if there were no distinction between these and the ZOHAR proper.

In the section on the bibliographical content of the BOOK OF SPLENDOUR we have seen what is broadly embraced by the NEW ZOHAR—ZOHAR HADASH—namely, a sequel to the HIDDEN COMMENTARY, certain additional Supplements, a Commentary on the Song of Solomon, and another on the Book of Lamentations. It was published at Cracow in 1703, or subsequently to the KABBALA DENUDATA, by Isaac ben Abraham of Neustadt. Its history seems entirely unknown. It may be noted also that later still Isaac ben Moses of Satanow, though otherwise of some literary repute, is said to have produced a forged ZOHAR which may have deceived a few persons, but it was unmasked speedily. It is difficult to conceive what is meant by the denomination "forged" in connection with a memorial which has been so described from the beginning by hostile critics, and I have failed to find particulars of the work.

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[1] SUPPLEMENT, 21.

[2] Compare the statement which rests on the authority of the SUPPLEMENTS, that the revelation in full of the ZOHAR is reserved for the end of time. It will be the work of Moses. The prediction is utilised by Karppe (*op. cit.*, p. 323) to picture Moses de Leon, the alleged concealed author, as bringing forward himself and his work as a new prophet bearing a new revelation.

[3] PHILOSOPHY OF IBN GEBIROL, p. 47.

BOOK V

THE DOCTRINAL CONTENT OF THE KABBALAH IN RESPECT OF GOD AND THE UNIVERSE

BOOK V

THE DOCTRINAL CONTENT OF THE KABBALAH

I.—THE MAJESTY OF GOD IN KABBALISM

FROM a study of the documents at large, their age and general nature, from the names, traditional and otherwise, connected with these, but leaving over expositors of the Secret Tradition in its later developments, the research passes now to the Tradition itself, which is the subject-matter of the next four Books. The first will be dedicated to the Kabbalistic idea of God and the evolution of the universe; the second to the soul in man and the hypothesis of extra-mundane spiritual essences; the third to a consideration of the ways of God with man, from Paradise to the resurrection state; and the fourth to those deeper questions which are concerned with the Holy Shekinah and the Mystery of Sex.

A conventional division of Kabbalistic doctrines into metaphysical and physical has been proposed from time to time, and it serves for purposes of tabulation; but it must not be held to signify that there is a clear line of demarcation in virtue of which the literature branches off into divergent paths, much less that the Kabbalah offers a natural history of the universe. Its physics, so far as it can be said to have any, are transcendental physics. Admitting of no separation between God, Man and Nature,[1] the science which explains them is likewise one, and the best manner of studying it is to follow its view as to the eternal order. It begins in that Absolute which it is the purpose of all fundamental wisdom to make known or communicate to man; it attempts to exhibit the transition from the Absolute to the related, from the noumenal to the phenomenal, and to establish a chain of

[1] That is to say, the mystic communication is permanent, but the pantheistic doctrine of identity is quite foreign to the real position of Kabbalism.

correspondence between the infinite and the finite. It is, however, more than a philosophical attempt to bridge over the gulf which separates the timeless from the temporal; that is the side on which it connects with philosophy, as understood commonly. The intermediaries of the transition are, moreover, the ladder of ascent by which man returns to the Divine; and hence it is more than an explanation of the universe: it is, speaking correctly, a sum of religion, and as it is founded, no matter how, on those Scriptures which Jew and Christian have recognised equally as the peculiar revelation of God, the text-book of true religion, we shall see readily what depth and mystery are sought to be infused by the Kabbalah into the Bible. We shall realise also that it is described most adequately as a system of Theosophy, an application of the wisdom of Israel to the Mystery of God, beginning, as we might have expected, with a confession that it is unsearchable, that beyond our highest conceptions of all that is most divine, as beyond so many veridic illusions, there is the unknown and unknowable God.[1] Even in the mystical communication possible between the divine and man, which is an old doctrine of Jewish Mysticism, long anterior to the ZOHAR, at least in its present form, the essence escapes our apprehension. We can indeed know God, but not as He is in Himself, our knowledge being made possible—*ex hypothesi*—through the manifestation of the Deity, and this takes place after two manners—by the mediation of the Law of Nature, that is to say, in the physical universe; and by the Law of Grace, which is the manifestation of God in his relation with the souls of his elect. It will be seen that both these methods are sacramental, and the sacramental system is the outward vesture or form of all Mysticism. For the Kabbalistic Jew the Law and the Covenant were signs or mysteries capable of a plurality of interpretations, while the whole outward world was omen and metaphrasis. It is to be expected therefore that in the written word we must look for another meaning than is conveyed by the outward sense. It was also a part of Jewish mental bias to look for an inward significance which

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[1] According to the ZOHAR, it is impossible to know that which there is in this Principle, for it never stoops to our ignorance and is above even wisdom. See THE LESSER HOLY SYNOD, when treating, for example, of the *Caput quod non est caput . . ., quod non comprehenditur Sapientia nec intellectu.* KABBALÆ DENUDATÆ TOMUS SECUNDUS, p. 528. Compare De Pauly's version in SEPHER HA ZOHAR, Vol. VI, p. 83.

was opposed to the external, and strikes unfailingly the modern observer as strained and unnatural.

In the eternity which preceded either of the manifestations that have been mentioned, the Deity was withdrawn into Himself and subsisted after a manner which transcends entirely the conception of human faculties.[1] It is said that the Glory of the Holy One is so sublime and so highly exalted that it remains eternally secret: no man can penetrate the deeps of Divine Wisdom. The place of its exaltation is unknown to men and angels [2]; and this is held to be intimated by the prophet when he said: "Blessed be the Glory of the Lord from His place." The Names which are ascribed to the Deity in this abyssal condition are not Names which present either the condition or the Divine Nature: they are conventions of the philosophical hypothesis; they are terms which serve to indicate that God, prior to manifestation, is nameless, even as He is beyond reach.[3] He is the Ancient One, and the most Ancient of all the Ancients, but this describes only the eternity of His subsistence; and He is the Hidden of all the Hidden Ones, but this concerns only His concealment. We are led in this manner to the Doctrine of the Infinite, as it finds expression in the ZOHAR on the Mystery of AIN SOPH, or the Divine Essence abiding in the simplicity and undifferentiation of perfect unity. The Latin equivalent is *fine carens*,[4] that is to say, without end; but it includes also by the separate significance of the word AIN, an abstract conception of nothingness, as a last attempt to register the ineffable nature of an infinite mode.[5] AIN SOPH is under-

[1] The tract entitled THE FAITHFUL SHEPHERD, which forms part of the ZOHAR, says, on the authority of R. Simeon ben Yohai, that before God created the archetypal idea which underlies the form of the world, He was alone, without form or similitude, and hence there could be no cognition of Him. See RAAIAH MEHEMNAH, in the Cremona edition of the Zohar, pt. ii. col. 73. Compare De Pauly's version, Vol. III, p. 192. There was, of course, no intelligence to comprehend Him; but the idea behind the confusion may be that the supposed period of God's immemorial rest is now beyond realisation by the human mind. We are unable to think of a state or period in which the world was not, but God alone. It is to be understood, however, that the essence of the subject escapes not only in this attempt to simplify, but also in the Zoharic position. God in the uttermost transcendence is eternally in this state which is postulated here as prior to creation.

[2] Z., Pt. I, fol. 103a; II, 18. See also Ezek. iii. 12.

[3] The interrogative pronoun *Who?* is ascribed by the ZOHAR to this state of the Supreme. Earlier Mysticism speaks of God being alone with his Name, *i.e.*, the DIVINE TETRAGRAM, which, according to Maimonides, preceded the whole creation.

[4] *Apparatus in Librum Sohar pars prima*, KABBALA DENUDATA, vol. i. p. 81.

[5] Zoharic teaching affirms this point specifically. We have just seen, according to the FAITHFUL SHEPHERD, that prior to the creation of the world, God was alone, formless and resembling nothing. It is added that in this state it is forbidden to

stood, moreover, as the limitless mystery of Divine Thought, the centre of all and the secret of all secrets.[1] The pregnant references to this state of Deity are comparatively few in the ZOHAR,[2] and we have seen that it is unknown to the BOOK OF FORMATION which preceded it. The first developments are in commentaries on that work and in the School of Isaac the Blind.[3]

According to the BOOK OF CONCEALMENT, His dwelling is the place which is not a place, or more literally, *locus qui non est*. We are here on familiar ground, with many echoes of the past about us, and it may seem even for a moment that the ZOHAR is translating pseudo-Dionysius into its own terms of symbolism.[4] The *Non-Ens* dwelling in the *Non Est* is a metaphysical subtlety which seeks, by successively stripping off every attribute pertaining to manifest existence, to attain some idea of unmanifest, unconditioned, abstract being. It is the TRACT ON MYSTICAL THEOLOGY in another form of language, but after all varied slightly, and behind this little book of the supposed Areopagite lies all the field of Neoplatonic speculation. But after the ZOHAR there came its commentators, with power to methodise and materialise all that came into their hands, and among them is R. Moses of Cordova,[5] who affirms that the Cause of Causes is called AIN SOPH because His excellence is without bound, and there is nothing which can comprehend Him. This is mere repetition; but it must

represent Him by any image, even by His Holy Name, or by any letter or any point.—ZOHAR, ii., 42*b*, Mantua.

[1] Z., Pt. I, fol. 21a; De Pauly, I, 129. LIBER OCCULTATIONIS, *seu Mysterii*, c. i. § 5. KABBALA DENUDATA, vol. ii. p. 348. Compare, however, De Pauly's rendering, vol. iv. p. 137.

[2] They are pregnant, however, because of TSURE, being the Supernal part of the soul.

[3] It is important to establish this point because of confusions created on the subject by several writers. In those portions of the ZOHAR which were translated into Latin by Rosenroth he has added interlinear commentary which gives a false impression as to the recurrence of the doctrine throughout the text. Franck (LA KABBALE, pp. 173–176) introduces the term AIN SOPH in the course of a Zoharic excerpt which is by no means direct translation. Lastly, Mathers (THE KABBALAH UNVEILED, 1887), who failed to render even Rosenroth's Latin correctly, produces the latter's annotations with additions of his own and increases the confusion further.

[4] The antecedents of Zoharic doctrine in past theosophies are of necessity outside my whole proposition, except where occasion offers a brief intimation from sources ready to the hand. There are obvious limits to a study of this kind. Such an undertaking, moreover, would demand qualifications to which I make no claim, and it is somewhat late on my part to serve another apprenticeship. Special proficiency is not required, of course, to recognise in how many quarters the great vistas open.

[5] PARDES RIMMONIM, *i.e.*, *Paradise of Pomegranates*, Tract iii. c. i. Moses of Cordova belonged to the more modern school of Kabbalists, and his treatise is exegetical, not authoritative in Kabbalism.

be admitted that later Kabbalism has occasional developments of consequence respecting AIN SOPH. It was located above KETHER in the Sephirotic Tree, and this first SEPHIRA—sphere or numeration—was regarded as the Throne of Ineffable Deity. It is added that AIN SOPH dwells in the hiddenness thereof.[1]

It will be seen that the Kabbalistic conception is one which is familiar to later forms of speculative philosophy under the name of the Absolute, a term, in the last analysis, which is not wanting in similar intellectual difficulties, or, rather, symbolises our intellectual recognition of that which exceeds our intelligence.[2] In this Absolute resides the essence or potentiality of all[3]; it is not accurate to say that it is the Subsistent Principle which underlies the objective state termed existence, because existence is a condition of the finite and the created, though there is a true and real sense in which God is held to encompass and indwell the whole visible world.[4] AIN SOPH is the subsistent state of Deity itself,[5] whence it follows that there is from the Kabbalistic standpoint a manifested state of the Divine Nature, and this is certainly not the visible world. How this manifestation occurs will be indicated in the next section.

It will be obvious that all ordinary notions of a personal God are transcended by this *Non-Ens* or *Non-Ego* of the Kabbalists. It is absolutely simple, unity without any multiplication, above all number, above Wisdom, which, as we shall see, is, however, one of its first emanations. It is also without sex, and it is therefore, strictly speaking, inaccurate to make use of the masculine pronouns in reference thereto. According to Moses of Cordova, the angels are

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[1] See KABBALA DENUDATA: *Apparatus in Librum Sohar, Pars Prima*, p. 81.

[2] See, however, Dr. Noah Porter: THE HUMAN INTELLECT, London, 1868, who argues that in its proper definition the Absolute becomes knowable. Our idea of the Absolute belongs, nevertheless, to that region of our consciousness which Herbert Spencer terms indefinite and escaping formulation.

[3] Hœne Wronski, whose mathematical transcendentalism was once at least of high authority with French students of Kabbalism, affirms that the reality of the Absolute is the first principle of reason, and in the absence thereof every assertion made by reason would be valueless. On this principle, as on an indispensable condition, he establishes "absolute philosophy" in his work entitled APODICTIQUE.

[4] According to the ZOHAR, God is immanent in all that has been created or emanated, and yet is transcendent to all.

[5] It has been described absurdly by S. L. Macgregor Mathers as "negative existence." See THE KABBALAH UNVEILED, which embodies a translation of three Zoharic texts from the Latin of Rosenroth, as already noted. So far back as 1867 Herbert Spencer established clearly in his FIRST PRINCIPLES that "the Unconditioned must be represented as positive and not negative."

neither simple nor without multiplication in comparison with it. The book entitled FAITHFUL SHEPHERD[1] says: "Woe unto him who makes God to be like unto any mode or attribute whatever, even if it be one of His own; but woe still more if he make Him like unto the sons of men, whose elements are earthly, and so are consumed and perish! There can be no conception attained of Him, except in so far as He manifests Himself when exercising dominion by and through some attribute. Abstracted from this there can be no attribute, conception or ideal of Him. He is comparable only to the sea, filling some great reservoir, as, for example, its bed in the earth, wherein it fashions for itself a certain concavity, so that thereby we may begin to compute the dimensions of the sea itself."

To sum up now on the whole subject, the ZOHAR testifies (1) that God is essentially without form,[2] but in His manifestation He is seen or discerned under different aspects, according to a scale of degrees, which will be unfolded hereafter in a study of the Paths of Wisdom. (2) That the most secret of all Mysteries is that which is called Nothing,[3] being the Most Holy Ancient, from whom the Light flows forth.[4] This notwithstanding, it is affirmed (3) that in the essence of the Infinite there are neither intentions nor lights, nor brightness,[5] and the explanation is that although every light emanates therefrom, they are not in that state of clear shining which would enable man to grasp the nature of the Infinite: it is a Supreme Will. (4) That, again this fact notwithstanding, the holocaust, which has for its object an union effected with the Holy of Holies, ascends to AIN SOPH, because all perfection

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[1] Quoted in BETH ELOHIM, or the HOUSE OF THE GODS, *Dissertatio* i. c. i. See KABBALA DENUDATA, vol. ii.; *Partis Tertiæ Tractatus* i., *i.e.*, *Pneumatica Kabbalistica*, p. 187. But see De Pauly's translation, Vol. III, p. 193. It is much shorter and affirms that the forms under which God manifests are merely subjective.

[2] Z., Pt. I, 275a; II, 644. The text derives its authority in the usual amazing manner from the SONG OF SOLOMON, vii. 11, 12: "Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish." This is contrasted with a Talmudic story concerning the son of Zoma, one of the four persons who penetrated into the Mysterious Garden; but he remained on the hither side of the vineyard, which is taken to mean that he did not enter the Paths of Supreme Wisdom.

[3] *Ib.*, 64b; III, 283. It is founded on Ex. xvii. 7: "They tempted the Lord, saying, Is the Lord among us, or not?"—which is supposed to contain a distinction between the Ancient and Jehovah, contrary of course to the unity of God, whether manifest or unmanifest.

[4] *Ib.*, 43b; III, 194.

[5] *Ib.*, Pt. II, 239a; IV, 267.

must tend to fusion with the Mysterious Unknown,[1] which is the Object of all desires, though in AIN SOPH there are no desires, even while they subsist only by reason thereof. (5) That AIN SOPH is symbolised by the letter ALEPH.[2] It seems to follow that later Kabbalism was well within the measures of the symbolism when it posited AIN SOPH as a Hidden Light above KETHER, at the head of the Sephirotic Tree.

II.—THE TEN SEPHIROTH

Having postulated the existence of the Absolute and the Unconditioned, the next concern of the Kabbalah is the mode of the manifestation of that withdrawn and inconceivable nature. Having attained its ultimate and fundamental conception of the Deity by the process of elimination to which reference has been made already, it was inevitable that the attribution of absolute reality to that which had been stripped of all realism should have produced as a result something which was outside intellectual comprehension, the fact notwithstanding that its methodical and elaborated antithesis of anthropomorphism was as much a convention of the human mind as that which it sought to replace. The intellectual difficulty became a ground for exaltation of the conception at the expense of the human mind by which it had been devised so laboriously.[3] Now, the Jew was confronted by at least two problems which called for the exercise of his further ingenuity as regards the *latens Deitas* of AIN SOPH. He had to account for the bond of connection between this abyss of the Godhead and the visible universe, having man for its mouthpiece; but so far this is only the common problem of all philosophy which begins and ends in the unconditioned. He had further a problem peculiar to his own inheritance and election, and this was to establish another bond of connection between the absolute transcendency of AIN SOPH, apart from all limitation, outside all human measurement, isolated from all relationship, and the anthropomorphic Lord of Israel, whose stature and measurements were not beyond the ingenuity of rabbinical calculations, and most

[1] Z., Pt. II, 26b; V, 74, 75.
[2] *Ib.*, 257a; V, 597.
[3] The ZOHAR says that it is called AIN, not on the ground of nonentity, but, it may be inferred, because that which is wholly outside our knowledge is for us as nothingness.

of whose members are mentioned with sufficient fullness and frequency in the sacred writings for any devout student to possess a clear notion of the "body of God," and to describe it, did he please, and we have seen already that he did, with considerable minuteness, in a book dedicated to the question. For the moment, however, we are concerned only with the first problem, namely, the difficulty of conceiving why the abyssal state in which God unmanifest had been sufficient from eternity to Himself should at any period have had another mode superadded to it. I say superadded by convention based on the notion of sufficiency; it is not an adequate term to make use of in such a relation, to which no terminology is suitable. The *non ens* dwelling in the *non est* is like the cipher of the decimal system [1]; of itself it is nothing, and its extension produces nothing; so also it is not possible to add to it, but it gives power to all numbers. The solution offered by Kabbalism does not differ materially from that which has been given by other philosophies and religions which postulate a First Cause. It is, in a word, the movement of the Divine Will. "In this," says Myer, "the Unknown Absolute, above all number, manifested itself through an emanation in which it was immanent, yet as to which it was transcendental." [2] We are dealing here with a system of speculative philosophy, and, traditional or otherwise, it must not be supposed to be free from the disabilities of other philosophies or from the crudities of its particular period. The Kabbalistic hypothesis supposes an eternity antecedent to this initial operation of the Divine Will, and in the latent subsistence of AIN SOPH it would appear an inconsequence to assume that there was either will [3] or consciousness possible.[4] Both, however, by a common and almost inevitable anachronism, are attributed to AIN SOPH, despite the warning of the ZOHAR already quoted: "Woe unto him who shall compare Him with any mode or attribute, even with one of his own." [5] The later commentators on the

[1] The circle is, in fact, a Kabbalistic symbol of AIN SOPH.

[2] PHILOSOPHY OF IBN GEBIROL, p. 266.

[3] The ZOHAR, however, says expressly that "in the beginning was the will of the King."

[4] "Exceeding comprehension it must be regarded as the *non-Ego* rather than the *Ego*. All that is in man depends from it, but it transcends consciousness; it transcends what we conceive by the terms personal and individual." Myer: PHILOSOPHY OF IBN GEBIROL.

[5] Z., Pt. II, RAAIAH MEHEMNA, col. 73, Cremona edition. See also Mantua edition, Pt. II, 42b.

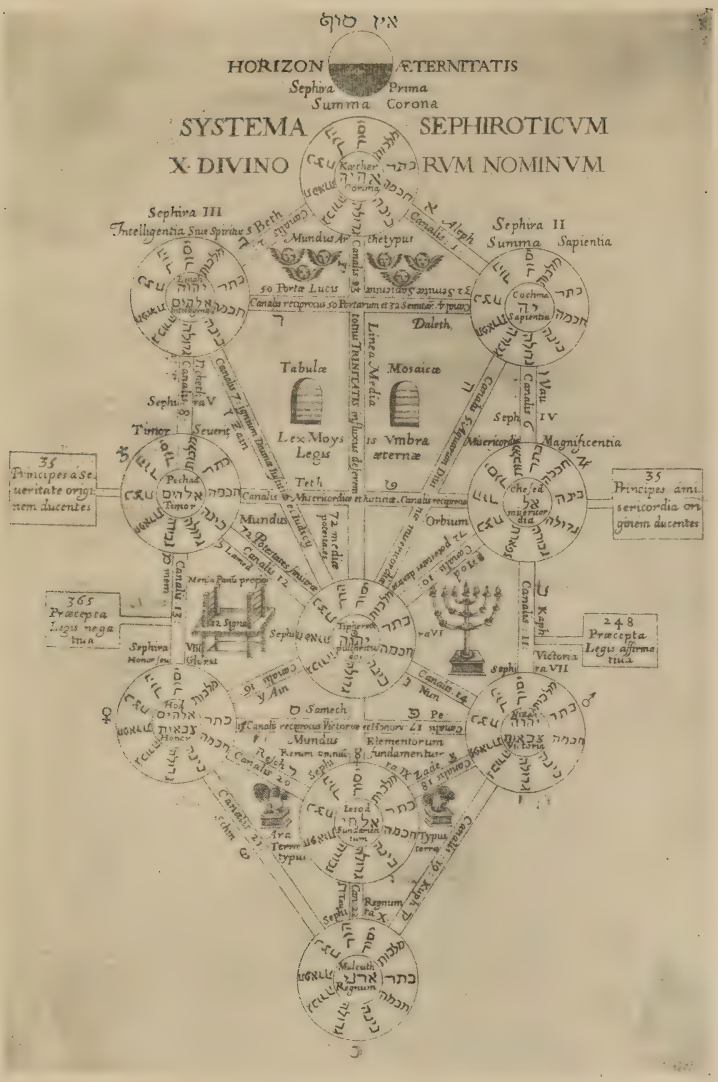

THE SEPHIROTIC SYSTEM, ACCORDING TO LATER KABBALISM

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ZOHAR either do not recognise or are content to ignore the difficulty. Thus a treatise entitled THE ROYAL VALLEY, by Rabbi Naphthali Hirtz, says: "Blessed be His Holy Name! Before anything was, He, by His simple will, proposed to Himself to fashion the worlds. For the King is not given without the people, as it is written in Proverbs xiv. 28: 'In the multitude of the people is the King's honour.' And it is the nature of the supreme Goodness to dispense good. Now, if the world were not, on whom could He bestow it?"[1] The exegetical literature, treatises like GATES OF LIGHT, indicate that the exertion of Divine Will in the production of the emanations is a path so secret that no creature, not even Moses himself, can understand it.[2] At the same time, that will is *beneplacitum*, or good pleasure, and *beneplacitum termino carens*, without end or limit. Hence the motive by which the universe is accounted for is the same motive which communicates the mercy of God to them that fear Him, after which it will be unnecessary to say that optimism is a fundamental characteristic of Kabbalism, or that, according to the ZOHAR, this is, in some respects, the best of all possible worlds, as affirmed by Robert Southey.

Seeing then that the transition of the Divine Being from the state of the *non ens* was accomplished, like the conversion of man from the condition of a merely material creature, by an operation of the mystery of will, we have next to ascertain something of the nature of such process, and we are brought back in this manner to the word which I have had occasion to cite already, namely, emanation.[3] The Kabbalah repudiates implicitly the axiom *ex nihilo nihil fit*, for the *non ens* dwelling in

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[1] KABBALA DENUDATA, tom. ii., *partis primæ tractatus secundus*, § 1, *De Mundo Infinito primo*, p. 152.

[2] KABBALA DENUDATA, tom. i., *Apparatus in Librum Sohar pars prima*, pp. 691, 692.

[3] In which the idea of pantheism is almost always, but not, I think, of necessity, involved. There is, of course, a certain sense in which that notion is not escaped even on the hypothesis of creation, and further there is a higher sense of pantheism from which no true Theosophist could wish to escape. But as regards Jewish Mysticism, while there is always some doubt in what way it made use of the term emanation, there seems to me no question that its system does not answer to what is commonly understood by pantheism, though it has often a pantheistic aspect. God was all for the Kabbalist, as he is for the Christian, and yet no Theosophical Jew, any more than the orthodox Christian theologian, would admit that God was one with the material world. When, therefore, Solomon Munk: DICTIONNAIRE DE LA CONVERSATION, says that the Kabbalah issued from the amalgamation of oriental pantheism with the religion of the Hebrews, we can accept this only by supposing that the pantheism in question had suffered a peculiar alteration.

the unconditioned state, wherein is neither time nor place,[1] is the fullness which contains the all. *Ex plenitudine ista omnia fiunt.* In this Divine Plenitude pre-existing eternally was the substance of all the worlds, which therefore came forth from God. Hence the Kabbalistic system is broadly one of emanation.[2] When it is said that emanation is not its only foundation, for it rests also on the identity of thought and existence,[3] or otherwise the doctrine of Divine Immanence, there is much in the literature which combines to enforce this view, after due allowance has been made for the confusion and obscurity of the originals.[4] But that which is more to our purpose and rests on Zoharic authority is that the idea of emanation belongs more especially to the Divine Nature unfolding from within Itself, that it may be revealed ultimately to and within an external universe, the relation of which to God is not that of a symbolic globe held in a king's hand, nor even a veil or a vesture, but rather a cosmic sacrament, of which He is the inward power and He the abiding grace. For the rest, at the moment it is enough to say that after the World of Emanation there is a Kabbalistic World of Creation.

The first consequence which followed the operation of Divine Will was the manifestation or unfolding of the Divine Attributes—in a word, the transition of Deity from the latent to the active mode, so far as any of these terms can be used in respect of a state where there was no universe in which manifestation could take place, no created intelligence to cognise it, and no objective for action. As in the postulated state of latency, God was above all number, so in the subsequent activity He is held to have produced numbers, and the decade—in the sense of the SEPHIROTH—is brought forth from AIN SOPH. We must not be so crude as to suppose that mere arithmetical numerals are here intended: it was powers, forces, vitalities, virtues, attributes, principles, which were thus produced or unfolded, and these are the ten SEPHIROTH,

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[1] "The No-Thing is not, however, an absolute negative or void, but some-Thing unknown to man." Myer: PHILOSOPHY OF IBN GEBIROL, p. 378. It should be added that Nahmanides was one of the few Kabbalists who maintained creation *ex nihilo.*

[2] In Book III, § 2, we have seen that this statement is subject to a reservation regarding the most ancient document of the Kabbalah, and it should be noted in this connection that at least one capable writer has rejected the general view, and does not regard the Kabbalah as a system of emanation. See Joel: PHILOSOPHIE RELIGIEUSE DU ZOHAR.

[3] Isaac Myer: PHILOSOPHY OF IBN GEBIROL, p. 266.

[4] That is to say, the terms emanation, creation, formation and such like, signifying distinct ideas, are used somewhat indiscriminately by the Kabbalists.

which are tabulated as follows with their curious conventional titles : [1]

I. כתר = KETHER, the Supreme Crown.
II. חכמה = CHOKMAH, Wisdom.
III. בינה = BINAH, Intelligence or Understanding.
IV. חסד = CHESED, Mercy, otherwise גדולה = GEDULAH, Magnificence or Benignity and Greatness.
V. גבורה = GEBURAH, Severity, Judgment, Awe, Power.
VI. תפארת = TIPHERETH, Beauty.
VII. נצח = NETZACH, Victory.
VIII. הוד = HOD, Glory.
IX. יסוד = YESOD, the Foundation.
X. מלכות = MALKUTH, the Kingdom.

The conjunction of CHOKMAH and BINAH produced a quasi-emanation called DAATH, knowledge, but it is not one of the SEPHIROTH.[2]

To these ten emanations or numerations various profound meanings are attached ; indeed, the study of the Kabbalistic system of the SEPHIROTH [2] constitutes a research by itself, and one which is full of complexity ; but we are not engaged here in its exhaustive presentation or with more than its elementary symbolism.[3] We are concerned, in a word, not with what it may have been designed to conceal for the benefit of a presumed circle of initiates, which is the claim implied by the ZOHAR, but with what it was intended to explain, and this explanation may offer some warrant for concluding that outside it there is only a wider province of fantasy.

Beyond a certain point it is not allowable to suppose a double meaning in any literature ; the theory of many-sided allegories does credit chiefly to the ingenuity of the critic,

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[1] Azriel, in his work on the Song of Solomon, terms them " measures and organs," and in the ZOHAR itself they appear as divine emanated essences.

[2] A term derived from a word signifying " to number," though late Kabbalists offer other etymologies, as, for example, the Greek σφαῖρα. The singular is SEPHIRA. The emanations are regarded as vessels, receptacles of the Divine Power and attributes as they developed, and there is no doubt that these vessels were usually considered spherical. See especially the treatise BETH ELOHIM concerning KETHER, in which the idea of circularity is involved. The author of the GATES OF LIGHT refers the term to the Hebrew word signifying sapphire, which stone, on account of its brightness and purity, is a symbol of the SEPHIROTH. Other rabbinical authorities have supported this view. See Jellinek : BEITRÄGE ZUR GESCHICHTE DER KABBALA. Leipsic, 1851.

[3] See Appendix I.

and of its general value we have had a typical instance in Talmudic exegesis.[1]

The initial purpose of the Sephirotic system was undoubtedly to provide intermediaries between the Deity and the material world. It is that of all doctrines of emanation. But while we set aside conjectures for which no warrant is produced we must be careful not to fall into the opposite error. To bridge the gulf between the finite and the infinite, and to effect a correspondence by stages between the inconceivable purity of the Divine Nature and the uncleanness attributed to matter by all the old Theosophies, was not the sole purpose of the Sephirotic system, a point which is sometimes missed by the merely academical critic.

It is affirmed by hostile writers, for example, by Dr. Ginsburg,[2] that as the earliest Kabbalistic literature does not contain the doctrine of AIN SOPH, so also it wants that of the SEPHIROTH; but it is above challenge that the germ of the Sephirotic scheme must be sought in SEPHER YETZIRAH. The ten numerations of that treatise are, in fact, SEPHIROTH, and it seems quite impossible to maintain a contrary opinion.[3]

III.—THE DOCTRINE OF THE FOUR WORLDS

The Sephirotic system was concerned first of all, as I have indicated, with the mystery of Divine Evolution. From that unsearchable condition which is above consciousness, by a mysterious operation, the Uncreated Will moved forthward, and certain manifestations or relations of Deity became established. By a kind of flowing forth or emanation, there were produced Four Worlds in succession,[4] and as it happens that the developments of these are chiefly in later Kabbalism,

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[1] After an exhaustive study of modern esoteric literature, I doubt much whether even French occultism of the late nineteenth century really concerned itself with the discovery of a concealed sense in the Kabbalah. It is a sufficient exercise of patience to codify and harmonise the outward sense, which is assuredly not removed. Take, for example, the conception of AIN SOPH: even the fantasiast Éliphas Lévi does not look for any notion more withdrawn than that of Divine Latency therein. The inner meaning of the Kabbalah is its proper and single sense, which has been confused by an obscurity of style and subject.

[2] More especially in his article, *s.v.* Kabbalah, contributed to the third edition of Kitto's CYCLOPÆDIA OF BIBLICAL LITERATURE.

[3] William Postel, the first translator of SEPHER YETZIRAH, indubitably regarded the Ten Numerations as identical with the SEPHIROTH of more evolved Kabbalism.

[4] The earliest description of these Worlds is found in a TREATISE ON EMANATION—MASSEKET ATZILUTH—which belongs to the twelfth century and has been described as the earliest literary product of the Speculative Kabbalah.

being very elaborate therein, it is desirable to see exactly what is said upon the subject in the fountain text. The references are in summary form as follows: (1) There is a Sephirotic degree entitled MALKUTH, and it seems clear that to what world soever this name is allocated, one SEPHIRA alone is signified, being that which is tenth in numeration and is actually called MALKUTH,[1] signifying the Kingdom. (2) It is testified that Scripture makes use of the three expressions "to create, to form and to make"[2] in allusion to the three worlds which are below the World of Emanation.[3] It follows that the Four Worlds are those of Emanation, Creation, Formation and Manifestation, otherwise Action, the material universe, or as it is called by Rosenroth *Mundus Factionis*.[4] The Hebrew equivalents are ATZILUTH, BRIAH, YETZIRAH and ASSIAH. (3) The union of God and His Shekinah takes place as we shall see in ATZILUTH,[5] the World of Emanation, where there is no separateness; the angels of BRIAH form the body of Shekinah,[6] when she descends therein, and this World is called the region of the Throne. It is said that the princes of Israel, the wise, the intelligent, the zealous, heroes, men of truth, prophets, just men and kings are all from the World of Emanation, but there are others from the World of Creation, whereof Shekinah is the sacrifice. This is not to be taken literally, as there can be no call to say. (4) There is also a reference to three Worlds of Divine Hiddenness.[7] The first can be neither seen nor discerned and is known only to Him Who is concealed therein; I suppose that this alludes to AIN SOPH. The second is attached to the first and the Holy One is manifested therein: it is presumably ATZILUTH. The third is the beginning of division, signifying created intelligence, and is the world of

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[1] Z., Pt. I, 18a; I, 112. MALKUTH is supposed to be designated by the word "bow," when it is said: "I do set my bow in the cloud."—Gen. ix. 13.

[2] *Ib.*, Part I, fol. 179b; II, 298.

[3] I conceive that this must be understood in a dual sense. Divinity in the world of ATZILUTH is God in the Hiddenness and yet moving towards manifestation, because this Deific mode not only can be but is conceived, however remotely, by the human mind. Beyond is the unknowable mode of AIN SOPH, from which it emanates. But there is a state of emanation in ATZILUTH, although it is a World of Unity, for God and His Shekinah in Kether are brought forth, so to speak, into CHOKMAH and BINAH as ABBA and AIMA, the Father in Supernal Wisdom and the Mother in Supernal Understanding.

[4] KABBALA DENUDATA: *Apparatus, Pars Prima*, p. 12.

[5] Z., Pt. III, fol. 109b; V, 276.

[6] *Ib.* The Angel METATRON is called the vesture of Shekinah.

[7] *Ib.*, fol. 159a; V, 411, 412.

the superior angels: it is therefore BRIAH, according to later Kabbalism.

For the Sons of the Doctrine the Four Worlds of their conception were understood not only in their first or universal sense but in a manner particular to themselves, from which point of view the worlds in their synthesis are symbolised, in later Kabbalism, by the Hebrew word פרדס = *Pardes*, signifying a Garden and understood as that of Paradise, the consonants of which—as we have seen—are the initial letters of four words signifying (*a*) the literal sense of the word of Scripture = פשוטה; (*b*) the symbolical sense = רמז; (*c*) the allegorical sense = דרוש; and (*d*) the mystical or Kabbalistic sense = סוד.[1] It was a question of correspondence and went to show in the eloquent manner of symbolism that the Divine Word is truly Divine in all its stages and that its study is an ascent from the world of manifested things to that of Deity. So also it was out of the literal sense of Scripture that the doctors derived their exalted notion of things unseen and of Him Who reigns not alone in the world to come but in this which we see with our eyes, Who fills them both and by Whom the soul is replenished on all the planes of being.

Now it follows from the Kabbalism of every period that these Four Worlds are subdivided into those ten spheres which are called SEPHIROTH or Numerations, and have been tabulated already in brief. Their further consideration will follow, but we are concerned at the moment with the way in which these spheres are allocated to the Worlds of Kabbalism. Now the ZOHAR speaks of three Supernal Degrees or Divine Hypostases, and the first of them is called KETHER.[2] It is said also that when the world of manifest things was in the state of TOHU, God revealed Himself therein under the Hypostasis SHADDAI; when it had proceeded to the condition called BOHU He manifested as the Hypostasis TSABAOTH; but when the darkness had disappeared from the face of things He appeared as Elohim. Hereto appertain the words: "And the spirit of God moved upon the face of the waters,"[3] understood as a reference to the sweet and harmonious voice

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[1] KABBALA DENUDATA: *Apparatus Pars Prima*, p. 12. The Sons of the Doctrine made up the worlds in their minds, and—for us at least—this is the sense of their claim that the story of creation is the history of the chosen people.

[2] Z., Pt. I, fol. 22b; I, 139.

[3] Gen. i. 2.

heard by Elijah and termed: "The Voice of the Lord is upon the waters."[1] This signifies the completion of the Sacred Name Jehovah. Hence in the vision of Elijah it is said that "the Lord (Jehovah) was not in the earthquake": it was SHADDAI. He was not in the fire: this was TSABBAOTH; but He was in the still small voice, being that of the Spirit of Elohim, and the Name of Jehovah was complete.[2] It is said also that this Name is composed of four letters,[3] the relation of which to the Divine Essence is like that of the limbs to the human body[4]; but this notwithstanding, the Hypostases are three only. Now, as KETHER is the first it is to be inferred that CHOKMAH and BINAH constitute the other two, and the world of ATZILUTH or Emanation will be completed in these. They are symbolised by the three bars of the Hebrew letter SHIN,[5] which also exhibits their essential unity. We may regard the point as determined by one further statement, according to which the First Light is symbolised by the Crown and the Second Light or Hypostasis forms the second SEPHIRA. These lights appeared to Abraham,[6] and the third, which was seen by Jacob,[7] proceeds from the two first.[8]

It has been necessary to enter at some length into this involved subject because later Kabbalism has complicated almost inextricably the Worlds of the ZOHAR.[9] I proceed now to establish the following Sephirotic division as that which represents the mind of the original text. To the First World of ATZILUTH are referred KETHER, CHOKMAH and BINAH; to the Second World of BRIAH are allocated CHESED, GEBURAH and TIPHERETH; YETZIRAH comprises NETZACH, HOD and YESOD; while ASSIAH is MALKUTH, as I have said earlier in this study. The ten SEPHIROTH are contained therefore within the Four Worlds.

According to the ZOHAR, the SEPHIROTH are comparable to chariots for the Degrees of the Divine Essence, and the word Degrees, which is used very frequently in the text, illustrates after a simple manner the idea of gradations in the nature of the Presence, as the spheres of manifestation proceed further from the Head of the Tree. The Supernal World contains the highest Degrees of which the human mind can

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[1] Ps. xxix. 3.
[2] I Kings xix. 11, 13.
[3] Z., Pt. I, fol. 16a; I, 97.
[4] *Ib.*
[5] *Ib.*, Pt. III, 194a; V, 503.
[6] Gen. xviii. 1.
[7] Gen. xxxii. 31.
[8] Z., Pt. I, fol. 21a, b; I, 130, 131.
[9] See APPENDIX II.

conceive by the intellection of faith, and KETHER, CHOKMAH, BINAH form an unity therein. It will be seen from previous extracts that BRIAH is the World of created intelligence, though it would seem that its content flows over into YETZIRAH. The Third and the Fourth World are not described, though they are implied obviously, in the ZOHAR, and their names indicate that as in BRIAH God created the forms of consciousness to which He could manifest Himself by Divine Modes, so in YETZIRAH He produced the pattern, idea or archetype of the visible and material cosmos, referred to ASSIAH. The names allocated to the ten SEPHIROTH are on their surface conventional and arbitrary—at least in certain cases. We can recognise that MALKUTH is appropriate in respect of the visible world, and that KETHER is the crown or summit of the entire Sephirotic system. Mercy and severity will be found to explain the reason why they are ascribed to certain SEPHIROTH when arranged as what is called the Tree of Life in Kabbalism. YESOD has a deep significance which we shall come to understand later; but the names of NETZACH and HOD = Victory and Glory are without interpretation, even in later Kabbalism, which can be said to be of moment.

The source of Zoharic information respecting the ten SEPHIROTH or Numberings is—as we have seen—in the SEPHER YETZIRAH or BOOK OF FORMATION.[1] The sequence, however, seems arbitrary to the last degree, and I have found nothing in the ZOHAR which can be held to connect therewith. It should be observed that the names allocated to the SEPHIROTH are wanting in the early text, nor do I pretend to say when or in what work they are met with for the first time. Something will depend on the date to which we assign the ZOHAR itself: if it is earlier than the earliest commentaries on the SEPHER YETZIRAH—for example, that of Ha Levi—it may have been—for all that I know to the contrary—the authority for the ten names. We have met with a story which refers their invention to Isaac the Blind, and this shall stand at its value, because it has been said also that the ZOHAR itself was either his product or that of his school at Posquières.

It should be remembered further that the SEPHIROTH are

[1] The little text is mentioned twice in the ZOHAR. See Pt. II, fol. 187b, where it is quoted to prove that the SEPHIROTH are not eleven but ten, and *Ib.*, fol. 289a; IV, 315, where its authorship is referred to the patriarch Abraham, in accordance with Tradition. The English reader may consult the translation of Knut Stenring, *s.v.* THE BOOK OF FORMATION or SEPHER YETZIRAH, 1923.

represented as good and evil equally, which seems reasonable in respect of that world of dimensions wherein both principles manifest. The ZOHAR has developments of its own on this subject and something must be said of them later. The diagrams which represent the SEPHIROTH in the form of the Tree of Life are unknown to THE BOOK OF FORMATION, nor can they be deduced therefrom. Here also the origin is doubtful, but a certain form is met with in the ZOHAR, or perhaps it would be more accurate to say that it is implied continually therein. Passing to this work, I will give the indications suggesting the arrangement mentioned. There is firstly the Middle Pillar and there are the Right and Left sides, corresponding to Mercy and Severity. CHOKMAH is on the right of KETHER and BINAH on the left.[1] CHESED is the right and GEBURAH the left arm. NETZACH and HOD are the right and left hips, for the Tree in this case has become a human figure. The right side is life and the left is death.[2] The Pillars of Mercy and Severity are thus completed, according to the scheme of the Tree. The Middle Pillar is one of the Hypostases in the Divine Essence, and it is called the Perfect Pillar.[3] The light of the right side, which is active, enters therein, and so does the passive light of the left. The Word issues from this union, an allusion to the Divine Son, Who, according to another text, is begotten by ABBA and AIMA, the Holy Father and the Holy Mother in the World of the Supernals. Elohim forms the Middle Pillar and therein are the union and fecundity of the waters above and below, meaning Sephirotic degrees.[4] Children, life and the means of existence come therefrom [5]: it is "mine eldest son, Israel."[6] It is to be understood therefore that Israel is in the likeness of the Highest. The four rivers of Eden seem to be CHESED, GEBURAH, NETZACH and HOD.[7] The Middle Pillar is the Tree of Life, and perhaps the two other Pillars are together the Tree of Knowledge of Good and Evil—but it is all speculation and all is high convention, as well as a jumble of notions. There is no evil when these are united with the Central Pillar, which is called the seventh day,[8] the Sabbath and the tent of peace.[9] The Central Pillar is Shekinah. It is the peace in

[1] Z., Pt, fol. 26b; I, 164, 165.
[2] *Ib.*, Pt. I, fol. 22b; I, 139.
[3] *Ib.*, Pt. I, fol. 16b; I, 101.
[4] *Ib.*, fol. 17a; I, 103.
[5] *Ib.*, fol. 24a; I, 149.
[6] Exodus iv. 22.
[7] Z., fol. 28a; I, 165.
[8] *Ib.*, fol. 47b; I, 276.
[9] *Ib.*, fol. 48a; I, 279.

particular between the light of the right side and that which in another place is called the darkness of the left.[1] The TALMUD and the MISHNAH come from the Middle Pillar.[2] There are many alternative allocations, as for example, when the Middle Pillar is called the Son of YOD but also the HE, which is BINAH.[3] The Middle Pillar is otherwise the Master of the House.[4] It is said of the right arm that it draws the immensity of space in love, like the arm of the male drawing the female.[5] The law of faith is on the right side.[6] The left arm draws the immensity of space in rigour.[7] The serpent constitutes the left arm and thence emanates the impure spirit. It is the side of water and the side of sadness. These engender darkness and the way of escape is by the harmony which can be instituted between the Mercy or Grace of CHESED and the Severity of GEBURAH.[8] The left side is without pity in the state of separation,[9] yet she who is Matrona according to another allocation is the left side, as well as the Middle Pillar: she is the latter apparently because she is the ground and state of union, and it is known that she is the Mother of Mercy.[10] A day will come when the left side shall disappear and good will obtain only.[11] It is said further that the Mercy and Severity of CHESED and GEBURAH are united in TIPHERETH.[12] The Holy Degrees are declared to emanate from the holy side and the impure degrees from the impure side.[13] It follows that the ZOHAR bears out the thesis of SEPHER YETZIRAH when this work describes the SEPHIROTH as the abyss of good and evil. It gives no explanation which will help us to understand this, though it speaks in one place of the union between good and evil [14] as a secret or mystery and indicates in another that there is a sense in which the left side is on the way of attainment.[15] It was possibly the difficulties arising from the allocation of evil to spheres in which God was present everywhere [16] that led some later Kabbalists to

[1] Z., fol. 254a; II, 599.
[2] *Ib.*, fol. 255a; II, 601.
[3] *Ib.*, Pt. II, fol. 115b; III, 445. We shall see that from one point of view this is supported by an independent text, one of the most ancient imbedded in the ZOHAR; but the text-general presents a different aspect.
[4] *Ib.*, III, 272a; VI, 37.
[5] *Ib.*, Pt. I, fol. 64a; I, 375.
[6] *Ib.*, Pt. II, fol. 82a; III, 342.
[7] *Ib.*, Pt. I, fol. 64a; I, 375.
[8] *Ib.*, Pt. II, fol. 103b; II, 21.
[9] *Ib.*, fol. 198b; II, 387.
[10] *Ib.*, fol. 250a; II, 584.
[11] *Ib.*, Pt. II, fol. 190a; IV, 175.
[12] *Ib.*, Pt. III, fol. 233a; V, 563.
[13] *Ib.*, I, 203b; II, 409.
[14] *Ib.*, Pt. II, fol. 34a; IV, 166.
[15] *Ib.*, 60b; IV, 268; and 114b; III, 443.
[16] The mystery deepens when it is affirmed that there is no other God comprised outside the ten SEPHIROTH, and that Shekinah, Who is a Divine Hypostasis, dwells in each SEPHIRA.—Z., Pt. III, fol. 109b; V, 276.

suppose that the ten SEPHIROTH were repeated in each of the four worlds; but this development does not really deal with the point at issue, and as there is no further light thereon we must be content to pass it over, remembering that, almost in the words of the text, the Middle Pillar draws the right and left sides, the good and the evil together, in which union evil dissolves as such and the good obtains entirely under the name of Benignity—which is that of the Middle Pillar. It is a question of transmutation.

The conventional Tree of Life connects the SEPHIROTH together by means of lines which are called paths, being twenty-two in number, and these in connection with the SEPHIROTH themselves constitute the thirty-two paths of the SEPHER YETZIRAH. As there are several forms of the Tree according to different commentators, I have reproduced those which are regarded as of authority. They do not seem to represent the mind of the ZOHAR, and I have therefore added one which seems to be more in consonance, especially regarding the Supernals.[1] Serving only to reconcile several statements to which no vital consequence attaches, I am of opinion that the accepted forms are generally speaking preferable. We must remember that late Kabbalism arose to account for the difficulties, omissions and discrepancies which prevail in the fountain text, and though I have had occasion to make various strictures, these are without prejudice to the fact that the work as a whole was done with sincerity and zeal, whence it is helpful in respect of occasional conciliation and from time to time as reasonable extension and inference. There is one point, however, in which I believe that my diagram is more within the logic of the symbolism than are its alternatives in the printed text-books. It is a question of the right and the left sides, which are always presented from the observer's standpoint, so that CHOKMAH is on the right of him when he is looking at the figure, while GEBURAH is on his left. On the contrary, what seems intended obviously in the ZOHAR is right and left in the order of procession on the Tree, or on the path of descent into manifestation. The distinction may seem unimportant at first sight, but it has enabled me to rectify the position of the consonants belonging to the Sacred Name in respect of certain SEPHIROTH, so that it is

[1] The reference is to the plate which forms the Frontispiece.

justified by a particular allocation, as well as by the reason of things.

I will now summarise the correspondences of the ten SEPHIROTH in succession. KETHER is the crown or head of the Tree.[1] It is the first Hypostasis but not apparently the First Cause or Cause of causes.[2] The meaning seems to be that the First Cause contains within itself two Hypostases, understood as male and female.[3] Jehovah manifests with Shekinah in the degree of KETHER.[4] In contradiction hereto it is said that the first and third SEPHIROTH are united as male and female.[5] It is said also that KETHER and CHOKMAH are never in separation.[6] This is true, however, of the whole Supernal Triad, or First Three SEPHIROTH.

As regards CHOKMAH, it is by the sublime and impenetrable mystery of this SEPHIRA that the world exists [7] and all other mysteries depend therefrom.[8] It is the second SEPHIRA or Hypostasis and is called Man [9]: otherwise, it is ABBA, the Father. The house is built by CHOKMAH; [10] it was concealed like the Supreme Point before the creation,[11] and it is called YOD.[12] It is Eternal Wisdom,[13] and therein is concealed the Eternal Thought, which is the Great Voice,[14] meaning the still small voice which is the House of Eternal Wisdom. In contradiction to these indications it is said to be the Sister, meaning thereby Shekinah.[15] It is also Daughter and Mother. It is the beginning of all.[16]

BINAH is intelligence or understanding,[17] and its number is said to be fifty because of the Gates of Understanding.[18] It is the concealed world,[19] and motherhood is its image.[20] It is also penitence,[21] the degree of the moon,[22] the mystery of the Supreme World,[23] and the Community of Israel.[24] The letter HE is allocated to BINAH, and it is then described as the only Daughter [25] or alternatively AIMA, the Mother. It is

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[1] Z., Pt. I, 21b; I, 131.
[2] *Ib.*, fol. 22b; I, 138.
[3] *Ib.*, fol. 22b; I, 139.
[4] *Ib.*, Pt. III, fol. 242b, 243a; V, 581.
[5] *Ib.*, fol. 31b; I, 196.
[6] *Ib.*, Pt. II, fol. 11b; III, 51.
[7] *Ib.*, fol. 3b; I, 18.
[8] *Ib.*, fol. 7; I, 38.
[9] *Ib.*, fol. 21b; I, 131.
[10] *Ib.*, fol. 29a; I, 183.
[11] *Ib.*, fol. 30a; I, 188.
[12] *Ib.*, fol. 31a; I, 194.
[13] *Ib.*, fol. 31b; I, 195.
[14] *Ib.*, fol. 50b; I, 293.
[15] *Ib.*, fol. 111b, 112a; II, 50, 51.
[16] *Ib.*, APPENDICES III, SECRETS OF THE LAW; II, 732.
[17] *Ib.*, fol. 71a; I, 420.
[18] *Ib.*, fol. 106a; II, 34.
[19] *Ib.*, fol. 154a; II, 206.
[20] *Ib.*, fol. 158a; II, 220.
[21] *Ib.*, APPENDICES II, SECRETS OF THE LAW; II, 662.
[22] *Ib.*, Pt. II, fol. 11b; III, 51.
[23] *Ib.*, fol. 43b; III, 194.
[24] *Ib.*, fol. 85a; III, 349.
[25] *Ib.*, Pt. III, 6a, 27b; V, 76.

the Throne of Mercy and the celestial fire which descends, as MALKUTH is the Throne of Justice and the fire which goes up.[1] It is the sweetness of God [2] and constitutes the mystery of the Levirate.[3] The House is built by CHOKMAH and is established by BINAH.[4]

CHESED is the male side [5] and the patriarch Abraham is referred thereto.[6] The Divine Name Jehovah is attributed to CHESED [7] and it is even called in one place the first degree of the Divine Essence. It is merit, as demerit is GEBURAH.[8] It is the place of revelations [9] and it is the twin sister who came into the world with VAU,[10] but this allocation is contrary to the general trend of the symbolism. The VAU is the son of YOD and HE; it unites to the HE, symbolising CHOKMAH, and itself represents BINAH.[11] What, however, it represents really is the six lower SEPHIROTH.

GEBURAH or PACHAD is sometimes used in a good and sometimes in an evil sense [12]; the world is based thereon—in the sense that severity is indispensable—but it could not subsist without Mercy.[13] It is said also to be the repentance of God [14] and it seems even to connect with Samael.[15] It was by GEBURAH that Jerusalem was destroyed.[16]

TIPHERETH is beauty; [17] it is the heart of the Sephirotic Tree and is called Heaven.[18] It is also glory.[19] NETZACH and HOD come from the celestial river.[20] NETZACH is in correspondence with the Covenant,[21] according to one attribution. NETZACH and HOD represent also the two Messiahs [22] mentioned by the TALMUD. In the macrocosmic human figure YESOD is the organ of generation, and it receives

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[1] Z., Pt. III, fol. 34a (FAITHFUL SHEPHERD); V, 89.
[2] *Ib.*, fol. 161b; V, 416.
[3] *Ib.*, fol. 215b (FAITHFUL SHEPHERD); V. 547.
[4] *Ib.*, Pt. I, fol. 52b; I, 203.
[5] *Ib.*, fol. 94a; II, 282.
[6] *Ib.*, fol. 132b; II, 123.
[7] *Ib.*, fol. 173b, 174a; II, 282.
[8] *Ib.*, Pt. 8, Appendices I, fol. 265a (SECRETS OF THE LAW); II, 626.
[9] *Ib.*, Pt. II, fol. 119b; III, 460.
[10] *Ib.*, Pt. III, fol. 776; V, 210, 211.
[11] *Ib.*, fol. 247b (FAITHFUL SHEPHERD); V, 585. It must be remembered that the FAITHFUL SHEPHERD is a text imbedded in the ZOHAR and—as here—is not always in harmony therewith, while it contradicts also other imbedded texts.
[12] *Ib.*, Pt. I, fol. 160a; II, 228.
[13] *Ib.*, fol. 180b; II, 311.
[14] *Ib.*, fol. 163a; II, 237.
[15] *Ib.*, fol. 36a; I, 223.
[16] *Ib.*, fol. 151a; II, 196.
[17] *Ib.*, fol. 34a; I, 211.
[18] *Ib.*, fol. 31a; I, 195.
[19] *Ib.*, Pt. II, fol. 79b; III, 332.
[20] *Ib.*, Pt. III, fol. 68a; V. 186.
[21] *Ib.*, Pt. I, fol. 24b; I, 152.
[22] *Ib.*, Pt. III, fol. 243a, 243b (FAITHFUL SHEPHERD); V, 581.

light from the supreme SEPHIROTH.[1] It is said to issue from the right and left sides—meaning that it draws from both—as MALKUTH issues from YESOD. MALKUTH is connected with Israel, regarded as Son of the King.[2] It is the rainbow, or at least the arch thereof.[3] It is also the lower firmament.[4]

The following points may be drawn together in conclusion: All Supreme Degrees and all SEPHIROTH are one, and God embraces all the SEPHIROTH. The law is CHESED. BINAH is repentance,[5] and MALKUTH is confession. God and the ten crowns are one [6]—a notable statement, which substitutes a doctrine of identity for that of mere emanation. To ascend to the Paradise above, it is necessary that souls should cleave to the Middle Pillar.[7] There is an unity of the ten SEPHIROTH, and [8] there is joy in the world when order reigns among them.[9] Finally, the Holy One manifests in the SEPHIROTH for those who comprehend them.[10]

The doctrine concerning the three Divine Hypostases is obviously that of a Trinity in Kabbalism, and the heads of this subject must be considered in the next place in view of developments towards the end of my study, not to speak of the Christian implicits suggested by the simple expression. There are three that bear testimony in ATZILUTH, and these three are one. They are described after many manners, as, for example, when it is said that they are three lights, which form a single light.[11] But the chief symbolism is drawn from the Sacred Name, being YOD, HE, VAU, HE, = Jehovah. YOD is the Father, HE is the Mother and VAU the begotten Son.[12] At the moment we will not affirm that these ineffable

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[1] Z., Pt. I, fol. 30b; I, 191.
[2] *Ib.*, Pt. III, fol. 223a (FAITHFUL SHEPHERD); V, 563.
[3] *Ib.*, Pt. I, fol. 18a; I, 112.
[4] *Ib.*, fol. 33b; I, 209.
[5] *Ib.*, fol. 286a (SECRETS OF THE LAW); II, 662.
[6] *Ib.*, Pt. III, fol. 70a; V, 190.
[7] *Ib.*, Pt. II, fol. 211a; IV, 219.
[8] *Ib.*, fol. 67a; III, 298. See also Pt. III, fol. 28a; V, 80.
[9] *Ib.*, Pt. II, fol. 78b; III, 329.
[10] *Ib.*, Pt. I, fol. 241a; II, 554.
[11] *Ib.*, I, fol. 17b; I, 103.
[12] An important analogous intimation occurs early in the ZOHAR. The Scriptural reference is "Let there be light" (Gen. i. 3), which in Hebrew is יהי אור, the first word being the verb in the imperative. It should be remembered here that Hebrew is read from left to right. This word, YOD, HE, YOD, is regarded as a symbol of the three Divine Hypostases occurring at the opening of Genesis and designed to shew that the three are one. The first YOD is the Heavenly Father, the HE is the Divine Mother, while the third Hypostasis is indicated by the second YOD and proceeds from the first two.—Z., I, 16b; I, 99, 100.

personalities are referable to KETHER, CHOKMAH and BINAH —as might seem probable—because later considerations will intervene to correct this view. Let us remember only that the Zoharic Trinity constitutes a Divine Family in the World of Heaven. Like the Christian Trinity, the letters which are their symbols are called one on account of the unity of God.

We are now in a position to advance a step further. YOD and HE are the Supreme Mystery,[1] for ever impenetrable.[2] On the YOD are all things based,[3] and it is never in separation from the HE.[4] As the prototypical male principle, it has man for another symbol.[5] HE is the female principle,[6] and it has woman therefore as its emblem; it signifies many mysteries,[7] and its true name is Shekinah. Because the letter HE is duplicated in the Sacred Name it is said to terminate both the first and second parts thereof.[8] The world was created by the HE,[9] or alternatively by the YOD and HE in the perfection of their concurrence.[10] The VAU is the "free Son,"[11] and it is this which diffuses all blessings.[12] The YOD unites with the HE, as male with female, and gives birth to the VAU as Son.[13] The three dwell together in unity.[14] VAU is the Eternal World.[15]

So far in respect of three Divine Hypostases; but there is the HE final which completes the Sacred Name, and this is called the Daughter.[16] It is said of this Daughter[17] that the HE came down to earth.[18] The first He is liberty above and

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[1] Z., Pt. I, fol. 159a; II, 225.
[2] *Ib.*, fol. 232b; II, 517.
[3] *Ib.*, Pt. III, fol. 10b; V, 31.
[4] *Ib.*, fol. 279b; VI, 54.
[5] *Ib.*, fol. 34a; V, 89.
[6] *Ib.*
[7] *Ib.*, Pt. II, fol. 180b; IV, 152.
[8] *Ib.*, Pt. III, 89b; V, 240.
[9] *Ib.*, fol. 298a; VI, 125.
[10] *Ib.*, Pt. II, 22b; III, 13.
[11] Eccles. x, 17.
[12] Z., Pt. I, 124b; II, 98.
[13] *Ib.*, Pt. II, 123b; III, 472.
[14] *Ib.*, Pt. III, 92a; V, 245.
[15] *Ib.*, fol. 252b; V, 591.
[16] *Ib.*, Pt. I, fol. 27b; I, 174.
[17] *Ib.*, fol. 354b; II, 600. There is another symbolism as follows: When the letter YOD is written at length in Hebrew it is composed of YOD, VAU and DALETH. YOD is the Father of all, VAU—as seen already—is the begotten Son, and DALETH is the Daughter—that is, the Daughter of Matrona. The imagery is confused on the surface, as this Daughter is said to proceed from the Father and the Son, whereas it is certain in the sense of things and is plain from the text elsewhere that the HE primal of the Sacred Name produces in union with the YOD not only the Son, being VAU, but his Sister, who is also her Daughter and in the natural succession of the Divine Name is therefore the HE final.—*Ib.*, Pt. III, 10b; V, 31. It is not of much consequence to the purpose in view whether it is possible or not to harmonise distinct symbolisms on this subject: it is sufficient that they help to formulate the Kabbalistic notion of the Trinity in the Supernal World. As a fact, however, the Daughter proceeds from the Son in precisely the same sense as Eve proceeded from Adam, for the Daughter originally abode within the Son, in a state of ineffable union, and was brought forth afterwards from Him.
[18] *Ib.*, Pt. I, 354b; II, 600.

the second is liberty below.[1] The High Priest depends from the He which is above but the ordinary priest from that He which is below.[2] It follows that two letters of the Name belong to the male principle—namely, Yod and Vau—two also to the female, being He primal and final. The engendering of a whole world depends on these two principles.[3] The second He will rise from the earth, meaning that it will be united with the Divine Hypostases in the world of transcendence.[4] The Vau will be united to the He,[5] and when the Vau is thus attached, as a bridegroom to the Bride, there will be union everywhere—between the Yod and the He above, between the Vau and the He final.[6]

The abodes of these symbolic personalities is our next question. Now, it is said that the Yod is Chokmah, while the He is Binah,[7] this being repeated in another place, where it is added that they sustain the Vau, but without intimating the location of this letter or of the second He which is represented as in union therewith.[8] For information on these points we must transfer our attention from the Zohar proper to some of the additional materials with which I have dealt already in the previous book.

The tracts in question are The Assembly of the Sanctuary, The Secret Book—otherwise, Book of Concealment—The Great and Holy Assembly and The Lesser Holy Assembly.[9] We can pass over the first of these, as Rosenroth was guided wisely in omitting it; it seems contradictory and inextricable in its symbolism and is speaking roughly a sort of summary appendix to much that has preceded in a better and fuller form. The Secret Book comprises a discourse concerning The White Head,[10] the Ancient,

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[1] Z., Pt. II, fol. 183a; IV, 109.
[2] *Ib.*, Pt. III, 89b; V, 240.
[3] *Ib.*, Pt. II, fol. 228a; IV, 250.
[4] *Ib.*, Pt. I, 116b; II, 66.
[5] *Ib.*, fol. 119a; II, 76.
[6] *Ib.*, Pt. III, 267b; VI, 23.
[7] *Ib.*, Pt. II, fol. 123b; III, 478.
[8] *Ib.*, Pt. III, fol. 153b; V, 394.

[9] The Assembly of the Sanctuary is inserted towards the end of Part II, § 6, and occupies folios 122b to 123b. The Secret Book, called sometimes in translation The Book of Concealed Mystery, follows Part II, § 7, and occupies folios 176b to 179a. The Great and Holy Assembly is placed at the end of The Commentary on Numbers, § I, Z., Pt. III, folios 127b to 145a. The Little Holy Assembly follows The Commentary on Deuteronomy, § 10, Z., Pt. III, folios 287b to 296b.

[10] Z., Pt. III, fol. 128a; V, 334. The White Head is also without beginning and without end before its reign was established and the Crown, that is, Kether, was assumed. The reference would seem therefore to Ain-Soph Aour, which pours down into Kether, and we shall see that the White Head is called Ain. At this point the Zohar and the mystical theology of pseudo-Dionysius the Areopagite join hands. It should be understood, however, that the White Head is not Ain-Soph, but the first procession therefrom.

or the Great Countenance. The same subject is continued in THE GREAT AND HOLY ASSEMBLY, and he who is symbolised therein is the Master with the white mantle and resplendent visage; he is called also Holy of Holies.

Connected by means of a white thread [1] or bond of union with the Great Countenance, there is that which is called the Lesser Countenance, Little Form or Figure, which presents, however, a complete aspect of humanity and is extended through many symbolical worlds. The distinction between the two heads is that in this case the hair and beard are black.[2] The Lesser Countenance has eyelids, because it has periods of sleep,[3] a complete visage in manifestation, because severity is one of its attributes; and a distinctive name, being Lord, whereas the Great Countenance is called AIN,[4] or Nothing, because it draws or is emanated from AIN SOPH, though it is located certainly in KETHER. These points notwithstanding, it is laid down (1) that the Lesser Countenance emanates from the Greater,[5] (2) that the Greater metamorphoses into the Lesser,[6] (3) that the latter is actually the former, as if seen through a curtain,[7] and more specifically that they are one and the same.[8] The body of this Sacred Form is described fully and is that of the male perfect in all its members.

Of this Form there is a counterpart of perfect womanhood, and these two were primordially side by side, till the Ancient of Days put the Lesser Form to sleep and detached the female principle,[9] whose name is Matrona, Bride, Daughter, Betrothed and Twin-Sister—for the Zoharic allegories institute strange marriages in the world above. The object of separation was that the Bride might come to the Bridegroom and, in the great sacrament of matrimonial union, that they might become one body and as if one flesh.[10] All is mercy in this

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[1] Z., fol. 128b; V, 335, 336.

[2] *Ib.*, Pt. III, fol. 132a; V, 346. The authorities are THE SONG OF SOLOMON, v. 11: "His locks are bushy, and black as a raven," and Dan. vii. 9: "The hair of his head like the pure wool," or as the ZOHAR gives it, "whitest and purest wool." It is to be noted, however, that when severity operates the hair of the White Head becomes black.

[3] *Ib.*, fol. 136b; V, 359.

[4] *Ib.*, fol. 129a; V, 337.

[5] *Ib.*, fol. 131b; V, 345.

[6] *Ib.*, fol. 135a; V, 354.

[7] *Ib.*, fol. 128b; V, 335.

[8] *Ib.*, Pt. III, fol. 141a; V, 365. See also THE LITTLE HOLY ASSEMBLY, *ib.*, fol. 288a; VI, 82, and fol. 292a; VI, 99.

[9] *Ib.*, Pt. III, fol. 142b; V, 368.

[10] *Ib.*, fol. 143b; V, 369.

union ;[1] it constitutes the Law of the Sabbath ; and it is this that God blessed and sanctified.[2] The sacred organ of intercourse is called YESOD [3] on the male side, and it has access to the concealed and mysterious region on the female side which is called ZION.[4] It is a holy place and all the holiness of the male enters therein.[5]

The reference to YESOD shews that the Lesser Form is extended through the Lower SEPHIROTH. It is the Begotten Son or VAU,[6] whose place we have been seeking on the Tree ; and as its name is DAATH [7] or Knowledge, being a semi-SEPHIRA which represents the junction point of the influences flowing from CHOKMAH and BINAH, the inference is that the Lesser Countenance or Head is located there, while the feet are established on MALKUTH, as later Kabbalism affirms. We have learned also where the Daughter and Bride dwells, being side by side or face to face in union with her Celestial Spouse. But she is the HE final of the Divine Name and we shall learn at a later stage that her present dwelling is in MALKUTH.

We are now in a position to establish the Doctrine concerning the Tree with as much clearness as is possible considering the subject. According to the symbolism of the IDRAS, the Great Countenance is in ATZILUTH and it encompasses therefore the three Supreme SEPHIROTH, which are KETHER, CHOKMAH and BINAH. It is located, as I have said, in KETHER, where it is at once male and female, these principles being brought forth subsequently, the male principle into CHOKMAH and the female into BINAH, who produced between them DAATH, which is the Divine Son. We have therefore in the Sephirotic Tree : (1) The first Divine Manifestation proceeding from AIN-SOPH and so interpenetrated thereby that it bears sometimes the same name. In so far as it is postulated in KETHER, it is not differentiated into male and female, but these are implied, and according to other testimony the Shekinah is certainly there. (2) But when the Sacred Ancient wished to establish all things, He constituted male and female

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[1] Z., fol. 143a ; V, 368.

[2] It is said that Matrona dwells in the Supernal Sanctuary—that is to say, in BINAH—and in the Jerusalem which is manifested on earth—that is to say, in MALKUTH ; and it is because she is united to the male in the unseen world that she is joined in manifestation with man. This is defined as the quintessence of all faith, for all faith is comprised in this mystery.—Z., Pt. III, fol. 143b ; V, 370.

[3] *Ib.*, fol. 296a ; VI, 118.

[4] *Ib.*, fol. 290b ; VI, 92.

[5] *Ib.*, fol. 296b ; VI, 119.

[6] *Ib.*, fol. 291a ; VI, 94.

[7] *Ib.*

in His supreme region,[1] namely, the Father and Mother, owing to Whom all is made male and female. These are the second Divine manifestation in CHOKMAH and BINAH.[2] (3) The third is in the lower SEPHIROTH, as Son and Daughter, Brother and Sister, King and Queen. According to later Kabbalism, the Great Countenance is MACROPROSOPUS, the soul of the greater world, while the Lesser Countenance or Figure is MICROPROSOPUS, the soul of the lesser world, and ADAM PROTOPLASTES, his Bride being the archetypal Eve. They form together the *habitaculum* of all created intelligences, the hierarchies of consciousness; and we can therefore sum up the whole subject by saying that THE BOOK OF MYSTERY and the IDRAS are a great allegory of man and his analogues coming forth from God. Male and female they were implied and conceived in Him; male and female He manifested Himself on account of them; male and female they came forth in Him and from Him; male and female they abide above and below; male and female they return in fine to Him, as we shall see fully and clearly in its proper place.

In conclusion, as to the Four Worlds, the consideration of which and of the Ten SEPHIROTH belongs essentially to the Majesty of God in Kabbalism, I must add that there is a Zoharic Theosophy of the Word, but how the term should be referred in respect of the Divine Hypostases is not easy to determine. The name of Elohim is allocated thereto,[3] but this is a title of Shekinah. Again, it is said that the Word was manifested in the Sanctuary, because it was indispensable to the existence of the latter on earth that the Divine should be present therein;[4] but that which we know to have appeared between the Kerubim on the Mercy Seat was the Presence in the form of Shekinah. In the paraphrase of Onkelos the term MEIMRA was substituted for Jehovah, Who is thus identified with the Word; but in the ZOHAR it is held that the Word in Scripture is designated under the term BERESHITH, because in order to fulfil the work of creation this term was engraven "under the form of a turnstile,"[5] representing the six great celestial directions, being the four cardinal points, together with height and depth. The Word seems also to be specified under the name Sabbath;[6] it had

[1] Z., Pt. III, fol. 290a; VI, 90.
[2] *Ib.*, Pt. III, fol. 290b; VI, 92.
[3] *Ib.*, Pt. I, fol. 16b; I, 99.
[4] *Ib.*, fol. 74a; I, 439.
[5] *Ib.*, fol. 3b; I, 18.
[6] *Ib.*, Pt. I, fol. 32a; I, 199.

birth by the union of the active and the passive light, the latter being called darkness, and it discovers to us the Supreme Mysteries.

The Supreme Principle and the Word are distinguished as two, though at the root they harmonise as one.[1] It is said: "While the King sitteth at his table, my spikenard sendeth forth the smell thereof." It is to be understood here that the King means the Supreme Principle while the spikenard signifies the Word, Who is king below and has formed the world below on the model of the world above. Thought and the Word are held to be of the same essence; seen through the medium of one region, this essence appears as Thought, but through another as the Word. The doctrine of Israel is placed between two voices,[2] one of which constitutes the Supreme Mystery, but the other is more accessible. The first is the Great Voice, "the voice out of the midst of the darkness." It is interior, imperceptible, without cessation or interruption. Thence cometh the Secret Doctrine, which —in its manifestation—is called the Voice of Jacob, and this voice is heard. The Voice of Jacob is placed between the interior, imperceptible voice and that Word which resounds abroad and which I should identify with the Written Law. The Great Voice is the House of Eternal Wisdom and is female, as a house should always be. The Word is the House of the Voice of Jacob, that being apparently the literal and this the esoteric doctrine. When the Song of Solomon testifies that the voice of the turtle is heard in our land, the reference is to that voice which emanates from Him Who is the inward essence of all.[3] It is the Voice that utters the Word—as for example, the Word which ordained circumcision for Abraham, so that he might be made perfect. The Voice is added or joined to the Word—meaning that what is conceived in thought passes into expression, whether of speech or action—and this is held to be indicated by the appearance of the Lord to Abraham, when that tent before the door of which the patriarch was seated signified the Supreme World, on the threshold of which he rested, to receive the light thereof.[4]

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[1] Z., fol. 74a; *ib.*, 439.
[2] *Ib.*, fol. 50b; I, 292, 293.
[3] *Ib.*, fol. 97b, 98a; II, 5.
[4] Further intimations on the Word in Kabbalism will be found in the fifth section of the present Book.

In dismissing this section, the reader is asked to observe that it offers, thus early in our subject, some vital intimations on the root-matter of the Secret Doctrine, as this has been enshrined in the Secret Tradition of Israel. As proposed more than once already, it is that which is embodied in the distinction, relation and union of male and female; but—as there should be no need to say—such root-matter is a metaphysical foundation and far removed from anything that belongs in public ways of life to the idea of sex.

IV.—THE PATHS OF WISDOM AND GATES OF UNDERSTANDING

In the Latin collection of Pistorius the marrow of philosophical Kabbalism is presented in the form of certain terse propositions or dogmas,[1] according to one of which the ways of eternity are thirty-two—*Viæ æternitatis sunt triginta duo.*[2] These are the Paths of the SEPHER YETZIRAH, namely, the ten SEPHIROTH and the letters of the Hebrew alphabet. The doctrine concerning them is a dependency of this fundamental treatise, but of much more recent date, and without even an imputed authorship. It tabulates the special graces and illuminations which may be communicated to man from above by means of these channels, and is not unimportant, because it shews that Kabbalism, even on its most speculative and formal side, had a practical application to the human mind, and was not a purely arbitrary system. It is outside the province of this work to offer translations to the student, but as in the present instance it would be difficult to summarise the tabulation more briefly, I shall give it *in extenso*, premising only that it has been translated more than once into English, and is indeed available in a number of European languages.

I. The first path is called the Admirable Intelligence,[3] the Supreme Crown. It is the light which imparts understanding

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[1] They are extremely interesting theses of Picus de Mirandola, which will be found in Book VII.

[2] They are referred to the SEPHIRAH CHOKMAH and are termed channels, at once hidden and revealed. In the FAITHFUL SHEPHERD, CHOKMAH is called the highest of all paths, embracing and including all that are beneath it, and the influx of all is derived therefrom. The same treatise connects with CHOKMAH the words in Job xxviii. 7: "The bird hath not known the path, neither hath the eye of the vulture beheld it."—KABBALA DENUDATA, *Apparatus*, i. 601, 602.

[3] Stenring gives Mystical Intelligence, following the French version of Comtesse Calomira de Cimara.

of the beginning which is without beginning, and this also is the First Splendour. No created being can attain to its essence.

II. The second path is called the Illuminating Intelligence. It is the Crown of Creation and the splendour of the Supreme Unity, to which it is most in proximity. It is exalted above every head and is distinguished by Kabbalists as the Second Splendour.

III. The third path is called the Sanctifying Intelligence and is the foundation of Primordial Wisdom, termed the Creation of Faith. Its roots are אמן. It is the mother of Faith, which indeed emanates therefrom.

IV. The fourth path is called the Arresting or Receiving [1] Intelligence because it arises like a boundary to receive the emanations of the higher intelligences which are sent down to it. Herefrom all spiritual virtues emanate by the way of subtlety, which itself emanates from the Supreme Crown.[2]

V. The fifth path is called the Radical Intelligence, because it is more akin than any other to the Supreme Unity and emanates from the depths of the Primordial Wisdom.[3]

VI. The sixth Path is called the Intelligence of Mediating Influence, because the flux of the emanations is multiplied therein. It communicates this affluence to those blessed men who are united with it.[4]

VII. The seventh path is called the Hidden Intelligence, because it pours out a brilliant splendour on all intellectual virtues which are beheld with the eyes of the spirit and by the ecstasy of faith.

VIII. The eighth path is called the Perfect and Absolute Intelligence. The preparation of principles emanates therefrom.[5] The roots to which it adheres are in the depths of the Sphere Magnificence, from the very substance of which it emanates.

IX. The ninth path is called the Purified Intelligence. It

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[1] Receptacular is an awkward variant which has been used by more than one translator.

[2] Westcott, following the text of Rittangelius, makes this rendering: "The fourth path is named Measuring, Cohesive, or Receptacular; and is so-called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences; they emanate one from the other by the power of the primordial emanation," *i.e.*, KETHER.

[3] Or, "the primordial depths of CHOKMAH."—Westcott, SEPHER YETZIRAH, p. 28.

[4] According to Comtesse de Cimara, the sixth path is the Intelligence of Separated Emanation.

[5] According to Westcott "it is the means of the primordial."—*Ibid.*, p. 29.

purifies the numerations, prevents and stays the fracture of their images,[1] for it establishes their unity, to preserve them from destruction and division by their union with itself.[2]

X. The tenth path is called the Resplendent Intelligence, because it is exalted above every head and has its seat in BINAH: it enlightens the fire of all lights and emanates the power of the principle of forms.[3]

XI. The eleventh path is called the Fiery Intelligence. It is the veil placed before the dispositions and order of the superior and inferior causes. Whosoever possesses this path is in the enjoyment of great dignity; to possess it is to be face to face with the Cause of Causes.[4]

XII. The twelfth path is called the Intelligence of Light,[5] because it is the image of magnificence. It is said to be the source of vision in those who behold apparitions.

XIII. The thirteenth path is called the Inductive Intelligence of Unity. It is the substance of glory, and it manifests truth to every spirit.[6]

XIV. The fourteenth path is called the Illuminating Intelligence.[7] It is the institutor of arcana, the foundation of holiness.

XV. The fifteenth path is called the Constituting Intelligence, because it constitutes creation in the darkness of the world.[8] According to the philosophers, it is itself that darkness mentioned by Scripture (Job xxxviii. 9), cloud and the envelope thereof.

XVI. The sixteenth path is called the Triumphant and Eternal Intelligence, the delight of glory, the paradise of pleasure prepared for the just.

XVII. The seventeenth path is called the Disposing Intelligence. It disposes the devout to perseverance and thus prepares them to receive the Holy Spirit.[9]

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[1] Or, "proves and corrects the designing of their representations."—*Ibid.*

[2] Or, "disposes their unity with which they are combined without diminution or division."—*Ibid.*

[3] "Causes a supply of influence to emanate from the Prince of Countenances."—*Ibid.*

[4] Westcott gives an entirely different version: "It is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the face of the Cause of Causes."—*Ibid.*

[5] Or of Transparency, in the French version.

[6] "It is the consummation of the truth of individual spiritual things."—Westcott.

[7] Otherwise, Luminous Intelligence.—De Cimara.

[8] "It constitutes the substance of creations in pure darkness."—Westcott, p. 30.

[9] Stenring terms it "the path of Life and Death."

XVIII. The eighteenth path is called the Intelligence or House of Influence,[1] and thence are drawn the arcana and the concealed meanings which repose in the shadow thereof.

XIX. The nineteenth path is called the Intelligence of the Secret or of all spiritual activities. The fullness which it receives derives from the highest benediction and the supreme glory.

XX. The twentieth path is called the Intelligence of Will. It prepares all created beings, each individually, for the demonstration of the existence of the primordial glory.

XXI. The twenty-first path is called the Rewarding Intelligence of those who seek.[2] It receives the divine influence, and it influences by its benediction all existing things.

XXII. The twenty-second path is called the Faithful Intelligence, because spiritual virtues are deposited and augment therein, until they pass to those who dwell under the shadow thereof.[3]

XXIII. The twenty-third path is called the Stable Intelligence. It is the source of consistency in all the numerations.

XXIV. The twenty-fourth path is called the Imaginative Intelligence. It is the ground of similarity in the likeness of beings who are created to its agreement, after its aspects.

XXV. The twenty-fifth path is called the Intelligence of Temptation or Trial, because it is the first temptation by which God tests the devout.

XXVI. The twenty-sixth path is called the Renewing Intelligence, for thereby God—blessed be He!—reneweth all which is capable of renovation in the creation of the world.[4]

XXVII. The twenty-seventh path is called the Natural Intelligence, whereby the nature of everything found in the orb of the sun is completed and perfected.[5]

XXVIII. The twenty-eighth path is called the Active Intelligence, for thence is created the spirit of every creature

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[1] Westcott adds: "By the greatness of whose abundance the influx of good things upon created beings is increased."—*Ibid.*

[2] Westcott gives "the Conciliating Intelligence," and De Cimara "the Intelligence of Desire."

[3] Westcott's rendering reads: "by it spiritual virtues are increased, and all dwellers on earth are merely under its shadow."—*Ibid.* The version lacks discernment.

[4] "All the changing things which are renewed by the creation of the world."—*Ibid.*, p. 31. But this seems nonsensical.

[5] "The twenty-seventh path is the Exciting Intelligence, and it is so called because through it is consummated and perfected the nature of every existent being under the orb of the sun, in perfection."—*Ibid.* A redundant rendering.

of the supreme orb, and the activity, that is to say, the motion, to which they are subject.[1]

XXIX. The twenty-ninth path is called the Corporeal Intelligence; it informs every body which is incorporated under all orbs, and it is the growth thereof.

XXX. The thirtieth path is called the Collective Intelligence, for thence astrologers, by the judgment of the stars and the heavenly signs, derive their speculations and the perfection of their science according to the motions of the stars.

XXXI. The thirty-first path is called the Perpetual Intelligence. Why is it so called? Because it rules the movement of the sun and the moon according to their constitution and causes each to gravitate in its respective orb.[2]

XXXII. The thirty-second path is called the Assisting Intelligence, because it directs all the operation of the seven planets, with their divisions, and concurs therein.

The comparatively modern accent of this tabulation will occur to the reader, but its quotation was necessary to exhibit the intellectual profit believed to follow from the study of Kabbalism, and still more that it was in the last resource the understanding of man methodised,[3] embracing, as such, the entire circle attributed to human knowledge.[4] After what manner the Paths correspond to their various affirmed offices, how they communicate the powers and graces which abide therein, and for what reason they bear their distinctive titles, must remain open questions. The thesis concerning them constitutes a body of dogma, and is to be taken or left as such. The Paths are those of the Tree and its SEPHIROTH.

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[1] This path is omitted both in the text of Rittangelius and in Westcott's version.

[2] According to Éliphas Lévi, this verse contains the secret of the Great Work of Alchemy. The reason assigned is that path thirty-one corresponds to the Hebrew letter SHIN (Sh), which represents the magic lamp, or the light between the horns of Baphomet. "It is the Kabbalistic sign of God or the Astral Light, with its two poles and equilibrated centre." The sun mentioned in the paragraph represents gold, the moon silver, and the planets correspond to the other metals.—LA CLEF DES GRAND MYSTÈRES, p. 234. It is needless to say that the SEPHER YETZIRAH and its developments have nothing to do with Alchemy. As regards the Great Work and Lévi's pretended discovery of its secret, see my annotated translation of his TRANSCENDENTAL MAGIC, pp. 345–347.

[3] "*Man is the Kabbalistic balance*," according to W. B. Greene.—THE BLAZING STAR, p. 51.

[4] However, it fell, as may be expected, into superstitious uses and became a kind of theosophic divination, based on the first chapter of Genesis, wherein the name Elohim is mentioned thirty-two times. The consultation of this chapter was accompanied by prayers extracted from the divine name in question, and, according to Kircher, by suitable ceremonies.

A word must be added concerning a still more arbitrary Kabbalistic classification, entitled the FIFTY GATES OF UNDERSTANDING. It is referable to BINAH, the third SEPHIRA, and is an attempt—as developed—to sketch the outlines of universal science, to embrace, as Éliphas Lévi observes, all possible departments of knowledge and to represent the whole encyclopædia. At the present day such fantastic experiments have something more than a ghostly aspect. There is, however, no intention to methodise human science after the manner of Raymund Lully and his *Ars Magna Sciendi*. I infer also that, in spite of the exalted themes which are included in the scheme, it concerns only intellectual knowledge, acquired by the external way, and thus constitutes a kind of scholastic introduction to the Paths of CHOKMAH or of Wisdom,[1] by which the holy men of God may, as Kircher observes, after long toil, long experience of divine things and long meditation thereon, penetrate to the concealed centres.[2] The principle of the enumeration must be sought in the symbolism of the Hebrew word כל = KOLL, which signifies All, and the consonants of which are equivalent to the number fifty.

The Gates of Understanding, considered as an introduction to the Paths of Wisdom, which diverge, as we have seen, from CHOKMAH, are essential *ex hypothesi* to the higher knowledge approached by these.[3] It would serve no purpose to enumerate them all categorically; they begin with the first matter, the Hyle or Chaos, proceed through the various elements of ancient science to the theory of composite substances, thence to organic life and the physical, intellectual and psychic nature of man, afterwards to the heaven of the planets, that of the fixed stars and the *primum mobile*, then to the nine orders of the angelic world, and, finally, to the supermundane and archetypal world, that of AIN SOPH, unseen by mortal eye, transcending human intelligence. It is said that Moses did not attain to this, the fiftieth, gate, and some stress seems to be laid on the point, one would think a little superfluously, as it is obvious that what is beyond all finite capacity

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[1] According to Papus, the thirty-two paths are deductive like the SEPHER YETZIRAH itself, which starts from the notion of God and proceeds thence to natural phenomena, while the fifty gates are established on the inductive principle, ascending from Nature to Deity.—LA KABBALE, p. 132.

[2] Athanasius Kircher: ŒDIPUS ÆGYPTIACUS, Rome, 1623, *Pars Prima*, p. 321.

[3] They are called gates, because no one can attain to the paths unless he enters by these.—*Ibid.*

must have been beyond the law-giver of Israel. We shall meet however with a more particular and indeed curious explanation at a later stage.

The scheme in full of the Gates of Understanding is late in Kabbalism; it is found in the treatise entitled THE GATES OF LIGHT,[1] which is full of references to the mystery of the word כל = KOLL (All). All created things, it explains, have come out of these gates, so that in a sense their knowledge connects with the mystery of universal generation, in reference to which it may be observed that the addition of the feminine letter H = 5 to the word KL = 50 gives KLH = the Bride of MICROPROSOPUS, the Lesser Countenance, whence follows the whole mystery of spiritual generation in man, for KLH = BRIDE, connects with כנסת = KNST = Church, *i.e.*, the Church, ECCLESIA ISRAEL, and brings us back to that place called mystically Zion and Jerusalem, in which the Divine is communicated to man, as seen in an earlier section. It is by living gleams of suggestion after this kind that the dull art of GEMATRIA is lighted up from time to time, or is refreshed and fructified by the waters of Secret Doctrine. We seem to be contemplating from a distance some greater subject than an arid tabulation of sciences, more especially when it lies far apart from any method of attainment; and it happens that we shall come later on to the Gates of Understanding in the light of another Mystery and shall enumerate the intimations of the ZOHAR apart from the formulæ of later Kabbalism.

V.—THE DOCTRINE OF COSMOLOGY

If the Four Worlds of Kabbalism are held in a very true sense to correspond with a path in consciousness by which the mind of the dedicated seeker after Divine things may pass from the "sacred and beautiful Kingdom" of the literal sense or the surface of the Word of God, and through world on world of experience may attain at last that place or state of realisation where all meanings are unified in the light of the Eternal Word, we shall find no difficulty in understanding those who devised this analogy when they go on to tell us not only that *Deus non pars est sed totum*—as Raymund Lully expressed it—but that all whatsoever of the realms in which

[1] By R. Joseph Gikatilla ben Abraham.

He is immanent or is held to have revealed Himself are part of that law of election in virtue of which those who are drawn by God are journeying in Him for ever. So is the spiritual history of Israel the sole concern of Scripture, from the moment when Elohim said "Let there be light," that the minds of the chosen might be enlightened. The same motive manifests, as a fact, through all the story of creation, nor was there other reason needed for the Kabbalist to account for God passing from the withdrawn state of AÏN-SOPH to the manifestation which begins in KETHER and reaches its limit in MALKUTH.

The thesis of creation is as follows, but I should explain that I am drawing from many quarters of Zoharic texts and simplifying at every point, so that no remediable difficulties may be left in respect of expression. We are not concerned at the moment with the respective share in the work taken by any or all of the three Divine Hypostases. It will be more intelligible at this point to speak of the cosmos in a general sense, as created by the Holy One, which is indeed a recurring affirmation of the ZOHAR. When therefore the Holy One, Who is the Mystery of all mysteries, willed to manifest Himself, He constituted in the first place a point of light, which became the Divine Thought [1]—that is to say, in its application to the purpose then in view. Within this point he designed and engraved all things, but especially that which is termed the Sacred and Mysterious Lamp, being an image representing the Most Holy Mystery.[2] About the nature of this mystery, situated—if one may so speak—at the heart of all the manifested world, we may derive some light of speculation at a later stage. Here indeed is one of those allusions through which a vista opens into the unwritten Secret Doctrine. It follows in the meantime that the universe was created by and from thought.[3] The authority for this revelation is the prophet Elijah, and the development is an excursus on the

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[1] Z., Pt. I, fol. 2a ; I, 8. See *ib.*, II, 98a ; III, 395, where it is said that the words "Lord my God" (Ps. civ, 1) are the foundation of the mystery concerning the unity and indivisibility of the world at the moment when it was conceived in the Supreme Thought.

[2] We shall see that this is identical with what is called so frequently the Mystery of Faith, and it is to be distinguished therefore from what is called otherwise the Lamp of God, being simply the general notion of merit.—*Ib.*, III, 28b ; V, 80.

[3] It may be noted here—though the statement belongs to another part of the text—that thought and the word by which it is formulated are of the same essence : seen under one aspect, this essence appears as thought and under another as the word,

words: "Behold Who hath created these things."[1] In the beginning, however, that is to say, in the point of Divine Thought, the creation was only in the subject of the Divine Mind, or—as the text says—it existed, yet existed not. In other words, it was hidden in the Divine Name, and it would seem to follow that this also was hidden. The symbolism of the thesis is very curious and deep withal herein. The Sacred Name of God presupposes those who can pronounce, or at least conceive it.[2] In this sense the Name exists for man and as antecedent of necessity thereto are the letters which are images of the Word. Now the world is said to have been created by the help of the Hebrew letters,[3] whence it follows that these were produced in the first place—or rather their archetypes. They are said to have emanated from one another,[4] presumably on account of the fact that it is possible to reduce them to a few primitive simple forms. After their emanation, the Sacred Letters, the Great Letters—the letters that are above, of which those on earth are a reflection—remained in concealment for a period which is specified as 2,000 years before the Holy One proceeded further in His work.[5] When He willed so to do the letters came successively before Him, to shew cause why each one of them should be utilised as an instrument in the task. This is mere comedy in the literal understanding and is one of the curiosities of literature in its form of expression, as it is all easy to say; but let us mark what issues therefrom. The letter BETH was chosen, but not because it is the initial of the word BARA, meaning to create, nor yet because it is that of BERESHITH, or "In the beginning," with which the BOOK OF GENESIS opens, but because it is the initial letter of the word BARACH, which signifies to bless.[6] It serves therefore to illustrate the ineradicable optimism of Jewish philosophical thought, which maintains that in the root-sense all is "right with the world," because for ever and ever God is "in His heaven."

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which may really mean that, for the processes of the human mind, they are inseparable.—Z., Pt. I, fol. 74a; I, 439. It is obviously, as we have seen, the transition from conception to expression.

[1] Isaiah xl. 26.

[2] In other words, it is recognised that manifestation can be only to consciousness.

[3] Z., Pt. I, fol. 204a; II, 411.

[4] *Ib.*, fol. 2a; I, 9.

[5] *Ib.*, fol. 2b; I, 12 *et seq.*

[6] See the Talmudic treatise entitled HAGHIGHA, cap. II, which affirms that the world was created by the letter BETH. But a counter-affirmation on the authority of another rabbi substitutes the letter HE.

It is indeed something more than optimism, which is often a characteristic rather than a ground in reason; it is something more than instinct; it is an apprehension in consciousness, the beginning of a work in knowledge. It is so permeating and so paramount that there are moments when the catholic sense of goodness seems to cast down the last barrier, and one or another rabbi thinks in his zeal that even the punishment of the Gentile in the world to come shall be for this or that period or season, but not world without end. It is in virtue of *beneplacitum termino carens* that the letter BETH was used in creation, and I care not by what devious or grotesque path of thought such a truth is reached, so long as it emerges at last on the Pisgah height with such a sun shining in the eyes.

The ZOHAR is like the Hebrew Scriptures, canonical and sub-canonical: it is sealed with sanctity. The writers had passed that sacred initiatory degree in which the soul looks for "good things of the Lord in the land of the living": [1] they had come to see with their own eyes. Amidst the sorrows and rogations of the Greater Exile, their hearts never faltered nor failed over that faith which opens into sight, or in that hope which begins already to realise itself in participation. The ZOHAR is therefore like Osiris: it is "true of voice," and is inspired on every page, not only with the sense of immortality but with that of a conscious communion subsisting ever and continually between the Holy Assembly that is above and the Assembly which has attained holiness below. There is hence a consolation throughout it which seems—for the most part—to be implied only under veils by the Law and the Prophets.

The Divine intention to make use of the letter BETH, for the reason stated, does not concern further the mind of the ZOHAR,[2] because it has done its work in delineating the motive of the worlds, shewing that the instrument of creation was the power to bless all things. The intention was further to manifest the Divine Name therein as an Indwelling Presence of the universe and as a glory standing above the four quarters thereof. The procedure is symbolised by reciting that the Holy One engraved in the ineffable world those letters which

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[1] Ps. xxvii. 13.

[2] I ought to say that there is one instance of recurrence to the general notion when the story of the letters and their pleading is mentioned, with variations respecting the letters RESH and TETH; but they do not now concern us.—Z., Pt. I, fol. 204a; II, 411.

represent the Mystery of Faith, being YOD, HE, VAU, HE, the synthesis of all worlds above and below.[1] God represents the central point and the cause of all things, concealed and unknown for ever, being the Supreme Mystery of the Infinite.[2] It is that point of Divine Thought which has been mentioned previously, and from it there issues a slender thread of light which is itself concealed but contains all lights, receiving vibrations from Him Who does not vibrate and reflecting light from Him Who does not diffuse light—that is, the mysterious point, or God centralised in thought on the world about to be produced. The slender light—*lumen exile*—gives birth to a world of light, which enlightens the other worlds. It is affirmed that when the central point—the thread of light and the light-world—are united, then is union perfect. This is the office of the Great Name shadowed forth in part, but the primordial elements which were produced at the beginning of creation were without feature—as it is said that "the earth was without form and void," [3] like "the sign drawn by a pen overcharged with ink," and it was by the grace of the Sacred Name of forty-two letters that the world assumed shape.[4] All forms emanate from these letters, which—in a manner—are the crown of TETRAGRAMMATON—that is to say, the Sacred Name of four letters already enumerated. By their combinations, their superposition, and by the figures thus obtained above and below, the four cardinal points had birth, with all other images. The letters of the Sacred Name were the moulds of the work of formation, and as such they were arranged in a reverse order to that which obtains here.

Many things, however, were united or drawn together in the mind of the Holy One for the perfect purpose of His providence in respect of all that which was to come into being. He contemplated in His foresight the Mystery of the Law, and because it was impossible for the world to subsist without

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[1] The Mystery of Faith is once more the hidden doctrine that there is male and female above, as there is male and female below.

[2] Z., Pt. II, fols. 126b, 127a; IV, 5, 6.

[3] Gen. i. 2.

[4] Z., Pt. I, fols. 30a, 30b; I, 189. The name of forty-two letters is an expansion of TETRAGRAMMATON, for if the consonants of that Name are written at length thus—YOD, HE, VAU, HE = יוד, הה, וו, הה, their sum in numbers is forty-two. After what manner the letters themselves are extracted to make up the expanded Name it is scarcely worth while to consider, being not only outside our subject but of no consequence in itself. I will refer, however, to Athanasius Kircher: ŒDIPUS ÆGYPTIACUS, Tomus III, pp. 261 *et seq.*

it,[1] He created that Law to rule in all things above and below, and to sustain them. But because of the Law, in which the possibility of transgression is implied, He created also repentance [2] as a path of refuge in Himself, of return at need to Him. But the Law is said to be contained in the Sacred Name and to be summarised by the Decalogue, the ten sections of which correspond to ten other Names. These appear to be described alternatively as ten creative words,[3] which are reducible to three, for it is said: "With the Spirit of God, in wisdom and in understanding." [4] The end in view was that God might manifest Himself and be called by His Divine Name.[5]

It is easy to say that all this is arbitrary in the extreme, and certainly many developments, which I forbear to cite, represent the casuistry of words pushed into a region of distraction; yet one is inclined to think that almost any peg will serve to support a discourse on Divine Things—though some devices are to be preferred before others—and if it be found to serve the purpose it is then a good peg. Whether it so does depends upon the quality of thought which is extracted in such strange manners as these, and of course it has to be realised that the peg is only a pretext—whether Jewish Theosophy understood it as such or not. From the manner in which the Secret Doctrine is externalised in the ZOHAR one cannot help feeling that some of its authors knew this in their day, and in no very different manner from that in which I realise it now. The changes are rung after many manners by the great bells of tradition when they peal out the work of creation. The truth which emerges from the far-spreading tissue of reveries is the operating efficacy of the Divine Will in all the manifest universe, together with that which may be

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[1] Z., fol. 207a; II, 429.

[2] *Ib.*, fol. 290a; II, 670.

[3] *Ib.*, Pt. II, fol. 14b; III, 66, 67. It is said, however, elsewhere that the words by the help of which the world was made were not established until it pleased God to create man. The intention was that he should be dedicated to the study of the Law, by which the world subsists. In this study man is said to sustain creation.—*Ib.*, Pt. II, fol. 161a, b; IV, 101. In this manner the ZOHAR seems to stultify itself intentionally, establishing a contradiction in terms, as if to indicate that its concern was not with cosmology *per se* but with a mode of regarding creation imposed on the elect. Alternatively it might be intimating that the mind creates its world.

[4] Exodus xxxi. 3.

[5] Z., Pt. I, fol. 2a; I, 8. It is to be noted in this connection that this Name was not revealed to the angels, which is one instance only of a recurring pretension that man was in a position of superiority to all other hierarchies of being.—*Ib.*, Pt. III, 78b; V, 214. See also *ib.*, Pt. I, fol. 25a; I, 157.

held to be within the measures of the Doctrine of Correspondences, which obtains everywhere in the Secret Doctrine —whatever the schools thereof—and has been reflected thence into systems which cannot be included in the same category. It would seem further to have been discovered at first hand by a few seers—as, for example, Jacob Böhme [1] and perhaps Swedenborg. It is the erection of an inevitable anthropomorphism into a philosophical doctrine, though when I say this I may be sanctifying the seeming limitation. It is at least true that man is, for all concern of man, the measure of the whole creation, and if the testimony of creation is true—as Leibnitz would have held—then that which we discern intellectually is in the likeness of the truth of things. But this is the Doctrine of Correspondences.

Nature, according to the ZOHAR, is the garment of God [2]; it is that in which He appears and wherein He is veiled, so that we can look upon Him and know Him in His vestured aspect; but it is not the body of God—which is more properly Shekinah, at least in one of her aspects—and it is still less God manifest. It is that which He took upon Himself for the purpose of appearing. Prior to the period when the Divine Name was formulated for the ends of creation He was apart from the kind of definition implied therein and this non-defined state is termed "Who" by the ZOHAR, as in the words: "Behold Who hath created," [3] while the product of creation is called "That": "Behold Who hath created That"—or these things. The Hebrew words are respectively MI and ELAH. The product specified was not, however, for the ZOHAR, that which we understand by creation but the Elohim below,[4] who thus came into being when the letters emanated from each other. The explanation is that by the pairing of ELAH and MI the Sons of the Doctrine contrived

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[1] A comparison between Böhme's MYSTERIUM MAGNUM, which is a commentary on Genesis, and the ZOHAR on the same text would bring out some extraordinary parallels and would increase the zeal of speculation concerning the glass of vision into which the German mystic looked. It was assuredly a glass which was common in several respects to other seers besides himself. His intimations on the first estate of man, on the making of woman, on Paradise and the Mystery of the Fall offer recurring analogies with Jewish Theosophy.

[2] Z., Pt. I, fol. 2a; I, 8.

[3] Isaiah xl. 26.

[4] It is not difficult to follow the reverie, though it seems involved at first sight. In the transcendence God and Elohim are inseparable, being male and female, and the first movement towards the production of a manifested universe was to send forth their living images below. That which was of the nature of God became of the nature of the Cosmos.

to obtain the word Elohim, and out of this verbal juggle arise the following conclusions: (1) Even as in creation MI, or Who, the Unnamed, remains always attached to ELAH = That, so (2) in God these two descriptions are inseparable, and (3) it is, thanks to this mystery, that the world exists. We have here at the very inception of the ZOHAR that identification of Jehovah and Elohim which we shall find of such capital importance at a later stage of our research. At the moment we have only to observe that what I have called the juggle educes a doctrine of Divine Immanence in the cosmos of manifested things. Apart from this there could be neither the things themselves nor the harmony which produces the music, the accord, the grace, the beauty of creation. It was to make known this doctrine that Elijah once shewed himself to Rabbi Simeon on the sea-shore, after which he took flight, as the text says, and the Master of Kabbalism saw him no more, leastwise at that time.[1]

The passage of Isaiah which I have quoted twice already is affirmed elsewhere to express the whole work of creation. By "Who" above and "That" below has all been made.[2] When we read in yet another place that Scripture was the Architect under God,[3] the reference is also to Elohim, either in the vesture of the Written Law or in that of the Secret Tradition. But I have spoken of the word BERESHITH and how it is rendered sometimes "in Wisdom," which is recognised by the ZOHAR on the authority of the Chaldaic Paraphrase of Onkelos. But Wisdom is regarded more correctly as the analogical interpretation of the Word,[4] and it is added that the world exists owing to the "sublime and impenetrable mystery of CHOKMAH." It follows that creation is a work of wisdom, operating by means of benediction. He Who is ineffable, according to the Secret Doctrine, He Who is mysterious and unknown,[4] delineates Himself in vesture, as a priest assuming pontifical clothing. He unfolds Himself in the Voice of Blessing and passes continually from the unknown into the range of apprehension by means of this Voice, uttering the speech of wisdom.

But God said: "Let there be light," and it is affirmed that

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[1] Z., Pt. I, fol. 2a; I, 9.
[2] *Ib.*, fol. 29b, 30a; I, 186.
[3] *Ib.*, Pt. II, fol. 161a, 161b; IV, 100, 101.
[4] *Ib.*, Pt. I, fol. 3b; I, 18.

all celestial legions and powers emanate therefrom. When first manifested, its brilliance filled the world from end to end; but when God foresaw the number of the guilty He concealed and rendered it inaccessible.[1] The sweet smell of the spikenard in the SONG OF SOLOMON signifies the celestial light,[2] while it is said elsewhere that it is designated by the word goodness.[3] This is an illustration of the way in which from many ingenuities of interpretation some appealing lesson is educed. Again, it does not signify that the methods are artificial in their nature; Zoharic Theosophy is in a very marked and particular sense an illustration beforehand of Matthew Arnold's idea that God has put "a heap of letters" into the hands of man and has bade him make with them "what word he would." The distinction between Arnold's hypothetical case and the one now under notice is that in place of a painful consciousness on the part of humanity through the ages that the true Word has never been formed with the letters, the rabbinical masters believed that their sacred ciphers produced true words invariably and could be used in any manner which would extract a refulgent and Divine idea. BERESHITH has served on more than a single occasion in this manner, but its capacities are not exhausted, and so also in respect of the first created light. If that word signifies goodness, it means also Perfect Love,[4] the Grand and Divine Love, that Love of man for God, the correspondence of which is God's Perfect Love for man. This Love of the Divine in man is not grounded on the self-questing hope of personal benefit, but is something constant in affliction and in joy, rooted in the perfection of God. Hereof is the ground of union between the Divine Creator and the creature divinely fashioned by the hands of Him.[5] And because of this union the word Light is said also to be the symbol of Unity.[6] It is in the sense of all these considerations that our world is held truly to form the centre of that which is celestial and to be surrounded by doors which open thereon.[7] Like all the streets of thought, all paths and

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[1] Z., Pt. I, fol. 30b; I, 190, 191.
[2] *Ib.*, fol. 30a; I, 188, 189.
[3] *Ib.*, fol. 7a; I, 3b.
[4] *Ib.*, fol. 11b; I, 66.
[5] The authority is THE SONG OF SOLOMON, i. 2: "Let him kiss me with the kisses of his mouth"; and these words are held to express the perfect and eternal joy which all worlds shall experience in their union with the Supreme Spirit. The condition of this union is said to be the prayer of man.—Z., Pt. I, fol. 44b; I, 262.
[6] *Ib.*, fol. 12b; I, 70.
[7] *Ib.*, fol. 172a; II, 275.

vistas of the cosmos, the portals in their tens of thousands open on God.

I must append hereto the symbolism of a certain myth which connects with the primæval formulation of the Divine Name and has its origin in the TALMUD.[1] As developed in the ZOHAR, it presents another aspect of that point of Divine Thought about which we heard at the beginning of this section. It concerns a mysterious stone called SCHETHÍYÂ which was originally in the Throne of God [2]—that is to say, it was a precious stone or jewel —and was cast by Him into the abyss, so to form the basis of the world and give birth thereto. One might say otherwise that it was like a cubical stone or altar, for its extremity was concealed in the depth, while its surface or summit rose above the chaos. It was the central point in the immensity of the world, the corner-stone,[3] the tried stone, the sure foundation, but also that stone which the builders rejected.[4] The last allocation, however, passes understanding, as by the hypothesis of the legend it was used in the building from the beginning. Finally—but this is not less inscrutable—it was that stone which served Jacob as a pillow and thereafter for an altar.[5] It was the good stone, the precious stone and the foundation of Zion.[6] The Tables of the Law were made from it,[7] and it is destined for the salvation of the world.[8] Jacob called it the House of the Elohim,[9] meaning that the Hypostasis to which this name is attributed transfers her residence from the world above to that which is below.[10] It is like the *lapis exilis* of the German Graal legend, and of Alchemy according to the Second Raymund Lully, for it appears to be a slight stone; it is supposed to have been carried by Aaron [11] when he entered the Holy Place, and it was held in the hands of David when he desired to contemplate close at hand the glory of his Master.[12]

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[1] See the tracts called YOMA and SANHEDRIN.
[2] Z., Pt. II, fol. 222a, 222b; IV, 243.
[3] *Ib.*, Pt. I, fol. 231a; II, 511. See also Job xxxviii. 6.
[4] Ps. cxviii. 22. See also Z., III, 152b; V, 392.
[5] Z., Pt. I, fol. 72b; I, 429.
[6] *Ib.*, fol. 231a; II, 512.
[7] *Ib.*, fol. 231b; II, 514.
[8] *Ib.*, fol. 231a; II, 512.
[9] Genesis xxviii. 22.
[10] Z., Pt. I, fol. 231a; II, 512.
[11] Leviticus xvi. 3. The reference is merely to Aaron's entry, and does not tolerate the suggestion indicated.
[12] Z., Pt. I, fol. 72a; I, 427.

In a sense it fell from heaven, like the stone from the crown of Lucifer, and again it was overturned by the iniquity of man, until Jacob restored it to an upright position. Solomon was also one of those who restored it, and thereon he built the Sanctuary [1] We may not know how to harmonise these references which seem to exhaust all that is said of the stone in the Old Testament, but its connection with other and less fabulous elements belonging to the Zoharic myth of creation resides in the fact that this stone was inscribed with the Divine Name before it was cast into the abyss.[2] For the rest, it seems part of the inherent notion that the world was created for Israel and that the story of its making is a part of the story of election. So is it said in one place that the world did not obtain stability until Israel received the Law on Mount Sinai [3]; that God created the worlds after He had delivered the Law; that He ended his work in the Levitical Law, which is the basis of the world, and is therefore that legendary stone with which we have been dealing, for the Secret Doctrine is a Sabbath; and that Abraham is also the foundation, the one just being on whom it rests, by whom it is made permanent, and who nourishes all creatures.[4] It would be not less idle work to try and harmonise these references than to shew that they are not to be taken blindly. They are things that stand by themselves, unrelated one to another, and they serve their purpose as such, being loose lines of thought turning the student's attention in one direction. If we look in this direction and read with the heart therein, I think that we may come to understand how the mystic stone is the central point of the world and how at this point there is the Holy of Holies.[5]

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[1] Z., fol. 91b; I, 429.

[2] *Ib.*, Pt. II, fol. 91b; III, 370.

[3] *Ib.*, Pt. I, fol. 89a; I, 511. Within the measures of the romantic hypothesis, it is obvious that the world was created for the elect of Israel, for it is the scene in which their election finds its field of action. The fantasy would obtain more widely in its application to that greater Israel which is the elect of all ages and peoples.

[4] *Ib.*, Pt. II, fol. 86b; I, 498.

[5] *Ib.*, Pt. I, fol. 231a; II, 511.—There is also the stone "cut out without hands" of Dan. ii. 34, and it is said in the ZOHAR to represent Him Who is "the shepherd, the stone of Israel" (Gen. xlix. 24). It is the Community of Israel—that which shall be called the House of God (*ib.*, xxviii. 22). The stone of Jacob is that stone which forms the bond of union between the Divine Essences—blessed on the right, blessed on the left, blessed above and below. According to THE FAITHFUL SHEPHERD, Z., Pt. III, fol. 279b, the stone of Daniel was engraved with the letters of TETRAGRAMMATON, and it is not to be identified with the stone of Moses, being that rock which he smote twice.—Num. xx, 8–11.

I have spoken of the Word in its relation to the Divine Transcendence. It is said that the six days were created thereby, being lights emanating from the Word and illuminating the world. It is also the Divine Seed from which manifest things came forth. The specific affirmation is, however, that the world was created by the Word united to the Spirit,[1] that which operated being the sound of the Word as a voice which spoke and it was done. For the dispensation of the light this Word was joined with the Father, the light itself proceeding from the Father and being as such incompatible with matter.[2] In the union of the Father and the Word it became accessible thereto, seeing that henceforward it proceeded from both. Before the manifestation of the Word the light proceeding from the Father formed seven letters, which—in some inscrutable sense—were without body and for this reason were inaccessible to matter. When the sacred, nebulous, clouded fire which is called "darkness upon the face of the deep"[3] appeared for the transmutation of matter, seven other letters were formed, also from pure light and hence inaccessible to matter, like the first seven. When the Word manifested, the remaining eight letters were formed, and then the whole alphabet was rendered accessible by the casting down of that barrier which separated matter from the celestial rays. It is for this reason that, according to Scripture, Elohim said: "Let there be light."[4] The firmament was made likewise and the waters were separated from the waters, or the light above from the light below.[5] It was subject to this separation that matter became susceptible of light, and I infer that a spiritual mystery is here indicated which might be comparable to the distinction between material light of reason and that of the higher mind. Now, the Word is said to be designated by the name Elohim.[6]

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[1] It is taught that the one is not without the other, and the authority is Ps. xxxiii, 6: "By the word of the Lord were the heavens made and all the hosts of them by the breath of his mouth."—Z., Pt. I, fol. 156a; II, 213, 214.

[2] Z., Pt. I, fol. 16b; I, 98 *et seq.*

[3] Gen. i. 2.

[4] *Ib.*, v. 3.

[5] Z., Pt. I, 16b; I, 100.

[6] The greater light which God made to rule the day is a symbol of Jehovah, while the lesser which rules the night is the Word, regarded as the end of thought.—*Ib.*, fol. 20a; I, 123. It is said elsewhere that if the world had been the work of the Divine Essence called Jehovah, everything would have been everlasting therein, but being the work of the Divine Essence called Elohim, it is all subject to destruction. This curious statement arises from Ps. xlvi. 9, but it has been pointed out that in this Psalm the

The firmament constituted the line of division: thereunto matter could ascend and thereunto could the light come down; but while it is thus a limit in both directions, the firmament is also a bond of union between the one and the other, so that both are united thereby in Elohim. It is said also that the Word assumed the form of the alphabetical signs, presumably because it is in this form that thought passes into written expression.[1] The six days of creation are lights emanating from the Word for the illumination of the world.[2] It is thanks, in fine, to the Word that the waters of the celestial river flow for ever to irrigate the worlds that are below.[3]

So far therefore concerning the work of God in creation and the instruments appertaining thereto. But there are certain final intimations which belong more especially to our subject and lead therein. When the Holy One created the world He engraved the Mystery of Faith in letters of sparkling light; He engraved it above and below, because it is the same Mystery and because the world below is the mirror of that which is above. By means of the Mystery of Faith He created the worlds. Now, in another place it is asked: What worlds? The answer is matrimonial unions.[4] These are the worlds which God does not cease from creating. It follows that creation, as the story is told, is a veil of the sex mystery; it follows also that something is understood of which physical union is the shadow as this is known here: the intimations concern union as the result of a law, which law is literal on the plane of expression and mystical on a higher plane. Another Key is given in these words: The union of the male and female principle engendered the world [5]—as indeed it was impossible that it should do otherwise within the measures of Zoharic symbolism. So also in the emanation of the letters, ALEPH and BETH are postulated, from which two come forth the rest of the alphabet, and hence

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Divine Name used is not Elohim but Jehovah. In the text itself a debate follows and there is a divided view.—*Ib.*, fol. 59b; I, 337.

[1] Z., Pt. I, fol. 21a; I, 129.

[2] *Ib.*, fol. 31b; I, 196. The ZOHAR is sometimes like scholastic philosophy in its lighter moments, and seeing that the six days of creation are mentioned by Genesis but not the six nights which are implied therein, it inquires what has become of the latter and concludes that God holds them in concealment for some good purpose of His own.

[3] *Ib.*, fol. 33b; I, 208.

[4] *Ib.*, fol. 89a; I, 511.

[5] *Ib.*, Pt. II, fol. 228a; IV, 250.

it is said that these two are male and female.[1] Here is a further reason why BETH was the instrument of creation, as already explained. Another story intimates that God took the "heap of letters" in His hands and began to make worlds therewith over and over, but they had no consistence, the reason being that the Covenant had not yet been made.[2] The world under the law of circumcision must be understood as a specific dispensation within the manifest order, and the destroyed worlds are previous dispensations which arose and decayed unceasingly. This is illustrated when it is said that their destruction was because those who dwelt therein did not accept the commandments of the Doctrine. It is not that God undoes His works, but the works undo themselves by refusing salvation. Why, it is asked, should God put an end to those children whom, according to tradition, He created by the Second Hypostasis, called HE ?[3]

It is only under the Law and the Doctrine, or in virtue of that Inward Covenant of which circumcision was once the shadow, that man is hereby made male and female by the Elohim, which is another manner of saying that the cosmic harmony is established in him. We shall see in a later division that he was created prototypically in the likeness of the world below and in that of the world above. He was also so made that he represents the Celestial Lover and Beloved, Who are symbolised by the letters YOD and HE, and are united by VAU.[4] In another form of symbolism he was designed to be the Spouse or Beloved of God who was never to be separated from the Lover. So proceeds the mystery with which we are concerned from stage to stage of unfoldment; but we are at present concerned only in seeing how it belongs to all.

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[1] Z., Pt. I, fol. 30a; I, 187. It is said elsewhere that the letters expressing the male principle are not susceptible of transformation, while those expressing the female principle can be counterchanged by means of certain combinations.—*Ib.*, Pt. II, fol. 134a; IV, 29. Which letters are male and which are female, we are not told. A note to the French version suggests that the uneven are masculine and the even feminine, which is theoretically plausible but is not borne out in fact because it is certain that HE, the fifth letter, is female in the ZOHAR, while the sixth or VAU is masculine.

[2] *Ib.*, fol. 25a; I, 154.

[3] *Ib.*

[4] Z., Pt. I, fol. 26a; I, 161, 162.

BOOK VI

HIERARCHIES OF SPIRITUAL BEING

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I.—THE SOUL IN KABBALISM

We have ascertained the heads of Kabbalistic instruction as to the essential nature of God, the transition from the Divine Unmanifest into the manifestation of Divinity, the extension of the powers and attributes thus developed through the archetypal, creative, formative and material worlds, the Kabbalistic hypothesis of creation and the doctrine of transcendental and natural science. It remains for us to present in brief outline the doctrine of spiritual essences according to Jewish Theosophy. This is one of the favoured and certainly most recurring subjects found in the Zohar, as it is that also which was destined to receive fuller development than any other in the later literature of Kabbalism. The history of its growth is also worth noting. Pre-existence and the subdivision of the spiritual nature in man are found in the Talmud, but the Sepher Yetzirah has nothing to tell us on the subject, and there is very little in the first commentators on that treatise. It may be said, with considerable truth, that the book and its connections were concerned rather with the physical forces which produced the universe; but the commentaries at least are sufficiently discursive to have included it in their scheme if they had anything to say upon the subject. It remains therefore that the curious and involved speculations with which we are dealing here are in the main a later growth. The distinction between a holy intelligence and an animal soul in man is found in the Book of Concealment,[1] which, so far

[1] "When the inferior man descends (namely, into this world) there are found (in him) two spirits, according to the supernal form. Man (therefore) is constituted from the two sides, the right and the left. As from the right side he has a holy mind, as from the left an animal soul." The extension of the left side was the consequence of the Fall.—Book of Concealment, c. iv. par. 7–9. This is according to the Latin version of Rosenroth, his expansions in brackets included. Compare, however, De Pauly's translation, Vol. IV, p. 143, as follows: "When 'Adam' came here below the

as can be judged from its form, is among the most ancient portions of the ZOHAR. The latter cycle may be regarded, broadly speaking, as the chief source of metapsychical hypotheses in Kabbalism proper. The indications contained therein became a vast and ponderous system in the schools of Isaac de Loria and Moses of Cordova. This system has exercised at all times a particular influence on writers who have approached Kabbalism from an occult standpoint, and—chiefly, perhaps, because it has been made available in Latin by Rosenroth—has superseded that of the ZOHAR itself. Franck states that it is not Kabbalism proper, and affirms very truly that it is full of distorted rabbinical reveries, but it cannot be denied that the roots are in older texts. The later speculations are in other words developed from the ZOHAR, and the following slight sketch contains the general elements of the subject.

Belief in the soul's immortality, which is not found in the Pentateuch or the prophets, was held by the Israel of later times in connection with that of the resurrection of the body, and appears freely in the TALMUDS.[1] Makers of occult speculations, who remember that Moses was learned in all the wisdom of the Egyptians, conceive it to be impossible that he should have known nothing of doctrines which were known to all Egypt, and they hold accordingly that he communicated them secretly to a circle of initiation, by which they were perpetuated in the oral way. Others incline to the notion that they were acquired by the Jews in Babylon. In the Græco-Egyptian period it was, of course, impossible that the learned rabbins of Alexandria should not have been acquainted with the great speculation of a future life. In one way or another it was inevitable that the Jews should have acquired it, which they did accordingly, and the particular date or circumstances are a minor question, about which there can be no certainty. The doctrine, as taught by the TALMUD,

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Celestial Figure had two spirits, one on the right destined to man and the other on the left destined to animals. But after the sin of Adam the left side was so extended that it penetrated even to man."

[1] "The immortality of the soul and the resurrection of the body figure in the TALMUD as tenets of the Synagogue. They form the thirteenth and last article in the profession of faith of Maimonides."—Leroy-Beaulieu, ISRAEL AMONG THE NATIONS, p. 17. This is not quite accurate, as that article concerns the resurrection only. "I firmly believe that there will be a resurrection of the dead, at the time when it shall please the Creator, blessed be His name!"—M. Freidlander, TEXT BOOK OF THE JEWISH RELIGION. 4th ed. London. 1896.

though recognising five divisions of the soul having names familiar to Kabbalism, is comparatively of a simple kind: it does not possess, for example, that philosophical aspect which we find in Philo, and even those who dwell upon Greek influence in early Kabbalism must admit that its pneumatology, after allowing for pre-existence, shews very little trace of Platonism.[1]

It should be understood that the story of the soul in Kabbalism is part of that central doctrine which the ZOHAR calls the Mystery of Faith, or at least the one is in close connection with the other and they arise together.[2] I shall proceed at once to my subject and consider it under four heads, being (1) Pre-existence, (2) The parts of the soul, (3) The soul in the world to come, but here only in respect of the blessed state, and (4) Reincarnation. The doctrine concerning Sheol will call for separate treatment.

As regards pre-existence, I will establish first what may be termed the general thesis, with that which belongs thereto, and will then illustrate it by such distinctions and variations as may seem to deserve mention. When the Holy One willed to create the universe, He formed [3]—and apparently in the first instance—those souls which were intended subsequently to dwell in human bodies.[4] The place of their tarrying is said in more than one place to be the Paradise below, which is the Earthly Paradise or the Lower Eden.[5] This is also an abode of disincarnate souls who have entered that path which leads to the blessed life; but it is not their final home.[6] Like the Christ of Nazareth, the ZOHAR seems to know that there are

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[1] For a good summary of Kabbalistic pneumatology the German student may consult, *inter alia*, Leiningen's LEELENLEHRE DER QABALAH. Leipsic. 1887.

[2] It speaks at once for the genesis and term of the mystery: there is that which must be done in heaven, brought down amongst the similitudes of earthly things and finally restored to heaven.

[3] This is the method of expression in the place from which I derive, but the idea, in its more adequate Zoharic expression, is not one of formation; it is rather of begetting. The point is that souls are affirmed to have a father and mother, and they are produced in virtue of the union between male and female. The basis of the idea is Gen. i. 24: "Let the earth bring forth the living creature," this "creature" being held to mean the soul of the first celestial man.—Z., Pt. II, fol. 12a; III, 53. The fundamental point to be noticed is that the ZOHAR teaches the pre-existence, as it does also the foreknowledge of the soul.

[4] *Ib.*, fol. 96b; III, 387. "Each has its form like that of the body which it is destined to animate."

[5] Z., Pt. II, fol. 11a; III, 48. It is also said poetically that souls are formed in Paradise of the four winds which breathe therein, but the reference is really to that psychic vesture which gives form to the soul.—*Ib.*, fol. 13b; III, 59, 60.

[6] Z., Pt. II, fol. 11a; III, 48.

many mansions in the House of the Father. Before they left the presence of the Maker, all souls—meaning those destined to incarnate under the obedience and election of Israel—were conjured to keep the precepts of the Law.[1] While they await incarnation in Paradise they are clothed with bodies and have countenances like those which they are destined to possess hereafter, but these vestures are of course of a psychic or spiritual kind.[2] When the time arrives for embodiment each soul in its turn is called before the Holy One and is told which physical envelope to inhabit.[3] Paradise is a place of blessing, and it may be that "from the gold bar" thereof it has leaned out and seen no reason to descend of its own accord, or to quit present happiness, as it is said, "for bondage and temptation." It is assured, however, that from the day of its creation it had no other mission than to come into this world.[4] It submits therefore and is stripped of the paradisaical body, that it may be clothed with veils of earth. It takes the road of earth sorrowing [5] and proceeds into the exile of human life.

Souls descend in a pre-established order of succession, though there are certain exceptions.[6] As in all the great events of human life and the universe the precedence must be taken by Palestine, it is held that descent to earth reaches its term therein, and this invariably, after which the souls are thence

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[1] Z., Pt. I, fol. 223d ; II, 520. See also Pt. III, fol. 13a ; V, 38, and Pt. II, fol. 161b ; IV, 101, where the soul is pledged to the study of the Law and the attainment of the Mystery of Faith.

[2] *Ib.*, Pt. II, fol. 150a ; IV, 70. There is no real joy for the soul, save in the body of Paradise ; in that of earth it is shut out from communication with the Supreme Mysteries. See also *Ib.*, Pt. I, fol. 90b, 91a ; II, 515, 516.

[3] *Ib.*, Pt. II, fol. 96b ; III, 388.

[4] *Ib.* Seeing that the Earthly Paradise is the house of pre-existing souls and the place to which they return after death, it might seem that the Fall which took place therein was in the prototypical humanity, or ADAM PROTOPLASTES of later Kabbalism, in whom all souls fell, as Recanati maintained. He speculated also that they are detached from the parent body in succession for incarnation on earth. This is not Zoharic symbolism but individual reverie. There is a sense in which the man of the Eden myth was ADAM PROTOPLASTES, as the first of human beings, but the prototypical ADAM PROTOPLASTES is the Divine Son, conceived in DAATH and so extended through the Lower SEPHIROTH that He stands on MALKUTH.

[5] It is even declared that all which is learned by man as a consequence of his habitation here below was known previously by him in the world above, but this is apparently the case—more especially or only—with those who love the truth and are righteous in earthly life. My authority is the COMMENTARY ON LEVITICUS, and it puts an end to the question of freewill by adding that those who are wicked below have been already set aside by God, their incarnation being delayed through frequent enforced visits to the abyss. So also those who are headstrong here were headstrong prior to their incarnation.—Z., Pt. III, fol. 61b ; V, 169. This was said in the presence of Rabbi Simeon and was suffered to pass unchallenged.

[6] *Ib.*, Pt. II, fol. 101a ; III, 407.

distributed to the whole world.[1] What is much more important is that all souls awaiting incarnation are arranged in pairs; the one which is destined to animate a male is by the side of one who is to animate a female, so that those who are united below have been united previously above,[2] because, according to Scripture, there is nothing new under the sun. They descend also together, but they pass into the charge of an angel who presides over the pregnancy of women and they are then separated.[3] Sometimes the male soul animates a man first, sometimes the reverse.[4] When the time of marriage comes, the Holy One unites them as before and proclaims their union. After the espousals, and apparently when intercourse has taken place, they become—mystically speaking—one body and one soul. If, this, however, is the law, we shall see later on that it is illustrated chiefly by exceptions.[5] At the moment I will mention only a variant of the last notion, which says that, prior to their descent on earth, all souls form an unity, and are part of the same mystery; separation into male and female takes place by reason of incarnation, but they are again made one in marriage.[6] This recalls the Adamic legend and would seem its application to the history of individuals above and below.

I have now given the general thesis, supplemented by counter-theses, but it should be realised that it is drawn from several places. Among questions which must be left open when the text is collated at large there is that which locates the soul prior to incarnation in the Paradise below, as I have said. Other accounts substitute the superior Eden,[7] and

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[1] Z., Pt. I, fol. 205b; II, 424. The exceptions correspond to the ideas of those who are born out of due time. It is said that male souls come from the Tree of Wisdom and female souls from an Inferior Tree, but it is a sporadic suggestion which is at issue with recurring notions.—*Ib.*, Pt. II, fol. 101a; III, 408. It is explained in another place that just souls attached to the Sacred King by true love are longer than others in coming to this earth.—*Ib.*, Pt. III, fol. 68a, b; V, 186.

[2] This is the blessed union.—*Ib.*, fol. 91b; I, 520. But it is to be understood almost unquestionably that the allusion, here and elsewhere, is always to the souls of Israel.

[3] *Ib.*

[4] It is not said that a mistake ever occurs, though this is recognised by one form of occultism and is held to account for certain sex-aberrations. I have not found any Kabbalistic warrant for the opinion. See Éliphas Lévi, in my translation of his TRANSCENDENTAL MAGIC, *Its Doctrine and Ritual*, 1923, pp. 109, 110.

[5] As the Zoharic considerations on the subject of sister-souls who have been, so to speak, mismarried bear ample witness.

[6] Z., Pt. III, fol. 43b; V, 121. See also *ib.*, Pt. I, fol. 85b; I, 493, 494, where it is stated that whether or not a man shall meet in this life with the soul predestined to himself in union, even from the beginning, depends on his own desert.

[7] *Ib.*, Pt. III, fol. 43a; V, 120. Here it is said that when the soul is in the act of

according to one of these the descent for a period into the Earthly Garden takes place just prior to incarnation. The time is thirty days.[1] One of the alternatives has no explicit concern with either Paradise but affirms that from an epoch which preceded the creation of the world all souls have been in the presence of the Holy One and there remain till they are called to go down on earth.[2] According to tradition all emanate from the same region and during their sojourn in heaven they share in the government of things above and below.[3] There are also certain souls which are kept in the hiddenness and are guarded in a particular manner. When these enter into earthly bodies they have power to reascend into heaven without dying.[4] Of such were Enoch and Elias. Speaking for the majority of cases, there is some trouble in effecting a harmonious junction between the soul and its earthly envelope[5]; it is not definitely established therein until after thirty-three days, and for the first seven it goes in and out continuously. One reason seems to be that circumcision does not take place till the thirtieth day and that for three days thereafter the body is in a state of suffering.[6] These reveries are drawn out of two texts: "She shall then continue in the blood of her purifying three and thirty days,"[7] which is of course a reference to the purification of women after childbirth; and: "It shall be seven days under the dam,"[8] which is a reference to the birth of animals—bullocks, sheep, or goats. The "blood of her purification" is in some obscure way the blood of circumcision.[9]

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descending towards this world it visits the Earthly Paradise, where it sees the souls of the just who have left this life. It goes also to SHEOL and sees the souls of the wicked. These are object-lessons, and the inference is that they may act as a guide in life. It is said in another place that the Soul is from the Sanctuary on high.—*Ib.*, Pt. I, fol. 205b; II, 424. It is that Temple which is mentioned in Ex. xv. 17, as "the Sanctuary, O Lord, which Thy hands have established."—Z., Pt. I, fol. 7; I, 38.

[1] According to another account, they pay only a flying visit—also for purposes of inspection.—*Ib.*, Pt. III, fol. 13a, b; V, 39.

[2] *Ib.*, Pt. II, fol. 282a; IV, 310. It was especially the union of male and female souls which existed before creation. The time of intercourse corresponds to midnight on earth. It is an union in the contemplation of God and the joy thereof brings forth other souls, which are those of Gentiles who become converts to Jewry.

[3] *Ib.*, Pt. III, fol. 68a; V, 186.

[4] *Ib.*, fol. 68b; V, 186, 187. See also *ib.*, fol. 182b, 183a; V, 475, 476.

[5] It is said to be attached to the body by one end only. The soul and its envelope develop simultaneously, meaning that their union becomes more perfect, but care of the soul is needed for this purpose, just as the body needs care. The soul, however, is in the care of heaven.—*Ib.*, Pt. I, fol. 197a; II, 381.

[6] Z., Pt. III, fol. 43b; V, 121, 122.

[7] Leviticus xii. 4.

[8] Ex. xxii. 30.

[9] Z., Pt. III, fol. 43b, 44a; V, 122.

Hereof is the ZOHAR in one of its exceptional moods; but these things are weariness, and I will conclude therefore on pre-existence with one further reference. It is said that the souls of the patriarchs pre-existed in the thought of God before the creation and were connected in the other world, whence they came forth in their due day.[1] The text apposite hereto is: "The flowers appear on the earth," [2] meaning that the souls of the patriarchs appear in this world. One would say that these souls were the thoughts of God dwelling in divine men, but if we debated the subject, we should see, I think, that the ZOHARIC hypothesis really comes to this; that the soul-world is a world of thought in God; that the thought precedes the Word, as it is shewn to have done in respect of creation generally; and that souls are uttered forth continually, passing ultimately into expression in flesh.

Though it is closely connected with pre-existence, the mode followed in the generation or creation of souls is hypothetically at least independent and there are important reasons why it should be postponed for consideration till I treat of the mystery of sex in Zoharic Theology. I proceed therefore to the parts or divisions of the soul. It is taught in a summary way that man is composed of three things[3]: Life, or NEPHESH; Spirit, which is RUAH or HAÏÂ; and Soul, that is, NESHAMAH. By these he becomes "a living spirit"—a term, however, which is applied more especially to NESHAMAH. They are called also three degrees, or vital spirit, intellectual spirit and soul proper.[4] NEPHESH is the fallible part, for sin is suggested neither by RUAH nor NESHAMAH.[5] It is said elsewhere and more plainly that the vital spirit sins, but not the soul. The three degrees are superposed one upon another in the order already given,[6] and NESHAMAH is attached

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[1] Z., Pt. I, fol. 1a; I, 5.

[2] Song of Solomon ii. 12.

[3] Z., Pt. I, fol. 27a; I, 169. The "living spirit" is said to proceed from the mouth of Shekinah, who is called "living soul." Here is another aspect of souls being uttered forth by the Divine, and seeing that this is the Shekinah in transcendence, who is (a) the Third Hypostasis and (b) the Mother = AIMA, in the Supernal SEPHIRA BINAH, we shall understand the kind of union which subsists between her and the Father, who is ABBA in CHOKMAH. There is the Divine Thought in KETHER: it is formulated as if mentally in CHOKMAH: and it is uttered in BINAH, producing the living intelligences, who are therefore begotten into the higher Paradise.

[4] *Ib.*, Pt. I, fol. 205b, 206a; II, 424.

[5] *Ib.*, Pt. III, fol. 16a; V, 46. It is said, however, elsewhere that the defilement of *Nephesh* defiles *Ruah* and *Neshamah*.—*Ib.*, Pt. II, fol. 182a; IV, 155.

[6] *Ib.*, Pt. II, fol. 206a; II, 425.

to God [1]; but all these are not the imprescriptible possession of every person in life: the higher parts are earned by serving the Master.[2]

Unfortunately, this thesis—which may seem intelligible enough in itself—leads to very grave complications in respect of that which pre-existed and that which constitutes man a living being in manifestation. It is said that some persons are judged worthy to possess a NESHAMAH, others a RUAH only, while yet others have a NEPHESH and nothing more.[3] These last, by reason of their deficiency, are attached to the impure spirit.[4] The NEPHESH alone is imprescriptible, or necessary to the man's existence.[5] If he comports himself worthily with this gift another spirit is poured into him, which is like a crown of NEPHESH, and this is RUAH. The man is then illuminated by light from a superior region and is in a position to discern the laws of the Secret King. If he still continues worthy he receives the crown of RUAH, the name of which is NESHAMAH; but it is called also Soul of God. Now, it seems obvious that it is this only of which pre-existence, paradisaical life and the Divine Vision can be predicated, and the point is therefore that—contrary to the very clear doctrine concerning the descent of souls—NESHAMAH does not come down and incarnate at birth in any human being.[6] It seems in this case to be mere fantasy with which we have been dealing previously.

There is, however, an attempt elsewhere to harmonise these disparities, for it is said that when the soul, meaning NESHAMAH, leaves the celestial region and comes down

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[1] Z., Pt. III, fol. 25a; V, 64.

[2] *Ib.*, Pt. I, fol. 206a; II, 424.

[3] *Ib.*, fol. 25a; V, 65.

[4] We have to check this by other statements as follows: (a) Man is endowed with a NEPHESH in the first place and it is given him as a preparation for leading a holy life.—*Ib.*, Pt. I, fol. 206a; I, 424. (b) The three degrees constitute one soul and are attached one to another.—*Ib.*, Pt. III, fol. 70b; V, 191. But in further contradistinction hereto, another ruling suggests that the possession of NEPHESH and RUAH leaves man useless for the purposes of Shekinah in captivity and of Moses who abides with her.—*Ib.*, Pt. I, fol. 28a; I, 175, 176. But the reason seems to be that they are unskilled in the Secret Doctrine.

[5] Z., Pt. III, fol. 70b; V, 191, 192.

[6] Alternatively, the successive addition of higher parts of the soul must be understood as gifts of grace, and there is authority for this view in the text, though I do not propose to consider it, as the multiplication of aspects beyond what is actually needed must tend only to the reader's confusion. I have registered the fact for the use of those who would carry their research further. When it is said elsewhere that NESHAMAH cannot sin, the reference—from such point of view—is to a state of attained sanctity in which lapse is—by this statement—impossible, meaning unlikely. It has become not less difficult to sin than before it was to abstain from sin.

towards earth it is joined to the intellectual spirit; afterwards both are joined to the spirit of light—that is, NEPHESH.[1] The spirit of light and the intellectual spirit dwell together and depend one upon the other; but the soul is independent of both. Another thesis is that when man proposes to live in purity, heaven comes to his aid, granting him the holy soul, by which he is purified and sanctified; but if he be unworthy and will not live in purity, he is animated only by NEPHESH and RUAH. It is obvious that this fails to concur with the earlier statement, which represents RUAH as a gift to be earned; but we can read between the lines of contradiction and conclude that the real intention is to represent the permanent part of man as descending and overshading the personality, when this is born into the world; it draws nearer with his growth and improvement; and it may be, so to speak, incorporated with him, or it may not. Understood thus, the speculation will stand at its value: it is a primitive crudity of materialism, but the ZOHAR sometimes exceeds such notions and ascends into a clearer region.

Before giving two or three casual examples, I will cite another classification because of the extraordinary consequences which follow.[2] NEPHESH is the soul which forms the body and presides over the propagation of beings; RUAH is the soul which causes NEPHESH to act and determines its kind of action[3]; NESHAMAH is the supreme force issuing from the Tree of Life.[4] These three degrees separate after death, each returning to the place from which it was brought. NEPHESH is presumably of the earth earthy, for it is said to remain in the tomb[5]—but any statement seems to serve which is made on the spur of the moment; RUAH passes to

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[1] Z., Pt. I, fol. 62a; I, 365. According to Adolphe Franck, NEPHESH throughout the Old Testament signifies the body of man, so long as it is alive.—LA KABBALE, p. 61. It is identified with the PSYCHE by ADUMBRATIO KABBALÆ CHRISTIANÆ, which is one of the rare supplements to Rosenroth's KABBALA DENUDATA. It is here regarded as the vitality inherent in the natural and instrumental body, and it is vegetative and sensitive in its nature. There seems to be no Zoharic authority for the other definitions.

[2] Z., Pt. I, fol. 287b, Appendix II, containing TOSSEFTA OF ADDITIONS: I, 664.

[3] Late Kabbalism sometimes termed RUAH the Spirit, meaning the human soul itself. It was held to extend through the body, to be rational and self-subsisting, but its mode of comprehension was by intermediaries and not direct. It was also the seat of good and evil, and hence of the moral attributes.

[4] NESHAMAH is understanding in late Kabbalism, the individual intellect communicated by the Catholic and Divine Intellect.

[5] Z., Pt. I, fol. 287b; I, 664, 665. This statement is subject to considerable modification in other places.

the Earthly Paradise, where the High Priest Michael offers it as a holocaust to the Holy One and it remains in the joy of Paradise[1]; NESHAMAH ascends on high.[2] What purpose has been attained by its experience below does not appear in the text: it cannot sin, and it is not in search of merit. There is no need to add that—here again—this version of the tripartite personality, postulating independent survival in three separate directions—for NEPHESH is alive in the tomb—cannot be reconciled with the alternatives that have gone before. I conclude that the Secret Doctrine in Israel was unsettled on the subject of the soul and its divisions, that there is no guide for the perplexed therein, and that we shall come in the end to recognise only one truly and pregnant Secret Doctrine in Jewry, which is the secret concerning sex.

Among several intimations which are better than formal attempts to classify there is one which says that man acquires the soul of soul by fear of the Lord and by wisdom. He acquires the soul by penitence. Abraham represents the soul of soul; Sarah is the soul; Isaac is the intellectual spirit; and Rebecca is the vital spirit.[3] Another speculation designates NEPHESH as the soul in a state of sleep, and this definition seems excellent. RUAH is the soul in a waking state, by which I understand the earlier stages of becoming alive to things above. It is said that these two do not differ in essence. Above them is NESHAMAH, which is the soul proper.[4] These grades of the spirit of man are the image of the Mystery of Wisdom, and to fathom them is to discover that Wisdom. When NESHAMAH is pre-eminent in man he is called holy.

The parts of the spiritual personality are by no means exhausted in any triadic enumeration,[5] for ascent in the

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[1] This also is qualified; it remains in the Paradise for a period and then returns whence it came, because the spirit—*i.e.*, RUAH—goes back to God Who gave it.

[2] It returns to the Tree of Life, because it came therefrom.

[3] Z., Pt. I, fol. 264a; II, 622.

[4] *Ib.*, fol. 83a, b; I, 480, 481.

[5] A more simple extension than here follows is given in Pt. II, fol. 158b; IV, 95, where it is said that the soul has five names, being NEPHESH, RUAH, NESHAMAH, HAÏÂ and YEHIDAH. This is an extract from THE FAITHFUL SHEPHERD. But—as we have seen—HAÏÂ is sometimes a synonym for RUAH. Isaac Myer gives the following definition: "YE'HU-DAH, the only one, is the *personality* of man; HAÏÂ is the life in man; NESHAMAH the soul or intellect; RUAH the spirit; NEPHESH the animal soul or vital *dynamics*, the *anima*.—PHILOSOPHY OF IBN GEBIROL, p. 397. Such a classification makes for confusion only as the distinctions do not correspond to separable aspects of human nature. Late Kabbalism said that YEHIDAH is individuality—the unity or correspondence by which man becomes like unto his First Cause. HAÏÂ is a condition of unity between the particular and catholic intellect, the union apparently

grades of sanctity can provide additionally to these and in succession: (1) a soul from the world of emanation on the side of the Daughter of the King [1]; (2) a soul from the world of emanation on the side of the Son of the King [2]; (3) a soul from the side of the Father and the Mother [3]; and (4) a soul which reflects the four letters of the Sacred Name Jehovah.[4] This is one specimen extension, but there are others, some of which I will omit and some are transferred to their proper place elsewhere. I may add here, however, that there is a casual supplementary soul [5] added to the Students of the Doctrine on the Sabbath Day, after which it returns whence it came. It appears to be a sacred soul issuing from the Tree of Life, and it is adapted to the works of the recipient. An alternative account attaches it to all good Israelites who fulfil the Law, whether they are students of the Doctrine in the deeper mystical sense or not.

The state of the soul in the world to come is described in several ways, as we should expect assuredly; but those which concern the blessed life of the departed can be harmonised, or at least there is nothing of essential discrepancy. When the good soul is preparing to leave this world, and while it is suspended from the body only at the larynx, it beholds three angels, to whom the dying man confesses his sins.[6] These spirits engarner the souls of the just and they accompany the glorious Shekinah, for no man leaves this world without seeing the Shekinah at the last moment of life.[7] The soul prostrates itself before her and praises God.[8] It seems then to enter a cavern wherein is a door leading to the Earthly Paradise[9]; there it encounters Adam, the patriarchs and all the just, who rejoice with her and she is admitted within the Garden. Either then or previously, she has been furnished

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of our life with that life which is Divine. Franck says that it is the vital spirit, that its seat is in the heart, and that it is distinct from the principle of animal life.—LA KABBALE, p. 235.

[1] Z., Pt. II, fol. 94b; III, 379.

[2] *Ib.*, the authority being: "Ye are the children of the Lord your God."—Deut. xiv. 1.

[3] Z., fol. 94b; III, 379, 380. The versicle appertaining hereto is "breathed into his nostrils the breath of life; and man became a living soul."—Gen. ii. 7.

[4] A man in possession of this soul is the image of the Heavenly Master. Of him it is said: "And have dominion over the fish of the sea."—Gen. i. 28.

[5] See Z., Pt. II, fol. 88b; III, 361—among many other places.

[6] Z., Pt. I, Appendix III, SECRET MIDRASH, fol. 3b; II, 677.

[7] *Ib.*

[8] *Ib.*, fol. 2b; II, 676.

[9] *Ib.*, Pt. I, fol. 127a; II, 103. See also fol. 287b; II, 664.

with an envelope other than the fleshly body but still having the form thereof.[1] It is said as to this that the days of life are a vesture, and the days of man's life on earth are his vesture in the world to come, in so far as he has lived them worthily.[2] The odours given forth daily in the Garden of Eden perfume the precious vestments woven out of the days of man.[3] This again is a clear issue at its value, but it is superseded in other accounts and it complicates its own position by adding that there is one vesture [4] for NESHAMAH, another for RUAH, and one finally of an external and scarcely perceptible kind for NEPHESH [5]—all formed from the days of life. At the same time the commandments of the Law are the vesture of NESHAMAH.[6]

In this way we are taken to another point of spiritual progression which may be perhaps without prejudice to what has gone before. When the soul of a man who has been consecrated to the study of the Law during life quits this world, it goes up by the roads and pathways of the Law,[7] so that his knowledge is a guide in attainment, while the souls of those who have neglected such study go astray in the paths which lead to the region of GEBURAH, where they suffer punishment.[8] In another manner of symbolism the Law goes before the soul when it rises into the celestial regions, and it opens to him all the doors.[9] The Law remains with the soul till the day of resurrection, when it will take up the defence of the soul. This is again in reference to the Students of the Law,

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[1] Z., Pt. I, fol. 91a ; I, 516.

[2] See *post*, p. 285 ; and Z., Pt. I, fol. 224a, b ; II, 482–484. It is said elsewhere that the soul cannot have two vestures at one and the same time, even as the spirit of good and the spirit of evil cannot dwell together. The heavenly envelope is assumed, or the soul is clothed therewith, when that of earth is decomposed as well as laid aside. It is a curious theory of vehicles, but it rests—*ex hypothesi*—on the authority of Rabbi Simeon. The object of Samael is to hinder man from receiving the garment of heaven, and this he can do until the fleshly body has dissolved.—*Ib.*, Pt. I, fol. 169b, 170a ; II, 441. But the reference is apparently to NEPHESH. The RUAH is itself not at rest ; it is only after the complete return of the earthly part to earth that it is drawn back to the Holy Spirit Which gave it.

[3] *Ib.*

[4] It is admitted that the wise in doctrine have not reached a full agreement on the subject, yet the number of vestures is three.—*Ib.*, fol. 225a ; I, 485.

[5] Because, notwithstanding previous testimony, NEPHESH is bound up with the body in its tomb for twelve months only, after which it goes wandering and enters into communication with those who are still incarnate, to inquire respecting their sufferings and to pray at need for them.—*Ib.*, Pt. II, fol. 141b ; IV, 48.

[6] Presumably NESHAMAH is so clothed with righteousness because it cannot sin.

[7] *Ib.*, fol. 175b ; II, 290. See also fol. 27a ; I, 170.

[8] *Ib.*, Pt. I, fol. 175b ; II, 290.

[9] *Ib.*, fol. 185a ; II, 329.

and it is said that after their resurrection they will preserve intact all knowledge which they had during their antecedent life.[1] Indeed such knowledge will be extended, so that they will be able to penetrate mysteries which were concealed from them previously.[2] It would seem also that those who are dedicated to the study of the Law on earth will be so occupied also in the world to come, and this apparently apart from the resurrection life.[3]

I will make an end of these economies by condensing one more parable of the soul.[4] There are Seven Palaces on high containing the Mystery of Faith, and I understand these as seven stages of union, like a tower going up to God. In case I am correct herein, it is said that six of them are accessible to the understanding of man, but the seventh is secret and forms part of the Supreme Mysteries.[5] The reason is the old reason, namely, that "eye hath not seen"; and considering that in this state the union is altogether ineffable, it may be worth while saying that we have no title to term it absorption, identity, or by any other word which is within the measures of things expressible. There are also Seven Palaces below, and among these one is superior to the rest, as it holds both from heaven and earth. For the rest, they are postulated in relation to certain grades of advancement in the world to come. When the souls of the just leave material life they enter the first Palace and are occupied with preparations for the next stage of their experience, but there are no particulars.[6] The second Palace [7] is the sojourn of those who have suffered

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[1] Z., fol. 185a; II, 330.

[2] *Ib.*

[3] *Ib.* When stripped of its conventions, the real meaning which issues from these extracts is that the pursuit of the Law is the following of the will of God and that the union hereafter therewith is a penetration of the Divine Mystery, in which the soul progresses for ever.

[4] *Ib.*, fol. 38a; I, 235.

[5] *Ib.*

[6] Z., Pt. I, fol. 38b; I, 236.

[7] There are several systems of Palaces described by the ZOHAR; there are those in which speech prevails but in others thought or intention. The latter are more exalted in order, presumably because silence is better than speech, seeing that it stands for the contemplation of God in the heart. I do not find for what reason *per se* or in what manner, but the object of all the Palaces above is to preserve Shekinah in the world below. The variant accounts are somewhat confusing, as it is not invariably too easy to see whether the subject of discourse is the Palaces which are above or those which are below. (See, for example, Z., Pt. I, fol. 38a; I, 236.) It is said (Ps. xxvii. 4): "That I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His Temple." The beauty of the Lord is held to designate the Palaces above, but the word "beauty" is rendered "delights" by the ZOHAR. The Temple means the Palaces below. The seven superior Palaces are

morally and physically in the present world, but have given daily thanks to their master, this notwithstanding, and have not neglected prayer.[1] The Messiah descends into this abode and thence he draws souls into the third Palace. It is the place of those who have suffered extremely in earthly life as the result of serious disease. It contains also the souls of young children and of such as have shed tears over the destruction of the Temple. They are consoled by Messiah, who brings them into the fourth Palace, where are the souls of all those who have shared the sorrow of Zion and those also who have been slain by heathens. The fifth Palace is the sojourn of true penitents, who have restored their souls to a state of purity, and of those who have sanctified the Name of their Master by going to meet death for His glory.[2] There also are the souls of those who have repented on their death-beds, since the Doctors of Kabbalism insist no less on the possibility of saving the situation of life thus at the last moment than do the Doctors of the Latin Church: for the one and the other the great fatality resides in final impenitence. The sixth Palace is the sojourn of the souls of ZELATORES who have proclaimed the Master's unity, and have loved Him with a true love.[3] The seventh Palace is that which I have called superior in respect of the rest; it is also more secret and mysterious. It is not unlike that glimpse of the Beatific Vision which according to Catholic Theology is seen for a moment by souls on the threshold of purgatory, or it is like the vision of Shekinah which is granted *in articulo mortis*, according to Kabbalism—as we have seen. The soul on its

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(1) the basis and beginning of the Mystery of Faith; (2) the abode of Faith; (3) the place in which worthy souls are offered in sacrifice; (4) the place of judgment, whether propitious or otherwise; (5) the Palace of Love; (6) the Palace of Mercy; and (7) the Holy of Holies and final end of souls.—See TRACT PALACES, being Appendix II., Z., Pt. II, fol. 244b, 261a; IV, 277–294. There are also Seven Palaces of Prayer, provided with doors by which the prayers of man ascend to the Great Master. The first corresponds to the "paved work of a sapphire stone."—Ex. xxiv. 10. It leads to the heaven of heavens. The second is like "the body of heaven in its clearness" (*ib.*). The third is a Palace of pure untinctured light, having a point of golden splendour. The fourth is a Palace of 70 lights, while the splendour of the fifth is like that of the lightning and thunderbolt, combining purple with many colours. The sixth is the Palace of Will, and it diffuses 12 lights; its mystery is expressed by the words: "Thy lips are like a thread of scarlet" (SONG OF SOLOMON iv. 3). It is also the Palace of Love. But the seventh Palace is devoid of all form; it constitutes the Mystery of Mysteries; and it is separated from the other habitations by a veil. Herein sojourns the Infinite Will.—Z., Pt. I, fol. 41b–45b; I, 248–265.

[1] Z., Pt. I, fol. 38b; I, 237.

[2] *Ib.*, fol. 39a; I, 239.

[3] *Ib.*, I, 240.

departure from earth enters this Palace for a moment—though there seems no assignable reason and though it is not said to see anything: it is then immediately relegated to that place of sojourn which corresponds to its state at death. It will be noted that the parable has no logical consistence—as it has no concurrence with previous accounts: if those who have suffered martyrdom for the glory of God have a particular abode assigned them, it is obvious that others who have died naturally, for example, have no title therein; and so of the rest. Were it worth while to exercise one's mind on the subject, it might be suggested that souls which have reached a certain grade in life do not pass through the Palaces below that grade, while those who are below work upward and attain that grade after a given period in the world to come. But the ZOHAR is really concerned only with enforcing the idea of ascent in the scale hereafter, and the logic of its fiction is of no consequence in comparison with the main object. It is therefore idle to rectify on our part; let us realise rather that the ZOHAR is establishing another point of correspondence between the lesser and greater world. We have seen how early in the Christian centuries it forestalled the modern doctrine of macrocosmic evolution, and this now is a story of evolution in the microcosm, working on the basis of six periods corresponding to those of creation; and as the latter was followed by a period of rest, so is the seventh Palace a place of secrecy and mystery, suggesting a Sabbatic state. But above it there is the other and ineffable order of Supernal Palaces, and beyond the present epoch in created things there is the Messianic age to come, in which the story of the world and man reaches its end for Zoharic Theosophy, as it does in the Apocalypse for Theosophy according to Christ.

The idea of reincarnation in Kabbalism has been the subject of much confusion in the modern occult schools, which have depended, firstly, on the vague and incorrect vestige of elucidation offered by Adolphe Franck [1] and, secondly, on the obvious misstatements of Éliphas Lévi.[2] It is dismissed by

[1] LA KABBALE, pp. 244–247. There is postulated in the first place the fact of metempsychosis in Kabbalism on the authority of Z., Pt. II, fol. 99b, and afterwards the author gives a very imperfect account of the Zoharic doctrine concerning overshadowing, impingement, or embryonic states of souls, with which I am proceeding to deal.

[2] See A. E. Waite: THE MYSTERIES OF MAGIC: *A Digest of the Writings of Éliphas Lévi*, second Edition, 1897, where it said that a multiplicity of incarnations has never been recognised by Kabbalists of the first order.—pp. 131, 132.

the one in a few paragraphs and the other states that the doctors of traditional science in Israel did not admit the subject. On the contrary, there is a clear system of reincarnation scattered throughout the ZOHAR, but it calls to be distinguished from those later developments with which I must deal otherwise.

To some extent the doctrine hinges on questions of paternity, for it is stated plainly that when a man has failed to have children in this world, the Holy One will send him back, and many times at need, to fulfil what has been neglected, so that he is compared to a plant which is removed continually from the ground and located elsewhere—in the hope that it will do better.[1] Reincarnation is not, however, an universal law, or at least it is contingent in other cases than the particular case which has been just specified. Those who have accomplished their mission during a single sojourn on earth rest near to the Holy One; those who return are those who have not finished their work, whether it be that of parentage or otherwise.[2] It is rather obvious that the perfect fulfilment of the Law was a matter of great difficulty, and we know that St. Paul regarded it as an intolerable burden; we know also that failure in certain points voided the entire fulfilment; and the inference would seem to be that reincarnation for the doing of that which had been previously left undone and for the undoing of that which was amiss formerly must, by the hypothesis, have been the rule rather than the exception. Hence it is said in one place that the words "seeing that he also is flesh"[3] signify that the spirit of man, meaning his soul, will be many times reclothed with flesh, until the time comes when the soul shall be susceptible of receiving the spirit of God. In order that the significance of the expression should not remain doubtful, it is added that the Holy One will some day ransom the world and will grant the spirit in question to men generally, so that they may live eternally.[4] This is said to be shewn by the words: "For as the days of a tree are the days of my people,"[5] and also: "He will swallow up death in victory: and the Lord God will wipe away all tears from

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[1] Z., Pt. II, fol. 186b; II, 337.
[2] *Ib.*, fol. 187b; II, 341.
[3] Gen. vi. 3.
[4] An allusion apparently to the permanence of the resurrection state.
[5] Is. lxv. 22.

off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it."[1] Reincarnation or transmigration would seem also to be the invariable fate of the Gentiles. The souls of Pagans who deliver up their bodies in the Holy Land are not received in heaven: they wander about in the universe, transmigrate many times and finally return to the unclean place whence they came.[2] The souls of Israel which leave the body outside Palestine have also transmigrations and wanderings before reaching the region assigned them.[3] If this is to be taken as definite—and I do not think that the view is revised subsequently—one side of the law of reincarnation depends upon a merely external accident.[4] It will be useful to remark here that the ZOHAR knows nothing concerning spaces of time intervening between death and rebirth; the question does not seem to have arisen within their consciousness; the period elapsing may have been variable, as it is regarded in Eastern doctrine; but the new event is sometimes at least immediate. Seth, for example, was animated by the soul of Abel, which thus returned to earth.[5] At the birth of Benjamin, however, his soul left the body of his mother, which it had animated previously.[6] At the death of Rachel, her soul animated the son of Benjamin.[7] It seems to follow that in each case there were two souls at one time in the same body. It is said further that Phineas received the soul of Nadab and Abihu, who were alive at the time.[8] Rabbi Simeon testifies that this is a mystery, meaning that their soul did not find refuge under the wings of Shekinah, because they left no children and had thus diminished the figure of the King.

I have spoken already of the place—whatever it is, for it is indeed described variously—in which souls are reserved, awaiting the period of their primary embodiment in flesh; and I have mentioned the notion that at the Messianic period

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[1] Is. xxv. 8.
[2] Z., Pt. II, fol. 141a; iv. 46.
[3] *Ib.*
[4] See *post*, p. 320, regarding final reincarnation, which must take place in Palestine.
[5] *Ib.*, Pt. I, fol. 55a; I, 315. Adam is said to have called his son Seth to mark the end of a situation, the consonants of his name being the two last letters of the alphabet.
[6] Z., Pt. I, fol. 155b; II, 211.
[7] *Ib.*
[8] *Ib.*, Pt. III, fol. 216b; V, 550. The suggestion is difficult to follow and would scarcely deserve the pains. It is added that when Phineas slew Zimri and Cozbi the tribe of Simeon were keen on avenging the death of their chief; the soul of Phineas fled and the two wandering souls took possession of its vacant place.

the fount of souls will be exhausted, leading to the creation of entirely new cohorts.[1] But it is said also that there will come a time when old souls, meaning souls in migration, will be renewed for the renewal of the world.[2] Each of these souls who have been incarnated previously will be united to a new created soul, as it is written: "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."[3] We see by these extracts that reincarnation according to Kabbalism is complicated by several considerations and that the word impingement or overshadowing would be a better description of that which occurred in certain cases. The subject is not developed in the text itself, and it came into the hands of later Kabbalists who manufactured mighty systems thereon. The testimony of Isaac de Loria in his BOOK OF THE REVOLUTIONS OF SOULS is an instance of the lengths to which it could be carried and I shall have to deal with it at a later stage.[4]

The question of resurrection in connection with reincarnation created difficulties of its own. It was alleged that in the case of souls who take flesh several times the body which shall rise will be that in which the soul has succeeded in taking root, meaning presumably that it has fulfilled the Law in perfection.[5] Those bodies in which the soul fails to reach its ends are like dried up trees which fall to dust, and they will rise no more. There is some subtlety in this as a way out of the difficulty created by the idea of resurrection in connection with the idea of rebirth. But it will be observed that nothing is said as to those who have been rooted only in wickedness. I may add that the Zoharic doctrine of the world to come and the recompenses and punishments therein is quite independent of any reincarnation hypothesis and cannot be adjusted thereto. The two notions were developed almost certainly in complete independence of each other. As regards resurrection, there is a variant of the above view, according to which the soul will return into the last body that was animated, but the previous bodies will rise also and will be animated with new souls. "If these bodies have fulfilled meritorious works"—I give the literal words in this instance—"they will continue,

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[1] Z., Pt. I, fol. 28b; I, 179.
[2] *Ib.*, Pt. I, fol. 119a; II, 76, 77.
[3] Is. iv, 3.
[4] See Book IX, § 1.
[5] Z., Pt. I, fol. 131a; II, 114.

but if not they will return again to dust," and as no purpose will have been served, this reverie does not seem less than imbecile.[1]

Some incidental points may be summarised as follows. On the basis of the words: "One generation passes away, and another generation cometh,"[2] it is said that the generation which comes is that also which has passed.[3] Reincarnation is sometimes despite the soul and sometimes apparently otherwise.[4] In one place it is formulated in the terms of uttermost simplicity by affirming that souls are sent for a second time on earth, that they may repair faults committed on the first occasion.[5] They come back also through the workings of Grace, as for example when husband and wife have been sterile through no fault of theirs in a previous lifetime[6]; on the next occasion they will be enabled to fulfil the Law, though it is not suggested that they will do so one with another. This implies that the axiom once an Israelite always an Israelite obtains automatically, and though I have not had occasion to mention it previously, it may be said now that what may be called the primordial generation of the chosen people insures this—supposing that rebirth occurs. There is another point: reincarnation is good because good reasons are, by the hypothesis, behind it; but as it is not good in itself, it is well to be spared therefrom. In conclusion, rebirth befalls those who do not study the Law, the inference being that those who do and who at the same time fulfil the other precepts do not suffer transmigration.[7]

II.—ANGELS AND DEMONS

We have seen that the world of BRIAH is that of Creation so-called, that is, of the emanation of creative forces. These forces are Elohim, and in this sense BRIAH is therefore the Elohistic world. It is called also the world of archangels, but

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[1] Z., Pt. I, 131a; II, 114.
[2] Eccles. i. 4.
[3] Z., Pt. I, fol. 268b. LUMINOUS BOOK or BOOK OF BRIGHTNESS; II, 635.
[4] Z., Pt. II, fol. 96b; III, 387, 388.
[5] *Ib.*, Pt. II, fol. 54a; III, 244.
[6] *Ib.*, fol. 109a; III, 429, 430.
[7] *Ib.*, Pt. III, fol. 178b, THE FAITHFUL SHEPHERD; V, 464. According to the testimony in this text, incarnation may take place thrice, because of the words: "Lo, all these things worketh God oftentimes with man."—Job xxxiii. 29. The ZOHAR renders the passage: "Behold what God doeth in respect of each man, even to the third time." Compare the Vulgate: *Ecce haec omnia operatur Deus tribus vicibus per singulos.*

this is in later Kabbalism. It would not be exact to say that the archangels are ELOHIM, much less that Michael, Raphael, Gabriel, Metatron and so forth are deities according to the Kabbalah.[1] In a general way it may be affirmed perhaps that the intelligent forces of the Briatic World, when assumed, so to speak, by the Divine World, can be regarded as ELOHIM, in the speculations of later rabbinical minds. Thus, according to Kabbalism, the three men who appeared to Abraham in the vale of Mamre to announce the destruction impending over the cities of the plain were three archangels, but they were also ADONAI, the Lord, for they were forms assumed by Divinity. Even at the risk of forestalling some part of that which is to come, it seems important to register at this stage that Shekinah is ELOHIM as well as ADONAI, according to recurring testimony of the ZOHAR, and that she under God made the world by CHESED, which is the highest of Briatic SEPHIROTH, and it is in this sense that BRIAH is the Elohistic world.

Of the hierarchy of spiritual beings outside humanity we meet with various classifications by different rabbinical writers, and they are not to be regarded as mere inventions, for they have their roots or vestiges in Talmudic times. As regards the descending or demonological scale, later authorities do not hesitate to contradict Zoharic statements. It should be understood that what follows depends from Zoharic expositors and not from the ZOHAR itself. They are tabulated on the Tree of Life and the Four Kabbalistic Worlds, which are complicated, moreover, by assuming an evolution of the Ten SEPHIROTH in each. The archangels of BRIAH, corresponding to the extension in question through that world, are usually enumerated as follows :

I. METATRON, Angel of the Presence, World-Prince, corresponding to KETHER.[2]

II. RAZIEL, the Herald of Deity, corresponding to CHOKMAH.

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[1] Isidore Loëb, however, describes METATRON as a species of *Demiourgos*, following presumably the heterodox opinions of the Talmudic R. Acher. Franck also regards him as a Divine Hypostasis.

[2] When written with a JOD (MITTRVN), the name METATRON signifies SHEKINAH ; without that letter it signifies the angel who is "legate of SHEKINAH," also called NGHR = Boy, and hence METATRON has been said to be a boy-angel.—KABBALA DENUDATA, *Apparatus*, i. 528. We shall see later that he has other and more pregnant titles.

III. TSAPHKIEL, Contemplation of God, corresponding to BINAH.
IV. TSADKIEL, Justice of God, corresponding to CHESED.
V. SAMAEL, Severity of God, corresponding to GEBURAH.
VI. MICHAEL, Like unto God, corresponding to TIPHERETH.
VII. HANIEL, Grace of God, corresponding to NETZACH.
VIII. RAPHAEL, Divine Physician, corresponding to HOD.
IX. GABRIEL, Man-God, corresponding to YESOD.
X. SANDALPHON, Messias, the second phase of Metatron, corresponding to MALKUTH.

The world of YETZIRAH or Formation is said to be that of the angels, who are divided into nine choirs, which are very nearly identical with the hierarchy of pseudo-Dionysius, whose scheme has become part of Christianity.[1] Those who attribute a high antiquity to Kabbalistic Tradition say that Dionysius drew from the oral doctrine of Israel; others pretend that Dionysius and the Kabbalah both derive from Neoplatonism; but Greek and Hebrew thought had come to know one another before the date of the Areopagite. Dionysius, perhaps, may be taken to represent the point of contact between Hellenism and Jewry after modification by Christianity. The Kabbalah may represent, but at a much longer distance, in the form of its extant literature, the point of contact between Hellenism and Israel unmodified by Christianity.

According to the most usual attribution the choirs of YETZIRAH are as follows:—

I. HAYYOTH HA KADOSH, the holy living creatures, or animals of Ezekiel and the Apocalypse, corresponding to KETHER and to the Christian Seraphim.
II. OPHANIM, or Wheels, also mentioned in Ezekiel, corresponding to CHOKMAH and the Cherubim.
III. ARALIM, or Mighty Ones, corresponding to BINAH and the Thrones.
IV. HASHMALIM, or Brilliant Ones, corresponding to CHESED and the Dominations.
V. SERAPHIM, or Flaming Serpents, corresponding to GEBURAH and the Powers.

[1] It should be remembered, however, that unlike Christian angelology, that of the ZOHAR represents the divine messengers as altogether inferior to man and most certainly to the souls of the just, which ascend higher and attain a superior rank. See the Mantua edition, iii. 68*b*.

VI. MELACHIM, or Kings, corresponding to TIPHERETH and the Virtues.

VII. ELOHIM, or Gods, corresponding to NETZACH and the Principalities.

VIII. BENI-ELOHIM, or Sons of God, corresponding to HOD and the Archangels.

IX. CHERUBIM, the Seat of the Sons, corresponding to JESOD, the Foundation, and the Angels.

The tenth order required to complete the Sephirotic attribution is found in the ISHIM, or beatified souls of just men, corresponding to MALKUTH and the great multitude of the redeemed seen by St. John in the Apocalypse.

These orders are also summarised in the notion of a third Adam, YETZIRAH, represented by the MALKUTH of the Yetziratic world, man in the likeness of the angels—in a word, the ADAM Microprosopus of the IDRAS.

The world of ASSIAH, or of matter, is that into which Adam descended at the Fall, and beneath it is the abode of evil spirits, the Shells, Envelopes and CORTICES of the later Kabbalah.[1] It contains the orders of retrograde spirits corresponding by inversion to the angels of YETZIRAH and the arch-fiends corresponding after the same manner to the archangels of the Briatic world.[2] They are usually enumerated as follows :

I.—THAUMIEL, the doubles of God, said to be two-headed and so named, because they pretend to be equal to the Supreme Crown. This is properly the title of the averse SEPHIRA corresponding to KETHER. The cortex is CATHARIEL, according to the Supplements of the ZOHAR. Satan and Moloch are said to be the arch-demons, but the attributions are hopelessly confused throughout, partly owing to the obscure classifications of the ZOHAR and the contradictions of later Kabbalists.

II.—CHAIGIDIEL, a term connecting with the significance of *placenta*, or, according to other authorities, with that of obstruction, in the sense of an impediment to the heavenly influx. This averse SEPHIRA corresponds to CHOKMAH. Its cortices are the OGHIEL or GHOGIEL, which cleave to illusory

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[1] For some information on Kabbalistic demonology, see DIE KABBALA : *ihre Hauptlehren und ihr verhältniss zu Christenthum*. Innsbruch, 1885.

[2] But there are also many material correspondences which are not of shells and demons.

or material appearances in opposition to those of reality and wisdom. This explanation is, of course, very late. The arch-demon is said to be ADAM BELIAL, and so again is Beelzebuth. The Dukes of Esau are connected with this number.

III. SATHARIEL, the concealment of God, meaning that this averse SEPHIRAH, unlike BINAH or Intelligence, hides the face of mercy. In the Supplements of the ZOHAR it is termed SHEIREIL, from the hirsute body of Esau. The Dukes of Esau are referred alternatively to this number, instead of to the averse correspondence of CHOKMAH, by the same work. LUCIFUGE is said to be the arch-demon, but this is obviously not a Kabbalistic term: it is known, however, to the grimoires and to some late demonologists of the Latin church.

IV. GAMCHICOTH, or GOG SHEKLAH, disturber of all things, the averse correspondence of CHESED. According to the Zoharic Supplements the cortex seems to be AZARIEL. The arch-demon is ASTAROTH in late Kabbalism.

V. GOLAB, or burning, in the sense of incendiarism. This is the averse correspondence of GEBURAH and the antithesis of the Seraphim or Fiery Serpents. The cortex is USIEL. The arch-demon of late Kabbalism is ASMODEUS.

VI. TOGARINI, wranglers, because, according to Isaac de Loria, this averse correspondence of TIPHERETH strives with the Supernal GEBURAH. The cortices are called ZOMIEL and the arch-demon is BELPHEGOR.

VII. HARAB SERAP, dispersing raven, referring to the idea that this bird drives out its young, the averse correspondence of NETZACH. The cortices are the THEUMIEL and the arch-demon is BAAL CHANAN.

VIII. SAMAEL, or embroilment, corresponding to HOD, the supernal Victory. The cortices are THEUNIEL according to the Supplements of the ZOHAR, and ADRAMELEK is the name assigned to the arch-demon by late writers.

IX. GAMALIEL, the obscene, in averse correspondence with JESOD, which signifies generation of the higher order. OGIEL, which other classifications attribute to the averse correspondence of CHESED, seems to be the cortex mentioned in the Zoharic Supplements, and the arch-fiend is LILITH, according to late Kabbalism.

X. LILITH [1] is, however, according to another tabulation,

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[1] According to the ZOHAR she is a stryge who slays infants.

the averse correspondence of MALKUTH, with whom later Kabbalism connects NAHEMA,[1] the demon of impurity.

In Zoharistic doctrine, however, the chief personalities of ASSIAH are SAMAEL, who is to some extent the averse Adam Kadmon, and his bride LILITH. The Sephirotic attributions are obscure and incomplete, but in a general way it is said that as in the Holy Kingdom so is it in that of iniquity,[2] as in the circumcision so also in the uncircumcision. SAMAEL is said to be the uncircumcised and his bride is the prepuce, which, it adds significantly, is the serpent.[3]

I have given space to this portion of the psychical hypotheses of Kabbalism, most of which is post-Zoharic, not because it is of inherent importance, or can be regarded otherwise than as a disfigurement of the metapsychical doctrine, but because we shall have later on to give account of the connection between the Kabbalah and Ceremonial Magic, and the doctrine of angels and demons is necessary to the understanding of this connection.[4] It should be added that not only is a methodised doctrine of the Celestial and Infernal Hierarchies not found in the ZOHAR, but there is no adequate material for the construction of such a doctrine.

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[1] A succubus who brings forth spirits and demons after intercourse with men, says the ZOHAR, which in various places develops this idea further.

[2] Hence the true name of Satan is said to be that of YHVH reversed.—Pike, MORALS AND DOGMA, p. 102. He is reproducing Éliphas Lévi.

[3] R. Simeon ben Yohai in TIKKUNIM, or Supplements, No. 18. See BETH ELOHIM, by R. Abraham Cohen Irira, c. ii., KABBALA DENUDATA, ii., Part 3, Tract 1, *i.e.*, PNEUMATICA KABBALISTICA, pp. 188 *et seq.*

[4] The TALMUDS abound with legendary history and teaching on this subject, for they are like a storehouse of folk-lore as well as of jurisprudence. It has been even proposed that the mediæval notion of vampirism is to be traced to Talmudic fables concerning stryges. See A. Brierre de Boismont, DES HALLUCINATIONS, &c. Second ed., p. 395. Paris. 1852.

BOOK VII

WAYS OF GOD WITH MAN

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I.—THE MYTH OF THE EARTHLY PARADISE

In some previous chapters I have been content to lead up as I could to certain intimations which have formed part of each concerning that Mystery of Sex which is called Mystery of Faith and Supreme Mystery in the Zohar; but in the present consideration it will be with us even from the beginning. It is a matter of some difficulty to disassociate the subject from that Divine Personality—the Indwelling Glory—which is the central figure of the Aramaic text and the full discussion of which I have decided for good reasons to postpone till much later in our study. It must be remembered in the first place that there are two Gardens of Eden which are in communication one with another, while the one leads to the other.[1] The one is the Mystery of Sex as it was established or rather formulated originally on this lower earth, by the hypothesis of the Secret Doctrine, but this Garden was ravished; the other is a Mystery in Transcendence, as it subsists in the Eternal World, the World of the Supernals. In the symbolism of the whole subject, the ward of both is womanhood; she is the Garden in transcendence and she is also the Garden [2] below, or alternatively their

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[1] According to later Kabbalism, the Superior Paradise is referrable to Briah in respect of souls and to Yetzirah in respect of angels, but this is manifestly opposed to Zoharic teaching, by which it is allocated to Binah and is therefore in the Supernal World of Atziluth. The Inferior Paradise is in Assiah according to both forms of Kabbalism. We have seen also that the Higher Eden is the abode of souls awaiting incarnation and that the Lower Eden is, so to speak, the threshold of entrance into the life of earth. So also on the return journey through the gate of death the Lower Paradise is a tarrying-place for the souls of the just before they ascend higher, that is to say, into the Supernal Eden, where perfect liberation is enjoyed.—Z., Pt. III, fol. 196b; V, 506.

[2] According to Franck, Paradise is always termed by the Kabbalists either גן עדן = the Garden of Eden or עולם הבא = the World to Come and never פרדס = Pardes = Garden, this being the word of the modern Kabbalists.—La Kabbale, p. 57. Gan

mystery is she ; and their image amidst the exile and penitence of this present order is also woman—woman in her betrothals, woman in her espousals, woman as wife, mother, daughter and sister. We shall see at a later stage that all these designations are titles of Shekinah—as the Divine Personality which I have mentioned—and she can be regarded from two points of view, being (1) as woman in the archetype and (2) as the Mystery of Sex. Speaking essentially, these two are reducible to one. But the male is not without the female, nor is the woman apart from man in respect of this mystery, which includes all. It is that of God in His concealment—being, however, the concealment of KETHER and not that of AIN SOPH—of God also as He is manifested in the Secret Doctrine, and of prototypical humanity. It is the mystery of the Traditional Fall of man and of all the banishments which the elect are postulated as having suffered ; but as it is owing to this mystery that each one of us is incarnate here so is it also through this that we return homeward into the refuge whose name is Shekinah : it is with us at this day in the bondage of our mortality, but it is also the law of our liberation. The Zoharic Legend of the Earthly Paradise may be held to formulate the mystery, but without expounding it. The Paradise above is called " the Sanctuary, O Lord, which Thy hands have established." [1] The Paradise below has the Holy of Holies for its image and both are at the centre of the earth, called Zion and Jerusalem—the place and house of peace.[2] As regards the making of man we know that there are two accounts in Genesis, one dovetailed into the other, a fact which the Zoharic doctors did not realise, and with the difficulties which thus arose they dealt as they could. According to the Elohistic text man was made in the likeness of the Elohim—that is to say, male and female, for which reason we shall see that Shekinah—whose title is Elohim—is presented as male on a few very rare occasions, but so invariably other-

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EDEN is applied in the Zohar both to BINAH and MALKUTH as the Sephirotic locations respectively of the Superior and Inferior Eden.

[1] Z., Pt. I, fol. 7a; I, 38.

[2] See *note*, p. 210. The Palace or Paradise below is modelled on the pattern of that which is above, for the Divine Presence in MALKUTH, as the Kingdom of this world, does not differ from the Divine Hypostasis in BINAH, which is the World to Come. The Lower Garden was formed and planted by the Holy One, that He might have joy with the souls of the just who dwell therein ; but the Garden which is placed in the transcendence, under the Wings of Shekinah, is the place of contemplation for souls in the sweetness of the Lord, and herein is the Blessed Vision.—Z., Pt. II, fol. 127a ; IV, 8.

wise as female that the alternative has the aspect of a mere blunder or a wilful confusion of issues. In so far as she represents the Mystery of Sex, it might be said that she is of both sexes, is male on the right side of the Tree of Life—which is the masculine side—and female on the left side. But the myth of the Earthly Paradise is a Jehovistic text, and by its hypothesis Adam, being the male in distinction from the female, or having the female latent within him, was made in the first place. Now, it is said that when the Holy One created Adam He exhorted him to walk in the way of goodness and revealed to him the Mystery of Wisdom, by aid of which he could attain even to the Supreme Degree.[1] He gave him also the Law and taught him His ways.[2] This is not, however, Adam in distinction from Eve but refers to humanity in its two primordial forms: so also in respect of what follows. Man was crowned with celestial crowns and was so formed that he could rule over the six directions of space; he was perfect in all things and bore the seal of the heights on his countenance. The angels encompassed him and honoured him, revealing mysteries relating to the knowledge of their Master. But he on his part beheld all Supreme Mysteries and all wisdom—exceeding, as we have seen already, the science of the angels—and he knew the glory of God. The intention was that he should remain united in heart and mind to Him Who was his model, thus being preserved unchanged, like God Who is the synthesis of all things and in Whom all is unified.[3] If it be said that this is mere fantasy in distraction, because man, by the hypothesis of the legend, did not know good or evil and much less one from another, I can point out only that authorised Christian doctrine on the same subject is in the same case precisely, since it is obvious (*a*) that in such state no person can be accountable for disobedience, or (*b*) if he be so accountable he is at least aware that obedience is on the side of goodness and its opposite on that of evil: but this spoils the postulate. The unreason is of course to treat a pure myth as if it were literal history. By so much, however, as we elect to exalt the state of man in Paradise, by

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[1] Z., Pt. I, fol. 140b; II, 147.
[2] *Ib.*, fol. 199a; II, 338.
[3] Z., Pt. I, fol. 321e, 221b; II, 470. It is said also that God encompassed Adam with glory from on high (*ib.*), meaning the resplendent vesture or vehicle in which he was manifested before he was clothed with skins as one consequence of his Fall.

so much our construction crucifies further the story with which it professes to deal.[1]

In respect of the Garden itself, we learn that the whole world is watered by that mysterious river which went forth out of Eden—meaning the Paradise that is above.[2] It came from a secret place on high, and brought life to things below.[3] This place is symbolised by the letter BETH, when it appears for the first time in Genesis. The meaning is that this letter contains all letters in its womb, even as the river vivifies all things else. The secret place resembles a narrow path along which it is difficult to travel, but there the treasures of the world are hidden. The river brings sanctity from on high; and when the Kingdom of Heaven shall have come under the form of first-fruits of the earth, the latter will be raised and made equal with Heaven. One might call this a keynote for the whole doctrine of cosmology, except that a keynote of one or another kind seems to emerge everywhere. Holiness is life, and the world subsists by holiness. If this, its correspondences and analogues, were not the beginning, middle and end of Zoharic Theosophy, I should have no cause to write about it, because it would not belong to the Secret Doctrine of God, which is my concern in the old literatures.

As regards the formation of Eve from the side of Adam, we meet in the ZOHAR with another presentation of a tradition which is found in many places of legend.[4] Adam and Eve were joined side by side originally. The explanation—which is given in one place only, or perhaps I should say rather that there is no alternative—is after the most inscrutable manner of the text—*i.e.*, that they were not face to face because as yet

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[1] We are told in Gen. ii. 15, that "the Lord God took this man, and put him into the Garden of Eden to dress it and to keep it." With this it is interesting to contrast the Zoharic ideas of those duties which fell to Adam in his original state of radiance. He was set to offer sacrifices in the Garden, and for such purpose an altar is postulated therein, which he profaned by his Fall, and so became a tiller of the ground.—Z., Pt. I, fol. 57b; I, 331. It is said in another place that he was set to grow roses. These things occurred by the hypothesis before the institution of blood offerings; we can infer therefore that the sacrifices of Adam were offerings of aspiration, and I think that what is indicated is part of the Mystery of Union. We shall see otherwise the kind of altar that was profaned by the Fall; it is simply another aspect of the mystery of womanhood—that Garden which man was given to cultivate.—*Ib.*, Pt. II, fol. 109a; III, 430. The roses were children of Shekinah, because she is the Rose of the World, and under another aspect is herself the Garden.

[2] *Ib.*, fol. 30b; I, 192.

[3] In other terms, it brought the celestial waters, and thus gave birth to the plants and fruits which flourished in the Garden.—*Ib.*, fol. 59b; I, 348.

[4] Z., Pt. I, fol. 35a; I, 216.

"the Lord God had not caused it to rain upon the earth."[1] This is on the authority of Rabbi Simeon, who forgot, as one might think, for a moment that the same verse adds: "And there was not a man to till the ground." Too much attention must not be given to inconsistencies of this kind—whether or not some means of escape happens to be found subsequently—as the purpose of the ZOHAR is always to make known a point of its Secret Doctrine which can be hooked on to a text, and the context—for this purpose—is seldom held to signify.[2] The point in this case is (*a*) that man being superior to all the works of creation,[3] the union of man and woman must be modelled on that of Nature—meaning, however, the Arch-Nature that is above; but (*b*) their union face to face could not be accomplished till after that of heaven and earth, which was manifested by rain. It is obvious that a spiritual mystery is indicated, and one that is part of the intercourse which constitutes the transcendental unions. The physical basis is of course that the sex-union of humanity takes place in an opposite position to that of all the animals, which was certain to suggest deep symbolism to ZOHARIC doctors, though they do not formulate the contrast. Another intimation is that in their original state not only was Adam made male and female but so also was the woman attached to his side.[4] I suppose that this notion is the antechamber or threshold of that "Supreme Mystery" which is believed to be expressed in the words: "Male and female created He them."[5] It is said to constitute the glory of God and to be the object of faith. In the root-nature it is regarded as inaccessible to human reason, perhaps in the sense that it has not entered into the heart of man to understand what God has prepared for those who love Him, or, from another standpoint, it is a matter of experience and not of dissertation. By this mystery was man created, as well as the heaven and the earth. It is inferred that every figure which does not represent male and female

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[1] Gen. ii. 5.

[2] As a matter of fact, the discrepancy is recognised speedily, and the same master of doctrine explains that there was no man because Eve had not yet been created, and man was as if non-existent, seeing that he was incomplete in her absence. The last point is not a subtlety of the moment, but a doctrine which obtains everywhere regarding our human nature.—Z., Pt. I, fol. 35a; I, 217.

[3] *Ib.*, fol. 34b; I, 216.

[4] Z., Pt. III, fol. 117a; V, 301.

[5] Gen. i. 27.

has no likeness to the heavenly figure.[1] We shall see in due course that the Holy One does not make His dwelling except where male and female are united, and there only His benedictions are disposed. This is why Scripture says: And God "blessed them and called their name Adam, on the day when they were created." [2]

It is recognised by the ZOHAR in no uncertain manner that the condition of side to side was one of imperfection, because it was not a true union in the likeness of heaven; the latter is eye to eye and beyond it there is another state, in which heaven and earth pass away, like all the former things, since the distinctions of THIS and THAT are at an end. Eve was joined to Adam until he was put to sleep,[3] and here the text dwells especially on the fact that the place of his entrancement was that place where the Temple was built subsequently.[4] As regards the formation of Eve, it is said that "He took one of his ribs," and here the ZOHAR develops a great subtlety, inferring that the second pronoun alludes, like the first, to Jehovah Elohim. It says, further, that the plural "ribs" signify the virgins of MATRONA, meaning her maids of honour, one of whom was taken to be the "helpmeet" for Adam.[5] However this story is forgotten soon afterwards and yet others are substituted; but I do not think that we need attach importance to any.

When the time came for man and woman to be joined face to face the text which here follows is applied to the intercourse: "They stand fast for ever and ever, and are done in truth and uprightness." [6] The reference is to the state of true nuptials, ineffable in the holy transcendence, when between the male and the female, as between the wings of the two cherubim, the glory of Shekinah manifests, when within and without are over and there is neither marrying nor giving in marriage because those which were once in separation have entered into the heaven of union. The words

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[1] Meaning the Great Adam, the Cosmic Son, himself a reflection of what subsists but is not explicated in the World of ATZILUTH.

[2] Gen. v. 2.

[3] Z., Pt. I, fol. 34b; I, 215.

[4] *Ib.*, fol. 31b; I, 215.

[5] *Ib.*, fol. 28a, b; I, 176–178. The reference is to Gen. ii. 21. It is even said that "bone of my bones and flesh of my flesh" (Gen. ii. 23) are words that signify Shekinah, so close is the connection recognised between the Indwelling Glory who is the guide of man on earth and the womanhood which is part of him.

[6] Ps. cxi. 8.

"stand fast" are said to designate male and female, whose union here below will subsist through all eternity in the world that is above.[1] It consists in a sacred union face to face, for Zoharic similitudes seldom transcend this, though it is only the court of the Temple, where the Lover and Beloved are still clothed in their vestments. The words: "There went up a mist from the earth, and watered the whole face of the ground"[2] signify the desire of the female for the male, and here it is added cryptically that man was taken from his place and transplanted, or changed about, that man and woman might attain perfection. Now, it is claimed in one place that the sleep of Adam signifies the captivity, so that it is another episode in the long history of creation; but it is to be questioned whether these scattered intimations can be drawn into a true memorial.

A word must be added concerning the Trees of the Garden, though I do not know that the Secret Doctrine offers lights of the first magnitude on this subject. The Tree of Life is identified with the Doctrine,[3] presumably in its inward form, or that which is inculcated by the surface sense and by the sense within: it is the Holy Law, which offers aspects of truth in all its interpretations. The fruits of this Tree subsist for ever and give life to all[4]; it gave life in particular to the twelve tribes who issued therefrom.[5] It covers those vessels which are pure souls with its wings. It is Knowledge in the true sense, which is supernal, the Knowledge that is above reason: those who are attached thereto possess life in the world to come as well as life in this world.[6]

The Tree of the Knowledge of Good and Evil is reputed to have been a vine and the forbidden fruit was the grape,[7] as to which it is added elsewhere that Scripture interdicts wine and fermented drink: but this is obviously untrue. It is said also to be the female principle,[8] which, I suppose, may mean when it is unsanctified and in the state of separa-

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[1] Z., Pt. I, fol. 35a; I, 217.
[2] Gen. ii. 6.
[3] Z., Pt. I, fol. 106b, 107a; II, 36.
[4] *Ib.*, Pt. II, fol. 2a; III, 3. They are sweeter than honey.—*Ib.*, Pt. I, Appendix 3; II, 730.
[5] At the end of time the purified Israel will depend from this Tree only.—*Ib.*, Pt. III, fol. 124b; V, 322.
[6] It is the centre of all life.—Z., Pt. II, fol. 11a; III, 48.
[7] *Ib.*, Pt. III, 158b; V, 410, fol. 127a; V, 327.
[8] *Ib.*, Pt. I, fol. 36a; I, 223.

tion.[1] Among the fables concerning it there is that which relates how it invited many spirits to revolt before they were furnished with bodies, meaning possibly in the state of pre-existence about which we have heard previously. When so furnished, these spirits conceived a plan to descend on earth and assume possession thereof. God classed therefore the spirits in two categories, the good being placed on the side of the Tree of Life and the evil on that of mixed knowledge. He provided the first with bodies, but when the time had come to do likewise in respect of the second, the Sabbath interrupted the work of creation [2]—otherwise there would have been wreck and ruin from end to end of the world. By this intervention the Holy One provided the remedy before the evil, advancing—that is to say—the hour of the Sabbath, so that evil spirits had the mortification of seeing good spirits invested with desirable bodies, whilst they in their deprivation were impotent. It would seem to follow that the desire of the evil side is towards sex, but in the iniquity to which it may be debased. The infernal hosts are therefore in a state of inhibition, arrestation and unsatisfied longing.

Generally as regards both Trees, the Secret Doctrine looks forward not only towards that time—and because of it is glad in all its aspects—when the elect will depend no longer on the Tree of Good and Evil, when they will not be subject longer to a Law which legislates on things permitted and forbidden, on clean and unclean things.[3] Our entire nature will be drawn in that day from the Tree of Life and there will be no further debates about the evil and impure, for concerning this state to come it is written : "I will cause . . . the impure spirit to pass out of the land." [4] Herein is the rest which remains for the people of God and the fruition is herein of those good things of the Lord which are gathered into the Land of the Living.[5] Now, there is a strange thing said in another place which seems to connect with the subject and to issue therefrom in a mystery that seems yet like a path of light.

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[1] As a matter of fact, the passage referred to, which is curious in all respects, seems to suggest that the Tree of Knowledge is that evil woman who is the wife of Samael and intercourse with whom is incest, idolatry and murder. It is the averse side of the Sex Mystery.

[2] Z., Pt. I, fol. 14a ; I, 82.

[3] Z., Pt. III, 124b ; V, 322.

[4] Zechariah xiii. 2.

[5] The Tree of Knowledge being the Tree of Death, in contrast to the Tree of Life.—Z., Pt. III, fol. 157a ; 405.

Between the spirit of good and the spirit of evil "she must stand who is called woman," and they shall then abide in harmony or in the turning of the evil to account on the part of goodness. It is by the help of woman that the spirit of good preponderates over that of evil. After this manner does the Mystery of Faith proceed from more to more in the law of its self-unfoldment.

In conclusion, I infer that the Tree of Life is over the female principle in the state of *sacramentum ineffabile*, preserving all who are attached to it from death for ever.[1] My reason is that when it is said of the other Tree that those who are attached to it cleave also to death, the text quoted is: "Her feet go down to death; her steps take hold on hell."[2] As this is woman on the side of the devil, so is the other womanhood also, but on the side of God.

II.—THE SERPENT, SON OF THE MORNING, AND FALL OF THE ANGELS

An adequate study of Kabbalistic speculations on the subject of angelology, the fall of the angels and the hierarchy of demons which came about as a consequence would begin in Talmudic literature and would be itself an undertaking of no inconsiderable magnitude, for behind that literature lies all oriental belief. I do not pretend to know what remains to be said on the subject when I recall the vast histories which have been written already, counting only from the days of Van Dale at the end of the seventeenth century.[3] It is fortunate that such an inquiry does not belong to our subject for there is very little in the Zohar or its expositors which is important hereon from the standpoint of Secret Doctrine, though there is a mass of curious speculation and ingarnering of bizarre superstition. It would be arid and wearisome to collect it without commentary of any kind, and as certain tabulations have been made in a previous Book I shall confine

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[1] Here it is fair to mention that in one place the letter Vau is said to be the Tree of Life.—*Ib.*, fol. 121a; V, 309. But the point is that Vau in the perfect state—which I have called *sacramentum ineffabile*—is in union with the second He of the Sacred Name, as we have seen already.

[2] Prov. v. 5.

[3] Antonio van Dale: Dissertationes de Origine et Progressu Idolatriæ . . . *et de Divinationibus Idolatricis Judæorum*. Quarto, pp. 762. Amsterdam, 1696. It offers a mass of information on angels and demons according to Jewish ideas, on false Messiahs and on the magical side of Kabbalism.

my remarks under a few general heads, to elucidate things which led up to the Fall of Man and some which followed therefrom. I suppose that in the first place a word must be said upon the subject of evil and how it is regarded in the text.

It seems to follow expressly or by implication from several statements—some of which have been cited previously—that there is at least a sense in which God is the Author of evil.[1] A system being given in which not only do all things come from God but He is present immanently in all, it is not unnatural to accept the direct consequences without debate or refinements, and in this particular respect no difficulty is created thus in the Kabbalistic mind. The Pauline consciousness that all Nature groaneth and travaileth, the sense of suffering in all animate beings had never entered therein, though there was a very keen sense of the burdens on election in Israel. It is admitted quite freely, and indeed the notion is implied in several places, that the Holy One has created both the just and the unjust,[2] or still more plainly that He formed man of a spirit of good and a spirit of evil. The exoneration resides in the fact that evil is of service to good, because good turns evil to account.[3] Moreover, God created a certain Tree, the eating of which meant that the full understanding of the evil side of things entered into the life of humanity; but the saving clause is that it imparted also the knowledge of good. There can be no question—and we have seen already—that from this point of view the Tree of the Trespass is a synonym or image of the Written Law, for this is prohibition above all things, which defines evil and separates that which is so imputed from what is recognised as good. It is understood, however, that the definition is on the formal side and stands therein at its value, without reference to essentials.[4]

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[1] We have seen also that there is no difficulty in the SEPHER YETZIRAH on the subject, and it is this primitive text which is responsible for Sephirotic Theology throughout the ZOHAR proper. The evil which is created by God is to be distinguished, however, from that which man works on his own part. It is woe to those who make themselves wicked. This is on the authority of Is. iii. 11. It is ruled, however, that "He hath made everything beautiful in His time" (Eccles. iii. 11), because He is glorified by the works of the just and the occasional good acts of the wicked.—Z., Pt. II, fol. 11a; III, 47.

[2] *Ib.*

[3] *Ib.*, Pt. I, fol. 49a; I, 283.

[4] The exoneration in chief is, however, in a discourse of R. Simeon, who maintains that merit and demerit would have been equally impossible for man if God had not (1) created the Spirit of Good and the Spirit of Evil, and if He had not (2) composed our nature of both.—Z., Pt. I, fol. 23a; I, 142. The Spirit of Good and the Spirit of Evil are on the right and left of man. If the last lives in purity, the first acquires an

There is no tabulated account of the Hierarchy of the Blessed Angels in the ZOHAR, but we hear generically of great hosts and cohorts, battalions of guardians, usually for purposes of honour—as when angels accompany Shekinah on some of her missions [1]—and there are also clouds of messengers. It is specified that METATRON is the leader of the Invisible Host and that his place is immediately beneath the throne of God [2]; but we are told nothing of legions like those of the Nine Choirs of Dionysius,[3] though there are divisions and subdivisions with correspondences of this kind in late Kabbalism. As regards the Infernal Hierarchy there are various categories consisting of angels who kept not their first estate and of demons generated in several ways.[4]

They are specified as comprising ten degrees or ten crowns below [5] and corresponding as such to numerous hierarchic grades,[6] separated in appearance yet communicating one with another, being ramifications of a single tree. There are ten crowns to the right and ten also to the left,[7] for there is a right and there is a left side in the empire of the demons, this being modelled throughout on that of God.[8] There is even an infernal triad in correspondence as such with the Sacred Triad that is above, and the observance of the Paschal Lamb was instituted to break its bonds.[9] There are averse Seraphim in the form of serpents, emanating from the evil serpent.[10] There are finally seven averse Palaces corresponding, on the

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ascendency over the second, so that both combine to protect him in all his ways.—*Ib.*, fol. 165b; II, 250. The Spirit of Evil is in a state of incompleteness unless man nourishes him by sin.—*Ib.*, fol. 201a; II, 398. Apparently, those who thus nourish their master are maintained in turn by him, whence the happiness and prosperity of the Gentiles is a fruit of the union between Samael and his prostituted wife.—*Ib.*, Pt. II, 11a; III, 47. It is admitted, on the other hand, that evil is stronger than good.—*Ib.*, Pt. III, fol. 263b; VI, 24. But even the demon contains a particle of sanctity, without which he could not exist.—*Ib.*, Pt. II, fol. 203b; IV, 205.

[1] It is mentioned, for example, that 42 sacred angels, commissioned for her service, came down with SHEKINAH when she accompanied Israel into Egypt. Each bore a letter of the Divine Name of 42 letters.—*Ib.*, fol. 4b; III, 15.

[2] *Ib.*, fol. 294b; IV, 318. It is here that METATRON is said to be the name assumed by Enoch when he was raised to heaven.

[3] It is just, however, to say that Picus de Mirandula, in his CONCLUSIONES KABBALISTICÆ, manages to extract nine hierarchies in the following order: KERUBIM, SERAPHIM, CHASMALIN, ARALIM, TARSISIM, OPHANIM, ISHIM, MELACHIM and ELOHIM, but it is a purely arbitrary classification. See Book X, *s.v.* PICUS.

[4] Speaking generally, the Empire of the Demons is supposed to be under the presidency of three chiefs or princes, who are described as three impure branches, from which depend seventy minor branches, and these are the leaders or angels of the seventy Gentile nations.—Z., Pt. III, fol. 194a; V, 503.

[5] Z., Pt. I, fol. 167a; II, 256.

[6] Z., Pt. I, 277a; II, 296.

[7] *Ib.*, Pt. III, fol. 207a V, 527.

[8] *Ib.*, Pt. II, fol. 37b; III, 179.

[9] *Ib.*, Pt. II, fol. 40b; III, 189.

[10] *Ib.*, fol. 247b; IV, 281.

one hand, to the Palaces that are above [1] and on the other to the seven names which are attributed to the tempting spirit: Satan, Impure, Enemy, Stumbling-block, the Uncircumcised, Wicked, Crafty.[2]

What I may call the metaphysical account is as follows:

When the passive light, designated as darkness in Scripture, was joined to the active light on the right side,[3] following the ordinary arrangement of the Sephirotic Tree, many celestial legions—concluding that there was antagonism between the modes—in place of harmony or equilibrium by virtue of the Middle Pillar—declared themselves for the light of the left side and made ready to revolt against the other. When the Middle Pillar manifested the Perfect Unity of God, the good legions renounced the struggle and submitted, but those which were evil [4] persisted and gave birth as a consequence to hell. In this manner discord was introduced into the world on both sides, and the sense of the text seems to suggest that its vibrations remained on that of the good powers, though apart from any spirit of rebellion. The Scriptural allusion is: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament," [5] a text which does duty on many sides of interpretation, and signifies, in this sense, that He separated the discord which had its source in the angels who kept not their first estate from that which was introduced into the world by those who were cast into the abyss. Both disruptions had, however, their result below; but that which belonged to the first class redounded to the glory of heaven, had this as its end in view and disappeared apparently when the end in question was reached. This is so far concerning one category of souls rejected from heaven and enchained below. There was another class, the downfall of which was consequent on the Holy One assembling several legions of superior angels and advising them that He intended

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[1] Z., fol. 245a; IV, 278.
[2] *Ib.*, fol. 363a; IV, 295, 296.
[3] *Ib.*, Pt. I, fol. 17b; I, 105.
[4] The inference seems to be that, belonging to the passive side, their potentiality for evil was greater than that of the active side, though it subsisted also in this, or the imputed conspiracy could not have been shared by the intelligences of both sides, as the case was apparently. It is said also elsewhere that the "Sons of God" (Gen. vi. 2) were angels of the evil side who were in a state of perversity from the beginning.—*Ib.*, fol. 270a; II, 638.
[5] Gen. i. 7.

to create man.[1] They appear to have replied by quoting the Psalmist when he said: "Nevertheless man being in honour abideth not: he is like the beasts that perish."[2] Thereupon the Holy One stretched forth a finger and burned these blessed legions, after which He called others into His presence and made the same statement, to which they answered on their part: "What is man that Thou art mindful of him and the son of man that Thou visitest him."[3] The Lord explained that man should be made in His image and would be superior to those whom He addressed. It does not appear what happened to these legions.[4] There were, moreover, those Sons of God who "saw the daughters of men that they were fair,"[5] and they included Aza and Azael, who entered into a dispute with Shekinah on the advisability of creating Adam, seeing that he would end by sinning with his wife, to which Shekinah replied that before they could make accusations of this kind it must be postulated that they would prove more chaste in their own persons.[6] This was the conclusion for the moment; but the children of God had recourse to the daughters of men and "took them wives of all that they chose."[7] The result was that Shekinah stripped them of their sanctity and of all part in eternal beatitude,[8] which had been the case also with the rebellious angels belonging to the first category: these are burnt eternally in Sheol.[9] According to one version Aza and Azael became enamoured of the evil daughters of Cain,[10] but the text says also that the Sons of Elohim or of God were actually Sons of Cain. We can take our choice among alternatives over matters of no consequence. Elsewhere it is affirmed that before the corruption of the

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[1] Z., Pt. III, fol. 207b, 208a; V, 529.
[2] Ps. xlix. 12.
[3] Ps. viii. 4.
[4] It must be confessed that these ridiculous fables have neither an inward sense nor an outward light. We know that Latin Christianity has a legend of the Fall of the Angels which connects that event in some clouded manner with the scheme of human redemption; but it speaks with the tongue of seraphs in comparison with these inventions, in which the superior sense of the hierarchies is punished by burning and expulsion.
[5] Z., Pt. I, fol. 23a; I, 141.
[6] Certain codices of the ZOHAR cause the Shekinah to intimate at this point that Adam will indeed end by sinning with a single woman, but it will prove also with her that he will be able to repair the fault, while the lost angels will sin with many women and will be deprived of all reparation.
[7] Gen. vi. 2.
[8] Z., Pt. I, fol. 25b; I, 157.
[9] *Ib.*, fol. 17b; I, 108.
[10] *Ib.*, fol. 37a; I, 230.

world all men were called Sons of Elohim.[1] When Aza and Azael were cast down, they assumed bodies on earth and were imprisoned therein.[2] It was subsequently—according to this version—that they were seduced by women and are alive at this day, still instructing men in the Art of Magic, which they had begun to teach soon after their descent. They were chained on certain black mountains, which Laban and Balaam frequented for instruction in the forbidden art.[3] There were in all five orders of intelligence which seem to have been cast out of heaven, and some of them were incarnated as men.[4] These were the Giants of Genesis, the NEPHILIM, the descendants of AMALEK, the Intruders of the TALMUD, and so forth. It is on record that they caused the destruction of the Temple.

There is a distinction made in the ZOHAR between the serpent mentioned in Genesis and him who rode thereon. It is said that the serpent was female and was she who is called the Prostituted Woman.[5] She was the wife of him who rode upon her back,[6] and this was Samael the death-angel. It comes about in this manner that there is male and female on the evil, even as on the sacred side [7]—though in a rough and general sense the right side is sometimes said to be masculine and the left feminine. Samael is the tempter-spirit whose purpose is to put man to the test, and his other name

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[1] Z., Pt. I, fol. 37a; I, 230.

[2] *Ib.*, fol. 58a; I, 334. They belonged to that class who appeared under the form of men, and it was possible therefore for them to exist on earth. They assumed bodies to come down and because of their revolt they could not unclothe to reascend. By their union with women they engendered giants, the "mighty men of old," and "men of renown," mentioned in Gen. vi. 4. Compare, however, the previous section, p. 268.

[3] Z., Pt. III, fol. 208a; V, 530. According to another version Naamah, the sister of Tubal Cain, was from the side of Cain the murderer; she was a seducer of men and spirits, including Aza and Azael, who again were of the children of God mentioned in Genesis. She became the mother of demons and is still abroad in the world, exciting the desires of men, more especially in dreams of the night. She is associated with Lilith, of whom we shall hear shortly in connection with the Fall of Adam. It is testified by this tradition that demons are subject to death in the same way as human beings, but this must apply to the progeny and not to the first parents, as Samael, Lilith and Naamah are still in activity.—Z., Pt. III, fol. 55a; I, 317.

[4] *Ib.*, fol. 25a; I, 156. See also TARGUM of Jonathan to Gen. vi. 4.

[5] *Ib.*, APPENDICES, Pt. III, SECRETS OF THE LAW; II, 727. See also ADDITAMENTA (TOSSEFTA); II, 734. It is she whose "feet go down to death."—Prov. v. 5.

[6] It is said also that the adulterous woman by whom the world is seduced is the sword of the destroying angel.—Z., Pt. III, fol. 231b; V, 571.

[7] *Ib.*, Pt. I, 153a; II, 201. They are impurity taking shape as such; and from their union issue powerful spiritual leaders who are spread abroad in the world and defile it. Samael mounted on the serpent's back is a symbol of the evil side of sexual intercourse—that is to say, after the manner of the beasts.

is the End of Darkness, which is equivalent to "the end of all flesh."[1] But when the ZOHAR speaks of the spirit of evil generically, it affirms that this is an old and insensate thing[2]—much as European folk-lore was accustomed to represent Satan as a poor and witless creature who is cheated easily in the end. When the serpent was condemned to go upon her belly this means that God took away those feet which are the support of the body, and here the text affords one of its profound intimations when it goes on to say: But Israel, who would not be supported by the Law—which was built up to encompass it, as the hills stand round Jerusalem—has lent feet to the serpent for the support of her.

As there is a serpent below which is still at work in the world, so there is a sacred serpent above which watches over mankind in all the roads and pathways and restrains the power of the impure serpent.[3] It is one of the adornments of the heavenly throne. From the kind of union which is predicated concerning Samael and the evil serpent, they seem to pass easily one into another, and it is presumably in this way that we hear of a great serpent—the dragon of later Kabbalism—which was cast into the abyss with his legions when the Sacred Name of forty-two letters was first graven upon the seal of God. But the abyss subsequently gave up the demons and the surface of the earth was covered with darkness till celestial light illuminated the world.[4] This spirit of evil has chiefs and messengers under his orders, intervening in all acts of man; yet the serpent can only defile the soul by special authorisation therefrom.[5] Hence Israel still suffers on account of the impurities which came from the side of the first serpent; from the impurities of ill-doing spirits; and from those of demons; but especially from the impurities of that particular reptile which is called "the other god" and is identified with AMALEK.[6] He is said to be the cause of all uncleanliness in the world, in all the degrees thereof. He is apparently on the male side and as such is an assassin, while his wife is a mortal poison, because she incites to idolatry. It is curious in this connection that the name Samael—סמיאל—is held to signify

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[1] Z., Pt. I, fol. 152b; I, 201.

[2] *Ib.*, fol. 179a; II, 307. The reference is to the "old and foolish King" of Eccles. iv. 13. See also Z., Pt. II, fol. 33b; III, 163, and Pt. III, fol. 219a, THE FAITHFUL SHEPHERD; V, 553, from which it seems to follow that the demon is a fool.

[3] Z., Pt. I, fol. 243b; II, 563.

[4] *Ib.*, fol. 30b; I, 190.

[5] *Ib.*, fol. 152b, 153a; II, 200, 201.

[6] *Ib.*, fol. 28b, 29a; I, 181, 182.

the "venom of God." He is also the Angel of Death, who destroys men with a single drop of poison. AMALEK is apparently his synonym. There are said, however, to be two demons, *sub voce* AMALEK and the Divine malediction of the first serpent applies to both.

For the rest, demons are the excrement of the earth and are designated by the word TOHOU, while BOHOU signifies that part of the world which is free from demons.[1] It follows that the first state is that of the infernal cohorts, so confused with matter that they formed one body therewith. A separation was accomplished by the fire which is referred to under the name of darkness, when it is said that "darkness was upon the face of the deep."[2] But to make the clarification complete, the Holy Spirit brooded upon the face of the waters.[3] It is added that so long as the purification was unfinished, the spirit of the demon still interposed between heaven and matter, to deprive man of the pure vision of God[4]—another suggestion that the history of creation is one of states of the soul. Unfortunately the ZOHAR—amidst all its casual information of this kind—does not furnish one per cent. of the materials necessary to elucidate it at length, and the same remark applies to the general history of election of which it is a part, so that this phase of the Secret Doctrine cannot be developed.

We shall meet with the Serpent and Samael again in the next chapter and shall ascertain after what manner they enter into the Mystery of Sex. As a conclusion to this part, it seems desirable to say that the Zoharic prince of demons is never compared to the morning star or to any other luminary in heaven. I do not remember that the word הילל=Day-Star=Lucifer occurs anywhere in the text as a synonym of Satan. Finally, the world will not be set free from the serpent until the coming of Messiah the King, who will cast down death for ever.[5] As to what may happen thereafter, the mind of the doctors is divided, which it seems to have been invariably

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[1] There is apparently a light of the world below which is in separation from the world above, and this is said to generate demons without number.—Z., Pt. I, fol. 156b; II, 214. As regards TOHOU and BOHOU, it may be useful to compare Book VI, § 2.

[2] Gen. i. 2.

[3] *Ib.*

[4] Z., Pt. I, fol. 16a; I, 94–96.

[5] Z., Pt. I, fol. 113b, 114a; II, 58, 59. The authority is Is. xxv. 8; Zech. xiii. 2. The point is that Samael is the death-angel, and it is one of those places in the ZOHAR where he and the serpent on which he rides are identified on account of their union.

on all matters that concern eschatology. We shall have to take back into our hearts every primitive form of thought before we shall consent to believe that the Holy One, blessed be He, created the tempter-spirit so that He might put man to the test[1]; but this is one of the theses, as we have seen, and it follows in course "that he is also God's minister." Perhaps it is for this reason that there is a counsel not to affront the demon, since in virtue of such an imposed office he would be saved, like the executioner. Moreover, as the infernal male and female principles symbolise the Sex Mystery in the deeps of corruption, we have to remember that even in these deeps it is a reflection of the Mystery that is on high, and to say that it may not be without an inward element of redemption seems to connect with the truth of things, working towards a justification of the Divine Ways in all the quarters of the universe.[2] *Si descendero ad infernum, ades.* One of the fragmentary texts incorporated with the ZOHAR affirms therefore that even the evil spirit will be restored at the end of days.[3] The inference is extracted with an all too common perversity out of the words: "He brought back all the goods, and also brought again his brother Lot."[4] The imputed authority matters nothing and the idea which has begotten the interpretation signifies everything. I have indicated that the ZOHAR as exegesis was conceived and born in a house of distraction.

III.—THE FALL OF MAN

Matthew Arnold was of opinion that it was impossible to dispense with Christianity or to be satisfied with it in the current and accepted forms. A similar impression has been created through all the Christian centuries by the Myth of Paradise, and especially that part of it which concerns the Fall of Man[5]; but it will be understood that I am not

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[1] Z., Pt. I, Appendix III, THE SECRET MIDRASH, fol. 2a; II, 686.

[2] Between good and evil the mediating and reconciling principle is held to be womanhood, and hence it is said—in rather cryptic language—that the Spirit of Good and the Spirit of Evil can only abide in harmony so far as the female is between them, she having part in both. It is then only that the Spirit of Good, which constitutes pure joy, attracts the female and thus preponderates over the Spirit of Evil.—*Ib.*, fol. 49a; I, 284. Cf. *ante*, p. 269.

[3] *Ib.*, SITHRE THORAH, Pt. I, fol. 287b; II, 664.

[4] Gen. xiv. 16.

[5] There is a feeling at the present day in certain schools of interpretation that the idea of a genuine difference between man in the first estate of Paradise and in the exile of the world beyond has no authority in Scripture and that it was adopted by the

alluding to persons for whom it is folk-lore or fable. As to these there is no difficulty: it is only among those who regard it as in some sense a veil of man's spiritual history that the problems offered by this myth are of real consequence, and it is these naturally who have expended their skill in seeking to construct it rationally. Very few have done otherwise than distort the materials placed in their hands, so that if it is hard to be satisfied with the plain story, it is impossible to accept the attempts by which the literal body has been buried, so that it might be raised a spiritual body. The resurrections are worse than the form which used to move among us in some manner of the life of faith. I believe that at this day the Latin Church imposes on its members an acceptance of the simple story, exactly as it is given in Genesis, so that it is a clear issue and deserving of our respect as such.[1] It is to be taken or left; those in the faith take it amidst silence in the heaven of faith, though there may be many wry faces turned to the wall for concealment; the rest leave it no doubt. I have spent many years among the mystics who have made excursions into this subject and have produced their various versions, "to perplex the sages" and others. The versions stand at their value, and I do not know that there is much to choose between them, from those of St. Augustine to Saint-Martin. Readers who are acquainted with the theses of Jacob Böhme on the Paradisaical state will remember that Adam, in his system, began to degenerate before the specific occasion of his Fall is supposed to have arisen and, as part of his declension, that a state of inactivity supervened.[2] One consequence was that Eve had to be removed from within him and manifested in a mode of separation. I do not know how this is harmonised with the Lord God's statement that

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Church early in the Christian centuries as a working hypothesis of doctrine. However this may be, the ZOHAR has very plain instruction on the subject, and the present section of our research, taken in connection with that on the Myth of Paradise, will show that a life of glory and divinity was followed by a life of shame. The word Fall is of course technical and as such particular to Christian Theology, with all its cloud of developments, but about that which is meant thereby no question will be found in the ZOHAR.

[1] It makes a clean sweep of the whole fantastic mass of private interpretation and throws us back on the first principles of the story, forbidding us to exercise our personal and putative wisdom above that which is written. While it is not possible to accept the asylum offered, there is no desire to make salvage in respect of the baggage which has been "heaved over among the rubbish."

[2] It is said that the "tincture" of Adam was quite wearied: THE THREE PRINCIPLES, c. 13. The reason is given at length in MYSTERIUM MAGNUM, c. 18, being his hunger to eat of good and evil, not indeed in the mouth but with the imagination.

"it is not good that the man should be alone,"[1] nor does it perhaps signify. In any case the provision of a helpmeet did not save him, for in the obscure providence of the dealings woman was the occasion of his literal fall. The ZOHAR also recognises a gradual degeneration of Adam,[2] because apparently the workings of the beast "more subtle than any" were in process prior to the manifest temptation of Eve. I do not know why a time-limit should be drawn about the story so closely, but it is stated more than once that Adam fell on the very day of his creation,[3] the notion being drawn in the usual inscrutable manner from this text of Isaiah: "In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish,"[4] though the reading differs in the ZOHAR.

It appears that the original union of man, male and female, was apart from fleshly sensation, and it was therefore an union in modesty.[5] When Adam said: "This is now bone of my bones and flesh of my flesh"[6] he was seeking to dispose Eve in favour of such intercourse, because they were one only. It was out of this that the temptation is represented as having arisen, for immediately after these words of tenderness the spirit of evil awoke, to substitute carnal pleasures for its own profit in place of pure affection.[7] The object was also to sully the sanctity above by defiling man below in the first place.[8] As regards what Theology would call the matter of the sin, there is no need to say that the apple is not understood literally.[9] It is called sometimes—as we have seen—the fruit of the vine, that is to say, grapes; but this is a veil also and is to be understood as the explanation of a certain Mystery of Knowledge, which Knowledge belongs to the dominion of

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[1] Gen. ii. 18.

[2] Z., Pt. II, fol. 262b; IV, 295.

[3] *Ib.*, Pt. I, fol. 35b; I, 219. According to Jacob Böhme, the period was forty days. We shall see elsewhere that the First Sabbath followed the decree of expulsion.

[4] Is. xvii. 11. The Zoharic rendering is: "The day that you have planted, your seed shall produce only wild fruits."

[5] There is an obscure suggestion that children were born to Adam in the Garden of Eden, that is to say, souls, and if they had come with him out of the Garden, man would have had eternal life. He was expelled, however, to engender children outside. —Z., Pt. I, 60b, 61a; I, 356.

[6] Gen. ii. 23.

[7] Z., Pt. I, fol. 49b; I, 287.

[8] *Ib.*, fol. 52a; I, 301.

[9] After the Fall of Man, it is said that the Tree of the Trespass was banished from Paradise, which sounds fantastic; but the whole Tree is allegorical and moves with man through the places of his exile. See the Cremona ed., Pt. I, fol. 126b.

sex. These are the fruits that are said elsewhere to be agreeable, on the authority of Genesis, but they trouble the spirits of those who make bad use of them, as Noah did in the case of his own vine.[1] He who rode upon the serpent, the Tempter-Spirit or Samael,[2] who is said also to have descended from heaven so mounted, as if he were an accredited messenger, approached Eve and testified that the Holy One created the world by help of the Tree of Knowledge ;[3] that by eating thereof and so only was He able to create the world ; and that if the woman ate of it, on her own part, she would attain the same power.[4] In a work so multifarious as the ZOHAR and so free of all responsibility created by the precedents of its own sections, it will be understood how there are alternative accounts as to the kind of temptation. In another case it is said that Eve was seduced by the peculiar atmosphere of the demon which encompassed the mythical fruit, as if it lay in a hot bed ;[5] but this is additional detail rather than alternative. In a third there is exactly the kind of intimation which we should expect in relation to the mystery which the text reads into the myth : it was a seduction arising from the bewrayment of love, which had not appeared in the world till Adam and Eve were set toward one another, face to face ;[6] it was also an outcome of the blind turning towards conception and generation ; so that in this sense Eve was made victim as a result of her own womanhood. By reason of one or another cause, she decided to taste the fruit, which had the faculty of opening the eyes, in those who approached it, meaning in things concerning the Tree itself.[7] The result was a division between life and death,[8] as if the peace-insuring Middle Pillar had been removed from the Sephirotic Tree and Shekinah had ascended to KETHER, leaving the SEPHIRA MALKUTH

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[1] Z., Pt. I, fol. 192a ; II, 356. See also Deut. xxxii. 32 : " Their grapes are grapes of gall, their clusters are bitter." And see Z., Pt. I, fol. 36a ; I, 225.

[2] *Ib.*, fol. 35b ; I, 221. It is said that all creatures took fright when he appeared.

[3] The allusion is to the Mystery of Faith and Sex ; the universe was a work of generation, and in this sense therefore the testimony of Samael was true, but that to which it was a preface proved—by the hypothesis of the legend—a lying travesty of the true practice.

[4] Z., Pt. I, fol. 36a ; I, 222.

[5] *Ib.*, Pt. II, fol. 203b ; IV, 205.

[6] *Ib.*, fol. 231a ; IV, 253. It is suggested again in this place that Adam and Eve began to engender children from the moment that they were put face to face.

[7] *Ib.*, Pt. I, fol. 36a ; I, 224.

[8] *Ib.*, fol. 36a ; I, 225. The threatened death seems always to have been understood spiritually. It is said elsewhere that " the Serpent takes away the higher souls—NESHAMOTH—of all flesh."—Z., Cremona ed., Pt. I, fol. 28a.

without God in the world. There was division also between the Voice and the Word, so that the Voice spoke yet the Word was not uttered.[1] God was asleep therefore in the heart of man. To speak of events like these in whatever immemorial past is of course to remind the Sons of the Secret Doctrine how it fares with them in the actual present; and so it is added that since Israel has been in captivity the Voice has been divided from it, whence the Word is audible no longer.[2] The inference is that the Word remains in the heart, but the lips which should speak are paralysed.

Recurring to the substitution of a mystical vine for the apple-tree, another tradition certifies that Eve pressed grapes and gave the juice to her husband. The opening of their eyes was to behold all the ills of the world.[3] I suppose that I need not specify in what sense these grapes are to be understood as a sex-symbol, and it follows that she shewed Adam how they might be enjoyed. Obviously, according to this version—*Traditum est genitales partes adæ existere*, in some sense, at that period, though neither he nor his wife had as yet been clothed with skins, which are understood sometimes as material bodies. They discerned also their nakedness, and of this fact there are several explanations, the most important of which must be cited. In the act which constituted the trespass they lost that celestial lustre and decoration of sacred letters which had covered them previously and they clothed themselves with leaves of the same Tree of which they had eaten—that is to say, with leaves of the vine or fig![4] They knew now all secrets of the lower world—*vel infra cingulum*—and seeing that the leaves of the Tree were the most pleasurable of that region, they sought to acquire force therein by the means thereof.

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[1] Z., Pt. I, fol. 36a; I, 225. It was the consequence of separating life from death, the analogy of which is separation between man and woman by the chastisement of the *menses*, so that she is in hiding like the moon, which is taken away from the heaven of stars for a week from month to month. But I question whether the symbolism is true in this case, for as the phenomenon concerned is a line of demarcation in sex between woman and the world of animals, it is in the proper sense a dignity rather than a punishment.

[2] The suggestion comes from Ps. xxxix. 2: "I was dumb with silence. I held my peace, even from good."

[3] Z., Pt. I, fol. 36b; I, 226.

[4] These leaves are said in more than one place to signify demons, meaning probably the evil side of fleshly desires. It is difficult not to think that the Doctors of the Secret Law who invented a cloud of parables to explain the parables of Scripture in its literal sense had a meaning behind this grotesque woof of symbolism, and sometimes it shines through the texture.

Another account renounces symbolism utterly, so that he who runs may read. "And when the woman saw that the tree was good for food and pleasant to the eyes . . . she took of the fruit thereof, and did eat." [1] These words are held to designate the first union of Adam and Eve.[2] "She consented originally to union as a result of her reflections on the values of conjugal relations and by reason of that pure affection and tenderness which united her to Adam." [3] But the intervention of the serpent had as its result that Eve "gave also to her husband with her," which means that their conjugal relations changed and that she filled him with carnal desires.[4] Henceforth desire was first on the part of the woman, she alluring the man. This evil notwithstanding, the acts performed between them subsequently were in correspondence with those which obtain above, for the Spirit of Evil imitates the Spirit of Good, and that which it occasions below in malice the spirit of good fulfils in holiness above. This correspondence implies, however, "a sublime mystery," which is said to exceed the capacity of most men.[5] When Adam and Eve had sinned the Holy One stripped off the cuirass formed by the light of the sacred letters with which they had been invested: it was then they saw that they were naked.[6] Previously the cuirass had shielded them from all attacks, whilst they were free therein. "And they sewed fig-leaves together and made themselves aprons." [7] This means that they betook themselves to the delights of the lower and material world, leaves of the Tree of Good and Evil, fleshly pleasures and the consequences thereof.[8] But it is to be observed that the evil is not without the good in the Tree of Knowledge: it was the profanation of a Great Mystery, but the seeds of redemption remained. It is for this reason that

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[1] Gen. iii. 6.

[2] Z., Pt. I, fol. 49b; I, 287.

[3] I have put this sentence literally, to shew that the early Victorian accent existed prior to the congeries of motives and manners belonging to that period. This statement is by allusion to that which remains after due allowance has been made for the habit of paraphrase which beset the French translator De Pauly.

[4] Z., Pt. I, fol. 49b; I, 287, 288.

[5] Z., Pt. I, fol. 49b; I, 288. It is obvious *ex hypothesi* that the correspondence existed previously in the putative spiritual intercourse already mentioned, and the fact that the likeness remained in the alleged grosser union constituted its title to redemption. That the Sons of the Doctrine practised that which they regarded as the path of its transmutation we shall see later.

[6] *Ib.*, fol. 53a; I, 307.

[7] Gen. iii. 7.

[8] Z., Pt. I, fol. 53b; I, 307.

the ZOHAR discerns a promise of salvation hidden in the words: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." [1] The interpretation itself is extracted against all simple sense and reason; but the fact remains that the Sons of the Doctrine recognised a way of escape.[2]

A third version affirms that the forbidden fruit signifies woman herself,[3] and the versicle appertaining hereto is: "Her feet go down to death; her steps take hold on hell." [4] But we know that the extract applies only to a "strange woman," and the application must have reference to intercourse in unredeemed bonds of the body of death, as if the *ficus religiosus* of the Tree of Life had become the barren fig-tree which Christ cursed, or as if the letter of the Law remained without one vestige of its spirit. Woman is also signified by the Garden,[5] when it is said: "And a river went out of Eden to water the Garden." [6] Prior to the trespass this river penetrated into the woman and irrigated her waters. It is added—obscurely enough—that when men are in such a degree of sanctity there is perfect unity, and of this unity it is said: "In that day there shall be one Lord, and His Name one." [7] Subsequently to their sin the Holy One clothed Adam and Eve with vestments belonging to flesh alone.[8] The suggestion is that previously the flesh was glorified by

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[1] Gen. ii. 16, 17. This was prior to the creation of Eve, according to the literal account in Genesis and therefore, as a technical point, it is to be noticed that he alone was commanded and he alone forbidden.

[2] Z., Pt. I, fol. 35b; I, 219.

[3] *Ib.*, fol. 35b; I, 220. The Tree is said, moreover, to signify man. *Ib.*, fol. 35b; I, 222. It must follow in the sense of things that, in this case, the forbidden fruit is an act common to man and woman. It is not less certain that in the logic of such symbolism the Tree of Life is another postulated act performed by male and female according to a law and life of perfection. I must add, after weighing all the counter-symbolism, that we must be on our guard how we accept in all its literal bearings the somewhat casual and certainly isolated suggestion that the forbidden fruit was woman. It is true in a certain sense, but that sense postulates the kind of relations between the woman and the serpent, between the man and Lilith, of which we hear otherwise, and which is the recurring symbolism. I think, in conclusion as to this matter, that woman was the forbidden fruit in the same way that she is said to be the Garden of Eden. Here again there is a sense in which the statement is true assuredly: she is the Garden in the Kingdom of MALKUTH and she is meant to become the Garden in BINAH when man has been redeemed in her and she in man; but this is high mysticism and would be nonsense according to the letter, if it were so taken.

[4] Prov. v. 5.

[5] Z., Pt. I, fol. 35b; I, 221.

[6] Gen. ii. 10.

[7] Zech. xiv. 9.

[8] Z., Pt. I, fol. 36b; I, 226, 227.

light of the spirit; but what is stated otherwise is that they had garments of light, thanks to which they were raised above the higher angels—who had recourse to them in order to enjoy light.[1] A non-Zoharic tradition declares that the beauty of Adam was reflected from the glorious Throne, while the beauty of Eve was such that no creature could look on her. Even Adam could not do so till after the trespass, when both lost their supernatural loveliness.[2]

According to yet another account, the sin of Eve was one of separation, and this would no doubt have been endorsed by the Böhme school of Christian Mysticism. Separation, on the other hand, according to the ZOHAR, designates death.[3] This is on the one side, and on the correlative it is said elsewhere that when Adam ate of the Tree of Good and Evil he provoked the separation of woman from man.[4] On the day of transgression both heaven and earth sought to flee away, because they were established only on the covenant of God with man, as it is written: "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth,"[5] &c. When Adam forsook the way of faith and the Tree which is the synthesis of all trees, he lapsed from a region of stability into one susceptible of variation, exchanging life for death.[6] The Tree of Life preserves all who are attached to it from death for ever. Humanity was made originally in the likeness of the Elohim, which likeness was obscured by the Fall, so that the faces of men were transformed, with the result that they began to fear the beasts who had been afraid previously of them.[7]

I will put separately another intimation which is distinct

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[1] Z., Pt. I, fol. 36b; I, 226, 227. Towards the close of the ZOHAR, Rabbi Eleazar, in the course of a discussion with another doctor of the Secret Law, allows that Adam and Eve were clothed with garments of skin before the Fall, but they were then glorious vestments which became gross subsequently. He adds that their eyes were opened by the trespass to the material form of this world, whereas previously they had beheld in all things only the celestial side.—*Ib.*, Pt. III, fol. 261b; VI, 11.

[2] *Ib.*, Pt. III, fol. 83b; V, 227. The physical beauty was theirs afterwards and is the subject of several allusions.

[3] *Ib.*, Pt. I, fol. 12b; I, 70, 71.

[4] *Ib.*, fol. 53a; I, 306. The intention may be to signify that the union of physical intercourse is of times and seasons only, but above it there is a spiritual union, once enjoyed by man, and this is unceasing, like that of Jehovah and Elohim. We have seen that this union is postulated in a pre-natal state, and it may well be that the myth of the Earthly Paradise is an allegory thereof, embodying a delineation of things which led up to the life of earth.

[5] *Ib.*, fol. 56a; I, 321, 322. Jer. xxxiii. 25.

[6] *Ib.*, Pt. III, fol. 107a, b; V, 269, 270.

[7] *Ib.*, Pt. I, fol. 71a; I, 419.

from these and belongs to a variant order of symbolism, though it seems to me a moral consideration rather than a secret doctrine. It depends from the reverie that innumerable pleasant odours are diffused for ever throughout the Garden of Eden, to prepare the precious vestments of the soul which are formed from the good days spent by man on earth.[1] "And they knew that they were naked."[2] This means, according to tradition, that they were aware of being without the precious vestures which are formed of stainless days.[3] As a result of the trespass, no such day was left to Adam, and it is in this sense that he was naked.[4] When he repented, the Holy One clothed him with other garments, but they were not garments of days.[5] If, however, the garments of skin are on the whole to be understood as vehicles of manifestation, material in place of spiritual bodies, the question of nakedness remains in the absence of a covering belonging to the origin of artifice. Alternatively, if the bodies were not already of flesh, in what sense did the trespass open the eyes of Adam and Eve to the fact that they were naked? There are two places in which the garments of skin are said to be robes of glory with which they were clothed by God, in which they left Paradise, in virtue of which they resembled those who are on high, and wherein they were ultimately buried.[6]

There is one more point of view before I come to the suggestion in chief of the story. It is said that when Adam sinned the evil serpent cleaved to him and defiled him, as well as all future generations.[7] The serpent was able to penetrate

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[1] The Earthly Paradise is a place of sojourn for the departed on the return whence they came.

[2] Gen. iii. 7.

[3] Z., Pt. I, fol. 224a, b; II, 482, 483.

[4] It is rather an unhappy similitude, for so long as he had not eaten of the Tree of Knowledge, he was incapable of good days, and furthermore—according to another myth—that which was stripped from him was a robe of glory, wherein he had no need for the vesture of stainless days.

[5] Z., Pt. I, fol. 224a; II, 483.

[6] *Ib.*, Pt. II, fol. 39a, 39b; III, 184, 185. They were permeated with the odours of Paradise. See also *ib.*, Pt. III, fol. 261b; VI, 11, already quoted.

[7] *Ib.*, Pt. I, fol. 53b; I, 309. As regards the serpent, it is said—Cremona ed., Pt. I, fol. 28a—that Samael descended with all his hosts, and he sought upon the earth a companion like unto himself, but it had an appearance even as a camel. This curious comparison is based on the fact that the Hebrew G M L means camel when certain vowel points are added to these consonants, and reward or recompense with others. The significance of this is developed in the PEKUDE section of the ZOHAR, commenting on Gen. xxiv. 64: "And Rebeccah lifted up her eyes, and when she saw Isaac, she lighted off her camel." The camel is here said to signify the mystery of death, referred to in Prov. xix. 17: "That which he hath given will He pay him again." The connecting idea is, firstly, that reward, in the sense of retribution, came into the world by

secretly into man's interior, and Adam submitted to this so that he might know the mysteries of things below. The serpent shewed him all the pleasures of the world [1]—presumably as Satan took Christ into a high mountain whence He beheld all the Kingdoms. These intimations depend from a thesis which recurs many times in the ZOHAR. It is testified by the colleagues that the Fall of man was one of sin with a woman,[2] in the normal sense which attaches to this expression. It is added almost immediately that sexual desires have caused all evils, but a correction or modification follows in the course of debate—namely, that in themselves they are good or evil according to the spirit which inspires them. Now, seeing that it is to Eve that sin of a sexual order was first imputed, the question is who instructed or initiated her? The answer is that the serpent—meaning Samael—had "criminal relations" with her and injected his defilement into her,[3] Adam not being affected until she communicated in turn to him.[4] She cohabited with Samael, who corrupted her and by him she became with child, bringing forth Cain.[5] It is obvious that this is in clear contradiction to the text of Scripture, which says: "And Adam knew his wife Eve; and she conceived, and bare Cain."[6] But the anomaly is so glaring that it must be assuredly of set purpose, or, in other words, that to develop the sexual nature of the Fall the history on which it is founded is ignored at need. The ZOHAR is content equally to contradict itself, for it

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the serpent, and, secondly, that the peculiar nature of the Fall is indicated by the alleged hidden sense of the term camel, which represents the *pudenda*. Compare Cazotte's DIABLE AMOUREUX, where the impure demon is revealed at last with the head of that animal.

[1] Z., Pt. I, fol. 52a; I, 301.

[2] *Ib.*, Pt. I, fol. 23a; I, 142. This transpires in the course of a conversation, already mentioned, between Shekinah and the two fallen angels Aza and Azael. Some of the codices add, as we have seen, that with woman man will repair his fault, which is a very important statement from the standpoint of the Mystery of Faith, and involves the reintegration of nuptial union in the order of Divine things.

[3] *Ib.*, fol. 54a; I, 311.

[4] *Ib.*, fol. 126a; II, 101.

[5] *Ib.*, fol. 37a; I, 230. The story of this cohabitation is of Talmudic origin and will be found in the TRACT SABBATH, among other places. It is also of general rabbinical authority otherwise, and is stated by R. Abraham de Seba in his commentary on the Pentateuch. The MIDRASH RUTH affirms that both Adam and Eve were defiled by the serpent. Finally, it is mentioned categorically in the PARAPHRASE of Jonathan ben Uzziel (Gen. iv. 1) that when Adam knew Eve his wife she had conceived already of the angel Samael. Apparently as a result of the dual intercourse, she brought forth Cain, who is said to have resembled the beings who are above, not those who are below. Eve is also recorded to have said: "I have gotten a man, an angel of Jehovah," and not: "I have gotten a man from the Lord" (Gen. iv. 1).

[6] Gen. iv. 1.

affirms in another place that Adam was defiled by the impure spirit before his union with Eve, and the son whom he begot in this state of impurity was from the left side: so was Cain born. But when Adam repented he engendered a son from the right side: so was Abel born.[1] It is of course arbitrary to postulate such repentance between the two nativities, rather than before or after. All that we know from the text of Genesis is that at the birth of Cain, Eve was of opinion that she had "gotten a man from God."[2] Another account, on the authority of Rabbi Eleazar, recurs to the earlier thesis, specifying that Cain was begotten from the serpent but that after intercourse with Adam, Eve conceived again, and so brought two sons into the world—one of the works of the serpent and one of the works of Adam. The image of Abel was from on high and that of Cain from below.[3]

We have not finished, however, with the complications of this subject, for another story recites that the relations of Samael continued for a long time with Eve, who bore him many children—presumably after the expulsion from Paradise.[4] They were not in human likeness. So also, after the death of Abel,[5] Adam separated from his wife and began to receive visits from two female demons, with whom he had relations, and engendered those evil spirits and demons which infest the world.[6] It is pointed out that there is no need for surprise at this, because every man in his dreams sees such women occasionally, observes them smiling at him, and if

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[1] Z., Pt. I, fol. 54a; I, 311.

[2] Gen. iv. 1.

[3] Z., *ib.* It will be seen that this is at issue with the PARAPHRASE of Jonathan. According to ZOHAR HADASH, § YITHRO, the seduction of Adam by Lilith and of Eve by her companion Samael caused our mortal condition. This is the sense in which death was brought into the world, "and all our woe." *Ex hypothesi*, the springs of generation were tainted.

[4] Z., Pt. I, fol. 53a; I, 315, 316.

[5] It is taught, much after the manner of Christian Theology, that if Adam had never sinned man would never have tasted death as the condition of his entrance into the world beyond. But Christian Theology does not encourage us to suppose that in such case the union of Adam and Eve would have produced children—so far at least as I am aware. On the other hand, the separation of the sexes was primarily for this purpose, according to Kabbalism.—See Z., Pt. III, 159b; V, 412. I should add that in another place one of the doctors maintains that Adam and Eve would have remained alone in the world in the unfallen state, but another answers him that they would have engendered children emanating from the Holy Spirit.—*Ib.*, Pt. I, fol. 61a; I, 356, 357. See also Pt. III, fol. 189a; V, 495, 496.

[6] Z., Pt. I, fol. 54b; I, 314. The Talmudic story is different in this sense, that the sin of Adam in eating of the forbidden fruit was punished by an excommunication which lasted 130 years, and it was thereafter that he began to engender children in his own image.

they excite his concupiscence they conceive and bear demons. I suppose that one of these demons was the black Lilith and the other Naamah, who are both mentioned in the ZOHAR, though not actually in this connection. We shall see shortly that presumably another Lilith was the wife of Adam in Paradise. Adam remained separated from his true wife for one hundred and thirty years, continuing to engender, and so long as he was defiled by the infection of the impure spirit, he had no desire for union with Eve. It returned, however, when he purified himself, and he begot "a son in his own likeness, after his image"—that is to say, Seth.[1] Dwelling still upon the mystery behind sex, the ZOHAR generalises on this matter, saying that so long as man follows the path which leads to the left side, his desire is towards the impure only, but the just who walk in the right way have children worthy of themselves. The important point to fix in our minds is that the Fall of man was not the result of human intercourse taking place between Adam and Eve but of some aberration in sex variously described, most accounts being exclusive one of another. There is an alternative not mentioned previously which balances the copulation of Eve and Samaël by the relations subsisting for a long period of time between Adam and Lilith amidst all the splendours and perfections of Paradise, prior to the creation of the helpmeet. It was to substitute human for impure pleasures that she was taken ultimately from the side of Adam, and from this point of view we discern another sense in which it was "not good that the man should be alone."[2]

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[1] Z., Pt. I, fol. 5a; I, 316.

[2] *Ib.*, fol. 34b; I, 216. There are many scattered references to this female demon, who—in one of her forms—appears to have been of the Melusine and mermaid type, for when it is said that "God created great whales" (Gen. i. 21), the reference is to Leviathan and his wife Lilith.—*Ib.*, fol. 34b; I, 213. She is a *negotium perambulans in tenebris*, for she goes abroad in the night.—*Ib.*, fol. 34b; I, 214. She is the instigator of punishments, clamouring daily for their infliction.—*Ib.*, fol. 106a; II, 33. She is said to preside over all fish who are charged with missions to this world—presumably other amphibious demons, though the ZOHAR says that they are called "the first-born in the land of Egypt" (Ex. xii. 29). The sacred angels of the waters that are above were separated by God from the emissaries of Lilith in the waters below. It may be noted here that she is distinct from the "adulterous woman" who was the wife of Samael, as the latter is to be distinguished from Leviathan.—*Ib.*, Pt. II, fol. 35a, b; III, 169, 170. She is termed "servant" in one place, which is in opposition to that servant who is Shekinah. The latter is like the conjugal Venus and presides over the birth of children, but Lilith devours them.—*Ib.*, fol. 96a, b; III, 387. Also *ib.*, fol. 111a, b; III, 435. She is the mother of demons.—*Ib.*, fol. 267b; IV, 301. She is the most terrible of all evil spirits, but she took refuge in the deep when God created and adorned Eve.—*Ib.*, Pt. III, fol. 19a; V, 51, 52. See also *ib.*, Pt. I, fol. 169b;

To illustrate further that, from the first page of Genesis to the last of the prophets, the importance of Holy Writ is in its adaptation to the history and election of Israel, it is said that when the Tables of the Law were broken, it was then man perceived that he was naked [1]—as he was literally, according to the account in Exodus. It is said further that the words: "They heard the voice of the Lord God," is an allusion to the voice of God on Mount Sinai. And finally: since the Day when Adam fell the world was in a condition of poverty [2] until the arrival of Noah, who—having offered a sacrifice—restored it to the normal state. Now, it is obvious that there had been sacrifices previously—*e.g.*, the acceptable offering of Abel. There must have been therefore something particular about that of Noah—I mean, in the mind of the ZOHAR—and we shall see in the next chapter that there was something particular also about his drunkenness, which was an exploration of Divine Mysteries. We know the indignity which befell him, and I shall shew presently the kind of sin which led, *ex hypothesi*, to the Deluge. I believe that all these allusions touch upon the same mystery.

The ZOHAR contains no suggestion of importance in respect of the expulsion from Eden or the Flaming Sword.[3] Adam is said to have chanted the 92nd Psalm in his flight and the Sabbath intervened to protect him, so that he was not entirely driven out until the end of that day. I do not know what purpose this version is supposed to serve; but the Secret Lamp of Israel did not diffuse always the same light. The way of the return to the Garden was barred, lest worse evils might be brought upon the world.[4] The "Flaming Sword which turned every way" [5] signifies angels set over

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II, 266.—Pt. II, fol. 114b; III, 442.—Pt. III, fol. 222b; V, 562. A Talmudic legend relates that Lilith was created from the same earth as Adam and refused in the end to serve him through pride respecting her origin. I should mention that the word which the Authorised Version renders "screech-owl" in Is. xxxiv. 14, and the Vulgate *lamia* is Lilith in the original Hebrew, the root of which is a word signifying night. Rabbi Elias recognised four mothers of demons, namely, Lilith, Naamah, Ogeret and Mahalath.

[1] Z., Pt. I, fol. 28b; I, 181.

[2] *Ib.*, fol. 63b; I, 371.

[3] A certain supposed confusion of pronouns in the Hebrew text of Gen. iii. 24. enables the ZOHAR to suggest that it was not the Lord God who drove out Adam but rather that the latter expelled the Divine Being, presumably from his own heart and also, as a manifest Presence, from that world which man had ravaged by his trespass.—Z., Pt. I, fol. 53b; I, 307.

[4] Z., Pt. I, fol. 53b; I, 308.

[5] Gen. iii. 25.

the chastisement of man in this world.[1] Now, there is no true grace herein and there is no mystery; but if the temptation and the Fall signify an aberration of sex, a declension or a materialisation therein, there is no question that the Tree of Life is the perfect way of nuptials; and the ascent of the Sephirotic Tree, which—according to the Secret Schools—is a return into union, we shall find at the proper time to be a journey in the graces and glories of the Sacred Shekinah, who presides over the intercourse which, if begun on earth, is completed in the World of the Supernals. For there is a grade of perfection attainable in these Mysteries which was known to the Sons of the Doctrine, and in view of it they said that a day shall come when the world will be avenged of the serpent:[2] this will be the day of the coming of the Tree of Life, which will obtain the remission of sins and will enchain the serpent. The male and female will be united in the Garden of Eden as they were before the Fall. But now the nakedness of the natural Adam is a nakedness of good works and of obedience to the commandments of the Law—understood as that Secret Doctrine which is concerned with the Mystery of Faith.[3]

IV.—THE LEGEND OF THE DELUGE

THE way of human generation[4] had replaced the higher intercourse which is outlined faintly, at a far distance and amidst all confusion by the Secret Tradition, and so outlined only in deference to the covenants expressed and implied, because it is admittedly a mystery that cannot be revealed to

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[1] It is said also to have symbolised the trials with which God overwhelms man, that he may be restored to the way of goodness.—Z., Pt. II, fol. 167a; IV, 114.

[2] Z., Pt. I, fol. 145b; II, 173, 174. It is an exceedingly suggestive intimation, and its seeming Christian implicits are plain, almost on the surface. The world will remain in the toils of the serpent until that day shall come when a woman who is comparable to Eve and a man corresponding to Adam shall vanquish not only the serpent but the angel of death and destruction who rides thereon.

[3] It is quite extrinsic to my subject at this point, but as there will be occasion for a subsequent reference, I may add here that Adam and Eve were interred together in a cave having a door which opened on the Garden of Eden; and there also some of the patriarchs were buried.—Z., Pt. III, fol. 164a; V, 423. There are several other references.

[4] It should not be inferred that the way of human generation is ever reduced in its importance or tampered with in its high symbolism. This is why I have termed it important to observe that the Fall of man was not a sin of natural intercourse with a woman. Under certain prescribed conditions, that is rather the way of his return into the true likeness of God—though not so much for what it is in itself as for that which it intimates.

the world. The way of humanity had become a sacred way, a sacrament in virtue of its correspondence with things above, in virtue also of its reflections from that which was the design of Nature when it came forth resplendent at its first birth.[1] Had this been maintained there would have been no path of regeneration, for men would have walked in union, as Enoch walked with God. It is implied more especially that in the birth of Seth [2] human generation was uplifted into the sacramental world, and the path of nuptials was followed by the saints of old in accordance with a practice of wisdom which will be indicated hereafter—towards the end of the present study. But it was not the way of the world, and we have next to consider those stages of the downward path which led up to the Deluge, as this is understood in Zoharic Theosophy. It will be found that the mystery of sex belongs thereto, but it is here on the averse side.

In the explanation of this cataclysm the text dwells naturally on the wickedness of man and has the authority of Scripture that it was very great over the whole world. The particular mystery of iniquity indicated by the ZOHAR is peculiar thereto. The patience of God was extended until the evil began to take that form which is described as the spilling of blood vainly on the earth.[3] The sex aberration here designated will be understood by the expression used. It is the crime attributed to Onan, and the Zoharic doctrine affirms that no man who is sullied in this manner shall enter the Heavenly Palace or behold the face of Shekinah.[4] The Shekinah is driven away thereby, and because of its prevalence the world fell into corruption, in part through the sin itself and for the rest by the absence of Shekinah. It was as if the principle of life had been withdrawn or that the loss of the head caused the body to decay. The world had become like

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[1] The point is that the ZOHAR postulates a mystery of spiritual intercourse belonging to the state of Paradise and in the body of our present life a natural intercourse which can be raised into a sacrament of things Divine: between these was a sexual iniquity described in the language of earthly lust and constituting the Fall of Man.

[2] Because he only—according to the ZOHAR—was in the image and likeness of his father, who was in the likeness and image of God.

[3] Z., Pt. I, 56b; I, 326.

[4] *Ib.*, fol. 57a; I, 327. I believe that some *Theologia Moralis* of the Latin Church is not in agreement with the ZOHAR respecting the nature of the offence recorded in Gen. xxxviii. 9, and offers a particular alternative which there is no need to specify. I mention the matter because the alternative probably represents an old understanding of the subject. For the rest, it may be suggested that the specific enormity is possibly the veil of a larger complex and would include aberrations connected with the cities of the plain and Lesbos.

an unclean woman who has to hide in the presence of her husband.[1] Yet this was not the last state, for a time came when corruption reached such a point that there was neither shame nor concealment longer. The sin of Onan is held to have corrupted the earth as well as man,[2] *quia semen fundebat in terram*. Now, the waters above represent the male principle, while the female principle answers to the waters below, which is a very simple allegory of posture in the act of intercourse. The sin postulated was concerned with the waters of the male principle and it was necessary therefore that the whole contaminated earth should be purified by those of the Deluge.[3] But the waters above, which are spiritual, and the spiritual waters below both concurred therein, for the floodgates of heaven were opened and the fountains of the great deep were broken up.

One explanation of the vicious state of the world is that at the Deluge period it had as yet not been purified fully from the infection of the serpent.[4] The generation was also without faith —more especially concerning the secret subject matter of that which is called the Mystery of Faith. Men were attached to the leaves of the Tree of Good and Evil, meaning the spirit of the demon.

There is something very strange implied in the symbolism of the Ark, and one is inclined to ask : What was this Ark, or who ? It is a symbol of the Ark of the Covenant, and Noah had to be shut up in such a vessel here below because this comes to pass also in respect of the Mystery which is on high.[5] He could not be so inclosed until God had entered into a covenant with him.[6] He was then able to save the world, and this corresponds with the Supreme Mystery. It is said that Noah walked with Elohim, Who is the Covenant of Peace in the world : he was predestined from the day of creation to be shut up in the Ark. But it is unbecoming for a wife to

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[1] Z., Pt. I, fol. 61a ; I, 359, 360.

[2] *Ib.*, fol. 61a, 61b ; I, 359, 360. This, however, is qualified later on, when it is said that the earth is called corrupt when man is in a state of decadence.—*Ib.*, fol. 62a ; I, 363.

[3] *Ib.*, fol. 62a ; I, 363, 364.

[4] *Ib.*, fol. 63b ; I, 371. The complete purification took place for a moment at the foot of Mount Sinai.

[5] It is obvious that the meaning of this passage is not on the surface. It will be seen from what follows that the Noetic Ark was feminine, because it was a house for those who were saved from the waters of the Deluge, and we know already that a house is always feminine.

[6] Z., Pt. I, fol. 59b ; I, 349.

receive any one as a guest at her house without the consent of her husband, so when Noah proposed to enter the Ark, it was necessary that Jehovah, the Spouse or Master of the House, should authorise his union therewith.[1] It was therefore at the invitation of God that he so entered. The reason is found in the words: "For thee have I seen righteous before me in this generation."[2] But Elohim is the celestial Bride, who is Shekinah, and it was by her permission, as Bride, Wife and Mistress of the house, that he had a permit to leave the Ark when the Deluge was over. It would seem that in some mystical sense he had dwelt within her precincts. After leaving those hospitable quarters, Noah made a present to the lady of the house, but it reached her by the mediation of her Spouse, because Scripture tells us that it was to Jehovah and not to Elohim that Noah erected an altar and offered sacrifice thereon. It was direct, however, from the lady of the house that Noah received his reward, because it is said that Elohim blessed Noah and his children, saying: "Increase and multiply and fill the earth."[3] It follows, as we shall see otherwise, that Shekinah presides over the fruit of nuptials, as well as over the nuptials themselves. In respect of the altar itself, it may be remembered that the ZOHAR has occasional references to an offering made by Adam and to that on which he sacrificed. The Deluge either destroyed or overturned everything, and when the time came for Noah to sacrifice on his part he is supposed to have raised up for this purpose the overthrown altar of Adam.[4] We see that his sacrifice is connected, though obscurely enough, with that Mystery of Sex which is the subject of allusion throughout. This would seem to be the case with every kind of burnt-offering, and it is even said that Leviticus i. 17, should be translated to signify that the holocaust is a woman and as such an agreeable odour to God.[5] The Authorised Version, reads: "A burnt sacrifice, an offering made by fire, of a

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[1] Z., Pt. I, fol. 67a; I, 394; and *ib.*, fol. 70b, 71a; I, 418.

[2] Gen. vii. 1.

[3] Gen. ix. 1. The name which the Authorised Version and the Vulgate translate "God" is "Elohim" in the Hebrew. But the name in Gen. viii. 20, 21, which is translated "Lord" in the Authorised Version and Vulgate is Jehovah in the original.

[4] Z., Pt. I, fol. 69b, 70a; I, 412.

[5] The translators point out that the ZOHAR in this passage alters the sense of Scripture by substituting other vowel-points. But the question for us is whether it succeeds in conveying its own designed intimation. We shall see in due course that Shekinah, he Divine Woman, is termed more than once the Sacrifice of the Holy One.

sweet savour unto the Lord." It is admitted at the same time that the victim of the holocaust is male, according to the text, a male without blemish. It is admitted also that the word translated "burnt" is correct according to the literal sense; but if this were its true meaning it is argued that the orthography would have been different. The real purpose of the holocaust was the union of the male and female principles, as these should never be in separation. Noah offered a sacrifice because he represented the male principle which the Holy One united to the Ark, the latter representing the female principle.[1]

There are two other points which may be mentioned for the sake of completeness, and the first of these is that the Holy Land was not covered by the waters of the Deluge.[2] An authority is found in the words: "Thou art the land that is not cleansed, nor rained upon in the day of indignation."[3] The second is that the Deluge came to be called the waters of Noah, because he prayed for himself only and not for the world. I believe that this idea attaches to a Talmudic story, for there is no indication in Genesis of especial prayer on the part of Noah. The thesis is, however, that had he chosen he could have prevailed with God to spare the whole creation.[4]

We know from Genesis that Noah planted a vineyard, and according to one Zoharic opinion he transplanted the vine which had grown in the Garden of Eden; but whether this signifies the Tree of Knowledge does not transpire—except by inference from the legends. According to another view, he moved an ordinary vine of earth to a more favourable place. The fact that Noah pressed the grapes—as Eve is said also to have done—partook of the juice and so became drunken, is affirmed to contain a mystery of wisdom.[5] We have seen that *ex hypothesi* the lady of all our race was making an experiment of knowledge, and we shall understand further that what followed was an intoxication after its own kind. So also Noah was concerned with an experiment, having set himself to fathom that sin which had caused the fall of the first man. His intention was to find a cure for the world,

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[1] Z., Pt. I, fol. 70a; I, 413.
[2] *Ib.*, P. II, 197a; IV, 192.
[3] Ezek. xxii. 24.
[4] Z., Pt. III, fol. 14b, 15a; V, 43. The manner in which he saved the world, as we have seen that he was supposed to do, proved wanting therefore in the seals and characters of perfection.
[5] Z., Pt. I, fol. 73a; I, 433.

"in place of Eve and her poison"[1]; but he became drunken by laying bare the Divine Essence without having the intellectual strength to fathom it. This is why Scripture says that he was drunken and was uncovered within his tent. The meaning is that he raised a corner of the veil concerning that breach of the world which ought always to remain secret. The physical symbolism is obvious in this place. Moreover, the tent of Noah was really the tent of the vine.[2]

I do not pretend that the last sentences are intelligible from any point of view, nor that the materials as a whole of this section convey anything of especial importance beyond the postulated experiment made by Noah for the purpose of restoring the Mystery of Sex to its proper place in the spiritual life of man. The rest only continues the tale of lapse and degradation from the perfect union signified by the state of Paradise. I will add here a few vestiges of symbolism on the subject of the confusion of tongues, which was the next event of importance after the Deluge. The builders of Babel are said to have found a book containing certain Mysteries of Wisdom, which book had belonged to the generation destroyed by the Deluge.[3] The text is very loosely worded and it might seem at first sight that it was the primeval memorial of secret knowledge which, as we have seen, was transmitted to Adam and thence to the chiefs of the people, leaders of sanctity in the early generations. I do not think that this is the case, but that it was rather a record of magical art as this was attained by Enos, according to another Zoharic account.[4] It is said that his knowledge and ability in occult science exceeded that of his predecessors from Adam downward, and this is the sense in which we are to understand the scriptural statement that he, Enos, began to "call upon the name of the Lord"[5]—that is to say, he used the Divine Name to compel

[1] But not of course Eve apart from the serpent's poison. I cannot help feeling that it would have been a great relief to the Sons of the Doctrine and a material simplification of their system, if they had not been compelled to follow the legend of Genesis which ascribes the Fall to the woman.

[2] Z., Pt. I, fol. 73b; I, 434. The Ark was the means of transmitting the true knowledge concerning the Mystery of Sex from one epoch of the world to the other. Certain "literati" of the early nineteenth century, like Jacob Bryant, the Rev. G. S. Faber, Godfrey Higgins and Edward Davies seem to have recognised that it conveyed somehow certain profound Mysteries of Knowledge, but of what nature they had no conception.

[3] *Ib.*, fol. 76a, b; I, 449, 450.

[4] *Ib.*, fol. 56a; I, 323.

[5] Gen. iv, 26. The Authorised Version reads: "Then began men to call upon the Name of the Lord"—apparently at the time of the birth of Enos, or soon after. The

spirits in accordance with the recognised procedure of magical operations. The progress of this science ended by assuming such proportions that the wicked generation of the Deluge expected to escape Divine chastisement by recourse thereto. With the help of its mysteries they prepared even to make war on the Holy One, which was also the intention of those who planned the tower of Babel.[1] Like their predecessors, they had great trust in Magic: it was enough for them to pronounce words and things were accomplished. But the project had its source in a limited knowledge concerning the Mystery of Ancient Wisdom,[2] and I conclude therefore that there were two primeval books recognised in the legend—one that of Adam and the other one of knowledge which was either evil in itself or could be converted readily to evil.[3] At the dispersion which arrested the building those concerned therein lost even their partial knowledge. The confusion of tongues was of course a punishment adjudged[4]; but the apocryphal prophecy of Sophonia assures us that at the end of days the Lord will change the tongues of all the people into a pure tongue, so that all may invoke His Name and all pass under His yoke in one spirit.[5] This is quoted by the ZOHAR and is, I think, the only instance in which it cites a scriptural text outside the greater canon.

V.—THE COVENANT WITH ABRAHAM

The considerations arising in the ZOHAR out of the history of Abraham fall into two sections, the first of which is con-

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Revised Version agrees, but the Vulgate translates the verse in the sense of the Zohar: *Iste—i.e.*, Enos—*cœpit invocare nomen Domini*. I should mention that the ZOHAR always recognises the claim of Magic as the art of a secret power, but, as we shall see more fully, it is condemned in all its branches and all its modes.

[1] Z., Pt. I, fol. 75b *et seq.*; I, 445, n.

[2] *Ib.*, fol. 76a; I, 447.

[3] It must be admitted that this does not agree with a statement in fol. 76a; I, 446, where it is said that the celestial book containing the Mystery of Wisdom was transmitted by Adam to other men who penetrated this Mystery, and seem to have imitated God thereby; but this is not in agreement with the succession of the keepers of the treasure, already enumerated.

[4] The union between thought and the word already mentioned seems to have been symbolised by the original existence of one language only. When men became separated from God, unity was no longer possible among themselves. The plan of Babel was elaborated with ingenious perversity, as the builders desired to quit the celestial domain for that of Satan and so substitute a strange glory for the glory of God.

[5] But the Vulgate rendering of the PROPHETIA SOPHONIÆ reads, *Quia tunc reddam populis labium electum, ut invocent omnes in nomine Domini, et serviant ei humero uno*. This is rendered by the revised Douay version: "Because then I will restore to the people a chosen lip, that all may call on the name of the Lord, and may serve Him with one shoulder."

secutive, coherent in a certain sense and of great length, but it is not of our especial concern, while the second, on account of its content, is scattered throughout the text and is of prime importance to the subject of this study. The first may be said to open with an interpretation of the call that came to the patriarch, in answer to which he left "the land of his nativity, in Ur of the Chaldees" [1] and entered into the land of Canaan. The journey was literal no doubt for the doctors in Kabbalism and stood as such at its value, but it was also a mystical travelling, and in this respect it belongs to a higher currency. Abraham had been endowed with a spirit of wisdom [2] and by the use of its talents had attained a knowledge of the celestial chiefs [3] who govern the various divisions of the habitable world.[4] He had gone further also than this, having discovered that Palestine was the centre of the earth, as well as the point of departure in its creation. He had not as yet ascertained by what chief it was ruled but concluded that such a president must be head over all the cohort. The study of the Holy Land was therefore the intent of his journey and he drew for the purpose on all his stores of astrological knowledge, but still was unable to penetrate the essence and importance of that Supreme Power which ruled the worlds innumerable and was postulated in his mind as the Spiritual Chief of Palestine. When at the end of his resources, however, the Holy One manifested on His own part, counselling that he should enter into himself, learn how to know himself and forsake all the false occult sciences to which he had recourse previously. This is another sense in which he was to come out of his own country. The words: "Go into a land that I will shew thee" [5] mean that Abraham was to be occupied henceforth only by those things which God would make known to him, though the essential nature of the Supreme Power which rules the world could not be included in the revelation, being above human understanding. It was there-

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[1] Gen. xi. 31; xv. 7.

[2] Z., Pt. I, 77b, 78a; I, 457.

[3] It is not quite certain whether this carries the implicit that he was addicted to the kind of Magic which is an art of dealing with spirits and is usually called ceremonial because it follows a ritual and prescribed verbal formulæ. If so, the sequel shews that he was held exonerated in virtue of his intention.

[4] Z., Pt. I, fol. 78b; I, 458.

[5] Gen. xii. 1. The direction to leave his country signified that he should abandon his studies of the moral influences connected with different regions; to leave his kindred was to abandon the science of astrology; to leave the house of his father was to cease from the manner of life observed therein.—Z., Pt. I, fol. 78b; I, 458.

fore a journey in the Divine obedience rather than one of the soul in God; but this path of conformity is itself a ladder of sanctity, by which man can be united to the Holy One, and is indeed the one way of our ascent. Abraham went up this ladder stage by stage [1] until he attained that point which was designed in his case, as it is written: "And Abram journeyed, going on still toward the South" [2]—being the Holy Land, wherein he was to reach the highest degree of holiness. But it is said that there was famine therein, which means that the country was not as yet consecrated, and he proceeded therefore to Egypt which is assimilated to the spiritual Garden of the Lord,[3] for it is written: "As the garden of the Lord, as the land of Egypt." [4] Abraham knew the mystery of this Garden,[5] the degrees of which are in correspondence with those that are below—that is to say, with Egypt, which is therefore said to be assimilated. But the nearer that he drew to Egypt the more did he cleave unto God. This notwithstanding, as the journey had not been authorised divinely, he was destined to suffer therein in respect of Sarah.[6] It is stated in this connection that Abraham had lived so modestly with his wife, and in such holiness, that he had never looked upon her face previously. Only as they drew near to Egypt did she raise a corner of her veil, and then he saw that she was fair.[7] In Egypt he found a great centre of the occult arts and again betook himself to their study, but this time he penetrated the secret of evil without being led away thereby. He returned thence to his own grade or degree, which is indicated by the words [8]: "And Abram went up out of Egypt . . . into the South" [9]—meaning the inward height of his

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[1] Z., Pt. I, fol. 80a; I, 468.
[2] Gen. xii. 9.
[3] Z., Pt. I, fol. 81b; I, 469.
[4] Gen. xiii. 10.
[5] The knowledge of Abraham was the consequence of his absolute faith in God.
[6] Gen. xii. 14–20. It is said that the Holy one was seeking to prove Abraham and for this reason allowed him to act on his own initiative in visiting Egypt.—Z., Pt. I, fol. 82a; I, 474.
[7] Sarah was under the protection of Shekinah and during the night that she passed in the palace of Abimelech she was accompanied by angels belonging to the superior degrees, who gave thanks to God.—Z., Pt. I, fol. 82b: I, 476. See also *ib.*, fol. 81b; I, 470, by which it appears that the beauty of Sarah was a reflection of the Divine Presence. I may mention here that the verbal economy or subterfuge to which Abraham had recourse in respect of his wife and sister occasions no comment in the ZOHAR, although it enlarges on the account and adds miraculous elements. It is affirmed that the description of Sarah as Abraham's sister was a description of Shekinah, who was with her.
[8] *Ib.*, fol. 83a; I, 478.
[9] Gen. xiii. 1.

sanctity. From this time forward he knew the Mystery of Supreme Wisdom and became the right hand of the world. This is indicated by the words: "From the South even to Beth-el,"[1] which is the integral stone—that stone of the world and Jacob, about which we have heard already. Abraham—in other words—had attained what the ZOHAR understands by perfect faith. But he was yet to proceed further, "going on still toward the South,"[2] rising from grade to grade, as one experiencing the infinite and winning his aureole.[3] So did the Holy One become his patrimony, and after Abraham was parted from Lot he "dwelled in the land of Canaan,"[4] which is the place of faith.

When the time comes for the ZOHAR to speak of Melchizedek King of Salem it says that his offering of bread and wine symbolised the world above and the world below.[5] The sense in which he was "priest of the Most High God" is that in the sanctification of himself he raised the world below to the height of that which is above. For once, as it seems to me, the ZOHAR has exceeded its own measures at this point and has announced a spiritual truth, the full purport of which it did not realise. Concerning the mission of the priesthood it gives, however, a proper definition when it says that this conjoins the world below to that which is above by an indissoluble bond.[6]

I believe that I have indicated sufficiently the qualities of interpretation which appertain to the first section in the history of Abraham; but the second covers that period which opens with the making of the Covenant between God and the patriarch, or the whole of his later history. The subject at this point passes from personal narration to the "token" or signing the Covenant and the mystery foreshewn thereby.[7]

The characteristic physical sign of all Israel on the male

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[1] Gen. xiii. 3.
[2] Gen. xii. 9.
[3] Z., Pt. I, fol. 83b; I, 482.
[4] Gen. xiii. 12.
[5] Z., Pt. I, fol. 87a; I, 502. It seems to follow that according to another manner of Zoharic symbolism bread and wine signify male and female. The bread and wine of Melchizedek were also symbols of nutriment and blessings for the world.—*Ib.*, fol. 87b; I, 505.
[6] *Ib.*, fol. 87a; I, 502.
[7] I have called Abraham throughout by his name in its later form, but it is said that the addition of the letter HE, by which Abram was transformed, was not added until he had suffered circumcision, and it was thereafter that the Shekinah became attached to him.—Z., Pt. I, fol. 93a; I, 529. The letter HE was added also to the name of Sarah, as a symbol of the female principle.—*Ib.*, fol. 96a; I, 546, 547.

side has issued in the ZOHAR from the region of arbitrary ordinance into that of most sacred symbolism. If at first it was a hygienic observance or one that might act as an aid to continence, it has become in the Secret Tradition a seal of purity, and though it is not expressed it is implied indubitably by the text that it had reference also to the purity of womanhood, because her protection was therein. The proof is that, according to the ZOHAR, the male side of humanity in its separation from the female had no true title to the name and prerogative of man. There is little need to add that the woman was not without the man, but this is not discussed in the ZOHAR, for, with all its illuminations and its strong tendencies towards the liberal side, it represents the last development of a purely oriental religion.[1] It remains that while the masculine shares in humanity, it is true man only in union with womanhood.

When Abraham was circumcised [2] he separated himself from the impure world and entered into the Sacred Covenant, into that Covenant on which the world is based; and seeing that he so entered, it follows that the world is founded on him. Expanding this fantasy it is affirmed sometimes that Genesis opens with the words: "By Abraham God created," &c., and therefore the Covenant of circumcision is the origin of heaven and earth.[3] The HE added to the name of Abram after he had fulfilled the ordinance is said to symbolise the five books of the Law, which are the records at length of the Covenant. But that which begins on earth is raised gloriously into heaven and prolonged through all the worlds. The Sign of the Covenant constitutes the foundation of the Sacred Name and of the Mystery of Faith—the root of the notion being probably the shape of the letter YOD with which the Name commences, or this at least is the material root. It is said further that the Sacred Sign of the Covenant is fixed at the base of the Throne, between the two thighs and the trunk [4] —a reference to the SEPHIRA YESOD, when this is placed on

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[1] It is said, however, that the Covenant implies the union of the two principles.—Z., Pt. II, fol. 26a; III, 127.

[2] *Ib.*, fol. 91b; I, 519.

[3] Z., Pt. I, fol. 93a; I, 529.

[4] When it is said in Gen. xxi. i: "And the Lord visited Sarah," the Divine Name used in the Hebrew is Jehovah, but according to the ZOHAR it was that Degree of the Divine Essence which was symbolished by the VAU. It is added that all is contained in the mystery of VAU, and thereby all is revealed.—Z., Pt. I, fol. 117b; II, 69.

the Tree.[1] As the sun enlightens the world, so the Sacred Sign enlightens the body; as a buckler protects man, so does this: no evil spirit can approach him who preserves it in purity.[2] By the fact of circumcision man enters under the wings of Shekinah.[3] He who preserves the Sign as I have just said, and fulfils the commandments of the Law, is righteous from head to foot, and his life in continence is his title to a part in the world to come.[4] It is said also that so long as a man is uncircumcised, he cannot unite himself to the Name of the Holy One; but after circumcision, he enters that name and is joined therewith.[5] Those who do not preserve the sign in purity make separation, in a manner, between Israel and the Heavenly Father.[6] All the forces of Nature centre in the organ of the Covenant, and in the metaphysical principle of the Covenant it is said [7] that there was subsequently hidden and enclosed that light created when God said: "Let there be light" [8]—the alleged reason being that it symbolises the fructifying principle, *qui semen injicit fœminæ*. It is this which is called in Scripture "the fruit of a tree yielding seed." [9]

It is counselled: "Suffer not thy mouth to cause thy flesh to sin," [10] and the exhortation is understood as a restraint placed upon speech lest this should generate evil thoughts, calculated to soil the consecrated flesh which is marked with the Seal of the Holy Covenant. When the Psalmist says: "The firmament sheweth His handiwork," [11] it is to the Mark of the Covenant that reference is made—that is "the work of His hands." So also those other words: "Wherefore should God be angry at thy voice and destroy the work of thine hands?" [12]—are an allusion to those who keep the Seal in purity. In yet other terms, the firmament publishes the names of those holy men who have lived in chastity, and our part is to plead for their intercession with God, Who hears them always. Their names are written in the Book of God, which

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[1] Z., Pt. I, fol. 149b; II, 190. It is very difficult to allocate sporadic symbolism of this kind to its proper source elsewhere in the text, but the allusion is almost certainly to the extension of the Divine Son through the lower SEPHIROTH, having the head in DAATH, as explained in a previous section.

[2] *Ib.*, fol. 8a; I, 45, 46.

[3] *Ib.*, fol. 95a; I, 543.

[4] *Ib.*, fol. 162a; II, 235. The text is: "Blessings are upon the head of the just."—Prov. x. 6. But the head of the just signifies the Sign of the Covenant.—Z., *in loco cit.*

[5] *Ib.*, fol. 89a; I, 510.

[6] *Ib.*, fol. 189b; II, 348.

[7] *Ib.*, fol. 1a; I, 4.

[8] Gen. i. 3.

[9] Z., Pt. I, fol. 1a; I, 4.

[10] Eccles. v. 6.

[11] Ps. xix. 1.

[12] Eccles. v. 6.

is the great firmament of stars: they are the company which follow the Heavenly Spouse.[1]

It is said otherwise concerning the Sign of the Covenant that holy flesh is marked with the letter YOD,[2] referring to the obvious analogy between the "organ of sanctity" and this letter, when circumcision has been performed upon the first. The letter YOD symbolises also the configuration of the celestial river which is the source of souls. The words: "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel," [3] is a commentary on the letter YOD, which is the first-born of all the heavenly sanctities.[4]

Finally, there is a curious train of thought which requires to be followed carefully.[5] "Through wisdom is an house builded." [6] This is termed an allusion to the mystery expressed in those other words: "And a river went forth from Eden to water the garden." [7] It is said further: "Thy tabernacle is holy," [8] but our English rendering is not literally the same. This tabernacle is termed the union of all. The verse in question enumerates three enclosures, one within the other—the Courts, House and Tabernacle—and the ZOHAR says, unexpectedly enough on the surface, that whosoever subjects his son to the holocaust of circumcision may be assured that the Holy One will draw the child to Himself and make his abode in the innermost of these enclosures, while the father will earn no less merit than if he had offered all other sacrifices in the world and had raised up the most perfect altar. The explanation of these things can rest only, as I have said, in a most profound understanding of the Mystery of Sex, and the final place of that Mystery is indicated by the correspondence alleged in another part between the Sign of the Covenant and the Sacred Crown.[9]

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[1] Z., Pt. I, fol. 8b; I, 48.
[2] *Ib.*, fol. 13a; I, 74.
[3] Ez. xiii. 2.
[4] Z., Pt. I, fol. 13b; I, 79.
[5] *Ib.*, fol. 94b; I, 539.
[6] Prov. xxiv. 3.
[7] Gen. ii. 10.
[8] See Ps. lxv. 4: "Even of Thy Holy Temple." Compare, however, the corresponding passage in the Vulgate, Ps. lxiv. 5: *Sanctum est templum tuum.*
[9] Z., Pt. I, fol. 95a; I, 542. The following points may be gathered from other parts of the text: (1) The mark of the Covenant is imprinted above as well as on man below; but this is probably a reference to the mark on the Throne, already given. (2) The Kingdom was removed for a period from David because he had not preserved the sign in perfect purity. (3) He who so keeps it has nothing to fear from severity—*i.e.*, judgment—being united thereby to the Name of the Holy One. (4) He who defiles it cannot aspire to the mark of God, which is royalty and Jerusalem. (5) The

It was said at the beginning of this section that the history of Abraham is for the ZOHAR the actual story concerning the father of nations, and this obtains throughout; but for the great theosophical commentary its living value lies in the way of its understanding as an inward text of election, applicable to every soul in Israel.

VI.—OF MOSES, THE MASTER OF THE LAW

The Biblical story of Moses issues in a mystery, for he "whom the Lord knew face to face," [1] having died in the Lord on Mount Nebo, was also by Him buried, and "no man knoweth of his sepulchre unto this day." [2] But, according to the ZOHAR, the story of Moses begins in a mystery also, for he, about whom it is said that "there arose not a prophet since in Israel like unto Moses," [3] was not in his conception after the manner of men who had preceded or of those who came after him. The distinction belongs more properly to another part of my subject and will be found therein. I will therefore say only that his parents—the "man of the house of Levi" [4] and she who was "a daughter of Levi" [5]—had their hearts uplifted unto Her who is called Shekinah, second of the Divine Hypostases—at the time of that union when it is said that "the woman conceived and bare a son." [6] The consequence of this was that Shekinah reposed on the nuptial bed of his parents.[7] He was therefore born, "not of blood, nor of the will of the flesh, nor of the will of man" merely, "but of God" [8]; and even from the day of his birth the Shekinah never quitted him.[9] He ascended into that region

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sign is the gate of the body, to hold which in sanctity is to find the gate of heaven always open.—Z., Pt. I, fol. 94a; I, 535, 536; and fol. 150b; II, 193. But that to which all this applies is surely the idea which lies behind circumcision.

[1] Deut. xxxiv. 10. [2] *Ib.*, v. 6. [3] *Ib.*, v. 10.
[4] Ex. ii. 1. [5] *Ib.* [6] *Ib.*, v. 2.

[7] See Z., Pt. II, fol. 11a–12a; III, 48–52. It is said in the most cryptic manner of the text that the "man of the house of Levi" was the angel Gabriel, who is called "man," as it is written: "Even the man Gabriel, whom I had seen in the vision at the beginning" (Dan. ix. 21). The house of Levi signifies the Community of Israel—referring probably to the School of Sanctity above in the SEPHIRA BINAH. The daughter of Levi is the soul. The meaning is that the parents of Moses stood for these symbolically.

[8] St. John i. 13.

[9] The father of Moses is said to have been espoused to Shekinah—apparently in the sense that she was attached to or overshadowed him. Otherwise he would have been unworthy to beget the Lawgiver. But it is added that the daughter of Levi whom he espoused was the Shekinah—perhaps in the sense of being her symbol below.—Z., Pt. II, fol. 19a; III, 92.—*Ib.*, Pt. I, fol. 120b; II, 83.

where she is said to extend her wings,[1] as it is written: "He did fly upon the wings of the wind."[2] The Lawgiver is affirmed, moreover, to have been the first man who attained perfection, even as Messiah will be the last[3]; but there are good reasons—*e.g.*, the story of Abraham—from the standpoint of Zoharic Kabbalism, why it was requisite to qualify this statement, and so it is said elsewhere that he was not perfect in all things, the reason being that he was separated from his wife.[4] There is no authority in the Pentateuch on this subject, but there is that of Talmudic Tradition which says that they ceased to cohabit. It is probably an arbitrary inference from the fact that neither she nor his two sons, Gershom and Eliezer, are mentioned in Exodus or elsewhere after they were brought back to Moses, "when he encamped at the Mount of God" in the wilderness of Sinai.[5] So it is said otherwise that the Lawgiver attained the degree of BINAH but not that of CHOKMAH[6]; in other words, he did not open the 50th Gate of Understanding which gives upon the path of DALETH, leading from BINAH to CHOKMAH in the Sephirotic Tree.

It is difficult, however, to judge clearly as to the earthly espousals of Moses, according to the ZOHAR, for we learn elsewhere that he separated himself from Zipporah by the ordinance of God, that he might be joined to the heavenly light of Shekinah.[7] Hence it is intimated elsewhere, on the authority of Rabbi Simeon, that to attribute children to him was in some sense beneath his dignity, as he had entered into spiritual espousals.[8] It is a question of the Mystery of Faith and a case of extraordinary exception from the prevailing mind of the ZOHAR, which makes children according to the flesh an indispensable title to union with the glory of that

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[1] Z., Pt. II, fol. 78b; III, 329.

[2] Ps. xviii. 9.

[3] Z., Pt. III, fol. 260b; VI, 7.

[4] *Ib.*, Pt. I, fol. 234b; II, 523. The explanation is that in order to perfection there must be union not alone with that which is above but also with that which is below. A Talmudic Tradition on the subject will be found in the Tract SABBATH, but this is at issue with the ZOHAR as it reckons the fact of his separation among his titles of honour.

[5] Ex. xviii. 5.

[6] Z., Pt. III, fol. 223a; V, 564.

[7] Z., Pt. III, fol. 180a; V, 472.

[8] *Ib.*, Pt. II, fol. 69b; III, 308. The argument is purely casuistic, pretending that Scripture attributes the children of Moses to the mother only, and afterwards—on the authority of Rabbi Simeon, wresting Ex. xviii. 5—maintaining that Jethro brought his own sons to Moses.

Second Hypostasis which stands for the nuptials that are above. It should be understood at this point that the Mystery of Faith consists, according to the French translation of the ZOHAR, "in the union of God with a Female whom He fructifies, after the manner of the union of male and female." This is true assuredly, yet it is only a part of the Mystery, or rather it is the doctrinal aspect, and arising therefrom is a practical side about which we receive intimations at many points of the text, though it enters into complete expression nowhere. Its real nature is the sole end of our research. To conclude as to the marriages of Moses, there was a moment when God said to the Lawgiver: "Let it suffice thee"[1]; but that which was sufficient, says the ZOHAR,[2] was the prophet's union with Shekinah, to Whom he was nearer in truth than hands and feet, for—as we have seen—they were not in separation prior to his birth in this life. So also he was under the guidance of no angel and no messenger from heaven but under that of God Himself,[3] because God and His Shekinah are one. He represented the male principle,[4] though in virtue of his union with Shekinah he was the light of the moon, the moon being his symbol, for albeit that she and God are one—as I have said—she shines in the light of the Eternal Sun of Justice, more especially in her manifestation below, or in the work of her providence concerning the children of men. It is by Moses that the men of this world are held to have found salvation, for he communicated the vital spirit of the Tree of Life. If Israel had not sinned this spirit would have been preserved for ever in Israel.[5]

There was no servant so faithful as he who is called in the Secret Tradition the Faithful Shepherd. He knew all the celestial degrees and was never tempted to join himself otherwise than to the Highest.[6] His fidelity was greater than that of Ezekiel, for the latter is said to have divulged all the treasures of the King.[7] This statement is not explained by the ZOHAR,[8] but I suppose that it refers to what is called

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[1] Deut. iii. 26.
[2] Z., Pt. III, fol. 260b; VI, 7.
[3] *Ib.*, fol. 286b; VI, 72. This is held to follow from the words: "And he said unto Him, If Thy Presence go not with me, carry us not up hence."—Ex. xxxiii. 15.
[4] Z., Pt. II, fol. 37b; III, 178.
[5] By virtue of the gracious Law contained in the First Tables.
[6] Z., Pt. I, fol. 76a; I, 447.
[7] *Ib.*, Pt. II, fol. 5a; III, 19.
[8] Except indeed to say that if Ezekiel so acted he had authority from the Holy One.

Kabbalistically the Work of the Chariot, being that of Ezekiel's vision, and it seems to me that in this respect the later prophet may be held to deserve exoneration. The title of Moses was that he kept the Secret Law secretly, transmitting it only to the elect,[1] and that he made public the Exoteric Law, which does not contain the Mystery of Faith. In this sense he is called the elder son of Adam,[2] and the reason—which is not readily translatable—is *quia verenda patris sui operaverat*. It is the keeping of the Mystery.

I pass now to the promulgation of the Law, and it would seem that Moses ascended Mount Sinai clothed in the vesture of Shekinah, being that cloud which he entered and in virtue of which it was possible for him to go up.[3] The intention of the Law was to place man under the domination of the Tree of Life,[4] which means that there would have been no mysteries, the Law in this aspect being the Spouse of God, and therefore it is Shekinah herself, or the Mystery of Faith expounded. It is that Mystery which is beheld in contemplating the face of Shekinah, in the state which is eye to eye.[5] If this intention had been fulfilled, there would have been no distinction of an Oral and Written Law, and the question is therefore as to what intervened so that another order followed, contrary to the design of Providence. Now, it is affirmed by the ZOHAR that a change took place in Israel at the foot of Mount Sinai,[6] and this is insisted upon so frequently in terms which never vary as to the alleged fact that one cannot help feeling some principle is involved, some unstated matter of Secret Doctrine. It is testified that Israel was joined anew to the Tree of Life, so that it beheld the heavenly splendours and realised their lights; it experienced the ineffable joy which fills the hearts of those who desire to know and understand the Supreme Mysteries. The nation was reclothed by the Holy One with that cuirass formed from the letters of His Sacred Name which was the protection of Adam and Eve before their fall. The serpent could cleave no longer to Israel, and it is affirmed to

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[1] Z., Pt. I, fol. 28b; I, 179.
[2] *Ib.*
[3] *Ib.*, Pt. II, fol. 99a; III, 398.
[4] Z., Pt. III, fol. 261b; VI, 10.
[5] *Ib.*, Pt. II, fol. 40b—THE FAITHFUL SHEPHERD; III, 189.
[6] *Ib.*, Pt. I, fol. 52a, b; I, 302, 303. See also *ib.*, fol. 36b; I, 226. It may be that an arbitrary mode of reasoning is all that lies behind this subject. In the view of the Zoharic doctors, there was something so great and beyond all experience of fallen human nature which it was designed to promulgate in the first Tables of the Law that for them it was the Law of Paradise, and its proposed reception by Israel involved for them a restitution of the paradisaical state.

have disappeared from the world. We must understand all this as a reflection rather of the Divine Intention in its union with the covenant made by the people on their part: "All that the Lord hath spoken we will do." [1] They were washed also and sanctified. To go beyond this point is unreason, and I know not how the ZOHAR, regarded as commentary, can postulate such exaltations of Israel either on the basis of the text or of that which followed.[2] For we must remember that in the absence of Moses, and in the uncertainty as to what had become of him, but—*ex hypothesi*—in the absence otherwise of all temptation, Israel adored the golden calf; the old evil order was thus reinstated, and I conclude that the serpent returned. It is to be understood further that the riot of the feast which followed the idol-worship signifies a sexual orgy, so that she who presides over the Mystery of Sex in sanctity was driven from the people, and her secret was taken from them. When therefore Moses came down from the mountain carrying the Tables of the Law he broke them in the presence of the people, which, according to Scripture, was because "his anger waxed hot" [3]; but it is understood otherwise in the ZOHAR. The thesis is that the original Tables constituted the liberation of all,[4] meaning the separation from that serpent who is called "the end of all flesh." [5] They were formed originally from a single block of sapphire, but God breathed upon them and the precious stone was divided into two parts.[6] They were created prior to the world by the coagulation of the sacred dew which is said to fall on the Garden of Apples.[7] They were written before and behind, and were symbolised by the loaves of proposition.[8] It is

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[1] Ex. xix. 8.

[2] The canon of criticism seems to be reached by the contrast of two passages of Scripture: "And Israel saw that great work which the Lord did" (Ex. xiv. 31)—which the French translation of the ZOHAR renders: "And Israel saw the mighty hand of the Lord," following apparently the Vulgate (*et manum magnam quam exercuerat Dominus contra eos*)—this being reputed to mean that Israel was able to contemplate the celestial splendour and enjoy the vision of the supernal lights. The other passage is this: "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him" (Ex. xxxiv. 30). As to the value of the contrast, it is enough to point out that the first text belongs to the period when the Red Sea had just been crossed and has nothing to do with the sojourn at the foot of Mount Sinai, which was reached three months after (Ex. xix. 1).

[3] Ex. xxxii. 19.

[4] Z., Pt. I, fol. 63b; I, 371.

[5] *Ib.*, Pt. I, fol. 63b; I, 371. It is understood that one consequence of this separation would have been that there should be no more death.

[6] *Ib.*, Pt. II, fol. 84a, b; III, 347.

[7] *Ib.*, fol. 84b; III, 348.

[8] *Ib.*, Pt. III, fol. 271b; VI, 27, and fol. 273; VI, 39.

noted in another place that the writing thereon was like black fire on white fire,[1] while according to yet another it would appear that the stones were transparent[2]: the writing in front, or on the obverse side, was read from behind, and that on the reverse, or behind, was read from in front.[3] It is an allusion to the inter-connection of the written and oral Law. The Tables were given to Moses on the Sabbath Day. It is recorded by Scripture[4] that they were cast from the hands of Moses and were broken, and here it is explained by the ZOHAR that this was because the letters took flight[5]—a device designed to point out that no writing remained upon them which could possibly be seen by Israel in contemplating the fragments. The Tables were broken because Israel was not worthy to profit by them,[6] and that which was shattered is said to have been not only the written but the inward and oral Law.[7] The meaning is that the higher order of liberation and mercy which included these, the revelation of the secret union, was taken henceforth into concealment. The malediction brought upon the world by the trespass, and removed for a moment as the people passed under the shadow of Mount Sinai,[8] descended again upon them. The Tables came out of that region from which all liberties issue and on which they all depend.[9] Over the mystical mountain they diffused a sweet odour, because the sanctities of the world of sanctity inhered therein; but this passed away when the golden calf was set up for the worship of the nation.[10]

It is recognised by the ZOHAR that the second Tables embodied another record, which was the Law of opportunism, the Law of mine and thine—of prohibition and denial, being that of bondage. It was sacred after its own manner, because it was a shadow of the first intention, but it reflects at a very far distance. I do not know whether it is affirmed

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[1] Z., Pt. II, fol. 226b; IV, 248.
[2] *Ib.*, fol. 84b; III, 348. See also fol. 84a; III, 347.
[3] *Ib.*, fol. 84a; III, 347.
[4] Ex. xxxii. 19. According to the ZOHAR, they fell of themselves from his hands.—Z., Pt. II, fol. 195a, b; IV, 188.
[5] *Ib.*
[6] *Ib.*, Pt. I, fol. 26b; I, 167.
[7] *Ib.*, fol. 28b; I, 181. "And the Lord said unto Moses, . . . I will give thee tables of stone, and a law, and commandments which I have written.—Ex. xxiv. 12. According to the ZOHAR, the word "law" signifies that which is written, while the word "commandments" refers to the Oral Law.—*Ib.*, Pt. III, fol. 40b; V, 109.
[8] *Ib.*, fol. 26b; I, 22b.
[9] *Ib.*, Pt. III, fol. 6b; V, 17.
[10] *Ib.*, fol. 61b; V, 170.

literally that it is a work of the Tree of Knowledge, but this must be held to follow from numerous impressive intimations. And the Secret Doctrine, with all the Oral Law by which that Doctrine is encompassed, is the Tree of Life; but the art of its mastery is long, and of all the Sons thereof, of all the heirs at law, I suppose that only Rabbi Simeon could have been said to possess it in the fullness.[1] We know that after him the reign of certitudes was over and the great quest in the hiddenness was pursued in the attitude of groping, not erect as heretofore with the light of sure enlightenment shining from a meridian sun on the heads of the initiates. There is much more that could be said upon this subject, but I feel that my purpose is served. I would add only that amidst the clouded splendours and substitutions of the surface sense we can understand readily the great and pressing need for that study of the inward meaning which is imposed everywhere in the ZOHAR on those who would enter into the real heritage of the elect. To sum up therefore: Moses gave other Tables to Israel, and these were from the side of the Tree of the Knowledge of Good and Evil, from which the Law emanates. The other Tables emanated from the Tree of Life.

I should add that the Written Law seems to be represented by the word DAATH, or Knowing[2]: it is completed by that which is traditional. The Doctrine is sometimes called CHOKMAH, or Wisdom, and sometimes BINAH, or Understanding.[3] The Traditional Law has come out of the Written Law, as woman was brought forth from man, according to the Mystery of the Garden—but this we have seen already. It can exist only in unison with the Written Law; but I think that the Zoharic treatment of the latter shews that it was regarded rather as a beast of burden—that ass of a certain comparison—already cited—on which the King and Queen of the Secret Mysteries must never be set to ride.[4] There is,

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[1] I mean, of course, since the days of patriarchs and prophets. As regards the work of this Tree of Knowledge, the Law—from this point of view—was to preserve the species of the chosen people according to the mode of human generation in the world beyond the mystical Garden of Eden; but the work of the Tree of Life, for those who would dwell beneath it, was one of mystical generation and fruition. It is not suggested that the Sons of the Doctrine attained the secret in its fullness: they raised a corner of the veil.

[2] Z., Pt. I, fol. 48b; I, 282.

[3] The reason given is that it has been formed by the "Complete Name"—*i.e.*, Jehovah Elohim, being the Divine Male and Female.

[4] It was like the mule in THE HIGH HISTORY OF THE HOLY GRAAL—"a beast on God's side."

however, one more memorable point concerning the Oral Law, and this is that although it is a balm of life for the just, for the unjust it is a mortal poison.[1] I believe that as much has been said concerning the Elixir of Alchemy. The aphorism is not therefore *vel sanctum invenit, vel sanctum facit*, yet I think that there is a heart of the Doctrine in which the good must fill us entirely, as the student enters more deeply into its understanding. But the sorrow of it is that after eating of the Tree of Knowledge through the years and the ages we are still untutored children, knowing little in the essential manner either of good or evil.

I have reminded my readers already that Moses was interred outside the Holy Land and that "no man knoweth of his sepulchre unto this day."[2] But this sepulchre, according to the ZOHAR, signifies the MISHNA.[3] The Secret Doctrine was interned in the written word—that end of all revelations.[4] But the tradition says that the inner meaning—like the spirit of Moses—remained with the elders and was handed on secretly. The Scripture mentions that "the children of Israel wept for Moses in the plains of Moab thirty days."[5] They might have mourned him, had they known, through the triumphs and the exiles continued thenceforward, for they lost the Secret Doctrine of which he was the personification. It was withdrawn when he left, as if into a secret sanctuary, and no voice issued therefrom until the days of Rabbi Simeon. He was even as a Rose of Sharon which blossomed on the ruins of Jerusalem in the days of Vespasian. I wonder not that there was sorrow on occasions amidst the Sons of the Doctrine, as with Marius over the ruins of Carthage. Moses was the life of the Doctrine, and hence it is affirmed that when he ascended to the height of Pisgah "his eye was not dim, nor his natural force abated."[6] It is recorded also of his figure in its prime that this resembled the sun in its splendour[7] —so perfectly did his moon reflect that glory.

One legend says, however, that he did not die,[8] though the

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[1] Z., Pt. I, fol. 268a; II, 633, 634.
[2] Deut. xxxiv. 6.
[3] Z., Pt. I, fol. 27b; I, 175.
[4] The MISHNAH is the maid-servant who takes the place of the mistress.—*Ib.*, fol. 28b; I, 175.
[5] Deut. xxxiv. 8.
[6] Deut. xxxiv. 7.
[7] Z., Pt. I, fol. 28a; I, 177.
[8] *Ib.*, fol. 28a; I, 176, and *ib.*, Pt. II, fol. 174a; IV, 129.

text repeats it on an authority which is not its own, and it adds —rather in the manner of a casuist—that no man does who is graced by faith. As a fact, the authority is the MIDRASH RABBA on Deut. xxxiv., and the ZOHAR quotes it again in another place but in a less questioning mood. Perhaps there is a deeper heart of meaning than transpires on the surface, for if we accept the Secret Doctrine on the subject of Moses and the Law there is an aspect of failure about the great mission of the Lawgiver. His stiff-necked generation prevailed against him to the extent that he could fulfil only the shadow of that which he proposed. His intention was to deliver the truth which makes men free, but they were fit only for a substitute. Now, this is set forth very curiously in a single passage of the text, where it is affirmed that Moses sought to bring the Shekinah out of exile, but he failed.[1] The Shekinah signifies here the Secret Doctrine and this implies that the First Tables were written *ad clerum*, but the context was destined to remain in exile so long as Israel was incorporated as a people in its own place and land, while there is no suggestion that the debates of the Doctors brought Shekinah into liberation.[2] It is said therefore, in yet another place, that Moses will return on earth at the end of time to complete his mission by revealing the True Name of Shekinah[3] which is also in the hiddenness, and there is no pretence that it was known to the Doctors. Those whom he brought out of Egypt he will then lead into knowledge. This is why it is exclaimed by Job: "The Lord hath given and the Lord hath taken away: Blessed is the name of the Lord."[4] That will take place which was to have been fulfilled at first: the elect will be set free from the death-angel by the true Tables of the Law. Meanwhile Moses obtained the degree of BINAH—as we have seen—but not that of CHOKMAH. His death was from what is called in the ZOHAR the other side, which means the right side, the left being the side of the serpent.[5] It was not caused by the sin of Adam but by the operation of a

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[1] Z., Pt. I, fol. 28a; I, 176.

[2] On the contrary, so long as the Shekinah is in captivity, she is never left by Moses.—*Ib.* That which he did on earth was, however, to attract her to Israel.—*Ib.*, fol. 68a; I, 400.

[3] *Ib.*, fol. 28b; I, 180. See also, for the return of Moses, *ib.*, Pt. II, fol. 255a; I, 602.

[4] Job i. 21.

[5] Z., Pt. I, fol. 53a; I, 306.

Supreme Mystery. It is also recorded of Joshua that he did not die through his own sinning, but through the serpent's counsel to Eve, and this is said to be expressed in the words: "His servant Joshua, the son of Nun, a young man, departed not out of the Tabernacle." [1]

VII.—THE TEMPLES IN JERUSALEM

Looking back upon the chequered history of their nation and on the purport of its life generally, the mystical doctors of Israel did not fail to discern the uplifting of strange portents in their spiritual sky, the full significance of which was not rightly to be recognised beforehand, supposing that they were real prognostics. It is only after the event that most of us become wise in this manner. In retrospect the portents were everywhere; in retrospect the world's creation, the great myth of the Garden, the judgment of the Flood, and the rest of the Divine Providences were like tocsins and trumpet voices concerning all that was to follow. Not alone were the seeds therein, but it was Israel delineated throughout. Abraham might turn to the South and again he might turn therefrom, but the reason in either case was of that or of this to come in respect of the twelve tribes. Yet it was not only to come; already it was in a sense there, so that the stories of old look weirdly in a light which suggests that they were recorded before the events with which they are supposed to deal. The occurrences of the past were also fateful in respect of later things that were to come. For example, when the Tables of the Law were broken by Moses, this is said to have occasioned the ultimate destruction of the First and Second Temples.[2]

There are two aspects under which the Temples come before us in Zoharic texts, and as happens so often, they do not harmonise together, while it is impossible rather than difficult to believe that an adjustment can be effected between them. I will collate them under what may be called the motives attaching to each. There is firstly that wherein there is no shadow of vicissitude as to the glory and the plenary grace which inhered in the design and execution of Solomon's Holy House. The Inner Sanctuary constituted the

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[1] Ex. xxxiii. 11.

[2] Z., Pt. I, fol. 26b; I, 167.

heart of the world;[1] the Shekinah dwelt therein after the manner of a virtuous and faithful wife who never leaves the abode of her husband.[2] It was therefore well with Israel during this period. The building plan was sketched by a supernatural hand and was delivered—as we are aware—to David, by whom it was shewn to Solomon.[3] The Temple was erected on seven pillars,[4] the craftsmen following the design, point by point, until the work was finished.[5] There was a sense in which they followed blindly, but there was also another sense in which the work was self-executed. This is suggested by the silent nature of the building, about which we hear in Scripture.[6] The analogy is that of creation, for the world evolved of itself, with God as the beginner of the work.[7] Hence David said: "Except the Lord build the house, they labour in vain that build it."[8] The meaning is that the Lord designed the Temple and the work went on of itself. It is said also: "Except the Lord watch the city, the watchman waketh but in vain."[9] This is Jerusalem in its building. The moon is symbolised as shining at the full during the whole period.[10] The Temple was built for the union of the King and Matrona,[11] God and His Church in Israel. Of the structure in its completeness we are told that the earth inhabited by the Gentiles encompasses the Holy City, which is the centre of the habitable world; the town encircles the Holy Mountain; the Mountain surrounds the session-house of the Sanhedrin; this in its turn stands about the Temple; and the Temple encompasses the Holy of Holies, where dwells the Shekinah and where are the Propitiatory, the Kerubim and the Ark of the Covenant.[12] The Holy of Holies itself was built on that foundation stone which, as we know already, is held to form the central point of the world. It is identified with the celestial throne of Ezekiel, and in

[1] Z., Pt. I, fol. 84b; I, 487.
[2] *Ib.*
[3] *Ib.*, Pt. II, fol. 164a; IV, 107.
[4] *Ib.* It was guarded by the archangel METATRON.
[5] *Ib.*, Pt. I, fol. 74a; I, 438.
[6] "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."—1 Kings vi. 7.
[7] Z., Pt. II, fol. 226a; IV, 247.
[8] Ps. cxxvii. 1.
[9] *Ib.*
[10] Z., Pt. I, fol. 150a; II, 190.
[11] *Ib.*, Pt. III, fol. 74b; V, 203.
[12] *Ib.*, fol. 161b; V, 416.

appearance it was like a sapphire.[1] Solomon is said to have united Matrona to the Supreme King by the building of the Temple and there was joy everywhere, both above and below.[2] The Temple itself is understood as the spiritual union of male and female apart from any fleshly union.[3] It symbolises therefore the Mystery of Sex at its highest, and this is a point to be memorised in respect of all these reveries.

Here is the first picture, but the alternative as follows is drawn from the FAITHFUL SHEPHERD and not the ZOHAR itself. The First and Second Temples were transitory things in their nature; they should have been the work of God Himself, but because of Israel's sin in the wilderness, the First Temple was built by Solomon, and hence it did not subsist.[4] Contrary to the former intimation, the Lord was not its builder. So also at the epoch of Ezra, again on account of sin, the Second Temple was erected by men and there was no ground of subsistence. It follows that so far no holy house has been built in reality at all,[5] nor has even the city of Jerusalem been as yet constructed. The world is still awaiting that promise of the Lord: "I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."[6] There are suggestions however which go much further than mere questions of substitution. It is said that from the day when the Holy One raised the Supreme Sanctuary the celestial favours were never manifested in the terrestrial Temple, built of stones and mortar.[7] I suppose that here is the house not made with hands which is termed elsewhere a place of spiritual nourishment which the kingdom of heaven accords to those in need of it and that sanctuary which brings all the poor under the shadow of Shekinah.[8]

The Temple of Solomon was a symbol of penitence as well as a house of prayer, and its destruction signifies an impenitent state.[9] The cause of its destruction is said otherwise to have been the separation of the HE and VAU in the Divine Name

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[1] Z., Pt. I, fol. 71b, 72a; I, 425. See Ezek. i. 26: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone." This stone, according to the ZOHAR (*ib.*), signified the celestial throne, and the throne of the vision signified the Traditional Law, while "the appearance of a man" who sat thereon was the Written Law.

[2] *Ib.*, Pt. III, fol. 74b; V, 203.

[3] *Ib.*, Pt. II, fol. 258b; IV, 292.

[4] *Ib.*, Pt. III, fol. 221a; V, 559.

[5] Z., Pt. III, fol. 221a; 539.

[6] Zech. ii. 5.

[7] Z., Pt. II, fol. 108b; III, 427.

[8] *Ib.*, Pt. I, fol. 208a; II, 434.

[9] *Ib.*, Pt. III, fol. 75a; V, 204.

as the result of sin.[1] The people were sent into exile and the Shekinah was driven out.[2] The VAU went in search of the HE, but she was in a distant place; it looked towards the sanctuary, but it was burnt; it looked for the chosen people, but they were in exile; it turned towards the source of benedictions, but this was dried up.[3] It is said otherwise that the destruction of the First Temple dried up the sources of the Shekinah above and that of the Second Temple those of the Shekinah below.[4] All light was clouded, so that the saints of this world were no longer enlightened.[5] During the exile in Babylon the wings of the Mother in Transcendence did not cover her children;[6] there was therefore a separation between the YOD and first HE of the Divine Name. The reference is of course to the spiritual state of Israel, and behind it lies a strange spiritual understanding of the Fall of man. During the present and greater exile the Divine Name is divided now as it was divided then,[7] albeit that which it signifies is one eternally above. In another form of symbolism the First Temple was destroyed because it wanted light,[8] which was absent also from the Second Temple, but in a still greater degree, the Second Temple signifying the fleshly union of male and female.[9] The priests of the First Temple ascended on the walls of the Sanctuary, holding their keys in their hands and said to God: Hereunto we have been Thine administrators; henceforth take back Thy possessions.[10] The sun turned away from the moon and enlightened it no longer; there was no day without maledictions and sufferings.[11]

These are the lamentations of the ZOHAR over its Holy Places and Houses; but another day will come when the moon shall resume its primal light.[12] It will be that period

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[1] Z., Pt. I, fol. 122a; V, 316.
[2] *Ib.*, fol. 75a; V, 204.
[3] The reason was that the male was united no longer to the female.—*Ib.*
[4] *Ib.*, Pt. I, fol. 255a; II, 601.
[5] *Ib.*, Pt. II, fol. 9b; III, 40.
[6] *Ib.*, fol. 9b; III, 39, 40.
[7] *Ib.*, fol. 9b; III, 41.
[8] *Ib.*, fol. 179b; IV, 150. The obvious commentary hereon is that Shekinah, by the hypothesis at least, was reigning on the Mercy Seat.
[9] Z., Pt. II, fol. 258b; IV, 292.
[10] *Ib.*, Pt. I, fol. 202b, 203a; II, 406. This is "the burden of the valley of visions."—Is. xxii. 1.
[11] *Ib.*, fol. 181a, b; II, 315.
[12] *Ib.*, fol. 181b; II, 316.

mentioned in Scripture: "Behold, My servant shall deal prudently, he shall be exalted and extolled and be very high." [1] The reference is to the Messianic epoch, when the world will be restored, impurity will disappear therefrom, and death shall be cast out for ever. The Holy One will remember His people Israel and the Temple shall be rebuilt.[2] Formerly it was based on severity and wrath, but it will be restored in charity and will be founded thereon.[3] Meanwhile, since the destruction of the Sanctuary here below, the Holy One swore never to enter the Jerusalem above until Israel returned into the Jerusalem below.[4] No blessings have gone forth, either in the world above or in that which is below, for these worlds depend on one another.[5] The consolation of the elect is however that, in the absence of a place of sacrifice, devotion to the study of the Law will bring the forgiveness of sin more readily than the burnt-offerings of old." [6]

VIII.—THE COMING OF MESSIAH

There is no question that the Kabbalistic teaching concerning a Deliverer to come should begin by a consideration of Talmudic intimations on the subject; for these are many and important within their own measures. There is unfortunately no space for such an extension of the materials already in my hands, but there are several sources of information which are open to any reader, and indeed the whole subject is available if he can have recourse to the French rendering of the JERUSALEM TALMUD [7] and even to the unscholarly English version of the BABYLONIAN TALMUD [8] which appeared some years since in America. Outside this question of the past, the first thing for us to realise on our own part is that there is not one line, and much less one page,

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[1] Z., Pt. I, fol. 181b; II, 316; Is. ii. 13. See also Gen. xxiv. 2.
[2] *Ib.*, Pt. I, fol. 134a; II, 128.
[3] *Ib.*, Pt. II, fol. 59a, b; III, 263, 264.
[4] *Ib.*, Pt. I, fol. 231a; II, 511.
[5] *Ib.*, fol. 70b; I, 415.
[6] *Ib.*, APPENDICES III, SECRET MIDRASH, fol. 6a; II, 680.
[7] M. Schwab: LE TALMUD DE JÉRUSALEM, 11 vols., Paris, 1871–1889, 8vo. See also LE TALMUDE DE BABYLONE, *traduit par* l'Abbé Chiarini, 2 vols., Leipsic, 1831. It embodies a condensed account of both recensions and may serve some general purpose.
[8] New edition of the BABYLONIAN TALMUD: English Translation. Original Text edited, formulated and punctuated by Michael L. Rodkinson, vol. I, TRACT SABBATH, 1896. In all 18 volumes, various years.

in the ZOHAR which can be constructed according to its proper sense on the assumption that a Messiah has appeared already in Israel, while there is consequently nothing that can be applied to a Second Advent of the Christ of Nazareth. These things are dreams, and recent pleadings on the subject are if possible of less consequence than those of the old scholars who filled Europe with their debates in the sixteenth and seventeenth centuries.[1] The points of analogy between Kabbalistic and Christian doctrine are many and eloquent in their way, but they belong to another order. There is an attractive hypothesis with which I shall attempt to deal later on, and its whole design is to construct Zoharic Theosophy in a direction opposite hereto, or not only in a Christian sense but in one which would place the texts under the particular obedience of Latin Theology; and I who, of all things else, would desire, were it possible, to look through such enchanted glasses, have concluded that there is no evidence, so I would therefore warn others. It should be added in justice to the interests at large that the Roman Church is much too wise to lend countenance—officially or extra-officially—to the interesting view, which is therefore the outcome of private zeal only.

The first question which concerns us is that of Messianic expectations in mystical Israel. The elect—and if these are more especially the Sons of the Doctrine it is in the sense that the greater imitate the lesser, meaning the race of chosen people—the elect must hope always for the coming of the man of holiness,[2] for it is said: "I will wait upon the Lord, that hideth His face from the house of Israel, and I will look to Him."[3] He is the man in transcendence, the man who is allocated in one place to the SEPHIRA CHOKMAH,[4] but the point is of great complexity and its elucidation belongs to a subsequent part of our research. It is said further that He is the "man more precious than fine gold" who is mentioned

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[1] See Benedictus Poscantinus: DIALOGUM DE MESSIA, Venice, 1548, and Antonius Hulsius: IN THEOLOGIAM JUDAICAM DE MESSIA, Bremen, 1580. There is a still earlier work, but I can only claim to know of a report concerning it: EPISTOLA R. *Samuelis Judæi missam ad Isaac*, Mantua, 1475. It claims to have been translated from the Arabic by a Dominican, Alphonsus Bono-Homo, and is an argument from the prophets that Jesus Christ was the Messiah expected by Jewry.

[2] Z., Pt. I, fol. 204a; II, 413.

[3] Is. viii. 17.

[4] I should mention that this reference depends on certain SUPPLEMENTS, which are a later addition to the ZOHAR.

by Isaiah ;[1] and it is on record also that He shall be raised above all the inhabitants of the world, who will adore Him, prostrated in His presence.[2] As a further witness respecting His eternal generation, the Spirit of Elohim which brooded over the face of the waters is sometimes regarded as the Spirit of Messiah, who has washed His robes in heavenly wine from the creation of the world.[3] He is also the sacred moon on high, having no other light than that which it receives from the sun above ;[4] but it is to be noted that the Shekinah is also symbolised by the moon and this has led to a precarious and indeed impossible identification of the Messiah as the Shekinah incarnate. It might be said on the same evidence that Solomon was an incarnation of Messiah and Moses also, for both had the moon as a symbol.

According to MIDRASH TALPIGOTH, the Messiah will bring eternal peace, which of course was understood by the Israelites as peace for Israel, *plus* that which may follow extermination for all who did not enter by conversion into the House of Jacob. It is said in the ZOHAR that, according to tradition, wherever Solomon is mentioned in the Song of Solomon this King of Peace is designated.[5] Conversion at the Messianic period will be apparently on a great scale, because all the nations of the world will gather about the King Messiah when He shall be manifested,[6] seeing that these words of the Scripture must be fulfilled :[7] "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek ; and his rest shall be glorious." It will be a time for the revelation of mysteries which the will of God has concealed through the ages, but as the day of the King approaches even little children shall know the Mysteries of Wisdom.[8] It will be also a time of union, for in the Sabbatic millenary the Holy One will accomplish union between souls.[9] All the blessings of Israel will be realised in Israel,[10] which will form one people only on earth, "and I will make them one nation in the Lord."[11] The meaning seems to be that all nations shall become one nation of the Holy One ; but the great war of the world will precede this.

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[1] Is. xiii. 12.
[2] Z., Pt. I, fol. 107b ; II, 39.
[3] *Ib.*, fol. 240a ; II, 548.
[4] *Ib.*, Pt. I, fol. 238a ; II, 540.
[5] *Ib.*, fol. 29a ; I, 182, 183.
[6] *Ib.*, Pt. II, fol. 172b ; IV, 127.
[7] Is. xi, 10.
[8] Z., Pt. I, fol. 118a ; II, 71.
[9] *Ib.*, fol. 119a ; II, 77.
[10] *Ib.*, fol. 145b ; II, 172.
[11] Ezek. xxxvii. 22.

It is unfortunate that the annotations to the French ZOHAR are largely polemical in character and elucidations which would have been valuable on difficult points of fact are too often wanting. It would seem at first sight that there are several Messiahs to come. There is he who is to be the Son of Ischaï, said to be master of all, by whom the earth is nourished.[1] There is secondly the Son of Ephraïm, of whom it is testified that he will be driven back from Rome.[2] Three personalities are mentioned, each of them once or twice only, and it is suggested in the notes—but without offering a reason—that the second is identified with the third Messiah, who is the Son of Joseph. The fourth is the Son of David,[3] and both are mentioned in the TALMUD;[4] but one of the "Omissions" given in the first appendix to the first part of the ZOHAR affirms that the last two are one.[5] Certain MIDRASHIM are said to agree, but the distinction for what it is worth remains perfectly clear in the Talmudic references, according to which the Son of Joseph will suffer a violent death[6] and will be succeeded by the Son of David. Elsewhere in the ZOHAR it is denied that the Son of Joseph will be killed because he is compared to an ox and evil has no hold over him.[7] It is of this Messiah that it is said in Scripture: "He was wounded for our transgressions . . . and with his stripes we are healed."[8] On the contrary, the fact that he will die is reaffirmed a few folios subsequently. It is said also that one of these alternative deliverers is poor and mounted on an ass, while the other is the first-born of a bull.[9] They are the two Kerubim stationed before the Garden of Eden; the Flaming Sword is METATRON,[10] but at this point the symbolism passes into a wilderness of confusion where it

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[1] Z., Pt. I, fol. 29b; I, 185, 186. Eternal life is possible through him only. The authority cited is 1 Kings xx. 31, and a supposed statement therein that "the son of Ischaï lives upon the earth," but it is not to be found.

[2] Z., Pt. II, fol. 120a; III, 461. See also Part III, fol. 153b; V, 394.

[3] The Son of David is said to be the SEPHIRA NETZACH, while the Son of Ephraim is HOD.—*Ib.*, Pt. III, fol. 243a, b; V, 581.

[4] Tracts ABODA-ZARA, SUCCA, YEBAMOT and SANHEDRIN.

[5] *Ib.*, Pt. I, fol. 267b; II, 633.

[6] The ZOHAR agrees in one place, but adds that he will rise again.—*Ib.*, Pt. III, fol. 203b; V, 520. See also *Ib.*, Pt. I, fol. 267b; II, 633, from which it follows that there is one Messiah and that he will suffer death. But this is contradicted in Pt. III, fol. 279a; VI, 52, where a distinction is made between the Son of David and the Son of Joseph, who will be slain.

[7] *Ib.*, fol. 276b; V, 48.

[8] Is. liii. 5.

[9] Z., Pt. III, fol. 279a; VI, 52, 53.

[10] *Ib.*, Pt. I, fol. 267b, 268a; II, 633.

is impossible and would serve no purpose to follow it. I do not know that we need come to any decision as to the number of Messiahs; it does not look in the ZOHAR as if they can mean states of one personality, which is the opinion of the editors, for in another place the text explains by an accident what is meant by a previous identification: it is said that the Messiah who is the Son of Joseph will be united—that is, in his mission—to the Son of David but will be slain.[1] The one is the conqueror of the great Rome and the other of the little Rome [2]—whatever the distinction between these cities may signify. The number 60 is fixed for the manifestation of the first and the number 6 for that of the second.[3] I do not pretend to explain the mysticism of these numbers, but I note that the number 6 is represented by VAU and the Son of David is connected with this number.[4] It is obvious that it is convenient for purposes of Christian interpretation to identify the Son of David and Joseph, as Jesus of Nazareth was both.[5] I should add in this connection that the words: "Lowly and riding on an ass, and upon a colt the foal of an ass," [6] which are referred to Messiah are not understood literally, for the ass represents that demon which shall be curbed by the King to come.[7]

The time of the coming of Messiah will be when all souls who are kept in the treasury of souls against the day of their incarnation shall have actually come hither in flesh.[8] Thereafter it would seem that new souls will be incarnated in Israel. Then shall the chosen people deserve to find—and shall not fail herein—the beloved and sister-soul predestined to each from the beginning of creation. It is in allusion to this that the Scripture says: "A new heart also will I give you, and a

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[1] Z., Pt. III, fol. 203b; V, 520.

[2] *Ib.*, fol. 252a; V, 589.

[3] *Ib.*, fol. 252a; V, 590.

[4] Z., fol. 203b; V, 520. The letter VAU—as we have seen—is said to symbolise the Eternal World.—*Ib.*, fol. 252b; V, 591.

[5] The Chevalier P. L. B. Drach concludes that the TALMUD speaks of the suffering Messiah as Son of Joseph and of the victorious Messiah as Son of David; but the evidence which he quotes from the TRACT SUCCA seems, on the whole, against him.—DE L'HARMONIE ENTRE L'ÉGLISE ET LA SYNAGOGUE, T. 1ere, pp. 184, 185.

[6] Zech. ix. 9.

[7] Z., Pt. III, fol. 238a; V, 577. The explanation given is that the demon, who is called the ass, can be made subject with the Sacred Name SHADDAÏ. This reference and extract belong to THE FAITHFUL SHEPHERD. It follows that Messiah, who connects with the Ox symbolically, will overcome the ass or demon, and hence it is forbidden in Deut. xxii. 10, to yoke an ox and an ass together.—Z., Pt. III, fol. 207a; V, 528.

[8] *Ib.*, Pt. I, fol. 28b; I, 179.

new spirit will I put within you." [1] And again: "It shall come to pass that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." [2] The Intruders [3] shall be exterminated at the time when this shall be accomplished, which is said to be of old tradition.[4] To this period there is referable also that text of Genesis which says that Adam and Eve were "naked and not ashamed," [5] the reason being that the Intruders are the cause of luxury and when they disappear all leaning towards incontinence will vanish in like wise.[6] Now all this is utterly stultifying disquisition and mania of interpretation in the literal sense, so far as it can be said to have any; and yet through all one feels that the Secret Doctrine is sealing and veiling the simplicity which is of all grace in Nature and Mystical Art. It is a change come over the dream of Israel, so that it shall enter into its own on all the planes and in all the worlds by the help of the "right spirit" renewed within them. This is the Spirit of Messiah,[7] as it is written: "Renew a right spirit within me." [8] And as we know that the Christ Who is to come in each one of us, Who is of Nazareth and of all the local habitations of the mastery, Who is son of David, son of Joseph, Heir of the true legitimacy, stands ever at the door and knocks, that rectified period is the one when all portals shall open, so that He shall be welcomed in all the ways. Out of the heart and the mind shall the Intruders be cast once and for all, and the soul shall find the Spouse. We might come to a pause at this point on the subject of the Messiah in Israel, according to the lights and shadows of the Secret Doctrine. It is a forecast of that time when the Mystery of Union which is now a Mystery of Faith shall have entered into realisation in experience on this earth of ours:

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[1] Ezek. xxxvi. 26.

[2] Joel ii. 28.

[3] The reference is primarily to the mixed crowd which followed Israel during the Exodus from Egypt and were not afterwards separated from the chosen people. There are recurring allusions, and in one place it is said that these aliens were souls in transmigration from antecedent, destroyed worlds.—Z., Pt. I, fol. 25a; I, 155.

[4] See next section.

[5] Gen. ii. 25.

[6] It will be seen therefore that the alien people are understood spiritually as the prompters towards evil which are within us.

[7] It is also the Spirit of God which "moved upon the face of the waters" (Gen. i. 2). It is to this Spirit that David aspired.—Z., Pt. I, fol. 192b; II, 357, 358.

[8] Ps. li. 10.

as in the world above there is no distinction between Shekinah and the Holy One, so in that which is below there will be such a spiritual communion between the Lover and the Beloved that the voice of the turtle, which is the Song of Solomon, shall be heard everywhere, and of that time it may be said: "The male with the female, neither male nor female."

There are, however, some further points which, being of an external kind, are of the shadows rather than the lights, though there is one which is a light of symbolism, so it shall stand first in the sequence.

In the time of the letter He [1]—that is, when the He shall rise from the earth—God will fulfil that which is mentioned in Isaiah. The reference is to c. lx, at the end of verse 22, and it reads in the Authorised Version: "I the Lord will hasten it in his time"; [2] but the Zohar gives: "I am the Lord; and it is I who will hasten these marvels when the time thereof shall have come." When Israel was driven from its abode the letters of the Sacred Name were separated one from another, if it be permissible so to speak; the He was separated from the Vau, and hence the Psalmist said: "I am dumb with silence." [3] When the Vau is separated from the He the Word is stilled. The day of the letter He is the fifth millenary—the period of Israel in exile. When the sixth millenary comes, the Vau shall raise up the He, and Israel shall be lifted also from the dust.[4] After six hundred years of the sixth millenary the Gates of Supreme Wisdom shall open, and the springs of Wisdom shall begin to pour upon this world, which will make ready to enter worthily into the seventh millenary, and this latter will constitute the Sabbath of creation.

Assuming that we have a proper point of departure for calculation, we have in another place [5] the exact year of the

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[1] Z., Pt. I, fol. 116b, 117a; II, 66–69.

[2] The Vulgate agrees: *Ego Dominus in tempore ejus subito faciam istud.*

[3] Ps. xxxix. 2.

[4] To understand this passage, it is necessary to remember that, according to more than one Zoharic testimony, the second He of the Divine Name יהוה = Jehovah, fell, as I have mentioned in Book VI, § 3, with a promise to recur in the future, when we pass to the consideration of Shekinah. We have seen also that the second He is the Daughter and that whereby she will be raised is the Vau, or Son. It is well to observe here how remote these intimations are from the Christian scheme which is based on the resurrection of the Son.

[5] Z., Pt. I, fol. 119a; II, 75, 76.

Messiah's advent. When sixty years shall have elapsed after the sixth century of the sixth millenary, it is said that heaven shall visit the daughter of Jacob. In the seventieth year the King Messiah shall be revealed in the province of Galilee. The portents will be as follows: (1) The rainbow—which is now tarnished, because it serves only as a memorial that the world will be destroyed no more by a deluge—will shine with very brilliant dyes, like a betrothed lady adorning herself to enter into the presence of her spouse.[1] (2) A star will rise in the East and swallow up seven stars in the North.[2] (3) Presumably after a period, a fixed star will appear in the middle of the firmament and will be visible for seventy days. It will have seventy rays and will be surrounded by seventy other stars.[3] (4) The city of Rome will fall to pieces [4]—an intimation which should be of moment to the hot gospel of certain protestant second-advent preachers, whose vestiges remain among us. (5) A great King will rise up and will conquer the world.[5] There will be war against Israel, but the chosen people shall be delivered. According to one account, the seventy celestial chiefs who rule the seventy nations of the earth will marshal all the legions of the world to make war on the sacred city of Jerusalem, but they will be exterminated by the power of the Holy One.[6] It is written: "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble." [7] As such stubble, by such fire and flame shall the nations perish. Thereafter the King Messiah will cause Jerusalem to be rebuilt; [8] the Holy One will remember that Covenant which He has made with Israel; and in such day will David be also raised up.[9] The Messiah will draw to him the whole world; it shall be so to the end of the century; and then the VAU shall be united with the HE.[10] It will be the period of true bridals; the Messiah will bring about union between the Palaces above and below, as also between EL and SHADDAI.[11]

The soul of Messiah is pre-existent in common with all souls, and its present place, according to the prevailing opinion, is in the Garden of Eden, but the testimony is not in

[1] Z., Pt. I, fol. 72b; I, 429, 430.
[2] *Ib.*, fol. 119a; II, 76.
[3] *Ib.*, Pt. III, fol. 212b; V, 536.
[4] *Ib.*
[5] *Ib.*, fol. 212b; V, 537.
[6] Z., Pt. II, fol. 58b; III, 260, 261.
[7] Obadiah, v. 18.
[8] Z., Pt. III, fol. 212b; V, 536.
[9] *Ib.*, Pt. II, fol. 72b; I, 430.
[10] *Ib.*, fol. 119a; II, 76, 77.
[11] Z., Pt. II, fol. 253a; IV, 286, 287.

full accord and it must be left open as to whether this is the Eden above or that which is below. Wheresoever it be, there is a most secret place in the hiddenness which is called the Bird's Nest, and therein he abides.[1] In the Paradise there is also a certain place which is called the Palace of the Sick ;[2] the Messiah enters therein and calls upon all the diseases, sorrows and troubles of Israel in exile to assail himself, and this comes to pass accordingly. Were it otherwise there is no one who could suffer the penalty due to his misdeeds. Hence it is said: "Surely he hath borne our griefs, and carried our sorrows."[3] So long as Israel dwelt in the Holy Land, and sacrifices were offered therein, Israel was preserved thereby from all maladies and penalties : now it is the Messiah who bears them—as it is affirmed, for the whole world ; but I fear that this can be understood only as the world of Israel.[4]

I have left one statement till the last, that it may stand for the present by itself, because we shall recur thereto at a point which is still far away. It is said, almost at the beginning of the ZOHAR, and in that part which is called PRELIMINARIES,[5] that God created man with the object of preparing for the advent of the Lesser Countenance—that Divine Son corresponding to the letter VAU, about Whom we have heard in several of the previous sections. It is obvious that this is Messiah, and if the fact is not in undiversified agreement with a few other intimations, about which we have heard also, there will be an opportunity to contrast them in the proper place, and perhaps also to reach a conclusion on the subject.

IX.—THE DOCTRINE CONCERNING SHEOL

If there be any subject on which it might seem reasonable to expect something like unanimity of opinion on the traditions of Kabbalism, I should have thought that it would have been the question of rewards and punishments in the world to come—the latter perhaps more especially. The very contrary happens to be the case, and it is the more difficult to account for as by no extension of language can the question

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[1] But he visits various Palaces and the School of Doctrine.
[2] Z., Vol. fol. 212a ; IV, 222.
[3] Is. liii. 4.
[4] Z., Pt. II, fol. 212b ; IV, 222.
[5] Z., Pt. I, fol. 19b ; I, 119.

of the temporal or eternal punishment reserved for disincarnate souls be regarded as a real part of the Secret Doctrine. It seems to me that the Doctors testified very often with unmeasured words of enthusiasm and that the emotion of the moment gave the inward meaning to the written word much more frequently than any abstruse law of interpretation. I will speak first of that which is held to occur at the time of death and then of punishment in SHEOL, with special reference to its duration.

Many things which are hidden from the mind and heart of man so long as the body is in health are beheld by the soul when it is hovering between life and death.[1] Three messengers descend who begin to count up the days that he has lived, the sins that he has committed, and all the works which he has accomplished here below. The dying man confesses with his lips to the facts so related and signs the *procès-verbal* with his own hand, psychic or not, as you please.[2] Thereon is he judged, for Zoharic Theology, like that of the Latin Church, recognises a particular as well as a general judgment at the end of time. On quitting this lower world the man gives account to his Master on the basis of the record which has been mentioned. Having crossed the threshold, he recognises many persons whom he knew on earth. As we have seen otherwise, he beholds also Adam seated before the Garden of Eden, so that he may rejoice with those who have observed the commands of their Master. Adam is ever encompassed with a multitude of the just who have learned how to avoid the path going down to hell and who have been gathered into the abode of Paradise.[3]

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[1] Z., Pt. I, fol. 79a; I, 462. This is held to be the "spiritual interpretation" of Job xxxvii. 7, which reads thus in the Authorised Version: "He sealeth up the hand of every man; that all men may know His work." In the Revised Version there is the following variant of the last words: "That all men whom He hath made may know it." *Cf.* the Vulgate: *Qui in manu omnium hominum signat, ut nesciunt singuli opera sua.* But the ZOHAR reads: "He causes every man to sign with his own hand, that each may know His acts."

[2] The thesis is that sins are committed while spirit is united to body, and the account must be taken therefore before their separation is completed.—Z., Pt. I, fol. 79a; I, 463. Zoharic pneumatology is sometimes almost inextricable, but we may remember that, according to one testimony, NESHAMAH cannot sin, whence it cannot be under the judgment; NEPHESH remains with the body for twelve months, and it would seem therefore that it is RUAH only which enters into reward or punishment as a result of the particular judgment; that in contrast hereto, we must remember further that all parts of the inward personality are one, by another account, so that the ZOHAR, like Latin doctrine, recognises fundamentally only (1) body and (2) soul. The so-called parts are therefore states of soul.

[3] *Ib.*, fol. 65b; I, 386.

Another account says that when the soul leaves this world, it is stopped by a number of angels who preside over the offices of severity, and is prevented from passing through that door by which it would attain a place on high if the person has left no pledge on earth, meaning no son.[1] Those who would enjoy the inheritance of God and be united with Him for ever in the land of life must have produced male issue, so that the Divine Law may continue to have its servants through all generations.[2]

It is said also elsewhere that the day of death is the day of the Lord.[3] When the Holy One desires that the soul should return to Him, it does so return if worthy.[4] In the case of the just man his approach by the gate of death is proclaimed in the Garden of Eden throughout the thirty days which go immediately before the event.[5] During these days the soul is separated nightly from the body and ascends to heaven for the purpose of inspecting the place reserved for it in the world to come.[6] It follows also from a tradition mentioned by the ZOHAR that at the actual hour of death man is allowed to see his departed relations and friends, that he recognises these and that they appear to him with the same countenances which they wore here below.[7] If the man is worthy, his relations and friends salute him full of joy; in the contrary case, he beholds only the guilty whom he has known and who are expiating their offences in hell. They are all plunged in sadness. Relations and friends accompany the soul into the other world and shew him the place of his reward or punishment.

This is one side of the story,[8] but another is that when the

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[1] Z., Pt. I, fol. 115b; II, 63.

[2] This is the higher side of the desire which prevailed in Israel towards the increase and predominance of the people; it was not alone that they might inherit the earth but that the Law might prevail therein. The production of children was therefore for the glory of God. It was a continuous building of houses not made with hands which might become meet for His habitation. Here is one sense in which the Zoharic Mystery of Sex was a Great Mystery of Sanctity and a Divine Work in the world.

[3] Z., Pt. I, fol. 217b; II, 457.

[4] There is firstly a purgation by fire according to fol. 217b; II, 457, for those who are imperfect and yet not deserving of entire condemnation. The purgatorial state of catholicism is therefore recognised.

[5] Z., Pt. I, fol. 217b; II, 457.

[6] *Ib.*

[7] *Ib.*, fol. 218b; II, 463. The point is of interest in connection with death-bed visions in Jewry at the period to which the text is referable.

[8] It is said also that the highest place in the world to come is kept in reservation for those who have (a) penetrated the mysteries of their Master and (b) learned how to cleave to Him during life. It follows that the illumination of mind by Divine Things has a greater reward than works, but the works are necessary.—*Ib.*, fol. 130b; II, 111.

souls of those who have studied the Doctrine relinquish the body which is composed of the four elements they ascend into heaven—or into that part and region which is allocated to the Four Living Creatures.[1] The more general thesis is that the spirit which man attracts during life will draw his soul after death. Should it have been the Holy Spirit he will be raised thereby into the higher realms, and there—incorporated in the legion of sacred angels—he will become a servant of the Holy One.[2] He enjoys in the world above that light which he has desired here on earth. It is called "the splendour of light in reverberation,"[3] reflected by that which is in the region above all regions. Souls are clothed in what is characterised as the Mantle of the Master, in the absence of which they would be incapable of approaching the light and contemplating it.[4] I suppose that this mantle is that which is called vestments in another place. These are said to be stored in a certain Palace, each being adapted to that soul for which it is reserved.[5] All the good works which have been performed by him or her are, so to speak, embroidered thereon. The soul is not clothed, however, until the thirtieth day after death, because the sins committed on earth have to be expiated during this period, indifferently by bad and good. It is an expiation by fire and a passage through a river of fire.[6] There is, moreover, a punishment of the body in the grave [7] for a period of twelve months,[8] during which the so-called animal spirit—or NEPHESH—is attracted

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[1] Z., Pt. I, fol. 27a, b; I, 170.

[2] *Ib.*, fol. 100a; II, 8. The authority is: "I will give thee places to walk among these that stand by."—Zech. iii. 7. *Cf.* Vulgate: *Et dabo tibi ambulantes de his qui nunc hic assistunt.* The Zoharic version is: "I will give thee access among those who stand before me."

[3] Z., Pt. I, fol. 65b, 66a; I, 387.

[4] *Ib.*, fol. 66a; I, 388.

[5] Z., Pt. II, fol. 210a; IV, 217. The vestments seem to be different from that which Latin theology terms "the form of the soul" and from that which occultism—or its derivatives—calls the astral and psychic body. They are rather the soul's clothing in its literal sense, corresponding in things above to that worn by the High Priest in the ceremonies of the Sanctuary. I note further that in the Earthly Paradise souls are clothed with good works but in the Paradise above they are clothed more gloriously, namely, with purity of intention, rightness of heart and prayers.—*Ib.*, fol. 210b; IV, 218.

[6] *Ib.*, fol. 211b; IV, 221.—Pt. I, fol. 201a; II, 397.

[7] *Ib.*, Pt. III, fol. 53a; V, 144.

[8] *Ib.*, Pt. I, fol. 225a; II, 487. The NEPHESH knows also the sufferings of survivors but cannot go to their aid. After the twelve months it is clothed with that envelope to which I have referred previously and passes on wings through the world, learning from the RUAH the misfortunes which befall man and seeking to communicate with these so that they may pray for the evil to be averted.

thereto and suffers therewith; but the just are not subject to this. As there does not seem to be any purgation in view the intervention of this ordeal is idle.

And now with regard to those who go down into hell I will endeavour to tabulate the distinctions and counter-distinctions under two heads, collating firstly those statements which predicate the everlasting nature of their torments. It is laid down that the Holy One forgives every man who repents of his sins; but it is woe to those who will not and who persist in their evil conduct. They will be precipitated after death into hell and will not issue therefrom through all eternity.[1] The same idea is expressed analogically in another place as follows. The souls of those who defile their bodies, and of the evil generally, go down into hell and never come forth therefrom.[2] Of these it is said: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more."[3] But the ZOHAR here understands the grave—SHEOL—in the sense of hell, against the obvious meaning of the verse. Again, to fall into the hands of him who is called the Angel of Vindication is defined to be death in eternity.[4] These instances will suffice as to one aspect of the subject, and it will be observed that they are sufficiently unqualified.[5]

As much can be said of those in the opposite category, though if possible they seem more salient. There are only two extracts which need especially concern us; the first is an unqualified statement that the guilty are chastised in the fires of hell, but that they are not damned for all eternity.[6] Indeed the period has been fixed by tradition at twelve months, being that of the sufferings of Job.[7] This is the first statement, and

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[1] Z., Pt. I, fol. 66a; I, 389, 390.

[2] *Ib.*, fol. 77b; I, 455.

[3] Job vii. 9.

[4] Z., Pt. I, fol. 94a; I, 535. The Angel of Vindication is DOUMÂ, and the Gentiles seem to be his victims *en masse* (*ib.*), while that which is the protection of Israel against him and his consequences is the Sign of the Covenant, on the understanding that it is preserved in purity.

[5] Respecting punishment in the other world, man was not considered to have attained his majority—and therefore to be capable of punishment—till he had reached the age of thirty years.—*Ib.*, fol. 118b; II, 74.

[6] Z., Pt. II, fol. 21b; III, 105. There is some undemonstrable way in which this ssurance and its consolation are drawn from Is. xxxiii. 12: "And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire." But the ZOHAR gives "thorn-bush" and institutes a comparison with the burning but unconsumed bush on Mount Sinai.

[7] And also of NEPHESH with the body.—Z., Pt. I, fol. 130b; II, 111.

the second is that at the end of time all the guilty will be saved, with the single exception of Canaan.[1] It is said that this mystery is not unknown to those who are familiar with the highroads and bypaths of the Secret Doctrine.[2] We are acquainted with the pre-Zoharic tradition respecting Caanan, which is part of a sex-mystery. It belongs to the same realm of reverie as the mystery which presided over the marriage of Bathshebah and Uriah before she was espoused to David.[3] It is added that those who know this mystery will be in a position to see why the Holy Land was given as a patrimony to Canaan before the coming of the Israelites.

The question is whether there is any middle term by which we can reconcile the two series of conflicting testimonies, and if it be granted beforehand that the Doctors of the Secret Law, as they are reported in the ZOHAR, were frequently very loose in their statements, we may find what we seek almost at the end of the great text.[4] There, on the authority of yet another tradition, it is affirmed that there are various compartments in hell, one beneath another, and corresponding to the different degrees of culpability found among men. The lowest of all bears the name of ABADDON, and the man who is cast therein is lost through all eternity, because it has no door through which he can go out therefrom. It is about this place that it is said: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave—SHEOL—shall come up no more."[5] This notwithstanding, says the ZOHAR, we learn otherwise from Scripture that "He sends down into hell and again He brings forth therefrom."[6] The first of these verses refers to the lowermost pit and the second to one of those places from which escape is possible.[7] Canaan is not located and the darksome picture of the deep below the deep is relieved by the unconscious grotesquerie which testifies that the denizens of this region are those who,

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[1] Z., Pt. I, fol. 73b; I, 435. See also fol. 114b; II, 60, 61, where it is argued that all men will be acquitted at the celestial judgment.

[2] *Ib.*

[3] *Ib.*, fol. 73b; I, 436.

[4] *Ib.*, Pt. III, fol. 285b, 286a; VI, 67.

[5] Job vii. 9.

[6] I Sam. ii. 6. The French translators follow the Vulgate, which says, *Liber Primus Samuelis, quem nos Primum Regum dicimus.*

[7] But as a travesty of the whole situation—as we shall see immediately—the abysmal hell is reserved to punish acts of irreverence. I make a point of this because one is inclined to speculate whether Rabbi Simeon—who is the supposed speaker—was not secretly insinuating the opposite of that which he expressed.

prompted by disdain, have omitted the word AMEN which completes the forms of prayer.

Two other points deserve to be mentioned in this connection as they tend to shew that the ZOHAR might have furnished some useful material to the pious author of HELL OPENED TO CHRISTIANS. It is said [1] that the impure soul which is cast into SHEOL is sometimes drawn out therefrom and carried through celestial realms, with this cry going before it: "Such is the lot of those who transgress the commandment of their Master." It is then returned to its place. There may be some justice in adding that this moral diversion is meted out in that part of the text which limits the period of damnation to twelve months, after which the soul is remitted to a suitable region. Here is the first point, and the second is a brief picture [2] of souls located in Paradise proceeding to view ceremonially the chastisement of the guilty. So does eschatology reproduce itself independently in the minds of its makers. I do not suggest that the ZOHAR in this place is really a post-Thomist text or that St. Thomas Aquinas was acquainted with the Zoharic COMMENTARY ON EXODUS, but I say that the same notion is found in both.

In conclusion as to the whole matter: (1) There are three chiefs in hell, acting as overseers of those who are doomed for murder, incest, and idolatry.[3] If this is to be taken literally, Barabbas would have left the premises without a stain upon his character; but the inference is doubtless that greater crimes stand at the head of a long list in their respective sequences. (2) The chastisement is by fire and ice,[4] but an elucidation in another place [5] explains that the waters which fall from above are cold as ice, while the fire which comes up from below is water which burns. (3) The souls of the heathen will never come out of hell.[6]

I suppose that things more ridiculous have never been said on the subject of retribution, but there are gleams here and there of a better sense. It is recorded for example that those who have been guilty on earth but have been also punished

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[1] Z., Pt. I, fol. 130b; II, 111.

[2] *Ib.*, Pt. II, fol. 212a; IV, 221, 222. As regards both these points they constitute solitary statements in the text, but the second is on the authority of Rabbi Simeon, by which I mean that it is imputed to him and occurs in one of his discourses.

[3] *Ib.*, Pt. III, fol. 237a, THE FAITHFUL SHEPHERD; DE PAULY, V, 576.

[4] *Ib.*, Pt. I, fol. 238b; II, 542.

[5] *Ib.*, fol. 68b; I, 405.

[6] *Ib.*, fol. 4b of Appendix III, to Pt. I, *i.e.*, SECRET MIDRASH; II, 687.

on earth will not suffer in eternity if they have shewn resignation here.[1] And I observe rather frequently a disposition in the doctors to lean towards human mercy and to forget very often even their sentence on the heathen in general. There is a feeling that all men will be acquitted at the general judgment,[2] and there is one place from which it seems to follow that Satan himself will become again an angel of light.[3] So is the "broken circle" made whole by fits and starts.

There are the following supplements and alternatives which have suggestive points, and they serve, moreover, the unintended purpose of proving that eschatology in the ZOHAR is in a state of complete flux: all views were possible and the alternatives of all views. The souls of those who die impenitent go forth naked and find no envelope,[4] but it is set forth pretty plainly elsewhere that some kind of vesture is essential to personal existence. They suffer punishment in hell, but many of them are saved at the end of time, being those who intended to repent but did not get to the work. They take up their task in SHEOL and its gates are opened subsequently in their respect. There is nothing more agreeable than this to the Sacred King, a view that is illustrated amply in another place. It is laid down furthermore that even those who are just and nearly approach perfection go down into hell (1) because all have been guilty of some offences at least; but (2) because it is theirs to bring forth those very sinners who had proposed to repent in this life and have succeeded only on the other side of the grave.[5] So and continually does the ZOHAR lean towards mercy, as I have said, though it holds out little hope for persons who have planned no atonement: [6] they remain in the place of perdition for ever.[7] This is the case especially with those who have led a life of debauch; they do not have respite on the Sab-

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[1] Z., Pt. I, fol. 108a; II, 42.

[2] *Ib.*, fol. 114b, 115a; II, 60, 61.

[3] It is even said that while we are to be on our guard against the attacks of the demon we are not authorised to treat him with contempt.—*Ib.*, Pt. II, fol. 237b; IV, 265. See also Pt. III, fol. 265b; VI, 19.

[4] *Ib.*, Pt. II, fol. 150a; IV, 70.

[5] *Ib.*, Pt. III, fol. 220b; V, 558. We have seen already that intention is greater than works and the uttermost sacredness is ascribed thereto. It may be said therefore that the ZOHAR is inclined to pave the way to God with good intentions rather than the road to hell, as the old proverb puts it. But it is implied of course that such intentions pass continually into work; it is a question therefore rather of a permanently right direction of heart and mind.

[6] *Ib.*

[7] See Pt. II, fol. 150a, b; IV, 70, 71.

bath—like the rest of the damned.[1] However, another thesis shows that the flames of hell are stilled of necessity on that day.[2] By these and all other considerations we are justified in applying the most liberal sense to the vague suggestions that all men—Jew and Gentile—will enter ultimately into some kind of salvation and that hell will give up all its prey at the end of days, whether demons and the prince of demons or men, including Canaan.

One last word: the doctors of the ZOHAR countenanced prayers for the dead, one of them asking another to visit his tomb for seven days following his burial, there to plead for his soul.[3]

X.—CONCERNING RESURRECTION

Seeing that the doctrine of physical resurrection remains to our confusion as something of a blot on the 'scutcheon of Catholic Theology—though it was almost inevitable for the period in which it grew up—it may be reasonable to ascertain that which is advanced on the subject by Zoharic Theosophy. We shall find that it is pleased to be particular—I was about to say—in no common degree; but my readers may judge for themselves. It will be thought, and this naturally, that a Secret Doctrine which offers no enlightenment on the subject—in the sense that we should attach to this term—is scarcely one that can appeal to the modern mind and much less that of the mystic; but I trust that I have done nothing throughout the present study to reduce the difficulties, or—if it should be preferred—the impossible nature of much that has been transmitted from this source. To say otherwise would be to pose as unserious. We are concerned, however, in reality only with the root-matter of the Tradition and we have yet to reach a decision thereon. If the central testimony should prove of moment, it is of little importance—however regrettable otherwise—that there should be a considerable accretion of waste and drift from all sources encrusted over

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[1] Z., Pt. II, fol. 150b; IV, 72.

[2] *Ib.*, Pt. I, fol. 14b; I, 84.

[3] *Ib.*, fol. 217b; II, 458. It is testified also that the faithful departed pray for those who are alive, without which the latter would be unable to subsist for a single day, or even part of a day.—*Ib.*, Pt. II, fol. 16b; III, 75. This is another side of a very clear Christian reflection—the intercession of the just above for those who need help below.

it.[1] I believe that so far in our quest we have come across much that is at least of a certain value, while the curiosities—taken as such—are not in themselves idle. In respect of physical resurrection we shall find, in the first place that it is physical above all things, and as the Sons of the Doctrine happen to be acquainted with the *modus operandi* of the whole process, we may have great expectations on the wonder-side, and though we can scarcely look to be edified, the lessons in other respects may not be without significance.

I should record in the first place that it must be left as an open question whether the Gentiles are included in the scheme of resurrection.[2] This is negatived categorically in one place,[3] while in another it is added by way of re-expression that only the circumcised will subsist at that dreadful day.[4] But even here there are reservations, for certain persons belonging to the past of Israel—persons conspicuous for their ill-doing—are regarded as blotted out completely, so that for them there is neither judgment nor rising.[5] The restrictions would be still greater if several casual statements were to be construed literally—as when it is said, for example, that resurrection is by the merit of chastity.[6] The vesture of holy days—about which we have heard—is a particular aid of the just ;[7] but as it is certain that many of the wicked will also come to judgment it is possible that evil days may serve in their case, while making for their condemnation of course.[8]

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[1] The point is that the root-matter is not one of metaphysical speculation or dogmatic teaching merely : it is a practice connected with a theory, the latter on account of the practice belonging to a category apart.

[2] For example, when it is said without qualifying the statement that the guilty will rise with the just, will do penance and will enjoy thereafter the light of God, there can be no question that the reference is to Israel alone.—Z., Pt. I, Appendix III, MATHNITIN ; II, 711.

[3] The words are that God will command His Servant who is charged with the work of resurrection not to restore their souls to the Gentile peoples.—*Ib.*, fol. 181b ; II, 317. The servant is METATRON.

[4] *Ib.*, Pt. II, fol. 57b ; III, 256.

[5] *Ib.*, Pt. I, fol. 69a ; I, 406. The allusion is especially to the sin of Onan, the enormity of which is ever present to the mind of the Doctrine. See also fol. 66a ; I, 390.

[6] *Ib.*, fol. 220a ; IV, 234. The remark should perhaps be taken in the sense of the previous extract.

[7] Another account tells us that when a man has maintained his soul in its pristine purity, on leaving this world many lights are poured upon him and he is preserved against the day of resurrection in a hidden Palace of Love where the King of Heaven kisses the holy souls.—*Ib.*, Pt. II, fol. 97a ; III, 389. The Scriptural authority is Ex. xxi. 9, very curiously adapted : " He shall deal with her after the manner of daughters." It follows that all souls in respect of God are held to be female by the ZOHAR, and the kind of Divine Union here adumbrated is remarkably like that which we meet with in many recognised aspects of Christian Mysticism.

[8] Z., Pt. I, fol. 224a, b ; II, 483, 484.

The general thesis of the subject is put very clearly as follows: When circumstances required it, a simple morsel of wood—the reference is to Aaron's rod—was transformed by the Holy One into a thing having body and life. With how much the more reason will He change into new creatures those forms which possessed previously a vital spirit and a holy soul, fulfilling the commandments of the Law, consecrated to its study.[1] It is the same bodies that have existed heretofore which will be resuscitated, as it is written: "Thy dead men shall live;"[2] and they will be animated by the same souls.[3] There is a sense, however, in which they will be formed anew, but they will have the aspects of old and will be therefore recognisable.[4] The new formation is more especially a Divine act of healing, so that the lame and the blind will be disqualified thus no longer.[5] This will be effected by the rays of that primitive sun[6] which shone at the beginning, embracing the whole world from one extremity to the other.[7] After God had beheld the generations of Enoch, with those of the deluge and confusion of tongues, He concealed this light, which had curative properties. Its future restoration as stated signifies the restoration and enlightenment of Israel. It is said that "in that day shall there be one Lord, and His Name one."[8]

We should read between these lines to our destruction, did we seek to spiritualise any of the statements made: there is nothing so full as their literalness, and the details to which I have alluded rise up here and there for our complete confusion. The resurrection of the dead will take place in the order of their interment:[9] if a wife was the first to be buried, it is she who will rise first, and this rule seems to prevail through the

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[1] Z., Pt. II, fol. 28b; III, 135, 136.
[2] Is. xxvi. 19.
[3] Z., Pt. I, fol. 130b; II, 112.
[4] *Ib.*, Pt. III, fol. 91a; V, 243.
[5] *Ib.*, see also Pt. I, fol. 203b; II, 410. The robes of glory, or psychic vestures and vehicles with which the disembodied soul is clothed in the state of beatitude, being psychic garments, would, by the hypothesis, serve in the transfiguration of the risen physical body, though there would not be two envelopes one within the other, this idea being set aside by the ZOHAR, as we have seen.
[6] The Gentile nations will be consumed by its fire.—*Ib.*, fol. 203b; II, 410.
[7] *Ib.*, fol. 203b; II, 410. The light of this concealed sun encompassed Moses as an infant among the bulrushes; it surrounded him on Mount Sinai, whence the children of Israel could not look upon his countenance; and in some sense it remained with him for the rest of his life.—*Ib.*, fol. 31b; I, 198.
[8] Zech. xiv. 9.
[9] Z., Pt. III, fol. 164a; V, 423.

ages, with an exception in favour of those who died in the desert: the trumpet will sound for these sooner than for the earliest of humanity.[1] When the great day approaches it will be the task of METATRON to embellish or glorify the bodies in the sepulchres and presumably to prepare them for rising;[2] but when the hour sounds the Holy One will cause a dew to fall, and it is thanks to this that the event itself will be accomplished. It will be a dew of light and it will emanate from the Tree of Life.[3] There is, however, a special dispensation in respect of students of the Doctrine. Whether or not without prejudice to those who died in the desert, it is those who will be raised first,[4] and they will bear witness in favour of the rest. The instrument in their case will be a wind which shall be the synthesis of all winds.

These things stand at their value, but there is a sort of central fact—*ex hypothesi*—which may be held to explain everything: each man who is born into the world is provided with an imperishable bone in his present physical body, and it is from or on this that his organisation will be built up anew at the time of the resurrection[5]—it is like the rib taken from the side of Adam. The bone in question will be to the risen body that which the leaven is to the dough. So is it sown a natural body and raised miraculously enough, though scarcely—on the evidence—spiritually. Now, it is said in one place that by virtue of the dew of light, already mentioned, the resurrection of bodies will be as the upspringing of flowers;[6] but this is the poetry of the subject, and there is another side of the question. It was essential for the peace of the doctors that such an event as resurrection should take place only in Palestine, and it became necessary to devise a particular scheme for the great majority of Israel dying outside the precincts of that sacred land. This was done by

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[1] Z., Pt. III, fol. 168b; V, 437.

[2] *Ib.*, Pt. I, Appendix III, MATHNITIN, fol. 6a; II, 705. But it is MATRONA who preserves souls until the resurrection.—*Ib.*, Pt. III, fol. 222b; V, 561.

[3] Z., Pt. I, fol. 130b, 131a; II, 113. It is said elsewhere that at the time of resurrection (1) the waters of that heavenly fountain which is represented by the letter YOD will flow forth afresh; (2) the 32 paths of communication between things above and below will be open freely; and (3) all letters of the Sacred Name will be complete, which has not been the case in the world heretofore.—*Ib.*, fol. 10a; I, 42.

[4] *Ib.*, fol. 175b, 176a; II, 290, 291. The risen bodies of these will subsist always, because the Law will be their protection.

[5] Z., Pt. I, fol. 69a; I, 406. See also Appendix III to Pt. I, SECRET MIDRASH; II, 716.

[6] *Ib.*, fol. 130b, 131a; II, 113.

postulating that, after their reconstitution, the bodies of such persons will be transported underground to the Holy Land, and there only will they receive their souls.[1] The complete resurrection will begin in Galilee.[2] Souls will come down through the gates of heaven and rejoin their bodies.[3] At first it will be a day of severity, for the Holy One will demand an account of all actions prior to the separation of soul and body; the books of record will be opened and the chiefs of severity will stand ready to act.[4] But Israel is a nation of the elect; the guilty who rise with the just will do penance and thereafter will enjoy the Divine splendour.[5] It is even testified—as we have seen—that the tempter-spirit will be transformed,[6] though whatever is understood by extermination is meted out to him in other passages.[7] The Holy One will bless the bodies of the just and will render them like the body of Adam in the state of Paradise. Such souls will bring with them the higher lights which nourish them during their sojourn in heaven, between the death and the rising, and those lights will make their bodies radiant.[8] Soul and body in fine shall know their Master.[9] A great festival will follow; but in place of the salted leviathan promised to the elect by the TALMUD the refection will be spiritual, because those who are truly just have no need to eat or drink but are nourished by the splendour of Shekinah.[10]

I am no doubt exceeding the restricted province which I have chosen, but it seems to me difficult to deny that Zoharic eschatology is tinctured by that of the Christian scheme, as presented by the Latin Church. Subject to the distinctions—not always maintained—on the question of the duration of punishment, all souls at death go to the place prepared for them and the judgment connected with the resurrection

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[1] Z., Pt. I, fol. 131a; II, 115.
[2] *Ib.*, Pt. II, fol. 10a; III, 42.
[3] *Ib.*, Pt. I, Appendix III, SECRET MIDRASH; II, 712.
[4] *Ib.*, Pt. I, fol. 201b; II, 401. It is said also that the "Serpent will rise up to bite and man shall tremble in all his members."—*Ib.*
[5] *Ib.*, Pt. I, Appendix III, MATHNITIN; II, 711.
[6] *Ib.*, Appendix III, SECRET MIDRASH; II, 716. The passage is a good example of the ZOHAR in its most cryptic mood. "The tempter spirit and his two daughters will be transformed. Formerly he was called Lot, meaning malediction, but hereafter he will be called Laban, meaning white."
[7] In one place it is said merely that he will disappear.—*Ib.*, Pt. I, fol. 131a; II, 114.
[8] *Ib.*, Pt. I, Appendix III, SECRET MIDRASH; II, 696.
[9] *Ib.*, II, 713.
[10] *Ib.*, p. 714.

determines once and for all the state of humanity for ever. There is neither change nor vicissitude thereafter. The just in their risen bodies will behold the Divine, so that the earth shall be filled with the knowledge of God.[1] In this world—as it now is—they are in a state of imperfection, but after the resurrection they will be perfect and will rejoice with Shekinah.[2] Their bodies will be like the splendour of the firmament, or like silver that has no alloy.[3] So will the earth be renewed.[4]

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[1] Z., Pt. I, Appendix III, SECRET MIDRASH; II, 713. *Ib.*, p. 696. It is affirmed also that those bodies shall be unto them as a lasting habitation.—*Ib.*, Pt. I, fol. 80, Cremona ed. Again—*ib.*, fol. 66—the body shall be made wholly, even as it was formerly—meaning the body of Adam unfallen—that it may be like unto the holy angels.

[2] *Ib.*, p. 698.

[3] *Ib.*, Pt. I, Appendix III, SECRET MIDRASH; II, 699.

[4] *Ib.*, p. 697. I will mention in this connection for the students of numerical mysticism that the number 40 seems to be a resurrection or renewing number.—*Ib.*, Appendix III, SECRET MIDRASH; II, 715, 716, where the recurrences of the number in the Old Testament are tabulated. It will be remembered that the Ascension of Christ occurred 40 days after the Resurrection.

BOOK VIII

THE HIGHER SECRET DOCTRINE

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I.—THE MYSTERY OF SHEKINAH

THERE is a very true sense in which the Secret Doctrine of the ZOHAR must be said to centre in that Mystery, whatsoever it may be, which lies behind the wonder and glory of Shekinah —a recurring, and speaking literally, incessant subject of reference in adoring honour throughout the great text. There is a very true sense furthermore in which it may be said that out of this Mystery all Kabbalism seems to issue and, moreover, goes back therein. It would have been very reasonable, if indeed it had been possible, to have opened my study of the Doctrine with this subject; but it would have involved entering at once into its most recondite and difficult part, one also which might have made the whole undertaking insuperable for the general and not too critical reader.[1] As it is, I must proceed carefully, not only on account of the difficulties but because the Keys of the Mystery open into a region about which there are grave motives for speaking with considerable reserve, when it is possible to speak at all. It is here, if anywhere in our subject, that we shall find whether as mystics we are coming into something which may be our own in the matter of Jewish Theosophy or whether we must relegate it to the curiosities of past speculation that are not of our vital concern.

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[1] The old maxim of the mystical alchemist, Khunrath, seems to obtain in every direction without variation or reduction: *Sigillum Naturæ et Artis simplicitas*, and I quote it here, as I have quoted it on several occasions elsewhere, to indicate that it is one which applies in a paramount manner to the root of the Secret Doctrine in Israel; for the vast body of cryptic writing and the practice concealed behind it arose out of that one verse in Scripture which says: "So God"—that is to say, Elohim—"created man in His own image, in the image of God created He him; male and female"—defining the nature of the image—"created He them."—Gen. i. 27. The difficulty therefore to which I have alluded above is not in respect of the fact wherein the Doctrine centres but in the complications of its development and in the details of the practical part.

"The sole object with which the Holy One, blessed be He, sends man into this world is to know that Jehovah is Elohim."[1] Herein is also all true joy of heart.[2] Now, it is in this manner that I open the high conference respecting the Mystery of Shekinah, which is a Mystery of man and God, of man in the likeness of the Elohim, of the relation between things above and things below, of intercourse for union upon earth performed in the spirit of celestial union, and the transmutation of one by the other for the work of God in the world. In this union abides the Mystery of Faith, which is the synthesis of the whole Law—Written and Oral Law—and of all that exists whatsoever. But union is not identity,[3] whence it is said further that Jehovah and Elohim are distinct, not synonymous, though together they form an unity.[4] It must be remembered in the first place that Elohim is a title of Shekinah and so also is Adonai,[5] in which sense—but presumably for us in manifestation—she is called the Mirror of Jehovah.[6] Like the First Matter of the Great Work in Alchemy, Shekinah is almost myrionymous in respect of her designations, but, almost without exception, the ascriptions are feminine. She is now the Daughter of the King; she is now the Betrothed, the Bride and the Mother, and again she is sister in relation to the world of man at large.[7] There is a sense also in which this Daughter of God is—or becomes—the Mother of man. In respect of the manifest universe, she is the architect of worlds, acting in virtue of the Word uttered by God in creation. In respect of the myth of Paradise, the Shekinah is the Eden which is above, whence the river of life flows forth

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[1] Z., Pt. II, fol. 161b, 162a; IV, 101, 102. There is also a marriage of the two names in Kabbalism, producing the Sacred Name of nine letters, the consonants succeeding one another alternately, thus—יאהלוהחים: Yod, Aleph, He, Lamed, Vau ,He, He, Yod, Mem.—*Ib.*, iv, 151. It is said also: "And the Lord God formed man" (Gen. ii. 7)—*i.e.*, Jehovah Elohim, the male principle united to the female, according to the Zohar. Man is said to be grafted on Elohim, as the latter is grafted on Jehovah.—*Ib.*, Pt. II, fol. 260a; IV, 293.

[2] *Ib.*, Pt. III, fol. 8b; V, 23.

[3] *Ib.*, Pt. II, 162a; IV, 102.

[4] *Cf.* Deut. iv. 35: "Unto thee it was shewed, that thou mightest know that the Lord He is God"—or, as the Zohar quotes it, that Jehovah is Elohim. It will be observed that the Scriptural text does not tolerate the Zoharic dogma, though *ex hypothesi* one of its sources.

[5] Z., Pt. I, fol. 101a; II, 10.

[6] *Ib.*, Pt. II, fol. 124b; III, 482.

[7] *Ib.*, Pt. I, fol. 81b; I, 470. See also Pt. III, fol. 297b; VI, 124, for Shekinah and Matrona; Pt. I, 276a, Sepher Ha Bahir, otherwise, Luminous Book or Book of Brightness; II, 644, for Daughter of the King; and Pt. II, fol. 100b; III, 406, for all the synonyms.

that waters the Garden below, and this is also Shekinah as she is conceived in external things—or Bride, Daughter and Sister in the world below. Considered in her Divine Womanhood, in the world of transcendence, she is the Beloved who ascends towards the Heavenly Spouse, and she is Matrona who unites with the King, for the perfection of the Divine Male is in the Divine Female. Hence it is said that the perfection of Jehovah is in Elohim.[1] She is a trinity in respect of her title as Elohim, for there is an Elohim in transcendence—concealed and mysterious—an Elohim that judges above and one who judges below ; but these three are one.[2] As such, the Oral Law is her image, while the image of Jehovah is the Written Law[3]—a distinction at once eloquent and pregnant, for the Inward Law is life, while the Outer is the body of life. So also she is the waters that are above the firmament in respect of her title of Elohim, but she is the waters below the firmament when she manifests as Adonai.[4] As Elohim she is the Middle Pillar,[5] and all the various aspects of the one thing that is needful from the standpoint of the Secret Tradition are collocated, their seeming exclusiveness notwithstanding, to shew that she abides in all, is at once above and below, without even as within. She is that Divine Presence which walked in the Garden of Eden in the cool of the evening, which went before Israel in the desert and protects the just man who has fulfilled the precepts, dwelling in his house and going forth with him in his journeys.[6] As Elohim, in fine, she is the middle degree of the Divine Essence [7] corresponding to the Pillar of Benignity in the Tree of Life.

Now, in all the references cited up to this point the intention of the ZOHAR has been to shew in the most positive and unqualified way that the Shekinah—as affirmed already in the present section—is female in essential aspect, whether as the Bride of God in that transcendent state wherein there is no distinction between her and the Holy One,[8] or whether as the

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[1] Z., Pt. III, fol. 5a ; V, 11.
[2] *Ib.*, Pt. II, fol. 257a ; IV, 290.
[3] *Ib.*, fol. 161b ; IV, 102. Elsewhere the ZOHAR seems to say that the Kabbalah is actually Shekinah and that the MISHNA is its humble servant.—Pt. III, fol. 279b.
[4] *Ib.*, Pt. I, fol. 17b, 18a ; I, 108.
[5] *Ib.*, fol. 278a, THE FAITHFUL SHEPHERD ; II, 647. See also fol. 241a ; II, 552.
[6] *Ib.*, Pt. I, fol. 76a ; I, 448.
[7] *Ib.*, fol. 150b ; II, 194.
[8] " She and God are one."—*Ib.*, Pt. II, fol. 118b ; III, 456.

tutelary guide of humanity.[1] But in preparation for another part of our subject it is necessary to glance at certain alternative allocations which appear in the ZOHAR. The Shekinah is the Liberating Angel who delivers the world in all ages,[2] who is ever near to man and never separated from the just.[3] Of her it is said: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."[4] But it is stated that this Liberating Angel manifests as male and female, being male when it dispenses the celestial benedictions on the world below, because it then resembles a male nourishing the female; but when charged with offices of judgment it is called female, as a woman who carries her child in the womb of her.[5] It is said elsewhere that those who understand these male and female attributions know the great wisdom.[6] But the exposition as to this wisdom is given much later on, when it is stated that MATRONA is feminine in so far as she is not in union, but in that state she is identified with the male principle, and this is how the interchange of sex in divine things must be understood throughout.[7] So also METATRON, who is an aspect of Shekinah, is indifferently male and female, changing incessantly according to the vibrations of the union.[8] Now, it is said that Shekinah is to METATRON what the Sabbath is to the weekdays.[9] In other words, she is rest and the rapture of rest, yet it is that rest in which there is the intercourse of spiritual union. The same vibrations which are mentioned in the case of METATRON constitute the beatitude of the soul in heaven.

There are two points which should be memorised on this subject. At the apex of the union between male and female—which is to be understood only in a spiritual sense—the sex distinction has ceased: it can be only from this point of view

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[1] See Z., Pt. II, fol. 207a; IV, 210.
[2] *Ib.*, Pt. I, fol. 228b; II, 502.
[3] *Ib.*, fol. 230a; II, 508.
[4] Ex. xxiii. 20.
[5] Z., Pt. I, 232a; II, 516. The "Flaming Sword which turned every way, to keep the way of the Tree of Life" (Gen. iii. 24) is a symbol of this Angel and of Shekinah in the dual sex of both. Mercy is always counted as masculine and severity or judgment as feminine.
[6] Z., Pt. II, fol. 100b; III, 406.
[7] *Ib.*, Pt. III, fol. 31a; V, 84. It is said distinctly that, in this respect, whether the feminine or masculine form is used by Scripture, the same degree is always and only designated.
[8] *Ib.*, fol. 73b; V, 201.
[9] *Ib.*, fol. 243b; V, 581.

that the Shekinah is mentioned sometimes as if she were on the male side. Here is the first point, and the second is that in characteristics and in mission, she is always typically female; it is she who comprises all women in her mystery,[1] and this is why—as we shall see—she does not abide except with him who is united to a woman.[2] In conclusion, so far as there is a dual aspect on the sex side in the notion of Shekinah, it may be noted that the Divine Name Adonai would answer to the male aspect, Shekinah to the female and Elohim to the combination of both. There is, however, no Zoharic authority.

We have next to consider her relation to the letters of Tetragrammaton. The HE which is above, meaning the first HE of the Sacred Name, is the symbol of the Shekinah in transcendence, while the HE final represents the Shekinah below, or in manifestation, connected with the idea of MALKUTH[3]—understood as the world of ASSIAH. According to one account, she has been in manifestation so long as the world was created.[4] She is, however, above and below at one and the same time—there encompassed by twelve sacred legions and the supreme HAYOTH, or Living Ones, here by the twelve sacred tribes of Israel.[5] The YOD and the HE constitute the Father and the Mother: these are Jehovah and Elohim.[6] She is the Mother, MATRONA, above and MATRONA or Mother below.[7] From the constant and ardent love of HE for YOD there issues VAU, conceived and born of HE, who also nourishes VAU. But VAU came into the world with a twin sister bearing the name of Grace; the two took root on earth and constituted the HE final—a reference to the metaphysical conception of their affirmed union. Then and thus was the VAU united to the HE, meaning the second HE of the Divine Name.[8] It follows that there is a descent of VAU into

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[1] Z., Pt. I, fol. 228b; II, 501.

[2] *Ib.* The task of lighting the Sabbath candles devolved on the matrons, because they are in the service of MATRONA. The act was regarded as an earnest (a) of long life for the husbands and (b) of a holy posterity for both, as well as (c) great personal rewards for themselves.—*Ib.*, fol. 48b; I, 281.

[3] *Ib.*, Pt. I, fol. 27b; I, 174, where it is said also that the HE final is the child of the first HE.

[4] *Ib.*, fol. 85a; I, 489.

[5] *Ib.*, fol. 159b; II, 227.

[6] *Ib.*, fol. 28a; I, 177. That is to say, in CHOKMAH and BINAH, as we have seen by the evidence collected in Book V, § 5, especially p. 226.

[7] *Ib.*, Pt. III, fol. 10b; V, 31.

[8] *Ib.*, fol. 77b; V, 210, 211.

manifestation, but there should be no need to add that this notwithstanding the VAU has its place in the Supernal World and so also has the final HE, because it is obvious that the Divine Name must be perfect above before it can manifest below, and from this point of view, though there is no Zoharic authority, and other allocations are paramount, the place of the HE final is with the VAU in DAATH.[1] As the HE in manifestation, the Shekinah is the repose of beings below and in transcendence of beings above,[2] referring more especially to souls who have attained beatitude, which is defined as the vision of her.[3] The VAU is the male child or the Son.[4] The YOD of the Sacred Name is ever united to the primal HE, and when the VAU is also joined thereto it is union everywhere, including that which should obtain between the VAU and the HE final.[5] Owing to the present state of the world, we shall see that this union has been broken. In a withdrawn sense the YOD of the Sacred Name designates the Supreme Thought, while the HE designates Shekinah, as the Heart of Love in that Thought.[6] To conclude as to the Divine Name, its consonants bear the vowel points of the Name Elohim,[7] from which two things seem to follow: (1) That the intimate union between Jehovah and Elohim is here indicated by the silent eloquence of verbal symbolism, and (2) that the degree or hypostasis, or that part of the Divine Nature with which man is in communion on earth, is that which the Secret Tradition understands as Shekinah. It is she who enables the Name to be expressed on earth, or God to be realised in the heart. I conclude that in the perfect state, the manifestation of the HE final on earth would be in espousals with VAU, but there is separation in the present order until that which now hinders shall be taken out of the way.[8]

The next point which is posed for our consideration is the

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[1] I have put this on record in respect of the Sacred Name in the Supernals, but it need not concern us further. In the scheme of Divine Names allocated to the ten SEPHIROTH by late Kabbalism, JEHOVAH is referred to CHOKMAH.

[2] Z., Pt. III, fol. 108a, b; V, 274.

[3] *Ib.*, Pt. II, fol. 40b, THE FAITHFUL SHEPHERD; III, 189, 190.

[4] *Ib.*, Pt. III, fol. 118b; V, 305.

[5] *Ib.*, fol. 267b; VI, 23.

[6] *Ib.*, fol. 230a; V, 570.

[7] *Ib.*, Pt. I, fol. 90a; I, 511, 512. Otherwise this Divine Name has the pointing of Adonai.

[8] My reference is to the period, foretold in the ZOHAR, when the VAU shall raise up the HE.

place of Shekinah in the Sephirotic Tree, and it will be well to state at the inception that the attributions throughout Kabbalism seem almost as many as the references, though there is only one which is predominant. She is the Middle Pillar—as we have seen—the Pillar of Benignity, extending from KETHER to MALKUTH,[1] and she takes up the SEPHIROTH to God, or into the place which is no place, beyond the infinite height and depth, the infinite of all directions embraced by the Tree. This is the place of AIN SOPH.[2] The Middle Pillar is described otherwise as the trunk of the Tree,[3] it being understood that the root is in KETHER, so far as the genesis and legend of the soul are concerned; but it is in MALKUTH in respect of the return journey to God, which is a journey through the Shekinah, or under her glorious leading. Shekinah is, in another form of symbolism, the body of the Tree;[4] and the elect—summarised as Israel—are the cloud of witnesses forming the branches. But it is said also that she is the crown of the Middle Pillar,[5] the synthesis of all the SEPHIROTH and of every Sacred Name expressed or implied in the wisdom of the Secret Doctrine. She is to God that which the vowel point is to the letter—a thing not distinct therefrom but the means of its utterance. She is further the crown of the seven lower SEPHIROTH, and this would account for the allocation of the semi-SEPHIRA DAATH or Supernal Knowledge to the centre of the influence coming from CHOKMAH and BINAH, as tabulated by later Kabbalism.[6]

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[1] This is likely to cause some mental confusion, for which the text is too often responsible. We have seen that, according to the IDRAS, the Son or VAU is extended through the three worlds which are below the world of ATZILUTH, and He is called also the Middle Pillar; but He is in union with the HE final, or Bride, therein. I have spoken in the present tense, but this was during the perfection of the manifest world. They are in separation now, for the HE is fallen to earth—that is, to MALKUTH—and has to be raised by the VAU. It is never said that the VAU also has fallen, but as the method and terminology chosen to illustrate the notion are an adaptation of the Myth of Paradise symbolism, the VAU is certainly involved, as Adam in the calamity of Eve. The undoing of the evil rests also with her—as the ZOHAR itself intimates in one place. The whole account is an allegory of man and woman involved by a fatal construction respecting the Mystery of Sex but intended to redeem the trespass, with the life belonging thereto.

[2] This is a matter of inference from one isolated statement, which says that Shekinah in her ascent draws up the ten SEPHIROTH, and it is a matter of logic that thither where she draws them is beyond KETHER. Now, beyond KETHER is AIN SOPH by the hypothesis of the Tree.—See Z., Pt. I, fol. 24a; I, 149, where it is said that when she rises towards God she causes all the ten SEPHIROTH to go up with her.

[3] *Ib.*, Pt. I, fol. 241a; II, 552.

[4] *Ib.*, fol. 241b; II, 555.

[5] *Ib.*, Pt. II, fol. 158a; IV, 94.

[6] This again leads to confusion, for we have seen that the head of the Son is in DAATH. I am not, however, attempting to harmonise the innumerable statements

Now, we know that there is an appendix to the SEPHER YETZIRAH concerning 50 Gates of Understanding—referred to BINAH, also by late Kabbalism; but this ascription is countenanced by the ZOHAR when it is said that these Gates are in the region of the Supreme Mother, who gives power to the Mother below [1]—a reference to the Shekinah in transcendence and in manifestation. This determines absolutely that the Shekinah is in BINAH and that the first HE of the Divine Name is also therein. It is said further that the side of severity emanates from her, though she is not herself severity,[2] and we know that the Pillar of Severity is on the left side of the Tree, at the head of which is BINAH.[3] "Shekinah emanates from the left side." [4] The 50 Gates are another symbolism concerning the return of man to the heights by the operation of Shekinah, as by a journey through the great distance, for the first gate is in matter and the last is in God Himself; but this gate was not, according to tradition, opened by Moses—presumably because another tradition affirms—as we have seen—that he ceased to cohabit with his wife on earth. It is to be observed that it is a Gate in BINAH, so that God is attained by man in and because of Shekinah, for which reason her number is said to be 50,[5] though from another point of view she is not contained in number.[6] There are, however, various allocations. Two Supernals, namely CHOKMAH and BINAH, are disposed on the right and the left, and these are said to be united in Shekinah.[7] But the complete integration in her of all branches of the Sephirotic Tree will not take place till He comes Who shall be called Man, that is, Adam or SHILOH.[8] It follows that

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and counter-statements. Our object is to study the bent of the symbolism, and the glaring discrepancies—seeing that they speak for themselves—must take care of their own differences.

[1] Z., Pt. III, fol. 262a; VI, 12. As regards the number 50 which is allocated otherwise to Shekinah, it should be noted that the jubilee year, occurring once after every 49 years, is allocated to the Divine Mother in BINAH, as the Sabbatic year—occurring every 7 years—is referred to the Mother below—that is, the Shekinah in manifestation, so that her number on earth is 7.—See *ib.*, fol. 108b, THE FAITHFUL SHEPHERD; V, 274.

[2] *Ib.*, fol. 262b; VI, 13.

[3] That is to say, in the ordinary diagrams of the Sephirotic Tree—left and right referring to the observer.

[4] Z., Pt. III, fol. 275b; VI, 44. But this is looking towards the observer—as, for example, when he is faced by the two Countenances of the IDRAS. See Bk. V, § 5.

[5] Z., Pt. III, fol. 108b, THE FAITHFUL SHEPHERD; V, 274.

[6] *Ib.*, Pt. II, fol. 164b; IV, 108.

[7] *Ib.*, fol. 165a; IV, 109.

[8] *Ib.*, Pt. I, fol. 25b; I, 160.

there is a sense in which Shekinah is in CHOKMAH,[1] and it is supposed to be of her that it is said: "She openeth her mouth in wisdom."[2] For the purpose of this attribution wisdom is the letter HE and all depends therefrom.[3] The Shekinah in this relation is called concealed and visible, conciliating the mysteries above and the mysteries below.[4] Her hiddenness is in respect of the Supreme Degree of the Divine Essence, which exceeds understanding. She herself is revealed in wisdom by the mode of the Law of Mercy, so that she is Mercy on one side although Severity proceeds from her on the other. As the mouth which is opened with wisdom, she is the HE final of the Sacred Name, and this is the word which emanates from wisdom.[5] Again it is said that Elohim is seated on the right side, suggesting that the Shekinah is in CHOKMAH—according to the familiar diagrams. Moreover, wisdom is the glory of and is revealed in the Tabernacle[6]—that is to say, by Shekinah. We must deal with this as we can, seeing that in another place Elohim, who is Shekinah, is said definitely to designate BINAH.[7] Fortunately the harmony between these statements is given elsewhere in the ZOHAR itself, when it is said that the mother below is sometimes called the Betrothed and sometimes Sister. If she comes from the side of the Father she is called CHOKMAH, but if from that of the mother she is BINAH.[8] The truth is that Shekinah is on both sides of the Tree, and the explanation is that she is the spirit of all the Holy Assem-

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[1] Because she is indubitably present in things that are united in her; because, in so far as she represents sex conceived transcendently, she is male and female; and because—as we have seen—in the Supernals there is no distinction between her and the Holy One.

[2] Prov. xxxi. 26. The reference is to a virtuous woman—accentuating in this manner the feminine aspect of Shekinah. We ought, I think, to remember in this connection that, in the physical order, it is woman who conceives, contains and brings forth both male and female—a point which must have been present assuredly to the minds of Zoharic doctors.

[3] But the attribution is casual or transient and as such fantastic. There is no question that in the natural allocations of the Tree it is the YOD that is in CHOKMAH, and for this—as we have seen—there is full evidence. Compare THE ASSEMBLY OF THE SANCTUARY, Z., Pt. II, fol. 123b; III, 478.

[4] *Ib.*, Pt. I, fol. 145a; II, 171.

[5] *Ib.*, Pt. I, fol. 145a; II, 171.

[6] Elsewhere the Tabernacle is said itself to be Shekinah.—*Ib.*, Pt. III, fol. 114; V, 285.

[7] *Ib.*, Pt. I, fol. 263a, SECRETS OF THE LAW; II, 620. It is all a very simple question of transposing the diagram and bearing in mind what follows above.

[8] *Ib.*, Pt. III, fol. 77b; V, 212. She is known by many names, as we are told in another place—sometimes as an angel simply, sometimes as the angel of Jehovah and sometimes even as Jehovah.—*Ib.*, Pt. I, fol. 113b; II, 58.

blies above and below.[1] It is in this sense and this only that CHOKMAH is sometimes said to be female and is that Mother who is allocated alternatively to BINAH, while she is Daughter, Sister and Bride in the worlds below. There is also a question of the unity which obtains throughout the Supernals. For the same reason she is now located in her manifestation at the foot of the Middle Pillar—that is to say, in the fallen world; but we have seen that she is also at the head and is therefore in KETHER—that is to say, as AIMA ELOHIM, covering the Supernals with her wings. Hence it is mentioned that the Holy One is covered by His Shekinah, both within and without.[2] I conclude that there are the Father, the Mother and the Begotten Son, being CHOKMAH, BINAH and DAATH, overshadowing the lower SEPHIROTH, though other allocations are made and stand at their value. These three are symbolised by YOD, HE and VAU in the Sacred Name, while the HE final, the Bride in manifestation, is in MALKUTH since the legendary Fall, but so that the kingdom of this world may become in the fullness of the Messianic day the Kingdom of Heaven. Outside these there is KETHER, and it should be noted in this connection that Jehovah abides, in the deep hiddenness, with Shekinah in that Supernal SEPHIRA.[3] The seeming attribution of feminine descriptions to the Shekinah in her threefold aspect, so far from leading to confusion, really provides the key. She is the catholic nature of womanhood in all degrees and grades. In so far as everything proceeds from KETHER, it is in virtue of the union between God and His Shekinah therein. That which was produced is male and female also, being the Father and Mother in CHOKMAH and BINAH, but because of this twofold procession there is a sense in which these two may be called Son or Word and Daughter. They beget on their own part the King and the Queen below, Lover and Beloved, the Son and Shekinah in manifestation. But the Supernals are in unity, and this is why the ZOHAR is

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[1] Z., Pt. III., fol. 103b; V, 262.

[2] *Ib.*, Pt. II, fol. 159a, THE FAITHFUL SHEPHERD; IV, 96. The Shekinah is represented also by the initial letter of the word Sabbath, but this would be, I think, the Shekinah below, because of the Sabbatic year already mentioned.

[3] This is a most important point and is on the authority of THE FAITHFUL SHEPHERD.—Z., Pt. III, fol. 243a; V, 581. It determines affirmatively a suggestion which I made in considering the symbolism of the White Head, as this is found in THE BOOK OF MYSTERY and the IDRAS. There is no aspect of the manifest Godhead in which the Male is without the Female, but the distinction is lost in AIN SOPH, about which nothing can be posited, except that it is shewn forth in KETHER.

so careless seemingly in its allocation of Shekinah, so that it is in CHOKMAH or BINAH as the one or the other mood happens to prevail. There are moments even when it looks as if Father, Word and Spirit abide in the SUPERNAL SEPHIROTH.[1] We must beware, however, of being misled by apparent correspondences with Christian Trinitarian doctrine and must remember in this connection that the Zoharic hypotheses are never spoken of as proceeding eternally one from another. The Word, for example, is strictly a time concept, postulated in respect of creation and preceded by the indwelling thought of God.

Shekinah herself in the state of distinction which—as we have seen—is affirmed concerning her, is either the first of created things or may be such when she assumes the vesture of METATRON.[2] In the state of ineffable union and in that conception which lies behind her name, she can be only eternal like the Holy One, save in so far as the Holy One, postulated in KETHER, is also a time conception in respect of AIN SOPH, the Inaccessible God, compared with Whom even the world of ATZILUTH is a conditioned state, and its conditioning is in respect of manifestation.

I have mentioned in another connection the work of Shekinah in creation. In her office as architect of the world, the Word was uttered to her, was by her conceived and brought or begotten into execution. We have seen that Shekinah below concurred with the architect above and was also a builder—in what sense does not signify, nor is it explained by the ZOHAR.[3] In so far, however, as creation is the history of the elect symbolised, it is obvious that the work remains unfinished till the great day of restitution, and coincident therewith is the history of Shekinah herself. On the manifest side it begins in the Garden of Eden—in that Garden which is she, according to another symbolism [4]—and it continues for the Theosophical Jew through the whole period of the

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[1] Z., Pt. III, fol. 10b ; V, 31.

[2] *Ib.* We have seen that METATRON is the vesture of SHADDAI, but this Divine Name, with those of Adonai, Elohim and Shekinah herself, are evidently interchangeable. See Z., Pt. III, fol. 231a ; V, 571, in respect of METATRON, by which it appears that they are so related because the numerical value of the one name is the same as that of the other.

[3] *Ib.*, Pt. I, fol. 22a, b ; I, 136–138. It is said, however, that she is the object of the mysteries relative to the works of creation.—*Ib.*, Pt. III, fol. 231a ; V, 571.

[4] The counterpoise to this is that Shekinah was the companion of human exile when Adam and Eve were expelled from the Garden—as we shall see immediately.

Greater Exile. I have mentioned that it was Shekinah who walked with Adam in Paradise under the title of Lord God,[1] that is to say, of Jehovah Elohim, the union above communicating to the union below and prescribing the first law of life. This is the Shekinah in manifestation. But we know that the trespass followed and that our prototypical parent was driven out of the Garden. This might appear to mean that he was cast out from under the wings of Shekinah; but he was not deserted in his need, for she followed him into the captivity of the senses. This is one side of the Zoharic doctrine that Shekinah suffered with mankind,[2] but it is put much more explicitly when it is said: "Therefore the man was driven out and the Mother was driven out with him."[3] This was the primal captivity, and many captivities followed, wherein Shekinah shared; for it is said that she is the sacrifice which God has placed on His right and on His left hand, and about Him.[4]

There was separation between the King and Matrona in respect of the outer world and so came about a separation in the Divine Name, for the final He was detached and came down on earth, the source of graces coming with her.[5] Though it is forbidden to separate the Heavenly Bride and Bridegroom, even in thought, it is this which has come to pass by reason of the sufferings of Israel,[6] with whom Shekinah was destined—as we have seen—to endure even from the beginning.[7] "When Israel is in exile the Shekinah is also in exile. It is for this reason that the Holy One will remember Israel," meaning that He remembers His covenant, "which is Shekinah."[8] The symbolical position is summed up in the

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[1] Z., Pt. I, fol. 76a; I, 448.

[2] *Ib.*, fol. 120b; II, 84, 85.

[3] *Ib.*, fol. 22b; I, 137. The authority is: "Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away."—Is. l, 1.

[4] *Ib.*, fol. 256a; II, 603.—*Ib.*, Pt. III, fol. 109a; V, 275.—*Ib.*, Pt. I, fol. 24a; I, 149. Sometimes it is a question of drawing into the deeps and heights of Divine Union. Sometimes it is the same conception symbolised by the female offering all her members and all the parts of her personality to the corresponding members and parts on the male side.

[5] Z., Pt. I, fol. 254b; II, 600. The point is expressed in a very curious way—namely, that the world could not exist until the He final detached itself from the other three letters of the Divine Name and descended on earth. The authority seems to be: "I have said, Mercy shall be built up for ever" (Ps. lxxxix. 2), which the Zohar renders: "The world shall be built by mercy." *Cf.* Vulgate: *In æternum misericordia aedificabitur in cœlis.*—Ps. lxxxviii. 3.

[6] Z., Pt. II, fol. 9a, b; III, 39.

[7] *Ib.*, Pt. I, fol. 120b; II, 84.

[8] *Ib.*, Pt. I, fol. 120b; II, 84. Compare Deut. xxx. 3: "The Lord thy God will turn thy captivity, and have compassion upon thee."

statement that the second HE was obscured and fell,[1] becoming a symbol of penitence.[2] The meaning is that she is with the elect, for better, for worse, for richer, for poorer ;[3] and as in their attainments so is she with them in their sins, though not after the same manner, for she is then on the wrath side. Her shame is the defiled body of man.[4] Again, she is in separation from the King owing to the wickedness of man, and though she does not leave him the sin of Israel causes her to turn away.[5] To sum up on this subject, she was driven out of the Garden of Eden with Adam, like a wife sent away by her husband ; but it was for the salvation of the world.[6]

In glancing at the concurrent history of Israel and that of Shekinah, considerable care is needed to distinguish between the allusions to her who is enthroned in BINAH, never leaving the Supernals, and the exiled servant of God,[7] for there is a Shekinah called servant and a Shekinah called Daughter of the King.[8] The one is above the angels, like her who in Christian doctrine is called *Regina Angelorum*,[9] and in respect of all other lights of creation is that which soul is to body, though in relation to the Holy One she is as the body to the soul, notwithstanding that she and God are one.[10] She is the Mistress of the Celestial School, called the Abode of the Shepherds, and this is a school of METATRON, understood as a vesture or form assumed by Shekinah.[11] In another aspect of symbolism she is that great and wide sea mentioned in Ps. civ. 25, and she embraces the whole world, which is concentrated in her.[12] She is the jubilee above—presumably on account of joy.[13] All this is in the world of procession or

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[1] Z., Pt. II, fol. 9b ; III, 40.
[2] *Ib.*, fol. 114b ; III, 442.
[3] *Ib.*, Pt. III, fol. 74a ; V, 202. She is weighed down by the sin of Israel.—*Ib.*, fol. 28a ; V, 79.
[4] *Ib.*, fol. 75a ; V, 204.
[5] *Ib.*, fol. 155a, b ; V, 397.
[6] *Ib.*, Pt. I, fol. 237a ; II, 535, 536. It is written : "O Lord our God (Jehovah Elohim), other lords beside Thee have had dominion over us ; but by Thee only will we make mention of Thy Name," or—as the ZOHAR has it—"but, thanks to Thee, we have remembered Thy Name only."—Is. xxvi. 13. This verse is held to contain the Supreme Mystery of Faith. JEHOVAH ELOHENOU is the source of highest mysteries, and when Israel attains perfection it will make no distinction between Jehovah and ELOHENOU. It is forbidden to separate these Names even in thought. Yet is there separation now on account of the sufferings of Israel, and because it is apart from God.—*Ib.*, Pt. II, fol. 9a, b ; III, 38–40.
[7] Z., Pt. III, fol. 223a ; V, 563.
[8] *Ib.*, Pt. II, fol. 94b ; III, 378.
[9] *Ib.*, fol. 116b ; III, 450.
[10] *Ib.*, fol. 118b ; III, 456.
[11] *Ib.*, Pt. III, fol. 197a ; V, 508.
[12] *Ib.*, Pt. I, fol. 236a ; II, 530, 531.
[13] *Ib.*, fol. 252a ; II, 593.

emanation—the hypostatic world, which is ATZILUTH.[1] But Shekinah is said otherwise to receive a body in YETZIRAH [2] and so is empowered to manifest in ASSIAH, wherein—among other titles—she is the Lady of Battles,[3] who also obtains remission of the sins of Israel, after the manner of the *Agnus Dei qui tollit peccata mundi*.[4]

The Shekinah is held to connect in a particular sense with the patriarchal age. It was after his circumcision that the letter HE was added to the name of Abram and it was also thereafter that he was united—as we have found—with Shekinah.[5] Most of the divine visions beheld by Abraham were visions and manifestations of Shekinah,[6] who dwelt constantly in the tent of Sarah, and this is why Abraham—as we have seen—on appearing in the presence of Pharaoh, described Sarah as his sister, not as his wife, his reference being really to Shekinah, who bears this title in respect of man and who accompanied Sarah.[7] When he went to the rescue of Lot,[8] on leaving his house, Abraham beheld Shekinah lighting the way before him and encompassed by many celestial legions.[9] She was present when Isaac blessed Jacob ; [10] it was she who conferred upon Jacob the name of Israel,[11] and she was with him when he set up the mystic stone as a pillar.[12] When seeking a wife it was with Shekinah that Jacob united his intention, and hence it is said—in characteristic Zoharic symbolism—that when he married Rachel he united heaven and earth.[13] Shekinah, however, did not ignore or forget Leah but—as the Holy Spirit—inspired her, so that she knew respecting her part in the bearing of the twelve tribes.[14] Rachel died when the progenitors of these tribes were completed and her place was taken by Shekinah, but after the death of Leah she removed to the house of Bala, so that she might be near Jacob, though she could not dwell in his house because—as we know—she resides only where

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[1] Z., Pt. III, fol. 109a ; V, 276.
[2] *Ib.*
[3] *Ib.*, fol. 75b ; V, 205. It is of course obvious that Shekinah as Daughter of the King did not fall into sin and hence her exile is willing, or she is empowered, as this text says. But that of which she is prototype—incarnate womanhood—did—*ex hypothesi*—fall, and that son who is incarnate manhood fell with her.
[4] Z., Pt. I, fol. 191b ; I, 353.
[5] *Ib.*, fol. 93a ; I, 529.
[6] *Ib.*, Pt. II, fol. 105a ; II, 27.
[7] *Ib.*, fol. 111b ; II, 50.
[8] Gen. xiv. 14.
[9] Z., Pt. I, fol. 112b ; II, 55.
[10] *Ib.*, fol. 144b ; II, 168.
[11] *Ib.*, fol. 173b ; II, 283.
[12] *Ib.*, fol. 148b ; II, 186.
[13] *Ib.*, fol. 153a ; II, 203.
[14] *Ib.*, fol. 157a ; II, 216.

the man is united to the woman.[1] When Jacob lost Joseph he lost the Shekinah also, either because joy had left him, and she dwells only with the glad heart, or because it is said that he ceased to cohabit with his wife, as a mark of grief and desolation.[2] The part of joy returned to him after reunion with his son and presumably also Shekinah, for she accompanied Jacob and his family into Egypt, and forty-two sacred angels destined for her service came down with her, each bearing a letter belonging to the Divine Name of forty-two letters.[3] So long as Joseph was with the Israelites the Shekinah was with them also, and they were not enslaved by the Egyptians; but when the day came for him to die, it is said that she departed,[4] and we know how it was with the people until the advent of Moses. It was he who attracted again the Shekinah to Israel[5]; it is said that she never quitted him from the day of his birth[6]; but more even than this, one of the doctors affirms that the father of Moses was espoused to Shekinah, or alternatively that both father and mother aspired towards her in their hearts during the intercourse which was followed by his conception.[7] This is what is meant by the statement, already cited, that the Shekinah reposed upon the nuptial bed of the parents of Moses.[8]

The nature of the union which subsisted between Moses and Shekinah is set out very curiously, for it is said that in a manner she had three husbands, namely, Jacob, Joseph and Moses. But the first abode with his wives on earth and was only united with her after his death. The espousals were not dissolved between her and Joseph until the bones of the latter were interred in Palestine. It was for this reason that Moses carried them out of Egypt, and they accompanied the children of Israel during the wanderings in the desert. It was somehow in virtue of their presence that Moses was united to Shekinah, so that she cohabited with him, and in connection with this it is observed that he detached himself from his wife—a very strange intimation if the Indwelling Glory abides only with man in so far as he is wedded in the ordinary and lawful sense.[9] Indeed in another place the fact

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[1] Z., Pt. I, fol. 175b; II, 289.
[2] *Ib.*, fol. 197a, b; II, 381, 382.
[3] *Ib.*, Pt. II, fol. 4b; III, 15.
[4] *Ib.*, I, fol. 184a; II, 327.
[5] *Ib.*, fol. 67b, 68a; I, 400.
[6] *Ib.*, fol. 120b; II, 83.
[7] *Ib.*, Pt. II, fol. 19a; III, 92.
[8] *Ib.*, fol. 11b; III, 49.
[9] *Ib.*, Pt. I, fol. 21b, 88a; I, 133–135. I am only giving a very slight sketch of the whole subject, which would seem to the general reader a record of utter unreason.

stated is not counted to Moses exactly as righteousness.[1] The whole point rests on that Talmudic tradition which we have met with concerning the separation of Moses from Zipporah.[2] Another account, which is in opposition to much that has preceded, says that the Holy One espoused Matrona to Moses, and this was the first time that she made contact with the world below.[3] We may compare herewith the remark on the Daughter of God in another place, where it is said that until she became a Bride, no one spoke with God face to face[4]: it is another reference to the espousals of Moses, contradicting her alleged union with Abraham and Jacob and her presence in the world before its creation. The meaning is that Shekinah was united with Moses after a new and more intimate manner than had been the case previously, just as God revealed Himself to the lawgiver in another way and in a sense under a New Name. The exodus brought about by Moses occasioned, moreover, the manifestation of Shekinah before the people of Israel, she being the pillar of fire by night, as Jehovah was that of cloud by day.[5] According to another account, she was also a cloud, and it was through this cloud that Moses passed on his ascent of Mount Sinai.[6] Finally, and most important of all, Moses caused Shekinah to manifest in the Ark of the Covenant over the Mercy-Seat, between the figures of the Kerubim. The Tabernacle was erected to serve as her residence; and at the moment when it was set up by Moses, there was another erected in the world above. What seems to have happened, however, was that the Mosaic Tabernacle became the residence of METATRON, who connects so curiously with Shekinah.[7] The latter was also that cloud which abode on the tent of the

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The fact that the bones of Jacob were interred in Palestine means that they belonged to the "celestial beings": it was otherwise with those of Joseph, and he was still counted as belonging to the earth. The bones are symbols of the celestial legions, and these only needed to be interred in Palestine. The Sons of the Doctrine did not know that a man in the position of Joseph would have been embalmed after his death. A still more inscrutable suggestion is worded literally as follows: "Moses cohabited with Shekinah, who is symbolised by the moon, even while the spirit dwelt in his body, and he subjected her to his desires."—*Ib.*, fol. 22a; I, 134. After his death he ascended to the degree of the Jubilee, which—as we have seen—is BINAH and the Shekinah in transcendence therein. She who was the spouse of Moses was the Shekinah in manifestation, and it is said that after his death she returned to Jacob. With all this compare *ante*, Book VIII, § 6, where it is said that Moses failed to open the 50th Gate of Understanding because he had ceased to live with his wife.

[1] Z., Pt. I, fol. 234b; II, 523.
[2] See *Tract Sabbath*.
[3] *Ib.*, Pt. II, fol. 145a; IV, 59.
[4] *Ib.*, fol. 22b; III, 115.
[5] *Ib.*, Pt. III, fol. 191b; V, 499.
[6] *Ib.*, Pt. I, fol. 176b; II, 293.
[7] *Ib.*, Pt. II, fol. 143a; IV, 54.

congregation while the glory of the Lord filled the Tabernacle.[1] Alternatively it was a cloud that rose up to veil her presence, and dissolved when she went forth. It is called smoke by the ZOHAR, which also gives the reason, according to its own fantastic symbolism—namely, that Shekinah had been drawn into this world by the fire which burns in the hearts of the patriarchs.[2] The male principle or Jehovah is said further to have spoken from the Tabernacle by the intermediation of Shekinah, who is the female principle.[3] The Tabernacle itself—as we have seen—is Shekinah under another aspect,[4] much as the tent of Sarah is so called on occasion, because she and the Divine Bride dwelt therein.[5] The Shekinah considered as the Tabernacle is in pledge for the sins of man.[6]

We know by the scriptural account that in the temple of Solomon the Shekinah continued to repose between the wings of the Kerubim.[7] She is described as resident throughout the Holy of Holies,[8] yet is connected in an especial manner with the western wall of the temple.[9] The Holy of Holies was guarded moreover by METATRON [10] and was built for the union of the King and MATRONA. It is written: "Those of the country shall utter cries, and the angels of peace shall weep bitterly." [11] This is the Zoharic version of Isaiah xxxiii. 7. It refers to the weeping of the angels when the Sanctuary was destroyed and the Shekinah was exiled into a foreign land.[12] She underwent transformation and assumed another form than that which she had worn previously. So also the Spouse of Shekinah—referring to the VAU of the Sacred Name, she in manifestation being the second HE—reduced that light which enlightens the world,[13] as it is written: "The sun at his rising shall be covered with darkness, and the moon shall give no light." [14]

These are naturally the heads, and such only, of the history of election in Israel and the glory of all in connection there-

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[1] Ex. xl, 34, 35.
[2] Z., Pt. I, fol. 1, 76b; II, 294.
[3] *Ib.*, fol. 239a; II, 545.
[4] *Ib.*, Pt. III, fol. 114a; V, 285.
[5] *Ib.*, Pt. I, fol. 101b; II, 11.
[6] *Ib.*, Pt. III, fol. 114a; V, 285.
[7] *Ib.*, Pt. II, fol. 16b; III, 76.
[8] *Ib.*, Pt. III, fol. 161b; V, 416.
[9] *Ib.*, Pt. II, fol. 116a; III, 447.
[10] *Ib.*, fol. 164a; IV, 107.—*Ib.*, Pt. III, fol. 74b; V, 203.
[11] *Cf.* Vulgate: *Ecce videntes clamabunt fores, angeli pacis amare flebunt.* The Authorised Version is: "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly." The Revised Version agrees.
[12] Z., Pt. I, fol. 203a; II, 407.—*Ib.*, fol. 182a; II, 319.
[13] *Ib.*
[14] Is. xiii. 10.

with. In the Second Temple the Shekinah had no part,[1] though by the hypothesis of the subject she had followed her people into the exile of Babylon and helped them to remember Zion by its sad waters. Albeit the Sons of the Doctrine had their dark moments during that day of a thousand years or over which followed the destruction of Jerusalem, at some period of which the ZOHAR entered into record, and though some of their sayings in these moments haunt the heart with their catholic sense of unavailingness, the mood and its clouds lifted ever and unerringly. Deeper still in their own hearts they knew that they had not been deserted, that on account of the Betrothed of God Israel was not forsaken by Him.[2] Were they not conscious also—I think in my soul, most surely—as by all the waters and in all the Babylons of the greater exile, they made up their dream of Shekinah, that she was more vitally and efficaciously with them than she had been with patriarchs of old; that she was married to them not less closely than to Moses, prince of lawgivers; and that she was realised better as a presence than when she sat between the Kerubim? Ever in BINAH her celestial fire abode on the Throne of Mercy [3] for those who dwelt in her covenant, and by her mediation an union was still possible, as indeed actual, between the Holy One and the Community of Israel.[4] This is one of the senses in which the souls of Israel are said to be attached to Shekinah.[5] That is not true therefore *quod unus doctor dixit in excessu suo:* "Israel is dead for the Shekinah which is above by the destruction of the First Temple; it is dead a second time for the Shekinah which is below by the destruction of the Second Temple." [6] And again: "The destruction of the two Temples dried up the sources of the Shekinah above and below." [7] She and Israel are in exile together, in sorrow and loss together,[8] and the path of penitence trodden by the one is the path of emancipation for both. Meanwhile, "the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein"; [9] but the fullness thereof is a reference to Shekinah, as an ample moon enlightened over its surface by the sun. She is full also of

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[1] The First Temple was destroyed, because light failed therein, but the Second Temple seems never to have had the light.—Z., Pt. II, fol. 95b; IV, 150.

[2] *Ib.*, Pt. III, fol. 115b; V, 297.

[3] *Ib.*, fol. 34a; V, 89.

[4] *Ib.*, fol. 37b; V, 102.

[5] *Ib.*, Pt. I, fol. 25a; I, 154.

[6] *Ib.*, Pt. I, fol. 26a; I, 164.

[7] *Ib.*, fol. 255a; II, 601.

[8] *Ib.*, Pt. II, fol. 189b; IV, 175.

[9] Ps. xxiv. 1.

celestial benefits, like a treasury; and in her manifestation to Israel she is a treasury which belongs to the Lord.[1] Moreover, the exile of Shekinah with Israel, and her residence among other peoples, has its train of extrinsic consequences in the peace and benefits which are enjoyed by the latter.[2] This is the sense in which it is said that other nations have attracted the Shekinah towards them.[3] Indeed her perfection is throughout the whole earth and her benedictions are over all the world,[4] for Elohim is a Mystery of Life[5] and the Source of all life. She never separated from man so long as he observed the commandments of the Law;[6] but in connection with this we must take and qualify freely a number of counter-statements: (1) Every sin committed in public drives away Shekinah from the earth;[7] (2) the generation of Noah sinned in the sight of the whole world, and the Shekinah was far from the world;[8] (3) when owing to the wickedness of the world the latter has been left by Shekinah it is deprived of all defence, and the severity of justice reigns therein;[9] (4) after the guilty have been exterminated the Shekinah returns.[10] It is obvious that these statements do not obtain generically on the literal side; the consequences, like the acts, are individual, or, in the case where they are collective, it is only in a restricted way.

To sum up: the wounds of the world and the wounds of the Church in the world may be wide and deep; but the Church and the world go on, for ten persons in the House of Prayer constitute the body of Shekinah;[11] and there is a very much truer sense than was ever conceived by the ZOHAR in which those ten are never wanting: the elect are everywhere the true Israel, and it is thanks to Israel that Shekinah resides on earth, Israel being its bodyguard.[12] In thousands and tens of thousands of cases, all the wide world over, it is true and glorious that man acknowledges the kingdom of heaven and submits thereto; that the Shekinah rests upon his head, assisting him in the quality of witness; that she testifies before the Sacred King how this man proclaims the Divine Unity—or, in other words, that Jehovah is Elohim—above

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[1] Z., Pt. I, fol. 67a; I, 395, 396.
[2] *Ib.*, fol. 84b; I, 488.
[3] *Ib.*
[4] *Ib.*, Pt. I, fol. 166a; II, 251.
[5] *Ib.*, fol. 227b; II, 497.
[6] *Ib.*, Pt. I, fol. 231a; II, 516.
[7] *Ib.*, fol. 57b; I, 333.
[8] *Ib.*
[9] *Ib.*, fol. 68b; I, 406.
[10] *Ib.*
[11] *Ib.*, Pt. III, fol. 126a; V, 324.
[12] *Ib.*, Pt. I, fol. 61a; I, 358.

and below, twice every day ;[1] that so far as these are concerned the earth is perfect and all joy is found therein.[2] Thus is Jerusalem rebuilt for ever in the heart ; the Shekinah goes up into the high mountain and announces its reconstruction to the patriarchs.[3] In these also she herself is delivered,[4] and they dwell together henceforward in the Holy Land.[5] It is a foretaste of that time when all peoples shall enter under the wings of Shekinah,[6] as also of the day to come when evil shall be exterminated entirely and there shall be the same solemnity of festival as when the Holy One, blessed be He, created heaven and earth.[7] Let us therefore join our voice to those of the doctors who say that the Covenant with Shekinah will endure for ever.[8]

Before attempting to place a reasonable interpretation on the materials that are now in our hands, it is necessary to complete the collection by certain additional particulars which to some extent stand by themselves.

The created Law is called the garment of Shekinah [9]—a vesture, as METATRON is also, being perhaps the same vesture. It follows that she herself is something that dwells within it—as, for example, the Traditional, Oral and Secret Law which is not disclosed to the rank and file of believers because of the wickedness of the world. When the Created or External Law is broken below it is as if the sinner rent or removed the vestments of Shekinah, while alternatively those who observe the commandments have the same merit as if they clothed the Shekinah with garments.[10] Such is the work of sanctity in the higher conventions, according to the reverie of Israel. The MISHNA is the servant of Shekinah [11] and is also that helpmeet for man which is promised in Scripture.[12] Whether this interpretation could be elucidated by explaining in what sense the MISHNA—as part of the story of Israel—may be said to have tempted men, understood as those who are elect or are at least capable of election, and may have led them into the exile of the Fall, is another question ; but the *tour de force* is not attempted in the ZOHAR. It might be affirmed truly that

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[1] Z., Pt. II, fol. 160b ; IV, 99.
[2] *Ib.*, Pt. I, fol. 61a ; I, 357.
[3] *Ib.*, Pt. III, fol. 173b ; V, 451.
[4] *Ib.*, Pt. II, fol. 216b ; IV, 229.
[5] *Ib.*, fol. 222a ; IV, 242.
[6] *Ib.*, fol. 69b ; III, 308, 309.—Is. ii. 2, 3.
[7] *Ib.*, Pt. I, Appendix III, SECRET MIDRASH ; II, 714.
[8] *Ib.*, Pt. III, fol. 257a ; V, 597.
[9] *Ib.*, Pt. I, fol. 23a, b ; I, 143.
[10] *Ib.*, Pt. I, fol. 23a, b ; DE PAULY, I, 143.
[11] *Ib.*, fol. 27b ; I, 174.
[12] Gen. ii. 18.

it took him further and further into the bondage of the letter. The text itself says only that the MISHNA was the spouse of Israel during his adolescence,[1] spouse also during his exile, though sometimes for and sometimes against him. The marriage was imperfect at best. During the adolescent period the MISHNA was pre-eminent over MATRONA, so that the King and MATRONA were separated from the Celestial Spouse.[2] It was the servant who took the place of the mistress. Perhaps the meaning is that the literal explanation in its excessive development clouded the spiritual sense of holy doctrine ;[3] but if it be this, it is also more. Who then is the mistress ? The answer, according to the ZOHAR, is that the Oral Law is the image of Elohim, and this we know to be Shekinah.[4]

There is one practical application of all this cloud of doctrine, and it may be summarised in a few words. It is prayer that attaches man to Shekinah, and as the Holy One is united constantly to her, it follows that by prayer man is attached to the Holy One.[5] All the angels open their wings to receive the Shekinah by prayer, and those on earth who wish their prayers to reach heaven should unite themselves with the Shekinah.[6] Whereas the gates of the palaces to which prayers ascend commonly have numerous guardians, those of the palace of Shekinah have none, and prayers enter unhindered.[7] It will seem at first sight that she occupies in Kabbalism the same position of intercessor which is ascribed to the Blessed Virgin by the devotion of the Latin Church, yet having regard to Shekinah's incorporation with the Divine Hypostases, I incline to think that the analogy is misleading. In view of all that has been done to Christianise Kabbalism by every good means, and by so many that are bad intellectually, one has to be very careful about reading Christian implicits into the text of the literature.[8]

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[1] Z., Pt. I, fol. 27b ; I, 174. [2] *Ib.*, fol. 27b, 28a ; I, 175.

[3] We have had one example previously to shew that the sense of darkness and uncertainty alternated with the sense of light. The successors of Rabbi Simeon were not like that doctor himself, who had apparently William Postel's key of things kept secret from the foundation of the world. They were rather like the second circle of Brothers of the Rosy Cross, of whom it was said to be doubtful whether they were admitted to all things. It is clear, by their own confession, that they did not understand all things.

[4] Z., Pt. II, fol. 161b ; IV, 102. [5] *Ib.*, Pt. I, fol. 24a ; I, 148, 149.

[6] *Ib.*, fol. 279b, 280a ; II, 648. [7] *Ib.*, fol. 24a ; I, 148.

[8] Undesigned Christian reflections are another matter, and I have mentioned a few out of many possible examples.

There is a question whether my next and last point of analysis had better be taken here or in a later chapter; but as I have mentioned Christian implicits, and as what I have to say seems to connect with this subject, I will incorporate it under that motive, though it has also other issues. We have come across already in our quest many allusions to the Divine Father, the Divine Son, being two of the Christian Hypostases, and as we know that the Shekinah in transcendence is also the Divine Mother, the question arises naturally whether this is the Holy Spirit, the Third Person of the Christian Trinity.[1] Those who are acquainted with Theology will know that the Third Person is not recognised as feminine, though there has been a tendency in several modern departments of semi-Christian Transcendentalism to regard the Holy Spirit in this light and thus complete the triad of the Divine Family. They forget, however, that neither in the East nor the West—under the ægis of the Greek or Roman Orthodoxy—is the Son held to proceed from the Father and the Spirit, but on the contrary that the last is postulated as proceeding from the Father and the Son. Albeit the *Filioque* clause of the Nicene Creed was a ground of division between the two branches of the Church Catholic, as not of apostolical authority, I have heard that it is not denied otherwise in the Greek Rite. One alternative would be the co-equal and co-eternal procession of the Son and the Spirit from the Divine Father, and the symbol in this case would be a triangle with the apex upward, not in the reverse position which characterises Latin Theology. Now it cannot be said that either doctrinal position represents the mind of Kabbalism. We have seen that Jehovah Elohim, Spouse and Bride, Father and Mother, God and His Shekinah are in KETHER in a state of oneness, without separation and without distinction. There are very few references to this state in the ZOHAR. I have intimated indeed that there is only one which can be quoted with complete certainty in the wording, but I am justified thereby in saying that it is a state corresponding to that of parentage. They reproduce themselves immediately below as ABBA and AIMA, referred to CHOKMAH and BINAH.

[1] I have said that it arises naturally, but I do not mean that we should do much in this manner to complete the Christian Triad in Kabbalism. Readers who have followed my study up to this point will find little ground for comparison between Those who dwell in the Sephirotic Supernals and Father, Son and Holy Ghost in the Heaven of St. Thomas Aquinas, or other of the Latin Doctors.

But as in the Supernals the Divine Persons are not in a state of separation, so the male and female in these SEPHIROTH are one with those which are in KETHER. It follows that Shekinah is on both sides of the Tree, as I have said elsewhere in this section, and it is difficult to postulate in such a triad either a time conception or passage from subject to object. But the Trinity was working towards manifestation, and the result was that ABBA and AIMA begat the Son, who is VAU in DAATH, from which His personality was extended through six of the lower SEPHIROTH. They begat also the Daughter and Bride, at first implied in the Son, but afterwards separated and extended with him through the three worlds below ATZILUTH. Later Kabbalism locates the conception of YOD in CHOKMAH, excogitated as King and Father; HE in BINAH, as Queen and Mother; VAU posited in the Six Briatic and Yetziratic SEPHIROTH from CHESED to YESOD inclusive, but enthroned especially as the Son in TIPHERETH; while the HE final is in MALKUTH. So far as I have been able to see, the particular variations of arrangement are not destitute of Zoharic authority. It must be recognised perhaps that there are two separate arrangements of the Tree of Life in the text. There is that which I have followed, drawing largely from THE BOOK OF MYSTERY and the three IDRAS, and there is its alternative which can be extracted—not without some confusion—from other parts of the collection. According to this the Father and Mother are in KETHER, the Son Who is the Word is in CHOKMAH, the Daughter and Bride is in BINAH. Now the Divine Name attributed to KETHER is JAH, formed of JOD and HE primal belonging to the TETRAGAM. It is said to be the Unknown God for whom the Name in question is that which the Propitiatory was for the Tabernacle—a summary of the male world above and the female world below. It is the Name of the Ancient of Ancients; it is the synthesis of all things below and above. It follows in the arrangement that the VAU is referable to CHOKMAH and the HE final to BINAH, who descended to MAKLUTH, as the Bride or Shekinah in manifestation. Once more, Shekinah is really in every part as well as on both sides of the Tree, being the Mistress of the height and the deep, President over the four quarters of the universe of created things and all that led up thereto.

Now the French editor and translator of the ZOHAR have an arrangement peculiar to themselves, by virtue of which

YOD or the male principle, understood as the Father, is allocated to KETHER; HE, understood as Shekinah, is in CHOKMAH; while VAU in BINAH is the Holy Spirit. The Christian Trinity is thus complete, though the question of procession is left to account for itself as it may. The attribution is part of a scheme for decoding the mystery of Shekinah along a particular line in connection with Zoharic doctrine respecting Messiah, and it will be considered in full later on. The question which arises here is whether Shekinah, by us allocated to BINAH, is or is not the Holy Spirit. The editor and translator maintain that she is not, and the fact that two opinions are possible on the subject implies that the ZOHAR is either not at one with itself or utters an uncertain voice. There are many references, and perhaps there is a mean between them. It is manifest in the first place that the Holy Spirit is personified in the ZOHAR, and a preliminary point is whether we can find authority for this in the Old Testament. "Take not thy Holy Spirit from me,"[1] says David, and according to Isaiah the people of Israel vexed God's Holy Spirit.[2] He asks also: "Where is He that put His Holy Spirit within him?"[3]—meaning Moses, adding that "The Spirit of the Lord" caused Moses to rest. I do not know whether these can be called personifications, but they exhaust the allusions in the Old Testament which are connected with the distinctive qualification of "holy." We know that "the Lord put his spirit upon them";[4] that "the spirit rested upon them and they prophesied";[5] that Joshua was "a man in whom is the spirit";[6] that God hardened his spirit";[7] that "the spirit came upon Amasai";[8] that David gave to Solomon all the designs for the temple "that he had by the spirit";[9] that by His spirit God "garnished the heavens";[10] that God sends forth His spirit;[11] that there is a spirit poured from on high,[12] and Isaiah also says that "the Lord God and His spirit hath sent me," *i.e.*, on the prophet;[13] that "the spirit of the Lord God is on me," *i.e.*, Isaiah;[14] that the spirit took up Ezekiel;[15] and that according to Zechariah God sent in His spirit by former prophets.[16] There is a sheaf of other

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[1] Ps. li. 11.
[2] Is. lxiii. 10.
[3] Is. lxiii. 14.
[4] Numbers xi. 29.
[5] *Ib.*, xi. 26.
[6] *Ib.*, xxvi. 18.
[7] Deut. ii. 30.
[8] 1 Chron. xii. 18.
[9] *Ib.*, xxviii. 12.
[10] Job xxvi. 13.
[11] Ps. civ. 30.
[12] Is. xxxii. 15.
[13] Is. xlviii. 16.
[14] Is. lxi. 1.
[15] Ezek. iii. 12.
[16] Zech. vii. 12.

allusions, but enough has been quoted for the purpose in hand. They may be kept in mind by the reader in connection with the Zoharic allusions which will follow hereon. He shall decide for himself—as I have no wish to adjudicate—whether there is more explicit personification in the Kabbalistic text, and if so whether it is to be accounted for by (1) natural development of ideas; (2) Jewish tendencies prior to the TALMUDS, represented roughly by Philo and, as such, a possible common source for Kabbalistic Jew and Christian; (3) Talmudic evidence; or (4) the atmosphere of Christian doctrine in which the Kabbalistic Jew lived and moved for the most part and which he can have scarcely failed to absorb in some degree.

I will take first of all those references which are either dubious or appear to suggest that the Holy Spirit is not synonymous with Shekinah.

The ZOHAR asks: what is signified by the words: "And the Spirit returns to Elohim who gave it?"[1] The answer is that one of the words designates Shekinah, that word being אלהים = Elohim, while another word designates the Holy Spirit, *i.e.*, the word רוח = "spirit." It might seem therefore that the Holy Spirit is not Shekinah but is in close connection therewith, like a breath that goes forth and returns.[2] It does not signify for our purpose that the ZOHAR is making a false interpretation—seeing that the spirit mentioned in Scripture is that of man. Again, it is said that when man is circumcised he is joined to the sacred crown of Shekinah and the Holy Spirit rests upon him.[3] In another place three spirits are distinguished: (1) The Spirit below, which is called the Holy Spirit; (2) the Spirit of the Middle Way, which is that of Wisdom and Understanding; (3) the Spirit which sounds the trumpet and unites the fire to the water, this being the Superior, Concealed and Mysterious Spirit, whereunto are suspended all sacred spirits and all luminous countenances.[4] Now, it is stated, after the prevailing manner of the ZOHAR, which cannot postulate a triad apart from an inward unity, that these three are one and that

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[1] "And the spirit shall return unto God who gave it."—Eccles. xii. 7. Authorised Version, for which the Revised Version substitutes: "And the spirit returns." *Cf.* Vulgate: *Et spiritus redeat ad Deum, qui dedit illum.*

[2] Z., Pt. II, fol. 97b; III, 390. [3] *Ib.*, Pt. III, fol. 14b; V, 42.

[4] *Ib.*, Pt. III, fol. 26a; V, 73, 74.

they form a holocaust which is the Holy of Holies.[1] This, however, is explained elsewhere to be Shekinah, for—as we have seen—she is the sacrifice which God has placed on His right and His left hand, and about Him.[2] Again, "she is the sacrifice of the Holy One," and prayer is the holocaust which in turn is offered to her.[3] Once more, it is said that when the Shekinah resided in the Holy Land the impure spirit took flight and found refuge in the abyss, while the Holy Spirit was diffused throughout the world, so that the one would seem to be associated closely with the other, if we can presume that there is indeed distinction.[4] In this connection the Holy Spirit is spoken of as the cloud that covered the Tabernacle; but the same cloud has been identified otherwise with Shekinah and with Metatron. It will be seen so far that it would be difficult to quote anything more indecisive. There is, however, one memorable passage which I have reserved to the last, and must cite almost *in extenso*. "A tradition tells us that at the hour when Moses, the true prophet, was about to be born into the world, the Holy One caused the Holy Spirit to come forth from the Tabernacle"—elsewhere that which seems to be the abode of Shekinah in transcendence. God entrusted all power thereto and innumerable keys of power, together with five diadems, the splendour of which enlightened a thousand worlds. "The Sacred King exalted the Holy Spirit in His palace and set Him above all celestial legions"—even as Shekinah is placed above all angels. "These were in great amazement, for they saw that the Holy One was resolved to change the face of the world by the intermediation of the Holy Spirit." They began to inquire concerning "Him," and were told to prostrate themselves, because "He" would descend one day among men, and the Law—till then hidden—should be revealed. They did homage accordingly, and thereafter the Holy Spirit ascended towards the King. The three letters, MEM, SHIN and HE, belonging to the name of Moses, offered their worship also; and then the Holy Spirit, in fulfilment of what had been fore-

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[1] Z., Pt. III, fol. 26a; V, 73, 74.
[2] *Ib.*, Pt. I, fol. 24a; I, 149.
[3] *Ib.*, fol. 256a; II, 604.
[4] *Ib.*, Pt. II, fol. 269a; IV, 303. I may add that when Joseph saw Benjamin with the rest of his brethren, as related in Gen. xliii. 16, he is said by the ZOHAR to have discerned by the Holy Spirit (a) that Benjamin would have part in the Holy Land, and (b) that the Shekinah would reside therein. Whether this tends to identification or to the opposite might be difficult to affirm.—See *ib.*, Pt. I, fol. 202b; II, 405.

told, came down to earth, bearing the arms necessary to smite Pharaoh and his entire country. On reaching this world He found the Shekinah already here, radiant of aspect and spreading light through all the house.[1] It will be observed that the last sentence looks like an unqualified and conclusive distinction, though in its absence and from what has preceded in the extract one would have said that the Holy Spirit was actually a synonym of Shekinah. We hear nothing more, however, of any office in distinction, for that which henceforward abode with the Lawgiver was not the Holy Spirit but the glory of his Spiritual Spouse, who had been with him from his beginning on earth.

Let us now take the evidence in the contrary sense, proceeding in the same manner and remembering that there is only one testimony at most on the negative side of the subject.

In the first place, it is said—as we have seen indeed already—that the Holy Spirit inspired Leah concerning her work in connection with the foundation of the twelve tribes ;[2] but we know otherwise that it is Shekinah who presides over birth, seeming to be in analogy with the chaste and conjugal Venus. In connection with the daughter of Jethro—who was the father-in-law of Moses—the Holy Spirit is affirmed to have been always with Moses,[3] which we may read in the light of another statement—that the Shekinah was associated with the orders which Moses gave to the experts charged with building the Tabernacle, because such work could not be accomplished properly without the inspiration of the Holy Spirit.[4] The association of Shekinah meant the enlightenment of the Holy Spirit. Here again is at least the close connection in virtue of which the one is not without the other, and the kind of nearness is illustrated more clearly by another passage which speaks of that day when God shall pour upon us the Holy Spirit of His Shekinah.[5] It would seem again to be the breath of Shekinah. Once more it is said that the Holy Spirit is called ZOTH,[6] being the name which designates the sign of the Sacred Covenant imprinted on man ;[7] but we

[1] Z., Pt. II, fol. 53b, 54a ; III, 241, 242.
[2] *Ib.*, Pt. I, fol. 157a ; II, 216.
[3] *Ib.*, Pt. II, fol. 13b ; III, 61.
[4] *Ib.*, Pt. II, fol. 179b ; IV, 149, 150.
[5] *Ib.*, Pt. III, fol. 219a ; V, 555.
[6] זאת = This, in its opposition to הלוה or הוא = That, understood as on the evil side. The ZOHAR cites a number of Biblical passages.
[7] Z., Pt. I, fol. 228a ; II, 498.

shall see that this sign is connected especially with Shekinah. So also when Balaam lifted up his eyes,[1] he is supposed to have beheld Shekinah resting with poised wings above the twelve tribes of Israel, and to have questioned how he could prevail against them, seeing that the Holy Spirit was thus their stay and their protection. There seems no doubt that this is an equivalent of identification.[2] It is only at the end of the ZOHAR that we obtain a still more decisive voice on the affirmative side. The question is one of alleged or suggested criminal relations between Esther and Ahasuerus, which are characterised as slander, the ZOHAR adding that "she was clothed with the Holy Spirit,"[3] as it is written: "Esther put on her royal apparel"—or, as the passage renders it, "clothed herself with royalty." The interpretation follows immediately thus: "The Holy Spirit—this is the Shekinah with which Esther clothed herself."[4] It is an opportunity for a favourite form of testimony, and the great text adds: "Woe to those who feed upon the husk of the Law, while the grain of wheat is the mystical sense." It will be observed that, if words signify anything, this is not less than an unqualified and conclusive identification. If anyone will read over with care similar to my own the references which I have provided now on both sides of the question, I believe that they will conclude with me, as against the one definite statement on the negative side, that there is a cumulative affirmative evidence crowned by a most clear affirmation: "The Holy Spirit—this is the Shekinah."

When therefore the editor and translator of the ZOHAR allocate this Spirit to BINAH, it means that they are referring the Shekinah thereto, as I have done also, even if their design is in the opposite sense. But this Spirit is not the Third Person in the Blessed Trinity of Christendom, though it is impossible that it should not have aspects of likeness, in so far as the root of both doctrines is in the Holy Scriptures of Israel. I conclude on the authority of the text itself—which for once I must repeat at this point—that "from the constant and ardent love of HE" in BINAH "for YOD" in CHOKMAH "there issues VAU" in DAATH, conceived and born of HE,

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[1] Num. xxiv. 2.
[2] As a fact, it is actually more than a simple equivalent.
[3] Z., Pt. III, fol. 275b; VI, 47.
[4] *Ib.* See Esther v. 1.

by which also it is nourished.[1] "But VAU came into the world with a twin-sister bearing the name of Grace," which is CHESED, because Grace is Mercy. "The two took root on earth and constituted the HE final"—that is to say, in MALKUTH—because the male is not without the female—as we shall see—either above or below. "Thus was the VAU united to the HE" final. But in the completion, the perfection and harmony of the Divine Name, letter by letter and letter within letter, all these are one at the root: there would be separation proclaimed in the Divine Nature if YOD, HE, VAU, HE did not bear witness to His unity.[2]

The most important consideration which arises out of the whole subject is after what manner we are to regard essentially this Cohabiting or Indwelling Glory which is termed Shekinah in Scripture and in the sacred texts of the ZOHAR. We know that it dwelt between the Kerubim in the Tabernacle or Ark of Moses, and the Kerubim are said to have been male and female, types in the Sanctuary of Israel of things manifested on earth as types in their turn of the union that is above. When a mean is taken between all the cloud of references, it calls for no gift of interpretation to discern what lies with uttermost plainness on the surface; but we have explained nothing which is vital if we say that Shekinah is the principle of Divine Motherhood—that is, the feminine side of Divinity, implied in the logic of our symbolism when we speak of the Fatherhood in God. It is a case of being true to our symbols, and though this is of consequence intellectually, it remains thereat. If we turn to the analogy which subsists in virtue of the symbolism between womanhood above and that which is found below, we shall not proceed much further if there is brought home to us merely the notion that the office of the mother on earth is made sacred in a sense that is above the hallowed sense of Nature by the conception of its archetype in heaven. It has been present to us through all the Christian centuries in the popular and most catholic devotion to the Queen of Heaven, which, like so many other popular interests,

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[1] Z., Pt. III, fol. 77b; V, 210, 211.

[2] The passage is important to my purpose, but it must be admitted that it is exceedingly confused. The meaning may be that in the extension of VAU through the worlds below ATZILUTH, the head of the Son is in DAATH—as we have seen otherwise—while that of his Bride and Sister is in CHESED, which, however, is on the male side of the Tree. I do not pretend to explain fully how the descent of the Son and Daughter constituted the HE final, for the VAU is distinct from the HE. But this has been touched upon in a previous note.

but those more especially that are consecrated by the greatest of all the Churches, adumbrates a vital truth in the spiritual life and a first principle in the world of reality. It has been a very sincere and whole-hearted devotion in those who have been drawn thereto ; but the particular doctrine of miraculous and virgin birth, though eloquent and suggestive within its own measures, creates a clear line of demarcation between subject and object, so that there is a world-wide distinction between the honour paid to her who is ever outside ourselves and the adoration of Him Who is never understood essentially until He is realised within. Now, there are no prayers to Shekinah in the official liturgies of Jewish religion ; but in the Secret Church of Israel, frequented in spirit and in truth by the Sons of the Doctrine, she is either the House of Prayer or else abides therein, and we have seen that her doors are open to prayers for ever. She was the great object of prayer, though it is to be questioned whether it was by the way of prescribed forms : it was rather by that prayer in the stillness of unexpressed thought about which we hear in the ZOHAR. The reason is ready to our hands, and the first light which may be said to fall on our subject is that the Shekinah is an Indwelling Glory. The Latin Kabbalists made use of the term *cohabitans* by an imperfect understanding on their own part of the mystery involved—that is to say, by a consideration of the external side which obtains in espousal-relations on earth. The proper word is *inhabitans*, for it is said that the Shekinah dwells in man,[1] being in the hearts of those who seek after good works zealously.[2] And more definitely : Man is the House of Shekinah.[3] The beginning of this inhabitation is when man makes a firm effort towards self-amendment, for by such turning the Shekinah is drawn towards him,[4] and to this condition are applied the words : " I am my beloved's and his desire is towards me." [5] Those with whom she dwells are those who are humbled and even broken by suffering.[6] Yet does she reign only where there is joy rather than sadness, an allusion to the support of trials with resignation. The suffering is, however, more especially that of which the root or cause is in love, being the state of those who are consumed by the love of the Divine : these

[1] Z., Pt. I, fol. 166a ; II, 250.
[2] *Ib.*, Pt. II, fol. 128b ; IV, 11.
[3] *Ib.*
[4] *Ib.*, Pt. I, fol. 88b ; I, 509.
[5] Song of Solomon vii. 10.
[6] Z., Pt. I, fol. 181a ; II, 315.

are the Brothers of Shekinah.[1] Again, it is said that the work of Shekinah below is comparable to that which the soul accomplishes in the body: more accurately still it is the same work,[2] and this enables us to understand in what sense she is termed the soul of the Tabernacle below,[3] which Tabernacle is the sacred body of man.

I have called these intimations a first light, but I have not intended to exaggerate their value as such. I speak as a mystic; we have heard for two thousand years that God is within and His kingdom, yet the world remains comparable rather to the wilderness without the Holy City than to the blessed Zion; and if Shekinah is offered to us in the secret literature of Jewry as that aspect of the Divine Nature or Principle which is realisable by the heart of man, I do not see that we have added anything to our subject. It is idle to decode books of Secret Doctrine unless they have something more definite to tell us concerning the way, the truth and the life. So also it is beautiful to hear that whosoever wrongs a poor person is guilty of wrong to Shekinah, because she is the protectress of the poor;[4] but we know too well already about things which grieve the Spirit. I might multiply these quotations, and it would serve no greater purpose; the question would remain then which remains now: the Secret Doctrine of Israel either covers a mystery of knowledge wherein there lies possible a mystery of certitude in experience or it is a temple in a waste of thought, far from any city of refuge and filled only with confused rumours or raving of empty words. Now, I have performed many arid journeys in my time and have returned with an empty wallet; but if this had been one of them I should not have written its itinerary in the present study of the ZOHAR. There have been recurring intimations there and here in these pages concerning a Mystery of Sex; it is imposed upon me now to affirm that this is the Mystery of Shekinah; and the nature of such Mystery corresponds—according to its veiled claim—with the definition which I have just given concerning a knowledge and an experience. The point and centre of the whole subject is the Indwelling Glory; it is declared everywhere,

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[1] Z., Pt. I, fol. 181a; II, 315.
[2] *Ib.*, Pt. II, fol. 140b; IV, 45.
[3] *Ib.*
[4] Z., Pt. II, fol. 86b; III, 355. See also Is. lvii. 15.

but everywhere also it is concealed : one aspect of its presentation—amidst great hiddenness of wording—suggests that the entrance of the High Priest into the Holy of Holies belongs to the Mystery of Sex [1] ; but I do not propose to pursue this intimation, as it seems to me like that fiftieth gate which was not opened by Moses, and, moreover, the fitting time is not yet. I will resume rather the conference by saying that, according to the ZOHAR, the union of male and female is Modesty,[2] and that the title to behold the face of Shekinah is one of purity.[3] It seems true therefore to say that she is the Law of the Mystery, and the ZOHAR quotes concerning her, " When thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; and when thou awakest, it shall talk with thee." [4] The study of this Law is life eternal.[5] Considered as a law, it implies a covenant, and of this covenant Joseph is said to be the image, because of his continence in respect of Potiphar's wife.[6] Having tabulated these premises and thus secured a point of departure, we have to approach again the great text and see after what manner it will shed light on the research.

It is specified that Shekinah dwelt with Israel prior to the captivity, meaning probably the captivity in Babylon, and the sin which brought about this exile was equivalent to the uncovering of the hidden physical centre of Shekinah. I am speaking here under great difficulty and am somewhat exchanging terms, for this Minerva and Diana of Israel is a woman, like Isis, and her veil is not to be lifted. The French translators finish the quotation under notice with the help of the Latin tongue, and it reads : *Traditum est . . . genitales partes Shekinæ existere.*[7] This also is a sacrament, but we can understand the meaning by assuming that Shekinah in such a connection signifies the Secret Doctrine in so far as it was a mystery of sex, and the ZOHAR goes on to particularise the alleged sin as a crime of incest, by which we must understand some illegal and reprobate application of the sex doctrine. It matters nothing to our subject if on the surface of Scripture the accusation seems without warrant : to justify the hermeneutics of the ZOHAR would be a task as much beyond my

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[1] Z., Pt. III, fol. 66b ; V, 182. The hour of entrance is when the Sacred King is united to MATRONA.

[2] *Ib.*, fol. 145b ; V, 375.

[3] *Ib.*, Pt. II, fol. 60b ; III, 268, 269.

[4] Prov. vi. 22.

[5] Z., Pt. I, fol. 175b ; II, 290.

[6] *Ib.*, fol. 184a ; II, 327.

[7] *Ib.*, fol. 27b ; I, 173.

province as beyond my powers of pleading.[1] But we begin to see in this manner the kind of problem that has been taken in hand.

It is said further that the Mystery of Shekinah comprises all women, and this—as we have seen—is why she does not abide except with him who is united to a woman.[2] She is fixed definitely in the house of man when he marries, *et quum fœderis suum signum in locum ponit.*[3] This is why the He and the Vau follow each other in the alphabet—Vau being the symbol of the male and He of the female principle. Husband and wife are one, and a ray of celestial grace covers them; it descends from Chokmah, penetrates the male principle, and the latter communicates it to the female.[4] We can understand therefore in what sense her shame is the defiled body of man,[5] and how she is weighted by the sin of Israel.[6] The reason is that she is a virgin betrothed to the Middle Pillar,[7] and of her it was said by Adam in the great day of his perfection: "This is now bone of my bones and flesh of my flesh,"[8] which is to affirm that in one of her aspects she is the type of stainless womanhood; but she passes ever into espousals below—as she is ever in espousals above—for the fulfilment of herself in humanity, and of all humanity in her. The evidence is that when there is a just man on earth the Shekinah cleaves to him and does not leave him henceforth.[9]

It will be observed that in order to gain the particular point at a given moment the Zohar is valiantly careless of that which goes before, as of that which may be designed to come after. The history of the Fall of man through the intermediation of woman, acting under the virus of the serpent, is by no means the history of Shekinah, unless under a special aspect and as a remote reflection; but when it is sought to shew that she is nearer to the elect than hands and

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[1] As a matter of fact, the idea is drawn from the Talmud, which enumerates various cases of the crime in question, but the reference in the Zohar is to be understood spiritually, as of an assault on Shekinah, who—as we have seen—is the sister of all men. From all modern points of view and feeling, this kind of symbolism is unfortunate and disconcerting enough; but I think that the Sons of the Doctrine, if they had been challenged on the subject, would have replied with Gerald Massey that Nature is not ashamed of her emblems.

[2] Z., Pt. I, fol. 228b; II, 501.

[3] *Ib.*, fol. 94a; I, 536.

[4] *Ib.*, fol. 94a; I, 537.

[5] *Ib.*, Pt. III, fol. 75a, b; V, 205.

[6] *Ib.*, fol. 28a; V, 79.

[7] *Ib.*, Pt. I, fol. 28a; I, 178.

[8] Gen. ii. 23. The interpretation of this text in this strange manner is like an opening into a great vista of the Secret Doctrine.

[9] *Ib.*, fol. 66b; I, 391.

feet are near, it is difficult to find anything more complete in its correspondence than such words as "bone of my bones and flesh of my flesh,"[1] and the use of the text—so long as it is apart from the context—happens to be a true one, though it is about as literal in its application as is the tale of the Garden of Eden. So also when the ZOHAR wishes to apply that idea of a "field which the Lord hath blessed"[2] to the Mystery of Sex, it is not above saying that the King who "tills the field"[3] or is "served by the field" is the Shekinah, sex-contradiction notwithstanding. The object is to indicate that the dwelling of Shekinah in the house of those who are married is to bring about the descent of souls to animate children under her presidency.[4] But perhaps there was never an instance so much to our purpose as the statement that on the day when the Song of Solomon was revealed below, the Shekinah descended[5]—as if for the first time, though we know that she had been with man from the beginning and had shared in the whole creation. The object, however, is to shew that this glorious canticle is the world's history of her in man, the beginning and end of all that belongs to the union, the Mystery of the Lover and the Beloved throughout the ages of election. It is the summary of Holy Scripture; it is the work of creation, the mystery of the patriarchs, the exile in Egypt, the exodus of Israel, the Decalogue and manifestation on Sinai, the emblem of all events during the sojourn in the desert, thence to the entrance into the Holy Land and so forward to the building of the Holy Temple. It is also a summary of the Mystery contained in the Sacred and Supreme Name, of the dispersal of Israel through the nations, of its deliverance to come, the resurrection of the dead and the events leading up to that day which is called the Sabbath of the Lord. In a word, it contains all that hath been, is and ever shall be, for it is the story of that Isis who is Shekinah, from the first verses

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[1] Gen. ii. 23.

[2] *Ib.*, xxvii. 27.

[3] Eccles. v. 9. The Authorised Version says: "The King is served by the field." Cf. Vulgate: *Et insuper universæ terræ rex imperat servienti*, and the Douay rendering: "Moreover there is the King that reigneth over all the land subject to him."—Eccles. v. 8.

[4] Z., Pt. I, fol. 122a; II, 91, 92.

[5] *Ib.*, Pt. II, fol. 143b; IV, 55. The putative authority is I. Kings viii. 11: "So that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."

concerning the kisses of his mouth to the last rapture on the mountain of spices.[1]

Now, it is said that there is desire on the part of man to be united with the Mother in transcendence as well as with the Mother below, to attain her by perfection and to be blessed on account of her.[2] We know that this is a desire for Divine Union because Jehovah is Elohim, and in case such testimony should not be found full or sufficient, the ZOHAR adds elsewhere that the memorable words : " I am that I am " signify in their inward sense : " I, the Holy One, blessed be He, am the Shekinah." [3] It is certain that the state of union is not only deeper than the state of vision but differs generically therefrom, and I cannot say that I have found plenary Zoharic authority for the attainment of Divine Union in that proper sense of the term which is to be desired by the heart of the mystic. But the implicits are in many places, for we have seen that Shekinah is within. It is more often vision which is promised to the blessed in the world beyond, to gaze upon the face of Shekinah,[4] as in a substituted state of union, and the title must be earned in this life by the following of the path of purity.[5] It is affirmed in reference to this that those only who quit the lower world in the grace of Shekinah are judged worthy of eternal life.[6] So also there are some who do not die as men die commonly, but are ravished by the attraction which Shekinah exercises on their souls.[7] The Mother in transcendence is, however, like the Mother below, and spiritual communion with her is in so far as man has become a house or abode by attaching himself to the female : it is then that the Divine Mother pours down her blessings on both.[8]

There is—in the true sense of this term—a spiritual union below for the Sons of the Doctrine, so that they are encompassed by two females [9]—the wife who is on earth and the Unseen Helpmate. After what manner her presence is

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[1] Z., Pt. II, fol. 144b ; DE PAULY, IV, 55, 56. It should be understood that while I have not given an actual translation of the passage I have kept faithfully to its sense. My readers may recognise with myself at this stage that, with due regard to the logical inviolability of distinct schools of symbolism, all Sufic imagery concerning the Lover and Beloved belongs to Shekinah and might have come forth with all its adornments from the Secret Tradition in Israel and its intimations on MATRONA and TABOONAH.

[2] It is a question of integration in the Zoharic law of correspondences.

[3] *Ib.*, Pt. I, fol. 23a ; I, 140.

[4] *Ib.*, Pt. II, fol. 40b ; III, 189.

[5] *Ib.*, fol. 60b ; III, 268, 269.

[6] *Ib.*, Pt. I, fol. 82a ; I, 473.

[7] *Ib.*, fol. 16b ; II, 99.

[8] *Ib.*, fol. 50a ; I, 292.

[9] *Ib.*

realised never transpires definitely in the text, but—as there is no need to say—it is by spiritual apprehension only. Curiously enough, this does not appear at its best in connection with views on the nuptial state itself but in discourses of the Sons of the Doctrine on the Traditional Law: they are conscious then of the presence of Shekinah and testify respecting it continually with no uncertain voice. It must be said that the women of Israel are never present at the debates,[1] but their place in the house insured that of the Divinity. When, however, the master of the Law was going by himself upon a journey, and when, technically speaking, the male was to be apart from the female, he was not for that reason in a state of separation from Shekinah, supposing that he had prayed to the Holy One before starting,[2] in order to maintain the union between male and female abroad as well as at home. Another condition was that he must watch over all his actions in every phase of life:[3] otherwise he might be separated from his Spiritual Companion, putting a stop to the union and rendering himself an incomplete being.

It is scarcely desirable at this stage to speak of anything so obvious and familiar as the known characteristics of oriental imagery, to recall for example the personifications of Wisdom in the books ascribed to King Solomon; but the literary vestures of these experienced two curious developments. The titles and offices of the Hebrew CHOKMAH were raised bodily from their setting and transferred to the Blessed Virgin by the compilers of the Roman Breviary, while through another channel they passed over to the Gnostic SOPHIA and by a last transition into the Virgin Wisdom of Jacob Böhme and the later mystics of his school. The correspondences between Shekinah and the Christian Mother of God are rather plausible on the surface and may be deceptive to that extent, because shallow analogies still deceive many; but even the unusual predispositions which led up to the French translation of the ZOHAR have not permitted its editors to postulate that Shekinah is a veil of Mary. The correspondences between the Indwelling Glory and the Virgin Sophia of Böhme are so much closer that they cannot fail to create an impression that

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[1] I remember, however, that there is a solitary exception in favour of an innkeeper's daughter, who was present when her husband exhibited his knowledge of the Hidden Law before a company of adepts.—Z., Pt. II., fol. 166a; IV, 111.

[2] Z., Pt. I, fol. 49b; I, 289. [3] *Ib.*, fol. 50a; I, 289.

the German Theosophist owed something to this source. There is nothing in his life to suggest that he was taught in any secret schools or was in communication with persons who were acquainted with the Secret Doctrine in Israel, though there were many Kabbalistic scholars at his period. There is one possible alternative—that the root-matter of Jewish tradition in the Scriptures of the Old Testament developed in his own consciousness, to some extent after the same manner as it did in that of the Sons of the Doctrine, so that in his case, as in others without number, it proved that true men and seers spoke the same language because they belonged to the same region of thought. They saw also in the same glass of vision. But the question, however interesting, is not of our real concern.

We have now considered the Shekinah in the light of all her attributes. I do not believe that I have omitted a single reference of the least importance found in the text of the ZOHAR, while all have been regarded critically. The conclusion reached is that Shekinah, as the president of a Mystery of Sex, is the direction in which we must look if—as labourers in this strange field—we are to obtain our wages. The other intimations are excellent and agreeable in their way, but that which we seek, in what is for us an untrodden region of thought, is some new message, which is not to be found in the other offices, qualities and virtues that characterise the Holy Guide of Jewry. I suppose that, here in conclusion, I have no real need to say that the Secret Doctrine in Israel is not one of sex only, though intimations concerning the latter are found everywhere. Eschatology, for example, is not of this order, nor are the parts of the soul in man, but with these things and with several others that are like them I have dealt at their value.

II.—THE MYSTERY OF SEX

I am entering in this division upon that part of my task which is at once most important and difficult. It may be an open question whether I should begin at the highest point of the research and thence work downward or take the opposite course and so—as the proverb counsels—proceed from small beginnings to the greater end. That is best which seems the simplest, and I have therefore chosen to work upwards from

below. I will cite in the first place certain great axioms of the whole subject—as these have been proclaimed on the authority of the masters. It is testified that the union of the male and female must be a perfect union in the Mystery of Faith.[1] There is also another testimony, and this is that the title to behold the face of Shekinah is one of purity,[2] the scholium on which—though it lies far away in the text—is that modesty is the union of the male and female;[3] and it may be remembered in this connection that the most cryptic of all texts in the ZOHAR—containing the mysteries of Divine Personalities—is called THE BOOK OF CONCEALMENT OR OF MODESTY. These things being so, we may consider in the next place what is said on the subject of espousals, as these are known on earth. There is one definition which is in keeping with the Tradition at large, and this is that marriage is the union of the Sacred Name here below[4]—that is, its completion in each person. The thesis appertaining hereto is that circumcision is the symbol of all purity in sexual intercourse;[5] that Israel is placed on this account in purity as a starting-point and enters under the wings of Shekinah.[6] This sacred sign of the Covenant constitutes the root-matter of the Sacred Name and of the Mystery of Faith.[7] As the sun enlightens the world, so the sacred sign enlightens the body; as a buckler protects man, so does this: no evil spirit can approach him who preserves it in purity.[8] But as the advantage is greater with which the children of Israel begin their earthly life, so is the responsibility greater if they make the Covenant of no effect in their own persons.

Now, the Sacred Name is never attached to an incomplete man, being one who is unmarried, or one who dies without issue.[9] Such a person does not penetrate after death into the vestibule of Paradise,[10] on account of his incompleteness. He is like a tree that is rooted up, and he must be planted anew—that is to say, he must suffer rebirth, as we have seen, in order

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[1] Z., Pt. I, fol. 101b; II, 11.
[2] *Ib.*, Pt. III, fol. 213a; V, 542; *ib.*, Pt. II, fol. 60b; III, 268, 269.
[3] *Ib.*, Pt. III, fol. 145b; V, 375. Man is perfect only when he comprises male and female; it is then that he fears sin and then that the title of modest is conferred upon him. But here is the sum of the whole subject passing into expression at the highest.
[4] *Ib.*, Pt. III, fol. 7a; V, 18.
[5] *Ib.*, Pt. I, Appendix III, SECRETS OF THE LAW; II, 721, 722.
[6] *Ib.*, fol. 95a; I, 543.
[7] *Ib.*, Pt. II, fol. 3b; III, 10.
[8] *Ib.*
[9] *Ib.*, Pt. I, fol. 48a; I, 278.
[10] *Ib.*, fol. 66a; I, 388; *ib.*, fol. 48a; I, 278.

that the Sacred Name may be completed in all directions.[1] The command to increase and multiply, which means the procreation and engendering of children, is to spread the radiance of the Sacred Name in every direction, by collecting spirits and souls which constitute the glory of the Holy one—above and below. Whosoever fails to apply himself to the fulfilment of this command diminishes the figure of his Master and prevents it descending here below.[2] The last statement refers of course to the making of man, male and female, in the likeness of the Elohim. It is said also that the paucity in the descent of souls is the reason why Shekinah does not come down into this world,[3] with which is to be compared the affirmed presence as the Indwelling Glory throughout the whole creation. God blessed Adam because they were made together male and female, and blessings are found only where male and female are united for the fulfilment of the purpose of creation,[4] which—according to the counsel of the Elohim—was to increase, multiply and replenish the earth. It was not good for man to be alone because this end was in a state of frustration. It may be even that the Zoharic legend concerning male and female being originally side by side is only a veiled way of indicating that they were not in the marital estate.[5] Afterwards they were face to face, signifying the fulfilment of the precept.

I have now dealt briefly with what may be called the principles at issue, and we have next to see after what manner those who exalted so highly the nuptial state gave instruction, so to speak, on its practice here below. The doctrine was that no marriage is made on earth before it is proclaimed in heaven, and that the Holy One accomplishes unions in the world above before the descent of souls on earth.[6] About

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[1] *Ib.*, Z., Pt. I., fol. 66a; I, 388; *ib.* fol. 48a; I, 278. [2] *Ib.*, fol. 272b; II, 641.

[3] Z., Pt. I, fol. 272b; II, 641. The reference is really to her manifestation and not to her immanence. She stands at the door and knocks, but those who should welcome her in keep fast their precincts and tyle their portals. This, however, is symbolism; it is more true to say that we fail to realise her presence in our consciences.

[4] *Ib.*, Pt. I, fol. 165a; II, 245.

[5] I have put this tentatively, as I wish to leave some conclusions in the hands of my readers; but there is no question that Zoharic teaching is clear on the point, not only in what it implies but in what is expressed frequently. Whether there was ever such an epoch in the history of the human soul is another question. We must remember that the object of the soul's legends is not the delineation of putative histories, but the symbolical administration of possibilities inherent in the soul. That which is indicated here is a transcendental union between the Lover and Beloved, of which the nuptial union on earth is a type and to which it may be a path of approach.

[6] *Ib.*, fol. 229a; II, 503.

the last point we shall see at a later stage. In practice the Sons of the Doctrine were separated as far from the uninitiated world of Israel as the chosen people at large were separated *ex hypothesi* by the fact of their circumcision. There is a particular sense in which it is held that the union here below between husband and wife is the work of the Holy One, and herefrom, as from other considerations, arises the sanctity and necessity of that act which is implied by the word union.[1] After what manner the Divine is said to intervene therein, or perhaps I should say to overshadow it, is indicated by the theory that man is formed below on the model of that which is above.[2] It follows that he who, in Zoharic terminology, suffers his fount to fail and produces no fruits here—whether because he will not take a wife, whether his wife is barren, or whether he abides with her in a way that is against Nature—commits an irreparable crime.[3] "It is vain . . . to sit up late"[4] are words that designate those who do not marry till an advanced age, for it is woman who constitutes the repose of man.[5] Hereof, according to the text, is the peace of espousals, and in further variation of the testimony which recurs continually, it is added that man shall participate in the world to come because he has entered during this life into the joy of living honourably with his wife.[6] The reason is that soul as well as body shares in the *gaudium inexprimabile* by which children are engendered. This is the eroticism which characterises the ZOHAR, according to commentators: but as the Doctors of the Law beheld the Supreme Mystery in sex, it is obvious that whatever belongs thereto is explained thereby.[7]

And now as regards the practice, the thesis is that whoever

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[1] Z., Pt. I, fol. 186b; II, 337.
[2] *Ib.*, fol. 186b; II, 338.
[3] *Ib.*
[4] Ps. cxxvii. 2.
[5] Z., Pt. I, fol. 187a; II, 340. See also Pt. III, fol. 108a; V, 274, where it is said, on the authority of Rabbi Eleazar, son of Rabbi Simeon, that the HE is the repose of beings above and below—above being the rest of the Shekinah in transcendence and below of the Shekinah in manifestation.
[6] *Ib.*, Pt. I, fol. 90b; I, 515; *ib.*, Appendix III, SECRET MIDRASH, fol. 14b, 15a; II, 694; *ib.*, fol. 187a; II, 340.
[7] It is about the worst word that could be selected by a scholar and a critic who is alive to the issues of his subject. Coventry Patmore's young lady thought that the sacrament of marriage was rather a wicked sacrament, but the Zohar raises it into realms of which Christian Churches have never dreamed, though I have met with some rare aspects of Latin Theology which seem to indicate that a Redeemer may live hidden therein.

sanctifies himself at the moment of intercourse shall have children who will not fear the tempter-spirit. This is the consequence respecting the fruit of marriages, but there is also a consequence within the measures of the union itself, so that it is raised from the physical into a spiritual degree, from the mode of Nature into the mode of Grace.[1] The fulfilment of a particular precept is the condition attaching hereto and this is the raising of the heart and mind on the part of the Lover and Beloved, to the Most Holy Shekinah, the glory which cohabits and indwells, during the external act.[2] The *absconditus sponsus* enters into the body of the woman and is joined with the *abscondita sponsa*.[3] This is true also on the reverse side of the process, so that two spirits are melted together and are interchanged constantly between body and body. The sexes are then interchanged also in a sense, as the sex of METATRON is said to be transformed momently before the veil of palms and pomegranates on the threshold of the Inmost Shrine in the Supernals.[4] In the indistinguishable state which arises it may be said almost that the male is with the female neither male nor female: at least they are both or either. So is man affirmed to be composed of the world above, which is male, and of the female world below.[5] The same is true of woman.

Now according to the ZOHAR those words in the Song of Solomon: "Thy breasts are better than wine"[6] refer to that wine which provokes joy and desire; and seeing that—in an alternative manner of language—all things are formed above according to a pattern which is reproduced faithfully below, it is held to follow that when desire awakens beneath it awakens also on high.[7] Herein lies the sanctity of espousals

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[1] It is added significantly that herein the Holy One exercises such providence over man that he may not be lost in the world to come.

[2] There are many references, but perhaps the most signal is Z., Pt. I, fol. 50a; I, 290.

[3] *Ib.*, Pt. II, fol. 101b; III, 410.

[4] This intimates what, by the hypothesis, can be accomplished in nuptials, through the purification of body and mind, towards the union of souls. The statement in the ZOHAR on which my words are based seems to contain the elements of the whole mystery on the manifest side and after what manner that which is now only mutual in a complete distinction may be unified by experience in consciousness. I am somewhat veiling my meaning because it is not possible to speak *ad clerum*.

[5] Z., Pt. II, fol. 173b; IV, 128.

[6] In the majority of Scriptural quotations the translator of the Zohar has done his best to conform his rendering to the Vulgate: it was of course unlikely that he would follow any other version, and I am stating the fact only to shew that he has seldom translated *de novo*. Our Authorised Version of I, 2, reads: "Thy love is better than wine," and the Vulgate: *Quia meliora sunt ubera tua vino.*

[7] Z., Pt. I, fol. 70a, b; I, 415.

on earth and herefrom depends the need for exalting that sanctity and all that belongs to espousals into the highest grade. There are however two classes whose respective duties differ with the degrees of their election; there are those who are termed ordinary mortals, meaning the rank and file of the chosen people, but there are also the Sons of the Doctrine, chosen among the chosen out of thousands. The counsel imposed on the first class is to sanctify their conjugal relations in respect of the time thereof, which is fixed at midnight, or forward from that hour, the reason being that God descends then into Paradise and the offices of sanctity are operating in the plenary sense. But this is the time when the counsel to the Sons of the Doctrine is that they should arise for the study of the Law, for union thereby with the Community of Israel above and for the praise of the Sacred Name of God.[1]

The Sons of the Doctrine are described as reserving conjugal relations for the night of the Sabbath, being the moment when the Holy One is united to the Community of Israel.[2] The thesis is that God is One and as such it is agreeable to Him that He should be concerned with a single people. Out of this arises the question as to when man may be called one, and the answer is that this comes about when the male is united to the female in a holy purpose: it is then that man is complete, is one and is without blemish.[3] It is of this that the man and the woman must think at the moment of their union; it is in uniting bodies and souls that the two become one; man in particular is termed one and perfect; he draws down the Holy Spirit upon him and is called the Son of the Holy One, blessed be He.[4] According to Rabbi Simeon, the

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[1] Z., Pt. III, fol. 81a; V, 224.
[2] *Ib.*, Pt. I, fol. 14a, b; I, 82. *Ib.*, Pt. III, fol. 81a; V, 224.
[3] *Ib.*
[4] *Ib.*, fol. 81b; V, 224. The intention here seems obvious, and it is to shew that beyond that process indicated by Gen. ii. 24, when it is said that "they shall be one flesh," there is another and higher process, in the fulfilment of which it is possible that they shall be one soul. The one is not, however, without the other, and this is a point to be marked because the contrary idea may be presented to some minds. The following curious speculation should be noticed in this connection. It is affirmed that the words: "In the beginning God created" (Gen. i. 1) conceal the same mystery as those other words: "And the rib which the Lord God had taken from man made He a woman" (*Ib.*, ii. 22). In "God created the heaven" the two last words conceal the same mystery as the words: "And brought her unto the man" (*Ib.*, ii. 22). In "God created the heaven and the earth" the three last words conceal the same mystery as "bone of my bones" (*ib.*, ii. 23). All designate "the earth of life."—Z., Pt. I, fol. 50b; I, 293, 294. But it is said also that the words "the heaven" signify Shekinah

relations of the patriarchs with their wives were actuated by a Supreme Mystery.[1] So long as Jacob was unmarried, God did not manifest to him clearly, and this mystery is familiar to those who are acquainted with the ways of the Law. After marriage he arrived at the perfection which is above, as distinguished from the perfection which is below, and God manifested to him clearly.[2] The explanation seems to be that the Supreme Wisdom is a Mystery of Sex,[3] as intimated on my own part previously.

Out of these considerations there arose a very curious question, of which I must speak at some length because—in its way—it is a characteristic development on the practical side and, within certain measures, it carries our subject further. The principle is that the male must be always attached to the female for the Shekinah ever to be with him.[4] All holiness might be practised, the Secret Doctrine might be studied by night and by day, and the illuminations thereof might overflow the intellectual part; but failing fulfilment of this radical counsel a man was not on the way which leads into true life.[5] He was in that condition in which "it is not good for man to be"[6]—alone, like Adam in the Garden.[7] But those who had the precept at heart and were therefore complete men, by their union with women on earth, remind us in one particular of many Sons of Israel and Students of Doctrine in the Middle Ages: they were travellers in search of wisdom; and they were also men of affairs, workers in the vineyard of this world as well as in the Garden of God. The ZOHAR is full of their little journeys and these, so far as possible, were taken one with another, that the Secret Doctrine might be studied on the way and that the presence of Shekinah might be secured thus for their consolation, protection and instruction as they fared forward. Great adventures befell them in the sense of the Mysteries of Doctrine, for strange

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above, while the words "and the earth" denote Shekinah below, whose union shall be as perfect on a glorious day to come as the union of the male and the female.—Z., Pt. I, fol. 50b; I, 295.

[1] *Ib.*, Pt. I, fol. 133b; II, 126.

[2] *Ib.*, fol. 150a; II, 192.

[3] Z., Pt. I, fol. 150b; II, 193.

[4] *Ib.*, fol. 49b; I, 289.

[5] There was otherwise a certain dispensation for the Sons of the Doctrine in respect of the fruit of intercourse. On the assumption that there was no issue they appear to have been spared the penalty of return into incarnation.

[6] Gen. ii. 18.

[7] He was held to be in a state of sickness, and as such was to be isolated from the offices of the altar. Only a man completed, and in this sense made perfect, by union with a woman, could offer sacrifice.—Z., Pt. III, fol. 5b; V, 12.

people went about in those days carrying, unknown to one another, the treasures of hidden knowledge. It was after all an unincorporated fraternity, and though it looks differently there and here, initiation was by a segregating principle, not by communication from a common centre of knowledge. The son of an instructed doctor might have advanced a great distance unknown to others, while occasionally an isolated student entered by his own reflections, and by grace descending into the heart, into the golden chain of tradition, so that he was not less in an illuminated state than if he had sat at the feet of Rabbi Simeon through the days and the years.

Now, journeys in search of wisdom or in the prosecution of business—which, it may be mentioned, was often of a humble kind—meant separation from the wife of the doctor's household, and this would seem at first sight to involve separation from Shekinah.[1] To remove this difficulty it was held sufficient (*a*) that the doctor should pray to the Holy One before starting, and (*b*) should watch over all his actions during the period of absence from home.[2] He would not be separated then from his spiritual companion, nor would he put that stop to the union between male and female which would render him an incomplete being. It was understood further that the counsel which prevailed abroad must prevail at home also, so that what was inculcated was really a precept of life. I feel that this might have been almost taken for a point of departure in respect of the Cohabiting Glory, if considerations of a different kind had not intervened. It occurs early in the ZOHAR—as a fact, in the first section—and concerning the Great Presence it postulates the dwelling of Shekinah with man.[3] The word cohabiting seems to be the correct word here, though it was obviously in an inward

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[1] The position is a little fantastic, because in such case the same danger might arise from the isolation of a single hour: moreover, the notion discounts the whole value of unions realised in spirit and in truth, appearing to make physical contiguity more important than that nearness of heart which spatial considerations do not help or hinder. But the question seems raised in reality because it is an opportunity to enforce a practice of inward dedication after the best manner of the ZOHAR. As usual, the peg answers because it supports this lesson.

[2] Z., Pt. I, fol. 49b, 50a; I, 289.

[3] It is said elsewhere that Shekinah never separates from man so long as he observes the commandments of the Law.—Z., fol. 232a; II, 516. The authority is: "Behold I send an angel before thee, to keep thee in the way" (Ex. xxiii. 20); and: "I will send an angel before thee" (*ib.*, xxxiii. 2). This is held to be the Liberating Angel to whom Jacob made allusion (Gen. xlviii. 16), who watches over man, who receives blessings from above and distributes them below.—Z., Pt. I, fol. 230a; II, 508; and fol. 228b; II, 502.

sense only that the Shekinah accompanied the Sons of the Doctrine in their recurring voyages and ventures. If not indwelling, she was their overshadowing grace and power; but they seem to have been conscious of a certain marriage state—spiritually realised—in their relation with her, though it was of course collective and not personal. Alternatively, there is a sense in which it was peculiar and catholic at one time, and this is an important point of analogy between the Holy Guide of the Sons of the Doctrine and that Christ Who is the Spouse of the soul. That this, however, is *per se* an insufficient ground for the identification of the two Divine Principles we are likely to see at the end. I need not add that the Shekinah appears throughout this section of the symbolism as distinctively feminine.

Recurring to the text, after having made these lawful inferences therefrom, the ZOHAR—with Rabbi Simeon as the mouthpiece of its teaching—is comprehensive and precise in its justice after the manner which obtains throughout. It is not in virtue of the man being side by side with the woman, as the legend depicts him previously, that Shekinah abides with man.[1] We have seen that this ancient mode was before all things imperfect. The man and the woman must be face to face, at once in the continuity and restrictions of the sacred mystical act. So also when, after days and weeks of travel, the Son of Doctrine returns to his home he must procure nuptial gratification to the wife of his heart, seeing that he has had the advantage of mystical union in his absence with the Companion or Helpmate who is on high.[2] In the deepest understanding of the subject, the one belongs to the other, that which is without being Zoharically as that which is within, and all the correspondences being aspects of one thing seen and done upon different planes of being. The external and expressed reason is, however, twofold: (1) be-

[1] See, among other places, Z., Pt. I, fol. 49a; I, 284. I suppose that the reason is obvious from the Zoharic standpoint: contiguity is not union. It is obvious also, or should be, that we are not considering a Siamese-Twins symbolical legend. What lies at the heart of the story, regarded as hypothetically something of the far past, would be very difficult to decide if it were to be regarded as one of fact. It belongs to "the hunger and thirst of the heart" after a way to the blessed life through earthly espousals. Surely the Sons of the Doctrine must have found in their own marriages pearls of great price which their heirs have lost now, and of which we have not even dreamed. And yet we continue to hear rough things about the position of womanhood in Israel, sometimes even from converted Jews like that Chevalier Drach who chaffered and trafficked in his conversion—as it seems to me, more than enough.

[2] Z., Pt. I, fol. 50a; I, 290.

cause there is Talmudic authority that conjugal relations on returning from a journey constitute a good work [1] and (2) every pleasure resulting from a good work is shared by Shekinah.[2] Furthermore, it is in such pleasure that the peace of the house is maintained, for the ZOHAR is much too modest and inclined spiritually to have any shyness over the physical and emotional facts of daily life. The Scriptural authority, obtained after the usual manner, is contained in the words: "Thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin." [3] To abstain from conjugal relations in such a case would be indeed sinful, depreciating the work of the Companion on high, who cleaves to the man, but thanks only to his own union with his wife.[4] If subsequently there be fruit of this intercourse, the Heavenly Companion will provide a holy soul for the new-born child, the Shekinah being that Covenant which is termed: Covenant of the Holy One. The rule on return from a journey must be fulfilled therefore with the same zeal as the ordinance laid down by the wise regarding the restriction of conjugal relations to the day of the Sabbath, and it is apparently the only recognised exception thereto in the matter of times and seasons, unless of course an exception is made by Nature.

Finally, and this, which is assuredly a most strange, and within my experience of the sacred literature, an unique counsel, has been cited already: when man has in view the Shekinah [5] at the moment of his conjugal relations the pleasure which he experiences is a meritorious work. The reason—which has been explained also—is that the union below is an image of the union that is above. The mystery of the whole subject is the now familiar dogma that the Mother in transcendence abides with the male only in so far as he has constituted himself a house by his attachment to the female: there must be a local habitation, an union below to offer a point of contact with the union that is on high, and

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[1] See Talmud, Tract YEBAMOTH.

[2] Z., Pt. I, fol. 50a; I, 290. She who suffers with Israel enters into joy with him.

[3] Job v. 24.

[4] Z., Pt. I, fol. 50a; I, 290.

[5] It is part of the contemplation of the absent and higher beauty in union with that beauty which, albeit lower, is present, manifest and is or may become sacramental. It is a memorial also that the union which is of time has, or may attain, a part in the union which is eternal, described in one place as the contemplation of the beauty of Shekinah, already mentioned.—*Ib.*, Pt. II, fol. 116a; III, 448, 449.

then the Divine Mother pours down her blessings therefrom—that is to say, on male and female in equal measures.[1] So is the male below said to be encompassed by two females, and all the ways of blessing in the two worlds are open before him.[2] He reads the Secret Doctrine in the womanhood on earth, and it is read to him by her who sits between the Pillars of the Eternal Temple with the Book of the Secret Law lying open on her sacred knees.[3]

Among its lesser objects the counsel concerning the Sabbath Day and the relations therein offers proof to the spirits of the evil side respecting the superiority of those on the side of goodness, meaning mankind, who being provided with bodies can fulfil the duties of procreation.[4] Whosoever has intercourse with his spouse, on what day soever, must obtain her consent beforehand with words of affection and tenderness; failing consent, he should proceed no further, for the act of union must be willing and not constrained.[5] Nuptial intercourse is interdicted during the day because of the words: "And he lighted upon a certain place, and tarried there all night, because the sun was set."[6] Subject to these and the rest of the provisions, some of which I have omitted, because of their difficulties of expression,[7] it is affirmed that blessed are those who sanctify the Sabbath Day by intercourse with their wives; for the Sons of the Doctrine it is a work consecrated to the Holy One, because the union of Matrona with the heavenly King has for its object to send

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[1] Z., Pt. I, fol. 50a; I, 291. It is said also that Shekinah does the will of the master of the house.—*Ib.*, fol. 236b; II, 532. The reference on the surface is to Moses.

[2] *Ib.*, fol. 50a; I, 292.

[3] It is important to note here what is involved by the illustration as a whole—namely, that man in his union with woman becomes a house in which the Divine Presence can dwell. Let us take another illustration, which is excellent and indeed admirable in its symbolism. The eye of man is said to be an image of the world; the white of the eye is an image of the great ocean by which earth is encompassed, and the latter is represented by the "internal circle" of the eye. Within this there is another circle, and it is called the image of Jerusalem, centre of the whole world. Finally there is the pupil, which corresponds to Zion, and this is the abode of Shekinah.—*Ib.*, fol. 226a; II, 490, 491. So also there are the parts of human personality—physical and mental parts—and there is the conscious centre wherein is the Divine Presence, awaiting realisation within us. The thesis is that marriage is a condition of realisation.

[4] Z., Pt. I, fol. 14a, b; I, 82, 83.

[5] *Ib.*, fol. 49a, b; I, 286.

[6] Gen. xxviii. 11. Z., Pt. I, fol. 49b; I, 286.

[7] In view of the sanctity which the Zohar attributes to the sex-act under the obedience of purity—which is marriage—there was a prohibition respecting its performance *in nuditate personarum*. Those who ignore it are subject to the visitation of demons and will produce epileptic children obsessed by Lilith. This is the case more especially if the light of a lamp is used. I do not know whether this has Talmudic authority.—Z., Pt. I, fol. 14b; I, 83.

down holy souls into this world, and the colleagues on earth seek to attract these sacred souls into their own children.[1] The theory of conception is that the Holy One and His Shekinah furnish the soul, while the father and mother provide the body between them [2]—heaven, earth and all the stars of heaven being associated in the formation, together with the angels.[3] By the desire which the man experiences for the woman and the woman for the man at the moment of their intercourse, their seeds are interblended and produce a child which is said to have two figures, one within the other. The child in this way draws life from father and mother, and this is why there should be some kind of sanctification for all classes at the moment of conjugal union, so that the child about to be born may be perfect and complete in figure.[4] The Secret of Divine Generation is however a Secret of the Doctrine and is reserved for the initiated therein; it is apparently they alone who draw down the holy souls which are the fruit of the union between God and His Shekinah. But there are various kinds and generations of souls, some being superior to others, and when the desire—apparently of the ordinary man—provokes in an equal degree the desire of the male soul for the female soul, the child born of this union will have a soul superior to that of other men, since its birth has come about by desire of the Tree of Life.[5]

These things are clear issues at their value, and in looking at them from the standpoint of Israel we must make allowance for national exclusiveness in what is said about holy souls which can only become incarnate in Jewry. We must make allowance also for that which by inference from the teaching might be supposed to befall the barren woman. In conclusion as to this part, it is affirmed that the Sons of the Doctrine, knowing the Mysteries of the Doctrine, turned all their thoughts to God, and their children were called Sons of the King.[6] But those whose marital relations were not

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[1] Z., Pt. I, fol. 50a; I, 290. *Ib.*, Pt. II, fol. 89b; III, 363.
[2] *Ib.*, Pt. III, fol. 219b, THE FAITHFUL SHEPHERD; V, 556.
[3] *Ib.*
[4] *Ib.*, Pt. I, fol. 90b; I, 514, 515.
[5] *Ib.*, fol. 209a; II, 437. This also is important because of that which it implies. The frigid, uninspired unions of *pro forma* marriages are, by this hypothesis, useless for the higher purposes: there must be mutual and equilibrated desire, upspringing from love, and such desire must be transmuted by the tincture of Divine Aspirations.
[6] Here then is the counsel of espousals: *Mens sana in corpore sano et spiritus Deo adherens;* but such cleaving is in virtue of love uplifted through all the worlds.—See Z., Pt. III, fol. 78a; V, 213.

encompassed with sanctity caused a breach in the world above.[1]

The religion of earthly espousals, if I may so term it, is the part in manifestation of that which is called so frequently the Mystery of Faith, and I will proceed next to the consideration of what is intimated there and here on this subject. In the words "male and female created He them"[2] there is expressed the Supreme Mystery which constitutes the glory of God, is inaccessible to human intelligence and is the object of faith. By this mystery was man created, as also the heaven and the earth.[3] It is inferred that every figure which does not represent male and female has no likeness to the heavenly figure. This is why Scripture says that God "blessed them and called their name Adam in the day when they were created."[4] The Scriptural authority for the affirmation that there is a Mystery of Faith is drawn from several sources, but without exception on the *lucus a non lucendo* principle, as it is impossible to conceive where it lies in the texts or what it can be on the evidence of their surface meaning. I will group a few of them together and let them speak for themselves. (1) "O Lord, Thou art my God; I will exalt Thee. I will praise Thy Name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth."[5] (2) "And his hand took hold on Esau's heel."[6] (3) "Thus the heavens and the earth were finished, and all the host of them,"[7] *et seq.* This is said to be the Great Mystery. (4) "I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea,"[8] *et seq.* Among the intimations which rest upon the ZOHAR there are many which seem designed almost obviously to confuse the issues and misdirect research thereon. The Mystery is said to consist in the examination of good and evil and then in cleaving to the good.[9] It is

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[1] It is said also that woman is the image of the altar, from which it seems to follow in the symbolism that man is the priest, and then of the oblations there should be no need to speak. It is said further, in this connection, that divorce makes a breach in the altar—in the altar below, because there is separation between male and female, and in the altar above, by the Kabbalistic hypothesis of correspondence between things above and below.—Z., Pt. II, fol. 102b, 103a; III, 415. See also *ib.*, Pt. III, fol. 78a; V, 213.

[2] Gen. i. 27.

[3] Z., Pt. I, fol. 55b; I, 320.

[4] Gen. v. 2.

[5] Is. xxv. 1.

[6] Gen. xxv. 26. Z., Pt. I, fol. 199a; II, 387.

[7] Gen. ii. 1.

[8] Ex. xv. 1.

[9] Z., Pt. II, fol. 34a; III, 166.

said again to be contained in the fact that Zion constitutes the foundation and beauty of the world and that the world draws its nourishment therefrom.[1] There is Zion, which is severity, and there is Jerusalem, which is mercy; but the two are one.[2] We may say in respect of both that goodness and mercy are on the male side of the Sephirotic Tree, while evil and severity are on the female side; that these two must be united by the Middle Pillar: that this is entering under the wings of Shekinah; and that when they are thus joined, goodness, joy and beauty are found everywhere. We shall speak in this manner the characteristic language of the ZOHAR and might deserve the blessing of Rabbi Simeon; but we shall not have advanced our subject by one line or syllable belonging to a line. We must therefore go further and test the values of a few less obdurate extracts.

There are forty-nine gates of compassion which connect with the mystery of the perfect man, composed of male and female, and with the Mystery of Faith.[3] These are the Gates of Understanding referable to BINAH,[4] wherein dwells the Spouse in Transcendence, who is Shekinah; but there is a fiftieth Gate which Moses did not open, according to the legend. This Gate is the Mystery of Espousals in the Divine

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[1] Z., Pt. I, fol. 206b; II, 427. *Ib.*, fol. 186a; II, 335.

[2] *Ib.*

[3] *Ib.*, Pt. II, fol. 139b; IV, 41, 42.

[4] It seems desirable at this point to collect the references to these Gates which occur throughout the text, so that there may be no misunderstanding on the subject. The indications are these in summary: (1) It is through 50 openings of the mysterious heavenly palaces that the Word of YOD—which, as we have seen, is in CHOKMAH—penetrates to the HE (in BINAH).—Z., Pt. I, fol. 13b; I, 79. (2) There is one Gate which is the synthesis of all Gates and one Degree which is the synthesis of all Degrees; by this Gate and Degree do we enter into the glory of the Holy One.—*Ib.*, fol. 103b; II, 19. (3) This Gate is unknown because Israel is in exile, and the result is that all the Gates are shut.—*Ib.*, fol. 103b; II, 20. (4) The 50 Gates of Understanding are or may become salvation for the whole world.—*Ib.*, Appendix I, OMISSIONS; fol. 260a; II, 611. (5) The Gates emanate from or are referable to the side of severity.—*Ib.*, Appendix III, SECRETS OF THE LAW; II, 723, 724. (6) It is owing to the evil Samael that Moses could enter only 49 of the 50 Gates of BINAH.—*Ib.*, Pt. II, fol. 115a; III, 443. (7) The union of the Father and the Mother produced 5 lights, which gave birth in their turn to the 50 Gates of Supreme Lights.—*Ib.*, ASSEMBLY OF THE SANCTUARY, fol. 122b, 123a; III, 473. (8) The light of the Mother above reaches us by 50 Gates.—*Ib.*, fol. 137b; IV, 37. (9) He who devotes himself to the study of the Law opens the 50 Gates of BINAH, which correspond to the YOD multiplied by the HE.—*Ib.*, Pt. III, fol. 216a; V, 548. (10) By such multiplication Moses attained these Gates.—*Ib.*, fol. 223b; V, 565. (11) In the absence of these Gates Israel would have remained always in the bondage of Egypt. They are in the region called the Supreme Mother, who gives power to the Mother below.—*Ib.*, fol. 262a; VI, 12. It will be seen that the subject is left at a loose end and does not emerge in fact; but it becomes clear at least that the Zoharic Gates of Compassion belong to another mode of Understanding than was evolved by late Kabbalism, as summarised in Book V.

World. Another reference tells us that there are Seven Degrees above which are superior to all others, and they constitute the Mystery of Perfect Faith.[1] The attachment of Israel to the good side is attachment to the Supreme Mystery, the Mystery of Faith, so that Israel is one therewith.[2] By the hypothesis that the Mystery of Faith is a Sex Mystery, the practice of perfection therein, on the terms already indicated, should give a title to the knowledge of these Degrees and thereby the Mystery of Faith would pass into a perfect Mystery of Experience. Probably these Seven Degrees are identical with the seven firmaments the purpose of which—as we are told elsewhere—is to reveal the Mystery of Faith.[3] They are called also Seven Palaces.[4] There is a kingdom to come after that which is termed symbolically the end of the world; it is a sacred region, and this also is said to constitute the Mystery of Faith;[5] but we have heard otherwise that the advent of Messiah means perfect conformity in the nuptial state, above as well as below.

It has been necessary to make these citations; but it will be seen that the most which they tell us is (1) the fact that there is a Mystery of Faith, and (2) that it is concerned with the union of male and female. We may take the question one step further by the collation of some final references. The priestly garment with fringes[6] and the phylacteries on head and arms[7] designate the Supreme Mystery, because God is found in that man who wears them.[8] It is the Supreme Mystery of Faith. A spring which flows unfailingly is another image of the Mystery,[9] and we shall remember in this connection the sex-interpretation placed on the river which came forth from Eden to water the Garden—in which man was created male and female—and which was afterwards parted and became into four heads. A well fed by a spring also symbolises the Mystery of Faith, because it symbolises the union of male and female,[10] and here again we shall remember (1) the "fountain of gardens,"[11] (2) the "garden inclosed" which is "my sister, my spouse,"[12] (3) the

[1] Z., Pt. I, fol. 204b; II, 414.
[2] *Ib.*, Pt. I, fol. 205a; II, 217.
[3] *Ib.*, fol. 85b; I, 494.
[4] Cf. Book IV, § 10, p. 176.
[5] Z., Pt. II, fol. 134a, b; IV, 30. The Feast of the Paschal Lamb is said to contain the Mystery of Faith.—*Ib.*, fol. 135a; IV, 32.
[6] Numbers xv. 38.
[7] Deut. xi. 18.
[8] Z., Pt. I, fol. 141a; II, 150.
[9] *Ib.*, fol. 141b; II, 151.
[10] *Ib.*, fol. 141b; II, 152.
[11] Song of Solomon iv. 15.
[12] *Ib.*, iv. 12.

"fountain sealed,"[1] and (4) the "well of living waters and streams from Lebanon."[2] Whoever contemplates such a well is said to contemplate the Mystery of Faith.[3] The moon is said finally to be another image, and we know that this luminary is a symbol of Shekinah.[4]

I conclude on all the evidence that the doctors of the ZOHAR had no intention of communicating under the formula which they used so often more than a broad and general definition of what their convention symbolised.

Again therefore we must go further, and the key to the matter before us will be found, under another form of symbolism, by the collation of two passages which are separated widely from each other. It is affirmed[5]—as we have seen—that when the YOD is united to the HE they give birth to that river concerning which it is said: "And a river went forth from Eden to water the Garden."[6] The other extract tells us that from the union of the male and female—meaning, of course, in the transcendence—come all souls which animate men.[7] The inference is that the Eden-river is that of life, or

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[1] Song of Solomon iv. 12.

[2] *Ib.*, iv. 15.

[3] Z., Pt. I, fol. 141b; II, 152.

[4] *Ib.*, fol. 142a, b; II, 157. As I have by no means exhausted the references and as so much seems to be implied in the formula, I will make a further selection as follows: (a) That the Supreme Mystery, which is synonymous with the Mystery of Faith, is the law of the whole world is taught in the words: "These are the three sons of Noah: and of them was the whole earth overspread" (Gen. ix. 19), as if the Zohar were indicating that the event in question marked a new epoch in the mode of generation.—Z., Pt. I, fol. 73a; I, 432. (b) The Mystery of Faith is represented by Jacob.—*Ib.*, fol. 138b; II, 143. (c) Every word in Scripture conceals the Supreme Mystery of Faith, because all the works of the Holy One are based on equity and truth.—*Ib.*, fol. 142a; II, 154. (d) The Supreme Wisdom is by implication the Mystery of Sex.—*Ib.*, fol. 150b; II, 193. (e) The Mystery of Faith and all celestial sanctities emanate from the union of male and female principles.—*Ib.*, fol. 160a; II, 229. (f) One Mystery of Supreme Wisdom is that the world's salvation must issue from the union of Juda and Thamar, as if there were a secret sanctuary somewhere in the world which overwatched that true legitimacy belonging to the line of David.—*Ib.*, fol. 188b; II, 344. (g) The union of the worlds above and below is of the Mystery of Faith.—*Ib.*, fol. 206b; II, 426. (h) The Supreme Mystery concealed in the Law is the Secret of the Lord, and this is a secret of the Holy Covenant.—*Ib.*, fol. 236b; II, 533. (i) The Cup of Blessings comprises the Mystery of Faith, which Mystery embraces the four quarters and the Sacred Throne.—*Ib.*, fol. 250b; II, 585. (k) The Sacred Reign to come constitutes the Mystery of Faith—meaning union sanctified everywhere.—*Ib.*, Pt. II, fol. 134a; IV, 30. (l) The Mystery of Faith is to know that Jehovah is Elohim.—*Ib.*, fol. 161a; IV, 100. As I have now omitted only references that are trivial or obscure and calling for considerable explanation, the two collections are in all respects adequate and it will be seen that they are quite clear as to the nature of the Mystery, whether it is qualified as Supreme or characterised as that of Faith.

[5] Z., Pt. I, fol. 95b; I, 545.

[6] Gen. ii. 10.

[7] Z., Pt. II, fol. 70a; III, 310. It is said here that the creation of man in the likeness of the Elohim is an allusion to the Mystery of the Male and Female Principles.

synonymously it is the river of souls,[1] and in this case we shall understand that the Higher Eden is the place of Divine Nuptials, while the Garden which was watered by the river was the place of nuptials below. We have found this illustrated already by various speaking images—as, for example, in the higher degree by the analogy instituted between Shekinah and the Seed of Solomon,[2] the tent of grace,[3] and so forth; but in the lower degree by the identification of the Garden with womanhood.[4] We are not left, however, to mere inferences on the subject, for it is said elsewhere that at the moment of the union of the Spouse and Bride all souls came forth from the celestial river.[5] The one is "the Sanctuary, O Lord, which Thy hands have established" and the other is the repose of man.

It is said elsewhere—and we have seen indeed already—that souls are produced by the union of male and female,[6] whence it follows that they have a father and mother—*ex hypothesi* in God—even as their bodies have when they enter into incarnate life. We learn also that all souls emanate from the celestial region called JAH, which is explained to be the Unknown God.[7] As seen already, this name is for God that which the Propitiatory is for the Tabernacle—a summary of the male world above and the female world below.[8] We can understand now in what sense the Shekinah is termed so often the Supreme Mother; we can understand also why it is joy of heart [9] to know that Jehovah is Elohim and why the attainment of such knowledge is the object with which the Holy One sends man into this world.[10] It is said—as we have seen also—that this is the Mystery of Faith which is the synthesis of the whole Law. It is said further that Eden is

[1] It is the river of life and of souls in the sense that it issues from the letter YOD, regarded as the organ of the Covenant in the Supernal World—*semen superinexprimabile*. Sometimes this idea is expressed almost literally.

[2] Z., Pt. II, fol. 66b; III, 292.

[3] *Ib.*, Pt. I, fol. 101b; II, 11, where the tent of Sarah is understood as the tent of Shekinah, or as Shekinah herself. There are other instances: The Jerusalem above is said to be designated a tent in Is. xl. 22, and to signify Shekinah.—*Ib.*, Pt. II, fol. 65b; III, 288.

[4] It was also the Synod of Israel.—*Ib.*, Pt. I, fol. 63a; I, 369.

[5] *Ib.*, Pt. I, fol. 207b, 208a; II, 432. They came forth male and female, descending confusedly. This intimation is of some importance in the legend of the soul.

[6] See Z., Pt. I, fol. 207b, 208a; II, 432, among other places.

[7] *Ib.*, Pt. II, fol. 165b; IV, 111. The reference is to KETHER, where Jehovah is in union with Elohim, or God and His Shekinah are one. We have seen that the letters YOD and HE primal of the Divine Name are allocated to this SEPHIRA.

[8] *Ib.*

[9] *Ib.*, Pt. III, fol. 8b; V, 23.

[10] Z., Pt. II, fol. 161b; IV, 101, 102.

the Mother above and the Garden which was watered by the river coming forth out of Eden is the Shekinah or Mother below, while the river itself is the Middle Pillar of the Sephirotic Tree.[1] It follows that descent into manifestation is by the central path which communicates between KETHER and MALKUTH. It is the path of Shekinah, and when it is testified that she was destined from the beginning to suffer with Israel [2] this means that the nuptial intercourse which was infinite and holy in the world above, which was pure, spiritual and holy for a period—*ex hypothesi*—in the world below, descended through what is termed the Fall of man into the region of the shells, or the order of animal things. The physical sign of the Covenant is held to symbolise Shekinah [3] because it symbolises the path of purification by which man may return into the perfection of spiritual union.[4]

We have heard that the Supreme Mystery of Faith is the union of Jehovah and Elohim, which union is the source of all other Mysteries. We have heard also that when Israel shall become perfect, it will make no distinction between Jehovah and Elohim—the male with the female being neither male nor female. It follows that the Supreme Mystery and the Mystery of Faith are one and are also the Mystery of Union of Male and Female in the Divine Nature, behind which I infer that there is a Mystery of Experience in man.

Let us now take another legend of the soul which is not quite in consonance with some things that have preceded, as it postulates a continual generation as fruit of the eternal union between the Father and Mother in transcendence [5] in place of a creation of souls once and for all, prior to the

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[1] Z., Pt. I, fol. 26a, b ; I, 164.

[2] *Ib.*, fol. 120b ; II, 84. It is said here that Shekinah is the first of all that is, which is affirmed also of METATRON.

[3] *Ib.*, fol. 278a, b, THE FAITHFUL SHEPHERD ; II, 647. So also it is said, as we have seen, that the Covenant with Shekinah will endure for ever.—*Ib.*, Pt. III, fol. 257a ; V, 597.

[4] I ought to mention here that in one place only of the text it is said that in forming the prototypical Eve and placing her face to face with man, it was intended that the union between male and female should be accomplished after the same manner as that of Jehovah with Elohim, or in the absence of any fleshly and impure sensation.—Z., Pt. II, fol. 258b ; IV, 291, 292. This seems to me an allusion to a pre-natal state, for things must be referred to their natures : the spiritual unions are one thing and have their own end ; the physical union is another and Nature insures thereby the perpetuation of species.

[5] Hence it is said that man—understood as male and female—is the synthesis of Jehovah and Elohim.—Z., Pt. III, fol. 48a ; V, 134.

evolution of the created universe. That which follows is more in consonance with the Mystery of Faith, and is in fact one of its aspects. It is said that at every birth new souls are created and detached from the Celestial Tree.[1] Thanks to these new souls, the legions of heaven are increased,[2] for which reason the Scripture says: "Let the waters bring forth abundantly the moving creature that hath life,"[3] meaning the waters of the celestial river which has its source in the Holy and Eternal Alliance.[4] It should be understood that this Alliance, which is the union of Jehovah and Elohim, has its correspondence below in the Covenant between God and man on the basis of circumcision—as symbolising the great postulate concerning purity. The Scripture adds: "And fowl that may fly above the earth,"[5] because at the moment when the newly-created soul traverses the heavenly region called "living"—meaning the Land of Life—it is accompanied by many angels, who have followed it from the time that it was detached from the Tree of Heaven.[6] Those who abstain from practising the precept "Increase and multiply" diminish—if it be permitted so to speak—the Celestial Figure, centralisation of all figures: they arrest the course of the celestial river and defile the Holy Alliance.[7] We have seen that this is a sin against God Himself; the soul of such a man will never penetrate into the vestibule of Paradise and shall be repulsed from the world above.[8] After this manner does the ZOHAR indicate yet again that from the beginning of the sacred text it is concerned with the history of man rather than the external cosmos and, by inference, with the history of Israel rather than of man at large. We on our part are in a position to understand it in a higher sense as

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[1] It is repeated also that all souls issue from the celestial region called JAH, which is the source of wisdom. This is called the Holy Spirit, and all souls are comprised therein.—*Ib.*, Pt. II, 174a; IV, 129. According to another version, those souls which animate men issue or emanate from Him Who is called the Just.—*Ib.*, fol. 70a; III, 310.

[2] *Ib.*, Pt. III, fol. 168a; V, 434, and elsewhere.

[3] Gen. i. 20.

[4] They are the waters of CHOKMAH and BINAH, the YOD and the HE in their union, or alternatively—according to another form of the symbolism—they are those waters proceeding from KETHER under the presidency of the Divine Name JAH.

[5] Gen. i. 20.

[6] This notion is expressed in one place only and seems only semi-poetical adornment.

[7] Z., Pt. I, fol. 273a, a, Appendix I, BOOK OF BRIGHTNESS; II, 641.

[8] *Ib.*, fol. 48a; I, 278. The guilt of such abstinence is exaggerated in the prevailing manner of the ZOHAR, and if we come to discriminate thereon we shall remember that the man returns—*ex hypothesi*—to this life in another body and has the chance to do better.

the catholic history of souls; it is this on the inner side, though it is cosmic history of course on the surface of the outward sense. This also is the construction of the ZOHAR, which naturally does not deny that on the literal side the first chapters of Genesis are the story of creation; but the vital or palmary interest rests in the internal sense—as if the one were a question of accidents and the other of essence.

The souls of all Gentiles emanate from the demons under circumstances which are not explained in the ZOHAR.[1] The suggestion is sometimes that they are from the left side of the Tree; but the question is exceedingly obscure,[2] because God and His Shekinah are everywhere in the Tree of the SEPHIROTH, and though there is a sense in which God is allowed to have created evil, the position is by no means maintained with any consistency throughout. It was left for late Kabbalism to contrive its own way of escape from the difficulty, for which purpose it conceived the idea of postulating ten SEPHIROTH in each of the four worlds, as also in each SEPHIRA. There is practically no warrant for this in the original text, though there is a trace of some septenary repetition of SEPHIROTH in the individual SEPHIROTH. The case of those who were converted from Paganism to Jewry and fulfilled the whole law thereafter raises another question: it was necessary that they should be reconciled on all the planes or it would serve no purpose to receive them into the fold; and it was therefore postulated that after undergoing circumcision they entered under the wings of Shekinah and were separated from the side of the Demons.[3] They did not participate, in the world to come, in the full beatitude of the elect who were such by their right of birth; they remained under the wings of Shekinah, but the latter was like a chariot for Israel, in which Israel passed higher, namely, into the Land of the Living. The Gentiles had no part in the Heavenly Tree and could not therefore return to it.[4] The view is naturally at

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[1] It is affirmed elsewhere, on the contrary, that they come from the Divine World; but the question is negligible, as anything that is found in the ZOHAR on the subject of unbelievers is antecedently known to be worthless. The literal statement is that, all differences notwithstanding, human souls come from heaven.—Z., Pt. I, fol. 13a; I, 77.

[2] There is one place at least in which the right and the left side seem to be two paths of coming out into manifestation apart from any Sephirotic notion.—Z., Pt. I, fol. 160a; II, 229.

[3] *Ib.*, fol. 13a; I, 76.

[4] The records are obscure and contradictory, but I have suggested previously that the Sephirotic Tree is really the Tree of Life, and there may be a sense intended in which

issue with much that has preceded; but the question does not concern us in any important way.

Returning to the generation of souls, it is said that there are three souls in the superior degrees;[1] the first is the Supreme Soul, which is unintelligible even to beings on high: it is the Soul of all souls, it is concealed eternally and all depends therefrom. The second soul is the female principle, and by the union of these two Divine Works are manifested to the whole world, even as all acts of the human soul are manifested by the human body. The third soul is that of all holy souls emanating from the Male and Female in the transcendence.[2] The multiplication of symbolical modes for the expression of the same speculative doctrines is disconcerting enough and sometimes tends to confusion, but the meaning is in no sense remote, as it happens in the present instance. We see in the first place the root-postulate belonging to the Mystery of Faith—that the union of male and female in the Ineffable Persons causes conception and birth everlastingly; that what are born are souls; that these descend, and that they are male and female. One account

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the Tree of the Knowledge of Good and Evil is also Sephirotic in its attributions, the good being the right and the left the evil side. Zoharic Kabbalism recognised, moreover, an averse Tree under the title of Inferior Crowns, in analogy with the Crowns that are above, namely, the true SEPHIROTH. The salient allusions are as follows: (a) There were ten averse Crowns and they were in analogy with ten varieties of Magic, all understood as infernal, for the ZOHAR very properly recognises no distinction between Black and White in the occult arts.—Z., Pt. I, fol. 167a; II, 257. (b) The Inferior Crowns are ramifications of one and the same Tree.—*Ib.*, fol. 177a; II, 296. (c) The Law of Correspondence obtains in these things, for—as we have seen—the empire of the demon is modelled on that of God.—*Ib.*, Pt. II, fol. 37b; III, 179. (d) There is further a demoniacal triad in imitation of that Triad which is Supernal.—*Ib.*, fol. 40b; II, 189. (e) There are also inferior palaces corresponding to the Palaces that are above and—like these—they are seven in number.—*Ib.*, fol. 245a; IV, 278. (f) There are hierarchies of demons answering to the Hierarchies of Blessed Angels—Seraphim to Seraphim, and so forth.—*Ib.*, fol. 247b; IV, 281. (g) The titles of the averse SEPHIROTH are the same as those above—Wisdom and so forth, all the qualities being illustrated by their opposites.—*Ib.*, Pt. III, fol. 70a; V, 190. (i) It is said finally, and this is a further light on another subject which has been under consideration just previously, that there are ten averse SEPHIROTH on the right and ten upon the left, even as in the Holy World. Here is another way of understanding the right and left side in the ZOHAR. I do not affirm that there is a single ruling idea throughout the references, yet if there be, the modes of expression are not less obscure than they are otherwise misleading.—*Ib.*, Pt. III, fol. 207a; V, 527.

[1] *Ib.*, Pt. I, fol. 245a, b; II, 570, 571.

[2] Though there has been no occasion to dwell upon it, seeing that I am not concerned with the maintenance of orthodox theological views or their opposites, I think that the reader has abundant proof in his hands by this time that the Zoharic system as a whole is no more emanationist than pantheistic. That which proceeds from AÏN-SOPH into the complete concealment and yet comparative manifestation of the Three Supernal SEPHIROTH may be called an emanation from AÏN-SOPH, but as it is a question of Divine Essences, that is an orthodox view at its value. In the present instance the symbol is one of begetting, which is not synonymous with emanation.

says that at the moment of earthly marriage the souls must sort themselves out, each male soul discovering the female who was its companion before incarnation; but this is so rough and crude that it is set aside tacitly, without, however, establishing any general law in its place. The implicit is of course that the male body contains a male soul and that the soul of a woman is female, though there is an obscure sense in which any soul is male to any material body but is female to the degree which is above it.[1] Another implicit can be recognised which is more to our purpose—that he who abides in the true way will meet in marriage with the woman-soul which was his pre-natal companion.[2] If he has deviated it may happen that the woman predestined to him is espoused to another; but in the event of his repentance a time will come when the alien male will disappear, thus yielding the woman to her true mate.[3] In a scheme like this it is obvious that there must be fatalities and mischances innumerable when it comes to be worked out: among others there is that in virtue of which a male soul will come into this world without a sister-soul, and presumably *vice versâ*. It is held that such a person will not marry and cannot therefore have children; but in the event of his keeping the Law and proving worthy, he will find the means of rehabilitation in another earthly life. In the alternative case, he will be judged unworthy of a new transmigration.[4] It is part of the Divine Plan for the salvation and felicity of man that a sister-soul is not permitted to remain the wife of another.[5]

The considerations with which I have been dealing lead up to other dreams that are significant of the concern of Israel on another and higher side of the sex mystery. It is not to be supposed, the union of humanity below according to the manner of flesh being, at least in its consecration, a reflection of the Divine Union, that there should not be an union of souls in the world to come, so that in the beatitude of the true

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[1] Z., Pt. I, Appendix III, MATHNITIN; II, 703.

[2] See on the general subject *ib.*, Pt. III, fol. 283b, 284a; VI, 64, 65. Also, *ib.*, fol. 43b; V, 120, 121, and Pt. I, Appendix III, MATHNITIN; II, 703.

[3] See on the general question *ib.*, Pt. III, fol. 283b; V, 64. And on this special point, *ib.*, Pt. II, fol. 229a; II, 503.

[4] We have seen that reincarnation is not in itself desirable but that it is justified—*ex hypothesi*—by adequate reasons. It follows from the above statement that there is a less favourable alternative. That which is suggested or proposed is, however, only a sporadic or casual notion, and it is quite out of harmony with much that goes before and comes after.

[5] This is discounted somewhat fully in other places of the text.

region of life they should not continue to reflect the Supernal Work and its Mystery. This is why, as we shall see, the union between God and the soul is so often in the sense of vision, though there are indications of deeper stages. That which is substituted is the union in heaven of souls who have been espoused on earth—being those who were espoused previously before the world began.[1] When it is said that the Blessed Vision is the sight of Shekinah and the contemplation of her Divine Face,[2] we are to understand apparently that the union of sister-souls is under her eyes and in her presence. It is said that in the heights of heaven there is yet another union of two born of love and for ever inseparable.[3] It is contemplated by those who have part in the life to come. The way which leads to the Tree of Life, the Tree which is kept by the Kerubim and the Flaming Sword, are the Grand Matrona herself. She is the way of the Sacred City, the way of the Heavenly Jerusalem, the intermediary of communication between things above and below in both directions: she is the perfect Mediatrix, to whom all the Divine Powers are confided.[4] The intimation is vague, but as the contemplation

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[1] It is a recurring subject of reference and we see that the triad obtains here as otherwhere. There are (a) Pre-natal union; (b) Union on earth and (c) Union in the risen life of the spirit. Two things are to be observed, firstly, that we hear nothing concerning marriage-life after the resurrection, or in that state wherein the perpetuation of a physical envelope seems to pronounce separation for ever between God and man, so far as all that is understood by Mysticism respecting the union is concerned; but, secondly, following all the analogies, there can be no doubt that the risen bodies will enter into the life of intercourse, because they are complete bodies.

[2] Z., Pt. II, fol. 40b, THE FAITHFUL SHEPHERD; III, 189, 190. But there are other references.

[3] *Ib.*, Pt. II, fol. 50b; III, 229.

[4] *Ib.*, fol. 51a; III, 230. The same Divine Powers were said to be entrusted to Enoch when he became METATRON, concerning whom I will now collect the following references: (a) He is charged with the government of the earth.—Z., Pt. I, fol. 143a; II, 161. (b) He sets all his legions in motion by the power of a single letter in his name—presumably any letter, as none is specified.—*Ib.*, Appendix III, MATHNITIN; II, 705. (c) He is the Serpent above.—*Ib.*, Pt. II, fol. 28a; III, 134. (d) This is explained by *ib.*, Pt. I, fol. 27a; I, 171, which says that he is favourable to man when he is transformed into a wand—*e.g.* that of Aaron or Moses—but as a serpent he is against man. (d) The river which went out of Eden to water the Garden (Gen. ii. 10) is Enoch, who is called otherwise METATRON; but it is the Lower Eden and not that in the Supernal World. It is the place called PARDES, which name—according to Franck—was never so used in the ZOHAR.—*Ib.*, fol. 27a; I, 168, 169. (e) He is to the cohorts above apparently that which is Samael to the cohorts below.—*Ib.*, Pt. II, fol. 42a; III, 191. (f) He is called Server and he embraces the six directions of space.—*Ib.*, fol. 94a; III, 377. (g) It is said that souls proceed from the side of METATRON and from the side of Shekinah, but it does not seem to be by the way of generation, as between male and female.—*Ib.*, fol. 94b; III, 379. (h) He is also called "Young Man," and it was he who dwelt in the Tabernacle of Moses.—*Ib.*, Pt. II., fol. 143a; IV, 54. (i) He helped to build the Tabernacle.—*Ib.*, fol. 159a; IV, 96. (j) He guarded the Temple of Solomon.—*Ib.*, fol. 164a; IV, 107. (k) The School of

of Matrona sanctified nuptials below, so is the path by which the elect enter into the higher nuptials as if they ascended that Middle Pillar of the SEPHIROTH which is so often said to be she. We can proceed therefore to glance at another question of those palaces for which the ZOHAR has a natural attraction, while their number is most usually seven. When souls leave the lower world they enter into a certain palace which is above, if they carry the proper warrants, and therein those which are male are again united to the female, in which union they radiate light as in sparkles.[1] This palace is said to be the throne of Faith and, I infer, is the place of its mystery. Yet another story of palaces tells us that there are four which are exclusive to women, or at least to holy mothers, but it is forbidden to reveal their nature.[2] During the day the females are separated from the males; but the spouses are in union at night, and in their mutual embrace the lights of both dissolve into a single light. The conclusion reached on this subject is that blessed is the lot of the just, male as well as female, for they shall enjoy all delights in the world to come.[3]

We are led on in this manner to the great mystery of the subject, as to which there are several testimonies. It rests on the witness of a testament bequeathed by Rabbi Eleazar the Great [4] that when the Holy One comes down into Paradise

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METATRON is the School of the Holy One.—*Ib.*, Appendix III, fol. 287a; IV, 314. (l) The curtain of the Tabernacle was his symbol.—*Ib.*, fol. 293a; IV, 317. (m) He is like Michael, for he offers the souls of the just to God.—*Ib.*, Pt. III, THE FAITHFUL SHEPHERD, fol. 29a, b; V, 81. (n) There is an obscure suggestion that he may be the Angel of the Sun, and it is said also that he draws milk for his purification from his mother, as if she were the MATRONA in BINAH and he were the Begotten Son or VAU.—*Ib.*, fol. 64b; V, 177. (o) He has the Keys of Heaven.—*Ib.*, fol. 171b; V, 445. (p) During the exile, he has the government of the House; he is the rainbow, and he is called SHADDAI.—*Ib.*, fol. 215b; V, 547. (q) He is old and he is again young.—*Ib.*, fol. 217a, b; V, 530. (r) He is the Man of the Lesser Countenance; that is to say, he is the tenth SEPHIRA, MALKUTH; and here we must remember that there is a sense in which the VAU came down to earth in union with the HE final.—*Ib.*, fol. 223b; V, 565. (s) As otherwise noted, he is the vesture of SHADDAI.—*Ib.*, fol. 231a; V, 571. (t) As noted also, he is to Shekinah that which are the week days to the Sabbath—as if he were activity and she rest.—*Ib.*, fol. 243b; V, 381. (u) He is poor in exile—that is to say, in the exile of Israel, and his nourishment is prayer.—*Ib.*, fol. 278a; V, 51. I have omitted only a few minor allusions and one fantastic comparison which would tend to confuse the issues. Apart from the stultifying intervention of the Enoch motive, I think that these extracts tend very clearly towards the identification of METATRON with the Son who is extended through the worlds below ATZILUTH, and who is not exactly in union with Shekinah and yet not apart from her during the fall and exile of the elect. At times—perhaps generally—they are distinct from one another; at times they are found together; and their end is complete union.

[1] Z., Pt. II, fol. 246a; IV, 279.

[2] *Ib.*, Pt. III, fol. 167b; V, 434.

[3] *Ib.*

[4] It is not clear whether this means the son of Rabbi Simeon.

at midnight the male souls are united to the female; fecundation follows from the joy which they experience in the contemplation of God, and they bring forth other souls [1] which are destined to occupy the bodies of Gentiles who will become converts to the Law of Israel.[2] In another place this is explained after a different manner: the souls born of celestial unions are reserved in a palace, and when a man is converted one of them takes flight and comes under the wings of Shekinah, who embraces her—because she is the fruit of the just in their intercourse—and sends her into the body of the convert where she—or he—remains, and from that moment the convert acquires the title of just.[3] This is the mystery of those words in Scripture: "The fruit of the just is the Tree of Life." [4] There is, however, by yet another testimony, a general sense in which the Holy One affects the union of twin-souls so that they may engender other souls, themselves animated by those sacred forces which are above them.[5]

The fact that these passages are all less or more irreconcilable is of no consequence; the object is to indicate the nature of beatitude in the world above, and they are all independent fables belonging to the motive, inspiration or casual spur of the moment: [6] no one would have been more astonished possibly than a Son of the Doctrine, had he heard that they were to be collated and harmonised, were that possible.

There are a few minor points which may be mentioned at this stage. It is said that all depends on thought and intention; holiness is attracted by good thought; but he who defiles himself by thought, and he who at the moment of fulfilling the act of intercourse with his wife thinks of another woman changes the Degree above—the Degree of Holiness—into one that is impure.[7] We may compare the elective

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[1] I must not omit to mention that this is contradicted in THE FAITHFUL SHEPHERD, which says that in the world to come there is neither eating nor drinking, that there are no conjugal relations, and that the beatitude of the just—as we have seen—is to contemplate the beauty of Shekinah.—Z., Pt. II, fol. 116a; III, 448, 449.

[2] *Ib.*, Pt. III, fol. 168a; V, 434.

[3] *Ib.*

[4] Proverbs xi. 30.

[5] Z., Pt. I, fol. 186b; II, 337.

[6] I must except, however, conditionally at least, one other quality of testimony which seems to suggest that the way of the generation of souls has been always by conception and birth, following intercourse.

[7] Z., Pt. I, Appendices III, SECRETS OF THE LAW; II, 730. Yet it would seem permissible on occasion to think of another, because in cohabiting with Leah, Jacob thought of Rachel, though unintentionally, as it is said.—*Ib.*, p. 731.

affinities of Goethe, for the child born of such union is called a substituted son: soul and body are held alike to be substituted. The second point is that there are rare occasions when conjugal relations seem forbidden, even on the Sabbath, and periods of famine are a case in point:[1] the child born at such a season will be from the side of the demon. Lastly, there is the question of virginity—by which I mean among women.[2] That such a condition on earth should be considered as tolerable, much less as a title of sanctity, never entered into heart or mind of any Son of the Doctrine. The only Zoharic reference to virgins in an exalted state specifies that the third among several legions is composed of celestial virgins who are in the service of MATRONA and adorn her when she is presented to the King: these are her maids of honour. It is a very simple transfer of an earthly image; but the legion does not consist of human souls.[3]

We are now at the end of our inquiry into the Mystery of Sex, so far as the statements in the text are concerned, and that which remains is to determine whether the path which was followed by the early Kabbalists may have led them into any experience of a spiritual kind that is implied rather than expressed in the records before us. I will suppose that they followed the counsel on which those records insist, and as it involved a distinct mode of procedure in connection with an important fact of life, the insistence, as it seems to me, must indicate that in the experience of things the method had proved of practical service. In other words, they had found that there is a mystery of nuptials of which it has not entered into the heart of man to conceive in the ordinary ways and under the common motives of desire.[4] There is one beautiful point to observe in this connection—that their mystery lay within the pure offices of Nature, under all the accepted warrants. Those who conceived it had fulfilled already the Law in respect of marriage; they sought no new way of the physical kind; they were not lovers at white heat on the

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[1] Z., fol. 204a; II, 412, 413. The consequence threatened seems arbitrary, as usual, but—according to Rabbi Simeon—a Supreme Mystery is involved. Ordinary sense would assume that the regulation was a question of doing penance.

[2] *Ib.*, Pt. II, fol. 131b; IV, 23.

[3] *Ib.*, Pt. II, fol. 131b; IV, 23.

[4] We must remember that there is no lawful act of life and no law of Nature which cannot be raised above its own degree by the consecration of motive, or otherwise that the will of man in all its authorised ways and places can be united to the Divine Will.

quest of the ideal beloved ;[1] they were not in search of an excuse for setting aside old pledges and old bonds ; they were content with that which they had ; they made use of the elements which had been given already into their hands, like true craftsmen and masters. The genesis of their practice is of course outside our knowledge : it may be that those who sought to make all things holy in their life had sanctified by intention of their own the fulfilment of that Law which told them to "increase and multiply," and that which they experienced in its sanctification may have developed subsequently the sequence of theosophical speculations with which I have been dealing ; alternatively, it may be that they had come across teaching in unfrequented paths, something handed down from the past. I know nothing of written records on the subject outside the ZOHAR ; but I do know that there is some vestige of teaching in the East[2] which is communicated on rare occasions, though I believe that it is concerned with the act itself rather than with the fruit thereof, and it is not the kind of secret which the East keeps to itself exclusively. Two things followed in respect of Kabbalistic doctrine and practice. Marriage for the mystical Jew had become a sacrament, and I care nothing if scholarship—supposing that it were to take up the question—should decide in its wisdom that the Zoharic notion of marriage owes something to the sacramental system of the Catholic Church. I reject the proposition in advance—for what my view is worth—and I do not think that it will be put forward ; but it would signify nothing if it were true. There has been no failure so great on the register of Latin orthodoxy as its consecration of marriage ; there has been nothing that is so skin deep, nothing so reluctant and half-hearted. It never did a wiser thing, a greater or a truer, than when it instituted the seventh sacrament ; how it ever came to do it is another question, having regard to all the conflict of interests, the so-called counsels of perfection, the intolerable and melancholy burden brought over from Theban deserts and everything that has been collected into that strange edifice which is termed the Paradise of Palladius.[3] The result has been that

[1] More correctly, they had an inward, spiritual and godly ideal, on which they dwelt, and by which they seem to have accomplished transmutations below.

[2] It is precisely the same teaching as that of the ZOHAR, though not of course in the same terms.

[3] Dr. E. A. Wallis Budge : THE PARADISE OR GARDEN OF THE HOLY FATHERS . . .

after nearly two thousand years of so-called Sacramental Rites there is nothing less consecrated either in the East or West than are the offices of earthly marriage. On the other hand, the ideal presented in the ZOHAR stands for true and life-long consecration on the highest plane: it is not the ceremonial of a moment which puts a kind of ecclesiastical veneer over something that was less or more abhorred. Here is the first point, and the second in all simplicity is added on the hypothesis, at its value, that the ideal did more than exist on paper and may represent the practice of a secret school. We are told by the records that the fruit of the mystical intercourse was the begetting of children from what is called the Holy Side, as against the side of the demons, and I believe that this was a Kabbalistic way of accounting for the literal fact that children born of such unions belonged to another category than we are accustomed to meet with in the streets and byways of daily life all the world over, or—for that matter—to be familiar with in our own homes. They were Children of Grace, rather than what we call Nature, though Grace is only Nature better understood.

There is one word more: of the personal consequences which befell the Sons of the Doctrine in their delineated life of espousals we hear nothing directly, but the claim is that they came to realise the Divine Presence in their hearts as the general recompense of their consecrated lives. They were not ascetics and they were not solitaries: truly they were a company of scholars in the city and along the countryside, in village and in wilderness. For them the world of Nature was Grace externalised; the Presence was about them therein, and they attained it after their own manner—which was one of very life and testimony—each of them in his proper heart and mind. I conclude that they had found the true meaning of the words: "It is not good for man to be alone."[1] and that there is a very secret path in which "the joy of living honourably with his wife"[2] may bring the completed man—male and female—into the

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Compiled by Athanasius Archbishop of Alexandria, Palladius Bishop of Helenopolis, Saint Jerome and others. Translated out of the Syriac. 2 vols., 1907. I do not wish to be understood as making a sweeping condemnation; I speak chiefly of processes and atmosphere. There are other respects in which the text is worthy to rank with THE GOLDEN LEGEND.

[1] Gen. ii. 18.

[2] See page 380.

spiritual city of joy, great city of praise,[1] wherein is the joy of the Lord.[2]

So the souls go up male and female into the world beyond: if they are prepared souls, they find one another; and the union that is everlasting begins in the light of God.

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[1] Jer. xlix. 25. [2] Is. xxix. 19.

BOOK IX

THE WRITTEN WORD OF KABBALISM: THIRD PERIOD

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I.—EXPOSITORS OF THE ZOHAR

THE works—already cited—which are recommended by Rosenroth as assisting to a better comprehension of the ZOHAR fall under two heads—namely, those which are designed to elucidate technical matters and those which may claim to be original expository treatises. In the first are included WORDS OF UNDERSTANDING, which is actually a Zoharic lexicon or vocabulary; the GATE OF THE EYES, which is concerned with the Scriptural passages in the ZOHAR and ANCIENT SUPPLEMENTS; and the *ZER ZAHAB*—by the hypothesis, a Golden Crown, a wreath of gold, but it is not otherwise described than the title itself indicates, the reason being that the APPARATUS of Rosenroth borrows various extracts from its pages. The second section contains the famous GARDEN OF POMEGRANATES, the WAY OF TRUTH, with its sequel the FOUNT OF WISDOM, and a digest of the ZOHAR proper, entitled the VISION OF THE PRIEST. Outside these there are a few texts which may be regarded as extensions or developments of Zoharic doctrine, but more especially of that part which is concerned with spiritual essences. The scope of this inquiry excludes the discussion of such technical matters as the claims of word-books and anthologies of Biblical quotations: they will be found by those who are concerned in the *Apparatus* of Rosenroth. To mention them in this place will be therefore sufficient, and we may proceed to the consideration of those commentaries and developments which arose out of the ZOHAR and to the names, illustrious in later Kabbalism, which are connected with these.

A.—Moses of Cordova

Assuming that the Zohar first became known in Spain towards the end of the thirteenth century, there was a lapse of two hundred and fifty years, according to the dates fixed by modern scholarship, before any literature followed thereon. Hence this literature may be regarded largely as a consequence of the Cremona and Mantua editions. Franck says [1] that two Zoharic schools were founded about the same time in Palestine, namely, the middle of the sixteenth century, the first by Moses of Cordova and the second by Isaac de Loria. On the other hand, Bartolocci [2] and Basnage [3] agree in assigning Moses of Cordova to the fourteenth century. The earlier date would be of importance to the history of Kabbalism, because certain side issues of documentary criticism, untouched in this study, depend upon it; but, as it happens, there is no question that Moses ben Jacob, called Remak, was born in 1522 and died on June 25, 1570. He is the first commentator on the Zohar, for Joseph ben Abraham Gikatilla, called the divine Kabbalist and Thaumaturge, who was of the time of Ferdinand and Isabella, was a writer on the Sephiroth, and connects with the Sepher Yetzirah rather than Zoharic Theosophy, though he refers to the Kabbalistic Work of the Chariot.[4]

As his name indicates, Moses of Cordova was a Spaniard, but he travelled to Palestine, and it is conjectured that he was instrumental in founding the Academy of Sapeth in Upper Galilee, nine miles from Bethsaida. In either case he was one of its teachers and helped to make it illustrious, for he was regarded by his fellow theosophists as the greatest light of Kabbalism since Simeon ben Yohai. Franck says that he adhered to the real significance of the original monuments of Kabbalism; but, although this appears worthy of praise, the French critic seems to complain that R. Moses was wanting in originality. However this may be, the work by which he is known is of high authority in Kabbalism. It is entitled the

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[1] La Kabbale, p. 4.
[2] Bibliotheca Magna Rabbinica, t. iv. p. 230.
[3] Histoire des Juifs, livre vii. c. 24, t. v. p. 1942.
[4] He was born in Old Castile *anno* 1248 and died at Peñafiel *circa* 1305—perhaps somewhat later. His views on the relation between the Divine Names Jhvh and Elohim shew that he was unacquainted with the doctrine of Shekinah, as this is found in the ZOHAR.

GARDEN OF POMEGRANATES (*Pardes Rimmonim*), referring to the versicle in the Song of Solomon, iv. 13: "Thy plants are an orchard of pomegranates." Basnage says that, after the manner of Kabbalists, he discovers whatsoever he pleases in that single sentence.[1] The pomegranate, with its innumerable seeds, is a favourite object for symbolism, and the garden, orchard, or paradise has produced a wealth of imagery for all Mysticism. Here, in a general sense, it is the treasury of Scriptural meanings, and the Hebrew word by which it is described having four consonants, these meanings are classified as four: פרדס = PRDS; the P signifies the literal sense, R the mystic sense, D the enigmatic sense, and S the secret and concealed sense.

Dwelling upon these involved meanings, as may be imagined, the GARDEN OF POMEGRANATES [2] is an obscure and difficult treatise, and the attempt made by Rosenroth to dismember it for the purpose of his APPARATUS, while it gives no idea of its contents, creates a lively image of its complexity. The attribution of the letters of TETRAGRAMMATON to the SEPHIROTH, the mystical meaning of words deprived of their context, the names applied to SEPHIROTH, the superincession of these and their union with AIN SOPH, the Mystery of the Throne and of Shekinah, primæval TOHU and BOHU, the unknown darkness—these are specimens here and there of the subject-matter. But as the heart of the Kabbalist, in opposition to the ascribed character of his nation, was fixed with peculiar intentness on the eternal destinies of Israel and not on temporal concerns, so his chief interest was the soul, ever recurrent in his writings, as if it were impossible to atone sufficiently for the silence of his sacred books. There is hence no need to say that a special tract in the GARDEN OF POMEGRANATES [3] is dedicated to the subject of the soul, discussing the region from which it emanates, its purpose in the world, the profit of its creation, its union with matter, its superiority over the angels, its chief divisions, their relation one with another, the SEPHIROTH to which they are referred, the places to which they resort after death, the absence of one or both

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[1] HISTOIRE DES JUIFS, l. vii. c. 24, vol. v. p. 1943.

[2] It appeared at Cracow in 1591, and Samuel Gallico published an abridged version under the title of ASIS RIMMONIM, which is cited often by Rosenroth, but I have failed to trace its date.

[3] Namely, Tract xxxi., translated in the KABBALA DENUDATA, *Apparatus in Librum Sohar pars secunda*, i. 100 *et seq.*

of the higher divisions in many individuals—following Zoharic doctrine—and the good and evil angels accompanying each human being. The tract devotes also a very curious chapter to the *simulacrum* which presides at generation, a phantasmal image of humanity which descends on the male head *cum copula maritalis exercetur inferius*. It is affirmed to be sent from the Lord, and no procreation can take place without its presence. It is not, of course, visible, yet might be seen if licence were given to the eye. This phantom or *imago* is prepared for each man before he enters the world, and he grows in the likeness thereof. With the Israelites the *simulacrum* is holy, and it comes to them from the Holy Place. To those of another religion it descends from the side of impurity, and hence the chosen people must not mingle their seed with that of the Gentile.[1]

Another curious speculation is founded on that thesis of the ZOHAR, according to which the good works performed by a person in this world become for him vestments of price—as we have seen—in the world to come. Here was a poetic sentiment which had to be methodised and made literal inevitably by a late Kabbalist. When a man who has performed many good works falls away finally from righteousness and is lost, what becomes of his earlier works? Though the sinner may perish, they, says R. Moses, remain, and if there be a just man walking in the ways of the Supernal King, yet wanting something in his vestments, God will supply the deficiency from the good works of the impious one. The preference is given to those who, taken in their youth, have been unable to fulfil all the precepts of the Law.

B.—ISAAC DE LORIA

Of this Kabbalist Bartolocci and Basnage have very little to tell us, and it is not necessary to say that he is ignored by writers like Graetz. He is referred by Basnage to the seventeenth century[2] and by Franck to that which preceded it. As a fact, he was born at Jerusalem of German parentage in 1534, and he died at Sapheth or Safed in 1572, having pub-

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[1] This fantasy rests on the authority of the ZOHAR, which states that the *simulacrum* is an emanation of the celestial form of each man, *i.e.*, JECHIDAH.—Mantua edition, iii. 107.

[2] HISTOIRE DES JUIFS, l. vii. c. 31, p. 2089, vol. v. He was a pupil of David ibn Abi Zimri, and has been regarded as the greatest rabbinical doctor at his period in Germany.

lished nothing himself except some Aramaic poems. The substantial authenticity of the great body of his doctrines collected by his disciple, R. Hayyim Vital, has not been challenged, however, and Franck bases thereon his hostile judgment of Loria,[1] on the ground, firstly, that he was, like Moses of Cordova, not original; and, secondly, that he departed from Zoharic Kabbalism to indulge in his own reveries, a criticism which stultifies itself. It is certain, however, that Loria—otherwise Luria—did innovate or extend, and that this is also his title to interest. He is not a mere echo or reflection, and he makes good reading because he is a wild fantasiast. Rosenroth terms him the eagle of the Kabbalists. It is, of course, impossible to say how far his scribe and disciple, R. Chaïm, may have developed his developments and elaborated his fantasies. Subject to one reservation, as will appear shortly, the vast thesaurus which represents both made its first printed appearance in KABBALA DENUDATA, where the excerpts, embodying whole treatises, fill some three hundred quarto pages.[2] They include:

I. The first tract, so called, of the LIBER DRUSHIM,[3] *i.e.*, BOOK OF DISSERTATIONS, forming the second volume of the collection. It occasioned a curious correspondence between Rosenroth and Henry More, who was surprised, as he expresses it, by the unexpectedness of its doctrine, but found much with which he could sympathise, as we shall learn later on in the book devoted to Christian students of the Kabbalah.

II. A commentary on the BOOK OF CONCEALMENT,[4] forming the second tract in the sixth volume of the collection. It is not given in its absolute integrity—*cujus maximam partem infra exhibemus*, says Rosenroth.[5]

III. The BOOK OF THE REVOLUTIONS OF SOULS,[6] forming the first tract in the fifth volume of the collection, which seems to have been even larger than the ZOHAR itself—in fact, almost the camel's load of the legend. A portion of this tract is said to have been printed in DE PERCUSSIONE SEPULCHRI, at Venice in 1620, together with DE PRECIBUS, recalling a further

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[1] The modern orthography is Luria and the full name Isaac ben Solomon Ashkenazi Luria. I have followed that of Rosenroth for the convenience of those who may have occasion to consult his great collection.

[2] A printed edition in full appeared at Volkiev in 1772.

[3] KABBALA DENUDATA, *Apparatus . . . pars secunda*, i. 28 *et seq.*

[4] *Ibid.* ii. *pars secunda, tractatus quartus*, pp. 3 *et seq.*

[5] In the *Præfatio ad Lectorem*, p. 16, vol. ii.

[6] KAB. DEN. ii., *partis tertiæ tractatus secundus pneumaticus*, pp. 234 *et seq.*

subject treated in the collection. I have been unable to trace the volume or to find any particulars concerning it.[1]

The LIBER DRUSHIM is a metaphysical introduction to the Kabbalah, which discusses a variety of subtle and abstruse questions much after the manner of scholastic philosophy, and there is no doubt that Isaac de Loria might have diffused a great light of reasoning at Salamanca, had he been a Christian Doctor instead of a Jewish Rabbi. His first point, as he tells us, is one over which Kabbalists, late and early, had outwearied themselves already, namely, for what reason were the worlds created and was their creation of necessity? Assuredly from the period of the Angel of the Schools, the halls of Salamanca, of Padua, of Louvain and the other seats of scholastic learning, had echoed with similar debate. Perhaps the Kabbalists owed something to the Scholastics, perhaps they drew both from one another. The Wisdom of the Exile was encompassed on all sides by the great debate of Christian speculation. It would be interesting to discriminate the extent of interchange between them and to determine whether the plummet of Kabbalism sounded lower depths than the schoolmen; but I doubt whether the dimensions of a volume would suffice for this one excursion. Let me indicate therefore the answer of Isaac de Loria, and perhaps some student at large among scholastic quartos will find illuminating parallels in the Scholastics.[2] The answer is that God cannot fail of perfection in all the works and names of His magnificence, His excellence and His glory; but unless those works had been brought from potentiality into act they could not have been termed perfect, as regards either works or names. The Name TETRAGRAMMATON signifies perpetual existence, past, present and future, in the condition of creation before the creation, and thereafter in the immutability of things. But if the worlds had not been created, with all that is in them, it could not have signified thus the continuity of existences in every instant of time, and TETRAGRAMMATON would have been an empty formula. How very curious is the treachery of this reasoning, which ascribes to a Name of the Deity an existence independent of the intelligent creatures whose convention it is! But we should probably find many

[1] This is the subject of my reservation on the previous page.

[2] He must go further, however, than B. Hareau in his treatise DE LA PHILOSOPHIE SCHOLASTIQUE. Paris. 1880.

parallel treacheries among scholastic reasoners, were there any one at hand to disinter them. So also the name of ADONAI, or the Lord, involves the idea of ministers or servants, and if there were no ministers God could not be called by this title. But after the creation of the worlds and the production of the divine works from potentiality into accomplishment, God has fulfilled His perfection in every operation of His powers, and in all His Names without any exception.

The next point discussed by LIBER DRUSHIM is why the world was created at the time and moment that it was, and not at an earlier, or, for that matter, at a later epoch. The answer is that the Supreme and Most Excellent Light is infinite, exceeding comprehension and speculation, and that its concealed foundation is far from all understanding. Before anything was produced by emanation therefrom, there was no time or beginning therein. This is the solution of the difficulty which is offered by most official theology, and it could have no aspect of novelty at the late period of Isaac de Loria. It may be affirmed in a general way that when Kabbalists touch any common ground of speculation they surpass their epoch but seldom in profundity or subtlety, I might add also in the adequacy of their views, though metaphysical sufficiency was not, of course, to be expected on any side.

But it is not often and it is not for long that works like LIBER DRUSHIM confine themselves to the common ground of speculation, and the Kabbalist in this instance passes speedily into the transcendental region of the SEPHIROTH, including the manner of their emanation, another question, as he tells us, which has involved all Kabbalists in controversy. In so far as such speculations are of consequence to our purpose, they belong to an earlier stage and have been noted at least therein. Do they proceed from one another in the simplicity of a successive series, or is their emanation in columns? We have found that there is authority for both views and also for a third, which represents them as a series of concentric circles. These questions, says R. Isaac, are hard and difficult to determine, but he offers a solution on the ZOHAR, namely, that before the order of things was instituted, they were disposed one over the other, but after that time in three pillars, those of Mercy and Severity, with the central column of which KETHER is the summit and MALKUTH the

base. The hypothesis of circles adopted by a German expositor in CŒLUM SEPHIROTICUM is thus implicitly set aside.

In subsequent chapters the SEPHIROTH are considered under a dual aspect, namely, as regards the portion of Divine Light contained in each and as regards the containing vessel, while these again are distinguished into an ambient and an inward Light, and an external and internal vessel. The existence of many worlds prior to the Sephirotic emanations is affirmed, herein following, as we have seen, both Talmudic and Zoharic tradition. Finally, several classifications of the SEPHIROTH are considered in the last chapter.

The study of LIBER DRUSHIM may be recommended to those —if any remain among us—who have been taught to regard the Kabbalah, on so-called "occult" authority, as a doctrine of certitude, whereas it is largely empirical, its leading theorems giving rise to as much disputation regarding their proper meaning as the principles of any other speculative philosophy.

The commentary on the BOOK OF CONCEALMENT, as might be expected, is written undesignedly on the *lucus a non lucendo* principle. It does not yield readily to an analysis of contents, as it takes various paragraphs of the text and exposes their meaning consecutively, with the help of the IDRA RABBA and IDRA ZOUTA. The peculiar designation of the treatise is said to arise out of Proverbs xxv. 2: "It is the glory of God to conceal a thing,"[1] and *Ibid.* xi. 2: "With the lowly is wisdom." The second reference explains why it is termed both the BOOK OF CONCEALMENT and that of MODESTY. On the authority of the Zohar, section PEKUDE, the balance symbol, which has made this treatise so famous in Kabbalism, is affirmed to represent the Male and Female principles, which indeed follows from the developments of the LESSER HOLY SYNOD. The male denotes Mercy, the right-hand Pillar of the SEPHIROTH, and the female Severity, the Pillar on the left hand. These principles are termed the Father and the Mother, and in the Hebrew Alphabet are referable to JOD and HE. The Father is perfect love and the Mother perfect severity. The latter had seven sons, namely, the Edomite Kings, who had no foundation in the Holy Ancient One.[2] These are empty

[1] Or according to the Vulgate: *Gloria Dei est celare verbum.*
[2] See Book IV, § 3, p. 141.

lights dispelled by the source of lights concealed within the Mother. Male and female are conformations of the Holy Ancient One, corresponding to KETHER, and represented mystically by three heads signifying: (*a*) the Unmanifested Wisdom, which is so withdrawn that it is as though it were not, in contradiction to that which is manifested in the thirty-two paths; (*b*) the Supreme Crown, which is the Holy Ancient One; and (*c*) the Head which neither knows nor is known, namely, AIN SOPH. Thus on the one side of KETHER is CHOKMAH, or Wisdom: this is the Father; while on the other is BINAH, the Mother or increment of Understanding; and above is the *latens Deitas*.

These instances of Loria's skill in developing and distorting the Zoharic symbolism of the three supernal SEPHIROTH must suffice as a specimen of the whole commentary, which, it may be added, does not proceed—in this its Latin version, beyond the first chapter of the BOOK OF CONCEALMENT. Loria affirms, as the sum of the whole mystery, that man in his prayers should fix his mind upon the foundation of all foundations, that he may derive to himself a certain influence and benediction from the depths of that source. In this manner the obscurities of Kabbalism are redeemed at times by the simplicity and depth of the lesson which is extracted from them.

THE BOOK OF THE REVOLUTIONS OF SOULS is obviously of more living consequence than an obscure exposition of so obscure a work as SIPHRA DI ZENIOUTHA; but it is difficult to give account of it in a small space because the system which it develops is involved, even for a Kabbalistic work. The greatest importance has been attached to it by speculators like Éliphas Lévi, who made no distinction between Zoharic and later doctrine.

The basis of its scheme is the doctrine of the BOOK OF CONCEALMENT and its expository synods concerning the Seven Edomite Kings who emanated and passed away prior to the production of the present universe. In these Kings there was good as well as evil, and a separation therefore was made, that which was good being used for the material of the Four Kabbalistic Worlds as they are now constituted. Each of these Worlds, according to Isaac de Loria, has its MACROPROSOPUS, Supernal Father, Supernal Mother, MICROPROSOPUS and Bride, all derived from the Seven Kings. A like origin

is attributed to souls, and they are disposed similarly in the Four Worlds, some corresponding to the Bride, some to MICROPROSOPUS, some to the Father Supernal, some to the Supernal Mother and some again to MACROPROSOPUS in the World of ASSIAH. The totality of these souls constitutes Psyche in ASSIAH, which in reference to the Supernal Personalities of that World has therefore five parts: the Psyche in the Psyche, or NEPHESH of ASSIAH, the *mundus factivus;* the medial spirit, or RUAH of the *Psyche factiva;* the *mens*, or NESHAMAH; the *vitalitas*, or HAÏA; and the *singularitas*, individuality, or YEHIDAH, all belonging to the *Psyche factiva*, or NEPHESH of ASSIAH. There is a similar distribution through the Three Superior Worlds, RUAH and its five-fold division being referred to YETZIRAH, NESHAMAH to BRIAH, CHIAH to ATZILUTH, and JECHIDA, possibly to the World of Unmanifest Deity which is beyond ATZILUTH; but Loria's system is not extended above the measures of the Tree of Life. Each of the five divisions is again attributed as follows in the Sephirotic scheme:

I. NEPHESH to MALKUTH, the Kingdom, *i.e.*, the Bride.
II. RUAH to the SEPHIROTH of MICROPROSOPUS.
III. NESHAMAH to the Mother, *i.e.*, BINAH.
IV. CHIAH to the Father, *i.e.*, CHOKMAH.
V. YEHIDAH to KETHER, *i.e.*, the Crown.[1]

We are now in a position to appreciate the standpoint of Franck when he observed that Loria added his own reveries to Zoharic teaching. The developments have at the same time been considerably simplified in this digest.

All these souls were contained in the Archetypal or Protoplastic Adam at the time that he was formed, some corresponding to the head, others to the eyes, and so with all the members. But these souls are those of the Israelites, who are *gens unica in terram*. We must look elsewhere for the origin of the nations of the world. The recrements, the evil and rejected parts of the Edomite Kings are the *cortices* or shells which compose the averse Adam Belial, evolved by our late expositor from rare Zoharic allusions to the SEPHIROTH

[1] It follows that each of the Four Worlds has the Four Worlds within it, and the Ten SEPHIROTH tabulated in the authentic Tree of Life. Other Loria speculations shew each SEPHIRA as containing all SEPHIROTH. Compare Book VI, § 2, p. 254. There is perhaps a certain vestige of this notion in the ZOHAR.

of the shadow. When the Adam and Eve of Genesis partook of the forbidden fruit, their fall confounded the good with the evil of the *cortices*, that of Adam with the male shells of Samael or Adam Belial, and that of Eve with the evil of his bride Lilith, the *spurcities* of the serpent; for the serpent had commerce with Eve according to Issac de Loria, which is a recurring but not invariable doctrine of the ZOHAR. It was after this fall that the nations of the world were produced from the shells. This is the doctrine which certain dreamers of the late nineteenth century accepted by implication when they spoke of the connection between later Kabbalism and the Secret Traditions on which their devotion was fixed. To put the position tersely, the souls of the Israelites were distributed in the members of the protoplastic Adam, regarded in his mystical extension through the four worlds, and the souls of the Gentiles in the members of Adam Belial, belonging to the Averse Tree. It is not seemingly affirmed that if man had remained in perfection he would have procreated according to the way of Nature and brought an Israel of superelection into the world; but the Fall at least was responsible for the souls of the nations taking flesh on earth. Liberation from the foulness and venom of the serpent—as things are—is by generation and death only, whereby the good is separated from the evil, until all nations of the world shall have been brought forth from the evil and the Israelites from the good kind.

From the time when the good and evil were thus confounded two things have been necessary: (1) that the good man should be separated from the evil; (2) that the portion of the good should be restored. The first is accomplished by observation of the prohibitive precepts of the Law, and the second by that of the affirmative. Both classes must be accomplished in all their number, and in thought, word and deed, by every soul, whose revolutions therefore must continue until the whole Law has been fulfilled. This Law must be studied also in each of its four senses, failing which the revolutions of the deficient soul will further be prolonged. This scheme seems to apply exclusively to the Israelites, as the nations of the world can be destined only to return whence they came, and Adam Belial is obviously not under the Law. The scheme, however, is subject to a certain mitigation, as revolution proper is sometimes replaced by *status embryonatus*.

Revolution is the entrance of a soul into the body of an infant at birth, to experience the pain and trial prepared for that body. The alternative condition is the entrance of a soul into the body of a grown man, who must be at least thirty years old,[1] *i.e.*, when he is obliged to fulfil the precepts. The *status embryonatus* is entered either (*a*) because the soul in question has something to fulfil which was neglected in the preceding revolution; or (*b*) for the benefit of the man who is impregnated, *i.e.*, to justify and direct him. Revolution occurs (1) for the cleansing of sin; (2) for the fulfilment of a neglected precept; (3) for the leading of others into the right way, in which case the returning soul is perfect in justice; (4) to receive the true spouse, who was not deserved by the soul in the prior revolution. Four souls may revolve in one body, but not more, while the *status embryonatus* may associate three alien souls with a single man, but again no more. The object of all revolutions and all Kabbalistic embryology is the return of the Israelites into the stature of the first Adam, all having been involved in his fall since he included all.

The Kabbalistic doctrine of revolution according to Isaac de Loria is not Zoharic doctrine—though it has a certain ground therein—nor is it a scheme of reincarnation peculiar to any other school of theosophy in the past or at the present day. In so far as it differs from the ZOHAR, it would be unreasonable to regard it as a fuller light of any old Tradition; it is greatly curious, yet fitly described as a reverie, written by R. Hayyim Vital out of the head of Isaac de Loria, and perhaps owing something to the scribe.

C.—NAPTHALI HIRTZ

This German Kabbalist, who is known otherwise as Napthali Herz ben Jacob Elhanan, was born at Frankfort-on-the-Main in the second half of the sixteenth century, but he is said to have lived in Palestine and presumably died there at an uncertain date, few biographical particulars being extant concerning him. His work, entitled THE VALLEY OF THE KING, was made great use of by Rosenroth, who gave, firstly, a compendium of its content [2] in the form of one hundred and

[1] The Jewish age of reason.

[2] So far at least as the first part is concerned, being that which was printed at Amsterdam, 1648, under the title of EMEK HA-MELEK. The second part, or GAN HA-MELEK, has remained in manuscript.

thirty KABBALISTIC THESES,[1] arranged with considerable perspicuity; in the second place, the first six sections of the treatise, designed as an introduction to the ZOHAR for the better comprehension thereof;[2] and, thirdly, all that part of it which is concerned with the BOOK OF CONCEALMENT and the two Synods as a commentary on these works.[3] A large part of the ROYAL VALLEY is included therefore in KABBALA DENUDATA, the excerpts extending over several hundred pages. Its author belonged to the school of Isaac de Loria, and he appears to have traversed a portion of the ground covered by the Lorian MSS. of R. Hayyim Vital. After the same manner that these develop and exaggerate Zoharic metapsychical teaching, so the ROYAL VALLEY extends Kabbalistic cosmology, and classifies it in correspondence with the parts or divisions of the human soul, as these are found in the ZOHAR. The *mundus prior* of Kabbalism, *i.e.*, the emanation of the Seven Edomite Kings, is termed the world of NEPHESH, and it was destroyed with the souls belonging to it because evil prevailed therein. The actual world is that of RUAH, in which good and evil are confused, but good comes out of the evil and at last all shall be good. Then a new world shall succeed, being that of NESHAMAH, and this will be the Sabbath of Grace. It follows therefore that the present order must pass away, and this is symbolised by the death of the second Hadad, the eighth Edomite King, as recorded in 1 Chron. i. 50, 51. In the day of this destruction the spirits of impurity, namely, the shells, shall be burnt up entirely, God will establish a new creation and will bring forth from His glorious light the mystery of the NESHAMAH of His Great Name. The dominion of this NESHAMAH is the King who shall reign over Israel, and in that day the Lord shall be one, and His Name one.

The hypothesis of the creation of the world begins with the contraction of the Divine Presence, producing that space which is termed primæval air. "Before the emanations issued forth and the things which are were created, the Supreme Light was extended infinitely. When it came into the Supreme Mind to will the fabrication of worlds, the issue of emanations and the emission as light of the perfection of

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[1] KABBALA DENUDATA, *Apparatus in Librum Sohar pars secunda*, i. 150 *et seq.*
[2] *Ibid.* ii. 152 *et seq.*
[3] *Ibid.* ii. *partis secundæ tractatus quartus*, pp. 47 *et seq.*

His active powers, aspects and attributes, then that Light was in some measure compressed, receding in every direction from a particular central point, and thus a certain vacuum was left in mid-infinite, wherein emanations might be manifested."

It is to this treatise that Kabbalism owes the curious conception of the evolution of SEPHIROTH by a process of explosion, through the excess of light which distended them. From the fragments of the broken vessels originated the Four Worlds, the shells both good and evil, and myriads of souls. This notion is fundamentally similar to that of Isaac de Loria, and becomes identical in its developments. As it is impossible to compress the scheme of the treatise within the limits that are here possible, I will add only that the ROYAL VALLEY regards KETHER as containing *in potentia* all the remaining SEPHIROTH, so that originally they were not distinguishable therefrom. "Precisely as in man there exist the four elements in potence but undistinguishable specifically, so in this Crown there were all the remaining numerations." It is added that in the Second World, called that of restoration, KETHER became the Cause of Causes and the Ancient of the Ancients. We see therefore that, according to this late school of Kabbalism, the first attempt at manifestation by the *latens Deitas* went utterly astray, and that the evil of the whole world is the result of the failure of God—a peculiar reverie which is found also in the Talmud.

D.—ABRAHAM COHEN IRIRA [1]

This Spanish Jew was another and late follower of the school of de Loria, but tinctured by Platonic philosophy, which he sought to harmonise with Kabbalism in his GATE OF THE HEAVENS.[2] His other treatise is BETH ELOHIM, the HOUSE OF GOD, containing three dissertations in exposition of the doctrines of Loria, but founded upon and citing at considerable length the metapsychical portions of the FAITHFUL SHEPHERD, the PEKUDE section in the ZOHAR, and the

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[1] The name is given in the form adopted by Rosenroth and as such familiar. It is otherwise Abraham Cohen de Herrera and accurately Alonzo de Herrera, who was of Spanish birth, but died at Amsterdam in 1631.

[2] KABBALA DENUDATA, *Apparatus . . . pars tertia*, t. i.

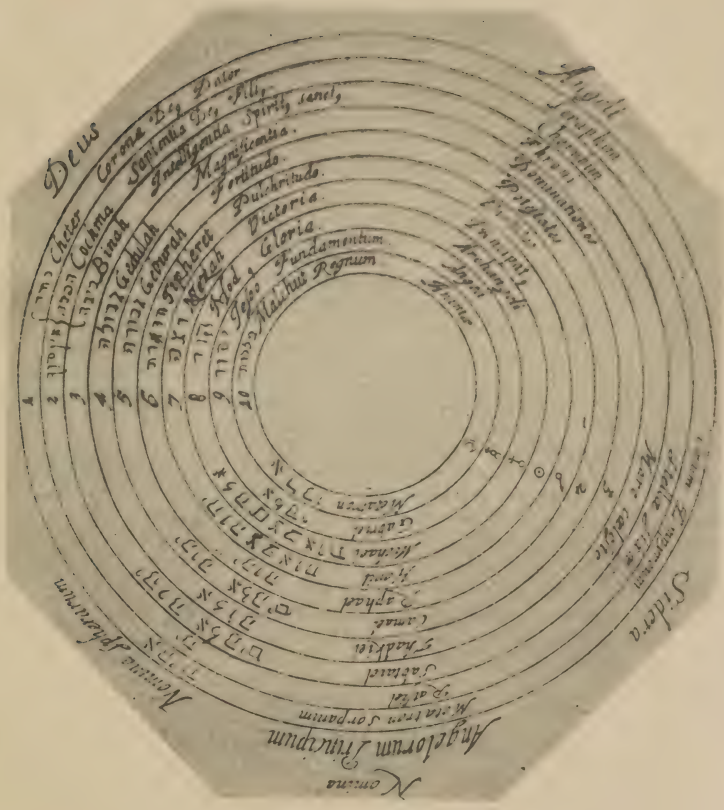

THE SEPHIROTH IN CIRCLES

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ANCIENT SUPPLEMENTS of that work.[1] So much space has been given already to Kabbalistic psychology that it will be permissible to dismiss this writer in a few words. The first dissertation in the HOUSE OF GOD rests chiefly on Zoharic utterances attributed to R. Simeon ben Yohai, who is termed the mouthpiece of holiness and the angel of the Lord; it recites the emanation of the SEPHIROTH according to the received doctrine, develops the system of the hierarchy of evil spirits, who are termed *cortices*, or shells, and of the ten sinister or impure Numerations—otherwise, the AVERSE SEPHIROTH. It examines also in a special chapter the opinion of R. Isaac de Loria concerning eleven classes of shells, and of R. Moses of Cordova concerning the connection of the angels with the celestial bodies, and concerning their physical vestments. The second dissertation treats of the different angelical orders and the seven heavens, while the third deals with elementary spirits and the nature of the soul.

We have seen that the HOUSE OF GOD has been included unaccountably by some occult writers [2]—who did not know their subject—among the books which constitute the ZOHAR, but it is a commentary or development, of considerable importance in its own sphere, yet neither possessing nor claiming any pretension to antiquity. Both works were written in Spanish and remained in manuscript till they had been translated into Hebrew, in which form they appeared at Amsterdam in 1665.

E.—ISSACHAR BEN NAPTHALI

This expositor of Kabbalism seems to have been a contemporary of Loria, and, like him, was a German. His chief work, the VISION OF THE PRIEST, was printed at Cracovia in 1559.[3] It is a synopsis of the entire ZOHAR, or, more properly, a methodised analysis of its contents, distributed under a number of titles, each of which is sub-divided according to the Mosaic books. It has been found almost impossible to make use of it for the purposes of this study, and it is indeed designed only for the assistance of the scholar who may

[1] KABBALA DENUDATA, ii. *partis tertiæ tractatus I.*, pp. 188 *et seq.*

[2] As, for example, S. L. MacGregor Mathers in the introduction to his KABBALAH UNVEILED.

[3] Translated in the KABBALA DENUDATA, ii. *pars prima ejusque tractatus primus*, p. 1. *et seq.*

desire to consult the ZOHAR on a given subject. The other works of R. Issachar are of similar character, and are, in fact, those technical treatises mentioned at the beginning of the present section as outside the scope of the present inquiry. I find no particulars concerning him, even in the JEWISH ENCYCLOPÆDIA, which fails to follow up a cross-reference *s.v.* Napthali Herz ben Issachar.

II.—THE BOOK OF PURIFYING FIRE

When a given order of mystical symbolism, possessing distinct objects and a sphere of application more or less defined, is applied to the purposes of another order, we may expect to derive some curious results from the analogy thus instituted if we can get to understand the method, though, as I have indicated, this superincession of typology tends to be somewhat dazing in its results. The treatise entitled ÆSH MEZAREPH, which signifies Purifying Fire, is an instance of the application of Kabbalistic apparatus to the purposes of Alchemy, and is, so far as I am aware, the sole instance of its kind. In this connection, however, we shall do well to remember that Hermetic and Kabbalistic philosophy are ascribed by some authorities on occultism to a common source,[1] while the rabbinical influence on Alchemy is illustrated by such inventions as that about Rabbi Abraham and Flamel, not to speak of a work under the title of THE PHILOSOPHICAL STONE, which is attributed idly to Saadiah by Moses Botrel, and is known only by a single quotation. A few metallic allusions are to be found in the ZOHAR, which recognises the existence of an archetypal gold, and regards the metals generally as composite substances. But these references are almost less than incidental, and it is needless to say that there is no cryptic chemistry whatever in the great theosophical storehouse.

The treatise on Purifying Fire is said to have been written in Aramaic Chaldee. It was made use of so largely by Rosenroth in his LEXICON that practically the whole work is affirmed to have been rendered into Latin in the pages of

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[1] Thus Thomas Vaughan (Eugenius Philalethes), see Book X, § 11, affirms in his MAGIA ADAMICA that the learning of the Jews, *i.e.*, their Kabbalah, was chemical, and that Flamel's BOOK OF ABRAHAM THE JEW is the best proof thereof. See A. E. Waite: THE WORKS OF THOMAS VAUGHAN, London, 1919, pp. 171, 172.

KABBALA DENUDATA.[1] It was reconstructed from this source in the early part of the eighteenth century by an Unknown Hermetic Student, styling himself a Lover of Philalethes, and was by him put into an English vesture.[2] In the year 1894 this translation was included in a series of Hermetic reprints under the editorship of Dr. Wynn Westcott.[3] The preface and notes which accompany this edition appear under the denomination of *Sapere Aude*, being one of his pseudonyms, and have certain points of interest. No information is given, however—and of course none was to be expected—as to the Chaldee original, either by the English translator or his modern editor.

There is further no evidence available by which we can fix with any degree of precision the period at which this treatise was composed.[4] It is subsequent, of course, to the promulgation of the ZOHAR, which it quotes frequently. It is subsequent to the GARDEN OF POMEGRANATES by R. Moses of Cordova, a treatise belonging to the middle of the sixteenth century, which it quotes also. It borrows processes from R. Mordechai, a Kabbalistic alchemist, whose date I have failed to discover,[5] and it refers to the Latin treatises of Geber. We may conclude that it does not antedate Rosenroth by any considerable period, and that it may be placed conjecturally at the beginning of the seventeenth century, or a little earlier. Finally, it contains expressions which are common to most of the Latin alchemists, and were by them derived from the Greeks, such as, "He that is wise may correct natures." It does not possess the interest or importance which would attach to a chemico-Kabbalistic treatise of the ZOHAR period,

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[1] The authority—such as it is—is that of Dr. Westcott, but no one has seen the original since Rosenroth, and the statement represents therefore not merely a personal speculation, but one of a hazardous kind.

[2] ÆSH MEZAREPH, or Purifying Fire. A Chymico-Kabbalistic treatise collected from the KABBALA DENUDATA of Knorr von Rosenroth, London, 1714. Perhaps it should be added that the translator's pseudonym is an allusion to Eirenæus Philalethes, a famous English adept of the seventeenth century, whose identity, like that of his admirer, has never been discovered.

[3] COLLECTANEA HERMETICA, vol. iv. London, 1894.

[4] It is mentioned by Claverus in his OBSERVATIONS ON THE MOST USEFUL THINGS IN THE WORLD, 1706, pp. 72 *et seq.* He gives an account of it designed to shew that the Jews accommodated the Kabbalistic SEPHIROTH to CHRYSOPŒIA, *i.e.*, the Art of Alchemy. He states also that the Jews hold the ÆSH MEZAREPH in such high esteem that they consider no Christian worthy of reading it.

[5] A number of writers, mostly Kabbalistic, are classed under this name in the bibliography of Bartolocci, but there is no alchemist among them, the statement obtaining also for the JEWISH ENCYCLOPÆDIA, its cross-references included.

and I have not been able to find any evidence on the authority ascribed to it.[1]

In the supplement to his KEY OF THE GREAT MYSTERIES, Éliphas Lévi gives, firstly, what he calls the fragments of the ÆSH MEZAREPH, terming it one of the most important books of Hermetic science; secondly, the complements of its eight chapters, being further fragments which he claims to have discovered; thirdly, a hypothetical restitution of the original.[2] The methods of the brilliant French occultist are well illustrated in each case. It should be observed that the fragments are designed to exhibit the difficulties and the weariness which his researches have spared to his readers, and to illustrate the conscientious and serious nature of his studies. The first section proves when examined not to be fragments of the ÆSH MEZAREPH, but a loose paraphrase which has a very slender correspondence with the original. The second section, which is similarly paraphrase, is substantially to be found in Rosenroth and the English version. The hypothetical reconstruction serves only to shew that Lévi, like every one else, never saw the original which some have said is still extant, or he would not have so misplaced his ingenuity. Lastly, he attributes the work to Rabbi Abraham of the Flamel mythos, thus investing it with an antiquity which is contradicted by its own references.[3]

Before indicating, however briefly, the heads of its contents, it is necessary to observe that ÆSH MEZAREPH must be for the ordinary student only a curious memorial of the connections instituted between two orders of cryptic symbolism. It is described by its latest editor as "suggestive rather than explanatory," and he adds that its alchemical processes are not set forth "in such a way that they could be carried out by a

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[1] Dr. Gerhard Scholem published an interesting and important study of ALCHEMY AND THE KABBALAH in the MONATSCHRIFT FÜR GESCHICHTE UND WISSENSCHAFT DES JUDENTUMS in 1925 and reprinted it subsequently as a pamphlet. He affirms that after examining every Kabbalistic text which came within his reach, it is certain that Alchemy and Kabbalism cannot be reconciled, if only because gold is the perfect metal for the one and silver for the other. As to ÆSH MEZAREPH, it is concerned with producing silver rather than gold, but it is not a treatise on actual processes of transmutation. Its Kabbalistic parts may be *circa* sixteenth century. It should be noted that, according to the ZOHAR, II, 147b; IV., 65, gold is superior to silver.

[2] LA CLEF DES GRANDS MYSTÈRES. See RENSEIGNEMENTS *sur les grands mystères de la philosophie hermétique*, pp. 405 *et seq.*

[3] Firstly, in the title, which reads, *Fragments de* L'ASH MÉZAREPH *du Juif Abraham*; secondly, in the hypothetical recomposition of the treatise which connects it with the mystical book possessed by Flamel. The ÆSH MEZAREPH is entirely anonymous, and is included as such in the bibliography of Wolf, ii. 1265.

neophyte; any attempt to do so would discover that something vital was missing at one stage or other." The fact is so true of all alchemical literature that it does not need stating, and the ÆSH MEZAREPH has the common difficulties of purely Hermetic books complicated further by the system of Gematria and the Sephirotic correspondences of metals.

On the correspondences here indicated the treatise is based mainly, and it is in this sense that the mysteries of alchemical transmutation are said to "differ not from the superior mysteries of the Kabbalah." The SEPHIROTH of the material world are identical with those of the archetypal, and they are the same in the mineral kingdom. The alchemical root of the metals corresponds to KETHER; all metals originate therefrom, as the other SEPHIROTH are all emanations from the Crown. The metallic root is concealed, and so also is the Crown. Lead is referred to CHOKMAH, which proceeds immediately from KETHER, as Saturn from the metallic root. Tin has the place of BINAH, Silver that of CHESED, and these three are the white metallic natures. Among the red, Gold is is in correspondence with GEBURAH, Iron with TIPHERETH, and the hermaphroditic Brass with NETZACH and HOD. Quicksilver is referred to JESOD, and "the true Medicine of Metals" to MALKUTH. The attribution will appear in some cases a little conventional, and it depends upon a curious use of Scriptural authority. However, the writer adds: "If any one hath placed these things in another order, I shall not contend with him, inasmuch as all systems tend to the one truth." In illustration of this, he cites another attribution, as follows:

"The three Supernals," namely, KETHER, CHOKMAH and BINAH, "are the three fountains of metallic things." "The thick water," that is, Mercury, "is KETHER, Salt is CHOKMAH and Sulphur is BINAH." These are the Three Principles of the alchemists. This attribution, says the treatise, is "for known reasons." CHESED, GEBURAH and TIPHERETH correspond as before to Silver, Gold and Iron; NETZACH is Tin, HOD is Copper, JESOD is Lead, while MALKUTH is the "Metallic Woman," the "Luna of the Wise" and the "Field into which the seeds of secret minerals ought to be cast, that is, the Water of Gold." The attribution in either case has a concealed sense which "no tongue may be permitted to utter." It seems to follow that superficial explanations

offered at one and another point should not be taken literally, as, for example, that Silver is referred to CHESED "on account of its whiteness, which denotes Mercy and Pity." The KAMEA or Magical Squares of the planets are given in connection with each of the seven metals, but not always correctly in the printed copies.

The peculiar genius of the work is illustrated in the third chapter, where Daniel's vision of the beast with ten horns is interpreted alchemically by the help of *gematria*.[1]

III.—THE MYSTERIES OF LOVE

With the sole exception of Abraham Cohen Irira, the succession of Kabbalistic writers whom we have thus passed in review never descended to the use of a vulgar tongue. To that exception we must now add the case of R. Juda, son of Isaac Abravanel, better known under the designation of Leo the Hebrew. His inclusion in an account of developments which find their place in Kabbalism is to be justified only as an example of the distance which was travelled at times. Leo is, comparatively speaking, early, though I have placed him later, for it is only at a far distance that he offers any link with the ZOHAR, which obviously he had never seen. He was born in the kingdom of Castile shortly after the middle of the fifteenth century, and it is even stated that he broke away from all Jewish tradition by becoming a Christian. At the same time there are two additional points by which he is forced upon our notice: in the first place, he has been a favourite subject of allusion with some modern esoteric writers, and should not be overlooked therefore in a work which is compelled to recognise the recurring fact of occult interest in Kabbalism; in the second place, his dialogues on love have been more popular than any Kabbalistic treatise—actual or imputed. According to the best opinion, they were written originally in Italian: in any case, they appeared in this language at Rome in the year 1535. They were reprinted at Venice in 1541. Then they were translated into Latin by Sarrazin, being published, according to Wolf, in 1564 at Vienna. This version, which has been praised for its elegance, was included by Pistorius in his famous ARTIS

[1] For another excursus of my own on ÆSH MEZAREPH the reader may consult THE SECRET TRADITION IN ALCHEMY, Appendix II, pp. 377–394.

CABALISTICÆ SCRIPTORES, Basle, 1587. They were rendered twice into Spanish, the first version, and the only one of my acquaintance, being that of Juan Costa, in 1584. Lastly, there have been at least three French translations, namely, by Pontus de Thiard, 1580; the Seigneur du Parc Champerrois; and Alexander Weill, 1875.

Though he wrote, as it is said, in Italian, Abravanel was Portuguese by birth, but was removed by his father to Spain and thence to Italy, through the edict of Ferdinand and Isabella. This was in 1492. His first refuge was Naples, where he entered the king's service; but the king died and his realm fell into the hands of Charles VIII., after which the "Spanish Jew" became once more a wanderer. Some say that he retired to Sicily, afterwards to Corfu and Ponilles, and, finally, to Venice, where he died in 1535. Others relate that he fixed his abode at Genoa, and there practised medicine with honour for a long period. As to the change, real or pretended, in his religious opinions there is also serious confusion. Basnage says that he was a man of a mild nature who mixed familiarly with Christians, but inveighed against them in his writings, especially against the priests and the Pope.[1] Pistorius, on the other hand, represents him as a converted Jew.[2] He is the subject of high praise, based on intimate knowledge, in the bibliography of Bartolocci.[3]

The interest in Leo the Hebrew can be only of a mystical kind, and it is on this basis presumably that he was included by Pistorius in his ambitious and unfinished attempt to engarner the signal treatises of Kabbalism. Even so, it is difficult to see that such a text has any title to a place among records of the Secret Tradition in Israel. We look in vain for the essential doctrines of Jewish Theosophy, as these are enshrined in the ZOHAR; we have in their place the elegant sentimentalism which characterised Italian literature at the period; we are reminded now of Boccalini, and now of the declamatory Latin exercises of Palingenius. The machinery of the dialogues, if they can be said to possess machinery, belongs to classical mythology; the allusions, the illustrations,

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[1] HIST. DES JUIFS, l. vii. t. v. pp. 1898, 1899.

[2] So also does Drach in his notice of the Kabbalah in L'HARMONIE ENTRE L'ÉGLISE ET LA SYNAGOGUE.

[3] BIBLIOTHECA RABBINICA, iii. 86. There is no mention of his conversion in the notice, but the original edition of the Dialogues describes their author as *di natione Hebreo et di poi fatto Christiano*. There seems to be good evidence against the testimony.

the images are echoes of Greek and Latin poets; when the philosophical authority is not Aristotle, it is Plato; there is only one direct reference to the Kabbalah in the whole three hundred folio pages which the dialogues occupy in Pistorius, and it is then a slender allusion to successive renewals of the world, which suggests that the author had misconceived the "restoration" of the BOOK OF CONCEALMENT. As against this there is not one trace of characteristic Hebrew thought or influence; there is nothing which would lead us to suspect a Jewish authorship, except such negative evidence as the absence of any Christian reference. If the work can be said to recall anything outside the *belles lettres* of the sixteenth century in Italy, it is certain Sufic poets adapted to the understanding of Venetian ladies in the days of the Doges. And here, indeed, is the true secret of its popularity. It is not only so pleasing, so educated according to the lights of its period, so correct in its sentiment and breathing too often so little but mere sentiment, so refined in its amorous passion and so much above reproach, that it does not contain a single indelicacy or a single recondite thought, until it passes towards the heights of its subject, as the undertaking draws to a close. One of its French translators has thought it worth while to append a glossary of its difficult words, but it has no difficulties and its words are simplicity itself. It has many passages which even at the present day may be called delightful reading, and it is redeemed from the commonplaces of sentiment by tender suggestions of shallow allegory. The Philo and Sophia of the dialogue are enough by their mere names to suggest transcendentalism to an occult student, and more than one criticism has supposed it to be concerned *ab initio* and only with the love of God. As a fact it discerns in all things the activity, the influence and the power of the master passion, and another of the secrets of its popularity in the warm-blooded world of the South is that however much love is transcendentalised in the dialogues, it is always sexual, as it is throughout the ZOHAR. So also the philosophy of this love is the doctrine of delectation and felicity. Delectation is union with the beloved, and the good and the beautiful are identified in words that recall the light metaphysics of Cousin and the blessed life of Fichte.

The general definition of love is that it is a vivifying spirit which permeates all the world, and a bond uniting the entire

universe. But the proper definition of the perfect love of man and woman is the concurrence of the loving with the beloved to this end, that the beloved shall be transformed into the lover. When such love is equal between the partakers it is described as the conversion of the one into the other being. Below such human love in apotheosis, there is not only that which subsists among mere animals, but in things insensible, in the hypothetical first matter, in the elements and in the heavenly bodies, which are drawn one to the other and move in regular order by the harmonious impulse and interaction of a reciprocal affection.

Hereof is the form and the spirit, and—for the rest—though I have spoken plainly, this Book of Love and its Mysteries moves forward to deeper things, when the knowledge of God is presented, as regards language and images, under a transcendentalised sexual aspect. God is loved in proportion as He is known, and as He cannot be known entirely by men, nor His wisdom by the human race, so He cannot be loved as He deserves, for such an exalted sentiment transcends the power of our will. The mind therefore must be content to know God according to the measure of its possibility and not that of His excellence. The knowledge and love of God are both necessary to beatitude, for He is the True Intellectual Agent with Whom consists felicity, which is not to be found in the knowledge of all things, but in the One alone Who is Himself all others. This felicity does not consist in the cognoscitive act of God, which leads to love, nor in the love which succeeds such knowledge, but in the copulation of the most interior and united Divine Knowledge, for this is the sovereign perfection of the created intellect, the last act and happy end in which it finds itself rather divine than human. Such copulative felicity with God cannot be continuous, however, during our present life, because our intellect is here joined to the matter of our fragile body.

It may be added that Leo the Hebrew, like Raymund Lully, accounts for the self-sufficiency of the Divine Nature on the ground that the love, the lover and the beloved are all one in God; that God alone is the end of all love in the universe; and that His love towards His creatures is the stimulation of a desire of good for their sake and not for His own. It may be inferred also that a mystical meaning is not

improbably contained in such speculations as that of the sleep of love, of amorous contemplation, of the graving of the image of the beloved in the thought of the lover, and of the ravishment of this state. In other terms and in another setting, it could be said that all this belongs to the root-matter of highest Mysticism. It is here and there like a door which opens on the Infinite; but it is to be feared that if Abravanel had conceived something in the mind on these great subjects, he had not conceived in the soul.

IV.—MINOR LITERATURE OF KABBALISM

We have now completed our study of the chief Kabbalistic writings to which any currency has been given; but we have by no means exhausted the literature either before or after the appearance of the ZOHAR. It has been classified in chronological order, but otherwise uncritically enough, in a special list by Bartolocci at the beginning of his vast work, and those who desire to pursue the subject further will there see how impossible it is to deal with in this place. It is, moreover, outside the purpose of our inquiry. A few names, however, may be mentioned which are to some extent typical of the minor literature of Kabbalism.

When the ZOHAR was on the verge of the historical horizon, in the reign of Alphonso X., we find at Toledo Rabbi Mevi, the son of Theodore, Prince of the Levites of Burgos. Though a Kabbalist and a light of Kabbalism, he opposed Nahmanides, thus shewing that at a comparatively early period there was little unanimity among the doctors of Theosophy and the voices of Tradition, on the subject of Tradition or Theosophy. His book is entitled BEFORE AND BEHIND, which is supposed to indicate that he had approached the Kabbalah from every point of view.[1]

Side by side with philosophical Kabbalism the spurious practical part, the ARS KABBALISTICA, never wanted its professors. As neither worse nor better than the rest we may mention R. Chamai of Arragon, in the early part of the fifteenth century. One of his practical secrets was the determination of the sex of an unborn child by placing the nuptial couch from North to South, thus indicating respect

[1] Bartolocci, BIBLIOTHECA MAGNA RABBINICA, iv, 18; Basnage, HISTOIRE DES JUIFS, v, 1773.

for the majesty of God, which resides between East and West, and might suffer dishonour by marital intercourse taking place in the same direction. Such consideration, it was deemed, would not go without its reward in the birth of male children.[1]

In the reign of Ferdinand and Isabella, and a victim of their edict of expulsion, flourished Joseph Gikatilla, called the divine Kabbalist and the Thaumaturge, who wrote on the attributes of God, the Divine Names and the SEPHIROTH.[2] He has been mentioned already.

At the period of Picus de Mirandula Kabbalists abounded in Italy, many of whom were refugees from persecution in Spain and Portugal. Picus in his APOLOGIA affirms that his demonstrations of Christian dogma in Jewish Theosophy effected the conversion of a Kabbalist named Dattilius. As it is one of few instances on record, the sincerity of the change may be allowed to pass unchallenged.[3] Long afterwards, that is to say, in 1613, Samuel Nahunias, a Jew of Thessalonica, but residing at Venice, also abjured Judaism and wrote the PATH OF FAITH. So also, about 1672, Mordekai Kerkos composed a treatise directed against the Kabbalah ; but it has not been printed. Basnage hints that such an action at that period seemed scarcely less subversive in Israel than to embrace Christianity. On the other hand, Judas Azael, about the same period, contributed to the literature of the Tradition by his THRONES OF THE HOUSE OF DAVID, a treatise dealing with the Fifty Gates of Understanding, while in Germany Nathan of Spire, better known, however, for a treatise in praise of the Holy Land, produced a Kabbalistic commentary on Deuteronomy iii. 13, under the title of MEGILLAH HAMNEOTH. In Holland, a few years previously, the famous Manasses composed his work on the resurrection of the body, which connects with Jewish esoteric theology

[1] Bartolocci, BIBLIOTHECA MAGNA RABBINICA, ii, 840 ; Basnage, HISTOIRE DES JUIFS, v, 1895.

[2] *Ibid.* v, 1899.

[3] In the sixteenth century Paul Elhananan became a convert to Christianity, and in his MYSTERIUM NOVUM sought to prove from the Kabbalah that Jesus of Nazareth was the true Messiah. Petrus Galatinus also abjured Judaism ; so did Johannes Fortius, who wrote on the mystical meanings of the Hebrew Letters. Paul de Heredia was a convert of the fifteenth century. Bartolocci (iv, 420) mentions Louis Carret, a Frenchman of the sixteenth century, who in his VISIONS OF GOD defended the truth of the Catholic faith by means of the Kabbalah. Later names are Aaron Margalita, whose many works attempted to Christianise the Kabbalah. There are also Rittangelius, the editor of the SEPHER YETZIRAH, who turned Protestant ; and Prosper Ruggieri, the astrologer.

by its defence of metempsychosis; and Isaac About, a Brazilian settled in the Low Countries, translated the PORTA CŒLORUM of Abraham Cohen Irira from the original Spanish into Hebrew.

These meagre memoranda, which do not pretend to represent a serious study, may close with the name of Spinoza, who connects also with Kabbalism, though it must be confessed that the tincture which he exhibits is little more than the memory of early reading.

BOOK X

SOME CHRISTIAN STUDENTS OF THE KABBALAH

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I.—INTRODUCTORY

So far as our inquiry has proceeded no theosophical system would seem less connected with what is known conventionally as Magic than is the Kabbalah to all outward appearance. That there was, however, an imputed connection, there can be and is no doubt, for side by side with the Secret Tradition in Israel, as understood and set forth here, there was a so-called Practical and Thaumaturgical Kabbalah which not only belongs to Magic but has helped to create its forbidden arts in the West, as stated summarily in an early part of the present work. We owe our mediæval witchcraft chiefly to this source; we owe also our mediæval demonology; and the Jew, hounded out of Spain by the iniquitous edict of Ferdinand and Isabella, left to the Inquisition and its devildom another pretext for extermination, more fuel for the burning—in a word, the tremendous legacy of sorcery. The Jew was avenged in the magician.

When enumerating the alleged branches of Esoteric Tradition in Israel I endeavoured to distinguish that of Magic from Theosophy. While the traces of Theosophical Tradition are met with nowhere in remote antiquity, those of Magic abound: be it observed that the reference is to rumour and vestige, not to records at large, since these are mostly late. It was to be expected that the newer order of ideas should become interfused with the older. But the Sepher Yetzirah and the Zohar are not Magic, and that which drew the Christian students of the literature and made them seek to fathom the Kabbalistic Mystery was assuredly its Theosophical, transcendental indeed, but not its thaumaturgic part.

We are on the track here of another misconception which prevails among that class of thinkers who have discovered most reason to concern themselves with the claims of the Kabbalah. It is useless for the expositors of occult views and their too easy disciples to continue, as they have done in the past, appealing to Christian authorities as to great names supporting their notion of the subject. Those who accepted and those who vindicated the authenticity of the Secret Tradition had never dreamed of a religion behind all religions, nor did they look to Sanctuaries of Egypt for any light but that which perchance was carried into it by the descendants of Abraham. Persons of the class referred to have fallen into two major among many minor errors. In the first place, they cite as Christian Kabbalists various alleged authorities, within and without the mystical circle, who have no claim to the title; in the second place, they misconstrue entirely the position of those whose title itself may be beyond any challenge. Over and above these points, many names, great and otherwise, which it looks well to engross on the deeds of a brief for the defence, bear witness only to prevailing ignorance.

The purpose of the brief studies which follow is to demonstrate these facts, which are not without importance and are therefore an integral part of my scheme. They are not biographical sketches, and they are not bibliographical notes. They are designed to exhibit that among the names commonly cited in connection with Kabbalism, some should be removed from the list; some belong to a Quixotic attempt at discovering an *eirenicon* for Christendom and Jewry; some are not worth citing, because, despite their imputed authority, they have nothing of moment to tell us; and some, a bare residuum, with a handful of recent writers, may be left on the otherwise vacated benches.

II.—RAYMUND LULLY

The name of Raymund Lully has been cited as that of a considerable authority on the Kabbalah, as upon several other departments of secret knowledge. It is time to affirm that few ascriptions seem to possess less foundation in fact. It must be said, first of all, that there is indubitable evidence for distinguishing between two persons at least who bore this name: otherwise it was assumed for a second time at a later

date. The original Raymund Lully was that seneschal of Majorca whose legend is narrated in a monograph on the *doctor illuminators* which I wrote in recent years.[1] He was born during the first half of the thirteenth century.[2] The second Raymund Lully was an alchemist.[3] His legend, enshrined in the deceitful memorial of a so-called Abbot of Westminster,[4] was unknown, so far as I can trace, till the beginning of the seventeenth century,[5] but the works by which he is distinguished from his prototype are certainly much earlier, possibly by two centuries.[6] There is a third and modern legend, which bears all the marks of invention on the part of its narrator, Éliphas Lévi, and this identifies the two personages by prolonging the life of the first through the instrumentality of the Great Elixir.[7] It is described as a popular legend, but Raymund Lully and his namesake were never of enough importance to impress the imagination of the people. The first was known chiefly as a scholastic reformer and a Christian evangelist, martyred for an ill-judged attempt at the propagation of the faith among the Mussulmen of Africa. The second has been described as a "Jewish neophyte," the denomination on its surface suggesting a proselyte of the gate. This is therefore the personality which would connect naturally with Kabbalism. The second Raymund Lully connects, however, exclusively with Alchemy, and his works are evidence that he did not renounce the Christian faith.[8] It is to him must be attributed those Keys,

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[1] RAYMUND LULLY, *ILLUMINATED DOCTOR, ALCHEMIST AND CHRISTIAN MYSTIC*, 1922.

[2] The dates attributed to some of his works, if accurate, would shew that he was separated from his successor by more than a century, but they are in a sad state of confusion, and all popular sources of information are misleading. See, for example, Blackie's *Popular Encyclopædia, s.v.* Alchymy.

[3] See my SECRET TRADITION IN ALCHEMY, 1926, pp. 131, 132.

[4] TESTAMENTUM CREMERI, *Abbatis Westmonasteriensis, Angli, Ordinis Benedictini.*

[5] It was published at Frankfort in 1618, by Michael Maier, being the third tract of TRIPUS AUREUS, *hoc est tres tractatus chymici selectissimi.* In 1678 it reappeared in MUSEUM HERMETICUM *Reformatum et Amplificatum*, and is known in English by a translation of that collection, edited by myself, 2 vols. London. 1893.

[6] They contain a few personal memoranda, but of a mythical order.

[7] With material derived from Éliphas Lévi, and a pyrotechnic terminology from M. Huysman, a bizarre work entitled LE SATANISME ET LA MAGIE, by Jules Bois, compresses all the legends into one small pellet of fable which, published in 1895, was, I suppose, the last memorial on the subject of Raymund Lully till the Catalan poet of that name began to attract attention from the students of early Spanish literature.

[8] Witness the address to the Deity at the head of the TESTAMENTUM *Magistri Raymundi Lullii* (Mangetus: BIBLIOTHECA CHEMICA CURIOSA, i. 707, 708); the last words of its theoretical division—*Laus honor* et *gloria Jesu* (*ibid.* 762); the TESTAMENTUM NOVISSIMUM, addressed to King Charles: *Ideo mi Carole dilecte, te in filium sapientiæ dilectissimum ut*

Compendiums, Testaments and Codicils of Alchemy which are found in all the great collections of Hermetic treatises. He was so far imbued with the apostolic spirit of his predecessor that his great ambition was to engage some Catholic monarch in another barren crusade for the recovery of the Holy Sepulchre. According to his legend he transmuted into gold sufficient base metal for the minting of six million nobles, and gave it to an Edward, King of England, on condition that the latter assumed the Red Cross. The king did not keep his promise, and the adept escaped as he could from the extortion of further projections.[1]

The confusion of the two Raymunds is perhaps more excusable among occultists than for ordinary biographers. That Alchemy connects with Kabbalism, or that Kabbalism became identified with Alchemy, the treatise on Purifying Fire stands forth to bear its witness; but the alchemist *per se* is not, as we have seen, a Kabbalist, and there is no single word of Kabbalism in the Hermetic treatises of Raymund Lully the second. The doctor of Majorca does connect artificially with the esoteric tradition of the Jews, by the arbitrary use of certain words and methods, though he was not a proselyte of the gate; but his intellectual system is a mechanical introduction to the sciences, and has no title to the name, having nothing to do with a tradition, exoteric or esoteric, Jewish or Gentile. It has, moreover, no mystical foundation, and is concerned wholly with an educational method. It is untrue therefore to say that Raymund Lully was one of the grand and sublime masters of transcendent science, as Éliphas Lévi describes him. In the Ars Magna Sciendi and the Ars Notoria there is as much occult significance as in the scholastic jest concerning *chimæra bombinans in vacuo*. The Notary Art of Solomon, which Robert Turner first printed in English, connects remotely with Kabbalism, and the Ars Notoria of Raymund Lully has a verbal connection, and no more, with this enchiridion of Jewry. It is the same with the treatise entitled De Auditu Kabalistico, an *opusculum Raymundinum*, or particular application of the method of Lully, which has been ignorantly included among his works. The name alone

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fidei catholicæ ampliatorem eligam; and again: *Accipe igitur in nomine sanctæ Trinitatis et æternæ Unitatis*, &c. (*ibid.* p. 790).

[1] See my *op. cit.*, caps. iv, v and vi. It contains a full discussion of the two Raymunds.

is occult, and its selection is beyond conjecture.[1] The work proves on examination to be a late offshoot of the great vacant pretentious system which enabled those who mastered it to dispute on all subjects with success, though perhaps without knowledge of any. Some great minds were captivated by it, but such captivities are among the weaknesses of great minds. The best that can be said for the ARS MAGNA is that it was discoursed upon by Cornelius Agrippa, that it was tolerated by Picus de Mirandula, and that the encyclopædic mind of Athanasius Kircher had embraced it sufficiently to produce a *summa magna* on the subject in one of his vast folios. And of these facts, at the present day, not one possesses a consequence. The chief philosophical mission of the first Raymund Lully was to protest against the school of Averroes;[2] his chief practical work was the exhortation of prelates and princes to found schools for the study of languages so as to facilitate the conversion of the heathen; but there were few who heard or heeded him. It was only after his death that his system obtained for a time a certain vogue. The collapse of the process of his beatification is one of the escapes of the Latin Church, because it would have helped to accredit a system which began and ended in words. It was not, as it has been described erroneously, an universal

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[1] It is fair to say that Franck takes the opposite view, but with what qualification for judgment may be gathered from the fact that he accepts the attribution to Lully of the work mentioned above. He says that Lully was the first to reveal the name and existence of the Kabbalah to Christian Europe, for which there is no ground in fact; he thinks that it would be difficult to determine how far Lully was "an initiate of this mystical science" or the precise influence which it exercised on his doctrine. "I refrain from saying with a historian of philosophy (Tennemann) that he borrowed thence his belief in the identity of God and Nature" (I think that Tennemann has here misconstrued his author), "but it is certain that he had a very high idea of it, considering it a divine science, a veritable revelation addressed to the rational soul, and it may perhaps be permissible to suppose that the artificial processes used by Kabbalists to connect their opinions with the words of Scripture, such as the substitution of numbers or letters for ideas or words, may have contributed in no small degree to the invention of the Great Art. It is worthy of remark that more than two centuries and a half before the existence of the rival schools of Loria and Cordova, at the very time when some modern critics have sought to place the origin of the Kabbalah, Raymund Lully makes already a distinction between ancient and modern Kabbalists." The passage on which Franck seems to depend for his general view is as follows: *Dicitur hæc doctrina Kabbala quod, idem est secundum . . . Hebræos ut receptio veritatis cujuslibet rei divinitus revelatæ animæ rationali . . . . Est igitur Kabbala habitus animæ rationalis ex rectâ ratione divinarum rerum cognitivus. Propter quod apparet quod est de maximo etiam divino consequutivè divina scientia vocari debet.* This extract is derived from the *Opus Raymundinum* already mentioned.

[2] I am speaking throughout here of him who was Lully of the schools, whether or not he was also that Catalan poet, whose title to greatness has emerged of recent years, under the auspices of scholars who are content so far to know nothing of ARS MAGNA.

science, or a synthesis of knowledge ; it was chaffer and noise ; its egregious tabulations are a mockery for the modern understanding. Even the martyrdom of this eccentric Spanish enthusiast had a strain of the folly of suicide, if the martyrologists have told it truly. It had, however, its defenders, and it had in time its miraculous legend. So also, and for the space of some centuries, there was a quiet and intelligible cultus of Raymund Lully in the Balearic Islands, which, like other local sanctities, seems even at the present day to be something more than a memory.

I should add, in conclusion, that there are works by or attributed to the original Raymund Lully[1] which have no connection with his ARS MAGNA SCIENDI, as they have none with imputed occult science : they belong to a higher category. When we turn over the vast, uncompleted collection of his OPERA OMNIA, and dwell, as the devout student will do, on certain passages concerning the eternal subsistence of the lover and the beloved in God, concerning contemplation in God—*quomodo omnis nostra perfectio sit in perfectione nostri Domini Dei*—and the deep things of Divine Union, we begin to discern the existence, so to speak, of a third Lully, who has qualities which recommend him to our admiration that are wanting in the *Doctor illuminatus*, though he invented *Ars Magna*, and in the *Doctor alchemisticus*, even if he transmuted metals.[2]

III.—PICUS DE MIRANDULA

Magical legend has availed itself of the name of Mirandula, and on the warrant of his Kabbalistic enthusiasm has accredited him with the possession of a familiar demon.[3] His was the demon of Socrates which a late Cardinal Archbishop brought within the limits of natural and clerical orthodoxy.[4] His marvellous precocity furnished a thesis to the ingenuity of the late Gabriel Delanne, for, as with the music of Mozart and as with the mathematics of Pascal, it remains a ground of speculation how this Italian Crichton acquired his enormous

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[1] The reference is here to the Catalan poet and the author of BLANQUERNA.

[2] See my *op. cit.*, c. vi. Some texts cited therein have been translated since into English from their Catalan originals by Professor Peers, but apart from all reference to Lully of the ARS MAGNA and the Hermetic Lully.

[3] Migne's DICTIONNAIRE DES SCIENCES OCCULTES, t. ii. col. 308.

[4] See Manning's brochure, *s.v.* THE DAIMON OF SOCRATES. London, 1874.

erudition. Delanne would assure us [1] that he brought it with him at his birth, that it was an inheritance from a previous life and that Picus de Mirandula Kabbalised in a college of Babylon. On the other hand, Catholic writers, for whom his studies are unsavoury, affirm that he was swindled by an impostor who sold him sixty bogus MSS. on the assurance that they had been composed by the order of Esdras. "They contained only ridiculous Kabbalistic reveries." These MSS. have been enumerated and described by Gaffarel, and his monograph on the subject will be found, among other places, in the bibliography of Wolf.[2] As Mirandula, who was born on February 24th, 1463, and died mentally exhausted in 1494, is the first true Christian student of the Kabbalah, it is important to know what he derived from his studies in this respect. Now, unfortunately, we are met at the outset with a difficulty only too common in such inquiries. Of the Kabbalistic Conclusions arrived at by Picus de Mirandula, and actually bearing this name, there are two versions extant; there is that which we find in the collected editions of his works, both late and early, reproduced in the garner of Pistorius with a voluminous commentary by Archangelus de Burgo Nuovo, and there is that which we find with another commentary, though curiously by the same writer, in a little volume, published at Bologna in 1564—prior to the collection of Pistorius which belongs to 1587—and again at Basle in 1600.[3] The evidence is in favour of the first version, but nothing attaches to the question: it is that in any case which came to be known and used, the Bologna codex being so utterly obscure that I have not seen it mentioned. We may accept either without prejudice to the point which it is here designed to establish, and that is the nature of the enthusiasm which prompted Picus de Mirandula. In the first place, though he speaks of Magic in terms which may be held to indicate that he possessed a tolerant and open mind as to some of its claims and, like a learned man as he was, did not regard

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[1] See in particular ÉTUDE SUR LES VIES SUCCESSIVES, *Mémoire présenté au Congrès Spirite International de Londres* (1898), *par Gabriel Delanne*, p. 61, where Mirandula is a case in point.

[2] Joh. Christophori Wolfii: BIBLIOTHECA HEBRÆA . . . *Accedit in calce Jacobi Gaffarelli* INDEX CODICUM CABBALISTIC. MSS. *quibus* Jo. Picus, Mirandulanus Comes, *usus est*. 1715. The Index in question is reprinted from the Paris edition of 1651.

[3] *Archangelus de Burgo Nuovo agri Placentini:* APOLOGIA PRO DEFENSIONE DOCTRINÆ CABALÆ, &c. Ostensibly a reply to an impeachment of Mirandula by Peter Garzia.

it from the standpoint of Grimoire Sorcery, he is not to be considered as a disciple of any alleged Higher Magic. The only department of the putative Secret Arts which he has treated at any length is Astrology, and to this he devoted a long and undermining criticism, which in some of its salient parts is as good reading as Agrippa's VANITY OF THE SCIENCES, and on its special subject takes much the same point of view. We should not expect therefore that he betook himself to the esoteric speculations of Jewry because he was attracted by supposed supernormal powers ascribed to Divine Names, because he intended to compose talismans, or because he desired to evoke. I must not speak so confidently as to possible fascinations in the direction of GEMATRIA and THEMURAH, for his was a subtle and curious intelligence which found green spots or rather enchanted cities of mirage in many deserts of the mind, and he might have discovered mysteries in beheaded words and achroamatica in acrostics. There is, however, no proof that he did. The bibliographical legend which represents him purchasing MSS. on the assurance that the prophet Esdras had a hand in their production will disclose his probable views as to the antiquity of Kabbalistic literature. He took it, we may suppose, at its word, and the legend indicates also that he was persuaded easily: it was a common weakness in men of learning and enthusiasm at the period. On the other hand, it is more than certain that he did not regard this antiquity as a presumption that the Kabbalah was superior to Latin Christianity; the wisdom which he found therein was that of Christian doctrine: [1] when he hung up his famous theses in Rome and offered to defray the expenses of every scholar who would dispute with him, those theses included his KABBALISTIC CONCLUSIONS, but that which he sought to establish was a *via media* between Jewry and Christendom. When he turned the head of Pope Julius with Secret Mysteries of the THORAH, the enthusiasm which was communicated for a moment to the Chair of Peter was, like Lully's, that of the evangelist. The *servus servorum Dei* found other zeal for his ministry, and the comet of the schools blazed itself out. The KABBALISTIC CONCLUSIONS alone remain to tell that Rome had a strange dream in the evening

[1] The existence of Christian elements, or at least of materials which might be held to bear a Christian construction, is admitted by several Jewish writers of the post-Zoharic period.

of the fifteenth century.[1] They lie in a small compass and, as I believe that it will be of interest to shew what Picus de Mirandula extracted from his sixty MSS., I will translate them here for the reader. It ought perhaps to be premised that Éliphas Lévi rendered some of them in his own loose fashion and published them with a suggestive commentary, in La Science des Esprits,[2] ascribing them to the collection of Pistorius but without mentioning the name of Mirandula. He gave also what purports to be the Latin originals, but these he has polished and pointed. To do justice to his skill, they are occasionally much better than the quintessential Kabbalism of Picus, but as they are neither Picus nor the Kabbalah, I shall not have recourse to them for the purposes of the following version, except by some references in footnotes.

Kabbalistic Conclusions

I.

As man and the priest of inferior things sacrifices to God the souls of unreasoning animals, so Michael, the higher priest, sacrifices the souls of rational animals.

II.

There are nine hierarchies, and their names are Cherubim, Seraphim, Chasmalim, Aralim, Tarsisim, Ophanim, Ishim, Malachim, and Elohim.

III.

Although the Ineffable Name is the quality of clemency, it is not to be denied that it combines also the quality of judgment.[3]

IV.

The sin of Adam was the separation of the kingdom from the other branches.

V.

God created the world with the Tree of the Knowledge of Good and Evil, whereby the first man sinned.[4]

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[1] They appeared originally at Rome in 1486, the volume being entitled: Conclusiones Philosophicæ, Cabalisticæ et Theologicæ. Picus wrote also Cabalistarum Selectiones, which seems to have been printed for the first time at Venice in 1569.

[2] Part II, c. iv. pp. 147 *et seq.*

[3] As Lévi puts it tersely: *Schema misericordiam dicit sed et judicium.* He utilises it to denounce the doctrine of everlasting punishment.

[4] Hence Lévi infers that the sin of Adam was educational.

VI.

The great North Wind is the fountain of all souls simply, as other days are of some and not all.[1]

VII.

When Solomon said in his prayer, as recorded in the Book of Kings: "Hear, O Heaven," we must understand by heaven the green line which encircles all things.[2]

VIII.

Souls descend from the third light to the fourth day, and thence issuing, they enter the night of the body.[3]

IX.

By the six days of Genesis we must understand the six extremities of the building proceeding from Brashith as the cedars come forth out of Lebanon.

X.

Paradise is more correctly said to be the whole building than the tenth part. And in the centre thereof is placed the Great Adam, who is TIPHERETH.

XI.

A river is said to flow out from Eden and to be parted into four heads signifying that the third numeration proceeds from the second, and is divided into the fourth, fifth, sixth, and tenth.[4]

XII.

It is true that all things depend on fate, if we understand thereby the Supreme Arbiter.[5]

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[1] I have given this literally without pretending that it has much meaning. Lévi reduces it to *Magnus aquilo fons est animarum*, explaining that souls enter this world to escape idleness. Archangelus de Burgonuovo, in his *Cabalistarum Selectiora, Obscurioraque* DOGMATA affirms that *Aquilo* signifies GEBURAH, the fifth SEPHIRA. SEE Pistorius: ARTIS CABALISTICÆ SCRIPTORES, 1587, p. 753.

[2] Lévi renders this *Cælum est Kether*, which does not, at first sight, seem to represent it. See, however, CONCLUSION 48, and note thereto.

[3] This is mangled by Lévi, who seems to have misunderstood its meaning. For the night of the body he substitutes the night of death.

[4] CONCLUSIONS 9, 10, 11 signify, according to Lévi, that the history of the earthly paradise is an allegory of truth on earth.

[5] Lévi gives, *Factum fatum quia fatum verbum est*, an admirable specimen of polishing.

XIII.

He who shall know the Mystery of the Gates of Understanding in the Kabbalah shall know also the Mystery of the Great Jubilee.[1]

XIV.

He who shall know the meridional property in dextral co-ordination shall know why every journey of Abraham was always to the south.[2]

XV.

Unless the letter HE had been added to the name of Abram, Abraham would not have begotten.[3]

XVI.

Before Moses all prophesied by the stag with one horn (*i.e.*, the unicorn).[4]

XVII.

Wheresoever the love of male and female is mentioned in Scripture, there is exhibited mystically the conjunction of TIPHERETH and CHIENSET (or CHENECETH) ISRAEL, or BETH and TIPHERETH.[5]

XVIII.

Whosoever shall have intercourse with TIPHERETH in the middle night shall flourish in every generation.[6]

XIX.

The letters of the name of the evil demon who is the prince of this world are the same as those of the name of God—TETRAGRAMMATON—and he who knows how to effect their transposition can extract one from the other.[7]

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[1] The significance evaporates in Lévi's shortened recension, *Portæ jubilæum sunt*. He explains the Jubilee as the joy of true knowledge.

[2] Lévi's explanation is feeble, namely, that the South is the rainy quarter, and that "the doctrines of Abraham, *i.e.*, of the Kabbalah, are always fruitful."

[3] *Per additionem* HE *Abraham genuit*, this being "the feminine letter of the Tetragram."

[4] *I.e.*, says Lévi, they saw only one side of truth: Moses is represented bearing two horns. Lévi adds that the unicorn is the ideal.

[5] Lévi substitutes *Mas et fæmina sunt* TIPHERETH ET MALKUTH, and gives a sentimental explanation which has no connection with Kabbalism. It is to be observed, for the rest, that the fruitful union on the Tree of Life in Kabbalism is between CHOKMAH and BINAH.

[6] Lévi interprets by distinguishing the marriage of mere animals, human or otherwise, from the true human and divine marriage of souls, spirits and bodies.

[7] Lévi substitutes *Dæmon est Deus inversus* and argues with characteristic logic that could the former be said to exist, then God as his opposite could certainly have no existence.

XX.

When the light of the mirror which shines not shall be like the light of the shining mirror, the day shall become as the night, as David says.[1]

XXI.

Whosoever shall know the quality which is the secret of darkness shall know why the evil demons are more hurtful in the night than in the day.

XXII.

Granting that the co-ordination of the chariots is manifold, nevertheless, in so far as concerns the mystery of the PHYLACTERIES, two chariots are prepared, so that one chariot is formed from the second, third, fourth, and fifth, and these are the four Phylacteries which VAU assumes; and from the sixth, seventh, eighth and ninth, a second chariot is made, and these are the Phylacteries which HE final assumes.[2]

XXIII.

More than the quality of penitence is not to be understood (or applied) in the word (which signifies) "He said."[3]

XXIV.

When Job said: "Who maketh peace in his highest places," he signifies the austral water and boreal fire, and their leader, concerning which things there must be nothing said further.[4]

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[1] This apparently puzzled the commentator, so he invented a substitute which partly reproduces an apocryphal saying of Christ.

[2] That is to say, CHOKMAH, BINAH, CHESED and GEBURAH form the chariot, seat, or throne of the third letter of the Tetragram; while TIPHERETH, NETZACH, HOD and JESOD constitute the chariot of the fourth letter. This is the explanation of Archangelus; but it is not Sephirotic doctrine according to the ZOHAR, nor is it reflected from Picus into later Kabbalism. Moreover, VAU is TIPHERETH, and TIPHERETH cannot be used to build a chariot for HE final, which is MALKUTH. The idea is that the Phylacteries were like chariot wheels on which the soul ascends in prayer; but it is rather nonsense symbolism.

[3] This is the best rendering which I can offer of the obscure original—*Supra proprietatem pœnitentiæ non est utendum verbo dixit.* It is quite certain that its intention is not represented by Lévi's substituted aphorism *Pœnitentia non est verbum*, which he translates, "To repent is not to act." According to Archangelus de Burgonuovo, the meaning is that he who seeks the forgiveness of sins must not have recourse to the Son, nor to the Holy Spirit. The proof offered is that the word rendered *dixit* belongs to the Son, and that which stands for *dicens* to the Holy Ghost. This refers to certain sayings of Christ. Forgiveness is to be sought from the Father. The Kabbalah is not, however, a commentary on the New Testament.

[4] Lévi substitutes: *excelsi sunt aqua australis et ignis septentrionalis et præfecti eorum. Sile.*

XXV.

BERESHITH—*i.e.*, in the beginning He created, is the same as if it were said: "In Wisdom He created."[1]

XXVI.

When Onkelos the Chaldean said: BECADMIN—*i.e.*, with or by the Eternals, he understood the Thirty-two Paths of Wisdom.[2]

XXVII.

As the first man is the congregation of the waters, so the sea, to which all rivers run, is the Divinity.[3]

XXVIII.

By the flying thing which was created on the fifth day we must understand angels of this world, which appear to men, and not those which do not appear, save in the spirit.[4]

XXIX.

The name of God, composed of four letters, MEM, TSADE, PE, and final TSADE, must be referred to the Kingdom of David.[5]

XXX.

No angel with six wings is ever transformed.[6]

XXXI.

Circumcision was ordained for deliverance from the impure powers wandering round about.

XXXII.

Hence circumcision was performed on the eighth day, because it is above the universal bride.

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[1] Pointed by Lévi, this appears as *In principio, id est in* CHOKMAH.

[2] This is given boldly by Lévi as *Viæ æternitatis sunt triginta duo.*

[3] Lévi sums the idea by writing *Justi aquæ, Deus mare*, and shews in his annotation how God becomes man and man God after his familiar Voltairean fashion.

[4] Lévi gives, *Angeli apparentium sunt volatiles cæli et animantia*, which exceeds the Kabbalistic idea. I do not think it was intended to say that birds are angels of the outer form, but that the flying things created on the fifth day are symbols of the angels who have appeared to men, wearing the likeness of humanity, as to Abraham and to Lot, not those seen in the interior state and in vision.

[5] Lévi reads Daniel.

[6] Meaning, says Lévi, that there is no change for the mind which is equilibrated perfectly; but this is mere ingenuity.

XXXIII.

There are no letters in the entire Law which do not shew forth the secrets of the ten numerations in their forms, conjunctions and separations, in their curves and direction, their deficiency and superfluity, in their comparative smallness and largeness, in their crowning, and their enclosed or open form.[1]

XXXIV.

He who comprehends why Moses hid his face and why Ezekias turned his countenance to the wall, the same understands the fitting attitude and posture of prayer.[2]

XXXV.

No spiritual things descending below can operate without a garment.[3]

XXXVI.

The sin of Sodom was the separation of the final branch.

XXXVII.

By the secret of the prayer before the daylight we must understand the quality of piety.

XXXVIII.

As fear is outwardly inferior to love, so love is inwardly inferior to fear.

XXXIX.

From the preceding conclusion it may be understood why Abraham was praised in Genesis for his fear, albeit we know by the quality of piety that all things were made from love.

XL.

Whensoever we are ignorant of the quality whence the influx comes down upon the petition which we put up, we must have recourse to the House of Judgment.[4]

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[1] *Literæ sunt hieroglyphicæ in omnibus*, according to the shorter recension of Lévi.

[2] *Absconde faciem tuam et ora*, writes Lévi, connecting the praying shawl in his comment with the veil of Isis !

[3] *L'esprit se révêtent pour descendre et se dépouille pour monter*, says Lévi elsewhere in his writings. Here in his annotation he reasons that, as we cannot live under water, so spirits without bodies are unable to exist in our atmosphere.

[4] Literally, *Domum Naris ;* and hence Lévi's abridgment is *Nasus discernit proprietates*, which he defends from the BOOK OF CONCEALMENT.

XLI.

Every good soul is a new soul coming from the East.[1]

XLII.

Therefore Joseph was buried in the bones only and not in the body, because his bones were virtues and the hosts of the Supernal Tree, called ZADITH, descending on the Supernal Earth.

XLIII.

Therefore also Moses knew no sepulchre, being taken up into the Supernal Jubilee and setting his roots above the Jubilee.

XLIV.

When the soul shall comprehend all that is within its comprehension, and shall be joined with the Supernal Soul, it shall put off from itself its earthly garment and shall be rooted out from its place and united with Divinity.[2]

XLV.

When prophecy by the spirit ceased, the wise men of Israel prophesied by the Daughter of the Voice.

XLVI.

A king of the earth is not manifested on the earth until the heavenly host is humbled in heaven.[3]

XLVII.

By the word את = ATH, which occurs twice in the text: "In the beginning God created the heaven and the earth," I believe that Moses signified the creation of the intellectual and animal natures, which in the natural order preceded that of the heaven and the earth.

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[1] The distinction between new souls and old is developed at some length by Isaac de Loria. Éliphas Lévi overlooks this point and has recourse to a sentimental explanation. He takes occasion also to deny that reincarnation was taught by the best Kabbalists; but he is not quite correct as to his facts.

[2] Lévi gives *Anima plena superiori conjungitur*, and understands this to mean that a complete soul is united with a superior soul, whereas the reference is undoubtedly to the Divine Soul.

[3] The version of Lévi is an entirely different aphorism, namely, *Post deos rex verus regnabit super terram.*

XLVIII.

That which is said by Kabbalists, namely, that a green line encircles the universe, may be cited appropriately as the final conclusion which we draw from Porphyry.[1]

XLIX.

Amen is the influence of numbers.[2]

We have seen that a rival series of Kabbalistic Conclusions has been referred to Picus, and so also the number of the above series is occasionally extended to seventy. The collection of Pistorius contains only those which have been cited, and they are possibly intended to connect with the Fifty Gates of Understanding, less the one gate which was not entered by Moses. To develop any system from these aphorisms would appear almost impossible, and this difficulty has occurred to earlier critics, despite the labours of their commentator, Archangelus de Burgo-Nuovo, who was himself a Christian Kabbalist, but disputatious, verbose, and with predetermined theological motives.

IV.—CORNELIUS AGRIPPA

The untimely death of Picus de Mirandula took place in the early childhood of another Christian Kabbalist, Cornelius Agrippa of Nettersheim, born at Cologne in 1486. It is to him that we owe the first methodical description of the whole Kabbalistic system, considered under the three heads of Natural Philosophy, Mathematical Philosophy and Theology. Agrippa is therefore of importance to our inquiry, and his three books, entitled De Occulta Philosophia, are practically the starting-point of Kabbalistic knowledge among Latin-reading scholars of Europe. It is needless to say that his treatise enjoyed immense repute and authority. We must remember, however, that it is professedly a magical work,

[1] According to Lévi, the Kabbalists represent Kether as a green line encompassing all the other Sephiroth. I do not know his authority, but Azriel, in his commentary on the Sepher Yetzirah, says, as we have seen, that Kether is the colour of light seen through a mist. I assume that this is not green, though Zoharic observations on the rainbow seem to indicate that some Kabbalists at least were colour-blind. It should be noted that Norrelius in his Phosphorus Orthodoxæ Fidel, 4, Amsterdam, 1720, translating from an elegy on R. Simeon ben Yohai, given in the Sepher Imre Binah, explains that the *linea viridis* is the new moon.

[2] An affirmation of the mind, an adhesion of the heart, a kind of mental signature, says Lévi.

by which I do not mean that it is a Ritual for the Evocation of Spirits, but that it unfolds the philosophical principles upon which all forms of Magic were supposed to proceed, and this is so true that the forged FOURTH BOOK, which was added to it soon after the death of Agrippa, and does provide a species of Magical Ritual, is so much in consonance with the genuine work that it might have been almost by the same hand. We must expect therefore that the magical side of Kabbalism, that which deals with the properties and virtues of Divine Names and so forth, is developed much more fully than the cosmology of SEPHER YETZIRAH or the Divine Mysteries of the ZOHAR. We have to remember also that, albeit Agrippa was the first writer who elucidated the Kabbalistic system, he was better acquainted with the philosophy of Greece and Rome than with that of the later Hebrews. He was in a position, however, to understand and expound the Mysteries of Divine Names and the NOTARICON connected therewith. Of the literature itself he gives no information from which we could infer his textual knowledge; he does not mention the SEPHER YETZIRAH or the ZOHAR, both of which were then only accessible in manuscript, and I am inclined to think that his acquaintance with Kabbalistic subjects was formed chiefly through the CONCLUSIONES CABALISTICÆ of Mirandula, which, as we have seen, appeared at Rome in the year of Agrippa's birth. It should be added also that there are serious errors in his division of the Hebrew alphabet which would not have been made by one who was acquainted with any authoritative source of knowledge, as, for example, the BOOK OF FORMATION, not to speak of mistakes without number in the lettering of Divine Names, when the time came for his work to be printed.

It is noticeable in this connection that the doctrines of occult virtues residing in words and names is expounded on the authority of the Platonists.[1] It is only in the scales of the twelve numbers, dealt with somewhat minutely in the second book, that a Kabbalistic system is developed, but this has remained a chief source of information among writers on occult subjects up to this day.[2] The most important gleanings

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[1] It should be noted, however, that he preceded the chief Hellenising schools of later Kabbalism.

[2] On the general question of Agrippa's connection with Kabbalism, see Frederich Barth: DIE CABBALA *des Heinrich Cornelius Agrippa von Nettersheim*, Stuttgart, 1855.

are, however, in the third book, devoted to Theology and the doctrines, mainly Kabbalistic, concerning angels, demons and the souls of men, but creating correspondences with classical mythology wherever possible. Thus, AIN SOPH is identified with the Night of Orpheus and the Kabbalistic Samael with Typhon. The ten SEPHIROTH are described as vestments, instruments or exemplars of the Archetype, having an influence on all created things from high to low, following a defined order.

It would serve no purpose here to attempt a summary account of the instruction, while tables of commutations shewing the extraction of angelical names would require elaborate diagrams. My object is to note rather than illustrate exhaustively the character of Agrippa's exposition, which is concerned largely with the so-called Practical Kabbalah, and very slightly with the theosophical literature. It brought him no satisfaction, and before his troubled life drew to its disastrous close he recorded his opinion that the Kabbalistic art, which he had "diligently and laboriously sought after," was merely a "rhapsody of superstition," that its mysteries were "wrested from the Holy Scriptures," a play with allegory proving nothing. As to the alleged miracles wrought by its practical operations, he supposes that there is no one so foolish as to believe in any such powers. In a word, "the Kabbalah of the Jews is nothing but a pernicious superstition by which at their pleasure they gather, divide and transpose words, names and letters in Scripture; and by making one thing out of another dissolve the connections of the truth." What was done by the Jews for the literature of the Ancient Covenant was performed, he goes on to say, for the Greek documents of Christianity by the Ophites, Gnostics and Valentinians, who produced a Greek Kabbalah, as Rabanus, the monk, later on attempted with the Latin characters.

I do not know that a modern writer could have put the position more clearly, but its chief value to ourselves lies in its clear exhibition of the author's limits in respect of Kabbalistic knowledge. He was acquainted with its artificial side and with that only. Agrippa adds another argument which also, from its own standpoint, could not be expressed better: "If Kabbalistic Art proceed from God, as the Jews boast, and if it produce to the perfection of life, the health

of men and the worship of God, as also to the truth of understanding, surely that Spirit of Truth which has left their synagogue, and has come to teach us all truth, would not have concealed it from His Church even until these last times, and this the more, seeing that the Church knows all things which are of God, while His Mysteries of Salvation are revealed in every tongue, for every tongue has the same power, if there be the same equal piety; neither is there any name, in heaven or on earth, by which we can be saved, whereby we can work miracles, but the one Name Jesus, wherein all things are recapitulated and contained."

Of course, in the last analysis this argument proves too much. There is either a peculiar virtue in Divine Names or there is not. If there be, the Christian cannot well deny it to Jehovah; and if there be not, any thaumaturgic doctrine of the Great Name in Christianity is a subtlety no less idle than the TETRAGRAMMATON or the SCHEMAHAMPHORASH. We know, however, that, in so far as names represent ideas, they are moving powers of the intellectual world; when they are used without inspiration and without knowledge they are dead and inert, like other empty vehicles. The Kabbalistic Jews believed that they could dissect the name without losing the vital essence which informs it, and they erred therein. The name of Jesus spells grace and salvation to millions, but it spells nothing when lettered separately and nothing when it is transposed. To say otherwise is to rave.

V.—PARACELSUS

Among the great names of occultism which are cited in support of the influence exerted by the Kabbalah and the authority which it possessed, that of Paracelsus is mentioned. We are given to understand, for example, by Isaac Myer, that it is to be traced distinctly in the system of the great German adept.[1] Statements like these are themselves a kind of Kabbalah, which are received by one writer from another without any inquiry or any attempt at verification. In this way we obtain lists of authorities, references and testimonials which seem at first sight to carry great weight, but they will bear no examination and defeat their own purpose when they

[1] PHILOSOPHY OF IBN GEBIROL, p. 171.

come into the hands of a student who has sufficient patience to investigate them. In the present instance we have to remember that Paracelsus occupies an exceptional position among occult philosophers; he was not a man who respected or quoted authorities; he owed very little to tradition, very little to what is understood commonly by learning.[1] If we take his alchemical treatises and compare them with Hermetic literature, we shall find that they are quite unlike it, and that he was, in fact, his own alchemist. When he concerns himself with Magic, he has few correspondences which will enable him to be illustrated by other writers on this subject: again, he was his own magician. And as regards the question of the Kabbalah, if we discover, on examination, that he has something to say concerning it, we should expect that it would be quite unlike anything that went before him, and quite foreign to the known lines of Kabbalism. Once more, we should find that he would prove to be his own Kabbalist. In every department of thought he illustrated his characteristic maxim: *Alterius non sit qui suus esse potest.* It must be added also that any contributions which he offers are seldom helpful. They do nothing to elucidate what is obscure in previous authorities, and they constitute new departures which are themselves in need of explanation.

Nearly two centuries elapsed between the death of Moses de Leon, the first alleged publisher of the ZOHAR, and the birth of Theophrastus of Hohenheim, and though no attempt to print it took place till some forty years after his turbulent life closed sadly at Strasburg, or wherever it occurred actually, there can be no doubt that it was accessible in manuscript, or that Paracelsus, had he known Aramaic, could have made himself acquainted with its contents. It seems certain, however, that he never acquired the language from which it had not been translated, and that his knowledge of the Kabbalah would be limited to what he could gather from authors who wrote in Latin or some current tongue; but his own works shew that he was at very little pains of this kind. As to this, it is only necessary to collect the few references on the subject which they contain.

The study of Magic and the Kabbalah is enjoined several times on the physician, and old medical authorities are scouted

[1] He is said, indeed, to have boasted that his library would not amount to six folio volumes.—Gould's HISTORY OF FREEMASONRY, vol. ii. p. 77.

on the ground that they were unacquainted with either.[1] The "Cabala" is in one place identified with Magical Astronomy,[2] which, I presume, refers to the Paracelsic theory concerning stars in man and the stars of disease, and connects with the contextual statement that all operations of the stars in all animals centre at the heart. It is identified also with Magic itself, of which it forms a part.[3] But from indications given in another place, Kabbalistic Magic seems to have signified some obscure operations with the faculties of the astral body.[4] Subsequently this point is exposed more plainly, when the Kabbalistic Art is said to have been built up on the basis of doctrines concerning the sacramental body, which appears after the death of the corruptible, and accounts for the phenomena of spectres, visions, apparitions of a supernatural character, &c.[5] The art of judging what is concealed by certain outward signs—in a word, the theory of signatures—is said to be the Kabbalistic Art, "once called 'caballa,' afterwards 'caballia.'" It has also been termed falsely Galamala, from its alleged author—of whom one has heard nothing otherwise—and is of Ethnic origin, having been transmitted to the Chaldæans and the Jews, by whom it was corrupted, "for the Jews were exceedingly ignorant in all ages."[6] Finally, the use of certain prayers and *signacula* —*i.e.*, talismans in the cure of diseases is connected with the Kabbalah.[7]

These meagre instances exhaust the three folio volumes which constitute the Geneva collection of the works of Paracelsus, and shew little relation even to the debased and thaumaturgic side of the Secret Tradition in Israel. I should add, however, that there is a short section entitled CABALLA, which forms part of a treatise on the plague, but it is concerned with the official elements of early science and with the alchemical principles, Salt, Sulphur and Mercury. There is a reference also in one place to some "books of the Caballa," apparently the work of Paracelsus and in this case presumably no longer extant. By the student of Paracelsus that loss may

[1] DE CAUSIS ET ORIGINE LUIS GALLICÆ, Lib. iv. c. 9, OPERA OMNIA, Geneva, 1658, vol. iii. p. 193, *b*. Also *De Peste*, Lib. ii., *præfatio*, *ibid.*, vol. i. p. 408.
[2] DE PESTILITATE, Tract. i., *ib.*, *ib.*, p. 371, *b*.
[3] DE PESTE, Lib. i., *ib.*, *ib.*, p. 405, *b*.
[4] DE VITA LONGA, Lib. i. c. 6, *ib.*, vol. ii. p. 56, *b*.
[5] DE NATURA RERUM, Lib. viii., *ib. ib.*, p. 101, *b*.
[6] PHILOSOPHIA SAGAX, Lib. i., *ib.*, vol. ii. p. 565, *b*.
[7] DE VULNERIBUS, Lib. v. in CHIRURGIA MAGNA, Pars. iii., *ib.*, vol. iii., p. 91 *b*.

be regretted, but it is not of moment so far as the Kabbalah proper is concerned, for it is evident that this term, like many others, was made use of in a sense which either differs widely from its wonted meaning, or is the lowest form of that meaning. The Kabbalah for Paracelsus, when it is not something quite fantastic and unimaginable, is a species of Practical Magic, and here we shall do well to remember that the adept of Hohenheim flourished at a period when the spurious literature of Clavicles and Grimoires was abroad already in the world.

It is very difficult to judge Paracelsus, and many false statements have been made concerning him by friends and enemies. But it is well to know that he was not a student of the Kabbalah in any sense that we should care to associate therewith.

VI.—JOHN REUCHLIN

As these sketches are not constructed biographically, there will be no difficulty in regarding the subject of the present notice as the representative of a group, which group illustrates most effectively the standpoint and purpose of our inquiry as regards the Christian students of the Kabbalah. They have been mentioned already in my preface. The missionary enthusiasm which may be said to have begun with Mirandula, which, if Lully had been a Kabbalist, would have been already at fever heat in the *doctor illuminatus* of Majorca, which ceased only in the early part of the eighteenth century, assumed almost the aspect of a movement between the period of Reuchlin and that of Rosenroth. It was not a concerted movement; it was not the activity of a theosophical society or a learned body; it was not actuated by any occult interests, and perhaps still less by those of an academic kind. The shape which it assumed in its literature was that of a deliberate and successive attempt to read Christian dogma into the written word of Kabbalism. It does not appear so strenuously in the work of Rosenroth as it does in the collection of Pistorius,[1] because in the days of the KABBALA DENUDATA there was, perhaps, more reason to hinder such intellectual excesses. Nor is it so strong in the writings of Reuchlin as in those of Archangelus de Burgonuovo. It is impossible

[1] ARTIS CABALISTICÆ, *hoc est, reconditæ theologiæ et philosophiæ Scriptorum*, Tomus I., Basiliæ, 1587.

to survey the vast treatises, extending in some cases to hundreds of folio pages, by which the enthusiasm is represented, and it is fortunately not necessary. We have only to establish their proper connection with Kabbalism and to shew that it has been so far misconceived by occultists of the past.

We are justified in regarding Éliphas Lévi as to some extent a mouthpiece in his day of modern occult thought: it is to him more than to any one that such thought owes its impulse towards the Jewish Tradition as to a so-called absolute of philosophy and religion, "the alliance of the universal reason and the Divine Word."[1] It was he who first pretended that "all truly dogmatic religions have issued from the Kabbalah and return therein," that it has "the keys of the past, the present and the future, etc."[2] In order to "receive initiation" into this great tradition he has counselled us, among other books, to have recourse to the "Hebrew writers in the recollection of Pistorius."[3] Following this direction, occultists have been taught to regard the famous Basle folio as a storehouse of genuine Jewish Tradition. No impression could well be more erroneous. The works engarnered by Pistorius are neither the Jewish tradition nor valid commentary thereon. It is well also to add that they are not the work of occultists or of persons who believed that "Catholic doctrine," or Lutheran, is "wholly derived" from the Kabbalah. The writers are of three types: I. The Jew who had abjured Israel and directed his polemics against it. He is represented by Riccius, and his presence is fatal to Lévi's standpoint. Lévi recommended the Christian to become a Kabbalist; Riccius thought it logical for the Kabbalist to turn Christian.[4] II. The born Christian, who believed that the Jew was in the wrong for continuing in

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[1] DOGME DE LA HAUTE-MAGIE, p. 95, 2me édition, Paris, 1861; TRANSCENDENTAL MAGIC, p. 20; MYSTERIES OF MAGIC, second edition, p. 502.

[2] See my translation of the DOGME ET RITUEL, *s.v.* TRANSCENDENTAL MAGIC: *its Doctrine and Ritual*, second edition, 1923, pp. 24, 25.

[3] *Ibid.* Students who know the collection of Pistorius will be aware that a large part of it is Christian in authorship, and that, with the exception of PORTA LUCIS and a version of SEPHER YETZIRAH, none of its treatises was written originally in Hebrew.

[4] After his conversion this German repaired to Padua, where he taught philosophy with great credit. He was invited back to Germany by the Emperor Maximilian. He belongs to the sixteenth century. His chief work treats of CELESTIAL AGRICULTURE. It occupies nearly two hundred pages in the folio of Pistorius and offers very curious reading to those who can tolerate it at this day; but it is to be noted that the ZOHAR is not cited through all its length.

Judaism when the Kabbalah taught—as it was argued—the doctrine of the Trinity, the Divine Word and so forth. He also is in opposition to Lévi, who thought that the Jew was in the right because the germ of all dogmas could be found in the traditions of Israel. This type is represented by Reuchlin,[1] who is learned, laborious and moderate, but also by Archangelus de Burgonuovo, who does frequent outrage to good sense, and seems to regard the Kabbalah as a notebook to the New Testament. Reuchlin toyed with Lutheranism; Archangelus was a Catholic prelate. III. The purely natural mystic, who might be either Jew or Gentile, who has no Kabbalistic connections worth reciting, and to whom Christianity does not seem even a name. He is represented by a writer who, as a fact, was born a Jew and seems to have been included by Pistorius because of his supposed conversion. I refer to Abravanel, whose PHILOSOPHY OF LOVE is the subject of special mention by Éliphas Lévi as if it were a text-book of Kabbalism. The DIALOGUES have been dealt with already, and here it is enough to say that their citation annihilates Lévi, because a student of the Kabbalah might as well be referred to an "Art" of Ovid Spiritualised.

As regards Pistorius himself, the only point at which he makes contact with occult follies is in the fact that his enterprise was undertaken, among other reasons, as a counterblast to the superstitions which the Kabbalah had promoted in Christendom; a reference, we may presume, to the juvenile budget of Agrippa and to the increasing grimoire literature. The Kabbalistic studies of the editor began in his boyhood; but, so far from leading him to the boasted certitude of Lévi, he passed under their escort into Protestantism, and there was conferred upon him the august distinction of figuring as one of the deputies charged to present the Lutheran Confession of Faith to the Diet of Augsbourg. Having registered the fact itself as an illustration of the quality of his progress towards the Absolute, it is of course permissible to regard his sympathies with the attempted purgation of the Church in a spirit of clemency, perhaps even of interest, or to confess, at least, that they were excusable on the ground of natural

[1] A successful politician, diplomatist and man of the world. He also belongs to the sixteenth century. Some account of his life will be found in Basnage, t. v. pp. 2059 *et seq.*

infirmity, seeing that he was for long subjected to persecution, fostered by a monkish inquisitor, because he had saved the books of Jewry from confiscation and burning throughout all Germany. In place of them, as opportunity afforded, they burnt DE VERBO MIRIFICO and DE ARTE CABBALISTICA, contributions of Reuchlin to the right understanding of the Secret Tradition in Israel.[1] The treatises remain all the same as witnesses of the standpoint of Christian students in the sixteenth century, and they help to warrant us in affirming that the largest Latin collection of Kabbalistic writers, outside KABBALA DENUDATA, contains no evidence in support of any occult hypothesis.

I must by no means leave this brief and confessedly inadequate notice of Reuchlin and his connections without a word of reference to his learned pupil, J. A. Widmanstadt, whose collection of Hebrew manuscripts, for the most part Kabbalistic, is one of the great treasures of the Library of Munich. In the course of his life-long studies he gave special attention to the ZOHAR and to the theurgic side of Jewish Tradition.

VII.—WILLIAM POSTEL

A philosophical, or rather an occult legend has gathered in an unaccountable manner round the name of William Postel, and it is supplemented by a popular legend which has depicted this peaceable, though perhaps somewhat puerile monk in a vestment of thaumaturgic splendour. The philosophical legend we owe almost exclusively to Éliphas Lévi, and to a few later writers in France who have accepted his leading and, with him, appear to be impressed honestly by Postel's well-intended but too often inane writings, among which is included a KEY OF THINGS KEPT SECRET FROM THE FOUNDATION OF THE WORLD. Postel was the son of a poor Normandy peasant: by his perseverance and self-denial he contrived to obtain an education, and became, on the authority of his chief admirer, the most learned man of his time. "Ever full of resignation and sweetness, he worked like a labouring man to insure himself a crust of bread, and then returned to his studies. Poverty accompanied him always, and want at times compelled him to part with his books; but he acquired

[1] They will be found in the collection of Pistorius.

all the known languages and all the sciences of his day; he discovered rare and valuable manuscripts, among others the Apocryphal Gospels and the SEPHER YETZIRAH; he initiated himself into the mysteries of the transcendent Kabbalah, and his frank admiration for this absolute truth, for this supreme reason of all philosophies and all dogmas, tempted him to make it known to the world." [1]

So far Éliphas Lévi, whose undeniable influence upon all modern occultism has done more than anything to exaggerate the true philosophical position of Jewish secret literature and to place some of its supposed expositors in a false light. The redeeming point of Postel is his exalted piety; the points to be regretted are his extravagance, his transcendental devotion to a religious and homely nun of mature years, and his belief that he underwent a process of physical regeneration by the infusion of her spiritual substance two years after her death.[2] To the Council of Trent, convened for the condemnation of heresies connected with the Reformation, he addressed a benevolent but unpractical epistle, inviting it to bless the whole world, which seems outside the purpose of a deliberative assembly considering doctrinal questions. The result of these errors of enthusiasm was that Postel was shut up in some convent, a course dictated possibly as much by a feeling of consideration, and even of mercy, towards a learned man unfitted for contact with the world, as by the sentiment of intolerance. The seclusion, in any case, offered him the kind of advantages that he most needed, and he died in peace, having retracted, it is said, everything that was disapproved by his superiors.

As seen already, Postel connects with Kabbalism by the great fact that he discovered and made known in the West that celebrated BOOK OF FORMATION which contains some of its fundamental doctrine.[3] He expounded also its principles in a species of commentary to which I shall recur shortly.[4]

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[1] HISTOIRE DE LA MAGIE. Paris, 1860, liv. v. c. 4, p. 347. See also my annotated translation, *s.v.* HISTORY OF MAGIC, second edition, 1922, p. 336.

[2] *Ibid.*, p. 250.

[3] "Postel was the first, to my knowledge, who translated into Latin the most ancient and, it must be confessed, the most obscure, monument of the Kabbalah; I refer to the BOOK OF FORMATION."—A. V. Franck, LA KABBALE, p. 16. He adds: "So far as I am in a position to judge of this translation, which at least equals the text in obscurity, it appears faithful in a general way."

[4] We have seen that tradition refers also to him a Latin translation of the ZOHAR, for which Franck sought vainly in the public libraries of Paris.

His own doctrine has also some remote traces of analogy with Zoharistic tradition, but its summary by Éliphas Lévi is loose and inexact, like all literary and historical studies undertaken by this modern adept.

"The Trinity," his interpretation begins, "made man in Its image and after Its likeness. The human body is dual, and its triadic unity is constituted by the union of its two halves; it is *animus* and *anima;* it is mind and tenderness; so also it has two sexes—the masculine situated in the head, and the feminine in the heart. The fulfilment of redemption must be dual therefore in humanity; mind by its purity must rectify the errors of the heart, and the heart by its generosity must correct the egoistic barrenness of the head. Christianity has been comprehended heretofore only by reasoning heads; it has not penetrated hearts. The Word has indeed become man, but not till the Word has become woman will the world be saved. The maternal genius of religion must instruct men in the sublime grandeurs of the spirit of charity; then will reason be conciliated with faith, because it will understand, explain and govern the sacred excesses of devotion." [1]

The particular fatuity of Postel was that he recognised the incarnation of this maternal spirit in the person of the pious nun before mentioned. Éliphas Lévi, who took no illuminations and no enthusiasms seriously, terms this spiritual ardour a lyrical puerility and a celestial hallucination, but there is no lyrical element in the Latin of Postellus, and, whatever the source of the hallucination, the lady died making no sign. Into the question of their subsequent reunion after a manner which recalls the *status embryonnatus* of Kabbalistic abnormal psychology, it would be ridiculous here to enter. From the period of its occurrence the mystic always termed himself *Postellus Restitutus;* it is reported that his white hair became again black, the furrows disappeared from his brow, and his cheeks reassumed the hues of youth. Derisive biographers explain these marvels as derisive biographers might be expected, as if, Lévi well observes, "it being insufficient to represent him as a fool, it was necessary also to exhibit this man, of a nature so noble and so generous, in the light of a juggler and charlatan. There is one thing more astounding than the eloquent unreason of enthusiastic hearts, and that

[1] Hist. de la Magie, liv. v. c. 4, p. 348.

is the stupidity or bad faith of the frigid and sceptical minds which presume to judge them." [1]

A less unsympathetic historian than those confounded by Lévi reduces the doctrines of Postel under two heads, (1) "That the evangelical reign of Jesus Christ, established by the apostles, could not be sustained among Christians or propagated among infidels except by the lights of reason," which appears wholly plausible. (2) That a future King of France was destined to universal monarchy, and "that his way must be prepared by the conquest of hearts and the convincing of minds, so that henceforth the world shall hold but one belief and Jesus Christ shall reign there by one King, one law and one faith." Given universal monarchy as a possibility of the future, no Frenchman who is true to his traditions would assign it otherwise than to a King of France. However, one or both of these propositions led the biographer in question to infer that Postel was mad, and I cite this conclusion less on account of its essential merit than because it afforded Lévi the opportunity for a rejoinder of characteristic suggestiveness. "Mad, for having dreamed that religion should govern minds by the supreme reason of its doctrine, and that the monarchy, to be strong and lasting, must bind hearts by the conquests of the public prosperity of peace! Mad, for having believed in the advent of His Kingdom, to Whom we cry daily: Thy Kingdom come! Mad, because he believed in reason and justice on earth! Alas, it is too true, poor Postel was mad!" He wrote little books at intervals which, I must admit frankly, are almost impossible to read, and in the case of the SEPHER YETZIRAH the printer has done his best to make the difficulties of Postel's translation absolute; but as I have promised to speak of the commentary which accompanies the version, I must say at least that it should be described rather as a collection of separate notes. Franck recommends no one to be guided by the views which it expresses, but they scarcely suggest leading, as they contain nothing of real importance, and some of them are almost childish. Among the points which may be noted are:—(*a*) Defence of the lawfulness and necessity of the concealment of sacred things; (*b*) A pertinent and useful distinction between the terms creation, formation and making,

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[1] HIST. DE LA MAGIE, liv. v. c. 4, p. 348.

as used in the SEPHER YETZIRAH; (*c*) The antiquity of the belief in ten spheres of the heavens; (*d*) The recourse to numerical mysticism, to shew why the SEPHIROTH are, in the words of SEPHER YETZIRAH, "ten and not nine," the necessity of the number ten being shown by the progression from the unit to the quaternary, as follows:—1 + 2 + 3 + 4 = 10. And this, according to a mystical mode of calculation, brings us back to the unit, even as the external universe brings back the soul to God; (*e*) The attribution of angelic choirs to the SEPHIROTH, thus shewing that Postel's study of the Kabbalah was not confined to the one document which he is known to have translated.

Of Postel's original writings, that entitled DE RATIONIBUS SPIRITUS SANCTI *Libri Duo*, 1543, seems on the whole the most soberly reasoned; if, unfortunately, it has no connections with the Kabbalah, it has at least some with good sense. It is useful also for those—if any remain among us, except in France—who are disposed to be influenced by Lévi, and hence to regard Postel as an adept of their mysteries. While it is quite true that he was more than fanciful in his notions, which are extravagant in the philological as well as the conventional sense of that term, it is not at all true that he had set aside or exceeded the accepted doctrinal views of his period, nor does he appear to have possessed a specific light on given points of teaching which can be regarded as considerable for his period. He upheld, for example, the doctrine of eternal damnation, and justifies it in such a manner that no room is left for the conjecture that he was not saying what he meant. For the rest, Postel was a good and single-minded Christian, who, in spite of his CLAVIS ABSCONDITORUM A CONSTITUTIONE MUNDI, and in spite of the panegyrics of Éliphas Lévi, had no knowledge whatsoever of any so-called BOOK OF THOTH, and had never dreamed of looking for a doctrine of absolute religion beyond the Seat of Peter.

VIII.—THE ROSICRUCIANS

Among many adventurous statements advanced concerning this mystical Fraternity, we are not infrequently told that it gave a great impetus to the study of the Kabbalah. The assertion is so far from being founded on any accessible fact, that one is tempted to rejoin that it gave no impetus to any-

thing except a short-lived curiosity and a certain pleasant fantasia in romantic fiction.[1] The truth is that no statement should be hazarded on either side. In the first place, the historical evidence for the existence of the Order, though it points to certain conclusions, is in a very unsatisfactory state,[2] and were any knowledge of another kind conceivably still in existence it would be in the custody of those unlikely to commit themselves. I have never met in literature with an express statement designed to indicate knowledge and to represent authority which could bear investigation. On the contrary, I have found invariably that those which most assumed the complexion of certitude were only the private impressions of persons who had no title to conviction, nor even a sufficient warrant for an estimable opinion by their acquaintance with the exoteric facts. I have therefore to say that there is no known student of the Kabbalah,[3] with one tentative and barely possible exception, who can be cited on evidence as the member of a Rosicrucian Fraternity, laying any claim to antiquity. It is of course well known that there have been, as there still are, various corporate societies, some semi-Masonic, as in England, some occult, as in France, which have formulated their particular interests and purposes by adopting the name. There is no great mischief in such adoption, provided the limits of the pretension are clear, and, with the exception of recent impostures which have appeared there and here in America, this, I think, has been the case.

The few great names of the past which connect with Rosicrucianism and at the same time with Kabbalism are not to be identified with the Fraternity, except on a common ground of sympathy.[4] Such was Thomas Vaughan. More-

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[1] See, however, my BROTHERHOOD OF THE ROSY CROSS, 1924, in which the history and claims of the Order, more especially on their external side, are examined in an exhaustive manner.

[2] It is open therefore to numerous fantastic constructions, one of the most curious being that placed on it by Mrs. Henry Pott, in FRANCIS BACON AND HIS SECRET SOCIETY, London, 1891. See c. xii. especially, and compare Clifford Harrison, NOTES ON THE MARGINS, London, 1897, p. 49: "There is every good reason to suppose that the founder of Inductive Philosophy was a Rosicrucian."

[3] The term is sometimes used loosely in connection with the Rosicrucians, as if meaning a tradition of any kind. Thus, Mr. W. F. C. Wigston speaks of "German philosophers and writers . . . who each and all held up Freemasonry as a branch of their own Rosicrucian Kabbalah."—THE COLUMBUS OF LITERATURE, p. 203, Chicago, 1892. The Rosicrucian Kabbalah, understood in this sense, was Divine Magia.

[4] In a paper read before the Quatuor Coronati Lodge, and published in its transactions, Dr. Wynn Westcott, Supreme Magus of the English Rosicrucian Society,

over, the memorials which we possess of it, especially those belonging to the eighteenth century, indicate that it was engrossed mainly by alchemical processes. The barely possible exception mentioned, namely, the one case in which a well-known student of the Kabbalah, or rather a well-known expositor of Kabbalistic subjects, may have received initiation into a Rosicrucian Order going back through the last century, is Éliphas Lévi. It is not perhaps improbable that he received initiation of some kind, though I must be disassociated with all clearness from the pretence of a certain French occultist, who claimed access to secret sources of information, namely, that the scattered groups of Rosicrucian Societies were reorganised by Éliphas Lévi, presumably about the year 1850. But this solitary instance, supposing that it could be called valid, does not save the situation, more especially as I shall establish more fully later on that Éliphas Lévi, though he obtained a reputation among occultists as a Kabbalist, was not entitled to it by any tolerable acquaintance with the literature which contains the Kabbalah. The point of fact has been noted, as the need arose, already in preceding pages.

IX.—ROBERT FLUDD

The name of Robert Fludd stands high among esoteric philosophers and "philosophers by fire" in England; he was a man of wide learning, of intellectual ambition, of exalted spiritual faith. He was also a theosophical writer in the catholic sense of the term. If we add to this that he is an accessible figure, not too remote in time, and that a short pilgrimage in Kent will lead us to the site at least of that house in which he lived and died, it will not be difficult to understand the fascination which he has exercised on many who, for the rest, have never dared to stir the dust from his folios. I have had occasion already in more than one work to account for this Kentish "philosopher by fire," and as there is only a single mystery in his life, on which no one is likely to give light, I shall not need here to retrace ground that has been travelled.[1] The one mystery is whether he did ultimately enter the Fraternity of the Rose-Cross. It is

describes Rosicrucianism as a new presentation of Gnostic, Kabbalistic, Hermetic and Neo-Platonic doctrines. At the beginning, middle and end, it happens to have been nothing of the kind.

[1] See HAUNTS OF THE ENGLISH MYSTICS, No. 1, in THE UNKNOWN WORLD, vol. i. pp. 130 *et seq.* Also THE BROTHERHOOD OF THE ROSY CROSS, 1924, cap. x.

clear from the first tracts which he wrote in defence of this Order that he had not been then initiated into its mysteries.[1] Perhaps so much energy and devotion earned its reward in the end, as there is ground for supposing was the case with his friend Michael Maier, who espoused the same cause in Germany. But we do not know, and modern occult writers who pretend that he was a Rosicrucian are either misled or are romancing.

His connection with Kabbalism is, however, the only point with which we are concerned here, and as to this there is no doubt of his proficiency along certain lines, for he occupied himself a great deal with vast cosmological hypotheses, which were drawn to some extent from this source. He was forty years of age when the Rosicrucian controversy first gave opportunity to his pen, and the COMPENDIOUS APOLOGY, which he published in reply to Libavius, a German hostile critic, exhibits his Kabbalistic studies. I must add also that it gives evidence of his besetting intellectual weakness, an inordinate passion for the marvellous, which leads him to dwell unduly on the thaumaturgic side of Jewish Secret Knowledge. Having given the usual Legend of the Tradition, its reception by Moses from God and its oral perpetuation till the time of Esdras, he divides the Kabbalah into two parts. There is firstly that of Cosmology, dealing with forces operating in created things, both sublunary and celestial, and here he expounded also on philosophical grounds the arcana of the written law. This division, he observes, does not differ materially from the Natural Magic in which Solomon is recorded to have excelled, and he adds that the magical powers of natural things, concealed in their centre, can be brought forth by this species of Kabbalah. The second division is entitled MERCAVAH, which contemplates things Divine, angelical powers, Sacred Names and *signacula*. It is sub-divided into NOTARICON and THEOMANTICA. NOTARICON treats of angelical virtues and names, of demoniacal natures and of human souls; THEOMANTICA investigates the Mysteries of Divine Majesty, of Sacred Names and pentacles. Those who are proficient therein are invested with strange powers, can foretell future things,

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[1] Perhaps the *Valete Nostrique Memores estote* of the *Epilogus Autoris ad Fratres de Rosea Cruce* may create a different impression in the minds of some readers. See APOLOGIA COMPENDIARIA, Leyden, 1616.

command entire Nature, compel angels and demons, and perform miracles. By this art Moses worked his various signs and wonders, Joshua caused the sun to stand still, Elijah brought fire from heaven and raised the dead to life. But it is a gift of God, through His Holy Spirit, which is granted only to the elect.

It will be seen that this classification presents not the exalted if bizarre traditions of the ZOHAR, but the debased and superstitious apparatus of SEPHER RAZIEL and of later Kabbalism, ignored if not unknown by writers like Rosenroth. In folios which followed the COMPENDIOUS APOLOGY the Kabbalistic connections of Fludd's philosophy are implicit and suggestive rather than patent and elaborated, and I think are positive proof that he had no acquaintance with the ZOHAR. In his Cosmology of the Macrocosmos,[1] which deals with its metaphysical and physical origin, he has recourse chiefly to Platonic and Hermetic writings, and although many other authorities are cited, nothing is borrowed from Kabbalists, except indeed the TETRAGRAMMATON, which figures within a triangle in one of the illustrations. The complementary treatise on the Microcosm recalls Kabbalism in its doctrine of angels and demons. Slight correspondences may be traced in his other writings; but they indicate no real knowledge. In discussing the properties of numbers [2] (*i.e.*, the SEPHIROTH) and the Divine Names attributed to these, the diagram which accompanies the remarks shews that he misconstrued totally the Kabbalistic scheme of emanation. So also some later observations concerning METATRON and the positive and negative sides of the Sephirotic Tree [3] suggest no special knowledge. When replying to Father Mersenne, Fludd defends what he terms his Kabbalah, but the term is used loosely and has certainly very little to do with the Kabbalah of Jewry.[4] It may be observed, in conclusion, that the Kentish mystic was pre-eminently a Christian philosopher, and, like other subjects, that of the Esoteric Tradition in Israel was approached by him from the Christian standpoint.

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[1] *Utriusque Cosmi Majoris scilicet et Minoris* METAPHYSICA, PHYSICA *atque* TECHNICA HISTORIA, 2 vols., Frankfort, 1617 and 1629.

[2] PHILOSOPHIA SACRA *et vere Christiana, seu Meteorologica Cosmica*, 1626.

[3] MEDICINA CATHOLICA, *seu Mysticum Artis Medicandi Sacrarium*, 2 vols., Frankfort, 1629, 1631.

[4] DE SOPHIÆ CUM MORIA CERTAMINE, 1629.

X.—HENRY MORE

The Cambridge Platonic philosopher is regarded by Basnage as a great Kabbalist and his contributions to KABBALA DENUDATA as in some sense discovering the sentiment and spirit of Jewish Theosophy.[1] Franck, on the contrary, regrets their inclusion by Rosenroth on the ground that they are personal speculations which are not at all in harmony with Kabbalistic teaching.[2] While there can be no question that the just view belongs to the later critic, More is thinly interesting because of his enthusiasm and earnestness. His point of view is also of importance to our inquiry, because his name belongs undeniably to the literature of English Mysticism—or at least its outskirts. Let us begin therefore by stating that he approached the subject as a Christian who desired the conversion of the Jews, who regarded the Kabbalah as a fitting instrument to effect it, and not in the case of the Jews only, but even of Pagans. He came therefore to its study and elucidation not as an investigator of things esoteric, not as a seeker for an absolute doctrine of religion, nor even for a higher sense of Christianity, but like Picus and Postel and Reuchlin, or like his correspondent and editor Rosenroth, as one imbued with an evangelical spirit.[3]

The introduction of More to the Kabbalah was brought about, as it has been supposed, by means of Isaac de Loria's LIBER DRUSHIM. There is no reason to believe that he could or did undertake an independent study of the ZOHAR, and hence as his contributions to the subject are all prior to the appearance of KABBALA DENUDATA, it follows that his acquaintance was not exhaustive, nor was it altogether good of its kind. At the same time, his study of LIBER DRUSHIM called forth a well-reasoned letter from his pen, addressed to Rosenroth,[4] in which the description of the SEPHIROTH under the form of spheres is condemned as a fiction of the later rabbis and their relation to the denary is affirmed. The critical position of the writer is established, however, by the attribution of the Pythagorean denary to a Kabbalistic origin.

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[1] HISTOIRE DES JUIFS, Livre iii. c. 10, tom. ii., p. 786.
[2] Ad. Franck: LA KABBALE, p. 22.
[3] And desiring the *Ecclesiæ emolumentum*, as the same correspondence shews.
[4] EPISTOLA AD COMPILATOREM, *Apparatus in Librum Sohar, Pars secunda*, pp. 52 *et seq.* KAB. DEN. t. i.

This letter was accompanied by a number of questions and considerations in development of the debated point and other difficulties, all which are duly printed by Rosenroth, to whom space seemed no object, together with his AMICA RESPONSIO, which cites the authority of the ZOHAR in support of the circular form of the SEPHIROTH.[1] More replied with an ULTERIOR DISQUISITIO and an accompanying letter, in which he announces his belief that he has hit upon the true Kabbalah of the Jewish BERESHITH. This epistle is in English and quaintly worded. The conclusion entreats Rosenroth to intimate to his readers "how beneficiall this may prove for the preparing of the Jews to receive Christianity, the difficultyes and obstacles being cleared and removed by the right understanding of their own Cabbala."

There is no need to follow this friendly discussion, which, it must be confessed, becomes exceedingly tedious in the ULTERIOR DISQUISITIO. More, however, contributed another thesis in exposition of the Vision of Ezekiel, *i.e.*, a Kabbalistic Catechism and a refutation of the doctrine that the material world is not the product of creation *ex nihilo*, in which last the Platonist seems scarcely to have understood the Kabbalah.

Of all these the most interesting is the MERCAVÆ EXPOSITIO, which contains nineteen postulates, fifty-two questions arising out of the text of Ezekiel and the replies thereto. It affirms, (*a*) That all souls, angelical and human, that of Messiah included, were created at the beginning of the world;[2] (*b*) That the material world in its first estate was diaphanous, or lucid; (*c*) That it had two chief elements, the Spirit of Nature and the vehicle of the Holy Spirit; (*d*) That it was divided into four parts, which are the Four Worlds of the Kabbalists; (*e*) That all souls were at first enclosed in ATZILUTH, but were subject to revolution in the other Worlds; (*f*) That souls which the Divine decree has sent into ASSIAH, but are free from willing sin, are sustained by Divine Virtue, and will assuredly return to ATZILUTH; (*g*) That in ATZILUTH the souls and the angels are absorbed wholly in the Beatific Vision, but that in BRIAH they have a tendency to external things; (*h*) That the soul of Messiah in ATZILUTH made such progress in the Divine Love that it

[1] In *Caput* ii., *Consideratio tertia*, *ibid.*, p. 91.
[2] For this there is Talmudic as well as Zoharic authority.

became united with the Eternal Word in a Hyper-Atzilutic or Hypostatic manner, and was thus constituted Chief of all souls and King of the Four Worlds, an event which took place at the beginning of the Briatic World, the special heritage of Messiah. At this point the Christian Kabbalist introduces the compact of the cross and dissolves all connection with the scheme of Jewish Theosophy.

The MERCAVÆ EXPOSITIO contains numerous references to another work of More, entitled CONJECTURA CABBALISTICA,[1] which preceded his correspondence with Rosenroth. It is a presentation of the literal, philosophical and mystical, or divinely moral sense of the three initial chapters of Genesis. It was received, so the author assures us, neither from men nor angels, and as a fact the "conjecture" illustrates the criticism of Franck, for it has very little in common with any ancient or modern Kabbalah ever received in Jewry. The literal section is a bald paraphrase of the scriptural account of the creation and fall of man. The PHILOSOPHIC CABBALA is established on the denary after the following fantastic manner:—

The Archetypal World = Monad, 1.
The First Matter = Duad, 2.
The Habitable Order = Triad, 3.
The Making of the Starry Heavens = Tetrad, 4.
The Making of Fish and Fowls, or Union of the Passive and Active Principle = Pentad, 5.
The Making of Beasts and Cattle, but chiefly of Man = Hexad, 6.

What becomes of the rest of the denary does not appear. In his first estate Adam was wholly ethereal, and his soul was the ground which was blessed by God, whereby it brought forth every pleasant tree and every goodly growth of the heavenly Father's own planting. The Tree of Life in the garden of man's soul was the essential will of God, while the Tree of Knowledge was the will of man himself. We have here the keynote of the allegory, which is merely pleasing and altogether unsubstantial. It may be noted, however, that the sleep which fell upon Adam was a lassitude of Divine

[1] A CONJECTURAL ESSAY *of interpreting the Mind of Moses according to a threefold Cabbala, viz., Literal, Philosophical, Mystical, or Divinely Moral*, London, 1662. The attempt was dedicated to Cudworth.

Contemplation. The MORAL CABBALA recognises two principles in man, namely, spirit and flesh. It gives apparently a synopsis of the work of regeneration, depicting, firstly, the spiritual chaos, when man is under the dominion of the flesh; next, the dawning of the heavenly principle, corresponding to the *Fiat Lux;* but the analogy in most instances seems at once weak and laboured. For example, the fruit-bearing trees are good works, the manifestation of the sun is the love of God and our neighbour, and so forth. On the whole, it may be concluded that More's connection with the Kabbalah is an interesting episode in the life of an amiable scholar, but it was without real increment to either.

XI.—THOMAS VAUGHAN

With the questionings, difficulties and tentative expositions of Henry More it will be useful to contrast what is said on the subject of Kabbalism by his contemporary Eugenius Philalethes, otherwise Thomas Vaughan. It will not be forgotten by students of the byways of literature in the seventeenth century that the two writers came into collision in pamphlets. When Vaughan began his theosophical labours by the publication of two tracts on the nature of man and on the universal Spirit of Nature, More, who was after all more Platonist than mystic and had scant tolerance for mystical terminology, published some acrimonious observations concerning them, to which the Welsh mystic replied in satires with the polemical virulence of his period. The dispute itself deserves nothing less than oblivion, but Thomas Vaughan has been regarded, and not, I think, with exaggeration, as the chief mystic, theosopher and alchemist, with one exception in the last respect,[1] produced at his period in England; and as he died nearly twenty-five years before the appearance of KABBALA DENUDATA, the source and extent of his Kabbalistic knowledge will help us to fix the state of scholarship in England on the subject before the formation of the group of Cambridge Platonists. Vaughan, in his early works, confesses himself a disciple of Agrippa,

[1] The exception is Eirenæus Philalethes, that truly "Unknown Philosopher," with whom Eugenius has been so often identified, and from whom of late years he has been so often and carefully distinguished by myself, that it is unnecessary in this connection to say anything concerning him, except that his numerous works have few points of contact with Kabbalism.

and the THREE BOOKS OF OCCULT PHILOSOPHY [1] represent the general measure of his knowledge concerning the Esoteric Tradition of the Jews, while the opinion which he had formed thereon must be referred to the Retractation of his master, that admirable work on the VANITY OF THE SCIENCES AND THE EXCELLENCE OF THE WORD OF GOD. I must not say that he shews no independent reading; he quotes on one occasion a passage in PORTA LUCIS [2] which is not to be found in Agrippa, and there are one or two other instances,[3] but for the most part he is content to represent his model and his first inspirer. If my readers accept this judgment, they must interpret his own statement that he spent some years in the search and contemplation of the Kabbalah reflectively and not bibliographically, which further will assist them to see how the peculiar Mysticism of Thomas Vaughan can offer distinct points of contact with the ZOHAR without that text-book of Kabbalism, then untranslated, having been read by the mystic, except in some Latin extracts.

In his discourse on the Antiquity of Magic we find him alive, like the students who had preceded him, to the distinction between a true and a false Kabbalah. The latter, described after the picturesque manner of his period, as the invention of dispersed and wandering rabbis "whose brains had more of distraction than their fortunes," consists altogether "in alphabetical knacks, ends always in the letter where it begins and the vanities of it are grown voluminous." But in respect of the "more ancient and physical traditions of the Kabbalah," Thomas Vaughan tells us that he embraces them for so many sacred truths.[4] He recognises also a metaphysical tradition in which the greatest mystery is the symbolism of Jacob's Ladder. "Here we find two extremes—Jacob is one, at the foot of the ladder, and God is the other, Who stands above it, *emittens formas et influxus in Jacob, sive subjectum hominem*. The rounds or steps in the ladder signify the middle nature, by which Jacob is united to God." [5] With this symbolism he contrasts the "false grammatical Kabbala" which "consists only in rotations of the alphabet and a

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[1] Translated into English one year after the appearance of Vaughan's first treatises.
[2] Concerning the restraint of superior influences occasioned by the sin of Adam.
[3] Of which some are sufficiently erroneous, as, for example, in MAGIA ADAMICA, when he states that MALKUTH is the invisible, archetypal moon.
[4] THE WORKS OF THOMAS VAUGHAN, edited by A. E. Waite, London, 1919, p. 167.
[5] *Ibid.*, pp. 169, 170.

metathesis of letters in the text, by which means the scripture hath suffered many racks and excoriations." The true Kabbalah only uses letters for artifice, thas is, with a view to concealment.[1] Of the physical side of the genuine Tradition he gives an unfinished presentation in alchemical language, which is transfigured, however, for Thomas Vaughan regarded Alchemy as at once a spiritual and physical science, having its operations in the infinite as well as in the mineral kingdom. For him the SEPHIROTH are ten secret principles, of which the first is a spirit *in retrecesso suo fontano*, while the second is the Voice of that Spirit, the third is another Spirit which issues from the Spirit and the Voice, and the fourth is "a certain water" proceeding from the third Spirit, and emanating Fire and Air.[2] It will be seen that the reflections of the Welsh mystic on the apparatus of Kabbalism are not elucidating, and while recording the Sephirotic attributions of the SEPHER YETZIRAH are not fully in consonance therewith.

We shall be inclined, on the whole, to confess that Vaughan's connection with Kabbalistic texts is like his communications with the brethren of the Rosicrucian Order. He knew nothing of the latter "as to their persons," so he tells us in his preface to a translation of the FAMA and CONFESSIO of the Fraternity, and it was mainly by report and consideration on things heard at second hand that he was aware of Mysticism in Jewry. As time went on and he outgrew the simple leading-strings of Cornelius Agrippa, so he strayed further from Kabbalistic interests, and though he never lost the fascination betrayed in his earlier works, he passed far away over fields of Spiritual Alchemy, where no ÆSH MEZAREPH could help him. When he published EUPHRATES, *or the Waters of the East*, in 1655, he shews no longer any trace of the Tradition in Israel. In LUMEN DE LUMINE, which appeared some four years earlier, there are, however, a few references to the subject, and one indeed constitutes an adumbration of the Christian Kabbalah as impressed on the curious mind of the mystical royalist. The pretext by which it is introduced is a speculation concerning the "Fire-Soul," or informing spirit of the earth, which is described as an influence from the Almighty derived through

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[1] WORKS OF THOMAS VAUGHAN, p. 171. [2] *Ibid.*, p. 168.

the mediation of *terra viventium*. The mediating being thus described darkly, is said to be the Second Person, and that which "the Kabbalists style the Supernatural East." To explain this symbolism Vaughan adds: "As the Natural Light of the sun is first manifested to us in the East, so the Supernatural Light was first manifested in the Second Person, for He is *Principium alterationis*, the Beginning of the ways of God, or the First Manifestation of His Father's Light in the Supernatural Generation. From this *Terra Viventium* or Land of the Living comes all Life or Spirit."[1] The Kabbalistic warrant of this notion is the axiom: *Omnis anima bona anima nova filia Orientis*.[2] The East in question is CHOKMAH, which is contrary to Kabbalistic statements, and CHOKMAH is the Son of God. This also is opposed to the Sephirotic ascriptions with which we are familiar, but there is some trace in early Kabbalistic writers of an attribution of the Three Supernals to Father, Son, Bride, with which later rabbins are said—a little egregiously—to have tampered so as to elude its Christian inferences. In either case Vaughan is interesting as a strange light of Christian Mysticism rather than as an expositor of the Kabbalah.

XII.—KNORR VON ROSENROTH

It is, perhaps, more interesting to ascertain the motives which led the editor of KABBALA DENUDATA to the consideration of Jewish Theosophy than those of any other student of the subject. To Christian Knorr von Rosenroth the occultist of Victorian days owed nearly all his knowledge of the ZOHAR, for the bibliographical writers who preceded him give only meagre notices of that Kabbalistic *magnum opus*, and it is not even mentioned by, *e.g.*, Cornelius Agrippa. Now Rosenroth occupies a position which "occult" persons like Mathers and Westcott, as well as their inspirer Lévi, have failed to remark, because they seem to have known nothing about their chief illuminator in the theosophy of Israel. I propose to shew that he was actuated by the same missionary enthusiasm which characterised all Christian expositors who

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[1] LUMEN DE LUMINE, London, 1651, pp. 80–82.

[2] CONCLUSIONES KABALISTICÆ, No. xli. Vaughan also cites the obscure eighth conclusion of Mirandula, and says that the third light is BINAH, the Holy Ghost.—*Ibid.*, p. 83.

preceded him,[1] but I shall begin by enumerating one or two points which indicate that he may have had one occult connection. Born in the year 1636, a German noble bearing the title of baron, he appears on the scene of history shortly after public curiosity had almost died out on the subject of the Rosicrucian mystery. Joachim Junge, Johann Valentin Andreas and Ægidius Gutmann, three persons to whom rival theories have attributed the invention of that Mystery,[2] were still alive; Robert Fludd, the English apologist of the Faternity, was on the threshold of death, but had not yet passed away; Thomas Vaughan was a schoolboy; Eirenæus Philalethes had just written his INTROITUS APERTUS to shew the adepts of Alchemy that he was their brother and their peer;[3] Sendivogius had exhausted his projecting powder and was living in seclusion, an aged man, on the frontiers of Silesia;[4] John Baptist van Helmont, who long before had testified that he had seen and touched the Philosopher's Stone—of a colour like saffron in powder, but heavy and shining like pounded glass[5]—had christened his son Mercurius; and Mercurius van Helmont, the contemporary and friend of Rosenroth, divided his laborious existence between a tireless search after the secret of transmuting metals and the study of the Kabbalah. Rosenroth, Kabbalist like Helmont, was, like Helmont, probably a chemist—in the sense of the seventeenth century—and on the crowded title-page of his great work, we find it described as *Scriptum omnibus philologis, philosophis, Theologis omnium religionum, atque philochymicis quam utilissimum.* The justification is that the *Loci Communes Cabbalistici* include a *Compendium Libri Cabbalistico-Chymici,* ÆSCH MEZAREPH *dicti, de Lapide Philosophico.* I have had occasion in the sixth book to give some account of this treatise.

We have reason therefore to suppose that Rosenroth was infected—slightly or otherwise—with the alchemical zeal of

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[1] It was indeed, both before and after, the conventional *raison d'être* of almost every work on the subject. See, for example, Beyers' CABBALISMUS JUDAICO-CHRISTIANUS *Detectus Breviterque Delineatus.* Wittemberg, 1707.

[2] REAL HISTORY OF THE ROSICRUCIANS, by A. E. Waite, c. viii., especially pp. 220–222. Compare my later work on THE BROTHERHOOD OF THE ROSY CROSS, consulting the references to these names in the Index.

[3] See *Præfatio Authoris,* which appears in all editions of the INTROITUS APERTUS *ad Occlusum Regis Palatium.*

[4] A. E. Waite: THE SECRET TRADITION IN ALCHEMY, p. 295.

[5] In his treatise DE VITA ETERNA.

his friend, the second generation of an alchemical family. We may suspect, however, that he was more theosophist than Hermetist; we are told also that he loved meditating on the Holy Scriptures and that he knew them by heart. Like his countryman Khunrath, he was a Lutheran, and Éliphas Lévi would have said of him, as of the author of AMPHITHEATRUM: "herein he was a German of his period rather than a mystical citizen of the eternal kingdom."[1] In matters of religion his peculiar bent is determined by the fact that he wrote an EXPLANATION OF THE APOCALYPSE, about which I will forbear from wearying my readers. More to our purpose is a dialogue on evangelical history, in which a Kabbalistic catechumen proposes questions on the four Gospels and a Christian replies. With this also we may connect a treatise entitled MESSIAS PURUS, in which the life of Jesus Christ, from his conception to his baptism, is explained according to the doctrines of the Kabbalah. In a word, the motto of his correspondent Henry More was that also of Rosenroth: "May the glory of our God and His Christ be the end of all our writings!" In conformity with this he begins his enumeration of the reasons which justify the appearance of a Latin version of the ZOHAR[2] by affirming that at a period when the divisions of Christendom are traceable to diversity of philosophical opinions and metaphysical definitions it must be important to investigate a philosophical system which flourished during the age of Christ and his apostles, and from which fountain the sacred oracles have themselves drawn largely. In the preface to his translation of three texts of the ZOHAR he founds his opinion that Kabbalistic dogmas may be of Divine revelation on the ground of their sanctity and sublimity, as well as their great use in explaining the books of the Old and New Testaments. He affirms also that, unlike later Jewish writings, the ZOHAR does not contain a single utterance against Christ. Finally, after enumerating twenty-four reasons why the Jews should enjoy toleration at Christian hands, he mentions the chief things which will assist their conversion. They include, of course, the ordinary commonplaces of piety and the ordinary devices of proselytism, but there is stress laid upon the promotion of the study of Hebrew

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[1] HISTOIRE DE LA MAGIE, Introduction, p. 33. Paris, 1860. See also my translation, *s.v.* THE HISTORY OF MAGIC, second edition, 1922, p. 29.

[2] APPARATUS IN LIBRUM SOHAR, *Pars Secunda*, pp. 3 *et seq.*, KAB. DEN., Tom. i.

and Chaldaic, and on the translation of the New Testament into those languages.[1] The disquisition is conventional enough, but it is important because it indicates, firstly, the project which was ever near to the heart of Rosenroth, and, secondly, how little he dreamed either of an esoteric Christianity or of a withdrawn Wisdom-Religion, how little he looked to find in Kabbalistic doctrine a deeper sense of Christian doctrines, or indeed anything but their consecration in the eyes of Jewry, by demonstrating that they were to be found in the ZOHAR. He did not wish the Christian to become a Kabbalist, but he longed very much for the Kabbalistic Jew to become a Lutheran. He is said to have endured great sacrifices, outside the vast labour involved, over the publication of KABBALA DENUDATA, but there is no need to add that it missed its aim entirely; it has enabled a few students to get a confused notion of the ZOHAR, and it has in this way done immense service to occultists by furnishing material for their reveries: it is outside probability that it ever brought a single Jew into the Church of Christ, and as Rosenroth failed in his public aim, so at the close of his life he had the misfortune to see his daughter depart from the reformed religion and embrace, under the influence of her husband, the faith of the Catholic Church. Taken altogether the story of Christian Rosenroth has a touch of heroism and tragedy, and seeing that with all its faults his gift to scholarship is one of permanent value, so it is, I think, a useful task to indicate the circumstances under which he gave it and the motives by which he was prompted.[2]

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[1] With this description the reader may compare a little treatise which belongs to KABBALA DENUDATA, though unfortunately it is met with very rarely in extant copies, *i.e.*, ADUMBRATIO KABBALÆ CHRISTIANÆ, *id est Syncatabasis Hebraizans, sive Explicatio ad dogmata Novi Foederis pertinens, pro formanda hypothesis, ad conversionem Judæorum proficientis.* It is an addendum to the second volume, separately paged, and is in the form of a dialogue between a Kabbalist and a Christian philosopher. It has been translated of recent years into French. Even at this day the little work seems to me of singular interest, and it is written with limpid clearness. The disquisition on the parts or grades of the soul in man may be noted in this connection as a case in point.

[2] At a later date the same motives inspired two small treatises—the work of other writers—which are interesting in their way, and are worth mentioning for the benefit of students who may wish to pursue the subject. (1) PHOSPHORUS ORTHODOXÆ FIDEI *Veterum Cabbalistarum, seu Testimonia de Sacro-Sancta Trinitate et Messia Deo et Homine, ex pervetusto Libro Sohar deprompta, qua nunc primum Latiné reddita, suisque et* R. *Johannis Kemperi Judæo-Christiani animadversionibus concinné explicata, Judæis æque ac Christianis speciminis loco edidit Andreas Norrelius Suecus, qui item commentarios Kemperianos suis illustravit notis. Amstelodami,* 1720. This has been cited previously, but by name only. The prolegomena are concerned with the praise of R. Simeon ben Yohai, shewing the authority of the ZOHAR and its superiority to the Talmud on the ground that its author

I should add that over the antiquity of Kabbalistic doctrine and literature he was by no means credulous for his period, seeming indeed to admit that there may have been an admixture of late material with the ancient fragments of the ZOHAR. He regarded the BOOK OF CONCEALMENT as the oldest and most important of its treatises, and this is the only one in which he was inclined to recognise the direct authorship of R. Simeon ben Yohai. Of the rest, some may have been the work of R. Abba and some of the school which succeeded these masters.

XIII.—RALPH CUDWORTH

The honoured name of Ralph Cudworth, perhaps the greatest theosophist of his age on the side of scholarship, is still a memory in English theological literature of the higher type, though, except among rare students, the TRUE INTELLECTUAL SYSTEM OF THE UNIVERSE is remembered rather than read. It is a mine of Platonism, learning and sapience, and more than this, it is a deeply reasoned treatise of its period in opposition to the atheism of that period; its points are established victoriously, and turning over the leaves of the colossal folio one almost regrets that the difficulties of the seventeenth century disturb us no longer and that their solutions no longer help us. It must be confessed that Cudworth connects but superficially with Kabbalism, and the connection, such as it is, need not detain us long. The chief thesis of the INTELLECTUAL SYSTEM is that behind all

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flourished before Judah the Prince. The Talmud is quoted (p. 10), to prove that R. Simeon studied the Kabbalah in the cave, and that he and his son wrote the ZOHAR therein, or that part of it which is in the Jerusalem dialect. The Hebrew portions are referred to other authorships (p. 16). The translated matter is chiefly from the FAITHFUL SHEPHERD, and follows the Mantua edition of the ZOHAR. (2) LUX IN TENEBRIS, *quam Zohar Antiquum Judæorum Monumentum, genti suæ occoccatæ præbet, in denissimis rerum divinarum tenebris, ad mysterium SS. Trinitatis eo facilius apprehendendum, et Majestatem Christi Divinam non pertinaciter oppugnandam, et Honorem Spiritus Sancti Recentiorum more non fædandum . . . Studio M. Nicolai Lutkens* (without place or date, but about the same period as the treatise of Norrelius). In the first two chapters there is an attempt to prove that the Mystery of the Trinity is concealed in Leviticus xvi. 18, and Deut. vi. 5. The third chapter investigates Gen. xix. 24—*De Domino qui a Domino pluit*, in the same interest. The fourth chapter treats of the Lord God of Hosts, Is. vi. 3; and the fifth of the Lord God, *ib.* xlviii. 16. The sixth chapter seeks to prove that the three supernal SEPHIROTH were names and characters under which pre-Christian Jews distinguished the Three Persons of the One Divine essence. (3) Compare with these DIATRIBE PHILOLOGICA *de R. Simeone Filio Jochai auctore Libri Sohar, in qua viri celeberrimi Christiani Schoettgenii Dissertatio docens R. Simeonum Filium Jochai Religionum fuisse Christianum modeste examinatur et contrarium potius evincitur, auctore Justo Martino Glæsenero, Hildesiæ*, 1736. A pamphlet of twenty-two pages.

the tapestries and embroideries of pagan mythology there is the doctrine of monotheism, and that civilised man in reality has never worshipped but one God, whose threefold nature was a "Divine Cabbala" or revelation, successively depraved and adulterated till it almost disappears for Cudworth among the "particular unities" of Proclus and the later Platonists.[1] Among the cloud of witnesses who are convened in support of this view are included the later Rabbinical writers, the HALACOTH of Maimonides, the OLAT TAMID = PERPETUAL OFFERING of Moses Albelda (sixteenth century), the IKKARIM or PRINCIPLES of Joseph Albo (fifteenth century), the commentaries of R. David Kimchi (1160–1235), and the book NITZACHON, references and extracts which at least serve to shew that this Christian divine had attempted some curious exploration in the world of Hebrew literature. His conclusion was "that the Hebrew Doctors and Rabbins have been generally of this persuasion, that the Pagan Nations anciently, at least the intelligent amongst them, acknowledged One Supreme God of the whole world, and that all their other Gods were but Creatures and Inferior Ministers, which were worshipped by them upon these two accounts, either as thinking that the honour done to them redounded to the Supreme, or else that they might be their Mediators and Intercessors, Orators and Negotiators with Him, which inferior Gods of the Pagans were supposed by these Hebrews to be chiefly of two kinds, Angels and Stars or Spheres, the latter of which the Jews as well as Pagans concluded to be animated and intellectual." The question at the present day is chiefly archaic or fantastic, but it has its interest, for it serves to illustrate the strange contrast which exists between the Hebrew mind at the period of Maimonides and at that far distant epoch when the song of the Psalmist described the idols of the Gentiles as "silver and gold, the work of the hands of men."

In addition to the TRUE INTELLECTUAL SYSTEM OF THE UNIVERSE Cudworth published some sermons and a discourse on the TRUE NOTION OF THE LORD'S SUPPER,[2] afterwards translated into Latin by Mosheim, with a confutation representing the consubstantial doctrine of Lutheran theology,[3]

[1] For the purposes of this notice I have used the original edition of the TRUE INTELLECTUAL SYSTEM OF THE UNIVERSE, London, 1668.

[2] London, 1676.

[3] This translation appeared in 1733.

and yet again enlarged upon by Edward Pelling in his DISCOURSE ON THE SACRAMENT. The drift of the thesis is represented sufficiently by the summary of the first chapter: "That it was a custom of the Jews and Heathens to feast upon things sacrificed, and that the custom of the Christians in partaking of the Body and Blood of Christ once sacrificed upon the Cross, in the Lord's Supper, is analogous thereto." It is outside my province to pronounce upon this view, but as a Christian Mystic who holds that sacramentalism is the law of Nature and the law of Grace, it may be remarked in passing that no theory which reduces the Eucharist to a memorial or a religious banquet can be mystically acceptable. Cudworth was by no means a mystic, and the most that his subject afforded was an opportunity to give further evidence of his unusual erudition, and it may be added of no inconsiderable skill in its management. The thesis is mentioned here because it has recourse so frequently to the Rabbinical writers, to the glosses of Nahmanides, the writings of Isaac Abravanel, the MISHNA, the commentary on that work by Rabbi Obadiah, the scholiasts on Judges, rare MSS. of Karaite Jews and so forth. The Zoharic writings are not quoted, but it was because they contained nothing bearing on the matter in hand: had occasion arisen, no doubt Ralph Cudworth would have given evidence of passable familiarity with that great cycle of Kabbalistic literature.

XIV.—THOMAS BURNET

With the Cambridge school of Platonists the name of Thomas Burnet, some time master of the Charterhouse, connects by association rather than the similarity of intellectual pursuits. He entered Christ's College in 1654, when Ralph Cudworth was master, while Henry More was just in his fortieth year. It was probably to the last-named divine that he owed his slight knowledge of the subject which entitles him to mention in this place. The amicable discussion between More and the editor of KABBALA DENUDATA appeared, as we have seen, in that work in the year 1677, but the INTERPRETATION OF THE MIND OF MOSES had preceded it by a number of years. When Burnet published his TELLURIS THEORIA SACRA, he gave no evidence of interest in Platonic or Kabbalistic subjects: it has been described

by Brewster as a beautiful geological romance. It is, of course, concerned with the Mosaic scheme of creation, and the more important work which followed it, dealing as it does with the ancient doctrine concerning the origin of things, is really its extension or sequel.[1] In this interesting volume, written elegantly in Latin of the period, *tout un grand chapitre*, as the bibliography of Papus describes it, is devoted to the Kabbalah. As hinted already, it bears no evidence of original research, or indeed of any first-hand knowledge, but it is justifiable by our purpose to ascertain how a literature which fascinated, though it did not convince, the Cambridge Platonists, impressed the liberal mind of a bold and not unlearned thinker belonging to the next generation. We find, as might be anticipated, that Burnet raises no question as to the wisdom of Moses, by which he understood what all other Kabbalistic students have understood also, a knowledge of natural mysteries derived from the Egyptian education of the Jewish lawgiver. He differs, however, from Kabbalists by questioning seriously how much of this wisdom came down to the Israelites. Assuming some tradition of the kind, there could be no doubt that it was depraved in the lapse of time.[2] In particular, the Kabbalah, as we now possess it, abounds in figments of imagination and in nugatory methods. From this statement of a general position, which may be regarded as common ground of criticism, he proceeds to a more detailed examination, and reaches conclusions which are not likely to be challenged at the present day. The debased character of Jewish Tradition in some of its developments must be recognised by those, critical and otherwise, who maintain most earnestly its mystical and theosophical importance.

If we attempt, says Burnet, to separate anything which may remain uncorrupted in the Kabbalah, to divide the genuine from the spurious, we must first of all purge away that numerical, literal, grammatical part which seeks to extract arcane meanings from the alphabet, the Divine Names and the word-book of the Scriptures. The magical and superstitious element must be also purged away. We should bear further in mind, and this, I think, is the most

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[1] ARCHÆOLOGIÆ PHILOSOPHICÆ, *sive Doctrina Antiqua de Rerum Originibus*, LIBRI DUO, *editio secunda* (the best), London, 1728.

[2] *Fœdissime licet à Neotericis corrupta et adulterata.*

sensible of several secondary points raised in the criticism, that the enunciation of common notions in uncommon language cannot be accepted as any true Kabbalah. The warning which it implies was not less needed a mere generation ago than in the days of Thomas Burnet. The delight in unintelligible language because it is unintelligible was as characteristic of Victorian occult writers, even as of gloom-wrapped Hades according to the Ritual of the Dead, and it is a tendency which has an inscrutable foundation in the entire subject. It would seem indeed that the sphinx who propounds the arcana in terms as monstrous as herself needs only a commonplace to overwhelm her, as in the case of Œdipus.

In accordance with his intention Burnet proceeds to divide the Kabbalah into the Nominal and Real. The first is that which he has specified as worthless—GEMATRIA, TEMURAH, NOTARICON, VOCABULA. Its devices, he says, are the diversions of our children, and in truth it would seem hard to decide whether intellectual superiority and philosophical seriousness should be ascribed to rabbinical anagrams or to the apparatus of "Tit: Tat: To." In any case, "they do not belong to sane literature, much less to wisdom."

So far we can accept readily the judgment of Burnet, but there was no novelty in the line taken, even so far back as the second half of the seventeenth century. When he comes, however, to consider what he has agreed to regard as the real Kabbalah, his insufficiency is evident, and his slender knowledge, drawn only from KABBALA DENUDATA, when it does not arrest his judgment, leads him into manifest error. Thus, he tells us that the real Kabbalah contains two things which are important for our consideration, the doctrine of the SEPHIROTH and that of the Four Worlds, but he complains that the conception which underlies the former does not appear clearly. With the help of the Lexicon of Rosenroth he decides finally that they are emanations from God.[1] He sets forth what he can glean from that source concerning KETHER and CHOKMAH, and then surrenders the inquiry in the hope of finding more intelligible statements concerning the Four Worlds.[2] He concludes, however, that the con-

[1] Elsewhere, he attempts to consider their significance in connection with the axiom—*ex nihilo nihil fit*.

[2] He mentions in addition to the SEPHIROTH and the Four Worlds, the thirty-two Paths of Wisdom, from the SEPHER YETZIRAH and its commentary, and the Fifty Gates

demnation of all the pseudo-mystics of Kabbalism, Theosophy and Hermeticism is that of the unbelievers who continued to love the darkness rather than the light when the light was come already into the world.[1] He assumes, as might be expected, that the BOOK OF OCCULTATION is the most important part of the ZOHAR and, glancing at the commentaries of Isaac de Loria and of Hirtz on the tract in question and its developments, confesses his inability to understand either from text or interpreters what is meant by the symbolism of the Vast and the Lesser Countenance. "We are all of us liable some time or other to be distracted by reasoning, but it is a common complaint of the mind among Orientals to be distracted by allegories."

To sum his general position: We know from Maimonides that the Hebrews once possessed many mysteries concerning things divine, but that they have perished.[2] It is at the same time scarcely possible that all foundation should be wanting to the Kabbalah, yet if its doctrines were openly and clearly set forth, it is hard to say whether they would move us to laughter or astonishment.

Thomas Burnet has higher claims on our tolerance than his ability as a critic of Kabbalism, and his mind was not of that order which could be expected to understand or sympathise with the aspirations embraced by Theosophy. He was one of the rare precursors of liberal Theology, and he is said to have closed the path of his promotion by venturing to express an opinion that the story of the Garden of Eden should not be understood literally. In a later treatise on the FAITH AND DUTIES OF CHRISTIANS,[3] he is thought to have excluded so much which seemed to him doubtful or unimportant in accepted doctrine that it is questionable whether even Christianity remained. A posthumous work on eschatology and the resurrection [4] maintained that the punishment of the wicked would terminate ultimately in their salvation. I should add that some pretended English versions of the Archæological Philosophy do not represent the original, and in particular omit altogether the Kabbalistic section.

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of Providence "through which Moses attained his marvellous science, and concealed the same in the Pentateuch," *i.e.*, according to the Kabbalists.

[1] John iii. 19–21.

[2] THE GUIDE OF THE PERPLEXED. Part i, c. 71.

[3] DE FIDE ET OFFICIIS CHRISTIANORUM.

[4] DE STATU MORTUORUM ET RESURGENTIUM.

XV.—SAINT-MARTIN

The life and doctrine of Louis Claude de Saint-Martin, the Unknown Philosopher, who at the end of the eighteenth century and amidst the torch-lights of the Revolution diffused in France the higher spirit of Mysticism, having been the subject of my studies elsewhere,[1] I shall refer to him here only as the recipient of an Esoteric Tradition through Martines de Pasqually, the genesis of which remains undetermined, though it was termed Rosicrucian by his initiator, and has been designated Swedenborgian subsequently by one of his interpreters in France. It is a Tradition which differs from other presentations of Theosophical Doctrine, and it has little in common with what we know or may infer concerning Rosicrucian teaching. In the RÉINTEGRATION DES ÊTRES of Pasqually,[2] and in the Catechisms of the Masonic Rite propagated by him, which are also most probably his work, the Tradition is presented in a crude manner. It was developed by Saint-Martin, who indeed brought to it a gift of genius which was wanting in his instructor. Now, Saint-Martin was a man who cared very little, and does not scruple to say so, for purely traditional doctrines, at least as traditional, nor did he shew much deference towards doctors of authority therein. He considered books at best a makeshift method of instruction, though he wrote many; he preferred learning at first hand from God, Man and the Universe. Till he came under the influence of Jacob Böhme he neither quoted nor possessed "authorities," with the exception of the Scriptures. He drew, of course, from the source of his initiation, but he never mentions it in any clear manner, except in his correspondence and his life-notes, both published posthumously. There is nothing to indicate that he had read Kabbalistic literature: there is every presumption that he did not. Some of his lesser doctrines possess notwithstanding a certain Kabbalistic complexion. There is that in particular concerning the Great Name which I have developed at some length in a study to which I have referred, but it has lost all

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[1] See A. E. Waite: THE LIFE OF LOUIS CLAUDE DE SAINT-MARTIN, *the Unknown Philosopher, and the Substance of his Transcendental Doctrine*, London, Philip Wellby, 1901. See also my SAINT-MARTIN, *the French Mystic*, 1922.

[2] It is right to say that Kenneth Mackenzie, in his CYCLOPÆDIA OF FREEMASONRY, attributes to him three published works which, so far as I am aware, are unknown.

touch with Kabbalism in the hands of Saint-Martin. So also he has a complex system of mystic numbers which might suggest the Rabbinical NOTARIKON, but it is entirely out of line with all anterior speculations on this subject, and makes the question of its origin one of the problems in his history.[1] I conclude that Pasqually, whom I take to have been a sincere and perhaps even a saintly man, as his Masonic school was almost a seminary of sanctity, derived from a source which retained some filtrations of Kabbalism, and that they were brought over by Saint-Martin without any historical associations whatever.[2] He has therefore little title to be included among defenders and expounders of Kabbalistic doctrine, which would have come as a surprise to himself. This was done, however, by French occult writers[3] belonging to so-called Martinist and other groups of the late nineteenth and early twentieth centuries, and by Dr. Papus especially, who seemed anxious to annex anyone, from Shakespeare to the author of SUPERNATURAL RELIGION.

XVI.—ÉLIPHAS LÉVI

Between the period of Saint-Martin and that of Alphonse Louis Constant, who is the subject of this notice, the French literature of Kabbalism may be said to have been initiated rather than to have received a new impetus by the publication of Adolphe Franck, to whose views on the subject of post-Christian religious philosophy among the Jews, I have made frequent reference already.[4] I have indicated also that its superficial value remains unimpaired after the lapse of eighty years, and indeed modern criticism has in certain definite respects reverted unawares to his standpoint, as regards not only the antiquity of Zoharic Tradition but of much of the body of the ZOHAR. Franck's work has, of course, its limitations, and it is known that his excerpts from Kabbalistic books were subjected to severe strictures in Germany; but for an accomplished and luminous review of the whole

[1] It is not impossible that it derives from his first school and therefore from Pasqually, who was sole instructor therein.

[2] That man is superior to the angels, and may even instruct them, is, I think, the most convincing instance in Saint-Martin of such a filtration. This notion is found in the ZOHAR, and developed by some of its commentators.

[3] More especially in the case of the so-called facetious allegory LE CROCODILE, in which it may be said safely that there is not a single trace of Kabbalism.

[4] LA KABBALE *ou la Philosophie Religieuse des Hébreux*. Par Ad. Franck, Paris, 1843.

subject nothing of later date can be said to have superseded it. Its analyses of the SEPHER YETZIRAH and of the ZOHAR, together with its delineations of correspondences between the philosophical school of Kabbalism and the schools of Plato, of Alexandria, of Philo, created French knowledge on the subject, and together with the researches of Munk, published some few years subsequently, have been the main source of that knowledge down to recent times, the part of dream and reverie being provided by the writings of Éliphas Lévi. As regards both methods and motives, Franck and Lévi are located at opposite poles. The first was an academic writer having no occult interests; the second claimed not only initiation but adeptship, not only the ordinary resources of scholarship focussed on a literary and historical problem but all advantages which could be derived from an exclusive possession of its master key.

Among the lesser difficulties of recent Kabbalistic criticism the proper allocation of Alphonse Louis Constant in the throng of students and expositors was not without its gravity till I sought on my own part to reflect some light thereon. Whether in France or in England few had approached the subject with sympathies in the direction of occult arts and speculations who did not owe their introduction to Éliphas Lévi. I speak, of course, of the period subsequent to 1850,[1] and I may add that few persons thus initiated did anything but read the interpretations of their first leader into the obscure body of dogma which comprises the Esoteric Tradition of the Jews. If it be necessary, therefore, to make void rather

[1] Although the treatise of Franck had, as we have seen, preceded Lévi's interpretations by several years. So far as I can recollect the professed adept never referred to the sympathetic criticism and defence of the more academic writer. Prior to 1843 the most extraordinary ignorance must have prevailed upon the subject in France, since it was possible for a distinguished philosopher to write as follows :—" When Christian philosophy made its appearance in the world it crushed Paganism and Theurgy, and in the second century humanity was made subject to a severe régime, which set aside Mysticism. It did not reappear till the fourteenth and fifteenth centuries in certain schools of Italy and Germany. This new Mysticism, called Kabbalah, from a name known already in the schools of Alexandria, but since entirely disappeared, and signifying oral tradition, issued from the bosom of the scholastic, and acted with the instruments of the scholastic, as formerly the neoplatonist Porphyry evoked with Platonic words. The Kabbalah of the fifteenth century put in operation bizarre formulæ, magic squares and circles, mysterious numbers, by the power of which the demons of hell and the divinities of heaven were compelled, as it was pretended, to appear in obedience to the wand. Hence the mystical ecstasies of Raymund Lully, who attracted such zealous partisans and furious enemies, causing blood to flow ; hence the delirium which brought Bruno to the stake." Victor Cousin : COURS DE PHILOSOPHIE, Paris, 1836. It would seem impossible to record a greater number of inaccuracies, or to display more signal ignorance, within the dimensions of a paragraph.

than reduce largely the authority attributed to Éliphas Lévi, I must expect even now to alienate the sympathy of his remaining French admirers; but this is only a question of the moment, and so far as it is possible to take a plain course in the matter there can be no need for hesitation.

I do not think that Lévi ever made an independent statement upon any historical fact in which the least confidence could be reposed. He never presented the sense of an author whom he was reviewing in a way which could be said to reproduce that author faithfully. As in the one case he embroidered history by the help of a decorative imagination, so it occurred frequently that he attributed to an old author the kind of sense which it would be interesting to find in old authors, but it is not met with except by the mediation of a magician with the transmuting power of Abbé Constant. He takes, for example, a perfectly worthless little book by Abbot Trithemius, which does not reflect the opinions of that learned Benedictine, but is simply a trifle addressed to a German prince explaining how some persons in antiquity distributed the government of the world among certain planetary intelligences, ruling successively and reassuming rule in rotation. He invests it with the importance of a grand and sublime achievement of prophetic science, whereas it does not shew half the acumen of our empirical friend Nostradamus, and is equalled in any year of grace by the almanacks of Raphael and Zadkiel. Here is an instance of what Lévi reads into an author. Nor do we need to depart from this unhappy little treatise to test Lévi's reliability over an express matter of fact. He tells us that the forecast of Trithemius closes with a proclamation of universal monarchy in the year 1879. Trithemius says nothing of the kind, but modestly remarks that the gift of prophecy, so generously attributed to him by his reviewer, would be required to discern anything beyond that period. I mention this matter, to which I have drawn attention long since,[1] because it is necessary to exhibit the quality of mind which was brought by Éliphas Lévi to the illumination of Kabbalistic and occult literature. The deliberations of the Holy Synods will be found to have suffered many transfigurations through the medium of their interpreter, and any matter of

[1] MYSTERIES OF MAGIC, a Digest of the Writings of Éliphas Lévi. Second and revised edition, 1897.

sharp fact in the hands of this unaccountable juggler is brought over into the realm of myth.

I need not dwell upon the miserable plight of every Hebrew quotation in those works which he may be supposed to have passed for press. No ordinary carelessness would account for such blunders, nor need they be explained by supposing that he was utterly ignorant of their language. His acquaintance must have been slender enough, but it is not necessary to be proficient in Hebrew or indeed in Chinese to ensure the accuracy of a few excerpts. The excerpts in Éliphas Lévi "no one can speak and no one can spell." But even in simpler matters his blunders are incredible. He gives the three mother-letters of the Hebrew alphabet inaccurately,[1] which for an accredited student of SEPHER YETZIRAH is almost as inexcusable as if an English author erred in enumerating the vowels of our own language.

The instance, however, which seems impressive and even final, occurs in a posthumous work entitled the BOOK OF SPLENDOUR.[2] Of this the first part is intended as a compressed translation of the GREATER HOLY SYNOD. Now, Lévi says that the deliberations of this Conclave are contained in a Hebrew treatise entitled IDRA SUTA, and these words appear accordingly at the head of his version. But the IDRA SUTA, or more correctly ZOUTA, is the name of the LESSER SYNOD, while IDRAH RABBA is that appertaining to the record of the Greater Assembly. What should we think of the qualifications of a commentator on the books of the Old Testament who informed us that the word BERESHITH was applied to Deuteronomy?

That in spite of his slipshod criticism, his careless reading and his malpractices in historical matters the writings of Éliphas Lévi are not without a certain interest is true up to a certain point. What seems to distinguish him from all other occult writers is not his knowledge as occultist, but the peculiar genius of interpretation which he applied to that knowledge, the surprising results which he could obtain from an old doctrine, even as from an old author. They were not reliable results; they were not in harmony with any secret knowledge; they represented the standpoint of the

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[1] LA CLEF DES GRANDS MYSTÈRES, Paris, 1861, pp. 199, 200.

[2] LE LIVRE DES SPLENDEURS, *contenant le Soleil Judaïque . . . Études sur les Origines de la Kabbale*, &c., Paris, 1894.

agnostic rather than the transcendentalist; and they afflicted the transcendental standpoint in consequence, but they wore the guise and they spoke the language of occultism, and it is they which have fascinated his students, they which once multiplied his admirers, they also which imparted at their period a new impulse to the study of occult speculations. This is equivalent to saying that the influence of Éliphas Lévi does not make for a proper understanding of occult reveries, and as concerns the Kabbalah that it reads a meaning into the Esoteric Tradition of Israel which is not in harmony therewith.

Let us take, for example, his inverted text of the first chapter of Genesis, for which he claims a Kabbalistic foundation.[1] It is needless to say that it neither has nor could have any rabbinical authority and that it first occurred to the imaginative mind of a Frenchman in the second half of the nineteenth century. As it exceeds quotation in this place I must refer the reader to the work in which I have rendered it at length.[2] It may be described shortly as replacing the history of creation by God with that of God's creation by man. It is, if you prefer it, the evolution of the God-idea in humanity. As an exercise of ingenuity it is notable and high diversion, but the point at which the sober critic must diverge from the interpreter is that "this occult Genesis was thought out by Moses before writing his own."

Let us take another case which, though it brings us to the same question, is more perhaps to our purpose, because it is a construction placed upon Zoharic symbolism. For Éliphas Lévi the MACROPROSOPUS or Great Countenance of the ZOHAR is the evolution of the idea of God[3] from the shadow divinities represented by the Kings of Edom. MICROPROSOPUS is the grand night of faith. The one is the God of the wise, the other the idol of the vulgar. The one is the great creative hypothesis, the other the dark figure, the restricted hypothesis. As it is to the Lesser Countenance that the name of TETRAGRAMMATON is attributed,[4] it follows that the secret of the ZOHAR is the alleged utterance of the adept to the recipiendary of the Egyptian Mysteries: "Osiris is a black god." MICRO-

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[1] LA CLEF DES GRANDS MYSTÈRES, pp. 334 *et seq.* MYSTERIES OF MAGIC, second edition, London, 1897, pp. 108 *et seq.*

[2] *i.e.*: THE MYSTERIES OF MAGIC, first and second editions, London, 1886, 1897.

[3] It follows that he was either unacquainted with the hypothesis of AIN SOPH or elected to ignore it.

[4] The letter VAU and that only is referable to the Divine Son.

PROSOPUS is, however, "neither the Ahriman of the Persians nor the evil principle of the Manichæans, but a more exalted concept, a mediating shadow between the infinite light and the feeble eyes of humanity; a veil made in the likeness of humanity with which God Himself deigns to cover His glory; a shadow which contains the reason of all mysteries, explaining the terrible Deity of the prophets, who threatens and inspires fear. It is the God of the priests, the God who exacts sacrifices, the God who sleeps frequently and is awakened by the trumpets of the temple, the God who repents having made man, but, conquered by prayers and offerings, is appeased when on the point of punishing." [1]

That this interpretation has attracted a few unversed students who did not have the texts before them may be no cause for surprise. It was pleasant to make acquaintance with a supposed esoteric tradition in which all theological difficulties seem to dissolve together. While on the one hand it might be little short of incredible that the Kabbalah should conceal so reasonable and elegant a doctrine, the putative symbolism was on the other so plausibly accounted for that it encouraged an easy acceptance. When we come, however, to the analysis of text and construction we find that the one does not warrant the other and that the evolution of the God-idea in humanity had no more occurred to the authors of the ZOHAR than it would have occurred, *e.g.*, to Grant Allen to write a BOOK OF OCCULTATION. It is not a case in which it is necessary to tax space and patience by the exhaustive demonstration of a negative. The validity of the construction is seen by the text with which it is connected. We know how much was read by Fitzgerald into Omar Khayyám, but his verses are literal and line upon line compared with the high fantasy of Lévi's Zoharistic analysis. As an example of this it is sufficient to refer the student who may desire an express case for comparison to the forty-third section of IDRA RABBA as it stands in the Latin version of Rosenroth and the excursus on Justice in the BOOK OF SPLENDOUR which follows, says Éliphas Lévi, the text of Rabbi Simeon. It is mere illusion and mockery.[2]

Another extreme instance is the fantastic inversion of the SEPHIROTH which gives despotism an absolute power as the dark side of the supreme power in KETHER; blind faith as

[1] LE LIVRE DES SPLENDEURS, pp. 69, 70.

[2] *Ibid.*, pp. 86 *et seq.*

the shadow of eternal wisdom in CHOKMAH; so called immutable dogma, which is at the same time inevitably progressive, as the antithesis of active intelligence in BINAH; blind faith again as the inversion of spiritual beauty in TIPHERETH; divine vengeance as opposed to eternal justice in GEBURAH; willing sacrifice as the shadow of infinite mercy in CHESED; abnegation and voluntary renunciation as opposed to the eternal victory of goodness in NETZACH; eternal hell as opposed to the eternity of goodness, presumably in HOD; celibacy and sterility as opposed to the fecundity of goodness, presumably in JESOD; while MALKUTH, corresponding to the number of creation, is said to have no negative aspect, because celibacy and sterility produce nothing.[1] Without dwelling on the carelessness of the arrangement, in part sephirotic and in part transposing and abandoning the sephirotic series, or on the failing ingenuity which repeats the same contrasts, I may point out that advanced views on the transfiguration of dogmas and on vicarious atonement are not the findings of illuminated rabbins in the middle ages or earlier but belong to the excursions of modern thought, and that since arbitrary tabulations and artificial contrasts are easy exercises, and can be varied to infinity—more especially when the text itself is scouted—we may appreciate the contrasts here created by the evidence which supports them and that is simply the magisterial affirmation of the interpreter.

It remains to say that Éliphas Lévi represents the invention of a new and gratuitous phase in the study of the Kabbalah, undertaken neither as an object of research nor as a part of the history of philosophy. The students whom we have considered heretofore have been either Christian propagandists or writers by the way whose connection with the subject is unsubstantial; but the standpoint of Lévi is that there is a religion behind all religions and that it is the veiled mystery of Kabbalism, from which all have issued and into which all return. Christian doctrine, in particular, is unintelligible, apart from the light cast on it by the deliberations of the Holy Assemblies. Now it is precisely this standpoint, its derivatives and connections, that created French occultism in the generation which followed Lévi. In the past the magician was content to evoke spirits, the alchemist to produce gold when he could, the astrologer to spell the dubious

[1] LE LIVRE DES SPLENDEURS, pp. 74 *et seq.*

messages of the stars, the Kabbalist of sorts to be wise in anagrams and word-puzzles, but these things were regarded henceforward as parts of a greater mystery, and in a very true sense Éliphas Lévi was the magus who opened before his readers the wide field of this imaginary view. He had no antecedents in scholarship but he drew suggestions from there and here in the texts, and he wrote it all up and he coloured it. The more he wrote and the more he coloured there is no need to say that his delineations diverged the further from all likeness to his sources, and so of all claims thereon. This is illustrated in a plenary sense by his posthumous MYSTÈRES DE LA KABBALE, 1923, and by his letters to Baron Spedalieri which have been printed through the moons and the years in LE VOILE D'ISIS of Paris.

XVII.—TWO ACADEMICAL CRITICS

Having regard to the fact that, as already stated, there has been always in England a small number of persons who have been interested, mostly through sympathy with subjects called esoteric, in the study of the Kabbalah, it may appear incredible that there are no memorials of their interest between the period of Thomas Vaughan and the year 1865, a space of two centuries. There is a similar hiatus in the merely academical interest represented by Burnet. I do not say that there have been nowhere any references to Kabbalism; they may have made up in number what they wanted in learning and authority; and a few curious gleanings might be gathered from early editions of the larger encyclopædias; but as there has been no mystical student who wrote anything of moment concerning it, so there has been no scholar apart from such interests who has treated the subject seriously. The work of Dr. Ginsburg, once so well known that even now it scarcely needs description, may be said to have marked an epoch, because it was the first clear, simple and methodised account of Kabbalistic doctrine and literature. It leaves naturally much to be desired, as it arose in an informal manner out of a meeting of some literary society in Liverpool, and the nucleus of the short paper produced for the occasion in question was afterwards expanded into a slender volume. It is a meagre measure that is thus allotted to so large a subject, but it was as much as might be warranted by the existing

interest, which is determined sharply by the fact that no second edition was needed until quite recent years. There is good reason to believe that it did not represent Dr. Ginsburg's knowledge at the period, yet it went much further than encyclopædic or theological notices. Dr. Ginsburg is entitled to a place among Christian students of the Kabbalah because of his conversion in 1846, and I purpose in this brief notice, which is concerned mainly with a standpoint, to connect him with the name of a writer who belonged to his period in France. Both were accomplished Hebrew scholars; both of Jewish origin. Dr. Ginsburg did much valuable work in connection with the Trinitarian Bible Society, while M. Isidore Loëb, so far as I am aware, remained in the faith of Jewry, and it is therefore only by way of contrast with his English prototype that I am warranted in referring to him in this place. There was a period of a quarter of a century between the two writers, and as their point of view is in general respects similar and indeed suggests that the French critic may have profited by the English, it is interesting to note the one matter over which they diverge, namely, the authorship of the ZOHAR.

It has been objected against Dr. Ginsburg that he draws chiefly from Continental writers, reflects their views and shews little independent research. His quotations from the ZOHAR are, it is said, derived from Franck, and are open therefore to the harsh criticisms passed on them many years ago in Germany. These matters are perhaps of slight importance to those who are in search of elementary knowledge, whose purpose is served well enough by the translations of Franck and for whom a digest of fairly informed criticism is about the best text-book possible. The fact itself made Dr. Ginsburg's little treatise the English representative of a particular school, being that of the hostile judgment which refers the Zohar to the authorship, more or less exclusive, of Moses de Leon. In England Dr. Schiller-Szinessy's article on the MIDRASHIM in the ninth edition of the ENCYCLOPÆDIA BRITANNICA, referring the nucleus of the book to Mishnic times and regarding Simeon ben Yohai as author in the same sense that R. Johanan was author of the PALESTINE TALMUD, has helped to create another and more qualified manner of regarding the ZOHAR. The critical objections of Dr. Ginsburg derived from the work itself have

been disposed of in the majority of cases, and the few which still remain can establish nothing conclusively. They have been noticed briefly elsewhere in the present work. The fact that M. Isidore Loëb, who so closely reproduced Dr. Ginsburg, abandons the theory of unqualified imposture, signifies that some progress was made with the subject towards the end of the nineteenth century, and as it is one of the purposes of the present study to place the evidence of this and analogous facts before the English reader, I feel warranted in giving space to the following synopsis of M. Isidore Loëb's essay, as it may not be accessible to some who are acquainted with that of Dr. Ginsburg. There is a literary excellence in the one which is fairly precluded by the circumstance that called the other into being, and it is a matter of regret that the sole contribution of M. Loëb towards the elucidation of Kabbalistic literature occurs in La Grande Encyclopédie. M. Loëb was, however, for some time president of the publication committee of the French Society of Jewish Studies. His other literary work comprises a monograph on Jewish chroniclers, a table of Jewish calendars, and some observations on the situation of the Israelites at his period in Turkey, Serbia and Roumania. In the essay with which we are concerned he records the opinion that the term Kabbalah may not be anterior to the tenth century and that the claim to antiquity which it signifies is supported by no written monument. It seems difficult in the nature of the case that it should be so substantiated. M. Loëb, however, makes a very proper distinction between the metaphysical or mystical Kabbalah and the gross thaumaturgy connected with the practical branch. To the original elements of the first he ascribes, like all critics, a high antiquity, but not, as it need scarcely be said, of a kind which would permit it to be regarded as the perpetuation of an indigenous, much less an uncorrupted Tradition. As we have had occasion to see, this claim is no longer made by any competent student of the subject. For M. Loëb the Kabbalah is a part of the age-old reverie which seeks to explain the disparity between an infinite God and a finite world by means of intermediate creations through which the Divine Power descends, diminishing in its spiritual qualities as it removes further from its source, and becoming more imperfect and material. The difficulty is removed by this anthropomorphic process much

in the same manner as the difficulty of a *terra firma* for the elephant which supports the universe is disposed of in Indian cosmology by assuming the tortoise. In other words, it is not removed at all. At the same time the explanation of Emanationist Mysticism, which is not all Mysticism, as M. Loëb seems to assume, is not in the last analysis open to greater objection than any other speculative attempt to bridge the gulf between finite and infinite. Passing from this consideration the French critic discovers the foundation of Kabbalistic Theosophy in the Scriptural personification of Wisdom, and the chief elements of its symbolism in the prophetical books, about which points there is no question whatever, and they are matters of common knowledge. So also he refers correctly the name or catchword of the ZOHAR to Daniel xii. 3. He cites the number of the beast in the Apocalypse, as every one has cited it before him, in illustration of GEMATRIA; but he raises a less hackneyed point by suggesting, on the authority of Munk, that TEMURAH was employed by Jeremiah. He does better service by reminding us that the Essenians attached great importance to symbolical angelology, and that each individual of that obscure fraternity was required to remember accurately the names of the angels. It is, however, among the Jews of Alexandria that, following several previous authorities, he discovers the main germs of Kabbalistic Mysticism; but in this connection he cites only the Platonic doctrine of the Logos, its influence on the Greek Septuagint and on the Chaldee version of the Old Testament.

On the whole, I do not think that M. Loëb's critical faculty, or indeed his erudition, is at all comparable to his graceful synthetic talent. To cite a crucial instance, he dismisses one testimony to Kabbalistic Tradition by saying: "Despite the contrary assertions of the TALMUD, we refuse to believe that Johanan ben Zoccai (*sic*) or his contemporaries devoted themselves to mystical doctrines or secret things." It is to the second century that he refers the "ravages" of Gnosticism among the Jews of Palestine, and cites various subtleties of the doctors which arose at that period. He sketches the decline of the Palestine Schools and the rise of those of Babylon, "the traditional country of Magic." He cites from Rab, the Babylonian of the third century, that passage which I have mentioned elsewhere, and confesses that it is another germ of the mediæval Kabbalah, that is,

the doctrine of the SEPHIROTH. With a rapid pen he runs over the great impetus given to Jewish literature under Arabian influence from the middle of the seventh century. He refers to the ninth century that all-important treatise entitled THE MEASURES OF THE STATURE OF GOD, which is, in fact, as we have seen, the first form of the Zoharistic MACROPROSOPUS, and is mentioned apparently by Agobad. He places the ALPHABET of Akiba, dealing with the symbolism of the Hebrew letters, about the same period, together with a crowd of apocalyptic treatises, including PIRKE of R. Eliezer, which has an elaborate doctrine of Pneumatology. Among all these he distinguishes the SEPHER YETZIRAH as occupying a place and deserving a rank apart. He admits its comparative antiquity, seeming to regard it as immediately posterior to the TALMUD, which he affirms to have been finished A.D. 499. He describes it as a philosophy and a gnosis, and supposes it to have been written in Palestine under the direct influence of Christian and Pagan Gnosticism. The opinion is interesting, but, of course, entirely conjectural, and as the doctrine of emanation is not clear in the SEPHER YETZIRAH, we should not accept hastily the theory of an influence which assumes it. When he observes further that its fountain-heads must be sought in Azriel's Commentary on the SEPHIROTH and in the BAHIR, I fail to understand the grounds on which he attributes a superior antiquity to those works. He assigns to the ZOHAR itself a Spanish origin, but does not press the authorship of Moses de Leon. Among the fine points of his criticism is a picture of the pure Talmudists of the period of Maimonides, especially those of the Peninsula and the South of France, living under the influence of Arabian philosophy, without philosophical doctrine, without perspective, having only the literature of the Law, and the anthropomorphic Mysticism of the Jewish Schools of Northern France, between which the Kabbalah rose up as a mediator, " completing Talmudism by philosophy, correcting philosophy by Theosophy, and anthropomorphic Mysticism by philosophic Mysticism."

XVIII.—THE MODERN SCHOOL OF FRENCH KABBALISM

Éliphas Lévi died in 1875, having founded, as it must be admitted, a new school of occult philosophy, not in its way

without a certain brilliance but built on sands of dream. For the ten years which preceded his death he had made no outward sign. There are mendacious rumours of the initiations which were offered him and of the Rites which he remodelled; but all that is known certainly is that he collected around him a small group of private students who looked up to him as their master, regarded his fantastic speculations almost in the light of revelation and, following his leading, accepted the Kabbalah as a great synthesis of religious belief. It was not till another ten years, after his death, had elapsed that any visible result of his influence became manifest. During that period a marked change had come over speculative thought there and here in Paris; many of the younger generation broke away from the traditions of positivism and materialism, and, without returning to the Church, passed off in the direction of occultism, and occultism moderated by science became a characteristic of the succeeding epoch. When about the year 1884 the Theosophical Society opened a lodge in Paris and began the publication of a monthly magazine, some few of the French occultists gathered round it, and one of the most noticeable in the group was Gérard Encausse, the young *chef de laboratoire* of an eminent doctor celebrated in connection with one of the schools of hypnotism. His first contributions appeared in the pages of Le Lotus and his first work, on the elements of occult science, so called, was published under the auspices of the Society. A rupture took place, however, and the seceding members, abandoning for the moment their interest in *la métaphysique orientale*, established, so to speak, a school of western occultism, of which Dr. Encausse became the moving spirit and Éliphas Lévi the most immediate inspiration of the past. The ostensible characteristics of this school were Neo-Martinism and Neo-Rosicrucianism, but the conceptions associated with these names suffered developments which effaced their original outlines. So also the admired masterpieces of Éliphas Lévi became a point of departure quite as much as a guide. It is, broadly speaking, nevertheless, the work of Lévi which was continued, and along with other occult interests the study of the Kabbalah was revived under the reflected impulsion of his enthusiasm. It was in no sense an exhaustive and still less a critical study; it began by taking too much for granted and its textual knowledge was

negligible. There was, however, no writer of this group who had not something to tell concerning Jewish Theosophy, while its activity engendered consequences of much the same kind outside its immediate circle.

The two names which most call for notice in this connection are Dr. Gérard Encausse and Stanislas de Guaita. The literary and occult antecedents of the first writer are Saint Yves d'Alveydre, Fabre d'Olivet, Éliphas Lévi and Adolphe Franck. From the first he derived a systematic view of Jewish history, from the second his notion of esoteric mysteries concealed in the Hebrew language, from Lévi unfortunately a burden of historical suppositions, and from Franck an academic precedent for the modified antiquity of Kabbalistic literature. On the other hand, Stanislas de Guaita belonged to a literary school of occultism and as such he connects with Sar Péladan. I propose to consider the position of both these writers in short sub-sections and to connect them with a third who is governed by very different motives and principles.

A.—Papus

The word Papus signifies physician, and according to a commentary of Éliphas Lévi on the Nuctemeron of Apollonius, it is the title of a genius belonging to the first hour of that mystical period, understood, in Lévi's words, as "the day of the night." It is also the pseudonym adopted by Gérard Encausse, head of the French Martinists and once leader of occult activity in Paris. Papus became a voluminous writer, methodical and laborious, and some of his work had value along its own lines. From the beginning of his literary life he was occupied with Kabbalistic questions, and so far back as the year 1887 he made the first French translation of the Sepher Yetzirah, which appeared in the theosophical review Lotus. It is not a satisfactory version and was superseded speedily by that of Meyer Lambert, as Papus recognised himself. He appears to have depended on the Latin text in the collection of Pistorius which renders throughout the words "ineffable Sephiroth" as Sephiroth *præter ineffabile*, thus making the Book of Formation responsible for the Theology of Ain Soph, and it is a point of critical importance that it is not to be found therein.

In 1892 Papus published a methodical summary of the

Kabbalah, together with a bibliography, which is again open to criticism. The bibliography was constructed upon the most debatable of all principles, viz., the increase of numerical importance by adventitious elements which are not Kabbalistic at all, and again by the inclusion of works which were evidently unknown to the writer, with results that are occasionally ludicrous. Thus, in the one case, among books in the French language, we find Figuier's ALCHEMY AND THE ALCHEMISTS, which contains no reference to the Kabbalah; Saint-Martin's CROCODILE, a clumsy satire open to the same objection; Eckartshausen's CLOUD ON THE SANCTUARY, also non-Kabbalistic; and a number of esoteric romances which have as much claim to insertion as Baudelaire's translation of Poe.[1] In the other case, Dr. Papus, who was only superficially acquainted with English, classified among Kabbalistic writings Massey's translation of Du Prel's PHILOSOPHY OF MYSTICISM, my own LIVES OF ALCHEMYSTICAL PHILOSOPHERS, Dr. Hartmann's WHITE AND BLACK MAGIC, a catalogue of second-hand books issued by George Redway, and, unfortunate above all other instances, the once celebrated SUPERNATURAL RELIGION. The bibliography of works in the Latin language is better done, though it contains some useless numbers.

As regards the treatise itself, it is little more than a series of tabulated quotations from Franck, Loëb, de Guaita, Kircher and so forth, with a number of serviceable diagrams derived from similar sources. It was passable at its period as a French introduction to the subject for the use of French occultists. But it made the mistake of attributing importance to the debased Hebrew influences found in the literature of Ceremonial Magic. Having appreciated in another section the claim of the clavicles to recognition in Kabbalistic literature, it is here only necessary to say that in the work under notice there is no attempt to justify their inclusion, which is explained by the sympathies of the author, who in this connection owes something to the French version of Molitor.

Dr. Papus had also a bias common to the majority of French

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[1] Another instance is Julien Lejay: LA SCIENCE OCCULTE APPLIQUÉE *à l'économie politique*, in a volume of composite authorship, entitled *La Science Secrète*. I may observe, however, that this volume contains a paper on the Kabbalah by Papus, subsequently embodied in his larger work. Outside this, the only reference to the subject is in an essay by F. C. Barlet, which refers the origin of the Kabbalah to the fourth century.

and English occultists of Victorian days, and by this bias he was led irresistibly to prefer the imperfect equipment of past authority to the result of modern scholarship. In Egyptology he knew no higher name than that of Court de Gebelin; in problems of Hebrew philology his great master was Fabre d'Olivet; and hence, on the one hand, we shall not be surprised to find that he regarded P. Christian as a source of serious information concerning Egyptian Mysteries of Initiation, or, on the other, that he considered the Hebrew of the Mosaic books to be identical with the idiom of ancient Egypt.[1] The position of writers who base their views on language-studies undertaken at the beginning of the last century is not more reasonable than would be that of a person who should attempt now to defend the antiquity of the Rowley poems. But it might be scarcely worth while to speak of it were it not for the consequences that it involves, at least in the case of Papus, as, for example, his views on the descent of Esoteric Tradition from Moses and its identity with the Mysteries of Egypt.

I have said sufficient to indicate that the historical aspect, so far as it exists in Papus, is altogether unsatisfactory, and there is indeed no need to reckon with it. As regards the special motive of our own inquiry, the standpoint of Papus is that the Kabbalah is the keystone of all the Western Tradition of Transcendentalism; that the alchemists were Kabbalists, and so also all mystical fraternities, whether Templars, Rosicrucians, Martinists or Freemasons; that the source of the Kabbalah was Moses and that Moses drew from Egypt, whence the Kabbalah is the most complete summary in existence of Egyptian Mysteries. Why those mysteries

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[1] He was not alone among French writers of his day in taking a similar view. M. Edouard Schuré, in LES GRANDS INITIÉS, *Esquisse de l'Histoire Secrète des Réligions*, Paris, 1889, maintains that, "owing to the education of Moses, there can be no doubt that he wrote Genesis in Egyptian hieroglyphics, having three senses, and confided their keys and oral explanations to his successors. In the time of Solomon it was rendered into Phœnician characters, and after the captivity of Babylon into Aramaic Chaldean characters by Esdras. The esoteric sense was lost more and more, and the Greek translators had a very slight acquaintance therewith." In this case it may have been the remnant of such knowledge which made the Jews so hostile to the Septuagint. M. Schuré continues: "Jerome, despite his serious intention and his great mind, penetrated only to the primitive sense when he made his Latin translation. The secret sense does, however, remain buried in the Hebrew text, which plunges by its roots into the sacred tongue of the temples," and the writer affirms that it flashes forth at times for the intuitive, that for seers it "shines forth once more in the phonetic structure of the words adopted or created by Moses," and that by the study of this phoneticism, by the keys which the Kabbalah furnishes, and by comparative esotericism, "it is permitted us at this day to reconstruct the veritable Genesis." Pp. 180, 181.

should have an absorbing claim on our respect does not appear from Papus, but the sub-surface understanding is undoubtedly that a Tradition of Absolute Religion has been perpetuated from antiquity, and with all his dissemblings and palterings, with all the hindrance of his scepticism, that also is Lévi's standpoint, as we have seen in an earlier section.

B.—Stanislas de Guaita

Associated with the literary work and much of the active propaganda of Dr. Gérard Encausse, the name of the Marquis Marie-Victor-Stanislas de Guaita, though scarcely known in England, was valued in occult circles of Paris, and his death at the early age of thirty-six years occasioned profound sorrow.

It will perhaps be unnecessary to state that he was a disciple of Éliphas Lévi, whose works he regarded as constituting "the most cohesive, absolute and unimpeachable synthesis that can be dreamed by an occultist." If we add to this that De Guaita is described by Papus as occupying beyond contradiction the first rank among the pupils of Lévi, we shall have a fair knowledge of his position. He began his literary life as a poet, and in that character connects with the school of Baudelaire. His occult preoccupations appear, however, in his verses, and he soon devoted himself exclusively to occult subjects. His works entitled The Threshold of Mystery, The Serpent of Genesis and The Key of Black Magic were admired for their "magisterial form," which recalls that of his master. He expounded Kabbalistic Tradition and considered that in "Neo-Mosaic Christianity, explained by the Holy Kabbalah and Alexandrian Hermeticism (under certain reserves), the absolute truth must be sought in all knowledge."[1]

At an early period of his enthusiasm Stanislas de Guaita founded a Kabbalistic Order of the Rose-Cross, comprehending three Grades, to which entrance could be obtained only after successful examination, while the possession of the three Grades of the Martinist Order—an invention of Papus—was an indispensable preliminary condition. When the numerical strength of the association had attained the limits

[1] From a *Lettre inédite* quoted in L'Initiation, tom. xxxviii., No. 4, Jan., 1898, pp. 12, 13.

prescribed by its constitution, it was closed rigorously by decision of the Grand Master. De Guaita is termed an erudite orientalist by his friends, who mention also the Hebrew folios which enriched his library.[1] Finally, it is recorded that he believed himself more thoroughly possessed of the Kabbalah than all others. But if we may accept the authority of Dr. Marc Haven he seems to have distinguished two species of Kabbalah, the first a science which no one could teach and no one could learn, except with the most arduous toil and by years of sacrifice, for it is " more rugged than Wronsky, more diffuse than Spanish Mysticism, more complex than Gnostic analysis." And after all it appears to be only a pseudo-Kabbalah. The other is apparently the Kabbalah as presented by William Postel, Nicholas Flamel, Khunrath, Saint-Martin and so forth. I must confess that this distinction is a puzzle. I know well enough that Saint-Martin was not a Kabbalist, except in the most phantasmal sense and by a most remote derivation. I know that Flamel the alchemist, if he ever wrote anything, was concerned with the transmutation of metals and not with the mysteries of AIN SOPH. It is, however, the Kabbalah of such Kabbalists that is said to illuminate the pages of de Guaita and to have inspired his active works.

Despite therefore his accredited erudition, the author of the SERPENT OF GENESIS has no message for the student of Kabbalism: the ZOHAR has its difficulties, by which he was clearly intimidated and the work had not been translated. But the kind of distinction which de Guaita sought to establish offers at least one point of interest. Postel, Flamel, Khunrath, Saint-Martin, are names which stand in his mind for Kabbalistic Christianity, for that marriage of the Zohar and the Gospel to which he refers expressly.[2] He differs therefore from his fellow propagandist Papus, who exhibits few Christian sympathies and is attached more consistently to the doctrine of Éliphas Lévi. But in de Guaita, as in Lévi, it is not orthodox Christianity, as understood, on the one hand, by Mirandula and Postel or, on the other, by Rosenroth, with

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[1] *Op. cit.*, pp. 32 *et seq.*

[2] "The ZOHAR has wedded the Gospel; the spirit has fructified the soul; and immortal works have been the fruits of this union. The Kabbalah became Catholic in the school of St. John, the master of masters, incarnate in an admirable metaphysical form . . . the absolute spirit of the science of justice and love which vivifies internally the dead letter of all the orthodoxies."—LE SERPENT DE LA GENÉSE, p. 183.

which his Kabbalah is connected, but Christianity permeated by Gnostic elements, and this is the special characteristic of modern occult students who have taken any interest in the light cast on the religion of Jesus by the post-Christian developments of Jewish Theosophy. Thus, the missionary enthusiasm of the early Christian Schools of Kabbalism, and the Messianic dream constructed by Jewry out of the elements of the ZOHAR, have been exchanged for an attempt to go back upon the path of doctrinal development and to discover in analogies between the Kabbalah and the Gnostics a practicable thoroughfare into debated regions of esoteric religion. As disappointment waited on the mistaken ardour of the first zealots, so it was equally in store for the revived zeal in Kabbalism.

C.—LÉON MEURIN, S.J.

Having to establish some points of accidental connection between the Kabbalah and Freemasonry, it seems possible to include among Kabbalistic students the most fantastic investigator of this subject, once Archbishop of Port Louis. It is true that his large treatise, FREEMASONRY THE SYNAGOGUE OF SATAN, is a product of the troubled dream of the Papacy concerning the *Liberi Muratori* and can be saved only—if saved indeed at all—by the sincerity of its intention from a place in bogus literature; it is true also that it connects with a squalid imposture long since unmasked; but it shews a considerable acquaintance of the superficial order both with Kabbalistic Doctrine and Masonic Symbolism; and it is worth noticing how the Tradition of the Jews was appreciated at the end of the nineteenth century by a Catholic critic who was also an ecclesiastic of some eminence and a member of the Society of Jesus.

It is unnecessary to say that it is an entirely hostile criticism. "In place of the orthodox synagogue and the true doctrine of Moses which God Himself inspired, modern Kabbalists represent the paganism with which certain Jewish sectarians became imbued during the captivity of Babylon. We have only to study their doctrine and to compare it with those of civilised nations in antiquity—Indians, Persians, Babylonians, Assyrians, Egyptians, Greeks and so forth—to become assured that the same pantheistic system of emanation is inculcated by all. We find everywhere an eternal principle

producing a primeval triad and thereafter the entire universe, not by creation but by substantial emanation. Hence we are compelled to recognise a close connection between Kabbalistic philosophy and ancient paganism which is difficult to explain except by the inspiration of the same author, in other words, the Lying Spirit who is the enemy of mankind."

The entire treatise may be regarded as a development of this paragraph, which, it must be confessed, is the view that would be taken inevitably by the Latin Church. We have seen that under the auspices of Christian Kabbalists, with Picus de Mirandula as their mouthpiece, there was for one moment a sign of *rapprochement* between the Church and Jewish Tradition; but it was impossible in the nature of both, and the Church was saved then, as it has been saved occasionally since, as if by some happy intuition which preceded any real knowledge of the interests at stake.

The general position being thus defined, Mgr. Meurin proceeds at a later stage to develop his impeachment by exhibiting the fundamental error of all pantheism, that, namely, which concerns the transition of the Infinite to the Finite, which wears, he tells us, for any serious thinker, the aspect of a fraudulent device. Basing his argument on the well-known verse in WISDOM: "Thou hast ordered all things in measure, and number, and weight," he advances that we must seek in these the distinction between the Infinite and the Finite, for such categories do not exist in God, or rather they are "elevated above themselves and lost in a superior unity." Creation out of nothing is the only rational solution of the grand problem concerning the origin of a world which is governed by number, weight and measure, a doctrine which assumes no passage from Infinite to Finite, since it does not derive the universe from the divine substance by an emanation of any kind. "It is true that *ex nihilo nihil fit*. But in the creation there is not only the *nihilum;* there is also the *Omnipotens*, and it is untrue to say that with nothingness and the all-powerful, nothing can be made. *Ex nihilo nihil fit a Deo* would be a false axiom."

In a study like the present it would be out of place to discuss the points at issue between emanationists and creationists. We have seen that the Kabbalah is by no means utterly and only a system of emanation: it is a medley which tends occasionally in that direction; but it has also a world of

creation and a creation myth. The doctrine of orthodox religion on a question of fundamental philosophy is in no danger from a certain element of confusion in such reveries. But the whole controversy concerns a *res ardua et difficilis*, as Isaac de Loria would have termed it, which fortunately cannot produce a single consequence of importance to the human mind, though it is precisely to such arid speculations that official orthodoxy has always attached an eternal consequence for the soul.

Mgr. Meurin remains, however, the consistent and correct exponent of the Church which he represented, and so far as this Church is concerned he has registered, as we must admit fully, the non-Christian nature of Kabbalistic doctrine. We may go further and allow that in other places he scores occasionally a logical point against it. We have, for example, such notions as the commencement of thought in AIN SOPH which precedes the emanation of understanding in the Three Divine Supernals, thus reversing the psychological order, as the prelate observes, besides formulating an absurdity concerning the one Being in whom there is no beginning. It may well be that in the last analysis these things are to be understood more profoundly than is suggested by their surface meaning, but they are crude and misleading enough in their outward sense.

XIX.—THE KABBALAH AND ESOTERIC CHRISTIANITY

A discussion of points of contact between Christianity and the Mystical Tradition of the Jews should not proceed without some reference to a scheme of mystical Christianity which obtained for a period a certain vogue in English esoteric circles and met with especial commendation from certain Kabbalistic students. I refer to the New Gospel of Interpretation, founded on illuminations received, or believed to have been received, by Anna Bonus Kingsford, and developed since her decease, not always well and wisely, by her collaborator and co-recipient, Edward Maitland, long since also passed away. The text-books of this movement were, firstly, a small collection containing the illuminations, and, secondly a formal treatise which, under the title of THE PERFECT WAY, constituted a philosophical development and

historical verification of the doctrines received by the seeress. The late McGregor Mathers dedicated his pretentious and inexact translation of certain Zoharistic books from the Latin of Rosenroth to the authors of this treatise on the ground that it was "one of the most deeply occult works that has (*sic*) been written for centuries." The dedication described it also as an "excellent and wonderful book," touching much on the doctrines of the Kabbalah and laying great value upon its teachings. It was welcomed in terms of still higher appreciation by Baron Spedalieri, of Marseilles, the disciple of Éliphas Lévi, who regarded it as "in complete accord with all mystical traditions, and especially with the great mother of these, the Kabbalah." In connection with this appreciation the respectable French occultist observed: (*a*) That Kabbalistic Tradition as we now possess it is far from genuine, and was much purer when it first emerged from the sanctuaries. (*b*) That when William Postel and his brother Hermetists predicted that the literature containing the Secret Tradition of the Jews would become known and understood at "the end of the era," they meant that it would be made the basis of "a new illumination," reinstating that Tradition in its purity. (*c*) That this illumination and this restoration have been accomplished in THE PERFECT WAY. He adds: "In this book we find all that there is of truth in the Kabbalah, supplemented by new intuitions, such as present a body of doctrines at once complete, homogeneous, logical and inexpugnable. Since the whole tradition thus finds itself recovered or restored to its original purity, the prophecies of Postel and his fellow Hermetists are accomplished; and I consider that from henceforth the study of the Kabbalah will be but an object of curiosity and erudition, like that of Hebrew antiquities."

If this be the case, the inquiry with which we have been occupied at such considerable length is only prolegomenary to the New Gospel of Interpretation, and our concluding words should be simply to direct the student who is in search of the true meaning of Esoteric Tradition in Israel to the doctrines contained in this last word of revelation. Indeed, such a course would seem at first sight the only one which could be followed. I must add, however, that the opinion expressed by Baron Spedalieri produced no consequence, that the Kabbalistic School of occultists in England

did not follow the lead thus indicated, and did not endorse the opinion, while the New Gospel of Interpretation took no permanent hold on the occult or any other prevailing thought of the time. I infer also that Baron Spedalieri's statement as to the adulteration of the genuine Tradition in the Hebrew Kabbalah was not traversed seriously, but for its recovery occultists of the period were disposed to look backward towards Egypt rather than to any form of supplementary revelation.

I do not propose to recite here even the leading aspects of the system of Esoteric Christianity developed in THE PERFECT WAY, for the work is well known and its substance has been made accessible in many forms, thanks to the untiring devotion of Edward Maitland. It does offer some points of contact with the Tradition of the Kabbalah, especially as to the dual nature of God, or the Divine-Feminine, and "the multiplicity of principles in the human system"; but it would be easy to exaggerate their extent, as also, in some less conspicuous cases, their importance. The traceable references are few and superficial. We may find, for example, the Kabbalistic doctrine of AIN SOPH and His emanations in the statement that "God unmanifest and abstract is the Primordial Mind, and the Kosmic universe is the ideation of that Mind," but it is not a far-reaching correspondence. So also the conception of Macroprosopus reflected in Microprosopus is sketched thinly by the following passage. "In 'the Lord' the Formless assumes a form, the Nameless a name, the Infinite the Definite, and these human. But, although 'the Lord is God manifested as a man' in and to the souls of those to whom the vision is vouchsafed, it is not as man in the exclusive sense of the term and masculine only, but as man both masculine and feminine" (MICROPROSOPUS it will be remembered is androgyne), "at once man and woman, as is Humanity itself." I should add that the "new Gospel" maintained the divinity of the Kabbalah on the ground of the purity of its doctrine of correspondences, which shews that "this famous compendium belongs to a period prior to that destruction by the priesthoods of the equilibrium of the sexes which constituted in one sense the Fall." With this statement of its Divine origin may be brought into contrast the interpretation of the claim made by the Kabbalah as to the manner of its delivery. "When it is said that these Scriptures were

delivered by God first of all to Adam in Paradise, and then to Moses on Sinai, it is meant that the doctrine contained in them is that which man always discerns when he succeeds in attaining to that inner and celestial region of his nature where he is taught directly of his own Divine Spirit, and knows even as he is known." As THE PERFECT WAY and its connections assume to be the outcome of a similar quality of discernment, it follows, of course, that it is a recovery of "the doctrine commonly called the *Gnosis*, and variously entitled Hermetic and Kabbalistic."

I should add that many thoughtful persons have found in THE PERFECT WAY a "fountain of light, interpretative and reconciliatory," and that some of its interpretation indicates a suggestive quality of genius; yet it was not free at the beginning from the fantastic element, and it depends largely on philological arguments which are more than fantastic. Also at the close of Maitland's life he wrote much which must have been regretted by his friends, bringing his earlier work into discredit by exaggerated claims concerning it. Taking it as a whole, THE PERFECT WAY can be regarded only as a series of suggestions and intuitive glimpses concerning the postulated hidden sense of several sacred scriptures.

XX.—THE KABBALAH AND MODERN THEOSOPHY

The attempt which was made in the year 1875, by the foundation of the Theosophical Society, to extend and centralise the study of Oriental Occult Philosophy, has, in spite of its chequered history, succeeded to a large extent in that object. If we remove from consideration certain claims advanced by the founders, and if we regard the Society rather as it assumed once at least to regard itself, namely, as an organisation designed to promote a neglected branch of knowledge, we have only to survey its literature during the past fifty years to see how large a field it has succeeded in covering. No unbiassed student will be inclined to overlook this fact, and as the Theosophical Society possesses at least this aspect of importance, it will be useful to ascertain how far the expositions of eastern philosophy which we owe to it connect with the subject of our inquiry.

It may be said in a general manner that the correspondences

which I have established already were recognised from the beginning of the movement and, so to speak, at its fountain-head. The cosmology and metapsychics of Jewish Esoteric Tradition were regarded, roughly speaking, by Madame Blavatsky as reflections or derivatives from an older knowledge and a higher teaching which has existed from time immemorial in the farthest East.[1] Beyond or outside this broad affirmation and representative point of view one does not trace a sufficient warrant in knowledge for the expression of particular opinions. The author of ISIS UNVEILED and THE SECRET DOCTRINE had an enormous budget of materials, but not very carefully selected. On the one hand, she offers information which we are not able to check because we do not know her authorities; on the other she makes statements occasionally with which it is difficult to agree. Thus, she distinguishes between the ordinary, or Judaistic, and the universal, or Oriental Kabbalah. If little be known of the one, there is nothing, at least nothing that is definite, known of the other. "Its adepts are few; but these heirs elect of the sages who first discovered 'the starry truths which shone on the great Shemaïa of the Chaldæan lore' have solved the 'absolute' and are now resting from their grand labour."[2] That is a statement which, of course, we cannot check, and for any critical study of the Jewish Kabbalah it can therefore carry no weight. It may be taken to indicate a feeling at its value among certain occultists that the Hebrew tradition has been perverted.[3] It may be accepted also as evidence that because the term Kabbalah signifies an oral reception it has come to be used in connection with almost any unwritten knowledge. Such a course is very inexact and misleading; but the same abuse of words is found in Paracelsus and many later writers. It serves, however, a purpose not intended

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[1] As might be expected, some of her followers did not fail to go further, *e.g.*, the late W. Q. Judge, who was able to affirm categorically that Abraham, Moses and Solomon were members of an ancient lodge of adepts from whom this high teaching has been handed down. THE OCEAN OF THEOSOPHY, New York, 1893, c. 1. "Echoes" of this kind "from the burnished and mysterious East," to quote Judge terminology (ECHOES FROM THE ORIENT, p. 5, New York, 1890), did not find response among theosophical writers in England.

[2] ISIS UNVEILED, i., 17.

[3] Another theosophical writer, however, maintains that "the collection of writings known as the Bible constitutes but one of a number of records which are all derived from and based upon one unifying system, known at times as the Ancient Wisdom Religion, or Secret Doctrine." W. Kingsland: THE ESOTERIC BASIS OF CHRISTIANITY, Part I., p. 15, London, 1891.

by those who use it: it distinguishes between scholar and sciolist. The statement which we cannot check is, however, usually accompanied by the statement that we can. In the present case we are told that the BOOK OF OCCULTATION is "the most ancient Hebrew document on occult learning,"[1] and I doubt much whether this would be countenanced by any student who was acquainted with the strong claims of the BOOK OF FORMATION, to say nothing of the literature which belongs to Talmudic times. It is added that SIPHRA DI ZENIOUTHA was compiled from another and older work which is not named, but it is stated that there is only one "original copy" in existence, and that this is "so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written."[2] Till antiquaries are furnished with the opportunity they will be tempted to overlook this claim. With both these classes of statement we may contrast the affirmation that is not evident in itself and is supported by doubtful reasoning. Thus we are told of Oriental Kabbalists who assert that the traditions of their science are more than seventy thousand years old, concerning which claim it is observed that modern science cannot prove it to be false; but the question is whether Kabbalists, oriental or otherwise, can produce evidence in support of its truth. We may pass over the writer's personal pretension to a first-hand acquaintance with Kabbalistic books once indisputably in existence, but now regarded as lost. Of such is the Chaldæan Book of Numbers,[3] which, according to another authority, is a companion to the ÆSH MEZAREPH,[4] but is declared in ISIS UNVEILED to be a part of the great Oriental Kabbalah, namely, the patrimony of the persons previously described as having "solved the absolute."[5] To the lesson which is taught by observations of this kind we may add the borrowed view which rests on bad criticism, as, for example, that the TALMUD is "the darkest of enigmas even for most

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[1] ISIS UNVEILED, i., 1.

[2] *Ibid.*

[3] This work is said to be much superior to the ZOHAR. SECRET DOCTRINE, i., 214. It is, in fact, the only real Kabbalah, *ib.*, iii., 170. It appears to be now in possession of certain Persian Sufis (*ib.*), an interesting statement which I have not, however, felt authorised to make use of in Book II., § 6, of this study.

[4] This is Westcott's opinion. Madame Blavatsky adds that the SEPHER YETZIRAH is also a portion of the Book of Numbers.

[5] *Op. cit.*, i., 579.

Jews,"[1] thus attributing a mystical sense to the commentaries on the exoteric laws of Israel, the value of which attribution has been exhibited already.[2]

It would serve no purpose to enumerate any further challengable assertions which rest more or less exclusively on the good authority of Madame Blavatsky. It will be sufficient to refer to her views upon the authenticity of the ZOHAR.[3] On the one hand the author is said to be R. Simeon ben Yohai;[4] again, it was "edited for the first time" between A.D. 70 and 110;[5] and yet again, it was written, as it now stands, by R. Moses de Leon, the original being lost, though at the same time its contents were "scattered through a number of minor MSS." R. Moses had Syriac, Chaldaic, and Christian Gnostics to help him. Such opinions are without any warrant for criticism.[6]

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[1] ISIS UNVEILED, i., 17.

[2] The best test of Madame Blavatsky's first-hand knowledge of the subject is the fact that she calls the LIBER DRUSHIM of Isaac de Loria a part of the TALMUD, and thence proceeds to exhibit the Sephirotic doctrine as a characteristic of that collection. SECRET DOCTRINE, i., 438. The symbolism of the Lesser Countenance is also referred to the TALMUD. *Ibid.*, i., 350.

[3] It is not perhaps surprising that she should regard the ZOHAR as not sufficiently esoteric. *Ibid.*

[4] *Ibid.*, iii., 92. She says also that it was on account of his possession of the "secret knowledge" that R. Simeon was forced to take refuge in the cave. After this version of a matter of fact we shall not be surprised to learn that St. Peter was a Kabbalist (*ib.*, iii., 125), that the Comte de St. Germain had access to unknown Vatican MSS. on the Kabbalah, which MSS. contain information regarding the Central Sun (*ib.*, ii., 237), or that the ZOHAR is "called also the Midrash," as if the last term were particular, and not generic (*ib.*, iii., 167).

[5] *Ibid.*, iii., 167.

[6] *Ibid.*, i., 114, 230; iii., 167.

BOOK XI

THE KABBALAH AND OTHER CHANNELS OF SECRET TRADITION

BOOK XI

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I.—THE KABBALAH AND MAGIC

It was intimated at the outset of our inquiry that certain speculations, belonging to the more immediate past, do not consider any single system as the exclusive depository of supposed hidden knowledge; a variety of channels are recognised, and by the network of communications subsisting between these channels the secret arts are methodised and their identities and analogies exhibited. There is an enormous divergence of opinion as to what may and may not constitute a path of the postulated Secret Tradition, individual predilection exercising, as will be understood, no inconsiderable influence. We may conclude in a general manner that the Tradition being ubiquitous by the hypothesis is thought to have assumed its forms everywhere and at all times. There was, for example, no exoteric religion which did not possess *ex hypothesi* an esoteric interpretation [1] and there was no esoteric interpretation which did not connect that religion with all that is signified more especially here by secret teaching. For this hypothesis an integral connection of Kabbalism with other systems belonging to remote periods would be evidence enough that it had its root in the Secret Tradition; but, without denying altogether that there may be a certain warrant for a not dissimilar view, we have found that many of the resemblances may be accounted for in a more natural and spontaneous manner. As, however, it was in the western world that Kabbalism grew up and flourished,[2] it is

[1] John Yarker: Notes on the Scientific and Religious Mysteries of Antiquity, p. 5.

[2] If the derivation of the Zohar from R. Simeon ben Yohai be admitted, Palestine was, of course, the birthplace of that work. Dr. Schiller-Szinessy, who defended this derivation, accepted also what follows therefrom.

necessary to observe its connections—real or supposed—with other channels by which an arcane knowledge is believed to have been communicated to the West. These are Magic, Alchemy, Astrology, the occult associations which culminated in Freemasonry, and, finally, an obscure sheaf of hieroglyphs known as Tarot cards. There is also a side question as to whether devotional Mysticism, apart from any formal initiation, shews any trace of Kabbalism over and above that of unconscious analogy. Like the several studies which have preceded it, the object of this eleventh book is rather to correct crude misconceptions than to establish novel views. Far too much stress has been laid upon the common basis of occult arts and reveries, while those who look for their enlightenment more especially to Kabbalistic apparatus have been predisposed unduly to discern Kabbalism at the root of all. We shall see that in most instances the connection was accidental, a matter of adornment, late in its introduction, or chiefly of the historical order. The paramount exception to this statement is the first subject with which we have to deal here. There is no doubt that Ceremonial Magic in the West [1] owes its typical processes and its peculiar complexion to Kabbalism, though it would be folly to pretend that without Kabbalism there would have been no Western Magic.[2]

I propose in the present section to restrict the use of the term Magic within the narrow limits of its common acceptation. To take it in its pretended higher sense,[3] as equivalent to Divine Wisdom, might make it seem almost superfluous to inquire whether it connects with a Tradition which lays claim to the same definition. The question as it is understood here is rather historical than metaphysical, and is concerned only with the western world. The White and Black Magic of the Middle Ages constitutes a kind of spurious practical

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[1] "The Kabbalah is the source of all the vain imaginations which form the basis of Magic, and many Jews devoted to the Kabbalah are also addicted thereto, abusing the Names of God and the angels for the performance of things supernatural." Moreri: GRAND DICTIONNAIRE HISTORIQUE, Tom. ii., s.v. *Cabale*. Amsterdam, 1740.

[2] The strength of the connection is exhibited by the modern literature of occult *colportage* in France. LA GRANDE ET VÉRITABLE SCIENCE CABALISTIQUE is still *la Sorcellerie dévoilée*, and it is under such titles that mutilated reprints of the GREAT ALBERT, the LITTLE ALBERT and the RED DRAGON have appeared in obscure by-ways of Paris, usually without place or date. Similar productions of the eighteenth century also exhibit it: see the anonymous TÉLESCOPE DE ZOROASTRE *ou Clef de la Grande Cabale divinatoire des Mages, s.l.*, 1796.

[3] It would be unwise to deny altogether that there is such a higher sense, but such attempts to present it as Dr. Franz Hartmann's MAGIC WHITE AND BLACK are coloured too highly to possess historical value.

Kabbalah which represents Jewish esoteric doctrine debased to the purposes of the sorcerer, and it is necessary that we should estimate it at its true worth, because it has been the subject of misconception not only among uninstructed persons but even professed expositors.

A study of the Zoharistic writings, their developments and commentaries will shew that the ends proposed by the Speculative Kabbalah are very different from evocations of spirits, the raising of ghosts, discovery of concealed treasures, the bewitchments and other mummeries of Ceremonial Magic. The Kabbalah does, however, countenance, as we have seen, the doctrine of a power resident in Divine Names,[1] and it is in fact one of the burdens of its inheritance. Of the antiquity and diffusion of that doctrine there can be no doubt; in one or other of its forms it has obtained almost universally, and, like all universal beliefs, behind the insensate character which it exhibits externally there may be—by mere possibility—an inward reason which accounts for it. Without attempting an inquiry in which we are not unlikely to be baffled, it is sufficient to indicate here that at the sources to which Kabbalistic Tradition is referred, namely, Akkadia, Chaldæa and Babylonia, this doctrine prevailed: it was no doubt brought away from Babylon by the Jews, and they carried it with them into the dispersion of the third exile. It inspired a whole cycle of bizarre legends concerning Solomon and his marvels. More than this, it may be said to be connected directly with Kabbalistic symbolism concerning the divine powers and qualities attaching to the Hebrew Alphabet. The worlds were made, so to speak, by the instrument of a single letter, and four letters are the living forces which actuate them. There can be therefore no question that every Kabbalist accepted, symbolically at least, the doctrine of the power of words. It must have passed very early into unfortunate applications[2]; Sacred Names were written on amulets and talismans which were used to heal diseases, to

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[1] See the important chapter on the Name of God in J. Leusden's PHILOLOGUS HEBRÆUS, 1672.

[2] The SEPHER RAZIEL, referred falsely to Eleazer of Worms, and posing as an angelic revelation to Adam and Noah, has been mentioned. With its long catalogues of angelic names, its talismans and philtres, its double seal of Solomon, its mystical or occult alphabetical symbols, its figures for the government of evil spirits, and its conjurations by means of Divine Names, this work constitutes one of the storehouses of Mediæval Magic, besides being broadly representative of the Practical Kabbalah at large.

avert evil chances and so forth.[1] But it was a part also of the Chaldæan doctrine that a ceremonial utterance of the Divine Name could, in some obscure way, influence the God to whom it was attributed. Above all, the demons and evil spirits became subservient to the power of such words. Here is the germ of which the last development, or rather the final corruption, is to be found in the French and Latin Grimoires of Black Magic.

It was, broadly speaking, somewhere about the fourteenth century that a Latin literature rose up in Europe, passing subsequently into the vernaculars of various countries, containing processes for compelling spirits by means of Divine Names which are corruptions of Hebrew terms.[2] The processes pretend to be translated from the Hebrew, but, if so, the originals are either not extant or have been altered out of all knowledge. The chief of them is known as the KEY OF SOLOMON, of which there are two recensions, more correctly regarded as distinct works under an identical title.[3] Among the points which should be observed concerning them is the fact that while they are concerned with all classes of spirits, good and evil, for every variety of purpose, but mostly illicit, they contain no formulæ for dealing with the dead, and this, I think, indicates their Jewish origin, for the Jews had very strong feelings as to the sacred nature of the repose of the human soul. Out of these two works there was developed subsequently a variety of processes, more distinctly spurious, which did enter into Necromantic Mysteries. They begot also many variations adapted for the use of Christian operators, and containing Sacred Words the efficacy of which would not have been acknowledged by a Hebrew.

It is one thing to note the existence of this literature and to confess its derivation; it is another to exalt collections like

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[1] So far as regards the early Christian centuries, the question is settled by a reference in the thirty-third Sermon of Origen by way of commentary on St. Matthew, wherein allusion is made to a book of exorcisms or adjurations of demons passing under the name of Solomon, which was no doubt the prototype of later KEYS and GRIMOIRES.

[2] Jean Wier, a demonologist of the sixteenth century, in his HISTOIRES, DISPUTES ET DISCOURS *des Illusions et Impostures des Diables*, originally in Latin, gives a list of magical works current at his period under great names of the past, and points out that their art has depraved the most secret interpretation of the Divine Law, known as Kabbalah among the Jews.—See the reprint of this work, Paris, 1885, 2 vols., i., 175.

[3] A text passing under this name was condemned in a Decree of Pope Gelasius. See Antonius van Dale: DE ORIGINE ET PROGRESSU IDOLATRIÆ, Amsterdam, 1696, p. 558. See also the Jewish Encyclopædia, Vol. XI, *s.v.* SOLOMON, concerning MAFTEAH SHELAMOH, a book of incantations, said to have been extant in Hebrew so late as 1697 and supposed to be the original of the Latin CLAVICULÆ SALOMONIS.

the KEY OF SOLOMON into embodiments of genuine Kabbalistic Tradition. It is an insult to the rabbins of the Holy Synod to suggest their connection with the puerilities and imbecility of Ceremonial Magic. This, however, has been done in England and was being done until recently in France.[1] The professed Kabbalistic occultists of the latter country have ascribed a superior importance and an additional aspect of mystery to the worthless CLAVICLES of Solomon, by representing that they are the only written memorials of a most secret oral branch of Practical Kabbalism, instead of the final debasement of a perfectly traceable, if not rationally accountable, doctrine concerning Divine Names. Papus observes: "The practical part of the Kabbalah is barely indicated in a few manuscripts scattered through our great libraries. At Paris, the *Bibliothèque Nationale* possesses one of the finest exemplars, of which the origin is attributed to Solomon. These manuscripts, generally known under the name of CLAVICLES, are the basis of all the old Grimoires which circulate in country places (the GREAT ALBERT and LITTLE ALBERT, RED DRAGON and ENCHIRIDION) and of those which once drove priests into mental alienation by sorcery." The statement does not exhibit much acquaintance with the works which it mentions; the ENCHIRIDION in its earliest forms owes little to the KEYS OF SOLOMON, and the GRIMOIRE OF HONORIUS is not more concerned with sorcery than are Rituals like the RED DRAGON. Finally, the intellectual and moral difference between the Clavicles and their derivatives is so slight that it is scarcely worth labouring. As regards their scope and intention, the Clavicles are themselves Grimoires. I have indicated the possibility that behind the ancient doctrine of the virtue resident in certain theurgic words and formulæ there may be concealed a Secret of Lower and Averse Sanctuaries; so also the apparatus of Ceremonial Magic may be a travesty and disfigurement of practices known also to Occult Sanctuaries; but no one is on the track of these mysteries who begins by mistaking *signum* for *signatum* on the one hand or the mutilated reflection for the original on the other.

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[1] There is some ground for supposing that the first express attempts to identify Magic with Kabbalism must be referred to Germany. There are numerous earlier examples, but Welling's OPUS MAGO-CABBALISTICUM, Hamburg, 1765, is a good instance, and it is also a work of some interest.

The general fact remains that it was by a perversion of the Kabbalah that we have obtained Grimoires, and that the student of Jewish Tradition must tolerate this fact as best he can.[1]

I should prefer to ignore altogether this so-called practical part of the Kabbalah, but so much importance having been attributed to it by modern occultists, it seems necessary for the sake of completeness to say something briefly of its materials and its method in their later developments. It was concerned above all with the Names of God, firstly, as they are found in Holy Scripture, and, secondly, as their mysteries were unfolded by means of Kabbalistic processes. It attributed certain names of power to the ten SEPHIROTH, and these were regarded as analogous to the divine forces and attributes associated with these.

The Divine Name connected with KETHER was that signifying the essence of the Deity, EHEIEH (AHIH). That of CHOKMAH is JOD, JAH, or TETRAGRAMMATON, commonly rendered Jehovah (JHVH), and susceptible of twelve permutations, similar to the sealing names of IHV in the SEPHER YETZIRAH. These permutations are called Banners by Kabbalists. The title JEHOVAH ELOHIM (JHVH ALHIM) is attributed to BINAH and signifies God of Gods. EL (AL) is referred to CHESED, and its meaning, according to Rosenroth, is God of Grace and Ruler of Mercy. GEBURAH is in correspondence with ELOHIM GIBOR, the strong God Who avenges the crimes of the wicked. ELOAH VA DAATH is the Divine Title of TIPHERETH (ALVH V DATh); JEHOVAH or ADONAI TZABAOTH (ADNI TsBAVTh), the God or Lord of Hosts, is connected with NETZACH; ELOHIM TZABAOTH, of similar meaning, belongs to HOD; SHADDAI EL CHAI (ShDI AL ChI), the omnipotent living God, is referable to JESOD; ADONAI MELEKH (ADNI MLK) to MALCHUTH.

But the ten SEPHIROTH are connected with the ten numbers,

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[1] A work belonging to this class, but more elaborate and interesting than most of them, goes to shew that a Jew in possession of the "Holy Traditions of the Kabbalah" and also of the secrets of practical Magic, bequeathed the first to his elder and the second to his younger son. What happened when there were more than two sons does not appear.—See the BOOK OF THE SACRED MAGIC, translated by S. L. MacGregor Mathers, London, 1898. The original is an MS. in the Arsénal Library, Paris, and belongs to the 18th century, but it claims to have been written in Hebrew in the year 1458, which claim, by the internal evidence, is manifestly imposture. Even its Jewish authorship is unlikely. Mathers, who had a certain erudition but was devoid of critical judgment, accepted every claim advanced by this work, as he accepted that of the KEY OF SOLOMON.

and hence there was an occult power resident in numerals analogous to that which was inherent in Hebrew letters; the Divine Names belonging to the SEPHIROTH were those also of the scale of the denary; but over and above these there were other names referred to numbers based on the number of the letters which gave expression to these names. Thus, the number one was represented by the single letter JOD, understood as a Divine Name, and not in its alphabetical order, in which it is equivalent to ten. The number two was represented by JH and AL; the number three by ShDI = Shaddai; the number four by JHVH and AHIH; five by ALHIM, to which I presume that Christian Kabbalism added JHShVH = JEHESHUAH or Jesus; six by ALVThIM and AL GBVR; seven by ARARITA and AShRAHIH; eight by ALVH V DATh and JHVH V DATh; nine by JHVH TsBAVTh, ALHIM GBVR, and JHVH TsDQNV; ten by ALHIM TsBAVTh and by the extended TETRAGRAMMATON JVD HE VAV HE. It may be added in this connection that according to Cornelius Agrippa simple numbers were used to express divine things, numbers of ten were for celestial, numbers of one hundred for earthly, and numbers of a thousand for things to come. The Divine Names and their qualifications were also tabulated in reference to the twenty-two letters.

Of these Names the greatest power and virtue were attributed to TETRAGRAMMATON, which was the root and foundation of all and the ruling force of the world; its true pronunciation, as already seen, was one of the secrets of the Sanctuary and for Kabbalistic Magic was the master key of all successful operation. With this was connected the name of 72 letters obtained by the Kabbalistic computation of the numbers of the letters of TETRAGRAMMATON after a conventional manner, as follows:—

$$\left.\begin{array}{r} \text{Jod} = 10 \\ \text{Jod He} = 15 \\ \text{Jod He Vau} = 21 \\ \text{Jod He Vau He} = 26 \end{array}\right\} = 72$$

After the Divine Names come those of the Orders of Angels and chiefs of the hierarchy, concerning which something has been said already in the section on ANGELS AND DEMONS. It would serve no purpose to enumerate all the complicated

apparatus developed in this connection. The ten archangels and the ten angelic orders corresponded to the ten Divine Names connected with the SEPHIROTH and the Name of 72 letters had 72 other angels attributed thereto, whose names were extracted by a conventional device from Exodus xiv. 19, 20, 21. There were angels of the cardinal points, rulers of the four elements, angels of the planets, angels of the Divine Presence, and in opposition to all these there were also evil spirits, princes of Devils, held to be "offensive in the elements," and so forth. This apparatus passed bodily over to the Ceremonial Magic of the Middle Ages, which the debased Kabbalah may be said to have constituted and ruled throughout, and it is for this reason that Western conventional Magic has so little connection with folk-lore.

It is to be understood that so far I have presented developments of later Kabbalism, the elements of which pre-existed, however, in Israel, and this laid down we have finished with one aspect of the occult subject in its relation to the Secret Tradition of Israel. Beyond this, and much more important —that is to say, from a theosophical standpoint—there is the fact that the voice of the ZOHAR testifies in no uncertain manner as to the view concerning Magic, its connections and derivations, held by all true Sons of the Doctrine and imposed by inference on those who might seek to come after them, following in their path. This notwithstanding, we may find here and there in the long sequence of debate that the same standpoint is not maintained invariably on specific details, and there are certain statements which might lend colour to an opinion that the root-matter of one and another department of occult experiment may be found therein. It is said, for example, that there is a mystery known to the holy thaumaturgists concerning the miraculous powers which inhere in the sacred celestial letters and that if these are written inversely, after a certain manner, the extinction of the guilty can be brought about thereby.[1] Now it is to be observed that the so-called celestial characters are not those which are written with the hand by human scribes, but are the Great Letters, alive and givers of life, emblems of all intelligence and therefore endowed with understanding. By the Zoharic hypothesis, they existed before the creation and—as we have seen in its

[1] Z., Pt. I, fol 67b; I, 398.

place—one of them was concerned therewith. The explanation of this fable is that, for all the sages of Israel, thought must pass into expression, because that which is done in heaven must be done also on earth. The Sons of the Doctrine must reflect therefore in their hearts on the Secret Doctrine, as the Divine Thought was turned upon itself in the eternity which preceded creation; but it must pass also into expression, because at length the creation was formulated, and this expression enters into record by means of letters. These are further the elements of that Law by which the world was made, and the use of their reflections on earth was another instance of accomplishing below that which is performed on high. After what manner the holy thaumaturgists brought down the celestial letters for the purpose under consideration, or for any other, is not told in the story, and I suppose that for sane persons there can be no question that the intimation must be understood allegorically, though I am not proposing to explain after what manner—as the unexpressed meaning exceeds my purpose. For the rest, I am certain that the ZOHAR was unknown to the adepts of magical workings; it reflects there and here some practices which obtained in Jewry, and the TALMUDS are a source of sporadic information to whose who would pursue the subject.

The general thesis of the ZOHAR is that the art of Magic came from the sages of the East,[1] and as it is said by the Scriptures that the wisdom of Solomon surpassed that of the Egyptians, as well as of all the East,[2] it seems to be understood that he drew from some superior source, in respect of occult "science." The intention is not, however, either to exonerate the science or to justify the king in this branch of his learning. He seems to have pursued it when he fell away from justice, but it was otherwise during the building of the Temple[3]: then he beheld wisdom face to face and had no need of occult arts. That of the Egyptians is regarded

[1] Z., Pt. I, fol. 223a; II, 478.

[2] I Kings iv. 34. It is very difficult to understand the purpose of the ZOHAR in this reference. Somehow Shekinah was his teacher, but it is not certain, and the question is scarcely worth pursuing.—See Z., Pt. I, fol. 223a, b; II, 478–481.

[3] *Ib.*, fol. 150a; II, 190. There is more on the subject which need not be quoted here. We have seen in our study of the Deluge-Myth that Magic is older than the Deluge: it existed also during the patriarchal age. Laban was the greatest magician in the world, and by the aid of his idols learned all that he wished to know.—*Ib.*, Pt. I, fol. 164b; II, 243.

as the lowest of all,[1] presumably because the subjugation of Israel is said to have been its chief object, and it failed at the end therein. It was not, however, mere trickery; the wands which changed into serpents became actual serpents, not only in dream or vision, and those of Aaron which devoured them were actual in like manner.[2] The Egyptian masters had acquired ten degrees of Magic, corresponding to the averse or evil SEPHIROTH, the Inferior Crowns,[3] which rule in all Magic. In virtue of his communications with the abyss, Pharaoh himself was skilled more highly in occult practices than any of the magicians he employed.[4] Abraham seems to have been drawn in this direction, and when he first went into Egypt it was for the profound study of Egyptian occult art, though not as one who was seduced or one who became attached thereto.[5] He penetrated the secret of evil only to reascend towards the good. As regards the later children of the East and their wisdom, there is a sense in which Abraham was himself a fountain of knowledge, for the presents made by him to the children of his concubine seem to have been a medley of true knowledge and occult arts, which were taken eastward and deteriorated in the course of the centuries.[6] There is thus a vestige of truth in the eastern wisdom, but it is combined with impure Magic. The source of all magical power, howsoever it may be derived through individual persons, is the first serpent, who is the impure spirit, and the theory is that in order to attract this spirit the magicians must begin by defiling themselves, apparently by sex acts against Nature.[7] The workings are facilitated by the fact that the impure spirit bestows himself for nothing, so that the path to the abyss looks easier than the path to the heights. The authority for this statement is not fortunately the Secret Tradition in Israel but a Book of Magic said to have been transmitted to Solomon by the demon Asmodeus.[8] It

[1] Z., Pt. I, fol. 223b; II, 481. "It is designated under the name of the maid-servant seated behind the mill."

[2] *Ib.*, Pt. II, fol. 28a; III, 134.

[3] *Ib.*, fol. 30b; III, 145. *Ib.*, fol. 35b; III, 171. "All the streets of Egypt were full of magicians, and in each house were to be found articles belonging to the works of Magic."

[4] *Ib.*, Pt. II, fol. 37b; III, 179. Also, fol. 52b; III, 236.

[5] *Ib.*, Pt. I, fol. 83a; I, 478.

[6] Éliphas Lévi makes a great point of these "presents." See my rendering of THE HISTORY OF MAGIC, p. 48. See also Z., Pt. I, fol. 133b; II, 127.

[7] Z., Pt. I, fol. 125b; II, 100.

[8] *Ib.*, Pt. II, fol. 128a; IV, 10. The very opposite is taught in the Grimoires concerning evil spirits, of whom it is said that this kind of creature gives nothing for

affirms also that the Holy Spirit demands a price, must be bought and the cost is high. The ZOHAR explains that this price is one of effort for the purification of heart and soul, that the aspirant may be made worthy of serving in the Tabernacle of the Spirit. The present state of the art is defined at the end of the ZOHAR when it is said that Magic has been abolished by the Holy One.[1] In other words that has prevailed which is always above Magic, namely faith, this being friendship with God, whereas Magic is friendship with the demon.[2]

The term Magic is sufficiently general to answer for some other arts and practices included in the department of pseudo-occult science. Astrology stands to some extent apart, and it is perhaps for this reason that it is a subject of distinct and particular condemnation. The thesis is that it is a lying science, understood as the prediction of future events of the human order by the constellation rising at nativity, and the consequent pretension that the day, hour and minute of each man's birth exercises an influence on his future.[3] When God directed Abraham to look up to heaven, it was a counsel to forsake Astrology, this having predicted apparently that he would die without children, whereas God promised him a posterity not less numerous than those stars which in this matter seemed to have been in combination against him.[4] The point is, and it appears fully elsewhere, that Abraham had studied Astrology, presumably in Egypt; that he was wrong in fact, was told to neglect the study and have faith in the Divine Name, when a son would be given to him.[5] When it was said in the Scriptures that Abraham believed in God,[6] this means in contradistinction from the testimony of stars, and this faith was imputed to him for righteousness. At the same time it is not denied that many things are indicated

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nothing. Whatsoever is evoked, for example, must be satisfied on its own part; if it be a question of obtaining some hidden treasure, a coin must be thrown to the fiend who assists in securing it.

[1] "The Holy One, blessed be He, has caused Magic to disappear from the world, in order to prevent men, under the seduction thereof, from forsaking the fear of God."—Z., Pt. III, fol. 299b; VI, 128. It is like a final message of the text. I observe that Parisian occultism, after all its futilities, false-seeming and ignorant ascriptions respecting Kabbalistic Magic, has preserved a discreet silence since the publication of the ZOHAR in its own language.

[2] *Ib.*, Pt. II, fol. 52b; III, 237. It is said that Pharaoh was unacquainted with this truth and had found no confirmation of the doctrine that the Divine Name Jehovah, as formulated by Moses, had dominion over the whole earth.

[3] *Ib.*, Pt. I, fol. 78a; I, 458.

[4] *Ib.*, fol. 90b; I, 514.

[5] *Ib.*

[6] *Ib.*

by the course of the stars in heaven; but the Holy One changes them according to His will.[1] Here is one aspect of the admission in respect of the subject; another says that, according to an old book, there are times when the moon is hollowed, and souls born at this period will be overwhelmed with sufferings and poverty, without reference to their personal deserts.[2] On the other hand [3] those who come down into incarnate life when the moon is full will enjoy all earthly prosperity. The ZOHAR explains that in the first case the souls are those whom the Holy One loves the most and allows to suffer in this world, so that they may be purified from stain.[4] . . . This notwithstanding, the lunar intimation remains correct and Astrology is justified by the hypothesis.

The subject of occult reverie suggests that of demonology, as to which there is much information scattered throughout the text, and it may be well to summarise the Zoharic doctrine of evil spirits—apart from the Fall of the angels, already dealt with, and outside the methodical developments of later Kabbalism. Speaking generally, the evil spirit is a serpent, and he who rides on the serpent is Samael.[5] The wife of Samael is that adulterous woman who seduces humanity at large.[6] It is suggested that demons existed prior to the creation, but there came a time when in company with all other maleficent and impure spirits, they were authorised to go about the world and ravage therein.[7] Their abodes are in ruins, in great forests and in deserts.[8] They are all emanations from the serpent, and this is why the evil spirit reigns in the world.[9] These are apparently one class, and another are the scourges which Adam engendered during those years when he was in separation from his wife.[10] A third class

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[1] Z., fol. 90b; I, 514.

[2] *Ib.*, fol. 180b, 181a; II, 313, 314. When it is said that the moon is hollowed, the meaning is that it is sometimes waxing and sometimes waning, through the wiles of the old serpent.—*Ib.*

[3] There is another point: the ancient and prevailing connection of angels and certain stars is admitted by the ZOHAR, which holds also that angel succeeds angel, and in some manner that does not transpire this putative fact places human temperaments under the ascendant of that constellation which happens to preside at birth. It will be seen that the principles on which Astrology rests do not seem to be denied, and that the "lying science" is the attempt to calculate the influences and predict thereby. The authority in the present instance is THE FAITHFUL SHEPHERD.—Z., Pt. II, fol. 42a; III, 191, 192.

[4] *Ib.*

[5] *Ib.*, fol. 35b; I, 221.

[6] See Book VII, § 3.

[7] *Ib.*, fol. 169b; II, 265, 266.

[8] *Ib.*

[9] *Ib.*

[10] See Book VII., § 3.

arises from the fact that when the soul is apart from the body during sleep the impure spirit may attach itself to the latter, or in other words, that female demons may cohabit therewith.[1] They conceive and bring forth children as a result of the union. Such demons are in the likeness of man but without hair on their heads.[2] It would appear that holy men, or people having holy souls, are not less liable than others to be thus defiled in the body. I do not know whether these three categories correspond to those of the MISHNA, some of whom resemble angels while some are like men and others are comparable to beasts.[3] They are versed occasionally in the oral law for the better misdirection of mankind.[4] Another account says that there are many hierarchic degrees in the kingdom of the demons. Every three groups have at their head a chief placed in charge of one or other nation of the earth.[5] These chiefs in their turn are overruled by superiors entrusted with the direction of the stars, so that each nation is indirectly under the influence of a certain star, which, it will be seen, is another astrological intimation. Hence the destiny of one nation is never like that of another.[6] The reign of these chiefs will continue till the Holy One shall Himself come down and govern here below.[7] Most curious of all is the intimation that if these degrees or groups are disintegrated there will be found at the centre a sacred kernel which draws all, even the impure side.[8]

Having regard to the consideration allotted to the interpretation of dreams by the Old Testament, it would surpass expectation if the ZOHAR rejected the possibility, more especially with the authority of the TALMUD to support the affirmative view. It does something, however, to reduce the rank of dreams. They are the gross form of that which the soul sees when it is separated from the body. The soul then discerns things as they actually are, while the body perceives

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[1] Z., Pt. I, fol. 169b; II, 266, 267.

[2] *Ib.*

[3] An exact description of the Infernal Hierarchies according to the Grimoires—not that they are borrowing from the ZOHAR but because the province of images is restricted.

[4] So also one of the demons in Goëtic Theurgy is supposed to give true answers respecting things human and divine.

[5] Z., Pt. I, fol. 177a; II, 296.

[6] *Ib.*, fol. 177b; II, 297.

[7] *Ib.* This has been mentioned previously in other terms. It does not seem to differ from the doctrine of Latin Theology.

[8] The logical consequence is realised in another place, where it is said that this vestige or kernel can never be lost utterly.

them only in a form corresponding to its own degree.[1] Every dream is regarded as an admixture of truth and falsehood [2]; but the most curious thesis of all is that a dream is realised according to the interpretation placed upon it: should this be favourable,[3] favours will overwhelm the man, but in the contrary case he will be weighed down by adversity. The reason is that the word governs,[4] and it follows that no dream must be disclosed to any one by whom the dreamer is not loved. There are in all three degrees—dream, vision and prophecy: the greatest of these is prophecy.[5]

Now it so happens that the Doctrine of Signatures, of which we seem to hear first in Paracelsus—so far as Latin-writing Europe is concerned—and which was derived from him into the theosophical system of Jacob Böhme, is a doctrine of Kabbalism, and though the Zoharic allusions are few and far between in respect of actual definition, they enable us—with the aid of their developments—to conclude that the mental environment of Paracelsus included some reflections from Zoharic sources. According to the sage of Hohenheim, there are elements and signatures of elements [6]; a science of the signatures exists, and it teaches how heaven produces man at his conception, how also he is constellated thereby.[7] Stones, herbs, seeds, roots and all things whatsoever are known by their signatures, that which lies within them being discovered thereby.[8] In respect of man, signature has three species, which are chiromancy, physiognomy and proportion.[9] The ZOHAR has a good deal to tell us on the first two, while

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[1] Z., Pt. I, fol. 194a; II, 367.
[2] *Ib.*, fol. 183a; II, 322.
[3] *Ib.*, fol. 183a; II, 323.
[4] *Ib.* I think that this is the only place in which a definite, over-ruling power is attributed to the formulation of thought in speech, apart from those words which—like Divine Names—are supposed to be essentially potent. The explanation is probably that the dream-interpreter was in a kind of prophetic state; but this is to be distinguished from the ceremonial and magical use of words, as—for example—when it is said of the pre-diluvian sorcerers that, with the aid of the mysteries contained in their secret book, it was enough for them to utter words and the desired things were accomplished.—*Ib.*, fol. 76a, b; I, 449.
[5] *Ib.*, fol. 183a; II, 323, 324.
[6] PHILOSOPHIÆ AD ATHENIENSES LIBER II, *Textus* x, p. 247.
[7] EXPLICATIO TOTIUS ASTRONOMIÆ: *Interpretatio Alia*, p. 666.
[8] *Ib.*, IN SCIENTIAM SIGNATAM PROBATIO, p. 669.
[9] *Ib.*, s.v. DE MASSA ET MATERIA *ex qua Homo factus est*, p. 666.—See OPERA OMNIA, Vol. II, Geneva edition, 1658. See also my HERMETIC AND ALCHEMICAL WRITINGS OF PARACELSUS, Vol. II, pp. 268, 294, 295, 305. The 9th book DE NATURA RERUM treats at considerable length *de signatura rerum naturalium*.

it has a supplement, so to speak, concerning character and hair.[1] I do not know how the findings would appeal to those artists of our own day who deal in such subjects; but it is desirable to point out that—within the consciousness of Kabbalistic doctors—such things were no part of the decried occult sciences; they were matters of observation arising from that doctrine of correspondences which obtained in all directions. I append the following particulars, gleaned from there and here, without pretending to know whether they have points of concurrence with later readings of character on the same bases, or whether they differ therefrom. I should expect that the ZOHAR would be found peculiar to itself—here, as in more important matters.

There are seven considerations regarding hair and the dispositions indicated thereby: (1) Hair which is crisp or frizzy and inclined to stand up signifies a choleric temper; the heart is tortuous like the hair, and such a person should be shunned. (2) Straight and silky hair is usually that of a good companion, one who succeeds in business—if not undertaken alone. He is prudent respecting Supreme Mysteries, but cannot hold his tongue about matters of daily life. (3) Hair that is coarse and straight signifies one who does not fear God, but works evil knowingly. He will become better, however, if he reaches an advanced age. (4) A man having black and glossy hair will succeed in material things, but he must work alone. (5) The success of a black and dull-haired man is rather of an intermittent kind, and he may quarrel with his business associates; should he take to the study of the Holy Law, he will make progress therein. (6) A prematurely bald man will do well in business; but he will be crafty, avaricious, hypocritical and one who makes a pretence of religion. (7) A man who grows bald in the natural course of years will undergo great changes otherwise; if he has been of good conduct previously, he will now be bad, but he will turn into paths of virtue if he has been so far an evil liver. I dare not furnish particulars, but these ascriptions are referable to mysteries belonging to certain Hebrew letters. Since some of the conclusions are a little hard and arbitrary—under the reserve of sacred letters—it shall be added that certain alternative readings at a later stage do not

[1] The general references are to Z., Pt. II, fol. 70b to 78a; III, 311–328, and *ib.*, fol. 284b to 288b; IV, 312–315.

endorse them entirely; but from this secondary account it will be sufficient to cite a ruling in respect of auburn hair. On the understanding that it is curly, the head which wears it will fear sin, will feel compassion for all in misfortune and will have the welfare of others as much at heart as his own.

Physiognomy is a larger subject, and being treated at some length, I shall be content with a few typical examples. The man whose forehead is low and flat acts without thinking, is fickle in notions, believes himself wise and understands nothing. His tongue is like a biting serpent. The man who has deep wrinkles on his forehead which are not in parallel lines, and which are replaced when he speaks by parallel and less deep wrinkles, is to be shunned under most circumstances, as he seeks nothing but personal interests and will keep no secrets. A large and full forehead denotes the best kind of personality, capable of acquiring knowledge with the least pains and successful in all search after spiritual felicity. In money questions he may succeed at one time and fail at another, but he is not solicitous regarding material things. The man with blue eyes has a tender heart and one that is free from wickedness, but he follows his own ends and is careless proportionally about wrong done to others. He seeks pleasure but not of an unlawful kind, yet if he should fall into evil ways, he would remain therein. A man with green, shining eyes is touched with madness, believes himself superior to others and lets them know it; he will not prevail against enemies, and he is inapt for the Mysteries of the Law. A man with clear but yellowish eyes is passionate, though often sympathetic towards the sufferings of others; yet is he cruel in his anger, and he also cannot keep secrets. A man with dark grey eyes will succeed in the Mysteries of the Law, and if he perseveres in its study he will make steady progress therein: he will also prevail over enemies.

The distinctive marks of the countenance are modified by conduct, and differ from general inherited types, which correspond broadly to the four living creatures of Ezekiel's vision. There are those which are distinctively human, those which are leonine, bovine and in aspect like that of the eagle. There are also four types which are said to be imprinted by the soul, being: (1) That of the virtuous man, who is distinguished by a small horizontal vein on either temple, the one on the left being bifurcated and crossed by

another small, vertical vein. (2) That of a man who returns to his Master after leading a bad life. He is repulsive at first, but others are finally drawn towards him; he does not care to be looked straight in the face, because he thinks that his past may be legible: he is alternately pale and yellow. He has one vein descending from right temple to cheek, another under the nose and this joins with two veins on the left cheek. These last are united by another vein, but the last will disappear when the man is habituated to a virtuous life. (3) That of a person who has fallen off completely from the good way. He has three red pimples on either cheek and some faint red veins beneath them: should he be converted the pimples would remain but the veinlets vanish. (4) That of a man who has been incarnated a second time, to repair the imperfections of his first sojourn on earth. He has a vertical line on the right cheek, near the mouth, and two deep lines on the left cheek, also vertical. His eyes are never bright, his health is poor, and the cutting of his hair and beard changes his appearance completely. Thick lips are those of the evil speaking. If a medium lower lip is cleft the person will be of violent temper, but he will succeed in business. Unusually large ears are a sign of stupidity and even of tendencies to mania; persons with very small and well-shaped ears are awakened in mind and yearn for knowledge.

I need some indulgence for bringing in these details, and I will forbear from dwelling on chiromancy, except to say that the lines of the hand are believed to shew forth great mysteries, including those of the fingers. On the contrary I might not be forgiven by the few who know if I omitted to certify that a man with two great hairs between the shoulders is one who swears without ceasing and to no purpose. The presence of three such hairs is the sign of a happy nature. To make an end of these fantasies, he who has been guilty of adultery and has not done penance is identifiable by an excrescence with two hairs, below the navel. If he repents, the swelling will remain but the hairs will fall off.

Hereof is the ZOHAR when it makes an excursion into by-ways beyond its province, and it is likely enough that those who take palmistry and physiognomy seriously will regard the indications as worthless, even from their standpoint. It is none of my own concern. The lesson in general

concerning the occult arts is another matter, and it counts to the text for righteousness; it stands also much better in its own context than can be made to appear herein. For the rest, even when it says that they are lying, the ZOHAR does not deny the arts; they come from the pit and are deceptions belonging to the pit, but they are not vagrant trickeries. There is the greater reason to eschew them, and the work of condemnation has more than prudence or scriptural ordinance behind it: there is the sense mystical of the essence and truth of things. The Book of the Secret Law in Israel puts forth its arms to draw those for whom it was written, among the Academies and Synagogues of the past, from the world of pictures, wherein the images of mind are multiplied and superposed one upon another, into the inward ways of thought, into a true refuge, where—in processes of silent prayer and contemplation—the mind is released from images and the Glory of the Indwelling Presence is seen and understood in the heart.

II.—THE KABBALAH AND ALCHEMY

Some reference has been made to the subject of Hermetic Tradition when considering the Kabbalistic treatise entitled PURIFYING FIRE. We have seen that Hermetic and Kabbalistic Philosophies are ascribed frequently to a common source, and this has been the case with sympathetic as well as hostile critics. The question, however, is complicated, and though I should hesitate to differ from a consensus of informed authorities,[1] I am not less sure that as regards the branch of Hermetic Philosophy which is known under the name of Alchemy, we should be exceedingly careful about making and accepting statements. We must begin first of all by distinguishing the earlier books ascribed to Hermes Trismegistus, and not concerned with the transmutation of metals,[2] from such late compositions, to make use of no

[1] In a pamphlet entitled THE SCIENCE OF ALCHYMY, by "Sapere Aude," Fra. R.R. et A.C., the "sages of mediæval Europe" are said to have derived their knowledge of this subject, (1) from the Arabs, (2) from the heirs of the traditional lore now identified by the name "Kabbalah," (3) from ancient Egypt. Of these alleged sources, the first only is historically true in the sense that the Arabian alchemists derived from Byzantium: the other notions belong to the slush of occult reverie.

[2] Compare, however, the anonymous preface to the first English translation of the DIVINE POIMANDER, that of Dr. John Everard, 1650. Here the possession of "the great Elixir of the Philosophers" is ascribed to Hermes Termaximus. See also

stronger term, as the EMERALD TABLE and the GOLDEN TREATISE. When Isaac Myer affirms that many of the doctrines of the Kabbalah, more or less veiled, may be found in the books attributed to Hermes Trismegistus,[1] the reference obtains only, and can be intended only, to the DIVINE POIMANDER, the ASCLEPIOS and other tracts, the existence of which can be traced about or prior to the fourth century, A.D. We may search the Greek alchemists in vain for any doctrinal connection with these works, though Hermes is included among great names of antiquity which are associated with the making of gold, and there are also other references to this mystical personage. While we must discount altogether such extreme opinions as that of Isaac Casaubon, who represents the earlier Hermetic treatises as the work of a Kabbalistic adept who was probably a Jew of Alexandria,[2] we have general reasons for admitting that there were points of contact between Neo-Platonism and the Kabbalah,[3] as seen in an earlier section. The connection of Alchemy with Hermes is not through the Hermetic books of the Neo-Platonic period, and its Kabbalistic correspondences must also be sought elsewhere. Among the writings of Zosimus the Panopolite, which belong to the third century,[4] there is a quotation from the TRUE BOOK OF SOPHE THE EGYPTIAN concerning the Divine Lord of the Hebrews and the powers of Sabaoth, which affirms that there are two sciences and two

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Westcott's observations prefixed to his verbatim reprint of Everard, COLLECTANEA HERMETICA, vol. 2, London, 1894.

[1] THE PHILOSOPHY OF IBN GEBIROL, pp. 166, 167.

[2] M. Berthelot observes, however, that "the *rôle* attributed to the Jews in the propagation of alchemical ideas recalls that which they enjoyed at Alexandria during the contact of Greek culture with the culture of Egypt and Chaldea. It is known that the Jews exercised an influence of the first importance in this fusion of the religious and scientific doctrines of the East and of Greece, which presided at the birth of Christianity. The Alexandrian Jews were for one moment at the head of science and philosophy."—LES ORIGINES DE L'ALCHIMIE, Paris, 1885.

[3] Le Chevalier I. A. de Goulianov in his ESSAI SUR LES HIÉROGLYPHES D'HORAPOLLON, &c., Paris, 1827, connects Hermetic and Kabbalistic Tradition on the fantastic ground that Enoch, who plays such an important part in the revelation, of the Kabbalah, is identical with the Edris of the Orientals and with Hermes (p. 48).

[4] As Louis Figuier's popular work, entitled L'ALCHIMIE ET LES ALCHIMISTES, was once quoted freely by occultists, and is still presumably in the hands of some of them, it will be well to point out that he classes all Byzantine literature of Alchemy as apocryphal, and the work of monks belonging to the 8th, 9th, and 10th centuries. There was never much excuse for this opinion, and it is only necessary to add that since the researches of Berthelot it has become impossible. I may add that, throughout, Figuier's work is most inaccurate as regards its facts, and of no consequence as to its opinions and inferences. Consult, on the point involved, the third edition, p. 6, Paris, 1860.

wisdoms, that of the Egyptians and that of the Hebrews, the second being rendered "more solid by Divine Justice."[1] Both come from remote ages; they do not investigate material and corruptible bodies; their generation operates independently of any foreign action, sustained by prayer and Divine Grace. Then comes the following significant passage, which accounts for the philosophical work of Alchemy being likened to that of God in the creation. "The symbol of chemistry is drawn from creation (in the eyes of its adepts) who save and purify the divine soul enchained in the elements, and, above all, who separate the divine spirit confounded with the flesh. As there is a sun, the flower of fire, a celestial sun, the right eye of the world, so copper, if it become flower (that is, if it assume the colour of gold) by purification, becomes then a terrestrial sun, which is king on earth, as the sun is king in the sky."[2] There is no doubt that this is a very important citation.[3] It shews why early Hermetic books came to be regarded as alchemical in later times, and it institutes a striking parallel between Egyptian and Jewish science. But that the latter is the science of the Kabbalah there is no evidence to cite. So also a reference to the LABYRINTH OF SOLOMON which occurs among the remains of still earlier Greek alchemists is a mediæval interpolation.[4] In short, the celebrated Byzantine collection, which is so far the source of all Alchemy, shews no traces of acquaintance with any Jewish Secret Tradition. The same observation applies to the early Arabian and Syriac alchemists who drew from Greek sources, though some extracts from Zosimus, with analyses, in a Syriac MS. possessed by the University of Cambridge, mention the talismans of Solomon, referred to the seven planets, and the power which they exercise over demons. When we add to this that in spite of such evidence for the connection between Alchemy and the Kabbalah as is offered by the late ÆSH MEZAREPH there is nothing, as already seen, to support it in the ZOHAR,[5] it must be inferred

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[1] COLLECTION DES ANCIENS ALCHIMISTES GRECS, *livraison* ii., p. 206.

[2] *Ibid.*

[3] See, however, my SECRET TRADITION IN ALCHEMY, pp. 80, 81.

[4] COLLECTION DES ANCIENS ALCHIMISTES GRECS, *livraison* ii., p. 206.

[5] Dr. Gerhard Scholem, who has been cited in a previous note, gives an extract from SEPHER HA BAHIR, adding that it is used in the ZOHAR, but is garbled therein. The extract says that gold is called זהב because it contains the three principles. They are not, however, those of Alchemy, the letter ZAIN corresponding to a principle called human, HE to the soul and BETH to the balance between them. So also Dr.

that these two Esoteric Traditions grew up for a long period in independence of one another.[1] Furthermore, there is no trace of any science of transmutation in ancient Egypt, and it is worth noting that the claim of Alchemy rose into prominence precisely at that period when certain Chinese ports were first thrown open to western commerce. If it be true, as it has been affirmed, that Alchemy flourished in China from a remote period, that it possesses a literature, and that the terminology of this literature offers analogies with that which prevailed afterwards in the West, it may well be that we must look to the furthest East for the cradle of what is usually understood by Hermetic Science, namely, that of transmutation.[2] The subject is far too large to enter on in this place, but we shall do well to remember that the doctrine of the Macrocosm and the Microcosm, the analogy between spiritual and material, the Zoharistic symbolism of the balance, have all been traced to the oldest sacred books of the Chinese.[3] The analogies may not be so striking as the persons who have discovered them have thought; as to this, we have no real means of deciding; but they indicate at least the possibility of a common source for both Esoteric Traditions at a centre not as yet acknowledged and at a very far epoch of the past.

Of course, as time went on, and as alchemical literature

Scholem cites ZOHAR I, 249b–250a; II, 23b–24b; II, 147a, 148a; and II, 171. But again they are not alchemical in the sense of alchemical symbolism, as this is known among us by the witness of its western literature. We hear of the solar rays shining straight on mountain summits in the days of Solomon and turning earth to gold; of gold, silver, copper and iron being made of the four elements; of gold under the presidency of Gabriel and silver under that of Michael; of silver corresponding to mercy and gold to severity; of gold representing joy; and of seven kinds of gold, the seventh of which is celestial, illumines all and cannot be contemplated by the eye. All this is not Alchemy, and I agree with Dr. Scholem when he says otherwise that the Hermetic Quest was one thing and that of Kabbalism another.

[1] It is fair, however, to state that the Leyden papyrus which contains the earliest known process of alchemical sophistication forms part of a Gnostic and Theurgic collection. On this point, see Berthelot's COLLECTION DES ANCIENS ALCHIMISTES GRECS, *livraison Ie.*, pp. 6 *et seq.* Albert Poisson, whose THÉORIES ET SYMBOLES DES ALCHIMISTES is a contribution of consequence to the elucidation of Hermetic Art, observes that "Alchemy among the Greeks was, by reason of its very origin, mixed up with Magic and Theurgy. Later on, thanks to the philosophic Arabs, this science became purified, and it was not till the fifteenth or sixteenth century that it allied itself afresh with the occult sciences properly so called. Thenceforth a considerable number of alchemists demanded the Key of the Great Work from the Kabbalah, Magic and Alchemy."—*Op. cit.*, p. 27. Paris, 1891.

[2] See THE CHINESE, by Dr. W. A. P. Martin, New York, 1881.

[3] The most accessible work of reference is Isaac Myer's PHILOSOPHY OF IBN GEBIROL, Appendix B. I mention this hypothesis so that it may be taken for what it is worth. See Book II, § 5. But see also my SECRET TRADITION IN ALCHEMY, cap. v.

developed in Europe, a connection undoubtedly arose with the Kabbalah.[1] The ÆSH MEZAREPH is one of its evidences; some Kabbalists became alchemists; a few alchemists studied the Kabbalah. But it is still a slight and occasional connection, which we must be careful not to exaggerate: there is also very little trace of it prior to the seventeenth century,[2] when writers like Fludd concerned themselves with both subjects, and Khunrath[3] introduced Kabbalistic symbolism into the pictorial emblems of transmutation.[4]

The best proof of these statements is the literary history of the ÆSH MEZAREPH itself. Mathers in his pretentious manner observes that it is "known to few, and when known is understood by still fewer."[5] If this were its position in the year 1887, it may be added that when Alchemy most flourished in the West, the treatise had never been heard of, being first mentioned by Rosenroth at the end of the seventeenth century. Prior to that date there is no case within my knowledge of its quotation by any alchemist, and although KABBALA DENUDATA was described on its title-page as *Scriptum omnibus philologis, philosophis, theologis omnium religionum, atque* PHILOCHYMICIS *quam utilissimum*, I believe that only one alchemical writer concerned himself with it after the appearance of its fragments among the *Apparatus in Librum Sohar*. This was the "Lover of Philalethes," already cited, who collected and translated the fragments in 1714 and also published in the same year A SHORT ENQUIRY CONCERNING THE HERMETIC ART,[6] which introduces certain citations from ÆSH

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[1] "Alchemy, a science of observation, could not profit in any way by its alliance with the Kabbalah, which was purely a speculative science."—Poisson, THÉORIES ET SYMBOLES DES ALCHIMISTES, p. 28.

[2] Poisson refers this confusion of one occult science with another mainly to Paracelsus, but I have given proof already of the very slender connection between this adept and the Esoteric Tradition of the Jews.

[3] AMPHITHEATRUM SAPIENTIÆ ÆTERNÆ, with which compare the second tract of the TRINUM CHEMICUM, Strasbourg, 1700.

[4] There is a treatise entitled THE AZOTH OF THE PHILOSOPHERS which passes under the name of Basil Valentine, and has suggested a connection with Kabbalism to a few, because the term AZOTH is composed of the first and final letters of the Greek, Latin and Hebrew alphabets. It has been called into requisition accordingly, but the foundation is exceedingly slight. Moreover, the term is at least as old as pseudo-Geber, while the treatise attributed to Basil Valentine is of doubtful authenticity, and was excluded from the collection of Mangetus.

[5] THE KABBALAH UNVEILED, Introduction, p. 15. He belonged to the second class.

[6] Reprinted in Wynn Westcott's COLLECTANEA HERMETICA, vol. 3, London, 1894; the preface, which is not by the editor, states that the SHORT ENQUIRY was "written with special reference" to ÆSH MEZAREPH, but there seems no foundation for this view. The little tract is largely a collection of opinions and quotations, not always

MEZAREPH and connects them with the symbolism of the Doves of Diana first introduced into Alchemy by Eirenæus Philalethes.

It follows, however, from what has been stated previously that the literary connection between the Kabbalah and Alchemy does not begin so late as the first quarter of the eighteenth century [1]; and though ÆSH MEZAREPH seems to have been cited methodically by only one writer, the influence of KABBALA DENUDATA may be traced in Germany soon after its publication by means of an anonymous tract which pretends to treat of the Chemical Kabbalah [2] (*cabala chymica*) and has these words on its headline. This little work is incidentally of importance in more than one respect. On p. 16 there is a curious *Figura Cabalæ*, where the light from *Ens Entium* falls on a bearded figure holding the compass in the right and the square in the left hand, thus giving two characteristic symbols of Emblematic Masonry in connection with the secret arts at a date when such a connection would scarcely be expected on the Continent by modern scholarship. There are also some observations worth noting on the subject of regeneration which are useful for the mystical aspects of Alchemy.[3] Unfortunately the correspondences between the Kabbalah and transmutation seem to be confined to the title which I have quoted.

Some information on the subject might be expected—among works of the past—in Hoefer's HISTORY OF CHEMISTRY,[4] which claims to include an exposition of Kabbalistic doctrines concerning the Philosophical Stone;

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derived from the best sources, for its author appears to regard Edward Kelley and Elias Ashmole as of equal authority with the acknowledged adepts of Alchemy.

[1] I except such slender analogies as the correspondence traced by *Sapere Aude* between the three worlds of Jean D'Espagnet and the four worlds of the Kabbalists. See HERMETIC ARCANUM, Collectanea Chemica, vol. I (Westcott's Edition), London, 1893.

[2] CABALÆ VERIOR DESCRIPTIO: *das ist, Brundliche Beschriebungund Enweisung aller naturalischen und uber naturalischen Dingen boiedurch das Verbum Fiat das alles erschasun* . . . Hamburg, 1680. There was a later edition, Frankfort, 1761.

[3] A work of similar pretensions is F. Kiern's CABALA CHYMICA: *concordantia chymica, Azoth Philosophicum Solificatum*, Mülhausen, 1606. Here the term Cabala is simply a catchword derived from Paracelsus, and is used in this sense by a compiler belonging to the group of Paracelsian exponents, of whom Benedictus Figulus and Alexander von Suchten are the names now most remembered or least forgotten.

[4] Ferdinand Hoefer: HISTOIRE DE LA CHIMIE *depuis les temps les plus reculés jusqu'à notre époque; comprenant une analyse detaillée des MSS. alchimiques de la Bibliothéque Royale de Paris; un exposé des doctrines cabalistiques sur la Pierre Philosophale*, etc., 2 vols., Paris, 1842, 1843. Mr. H. C. Bolton observes that this work is superseded so far as MSS. are concerned by the researches of Berthelot. See A SELECT BIBLIOGRAPHY OF CHEMISTRY, Smithsonian Miscellaneous Collections, Washington, 1893, p. 119.

but the term proves on examination to be used in the loose sense of the period, and out of two very large volumes there are only two pages devoted to the subject of the Kabbalah.[1] The authorship of the SEPHER YETZIRAH is attributed to R. Akiba and that of the ZOHAR to R. Simeon. It is affirmed also that Jewish and Arabian alchemists possessed an old knowledge of Kabbalistic books, and that they were held by adepts in as much honour as those of Hermes Trismegistus. The evidence is unfortunately wanting, and as M. Hoefer maintains also that the science of transmutation was pursued in ancient Egypt, it would be unsafe to accept his opinion unsupported by other authority.[2]

Before dismissing the Kabbalistic connections of Alchemy, a word must be said concerning two works which have been supposed to be examples of that connection, and to which some importance has been attached.[3] Both have the advantage, which they share in common with Khunrath and his AMPHITHEATRUM, of precedence over the publication of Rosenroth's KABBALA DENUDATA, and one is prior to any printed edition of the ZOHAR. It will be needless to say that neither shews an acquaintance with ÆSH MEZAREPH, nor do I observe in their contents anything to connect them with the Sephirotic attribution of metals which is characteristic of that work. One is a treatise by Joannes Augustinus Pantheus, a Venetian priest, entitled ARS ET THEORIA TRANSMUTATIONIS METALLICÆ, *cum Voarchadumia Proportionibus, muneris et iconibus rei accomodis illustrata.* It was published at Venice in April, 1530.[4] Following the author himself, the Hermetic Lexicons interpret Voarchadumia, (*a*) as "a liberal art gifted with the virtues of occult science," a definition which leaves something to be desired; (*b*) as the Kabbalistic science of metals. It is further a species of alchemical metallurgy,

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[1] T. i., pp. 242–244.

[2] There is indeed one authority cited, namely, the APPARATUS of Rosenroth, KAB. DEN., i., 441–443, and this is a quotation from the ÆSH MEZAREPH, c. 7.

[3] There are others naturally in the large literature of Alchemy, but they are not of Hermetic value, and, as in all cases, the Kabbalistic connection is thin and elusive. Such is the PHILOSOPHIA SALOMONIS, *or Secret Cabinet of Nature*, a German anonymous treatise published at Augsburg in 1753. Here the Royal Stone of Alchemy is connected with the art of King Solomon, but there is no Kabbalistic knowledge, and the work is quite worthless. See also: Cabala: SPIEGEL DER KUNST UND NATUR IN ALCHYMIA, Augsburg, 1690, remarkable for its curious folding plates.

[4] Rare in the original edition, but rendered accessible by the reprint in Lazarus Zetner's THEATRUM CHEMICUM, Argentorati, 1613, etc., second edition, 1659. See vol. ii., pp. 459 *et seq.* A Paris edition of the tract is mentioned also, date 1550.

concerning "auriferous metallic veins"; it explains "the intrinsic fixed form and the natural yellow colour of gold"; it distinguishes the heterogeneous, combustible, volatile parts, and exhibits how the same may be conducted to the grade of perfection. It defines, lastly, the Matter of the work as "a heavy, corporeal, fixed, fusible, ductile, tinged, rarefied and arcane substance of Quicksilver or Mercury, and of an incombustible Metallic Sulphur, educed and transmuted into true gold by means of cementation."[1] It will be seen from this specimen of style that the work is very nearly unreadable, even for an alchemical treatise, and it will be enough for the present purpose to note the fact of its existence and to observe that it seeks to throw light on the mysteries of transmutation by calculations of GEMATRIA. It exercised no influence, and no importance can be ascribed to it.

The other work is much better known to fame and it offers several interesting, and so far unsolved, problems to the student. This is the MONAS HIEROGLYPHICA of Dr. John Dee, first published in 1564, and containing an analysis of the planetary symbols attributed to the metals.[2] Thus, the symbol of Mercury ☿ is composed of the crescent ☽, which is the sign of silver, the circle ⊙, which is that of gold, and the cross representing the four elements. Special alchemical importance is attributed to their union in the sign which represents the fundamental matter of the philosophers as well as metallic quicksilver. It will be seen that this is not in any sense information which helps to connect Alchemy with Kabbalism, though it is important for the obscure question of the symbolism and history of astronomical signs.[3]

I may observe in conclusion that there is one possible connection between Alchemy and Kabbalism which would appear to be overlooked by all those who have instituted a comparison between them. It is supplied by the obscure but subsisting analogies between the ancient document of Latin

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[1] See the anonymous English translation of Martinus Rulandus: LEXICON ALCHEMIÆ, *sive Dictionarium Alchemisticum*, the edition of 1612. This translation, without date or place, was restricted to six copies, and includes a large SUPPLEMENT to the Alchemical Lexicon of Martinus Rulandus. The explanation of *Voarchadumia* occurs on p. 438.

[2] For the astrological aspect of this analysis, see some curious speculations in Alan Leo's PRACTICAL ASTROLOGY, second edition, *n.d.*

[3] For information and references see § xliv. of the ECLAIRCISSEMENT ASTRONOMIQUE appended to M. Bailly's HISTOIRE DE L'ASTRONOMIE ANCIENNE, 2nd edition, Paris, 1781.

Alchemy known as TURBA PHILOSOPHORUM [1] and the two Synods of the ZOHAR. I am not, of course, referring to the accidental similarity of form, though, having regard to the history of the TURBA, this accident is certainly a feature of interest. There are statements and allusions in this obscure colloquy, more especially regarding the four elements of ancient chemistry, which offer curious points of contact with Kabbalism. When we add to this that some scholars—including Berthelot—have referred the TURBA in the guise that we at present possess it to a Hebrew original, now lost, and that its date, so far as it can be assigned, is somewhere between the promulgation of the BOOK OF FORMATION and the ZOHAR, enough has been said in indication of a possibility upon which there is no need, as indeed there are few materials, to insist further.[2]

III.—THE KABBALAH AND ASTROLOGY

The Victorian schools of French and English Kabbalism were inclined, as remarked already, to claim that all "occult sciences" are rooted in the Secret Tradition of Israel; but it seems more correct to infer that the Kabbalah has been engrafted on some of them, and in this manner we have

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[1] See TURBA PHILOSOPHORUM, or Assembly of the Sages, called also the Book of Truth in the Art, and the third Pythagorical Synod . . . Translated from the Latin . . . By A. E. Waite, London, 1896. I must confess that I have no theory as to the two previous Synods.

[2] It is due to my readers, and to the subject, to confess that I have not made an exhaustive examination of alchemical literature in reference to its connections with Kabbalism. I have made myself acquainted with all sources which have been cited by those who affirm them, but as their observations have not been based upon a wide study of the alchemists, it is possible that future researches may discover something which has, so far, been overlooked on both sides. I should note also that, according to M. Berthelot, "the Kabbalah was bound up during the middle ages with Alchemy, and the connection goes far back," that is, to the Leyden Papyrus as well as to the Greek alchemists. But I infer that this great authority has, so far as the mediæval period is concerned, received only a derived impression, or that at least his notion of the Kabbalah has been obtained as such notions most commonly are. All his instances as to the earlier connections must be rejected decisively. Some of them, such as the LABYRINTH OF SOLOMON, have been dealt with already; others are mere names—Abraham, Isaac, Jacob and the word Ṭsabaoth "in papyri of the same family as No. 75 of Reuvens." It is further obvious that a reference by Zosimus to Solomon and his wisdom establishes no Kabbalistic analogy. Finally, when the Greek alchemist traces the revelation of the Sacred Art from the Egyptians to the Jews, "who published it to the rest of the world," we must remember that this view belongs to a period which referred all science and philosophy to the chosen people on the principle of Aristobulus and Philo, so that this also proves nothing. *Les Origines de l'Alchimie* . . . Observe that Watt's BIBLIOTHECA BRITANNICA, ii., 179 *n*, gives a reference to a work by H. C. van Byler, entitled, TRACTATUS CABBALISTICO—CHYMICO—PHILOSOPHICO—MAGICUS. Cologne, 1729, but I am not acquainted with its contents.

Kabbalistic Astrology, as we have also Kabbalistic Alchemy. To determine the superior accuracy of either view we must have recourse exclusively to history and literature. It is only in the instance of Ceremonial Magic that the voice of both is unanimously in favour of a Kabbalistic origin as regards the western world. From *a priori* considerations we shall be disposed to believe that the case of Astrology will prove something like that of Alchemy, namely, that its history and literature contain little to connect it essentially with Jewry, outside the casual traditions and express condemnation of the ZOHAR. It has the air of an exact science and seems to suggest few possible analogies with the speculations of a theosophical system. There are two facts, however, which are above challenge, firstly, that the Jews were much addicted to Astrology,[1] and, secondly, that the prophetic science of the stars, as it is known in the West, has derived something from later Hebrews. Against these must be placed two other facts, not of less significance, namely, that ancient Israel contributed very little to the science of astronomy, that Jewish astronomical writings belonging to the Christian centuries draw chiefly from Arabia, and that as regards Astrology in Jewry, during the Kabbalistic period, it was imbedded in fantastic notions and puerile processes. We are not called to deal here with the history of the art: we know that Josephus traces it to Seth and assures us that he himself had visited the two famous Pillars reported to have survived the deluge, and on which all the rules of Astrology are said to have been engraved. Josephus may have been deceived easily, or he may have been tempted to claim for his nation on the warrant of a fable the precedence in a study to which the notion of learning was attached. Seth and the Pillars set apart, we know also that antique Chaldea was a great centre of Astrology, that it flourished among the Babylonians, that it was practised in Egypt; and it is natural to suppose that the Jews must have had their share in the knowledge of each of these peoples. There may have been even a Kabbalah

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[1] The question whether the art was condemned by the Law of Israel has been a subject of some debate, and we have made acquaintance with Zoharic intimations on the theosophical side of the subject. Perhaps the best opinion considered that it was. See on this point the CONCILIATOR of Menasseh ben Israel *sive de conventia locorum S. Scripturæ quæ pugnare inter se videntur*, Frankfort, 1633, p. 142. It was debated also by Gaffarel, writing from the Christian standpoint. He contrived to defend the art by distinguishing it into two branches.

of astrological procedure communicated to Christian times.[1] All this, however, is beside the real question; we are not justified in looking for the ZOHAR or its influence in Jewish writings on mathematics or natural philosophy, for the simple reason that the ZOHAR does not connect seriously with these subjects. We are at liberty, however, to ask ourselves one question. Astrology works upon data which are very obscure in their history,[2] and there are doctrines connected with it which even to the "occult student" may seem insufficiently grounded. It would be interesting to ascertain whether they have any Kabbalistic correspondences, notwithstanding the condemnation of the ZOHAR. As to the data, I suppose that no one has attempted to institute a parallel, but it has been thought that some astrological theorems may have a connection with Kabbalistic apparatus. Let us see therefore what is said upon this subject by its students.

The attribution of metals to the SEPHIROTH in ÆSH MEZAREPH suggests planetary attribution, and a tabulation has been constructed by Papus,[3] following the authority of Kircher:—

1.	KETHER	corresponds	to the	Empyrean.
2.	CHOKMAH	,,	,,	Primum Mobile.
3.	BINAH	,,	,,	Firmament.
4.	CHESED	,,	,,	Saturn.
5.	GEBURAH	,,	,,	Jupiter.
6.	TIPHERETH	,,	,,	Mars.
7.	NETZACH	,,	,,	Sun.
8.	HOD	,,	,,	Venus.
9.	JESOD	,,	,,	Mercury.
10.	MALKUTH	,,	,,	Moon.

It is possible, as ÆSH MEZAREPH affirms, that "all systems tend to the one truth," but this scheme is not in accordance with either of its own attributions. These are followed by

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[1] P. Christian affirms that there was, but he offers no evidence in support of his assertion that the SPECULUM ASTROLOGIÆ of Junctin was a kind of synthesis of the astrological labours of the "Arabian and Hebrew Kabbalists."—HISTOIRE DE LA MAGIE, l. vii., *Clefs générales de L'Astrologie*, p. 579.

[2] The history, moreover, has never been elucidated by any writer on the subject. Mr. W. Gorn Old's NEW MANUAL, 1898, does not attempt to account for the grounds on which the old judgments are based.

[3] For Papus consult LA KABBALE, already cited frequently; for Kircher ŒDIPUS ŒGYPTIACUS. The synopsis of the Kabbalah in this rare work has been translated recently into French.

Rosenroth; but R. P. Esprit Sabathier, in that strange little treatise on Kabbalism which once exercised so much fascination on French students of the subject, refers Mars to GEBURAH and Mercury to HOD.[1] When there is no unanimity we must infer that there is no point of importance involved and that attributions and tabulations of this kind are less or more conventional and can have little application to Astrology itself. In modern times, however, all divinatory practices, which in every case possess or suggest astrological connections,[2] have received some kind of Kabbalistic attribution. Thus, the planetary correspondences of the figures used in geomancy have been adjusted to the SEPHIROTH; Kabbalistic principles have been applied to chiromancy; physiognomy alone, possibly because it has never had much attention at the hands of professed occultists, seems an exception to this rule, although, as we have seen previously, there is direct warrant for it in the ZOHAR.[3]

The most accessible information on Astrology among the Jews is in the CURIOSITIES of James Gaffarel, who based his observations on a direct knowledge of its chief rabbinical exponents during the Christian centuries.[4] To reduce what he says to a sentence, the Jewish astrologers read the heavens like a book, they regarded it as a book, and, for the purposes of methodising its contents with a view to its interpretation, they collected the stars into hieroglyphic characters, which were, in fact, the Hebrew alphabet. Their process was therefore not an astrological process, but more correctly one of divination, and as to its value, we have only to glance at the Hebrew planisphere furnished by Gaffarel to see how arbitrary was the nature of the arrangement. At the same time it suggests a correspondence with the fundamental

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[1] See L'OMBRE IDÉALE DE LA SAGESSE UNIVERSELLE, 1679. A reprint of this work has appeared in Paris. The original is rare, and there is no copy in the British Museum; but the reader may consult the Table given by Papus at pp. 80, 81 of his treatise on the Kabbalah, where the attribution in question will be found.

[2] Thus, the PRINCIPLES OF ASTROLOGICAL GEOMANCY became the subject of a special treatise by Franz Hartmann, M.D. (London, 1899), while Rosa Baughan compiled a curious medley of Chiromancy and Astrolog under the title of THE INFLUENCE OF THE STARS.

[3] Physiognomy has been, of course, connected with Astrology, and an old work published about the beginning of the seventeenth century under the title of BOOK OF PALMISTRY, PHYSIOGNOMY AND NATURAL ASTROLOGY illustrates this connection. See also A TREATISE ON ZODIACAL PHYSIOGNOMY, by John Varley, London, 1828.

[4] A summary of Gaffarel's information, with some pertinent criticisms, will be found in Éliphas Lévi's RITUEL DE LA HAUTE MAGIE. See also TRANSCENDENTAL MAGIC, part ii., and MYSTERIES OF MAGIC, pp. 248, 252, 253, 254. Second edition, 1897.

notion of SEPHER YETZIRAH, though the fact has not been observed by any previous writer. There could be nothing more natural for those who believed that the heavens and the earth were made by the inscription of letters in the air than to discover these letters in the configurations, apparently fortuitous, of the starry heavens.[1] In place therefore of the unmeaning mythological figures of pagan antiquity they imagined the twenty-two elements of the divine word manifested to the chosen people, and the imagination once justified by the apparent delineation of the characters, it became part of the scheme of the universe.[2] To read the sense of the heavens so that they could give the meaning thereof was an operation no less sacred in its intention, mysterious in its methods, and strange in its results[3] than the application of Zoharistic processes to the disentangling of the mystical meaning beneath the letter of the Scriptures. This is the true Kabbalistic Astrology,[4] based on a Kabbalistic Doctrine which is its justification and of which it is in turn the logical development. Outside the SEPHER YETZIRAH, it has the countenance of the ZOHAR itself. But it has little in common with the science of the stars, as this has been pursued in the western world; it can offer nothing in evidence of its considerations, even as Astrology in the West has nothing to tell us concerning the Kabbalistic Mystery of AIN SOPH. It is better therefore not to confuse further the complicated issues of occult arts by the suggestion of fantastic influences and unrealisable communications.[5]

It will be anticipated of course that a literature so large as

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[1] These are the Celestial Letters mentioned previously, or at least their cosmic counterparts.

[2] This is the Zoharic notion, and it was claimed that by means of the signs and figures in the heavens most profound secrets and mysteries could be discovered. So regarded, the stars and constellations are a subject of contemplation and a source of mysterious delight for the sage.—Zohar, ii., 76*a*, Mantua.

[3] Compare those other strange results in Symbolical Astrology of which Ruysbrœck the Mystic speaks in the BOOK OF THE TWELVE BEGUINES, Latinised by Surius under the title *De Vera Contemplatione*. Needless to say this Astrology is not judicial. The late Mr. Hargrave Jennings has also some pleasing fantasies on the "astronomy of the mind" in THE INDIAN RELIGIONS, pp. 207 *et seq.*, London, 1890.

[4] Which Astrology, as Lévi observes rightly, must be distinguished from what is commonly understood by Judicial Astrology. See MYSTERIES OF MAGIC, p. 247.

[5] As an instance of the extraordinary lengths to which speculations of this kind have been carried, outside astronomical connections, see Dr. J. Lamb's HEBREW CHARACTERS DERIVED FROM HIEROGLYPHS, London, 1835. The hieroglyphics in question are "re-constituted," and various doctrines, passages and words of the sacred writings are interpreted by recourse to them. But it happens unfortunately that scholarship had yet to do its work in the light of the Rosetta Stone.

that of the Jews and embracing, as we said at the inception of our inquiry, so wide a range of subjects could not have grown up without contributing anything to the knowledge of the heavens. In the third century the Jews of Babylon have been called famous as doctors and astronomers and, partly for this reason, are said to have been in high credit at the Persian Court during the reign of the usurper Artaxerxes. Samuel Lunaticus, to whom astronomical tables are attributed, the head of the Academy of Naharden, is an instance in point, and R. Ada, also of Naharden, is another. Abba Aricha, better known as the Babylonian Rav, founder of the Academy of Sora, was an early student of astronomy, and names might be multiplied easily. Side by side with medicine and the interpretation of dreams, Astrology was pursued by eastern Jews of the tenth and eleventh centuries. In 1150, or thereabouts, R Avi Joseph wrote a treatise on the intelligences which move the heavens and concerning the judgment of the stars. Aben Ezra, about the same period, is a considerable name among astronomers of Jewry as well as in doctrine and philosophy. Abraham Chiia and Abraham Nasi are also contemporary students of the same art. In the second half of the thirteenth century, during the reign of Alphonso X., King of Castile, himself called the astrologer, the rabbins were in estimation for their knowledge of the heavens, and the Tables attributed to Alphonso were the work of a Jew whom he employed. In the fifteenth century the family of Alcadet produced two astronomers, and Abraham Zacut, author of the SEPHER YUHASIN, was another student of the subject in the days of Ferdinand and Isabella.

Meagre as are these indications, having regard to the fact that astronomy was pursued usually in connection with the judgment of the stars, *i.e.*, with Judicial Astrology, they are sufficient to establish that this occult practice is to be found in Jewry during most of the Christian centuries.

The reader who desires to become acquainted with the first principles and procedure of Jewish Astrology may consult the CURIOSITIES of Gaffarel, whose information is drawn from R. Moses, R. Aben Ezra, R. Jacob Kapol ben Samuel, &c. This learned but pedantic writer rejected what is called Kabbalistic Astrology, with its Sephirotic attributions [1]; but

[1] So far as I am aware, no astrological work developing these connections has ever been printed in any European language, but books like John Bishop's MARROW OF

the system which he develops is not less fantastic, and is that indeed which I have described briefly in an earlier part of the present section. It would be out of place to extend references, for, as on the one hand Sephirotic Astrology is set aside even by so determined a Kabbalist as Gaffarel, so, on the other, the secrets of the Hebrew planisphere and the mysteries of stellar writing do not connect with the practice of the art in the West.

It may be added that a contemporary writer, Mr. W. Gorn Old, has published a Kabbalistic Astrology [1]; but it is merely a process of divination, like that attributed to Cagliostro, which was developed at great length and applied to the science of the stars by P. Christian.[2] It is obvious that the use of the term Kabbalistic in such a connection is merely a *façon de parler*, unfortunately in very common use. This is made further evident by the parallel application of the term Hermetic, not only as an analogue, but an actual equivalent. Mr. Old's process is affirmed to have been "in use among the ancient Kabbalists," but this is merely speculative and an inference from certain alleged Tarot connections.

IV.—THE KABBALAH AND FREEMASONRY

The researches and findings of Masonic scholarship notwithstanding, occult reverie has not emerged altogether from the old maze of fables concerning the origin of Speculative Freemasonry. Even now, in France and England, it is thought by uncritical writers to have a past extending behind it into remote ages. In one or another sense it is still a survival of the Ancient Mysteries; but this term is used in a general sense, not as signifying only the initiations of Egypt, of Greece, or of Rome, but rather the secret power and intelligence which is thought to have been present behind the philosophical associations of all ages and most civilised countries. During the Christian period the knowledge which would otherwise have perished was preserved *ex*

Astrology, London, 1688, with its list of the governing angels of the signs and the planets, suggest Kabbalistic connections through the vehicle of Ceremonial Magic.

[1] Kabalistic Astrology, *or Your Fortune in your Name*, by Sepharial, London, n.d. (? 1892). It has been mentioned in a previous note.

[2] In his Histoire de la Magie, books ii., iii., and vi. Also in L'Homme Rouge des Tuileries. Some account of Cagliostro's Method will be found in Grand Orient's Manual of Cartomancy, &c., of which several editions have appeared.

hypothesi among successive occult fraternities, some known to history, such as Templars and Rosicrucians, the rest working in complete silence. Corporately or otherwise, they were all affiliated with each other, and Symbolical Freemasonry forms the last link in the western chain of transmission.

As there is little need to say, no presentation of this hypothesis has been able to survive analysis, and it is left at most with a possible connection between Masonry and Rosicrucianism, a little before and after the Grand Lodge epoch of 1717. The evidence is, however, inconclusive, or at least unextricated.[1] This being the state of the case, and the claim on antiquity which is made for Freemasonry by some of its unwise votaries not having been urged by the institution on its own behalf outside the Rituals, there is nothing *prima facie* to accredit the idea that it has been ever a channel of any Secret Tradition except its own, or to warrant us in supposing *a priori* that it should have any distinct analogies with Kabbalism. And as a fact its position in this respect is much like that of Alchemy, seemingly fortuitous, a question of subsequent introduction, as much imputation as reality, a varnish rather than a permeating tincture, and yet, like all such positions, interesting. To establish my point, I must refer to the fact that since Masonry appeared on the historical plane, occultists and even mystics have tended towards it, that it has received them all amiably, and that—now, of course, in the past—all have elaborated the system in accordance with their particular notions. During the prevalence of the passion for Rites we know that alchemists, Swedenborgians,[2] Martinists, theurgists, astrologers, all invented new Grades and new Orders, and as at this period there were also Kabbalists, so in one or two instances we hear of Kabbalistic Rites, especially of Rites and Grades which exhibit Kabbalistic influences. As Freemasonry is not Swedenborgianism, as it is not Alchemy, as in spite of Elect Cohenim, the Evocations and Rituals of Pasqually, and the pretended marvels of Schrœpfer, it is not

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[1] See, however, my BROTHERHOOD OF THE ROSY CROSS, *cap.* xvi, pp. 443–446; also my EMBLEMATIC FREEMASONRY, II, pp. 21–45.

[2] The history of the Swedenborgian Rite being exceedingly obscure, and yet possessing considerable occult interest, it may be observed that some account of it was published at New York in 1870 by Samuel Beswick. It is not to be trusted, however, on the score of accuracy.

Theurgy or Magic, nor—unless at its root—the Mysticism of any of the true Mystics, so it is not Kabbalism, but it has been put to use in Kabbalistic as in other interests.

It must be added that the few Kabbalistic Degrees which have left any record behind them beyond their name, and the uncommon swiftness with which they passed into extinction, give no evidence of acquaintance with Jewish Esoteric Tradition. They represent the Kabbalism of the period. There is no need to speculate as to its quality in most cases; it has bequeathed its literary remains in Grimoires and Grand Clavicles, in the spurious thaumaturgic processes of Abramelin, and in amusing Kabbalistic correspondence with the Seigneur Astaroth,[1] the lees and lavations of rabbinical conduits. As it will be well to enforce these statements by means of documentary evidence, I will add an account of one Kabbalistic Grade which may be taken to represent the whole. It is otherwise among the best of its kind.

A degree of Knight of the Kabbalah once existed among those innumerable developments of the Fraternity which were termed high by their disciples and spurious by some who resented innovations, and especially those which led to nothing. It has long since fallen into disuse. The object of the Candidate, according to the Catechism of the Degree, was "to know, by means of numbers, the admirable harmony which subsists between Nature and Religion." It defines the Kabbalist as a man who has acquired the Sacerdotal Art and the Royal Art by the communication of Tradition. The device was *Omnia in numeris sita sunt.* The Master of the Lodge in which the Degree was communicated seems to have been called President of the Sanhedrim and Rabbi. The mystical significance of numbers [2] was developed by the Catechism in a somewhat curious manner, which it may be worth while to summarise.

I = in the moral order, a Word incarnate in the bosom of a virgin, otherwise, Religion; in the physical order, a spirit embodied in the virgin earth, or Nature. It is the

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[1] See D'Argens: LETTRES CABALISTIQUES, *ou Correspondance Philosophique . . . entre deux Cabalistes*, &c., 7 vols., La Haye, 1754.

[2] The numerical mysticism of the Kabbalah is based, of course, on the SEPHIROTH; most of its developments are very late, and possess a magical complexion, for which reasons they do not enter into the scheme of this study. Those who are concerned may consult an attempt to simplify chronology by Kabbalistic figures in Michael Aitsinger's PENTAPLUS REGNORUM MUNDI, Antwerp, 1579. On the general subject, see Petrus Bargus: MYSTICÆ NUMERORUM SIGNIFICATIONIS LIBER, Bergomi, 1585.

generative number in the order of Divinity—apparently a false symbolism, because the monad neither generates nor is generated, whence Éliphas Lévi says more correctly that the monad supposes the duad, and thence, through the triad, all numbers are evolved.

II = in the moral order, man and woman ; in the physical, active and passive. It is the generative number in created things.

III = in the moral order, the three theological virtues ; in the physical, the three principles of bodies. The reference here is to Salt, Sulphur and Mercury, thus indicating the Hermetic connections of this Grade. Three also denotes the triple Divine Essence.

IV = the four cardinal virtues, the four elementary qualities—another Hermetic reference—and it is, moreover, the most mysterious of numbers, because it contains all the Mysteries of Nature.

V = the quintessence of religion, and the quintessence of matter—which again is alchemical. It is also the most occult number, " because it is enclosed in the centre of the series." The precise meaning of this last statement does not appear, but it may possibly refer to the pentagram as one of the emblems of the Grade.

VI = the theological cube and the physical cube. It is the most salutary number, " because it contains the source of our spiritual and corporeal happiness." Is this a reference to the symbolical adultery of the first man whereby the coming of the Liberator was necessitated ?

VII = the seven sacraments and the seven planets. It is the most fortunate number, " because it leads us to the decade, the perfect number."

VIII = the small number of the elect, or the wise. It is the most desirable number, " because he who possesses it is of the cohort of the Sages."

IX = the exaltation of religion and the exaltation of matter. It is the most sublime number, because Religion and Nature are both exalted thereby.

X = the ten commandments and the ten precepts of Nature. It is the most perfect number, " because it includes unity, which created everything, and zero, symbol of matter and chaos, whence everything emerged. In its figures it comprehends the created and uncreated, the beginning and end,

power and force, life and annihilation. By the study of this number we find the relations of all things, the power of the Creator, the faculties of the creature, the Alpha and Omega of Divine Knowledge.

XI = the multiplication of Religion and the multiplication of Nature. It is the most multiplying number, "because with the possession of two units, we arrive at the multiplication of things."

XII = the twelve articles of faith; the twelve apostles, foundation of the Holy City, who preached throughout the whole world for our happiness and spiritual joy; the twelve operations of Nature; the twelve Signs of the Zodiac, foundation of the *Primum Mobile*, extending it throughout the universe for our temporal felicity. It is thus the most solid number, being the basis of our spiritual and corporeal happiness.

The numbers after twelve were left to the discernment of the Candidate. The Catechism shews also that this putative chivalry concerned itself with the Universal Spirit of Alchemy and even with the quadrature of the circle. The history of the Knights of the Kabbalah is unfortunately involved in obscurity; but it will be seen that it was Christian and Catholic, which furnishes a resemblance to other and later institutions professing similar purposes and having similar religious sympathies.[1]

Had the BOOK OF OCCULTATION been made in the eighteenth century the theme of a Masonic Grade, had the Lodge represented the Tree, the Master in the East KETHER, and the officers the remaining SEPHIROTH; had the Ritual been constructed from the ZOHAR and the Catechism from the Apparatus of Rosenroth, all this would have proved nothing as to the Kabbalistc connections of Masonry. Within comparatively recent years a powerful Masonic Order underwent a species of development in this direction through the labours of Albert Pike, and it would almost seem that he had a mind to transform the Ancient and Accepted Scottish Rite into a seminary of occult study. There may be many of its own brethren at the present time in whom this statement will excite only incredulity; but it is not the less certain that

[1] Among the degrees collected by the French Mason Peuvret, there was that of MAÇON CABBALISTIQUE. The Metropolitan Chapter of France specified the 80th Grade of its mammoth collection on paper by the title of CHEVALIER DE CABALE.

Albert Pike was more than an ardent admirer of occult philosophies, or that he pursued the subject into regions of which Masonry has no conception. He was seconded also by numerous like-minded persons who occupied high dignities in the United States' Southern Jurisdiction.

The evidence of all these things is to be found (*a*) in his transformation of the Rituals, (*b*) in the vast body of instruction which he compiled, chiefly from sources in occult literature, for all Grades of the Order. No person who is acquainted with MORALS AND DOGMA can fail to trace the hand of the occultist therein, and it is to be observed that, passing from Grade to Grade in the direction of the highest, this instruction becomes more and more Kabbalistic. It matters little that the sources from which Pike drew were of the worst rather than the best, or that, though a man of wide reading, he was not a critic; for we are concerned only with a tendency and its development. He accepted *en bloc*, for example, the construction placed on Kabbalism by the most unsafe of all its expounders, Éliphas Lévi, from whom he translated verbatim at great length, and, following his professed habit, with no specific acknowledgment, while for the rest his only source of further information was KABBALA DENUDATA, of which, however, he shews no analytical knowledge, seeming to regard LIBER DRUSHIM as entitled to rank in authority with SIPHRA DI ZENIOUTHA. In spite of these limitations he made available an amount of information on occult subjects with which no previous scheme had ever provided Masonry. Yet with all his strenuous efforts the seal of occultism was not impressed effectually on the Ancient and Accepted Scottish Rite, and it remains therefore that the Oriental Rite of Memphis, Ancient and Primitive,[1] and that of Misraïm,[2] with its long Kabbalistic Class or Series of Degrees, are the only sections of high-grade Masonry which claim a distinct purpose of an occult kind: it is not necessary to say that in England, at least, they have failed in obtaining recognition

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[1] See Marconis et Moultet: L'HIÉROPHANTE, *développement complet des Mystères Maçonniques*, Paris, 1839. LE RAMEAU D'OR D'ELEUSIS, another work by Marconis, is also interesting as the views of an amiable but somewhat moonstruck student upon the Mysteries in connection with Masonry.

[2] A history of this institution, with all the fabulous and indeed mendacious elements which might be expected, was written by Marc Bédarride and published in two volumes at Paris, 1845, under the title, DE L'ORDRE MAÇONNIQUE DE MISRAÏM, *depuis sa creation jusqu'à nos jours*, &c.

as acceptable developments of Masonry, and both have passed into abeyance.[1]

We see therefore that Kabbalistic influence is confined to so-called High Grades. It would be absurd to discuss the possibility of its presence in the Blue Lodges or seek to interpret the Legend of the Master Grade in connection with Jewish Tradition, outside at least the allegory of the Lost Word. The symbols, however, which are familiar to the initiates of these Lodges do connect with Kabbalism, if not with other forms of occult philosophy; but the presence of the Seal of Solomon among the heirlooms of the Brotherhood being, so far, unaccountable, it is useless to insist on the connection, because nothing logically follows from it. So far as history is concerned, Kabbalism and Masonry once joined hands in the sphere of the Higher Grades, and as a historical fact this is interesting, but that it is otherwise significant must be left to those who affirm it.

V.—THE KABBALAH AND THE TAROT

It is known to innumerable persons who are not occult students at the present day that the Tarot is a method of divination by means of seventy-eight symbolical picture-cards, to which great antiquity and high importance have been attributed by several expositors. Their literary history is also fairly well known. They were mentioned first by the French archæologist Court de Gebelin at the close of the eighteenth century, and were attributed by him to an Egyptian origin. Much about the same time the subject was taken up by a professed cartomancer, named Alliette, who wrote a great deal about them in several illiterate tracts, and endeavoured to trace their connection with Egypt through the Jewish Kabbalah. The inquiry then fell into neglect, except in so far as Continental fortune-tellers were concerned, until the year 1855, when Éliphas Lévi made his first contribution to occult subjects.

In 1857, J. A. Vaillant[2] endeavoured to prove their Chinese

[1] The fourth Series of the Rite of Misraïm is designated Kabbalistic.

[2] Histoire Vraie des Vrais Bohémiens. As a notice of the gipsies this work is exceedingly good for its period; its Tarot speculations are worthless, and its philological arguments absurd. M. Vaillant described the Tarot as "the synthesis of ancient faith, a deduction from the sidereal Book of Enoch" (412). Its origin he affirms to be lost in the night of time (413). He mentions the Kabbalah only to establish its connection with Cabul! (p. 54).

origin[1] and transmission by means of the gipsies; their connection with these nomads was adopted subsequently by Lévi, who gave great prominence to the Tarot in all his writings up to the year 1865. The subject was taken in hand also by P. Christian, who published a large HISTORY OF MAGIC in 1870. He developed still further the Egyptian hypothesis, but no statement which he makes can be accepted with the least confidence. In the year 1887 I was the first who introduced the claims of the Tarot to English readers in a digest of the chief works of Éliphas Lévi. A contribution to the inquiry was made shortly after by the French occultist Papus, whose volume entitled the TAROT OF THE BOHEMIANS, though of no critical value on the historical side, remains an elaborate summary of all the arguments which have been produced from the standpoint of occult reverie and invention in France.

The point which concerns us here is, of course, the alleged Kabbalistic connections. Éliphas Lévi says that the Tarot cards are a key to the Esoteric Tradition of the Jews, and "the primitive source of Divine and human Tradition"; he institutes an analogy between the symbols of its four suits and the four letters of the Divine Name TETRAGRAMMATON, and between the ten SEPHIROTH and the ten small cards belonging to each sequence. He gives also the correspondences between the twenty-two Trump Cards and the letters of the Hebrew Alphabet, for which he quotes the authority of "divers Kabbalistic Jews," the fact notwithstanding that there is no trace of any reference to the Tarot by Kabbalistic writers of the past. It must be admitted, on the other hand, although the historical evidences cannot be said to exist, and have been supplied from treasures of imagination, that the Tarot is actually, as it is claimed to be, of considerable importance symbolically. I may be permitted to register also my feeling that it has Kabbalistic connections, some of which were broadly outlined by Éliphas Lévi.

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[1] Occult writers mostly favour Egypt as the birthplace of the Tarot, and this is consistent with their views on the origin of the Kabbalah. So Mons. Z. Lismon has published a version of the cards under the title of LIVRE DE THOT, *Jeu des 78 Tarots Egyptiens*, with explanatory booklet. Compare R. Falconnier: LES XXII. LAMES HERMÉTIQUES DU TAROT DIVINATOIRE, which pretend to be re-constituted exactly according to "the sacred texts and translation" of the Magic of old Egypt! Of more recent times the Masonic littérateur Oswald Wirth has produced two versions of the Trumps Major, while in England a complete set, of symbolical and artistic value, has appeared under my own auspices.

There is, moreover, a Jewish Tarot of great rarity which has never been published; but it belongs to the worst side of so-called Practical Magic.

Unfortunately, the interpretations of Tarot symbolism which have been attempted by various writers are worthless, in the first place because they have proved themselves incapable of conducting an historical inquiry; they have allowed affirmation to take the place of evidence; they have regarded a hint as a sufficient ground of conviction; they have made conjecture certitude. Setting aside Court de Gebelin, who was merely an inquirer hampered by the limitations of his period; setting aside Lévi, who seldom made an accurate statement about any matter of fact; observe how Papus pursues his inquiry into the origin of the Tarot. It is by an appeal to writers who preceded him, as if their authority were final; to Court de Gebelin, who was a groper in the dark during the childhood of archæological research; to Vaillant, with his fascinating theory of gipsy transmission which is about as conclusive as Godfrey Higgins on the CELTIC DRUIDS; to Lévi, whose "marvellous learning" is so much and so unsafely insisted on by the whole French school. Papus contributes nothing himself to the problem on its historical side except an affirmation that "the game called the Tarot, which the Gypsies possess, is the Bible of Bibles."

In the second place, the supposed Hebrew symbolism of the Tarot, which, in justice to Papus, is laboriously elaborated —though apart from all inspiration—becomes disorganised if there is any doubt as to the attribution of its Trump Cards to the Hebrew Alphabet. Now there is one card which bears no number and is allocated therefore according to the discretion of the interpreter. It has been placed in all cases wrongly, by the uninstructed because they had nothing but their private judgment to guide them, and by some who claimed to know better because they desired to mislead. It happens, however, that they also were at sea. I may go further and say that the true nature of Tarot symbolism is perhaps a secret in the hands of a very few persons, and outside that circle operators and writers may combine the cards as they like and attribute them as they like, but they will never find the right way. The symbolism is, however, so rich that it will give meanings of a kind in whatever manner it

may be disposed, and some of these may be suggestive, though illusory none the less. The purpose of this short paper is therefore to shew that published Tarots and the methods of using them may be serviceable for divination, fortune-telling and other trifles; but they are not the key of the Kabbalah, and that the Royal Game of Goose may be recommended with almost as much reason for the same purpose. Papus was therefore misdirecting his many followers when he advertised his involved readings as the "Absolute Key to Occult Science."

VI.—THE KABBALAH AND MYSTICISM

On the one hand the history of Kabbalism is so imbedded in that of mere occultism, that it is scarcely known or admitted in any distinct connection. On the other hand, to the pure mystic, there is so much in the Kabbalistic system which is extrinsic to the subject of Mysticism, that there is a temptation to underrate its influence, though herein is its test of value, and it is a palmary purpose of the present long research to produce the materials and in fine pronounce upon them. I am offering at this point a few preliminary considerations only, based on the fact that Western Mysticism was the channel of a great Tradition in Christian Times.

It is to be observed here and now that the correspondence and difference may perhaps be brought into harmony if it be permissible to regard Mysticism in two ways—as a philosophical doctrine, or rather body of doctrine, that is to say, an ordered metaphysics, held intellectually,[1] but also as a mode of conduct practised with a defined purpose, in a word, as mystical doctrine and mystical life, it being understood that the doctrine is rooted in first-hand experience derived from the course of life. The practical mystic is the saint on the path of his ascent into the mystery of Eternal Union, concerning whom it is consonant with the purpose of our present inquiry to speak at the moment only with great reservation, seeing that the Mysteries of Divine Life do not fall within the limits of historical research. I conceive that the sum of Kabbalistic instruction is not without service to the disciple

[1] And this would be the correspondence of the ZOHAR with Mysticism. For example, the doctrine of ecstasy is assuredly found therein, but not in the same way that we find it in Ruysbroeck or St. John of the Cross. It is more especially a rationalised system of mystical thought.

of this secret path, because of the Zoharic doctrine that a science of Holy Unity, into which all things return as all come forth therefrom, can be attained by man.[1] *Invenit sanctum.* Like all other studies, and perhaps not more so than any other methodised Theosophy, it has, moreover, a certain office in the *sanctum facit.* For that far larger class to whom the possibility of great sanctity is denied, who are in search rather of a guide for thought upon questions of fundamental philosophy, I conceive that the Kabbalah—but obviously, like other metaphysics—has useful and reassuring lights. It is a source of intellectual consolation that one of the most barren of all the ways pursued by the human mind has its own strange flowers and fruit. It is also, as I have sought to shew, something more than an inheritance from the past, even an inheritance that has been transmitted from a period far back in human history. The ZOHAR at least has the power of stirring those depths in the human heart which are beyond the "plummet of the sense"; it seems occasionally to "strike beyond all time, and backward sweep through all intelligence," and to say this, is to confess that it is of the eternal soul speaking, here under the common influence of right reason, there in ecstasy and vision, and again, as it would seem in somnambulism or even in frenzy. Now, the speech of the human soul, in what state soever, is not without a message to the mystic, be it even in certain cases a word of warning only. There is no need to add that on its Theosophical side the Kabbalah connects assuredly with Mysticism.[2]

With occultism, of course, it is not without connection on the theurgic side throughout all its history, as the doctrine of Names and their power exhibits but too well. The difference between occultism and Mysticism is much more than that of a Latin equivalent for a Greek term, as might appear at first sight. We are all acquainted with the distinction which is made between the magnetic and hypnotic sleep. They have

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[1] Zohar, I., 51*a*, Mantua.

[2] M. Anatole Leroy Beaulieu says that the Jew is not inclined to Mysticism, and seems never to have been so. "Judaism has always been a law, a religion of the mind, an intellectual creed, not favourable to mystic transports or divine languors." He denies also that Kabbalism was indigenous in Jewry. "The mysteries of the Kabbalah, and those of the Hassidim, the neo-Kabbalists, seem to have been a foreign importation; according to the best judges, the Kabbalah itself is not rooted in Judaism."—ISRAEL AMONG THE NATIONS, translated by Francis Hillman, London, 1895, p. 292. This view shews little first-hand acquaintance with the subject.

much in common, but they are pathologically separate, having diverse characteristics and a divergent mode of induction. Sleep, however, is obtained in both, and this is their superficial and obvious point of union—so superficial and so obvious that the ordinary observer would scarcely fail to identify them, while they have been identified also on grounds which are not precisely those of ordinary observation. Between occult arts and mystical science there is the common and rather banal point of union which is created by the inherent notion of secrecy. Beneath this fantastic resemblance there is the more important fact that they both profess to deal with inner and otherwise uninvestigated capacities of the human soul. In the case of occultism it is, however, for the kind of end which we connect with the notions of Magic. For example, Talismanic Magic, so called, is ostensibly the art of infusing a supposed recondite spiritual power into some object composed artificially. This is an operation of occult art because it deals with a power which is, by the hypothesis, of a secret or generally unknown nature and applies it in accordance with the formulæ of a concealed instruction. A knowledge of the capacities which are latent in human nature may suggest Mysticism, which is the development of such capacities in the direction of Divine Union. There is usually, however, no person less really mystic than the occultist conventionally understood, while the mystic on the path of attainment in the life of sanctity is exploring the world of grace, not that of psychic power.

The end of Mysticism is the recovery or attainment of consciousness in God, and there are two exotic Kabbalistic doctrines which not only connect therewith but belong thereto. The first is found—but once only—in the ZOHAR and has been referred to in these pages: it is the doctrine of TSURE, of the supernal part of the soul, which does not leave the Supernals, but from beginning without beginning to endless end is rooted in God for ever. The second is in later Kabbalism and is expressed tersely by Rosenroth in one pregnant Latin sentence: *Linea autem media ascendit usque ad* AYIN SOPH. The ascent of the soul to God is by the Middle Path in the Tree of Life, and the soul is led thereby not only to the World of the Supernals but to the deep beyond the deep and the height beyond the height, which is the abyss and height of Deity. So does the Holy Kabbalah

join hands with the Mysticism of all the ages, and so is it part of our inheritance.

[It should be added that TSURE, which signifies Prototype and corresponds to ATZILUTH, is said to be connected with NESHAMAH by "an invisible thread," constituting a bond of union which is also a path of ecstasy. NESHAMAH ascends thereby and attains therein—namely, union with the supernal part.]

BOOK XII

FINAL CONSIDERATIONS

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FINAL CONSIDERATIONS

I.—DEVELOPMENTS OF LATER KABBALISM

THE circulation of the ZOHAR by Rabbi Moses de Leon at the end of the thirteenth century—he being its concealed author, according to one section of opinion—proved unquestionably as great a surprise to the community of Israel as it was to the Christian scholars when they came to know of it later. I speak here with a qualification because our first information concerning Zoharic MSS. comes to us from Picus de Mirandula towards the end of the fifteenth century, and we have seen that his was the first voice which testified to the presence of Christian elements therein. On the other hand, the Jewish expositors belong to the sixteenth century and later; but I speak of those who are of repute, and if any one wishes to go farther into the matter there are the great rabbinical bibliographers to tell of things unprinted which are among the treasures of the Vatican and other libraries of Europe.[1] Speaking generally—as I have mentioned elsewhere—the impetus of studies in both directions must be sought in the Cremona and Mantua editions of the ZOHAR. So far as the records are concerned, it must not be said that there is a very large literature on either side; but a few sons of Israel had recourse to the wonderful memorial with as much zeal as Mirandula and his successors. To the better Kabbalistic Jew it offered an illimitable field of development and the indulgence of that particular sort of metaphysical speculation which was dear to his heart at the period. There

[1] The most important of the older bibliographies are (1) Johannes Buxtorf: BIBLIOTHECA RABBINICA *novo ordine alphabetico disposita*, 8vo, Basle, 1613. (2) Bartolocci: BIBLIOTHECA MAGNA RABBINICA: *De Scriptoribus et Scriptis Rabbinicis*, 4 vols., Folio, Rome, 1678–92. (3) Imbonatus: BIBLIOTHECA LATINA-HEBRAICA (a sequel to No. 2, by the editor of Bartolocci's work, most of which was published posthumously), Folio, Rome, 1694. (4) O. Christoph. Wolf: BIBLIOTHECA HEBRÆA, 4 vols., 4to, Leipzic, 1715.

could be no greater opportunity, for I have indicated that the ZOHAR assumes throughout a more or less perfect familiarity with the chief heads of its subject, and it is not therefore concerned with presenting a formal system of the Secret Doctrine. The later Kabbalists provided that which was wanted there and here out of their own heads, with the help of any *flotsam* and *jetsam* of theosophical reverie which was passing from mouth to mouth in and about the Academies from Sapeth to Beaucaire. We know that about the middle of the eighteenth century two sects arose in Jewry, claiming the ZOHAR as their authority in chief. One was the sect of Pietists or New HASIDIM, which rejected the TALMUD, together with external forms, and was zealous in the practice of Contemplative Prayer, as recommended by the ZOHAR to those who are in search of inward knowledge concerning Divine Mysteries. It was incorporated for the quest of perfection along these lines.[1] Solomon Maimon has left some particulars concerning the vagaries of these enthusiasts, who were followers of Israel Baal Shem[2]: it survived bitter persecution on the part of orthodox Jewry and was still active in Poland at the middle of the nineteenth century. It is now, I believe, in dissolution rather than decline. The second was the sect of Zoharists who belonged to the same country and were also anti-Talmudic. It was established by Jacob Frank, and it embraced Christianity.[3] I mention these matters, because they shew the kind of influence exercised by the ZOHAR at one period in a particular locality. Of its secret influence on remote continental Jewry, in places like Galicia above all, we shall probably never know, so that the later developments of Kabbalism are without adequate records.

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[1] I am reflecting current opinion of the eighteenth and nineteenth centuries, but assuring my readers that there is no call for inquiry either as to the kind of perfection or the particular practice of prayer. While it is true that the end of both was spiritual communion with God, the anticipated fruits of this were the gift of prophecy and power to work miracles. Moreover, those who had attained the height of Hasidism acted as mediators between God and the rest of humanity.

[2] Israel ben Eliezer Ba'al Shem Tob, who acquired extraordinary repute as a teacher and yet more as a healer in Podolia, *circa* 1740 and onward.

[3] There is an excellent account of Frank in THE JEWISH ENCYCLOPÆDIA, V, 475–478, to which readers may be referred. He was born in Podolia about 1726 and died in 1791, the work being carried on by his beautiful daughter Eve, who became "the holy mistress" and "the leader of the Sect." At the beginning its conversion to Christianity was in view of a coming Messianic religion. After the death of Eve in 1816, the Frankists of Poland and Bohemia are said to have been transformed gradually "from feigned to real Catholics, and their descendants merged into the surrounding Christian population."

It would serve little purpose to extend this study by additional summaries of contributions made in the sixteenth and seventeenth centuries to the understanding of the ZOHAR. There were scholiasts and expositors outside those who have been considered in the ninth book: some of them produced lexicons dealing with obscure and "foreign" words found in the text; some wrote commentaries on particular sections; some analysed the Kabbalistic system presented in the ZOHAR. In respect of one and all it may be said that for those—if any should remain—who believe in a floating Tradition transmitted from mouth to mouth among the later doctors of Israel, it would be advisable that they should not regard the memorials to which I refer as its representatives in written form. As indicated already in respect of a few examples, that which they did was to reproduce current speculation, to which they added their own. Had the debates at Salamanca been reduced into what FAMA FRATERNITATIS R. C. calls "a true memorial," the later Kabbalists—supposing their admission to the conclave—might have added their quota, and it might have been according to the law and order respecting the rule of debate; but it would have remained within these measures, a sequence of excursions in theses, with an open field in regard to counter-theses. All the contentious voice of certitude notwithstanding, I have not found that the additional literature of Zoharic Kabbalism possesses a higher claim. It seems above all other things certain that on the higher doctrines of the ZOHAR, on Shekinah and the Mystery of Sex, it offers nothing at all.

In comparatively recent days, we have been told by responsible writers that the ZOHAR itself made its own way among the Jews rapidly; that "even representatives of Talmudic Judaism began to regard it as a sacred book"; and that "Zoharic elements . . . crept into the liturgy of the sixteenth and seventeenth centuries."[1] But again the higher teaching did not unfold, or I at least have failed to trace its development. There were poets who arose in Jewry and adopted there and here some elements of Zoharic symbolism; but it was that part which is called by the unhappy name of erotic symbolism, the notion of the Lover and Beloved brought down into terms of sense. Of the soul's supernal

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[1] JEWISH ENCYCLOPÆDIA, xii, *s.v. Zohar*.

part, which does not leave the Supernals, the poets do not speak, nor do those who were doctors in their day and called Masters in Israel. Of AIN SOPH as a mental proposition or a doctrine of Transcendental Theology we hear from time to time, and may become fairly well acquainted with it on the historicity side; but of experience of the soul in God beyond the forms and images, beyond the names and attributes, there is again nothing. The considerations belong to debate and the expositions have their place in systems, unlike the brief and pregnant sentences in some of the early texts, which speak in comparison from the centre and the great vistas open. They open, that is to say, for some of us, and for one at least of these, confessing in humility, there is new realisation of his own formulary, far in the past years, that the soul comes forth from that centre, and the centre draws it back.

A word may be said in concluding this section on some works of modern scholarship which are considerable and important in their way. When my first study on the Secret Tradition in Jewry was passing through the press, Dr. S. Karppe published at Paris in 1901 his own elaborate ÉTUDE SUR LES ORIGINES ET LA NATURE DU ZOHAR, which approached the subject from a standpoint very different to my own, but was at the same time a valuable contribution to our knowledge of Jewish Theosophy, and I noted with satisfaction that there were various debated points on which, working thus independently, we had reached the same conclusion. Dr. Karppe's study was designed for the scholar and the philosopher, while my own, as explained, was intended, primarily at least, for the theosophical student. The Jewish Mysticism which led up to and preceded the ZOHAR was very fully presented by him, but of the influence exercised by that work and of its after history he had nothing to tell us. On the other hand, the scheme of my own treatise led me of necessity to pass somewhat lightly over pre-Zoharic Theosophy, over Saadyah, Ibn Gebirol, Judah Ha Levi, Aben Ezra, Maimonides, &c., because they did not affect materially the mystical thought of Europe, and give prominence to Kabbalistic literature in its later phases, to the Christian students of the subject, and to its influence upon other proposed channels of Secret Tradition in Europe. Among the points of agreement between Dr. Karppe and myself may be mentioned the common recognition of the heterogeneous nature of the ZOHAR, which

justified me in terming it a medley; of the specifically Jewish character of Zoharic Mysticism, which justified me in denying that it is referable exclusively to any one school of thought outside Jewry; of the rapid deterioration of the Kabbalah, subsequent to the appearance of the ZOHAR, into a thaumaturgic system; of the undue prominence which has been given to the commentaries on the ZOHAR and the false impressions which have been the result; of the preconception which governed the mind of most Christian students of the literature, by which they were led to regard it as an unacknowledged depository of Christian doctrine; of the absence in the SEPHER YETZIRAH of any distinctive pantheism or emanationism. There was also considerable similarity, both of thought and treatment, in the development of the Kabbalistic and typically Zoharic doctrines concerning God and the universe, more especially concerning AIN SOPH and creation *ex nihilo*. It would be easy to multiply these instances, nor less easy to furnish numerous points of divergence; for, on the other hand, Dr. Karppe laid too much stress, as I think, on his distinction between the early Jewish Mysticism and that of the Zoharic period, not because such a distinction is either non-existent or unimportant in itself, but because I cannot find that it has been challenged by any qualified writer. And I must, of course, as a mystic, take exception to the conception of Mysticism expressed or implied throughout the whole work. Mysticism is not a double doctrine, whether of monotheism for the initiate and of many deities for the vulgar, or of any other such antithesis as priestcrafts may have devised in the past; but it is outside possibility to do more in the present place than refer to this point and register the bare fact that the students to whom personally I appeal would join issue with Dr. Karppe now, as they must have done then, respecting all that follows from his conception, whether it be a matter of simple definition, such as that Mysticism is a reprisal of faith against science, or of historical criticism, as for example when he observes that the Doctrine of Ecstasy is almost unknown to Jewish Theosophy, a statement, however, which the author himself abundantly, though not explicitly, modifies at a later stage of his study. The student will notice also a tendency in certain instances to pass over questions of criticism as if there had never been a dispute regarding them: on the one hand the commentary of Hay

Gaon is made use of as if no scholar had challenged its authenticity; and, on the other, the late date of the BAHIR is taken for granted. Criticism may not have said its last word on either subject, but Dr. Karppe ignores the criticism.

The work has been long out of print and was tabooed matter from the beginning for the occult circles of Paris, which had eyes only for visions evoked on the subject by the wand of Éliphas Lévi. It was not until after two and twenty years that the next exposition of importance appeared in France, entitled LA KABBALE JUIVE,[1] by M. Paul Vuillaud, and was in a plenary sense of appeal and interest. I had published my second work on Israel and its Secret Doctrine so far back as 1914 and had turned from research thereon into higher fields of Mysticism, when M. Vuillaud brought me back for a season into the old paths of speculation, reminding me of things innumerable and casting new lights as I travelled. It must be said that he brought me also not a little satisfaction which might be called malicious, as I thought of *les écoles esotériques* of Paris; of their devotion to Éliphas Lévi, the *grand Kabbaliste:* of his egregious MYSTÈRES DE LA KABBALE; of the excellent Dr. Papus, who had brushed those Mysteries also with the "extreme flounce" of Mrs. Browning and her AURORA LEIGH; but last of all, Chateau, who took off the Latin vesture of Rosenroth's extracts and having clothed them in French was held to have "translated" the whole ZOHAR. To the confusion of all there was one knocking now at their gates who carried titles of knowledge and had a mind to cast out traffickers in spurious wares from the precincts of the Kabbalistic Temple. *Les écoles* sent Karppe to Coventry, and I suppose that M. Vuillaud will have watched with diversion that conspiracy of silence which awaited him also in those directions.

It is impossible in a short notice to say anything adequate or that can rank even as descriptive of so large a work: I can note only here and there, but with difficulty even then, for one tends to be drawn into side issues through predilection arising from old familiarity with the same paths. An early chapter on Generalities of Jewish Mysticism is full of such temptations, while another is the question of so-called Kabbalistic precursors and the position among them, for

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[1] The sub-title is *Histoire et Doctrine*, 2 vols., 1923.

example, of Ibn Gebirol. I should like to compare at some length what is said of him from this point of view with the study of Isaac Myer, long ago now in America. But my readers must be at the pains for themselves, because Vuillaud's chapter on SEPHER YETZIRAH must set all these aside: it proves representative enough, though there is little that can be called new. Those who are acquainted with Mr. Knut Stenring's version, introduced some time since by myself, will find it very much to their purpose. M. Vuillaud's conclusion is that SEPHER YETZIRAH is not a "preface" to SEPHER HA ZOHAR, but that the two works belong to one and the same tradition, the first being more explicit than the second and a summary of certain Kabbalistic themes, "notably that of Divine Revelation considered under the form of symbolical writing, and of emanation and cosmic evolution, contemplated from the mystical as well as the natural standpoint and developed in the order of harmonious analogy." The possible authorship of Elisha ben Abuyah is passed over—*pace* Dr. Robert Eisler—with a mocking reference, in dismissing a hypothesis of Epstein which regards the tract as designed for the instruction of youth.

The antiquity of the ZOHAR is considered in a long excursus which embodies an acute analysis of salient points in hostile criticism and seems to dispose of them effectually. They are taken in succession and examined in their different aspects, variously put forward as their champions followed one another, from the date of the vowel-points—which are mentioned, as we have seen, in the ZOHAR—to the antiquity of the first intimations on AYIN SOPH and the SEPHIROTH. Thereafter follows the story of Isaac de Acco and the quest which he attempted concerning the great text—as it has been given on my own part, and with much the same results. M. Vuillaud concludes, like some others, including Professor Schiller-Szinessy, that the ZOHAR is not a forgery by R. Moses de Leon; that it is a collection of many texts referable to various dates; that the arguments against it are of anything but irresistible force; that it represents an ancient Tradition, a school, and is the "authentic expression" of old Jewish wisdom, notwithstanding "interpolations, suppressions and changes" in the actual form, which things are an outcome of successive developments. M. Vuillaud goes further, citing unquestioned writings under the name of R. Moses, to the

confusion of hostile critics. As regards De Pauly's French version of the ZOHAR, he is aware of its omissions and mentions one of them at least. This notwithstanding, his "critical essay" is dedicated with lively affection and gratitude to Émile Lafuma-Giraud, whose editorial labours gave us the French ZOHAR, after the death of its translator. Moreover, one of his longest extracts [1] from the text follows the De Pauly version, though elsewhere he appears to translate on his own part.

I have dealt with matters about which my readers are most likely to desire the views of a recent expositor in the field. For the rest, M. Vuillaud gives studies on Sephirotic Doctrine; on the relation of Kabbalah to Pantheism; on Shekinah the Indwelling Glory and Metatron the Angel of the Presence; on Messianic Theosophy, more especially in the Zoharic School, the sects which have arisen therefrom, the Sabbataï Zevi movement and the excesses of later 'Hassidim. A chapter on the influence exercised by the Kabbalah on its earlier Christian students recalls my own monographs, though I miss a few names which are not without consequence to myself: the folios which they brought into being are still on my shelves. One of the most curious considerations, developed at some length, deals with the Kabbalah and Freemasonry. For Banamozaga and some few others, "Masonic Theology"—so dignified—is identical, we are assured, with the Secret Tradition in Israel. Certain authors of note and all the posse of zanies are quoted in this connection, not without rudimentary realisation at least of a distinction between the two classes and of the more important, if obvious, fact that the said Theology is after all *peu de chose*. M. Vuillaud has a good time, and offers as much to his readers among all the follies and nonsense; but he is apparently not a Mason, has not been at work seriously and misses the root-matter of the whole correspondence, such as it is, and such as I have sought to develop it, here and elsewhere, in my own case. He misses, moreover, a wider occasion for distraction, being unacquainted with High Grades, their Rites and their Orders, which claim derivation from Kabbalism.

The volumes are written in a curiously discursive style, which does not mean that the author is diverging continually

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[1] *Op. cit.*, Vol. I, pp. 272–274.

from his main issues, but he is very much at ease about them, is never in haste to proceed and finds an opportunity always to look at the various aspects. It may be said that the theme throughout is one of Zoharic Kabbalism, while the impression left on the reader is that which it is designed unquestionably to convey, namely, that the best evidence for the age of the Secret Tradition for which the word Kabbalism stands in the language of Jewry is the *milieu*, the environment, the atmosphere amidst which Christianity itself happened to be born and in which it grew at the beginning. The cosmic matter and nebulæ—so to speak—that are crystallised in the main Kabbalistic text is the age-long story of the theosophical mind of Israel, in Palestine, in Babylon, and at that great meeting-place of life and thought, Alexandria.

It does not appear that M. Vuillaud is himself a Son of Israel, and though he is well and sympathetically acquainted, he is not exactly a Son of the Doctrine. He has described his work exactly in the parenthesis beneath its title: it is a critical essay, having apprehension as such; but I do not find evidence that he is aware anywise of a life and reality deep in the heart of the Doctrine. His contemplation of Shekinah—as Our Lady of Israel comes before us in the ZOHAR—offers proof of this: it is well enough done and is not apart from sympathy; but as it begins so also it remains, an enlightened critical appreciation. Of Zoharic Sex-Doctrine he says little, and that there is anything pregnant in its intimations he does not dream. The work taken as a whole is a study of that which environed the central thing rather than of the thing itself. This is why it is so informing externally, but why also—as it seems to me—there is something deficient, and that something belongs to the secret life of the subject.

As regards Germany it has been stated that there are schemes in the making, including translations of the BAHIR and SEPHER YETZIRAH, but I have not heard of any considerable critical work on the literature at large or its chief representative text. It remains to add that Jewish scholarship in England has not been drawn especially towards the subject of Kabbalism: so far back as fifteen years ago, Dr. J. Abelson said that "works in English are unfortunately very few," and the statement obtains to-day as it did at that time. There is, however, his own extended study on the IMMANENCE OF GOD IN RABBINICAL LITERATURE, which appeared in 1912 and should

be consulted for the doctrine of Shekinah, the significance of MEMRA and the Rabbinical Theosophy of the Word. It was followed some twelve months later by a small volume on JEWISH MYSTICISM, which has chapters on SEPHER YETZIRAH —referred in all likelihood to the sixth century—the ZOHAR, Ten SEPHIROTH and the soul in man. It is held incontestable that the ZOHAR is considerably later than the second century and that much of it is a development of doctrine "embodied in the TALMUD and MIDRASHIM"; but "it could not possibly be the production of a single author or a single period of history."

I am brought in this manner to include among those final considerations which mark the term of our research a summary note on the present position of scholarship respecting its broad subject: there will be drawn thus into a focus the occasional lights and beacons which have shone upon our path in its travelling. They belong, however, only to the external side. As regards the documents of Kabbalism, that which was foretold by Dr. Schiller-Szinessy has substantially come to pass, and all that was said once about MIDRASHIM which embody the Secret Tradition is in course of re-expression from another and very different standpoint. The German school of Dr. Graetz, whose English exponent was Ginsburg, has passed utterly away, and the Zoharic writings are regarded now as a growth of several centuries, not apart from a certain root in Talmudic times. Their connection with R. Simeon ben Yohai remains where we should have expected, in the realm of legend and unlikely to emerge therefrom: it is not flouted, but no hypothesis is pledged thereto. The final shape assumed by the ZOHAR—in a word, its reduction according to the extant and only form—may not be much anterior to the first reports concerning it. Some of the increment and some or all of the redaction may be attributable by a bare possibility to Moses de Leon; but I conclude that every statement concerning this personality must be taken under all reservation, the account in SEPHER YUHASIN having little, if any, evidential value.

The period of R. Akiba is not unwarrantable or repugnant as a date of the SEPHER YETZIRAH, or some earlier form of that document; but the extent to which it anteceded the ninth century remains at present conjectural. And now in respect of content, the SEPHER YETZIRAH and ZOHAR incor-

porate beliefs which in some form or other belong to all occultism: they are part of the burden of Kabbalism, but they go back through the ages and would or might have been acquired by the Jew in his early settlements and successive captivities. Outside these, the *corpus doctrinale* of the ZOHAR, in so far as it is fantastic commentary on Scripture has—within my knowledge—invoked no special research and may be in its procedure of no assignable date. Having no concern in arbitrary systems or artifices apart from system, the inquiry has not been pursued on my own part. In so far as the *corpus doctrinale* consists of metaphysical subtleties, theosophical reveries or great spiritual lights, they are regarded, generally speaking, as post-Talmudic, but sometimes with occasional roots in a further past. If I speak for myself and look upon the Kabbalistic writings broadly, they appeal to me in the first place as documents of humanity, but among such as memorials of Israel and its peculiar genius, possessing their connections with other systems and other modes of thought, but by correspondence, by affiliation, by filtration, by causal identity, rather than by historical descent. The ZOHAR in particular is one of the chief Theosophical Manuals of the human mind, full of greatness and littleness, of sublimity and folly, but testifying continually in its higher intimations to a doctrine of certitude, attained at first hand by inward experience and not merely by a path of debate. The interest which it aroused on its appearance has in some measure survived all criticism, and the work itself has lived down even the admiration of its believers. It is to be accounted for naturally and historically as a genuine growth of its age; but while it is not an "imposture" or a "forgery"—as it used to be called crassly in days that are fortunately dead as well as beyond recall—so also it is not *a clavis absconditorum a constitutione mundi* or the key of all veridic secret knowledge, as old follies have termed it. In particular it contains no vestiges of that Doctrine of Secret Religion, belonging to time immemorial and behind all Religion, which some of its expositors claimed once to find therein. It is secret in the sense of Theosophical Doctrine in Jewry, appealing to an elect school among that elect people and no further; it supposes and involves the whole claim of Jewry. The existence of a Hidden Doctrine of Religion perpetuated from antiquity lies plainly upon the surface of

the ZOHAR, but it happens to be that of the immortal medley and not that of the expositors to whom I refer and all or sundry of their so-called esoteric schools. Nor is it the Religion behind Religion of the late Professor Max Müller, or a highway or byway of Secret Doctrine according to Madame Blavatsky. It is none of these things and none of their shadows and reflections in the modern varieties of occult belief. It belonged to the Sons of the Doctrine who kept the Written Law that they might come to know of the Oral; and as to those who were denied for ever an entrance to its Holy Temple, they were all the nations of the world, the Gentiles outside the Covenant. The Doctrine stood, in other words, behind one Religion, one and no other. That which by the hypothesis lies therefore at the back of all Religions cannot be proved by recourse to Kabbalistic literature; and had this notion been rested thereupon it would be to that extent discounted. The question, however, does not stand or fall by the Kabbalah.

There is reached here and now one term of our research, but another remains over and belongs to the last section of this book, that is to say, whether—the Sons of Doctrine notwithstanding and all their dream of special and exclusive election—there is not something in the Secret Doctrine of Israel at its highest which belongs to all Religion, at the highest of that, and is therefore as much of our concern in this day as it was of the Holy Assemblies in that of R. Simeon, according to the Sacred Tradition.

II.—THE ALLEGED CHRISTIAN ELEMENTS

I have made some occasional allusions, as required by the matter of the moment, to those particular interests, circumstances and dedications in religion under which the ZOHAR assumed the vesture of the French language.[1] It has been

[1] We have seen that the French translation was the work of Jean de Pauly, leaving over the question whether this was an assumed name, as alleged by hostile criticism in certain Jewish quarters. It was published posthumously by M. Emile Lafuma-Giraud, who completed and corrected it, with the help of other Rabbinical scholars. As an example of personal views, their titles and their warrants, it may be noted that in De Pauly's judgment the three IDRAS—being the ASSEMBLY OF THE SANCTUARY and the GREATER and LESSER HOLY ASSEMBLY or SYNOD—are referable to the second or third century before Christ. M. Lafuma-Giraud says justly that this is rejected by all critical learning. His own conclusion is that the ZOHAR as a whole embodies very old materials, combined with much that is of comparatively modern authorship.

owing to a group of *literati*, incorporated—so to speak—for the purpose and actuated by an old and time-honoured zeal for its interpretation in a Christian sense [1] —at least as regards the chief elements of the text. I have indicated also at need the personal gratitude with which I should welcome a proof in this direction. I believe in my heart that the mystery of the Christ in Palestine is the Mystery of a Holy Sanctuary, hidden in the heart of the Providence which moves humanity forward; but it is not my intention to say anything on this subject unless and until I shall have opened another path in the mystic quest. It is one thing, however, to confess, under every prudent qualification, to such a view, but it is another to affirm that the ZOHAR, written long after the advent of Christ, is a secret storehouse of Christian Doctrine, confessing under veils to the Divine Mission of the Master of Nazareth. The bias of the translator in this direction was in several cases so strong that some paraphrasings, in which Christian predilections obscured the true sense, have been excised and redone by revisers. The supplementary task of annotation, which is partly the work of De Pauly but in the main that of his editor, is a storehouse of debate on the whole subject, and it goes even so far as to suggest that a considerable portion of the text, or of its codification at a given period, was the production of a Christian school which, in some undemonstrable manner, lay hidden in Jewry. Under these circumstances it is not surprising that the translation has been challenged in Jewry.

It is not worth while to follow out a speculation of this kind unless the canon of criticism on which it rests should be found to speak with authority, and this is by no means the case. But seeing that the ZOHAR does not correspond internally to that which it would appear on the surface, namely, verbatim reports of debates held in the first century of the Christian era,[2] but is—on the contrary—a work of

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[1] The claim is not only the old claim but the expression is almost identical when it is said that Christian Teaching is neither more nor less than a continuation of Jewish Tradition, and that the ZOHAR—as the reflection of that Tradition within certain measures—formulates plainly, amidst all its obscurities, the doctrine of the Trinity and of the Man-God, Who came upon earth 2000 years ago. See EPILOGUE to the French translation, fol. 6.

[2] An occasional *lapsus memoriæ* determines the value of the implied claim in the negative, as we should expect antecedently, when the unknown editor is found reminding readers of that which has been written or said previously. The ZOHAR is a literary document and bears the marks of its making.

various periods and multifarious authorships, having further a certain rough method and sequence preserved moderately throughout, a certain unity of purpose, there is nothing improbable in the idea that it was the work of an exegetical school—if only for the very innocent and candid reason that Kabbalism supposes Kabbalists. My reference is here to the text itself, apart from the additional documents which are brought in at various points. Speaking rather in a tentative and fluidic sense than in one that is dogmatic and formal, I believe personally that some of these [1] have their roots in a further past than can be claimed for Commentaries on the Pentateuch, at least in their extant form. It is, however, no part of my concern to insist on the question of antiquity, either in respect of the fact or its importance. The existence of a Secret Tradition in pre-Christian times is beyond my province of research, [2] as I do not happen to have taken all knowledge for my subject. Herein, as in my other writings, I am dealing only with an epoch of Christendom. If it could be shewn that the ZOHAR did not antecede the twelfth or thirteenth century in any part of the collection, even this substituted antiquity would be adequate for my purpose, if I found that its intimations offered aspects of importance within the measures of Secret Tradition.

There was assuredly a Secret School of Kabbalism, and it is a subject of incessant reference in the ZOHAR under the general title of Sons of the Doctrine. Whether it was an incorporated school—as we should understand the expression at this day—is another question. It is said in one place that man is renewed or reborn by every new idea respecting the Secret Doctrine [3]—almost as if the latter constitutes a sequence of principles, presupposed and wholly understood, out of which many developments might issue. It was not consequently always a matter of Tradition. Granting that there was this common or general root, not only were fresh lights

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[1] On the other hand it is thought that some are later still, and one has been even ascribed to the fourteenth century. If this be correct, it follows of course that they were added by the editors of the first printed editions, and it is of common knowledge that these varied in respect of their contents.

[2] Having stated this fact on the score of sincerity, it may be well to add that an exhaustive study of the Kabbalah itself, whether or not as a branch of Secret Tradition, would have to be made in connection with that of comparative religion, again demanding qualifications on which I can make no claim, not to speak of space for its development which would be impossible, here at least.

[3] Z., Pt. I, fol. 5a; I, 25.

possible but their discovery became a source of joy—where and whensoever it arose, with whomsoever it might be for a mouthpiece.[1] The disciples of the ZOHAR held open minds, giving ready—even rapturous—welcome to any new idea, if it carried the proper warrants. But it is said further, and not in full consonance with what I have just intimated, that the message must be one of a master—meaning presumably that he must either be known as such or must prove himself.[2] It was a case, however, that by his own words ye shall know him. A stranger in the course of some journey, a poor and outwardly despised person, might so exhibit his titles, when he was recognised and acclaimed on the spot.[3] It follows that the masters, as such or otherwise, were not always known to one another, so that if the Society of the Secret Doctrine was after any manner incorporated, it must have been scattered widely and propagated by a process of segregation—if I may so call it—by instruction or communication from master to disciple, from father also to son. As to the latter classes the counsel was one of silence, because he who pronounces sentences without having attained the grade of a master of sentences would produce only misfortunes.[4] Under the guide of ordinary reason, one would say that this must be interpreted intellectually, as of the misfortunes of ignorance, mistakes and mental mischances, or confusions arising therefrom. However, Rabbi Simeon ben Yohai cautioned his auditors on one occasion never to pronounce a word touching the Secret Doctrine without being entirely certain as to its exactness.[5] To do otherwise might cause the death of legions. This is an alleged consequence which calls to be understood literally, and I mention it because—although it can be nothing but a grotesque hyperbole of speech[6]—it

[1] For example, in the section MISHPATIM, which contains the discourse of Rabbi Yebba the Ancient, as we have seen, that master of Theosophy is treated at first with derision, for he is unknown and appears anonymously, with some crooked questions in his mouth; but before he has finished the colleagues have thrown themselves more than once at his feet, with tears in their eyes, protesting that had they come into the world for no other purpose than to hear his words, their existence would not have been useless.—Z., Pt. II, fol. 99a; III, 398. They were hearing new things.

[2] *Ib.*, Pt. I, fol. 5a; I, 27.

[3] *Ib.*

[4] Some of the incidents to which allusion is made here are quite in the dramatic manner; perhaps it is only to our modern minds that they betray the literary hand, but this is how they impress at least one sympathetic mind. The section MISHPATIM is again a case in point, but there are several instances.

[5] Z., Pt. I, fol. 5b; I, 27.

[6] There are analogies on the other side of the scale, as, for example, when it is said

looks for a moment as if the great teacher of Kabbalism were quoting the penal clause of a pledge by which the Sons of the Doctrine were bound together. It reads like the vengeance threatened in the obligations of secret societies—if their mysteries are betrayed by recipients. Another counsel was to examine the Secret Doctrine attentively before it was given out or taught, so that all error might be avoided.[1]

Being, *ex hypothesi*, originally oral doctrine which passed—in so far as it did pass—at a much later period into writing, it was obviously stored in memory, by the implicit of the claim; and the glaring inconsistencies which are met with ever and continually throughout the text of the ZOHAR are really a rather strong presumptive testimony to this kind of transmission. If Rabbi Moses de Leon had, as it used to be suggested, conceived and begotten the whole colossus of words out of his own head, he would not have fallen out with himself in quite such an obvious manner—even if we grant that forgeries have an ill-starred manner of betraying themselves there and here, so that they are for the most part a miscarriage rather than a making. But while accepting under all necessary reserves the general idea that the ZOHAR embodies some ancient MIDRASHIM [2] which are less or more complete and is, for the rest, a late compilation made up from similar sources, it must be recognised that it bears in an extraordinary degree the marks of compilation—as I have said. In connection with my present point it would be possible to quote several cases in which the imaginary *turba philosophorum* seem to have been making up the Secret Doctrine as they went along at the moment. It is better to face these facts, but it may be added that they and the late editing—otherwise so transparent—leave untouched that which is necessary to my purpose, being the existence of old material belonging to the

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that the Holy One, blessed be He, comes down into three of the Heavenly Schools—one of them being that of Rabbi Simeon—and listens to the expositions of the Secret Law. Moreover, a new idea produced with authority concerning the Doctrine ascends to the Ancient of Days and is ornamented with 370,000 crowns, after which it becomes a heaven. Others are metamorphosed into lands of the living.—Z., Pt. I, fol. 4b, 5a; I, 22, 23, 25.

[1] *Ib.*, Pt. I, fol. 5a; DE PAULY, I, 28.

[2] This was the opinion of S. Munk in MÉLANGES DE PHILOSOPHIE JUIVE ET ARABE, as far back as 1859, but the work as a whole, "in the form under which it has been transmitted," is not older than the thirteenth century, and its authors lived in Spain. The last point seems to rest on the evidence of a single word, and, according to the French edition of the Zohar, it fails thereon. Munk, however, recognised that certain doctrines—as, for example, that of the microcosm—go back to the ninth century.

Secret Doctrine. It may be of the tenth century and it may be earlier; some vestiges may even go back to pre-Christian times, but this does not signify.[1]

The literature of Alchemy made a great and new beginning, somewhere about that period, or when it assumed a Latin garb: the literature of the Holy Graal was posterior by some two centuries; the other written testimonies to a Secret Doctrine under the ægis of Christendom were products of a still later period. What was the message of Theosophical Jewry in comparison with the alternative messages? As a purpose in literature, does it connect with the other and the later purposes, as a school with some other schools in respect of the end proposed—or is it of itself and no other? The Mystery of the Graal is of the mystical body of Christ; the Mystery of Alchemy is many-sided, but on one very late side it is of the body of man in its transmutation; the Mystery of Rosicrucianism—at the highest—is one of Divine Union, but here again there is more than a single aspect and one is the body of resurrection; the Mystery of Speculative Masonry is of the building up of man into a spiritual house, meet for the inhabitation of God. And the Secret Doctrine of Israel concerns a Mystery of Sex summarised as the mystical body of Shekinah, while it includes the shadows and outlines of a science of perfection, of union also therein, so that amidst all variations of process, distinction in symbolism and diversity as to root-ideas in doctrine, the question is answered by saying that it is not only in analogy but in living concurrence with other witnesses.

As such, it is to my own mind a matter of considerable consequence that it is not a Christian witness, while acknowledging that if it were it would be of consequence even greater, though of another kind; and my task in the present chapter is to shew that the case on the contrary side presented by those who have put forward the French version of the ZOHAR—whatever its value otherwise—is a case unproved.

Now, the points at issue between Israel and Christendom on the subject of Messiah are obviously of a very simple

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[1] I mean that it does not matter so far as my purpose is concerned. As explained in my preface, I have been trying for some years past to hold up a certain glass of vision which tends to shew that the same term of research was sought everywhere in the secret literary schools and in two Instituted Mysteries belonging to the Christian centuries. It is not essential that Kabbalism, being a non-Christian system, should be linked into the chain, but it is important if it does enter therein, whether late or early in its origin.

kind, so far as the ground is concerned, for unless the Christ of Nazareth—as His story appears in the records—had (1) offered, or (2) had been represented as offering, at least some considerable proportion of the marks and seals by which He might be entitled to acknowledgment, the claim could not have been (1) proffered on His own part, or (2) sustained on that of His believers. Otherwise, the expectation of Jewry was one thing and the event another, or there would have been no colourable basis for His rejection in the natural reason of things. I suppose that the time has gone past when it was thought possible to affirm that Jesus, Son of Mary and putative Son of the carpenter Joseph, was antecedently likely or tolerable as the Deliverer to come and that it was owing to wilfully hardened hearts, to eyes that were blinded wilfully, that He was not recognised as such. It is not less true that any claimant was, in a sense, antecedently improbable, because of the complete vagueness characterising every intimation by which He is supposed to be foreshadowed. As it so happens—justly or unjustly—Israel expected a Deliverer who would be a mighty warrior before the face of the Lord Who sent him and before the faces of the nations whom he was to scatter, who was to deliver the Gentiles into the hands of Jews, that the one might be sacrificed by the other to that Samael who is the master of the Gentiles. In other words, they expected a personality as much and as little promised in prophetic literature as it was foretold that He who was to come would be crucified between two thieves who are the Written and Oral Laws, would rise up on the third day and would ascend into Heaven. Jewry was entitled to its dream in proportion to the sincerity of its expectation, whether this was warranted or not; the little company of disciples, whom the events of the crucifixion had scandalised, were entitled no less to theirs, when after the resurrection they received their Christ as the Lord of Glory, and so far as the present consideration is concerned, the question on either side is not of our business further.

The speculative thesis before us is that by the evidence, expressed or implied, of SEPHER HA ZOHAR the Messiah has come. So far as expression is concerned this thesis is manifestly untrue, while so far as implication goes I am very certain that the text is on the opposite side. It contains no particle of real evidence concerning that imputed sect in

Jewry which—under the title of Sons of the Doctrine—had confessed to the Christ of Nazareth and were putting forward their views under veils. It is clear, in the first place, that if such evidence exists it lies within the veils, as it is not suggested that it is part of the surface sense, and hence the question is reduced to its minimum so far as circumstances will permit. In the second place, I have to shew that it is not contained in the hidden sense.

Let me solicit my readers at the outset to recall and recur at need to all that which has been ingarnered and to the conclusions reached in preceding chapters: (1) On the Sephirotic allocations of the consonants comprised in the Divine Name, but especially those of the VAU and final HE; (2) On the feminine nature and offices, the betrothals and espousals of Shekinah above and below, but on those in particular which concern our Lady of Providence in her manifestation here on earth, the companion and guide of our exile; (3) on the relation of Shekinah to the Holy Spirit; and (4) on the coming of Messiah. We found that the VAU is the begotten Son of the YOD and HE, being ABBA and AIMA abiding in CHOKMAH and BINAH; that He is extended through three Kabbalistic Worlds below the Supernals in ATZILUTH; that He came into the world with a twin-sister, namely, the HE final, who was also his predestined spouse; that she was at first latent within Him but was afterwards drawn forth and put with Him in the nuptial state, that is to say, face to face, like Adam and Eve; that she descended or fell to earth, as Eve also fell, and is to be raised up by the VAU hereafter; that the Shekinah and Holy Spirit are in a condition of superincession; and that the Messiah is he who has been expected always, a warrior and king to come.

The counter-thesis requires very careful tabulation, for it is scattered through a great many notes and is not presented formally. I shall connect it with two subsidiary points, which will illustrate further the uncritical bias with which we are called to deal.

In respect of Shekinah and Messiah it is maintained that the former designates the Second Degree of the Divine Essence, otherwise the Second Person, in CHOKMAH—and is also the Word. The Shekinah in transcendence is the Word before incarnation and below is the Word made flesh. It is stated in the ZOHAR that Shekinah does become incarnate,

and in so doing assumes the form of man. The incarnation of Messiah is by operation of the VAU, and the ZOHAR indicates that there is unity between God and the Redeemer. This incarnation of the HE, or Word, is recognised by Rabbi Simeon. The Messiah is METATRON, or the body of Shekinah —which is said to be the same thing. The Lesser Countenance of the IDRAS designates the Word incarnate on earth, and the Greater Countenance is the Word prior to manifestation in created things. One passage of the ZOHAR is declared to have no meaning unless the incarnation is admitted, while it is held that another announces the mystery in formal words. Finally, it is believed that there is an allusion to Mary the Mother of Messiah and to her son Jesus Christ when it is affirmed—as we have seen otherwise—that "the world will remain under the domination of the serpent until the coming of a woman like unto Eve and of a man like unto Adam, who shall vanquish the evil serpent and him who rides thereon." [1]

As I have presented and collated these points, so that they may carry their own message with all the force that is possible, they would look rather plausible on the surface, if we knew nothing of the state of things as the result of our research. I feel that the whole question is determined already in a negative sense by my readers as well as myself, but I will analyse the various clauses, so that no false impression may be possible.

(1) We have seen that the Shekinah is on both sides of the Tree; that it is in CHOKMAH as well as BINAH, because the Supernals are in unity; that it is in KETHER for the same reason. (2) We have seen that the Holy One uttered forth the Word and that the Builder—who is Shekinah—acted thereon: there is thus a distinction between God, His Word and the Architect, but again the Three are One, because all is one in ATZILUTH. The affirmation that Shekinah in transcendence is the Word before manifestation and below is the incarnate Word is made on several occasions, but unfortunately in respect of extracts which carry no conviction because they do not convey the intended message. It is said, for example, in the ZOHAR that the daily morning sacrifice [2] is signified in the words of Isaiah which it renders: "And the Lord shall keep thee always in repose"; [3] but this

[1] Z., Pt. I, fol. 145b, 146a; II, 174.
[2] *Ib.*, Pt. I, fol. 141a; II, 151.
[3] The Authorised Version reads: "And the Lord shall guide thee continually."—Is. lviii, 11. Compare the Vulgate: *Et requiem tibi dabit Dominus semper.*

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sacrifice of the morning-tide is held by the French editors to mean the Shekinah above, while the afternoon sacrifice signifies the Shekinah in manifestation. Now, if this is correct—as it may be—there is no reference to the Word and much less to the Word made flesh. We find further in the ZOHAR a fantastic etymology of the word Sabbath,[1] according to which it is identified with that only begotten Daughter who is Shekinah below. This is for our delectation; but as an instance of their canon of criticism the editors have recourse to the TALMUD, where they find that the Sabbath came secretly into the world, unlike other gifts of God to Israel, and thence they conclude that the only Daughter is the only Son and was born secretly in flesh. (3) It is never said in the ZOHAR that the Shekinah becomes incarnate and much less that then it assumes the form of man. The passage referred to specifies that the letter VAU is a symbol of the body of man in an erect position, and adds cryptically: [2] "Hence God willed that Shekinah should be present at the building of the Tabernacle" by Moses. The editors argue that if this does not mean what they postulate there is no sense in the passage. The second alternative is preferable to the arbitrary construction. (4) The ZOHAR does not say that the incarnation of Messiah is operated by the VAU. The passage in question is dealing with Gen. xix. 33, concerning the first-born daughter of Lot: "And he perceived not when she lay down, nor when she arose." The word which corresponds to "arose" in Hebrew "is augmented by a VAU," to shew that the child whom she conceived was to constitute the stem of Messiah.[3] (5) The incarnation of the HE or Word is not recognised by Rabbi Simeon, who is referring only to the descent of Shekinah into Egypt,[4] accompanying Israel and guarded by 42 angels, as we have seen elsewhere. (6) METATRON is not identified with Messiah.[5] It is said in the place referred to that the "eldest servant" [6] of Abraham is the image of METATRON, who is the servant sent by his Master. (7) The reference to the Lesser and Greater Countenances is purely arbitrary. The passage out of which it arises says (*a*) that the Little VAU shall awaken to unite and renew the souls in migration, and

[1] Z., Pt. I, fol. 23b; I, 146, 147.
[2] *Ib.*, Pt. II, fol. 181a; IV, 152, 153.
[3] *Ib.*, Pt. I, fol. 110b; II, 48.
[4] *Ib.*, Pt. II, fol. 4b; III, 15.
[5] *Ib.*, Pt. I, fol. 181b; II, 316.
[6] Gen. xxiv. 2.

(*b*) that at the period in question God shall send down new souls to earth.[1] The editors add that the Great VAU is the Holy Spirit above and the Little VAU the Holy Spirit below—after descent to earth—but I know of no place in which the VAU is said to descend except in connection with the HE final and then what is stated is not in consonance with the prevailing symbolism. The VAU must descend also to raise up the HE final. (8) Another passage which is affirmed to have no meaning unless it relates to the incarnation of Shekinah is as follows: "A tradition tells us that when the Holy One, blessed be He, regards the world and finds that the works of men are good here below, the Sacred Ancient is revealed to the world in the form of the Lesser Countenance, so that all men may see God and be blessed thereby."[2] Whatever the meaning may be, the construction offered by the editors is impossible, as the Lesser Countenance is the VAU in its extension through the worlds, and this is not the Shekinah. (9) Here also is the passage which is held to announce the said incarnation formally: "I have found in the book of King Solomon that אשר = ASHER was born in the Heavenly Palace of Delight from the embrace of two other Supreme Degrees. . . . It is a prediction that אהיה = EHEIH will engender ASHER."[3] The reference is to the words: אהיה אשר אהיה = I am that I am, and the text itself explains that it is dealing with the revelation of the Sacred Name in successive degrees: (1) EHEIEH, (2) ASHER EHEIEH, (3) JEHOVAH. The revelation was to Moses. (10) The alleged allusion to Mary and her Son Jesus in the words quoted above is negatived by the fact that the Blessed Virgin was the mother of Christ, whereas Eve happens to have been the wife of Adam.[4] It is a pity to create analogies over things which have no similitude.

I will mention only one thing more on this part of the subject. The HE final comes down to earth and has done so from the beginning of things, according to the ZOHAR. If we could suppose for a moment that there is authority in the

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[1] Z., Pt. I, fol. 119a; II, 77. The period is that of Messiah the King in his triumph, when the VAU shall be united to the HE, when the sons of Ishmael shall make war on all other nations about the precincts of Jerusalem. The reference to new souls shews also that it is just before the great resurrection. As regards the Greater and Lesser VAU, the ground and nature of the distinction do not appear.

[2] *Ib.*, Pt. III, fol. 15a; V, 44.

[3] *Ib.*, 116, fol. 65b; V, 179.

[4] *Ib.*, Pt. I, fol. 145, 146a; II, 174.

text for an actual incarnation of the He—that is, of Shekinah—she could appear only as a woman, or the whole symbolism would be falsified. There is indeed one passage in which the Daughter of the King is said to have taken flesh [1] but Metatron was her body, even as Shekinah herself is said in another place to be the body of the Holy One. It is flesh of the Land of Life and not of earth. If any personality symbolised by any consonant of the Sacred Name is really expected by Kabbalism to assume the limitations of mortality in the bonds of the body of earth, that consonant is Vau, and what is meant can be only the incarnation of the Begotten Son, who is assuredly the Lesser Countenance of the Idras. At this point I will remind my readers of that which was stated at the end of Book VII, § 8, concerning the coming of Messiah.[2] There on the authority of the Zohar we have seen that the creation of man was designed to prepare a way for the advent of that Divine Personality.[3] The memorable passage is passed over by the French editors without a word of comment, owing no doubt to their unfortunate and impossible predilection for Shekinah as Christ. They could have done much better with the alternative materials, so far as the logic of symbolism is concerned. They would not of course have made out a case in favour of Jesus of Nazareth as Messiah of the Zohar, because it is obviously the intention of the text to shew that its New Adam, the Deliverer to come, is not without an Eve who is at once his sister and spouse, who has had an office in creation through all ages. For this feminine personality there is no room in the Christian scheme, because, although I regard Shekinah as practically identical with the Blessed and Holy Spirit, the suggestion that this latter is in the relation of wife to Messiah or belongs to the side of womanhood means that Latin Trinitarian doctrine calls to be revised and the French editors seem evidently under the obedience of Rome in respect of official religion.

Having reached this point, we can deal shortly with their views on the subject of the Holy Spirit, Which is identified with the Vau of the Sacred Name and is located in Binah. There is one passage in the Zohar where, in consonance

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[1] Z., Pt. II, fol. 94b; III, 378, 379.

[2] See p. 324.

[3] Z., Pt. I, fol. 19b; I, 119. I am sorry to add that the subject is connected with the notion of an infernal "shell" or "mark"—Lilith, or one of her type—said to be the cause of epilepsy in children.

with much that precedes and comes after, the VAU is said to issue from the HE in transcendence, while the second HE issues from the VAU.[1] The first clause of this statement is understood as the Holy Spirit proceeding from the Word and the second as intimating that the Messiah or Christ takes flesh by the operation of the Holy Spirit. The real intention is that which recurs everywhere—namely, to indicate that the union of YOD and HE primal causes the HE as Mother to conceive and beget of YOD, the Father and Spouse, that which is Son of both, namely, the VAU, who comes into being carrying the second HE latent within him; but this is subsequently removed from him in a profound Adamic sleep and they dwell as spouses in unity. As there is no need to say, it would be difficult to find symbolism in more complete opposition to Christian Trinitarian doctrine or to the Christian scheme of the Incarnation. By an accident of things, we are reminded in another note that the Holy Spirit is compared to the light of the moon; but we know that the moon is Shekinah, and the Holy Spirit is therefore the light of Shekinah which seems to correspond with its office—otherwise but analogically indicated when it is implied that the Spirit is the breath of Shekinah. As regards that place in the ZOHAR where the Indwelling Glory is plainly identified with the Holy Spirit,[2] the difficulty is disposed of by saying that it is a transcriber's mistake; but to justify this, even in a preliminary sense, the error would have to be characteristic of one codex only, *plus* any edition or manuscript which may have derived indubitably therefrom. Now we have seen that the trend of all collated extracts seems towards identification rather than distinction, or to something so like it that the two principles pass one into another and are interchanged continually, while in respect of the single extract which makes distinction absolute, I should be not less or more in order—perhaps even more—if I suggested, on the contrary, that the copyist's mistake is there. I do not adopt such devices; the ZOHAR is a contradictory collection; but I abide by the consensus of intimations.

If, however, we wish for even more typical specimens of the true value attaching to the annotations on their polemical side, we must have recourse to what is said about the Eucharist.

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[1] Z., Pt. I, fol. 193b; II, 365.
[2] See Book VIII, § 1, p. 366.

According to the ZOHAR, there is a wine which is the synthesis of all joys,[1] an ancient and sacred wine which was known to Jacob,[2] Joseph and David.[3] METATRON in the personality of Enoch is said to have administered it to the patriarchs.[4] It is not connected with the wine carried by Melchizedek, but—according to the French editors—we have here an allusion to the mystery of transubstantiation. So also the unleavened bread, which is called bread of affliction in the Old Testament, and is therefore the very antithesis of Eucharistic Bread, is declared in the ZOHAR to represent the female in separation from the male,[5] who would be presumably represented by the yeast. Such separation means of course affliction for Kabbalism. There is, however, some undemonstrable way in which this understanding of unleavened bread is held to mean the Eucharist—in which case it can be only that of the Latin Rite, where the bread is in separation from the wine. There is also a Zoharic reference to the offering of bread and wine, the one representing joy and the right side, while the other is the left and is therefore affliction, though it is not specified in the text.[6] This, say the editors, exposes clearly the Mystery of the Blessed Sacrament. We are prepared in such manner for the last suggestion which I feel called to mention here. At the death of Rabbi Simeon, his son, Rabbi Eleazar, overcome with grief, exclaims that "all the colleagues should drink blood."[7] This indicates the "offering of the Holy Sacrifice and proceeding to transubstantiation."

Under all these considerations, not to speak of many others of similar purport and intention, we can understand that the Kabbalistic Community of Israel is identified with the Church of God, in the sense of the Christian Church. When it is said to be above, it is the Church Triumphant and Glorious in Heaven; below it is the Church militant on earth; but it is left to the reader's discrimination whether it is centred at Rome.

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[1] Z., Pt. I, fol. 142b; II, 157.
[2] Gen. xxvii. 25.
[3] Z., Pt. III, fol. 189a; V, 496.
[4] *Ib.* Seven firmaments, seven palaces, six directions, and five pathways issue from this wine.
[5] *Ib.*, Pt. I, fol. 157a; II, 216, 217.
[6] *Ib.*, Pt. II, fol. 29a; III, 139. I suppose that when any sacred text speaks of bread and wine, our Christian pre-occupations on the subject will look inevitably for Eucharistic analogies. I was on the watch myself anxiously at the beginning of my Zoharic studies, but I suffered disappointment only.
[7] *Ib.*, Pt. III, fol. 296b; IDRA ZOUTA, VI, 120.

I am sure that the work of annotation has been done by the French editors with sincerity and even with zeal, but on the side of their palmary concern it has not been done with insight. There seems to me nothing more unfortunate in the long story of attempts to construe the Kabbalah in a Christian sense than the presentation of Shekinah as Christ and, as I have indicated, without dwelling thereon, another way was possible—by no means satisfactory, but not at least ridiculous. Our Blessed Saviour has been placed in many anomalous positions by those who seek to glorify Him and desire that His cause should prevail, but in none surely which is quite so curious as this.

III.—CONCLUSION ON JEWISH THEOSOPHY

As regards the message of the Secret Doctrine in Israel, apart from the body of texts, those who seek in the ZOHAR for a deeper knowledge—outside dogmatic affirmations, already cited—concerning the term of mystical experience, as it has reached expression in the great texts of mystical literature, will not find what they need in the plain and simple way that they are likely to need it, though I believe that the experience is there. It follows, however, a perilous path of symbolism ; but there is this further to be said—that, perhaps more than most others in the great schools, the Doctors of the Hidden Law realised that it has not entered into the heart of man to conceive what God has prepared for those who love Him. They must have known at least how the experience transcends expression, as the mournful failures of mystical literature bear witness on every side. I take it that this is why the union of male and female—which is their adopted form of symbolism—the more it is raised into transcendence is the deeper covered with veils. On the sanctification of the natural act and the path therein, they speak with reasonable fullness, all things perhaps considered. They are explicit also on the correspondence between things above and below therein, but without a word or part of a word which tells of the end attained. This is not to say that the term of Divine Union is never indicated ; but we shall see by collating the allusions that if they are spoken from the centre, at least in the wording itself, the centre seems very far away. In the first place, as to that path which may lead to the Mystery of Union : the

thesis is that the just aspire to contemplate the delights of the Lord and in Him their delights are found :[1] it is in the Lord Himself, and so only, that they desire to rejoice. The counsel in symbolism is that those who seek to contemplate the Mystery of Sacred Union shall consider the flame which springs from a lighted candle. Two colours will be perceived, one being white and the other a kind of blue. The one is above and the other is the pedestal of the first : they are united and yet distinct.[2] Here is an analogy borrowed from a material object and indicating something which is postulated concerning the state of integration in God. The path is one of holiness,[3] for it is by the ascent of this as by a ladder that man is able to be joined with the Holy One. Hence God said to Abraham : "Get thee out of thy country."[4] Here was a call from earthly into spiritual life. The necessity of this call and the departure which follows thereon resides in the fact that whatsoever is produced in this world is in a state of separation ; union exists only in the world above, according to the words : "From thence it was parted and became into four heads."[5] This is held to be the doctrine of distinction, diversity and inevitable separateness in the way of manifestation. The path is followed in the faith which precedes experience, and the postulate of this faith abides in the recognition of unity in heaven, on earth and in all the worlds. Those who can realise along this line are counted among the just whose will is done by the Holy One.[6] The ZOHAR in this place is either written more wisely than its makers knew or we have a hint of Secret Doctrine and even of experience which never passed fully into expression. The essential of progress in the path is that man shall apply himself to the study of the Law and shall cleave thereto, so that he may be judged worthy of being united to the Tree of Life.[7] This is another symbol of the union, for as a tree is composed of leaves, branches and trunk, so are the souls which emanate from the Tree of Life grafted in the Holy One.[8] But there are distinctions, states and stages, and for this reason some souls may be compared to the leaves and some to the branches ; yet a common faith unites them and makes of them one tree.

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[1] Z., Pt. I, fol. 219a ; II, 465.
[2] *Ib.*, fol. 51a ; I, 296.
[3] *Ib.*, fol. 79b ; I, 465.
[4] Gen. xii. 1.
[5] Gen. ii. 10.
[6] Z., Pt. I, fol. 191b ; II, 355.
[7] *Ib.*, fol. 193a, b ; II, 364.
[8] *Ib.*

Prayer is an aid on the path, and there are two kinds of prayer held to be indicated by David when he speaks of the words of his mouth and the secret meditation of his heart.[1] The one is the prayer of words and the other is the prayer of silence, the state of the latter being very deep, according to the ZOHAR. It is foretold that "I will multiply thy race as the sands of the sea, the multitude of which is innumerable,"[2] and this refers to the state of silent, unexpressed and inexpressible prayer, for which reason it is said to conceal the Mystery of Perfect Union in the Divine Essence.[3]

While the intellectual idea of a final union between the soul and God emerges with tolerable clearness in the sense that a state is suggested which seems to exceed that understood by the Blessed Vision of Theology, the evidence is as usual rather out of harmony with itself and does not correspond always with the two primary dogmas which belong to the root-matter of the whole subject. It is said in the first place that in their intercourse the Holy One and the Community of Israel are called one,[4] as also that there is no separation in the joy of heaven,[5] yet there are other modes of expression which are less clear in their nature. That of integration in the body of the heavenly King must be counted in this class,[6] and again it is said that the Master is in the midst of those who love Him,[7] which corresponds more probably to the state of eye to eye than to that of oneness.[8] Perhaps the clearest intimation is in a short commentary on the words, "Let him kiss me with the kisses of his mouth,"[9] which are held as referring to the union of all spirits with the Supreme Spirit, called otherwise the condition of grand, perfect and eternal joy.[10] Imperfect spirits will enter into perfection by its means,

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[1] Z., Pt. I, fol. 169a; II, 264, 265.—Ps. xix. 14.

[2] Gen. xxxii. 12.

[3] Z., Pt. I, fol. 169a; II, 265. It is said in another place that man must not raise his voice in prayer higher than is necessary, or he is not likely to be heard. The reason is that true prayer is made in silence. There is an obscure suggestion also that the prayer of silence is spoken by the Divine Voice within us. So also the later mystics say that Christ prays in us.—*Ib.*, fol. 209b, 210a; II, 440.

[4] *Ib.*, Pt. III, fol. 93b; V, 248.

[5] *Ib.*, fol. 4a; V, 7.

[6] *Ib.*, Pt. II, fol. 87a; III, 358.

[7] *Ib.*, Pt. II, fol. 211a; IV, 220.

[8] The words, "to behold the beauty of the Lord, and to inquire in His Temple" (Ps. xxvii. 4) are contrasted with, "Then shalt thou delight thyself in the Lord" (Is. lviii. 14), to shew that the latter signifies a deeper state of union; but those who attain hereto are very few in number.—*Ib.*, Pt. I, fol. 219a; II, 465.

[9] Song of Solomon, i. 2.

[10] Z., Pt. I, fol. 44b; I, 262.

and spirits that would be otherwise apart from life will diffuse a great brilliance by its aid.[1] This mystery is expressed also in those other words of Scripture: "And Jacob kissed Rachel."[2] It is obvious therefore that the analogy is one of human union, and it is said cryptically that the perfect union above is accomplished only in so far as seed shall be communicated by the Seventh Palace above to the Seventh Palace below.[3] It is then perfect, and blessed is he who knows how to effect it, for he is loved above and below:[4] he is the just man who is the foundation of the world.[5] In the state of perfect union all is concentrated in the Supreme Thought, the forms and images disappear, and this Thought animates and enlightens all.[6]

I have left until the present concluding section the suggestions which it is my intention to offer on the Mystery of Sex in Kabbalism, as it seemed desirable to isolate my own views from the evidence or intimations of the text. It will be observed that the Mystery in its unfolding comprises (1) the doctrine concerning an union between male and female principles postulated as inherent in Deity and illustrated as to its nature by analogies in physical humanity, which analogies have to be checked by (2) the doctrine of the essential unity between Jehovah and Elohim, Who are the male and female principles in question. The analogy breaks at this point and is not restored by (3) the hypothesis that Adam and Eve were

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[1] Z., Pt. I, fol. 44b; I, 262. This union is said to depend entirely on the prayer of man.

[2] Gen. xxix. 11.

[3] Z., Pt. I, fol. 45a, b; I, 263.

[4] *Ib.*, fol. 45b; I, 263, 264.

[5] Prov. x. 25.

[6] Z., Pt. I, fol. 45b; I, 264, 265. There are the following additional allusions on the subject of union and its correlatives: (*a*) By following the ascending path of the SEPHIROTH, there is reached that supreme place where all is united and all henceforth is one.—*Ib.*, fol. 18a; I, 111. (*b*) So long as severity rules this world there is no union, the reason being that union is mercy, peace and the covenant. It is thought to be proved by the words: "And God remembered Noah" (Gen. viii. 1).—Z., Pt. I, fol. 69b; I, 409, 410. (*c*) True unity depends on attachment to the Supreme King. When the river which went forth out of Eden was divided into four heads, this signified separation in manifest things; but it was in union at the source itself.—*Ib.*, fol. 74b; I, 440, 441. (*d*) A sacred union is attained at times in prayer.—*Ib.*, Pt. II, fol. 57a; III, 254. (*e*) Those who dwell in the higher region are united in joy and never separated.—*Ib.*, Pt. III, fol. 4a; V, 7. (*f*) Lastly, the union of God in Himself—which is the ground of all other unions—is believed to be exhibited perfectly in the words—JEHOVAH ELOHENOV JEHOVAH (Deut. vi. 4). ELOHENOV is the root mentioned in Is. xi. 1: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." The final JEHOVAH is the pathway here below; in order to know the Mystery of Union it is indispensable to follow the pathway.—Z., Pt. III, fol. 7a; V, 20.

originally side by side, which hypothesis is grounded on certain monstrous births that occur from time to time in humanity and are a yoking but not an unity. Nor is it restored by a literal understanding of Genesis, according to which Eve was dormant in Adam, not active and conscious within him, for in the latter case he could not have been said to be alone. There is finally no intention of maintaining the correspondence, because (4) the original generation of souls was in separation as male and female, and (5) this distinction will continue to be maintained in the eternal world by the mode of simple reunion in companionship, *plus* a transcendental intercourse the rapture of which is increased by a visual contemplation therein of God and His Shekinah, Who is also God. (6) But an important content of the Mystery is the generation of souls as a result of Divine Intercourse, and this is imitated on earth by incarnate man, as it (7) will continue to be imitated in heaven, where the union of created souls will produce fruit after their own kind.

We are not concerned with applying tests of value to the metaphysical part of the doctrine, for its collation with other doctrines leads to insuperable difficulties, some of which have been illustrated by the lights of later Kabbalism. There is, however, the doctrine of experience, and I wish to say that if we accept Zoharic teaching on its own warrants, then the imitation on earth of that which is operated in the transcendence, being done—if I may so express it—in the sense of God's ineffable union, did not unreasonably become, in the eyes of those who not only held the doctrine but performed the practice, a work of sanctification. Now, the question is where it may have brought them. The ZOHAR is silent hereon, except in so far as it testifies with no uncertain voice to the presence of Shekinah in the houses of the Holy Doctors of the Law. But this presence followed them in their travels abroad, and there is one allusion at least to a state in which it was realised invariably as indwelling in the soul.[1] It seems to me that these are three qualities of intimation as to a Divine Realisation in consciousness resulting from the manner of life laid down as indispensable thereto. In this case the Sons of the Doctrine walked not only by faith but by experience, and it follows that the mystery in its practice had a consequence within themselves as well as in their children.

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[1] Z., Pt. I, fol. 166a; II, 250.

More than this cannot be said on the evidence which lies before us, and of the issue which came of the unions thus adumbrated it is obvious that we can say nothing. One of the Instituted Mysteries tells us in its moving ritual that the children of philosophers belong to philosophy, and we may believe—if we can and will—that in the case under notice they were worthy of their high calling and birthright.

In what manner does this Secret Doctrine of Israel affect us as mystics in the twentieth century? There is firstly the doctrinal side, and it will be seen that those among us who belong to the Christian Tradition, more especially on the orthodox side, must be conscious that they are moving through the great text as through a strange world of images—vestiges of many pantheons, many systems of the past, and legends of the soul in man. I have mentioned already that the Theological Doctrine of the Trinity must complete its own symbolism, if it is to be held as a product of the logical mind, and that therefore the Eternal Father is *ex hypothesi* the Eternal Mother, or in the sense and reason of things there could be no generation of an Eternal Son. The Zoharic male and female in the Deity cannot be therefore repugnant to the Trinitarian. Beyond this point the Kabbalistic system moves farther and farther, as it proceeds, from the field of Christian Theology. If it were not complicated by irreconcilable elements in the medley of texts and testimonies, so that on the one hand we have the creation of souls *en masse*, as if by the conventional *Fiat*, and on the other their unceasing generation as the result of Divine Communion, to say nothing of minor alternatives, there is much that is suggestive in the second dream, and for those who feel able to accept any definite hypothesis on the subject it may have an appealing aspect. We know also that the tradition of souls being created, generated or otherwise evolved in pairs is old and far diffused. I am not sure that it does not belong to "the hunger and thirst of the heart" after something like a timeless sanction of human relations; but it is difficult to regard it either as part of a secret doctrine or as convincing *per se* if it were.[1] The kind of reunion which constitutes the beatitude

[1] A distinction on Secret Doctrine is desirable in this connection, it being understood that I am speaking *ex hypothesi* on both sides of the subject. There is that which is based on experience and is kept secret because the nature of the experience is regarded as a thing to conceal from public knowledge. If an Order of Alchemists discovered a very simple process of transmuting metals, they might keep it secret presumably for

of the Elect who experience the rapture of intercourse—one with another—in the sight of God is rather like an houri's paradise conducted on monogamic lines, and it looks a little strange, moreover, in the face of its contrasts at other points in the text.[1] I refer to the continued study of the doctrine by the Elect in the Lower Paradise and by the Community of Israel gathered into the transcendence of BINAH.[2] I do not say that these ideas of a Paradise of espousals and a College of transfigured adepts are absolutely exclusive, but I am equally certain that they were never meant to dwell together in unity. The nuptials of Rabbi Simeon at the close of the Lesser Holy Assembly were, one feels, of another order[3] than most of the psychic marriages proclaimed in the ZOHAR. When, however, the scheme is detached to some extent from its setting, it is worth while formulating its irreducible minimum as follows: (1) The Communion of the Divine Duality, Ineffable Male and Female, in the Supernal World, generates human souls, male and female, in Its own likeness, who assume flesh—according to a law of succession. (2) They are intended to find one another in earthly life and to enter into marriage therein; but there are various interventions which postpone and even seem to frustrate the general design: yet it is accomplished unfailingly in the case of those who keep the Law. (3) The souls return into the spiritual world and are reunited for ever therein. (4) The keeping of the Sex Law, which is part of the Secret Doctrine, insures the procreation of those who may be called the Children of the Doctrine, assuredly a "peculiar people."

It would not be worth while to place on record a personal opinion if it were not one which I feel is likely to be shared—in the detached manner that I design to put it forward. If we draw together from all sources whatever the soul's

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their own benefit. If they discovered a simple way to compose an elixir of life which would confer physical immortality, they might keep it secret out of mercy to mankind. This is one side of the question, and the other is speculative doctrine, which there is no true reason to reserve from others, more especially as it seldom differs essentially from independent analogous forms and is usually not new at all.

[1] It is beautiful and moving, however, within its own measures, and the heart goes out to greet it.

[2] This is a subject of continual reference and is a clear issue in respect of departed souls gathered into the Lower Paradise. Israel in the Supernal World offers points of difficulty in most allusions. It is even described as a Degree of the Divine Essence uniting all legions above.—Z., Pt. III, fol. 197a; V, 507. Presumably it is the history of souls in perfect union, almost in the state of absorption.

[3] See IDRA ZOUTA, *ib.*, fol. 296b; VI, 121, and Pt. I, fol. 218a; II, 461.

legends, her travels and metamorphoses, into a single storehouse of memorials, I question very much whether we should find in our collection a more tolerable proposition at its value, and I make this qualification because I am not suggesting that either one or another is convincing. I do not know of any light on the mystery of man's beginning in his inward state which carries the seals of mastery, for the literature of mystical attainment, the records of our precursors on the path which leads to God, have nothing to testify thereon, as it is not the concern of their experience. Each school reproduces therefore the accepted teaching of its time and place.[1] The ZOHAR shews in its own manner that the end is like the beginning, and if it be only a tale of faërie, it is one of grace as such.

Having said what is possible on this part of the subject, there arises in the next place that which must be called indubitably the most important question of all, and though it is one that is difficult to approach it would be quite impossible to pass over and not miss the whole point of the present study. I have said at the beginning of this chapter that the form of symbolism adopted in respect of Divine attainment by the doctors of the Hidden Law is that of male and female in their union; it begins here on earth and it is raised into all the heavens; *mutatis mutandis*, it is the same kind of intercourse on all the planes,[2] and all planes or worlds are in communication one with another, not merely by the analogy which obtains but in a manner which is represented by the recurring image of the world above being married to the world below. We have seen that he is called perfect and blessed who knows how to effect such an union, and this so far as the individual is concerned can be only by fulfilling

[1] The inference is obvious and is, I think, utterly true. If we take the Christian records, that part of them which deserves to be called mystical is either a study of conditions, processes, practices leading to the term in God or it is concerned with experience attained in the term. The first may depend from dogma—*e.g.* the idea that an ascetic path is of Divine counsel—but it does not explain the counsel or ordinance; the second is a realisation of the Divine in consciousness and has nothing to do with vision, as when Dr. John Pordage seems to have seen the Trinity manifest in arbitrary forms. The deep mystical state is imageless and is not a light on theological teaching.

[2] I hope that the qualification will be quite clear to my readers. The body of man was the most sacred thing for Kabbalists and there is absolutely no question that it was in perfect analogy with the body of heaven in its clearness: they were not afraid of their symbolism and they accepted all its consequences. The result was what on the surface is called gross physicalism; but there is sufficient evidence that when they happened to drop their symbolism, or to adopt another form, they realised that the things of the spirit are understood spiritually.

that which he is appointed to do under the provisions of the Secret Law. My hypothesis is that in so doing he became conscious of what—for want of a better expression—I must term the cosmic union, in which the personal act would be merged, so that he shared in the loving intercourse which obtains, according to Kabbalism, above and below. By this also the worlds are bound together, God is united to creation and the soul of man partakes within its proper measures—and under the reserves of all the veils by which he is covered during the life of earth—of that universal and divine communion.

I have said that there are intimations of this state in eastern teaching, by which I mean India, but that—so far as I am aware—they have not passed into writing. It was testified also in the past—once at least—by a spiritual alchemist that he was acquainted with the mystery of his art but had never proceeded to the practice because he had not found a woman who could help him in the work.[1] So also when Thomas Vaughan speaks of "the conjugal mystery of heaven and earth" I believe that he had some notion of these workings, whether as the result of experience or merely in an intellectual way, by the study of concealed literatures.

It would be possible to carry these considerations much further, but I do not feel that they are meant for presentation at length in this place. The suggestion is that, expressed in very plain language, there is something to be fulfilled between man and woman by a marriage of Nature and Grace of which the sacramental aspect sometimes attributed to earthly marriage is the merest shadow and vestige. We have seen what Zoharic Theosophy adumbrates on this work; I have found vestiges of the same testimony in the allegories of some alchemical books,[2] and there are other traces of the experience or of notions concerning the experience in the Philadelphian

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[1] The question is whether this is the open door of the Hermetic Mystery—*introitum apertus ad occlusum regis palatium*—in so far as the literature is apart from experiments in the mineral kingdom. It was once suggested that the key was to be sought in something done between operator and subject, after the manner of the trance-state induced by mesmerism. In *The Hidden Church of the Holy Graal* I have sought to establish certain crude analogies between the spiritual work in Alchemy and that in the Eucharist; it obtains within its own measures, but everything depends on the true meaning of the breaking of the Host into the Chalice.

[2] The LIBER MUTUS, first published at Rupella in 1677, and reprinted in Mangetus, BIBLIOTHECA CHEMICA CURIOSA, is of some importance as a case in point, but the allegories are in pictures only. I have called it elsewhere THE BOOK OF THE SILENCE OF HERMES.

mystical school of the late seventeenth century in England.[1] It is better—for the moment at least—that those who feel drawn in this direction, with clean hearts and minds turned towards God, should follow out the needful researches for themselves in the literatures to which I have alluded. They may come to see that the analogy instituted by the Latin Church between those who are joined in wedlock and the union of Christ with His Church has a deeper meaning than has been discerned in the public ways ; that in certain grades of consecration the spouse and the beloved on earth do stand for Christ the Lover of the soul and for the soul in that nuptial union which is called the mystical marriage in great and holy texts ; the *absconditus sponsus* may be under veils of the living man, and the *sponsa* may realise in the person of her own consciousness that the soul is indeed the bride.

I am the last person in the world to enforce practical conclusions, but if those who are prepared thereto within and without—and this not too late in life—were to enter the nuptial state and fulfil it consistently, as also with high reverence, in the sense of the ZOHAR, I think that the world might be changed and that a generation to come born of such unions might be children of a risen life.

For the rest, in conclusion, it will be seen that I have not put forward the Secret Doctrine in Israel as one who regards its part major as of great Theosophical and high mystical importance, though I hold its memorials not merely as of living interest but as belonging to that kind which does not die ; for at the back of all its reverie, the strange fantasia of symbols and images, there is the pulsating heart of a dedicated humanity, set in and out of season to justify the ways of God to those who could see through its particular glass of vision. I speak as one who has found God in many strange ways of thought, and—what is perhaps more unusual—in very simple and homely ways. I look to go further, for much that has never been spoken or said, and so remains for expression, is not indeed beyond it. But the Kabbalistic Jew, dreaming of liberation and of union under the grievous yoke of his law, giving it the wings of interpretation and rising himself thereon,

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[1] From this point of view and otherwise, all the writings belonging to the Philadelphian school demand consideration anew, including Robert Roach's IMPERIAL STANDARD OF MESSIAH TRIUMPHANT, THEOLOGIA MYSTICA of John Pordage, the works of Jane Lead, and the rare PHILADELPHIAN TRANSACTIONS.

is of my own lineage in the spirit, of my kinship in the heart of quest. His Fall of man is no mere dream, because it is highest symbolism. His myth of Paradise has a voice speaking within it from a far home of the consciousness: though the eyes of flesh may be dazzled and the longing of sense may sink when the glories of our end are published, I know that, be it ever so splendid, there is no place like home. The Jew's Covenant in the flesh is assuredly, in Zoharic understanding, one of God's most true Covenants; the Master Who seals us within does often seal us without, whence peers and co-heirs have always known one another in every place of the world, and every sign-manual of heaven is honourable and worshipful, since it sets apart to His service. The outward and inward Law is like the book of our life itself, *intus et foris scriptus;* there is nothing so allusive in the whole world of images; it is illustrated in all our ways—without in the rule of our conventions, without in the external veneer of our too imperfect conformities, without in the age-long tale of our schooling and self-schooling; but within in our hungers and raptures after the "good things of the Lord in the Land of the Living," in the thirst after righteousness which we cannot attain ourselves and can scarcely formulate, in the ineradicable covetousness with which we would grasp at what God has prepared for those who love Him. The beauty of the courts of the Temple—Temple of Solomon and Zerubbabel—its Holy Place and the Holy of Holies beyond, has eaten up our hearts with desire. Do we not also expect the coming of Messiah, while confessing to the Messiah Which has come, Whose star we have seen in the East, nor yet in the East alone but all the quarters of Heaven, through the ages and nations? Son of Issachar, Son of David, Son of Joseph, true legitimate and true King for ever, do we not know that for us He has never come without until He has come within? *Domine, non sum dignus ut intres sub tectum meum:* yet are we His stable in Bethlehem, yet is He born in us. *Sed tantum dic verbo*—O Word of Words, speak it in the inward silence—*et sanabitur anima mea.* And the legend of the soul in Kabbalism, at however far a distance, flashes and reflects within us its changing aspects of that long, strange journey of old taken by those who came forth, and perchance are still coming, taken by those who go back; God-speed them in both respects, and give to those who seek it safe conduct and the

blessed end. Yes, there is truth in Kabbalism, all its contradictory messages notwithstanding; the contradictions themselves are but turnings of the glass of mind, hither and thither, to encompass all directions—opposites included, and included the pairs of these. But the great message of all is the message of the Indwelling Presence, though it comes to us who are mystics under unwonted forms and in a peculiar radiance of vesture. The Divine Fatherhood is one side of the shield of faith and the other is Divine Motherhood. Whether we regard it as doctrine handed down from an immemorial past—few of us can so regard it—or whether we decide in our excess that it was conceived by Moses de Leon and born of his brain and pen, it is a wonderful heritage of mind which has come into our hands, and perhaps at this day it has a greater message for us than it had ever for our brothers in Jewry. I could almost wish that this Moses were the one and very man, for I do not think that in the wide world there would be the same kind of greatness as his. But taking things as they are, and by what we know of his writings, there is nothing so unlikely.

It follows that I have not put forward the Secret Doctrine in Israel as one who believes that it is literally what it claims to be in respect of antiquity, though I have made evident that in my opinion the ZOHAR incorporates old MIDRASHIM. It makes no claim except as to Oral Tradition, and about this I have no opinion. It follows also that I have not put it forward as a sum total of wisdom, written or unwritten; but I do believe that in the expounded Mystery of Sex—so far as it is indeed expounded—it suggests a great experiment which—" once in time and somewhere in the world "—may have been practised in hidden sanctuaries that were homes of man and woman. The doctrine of sex in the ZOHAR is that *desideratum* which I mentioned at the beginning, a Key general to the House of Doctrine: all other teaching in the great Theosophical Miscellany may be said to encompass it, as the Divine Names and SEPHIROTH stand about the figure of the Cosmic Christ in the eloquent diagram of Khunrath. It is the central root which I have mentioned, and from this root the Tree of Knowledge grows. As the ZOHAR intimates, it becomes the Tree of Life. At this end of our travelling, we have reached what was set before us when our quest was undertaken first, namely, a *terminus ad quem*, from which we

can look over the strange path that we have followed, surveying it under one light. Shekinah is the high light which shines thereon. We have seen that this Lady of Mediation is the President over that nuptial intercourse which I have described as begun on earth and completed in the World of the Supernals. The return journey of the soul is performed therefore under her light, in and by her grace, with the sustenance of her mysterious power. For us at this day she can be a Principle only, but it is Divine as such; and after what manner—if indeed other than this—she was understood by Sons of the Doctrine during earlier days of their exile through the long centuries of Christendom, we must be content to leave. It would be a satisfaction to find the answer, but it is not of our vital concern: enough if we have convinced ourselves—and this, I think, we have done—that the central testimony signifies as authentic and true of voice. It follows in fine therefore that SEPHER HA ZOHAR, the BOOK OF SPLENDOUR, has something to tell us at this day which calls to be heard by those who have ears. God preventing, I do not affirm that it offers an only way, since ways are many to the height. From the beginning of things He has called man and woman in all the states of life, in childhood and virginity, in espousals and widowhood; and He Who makes all things one has called the Lover and Beloved, that they may go up hand in hand and become one in Him. Hereunto is that which can be said in the public places, and for all that remains over—*Sacramentum Regis abscondere bonum est.*

There are things, however, which also remain over outside the Mystery of Sex, and they recall me to that question which has been mentioned and left open, whether, namely, there is something in the Secret Doctrine of Israel which belongs to all Religion and is no man's patrimony by virtue of official belief or election as a peculiar people. The doctrine that we come forth from the Centre and that the Centre draws us back is formulated rarely in Kabbalism and never in clear terms; but it is implied or adumbrated continually, and it belongs to the higher understanding of all Religion. That Centre is AYIN SOPH according to the ZOHAR, and it is the Font and Source of all. Whether it indicates that the soul returns thereto arises for determination in the next place: if so it can be only by virtue of something inherent and essential in the soul's nature. The nature of that something is

defined in affirming that God is within and His Kingdom. But this is common to all Religions understood at their highest. It is formulated by the ZOHAR in the Doctrine of TSURE, that most pregnant intimation concerning the prototypical soul in ATZILUTH, the supernal part of soul which does not leave the Supernals. This is the inward Kingdom of God and this the God Who is within. There is also a very eloquent shewing forth of the return journey in the figurative language of the Tree. We know that AIN SOPH is situated in the Symbolism above the Tree, the head of which is the Supernal SEPHIROTH. We have found also that the Central Pillar in the Tree of Life is the line of the soul's ascent, that the Sons of the Doctrine go up thereby on the way of return to God. This means and can mean only the realisation of TSURE, or the soul's union with the soul's Divine Part which itself is in union always with the Divine in the universe. The God Who is within is God. There is one thing more: the Atziluthic state of the soul is not the end of its progression, and an ineffable horizon expands from one dogmatic affirmation which is formulated once and once only. On my own part, I cite it for the second time, as it was met with in the Latin of Rosenroth: *Linea autem media ascendit usque ad* AIN SOPH. It follows that the soul goes on, an eternal "travelling in the subject," as I have called it elsewhere.

If it be said that these high things were conceived only in the mind by Sons of the Doctrine, my appeal is to all records of Mysticism, on the faith of which it is to be affirmed that the proper part of man is to conceive in the mind if he seeks to conceive in experience. The mode, moreover, is not defined by the evidence: in other words, the records may connote experience, as well as debate about it. However this may be, that which confronts us in Kabbalistic *Theosophia Magna* is a modality of soul in attainment which is second to none in the whole of mystical testimony, and *per contra* it exceeds all. It is the state beyond the summit of the Mount of God, an ascension into the great silence beyond all modes and forms.

After the rapture of Metatron, that great Angel of the Presence, vibrating on the threshold of Godhood; after KETHER, where Jehovah is united with Elohim; after *Mysterium* Shekinah, presiding over Sacred Births and Divine Marriages, there is set before us as the last estate of man and

the last word concerning it, AIN SOPH, that which is conceived in the mind and realised from far away in the heart respecting unknowable darkness at the *centrum concentratum* of light unknown, a state beyond all being, the soul at that centre, and after all the warfare in manifold lives of quest, the soul at rest therein. We have made a long journey, and there is nothing now to follow: there is to be said only, in the humility of certitude, that it has been worth all the toil. I testify that the mind which conceives this end of being, beyond all being, in the eternal nowhere and the ineffable nought of nought is already there, in that unsearchable inward part which does not leave the Supernals, even where *linea media contemplationis suae ascendit usque ad* AIN SOPH.

APPENDICES

APPENDIX I

SEPHIROTIC DEVELOPMENTS

It has been said that later Kabbalism complicated almost inextricably the Four Worlds of the Zohar, one and the chief reason being that it attempted to methodise the inchoate and contradictory elements which are drawn into the fountain text. It is not unlikely that a lively apprehension on the subject may have been communicated to the general reader by an exceedingly simplified summary of the Worlds and their Sephiroth in the third section of my Fifth Book. For the benefit of those who may feel concerned about subsequent developments according to the mind of Kabbalism, I shall be justified perhaps in devoting a few pages to the following sketch, derived from various sources. We have seen that Ain Soph passed, by the hypothesis, from latency into activity, still subsisting, however, in a state which is inconceivable humanly, being that of pure abstract thought. The concentration of this thought is depicted in Kether, which is also Divine Will in primordial manifestation. The Supreme Crown [1] is, symbolically speaking, the base or sphere of the Divine Consciousness from which it would follow that self-knowledge cannot be postulated in respect of Ain Soph itself. But this is contradicted explicitly in another text. By the second manifestation abstract thought entered into or developed the relationship of time, so that it could be regarded as that which was, which is and is to come. Lastly, it established a relation with Nature—that is to say, its development produced the universe.

By a slight extension of the symbolism Kether is regarded also as the Throne of the Ancient of Days,[2] and as the Divine

[1] In the treatise entitled Gates of Light it is said that the name of Kether is applied to the first Sephira because even as a crown encircles the head so does Kether encircle every Sephira. It is the world of "Direction," which encompasses all things. This statement involves the view that the Sephiroth were emanated as a series of concentric circles.

[2] The term Throne is applied to several of the Sephiroth. Thus Malkuth is the Throne of Judgment, Tiphereth that of Mercy. Sometimes, however, Binah is

Consciousness is the veil of the subsistent state, AIN SOPH is represented further as the central point of KETHER, regarded as a sphere, while the circumference is infinity, which is, as it were, the Divine Vestment. The later Kabbalists explain further that this is because KETHER has no vessel or receptacle wherein it may be contained.[1] Hence also it is beyond all cognition. The BOOK OF FORMATION affirms, however,—as we have seen—that the properties of all the SEPHIROTH are infinite.[2] As the vessel of the Divine Consciousness, which itself is contained by nothing,[3] KETHER comprehends all things:[4] it is the egg in which reposes the germ of the universe, to borrow the symbolism of another system. In particular it encompasses the remaining SEPHIROTH, which are the sum of all things. The Word of God circulates in all, and KETHER is, in a special sense, the Spirit of the Living God.

The second SEPHIRA is Wisdom, which, however, is held to be of a middle quality, for the highest of all, the truly celestial Wisdom, can be referred only to KETHER. That of CHOKMAH is, notwithstanding, so transcendent that no creature can attain it. It was concealed from Moses, and the Wisdom for which Solomon was magnified belongs to an inferior order, which connects with the lowest of the SEPHIROTH. The SEPHIRA CHOKMAH is described by the BOOK OF FORMATION as the Breath of the Spirit of God.

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termed the Throne of Mercy, because it is as a seat under the supernal dilections. TIPHERETH is called also the Throne of Glory when it receives the influence of the Thirty-Two Paths of Wisdom. See Bk. V, § 4. The same name is applied to MALKUTH, because it is the seat of TIPHERETH. The term Throne taken simply signifies MALKUTH, and BRIAH, which is the seat of MALKUTH.—KABBALA DENUDATA, *Apparatus in Librum Sohar*, s.v. *Thronus*, vol. i. p. 483, citing the GARDEN OF POMEGRANATES, by R. Moses of Cordova. These points are cited only to shew the chameleon character of the symbolism, at issue too often with the Tree of Life itself.

[1] See *Morals and Dogma of the Ancient and Accepted Scottish Rite*, compiled by Albert Pike, Grand Commander of the Southern Jurisdiction, U.S.A. The authority is not stated, but it is derived from THE ROYAL VALLEY, by R. Napthali Hirtz.

[2] SEPHER YETZIRAH, c. I, par. 4.

[3] This appears paradoxical, but just as Fichte and Carl du Prel have maintained that the human ego is not wholly embraced in self-consciousness, so KETHER is presumably the vessel of the Divine Consciousness in the sense that it receives an influx therefrom, by a reflection from AIN SOPH to its centre. Readers may remember the Universal Solvent which yet could be contained in a phial, a diverting incident in one of the TALES OF THE GENII. According to THE ROYAL VALLEY, AIN SOPH had full consciousness and appeciation, prior to their actual existence, of all the grades and impersonations contained unmanifested within Itself.

[4] There is hence, as Isaac de Acco observes in his treatise on THE ENLIGHTENMENT OF THE EYES, an unity of the ten SEPHIROTH in themselves, which unity is concentrated always in AIN SOPH. It must be admitted, perhaps, that this idea is contained implicitly in the Zoharic statement that AIN SOPH is the beginning and end of all degrees in the creation.

BINAH, Intelligence or Understanding, is represented symbolically by the same fundamental authority as the moisture of the Breath of the Spirit. It is the highest SEPHIRA with which man can establish correspondence, but it contains at the same time one mystery which was also concealed from Moses. The root of all roots and the foundation of all foundations is communicated thereby to man, who could otherwise have no knowledge of the antecedent states of the Divine Nature.[1]

Magnificence or Mercy, GEDULAH or CHESED, the fourth emanation, is the warmth or fire contained within the moisture breathed forth by the Spirit of God. It expresses the Eternal Love and Compassion, connecting with life and vitality. It is the base of that *beneplacitum termino carens* which is ascribed to CHOKMAH and supposes implicitly the free will of the Divine Agent. It follows from this as a consequence that the universe was made or emanated, not because anything was wanting to the Divine completeness, but out of the fullness of goodwill, though some of the later Kabbalists, especially Isaac de Loria,[2] are not of one mind as regards the last point. Symbolically speaking, CHESED is therefore the SEPHIRA by which God constituted the world, operating through the Holy Shekinah.

The fifth SEPHIRA is GEBURAH, signifying Judgment, Justice, Judicial Power, known also as PACHAD, or Fear. It is the Supernal Tribunal, before which no creature can subsist. The treatise entitled SCHAARE ZEDEK excepts, however, those valiant heroes of the Lord who have overcome their concupiscence.

TIPHERETH, or Beauty, the sixth SEPHIRA, is, in a sense, the conjunction of Mercy and Judgment and summarises the Divine goodness: it is the heart of the Pillar of Benignity. It is to be noted that VAU, the letter which symbolises the Divine Son extended on the Tree of Life as on a Great Cross

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[1] All things, according to the commentary of Isaac de Loria, in a certain and most abstruse manner, consist and reside and are contained in BINAH, which projects them and sends them downwards, species by species, into the several worlds of Creation, Formation and Fabrication. BINAH is hence represented as a great reservoir or ocean; it is the source of prophetic inspiration, as CHOKMAH is that of revelation. We have seen that it is more especially the Shekinah in transcendence, at once her essence and abode. We have seen also that the world was made by Shekinah, and she made it in the spirit of CHESED, the fact notwithstanding that she belongs more especially to the Severity side in the Tree of Life.

[2] See LIBER DRUSHIM, a metaphysical introduction to the Kabbalah, KABBALA DENUDATA, vol. i. pt. 2.

of Manifestation, is denominated TIPHERETH, because it contains all things, exercises dominion in all and is invested with all Sacred Names.[1]

But the Divine Benignity is manifested by the Victory signified in NETZACH, the seventh SEPHIRA. There are three rays diffused from the splendour of Providence—Benignity, Beauty and Victory. When they shine and are diffused over the SEPHIROTH the whole world is filled with joy and perfection, for the Divine goodness itself looks forth upon all creatures, and all the worlds are in fullness and completeness.[2] This SEPHIRA is also termed Eternity.

The eighth SEPHIRA, HOD, signifies Glory, Adornment, Splendour. In combination with NETZACH it is called the armies of Jehovah, and these two SEPHIROTH signify two hills of Zion, on which the dew of Hermon falls. All the salutations and praises contained in the Psalter of David belong to this emanation. It is the place of praise, the place of wars and victories, and of the treasury of benefits.[3]

JESOD, the Basis or Foundation, the ninth SEPHIRA, is the storehouse of all forces, the seat of life and vitality, and the nourishment of all the world.[4]

MALKUTH is the tenth SEPHIRA, signifying Dominion, Royalty, Kingdom. In the LESSER HOLY SYNOD it is termed "the Mother of all the Living." According to later Kabbalism, it is the final manifestation, emanation or development of the Divine Nature taking place in the Divine World, and is therefore that point at which the more external orders make contact with the supernal.[5] This is unintelligible as it stands, but it should be understood that the commentators and interpreters represent the Sephirotic Decade as repeated

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[1] The authority is SCHAARE ORAH, § V.

[2] APPARATUS *in Librum Sohar*. KABBALA DENUDATA, s.v. *Superatio*, i.e. *Netzach*, pp. 589 *et seq.*, citing SCHAARE ORAH.

[3] *Ibid.* s.v. *Decus, Gloria*, i.e. HOD, pp. 268 *et seq.*, deriving from the same work. According to the ZOHAR, NETZACH and HOD correspond to extension, multiplication and force, and thence issue all the forces of the universe, for which reason these SEPHIROTH are also termed the Armies of the Eternal. *Zohar*, iii., 296a, Mantua.

[4] KABBALA DENUDATA, *Apparatus*, s.v. *Fundamentum*, i.e., JESOD, pp. 439 *et seq.* The authority is PARDES RIMMONIM. The key of the symbolism is given by Rosenroth as follows, but without comment, as if it lay beyond his measures: *In personis* FUNDAMENTUM *denotat membrum genitale utriusque sexus.*

[5] Hence it is said that the tenth SEPHIRA is the SHEKINAH, that is, the place of the manifestation of Deity. But this is the Lower Shekinah, represented by the final HE of the Divine Name. It should be added that when the text describes MALKUTH as a final manifestation in the Divine World it follows that ATZILUTH, the World of Deity, contains the whole Sephirotic Decade. It is the prototype and the witness above of that which abides below.

through each of the Four Worlds, and the reference in this place is therefore to MALKUTH in ATZILUTH, the World of Deity. To increase complications and confusions there is the Decade in each SEPHIRA.

To this brief general description, which rests on the authority and reproduces the words of the Kabbalists, I will now add the heads of a modern interpretation, which is, of course, conjectural and a personal point of view, but has a reasonable aspect and illustrates, perhaps unawares, the office of Divine Thought in the Zoharic evolution of the universe, as well as embodying later intimations.

AIN SOPH, the Unknowable and Absolute, manifests through the efflux of the spiritual and material universe, using the SEPHIROTH as its media. The first emanation symbolises Abstract Thought, the Absolute assuming consciousness to manifest outwardly. The second emanation represents the association of abstract ideas in the intellect, which association is Wisdom. The third emanation is Mind receiving the impression of the abstract ideas. These three constitute the Spirit of the World. The second triad of SEPHIROTH, Mercy, Judgment and Beauty, includes the principles of construction and symbolises the abstract dimensions of matter, length, breadth, depth and their double polarity. CHESED and GEBURAH are the centripetal and centrifugal energies between the poles of the dimensions. In their junction with TIPHERETH they represent all ethical life and perfection. They correspond to the Soul of the World. The third triad is dynamic; its SEPHIROTH signify the Deity as universal potentiality, energy and productive principle. They answer to the idea of Nature, the *natura naturans*, however, and not the *natura naturata*. The tenth SEPHIRA, or MALKUTH, represents the Concrete, and is the energy and executive power of the Abstract Intellect.[1]

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[1] Summarised from Isaac Myer's PHILOSOPHY OF IBN GEBIROL, § xiii.

APPENDIX II

THE FOUR WORLDS IN LATER KABBALISM

If scholiasts and commentators have complicated the Worlds of the Zohar, it must be granted that they had at least the will to methodise, and it is possible therefore to present a summary of their views in a brief conspectus. The visible world was for them the last consequence in the development of the attributes of God, while the Sephiroth were symbols of those attributes, and the manner of their unfoldment is like a history of Divine Evolution. It is affirmed, for example, that God called Himself Wisdom in Chokmah and Intelligence in Binah; that in Chesed He assumed the character of Greatness and Benignity, in Geburah of Severity, in Tiphereth of Beauty, in Netzach of Victory, in Hod of our Glorious Author, and in Jesod of our Support, all worlds and vessels being maintained thereby; while in Malkuth He adopted the title of King. We must recall again, however, in this connection that the Sephirotic Decade is in each of the Four Worlds, according to later Kabbalists, and therefore that this enumeration belongs to Atziluth in a primary sense, whereas in the realms below it obtains by derivation only. From the World of Deity, the Archetypal World and World of Emanation, the Divine Virtues were projected downward and there was produced a Second World, that of Briah or Creation, regarded as the World of highest finite intelligence, technically that of the archangels. Thereafter the prolongation was continued into a Third World, that of Yetzirah, or Formation, the abode of angelic choirs. Though further removed from Supreme Perfection, there is not a taint of the material in this place of incorporeal beings. It is otherwise with Assiah, the World of Action, the fourth product of the tenfold emanation, for this is the region of matter, the earth of man in particular, and also the dwelling of those demons which are called shells or *Cortices* by the later Kabbalists. In common with many other systems of

unqualified or qualified emanation this material world is regarded as the gross purgations of the upper regions. It should be observed in such connection that the SEPHIROTH or Virtues which permeate the four systems deteriorate as they proceed further, and that the corruption of the infernal world, the formless region and the seven hells of Kabbalism are apparently the extreme limits of the outpouring which begins in KETHER. Thus, in order to explain the imperfections found in the world-craft of a perfect Author the degeneration of His infinite energy is not disdained as a resource. It is easy to criticise such a system, or to set it down as beneath criticism; but, again, the disability is common to the dreams of all emanationists, even when they invoke creation at one point or other of their reverie. It remains to say that we have the authority of the ZOHAR for regarding the demons as products of the will of God and designed for a specific purpose.[1]

Broadly speaking, the Four Worlds of the later Kabbalah may be regarded as corresponding in the physical order:

(*a*) ATZILUTH, to the Primum Mobile.
(*b*) BRIAH, to the sphere of the Zodiac.
(*c*) YETZIRAH, to the planetary chain.
(*d*) ASSIAH, to the world of the four elements.

Thus, astronomy is at the basis of the conception—or is at least incorporated therein.

The doctrine of the Four Worlds originated between the period of the SEPHER YETZIRAH and that of the promulgation of the ZOHAR, and it received many increments from commentators on the latter work. It is first met with in the BOOK OF EMANATION, which is a product of the school of Isaac the Blind. This treatise is ascribed, doubtfully enough, to R. Jacob Nazir, who belonged to the second half of the twelfth century. Its distribution of the Four Worlds differs from the above tabulation, as, for example, by referring the souls of the just to BRIAH, the archangelic world. It should be added that the ZOHAR recognises also a distribution of the SEPHIROTH into Three Worlds—(1) Intelligible, (2) Moral, (3) Natural.

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[1] We have already seen that, according to the BOOK OF FORMATION, the ten SEPHIROTH are the infinite of evil as well as of good.

APPENDIX III

THE INSTRUMENTS OF CREATION

THE doctrine of AIN SOPH may be assigned a high place among old theosophical dreams; the Sephirotic system may not suffer by comparison with other emanation reveries and may even challenge all; the metaphysics of the Two Countenances is crude on the surface and in the texts from which it depends is perhaps the most barbaric and unintelligible of all symbolism; but a considerable profundity of meaning may be discerned within it: there have been attempts in this direction. The cosmology of SEPHER YETZIRAH, with its development in the ZOHAR, belongs, however, to more purely fantastic aspects of Kabbalistic dream, and yet in its later form there lies something behind it which suggests—in the language of Jacob Böhme—"a deep searching" of the Divine Mind. I do not propose to add anything on this part of the mythos; but the very curious and indeed bizarre scheme of the SEPHER YETZIRAH in respect of the Hebrew Letters may be tabulated by way of supplement to what has been set forth previously.

We have seen that the World of BRIAH is that of Creation, but whatever reservations may be inferred from later Kabbalistic writers on the axiom *ex nihilo nihil fit*,[1] we have seen also that their use of the term Creation does not at all correspond to the sense of Christian cosmology, because that which they called Nothing evasively was the plenitude in which the All lay latent. Further, the World of BRIAH was not that in which anything material was formed, emanated, or otherwise brought into actual being; it was rather the Elohistic World, that of Panurgic force and intelligence, which became formative in YETZIRAH, but did not produce matter except in the Fourth World. Now the materials used and shaped, or, perhaps, more properly speaking, the instruments, the matrices of the material world, were in all simplicity the letters of the Hebrew alphabet, as explained previously.

[1] According to Myer, the speculative or metaphysical Kabbalah is an attempt to harmonise Hebrew monotheism with the "fundamental principle of ancient philosophy," namely, the axiom quoted above. PHILOSOPHY OF IBN GEBIROL, p. 230. This was also the design of Maimonides in his GUIDE OF THE PERPLEXED.

According to SEPHER YETZIRAH, God imparted to them form and weight by combining and transforming them in divers manners, ALEPH with all the rest and all the rest with ALEPH; BETH with all and all with BETH; and so of the rest.[1] Some hundreds of permutations were obtained in this manner, which *ex hypothesi* are the origin not only of all languages but of all creatures. As these permutations can also, by a later hypothesis, be reduced to a single Name, that of TETRAGRAMMATON, otherwise JOD, HE, VAU, HE = Jehovah or Yahwe, it is said that the entire universe proceeds from this Name.[2] The reader will discern at once the nature of the device, which may be methodised by a simple process:

The world came forth from God:
But the name of God is יהוה;
Therefore the world came forth from יהוה.[3]

The fundamental letters of the BOOK OF FORMATION are not, however, those which compose the Divine Name: they are *Aleph* (א), *Mem* (מ) and *Shin* (ש), distinguished as the Three Mothers and corresponding to Air, Water and Fire. The heavens are formed of Fire, the Earth is of Water, and the Air of the Mediate Spirit.

Their correspondences are: in the year, the torrid, frigid and temperate seasons; in man, the head, belly and breast.

Besides the Three Mothers there are seven double letters—*Beth* (ב = B), *Ghimel* (ג = G), *Daleth* (ד = D), *Kaph* (כ = K), *Pe* (פ = P), *Resh* (ר = R) and *Tau* (ת = T, Th). These seven signs stand in the Book of Formation for:—

Life	and their opposites	Death
Peace		Strife
Knowledge		Ignorance
Wealth		Poverty
Grace		Sin
Fruitfulness		Sterility
Dominion		Slavery

[1] SEPHER YETZIRAH, c. ii. par. 4. Cf. the Talmudic teaching that the present world was created by God with the letter HE and the world to come with the letter JOD.

[2] And thus the Name in its realisation—understood in the heart and mind—gives all knowledge according to the Kabbalists. Compare Éliphas Lévi, who reduces the doctrine to an axiom: "All knowledge is in a word, all power in a name; the intelligence of this name is the Science of Abraham and Solomon." CLEFS MAJEURES, Paris, 1895.

[3] It will be unnecessary to point out that this is a logical *non sequitur*, but it must be added that for the Kabbalistic Jew the True Name of God, as indeed of any existence, was a manifestation of its essence and, as such, inseparable therefrom.

Their correspondences in the universe are :—

East	Depth
West	North
Height	South

and the Holy Palace, fixed in the centre and sustaining all things. When the seven double letters had been shaped by the Deity, He combined and created therewith the planets in the heaven ; the days in the year—*i.e.*, the seven days of creation ; and the gates in man—*i.e.*, eyes, ears, nostrils and mouth.

There are, finally, twelve simple letters, having the following correspondences in man and the world :—

He	= ה, E	= Sight	= N.E.
Vau	= ו, V	= Hearing	= S.E.
Dzain	= ז, Z	= Smell	= E. Height
Cheth	= ח, Ch	= Speech	= E. Depth
Teth	= ט, T	= Digestion	= N.W.
Yod	= י, I	= Coition	= S.W.
Lamed	= ל, L	= Action	= W. Height
Nun	= נ, N	= Motion	= W. Depth
Samek	= ס, S	= Wrath	= S. Height
Ain	= ע,	= Mirth	= S. Depth
Tsade	= צ, Ts	= Meditation	= N. Height
Quoph	= ק, Q	= Sleep	= N. Depth

By means of the twelve simples there were created the Signs of the Zodiac, the twelve months and the twelve directors of man—*i.e.*, the two hands, the feet, the two kidneys, the liver, the gall, the spleen, the colon, the bladder and the arteries.

I must leave my readers to decide how this bizarre system is to be interpreted. It has been regarded by one or two critics who have neither mystical nor occult leanings as a serious attempt to devise a philosophical cosmology ; [1] but for myself I must confess that I do not see in what manner it is superior to the familiar fable of the elephant and the tortoise. There are those, of course, who discern in it a secret meaning, who remember, for example, that the letters of the Hebrew Alphabet stand also for numerals, and do not fail to cite the

[1] Dr. Alfred Edersheim seems to speak in this sense in his History of the Jewish Nation *after the Destruction of Jerusalem*. I have used the third, posthumous edition, revised by the Rev. H. A. White, M.A. London. 1896. See p. 408.

scriptural statement that God made everything by weight, number and measure.

Indeed, the SEPHER YETZIRAH may be regarded as a commentary on this declaration. As a rule, however, I think that the Kabbalists, like other makers of systems, arcane and otherwise, meant that which they said, and if they did not say all that they meant the unexpressed residuum was along the lines of the sense expressed. When they affirmed therefore that the world was made by means of the letters of the alphabet, they really meant what they stated; but if it be asked whether they understood by those letters the symbols of hidden powers, it may be inferred that they did, perhaps beyond question, having regard to the reason of things. The letters are, in this case, more than mere symbols: they are vessels or manifestations of concealed virtues. The sense is therefore true *ex hypothesi* in a literal and transliteral manner.

The warrant of the hypothesis must be sought in the Talmudic system, which believed that the body of the sacred text was divine like the sense which was its soul, which soul had, even as man himself, an inner spirit, the highest of all, namely, the concealed meaning. Now, the letters of the alphabet were the materials of the textual body, to the care and preservation of which the traditional science of the Massorah was devoted.[1] For the mystical Jew, who discerned strange abysses of mystery in the smallest peculiarities of the THORAH, there was a weird fascination in the fact that all the wonders and sanctities of the Law and the Prophets resulted from the diverse combinations of twenty-two letters, and he came to regard this handful of conventional hieroglyphs as so many sacraments or instruments by which Divine Wisdom was communicated to man. In a word, for

[1] The MASSORAH was concerned with the body of the text, the rules as to reading and writing the THORAH, and special considerations on the mystical sense of the sacred characters. It belongs therefore to the criticism of the Hebrew text. It was also, as already seen, that which was delivered openly by the rabbins in contradiction to that which was supposed to have been communicated secretly. Thus it taught the true reading of doubtful passages, the true pronunciation of uncertain words, the correct subdivisions of the books, and so forth. Buxtorf's work entitled TIBERIAS (Basiliæ, 1620, 4to) deals with the MASSORAH. Compare Molitor's PHILOSOPHY OF TRADITION. Some French writers belonging to the occult school pretend that its exoteric formulæ were designed to conceal every trace of a secret sense in the THORAH. See MISSION DES JUIFS, p. 646, by Saint-Yves d'Alveydre, who follows Fabre d'Olivet in LA LANGUE HÉBRAÏQUE RESTITUÉE. The MASSORAH compiled from MSS., alphabetically and lexically arranged, has been published by C. D. Ginsburg. 3 vols. London. 1880–85.

him they ceased to be conventions; a Divine Revelation required a Divine Language to express it, and the alphabet of that language was a derivation from the noumenal world, vessels of singular election, instruments of Deity, from which it was an easy transition to suppose that such channels of spiritual grace and life must have fulfilled some exalted office in the shaping of the universe itself.

APPENDIX IV

DIVINE NAMES

It is not my intention to produce a monograph on the Names and Titles of God in Kabbalistic and Rabbinical literature: it would be unlikely to serve any purpose of those whom I address. There is a sufficient study of the subject in the JEWISH ENCYCLOPÆDIA, Vol. IX, pp. 160–165, with the necessary references to other places in the collection. The following bare indications are added to elucidate allusions in my text. TETRAGRAMMATON, the so-called Ineffable or Unpronounceable Name, is the Name of Four Letters, יהוה = YHWH = YAHWEH or YAHAWEH, the Jehovah of our incorrect rendering, which Hebrew scholarship has characterised as philologically impossible. It is *Nomen Ineffabile*, that is to say, inexpressible, because the vowels thereto belonging are now unknown, having passed out of memory after the destruction of the Temple in the year 70 A.D. There is an explanatory Talmudic tradition that the utterance of the Sacred Name was prohibited at the death of the High Priest Simeon the Righteous. When it is said that the pointing of Adonai or Elohim is substituted by Massoretic practice for the lost vowels, this does not mean that there was an attempt to pronounce the Name with their aid but that one of the alternatives was to be used instead. It will be remembered that God is made to say in the ZOHAR: My Name is written YHVH but is read Adonai.

As regards the Sacred Name of Twelve Letters, which has been mentioned once in my text, according to one explanation it is formed as follows: הקדוש ברוך הוא = *Sanctus Benedictus Ille*; but another derives from the word אמן = Amen, in Isaiah, lxv, the letters of which represent *ex hypothesi* אדני המלך נאמן = *Dominus Rex Fidelis*. There has been reference also to a Name of Forty-two Letters, which is accounted for in various ways: (1) by inscribing other Divine Names letter by letter at full length; (2) by the fact

that the first eight words in Genesis total forty-two letters; (3) by tabulating forty-two Divine Titles which do not rank as Names, but are held to represent all the attributes of God, and regarding their initials as composing the Extended Name. I have made a selection only as it is obvious that there is no end to devices of this kind. Finally, the ZOHAR refers on more than one occasion to SHEM HA MEPHORASH, and this is the Sacred Name of Seventy-two Letters. It happens that Exodus xiv. 19–21, has this number of alphabetical symbols in each of the three verses and thus can provide not only a triple illustration of the Super-extended Name but the three can produce when combined no less than seventy-two other distinct Names. It need not be said that there are other methods of extraction, and Athanasius Kircher offers us the benefit of all which he has met with or selected to throw light on ŒDIPUS ÆGYPTIACUS. There are printed works and manuscripts which deal yet more fully with the subject. All the Hierarchies of pseudo-Dionysius and all the pan-Dæmonium of Magical Black Grimoires are taxed to extend their tabulations. I leave it therefore at this point and with it the whole subject, to those who are concerned.

APPENDIX V

PHASES OF THE SOUL

THE Kabbalistic division of the soul into five parts has been given in Book VI, with the necessary elucidations. The following variant occurs in the DISCOURSE OF THE ANCIENT ONE, and it is given here because of its importance as a point of junction between Zoharic formulations on the subject and those of subsequent expositors. The soul in its various phases was distributed through all the worlds of Kabbalism, and every phase was held to contain all the others. It will be seen that this unmanageable complexity is justified by a text imbedded in the ZOHAR itself.

" When the child of man is born into this world there is appointed to him natural life (NEPHESH) from the side of the animals, the clean side, from the side of the Holy Wheels (the AUPHANIM, a Kabbalistic order of angels, assigned by some attributions to CHOKMAH). Should he deserve more there is appointed to him a rational spirit (RUAH) from the side of the Holy Living Creatures (HAYYOTH HA KADOSH, another order of angels, commonly attributed to KETHER by later Kabbalism, which seems, however, inconsistent with this tabulation). Should he deserve even more there is appointed to him a higher spirit, NESHAMAH, from the side of the Thrones (*i.e.*, ARALIM, the order of angels ascribed to BINAH, whence come the higher souls, according to the BERESHITH section of the ZOHAR proper). These three are the mother, the male servant and the handmaid, even the Daughter of the King. Should he deserve yet more there is appointed to him an animal soul (NEPHESH) in the way of ATZILUTH (that is, the lowest essence of the supernal portions of the soul, again in late Kabbalism), from the side of the Daughter, YEHIDAH, the only one (YEHIDAH is the quintessence, the highest nature of the soul, under TSURE), and the same is called Daughter of the King. If he still deserve more, there is appointed to him the rational spirit (RUAH) of ATZILUTH, from the side of the

Central Pillar (that is, Benignity, the middle Pillar of the Sephirotic Tree), and he is called the Son of the Holy Blessed One, whence it is written : ' Ye are the children of the Lord your God (Deut. xiv. 1). And if he deserve even more there is appointed to him a higher spirit (NESHAMAH) from the side of ABBA (the Supernal Father, attributed to CHOKMAH in the Atzilutic world) and of the Supernal Mother (AIMA, attributed to BINAH in the same world), whence it is also written : ' And He breathed into his nostrils the breath of life ' (literally, souls of life, Gen. ii. 7). What is life ? It is JAH (the Divine Name attributed to KETHER by another Zoharic text), whence we have heard : ' Let everything that hath breath (*i.e.*, life, *i.e.*, all souls) praise the Lord ' (*i.e.*, JAH), Ps. cl. 6). And in it is TETRAGRAMMATON (*i.e.*, J.D.V.D., *i.e.*, JHVH) perfected. But if he deserve still more there is appointed to him JDVD, in its plenary fullness, the letters of which are JOD, HE, VAU, HE : HEH, VAU, HEH, JOD, which is man in the path of ATZILUTH, and he is then said to be in the likeness (*simulacrum*) of his Lord, whence also it is said : ' And have dominion over the fish of the sea ' (Gen. i. 28)) ; that is, he shall rule over all the heavens and over all the AUPHANIM and SERAPHIM, over all the Hosts and Powers, above and below. When therefore the child of man deserves the NEPHESH from the side of the Daughter YEHIDAH, this is to say : ' She shall not go out as the men-servants do ' " (meaning probably that he shall serve God in His house for ever, Exod. xxi. 7).[1]

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[1] Zohar, ii. 94*b*, Brody ed.

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Sefer `Ets Hayyim
Hayyim Vital, 1572

Separate translations by Menahem Kallus and Brian Ogren

Introduction to R Hayim Vital [ca 1572] and his Treatise *Etz Hayim - The Tree of Life* [and to] the *Sha'ar haHaqdamot - Gate of Principles*
Translated and annotated by: Menahem Kallus [view]

Introduction to Sefer *'Ets Hayyim by R. Hayyim Vital* [1572] Introductions of our teacher, R. Hayyim Vital, his merit will protect us, amen, to *The Gate of Introductions*
Translated and annotated by: Brian Ogren, Hebrew University of Jerusalem [view]

Treatise *Etz Hayim - The Tree of Life* [and to] the *Sha'ar haHaqdamot - Gate of Principles*

Translated and annotated by: Menahem Kallus

I, one among the youth of this city, poor among the princes [of Torah], Hayim Vital, the son of my teacher and father R. Yosef Vital of blessed eternal memory, having reached the age of thirty - the period of productive power - find my own potency weakened. I sit in astonishment and my thoughts are perplexed. For [Jer. 8:20]: 'the harvest-season has passed the summer has ended and we have not been redeemed'. No remedy has arisen for our maladies. There is no bandage for our wounded flesh, no cure was found for our afflictions - for the destruction of our Holy Temple - which lay in ruins these one thousand five hundred and four years! Woe unto us for the day has already turned - the Day of God being one thousand years. And so the evening shadows were already spread, i.e. we are already five hundred and four years into the second Day. All the expected dates of the eschaton have passed and the son of David has not yet arrived. As is known, the Rabbis have stated that [Jer. Talmud Yoma 1:1]: 'each generation that does not witness the rebuilding of the Temple must regard itself as if the Temple was destroyed in its own day'. Thus I took it upon myself to investigate, in order to ascertain the reason for all this. Why has the end-time of our exile been extended, why has the son of Jesse not arrived. ...

Now, let us consider what was said in Tiqunei haZohar [fol. 77b]: "... for even those who toil in the study of Torah enact this kindness only for their own sake...". The meaning of this is plain, particularly in our own time with its abundant iniquity, when the study of Torah became

merely a spade for securing livelihood among some of the 'masters of Torah' who study only for the sake of recompense and other annuities. [The shame of it is that] these are the heads of Academies, the heads of Rabbinical courts, who engage in their sacred activities so that their names and 'spiritual fragrance' be known throughout the land. They may be likened to the Generation of [the builders of] the Tower of Babel, who 'erected an edifice that reaches the heavens', but whose purpose therein was, as the verse exclaimed [Gen. 11:4]: "let us make a name for ourselves". This is as the Zohar explains [1:25a-b - insert from the author of Tiqunim] concerning the verse, [Gen. 2:4]: 'These are the generations of the heavens and the earth'; stating that there are five types of 'mixed multitude'. Regarding the third type, the 'powerful ones' it is said [ibid. on the verse Gen, 6:5]: " 'These are the mighty men of old, the men of renown' - for they are of the side of those regarding whom it was said 'let us build a city and a tower ... and make a name for ourselves' by building houses of worship and houses of study wherein they place the Torah-scrolls, which they endow with crowns - but not with pure motive - only for their own edification ...". The Talmud states regarding them [BT Berakhot fol. 17b]: "As for those who study Torah with ulterior motive, it would have been better had they been strangled by their placenta so that they not emerge to breathe the air of the world".

Doubtless, these people would exhibit astonishment [with regard to this charge] and humbly claim that all their study of Torah is really with pure motive. However, the words of the great sage of the Mishnah, Rabbi Meir of blessed memory testify against them, for he has stated [BT Avot 6:1]: "All who study Torah with pure motive merit many things ... and the secrets of the Torah are revealed to them. They become like roaring rivers that do not cease to flow, and like spontaneously rising wellsprings ..." - so that they would not need to exert effort in their contemplation of Torah - emerging merely with droplets of Torah-water extracted from stone. For this near-barren effort is an indication that they do not study Torah with properly pure intent. Who can withhold tears from welling in one's eyes upon reading this Mishnah and then observing one's own shortcomings and lowly stature! ...

It is known that our holy Torah encompasses and is to be found in all the four Worlds: Emanation, Creation, Formation, and Action. As its manifestation in the World of Emanation ... it is called Kabbalah. Therein it is divested of all 'garments' which are of the nature of literal meaning, as in [Cant. 5:3]: "I have removed my garments" [*peshat=[pashateti] et kutonti*] - referring to the external coverings adorning the flesh that at times one removes. This is the essential meaning of the literal [*peshat*]. But in the World of Emanation, where the blessed Holy One abides in His study of Torah, as our sages have stated, and as is indicated in the Targum on the verse [Prov. 8:30]: "And I was by Him as a tool for His Craft"; that this refers to the Divine process of creation, wherein the blessed Holy One gazed into the Torah and created worlds. No doubt, this Torah does not refer to the narrative of Adam's creation, to the story of the sons of Chori, or to the ass of Baalam, etc. in their plain meanings [but to the inner essences of the Torah], wherein He delighted for [a symbolic time-span of] two thousand years [referring to the activation of Wisdom and Understanding] prior to the creation - and through which He created the world.

Indeed, the Divine delight in the Torah through which He created His universe refers to His absorption within the inner-soul of the Torah, in the secrets of the Torah, also called the Works of the Divine Chariot, the Wisdom of Kabbalah; as those who know have apprehended. For the World of Emanation is exalted: comprising goodness without evil; and no obscuration can become admixed therein. Regarding this, it is said [Isa.42:8]: "I shall not bestow My Glory upon another", as explained in the Tiqunim [# 18, fol. 66] and in the Zohar [1:28a]. Thus, the Torah as manifested in that realm is far removed from any material 'garment' [or direct-limited-connotation] - which is not as It is in the World of Formation, the World of Metatron, who is called 'the good servant' and is called the good aspect of the Tree of Knowledge of good and evil; whereas Samael represents the obscuring shells and is called 'the evil servant'. The Torah as It is manifest there is called the 'Six Orders of the Mishnah', the 'handmaiden'; as explicated in the Zohar [1:27a]. This is why it is called *Mishnah* [with its etymological connotation of duality and change], for therein are manifested change and antonymic duality: goodness from the side of the good servant - permissible, proper, pure; and evil from the side of the evil servant - forbidden, impure, disqualified. It [i.e. 'Mishnah'] is etymologically related to the verse [Esther]: "And Mordehai the Jew, the 'second' [*Mishneh*] to the King Ahashverosh ..." - like a handmaiden, or the 'servant of the King who is like unto the King' [i.e. merely a representative of *his* sovereignty]. It also bears the connotation of 'the sleeping state' ['*Shaynah*'] as stated in the Zohar [Reiya Meheimna, 3:244b]. ...

The words of the Mishnah are like uninterpreted dreams. As for their inner secrets and mysteries which are called the soul of the Torah, these are the true interpretations of ... the dream, which is deciphered upon being awakened - as in [Cant. 5:2] "I am sleeping but my heart is awake". This is as our sages have intimated [BT Sanhedrin fol. 24a, on the verse, Lament. 3:6]: " 'He has set me in the dark places ...' - this refers to the Babylonian Talmud" - it remains unilluminated without the Book of Splendor [the Zohar] - which explicates the secrets of [this] Torah and Its arcana. Regarding this, it is stated [Prov. 6:23]: "And the Torah is light". For just as HYTA [chitah-wheat] is numerically equivalent to 22 [signifying the 22] letters that comprise the Torah, and its kernel is hidden within many shell-layers and garments, ... bran, coarse flour, stalk, and chaff; and all of these are called 'the harvest' [cf. first par.], so too the Mishnah is called 'the harvest' when likened to the Secrets of the Torah. This is indicated in the Zohar [RM Ki Tetze 3:275b]: "As for the Rabbis, woe unto them who eat only of the 'stalks' of the Torah [animal food] and do not know of the Secrets of the Torah - knowing It only in terms of the lesser or lenient and the significant or stringent aspects of the Torah - the lesser as the Torah's 'stalk' and the more significant, as Its 'wheat'. (This is as in) 'HT' [both-numerically equivalent of 'good' as well as [im hakolel] chet - 'sin'] and H [5 = 5 attributes of Grace and 5 of Judgement] - the Tree of knowledge of good and evil." If I were to fully expound on this [Zoharic] discourse, it would undoubtedly take - without exaggeration - over a hundred notebooks. But [Eccl. 2:14] 'the eyes of the wise are in his head', and it is words of truth that I am communicating.

One must not be stunned upon seeing in the Zohar the description of the Mishnah as 'handmaiden' or 'shells'; for the study of the Mishnah that is limited to its plain meaning, undoubtedly amounts to expositions in terms of the garments and shells of the Torah. These are in the epitome of outer coverings when compared with the hidden Secrets of the Torah, containing intimations of [the Torah's] inner-meaning. For all Its plain literal connotations refer to things of this world - to lowly material phenomena. To be sure, these are 'shells' that may be 'eaten' - like the outer parts of fragrant herbs. Thus, one who understands without error, the plain legal meaning of the Mishnah, is called 'the tree that knows good'. But when one errs in this - Heaven forefend - rendering the clean as unclean or regarding as fit that which is disqualified, or if one permits the forbidden, then one is transformed into a 'tree that knows evil', and it is bitter for such a one. ...

The Mishnah is called 'handmaiden' because [one who comports oneself merely in accord with its dictates without cultivating a relation to its inner-meaning, does so only] for the sake of recompense. For all of His blessed attributes function according to the principle of 'measure for measure'. Thus, with regard to those who toil so as to discern the valid plain meaning of the material dimension of the Torah, it is said [Prov.3:16]: "in Her left hand there is wealth and honor", referring to the reward received in this world; since they occupy themselves with the study of Torah as it applies in a 'this-worldly' manner. And [Tiqunim fol. 77b]: 'all the kindness that they enact is for the sake of their own benefaction' - like servants and handmaidens who work for their master for the sake of reward. In contrast, one who is occupied with the Secrets of the Torah, which are of the Form of the Torah as It obtains in the World to Come, regarding this it is said [Prov. Ibid.]: "length of days in Her right hand" - referring to the world wherein there is the ultimate of 'length of days" [i.e. the eternal World to Come]. Such a one is like a son who may enter into the inner sanctum of his Father, because he serves Him unconditionally, without thought of recompense.

It is known, that the attribute of Beauty [*Tif'eret*] in the World of Emanation is called the 'Son', whereas Metatron in the World of Formation is called 'servant'. With reference to these two stations we pray on Rosh haShanah [[entreaty for *Shofar* service]: "whether [we be regarded as] sons or as servants". And we read in the Midrash on Ecclesiastes regarding the verse [see Midrash Eccl. 11:7]: "'For if a man lives many years, let him rejoice in them all...': [that] the Torah studied by the person [in this world] is naught compared to the Torah of the Messiah". If this is said with regard to the Messianic Torah, which is studied in the context of the soul as it abides in a physical body - as our sages have stated [BT Berachot fol. 34b]: "There is no difference between this world [in its natural function] and the Days of the Messiah except for the [absence of] subjugation by the nations" i.e. the end of the evil sovereignty of the 'outer shell' which is called the evil inclination [*yetser hara*]. This may be inferred from the words of the sages regarding the verse [Isa 11:6]: "and the wolf shall lie down with the lamb", which is juxtaposed [in the Midrash] with the verse [ibid. 11:9]: "and the land shall be filled with the knowledge of God", [both of which refer to the Messianic era - see Mekhilta of R. Shimeon bar

Yohai p. 134]]. Thus, the Torah of this world, engarmented in the obscuring shells - on account of the evil inclination being found in this world - is as naught in comparison with the Messianic Torah; which, while removed from the 'shell' of the evil inclination is still within engarmenting shells. It is therefore certain without a doubt, that with regard to the Torah of the World to Come - of the world of the souls beyond engarmentation - that such occupation with the Torah is on the pure soul-level of The Torah: Its inner secrets.

However, one ought not say: 'let me then go and occupy myself [solely] with the wisdom of Kabbalah' before having studied the Torah of the Mishnah and Talmud, for our Rabbis have stated that one should not enter 'the Orchard' [*Pardes*] unless one is already filled with 'meat and wine' - and therefore, this [aspiration] may be likened to the soul prior to entering the body, which cannot [yet] receive the accounted-for reward based on its deeds while in the body, when it becomes perfected and rectified by fulfilling all six hundred and thirteen Divine edicts [*Mitzvot*]. So too the other way around: A person who in his involvement with Torah-study, pursues the wisdom of the Mishnah and the Babylonian Talmud without also allotting a portion of time to the study of the Secrets of the Torah and its mysteries, is like [one cultivating the] body which dwells in darkness, bereft of the inner illumination of the Candle of God, which is the Soul of Man; so that the body withers for want of drawing from the Source of Life. It is as stated elsewhere [the Tiqunei haZohar fol. 73b] regarding: "those who serve an arid and uninspired Torah and do not want to place their effort into the Wisdom of Kabbalah ...". Therefore one who studies the Torah for Her own sake - and not for *one's own* [sic] sake - to make a name for oneself - must first toil in the wisdom of Scripture, Mishnah and Talmud to the extent that one's mental application can endure and then endeavor to know one's Maker through the Wisdom of Truth [*Kabbalah*]; as King David bequeathed to his son Solomon [1chron. 2:9]: "*Know* the God of your father and serve Him". But if the person be of languid mental capacity, for whom concentration on the intricacies of the Talmud is difficult, it is better to desist from over-concentration in it - upon discerning one's destined circumstance in this regard - and rather, apply oneself to the Wisdom of Truth. This is as the Talmud states [BT Hullin fol. 24a]: "A student who for five years, does not experience positive results from Talmud study should not expect to achieve them in the future". But anyone who has the facility for Talmudic concentration is obligated to set aside one or two hours a day for the study of *Halachah* [Law], so as to engage in the dialectical analysis of the literal meaning of the Law; bearing in mind that this query-rejoinder approach [that breaks through the 'shell' to proper understanding] does not amount to engaging the evil 'shell' of Samael the 'wicked servant', but to [a relation with] the 'beneficial shell' - the Mishnah-Metatron, who in the World of Formation is called the servant or handmaiden of the Matron [*Matronita=Shekhinah*] - but is not the Matron Herself, for She is the inner-mind, the Wisdom of Truth, and is called the Tree of Life. Regarding Her it is said [Isa. 42:8] "I am YHVH, this is My Name ...", for the entire Torah comprises the Names of the blessed Holy One, as stated in the Zohar [3:298b]; [Isa. Ibid.] "and I shall not bestow My Glory upon another" - for 'shells' ought not to be mixed with Her, i.e., the Torah of the Tree of Knowledge of good and evil, the Mishnah with its categories of pure- impure, permissible-forbidden, proper-disqualified [- ought not to be mixed with the

unitary Torah of Tree of Life].

In concentrating [on the legal aspects of the Talmud], on should intend to remove the evil 'shell' which is the cause of questions and of not understanding the answers to questions. Remove this [shell] from hovering over the Tree of Knowledge of good and evil. This is [the function of] Mishnah, the maidservant of the Matron. Following this, one is to intend to adorn the Matron Herself with the Wisdom of the Kabbalah. Enough said here, for this is not the place to further expound on it.

The aforementioned [Tiqunim fol. 71b] discourse continues: "Therefore [we read in Cant. 2:7]: 'I have abjured you, oh daughters of Jerusalem ... [not to arouse the love before its time]' ..." It is because the Divine vow against arousing the Redemption before its time - before the love arises willingly with good aspiration - is such an awesome matter [for this is what distinguishes] the son who [willingly] serves his father and may thus enter into each of the Palatines of the King [having access to] all that is hidden in them - [from] the servant who serves [the King] through the Mishnah, and weds the maidservant - in order to receive reward. ...

It was explained elsewhere by the author of the aforementioned discourse [see Zohar Hadash fol. 18c] that the transgression of the first Adam in partaking of the fruit of the Tree of Knowledge of good and evil was that he did not chose to partake of [the fruit of] the Tree of Life ... which is the Wisdom of the Kabbalah. This was also the sin of the Mixed Multitude when they told Moses [Exod. 20:16]: "'You speak to us so that we may hear' - by means of the Tree of Knowledge of good and evil - 'but may God not speak to us' - through the Hidden teachings of the Torah - 'lest we die'". This is similar to the error committed by some of the 'sons of Torah' in contemporary times who besmirch the name [reputation] of the Wisdom of Truth - of life-eternal, when they claim that anyone who devotes himself to it will die before his time, Heaven forefend! This [attitude] was also the cause of the destruction of the First Tablets [with which Moses descended from Sinai], that expressed the purview of the Tree of Life. Instead they received [the Tablets] expressing the purview of the Tree of Knowledge of good and evil - the Mishnah, the maidservant of the Matron. It also caused the loss of both the first and second Temples through destruction, and brought about this long bitter exile in which we abide with the multitude of our sins, until Israel repents, seeking their God so as to recognize Him; to know Him by means of the Secrets of the Torah, so that they know Who it is that they are serving, and Who is their Sovereign. Thereby they will merit in the study of the Wisdom of Truth, as the verse states [Exod. 15:25]:And God showed him [Moses] a Tree ... and the waters were sweetened ..." - by means of the Messianic teaching [i.e. Kabbalah - the Tree of Life]. It is now clear that this transgression began with the first Adam and continues until now. When we will return [to God] and engage [the Torah] through love ... in pursuit of this Wisdom, then Israel shall be redeemed, speedily in our day. Amen.

I have hearkened to the groans of Jeremiah the prophet, wandering aimlessly, speaking out of

the bitterness of his soul, saying [Jer.4:21-27]: "How long shall I bear the standard, hear the sound of the Shofar? For My people are foolish. They know Me not. ... I beheld the land and it was waste and void ... I beheld the Carmel mountain and lo, it became a desert ... For thus says the Lord: 'the entire land shall be desolate, but I will not utterly destroy it ...". The wind in my bowels presses me to explain these verses, which in truth were spoken by Jeremiah in a prophecy concerning this, the last generation. In his bitterness over the duration of our exile that lingers for longer than its measure, Jeremiah declared: 'how long shall I bear the standard' - the Messianic flag - as indicated by the Zohar [RM, Zohar2:120a]: "And they shall come - to the right, the banner of the Messiah from the House of Judah, emblazoned with a lion, and to the left, the banner of the Messiah from the House of Joseph, emblazoned with an ox ...".

"[How long shall I] ... hear the sound of the Shofar" - refers to the in-gathering of the exiles, which will take place after the coming of the Messiah, speedily in our day, amen. This is as the Zohar [Midrash haNeelam, Zohar 1:139a, based on Psalm 147:2] states: "first, 'God rebuilds Jerusalem', and only then, 'He shall gather in the outcasts of Israel'" So too does the verse declare [Isa.]: 'And it will be on that day, He shall blow the great Shofar ...' [-and only then, as the verse continues, '... the lost ones from the land of Ashur shall arrive ...'].

Jeremiah, in answering his rhetorical question, provides us with the reason for the length of our exile: 'For my people are foolish. They know Me not'. The explanation of this is as follows: The Nation of Israel is comprised of three categories of people. The first category consists of the ignorant masses; the second refers to the scholars who study only the plain-meaning of the Torah; and the third, the masters of the Wisdom of Truth. Regarding the first group, the ignorant who are simply called 'people' the verse states [Jer. ibid.]: 'for My people are foolish, they do not know Me'. Regarding the third group, who occupy themselves with the secret arcana of the Torah, those who are called 'sons' as indicated in Tiqunei haZohar [fol. 1b regarding the verse, Deut. 22:6]: "[the term] 'young chicks' are a reference to masters of the Mishnah; 'sons' refers to masters of Kabbalah". Regarding these [sons], the verse continues [Jer. ibid.]: 'feebleminded sons these are, who do not understand'. This, because they study the Wisdom of Truth in accord with occurs to their narrow minds; and due to their weak absorption [in It] they do not descend to the depths of these matters to understand their true intent, as will be explained, with the aid of God. As for the scholars who study only the plain-meaning of the Torah - the Tree of Knowledge of good and evil - who are contemptuous of the Wisdom of Truth which is called the Tree of Life - life- eternal; being occupied with only the simple narrative level of the Torah, claiming, Heaven forefend, that this is all there is: God extends no aid to them. They review the plain meaning of the Tree of Knowledge of good and evil, but they transform all things to evil. They declare as impure that which is pure, forbidding the permissible, disqualifying the fit. In the abundance of our sins, they are the source of many pitfalls [tr. n.b. Interesting, that he prefers the *qula* to the *humra*].

Having classified [the Nation] in brief, the prophet [Jeremiah] returns to explain their characteristics in accord with the plain meaning. Regarding the first group he declares: "I

beheld the land and it was waste and void". This refers to the ignorant peasants [the 'multitude of the land' *Am haAretz*], for their souls were hewn from the earth. This is as the verse states [Eccl. 3:21] '... the spirit of the animal [is that] which descends below ...' referring to the animal-spirit that they possess. And it is written [Gen 1:24]: 'and the land brought forth living animated being, each according to its kind': in addition to their bodies deriving from the dust of the earth, so too their animating souls [*Nefesh*] originate from there - according to their kind! They are called 'living animated being', which include both domesticated and wild animals. This is also how it is understood by the Zohar's 'Hidden Midrash' which is still in manuscript [Midrash haNeelaam of Zohar Hadash fol. 10c]. Having been hewn from the earth, their entire function is the habitation of the land: commerce, planting and sowing, and building: matters that have no purpose, save for the [cultivation of the] body - and they forsake the life of eternity, which is the Torah. And it is stated [Jer. 33:25]:"If not for My Covenant [i.e. the Torah], I would not have brought forth the day and the night and the ordinances of heaven and earth". They [who forsake the life of eternity] return the creation to the state of waste and void. For this reason, they are called 'fools' - 'My people are foolish' - for there is no greater foolishness than this: the [aspiration to] preserve the body while extinguishing the soul. All of the above is caused by [the fact that] [Jer. 4]: "they knew Me not ...". They did not toil in the Torah which is called the Tree of Life, so as to provide them life by means of the life of eternity.

With regard to the second group, the Torah-scholars who labor to understand the Divine Torah and whose souls are hewn from the heavens and not from the earth, Jeremiah declared [4:23]: "... and [I gazed unto] the heavens and they had no light". For although their souls were hewn from the heavens there is no light in their Torah-learning, as we have indicated above in the name of our sages [BT Sanhedrin fol. 24a, on Lament. 3:6]: "'He has set me in the dark places ...' - this refers to the Babylonian Talmud - which [ought to be] illuminated by the Book of Splendor [the Zohar], that explains the matters discussed in the Talmud where they appear engarmented so that they are regarded as merely physical. Concerning these [explications of the Zohar] it is said [Prov. 6:23] "and the Torah is light" - whereas [in the case of this second group] it is said [Jer. ibid.] 'and [I gazed unto] the heavens and they had no light'.

Isaiah the prophet prophesied in his consolations regarding them: [Isa. 42:16 - for earlier mid 13th century) Kabbalistic usage, see ms. RM of Burgos]: "And I will guide them along the pathways that they did not know ..." - for with regard to the pathways of plain-meaning; these are known even as to their number as we read from R. Ishmael, who enumerated the Thirteen Modes of Exegesis. The Thirty Two Pathways of Wisdom through which the world was created, as mentioned in the Book of Formation [Sefer Yetzirah 1:1] however, have not been made accessible to human knowledge. These Thirty Two pathways of the Wisdom of Truth are hidden within the thirteen modes of plain-meaning exegesis. All of them taken together constitute 'one heart' [*Lev A'* - lev=32 ehad=13], as indicated in the Zohar [RM Zohar 3:244b]: "The Rabbis of the Mishnah and the authors of the Talmud organized their entire Talmudic enterprise along the principles of the Secrets of the Torah". But without a doubt, those who study only the Babylonian Talmud are groping like [Isa. 59:10] 'the blind seeking a wall'. Their

grasp encompasses only the garments of the Torah and they do not possess the eyes to behold the Torah's secrets hidden within. For it is not for no reason, and not based on their own whims that the sages of the Talmud decided on matters of purity and impurity, forbidden and permitted, and proper and disqualified. Their decisions were based on the inner meaning of the Torah, as those who know the Hidden Wisdom are aware. It is for this reason that Isaiah declared [ibid]: "who is blind if not My servant" - the verse uses the exclusionary syntactic form ['who ... if not'] so as to exclude the Sages of Truth, who are called 'sons' - the masters of Kabbalah; whereas those who study only the Mishnah without gazing into Her secrets - for it is in accord with the Secrets that true legal decisions are rendered - whether to permit or to forbid - they are certainly blind. Thus, "who is blind if not My 'servant'": one who studies only the plain meaning and is called 'servant' as stated above.{Tr. The following sentence was not in the Hebrew abbreviated text, but is crucial in order to understand the reasoning behind the next paragraph.} [Regarding them, Isaiah prophesied that these 'servants' will in the Messianic future, merit to traverse [Isa. 42:16 'the pathways that they did not know' - the paths of the Wisdom of Truth, which, in the present world are guarded by the [Gen. 3:24] 'bright blade of the revolving sword' and by 'the Cherubim', who keep watch over the Path of the Tree of Life, so that only those who merit would understand the Secrets of the Torah. ...]

One must not say, however, that this being the case, 'I am exempt from studying this Wisdom until the 'future time' because in this world ... I haven't the capacity to know these [secrets]'. It is for this reason that Isaiah declared [ibid.]: "These are the things that I have done, and I did not forsake them". And our sages explained: "the verse did not say "... that I *will* do, and I *will* not forsake ...', but rather, I *have already* done them. This is a reference to R. Aqiva and his colleagues .." For R. Aqiva would sit and expound upon each and every coronet of the letters [of the Torah, and would derive from them] hills upon hills of Torah principles. Thus, [even these seemingly gratuitous graphic decorations are] not empty of meaning, and if you experience them as meaningless, this is only on account of your own shortcomings, and because you are not interested in knowing; whereas [attaining this capacity] is up to your own choice, for R. Aqiva was able to fathom these secrets even in this world. Now it is true, that the Mishnah declared that [BT Sotah 49a]: "With the demise of R. Aqiva, the dignity of the Torah came undone". And the commentators explained that since R. Aqiva was able to answer [all questions posed to him] and to expound upon each and every coronet of the letters [of the Torah, so as to derive from them] hills upon hills of Torah principles [n. in keeping with R. Meir's principle mentioned above, from BT Avot 6:1], this illustrated the dignity and comeliness and beauty of the Torah. This is also how I explained the Talmudic passage [BT Avot 6:2]: "Said R. Joshuah son of Levi: Each and every day, a heavenly voice issues forth from Horeb and announces: 'Woe unto the creatures of the world, on account of the embarrassment of the Torah.'" For without a doubt, by their study of the Torah in a manner that is limited to Its plain meaning and its narrative, [it is as if] She dons the garments of a widow placing sackcloth on Herself and all the nations of the world say unto Israel: 'how is your beloved any more distinguished than ours - how is your teaching superior to ours? Your Torah [like ours] comprises nothing more than narratives concerning the vanities of this world!' Is there greater

ridicule than this? Thus: 'Woe unto the creatures of the world, on account of the embarrassment of the Torah!' For they do not occupy themselves with the Wisdom of Kabbalah which displays the dignity of the Torah. Thereby they lengthen the period of exile and [open the door to] all the evils that are rearing to come to the world, as we have indicated at the beginning of this introduction. This is the message of the heavenly voice that announces its call daily, and it is implied in the verse [Isa 40:6]: "A voice declares: 'Cry out' ... ". EMW 2004

Indeed, the sages of plain-meaning also comprise two groups: one that consists of God-fearers, who study [Torah] for the sake of heaven, but remain ... in darkness since the time of their youth. They haven't studied the Secrets of the Torah and are afraid to even touch them. They implore [Deut. 30:12]: "Who will ascend for us to the heavens and receive it for us"; and [Prov. 30:4] 'Who ascended to heaven and descended, may he tell us'. These verses refer to the intimated Secrets of the Torah [n. which they want to be made more accessible to them]. Thus, [Jer. 4:23]: "... and [I gazed unto] the heavens and they had no light". For although they be souls that were hewn from heaven, their [potential for] light is not with them. They dwell in darkness and do not emerge [from it].

Then there is another group, consisting of sages who are practiced in the art of keen dialectic. They uproot mountains and grind them together through their sharp analyses in the House of Study. Regarding them, Jeremiah declared [ibid. 4:24]: "I beheld the mountains and they are trembling" - for they [these sages] are afraid to come close to the Consuming Fire, i.e. to the Secrets of the Torah, whose words are like coals of fire, like burning flames. They are afraid lest they be consumed, as was the case with [BT Hagigah 13a] the youth who expounded upon the Electrum (*Hashmal*) [of the Divine Chariot Ezek. 1], and fire emerged from Her and consumed him. Oh! How good and pleasant would be their portion, had this happened to them - that they be consumed by the holiness of His Blessed Name - for [Deut. 9:3] 'He is a consuming fire'. Regarding these, it was said [Prov. 24:7] "Cunning is seen by fools as wisdom, therefore, such a one will not open his mouth at the gates" - of the Ten *Sefirot*. Without a doubt, those who think so are fools. Had they not already decided that the wisdom of plain-meaning - which they already possess - suffices for them, and that they are *already* wise, they would not have withheld themselves from entering into the 'inside'. Regarding such a one it is said [Prov. 26:12]: "Do you see a person who is wise in his own eyes - there is more hope for a fool than for him".

Jeremiah continues [ibid. 4:24]: "... and all the plateaus were in ruin" - this refers to the young Talmudic scholars who are likened to plateaus, when compared to the 'mountains' mentioned above. These 'plateaus' were completely ruined. For when the lesser disciples observe the 'great mountains' who strive day and night after the plain- meaning and do not study the Wisdom discussed above, they do not know that what prevents [their teachers] is their fear, as mentioned above. These 'plateaus' then become completely ruined, and their hearts become [Deut. 29:17]: "the root that bears gall and wormwood". They become mired in rusty loam, whereupon they deny the veracity of the Wisdom of Truth saying that there is nothing to the

Torah save Its plain meaning, Its garments. No doubt, such 'disciples' forfeit their portion in the World-to-Come! We have already explained the reason for this above: For the Torah of the World-to-Come refers not to Its plain meaning, but exclusively to the secret arcana of the Torah - which they denied - and in which they chose not to toil. Thus [BT Avodah Zara fol. 3a], 'one who did not toil on the day before the Shabbat, shall not eat on the Shabbat'. Regarding them it is said [Isa. 35:13]: "Behold. My servants shall eat but you will starve ...".

As for those who occupy themselves with the Secrets of the Torah and the Wisdom of the Zohar, they are the true Adam, as mentioned in the *Tiqunim*. And we may also venture an alternative explanation with regard to [Tiqunei haZohar fol. 1b]: "'chicks', these are the masters of Mishnah, 'sons', these are masters of Kabbalah", suggesting that this also applies to [the verse] [Jer, 4:25]: "I have searched, but 'the man' is not to be found". The verse does not state 'man', but '*the* man'. In other words, although such a one studies this Wisdom and is therefore called 'man', he is nonetheless not the 'unique man' truly worthy of this occupation, for they [i.e. those who study Kabbalah but are not 'unique'] do not possess the roots and principles needed to understand its words. This is as we explained above with regard to Jeremiah's having said [Jer. ibid.]: 'feebleminded sons these are, who do not understand'. But 'the man' is not to be found in this world, and *we* - with regard to this Wisdom - are [Isa. 59:10]:'like the blind groping for a wall', because the sages of the truth have journeyed on to their resting-places leaving us with our woes. And when such a man is not to be found so as to teach this wisdom then even the birds of the heavens - the disciples whose hearts have been touched by God - wishing to fly in the sky, but not possessing wings, say [per Psalm 55:7]: 'who will provide me a limb, so like a dove ... so that we may fly and dwell' - in the tents of this Wisdom ... .

We have thus explicated all the strata of the Israelite nation. All as one, prevent themselves from grasping on to this Wisdom - each group in accord with its reason and tendency - so that in the abundance of our iniquity [Isa 51:18]: "from among all the sons She bore, there is none to guide Her"; i.e. although there are 'sons' who are men of Kabbalah, they too have abandoned hope in their pursuit of this Wisdom. Without a doubt, these words were uttered as a prophecy regarding our latter generations. They run contrary to the opinions of the sages of these generations who have entertained the thought that they have already achieved what is required of them and are content with their portion. But the verse proclaims [Isa. 59:16]: "And He looked about but there was *no* man; and He was astonished for there was *none* to meet Him" - in the *negative* - Woe to the ears that hear thus and woe to the eyes that see thus - the Divine testimony on our behalf - and yet we have no heart to be aware [of our shortcomings] so as to return to occupy ourselves with this Wisdom, that we may provide potency to His Blessedness. For the verse attests Isa. 63:5]: "And I gaze about and there is none to come to My aid, and I stagger astonished and there is none to support ...". All of the above refer to the fact that whereas we are occupied with this Wisdom - for by its means the redemption will arrive - so that, so-to-speak, Her Powerful Presence shall attain salvation - as it is written [ibid.]: "and My arm shall be My salvation" - *My* salvation indeed - so-to-speak! And as we have quoted at the beginning of this introduction, all of this depends on the effort placed into the study of this

Wisdom, and our desisting from being occupied with Her is what causes the delay in the building of our Holy Temple and [the restoration of] our beauty. EMW 2664

It has been clearly explained, even through the words of the *Tana'im*, the authors of the Mishnah, that one cannot completely fulfill one's obligation to study Torah even through the study of Scripture ... Mishnah, Midrash and Talmud [if it be these] alone, for one is also obliged to study the Secrets of Torah - the Works of the Divine Chariot [*Merkavah*] - to the best of one's ability. For the blessed Holy One derives no pleasure from the creation of His world, except when His sons below occupy themselves with the Secrets of Torah in order to recognize His greatness, beauty and stature. For by means of studying merely the plain meaning of the Torah - Its narratives, laws and edicts - one cannot arrive to the recognition and knowledge of the Creator. Quite the contrary. There are edicts and statutes that the mind cannot bear, and the nations of the world oppress Israel, taunting them, saying: 'What is this Torah that your God has commanded you? Its words appear as riddles and parables - to take the horn of a cow and blow sounds from it on *Rosh haShanah* - and then you claim that this confuses the spiritual Accuser, the supernal incriminator, so that he does not interfere [with the judgement, so that it be enacted by means of Divine Compassion], etc. Indeed, most of the edicts of the Torah and the minute details of their laws seem disagreeable to the mind! This being so, where is the comeliness of the Torah - Its beauty and greatness?

By dint of these protestations the verse proclaims [Job 35 7-6 (sic)]: "If you were righteous, what did you give to Him, and if you transgressed what would you cause in Him?" For reward and retribution with reference to [the performance of edicts-*Mitzvot*] applies to 'you' alone. But with regard to the Secrets of Torah and the performance of the *Mitzvot* with their contemplative intentions, it is the opposite. If these are properly effected, it is said [that one fulfills the verse] [Psalm 68:35 and see Zohar 2:32b]: "Deliver potency to God ...", whereas if one is amiss in this, it is said {Deut. 32:18 and see Midrash Lament. Rabati chapter 1]: "The rock that bore you is weakened ...". And it is written [Isa. 66:24]: "And they will go out and see the corpses of those who intentionally sinned against Me ..." - against *Me* - not '*to* Me' [i.e. - merely against what I have commanded]: - against *Me* - so-to-speak. The gravity of these words is clear to anyone whose heart is touched by God. It is as we explained earlier, that one who reads [only] Mishnah and Talmud is called a 'servant' who renders service on condition of recompense. Whereas by means of the Wisdom of Truth one so-to-speak rectifies Him, adding strength and potency above, and is indubitably regarded as one who studies Torah for Her sake - with pure motive. Not only this: the human being as such, was created for the sole purpose of studying the Wisdom of Kabbalah. Only, one's body must be clean - [and this is achieved] by means of performing the Divine edicts on the physical plane - for their function is to prepare one for this [sacred] undertaking. And in any case, the actual performance of these edicts is obligatory and necessary. Afterwards, the soul which is the [Prov. 20:27] 'candle of God', will be able to illuminate the body like a lit candle placed in a glass holder, enlightening one and giving one strength to understand the mysteries of the Torah, so as to [Job 12:22] 'reveal the depths out of the darkness'. Anyone possessing intelligence would be bewildered by the

abovementioned words, which would not be understood except by the explanation of them provided above, as to the difference between the study of the Torah ... limited to Its plain meaning, which encompasses only the this-worldly Torah, and is as nothing when compared to the Torah of the Messiah and the Torah of the World-to-Come. This is the secret of [Isa. 49:4]: "For naught and in vain did I spend my strength".

Had I come to fully explain all of these sayings, time itself would expire but the [meaning of these] sayings would not [be exhausted]. We may however attain an abridged understanding of them by what was said above. The reward for the mere performance of Divine edicts and Torah study is in this world, and in [the soul's after-life participation in] the 'terrestrial-like Eden-Paradise'. But in order to enter into the higher supernal world this would not suffice unless one also toils with all of one's capacity to attain what one can, of the Wisdom of the Zohar. If not, they [the guardian angels] remove the person from all the gates of the supernal world, even if one be well adorned through the performance of Divine edicts and good deeds. As a result, the animating soul and spirit [*Nefesh v'Ru'ah*] remain in the 'terrestrial-like Paradise', but the 'consciousness-soul' [*Neshamah*], whose portion is the Secrets of Torah receives retribution instead. It becomes enflamed, outside the supernal palaces of the upper-Eden-Paradise [see Zohar 2:247b]. This is as it is said [paraphrase, Zohar ibid.]: 'This holy life-energy-being [*Hayuta Kadishta*] is present when the *Neshamah* [consciousness-soul] enters' - but [the Zohar] did not say the foregoing with reference to the *Nefesh* or the *Ru'ah*. Understand this and be not confused, when you come across various dicta of the sages of blessed memory that appear to contradict one another.

For all of the righteous ones and all the seed of Israel are rooted in and suspended from the body of the First Adam - one in his body, another in his head; one ... from his ear, another from his neck - etc. So too, all Animating Souls [*Nefesh*] (derive from) his *Nefesh*, and all Spirits from his *Ru'ah*, and all Consciousness-souls from his *Neshamah*. And just as the [physical] body of First Adam was comprised of two hundred and forty eight limb-bones and three hundred and sixty five sinews, so too, [the spiritual 'bodies' of] the *Nefesh, Ru'ah* and *Neshamah*. And all of these are dependent on the Torah, with Its of two hundred and forty eight edicts-of-action and three hundred and sixty five edicts-of-desisting. This is also the secret behind the Talmudic conversation [BT Shabbat fol. 118b]: "Rav inquired: 'your father, Mr. So-and-so, what [edict] was he most careful [in observing]?" And this is also the meaning of [Zohar Hadash Cant. fol. 70d]: "For what purpose did you arrive into this putrid body ...?".

So too, all the universes in their entirety form the body of One Man, comprising two hundred and forty eight limb-bones and three hundred and sixty five sinews. Thus we find [Scriptural expressions such as - Isa. 8:8]: 'the wings of the land' or [Exod. 10:5] 'the eye of the land' or [Deut. 4:11]'the heart of the heavens', etc. and as the Zohar [1:134b] explained: "Every limb-bone in the human body corresponds to a creature in the world for just as a human being is composed of members upon members ... [and yet, these comprise one body] so too the world: all these creatures are members upon members, standing one upon another ... [and form one

body]". This is as indicated in [Zohar Hadash, Cant. Fol. 70d]: "to know Him as to His Body and to be informed as to Who He is ...", and so too [ibid.]: "One [world (was created) in order] that the person know and behold *this* world wherein *He* abides; and to know the basis upon which *this* world becomes rectified...". Thus, a person must attain through one's toil in this Wisdom, the knowledge of one's own root, and the manner in which one is suspended from the body of the Supernal [First] Adam; and so too with regard to one's *Ru'ah, Nefesh* and *Neshamah*, and so too with regard to one's individual relation to the Divine edicts; and [particularly] to discern where one's grasp [in these matters] is most powerfully significant.

Earlier, [Jeremiah [Jer, 4:25]] had declared: "I have searched, but 'the man' is not to be found", meaning to say that there is no one who truly knows this Wisdom. This being the case, [one may claim that] the person ought to be exempt ... and unbound from the obligation to pursue this Wisdom, for there is no one to teach It, so that one would be able to receive It. [One can claim] - if It is receivable, I would be ready to receive It, but if not, how then can I receive It! For [BT Avodah Zara fol. 3a]: "The blessed Holy One does not come to His creatures with the demands of an unreasonable tyrant"! [It is for this reason that Jeremiah] establishes the true context of the situation so as to tell us that these suppositions are incorrect. For although [Jer. 4:27]: 'The entire land shall be desolate' - bereft of anyone who is [truly] occupied with this Wisdom, [ibid.] 'I will not utterly destroy it'. The Lord of Hosts has provided us with a 'survivor' - a marked man as it were - in each generation [see Zohar 2:166b-167a] - whether [the generation or the man] be great or [apparently] inconsequential. Even in ours, the last generation [as per Lev. 26:44]: 'we have not despised nor spurned [Him], so as to repudiate His covenant with us', Heaven forefend. And indeed it is written in the *Tiqunim* [fol. 23b-24a]: "in the final generation at the End of Days, they will be sustained through this Book [i.e. the Zoharic Corpus] ... and thus, [Lev. 25:10] 'you shall call out liberation throughout the land'". So too, in the Zohar [1:118a] we read: "... and when it will be close to the days of the Messiah, even the children of the world will be prepared to receive the hidden secrets of Wisdom. ...". For it is clear that up until now the Zohar's words of wisdom have been shrouded enigmas, but in the latter generation this Wisdom will be revealed and made public, so that they will understand with intelligence, Secrets of Wisdom that earlier generations had not grasped. Thus, the objections of the fools are removed: those who protest, saying: "is this generation *really* worthy? - if previous generations did not understand [the Zohar], how could we know [what it means]?" - with this, their mouths will be shut.

And yet, although it is clear and has been explained, that these latter generations will be sustained by 'this book' [the Zohar], and this Wisdom shall be revealed to them; [BT Berahot fol. 16b] 'not all who desire to take the Name [upon themselves] may do so' for the hidden secrets of the Torah will not be revealed merely by means of one's mental concentration, without the Divine Effluence being drawn to them from the heights of His Holiness by means of His messengers and angels, or by means of revelation from Elijah the prophet of goodly remembrance, as will be explained in the concluding section of this introduction.

In this vein, do not be skeptical about what we will recount in this concluding section with regard to the holy sage who was revealed to us in our time ... in this, our generation; and I cannot fully explain [with respect to the nature of this sage, beyond what will be stated below]. If you will, you may understand this matter by considering what is written in the *Tiqunim* [fol. 138a] on the verse [Eccl. 1:4]: " 'a generation goes and a generation comes ...' - this refers to Moses, the faithful shepherd", and as is mentioned in *Tiqun* 69 [fol. 111b]: "R. Shimeon said: my colleagues, certainly the blessed Holy One is aligned with us in agreement - with both the supernal ones and the terrestrial ones, who would be in this gathering of consent. Meritorious is the generation in which this is revealed, for all of this [wisdom] will in the future be revealed anew by Moses, in the final generation. This will fulfill the verse [Eccl. 1: 9]: 'what was shall be again' and the verse [Psalm 33:14]: 'from His place of habitation He oversees ...' [both of which contain words whose first letters form acronyms of the name of Moses]. ... Indeed, his manifesting influence is found in every generation, within each righteous one and every sage who is occupied in the Torah, extending even to six hundred thousand". [The full implications of] these words are hidden and sealed.

Let us return now to an earlier matter: without a doubt these words will not be understood through contemplation by means of the material human intellect, but only by mouth-to-mouth reception or from the mouth of Elijah the prophet, or from the mouths of souls who reveal themselves to those who are worthy of them, in each generation. And Nahmanides [13th century] of blessed memory, who was the last of the [uninterrupted] line of Kabbalists before our own time wrote in the introduction to his commentary on the Bible: "I put this forward in keeping with the faithful covenant and provide the following proper advice to all who look at this book: do not attempt to explicate it by means of reason or to rationally ponder any of the allusions to the Secrets of the Torah written here. For I am conscientiously informing you that these [secrets] will not be grasped and will not be disclosed at all by means of applying intelligence and understanding, but only by receiving it mouth-to-ear - from a wise Kabbalist to an understanding recipient. And the use of the rational faculty directed at this, is folly. [Speculative] thought [in this regard] brings much damage and hinders [the attainment of proper] function. Do not place your faith in this vain supposition, for one's reasoning will only yield evil, as one would come to speak falsely of God and not receive atonement. Do not [Exod. 19:21] 'break through to gaze at God' ...". Now if Nahmanides of blessed memory, the last of the Kabbalists, was loquacious regarding this matter, saying that *his* words containing allusions to the Secrets of the Torah will not be properly understood at all, how could the human mind even entertain the notion that by means of exercising one's intellect one would understand the 'words of the Living God' - the words of R. Shimeon bar Yohai peace be upon him - whose declarations are like flames of consuming fire: hidden and sealed with a thousand seals! For it is true beyond doubt that had R. Shimeon bar Yohai not recognized by means of his holy spirit that R. Abba [the redactor of the words of R. Shimeon, according to Zoharic tradition] was a great wise sage and was capable of engarmenting ... and hiding these recondite matters through enigmatic allusion so that even the sages of his time would not understand them, he

would not have commanded [R. Abba] to write [the Zohar]. However, there is no generation in which we are entirely bereft of unique treasured-ones upon whom the Holy Spirit dwells, for Elijah ... the prophet of goody remembrance would reveal himself to them, teaching them the mystical secrets of this Wisdom.

Behold! Today I will express mysteries and the wondrous works of the [Job 37:16] 'One pure of all persuasions'; for in each and every generation He works His wondrous Grace with us [Psalm 118: 27]: 'the all-powerful God has illumined for us' by means of the surviving ones to whom God calls in each and every generation - and also in this, our generation - as we have stated, the Lord of the first and last ones did not leave Israel without a redeemer. He expressed zealotry on behalf of His land and had compassion on His People, by sending us [Dan. 4:10]: 'a Watcher and holy one, descended from heaven', the great divine Rabbi, the *Hasid*, my master and teacher - our honorable teacher, the Rabbi - R. Isaac Luria Ashkenazi, his memory for life in the World-to-Come; who was filled with Torah as a pomegranate is filled with seeds - with Scripture, Mishnah, Talmud, Midrashim, Legends, the Works of Creation, the Works of the Chariot; an expert in the 'conversations of the palms', and those of the birds, and in the concourse of Angels; able recognize [a person's spiritual state] by means of facial metoposcopy - as expounded by R. Shimeon bar Yohai in the Torah-portion [Exod. 18:21; and see Zohar 2:70b, ff and Zohar Hadash fol. 31 ff] 'and you shall seek out ...'; he knew all the deeds of people - what they did and what they will do - he knew the thoughts of the sons of man even prior to their being expressed from potential to actual; knew future events, and all that goes on in the entire land; and all that is decreed in heaven. He knew the wisdom of transmigration - who was a new soul and who was old - as well as the coordinated cosmic placement of each individual - in what place in the Supernal Adam and in the First [terrestrial] Adam each one is suspended. He recognized the messages in flickering candles and in flames of fire - wondrous matters - he looked and gazed with his own eyes, at the souls of the righteous - the earlier and later ones - and engaged with them in the study of the Wisdom of Truth. He recognized the nature of a man's deeds by his mere odor, as was the case with the child-prodigy of the Zohar Parshat Balaq [Zohar 3:186a]. All of the aforementioned gifts were available to him as if in his breast-pocket, whenever he would desire to be availed of them, without having to investigate them in seclusion beforehand.

This [testimony] is not gleaned from the reports of strangers - my own eyes saw these things - baffling matters that were not witnessed or reported since the days of R. Shimeon bar Yohai peace be upon him, up to now. He attained all this without the use of 'Practical Kabbalah', Heaven forefend, for the application of this knowledge is interdicted by powerful injunction. Indeed, all this arose from within him due to his piety and asceticism, after many days and years of poring over both new and old works [that expound] this Wisdom. Beyond these, he increased his service of *Hasidut* [graciousness towards God] and intensified his austerity, holiness and purity. This brought him to [revelation from] Elijah the prophet who was in constant pneumatic communion with him - speaking to him mouth-to-mouth - and teaching him this Wisdom. ...

[In the past] each one the sages knowledgeable in this Wisdom would undertake its pursuit with great circumspection and would never reveal it except to an exceptionally unique disciple - one in a generation - and this too, only by means of 'chapter-headings' mouth-to-mouth - revealing a hands-breadth and concealing a thousand hands-breadths. And this Wisdom was in continuous decline; decreasing with the coming of each generation until it reached Nahmanides, the last of the true Kabbalists [the initiated receivers of the esoteric tradition].

As for the treatises written by the Kabbalists who lived after Nahmanides of blessed memory, do not approach them. For as of the period of Nahmanides ... the path of this Wisdom became hidden from the eyes of all the sages, who remained with only a few principles bereft of their root-meanings; upon which the latter-day Kabbalists of blessed memory formed their words, by means of [their] human intellect. You may discern this for yourself: because any sharp-minded person who concentrates on acquiring their principles can master them within four or five days, and all their works are full of repetitions, saying the same things with different words. The entire extent of their principles revolves around there being Ten *Sefirot*. They composed heaps of treatises about this, but the upshot of what they have to say can be written up in two or three notebooks. This was not the case with the earlier Kabbalists.

People of heart, listen to me. Do not [Exod. 19:21] 'break-through to God' by looking at the latter-day books, which are derived from the human intellect. ... One who listens to me will rest assured, secure from evil fear. Therefore I, the young Hayim Vital am writing this. For I desire to bring the multitude to a meritorious state, by means utmost concealed; and the intelligent will understand. I provided this work with a title containing a reference to my name, calling it *Etz Hayim* the Tree of Life - and also with reference to the appellation appropriate for this powerful Wisdom, the wisdom of the Zohar, which is called the 'Tree of Life', and not the 'Tree of Knowledge'. And with regard to this, those who taste it merit the true life and will become deserving [so as to arrive at] the lands of life-everlasting. Eat from this Tree of Life and live forever! 'I will instruct you and illuminate this path, which you should follow' [per Psalm 32:8].

Know that since the day that my teacher, remembered for life eternal, began to reveal this Wisdom, my hand never left his grasp for even a moment. If ever you find notebooks quoting the teachings of my teacher of blessed memory that contradict the teachings found in this book, know that [those notebooks] are in error and [these errors] indicate that they did not understand his words. And even if you find some additional teachings that do not per-se disagree with our book, do not be entirely convinced so as to establish them as genuine; for none of those who heard [my teacher's] holy words have arrived to the depths of intent in his teachings, and none have understood them so as to have cleared away all uncertainties. And if you entertain the notion that you will be able to discern the good and forsake the deficient, [Prov. 3:5]: 'do not rely on your own understanding', for these words are not given to the heart of man in accord with human intellect, and independent reasoning with regard to them is exceedingly dangerous; for one may come to [BT Hagiga fol. 14b]: 'sever the saplings' [n. i.e. to dissociate implications causal from their roots or view reality as dualistic], Heaven forefend!

Therefore I caution you not to look at any of the notebooks that purport to contain teachings from my teacher, his memory a blessing for life-eternal, save what we have set down for you here, in this book. Let this warning suffice for you. ...

Introductions of our teacher, R. Hayyim Vital, his merit will protect us, amen, to *The Gate of Introductions*

Translated and annotated by: Brian Ogren

Said the youth, the insignificant by thousands, Hayyim Vital, son of his master, his father, the Rav Yosef Vital, may his memory be for the world-to-come, commenting: When I was thirty years old, I had no strength left, I sat in amazement. And my thoughts were puzzling. For the harvest has passed, the summer has ended, and we have not been saved. No remedy has arisen for our sickness. There is no cure for our flesh, and no treatment has been issued for our plague, for the destruction of our Temple. This (i.e., the Temple) has been in a state of destruction already for one thousand five hundred and four years. Woe to us, for the day has turned, one day of the Holy One, Blessed is He, which (one day of His) is one thousand years, and the shadows of evening have come, which are five hundred and four years, more than half of a second day. It is the end, and the son of David has not yet come.

And that which the Sages said is known (*Yerushalmi Yoma*, 81, 5:1): For each generation that does not build the Temple in its days, it is as if it were destroyed in its days. I will devote myself to researching and understanding this, and why our end and our exile have been lengthened. And why the son of Yishay has not come.

Now, what is written at the beginning of his words, "Even all those who toil in the Torah with all of the favor of a servant to his master, etc.," with its simple meaning explained, and specifically in our time in this world, in which the Torah is made into an axe for cutting in the hands of some of the masters of Torah, whose dealings in the Torah are in order to receive awards and other provisions, and also to be among the heads of *yeshivot* and on the religious courts, that their name and their scent may be smelled throughout the land; and they are similar in their actions to the people of the generation after the Flood, who built a "tower with its top in the heavens"(Genesis, 11:4). And the main reason for their actions, as it is written afterwards, was "that we may make a name for ourselves." As it is written in the Zohar on Genesis, p. 25b, commenting upon the verse, "These are the generations of the heaven and the earth": "There are five types among the multitude, and the third of these is called 'Mighty Ones' (*Gibborim*), and of them it is said, 'They are the Mighty Ones which are of the world of the men of name.' These come from the side of those who said, 'Let us build a city and a tower, etc.' About this group, it is said in the *gemara* (*Berachot*, 17): "Anyone who labors in Torah not for its own sake, it is suitable that his birth should be turned on its face and that he should not have come out into the atmosphere of the world."

And indeed, these people show innocence and humility in their saying that all of their

occupation in the Torah is for the sake of its name (i.e., for the sake of learning Torah itself). Certainly, the great wise man, the *Tana* Rabbi Meir, peace be upon him, testified against them that he was not like that, in his saying with general happiness (Avot, ch. 6, *mishna* 1): "He who labors in the Torah for its own sake merits many things, etc. And the secrets of Torah are revealed to him, and he becomes like a river that does not stop from running, and like a spring whose power overcomes him." He does not have to bother and to look into it, and to take out drops of the water of Torah from the rock; indeed, this teaches that (one like this) is really not laboring in Torah for its own sake, as a rule. Who cannot shed tears upon seeing this *mishna* and its deficiency and its pettiness?

Now, it is explained that our holy Torah is included and exists in all of the four worlds, *ABY'A*. Its existence in the world of *Atzilut* is the called *Kabbalah*, for there it divests itself from all of the clothing called *peshat*, from the words "I took off (*pashateti*) my robe." This is the aspect of the outer clothing, which is on the skin of man and is sometimes spread over him; this is the essence of the word *peshat*.

And indeed, in the world of *Atsilut*, the Holy One, Blessed is He, sits and labors in Torah, as mentioned in the *midrash* of the Sages, and also in the words of the *Targum* on the verse, "My Beloved is pure and ruddy" (Song of Songs, 5:10). And as it is written, "And I was by Him, as a nursling" (Proverbs, 8:30), interpreted by the Sages concerning the creation of the world, that the Holy One, Blessed is He, would look at the Torah and create worlds. And there is no doubt that this is not like the act of the first man, and not like the act of *Bnei Hari*, or like the act of the donkey of Bilam and the like, as according to their simple meanings; the Holy One, Blessed is He, amused Himself with these [stories], two thousand years before He created the world, and created worlds with them.

Indeed, the amusements of the Holy One, Blessed is He, with the Torah, and His creating the worlds with it, was through His laboring with the Torah according to the inner soul that is in it. This is called "the secrets of Torah," [or alternately] called "the works of the *merkavah*," [and] is the wisdom of the *kabbalah*, as is known to those who know. And the meaning of this is its being the world of *Atsilut*, the very highest, good and not bad, which does not contain any admixture with the husk (*kelipah*). And about it is said: "And I will not give my Glory to another," as is mentioned in the Book of Tikkunim 4, 66, Tikkun 18, and in the Zohar on Genesis 28a, see there. As such, the Torah that is there is divested of all physical clothing. This is not the case below in the world of *Yetsirah*, the world of *Metatron*, called "the Good Servant," [also] called "the Tree of Knowledge of Good from the side (of good). From the left side are its husks (*kelipin deliah*), called "the Evil Servant." For the Torah that is there is closed up in silence [and] is called a "maidservant," as mentioned above. This is also mentioned in [the Zohar to] Genesis, p. 27a.

Therefore it is called *mishna*, because there [in that world] there are alterations (*shinuim* - from the same root as *mishna*) between opposites, good from the side of "the Good Servant,"

legitimate, appropriate, pure. Evil from the side of "the Evil Servant," taboo, impure, blemished. It [*mishna*] is also derived from the language, "and Mordecai the Jew was second in command (*mishne*) to the king" (Ester, 10:3). It is also called [*mishna*] from the word "sleep" (*sheina*), as mentioned in the Zohar on *Pinhas*, p. 244a.

Now, their words (i.e., the words of the *mishna*) are like a dream without an explanation, and its secrets and inner mysteries, called "the soul of the Torah," are the explanation of the dream, deciphered while awake, according to the secret: "I am asleep, and my heart is awake" (Song of Songs, 5:2). And as the Sages, blessed be their memories, have written (Sanhedrin 24): "'He has made me dwell in dark places, like those who are long dead' (Lamentations, 3:6). This is the Babylonian Talmud," which is elucidated only by the Zohar, these are the secrets of the Torah and its mysteries, about which it is said, "and the Torah is light" (Proverbs, 6:23).

And just as the wheat (*hitah*), which in its numerology is equal to the twenty two letters of the Torah, is hidden under many husks and layers, which are bran and fiber and straw and fodder and the grass called "hay," so too the *mishna* in its relation to the secrets of Torah is called "hay." This is hinted at in the Zohar, *parashat Ki Teze* in the *Ra'aya Mehemna*, p. 275b. And if I came to expand on this homily, 100 tracts would not suffice, without exaggeration, as the eyes of a wise man are indeed in his head. For I am saying words of truth, and a man who sees the Zohar should not be surprised that it calls the *mishna* the "maidservant" and the "husks," for the *mishna* works according to its plain meanings; there is no doubt that these are entirely the layers and the outer husks, as opposed to the secrets of the Torah that are hidden and hinted at within its inner core, for all of its plain meanings are in this world, lower physical arrangements.

Indeed, they (i.e., the plain meanings of the *mishna*) are husks that are good to eat, like the husks of the reeds of fragrance. Therefore, with the comprehension of those who understand the plain meaning of the *mishna* according to its principles, without making mistakes, it is called "the Tree of Knowledge of Good." However, when, heaven forbid, they change (make mistakes?) with it, and defile the pure, and make the blemished kosher, and allow the forbidden, then it changes into "the Tree of Knowledge of Evil," and it is bitter for them.

For the *mishna* is a maidservant, because it is (i.e., it exists in its plain meaning) in order to receive an award. The meaning: for indeed, all of His attributes, Blessed is He, exist attribute against attribute. Therefore, it is said of those who labor in its plain, good, bodily meanings that on the left is wealth and glory: this is the reward that is given to them in this world, for indeed their labor in Torah is in the nature of their being in this world, with judgements of forbiddance and permittance, impurity and purity, etc. And they are like the servant who serves his master clearly in order to receive an award, "and all of the benevolence of my servant, etc.," like slaves and maidservants who serve their master in order to receive an award. Indeed, about those who labor in the secrets of Torah, who do so in the nature of laboring in the Torah in the world-to-come, it is said that the length of their days is on the

right, in a world in which everything is lengthened. [This is] like a son who enters deep inside and serves before his father, not in order to receive an award.

And it is known that *Tiferet* of *Atsilut* is called "son," and *Metatron* of *Yetsira* is called "servant." And we pray to them on Rosh Hashana, whether as "sons" or whether as "servants." Now, in *Midrash Kohelet*, the Sages commented on the verse, "But he will be happy for many years, etc" (Midrash Raba Kohelet, 11:7). This is their language: "But he will be happy for many years, etc." The Torah that a man has learned is futile as opposed to the Torah of the Messiah. If this is so, it is said about the Torah of the Messiah that it is in body and in soul, as it is written (Berachot 34): "There is no difference between this-world and the days of the Messiah, except for enslavement to foreign kingdoms alone." He (i.e., the Messiah) is the cancellation of the Evil Kingdom, the outer husk, called "the evil inclination," as the Sages interpreted the verse, "and the wolf will dwell with the lamb, etc."(Isaiah, 11:6), and conjoined to it the verse, "and the land will be filled with the knowledge of God." As such, the Torah of this world, which is dressed in husks due to the fact that the Evil Inclination is called a "husk" which is found in the world, it (i.e., the Torah of this world) is futile as compared to the Torah of the Messiah, which will disrobe itself a bit from its coverings and its husks, as men will also remove from themselves the husk of the Evil Inclination. This is the case all the more so in our being above in the world-to-come, the world of souls, divested of all sorts of vestment generally, for the labors of the Torah for them (i.e., in that world) are within the soul of the Torah, its inner secrets.

Indeed, a man should not say, "I will go and labor in the wisdom of the *kabbalah*," before he labors in Torah, *Mishna* and *Talmud*. For the Rabbis already said, "Do not bring a man into the *pardes* unless his belly is full of meat and wine." Surely, this is similar to a soul without a body, that has no reward or action or accounting until it enters into a body and is complete and corrected by the commandments of the Torah, the 613 commandments. The opposite is also the case for one who labors in the wisdom of the *Mishna* and the *Talmud Bavli* and does not give part of his time to the study of the secrets of the Torah and its mysteries. This is like a body that sits in darkness, without a human soul, the candle of God that enlightens from within; this body is dry and does not draw from the source of life. This is the intent of the citation mentioned above: "These are those that serve the dry Torah, and do not desire to toil in the wisdom of the *kabbalah*, etc." (Tikkunim, p. 73b). This is in such a manner that the scholar who labors in Torah for its own sake, and not for his own sake in order to make a name for himself, at first needs to labor in the wisdom of the Bible and the *Mishna* and the *Talmud* according to the limits of his intellect, and after this he can toil to know his Creator through the Wisdom of Truth (i.e., the *Kabbalah*), as King David, peace be upon him, decreed to his son Shlomo, "Know the God of your fathers and serve Him" (Chronicles 1, 28:9).

If the study of *Talmud* should be heavy and difficult for this person, it is beneficiary for him, after trying his luck with this wisdom, to set it aside and to labor in the Wisdom of Truth. As it is written (Hulin 24): "Every scholar that does not see a mark of beauty in the *Talmud* after five

years will not see one."

Indeed, every person that finds it easy to learn is required to give part of an hour, or two hours a day to the study of *halacha*, to direct and to explain the difficult questions that fall upon the simple meaning of the *halacha*. He is to direct his attention not to the evil husk, which grasps on from the side of the serpent Samael, the "Evil Servant," but to the good husk, which is the *Mishna*, *Metatron*, the world of *Yetsira*, called "the Servant and the Maidservant of the Lady." But [he is not to direct his attention to] the Lady, who is the inner kernel, the Wisdom of Truth, called "the Tree of Life." About it (i.e., the Tree of Life) it is said, "I am the LORD, it is My name" (Isaiah, 42:8), the secret being that the entire Torah is the names of the Holy One, Blessed is He. (see the Zohar, *Ha'azinu*, 241, "All of it is the name of the Holy One, Blessed is He"). "And I will not give my Glory to another," that it does not contain an admixture with a husk, except for the Tree of knowledge of good and evil, *Mishna*, impure and pure, forbidden and allowed, kosher and blemished. He should intend in his study to remove the evil husk, which is the cause of difficult questions that make a man unable to understand its (i.e., *halacha's*) explanations. He should remove it from the Tree of Good and Evil, which is the *Mishna*, the "Maidservant of the Lady," and afterwards he should intend to adorn the Lady herself, who is the Wisdom of the *Kabbalah*. Enough of this, for this is not the place to expound upon this idea.

It is said in the passage mentioned above, "I swear an oath to you, oh daughters of Jerusalem, etc" (Song of Songs, 2:7, 3:5, 5,8, 8:4). The meaning of these words is that the great oath was to God, that they would not arouse the redemption until the same love would be for desire and good will, as it is written [further in the same verse], "until You desire." This is like a son that serves his father, and is allowed into all of his palaces all of his secret places. This is not like a servant, who toils in the *Mishna* and takes a maidservant in order to receive an award.

Now, it is explained in this *mishna* that the sin of the first man in relation to the Tree of Knowledge of Good and Evil was that he did not choose to toil in the Tree of Life, which is the Wisdom of the *Kabbalah*. This in itself is the sin of the masses who said to Moses, "You speak to us and we will hear the Tree of Good and Evil, and do not let God speak to us, lest we die because of the secrets of the Torah." This is like the mistaken claim of some of the Torah scholars of our times, who promulgate a bad name for the Wisdom of Truth, the Life of the world, and say that all who labor in it will die prematurely, heaven forbid. Therefore the first tables of the covenant from the side of the Tree of Life were broken, and they were given [new ones] from the side of the Tree of Knowledge of Good and Evil, *Mishna*, the Maidservant of the Lady. And this caused the destruction of the first and second Temples, and the last, long and bitter exile in which we are in this world. [Such will be the case] until the Children of Israel will repent and return and seek the Lord their God, in order to recognize Him and to know Him through the secrets of the Torah, to know who they are serving, who is their King. In judgement they will merit to toil in the Wisdom of Truth, as it is written, "God will show him the tree, and it will be sweetened by the Messiah" (from Exodus, 15:25).

Now, it is explained that this sin started from the first man and continues until now, and when we turn in repentance to toil with love in this Wisdom, Israel will be redeemed, may it be quickly and in our days, amen.

I heard the groan of Jeremiah the Prophet, who oscillated and complained bitterly in the bitterness of his soul, saying, "How long shall I see a miracle and hear the sound of the shofar? For my people is foolish, they do not know me, etc." (Jeremiah, 4:21). "I beheld the earth, and indeed, it was waste and void, etc." (Jer. 4:23). "I beheld and indeed, the vineyard was barren, etc." (Jer. 4: 26)."For thus says the Lord, 'the whole land shall be desolate; yet I will not make a full end,' etc." (Jer. 4:27). I aroused the spirit of my stomach to explain these verses, which were said in truth by Jeremiah the Prophet, peace be upon him, through the medium of prophecy concerning this last generation. The embitterment of the length of our exile remains from his assessment, and this is according to what is he said, "How long shall I see a miracle?" This is the miracle and the banner of the Messiah, as is mentioned in *parashat mishpatim*, p. 102a: "And He will give the miracle of the Messiah, son of David, the head of a lion upon his right. And the miracle of the Messiah, son of Joseph, the head of a bull upon its left, etc."

The sound of the shofar is heard, this is the ingathering of the exiles, which is to come after the coming of the Messiah, may he come quickly in our days, amen. As it is mentioned in the Zohar, *parashat Toledot*, p. 139a, as it says in the *Midrash ha-Ne'elam* on the verse, "the Lord builds Jerusalem," and afterwards, "the remnants of Israel will enter," and this is what is written: "And on that day the great shofar will be sounded, etc." "And a reason will be given for the length of the end, for my people is foolish." This is in the same language of the saying, "How long shall I see a miracle?" The explanation of the idea is that the people of Israel is divided into three groups: One of these groups is the simple people, who are the masses. A second group consists of the scholars, who labor in the plain meaning of the Torah. The third group consists of the masters of the Wisdom of Truth. Now, about the first group it is said, "for my people is foolish, they did not know Me" (Jer. 4:22). These are the masses, simply called the "people (*'am*)." The third group, which consists of those who toil in the secrets of Torah and its mysteries, are called "sons." This is mentioned in *Tikkun* p. 1a. There it says, "Those who are masters of *Mishna* are chicks, those who are masters of *Kabbalah* are sons." And about them it is said, "They are foolish sons, and they are not intelligent, for they toil in the Wisdom of Truth, according to what arises in their short opinion, and in their weak study. And they do not plumb the depths of the matter, to understand it according to its truths." Concerning the group of scholars of the plain meaning: they loathe to toil in the Wisdom of Truth, called the Tree of Life and the Life of the world, and they labor in simple stories according to their plain meaning alone. And they say that there is nothing in the Torah except the plain meaning, heaven forbid, which is called the Tree of Knowledge of Good and Evil, as mentioned above. About them it is said: "they are wise in making evil, in making good they do not know" (Jer. 4:22). For since they loathe the Tree of Life, the Holy One, Blessed is He does not help them, and they make alterations in the simple meanings of the Tree of Knowledge of Good and Evil, and transform it into Evil. They impurify the pure, and forbid the allowed, and tarnish the accepted; many

failures in this world come from their hands.

After the Prophet involved them shortly (i.e., after he briefly explained the three groups), he returned to expound upon them by way of the plain meaning. Concerning the first group, he said, "I saw the land and it is in chaos." This refers to the common people (*am ha-aretz*), who are called by the name of the land (*ha-aretz*), for from there was chiseled their soul, as it is written, "The animal spirit that descends downward from the land (*ha-aretz*)" (from Ecclesiastes, 3:21). This is the animal spirit that is within them (i.e., within the common people), as it is written, "Let the earth bring forth living souls after their kind" (Genesis, 1:24). For aside from the body being chiseled from the dust of the earth, their soul is also chiseled from the earth, exactly "according to its kind" and called a "living soul," for animals are living. This interpretation is expanded upon in the *Midrash ha-Ne'elam* in its manuscript form, see there. Because they are chiseled from the land, all of their toils have to do with settling the land -- buying and selling it, planting and seeding, building - things that have a benefit only for the body. They put aside the Life of the world, which is the Torah, as it is written, "If I do not make a covenant day and night, the ordinances of heaven and earth" (Jer. 33:25), then the world will return to formlessness and void. For this reason, they are called [as mentioned] above "fools," as it says, "for my people are foolish," for there is no foolishness greater than this: to sustain their bodies and to destroy their souls. All of this, "because they did not know me," and they did not labor in Torah, called the Tree of Life, caused them to live according to the ways of the world-to-come.

And concerning the second group, who are the scholars who labor in the Torah of God, whose soul is chiseled from the heavens and not from the earth, it is said, "to the heavens, and they have no light" (Jer. 4:23). This is because even though their souls are chiseled from the heavens, they do not have light in their Torah, as it is written above in the name of the Sages about the verse, "'He caused me to sit in darkness,' this is the Babylonian Talmud." And the wisdom of the Zohar enlightens them and enlightens the cloaked things that are said in the *Talmud*, as if they are accounted to be physical. That is why "light of Torah" is said about them, and why it is written, "and to the heavens, and they have no light."

And about this, Isaiah the Prophet prophesized with his consolations, saying, "And I will bring the blind by a way that they did not know" (Isaiah, 42:16). For the plain meaning of Torah was known among them. And as it is written, Rabbi Ishmael says, "With 13 attributes the Torah is interpreted, etc." However, the 32 paths of wisdom through which the world was created, as mentioned at the beginning of Sefer Yetsira, were not known to them. Now, these 32 paths of the Wisdom of Truth are concealed within the 13 attributes of the plain meaning [of Torah], which all contain the 32 [paths] each, as is stated above, according to the Zohar, *parashat Pinhas*, p. 244b: "The Rabbis taught: the *Amoraim* put the entire Talmud in order according to the secrets of the Torah."

And there is no doubt that those who toil in the *Talmud Bavli* alone feel their way around in

the garments of the Torah as blind men do to a wall. And they do not have eyes to see the secrets of the Torah and the mysteries that are within it. For it is not by their grace or according to their will that it is decided what is impure and pure, forbidden and permitted, kosher and blemished, but rather from the inner [meanings] of the Torah, as is known to those who know the wisdom of the secrets. And as the *midrash* that is explicated above calls them "those with closed eyes, etc.," as it is written, "who is blind although is my servant?" (Isaiah, 42:19). But the intent is for the scant and the few scholars of the Truth, who are called "sons;" these are the masters of *kabbalah*, as is mentioned above.

But those who toil in *mishna* alone, without looking at its secrets, and its secrets will decide the judgements concerning whether something is forbidden or allowed, as mentioned above, these (i.e., those who toil in *mishna* without the secrets) are certainly blind. And that is what is written, "who is blind although is my servant." For he who toils in the plain meaning is called a "servant," as mentioned above.

And a man should not say, "if that is the case, now I am exempt and it is allowed for me to toil in this wisdom until the future," for in this world there is no power for those who know. Therefore it is written: "But I did these things and I did not abandon them." And the Sages have said, "It is not written 'I will do them' and 'I will abandon them' (i.e., in the future tense), for he already did them." This is according to Rabbi Akiva and his colleagues, as it is written about Rabbi Akiva, "He would sit and expound upon each jot and tittle heaps and heaps of *halachot*." If this is the case, then it is not an empty endeavor. If it is an empty endeavor, then it is from your side [that it is empty], and you do not desire to know, although it is in your hands and according to your choice. Indeed, Rabbi Akiva replied to these secrets in this-world.

Now, this is correct, as it is written in the *mishna* (*Sotah*, 49): "If it were not for Rabbi Akiva, the Glory of Torah would be cancelled out." The interpreters interpreted that he would reply and expound upon each jot and tittle heaps and heaps of *halachot*, which are the "Glory of Torah," its splendor and its beauty. And this is my interpretation of the *mishna* (*Avot*, ch.6, *mishna* 2): "Rabbi Joshua son of Levi said: Every day a bat-kol goes forth from Mt. Horev, proclaiming these words, 'Woe to them, to the created beings, for insult to the Torah.'" For without a doubt, with their laboring in its (i.e., the Torah's) plain meaning and its stories alone, it puts on its widow's clothing, and sackcloth covers it. And all of the nations say to Israel, "What is more significant about your Love than ours? What is more significant about your Torah than ours? Is your Torah not also about the vanities of the world?" There is no greater insult to the Torah than this. Therefore, "Woe to them, to the created beings, for insult to the Torah." They do not labor in the wisdom of the *Kabbalah*, which gives glory to the Torah. For they lengthen the exile and all of the bad things that come upon the world, as mentioned above in the words with which we began this introduction. This itself is a *bat-kol* that declares every day, as is hinted at by the verse, "A voice says" (Isaiah, 40:6).

Now, those who are learned in the plain meaning are themselves divided into two. There is the

group which is the fearers of God, who toil in it (i.e., Torah) for the sake of heaven, but who remain in the dark from their youth. They have not learned the secrets of the Torah and are afraid to touch them, with their saying, "Who will go up to the heavens to get it for us?" And "who will go up to the heavens and come down and tell it to us?" "What are its secrets and its mysteries?" [They say] things such as these, and "to the heavens, and they have no light." For even though they are souls chiseled from the heavens, their light is not with them, and they sit in darkness and will not leave from there.

And there is another group, scholars who are a bit sharp and witty, uprooters of mountains who grind each other with their dialectics in the *bet midrash*. About them it is said, "I have seen the mountains, etc." (Jeremiah 4:24). They are in a tumult and are afraid to approach the place of the consuming fire, which is the secrets of the Torah whose words are like the coals of a fire, a blazing flame. They are afraid, lest they become scorched, like the affair of the child who talked about *hashmal*, and fire came out and burned him up (Hagiga, 13**)**. And how good and how pleasant is their lot, if it would occur to them in such a manner, and they would burn in the holiness of His name, may He be blessed, for He is a consuming fire. About such things, it is said, **"**Wisdom is too high for a fool**"** (Proverbs, 24:7). Therefore, "he will not open his mouth to the gate" of the ten *sefirot*.

There is no doubt that those who think like that are fools, for were they to think with their eyes, the same simple wisdom, of which they have knowledge, would be enough for them, for they are already wise. They would not refrain from entering into its (i.e., the Torah's) inner core. About such things, it is said, "Have you seen one who is wise in his own eyes? There is more hope of a fool than of him" (Proverbs, 26:12).

And he said further, "all of the hills have spoiled" (Jer. 4:24), for the hills are the scholars, the young men called "hills," as opposed to the mountains that have been mentioned. Indeed, these hills have spoiled completely, for the small students, upon seeing the great ones, the high mountains, who chase after the plain meanings day and night without toiling in this wisdom (i.e., *kabbalah*), do not realize that they (i.e., the great students) refrain from toiling in it (i.e., *kabbalah*) out of their fear of entering into it, as mentioned above. And if this is so, then these hills are spoiled, and their heart is a root that bears gall and wormwood, and the filth of mud and mire raise within them, to deny the Wisdom of Truth. And they say that there is nothing in the Torah except its plain meaning and its garments alone, in the way mentioned above according to *parashat Be'ha'alotecha*. There is no doubt that there will not be a portion for them in the world-to-come, as is mentioned there (i.e., *Be'ha'alotecha*) in the Zohar. The reason why the Torah of the world-to-come is not according to the plain meaning has already been explained above. Only those who labor in the secrets of Torah and its mysteries [will enter] there, and he who has not chosen it (i.e., the *kabbalah*) and has not taken pains for Shabbat evening in this world, will not eat on Shabbat. And about them, it is said, "Indeed my servants will eat, and you will go hungry, etc." (Isaiah, 65:13).

As for the group that busies itself with the secrets of Torah and the wisdoms of the Zohar, they are called "man," as is mentioned in Sefer ha-Tikkunim, p. 4: "Masters of the *mishna* are chicks. Masters of the *kabbalah* are sons." And about them it is said, "I saw and behold, the man." It does not say, "man," but rather, "the man," for even he who toils in this wisdom, and is therefore called "man," is not "the special man" who is fit to toil in it. For they do not have roots and beginnings from which to understand its words, as we explained above with the saying, "they are foolish sons and have no understanding" (Jer. 4:22). But "the special man" is not in this-world, and we feel our ways around like blind men to a wall within this wisdom. For the sages of truth (i.e., the kabbalists) have passed on, have left us to our sighs. And when "the man" mentioned is not around to teach the Wisdom, then also the birds of the sky, those students whose hearts were touched by God, who desire to fly to the sky without wings, say, "Who will give us limbs like a dove? We will fly and we will dwell in the tents of this wisdom."

Now, all of the groups that are among the people of Israel have been explained, and all of them as one are prevented from grasping this wisdom, each according to its own reason and approach. Until we are established in the world-to-come, "there is none to guide her among all the sons whom she has brought forth, etc." (Isaiah, 51:19). The meaning of this is that even though they are "sons," masters of *kabbalah*, they despair of laboring in this wisdom, and there is no doubt that these things were said in prophecy concerning these last generations. This is not like the opinion of the wise men of these, our generations, who think that they have already attained what is necessary for them and are happy with their lot. And indeed, the Scriptures bear witness to this, saying, "And he saw that there was no man, and was astonished that there was no intercessor" (Isaiah, 59:16); this is in negative language. Woe to ears that hear things thus, and woe to eyes that see things thus. His testimony, Blessed is He, is against us, and we do not have the heart to know, to return and to busy ourselves with this wisdom, to grasp the Blessed one. As it is written, "I looked and there was none to help, and I gazed astonished and there was none to offer support" (Isaiah, 63:5). And with our laboring in this wisdom, which through it redemption will come near, He will seemingly be the salvation of *Shechinat 'Ozo*, that is to say, they will be quick to cause her growth. As it is written, "Therefore has my own arm brought salvation to Me" (Isaiah, 63:5). "To Me" seemingly literally, and as was mentioned above in the words in which we started this introduction of ours, everything depends upon the business of this wisdom, and our prevention from busying ourselves with it causes the delay and tarrying of the building of our Temple and our splendor.

Indeed, it is explicitly explained, even in the words of the *tanaim*, that man does not completely fulfill his duties by dealing with the Torah, the *mishna,* the *agada* and the *Talmud* alone, but he is required to toil, with all his abilities, in the secrets of Torah and in the works of the *merkava*. For the Holy One, Blessed is He, does not take pleasure in all that He created in His world, except when his sons below labor in the secrets of the Torah, to become familiar with His greatness, His beauty and His merit. For because the plain meanings of Torah, its stories, judgements and commandments are according to their simple understandings, there is

not within them any familiarity and knowledge by which they can know their Creator, may He be blessed. For what is this Torah that your God commanded to you, things that seem like riddles and allegories? To take the horn of a bull and to sound it on *Rosh ha-Shana*, and you say that by this the spiritual satan, the prosecutor on high is involved. And things like these are involved in almost all of the commandments of the Torah, and according to the details of their judgements, the intellect cannot stand them. If this is the case, then where is the splendor of the Torah, and its beauty, and its greatness?

And about matters such as these, it is said, "If you have been righteous, what will you give Him?" (Job, 35:7); "and if you have sinned, what do you do against Him?" (Job, 35:6). For the reward and the punishment that are upon them are to you alone. Indeed, with the secrets of the Torah and with the intentions of the commandments is said the opposite; if the good, it is said, "Give strength to God," (Psalms, 68:35), and if the bad, it is said, "Of the Rock that begot you, you are unmindful" (Deuteronomy, 32:18). And it is said, "And they shall go forth and look upon the carcasses of the men that have rebelled in me" (Isaiah, 66:24). Precisely "in me," and not "against me," seemingly, literally "in me." And these things are explained to be an affliction in the heart of God. And this is the secret of what is written above: that he who reads the *mishna* and the *Talmud*, called a "servant," uses his Master in order to receive an award. This is not the case with the Wisdom of the Truth (i.e., *kabbalah*), for he (i.e., the kabbalist) seemingly makes reparations, and gives strength and power above. And this is called one who labors in Torah for its own sake, without a doubt.

What is more, the human was created in order to learn the wisdom of the *kabbalah*. But his body needs to be clean from the beginning, through the practical commandments whose only purpose is this (i.e., the cleansing of the body); and they are necessary in all cases. And afterwards, the soul, which is called the candle of the Lord, the soul of man, can shed light in this body, like a candle that is within a glass oil-lamp and illuminates it and gives it power. [At that point], he can understand the secrets of the Torah and reveal its depths from within the darkness.

And every person of intellect will wonder at these things. And except for what has been written above, the idea of the difference between the simple Torah, which is the Torah of this-world and which is futile in the face of the Torah of the Messiah, and the Torah of the world-to-come, will not be understood. And this is the secret of formlessness and vain, destructive powers.

And while I came to expand upon the explanation of all of these words, time will fade and they will not. And indeed, we can understand briefly according to what has been mentioned above, for the award of commandment and simple Torah is of this-world and of the terrestrial Garden of Eden. And indeed above, in the higher world, it is not possible until man toils according to his ability, according to what his hand may grasp from the wisdom of the Zohar, and it is not according to stern judgement, for [good things] to come out for him from all of the gates of the world on-high, even though he makes pleasant with commandments and good deeds.

And therefore, part of the *nefesh* and the *ruach* remain below in the terrestrial Garden of Eden. However the *neshama*, which is part of the secrets of the Torah, is punished and is burned alone in the high palaces of the upper Garden of Eden, as mentioned above. As it is written, "This sacred life lives, when the *neshama* ascends;" it is not written "*nefesh*" or "*ruach*." Understand this, and do not be in alarm when you see how many writings of the Sages are divided on this matter.

For all of the righteous and all of those who come into the world from the seed of Israel depend upon the body of the first man: this upon his body, this upon his head, this upon his ear, this upon his neck, etc. Likewise, all of the *nefashot* are dependent upon his *nefesh*. And all of the *ruchot* are dependent upon his *ruach*. And all of the *neshamot* are dependent upon his *neshama*. And just as the body of the first man is made up of 248 limbs and 365 sinews, so are his *nefesh*, his *ruach*, and his *neshama*. And all are dependent upon the Torah, which has 248 positive commandments and 365 negative commandments. And this is the secret of what the Sages wrote (Shabbat 118): "A certain rabbi said, 'of what is your father most observant?'" And this is hinted at by the sayings of the Song of Songs, where it is written, "And on what shall I make beautiful this decaying body, etc.?"

All of the worlds are also in the guise of a single man, made up of 613 limbs and sinews. As we have found "wings of the earth," "navel of the earth," "eye of the earth," "heart of the heavens," and the like. And as is mentioned in the Zohar, *parashat Toledot* p. 134a: "There is not a limb in the human body that does not have its counterpart in the world as a whole, for as man's body consists of limbs, etc., so does the world. All of these created things are all limbs that act and react upon each other, etc." This is hinted at by what is written above, "To know it as a body, and to be known from where he comes, etc."

And it is said further, "And one should know and should look at this world from which he comes, and on what he is established." This is in such a manner that man needs to understand by toiling in this wisdom (i.e., *kabbalah*), until he knows where are his root and his holding in the body of the supernal man. And this is also the case in terms of his *ruach*, his *nefesh* and his *neshama*, as well as his holding in terms of specific commandments of the Torah, and where the essence of his holding is.

For indeed, above he said, "I saw and behold, there was no man" (Jer. 4:25). That is to say, there is nobody who knows through wisdom. And if that is the case, then from now on man is exempt and it is allowed for him to busy himself with this wisdom, since there is nobody that can teach it and that can receive it. And if this is received tradition, we will receive it, if it is not, how can we receive it? Therefore, he said in the manner of giving a reason, that the matter is not as you would think, for indeed, the Holy One, Blessed is He does not come to tyranny with his creatures (Avodah Zarah, 3). "For thus says the Lord, 'the whole land will be desolate" (Jer. 4:27). That is to say, even though in the future the land will be desolate, since there will be nobody who will labor in this widsom, "I will not bring complete destruction" (Jer. 4:27). For

"the Lord of hosts has left us as a small remnant" (Isaiah, 1:9), a listed man in each generation, whether great or small. This is also the case in this, the last generation; we have not abominated and we have not loathed to break His covenant with us, heaven forbid. As it is written in the *Tikkunim*, as mentioned above, "In the last generation at the end of days, a certain assemblage will live by it, and because of it (i.e., the assemblage), liberty will be proclaimed throughout the land, etc.," as mentioned above.

Also in the Zohar, *parashat VaYera*, p. 118a, it is written: "When the days of the Messiah draw near, even the multitudes of the world (i.e., the simple masses) will discover the hidden secrets of wisdom, etc." Indeed, it is explained that until now, the words of wisdom of the Zohar were concealed, and in the last generation, this wisdom will be revealed and publicized. And [all] will understand and be enlightened by the secrets of the Torah, which those before us did not grasp. And with this the removal of the understanding of the simpletons are those who pose a difficulty and say that the generations have not improved; if the generations before us did not attain to this [wisdom], how can we know it? In this matter, He will close their mouths.

And indeed, this is simple and explained, for in these last generations there is a certain group that lives by these, and this wisdom will be revealed to them. But not all that want to take part in God will come and take part in Him. For the secrets of the Torah and its mysteries will not be revealed to humans through the power of material matters, but through the Godly flow (*shefa elohi*), which is influenced by His holiness on high through the medium of messengers and angels, or through Elijah the Prophet, remembered for his goodness. We will expand upon this at the end of this introduction.

And in this way, do not be surprised at what we will tell at the end of this introduction concerning the holy wise one who is revealed to us in our time and in this our generation. I cannot explicate, and if you want, you can understand from what is written in Sefer ha-Tikkunim: "'A generation goes and a generation comes' this is Moses, exalted is his merit." And as mentioned in Tikkunim 69, p. 110a: "Rabbi Shimon said, 'Friends, certainly the Holy One, Blessed is He is numbered among us above and below, as is the case in this assemblage, the worthy of this generation that He will be revealed to it. And in the future all of this will be renewed by the Moses of the later generation, establishing the verse, 'What was is what will be." And he will spread out into each generation, to each righteous and wise man that labors in the Torah, until they count him among their masters, etc." And these things are closed and concealed.

Let us return to the first topic, for there is no doubt that these things will not be understood through study by people of materials, but rather through oral transmission, or from the mouth of Elijah the Prophet, remembered for goodness, or from the *neshamot* that are revealed in each generation to those who see them. And the Ramban, may his memory be for a blessing, one of the later kabbalists, close to our generation, wrote at the end of the introduction to his book, his commentary on the Torah, in these words: And I bring [these things] through a

faithful covenant, which gives sound advice to all who look at this book, so that no reason can be reasoned. And do not think thoughts concerning any of the hints that I write concerning the secrets of the Torah, for I faithfully announce that my words cannot be grasped and cannot be known at all through any intellect or reason. Only from the mouth of a wise kabbalist to the ear of an understanding recipient (*mekkabel*) [can these things be understood]. And he who reasons them is foolish, and much thought causes damage and prevents any benefit. Do not vainly believe in those who go astray, for the harvest of his reasonings is only an opinion. For they will speak evil of God and will not be able to repent. Do not destroy the sight of God, etc." (Ramban on Genesis 1:1). And if the Ramban, may his memory be blessed, the last of all the Kabbalists, stressed this in his saying that his words concerning the hints and secrets of the Torah cannot be grasped by any means, then how can humanity think to understand through its study and through its intellect the words of the Living God, the words of the Rabbi Shimon bar Yohai, peace be upon him, whose words are like a blazing, consuming fire and are closed and concealed with a thousand seals?

And there is no doubt that if Rashbi did not understand and know through His Holy Spirit, he would not have commanded him (i.e., Rabbi Abba) to write. For Rabbi Abba was a great wise man who knew how to clothe and conceal things through riddles and hints, so that even the wise men of his generation would not understand.

And indeed, in each generation there are a selected few upon whom the Holy Spirit descends, and Elijah the Prophet, remembered for the good, is revealed to them and teaches them the secrets of this wisdom.

Now, today I will express riddles and wonders in complete agreement, for in each generation the grace of God amazes us and God enlightens us through the remnants that God calls in each generation, as mentioned. Also in this, our generation, the God of the first and the last generations has not ceased to redeem Israel; He is jealous for His land, and pardons His people, and He sends us "a watcher and a holy one who came down from heaven" (Daniel 4:10), the great, divine, pious Rabbi, my teacher and my Rabbi, our honorable teacher the Rav, Rabbi Isaac Ashkenazi, may his memory be for the world-to-come. He is full of Torah like a pomegranate, of the Bible, and of *mishna*, of *Talmud*, dialects, *midrashim*, *hagadot*, the works of creation and the works of the *merkavah*. He is an expert in the discussion of trees, the discussion of birds, the discussion of angels. He understands the wisdom of the face, which was mentioned by the Rashbi in *parashat Ve'Ata T'chazeh*. He knows all the deeds that men have done, and that they will do in the future. He knows the thoughts of men before they go from potentiality into actuality. He knows the future, and all of the things that exist in the whole world, and will always be decreed in the heavens. He knows about the wisdom of metempsychosis, who is new and who is old. He knows of the two sides of that man, on which place within the upper man he depends, and [on which place he depends] in the first man below. He knows amazing things about the flame of the candle, and the blaze of fire. He who looks and gazes into his eyes will see the souls of the early and the later righteous people. He

toils with them in the Wisdom of Truth. He knows a man's entire deeds by his smell, according to the way of the boy in *parashat Balak* And all of the wisdoms mentioned were placed in his bosom. [And he can put them to use] any time that he wants, without having to separate himself and to study them. My eye saw and it did not turn away; such alarming things were not seen and were not heard throughout the land, from the days of Rashbi, peace be upon him, and until now.

And he did not attain all of this by way of practical kabbalahs (*kabbalot ma'asiyot*), heaven forbid, for their use is highly forbidden. Rather, all of this was from himself, by way of his righteousness and seclusion, after his toiling for many days and years in both old and new books on this wisdom. And he added [to the study of these books] righteousness and seclusion and purity and holiness through the coming of Elijah the Prophet, who would reveal [things] to him always, and would speak with him face to face and would teach him this wisdom.

And all of the wise men who knew this wisdom from then on, would labor in it in great secret and not in the open. And each would reveal it only to one student, the chosen of the generation. And even then, [he would reveal] only titles, by word of mouth, revealing a handbreadth and concealing a thousand handbreadths. And this wisdom would break down and would become smaller and would pass from generation to generation, until the Ramban, may his memory be for a blessing, the last of the true kabbalists.

Now, do not approach any of the books of the later kabbalists, for from [the time of] the Ramban and onward, the way of this wisdom was hidden from the eyes of all of the wise men. And only a few of the branches of the introductions remained for them, without roots. And on these [few branches] the later kabbalists, may their memories be for a blessing, constructed their words through the human intellect. And you yourself can know and can stand the test, for he who studies carefully can span and know most of their introductions and their general ideas in four or five days. And all of their ideas are repeated in different words, and the heart of their introductions is that there exist ten *sefirot*. And they wrote heaps and heaps of books on this idea, which could have been written in two or three tracts. And we have not found this to be the case with the first [kabbalists].

People of heart, listen to me, and do not dare to look at the books of the later [kabbalists] who build according to the human intellect. He who listens to me will live secure from evil fear and tranquil. Therefore I, the young writer, Hayyim Vital, wanted to grant these things with vigorous secrecy, and the enlightened will understand.

And I will enlighten you and I will illuminate this path on which you will walk. Know that from the day on which my teacher, may his memory be for the world-to-come, began to reveal this wisdom, my hand did not move from his for even one second. And all that you will find written in some tracts under his name, may he remembered for a blessing, should they be contrary to what I have written in this book, then they are a complete mistake, for those [who have written them] have not understood his words. And if there is something added to them that does not

accord with this our book, do not pay regular attention to it, for none of those who heard his holy words plumbed the depths of his words and his intentions, and they did not understand them, without a doubt. And if it occurs to you to think that you can clarify the good and put aside the bad, do not depend upon your wisdom, for these things are not transmitted to the mind of man according to human intellect. Reasoning these things is a great danger, and is considered to be cutting the shoots (*kizuz b'netiot*), heaven forbid. Therefore, be careful, and do not look at any of the tracts written in the name of my teacher, may his memory be for the world-to-come, except for that which we wrote for you in this book. And this warning should be enough for you.

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Sefer `Ets Hayyim
Hayyim Vital, 1572

Prepared by Yosef Hacker, Hebrew University of Jerusalem, Israel

הקדמת ספר עץ החיים לר' חיים ויטאל [משנת 1572]

הקדמות מוה רח"ו זי ע"א על שער ההקדמות

אמר הצעיר מעיר, הדל באלפי, חיים ויטאל בן לא"א הרב יוסף ויטאל זלה"ה, בהיותי בן שלשים לכח, תשש כחי, ישבתי משתומם. ומחשבותי תמהים. כי עבר קציר, כלה קיץ, ואנחנו לא נושענו. רפואה לא עלתה למחלתינו. אין מזור לבשרנו, ולא עלתה ארוכה למכתנו, לחרבן בית מקדשינו. הנחרב זה היום אלף ות"ק וד' שנים. אוי לנו, כי פנה היום, יום אחד של הקב"ה, שהוא אלף שנים, וגם נטו צללי ערב, שהם ת"ק וד' שנים יותר מחצי היום הב'. וכלו כל הקצין, ועדיין בן דוד לא בא.

ונודע את אשר ארז"ל (ירושלמי יומא פ"א ה"א) כל דור שלא נבנה בה"מ בימיו, כאלו נרחב בימיו. ואתנה את פני לחקור ולדעת מה זה, ועל מה נתארך קיצינו וגלותינו. ומדוע לא בא בן ישי.

... והנה, מ"ש בתחילת דבריו, ואפי' כל אינון דמשתדלי באורייתא כל חסד דעבדי לגרמייהו וכו', עם היות שפשטו מבואר, ובפרט בזמנינו זה בעו"ה, אשר התורה נעשית קרדום לחתוך בה אצל קצת בעלי תורה, אשר עסקם בתורה ע"מ לק"פ, והספקות יתירות, וגם להיותם מכלל ראשי ישיבות, ודיני סנהדראות, להיות שמם וריחם נודף בכל הארץ, ודומים במעשיהם לאנשי דור הפלגה, הבונים מגדל וראשו בשמים, ועיקר סיבת מעשיהם היא, מ"ש אחר כך הכתוב ונעשה לנו שם. ככתוב בס' הזוהר בפרשת בראשית דף כ"ה ע"ב, וז"ל, על פסוק אלה תולדות השמים והארץ. שחמשה מינים יש בערב רב, ומן הג' מינים מהם, הוא הנקרא כת גבורים, דעלייהו אתמר המה הגבורים אשר מעולם אנשי השם. ואינון מסטרא דאילין דאיתמר בהון הבה נבנה לנו עיר ומגדל וגו', ונעשה לנו שם, בבנין בתי כנסיות ובתי מדרשות ושוין בהון ס"ת, ועטרה על רישיה,ולא לשמה אלא למעבד לון וכו'. והנה על הכת הזאת, אמרו בגמרא (ברכות י"ז.) כל העוסק בתורה שלא לשמה, נוח לו שנהפכה שלייתו על פניו, ולא יצא לאויר העולם.

ואמנם האנשים האלה, מראים תימה וענוה, באמרם כי כל עסקם בתורה הוא לשמה. והנה החכם הגדול, התנא ר"מ ע"ה, העיד עליהם שלא כך הוא, באומרו לששון כללות (אבות פ"ו מ"א) כל העוסק בתורה לשמה זוכה לדברים הרבה וכו', ומגלים לו רזי תורה, ונעשה כנהר שאינו פוסק והולך, וכמעיין המתגבר מאליו, בלתי הצטרכו לטרוח ולעיין בה, ולהוציא טיפין טיפין של מימי התורה מן הסלע, הנה זה יורה שאינו עוסק בתורה לשמה כהלכתה, ומי זה האיש אשר לא יזלו עיניו דמעות, בראותו המשנה הזאת ורואה חסרונו ופחיתותו.

... הנה מבואר, כי תורתינו הק' כלולה, ונמצאת בכל ד' עולמות אבי"ע. ובהיותה בעולם האצילות, אז נקראה קבלה, כי שם היא מופשטת מכל הלבושים הנקרא פשט, מלשון פשטתי את כתנתי, שהוא בחי' המלבוש החיצוני, שהוא ע"ג עור אדם המתפשט מעליו לפעמים, וזהו עיקר מלת פשט.

ואמנם בעולם האצילות, אשר שם הקב"ה יושב ועוסק בתורה, כנזכר במדרז"ל, וגם בדברי המתרגם על פסוק דודי צח ואדום, וכמש"ה ואהיה אצלו אמון וגו', הנדרש לרז"ל על בריאת העולם, שהיה הקב"ה מביט בתורה, ובורא עולמות. ואין ספק, כי לא כמעשה אדה"ר, ולא כמעשה דבני חרי, וכמעשה אתונו דבלעם, וכיוצא בהם, בהיותם כפשוטם, היה משתעשע בהם הקב"ה, אלפים שנה קודם שנברא העולם, ובורא בהם עולמות.

אמנם שעשועות של הקב"ה בתורה, והיותו בורא בה את העולמו, היתה בהיותו עוסק בתורה בבחי' הנשמה הפנימית שבה, הנקרא רזי תורה, הנקרא מעשה מרכבה, היא חכמת הקבלה, כנודע אל היודעים. וטעם הדבר הוא, להיותו עולם האצילות, העליון מאד, טוב ולא רע, דלא יכיל לאתערבא עמיה קליפה. ועליה אתמר, וכבודי לאחר לא אתן, כנזכר בספר התיקונין ד' ס"ו תיקון י"ח, וכן בסה"ז בפ' בראשית דכ"ח ע"א ע"ש. ולכן גם התורה אשר שם, איננה רק מופשטת מכל לבושי הגופנים. משא"כ למטה בעולם היצירה, עולם דמטטרו"ן, הנק' עבד טוב, והוא הנקרא עץ הדעת טוב מסטרא (דטוב), ומסטרא דסמאל, שהוא קליפין דיליה, נקרא עבד רע, כי התורה אשר שם הם שית סד"מ, הנקראים שפחה כנ"ל. וכנזכר בפרשת בראשית שם דף כ"ז ע"א.

ולכן נקראת משנה, לפי ששם יש שינויים הפוכים, טוב, מסטרא דעבד טוב, היתר כשר טהור. רע, מסטרא דעבד רע, איסור טמא פסול. גם הוא מלשון כי מרדכי היהודי משנה למלך, שהיה שפחה, הנקרא עבד מלך מלך. גם נקרא מלשון שינה, כנזכר בפרשת פינחס דף רמ"ד ע"ב.

... והנה דבריהם כחלום בלי פתרון ורזיה וסתריה הפנימים, הנקרא נשמת התורה, הם הם פתרון החלום, הנפתר בהקיץ, בסוד אני ישנה ולבי ער. וכמ"ש חכמים ז"ל (סנהדרין כ"ד.) במחשכים הושיבני כמתי עולם, זה תלמוד בבלי אשר איננו מאיר אלא ע"י ס"ה, הם הם רזי תורה וסתריה, אשר עליהם נאמר ותורה אור.

... כי כמו שהחטה שהיא בגימטריא כמנין כ"ב אותיות התורה, הגנוזה תוך כמה קליפין ולבושין, שהם הסובין והמורסן והתבן והקש, והעשב הנקרא חציר, כן המשנה אצל סודות התורה, נקרא חציר. וזה נרמז בס"ה פרשת כי תצא, בר"מ דרע"ה ע"ב, אבל רבנן, ווי לאינון דאכלין תבן דאורייתא, ולא ידעי בסתרי אורייתא, אלא קלין וחמורין דאורייתא, קלין אינון תבן דאורייתא. וחמורין אינון חטה דאורייתא. ח"ט ה'. אלנא דטוב ורע וכו'. ואלו באתי להרחיב דרוש זה, לא יספיקו מאה קונטרסין בלי ספק בלי שום גוזמא, האמנם החכם עיניו בראשו, כי דברי אמת אני אומר, ואל יתמה האדם בראותו ס' הזוהר, איך קורא אל המשנה שפחה וקליפין, כי עסק המשנה כפי פשטיה, אין ספק שהם לבושין וקליפין חצונים בתכלית, אצל סודות התורה הנגנזים ונרמזים בפנימיותה, כי כל פשטיה הם בעה"ז, נדברים חומרים תחתונים.

אמנם הם קליפין טובים למאכל, כקליפת קנה הבושם, ולכן בהיותם מביני פשטי המשנה כהלכתא בלתי טעות, נקרא עץ הדעת טוב. אבל כאשר ח"ו שונים (שוגים?) בה, ומטמאים את הטהור, ומכשירין את הפסול, ומתירין את האיסור, אז נהפכת לעץ הדעת רע, ומר להם.

... כי המשנה היא שפחה, משום דאיהי ע"מ לקבל פרס. פי', כי הנה כל מדותיו יתברך, הם מדה כנגד מדה, ולכן העוסקים בפשטיה הגופניים הטובים, עליהם נאמר בשמאלה עושר וכבוד, הוא הפרס הנתון להם בעה"ז, כי כן עסקם בתורה הוא בבחי' היותם בעה"ז, בדיני איסור והיתר טומאה וטהרה וכו', והם כנגד העבד, העובד את רבו שבודאי ע"מ לקבל פרס, וכל חסד דעבדי וכו', כעבדים ושפחות המשמשים את רבם ע"מ לקבל פרס. אמנם העוסקים ברזי התורה, שהם בחי' בתורה כפי מה שעוסקים בה בעה"ב, עליהם נאמר אורך ימים בימינה, לעולם שכולו ארוך, כבן הנכנס לפני ולפנים, ומשמש לפני אביו שלא על מנת לקבל פרס.

ונודע, כי ת"ת דאצילות, נקרא בן, ומטטרו"ן דיצירה, נקרא עבד. ועליהם אנו מתפללים ביום ר"ה, אם כבנים אם כעבדים. והנה במדרש קהלת, אמרו רז"ל, על פסוק כי אם שנים הרבה ישמח וכו', וז"ל, כי אם שנים הרבה וכו', תורה שאדם למד, הבל היא לפני תורתו של משיח. ואם כך נאמר על תורתו של משיח, שהיא בהיותם בגוף ונפש, כמ"ש ז"ל (ברכות ל"ד:) אין בין העה"ז

לימות המשיח, אלא שעבוד מלכיות בלבד. והוא בטול מלכות הרשעה, קליפה החיצונה, הנקרא יצה"ר, כמו שדרשו רז"ל על פסוק וגר זאב עם כבש וכו', וסמיך ליה ומלאה הארץ דעה את ה'. ולכן תורת העה"ז, המתלבשת בקליפין, לסבת היות היצה"ר הנקרא קליפה מצויה בעולם, היא הבל לפני תורתו של משיח, שנתפשט קצת מלבושיה וקליפותיה, מאחר שגם בני אדם נתפשטו מקליפת היצה"ר. וק"ו בן בנו של ק"ו, בהיותינו למעלה בעה"ב, עולם הנשמות, נפשטות מכל מיני לבוש כלל, כי עסק התורה אשר להם, איננו רק בנשמת התורה, סודותיה הפנימיים.

ואמנם אל יאמר אדם, אלכה לי ואעסוק בחכמת הקבלה, מקודם שיעסוק בתורה במשנה ובתלמוד כי כבר אמרו רבותינו ז"ל, אל יכנס אדם לפרדס, אא"כ מלא כריסו בבשר ויין. והרי זה דומה לנשמה בלתי גוף, שאין לה שכר ומעשה וחשבון, עד היותה מתקשרת בתוך הגוף, בהיותו שלם מתוקן במצות התורה, בתרי"ג מצות. וכן בהפך, בהיותו עוסק בחכמת המשנה והתלמוד בבלי, ולא יתן חלק גם אל סודות התורה וסתריה, כי הרי זה דומה לגוף, היושב בחושך, בלתי נשמת אדם, נר ה' המאירה בתוכה, באופן שהגוף יבש, בלתי שואף ממקור חיים, אשר זהו ענין אומרו במ"א ההוא הנ"ל, וז"ל, דאילין אינון דעבדי לאורייתא יבשה, ולא בעאן לאשתדלא בחכמת הקבלה וכו'. באופן, כי הת"ח העוסקים בתורה לשמה, ולא לשמו, לעשות לו שם, צריך שיעסוק בתחילה, בחכמת המקרא והמשנה והתלמוד, כפי מה שיוכל שכלו לסבול, ואח"כ יעסוק לדעת את קונו בחכמת האמת, וכמו שציוה דהע"ה את שלמה בנו, דע את אלהי אביך ועבדהו.

ואם האיש הזה, יהיה כבד וקשה בענין העיון בתלמוד, מוטב לו שיניח את ידו ממנו, אחר שבחן מזלו בחכמה זאת, ויעסוק בחכמת האמת. וז"ש (חולין כ"ד.) כל ת"ח שאינו רואה סימן יפה בתלמוד בחמשה שנים, שוב אינו רואה.

ואמנם, כל האיש שהוא קל לעיון, מחויב לתת חלק שעה או ב' שעות ביום, בעיון ההלכה, ולכוין ולתרץ הקושיא הנופלת בפשט ההלכה, ויכון כי אין הקליפה הרעה, מצד הנחש סמאל עבד רע נאחזת, אלא בקלי' הטובה, היא משנה, מטטרון, עולם היצירה, הנקרא עבד ושפחה דמטרוניתא. אבל לא במטרוניתא, שהיא המוח הפנימי, חכמת האמת, ונקרא עץ החיים. ועליו אתמר, אני ה' הוא שמי, בסוד כל התורה היא שמותיו של הקב"ה. (עי' בזהר האזינו אות רמ"א כלא שמא דקב"ה) וכבודי לאחר לא אתן, דלא יכיל לאתערבא עמה קליפה, אלא בעץ הדעת טוב ורע, משנה, טמא וטהור, אסור ומותר, כשר ופסול. ויכון בעיונו להסיר הקליפה הרעה, שהיא הגורמת קושיות, שלא יבין האדם תרוצים, ויסלקנה מע"ג עץ הדעת טוב ורע, היא המשנה, שפחה דמטרוניתא, ואח"כ יכוין לקשט המטרוניתא עצמה, שהיא חכמת הקבלה, ודי בזה, כי אין מקום ביאורו של ענין זה.

אמר עוד במ' הנ"ל, ובג"ד השבעתי אתכם בנות ירושלים וכו'. פירוש הדברים, כי הנה היתה השבועה הגדולה לאלהי"ם, שלא יעוררו את הגאולה, עד שאותה האהבה תהיה בחפץ ורצון טוב, כמ"ש עד שתחפץ. כבן העובד את אביו, ועייל בכל פלטרין דיליה, ובכל גניזין דיליה. ולא כעבד, העובד במשנה, ולוקח השפחה ע"מ לקבל פרס.

... הנה נתבאר במ"א הזה, כי עון אדה"ר בעץ הדעת טוב ורע הוא, שלא בחר להתעסק בעץ החיים, שהיא חכמת הקבלה, וזהו עצמו עון הערב רב, האומרים למשה, דבר אתה עמנו ונשמעה בעץ הדעת טוב ורע, ואל ידבר עמנו אלהים פן נמות, בסתרי תורה, כסברת הטועים קצת בני תורה, אשר בזמנינו זה, המוציאים שם רע על חכמת האמת חיי עולם, ואומרים שכל מי שמתעסק בה, ימות בקצרות שנים ח"ו, ולכן נשברו הלוחות הראשונות, מסטרא דעץ החיים, ונתנו להם מסטרא דעץ הדעת טוב ורע. משנה, שפחה דמטרוניתא, וגרם איבודא דחורבן בית א' וב', וגלות האחרון המר והארוך, אשר אנו בעו"ה, עד דיתובון בני ישראל בתיובתא, ובקשו את ה' אלהיהם, להכירו, וליודעו ברזי תורה, וידעו את מי הם עובדים, ומי הוא מלכם, וכדין יזכו לעסוק בחכמת האמת, כמש"ה ויורהו ה' עץ וימתקו, ע"י המשיח.

... הרי מבואר, כי חטא זה היחל להיות מאדה"ר ועד עתה, וכאשר נשוב בתשובה לעסוק מאהבה בחכמה הזאת, יגאלו ישראל בב"א.

שמוע שמעתי נאקת ירמיהו הנביא, מתנודד ומתמרמר במר נפשו, באומרו עד מתי אראה נס, אשמעה קול שופר כי אויל עמי אותי לא ידעו וגו', ראיתי את הארץ והנה תוהו וגו', ראיתי והנה הכרמל וגו', כי כה אמר ה' שממה תהיה כל הארץ וכלה לא

אעשה וגו', הציקתני רוח בטני לבאר פסוקים האלו, הנאמרים באמת, ע"י ירמיה הנביא ע"ה, בדרך נבואה על הדור האחרון הזה, בהיותו מתמר[מ]ר על אורך גלותינו נותר משעורו, וזהו מ"ש, עד מתי אראה נס, הוא הנס והדגל של המשיח, כנז' בפרשת משפטים דף ק"ב ע"א, וז"ל, ויתון נס דמשיח בן דוד, אריה רשים עליה לימינא. ונס דמשיח בן יוסף, שור רשים עליה לשמאלא וגו'.

נשמעה קול שופר, זה קבוץ גלויות, העתיד להיות אחר ביאת משיחינו בב"א. כנזכר בזהר פרשת תולדות דף קל"ט ע"א, וז"ל, במדרש הנעלם על פסוק בונה ירושלים ה', ואח"כ נדחה ישראל יכנס, וזש"ה והיה ביום ההוא יתקע בשופר גדול וגו', ונתן טעם אל אריכות הקץ, כי אויל עמי, בלשון נתינת טעם אל האמור עד מתי אראה נס. וביאור הענין הוא, כי הנה עם בני ישראל נחלקים לג' כתות: כת א' מהם, הם ע"ה המון העם. כת ב', הם הת"ח העוסקים בפשטי התורה. כת ג', והיא בעלי חכמת האמת. והנה כנגד כת א' אמר, כי אויל עמי, אותי לא ידעו. ירצה הם המון העם, הנקראים עם סתם. וכנגד כת הג', הם העוסקים ברזי התורה וסודותיה, הנקראים בנים.כנזכר בתיקון ד"א ע"ב. וז"ל, אפרוחים אילין מארי משנה, בנים אילין מרי קבלה. ועליהם אמר, בנים סכלים המה, ולא נבונים, כי הם עוסקים בחכמת האמת, כפי העולה בדעתם הקצרה, ובעיונם החלש. ואינם יורדים לעומק הענין, להבינו על אמיתותו, כמ"ש בע"ה. וכנגד כת חכמי הפשט, אותם אשר הם מואסים לעסוק בחכמת האמת, הנקרא עץ החיים וחיי עולם, ועוסקים בסיפורים הפשטים בפשוטן בלבד, ואומרים שאין בתורה אלא הפשט בלבד ח"ו, אשר הוא נקרא עץ הדעת טוב ורע כנ"ל, עליהם אמרו, חכמים המה להרע ולהטיב לא ידעו, כי בסבת היותם מואסים בעץ החיים, אין הקב"ה עוזר אותם, והם שונים בפשטי עץ הדעת טוב ורע, ומהפכים אותו לרע, ומטמאים את הטהור, ואוסרים את המותר, ופוסלים את הכשר, ותקלות רבות יוצאות מתחת ידיהם בעו"ה.

ואחר שכלל אותם הנביא בדרך קצרה, חוזר לבארם דרך פשט, וכנגד הכת הא' אמר, ראיתי את הארץ והנה תהו, הם ע"ה, אשר נקראים ע"ש הארץ, כי משם נפשם חוצבה, כמש"ה ורוח הבהמה היורדת היא למטה, מן הארץ, היא רוח הבהמית אשר להם, כמש"ה ותוצא הארץ נפש חיה למינה. כי מלבד היות הגוף נחצב עפר מן האדמה, גם נפשם חוצבה מן הארץ, למינה ממש, ונקרא נפש חיה, כי בכלל חיה בהמה. וכן נדרש בפ' זה במדרש הנעלם בכת"י ע"ש. ולהיותם נחצבים מן הארץ, כל עסקם הוא בישוב הארץ, במשא ומתן, בנטיעה, ובזריעה, ובבנינים, דברים שאין בהם תועלת, רק אל הגוף, ומניחים חיי עולם, היא התורה, כמש"ה אם לא בריתי יומם ולילה חוקות שמים וארץ לא שמתי, ומחזירים העולם לתהו ובהו, אשר לסיבה זאת קראתם למעלה אוילים, באומרו כי אויל עמי, כי אין לך אולת גדולה מזו, לקיים את גופם, ולהחריב נשמתם. וכ"ז גרם להם, כי אותי לא ידעו, ולא נתעסקו בתורה הנקרא עץ החיים, לחיותם דרך חיי עוה"ב.

וכנגד הכת הב', הם הת"ח, העוסקים בתורת ד', אשר נפשם חצובה מן השמים ולא מן הארץ, אמר ואל השמים ואין אורם, כי גם שנפשם חצובה מן השמים, אין להם אור בתורתם, כמ"ש למעלה בשם רז"ל, על פסוק במחשכים הושיבני, זה תלמוד בבלי, וחכמת ס"ה היא המאירה אותם, ומבארת הדברים הנאמרים בתלמוד מלובשים, כאלו הם חשובים גשמיים, אשר עליהם נאמר ותורה אור, וז"ש ואל השמים ואין אורם.

וע"ז נתנבא ישעיה הנביא בנחמותיו, ואמר והולכתי עורים בדרך לא ידעו וגו', כי התורה הפשטיית נודעו במספרם. וכמ"ש ר' ישמעאל אומר בי"ג מדות התורה נדרשת וכו', אמנם ול"ב נתיבות החכמה, שבהם נברא העולם הנזכר בריש ס"י, לא נודעו, והנה אלו הל"ב נתיבות החכמת האמת, נעלמים תוך י"ג מדות של הפשט, וכללות כלם הם ל"ב א', וכמ"ש למעלה בשם הזהר, בפ' פנחס דף רמ"ד ע"ב, ורבנן דמתני' ואמוראים כל תלמודא דילהון על רזין דאורייתא סדרו ליה.

ובלי ספק כי העוסקים בתלמוד בבלי בלבד, מגששים כעורים קיר, בלבושי התורה, ואין להם עינים רואות ברזי התורה הנסתרים בו, כי לא על חנם, כפי רצונם, פסקו טמא טהור, אסור והיתר, כשר ופסול, אלא מתוך פנימיות התורה, כנודע ליודעי חן. וכמו שקראם במ"א הא' שביארים לעיל, סתימין עיינין וכו', וז"ש מי עור כי אם עבדי, אבל הכוונה היא למעוטי ולאפוקי חכמי האמת, הנקראים בנים, אינון מרי קבלה כנ"ל.

אבל העוסקים במשנה לבדה, בלתי הסתכלותם בסודותיה, וכפי סודותיה יפסקו הדינים אם אסור ואם מותר כנ"ל, הנה אלו עורים

בודאי הם, וז"ש מי עור כ"א עבדי, כי העוסק בפשט נקרא עבד כנ"ל.

... ואל יאמר אדם, א"כ מעתה אני פטור ומותר מלהתעסק בחכמה הזאת עד לע"ל, כי בעוה"ז אין כח ליודעם, ולכן אמר הכתוב, אלא הדברים עשיתים ולא עזבתים, וארז"ל, אעשם אעזבם לא כתיב, שכבר עשיתים, לר' עקיבא וחביריו, וכמ"ש ז"ל על ר"ע, שהיה יושב ודורש על כל קוץ וקוץ תלי תלים של הלכות. וא"כ לא דבר ריק הוא, ואם ריק הוא, מכם, ואינכם חפצים לידע, עם שהוא בידכם ובבחירתכם. והרי ר"ע השיב בעוה"ז לסודות אלו.

והנה זהו הנכון, כמ"ש במשנה, (סוטה מ"ט.) משמת ר' עקיבא בטל כבוד התורה. ופי' המפרשים, שהיה יודע להשיב ולדרוש ע"כ קוץ וקוץ תלי תלים של הלכות, וזהו כבוד התורה, והדרה ויפיה. וזה אצלי פי' המשנה (אבות פ"ו מ"ב) אריב"ל, בכל יום ויום ב"ק יוצאת מהר חורב, ומכרזת ואומרת, אוי להם לבריות מעלבונה של תורה. כי בלי ספק בהיותם עוסקים בפשטיה ובספוריה לבדם, היא לובשת בגדי אלמנותה, ושק הושת כסותה, וכל האומות יאמרו לישראל, מה דודך מדוד, מה תורתכם מתורתינו, הלא גם תורתכם ספורים בהבלי העולם, אין עלבון תורה גדול מזה. ולכן אוי להם לבריות מעלבונה של תורה. ואינם עוסקים בחכמת הקבלה, שהיא נותנת כבוד לתורה. כי הם מאריכים הגלות, וכל הרעות המתרגשות לבא בעולם, כנ"ל במאמר שהתחלנו בהקדמתינו זאת. וזה עצמו הוא ב"ק, המכריז בכל יום, ונרמז בפסוק קול אומר קרא.

... והנה בחכמי הפשט עצמם, ב' בחי', אם הכת שהם יראי ה', ועוסקים בה לש"ש, אלא שנשארו בתוך החשך מנעוריהם, ולא למדו סודות התורה, ומתייראים לגעת בהם, באמרם מי יעלה לנו השמימה ויקחה לנו, ומי עלה שמים וירד ויגידה לנו, מה הם רזיה וסודותיה, ועל כיוצא בזה ואל השמים ואין אורם. כי גם שהם נפשות חצובות מן השמים, אין אורם עמהם, ובמחשכים ישבו, ומשם לא יצאו.

ועוד יש כת אחרת, והם קצת ת"ח חריפים ומפולפלים, עוקרי הרים, וטוחנן זה בזה בפילפולם בבית המדרש, עליהם נאמר ראיתי את ההרים וגו', רועשים ומתייראים לגשת אל מקום אש אוכלה, הם רזי התורה, דבריהם כגחלי אש, להבת שלהבת, ומתייראים פן יצרבו בם צרבת, כענין ההוא ינוקא דהוא דריש בחשמל, ונפק אשא מיניה ואכלתיה (חגיגה יג.) ומה טוב ומה נעים חלקם, אם עלתה להם כך, וישרפו בקדושת שמו יתברך, כי אש אוכלה הוא. ועל כיוצא באלו נאמר, ראמות לאויל חכמות, ולכן בשער ע"ס לא יפתח פיהו.

ובלי ספק כי החושבים כך, אוילים הם, כי לולי שהם חושבים בעיניהם, די להם אותה החכמה הפשוטה, שידעו בה, וכבר הם חכמים, לא היו נמנעים מליכנס מפנימיותה, ועל כיוצא בזה נאמר, ראית איש חכם בעיניו תקוה לכסיל.... אמר עוד, וכל הגבעות התקלקלו, כי הגבעות הם הת"ח, הבחורים הנקראים גבעות, אצל בחי' ההרים הנזכר, הנה הגבעות אלו נתקלקלו לגמרי, כי בראות התלמידים הקטנים, את הגדולים, ההרים הרמים, רודפים יומם ולילה אחרי הפשטים, ואינם עסוקים בחכמה הזאת, ואינם יודעים כי מיראתם ליכנס בה הם נמנעים מלהתעסק בה כנזכר, וע"כ גבעות אלו נתקלקלו, ולבם שורש פורה ראש ולענה, ועלתה בהם חלודת טיט ורפש, לכפור בחכמת האמת, ואומרים שאין בתורה אלא פשטיה ולבושיה בלבד, ע"ד הנ"ל בפ' בהעלותך. ואין ספק כי לא יהיה להם חלק בעוה"ב, כנזכר שם בזוהר. וכבר נתבאר למעלה הסבה, כי תורת עוה"ב איננה כפשטה, רק עד שם, עוסקים ברזי התורה וסודותיה, וזה שלא בחר בה, ולא טרח בעוה"ז מע"ש, לא יאכל בשבת. ועליהם נאמר, הנה עבדי יאכלו ואתם תרעבו וגו'.

וכנגד כת המתעסקים ברזי התורה, ובחכמות הזוהר, אשר הם נקראים אדם, כנזכר בספר התקונין ד"א, אפרוחים אילין מארי משנה. בנים אילין מארי קבלה. עליהם נאמר ראיתי והנה האדם, ולא אמר אדם, אלא האדם, ירצה כי גם שהוא עוסק בחכמה הזאת, ולכן נקרא אדם, עם כ"ז איננו האדם המיוחד הראוי להתעסק בה, כי אין להם שרשים והקדמות להבין דבריו, וכמו שבארנו לעיל, באומרו בנים סכלים המה ולא נבונים, אבל האדם המיוחד איננו בעוה"ז, ואנחנו בזאת החכמה מגששים כעורים קיר, כי חכמי האמת סעו המה למנוחות, עזבו אותנו לאנחות, וכאשר אין האדם הנזכר נמצא ללמד החכמה, הנה אז גם עופות השמים, אלו התלמידים אשר נגע ה' בלבם, החפצים לעוף השמים בלי כנפיים, ואומרם מי יתן לנו אבר כיונה, נעופה ונשכונה באהלי החכמה הזאת.

והרי נתבאר על הכתות אשר בעם בני ישראל, אשר כלם כאחד נמנעו מלהחזיק בחכמה הזאת, כל אחד כפי סבתו ופנייתו, עד שנתקיים בנו בעו"ה, אין מנהל לה מכל בנים ילדה וכו', פי', כי עם היותם בנים מרי קבלה, עכ"ז נתייאשו מלהתעסק בחכמה הזאת, ואין ספק כי דברים אלו בנבואה נאמרו, על דורות אלו האחרונים. שלא כסברת חכמי דורותינו אלה, החושבים בדעתם כי כבר השיגו מה שצריך להם, ושמחים בחלקם, והנה הכתוב מעיד, וירא כי אין איש, וישתומם כי אין מפגיע, בלשון שלילה, אוי לאזנים שכך שומעות, ואוי לעינים שכך רואות, עדותו יתברך עלינו ואין לנו לב לדעת, לחזור ולהתעסק בחכמה הזאת, להחזיק יתברך, כמ"ש ואביט ואין עוזר, ואשתומם ואין סומך. והוא בהיותינו עסוקים בחכמה הזאת, כי ע"י תתקרב הגאולה, וכביכול ישועתה לשכינת עוזו, היינו ממהרים להצמיחה, כמ"ש ותושע לי זרועי, לי ממש כביכול, וכנ"ל במאמר שהתחלנו בהקדמתנו זאת, כי הכל תלוי בעסק החכמה הזאת, ומניעתינו מלהתעסק בה, היא גורמת איחור ועכוב בנין בית מקדשנו ותפארתנו.

... הרי מבואר בפירוש, אף בדברי התנאים, שאין האדם יוצא ידי חובתו לגמרי, בעסק המקרא והמשנה והאגדה והתלמוד בלבד, אלא הוא מחוייב לעסוק בכל יכלתו בסתרי תורה, ובמעשה מרכבה, כי אין הנאה להקב"ה מכל מה שברא בעולמו, רק בהיות בניו למטה עוסקים ברזי התורה, להכיר גדולתו ויופיו ומעלתו, כי בפשטי התורה, ובספוריה ובדיניה ובמצותיה, בהיותם כפשטם, אין בהם שום היכר וידיעה לידע את בוראם יתברך, אדרבה יש בהם מצות וחקים שאין הדעת סובלם, וכל אומות העולם מונין את ישראל, ואומרים להם, וכי מה התורה הזאת אשר צוה אלקיכם אתכם, דברים שנראין כחידות ומשלים ליקח קרן פרה ולתקוע בו ביום ר"ה, ואתם אומרים שעי"כ שטן הרוחני המקטרג העליון מתערב, וכיוצא מדברים אלו כמעט רוב מצות התורה, ובפרט פרטי דיניהם, אין השכל סובלם, וא"כ היכן הוא הדר התורה, ויופיה, וגדולתה.

ועל כיוצא בזה נאמר, אם צדקת מה תתן לו, ואם חטאת מה תפעל בו, כי השכר והעונש אשר עליהם, הוא לך לבדך. אמנם בסודות התורה, ובעסק כוונת המצות, ע"ז נאמר בהפך, אם בטובה, נאמר תנו עוז לאלהים. ואם ברעה, נאמר צור ילדך תשי. ונאמר ויצאו וראו בפגרי האנשים הפושעים בי, בי דיקא, ולא לי, בי ממש כביכול, ודברי אלו מבוארים, לאשר נגע אלהים בלבו. וז"ס מ"ש לעיל, כי הקורא במשנה ובתלמוד, נקרא עבד, המשמש את רבו ע"מ לקבל פרס. משא"כ בחכמת האמת, כי הוא מתקן כביכול, ונותן עוז וכח למעלה, וזהו נקרא עוסק בתורה לשמה בלי ספק.

ולא עוד, אלא שלא נברא האדם, אלא כדי שילמוד חכמת הקבלה. אלא שצריך שיהיה גופו נקי בתחלה, ע"י המצות המעשיות, שכל תכליתן לדבר זה, והם מוכרחים עכ"פ. ואח"כ תוכל הנשמה, הנקראת נר ה' נשמת אדם, להאיר בגוף הזה, כנר הנתונה תוך עששית זכוכית, ומאירה, ונותנת לו כח, להבין סתרי התורה, ומגלה עמוקות מני חשך.

... וכל בעל שכל יתמה מדברים אלה, ולא יובנו, זולתי במ"ש למעלה, ענין הפרש עסק התורה בפשטיה, שהם תורת העוה"ז, אשר היא הבל לפני תורתו של משיח, ותורת העוה"ב, וז"ס לתהו והבל כחי כליתי.

ואלו באתי להאריך בביאור כל המאמרים האלו, יכלה הזמן, והמה לא יכלו, אכן נוכל להבין בדרך קצרה כפי הנז"ל, כי שכר מצוה ותורה הפשטיית היא בעוה"ז, ובג"ע הארץ, האמנם למיעל לעלמא עילאה, אי אפשר עד שיעסוק האדם כפי יכלתו, כפי אשר תשיג ידו בחכמת הזוהר, ואי לא כדין, מפקי ליה מכל תרעין דעלמא עילאה, אע"ג דאיהי יפה במצות ובמע"ט.

ולכן חלק הנפש והרוח נשארים למטה בג"ע הארציי. אמנם הנשמה שהיא חלקה בסודות התורה, נענשת, ואתוקדת לבר מהיכלין עילאין דג"ע העליון כנ"ל. וז"ש, האי חיותא קדישא קיימא, כד נשמתא סלקה, ולא אמר כד נפשה, או רוחא, והבן זה, ולא תתבהל, בראותך כמה מאמרי רז"ל חלוקים בענין זה.

... כי כל הצדיקים, וכל באי עולם מזרע ישראל, תלויים בגופו של אדה"ר, זה בגופו, וזה בראשו, וזה באזנו, וזה בצוארו וכו'. וכן עד"ז כל הנפשות, תלויות בנפשו. וכל הרוחות, ברוחו. וכל הנשמות, בנשמתו. וכמו שגופו של אדה"ר, כלול מרמ"ח אברים, ושס"ה גידים. כן נפשו רוחו ונשמתו. גם כלם תלויים בתורה, שיש בה רמ"ח מ"ע. ושס"ה מצות ל"ת, אשר ז"ס מ"ש רז"ל, (שבת קיח): א"ל ר' פלוני אבוך במאי הוה זהיר וכו'. ואל זה רמזו ז"ל המאמר הזה בשיר השירים, במ"ש ועל מה אתיא להאי גופה סרוחה וכו'.

גם כל העולמות כלם, הם בחי' אדם אחד, כלול מתרי"ג אברים וגידים. וכמו שמצינו כנפי הארץ, טבור הארץ, עין הארץ, לב השמים. וכיוצא באלו, וכנזכר בפרשת הזהר, בריש פרשת תולדות דף קל"ד ע"א, וז"ל, לית לך כל שייפא ושייפא דקיימא ביה בב"נ, דלא הוי לקבליה בריה בעלמא, דהא כמה דב"נ איהו מתפליג שייפין וכו', הכי נמי עלמא, כל אינון בריין, כלהו שייפין שייפין, קיימין אילין על אילין וכו'. ואל זה רמז מ"ש למעלה, למינדע ליה לגופא, ולאשתמודע מן איהו וכו'.

ואמר עוד, וחד למנדע ולאסתכלא בהאי עלמא דאיהו ביה, ועל מה אתתקן, באופן כי האדם צריך להשיג ע"י טרחו בחכמה הזאת, עד שידע שורשו ואחיזתו בגוף האדם העליון היכן, וכן ברוחו ונפשו ונשמתו, וכן אחיזתו במצות התורה בפרטות, היכן עיקר אחיזתו.

... כי הנה למעלה אמר, ראיתי והנה אין אדם, ר"ל אין מי שיודע בחכמה, וא"כ מעתה האדם פטור, ומותר מלהתעסק בחכמה הזאת, אחר שאין לו מי שילמדנה ויקבלנה, ואם קבלה נקבל, ואם לאו איך נוכל לקבלה, לכן אמר בלשון נתינת טעם, כי אין כך הוא הענין כמו שתחשוב, כי הרי אין הקב"ה בא בטרוניא עם בריותיו (ע"ז ג). כי כה אמר ה', שממה תהיה כל הארץ, ירצה, כי אע"פ אשר עתידה הארץ להיות שממה, באין מי שעוסק בחכמה הזאת, עכ"ז וכלה לא אעשה, כי ה' צבאות הותיר לנו שריד כמעט איש רשום בכל דור ודור, הן רב הן מעט, ואף גם זאת בדור הזה האחרון, לא מאסנו ולא געלנו להפר בריתו אתנו ח"ו. וכמ"ש בתקונים כנ"ל, דבדרא בתראה בסוף יומיא, יתפרנסון מהאי חבורא, ובגיניה וקראתם דרור בארץ וגו' כנ"ל.

גם בס"ה פרשת וירא דף קי"ח ע"א, וז"ל, וכד יהא קריב ליומי משיחא, אפי' הני רביי דעלמא, זמינין לאשכחא רזין טמירין דחכמתא וכו', הרי מבואר, כי עד עתה, היו דברי חכמת הזוהר נעלמת, ובדרא בתראה תתגלה ותתפרסם חכמה הזאת, ויבינו וישכילו ברזי התורה, שלא השיגו הקודמים אלינו. ובזה נסתלקה השגת הפתאים, המקשים ואומרים איכשור דרי, ואם דורות שלפנינו לא השיגוה, איך נדענה אנחנו, ובזה יסכר פיהם.

ואמנם עם היות זה פשוט ומבואר, כי באלו הדורות האחרונים, יתפרנסון מהאי חבורא, ותתגלה אליהם החכמה הזאת, הנה לא כל הרוצה ליטול את השם יבוא ויטול, כי רזי התורה וסתריה, לא יתגלו לבני אדם בכח עיונם החומריי, לולי ע"י שפע אלהי, המושפע ממרום קדשו, ע"י שלוחיו ומלאכיו, או ע"י אליהו הנביא ז"ל, כמו שנבאר בסוף הקדמה זו.

... ועד"ז, אל תתפלא ממה שנספר בסוף הקדמה זאת, מענין החכם הקדוש, הנגלה אלינו בזמננו ובדורינו זה, ולא אוכל לפרש, ואם תרצה, תבין מ"ש בספר התקונין, על דור הולך ודור בא, דא משה ר"מ, וכנזכר בתיקונים ס"ט דק"י ע"א, אר"ש, חברייא, בודאי קב"ה אסתכם עמנא עילאין ותתאין, למהוי בהאי חבורא, זכאה דרא דהאי אתגלייא ביה, דעתיד כוליה האי לאתחדשא ע"י דמשה בדרא בתראה, לקיימא קרא מ"ה שהי"ה הוא שיהיה, ואתפשטותיה הוא בכל דרא ודרא, בכל צדיק וחכם דמתעסק באורייתא עד מניינא דס' רבוא וכו', והדברים סתומים וחתומין.

ונחזור לענין הראשון, כי אין ספק שדברים אלו לא יובנו בעיון אנושי חומריים, אלא בקבלה מפה אל פה, או מפי אליהו ז"ל, או מפי הנשמות המתגלים בכל דור ודור, אל הראוים להם. והרמב"ן ז"ל אחרון המקובלים, קרוב לדורינו, כתב בסוף הקדמת ספרו, על ביאור התורה, בלשון הזה, וז"ל, ואני הנני מביא בברית נאמנה, נותנת עצה הגונה לכל מסתכל בספר הזה, לבל יסבור סברא, ואל יחשוב מחשבה בדבר, מכל הרמזים אשר אני כותב בסתרי התורה, כי אני מודיע נאמנה, שלא יושגו דברי, ולא יודעו כלל בשום שכל ובינה, זולת מפי מקובל חכם, לאוזן מקבל מבין, והסברא בהם אולת, ומחשבה רבת הנזקין, ומונעת התועלת, אל יאמין בשוא נתעה, כי לא תבואהו בסברותיו רק דעה, כי ידברו אל ה' סרה, לא יכלו כפרה, אל יהרסו אל ה' לראות וכו'. ואם הרמב"ן ז"ל, אחרון כל המקובלים, הפליג לדבר בזה, באומרו שלא יושגו דבריו בענייני הרמזים ובסודות התורה כלל ועיקר. איך יעלה בדעת אנושי, להבין בעיונו ובשכלו, דברי אלהים חיים, דברי הרשב"י ע"ה אשר דברותיו כלהבי אש אוכלה, וחתומים וסתומים באלף חותמות.

... ואין ספק, כי לולי שרשב"י, הכיר וידע ברוח קדשו, כי ר' אבא היה חכם גדול ויודע להלביש ולהעלים הדברים, דרך חידה ורמז, שלא יבינו אפי' חכמי הדור ההוא, לא היה מצוהו שיכתוב.

... והנה אין בכל דור ודור, שלא נמצאו בו אנשים יחידי סגולה, ששרתה עליהם רוה"ק, והיה אליהו הנביא ז"ל נגלה עליהם, ומלמד אותם סתרי החכמה הזאת.

... והנה היום אביע חידות ונפלאות תמים דעים, כי בכל דור ודור הפליא חסדו אתנו אל ה' ויאר לנו, ע"י השרידים אשר ה' קורא בכל דור ודור כנזכר. וגם בדורינו זה, אלהי הראשונים והאחרונים לא השבית גואל מישראל, ויקנא לארצו, ויחמול על עמו, וישלח לנו עיר וקדיש מן שמייא נחית, הרב הגדול האלהי החסיד מורי ורבי כמהר"ר יצחק לוריא אשכנזי זלה"ה, מלא תורה כרמון, במקרא, במשנה, בתלמוד, בפלפול, במדרשים, והגדות, במעשה בראשית, במעשה מרכבה. בקי בשיחת אילנות. בשיחת עופות. בשיחת מלאכים. יכיר בחכמת הפרצוף, הנזכר ברשב"י בפרשה ואתה תחזה. יודע בכל מעשי בני אדם שעשו, ושעתידים לעשות, יודע במחשבות בני אדם, טרם יוציאום מן הכח אל הפועל, יודע עתידות. וכל הדברים ההווים בכל הארץ. ולמה שנגזר תמיד בשמים. יודע בחכמת הגלגול, מי חדש, ומי ישן. ואיפת האיש ההוא, באיזה מקום תלויה באדם העליון, ובאה"ר התחתון, יודע בשלהבת הנר, ולהבת אש, דברים נפלאים. מסתכל וצופה בעיניו, נשמות הצדיקים הראשונים והאחרונים. ומתעסק עמהם בחכמת האמת, מכיר בריח האדם כל מעשיו, ע"ד ההוא ינוקא בפרשת בלק, וכל החכמות הנזכרים, היו אצלו כמונחים בחיקו, בכל עת שירצה, בלתי יצטרך להתבודד ולחקור עליהם, ועיני ראו ולא זר, דברים מבהילים, לא נראו ולא נשמעו בכל הארץ, מימי רשב"י ע"ה ועד הנה.

וכל זה השיג, שלא ע"י שמוש קבלת מעשיות ח"ו, כי איסור גדול יש בשמושם. אמנם כ"ז היה מעצמו, ע"י חסידותו ופרישותו, אחרי התעסקו ימים ושנים רבים, בספרים חדשים גם ישנים, בחכמה הזאת. ועליהם הוסיף חסידות ופרישות וטהרה וקדושה, היא הביאתו לידי אליהו הנביא, שהיה נגלה אליו תמיד, ומדבר עמו פה אל פה, ולמדו זאת החכמה...

... וכל אחד מהחכמים היודעים בחכמה הזאת מאז ואילך, היו עוסקים בה בהסתר גדול, ולא באתגלייא. ולא היה מגלה אותה, אלא לתלמידו היחיד בדורו. ואף זה בראשי פרקים, מפה אל פה, מגלה טפח ומכסה אלף טפחים. והיתה החכמה הזאת מתמוטטת ומתמעטת והולכת מדור לדור, עד הרמב"ן ז"ל, אחרון המקובלים האמתיים.

... והנה כל ספרי המקובלים האחרונים, שהיו אחר הרמב"ן ז"ל, אל תקרב אליהם, כי מן הרמב"ן ואילך נסתרה דרך החכמה הזאת מעיני כל החכמים, ולא נשאר בהם כי אם קצת ענפי הקדמות, בלתי שרשיהם, ועליהם בנו המקובלים האחרונים ז"ל דבריהם בשכל אנושי, ומעצמך תוכל לדעת לעמוד על המבחן, כי המעיין החריף, יוכל לכלול ולידע רוב הקדמותיהם וכלליהם, בד' או ה' ימים, וכל דבריהם כפול הענין במילות שונות, וכל פרי הקדמתם היא, היות י' ספי' נמצאות, וחברו תלי תלים של ספרים בענין, אשר כללות דבריהם יכתבו בב' או בג' קונטריסים. ולא כן מצינו בראשונים.

... ואנשי לבב שמעו לי, אל יהרסו אל ה' לראות בספרי האחרונים, הבנוים על פי השכל האנושי, ושומע לי ישכון בטח ושאנן מפחד רעה. ולכן אני הכותב הצעיר חיים וויטאל, רציתי לזכות את הרבים בהעלם נמרץ, והמשכילים יבינו.

וקראתי שם החבור הזה על שמי, ספר עץ חיים, וגם ע"ש החכמה הזאת העצומה, חכמת הזוהר, הנקרא עץ חיים, ולא עץ הדעת כנ"ל, בעבור כי בחכמה הזאת, טועמיה חיים זכו, ויזכו לארצות החיים הנצחיים, ומעץ החיים הזה, ממנו תאכל, ואכל וחי לעולם.

ואשכילך ואורך דרך זו תלך, דע מן היום אשר מורי זלה"ה, החל לגלות זאת החכמה, לא זזה ידי מתוך ידו אפילו רגע אחד. וכל אשר תמצא כתוב איזה קונטריסים על שמו ז"ל, ויהיה מנגד מה שכתבתי בספר הזה, טעות גמור הוא, כי לא הבינו דבריו. ואם יש בהם איזה תוס', שאינו חולק עם ספרינו זה, אל תשית לבך בקבע אליו, כי שום א' מהשומעים את דברי קדשו, לא ירדו לעומק דבריו וכוונתו, ולא הבינום בלי שום ספק. ואם יעלה בדעתך לחשוב, שתוכל לברור הטוב, ולהניח הרע. אל בינתך אל תשען, כי אין הדברים האלו מסורים אל לב האדם, כפי שכל אנושי. והסברא בהם סכנה עצומה, ויחשב בכלל קוצץ בנטיעות חס ושלום. לכן הזהרתיך, ואל תסתכל בשום קונטרסים הנכתבים בשם מורי זלה"ה, זולתי במה שכתבנו לך בספר הזה, ודי לך בהתראה זאת...

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Kabbalah of Creation

The Mysticism of Isaac Luria, Founder of Modern Kabbalah

TRANSLATED AND WITH COMMENTARY BY

Eliahu Klein

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"Eliahu Klein's translations of the Lurianic canon are faithful and yet poetic. His understanding of Isaac Luria's relationship to World Spirituality has an integrity that few have attained. Klein's writing provides the English reader with a rare window into the Kabbalah as it really is."

—**Pinchas Giller,** Professor of Jewish Thought, University of Judaism

"... *Kabbalah of Creation* offers a readable, verse translation of the intriguing text, "The Gate of Principles," that is printed at the beginning of the Hebrew edition of Rabbi Chaim Vital's *The Tree of Life*. ... However, this book is much more than a translation. *Kabbalah of Creation* considerably increases the accessibility of the text with a very useful commentary that explains many otherwise obscure references. With the addition of an informative introduction, containing much useful historical information, a glossary, and an extensive bibliography, Rabbi Klein's work can easily serve as an introductory text for those seeking to enter the gates of Lurianic Kabbalah. Even experienced kabbalists may find something to learn from Rabbi Klein's sometimes daring insights—the fruit of decades of study, meditation, and spiritual experience."

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—**Jason Shulman,** *Tikkun* magazine

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Kabbalah of Creation

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The Mysticism of Isaac Luria, Founder of Modern Kabbalah

A TRANSLATION AND COMMENTARY OF
"The Gate of Principles"
SECTION OF
The Tree of Life
(Shaar Ha-Klalim shel Sefer Etz Haim)

Eliahu J. Klein

North Atlantic Books
Berkeley, California

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This edition is dedicated to:

My son, Levi; my daughter, Rachel "Gavi" Gavriella;
and my wife, soul mate, and partner, Cynthia Briah.

and to:

MY ROOT TEACHERS IN KABBALAH—

Rabbi Aryeh Kaplan of blessed memory. I was fortunate to be his manuscript reader, student, and confidant when he began composing his classics of Jewish mysticism. Before his untimely death in 1983 Rabbi Kaplan authorized me with a private ordination (*Smichah*) to manifest publicly the spiritual ideals of our hundreds of hours of private conversation and study. It was Rabbi Kaplan's unconditional regard for my understanding of Jewish spirituality that empowered and inspired me to complete this work. May all Jewish seekers (for that matter *all* spiritual seekers) merit being with a teacher who fosters unconditional regard for his or her students' real capacity.

Rabbi Ben Zion Shloimi Twerski of Denver of blessed memory. Reb Shloimi was a direct descendant of practically all the great masters of Hasidism. I was fortunate to study with this profound teacher for one year in my late twenties (1974–75). Standing before this great rabbi, one could feel the spiritual weight of all the ancestors who preceded him. Reb Shloimi Twerski was a rare man of truth who perceived in the Kabbalah of Rabbi Isaac Luria-Ashkenazi "the real meaning of all possibilities that may occur within relationships."

In memory of Rabbi Eliyahu Widenbaum, my Kabbalah buddy and study partner (1948–2000). He passed away on January 26, 2000 (19th of Shvat 5760). Rabbi Widenbaum was a great friend, a brother, and a dedicated practitioner of Kabbalah—a great seeker of Divine Truth.

All translation is commentary.

—Rabbi Aryeh Kaplan,
in conversation with the translator,
October 1983, Brooklyn, New York

Preface to the Second Revised Edition

The text is designed to be reader-friendly. Just as Lurianic Kabbalah works on multiple levels, this volume is also structured on multiple levels.

The Introduction offers a background and history of the featured text and biographical information on Rabbi Isaac Luria-Ashkenazi (referred to throughout this book as "the Ari," the initials for his title, Adonenu Rabbi Yitzchak—Our Master Rabbi Yitzchak).

Reader's Notes at the beginning of each chapter explain the essential topics and encapsulate the themes in contemporary English, along with the flow and gist of the narrative. The Reader's Notes also offer important commentary on the ideas discussed in the chapter.

The new alphabetized Glossary offers further information and commentary on key mystical terms, including traditional sources for these ideas.

Five new and important pages of translations at the end of the primary text are included in this edition. Due to limited editorial oversight, they were not included in the first edition. The topic is: "The Legacy of the Divine Parents to Their Divine Children."

An extended bibliography offers resources for further study.

In this edition the appendix containing the entire Hebrew text has been removed.

An integrated subject-person index has been added.

A note for the reader: All italicized words in this work are either Hebrew quotes or editorial insertions to help the reader.

Introduction

History of this Translation

This material was originally transmitted orally by the Arizal (Rabbi Isaac Luria) to his early disciples. The original English version was also transmitted orally by me and then edited during a period of nine months in 1986 for a private group of students in Berkeley, California. It was re-edited and reformatted and a commentary added in 1996–97. In 2004 five lost pages of translations were added.

The best way to immerse oneself in these teachings is to read them aloud to another person or in front of a group. A group discussion is valuable to clarify the ideas. The ideas contained in these teachings can be used as meditations and visualizations. These teachings are being disseminated in order to give them to those who can receive this opportunity to discover the sacred treasures of mystical Judaism.

Intention of the Translator

My goal in studying and writing about this text was not to convert anyone to Orthodox Judaism (the path of my origins). Nor was it to prove a thesis for a doctorate. Nor was it written for occultists who perhaps wish to play cosmic games. The motive was a personal wager to see and demonstrate if I could explain an entire Lurianic text and perhaps see within it some profound statements concerning my purpose in this lifetime. And perhaps others would see in it some profundity that would give them some depth about their understanding of cosmic forces. In other words, I simply wished to know the truth of a major mystical tradition. Those who seek the truth will know how to decipher the truth. They will *know how to sift the truth from that which is.*

The Life and Times of Rabbi Isaac Luria-Ashkenazi

The Ari

Following the disaster of the Spanish Expulsion in 1492, hundreds of thousands of Spanish Jews escaped and dispersed throughout all the major Jewish settlements in the Mediterranean including Morocco, Tunis, Holland, Rome, Jerusalem, and the Northern Israeli city of Safed. For at least ten years, Portugal was a refugee center, until the Inquisition spread to its regions.

After the Expulsion, in the year 1509, the Turkish Sultan Bayazid II made his famous remark about King Ferdinand of Spain: "Can you call such a king wise and intelligent? He is impoverishing his country and enriching my country."

With this proclamation, he welcomed tens of thousands of Sephardic Jews into Turkey, where they openly reverted back to professing Judaism after being forcibly converted to Christianity in Europe. Upon settling in cities such as Salonica and Istanbul, they began to teach and impart to the Ottoman Turks the latest in armament and textile productions. One could speculate that the Ottoman Turks were able to reach the gates of Vienna in the fourteenth century due partially to the armament production knowledge imparted to them by Jewish refugees of the Spanish court. The influx of these Sephardic Jews into the Turkish Empire was one of the factors that helped the Turks become a world economic power at that time—as long as the Ottomans could hold their empire together. The Jews found life under Turkish Muslim rule a breath of fresh air, even though restrictions were still placed on them as *Dhimmis* or second-class non-Muslim citizens, a category that included both Christian and Jewish minorities.

In 1517, when the Turkish Ottomans expanded their empire to Egypt, Syria, Lebanon, and the Land of Israel, the tiny town of Safed became notable as an important commercial and cultural regional center connected with the Ottoman Empire. The town swelled with

devout Jewish immigrants believing that the conquest of liberal Ottomans was the beginning of the final redemption—in Hebrew, *it-halta de geulah.*

Safed became the economically successful textile center for the entire Land of Israel, attracting an entrepreneurial type (eventually a whole class of people) that enabled the support of a large spiritual community. There were at least three hundred practicing rabbis in Safed, eighteen rabbinical seminaries, and perhaps up to a hundred synagogues representing Jews from every country in the Mediterranean and Europe. The Jewish immigrants in Safed were imbued with the spirit of returning to God, in light of physically returning to the Holy Land, and they enjoyed the economic liberties the city had based on its relation with the world power in Istanbul. This was a crucial period, one of great spiritual creativity, during which an important codification of Jewish religious law was crystallized by Rabbi Joseph Caro in his universally acclaimed *Shulhan Aruh* (in English, *The Set Table*). The most famous liturgy of the Friday evening service was composed by Rabbi Shlomo Alkabetz, the *L'chah Dodi ("Let us go, my friend, to meet the bride")*. This most beloved of all Shabbat poems was quickly integrated and accepted throughout the Jewish world for its welcome of the queen of Shabbat, the *Shechinah*, and her relationship to Israel's exile and redemption. Finally, the most organized presentation of Spanish Kabbalah, *Pardes Rimonim (Pomegranate Orchard),* was developed by Rabbi Moshe Cordevero (Ramak). This latter work is a thematic encyclopedia of the *Zohar* tradition and includes all known and little-known mystical traditions (e.g., Abraham Abulafia, Heichalot, etc.) up to the sixteenth century. Cordevero popularized Kabbalah among rabbis and seekers in Israel and beyond to the important budding centers of European Kabbalah in Italy under the leadership of Menachem Azaria of Fano, who spent thousands of pieces of gold to purchase manuscripts of Cordevero from his immediate relatives. He disseminated these in Italy and north to Poland (Krakow specifically).

Let us look at some of the other events that affected Jews and Jewish mystical traditions in the sixteenth century.

In 1520, Suleiman the Magnificent began his rule of the Ottoman Empire. He is considered the greatest of Ottoman Sultans to rule Turkey. During this period, the Jewish population of Safed included eight to ten thousand mostly Spanish and Portuguese Jews who had escaped persecution by the Spanish Inquisition. For many, their journey first took them to Fez, Morocco; then Tlemcen, Tunisia; Salonica, Greece; and Istanbul, Turkey. Those who were not satisfied with conditions in these countries continued on to Northern Israel (Safed) and Jerusalem. The expansion of the Jewish community in the city of Safed reached close to thirty thousand people by the early seventeenth century and remained fairly stable until the end of that century, when the Ottoman Empire began losing its control upon the outer reaches of its borders.

The aftermath of the Spanish (and later Portuguese) Expulsion of the Jews generated new messianic reverberations and stirrings throughout Mediterranean Jewish communities. Two events come to mind that show how the deep-rooted desires and yearnings of messianism would affect later events in the circles of Luria, and then in the seventeenth century with the catastrophic Shabtai Tzvi scandal.

In one event, David Reuvani, a man claiming to be a messenger of the King of the lost tribes of Israel, proposed to Pope Clement VII in 1524 a military treaty between Christians and Jews against the Turkish Ottomans. With the Pope's support, Reuvani was received by King John III of Portugal and aroused enormous messianic fervor among the Marranos in Portugal. Reuvani was imprisoned in Portugal for encouraging *conversos* to return to their Jewish roots and died incarcerated. This entire incident was tragically absurd, since most Jews welcomed Islamic rule over persecution by the Spanish Catholics and their Italian and French allies. I have not seen any studies that explain the rationale of Reuvani.

Another messianic incident occurred in the year 1525. Solomon Molco (1500–1532), a convert to Judaism, settled in Salonica where he preached and wrote of the coming redemption. Born in Lisbon of *converso* parents as Diogo Piros, he eventually approached Emperor

Charles V at Regensburg to discuss a plan to join the war against the Turks. He was arrested, martyred, and burned at the stake in Mantua, Italy, after refusing to revert back to Christianity. It is curious that this tragedy occurred in the same city that later printed the mystical *Zohar* for the first time (1559).

Solomon Molco's writings are filled with messianic but quixotic visions, seemingly out of touch with the reality that the Turkish Muslim government was more sympathetic to its Jewish immigrants than were Christian governments. Why these pseudo-Messiahs inspired Marranos is baffling. It shows the enormous desperation and confusion that the Expulsion created in certain Jewish circles.

One of the most daring attempts to revive the ancient Supreme Court of Judaism—the Sanhedrin—happened through the efforts of R. Yacov Berav, the chief rabbi of Safed in the mid-sixteenth century. Through careful study of Maimonides' *Mishneh Torah* section on the Talmudic tractate of *Sanhedrin*, mingled with the growing fervor of messianism and the complex needs of returning Marranos, R. Yacov Berav began to carry out his plan to reinstate the Sanhedrin. He formally reinstituted rabbinic ordination and succeeded in ordaining four of his exemplary students, including Rabbi Joseph Caro and Rabbi Moshe Trani (the life-long competitor of Caro for halachic leadership in Northern Israel). The plan to fully reestablish the Sanhedrin failed when the Ralbach—Rabbi Levi ibn Chabib, the chief rabbi of Jerusalem at the time (1538)—found out and felt threatened that Rabbi Yacov Berav would monopolize rabbinic power in Palestine. The Ralbach gathered together prominent rabbis in Jerusalem in opposition, and the revival of the Sanhedrin failed.

Ralbach composed a lengthy response (the *Responsa of Rabbi Levi Ibn Chabib*) in which he refutes the major points of R. Yacov Berav. It would be valuable for someone to do a study of this dispute in the context of the historical evolution of rabbinic ordination. Even though Berav failed, Napoleon later created his Napoleonic Sanhedrin; this was a gesture on Napoleon's part to empower Jews with new civil rights in the Napoleonic Empire.

In 1536 the Ottoman Emperor, Suleiman the Magnificent, began construction of the wall surrounding the Old City of Jerusalem. Its completion in 1542, and the repairs of sewers and water cisterns, made Jerusalem attractive to Jewish settlers, possibly for the first time since before the Crusader period in the eleventh century.

In 1549, Suleiman built a wall around Safed and stationed a garrison of Turkish soldiers there, making it the most protected city in Palestine at the time. This military protection was another major cause for the expansion of the Jewish population in Safed during the sixteenth century.

The teachings of the *Zohar* continued to exert their influence throughout the mystical enclaves of Fez, Tlemcen, Salonica, Amsterdam, Mantua, Cremona, and most importantly, Safed.

In 1550 Rabbi Moshe Cordevero completed his *Pardes Rimonim,* the greatest thematic anthology of the *Zohar* and systematic presentation of that tradition. Cordevero was the main exponent of Zoharic Kabbalah and a great popularizer of this mystical symbolism and exquisite poetic interpretation of the Hebrew Bible (Torah). Cordevero continued in his studies to create a seventeen-volume super-commentary on the *Zohar* (the *Or Yakar*) that was not published until the 1970s. One of the reasons why this was not published much earlier may have been the fiery ascendancy of Lurianic traditions. This may have led publishers, printers, and patrons of Kabbalah in general to have consciously or unconsciously repressed Cordevero's writings from the public, even though Cordevero's ethical classic, *The Palm Tree of Deborah (Tomar Devorah),* continues to be popular to the present day (with numerous printings influencing the Lithuanian Mussar movement and certain schools of Hasidism). Nevertheless, Cordevero's *Pomegranate Orchard* has been relegated to study by Kabbalah experts only.

One of the greatest tragedies—spiritually comparable to the destruction of the Holy Temple, the Crusader massacres in the eleventh century, and the Spanish Expulsion—occurred in 1553. After anti-Semitic Catholic theologians (perhaps Jewish apostates to Christianity who wished to rise in the hierarchy of the Church) convinced Pope

Julius III that the Talmud was filled with derogatory remarks about Christianity, the Pope ordered the Talmud burned in Italy. Consequently there were mass burnings of the Talmud in Bologna, Ferrara, and Mantua. It is likely that the original manuscripts of the Babylonian and Jerusalem Talmud were obliterated in the bonfires of papal decrees, since Rome was the oldest Jewish community in Europe (unless the Vatican has retained a manuscript somewhere in her labyrinthine holdings).

Just six years later the new Pope Paul IV professed belief that the *Zohar* supports Christian Trinitarian views, since "The Tree of Life" is divided by groups of threes. This publicly expressed opinion is probably a result of the efforts of Pico de Mirandola, a Renaissance sympathizer of Kabbalah. At any rate, the Pope ordered the first printing of the *Zohar*, even though he had simultaneously authorized the burning of more than 12,000 Jewish sacred works. Christian occultists consisting of Renaissance intelligentsia (Mirandola), Italian royalty (Medici), and power-hungry Jewish apostates began publishing and disseminating ideas during the Italian Renaissance, claiming that the *Zohar* was a secret Christilogical text, with the real meaning of Christianity and Judaism imbedded within its primary teachings. However, what they intentionally overlooked were the many negative and derogatory insinuations directed against non-Jews sprinkled throughout Zoharic literature. (See Yehudah Liebes' *Studies in the Zohar.*)

The Legend of the Ari

The time was auspicious. This was the political and intellectual climate in Safed when a young, unknown, mystic rabbi settled in the city in 1570, lived there for less than two years, died in a cholera epidemic with his wife and two sons, and changed the entire Jewish understanding and practice of Kabbalah for the next four centuries. Quite an accomplishment for an obscure thirty-eight-year-old introvert mystic in a sleepy town in Northern Israel at the end of the creative but turbulent sixteenth century!

Isaac Luria- (family name) Ashkenazi (country of origin, Germany) was born in Jerusalem in the Hebrew year 5294 (1534). He was orphaned at the age of eight. Luria's mother (we do not know her name) had previously decided to move to Egypt, where she could be supported by her brother, Mordechai Francis, an affluent tax collector.

Yitzchak Luria grew up in his uncle's house and studied in the Yeshiva of Rabbi David ibn Zimra (Ridbaz), the greatest halachic scholar of his time. (Ridbaz's *Magen David,* a classic mystical text on the real meaning of the Hebrew aleph bet, has never been analyzed by scholarship in relation to the history and evolution of Jewish letter mysticism.) When Luria was fifteen, his uncle gave his daughter as a wife to the brilliant young scholar. Luria continued studying for the next two years fully supported by his uncle.

Luria-Ashkenazi met a trader (I have not seen a date mentioned anywhere or the name of the trader) who was holding a strange esoteric work. It was most likely a copy of the *Zohar* since this text was first printed in this time period. According to hagiographic sources, Isaac Luria asked the man if he would sell the volume (or manuscript) to him. The man replied that he was not a scholar and had no need for the work. He would even give these mysterious writings to Rabbi Isaac as a gift, on one condition: if Isaac would convince his uncle to absolve taxes on the trader's goods. The young Jewish scholar agreed. His mystical career had begun.

From that time on he became reclusive, contemplative, and discreet. For six years he studied this text; perhaps by this time new manuscripts were acquired. His customs were mysterious. For six days of the week he would sit on the shores of the Nile in a nondescript hut. (Some sources have Luria spending his time on an islet in the Nile.) He would study and meditate constantly, going beyond time, going beyond knowing when it was night or day. On the eve of the Sabbath, he would return to his wife to continue his mystical meditations in relationship rather than in solitude.

After six years (according to the legend described in *Sh'vachei H'a Ari—In Praise of the Ari*), he began having dreams whereby a voice

urged him not to spend even one moment in Egypt. The voice continued to impart these portentous words: "The student you are to teach is in Safed, especially one by the name of Chaim" (Chaim Vital-Calabrese, probably descended from Jews in Calabria, Sicily). On the basis of the instructions contained in the dream, Luria with his wife and two children journeyed to Safed.

At the time, the famous Rabbi Moshe Cordevero was publicly disseminating the teachings of the *Zohar, Sefer Yetzirah,* Heichalot, and the ecstatic methods of Abulafia. (Perhaps he had access to Judah Albotini's texts of ecstatic practice, *The Sulam Ha Aliyah*—The Ladder that Helps One to Ascend, since Albotini lived in Jerusalem during the early sixteenth century.) For a period of three months Luria studied with Cordevero and quoted him as "my Rabbi and Teacher." Then Cordevero died. As the shrouded body was being carried into the cemetery, Luria had a vision of two bonfires following it toward its resting place. This was an indication to students of Cordevero that Luria was the heir apparent to Kabbalah leadership in Safed.

When Luria began teaching, he made only slight impressions on people. Everyone was used to Cordevero's rationalistic style of commenting on the *Zohar.* Luria's approach was to see the entire Zoharic system as a dynamic interplay of all primary archetypes revealed by the author of the *Zohar.* He had few students. Then suddenly, an auspicious meeting happened with another budding Kabbalist and former student of Cordevero—he would be the catalyst for an entire new way of looking at Jewish mysticism: Rabbi Chaim Vital-Calabrese. Luria was nine years older than the precocious mystic, and yet according to reports, Vital thought Luria should be learning from him and not vice versa.

One time just out of curiosity Vital showed Luria a passage of the *Zohar* and asked him to explain it. (We have no record what specific piece of the *Zohar* this was.) Luria responded in such a powerful way, revealing a new approach in understanding and presenting mysteries of Torah *(sodei hatorah),* that Vital was taken aback. He asked for an explanation of another piece of the *Zohar*, and Luria opened up and

revealed secrets that Cordevero never realized. Another time Vital asked Rabbi Yitzchak Luria for answers and this time he was refused. For months Vital begged Luria to study with him, but it took Vital throwing himself at the feet of the master and begging with his entire soul to be Luria's student. Then Luria accepted him.

Mystical Initiation

Rabbi Chaim Vital in his diary, *The Book of Visions (Sefer Hizyonot)*—and it is quoted in *In Praise of the Ari—Sh'vachei H'a Ari*—mentions the initiation he had to go through in order to begin receiving the mystical transmission of Luria.

> One time, my master took me to Lake Tiberias (Yam Ha Kineret). We went on a boat towards the middle of the lake. There, my master took the pitcher lying on the floor of the boat, filled it up with water, and offered it to me. I drank from his pitcher. We returned to the shore. As we journeyed back he explained in his exalted and mysterious style. "As you know, after Miriam the Prophetess died, the Well of Miriam disappeared. [This was the Biblical Well that mysteriously journeyed with the Israelites through the desert for forty years on their way to the Holy Land, the main water source for the nation.] According to the Midrash, this sacred Well is situated in the center of the Yam Ha Kineret. Anyone who drinks from this well, the gates of wisdom open for this person. This is why I offered you the water from the center of the lake. You are now ready to receive my wisdom."

The Ari attracted other important students, including the alleged Rabbi Israel Sarug and Yosef Ibn Tibul. According to some studies, Tabul may have been one of the first students to transcribe the words of the master. Avraham Beruchim was another student of the inner circle; he was a devout mystic who envisioned the Divine Presence *(Shechinah)* in the guise of a beautiful woman wrapped in shrouds.

This vision occurred after Isaac Luria commanded Beruchim to go to Jerusalem if he wished to avert a decree against himself. Other early disciples were Rabbi Moshe Jonah (the author of the text in this volume; see end of introduction) and Rabbi Yoseph Arzin. Some say both of these disciples were co-authors of this text (see Yossi Avivi in *Binyan Ariel: Introduction to the Homilies of Rabbi Issac Luria*).

The text I have translated ("The Gate of Principles" section of *The Tree of Life*), even though it is not the most developed of texts among the writings of Luria *(Kitvei Ha-Ari),* is a clear and luminous presentation of the Ari's early transmission. The last student to be mentioned is the great personal scribe, the Ari's "Boswell": Rabbi Chaim Vital-Calabrese. Vital quickly took over the role as secretary and scribe for Luria and eventually tried to stop the circulation of the teaching but he could not. The interest was too strong in Safedian mystical circles, and the word got around that a powerful new interpretation of Kabbalah was manifesting through Isaac Luria and his students. In homage to his spiritual achievement, Luria was referred to as the Lion—(in Hebrew, *Ari;* it is also the acronym of his title Adonenu Rabbi Yitzchak—Our Master Rabbi Yitzchak). His students are referred to as the Lion Cubs *(Gurei HaAri).*

How Luria Taught

Most of the teaching came about as the Ari journeyed with students to visit the tombs of ancients, specifically the sages of the Talmud, whose tombs were located in the surrounding hills of Safed. He taught his students to practice a kind of meditation that would enable them to bind their souls with these sages who had died up to a thousand years before. In this way, new secrets were allowed to come into the world. By practicing "surrendering upon the tombs" *(hishtachtut)* they would be accessing new wisdom, helping them to understand the Mystical Tree of Isaac Luria.

Luria was able to intuit the souls of his students. Here is an anecdote and example of this unique perception. One of his students confided

mournfully that his wife after many years of marriage could not conceive. The Ari said to him: "I think I know why. There is a ladder in your house that leads to a water basin where your baby chickens drink from. They used this stepladder to climb up and down to drink water for themselves. Your wife removed the ladder for some reason and caused suffering for these chicks, who could not fly to the water. The cries of these chicks rose to the heavens, and heaven decreed that your wife would not conceive until she became more aware of the pain of the fowl and animals in her keeping!"

For a period of eighteen months Luria constantly channeled and transmitted new interpretations of the Torah, devised meditations on prayers, and developed ideas of reincarnation and how they applied to the main characters of the Bible and the sages of the Talmud—and specifically, how these characters incarnated into himself and all of his students! Luria devised restorative and healing meditations for every problem and circumstance that people brought to him. Ultimately, Luria developed a new cosmology of creation that utilized practically every branch and school of Jewish mysticism before his time. This would be equivalent to a modern scientist coming up with a "Unified Theory" of physics (something that has eluded all scientists including Einstein and the recent Stephen Hawking). Isaac Luria-Ashkenazi did exactly this for Jewish mystical traditions. For this reason, Lurianic Kabbalah became the dominating force in Jewish mystical thought until the ascendancy of Hasidim in the eighteenth century. The death of Isaac Luria was in 1572; the death of the Baal Shem Tov was in 1860, at which time Hasidism spread like wildfire throughout Eastern Europe. This was a period of close to three hundred years that Lurianic mysticism held sway.

Two months before he died at the age of thirty-eight, the Ari walked with his dozen or so students into the hills overlooking the mountains surrounding Safed. It was Friday afternoon. They were preparing to welcome the queen of Shabbat. Suddenly the Ari turned to his students. He said excitedly: "It is time to go to Jerusalem. Who is willing to come with me?"

It must have been quiet. The students were stunned. What were they thinking? Perhaps: Is our teacher speaking metaphorically or symbolically? What does he mean?

One student, we do not know who but he seemed to be speaking for everyone, replied: "O master we would love to go right now to Jerusalem. We would all be honored. But let us tell our wives and children that we are going with you."

The Ari heard this response and it seemed to be the consensus among the Lion Cubs (as they would be called in future generations). He cried out, "Woe to you! You showed no confidence in my invitation. If you would've agreed, we could have flown to Jerusalem and brought about the redemption!"

They walked back to Safed in silence.

One can ask concerning this anecdote: Was Luria insensitive to women and children? Or was he in a state of rapture and ecstasy that transcended the immediate existential moment? Was he not concerned with his family? Or did he have a revelation that this was really the moment of redemption, and that redemption had to be activated first at the expense of his (and his students') immediate needs and circumstances?

His students took the practical response. Their families came before ecstatic visions. Was this the reason why Luria appointed Vital as the main spokesman for his teaching? Luria would eventually teach only Vital, and then the rest of the students would study with Vital. Did Luria lose confidence in his own students and realize that only Rabbi Chaim Vital would take these teachings to their complete conclusion?

When Isaac Luria died suddenly in the cholera epidemic of 1572, Vital commanded all the students (including Rabbi Moshe Jonah, the author of the following text) to return all their notes from the teachings. Vital claimed it was too dangerous to have these ideas circulating without restraint. From then on, the final written form of the teachings would come through him. The students submitted, I'm sure begrudgingly. Luria himself had appointed Vital as the main transmitter and teacher of the new Kabbalah. His students realized at

the moment of his death what the Master had said months before: "It is because I am revealing secrets to souls that do not have the capacity, it has been decreed that I must go back to my true source." Another time he said, "You all should pray fervently that the Messiah son of Joseph does not die." (This is an indication of messianic tensions in early Lurianic circles.)

At his funeral the students unanimously acknowledged that Luria was in fact the soul of the Messiah son of Joseph (the Messiah who would die before the advent of the Messiah son of David).

The Crystallization of Lurianic Kabbalah

For fifteen years following the Ari's death, Lurianic Kabbalah lay hidden in Palestine. And then a strange event occurred. Rabbi Chaim Vital became ill. According to some, he was an invalid for an entire year. At one point Vital became so ill he was unconscious. When word got out concerning Vital's tenuous condition, kabbalists secretly bribed the younger brother of Vital to give them for a short time the writings of the Ari that Vital was editing. (Vital had refused to part with them this entire time.) The brother acquiesced and according to legend (I find it very hard to believe), one hundred scribes copied a total of six hundred pages of manuscript writing. At the end of the three days Vital had recovered. The manuscript pages were discreetly returned and thus began the first aggressive circulation of Lurianic Kabbalah.

The teaching spread quickly and influentially. In less than twenty-five years after the death of Rabbi Yitzchak Luria-Ashkenazi, the Ari had become the dominant force in Jewish mystical circles. These writings, called "The Six Hundred Pages," were never published until quite recently. They were published as the *Sefer HaDrushim (The Book of Discourses)* by a traditional publishing house of Kabbalah (Ahavat Shalom–Jerusalem) in the year 1996, close to 420 years (!) after the work was first edited by an early student (Rabbi Efraim Panzieri) of Luria-Ashkenazi. This is due to the enormous politics that surrounded the dissemination of the Kabbalah of the Ari.

Some of the mystical ideas of this brilliant ascetic mystic also sowed the intellectual seeds for the most disastrous false messianic movement in the history of Judaism: the Sabbatean movement. This episode is not the focus of this volume. Nevertheless, since many rabbis in the seventeenth century knew that the Prophet of Shabtai Tzvi, a Rabbi Nathan of Gaza, used Lurianic nomenclature to further the messianic intentions of Shabtai Tzvi, rabbis in Amsterdam and Krakow proclaimed a prohibition on studying Lurianic Kabbalah before the age of forty. (I have actually seen the Lurianic style in the works of Nathan of Gaza in the Library of the Jewish Theological Seminary, and it is almost impossible to decipher a Sabbatean motive in these writings. They resemble typical Lurianic publications of the seventeenth century.)

Obviously we are not living in the same generation and circumstances as 1666 (the seventeenth-century false messianic movement of Shabtai Tzvi). In fact, this is the generation that is historically being called the "Post-Holocaust generation," where any tradition in Judaism that enables and empowers Jewish seekers to deepen their understanding and practice of Judaism ought to be welcomed, appreciated, and honored. The Kabbalah of the Ari (Rabbi Yitzchak Luria-Ashkenazi and his Lion Cubs) is one such tradition.

This work is not limited to a historical, analytical, or legendary focus; for that there are many studies by academic writers and historians such as Scholem, Dubnow, or Idel. I provide a different emphasis than standard academic methodology in two areas.

One: The most important aspect of Lurianic Kabbalah is its spiritual significance and its possible transformation of the students and seekers who immerse themselves in these traditions.

Two: There is a real possibility of applying these teachings in our personal lives. To look at the mystical text translated here as a guide and reality map, the following issues need to be raised:

Are we studying Kabbalah because we wish to be known as a kabbalist, mystic, or Tzaddik? Or to get a Ph.D. in Jewish studies? Are we studying Kabbalah because we are bored and curious? Are we studying Kabbalah

because of a recent article we perused in *Time* or *Newsweek* magazine? You must also ask whether your study of Kabbalah is an intellectual challenge rather than a spiritual quest for truth and the possible transformation of the ego (which is the goal of all Jewish mystical writings).

Ideally, the following questions will be asked as well: Is Kabbalah the path that will answer some profound spiritual questions that are constantly vexing me? Will Kabbalah give me the practical and theoretical tools to live a profoundly meaningful life? Will Kabbalah empower me spiritually so that I will have the spiritual power and wisdom to empower my loved ones?

Kabbalah is a spiritual tradition whose aim is to transform. Nevertheless, each of us must understand our very own circumstances and conditions enough to know which tradition will make our lives more meaningful. The Kabbalah of the Ari, as it is known in the world of Jewish thought, is one such path. It is a path that this writer finds very valuable for one who has the patience to enter into the symbolism that has been developing since the twelfth or even the tenth century. For the past thirty years I have been studying and practicing every mystical path in the Jewish tradition. The way of the Ari or Rabbi Isaac Luria takes a strict ritualistic tradition and shows its meditative and transformative possibilities.

Kabbalah's Place in Judaism

I have speculated that there are four traditions in Judaism, and they are briefly noted as follows:

(1) The Way of Purification
(2) The Way of Transformation
(3) The Visionary Way
(4) The Secular/Nationalistic Way

At this moment in history, it seems that most Jews in the world identify with the national and/or secular approach to being Jews. The

less numerous but influential orthodox traditionalists identify with the way of purification: this is the way of halachah and *Mesorah.* There is a growing interest in Kabbalah, the way of transformation, but the motives of some seekers can be perplexing and disturbing.

Whenever I teach Kabbalah or Jewish mysticism, I always preface the course or lecture with the question: What do you want to get out of Kabbalah?

The answers range among the following examples: "I'm looking for a spiritual path." (As long as I don't have to commit to anything!) "Kabbalah will make me wealthy." "Kabbalah will make me sexy." "Kabbalah will make me powerful." "I'm wondering what I'm missing in Judaism." "I'm curious." And so forth. It is very rare to hear someone say, "I wish to transform my life and Kabbalah will help me." Or, "I would like to study Kabbalah so that I can get close to God."

The Kabbalah of Luria and his School is a path utilizing a complex system to transform a tradition that has gone through enormous changes in the past three thousand years (and in some areas has never changed).

In one sense, Lurianic meditations are the most imaginative and complex contemplations ever devised in the history of Judaism. These meditations clearly guide the practitioner toward a complete transformation on all levels of consciousness, until one can attain a *unio mystica*—a mystical union with God. Yet the Lurianic tradition also contains some of the most stringent and austere practices of Judaism. This is the great paradox of Kabbalah. It is the path of complete transformation when one meditates on the mandalas of evolutionary cosmologies as they link up with Jewish religious practices. And yet, this path contains some of the most reactionary attitudes in the history of Judaism, in relation to sins, penance, women, souls, punishment, non-Jews, homosexuals, and intimacy.

The question is, why the disparity between the sublime, expansive consciousness of its meditations and cosmology and the rigidity of attitude toward many practices? I believe the following conclusions may be controversial, but the publishing of this text is controversial, thus I

will continue to take a risk. Isaac Luria and Chaim Vital understood consciously or unconsciously that these teachings and meditation practices were very revolutionary in the acceptance of an interdependency between the highest and lowest realms in existence. They understood that by practicing these meditations and through intense immersion into these teachings, one could easily transcend the mundane. A practitioner could harbor the dangerous illusion that there was only higher consciousness—thinking that one needed only to meditate upon God's Names, or liberate oneself through the study of these texts to the point that *external practice* was no longer needed. Jewish ritual law theoretically then would disappear into the cosmic realm of pure *sefirot* and the manifestation of Cosmic Archetypes such as the Great Countenance or the Great Mother *Ima Ilaah.* There would be nothing left of the essential anchors and grounding factors of Jewish religious and communal life. Thus, the founders of this school of Kabbalah devised and included within their system a comprehensive series of austerities and mental and emotional attitudes that would maintain the existing system of Torah traditions so that Jewish traditional continuity would remain in place.

History provided the worst-case scenario to confirm these aforementioned suspicions in the Sabbatean misadventure and the following Frankist disaster. In the seventeenth century Shabtai Tzvi not only saw himself as the fulfillment of the law but converted to Islam when the other option was to be beheaded by the Caliph of Istanbul. Jacob Frank used the sacred idea of Lurianic Kabbalah—"the redeeming of the trapped sparks from the depths"—as an excuse to encourage his disciples to commit incest, adultery, and finally to convert *en masse* to Christianity. He also convinced Polish Catholic authorities of Kaminiezc to burn and destroy thousands of volumes of talmudic tracts in the early eighteenth century—all in the name of redeeming the sparks from the depths.

We see how sacred teaching can be used for ulterior motives in the worst way. However, I must clearly say that this absolutely does not apply to this generation. This is a generation of sincere seekers rooted,

on one side, in the great prosperity of America of the past fifty years, while on the other side still linked, for good reason, to the great anger and despair of the Holocaust generation (which I believe is embedded in the collective consciousness of world Jewry). Lastly, there is within a majority of Jews a sense of connection to Judaism solely through the existence of the political and national entity of the State of Israel. Now, while it is wonderful that so many millions of Jews have a reason to remain Jewish, this fact is not strong enough to assuage the spiritual confusion and profound inner questioning of many Jewish seekers in this postmodernist generation. Knowing that there is affluence in their lives, knowing that there is Medinat Yisrael [the State of Israel] to be proud of, did not stop literally hundreds of thousands of *crème de la crème* mostly secular Jewish seekers from becoming Zen Buddhists, Tibetan Buddhists, Sufi Muslims, Reborn Christians, and New Age yogis and yoginis.

Meanwhile, the profound worldview and transformational meditation practices of Kabbalah (Luria or other systems such as the Abulafian School, Geronese School, Provencal School, or Castellan-Zoharic School) have the timeless power and wisdom capacity to imbue practitioners with a meaningful understanding of life and to nurture the unfolding of the soul. I don't limit the answer to Kabbalah; I include certain hasidic schools and principles such as the Direct Path to God of the Baal Shem Tov, the Personal Talking to God method of the Rabbi Nachman's School, the Habad Way of Theosophical Contemplation, and the Positivistic Radical Determinism of the Ishbitzer-Radziner School as other ways and methods that can benefit Jewish seekers.

Importance of This Text

The text of this volume is: "The Gate of Principles" of *The Tree of Life*. It is important for a number of reasons:

(1) It contains a very important early and less complicated version of Isaac Luria's radical evolutionary description of the unfolding of creation.

(2) It contains insightful descriptions of cosmic union linked to human biological processes, including cosmic kissing, cosmic sexual union, gestation, birth, nursing, and maturation of Cosmic Archetypes as they affect human beings. Commentaries are provided on some of the important characters and heroes of the Bible in their relation to the unfolding of higher realms.

(3) It contains early instructions on daily confessional meditations and what they mean as far as the restoration of the misalignment within physical existence.

(4) Here we have "The Gay Tikkun." This text contains a startling realignment meditation on male homosexuality, leading me to the conclusion that there were incidents of homosexuality among the students of Isaac Luria. In private conversations with the late Rabbi Aryeh Kaplan, I discussed the controversial *Shaar Ha Yichudim* (The Gate of Unifications). The question did come up concerning the possibility of homosexuality in the Lurianic circles, and Kaplan responded, "This Tikkun did not reflect at all on the students of the Ari but it was in reference to 'strange thoughts' of certain students who had confided in their master, who gave this person a mental meditation which would restore his spiritual condition." However, it is true that there were incidences of homosexuality in Safed in this time period, and it is very likely the Ari explained and imparted these meditations so that in the spirit of altruism there would be a general Tikkun in Safed. (See my forthcoming *Secret Conversations.*)

These meditations lead me to believe that on one hand, typical Jewish attitudes concerning homosexuality were very much in place in sixteenth-century Northern Israel. However, upon analyzing this complex meditation, which I have named "The Gay *Tikkun*—A Meditation upon the Restoration of a Soul," I find something extraordinary. Isaac Luria initiated an attitudinal revolution by implying in this complex meditation that ultimately *what one has to do is transform the mind* through concentrated visualizations of God Name permutations. It is through this method of visualizing that the individual is transformed. Even though many fasts are also required to catalyze

this practice, intrinsically within the contemplative methodology of the meditation, one's soul is restored, healed, and realigned. We do not find this kind of thinking in Judaism until this moment of history. Another point that must be stated: it is very likely that Luria gave this meditation to a man of great intellectual and mystical capacity. One would have to be so inclined to be able to visually permute Divine Names in such a complex fashion as stated in this text.

A final issue is—why was this inserted as the opening gateway to the "Tree of Life"? Perhaps it is for this reason alone that traditional Lurianic Ashkenazik and Sephardic schools skip this section and claim that this must be learned after one has completed studying the entire "Tree of Life"! For good reason—a meditation-Tikkun on homosexuality, descriptions of kissing and cosmic sexual union, and breast feeding as a stage of cosmic nurturing and development make for controversial reading from an orthodox rabbinical perspective!

(5) Authorship. I studied a number of texts of Rabbi Menachem Azariah de Fano (the Dean of Italian Kabbalah in the late sixteenth century), including his *Kanfei Yonah (The Wings of the Dove)*. I also studied the original manuscript of the *Kanfei Yonah* of Rabbi Moshe Jonah, one of the early direct students of the Ari. I specifically refer to the late Professor Alexander Altmann's analysis (see bibliography) of the influence of Luria upon Rabbi Menachem Azariah de Fano. Altmann brilliantly compares the original *Kanfei Yonah* of Rabbi Moshe Jonah with Rabbi de Fano's writings and shows how de Fano's *Wings of the Dove* is actually an elaboration of Jonah's *Wings* (among other conclusions). Altmann acknowledges Moshe Idel as the transcriptor of the manuscript fragments. I would also like to acknowledge M. Kallus for acquiring the actual manuscript facsimile copy of the original *Kanfei Yonah* from the Hebrew University Microfilm Collection and deciphering enough of the text so that I could see for myself the similarities between the texts. When I studied these pieces and compared them to "The Gate of Principles" of *The Tree of Life,* I clearly saw enormous similarities among all three texts. It is obvious that "The Gate of Principles" is an abbreviated version of the original and

complete unpublished manuscript of Moshe Jonah's *Kanfei Yonah,* and that de Fano's *Kanfei Yonah* is an elaborate commentary on the original *Kanfei Yonah* of Rabbi Moshe Jonah.

This is very important, because we believe that the first Lurianic teachings to arrive in Italy (after the decree to withhold Lurianic teachings was placed upon the students by R. Chaim Vital) most likely came from Rabbi Yisrael Sarug, the alleged personal disciple of Luria. "Alleged" because Scholem in his studies claimed that Sarug was an imposter and that he received certain texts from the earliest students of the Ari. I cannot verify either way since I have not seen Scholem's proof. Nevertheless, it is generally agreed that it was Sarug who was the main transmitter of Lurianic Kabbalah to Italy, and from there it was disseminated to Poland and Eastern Europe. We also know that there was a connection between Sarug and de Fano. Since *Wings of the Dove* was the first Lurianic text published by de Fano and widely circulated throughout Jewish mystical circles (in Italy and Poland), it is possible to assume that Sarug was disseminating Moshe Jonah's texts!

The conclusion of this speculation is that "The Gate of Principles" may be the source of a much more important text than I originally assumed. I am convinced that "The Gate of Principles" of *The Tree of Life* is the abridged, edited version of the repressed Moshe Jonah transmission of Lurianic Kabbalah. One of the proofs is within the editing that took place (whether it was through R. C. Vital or R. M. Papyrus is uncertain); in the published version of "The Gate of Principles" of the *Etz Haim,* no mention is made of *tzimtzum* (cosmic constriction), a primary concept in Lurianic thinking; in the manuscript of R. Moshe Jonah's *Kanfei Yonah* it is clearly mentioned. When Rabbi Meir Papyrus (Poprush) edited and published the final version the *Etz Haim*—"The Tree of Life"—he inserted this text as the first Gate, knowing that it was actually a prototype and forerunner to Chaim Vital's writings that eventually became the most important source texts of the *Etz Haim.* Those scholars (religious or secular) who instruct their students to skip this text are consciously or unconsciously continuing the repression of the earliest writings of perhaps the

first students of the Ari. I would boldly claim even further, on the basis of what I have studied over many years, that there is a link between the aforementioned texts and the important discourse of Yoseph Ibn Tabul in his *Drush Heftzi Ba* (published erroneously as the writings of Chaim Vital in *Matnat Kohen,* according to Scholem's research) and the Lurianic writings of Yisrael Sarug. It is to be assumed that the future goal of research by the academy or orthodox kabbalists is for someone to publish a comprehensive survey and analysis of the early Kabbalah of Isaac Luria-Ashkenazi and to demonstrate the *differences (textual and conceptual)* from the final recensions in the writings of R. Yaacov Tzemach and his disciple R. Meir Poppers Papyrus, the actual editor of the published *Tree of Life.*

(6) There is an important early commentary/meditation on the recitation of the *Shema,* the most fundamental prayer of Jewish liturgy.

(7) This is a complete reformatting of an entire Lurianic Kabbalah text from a strict prose format (which would be a difficult challenge for the general reader) into a poetic reading comparable to the stylistic approaches of Professors Everett Fox and his reformatting of the Bible in *The Five Books of Moses,* Daniel Hanan Matt and his reformatting of selections from the *Zohar* in *Zohar—Book of Enlightenment,* and Arthur Green's reformatting of classic short pieces of hasidic teachings on prayer in *Your Word Is Fire.*

(8) An alphabetized Glossary of all the major concepts elaborated upon in this text is appended, excluding the most technical linguistic/mathematical permutations of Hebrew words and God's Names. This Glossary is a veritable nomenclature to the Kabbalah of Luria and his sources in the *Zohar,* the Bible, and talmudic traditions. The first edition contained this Glossary; however, it was organized by chapter rather than alphabetized. This new version is more user-friendly.

(9) Also included is an **expanded bibliography** of all major English and Hebrew articles and books on Lurianic Kabbalah.

(10) The first edition did not contain an index. Requests by readers urged me to have a **full subject and person index** in this new edition.

(11) This edition contains five pages of **new translations** at the end of "The Gate of Principles." When the first edition was published, I accidentally substituted the Yafa Sha'a commentary, which was printed at the bottom of the page. This has been corrected in the new edition. It is an important teaching on the mystical legacy that the Divine Parents impart to their Divine Children, and how and when it is done.

(12) In this edition the Hebrew versions have been removed since it has been established that the market for this book is mostly an English readership.

Finally, this work is ultimately a proposal for the complete translation of the *Etz Haim* of Rabbi Yitzchak Luria-Ashkenazi: The Ari. This will include the annotations and commentaries of the editors of this tradition such as Rabbi Chaim Vital-Calabrese, Rabbi Yoseph Ibn Tabul, Rabbi Moshe Jonah, Rabbi Yisrael Sarug, Rabbi Yaacov Tzemach, Rabbi Nathan Spira of Jerusalem, and finally the publisher of the *Etz Haim* (and disciple of Tzemach), the prolific Rabbi Meir Papyrus (Poprush).

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Author's Note

How to Study This Text

Methodology of Lurianic Kabbalah

A reader must simultaneously keep many dimensions within the mind's eye. There are different systems that constantly interface with each other, with countless variations of ascents/descents/actions/reactions/interactions. Even though the Lurianic system is mechanistic in the description of its fundamental structures, nevertheless, the way everything moves within the system is relativistic. There are infinite arrays of variations that make it impossible to create formulas that could predict certain behavior. Each of these systems never operates separately. For example, when discussing the Four Worlds, which this text begins to describe as Emanation, one can't discuss the Four Worlds alone. In Lurianic Kabbalah they synergistically work with the ten *sefirot,* which become the five major archetypes, who are the manifestations of different Divine Names and Letters as they manifest or *de-manifest* in pre-cosmic history.

Perhaps for these reasons, since his system linked so many different traditions, Rabbi Isaac Luria gained numerous adherents in a short time. Here was a mystic who brought all Jewish mystical trends into a dynamic working system. Even though it was difficult to comprehend, it intrigued countless seekers who delved into the system.

The Elements of the System

1. The cosmic dimensions of existence: Emanation, Creation, Formation, and Action

2. The different qualities of light as they manifest through cosmic dimensions. The ten *sefirot* (cosmic energy centers): Crown, Wisdom/Intuition, Love, Strength, Beauty, Endurance, Praise, the Base (Foundation), and Sovereignty (kingship—royalty—nobility—stewardship).

3. How the cosmic dimensions and the qualities of light correspond to each other and to the development of the cosmic bodies: The thirty-two pathways (the number of intersections of the above ten centers) of the Tree of Life.

4. Five Cosmic Archetypes, which include the Ancient One; the Great Macro Face, which includes the union of the Great Father and Great Mother principle embedded within creation; the Divine miniature male (Little Face) and the Divine miniature female (Feminine).

5. How do these energies, lights, pathways, and Divine entities work together to create a living reality map that interfaces with reality as we know it? *This is* the subject matter for all Lurianic texts. Thus, the text utilizes anthropomorphic terms, that is, "The Base (phallus) of the Great Face," and so forth. The writings of the Ari are to be read as essentially a super-commentary and an expansion of the cosmology of the *Zohar* tradition, as can be clearly seen by the enormous emphasis of quotations from the *Zohar* throughout the writings of the Ari. This complex methodology continued to unify many strands of Jewish mystical tradition in the Ari's discourses.

The Meaning of These Esoteric Concepts

1. *Emanation* is the all-encompassing principle of the beginning of all things.

2. The *Bonded Dimension* and the *World of Points* are stages within Emanation.

3. The terms *Crown* and *Sovereignty* (the aleph and tav or the alpha and omega) are specifically manifestations occurring within these dimensions.

4. The *Great Face* is the all-encompassing creative principle in the universe.

5. The *Father* and *Mother* are specific principles of creative energy within the Great Face. They are the most idealized forms of creative energy humans can conceptualize. However, they are not human concepts. They transcend the human ideal of Father/Mother. They become a fixed cosmic union ever present in creation, beyond the human reality. Nevertheless, this conceptualized union, giving sustenance to existence, can be meditated upon in the mind and heart, to empower the one who is praying or the one who is performing a righteous act.

6. The *Father* (or *Wisdom*) is one of two crystallized entities within the Great Face.

7. The second crystallized entity is called the *Mother* (or Intuition—Understanding).

8. The *Little Face* (or divine micro-countenance) is the crystallization of the points that become two energy centers within. They are known as the *Six Directions,* or the unification of six sporadic energy centers called *sefirot.* They are called the Little Face, in contradistinction to the Great Face. This entity is more specifically related to human existence. In kabbalistic tradition this is called the "Holy One blessed be He." The corresponding feminine partner is the concluding entity, who is called Sovereignty *(Malkuth)* and, spiritually speaking, the *Shechinah*—the Divine Presence of God. More specifically, She is the actual and conceptual perception of any manifestation of God in the earthly realm.

Publishing History of Lurianic Kabbalah

A Concise Overview

As the Ari taught his cosmic system to his students, realizations of these mysteries appeared in his mind's eye. In light of his teaching style there was great confusion among the students as to what was the essence of the teaching. What was theoretical? What was practical? What was a meditation? Only after years of editing by the primary editors of the School of Luria do we begin to see all the specific thematic categories of Lurianic wisdom. It actually took close to two hundred years, from the death of the Ari (1572) until the final recensions were found, edited, and published in the hasidic stronghold of Korets (1780). Only then could the world receive the final and complete edited version of Lurianic teachings in the publishing of *The Tree of Life (Etz Haim)*. The question is, why did it take so long to accomplish this task?

The first writings that circulated in Jerusalem and Damascus were called the "Eight Gates" (or the First Edition), with separate sections on theory, prayer, the cycle of the year, reincarnation, biblical esoteric exegesis, talmudic esoteric exegesis, atonement, and meditative practices. The *second* editor was Rabbi Samuel Vital, the son of Rabbi Chaim Vital, who was the primary scribe and *first* editor of Rabbi Isaac Luria's mystical transmission.

The Tree of Life, The Fruits of the Tree, and *The Branches of the Tree* of the *third* and *fourth* editors were published and circulated in Poland and Lithuania before they were distributed in Israel and Syria.

Finally, in the midst of these publishing endeavors, in the mid-seventeenth century R. Moshe Chaim Luzzato published books that codified all of the principles (or so he claimed) of Lurianic mysticism. Luzzato's great achievement, paradoxically, was also a failure. For in the process of extracting and codifying the texts, he lost the original

flavor and ecstatic passion contained within the stream of consciousness that was so integral to Isaac Luria's wisdom discourses. This spirit is contained in the early versions of his teachings, such as the present text.

Kabbalah of Creation

CHAPTER 1

A Discourse on the Nature of Circular and Straight Energies

READER'S NOTES

Narrative of the Origins and Spiritual Evolution of Creation

Stage One of Creation

In this opening chapter God's intention behind the creation is described as altruistic. The text proceeds to describe the spiritual evolution of creation. First, there is a description of the early stages of pre-creation.

There is a cosmic realm called the "Bonded" Dimension. In this realm there is no differentiation in the way God manifests between the lights and vessels (or between luminosity and its limitations) of this dimension.

There are "ten points" located within a space realm called Emanation. Emanation is the first of four conceptual space realms where Divine manifestations occur. Within each of these space realms there exists the crest and the valley, which in Kabbalah are referred to as the Crown (the peak) and Sovereignty (the valley). The text continues with the unfolding process of these dimensions.

God manifested a point containing ten points. This stage is called the Bonded Dimension. There is no differentiation.

Included within this stage is the all-encompassing general dimension called Emanation. This is the first of four dimensions that are the

all-encompassing shells of systems guiding all creation. The zenith of each dimension is an energy center called the Crown. The spiraling of energy through each dimension completes its "circuit," as it were, by connecting to the energy center called Sovereignty. Thus, a complete circuit is created.

Included within this state of spiraling energy is the "vessel with the soul." It is curiously compared to a snail, "whose garment is part of its body." Why is a snail mentioned, out of all creatures, as the quintessential metaphor for the beginning of creation? Just as a snail is androgynous, the universe in its origin was also androgynous.

The light of creation continues to develop with an acknowledgment of "inner and outer lights." Expansion of energy begins with the uppermost point, called the Crown, and concludes with the lowest, called Sovereignty.

The energetic lights of creation spiral downward in a careful progression toward reality. Nevertheless, this stage of creation is chaotic. It has not achieved a dynamic interdependence within the other systems. The universe is not yet integrative within itself.

Once the lights of creation descend, this initiates a new stage of creation, called the "World of Points." This means that all those bonded and undifferentiated points of light have begun to divide and distribute their energy throughout all the other points of creation (or energy centers within this cosmological system).

The transcendent power of light creates the inner and outer qualities of light for the benefit of the qualities below it. That which is closest to the light source has no "veil." As "lights" are created with less potency, opaque veils protect them until the most delicate gradation of light has but a tiny aperture where only one point of light can pierce through.

The Wedding Ceremony As Cosmic Re-Enactment of Creation

In the midst of describing the spiraling descent of lights and noting the equality of the Six Directions (referring to the ancient idea in the *Sefer Yetzirah* of Six Primary Directions—east, west, south, north, height, and depth—a comparison is drawn to a Jewish wedding ritual.

Before the conclusion of the wedding ritual, the bride is escorted around her groom seven times beneath the wedding canopy (the *chuppah*). This is a cosmic mystery, as the Ari indicates. When the bride walks around the groom, this reawakens people to the original processes of creation. This praxis is a catalyst for the recreation of the spiraling movement of the Six Directions (the Little Face), culminating in the meeting with Sovereignty. Upon the completion of the seven circles, the bride has ritualistically bonded with the groom on a cosmic level. She has re-enacted the process of creation. This empowers the wedding ceremony and ensures its success.

The Ari constantly reveals secrets of Jewish rituals throughout many Lurianic texts. However, in many texts, the revelation of Jewish ritual mysteries happens *simultaneously* in the narrative of the cosmic unfolding.

The Narrative of Cosmic Progressions: The Cosmic Collapse of Light

The progression of enveloping and inward-directed (exploding and imploding) light continues to manifests through the energy centers called the Crown, Wisdom, Intuition, the Six Directions, and Sovereignty.

In this text the Ari does not specify the aspects of the six directions. They are: Love, Strength, Beauty, Foundation (or the Base), and Sovereignty. He is not concerned with specific and elaborate explanations of the *sefirot,* as many Jewish mystics (thirteenth through the fifteenth

century) had written about, as we see in the handbooks of R. Moshe De Leon of Guadalajara, R. Joseph Gikitalia (Gikatilla), and R. Abraham of Cologne. Rather, the Ari is concerned with the culmination of these energy manifestations, conceptual entities, and archetypes becoming personified beings, as they are alluded to quite mysteriously in the *Zohar*. In the writings of the Ari they are given full explanations and are endlessly analyzed and meditated upon.

Why did the Ari specify in great detail all the countless steps of the crystallization of light in the process of creation? The Ari came to a specific realization resulting from many years of constant study and meditation upon newly acquired mystical texts (most likely, it was the *Zohar*, published in 1558 in Mantua and Cremona, Italy). He was describing a very radical vision of creation.

The Ari's intention was to describe through these ideas the most perfect system explaining Creation. He sought to explain the ways in which God manifests in the universe and why certain humans were crucial models in the unfolding relationship with God; he was particularly interested in Adam and Eve, Jacob and Rachel, Israel and Leah, and Moses.

Thus, each and every step of the way was crucial in developing the perfect system. The many codifiers, editors, and annotators of the Lurianic system, such as R. Chaim Vital, his son R. Shmuel Vital, R. Yaacov Tzemach, R. Meir Poppers, R. Natan Shapiro, and R. M. C. Luzzato, never explain clearly the *why's* of the system.[1]

The real objective of traditional kabbalists was not to understand but rather to train their minds to encompass the system in their mind's eye. It was as if whatever the Ari uttered was Divine. His ideas were not to be questioned or analyzed. The goal of the Ari's cosmic project, as it were, was to *absorb the system* and thus be transformed by becoming the system within one's consciousness!

This approach was in contradistinction to R. M. Cordevero's Kabbalah, where there were elaborate rational, philosophical explanations offered for the many mystical ideas described. (See *Shiur Komah, Elemah Rabati, Or Yakar,* and *Pardes Rimonim*).

The Cosmic Collapse of Light

The discourse continues with the narrative of cosmic light collapse. Even the energy center of Intuitive-Understanding does not have full capacity to receive Wisdom's light. She receives light indirectly from Wisdom. Each light that receives light above it is destroyed, shattered, or collapsed. It is not clear what the word *shatter (shevira)* means, but in scientific circles there has been much discussion of the *collapse of stars.* Can this be what the Ari was talking about in the shattering of the vessels? Could he have intuited the prototype of cosmic systems as described in New Science speculations?

All these collapsed light energies are compared to the biblical deaths of the Canaanite kings. There were seven kings who, one by one, perished, perhaps because no one could or would make alliances with the other kings. Only the last one, a King Hadad, lived and, curiously enough, his queen was mentioned for the first time; her name was Mehitabel. The other kings did not seem to have wives.

Why did the Ari choose this obscure biblical episode to describe one of the most devastating moments in the biblical story of Creation? Why didn't the Ari utilize the story of the Great Deluge or the story of the tower of Babel or the killing by Cain of his brother Abel? Perhaps it is because a queen is mentioned for the first time in a biblical story. Since Queenship, or Sovereignty, figures as the primary seal of the kabbalistic reality map, that is, "The Tree of Life," it was the perfect motif to include within this mystical system. It was also a wake-up call for all biblical exegetics to look at the Bible with new methodologies of mystical exegesis. If the Jewish mystic could look at an obscure biblical text and see within it a major cataclysmic event in the evolution of the universe, what else would the Bible reveal?

The quintessential message of the Ari is Holy Relationship. Holy Relationship is the sustainer and destroyer of the universe. If King Hadad survived this apocalyptic catastrophe, it was because of Queen Mehitabel. He survived because his relationship gave him a good reason to survive. The seventh king was not alone. His concerns were not

selfish and greedy as were those of the other kings. He had to balance his goal and objectives with the queen.

Thus, the text continues, "by the time the spiraling light reached Sovereignty it was contained within and Sovereignty was not destroyed." She was able to receive and bear the light. From this moment a new paradigm, a new archetype in creation, began manifesting. This is the stage of *Tikkun*.

The Ari reveals the real meaning contained in the embedded subtext in the biblical story of the "Death of the Kings." They did not fully perish. There remained something alive and vibrant within the desolate remains of the "shattered pieces." The shattered pieces are energy fields. Within them are forces that can obscure hope and light.

There is another way of perceiving these shattered pieces. One can look at the after effects of death as the potentiality for spiritual work.

What work is to be done? What can be done in this situation? The Ari explains: Essentially within all moments of death and destruction; even that which is or seems to be overtly evil, there is a way of extracting the good within. This is called, "raising up sacred sparks." Whether by eating food or praying or talking to someone, when one has an intention to raise the energy for the sake of heaven, this becomes the first step in *Tikkun* of all existence. The way of the Ari is the process of *Tikkun*.

1. The first step is through conscious awareness in mundane actions.
2. The second step is manifesting this intention throughout all relationships, beginning with oneself and proceeding outward to everyone.

The Death of the Kings

The real meaning of the Death of the Kings concerns how the saints make their own dying powerful and meaningful. The saintly, as they die, purify the world they leave by liberating stagnated spiritual energies throughout cosmic realms, beginning with the Earth realms until the sparks are liberated within the highest realm of Emanation. At this moment the spark or sparks have been brought home to their origination. This is what is meant by the Saint's tomb as his or her "place of rest." The demise of the enlightened is the ultimate return and the reintegration of all physical and psychic energies.

A Discourse on the Nature of Circular and Straight Energies

Narrative of The Origins and Spiritual Evolution of Creation

Stage One of Creation

When it arose within
the Will of the Blessed Name
to Create the universe,
in order to manifest goodness,
so all creation would acknowledge
the goodness of the Creator,
and merit to be a chariot up above
so the Blessed One would embrace the chariot
the Blessed One emanated one point
that included ten points.
These are the ten *sefirot*
of the Bonded Dimension *(Akudim),*
which were contained in one vessel,
and they were not seen.

This is like *the primordial human (Adam),*
who is composed of four elements,
which cannot be seen separately,
but which are present.
In the beginning of Emanation *(Atzilut),*
one point included within it all ten;

the ten and the ten within ten.
This point is higher than the Crown *(Keter),*
because from this point all ten spheres[2]
draw their life essence.
The life essence of this point
descends from the Emanator *(Ma'atzil).*
When the light descended,
together with it descended the vessel with its soul;
"Like the snail whose garment is part of its body."[3]

There are ten inner lights
and ten enveloping lights.
As we know
enveloping light is more expansive than inner light.
Since the inner light is contained
within the vessel and
enveloping light does not have this limit.
This is the mystery of the scripture that says,
"I will speak to you between the two cherubim."[4]
The sacred Divine Presence *(Shechinah)* manifests between
the two.

From this point expanded ten points,
from the Crown to Sovereignty.
The highest point,
the most chosen,
became the Crown;
then it expanded a little below,
and the other nine were contained within it.
From it expanded more,

and from this expanded even more;
and that which remained within
was more chosen than the rest,
which continued to expand *spiraling below*
and Wisdom was created,
the remaining eight *points* being within;
and afterward Intuition *was created,*
with seven *remaining points contained* within her;
and after *this development* six points *remained* together,
concluding with Sovereignty.

This is called the world of Primordial Chaos
(Tohu and *Bohu)*
and the World of Points *(Nikudot).*
Transcending light entered the vessels,
and the Infinite Neverending Light *(Or En Sof)*
surrounded the Crown and
expanded to the end of all ten *sefirot.*
From the inner light of the Crown
was created inner light
and enveloping light for Wisdom,
and the enveloping light of the Crown
became an enveloping light for Wisdom,
and likewise with all the spheres *(sefirot).*

Any of the light
emanating from the Crown
that was received in one of the spheres
remained as inner light,
and all the *residual luminosity*

expanded outward and became
enveloping light for each sphere;
It continued in this way
from the Crown to Wisdom and
from Wisdom to Intuition and
from Intuition to the Six Directions that are as one.
Know: "The Lord of Hosts is a sun and a shield."[5]
For the sun is a very exalted light and
can only be viewed through a veil,
or from a faraway place,
or through a tiny aperture.

Within the dimension of Emanation,
the light is not veiled at all.
When the Infinite Neverending Light *(Or En Sof)*
enters the Crown,
even though the Crown is the highest sphere,
it can only bear this Infinite Light from a distance.
From the Crown to Wisdom there is no distance,
but the light comes through a window;
this window is called
the Base of the Great Face.
In this way the light is lessened.
From Wisdom to Intuition,
the light comes through a smaller window
called the Base of the Father *(Wisdom)*.
However, within the Six Directions
all the windows are equal,
for they are considered one state.

Afterward,
from the Base to Sovereignty,
the light comes through a very narrow window
called the Base of the Little Face,
and this window has the form of a very tiny aperture.

There is no difference
between the Six Directions
except for their order,
and according to distance.
The width of their windows is the same.

The Wedding Ceremony As Cosmic Re-Enactment

This is the real meaning
of the seven circlings *(of the wedding ceremony),*
because they are the state of Sovereignty,
who has within her all the seven circles.

Narrative of Cosmic Progressions

From the first three spheres within the Crown
emerged the first enveloping light
toward the seven lower spheres in the Crown itself.
From these seven lower spheres within the Crown, the
second enveloping light radiated toward the
first three spheres in Wisdom;
and from the first three spheres in Wisdom the
third enveloping light radiated toward the
seven lower spheres within Wisdom.

From the seven lower spheres in Wisdom, the
fourth enveloping light radiated toward the
first three spheres within Intuition.
And from the first three spheres in Intuition,
the fifth enveloping light radiated toward the
seven lower spheres within Intuition. And
from the seven lower spheres in Intuition, the
sixth enveloping light radiated toward the Six Directions.
The seventh enveloping light continued to *emanate in a*
descending pattern until it reached Sovereignty,
and all these *illuminations* were included in the
Sovereignty.
Thus, the seven circlings are symbolized within Sovereignty.

Now we will return to what we discussed before:
Within the dimension of Emanation
there is no veil or separation at all.
However, in the world of Creation and below,
the light manifests through various veils,
and it passes through these and illuminates.

And know: When these ten points expanded,
the Crown had within *the capacity* to receive and
contain the light,
the Father *(Wisdom)* and Mother *(Intuition)* spheres,
however,
were not comparable to the Crown.
The Father *(Wisdom)* could receive the
light face-to-face from the Crown;
the Father had the capacity to bear the light.

The Mother *(Intuition),* however,
could only receive the light from Wisdom,
back to back *(external transmission).*

This is the mystery of the sentence that says,
"A fool spends all his spirit, but a wise man stills it within him."[6]
The wise *one* who keeps it within is praiseworthy.
This means that the wise one, who is Wisdom,
will *awaken* Intuition and illuminate her back-to-back.

This is also mentioned in the *Zohar* on Genesis,
in the form of the letter tzaddi,
which consists of the letters yud and nun, back-to-back.
The nun is bent and the yud rests on top of it,
turned around *(facing the opposite direction).*

The Cosmic Collapse of Light

When the light emerged from Intuition and radiated
toward the Six Directions below,
the first sphere to emerge was Knowledge.
Then Knowledge was annihilated.
This is the first king to emerge: Bela ben Ba'Or.[7]
Afterward, Grace emerged and shattered,
and the vessel collapsed and fell;
meaning, he also was unable to bear the light.
Then Strength emerged, shattered, collapsed, and fell,
and this *pattern continued* with all seven.
These are the Seven Kings

of which it is said that one ruled, and died,
and another ruled, and so forth.
Each king in turn ruled and died.

Even though the sphere of Grace
had shattered and collapsed,
the light did not rest *(disappear),*
but continued to expand
and radiate into the seven lower spheres,
to see if perhaps they would not shatter,
and perhaps they would be able to contain
the light due to their distance,
since the spheres who were
farther away might bear the light
more easily than those who were too close.

All seven vessels shattered and collapsed,
for they were not able to contain the light
expanding *and emanating from*
within them from sphere to sphere.
Since the lower vessel was of *less capacity* in stature
than those above,
this lower vessel could not bear the light,
even though he was the farthest away.

When this light reached the Base,
two illuminations entered:
one for the sphere itself,
and one to transmit to the next sphere: Sovereignty.
Since the amount of light was so brilliant,

the Base could not bear the light,
and shattered like the others.
By the time this light reached Sovereignty
it was contained within and Sovereignty was not destroyed;
She was able to receive *and bear* the light.
This is the *real* meaning of the scripture that says,
"The Son of Jesse (the Messiah) lives upon the Earth."[8]
Therefore the Base (Foundation) is called
the Foundation of Life.

The Process of *Tikkun*

The Base gave part of himself to Sovereignty;
if he had given this light through a narrow channel,
the Sovereignty would have had the strength to receive
and contain it.
But since the Base was shattered,
the light of the Base became revealed and
with the great power transmitted to Sovereignty,
Sovereignty also shattered—but not completely.

A new entity *(partzuf)* was formed
after the restoration *(tikkun);*
and Sovereignty merited a complete entity
would be created from her,
even though she is only an *atomic* point *(nekudah)*
and not a complete molecule.

None of the six spheres before her
were able to maintain even a point of light
in order to become a complete entity.
However, Sovereignty was able to transform herself,
even though she did not receive the light
through a *direct* channel,
for she did not receive the entire light,
but only what the Base received in order to give her.

The Death of the Kings

And now, an explanation of the shattering of the Kings:
when all the lights reverberated back to their origins,
there were still sparks within all these vessels;
they collapsed into broken shards and
from these were created the Shells *(Klipot) or external energy.*

Even though food has been clarified
from the Shells, or residue,
and it disappeared above,
there are still sparks of the sacred
left within the vessels,
this is what is left for us to complete,
through our prayers and good deeds and
through saintly souls when they depart from this world.

When saints leave this world and
pass through the realm of Action (Asiyah),
they raise up with them
sacred sparks from the Shells
to the realm of Formation (Yetsirah);

in the same way,
when they ascend toward
the world of Formation
to the world of Creation,
and from the world of Creation
to the world of Emanation,
they *transform* and raise
these sparks and return
this great light to the sublime
and noble place where it originated.

This is the mystery of the Feminine Waters,
and this is the meaning
of the ten sages who were martyred
by the Romans during the destruction
of the Holy Temple.[9]
During this time *period, ignorance and* iniquities
caused the Shells to become overpowering,
thus, there was no energy left
to raise the Feminine Waters,
which are these sacred sparks,
the world was desolate and
filled with destruction.
Thus, the sages gave their lives
to Sovereignty, and by surrendering
their lives they were able to
uplift the Feminine Waters toward
the Father and the Mother, and to
transform the entrapped sparks *(energy) within* the Shells.

This is the meaning of the saying,
"So it has arisen in thought before me,"[10]
mentioned by Rabbi Akiba;
this is the mystery of the kings who ruled and died,
and this is the mystery of the One
Who creates universes and destroys them.

Even though we have said
that the kings who died
are the seven broken vessels of
Grace, Strength, and so on, until
Sovereignty, *nevertheless, all* the vessels
desire a restoration.
We see that Wisdom and Intuition
also needed a restoration,
for is it not so that Intuition first received
this light back-to-back?
She didn't have the capacity to receive it directly.
Therefore, her capacity was limited,
and because of this lessening her vessel collapsed.
(Meaning to say, the backside *external* energies
of the Father and Mother descended,
and from this descent *the archetypes of*
Jacob and Leah were created.)

Since Intuition (Mother)
could not receive the light *completely,*
Wisdom also could not transmit the light
appropriate for her,

and would have,
had Intuition been face-to-face *(direct)*.
Therefore, this level descended.

This is the meaning of "The righteous perish."[11]
The righteous, is the category of Base.
When the saint is generating a flow
to the Divine Presence *(Shechinah)*,
part is given to him, and part to her.
If he does not send a flow
to the Divine Presence *(Shechinah)*,
then he has but one part.
This is not to say, God forbid,
there is a flaw on his part.
This is not because he has a defect,
but only because of a *premature development*
within Sovereignty to receive *completely*.

This is what our sages of blessed memory have written,
in the scripture that says, "streams of Wisdom,"
which are *above* the Torah, and
"streams of Intuition," which are above the *Shechinah*.
For the light that descends
and flows from sublime Wisdom refers to the Father,
and from him the Torah is created;
which is also the Little Face *(microcosmic human)*.
The light that emanates from Intuition
refers to the Mother, and from her
is created the Shechinah, the Feminine, as it is written.

When the Little Face ascends, he raises up
with him the light that emanated toward his place,
the Feminine Waters, and he *transforms and uplifts this light*
back up to the Father/Mother
(cosmic archetypal union).
He is returning and raising these sparks of holiness
that have *become stagnated.*

Just as the souls of saints
transform the Feminine Waters
so there can be a union
between the Little Face and the Feminine,
in the same way,
the Little Face and the Feminine *transform*
the Feminine Waters
from the union of the Divine Father and Mother;
from the *energy* that has descended.

We surrender our lives by the act of
falling on our faces in the morning prayers
(nefilat apayim)[12]
and confessing our *obsessions and ignorances.*
This act generates *the transformation of*
the Feminine Waters of Rachel.
In raising our life spirits *(nefesh),*
we *transform* sparks *(energy)*
that are *en*trapped in the Shells of Rachel.

The saints, in their death,
transform these sparks of holiness with them,
to awaken the Feminine Waters of Rachel,

so the Little Face *(Jacob)*
will unite with the Feminine.
The sign for this is
the Little Face and the Feminine ascending
to the Father/Mother.
This is the mystery of the unification
(which results in the recitation of)
Shema Yisrael.
During the recitation of the *Shema,*
the lower union *transforms in*to the higher union.[13]
"Hear, O Israel, the Lord is our God, the Lord is One"
In that moment *(of prayer)*
we awaken the sacred sparks
that have descended in *luminous rays*
from the Father and Mother,
channel them toward Intuition,
to activate the Feminine Waters at this higher station.
This prayer makes possible *(generates)*
the union of the Great Father and Mother.

CHAPTER 2

The Order of Restoration

READER'S NOTES

The Next Stage of Creation

The next stage in creation consists in utilizing this emerging creative energy that has lost control, collapsed, or has become discarded cosmic flotsam. In Kabbalah, this stage leads to the rebuilding and reconstituting of these "shattered pieces" of light. Creation enters a new paradigm: the paradigm of *tikkun,* or the restoration of the initial experiment of creation. How does one fix and restore? By building and creating something better. In the unfolding vision of the Ari, the greatest *tikkun* happens when disjointed, disparate, and disconnected energies become integrated; when created entities can relate with each other. Thus, the major Divine archetypes are described as emerging and evolving out of this collapse of energy, this shattering of the vessels. Out of an all-encompassing primordial energy referred to as the Great Face, or Long Breath, emerges the Divine Father/Mother archetype and their Divine children, the Son and Daughter. Except that, in this tradition, they are referred to as the Little Face (short breath) and the Feminine (the implication is lover/consort/partner). The Feminine is the seal of this cosmic quartet.

One question does come to mind: It would seem obvious that in this Kabbalah a description of a Brother/Sister union is described. Why does the Ari elaborate on a taboo relationship, something that is alluded to in the *Zohar* and incorporated in his mystical system? Concerning this question, I heard from Rabbi Aryeh Kaplan "that all

taboos in the Torah, in the supernal worlds beyond human realm, these actual taboo relationships were actually the Cosmic norm, as it were!" This would come as a shock to many Western readers. According to this idea, the reason for sexual taboos in traditional Jewish society is to protect humans from *assuming they could replicate Divine relational energy patterns.* How could a mysticism condone and elaborate in great detail upon these descriptions (of Divine Brother/Sister union) and many other spiritual-erotic descriptions of intimate cosmic relationships? Perhaps Jewish mystics realized how crucial these energies were for human beings. They intuited from their own relationships and linked these intuitive realizations with the conceptual manifestations of cosmic energy and concluded that these relationships were the way God related with finite beings.

In the mind's eye of the kabbalist, these ideas cannot remain pure conceptual inventions. They must be linked with the religious authority of Jewish traditions. Thus, all mystical ideas must be linked in some way to some aspect of the sacred language of the Jewish people, which is Hebrew. According to the Talmud (to paraphrase), "all the letters of the Torah [the twenty-four books of the canonized Hebrew scriptures] are actually Divine Names" (manifesting as letters, words, nouns, verbs, stories, histories, and laws). This statement from the Talmud means that everything in the Torah is a manifestation of God and not just the Names of God. Thus, the more one immerses oneself in Torah, the more one develops the capacity to realize God.

However, from all the letters of the Torah the most revered of all groups of letters is the Tetragrammaton: YHVH, referred to in some orthodox circles (Habad) as *havayah;* the unutterable Name of God. In Kabbalah, these letters are not just the Names of God, they are the embedded codes that reveal how God functions and relates on different levels of existence and within different space–time continuums. To continue this line of reasoning, the Divine Name of YHVH becomes the code to perceive the "cosmic buttons," as it were, of the universe.

Historically, the writings contained in Zoharic literature of the thirteenth-century discourses on the conceptualization of the (1) Great Father, (2) the Supernal Mother, (3) the Little Face/son,

and (4) the Feminine/daughter, personify archetypes embedded in the cosmos as the primary forces interfacing human reality. The Ari appropriated these ideas and created an even more complex archetypal cosmology, far beyond the original concepts as stated in the *Zohar* oeuvre.

The Ari appropriated these ideas and placed them within his idea of the process of *tikkun. Then he went a step further.* A radical link was made between these four primary archetypes and specific biblical heroes mentioned; and finally, a link was made to the four letters of the name of God: *havayah.* Thus, the Ari empowered his new system with religious authority. The reasoning implied, what could be more authoritative than to link conceptual ideas to sacred letters, sacred letters to God, God to historical beings, and then unify all within the consciousness of the mystic's mental eye?

Philosophical Questions

The Ari continues his discourse with a question: If it is true that "God is perfect and never changing," as religious Jews proclaim daily (i.e., the thirteen foundations of belief of Maimonides), then why create a complicated universe that actually *fails* in its initial burst of creative display (i.e., the initial shattering of vessels mentioned throughout Lurianic Kabbalah)? The Ari may have been inspired to expand and comment on the famous talmudic statement that says (to paraphrase), "God created and destroyed countless universes before this one." This is a proof text that enabled the Ari to establish the religious authority of his concept of the "shattered vessels" being an intrinsic stage of creation.

Why was it important or necessary to have this blatant imperfection in the way God manifested creation? The Ari's answer was: For the possibility and privilege of having free choice. If it became known to humanity that the Creator failed initially with cataclysmic mistakes and nevertheless recreated and re-established existence as it is, then all human beings can do the same with their lives. Destruction leads to reconstruction. Despair is transformed into hope. Cynicism becomes optimism. Wrath is mitigated into harmony.

Divine failure is God's way of creating the possibility within human consciousness of repairing what has been destroyed. It is up to those heroic individuals who are committed to rebuilding and making things better; it is to those people that the Ari's message becomes profoundly meaningful.

Besides explaining the development of cosmic archetypes and philosophical discussions, there is a very detailed mechanical description (possibly visionary) how these energies/archetypes come into being.

Warning for the Reader!

A reader must know how to sift out all the layers that are happening simultaneously. Not only must the reader *haalt kop*—the Yiddish for "holding your head in one place" or "keeping your wits about you"—but the reader must intuit these secrets within the reading. This is the way I have been taught and how my teachers have been taught. My two primary root teachers in *Zohar* and Lurianic Kabbalah were the late Rabbi Aryeh Kaplan and Rabbi Shlomo Twerski, the direct descendent of the Chernobler Rebbe.

Return to the Narrative of the Text

The Evolution of Cosmic Archetypes

The discourse continues the description of the evolution of archetypes with a description of different variations of cosmic consciousness, called brains, heads, or minds. These "brains" or "heads" are metaphors for the beginning of different models of Divine consciousness, which become the embedded code for the origination of human consciousness. What is above is below. This narrative of the different evolving "heads" is actually a super-commentary on the most esoteric section of the *Zohar*, called, "The Book of Concealment," "The Great Chamber," and "The Miniature Chamber." These works describe in great detail mystical anthropomorphic parts of God, such as the thirteen adornments of the Beard, and so forth.

The Ari declares that it is out of the cosmic chaos of the "shattered vessels" that the beginnings of human qualities emerge. The result is the perfect union. If the power of luminous Wisdom/Intuition resulted in the collapse of energy (shattering of the vessels), then the act of restoration was to encode and embody this luminous energy in a personified bearable conception. Thus, the union of Wisdom and Intuition (rational and intuitive parts of the mind) become the conceptual model for the human conceptual union of Father/Mother. However, it is not the father and mother of humanity we are talking about, since this union is not a model for human behavior; it is a vision of nondualist compassion and perpetual union, which in turn is a metaphor for the idea that as long as there is this kind of union in existence, the universe is sustained! Thus, this Great Father/Mother union must create another kind of model that would be closer to human thinking; these are the "children" of the Father/Mother: the Son (a.k.a., the Little Face, named after the Great Face, which consists of Father/Mother) and the Daughter (not called the daughter, as the *Zohar* would say, but as the Divine Feminine Presence or the *Shechinah*). In cosmic realms, this divine Son and Daughter become a union unto themselves. Their union is not the eternally perpetual bliss of the Father/Mother but one that is closer to human ideas. When there is peace on Earth, they attain union. When there is dispute and war upon planet Earth, they part ways and become separate entities.

There is one more point to consider. In Lurianic Kabbalah, it is human actions that cause the union of the Little Face and the Divine Feminine to become one. Why should they become one? They are the source of blessings upon Earth. Just as the Father/Mother union is perpetual and this union sends energy to create cohesion within existence, their Cosmic Children are transformed into the specific and *conditional bestowers of blessing* upon Earth. Even more specific, they are the cosmic results and effects of the way the Children of Israel fulfill their agreements and covenants with God, a covenant that began with Abraham, was sealed at Mt. Sinai, and is renewed in every generation.

This lower Divine union emerges in cosmic birth from the union of their cosmic parents as a symbiotic twin attached back-to-back. This myth is an agreement with the talmudic midrash (to paraphrase) "Adam and Eve were created back to back," and means that the comment in Genesis (to paraphrase) "that God took a rib from Adam," really meant that God *enacted a separation* of these primordial twins. At the moment of this separation, Adam and Eve emerge as the model for a real human partnership and relationship and are thus linked to the cosmic Little Face and Divine Feminine.

In the Kabbalah of the Ari, this midrash of "back-to-back" became his proof text for the idea that Creation was not initially in a perfect place, that there was a Divine intention in the onset of creation or a Divine plan that left room for error. What does "back-to-back" really mean? The physical phenomena is not the point. All this points to an understanding of the evolution of consciousness at the onset of creation. This is a narrative about how light is distributed throughout the universe. At first, Divine light is direct and the energies that are created to receive this light are sustained by this light. However, as this light descends into lower realms, the instruments created to receive this force do not have the capacity, and when they do receive, they cannot receive from each other directly. They must face away from each other. Only later on in the process of creation can these two primary vehicles turn to face each other. This is initiated at the moment of the great Severing (or separation). This creates autonomy and, ultimately, the capacity to receive from each other. At this moment the phenomena of direct consciousness manifests in the world. This Divine force becomes embedded in human beings as the power to ultimately become aware and attain God-consciousness.

The Order of Restoration

The Next Stage of Creation

The Supernal Emanator saw
the vessels He created had shattered
for the light was overpowering
and they could not contain this light;
thus, it arose in His will
to *recreate* all these worlds
so they could bear the light.
Thus the result of this *recreation*
was an expansion of the light and
its distancing from the Supernal Emanator.
As a result,
the lights returned more concealed;
thus these worlds were sustained and
enabled to contain the light.

From the point of the Crown
came an expansion of light which resulted in the creation
of the first complete entity of the ten spheres.
These ten were within the Crown from the beginning of
creation,
and now they were brought out and realized.
This first entity is called the Great Face.

From the place of Wisdom
one complete entity from the ten spheres,

and this second entity is called the Father.
From the place of Intuition
was created one complete entity from the ten spheres,
and this third entity is called the Mother.
From the Six Points that were shattered
one complete entity was crystalized from the ten spheres, and this fourth entity is called the Little Face.
From the tenth point was created one complete entity incorporated from all the ten spheres,
and this fifth entity is called the Daughter.

These five entities are indicated in the four letters of
Y H V H (Y'ud- H'ey- V'av- H'ey).

The crownlet of the yud is the Great Face.
The yud itself is the Father.
The first heh is the Mother.
The vav is the Little Face.
The lower heh is the Daughter,
and this is called the Feminine Face.

If you will ask,
why did the Supernal Emanator
not create these five entities immediately,
instead of creating points that would shatter,
for, is it not revealed and known before Him
since they were only points,
they would not be able to bear the light?

The intention was to create the possibility of *choice*
and *will* through *the creation of* Adam,

where there would be good and evil in the world;
for the roots of evil *are* the broken pieces, and the great
light comes from the good within.

If only good existed in the universe,
there would be no reward or punishment.
However, since there is good and evil,
there is reward and punishment.
There is reward for the righteous,
for through the good actions of the righteous,
the sacred sparks that fell *within the* Shells are raised.
And there is retribution for the wicked,
for through their actions they draw down this great light
to be *entrapped within* the Shells, and then the Shells
themselves become the whip to punish the wicked.

Another way to understand this is *to understand that*
before the *recreation of* Sovereignty,
the Sacred Feminine was *in the exact place and station*
where the head of the Great Face is after the recreation.
There is a power within our prayers and good actions to
raise Her back to where She was in the beginning.[1]

[The following paragraph was included in the original Hebrew text as a footnote.]

Notes from the Commentary in the published text of the Etz Haim*:*

This presents a difficulty, because the Feminine was
never in the head of the Great Face. The [Ari's]
explanation is that when all these points emerged they
spiraled downward from the navel of the Primordial

Human; so the place of the Crown, known as the Great Face of Points *(nekudot)*, is from the navel of Primordial Human until the end of the body.

Now we will continue to explain the order of recreation of the five entities.

In the distancing of the light *from its original source,*
three heads *(states of consciousness)* were formed
within the Great Face *(expanded countenance)*.

The first head is called
"The Head That Cannot Be Perceived"
(reshah de lo is yada).
The second head is called "Emptiness" *(ayin)*.
The third head is called
"The Concealed Brain" *(mocha sti'ma'a)*.

The three together correspond to
Crown, Wisdom, and Intuition
within the other entities;
and the same within this entity, the three heads correspond to Crown, Wisdom, and Intuition. These three heads are called the "Sealed and Ancient"[2] *(Atik-Stam)*.

The seven spheres remaining,
from Grace until Sovereignty,
are called Ancient of Days *(Atik-Yomen)*.
These *seven* are the soul and the
innermost essence of the Father and Mother.

When they expand within the Great Face
they first make seven formations within the *primordial* skull.

The symbols of these seven formations are the seven letters
*G*imel *T*et, *K*uf *R*esh *A*yin, *P*e *Ch*eth.
In the hollow of the skull
is the membrane of the air,
the cover of the Desire of Desires,
the skull which has dew within,
a thin membrane of pure white like wool
when it is clean and untangled;
the nose cannot smell it.[3]
Golgatha Tala de bedeluha Kruma d'avira
Rava d'rabim Omer naki Pikiha delo na'im Chutma.

This is the mystery of the Great Face,
which continues to expand
with the thirteen formations of the Beard
that expand from it,
as mentioned in the Lesser Assembly *(of the Zohar)*.

The seven formations expand
to where the points *(nikudot)*
of the shattered pieces were in the beginning,
and after the Great Face becomes a complete entity,
the two entities of the Father and Mother are created.

In the Lesser Assembly it is written,
"They emerge as one and remain
as one and do not separate forever."

The meaning is that Wisdom and Intuition
do not emanate as the Little Face and the Feminine emanate.

The Feminine emerges
from the shoulders and arms of the back
of the Little Face but during birth
the Father and Mother emerge as one,
and one does not emerge before the other.

The difference is that the Little Face and the Feminine
are resting back-to-back
and the Father and Mother rest as one
face-to-face.
The tradition that "they never separate forever" is important,
because the Feminine and the Little Face
are not constantly together.
This is described in the *Zohar*.[4]

"I have eaten my honeycomb with my honey;
I have drunk my wine with my milk;
eat, Friends; drink,
yes, drink abundantly, Beloved."[5]

Friends eat together, but lovers drink together.
Friends eating refers to the Father/Mother union.
When they drink and get intoxicated,
this is the union of the Little Face and the Feminine.

Know that from the right arm of the Great Face,
which is Grace,
from the three divisions within it,

with the shoulders until the chest of the Great Face,
comes forth the complete entity of the Father.
And from the left arm of the Great Face, Strength, with the shoulders until the chest comes the complete entity of the Mother, in this manner.

From the first part of the right arm,
which is the hand and fingers,
Wisdom, Intuition, and Knowledge
of the Father are created.

Why do we call the hands the highest part of the arm,
even though they seem to be at the base?
This is due to the fact
when the hands are raised above the head,
they become the apex of the body.
Aaron and the other high priests
in the Holy Temple raised their hands
to make a blessing.
This is the mystery of *Nesiyat Kapayim*
(raising of the palms by the priests in the Holy Temple),
which is the meaning of the scripture
"Aaron lifted up his hands."[6]

From the middle part of the right arm
form the three spheres, Grace, Strength, and Beauty,
of the Father;
and from the lowest part,
the shoulder,
form the three spheres of Endurance, Praise,

and the Base of the Father.
In the same way
from these three parts of the left arm is created
a complete entity of the Mother.

This is the meaning of
"Acquire Wisdom, acquire Intuition,"[7]
because they are from the throat,
which is the part of a pipe,
from which was created
the Crown for the Father and Mother.[8]

What remains is the lower half
of Beauty of the Great Face and Endurance, Praise, and the Base of the Great Face.

The lower spheres are revealed without garments,
referring to the sentence, "For the waters below are crying."[9]
When these lower spheres,
Endurance, Praise, and Base,
are exposed, their light is great indeed,
for it is more revealed than the light of the arms,
which is hidden in the Father and Mother.
This is the meaning of
"Blessed is the glory of the Lord from His place."[10]
The acronym for this sentence[11] *are the* letters
bet, chaff, yud, *mem*, which form the Hebrew word for crying *(bochim)*.

They are said to be crying
for their light is so revealed.

The first vessels are annihilated by the light.
To restore them it is necessary to include
the thighs of the Great Face within the arms,
to protect the thighs from collapsing.

His Endurance, Praise, and Base are integrated
within his *qualities* Grace, Strength, and Beauty;
three within three.
The lower half of Beauty,
which was revealed,
is integrated in the upper half,
and Endurance is integrated
in Grace, and Praise within Strength.
The Base and the lower half of Beauty
are integrated in the upper half of Beauty.

When these three lower spheres
ascend into the arms of the Great Face,
which are Grace, Strength, and Beauty,
the lights from the shattered vessels ascend with them.

Know: not all the light ascends.
Some sparks of holiness remain in the shattered vessels
to be a sustenance *(food)* for the Shells *(external energy)*.

The lights of these broken vessels ascend
into Grace, Strength, and Beauty of the Great Face.
From these lights are created
the substance for the Little Face and the Feminine,
which become the substance *(motivational force)*
for the union of the Father and Mother.

The Mother becomes pregnant
with these three within three.[12]
It is important to know
when Endurance, Praise, and Base of the Great Face
are included in Grace, Strength, and Beauty of the Great
Face,
then the Base of the Great Face,
which is included in half of Beauty,
releases a mist *(breath)* into the sphere of Beauty.
This mist is divided into two sides.
The right side becomes the brain connected to the Father,
and the left side becomes the brain connected to the Mother.
Since they have this mind substance *(consciousness)*,
the Father and Mother are inspired to embrace.
This union is without Feminine Waters *(inspiration)*;
it is nothing but the Torah of Grace.
As it is written, "Mercy shall be built up forever."[13]

This is the meaning of "When it arose in the Will," etc.;[14]
and when the Father and Mother are embracing,
they also manifest the level of union
called "kisses" *(neshiken)*.

The Kabbalah of Kissing

In the beginning,
the Father is kissing the Mother
and afterward,
the Mother is kissing the Father.
The Father draws the Mother's breath
during the kiss,

as we know through the sense of *seeing.*
In the same way,
when the Mother is kissing the Father,
she draws the breath *(hevel)* from him.
Thus, there are two kisses and two breaths,
for in every kiss
there are two qualities
which include the Father and the Mother.
We find each kiss has two aspects,
and each breath has two aspects,
what is given and what is received.
Thus, it is with the Mother
for each and every one
there are two kissings and two breathings.
With the Father, though,
there is an additional aspect of words,
for he needs to soothe his wife
with words at the time of their embracing;
but the Mother receives these words.
Analogous to these five steps,
the two kisses, the two breaths, and the aspect of speech,
are the five different kinds of speech
utilizing different parts of the mouth.[15]

This is why we find the soul to soul (*neshamah* to *neshamah)*
relationship that comes from these kisses,
and the embracing of spirit to spirit *(ruach to ruach)*
that comes from these breaths;
however, we do not find
this relationship with the *nefesch,*

the basic life force.
We do not find a category called *nefesch* to *nefesch.*
For when the kissing and breathing are doubled;
there is soul *meeting* soul from the kisses,
and spirit *meeting* spirit from the breaths;
but the basic life force comes from speech,
and this speech is not doubled.
There is only one *nefesch,*
and that comes from the words of the Father.

It is good to know
from these kisses *are created*
the vessels for Grace and Strength of the Little Face—
Grace from the Father and
Strength from the Mother.
Endurance is from the breath of the Father,
and Praise is from the breath of the Mother.
Beauty of the Little Face
is created from those kisses that are integrated with each other, from Father within Mother and Mother within Father.
From this doubling *(mingling)* comes Beauty;
for Beauty is a combination *(alchemical union)* of Grace and Strength and harmonizes between them.

The Base of the Little Face is created from the Breath that is the result of doubling and integrating the four breaths of the Father within Mother and Mother within Father.

The Sovereignty of the Little Face is created
from the words of the Father.

This is the meaning of,
"God, with Wisdom, founded Earth."[16]
From the speaking of Wisdom
results Sovereignty who is called Earth.

Here we have explained
the Six Directions of the Little Face,
where they originated and how they came into being.

CHAPTER 3

The Mystery of Pregnancy and Nursing

READER'S NOTES

Divine Names and Creation

Names and the mystical genetic processes within the cosmic Tree of Life are linked to the biblical archetypes in the forms of Moses and Jacob. The Ari is saying the entire universe is made up of Divine Names. All processes are Divine Names. He takes the two most common names of God: YHVH and the name revealed to Moses at the burning bush, EHYH. He then combines them in a numerical meditation. These two names in combination are the catalysts for gestation in cosmic realms.

Instead of referring to the biological transmission of the mother to her child within the womb, these physical, biological, and neurological forces become the pure conceptual ideals of the Divine Mother transmitting states of consciousness to the miniature Divine embryo. At the same time She embeds within the Divine embryo supportive energy called Endurance, Praise, and the Base qualities of the Tree of Life. In physical terms, this refers to the thighs, vagina, and uterine tubes of the mother. What is happening here? It is as if everything in the physical body has become transformed into cosmic qualities that establish nurturing foundations ad infinitum.

Gematria in Judaism and in Kabbalah

Gematria originated as a shorthand documenting system in the early Greek senate. Later on *gematria* was used as a mnemonic and exegetical device in the Babylonian Talmud. From the thirteenth century on, *gematria* was used more and more for mystical decoding of the prayers and primary sacred texts of Judaism. In the later stratums of the *Zohar,* especially in the *Tikkunei Zohar,* there is a proliferation of linguistic-numerical equivalences in crucial Hebrew words and Divine Names.

In Lurianic Kabbalah, *gematria* is used with a great focus on the creation of complex linguistic-numerical meditations of very specific Divine Names, which manifest Divine energies that generate cosmic sustenance for all dimensions.

(For further research on *gematria*, see the *Encyclopedia Judaica* for a thorough discussion on the subject. The most comprehensive study on *gematria* is called, *"Gematria and Notricon—Two of the Thirty-Two Exegetical Methods the Torah Is Expounded On,"* by Herman Salb. Published by Judah Press, Jerusalem [In Hebrew], no date.)

Cosmic Conception/The Mystical States of Gestation/Divine Qualities Within Gestation

The Ari shows his other interests in his narrative of cosmic gestation, birth, and nursing when he focuses upon the two greatest male archetypes in the history of Judaism: Moses and Jacob. It is Moses who liberates a slave nation out of its lethargy and spiritual stagnation to become a free people and who transmits the Divine wisdom of the Torah to an entire nation simultaneously at Mt. Sinai. And it is Jacob who is called father of the twelve tribes who refer to themselves from that moment of history on as the Children of Israel—*B'nei* Yisrael—the name given to Jacob after a grueling Divine encounter. Thus, it is Jacob who imparts to his children their national name in the words: Children of Israel.

In this chapter, the Ari describes Moses as born prematurely in seven months' time. Perhaps the Ari was suggesting that Moses' birth reflected Moses' tendency to do things prematurely, as it is seen in the biblical story of Moses' smiting the rock in order to receive water when God overtly commanded him to *talk* to it. Perhaps it was within the genes of Moses to be impatient. Perhaps Isaac Luria is alluding to the ability of Moses to prematurely liberate the Children of Israel from bondage. In the midrashic literature there is a conversation that is quoted in many texts. It is a dialogue between the Angels and God. The Angels are saying, "Why liberate the Jews? They are the same as the Egyptians! What is the difference between them?" And God responded enigmatically, "Well, you're right, but at least they kept their Hebrew tribal names!" According to some authorities, this was enough to silence the Angels and the process of redemption was begun. Who was sent? None other than Moses, he-who-was-born-in-seven-months. It seems there is a close link between the heavenly reticence to free a slave nation and Moses, who was born prematurely, as the one chosen to liberate a slave nation.

Jacob, however, created the prototype for nationhood through his twelve sons (and daughter). The Kabbalah looks upon this group as the perfect number to begin a nation. Thus, he is born in nine months in harmony with universal law. The third part of this discourse talks of the twelve-month gestation for the Divine Daughter. The proof text is again from the story of Jacob and Leah. The Torah recounts, to paraphrase the Bible, "and she gave birth to a daughter." The daughter was Dinah. The Ari, in his cosmic intuition, saw the daughter's taking twelve months to be born as almost hinting at a comparison of her gestation period with her twelve brothers and eluding to the idea that the Daughter archetype is the culmination of the development of all the preceding archetypes mentioned in his mystical narrative.

Cosmic Nursing

The Ari then turns to a mystical meditation on the length of time it takes for the Divine Mother to nurse the Divine embryo. He offers meditations on all the Divine Names linked to the process of nursing. The mystery alludes to the Divine aspects of the Divine breasts, and which Divine Names are linked to the process of birthing blood, which becomes transformed into the milk the Divine Mother feeds the Little Face archetype.

Cosmic Maturation/Computational Enigmas

At the outset of this discourse the Ari, or perhaps the editors of this manuscript, describe a mystical numerical-linguistic meditation to link the Hebrew word for gestation with a Divine Name. Upon calculating the letters and numbers, one finds that there is a corrupt text here *since the calculation does not tally correctly.* Why was this part of the text published in the first two editions of *The Tree of Life (Etz Haim)?* The final editors and publishers deemed it necessary to publish this text, "The Gate of Principles" *(Shaar Ha-Klalim)*, in light of many of the important Lurianic concepts presented for the first time in a Lurianic tradition. Perhaps the editor/publishers wanted to indicate that the complex calculations were not the essential transmission of Rabbi Isaac Luria. In spite of this speculation, one can wonder at the preponderance of these lingua-numerical calculations in this text and many other Lurianic texts.

The obsession of Jewish mystics with linking cosmic evolutionary stages to mathematical systems perhaps originates from a growing need to link commentaries that would describe the perfect unity of Hebrew letters, the cosmos, astrology, astronomy, and the cosmic time-space continuum. Later on in the ninth and tenth centuries, with the publication of the *Sefer Yetzirah* (The Book of Formation), one sees clearly the sophisticated attempt to unify religious systems (Hebrew letters, Divine tribes of Jacob, and Divine Names) with physical systems such as numbers, astronomy, space-time, and

body parts into one system. The first authoritative commentaries on *Sefer Yetzirah* dealt with theological and philosophical issues, as one can see in Saadia Gaon's (tenth-century) commentary. However, in Rabbi Shabtai Donnolo's (tenth-century) *Chachkimoni* commentary one sees an enormous interest in the correct astronomical and astrological traditions from the Babylonian, Chaldian, and Arab schools as they relate to and contradict the *Sefer Yetzirah's* tradition on these issues. Thus, as far back as the tenth century during the period of the Gaonim, there existed a traditional authoritative interest to harmonize Jewish mystical principles with current scientific knowledge.

In the thirteenth century, with the publication of the meditation prayer book of Rabbi Eliezer of Worms, one sees a strong focus on linking *gematrias,* that is, numerical-linguistic meditations throughout the prayers of the Jewish liturgical cycle. This trend continued by the publication of the final circulation of Zoharic traditions vis-à-vis the *Tikunei Zohar* (The Adornments of the *Zohar*). This seventy-chapter magnum opus reveals the seventy "faces" (interpretations) of the Torah upon the first word of the Bible, which is "In the Beginning" *(Bereshit)*. There are hundreds of proof texts based solely on the use of *gematria* (numerical equivalences of letters) and *notaricon* (acronyms and words embedded in phrases and words). The authority of *Tikunei Zohar* was established by the end of the fourteenth century and was practically accepted by mainstream Judaism by the time it was printed in the mid-sixteenth century.

After the first printing of the vast corpus of the *Zohar,* Rabbi Isaac Luria-Ashkenazi (the Ari) began composing and transmitting his universe-shattering mystical-theurgic system. At the same time he channeled all these highly complex linguistic-numerical meditation calculations into his system. Many of these channeled teachings were immediately written down by his disciples, including Rabbi Moshe Jonah, Rabbi Joseph Ibn Tabul, Rabbi Chaim Vital-Calabrese, and other students. Possibly, some calculations were initially written down in haste and incorrectly. This may have been one of the reasons why, after the death of the Ari, R. Chaim Vital ordered the return of all the

handwritten notes of the Friends (or, as they have been referred to by later generations, the Lion Cubs—*Gurei HaARI*). Many of these writings were not returned and I suspect that they were the source of the first Lurianic teachings that swept Italy and Poland at the end of the sixteenth and the first quarter of the seventeenth century.

The Mystery of Pregnancy and Nursing

Hebrew Letters of Divine Names

Divine Names and Creation

Now we will discuss
the gestation of the Mother
and the formation of the Little Face and the Feminine.
The Hebrew word for gestation is
ibur, which can be split
into two words:
ayin bet = 72, and resh yud vav = 216.
72 is the right side,
216 is the left side.
The number 216 is connected
With the Divine Name of AHYH,
spelled out with multiple letters of Yuds.

The letter Aleph = A = 1
Lamed = L = 30
Pei = P = 80
Total = 111
The letter Heh = H = 5
Yud = Y = 10
Total = 15
The letter Yud = Y = 10

Vav = V = 6

Daled = D = 4

Total = 20

The last letter Heh of the Divine Name E-H-Y-H is the same as the first heh calculated above, which equals 15. The total for the entire calculation is
111 + 15 + 20 + 15 = 161

This spelling of the Divine Name AHYH with yuds has a numerical value of 161.

The name of God spelled with the configuration of number 52, with extra Hehs, equals 213. Add the Divine Name YHVH, spelled out with the expansive formula equaling 52:

Yud, vav, daled = 20
Heh, Heh = 10
Vav, Vav = 12
and the final Heh = 10.
Total = 52

Then the *Divine Name of* E-' L-'O-' H'-Y-'M' can be split into three parts:
Aleph Lamed is on the right side,
Yud *Mem* is on the left side,
and Heh is in the middle.
When these letters are spelled out as words, the value is 216.

[Editor: Actually, this calculation is incorrect, for when you spell and add up this configuration, the number adds up to 217 instead of 216, which is stated in the text. This is proof that this text called "The Gate of

Principles" of *The Tree of Life was an early, unedited recension of Lurianic Kabbalah.]*

The expansive spelling of the Name of E-L-O-H-Y-M is as follows:

Aleph = 111
Lamed = *74*
Heh = *10*
Yud = *20 Mem* = *80*
Total = 295

[What could the author of this text have meant? Rabbi Meir Poprush, the final editor of the Etz Haim, *addresses this question in his important commentary on the* Etz Haim, Ohr Zarua *(Expansive Luminosity). See* Ohr Zarua: Etz Haim/Shaar Ha-Klalim, *page 15, column 2, "The Secret of Gestation," and so on. However, it is not the goal of this book to incorporate all the commentaries, alternative texts, and manuscripts within this presentation of Lurianic Kabbalah, since this would be beyond the scope of my research. Rather, my goal was to take an entire text of the ARI and present it as precisely and simply as possible.]*

The text continues:

> We know that these three names *originate* from the Mother's side:

1. A'- H'- Y'- H',
2. Y'-U'-D' H'-E'-I' V'-A'-V' H'-E'-I'
3. A' L' H' Y' M'

Cosmic Conception

Mystical States of Gestation

Divine Qualities within Gestation

And know: There are three gestation states:
The gestation of 7 months;
The gestation of 9 months; and
The gestation of 12 months.

Now we will explain
the gestation of 9 months within the
womb of Intuition of the Little Face.
There are 3 spheres within 3.[1]
Each of them is incorporated and bound
within each of the other three.

The sphere of Endurance is incorporated
and bound within 3: Grace, Strength, and Beauty;
Praise is incorporated and bound within those 3; and
The Base is incorporated and bound within those 3.
This is what is meant by 3 within 3;
each of the lower spheres is in all 3 of the higher spheres.
Thus, there are 9 stages of integration.
Corresponding to them is the gestation of 9 months.

For the gestation of 7 months
it is necessary to include
Endurance, Praise, and Base of the Great Face,
and the lower half of Beauty,

within Grace and Strength
and the higher half of Beauty of the Great Face.

This is the equivalent of 3.5 contained within 3.5.

The integration of spheres within one another
is needed for the Great Face himself,
for Endurance, Praise, and Base are open and vulnerable.

These lower spheres must be brought up
to the station of Grace, Strength, and the upper half of
Beauty,
so the Little Face and the Feminine
can emerge *(can be born),*
and through this process they enclothe
Endurance, Praise, and Base of the Great Face.
This enclothing takes 7 months.

For the *development* of the Little Face skull
an extra 2 months is added,
to make 9 months.
The Great Face needs only 7 months
to complete his integration;
but the Little Face requires 3 within 3,
which equals 9 months.
The Feminine *partner*
of the Little Face is not complete
until 12 months,
as we will write with the help of Blessed Name.

Now we will explain
the 7 months of the Great Face.
The stages are as follows:

The lower half of Beauty
of the Great Face is enclothed
within the upper half of Beauty of the Great Face.
Beauty does not have to be garmented
in all the 3 upper spheres
(which are Crown, Wisdom, and Intuition),
since half of Beauty is included
in its upper gradation anyway;
and this integration
in the upper half *takes* one month to complete.

However, the lower sphere of Endurance
needs to be garmented
in all 3 higher spheres
(Grace, Strength, and Beauty),
because he is a measure in his own right
and is incorporated from lower parts.
He must be garmented in all 3 upper aspects;

The same process happens with the development of Praise.
Six months for Endurance and Praise
plus one month for Beauty equals 7 months.

Cosmic Development

Premature Moses and Full-Birth Jacob

The Birth of the Divine Daughter

This is the secret the sages have written,
that Moses our teacher,
peace be upon him,
was born in 7 months;
for he is the embodiment of Beauty,
half of which is garmented above.

The notion that Moses "is the embodiment of Tiferet—*Beauty" would contradict many kabbalistic texts that Moses was the embodiment of the sefirah of Victory-Endurance, which is* Netzach.

Jacob gestated for nine months.

However, Jacob is *rooted in*
the Base of the Great Face,

The notion that Jacob is the Base of the Great Face would seem to contradict the notion that Jacob was the embodiment of Beauty—Tiferet. *This is evident within many kabbalistic texts.*

And he is also included
in the upper half of Beauty.
Therefore, he needs more than 7 months.

Moses is within,
which is Beauty,
and Jacob is outside,
which is the Base.

The Gestation of the Divine Daughter

The gestation of 12 months is necessary
so Sovereignty can emerge.
As it is written;
"And afterward she bore a daughter."[2]
The acronym for *the scriptural words*
"bore a daughter" *(yalda bat)*
is yud bet, *which equals* 12. [Yud equals 10, bet equals 2].
A daughter was born after 12 months.[3]
"And after" comes from "And it was delayed until this moment."[4]

The idea of these 12 is as we mentioned,
Sovereignty was enclothed in each of 3 higher spheres;
Grace, Strength, and Beauty.
She needed 3 extra months,
for, initially, the 3 lower spheres
(Endurance, Praise, and Base)
were enclosed within the 3 middle spheres
(Grace, Strength, and Beauty),
and that integration takes 9 months.
She remained 3 extra months
in order to be included in each
and every one of the 3 middle spheres;
thus there are 12 months.

After this process
the daughter (Sovereignty) was born,
as we have seen.

Now we will return to
explain the general state of the Great Face.
When the 3 lower spheres
(Endurance, Praise, and the Base)
of the Great Face rise
to the 3 middle spheres
(Grace, Strength, and Beauty),
the most chosen of the lights
from the shattered vessels ascended with them.

Know within the womb of the Mother
some of the light is very refined and clarified;
and from this refined light
are created the other entities.
However, there remains a bit of light
that does not have the capacity to be clarified, for it is very thick.

From the first 3 spheres,
Crown, Wisdom, and Intuition,
that are within each and
every one of the 7 points that were shattered,
are created the Great Face and the Father and Mother,
and that which is exceedingly dense
and not able to rise,
the Little Face takes for himself.

For even though this light is not worthy
for the station of the Father and Mother,
it is worthy for the Little Face.

Then the food is clarified from the residue.
And from the first 3 within each and every one of the 7
points is created the head of the Little Face,
which is the 3 *states of consciousness* called
Crown, Wisdom, and Intuition.
All this takes place in the womb of the Mother.

These are her 3 *states of consciousness,*
the mystery of the gestation in the womb of the Mother.
Here 3 are within 3;
nevertheless, the embryo has a head,
even while in the womb.

Afterward, 4 qualities are clarified
in the points within the 7 points.
They are called Grace, Strength, Beauty, and Endurance.
From them are created the body of the Little Face.
From those which became more refined,
comes a clarification in the first 3 spheres,
in the way we have seen.
These 3 remain.
Within these 3 are the 10 *sefirot*
that within each and every point are not clarified at all,
until they reach the time of Nursing,
as we will explain with the help of the Blessed Name.
At that moment they are clarified.

Cosmic Birth

The Relationship of the Divine Mother with the Divine Embryo

All these spheres
are in the lower dimensions,
and the Shells (negative forces) are grasping them;
therefore, they are not able to become refined at this time.
This is what the Bible means when it says,
"If a woman gives birth, and bears a man-child,
then she shall be protected *(temaia)* seven days."[5]

The Little Face remains in the womb
to refine the energies, and then
7 of these energies are clarified:
they are the first 7 spheres:
Crown, Wisdom, Intuition, Grace, Strength, Beauty, and
Endurance.

When the Little Face is born,
all the judgments that remain from these 7 energies
that did not have the capacity to refine anymore
burst out as the blood that emerges during the birth.
This is why she is protected for seven days.

However, if she gives birth to a daughter,
there are 7 Shells, which are 7 days,
and there are 7 more for the Sovereignty,
which is an extra sphere in each of the other spheres,[6]
because the feminine becomes refined after the masculine.
Therefore, she is protected for two weeks—14 days, 7 plus 7.

Cosmic Nursing

Afterward, during the stage of nursing,
when the nursing mother *creates*
from the menstrual *(nidda)* blood
and transforms it into milk,
it is the same with these 3 spheres of the 10
that have not been refined during the gestation.

They are considered rigorous aspects or judgments,
meaning blood.

However, when they were still in the form of food
contained within the residue,
so they did not emerge with the birth.
Indeed, some remains within the Mother
so that it will be clarified during the time of Nursing, and
become actual food: milk.

The Mother nurses the Little Face
with this milk,
so the Little Face will become complete in all *dimensions.*

The nursing stage is 24 months:
Praise needs 8 months to mature *(develop);*
for she is enclothed in 7 spheres above her,
thus making 8;
the Base (or Foundation) is also 8 and
Sovereignty is 8.
Each of these spheres is enclothed in the 7 above it,

and counting itself as 1 makes 8.
Therefore, each of the 3 is 8,
and the three 8s make 24.

(Thus, 24 months of nursing!)

Cosmic Maturation

From this nursing,
the Little Face develops and expands
through all the qualities of the 10 spheres.
For in these 24 months,
the 3 spheres that were enclothed in 3 expand,
and they are from the 6 directions.

And if you will ask,
"But the 3 are within 3, so how could the 3 spheres
mentioned, remain within the Mother as milk?"

The intention is that they are not clarified
until the Mother nurses the baby, for then,
these judgments that were within become
sweetend by the milk from
the nursing mother;
and from this milk,
the thighs start growing,
and the last 3 spheres that are within.
For in the beginning they were lacking much,
and 3 were enclothed in 3;
and these 3 were not recognized within them.

She nurses them, and takes these
qualities of judgments *(stagnant energies)*
and refines them, and they
become complete and transformed
through this nursing. Afterward,
when the legs are completed,
and nothing remains in the Mother
from these 3 spheres of the 10
except the judgments within them
that are worthy to be transformed from blood into milk.

We can compare this to the very young child
who has thighs and legs,
but does not know how to walk,
until he is nursed.
Through this nursing the legs grow,
and he begins to walk.
Then, the higher 3 spheres that were enclothed there
expand; and this is their development.

One can see that the thighs are entirely transformed
through nursing and they grow.
Endurance is refined in the womb.
Praise is not clarified in the womb;
and Endurance is not revealed until
Praise is completely clarified ***and purified*** through nursing.

Meditation on the Divine Names Linked to the Process of Nursing

The secret of milk is the Divine Name A H Y H
(Alef'-Heh'-Yud'-Heh') stationed within Intuition.
The name A H Y H is expanded
with the Heh spelling in this way:

1. The simple form, A H Y H;
2. Using each letter as a word:
   A Le P H'- HeH'- Y u D'- He H';
   and
3. Spelling out each letter of each of the words
   1. A Le Ph- He-H Yud Vav Daled- HeH:
   2. A L Ph' - L M D' - P H' - H H' H H' - Y V D' - V V' - D L T' HH'HH'

There are three *methods to spell expansively;*
with the heh spelling
it is the numerical equivalent
of the word *chalav,* milk (40)
with the word *(chalav)* counting as 1 in itself
and with the complete spelling counting as 1.[7]

We know that the Divine name of A H Y H,
spelled with extra Hehs,
is the embodiment of Knowledge and Beauty;
for *there* is the place of the breasts,
throughout the central channel (of the great Tree of Life).
Another way to look at this is as follows:

the blood is transformed into milk.
This blood is the external *aspect* of A H Y H,

when spelled out with this method:

1. A = 1,
2. A H = 6,
3. A H Y = 16,
4. A H Y H = 21.

Total = 44

This progressive spelling of A H Y H is numerically equivalent to DAM *(daam)*, the Hebrew for blood,
which is also numerically (44).
If we subtract 4 from the 4 letters of A H Y H,
what remains is 40,
the numerical equivalent of *chalav* (milk),

chet = 8
lamed = 30
vet = 2

Total = 40

which is the expansion alone.

The Mystery of Divine Breasts

is the meaning of the scripture
"And passed over" (Va Y a A Vo R),
for the secret of these Hebrew letters,
'vav yud ayin bet vav resh, is: ayin bet = 72.
This is the right side,
and: resh yud vet = 216, on the left.

The Tetragrammaton Y H V H
is positioned in the middle.
All these embodiments are
within the sphere of Intuition,
for she is the nursing Mother.

They add up to the numerical equivalent of
the Divine Name 'Sh'-a'-d'd'-ai' (shin daled yud).[8]
S'h'a'd'd'ai is the root of *shedayim,*
which means "breasts."
They are also called *dudayim;*
This is the secret of the name E'-l'-o'-h'i'-m'
which is an embodiment within Intuition,
which is A' L' H' Y' M'.
Aleph Lamed is on the right side.
The last two letters on the left are *Mem* and Yud.
The Heh is in the middle.

The Divine Name of Elohim is visualized as an embodiment of the right and left breast with the heart in the center:

AL H YM

A L combined with D D *(dod),*
which means breast, is A L D D.
M Y and D D is M Y D D.
This is the secret of E'l'd'ad' and M'e'd'ad' who
prophesied in the Israelite camp in the desert.[9]

The Divine Name That Manifests During Nursing of the Cosmic Embryo

When the Mother is nursing her children,
she becomes the embodiment of the Divine Name—*E'l'-Sh'a'd'd'ai'*,
through the nursing breasts.[10]
When she ascends and leaves her children,
and they have completed their nursing,
then she is called *E'l'-E'l'y'on'*.[11]
"E'l'-E'l'y'on', the bestower of good graces."
We say this phrase in the daily blessing,
during the standing silent prayer *(Amidah)*.
This expression, "the bestower,"
refers to "The child grew and was weaned."[12]

The name *Elyon* is the external
of the Divine Name, Number 63 (SAG),

The Divine Name of SAG, Number 63, refers to the expanded spelling of the Tetragrammaton as follows:
YHVH = Yud-He-Vav + He Yud + Vav Aleph Vav + He Yud = 63

and the name E L is the inner aspect of 63.

The Divine Name
utilizing the Hebrew letters Yud Yud Aleph Yud[13] = 31 (Aleph Lamed),
and this is *also equivalent to the Divine Name of E'-L' = 31.*

The name A H Y H spelled with Yuds plus the sum of the calculation counted as 1, + the 4 of the original name = 166, and 166 is numerically equivalent to *Elyon.*

Now, we will return to explain the letter Heh
in the middle *(in the midst of the chest)*
remaining from the name EH'- LO'- H'- Y'- M.[14]
The secret of the Heh is the milk
that flows from these two breasts.
The Heh is in the middle,
for it is from the Heh that a flow
comes to the right breast
and to the left breast.

The letter heh has two forms:
daled vav and daled yud.[15]
D V + D Y = D V D Y = 24.[16]
We can spell out this heh with 3 variations:
heh yud = HY, heh heh = HH and heh aleph = HA.
Their mnemonic symbol is yud heh aleph or YHA,
which is numerically equivalent to *chalav.*
We can also count this as another name,
with the 3 Hehs spelled out in different variations:
1. Heh yud,
2. Heh heh, and
3. Heh aleph.
These 3 are numerically 31, A L.
With 6 added, the 6 letters it equals 37.
Then taking the 3 letters Y H A and
adding 3 for those 3 letters,
it becomes 40, the numerical value of *chalav,* milk.

From the heh in the middle,
between the two breasts of Intuition,
two kinds of milk flow:
one to the right breast and
one to the left breast.

CHAPTER 4

The Second Pregnancy and the Development of Threes

READER'S NOTES

Re-Entering the Womb

The Ari reveals a new stage in the development process. It is not enough to be born once. One must to re-enter, as it were, the Divine Mother's womb a second time for the purpose of completing the stage of maturation.

Sleep and Cosmic Unions

The Ari links the idea of sleep to the cosmic sexual union of the micro Divine male/female, generating union and conception. Their union is linked to the meditation of the *Shema* discussed at the end of Chapter 1. This union is contemplated and visualized during the recitation of the *Shema*.

The Ari quotes the Bible paraphrasing, "from within my flesh shall I see God?" He uses this scripture to describe the cosmic fluids of the Divine Mother, which catalyze her to conceive in order to give birth to sublime souls. These souls will continue the process of the lower worlds to generate and awaken the supernal realms to send Divine sustenance toward all lower realms. All this is accomplished through their prayers and contemplative unions.

Divine Letters and Embryonic Evolution

The cosmic archetypes interface and effect the formation of the Divine Name. The narrative continues to describe the emergence and placement of Divine letters within the developmental stages of miniature Divine masculine and feminine beings.

The Pregnant Divine Male

At one point in this narrative it reads as if the Divine masculine is transformed into a pregnant female or, rather, a pregnant male! The text describes the emergence of the Divine micro-feminine as "the Feminine sovereignty that is enclothed *in him* during Nursing." These statements point to an astonishing conceptual framework that seems to counter societal understanding of developmental stages within men and women.

The Three Stages of Maturation

1. Gestation one
2. Nursing
3. Gestation two

The Ari is saying that the Divine Mother transmits sustaining energies within the Tree of Life in a methodical process. A psycho-cosmic alignment is directed to the lower energies within the Mother toward the higher qualities within the Divine embryo. This enables a maturation. This is done in a meticulous process. Just as the earlier stages of the Divine emanation of light collapsed in a haphazard and apocalyptic disaster (such as a Big Bang), this stage happens in a very neat, "Rube Goldberg," step by step fashion whereby every aspect is intrinsically linked to the other steps in the process. The restoration is similar in its mechanistic procedure. However, if each step is looked at as a psychic stage in which vulnerability results in dissolution, dissolution results in rebuilding, and rebuilding results in empowered alingment, then

this is not a mechanical process. Rather, it is a profound meditation on the simultaneous multidimensional development of Divine energy emanating into the world as we know it.

The Ari continues his discourse and reveals the idea of the Divine transmission of the Mother to the Divine embryo (the Little Face) in three stages, corresponding to the three Divine rays of light emanating throughout the Tree of Life. They are referred to as the Right, Left, and Central rays.

The Embryo and Devotional Beautification

This section of the chapter is a classic example of Lurianic hermeneutics. The Ari locates a common rabbinical statement on the auspicious rewards one recieves when performing a religious commandment with extra energy and/or heightened aesthetics. Through the twist of a word, which could have a double meaning, the Ari links this exegesis to his mystical cosmology of embryonic development.

Biblical Measurements

Throughout the Torah many different measurements are mentioned in context with religious laws, prayers, and legends. The most common is the fist, a handspan, and an elbow span measuring from the tips of the fingers until the point of the elbow. The Ari reveals that these biblical measurements are embedded within the developmental stages of the Divine male and female.

The Mystery of the *Mezuza*

The Ari reveals that the *mezuzah* (which is the miniature scribal scroll mounted upon all doorposts of every doorway leading to a dwelling area) is embued with Divine emanations. Combined and permuted with certain Names of God, the *mezuzah* becomes a protective force field against external negative energy.

The discourse concludes with a discourse by a second-generation Lurianic kabbalist, Rabbi Jacob Tzemach. He was a descendent of Portugese *conversos,* who became a staunch follower of the Lurianic way. R. J. Tzemach edited many of the later writings of Rabbi Chaim Vital-Calabrese and was the teacher of Rabbi Meir Poppers (Papyrus), who was the final editor of the *Tree of Life.*

Joseph's Beauty

The discourse concludes as it digresses upon a mystical exegesis on the physical beauty of the biblical Joseph. The Ari is attempting to link the biblical myth with the process of the development of the Divine male/female.

The scripture in the Torah that describes Joseph's beauty has within its linguistic structure an embeddded acronym that contains the word *orphan.* The Ari uses this exegetical insight to link these linguistic coincindences with the process of the Divine Mother transmitting "building blocks" for the development of the Divine embryo. However, the development of the Divine embryo/s is not completed. The proof text is the word *orphan* describing Joseph, who was also an embodiment of the Little Face.

The Ari concludes this discourse with the developmental principle that implies that a child, in order to complete his or her maturation process, must generate this maturation on his or her own volition. Likewise, just as Joseph took responsibility in his dire circumstances and ascended to be the viceroy of Egypt, the Little Face must complete the rest of his development with his own self-generated energy.

The Second Pregnancy and the Development of Threes

Now, we will explain the passage
in the *Zohar* that says,
"After they are suckled, she becomes pregnant with them."[1]

The explanation is as follows:
The child[2] does not have complete Knowledge
until the age of nine years and one day.
After this time his *act of* sexual intercourse
is considered intercourse;
because his mind has become complete *(mature)*.
This refers to the biblical scripture
"And Adam knew Eve his wife."[3]

Re-Entering the Womb

After the Little Face finishes nursing,
he returns into the womb of the Mother
for a second pregnancy,
to develop Knowledge within himself,
since his entire being, which consist of Six Directions,
has been completed during the Nursing.
You may wonder how this is possible,
a second pregnancy after the Nursing, does it not say,
"From within my flesh shall I see God?"[4]

Sleep and Cosmic Union

In the realm of Sovereignty,
the souls below ascend every night,
when we recite the scripture
"Into Your hands I commit my spirit."[5]
At this moment
the Mother becomes pregnant and
renewed from these prayers,
which is the mystery of

"They are renewed every morning.
Great is Your faithfulness."[6]
From the souls *(neshamot)*
of the Little Face and the Feminine
the Mother becomes pregnant the second time,
and she is regenerated by
the new consciousness that has been given by them.
When the Little Face and the Feminine are in union
they ascend into the womb of the Mother,
they generate the feminine waters *(motivation)*
for the Mother (Intuition)
to mate with the Father (Wisdom).

Through this embrace
a new consciousness
descends and is born into
the lower union of
the Little Face and the Feminine.

Evolution and the Miniature Divine Male

Now we will explain the mystery
of the development of the Little Face.
When the Little Face is in
the First gestation state,
three spheres are within three.

Divine Letters and Embryonic Evolution

This is the station of the letter Vav
within the letter Heh of Intuition.
The letter Vav protrudes.
This is the mystery of the point that protrudes at the end
of the Vav, which indicates the point of Sovereignty
that stands with the Little Face,
which is the letter Vav without its head.
This is called 3 within 3, a little Vav.

When the Little Face emerges,
he is the station of the letter Vav
that is revealed within the name of *YHVH*, positioned
after the first Heh.

After the Vav emerges out of the first Heh,
this Vav achieves a head to itself.
This head signifies the head, which is the Crown, Wisdom,
and Intuition,
of the Little Face in its infancy and nursing.
At that time his limbs are as thin as the antennae of a

locust, and they are called Six Directions alone
(uncrystallized potential);
but he does *attain* a little head.
This is the head of the Vav.

The Pregnant Divine Male

His Six Directions
are the expansion of this Vav,
and the point at the thin end
of the Vav below is the station of
the Feminine Sovereignty that is
enclothed in him during Nursing.

Three Stages of Maturation: (1) Gestation One, (2) Nursing, (3) Gestation Two

Now, we will explain
the third station of *maturation*.
In order for the limbs of the little one to develop,
limbs that are *refined* as the antennae of a locust.
It is necessary for *the sefirot of*
Endurance, Praise, and Base
of the Mother to enter
the Six Directions of the Little Face.

The higher body of Endurance
of the Mother combines
with two parts of Grace of the Little Face.
They ascend to the head of the Little Face,
and from the union of these 3 parts his Wisdom is created.

Then, one part of Praise of the Mother
combines with two higher parts
of Strength of the Little Face,
and from these three parts
within the head of the Little Face
is created Intuition of the Little Face.

This is the mystery
of the phrase based on *Zohar*,[7]
"Grace of Graces and Strength of Strengths."
For, one part of Endurance of the Mother, which is the
Right ray, is called Grace,
combines with two graces,
which are the two higher parts
of Grace of the Little Face;

and they become three parts,
which are three graces.
From these three graces
Wisdom of the Little Face *results.*

In the same way,
Intuition of the Little Face is created,
from the Strength of Strengths;
and the same with the Endurance of Endurances
and the Praise of Praises,
which are the two lower qualities of
Endurance and Praise of the Mother.
(These parts are not called graces and strengths.)
They combine with Endurance and
Praise of the Little Face

to complete them,
as we will write with the help of God.

It is difficult to understand,
since we say Grace of Graces and Strength of Strengths,
and so on, why do we not say Beauty of Beauties also?
We will *return* to this subject.

Now we will return to the discourse.
One part of the Base of the Mother combines with
the two higher parts of Beauty of the Little Face, and
from this is created
Knowledge of the Little Face.

The second part of Endurance of the Mother combines
with the remaining one-third of Grace of the Little Face,
and the higher one-third of Endurance of the Little Face;
and Grace of the Little
Face is created with these 3 parts.

Know: When *[the first]* part of Endurance of the Mother
descends and creates
Wisdom in the Little Face,
only the lowest part *[of Endurance of the Mother]* descends,
because this is the order of descent.

Afterward, the middle part of Endurance of the Mother
wants to enter in order to create Grace of the Little Face,
which is incorporated from three parts;
then the lowest part of Endurance of the Mother,

which was originally
in Wisdom of the Little Face,
descends to Grace,
and one part of Endurance of the Mother remains within
Wisdom of the Little Face.

Afterward, the third part of Endurance of the Mother
wants to descend in order to complete the
Endurance within the Little Face.
Then, the upper part of Endurance of the Mother
enters Wisdom of the Little Face,
and the middle part *of Endurance of the Mother*
descends to Grace of the Little Face;
and the lowest part of Endurance of the Mother descends
into Endurance of the Little Face.

Through this process the Right ray of the Little Face is completed.

In the same way the Left ray of the Little Face is created
from the 3 parts of Praise of the Mother.

And in the same way the Central ray of the Little Face is created from the Base-Foundation of the Mother.

We find that Grace of the Little Face
is created from the union of
three-thirds who were separated from each other;
the middle part of Endurance of the Mother,
the lower part of Grace of the Little Face,

and the upper part of Endurance of the
Little Face.

From the combination of these three,
Grace of the Little Face is created.

In the same way,
Strength of the Little Face is created,
and in the same way,
Beauty of the Little Face is created.
However, this does not happen
with any of the other spheres of the Little Face, for these
that we just mentioned are in the station of thirds
separated from each other.

We find the Little Face in each of the ten spheres has
one-third that is taken from the Mother;
there are two-thirds *belonging to himself,*
and he takes one-third from the Mother,
and integrates.
This process happens throughout his 10 *sefirot* (centers).

The Embryo and Devotional Beautification

This refers to what our Rabbis have said concerning,
"the adornment of the observance" *(hidur mitzvah):*
in fulfilling a commandment,[8]
it is always auspicious to perform beyond duty, a third
more than what is expected.
For such is the way of the Little Face;

one-third is grown within him.
With this we can understand if the third that our Rabbis have mentioned is internal or external.

The reason all of the Little Face is created from these thirds is the mystery of the scripture,
"... and [the Lord] comprehended the dust of the earth in a measure."[9]

For the Little Face and the Feminine *partner* are called dust.

Everything comes from the dust,
even the orbiting sun.

Biblical Measurements

All is measure with measures.[10]
This is the explanation of the sentence,
"Who has measured the waters in the hollow of his hand ... ."[11]

What is the difference between a measure *(medida)* and a span *(zarat)*?
A measuring vessel *(medida)* contains a "house" to receive what is placed in her.
After measuring one measure,
we empty the vessel to return,
refill, and measure again.
With a span there is no need to pour out anything,
for there is no receiving vessel.

The scripture can be explained as follows: through the
hands of "Who" *("M I"—Mem Yud),* meaning to say
through Intuition,
which is the connotation of "who,"
is the Supernal Mother,
the waters are measured "in the hollow of his hand."[12]

These are the two *levels of* waters,
the lower waters and the upper waters,
which are the Little Face and the Feminine *partner,*
who are separated and
differentiated from one another.

"God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament."[13]

This division is accomplished
by measuring with a measure.
It is filled the first time
with the higher waters.
Then this measure is emptied
to give to the Little Face,
and the measure is returned
to be filled a second time
with the lower waters.

The second filling is for the needs of the Feminine *partner.*
The term *measure* is used
since we need to make a separation and a differentiation

between the Little Face and the Feminine.
This separation is made by means of a measure that is
filled and returned to be filled again.

However, the span is *entirely* used for the Little Face,
who is called the heavens.
For "who" *("M i")*,
is at the beginning of the sentence,
"measuring out the heavens with the span."[14]

The meaning of measuring out
is that a boundary, border, perimeter, and measures with
the span *are established* and says, "until here will be the
boundary of the mentality of Wisdom,
and until here will be Grace,
and until here will be Endurance ..."
and in the same way with the Left ray
and the Middle ray.

Afterward, it says,
"conceptualized the dust of the earth with a measure,"[15]
which means he measured Intuition
with the upper third of Beauty of the Little Face,
which is the chest. From this measure emerges
the Feminine Sovereignty,
which is called the "dust of the earth,"
as mentioned in the *Idra (Zohar):*
"she emerged from between his two arms."[16]

The Mystery of the *Mezuzah*

This is the mystery of the *mezuzah,*
which is the *embodiment of* Sovereignty,
because the *mezuzah* is numerically
the same as *the Divine Name of* A D N Y (65).
The *mezuzah* is placed on the bottom part of the top third
of the doorpost, to signify Sovereignty, which emerges
from the higher third part of
Beauty of the Little Face.
This is the mystery of the sentence
"Yea, the Almighty shall be your defense, and you shall
have plenty of silver,"[17] which uses the name
Sh'a'dd'ai' (the Almighty)
which is a shield against the Shells *(external forces)*
that are called *tzarich* (need).
For this is how Sovereignty emerges.
The Sovereignty *indicates the mezuzah,*
which is on the outside of the Little Face,
so the Shells will not have a grasp there.
There is a power in the name of Shaddai to dissipate the
Shells, which are called *tzarich.*

The letters of Sh'a'dd'ai' *(Shin Daled Yud)* are
the acronym for "Guardian of the Doors of Israel"
(Shomer Daltot Yisrael).

This is a discourse on the expansion of Endurance, Praise,
and Base of the Father and Mother into the Little

Face in order to help him grow.
It is a very beautiful and appropriate explanation.

The Words of Jacob Tzemach:

Divine Parental Influences

The consciousness of the Little Face is created
from Endurance, Praise, and the Base of the Mother;
and such is the order of their structure
that every measure has three parts.

The bottom part of Endurance of the Mother descends
into the place where Wisdom of the Little Face will be in the
future.
From this place arise two parts
of Grace of the Little Face,
and Wisdom is created from these three parts.

Afterward, the middle part of Endurance of the Mother
descends into the place of Wisdom of the Little Face,
and she pushes away
from that place the bottom part of Endurance.

The middle part of Endurance of the Mother remains in
Wisdom of the Little Face and the lowest part descends
to Grace of the Little Face.

The top part of Endurance of the Little Face rises to Grace;
and Grace is created from these three parts.

Afterward, the highest part of Endurance of the Mother
descends into the place of Wisdom of the Little Face.
The second part of Endurance,
which was in Wisdom, is pushed out
and descends into his Grace, and the lowest part
[of Endurance], which was in Grace, is pushed out
and descends into Endurance of the Little Face.
In that place Endurance of the Little Face is created,
from these three parts.

The same process occurs on the side of Praise, the Left ray.
From Praise of the Mother is created
Intuition within the Little Face.
The lowest quality of Praise of the Mother descends into
the quality of Intuition of the Little Face,
and two parts of Strength of the Little Face
ascend into the station of Intuition.
Intuition is created from these three parts.

Then, the middle part of Praise of the Mother
descends into Intuition of the Little Face,
entering the lower quality of Praise of the Mother,
and the lower quality of Praise of the Mother
descends into the bottom part of Strength.
Then the top part of Praise of the Little Face rises into
Strength, and in that place Strength of the Little Face
is created from these three parts.

Afterward, the highest part of Praise
of the Mother descends into

the place of Intuition of the Little Face,
and the middle part of Praise of the Mother is pushed out.
The highest part of Praise remains
in Intuition of the Little Face,
and the middle part that was pushed out
descends into his Strength.
Then, the lowest part *of Praise of the Mother*
is pushed out from there into Praise *of the Little Face.*
Praise is created from these three parts.

The Base is the Central channel.
The bottom part of the Base of the Mother
enters Knowledge of the Little Face.
Two parts of Beauty of the Little Face ascend into this
place, and Knowledge is created from these three parts.

Then the upper part of
the Base of the Mother descends
into Knowledge of the Little Face
and the second part
of the Base of the Mother,
which is within Knowledge, is pushed out.
Now only the top part
of the Base of the Mother
remains in Knowledge or the Little Face,
and the second part that was pushed out of Knowledge
descends into the top third of Beauty of the Little Face.

The Base of the Little Face
is not garmented by the Mother.

The reason for this is,
he does not have any consciousness.
For the five graces have *only* expanded
to the Praise of the Little Face.
This is the meaning of the saying
that the "Supernal Mother expands until the sphere of Praise."

Nevertheless, the impressions of the graces, through their expansion, accumulate in the Base, and we call them an entire entity.

Just as the Base of the Little Face
receives impressions of these graces,
in the same way, the light impressions of the garments of Endurance, Praise, and Base of the Mother expand,
from the power of the Base within the Mother.
Inside this Base, graces are concealed, and these
concealed graces enter the head of the Little Face.
From there they descend and illuminate his Crown
until his Base Foundation.

Now we will return to the original subject.
We have explained
that the three parts of
Endurance of the Mother expand
below into the Right ray of the Little Face,
and the three parts of Praise of the Mother expand below
into the Left ray of the Little Face.
The Base of the Mother expands below into the Central
ray in this manner:

The top part of the Base of the Mother
combines with the higher parts
of the Beauty of the Little Face,
and from the combination of
the Base of the Mother
and the Beauty of the Little Face
is created Knowledge of the Little Face.

Then the second part
of the Base of the Mother combines
with the bottom part
that is left of Beauty of the Little Face.
The top part of the Base
of the Little Face rises into the place of Beauty,
and Beauty of the Little Face
is created from these three parts.

Then the Base of the Little Face is left
with two parts alone,
because the Base of the Mother is the
diminished Base of the Feminine *partner,*
and only has two-thirds of a measure.
One of these thirds descends
into Knowledge of the Little Face,
and one-third goes into the Beauty of the Little Face.
The Mother has nothing left at all to give
to the Base of the Little Face,
so two-thirds alone remain.
However, in each of the other spheres
there are three thirds,
because they all receive from the Mother.

Joseph's Beauty

This is the mystery of the biblical scripture
"And Joseph was of beautiful form, and fair to look upon."[18]
The acronym *in Hebrew* for "of beautiful form and fair to look upon" *(Yafa Toar Viyafa Mareh)*
is the word YOTAM—"orphan."

What is the connection between Joseph
being someone who is beautiful to look upon
and the word *orphan?*
He was left an orphan from his mother,
who is the embodiment of Intuition.
In all the other spheres,
the Mother stands with him,
but not in the Base Foundation.

This is the order of the expansion as we have shown above:
first to be completed
is Wisdom of the Little Face,
through the highest part of Endurance of the Mother;
afterward, Intuition;
and afterward, Knowledge;
and afterward, Grace;
and afterward, Strength;
and afterward, Beauty;
and afterward, Endurance and Praise;
and finally, the Base.
This completes the development
of the Little Face.

CHAPTER 5

Mental States and the Image of the Little Face

READER'S NOTES

Meditation on the Divine Image

The terms *gestation/pregnancy,* in the cosmic narrative of creation, are the states when different stages of consciousness are embedded within the cosmic embryo. This discourse links with the biblical scripture of Genesis, to paraphrase, "let us make him in our image." The Hebrew word for "image" contains three letters (sign/metaphors) for three developmental stages of consciousness within the Divine Child.

The Hebrew word for "image" *(tzelem)* is written vertically and descends into the Divine embryo. Thus, the last letter enters first. If the three letters are ABC, then the letter C enters first, the letter B enters second, and the letter A enters last. After they all enter, development is complete. This completes a mystical-linguistic meditation of the Divine embryo interfacing letters and cosmic energy in the form of Divine archetypes and Hebrew prayers that invoke cosmic compassion.

The Ari's Project

The ultimate project of the Ari is to essentially create a "mandala" with a worldview contained in a pictograph reality map that is meditated upon by a kabbalist practitioner. The goal is to become so

identified with this inward cosmic reality map that one must refer to it in every way possible as one encounters reality, until that moment comes when the mystic experiences the unity of God totally.

Meditation on Divine Coupling

This is a meditation on Divine motivational energy, which consists of catalytic forces empowering the Divine Couple to become one with each other. The source text for this meditation is the Hebrew prayer that invokes mercy and compassion. This comingling of energy is catalyzed within the womb, where the result is the formation of the embryo.

This discourse also describes the union of these cosmic forces in terms of clashing/caressing, giving, and receiving "graces and powers" in order to become one. The text practically reads as a cosmic-esoteric description of sexual foreplay!

Divine Image and Conception

The Ari reveals the real meaning of the word for "Divine Image" *(tzelem)*, as it enables and empowers conception and the transmission of conception. He begins with an analysis of the descending movements of the letter *mem* of the word *tzelem*. Then there follows a description of the descent of the letter lamed of the word *tzelem*. The relationship of the Father/Mother is intrinsically linked parallel to the integration of the *sefirot* as the building blocks of the developmental consciousness of the Divine child. Finally, this section concludes with the descending power of the letter tzaddi of the word *tzelem*. It is through the power of this first letter that the child receives an all-encompassing mental consciousness. The letter tzaddi encodes the final state of consciousness into the microcosmic embryo: the Little Face.

Meditation on the Divine Beard

This text makes the startling commentary on the creation and manifestation of the Divine Beard. The Ari is referring to the idea of Divine compassion, discussed in great detail in the esoteric section of the *Zohar*, "The Book of Concealment." Throughout Lurianic texts, including this one, the most quoted of all texts besides the Torah is the *Zohar* literature. If one were to carefully peruse Lurianic texts, one would begin to see a pattern of the Ari commenting on the *Zohar*'s point of view or using the *Zohar* as a proof text for his own commentary. This section of the discourse shows again how the Ari used the *Zohar* to develop his own mystical system. I would dare say that Lurianic Kabbalah could not exist without the *Zohar*. In order to understand the "white beard of the ancient one," a careful study of the original *Zohar* is critical.

The Mystery of Circumcision

This relates to circumcision and the mystery of the Divine Father and Mother nurturing the Divine Child to instill autonomous consciousness.

The Ari continues to link his cosmology to all the rituals, teachings, and prayers of traditional Judaism. Thus, the Ari continues his meditations on the subject of *brit milah,* the covenant of circumcision, and places the ritual act of circumcision within the aspect of the Sovereign *(Malkuth)* quality of the Tree of Life. The placement of the feminine clitoris as the Divine Feminine quality of Sovereignty is also implied when the Ari writes, "In the Mother's Foundation (the Base) there is one point called the 'point of Zion.'" There is no link between the discussion of the esoteric meaning of circumcision and female body parts.

The Mystery of *Tefillin*

This relates to *tefillin* and the Divine transmission toward the Little Face.

The Ari equates this with the talmudic saying, to paraphrase, "that God puts *tefillin* on daily." The Ari reveals the meaning of the scripture as referring to the perpetual union of the Divine. This is an extraordinary jump for an exegesis of a midrashic statement. This text, with its linking of the daily ritual of wearing phylacteries to the Divine Mother and Father who bestow consciousness and blessing on their Divine Child, is showing us how the Ari pushed the parameters of Jewish thinking. The Ari is saying, "Not only is one doing God's will by putting on *tefillin* but this act is re-enacting cosmic prehistory. Putting on the head *tefillin* is re-enacting the Divine Father transmitting consciousness to the onset of creation. Putting on the hand *tefillin* is the re-enactment of the Divine Mother transmitting her energy in the development of creation." The Ari goes further. Everything that is written in the Torah, every act one performs as a devout Jew, is an action and principle embedded in the cosmic prehistory of the universe, is embedded in the prehistory of existence. For this reason every performance of Divine commandments and prayer (i.e., meditation with *kavanah*) affects *all existence, even pre-existence.* This is how I perceive the cosmological teachings of Rabbi Isaac Luria and his school.

Mental States and the Image of the Little Face

Meditation of the Divine Image

Now, we will complete the explanation
of the development of the Little Face.
"After they are suckled,
she becomes pregnant with them."[1]
We will also explain the consciousness of this being,
and the category of the Image *(tselem)*.
Concerning this we will explain the tradition[2]
that the Father and Mother bestow
two Crowns upon their children.

Know that in the Beard of the Great Face
are two constellations *(mazelot)*.

The higher constellation is called *Notzer Chesed*
(Guardian of Grace),
and this is the Formation of Eight.
The lower constellation is called *Vinake,* "And the One
who purifies,"[3] this is the Formation of Thirteen.

The Father derives sustenance
from the higher Formation of Eight,
and the Mother derives sustenance
from the lower Formation of Thirteen.

The higher constellation *encounters* the lower constellation. We do not know how to explain what this *encounter (batisha)* is. Nevertheless, from the power of this clashing, five graces emerge from the higher constellation, and five graces emerge from the lower constellation.

Meditation on Divine Coupling

The higher constellation *transmits*
these five graces to the Father,
and the lower constellation
gives these five powers to the Mother.
After the Father and Mother
have received graces and powers
from these two constellations, they embrace.[4]
The Father gives these five graces to the Mother,
and then these graces and powers
are integrated in the womb of the Mother.
When the Father and Mother are embracing,
besides the graces and powers we have mentioned,
the Father releases a droplet from his brain,
and this is called Wisdom.
The Mother releases a droplet *(tepa)* from herself,
and this is called Intuition.
All these are intermingling in the womb of the Mother.
Thus, the Father releases Wisdom and the five graces,
and the Mother releases Intuition and the five
powers. Together they *create 12 essences,*
which are intermingling in the womb of the Mother.
This is the meaning of the saying:
"After they are suckled, she becomes pregnant with them,"

this means, with the consciousness
of the Little Face and the Feminine.

Grace and Strength are the two Crowns
mentioned in the *Zohar*
that the Father and Mother bestow upon their children.
Now the Mother gives birth to the 4 levels of consciousness:
Wisdom, Intuition, Grace, and Strength.

The Divine Image and Conception

This is the mystery of the letter *mem* of the word *tselim* (image). The letters of *tselim* are written from below to above.
The letter *mem (numerically 40)*
corresponds to the 4 mind states that were just mentioned,
because each and every one of these consciousnesses
incorporates 10.

Afterward, the Supernal Mother conceals
and integrates these 4 consciousnesses within her
Endurance, Praise, and the Base:
Wisdom within Endurance;
Intuition within Praise;
and Grace and Strength within her Base.
She bends and humbles herself and *permeates* the Little
Face with these consciousnesses.

The Little Face would not be able to receive all these consciousnesses (because of the abundant light contained

in them), if they were not garmented in Endurance,
Praise, and the Base of the Mother.

Endurance of the Mother,
which has within her the consciousness of Wisdom,
enters Wisdom of the Little Face;
then Praise of the Mother,
which has within her the consciousness of Intuition,
enters Intuition of the Little Face;
and the Base of the Mother, which has within her
the consciousness of Grace and Strength,
enters Knowledge of the Little Face.

Before they were clothed,
there were exactly 4 consciousnesses.
This is the mystery of the letter *mem* of the word *tselem*.[5]
After they are clothed,
Grace and Strength are included together
in the Base of the Mother,
and they become 3 consciousnesses:
Wisdom enters Endurance,
Intuition enters Praise,
and Grace and Strength together enter the Base
of the Mother.

These 3 mind states are the letter *lamed*
(which is numerically 30)
of *tselem*,[6] which comes after the *mem* from above to below.

The level of *lamed* manifests
after all these mind states are clothed in

Endurance, Praise, and the Base of the Mother,
and with these consciousnesses,
as we have explained,
these 3 spheres enter the head of the Little Face.

Then the letter *tzaddi* of *tselim* is completed;
because in that place is the category of *tzaddi.*
For these consciousnesses do not remain within the head,
but spread throughout the whole body,
which consists of Wisdom, Intuition, and Knowledge,
and Grace, Strength, and Beauty
and Endurance, Praise, and the Base.

In the beginning there are Six Directions.
Through these consciousnesses we have been discussing
the letter *tzaddi* develops,
as Endurance, Praise, and the Base of the Mother
enter the Little Face,
with these consciousnesses.

This is called the mystery of
the *maturation of the three stages* of the Little Face.

Meditation on the Divine Beard

Through the maturation of these consciousnesses,
the Little Face develops.
Now the *tzaddi* of *tselim* can be explained in another way;
for now the Beard of the Little Face is created,
with its 9 formations.
Now we will explain the 9 formations of the Beard,

and where they originate:
The 3 consciousnesses of
Wisdom, Intuition, and Knowledge
are clothed in
Endurance, Praise, and the Base of the Mother,
and then they are garmented in the vessels
of the first 3 spheres of the Little Face;
this makes 9 altogether [3 within 3 within 3].

From their power *center* emerge the 90 formations
of the Little Face's Beard.
We have explained that two Crowns
of the Father and Mother
are the 5 graces and the 5 powers
which are contained in the Base,
and from them are created Knowledge of the Little Face.
The Base of the Father is called Grace
because he is from the right side,
and the Base of the Mother is called Strength
because she is from the left side.
Grace and Strength are called the two Crowns,
and they are named after the places from which they emerge.

The Mystery of Circumcision

And know:
The references to the Sovereignty of the Father
and the Sovereignty of the Mother can be explained in this
way: the Crown of the Father's Base
is the mystery of *mila* and *priya,*
(the two steps of circumcision).

Mila and *priya* are the Base and its Crown.
We call this Crown the Sovereignty of the Father.
In the Mother's Base,
there is one point called the Point of Zion.

These two Crowns are the ones
that are bestowed to their children,
the Little Face and the Feminine, so they can *unify.*
This is the meaning of the quote
"With the Crown *(atara)* that his Mother gave him on the day of his marriage."[7]

The word *Crown (atara)* is in the singular.
It does not say "Crowns." Why does it not say "Crowns," in the plural, since the Father and Mother have two Crowns?

The reason is,
For in the beginning Grace and Strength
are two separate consciousnesses;
this level is signified by the letter *mem* of the word *image (tselem).*
After Wisdom, Intuition, Grace, and Strength
are clothed in Endurance, Praise, and the Base of the Mother, Grace and Strength are *unified within*
the Base of the Mother.
This is the mystery of the letter *lamed* of *tselim.*
Then it is called one Crown.
This is the mystery of the singular expression used in the scripture,
"With the Crown that his Mother gave him on the day of his marriage."

The Mystery of *Tefillin*

This is the mystery of the letter *shin* of the *tefillin:*[8]
the 4-headed *shin* and the 3-headed *shin.*
For, initially there are 4 consciousnesses,
and afterward they become 3.

This is the meaning of the talmudic reference that says, "The Holy One, blessed be He, puts *tefillin* on His head every day."[9] This means, the Father and Mother never separate *ad infinitum.*

They are in constant union,
in order to give life force *(chiyut)* and consciousness
to the Little Face and the Feminine,
so all worlds will be sustained;
indeed, to crown them so they can unite.
The Father and Mother can give Crowns
for the union of the Little Face and the Feminine only
through our good actions and prayers,
and the unification *resulting from* reciting the *Shema.*
Then the Mother becomes pregnant;
and she crowns the Little Face with two Crowns;
Grace and Strength.
This is what is meant when we say that the Holy One,
blessed be He, puts on *tefillin* every day.

CHAPTER 6

The Descent of the Graces

READER'S NOTES

The Incremental Aspects of Divine Descent

In the previous chapters the Ari mentioned how the motivational energy ("Feminine and Masculine Waters") that generates the Divine Father/Mother paradigm effects their union and the resultant conception of the Divine Children (the Little Face and the Feminine). In this chapter he describes the minutiae of this process.

This narrative shows how the ever-going energetic processes of the cosmic unfolding are concealed and revealed until a well-defined being emerges. The Divine Feminine emerges as a revelation of infinite love.

The Divine Mother continues to nurture the Divine embryo and the energy is reflected back to the Mother so that a cosmic symbiotic flow results. This state reflects relational and energetic levels.

Analysis of Lurianic Style

The Ari doesn't ask why. He describes and reveals complex levels of intermingling, interfacing, creating, dissolving, and recreating of energy on a myriad of intra-Divine dimensions. It seems he is in the midst of constant visions. The light descends, ascends, and reflects back upward. It is as if he is saying this process of light movement is in two stages. Inner light descends. Enveloping light ascends. This is a vision about energy processes. The Ari was a great visionary mystic in

the universal sense; however, he could not reveal Divine light explicitly unless it was contained in the garments and vessels of the faith, rituals, and sacred texts of traditional Judaism.

The World of *Tikkun*

In the world of *Tikkun,* equal measures of graceful and vigorous forces manifest in a careful progression that builds, forms, and crystallizes the Divine male and female embryos until they emerge as equal partners in this Divine play. The emergence of these meta-archetypes in the Ari's vision influenced the inner world of traditional Judaism.

The Descent of the Graces

The Incremental Aspects of Divine Descent

Now we will explain
the idea of the graces and the powers.
There are 5 graces and 5 powers.
"By knowledge shall the chambers
be filled with all precious and pleasant riches."[1]
For they are 10.[2]

The 5 graces in Knowledge
expand into the 5 graces that *emerge*
from Grace of the Little Face until *they reach* Praise.
The 5 powers *then* descend to the Base,
and are given as a *safekeeping for* the Feminine.
This is the meaning of *the scripture that says,*
"The food shall be stored for the land."[3]

The measure of these graces is as follows:
Three graces are given to Grace, Strength, and Beauty.
The face of Beauty is only one-third concealed.
In the arms, the two graces are completely concealed.
The two graces of Endurance and Praise are completely
exposed.

The Base of the Mother (Intuition),
where the graces are completely concealed,

only *attain* to the higher third of Beauty.
They barely reach there, for the Base of the Feminine is very petite.

Nevertheless, when she bends,
she reaches that place.
We find that two and one-third graces are hidden,
and two and one-third graces are revealed.

The light is twice as powerful within
the revealed graces as it is within the hidden ones.
Thus, each revealed third is equivalent to the other two-thirds that are concealed.
Therefore, the two-thirds of Beauty who are
revealed are sufficient: one-third alone
is sufficient for himself (Beauty),
and the remaining third is sufficient to create the head of the Feminine, *emerging* from between his arms.

The two graces who
are revealed in Endurance and Praise
are also doubled; half
(one of these two revealed graces)
is enough for the Little Face,
and from the other half
two mental stages are created for the Feminine.

The 5 graces and 5 powers *flow*
from the Base of the Mother
until the Base of the Little Face.

They gather in the Base below,
and through this gathering
all the graces *reflect and* ascend
and return as surrounding lights.
For the path of descent to the Base
is the *basis* for inner light,
and now they ascend *externally toward*
the Base of the Mother as enveloping light.

We have written that
half of one revealed grace is enough;
and when they ascend,
these two and one-third graces
who were concealed are revealed
now as surrounding lights.

Thus they are doubled,
therefore one-half is enough for themselves;
for the two arms and the third of Beauty.
The other half ascends as surrounding light.

How *does this happen?*
The one-third of grace of the right arm
ascends to Wisdom,
and the one-third of grace of the left arm
ascends to Intuition of the Little Face;
also half of a third ascends to Knowledge
of the Little Face on the side of the graces,
and half of a third rises to Knowledge
of the Little Face on the side of the powers.

Why is it that Wisdom, Intuition, and Knowledge of the Little Face only need one-third from each of them,
and the spheres below,
Grace, Strength, Beauty, Endurance, and Praise
of the Little Face, need one-third and one-half for each of them?

The reason is,
Wisdom and Intuition were already
contained within Knowledge of the Little Face
—and in that place, they left an impression;
this is a great impression from all the graces and all the powers that have gathered as one *energetic phenomenon.*
This impression alone is sufficient for him and his neighbor.

Therefore Wisdom, Intuition, and Knowledge
contained within the Little Face
only need one-third of one of the graces for each one of them; but this is not so with the other spheres of the Little Face.

As we mentioned before: the two-thirds of grace that are revealed in Beauty of the Little Face are sufficient; one-third remains in Beauty and the other third becomes the Crown of the Feminine.

And know: One-half alone is enough
for the Crown of the Feminine,
and half of a third for the Crown of the Little Face.
However, more than one-half ascends

to the Crown of the Little Face and
less than one-half is given to the Crown of the Feminine.

So one-third remains hidden in Beauty;
for now, when these graces reverberate as surrounding lights,
his light becomes doubled;
half of this light ascends
to the Crown of the Little Face together
with the half of the bottom third of Beauty, as we have
explained.

Now the Crown has one-third of the image of Wisdom,
Intuition, and Knowledge.
Also, the Crown of the Little Face is created
from the lower half of Beauty of the Mother,
and from the lower triad
(Endurance, Praise, and Base) of the Mother,
are created the three mental states
and the rest of the body of the Little Face.

CHAPTER 7

The Entity of the Feminine

READER'S NOTES

The Divine Feminine

Until this moment in the text, the Ari focused his cosmic narrative on the complex development of the Divine Masculine. In this chapter the narrative turns to the final and perhaps most crucial of the five Divine archetypes: the Divine Feminine. To review, the five archetypes/ Divine personifications are:

1. The Ancient One
2. Father paradigm
3. Mother paradigm
4. The miniature Divine male/Little Face
5. The miniature Divine female/Feminine

The narrative continues with a description of the Divine Feminine emerging into existence as a back-to-back Siamese twin of her "brother." Future scholarship will determine where in ancient mythology there is a concept of an emerging primordial female/male born together. The Talmud mentions this enigmatic idea in the concept of Adam and Eve, who were "created as two faces" *(du partzuphim nivre'ooh)*. The implication is that they were created as Siamese twins.

In the narrative of Divine evolution, the prehistoric Divine male/ female is linked to the human understanding of relationships. Thus, initially, they are not unified face-to-face; this would qualify as a conscious

relationship. Rather, they begin in total co-dependency. Each of these characters is focused on protecting the other from the forces that surround them. However, when they are facing each other, this becomes a relationship in which each partner is focused upon each other. When they are facing away from each other, it is a relationship focused upon their awareness of the immediate environment as it affects their very own circumstances. Once unstable or negative forces have been controlled or pacified, the Divine male and female begin turning to face each other. When the turning is complete, union and blessing result.

Mystery of the Absolution of Vows

The narrative shifts from being a discourse concerning the creation of Divine archetypes to one of the differences between making vows or promises.

The Ari then reverts back to the previous discussion of the evolutionary development of cosmic archetypes by a progression of "threes." If we assume this text to be an authentic transmission of the Ari, then we conclude that the Ari digressed in his discourses in order to address many basic ideas and rituals of Jewish tradition and then reworked them into his mystical revelations. On the other hand, it can correctly be noted that many texts of the Lurianic tradition contain a constant mixing of different themes and subject matter. For hundreds of years this has been trying for serious students and scholars. The question is: What are the primary teachings of the Ari? And what qualifies as secondary teachings?

In the seventeenth century Rabbi Moshe Chaim Luzzato addressed this problem and extracted many of the essential principles of Lurianic Kabbalah and excluded the organic rambling nature (or perhaps mystical stream of consciousness) of the original texts. In many of Luzzato's handbooks of mystical principles one sees at last the codification of Luria's vast rendition of mystical creation. However, the ability to enter, read, and interpret the flow of consciousness of the Ari and his primary students has been lost in Luzzato's codification.

This was also the conclusion of an important hasidic kabbalist with whom I studied. To paraphrase his words, "What is lost in the codification of the Ramchal [Luzzato] is the real meaning of these crucial principles. The real meaning is addressed more in the Habad rendition of the writings of the Ari." This statement must be qualified as referring to the teachings by the founder of Habad, known as the *Baal Ha-Tanya* (Rabbi Shneur Zalman of Liadi-Lubavitch), in his teachings on the Lurianic principles of the works entitled "Short Discourses" *(Ketzarim),* "Subjects" *(Inyanim),* and *Kunteres Ha-Acharon* of the Tanya.

The Mystery of Biblical Tithing

The Ari compares the ancient biblical religious law of giving one-tenth of one's harvest to the Temple and/or to the poor with the evolutionary development of the Feminine in the cosmic Tree of Life.

Deconstruction of a Talmudic Phrase

The Talmud makes a derogatory comment, it would seem, on the mental nature of women. The comment, *"nashim daatan kalot,"* literally means "women are light-headed." The Ari then proceeds to deconstruct the word *light-headed* by showing that this word is linked numerically to important Divine Names. He shows in this unique hermeneutic style that the Hebrew word *light-headed* is linked by a linguistic numerical calculation and permutation that indicates the mystical union of Divine and vigorous energies. This is quite a jump from the mainstream normative translation of *kalah* to mean "light-headed" or "whimsical."

Is There a Difference Between Men and Women?

This is the Ari's commentary on a statement of the *Zohar* that notes the energetic differences between men and women and Isaac Luria's response.

The Ari concludes this discourse with a profound and, at the same time, a prejudiced view of the psychic-motivational differences between men and women. Women are "soft in the beginning and rigorous (or wrathful) in the end." Men are the opposite; they are "hard and aggressive in the beginning and relaxed in the end." Some questions for future research: Is the Ari referring to the initiation and conclusion of marital intimacy? Or is he pointing toward gender differences in masculine and feminine consciousness?

The Entity of the Feminine

Now, we will clarify
the idea of the entity of the Feminine.
For just as the Little Face develops
from *the sefirot of* Endurance, Praise, and the Base
and the lower half of Beauty of Intuition;
in the same way, the Feminine develops
from Endurance, Praise, the Base
and the lower half of Beauty of the Little Face.

The Divine Feminine

Her head emerges *externally,*
facing away from him
and not face-to-face,
for the external aspects are judgments,
and they are more vulnerable to external forces; thus,
their backs *touch* each other,
so external forces will not have a grasp on them.

This is the meaning of *the scripture that says,*
"He has drawn back his right hand from before the enemy."[1]
For the Kingdom is called
the righthand side, as it says,
"At your right hand stands the queen in gold of Ophir."[2]

And if you will say,
the Feminine should have emerged
from a more sublime place,
along the entire length of the Little Face,
so the outside energies would not grasp any part of his stature; the answer is;
outside forces are not able to grasp the head of the Little Face, but only the lower parts, where the graces are revealed.
Here the Feminine emerges
to protect his back from outside influences.

The Mystery of Vows, Promises, and *Tefillin*

We can understand the subject of vows and promises.
A vow *(schvua) is considered*
"swearing by the King himself,"[3]
who is Sovereignty; however,
a promise *(neder)* is a swearing by
"the *life essence* of the King," which is Intuition.

This is the secret of *tefillin,*
which is called *hayim,* life, as we know.

Why is a vow more crucial than a promise?
The reason is that above,
in the sphere of Intuition,
external forces do not have much effect,

but below, in the realm of *Sovereignty,*
"the wicked walk on every side."[4]
Here they have the power to grasp
and to establish themselves.
This is why punishment is greater [for breaking a vow].

With this, we can understand why a promise *(neder)*
applies to a commandment,[5]
but a vow *(schvua)* cannot affect a commandment.
Promises are above, in Intuition;
they are higher than the commandments;
thus, they can take effect upon them.

Mystery of the Absolution of Vows

This is the essential meaning of the absolution of all vows
on the eve of Yom Kippur, the Day of Atonement.
On that day we raise our energy to the sphere of Intuition;
and we have the ability to absolve vows in that place.

However, a vow *(schvua)* is connected to Sovereignty,
and it cannot affect a commandment.

Now, we will return to what we said in the previous chapter
concerning thirds.

From one-third of Beauty of the Little Face
that is revealed are created two Crowns
for the Little Face and the Feminine.

From the 3 parts of Endurance of the Little Face
is created a Right channel for the Feminine;
and this ray has 3 spheres:
Wisdom, Grace, and Endurance.
From the 3 parts of Praise of the Little Face
is created the Left channel for the Feminine,
which is Intuition, Strength, and Praise.

And from 3 parts of his Base—which is lengthy,
for he is masculine—is created
the Central channel of the Feminine.
This is called Knowledge, Beauty, and the Base within her.

The Mystery of Biblical Tithing

With this we can understand
the biblical law of tithes *(meisser)*.
The tenth shall be sacred;
for the Feminine initially consisted of one point,
which is her tithe,
and this is her root and essence.

The other 9 spheres in her come from outside;
they are what she receives from the Little Face, through the process we have *transmitted*.

She first emerges externally of the Little Face
as a *complete* point that includes 10 points,
and afterward this point expands into all of the 10 *sefirot,*
which she receives from the Little Face.
Thus, this point is essential, and this point is called the tithe.

The innermost aspects of her mental states
are created from the extra revealed graces within
his Endurance and Praise,
and the Knowledge within her
comes from the 5 powers
that were *placed as a safekeeping within*
the Base of the Little Face, as we have explained.

Deconstruction of a Talmudic Phrase

This is the meaning of the Rabbi's saying,
"Knowledge in women is easy—*kalot,*[6]
meaning *kuf lamed heh.*
The heh refers to the 5 powers,
which indicates 5 times Y H V H
(the letters YHVH are *numerically equivalent to 26, 5 × 26 = 130),*
and they are numerically K L = 130.[7]

However, Knowledge of the Little Face
comes from the 5 graces and the 5 powers,
and the Feminine *partner* of the Little Face
only has one-half of his Knowledge,
the half that is 5 powers alone.

Afterward, the 5 powers expand
from Grace until Praise within her,
and they all enter her Base,
in a similar way to the 5 graces that expanded
into the Little Face.
These 5 powers are integrated into her Base.
By entering her Base, they help raise her feminine waters *(energy).*

Is There a Difference Between Men and Women?

This is the explanation of the passage[8] that *reveals,*
"judgments within the Feminine are gentle initially and sharp in the end."
The reason for this is that her mentalities,
which are called the head *(beginning),*
are created from the revealed graces
that she receives from *the qualities of*
Endurance and Praise of the Little Face.
Thus, the judgments *(vigorous energy)*
are relaxed in her head,
for the graces have sweetened them.
In the end, though,
her judgments are sharp,
for in the end the powers have expanded.

The judgments *(vigorous energy)* of the male
are sharp in the head *(beginning),*
for in that place no graces are expanding.
However, from the quality of Grace within him and below, the graces expand.

CHAPTER 8

The Entering of Qualities of the Divine Image into the Little Face

READER'S NOTES

At What Age Is a Child Held Responsible?

In this discourse the Ari describes the first three developmental stages of the Divine male Child. They are: (a) six years old, (b) nine years old, and (c) thirteen years old.

How to Read This Text

The reader must keep in mind parallel tracks: for one, the normative religious attitudes that are integral to talmudic Judaism. At the same time, one must realize that the Ari is not talking about the reality we equate with reality. He is constructing a cosmic reality of prehistory. He is describing a meta-system that consists of interdimensionality within a cosmic scale.

Finally, in order to present his ideas as having religious authority, the Ari linked this cosmology to the authority of Jewish sacred texts, which include the twenty-four books of the Hebrew Bible, the Babylonian Talmud, the medieval Jewish religious codes, and finally the Bible of Jewish mysticism, the *Zohar*. One perceives in the writings of the Ari that he could not present a new cosmology and esoteric perspectives unless they were embedded within the fundamental principles of traditional Judaism. For this reason, the Ari included this

chapter on the legal issues and definitions of children's responsibilities as they were addressed in the classic texts of Jewish religious law. Thus, it is crucial to study the methodology of Lurianic exegesis and hermeneutics. For it is within this style that one sees the brilliance of the Ari as he weaves his mystical cosmology in the warp and woof of classic rabbinic Judaism.

What was the Ari's real influence in Jewish society? Since he was already well-known in his lifetime as a saintly figure and since he was essentially a stringent conservative in his approach to Jewish custom and law, many of his personal customs are still practiced today by tens of thousands of Middle Eastern Jews and Eastern European hasidim, especially adherents in the hasidic courts of the Zidichov-Komarna, Lubavitch-Chabad, Bratzlav, and Chernobal dynasties.

The Mystery of Father Jacob Being Blessed

The Ari asks: Why was the Patriarch Jacob blessed only in his later years? Look at the chronology of his life. After he appropriated the first rights blessing, he escaped with his life from his enraged brother Esau. He was then cheated by his father-in-law in the choice of his bride and was forced to marry the older sister (Leah) before marrying the younger sister (Rachel). Jacob then lost a son (Joseph) in a scorpion pit; he next lost another son (Benjamin) to the Egyptian viceroy (Joseph) on a trumped-up theft charge. Finally, after many years of suffering, at the age of 63, he achieved reunion with his lost sons and it was only at this moment that Jacob experienced Divine blessing.

According to the Ari, everything below in human realms is dependent upon the movement of cosmic forces, such as the Divine Mother principle of Intuition. This energy moves within the cosmic Tree of Life as if She were a spiritual constellation positioning Herself so that transformational events manifest. Thus, when the Divine Mother/Intuition moved in an auspicious position, this activated Divine blessings to beneficially influence the remainder of Jacob's life.

What is implied in these writings is, for one, a linking of the concept of Divine sustenance influencing the masculine archetype to the medieval idea of the importance of astronomy and astrology in affecting human events. In the medieval mind, the positions of stars and constellations were the primary causes for personal and global events. The Ari replaced the belief in astrological movements and superimposed upon it a complex interdimensional, conceptual, metaphorical model of the Tree of Life that contains within it all the forces and principles that explain Creation, the Torah, the history of the Jews, and, I would dare say, the essential challenging dynamic that exists between God and Creation.

The Mature Divine Child

The narrative continues with a meditation on the status of the mature Divine Child in the post-nursing phase. The discourse concludes with a description of the psycho-spiritual energy that enters the Divine male child from the Divine Mother. This catalyzes and enables the Child to progress toward the next stage of maturation. This concludes the three stages of maturation in the Divine male Child: the Little Face.

The Entering of Qualities of the Divine Image into the Little Face

When Is a Child Responsible for Its Actions?

Now, we will return to clarify
the previous subject. Here we can understand,
what our Rabbis of blessed memory have said,
regarding the religious law that a child is allowed to buy
objects from the age of 6 years and one day.[1]
After this time, his purchase is considered legal.
From 9 years his intercourse is legally considered intercourse.
From 13 years and one day, he is considered an adult.

When the mind states of
Endurance, Elegance, Praise, and the Base of
Intuition enter the Little Face,
they initially descend to
the first 6 spheres within him.
Those first 6 spheres are
Crown, Wisdom, Intuition,
Knowledge, Grace, and Strength.

These two triads are 6 years.
The top third of Beauty, which is hidden, is 4 months.
Thus, there are 6 years and 4 months.
All of these spheres are concealed.

Afterward,
when the Graces return as reflected light
through these spheres,
they make another 6 years and 4 months.
This totals 12 years and 8 months.

If you will ask,
why do they descend at first within,
through the 6 spheres of the Little Face?
The reason is in order to nurture these spheres
and enable them to grow and develop.

The next question is:
Why is there a descent?
The graces descend from the Crown
since it is from the Crown that comes the droplet;
and the 6 years and 4 months are the level of the descent.

The Mystery of Father Jacob Being Blessed

This is the meaning of the saying that our Father Jacob
was not blessed until he was 63 years old.
Until then, all the graces were concealed.
When he reached the age of 63, a breakthrough happened
and they became revealed,

The letters of Jacob
(yud ayin kuf bet),
rearranged, spell *beckia,*
which means a breach or breakthrough.

Each of these 6 years includes 10;
thus they total 60.
They are the 6 spheres of the
Crown, Wisdom, Intuition, Knowledge,
Grace, and Strength.

There is also the top third of Beauty,
which is 3 extra years, one-third of 10 years.
Altogether they total 63.
This is the mystery of the Divine Name 63
(abbreviated as SAG).
This is *the numerical metaphor for* Intuition.
For, Intuition expands until the chest of the Little
Face, when he reached 63 years, as we have seen.

The Function of Enveloping Light

Afterward,
these graces ascend and return as enveloping light,
so the Little Face will have the capacity to receive
from the after-impressions of the Father and Mother
who are face-to-face.

Initially,
when these spheres descend,
the graces are hidden.

Just as *the realm of* Creation
does not receive directly from Emanation,
and can only receive through a veil,
in the same way,

the Little Face can only receive
from the Father and Mother through a veil.

For these *descending* grace *energies*
and his *very own* mind states are all hidden
in the veil of Endurance, Elegance, Praise, and the Base
of the *Supernal* Mother.

This is the meaning of the prayer:
"I form the light and create Darkness."[2]
The one who forms light is revealed;[3]
as it says "create Darkness,"
for he is a veil.

For until the chest of the Little Face,
all the graces descend concealed,
and from the chest downward
they become revealed for his own use.

After they have been revealed,
these graces return as enveloping light
in order to illuminate him in the way of Emanation,
without any veil at all.

The Mature Divine Child

Now, we will return to what we have discussed.
In their descent and their return
are 12 years and 8 months.
Four additional months are needed to complete 13 years.

These 4 extra months come from the hidden third,
which returns as enveloping light,
and "one day" is the light between
half of Beauty of Intuition
and the skull of the Little Face.
Thus, there are 13 years and one day.

There is another way to explain this.
We know,
the time of nursing for a child is 2 years.
In the 4 remaining years,
two parts of Endurance and two parts of Elegance
of the Mother enter the head of the Little Face;
thus, we have 6 years.

This is the meaning of the status of children
from *the period* of 6 years and one day,
for this is when the lower part of the Base of the Mother
begins to enter Knowledge of the Little Face.
A part of this Knowledge has entered this being
by the time he is 6 years old; thus
(as far as Jewish religious law is concerned)
if he buys something it is considered bought.
This only refers to objects that can be moved,
for they correspond to the Six Directions
(corresponding to the six sefirot
in the center of the Tree of Life)
who move from Mercy to Judgment
and from Judgment to Mercy according to our actions.

From 6 years until 9 years are 3 more years,
and now the two thighs of the Mother,
who are called Endurance and Elegance, Praise,
and the top part of the Base of the Mother enter.
This measure *[of the Base]* is only two-thirds,
instead of three,
for one-third was used in the extra first day after the 6 years.
Now this being is called a mature child.

When the second third of the Base of Intuition
enters Knowledge of the Little Face,
this makes 9 years and one day.
At this time *(according to Jewish religious law)*
his *sexual* intercourse is considered intercourse,
since total Knowledge has entered him.
However, this intercourse does not
impregnate a female until he is 13 years and one day,
which is the mystery of the graces that rise as reflected light.

The 3 years refer to the rising of one-third of Grace
of the right arm to Wisdom
and one-third from the left arm to Intuition.
The second half of a third goes into Knowledge.
This is called 3 years.

The fourth year refers to one-third of Beauty
that has been hidden, and is now revealed,
ascending to the Crown of the Little Face.

These are 13 years and one day.
One day is between
half of Beauty within Intuition
and the skull of the Little Face.
He descends from his place until there.
This is one day.

Or we can say, that this little bit that ascends,
the extra half of a third that is revealed
in Beauty of the Little Face,
ascends to his Crown,
and this little bit is called one day.
However, the Feminine is less than half of a third in her Crown.
Thus, 13 years and one day are complete.

CHAPTER 9

The Developmental Stages of the Feminine and the Little Face

READER'S NOTES

The Three Stages of Development

(SEE NOTES FOR FIRST AND SECOND CHAPTERS THAT ELABORATE ON THESE CONCEPTS)

1. First gestation
2. Nursing
3. Second gestation/completion of maturation.

"And You Give Life to All"

This chapter concludes with the idea that the scripture that refers to God as the One Who gives life to all is actually referring to the relationship of the highest archetypal entity in human eyes as being the receptacle and transmitter of the Infinite. The Ari also affirms, in this short discourse, the great need for an intermediary between human consciousness and God. The conceptual idea of God in this mystical system refers to the ultimate idea of Divinity being transcendent Infinity.

A practitioner must have the courage to take a great leap of conscious faith to enter into a relationship with the Infinite. And it is through understanding and visualizing the cosmic reality map of the Tree of Life that one enters the doorway to this Beneficence.

The Developmental Stages of the Feminine and the Little Face

The Three Stages of Development

Now, we will explain the embodiment of
the Feminine of the Little Face,
in three stages; *and they are as follows:*

1. when the Little Face is in the womb *(Ibur)*, which is three within three;
2. the Nursing stage *(Yanika);*
3. and the Second Pregnancy of the development within the Little Face, which *is the creation of the* Feminine.

We previously discussed,
that the Great Face is the soul *(neshamah)*
for all emanations.
This Great Face expands
and is enclothed in everything.
We also explained
that the Father and Mother reach *(upward)*
until the top half of Beauty of the Great Face,
and that the Little Face and the Feminine
are below that point.
In the First Pregnancy *(gestation),*
we explained,
that the Great Face raises
Endurance, Elegance, the Base, and the bottom half of

Beauty, and incorporates them within Grace and Strength
and the top half of Beauty.

At this moment, the Little Face *enters into the state of* three within three. The Feminine,
who *at this stage is* but a point alone,
is nurtured through this process, and grows to the measure
of the Base of the Little Face, who is called Israel.

We know that the Base is called *rovea Yisrael,*[1]
"one-fourth of Israel," meaning to say,
one-fourth of Beauty is the measure of the Base.
For the measure of the body is four covenants;[2]
and the Feminine is one-fourth of the Base.

Thus, when the Base and the Feminine ascend
and are enclothed above in half of Beauty,
as we have seen,
the Base grows as large as the measures of Beauty.
Then, Sovereignty grows
and becomes as large as the measure of the Base,
who initially was one-fourth of Beauty.

Afterward, during the Nursing,
Sovereignty evolves to be as large as Beauty itself.
After mind states develop,
she continues growing until
she becomes a complete entity.

Know: From *the lower* half of Beauty of the Great Face
until the end of the Base of the Great Face,
this becomes the soul *(neshamah)* for the Little Face;
and the Crown of the Base of the Great Face becomes the
soul *(neshamah)* for the Feminine of the Little Face.

We find, the Great Face expands
and is garmented within the whole of Emanation,
and the Infinite Neverending Light *(Ein Sof)*
enters the Great Face.

"And You Give Life to All"

Upon this, the scriptures *resound:*
"And you give life to them all."
For He is giving life to all dimensions
by being clothed within them.

CHAPTER 10

A Discourse on Jacob and Moses and the Base of the Father

READER'S NOTES

The Function and Meaning of Cosmic Energy Exchange

This concerns the five powers and the five graces, their emanation, and purpose. The proof text for this intra-Divine synthesis of energy between Divine male and female forces is the scripture "For the Lord is a God of knowledge." This means, Divine manifestation results from synthesis. The word *Knowledge (Daat)* refers to the "concealed" *sefirah* that is positioned between Wisdom and Intuition. Its meaning is the harmonious union of two opposing forces, that is, Wisdom and Intuition. Thus, the exchange of cosmic love energy between the Father and Mother is, at the same time, the harmonizing between the rational (Wisdom) and the intuitive (Understanding) through experiential knowledge.

The Creation of Jacob

The Ari shifts the narrative of cosmic archetypes into a discussion of the meta pre-creation of the future-to-be patriarch of Judaism: Jacob. This is a unique situation in cosmic evolution. For one, we see the creation of the cosmic male embryo resulting from the exchange of powers and graces. At the same time, Divine forces are embedding

into its system the future emergence of Jacob. The proof text for this process is from Isaiah, "Then shall Your light break forth as the morning." And from Genesis, "And Jacob had barely gone out." The Isaiah text is an appropriate proof for the discussion of the creation of Jacob. Why the Ari used the second scripture is a mystery. It refers to the moment when Jacob rushes out of Isaac's tent at the moment his brother Esau is about to find out that the firstborn blessings have already been given to Jacob.

In this text, the first quote is linked to the cosmic act of the Divine Father sending light to the male embryo and the second quote may be linked with the following idea of this paternal light being reflected back to illuminate the countenance of the micro-masculine embryo. It is still enigmatic (or paradoxical) and peculiar to compare Jacob's escape from his brother to one of the stages of the prehistorical creation of his own self. The narrative concludes this section with the creation of Rachel as an embryonic link to Jacob and the Little Face/ Feminine creation.

How Divine Names Manifest within the Divine Mother and Male Embryo

Again, the text reads as if the micro-masculine has crossed the gender line and has become pregnant with the meta-embryos of the biblical soulmates Jacob and Rachel. In this mystical narrative Jacob and Rachel are revealed as Divine siblings, conceived and developed within the "being" of the microcosmic-masculine, the Little Face.

The question that comes to mind is, why the conception of cosmic Jacob and Rachel results within the archetype of the miniature Divine male instead of within the womb of the Divine Mother or other Divine Feminine centers, such as Sovereignty?

The Mystery of Prophetic Vision within the Evolution of the Cosmic Archetypes

One ought to note the earlier talmudic tradition (paraphrased), "Moses prophesied from a luminous crystal and all the other prophets of the biblical tradition prophesied from the state of an opaque crystal." To paraphrase another talmudic tradition, "The difference in prophetic expression is that Moses prophesied with the code word 'This' *[zoat]* and all the other prophets prophesied through the code word of 'So' *[ko]*." In this discourse the Ari is implying that Moses' visionary status was rooted in a Divine male center. Thus, to paraphrase the Midrash, "Moses was able to prophesy in a waking state and all the other prophets and prophetesses could prophesy *only* in a trance/dream state. The Ari is equating Moses' prophecy with a masculine transmission. Other prophetic visions, whether they were experienced by men or women, are perceived as Feminine-derived prophetic vision.

All Souls Are Linked to Other Souls

In this section, the prophet Moses is linked to the two sons of Adam. The origin of this revelation is the following question: When Abel was killed by his brother Cain, his soul was left in a state of cosmic indecision. This is the state when a soul hovers between death and rebirth. Abel's soul needed a cosmic restoration. Who would have the capacity to activate this restoration? Only another soul who was intrinsically linked to his soul. The Ari declares that it was the soul of Moses who was the catalyst for the realignment of his ancestor's soul condition. The Ari further claims that the third son of Adam (Seth) is also linked to the soul of Moses. Thus, Moses becomes the continuing link for the tradition of Adam. Why is this so? It is through Moses that the Divine word is transmitted by the giving of the Torah at Mt. Sinai. And it is through the Torah that the world is put into a spiritual order. At the moment of Sinai a *tikkun olam* manifests and the disalignment

(as it were) of Adam and Eve is corrected. Thus, it is through Moses that the children of Adam and Eve are restored to their original status on the map of the Tree of Life. These thoughts are my speculations, based on many years of study and meditation upon these subjects.

Why Did Abel Have to Die?

The narrative takes an astounding turn in declaring that Moses is linked to Abel.

The Ari makes three shifts: Moses, with his prophetic capacity, restored Abel's "sin." What sin did Abel commit? Was it offering animal sacrifices? There's no evidence to support that view. As a matter of fact, it was Abel's sacrifice that was accepted over Cain's, as is evidenced in the original biblical text.

Rather, according to the Ari, Abel could envision the creation of Jacob and Rachel in the cosmic dimension of meta-prehistory and so he tried to circumvent a cosmic law. Abel envisioned Divine light illuminating the creation of Jacob as a direct process of creation. The creation of Rachel was envisioned as God's Presence, the *Shechinah*. However, the way She received light was in a cyclic, roundabout way, a reflective path through the embodiment of Jacob. Abel was convinced that the *Shechinah* should be a direct receiver of Divine light instead of the indirect route through the embodiment of Jacob. Through his cosmic mind vision, Abel *redirected* (as it were) Divine light from Jacob's path in order that the Rachel-*Shechinah* paradigm receive light directly. In the view of the Ari, this was a cosmic transgression. For Abel assumed the Divine Father/Mother role. It would appear that Abel in his cosmic vision was taking on what he thought to be the rights of the *Shechinah* as Rachel.

The Ari is implying that Abel—the human being—is transformed into a demigod, a being who enters cosmic space to bend light waves in a new direction, so that a cosmic archetype will be formed auspiciously. Abel, after his death (by his brother's hand), would remain in cosmic limbo for the cosmic iniquity of changing the direction of light

to benefit the Divine Presence who was embodied in the creation of Mother Rachel. In the eyes of the Ari, Abel, the first victim in human history (according to the Torah), becomes transformed into a transgressor-preemptor of cosmic law!

This interpretation was unheard of in the history of biblical exegesis. In the best sense of Mystery traditions, the Ari is declaring that the biblical story of Cain and Abel is not at all what it seems to be.

It was not until Moses arrived, who included Abel within the soul root of his being, that Abel was restored to his place on the cosmic "pantheon" of the Lurianic Tree of Life. Why is this so? What did Moses actually do to warrant the title of "restorer of ancient souls"? It was Moses who prophesied directly from God in a waking state, in a face-to-face relationship. Thus, it was Moses' soul that would realign Abel's soul from the cosmic mishap of attempting *to redirect circular light into direct light.*

The Ari's philosophy of incarnate and reincarnate souls is based on the principle that all souls of the past influence the souls of the present. Or, if they do not influence other souls, then they are being restored or realigned by present or future souls who have qualities these earlier souls lacked.

A Discourse on Jacob and Moses and the Base of the Father

We have explained before
that the image *(tselem)* of the Mother,
and the last two letters, lamed and *mem*,
of the word *tselem*,
belong to the head of the Little Face.
The image of the Father
is *imprinted* on the head of the Little Face.
This is the secret of Wisdom and Intuition.

The two Crowns (Wisdom and Intuition)
are enclothed within Endurance, Praise, and the Base
of the Father.
From these two Crowns are created the *tselem*,
which is the actual image of the Mother.

Afterward,
Endurance, Praise, and the Base of the Father
garment themselves within
Endurance, Praise, and the Base of the Mother:
Intuition of Wisdom within Endurance of the Mother,
and Intuition of the Mother within Praise of the Mother.
Thus, two categories of Intuition are created.

As it is written, "For they are a people of no understanding."[1]

Then Wisdom of the Mother enters into
the quality of Praise of the Father,
and Wisdom of the Father *descends into the quality of*
Endurance of the Father.
Thus, they *attain* two Wisdoms:
"Wisdoms cry aloud in the street."[2]

The Function and Meaning of Cosmic Energy Exchange: The Five Powers and the Five Graces, Their Emanation, and Purpose!

The five Powers of the Father become
transformed as the Graces for the Mother,
and the five Powers of the Mother enter
the Base of the Mother.

From the five Graces of the Father,
and the five Graces of the Mother
that have been transformed
into the Powers of the Father
enter the Base of the Father.
These are also the two categories of Knowledge.
As it is written "For the Lord is a God of Knowledge."[3]

Endurance, Praise, and the Base of the Father
garment themselves in
Endurance, Praise, and the Base of the Mother.

The Base of the Father is masculine,
and is lengthy;
the Base of the Mother is feminine
and is diminutive.
When the Base of the Father enclothes himself
within the Base of the Mother;
since the measure of the Mother's Base
is one-third,[4]
the Base of the Father extends beyond
the Base of the Mother,
and two-thirds of the Father's Base is revealed.

Thus, the Base of the Father
continues to the end of the
Base of the Little Face.

As it says in the scriptures: "Mist of mists" *(hevel hevalim)*,"[5]
this means the mist or breath includes two.
For the breath that emanates
from the Base of the Little Face contains two breaths:
one *emanating from* himself and
one from the Base of the Father.

The Creation of Jacob

This great light *contained within* Graces
in the Base of the Father
is garmented within the Beauty *aspect* of the Little Face.
This is a revealed light that bursts forth
and emerges from the face to the belly of the Little Face;
and in that place, Jacob is created.

Jacob is an expression meaning a breaking forth;
as it is written,
"Then, shall Your light break forth as the morning."[6]
"And Jacob had barely gone out."[7]
There are two going outs;
two breakthroughs of Jacob.
The first one is the light within the Base of the Father
that breaks through *[the Mother's Base]*
and enters the Little Face.
The second breaking through occurs
when the light reflects back.
It *emanates out of* the belly of the Little Face,
ascends and reflects back upon his face.
The back *(external aspect)* of Jacob corresponds
to the face of the Little Face,
from the chest and below.

In the same way,
Rachel emerges from the back of the Little Face,
standing back-to-back from the chest and below;
for in this place the Base of the Mother is completed,
and her light emerges.

How Divine Names Manifest within the Divine Mother and the Divine Male Embryo

The *Divine Name numerically* referred to as M A(= 45),[8]
spelled with *Alephs,*
manifests within the Little Face.

In the expanded spelling of
V A V the Aleph is in the center,
and its place is in the middle third
of Beauty of the Little Face,
corresponding to the place beneath the chest.

After the Base of the Mother is complete,
this Aleph becomes revealed as
the *Divine name of* A H Y H (E'h'y'e'h'),
this is mystery of the blood of the human
within the human *(HaDam beAdam).*[9]

The name A H Y H spelled with *the letter Heh*
is *considered* the central channel,
as we know, *and this Divine Name* is numerically 151.

By adding to this *numerical account*
the Divine name itself, it is considered as one digit;
thus *the final equation becomes* = 152.
The letters *nun kuf bet = 152 in Hebrew* and
can also be spelled *NeKeV,* meaning "a hollow."
For, in this place a hollow is created.
Light emerges,
and enters the Little Face
from within the Base of Mother.

The second explanation is,
that this name 151,
when *the entire word is counted as 1,*
is also 152, which is *the word for* "pierced"
(*NoKeV,* a tunnel or piercing through).

The light emerges from Rachel *from within*
the back of the Little Face,
because this is her place.
She is called the lower *heh.*
Then the hollow *(Ne Ke V)* we mentioned
embraces the lower *heh* and becomes N K V H
(*NeKeVaH,* female) in the back of the Little Face.

There is one wall for these two:
thus, a severing is needed.
However, Jacob has a separate membrane
outside the wall of the Little Face,
and there is a detachment between
the Little Face and Jacob.
The light of the Father, which emanates
toward the Little Face, is called Jacob.

However,
the light impression that emerges from the Base of the
Father enters the belly of the Little Face, within,
and this is the mystery of our teacher Moses.
This is the meaning of the saying[10] that,
"Moses is within and Jacob is without."

Now we will explain the five stations of Moses.

1. The first station is in Knowledge of the Little Face,
because that is where the Base of the Father is.

2. The second station is the uppermost third,
which is concealed,

for there is a very broad place between the arms,
more so than in Knowledge.

This is the second category
where the Base of the Father expands.
Related to this category it says,
"Moses hid his face";[11]
he was fearful to gaze,
for the station of concealment was in that place.

3. The third station is the middle third of Beauty,
after the Base of the Father has emerged
from the Base of the Mother;
and this is where Moses attained prophecy.
The *Zohar* explains,
"The prophetic station of Moses
originated from the *primordial* masculine,
and all the other prophets *originated their prophesy*
from the *primordial* feminine."

The Mystery of Prophetic Vision within the Evolution of Cosmic Archetypes

For Moses prophesied from the Base of the Father
within the Little Face.
All the other prophets prophesied
from the Base of the Mother,
while they were within the Little Face.

4. The fourth station is the place where the Base of the Father enters the Base of the Little Face.

This is the station of Seth *(Shin Tav)*.[12]
This is the meaning of the scripture that says,
"genitals uncovered."[13]
This is Seth, the place of the Base.
When the foreskin *(milah)* is removed from the Base,
the light that is *embodied therein* is revealed.
This is *the meaning,* "Seth exposed."[14]

5. The fifth station of Moses is the *hevel* (mist)
that emerges from the Base of the Father
and *envelops* the Base of the Little Face.
This is the extra light called *hevel,*
referring to Abel, son of Adam.

All Souls Are Linked to Other Souls

This is the secret of the name of Moshe *(Mem Shin Heh),*
which is a mnemonic for Moses, Seth, Hevel *(Abel).*

Why Did Abel Have to Die?

Hevel (Abel) committed an iniquity by gazing
upon the *Shechinah (Divine Presence).*
He wanted to redirect the light that emerges from the
Base of the Father and bursts through and emanates
toward Jacob.
Abel wanted to redirect this light around to the back side,
and to give this light to Rachel, who is called the
Shechinah.
He wanted to illuminate and gaze upon
the *Shechinah* from the light that was intended for Jacob.

CHAPTER 11

A Discourse on the Generation of the Desert, and Binah *and* Tevunah. *The* Mem *and* Samech *in the Tablets Were a Miracle*

READER'S NOTES

The Generation of the Desert

The term "desert generation" refers to the Children of Israel who were freed from Egyptian slavery and journeyed through the desert for forty years. They are called the "desert generation" because they did not enter the land of Canaan.

The Ari links the bonding of the Little Face (the miniature Divine male) and the Feminine (the miniature Divine female) to the Patriarch Jacob. He continues to link the Little Face and the Feminine to the creation of Adam and Eve, who were created, according to one Midrash, as back-to-back Siamese twins. The Israelites who entered the land of Canaan were considered as having a back-to-back relationship with God. This indicates a relationship whose function is protection from external forces. This means being alert in all directions.

Why Did the Generation of the Desert All Die?

This discourse is a meditation upon the generation of Israelites who participated in the exodus from Egypt but who did not merit entering the holy land of Israel. The Ari compares them to warriors who live in constant existential knowledge. Everything they do is based on the here and now. They did not have the capacity to apply their experiential knowledge to the next step, which is transcendent intuition. They lacked intuitive powers. Thus, they died before reaching the land—this means before attainment of full realization.

Why Does the Desert Generation Die?

The desert generation dies because they are too dependent upon the external sustenance of the Base of the Father. Once there is a cosmic withdrawal, all those who are linked to this transmission disintegrate. The obvious question is: Why does the Father remove himself from the situation? In other words, why does God really want the generation to be extinguished? I would like to infer from this discourse the concept of parental withdrawal from a child for the sake of generating autonomy. The child in question is the nation of Israel. The state of the nation was based on its dependency on the miracles they experienced from the moment of the ten plagues, the splitting of the Reed Sea *(yam suf)*, the receiving of the Torah at Sinai, the receiving of ***manna*** during their journeys through the desert, overcoming adversarial nations, and countless other miracles recounted in the Bible. Israel became a miracle-dependent nation, unable to generate the autonomous powers of a sovereign nation. There needed to be a Divine withdrawal for the sake of generating independence for the coming generation.

The Children of Israel had to learn to make their own decisions. They had to be weaned from Divine luminosity. This weaning meant the demise of a generation. The Desert elders' realization for autonomy was through their children; those who entered and conquered the land.

The Ari then reverts back to his original discussion of the meta-creation of the Patriarch Jacob by the transmission of the Divine Father/Mother.

The Link Between Jacob, the Desert Generation, and the Mystery of Why Moses Was Chosen to Lead the Israelites Through the Desert

The Ari reveals three ideas: The "desert generation" is linked in an intrinsic way to the fundamental basis of the quality of Knowledge within the presence of the Patriarch Jacob. Jacob receives light from the energetic transmission of the Father. Moses, who is intrinsically linked to the innermost quality of the Base of the Father, dies as soon as the Father withdraws cosmic energy. *This* is the moment before the Israelites enter Canaan.

The Three Manifestations of the Divine Mother

1. Active lover
2. Autonomous being
3. Nurturing being

Gender Transformation and the Divine Mother

The Ari continues his cosmic narrative by discussing the continued influence of the mother upon her children through three ways. The Ari is not addressing the physical nurturing of the mother for her children. He is referring to the intra-Divine forces and influences channeled through this Divine Mother principle. Spiritual-psychic sustenance comes from the channels of the cosmic Tree of Life. Two of the primary vehicles for this cosmic flow are channeled through Hebrew letters and, specifically, the primary Divine Names that

consist of certain Hebrew letters. Thus, these are the three ways the Divine Mother influences Her children: (1) through the channeling of the *sefirot* of the Tree of Life; (2) through the powers of the various Divine Names, including the Tetragrammaton (YHVH) and the name of redemption (EHYH); and (3) through the intrinsic forms of the three primary letters of the Divine Name. They are: (1) The letter yud = Y; (2) The letter heh = H; and (3) vav = V = YHV (y'u'd'-h'e'y'-v'a'v').

Gender Transformation

The Ari concludes with an eye-opening comment concerning the three stages of the Divine Feminine. When She is in union with her cosmic partner, she is the essence, the embodiment of Femaleness. When She receives from the Divine Masculine (the Little Face) in Divine intimate play, She is the embodiment of the Divine Lover/Woman. However, when She manifests the role of mother with a child or children, then the Mother is transformed into masculine energy. When she takes charge of child-rearing, during the nursing phase or nurturing stage, she is called the embodiment of the masculine quality of the Divine Mother.

The Gay *Tikkun*— A Meditation Upon the Restoration of a Soul

This is by far the most controversial section of the cosmic narrative of the Tree of Life. The Ari links the previous passage describing the masculine aspect of Motherhood to homosexual acts. As far as I can perceive, the Ari is linking the nursing mother, who becomes masculine by nursing her child, to the homosexual act of oral sexuality, leading to sodomy.

He then analyzes the cosmic malfunction resulting in such acts through (1) a linguistic-numerical meditation upon Divine Names, (2) the concept of memory, and (3) the Hebrew word for "legs."

In the medieval, esoteric orientation of the Ari, the male homosexual act (sodomy) is really an attempt to draw down (as it were) great light, and the receiving party, it would seem from this text, cannot bear this luminous transmission and is "spiritually disintegrated" within. This circumstance calls for enormous austerities, including fasting, contemplation, and visualizing the many permutations of Divine Names in order to activate a reawakening of the spiritual essence.

The meditation that follows in this discourse is a highly complex visualization and linguistic mathematical computations. Only a very highly trained adept of *Kabbalah, meditation, visualization,* and *mathematics* could actually practice this sort of meditation. This leads me to conclude that this meditation was transmitted to one of the Ari's closest disciples. This also leads me to believe the origin of a much-circulated comment among traditional orthodox European and Middle Eastern kabbalists, to the effect that a novice of Lurianic Kabbalah *(limud kitvei Ha Ari-el)* should not initiate their studies from "The Gate of Principles," which is the source text for this volume. Why? According to a number of European and Middle Eastern kabbalists, the student should skip to the official "First Palace" of *The Tree of Life*. They say, "'The Gate of Principles" is but a concise overview of the entire Tree and should be studied at the conclusion of *The Tree of Life*." One can now see how crucial this text is to understanding the early Kabbalah of Isaac Luria. There are too many prototypical teachings and meditations discussed in these pages. Many of these prototypical teachings are the source ideas elaborated upon in many of the other volumes of the Lurianic oeuvre.

It is for this reason that the final editors and publishers of *The Tree of Life* inserted this text as the first Gateway. This was in spite of their knowledge that sections of this text were sensitive and controversial.

Hebrew Letters *Mem* and *Samech:* Their Stations on The Tree of Life

The Ari links these symbolic letters, *mem* and *samech,* as being either in union or being autonomous to the Tree of Life. The Hebrew letter *samech,* equaling the Number 60, corresponds to the six upper *sefirot* of the Tree of Life. The letter *mem,* equaling Number 40, corresponds to the lower four *sefirot* of the Tree of Life. Thus, these two letters are considered to be miraculous, as they were engraved in the tablets of the Ten Commandments. They are miraculous because they symbolically represent in the Lurianic view the totality of the Tree of Life.

A Discourse on the Generation of the Desert, and Binah *and* Tevunah. *The* Mem *and* Samech *in the Tablets Were a Miracle*

We explained
that the Little Face and the Feminine
are connected with one wall between them.
However, Jacob has a wall for himself.
We can now understand the meaning of
what Moses said to the nation of Israel
as they entered the land:
"And you, who adhered to the Lord your God,
every one of you, are alive this day."[1]

When it is written, "the Lord your God,"[2]
this refers to the Little Face and the Feminine.

The Generation of the Desert

The Israelites who were entering the land
were on the level of adhering back-to-back.
This is the meaning of *the scripture*
"you, who adhered to the Lord."
However, the generation of the desert
was called *a dor dea,*
a generation filled with Knowledge *(Experienced).*

For they were the station of Jacob,
and were not adhering to one wall.
Thus, they all died in the desert
and did not enter the land of Israel;
for Moses was a shepherd for them.

Why Did the Generation of the Desert All Die?

With this *discourse* we can understand
the many reasons why Moses was their shepherd,
and why they were called a generation of Knowledge,
and why they were called a generation of the desert,
and why the *Torah* was given to them,
and why they remained forty years in the desert,
and why Moses could only find among them
anshe chayal, warriors,
and could not find among them *nevonim,*
individuals of Intuition.[3]

The idea is *as follows:*
the Base of the Father extends beyond
the Base of the Mother, and becomes
revealed from the chest and below,
and there, in that place
(the Divine Archetype) Jacob emerges.

Just as Leah emerges
from the back *(external aspect)* of Knowledge
contained within the Little Face,
in the same way from the back of Knowledge of Jacob
emerges another aspect of Leah, the Feminine *(partner)* of Jacob.

The Link Between Jacob, the Desert Generation, and the Mystery of Why Moses Was Chosen to Lead the Israelites through the Desert

Now, we will explain why this generation
was called a generation of Knowledge.
They emerged from the Knowledge *(embodiment)* of Jacob.
When the Base of the Father *departed from* him,
the entire generation who drew *sustenance*
from that *source* were extinguished.
Moses' root *(essence)* came from
the Base of the Father;
thus, he *became* the shepherd of the desert generation.
For Moses is from within, and Jacob is from without.

Moses spoke to those who would be entering the land,
and told them "You, who adhered to the Lord,"
meaning to say *(adhering to the quality of)* Beauty,
"every one of you are *still* alive,"
and will be able to enter the land.

However, Moses *originated* from the Base of the Father,
and the generation of Knowledge *originated,* too, from that place;
thus, when Moses died, they all died.

They were the station of Wisdom;
and so Moses did not enter,
and they did not enter the land;
thus, the *Torah* was given to them.

For the *Torah* comes from the Base of the Father,
which bursts forth as emerging light;
and this happened in their time because they also burst forth
(from slavery in Egypt to the revelation at Mt. Sinai).

They remained forty years in the desert.
Why?
For the Divine Name Number 72
spelled with Yuds[4]
(Yud 'HeY' VYv' HeY'—
the Y corresponds to the Hebrew Yud)
manifests within the sphere of the Father,
who is Wisdom.
Within this name are four Yuds,
which are numerically 40
(the Hebrew letter yud is equivalent to Number 10).

Moses found, within
this generation of Knowledge, valiant warriors.
For the word *valiant (chayal)* is numerically 48,
which can be divided as 24 plus 24;
this is the two-thirds of the Base of the Father
revealed from the chest.
The *Divine* Name *spelled out to equal* 72 is three 24s.
The two-thirds that are revealed are 48,
the numerical equivalent of the word *chayal.*

Intuition and Insight

However, *those who understood (nevonim),*
who come from the sphere of Intuition;
these he could not find in the nation.
For the Base of Intuition does not serve
Jacob at all; it only serves
the Little Face and the Feminine
(who are the Divine archetypal sources
for the embodiments of Jacob and Rachel).
Jacob emerges as a complete construct *(partzuf)*
by himself with a wall that is separate
and does not adhere to the Little Face,
for when he is alone *sustenance is* received
from the Base of the Father.

The Little Face and the Feminine
both *emerge* from the Base of the Mother.
This one obtains five graces,
and this one obtains five powers.
They emerge together, connected by one wall,
and thus, they need a severing.
And know:
There is a large *daled* and a small *daled*
within the *Shechinah,*
the upper (daled) being Leah,
and the lower (daled) being Rachel.
The Mother also has these two *daleds.*
There is an upper *daled* of *Binah*-Intuition,
and a lower *daled* of *Tevunah*-Insight.
Each of these has ten *sefirot.*

Within the masculine are also these two stations.
The measure of the Little Face *begins*
from the chest of the Mother and below;
thus, Rachel is opposite him from
the chest of the Little Face and below,
as we have seen.

Just as there is a Jacob below,
correlated to the lower quality of the *Shechinah,*
so above, in his place,
another quality of Jacob emerges
from the Base of Wisdom.

Just as there is the mystery of Knowledge[5] above
within the Father and Mother *during* union,
so below in the union of *Tevunah*
with the lower station of the Father,
there is another manifestation of Knowledge.

Below within the *Shechinah*
there are two stations.
And just as the two higher stations
are *considered* as one,
so the two lower stations
are considered as one.
"For the Lord is a God of Knowledge."[6]
"Behold there were twins";[7]
This station refers to the lower Jacob *who manifests*
from the chest and below,
and together they will be pure *(tamim)* twins *(taomim).*[8]

This is the other Jacob
who is equal with the head of the Little Face,
and from the beginning
of this manifestation until completion
he is no longer called Jacob
but Israel.

From the place where Rachel emerges,
Jacob also emerges, *however,* in front.
Jacob has union with Rachel,
and Israel has union with Leah.
The *Zohar* writes,[9] "And he slept with her."
It does not mention Jacob,
because the intention is that "he" is
now the embodiment of Israel.

The Three Manifestations of the Divine Mother

And know: The sphere of Intuition has three stations:

1. When the Mother is embracing the Father, she is called *Binah*/Intuition.
2. When she is not in union with the Father, and stands alone, she is called *Tevunah*/Insight.
3. When she descends and expands below into the Little Face, she is also called *Tevunah*/Insight.

When the Little Face rises above,
he is called *ish tevunot yedalena,*
"A man of Intuitions will draw it out";[10]
which means he is drawing her up.[11]

This "man" is the Little Face,
and "Insights" *(tevunot)*
means the sphere of *Tevunah* who rises with him.
When she is rising with him, it is said, *yedalena,*
"will draw it out," meaning to say
"raising her up" [with him].

After the Little Face ascends,
*Binah/*Intuition unites with the Father.
Then these two *tevunot/*Intuitions
become *binot/*Intuitions;
for they have risen to a higher level called *Binah/*Divine Intuition.
As the scripture says:
"For they are a people of no Intuition."[12]

Know,
the place of the Father is the letter Yud of Y H V H.[13]
The point of the Yud is called the Great Face.
The letter yud spelled as a word contains three letters:
yud, vav, daled.
If the yud (10) meets (with a clash) the *vav* (6),
this generates a multiplication equaling
10 times 6, which is 60, *samekh.*
Then the *yud* (10) collides with the *daled* (4),
generating 40, which is the letter *mem.*

When the Mother (*Binah*-Intuition)
embraces the Father (Wisdom-*Hochmah*),
this state is called sealed *mem* (another version says *samekh*).

She receives all the illuminations and seals them within her.
The head of the *vav* is leaning next to the *daled,*
since the Father is sending a flow to the Mother.

When the Father is not sending a flow to the Mother,
meaning to say she is not in union with him,
and she is hovering over her house,
then she becomes an open *mem.*
This indicates a *mem assertively* influencing;
she is sending a flow *of sustenance* to the house.
This is the mystery of the letters *mem samekh*
mentioned in the *Zohar*[14]
(the open *mem* and the closed *mem*);
referring to *Binah*/Intuition.

This is also the mystery of the letters *vav* and *daled.*
When they are *manifesting* within Wisdom,
which is connected with the word *yud (yud-vav-daled),*
then the *vav* is before the *daled.*

When they manifest in Intuition,
which is the letter *heh,* the *daled* comes before the *vav.*
The image of the *heh* is actually
a configuration of the Hebrew letters—daled vav.[15]
However, when the *vav* is under the *daled,*
which is the mystery of the letter *heh,*
as we demonstrated, then the *vav*
manifests without a Crown.

When the *vav* is before the *daled,*
which is the mystery of the word *Yud*
since the word yud is spelled out yud-vav daled
thus, the vav comes before the daled,
then her head inclines toward the *daled.*[16]

The meaning is,
when she is in union with the Father,
the *vav* has a head, which the Father is influencing,
this is the mystery of the head of the *vav*
that is placed next to her.

However, when the letter *heh* is manifesting,
she is not in union with the Father.
Then the *vav* does not have a head,
for the lights remain above;
this means the Father is not sending a flow to the Mother
(is not in relationship with the Mother).

The crown of the *vav* remains above the image
of the *yud who* stands behind the *heh.*

We have explained the secret of the letter *heh* like this:
When the heh is spelled heh-yud-heh
the yud comes before the heh.
"The wise one is within Intuition."
The vav without a head that is within the *heh*
expands and influences the entire Little Face until his Base.

We know (from previous *discourses*)
that Wisdom, Intuition, and Knowledge of the Feminine
parallel to the three upper aspects
of Endurance, Praise, and the Base of the Little Face.

Now, this *vav* in the *heh* of *Binah*/Intuition
expands within the Little Face until his Base.
Thus, we find the Mother is influencing
(the Divine manifestation
of the Masculine/Feminine union construct)
until Wisdom, Intuition, and Knowledge
of the Feminine *partner* of the Little Face
and no more.

Gender Transformation and the Divine Mother

Know: When the Mother is above
in union with the Father,
she is called Feminine,
the embodiment of the feminine
receiving from the masculine.
However, when she is
hovering over her children
and influencing them *(sustaining them)*,
she is called masculine.
Then she *becomes the* image of the male
who influences the female.

The Gay *Tikkun*—
A Meditation Upon the Restoration of a Soul

This is the meaning
of the circumstance of a male
who lies with a male;
because he is bringing down
the power of the Mother when She is above,
and also of the Father
Who is influencing the Mother up above.
He is bringing the energies down
until Endurance, Praise, and the Base of the Little Face.

This is also the secret of the word *zahor,* male,
which is numerically equivalent to
Yud' Heh' Vav' Heh' *(YHVH)* spelled with Yuds

plus
Aleph' Heh' Yud' Heh' *(AHYH)* spelled with Yuds.
The former is 72, and the latter is 161;
together, they equal 233,
which is also the numerical value of *regel,* leg.
This teaches us,
energy is brought down until the legs of the Little Face.
The Little Face does not have the capacity
to bear all these great lights;
thus, *his Divine Image is* completely annihilated,
and is uprooted from his *source;*
as it is written in the scripture, "And Bela died."[17]

Notes (*by the editors of the* Etz Haim):

And, if you will ask, is it not *true when*
the light of Intuition descends *toward* the Little Face,
there is no annihilation?
There is no comparison here, for in the latter case
the light of Endurance, Praise, and the Base of the Father
is enclothed within Endurance, Praise, and the Base
of the Mother, and they enter by *gradation.*
Thus, the Little Face is able to bear the light.
This is the mystery of the Divine Image *(tselem).*

However, the former process *(a man lying with a man)*
causes great light to descend all at once (!)
as two separate powers without containments;
this causes a dissolution of the *(tzelem of the)* Little Face.

Compassionate peace upon us.[18]

This is the mystery of the iniquity,
meaning to say, one is creating a confusion
within Her *(the Divine Mother principle).*
You *believe* you are
bringing the Mother upon Her children,
influencing them like a male to a female;
but actually you are making Her like a female
for you are sleeping with Her.

The *tikkun—restoration of one's soul*
as far as this situation is concerned, is to fast 233 fasts,[19]
completing the permutations

of the Divine Names Aleph' Heh' Yud' Hei' *(AHYH)*
and Yud' Heh' Vav' Heh' *(YHVH).*
For *within the manifestation of* those *Divine* Names
the iniquity was activated, and it was brought below.

You should meditate upon an intention *(kavana)*
to raise one aspect of these *Divine Names* every day.
In 10 days you raise the first yud (10) of the *Divine* Name
Number 72;
and so forth until you complete all 233 fasts.
Then, you have completed in *restoring*
all the *shattered* energies back to their *original* places.

The person who caused this situation
also caused a *misalignment* in the *external place*
of these Divine Names,
and he brought these external-posterior energies below.
Thus, the back also needs to be realigned,
and the backsides of these names are 184 and 544.[20]
Together, they equal 728.
This is the numerical value of *tishkach (tav shin kaf cheth),*
which means, "to forget";
as it is written, "Remember, don't forget."[21]
The word for "remember"
is the same as the word for male, *zahor.*
Memory *originates in* the face,
and forgetfulness originates from the back.
Three times 233
(the numerical equivalent
for regel—*thigh and* zahor—*to remember)* is 728.

Therefore, when you restore one part of the face,
intend to raise the energy and complete three parts of the back.

Thus, we find the first ten fasts,
we are fixing the first Yud of the Divine Name 72.
[Completing one aspect on the front completes three on the back];
thus, fixing 10 parts on the front fixes 30 parts on the back.
For the front of ReGeL is 1, and the back is 3 *regels.*
The last day of the 233 fasts,
you meditate to include all of them as one,
and to raise the entire face (which is 233)
and all the anterior aspects (which are 728),
in one moment *of meditation!*

This raises them all back
to the place of the Father and Mother.

Hebrew Letters *Mem* and *Samech:* Their Stations on The Tree of Life

Now we will return to the subject of
the Hebrew letters "Mem *and* Samekh" of *Binah/*Intuition.
Our teacher Moses attained the Intuitive *realization,*
when Intuition is the mystery of *samekh* [or sealed *mem*].
For this is the Base of the Father within.
However, Jacob, who is outside,
did not attain Intuition
except when she is the mystery of the open *mem,*

hovering over her house.
Our sages of blessed memory have said[22]
that the letters *mem samekh,*
which were engraved within the two tablets,
stood as a miracle
(the rings within these letters did not fall).

For there are two categories of Intuition,
which are *Binah* and *Tevunah.*
When she is face-to-face with the Father,
then she is called *samekh,*
corresponding to the six *sefirot*—manifestations of
Crown, Wisdom, Intuition,
Knowledge, Grace, and Strength within her.
When she is not in union she is called open *mem,*
corresponding to the four lower *sefirot*—manifestations
that enter the Little Face,
which are Beauty, Endurance, Praise, and the Base.

The Little Face also has these two categories,
and these two categories are called *vav* and *daled,*
as we have explained earlier.

They are the first 6 attributes we have mentioned,
whereby Endurance, Praise, and the Base of the Mother
enter the top third of Beauty of the Little Face
until the chest, and the 4 *sefirot*
Beauty, Endurance, Praise, and the Base within him.

But they do not have within them the Base of *Binah.*

And know: the 6 higher *sefirot,*
which correspond to the letter *vav,*
are one construct,
and the 4 lower *sefirot,*
corresponding to the letter *daled,*
are the second construct.

Above, there are also the letters
mem samekh of Intuition *(Binah),*
and they are two constructs.

The Little Face
[another manuscript version says the Mother]
consists of two constructs;
one construct of the 6 higher *sefirot,* called *Binah,*
meaning to say *ben-Yah* (son of Y'-a'-h');
and the second construct of the 4 lower *sefirot*
within him is called *Tevunah,* son and daughter *(ben u bat).*

Thus, the letters *mem samekh* in the tablets
existed as a miracle;
because the entire tablets
were the level of
Endurance and Praise of the open *mem,*
which is the lower *Tevunah.*
From her is created a complete construct
of all the ten *sefirot.*
Thus, the letter *samekh* above, which is the 6 qualities,
also became a complete construct of ten *sefirot*
within the Mother. Surely, this was a miracle!

Or, we can say:
just as *Binah*/Intuition has *mem/samekh* [or sealed *mem*],
and the 4 lower *sefirot* are the open *mem*
they are also called *vav/daled* in *Binah*/Intuition,
as we have explained previously.

The *vav* (Number 6) is the *embodiment of the* 6 upper *sefirot.*
The *daled* (Number 4) is the *embodiment of the* 4 lower *sefirot.*[23]
The open *mem* is called *Tevunah,*
for these are the 4 lower *sefirot* that are hers alone;
and they enter the Little Face.

We find that the entire construct of *Tevunah*
with all her qualities,
which are open *mem*, *samekh*, and the *vav* and *daled,*
were all created by these 4 lower *sefirot*
of Beauty, Endurance, Praise, and the Base of *Binah/*
Intuition.
Corresponding to the *mem* of *Binah*
is the *mem* of *Tevunah,*
which is below.
For she takes this *mem* from *Binah.*

The part of *Tevunah* that enters the Little Face
is only one half, which is her *mem,*
the 4 lower *sefirot* within her.
For all of *Tevunah* is the open *mem* of higher *Binah.*
Now we see that only one half of *mem* enters the Little Face,
and this is the secret of the *mem/samekh*
of the tablets, which is the totality of the Little Face:

the *samekh [sealed mem]* above,
which is the first 6 *sefirot*,
and the *[open] mem* below,
which is the 4 lower *sefirot* that are within.

The totality of this *mem/samekh*
only comes from half of the *mem* of higher *Binah*,
the half called *Tevunah*.
So half of this *mem* sustained the entire configuration
of *mem-samekh* in the tablets,
which is *an embodiment of* the Little Face.
This is why we say that it was a great miracle;
for they received their sustenance from half of the *mem* of
Binah.

Or, we can say from the mouth of the Mother
emerges a breath that envelops the Little Face,
completely,
and the only time this breath emerges
and envelops the Little Face
is when she is crouching over her child,
in order to give him sustenance and life.

When she leaves her house,
even this enveloping mist and breath impression
dissipates from the Little Face,
and, accordingly, it would not be possible
for the Little Face to stand except through a miracle.

This is why we say that the letter *mem* stood in the tablets by a miracle.[24]
The secret of this miracle
is that which gives sustenance and existence
to the Little Face and the Feminine
when the Mother leaves them
in order to be in union with the Father.
The ability to stand on their own
came from the *manifestation of the* Divine Name 45 (*Mem* Heh),
which is Yud' Heh' Vav' Heh' spelled with Alephs;
this name sustained and established the Little Face.

The name Aleph' Daled' Nun' Yud' *(Adonai)*
is numerically Number 65 (*samekh* heh).
This name *empowered* the Feminine to stand
(self-sufficiently).
These two *Divine* Names,
Number 45 plus Number 65, are equal to Number 110,
which is numerically equal to
the Hebrew letter *nun* (Number 50) and *samekh* (Number 60)
[50 + 60 = 110 = *the Hebrew word for "miracle": Nes*].

Thus, the *mem/samekh* in the tablets,
who are the *embodiment* of the Little Face,
stood through a miracle,
for *Nes*/miracle is numerically equal to the two names,
as we have shown above.

CHAPTER 12

The Construct of Leah and the Mystery of Tefillin

READER'S NOTES

The Emergence of Mother Leah

The Ari links the influence of the Mother to the creation of Leah who emerges from the Divine embryo. Paradoxically, the proof text is from the midrashic statement that Moses' prophetic vision of God was at the nape of God's neck, the point of nape where the knot of the head *tefillin* is placed.

The Mystery of Cosmic Hair

The long hair strands of the macro-Divine countenance awaken the micro-male embryo through caresses of the hair. The Hebrew word used here is *batisha*. Its normal definition is "whipping, clashing, and beating." In Lurianic cosmology this caressing of the cosmic hair is used as a metaphor for the extending of a continuum; an activating of energy for the benefit of lower dimensions and entities.

The Mystery of *Tefillin* Straps

The Ari is linking the common daily practice of wearing *tefillin* upon the arm and head to the idea of the macro-Countenance transmitting four levels of consciousness to the Divine masculine embryo.

Mother Leah and the Prophet Moses

Just as the biblical Leah is the embodiment of humility, likewise Moses, who ascended to the highest realms, was also considered humble. Thus, the Ari links the achievement of Moses to that of his great-grandmother Leah. They both achieved primal and spiritual leadership roles in the new nation of Israel: Moses as the political and religious founder and Leah as spiritual mother. What is curious is the fact that the Ari is not linking Moses with Jacob, his masculine counterpart, or with Joseph or Abraham. This teaching reveals the idea of the mutability of gender in the role of the wisdom transmission of the Jewish spiritual traditions. Leah is acknowledged as the spiritual counterpart to Moses.

The Creation of Mother Leah

The creation of Mother Leah emerges from the three channels of the Divine male Child (Little Face). In this narrative one senses ***again*** that the Little Face has crossed the gender line by giving birth in cosmic time to the matriarch of Israel, Mother Leah!

The Union of the Little Face with Leah

Jacob becomes "deified" through the symbol and cosmic archetype called the miniature Divine male: the Little Face. This may be the first time where there is a linkage between the times of the day, sexual unions, and the two soulmates/wives of the Patriarch Jacob. It is also the linking of morning, afternoon, and evening prayers to the cosmic map of the Tree of Life.

The Midnight Prayers *(Tikkun Chatzot)* and Mother Leah

The elaboration of this discourse upon the Matriarch is linked to the midnight prayers. These prayers were initiated due to the popularization of Lurianic Kabbalah. These prayers were enigmatically called the Restoration of Rachel and Leah. The focus of these prayers was to mourn the exile of the Divine Presence in the post-Second Temple era. This is linked or compared to the two primary Mothers of Israel, who, according to the Ari, are Rachel and Leah. Further research is needed to clarify why Mother Leah and Mother Rachel were chosen as the subjects of the midnight prayers instead of their predecessors, Mother Sara and Mother Rebecca.

"She rises while it is yet night" (Proverbs 31:15).

In this section of the discourse, Leah is compared to the section of Proverbs that gives honor to the valiant woman of the home. This prayer, known as "The Valiant Woman" *(Eshet Chayil)*, is recited every Friday night by the man of the house in order to show honor for the woman of the house.

The Ari is using this sentence from the prayer to link it to the cosmic moment when Mother Leah unites with Father Jacob. This is quite a hermeneutic leap from the normative interpretation that honors the energetic diligence of the wife ("she rises while it is yet night").

Meditation upon Midnight Torah Study

Mother Leah is linked to studying the Torah after midnight. Why? Leah will always be remembered as the sister who took the place of Rachel. To paraphrase what is written in Genesis, "And Jacob awoke in the morning and saw that it was Leah!" The Ari is implying that just as Jacob spent his first night of marriage with the wrong woman, therefore, since Leah eventually became part of an intra-Divine system, the normative midnight mourning prayers *(Tikkun Chatzot)* are thus linked to Mother Leah, who spent the first midnight to dawn

with Father Jacob. Just as the ancient Jewish custom was to mourn the Holy Temple at midnight, these prayers are also linked to Leah, whose prime spiritual time is also midnight.

The Ari furthered the devout custom of getting up at midnight to mourn the destruction of the Holy Temple. In the Ari's version of the rite the study of Torah and the recitation of prayers are equally important. Why? They are the initiators and catalysts for the cosmic sexual unions of the Patriarch/Matriarchs who have become transformed into the sustaining forces for the Jewish people in exile!

The Mystery of the Recitation of the Shema and the Wearing of *Tefillin*

The Ari suddenly shifts his discourse from the evolution of cosmic archetypes to a meditation on the daily religious ritual of placing phylacteries *(tefillin)* upon the muscle of the arm facing the heart and upon the head between the eyes.

The Mandala of Mother Leah, *Tefillin*, and Divine Letters

All these elements are meditated upon within the mind's eye to create an inward *mandala* of Divine transmission. Once more, the Ari has transformed the feminine Mother into a masculine aspect of Leah who wears *tefillin*.

The Mystery of the Sabbath and *Tefillin*

The arrival of the Sabbath creates new consciousness for the Divine Mother archetype. In light of this, *tefillin* are not worn since this is a time period when interior consciousness is manifesting and the goal for the wearing of *tefillin* is to manifest external consciousness.

The Construct of Leah and the Mystery of Tefillin

Know:
The lower half of Beauty,
and *the complete qualities of*
Endurance, Praise, and the Base of the Mother
enter the Little Face.

The Emergence of Mother Leah

The first level that enters
is called the Sovereignty of *Tevunah*-Insight,
for the lowest part of the Mother enters first,
as we know.

The first place she enters *(transmits)*
is the Knowledge *quality* of the Little Face.
Opposite her is the back *(external)* side of Knowledge;
and from the power of Sovereignty's impression,
Leah emerges from the back *(external aspect)*
of the Little Face.
This is the meaning of the *(midrashic)* saying
that "the Holy One, blessed be He,
showed Moses the knot of the *tefillin*."[1]

She does not receive much of an impression
from the *consciousness* of the Little Face itself,
but only from Sovereignty.

Thus, she is the category of skin alone,
which is the knot of the *tefillin*.
However, the *tefillin* themselves are houses of skin,
and within them are four portions of scriptures,
which are light impressions
of the mind states themselves that are *embedded*
in the forehead of the Little Face.

The Mystery of Cosmic Hair

The idea is, the Great Face
contains different dimensions of hairs:
the *saarot* (locks);
the *nemen* (strands);
and the *kotsin* (tips) of the hair.

The hair strands of the Great Face
are *draped* over the head of the Little Face.
When these strands descend,
(they have within them a great light,
and) they stroke the back of the head
of the Little Face.

The Mystery of *Tefillin* Straps

From the impression *contained within*
the four mind states of the Little Face
(Crown, Wisdom, Intuition, and Knowledge)
caused by the power of this stroking,
the four houses of *tefillin* emerge.[2]

Afterward,
the light of the Mother's Sovereignty,
which descended, reflects and *ascends* around
the back of the Little Face,
bringing out *(causing to manifest)*
the knot of the *tefillin.*
This knot is called *the embodiment of* Leah.

Four mind states are created within her,
which *are* called Crown, Wisdom, Intuition, and Knowledge.
These are called 4 mind states,
as we know.

This is the secret of the four *alephs*
contained in the four Divine Names
Aleph' He' Yud' He' (AHYH)
that we have written about,
in the secret of the unification
embedded within the scriptural phrase,

"Blessed is the name
of His glorious Sovereignty, forever and ever."[3]

Now we will explain the entity of Leah,
and afterward we will explain the secret of *tefillin*.

Leah reaches to the chest of the Little Face.
From there, begins *the manifestation of* Rachel.
This is what is meant
by the saying that *the embodiment of* Sovereignty
does not encroach upon her friend[4]
even the width of one hair.[5]
Where the higher *reaches of* Leah's Sovereignty ends,
there begins the lower *aspect* of Rachel's Sovereignty.
This is the meaning of,
"The reward [heel] of humility is the fear of the Lord."[6]

This is what our Rabbis, of blessed memory, have said,
by making humility the heel *aspect* of her sandal,[7]
she makes reverence the Crown for her head.

Mother Leah and the Prophet Moses

For humility is the essence of Leah.
Our teacher Moses attained her essence,
for he ascended to the 50th Gate of Intuition.
He is called exceedingly humble,
because he attained the place of Leah.
In the place where the "heel of humility,"
Leah, is achieved, there begins the Crown of Rachel.
Her station is called "a valiant woman,"
"one who *is in reverence of* God."[8]

She is called "emergent reverence from the Little Face,"
which is *YHVH*.[9]
This is called, "reverence for the Lord."

The Creation of Mother Leah

Know:
From Grace of the Little Face,
which is called the right arm,
the entire Right channel of Leah is created,
which is Wisdom, Grace, and Endurance.

And from the left arm called Strength,
from the three parts,
is created the Left channel of Leah,
which is Intuition, Strength, and Praise.

And from the Central channel
of the Little Face
until the chest, is created
the entire Central channel of Leah.

The Union of the Little Face with Leah

And know:
Nighttime is the union of the Little Face with Leah.
This is the secret of
"And it came to pass in the morning that, behold, it was Leah."[10]

The union of Jacob and Rachel
transpires only in the daytime,
during the morning prayer.
The morning prayer is like
Grace that awakens love.

The afternoon prayer is called
"Let his left hand be under my head."[11]

Through these two prayers,
morning and afternoon,
Leah is placed between
the two arms of the King;
and thus, the union of Leah and Jacob is arranged.

The evening prayer is called *Reshut,*
"Permission," for the union has been arranged.
The union transpires through the evening recitation of the *Shema.*

Note from Chaim Vital as printed in the first published edition of the Etz Haim *by Rabbi Meir Poppers:*

The *Shema is a catalyst for the* initial embrace,
but the union does not happen during the *Shema* itself.
The union is consummated only during the standing silent prayer afterward.[12]

Since the destruction of the Temple
and the exile,
the evening prayers are no longer optional,

but are required.
The reason for this is that the judgments are
adhering to the Little Face.

Leah is all judgment, as we know.
Rachel has five judgments within her,
but she is standing opposite the qualities of
Endurance, Praise, and Base of the Little Face,
where the graces are revealed,
so her five judgments are sweetened somewhat.

This is the mystery of the saying in the *Zohar*,
"Judgments of the Feminine are mild in the head
(beginning)."
However, Leah stands until the chest,
and there the graces are sealed and hidden.
The Little Face needs to unite with her
in order to sweeten the judgments within her.
Their union is described in the *Idra*
as "graces emerging from the male
to sweeten the five rigors of the female."

We must help the Feminine
to unite with the Little Face
so she can be sweetened.
This is what *Rabbi Shimon Ben Yochai*
explained to the man who wanted to understand
the secret of the evening prayer.
This is *the metaphor of being placed*
between the two arms of the King.[13]

The Midnight Prayers *(Tikkun Chatzot)* and Mother Leah

And if you will ask,
"The *embodiment* of Leah
transpires in the first hour after midnight,
which corresponds to the chest,
and the Base of the Little Face
is below; so how is the Little Face able
to mate with her?"
The idea is, as we have expressed before,
when the Little Face grows,
the top third of his Base rises.
From the top of his Base,
Beauty is created;
thus, the union of the evening
is made possible through him.
From midnight on,
Leah expands to the end of the Little Face.
When the morning dawns,
the union is complete.

After midnight,
Rachel is like a little point,
and she descends into the dimension of Creation.

"She rises while it is yet night,
gives food to her household,
and a portion to her maidens."[14]
When she descends

into the dimension of Creation
to give sustenance to her household,
these are the worlds.

And know,
from this great light of Leah
that expands below after midnight,
Rachel *attains* mind states for Creation.

Meditation upon Torah Study

Now, we can understand why
we put the hand *tefillin* before the head *tefillin;*[15]
this is the mystery of the impression
Rachel takes from Leah at midnight.

However, through the *Torah*, *which* we study after midnight,
the Little Face receives the impression of these mind states.

Afterward, through the *tefillin* we put on in the daytime,
the Great Face *caresses* the head of the Little Face
with the points of his locks,
and illuminates *within* the mystery of enveloping light.
This is the meaning of the saying,
"that the Holy One, blessed be He,
puts *tefillin* on His head every day";[16]
for the Holy One, blessed be He, is the Little Face,
wearing the tefillin is the *impacting* of these lights,
and this awakens the luminosity within the Little Face.

The Mystery of the Recitation of the Shema and the Wearing of *Tefillin*

By the time we recite the *Shema,*
the Little Face already has these *tefillin.*[17]
This unification inspires the Little Face and the Feminine
to unite in the dimension of Creation.

We have also explained that the four mental states
of the Little Face when they emerge
from the sphere of Intuition *(Binah),*
become embodied within the letter *mem*
of the word *tselem* (image).

Afterward, they enter
Endurance, Praise, and the Base of *Tevunah.*
Then they become three;
this is the mystery of the letter *lamed* of *tselem.*[18]

This is the meaning of,
"a tower that flies in the air,"
and the secret indication concerning
the station of Leah who is in that place.

She represents the Sovereignty of *Tevunah*-Intuition,
who receives an illumination close to the Base.

The tips of the Ancient One's locks
are stroking in that place.
Tefillin are created through the power of this image *(tselem).*

As it is written in the *Zohar,*
"Through the flesh and blood image is the possibility of the spiritual image."

This is the mystery of
"Surely man walks as a scant semblance."[19]
This "semblance," or image, is *equivalent to*
"the tower that flies in the air, like a bird that flies in the air."

The Mandala of Mother Leah, *Tefillin,* and Divine Letters

Just as below,
with the *first* letter of *tselem, which is tzaddi,*
the mind states enter the head of the Little Face,
and from this, *tefillin* emerge,
in the same way,
this happens with the letter *lamed* of *tselem,*
because within this lamed is the *embodiment of*
Tevunah's Sovereignty.
However, the *mem* of *tselem* is not
garmented with these mind states.

The lamed of *tselem* strokes the tips
of the hair of the Great Face,
and because of this stroking,
the *tefillin* emerge with power,
and thinner than above.
Then Leah attains inner light.

The Mystery of the Sabbath and *Tefillin*

This is the mystery of the *tefillin* of *Shabbat,*[20]
which transcends the head;[21]
this is the secret of the lamed of *tselem.*

When Shabbat comes, new faces come,
which are mind states.
They are the lamed of *tselem,*
which is above the head.

And now on Shabbat,
the first ones enter his head,
and they become for him a new mind state;
these first aspects now become inner *qualities (pnimiot).*
This is why we do not put on *tefillin* for Shabbat;
for at this time *tefillin* are created from the inner mind states.
Initially, they were enveloping the Little Face,
but they were also the inner light of Leah.

Now, we will return to the subject.
After the lamed of *tselem,*
which is the *tefillin* for the Little Face,
and he is the station of the tzaddi of *tselem,*
as we have written, then,
the tips of the hair of the Great Face stroke
the head of the Little Face; and *tefillin* emerge.
This stroking *vibrates* to the back,
and from that anterior reflection
emerges the knot of *tefillin,* which is Leah.
This becomes the enveloping light of Leah,
and the inner quality of the Little Face.

CHAPTER 13

The Secret of the Severing

READER'S NOTES

Adam's Primordial Trance

The Ari is saying, this trancelike sleep is, in a sense, the receding of consciousness in order to create a new archetypal pair. This is the union of Jacob with Rachel/Leah. The Ari is obsessed with their union and the vicissitudes of their relationship. He believes that ultimately when one speaks of the union of the Patriarchs and Matriarchs, it is essentially the act of restoring Adam and Eve from their biblical "fall." The Ari is attempting to determine at which point the union of Jacob and Leah/Rachel is a cosmic healing of what happened in the past.

Practices of the Early Hasidim

The Ari links the talmudic statements concerning the time elements of meditation and prayer with the positions leading to cosmic union. The Ari links the creation of Eve to the various Divine intimate postures happening when the micro-masculine and feminine are in and out of union. Thus, when there is a face-to-face union or meeting, this is considered auspicious for the most perfect meeting ground. This is considered a harmonious state of existence. When the Divine lovers, as it were, begin to turn away from each other, when they are back-to-back or back-to-face, this complicates the relationship.

At this point, the Ari shifts the discussion from cosmic dimensions and reveals that these relationships consist of the complete range of

relationships the Children of Israel have with God. Each stage of history is, in effect, a different relationship with God.

This view corresponds to the principle of cosmic cycles that happen in human history. The principle of *shemittah* and *yovel* is advocated in certain medieval Kabbalah schools, such as the views of the *Sefer Temunah, Sefer Pliah, Sefer Hakanah,* and *Tikunei Zohar.* It was believed that there were millenniums that changed the entire way the Divine related with human beings and specifically with the Jewish people. Some *shemittot* manifested different *sefirot* of the Tree of Life. A case in point: The reason for the suffering and exile of the Jewish people was because this *shemittah cycle* was the embodiment of *Gevurah,* which means power, wrath, or judgment. When this cycle completes its "orbit," a new cycle will emerge, that of *Tiferet,* which means beauty, harmony, or synthesis. In the Ari's thinking, these cycles happen according to the cosmic positions of the aforementioned male and female archetypes. There are two ways to affect how God will relate to humanity: one, to let these cycles take their course; two, with the power of meditative prayer, which catalyzes the movements of the heavenly lovers to enter into harmonious union. It is through this harmonious union that blessings and redemption manifest. It is through the face-to-face union that exile ceases.

What is the Ari's logic in coming to this conclusion? Perhaps the question is, what is the Ari's mystical insight behind this realization? The most important metaphor for a direct harmonious relationship with God is through an established place of worship—that is, the Holy Temple. Then, Israel is the embodiment of the Divine Presence in union with the Divine masculine (the Little Face or, in other words, the Holy One, blessed be He).When the Temple was destroyed in 72 C.E., the covenantal relationship of Israel and God changed and they began turning *away* from each other until they were considered to have a "back-to-back" relationship. Both partners were aware of each other's existence and simultaneously were aware of the beneficent and malevolent forces around them.

In certain moments of the year, through the activation of prayers and seasonal commandments that occur during the cycle of the seasons, Israel and God face each other for brief moments of blessing and joy.

Meditation on the Divine Name of E'-L'-O'-H'-I'-M'

For example, this might be a way to practice this meditation: The meditator visualizes the name as it is spelled: Elohim. Then expands the Divine Name within the mind's eye, to spell each letter as a word such as: the first letter is "E" and as a word it is spelled "EE." Thus, the entire name would be spelt EE EL OH AYCH EYE EM. Then the meditator would visualize each of these spelled words as another word and so forth. Then the meditator would remain fixed with this meditation until it disappeared within the mind's eye.

How the Unions of Wisdom, Intuition, Beauty, and Sovereignty Affect Human Unions

The Ari is asking in a conceptual way, "Why do human beings make love?" It is to enter into a space of perfect resonance. This quality of union is auspicious to bring souls into the world and manifest blessing.

How Cosmic Unions Affect Human Unions

The Ari resolves a problem contained in the *Zohar*. The *Zohar* seems to imply that higher unions are for the generation of Angelic beings and have no effect upon the lower dimensions. The Ari maintains that higher unions inspire and empower lower unions. His response is based on the choreography of the Tree of Life. Some aspects flow downward for the benefit of lower unions. However, most of the higher unions generate higher resonations.

The Four Unions of the Divine Feminine–Masculine Paradigm

1. Union in the Emanation Realm
2. Union in the Creation Realm
3. Union in the Formation Realm
4. Actual Union

A Text from Rabbi Chaim Vital

This text concludes with a cross-referenced quote from another gateway of *The Tree of Life,* which leads me to believe that this discourse was written by R. Chaim Vital. Vital was the editor who achieved the arduous task of structuring *The Tree of Life* into gateways, palaces, and so forth. It is likely he used texts written by the other students of the Ari and incorporated his annotations into the text.

Concluding Discussion of "The Gate of Principles" of *The Tree of Life*

If it is true that the micro-Divine male/female union sustains the lower worlds, the Ari inquires, how can one say there are times that their union is disconnected? The universe would be destroyed! How could that be? Hasn't it been taught that the Father/Mother union is perpetual, ad infinitum, for the continual sustaining of all of existence? How could the lower male/female union disengage?

The Ari responds with a profound insight. If the lower union would remain in union, then Divine sustenance would be so powerful it would enable human beings to live long lives! If this were the case, then human beings would also develop the capacity to commit evil. Since they would know beforehand of their longevity, they would exploit their longevity. The Divine responded by having the lower cosmic unions disengage periodically so that there would be

less sustenance. Human beings would have shorter lifespans, always knowing with an astute awareness that their lives could be cut short at any moment. This knowledge would instill within them the necessity to manifest goodness in their lifetimes.

The Legacy of the Divine Parents to Their Divine Children

New translations that were not included in the first edition of *Kabbalah of Creation* are now included here for the first time. These translations are the complete ending of the *Shaar Ha-Klalim.* [translator]

The concluding teaching from a manuscript of Rabbi Isaac Luria. In the printed editions of the *Etz Haim* this section begins with the words, "From a handwritten manuscript of My Teacher of Blessed Memory etc ... by himself ... his golden expression." Rabbi Chaim Vital throughout his writings uses the term "My master of blessed memory" [Mori Zal] to refer to Rabbi Isaac Luria.

The Secret of the Severing

Adam's Primordial Trance

The Union of Sleep

Know:
"The Lord God caused a deep sleep to fall upon the man (Adam), and he slept."[1]

The mind states that come to the Little Face
go out from him and enter the Feminine;
these are Endurance, Praise, and the Base of
the entity Grandfather Israel and *his partner Tevunah,*
with their mind states.
They leave the Little Face and enter Her;
but not through the Little Face as they did initially.
This is the real meaning of
"God caused a deep sleep to fall upon the man."

In that moment Leah is included in Rachel.
For Leah emerges from the posterior of the Little Face's head,
as we know.
The mind states leave the Little Face
and enter Rachel, who ascends into the head of the Little Face; and then Leah is included *with them.*

And if you will ask,
"Since the mind states disappear
from the Little Face and enter the Feminine,
how is it possible at this time for him to mate with her?"

The response is,
that through deep sleep *(durmita)*[2]
the Little Face receives a new mind state
that is more evolved,
coming from the Father and Mother.
Then, the union is even greater,
because he is receiving mind substance from above.

The scriptures say, "He took one of his ribs,"[3]
meaning to say it was severed,
"and brought her to the man."[4]
This *phrase,* "brought her to the man,"
refers to the Little Face; for in the beginning
she was attached to the back of the Little Face,
drawing sustenance from him.
Then her vessels were created with the light
emerging from the back of the Little Face.
As it says, "The Lord God,"[5]—
meaning the Father and Mother.
They took her vessels, which *manifested* from the back,
and created a complete construct,
equally as the Little Face.

And afterward *it is written,* "brought her unto the man,"[6]
this means face-to-face.

When Adam sinned,
she *reverted* to the back of the Little Face.

It is the same *situation* now;
after the destruction *[of the temple];*
she is *positioned* in the back of the Little Face
throughout all the days of the week, except on Shabbat,
when she rises and is face-to-face with him.
However, with *the power of* our prayers we bring her
face-to-face from the chest and below even on the weekdays.
This is the mystery of the weekday prayer that is written,
"Oh, King, helper, savior and shield."[7]
After the prayer, she *reverts to the* back-to-back *position or relationship,* as before.

Practices of the Early Hasidim

Thus, the *early* hasidim *(of the talmudic period)*
would wait one hour before the prayer,
then pray for one hour,
then wait one hour afterward,
to prolong the impression of the face-to-face union
attained during prayer.

Thus, after the prayer she would
not immediately return to the back of the Little Face.

And know:
Just as Leah is included in Rachel, as we have seen,
likewise above in the union of Wisdom and Intuition,

Tevunah/Insight is included in *Binah*/Intuition.
The reason these qualities become *integrated,*
even though each construct stands by itself,
is that *Binah* and Rachel are two of the essential ten spheres of Emanation.[8]

However, *Tevunah* and Leah are only impressions
that draw from *Binah;*
so they can be included within this essential point of the ten spheres.

Just as the image of the Mother enters the Little Face,
in the same way the image of the Father enters the Little Face.

And just as from Sovereignty of *Tevunah,* Leah is created,
so, from Sovereignty of the Father, *Tsippora* is created,
the wife of Moses.
She is the Base of the Father,
within the image of expanded consciousness (great mind).

There is also the image of the little mind
(constricted consciousness) of the Father,
and the image of constricted consciousness of the Mother.
From the Sovereignty of the Mother in the aspect of little mind comes the concubine of *Eliphas,* who was called *Timna.*
And from the Sovereignty of the Father
in the aspect of little mind emerges Kushit, the wife of Moses.

Moses was the king of ancient Ethiopia (Kush) for forty years.
He married the wife of the King of Ethiopia,
and placed a sword between him and her, but did not touch her.

And Timna came wanting to marry Jacob
but he did not want to marry her.

Also, Joseph took *Asenat,* the daughter of *Poti-fera,*
however, he did not wish to sleep with the wife of Potiphar,
who was the minister of *animal* slaughter.

The reason for each of these *enigmatic scriptures*
is that each of them pushed aside the judgments.

There are three constricted mental states of the Father,
and they are three
times the last four letters of the Divine Name of E-'l-'o-'h-'i-'m',
which are: Lamed Hei Yud Mem.

Meditation on the Divine Name of E-L-O-H-I-M

And there are three mind states from the Mother's side,
called the children of E'l'o'h'i'm'.
There is a simple spelling of El-h-m,
and there are expanded spellings *(melui),*
and expansions of the expansions;
this unfoldment results in 52 letters.
This is the meaning of "the sons of God (El-h-m) came."[9]

These three El-h-ms descend to the throat.
and are the numerical value of *garon*, throat, which is 259.
The numerical value of *nachar is equivalent to, "to be dry."*
The reference is to the scripture
"I am weary with my crying: my throat is dried,"[10]
which is drawn from the judgments that are there.

Thus, the scripture says, "And Jacob ... went toward *Charon*."[11]
"To *Charon*" *consists of the letters* Ch' R' N'-H' (Charonah) or charon-heh.[12] The meaning of this heh is as follows:
There are 320 judgments,
and they are the mystery of the 32 pathways of wisdom,
for each of these includes 10 paths.
Their numerical value is 320;
adding the *heh* (5), makes 325 judgments.
For judgments come from this *heh*.[13]

The *heh* refers to the 5 Alephs
of the name *Alef' Daled' Nun' Yud' (Adonai);*
and this is the mystery of *the scriptural description of male or female adolescents: naar* = (320) *[male adolescent],*
or *naara* = (325) *[female adolescent],*
"a young boy, a young girl."
With *the word itself counted as 1,*
the value is 326 (kaf vav shin)
or the Hebrew word for Kush,
which means Ethiopia.
This is the meaning of *Kushit,*
whom Moses pushed away,
for she was too vigorous.

Jacob pushed away *Timna*
because a multitude of judgments
and constricted powers were contained in her.
Two times *[the value of the letters] mem nun tsaddi pe kaph*[14]
is the numerical value of *Timna.*

Also, Joseph pushed away *[the wife of]* Potipher,[15]
who *was a manifestation of* judgments.
The name of *Potipher* is numerically 455,
which is the progressive *spelling* of the Divine Names
Number 72 (AB), Number 63 (SaG), Number 45 (MaH),
and Number 52 (BoN).
Numerically, this could refer to 3 times "A H Y H,"
in expanded spelling; and these are judgments.

However, Joseph did take the daughter
(of the wife of Potifer who was) Asenath;[16]
for she is the *embodiment of the external* side of Leah.
The expansion below from *within* Leah is called *Asenath.*
Joseph, however, pushed away the wife of *Potipher,*
who was the *embodiment of the external* side of *Timna,*
who was the category of vigorous wrath.

How the Unions of Wisdom, Intuition, Beauty, and Sovereignty Affect Human Unions: A Text from Rabbi Chaim Vital

Chapter 13b: Notes from a Separate Discourse: This is from the manuscripts of my teacher (the Ari) of blessed memory; and this is his golden style of expression:

We find that union is found in four spheres alone:
Wisdom and Intuition, and Beauty and the
Sovereignty; and
we find in the teachings of Rashbi[17]
that there is a great difference between the mating of these pairs.
Wisdom and Intuition never separate, but Beauty and the Sovereignty do.

It is important to understand why
the union of Wisdom and Intuition is constant
and this is not so with the union of Beauty and Sovereignty.
Another question is, what *is* the union of Wisdom and Intuition, and what does it renew?

We see at least that through the union
of Beauty and the Sovereignty a soul is given to Israel;
as it says, "And the souls I have created."[18]
But when Wisdom and Intuition are in union, what
do they give and what do they add?
Perhaps, you will say their union is to establish the Divine
Names who are connected with the various unions of
spheres, and in order to crown Beauty and the Sovereignty
with these praiseworthy Crowns, so they can embrace...
This cannot be so, for if it was, it would only be auspicious
for them to mate when Beauty and the Sovereignty were
uniting, in order to crown them with these Crowns.

How Cosmic Unions Affect Human Unions: Union Resulting from the Realm of Emanation

The *Zohar* seems to say,
that these Crowns are for the mating
of Beauty and Sovereignty.
And if there were not a union above,
to crown them with these Crowns,
the lower spheres could not be meritorious
in themselves to have union.
So, the Crowns that were created
by Wisdom and Intuition are for the mating
of Beauty and Sovereignty.
For it says in the *Zohar,*
"when the supernal King is dressed in the ornaments
of Sovereignty, he comes with his crowns."

Thus, it is written,
"While the King sat at his table,
my spikenard sent forth its fragrance,"[19]
referring to the Base who sends forth blessings
so the holy King can embrace the Great Mother at this station.

If these Crowns are *the motivating force*
for the union of Beauty and Sovereignty,
then it would seem appropriate
that Wisdom and Intuition
would be embracing only when
Beauty and the Sovereignty are embracing,
and that this union would not be constant.

My teacher sensed this problem,
and he writes, "Since their union is constant,
the Crowns shall be for their children
when they need them."
But this is not an answer at all.

Concluding Discussion of "The Gate of Principles" of *The Tree of Life*

It *would* seem to me,
that there are two kinds of mating:

One, that is needed *for the creation and sustenance*
of angels and holy spirits.

One is needed for the souls above and the souls below.
Wisdom and Intuition,
through their embrace, create angels and holy spirits
and the higher souls.

This is not to say that they are creating actual souls,
but are giving life sustenance to them.
This is the light that flows into them to give them life.
As it is written, "And you give life to them all."[20]
And this is constant.

As it says in the *Zohar*, the portion of *Balak,*
"Come and see, all these sacred angels cannot be sustained
except within the supernal light that illuminates them."

Therefore, Wisdom and Intuition never separate;
they are needed to give life and sustenance to the upper
worlds forever, and also give life to the angels.[21]
"They are new every morning."[22]

However, Beauty and the Sovereignty embrace
in order to bring a soul below.
This union transpires only during specific time periods;
and we benefit from this.

The explanation is not that their union is constant only
during the time of peace, as my teacher has written.
This is not a good explanation at all.
For it seems in the teachings of the *Idra Zuta*
that even during the exile they are not separated.
This is also the expression in the *Sifra:*
"Grandfather, King Solomon, said," and so forth.

This mating is never lacking,
and does not diminish even one second;
for this is the life of the angels,
and they have no sustenance other than through this union.

And know:
We do not mean to say that the union of Wisdom and
Intuition is only for the sustenance of the angels,
and to depreciate that it is needed for the lower worlds.
For the *Zohar* clearly states, "from the embrace of Wisdom
and Intuition Crowns are made for the children,
and that through these Crowns Beauty and the Sovereignty
can embrace."

But we mean to say,
that the union of Wisdom and Intuition is needed
for the higher worlds as well as the lower worlds.

The mating of Beauty and the Sovereignty is for the souls below.
Thus, we can resolve what we have found concerning the union not for the purpose of birth and mating.[23]

From the first union of Emanation
of the Little Face and the Feminine
flows sustenance to the dimension below of Formation;
and from the second union,
the dimension of Action receives sustenance.

If we say that the Little Face and the Feminine
have a union that gives sustenance to worlds,
there is a great question.
If the Father and Mother union must be constant,
in order to sustain worlds,
then, since the Little Face and the Feminine are giving sustenance to worlds, how can their union be interrupted?

This is answered by the words of our master *(Luria)*,
who says in the Gate of the Father and Mother, Chapter 8,
"the union of the Father and Mother
who sustains in this way, can never be interrupted,
so the worlds do not become extinguished, God Forbid."

However, in the *union of the* Little Face and the Feminine,
even this union is sometimes interrupted.
This is the meaning of the scriptural phrase
"My spirit shall not abide in man forever."[24]
That is to say, man will not always draw
from the life essence of the supernal spirit.
This "man" ["Adam"] refers to the Little Face.
If man would draw from this spirit into himself,
his days would be lengthened, and he would become evil[!].
However, since men see that they will die in short days,
they become remorseful and repent.

Thus, we find,
the union giving sustenance to lower realms
is interrupted at times,
so that human beings will not have long lives
as in earlier generations!

The Legacy of the Divine Parents to Their Divine Children

The explanation is, these crowns are for
the lovemaking, the coupling of Beauty and Sovereignty.
Thus, it would seem that their union
would only manifest when Beauty and Sovereignty
would be making love as it were,
but not that *they are in union* forever.
Our teacher was cognizant of this inconsistency.
And since their union would be *perpetual*
then their children *below in the lower realms*

would always have access to
these crowns, in the moment they are needed.
This is not an acceptable answer *to this seeming inconsistency.*

It seems that these two ways of lovemaking
are for the benefit of the angelic realms
and sacred spirits for the souls above and the souls below.

Through the union of Beauty and Sovereignty
angels, spirits, and supernal [angels] souls manifest.
We do not mean souls actually;
however, we are referring to their intrinsic life force—
this is the luminous flow that is embedded within them,
to give them life.

This is what the Torah writes:
"And you give life to all."
Rather, you give life for *every level of existence.*
This means perpetually *and constantly.*
As the *Zohar in the portion of* Balak writes:

Come and envision:
All these angelic beings can not exist,
And can not arise without *the power of*
Transcendent luminosity that illuminates.
Therefore, they do not separate from *one another* forever;
since angels *are the embodiment of the Biblical verse:*
"Renewed in the mornings."

However, the union of Beauty and Sovereignty
are only for the benefit of the lower dimensions;
the meaning of this is that they are prepared *to unify*
only in certain auspicious time periods and moments.
With this *line of thought* we profit....
The explanation is, the idea
that they never separate from each other
is referring only in a time of peace,
as our teacher has noted.
This is difficult indeed,
for it seems in his [the Ari's] commentary
on the Lesser Assembly [Idra Zuta]—
that **even in a time of exile**
***these divine forces* do not separate from each other.**

This is what he writes in the Book of Rabbi Hamnuna Saba:
So says King Solomon....
However, it *is* forever that they unify,
their lovemaking [union] never diminishes
not even one second.
For this is the intrinsic life force
of the angelic realm;
they could not continue existing
without this *divine* union.

Know, we do not mean to say
that the union of Beauty and Sovereignty
is only for the sustenance of the angelic realm,
and that would detract from the sustaining of the lower
realms,

for the *Zohar* clearly states that,
"the union of Beauty and Sovereignty is for the dyadic *empowerment* of the *divine* children and it is because of this that they unify."

Our intention is to clarify that the union of Wisdom and Intuition [Chochmah and Binah] is for the higher *sublime transcendent* realms **and** the lower, *mundane* realms.

The union of Beauty and Sovereignty [Tiferet and Malchut]
is **only** for the benefit of the souls of the lower realms.
With this idea we can answer the question
in the Tikkunim [Tikkunei Zohar]
"the Holy One Blessed is H-e, swears,
I will not enter," and in many places *in the Zohar it is written*
"the Divine Mother has been uprooted from her place...."
There are many citations like these.

The idea is, in order to transmit to the children wisdom
so they will become unified.
Now, this ability to become one has become diminished,
the cause—this bitter exile caused by our sins.
This is why the *Zohar* writes the term "Divine Mother."
According to her capacity to transmit to her children
is based solely on *her* ability to become passionately bound up
and unified with the Divine Father [Aba Il'aah—High Father]; however, she has been uprooted from her place of union,

she is not making love, she is not unified;
thus, she is not adorning her children with the crowns of consciousness, and thus, they are not unified.

This is the idea of sacrifice: ascending and descending.
The first two letters of the divine name Y'H' [y-u-d, h-e-i] does not become one until the last two letters of the divine name V'H' [v-a-v, h-e-i] become unified.

What is the meaning of the union of the first two letters of the Divine Name [YH]? It is the union for the sake of empowering the divine children.

[Editor: At this point of the text the author of the Shaar Ha-Klalim uses as a proof text a mystical technique called expanded spelling of the letters of the Hebrew God Name [YHVH] to prove a mystical point.]

The first letter of the divine name Yud,
spelled as a word contains three letters: Yud Vav Daled.

[For example, the word dog spelled out as letters would look like this: Dee oh gee. In Kabbalah meditation since classic Hebrew is sacred this meditation exercise is an act of expanding consciousness.]

The last two letters of this expanded spelling
are the letters Vav and Daled.
Permute these letters around
and we discover the word DU which means "two"
in ancient Aramaic.

It symbolizes the idea of the primordial creation
of Adam and Eve as one androgynous being with two faces.
We also find that placing the letter Dalet *[of DU]* suspended slightly over the letter Vav *the pictogram* has now become the letter Hei which is the second and last letters of the Divine Name: Y H V H.

From this, we realize that the cosmic union
of Wisdom and Binah
[the divine father/mother union]
is perpetual, so that existence is sustained.
However, during the state of exile
their union is not complete;
this means, as far as the empowerment
and crowning of their *divine* children in the lower realms
so they would be e*mpowered to make* love
and become one with each other.
What is then, the state of their union?
In this moment their cosmic union is solely
for the sustaining of the higher realms and universes;
this union will never cease for ever.
This is the meaning of the quote from the *Zohar* in Achrei Mot: "And a river flows from Eden."

This is what I have found. Completed.

Glossary

A Lexicon of Esoteric Hebrew Nomenclature Used in "The Gate of Principles" in *The Tree of Life (Shaar Ha-Klalim shel Sefer Etz Haim)*

An anthology of Jewish mystical terminology used between the thirteenth century of the Zoharic school and the sixteenth century of the Lurianic schools, as it appears in the *Shaar Ha-Klalim* ("The Gate of Principles"); being the first gate in the final recension of the *Etz Haim* of Rabbi Yitzhak Luria-Ashkenazi. This text, the *Shaar Ha-Klalim,* was edited and included as the important opening chapter by Rabbi Meir Poprush (Poppers). It was abstracted from a text written by a primary early disciple (pre-R. Chaim Vital) of Luria by the name of Rabbi Moshe Jonah. He was the author of a major, and as yet unpublished, text of primary Lurianic teachings entitled *Kanfei Yonah* ("Wings of the Dove"). This text was also the basis of two popular Lurianic treatises widely distributed in Italy and Poland during the seventeenth century, the *Kanfei Yonah* and *Yonat Elem* of Rabbi Menachem Azaria De Fano, a highly influential Italian kabbalist of the end of the sixteenth century and early seventeenth century.

For the Reader

1. The first column is the original English word as it appears in translation.
2. Facing the English is the original Hebrew word as it appears in the original text.
3. Alternate meaning in parentheses is inserted by the editor and translator.

4. Italicized words are either biblical quotes or editorial insertions to help the reader.
5. Abbreviations of all resources mentioned in this glossary:

*M'U'M'	Mayim Nukvin V'Mayim Duchrin (Feminine and Masculine Fluids)
*EH	Etz Haim (The Tree of Life)
*PEH	Pri Etz Haim (The Fruit of the Tree of Life)
*OE	Or Enayim (Illumination of the Eyes)
*KY	Kohelet Yakov (The Gathering of Jacob)
*ABY	Atzilut, Briah, Yetzirah (Emanation, Creation, Formation)

6. All entries are in alphabetical order.
7. Primary works consulted at the conclusion of the dictionary.

A'do'n'ai (Divine Name)—A'd'o'n'ai'

This God Name is attributed to the *Nefesh*—the basic life spirit. From Cordevero: The meaning of this name is master and lord of all universes, transcendent and immanent. *(Pardes Rimonim, Shaar Eser V'lo Tesha 9).*

Ancient of Days—Atique Yomin—*Zohar term*

The Ancient of Days, as it is described in Zoharic literature, is the garment for the sacred Primordial Adam. This is the cosmic adjustment/alignment of infinite light vis-à-vis the Primordial Adam. The act of clothing the upper body of Primordial Adam is the adjustment itself. This first covering (enclothing/protection, as it were) is through this state of the Ancient of Days. There are two major cosmic adjustments *tikkunim*. One *tikkun* is the protecting of Primordial Adam; this happens when the Ancient of Days bedecks and covers Primordial Adam. The second *tikkun* is when all entities/archetypes/ *partzufim* manifest and become the adornments of the Great Face—the Macro Face (*Mavo Shearim, Shaar Gimmel* 1:1).

Archetypes of Jacob and Leah—Yaacov V'Leah

(See "Entity [Countenance, Visage, Face, or Construct]—*Partzuf*.")

This concerns one of the relationship forces of the Tree of Life system. Luria, in a revolutionary twist, took the emanations in the Tree of Life and applied them to what he considered to be the most important embodiments of spiritual relationships in the history of Jewish sacred literature. Luria's conclusions, based upon the evolution of Jewish thought as mentioned in midrashic and Zoharic literature, were as follows: The primary and divinely empowered relationships of Judaism were the relationships of Jacob and Rachel and Jacob and Leah. At one point in the Bible (after Jacob wrestled an Angelic being claiming to be the Heavenly Minister of his brother Esau), Jacob was transformed into Israel. Thus, at one stage, the previously mentioned

relationships are also transformed and become the relationships of Israel (in Lurianic Kabbalah this relational stage is called Grandfather Israel), Israel and Leah, Israel and Rachel, and ultimately Grandfather Israel *in union* with *Mother-Intuition (Tevunah)*. All these relationships are meditated upon throughout all prayers and all holiday cycles of the Jewish calendar year. See Lawrence Fine, in *Jewish* Spirituality, edited by Arthur Green; and Louis Jacobs in *Jewish Spirtuality,* edited by Arthur Green. Also see Rabbi Aryeh Kaplan's posthumous writings, *Innerspace* (Brooklyn: Moznaim Publishers, 1990), edited by A. Sutton, which contain descriptions of these archetypes in the section on *"Partzufim."*

Asenath (Wife of Joseph)—Osnat

The Lurianic interpretation is that Asenath is the embodiment of the Base of the Great Father, who descends into the Base of the Microcosmic masculine—the Little Face. This is why Asenath was the wife of Joseph, who was also the embodiment of Foundation. [*This is perplexing. Why does Luria transform the gender of Asenath into a masculine force? It is almost as if Luria has turned Asenath into a Divine phallus transmitter for the benefit of Joseph. This gender transformation is common throughout Lurianic teachings.* Ed.] (*Likutei Torah, Shoftim* 117b).

Back of the Little Face (External Aspect of the Micro-Masculine)—Ahurei Z'er Anpin

(See "Backside External Energies—*Ahurayim.*")

Back-to-back—Ahur B'ahur *(Indirect Transmission)*

In Lurianic Kabbalah the idea of "back-to-back" becomes the relational position between God and Israel that describes exile and the Diaspora. Psychologically speaking, back-to-back is a reference to symbiotic unconsciousness. It is, parodoxically, a protective

mechanism against external forces, those forces that will ultimately motivate a "face-to-face" transformation (i.e., consciousness and union through independence). (1) For the entire *time* period of the exile, Rachel (who is the embodiment of the Divine Feminine) stands with *her divine partner*, the Little Face, back-to-back. (*Pri Etz Haim [PEH], Shaar Ha Purim* 1:94a; *Or Enayim [OE]* 1:16a).

Backside External Energies—Ahurayim

This literally means external energies. *Ahurayim are those luminous energies* that do not appear illuminated when one gazes upon them. There is no doubt that they are sacred energies that do impart sustaining energies. However, they are experienced based solely upon the capacities and merits of the individual who receives these energies. (*Pitchei Chochmah* 135, quoted in *Maftachot Hachochmah,* pp. 116–117.)

Base (Foundation) of the Great Face—Yesod D'Arich Anpin

This is the essence foundation of the Divine root parent.

Base (Foundation) of the Little Face—Yesod D'Zer Anpin

This is the essence foundation of the Divine masculine countenance.

Besides the separate meanings of *Yesod* and *Z'er Anpin,* the combination of these two elements indicates that the Little Face becomes a receptacle for the Divine Mother to receive the empowerment of three Divine Names. After the Little Face transmits these names to the Base quality of his Divine Feminine partner, these three names become a sacred seal. This is the meaning of the phrase "the points of Zion within her." (For a more explicit presentation, see the Introduction to *EH [Etz Haim],* Principle 16, p. 4, column 4; *OE* 2:85a).

Base (Foundation) of the Primordial Father—Yesod Abba

Literally, this means the "divine phallus." According to the Lurianic tradition, *Yesod Abba* is the metaphor and embodiment of grace and love since it is rooted in the Right paradigm of the Tree of Life. (*EH, Shaar Ha-Klalim* 5:8b; *OE* 2:67).

Beard of the Little Face—Dikneh D'Arich Anpin

In the *Zohar,* the beard of the Little Face contains three stages: (a) There are times the Beard has nine adornments. (b) There are times that all thirteen adornments of the Beard are mentioned. (c) There are times when twenty-two adornments are mentioned. (*Zohar—Idra Rabba, Naso, Kol B'rama* 2).

Bonded Dimension—Akudim

This has its biblical origins in the Genesis story of Jacob and Laban. In order to outsmart his father-in-law, Jacob creates three different kinds of sheep: *akudim,* striped; *nekudim,* spotted; and *berudim,* splotchy sheep. The first two categories were used extensively in Lurianic cosmology to describe different stages in the creation of the *sefirot* and all the primary pre-creational archetypes described extensively in the Lurianic system. Another definition is contained in the *Etz Haim,* the final recension of Lurianic Kabbalah: *Akudim* are the vessels (or instruments/vehicles) that receive the lights (cosmic illuminations). This means that it is one vessel (and being one vessel) that binds and unifies all the ten illuminations within. This means that she is one vessel for all the ten (and not ten separate vessels for each one). (*Etz Haim,* "The Gate of M'U'M'," 1:24; *OE* 2:134b).

Chariot—Merkava

The first mention of *merkava* in Jewish mystical traditions is described in the vision of Ezekiel, Chapter 1. This later developed into a mystical school during the talmudic times called the *maaseh merkava*—the work of the chariot. Luria, however, is probably referring to the *Zohar's* comments on the *merkava*. From the *Zohar:*

> The work of the *chariot* and the enlightened one, who is the foundation of the universe, are integrated with each other. Within them are unified the two Divine Names *Havayah* and *Adnah* (the unification meditation consists of interspersing both names with each other *YHVH* + *ADNY* = Y'a'h'd'v'n'h'y'). Concerning the unification of these two names it is written *in the Torah,* "at that moment the trees of the woods will be jubilant" and an angel will respond as the element of heavenly fire. *This angel will proclaim,* "This! This! Is the work of the *chariot!*" All the angels will gather like celebrators (*k'bazmutei*) of the bride and groom. [*Tikunei Zohar,* Introduction 3a]

Another quote: "*The* angel *Metatron* is the *embodiment* of the work of the *chariot [merkava].* Concerning this it is written *in the Talmud, 'merkava* speculation is not practiced alone'" (ibid., 3b, *OE*, 1:151b). Another source is R. M. Cordevero's *Pardes Rimonim.* Cordevero expounds upon the prophetic vision of the *merkava,* where the four beings are seen: Adam, the Lion, the Eagle, and the Ox. There, he discusses the link between the *merkava* and the *sefirot:*

> The face (countenance or visage) of Adam upon the chariot corresponds to the *sefirah* of wisdom *(koach mah = adam).* The face of the eagle corresponds to intuitive understanding. The lion corresponds to gracious kindness. The ox (bull) corresponds to persevering strength. This is the first chariot of emanation. The second chariot is as follows

[different chariots correspond to different stations within the sefirotic order of the Tree of Life from above to below]: The face of Adam corresponds to integrative beauty *(Tiferet)*. The eagle corresponds to the foundation of righteousness *(Yesod Tzadik)*. The bull corresponds to elegant praise *(Hod)*. The lion to enduring victory. The transcending crown *(Keter)* includes all that is above and sovereignty *(Malkuth)* includes all below. *Pardes,* quoting *Tikunei Zohar* in the gate of "Ten and not Nine," Chapter 1, page 1, column 3; *OE* 1:153b.

Cherubim—Kerubim

There were two sculptures of angelic beings mounted on the Holy Ark in the Tabernacle, during the forty-year journey of the children of Israel toward the Holy Land. They were used as a medium for God's communication with Moses and Aaron. The Midrash says, "When the cherubs faced away from each other, there was no communication; when they faced each other, God communicated to Moses and Aaron." In the Talmud, *Haggiga,* p. 13: "R. Abahu says, 'what is a cherub? It is a child.'"

Complete Construct (Entity)—Partzuf Shalem

This is a term that originated in the *Tikunei Zohar.* See *Tikkun* 30 and *Tikkun* 70.

Concealed Brain—Moha D'Stima'Ah—Zohar *term*

Construct of Leah—Partzuf *Leah*

(See "Entity.")

Construct of the Little Face—Partzuf Z'Er Anpin

From Luria: The Little Face is incorporated from three construct-parts. They are: the triad of Endurance-Praise-Base, the triad of Love-Strength-Beauty, and that of Wisdom-Intuition-Crown. When the Little Face manifests only the lower triad of Endurance, and so on, this is referred to as a manifestation of Wrath or Judgment. Only when all triads are manifesting does the Little Face transform into a face-to-face relationship. At this point there are no Judgments. (*EH, Shaar Ha Partzufim* 1).

Crown—Keter

Keter is the first of the ten *sefirot* of the Tree of Life, the apex point for all ensuing *partzufim* (archetypes), which are sefirotic configurations. The idea of *Keter* is used invariably throughout the Torah. In medieval times, beginning with the *Sefer Yetzirah* ("The Book of Formation"), it is referred to as the beginning point of creation. It is used more extensively in the *Bahir*, and in the thirteenth century a number of schools and circles wrote commentaries on *Keter* and the remaining *sefirot*. It is mentioned throughout *Zohar* literature. These are definitions from Cordevero and the early and later Lurianic schools: *Keter* is the fiftieth gate. It is called *Keter Elyon*—the transcendent crown (see *PEH,* "Gate of Blessings," *Rosh Hashanah* 3:117; *OE* 1:128a). According to Cordevero, *Keter* is the most sublime of stations (or categories) and is not included in the universe. It is compared to the diadem of the sovereign ruler. It is above the head but not part of the rest of the body. Likewise, *Keter* is not part of the ten *sefirot*. In its place is counted the (hidden) *sefirah* of *Da'at* (intelligence). (See *Pardes,* Gate "The Reason of Emanation," 3:47, col. 3; *EH*, "Discourse of the Four Worlds," 3:124; and Arthur Green's extensive study on *"Keter,"* Princeton, 1997).

Divine Name Number 45—Shem M'A'

(See entry on Divine Name Number 52 in Chapter 3.)

Divine Name Number 52—Bon' D'Hehin

This is one of four Divine permutations used as a method of meditation in the Lurianic system. The method is to take the primary spelling of God's Name, which is YHVH, and to mentally (visually) expand each letter as a word. Thus, the practitioner would visualize **Y** as Yud, **H** as Heh, **V** as Vav, and **H** as Heh. Within the Lurianic letter meditation system, there are three primary letters used more than any other letter. They are: the letter aleph, the letter heh, and the letter yud. These are the most empowered letters in the Hebrew aleph bet. Since they are silent vowel signs, they can be used as fill-ins for the expansion of God Name letters. A meditator could visualize expanding the letter heh in three ways, each one numerically adding up to a different mathematical number with different meanings attached to them. The God Name Number 52 uses the letter heh as the expansionist letter in the visualization of the letter H in YHVH. Thus: H is HE'HE'. The Entire Name would appear in the eyes of the Lurianic meditator in Hebrew letters in the following transliteration: Yud 'Vav' Daled—HeHe—VavVav—HeHe. Adding all these letters, the practitioner would meditate on the totality, which is equivalent to 52. In Lurianic Kabbalah the number 52 corresponds to the dimension of this world, that is the realm of Action and Holy Law. The other number permutations of God's Names are 45, 63, and 72. These numbers correspond to the other realms of creation, from highest to lowest: 72—Emanation; 63—Creation; and 45—The World of *Tikkun,* the creation of Adam and Eve. It seems to me that the reason why number 52 is considered the realm of Law or Judgment is because 52 adds up to seven (5 plus 2 = 7) whereas the other configurations all add up to number 9 (7 + 2 = 9, 6 + 3 = 9, 4 + 5 = 9). Thus, the number 9 is the number of the developing creative aspect and the number 7 is the limiting, concluding, closure aspect. Thus, 52 is linked to Judgment in the mind's eye of Lurianic Kabbalah.

Divine Presence (Divine Feminine Presence)—Shechinah

The root word is *shachen,* which means "neighbor." It is used extensively throughout talmudic, aggadic, and Jewish mystical traditions to indicate the temporal presence of God in the world. In Jewish mystical literature it is used to indicate the Feminine Presence of God and, more specifically, the Divine Consort. Cross-culturally speaking, this is reminiscent of imagery used in Tantric buddhism. In the database of the Bar Ilan CD collection under the entry *Shechinah,* you will find no less than 1,000 entries, covering a hundred pages of data, excluding the fifteenth century until the present. Incorporating this information here would necessitate a study beyond our means. Included here are entries reflecting Luria's source for his view on the subject: (1) The *Shechinah* does not rest (manifest) upon someone if they are depressed, lazy, scornful, light-headed, chattering, or doing wasteful things. *The Shechinah only* manifests through the joyous performance of a good deed (mitzvah) (Talmud, *Shabbat* 30, *OE* 1: 247); (2) Come and see, it is written (Genesis), "The spirit of their father Jacob was reawakened." See, initially, his spirit was deadened for he could not meditate in a way that would enable him to receive a higher spirit; for a high spirit cannot rest in a wasteland. R. Yossi remarked, "The *Shechinah* doesn't rest except in a place that is whole (complete), and not in a place that is lacking (incomplete) or deficient. And not in a place that is depressing ... except in a meditative place that resonates joy. During the entire time that Joseph was away from his father, his father was despairing. Thus, the *Shechinah* did not rest with him." Rabbi Elazar said, in the name of Rabbi Abba, "It says in the Torah, 'Serve God with joy and come before Him in jubilation.'" This means, there is no real serving God except in the spirit of Joy. As Rabbi Elazar said, "The *Shechinah* does not rest in sadness; but does manifest within a place of joy" (*Zohar,* portion of *Va'yehi [Genesis],* p. 216; *OE* 1:247); (3) *Shechinah* is the Feminine *partner* of the microcosmic masculine when in exile and surrounded by external forces *(klipot)* (*EH, Shaar Ha'melachim* 8:38a; *OE* 1:247); (4) *Mother* Rachel is the embodiment of the *Shechinah* (*EH, Shaar Ha-Klalim,* 10:9b; *OE* 1:247a).

E'l' El'y'on' (Divine Name)—E'l' Elyon

This is a Divine Name used to manifest grace and kindness. In Lurianic Kabbalah this Name is a connotation of the transcendent crown—*Keter Elyon:* a crown for Jacob and a crown equally for Rachel. These crowns emerge from the *sefirah* of Beauty and are bestowed upon them (*PEH, Shaar Ha Amidah,* 12:48b, as quoted in *OE* 1:20a).

E'l' Sh'a'd'ai' (Divine Name)—E'l' Sh'a'd'ai'

This Name of God was the Name evoked to initiate the covenantal relationship between the Patriarchs Abraham, Isaac, and Jacob and the Divine. In Kabbalah, it is the name used to invoke compassion in the world and the cessation of wrath.

Elokim—E'-lo'-h'-y'-m'

Elokim is the first God Name mentioned in the Bible. "In the beginning God (Elokim) created the heavens and Earth." The connotation of this name is sacred natural law. Or in kabbalistic terminology, Elokim is the manifestation of Justice, Judgment, and Holy Law. In the ecstatic Kabbalah manual of Rabbi Yehudah Albotini (sixteenth century), there are listed the 120 permutations of the God Name Elokim. The meditator would visualize all the permutations of this name to achieve a state of consciousness in order to dissolve Judgment or Wrath.

Emanation—Atzilut

This is the nearest dimension to Infinity. According to the Lurianic tradition, the origins of the idea of "emanation" come from Numbers 11:17. The children of Israel (mixed multitude) complain to Moses that they desire meat. God communicates to Moses to gather the seventy Elders and gather them in the communion tent: "When I lower my essence and speak to you there I will cause some of the spirit that you possess *to emanate [v'atzaltah min haruach]* and I will grant it

to them" (Aryeh Kaplan translation). R. Luria comments upon this style of transmission and likens it to lighting the flame of one candle to another. The implication is in reference to the infinite amount of possibilities of transmitting light in the physical world (*Likutei Torah, Isaiah* p. 7a; *OE* 1:28b); (2) According to the Lurianic commentary, all mention of "emanation" throughout the *Zohar* literature is referring to the state of the "ten cosmic points" (see "Points—*Nekudot*") that emerge from the cosmic eyes of the Primordial Adam (see *Adam Kadmon*) (*EH, Shaar Ha Melachim* 6:35, col. 3; *OE* 1:28b); (3) The realm of Emanation is the most sublime of the four primary worlds (dimensions or realms) called (1) Emanation, (2) Creation, (3) Formation, and (4) Realization (Action). This is the realm of *thought* the "Emanator" established in order to create what we call existence (or the universe). It is through the unique simple power of the Divine to create the pathways and qualities that resulted in the universe as we know it. It is through these powers that the cycles of the natural world are controlled and guided (*Ramchal' Luzzato* in *Maftechot Hachochmah, Atzilut* 1:12u).

Emanator—Ma'atzil

Ma'atzil is the One Who manifests the first act of emerging out of Divine Infinity, the *Or Ein Sof,* and into existence; the origin of all perceptible manifestations of light into the lower realms of Creation, Formation, and Action. (See "Emanation—*Atzilut,*" for a comprehensive definition.)

Entities—Five Constructs—Heh Partzufim

They are the five primal stages in creation as far as the conception of human beings. They are: (1) The Ancient One—*Atika Kadisha.* This stage of creation is the stage of pure Divine light emanating pure unconditional love into the universe; it is equivalent to the *sefirah* of *Keter*—Crown. (2) and (3) This is the stage of creation called the Great Face—*Arich Anpin;* it includes the Great Father–Mother

Divine union archetypes. This union maintains the essential harmony in creation. This union, according to the *Zohar* and Luria, is a constant transhuman embodiment. It is the kind of relationship, in human terms, that is completely and totally equal, harmonious, and eternally blissful. The Great Father–Mother archetype is equivalent to the *sefirot emanations to Wisdom-Chochmah and Binah-Intuition.* (4) and (5) The final stage of creation, that which merges into and with history, is the union of the Little Face with the Divine Partner, or in kabbalistic terms: *Z'er Anpin V' Nukvei.* In Jewish terms this is called the union of the Holy One, blessed is He, and the Holy Presence, blessed is She (it is fascinating to note that, traditionally, we do not say, "Blessed is She" but reserve this appellation for the masculine aspect of God)—*Kud'sha Brich Hu' V' Shechin'tei.* This is a union that is temporary and completely dependent upon the good actions, thoughts, and feelings of sentient beings; specifically, the mitzvot performed consciously and conscientiously by devout and pious Jews.

Entity (Construct) of the Mother—Partzuf Ima

(See "Mother.")

The Mother archetype-construct contains two aspects: From her head to her chest (heart) she is called Transcendent Mother, *Ima Ila'ah.* From her heart below she is called Transcendent Intuition, *Tevunah.* (*PEH, Shaar Ha Tefillin,* 3:73, col. 3; *OE* 1:26).

Entity (Countenance, Visage, Face, or Construct)—Partzuf

From the *Zohar:* (1) The entity can be recognized through the nostrils *(breath).* (*Zohar, Vayikrah* 130a). From Ramchal Luzzato: (2) *Partzuf* is when light expands and is revealed throughout all specific parts in one unified order, such as the arrangement contained within the image of a human being. Some parts are seen and some parts cannot be seen and are contained within. There are higher aspects and lower aspects. Included within the human being are the aspects of the

soul and the body. Within the body itself are contained three vessels: the inner, the outer, and that which is between. This includes the body and her garments and this includes inner light and enveloping light. All of these aspects are unified as one entity since they all are unified in one integrated system. Their totality are 613 parts *(corresponding to the 613 commandments of the Torah)*. Each aspect is built upon many aspects so that the entire entity can be maintained (*Pitchei Chochmah, Patach* 70); (3) What is the difference between a *sefirah* and a *partzuf*? A *sefirah* is the potential power from one of the ten potential powers in the universe. It is the foundation upon which everything else is built. However, a *partzuf is the completeness of* this power specifically displayed and revealed in the human form. The essence is rooted in the totality of the 613 commandments. This is the complete structure of the human being. Since the energies of the celestial worlds are sometimes revealed through *sefirot and partzufim,* the way things manifest is thus also dependent upon whether they are revealed as *sefirot or whether they are revealed as partzufim.* During the primordial state of chaos *(tohu)* and its subsequent closure *(containment or concealment of light)* the manifestation was specifically through the *sefirot.* During the primordial state of restoration *(tikkun)* and the revelation of luminosity, Divine manifestation is through *partzufim.* It is through the manifestations of the *partzufim* that actions are revealed as a gestalt. This means, all potentialities are perceived through the entire gestalt of a human being (*Pitchei Chochmah, Patach* 17:63). From the Lurianic tradition: (4) Every *partzuf* is integrated with an inner quality and an external quality. The inner quality: the five gradations of the soul (1) *nefesh,* (2) *ruach,* (3) *neshamah,* (4) *chayah,* and (5) *yechidah.* The external quality: the vessel, the secret of the body, which is incorporated from three gradations: (1) the flesh, (2) tendons (veins), and (3) bones. The flesh is considered the outer vessel. The tendons are the intermediate vessels. The bones are the external vessels. The body is not complete unless it is integrated with these qualities. Thus, a limb can be called such only if it has these three qualities. In each and every category of these three vessels, there is a

limb (or organ) considered more inward than these other qualities; it is considered to be the tabernacle of the inner quality, so that it may rest over and influence all the other qualities of this vessel. The source of the outer vessel is the liver; upon it rests the life essence *(nefesh)*. From the liver, energy is manifested through the flesh, which is the outer vessel. The source of the intermediate vessel lies the heart. Upon the heart rests the spirit *(ruach);* from there energy is distributed to all the veins that are beating and the tendons. These are considered the intermediate vessels. The inner vessel is the brain; upon it rests the soul. From this place energy is distributed through the white veins and from there to the bones. These two (the white tendons and the bones) are one and the same: the inner vessels. Thus, we have explained and elucidated many different aspects contained within each and every *partzuf*. By understanding the totality of the *partzuf* of the lower man, we can understand how they originated up above. For they are all included within the scripture that says, "From my flesh I will envision God." Meaning, that the creation and existence of the human being emerge as a birthing from the emanation of Divine *partzufim* (*EH, Shaar Ha Chashmal,* Chapter 1). (5) The Gender of *Partzufim*. There are masculine and feminine *partzufim*. Some manifest Grace and some Justice. In their union (lovemaking) they integrate these forces together and give birth to the action needed at the time. For there is nothing that is not in agreement with the union of these two qualities (Grace and Justice). There are minute differences between the luminosity of masculine *partzufim* and feminine *partzufim*. The essential difference is in their nature, which refers to: (1) the voice, (2) the image, and (3) potential power. Through these qualities the masculine and feminine differ in their makeup. It is seen that the only difference of the form we have mentioned is the magnetic luminosity (aura?) contained within the elements. When fundamental elements are motivated to draw energy from the source, it is only natural that they draw energy from the forces that are relevant to the functioning mechanisms in the respective entities (*Pitchei Chochmah, Patach 72*). *In the Lurianic system there are five primary* partzuf*—entities embodying the process of existence and relationship: (1)* Partzuf *of the Sacred*

Ancient One (2) and (3) Partzuf *of the Great Face (Father and Mother) (4) and (5)* Partzuf *of the Little Face and the Feminine Partner. There are also these* Partzufim *that may be variants of the previous five:* Partzuf *of the Ancient One of Emanation* (atik d'atzilut), Partzuf *of Rachel, and* Partzuf *of Jacob and Leah. Finally, there is the mysterious* Partzuf *of Grandfather Israel and* Tevunah.

Enveloping Light—Or Makif

Enveloping light exists throughout the four realms of Emanation, Creation, Formation, and Reality. It is up to each individual to realign this enveloping light through the power of daily prayer. When one recites the description of the sacrifices in the Holy Temple, this creates a resonance and aligns the inner aspect of the world of Action—reality. This generates an enveloping light in that realm. When one chants the psalms of praise that follow in the next segment of morning prayers, this aligns the inner aspect of the realm of formation; and this activates the enveloping light of that realm. When one continues in the next segment of prayers in the blessing of the *Shema,* this creates a resonating harmony within the inner aspect of the realm of Creation and thus the enveloping light is activated. When one meditates during the standing *Amidah* prayer, this activates a restoration in the realm of Emanation and the resultant effect is the enveloping light of that realm (*PEH, Shaar Ha Tefilah* 1; *OE* 1:7:14).

Enveloping Lights (Expanded Illuminations, Transcending Light)—Orot Makifim

Orot Makifim is the plural for *or makif*—enveloping light or surrounding light. It is possible that this idea is the same as an auric energy field (RAK [Rabbi Aryeh Kaplan]—private conversations): (1) Every person must meditate to make a *tikkun—an attunement*—with all the gradations of enveloping lights as they manifest throughout the four realms of Emanation, Creation, Formation, and Action. This is actualized through the power of speech. When one chants the section on sacrifices (in the morning prayers), which corresponds to the inner

aspect of the realm of Action, this restores the enveloping lights for that realm. When one continues the prayers and chants the sections of songs, this corresponds to the realm of Formation. At that moment, the enveloping lights are restored for the realm of Formation. When one chants the blessing of the *Shema* until the *Amidah,* which corresponds to the realm of Creation, then the enveloping lights of that realm are activated and restored. Finally, when one utters the silent prayers of the *Amidah,* corresponding to the innermost aspect of Emanation, through one's prayers the enveloping lights of emanation are reactivated and restored (*PEH, Shaar Tefila* 1:4 col. 4; ibid. 7:7). (2) Enveloping light is simple, unified light. It is called unified light (*Shaar Ha Kavanot, Shaar Tefilat Ha Shacharit* 3:19); (3) The secret meaning and reference to enveloping light is the secret of wrath—*dinim* (*PEH, Shaar Hashofer* 1:119; *OE* 1:14).

Face-to-face (Direct Transmission)—Panim B'Panim

This is also a reference to intimacy, lovemaking, and union. The prophetic state of Moses was the station of "face-to-face." There are two levels of "face-to-face." One: the union of the chest and below, which is not a complete holistic union. Two: the union that includes the entire being. This intimate union is when the entire body, as it were, of the Little Face is involved. *Before the Holy Temple was built in Jerusalem,* in the time of Shiloh, *the cosmic lovemaking between the Little Face and the Divine Feminine* was considered "face-to-face union from the chest and below." When the Holy Temple was built, this was considered a "face-to-face union as a holistic totality" (*Kohelet Yaakov,* p. 30b, col. 2, see *Panim B'Panim*).

Falling on Our Faces During the Morning Prayers—Nefilat Apayim

According to Lurianic Kabbalah, every part of the liturgy of the daily prayers contains a meditation. The section of the daily confessional happens after the recitation of the standing silent prayer—the

Amidah. This confession is practiced by placing the forehead upon the forearm, as it is placed on a table. Then, the written version of confession is recited and compassion is invoked. One then raises one's head and continues praying the morning or afternoon prayer until its conclusion. According to Luria, since every prayer generates Heavenly movements, because whatever is below is above, the question is, what does this act of confession activate, as it were? The answer is, since the meditator completely surrenders to God, this motivates God, as it were, to manifest compassion. Ultimately, the greatest act of compassion for human beings is to generate union between Heavenly masculine and feminine energies (i.e., the union of the Holy One, blessed be He, and the Holy *Shechinah*). Thus, the act of confession becomes the motivational force that is the catalyst of Divine union between male and female energy in the universe. In kabbalistic terminology, this means that when one becomes completely self-effaced before God, this *is* the Feminine Waters of *Malkuth* or the *Shechinah* awakening the love and yearning to unite with the Holy One. (See Michael Fishbane's *The Kiss of God* [Washington Press, 1994] for an analysis of *nefilat apayaim.*)

Father and Mother (Primordial Creative Parents)—Aba V'Ima

(1) From the Lurianic canon: Father and Mother are Wisdom and Intuition. After the creation of the universe as it is, Father and Mother are no longer relating in the state of back-to-back, but they are continuously face-to-face.

Father (Wisdom) *and Mother* (Intuition)—Aba V'Ima

From the *Zohar* tradition: (1) Father and Mother, from *this* consciousness they emerge, and integrate as one constellation. Within this they are dependent and within this they are unified (*Idra Zuta* 292a). (2) *The two Divine Names mentioned in the first line of the Shema are* YHVH *Elok'aynu,* which are the embodiment of the Father

and Mother (*Tikkunei Zohar, Tikkun* 28). (3) Their (*Aba* and Ima) lovemaking (union) is constant, and their union never diminishes. They go as one and rest as one. They never separate one from another (*Zohar* 290b). (4) The Supernal Father and Mother are called the "inscribers of Israel." They inscribe *and embed within* the Little Face (Israel-Jacob, who is the living embodiment of the Little Face of the Tree of Life). They go within and fashion a container of him. *The Father/Mother alliance transmits a life-building force so that the prototypical Little Face becomes a Divine functioning entity* (*Zohar, Vayikra* 26a). *From the Lurianic tradition we see a more complex situation emerging.* (5) When the universe was created, the Father and Mother, who are referred to as Wisdom and Intuition, were always face-to-face with each other. *The relationship position of* being "back-to-back" did not exist at the time (*EH, Shaar Ha Shemot* 6).

Feminine Waters (Motivated Inspiration)—Mayim Nukvin

This refers to the biological fluids necessary in the production of an embryo. However, there are many indications throughout Lurianic writings that these Feminine Waters are the fluids needed in the process of lovemaking. From a spiritual place, these waters are a metaphor for the inspiration that comes with doing good deeds in the world. In many places it is mentioned that the self-effacement and self-sacrifice of saintly individuals cause the Feminine Waters to rise so that the *Shechinah,* the Divine Feminine Presence, will be inspired to make love, become one with and unify with the Holy One, blessed be He; so that Divine sustenance will flow throughout creation and peace will manifest.

Fifty Gates of Intuition—Nun Shaarei Binah

From Luria: (1) It is known, there are fifty gateways in *Binah.* This is in reference to the forty-two-letter *Name of God consisting of seven God Names.* The seven Names plus the forty-two equal forty-nine. The fiftieth encompasses all the forty-nine and is called the supernal

Crown. Thus, the fifty gates (*EH, Shaar Arich Anpin* 13, quoted in *Torat Nathan* 154:116). (2) There are also fifty gateways of *wisdom. Forty-nine are accessible and* the fiftieth remains up above within the Cosmic Skull *(galgatha)*. The actual expansion of these gateways is forty-nine. There is always one gateway that remains inaccessible and this one is above (*EH, Shaar Drush Ha Tzelem* 2:71).

First Three Spheres—Gimel Rishonim

They are the Crown, Wisdom, and Intuition of the first realm of Emanation. As far as their development, they include the Great Face and the Little Face with the Feminine Partner. Everything that is rooted in the nature of material things is referred to as the seven lower qualities. However, the origination, or diadem, of cosmic order is the first three *sefirot*. It is through the transmission of energy and wisdom to the lower seven Divine principles from these three that allows the lower seven to align and regulate the cycles of existence (*Adir Bamarom* 26a; *Maftechot Hachochmah* 26).

Foundation of Life—Yesod Chai

(See "Foundation—*Yesod*.")

The ninth *sefirah* from above to below; the second *sefirah* from below to above.

Grace—Hesed

From the *Zohar:* (1) Grace is water, Strength is fire, and Beauty is Air (*Zohar, Vayikra* 255a); (2) Grace is Abraham, Justice is Isaac, Compassion is Jacob (*Zohar, Sh'mot* 175a); (3) When it says "the morning was light," this is the moment when Grace is revealed (*Zohar, Sh'mot* 81a); (4) The color white is drawn from Grace (*Tikunei Zohar,* Introduction 19a); (5) Light is Grace (*Vayikra* 133b); (6) The Great Father is unified and dependent upon Grace, the Great Mother is unified and dependent upon Strength (*Vayikra* 292a); (7) The priests *(kohanim) are the embodiment of* Grace (*Beresheet* 256a);

(8) There is Grace above and there is Grace below (*Vayikra* 289b); (8) From morning till noon Grace rules and when the sun begins to turn, Judgment rules (*Sh'mot* 21a); (9) Upon the onset of evening lower judgments are awakened and spread throughout the world; at midnight they dissolve (*Zohar, Beresheet* 92a); (10) The moment of the afternoon prayers is time of Judgment (ibid., 95b). From the Lurianic tradition: (11) From the *sefirah* of Grace is drawn sustenance and it is revealed *through the instrumentation of* Strength. This is the meaning of the scripture "and an abundance of food through the power of the Ox" (*Likutei Shas, Brachot* 3b); (12) Grace in its root up above (in the supernal worlds) is in a place of sacredness and is called "delight." This is the meaning of the scriptural phrase "then, there will be a delight through God *(havayah)*." When Grace expands below *through external forces,* it becomes lust. This is why it is said, "There is nothing higher than delight"; (13) Grace is the embodiment of the quality of Foundation within the Crown of the Great Face (*PEH, Shaar Ha Slichot* 6:59, col. 3); (14) Grace is that which aligns the Little Face and the Feminine Partner and enables them to make love (*PEH, Shaar Kriat Sh'ma* 4:34b).

Head That Cannot Be Known—Resha Dlo' Ityada

This is the third Head mentioned in the *Zohar* (*Idra Zuta*—"The Small Courtyard," 288a). This Head (consciousness) is the most sublime of the three (other states of consciousness). Even though this Head (consciousness) is included as part of the Heads (other states of consciousness) of the Great Face, it is not part of the actual entity of the Great Face. It is, however, a Head (a state of consciousness) that hovers (is on the periphery) over the Great Face (*Maftachot Hachochmah,* p. 130).

Heh—The Fifth Letter of the Hebrew Aleph Bet

Heh is also the number five in the alpha-numerical system of Hebrew. It is one of two letters that consist of two separate parts not linked with each other but placed in the same field. The other letter

similar to heh is the letter kuf, which is equivalent to the number 100 and whose meaning is "monkey." The heh has many connotations in Jewish mystical traditions, including "breath." Since it is the final letter in God's Name—the Tetragrammaton, it is considered the embodiment of the *Shechinah* or Divine Presence.

Infinite Never-Ending Light—Or Ha'Ensof

This means, literally: Light of the Never-Ending. Ramchal Luzzato (seventeenth-century mystic and philosopher) explains why the ultimate idea of God is referred to as the *En Sof.* (1) "When we refer to the blessed *En Sof,* we are referring to the way the blessed Emanator manifests 'will.' This 'will' is what we mean by *En Sof.* The reason why this 'will' is called *En Sof* is simply for the multiple possibilities in Divine manifestations. One has to take note, when we refer to the *En Sof,* we are explicitly meaning the manifestations (actions) of God but [are] excluding the essence of God and the suchness, as it were, of the Emanator" (*Adir Bamarom,* 59, quoted in *Maftechot Hachochmah,* p. 12); (2) The infinite never-ending light that enclothes itself within the realm of Emanation and throughout all the lower dimensions never changes at all (*EH, Shaar Drush A'B'Y' A'* Chapter 1:124a).

Inner Lights (Contained Illuminations, Immanent Light)—Orot P'nim

Inner lights are infinitely greater than external *(ahurayim)* lights (*PEH, Shaar Kriat Shema* 29:43, col. 3; *OE* 2:11). *In* "The Gate of Principles," *however, there is a statement that "enveloping lights are more expansive than inner lights since they are contained and enveloping lights are not contained by vessels" (see Chapter 1). See "Enveloping Lights*—Orot Makifim."

Intuition (Understanding)— Binah (Catalyst of Wisdom)

(1) Intuition is the quality of willpower and it is also *rooted in* kindness (*Likutei Torah,* portion of *Toldot* 41a); (2) Intuition incorporates the Left ray (in the map of the Tree of Life). This includes intuition, reserve, and elegance (*PEH, Shaar Tefillin* 14; *OE* 1:34a); (3) From intuition comes holy laws—*dinim* (*PEH, Shaar Ha Slichot* 5; *OE* 1: 34a); (4) The union of Grandfather Israel and *Tevunah (variant of Binah) is the embodiment of* intuition. (5) For a description of the functions of intuition—mother *(Binah)* in the Lurianic system, see this text: "The Gate of Principles," Chapter 11.

Knowledge (Integrative Intellect, Common Sense)— Da'at

There are aspects of Knowledge within the entire parthenon of the Tree of Life, including: Knowledge of the Great Face, Knowledge of the Little Face, Knowledge of the Divine Feminine, Knowledge of the Divine Feminine and the Little Face, Knowledge of Jacob and Rachel, Knowledge of the Letter Vav, Supernal Knowledge, and Knowledge of Peace. From the *Zohar:* (1) Knowledge is concealed within the lips (*Zohar,* Exodus 123a); (2) Knowledge is the embodiment of the Base and the Tractate of Laws of Purity—*Taharot* (*Tikunei Zohar,* p. 5a); (3) The Priest *(kohen)* personifies the letter yud, which is wisdom, the Levite *(levi)* personifies the letter hey, which is the embodiment of Intuition, and the Israelite *(yisrael)* personifies the letter vav, which is the embodiment of *practical* Knowledge (*Zohar, Vayikra* 29b); (4) Father, Mother, and Child are respectively Wisdom, Intuition, and Knowledge (*Zohar, Vayikra* 291a); (5) Knowledge is the central pillar (*Tikunei Zohar, Tikkun* 21); (6) There is no complete union except through Knowledge (*Tikunei Zohar, Tikkun* 69).

Lesser Assembly—Idra Zuta—Zohar *term*

This section, or book, of the *Zohar* is the continuation of the revelation of esoteric mysteries transmitted by Rabbi Shimon bar Yohai. In this section, Bar Yohai, before he dies, delivers his final discourse to his son and disciples. His death is described in miraculous terms. This is the section of the *Zohar* that is traditionally read on his death anniversary, *yartzeit,* on the thirty-third day of the *Omer,* the forty-nine-day period between Passover and Shavuot. (For a complete survey and description of all the books in the *Zohar,* see *Isaiah Tishby, Mishnat Hazohar,* translated as *"The Wisdom of the Zohar"* [Oxford University Press, 1989], Vol. 1, pp. 1–7).

Little Face—Z'er Anpin

In the unfolding of the universe, the Little Face is the masculine son (fruit of the resultant union) of the Great Mother/Father paradigm. He is born, as it were, with a twin sister, lover, partner called *Nukvah* (empty space). Together, they are the primary controlling and creative forces of existence as we know it. The Little Face is also referred to as the Holy One, blessed be He, or the God of Jewish history. The question that comes to mind is, why did the kabbalists create a cosmology that had implicit incestuous aspects linked to it? In my conversation with the late Rabbi Aryeh Kaplan concerning the very strange descriptions in Kabbalah, he noted that "As far as cosmic realms are concerned there is no such thing as taboos. The entire reason for all the taboos in biblical traditions is because of the fact that these relationships were intrinsic in the unfolding of creation. Thus, as human beings we are forbidden to replicate transcosmic relational forces."

Matronita—Divine Matron (Mother)

Matronita is the *Shechinah* who guides the planet Earth through natural law. Our teacher Moses, whose stature was the embodiment of the masculine, the category of the Little Face, was the ruling force behind the *matronita,* who rules the world through nature.

Thus, Moses' title is *Ish Ha Elokim*—the Man of God, husband of the *Shechinah;* to indicate his cardinal power through God's Name of *Havayah*—YHVH. This is the Name that transcends nature, that rules through the power of the Divine Name of Elokim. [Ed. *The question that can be asked is: Why is Moses called Ish Ha Elokim—Man of God (Name) Elokim? According to this teaching, he should be referred to as Ish Ha Vayah—Man of God (Name) YHVH!*] (See *Aderet Eliahu, Beracha, Second View, Yahal Or, Shelach* 157b, quoted in *Maftechot Ha Chochmah* 132).

Mezuzah—Mezuzah

This is the rolled parchment containing the biblical sections of the *Shema* and *V'hayah.* It is placed upon the upper third right side of all doorposts as one enters a room or a house. There are extensive laws related to the correct placement of a *mezuzah* and the appropriate rooms where it is required to hang a *mezuzah.* The simple meaning behind looking at or kissing a *mezuzah* as we enter a room is the remembrance of God wherever we go.

Mother—Ima

The *Ima*-Divine Mother is the creative principle in Zoharic and Lurianic Kabbalah cosmology. *Ima*—Mother is the corresponding partner to *Aba*—Father. They are the embodiment of Wisdom/Intuition in the Tree of Life. The Mother principle in Kabbalah is the primary influence of the seven *sefirot below* her. In Lurianic cosmology She transmits the building blocks of consciousness within the Microcosmic Masculine Entity otherwise known as the Little Face. *Ima* is also known as the mother source for the Feminine embodiment of Divine manifestation known as *Malkuth* or the *Shechinah.* From the Lurianic tradition: (1) *As far as defining her partnership with Abba—Father: Father/Mother are the two mind principles of Divine Emanation.* Emanation integrates Her five countenances; this is the complete gestalt of humanity—Adam. Father/Mother are the two mind principles (states of consciousness) of this complete stature.

Thus, it is from these states of Father/Mother consciousness that are transmitted to the developmental stages of their children: the Little Face and his Feminine Partner. According to the appropriate amount of preparation within the Little Face/Divine Feminine partnership, this is how much is transmitted from above. The Father principle is more general and contained within its consciousness. The Mother principle is more revealed and specific *in her state of consciousness (Maftachot Ha Chochmah,* p. 5, *Aba V'Ima).* (2) The function of *Ima*—Mother within the Little Face: All stages of development of the Little Face are dependent upon the *Ima*—Mother. This is why she is called *Ima,* Mother, for she is actually the Mother creator of the Little Face, who gives birth to him and raises him. Just as, after birth, the Little Face is in a delicate and vulnerable state *(katnut)* and totally dependent upon the mother to be raised and educated to a level of maturity. Thus, the two main functions of the mother are birthing and educating the child until he or she reaches maturity. Likewise, this (process) occurs in the development of the Little Face. At first, when he is contained within the womb of the mother, he has developed nothing but "vessels." Only when he leaves the womb and returns to the Mother a second time (during the nursing stage) does the mother impart consciousness in order that he will have the capacity to develop into maturity. At first, the Little Face has vessels only and is likened to "Public Domain." Later, the mother sweetens his consciousness by transmitting consciousness that develops his Inner Soul (*Adir Bamoram,* p. 28a, quoted in *Maftachot Ha Chochmah,* p. 5).

Narrow Channel (Subtle Ray)—Tzsinor

(1) This is found within the entity of the Mother who is Intuiting (*Likutei Torah, Bereshit* 14, col. 3). (2) Narrow channels are in reference to the sacred strands of hair, which are the vehicles that draw consciousness from the mind of the Ancient One. The light of the Ancient One is transmitted through the hollow strands of hair. Because strands of hair are hollow within, this makes them vehicles for the transmission of light. They draw light from within them and emerging from

these strands of light come forth spiritual streams, rivers, and wellsprings. The essence of the strands of hair is the embodiment of the Powers/Judgments; for every strand draws from the supernal Strength (*PEH*, *Shaar Ha Tzitzit* 5:19, col. 3. Quoted *OE* 1:254a). (3) The *illuminated transmission of the* hair strands of the Great Face (Macro-Countenance) are complete compassion. *They* all consist of channels of light descending below. Thus, a Nazirite is forbidden to cut any hair for he (or she) embodies the personification of the Ancient One and the Great Face (*Likutei Torah,* portion of *Kedoshim* 88b).

Nothing—Ayin *(The Great Void)*

According to kabbalists, this is the ultimate concept that human beings can conceive about God. This idea of Nothingness is not linked to nihilism; it is literally linked to the word itself, which is the Hebrew word for "eye"—*ayin*. This means there is a link between vision and the state of nothingness. This results in a pure vision and perception of God.

Nursing—Yanika

In Lurianic Kabbalah, biological processes are utilized to explain the creational, developmental, and maturational aspects of the cosmic masculine/feminine aspects in existence. In the nursing stage, the Divine Mother is nurturing the Little Face. This stage is considered a state of constricted consciousness; it enables the Little Face to eventually achieve maturity; this state of maturity, which follows the nursing stage, is called expanded consciousness or maturation.

Origin of the Shells (Originating Source for External Forces)—Shoresh Klipah

From the *Zohar:* (1) External forces are constantly surrounding the sacred (*Zohar, Sh'mot* 173a, 233b). (2) There are four primary external forces: (a) a turbulent wind, (b) a great cloud, (c) an all-consuming fire, and (d) *nogah* (an electromagnetic field) (*Sh'mot*

203a). (3) There are four external forces: (a) *tohu* (chaos), (b) *bohu* (chaos 2), (c) cosmic fire, and (d) the abyss (*Vayikra* 85a). (4) Everything the Holy One, blessed be [He], manifests, *is metaphorically comparable to* the shell *that* emerges before the fruit. Afterward, the mind essence is created. As far as Action is concerned, the Shell manifests first; nevertheless, the thought within the innermost mind is actually created first. The Holy One, blessed be [He], when these external forces were created, manifested the Shell, as it were, to be the guardian and protector of the inner mind (of creation), just as with a fruit the shell (or peel) protects the fruit essence. When the fruit is cooked, the skin is discarded. Likewise, this is the way God manifests in the world. This is the inner meaning of the scripture "These are the Kings who ruled before a sovereign ruled the nation of Israel." (Adapted from the *Zohar, Mishpatim* 108b. As mentioned in *Maftechot Ha Chochmah*). (5) Know, the *klipot* were created after the Great Restoration *(ha tikkun)*. This means, *the cosmic time sequence* after all the emanatory illuminations were clarified, restored, and re-aligned after the conclusion of the primordial state of chaos. However, how does one respond to the statements of the *Zohar* and the Ari, that "the *klipot* emerged after the deaths of the ancient Kings; and that they consisted of the broken shards and pieces"? This is not in reference to the *klipot* themselves but to the judgments affecting the condition of the illuminations themselves. These judgments are the root essence of the *klipot* within the illuminations. However, the essential *klipot,* as we know them, are the essence of and general principle of negative energy in the world. This was created (as a counterpoint) to the Great Restoration—the Sacred *Tikkun*. The next question that follows is, if there really was a *tikkun,* where is the place for *klipot* in the world? Why did they have to be created in the first place? The *klipot* are in effect an integral unit that is part of the process of this restoration. This explains why everything was not corrected and restored, wholly and completely. It is for the reason that a part of creation was given to humanity to correct. For this reason the *klipot,* these external forces, were created as an integral part of the restoration (*Pitchei Chochmah* 49:2, question 2).

Points—Nekudot *(Primordial Atomic Particles)*

(1) The "heavenly voice" *(bat kol)* is considered a point (*Tikunei Zohar—Tikkun* 5:20b; *OE* 1:168b; (2) The points (vowel signs) beneath the letters are the quality of spirit *(Ruach)* (see *OE*, *Alef* entry, under "Fire"); (3) Just as there are masculine/feminine Hebrew letters, likewise, there are masculine/feminine points *(vowel signs)* (*Tikunei Zohar, Tikkun* 5:20, col. 3); (4) The wisdom aspect of Divine Father emanation *(chochmah aba d'atzilut)* is considered a point—*nekudah* (*Etz Haim, Shaar T'a'n't'a'* 6:14b); (5) The dimensions of points draw their power from the supernal name of *E'L'O'K'I'M'* (*Likutei Shaas, Peah* 6a); (6) The dimension of Emanation is referred to as the *realm of* points (*Etz Haim, Shaar Ha Akudim* 2:20).

Primordial Chaos—Olam Tohu U'Bohu *(Chaos Theory)*

From Genesis 1:2, "And the earth was desolate and chaotic." Before she (earth) received the five archetypes *(crown, wisdom, intuition, beauty, sovereignty),* she wondered where sustenance would come from. For in the beginning, everything was in a state of potentiality, the state of original cause. This was the state of *tohu,* a state of wonderment for all the lower realms *and dimensions. The question was:* From what source would the lower realms sustain themselves? They could not comprehend *and were baffled.* When the Divine emanated *bohu,* meaning to say *bo-hu*—He is within (God is within and permeates creation), at that moment, there was no doubt, *no perplexity* from earth. For the Infinite, blessed be He, is within creation constantly. The eyes of God are within the beginning of time until the end of time (*Sefer Kanah Gadol* 4b; see *OE* 2:164a).

Rachel

In the stories of Genesis, Rachel is the younger sister of Leah and the true beloved of Jacob. In Lurianic Kabbalah (less so in the *Zohar*) Rachel becomes practically a Goddess in the pantheon of Lurianic archetypes that meditators contemplate and visualize vis-à-vis the

dynamic cosmological reality maps of the Tree of Life traditions. These meditations are directed toward all daily and holy day prayers throughout the Jewish yearly cycle. (1) Rachel is the mystery of Divine sovereignship from the place where we are as human beings. Meaning to say, insofar as we crown God *in our lives* (*Likutei Hagra, Sifrei D'tzenutah,* quoted in *Maftachot Hachochmah,* p. 129). (2) Rachel is the true feminine *partner* of the Little Face. The source of her being is contained in the tenth *sefirah* within the ten *sefirot.* This *sefirah* incorporates the entire dimension of Emanation. When she is a complete entity *(partzuf),* she contains anterior countenances and posterior energy (face and back) (*EH, Shaar Ha Hakdamot,* p. 341).

Cross-cultural research is absent on the ideas of the comparison between the Cosmic Mother and the Earth Mother in primitive religions and the transformation of these historical sisters of biblical times into demi-Goddesses of various gradations beginning in the thirteenth century and culminating in Lurianic cosmological meditations of the sixteenth century.

Realm of Formation—Yetzirah

This is the third of the four dimensions of existence. There are many views as far as what is the nature and function of Formation. Included here are the views of the *Zohar* and the Lurianic tradition: From the *Zohar:* (1) The Divine Name of YHVH is from the realm of Formation (*Zohar Hodesh,* portion of *Yitro* 42b). (2) *What is the garment of Formation?* During the week it is garmented with ten aggregates of Angelic beings (*Tikkunei Zohar,* Introduction 3b). (3) There are seven palaces in the realm of Formation and they are called "heavenly dwelling places" or *madurin.* Within these heavenly dwellings are some external forces and some sacred Angels. Within these seven dwellings can be found the seven palaces (*Zohar,* 1:40a, 43a). (4) Formation is sometimes indicated in the *sefirah* of Wisdom, sometimes in Strength, sometimes in Foundation, and sometimes in Elegant Praise, as the *Zohar* and *Tikkunei Zohar* have mentioned countless times. Sometimes, Crown, Wisdom, and Intuition are referred to as Creation, Formation, and Action, and sometimes these worlds are indicated in

Love, Strength, and Beauty. (See R. M. Cordevero's long essay concerning this in his *Pardes Rimonim;* see also *Shaar* A'B'Y'AH', quoted in *Kohelet Yaakov, Yetzirah* 37b, col. 1). (5) In the realm of Formation the qualities of good and evil are fifty/fifty. The *klipot,* external forces, are not intermixed with the sacred. They contain their energy separate and to the side. However, *one dimension below in the realm of Action, Asiyah,* they are completely mixed and intertwined. Formation is the realm of permutations, thus the name of YHVH is called KUZU, *which are the four letters that follow the YHVH in the Hebrew aleph bet. Thus Y = yud, the next letter in the order of the Hebrew aleph bet is kaf. H = heh, the following letter is vav, thus the U. V = vav, thus the following letter is zayin, thus the Z. H = heh, which is followed by vav, thus final U of KUZU (Kohelet Yaakov, ibid.).* (6) Formation is the letter aleph, the quality of Wisdom and the quality of the Base *(KY, ibid.).* (7) *Israel and Leah guide the realm of Formation* (*KY, ibid.*, 6). (8) Formation is described as the quality of silver and the worlds of great yearning and desire (*KY, ibid.,* 8). (9) Formation is the embodiment of the Divine Ox (Bull) *in the vision of Ezekiel.* Formation is the embodiment of the Book of Psalms (*KY, ibid.*, 9). (10) The dimension of Formation is a completely masculine quality. Even the feminine aspects are masculine. It is a realm of total compassion (*EH, Shaar A'B'Y'AH'* 5:137a).

Reflected Light—Or Chozer

In the cosmic process, direct light is always more powerful. However, reflected light may be more sustaining. Reflected light may be compared to the ascending mist of a waterfall (RAK).

Saintly Souls (Enlightened Beings)—Nishamot Tzaddikim

Saintly souls have a special function in this lifetime. Since they have the capacity in their minds and souls to have profound intentions and since the capacity of their minds is such that they can see all existence as unified in the principle of *ahdut ha pashut—the simple unequaled unity of all that is the nature of God,* thus their work entails a great

responsibility for themselves and meaning for others. Ultimately, everyone is a saintly soul in this very lifetime. The enlightened souls, however, have activated all the dormant capacities and manifest Divinity in all situations. From the Lurianic tradition: The result of the cosmic lovemaking of the Little Face and the *Feminine Partner, since they have received* direct mind transmission from the Emanation level of the Great Father and Mother, is that they have the capacity to give (create and transmit) to saintly souls who are considered the innermost essence of all existence (*EH, Shaar A'B' Y' EH'* 4:136, col. 3).

Sealed Ancient—Atique Stam—Zohar *term*

Seven Circlings—Zayin Hakafot

This text is the best primary source for the mystical idea of the seven circlings. The ritual to circle seven times is practiced in Judaism during a wedding ceremony and on the festival of Simchat Torah, when all the Torah scrolls are taken out of the Ark and paraded around the synagogue before the concluding portion is recited. The festival of Simchat Torah is also considered the wedding ceremony of the Jewish people to the Torah.

Seven Formations—Zayin Tikunim—Zohar *term*

There are seven adornments/adjustments in the Head of the Great Face: one in the skull and six placed or contained in the rest of the face (*Pitchei Chochmah, Petach* 102).

Seven Lower Spheres—Zayim Tachtonim

In reference to the seven lower *sefirot* of the Tree of Life, which include: Love, Strength, Beauty, Endurance, Elegance, the Base, and Sovereignty. These are the Divine origins for the Emotive, Substantive, and Creative aspects of the physical world. In Lurianic Kabbalah these seven Divine qualities correspond to the seven Patriarchs, who

are Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David. The Feminine corresponds to the four Matriarchs: Sara, Rebecca, Rachel, Leah, and the three primary prophetesses: Miriam, Devorah, and Esther (or Huldah). (See Rabbi Menachem Azariah's *Asarah Maamarot,* section *Em Kol Hai.* Translated by Miles Krassin in the *Kabbalah Newsletter*—Jerusalem. For the Patriarchal correspondences, see *Kavanot of Ushpizin* in *Shaar Hakavanot, PEH, Tikun R. Asher* (R. Asher Margolis), *Tikun R. Shabtai* (R. Shabtai of Rashkov), *and Siddur Kol Yaakov*).

Severing—Nesira

The kabbalistic reframing of the biblical narrative of God removing a rib from Adam to create Eve. In Kabbalah God activated a cutting through the state of undifferentiated androgynous symbiosis of Adam/Eve so they could become separate intelligences and truly become one from that state.

Shattered Pieces—Maanin T'Virin

To paraphrase the talmudic saying, "God created and destroyed many universes for two thousand years until creation occurred as it is documented in the Bible." In Lurianic Kabbalah, all those destroyed worlds were the broken pieces of creation that need to be repaired and restored. This happened when the cosmic period of *Tikkun* resulted. Theologically, this means that failure is never hopeless but is actually the fertile ground for redemption. The shattered pieces did not occur in the cosmic stage called Ancient—*Atique.* All the processes of shattered pieces and the resultant purification occurred in the Great Face; in this state after the cosmic death of the primordial kings, there manifested a clarification and purification (*PEH, Shaar Ha Slichot* 59b; as quoted in *OE* 1:238b, First Edition).

Shema Yisrael *(Primary Prayer of Judaism)*—Shm'a Yisrael

In the meditations of the kabbalists, the *Shema* is a prayer whereby every word and letter is meditated upon and visualized as a Divine realm. In the twelfth and thirteenth centuries the ten *sefirot of The Tree of Life* were the main meditational symbols and metaphors utilized by Jewish mystics. They were applied to the six-word prayer of the *Shema*—"Hear O Israel the Lord is our God the Lord is One." Each word became one of the qualities of God. By unifying (within the mind's eye) the prayer with the ten *sefirot,* one achieved *unio mystica* and *unio dei*—Union with God. There is very little academic research on the *ecstatic experience* of theurgic mystical meditation. There is much evidence in the anecdotal literature to show that visionary, clairvoyant, and ecstatic behavior of kabbalists and hasidic masters may well have been the result of theurgic meditation. Later on in the sixteenth century, Lurianic *mandala (reality meditation map)* of the Tree of Life, all the words in the *Shema* were also linked, connected, and visualized with all the primary archetypes/*partzufim* of the Tree of Life system. In later hasidic traditions (eighteenth century), the *emotional energy* linked to these unions was the focus of the *Shema* meditation. Thus, if one identified with Love, then one prayed from a state of love. The Baal Shem Tov transmitted the teaching that one cannot go to heaven without two wings: one wing of love and one wing of reverence. This teaching was a clear reference to the attitude and energy one must have to manifest empowered prayer.

Six Directions (Possible State of Full Awareness)—Vav Kitzvot

Generally speaking, this refers to the physical state of all dimensions. Every body consists of Six Directions: front, back, right, left, above, and below. Above in the subtle planes there are also six: love, strength, beauty, endurance, elegance, and the foundations. (*Biur*

Hagra L'Sefer Yetzirah, Chapter 1:5, Number 13. See also *Maftechot Hakabalah,* p. 33). The Six Directions are also considered the symbol for the unity of the faith of Israel (ibid.).

Six Directions of the Little Face— Vav Kitzvot D'zer Anpin

This is in reference to the six *sefirot* between the upper level of the Tree of Life—Crown, Wisdom—Intuition—and the bottom aspect, which is Sovereignty. They are: Love, Strength, Beauty, Endurance, Elegance, and the Base. The six are linked to the primary directions, which are: above, below, right, left, front, and back. These directions are linked to the mundane aspects of the six days of the week. Thus, whenever the Six Directions are mentioned, it is a metaphor for one having to go and act in all directions without the experience of unity or peace. The unification of the Little Face occurs on the seventh day, when there is union with *Malkuth*—Sovereignty. This is when peace is experienced.

Skull—Galgata—Zohar *term (mentioned in* Zohar, Idra Zuta, *288a)*

Sleep (Primal Unconscious stage)—Dormitah

This is a term from the *Zohar.* See *Zohar* 1:290b, "the state of death is upon him; this is called dormitah." (from the Latin *dormito,* "to be sleepy")

Soul—Neshamah

Contained within the word for "soul," *neshamah,* is the word for "breathing," which is *neshima;* thus, there is a link between the soul, one's essence, and one's breath. In the Kabbalah of Luria, the levels of the soul are layered in five aspects, which may be intrinsically connected to a psychological profile. They are, from the base up: the

physical energy, or *Nefesh* (compare to the Arabic *Nafs*); the spirit or emotional states, *Ruach* (compare to the Arabic *Ruch*); the soul, *Neshamah* (some kabbalists indicate this is the mind; some indicate that the soul is beyond the mind); the last two levels are considered one level. They are called Primal Life, *Hayah,* and Ultimate Unity, *Yehidah.* It would seem to me that this refers to enlightenment states or immediate postmortem consciousness.

Sovereignty—Malkuth—*(Cosmic Stewardship)*

Malkuth (sovereignty) is the first *sefirah* from the bottom of the Tree of Life rising toward *Keter* (the Crown), which is the tenth *sefirah.* (1) Sovereignty does not touch *or intervene* with her neighbor, even to the breadth of one hair (Talmud, *Yuma,* p. 38b); (2) Know, that each one of the nine *sefirot* of the Divine micro-Masculine *(z'er anpin)* has within it the aspect of sovereignty. Each of these qualities descends and is imparted to the Divine Feminine. At first, the Divine Feminine is but a point and with these nine she becomes a complete being of ten *sefirot* (*PEH, Shaar Rosh Hashanah* 3:114a; *OE* 1:109a); (3) All the Patriarchs were embodiments of sovereignty (*Zohar, Midrash Ha'nealam—Hayeh Sarah* 125b); (4) The *Shechinah* is referred to as sovereignty of heaven. As it is written, "His sovereignty is throughout the kingdom" (*Tikunei Zohar, Tikkun* 21; *OE* 1:148a); (4) The general principle (of sovereignty) is as follows: Every gradation of sovereignty in the transcendent realms is in fact the Crown to the world below her. This rule applies throughout the four dimensions of existence (Emanation, Creation, Formation, and Action) (*PEH, Shaar Kriat Shema* 1:32; *OE* 1:148a); (5) Sovereignty is the external body; the community of Israel is the inner body; and the two inner bodies are called the kissing of one spirit to another; understand this (*EH, Shaar PN'VH* 6:119a; *OE* 1:148a); (6) Mother Leah is the embodiment of sovereignty (*PEH, Shaar Tefillin,* 2; *OE* 1:148a).

Sparks of the Sacred (Vestiges of Luminosity)—Nitzutzei Kedusha

From the *Zohar:* (1) Every spark is either called an Ophan (spinning Angel) or a Galgal (a ball or orbiting substance). (*Tikunei Zohar, Tikkun* 70:122b). (2) Every spark expands a measure of ten thousand (*Tikunei Zohar, Tikkun* 70:122b). (3) Emerging out of the candle of the *kardinuta,* 325 sparks explode and merge as one, unified in the principle of Power *(Gevurah)* (*Zohar,* 3:48b). (4) The constellations are the category of cosmic points (or atoms). They are the sparks that were created within the Base when *in the process of cosmic evolution* the Powers descended and collapsed below, until they entered the Base of the Little Face. In this place they clashed (or bounced into each other—sixteenth-century concept of atom smashing?), descended further and dispersed as sparks (*EH, Shaar Leah V'Rachel* 3:107a; *OE* 2: 122b). (5) Just as sparks are derivatives of fire and, for this reason, are referred to as "sparks" to indicate that they are minute attributes of the greater aspect of fire itself, thus, cosmic sparks, which descended along with the "shattered pieces," are also called sparks, indicating that they are parts of the greater quality of light from the dimension of Points—Atoms *(nekudim) (Mavo Sheorim, Shaar Gimmel,* 2:6; see *Maftachot Ha Chochma).* (6) The function of sparks *in the cosmic unfolding* is the sustaining of the remnants contained within the death of the Primal Kings. These sparks sustain their vessels until the resurrection of the dead. This is the real meaning of the Great *Tikkun*—the Cosmic Restoration (*Maftachot Ha Chochmah* 84:2).

Strength—Gevurah

From Cordevero: (1) Strength is the second of the lower seven Divine qualities, which include Grace, Strength, Beauty, and so forth. The world needs this quality to sustain her existence. This is the quality of *Holy Law* or Judgment, the opposite of Grace, who emerged before her. If this quality didn't exist, there would not be retribution for the wicked and each and every human being would steal and murder his

neighbors with the knowledge that there wasn't retribution. Thus, the world needs these qualities. The quality of Strength emanates from Grace. This attribute is referred to as the element of fire arising from water. Just as fire is the opposite of water likewise, Strength is counter to Grace. Together, they are called the "arms of existence" (*Pardes Rimonim, Shaar Taam Ha Atzilut* 2:7b). From the Lurianic tradition: (2) The Base of the Mother is *also called* Strength and she emanates from the Left column (of the Tree of Life) (*EH, Shaar Ha-Klalim* 5:8b); (3) Isaac is the embodiment of Strength (*PEH, Shaar Ha Amidah* 11:47, col. 4).

Ten Sages Who Were Martyred— Asarah Harugei Malkuth

The ten sages are in reference to the ten talmudic sages who were martyred by the Romans for practicing and teaching Judaism in opposition to Roman decree. In Lurianic Kabbalah, since interdependency is paramount in its teaching, R. Luria links these ten sages with the ten tribes that sold Joseph into slavery. The focus of the following teaching is the martyrdom of Rabbi Akiba, who is considered by many the greatest sage of the talmudic period and the greatest saint of the ten martyrs. (1) Our sages (*Talmud, Berachot* 70) have said: "Fulfilled are you, Rabbi Akiba, whose soul left your body by meditating upon the word *One* (the last word of the prayer, 'Hear O Israel the Lord is our God the Lord is One')." For it is clearly known (in an early teaching) that the event of the Ten Martyrs was the result and healing *(tikkun)* of the negative energy caused by the ten sons of Jacob who sold their brother into slavery (over a thousand years before). Rabbi Akiba purified Israel's relationship with the Divine Presence *(Shechinah)* who, during that time period, bonded with the ten brothers at the time of the slavery incident.

Ten Sefirot—Yud Sefirot

The following is a brief introduction to the historical evolution of the ten *sefirot*. The origin of the ten *sefirot* is mentioned in the story of Genesis and they are alluded to in the ten utterances of creation. The primary importance of ten principles is developed in the Torah (five books of Moses) as the ten commandments given at Mt. Sinai. They are explained tersely as axiomatic principles in the early medieval period through the "Book of Creation" *(Sefer Yetzirah)*. Finally, in the twelfth century the ten *sefirot* are explained by mystics as Divine manifestations, as they are enigmatically commented upon in the *Sefer Ha'Bahir*. Groups of mystics begin working solely with the ten *sefirot* as a spiritual path. Finally, by the thirteenth century two major commentators on the *sefirot* circulated teachings that eventually became part of mainstream Jewish thought: Rabbi Joseph Gikitalia (Gikatilla) through his *Shaarei Orah* ("Illuminated Gateways"), *Shaarei Tzedek* ("Enlightened Gateways"), and his early *Ginat Egoz* ("The Walnut Orchard"); and Rabbi Moshe De Leon of Guadalajara, the editor and publisher of the *Zohar*. In the Lurianic system, *sefirot* are part of a broad and complex number of interchanging, interfacing, transformative, and ever-evolving pathways that help to explain why we as humans (specifically those on the Jewish path) are here on earth and what work we must accomplish in this lifetime. Rabbi Moshe Cordevero, an early influential teacher of Luria, claims that *sefirot* are rooted in the expression of "a number" or "an accounting." (See *Pardes*, "Gate Ten but Not Nine," 1:1b.) Cordevero elaborates on what the *sefirot* are and to which Divine Names they are linked:

> The names and functions of the *sefirot* are as follows: (1) *Keter* (crown) (2) *Chochmah* (encompassing wisdom) (3) *Binah* (intuitive understanding) (4) *Hesed* (graceful kindness) or *Gedulah* (maturity, greatness, magnanimous) (5) *Gevurah* (strength, restraint, reserve) or *Pachad* (dread—fearfulness: caution) (6) *Tiferet* (beauty) (7) *Netzach* (endurance) (8) *Hod* (elegant praise, acknowledgment) (9) *Yesod Tzadik*

(foundation of saintliness or base of enlightenment) (10) *Malkuth* (sovereignty, kingship, stewardship, or nobility). These are the names that are not to be erased. The names of God and the *sefirot* are one and the same. The spiritual essence of the names are in essence the *sefirot.* They are: *Keter* contains within A'H'Y'H'. *Chochmah* contains within Y'H'. *Binah* contains within A'D'N'Y' and Y'H'V'H' spelled with the vocalization of the name of E'L'O'H'I'M'. *Hesed* contains within it E'L'. *Gevurah* contains within E'L'O'H'I'M'. *Tiferet* contains Y'H'V'H'. *Netzach* and *Hod* combined together (since they are considered two halves of the body) have within the name of Tz'e'v'a'o't'. *Yesod Tzadik* contains within E'L'H'a'i'. *Malkuth* contains within her the name of A'D'N'Y' blessed is He. These are the ten names who are the palaces for the ten *sefirot.* [*Pardes Rimonim,* "The Gate of Ten and Not Nine," 10:5, col. 4; *OE* 1:179]

Thirteen Formations of the Beard— Yud Gimmel Tikuneh Diknah—Zohar *term*

These thirteen formations are metaphors for God's expansion of grace and kindness in the universe. They are also linked to the thirteen attributes of the mercy prayer composed by Moses after the Israelites fashioned a golden calf and God wished to destroy the entire nation at that moment. Moses evoked the prayer *"A'do'n'ai', A'do'n'ai', E'l' Rachum, V' Chanun,"* and so forth; God listened and the nation was spared.

Thirty-Two Pathways of Wisdom— Lamed Bet Nitivot Chochmah

In the history of Kabbalah, the thirty-two pathways are in reference to the ten *sefirot* of the Tree of Life and the twenty-two geometric connecting lines to these ten. These twenty-two lines correspond to the

twenty-two letters of the Hebrew aleph bet. There have been important commentaries correlating consciousness states to these thirty-two pathways. It is not coincidental that the number thirty-two also corresponds to the Hebrew word for "heart"—*lev.* Meaning that ultimately, for wisdom to be wisdom, it must be connected to the heart.

Three Heads—Til'At Reishin

These are a series of stages in the Body of God paradigms mentioned in the esoteric sections of the *Zohar,* specifically the "Little Chamber"—*Idra Zuta.* The Lurianic tradition explains this unfolding as follows: In the Ancient One, the Head is revealed alone (consciousness); this is the Head of all Heads; this Head includes three, each one within the other; this is one Head of primordial wisdom, concealed wisdom, covered, and never uncovered and cannot be compared with *the mundane idea of* wisdom that is mentioned within the Little Face and expands throughout the thirty-two pathways of wisdom. The second Head is called the supernal crown, the sacred holy one, seal of seals. In these two Heads it is appropriate to say they are contained within each other. The third Head is the supreme Head, from whence everything else emerges. One cannot call it "Head," since it transcends everything; rather, it is called the Head that is not known (*Zohar Rakiya, Terumah* 166b, 100b).

Timna—Timna

From the Talmud: Timna was the concubine of Eliphaz, the son of Esau (*Sanhedrin* 99). Luria adds: Timna was a princess and she came to convert to Jacob's spiritual path, since her soul root was from holiness. However, since she was so influenced by external forces because she descended from Esau the Hivite from the descendants of Canaan, Jacob refused to convert her. Because of Jacob's refusal, Timna became the concubine of Eliphaz, the son of Esau. Out of her union came Amelek, the greatest adversary of the children of Jacob. *Thus, it is important to be extremely sensitive to one wishing to convert to Judaism (Shaar Ha Pesukim, Shoftim* 50b*).*

Transcendent Light—Or Elyon *(Supernal Illumination)*

The function of this light aspect is to transform and bridge two disparate gradations; this light unifies polarities, as the Lurianic tradition notes as part of a much longer discourse: "... the fact that Sovereignty is connected *in some way* to the transcendent earth. Likewise, the wellsprings (feminine waters) who emerge from the depths have a counterpart which is the rain that comes upon the earth (masculine waters). Now, there is never an instance when a physical wellspring is not elevated by the power of transcendent light toward the microcosmic masculine. Whenever we see a well that is dried up and desolate, it is because the heavenly source has disconnected from this source (*Likutei Torah, Ekev* 110b).

Tzadi—Tzaddi (Hebrew Letter)

The fifth last letter of the Hebrew aleph bet. Its numerical value is ninety. Its meaning is "the righteous one." In Lurianic Kabbalah its connotation in the stages of relationship is protective-unconscious.

For further research see the following: my forthcoming Kabbalah of Letters: Primary Sources of Jewish Letter Mysticism, *or see Munk,* The Wisdom of the Hebrew Letters*; R. L. Kushner,* The Book of Letters*; R. Yitzchak Ginzburg,* The Hebrew Letters*; and Ben Sahn's* Letters of Creation. *In Hebrew, see* Magen David *of the Ridbaz,* Shaar Gan Eden *of R. Yaakov Koppel, Cordevero in* Pardes Rimonim, Midrash Otiyot D'Rabbi Akibah, *and all the* Lurianic Dictionaries of Kabbalah Nomenclature *published between the seventeenth and nineteenth centuries. Finally, see the poetic* Rosh Milim *of Rabbi Avraham Yitzchak Hakohen Kook [Rav Kook].*

Tzipporah (Second Wife of Moses)—Tzipporah

According to the Ari, Tzipporah, the wife of Moses, was *not* among the women who sang with Miriam at the splitting of the Sea of Suf ("the Reed Sea"). She was greatly pained at this and reincarnated into Deborah the Prophetess, who composed her own song of thanksgiving.

Tzipporah merited this incarnation because she took a sharp rock and circumcised her son of her own volition (*Kohelet Yaakov,* 2:2, col. 2). *See my forthcoming* The Jewish Book of Souls.

Understanding (Intuitive)—Tevunah

This is an independent, autonomous version of understanding. In Lurianic Kabbalah, as far as relationships are concerned, the relationship of Binah is always in union with Wisdom. *Tevunah*-Intuition, at certain auspicious times, is autonomous from the state of union.

Union of the Little Face and the Feminine—Zivvug Z'Er V'Nukvin

The purpose of all unions, as mentioned in countless places in the Kabbalah, is solely for the refinement and restoration of energy (sparks) lost in the deaths of the primordial kings mentioned in Genesis. These sparks are the embodiment of wrathful energies (Powers); their alignment results with the intermixing of Grace (lovingkindness) energies (transforming wrathful energies into an integrated state). This *integral* bonding results from union. The energy fluid of the Divine Feminine awakens and ascends to meet her partner, the Little Face, depending upon the good actions of every person who inspires this cosmic union. Correspondingly, the Divine fluid-energy flows from the Divine Masculine (the Little Face). The bonding of the masculine/feminine fluid-energies results in the formation of new souls within the cosmic womb (*EH, Shaar Mayim D'kurin u'Mayim Nukvin* 1–3. Quoted in *Maftechot Hachochmah* 34).

Vessel—Kli

A vessel or instrument for Divine light to manifest within. *Kli,* vessel, is usually referred to in the plural form *kelim.* The definitions in this section will refer to *kelim,* vessels. (1) Every *sefirah* contains three levels of *vessels.* They are all considered external forces. Included within these three levels are three enveloping *(auric)* energies and

they are all considered external (*EH, Shaar Pei v'Het,* 8:119, col. 3; 3:118); (2) *Besides external vessels* there are also inner vessels for each and every *sefirah* and these consist of Divine Names *(havayot);* these vessels are considered *completely* inner (*EH* 2:117, col. 4, see also discourse 3:118); (3) Vessels are the consciousness; the structure of light *(atzmut);* it is the basic life force *(Nefesh) contained within Divine light that manifests* (*EH, Shaar Kitzur A'bi'ya'h'* 3:143; (4) The vessel is the category of matter and the structure is the form (see entry for the letter het *under homer—matter in OE,* Vol. 1); (5) Vessels are considered completely in the realm of holy law *(dinim).* Upon transmitting inward consciousness, this becomes a catalyst—a sweetening of the judgments. Thus, even this consciousness itself is holy law (that is contained within and mitigates wrath) (*PEH, Shaar Rosh Hashanah* 3:113, col. 4); (6) Vessels correspond only to the last three stations of the soul and they are: *Nefesh (basic life force), Ruah (spirit), and Neshama (soul).* However, the highest aspects of the soul cannot contain any form of vessel and they are: *Hayah (primordial)* and *Yehidah (unitary).* Due to their abundant luminosity, no vessel or instrument can bear them. (*EH, Shaar Ha Partzufim* 2:86); (7) The initial creation of vessels for the sacred *sefirot* begins in the realm of *nekudot*—points; these are the ten *sefirot* of Emanation. Vessels are mentioned in the *Zohar* (see portion of *Bo, Raya Mehimna*). The building of vessels become complete in the realm of *Asiyah*—action, reality. This is the beginning of materiality, being the furthest point from Emanation (*EH, Shaar Klalut A'BI'YA'H'* 2:127, col. entries 1–6; *OE* 1:12, 125, entry 7; *OE* 11:90).

Wisdom—Chochmah *(Initial Thought)*

(1) Ten measures of wisdom were placed in the world. The land of Israel received nine measures and one measure for the entire world (!) (Talmud, *Kiddushin* 49b); (2) There is wisdom within letters and there is wisdom within the vowel signs (*Tikunei Zohar, Tikkun* 19; *OE* 1:86b); (3) From the *Zohar:* R. Abba said: "How vast are your actions, O Lord!" How vast are the actions of the sacred Sovereign.

And all of these actions [all phenomena in existence] are *permeated and* sealed with wisdom. As it is written: "Everything you manifest is with wisdom." This wisdom emerges only in bundles [referring to the thirty-two pathways of wisdom] from *the realm of* understanding. From *the realm of* understanding, everything is actualized and arranged in order. This is the meaning of the scripture, "from understanding everything is ordered." This is the meaning of the scripture, "You have actualized everything from wisdom." *And how is it ordered?* From understanding (*Zohar,* portion of *Tazria* 42b, with commentary of the Sulam); (4) Wisdom (on the Tree of Life) incorporates the Right ray *of the tree,* which is wisdom, lovingkindness, and endurance (*PEH, Shaar Tefillin* 14; *OE* 1:86b).

World of Creation—Briah

In Lurianic Kabbalah, *Briah* is the second of the four Divine manifestations from Infinity toward finiteness. They are from above to below (1) Emanation, or *Atzilut;* (2) Creation, or *Briah;* (3) Formation, or *Yetzirah;* (4) Action, or *Asiyah.* Each of these dimensions of the unfoldment of Divinity have corresponding elements, letters, angels, Divine Names, *sefirot,* and countless connotations, metaphors, and symbols. This is all documented throughout the major Kabbalah catalogues and dictionaries composed between the sixteenth and nineteenth centuries. (1) Within the world of *Briah* are contained *the lower worlds of Yetsirah* and *Asiyah* (*PEH, Shaar Ha Slichot,* Chapter 8); (2) *An important statement concerning the mutability of gender is stated in a Lurianic text:* The dimension of Creation comes through the Intuition aspect of Emanation. *In this dimension* feminine energy rules over masculine and all masculine forces in Creation are feminine ... [the text goes on to describe a specific permutation of Divine Name] ... *this dimension* is pure Law and the feminine rules the masculine (*EH, Shaar Seder A'B'Y'AH'* 5:137a; *OE* 1:40b). *As far as linking this dimension to the vision of Ezekiel:* The world of Creation is linked to the countenance of the lion in the *vision of* the Divine Throne *(Kohelet Yaakov,* see *Briah).*

YHVH—yud-heh-vav-heh (Primary Divine Name in Judaism)

This is the primary name of God in Judaism. In Jewish mystical literature, this name is the embodiment of unconditional love to all sentient beings, whether saintly or wicked. Since it contains four letters, in kabbalistic tradition, it is linked through meditation to the four worlds: **Y**ud linked to Emanation, **H**eh linked to Creation, **V**av linked to Formation, and the last **H**eh to Reality or Action. It is also linked to the four essential aspects of the soul: Yud- *Hayah-Yehidah* (Unitary-Auric), Heh- *Neshamah* (Soul-Mind), Vav- *Ruach* (Spirit-Emotion), Heh- *Nefesh* (Physical energy). The kabbalist will meditate upon God's Name to unify and integrate his or her being with the Divine.

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[For further research, see Table of Contents of the *Mavo Shearim* printed in the back of this work and compare with *Sefer Hadrushim*, *Kanfei Yonah*, and *Shaar Haklalim* for differences in the evolution of Lurianic cosmology.]

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[This may be the first transmission by the Ari given to a student, along with the unpublished *Kanfei Yonah* of R. Moshe Jonah. It is for this reason that it was published as a text authored by Vital, who monopolized the editing, recension, and dissemination of Luria in Israel and Damascus in the late sixteenth and early seventeenth centuries. For further research and comparative study with *Kanfei Yonah* of R. M. A. De Fano, *Kanfei Yonah* of R. M. Jonah, and the writings of R. Yisrael Sarug—the main disseminator of Lurianic writings in Italy and Poland during the end of the sixteenth century. From my preliminary studies I see a noticeable similarity between all these writings/texts, and future scholars will develop a clear understanding of the first transmission of Lurianic Kabbalah based on these traditions.]

Tishbi, Yeshayah. *Ha Imut Ben Kabalat Hari L' kabalat HaRamak B'ktavav U' vchayah R. Aron Berachiah M'modinah.* In *Hekrei Kabbalah V'shlucheha*, p. 177 (Hebrew).

[Shows the key influence of Cordevero upon the most important kabbalists in Italy despite the Lurianic wave. They are: R. Menachem Azariah De Fano and his primary student, R. Aron Berachiah of Modena. Modena was the author of the most important legal, liturgical, and mystical compendium of pre- and postmortem Jewish traditions: The *Maaver Yabok*, a veritable "Jewish Book of the Dead."]

Werbolofsky, R. J. Zvi. "The Safed Revival and Its Aftermath." In *Jewish Spirituality*, p. 7.

Wolfson, Elliot R. *Along the Path: Studies in Kabbalistic Myth, Symbolism, and Hermeneutics* (Albany: State University of New York Press, 1995).

Wolfson, Elliot R. *The Book of the Pomegranate: Moses de Leon's Sefer ha-Rimmon.* Brown Judaic Studies, 144 (Atlanta: Scholars Press, 1988).

Wolfson, Elliot R. *Circle in the Square: Studies in the Use of Gender in Kabbalistic Symbolism* (Albany: State University of New York Press, 1995).

Wolfson, Elliot R. *Through a Speculum That Shines: Vision and Imagination in Medieval Jewish Mysticism* (Princeton, N.J.: Princeton University Press, 1994).

Pertinent Articles Related to This Study *Only, on the Kabbalah of Luria Published in One Volume*

Jerusalem Studies in Jewish Thought, Vol. 10, "Lurianic Kabbalah-Kabbalat Ha'ari." A major collection of Hebrew articles by Israeli scholars in Lurianic Kabbalah, including one American scholar, Dr. Elliot Wolfson. The following is an English translation of some of the Hebrew titles as they appeared in this volume:

Rachel Elior. "The Metaphorical Relation between God and Man and the Significance of the Visionary in Lurianic Kabbalah."

Moshe Idel. "On the Concept of Zimzum in Kabbalah and Its Research."

[Compare recent published Hebrew writings of the late Rabbi Aryeh Kaplan in *Moreh Or* (Moznaim, Jerusalem) for Kaplan's theories on early *tzimtzum*, pages 26–31.]

Yehudah Liebes. "Two Young Roes of a Doe: The Secret Sermon of Isaac Luria before His Death."

Mordechai Pachter. "Katnut and Gadlut in Lurianic Kabbalah."

[Important psychological analysis of Lurianic mental states.]

Ronit Meroz. "Selections from *Efraim Penzieri*: Luria's Sermon in Jerusalem and the Kavanah in Taking Food."

Abraham David. "Halakha and Commerce in the Biography of Isaac Luria."

Michal Oron. "Dream Vision and Reality in Chaim Vital's *Sefer HaHezyonot*."

Bracha Sack. "Moses Cordevero and Isaac Luria."

Boaz Huss. "Genizat Ha-or in R. Shimson Lani Lavi's *Ketem Paz* and Lurianic Doctrine of Zimzum."

[Compare with Idel's essay (above) on ideas concerning *tzimtzum* and Aryeh Kaplan's ideas in his posthumously published Hebrew writings in *Moreh Or*.]

Zvia Rubin. "The Zoharic Commentaries of Yoseph Ibn Tabul."

[Important essay by one of the important early students of Luria, according to Scholem. Tabul's "Drush Heftzi Ba" has not been analyzed by scholars, as far as I have seen.]

Appendix A

Photographic samples of kabbalistic diagrams of *The Tree of Life* published in the *Ilan Ha Gadol* (The Great Tree) by Rabbi Meir Poppers, the final editor of the *Etz Haim*, or *The Tree of Life*.

DIAGRAM NO. 1 shows the complete description of *The Tree of Life*. This includes the idea that within every *sefirah* of the Tree there is contained all ten *sefirot*. In this unique version of the Tree, all the major archetype-entity *partzufim* are included: From above to below—The Father-Mother union; the union archetype of Grandfather Israel and *Tevunah*-Leah; and the union archetype of Jacob and Rachel. Notice that there is no separate union partner for Leah. She is paired with *Tevunah* above her. It seems as if there is a "black hole" or perhaps a cosmic gap, as it were, in this cosmological depiction.

DIAGRAM NO. 2 shows a straightforward depiction of the Tree of Life, including within the mandala, the standalone *sefirah* of *Da'at* (synthesizing intellect). This depiction of the Tree of Life was and is still used by Jewish mystics to mediate upon and invoke Angelic entities linked to different *sefirot*.

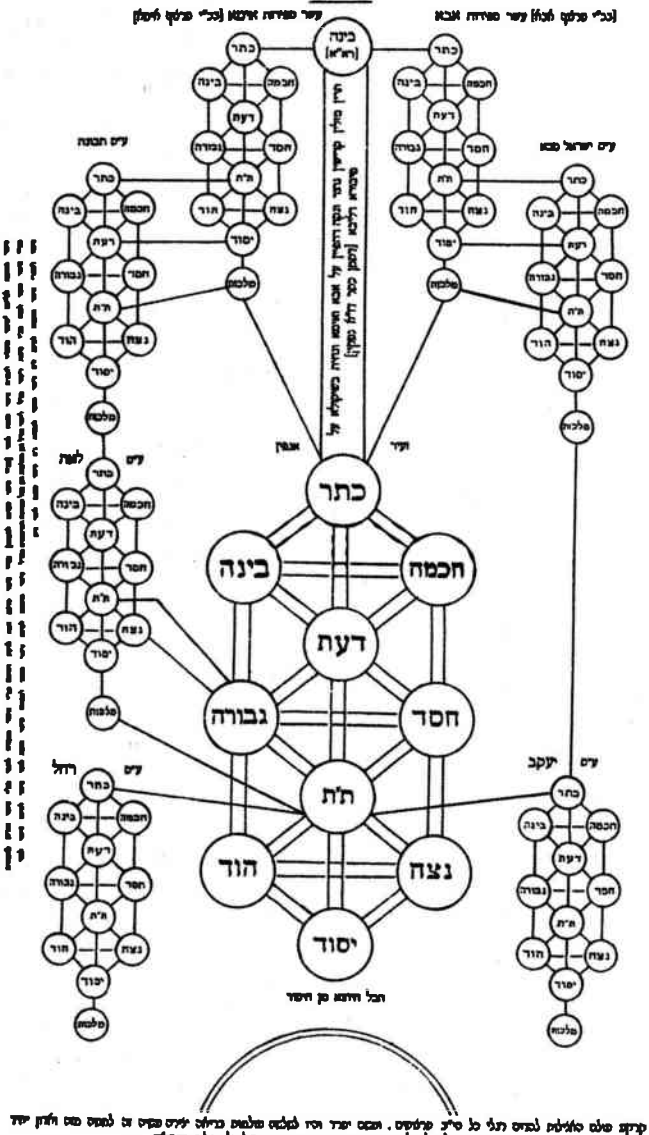
כתר
חכמה
בינה
דעת
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גבורה
תת
נצח
הוד
יסוד
מלכות
אבא
אמא
יעקב
יצחק
אברהם
עם ישראל מבא
עם תבונה
עם לוצה
עם רחל
עם יעקב

Diagram No. 1

ופת"ל בתיבת כלים הנכנסים מתוך מפולת הבריאה הם נקודות בסוד הסתרות הטפלים והיונים למעמד והם נקראים סיכלות בסוד מלכים המסכרים בסוד מלכות המלכות וחלין הנקרא"ת סיכל בסוד ויהיה בהיכל קדשו הם [הנקוקין כ' ע' כ'] ה"ם בגי' סיכל וגי' לרני וגם שלש סילוה נקרא"ת סיכלים כמו הבריאה. [א"ח. שמות המלאכים הכתובים כתן הר"ם שלמה הם שמות הנקודות. קמן. פיסת. לירי ס'. בכל ספרים הם הנקודה המיוחד לספרים ספת"ל וכמו שהמפרש למעלה בשולם הבריאה בכל ספרה הר' הם הנקודה המיוחד להספירה ספת"ל. ומין הקומה זוהר מיקון ע' דף קכ"ו וכזוהר חדש ק"ח. וכזוהר חדש קמ"ט. שהחברו מהם שמות המלאכים של הנקודות. והשמה כמלך הנזכרים שמהם לתלן בהשם לחתר]. [הם שמות הנכנסים דקדשים שמחבר כתביהם יב' כ' מחבר הלן בהספירות. ומי' כיולד הנר"ת ו"ל מל ספר ילדה שף פרק ל' מפסת י"ר]

הבדשלים והמכונים על עולם היצירה

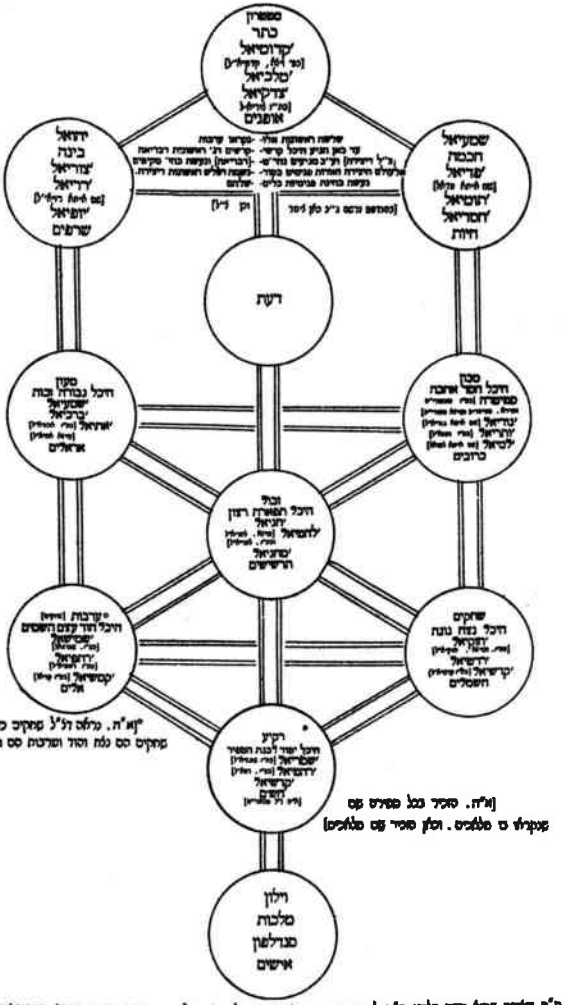

"[א"ח. מלאה רל"ל מחקים כי מחקים הם נגת והוד ושרבות הם ג"כ]

[א"ח. הזכר נכל הספרים הם מנקודות כו מלאכים. וכלן הזכר הם מלאכים]

*מחלי ע"ח דילדה מפת"ל מקבי מלכי ע"ח ולמעמד הם מזכר ומעמד מפת"ל מר נקודות דסיט מכתי' הסמכר [ומכחיבת הסמר]. ונקודה כיחוה הסמכר חדש מלאכים לרחמלים ולכל לגבן ומנקודה כיחוה מרשד יחוה מלאכים לכל שלום הסמכים הסילדה בכלל הם בסוד הרים. [א"ח. ריל. הילדים נכלל הם בכחוה הרים ומין ע"ח סמר מלאכים המחזן ע"ב. וכזוהר תנה קס"ד ע"ב. ומנקודים מלך מסן

DIAGRAM NO. 2

Appendix B

The Forgotten *Tzimtzum*

A fragment from the unpublished original *Kanfei Yonah* of Rabbi Moshe Jonah, an early disciple of the Ari. In this fragment there is a clear description of the idea of *tzimtzum* that has been deleted from "The Gate of Principles," the primary text of this volume. I am claiming "The Gate of Principles" is an edited version of the original *Kanfei Yonah.* MSS. 993 Sasoon collection P. 13. Translation by Eliahu J. Klein, transcription by Menachem Kallus.

When it will be known
In its place each and every thing
With the help of the E-L.
And it is in this manner
That the Light which folded into itself
And contained *(vihtzamtzem)* His essence within it,
On this side and on that side,
So that it would be of an inner quality for the Crown,
From this Light's essence
A spark burst out of Her and this became
An enveloping and inner light for Wisdom.
The specific intention was
From this great supernal Light
That is brilliant and luminous,
Which first emerged from within the Simple Will,
Became simultaneously interior and encompassing for the Crown.

As it was known-experienced in this *tzimtzum*.
And the general explanation is that the Crown
Did not have the capacity
To bear the luminosity and so,
Some of the light was permeated within
And became an inward light;
Meaning to say, it became His soul.
The remaining Light enveloped the Crown.

Appendix C

Frontispiece of the first printed edition of the *Etz Haim* (Koretz, 1780).

ספר

עץ חיים

שמיני לרב האלוף מו' חיים ויטאל
זלה"ם כפי מה ששמע מרבו מוהרח
ר"ת הקלטי טליטה הדישם מוהר"ר יצחק
לוריא אשכנזי זלה"ם אסר דנר ביתנו
כפי הקבלה האמיתית שקבל מפי אליהו
זלה"ם. ומה לם לספר בשחיטה המתקן
והמנהה מבמה ספרי עה"ח מוגהים
ומסודרים על כתן בכל מה לאפשר

נדפס פה ק"ק קארעץ

ושרה מהבלת לרזמיט המיוחס הגדול
הרוכם יחזיף עפטרטריסקי סטאלניק
ליטעווסקי סטטרלסטי לאלקי ל"ם
נעדרוקט לון ידער קיבנליכר שליסר
פריווילעגיומ דרוקעריי דעם הערן
יאהן אנטאן קריגר מים
ווחרשלן
לכדט עץ החיים בתוך הגן לפ"ק

Сходно Указу ... 4 Окт. 27
ноября 1836 г. ...
... 183[illegible] г. ...

Endnotes

Notes to Chapter One

[1]Even the nineteenth-century hasidic master Rabbi Shneur Zalman of Liadi (the prolific author of the Tanya, the great classic of hasidic theosophy that drew essential principles from the Lurianic system, especially in the section entitled Kunteres Acharon), is more exegetical and meandering than explanatory in his concise discussions of Lurianic concepts, as he elucidated in his important and practically forgotten Ketzarim and Inyanim discourses (Maamorai Admor Hazaken). Thanks to Rabbi Yitzchak Ginzburg for informing me of these texts. However, we do find in the text The Pillar of Service (Amud Ha Avodah) of the hasidic kabbalist R. Baruch Kossover perhaps the best attempt to explain the why's of the system. The accomplishment of Rabbi Moshe Chaim Luzzato in his Kabbalah handbooks was to extract the essential principles and present them clearly in the most organized structure.

[2]*Sefirot.*

[3]*Midrash Rabbah —Bereishit.*

[4]Exodus 25:22. In the Tabernacle *(mishkan)* in the desert the scrolls were in a box , and resting on top of the box were the figures of two winged angelic beings: from these angels came Divine communication.

[5]Psalms 84:12.

[6]Proverbs 29:11.

[7]One of the seven ancient Canaanite kings mentioned in Genesis 36:31–39.

[8]I Samuel 20:31—*Ben Yishai Chai al Hadama!*

[9]Talmud.

[10]Talmud.

[11]Isaiah 57:1.

[12]This is the section of prayers called *Nefilat Apayim.*

[13]"The Lord is our God" is the microcosmic union. "The Lord is One" is the macrocosmic union.

Notes to Chapter Two

[1]Notes from the Text: This is explained in the Gate of Shattering (Shaar Shvirat Ha Kelim). The Crown of the Great Face expands until Beauty. Sovereignty ascends to Beauty; this is where She meets the Crown.

[2]Or, Simple Ancient.

[3]*Idra Rabba* and *Sifra diSeniuta.*

[4]*Vayikra* (Leviticus).

[5]Song of Solomon 5:1.

[6]Leviticus 9:22.

[7]Proverbs 4:5.

[8]This is a pun; the Hebrew word *kana,* "get," is the same as the word *kana,* "pipe."

[9]This is mentioned in the *Baraita de Ma'aseh Bereishit* (Baraita on the Work of Creation).

[10]Ezekiel 3:12.

[11]*Bod Y H V H Mem-Komo.*

[12]*Zohar* 2:3.

[13]Psalms 89:3.

[14]*Zohar,* p. 92.

[15]Mem, nun, tzaddi, pei, kaf. Each of these five letters has an ending form that the rest of the Hebrew letters do not have.

[16]Proverbs 3:19.

Notes to Chapter Three

[1]Endurance, Praise, and Base within Grace, Strength, and Beauty.

[2]Genesis 30:21.

[3]12 tribes—the tribe of Deena was the thirteenth tribe.

[4]*Vi Yicher Ad Ata.*

[5]Leviticus 12:1.

[6]This description of "an extra sphere in each of the other spheres" in the daughter is interesting, because the extra leg that makes the X Y chromosomes into X X could be described as "an extra something" in each of the cells, which determines the difference between the male and the female.

[7]See diagram.

[8](Shin Daled Yud) The Almighty. See diagram.

[9]"Eldad and Medad are prophesying in the camp" (Numbers 11:27).

[10]This is one of the ancient names of God, used in the time of Abraham.

[11]"God in the Highest."

[12]Genesis 21:8.

[13]The vowels from the spelled-out name 63.

[14]The letter heh is associated with the feminine quality.

[15]See diagram.

[16]It takes 24 months to complete the nursing.

NOTES TO CHAPTER FOUR

[1]*Ahare Mot,* page 65.

[2]*Naar,* a male child before nine years and one day.

[3]Genesis 4:1.

[4]Job 19:26.

[5]Psalms 31:6.

[6]Lamentations 3:23.

[7]Balak, p. 241.

[8]Talmud, *Bava Kama,* p.9B.

[9]Isaiah 40:12. *Shalish.* This can mean "measure" or "third."

[10]*Bashlishim.* Also meaning "by thirds."

[11]Isaiah 40:12.

[12]Meaning the hollow of the Little Face (*Kohellet Yaacov,* 2nd section, p. 1). M Y is the upper half of the Mother, *Binah,* and reaches to half of her *Tiferet.* This is called M Y. Below is A L E H. (These letters also spell L E A H). M

Y plus A L E H is A L H Y M. M Y numerically is 50, indicating the 5 graces the Little Face gets from the Mother, each including 10.

[13]Genesis 1:7.

[14]Isaiah 40:12.

[15]*Shalish* literally means "measure," "third." This is a pun.

[16]*Idra Rabba* 141b, section of the Supernal Adam, Male and Female. *Idra Zuta,* p. 183A, in Ashlag edition.

[17]Job 22:25.

[18]Genesis 39:6.

Notes to Chapter Five

[1]*Zohar,* p. 65.

[2]*Zohar.*

[3]In the *Zohar,* also in the *Siddur,* the thirteen compassionate attributes of God are listed:

1. Hashem, Hashem, God
2. Merciful
3. Compassionate
4. Slow
5. to anger
6. Abundant in kindness
7. (Abundant in) truth
8. Preserver of kindness
9. For thousands of generations
10. Forgiver of iniquity
11. (Forgiver of) transgression
12. (Forgiver of) sin
13. And Who cleanses.

[4]If we say the word *mazel* means constellation, then we are dealing with galactical junctions, contained within Adam Kadmon, and this Adam Kadmon is not a fixed entity but is the interconnecting of heavenly bodies.

There are 21 energies within Adam Kadmon, divided into two groups: 8 and 13; and 21 stars: 8 stars and 13 stars. The conjunctions of all these results in equal amounts of graces and powers in the world can be used as substances to develop microscopic forms.

[5]The *mem* is four-sided.

[6]Lamed is numerically 30, so it corresponds to 3 in "small count."

[7]*Mila*—Circumcision of membrum. Splitting the membrane and pulling it down. *Priya*—Uncovering the corona at circumcision (Jastrow, *Dictionary of the Targumim, Talmud, Babli, Yerushalmi, and Midrashic Literature*).

[8]*Tefillin* are the boxes put on the head and arm during prayer. The box on the head has two depictions of the letter *shin*. On one side of the *tefillin* box is a three-headed *shin*; on its opposite is a four-headed *shin*.

[9] Talmud, *Berachot*, p. 6.

NOTES TO CHAPTER SIX

[1]Proverbs 24:4.

[2]The first letter of *yimla*, "filled," is yud, which is 10. The 5 graces plus 5 powers make 10.

[3]Genesis 41:36.

NOTES TO CHAPTER SEVEN

[1]Lamentations 2:3.

[2]Psalms 45:10.

[3]*Zohar*, portion of *Mishpatim*.

[4]Psalms 12:8.

[5]Talmud, *Nedarim* 13b; Talmud, *Shevuot* 25.

[6]K L H (kuf lamed heh), which means light (not heavy), can be split into K L, "light, easy," and H, 5.

[7]Y H V H is numerically 26, and 5 × 26 is 130. 130 is written kuf lamed, K L, in Hebrew.

[8]*Zohar*.

Notes to Chapter Eight

[1] Talmud, *Gittin,* 59b.

[2]Isaiah 45:7.

[3]"I form the light" refers to the dimension of Formation; "and create Darkness" refers to the dimension of Creation.

Notes to Chapter Nine

[1]Possibly referring to the covenants of the eyes, ears, nose, and genitals.

[2]Nehemiah 9:6.

Notes to Chapter Ten

[1]Isaiah 27:11.

[2]Proverbs 1:20. This is usually translated "Wisdom cries aloud," but the literal translation is "Wisdom's cry."

[3]Samuel 2:3. This is usually translated as Knowledge, singular, but it is actually *daot,* the plural.

[4]Elsewhere, the Mother's Base is said to be two-thirds.

[5]Ecclesiastes 1:2 and 12:8. Literally, "Vanity of vanities."

[6]Isaiah 58:8.

[7]Genesis 27:30.

[8]The name of Y H V H that is numerically 45, by writing with extra *alephs* in each letter: Y V D-H A-V A V-H A.

[9]The word *D A M,* "blood," is numerically 44. Adding *aleph* (1) makes A D A M, 45. Thus, the connection with the *Divine Name* M A 45.

[10]*Zohar.*

[11]Exodus 3:6.

[12]The third son of Adam.

[13]Isaiah 20:4.

[14]*Hashufey Shes. Shes* means "Foundation." According to the Midrash, he is called Seth because from him the world's Foundation was laid.

NOTES TO CHAPTER ELEVEN

[1]Deuteronomy 4:4.

[2]*Hashem Elohaychem.*

[3]*Dea* is completed Knowledge, practical Knowledge, as in *Da'at. Nevonim* refers to individuals of discernment.

[4]The 72-letter name spelled with Yuds.

[5]*Da'at* means "knowledge" and also refers to sex.

[6]1 Samuel 2:3.

[7]Genesis 25:24.

[8]*Tamim* means "pure," with "o" added it becomes *taomim,* "twins."

[9]*Vayaytzay.*

[10]Proverbs 20:5.

[11]"Counsel in the heart of man is like deep water; But a man of understandings will draw it out" (Proverbs 20:5).

[12]Isaiah 27:11.

[13]Y H V H.

[14] *Zohar* portion of *Terumah.*

[15]Same footnote number in the text as previous footnote.

[16]Same footnote number in the text as footnote 14.

[17]Genesis 36:33. This refers to the death of one of the seven kings of Edom, Bela ben b'Or.

[18]Notes from Rabbi Menachem M. Halpern.

[19]Probably these fasts were done at intervals.

[20]Progressive spelling.

[21]Deuteronomy 9:7. *Zahor, al tishkoch.*

[22] Talmud, *Shabbat* 104a.

[23]In "small count," *mem* (40) corresponds to *daled* (4); *samekh* (60) corresponds to *vav* (6).

[24]The letter *mem* makes a complete circle, marking off its center. The Talmud says the letters in the tablets were engraved completely through the stone; thus, this central part of the *mem* stood by itself in mid-air!

Notes to Chapter Twelve

[1]Talmud, *Berachot* 7a. Explanation of *tefillin* (phylacteries): There are two types of *tefillin*. The head *tefillin* consists of a leather box with two leather straps attached to its sides, creating a loop, with a knot at the other end of this loop. This loop is placed over the circumference of the head. The box is placed over the top of the forehead while the knot is secured at the nape of the neck.

[2]Referring to the head *tefillin*, which has four compartments.

[3]*Baruch Shem Kavod Malchuto L'Olam Va-Ed*. Said after the *Shema*.

[4]Talmud, *Berachot* 48b, *Shabbat* 30a, *Yuma* 38b, *Moed Katan* 28a.

[5]Talmud.

[6]Proverbs 22:4.

[7] Talmud, *Yerushalmi, Shabbat* 1:3.

[8]Proverbs 31.

[9]Y H V H.

[10]Genesis 29:25.

[11]Song of Songs 2:6.

[12]The *Amidah*. Every prayer begins with sitting prayers and ends by standing and praying silently.

[13]*Zohar*.

[14]Proverbs 31:15.

[15]The hand *tefillin* go on the muscle of the arm, facing the heart; the head ones are put in the center point between the eyebrows, directly above the forehead.

[16]Talmud, *Berachot* 6a.

[17]We put *tefillin* on first, then chant.

[18]Lamed is numerically 30, which in small count is 3.

[19]Psalms 39:7.

[20]On Shabbat we do not put on *tefillin*, but the aspect of *tefillin* is still present.

[21] See *Zohar Chadash, Shir Hashirim* No. 205 in Sulam edition.

NOTES TO CHAPTER THIRTEEN

[1]Genesis 2:21.

[2]Sleep. (Probably derived from the word *dormant.*)

[3]Genesis 2:21.

[4]Genesis 2:22.

[5]Genesis 2:21.

[6]Genesis 2:22.

[7]First *Amidah. Melech Ozer U'Moshia U'Magain.*

[8]Rachel is related to *Malkuth.*

[9]Genesis 6:4.

[10]Psalms 69:4.

[11]Genesis 28:10.

[12]*Charon* has the same letters as *nachor,* rearranged.

[13]Another version says the sweetening for all these judgments.

[14]These letters represent the five kinds of sounds uttered by the mouth.

[15]Genesis 39:1.

[16]Genesis 41:50. Daughter of Poti-fera.

[17]Rabbi Shimon bar Yochai.

[18]Isaiah 57:16.

[19]Song of Solomon 1:12.

[20]Nehemiah 9:6.

[21]The original text says *to be* angels; the revised version says as written.

[22]Lamentations 3:23.

[23]There seems to be missing text from the manuscript.

[24]Genesis 6:3.

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THE AUTHOR WITH HIS DAUGHTER RACHEL GAVRIELLA

Eliahu Klein has taught Kabbalah and Hassidism for over twenty-five years throughout North America, England, and Israel. He apprenticed under some of the greatest Jewish spiritual teachers of this generation, including Rabbi Aryeh Kaplan, Rabbi Shlomo Carlebach, and Rabbi Shlomo Twerski of Denver. Rabbi Klein received a private *smichah* (rabbinic ordination) from the late Rabbi Aryeh Kaplan in 1983, and in 1995 he published *Meetings with Remarkable Souls: Legends of the Baal Shem Tov* (Jason Aronson). In 2001 he was a visiting scholar at the Oxford Centre for Hebrew and Jewish Studies, an affiliate institute of Oxford University in England. Rabbi Klein has taught at San Francisco State University and The Institute of Transpersonal Psychology, and is currently on the faculty of Chochmat Halev Jewish Meditation Center in Berkeley, California, and the Academy of Jewish Religion in Los Angeles. Along with writing meditative commentaries on the Bible, the Haggadah, and the Jewish prayerbook, he is completing a degree in Clinical Pastoral Education at the University of California San Francisco Medical Center. Rabbi Klein lives with his family in Berkeley.

Kabbalah of Creation

The Mysticism of Isaac Luria, Founder of Modern Kabbalah

TRANSLATED AND WITH COMMENTARY BY

Eliahu Klein

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"Eliahu Klein's translations of the Lurianic canon are faithful and yet poetic. His understanding of Isaac Luria's relationship to World Spirituality has an integrity that few have attained. Klein's writing provides the English reader with a rare window into the Kabbalah as it really is."

—**Pinchas Giller,** Professor of Jewish Thought, University of Judaism

"... *Kabbalah of Creation* offers a readable, verse translation of the intriguing text, "The Gate of Principles," that is printed at the beginning of the Hebrew edition of Rabbi Chaim Vital's *The Tree of Life.* ... However, this book is much more than a translation. *Kabbalah of Creation* considerably increases the accessibility of the text with a very useful commentary that explains many otherwise obscure references. With the addition of an informative introduction, containing much useful historical information, a glossary, and an extensive bibliography, Rabbi Klein's work can easily serve as an introductory text for those seeking to enter the gates of Lurianic Kabbalah. Even experienced kabbalists may find something to learn from Rabbi Klein's sometimes daring insights—the fruit of decades of study, meditation, and spiritual experience."

—**Rabbi Miles Krassen,** Naropa University

"Eliahu Klein helps us move toward the Real. Unlike many other translations of Luria's work, *Kabbalah of Creation* (Klein's rendition of some of the never-before-translated early work of Reb Luria) is filled not only with Luria's words (as they have come through his disciples—we have nothing of Luria's own writing) but with Klein's, whose commentary makes abundantly clear to us that even while he is ensconced in traditional Judaism, he understands the large implications of Luria's work. His style is human, forgiving, supportive, challenging, and often deeply insightful, everything a guide should be. We could not ask for a better door opener than Luria and his new translator, Eliahu Klein."

—**Jason Shulman,** *Tikkun* magazine

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The Mysticism of Isaac Luria, Founder of Modern Kabbalah

A TRANSLATION AND COMMENTARY OF
"The Gate of Principles"
SECTION OF
The Tree of Life
(Shaar Ha-Klalim shel Sefer Etz Haim)

Eliahu J. Klein

North Atlantic Books
Berkeley, California

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Acknowledgments for the First Edition

I would like to acknowledge the caring editorial work and suggestions of Dr. Cynthia Scheinberg of Mills College. Dr. Scheinberg gave her valuable time and wisdom to crystallize and refine this volume. To Dr. M. Kallus for acquiring the facsimile copy of the original *Kanfei Yonah* from the Hebrew University Microfilm Collection, and for deciphering enough of the text so that I could actually see for myself the similarities of this text and the original *Kanfei Yonah* of Rabbi Moshe Jonah.

Thanks to the Rare Book Division of Hebrew College for allowing me to make facsimile copies of the frontispieces and sections of the first and second editions of the *Etz Haim* of Rabbi Chaim Vital. Thanks to Dr. Maurice Tuchman, director of library services at Hebrew College, and Harvey Sukenik, associate librarian at the aforementioned library.

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This edition is dedicated to:

My son, Levi; my daughter, Rachel "Gavi" Gavriella;
and my wife, soul mate, and partner, Cynthia Briah.

and to:

MY ROOT TEACHERS IN KABBALAH—

Rabbi Aryeh Kaplan of blessed memory. I was fortunate to be his manuscript reader, student, and confidant when he began composing his classics of Jewish mysticism. Before his untimely death in 1983 Rabbi Kaplan authorized me with a private ordination (*Smichah*) to manifest publicly the spiritual ideals of our hundreds of hours of private conversation and study. It was Rabbi Kaplan's unconditional regard for my understanding of Jewish spirituality that empowered and inspired me to complete this work. May all Jewish seekers (for that matter *all* spiritual seekers) merit being with a teacher who fosters unconditional regard for his or her students' real capacity.

Rabbi Ben Zion Shloimi Twerski of Denver of blessed memory. Reb Shloimi was a direct descendant of practically all the great masters of Hasidism. I was fortunate to study with this profound teacher for one year in my late twenties (1974–75). Standing before this great rabbi, one could feel the spiritual weight of all the ancestors who preceded him. Reb Shloimi Twerski was a rare man of truth who perceived in the Kabbalah of Rabbi Isaac Luria-Ashkenazi "the real meaning of all possibilities that may occur within relationships."

In memory of Rabbi Eliyahu Widenbaum, my Kabbalah buddy and study partner (1948–2000). He passed away on January 26, 2000 (19th of Shvat 5760). Rabbi Widenbaum was a great friend, a brother, and a dedicated practitioner of Kabbalah—a great seeker of Divine Truth.

All translation is commentary.

—Rabbi Aryeh Kaplan,
in conversation with the translator,
October 1983, Brooklyn, New York

Preface to the Second Revised Edition

The text is designed to be reader-friendly. Just as Lurianic Kabbalah works on multiple levels, this volume is also structured on multiple levels.

The Introduction offers a background and history of the featured text and biographical information on Rabbi Isaac Luria-Ashkenazi (referred to throughout this book as "the Ari," the initials for his title, Adonenu Rabbi Yitzchak—Our Master Rabbi Yitzchak).

Reader's Notes at the beginning of each chapter explain the essential topics and encapsulate the themes in contemporary English, along with the flow and gist of the narrative. The Reader's Notes also offer important commentary on the ideas discussed in the chapter.

The new alphabetized Glossary offers further information and commentary on key mystical terms, including traditional sources for these ideas.

Five new and important pages of translations at the end of the primary text are included in this edition. Due to limited editorial oversight, they were not included in the first edition. The topic is: "The Legacy of the Divine Parents to Their Divine Children."

An extended bibliography offers resources for further study.

In this edition the appendix containing the entire Hebrew text has been removed.

An integrated subject-person index has been added.

A note for the reader: All italicized words in this work are either Hebrew quotes or editorial insertions to help the reader.

Introduction

History of this Translation

This material was originally transmitted orally by the Arizal (Rabbi Isaac Luria) to his early disciples. The original English version was also transmitted orally by me and then edited during a period of nine months in 1986 for a private group of students in Berkeley, California. It was re-edited and reformatted and a commentary added in 1996–97. In 2004 five lost pages of translations were added.

The best way to immerse oneself in these teachings is to read them aloud to another person or in front of a group. A group discussion is valuable to clarify the ideas. The ideas contained in these teachings can be used as meditations and visualizations. These teachings are being disseminated in order to give them to those who can receive this opportunity to discover the sacred treasures of mystical Judaism.

Intention of the Translator

My goal in studying and writing about this text was not to convert anyone to Orthodox Judaism (the path of my origins). Nor was it to prove a thesis for a doctorate. Nor was it written for occultists who perhaps wish to play cosmic games. The motive was a personal wager to see and demonstrate if I could explain an entire Lurianic text and perhaps see within it some profound statements concerning my purpose in this lifetime. And perhaps others would see in it some profundity that would give them some depth about their understanding of cosmic forces. In other words, I simply wished to know the truth of a major mystical tradition. Those who seek the truth will know how to decipher the truth. They will *know how to sift the truth from that which is.*

The Life and Times of Rabbi Isaac Luria-Ashkenazi

The Ari

Following the disaster of the Spanish Expulsion in 1492, hundreds of thousands of Spanish Jews escaped and dispersed throughout all the major Jewish settlements in the Mediterranean including Morocco, Tunis, Holland, Rome, Jerusalem, and the Northern Israeli city of Safed. For at least ten years, Portugal was a refugee center, until the Inquisition spread to its regions.

After the Expulsion, in the year 1509, the Turkish Sultan Bayazid II made his famous remark about King Ferdinand of Spain: "Can you call such a king wise and intelligent? He is impoverishing his country and enriching my country."

With this proclamation, he welcomed tens of thousands of Sephardic Jews into Turkey, where they openly reverted back to professing Judaism after being forcibly converted to Christianity in Europe. Upon settling in cities such as Salonica and Istanbul, they began to teach and impart to the Ottoman Turks the latest in armament and textile productions. One could speculate that the Ottoman Turks were able to reach the gates of Vienna in the fourteenth century due partially to the armament production knowledge imparted to them by Jewish refugees of the Spanish court. The influx of these Sephardic Jews into the Turkish Empire was one of the factors that helped the Turks become a world economic power at that time—as long as the Ottomans could hold their empire together. The Jews found life under Turkish Muslim rule a breath of fresh air, even though restrictions were still placed on them as *Dhimmis* or second-class non-Muslim citizens, a category that included both Christian and Jewish minorities.

In 1517, when the Turkish Ottomans expanded their empire to Egypt, Syria, Lebanon, and the Land of Israel, the tiny town of Safed became notable as an important commercial and cultural regional center connected with the Ottoman Empire. The town swelled with

devout Jewish immigrants believing that the conquest of liberal Ottomans was the beginning of the final redemption—in Hebrew, *it-halta de geulah.*

Safed became the economically successful textile center for the entire Land of Israel, attracting an entrepreneurial type (eventually a whole class of people) that enabled the support of a large spiritual community. There were at least three hundred practicing rabbis in Safed, eighteen rabbinical seminaries, and perhaps up to a hundred synagogues representing Jews from every country in the Mediterranean and Europe. The Jewish immigrants in Safed were imbued with the spirit of returning to God, in light of physically returning to the Holy Land, and they enjoyed the economic liberties the city had based on its relation with the world power in Istanbul. This was a crucial period, one of great spiritual creativity, during which an important codification of Jewish religious law was crystallized by Rabbi Joseph Caro in his universally acclaimed *Shulhan Aruh* (in English, *The Set Table*). The most famous liturgy of the Friday evening service was composed by Rabbi Shlomo Alkabetz, the *L'chah Dodi ("Let us go, my friend, to meet the bride")*. This most beloved of all Shabbat poems was quickly integrated and accepted throughout the Jewish world for its welcome of the queen of Shabbat, the *Shechinah*, and her relationship to Israel's exile and redemption. Finally, the most organized presentation of Spanish Kabbalah, *Pardes Rimonim (Pomegranate Orchard),* was developed by Rabbi Moshe Cordevero (Ramak). This latter work is a thematic encyclopedia of the *Zohar* tradition and includes all known and little-known mystical traditions (e.g., Abraham Abulafia, Heichalot, etc.) up to the sixteenth century. Cordevero popularized Kabbalah among rabbis and seekers in Israel and beyond to the important budding centers of European Kabbalah in Italy under the leadership of Menachem Azaria of Fano, who spent thousands of pieces of gold to purchase manuscripts of Cordevero from his immediate relatives. He disseminated these in Italy and north to Poland (Krakow specifically).

Let us look at some of the other events that affected Jews and Jewish mystical traditions in the sixteenth century.

In 1520, Suleiman the Magnificent began his rule of the Ottoman Empire. He is considered the greatest of Ottoman Sultans to rule Turkey. During this period, the Jewish population of Safed included eight to ten thousand mostly Spanish and Portuguese Jews who had escaped persecution by the Spanish Inquisition. For many, their journey first took them to Fez, Morocco; then Tlemcen, Tunisia; Salonica, Greece; and Istanbul, Turkey. Those who were not satisfied with conditions in these countries continued on to Northern Israel (Safed) and Jerusalem. The expansion of the Jewish community in the city of Safed reached close to thirty thousand people by the early seventeenth century and remained fairly stable until the end of that century, when the Ottoman Empire began losing its control upon the outer reaches of its borders.

The aftermath of the Spanish (and later Portuguese) Expulsion of the Jews generated new messianic reverberations and stirrings throughout Mediterranean Jewish communities. Two events come to mind that show how the deep-rooted desires and yearnings of messianism would affect later events in the circles of Luria, and then in the seventeenth century with the catastrophic Shabtai Tzvi scandal.

In one event, David Reuvani, a man claiming to be a messenger of the King of the lost tribes of Israel, proposed to Pope Clement VII in 1524 a military treaty between Christians and Jews against the Turkish Ottomans. With the Pope's support, Reuvani was received by King John III of Portugal and aroused enormous messianic fervor among the Marranos in Portugal. Reuvani was imprisoned in Portugal for encouraging *conversos* to return to their Jewish roots and died incarcerated. This entire incident was tragically absurd, since most Jews welcomed Islamic rule over persecution by the Spanish Catholics and their Italian and French allies. I have not seen any studies that explain the rationale of Reuvani.

Another messianic incident occurred in the year 1525. Solomon Molco (1500–1532), a convert to Judaism, settled in Salonica where he preached and wrote of the coming redemption. Born in Lisbon of *converso* parents as Diogo Piros, he eventually approached Emperor

Charles V at Regensburg to discuss a plan to join the war against the Turks. He was arrested, martyred, and burned at the stake in Mantua, Italy, after refusing to revert back to Christianity. It is curious that this tragedy occurred in the same city that later printed the mystical *Zohar* for the first time (1559).

Solomon Molco's writings are filled with messianic but quixotic visions, seemingly out of touch with the reality that the Turkish Muslim government was more sympathetic to its Jewish immigrants than were Christian governments. Why these pseudo-Messiahs inspired Marranos is baffling. It shows the enormous desperation and confusion that the Expulsion created in certain Jewish circles.

One of the most daring attempts to revive the ancient Supreme Court of Judaism—the Sanhedrin—happened through the efforts of R. Yacov Berav, the chief rabbi of Safed in the mid-sixteenth century. Through careful study of Maimonides' *Mishneh Torah* section on the Talmudic tractate of *Sanhedrin*, mingled with the growing fervor of messianism and the complex needs of returning Marranos, R. Yacov Berav began to carry out his plan to reinstate the Sanhedrin. He formally reinstituted rabbinic ordination and succeeded in ordaining four of his exemplary students, including Rabbi Joseph Caro and Rabbi Moshe Trani (the life-long competitor of Caro for halachic leadership in Northern Israel). The plan to fully reestablish the Sanhedrin failed when the Ralbach—Rabbi Levi ibn Chabib, the chief rabbi of Jerusalem at the time (1538)—found out and felt threatened that Rabbi Yacov Berav would monopolize rabbinic power in Palestine. The Ralbach gathered together prominent rabbis in Jerusalem in opposition, and the revival of the Sanhedrin failed.

Ralbach composed a lengthy response (the *Responsa of Rabbi Levi Ibn Chabib*) in which he refutes the major points of R. Yacov Berav. It would be valuable for someone to do a study of this dispute in the context of the historical evolution of rabbinic ordination. Even though Berav failed, Napoleon later created his Napoleonic Sanhedrin; this was a gesture on Napoleon's part to empower Jews with new civil rights in the Napoleonic Empire.

In 1536 the Ottoman Emperor, Suleiman the Magnificent, began construction of the wall surrounding the Old City of Jerusalem. Its completion in 1542, and the repairs of sewers and water cisterns, made Jerusalem attractive to Jewish settlers, possibly for the first time since before the Crusader period in the eleventh century.

In 1549, Suleiman built a wall around Safed and stationed a garrison of Turkish soldiers there, making it the most protected city in Palestine at the time. This military protection was another major cause for the expansion of the Jewish population in Safed during the sixteenth century.

The teachings of the *Zohar* continued to exert their influence throughout the mystical enclaves of Fez, Tlemcen, Salonica, Amsterdam, Mantua, Cremona, and most importantly, Safed.

In 1550 Rabbi Moshe Cordevero completed his *Pardes Rimonim,* the greatest thematic anthology of the *Zohar* and systematic presentation of that tradition. Cordevero was the main exponent of Zoharic Kabbalah and a great popularizer of this mystical symbolism and exquisite poetic interpretation of the Hebrew Bible (Torah). Cordevero continued in his studies to create a seventeen-volume super-commentary on the *Zohar* (the *Or Yakar*) that was not published until the 1970s. One of the reasons why this was not published much earlier may have been the fiery ascendancy of Lurianic traditions. This may have led publishers, printers, and patrons of Kabbalah in general to have consciously or unconsciously repressed Cordevero's writings from the public, even though Cordevero's ethical classic, *The Palm Tree of Deborah (Tomar Devorah),* continues to be popular to the present day (with numerous printings influencing the Lithuanian Mussar movement and certain schools of Hasidism). Nevertheless, Cordevero's *Pomegranate Orchard* has been relegated to study by Kabbalah experts only.

One of the greatest tragedies—spiritually comparable to the destruction of the Holy Temple, the Crusader massacres in the eleventh century, and the Spanish Expulsion—occurred in 1553. After anti-Semitic Catholic theologians (perhaps Jewish apostates to Christianity who wished to rise in the hierarchy of the Church) convinced Pope

Julius III that the Talmud was filled with derogatory remarks about Christianity, the Pope ordered the Talmud burned in Italy. Consequently there were mass burnings of the Talmud in Bologna, Ferrara, and Mantua. It is likely that the original manuscripts of the Babylonian and Jerusalem Talmud were obliterated in the bonfires of papal decrees, since Rome was the oldest Jewish community in Europe (unless the Vatican has retained a manuscript somewhere in her labyrinthine holdings).

Just six years later the new Pope Paul IV professed belief that the *Zohar* supports Christian Trinitarian views, since "The Tree of Life" is divided by groups of threes. This publicly expressed opinion is probably a result of the efforts of Pico de Mirandola, a Renaissance sympathizer of Kabbalah. At any rate, the Pope ordered the first printing of the *Zohar*, even though he had simultaneously authorized the burning of more than 12,000 Jewish sacred works. Christian occultists consisting of Renaissance intelligentsia (Mirandola), Italian royalty (Medici), and power-hungry Jewish apostates began publishing and disseminating ideas during the Italian Renaissance, claiming that the *Zohar* was a secret Christilogical text, with the real meaning of Christianity and Judaism imbedded within its primary teachings. However, what they intentionally overlooked were the many negative and derogatory insinuations directed against non-Jews sprinkled throughout Zoharic literature. (See Yehudah Liebes' *Studies in the Zohar.*)

The Legend of the Ari

The time was auspicious. This was the political and intellectual climate in Safed when a young, unknown, mystic rabbi settled in the city in 1570, lived there for less than two years, died in a cholera epidemic with his wife and two sons, and changed the entire Jewish understanding and practice of Kabbalah for the next four centuries. Quite an accomplishment for an obscure thirty-eight-year-old introvert mystic in a sleepy town in Northern Israel at the end of the creative but turbulent sixteenth century!

Isaac Luria- (family name) Ashkenazi (country of origin, Germany) was born in Jerusalem in the Hebrew year 5294 (1534). He was orphaned at the age of eight. Luria's mother (we do not know her name) had previously decided to move to Egypt, where she could be supported by her brother, Mordechai Francis, an affluent tax collector.

Yitzchak Luria grew up in his uncle's house and studied in the Yeshiva of Rabbi David ibn Zimra (Ridbaz), the greatest halachic scholar of his time. (Ridbaz's *Magen David,* a classic mystical text on the real meaning of the Hebrew aleph bet, has never been analyzed by scholarship in relation to the history and evolution of Jewish letter mysticism.) When Luria was fifteen, his uncle gave his daughter as a wife to the brilliant young scholar. Luria continued studying for the next two years fully supported by his uncle.

Luria-Ashkenazi met a trader (I have not seen a date mentioned anywhere or the name of the trader) who was holding a strange esoteric work. It was most likely a copy of the *Zohar* since this text was first printed in this time period. According to hagiographic sources, Isaac Luria asked the man if he would sell the volume (or manuscript) to him. The man replied that he was not a scholar and had no need for the work. He would even give these mysterious writings to Rabbi Isaac as a gift, on one condition: if Isaac would convince his uncle to absolve taxes on the trader's goods. The young Jewish scholar agreed. His mystical career had begun.

From that time on he became reclusive, contemplative, and discreet. For six years he studied this text; perhaps by this time new manuscripts were acquired. His customs were mysterious. For six days of the week he would sit on the shores of the Nile in a nondescript hut. (Some sources have Luria spending his time on an islet in the Nile.) He would study and meditate constantly, going beyond time, going beyond knowing when it was night or day. On the eve of the Sabbath, he would return to his wife to continue his mystical meditations in relationship rather than in solitude.

After six years (according to the legend described in *Sh'vachei H'a Ari—In Praise of the Ari*), he began having dreams whereby a voice

urged him not to spend even one moment in Egypt. The voice continued to impart these portentous words: "The student you are to teach is in Safed, especially one by the name of Chaim" (Chaim Vital-Calabrese, probably descended from Jews in Calabria, Sicily). On the basis of the instructions contained in the dream, Luria with his wife and two children journeyed to Safed.

At the time, the famous Rabbi Moshe Cordevero was publicly disseminating the teachings of the *Zohar, Sefer Yetzirah,* Heichalot, and the ecstatic methods of Abulafia. (Perhaps he had access to Judah Albotini's texts of ecstatic practice, *The Sulam Ha Aliyah*—The Ladder that Helps One to Ascend, since Albotini lived in Jerusalem during the early sixteenth century.) For a period of three months Luria studied with Cordevero and quoted him as "my Rabbi and Teacher." Then Cordevero died. As the shrouded body was being carried into the cemetery, Luria had a vision of two bonfires following it toward its resting place. This was an indication to students of Cordevero that Luria was the heir apparent to Kabbalah leadership in Safed.

When Luria began teaching, he made only slight impressions on people. Everyone was used to Cordevero's rationalistic style of commenting on the *Zohar.* Luria's approach was to see the entire Zoharic system as a dynamic interplay of all primary archetypes revealed by the author of the *Zohar.* He had few students. Then suddenly, an auspicious meeting happened with another budding Kabbalist and former student of Cordevero—he would be the catalyst for an entire new way of looking at Jewish mysticism: Rabbi Chaim Vital-Calabrese. Luria was nine years older than the precocious mystic, and yet according to reports, Vital thought Luria should be learning from him and not vice versa.

One time just out of curiosity Vital showed Luria a passage of the *Zohar* and asked him to explain it. (We have no record what specific piece of the *Zohar* this was.) Luria responded in such a powerful way, revealing a new approach in understanding and presenting mysteries of Torah *(sodei hatorah),* that Vital was taken aback. He asked for an explanation of another piece of the *Zohar*, and Luria opened up and

revealed secrets that Cordevero never realized. Another time Vital asked Rabbi Yitzchak Luria for answers and this time he was refused. For months Vital begged Luria to study with him, but it took Vital throwing himself at the feet of the master and begging with his entire soul to be Luria's student. Then Luria accepted him.

Mystical Initiation

Rabbi Chaim Vital in his diary, *The Book of Visions (Sefer Hizyonot)*—and it is quoted in *In Praise of the Ari—Sh'vachei H'a Ari*—mentions the initiation he had to go through in order to begin receiving the mystical transmission of Luria.

> One time, my master took me to Lake Tiberias (Yam Ha Kineret). We went on a boat towards the middle of the lake. There, my master took the pitcher lying on the floor of the boat, filled it up with water, and offered it to me. I drank from his pitcher. We returned to the shore. As we journeyed back he explained in his exalted and mysterious style. "As you know, after Miriam the Prophetess died, the Well of Miriam disappeared. [This was the Biblical Well that mysteriously journeyed with the Israelites through the desert for forty years on their way to the Holy Land, the main water source for the nation.] According to the Midrash, this sacred Well is situated in the center of the Yam Ha Kineret. Anyone who drinks from this well, the gates of wisdom open for this person. This is why I offered you the water from the center of the lake. You are now ready to receive my wisdom."

The Ari attracted other important students, including the alleged Rabbi Israel Sarug and Yosef Ibn Tibul. According to some studies, Tabul may have been one of the first students to transcribe the words of the master. Avraham Beruchim was another student of the inner circle; he was a devout mystic who envisioned the Divine Presence *(Shechinah)* in the guise of a beautiful woman wrapped in shrouds.

This vision occurred after Isaac Luria commanded Beruchim to go to Jerusalem if he wished to avert a decree against himself. Other early disciples were Rabbi Moshe Jonah (the author of the text in this volume; see end of introduction) and Rabbi Yoseph Arzin. Some say both of these disciples were co-authors of this text (see Yossi Avivi in *Binyan Ariel: Introduction to the Homilies of Rabbi Issac Luria*).

The text I have translated ("The Gate of Principles" section of *The Tree of Life*), even though it is not the most developed of texts among the writings of Luria *(Kitvei Ha-Ari),* is a clear and luminous presentation of the Ari's early transmission. The last student to be mentioned is the great personal scribe, the Ari's "Boswell": Rabbi Chaim Vital-Calabrese. Vital quickly took over the role as secretary and scribe for Luria and eventually tried to stop the circulation of the teaching but he could not. The interest was too strong in Safedian mystical circles, and the word got around that a powerful new interpretation of Kabbalah was manifesting through Isaac Luria and his students. In homage to his spiritual achievement, Luria was referred to as the Lion—(in Hebrew, *Ari;* it is also the acronym of his title Adonenu Rabbi Yitzchak—Our Master Rabbi Yitzchak). His students are referred to as the Lion Cubs *(Gurei HaAri).*

How Luria Taught

Most of the teaching came about as the Ari journeyed with students to visit the tombs of ancients, specifically the sages of the Talmud, whose tombs were located in the surrounding hills of Safed. He taught his students to practice a kind of meditation that would enable them to bind their souls with these sages who had died up to a thousand years before. In this way, new secrets were allowed to come into the world. By practicing "surrendering upon the tombs" *(hishtachtut)* they would be accessing new wisdom, helping them to understand the Mystical Tree of Isaac Luria.

Luria was able to intuit the souls of his students. Here is an anecdote and example of this unique perception. One of his students confided

mournfully that his wife after many years of marriage could not conceive. The Ari said to him: "I think I know why. There is a ladder in your house that leads to a water basin where your baby chickens drink from. They used this stepladder to climb up and down to drink water for themselves. Your wife removed the ladder for some reason and caused suffering for these chicks, who could not fly to the water. The cries of these chicks rose to the heavens, and heaven decreed that your wife would not conceive until she became more aware of the pain of the fowl and animals in her keeping!"

For a period of eighteen months Luria constantly channeled and transmitted new interpretations of the Torah, devised meditations on prayers, and developed ideas of reincarnation and how they applied to the main characters of the Bible and the sages of the Talmud—and specifically, how these characters incarnated into himself and all of his students! Luria devised restorative and healing meditations for every problem and circumstance that people brought to him. Ultimately, Luria developed a new cosmology of creation that utilized practically every branch and school of Jewish mysticism before his time. This would be equivalent to a modern scientist coming up with a "Unified Theory" of physics (something that has eluded all scientists including Einstein and the recent Stephen Hawking). Isaac Luria-Ashkenazi did exactly this for Jewish mystical traditions. For this reason, Lurianic Kabbalah became the dominating force in Jewish mystical thought until the ascendancy of Hasidim in the eighteenth century. The death of Isaac Luria was in 1572; the death of the Baal Shem Tov was in 1860, at which time Hasidism spread like wildfire throughout Eastern Europe. This was a period of close to three hundred years that Lurianic mysticism held sway.

Two months before he died at the age of thirty-eight, the Ari walked with his dozen or so students into the hills overlooking the mountains surrounding Safed. It was Friday afternoon. They were preparing to welcome the queen of Shabbat. Suddenly the Ari turned to his students. He said excitedly: "It is time to go to Jerusalem. Who is willing to come with me?"

It must have been quiet. The students were stunned. What were they thinking? Perhaps: Is our teacher speaking metaphorically or symbolically? What does he mean?

One student, we do not know who but he seemed to be speaking for everyone, replied: "O master we would love to go right now to Jerusalem. We would all be honored. But let us tell our wives and children that we are going with you."

The Ari heard this response and it seemed to be the consensus among the Lion Cubs (as they would be called in future generations). He cried out, "Woe to you! You showed no confidence in my invitation. If you would've agreed, we could have flown to Jerusalem and brought about the redemption!"

They walked back to Safed in silence.

One can ask concerning this anecdote: Was Luria insensitive to women and children? Or was he in a state of rapture and ecstasy that transcended the immediate existential moment? Was he not concerned with his family? Or did he have a revelation that this was really the moment of redemption, and that redemption had to be activated first at the expense of his (and his students') immediate needs and circumstances?

His students took the practical response. Their families came before ecstatic visions. Was this the reason why Luria appointed Vital as the main spokesman for his teaching? Luria would eventually teach only Vital, and then the rest of the students would study with Vital. Did Luria lose confidence in his own students and realize that only Rabbi Chaim Vital would take these teachings to their complete conclusion?

When Isaac Luria died suddenly in the cholera epidemic of 1572, Vital commanded all the students (including Rabbi Moshe Jonah, the author of the following text) to return all their notes from the teachings. Vital claimed it was too dangerous to have these ideas circulating without restraint. From then on, the final written form of the teachings would come through him. The students submitted, I'm sure begrudgingly. Luria himself had appointed Vital as the main transmitter and teacher of the new Kabbalah. His students realized at

the moment of his death what the Master had said months before: "It is because I am revealing secrets to souls that do not have the capacity, it has been decreed that I must go back to my true source." Another time he said, "You all should pray fervently that the Messiah son of Joseph does not die." (This is an indication of messianic tensions in early Lurianic circles.)

At his funeral the students unanimously acknowledged that Luria was in fact the soul of the Messiah son of Joseph (the Messiah who would die before the advent of the Messiah son of David).

The Crystallization of Lurianic Kabbalah

For fifteen years following the Ari's death, Lurianic Kabbalah lay hidden in Palestine. And then a strange event occurred. Rabbi Chaim Vital became ill. According to some, he was an invalid for an entire year. At one point Vital became so ill he was unconscious. When word got out concerning Vital's tenuous condition, kabbalists secretly bribed the younger brother of Vital to give them for a short time the writings of the Ari that Vital was editing. (Vital had refused to part with them this entire time.) The brother acquiesced and according to legend (I find it very hard to believe), one hundred scribes copied a total of six hundred pages of manuscript writing. At the end of the three days Vital had recovered. The manuscript pages were discreetly returned and thus began the first aggressive circulation of Lurianic Kabbalah.

The teaching spread quickly and influentially. In less than twenty-five years after the death of Rabbi Yitzchak Luria-Ashkenazi, the Ari had become the dominant force in Jewish mystical circles. These writings, called "The Six Hundred Pages," were never published until quite recently. They were published as the *Sefer HaDrushim (The Book of Discourses)* by a traditional publishing house of Kabbalah (Ahavat Shalom–Jerusalem) in the year 1996, close to 420 years (!) after the work was first edited by an early student (Rabbi Efraim Panzieri) of Luria-Ashkenazi. This is due to the enormous politics that surrounded the dissemination of the Kabbalah of the Ari.

Some of the mystical ideas of this brilliant ascetic mystic also sowed the intellectual seeds for the most disastrous false messianic movement in the history of Judaism: the Sabbatean movement. This episode is not the focus of this volume. Nevertheless, since many rabbis in the seventeenth century knew that the Prophet of Shabtai Tzvi, a Rabbi Nathan of Gaza, used Lurianic nomenclature to further the messianic intentions of Shabtai Tzvi, rabbis in Amsterdam and Krakow proclaimed a prohibition on studying Lurianic Kabbalah before the age of forty. (I have actually seen the Lurianic style in the works of Nathan of Gaza in the Library of the Jewish Theological Seminary, and it is almost impossible to decipher a Sabbatean motive in these writings. They resemble typical Lurianic publications of the seventeenth century.)

Obviously we are not living in the same generation and circumstances as 1666 (the seventeenth-century false messianic movement of Shabtai Tzvi). In fact, this is the generation that is historically being called the "Post-Holocaust generation," where any tradition in Judaism that enables and empowers Jewish seekers to deepen their understanding and practice of Judaism ought to be welcomed, appreciated, and honored. The Kabbalah of the Ari (Rabbi Yitzchak Luria-Ashkenazi and his Lion Cubs) is one such tradition.

This work is not limited to a historical, analytical, or legendary focus; for that there are many studies by academic writers and historians such as Scholem, Dubnow, or Idel. I provide a different emphasis than standard academic methodology in two areas.

One: The most important aspect of Lurianic Kabbalah is its spiritual significance and its possible transformation of the students and seekers who immerse themselves in these traditions.

Two: There is a real possibility of applying these teachings in our personal lives. To look at the mystical text translated here as a guide and reality map, the following issues need to be raised:

Are we studying Kabbalah because we wish to be known as a kabbalist, mystic, or Tzaddik? Or to get a Ph.D. in Jewish studies? Are we studying Kabbalah because we are bored and curious? Are we studying Kabbalah

because of a recent article we perused in *Time* or *Newsweek* magazine? You must also ask whether your study of Kabbalah is an intellectual challenge rather than a spiritual quest for truth and the possible transformation of the ego (which is the goal of all Jewish mystical writings).

Ideally, the following questions will be asked as well: Is Kabbalah the path that will answer some profound spiritual questions that are constantly vexing me? Will Kabbalah give me the practical and theoretical tools to live a profoundly meaningful life? Will Kabbalah empower me spiritually so that I will have the spiritual power and wisdom to empower my loved ones?

Kabbalah is a spiritual tradition whose aim is to transform. Nevertheless, each of us must understand our very own circumstances and conditions enough to know which tradition will make our lives more meaningful. The Kabbalah of the Ari, as it is known in the world of Jewish thought, is one such path. It is a path that this writer finds very valuable for one who has the patience to enter into the symbolism that has been developing since the twelfth or even the tenth century. For the past thirty years I have been studying and practicing every mystical path in the Jewish tradition. The way of the Ari or Rabbi Isaac Luria takes a strict ritualistic tradition and shows its meditative and transformative possibilities.

Kabbalah's Place in Judaism

I have speculated that there are four traditions in Judaism, and they are briefly noted as follows:

(1) The Way of Purification
(2) The Way of Transformation
(3) The Visionary Way
(4) The Secular/Nationalistic Way

At this moment in history, it seems that most Jews in the world identify with the national and/or secular approach to being Jews. The

less numerous but influential orthodox traditionalists identify with the way of purification: this is the way of halachah and *Mesorah.* There is a growing interest in Kabbalah, the way of transformation, but the motives of some seekers can be perplexing and disturbing.

Whenever I teach Kabbalah or Jewish mysticism, I always preface the course or lecture with the question: What do you want to get out of Kabbalah?

The answers range among the following examples: "I'm looking for a spiritual path." (As long as I don't have to commit to anything!) "Kabbalah will make me wealthy." "Kabbalah will make me sexy." "Kabbalah will make me powerful." "I'm wondering what I'm missing in Judaism." "I'm curious." And so forth. It is very rare to hear someone say, "I wish to transform my life and Kabbalah will help me." Or, "I would like to study Kabbalah so that I can get close to God."

The Kabbalah of Luria and his School is a path utilizing a complex system to transform a tradition that has gone through enormous changes in the past three thousand years (and in some areas has never changed).

In one sense, Lurianic meditations are the most imaginative and complex contemplations ever devised in the history of Judaism. These meditations clearly guide the practitioner toward a complete transformation on all levels of consciousness, until one can attain a *unio mystica*—a mystical union with God. Yet the Lurianic tradition also contains some of the most stringent and austere practices of Judaism. This is the great paradox of Kabbalah. It is the path of complete transformation when one meditates on the mandalas of evolutionary cosmologies as they link up with Jewish religious practices. And yet, this path contains some of the most reactionary attitudes in the history of Judaism, in relation to sins, penance, women, souls, punishment, non-Jews, homosexuals, and intimacy.

The question is, why the disparity between the sublime, expansive consciousness of its meditations and cosmology and the rigidity of attitude toward many practices? I believe the following conclusions may be controversial, but the publishing of this text is controversial, thus I

will continue to take a risk. Isaac Luria and Chaim Vital understood consciously or unconsciously that these teachings and meditation practices were very revolutionary in the acceptance of an interdependency between the highest and lowest realms in existence. They understood that by practicing these meditations and through intense immersion into these teachings, one could easily transcend the mundane. A practitioner could harbor the dangerous illusion that there was only higher consciousness—thinking that one needed only to meditate upon God's Names, or liberate oneself through the study of these texts to the point that *external practice* was no longer needed. Jewish ritual law theoretically then would disappear into the cosmic realm of pure *sefirot* and the manifestation of Cosmic Archetypes such as the Great Countenance or the Great Mother *Ima Ilaah.* There would be nothing left of the essential anchors and grounding factors of Jewish religious and communal life. Thus, the founders of this school of Kabbalah devised and included within their system a comprehensive series of austerities and mental and emotional attitudes that would maintain the existing system of Torah traditions so that Jewish traditional continuity would remain in place.

History provided the worst-case scenario to confirm these aforementioned suspicions in the Sabbatean misadventure and the following Frankist disaster. In the seventeenth century Shabtai Tzvi not only saw himself as the fulfillment of the law but converted to Islam when the other option was to be beheaded by the Caliph of Istanbul. Jacob Frank used the sacred idea of Lurianic Kabbalah—"the redeeming of the trapped sparks from the depths"—as an excuse to encourage his disciples to commit incest, adultery, and finally to convert *en masse* to Christianity. He also convinced Polish Catholic authorities of Kaminiezc to burn and destroy thousands of volumes of talmudic tracts in the early eighteenth century—all in the name of redeeming the sparks from the depths.

We see how sacred teaching can be used for ulterior motives in the worst way. However, I must clearly say that this absolutely does not apply to this generation. This is a generation of sincere seekers rooted,

on one side, in the great prosperity of America of the past fifty years, while on the other side still linked, for good reason, to the great anger and despair of the Holocaust generation (which I believe is embedded in the collective consciousness of world Jewry). Lastly, there is within a majority of Jews a sense of connection to Judaism solely through the existence of the political and national entity of the State of Israel. Now, while it is wonderful that so many millions of Jews have a reason to remain Jewish, this fact is not strong enough to assuage the spiritual confusion and profound inner questioning of many Jewish seekers in this postmodernist generation. Knowing that there is affluence in their lives, knowing that there is Medinat Yisrael [the State of Israel] to be proud of, did not stop literally hundreds of thousands of *crème de la crème* mostly secular Jewish seekers from becoming Zen Buddhists, Tibetan Buddhists, Sufi Muslims, Reborn Christians, and New Age yogis and yoginis.

Meanwhile, the profound worldview and transformational meditation practices of Kabbalah (Luria or other systems such as the Abulafian School, Geronese School, Provencal School, or Castellan-Zoharic School) have the timeless power and wisdom capacity to imbue practitioners with a meaningful understanding of life and to nurture the unfolding of the soul. I don't limit the answer to Kabbalah; I include certain hasidic schools and principles such as the Direct Path to God of the Baal Shem Tov, the Personal Talking to God method of the Rabbi Nachman's School, the Habad Way of Theosophical Contemplation, and the Positivistic Radical Determinism of the Ishbitzer-Radziner School as other ways and methods that can benefit Jewish seekers.

Importance of This Text

The text of this volume is: "The Gate of Principles" of *The Tree of Life*. It is important for a number of reasons:

(1) It contains a very important early and less complicated version of Isaac Luria's radical evolutionary description of the unfolding of creation.

(2) It contains insightful descriptions of cosmic union linked to human biological processes, including cosmic kissing, cosmic sexual union, gestation, birth, nursing, and maturation of Cosmic Archetypes as they affect human beings. Commentaries are provided on some of the important characters and heroes of the Bible in their relation to the unfolding of higher realms.

(3) It contains early instructions on daily confessional meditations and what they mean as far as the restoration of the misalignment within physical existence.

(4) Here we have "The Gay Tikkun." This text contains a startling realignment meditation on male homosexuality, leading me to the conclusion that there were incidents of homosexuality among the students of Isaac Luria. In private conversations with the late Rabbi Aryeh Kaplan, I discussed the controversial *Shaar Ha Yichudim* (The Gate of Unifications). The question did come up concerning the possibility of homosexuality in the Lurianic circles, and Kaplan responded, "This Tikkun did not reflect at all on the students of the Ari but it was in reference to 'strange thoughts' of certain students who had confided in their master, who gave this person a mental meditation which would restore his spiritual condition." However, it is true that there were incidences of homosexuality in Safed in this time period, and it is very likely the Ari explained and imparted these meditations so that in the spirit of altruism there would be a general Tikkun in Safed. (See my forthcoming *Secret Conversations.*)

These meditations lead me to believe that on one hand, typical Jewish attitudes concerning homosexuality were very much in place in sixteenth-century Northern Israel. However, upon analyzing this complex meditation, which I have named "The Gay *Tikkun*—A Meditation upon the Restoration of a Soul," I find something extraordinary. Isaac Luria initiated an attitudinal revolution by implying in this complex meditation that ultimately *what one has to do is transform the mind* through concentrated visualizations of God Name permutations. It is through this method of visualizing that the individual is transformed. Even though many fasts are also required to catalyze

this practice, intrinsically within the contemplative methodology of the meditation, one's soul is restored, healed, and realigned. We do not find this kind of thinking in Judaism until this moment of history. Another point that must be stated: it is very likely that Luria gave this meditation to a man of great intellectual and mystical capacity. One would have to be so inclined to be able to visually permute Divine Names in such a complex fashion as stated in this text.

A final issue is—why was this inserted as the opening gateway to the "Tree of Life"? Perhaps it is for this reason alone that traditional Lurianic Ashkenazik and Sephardic schools skip this section and claim that this must be learned after one has completed studying the entire "Tree of Life"! For good reason—a meditation-Tikkun on homosexuality, descriptions of kissing and cosmic sexual union, and breast feeding as a stage of cosmic nurturing and development make for controversial reading from an orthodox rabbinical perspective!

(5) Authorship. I studied a number of texts of Rabbi Menachem Azariah de Fano (the Dean of Italian Kabbalah in the late sixteenth century), including his *Kanfei Yonah (The Wings of the Dove)*. I also studied the original manuscript of the *Kanfei Yonah* of Rabbi Moshe Jonah, one of the early direct students of the Ari. I specifically refer to the late Professor Alexander Altmann's analysis (see bibliography) of the influence of Luria upon Rabbi Menachem Azariah de Fano. Altmann brilliantly compares the original *Kanfei Yonah* of Rabbi Moshe Jonah with Rabbi de Fano's writings and shows how de Fano's *Wings of the Dove* is actually an elaboration of Jonah's *Wings* (among other conclusions). Altmann acknowledges Moshe Idel as the transcriptor of the manuscript fragments. I would also like to acknowledge M. Kallus for acquiring the actual manuscript facsimile copy of the original *Kanfei Yonah* from the Hebrew University Microfilm Collection and deciphering enough of the text so that I could see for myself the similarities between the texts. When I studied these pieces and compared them to "The Gate of Principles" of *The Tree of Life,* I clearly saw enormous similarities among all three texts. It is obvious that "The Gate of Principles" is an abbreviated version of the original and

complete unpublished manuscript of Moshe Jonah's *Kanfei Yonah,* and that de Fano's *Kanfei Yonah* is an elaborate commentary on the original *Kanfei Yonah* of Rabbi Moshe Jonah.

This is very important, because we believe that the first Lurianic teachings to arrive in Italy (after the decree to withhold Lurianic teachings was placed upon the students by R. Chaim Vital) most likely came from Rabbi Yisrael Sarug, the alleged personal disciple of Luria. "Alleged" because Scholem in his studies claimed that Sarug was an imposter and that he received certain texts from the earliest students of the Ari. I cannot verify either way since I have not seen Scholem's proof. Nevertheless, it is generally agreed that it was Sarug who was the main transmitter of Lurianic Kabbalah to Italy, and from there it was disseminated to Poland and Eastern Europe. We also know that there was a connection between Sarug and de Fano. Since *Wings of the Dove* was the first Lurianic text published by de Fano and widely circulated throughout Jewish mystical circles (in Italy and Poland), it is possible to assume that Sarug was disseminating Moshe Jonah's texts!

The conclusion of this speculation is that "The Gate of Principles" may be the source of a much more important text than I originally assumed. I am convinced that "The Gate of Principles" of *The Tree of Life* is the abridged, edited version of the repressed Moshe Jonah transmission of Lurianic Kabbalah. One of the proofs is within the editing that took place (whether it was through R. C. Vital or R. M. Papyrus is uncertain); in the published version of "The Gate of Principles" of the *Etz Haim,* no mention is made of *tzimtzum* (cosmic constriction), a primary concept in Lurianic thinking; in the manuscript of R. Moshe Jonah's *Kanfei Yonah* it is clearly mentioned. When Rabbi Meir Papyrus (Poprush) edited and published the final version the *Etz Haim*—"The Tree of Life"—he inserted this text as the first Gate, knowing that it was actually a prototype and forerunner to Chaim Vital's writings that eventually became the most important source texts of the *Etz Haim.* Those scholars (religious or secular) who instruct their students to skip this text are consciously or unconsciously continuing the repression of the earliest writings of perhaps the

first students of the Ari. I would boldly claim even further, on the basis of what I have studied over many years, that there is a link between the aforementioned texts and the important discourse of Yoseph Ibn Tabul in his *Drush Heftzi Ba* (published erroneously as the writings of Chaim Vital in *Matnat Kohen,* according to Scholem's research) and the Lurianic writings of Yisrael Sarug. It is to be assumed that the future goal of research by the academy or orthodox kabbalists is for someone to publish a comprehensive survey and analysis of the early Kabbalah of Isaac Luria-Ashkenazi and to demonstrate the *differences (textual and conceptual)* from the final recensions in the writings of R. Yaacov Tzemach and his disciple R. Meir Poppers Papyrus, the actual editor of the published *Tree of Life.*

(6) There is an important early commentary/meditation on the recitation of the *Shema,* the most fundamental prayer of Jewish liturgy.

(7) This is a complete reformatting of an entire Lurianic Kabbalah text from a strict prose format (which would be a difficult challenge for the general reader) into a poetic reading comparable to the stylistic approaches of Professors Everett Fox and his reformatting of the Bible in *The Five Books of Moses,* Daniel Hanan Matt and his reformatting of selections from the *Zohar* in *Zohar—Book of Enlightenment,* and Arthur Green's reformatting of classic short pieces of hasidic teachings on prayer in *Your Word Is Fire.*

(8) An alphabetized Glossary of all the major concepts elaborated upon in this text is appended, excluding the most technical linguistic/mathematical permutations of Hebrew words and God's Names. This Glossary is a veritable nomenclature to the Kabbalah of Luria and his sources in the *Zohar,* the Bible, and talmudic traditions. The first edition contained this Glossary; however, it was organized by chapter rather than alphabetized. This new version is more user-friendly.

(9) Also included is an **expanded bibliography** of all major English and Hebrew articles and books on Lurianic Kabbalah.

(10) The first edition did not contain an index. Requests by readers urged me to have a **full subject and person index** in this new edition.

(11) This edition contains five pages of **new translations** at the end of "The Gate of Principles." When the first edition was published, I accidentally substituted the Yafa Sha'a commentary, which was printed at the bottom of the page. This has been corrected in the new edition. It is an important teaching on the mystical legacy that the Divine Parents impart to their Divine Children, and how and when it is done.

(12) In this edition the Hebrew versions have been removed since it has been established that the market for this book is mostly an English readership.

Finally, this work is ultimately a proposal for the complete translation of the *Etz Haim* of Rabbi Yitzchak Luria-Ashkenazi: The Ari. This will include the annotations and commentaries of the editors of this tradition such as Rabbi Chaim Vital-Calabrese, Rabbi Yoseph Ibn Tabul, Rabbi Moshe Jonah, Rabbi Yisrael Sarug, Rabbi Yaacov Tzemach, Rabbi Nathan Spira of Jerusalem, and finally the publisher of the *Etz Haim* (and disciple of Tzemach), the prolific Rabbi Meir Papyrus (Poprush).

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Author's Note

How to Study This Text

Methodology of Lurianic Kabbalah

A reader must simultaneously keep many dimensions within the mind's eye. There are different systems that constantly interface with each other, with countless variations of ascents/descents/actions/reactions/interactions. Even though the Lurianic system is mechanistic in the description of its fundamental structures, nevertheless, the way everything moves within the system is relativistic. There are infinite arrays of variations that make it impossible to create formulas that could predict certain behavior. Each of these systems never operates separately. For example, when discussing the Four Worlds, which this text begins to describe as Emanation, one can't discuss the Four Worlds alone. In Lurianic Kabbalah they synergistically work with the ten *sefirot,* which become the five major archetypes, who are the manifestations of different Divine Names and Letters as they manifest or *de-manifest* in pre-cosmic history.

Perhaps for these reasons, since his system linked so many different traditions, Rabbi Isaac Luria gained numerous adherents in a short time. Here was a mystic who brought all Jewish mystical trends into a dynamic working system. Even though it was difficult to comprehend, it intrigued countless seekers who delved into the system.

The Elements of the System

1. The cosmic dimensions of existence: Emanation, Creation, Formation, and Action

2. The different qualities of light as they manifest through cosmic dimensions. The ten *sefirot* (cosmic energy centers): Crown, Wisdom/Intuition, Love, Strength, Beauty, Endurance, Praise, the Base (Foundation), and Sovereignty (kingship—royalty—nobility—stewardship).

3. How the cosmic dimensions and the qualities of light correspond to each other and to the development of the cosmic bodies: The thirty-two pathways (the number of intersections of the above ten centers) of the Tree of Life.

4. Five Cosmic Archetypes, which include the Ancient One; the Great Macro Face, which includes the union of the Great Father and Great Mother principle embedded within creation; the Divine miniature male (Little Face) and the Divine miniature female (Feminine).

5. How do these energies, lights, pathways, and Divine entities work together to create a living reality map that interfaces with reality as we know it? *This is* the subject matter for all Lurianic texts. Thus, the text utilizes anthropomorphic terms, that is, "The Base (phallus) of the Great Face," and so forth. The writings of the Ari are to be read as essentially a super-commentary and an expansion of the cosmology of the *Zohar* tradition, as can be clearly seen by the enormous emphasis of quotations from the *Zohar* throughout the writings of the Ari. This complex methodology continued to unify many strands of Jewish mystical tradition in the Ari's discourses.

The Meaning of These Esoteric Concepts

1. *Emanation* is the all-encompassing principle of the beginning of all things.

2. The *Bonded Dimension* and the *World of Points* are stages within Emanation.

3. The terms *Crown* and *Sovereignty* (the aleph and tav or the alpha and omega) are specifically manifestations occurring within these dimensions.

4. The *Great Face* is the all-encompassing creative principle in the universe.

5. The *Father* and *Mother* are specific principles of creative energy within the Great Face. They are the most idealized forms of creative energy humans can conceptualize. However, they are not human concepts. They transcend the human ideal of Father/Mother. They become a fixed cosmic union ever present in creation, beyond the human reality. Nevertheless, this conceptualized union, giving sustenance to existence, can be meditated upon in the mind and heart, to empower the one who is praying or the one who is performing a righteous act.

6. The *Father* (or *Wisdom*) is one of two crystallized entities within the Great Face.

7. The second crystallized entity is called the *Mother* (or Intuition—Understanding).

8. The *Little Face* (or divine micro-countenance) is the crystallization of the points that become two energy centers within. They are known as the *Six Directions,* or the unification of six sporadic energy centers called *sefirot.* They are called the Little Face, in contradistinction to the Great Face. This entity is more specifically related to human existence. In kabbalistic tradition this is called the "Holy One blessed be He." The corresponding feminine partner is the concluding entity, who is called Sovereignty *(Malkuth)* and, spiritually speaking, the *Shechinah*—the Divine Presence of God. More specifically, She is the actual and conceptual perception of any manifestation of God in the earthly realm.

Publishing History of Lurianic Kabbalah

A Concise Overview

As the Ari taught his cosmic system to his students, realizations of these mysteries appeared in his mind's eye. In light of his teaching style there was great confusion among the students as to what was the essence of the teaching. What was theoretical? What was practical? What was a meditation? Only after years of editing by the primary editors of the School of Luria do we begin to see all the specific thematic categories of Lurianic wisdom. It actually took close to two hundred years, from the death of the Ari (1572) until the final recensions were found, edited, and published in the hasidic stronghold of Korets (1780). Only then could the world receive the final and complete edited version of Lurianic teachings in the publishing of *The Tree of Life (Etz Haim)*. The question is, why did it take so long to accomplish this task?

The first writings that circulated in Jerusalem and Damascus were called the "Eight Gates" (or the First Edition), with separate sections on theory, prayer, the cycle of the year, reincarnation, biblical esoteric exegesis, talmudic esoteric exegesis, atonement, and meditative practices. The *second* editor was Rabbi Samuel Vital, the son of Rabbi Chaim Vital, who was the primary scribe and *first* editor of Rabbi Isaac Luria's mystical transmission.

The Tree of Life, The Fruits of the Tree, and *The Branches of the Tree* of the *third* and *fourth* editors were published and circulated in Poland and Lithuania before they were distributed in Israel and Syria.

Finally, in the midst of these publishing endeavors, in the mid-seventeenth century R. Moshe Chaim Luzzato published books that codified all of the principles (or so he claimed) of Lurianic mysticism. Luzzato's great achievement, paradoxically, was also a failure. For in the process of extracting and codifying the texts, he lost the original

flavor and ecstatic passion contained within the stream of consciousness that was so integral to Isaac Luria's wisdom discourses. This spirit is contained in the early versions of his teachings, such as the present text.

Kabbalah of Creation

CHAPTER 1

A Discourse on the Nature of Circular and Straight Energies

READER'S NOTES

Narrative of the Origins and Spiritual Evolution of Creation

Stage One of Creation

In this opening chapter God's intention behind the creation is described as altruistic. The text proceeds to describe the spiritual evolution of creation. First, there is a description of the early stages of pre-creation.

There is a cosmic realm called the "Bonded" Dimension. In this realm there is no differentiation in the way God manifests between the lights and vessels (or between luminosity and its limitations) of this dimension.

There are "ten points" located within a space realm called Emanation. Emanation is the first of four conceptual space realms where Divine manifestations occur. Within each of these space realms there exists the crest and the valley, which in Kabbalah are referred to as the Crown (the peak) and Sovereignty (the valley). The text continues with the unfolding process of these dimensions.

God manifested a point containing ten points. This stage is called the Bonded Dimension. There is no differentiation.

Included within this stage is the all-encompassing general dimension called Emanation. This is the first of four dimensions that are the

all-encompassing shells of systems guiding all creation. The zenith of each dimension is an energy center called the Crown. The spiraling of energy through each dimension completes its "circuit," as it were, by connecting to the energy center called Sovereignty. Thus, a complete circuit is created.

Included within this state of spiraling energy is the "vessel with the soul." It is curiously compared to a snail, "whose garment is part of its body." Why is a snail mentioned, out of all creatures, as the quintessential metaphor for the beginning of creation? Just as a snail is androgynous, the universe in its origin was also androgynous.

The light of creation continues to develop with an acknowledgment of "inner and outer lights." Expansion of energy begins with the uppermost point, called the Crown, and concludes with the lowest, called Sovereignty.

The energetic lights of creation spiral downward in a careful progression toward reality. Nevertheless, this stage of creation is chaotic. It has not achieved a dynamic interdependence within the other systems. The universe is not yet integrative within itself.

Once the lights of creation descend, this initiates a new stage of creation, called the "World of Points." This means that all those bonded and undifferentiated points of light have begun to divide and distribute their energy throughout all the other points of creation (or energy centers within this cosmological system).

The transcendent power of light creates the inner and outer qualities of light for the benefit of the qualities below it. That which is closest to the light source has no "veil." As "lights" are created with less potency, opaque veils protect them until the most delicate gradation of light has but a tiny aperture where only one point of light can pierce through.

The Wedding Ceremony As Cosmic Re-Enactment of Creation

In the midst of describing the spiraling descent of lights and noting the equality of the Six Directions (referring to the ancient idea in the *Sefer Yetzirah* of Six Primary Directions—east, west, south, north, height, and depth—a comparison is drawn to a Jewish wedding ritual.

Before the conclusion of the wedding ritual, the bride is escorted around her groom seven times beneath the wedding canopy (the *chuppah*). This is a cosmic mystery, as the Ari indicates. When the bride walks around the groom, this reawakens people to the original processes of creation. This praxis is a catalyst for the recreation of the spiraling movement of the Six Directions (the Little Face), culminating in the meeting with Sovereignty. Upon the completion of the seven circles, the bride has ritualistically bonded with the groom on a cosmic level. She has re-enacted the process of creation. This empowers the wedding ceremony and ensures its success.

The Ari constantly reveals secrets of Jewish rituals throughout many Lurianic texts. However, in many texts, the revelation of Jewish ritual mysteries happens *simultaneously* in the narrative of the cosmic unfolding.

The Narrative of Cosmic Progressions: The Cosmic Collapse of Light

The progression of enveloping and inward-directed (exploding and imploding) light continues to manifests through the energy centers called the Crown, Wisdom, Intuition, the Six Directions, and Sovereignty.

In this text the Ari does not specify the aspects of the six directions. They are: Love, Strength, Beauty, Foundation (or the Base), and Sovereignty. He is not concerned with specific and elaborate explanations of the *sefirot,* as many Jewish mystics (thirteenth through the fifteenth

century) had written about, as we see in the handbooks of R. Moshe De Leon of Guadalajara, R. Joseph Gikitalia (Gikatilla), and R. Abraham of Cologne. Rather, the Ari is concerned with the culmination of these energy manifestations, conceptual entities, and archetypes becoming personified beings, as they are alluded to quite mysteriously in the *Zohar*. In the writings of the Ari they are given full explanations and are endlessly analyzed and meditated upon.

Why did the Ari specify in great detail all the countless steps of the crystallization of light in the process of creation? The Ari came to a specific realization resulting from many years of constant study and meditation upon newly acquired mystical texts (most likely, it was the *Zohar*, published in 1558 in Mantua and Cremona, Italy). He was describing a very radical vision of creation.

The Ari's intention was to describe through these ideas the most perfect system explaining Creation. He sought to explain the ways in which God manifests in the universe and why certain humans were crucial models in the unfolding relationship with God; he was particularly interested in Adam and Eve, Jacob and Rachel, Israel and Leah, and Moses.

Thus, each and every step of the way was crucial in developing the perfect system. The many codifiers, editors, and annotators of the Lurianic system, such as R. Chaim Vital, his son R. Shmuel Vital, R. Yaacov Tzemach, R. Meir Poppers, R. Natan Shapiro, and R. M. C. Luzzato, never explain clearly the *why's* of the system.[1]

The real objective of traditional kabbalists was not to understand but rather to train their minds to encompass the system in their mind's eye. It was as if whatever the Ari uttered was Divine. His ideas were not to be questioned or analyzed. The goal of the Ari's cosmic project, as it were, was to *absorb the system* and thus be transformed by becoming the system within one's consciousness!

This approach was in contradistinction to R. M. Cordevero's Kabbalah, where there were elaborate rational, philosophical explanations offered for the many mystical ideas described. (See *Shiur Komah, Elemah Rabati, Or Yakar,* and *Pardes Rimonim*).

The Cosmic Collapse of Light

The discourse continues with the narrative of cosmic light collapse. Even the energy center of Intuitive-Understanding does not have full capacity to receive Wisdom's light. She receives light indirectly from Wisdom. Each light that receives light above it is destroyed, shattered, or collapsed. It is not clear what the word *shatter (shevira)* means, but in scientific circles there has been much discussion of the *collapse of stars.* Can this be what the Ari was talking about in the shattering of the vessels? Could he have intuited the prototype of cosmic systems as described in New Science speculations?

All these collapsed light energies are compared to the biblical deaths of the Canaanite kings. There were seven kings who, one by one, perished, perhaps because no one could or would make alliances with the other kings. Only the last one, a King Hadad, lived and, curiously enough, his queen was mentioned for the first time; her name was Mehitabel. The other kings did not seem to have wives.

Why did the Ari choose this obscure biblical episode to describe one of the most devastating moments in the biblical story of Creation? Why didn't the Ari utilize the story of the Great Deluge or the story of the tower of Babel or the killing by Cain of his brother Abel? Perhaps it is because a queen is mentioned for the first time in a biblical story. Since Queenship, or Sovereignty, figures as the primary seal of the kabbalistic reality map, that is, "The Tree of Life," it was the perfect motif to include within this mystical system. It was also a wake-up call for all biblical exegetics to look at the Bible with new methodologies of mystical exegesis. If the Jewish mystic could look at an obscure biblical text and see within it a major cataclysmic event in the evolution of the universe, what else would the Bible reveal?

The quintessential message of the Ari is Holy Relationship. Holy Relationship is the sustainer and destroyer of the universe. If King Hadad survived this apocalyptic catastrophe, it was because of Queen Mehitabel. He survived because his relationship gave him a good reason to survive. The seventh king was not alone. His concerns were not

selfish and greedy as were those of the other kings. He had to balance his goal and objectives with the queen.

Thus, the text continues, "by the time the spiraling light reached Sovereignty it was contained within and Sovereignty was not destroyed." She was able to receive and bear the light. From this moment a new paradigm, a new archetype in creation, began manifesting. This is the stage of *Tikkun*.

The Ari reveals the real meaning contained in the embedded subtext in the biblical story of the "Death of the Kings." They did not fully perish. There remained something alive and vibrant within the desolate remains of the "shattered pieces." The shattered pieces are energy fields. Within them are forces that can obscure hope and light.

There is another way of perceiving these shattered pieces. One can look at the after effects of death as the potentiality for spiritual work.

What work is to be done? What can be done in this situation? The Ari explains: Essentially within all moments of death and destruction; even that which is or seems to be overtly evil, there is a way of extracting the good within. This is called, "raising up sacred sparks." Whether by eating food or praying or talking to someone, when one has an intention to raise the energy for the sake of heaven, this becomes the first step in *Tikkun* of all existence. The way of the Ari is the process of *Tikkun*.

1. The first step is through conscious awareness in mundane actions.
2. The second step is manifesting this intention throughout all relationships, beginning with oneself and proceeding outward to everyone.

The Death of the Kings

The real meaning of the Death of the Kings concerns how the saints make their own dying powerful and meaningful. The saintly, as they die, purify the world they leave by liberating stagnated spiritual energies throughout cosmic realms, beginning with the Earth realms until the sparks are liberated within the highest realm of Emanation. At this moment the spark or sparks have been brought home to their origination. This is what is meant by the Saint's tomb as his or her "place of rest." The demise of the enlightened is the ultimate return and the reintegration of all physical and psychic energies.

A Discourse on the Nature of Circular and Straight Energies

Narrative of The Origins and Spiritual Evolution of Creation

Stage One of Creation

When it arose within
the Will of the Blessed Name
to Create the universe,
in order to manifest goodness,
so all creation would acknowledge
the goodness of the Creator,
and merit to be a chariot up above
so the Blessed One would embrace the chariot
the Blessed One emanated one point
that included ten points.
These are the ten *sefirot*
of the Bonded Dimension *(Akudim),*
which were contained in one vessel,
and they were not seen.

This is like *the primordial human (Adam),*
who is composed of four elements,
which cannot be seen separately,
but which are present.
In the beginning of Emanation *(Atzilut),*
one point included within it all ten;

the ten and the ten within ten.
This point is higher than the Crown *(Keter),*
because from this point all ten spheres[2]
draw their life essence.
The life essence of this point
descends from the Emanator *(Ma'atzil).*
When the light descended,
together with it descended the vessel with its soul;
"Like the snail whose garment is part of its body."[3]

There are ten inner lights
and ten enveloping lights.
As we know
enveloping light is more expansive than inner light.
Since the inner light is contained
within the vessel and
enveloping light does not have this limit.
This is the mystery of the scripture that says,
"I will speak to you between the two cherubim."[4]
The sacred Divine Presence *(Shechinah)* manifests between
the two.

From this point expanded ten points,
from the Crown to Sovereignty.
The highest point,
the most chosen,
became the Crown;
then it expanded a little below,
and the other nine were contained within it.
From it expanded more,

and from this expanded even more;
and that which remained within
was more chosen than the rest,
which continued to expand *spiraling below*
and Wisdom was created,
the remaining eight *points* being within;
and afterward Intuition *was created,*
with seven *remaining points contained* within her;
and after *this development* six points *remained* together,
concluding with Sovereignty.

This is called the world of Primordial Chaos
(Tohu and *Bohu)*
and the World of Points *(Nikudot).*
Transcending light entered the vessels,
and the Infinite Neverending Light *(Or En Sof)*
surrounded the Crown and
expanded to the end of all ten *sefirot.*
From the inner light of the Crown
was created inner light
and enveloping light for Wisdom,
and the enveloping light of the Crown
became an enveloping light for Wisdom,
and likewise with all the spheres *(sefirot).*

Any of the light
emanating from the Crown
that was received in one of the spheres
remained as inner light,
and all the *residual luminosity*

expanded outward and became
enveloping light for each sphere;
It continued in this way
from the Crown to Wisdom and
from Wisdom to Intuition and
from Intuition to the Six Directions that are as one.
Know: "The Lord of Hosts is a sun and a shield."[5]
For the sun is a very exalted light and
can only be viewed through a veil,
or from a faraway place,
or through a tiny aperture.

Within the dimension of Emanation,
the light is not veiled at all.
When the Infinite Neverending Light *(Or En Sof)*
enters the Crown,
even though the Crown is the highest sphere,
it can only bear this Infinite Light from a distance.
From the Crown to Wisdom there is no distance,
but the light comes through a window;
this window is called
the Base of the Great Face.
In this way the light is lessened.
From Wisdom to Intuition,
the light comes through a smaller window
called the Base of the Father *(Wisdom)*.
However, within the Six Directions
all the windows are equal,
for they are considered one state.

Afterward,
from the Base to Sovereignty,
the light comes through a very narrow window
called the Base of the Little Face,
and this window has the form of a very tiny aperture.

There is no difference
between the Six Directions
except for their order,
and according to distance.
The width of their windows is the same.

The Wedding Ceremony As Cosmic Re-Enactment

This is the real meaning
of the seven circlings *(of the wedding ceremony),*
because they are the state of Sovereignty,
who has within her all the seven circles.

Narrative of Cosmic Progressions

From the first three spheres within the Crown
emerged the first enveloping light
toward the seven lower spheres in the Crown itself.
From these seven lower spheres within the Crown, the
second enveloping light radiated toward the
first three spheres in Wisdom;
and from the first three spheres in Wisdom the
third enveloping light radiated toward the
seven lower spheres within Wisdom.

From the seven lower spheres in Wisdom, the
fourth enveloping light radiated toward the
first three spheres within Intuition.
And from the first three spheres in Intuition,
the fifth enveloping light radiated toward the
seven lower spheres within Intuition. And
from the seven lower spheres in Intuition, the
sixth enveloping light radiated toward the Six Directions.
The seventh enveloping light continued to *emanate in a*
descending pattern until it reached Sovereignty,
and all these *illuminations* were included in the
Sovereignty.
Thus, the seven circlings are symbolized within Sovereignty.

Now we will return to what we discussed before:
Within the dimension of Emanation
there is no veil or separation at all.
However, in the world of Creation and below,
the light manifests through various veils,
and it passes through these and illuminates.

And know: When these ten points expanded,
the Crown had within *the capacity* to receive and
contain the light,
the Father *(Wisdom)* and Mother *(Intuition)* spheres,
however,
were not comparable to the Crown.
The Father *(Wisdom)* could receive the
light face-to-face from the Crown;
the Father had the capacity to bear the light.

The Mother *(Intuition),* however,
could only receive the light from Wisdom,
back to back *(external transmission).*

This is the mystery of the sentence that says,
"A fool spends all his spirit, but a wise man stills it within him."[6]
The wise *one* who keeps it within is praiseworthy.
This means that the wise one, who is Wisdom,
will *awaken* Intuition and illuminate her back-to-back.

This is also mentioned in the *Zohar* on Genesis,
in the form of the letter tzaddi,
which consists of the letters yud and nun, back-to-back.
The nun is bent and the yud rests on top of it,
turned around *(facing the opposite direction).*

The Cosmic Collapse of Light

When the light emerged from Intuition and radiated
toward the Six Directions below,
the first sphere to emerge was Knowledge.
Then Knowledge was annihilated.
This is the first king to emerge: Bela ben Ba'Or.[7]
Afterward, Grace emerged and shattered,
and the vessel collapsed and fell;
meaning, he also was unable to bear the light.
Then Strength emerged, shattered, collapsed, and fell,
and this *pattern continued* with all seven.
These are the Seven Kings

of which it is said that one ruled, and died,
and another ruled, and so forth.
Each king in turn ruled and died.

Even though the sphere of Grace
had shattered and collapsed,
the light did not rest *(disappear),*
but continued to expand
and radiate into the seven lower spheres,
to see if perhaps they would not shatter,
and perhaps they would be able to contain
the light due to their distance,
since the spheres who were
farther away might bear the light
more easily than those who were too close.

All seven vessels shattered and collapsed,
for they were not able to contain the light
expanding *and emanating from*
within them from sphere to sphere.
Since the lower vessel was of *less capacity* in stature
than those above,
this lower vessel could not bear the light,
even though he was the farthest away.

When this light reached the Base,
two illuminations entered:
one for the sphere itself,
and one to transmit to the next sphere: Sovereignty.
Since the amount of light was so brilliant,

the Base could not bear the light,
and shattered like the others.
By the time this light reached Sovereignty
it was contained within and Sovereignty was not destroyed;
She was able to receive *and bear* the light.
This is the *real* meaning of the scripture that says,
"The Son of Jesse (the Messiah) lives upon the Earth."[8]
Therefore the Base (Foundation) is called
the Foundation of Life.

The Process of *Tikkun*

The Base gave part of himself to Sovereignty;
if he had given this light through a narrow channel,
the Sovereignty would have had the strength to receive
and contain it.
But since the Base was shattered,
the light of the Base became revealed and
with the great power transmitted to Sovereignty,
Sovereignty also shattered—but not completely.

A new entity *(partzuf)* was formed
after the restoration *(tikkun);*
and Sovereignty merited a complete entity
would be created from her,
even though she is only an *atomic* point *(nekudah)*
and not a complete molecule.

None of the six spheres before her
were able to maintain even a point of light
in order to become a complete entity.
However, Sovereignty was able to transform herself,
even though she did not receive the light
through a *direct* channel,
for she did not receive the entire light,
but only what the Base received in order to give her.

The Death of the Kings

And now, an explanation of the shattering of the Kings:
when all the lights reverberated back to their origins,
there were still sparks within all these vessels;
they collapsed into broken shards and
from these were created the Shells *(Klipot) or external energy.*

Even though food has been clarified
from the Shells, or residue,
and it disappeared above,
there are still sparks of the sacred
left within the vessels,
this is what is left for us to complete,
through our prayers and good deeds and
through saintly souls when they depart from this world.

When saints leave this world and
pass through the realm of Action (Asiyah),
they raise up with them
sacred sparks from the Shells
to the realm of Formation (Yetsirah);

in the same way,
when they ascend toward
the world of Formation
to the world of Creation,
and from the world of Creation
to the world of Emanation,
they *transform* and raise
these sparks and return
this great light to the sublime
and noble place where it originated.

This is the mystery of the Feminine Waters,
and this is the meaning
of the ten sages who were martyred
by the Romans during the destruction
of the Holy Temple.[9]
During this time *period, ignorance and* iniquities
caused the Shells to become overpowering,
thus, there was no energy left
to raise the Feminine Waters,
which are these sacred sparks,
the world was desolate and
filled with destruction.
Thus, the sages gave their lives
to Sovereignty, and by surrendering
their lives they were able to
uplift the Feminine Waters toward
the Father and the Mother, and to
transform the entrapped sparks *(energy) within* the Shells.

This is the meaning of the saying,
"So it has arisen in thought before me,"[10]
mentioned by Rabbi Akiba;
this is the mystery of the kings who ruled and died,
and this is the mystery of the One
Who creates universes and destroys them.

Even though we have said
that the kings who died
are the seven broken vessels of
Grace, Strength, and so on, until
Sovereignty, *nevertheless, all* the vessels
desire a restoration.
We see that Wisdom and Intuition
also needed a restoration,
for is it not so that Intuition first received
this light back-to-back?
She didn't have the capacity to receive it directly.
Therefore, her capacity was limited,
and because of this lessening her vessel collapsed.
(Meaning to say, the backside *external* energies
of the Father and Mother descended,
and from this descent *the archetypes of*
Jacob and Leah were created.)

Since Intuition (Mother)
could not receive the light *completely,*
Wisdom also could not transmit the light
appropriate for her,

and would have,
had Intuition been face-to-face *(direct)*.
Therefore, this level descended.

This is the meaning of "The righteous perish."[11]
The righteous, is the category of Base.
When the saint is generating a flow
to the Divine Presence *(Shechinah)*,
part is given to him, and part to her.
If he does not send a flow
to the Divine Presence *(Shechinah)*,
then he has but one part.
This is not to say, God forbid,
there is a flaw on his part.
This is not because he has a defect,
but only because of a *premature development*
within Sovereignty to receive *completely*.

This is what our sages of blessed memory have written,
in the scripture that says, "streams of Wisdom,"
which are *above* the Torah, and
"streams of Intuition," which are above the *Shechinah*.
For the light that descends
and flows from sublime Wisdom refers to the Father,
and from him the Torah is created;
which is also the Little Face *(microcosmic human)*.
The light that emanates from Intuition
refers to the Mother, and from her
is created the Shechinah, the Feminine, as it is written.

When the Little Face ascends, he raises up
with him the light that emanated toward his place,
the Feminine Waters, and he *transforms and uplifts this light*
back up to the Father/Mother
(cosmic archetypal union).
He is returning and raising these sparks of holiness
that have *become stagnated.*

Just as the souls of saints
transform the Feminine Waters
so there can be a union
between the Little Face and the Feminine,
in the same way,
the Little Face and the Feminine *transform*
the Feminine Waters
from the union of the Divine Father and Mother;
from the *energy* that has descended.

We surrender our lives by the act of
falling on our faces in the morning prayers
(nefilat apayim)[12]
and confessing our *obsessions and ignorances.*
This act generates *the transformation of*
the Feminine Waters of Rachel.
In raising our life spirits *(nefesh),*
we *transform* sparks *(energy)*
that are *en*trapped in the Shells of Rachel.

The saints, in their death,
transform these sparks of holiness with them,
to awaken the Feminine Waters of Rachel,

so the Little Face *(Jacob)*
will unite with the Feminine.
The sign for this is
the Little Face and the Feminine ascending
to the Father/Mother.
This is the mystery of the unification
(which results in the recitation of)
Shema Yisrael.
During the recitation of the *Shema,*
the lower union *transforms in*to the higher union.[13]
"Hear, O Israel, the Lord is our God, the Lord is One"
In that moment *(of prayer)*
we awaken the sacred sparks
that have descended in *luminous rays*
from the Father and Mother,
channel them toward Intuition,
to activate the Feminine Waters at this higher station.
This prayer makes possible *(generates)*
the union of the Great Father and Mother.

CHAPTER 2

The Order of Restoration

READER'S NOTES

The Next Stage of Creation

The next stage in creation consists in utilizing this emerging creative energy that has lost control, collapsed, or has become discarded cosmic flotsam. In Kabbalah, this stage leads to the rebuilding and reconstituting of these "shattered pieces" of light. Creation enters a new paradigm: the paradigm of *tikkun,* or the restoration of the initial experiment of creation. How does one fix and restore? By building and creating something better. In the unfolding vision of the Ari, the greatest *tikkun* happens when disjointed, disparate, and disconnected energies become integrated; when created entities can relate with each other. Thus, the major Divine archetypes are described as emerging and evolving out of this collapse of energy, this shattering of the vessels. Out of an all-encompassing primordial energy referred to as the Great Face, or Long Breath, emerges the Divine Father/Mother archetype and their Divine children, the Son and Daughter. Except that, in this tradition, they are referred to as the Little Face (short breath) and the Feminine (the implication is lover/consort/partner). The Feminine is the seal of this cosmic quartet.

One question does come to mind: It would seem obvious that in this Kabbalah a description of a Brother/Sister union is described. Why does the Ari elaborate on a taboo relationship, something that is alluded to in the *Zohar* and incorporated in his mystical system? Concerning this question, I heard from Rabbi Aryeh Kaplan "that all

taboos in the Torah, in the supernal worlds beyond human realm, these actual taboo relationships were actually the Cosmic norm, as it were!" This would come as a shock to many Western readers. According to this idea, the reason for sexual taboos in traditional Jewish society is to protect humans from *assuming they could replicate Divine relational energy patterns.* How could a mysticism condone and elaborate in great detail upon these descriptions (of Divine Brother/Sister union) and many other spiritual-erotic descriptions of intimate cosmic relationships? Perhaps Jewish mystics realized how crucial these energies were for human beings. They intuited from their own relationships and linked these intuitive realizations with the conceptual manifestations of cosmic energy and concluded that these relationships were the way God related with finite beings.

In the mind's eye of the kabbalist, these ideas cannot remain pure conceptual inventions. They must be linked with the religious authority of Jewish traditions. Thus, all mystical ideas must be linked in some way to some aspect of the sacred language of the Jewish people, which is Hebrew. According to the Talmud (to paraphrase), "all the letters of the Torah [the twenty-four books of the canonized Hebrew scriptures] are actually Divine Names" (manifesting as letters, words, nouns, verbs, stories, histories, and laws). This statement from the Talmud means that everything in the Torah is a manifestation of God and not just the Names of God. Thus, the more one immerses oneself in Torah, the more one develops the capacity to realize God.

However, from all the letters of the Torah the most revered of all groups of letters is the Tetragrammaton: YHVH, referred to in some orthodox circles (Habad) as *havayah;* the unutterable Name of God. In Kabbalah, these letters are not just the Names of God, they are the embedded codes that reveal how God functions and relates on different levels of existence and within different space–time continuums. To continue this line of reasoning, the Divine Name of YHVH becomes the code to perceive the "cosmic buttons," as it were, of the universe.

Historically, the writings contained in Zoharic literature of the thirteenth-century discourses on the conceptualization of the (1) Great Father, (2) the Supernal Mother, (3) the Little Face/son,

and (4) the Feminine/daughter, personify archetypes embedded in the cosmos as the primary forces interfacing human reality. The Ari appropriated these ideas and created an even more complex archetypal cosmology, far beyond the original concepts as stated in the *Zohar* oeuvre.

The Ari appropriated these ideas and placed them within his idea of the process of *tikkun. Then he went a step further.* A radical link was made between these four primary archetypes and specific biblical heroes mentioned; and finally, a link was made to the four letters of the name of God: *havayah.* Thus, the Ari empowered his new system with religious authority. The reasoning implied, what could be more authoritative than to link conceptual ideas to sacred letters, sacred letters to God, God to historical beings, and then unify all within the consciousness of the mystic's mental eye?

Philosophical Questions

The Ari continues his discourse with a question: If it is true that "God is perfect and never changing," as religious Jews proclaim daily (i.e., the thirteen foundations of belief of Maimonides), then why create a complicated universe that actually *fails* in its initial burst of creative display (i.e., the initial shattering of vessels mentioned throughout Lurianic Kabbalah)? The Ari may have been inspired to expand and comment on the famous talmudic statement that says (to paraphrase), "God created and destroyed countless universes before this one." This is a proof text that enabled the Ari to establish the religious authority of his concept of the "shattered vessels" being an intrinsic stage of creation.

Why was it important or necessary to have this blatant imperfection in the way God manifested creation? The Ari's answer was: For the possibility and privilege of having free choice. If it became known to humanity that the Creator failed initially with cataclysmic mistakes and nevertheless recreated and re-established existence as it is, then all human beings can do the same with their lives. Destruction leads to reconstruction. Despair is transformed into hope. Cynicism becomes optimism. Wrath is mitigated into harmony.

Divine failure is God's way of creating the possibility within human consciousness of repairing what has been destroyed. It is up to those heroic individuals who are committed to rebuilding and making things better; it is to those people that the Ari's message becomes profoundly meaningful.

Besides explaining the development of cosmic archetypes and philosophical discussions, there is a very detailed mechanical description (possibly visionary) how these energies/archetypes come into being.

Warning for the Reader!

A reader must know how to sift out all the layers that are happening simultaneously. Not only must the reader *haalt kop*—the Yiddish for "holding your head in one place" or "keeping your wits about you"—but the reader must intuit these secrets within the reading. This is the way I have been taught and how my teachers have been taught. My two primary root teachers in *Zohar* and Lurianic Kabbalah were the late Rabbi Aryeh Kaplan and Rabbi Shlomo Twerski, the direct descendent of the Chernobler Rebbe.

Return to the Narrative of the Text

The Evolution of Cosmic Archetypes

The discourse continues the description of the evolution of archetypes with a description of different variations of cosmic consciousness, called brains, heads, or minds. These "brains" or "heads" are metaphors for the beginning of different models of Divine consciousness, which become the embedded code for the origination of human consciousness. What is above is below. This narrative of the different evolving "heads" is actually a super-commentary on the most esoteric section of the *Zohar*, called, "The Book of Concealment," "The Great Chamber," and "The Miniature Chamber." These works describe in great detail mystical anthropomorphic parts of God, such as the thirteen adornments of the Beard, and so forth.

The Ari declares that it is out of the cosmic chaos of the "shattered vessels" that the beginnings of human qualities emerge. The result is the perfect union. If the power of luminous Wisdom/Intuition resulted in the collapse of energy (shattering of the vessels), then the act of restoration was to encode and embody this luminous energy in a personified bearable conception. Thus, the union of Wisdom and Intuition (rational and intuitive parts of the mind) become the conceptual model for the human conceptual union of Father/Mother. However, it is not the father and mother of humanity we are talking about, since this union is not a model for human behavior; it is a vision of nondualist compassion and perpetual union, which in turn is a metaphor for the idea that as long as there is this kind of union in existence, the universe is sustained! Thus, this Great Father/Mother union must create another kind of model that would be closer to human thinking; these are the "children" of the Father/Mother: the Son (a.k.a., the Little Face, named after the Great Face, which consists of Father/Mother) and the Daughter (not called the daughter, as the *Zohar* would say, but as the Divine Feminine Presence or the *Shechinah*). In cosmic realms, this divine Son and Daughter become a union unto themselves. Their union is not the eternally perpetual bliss of the Father/Mother but one that is closer to human ideas. When there is peace on Earth, they attain union. When there is dispute and war upon planet Earth, they part ways and become separate entities.

There is one more point to consider. In Lurianic Kabbalah, it is human actions that cause the union of the Little Face and the Divine Feminine to become one. Why should they become one? They are the source of blessings upon Earth. Just as the Father/Mother union is perpetual and this union sends energy to create cohesion within existence, their Cosmic Children are transformed into the specific and *conditional bestowers of blessing* upon Earth. Even more specific, they are the cosmic results and effects of the way the Children of Israel fulfill their agreements and covenants with God, a covenant that began with Abraham, was sealed at Mt. Sinai, and is renewed in every generation.

This lower Divine union emerges in cosmic birth from the union of their cosmic parents as a symbiotic twin attached back-to-back. This myth is an agreement with the talmudic midrash (to paraphrase) "Adam and Eve were created back to back," and means that the comment in Genesis (to paraphrase) "that God took a rib from Adam," really meant that God *enacted a separation* of these primordial twins. At the moment of this separation, Adam and Eve emerge as the model for a real human partnership and relationship and are thus linked to the cosmic Little Face and Divine Feminine.

In the Kabbalah of the Ari, this midrash of "back-to-back" became his proof text for the idea that Creation was not initially in a perfect place, that there was a Divine intention in the onset of creation or a Divine plan that left room for error. What does "back-to-back" really mean? The physical phenomena is not the point. All this points to an understanding of the evolution of consciousness at the onset of creation. This is a narrative about how light is distributed throughout the universe. At first, Divine light is direct and the energies that are created to receive this light are sustained by this light. However, as this light descends into lower realms, the instruments created to receive this force do not have the capacity, and when they do receive, they cannot receive from each other directly. They must face away from each other. Only later on in the process of creation can these two primary vehicles turn to face each other. This is initiated at the moment of the great Severing (or separation). This creates autonomy and, ultimately, the capacity to receive from each other. At this moment the phenomena of direct consciousness manifests in the world. This Divine force becomes embedded in human beings as the power to ultimately become aware and attain God-consciousness.

The Order of Restoration

The Next Stage of Creation

The Supernal Emanator saw
the vessels He created had shattered
for the light was overpowering
and they could not contain this light;
thus, it arose in His will
to *recreate* all these worlds
so they could bear the light.
Thus the result of this *recreation*
was an expansion of the light and
its distancing from the Supernal Emanator.
As a result,
the lights returned more concealed;
thus these worlds were sustained and
enabled to contain the light.

From the point of the Crown
came an expansion of light which resulted in the creation
of the first complete entity of the ten spheres.
These ten were within the Crown from the beginning of
creation,
and now they were brought out and realized.
This first entity is called the Great Face.

From the place of Wisdom
one complete entity from the ten spheres,

and this second entity is called the Father.
From the place of Intuition
was created one complete entity from the ten spheres,
and this third entity is called the Mother.
From the Six Points that were shattered
one complete entity was crystalized from the ten spheres, and this fourth entity is called the Little Face.
From the tenth point was created one complete entity incorporated from all the ten spheres,
and this fifth entity is called the Daughter.

These five entities are indicated in the four letters of
Y H V H (Y'ud- H'ey- V'av- H'ey).

The crownlet of the yud is the Great Face.
The yud itself is the Father.
The first heh is the Mother.
The vav is the Little Face.
The lower heh is the Daughter,
and this is called the Feminine Face.

If you will ask,
why did the Supernal Emanator
not create these five entities immediately,
instead of creating points that would shatter,
for, is it not revealed and known before Him
since they were only points,
they would not be able to bear the light?

The intention was to create the possibility of *choice*
and *will* through *the creation of* Adam,

where there would be good and evil in the world;
for the roots of evil *are* the broken pieces, and the great
light comes from the good within.

If only good existed in the universe,
there would be no reward or punishment.
However, since there is good and evil,
there is reward and punishment.
There is reward for the righteous,
for through the good actions of the righteous,
the sacred sparks that fell *within the* Shells are raised.
And there is retribution for the wicked,
for through their actions they draw down this great light
to be *entrapped within* the Shells, and then the Shells
themselves become the whip to punish the wicked.

Another way to understand this is *to understand that*
before the *recreation of* Sovereignty,
the Sacred Feminine was *in the exact place and station*
where the head of the Great Face is after the recreation.
There is a power within our prayers and good actions to
raise Her back to where She was in the beginning.[1]

[The following paragraph was included in the original Hebrew text as a footnote.]

Notes from the Commentary in the published text of the Etz Haim*:*

This presents a difficulty, because the Feminine was
never in the head of the Great Face. The [Ari's]
explanation is that when all these points emerged they
spiraled downward from the navel of the Primordial

Human; so the place of the Crown, known as the Great Face of Points *(nekudot)*, is from the navel of Primordial Human until the end of the body.

Now we will continue to explain the order of recreation of the five entities.

In the distancing of the light *from its original source,*
three heads *(states of consciousness)* were formed
within the Great Face *(expanded countenance)*.

The first head is called
"The Head That Cannot Be Perceived"
(reshah de lo is yada).
The second head is called "Emptiness" *(ayin)*.
The third head is called
"The Concealed Brain" *(mocha sti'ma'a)*.

The three together correspond to
Crown, Wisdom, and Intuition
within the other entities;
and the same within this entity, the three heads correspond to Crown, Wisdom, and Intuition. These three heads are called the "Sealed and Ancient"[2] *(Atik-Stam)*.

The seven spheres remaining,
from Grace until Sovereignty,
are called Ancient of Days *(Atik-Yomen)*.
These *seven* are the soul and the
innermost essence of the Father and Mother.

When they expand within the Great Face
they first make seven formations within the *primordial* skull.

The symbols of these seven formations are the seven letters
*G*imel *T*et, *K*uf *R*esh *A*yin, *P*e *Ch*eth.
In the hollow of the skull
is the membrane of the air,
the cover of the Desire of Desires,
the skull which has dew within,
a thin membrane of pure white like wool
when it is clean and untangled;
the nose cannot smell it.[3]
Golgatha Tala de bedeluha Kruma d'avira
Rava d'rabim Omer naki Pikiha delo na'im Chutma.

This is the mystery of the Great Face,
which continues to expand
with the thirteen formations of the Beard
that expand from it,
as mentioned in the Lesser Assembly *(of the Zohar)*.

The seven formations expand
to where the points *(nikudot)*
of the shattered pieces were in the beginning,
and after the Great Face becomes a complete entity,
the two entities of the Father and Mother are created.

In the Lesser Assembly it is written,
"They emerge as one and remain
as one and do not separate forever."

The meaning is that Wisdom and Intuition
do not emanate as the Little Face and the Feminine emanate.

The Feminine emerges
from the shoulders and arms of the back
of the Little Face but during birth
the Father and Mother emerge as one,
and one does not emerge before the other.

The difference is that the Little Face and the Feminine
are resting back-to-back
and the Father and Mother rest as one
face-to-face.
The tradition that "they never separate forever" is important,
because the Feminine and the Little Face
are not constantly together.
This is described in the *Zohar*.[4]

"I have eaten my honeycomb with my honey;
I have drunk my wine with my milk;
eat, Friends; drink,
yes, drink abundantly, Beloved."[5]

Friends eat together, but lovers drink together.
Friends eating refers to the Father/Mother union.
When they drink and get intoxicated,
this is the union of the Little Face and the Feminine.

Know that from the right arm of the Great Face,
which is Grace,
from the three divisions within it,

with the shoulders until the chest of the Great Face,
comes forth the complete entity of the Father.
And from the left arm of the Great Face, Strength, with the shoulders until the chest comes the complete entity of the Mother, in this manner.

From the first part of the right arm,
which is the hand and fingers,
Wisdom, Intuition, and Knowledge
of the Father are created.

Why do we call the hands the highest part of the arm,
even though they seem to be at the base?
This is due to the fact
when the hands are raised above the head,
they become the apex of the body.
Aaron and the other high priests
in the Holy Temple raised their hands
to make a blessing.
This is the mystery of *Nesiyat Kapayim*
(raising of the palms by the priests in the Holy Temple),
which is the meaning of the scripture
"Aaron lifted up his hands."[6]

From the middle part of the right arm
form the three spheres, Grace, Strength, and Beauty,
of the Father;
and from the lowest part,
the shoulder,
form the three spheres of Endurance, Praise,

and the Base of the Father.
In the same way
from these three parts of the left arm is created
a complete entity of the Mother.

This is the meaning of
"Acquire Wisdom, acquire Intuition,"[7]
because they are from the throat,
which is the part of a pipe,
from which was created
the Crown for the Father and Mother.[8]

What remains is the lower half
of Beauty of the Great Face and Endurance, Praise, and the Base of the Great Face.

The lower spheres are revealed without garments,
referring to the sentence, "For the waters below are crying."[9]
When these lower spheres,
Endurance, Praise, and Base,
are exposed, their light is great indeed,
for it is more revealed than the light of the arms,
which is hidden in the Father and Mother.
This is the meaning of
"Blessed is the glory of the Lord from His place."[10]
The acronym for this sentence[11] *are the* letters
bet, chaff, yud, *mem*, which form the Hebrew word for crying *(bochim)*.

They are said to be crying
for their light is so revealed.

The first vessels are annihilated by the light.
To restore them it is necessary to include
the thighs of the Great Face within the arms,
to protect the thighs from collapsing.

His Endurance, Praise, and Base are integrated
within his *qualities* Grace, Strength, and Beauty;
three within three.
The lower half of Beauty,
which was revealed,
is integrated in the upper half,
and Endurance is integrated
in Grace, and Praise within Strength.
The Base and the lower half of Beauty
are integrated in the upper half of Beauty.

When these three lower spheres
ascend into the arms of the Great Face,
which are Grace, Strength, and Beauty,
the lights from the shattered vessels ascend with them.

Know: not all the light ascends.
Some sparks of holiness remain in the shattered vessels
to be a sustenance *(food)* for the Shells *(external energy)*.

The lights of these broken vessels ascend
into Grace, Strength, and Beauty of the Great Face.
From these lights are created
the substance for the Little Face and the Feminine,
which become the substance *(motivational force)*
for the union of the Father and Mother.

The Mother becomes pregnant
with these three within three.[12]
It is important to know
when Endurance, Praise, and Base of the Great Face
are included in Grace, Strength, and Beauty of the Great
Face,
then the Base of the Great Face,
which is included in half of Beauty,
releases a mist *(breath)* into the sphere of Beauty.
This mist is divided into two sides.
The right side becomes the brain connected to the Father,
and the left side becomes the brain connected to the Mother.
Since they have this mind substance *(consciousness)*,
the Father and Mother are inspired to embrace.
This union is without Feminine Waters *(inspiration)*;
it is nothing but the Torah of Grace.
As it is written, "Mercy shall be built up forever."[13]

This is the meaning of "When it arose in the Will," etc.;[14]
and when the Father and Mother are embracing,
they also manifest the level of union
called "kisses" *(neshiken)*.

The Kabbalah of Kissing

In the beginning,
the Father is kissing the Mother
and afterward,
the Mother is kissing the Father.
The Father draws the Mother's breath
during the kiss,

as we know through the sense of *seeing.*
In the same way,
when the Mother is kissing the Father,
she draws the breath *(hevel)* from him.
Thus, there are two kisses and two breaths,
for in every kiss
there are two qualities
which include the Father and the Mother.
We find each kiss has two aspects,
and each breath has two aspects,
what is given and what is received.
Thus, it is with the Mother
for each and every one
there are two kissings and two breathings.
With the Father, though,
there is an additional aspect of words,
for he needs to soothe his wife
with words at the time of their embracing;
but the Mother receives these words.
Analogous to these five steps,
the two kisses, the two breaths, and the aspect of speech,
are the five different kinds of speech
utilizing different parts of the mouth.[15]

This is why we find the soul to soul (*neshamah* to *neshamah)*
relationship that comes from these kisses,
and the embracing of spirit to spirit *(ruach to ruach)*
that comes from these breaths;
however, we do not find
this relationship with the *nefesch,*

the basic life force.
We do not find a category called *nefesch* to *nefesch.*
For when the kissing and breathing are doubled;
there is soul *meeting* soul from the kisses,
and spirit *meeting* spirit from the breaths;
but the basic life force comes from speech,
and this speech is not doubled.
There is only one *nefesch,*
and that comes from the words of the Father.

It is good to know
from these kisses *are created*
the vessels for Grace and Strength of the Little Face—
Grace from the Father and
Strength from the Mother.
Endurance is from the breath of the Father,
and Praise is from the breath of the Mother.
Beauty of the Little Face
is created from those kisses that are integrated with each other, from Father within Mother and Mother within Father.
From this doubling *(mingling)* comes Beauty;
for Beauty is a combination *(alchemical union)* of Grace and Strength and harmonizes between them.

The Base of the Little Face is created from the Breath that is the result of doubling and integrating the four breaths of the Father within Mother and Mother within Father.

The Sovereignty of the Little Face is created
from the words of the Father.

This is the meaning of,
"God, with Wisdom, founded Earth."[16]
From the speaking of Wisdom
results Sovereignty who is called Earth.

Here we have explained
the Six Directions of the Little Face,
where they originated and how they came into being.

CHAPTER 3

The Mystery of Pregnancy and Nursing

READER'S NOTES

Divine Names and Creation

Names and the mystical genetic processes within the cosmic Tree of Life are linked to the biblical archetypes in the forms of Moses and Jacob. The Ari is saying the entire universe is made up of Divine Names. All processes are Divine Names. He takes the two most common names of God: YHVH and the name revealed to Moses at the burning bush, EHYH. He then combines them in a numerical meditation. These two names in combination are the catalysts for gestation in cosmic realms.

Instead of referring to the biological transmission of the mother to her child within the womb, these physical, biological, and neurological forces become the pure conceptual ideals of the Divine Mother transmitting states of consciousness to the miniature Divine embryo. At the same time She embeds within the Divine embryo supportive energy called Endurance, Praise, and the Base qualities of the Tree of Life. In physical terms, this refers to the thighs, vagina, and uterine tubes of the mother. What is happening here? It is as if everything in the physical body has become transformed into cosmic qualities that establish nurturing foundations ad infinitum.

Gematria in Judaism and in Kabbalah

Gematria originated as a shorthand documenting system in the early Greek senate. Later on *gematria* was used as a mnemonic and exegetical device in the Babylonian Talmud. From the thirteenth century on, *gematria* was used more and more for mystical decoding of the prayers and primary sacred texts of Judaism. In the later stratums of the *Zohar,* especially in the *Tikkunei Zohar,* there is a proliferation of linguistic-numerical equivalences in crucial Hebrew words and Divine Names.

In Lurianic Kabbalah, *gematria* is used with a great focus on the creation of complex linguistic-numerical meditations of very specific Divine Names, which manifest Divine energies that generate cosmic sustenance for all dimensions.

(For further research on *gematria*, see the *Encyclopedia Judaica* for a thorough discussion on the subject. The most comprehensive study on *gematria* is called, *"Gematria and Notricon—Two of the Thirty-Two Exegetical Methods the Torah Is Expounded On,"* by Herman Salb. Published by Judah Press, Jerusalem [In Hebrew], no date.)

Cosmic Conception/The Mystical States of Gestation/Divine Qualities Within Gestation

The Ari shows his other interests in his narrative of cosmic gestation, birth, and nursing when he focuses upon the two greatest male archetypes in the history of Judaism: Moses and Jacob. It is Moses who liberates a slave nation out of its lethargy and spiritual stagnation to become a free people and who transmits the Divine wisdom of the Torah to an entire nation simultaneously at Mt. Sinai. And it is Jacob who is called father of the twelve tribes who refer to themselves from that moment of history on as the Children of Israel—*B'nei* Yisrael—the name given to Jacob after a grueling Divine encounter. Thus, it is Jacob who imparts to his children their national name in the words: Children of Israel.

In this chapter, the Ari describes Moses as born prematurely in seven months' time. Perhaps the Ari was suggesting that Moses' birth reflected Moses' tendency to do things prematurely, as it is seen in the biblical story of Moses' smiting the rock in order to receive water when God overtly commanded him to *talk* to it. Perhaps it was within the genes of Moses to be impatient. Perhaps Isaac Luria is alluding to the ability of Moses to prematurely liberate the Children of Israel from bondage. In the midrashic literature there is a conversation that is quoted in many texts. It is a dialogue between the Angels and God. The Angels are saying, "Why liberate the Jews? They are the same as the Egyptians! What is the difference between them?" And God responded enigmatically, "Well, you're right, but at least they kept their Hebrew tribal names!" According to some authorities, this was enough to silence the Angels and the process of redemption was begun. Who was sent? None other than Moses, he-who-was-born-in-seven-months. It seems there is a close link between the heavenly reticence to free a slave nation and Moses, who was born prematurely, as the one chosen to liberate a slave nation.

Jacob, however, created the prototype for nationhood through his twelve sons (and daughter). The Kabbalah looks upon this group as the perfect number to begin a nation. Thus, he is born in nine months in harmony with universal law. The third part of this discourse talks of the twelve-month gestation for the Divine Daughter. The proof text is again from the story of Jacob and Leah. The Torah recounts, to paraphrase the Bible, "and she gave birth to a daughter." The daughter was Dinah. The Ari, in his cosmic intuition, saw the daughter's taking twelve months to be born as almost hinting at a comparison of her gestation period with her twelve brothers and eluding to the idea that the Daughter archetype is the culmination of the development of all the preceding archetypes mentioned in his mystical narrative.

Cosmic Nursing

The Ari then turns to a mystical meditation on the length of time it takes for the Divine Mother to nurse the Divine embryo. He offers meditations on all the Divine Names linked to the process of nursing. The mystery alludes to the Divine aspects of the Divine breasts, and which Divine Names are linked to the process of birthing blood, which becomes transformed into the milk the Divine Mother feeds the Little Face archetype.

Cosmic Maturation/Computational Enigmas

At the outset of this discourse the Ari, or perhaps the editors of this manuscript, describe a mystical numerical-linguistic meditation to link the Hebrew word for gestation with a Divine Name. Upon calculating the letters and numbers, one finds that there is a corrupt text here *since the calculation does not tally correctly.* Why was this part of the text published in the first two editions of *The Tree of Life (Etz Haim)?* The final editors and publishers deemed it necessary to publish this text, "The Gate of Principles" *(Shaar Ha-Klalim)*, in light of many of the important Lurianic concepts presented for the first time in a Lurianic tradition. Perhaps the editor/publishers wanted to indicate that the complex calculations were not the essential transmission of Rabbi Isaac Luria. In spite of this speculation, one can wonder at the preponderance of these lingua-numerical calculations in this text and many other Lurianic texts.

The obsession of Jewish mystics with linking cosmic evolutionary stages to mathematical systems perhaps originates from a growing need to link commentaries that would describe the perfect unity of Hebrew letters, the cosmos, astrology, astronomy, and the cosmic time-space continuum. Later on in the ninth and tenth centuries, with the publication of the *Sefer Yetzirah* (The Book of Formation), one sees clearly the sophisticated attempt to unify religious systems (Hebrew letters, Divine tribes of Jacob, and Divine Names) with physical systems such as numbers, astronomy, space-time, and

body parts into one system. The first authoritative commentaries on *Sefer Yetzirah* dealt with theological and philosophical issues, as one can see in Saadia Gaon's (tenth-century) commentary. However, in Rabbi Shabtai Donnolo's (tenth-century) *Chachkimoni* commentary one sees an enormous interest in the correct astronomical and astrological traditions from the Babylonian, Chaldian, and Arab schools as they relate to and contradict the *Sefer Yetzirah's* tradition on these issues. Thus, as far back as the tenth century during the period of the Gaonim, there existed a traditional authoritative interest to harmonize Jewish mystical principles with current scientific knowledge.

In the thirteenth century, with the publication of the meditation prayer book of Rabbi Eliezer of Worms, one sees a strong focus on linking *gematrias,* that is, numerical-linguistic meditations throughout the prayers of the Jewish liturgical cycle. This trend continued by the publication of the final circulation of Zoharic traditions vis-à-vis the *Tikunei Zohar* (The Adornments of the *Zohar*). This seventy-chapter magnum opus reveals the seventy "faces" (interpretations) of the Torah upon the first word of the Bible, which is "In the Beginning" *(Bereshit)*. There are hundreds of proof texts based solely on the use of *gematria* (numerical equivalences of letters) and *notaricon* (acronyms and words embedded in phrases and words). The authority of *Tikunei Zohar* was established by the end of the fourteenth century and was practically accepted by mainstream Judaism by the time it was printed in the mid-sixteenth century.

After the first printing of the vast corpus of the *Zohar,* Rabbi Isaac Luria-Ashkenazi (the Ari) began composing and transmitting his universe-shattering mystical-theurgic system. At the same time he channeled all these highly complex linguistic-numerical meditation calculations into his system. Many of these channeled teachings were immediately written down by his disciples, including Rabbi Moshe Jonah, Rabbi Joseph Ibn Tabul, Rabbi Chaim Vital-Calabrese, and other students. Possibly, some calculations were initially written down in haste and incorrectly. This may have been one of the reasons why, after the death of the Ari, R. Chaim Vital ordered the return of all the

handwritten notes of the Friends (or, as they have been referred to by later generations, the Lion Cubs—*Gurei HaARI*). Many of these writings were not returned and I suspect that they were the source of the first Lurianic teachings that swept Italy and Poland at the end of the sixteenth and the first quarter of the seventeenth century.

The Mystery of Pregnancy and Nursing

Hebrew Letters of Divine Names

Divine Names and Creation

Now we will discuss
the gestation of the Mother
and the formation of the Little Face and the Feminine.
The Hebrew word for gestation is
ibur, which can be split
into two words:
ayin bet = 72, and resh yud vav = 216.
72 is the right side,
216 is the left side.
The number 216 is connected
With the Divine Name of AHYH,
spelled out with multiple letters of Yuds.

The letter Aleph = A = 1
Lamed = L = 30
Pei = P = 80
Total = 111
The letter Heh = H = 5
Yud = Y = 10
Total = 15
The letter Yud = Y = 10

Vav = V = 6

Daled = D = 4

Total = 20

The last letter Heh of the Divine Name E-H-Y-H is the same as the first heh calculated above, which equals 15. The total for the entire calculation is
111 + 15 + 20 + 15 = 161

This spelling of the Divine Name AHYH with yuds has a numerical value of 161.

The name of God spelled with the configuration of number 52, with extra Hehs, equals 213. Add the Divine Name YHVH, spelled out with the expansive formula equaling 52:

Yud, vav, daled = 20
Heh, Heh = 10
Vav, Vav = 12
and the final Heh = 10.
Total = 52

Then the *Divine Name of* E-' L-'O-' H'-Y-'M' can be split into three parts:
Aleph Lamed is on the right side,
Yud *Mem* is on the left side,
and Heh is in the middle.
When these letters are spelled out as words, the value is 216.

[Editor: Actually, this calculation is incorrect, for when you spell and add up this configuration, the number adds up to 217 instead of 216, which is stated in the text. This is proof that this text called "The Gate of

Principles" of *The Tree of Life was an early, unedited recension of Lurianic Kabbalah.]*

The expansive spelling of the Name of E-L-O-H-Y-M is as follows:

Aleph = 111
Lamed = *74*
Heh = *10*
Yud = *20 Mem* = *80*
Total = 295

[What could the author of this text have meant? Rabbi Meir Poprush, the final editor of the Etz Haim, *addresses this question in his important commentary on the* Etz Haim, Ohr Zarua *(Expansive Luminosity). See* Ohr Zarua: Etz Haim/Shaar Ha-Klalim, *page 15, column 2, "The Secret of Gestation," and so on. However, it is not the goal of this book to incorporate all the commentaries, alternative texts, and manuscripts within this presentation of Lurianic Kabbalah, since this would be beyond the scope of my research. Rather, my goal was to take an entire text of the ARI and present it as precisely and simply as possible.]*

The text continues:

> We know that these three names *originate* from the Mother's side:

1. A'- H'- Y'- H',
2. Y'-U'-D' H'-E'-I' V'-A'-V' H'-E'-I'
3. A' L' H' Y' M'

Cosmic Conception

Mystical States of Gestation

Divine Qualities within Gestation

And know: There are three gestation states:
The gestation of 7 months;
The gestation of 9 months; and
The gestation of 12 months.

Now we will explain
the gestation of 9 months within the
womb of Intuition of the Little Face.
There are 3 spheres within 3.[1]
Each of them is incorporated and bound
within each of the other three.

The sphere of Endurance is incorporated
and bound within 3: Grace, Strength, and Beauty;
Praise is incorporated and bound within those 3; and
The Base is incorporated and bound within those 3.
This is what is meant by 3 within 3;
each of the lower spheres is in all 3 of the higher spheres.
Thus, there are 9 stages of integration.
Corresponding to them is the gestation of 9 months.

For the gestation of 7 months
it is necessary to include
Endurance, Praise, and Base of the Great Face,
and the lower half of Beauty,

within Grace and Strength
and the higher half of Beauty of the Great Face.

This is the equivalent of 3.5 contained within 3.5.

The integration of spheres within one another
is needed for the Great Face himself,
for Endurance, Praise, and Base are open and vulnerable.

These lower spheres must be brought up
to the station of Grace, Strength, and the upper half of
Beauty,
so the Little Face and the Feminine
can emerge *(can be born),*
and through this process they enclothe
Endurance, Praise, and Base of the Great Face.
This enclothing takes 7 months.

For the *development* of the Little Face skull
an extra 2 months is added,
to make 9 months.
The Great Face needs only 7 months
to complete his integration;
but the Little Face requires 3 within 3,
which equals 9 months.
The Feminine *partner*
of the Little Face is not complete
until 12 months,
as we will write with the help of Blessed Name.

Now we will explain
the 7 months of the Great Face.
The stages are as follows:

The lower half of Beauty
of the Great Face is enclothed
within the upper half of Beauty of the Great Face.
Beauty does not have to be garmented
in all the 3 upper spheres
(which are Crown, Wisdom, and Intuition),
since half of Beauty is included
in its upper gradation anyway;
and this integration
in the upper half *takes* one month to complete.

However, the lower sphere of Endurance
needs to be garmented
in all 3 higher spheres
(Grace, Strength, and Beauty),
because he is a measure in his own right
and is incorporated from lower parts.
He must be garmented in all 3 upper aspects;

The same process happens with the development of Praise.
Six months for Endurance and Praise
plus one month for Beauty equals 7 months.

Cosmic Development

Premature Moses and Full-Birth Jacob

The Birth of the Divine Daughter

This is the secret the sages have written,
that Moses our teacher,
peace be upon him,
was born in 7 months;
for he is the embodiment of Beauty,
half of which is garmented above.

The notion that Moses "is the embodiment of Tiferet—*Beauty" would contradict many kabbalistic texts that Moses was the embodiment of the sefirah of Victory-Endurance, which is* Netzach.

Jacob gestated for nine months.

However, Jacob is *rooted in*
the Base of the Great Face,

The notion that Jacob is the Base of the Great Face would seem to contradict the notion that Jacob was the embodiment of Beauty—Tiferet. *This is evident within many kabbalistic texts.*

And he is also included
in the upper half of Beauty.
Therefore, he needs more than 7 months.

Moses is within,
which is Beauty,
and Jacob is outside,
which is the Base.

The Gestation of the Divine Daughter

The gestation of 12 months is necessary
so Sovereignty can emerge.
As it is written;
"And afterward she bore a daughter."[2]
The acronym for *the scriptural words*
"bore a daughter" *(yalda bat)*
is yud bet, *which equals* 12. [Yud equals 10, bet equals 2].
A daughter was born after 12 months.[3]
"And after" comes from "And it was delayed until this moment."[4]

The idea of these 12 is as we mentioned,
Sovereignty was enclothed in each of 3 higher spheres;
Grace, Strength, and Beauty.
She needed 3 extra months,
for, initially, the 3 lower spheres
(Endurance, Praise, and Base)
were enclosed within the 3 middle spheres
(Grace, Strength, and Beauty),
and that integration takes 9 months.
She remained 3 extra months
in order to be included in each
and every one of the 3 middle spheres;
thus there are 12 months.

After this process
the daughter (Sovereignty) was born,
as we have seen.

Now we will return to
explain the general state of the Great Face.
When the 3 lower spheres
(Endurance, Praise, and the Base)
of the Great Face rise
to the 3 middle spheres
(Grace, Strength, and Beauty),
the most chosen of the lights
from the shattered vessels ascended with them.

Know within the womb of the Mother
some of the light is very refined and clarified;
and from this refined light
are created the other entities.
However, there remains a bit of light
that does not have the capacity to be clarified, for it is very thick.

From the first 3 spheres,
Crown, Wisdom, and Intuition,
that are within each and
every one of the 7 points that were shattered,
are created the Great Face and the Father and Mother,
and that which is exceedingly dense
and not able to rise,
the Little Face takes for himself.

For even though this light is not worthy
for the station of the Father and Mother,
it is worthy for the Little Face.

Then the food is clarified from the residue.
And from the first 3 within each and every one of the 7
points is created the head of the Little Face,
which is the 3 *states of consciousness* called
Crown, Wisdom, and Intuition.
All this takes place in the womb of the Mother.

These are her 3 *states of consciousness,*
the mystery of the gestation in the womb of the Mother.
Here 3 are within 3;
nevertheless, the embryo has a head,
even while in the womb.

Afterward, 4 qualities are clarified
in the points within the 7 points.
They are called Grace, Strength, Beauty, and Endurance.
From them are created the body of the Little Face.
From those which became more refined,
comes a clarification in the first 3 spheres,
in the way we have seen.
These 3 remain.
Within these 3 are the 10 *sefirot*
that within each and every point are not clarified at all,
until they reach the time of Nursing,
as we will explain with the help of the Blessed Name.
At that moment they are clarified.

Cosmic Birth

The Relationship of the Divine Mother with the Divine Embryo

All these spheres
are in the lower dimensions,
and the Shells (negative forces) are grasping them;
therefore, they are not able to become refined at this time.
This is what the Bible means when it says,
"If a woman gives birth, and bears a man-child,
then she shall be protected *(temaia)* seven days."[5]

The Little Face remains in the womb
to refine the energies, and then
7 of these energies are clarified:
they are the first 7 spheres:
Crown, Wisdom, Intuition, Grace, Strength, Beauty, and
Endurance.

When the Little Face is born,
all the judgments that remain from these 7 energies
that did not have the capacity to refine anymore
burst out as the blood that emerges during the birth.
This is why she is protected for seven days.

However, if she gives birth to a daughter,
there are 7 Shells, which are 7 days,
and there are 7 more for the Sovereignty,
which is an extra sphere in each of the other spheres,[6]
because the feminine becomes refined after the masculine.
Therefore, she is protected for two weeks—14 days, 7 plus 7.

Cosmic Nursing

Afterward, during the stage of nursing,
when the nursing mother *creates*
from the menstrual *(nidda)* blood
and transforms it into milk,
it is the same with these 3 spheres of the 10
that have not been refined during the gestation.

They are considered rigorous aspects or judgments,
meaning blood.

However, when they were still in the form of food
contained within the residue,
so they did not emerge with the birth.
Indeed, some remains within the Mother
so that it will be clarified during the time of Nursing, and
become actual food: milk.

The Mother nurses the Little Face
with this milk,
so the Little Face will become complete in all *dimensions.*

The nursing stage is 24 months:
Praise needs 8 months to mature *(develop);*
for she is enclothed in 7 spheres above her,
thus making 8;
the Base (or Foundation) is also 8 and
Sovereignty is 8.
Each of these spheres is enclothed in the 7 above it,

and counting itself as 1 makes 8.
Therefore, each of the 3 is 8,
and the three 8s make 24.

(Thus, 24 months of nursing!)

Cosmic Maturation

From this nursing,
the Little Face develops and expands
through all the qualities of the 10 spheres.
For in these 24 months,
the 3 spheres that were enclothed in 3 expand,
and they are from the 6 directions.

And if you will ask,
"But the 3 are within 3, so how could the 3 spheres
mentioned, remain within the Mother as milk?"

The intention is that they are not clarified
until the Mother nurses the baby, for then,
these judgments that were within become
sweetend by the milk from
the nursing mother;
and from this milk,
the thighs start growing,
and the last 3 spheres that are within.
For in the beginning they were lacking much,
and 3 were enclothed in 3;
and these 3 were not recognized within them.

She nurses them, and takes these
qualities of judgments *(stagnant energies)*
and refines them, and they
become complete and transformed
through this nursing. Afterward,
when the legs are completed,
and nothing remains in the Mother
from these 3 spheres of the 10
except the judgments within them
that are worthy to be transformed from blood into milk.

We can compare this to the very young child
who has thighs and legs,
but does not know how to walk,
until he is nursed.
Through this nursing the legs grow,
and he begins to walk.
Then, the higher 3 spheres that were enclothed there
expand; and this is their development.

One can see that the thighs are entirely transformed
through nursing and they grow.
Endurance is refined in the womb.
Praise is not clarified in the womb;
and Endurance is not revealed until
Praise is completely clarified ***and purified*** through nursing.

Meditation on the Divine Names Linked to the Process of Nursing

The secret of milk is the Divine Name A H Y H
(Alef'-Heh'-Yud'-Heh') stationed within Intuition.
The name A H Y H is expanded
with the Heh spelling in this way:

1. The simple form, A H Y H;
2. Using each letter as a word:
   A Le P H'- HeH'- Y u D'- He H';
   and
3. Spelling out each letter of each of the words
   1. A Le Ph- He-H Yud Vav Daled- HeH:
   2. A L Ph' - L M D' - P H' - H H' H H' - Y V D' - V V' - D L T' HH'HH'

There are three *methods to spell expansively;*
with the heh spelling
it is the numerical equivalent
of the word *chalav,* milk (40)
with the word *(chalav)* counting as 1 in itself
and with the complete spelling counting as 1.[7]

We know that the Divine name of A H Y H,
spelled with extra Hehs,
is the embodiment of Knowledge and Beauty;
for *there* is the place of the breasts,
throughout the central channel (of the great Tree of Life).
Another way to look at this is as follows:

the blood is transformed into milk.
This blood is the external *aspect* of A H Y H,

when spelled out with this method:

1. A = 1,
2. A H = 6,
3. A H Y = 16,
4. A H Y H = 21.

Total = 44

This progressive spelling of A H Y H is numerically equivalent to DAM *(daam)*, the Hebrew for blood,
which is also numerically (44).
If we subtract 4 from the 4 letters of A H Y H,
what remains is 40,
the numerical equivalent of *chalav* (milk),

chet = 8
lamed = 30
vet = 2

Total = 40

which is the expansion alone.

The Mystery of Divine Breasts

is the meaning of the scripture
"And passed over" (Va Y a A Vo R),
for the secret of these Hebrew letters,
'vav yud ayin bet vav resh, is: ayin bet = 72.
This is the right side,
and: resh yud vet = 216, on the left.

The Tetragrammaton Y H V H
is positioned in the middle.
All these embodiments are
within the sphere of Intuition,
for she is the nursing Mother.

They add up to the numerical equivalent of
the Divine Name 'Sh'-a'-d'd'-ai' (shin daled yud).[8]
S'h'a'd'd'ai is the root of *shedayim,*
which means "breasts."
They are also called *dudayim;*
This is the secret of the name E'-l'-o'-h'i'-m'
which is an embodiment within Intuition,
which is A' L' H' Y' M'.
Aleph Lamed is on the right side.
The last two letters on the left are *Mem* and Yud.
The Heh is in the middle.

The Divine Name of Elohim is visualized as an embodiment of the right and left breast with the heart in the center:

AL H YM

A L combined with D D *(dod),*
which means breast, is A L D D.
M Y and D D is M Y D D.
This is the secret of E'l'd'ad' and M'e'd'ad' who
prophesied in the Israelite camp in the desert.[9]

The Divine Name That Manifests During Nursing of the Cosmic Embryo

When the Mother is nursing her children,
she becomes the embodiment of the Divine Name—*E'l'-Sh'a'd'd'ai'*,
through the nursing breasts.[10]
When she ascends and leaves her children,
and they have completed their nursing,
then she is called *E'l'-E'l'y'on'*.[11]
"E'l'-E'l'y'on', the bestower of good graces."
We say this phrase in the daily blessing,
during the standing silent prayer *(Amidah)*.
This expression, "the bestower,"
refers to "The child grew and was weaned."[12]

The name *Elyon* is the external
of the Divine Name, Number 63 (SAG),

The Divine Name of SAG, Number 63, refers to the expanded spelling of the Tetragrammaton as follows:
YHVH = Yud-He-Vav + He Yud + Vav Aleph Vav + He Yud = 63

and the name E L is the inner aspect of 63.

The Divine Name
utilizing the Hebrew letters Yud Yud Aleph Yud[13] = 31 (Aleph Lamed),
and this is *also equivalent to the Divine Name of E'-L' = 31.*

The name A H Y H spelled with Yuds plus the sum of the calculation counted as 1, + the 4 of the original name = 166, and 166 is numerically equivalent to *Elyon.*

Now, we will return to explain the letter Heh
in the middle *(in the midst of the chest)*
remaining from the name EH'- LO'- H'- Y'- M.[14]
The secret of the Heh is the milk
that flows from these two breasts.
The Heh is in the middle,
for it is from the Heh that a flow
comes to the right breast
and to the left breast.

The letter heh has two forms:
daled vav and daled yud.[15]
D V + D Y = D V D Y = 24.[16]
We can spell out this heh with 3 variations:
heh yud = HY, heh heh = HH and heh aleph = HA.
Their mnemonic symbol is yud heh aleph or YHA,
which is numerically equivalent to *chalav.*
We can also count this as another name,
with the 3 Hehs spelled out in different variations:
1. Heh yud,
2. Heh heh, and
3. Heh aleph.
These 3 are numerically 31, A L.
With 6 added, the 6 letters it equals 37.
Then taking the 3 letters Y H A and
adding 3 for those 3 letters,
it becomes 40, the numerical value of *chalav,* milk.

From the heh in the middle,
between the two breasts of Intuition,
two kinds of milk flow:
one to the right breast and
one to the left breast.

CHAPTER 4

The Second Pregnancy and the Development of Threes

READER'S NOTES

Re-Entering the Womb

The Ari reveals a new stage in the development process. It is not enough to be born once. One must to re-enter, as it were, the Divine Mother's womb a second time for the purpose of completing the stage of maturation.

Sleep and Cosmic Unions

The Ari links the idea of sleep to the cosmic sexual union of the micro Divine male/female, generating union and conception. Their union is linked to the meditation of the *Shema* discussed at the end of Chapter 1. This union is contemplated and visualized during the recitation of the *Shema*.

The Ari quotes the Bible paraphrasing, "from within my flesh shall I see God?" He uses this scripture to describe the cosmic fluids of the Divine Mother, which catalyze her to conceive in order to give birth to sublime souls. These souls will continue the process of the lower worlds to generate and awaken the supernal realms to send Divine sustenance toward all lower realms. All this is accomplished through their prayers and contemplative unions.

Divine Letters and Embryonic Evolution

The cosmic archetypes interface and effect the formation of the Divine Name. The narrative continues to describe the emergence and placement of Divine letters within the developmental stages of miniature Divine masculine and feminine beings.

The Pregnant Divine Male

At one point in this narrative it reads as if the Divine masculine is transformed into a pregnant female or, rather, a pregnant male! The text describes the emergence of the Divine micro-feminine as "the Feminine sovereignty that is enclothed *in him* during Nursing." These statements point to an astonishing conceptual framework that seems to counter societal understanding of developmental stages within men and women.

The Three Stages of Maturation

1. Gestation one
2. Nursing
3. Gestation two

The Ari is saying that the Divine Mother transmits sustaining energies within the Tree of Life in a methodical process. A psycho-cosmic alignment is directed to the lower energies within the Mother toward the higher qualities within the Divine embryo. This enables a maturation. This is done in a meticulous process. Just as the earlier stages of the Divine emanation of light collapsed in a haphazard and apocalyptic disaster (such as a Big Bang), this stage happens in a very neat, "Rube Goldberg," step by step fashion whereby every aspect is intrinsically linked to the other steps in the process. The restoration is similar in its mechanistic procedure. However, if each step is looked at as a psychic stage in which vulnerability results in dissolution, dissolution results in rebuilding, and rebuilding results in empowered alingment, then

this is not a mechanical process. Rather, it is a profound meditation on the simultaneous multidimensional development of Divine energy emanating into the world as we know it.

The Ari continues his discourse and reveals the idea of the Divine transmission of the Mother to the Divine embryo (the Little Face) in three stages, corresponding to the three Divine rays of light emanating throughout the Tree of Life. They are referred to as the Right, Left, and Central rays.

The Embryo and Devotional Beautification

This section of the chapter is a classic example of Lurianic hermeneutics. The Ari locates a common rabbinical statement on the auspicious rewards one recieves when performing a religious commandment with extra energy and/or heightened aesthetics. Through the twist of a word, which could have a double meaning, the Ari links this exegesis to his mystical cosmology of embryonic development.

Biblical Measurements

Throughout the Torah many different measurements are mentioned in context with religious laws, prayers, and legends. The most common is the fist, a handspan, and an elbow span measuring from the tips of the fingers until the point of the elbow. The Ari reveals that these biblical measurements are embedded within the developmental stages of the Divine male and female.

The Mystery of the *Mezuza*

The Ari reveals that the *mezuzah* (which is the miniature scribal scroll mounted upon all doorposts of every doorway leading to a dwelling area) is embued with Divine emanations. Combined and permuted with certain Names of God, the *mezuzah* becomes a protective force field against external negative energy.

The discourse concludes with a discourse by a second-generation Lurianic kabbalist, Rabbi Jacob Tzemach. He was a descendent of Portugese *conversos,* who became a staunch follower of the Lurianic way. R. J. Tzemach edited many of the later writings of Rabbi Chaim Vital-Calabrese and was the teacher of Rabbi Meir Poppers (Papyrus), who was the final editor of the *Tree of Life.*

Joseph's Beauty

The discourse concludes as it digresses upon a mystical exegesis on the physical beauty of the biblical Joseph. The Ari is attempting to link the biblical myth with the process of the development of the Divine male/female.

The scripture in the Torah that describes Joseph's beauty has within its linguistic structure an embeddded acronym that contains the word *orphan.* The Ari uses this exegetical insight to link these linguistic coincindences with the process of the Divine Mother transmitting "building blocks" for the development of the Divine embryo. However, the development of the Divine embryo/s is not completed. The proof text is the word *orphan* describing Joseph, who was also an embodiment of the Little Face.

The Ari concludes this discourse with the developmental principle that implies that a child, in order to complete his or her maturation process, must generate this maturation on his or her own volition. Likewise, just as Joseph took responsibility in his dire circumstances and ascended to be the viceroy of Egypt, the Little Face must complete the rest of his development with his own self-generated energy.

The Second Pregnancy and the Development of Threes

Now, we will explain the passage
in the *Zohar* that says,
"After they are suckled, she becomes pregnant with them."[1]

The explanation is as follows:
The child[2] does not have complete Knowledge
until the age of nine years and one day.
After this time his *act of* sexual intercourse
is considered intercourse;
because his mind has become complete *(mature)*.
This refers to the biblical scripture
"And Adam knew Eve his wife."[3]

Re-Entering the Womb

After the Little Face finishes nursing,
he returns into the womb of the Mother
for a second pregnancy,
to develop Knowledge within himself,
since his entire being, which consist of Six Directions,
has been completed during the Nursing.
You may wonder how this is possible,
a second pregnancy after the Nursing, does it not say,
"From within my flesh shall I see God?"[4]

Sleep and Cosmic Union

In the realm of Sovereignty,
the souls below ascend every night,
when we recite the scripture
"Into Your hands I commit my spirit."[5]
At this moment
the Mother becomes pregnant and
renewed from these prayers,
which is the mystery of

"They are renewed every morning.
Great is Your faithfulness."[6]
From the souls *(neshamot)*
of the Little Face and the Feminine
the Mother becomes pregnant the second time,
and she is regenerated by
the new consciousness that has been given by them.
When the Little Face and the Feminine are in union
they ascend into the womb of the Mother,
they generate the feminine waters *(motivation)*
for the Mother (Intuition)
to mate with the Father (Wisdom).

Through this embrace
a new consciousness
descends and is born into
the lower union of
the Little Face and the Feminine.

Evolution and the Miniature Divine Male

Now we will explain the mystery
of the development of the Little Face.
When the Little Face is in
the First gestation state,
three spheres are within three.

Divine Letters and Embryonic Evolution

This is the station of the letter Vav
within the letter Heh of Intuition.
The letter Vav protrudes.
This is the mystery of the point that protrudes at the end
of the Vav, which indicates the point of Sovereignty
that stands with the Little Face,
which is the letter Vav without its head.
This is called 3 within 3, a little Vav.

When the Little Face emerges,
he is the station of the letter Vav
that is revealed within the name of *YHVH*, positioned
after the first Heh.

After the Vav emerges out of the first Heh,
this Vav achieves a head to itself.
This head signifies the head, which is the Crown, Wisdom,
and Intuition,
of the Little Face in its infancy and nursing.
At that time his limbs are as thin as the antennae of a

locust, and they are called Six Directions alone
(uncrystallized potential);
but he does *attain* a little head.
This is the head of the Vav.

The Pregnant Divine Male

His Six Directions
are the expansion of this Vav,
and the point at the thin end
of the Vav below is the station of
the Feminine Sovereignty that is
enclothed in him during Nursing.

Three Stages of Maturation: (1) Gestation One, (2) Nursing, (3) Gestation Two

Now, we will explain
the third station of *maturation*.
In order for the limbs of the little one to develop,
limbs that are *refined* as the antennae of a locust.
It is necessary for *the sefirot of*
Endurance, Praise, and Base
of the Mother to enter
the Six Directions of the Little Face.

The higher body of Endurance
of the Mother combines
with two parts of Grace of the Little Face.
They ascend to the head of the Little Face,
and from the union of these 3 parts his Wisdom is created.

Then, one part of Praise of the Mother
combines with two higher parts
of Strength of the Little Face,
and from these three parts
within the head of the Little Face
is created Intuition of the Little Face.

This is the mystery
of the phrase based on *Zohar*,[7]
"Grace of Graces and Strength of Strengths."
For, one part of Endurance of the Mother, which is the
Right ray, is called Grace,
combines with two graces,
which are the two higher parts
of Grace of the Little Face;

and they become three parts,
which are three graces.
From these three graces
Wisdom of the Little Face *results.*

In the same way,
Intuition of the Little Face is created,
from the Strength of Strengths;
and the same with the Endurance of Endurances
and the Praise of Praises,
which are the two lower qualities of
Endurance and Praise of the Mother.
(These parts are not called graces and strengths.)
They combine with Endurance and
Praise of the Little Face

to complete them,
as we will write with the help of God.

It is difficult to understand,
since we say Grace of Graces and Strength of Strengths,
and so on, why do we not say Beauty of Beauties also?
We will *return* to this subject.

Now we will return to the discourse.
One part of the Base of the Mother combines with
the two higher parts of Beauty of the Little Face, and
from this is created
Knowledge of the Little Face.

The second part of Endurance of the Mother combines
with the remaining one-third of Grace of the Little Face,
and the higher one-third of Endurance of the Little Face;
and Grace of the Little
Face is created with these 3 parts.

Know: When *[the first]* part of Endurance of the Mother
descends and creates
Wisdom in the Little Face,
only the lowest part *[of Endurance of the Mother]* descends,
because this is the order of descent.

Afterward, the middle part of Endurance of the Mother
wants to enter in order to create Grace of the Little Face,
which is incorporated from three parts;
then the lowest part of Endurance of the Mother,

which was originally
in Wisdom of the Little Face,
descends to Grace,
and one part of Endurance of the Mother remains within
Wisdom of the Little Face.

Afterward, the third part of Endurance of the Mother
wants to descend in order to complete the
Endurance within the Little Face.
Then, the upper part of Endurance of the Mother
enters Wisdom of the Little Face,
and the middle part *of Endurance of the Mother*
descends to Grace of the Little Face;
and the lowest part of Endurance of the Mother descends
into Endurance of the Little Face.

Through this process the Right ray of the Little Face is completed.

In the same way the Left ray of the Little Face is created
from the 3 parts of Praise of the Mother.

And in the same way the Central ray of the Little Face is created from the Base-Foundation of the Mother.

We find that Grace of the Little Face
is created from the union of
three-thirds who were separated from each other;
the middle part of Endurance of the Mother,
the lower part of Grace of the Little Face,

and the upper part of Endurance of the
Little Face.

From the combination of these three,
Grace of the Little Face is created.

In the same way,
Strength of the Little Face is created,
and in the same way,
Beauty of the Little Face is created.
However, this does not happen
with any of the other spheres of the Little Face, for these
that we just mentioned are in the station of thirds
separated from each other.

We find the Little Face in each of the ten spheres has
one-third that is taken from the Mother;
there are two-thirds *belonging to himself,*
and he takes one-third from the Mother,
and integrates.
This process happens throughout his 10 *sefirot* (centers).

The Embryo and Devotional Beautification

This refers to what our Rabbis have said concerning,
"the adornment of the observance" *(hidur mitzvah):*
in fulfilling a commandment,[8]
it is always auspicious to perform beyond duty, a third
more than what is expected.
For such is the way of the Little Face;

one-third is grown within him.
With this we can understand if the third that our Rabbis have mentioned is internal or external.

The reason all of the Little Face is created from these thirds is the mystery of the scripture,
"... and [the Lord] comprehended the dust of the earth in a measure."[9]

For the Little Face and the Feminine *partner* are called dust.

Everything comes from the dust,
even the orbiting sun.

Biblical Measurements

All is measure with measures.[10]
This is the explanation of the sentence,
"Who has measured the waters in the hollow of his hand ... ."[11]

What is the difference between a measure *(medida)* and a span *(zarat)*?
A measuring vessel *(medida)* contains a "house" to receive what is placed in her.
After measuring one measure,
we empty the vessel to return,
refill, and measure again.
With a span there is no need to pour out anything,
for there is no receiving vessel.

The scripture can be explained as follows: through the
hands of "Who" *("M I"—Mem Yud),* meaning to say
through Intuition,
which is the connotation of "who,"
is the Supernal Mother,
the waters are measured "in the hollow of his hand."[12]

These are the two *levels of* waters,
the lower waters and the upper waters,
which are the Little Face and the Feminine *partner,*
who are separated and
differentiated from one another.

"God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament."[13]

This division is accomplished
by measuring with a measure.
It is filled the first time
with the higher waters.
Then this measure is emptied
to give to the Little Face,
and the measure is returned
to be filled a second time
with the lower waters.

The second filling is for the needs of the Feminine *partner.*
The term *measure* is used
since we need to make a separation and a differentiation

between the Little Face and the Feminine.
This separation is made by means of a measure that is
filled and returned to be filled again.

However, the span is *entirely* used for the Little Face,
who is called the heavens.
For "who" *("M i")*,
is at the beginning of the sentence,
"measuring out the heavens with the span."[14]

The meaning of measuring out
is that a boundary, border, perimeter, and measures with
the span *are established* and says, "until here will be the
boundary of the mentality of Wisdom,
and until here will be Grace,
and until here will be Endurance ..."
and in the same way with the Left ray
and the Middle ray.

Afterward, it says,
"conceptualized the dust of the earth with a measure,"[15]
which means he measured Intuition
with the upper third of Beauty of the Little Face,
which is the chest. From this measure emerges
the Feminine Sovereignty,
which is called the "dust of the earth,"
as mentioned in the *Idra (Zohar):*
"she emerged from between his two arms."[16]

The Mystery of the *Mezuzah*

This is the mystery of the *mezuzah,*
which is the *embodiment of* Sovereignty,
because the *mezuzah* is numerically
the same as *the Divine Name of* A D N Y (65).
The *mezuzah* is placed on the bottom part of the top third
of the doorpost, to signify Sovereignty, which emerges
from the higher third part of
Beauty of the Little Face.
This is the mystery of the sentence
"Yea, the Almighty shall be your defense, and you shall
have plenty of silver,"[17] which uses the name
Sh'a'dd'ai' (the Almighty)
which is a shield against the Shells *(external forces)*
that are called *tzarich* (need).
For this is how Sovereignty emerges.
The Sovereignty *indicates the mezuzah,*
which is on the outside of the Little Face,
so the Shells will not have a grasp there.
There is a power in the name of Shaddai to dissipate the
Shells, which are called *tzarich.*

The letters of Sh'a'dd'ai' *(Shin Daled Yud)* are
the acronym for "Guardian of the Doors of Israel"
(Shomer Daltot Yisrael).

This is a discourse on the expansion of Endurance, Praise,
and Base of the Father and Mother into the Little

Face in order to help him grow.
It is a very beautiful and appropriate explanation.

The Words of Jacob Tzemach:

Divine Parental Influences

The consciousness of the Little Face is created
from Endurance, Praise, and the Base of the Mother;
and such is the order of their structure
that every measure has three parts.

The bottom part of Endurance of the Mother descends
into the place where Wisdom of the Little Face will be in the
future.
From this place arise two parts
of Grace of the Little Face,
and Wisdom is created from these three parts.

Afterward, the middle part of Endurance of the Mother
descends into the place of Wisdom of the Little Face,
and she pushes away
from that place the bottom part of Endurance.

The middle part of Endurance of the Mother remains in
Wisdom of the Little Face and the lowest part descends
to Grace of the Little Face.

The top part of Endurance of the Little Face rises to Grace;
and Grace is created from these three parts.

Afterward, the highest part of Endurance of the Mother
descends into the place of Wisdom of the Little Face.
The second part of Endurance,
which was in Wisdom, is pushed out
and descends into his Grace, and the lowest part
[of Endurance], which was in Grace, is pushed out
and descends into Endurance of the Little Face.
In that place Endurance of the Little Face is created,
from these three parts.

The same process occurs on the side of Praise, the Left ray.
From Praise of the Mother is created
Intuition within the Little Face.
The lowest quality of Praise of the Mother descends into
the quality of Intuition of the Little Face,
and two parts of Strength of the Little Face
ascend into the station of Intuition.
Intuition is created from these three parts.

Then, the middle part of Praise of the Mother
descends into Intuition of the Little Face,
entering the lower quality of Praise of the Mother,
and the lower quality of Praise of the Mother
descends into the bottom part of Strength.
Then the top part of Praise of the Little Face rises into
Strength, and in that place Strength of the Little Face
is created from these three parts.

Afterward, the highest part of Praise
of the Mother descends into

the place of Intuition of the Little Face,
and the middle part of Praise of the Mother is pushed out.
The highest part of Praise remains
in Intuition of the Little Face,
and the middle part that was pushed out
descends into his Strength.
Then, the lowest part *of Praise of the Mother*
is pushed out from there into Praise *of the Little Face.*
Praise is created from these three parts.

The Base is the Central channel.
The bottom part of the Base of the Mother
enters Knowledge of the Little Face.
Two parts of Beauty of the Little Face ascend into this
place, and Knowledge is created from these three parts.

Then the upper part of
the Base of the Mother descends
into Knowledge of the Little Face
and the second part
of the Base of the Mother,
which is within Knowledge, is pushed out.
Now only the top part
of the Base of the Mother
remains in Knowledge or the Little Face,
and the second part that was pushed out of Knowledge
descends into the top third of Beauty of the Little Face.

The Base of the Little Face
is not garmented by the Mother.

The reason for this is,
he does not have any consciousness.
For the five graces have *only* expanded
to the Praise of the Little Face.
This is the meaning of the saying
that the "Supernal Mother expands until the sphere of Praise."

Nevertheless, the impressions of the graces, through their expansion, accumulate in the Base, and we call them an entire entity.

Just as the Base of the Little Face
receives impressions of these graces,
in the same way, the light impressions of the garments of Endurance, Praise, and Base of the Mother expand,
from the power of the Base within the Mother.
Inside this Base, graces are concealed, and these
concealed graces enter the head of the Little Face.
From there they descend and illuminate his Crown
until his Base Foundation.

Now we will return to the original subject.
We have explained
that the three parts of
Endurance of the Mother expand
below into the Right ray of the Little Face,
and the three parts of Praise of the Mother expand below
into the Left ray of the Little Face.
The Base of the Mother expands below into the Central
ray in this manner:

The top part of the Base of the Mother
combines with the higher parts
of the Beauty of the Little Face,
and from the combination of
the Base of the Mother
and the Beauty of the Little Face
is created Knowledge of the Little Face.

Then the second part
of the Base of the Mother combines
with the bottom part
that is left of Beauty of the Little Face.
The top part of the Base
of the Little Face rises into the place of Beauty,
and Beauty of the Little Face
is created from these three parts.

Then the Base of the Little Face is left
with two parts alone,
because the Base of the Mother is the
diminished Base of the Feminine *partner,*
and only has two-thirds of a measure.
One of these thirds descends
into Knowledge of the Little Face,
and one-third goes into the Beauty of the Little Face.
The Mother has nothing left at all to give
to the Base of the Little Face,
so two-thirds alone remain.
However, in each of the other spheres
there are three thirds,
because they all receive from the Mother.

Joseph's Beauty

This is the mystery of the biblical scripture
"And Joseph was of beautiful form, and fair to look upon."[18]
The acronym *in Hebrew* for "of beautiful form and fair to look upon" *(Yafa Toar Viyafa Mareh)*
is the word YOTAM—"orphan."

What is the connection between Joseph
being someone who is beautiful to look upon
and the word *orphan?*
He was left an orphan from his mother,
who is the embodiment of Intuition.
In all the other spheres,
the Mother stands with him,
but not in the Base Foundation.

This is the order of the expansion as we have shown above:
first to be completed
is Wisdom of the Little Face,
through the highest part of Endurance of the Mother;
afterward, Intuition;
and afterward, Knowledge;
and afterward, Grace;
and afterward, Strength;
and afterward, Beauty;
and afterward, Endurance and Praise;
and finally, the Base.
This completes the development
of the Little Face.

CHAPTER 5

Mental States and the Image of the Little Face

READER'S NOTES

Meditation on the Divine Image

The terms *gestation/pregnancy,* in the cosmic narrative of creation, are the states when different stages of consciousness are embedded within the cosmic embryo. This discourse links with the biblical scripture of Genesis, to paraphrase, "let us make him in our image." The Hebrew word for "image" contains three letters (sign/metaphors) for three developmental stages of consciousness within the Divine Child.

The Hebrew word for "image" *(tzelem)* is written vertically and descends into the Divine embryo. Thus, the last letter enters first. If the three letters are ABC, then the letter C enters first, the letter B enters second, and the letter A enters last. After they all enter, development is complete. This completes a mystical-linguistic meditation of the Divine embryo interfacing letters and cosmic energy in the form of Divine archetypes and Hebrew prayers that invoke cosmic compassion.

The Ari's Project

The ultimate project of the Ari is to essentially create a "mandala" with a worldview contained in a pictograph reality map that is meditated upon by a kabbalist practitioner. The goal is to become so

identified with this inward cosmic reality map that one must refer to it in every way possible as one encounters reality, until that moment comes when the mystic experiences the unity of God totally.

Meditation on Divine Coupling

This is a meditation on Divine motivational energy, which consists of catalytic forces empowering the Divine Couple to become one with each other. The source text for this meditation is the Hebrew prayer that invokes mercy and compassion. This comingling of energy is catalyzed within the womb, where the result is the formation of the embryo.

This discourse also describes the union of these cosmic forces in terms of clashing/caressing, giving, and receiving "graces and powers" in order to become one. The text practically reads as a cosmic-esoteric description of sexual foreplay!

Divine Image and Conception

The Ari reveals the real meaning of the word for "Divine Image" *(tzelem)*, as it enables and empowers conception and the transmission of conception. He begins with an analysis of the descending movements of the letter *mem* of the word *tzelem*. Then there follows a description of the descent of the letter lamed of the word *tzelem*. The relationship of the Father/Mother is intrinsically linked parallel to the integration of the *sefirot* as the building blocks of the developmental consciousness of the Divine child. Finally, this section concludes with the descending power of the letter tzaddi of the word *tzelem*. It is through the power of this first letter that the child receives an all-encompassing mental consciousness. The letter tzaddi encodes the final state of consciousness into the microcosmic embryo: the Little Face.

Meditation on the Divine Beard

This text makes the startling commentary on the creation and manifestation of the Divine Beard. The Ari is referring to the idea of Divine compassion, discussed in great detail in the esoteric section of the *Zohar*, "The Book of Concealment." Throughout Lurianic texts, including this one, the most quoted of all texts besides the Torah is the *Zohar* literature. If one were to carefully peruse Lurianic texts, one would begin to see a pattern of the Ari commenting on the *Zohar*'s point of view or using the *Zohar* as a proof text for his own commentary. This section of the discourse shows again how the Ari used the *Zohar* to develop his own mystical system. I would dare say that Lurianic Kabbalah could not exist without the *Zohar*. In order to understand the "white beard of the ancient one," a careful study of the original *Zohar* is critical.

The Mystery of Circumcision

This relates to circumcision and the mystery of the Divine Father and Mother nurturing the Divine Child to instill autonomous consciousness.

The Ari continues to link his cosmology to all the rituals, teachings, and prayers of traditional Judaism. Thus, the Ari continues his meditations on the subject of *brit milah,* the covenant of circumcision, and places the ritual act of circumcision within the aspect of the Sovereign *(Malkuth)* quality of the Tree of Life. The placement of the feminine clitoris as the Divine Feminine quality of Sovereignty is also implied when the Ari writes, "In the Mother's Foundation (the Base) there is one point called the 'point of Zion.'" There is no link between the discussion of the esoteric meaning of circumcision and female body parts.

The Mystery of *Tefillin*

This relates to *tefillin* and the Divine transmission toward the Little Face.

The Ari equates this with the talmudic saying, to paraphrase, "that God puts *tefillin* on daily." The Ari reveals the meaning of the scripture as referring to the perpetual union of the Divine. This is an extraordinary jump for an exegesis of a midrashic statement. This text, with its linking of the daily ritual of wearing phylacteries to the Divine Mother and Father who bestow consciousness and blessing on their Divine Child, is showing us how the Ari pushed the parameters of Jewish thinking. The Ari is saying, "Not only is one doing God's will by putting on *tefillin* but this act is re-enacting cosmic prehistory. Putting on the head *tefillin* is re-enacting the Divine Father transmitting consciousness to the onset of creation. Putting on the hand *tefillin* is the re-enactment of the Divine Mother transmitting her energy in the development of creation." The Ari goes further. Everything that is written in the Torah, every act one performs as a devout Jew, is an action and principle embedded in the cosmic prehistory of the universe, is embedded in the prehistory of existence. For this reason every performance of Divine commandments and prayer (i.e., meditation with *kavanah*) affects *all existence, even pre-existence.* This is how I perceive the cosmological teachings of Rabbi Isaac Luria and his school.

Mental States and the Image of the Little Face

Meditation of the Divine Image

Now, we will complete the explanation
of the development of the Little Face.
"After they are suckled,
she becomes pregnant with them."[1]
We will also explain the consciousness of this being,
and the category of the Image *(tselem)*.
Concerning this we will explain the tradition[2]
that the Father and Mother bestow
two Crowns upon their children.

Know that in the Beard of the Great Face
are two constellations *(mazelot)*.

The higher constellation is called *Notzer Chesed*
(Guardian of Grace),
and this is the Formation of Eight.
The lower constellation is called *Vinake,* "And the One
who purifies,"[3] this is the Formation of Thirteen.

The Father derives sustenance
from the higher Formation of Eight,
and the Mother derives sustenance
from the lower Formation of Thirteen.

The higher constellation *encounters* the lower constellation. We do not know how to explain what this *encounter (batisha)* is. Nevertheless, from the power of this clashing, five graces emerge from the higher constellation, and five graces emerge from the lower constellation.

Meditation on Divine Coupling

The higher constellation *transmits*
these five graces to the Father,
and the lower constellation
gives these five powers to the Mother.
After the Father and Mother
have received graces and powers
from these two constellations, they embrace.[4]
The Father gives these five graces to the Mother,
and then these graces and powers
are integrated in the womb of the Mother.
When the Father and Mother are embracing,
besides the graces and powers we have mentioned,
the Father releases a droplet from his brain,
and this is called Wisdom.
The Mother releases a droplet *(tepa)* from herself,
and this is called Intuition.
All these are intermingling in the womb of the Mother.
Thus, the Father releases Wisdom and the five graces,
and the Mother releases Intuition and the five
powers. Together they *create 12 essences,*
which are intermingling in the womb of the Mother.
This is the meaning of the saying:
"After they are suckled, she becomes pregnant with them,"

this means, with the consciousness
of the Little Face and the Feminine.

Grace and Strength are the two Crowns
mentioned in the *Zohar*
that the Father and Mother bestow upon their children.
Now the Mother gives birth to the 4 levels of consciousness:
Wisdom, Intuition, Grace, and Strength.

The Divine Image and Conception

This is the mystery of the letter *mem* of the word *tselim* (image). The letters of *tselim* are written from below to above.
The letter *mem (numerically 40)*
corresponds to the 4 mind states that were just mentioned,
because each and every one of these consciousnesses
incorporates 10.

Afterward, the Supernal Mother conceals
and integrates these 4 consciousnesses within her
Endurance, Praise, and the Base:
Wisdom within Endurance;
Intuition within Praise;
and Grace and Strength within her Base.
She bends and humbles herself and *permeates* the Little
Face with these consciousnesses.

The Little Face would not be able to receive all these consciousnesses (because of the abundant light contained

in them), if they were not garmented in Endurance,
Praise, and the Base of the Mother.

Endurance of the Mother,
which has within her the consciousness of Wisdom,
enters Wisdom of the Little Face;
then Praise of the Mother,
which has within her the consciousness of Intuition,
enters Intuition of the Little Face;
and the Base of the Mother, which has within her
the consciousness of Grace and Strength,
enters Knowledge of the Little Face.

Before they were clothed,
there were exactly 4 consciousnesses.
This is the mystery of the letter *mem* of the word *tselem*.[5]
After they are clothed,
Grace and Strength are included together
in the Base of the Mother,
and they become 3 consciousnesses:
Wisdom enters Endurance,
Intuition enters Praise,
and Grace and Strength together enter the Base
of the Mother.

These 3 mind states are the letter *lamed*
(which is numerically 30)
of *tselem*,[6] which comes after the *mem* from above to below.

The level of *lamed* manifests
after all these mind states are clothed in

Endurance, Praise, and the Base of the Mother,
and with these consciousnesses,
as we have explained,
these 3 spheres enter the head of the Little Face.

Then the letter *tzaddi* of *tselim* is completed;
because in that place is the category of *tzaddi.*
For these consciousnesses do not remain within the head,
but spread throughout the whole body,
which consists of Wisdom, Intuition, and Knowledge,
and Grace, Strength, and Beauty
and Endurance, Praise, and the Base.

In the beginning there are Six Directions.
Through these consciousnesses we have been discussing
the letter *tzaddi* develops,
as Endurance, Praise, and the Base of the Mother
enter the Little Face,
with these consciousnesses.

This is called the mystery of
the *maturation of the three stages* of the Little Face.

Meditation on the Divine Beard

Through the maturation of these consciousnesses,
the Little Face develops.
Now the *tzaddi* of *tselim* can be explained in another way;
for now the Beard of the Little Face is created,
with its 9 formations.
Now we will explain the 9 formations of the Beard,

and where they originate:
The 3 consciousnesses of
Wisdom, Intuition, and Knowledge
are clothed in
Endurance, Praise, and the Base of the Mother,
and then they are garmented in the vessels
of the first 3 spheres of the Little Face;
this makes 9 altogether [3 within 3 within 3].

From their power *center* emerge the 90 formations
of the Little Face's Beard.
We have explained that two Crowns
of the Father and Mother
are the 5 graces and the 5 powers
which are contained in the Base,
and from them are created Knowledge of the Little Face.
The Base of the Father is called Grace
because he is from the right side,
and the Base of the Mother is called Strength
because she is from the left side.
Grace and Strength are called the two Crowns,
and they are named after the places from which they emerge.

The Mystery of Circumcision

And know:
The references to the Sovereignty of the Father
and the Sovereignty of the Mother can be explained in this
way: the Crown of the Father's Base
is the mystery of *mila* and *priya,*
(the two steps of circumcision).

Mila and *priya* are the Base and its Crown.
We call this Crown the Sovereignty of the Father.
In the Mother's Base,
there is one point called the Point of Zion.

These two Crowns are the ones
that are bestowed to their children,
the Little Face and the Feminine, so they can *unify.*
This is the meaning of the quote
"With the Crown *(atara)* that his Mother gave him on the day of his marriage."[7]

The word *Crown (atara)* is in the singular.
It does not say "Crowns." Why does it not say "Crowns," in the plural, since the Father and Mother have two Crowns?

The reason is,
For in the beginning Grace and Strength
are two separate consciousnesses;
this level is signified by the letter *mem* of the word *image (tselem).*
After Wisdom, Intuition, Grace, and Strength
are clothed in Endurance, Praise, and the Base of the Mother, Grace and Strength are *unified within*
the Base of the Mother.
This is the mystery of the letter *lamed* of *tselim.*
Then it is called one Crown.
This is the mystery of the singular expression used in the scripture,
"With the Crown that his Mother gave him on the day of his marriage."

The Mystery of *Tefillin*

This is the mystery of the letter *shin* of the *tefillin:*[8]
the 4-headed *shin* and the 3-headed *shin.*
For, initially there are 4 consciousnesses,
and afterward they become 3.

This is the meaning of the talmudic reference that says, "The Holy One, blessed be He, puts *tefillin* on His head every day."[9] This means, the Father and Mother never separate *ad infinitum.*

They are in constant union,
in order to give life force *(chiyut)* and consciousness
to the Little Face and the Feminine,
so all worlds will be sustained;
indeed, to crown them so they can unite.
The Father and Mother can give Crowns
for the union of the Little Face and the Feminine only
through our good actions and prayers,
and the unification *resulting from* reciting the *Shema.*
Then the Mother becomes pregnant;
and she crowns the Little Face with two Crowns;
Grace and Strength.
This is what is meant when we say that the Holy One,
blessed be He, puts on *tefillin* every day.

CHAPTER 6

The Descent of the Graces

READER'S NOTES

The Incremental Aspects of Divine Descent

In the previous chapters the Ari mentioned how the motivational energy ("Feminine and Masculine Waters") that generates the Divine Father/Mother paradigm effects their union and the resultant conception of the Divine Children (the Little Face and the Feminine). In this chapter he describes the minutiae of this process.

This narrative shows how the ever-going energetic processes of the cosmic unfolding are concealed and revealed until a well-defined being emerges. The Divine Feminine emerges as a revelation of infinite love.

The Divine Mother continues to nurture the Divine embryo and the energy is reflected back to the Mother so that a cosmic symbiotic flow results. This state reflects relational and energetic levels.

Analysis of Lurianic Style

The Ari doesn't ask why. He describes and reveals complex levels of intermingling, interfacing, creating, dissolving, and recreating of energy on a myriad of intra-Divine dimensions. It seems he is in the midst of constant visions. The light descends, ascends, and reflects back upward. It is as if he is saying this process of light movement is in two stages. Inner light descends. Enveloping light ascends. This is a vision about energy processes. The Ari was a great visionary mystic in

the universal sense; however, he could not reveal Divine light explicitly unless it was contained in the garments and vessels of the faith, rituals, and sacred texts of traditional Judaism.

The World of *Tikkun*

In the world of *Tikkun,* equal measures of graceful and vigorous forces manifest in a careful progression that builds, forms, and crystallizes the Divine male and female embryos until they emerge as equal partners in this Divine play. The emergence of these meta-archetypes in the Ari's vision influenced the inner world of traditional Judaism.

The Descent of the Graces

The Incremental Aspects of Divine Descent

Now we will explain
the idea of the graces and the powers.
There are 5 graces and 5 powers.
"By knowledge shall the chambers
be filled with all precious and pleasant riches."[1]
For they are 10.[2]

The 5 graces in Knowledge
expand into the 5 graces that *emerge*
from Grace of the Little Face until *they reach* Praise.
The 5 powers *then* descend to the Base,
and are given as a *safekeeping for* the Feminine.
This is the meaning of *the scripture that says,*
"The food shall be stored for the land."[3]

The measure of these graces is as follows:
Three graces are given to Grace, Strength, and Beauty.
The face of Beauty is only one-third concealed.
In the arms, the two graces are completely concealed.
The two graces of Endurance and Praise are completely
exposed.

The Base of the Mother (Intuition),
where the graces are completely concealed,

only *attain* to the higher third of Beauty.
They barely reach there, for the Base of the Feminine is very petite.

Nevertheless, when she bends,
she reaches that place.
We find that two and one-third graces are hidden,
and two and one-third graces are revealed.

The light is twice as powerful within
the revealed graces as it is within the hidden ones.
Thus, each revealed third is equivalent to the other two-thirds that are concealed.
Therefore, the two-thirds of Beauty who are
revealed are sufficient: one-third alone
is sufficient for himself (Beauty),
and the remaining third is sufficient to create the head of the Feminine, *emerging* from between his arms.

The two graces who
are revealed in Endurance and Praise
are also doubled; half
(one of these two revealed graces)
is enough for the Little Face,
and from the other half
two mental stages are created for the Feminine.

The 5 graces and 5 powers *flow*
from the Base of the Mother
until the Base of the Little Face.

They gather in the Base below,
and through this gathering
all the graces *reflect and* ascend
and return as surrounding lights.
For the path of descent to the Base
is the *basis* for inner light,
and now they ascend *externally toward*
the Base of the Mother as enveloping light.

We have written that
half of one revealed grace is enough;
and when they ascend,
these two and one-third graces
who were concealed are revealed
now as surrounding lights.

Thus they are doubled,
therefore one-half is enough for themselves;
for the two arms and the third of Beauty.
The other half ascends as surrounding light.

How *does this happen?*
The one-third of grace of the right arm
ascends to Wisdom,
and the one-third of grace of the left arm
ascends to Intuition of the Little Face;
also half of a third ascends to Knowledge
of the Little Face on the side of the graces,
and half of a third rises to Knowledge
of the Little Face on the side of the powers.

Why is it that Wisdom, Intuition, and Knowledge of the Little Face only need one-third from each of them,
and the spheres below,
Grace, Strength, Beauty, Endurance, and Praise
of the Little Face, need one-third and one-half for each of them?

The reason is,
Wisdom and Intuition were already
contained within Knowledge of the Little Face
—and in that place, they left an impression;
this is a great impression from all the graces and all the powers that have gathered as one *energetic phenomenon.*
This impression alone is sufficient for him and his neighbor.

Therefore Wisdom, Intuition, and Knowledge
contained within the Little Face
only need one-third of one of the graces for each one of them; but this is not so with the other spheres of the Little Face.

As we mentioned before: the two-thirds of grace that are revealed in Beauty of the Little Face are sufficient; one-third remains in Beauty and the other third becomes the Crown of the Feminine.

And know: One-half alone is enough
for the Crown of the Feminine,
and half of a third for the Crown of the Little Face.
However, more than one-half ascends

to the Crown of the Little Face and
less than one-half is given to the Crown of the Feminine.

So one-third remains hidden in Beauty;
for now, when these graces reverberate as surrounding lights,
his light becomes doubled;
half of this light ascends
to the Crown of the Little Face together
with the half of the bottom third of Beauty, as we have
explained.

Now the Crown has one-third of the image of Wisdom,
Intuition, and Knowledge.
Also, the Crown of the Little Face is created
from the lower half of Beauty of the Mother,
and from the lower triad
(Endurance, Praise, and Base) of the Mother,
are created the three mental states
and the rest of the body of the Little Face.

CHAPTER 7

The Entity of the Feminine

READER'S NOTES

The Divine Feminine

Until this moment in the text, the Ari focused his cosmic narrative on the complex development of the Divine Masculine. In this chapter the narrative turns to the final and perhaps most crucial of the five Divine archetypes: the Divine Feminine. To review, the five archetypes/ Divine personifications are:

1. The Ancient One
2. Father paradigm
3. Mother paradigm
4. The miniature Divine male/Little Face
5. The miniature Divine female/Feminine

The narrative continues with a description of the Divine Feminine emerging into existence as a back-to-back Siamese twin of her "brother." Future scholarship will determine where in ancient mythology there is a concept of an emerging primordial female/male born together. The Talmud mentions this enigmatic idea in the concept of Adam and Eve, who were "created as two faces" *(du partzuphim nivre'ooh)*. The implication is that they were created as Siamese twins.

In the narrative of Divine evolution, the prehistoric Divine male/ female is linked to the human understanding of relationships. Thus, initially, they are not unified face-to-face; this would qualify as a conscious

relationship. Rather, they begin in total co-dependency. Each of these characters is focused on protecting the other from the forces that surround them. However, when they are facing each other, this becomes a relationship in which each partner is focused upon each other. When they are facing away from each other, it is a relationship focused upon their awareness of the immediate environment as it affects their very own circumstances. Once unstable or negative forces have been controlled or pacified, the Divine male and female begin turning to face each other. When the turning is complete, union and blessing result.

Mystery of the Absolution of Vows

The narrative shifts from being a discourse concerning the creation of Divine archetypes to one of the differences between making vows or promises.

The Ari then reverts back to the previous discussion of the evolutionary development of cosmic archetypes by a progression of "threes." If we assume this text to be an authentic transmission of the Ari, then we conclude that the Ari digressed in his discourses in order to address many basic ideas and rituals of Jewish tradition and then reworked them into his mystical revelations. On the other hand, it can correctly be noted that many texts of the Lurianic tradition contain a constant mixing of different themes and subject matter. For hundreds of years this has been trying for serious students and scholars. The question is: What are the primary teachings of the Ari? And what qualifies as secondary teachings?

In the seventeenth century Rabbi Moshe Chaim Luzzato addressed this problem and extracted many of the essential principles of Lurianic Kabbalah and excluded the organic rambling nature (or perhaps mystical stream of consciousness) of the original texts. In many of Luzzato's handbooks of mystical principles one sees at last the codification of Luria's vast rendition of mystical creation. However, the ability to enter, read, and interpret the flow of consciousness of the Ari and his primary students has been lost in Luzzato's codification.

This was also the conclusion of an important hasidic kabbalist with whom I studied. To paraphrase his words, "What is lost in the codification of the Ramchal [Luzzato] is the real meaning of these crucial principles. The real meaning is addressed more in the Habad rendition of the writings of the Ari." This statement must be qualified as referring to the teachings by the founder of Habad, known as the *Baal Ha-Tanya* (Rabbi Shneur Zalman of Liadi-Lubavitch), in his teachings on the Lurianic principles of the works entitled "Short Discourses" *(Ketzarim),* "Subjects" *(Inyanim),* and *Kunteres Ha-Acharon* of the Tanya.

The Mystery of Biblical Tithing

The Ari compares the ancient biblical religious law of giving one-tenth of one's harvest to the Temple and/or to the poor with the evolutionary development of the Feminine in the cosmic Tree of Life.

Deconstruction of a Talmudic Phrase

The Talmud makes a derogatory comment, it would seem, on the mental nature of women. The comment, *"nashim daatan kalot,"* literally means "women are light-headed." The Ari then proceeds to deconstruct the word *light-headed* by showing that this word is linked numerically to important Divine Names. He shows in this unique hermeneutic style that the Hebrew word *light-headed* is linked by a linguistic numerical calculation and permutation that indicates the mystical union of Divine and vigorous energies. This is quite a jump from the mainstream normative translation of *kalah* to mean "light-headed" or "whimsical."

Is There a Difference Between Men and Women?

This is the Ari's commentary on a statement of the *Zohar* that notes the energetic differences between men and women and Isaac Luria's response.

The Ari concludes this discourse with a profound and, at the same time, a prejudiced view of the psychic-motivational differences between men and women. Women are "soft in the beginning and rigorous (or wrathful) in the end." Men are the opposite; they are "hard and aggressive in the beginning and relaxed in the end." Some questions for future research: Is the Ari referring to the initiation and conclusion of marital intimacy? Or is he pointing toward gender differences in masculine and feminine consciousness?

The Entity of the Feminine

Now, we will clarify
the idea of the entity of the Feminine.
For just as the Little Face develops
from *the sefirot of* Endurance, Praise, and the Base
and the lower half of Beauty of Intuition;
in the same way, the Feminine develops
from Endurance, Praise, the Base
and the lower half of Beauty of the Little Face.

The Divine Feminine

Her head emerges *externally,*
facing away from him
and not face-to-face,
for the external aspects are judgments,
and they are more vulnerable to external forces; thus,
their backs *touch* each other,
so external forces will not have a grasp on them.

This is the meaning of *the scripture that says,*
"He has drawn back his right hand from before the enemy."[1]
For the Kingdom is called
the righthand side, as it says,
"At your right hand stands the queen in gold of Ophir."[2]

And if you will say,
the Feminine should have emerged
from a more sublime place,
along the entire length of the Little Face,
so the outside energies would not grasp any part of his stature; the answer is;
outside forces are not able to grasp the head of the Little Face, but only the lower parts, where the graces are revealed.
Here the Feminine emerges
to protect his back from outside influences.

The Mystery of Vows, Promises, and *Tefillin*

We can understand the subject of vows and promises.
A vow *(schvua) is considered*
"swearing by the King himself,"[3]
who is Sovereignty; however,
a promise *(neder)* is a swearing by
"the *life essence* of the King," which is Intuition.

This is the secret of *tefillin,*
which is called *hayim,* life, as we know.

Why is a vow more crucial than a promise?
The reason is that above,
in the sphere of Intuition,
external forces do not have much effect,

but below, in the realm of *Sovereignty,*
"the wicked walk on every side."[4]
Here they have the power to grasp
and to establish themselves.
This is why punishment is greater [for breaking a vow].

With this, we can understand why a promise *(neder)*
applies to a commandment,[5]
but a vow *(schvua)* cannot affect a commandment.
Promises are above, in Intuition;
they are higher than the commandments;
thus, they can take effect upon them.

Mystery of the Absolution of Vows

This is the essential meaning of the absolution of all vows
on the eve of Yom Kippur, the Day of Atonement.
On that day we raise our energy to the sphere of Intuition;
and we have the ability to absolve vows in that place.

However, a vow *(schvua)* is connected to Sovereignty,
and it cannot affect a commandment.

Now, we will return to what we said in the previous chapter
concerning thirds.

From one-third of Beauty of the Little Face
that is revealed are created two Crowns
for the Little Face and the Feminine.

From the 3 parts of Endurance of the Little Face
is created a Right channel for the Feminine;
and this ray has 3 spheres:
Wisdom, Grace, and Endurance.
From the 3 parts of Praise of the Little Face
is created the Left channel for the Feminine,
which is Intuition, Strength, and Praise.

And from 3 parts of his Base—which is lengthy,
for he is masculine—is created
the Central channel of the Feminine.
This is called Knowledge, Beauty, and the Base within her.

The Mystery of Biblical Tithing

With this we can understand
the biblical law of tithes *(meisser)*.
The tenth shall be sacred;
for the Feminine initially consisted of one point,
which is her tithe,
and this is her root and essence.

The other 9 spheres in her come from outside;
they are what she receives from the Little Face, through the process we have *transmitted*.

She first emerges externally of the Little Face
as a *complete* point that includes 10 points,
and afterward this point expands into all of the 10 *sefirot,*
which she receives from the Little Face.
Thus, this point is essential, and this point is called the tithe.

The innermost aspects of her mental states
are created from the extra revealed graces within
his Endurance and Praise,
and the Knowledge within her
comes from the 5 powers
that were *placed as a safekeeping within*
the Base of the Little Face, as we have explained.

Deconstruction of a Talmudic Phrase

This is the meaning of the Rabbi's saying,
"Knowledge in women is easy—*kalot,*[6]
meaning *kuf lamed heh.*
The heh refers to the 5 powers,
which indicates 5 times Y H V H
(the letters YHVH are *numerically equivalent to 26, 5 × 26 = 130),*
and they are numerically K L = 130.[7]

However, Knowledge of the Little Face
comes from the 5 graces and the 5 powers,
and the Feminine *partner* of the Little Face
only has one-half of his Knowledge,
the half that is 5 powers alone.

Afterward, the 5 powers expand
from Grace until Praise within her,
and they all enter her Base,
in a similar way to the 5 graces that expanded
into the Little Face.
These 5 powers are integrated into her Base.
By entering her Base, they help raise her feminine waters *(energy).*

Is There a Difference Between Men and Women?

This is the explanation of the passage[8] that *reveals,*
"judgments within the Feminine are gentle initially and sharp in the end."
The reason for this is that her mentalities,
which are called the head *(beginning),*
are created from the revealed graces
that she receives from *the qualities of*
Endurance and Praise of the Little Face.
Thus, the judgments *(vigorous energy)*
are relaxed in her head,
for the graces have sweetened them.
In the end, though,
her judgments are sharp,
for in the end the powers have expanded.

The judgments *(vigorous energy)* of the male
are sharp in the head *(beginning),*
for in that place no graces are expanding.
However, from the quality of Grace within him and below, the graces expand.

CHAPTER 8

The Entering of Qualities of the Divine Image into the Little Face

READER'S NOTES

At What Age Is a Child Held Responsible?

In this discourse the Ari describes the first three developmental stages of the Divine male Child. They are: (a) six years old, (b) nine years old, and (c) thirteen years old.

How to Read This Text

The reader must keep in mind parallel tracks: for one, the normative religious attitudes that are integral to talmudic Judaism. At the same time, one must realize that the Ari is not talking about the reality we equate with reality. He is constructing a cosmic reality of prehistory. He is describing a meta-system that consists of interdimensionality within a cosmic scale.

Finally, in order to present his ideas as having religious authority, the Ari linked this cosmology to the authority of Jewish sacred texts, which include the twenty-four books of the Hebrew Bible, the Babylonian Talmud, the medieval Jewish religious codes, and finally the Bible of Jewish mysticism, the *Zohar*. One perceives in the writings of the Ari that he could not present a new cosmology and esoteric perspectives unless they were embedded within the fundamental principles of traditional Judaism. For this reason, the Ari included this

chapter on the legal issues and definitions of children's responsibilities as they were addressed in the classic texts of Jewish religious law. Thus, it is crucial to study the methodology of Lurianic exegesis and hermeneutics. For it is within this style that one sees the brilliance of the Ari as he weaves his mystical cosmology in the warp and woof of classic rabbinic Judaism.

What was the Ari's real influence in Jewish society? Since he was already well-known in his lifetime as a saintly figure and since he was essentially a stringent conservative in his approach to Jewish custom and law, many of his personal customs are still practiced today by tens of thousands of Middle Eastern Jews and Eastern European hasidim, especially adherents in the hasidic courts of the Zidichov-Komarna, Lubavitch-Chabad, Bratzlav, and Chernobal dynasties.

The Mystery of Father Jacob Being Blessed

The Ari asks: Why was the Patriarch Jacob blessed only in his later years? Look at the chronology of his life. After he appropriated the first rights blessing, he escaped with his life from his enraged brother Esau. He was then cheated by his father-in-law in the choice of his bride and was forced to marry the older sister (Leah) before marrying the younger sister (Rachel). Jacob then lost a son (Joseph) in a scorpion pit; he next lost another son (Benjamin) to the Egyptian viceroy (Joseph) on a trumped-up theft charge. Finally, after many years of suffering, at the age of 63, he achieved reunion with his lost sons and it was only at this moment that Jacob experienced Divine blessing.

According to the Ari, everything below in human realms is dependent upon the movement of cosmic forces, such as the Divine Mother principle of Intuition. This energy moves within the cosmic Tree of Life as if She were a spiritual constellation positioning Herself so that transformational events manifest. Thus, when the Divine Mother/Intuition moved in an auspicious position, this activated Divine blessings to beneficially influence the remainder of Jacob's life.

What is implied in these writings is, for one, a linking of the concept of Divine sustenance influencing the masculine archetype to the medieval idea of the importance of astronomy and astrology in affecting human events. In the medieval mind, the positions of stars and constellations were the primary causes for personal and global events. The Ari replaced the belief in astrological movements and superimposed upon it a complex interdimensional, conceptual, metaphorical model of the Tree of Life that contains within it all the forces and principles that explain Creation, the Torah, the history of the Jews, and, I would dare say, the essential challenging dynamic that exists between God and Creation.

The Mature Divine Child

The narrative continues with a meditation on the status of the mature Divine Child in the post-nursing phase. The discourse concludes with a description of the psycho-spiritual energy that enters the Divine male child from the Divine Mother. This catalyzes and enables the Child to progress toward the next stage of maturation. This concludes the three stages of maturation in the Divine male Child: the Little Face.

The Entering of Qualities of the Divine Image into the Little Face

When Is a Child Responsible for Its Actions?

Now, we will return to clarify
the previous subject. Here we can understand,
what our Rabbis of blessed memory have said,
regarding the religious law that a child is allowed to buy
objects from the age of 6 years and one day.[1]
After this time, his purchase is considered legal.
From 9 years his intercourse is legally considered intercourse.
From 13 years and one day, he is considered an adult.

When the mind states of
Endurance, Elegance, Praise, and the Base of
Intuition enter the Little Face,
they initially descend to
the first 6 spheres within him.
Those first 6 spheres are
Crown, Wisdom, Intuition,
Knowledge, Grace, and Strength.

These two triads are 6 years.
The top third of Beauty, which is hidden, is 4 months.
Thus, there are 6 years and 4 months.
All of these spheres are concealed.

Afterward,
when the Graces return as reflected light
through these spheres,
they make another 6 years and 4 months.
This totals 12 years and 8 months.

If you will ask,
why do they descend at first within,
through the 6 spheres of the Little Face?
The reason is in order to nurture these spheres
and enable them to grow and develop.

The next question is:
Why is there a descent?
The graces descend from the Crown
since it is from the Crown that comes the droplet;
and the 6 years and 4 months are the level of the descent.

The Mystery of Father Jacob Being Blessed

This is the meaning of the saying that our Father Jacob
was not blessed until he was 63 years old.
Until then, all the graces were concealed.
When he reached the age of 63, a breakthrough happened
and they became revealed,

The letters of Jacob
(yud ayin kuf bet),
rearranged, spell *beckia,*
which means a breach or breakthrough.

Each of these 6 years includes 10;
thus they total 60.
They are the 6 spheres of the
Crown, Wisdom, Intuition, Knowledge,
Grace, and Strength.

There is also the top third of Beauty,
which is 3 extra years, one-third of 10 years.
Altogether they total 63.
This is the mystery of the Divine Name 63
(abbreviated as SAG).
This is *the numerical metaphor for* Intuition.
For, Intuition expands until the chest of the Little
Face, when he reached 63 years, as we have seen.

The Function of Enveloping Light

Afterward,
these graces ascend and return as enveloping light,
so the Little Face will have the capacity to receive
from the after-impressions of the Father and Mother
who are face-to-face.

Initially,
when these spheres descend,
the graces are hidden.

Just as *the realm of* Creation
does not receive directly from Emanation,
and can only receive through a veil,
in the same way,

the Little Face can only receive
from the Father and Mother through a veil.

For these *descending* grace *energies*
and his *very own* mind states are all hidden
in the veil of Endurance, Elegance, Praise, and the Base
of the *Supernal* Mother.

This is the meaning of the prayer:
"I form the light and create Darkness."[2]
The one who forms light is revealed;[3]
as it says "create Darkness,"
for he is a veil.

For until the chest of the Little Face,
all the graces descend concealed,
and from the chest downward
they become revealed for his own use.

After they have been revealed,
these graces return as enveloping light
in order to illuminate him in the way of Emanation,
without any veil at all.

The Mature Divine Child

Now, we will return to what we have discussed.
In their descent and their return
are 12 years and 8 months.
Four additional months are needed to complete 13 years.

These 4 extra months come from the hidden third,
which returns as enveloping light,
and "one day" is the light between
half of Beauty of Intuition
and the skull of the Little Face.
Thus, there are 13 years and one day.

There is another way to explain this.
We know,
the time of nursing for a child is 2 years.
In the 4 remaining years,
two parts of Endurance and two parts of Elegance
of the Mother enter the head of the Little Face;
thus, we have 6 years.

This is the meaning of the status of children
from *the period* of 6 years and one day,
for this is when the lower part of the Base of the Mother
begins to enter Knowledge of the Little Face.
A part of this Knowledge has entered this being
by the time he is 6 years old; thus
(as far as Jewish religious law is concerned)
if he buys something it is considered bought.
This only refers to objects that can be moved,
for they correspond to the Six Directions
(corresponding to the six sefirot
in the center of the Tree of Life)
who move from Mercy to Judgment
and from Judgment to Mercy according to our actions.

From 6 years until 9 years are 3 more years,
and now the two thighs of the Mother,
who are called Endurance and Elegance, Praise,
and the top part of the Base of the Mother enter.
This measure *[of the Base]* is only two-thirds,
instead of three,
for one-third was used in the extra first day after the 6 years.
Now this being is called a mature child.

When the second third of the Base of Intuition
enters Knowledge of the Little Face,
this makes 9 years and one day.
At this time *(according to Jewish religious law)*
his *sexual* intercourse is considered intercourse,
since total Knowledge has entered him.
However, this intercourse does not
impregnate a female until he is 13 years and one day,
which is the mystery of the graces that rise as reflected light.

The 3 years refer to the rising of one-third of Grace
of the right arm to Wisdom
and one-third from the left arm to Intuition.
The second half of a third goes into Knowledge.
This is called 3 years.

The fourth year refers to one-third of Beauty
that has been hidden, and is now revealed,
ascending to the Crown of the Little Face.

These are 13 years and one day.
One day is between
half of Beauty within Intuition
and the skull of the Little Face.
He descends from his place until there.
This is one day.

Or we can say, that this little bit that ascends,
the extra half of a third that is revealed
in Beauty of the Little Face,
ascends to his Crown,
and this little bit is called one day.
However, the Feminine is less than half of a third in her Crown.
Thus, 13 years and one day are complete.

CHAPTER 9

The Developmental Stages of the Feminine and the Little Face

READER'S NOTES

The Three Stages of Development

(SEE NOTES FOR FIRST AND SECOND CHAPTERS THAT ELABORATE ON THESE CONCEPTS)

1. First gestation
2. Nursing
3. Second gestation/completion of maturation.

"And You Give Life to All"

This chapter concludes with the idea that the scripture that refers to God as the One Who gives life to all is actually referring to the relationship of the highest archetypal entity in human eyes as being the receptacle and transmitter of the Infinite. The Ari also affirms, in this short discourse, the great need for an intermediary between human consciousness and God. The conceptual idea of God in this mystical system refers to the ultimate idea of Divinity being transcendent Infinity.

A practitioner must have the courage to take a great leap of conscious faith to enter into a relationship with the Infinite. And it is through understanding and visualizing the cosmic reality map of the Tree of Life that one enters the doorway to this Beneficence.

The Developmental Stages of the Feminine and the Little Face

The Three Stages of Development

Now, we will explain the embodiment of
the Feminine of the Little Face,
in three stages; *and they are as follows:*

1. when the Little Face is in the womb *(Ibur)*, which is three within three;
2. the Nursing stage *(Yanika);*
3. and the Second Pregnancy of the development within the Little Face, which *is the creation of the* Feminine.

We previously discussed,
that the Great Face is the soul *(neshamah)*
for all emanations.
This Great Face expands
and is enclothed in everything.
We also explained
that the Father and Mother reach *(upward)*
until the top half of Beauty of the Great Face,
and that the Little Face and the Feminine
are below that point.
In the First Pregnancy *(gestation),*
we explained,
that the Great Face raises
Endurance, Elegance, the Base, and the bottom half of

Beauty, and incorporates them within Grace and Strength
and the top half of Beauty.

At this moment, the Little Face *enters into the state of* three within three. The Feminine,
who *at this stage is* but a point alone,
is nurtured through this process, and grows to the measure
of the Base of the Little Face, who is called Israel.

We know that the Base is called *rovea Yisrael,*[1]
"one-fourth of Israel," meaning to say,
one-fourth of Beauty is the measure of the Base.
For the measure of the body is four covenants;[2]
and the Feminine is one-fourth of the Base.

Thus, when the Base and the Feminine ascend
and are enclothed above in half of Beauty,
as we have seen,
the Base grows as large as the measures of Beauty.
Then, Sovereignty grows
and becomes as large as the measure of the Base,
who initially was one-fourth of Beauty.

Afterward, during the Nursing,
Sovereignty evolves to be as large as Beauty itself.
After mind states develop,
she continues growing until
she becomes a complete entity.

Know: From *the lower* half of Beauty of the Great Face
until the end of the Base of the Great Face,
this becomes the soul *(neshamah)* for the Little Face;
and the Crown of the Base of the Great Face becomes the
soul *(neshamah)* for the Feminine of the Little Face.

We find, the Great Face expands
and is garmented within the whole of Emanation,
and the Infinite Neverending Light *(Ein Sof)*
enters the Great Face.

"And You Give Life to All"

Upon this, the scriptures *resound:*
"And you give life to them all."
For He is giving life to all dimensions
by being clothed within them.

CHAPTER 10

A Discourse on Jacob and Moses and the Base of the Father

READER'S NOTES

The Function and Meaning of Cosmic Energy Exchange

This concerns the five powers and the five graces, their emanation, and purpose. The proof text for this intra-Divine synthesis of energy between Divine male and female forces is the scripture "For the Lord is a God of knowledge." This means, Divine manifestation results from synthesis. The word *Knowledge (Daat)* refers to the "concealed" *sefirah* that is positioned between Wisdom and Intuition. Its meaning is the harmonious union of two opposing forces, that is, Wisdom and Intuition. Thus, the exchange of cosmic love energy between the Father and Mother is, at the same time, the harmonizing between the rational (Wisdom) and the intuitive (Understanding) through experiential knowledge.

The Creation of Jacob

The Ari shifts the narrative of cosmic archetypes into a discussion of the meta pre-creation of the future-to-be patriarch of Judaism: Jacob. This is a unique situation in cosmic evolution. For one, we see the creation of the cosmic male embryo resulting from the exchange of powers and graces. At the same time, Divine forces are embedding

into its system the future emergence of Jacob. The proof text for this process is from Isaiah, "Then shall Your light break forth as the morning." And from Genesis, "And Jacob had barely gone out." The Isaiah text is an appropriate proof for the discussion of the creation of Jacob. Why the Ari used the second scripture is a mystery. It refers to the moment when Jacob rushes out of Isaac's tent at the moment his brother Esau is about to find out that the firstborn blessings have already been given to Jacob.

In this text, the first quote is linked to the cosmic act of the Divine Father sending light to the male embryo and the second quote may be linked with the following idea of this paternal light being reflected back to illuminate the countenance of the micro-masculine embryo. It is still enigmatic (or paradoxical) and peculiar to compare Jacob's escape from his brother to one of the stages of the prehistorical creation of his own self. The narrative concludes this section with the creation of Rachel as an embryonic link to Jacob and the Little Face/ Feminine creation.

How Divine Names Manifest within the Divine Mother and Male Embryo

Again, the text reads as if the micro-masculine has crossed the gender line and has become pregnant with the meta-embryos of the biblical soulmates Jacob and Rachel. In this mystical narrative Jacob and Rachel are revealed as Divine siblings, conceived and developed within the "being" of the microcosmic-masculine, the Little Face.

The question that comes to mind is, why the conception of cosmic Jacob and Rachel results within the archetype of the miniature Divine male instead of within the womb of the Divine Mother or other Divine Feminine centers, such as Sovereignty?

The Mystery of Prophetic Vision within the Evolution of the Cosmic Archetypes

One ought to note the earlier talmudic tradition (paraphrased), "Moses prophesied from a luminous crystal and all the other prophets of the biblical tradition prophesied from the state of an opaque crystal." To paraphrase another talmudic tradition, "The difference in prophetic expression is that Moses prophesied with the code word 'This' *[zoat]* and all the other prophets prophesied through the code word of 'So' *[ko]*." In this discourse the Ari is implying that Moses' visionary status was rooted in a Divine male center. Thus, to paraphrase the Midrash, "Moses was able to prophesy in a waking state and all the other prophets and prophetesses could prophesy *only* in a trance/dream state. The Ari is equating Moses' prophecy with a masculine transmission. Other prophetic visions, whether they were experienced by men or women, are perceived as Feminine-derived prophetic vision.

All Souls Are Linked to Other Souls

In this section, the prophet Moses is linked to the two sons of Adam. The origin of this revelation is the following question: When Abel was killed by his brother Cain, his soul was left in a state of cosmic indecision. This is the state when a soul hovers between death and rebirth. Abel's soul needed a cosmic restoration. Who would have the capacity to activate this restoration? Only another soul who was intrinsically linked to his soul. The Ari declares that it was the soul of Moses who was the catalyst for the realignment of his ancestor's soul condition. The Ari further claims that the third son of Adam (Seth) is also linked to the soul of Moses. Thus, Moses becomes the continuing link for the tradition of Adam. Why is this so? It is through Moses that the Divine word is transmitted by the giving of the Torah at Mt. Sinai. And it is through the Torah that the world is put into a spiritual order. At the moment of Sinai a *tikkun olam* manifests and the disalignment

(as it were) of Adam and Eve is corrected. Thus, it is through Moses that the children of Adam and Eve are restored to their original status on the map of the Tree of Life. These thoughts are my speculations, based on many years of study and meditation upon these subjects.

Why Did Abel Have to Die?

The narrative takes an astounding turn in declaring that Moses is linked to Abel.

The Ari makes three shifts: Moses, with his prophetic capacity, restored Abel's "sin." What sin did Abel commit? Was it offering animal sacrifices? There's no evidence to support that view. As a matter of fact, it was Abel's sacrifice that was accepted over Cain's, as is evidenced in the original biblical text.

Rather, according to the Ari, Abel could envision the creation of Jacob and Rachel in the cosmic dimension of meta-prehistory and so he tried to circumvent a cosmic law. Abel envisioned Divine light illuminating the creation of Jacob as a direct process of creation. The creation of Rachel was envisioned as God's Presence, the *Shechinah*. However, the way She received light was in a cyclic, roundabout way, a reflective path through the embodiment of Jacob. Abel was convinced that the *Shechinah* should be a direct receiver of Divine light instead of the indirect route through the embodiment of Jacob. Through his cosmic mind vision, Abel *redirected* (as it were) Divine light from Jacob's path in order that the Rachel-*Shechinah* paradigm receive light directly. In the view of the Ari, this was a cosmic transgression. For Abel assumed the Divine Father/Mother role. It would appear that Abel in his cosmic vision was taking on what he thought to be the rights of the *Shechinah* as Rachel.

The Ari is implying that Abel—the human being—is transformed into a demigod, a being who enters cosmic space to bend light waves in a new direction, so that a cosmic archetype will be formed auspiciously. Abel, after his death (by his brother's hand), would remain in cosmic limbo for the cosmic iniquity of changing the direction of light

to benefit the Divine Presence who was embodied in the creation of Mother Rachel. In the eyes of the Ari, Abel, the first victim in human history (according to the Torah), becomes transformed into a transgressor-preemptor of cosmic law!

This interpretation was unheard of in the history of biblical exegesis. In the best sense of Mystery traditions, the Ari is declaring that the biblical story of Cain and Abel is not at all what it seems to be.

It was not until Moses arrived, who included Abel within the soul root of his being, that Abel was restored to his place on the cosmic "pantheon" of the Lurianic Tree of Life. Why is this so? What did Moses actually do to warrant the title of "restorer of ancient souls"? It was Moses who prophesied directly from God in a waking state, in a face-to-face relationship. Thus, it was Moses' soul that would realign Abel's soul from the cosmic mishap of attempting *to redirect circular light into direct light.*

The Ari's philosophy of incarnate and reincarnate souls is based on the principle that all souls of the past influence the souls of the present. Or, if they do not influence other souls, then they are being restored or realigned by present or future souls who have qualities these earlier souls lacked.

A Discourse on Jacob and Moses and the Base of the Father

We have explained before
that the image *(tselem)* of the Mother,
and the last two letters, lamed and *mem*,
of the word *tselem*,
belong to the head of the Little Face.
The image of the Father
is *imprinted* on the head of the Little Face.
This is the secret of Wisdom and Intuition.

The two Crowns (Wisdom and Intuition)
are enclothed within Endurance, Praise, and the Base
of the Father.
From these two Crowns are created the *tselem*,
which is the actual image of the Mother.

Afterward,
Endurance, Praise, and the Base of the Father
garment themselves within
Endurance, Praise, and the Base of the Mother:
Intuition of Wisdom within Endurance of the Mother,
and Intuition of the Mother within Praise of the Mother.
Thus, two categories of Intuition are created.

As it is written, "For they are a people of no understanding."[1]

Then Wisdom of the Mother enters into
the quality of Praise of the Father,
and Wisdom of the Father *descends into the quality of*
Endurance of the Father.
Thus, they *attain* two Wisdoms:
"Wisdoms cry aloud in the street."[2]

The Function and Meaning of Cosmic Energy Exchange: The Five Powers and the Five Graces, Their Emanation, and Purpose!

The five Powers of the Father become
transformed as the Graces for the Mother,
and the five Powers of the Mother enter
the Base of the Mother.

From the five Graces of the Father,
and the five Graces of the Mother
that have been transformed
into the Powers of the Father
enter the Base of the Father.
These are also the two categories of Knowledge.
As it is written "For the Lord is a God of Knowledge."[3]

Endurance, Praise, and the Base of the Father
garment themselves in
Endurance, Praise, and the Base of the Mother.

The Base of the Father is masculine,
and is lengthy;
the Base of the Mother is feminine
and is diminutive.
When the Base of the Father enclothes himself
within the Base of the Mother;
since the measure of the Mother's Base
is one-third,[4]
the Base of the Father extends beyond
the Base of the Mother,
and two-thirds of the Father's Base is revealed.

Thus, the Base of the Father
continues to the end of the
Base of the Little Face.

As it says in the scriptures: "Mist of mists" *(hevel hevalim)*,"[5]
this means the mist or breath includes two.
For the breath that emanates
from the Base of the Little Face contains two breaths:
one *emanating from* himself and
one from the Base of the Father.

The Creation of Jacob

This great light *contained within* Graces
in the Base of the Father
is garmented within the Beauty *aspect* of the Little Face.
This is a revealed light that bursts forth
and emerges from the face to the belly of the Little Face;
and in that place, Jacob is created.

Jacob is an expression meaning a breaking forth;
as it is written,
"Then, shall Your light break forth as the morning."[6]
"And Jacob had barely gone out."[7]
There are two going outs;
two breakthroughs of Jacob.
The first one is the light within the Base of the Father
that breaks through *[the Mother's Base]*
and enters the Little Face.
The second breaking through occurs
when the light reflects back.
It *emanates out of* the belly of the Little Face,
ascends and reflects back upon his face.
The back *(external aspect)* of Jacob corresponds
to the face of the Little Face,
from the chest and below.

In the same way,
Rachel emerges from the back of the Little Face,
standing back-to-back from the chest and below;
for in this place the Base of the Mother is completed,
and her light emerges.

How Divine Names Manifest within the Divine Mother and the Divine Male Embryo

The *Divine Name numerically* referred to as M A(= 45),[8]
spelled with *Alephs,*
manifests within the Little Face.

In the expanded spelling of
V A V the Aleph is in the center,
and its place is in the middle third
of Beauty of the Little Face,
corresponding to the place beneath the chest.

After the Base of the Mother is complete,
this Aleph becomes revealed as
the *Divine name of* A H Y H (E'h'y'e'h'),
this is mystery of the blood of the human
within the human *(HaDam beAdam).*[9]

The name A H Y H spelled with *the letter Heh*
is *considered* the central channel,
as we know, *and this Divine Name* is numerically 151.

By adding to this *numerical account*
the Divine name itself, it is considered as one digit;
thus *the final equation becomes* = 152.
The letters *nun kuf bet = 152 in Hebrew* and
can also be spelled *NeKeV,* meaning "a hollow."
For, in this place a hollow is created.
Light emerges,
and enters the Little Face
from within the Base of Mother.

The second explanation is,
that this name 151,
when *the entire word is counted as 1,*
is also 152, which is *the word for* "pierced"
(*NoKeV,* a tunnel or piercing through).

The light emerges from Rachel *from within*
the back of the Little Face,
because this is her place.
She is called the lower *heh.*
Then the hollow *(Ne Ke V)* we mentioned
embraces the lower *heh* and becomes N K V H
(*NeKeVaH,* female) in the back of the Little Face.

There is one wall for these two:
thus, a severing is needed.
However, Jacob has a separate membrane
outside the wall of the Little Face,
and there is a detachment between
the Little Face and Jacob.
The light of the Father, which emanates
toward the Little Face, is called Jacob.

However,
the light impression that emerges from the Base of the
Father enters the belly of the Little Face, within,
and this is the mystery of our teacher Moses.
This is the meaning of the saying[10] that,
"Moses is within and Jacob is without."

Now we will explain the five stations of Moses.

1. The first station is in Knowledge of the Little Face,
because that is where the Base of the Father is.

2. The second station is the uppermost third,
which is concealed,

for there is a very broad place between the arms,
more so than in Knowledge.

This is the second category
where the Base of the Father expands.
Related to this category it says,
"Moses hid his face";[11]
he was fearful to gaze,
for the station of concealment was in that place.

3. The third station is the middle third of Beauty,
after the Base of the Father has emerged
from the Base of the Mother;
and this is where Moses attained prophecy.
The *Zohar* explains,
"The prophetic station of Moses
originated from the *primordial* masculine,
and all the other prophets *originated their prophesy*
from the *primordial* feminine."

The Mystery of Prophetic Vision within the Evolution of Cosmic Archetypes

For Moses prophesied from the Base of the Father
within the Little Face.
All the other prophets prophesied
from the Base of the Mother,
while they were within the Little Face.

4. The fourth station is the place where the Base of the Father enters the Base of the Little Face.

This is the station of Seth *(Shin Tav)*.[12]
This is the meaning of the scripture that says,
"genitals uncovered."[13]
This is Seth, the place of the Base.
When the foreskin *(milah)* is removed from the Base,
the light that is *embodied therein* is revealed.
This is *the meaning,* "Seth exposed."[14]

5. The fifth station of Moses is the *hevel* (mist)
that emerges from the Base of the Father
and *envelops* the Base of the Little Face.
This is the extra light called *hevel,*
referring to Abel, son of Adam.

All Souls Are Linked to Other Souls

This is the secret of the name of Moshe *(Mem Shin Heh),*
which is a mnemonic for Moses, Seth, Hevel *(Abel).*

Why Did Abel Have to Die?

Hevel (Abel) committed an iniquity by gazing
upon the *Shechinah (Divine Presence).*
He wanted to redirect the light that emerges from the
Base of the Father and bursts through and emanates
toward Jacob.
Abel wanted to redirect this light around to the back side,
and to give this light to Rachel, who is called the
Shechinah.
He wanted to illuminate and gaze upon
the *Shechinah* from the light that was intended for Jacob.

CHAPTER 11

A Discourse on the Generation of the Desert, and Binah *and* Tevunah. *The* Mem *and* Samech *in the Tablets Were a Miracle*

READER'S NOTES

The Generation of the Desert

The term "desert generation" refers to the Children of Israel who were freed from Egyptian slavery and journeyed through the desert for forty years. They are called the "desert generation" because they did not enter the land of Canaan.

The Ari links the bonding of the Little Face (the miniature Divine male) and the Feminine (the miniature Divine female) to the Patriarch Jacob. He continues to link the Little Face and the Feminine to the creation of Adam and Eve, who were created, according to one Midrash, as back-to-back Siamese twins. The Israelites who entered the land of Canaan were considered as having a back-to-back relationship with God. This indicates a relationship whose function is protection from external forces. This means being alert in all directions.

Why Did the Generation of the Desert All Die?

This discourse is a meditation upon the generation of Israelites who participated in the exodus from Egypt but who did not merit entering the holy land of Israel. The Ari compares them to warriors who live in constant existential knowledge. Everything they do is based on the here and now. They did not have the capacity to apply their experiential knowledge to the next step, which is transcendent intuition. They lacked intuitive powers. Thus, they died before reaching the land—this means before attainment of full realization.

Why Does the Desert Generation Die?

The desert generation dies because they are too dependent upon the external sustenance of the Base of the Father. Once there is a cosmic withdrawal, all those who are linked to this transmission disintegrate. The obvious question is: Why does the Father remove himself from the situation? In other words, why does God really want the generation to be extinguished? I would like to infer from this discourse the concept of parental withdrawal from a child for the sake of generating autonomy. The child in question is the nation of Israel. The state of the nation was based on its dependency on the miracles they experienced from the moment of the ten plagues, the splitting of the Reed Sea *(yam suf)*, the receiving of the Torah at Sinai, the receiving of ***manna*** during their journeys through the desert, overcoming adversarial nations, and countless other miracles recounted in the Bible. Israel became a miracle-dependent nation, unable to generate the autonomous powers of a sovereign nation. There needed to be a Divine withdrawal for the sake of generating independence for the coming generation.

The Children of Israel had to learn to make their own decisions. They had to be weaned from Divine luminosity. This weaning meant the demise of a generation. The Desert elders' realization for autonomy was through their children; those who entered and conquered the land.

The Ari then reverts back to his original discussion of the meta-creation of the Patriarch Jacob by the transmission of the Divine Father/Mother.

The Link Between Jacob, the Desert Generation, and the Mystery of Why Moses Was Chosen to Lead the Israelites Through the Desert

The Ari reveals three ideas: The "desert generation" is linked in an intrinsic way to the fundamental basis of the quality of Knowledge within the presence of the Patriarch Jacob. Jacob receives light from the energetic transmission of the Father. Moses, who is intrinsically linked to the innermost quality of the Base of the Father, dies as soon as the Father withdraws cosmic energy. *This* is the moment before the Israelites enter Canaan.

The Three Manifestations of the Divine Mother

1. Active lover
2. Autonomous being
3. Nurturing being

Gender Transformation and the Divine Mother

The Ari continues his cosmic narrative by discussing the continued influence of the mother upon her children through three ways. The Ari is not addressing the physical nurturing of the mother for her children. He is referring to the intra-Divine forces and influences channeled through this Divine Mother principle. Spiritual-psychic sustenance comes from the channels of the cosmic Tree of Life. Two of the primary vehicles for this cosmic flow are channeled through Hebrew letters and, specifically, the primary Divine Names that

consist of certain Hebrew letters. Thus, these are the three ways the Divine Mother influences Her children: (1) through the channeling of the *sefirot* of the Tree of Life; (2) through the powers of the various Divine Names, including the Tetragrammaton (YHVH) and the name of redemption (EHYH); and (3) through the intrinsic forms of the three primary letters of the Divine Name. They are: (1) The letter yud = Y; (2) The letter heh = H; and (3) vav = V = YHV (y'u'd'-h'e'y'-v'a'v').

Gender Transformation

The Ari concludes with an eye-opening comment concerning the three stages of the Divine Feminine. When She is in union with her cosmic partner, she is the essence, the embodiment of Femaleness. When She receives from the Divine Masculine (the Little Face) in Divine intimate play, She is the embodiment of the Divine Lover/Woman. However, when She manifests the role of mother with a child or children, then the Mother is transformed into masculine energy. When she takes charge of child-rearing, during the nursing phase or nurturing stage, she is called the embodiment of the masculine quality of the Divine Mother.

The Gay *Tikkun*— A Meditation Upon the Restoration of a Soul

This is by far the most controversial section of the cosmic narrative of the Tree of Life. The Ari links the previous passage describing the masculine aspect of Motherhood to homosexual acts. As far as I can perceive, the Ari is linking the nursing mother, who becomes masculine by nursing her child, to the homosexual act of oral sexuality, leading to sodomy.

He then analyzes the cosmic malfunction resulting in such acts through (1) a linguistic-numerical meditation upon Divine Names, (2) the concept of memory, and (3) the Hebrew word for "legs."

In the medieval, esoteric orientation of the Ari, the male homosexual act (sodomy) is really an attempt to draw down (as it were) great light, and the receiving party, it would seem from this text, cannot bear this luminous transmission and is "spiritually disintegrated" within. This circumstance calls for enormous austerities, including fasting, contemplation, and visualizing the many permutations of Divine Names in order to activate a reawakening of the spiritual essence.

The meditation that follows in this discourse is a highly complex visualization and linguistic mathematical computations. Only a very highly trained adept of *Kabbalah, meditation, visualization,* and *mathematics* could actually practice this sort of meditation. This leads me to conclude that this meditation was transmitted to one of the Ari's closest disciples. This also leads me to believe the origin of a much-circulated comment among traditional orthodox European and Middle Eastern kabbalists, to the effect that a novice of Lurianic Kabbalah *(limud kitvei Ha Ari-el)* should not initiate their studies from "The Gate of Principles," which is the source text for this volume. Why? According to a number of European and Middle Eastern kabbalists, the student should skip to the official "First Palace" of *The Tree of Life*. They say, "'The Gate of Principles" is but a concise overview of the entire Tree and should be studied at the conclusion of *The Tree of Life*." One can now see how crucial this text is to understanding the early Kabbalah of Isaac Luria. There are too many prototypical teachings and meditations discussed in these pages. Many of these prototypical teachings are the source ideas elaborated upon in many of the other volumes of the Lurianic oeuvre.

It is for this reason that the final editors and publishers of *The Tree of Life* inserted this text as the first Gateway. This was in spite of their knowledge that sections of this text were sensitive and controversial.

Hebrew Letters *Mem* and *Samech:* Their Stations on The Tree of Life

The Ari links these symbolic letters, *mem* and *samech,* as being either in union or being autonomous to the Tree of Life. The Hebrew letter *samech,* equaling the Number 60, corresponds to the six upper *sefirot* of the Tree of Life. The letter *mem,* equaling Number 40, corresponds to the lower four *sefirot* of the Tree of Life. Thus, these two letters are considered to be miraculous, as they were engraved in the tablets of the Ten Commandments. They are miraculous because they symbolically represent in the Lurianic view the totality of the Tree of Life.

A Discourse on the Generation of the Desert, and Binah *and* Tevunah. *The* Mem *and* Samech *in the Tablets Were a Miracle*

We explained
that the Little Face and the Feminine
are connected with one wall between them.
However, Jacob has a wall for himself.
We can now understand the meaning of
what Moses said to the nation of Israel
as they entered the land:
"And you, who adhered to the Lord your God,
every one of you, are alive this day."[1]

When it is written, "the Lord your God,"[2]
this refers to the Little Face and the Feminine.

The Generation of the Desert

The Israelites who were entering the land
were on the level of adhering back-to-back.
This is the meaning of *the scripture*
"you, who adhered to the Lord."
However, the generation of the desert
was called *a dor dea,*
a generation filled with Knowledge *(Experienced).*

For they were the station of Jacob,
and were not adhering to one wall.
Thus, they all died in the desert
and did not enter the land of Israel;
for Moses was a shepherd for them.

Why Did the Generation of the Desert All Die?

With this *discourse* we can understand
the many reasons why Moses was their shepherd,
and why they were called a generation of Knowledge,
and why they were called a generation of the desert,
and why the *Torah* was given to them,
and why they remained forty years in the desert,
and why Moses could only find among them
anshe chayal, warriors,
and could not find among them *nevonim,*
individuals of Intuition.[3]

The idea is *as follows:*
the Base of the Father extends beyond
the Base of the Mother, and becomes
revealed from the chest and below,
and there, in that place
(the Divine Archetype) Jacob emerges.

Just as Leah emerges
from the back *(external aspect)* of Knowledge
contained within the Little Face,
in the same way from the back of Knowledge of Jacob
emerges another aspect of Leah, the Feminine *(partner)* of Jacob.

The Link Between Jacob, the Desert Generation, and the Mystery of Why Moses Was Chosen to Lead the Israelites through the Desert

Now, we will explain why this generation
was called a generation of Knowledge.
They emerged from the Knowledge *(embodiment)* of Jacob.
When the Base of the Father *departed from* him,
the entire generation who drew *sustenance*
from that *source* were extinguished.
Moses' root *(essence)* came from
the Base of the Father;
thus, he *became* the shepherd of the desert generation.
For Moses is from within, and Jacob is from without.

Moses spoke to those who would be entering the land,
and told them "You, who adhered to the Lord,"
meaning to say *(adhering to the quality of)* Beauty,
"every one of you are *still* alive,"
and will be able to enter the land.

However, Moses *originated* from the Base of the Father,
and the generation of Knowledge *originated,* too, from that place;
thus, when Moses died, they all died.

They were the station of Wisdom;
and so Moses did not enter,
and they did not enter the land;
thus, the *Torah* was given to them.

For the *Torah* comes from the Base of the Father,
which bursts forth as emerging light;
and this happened in their time because they also burst forth
(from slavery in Egypt to the revelation at Mt. Sinai).

They remained forty years in the desert.
Why?
For the Divine Name Number 72
spelled with Yuds[4]
(Yud 'HeY' VYv' HeY'—
the Y corresponds to the Hebrew Yud)
manifests within the sphere of the Father,
who is Wisdom.
Within this name are four Yuds,
which are numerically 40
(the Hebrew letter yud is equivalent to Number 10).

Moses found, within
this generation of Knowledge, valiant warriors.
For the word *valiant (chayal)* is numerically 48,
which can be divided as 24 plus 24;
this is the two-thirds of the Base of the Father
revealed from the chest.
The *Divine* Name *spelled out to equal* 72 is three 24s.
The two-thirds that are revealed are 48,
the numerical equivalent of the word *chayal.*

Intuition and Insight

However, *those who understood (nevonim),*
who come from the sphere of Intuition;
these he could not find in the nation.
For the Base of Intuition does not serve
Jacob at all; it only serves
the Little Face and the Feminine
(who are the Divine archetypal sources
for the embodiments of Jacob and Rachel).
Jacob emerges as a complete construct *(partzuf)*
by himself with a wall that is separate
and does not adhere to the Little Face,
for when he is alone *sustenance is* received
from the Base of the Father.

The Little Face and the Feminine
both *emerge* from the Base of the Mother.
This one obtains five graces,
and this one obtains five powers.
They emerge together, connected by one wall,
and thus, they need a severing.
And know:
There is a large *daled* and a small *daled*
within the *Shechinah,*
the upper (daled) being Leah,
and the lower (daled) being Rachel.
The Mother also has these two *daleds.*
There is an upper *daled* of *Binah*-Intuition,
and a lower *daled* of *Tevunah*-Insight.
Each of these has ten *sefirot.*

Within the masculine are also these two stations.
The measure of the Little Face *begins*
from the chest of the Mother and below;
thus, Rachel is opposite him from
the chest of the Little Face and below,
as we have seen.

Just as there is a Jacob below,
correlated to the lower quality of the *Shechinah,*
so above, in his place,
another quality of Jacob emerges
from the Base of Wisdom.

Just as there is the mystery of Knowledge[5] above
within the Father and Mother *during* union,
so below in the union of *Tevunah*
with the lower station of the Father,
there is another manifestation of Knowledge.

Below within the *Shechinah*
there are two stations.
And just as the two higher stations
are *considered* as one,
so the two lower stations
are considered as one.
"For the Lord is a God of Knowledge."[6]
"Behold there were twins";[7]
This station refers to the lower Jacob *who manifests*
from the chest and below,
and together they will be pure *(tamim)* twins *(taomim).*[8]

This is the other Jacob
who is equal with the head of the Little Face,
and from the beginning
of this manifestation until completion
he is no longer called Jacob
but Israel.

From the place where Rachel emerges,
Jacob also emerges, *however,* in front.
Jacob has union with Rachel,
and Israel has union with Leah.
The *Zohar* writes,[9] "And he slept with her."
It does not mention Jacob,
because the intention is that "he" is
now the embodiment of Israel.

The Three Manifestations of the Divine Mother

And know: The sphere of Intuition has three stations:

1. When the Mother is embracing the Father, she is called *Binah*/Intuition.
2. When she is not in union with the Father, and stands alone, she is called *Tevunah*/Insight.
3. When she descends and expands below into the Little Face, she is also called *Tevunah*/Insight.

When the Little Face rises above,
he is called *ish tevunot yedalena,*
"A man of Intuitions will draw it out";[10]
which means he is drawing her up.[11]

This "man" is the Little Face,
and "Insights" *(tevunot)*
means the sphere of *Tevunah* who rises with him.
When she is rising with him, it is said, *yedalena,*
"will draw it out," meaning to say
"raising her up" [with him].

After the Little Face ascends,
*Binah/*Intuition unites with the Father.
Then these two *tevunot/*Intuitions
become *binot/*Intuitions;
for they have risen to a higher level called *Binah/*Divine Intuition.
As the scripture says:
"For they are a people of no Intuition."[12]

Know,
the place of the Father is the letter Yud of Y H V H.[13]
The point of the Yud is called the Great Face.
The letter yud spelled as a word contains three letters:
yud, vav, daled.
If the yud (10) meets (with a clash) the *vav* (6),
this generates a multiplication equaling
10 times 6, which is 60, *samekh.*
Then the *yud* (10) collides with the *daled* (4),
generating 40, which is the letter *mem.*

When the Mother (*Binah*-Intuition)
embraces the Father (Wisdom-*Hochmah*),
this state is called sealed *mem* (another version says *samekh*).

She receives all the illuminations and seals them within her.
The head of the *vav* is leaning next to the *daled,*
since the Father is sending a flow to the Mother.

When the Father is not sending a flow to the Mother,
meaning to say she is not in union with him,
and she is hovering over her house,
then she becomes an open *mem.*
This indicates a *mem assertively* influencing;
she is sending a flow *of sustenance* to the house.
This is the mystery of the letters *mem samekh*
mentioned in the *Zohar*[14]
(the open *mem* and the closed *mem*);
referring to *Binah*/Intuition.

This is also the mystery of the letters *vav* and *daled.*
When they are *manifesting* within Wisdom,
which is connected with the word *yud (yud-vav-daled),*
then the *vav* is before the *daled.*

When they manifest in Intuition,
which is the letter *heh,* the *daled* comes before the *vav.*
The image of the *heh* is actually
a configuration of the Hebrew letters—daled vav.[15]
However, when the *vav* is under the *daled,*
which is the mystery of the letter *heh,*
as we demonstrated, then the *vav*
manifests without a Crown.

When the *vav* is before the *daled,*
which is the mystery of the word *Yud*
since the word yud is spelled out yud-vav daled
thus, the vav comes before the daled,
then her head inclines toward the *daled.*[16]

The meaning is,
when she is in union with the Father,
the *vav* has a head, which the Father is influencing,
this is the mystery of the head of the *vav*
that is placed next to her.

However, when the letter *heh* is manifesting,
she is not in union with the Father.
Then the *vav* does not have a head,
for the lights remain above;
this means the Father is not sending a flow to the Mother
(is not in relationship with the Mother).

The crown of the *vav* remains above the image
of the *yud who* stands behind the *heh.*

We have explained the secret of the letter *heh* like this:
When the heh is spelled heh-yud-heh
the yud comes before the heh.
"The wise one is within Intuition."
The vav without a head that is within the *heh*
expands and influences the entire Little Face until his Base.

We know (from previous *discourses*)
that Wisdom, Intuition, and Knowledge of the Feminine
parallel to the three upper aspects
of Endurance, Praise, and the Base of the Little Face.

Now, this *vav* in the *heh* of *Binah*/Intuition
expands within the Little Face until his Base.
Thus, we find the Mother is influencing
(the Divine manifestation
of the Masculine/Feminine union construct)
until Wisdom, Intuition, and Knowledge
of the Feminine *partner* of the Little Face
and no more.

Gender Transformation and the Divine Mother

Know: When the Mother is above
in union with the Father,
she is called Feminine,
the embodiment of the feminine
receiving from the masculine.
However, when she is
hovering over her children
and influencing them *(sustaining them)*,
she is called masculine.
Then she *becomes the* image of the male
who influences the female.

The Gay *Tikkun*—
A Meditation Upon the Restoration of a Soul

This is the meaning
of the circumstance of a male
who lies with a male;
because he is bringing down
the power of the Mother when She is above,
and also of the Father
Who is influencing the Mother up above.
He is bringing the energies down
until Endurance, Praise, and the Base of the Little Face.

This is also the secret of the word *zahor,* male,
which is numerically equivalent to
Yud' Heh' Vav' Heh' *(YHVH)* spelled with Yuds

plus
Aleph' Heh' Yud' Heh' *(AHYH)* spelled with Yuds.
The former is 72, and the latter is 161;
together, they equal 233,
which is also the numerical value of *regel,* leg.
This teaches us,
energy is brought down until the legs of the Little Face.
The Little Face does not have the capacity
to bear all these great lights;
thus, *his Divine Image is* completely annihilated,
and is uprooted from his *source;*
as it is written in the scripture, "And Bela died."[17]

Notes (*by the editors of the* Etz Haim):

And, if you will ask, is it not *true when*
the light of Intuition descends *toward* the Little Face,
there is no annihilation?
There is no comparison here, for in the latter case
the light of Endurance, Praise, and the Base of the Father
is enclothed within Endurance, Praise, and the Base
of the Mother, and they enter by *gradation.*
Thus, the Little Face is able to bear the light.
This is the mystery of the Divine Image *(tselem).*

However, the former process *(a man lying with a man)*
causes great light to descend all at once (!)
as two separate powers without containments;
this causes a dissolution of the *(tzelem of the)* Little Face.

Compassionate peace upon us.[18]

This is the mystery of the iniquity,
meaning to say, one is creating a confusion
within Her *(the Divine Mother principle).*
You *believe* you are
bringing the Mother upon Her children,
influencing them like a male to a female;
but actually you are making Her like a female
for you are sleeping with Her.

The *tikkun—restoration of one's soul*
as far as this situation is concerned, is to fast 233 fasts,[19]
completing the permutations

of the Divine Names Aleph' Heh' Yud' Hei' *(AHYH)*
and Yud' Heh' Vav' Heh' *(YHVH).*
For *within the manifestation of* those *Divine* Names
the iniquity was activated, and it was brought below.

You should meditate upon an intention *(kavana)*
to raise one aspect of these *Divine Names* every day.
In 10 days you raise the first yud (10) of the *Divine* Name
Number 72;
and so forth until you complete all 233 fasts.
Then, you have completed in *restoring*
all the *shattered* energies back to their *original* places.

The person who caused this situation
also caused a *misalignment* in the *external place*
of these Divine Names,
and he brought these external-posterior energies below.
Thus, the back also needs to be realigned,
and the backsides of these names are 184 and 544.[20]
Together, they equal 728.
This is the numerical value of *tishkach (tav shin kaf cheth),*
which means, "to forget";
as it is written, "Remember, don't forget."[21]
The word for "remember"
is the same as the word for male, *zahor.*
Memory *originates in* the face,
and forgetfulness originates from the back.
Three times 233
(the numerical equivalent
for regel—*thigh and* zahor—*to remember)* is 728.

Therefore, when you restore one part of the face,
intend to raise the energy and complete three parts of the back.

Thus, we find the first ten fasts,
we are fixing the first Yud of the Divine Name 72.
[Completing one aspect on the front completes three on the back];
thus, fixing 10 parts on the front fixes 30 parts on the back.
For the front of ReGeL is 1, and the back is 3 *regels.*
The last day of the 233 fasts,
you meditate to include all of them as one,
and to raise the entire face (which is 233)
and all the anterior aspects (which are 728),
in one moment *of meditation!*

This raises them all back
to the place of the Father and Mother.

Hebrew Letters *Mem* and *Samech:* Their Stations on The Tree of Life

Now we will return to the subject of
the Hebrew letters "Mem *and* Samekh" of *Binah/*Intuition.
Our teacher Moses attained the Intuitive *realization,*
when Intuition is the mystery of *samekh* [or sealed *mem*].
For this is the Base of the Father within.
However, Jacob, who is outside,
did not attain Intuition
except when she is the mystery of the open *mem,*

hovering over her house.
Our sages of blessed memory have said[22]
that the letters *mem samekh,*
which were engraved within the two tablets,
stood as a miracle
(the rings within these letters did not fall).

For there are two categories of Intuition,
which are *Binah* and *Tevunah.*
When she is face-to-face with the Father,
then she is called *samekh,*
corresponding to the six *sefirot*—manifestations of
Crown, Wisdom, Intuition,
Knowledge, Grace, and Strength within her.
When she is not in union she is called open *mem,*
corresponding to the four lower *sefirot*—manifestations
that enter the Little Face,
which are Beauty, Endurance, Praise, and the Base.

The Little Face also has these two categories,
and these two categories are called *vav* and *daled,*
as we have explained earlier.

They are the first 6 attributes we have mentioned,
whereby Endurance, Praise, and the Base of the Mother
enter the top third of Beauty of the Little Face
until the chest, and the 4 *sefirot*
Beauty, Endurance, Praise, and the Base within him.

But they do not have within them the Base of *Binah.*

And know: the 6 higher *sefirot,*
which correspond to the letter *vav,*
are one construct,
and the 4 lower *sefirot,*
corresponding to the letter *daled,*
are the second construct.

Above, there are also the letters
mem samekh of Intuition *(Binah),*
and they are two constructs.

The Little Face
[another manuscript version says the Mother]
consists of two constructs;
one construct of the 6 higher *sefirot,* called *Binah,*
meaning to say *ben-Yah* (son of Y'-a'-h');
and the second construct of the 4 lower *sefirot*
within him is called *Tevunah,* son and daughter *(ben u bat).*

Thus, the letters *mem samekh* in the tablets
existed as a miracle;
because the entire tablets
were the level of
Endurance and Praise of the open *mem,*
which is the lower *Tevunah.*
From her is created a complete construct
of all the ten *sefirot.*
Thus, the letter *samekh* above, which is the 6 qualities,
also became a complete construct of ten *sefirot*
within the Mother. Surely, this was a miracle!

Or, we can say:
just as *Binah*/Intuition has *mem/samekh* [or sealed *mem*],
and the 4 lower *sefirot* are the open *mem*
they are also called *vav/daled* in *Binah*/Intuition,
as we have explained previously.

The *vav* (Number 6) is the *embodiment of the* 6 upper *sefirot.*
The *daled* (Number 4) is the *embodiment of the* 4 lower *sefirot.*[23]
The open *mem* is called *Tevunah,*
for these are the 4 lower *sefirot* that are hers alone;
and they enter the Little Face.

We find that the entire construct of *Tevunah*
with all her qualities,
which are open *mem*, *samekh*, and the *vav* and *daled,*
were all created by these 4 lower *sefirot*
of Beauty, Endurance, Praise, and the Base of *Binah/*
Intuition.
Corresponding to the *mem* of *Binah*
is the *mem* of *Tevunah,*
which is below.
For she takes this *mem* from *Binah.*

The part of *Tevunah* that enters the Little Face
is only one half, which is her *mem,*
the 4 lower *sefirot* within her.
For all of *Tevunah* is the open *mem* of higher *Binah.*
Now we see that only one half of *mem* enters the Little Face,
and this is the secret of the *mem/samekh*
of the tablets, which is the totality of the Little Face:

the *samekh [sealed mem]* above,
which is the first 6 *sefirot*,
and the *[open] mem* below,
which is the 4 lower *sefirot* that are within.

The totality of this *mem/samekh*
only comes from half of the *mem* of higher *Binah*,
the half called *Tevunah*.
So half of this *mem* sustained the entire configuration
of *mem-samekh* in the tablets,
which is *an embodiment of* the Little Face.
This is why we say that it was a great miracle;
for they received their sustenance from half of the *mem* of
Binah.

Or, we can say from the mouth of the Mother
emerges a breath that envelops the Little Face,
completely,
and the only time this breath emerges
and envelops the Little Face
is when she is crouching over her child,
in order to give him sustenance and life.

When she leaves her house,
even this enveloping mist and breath impression
dissipates from the Little Face,
and, accordingly, it would not be possible
for the Little Face to stand except through a miracle.

This is why we say that the letter *mem* stood in the tablets by a miracle.[24]
The secret of this miracle
is that which gives sustenance and existence
to the Little Face and the Feminine
when the Mother leaves them
in order to be in union with the Father.
The ability to stand on their own
came from the *manifestation of the* Divine Name 45 (*Mem* Heh),
which is Yud' Heh' Vav' Heh' spelled with Alephs;
this name sustained and established the Little Face.

The name Aleph' Daled' Nun' Yud' *(Adonai)*
is numerically Number 65 (*samekh* heh).
This name *empowered* the Feminine to stand
(self-sufficiently).
These two *Divine* Names,
Number 45 plus Number 65, are equal to Number 110,
which is numerically equal to
the Hebrew letter *nun* (Number 50) and *samekh* (Number 60)
[50 + 60 = 110 = *the Hebrew word for "miracle": Nes*].

Thus, the *mem/samekh* in the tablets,
who are the *embodiment* of the Little Face,
stood through a miracle,
for *Nes*/miracle is numerically equal to the two names,
as we have shown above.

CHAPTER 12

The Construct of Leah and the Mystery of Tefillin

READER'S NOTES

The Emergence of Mother Leah

The Ari links the influence of the Mother to the creation of Leah who emerges from the Divine embryo. Paradoxically, the proof text is from the midrashic statement that Moses' prophetic vision of God was at the nape of God's neck, the point of nape where the knot of the head *tefillin* is placed.

The Mystery of Cosmic Hair

The long hair strands of the macro-Divine countenance awaken the micro-male embryo through caresses of the hair. The Hebrew word used here is *batisha*. Its normal definition is "whipping, clashing, and beating." In Lurianic cosmology this caressing of the cosmic hair is used as a metaphor for the extending of a continuum; an activating of energy for the benefit of lower dimensions and entities.

The Mystery of *Tefillin* Straps

The Ari is linking the common daily practice of wearing *tefillin* upon the arm and head to the idea of the macro-Countenance transmitting four levels of consciousness to the Divine masculine embryo.

Mother Leah and the Prophet Moses

Just as the biblical Leah is the embodiment of humility, likewise Moses, who ascended to the highest realms, was also considered humble. Thus, the Ari links the achievement of Moses to that of his great-grandmother Leah. They both achieved primal and spiritual leadership roles in the new nation of Israel: Moses as the political and religious founder and Leah as spiritual mother. What is curious is the fact that the Ari is not linking Moses with Jacob, his masculine counterpart, or with Joseph or Abraham. This teaching reveals the idea of the mutability of gender in the role of the wisdom transmission of the Jewish spiritual traditions. Leah is acknowledged as the spiritual counterpart to Moses.

The Creation of Mother Leah

The creation of Mother Leah emerges from the three channels of the Divine male Child (Little Face). In this narrative one senses ***again*** that the Little Face has crossed the gender line by giving birth in cosmic time to the matriarch of Israel, Mother Leah!

The Union of the Little Face with Leah

Jacob becomes "deified" through the symbol and cosmic archetype called the miniature Divine male: the Little Face. This may be the first time where there is a linkage between the times of the day, sexual unions, and the two soulmates/wives of the Patriarch Jacob. It is also the linking of morning, afternoon, and evening prayers to the cosmic map of the Tree of Life.

The Midnight Prayers *(Tikkun Chatzot)* and Mother Leah

The elaboration of this discourse upon the Matriarch is linked to the midnight prayers. These prayers were initiated due to the popularization of Lurianic Kabbalah. These prayers were enigmatically called the Restoration of Rachel and Leah. The focus of these prayers was to mourn the exile of the Divine Presence in the post-Second Temple era. This is linked or compared to the two primary Mothers of Israel, who, according to the Ari, are Rachel and Leah. Further research is needed to clarify why Mother Leah and Mother Rachel were chosen as the subjects of the midnight prayers instead of their predecessors, Mother Sara and Mother Rebecca.

"She rises while it is yet night" (Proverbs 31:15).

In this section of the discourse, Leah is compared to the section of Proverbs that gives honor to the valiant woman of the home. This prayer, known as "The Valiant Woman" *(Eshet Chayil)*, is recited every Friday night by the man of the house in order to show honor for the woman of the house.

The Ari is using this sentence from the prayer to link it to the cosmic moment when Mother Leah unites with Father Jacob. This is quite a hermeneutic leap from the normative interpretation that honors the energetic diligence of the wife ("she rises while it is yet night").

Meditation upon Midnight Torah Study

Mother Leah is linked to studying the Torah after midnight. Why? Leah will always be remembered as the sister who took the place of Rachel. To paraphrase what is written in Genesis, "And Jacob awoke in the morning and saw that it was Leah!" The Ari is implying that just as Jacob spent his first night of marriage with the wrong woman, therefore, since Leah eventually became part of an intra-Divine system, the normative midnight mourning prayers *(Tikkun Chatzot)* are thus linked to Mother Leah, who spent the first midnight to dawn

with Father Jacob. Just as the ancient Jewish custom was to mourn the Holy Temple at midnight, these prayers are also linked to Leah, whose prime spiritual time is also midnight.

The Ari furthered the devout custom of getting up at midnight to mourn the destruction of the Holy Temple. In the Ari's version of the rite the study of Torah and the recitation of prayers are equally important. Why? They are the initiators and catalysts for the cosmic sexual unions of the Patriarch/Matriarchs who have become transformed into the sustaining forces for the Jewish people in exile!

The Mystery of the Recitation of the Shema and the Wearing of *Tefillin*

The Ari suddenly shifts his discourse from the evolution of cosmic archetypes to a meditation on the daily religious ritual of placing phylacteries *(tefillin)* upon the muscle of the arm facing the heart and upon the head between the eyes.

The Mandala of Mother Leah, *Tefillin*, and Divine Letters

All these elements are meditated upon within the mind's eye to create an inward *mandala* of Divine transmission. Once more, the Ari has transformed the feminine Mother into a masculine aspect of Leah who wears *tefillin*.

The Mystery of the Sabbath and *Tefillin*

The arrival of the Sabbath creates new consciousness for the Divine Mother archetype. In light of this, *tefillin* are not worn since this is a time period when interior consciousness is manifesting and the goal for the wearing of *tefillin* is to manifest external consciousness.

The Construct of Leah and the Mystery of Tefillin

Know:
The lower half of Beauty,
and *the complete qualities of*
Endurance, Praise, and the Base of the Mother
enter the Little Face.

The Emergence of Mother Leah

The first level that enters
is called the Sovereignty of *Tevunah*-Insight,
for the lowest part of the Mother enters first,
as we know.

The first place she enters *(transmits)*
is the Knowledge *quality* of the Little Face.
Opposite her is the back *(external)* side of Knowledge;
and from the power of Sovereignty's impression,
Leah emerges from the back *(external aspect)*
of the Little Face.
This is the meaning of the *(midrashic)* saying
that "the Holy One, blessed be He,
showed Moses the knot of the *tefillin*."[1]

She does not receive much of an impression
from the *consciousness* of the Little Face itself,
but only from Sovereignty.

Thus, she is the category of skin alone,
which is the knot of the *tefillin*.
However, the *tefillin* themselves are houses of skin,
and within them are four portions of scriptures,
which are light impressions
of the mind states themselves that are *embedded*
in the forehead of the Little Face.

The Mystery of Cosmic Hair

The idea is, the Great Face
contains different dimensions of hairs:
the *saarot* (locks);
the *nemen* (strands);
and the *kotsin* (tips) of the hair.

The hair strands of the Great Face
are *draped* over the head of the Little Face.
When these strands descend,
(they have within them a great light,
and) they stroke the back of the head
of the Little Face.

The Mystery of *Tefillin* Straps

From the impression *contained within*
the four mind states of the Little Face
(Crown, Wisdom, Intuition, and Knowledge)
caused by the power of this stroking,
the four houses of *tefillin* emerge.[2]

Afterward,
the light of the Mother's Sovereignty,
which descended, reflects and *ascends* around
the back of the Little Face,
bringing out *(causing to manifest)*
the knot of the *tefillin.*
This knot is called *the embodiment of* Leah.

Four mind states are created within her,
which *are* called Crown, Wisdom, Intuition, and Knowledge.
These are called 4 mind states,
as we know.

This is the secret of the four *alephs*
contained in the four Divine Names
Aleph' He' Yud' He' (AHYH)
that we have written about,
in the secret of the unification
embedded within the scriptural phrase,

"Blessed is the name
of His glorious Sovereignty, forever and ever."[3]

Now we will explain the entity of Leah,
and afterward we will explain the secret of *tefillin*.

Leah reaches to the chest of the Little Face.
From there, begins *the manifestation of* Rachel.
This is what is meant
by the saying that *the embodiment of* Sovereignty
does not encroach upon her friend[4]
even the width of one hair.[5]
Where the higher *reaches of* Leah's Sovereignty ends,
there begins the lower *aspect* of Rachel's Sovereignty.
This is the meaning of,
"The reward [heel] of humility is the fear of the Lord."[6]

This is what our Rabbis, of blessed memory, have said,
by making humility the heel *aspect* of her sandal,[7]
she makes reverence the Crown for her head.

Mother Leah and the Prophet Moses

For humility is the essence of Leah.
Our teacher Moses attained her essence,
for he ascended to the 50th Gate of Intuition.
He is called exceedingly humble,
because he attained the place of Leah.
In the place where the "heel of humility,"
Leah, is achieved, there begins the Crown of Rachel.
Her station is called "a valiant woman,"
"one who *is in reverence of* God."[8]

She is called "emergent reverence from the Little Face,"
which is *YHVH*.[9]
This is called, "reverence for the Lord."

The Creation of Mother Leah

Know:
From Grace of the Little Face,
which is called the right arm,
the entire Right channel of Leah is created,
which is Wisdom, Grace, and Endurance.

And from the left arm called Strength,
from the three parts,
is created the Left channel of Leah,
which is Intuition, Strength, and Praise.

And from the Central channel
of the Little Face
until the chest, is created
the entire Central channel of Leah.

The Union of the Little Face with Leah

And know:
Nighttime is the union of the Little Face with Leah.
This is the secret of
"And it came to pass in the morning that, behold, it was Leah."[10]

The union of Jacob and Rachel
transpires only in the daytime,
during the morning prayer.
The morning prayer is like
Grace that awakens love.

The afternoon prayer is called
"Let his left hand be under my head."[11]

Through these two prayers,
morning and afternoon,
Leah is placed between
the two arms of the King;
and thus, the union of Leah and Jacob is arranged.

The evening prayer is called *Reshut,*
"Permission," for the union has been arranged.
The union transpires through the evening recitation of the *Shema.*

Note from Chaim Vital as printed in the first published edition of the Etz Haim *by Rabbi Meir Poppers:*

The *Shema is a catalyst for the* initial embrace,
but the union does not happen during the *Shema* itself.
The union is consummated only during the standing silent prayer afterward.[12]

Since the destruction of the Temple
and the exile,
the evening prayers are no longer optional,

but are required.
The reason for this is that the judgments are
adhering to the Little Face.

Leah is all judgment, as we know.
Rachel has five judgments within her,
but she is standing opposite the qualities of
Endurance, Praise, and Base of the Little Face,
where the graces are revealed,
so her five judgments are sweetened somewhat.

This is the mystery of the saying in the *Zohar*,
"Judgments of the Feminine are mild in the head
(beginning)."
However, Leah stands until the chest,
and there the graces are sealed and hidden.
The Little Face needs to unite with her
in order to sweeten the judgments within her.
Their union is described in the *Idra*
as "graces emerging from the male
to sweeten the five rigors of the female."

We must help the Feminine
to unite with the Little Face
so she can be sweetened.
This is what *Rabbi Shimon Ben Yochai*
explained to the man who wanted to understand
the secret of the evening prayer.
This is *the metaphor of being placed*
between the two arms of the King.[13]

The Midnight Prayers *(Tikkun Chatzot)* and Mother Leah

And if you will ask,
"The *embodiment* of Leah
transpires in the first hour after midnight,
which corresponds to the chest,
and the Base of the Little Face
is below; so how is the Little Face able
to mate with her?"
The idea is, as we have expressed before,
when the Little Face grows,
the top third of his Base rises.
From the top of his Base,
Beauty is created;
thus, the union of the evening
is made possible through him.
From midnight on,
Leah expands to the end of the Little Face.
When the morning dawns,
the union is complete.

After midnight,
Rachel is like a little point,
and she descends into the dimension of Creation.

"She rises while it is yet night,
gives food to her household,
and a portion to her maidens."[14]
When she descends

into the dimension of Creation
to give sustenance to her household,
these are the worlds.

And know,
from this great light of Leah
that expands below after midnight,
Rachel *attains* mind states for Creation.

Meditation upon Torah Study

Now, we can understand why
we put the hand *tefillin* before the head *tefillin;*[15]
this is the mystery of the impression
Rachel takes from Leah at midnight.

However, through the *Torah*, *which* we study after midnight,
the Little Face receives the impression of these mind states.

Afterward, through the *tefillin* we put on in the daytime,
the Great Face *caresses* the head of the Little Face
with the points of his locks,
and illuminates *within* the mystery of enveloping light.
This is the meaning of the saying,
"that the Holy One, blessed be He,
puts *tefillin* on His head every day";[16]
for the Holy One, blessed be He, is the Little Face,
wearing the tefillin is the *impacting* of these lights,
and this awakens the luminosity within the Little Face.

The Mystery of the Recitation of the Shema and the Wearing of *Tefillin*

By the time we recite the *Shema,*
the Little Face already has these *tefillin.*[17]
This unification inspires the Little Face and the Feminine
to unite in the dimension of Creation.

We have also explained that the four mental states
of the Little Face when they emerge
from the sphere of Intuition *(Binah),*
become embodied within the letter *mem*
of the word *tselem* (image).

Afterward, they enter
Endurance, Praise, and the Base of *Tevunah.*
Then they become three;
this is the mystery of the letter *lamed* of *tselem.*[18]

This is the meaning of,
"a tower that flies in the air,"
and the secret indication concerning
the station of Leah who is in that place.

She represents the Sovereignty of *Tevunah*-Intuition,
who receives an illumination close to the Base.

The tips of the Ancient One's locks
are stroking in that place.
Tefillin are created through the power of this image *(tselem).*

As it is written in the *Zohar,*
"Through the flesh and blood image is the possibility of the spiritual image."

This is the mystery of
"Surely man walks as a scant semblance."[19]
This "semblance," or image, is *equivalent to*
"the tower that flies in the air, like a bird that flies in the air."

The Mandala of Mother Leah, *Tefillin,* and Divine Letters

Just as below,
with the *first* letter of *tselem, which is tzaddi,*
the mind states enter the head of the Little Face,
and from this, *tefillin* emerge,
in the same way,
this happens with the letter *lamed* of *tselem,*
because within this lamed is the *embodiment of*
Tevunah's Sovereignty.
However, the *mem* of *tselem* is not
garmented with these mind states.

The lamed of *tselem* strokes the tips
of the hair of the Great Face,
and because of this stroking,
the *tefillin* emerge with power,
and thinner than above.
Then Leah attains inner light.

The Mystery of the Sabbath and *Tefillin*

This is the mystery of the *tefillin* of *Shabbat,*[20]
which transcends the head;[21]
this is the secret of the lamed of *tselem.*

When Shabbat comes, new faces come,
which are mind states.
They are the lamed of *tselem,*
which is above the head.

And now on Shabbat,
the first ones enter his head,
and they become for him a new mind state;
these first aspects now become inner *qualities (pnimiot).*
This is why we do not put on *tefillin* for Shabbat;
for at this time *tefillin* are created from the inner mind states.
Initially, they were enveloping the Little Face,
but they were also the inner light of Leah.

Now, we will return to the subject.
After the lamed of *tselem,*
which is the *tefillin* for the Little Face,
and he is the station of the tzaddi of *tselem,*
as we have written, then,
the tips of the hair of the Great Face stroke
the head of the Little Face; and *tefillin* emerge.
This stroking *vibrates* to the back,
and from that anterior reflection
emerges the knot of *tefillin,* which is Leah.
This becomes the enveloping light of Leah,
and the inner quality of the Little Face.

CHAPTER 13

The Secret of the Severing

READER'S NOTES

Adam's Primordial Trance

The Ari is saying, this trancelike sleep is, in a sense, the receding of consciousness in order to create a new archetypal pair. This is the union of Jacob with Rachel/Leah. The Ari is obsessed with their union and the vicissitudes of their relationship. He believes that ultimately when one speaks of the union of the Patriarchs and Matriarchs, it is essentially the act of restoring Adam and Eve from their biblical "fall." The Ari is attempting to determine at which point the union of Jacob and Leah/Rachel is a cosmic healing of what happened in the past.

Practices of the Early Hasidim

The Ari links the talmudic statements concerning the time elements of meditation and prayer with the positions leading to cosmic union. The Ari links the creation of Eve to the various Divine intimate postures happening when the micro-masculine and feminine are in and out of union. Thus, when there is a face-to-face union or meeting, this is considered auspicious for the most perfect meeting ground. This is considered a harmonious state of existence. When the Divine lovers, as it were, begin to turn away from each other, when they are back-to-back or back-to-face, this complicates the relationship.

At this point, the Ari shifts the discussion from cosmic dimensions and reveals that these relationships consist of the complete range of

relationships the Children of Israel have with God. Each stage of history is, in effect, a different relationship with God.

This view corresponds to the principle of cosmic cycles that happen in human history. The principle of *shemittah* and *yovel* is advocated in certain medieval Kabbalah schools, such as the views of the *Sefer Temunah, Sefer Pliah, Sefer Hakanah,* and *Tikunei Zohar.* It was believed that there were millenniums that changed the entire way the Divine related with human beings and specifically with the Jewish people. Some *shemittot* manifested different *sefirot* of the Tree of Life. A case in point: The reason for the suffering and exile of the Jewish people was because this *shemittah cycle* was the embodiment of *Gevurah,* which means power, wrath, or judgment. When this cycle completes its "orbit," a new cycle will emerge, that of *Tiferet,* which means beauty, harmony, or synthesis. In the Ari's thinking, these cycles happen according to the cosmic positions of the aforementioned male and female archetypes. There are two ways to affect how God will relate to humanity: one, to let these cycles take their course; two, with the power of meditative prayer, which catalyzes the movements of the heavenly lovers to enter into harmonious union. It is through this harmonious union that blessings and redemption manifest. It is through the face-to-face union that exile ceases.

What is the Ari's logic in coming to this conclusion? Perhaps the question is, what is the Ari's mystical insight behind this realization? The most important metaphor for a direct harmonious relationship with God is through an established place of worship—that is, the Holy Temple. Then, Israel is the embodiment of the Divine Presence in union with the Divine masculine (the Little Face or, in other words, the Holy One, blessed be He).When the Temple was destroyed in 72 C.E., the covenantal relationship of Israel and God changed and they began turning *away* from each other until they were considered to have a "back-to-back" relationship. Both partners were aware of each other's existence and simultaneously were aware of the beneficent and malevolent forces around them.

In certain moments of the year, through the activation of prayers and seasonal commandments that occur during the cycle of the seasons, Israel and God face each other for brief moments of blessing and joy.

Meditation on the Divine Name of E'-L'-O'-H'-I'-M'

For example, this might be a way to practice this meditation: The meditator visualizes the name as it is spelled: Elohim. Then expands the Divine Name within the mind's eye, to spell each letter as a word such as: the first letter is "E" and as a word it is spelled "EE." Thus, the entire name would be spelt EE EL OH AYCH EYE EM. Then the meditator would visualize each of these spelled words as another word and so forth. Then the meditator would remain fixed with this meditation until it disappeared within the mind's eye.

How the Unions of Wisdom, Intuition, Beauty, and Sovereignty Affect Human Unions

The Ari is asking in a conceptual way, "Why do human beings make love?" It is to enter into a space of perfect resonance. This quality of union is auspicious to bring souls into the world and manifest blessing.

How Cosmic Unions Affect Human Unions

The Ari resolves a problem contained in the *Zohar*. The *Zohar* seems to imply that higher unions are for the generation of Angelic beings and have no effect upon the lower dimensions. The Ari maintains that higher unions inspire and empower lower unions. His response is based on the choreography of the Tree of Life. Some aspects flow downward for the benefit of lower unions. However, most of the higher unions generate higher resonations.

The Four Unions of the Divine Feminine–Masculine Paradigm

1. Union in the Emanation Realm
2. Union in the Creation Realm
3. Union in the Formation Realm
4. Actual Union

A Text from Rabbi Chaim Vital

This text concludes with a cross-referenced quote from another gateway of *The Tree of Life,* which leads me to believe that this discourse was written by R. Chaim Vital. Vital was the editor who achieved the arduous task of structuring *The Tree of Life* into gateways, palaces, and so forth. It is likely he used texts written by the other students of the Ari and incorporated his annotations into the text.

Concluding Discussion of "The Gate of Principles" of *The Tree of Life*

If it is true that the micro-Divine male/female union sustains the lower worlds, the Ari inquires, how can one say there are times that their union is disconnected? The universe would be destroyed! How could that be? Hasn't it been taught that the Father/Mother union is perpetual, ad infinitum, for the continual sustaining of all of existence? How could the lower male/female union disengage?

The Ari responds with a profound insight. If the lower union would remain in union, then Divine sustenance would be so powerful it would enable human beings to live long lives! If this were the case, then human beings would also develop the capacity to commit evil. Since they would know beforehand of their longevity, they would exploit their longevity. The Divine responded by having the lower cosmic unions disengage periodically so that there would be

less sustenance. Human beings would have shorter lifespans, always knowing with an astute awareness that their lives could be cut short at any moment. This knowledge would instill within them the necessity to manifest goodness in their lifetimes.

The Legacy of the Divine Parents to Their Divine Children

New translations that were not included in the first edition of *Kabbalah of Creation* are now included here for the first time. These translations are the complete ending of the *Shaar Ha-Klalim.* [translator]

The concluding teaching from a manuscript of Rabbi Isaac Luria. In the printed editions of the *Etz Haim* this section begins with the words, "From a handwritten manuscript of My Teacher of Blessed Memory etc ... by himself ... his golden expression." Rabbi Chaim Vital throughout his writings uses the term "My master of blessed memory" [Mori Zal] to refer to Rabbi Isaac Luria.

The Secret of the Severing

Adam's Primordial Trance

The Union of Sleep

Know:
"The Lord God caused a deep sleep to fall upon the man (Adam), and he slept."[1]

The mind states that come to the Little Face
go out from him and enter the Feminine;
these are Endurance, Praise, and the Base of
the entity Grandfather Israel and *his partner Tevunah,*
with their mind states.
They leave the Little Face and enter Her;
but not through the Little Face as they did initially.
This is the real meaning of
"God caused a deep sleep to fall upon the man."

In that moment Leah is included in Rachel.
For Leah emerges from the posterior of the Little Face's head,
as we know.
The mind states leave the Little Face
and enter Rachel, who ascends into the head of the Little Face; and then Leah is included *with them.*

And if you will ask,
"Since the mind states disappear
from the Little Face and enter the Feminine,
how is it possible at this time for him to mate with her?"

The response is,
that through deep sleep *(durmita)*[2]
the Little Face receives a new mind state
that is more evolved,
coming from the Father and Mother.
Then, the union is even greater,
because he is receiving mind substance from above.

The scriptures say, "He took one of his ribs,"[3]
meaning to say it was severed,
"and brought her to the man."[4]
This *phrase,* "brought her to the man,"
refers to the Little Face; for in the beginning
she was attached to the back of the Little Face,
drawing sustenance from him.
Then her vessels were created with the light
emerging from the back of the Little Face.
As it says, "The Lord God,"[5]—
meaning the Father and Mother.
They took her vessels, which *manifested* from the back,
and created a complete construct,
equally as the Little Face.

And afterward *it is written,* "brought her unto the man,"[6]
this means face-to-face.

When Adam sinned,
she *reverted* to the back of the Little Face.

It is the same *situation* now;
after the destruction *[of the temple];*
she is *positioned* in the back of the Little Face
throughout all the days of the week, except on Shabbat,
when she rises and is face-to-face with him.
However, with *the power of* our prayers we bring her
face-to-face from the chest and below even on the weekdays.
This is the mystery of the weekday prayer that is written,
"Oh, King, helper, savior and shield."[7]
After the prayer, she *reverts to the* back-to-back *position or relationship,* as before.

Practices of the Early Hasidim

Thus, the *early* hasidim *(of the talmudic period)*
would wait one hour before the prayer,
then pray for one hour,
then wait one hour afterward,
to prolong the impression of the face-to-face union
attained during prayer.

Thus, after the prayer she would
not immediately return to the back of the Little Face.

And know:
Just as Leah is included in Rachel, as we have seen,
likewise above in the union of Wisdom and Intuition,

Tevunah/Insight is included in *Binah*/Intuition.
The reason these qualities become *integrated,*
even though each construct stands by itself,
is that *Binah* and Rachel are two of the essential ten spheres of Emanation.[8]

However, *Tevunah* and Leah are only impressions
that draw from *Binah;*
so they can be included within this essential point of the ten spheres.

Just as the image of the Mother enters the Little Face,
in the same way the image of the Father enters the Little Face.

And just as from Sovereignty of *Tevunah,* Leah is created,
so, from Sovereignty of the Father, *Tsippora* is created,
the wife of Moses.
She is the Base of the Father,
within the image of expanded consciousness (great mind).

There is also the image of the little mind
(constricted consciousness) of the Father,
and the image of constricted consciousness of the Mother.
From the Sovereignty of the Mother in the aspect of little mind comes the concubine of *Eliphas,* who was called *Timna.*
And from the Sovereignty of the Father
in the aspect of little mind emerges Kushit, the wife of Moses.

Moses was the king of ancient Ethiopia (Kush) for forty years.
He married the wife of the King of Ethiopia,
and placed a sword between him and her, but did not touch her.

And Timna came wanting to marry Jacob
but he did not want to marry her.

Also, Joseph took *Asenat,* the daughter of *Poti-fera,*
however, he did not wish to sleep with the wife of Potiphar,
who was the minister of *animal* slaughter.

The reason for each of these *enigmatic scriptures*
is that each of them pushed aside the judgments.

There are three constricted mental states of the Father,
and they are three
times the last four letters of the Divine Name of E-'l-'o-'h-'i-'m',
which are: Lamed Hei Yud Mem.

Meditation on the Divine Name of E-L-O-H-I-M

And there are three mind states from the Mother's side,
called the children of E'l'o'h'i'm'.
There is a simple spelling of El-h-m,
and there are expanded spellings *(melui),*
and expansions of the expansions;
this unfoldment results in 52 letters.
This is the meaning of "the sons of God (El-h-m) came."[9]

These three El-h-ms descend to the throat.
and are the numerical value of *garon*, throat, which is 259.
The numerical value of *nachar is equivalent to, "to be dry."*
The reference is to the scripture
"I am weary with my crying: my throat is dried,"[10]
which is drawn from the judgments that are there.

Thus, the scripture says, "And Jacob ... went toward *Charon*."[11]
"To *Charon*" *consists of the letters* Ch' R' N'-H' (Charonah) or charon-heh.[12] The meaning of this heh is as follows:
There are 320 judgments,
and they are the mystery of the 32 pathways of wisdom,
for each of these includes 10 paths.
Their numerical value is 320;
adding the *heh* (5), makes 325 judgments.
For judgments come from this *heh*.[13]

The *heh* refers to the 5 Alephs
of the name *Alef' Daled' Nun' Yud' (Adonai);*
and this is the mystery of *the scriptural description of male or female adolescents: naar* = (320) *[male adolescent],*
or *naara* = (325) *[female adolescent],*
"a young boy, a young girl."
With *the word itself counted as 1,*
the value is 326 (kaf vav shin)
or the Hebrew word for Kush,
which means Ethiopia.
This is the meaning of *Kushit,*
whom Moses pushed away,
for she was too vigorous.

Jacob pushed away *Timna*
because a multitude of judgments
and constricted powers were contained in her.
Two times *[the value of the letters] mem nun tsaddi pe kaph*[14]
is the numerical value of *Timna.*

Also, Joseph pushed away *[the wife of]* Potipher,[15]
who *was a manifestation of* judgments.
The name of *Potipher* is numerically 455,
which is the progressive *spelling* of the Divine Names
Number 72 (AB), Number 63 (SaG), Number 45 (MaH),
and Number 52 (BoN).
Numerically, this could refer to 3 times "A H Y H,"
in expanded spelling; and these are judgments.

However, Joseph did take the daughter
(of the wife of Potifer who was) Asenath;[16]
for she is the *embodiment of the external* side of Leah.
The expansion below from *within* Leah is called *Asenath.*
Joseph, however, pushed away the wife of *Potipher,*
who was the *embodiment of the external* side of *Timna,*
who was the category of vigorous wrath.

How the Unions of Wisdom, Intuition, Beauty, and Sovereignty Affect Human Unions: A Text from Rabbi Chaim Vital

Chapter 13b: Notes from a Separate Discourse: This is from the manuscripts of my teacher (the Ari) of blessed memory; and this is his golden style of expression:

We find that union is found in four spheres alone:
Wisdom and Intuition, and Beauty and the
Sovereignty; and
we find in the teachings of Rashbi[17]
that there is a great difference between the mating of these pairs.
Wisdom and Intuition never separate, but Beauty and the Sovereignty do.

It is important to understand why
the union of Wisdom and Intuition is constant
and this is not so with the union of Beauty and Sovereignty.
Another question is, what *is* the union of Wisdom and Intuition, and what does it renew?

We see at least that through the union
of Beauty and the Sovereignty a soul is given to Israel;
as it says, "And the souls I have created."[18]
But when Wisdom and Intuition are in union, what
do they give and what do they add?
Perhaps, you will say their union is to establish the Divine
Names who are connected with the various unions of
spheres, and in order to crown Beauty and the Sovereignty
with these praiseworthy Crowns, so they can embrace...
This cannot be so, for if it was, it would only be auspicious
for them to mate when Beauty and the Sovereignty were
uniting, in order to crown them with these Crowns.

How Cosmic Unions Affect Human Unions: Union Resulting from the Realm of Emanation

The *Zohar* seems to say,
that these Crowns are for the mating
of Beauty and Sovereignty.
And if there were not a union above,
to crown them with these Crowns,
the lower spheres could not be meritorious
in themselves to have union.
So, the Crowns that were created
by Wisdom and Intuition are for the mating
of Beauty and Sovereignty.
For it says in the *Zohar,*
"when the supernal King is dressed in the ornaments
of Sovereignty, he comes with his crowns."

Thus, it is written,
"While the King sat at his table,
my spikenard sent forth its fragrance,"[19]
referring to the Base who sends forth blessings
so the holy King can embrace the Great Mother at this station.

If these Crowns are *the motivating force*
for the union of Beauty and Sovereignty,
then it would seem appropriate
that Wisdom and Intuition
would be embracing only when
Beauty and the Sovereignty are embracing,
and that this union would not be constant.

My teacher sensed this problem,
and he writes, "Since their union is constant,
the Crowns shall be for their children
when they need them."
But this is not an answer at all.

Concluding Discussion of "The Gate of Principles" of *The Tree of Life*

It *would* seem to me,
that there are two kinds of mating:

One, that is needed *for the creation and sustenance*
of angels and holy spirits.

One is needed for the souls above and the souls below.
Wisdom and Intuition,
through their embrace, create angels and holy spirits
and the higher souls.

This is not to say that they are creating actual souls,
but are giving life sustenance to them.
This is the light that flows into them to give them life.
As it is written, "And you give life to them all."[20]
And this is constant.

As it says in the *Zohar*, the portion of *Balak,*
"Come and see, all these sacred angels cannot be sustained
except within the supernal light that illuminates them."

Therefore, Wisdom and Intuition never separate;
they are needed to give life and sustenance to the upper
worlds forever, and also give life to the angels.[21]
"They are new every morning."[22]

However, Beauty and the Sovereignty embrace
in order to bring a soul below.
This union transpires only during specific time periods;
and we benefit from this.

The explanation is not that their union is constant only
during the time of peace, as my teacher has written.
This is not a good explanation at all.
For it seems in the teachings of the *Idra Zuta*
that even during the exile they are not separated.
This is also the expression in the *Sifra:*
"Grandfather, King Solomon, said," and so forth.

This mating is never lacking,
and does not diminish even one second;
for this is the life of the angels,
and they have no sustenance other than through this union.

And know:
We do not mean to say that the union of Wisdom and
Intuition is only for the sustenance of the angels,
and to depreciate that it is needed for the lower worlds.
For the *Zohar* clearly states, "from the embrace of Wisdom
and Intuition Crowns are made for the children,
and that through these Crowns Beauty and the Sovereignty
can embrace."

But we mean to say,
that the union of Wisdom and Intuition is needed
for the higher worlds as well as the lower worlds.

The mating of Beauty and the Sovereignty is for the souls below.
Thus, we can resolve what we have found concerning the union not for the purpose of birth and mating.[23]

From the first union of Emanation
of the Little Face and the Feminine
flows sustenance to the dimension below of Formation;
and from the second union,
the dimension of Action receives sustenance.

If we say that the Little Face and the Feminine
have a union that gives sustenance to worlds,
there is a great question.
If the Father and Mother union must be constant,
in order to sustain worlds,
then, since the Little Face and the Feminine are giving sustenance to worlds, how can their union be interrupted?

This is answered by the words of our master *(Luria)*,
who says in the Gate of the Father and Mother, Chapter 8,
"the union of the Father and Mother
who sustains in this way, can never be interrupted,
so the worlds do not become extinguished, God Forbid."

However, in the *union of the* Little Face and the Feminine,
even this union is sometimes interrupted.
This is the meaning of the scriptural phrase
"My spirit shall not abide in man forever."[24]
That is to say, man will not always draw
from the life essence of the supernal spirit.
This "man" ["Adam"] refers to the Little Face.
If man would draw from this spirit into himself,
his days would be lengthened, and he would become evil[!].
However, since men see that they will die in short days,
they become remorseful and repent.

Thus, we find,
the union giving sustenance to lower realms
is interrupted at times,
so that human beings will not have long lives
as in earlier generations!

The Legacy of the Divine Parents to Their Divine Children

The explanation is, these crowns are for
the lovemaking, the coupling of Beauty and Sovereignty.
Thus, it would seem that their union
would only manifest when Beauty and Sovereignty
would be making love as it were,
but not that *they are in union* forever.
Our teacher was cognizant of this inconsistency.
And since their union would be *perpetual*
then their children *below in the lower realms*

would always have access to
these crowns, in the moment they are needed.
This is not an acceptable answer *to this seeming inconsistency.*

It seems that these two ways of lovemaking
are for the benefit of the angelic realms
and sacred spirits for the souls above and the souls below.

Through the union of Beauty and Sovereignty
angels, spirits, and supernal [angels] souls manifest.
We do not mean souls actually;
however, we are referring to their intrinsic life force—
this is the luminous flow that is embedded within them,
to give them life.

This is what the Torah writes:
"And you give life to all."
Rather, you give life for *every level of existence.*
This means perpetually *and constantly.*
As the *Zohar in the portion of* Balak writes:

Come and envision:
All these angelic beings can not exist,
And can not arise without *the power of*
Transcendent luminosity that illuminates.
Therefore, they do not separate from *one another* forever;
since angels *are the embodiment of the Biblical verse:*
"Renewed in the mornings."

However, the union of Beauty and Sovereignty
are only for the benefit of the lower dimensions;
the meaning of this is that they are prepared *to unify*
only in certain auspicious time periods and moments.
With this *line of thought* we profit....
The explanation is, the idea
that they never separate from each other
is referring only in a time of peace,
as our teacher has noted.
This is difficult indeed,
for it seems in his [the Ari's] commentary
on the Lesser Assembly [Idra Zuta]—
that **even in a time of exile**
***these divine forces* do not separate from each other.**

This is what he writes in the Book of Rabbi Hamnuna Saba:
So says King Solomon....
However, it *is* forever that they unify,
their lovemaking [union] never diminishes
not even one second.
For this is the intrinsic life force
of the angelic realm;
they could not continue existing
without this *divine* union.

Know, we do not mean to say
that the union of Beauty and Sovereignty
is only for the sustenance of the angelic realm,
and that would detract from the sustaining of the lower
realms,

for the *Zohar* clearly states that,
"the union of Beauty and Sovereignty is for the dyadic *empowerment* of the *divine* children and it is because of this that they unify."

Our intention is to clarify that the union of Wisdom and Intuition [Chochmah and Binah] is for the higher *sublime transcendent* realms **and** the lower, *mundane* realms.

The union of Beauty and Sovereignty [Tiferet and Malchut]
is **only** for the benefit of the souls of the lower realms.
With this idea we can answer the question
in the Tikkunim [Tikkunei Zohar]
"the Holy One Blessed is H-e, swears,
I will not enter," and in many places *in the Zohar it is written*
"the Divine Mother has been uprooted from her place...."
There are many citations like these.

The idea is, in order to transmit to the children wisdom
so they will become unified.
Now, this ability to become one has become diminished,
the cause—this bitter exile caused by our sins.
This is why the *Zohar* writes the term "Divine Mother."
According to her capacity to transmit to her children
is based solely on *her* ability to become passionately bound up
and unified with the Divine Father [Aba Il'aah—High Father]; however, she has been uprooted from her place of union,

she is not making love, she is not unified;
thus, she is not adorning her children with the crowns of consciousness, and thus, they are not unified.

This is the idea of sacrifice: ascending and descending.
The first two letters of the divine name Y'H' [y-u-d, h-e-i] does not become one until the last two letters of the divine name V'H' [v-a-v, h-e-i] become unified.

What is the meaning of the union of the first two letters of the Divine Name [YH]? It is the union for the sake of empowering the divine children.

[Editor: At this point of the text the author of the Shaar Ha-Klalim uses as a proof text a mystical technique called expanded spelling of the letters of the Hebrew God Name [YHVH] to prove a mystical point.]

The first letter of the divine name Yud,
spelled as a word contains three letters: Yud Vav Daled.

[For example, the word dog spelled out as letters would look like this: Dee oh gee. In Kabbalah meditation since classic Hebrew is sacred this meditation exercise is an act of expanding consciousness.]

The last two letters of this expanded spelling
are the letters Vav and Daled.
Permute these letters around
and we discover the word DU which means "two"
in ancient Aramaic.

It symbolizes the idea of the primordial creation
of Adam and Eve as one androgynous being with two faces.
We also find that placing the letter Dalet *[of DU]* suspended slightly over the letter Vav *the pictogram* has now become the letter Hei which is the second and last letters of the Divine Name: Y H V H.

From this, we realize that the cosmic union
of Wisdom and Binah
[the divine father/mother union]
is perpetual, so that existence is sustained.
However, during the state of exile
their union is not complete;
this means, as far as the empowerment
and crowning of their *divine* children in the lower realms
so they would be e*mpowered to make* love
and become one with each other.
What is then, the state of their union?
In this moment their cosmic union is solely
for the sustaining of the higher realms and universes;
this union will never cease for ever.
This is the meaning of the quote from the *Zohar* in Achrei Mot: "And a river flows from Eden."

This is what I have found. Completed.

Glossary

A Lexicon of Esoteric Hebrew Nomenclature Used in "The Gate of Principles" in *The Tree of Life (Shaar Ha-Klalim shel Sefer Etz Haim)*

An anthology of Jewish mystical terminology used between the thirteenth century of the Zoharic school and the sixteenth century of the Lurianic schools, as it appears in the *Shaar Ha-Klalim* ("The Gate of Principles"); being the first gate in the final recension of the *Etz Haim* of Rabbi Yitzhak Luria-Ashkenazi. This text, the *Shaar Ha-Klalim,* was edited and included as the important opening chapter by Rabbi Meir Poprush (Poppers). It was abstracted from a text written by a primary early disciple (pre-R. Chaim Vital) of Luria by the name of Rabbi Moshe Jonah. He was the author of a major, and as yet unpublished, text of primary Lurianic teachings entitled *Kanfei Yonah* ("Wings of the Dove"). This text was also the basis of two popular Lurianic treatises widely distributed in Italy and Poland during the seventeenth century, the *Kanfei Yonah* and *Yonat Elem* of Rabbi Menachem Azaria De Fano, a highly influential Italian kabbalist of the end of the sixteenth century and early seventeenth century.

For the Reader

1. The first column is the original English word as it appears in translation.
2. Facing the English is the original Hebrew word as it appears in the original text.
3. Alternate meaning in parentheses is inserted by the editor and translator.

4. Italicized words are either biblical quotes or editorial insertions to help the reader.
5. Abbreviations of all resources mentioned in this glossary:

*M'U'M'	Mayim Nukvin V'Mayim Duchrin (Feminine and Masculine Fluids)
*EH	Etz Haim (The Tree of Life)
*PEH	Pri Etz Haim (The Fruit of the Tree of Life)
*OE	Or Enayim (Illumination of the Eyes)
*KY	Kohelet Yakov (The Gathering of Jacob)
*ABY	Atzilut, Briah, Yetzirah (Emanation, Creation, Formation)

6. All entries are in alphabetical order.
7. Primary works consulted at the conclusion of the dictionary.

A'do'n'ai (Divine Name)—A'd'o'n'ai'

This God Name is attributed to the *Nefesh*—the basic life spirit. From Cordevero: The meaning of this name is master and lord of all universes, transcendent and immanent. *(Pardes Rimonim, Shaar Eser V'lo Tesha 9).*

Ancient of Days—Atique Yomin—*Zohar term*

The Ancient of Days, as it is described in Zoharic literature, is the garment for the sacred Primordial Adam. This is the cosmic adjustment/alignment of infinite light vis-à-vis the Primordial Adam. The act of clothing the upper body of Primordial Adam is the adjustment itself. This first covering (enclothing/protection, as it were) is through this state of the Ancient of Days. There are two major cosmic adjustments *tikkunim*. One *tikkun* is the protecting of Primordial Adam; this happens when the Ancient of Days bedecks and covers Primordial Adam. The second *tikkun* is when all entities/archetypes/ *partzufim* manifest and become the adornments of the Great Face—the Macro Face (*Mavo Shearim, Shaar Gimmel* 1:1).

Archetypes of Jacob and Leah—Yaacov V'Leah

(See "Entity [Countenance, Visage, Face, or Construct]—*Partzuf*.")

This concerns one of the relationship forces of the Tree of Life system. Luria, in a revolutionary twist, took the emanations in the Tree of Life and applied them to what he considered to be the most important embodiments of spiritual relationships in the history of Jewish sacred literature. Luria's conclusions, based upon the evolution of Jewish thought as mentioned in midrashic and Zoharic literature, were as follows: The primary and divinely empowered relationships of Judaism were the relationships of Jacob and Rachel and Jacob and Leah. At one point in the Bible (after Jacob wrestled an Angelic being claiming to be the Heavenly Minister of his brother Esau), Jacob was transformed into Israel. Thus, at one stage, the previously mentioned

relationships are also transformed and become the relationships of Israel (in Lurianic Kabbalah this relational stage is called Grandfather Israel), Israel and Leah, Israel and Rachel, and ultimately Grandfather Israel *in union* with *Mother-Intuition (Tevunah)*. All these relationships are meditated upon throughout all prayers and all holiday cycles of the Jewish calendar year. See Lawrence Fine, in *Jewish* Spirituality, edited by Arthur Green; and Louis Jacobs in *Jewish Spirtuality,* edited by Arthur Green. Also see Rabbi Aryeh Kaplan's posthumous writings, *Innerspace* (Brooklyn: Moznaim Publishers, 1990), edited by A. Sutton, which contain descriptions of these archetypes in the section on *"Partzufim."*

Asenath (Wife of Joseph)—Osnat

The Lurianic interpretation is that Asenath is the embodiment of the Base of the Great Father, who descends into the Base of the Microcosmic masculine—the Little Face. This is why Asenath was the wife of Joseph, who was also the embodiment of Foundation. [*This is perplexing. Why does Luria transform the gender of Asenath into a masculine force? It is almost as if Luria has turned Asenath into a Divine phallus transmitter for the benefit of Joseph. This gender transformation is common throughout Lurianic teachings.* Ed.] (*Likutei Torah, Shoftim* 117b).

Back of the Little Face (External Aspect of the Micro-Masculine)—Ahurei Z'er Anpin

(See "Backside External Energies—*Ahurayim.*")

Back-to-back—Ahur B'ahur *(Indirect Transmission)*

In Lurianic Kabbalah the idea of "back-to-back" becomes the relational position between God and Israel that describes exile and the Diaspora. Psychologically speaking, back-to-back is a reference to symbiotic unconsciousness. It is, parodoxically, a protective

mechanism against external forces, those forces that will ultimately motivate a "face-to-face" transformation (i.e., consciousness and union through independence). (1) For the entire *time* period of the exile, Rachel (who is the embodiment of the Divine Feminine) stands with *her divine partner*, the Little Face, back-to-back. (*Pri Etz Haim [PEH], Shaar Ha Purim* 1:94a; *Or Enayim [OE]* 1:16a).

Backside External Energies—Ahurayim

This literally means external energies. *Ahurayim are those luminous energies* that do not appear illuminated when one gazes upon them. There is no doubt that they are sacred energies that do impart sustaining energies. However, they are experienced based solely upon the capacities and merits of the individual who receives these energies. (*Pitchei Chochmah* 135, quoted in *Maftachot Hachochmah,* pp. 116–117.)

Base (Foundation) of the Great Face—Yesod D'Arich Anpin

This is the essence foundation of the Divine root parent.

Base (Foundation) of the Little Face—Yesod D'Zer Anpin

This is the essence foundation of the Divine masculine countenance.

Besides the separate meanings of *Yesod* and *Z'er Anpin,* the combination of these two elements indicates that the Little Face becomes a receptacle for the Divine Mother to receive the empowerment of three Divine Names. After the Little Face transmits these names to the Base quality of his Divine Feminine partner, these three names become a sacred seal. This is the meaning of the phrase "the points of Zion within her." (For a more explicit presentation, see the Introduction to *EH [Etz Haim],* Principle 16, p. 4, column 4; *OE* 2:85a).

Base (Foundation) of the Primordial Father—Yesod Abba

Literally, this means the "divine phallus." According to the Lurianic tradition, *Yesod Abba* is the metaphor and embodiment of grace and love since it is rooted in the Right paradigm of the Tree of Life. (*EH, Shaar Ha-Klalim* 5:8b; *OE* 2:67).

Beard of the Little Face—Dikneh D'Arich Anpin

In the *Zohar,* the beard of the Little Face contains three stages: (a) There are times the Beard has nine adornments. (b) There are times that all thirteen adornments of the Beard are mentioned. (c) There are times when twenty-two adornments are mentioned. (*Zohar—Idra Rabba, Naso, Kol B'rama* 2).

Bonded Dimension—Akudim

This has its biblical origins in the Genesis story of Jacob and Laban. In order to outsmart his father-in-law, Jacob creates three different kinds of sheep: *akudim,* striped; *nekudim,* spotted; and *berudim,* splotchy sheep. The first two categories were used extensively in Lurianic cosmology to describe different stages in the creation of the *sefirot* and all the primary pre-creational archetypes described extensively in the Lurianic system. Another definition is contained in the *Etz Haim,* the final recension of Lurianic Kabbalah: *Akudim* are the vessels (or instruments/vehicles) that receive the lights (cosmic illuminations). This means that it is one vessel (and being one vessel) that binds and unifies all the ten illuminations within. This means that she is one vessel for all the ten (and not ten separate vessels for each one). (*Etz Haim,* "The Gate of M'U'M'," 1:24; *OE* 2:134b).

Chariot—Merkava

The first mention of *merkava* in Jewish mystical traditions is described in the vision of Ezekiel, Chapter 1. This later developed into a mystical school during the talmudic times called the *maaseh merkava*—the work of the chariot. Luria, however, is probably referring to the *Zohar's* comments on the *merkava*. From the *Zohar:*

> The work of the *chariot* and the enlightened one, who is the foundation of the universe, are integrated with each other. Within them are unified the two Divine Names *Havayah* and *Adnah* (the unification meditation consists of interspersing both names with each other *YHVH* + *ADNY* = Y'a'h'd'v'n'h'y'). Concerning the unification of these two names it is written *in the Torah,* "at that moment the trees of the woods will be jubilant" and an angel will respond as the element of heavenly fire. *This angel will proclaim,* "This! This! Is the work of the *chariot!*" All the angels will gather like celebrators (*k'bazmutei*) of the bride and groom. [*Tikunei Zohar,* Introduction 3a]

Another quote: "*The* angel *Metatron* is the *embodiment* of the work of the *chariot [merkava].* Concerning this it is written *in the Talmud, 'merkava* speculation is not practiced alone'" (ibid., 3b, *OE*, 1:151b). Another source is R. M. Cordevero's *Pardes Rimonim.* Cordevero expounds upon the prophetic vision of the *merkava,* where the four beings are seen: Adam, the Lion, the Eagle, and the Ox. There, he discusses the link between the *merkava* and the *sefirot:*

> The face (countenance or visage) of Adam upon the chariot corresponds to the *sefirah* of wisdom *(koach mah = adam).* The face of the eagle corresponds to intuitive understanding. The lion corresponds to gracious kindness. The ox (bull) corresponds to persevering strength. This is the first chariot of emanation. The second chariot is as follows

[different chariots correspond to different stations within the sefirotic order of the Tree of Life from above to below]: The face of Adam corresponds to integrative beauty *(Tiferet)*. The eagle corresponds to the foundation of righteousness *(Yesod Tzadik)*. The bull corresponds to elegant praise *(Hod)*. The lion to enduring victory. The transcending crown *(Keter)* includes all that is above and sovereignty *(Malkuth)* includes all below. *Pardes,* quoting *Tikunei Zohar* in the gate of "Ten and not Nine," Chapter 1, page 1, column 3; *OE* 1:153b.

Cherubim—Kerubim

There were two sculptures of angelic beings mounted on the Holy Ark in the Tabernacle, during the forty-year journey of the children of Israel toward the Holy Land. They were used as a medium for God's communication with Moses and Aaron. The Midrash says, "When the cherubs faced away from each other, there was no communication; when they faced each other, God communicated to Moses and Aaron." In the Talmud, *Haggiga,* p. 13: "R. Abahu says, 'what is a cherub? It is a child.'"

Complete Construct (Entity)—Partzuf Shalem

This is a term that originated in the *Tikunei Zohar.* See *Tikkun* 30 and *Tikkun* 70.

Concealed Brain—Moha D'Stima'Ah—Zohar *term*

Construct of Leah—Partzuf *Leah*

(See "Entity.")

Construct of the Little Face—Partzuf Z'Er Anpin

From Luria: The Little Face is incorporated from three construct-parts. They are: the triad of Endurance-Praise-Base, the triad of Love-Strength-Beauty, and that of Wisdom-Intuition-Crown. When the Little Face manifests only the lower triad of Endurance, and so on, this is referred to as a manifestation of Wrath or Judgment. Only when all triads are manifesting does the Little Face transform into a face-to-face relationship. At this point there are no Judgments. (*EH, Shaar Ha Partzufim* 1).

Crown—Keter

Keter is the first of the ten *sefirot* of the Tree of Life, the apex point for all ensuing *partzufim* (archetypes), which are sefirotic configurations. The idea of *Keter* is used invariably throughout the Torah. In medieval times, beginning with the *Sefer Yetzirah* ("The Book of Formation"), it is referred to as the beginning point of creation. It is used more extensively in the *Bahir*, and in the thirteenth century a number of schools and circles wrote commentaries on *Keter* and the remaining *sefirot*. It is mentioned throughout *Zohar* literature. These are definitions from Cordevero and the early and later Lurianic schools: *Keter* is the fiftieth gate. It is called *Keter Elyon*—the transcendent crown (see *PEH,* "Gate of Blessings," *Rosh Hashanah* 3:117; *OE* 1:128a). According to Cordevero, *Keter* is the most sublime of stations (or categories) and is not included in the universe. It is compared to the diadem of the sovereign ruler. It is above the head but not part of the rest of the body. Likewise, *Keter* is not part of the ten *sefirot*. In its place is counted the (hidden) *sefirah* of *Da'at* (intelligence). (See *Pardes,* Gate "The Reason of Emanation," 3:47, col. 3; *EH*, "Discourse of the Four Worlds," 3:124; and Arthur Green's extensive study on *"Keter,"* Princeton, 1997).

Divine Name Number 45—Shem M'A'

(See entry on Divine Name Number 52 in Chapter 3.)

Divine Name Number 52—Bon' D'Hehin

This is one of four Divine permutations used as a method of meditation in the Lurianic system. The method is to take the primary spelling of God's Name, which is YHVH, and to mentally (visually) expand each letter as a word. Thus, the practitioner would visualize **Y** as Yud, **H** as Heh, **V** as Vav, and **H** as Heh. Within the Lurianic letter meditation system, there are three primary letters used more than any other letter. They are: the letter aleph, the letter heh, and the letter yud. These are the most empowered letters in the Hebrew aleph bet. Since they are silent vowel signs, they can be used as fill-ins for the expansion of God Name letters. A meditator could visualize expanding the letter heh in three ways, each one numerically adding up to a different mathematical number with different meanings attached to them. The God Name Number 52 uses the letter heh as the expansionist letter in the visualization of the letter H in YHVH. Thus: H is HE'HE'. The Entire Name would appear in the eyes of the Lurianic meditator in Hebrew letters in the following transliteration: Yud 'Vav' Daled—HeHe—VavVav—HeHe. Adding all these letters, the practitioner would meditate on the totality, which is equivalent to 52. In Lurianic Kabbalah the number 52 corresponds to the dimension of this world, that is the realm of Action and Holy Law. The other number permutations of God's Names are 45, 63, and 72. These numbers correspond to the other realms of creation, from highest to lowest: 72—Emanation; 63—Creation; and 45—The World of *Tikkun,* the creation of Adam and Eve. It seems to me that the reason why number 52 is considered the realm of Law or Judgment is because 52 adds up to seven (5 plus 2 = 7) whereas the other configurations all add up to number 9 (7 + 2 = 9, 6 + 3 = 9, 4 + 5 = 9). Thus, the number 9 is the number of the developing creative aspect and the number 7 is the limiting, concluding, closure aspect. Thus, 52 is linked to Judgment in the mind's eye of Lurianic Kabbalah.

Divine Presence (Divine Feminine Presence)—Shechinah

The root word is *shachen,* which means "neighbor." It is used extensively throughout talmudic, aggadic, and Jewish mystical traditions to indicate the temporal presence of God in the world. In Jewish mystical literature it is used to indicate the Feminine Presence of God and, more specifically, the Divine Consort. Cross-culturally speaking, this is reminiscent of imagery used in Tantric buddhism. In the database of the Bar Ilan CD collection under the entry *Shechinah,* you will find no less than 1,000 entries, covering a hundred pages of data, excluding the fifteenth century until the present. Incorporating this information here would necessitate a study beyond our means. Included here are entries reflecting Luria's source for his view on the subject: (1) The *Shechinah* does not rest (manifest) upon someone if they are depressed, lazy, scornful, light-headed, chattering, or doing wasteful things. *The Shechinah only* manifests through the joyous performance of a good deed (mitzvah) (Talmud, *Shabbat* 30, *OE* 1: 247); (2) Come and see, it is written (Genesis), "The spirit of their father Jacob was reawakened." See, initially, his spirit was deadened for he could not meditate in a way that would enable him to receive a higher spirit; for a high spirit cannot rest in a wasteland. R. Yossi remarked, "The *Shechinah* doesn't rest except in a place that is whole (complete), and not in a place that is lacking (incomplete) or deficient. And not in a place that is depressing ... except in a meditative place that resonates joy. During the entire time that Joseph was away from his father, his father was despairing. Thus, the *Shechinah* did not rest with him." Rabbi Elazar said, in the name of Rabbi Abba, "It says in the Torah, 'Serve God with joy and come before Him in jubilation.'" This means, there is no real serving God except in the spirit of Joy. As Rabbi Elazar said, "The *Shechinah* does not rest in sadness; but does manifest within a place of joy" (*Zohar,* portion of *Va'yehi [Genesis],* p. 216; *OE* 1:247); (3) *Shechinah* is the Feminine *partner* of the microcosmic masculine when in exile and surrounded by external forces *(klipot)* (*EH, Shaar Ha'melachim* 8:38a; *OE* 1:247); (4) *Mother* Rachel is the embodiment of the *Shechinah* (*EH, Shaar Ha-Klalim,* 10:9b; *OE* 1:247a).

E'l' El'y'on' (Divine Name)—E'l' Elyon

This is a Divine Name used to manifest grace and kindness. In Lurianic Kabbalah this Name is a connotation of the transcendent crown—*Keter Elyon:* a crown for Jacob and a crown equally for Rachel. These crowns emerge from the *sefirah* of Beauty and are bestowed upon them (*PEH, Shaar Ha Amidah,* 12:48b, as quoted in *OE* 1:20a).

E'l' Sh'a'd'ai' (Divine Name)—E'l' Sh'a'd'ai'

This Name of God was the Name evoked to initiate the covenantal relationship between the Patriarchs Abraham, Isaac, and Jacob and the Divine. In Kabbalah, it is the name used to invoke compassion in the world and the cessation of wrath.

Elokim—E'-lo'-h'-y'-m'

Elokim is the first God Name mentioned in the Bible. "In the beginning God (Elokim) created the heavens and Earth." The connotation of this name is sacred natural law. Or in kabbalistic terminology, Elokim is the manifestation of Justice, Judgment, and Holy Law. In the ecstatic Kabbalah manual of Rabbi Yehudah Albotini (sixteenth century), there are listed the 120 permutations of the God Name Elokim. The meditator would visualize all the permutations of this name to achieve a state of consciousness in order to dissolve Judgment or Wrath.

Emanation—Atzilut

This is the nearest dimension to Infinity. According to the Lurianic tradition, the origins of the idea of "emanation" come from Numbers 11:17. The children of Israel (mixed multitude) complain to Moses that they desire meat. God communicates to Moses to gather the seventy Elders and gather them in the communion tent: "When I lower my essence and speak to you there I will cause some of the spirit that you possess *to emanate [v'atzaltah min haruach]* and I will grant it

to them" (Aryeh Kaplan translation). R. Luria comments upon this style of transmission and likens it to lighting the flame of one candle to another. The implication is in reference to the infinite amount of possibilities of transmitting light in the physical world (*Likutei Torah, Isaiah* p. 7a; *OE* 1:28b); (2) According to the Lurianic commentary, all mention of "emanation" throughout the *Zohar* literature is referring to the state of the "ten cosmic points" (see "Points—*Nekudot*") that emerge from the cosmic eyes of the Primordial Adam (see *Adam Kadmon*) (*EH, Shaar Ha Melachim* 6:35, col. 3; *OE* 1:28b); (3) The realm of Emanation is the most sublime of the four primary worlds (dimensions or realms) called (1) Emanation, (2) Creation, (3) Formation, and (4) Realization (Action). This is the realm of *thought* the "Emanator" established in order to create what we call existence (or the universe). It is through the unique simple power of the Divine to create the pathways and qualities that resulted in the universe as we know it. It is through these powers that the cycles of the natural world are controlled and guided (*Ramchal' Luzzato* in *Maftechot Hachochmah, Atzilut* 1:12u).

Emanator—Ma'atzil

Ma'atzil is the One Who manifests the first act of emerging out of Divine Infinity, the *Or Ein Sof,* and into existence; the origin of all perceptible manifestations of light into the lower realms of Creation, Formation, and Action. (See "Emanation—*Atzilut,*" for a comprehensive definition.)

Entities—Five Constructs—Heh Partzufim

They are the five primal stages in creation as far as the conception of human beings. They are: (1) The Ancient One—*Atika Kadisha.* This stage of creation is the stage of pure Divine light emanating pure unconditional love into the universe; it is equivalent to the *sefirah* of *Keter*—Crown. (2) and (3) This is the stage of creation called the Great Face—*Arich Anpin;* it includes the Great Father–Mother

Divine union archetypes. This union maintains the essential harmony in creation. This union, according to the *Zohar* and Luria, is a constant transhuman embodiment. It is the kind of relationship, in human terms, that is completely and totally equal, harmonious, and eternally blissful. The Great Father–Mother archetype is equivalent to the *sefirot emanations to Wisdom-Chochmah and Binah-Intuition.* (4) and (5) The final stage of creation, that which merges into and with history, is the union of the Little Face with the Divine Partner, or in kabbalistic terms: *Z'er Anpin V' Nukvei.* In Jewish terms this is called the union of the Holy One, blessed is He, and the Holy Presence, blessed is She (it is fascinating to note that, traditionally, we do not say, "Blessed is She" but reserve this appellation for the masculine aspect of God)—*Kud'sha Brich Hu' V' Shechin'tei.* This is a union that is temporary and completely dependent upon the good actions, thoughts, and feelings of sentient beings; specifically, the mitzvot performed consciously and conscientiously by devout and pious Jews.

Entity (Construct) of the Mother—Partzuf Ima

(See "Mother.")

The Mother archetype-construct contains two aspects: From her head to her chest (heart) she is called Transcendent Mother, *Ima Ila'ah.* From her heart below she is called Transcendent Intuition, *Tevunah.* (*PEH, Shaar Ha Tefillin,* 3:73, col. 3; *OE* 1:26).

Entity (Countenance, Visage, Face, or Construct)—Partzuf

From the *Zohar:* (1) The entity can be recognized through the nostrils *(breath).* (*Zohar, Vayikrah* 130a). From Ramchal Luzzato: (2) *Partzuf* is when light expands and is revealed throughout all specific parts in one unified order, such as the arrangement contained within the image of a human being. Some parts are seen and some parts cannot be seen and are contained within. There are higher aspects and lower aspects. Included within the human being are the aspects of the

soul and the body. Within the body itself are contained three vessels: the inner, the outer, and that which is between. This includes the body and her garments and this includes inner light and enveloping light. All of these aspects are unified as one entity since they all are unified in one integrated system. Their totality are 613 parts *(corresponding to the 613 commandments of the Torah)*. Each aspect is built upon many aspects so that the entire entity can be maintained (*Pitchei Chochmah, Patach* 70); (3) What is the difference between a *sefirah* and a *partzuf*? A *sefirah* is the potential power from one of the ten potential powers in the universe. It is the foundation upon which everything else is built. However, a *partzuf is the completeness of* this power specifically displayed and revealed in the human form. The essence is rooted in the totality of the 613 commandments. This is the complete structure of the human being. Since the energies of the celestial worlds are sometimes revealed through *sefirot and partzufim,* the way things manifest is thus also dependent upon whether they are revealed as *sefirot or whether they are revealed as partzufim.* During the primordial state of chaos *(tohu)* and its subsequent closure *(containment or concealment of light)* the manifestation was specifically through the *sefirot.* During the primordial state of restoration *(tikkun)* and the revelation of luminosity, Divine manifestation is through *partzufim.* It is through the manifestations of the *partzufim* that actions are revealed as a gestalt. This means, all potentialities are perceived through the entire gestalt of a human being (*Pitchei Chochmah, Patach* 17:63). From the Lurianic tradition: (4) Every *partzuf* is integrated with an inner quality and an external quality. The inner quality: the five gradations of the soul (1) *nefesh,* (2) *ruach,* (3) *neshamah,* (4) *chayah,* and (5) *yechidah.* The external quality: the vessel, the secret of the body, which is incorporated from three gradations: (1) the flesh, (2) tendons (veins), and (3) bones. The flesh is considered the outer vessel. The tendons are the intermediate vessels. The bones are the external vessels. The body is not complete unless it is integrated with these qualities. Thus, a limb can be called such only if it has these three qualities. In each and every category of these three vessels, there is a

limb (or organ) considered more inward than these other qualities; it is considered to be the tabernacle of the inner quality, so that it may rest over and influence all the other qualities of this vessel. The source of the outer vessel is the liver; upon it rests the life essence *(nefesh)*. From the liver, energy is manifested through the flesh, which is the outer vessel. The source of the intermediate vessel lies the heart. Upon the heart rests the spirit *(ruach);* from there energy is distributed to all the veins that are beating and the tendons. These are considered the intermediate vessels. The inner vessel is the brain; upon it rests the soul. From this place energy is distributed through the white veins and from there to the bones. These two (the white tendons and the bones) are one and the same: the inner vessels. Thus, we have explained and elucidated many different aspects contained within each and every *partzuf*. By understanding the totality of the *partzuf* of the lower man, we can understand how they originated up above. For they are all included within the scripture that says, "From my flesh I will envision God." Meaning, that the creation and existence of the human being emerge as a birthing from the emanation of Divine *partzufim* (*EH, Shaar Ha Chashmal,* Chapter 1). (5) The Gender of *Partzufim*. There are masculine and feminine *partzufim*. Some manifest Grace and some Justice. In their union (lovemaking) they integrate these forces together and give birth to the action needed at the time. For there is nothing that is not in agreement with the union of these two qualities (Grace and Justice). There are minute differences between the luminosity of masculine *partzufim* and feminine *partzufim*. The essential difference is in their nature, which refers to: (1) the voice, (2) the image, and (3) potential power. Through these qualities the masculine and feminine differ in their makeup. It is seen that the only difference of the form we have mentioned is the magnetic luminosity (aura?) contained within the elements. When fundamental elements are motivated to draw energy from the source, it is only natural that they draw energy from the forces that are relevant to the functioning mechanisms in the respective entities (*Pitchei Chochmah, Patach 72*). *In the Lurianic system there are five primary* partzuf*—entities embodying the process of existence and relationship: (1)* Partzuf *of the Sacred*

Ancient One (2) and (3) Partzuf *of the Great Face (Father and Mother) (4) and (5)* Partzuf *of the Little Face and the Feminine Partner. There are also these* Partzufim *that may be variants of the previous five:* Partzuf *of the Ancient One of Emanation* (atik d'atzilut), Partzuf *of Rachel, and* Partzuf *of Jacob and Leah. Finally, there is the mysterious* Partzuf *of Grandfather Israel and* Tevunah.

Enveloping Light—Or Makif

Enveloping light exists throughout the four realms of Emanation, Creation, Formation, and Reality. It is up to each individual to realign this enveloping light through the power of daily prayer. When one recites the description of the sacrifices in the Holy Temple, this creates a resonance and aligns the inner aspect of the world of Action—reality. This generates an enveloping light in that realm. When one chants the psalms of praise that follow in the next segment of morning prayers, this aligns the inner aspect of the realm of formation; and this activates the enveloping light of that realm. When one continues in the next segment of prayers in the blessing of the *Shema,* this creates a resonating harmony within the inner aspect of the realm of Creation and thus the enveloping light is activated. When one meditates during the standing *Amidah* prayer, this activates a restoration in the realm of Emanation and the resultant effect is the enveloping light of that realm (*PEH, Shaar Ha Tefilah* 1; *OE* 1:7:14).

Enveloping Lights (Expanded Illuminations, Transcending Light)—Orot Makifim

Orot Makifim is the plural for *or makif*—enveloping light or surrounding light. It is possible that this idea is the same as an auric energy field (RAK [Rabbi Aryeh Kaplan]—private conversations): (1) Every person must meditate to make a *tikkun—an attunement*—with all the gradations of enveloping lights as they manifest throughout the four realms of Emanation, Creation, Formation, and Action. This is actualized through the power of speech. When one chants the section on sacrifices (in the morning prayers), which corresponds to the inner

aspect of the realm of Action, this restores the enveloping lights for that realm. When one continues the prayers and chants the sections of songs, this corresponds to the realm of Formation. At that moment, the enveloping lights are restored for the realm of Formation. When one chants the blessing of the *Shema* until the *Amidah,* which corresponds to the realm of Creation, then the enveloping lights of that realm are activated and restored. Finally, when one utters the silent prayers of the *Amidah,* corresponding to the innermost aspect of Emanation, through one's prayers the enveloping lights of emanation are reactivated and restored (*PEH, Shaar Tefila* 1:4 col. 4; ibid. 7:7). (2) Enveloping light is simple, unified light. It is called unified light (*Shaar Ha Kavanot, Shaar Tefilat Ha Shacharit* 3:19); (3) The secret meaning and reference to enveloping light is the secret of wrath—*dinim* (*PEH, Shaar Hashofer* 1:119; *OE* 1:14).

Face-to-face (Direct Transmission)—Panim B'Panim

This is also a reference to intimacy, lovemaking, and union. The prophetic state of Moses was the station of "face-to-face." There are two levels of "face-to-face." One: the union of the chest and below, which is not a complete holistic union. Two: the union that includes the entire being. This intimate union is when the entire body, as it were, of the Little Face is involved. *Before the Holy Temple was built in Jerusalem,* in the time of Shiloh, *the cosmic lovemaking between the Little Face and the Divine Feminine* was considered "face-to-face union from the chest and below." When the Holy Temple was built, this was considered a "face-to-face union as a holistic totality" (*Kohelet Yaakov,* p. 30b, col. 2, see *Panim B'Panim*).

Falling on Our Faces During the Morning Prayers—Nefilat Apayim

According to Lurianic Kabbalah, every part of the liturgy of the daily prayers contains a meditation. The section of the daily confessional happens after the recitation of the standing silent prayer—the

Amidah. This confession is practiced by placing the forehead upon the forearm, as it is placed on a table. Then, the written version of confession is recited and compassion is invoked. One then raises one's head and continues praying the morning or afternoon prayer until its conclusion. According to Luria, since every prayer generates Heavenly movements, because whatever is below is above, the question is, what does this act of confession activate, as it were? The answer is, since the meditator completely surrenders to God, this motivates God, as it were, to manifest compassion. Ultimately, the greatest act of compassion for human beings is to generate union between Heavenly masculine and feminine energies (i.e., the union of the Holy One, blessed be He, and the Holy *Shechinah*). Thus, the act of confession becomes the motivational force that is the catalyst of Divine union between male and female energy in the universe. In kabbalistic terminology, this means that when one becomes completely self-effaced before God, this *is* the Feminine Waters of *Malkuth* or the *Shechinah* awakening the love and yearning to unite with the Holy One. (See Michael Fishbane's *The Kiss of God* [Washington Press, 1994] for an analysis of *nefilat apayaim.*)

Father and Mother (Primordial Creative Parents)—Aba V'Ima

(1) From the Lurianic canon: Father and Mother are Wisdom and Intuition. After the creation of the universe as it is, Father and Mother are no longer relating in the state of back-to-back, but they are continuously face-to-face.

Father (Wisdom) *and Mother* (Intuition)—Aba V'Ima

From the *Zohar* tradition: (1) Father and Mother, from *this* consciousness they emerge, and integrate as one constellation. Within this they are dependent and within this they are unified (*Idra Zuta* 292a). (2) *The two Divine Names mentioned in the first line of the Shema are* YHVH *Elok'aynu,* which are the embodiment of the Father

and Mother (*Tikkunei Zohar, Tikkun* 28). (3) Their (*Aba* and Ima) lovemaking (union) is constant, and their union never diminishes. They go as one and rest as one. They never separate one from another (*Zohar* 290b). (4) The Supernal Father and Mother are called the "inscribers of Israel." They inscribe *and embed within* the Little Face (Israel-Jacob, who is the living embodiment of the Little Face of the Tree of Life). They go within and fashion a container of him. *The Father/Mother alliance transmits a life-building force so that the prototypical Little Face becomes a Divine functioning entity* (*Zohar, Vayikra* 26a). *From the Lurianic tradition we see a more complex situation emerging.* (5) When the universe was created, the Father and Mother, who are referred to as Wisdom and Intuition, were always face-to-face with each other. *The relationship position of* being "back-to-back" did not exist at the time (*EH, Shaar Ha Shemot* 6).

Feminine Waters (Motivated Inspiration)—Mayim Nukvin

This refers to the biological fluids necessary in the production of an embryo. However, there are many indications throughout Lurianic writings that these Feminine Waters are the fluids needed in the process of lovemaking. From a spiritual place, these waters are a metaphor for the inspiration that comes with doing good deeds in the world. In many places it is mentioned that the self-effacement and self-sacrifice of saintly individuals cause the Feminine Waters to rise so that the *Shechinah,* the Divine Feminine Presence, will be inspired to make love, become one with and unify with the Holy One, blessed be He; so that Divine sustenance will flow throughout creation and peace will manifest.

Fifty Gates of Intuition—Nun Shaarei Binah

From Luria: (1) It is known, there are fifty gateways in *Binah.* This is in reference to the forty-two-letter *Name of God consisting of seven God Names.* The seven Names plus the forty-two equal forty-nine. The fiftieth encompasses all the forty-nine and is called the supernal

Crown. Thus, the fifty gates (*EH, Shaar Arich Anpin* 13, quoted in *Torat Nathan* 154:116). (2) There are also fifty gateways of *wisdom. Forty-nine are accessible and* the fiftieth remains up above within the Cosmic Skull *(galgatha)*. The actual expansion of these gateways is forty-nine. There is always one gateway that remains inaccessible and this one is above (*EH, Shaar Drush Ha Tzelem* 2:71).

First Three Spheres—Gimel Rishonim

They are the Crown, Wisdom, and Intuition of the first realm of Emanation. As far as their development, they include the Great Face and the Little Face with the Feminine Partner. Everything that is rooted in the nature of material things is referred to as the seven lower qualities. However, the origination, or diadem, of cosmic order is the first three *sefirot*. It is through the transmission of energy and wisdom to the lower seven Divine principles from these three that allows the lower seven to align and regulate the cycles of existence (*Adir Bamarom* 26a; *Maftechot Hachochmah* 26).

Foundation of Life—Yesod Chai

(See "Foundation—*Yesod*.")

The ninth *sefirah* from above to below; the second *sefirah* from below to above.

Grace—Hesed

From the *Zohar:* (1) Grace is water, Strength is fire, and Beauty is Air (*Zohar, Vayikra* 255a); (2) Grace is Abraham, Justice is Isaac, Compassion is Jacob (*Zohar, Sh'mot* 175a); (3) When it says "the morning was light," this is the moment when Grace is revealed (*Zohar, Sh'mot* 81a); (4) The color white is drawn from Grace (*Tikunei Zohar,* Introduction 19a); (5) Light is Grace (*Vayikra* 133b); (6) The Great Father is unified and dependent upon Grace, the Great Mother is unified and dependent upon Strength (*Vayikra* 292a); (7) The priests *(kohanim) are the embodiment of* Grace (*Beresheet* 256a);

(8) There is Grace above and there is Grace below (*Vayikra* 289b); (8) From morning till noon Grace rules and when the sun begins to turn, Judgment rules (*Sh'mot* 21a); (9) Upon the onset of evening lower judgments are awakened and spread throughout the world; at midnight they dissolve (*Zohar, Beresheet* 92a); (10) The moment of the afternoon prayers is time of Judgment (ibid., 95b). From the Lurianic tradition: (11) From the *sefirah* of Grace is drawn sustenance and it is revealed *through the instrumentation of* Strength. This is the meaning of the scripture "and an abundance of food through the power of the Ox" (*Likutei Shas, Brachot* 3b); (12) Grace in its root up above (in the supernal worlds) is in a place of sacredness and is called "delight." This is the meaning of the scriptural phrase "then, there will be a delight through God *(havayah)*." When Grace expands below *through external forces,* it becomes lust. This is why it is said, "There is nothing higher than delight"; (13) Grace is the embodiment of the quality of Foundation within the Crown of the Great Face (*PEH, Shaar Ha Slichot* 6:59, col. 3); (14) Grace is that which aligns the Little Face and the Feminine Partner and enables them to make love (*PEH, Shaar Kriat Sh'ma* 4:34b).

Head That Cannot Be Known—Resha Dlo' Ityada

This is the third Head mentioned in the *Zohar* (*Idra Zuta*—"The Small Courtyard," 288a). This Head (consciousness) is the most sublime of the three (other states of consciousness). Even though this Head (consciousness) is included as part of the Heads (other states of consciousness) of the Great Face, it is not part of the actual entity of the Great Face. It is, however, a Head (a state of consciousness) that hovers (is on the periphery) over the Great Face (*Maftachot Hachochmah,* p. 130).

Heh—The Fifth Letter of the Hebrew Aleph Bet

Heh is also the number five in the alpha-numerical system of Hebrew. It is one of two letters that consist of two separate parts not linked with each other but placed in the same field. The other letter

similar to heh is the letter kuf, which is equivalent to the number 100 and whose meaning is "monkey." The heh has many connotations in Jewish mystical traditions, including "breath." Since it is the final letter in God's Name—the Tetragrammaton, it is considered the embodiment of the *Shechinah* or Divine Presence.

Infinite Never-Ending Light—Or Ha'Ensof

This means, literally: Light of the Never-Ending. Ramchal Luzzato (seventeenth-century mystic and philosopher) explains why the ultimate idea of God is referred to as the *En Sof.* (1) "When we refer to the blessed *En Sof,* we are referring to the way the blessed Emanator manifests 'will.' This 'will' is what we mean by *En Sof.* The reason why this 'will' is called *En Sof* is simply for the multiple possibilities in Divine manifestations. One has to take note, when we refer to the *En Sof,* we are explicitly meaning the manifestations (actions) of God but [are] excluding the essence of God and the suchness, as it were, of the Emanator" (*Adir Bamarom,* 59, quoted in *Maftechot Hachochmah,* p. 12); (2) The infinite never-ending light that enclothes itself within the realm of Emanation and throughout all the lower dimensions never changes at all (*EH, Shaar Drush A'B'Y' A'* Chapter 1:124a).

Inner Lights (Contained Illuminations, Immanent Light)—Orot P'nim

Inner lights are infinitely greater than external *(ahurayim)* lights (*PEH, Shaar Kriat Shema* 29:43, col. 3; *OE* 2:11). *In* "The Gate of Principles," *however, there is a statement that "enveloping lights are more expansive than inner lights since they are contained and enveloping lights are not contained by vessels" (see Chapter 1). See "Enveloping Lights*—Orot Makifim."

Intuition (Understanding)— Binah (Catalyst of Wisdom)

(1) Intuition is the quality of willpower and it is also *rooted in* kindness (*Likutei Torah,* portion of *Toldot* 41a); (2) Intuition incorporates the Left ray (in the map of the Tree of Life). This includes intuition, reserve, and elegance (*PEH, Shaar Tefillin* 14; *OE* 1:34a); (3) From intuition comes holy laws—*dinim* (*PEH, Shaar Ha Slichot* 5; *OE* 1: 34a); (4) The union of Grandfather Israel and *Tevunah (variant of Binah) is the embodiment of* intuition. (5) For a description of the functions of intuition—mother *(Binah)* in the Lurianic system, see this text: "The Gate of Principles," Chapter 11.

Knowledge (Integrative Intellect, Common Sense)— Da'at

There are aspects of Knowledge within the entire parthenon of the Tree of Life, including: Knowledge of the Great Face, Knowledge of the Little Face, Knowledge of the Divine Feminine, Knowledge of the Divine Feminine and the Little Face, Knowledge of Jacob and Rachel, Knowledge of the Letter Vav, Supernal Knowledge, and Knowledge of Peace. From the *Zohar:* (1) Knowledge is concealed within the lips (*Zohar,* Exodus 123a); (2) Knowledge is the embodiment of the Base and the Tractate of Laws of Purity—*Taharot* (*Tikunei Zohar,* p. 5a); (3) The Priest *(kohen)* personifies the letter yud, which is wisdom, the Levite *(levi)* personifies the letter hey, which is the embodiment of Intuition, and the Israelite *(yisrael)* personifies the letter vav, which is the embodiment of *practical* Knowledge (*Zohar, Vayikra* 29b); (4) Father, Mother, and Child are respectively Wisdom, Intuition, and Knowledge (*Zohar, Vayikra* 291a); (5) Knowledge is the central pillar (*Tikunei Zohar, Tikkun* 21); (6) There is no complete union except through Knowledge (*Tikunei Zohar, Tikkun* 69).

Lesser Assembly—Idra Zuta—Zohar *term*

This section, or book, of the *Zohar* is the continuation of the revelation of esoteric mysteries transmitted by Rabbi Shimon bar Yohai. In this section, Bar Yohai, before he dies, delivers his final discourse to his son and disciples. His death is described in miraculous terms. This is the section of the *Zohar* that is traditionally read on his death anniversary, *yartzeit,* on the thirty-third day of the *Omer,* the forty-nine-day period between Passover and Shavuot. (For a complete survey and description of all the books in the *Zohar,* see *Isaiah Tishby, Mishnat Hazohar,* translated as *"The Wisdom of the Zohar"* [Oxford University Press, 1989], Vol. 1, pp. 1–7).

Little Face—Z'er Anpin

In the unfolding of the universe, the Little Face is the masculine son (fruit of the resultant union) of the Great Mother/Father paradigm. He is born, as it were, with a twin sister, lover, partner called *Nukvah* (empty space). Together, they are the primary controlling and creative forces of existence as we know it. The Little Face is also referred to as the Holy One, blessed be He, or the God of Jewish history. The question that comes to mind is, why did the kabbalists create a cosmology that had implicit incestuous aspects linked to it? In my conversation with the late Rabbi Aryeh Kaplan concerning the very strange descriptions in Kabbalah, he noted that "As far as cosmic realms are concerned there is no such thing as taboos. The entire reason for all the taboos in biblical traditions is because of the fact that these relationships were intrinsic in the unfolding of creation. Thus, as human beings we are forbidden to replicate transcosmic relational forces."

Matronita—Divine Matron (Mother)

Matronita is the *Shechinah* who guides the planet Earth through natural law. Our teacher Moses, whose stature was the embodiment of the masculine, the category of the Little Face, was the ruling force behind the *matronita,* who rules the world through nature.

Thus, Moses' title is *Ish Ha Elokim*—the Man of God, husband of the *Shechinah;* to indicate his cardinal power through God's Name of *Havayah*—YHVH. This is the Name that transcends nature, that rules through the power of the Divine Name of Elokim. [Ed. *The question that can be asked is: Why is Moses called Ish Ha Elokim—Man of God (Name) Elokim? According to this teaching, he should be referred to as Ish Ha Vayah—Man of God (Name) YHVH!*] (See *Aderet Eliahu, Beracha, Second View, Yahal Or, Shelach* 157b, quoted in *Maftechot Ha Chochmah* 132).

Mezuzah—Mezuzah

This is the rolled parchment containing the biblical sections of the *Shema* and *V'hayah.* It is placed upon the upper third right side of all doorposts as one enters a room or a house. There are extensive laws related to the correct placement of a *mezuzah* and the appropriate rooms where it is required to hang a *mezuzah.* The simple meaning behind looking at or kissing a *mezuzah* as we enter a room is the remembrance of God wherever we go.

Mother—Ima

The *Ima*-Divine Mother is the creative principle in Zoharic and Lurianic Kabbalah cosmology. *Ima*—Mother is the corresponding partner to *Aba*—Father. They are the embodiment of Wisdom/Intuition in the Tree of Life. The Mother principle in Kabbalah is the primary influence of the seven *sefirot below* her. In Lurianic cosmology She transmits the building blocks of consciousness within the Microcosmic Masculine Entity otherwise known as the Little Face. *Ima* is also known as the mother source for the Feminine embodiment of Divine manifestation known as *Malkuth* or the *Shechinah.* From the Lurianic tradition: (1) *As far as defining her partnership with Abba—Father: Father/Mother are the two mind principles of Divine Emanation.* Emanation integrates Her five countenances; this is the complete gestalt of humanity—Adam. Father/Mother are the two mind principles (states of consciousness) of this complete stature.

Thus, it is from these states of Father/Mother consciousness that are transmitted to the developmental stages of their children: the Little Face and his Feminine Partner. According to the appropriate amount of preparation within the Little Face/Divine Feminine partnership, this is how much is transmitted from above. The Father principle is more general and contained within its consciousness. The Mother principle is more revealed and specific *in her state of consciousness (Maftachot Ha Chochmah,* p. 5, *Aba V'Ima).* (2) The function of *Ima*—Mother within the Little Face: All stages of development of the Little Face are dependent upon the *Ima*—Mother. This is why she is called *Ima,* Mother, for she is actually the Mother creator of the Little Face, who gives birth to him and raises him. Just as, after birth, the Little Face is in a delicate and vulnerable state *(katnut)* and totally dependent upon the mother to be raised and educated to a level of maturity. Thus, the two main functions of the mother are birthing and educating the child until he or she reaches maturity. Likewise, this (process) occurs in the development of the Little Face. At first, when he is contained within the womb of the mother, he has developed nothing but "vessels." Only when he leaves the womb and returns to the Mother a second time (during the nursing stage) does the mother impart consciousness in order that he will have the capacity to develop into maturity. At first, the Little Face has vessels only and is likened to "Public Domain." Later, the mother sweetens his consciousness by transmitting consciousness that develops his Inner Soul (*Adir Bamoram,* p. 28a, quoted in *Maftachot Ha Chochmah,* p. 5).

Narrow Channel (Subtle Ray)—Tzsinor

(1) This is found within the entity of the Mother who is Intuiting (*Likutei Torah, Bereshit* 14, col. 3). (2) Narrow channels are in reference to the sacred strands of hair, which are the vehicles that draw consciousness from the mind of the Ancient One. The light of the Ancient One is transmitted through the hollow strands of hair. Because strands of hair are hollow within, this makes them vehicles for the transmission of light. They draw light from within them and emerging from

these strands of light come forth spiritual streams, rivers, and wellsprings. The essence of the strands of hair is the embodiment of the Powers/Judgments; for every strand draws from the supernal Strength (*PEH*, *Shaar Ha Tzitzit* 5:19, col. 3. Quoted *OE* 1:254a). (3) The *illuminated transmission of the* hair strands of the Great Face (Macro-Countenance) are complete compassion. *They* all consist of channels of light descending below. Thus, a Nazirite is forbidden to cut any hair for he (or she) embodies the personification of the Ancient One and the Great Face (*Likutei Torah,* portion of *Kedoshim* 88b).

Nothing—Ayin *(The Great Void)*

According to kabbalists, this is the ultimate concept that human beings can conceive about God. This idea of Nothingness is not linked to nihilism; it is literally linked to the word itself, which is the Hebrew word for "eye"—*ayin*. This means there is a link between vision and the state of nothingness. This results in a pure vision and perception of God.

Nursing—Yanika

In Lurianic Kabbalah, biological processes are utilized to explain the creational, developmental, and maturational aspects of the cosmic masculine/feminine aspects in existence. In the nursing stage, the Divine Mother is nurturing the Little Face. This stage is considered a state of constricted consciousness; it enables the Little Face to eventually achieve maturity; this state of maturity, which follows the nursing stage, is called expanded consciousness or maturation.

Origin of the Shells (Originating Source for External Forces)—Shoresh Klipah

From the *Zohar:* (1) External forces are constantly surrounding the sacred (*Zohar, Sh'mot* 173a, 233b). (2) There are four primary external forces: (a) a turbulent wind, (b) a great cloud, (c) an all-consuming fire, and (d) *nogah* (an electromagnetic field) (*Sh'mot*

203a). (3) There are four external forces: (a) *tohu* (chaos), (b) *bohu* (chaos 2), (c) cosmic fire, and (d) the abyss (*Vayikra* 85a). (4) Everything the Holy One, blessed be [He], manifests, *is metaphorically comparable to* the shell *that* emerges before the fruit. Afterward, the mind essence is created. As far as Action is concerned, the Shell manifests first; nevertheless, the thought within the innermost mind is actually created first. The Holy One, blessed be [He], when these external forces were created, manifested the Shell, as it were, to be the guardian and protector of the inner mind (of creation), just as with a fruit the shell (or peel) protects the fruit essence. When the fruit is cooked, the skin is discarded. Likewise, this is the way God manifests in the world. This is the inner meaning of the scripture "These are the Kings who ruled before a sovereign ruled the nation of Israel." (Adapted from the *Zohar, Mishpatim* 108b. As mentioned in *Maftechot Ha Chochmah*). (5) Know, the *klipot* were created after the Great Restoration *(ha tikkun)*. This means, *the cosmic time sequence* after all the emanatory illuminations were clarified, restored, and re-aligned after the conclusion of the primordial state of chaos. However, how does one respond to the statements of the *Zohar* and the Ari, that "the *klipot* emerged after the deaths of the ancient Kings; and that they consisted of the broken shards and pieces"? This is not in reference to the *klipot* themselves but to the judgments affecting the condition of the illuminations themselves. These judgments are the root essence of the *klipot* within the illuminations. However, the essential *klipot,* as we know them, are the essence of and general principle of negative energy in the world. This was created (as a counterpoint) to the Great Restoration—the Sacred *Tikkun*. The next question that follows is, if there really was a *tikkun,* where is the place for *klipot* in the world? Why did they have to be created in the first place? The *klipot* are in effect an integral unit that is part of the process of this restoration. This explains why everything was not corrected and restored, wholly and completely. It is for the reason that a part of creation was given to humanity to correct. For this reason the *klipot,* these external forces, were created as an integral part of the restoration (*Pitchei Chochmah* 49:2, question 2).

Points—Nekudot *(Primordial Atomic Particles)*

(1) The "heavenly voice" *(bat kol)* is considered a point (*Tikunei Zohar—Tikkun* 5:20b; *OE* 1:168b; (2) The points (vowel signs) beneath the letters are the quality of spirit *(Ruach)* (see *OE*, *Alef* entry, under "Fire"); (3) Just as there are masculine/feminine Hebrew letters, likewise, there are masculine/feminine points *(vowel signs)* (*Tikunei Zohar, Tikkun* 5:20, col. 3); (4) The wisdom aspect of Divine Father emanation *(chochmah aba d'atzilut)* is considered a point—*nekudah* (*Etz Haim, Shaar T'a'n't'a'* 6:14b); (5) The dimensions of points draw their power from the supernal name of *E'L'O'K'I'M'* (*Likutei Shaas, Peah* 6a); (6) The dimension of Emanation is referred to as the *realm of* points (*Etz Haim, Shaar Ha Akudim* 2:20).

Primordial Chaos—Olam Tohu U'Bohu *(Chaos Theory)*

From Genesis 1:2, "And the earth was desolate and chaotic." Before she (earth) received the five archetypes *(crown, wisdom, intuition, beauty, sovereignty),* she wondered where sustenance would come from. For in the beginning, everything was in a state of potentiality, the state of original cause. This was the state of *tohu,* a state of wonderment for all the lower realms *and dimensions. The question was:* From what source would the lower realms sustain themselves? They could not comprehend *and were baffled.* When the Divine emanated *bohu,* meaning to say *bo-hu*—He is within (God is within and permeates creation), at that moment, there was no doubt, *no perplexity* from earth. For the Infinite, blessed be He, is within creation constantly. The eyes of God are within the beginning of time until the end of time (*Sefer Kanah Gadol* 4b; see *OE* 2:164a).

Rachel

In the stories of Genesis, Rachel is the younger sister of Leah and the true beloved of Jacob. In Lurianic Kabbalah (less so in the *Zohar*) Rachel becomes practically a Goddess in the pantheon of Lurianic archetypes that meditators contemplate and visualize vis-à-vis the

dynamic cosmological reality maps of the Tree of Life traditions. These meditations are directed toward all daily and holy day prayers throughout the Jewish yearly cycle. (1) Rachel is the mystery of Divine sovereignship from the place where we are as human beings. Meaning to say, insofar as we crown God *in our lives* (*Likutei Hagra, Sifrei D'tzenutah,* quoted in *Maftachot Hachochmah,* p. 129). (2) Rachel is the true feminine *partner* of the Little Face. The source of her being is contained in the tenth *sefirah* within the ten *sefirot.* This *sefirah* incorporates the entire dimension of Emanation. When she is a complete entity *(partzuf),* she contains anterior countenances and posterior energy (face and back) (*EH, Shaar Ha Hakdamot,* p. 341).

Cross-cultural research is absent on the ideas of the comparison between the Cosmic Mother and the Earth Mother in primitive religions and the transformation of these historical sisters of biblical times into demi-Goddesses of various gradations beginning in the thirteenth century and culminating in Lurianic cosmological meditations of the sixteenth century.

Realm of Formation—Yetzirah

This is the third of the four dimensions of existence. There are many views as far as what is the nature and function of Formation. Included here are the views of the *Zohar* and the Lurianic tradition: From the *Zohar:* (1) The Divine Name of YHVH is from the realm of Formation (*Zohar Hodesh,* portion of *Yitro* 42b). (2) *What is the garment of Formation?* During the week it is garmented with ten aggregates of Angelic beings (*Tikkunei Zohar,* Introduction 3b). (3) There are seven palaces in the realm of Formation and they are called "heavenly dwelling places" or *madurin.* Within these heavenly dwellings are some external forces and some sacred Angels. Within these seven dwellings can be found the seven palaces (*Zohar,* 1:40a, 43a). (4) Formation is sometimes indicated in the *sefirah* of Wisdom, sometimes in Strength, sometimes in Foundation, and sometimes in Elegant Praise, as the *Zohar* and *Tikkunei Zohar* have mentioned countless times. Sometimes, Crown, Wisdom, and Intuition are referred to as Creation, Formation, and Action, and sometimes these worlds are indicated in

Love, Strength, and Beauty. (See R. M. Cordevero's long essay concerning this in his *Pardes Rimonim;* see also *Shaar* A'B'Y'AH', quoted in *Kohelet Yaakov, Yetzirah* 37b, col. 1). (5) In the realm of Formation the qualities of good and evil are fifty/fifty. The *klipot,* external forces, are not intermixed with the sacred. They contain their energy separate and to the side. However, *one dimension below in the realm of Action, Asiyah,* they are completely mixed and intertwined. Formation is the realm of permutations, thus the name of YHVH is called KUZU, *which are the four letters that follow the YHVH in the Hebrew aleph bet. Thus Y = yud, the next letter in the order of the Hebrew aleph bet is kaf. H = heh, the following letter is vav, thus the U. V = vav, thus the following letter is zayin, thus the Z. H = heh, which is followed by vav, thus final U of KUZU (Kohelet Yaakov, ibid.).* (6) Formation is the letter aleph, the quality of Wisdom and the quality of the Base *(KY, ibid.).* (7) *Israel and Leah guide the realm of Formation* (*KY, ibid.*, 6). (8) Formation is described as the quality of silver and the worlds of great yearning and desire (*KY, ibid.,* 8). (9) Formation is the embodiment of the Divine Ox (Bull) *in the vision of Ezekiel.* Formation is the embodiment of the Book of Psalms (*KY, ibid.*, 9). (10) The dimension of Formation is a completely masculine quality. Even the feminine aspects are masculine. It is a realm of total compassion (*EH, Shaar A'B'Y'AH'* 5:137a).

Reflected Light—Or Chozer

In the cosmic process, direct light is always more powerful. However, reflected light may be more sustaining. Reflected light may be compared to the ascending mist of a waterfall (RAK).

Saintly Souls (Enlightened Beings)—Nishamot Tzaddikim

Saintly souls have a special function in this lifetime. Since they have the capacity in their minds and souls to have profound intentions and since the capacity of their minds is such that they can see all existence as unified in the principle of *ahdut ha pashut—the simple unequaled unity of all that is the nature of God,* thus their work entails a great

responsibility for themselves and meaning for others. Ultimately, everyone is a saintly soul in this very lifetime. The enlightened souls, however, have activated all the dormant capacities and manifest Divinity in all situations. From the Lurianic tradition: The result of the cosmic lovemaking of the Little Face and the *Feminine Partner, since they have received* direct mind transmission from the Emanation level of the Great Father and Mother, is that they have the capacity to give (create and transmit) to saintly souls who are considered the innermost essence of all existence (*EH, Shaar A'B' Y' EH'* 4:136, col. 3).

Sealed Ancient—Atique Stam—Zohar *term*

Seven Circlings—Zayin Hakafot

This text is the best primary source for the mystical idea of the seven circlings. The ritual to circle seven times is practiced in Judaism during a wedding ceremony and on the festival of Simchat Torah, when all the Torah scrolls are taken out of the Ark and paraded around the synagogue before the concluding portion is recited. The festival of Simchat Torah is also considered the wedding ceremony of the Jewish people to the Torah.

Seven Formations—Zayin Tikunim—Zohar *term*

There are seven adornments/adjustments in the Head of the Great Face: one in the skull and six placed or contained in the rest of the face (*Pitchei Chochmah, Petach* 102).

Seven Lower Spheres—Zayim Tachtonim

In reference to the seven lower *sefirot* of the Tree of Life, which include: Love, Strength, Beauty, Endurance, Elegance, the Base, and Sovereignty. These are the Divine origins for the Emotive, Substantive, and Creative aspects of the physical world. In Lurianic Kabbalah these seven Divine qualities correspond to the seven Patriarchs, who

are Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David. The Feminine corresponds to the four Matriarchs: Sara, Rebecca, Rachel, Leah, and the three primary prophetesses: Miriam, Devorah, and Esther (or Huldah). (See Rabbi Menachem Azariah's *Asarah Maamarot,* section *Em Kol Hai.* Translated by Miles Krassin in the *Kabbalah Newsletter*—Jerusalem. For the Patriarchal correspondences, see *Kavanot of Ushpizin* in *Shaar Hakavanot, PEH, Tikun R. Asher* (R. Asher Margolis), *Tikun R. Shabtai* (R. Shabtai of Rashkov), *and Siddur Kol Yaakov*).

Severing—Nesira

The kabbalistic reframing of the biblical narrative of God removing a rib from Adam to create Eve. In Kabbalah God activated a cutting through the state of undifferentiated androgynous symbiosis of Adam/Eve so they could become separate intelligences and truly become one from that state.

Shattered Pieces—Maanin T'Virin

To paraphrase the talmudic saying, "God created and destroyed many universes for two thousand years until creation occurred as it is documented in the Bible." In Lurianic Kabbalah, all those destroyed worlds were the broken pieces of creation that need to be repaired and restored. This happened when the cosmic period of *Tikkun* resulted. Theologically, this means that failure is never hopeless but is actually the fertile ground for redemption. The shattered pieces did not occur in the cosmic stage called Ancient—*Atique.* All the processes of shattered pieces and the resultant purification occurred in the Great Face; in this state after the cosmic death of the primordial kings, there manifested a clarification and purification (*PEH, Shaar Ha Slichot* 59b; as quoted in *OE* 1:238b, First Edition).

Shema Yisrael *(Primary Prayer of Judaism)*—Shm'a Yisrael

In the meditations of the kabbalists, the *Shema* is a prayer whereby every word and letter is meditated upon and visualized as a Divine realm. In the twelfth and thirteenth centuries the ten *sefirot of The Tree of Life* were the main meditational symbols and metaphors utilized by Jewish mystics. They were applied to the six-word prayer of the *Shema*—"Hear O Israel the Lord is our God the Lord is One." Each word became one of the qualities of God. By unifying (within the mind's eye) the prayer with the ten *sefirot,* one achieved *unio mystica* and *unio dei*—Union with God. There is very little academic research on the *ecstatic experience* of theurgic mystical meditation. There is much evidence in the anecdotal literature to show that visionary, clairvoyant, and ecstatic behavior of kabbalists and hasidic masters may well have been the result of theurgic meditation. Later on in the sixteenth century, Lurianic *mandala (reality meditation map)* of the Tree of Life, all the words in the *Shema* were also linked, connected, and visualized with all the primary archetypes/*partzufim* of the Tree of Life system. In later hasidic traditions (eighteenth century), the *emotional energy* linked to these unions was the focus of the *Shema* meditation. Thus, if one identified with Love, then one prayed from a state of love. The Baal Shem Tov transmitted the teaching that one cannot go to heaven without two wings: one wing of love and one wing of reverence. This teaching was a clear reference to the attitude and energy one must have to manifest empowered prayer.

Six Directions (Possible State of Full Awareness)—Vav Kitzvot

Generally speaking, this refers to the physical state of all dimensions. Every body consists of Six Directions: front, back, right, left, above, and below. Above in the subtle planes there are also six: love, strength, beauty, endurance, elegance, and the foundations. (*Biur*

Hagra L'Sefer Yetzirah, Chapter 1:5, Number 13. See also *Maftechot Hakabalah,* p. 33). The Six Directions are also considered the symbol for the unity of the faith of Israel (ibid.).

Six Directions of the Little Face— Vav Kitzvot D'zer Anpin

This is in reference to the six *sefirot* between the upper level of the Tree of Life—Crown, Wisdom—Intuition—and the bottom aspect, which is Sovereignty. They are: Love, Strength, Beauty, Endurance, Elegance, and the Base. The six are linked to the primary directions, which are: above, below, right, left, front, and back. These directions are linked to the mundane aspects of the six days of the week. Thus, whenever the Six Directions are mentioned, it is a metaphor for one having to go and act in all directions without the experience of unity or peace. The unification of the Little Face occurs on the seventh day, when there is union with *Malkuth*—Sovereignty. This is when peace is experienced.

Skull—Galgata—Zohar *term (mentioned in* Zohar, Idra Zuta, *288a)*

Sleep (Primal Unconscious stage)—Dormitah

This is a term from the *Zohar.* See *Zohar* 1:290b, "the state of death is upon him; this is called dormitah." (from the Latin *dormito,* "to be sleepy")

Soul—Neshamah

Contained within the word for "soul," *neshamah,* is the word for "breathing," which is *neshima;* thus, there is a link between the soul, one's essence, and one's breath. In the Kabbalah of Luria, the levels of the soul are layered in five aspects, which may be intrinsically connected to a psychological profile. They are, from the base up: the

physical energy, or *Nefesh* (compare to the Arabic *Nafs*); the spirit or emotional states, *Ruach* (compare to the Arabic *Ruch*); the soul, *Neshamah* (some kabbalists indicate this is the mind; some indicate that the soul is beyond the mind); the last two levels are considered one level. They are called Primal Life, *Hayah,* and Ultimate Unity, *Yehidah.* It would seem to me that this refers to enlightenment states or immediate postmortem consciousness.

Sovereignty—Malkuth—*(Cosmic Stewardship)*

Malkuth (sovereignty) is the first *sefirah* from the bottom of the Tree of Life rising toward *Keter* (the Crown), which is the tenth *sefirah.* (1) Sovereignty does not touch *or intervene* with her neighbor, even to the breadth of one hair (Talmud, *Yuma,* p. 38b); (2) Know, that each one of the nine *sefirot* of the Divine micro-Masculine *(z'er anpin)* has within it the aspect of sovereignty. Each of these qualities descends and is imparted to the Divine Feminine. At first, the Divine Feminine is but a point and with these nine she becomes a complete being of ten *sefirot* (*PEH, Shaar Rosh Hashanah* 3:114a; *OE* 1:109a); (3) All the Patriarchs were embodiments of sovereignty (*Zohar, Midrash Ha'nealam—Hayeh Sarah* 125b); (4) The *Shechinah* is referred to as sovereignty of heaven. As it is written, "His sovereignty is throughout the kingdom" (*Tikunei Zohar, Tikkun* 21; *OE* 1:148a); (4) The general principle (of sovereignty) is as follows: Every gradation of sovereignty in the transcendent realms is in fact the Crown to the world below her. This rule applies throughout the four dimensions of existence (Emanation, Creation, Formation, and Action) (*PEH, Shaar Kriat Shema* 1:32; *OE* 1:148a); (5) Sovereignty is the external body; the community of Israel is the inner body; and the two inner bodies are called the kissing of one spirit to another; understand this (*EH, Shaar PN'VH* 6:119a; *OE* 1:148a); (6) Mother Leah is the embodiment of sovereignty (*PEH, Shaar Tefillin,* 2; *OE* 1:148a).

Sparks of the Sacred (Vestiges of Luminosity)—Nitzutzei Kedusha

From the *Zohar:* (1) Every spark is either called an Ophan (spinning Angel) or a Galgal (a ball or orbiting substance). (*Tikunei Zohar, Tikkun* 70:122b). (2) Every spark expands a measure of ten thousand (*Tikunei Zohar, Tikkun* 70:122b). (3) Emerging out of the candle of the *kardinuta,* 325 sparks explode and merge as one, unified in the principle of Power *(Gevurah)* (*Zohar,* 3:48b). (4) The constellations are the category of cosmic points (or atoms). They are the sparks that were created within the Base when *in the process of cosmic evolution* the Powers descended and collapsed below, until they entered the Base of the Little Face. In this place they clashed (or bounced into each other—sixteenth-century concept of atom smashing?), descended further and dispersed as sparks (*EH, Shaar Leah V'Rachel* 3:107a; *OE* 2: 122b). (5) Just as sparks are derivatives of fire and, for this reason, are referred to as "sparks" to indicate that they are minute attributes of the greater aspect of fire itself, thus, cosmic sparks, which descended along with the "shattered pieces," are also called sparks, indicating that they are parts of the greater quality of light from the dimension of Points—Atoms *(nekudim) (Mavo Sheorim, Shaar Gimmel,* 2:6; see *Maftachot Ha Chochma).* (6) The function of sparks *in the cosmic unfolding* is the sustaining of the remnants contained within the death of the Primal Kings. These sparks sustain their vessels until the resurrection of the dead. This is the real meaning of the Great *Tikkun*—the Cosmic Restoration (*Maftachot Ha Chochmah* 84:2).

Strength—Gevurah

From Cordevero: (1) Strength is the second of the lower seven Divine qualities, which include Grace, Strength, Beauty, and so forth. The world needs this quality to sustain her existence. This is the quality of *Holy Law* or Judgment, the opposite of Grace, who emerged before her. If this quality didn't exist, there would not be retribution for the wicked and each and every human being would steal and murder his

neighbors with the knowledge that there wasn't retribution. Thus, the world needs these qualities. The quality of Strength emanates from Grace. This attribute is referred to as the element of fire arising from water. Just as fire is the opposite of water likewise, Strength is counter to Grace. Together, they are called the "arms of existence" (*Pardes Rimonim, Shaar Taam Ha Atzilut* 2:7b). From the Lurianic tradition: (2) The Base of the Mother is *also called* Strength and she emanates from the Left column (of the Tree of Life) (*EH, Shaar Ha-Klalim* 5:8b); (3) Isaac is the embodiment of Strength (*PEH, Shaar Ha Amidah* 11:47, col. 4).

Ten Sages Who Were Martyred— Asarah Harugei Malkuth

The ten sages are in reference to the ten talmudic sages who were martyred by the Romans for practicing and teaching Judaism in opposition to Roman decree. In Lurianic Kabbalah, since interdependency is paramount in its teaching, R. Luria links these ten sages with the ten tribes that sold Joseph into slavery. The focus of the following teaching is the martyrdom of Rabbi Akiba, who is considered by many the greatest sage of the talmudic period and the greatest saint of the ten martyrs. (1) Our sages (*Talmud, Berachot* 70) have said: "Fulfilled are you, Rabbi Akiba, whose soul left your body by meditating upon the word *One* (the last word of the prayer, 'Hear O Israel the Lord is our God the Lord is One')." For it is clearly known (in an early teaching) that the event of the Ten Martyrs was the result and healing *(tikkun)* of the negative energy caused by the ten sons of Jacob who sold their brother into slavery (over a thousand years before). Rabbi Akiba purified Israel's relationship with the Divine Presence *(Shechinah)* who, during that time period, bonded with the ten brothers at the time of the slavery incident.

Ten Sefirot—Yud Sefirot

The following is a brief introduction to the historical evolution of the ten *sefirot*. The origin of the ten *sefirot* is mentioned in the story of Genesis and they are alluded to in the ten utterances of creation. The primary importance of ten principles is developed in the Torah (five books of Moses) as the ten commandments given at Mt. Sinai. They are explained tersely as axiomatic principles in the early medieval period through the "Book of Creation" *(Sefer Yetzirah)*. Finally, in the twelfth century the ten *sefirot* are explained by mystics as Divine manifestations, as they are enigmatically commented upon in the *Sefer Ha'Bahir*. Groups of mystics begin working solely with the ten *sefirot* as a spiritual path. Finally, by the thirteenth century two major commentators on the *sefirot* circulated teachings that eventually became part of mainstream Jewish thought: Rabbi Joseph Gikitalia (Gikatilla) through his *Shaarei Orah* ("Illuminated Gateways"), *Shaarei Tzedek* ("Enlightened Gateways"), and his early *Ginat Egoz* ("The Walnut Orchard"); and Rabbi Moshe De Leon of Guadalajara, the editor and publisher of the *Zohar*. In the Lurianic system, *sefirot* are part of a broad and complex number of interchanging, interfacing, transformative, and ever-evolving pathways that help to explain why we as humans (specifically those on the Jewish path) are here on earth and what work we must accomplish in this lifetime. Rabbi Moshe Cordevero, an early influential teacher of Luria, claims that *sefirot* are rooted in the expression of "a number" or "an accounting." (See *Pardes*, "Gate Ten but Not Nine," 1:1b.) Cordevero elaborates on what the *sefirot* are and to which Divine Names they are linked:

> The names and functions of the *sefirot* are as follows: (1) *Keter* (crown) (2) *Chochmah* (encompassing wisdom) (3) *Binah* (intuitive understanding) (4) *Hesed* (graceful kindness) or *Gedulah* (maturity, greatness, magnanimous) (5) *Gevurah* (strength, restraint, reserve) or *Pachad* (dread—fearfulness: caution) (6) *Tiferet* (beauty) (7) *Netzach* (endurance) (8) *Hod* (elegant praise, acknowledgment) (9) *Yesod Tzadik*

(foundation of saintliness or base of enlightenment) (10) *Malkuth* (sovereignty, kingship, stewardship, or nobility). These are the names that are not to be erased. The names of God and the *sefirot* are one and the same. The spiritual essence of the names are in essence the *sefirot.* They are: *Keter* contains within A'H'Y'H'. *Chochmah* contains within Y'H'. *Binah* contains within A'D'N'Y' and Y'H'V'H' spelled with the vocalization of the name of E'L'O'H'I'M'. *Hesed* contains within it E'L'. *Gevurah* contains within E'L'O'H'I'M'. *Tiferet* contains Y'H'V'H'. *Netzach* and *Hod* combined together (since they are considered two halves of the body) have within the name of Tz'e'v'a'o't'. *Yesod Tzadik* contains within E'L'H'a'i'. *Malkuth* contains within her the name of A'D'N'Y' blessed is He. These are the ten names who are the palaces for the ten *sefirot.* [*Pardes Rimonim,* "The Gate of Ten and Not Nine," 10:5, col. 4; *OE* 1:179]

Thirteen Formations of the Beard— Yud Gimmel Tikuneh Diknah—Zohar *term*

These thirteen formations are metaphors for God's expansion of grace and kindness in the universe. They are also linked to the thirteen attributes of the mercy prayer composed by Moses after the Israelites fashioned a golden calf and God wished to destroy the entire nation at that moment. Moses evoked the prayer *"A'do'n'ai', A'do'n'ai', E'l' Rachum, V' Chanun,"* and so forth; God listened and the nation was spared.

Thirty-Two Pathways of Wisdom— Lamed Bet Nitivot Chochmah

In the history of Kabbalah, the thirty-two pathways are in reference to the ten *sefirot* of the Tree of Life and the twenty-two geometric connecting lines to these ten. These twenty-two lines correspond to the

twenty-two letters of the Hebrew aleph bet. There have been important commentaries correlating consciousness states to these thirty-two pathways. It is not coincidental that the number thirty-two also corresponds to the Hebrew word for "heart"—*lev.* Meaning that ultimately, for wisdom to be wisdom, it must be connected to the heart.

Three Heads—Til'At Reishin

These are a series of stages in the Body of God paradigms mentioned in the esoteric sections of the *Zohar,* specifically the "Little Chamber"—*Idra Zuta.* The Lurianic tradition explains this unfolding as follows: In the Ancient One, the Head is revealed alone (consciousness); this is the Head of all Heads; this Head includes three, each one within the other; this is one Head of primordial wisdom, concealed wisdom, covered, and never uncovered and cannot be compared with *the mundane idea of* wisdom that is mentioned within the Little Face and expands throughout the thirty-two pathways of wisdom. The second Head is called the supernal crown, the sacred holy one, seal of seals. In these two Heads it is appropriate to say they are contained within each other. The third Head is the supreme Head, from whence everything else emerges. One cannot call it "Head," since it transcends everything; rather, it is called the Head that is not known (*Zohar Rakiya, Terumah* 166b, 100b).

Timna—Timna

From the Talmud: Timna was the concubine of Eliphaz, the son of Esau (*Sanhedrin* 99). Luria adds: Timna was a princess and she came to convert to Jacob's spiritual path, since her soul root was from holiness. However, since she was so influenced by external forces because she descended from Esau the Hivite from the descendants of Canaan, Jacob refused to convert her. Because of Jacob's refusal, Timna became the concubine of Eliphaz, the son of Esau. Out of her union came Amelek, the greatest adversary of the children of Jacob. *Thus, it is important to be extremely sensitive to one wishing to convert to Judaism (Shaar Ha Pesukim, Shoftim* 50b*).*

Transcendent Light—Or Elyon *(Supernal Illumination)*

The function of this light aspect is to transform and bridge two disparate gradations; this light unifies polarities, as the Lurianic tradition notes as part of a much longer discourse: "... the fact that Sovereignty is connected *in some way* to the transcendent earth. Likewise, the wellsprings (feminine waters) who emerge from the depths have a counterpart which is the rain that comes upon the earth (masculine waters). Now, there is never an instance when a physical wellspring is not elevated by the power of transcendent light toward the microcosmic masculine. Whenever we see a well that is dried up and desolate, it is because the heavenly source has disconnected from this source (*Likutei Torah, Ekev* 110b).

Tzadi—Tzaddi (Hebrew Letter)

The fifth last letter of the Hebrew aleph bet. Its numerical value is ninety. Its meaning is "the righteous one." In Lurianic Kabbalah its connotation in the stages of relationship is protective-unconscious.

For further research see the following: my forthcoming Kabbalah of Letters: Primary Sources of Jewish Letter Mysticism, *or see Munk,* The Wisdom of the Hebrew Letters*; R. L. Kushner,* The Book of Letters*; R. Yitzchak Ginzburg,* The Hebrew Letters*; and Ben Sahn's* Letters of Creation. *In Hebrew, see* Magen David *of the Ridbaz,* Shaar Gan Eden *of R. Yaakov Koppel, Cordevero in* Pardes Rimonim, Midrash Otiyot D'Rabbi Akibah, *and all the* Lurianic Dictionaries of Kabbalah Nomenclature *published between the seventeenth and nineteenth centuries. Finally, see the poetic* Rosh Milim *of Rabbi Avraham Yitzchak Hakohen Kook [Rav Kook].*

Tzipporah (Second Wife of Moses)—Tzipporah

According to the Ari, Tzipporah, the wife of Moses, was *not* among the women who sang with Miriam at the splitting of the Sea of Suf ("the Reed Sea"). She was greatly pained at this and reincarnated into Deborah the Prophetess, who composed her own song of thanksgiving.

Tzipporah merited this incarnation because she took a sharp rock and circumcised her son of her own volition (*Kohelet Yaakov,* 2:2, col. 2). *See my forthcoming* The Jewish Book of Souls.

Understanding (Intuitive)—Tevunah

This is an independent, autonomous version of understanding. In Lurianic Kabbalah, as far as relationships are concerned, the relationship of Binah is always in union with Wisdom. *Tevunah*-Intuition, at certain auspicious times, is autonomous from the state of union.

Union of the Little Face and the Feminine—Zivvug Z'Er V'Nukvin

The purpose of all unions, as mentioned in countless places in the Kabbalah, is solely for the refinement and restoration of energy (sparks) lost in the deaths of the primordial kings mentioned in Genesis. These sparks are the embodiment of wrathful energies (Powers); their alignment results with the intermixing of Grace (lovingkindness) energies (transforming wrathful energies into an integrated state). This *integral* bonding results from union. The energy fluid of the Divine Feminine awakens and ascends to meet her partner, the Little Face, depending upon the good actions of every person who inspires this cosmic union. Correspondingly, the Divine fluid-energy flows from the Divine Masculine (the Little Face). The bonding of the masculine/feminine fluid-energies results in the formation of new souls within the cosmic womb (*EH, Shaar Mayim D'kurin u'Mayim Nukvin* 1–3. Quoted in *Maftechot Hachochmah* 34).

Vessel—Kli

A vessel or instrument for Divine light to manifest within. *Kli,* vessel, is usually referred to in the plural form *kelim.* The definitions in this section will refer to *kelim,* vessels. (1) Every *sefirah* contains three levels of *vessels.* They are all considered external forces. Included within these three levels are three enveloping *(auric)* energies and

they are all considered external (*EH, Shaar Pei v'Het,* 8:119, col. 3; 3:118); (2) *Besides external vessels* there are also inner vessels for each and every *sefirah* and these consist of Divine Names *(havayot);* these vessels are considered *completely* inner (*EH* 2:117, col. 4, see also discourse 3:118); (3) Vessels are the consciousness; the structure of light *(atzmut);* it is the basic life force *(Nefesh) contained within Divine light that manifests* (*EH, Shaar Kitzur A'bi'ya'h'* 3:143; (4) The vessel is the category of matter and the structure is the form (see entry for the letter het *under homer—matter in OE,* Vol. 1); (5) Vessels are considered completely in the realm of holy law *(dinim).* Upon transmitting inward consciousness, this becomes a catalyst—a sweetening of the judgments. Thus, even this consciousness itself is holy law (that is contained within and mitigates wrath) (*PEH, Shaar Rosh Hashanah* 3:113, col. 4); (6) Vessels correspond only to the last three stations of the soul and they are: *Nefesh (basic life force), Ruah (spirit), and Neshama (soul).* However, the highest aspects of the soul cannot contain any form of vessel and they are: *Hayah (primordial)* and *Yehidah (unitary).* Due to their abundant luminosity, no vessel or instrument can bear them. (*EH, Shaar Ha Partzufim* 2:86); (7) The initial creation of vessels for the sacred *sefirot* begins in the realm of *nekudot*—points; these are the ten *sefirot* of Emanation. Vessels are mentioned in the *Zohar* (see portion of *Bo, Raya Mehimna*). The building of vessels become complete in the realm of *Asiyah*—action, reality. This is the beginning of materiality, being the furthest point from Emanation (*EH, Shaar Klalut A'BI'YA'H'* 2:127, col. entries 1–6; *OE* 1:12, 125, entry 7; *OE* 11:90).

Wisdom—Chochmah *(Initial Thought)*

(1) Ten measures of wisdom were placed in the world. The land of Israel received nine measures and one measure for the entire world (!) (Talmud, *Kiddushin* 49b); (2) There is wisdom within letters and there is wisdom within the vowel signs (*Tikunei Zohar, Tikkun* 19; *OE* 1:86b); (3) From the *Zohar:* R. Abba said: "How vast are your actions, O Lord!" How vast are the actions of the sacred Sovereign.

And all of these actions [all phenomena in existence] are *permeated and* sealed with wisdom. As it is written: "Everything you manifest is with wisdom." This wisdom emerges only in bundles [referring to the thirty-two pathways of wisdom] from *the realm of* understanding. From *the realm of* understanding, everything is actualized and arranged in order. This is the meaning of the scripture, "from understanding everything is ordered." This is the meaning of the scripture, "You have actualized everything from wisdom." *And how is it ordered?* From understanding (*Zohar,* portion of *Tazria* 42b, with commentary of the Sulam); (4) Wisdom (on the Tree of Life) incorporates the Right ray *of the tree,* which is wisdom, lovingkindness, and endurance (*PEH, Shaar Tefillin* 14; *OE* 1:86b).

World of Creation—Briah

In Lurianic Kabbalah, *Briah* is the second of the four Divine manifestations from Infinity toward finiteness. They are from above to below (1) Emanation, or *Atzilut;* (2) Creation, or *Briah;* (3) Formation, or *Yetzirah;* (4) Action, or *Asiyah.* Each of these dimensions of the unfoldment of Divinity have corresponding elements, letters, angels, Divine Names, *sefirot,* and countless connotations, metaphors, and symbols. This is all documented throughout the major Kabbalah catalogues and dictionaries composed between the sixteenth and nineteenth centuries. (1) Within the world of *Briah* are contained *the lower worlds of Yetsirah* and *Asiyah* (*PEH, Shaar Ha Slichot,* Chapter 8); (2) *An important statement concerning the mutability of gender is stated in a Lurianic text:* The dimension of Creation comes through the Intuition aspect of Emanation. *In this dimension* feminine energy rules over masculine and all masculine forces in Creation are feminine ... [the text goes on to describe a specific permutation of Divine Name] ... *this dimension* is pure Law and the feminine rules the masculine (*EH, Shaar Seder A'B'Y'AH'* 5:137a; *OE* 1:40b). *As far as linking this dimension to the vision of Ezekiel:* The world of Creation is linked to the countenance of the lion in the *vision of* the Divine Throne *(Kohelet Yaakov,* see *Briah).*

YHVH—yud-heh-vav-heh (Primary Divine Name in Judaism)

This is the primary name of God in Judaism. In Jewish mystical literature, this name is the embodiment of unconditional love to all sentient beings, whether saintly or wicked. Since it contains four letters, in kabbalistic tradition, it is linked through meditation to the four worlds: **Y**ud linked to Emanation, **H**eh linked to Creation, **V**av linked to Formation, and the last **H**eh to Reality or Action. It is also linked to the four essential aspects of the soul: Yud- *Hayah-Yehidah* (Unitary-Auric), Heh- *Neshamah* (Soul-Mind), Vav- *Ruach* (Spirit-Emotion), Heh- *Nefesh* (Physical energy). The kabbalist will meditate upon God's Name to unify and integrate his or her being with the Divine.

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[Compare recent published Hebrew writings of the late Rabbi Aryeh Kaplan in *Moreh Or* (Moznaim, Jerusalem) for Kaplan's theories on early *tzimtzum*, pages 26–31.]

Yehudah Liebes. "Two Young Roes of a Doe: The Secret Sermon of Isaac Luria before His Death."

Mordechai Pachter. "Katnut and Gadlut in Lurianic Kabbalah."

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[Compare with Idel's essay (above) on ideas concerning *tzimtzum* and Aryeh Kaplan's ideas in his posthumously published Hebrew writings in *Moreh Or*.]

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Appendix A

Photographic samples of kabbalistic diagrams of *The Tree of Life* published in the *Ilan Ha Gadol* (The Great Tree) by Rabbi Meir Poppers, the final editor of the *Etz Haim*, or *The Tree of Life*.

DIAGRAM NO. 1 shows the complete description of *The Tree of Life*. This includes the idea that within every *sefirah* of the Tree there is contained all ten *sefirot*. In this unique version of the Tree, all the major archetype-entity *partzufim* are included: From above to below—The Father-Mother union; the union archetype of Grandfather Israel and *Tevunah*-Leah; and the union archetype of Jacob and Rachel. Notice that there is no separate union partner for Leah. She is paired with *Tevunah* above her. It seems as if there is a "black hole" or perhaps a cosmic gap, as it were, in this cosmological depiction.

DIAGRAM NO. 2 shows a straightforward depiction of the Tree of Life, including within the mandala, the standalone *sefirah* of *Da'at* (synthesizing intellect). This depiction of the Tree of Life was and is still used by Jewish mystics to mediate upon and invoke Angelic entities linked to different *sefirot*.

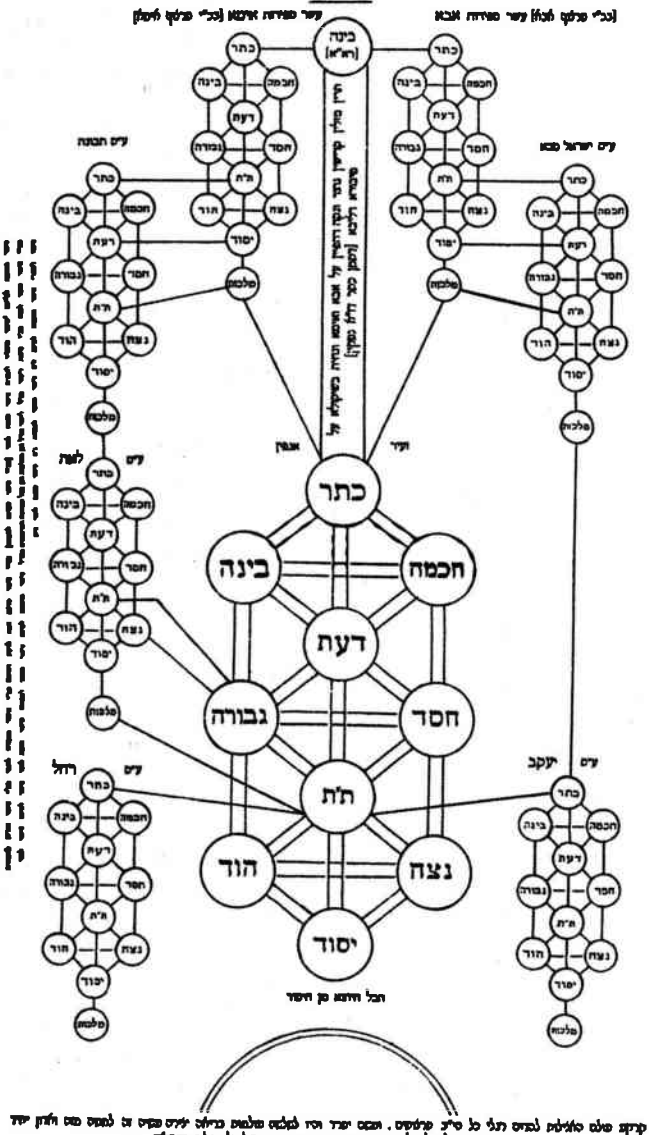
כתר
חכמה
בינה
דעת
חסד
גבורה
תת
נצח
הוד
יסוד
מלכות
אבא
אמא
יעקב
יצחק
אברהם
עם ישראל מבא
עם תבונה
עם לוצה
עם רחל
עם יעקב

Diagram No. 1

ופת"ל בתיבת כלים הנכנסים מתוך מפולת הבריאה הם נקודות בסוד הסתרות הטפלים והיונים למעמד והם נקראים סיכלות בסוד מלכים המסכרים בסוד מלכות המלכות וחלין הנקרא"ת סיכל בסוד ויהיה בהיכל קדשו הם [הנקוקין כ' ע' כ'] ה"ם בגי' סיכל וגי' לרני וגם שלש סילוה נקרא"ת סיכלים כמו הבריאה. [א"ח. שמות המלאכים הכתובים כתן הר"ם שלמה הם שמות הנקודות. קמן. פיסת. לירי ס'. בכל ספרים הם הנקודה המיוחד לספרים ספת"ל וכמו שהמפרש למעלה בשולם הבריאה בכל ספרה הר' הם הנקודה המיוחד להספירה ספת"ל. ומין הקומה זוהר מיקון ע' דף קכ"ו וכזוהר חדש ק"ח. וכזוהר חדש קמ"ט. שהחברו מהם שמות המלאכים של הנקודות. והשמה כמלך הנזכרים שמהם לתלן בהשם לחתר]. [הם שמות הנכנסים דקדשים שמחבר כתביהם יב' כ' מחבר הלן בהספירות. ומי' כיולד הנר"ת ו"ל מל ספר ילדה שף פרק ל' מפסת י"ר]

הבדשלים והמכונים על עולם היצירה

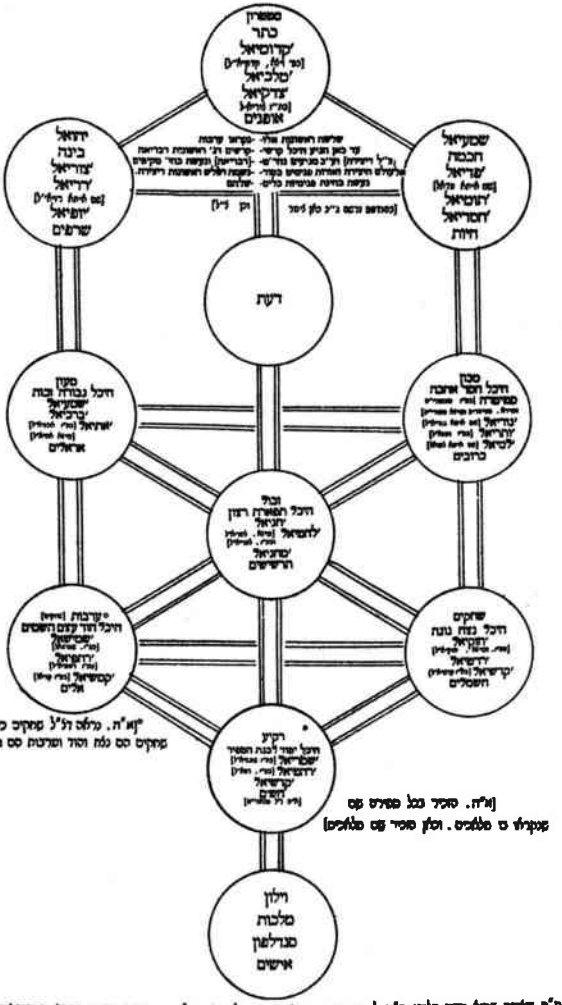

"[א"ח. מלאה רל"ל מחקים כי מחקים הם נגת והוד ושרבות הם ג"כ]

[א"ח. הזכר נכל הספרים הם מנקודות כו מלאכים. וכלן הזכר הם מלאכים]

*מחלי ע"ח דילדה מפת"ל מקבי מלכי ע"ח ולמעמד הם מזכר ומעמד מפת"ל מר נקודות דסיט מכתי' הסמכר [ומכחיבת הסמר]. ונקודה כיחוה הסמכר חדש מלאכים לרחמלים ולכל לגבן ומנקודה כיחוה מרשד יחוה מלאכים לכל שלום הסמכים הסילדה בכלל הם בסוד הרים. [א"ח. ריל. הילדים נכלל הם בכחוה הרים ומין ע"ח סמר מלאכים המחזן ע"ב. וכזוהר תנה קס"ד ע"ב. ומנקודים מלך מסן

DIAGRAM NO. 2

Appendix B

The Forgotten *Tzimtzum*

A fragment from the unpublished original *Kanfei Yonah* of Rabbi Moshe Jonah, an early disciple of the Ari. In this fragment there is a clear description of the idea of *tzimtzum* that has been deleted from "The Gate of Principles," the primary text of this volume. I am claiming "The Gate of Principles" is an edited version of the original *Kanfei Yonah.* MSS. 993 Sasoon collection P. 13. Translation by Eliahu J. Klein, transcription by Menachem Kallus.

When it will be known
In its place each and every thing
With the help of the E-L.
And it is in this manner
That the Light which folded into itself
And contained *(vihtzamtzem)* His essence within it,
On this side and on that side,
So that it would be of an inner quality for the Crown,
From this Light's essence
A spark burst out of Her and this became
An enveloping and inner light for Wisdom.
The specific intention was
From this great supernal Light
That is brilliant and luminous,
Which first emerged from within the Simple Will,
Became simultaneously interior and encompassing for the Crown.

As it was known-experienced in this *tzimtzum*.
And the general explanation is that the Crown
Did not have the capacity
To bear the luminosity and so,
Some of the light was permeated within
And became an inward light;
Meaning to say, it became His soul.
The remaining Light enveloped the Crown.

Appendix C

Frontispiece of the first printed edition of the *Etz Haim* (Koretz, 1780).

ספר

עץ חיים

שמיני לרב האלוף מו' חיים ויטאל
זלה"ם כפי מה ששמע מרבו מוהרח
ר"ת הקלטי טליטה הדישם מוהר"ר יצחק
לוריא אשכנזי זלה"ם אסר דנר ביתנו
כפי הקבלה האמיתית שקבל מפי אליהו
זלה"ם. ומה לם לספר בשחיטה המתקן
והמנהה מבמה ספרי עה"ח מוגהים
ומסודרים על כתן בכל מה לאפשר

נדפס פה ק"ק קארעץ

ושרה מהבלת לרזמיט המיוחס הגדול
הרוכם יחזיף עפטרטריסקי סטאלניק
ליטעווסקי סטטרלסטי לאלקי ל"ם
נעדרוקט לון ידער קיבנליכר שליסר
פריווילעגיומ דרוקעריי דעם הערן
יאהן אנטאן קריגר מים
ווחרשלן
לכדט עץ החיים בתוך הגן לפ"ק

Сходно Указу ... 4 Окт. 27
ноября 1836 г. ...
... 183[illegible] г. ...

Endnotes

Notes to Chapter One

[1]Even the nineteenth-century hasidic master Rabbi Shneur Zalman of Liadi (the prolific author of the Tanya, the great classic of hasidic theosophy that drew essential principles from the Lurianic system, especially in the section entitled Kunteres Acharon), is more exegetical and meandering than explanatory in his concise discussions of Lurianic concepts, as he elucidated in his important and practically forgotten Ketzarim and Inyanim discourses (Maamorai Admor Hazaken). Thanks to Rabbi Yitzchak Ginzburg for informing me of these texts. However, we do find in the text The Pillar of Service (Amud Ha Avodah) of the hasidic kabbalist R. Baruch Kossover perhaps the best attempt to explain the why's of the system. The accomplishment of Rabbi Moshe Chaim Luzzato in his Kabbalah handbooks was to extract the essential principles and present them clearly in the most organized structure.

[2]*Sefirot.*

[3]*Midrash Rabbah —Bereishit.*

[4]Exodus 25:22. In the Tabernacle *(mishkan)* in the desert the scrolls were in a box , and resting on top of the box were the figures of two winged angelic beings: from these angels came Divine communication.

[5]Psalms 84:12.

[6]Proverbs 29:11.

[7]One of the seven ancient Canaanite kings mentioned in Genesis 36:31–39.

[8]I Samuel 20:31—*Ben Yishai Chai al Hadama!*

[9]Talmud.

[10]Talmud.

[11]Isaiah 57:1.

[12]This is the section of prayers called *Nefilat Apayim.*

[13]"The Lord is our God" is the microcosmic union. "The Lord is One" is the macrocosmic union.

Notes to Chapter Two

[1]Notes from the Text: This is explained in the Gate of Shattering (Shaar Shvirat Ha Kelim). The Crown of the Great Face expands until Beauty. Sovereignty ascends to Beauty; this is where She meets the Crown.

[2]Or, Simple Ancient.

[3]*Idra Rabba* and *Sifra diSeniuta.*

[4]*Vayikra* (Leviticus).

[5]Song of Solomon 5:1.

[6]Leviticus 9:22.

[7]Proverbs 4:5.

[8]This is a pun; the Hebrew word *kana,* "get," is the same as the word *kana,* "pipe."

[9]This is mentioned in the *Baraita de Ma'aseh Bereishit* (Baraita on the Work of Creation).

[10]Ezekiel 3:12.

[11]*Bod Y H V H Mem-Komo.*

[12]*Zohar* 2:3.

[13]Psalms 89:3.

[14]*Zohar,* p. 92.

[15]Mem, nun, tzaddi, pei, kaf. Each of these five letters has an ending form that the rest of the Hebrew letters do not have.

[16]Proverbs 3:19.

Notes to Chapter Three

[1]Endurance, Praise, and Base within Grace, Strength, and Beauty.

[2]Genesis 30:21.

[3]12 tribes—the tribe of Deena was the thirteenth tribe.

[4]*Vi Yicher Ad Ata.*

[5]Leviticus 12:1.

[6]This description of "an extra sphere in each of the other spheres" in the daughter is interesting, because the extra leg that makes the X Y chromosomes into X X could be described as "an extra something" in each of the cells, which determines the difference between the male and the female.

[7]See diagram.

[8](Shin Daled Yud) The Almighty. See diagram.

[9]"Eldad and Medad are prophesying in the camp" (Numbers 11:27).

[10]This is one of the ancient names of God, used in the time of Abraham.

[11]"God in the Highest."

[12]Genesis 21:8.

[13]The vowels from the spelled-out name 63.

[14]The letter heh is associated with the feminine quality.

[15]See diagram.

[16]It takes 24 months to complete the nursing.

NOTES TO CHAPTER FOUR

[1]*Ahare Mot,* page 65.

[2]*Naar,* a male child before nine years and one day.

[3]Genesis 4:1.

[4]Job 19:26.

[5]Psalms 31:6.

[6]Lamentations 3:23.

[7]Balak, p. 241.

[8]Talmud, *Bava Kama,* p.9B.

[9]Isaiah 40:12. *Shalish.* This can mean "measure" or "third."

[10]*Bashlishim.* Also meaning "by thirds."

[11]Isaiah 40:12.

[12]Meaning the hollow of the Little Face (*Kohellet Yaacov,* 2nd section, p. 1). M Y is the upper half of the Mother, *Binah,* and reaches to half of her *Tiferet.* This is called M Y. Below is A L E H. (These letters also spell L E A H). M

Y plus A L E H is A L H Y M. M Y numerically is 50, indicating the 5 graces the Little Face gets from the Mother, each including 10.

[13]Genesis 1:7.

[14]Isaiah 40:12.

[15]*Shalish* literally means "measure," "third." This is a pun.

[16]*Idra Rabba* 141b, section of the Supernal Adam, Male and Female. *Idra Zuta,* p. 183A, in Ashlag edition.

[17]Job 22:25.

[18]Genesis 39:6.

Notes to Chapter Five

[1]*Zohar,* p. 65.

[2]*Zohar.*

[3]In the *Zohar,* also in the *Siddur,* the thirteen compassionate attributes of God are listed:

1. Hashem, Hashem, God
2. Merciful
3. Compassionate
4. Slow
5. to anger
6. Abundant in kindness
7. (Abundant in) truth
8. Preserver of kindness
9. For thousands of generations
10. Forgiver of iniquity
11. (Forgiver of) transgression
12. (Forgiver of) sin
13. And Who cleanses.

[4]If we say the word *mazel* means constellation, then we are dealing with galactical junctions, contained within Adam Kadmon, and this Adam Kadmon is not a fixed entity but is the interconnecting of heavenly bodies.

There are 21 energies within Adam Kadmon, divided into two groups: 8 and 13; and 21 stars: 8 stars and 13 stars. The conjunctions of all these results in equal amounts of graces and powers in the world can be used as substances to develop microscopic forms.

[5]The *mem* is four-sided.

[6]Lamed is numerically 30, so it corresponds to 3 in "small count."

[7]*Mila*—Circumcision of membrum. Splitting the membrane and pulling it down. *Priya*—Uncovering the corona at circumcision (Jastrow, *Dictionary of the Targumim, Talmud, Babli, Yerushalmi, and Midrashic Literature*).

[8]*Tefillin* are the boxes put on the head and arm during prayer. The box on the head has two depictions of the letter *shin*. On one side of the *tefillin* box is a three-headed *shin*; on its opposite is a four-headed *shin*.

[9] Talmud, *Berachot*, p. 6.

NOTES TO CHAPTER SIX

[1]Proverbs 24:4.

[2]The first letter of *yimla*, "filled," is yud, which is 10. The 5 graces plus 5 powers make 10.

[3]Genesis 41:36.

NOTES TO CHAPTER SEVEN

[1]Lamentations 2:3.

[2]Psalms 45:10.

[3]*Zohar*, portion of *Mishpatim*.

[4]Psalms 12:8.

[5]Talmud, *Nedarim* 13b; Talmud, *Shevuot* 25.

[6]K L H (kuf lamed heh), which means light (not heavy), can be split into K L, "light, easy," and H, 5.

[7]Y H V H is numerically 26, and 5 × 26 is 130. 130 is written kuf lamed, K L, in Hebrew.

[8]*Zohar*.

Notes to Chapter Eight

[1] Talmud, *Gittin,* 59b.

[2]Isaiah 45:7.

[3]"I form the light" refers to the dimension of Formation; "and create Darkness" refers to the dimension of Creation.

Notes to Chapter Nine

[1]Possibly referring to the covenants of the eyes, ears, nose, and genitals.

[2]Nehemiah 9:6.

Notes to Chapter Ten

[1]Isaiah 27:11.

[2]Proverbs 1:20. This is usually translated "Wisdom cries aloud," but the literal translation is "Wisdom's cry."

[3]Samuel 2:3. This is usually translated as Knowledge, singular, but it is actually *daot,* the plural.

[4]Elsewhere, the Mother's Base is said to be two-thirds.

[5]Ecclesiastes 1:2 and 12:8. Literally, "Vanity of vanities."

[6]Isaiah 58:8.

[7]Genesis 27:30.

[8]The name of Y H V H that is numerically 45, by writing with extra *alephs* in each letter: Y V D-H A-V A V-H A.

[9]The word *D A M,* "blood," is numerically 44. Adding *aleph* (1) makes A D A M, 45. Thus, the connection with the *Divine Name* M A 45.

[10]*Zohar.*

[11]Exodus 3:6.

[12]The third son of Adam.

[13]Isaiah 20:4.

[14]*Hashufey Shes. Shes* means "Foundation." According to the Midrash, he is called Seth because from him the world's Foundation was laid.

NOTES TO CHAPTER ELEVEN

[1]Deuteronomy 4:4.

[2]*Hashem Elohaychem.*

[3]*Dea* is completed Knowledge, practical Knowledge, as in *Da'at. Nevonim* refers to individuals of discernment.

[4]The 72-letter name spelled with Yuds.

[5]*Da'at* means "knowledge" and also refers to sex.

[6]1 Samuel 2:3.

[7]Genesis 25:24.

[8]*Tamim* means "pure," with "o" added it becomes *taomim,* "twins."

[9]*Vayaytzay.*

[10]Proverbs 20:5.

[11]"Counsel in the heart of man is like deep water; But a man of understandings will draw it out" (Proverbs 20:5).

[12]Isaiah 27:11.

[13]Y H V H.

[14] *Zohar* portion of *Terumah.*

[15]Same footnote number in the text as previous footnote.

[16]Same footnote number in the text as footnote 14.

[17]Genesis 36:33. This refers to the death of one of the seven kings of Edom, Bela ben b'Or.

[18]Notes from Rabbi Menachem M. Halpern.

[19]Probably these fasts were done at intervals.

[20]Progressive spelling.

[21]Deuteronomy 9:7. *Zahor, al tishkoch.*

[22] Talmud, *Shabbat* 104a.

[23]In "small count," *mem* (40) corresponds to *daled* (4); *samekh* (60) corresponds to *vav* (6).

[24]The letter *mem* makes a complete circle, marking off its center. The Talmud says the letters in the tablets were engraved completely through the stone; thus, this central part of the *mem* stood by itself in mid-air!

Notes to Chapter Twelve

[1]Talmud, *Berachot* 7a. Explanation of *tefillin* (phylacteries): There are two types of *tefillin*. The head *tefillin* consists of a leather box with two leather straps attached to its sides, creating a loop, with a knot at the other end of this loop. This loop is placed over the circumference of the head. The box is placed over the top of the forehead while the knot is secured at the nape of the neck.

[2]Referring to the head *tefillin*, which has four compartments.

[3]*Baruch Shem Kavod Malchuto L'Olam Va-Ed*. Said after the *Shema*.

[4]Talmud, *Berachot* 48b, *Shabbat* 30a, *Yuma* 38b, *Moed Katan* 28a.

[5]Talmud.

[6]Proverbs 22:4.

[7] Talmud, *Yerushalmi, Shabbat* 1:3.

[8]Proverbs 31.

[9]Y H V H.

[10]Genesis 29:25.

[11]Song of Songs 2:6.

[12]The *Amidah*. Every prayer begins with sitting prayers and ends by standing and praying silently.

[13]*Zohar*.

[14]Proverbs 31:15.

[15]The hand *tefillin* go on the muscle of the arm, facing the heart; the head ones are put in the center point between the eyebrows, directly above the forehead.

[16]Talmud, *Berachot* 6a.

[17]We put *tefillin* on first, then chant.

[18]Lamed is numerically 30, which in small count is 3.

[19]Psalms 39:7.

[20]On Shabbat we do not put on *tefillin*, but the aspect of *tefillin* is still present.

[21] See *Zohar Chadash, Shir Hashirim* No. 205 in Sulam edition.

NOTES TO CHAPTER THIRTEEN

[1]Genesis 2:21.

[2]Sleep. (Probably derived from the word *dormant.*)

[3]Genesis 2:21.

[4]Genesis 2:22.

[5]Genesis 2:21.

[6]Genesis 2:22.

[7]First *Amidah. Melech Ozer U'Moshia U'Magain.*

[8]Rachel is related to *Malkuth.*

[9]Genesis 6:4.

[10]Psalms 69:4.

[11]Genesis 28:10.

[12]*Charon* has the same letters as *nachor,* rearranged.

[13]Another version says the sweetening for all these judgments.

[14]These letters represent the five kinds of sounds uttered by the mouth.

[15]Genesis 39:1.

[16]Genesis 41:50. Daughter of Poti-fera.

[17]Rabbi Shimon bar Yochai.

[18]Isaiah 57:16.

[19]Song of Solomon 1:12.

[20]Nehemiah 9:6.

[21]The original text says *to be* angels; the revised version says as written.

[22]Lamentations 3:23.

[23]There seems to be missing text from the manuscript.

[24]Genesis 6:3.

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THE AUTHOR WITH HIS DAUGHTER RACHEL GAVRIELLA

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The Mysticism of Isaac Luria, Founder of Modern Kabbalah

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—**Jason Shulman,** *Tikkun* magazine

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MAN AND TEMPLE

In Ancient Jewish Myth and Ritual

RAPHAEL PATAI

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TEXT REFERENCES

The numerical references in the text are to notes placed at the ends of the respective chapters

NOTE
ON TEXTS IN RABBINIC LITERATURE

Rabbinic literature is a general term covering the literary works enumerated below :

Mishnah. The basic code of oral tradition collected in its extant form by Rabbi Jehudah the Patriarch in Galilee, *c.* 200 C.E. To the Mishnah were later attached as complementary texts the much larger collections of the Babylonian and Palestinian Talmuds respectively.

Tosefta. A work contemporaneous with the Mishnah, in many respects parallel to it, but containing much additional material, variations from and amplifications of the Mishnah.

Talmud. The name of two large collections containing the discussions of the great Palestinian and Babylonian schools on topics mainly contained in the Mishnah. The *Palestinian Talmud* (also called *Talmud Yerushalmi*—that is, Jerusalem Talmud) reached its final shape in the schools of Galilee about the end of the fourth century C.E. *The Babylonian Talmud,* more bulky, was closed about a century later in Babylonia.

Midrash. A generic term for literary works based upon biblical passages. They fall under two headings, Halakhic and Aggadic Midrashim :

Halakhic Midrashim are primarily interpretations of the laws of the Pentateuch, and comprise works such

as the Mekhiltha, Siphra, Siphre, Midrash Haggadol, etc.

Aggadic Midrashim aim at religious and moral instruction, though formally their expositions are attached to passages of the Scripture. To this group belong the Midrash Rabbah (Gen. Rab., Ex. Rab., etc.), Pesiqta di Rabh Kahana, Pesiqta Rabbati, Tanhuma, etc.

In period of time the Midrashim range from the second century C.E. to the Middle Ages.

The translations of the Hebrew and Aramaic texts are mine, with the following exceptions :

The Bible : Authorized Version, with amendments where it seemed necessary

Apocrypha and Pseudepigraphia : Charles' edition

Babylonian Talmud : the translations of those tractates available in Epstein's English edition (London, Soncino Press) were largely followed

ABBREVIATIONS

B.—The Babylonian Talmud, quoted by tractate, folio and page, *e.g.* B. Suk. 43a—Babylonian Talmud, tractate Sukkah, folio 43, page a.

Gen. Rab.—Midrash Genesis (*Berēshith*) Rabbah, quoted by chapter and paragraph, and the pages of Theodor-Albeck's edition, Berlin, 1912–1931, *e.g.* Gen. Rab. 78, 16, p. 936—Genesis Rabbah, chapter 78, paragraph 16, ed. Theodor-Albeck, p. 936. Cf. also Rab.

M.—Mishnah, quoted by tractate, chapter and paragraph, *e.g.* M. Tamid 3, 2.

Rab.—Following the name of one of the five books of the Pentateuch (Gen., Ex., Lev., Num., Deut.) or one of the five Scrolls (*Megilloth*, Cant., Ruth, Thren., Eccl., Esth.)—the Midrash Rabbah to these books, quoted by chapter and paragraph of the Romm, Wilna, edition, *e.g.* Ex. Rab. 15, 22. Cf. also Gen. Rab.

Tos.—Tosefta, quoted by tractate, chapter and paragraph, and the pages of Zuckermandel's edition, Pasewalk, 1881, *e.g.* Tos. Suk. 4, 5, p. 198—Tosefta Sukkah, chapter 4, paragraph 5, ed. Zuckermandel, p. 198.

Y.—*Yerushalmi*, the Jerusalem, or better, the Palestinian Talmud, quoted by tractate, page and column of the Venetian edition, 1523.

THE TRANSCRIPTIONS OF HEBREW WORDS

Because of technical difficulties over the special letters used in Hebrew and other Semitic languages, a rough Anglicized transcription of them has been used for Semitic words quoted in this book

INTRODUCTION

TOWARD the end of 1947, shortly after the publication of the first edition of *Man and Temple* (which, incidentally, was my first book in English, all my previous books having been written in Hebrew), I received a letter whose contents both surprised and delighted me and which first initiated correspondence, then a friendship, and finally collaboration between me and its writer, Robert Graves.

"Dear Mr. Patai," it began, "I have just read your beautifully argued but too brief *Man and Temple.* Do you recall the water sacrifice at Anaphe mentioned in Ap. Rhodius's Argonautica IV 1717 ff? There you have just the same ceremony as at the Tabernacles, including the lightheadedness, in a ritual which was probably Minoan." The letter went on in this vein, with two closely written pages of references, bits of information and detail after fascinating detail of which Graves was reminded, as well as surmises of connections between the Hebrew and the Greek worlds to which he was led through reading my book.

After answering the letter, I placed it in a special file (which was to grow more and more bulky as the years went by), and there it remained until a few months ago, when I began preparations for a new edition of *Man and Temple.* On one of my periodic visits to that greatest of

facilities for scholarly research, the New York Public Library, I looked up the passage in the *Argonautica,* and as I thus immersed myself into a renewed study of matters covered in my book, I was carried back in time, not to the Greek world of a remote mythical period about which Apollonius wrote, but to the more recent past of some thirty years ago when I first began the investigations which led to the writing of *Man and Temple.* In those days, I used to work in another library, that of the Hebrew University on Mount Scopus, overlooking the Old City of Jerusalem. And I remembered how often in my excitement, grappling with the meaning of the greatest of ancient Jewish Temple festivals, I would leap from my desk and step over to the window—usually wide open—to feast my eyes on the actual view of the place in which the ancient Temple once stood. There, across the Kidron Valley which separated Mount Scopus from Mount Zion, in a south-south-westerly direction, on the left of the magnificent panorama of Old and New Jerusalem, and looking much nearer than the distance of a little over a mile that actually separated me from it, there rose in serene beauty the Dome of the Rock, built by the Muslim conquerors of Jerusalem upon the same Sacred Rock, the Stone of Foundation, which from the days of Solomon to those of Nebuchadnezzar, and then again from the times of Ezra to those of Titus, bore the Holy of Holies of the Jerusalem Temple.

Closing my eyes for a moment over Apollonius's *Argonautica,* I remembered a still earlier occasion, a day in the summer of 1933, when my friend Shaykh Ahmed F. Al-Kinani first took me into the very midst of those hallowed precincts, up the steps from the narrow shaded and arched streets of the Old City of Jerusalem into the bright, sunlit, wide-open *Haram* court. As soon as we stepped out of the gateway and went up the steps of the Temple platform, there was in front of us, at the surprisingly short distance of some fifty feet, the Dome itself, that most celebrated masterpiece of early Arab architecture.

At first we circled the entire octagonal structure. Then we entered, and in the semi-darkness, beneath the high dome, I saw before me the large, rough native rock, gradually rising from east to west to a height of about six feet above the floor of the corridor surrounding it. In that direction the Rock measured about forty-three feet, and from south to north, sixty. It was surrounded by a wooden railing, which closely followed its outline, with a break at the south-eastern corner, where fourteen steps led down into a subterranean cave which was high enough for me to walk about in it upright.

This, then, was that most sacred spot on earth, the Navel of the Earth, the Foundation Stone of the Earth, the highest point on earth, the connecting link between heaven and earth. Here, over this Rock, stood the Ark of the Covenant with its golden Cherubim, surrounded by the walls of the Adytum, the Holy of Holies, into which only the High Priest was allowed to enter, and even he only once a year, on the most solemn Day of Atonement. I spent a long time gazing at the boulder itself, trying to fix into my memory every detail of its rugged, scarred and time-worn face. At the time I knew very little about the Rock, its myths and the rites performed over and around it, but the little I knew suddenly surged in on me in the hushed atmosphere of the Dome, and the primeval, stark, unhewn stone in the midst of the delicate columns of the *Qubba* filled me with awe and curiosity. The old Biblical epithet for God, "Rock of Israel," kept sounding in my ear, and it must have been under the influence of all these factors that I decided—I no longer remember whether then and there or later—to make a study of the ancient Temple of Jerusalem and its associated myths and rituals.

The early results of those studies were incorporated into a paper entitled "The 'Control of Rain' in Ancient Palestine," which was published in Volume XIV of the *Hebrew Union College Annual* (Cincinnati, Ohio, 1939). Thereafter, my attention was drawn to the wider problems of the relationship between man and earth in

general, which resulted in the two Hebrew volumes entitled *Adam v'Adama, Man and Earth in Hebrew Custom, Belief and Legend* (Jerusalem, The Hebrew University Press, 1942-43). After the publication of the second book of this study, I felt ready to return to the Jerusalem Temple, and early in 1946 the manuscript of a modest volume on the subject was completed. Through the good offices of my friend Professor H.H. Rowley, it was submitted to Thomas Nelson and Sons Ltd. in Edinburgh, who published it in the summer of 1947.

When reissuing a study after twenty years, several courses are open to the author. One is to bring it up to date by adding the results of relevant researches that have appeared since its publication. I was not able to follow this course because the time that would have been required for such a reworking was prohibitive. The other is to regard the original as a quasi-historical document and leave it unchanged. This, indeed, is what I first intended to do. But upon rereading the book I found that it left unsaid several things for which the foundation was laid in the argument presented in it. I therefore decided to augment the new edition by a Postscript, sketching out some of the additional insights which came to me while reading the book I wrote twenty years earlier. Apart from this new material, and a very few and minor corrections in the body of the text itself, the book has remained unchanged.

Forest Hills, N.Y.
April, 1967

Chapter One

NATURE AND THE SUPERNATURAL

I

Modern researches probing from various angles into the social function of early religions have proved that a main concern of primary religious activities is to obtain and secure the maximum of material welfare for the whole of the community. Much has also been learned about the ways and means resorted to in order to bring about the regular functioning of nature upon which the well-being of man almost exclusively depended. In the ancient Near East, where intricate religious systems were evolved, these ways and means became crystallized into a complex ritual pattern centering round great seasonal festivals. The development of this ritual pattern has been subjected to thorough investigation by a number of scholars, the gist of whose findings Professor S. H. Hooke sums up in the following words :

> The picture which emerges from a study of the great seasonal rituals of the ancient East and their associated myths is that of a community seeking to bring under control by means of an organized system of ritual actions the order of nature upon the functioning of which its well-being depends.[1]

Not only in the great seasonal rituals, but also in many other practices of communal and private life, one could detect the working of the same trend, namely, towards influencing and controlling the order of nature.

Let us take a closer look at the process that may have led up to this "organized system of ritual actions" and to all the other communal and private rituals that abounded in the ancient Near East.

Ever since there emerged on earth that special form of existence which is called human life, its bearer, man, has endeavoured to make life more agreeable and to create for himself more comfortable living conditions. Man evolved tools to make it easier for himself to gather and to produce food, and to make life safer from the attacks of beast and man. He built himself shelters for safety and comfort. He made clothing to guard himself against the rigours of the climate, and applied ornamental embellishments to different parts of his body. He invented and improved methods for the production of food; he gradually became an expert in one or another special branch of production and developed specialized industries. He evolved various systems of property, stationary and movable, and learned to barter his own superfluous possessions for those of others. He developed regular relationships within smaller and larger human groups; and by giving more or less fixed forms to these relations in custom and law, he assigned to each individual a place within society circumscribed by special rights and duties.

In all these activities man appeared as a reasonable and rational being, who knew what he wanted and sought ways and means of obtaining it.

But the advantages and benefits man wished to derive from his natural and social environment were by no means of a material nature only, such as would satisfy physical, biological and social needs. The benefits were often psychological, satisfying mental needs having no biological, economic or social foundation, but arising from the special psychical constitution of man. Yet the measures taken to satisfy these mental or psychical needs might be the same as those taken for the satisfaction of the physical, biological and social needs, or at least very similar to them ; and might, and in fact very often did, pertain to concrete natural objects.[2]

Moreover, even in satisfying primary needs arising out of the physical nature of man, the actual practices adopted by him are in the great majority of cases not spontaneous and unpremeditated, but motivated in accordance with mental predilections and inclinations. A survey of the methods followed by various communities in their choice, preparation and consumption of food, as well as in the evaluation of food-stuffs as objects of property, would show what a wide range of difference can be introduced by these mental predilections and inclinations even into the forms of satisfaction of so vital and primary an impulse as hunger.

Thus we see that human actions directed towards natural objects are generated by both physical and

psychical necessities. The same two necessities prompt human activities also in relation to the supernatural.

II

The existence of the supernatural in one form or another is taken for granted by all the peoples of the earth, even the most primitive. Though its existence is in most instances somewhat obscure, proved only by what may be called secondary signs, it is nevertheless a certainty and reality. Prehistoric finds bear witness to the fact that already in the Old Stone Age man lived not only in the light of the physical world, but also in the shadow of the supernatural world.

It would be outside our present theme to deal with the extent and content of the supernatural world. Let us state only this : the lower boundary of the supernatural, that which borders upon the natural world, was seldom exactly the same in two different societies, nor was it constant within one and the same society over a considerable period of time. Furthermore, even in the same period and in the same society, different people had different conceptions of the supernatural, as also one and the same man may have in different moods or emotional situations.

Every culture and every cultural stage had its own accumulation of knowledge about the physical world, its own degree of familiarity with natural phenomena,

and it was in accordance with this actual knowledge of nature that the borderline between nature and the supernatural had to run. It would, though, be a mistake to suppose that the supernatural had always to be contented with such territories as were left over to it by the natural science of a given people at a certain time. We have rather to imagine a balance being maintained between two mutually active forces. More often than not it was the established view of the supernatural and its working which determined what territories should be left over to practical exploration and scientific investigation.

Lightning, for instance, belonged to the sphere of the supernatural with many ancient peoples, among them Israel and the Greeks. It was believed to be the arrow or the spear of the god. Modern physical science has subjected lightning to investigation and found that it is but an electrical phenomenon obeying certain physical laws. Physicists are even able to engender lightning artificially. Thus the supernatural had to yield this traditional weapon to natural science. Nevertheless, many a simpler folk still regards lightning as a heavenly weapon, and should a wicked man be struck by it, there would be no doubt as to the true significance of the event : a punishment from on high.

All this may seem to imply that there exists a sharply drawn line of demarcation between the natural and the supernatural. But nothing would be falser than such an assumption. Indeed natural and supernatural appear very often as intricately inter-

woven, and as merely two different aspects of the same object, action or phenomenon. It can even be said that each and every natural object, action or phenomenon may under given circumstances have also a spiritual quality, a supernatural aspect or value.

It is of interest to consider how man succeeded in harnessing for his use the supernatural powers also, or the supernatural aspect of the universe.

The need to do so was bound to arise when man was faced with a situation for which his practical experience proved insufficient. At the time of a crisis in private or communal life man feels that he needs the help of supernatural powers. In danger or in a situation the outcome of which is doubtful, when man, hoping for a certain thing to happen and at the same time fearing lest another thing might happen, has no power to influence the oncoming event by the usual *natural* means, he tries to realize his wish, and to prevent the unwanted, by applying to the supernatural for help. Thus Malinowski observed relative to practices in the Trobriand Islands:

> It is most significant that in the lagoon fishing, where man can rely completely upon his knowledge and skill, magic does not exist, while in the open-sea fishing, full of danger and uncertainty, there is extensive magical ritual to secure safety and good results.[3]

In the great majority of his undertakings primitive man is faced by two sets of problems. The one, the predictable and controllable, he can overcome with technical skill ; the second, the unpredictable and uncontrollable, he tries to solve by this appeal to

the supernatural. And just as the technical methods are never an improvisation but an application of well-tried ways and means, so the appeal to the supernatural too tends to assume fixed forms, and when often repeated—and especially when recurring seasonally—it becomes a rite, or, if more complex, a ritual.

Generally speaking, the less developed a community, the simpler its technology and poorer its civilizatory equipment, the greater will be the role played by the unpredictable and uncontrollable element in its life, and consequently the greater the importance of the function of the ritual directed towards the control of the elusive forces. Among primitive peoples almost everything has its ritual, every undertaking, every action and every event, down to such minute affairs as plucking a fruit or sitting down to rest. Among more advanced peoples only the more significant events in private and communal life retain their ritual, and among the peoples of modern western civilization ritual has almost entirely lost its significance, surviving only in occasional ceremonies of church and state.

III

Before coming to the actual procedure of what we called the "appeal to the supernatural," we have first of all to acquaint ourselves with the main principle on which are based most, if not all, the

attempts of primitive man at influencing nature. For, paradoxical as it may sound, most of the practices of primitive man in which the supernatural is resorted to are intended to influence the elements and phenomena of nature only.

Without entering into the problems presented by the various forms of outlook on nature, such as mana, pre-animism or animatism, animism and the personification and symbolical representation of natural forces and elements, let us state in brief that the common denominator of these different concepts is the assumption of a basic similarity between man and the other parts of nature. According to this assumption all the elements, parts, powers and phenomena of nature partake of "human nature." Popular imagination does not find it difficult to endow the component parts of nature even with human forms, but more often it is the inner constitution, the mental make-up of man, that is attributed to all parts of animate and inanimate nature. The Indians of Guiana, for instance, do not draw "any sharp line of distinction, such as we see between animals—man included—and inanimate objects. On the contrary, to the Indian all objects, animate and inanimate, seem exactly of the same nature, except that they differ in the accident of bodily form. . . ."[4]

The fact that primitive man draws no strict line of cleavage between the animal, vegetable and mineral kingdoms on the one hand, and human beings on the other, has been so often emphasized that it can be regarded as an anthropological common-

place.[5] Westermarck has adduced evidence to show that the primitive belief in the similarity between the lower animals and man is to be found again among the peoples of classical antiquity, those of the Middle Ages, and the simpler folk in modern civilized countries.[6] Elsewhere we have had occasion to show that the same concept was prevalent also among the ancient Hebrews both in biblical and in post-biblical times.[7]

For our present purpose it will be sufficient to stress only one detail in this general conception of "humanized" nature, namely, that which endows the heavenly bodies, the sun, moon and stars, with a nature and consciousness akin to man's own. Again, it will be unnecessary to attest with examples that among many primitive peoples these heavenly bodies are regarded as human beings, the sun as a man, the moon as a woman, or vice versa ; and that by these peoples the stars too "are not merely talked of in fancied personality, but personal action is attributed to them."[8] It is well known that among many primitive peoples, as well as among the civilized peoples of antiquity, among them the early Hebrews, the heavenly bodies were not only personified but regarded as deities and as such revered and worshipped.[9] What is perhaps less well known is the significant fact that in later Jewish thought the heavenly bodies, though naturally no longer regarded as deities, were still looked upon as beings of human and even superhuman intelligence. According to Philo Judaeus (born *circa* 20–10 B.C.) the stars stand

even higher than the angels, in fact they are the highest class or degree of the cosmos ; they are eternal living beings who populate the heavens, and possess both soul and mind. Philo calls them "majestic, divine, soulful beings," or, leaning upon Pythagorean-Platonic ideas, even "gods perceptible by the senses."[10]

Exactly the same ideas about the human and superhuman nature of the heavenly bodies are found again in post-biblical Jewish literature. Ever since the creation of man, according to Jewish legend, the heavenly bodies have had ample opportunity to intervene in human affairs. There were occasions, it is true, when they showed themselves hostile to man, but in general their interventions were prompted by sympathy and kindness.[11] The concept that the heavenly bodies are beings similar to man in their mental make-up, but endowed with superhuman intelligence, was taught also by Arab and Jewish philosophers in the Middle Ages. Maimonides (A.D. 1135–1204) said : "All the stars and spheres have souls, intelligence and understanding. They are living and they endure and recognize Him who created the world by His word. Each one of them according to its rank and status praises and worships its Maker just as the angels do. And just as they know the Holy One, blessed be He, so they know themselves and know the angels who stand above them. And the understanding of the stars and spheres is smaller than that of the angels, but greater than that of man."[12]

Hymns containing this concept are to be found in Jewish prayer-books to this day. In the Sabbath morning prayer the following passage occurs :

> Good are the luminaries which our God created. He made them to have knowledge, understanding and wisdom. He has endued them with power and might to be rulers in the world. They are full of splendour and radiate brightness, their splendour is graceful throughout the world. They rejoice when going forth and are glad at their return, they do with awe the will of their Creator. They give glory and honour to His name, joy and song to the memory of His kingdom.[13]

But to return to primitive peoples, to their outlook on nature and to the ways and means resorted to by them in their "appeal to the supernatural." We have seen that by simply attributing to nature human properties, primitive man has endowed nature with what in our view appears as a supernatural quality, but what is to him merely a recognition of the true state of things, the perception of the fundamental similarity underlying the apparent diversity of forms. This basic outlook on the spiritual homogeneity of all existing things has its analogy in the modern scientific approach to the physical world, discerning behind the great variety of elements the same ultimate components, the protons and electrons.

IV

Homogeneity in spiritual quality means not only a structural but also a functional similarity. As Hartland has remarked, "The external world is first

interpreted by the savage thinker in the terms of his own consciousness."[14] The natives of Central Borneo, for instance, "regard themselves as not essentially but only in degree different from the animals, plants and stones of their environment. Characteristically the Bahau ascribe not only to themselves but also to all animate and inanimate beings the possession of souls. According to their opinion, the soul of a tree, a dog or a rock, reacts in the same way as the soul of man and is moved by the same feelings of pleasure and pain. . . ."[15]

This essential similarity between man and the other parts of nature implies not only a similarity in reactions and feelings, but also the possibility of influencing all parts of nature by the same means and methods that have proved successful in social intercourse among human beings. This personalistic interpretation of nature, well attested in numerous primitive societies, extends the limits of society to include nature as a whole.[16] According to the Kpelle, for instance, "man, living or dead, demons, animals, plants and inanimate objects are essentially the same, and exist under similar conditions; they can in the same way influence man towards good or evil, they all can be either harmful or useful to him, and on the other hand he can influence them because they are all similar to him."[17] In other words, just as man is able to influence his fellow-men by words, signs or actions, within an ordered and properly functioning society, so he can do with nature. He can make his fellow-man do his will by begging,

coaxing, commanding, bribing or forcing him, and the same methods hold good also with nature. In addition to this, if he wants to achieve his end in society, he has to obey certain rules of conduct which often impose on him considerable discomfort, and similarly if he wants to be successful in his dealings with nature he has to perform certain actions bearing the same general character as his actions in respect to his fellow-men, both assuming on certain important occasions a ritual character. In short, the rules of active and passive conduct, well tried and proven in society, hold good—according to this concept—in nature also ; nature is conceived of as a part of society, subject to the same rules of sympathy which govern society.

Since examples to illustrate this social attitude of man on a primitive level towards objects of nature abound in anthropological literature, it does not seem necessary to repeat any of them here.[18] We need but refer to that general type of rite in which man endeavours to ensure the fertility of plants, trees or fields by the simple method of resorting to the same acts as would cause the fertilization of women, or by enacting the ceremonies that in human relations usually precede the sexual connection, namely, the marriage ceremonies.[19] In other instances the growth of certain plants, regarded as personal beings, is promoted not by sexual acts but by oral influence, by persuasion and requests.[20]

Addressing objects of nature, such as the heavenly bodies, the wind, the rain, the waters, the mountains,

the trees, and so on, as reasonable beings and asking them to do this or that for the sake of man, is a method of influencing nature widely prevalent among primitive peoples both with or without the accompaniment of corresponding acted rites or ceremonies. It is not necessary to rely exclusively upon the concept of the "power of the word" so ably demonstrated by Ernest Crawley[21] for the explanation of the rites in which man endeavours to influence nature by word of mouth. In many cases, when the words expressing the wish are repeated many times the impression is quite clearly not that of delivering a command but that of putting forward a request, or, in other words, not that of magic control but that of social persuasion.

In rain-making ceremonies it is an almost universal feature that the request for rain, expressed in short sentences like "Rain, come!" or "Rains, fall!" and the like, is repeated hundreds of times, until either rain comes or the performers have to stop out of sheer exhaustion. This certainly is much closer to the behaviour of the poor beggar who ceaselessly repeats his humble request for alms, than to the action of the powerful rich man who has only to say the word and the amount needed by him is put at his disposal.

It is this sort of request mingled with persuasion that could without any strain or shock be transferred from being directed to the entities of nature to being addressed to the ruler over nature, God. It is, moreover, only this same sort of *dromenon*, thing

enacted, aimed at a quasi-social persuasion by showing what is desired of nature, which could survive in the form of complementary rites in public and official religious ritual directed towards a deity of the highest metaphysical quality. Rites aiming at the direct magical control of nature would have been essentially contradictory to the service of such a deity, and could scarcely have appeared in his temple-festivities hand in hand with prayers and supplicatory sacrifices. Divine service could, on the other hand, tolerate with some generosity supplication and persuasion directed to the lesser powers in nature, which, according to the religious conception, were subservient to God alone.

V

The question now arises, what has this quasi-social persuasion of the natural forces, elements and objects to do with the "appeal to the supernatural," which, as stated above, is a method complementary to, but distinct from, the practical steps undertaken by man to achieve certain concrete results? In fact, it is time to rectify and amend. When we said "appeal to the supernatural" we applied one of our categories to primitive mentality, in relation to which, strictly speaking, such categories are not applicable. When a savage prepares his garden, plants his fruit-tree, waters it, weeds it, and also executes high jumps and calls "grow high, grow high!" in order to "make" the plant grow high, and lays heavy

stones at its foot in order to "make" its fruit heavy, we feel that he uses in his gardening two fundamentally different procedures, the one based on practical knowledge, the other on supernatural influences. For the savage gardener himself no such distinction exists. He merely executes a series of actions all of which are necessary in one and the same degree in order to make the plant thrive. Let us not forget that for him the plant is a living being, very near to himself in substance and quality. He prepares the land and waters the plant just as he would prepare a comfortable couch and procure food for his child. And just as he would tell or show his child whatever he would wish him to do or to be, so he tells and shows the plant what he wishes it to do and to be: to grow high and to be heavy with fruit. From the point of view of the savage there is actually nothing supernatural in the whole procedure; he deals with a natural object, which has to undergo a natural process, in accordance with the natural properties he knows it to possess. But this natural object, like each and every object existing in the world, has also a spiritual quality. So he utters words and executes actions appropriate to the occasion and apt to influence the spiritual side of the plant.

VI

If this be so, another question will probably be asked. If the "appeal to the supernatural" was just a part of the natural dealing with the natural

elements and objects, a sort of social approach to their spiritual side, why did it, after all, become in almost every society the special field of activity of one or another type of " religious " authority, such as the magician, the diviner, the priest or the prophet ?

The specialization in the " supernatural " cannot be regarded as a phenomenon *sui generis*. It should be viewed as one instance of the general trend of occupational specialization which sets in everywhere when a certain level of cultural development is reached. When metal tools begin to be used, the average agriculturist does not find it practicable any more to make for himself his own tools as he did so long as the tools were of stone or flint. The community delegates one of its sons for the performance of the task that has grown too complicated. As soon as one of the community undertakes to be the smith and to supply all the others with tools, he by sheer routine develops his work until soon it grows so specialized, refined and complicated by innumerable tricks of the trade as entirely to surpass the products of the unpractised skill of the simple food collector or producer.

Thus too the " appeal to the supernatural." To deal with the inner, hidden qualities of the objects of nature required a special technique which, growing too cumbersome for the average hunter or agriculturist, became entrusted to the hands of a specialist who performed the necessary ceremonies for any individual layman or for the community as a

whole. And once in the hands of a specialist, the rites began to increase in both volume and intricacy, ever more and more stress being laid on accuracy in rendering the oral parts of the rites and on precision in performing the *dromena*, the things done. The knowledge of rituals, especially that of the great seasonal rites, soon withdrew far beyond the reach of the average laymen whose participation in the life-giving performance became confined to secondary mass-roles following the instructions of the few privileged principals. The task of the primitive "divine" thus came to be recognized as that of dealing with the supernatural, and his profession became in many a society the first or even the only specialized work.

VII

In the foregoing very sketchy presentation of a cultural process we have endeavoured to deal only with that aspect of the supernatural which can be interpreted as the spiritual side of nature and its component parts. We have not touched upon those vast realms of the supernatural which human phantasy peopled with spiritual beings conceived as independent of any natural or physical form. Nor does our delineation lay claim to general validity. Cultural development followed everywhere its own way, and it would be futile to contend that the evolution of ritual and priesthood was the result of a process common to all the peoples of the world.

We have emphasized the social aspect of man's approach to the forces of nature not only because another aspect, the magical control of nature, has been only too often stressed and overstressed by many an anthropological writer, but also, and chiefly, because it seems to us that in many cases it is precisely this social approach that has left its trace on the outlook on nature as well as on the myth and ritual of the ancient Hebrews in biblical and post-biblical times. And it is with the relation of man and nature as reflected in ancient Jewish myth and ritual that the present study deals.

Professor Kelsen in a recent book has shown that primitive man sees in the working of nature the manifestation of the "principle of retribution." [22] Primitive man (and to a great extent also a community as advanced as the ancient Greeks), interpreting nature according to social norms, found the *lex talionis*, the norm of retribution, the biblical "an eye for an eye," not only in society but also in nature. In the following pages we shall try to show that other parallels, too, exist in what may be more comprehensively called "the law of sympathy in nature." The material we shall make use of will be drawn mainly from literary sources relating to the closing period of the Second Temple in Jerusalem.

Popular conceptions are not very easily discernible in the talmudic and midrashic literature originating in the first centuries of the Christian era. The sages of the Talmud who constitute the literary and religious sieve through which popular traditions had

to pass before entering the rich granaries of ancient Jewish literature, withheld many a grain of coarser quality and let through others only in a broken-up form or reduced size. The age, too, an age of turmoil, of political upheavals and national revolts, of philosophical innovations and new religious messages, was most unfavourable to the conservation of old popular traditions. If, in spite of all these adverse factors, so much of the popular traditional material gained access to those literary granaries, it was mainly due to two facts. First, much of what was originally folk-lore had become in the course of time sanctified and had grown to be inseparable from other items of religion of a quite different origin. Second, everyday life, of which much is recorded in ancient Jewish literature, was thoroughly permeated by popular traditions, customs, habits and usages. Be this as it may, the fact is that talmudic and midrashic literature constitutes a veritable storehouse for the folk-lorist and the cultural anthropologist. This material, though much richer than that contained in the earlier biblical and apocryphal literature, is far less easily accessible to students of anthropology, since it is written partly in Hebrew, partly in Aramaic, and partly in a mixture of both, and is translated only incompletely into European languages (mainly into German).

In these pages we should like to choose out of this rich material a few illustrations of the working of the principle of sympathy in nature as revealed in such diverse forms as rituals performed in the Second

Temple of Jerusalem, myths centering around this Temple, and beliefs concerning the conduct and actions of the people in general and of the children, the rulers, and the pious and righteous men in particular.

1 S. H. Hooke, in *The Labyrinth*, London, 1935, pp. 213 sqq.
2 B. Malinowski, *Argonauts of the Western Pacific*, London, 1922, p. 89.
3 B. Malinowski, "Magic, Science and Religion," in *Science, Religion and Reality*, ed. by Joseph Needham, New York, 1925, p. 32.
4 E. F. im Thurn, *Among the Indians of Guiana*, 1883, pp. 350 sq.
5 E. S. Hartland, *The Legend of Perseus*, London, 1894–96, vol. I, pp. 207 sq., and *Primitive Paternity*, London, 1909–10, vol. I, pp. 191, 246, 250; E. B. Tylor, *Primitive Culture*, 4th ed., London, 1903, vol. I, pp. 467 sq.; James G. Frazer, *The Golden Bough*, 2nd ed., vol. II, pp. 389 sqq., and *Folk-lore in the Old Testament*, London, 1919, vol. III, pp. 415 sqq.; F. Liebrecht, *Zur Volkskunde*, Heilbronn, 1879, p. 17.
6 E. Westermarck, *The Origin and Development of the Moral Ideas*, London, 1906–26, vol. I, pp. 252 sqq.
7 Raphael Patai, *Man and Earth in Hebrew Custom, Belief and Legend, A Study in Comparative Religion* (in Hebrew), Jerusalem, 1942–43, vol. I, pp. 23 sqq.
8 Tylor, *Primitive Culture*, vol. I, p. 290, cf. also pp. 288 sqq.
9 Frazer, *The Worship of Nature*, London, 1926, vol. I, pp. 441 sqq.; Hastings' *Encyclopaedia of Religion and Ethics*, vol. XII, pp. 48 sqq.; D. Nielsen, *Die altarabische Mondreligion und die mosaische Überlieferung*, Strassburg, 1904; W. Robertson Smith, *The Religion of the Semites*, 3rd ed. by S. A. Cook, London, 1927, pp. 134 sq., 542, 649 sq., 669, 672; J. Morgenstern, "The Gates of Righteousness," *Hebrew Union College Annual*, VI (1929), pp. 1 sqq.; A. Lods, *Israel*, Paris, 1932, Index, s.v. lune,

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10 Philo Judaeus, *de specialibus legibus*, I, 13 ; *de gigantibus*, 7 ; *de aeternitate mundi*, 45, 47 ; *de somniis*, I, 22, 34, 135 ; *de opificio mundi*, 27, 73 ; *de plantatione*, 12 ; *de Abrahamo*, 165 ; *legum alleg.* II, 10 ; *quis rerum div. heres sit*, 75 ; cf. Helmut Schmidt, *Die Anthropologie Philons von Alexandrien*, Würzburg (1934), p. 27 ; A. Aptowitzer, "The Rewarding and Punishing of Animals and Inanimate Objects," *Hebrew Union College Annual*, III (1926), p. 147.

11 Vita Adae et Evae, 36 ; Tanhuma Numeri, ed. Buber, p. 94 ; cf. B. Sanhedrin, 110a. More details see Patai, *Man and Earth*, vol. I, pp. 47 sqq.

12 Maimonides, *Mishne Torah*, part I, Yesode Torah, 3, 9, and cf. *The Guide of the Perplexed*, II, ch. 4.

13 Daily Prayers, New York, 1938, with English translation, pp. 350 sq.

14 Hartland, *Ritual and Belief*, London, 1914, p. 27.

15 A. W. Nieuwenhuis, *Quer durch Borneo*, 1904, I, 96. Quoted by Kelsen, *Society and Nature*, Chicago, 1943, p. 7.

16 Cf. Kelsen, *Society and Nature*, Chicago, 1943, p. vii.

17 D. Westermann, *Die Kpelle*, Göttingen, 1921, p. 174.

18 Kelsen, *Society and Nature*, Chicago, 1943, ch. X, § 10 : "Actual Behaviour of Early Man Toward Objects of Nature," pp. 31 sqq.

19 Cf., for instance, Frazer, *The Golden Bough*, 3rd ed., I, 40 ; II, 57, 100 sq., 316 ; also his *Aftermath*, pp. 153 sq. ; *Folk-lore*, vii (1896), p. 206 ; E. Crawley, *The Mystic Rose*, London, 1927, vol. II, pp. 55 sqq. ; Richard Schmidt, *Liebe und Ehe im alten und modernen Indien*, Berlin, 1904, p. 406 ; B. Nyberg, *Kind und Erde*, Helsingfors, 1931, pp. 199 sq. ; W. Crook, *The Native Races of the British Empire*, VI, *Natives of Northern India*, London,

1907, II, 115 sq. ; E. Westermarck, *The History of Human Marriage*, London, 1921, vol. II, pp. 523 sqq. ; E. Lehman, in Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, Tübingen, 1925, vol. I, p. 41, etc.

20 So, for instance, among the natives of Dobu, cf. R. F. Fortune, *Sorcerers of Dobu*, 1932, pp. 94 sqq., 97, 101 sq., 107 sqq.

21 E. Crawley, *Oath, Curse and Blessing*, Thinker's Library, No. 40, London, 1934, pp. 1 sqq. ; as to the ancient Jewish belief in the power of the word, cf. Patai, *Man and Earth*, vol. II, pp. 272 sqq.

22 H. Kelsen, *Society and Nature*, Chicago, 1943.

Chapter Two

THE RITUAL OF WATER-LIBATION

I

The most elaborate yearly ritual performed in the Second Temple of Jerusalem was one neither prescribed nor even mentioned in the Bible. It is the so-called "Joy of the House of Water Drawing"[1] to which a traditional setting was given by connecting it with the Feast of Tabernacles.[2] This feast was celebrated at the beginning of the Hebrew year, in the autumn, at the time when in Palestine the rainy season is about to begin.[3]

The festivities drew a large crowd to the Temple Mount. The people were kept busy day and night attending various ceremonies and public performances during the seven or eight days of the festival. On the first day of the feast they rose early in the morning to be present at the offering of the daily morning sacrifice which was slaughtered ere the sun rose.[4] After that they went to attend prayers at one of the synagogues that in the last decades of the Second Temple already abounded in Jerusalem. From the prayer back to the Temple to attend the Mussaf, the additional sacrifice of the feast, then again to the Mussaf-prayers. These over, some went to the School of the Law, while others felt the urge

to offer up private vows and alms. Thus noon arrived, when people would go to have their meals, after which again back to the school, to the study of the Law, until the Minha, the afternoon prayer and the daily sacrifice of twilight.[5] Immediately following these began the festivities of the Joy of the House of Water-Drawing, which lasted until the following morning when the water-libation (see below) took place.[6] This full programme of twenty-four hours was repeated during each of the seven days of the feast. And since it is impossible, as one of the sages remarks, for a human being to exist without sleep for several consecutive days, they used to slumber for short intervals each on the shoulder of his friend.[7]

But these were by no means all the duties the participants had to perform. Every day, with the exception of the Sabbath, they went down to the village of Motza, some three to four miles west of Jerusalem, called in those days also Kalonia, *i.e.* Colonia,[8] and gathered there willow branches each at least eleven cubits long, *i.e.* about five and a half yards. These branches, which had to be soft and flexible, were placed in a perpendicular position around the altar so that their tops would be bent over the altar itself.[9] When the altar was thus covered with a green coating the shofar horn was sounded: a *teqi'ah*, a long blast, a *teru'ah*, a tremulous blast, and again a *teqi'ah*, and the circumambulation of the altar began. This was done once every day accompanied by such cries as "O God, help us; O God, give us luck."[10] On the seventh day they

went round the altar seven times, and upon taking leave of the altar they cried, "Beauty hast thou, O altar! beauty hast thou, O altar!"

On this seventh day another rite was performed—a highly significant one as we shall later see—with palm twigs, or, according to another version, with willow branches. Such smaller branches were brought along and the festive throng beat them upon the altar.[11] This rite even gave the day its name: The Day of Branch-Beating (or of Willow-Beating). During every circumambulation each of the participants held his *lulab* in his hands. The lulab consisted, as it does to this day, of a long thin palm branch and some smaller branches of willow and myrtle tied together, used in conjunction with a citron, the so-called ethrog. This lulab was also carried along by each male wherever he went during all the seven days of the feast with the exception of the Sabbath. After the branch-beating on the seventh day the children used to throw away the lulabs and to eat the ethrogs.[12]

Since on the Sabbath the general prohibition of carrying anything prevented the people from carrying their lulabs to the Temple, special arrangements were made. The lulabs were carried beforehand on the Friday to the Temple Mount, where the attendants of the Temple received the branches from their hands and arrayed them on shelves.[13] Before the people left the place they were instructed to say, "Whosoever gets my lulab in his hands, let it be his as a gift." This was necessary, as the use of a

borrowed or a stolen lulab was ritually forbidden. Next day, on the Sabbath, the courts of the Temple witnessed a tumultuous scene. As the masses of the people arrived, the attendants threw the lulabs among them and each one did his best to catch one of the flying branches, the struggle invariably ending in blows. When the *Bēth Din*, the Law Court, saw that these proceedings involved danger, they ordained that on the Sabbath each one should use his lulab only at his home.[14]

II

Let us now return to the first day of the festival, or rather to its first night. Towards evening, at the close of the first day of the feast, began the "Joy of the House of Water-Drawing." This was the most magnificent and joyous festival of the whole Jewish ritual year. The description of this festival, contained in the Mishnah, opens with the following words: "Whosoever has not seen the Joy of the House of Water-Drawing has never seen real joy in his life."[15] The festivities began with a precautionary measure. Originally during the festivities women used to stand within the great courtyard called the Women's Court, which was the scene of the festivals, while the men were without. But the two sexes used to intermingle and to commit what is euphemistically called *qaluth rōsh*, "lightheadedness." The sages first ordained that the men and women should change places, but still "lightheadedness"

occurred. Then the sages, having had special galleries built round about three sides of the courtyard, ordered the women to sit in them, in order to prevent the people from giving way to the temptation of the "evil inclination" that overpowers man in the hour of joy.[16]

When the day grew dark the great candelabra were lighted. Each of these tall golden lampstands carried on its top four bowls which had to be filled with oil.[17] Four ladders were placed against the four branches of the candelabra, and up them climbed four of the priestly youths called in Hebrew "the Flowers of Priesthood." In their hands they carried pitchers to fill the bowls.[18] Wicks for the outer lamps were made of the worn-out drawers and girdles of the priests, while the wicks of the inner lamps were made of the drawers of the High Priest.[19] The light shed by these high lamps was so great that the whole of Jerusalem was lit up by it, and, as it is specially recorded, women could sift wheat by this illumination.[20]

One must suppose that these preparations took considerable time. In the meantime spirits rose higher and higher until the "pious men" and the "men of [good] deeds," whose great hour this was, began to dance before the people with burning torches in their hands.[21] It is told of the venerable Rabban Shimeon ben Gamliel himself, that he used to dance with eight golden burning torches; he threw them high up into the air and again caught them alternately, and so great was his skill that no

torch ever touched another nor did any torch ever fall to earth. Nay, even more than that, Rabban Shimeon ben Gamliel could perform, alone of all men, the following form of prostration : he threw himself forward upon his face, supported himself for a moment with his two thumbs stuck to the floor, kissed the floor and immediately jumped back to standing position.[22] Other sages performed similar feats and entertained the audience with enigmatic sayings.[23]

In the meantime the Levites took up positions upon the fifteen steps leading from the Women's Court to the inner Court of the Israelites, the floor of which lay some yards higher. In their hands were harps, lyres, cymbals, trumpets and numerous other musical instruments, and they began to sing, accompanying themselves.[24] They sang the so-called fifteen "Songs of Ascents" contained in the book of Psalms.[25] The fifteen steps, the Mishnah expressly states, corresponded to the fifteen Songs of Ascents.[26]

While the greater part of the night was thus spent in singing, playing and dancing, two priests stood high above the humming crowd, at the upper gate which led from the Court of the Israelites down to the Women's Court. In their hands they held trumpets and they stood listening for the first crowing of the cock. As soon as they heard the cock crow they immediately lifted their trumpets to their lips and blew a triple blast, *teqi'ah*, *teru'ah*, *teqi'ah*.[27] These sounds were a signal for the cessation of the merriment. The crowd arrayed itself in the wake of the priests to descend in procession to the well of

Siloam. The procession, which went out through the eastern Water-Gate,[28] moved slowly, and was often brought to a standstill by repeated trumpet-blasts. When they reached the Water-Gate the people turned back towards the west, facing the Sanctuary, and solemnly declared :

> Our fathers who were on this place [stood] with their backs towards the Sanctuary and their faces towards the east, and they prostrated themselves eastwards to the sun.[29] But as for us, our eyes are turned to the Lord.[30]

Then the procession moved on, and when it reached the Siloam the priest who was charged with drawing the water from the well filled his golden pitcher, after which the whole procession returned the way it had come. When again reaching the inner courtyard, the priest mounted the ramp leading from the south side up to the altar, and poured the water into one of the two bowls that were placed there for the purpose. These two bowls were made of silver, or, according to another version, out of lime. Into the bowl on the western side the priest had to pour the water brought from the Siloam, while the eastern bowl was to receive a libation of wine. But as it often happened that the priest erred and interchanged the two liquids, both bowls became with time blackened by the thick red wine of Palestine, until their material became unrecognizable.[31] The libation of three "log," *i.e.* about one and a half litres, of water, and the same amount of wine was repeated during each of the seven days of the feast.[32]

The bottom of each bowl had a perforated spout

to let the liquid out, and before the priest performed the act of libation he stopped these up with corks. Then he poured the water and the wine into the respective bowls, and afterwards removed both corks simultaneously. In order that the thick wine should take exactly the same time to flow down as the much thinner water, the hole of the wine-bowl was made larger than that of the water-bowl. The water flowed down into the *shitin*, the perpendicular shafts underneath the altar, of the rich mythical connotations of which we shall later hear more, while the wine flowed into a small passage-way or vat which was situated to the south-west of the altar.[33] Once every sixty or seventy years priestly children descended into this vat to collect the congealed wine which accumulated there in a form resembling dried rounds of pressed figs, and burned it in a state of sanctity, that is, in a holy place in the Temple.[34]

The highly significant act of the water-libation had to be performed by the priest in such a way that all the surrounding people were able to see that he did in fact pour the water into the bowl on the altar. Once it happened that a priest of the Baitos family, of the Sadducees, who were in principle opposed to the ceremony of water-libation, poured the water on to his feet, whereupon the crowd pelted him with their ethrogs. From that time onward it became customary for the priest to be admonished before performing the libation with the words, "Lift up your hand!" so that everybody could see that the

jet of water issuing forth from the golden pitcher descended to its proper place, the western bowl on top of the altar.[35]

By the time the water-libation was finished the eastern side of the sky began to lighten. The time to offer the daily morning sacrifice was at hand, and so a new day of feasting and rejoicing began.

III

In order to make this complex ritual clear we need first of all to give its main component features as simple headings. The daily routine of the ritual comprised the following acts :

1 The covering of the altar with green willow branches
2 The circumambulation of the altar with the lulabs
3 The beating of the altar with palm branches or willow branches
4 The lighting of the lamps
5 The torch dance
6 Songs accompanied by numerous musical instruments ; repeated blasts of trumpets
7 The procession to the Siloam beginning at cock-crow
8 The water-drawing and the libation on the altar
9 The libation of wine

In addition to these, two further points should be mentioned, though not belonging to the daily ritual of the Temple. These two points, the significance of which will be discussed later, are :

10 The tumult with the lulabs on the Sabbath, and
11 The " lightheadedness," which led to the building of special galleries for the women

It would be easy to show that many of these points coincide with the elements of the New Year ritual, the centre and the climax of all the religious activities of the year,[36] as performed in Egypt, Babylonia and Canaan. The purpose of these central rituals was to reinvigorate nature for the duration of the new year just opening. Mythical elements, which were inseparably interwoven with the ritual, professed to supply the alleged reasons for the performance of the various ritual acts. The ritual was pronounced by these myths to be a re-enactment of the traditional creation of the world. That is, in the ritual itself the myth was declared to be the primary element and the ritual the secondary. Modern research has brought forth reasons for reversing this order, and for regarding the ritual as the primary element, in relation to which the myth is but secondary. This is the view held by Hooke, Hocart and others, who contend that the myth is but a secondary interpretation of the ritual, while actually the ritual is performed with an immediate practical purpose in view. Of the mythical associations of the water-libation in the Second Temple we shall hear later ; at this point we must discuss the immediate purpose of the ritual itself.

Even had I not mentioned already that the festivities were performed at the time of the year in which the beginning of the rainfall should occur, it would become sufficiently clear from the list of eleven points enumerated above, that the purpose of the ceremonies could be none other than one, namely, to

induce the fall of rain. Each and every one of these eleven elements has indeed numerous parallels in the rain-making ceremonies of many other peoples, examples of which abound in *The Golden Bough* of Frazer and in other collections and studies. These parallels may help to establish the hidden meaning of the ceremonies of the "Joy of the House of Water-Drawing," a meaning that in the days of their actual performance was already mostly forgotten. We may establish that the altar covered with green branches stands for the earth itself; that circumambulations have been and still are performed by many peoples in their rain-making ceremonies. The lighting of the tall candelabra, as the lighting of new fire in general, would indicate new life beginning with the new year,[37] while the fourfold arrangement of the lamps, as well as the four ladders, four priestly youths, the shaking of the lulab towards the four cardinal points, would show the connection between the feast and the four winds, as also in other places ritual acts of a fourfold arrangement had an inner connection with the four points of the earth.[38] The ritual-mythical conception of lightning as torches in the Gilgamesh-Epic,[39] in the legend of Salmoneus, king of Elis,[40] and elsewhere, as well as the occurrence of torch-dances in ancient Mesopotamian and Canaanite rituals,[41] and the display of fire in the rain-making ceremonies of many other peoples[42]—all these would indicate that the Jerusalem torch-dances, too, were originally intended to bring about lightning, which is an accompanying phenomenon of

stormy, hence abundant, rains. But even without turning elsewhere for explanation, the true purport of the torch-dances is elucidated by a Jewish legend according to which Hiram, king of Tyre, tried by similar artificial means to imitate lightning.[43] Of the prostrations, jumps and dances, which were also performed without torches,[44] it need only be remarked in short that among quite a number of other peoples, both European, Oriental and primitive, the practice is well known of performing high leaps in order to ensure the growth of the crops to an equal height.[45] The singing and playing on musical instruments and the other sound effects are methods resorted to, whenever rain is needed, by a great number of peoples, among them various Arab and Oriental Jewish communities.[46] The same purpose was served also by the repeated blasts, which when produced by the shofar-horn were also regarded by the ancient Jews themselves as the surest means of producing rain in times of drought.[47]

It seems superfluous to point out that the festive procession to the Siloam, the drawing of the water and its subsequent pouring out into the western bowl on the altar (the west is the only side from which the rain clouds come in Palestine) is a simple and straightforward rain-making ceremony. Processions, water-drawings and libations are in fact the most widespread elements of the whole rain-making complex. To mention only one example : the inhabitants of *Kafr Silwān* (that is, the village of Siloam), the Arab village next to Jerusalem, go down

in procession in times of drought to the same well of Siloam out of which the water was drawn for the libation of the second Temple.[48] It will, perhaps, be of more interest to show that the cockcrow, at the sound of which the festive procession began, was no mere time-signal but the revelation of the propitious hour in which the success of the performance was most probable. The cock was regarded by the Jews, as well as by other peoples, as a bird of presage having special influence on the weather.[49] An important but hitherto insufficiently explained role was played by a sacred cock in the water-drawing, carrying and pouring ritual at Hierapolis in Syria, which contains quite a number of highly suggestive parallels to the Jerusalem ceremony.[50] It is Lucian who tells us in his famous *De dea Syria* that a great sacred assembly used to be held twice a year on the banks of the Euphrates. The people filled vessels with the water of the river, sealed them with wax, and presented them to a certain holy cock which dwelled hard by the lake. This bird on receiving the vessels from the bearers inspected the seals and pecked away the wax, receiving for this ritually significant action a remuneration in money. After this the bearers carried the water to the Temple and poured it into the mouth of a chasm that lay there beneath the Temple.[51] But more than that. A genuine talmudic tradition tells of a pagan temple where in days of drought a cock used to be sacrificed, whereupon rain fell.[52] So much for the cock.

As to the sacrificial use of wine, Robertson Smith

has remarked that it " seems to have been well-nigh universal wherever the grape was known ";[53] moreover, the libation of wine and other alcoholic beverages in rain-making ceremonies was habitual among quite a number of peoples.[54]

As to the tumult that took place on the Sabbath at the distribution of the lulabs, particulars told of it permit us to conclude that the fight was not an occasional outburst brought about by the high spirits of the celebrating crowd—such as, for example, the pelting of the Sadducee priest with the ethrogs[55]—but a regular traditional, if not ritual, institution. The Mishnah records that on the Friday the elders laid their lulabs in a special chamber, apart from those of the general public, in order to avoid being jostled on the Sabbath by the crowd.[56] Hence it appears that the tumultuous scene was expected each year. This would be quite in keeping with the rite of beating the altar with palm or willow branches, which was performed on the seventh day of the feast. The beating of the altar was followed by the throwing away of the lulabs by the children, a proceeding that was also probably of a tumultuous nature. As to the ritual significance of beating with green branches, this served elsewhere either to ensure the fall of rain and through it the fertility of the earth, or, like the " Lebensrute " of Germanic peoples and the Lupercal leather-straps in ancient Rome, to give fertility to human beings.[57] The belief that beatings promote the growth of plants is implicit in the following saying of Rabbi Simon:

There is no single grass which has not its *mazal* [guardian angel] in the firmament, which beats it and says to it: grow![58]

And at least one example is known of primitive horticulturists who actually beat their plants to make them grow.[59] Also the belief in the beneficial effect on human beings of willow branches in particular is attested in talmudic literature. The Jerusalem Talmud records that willow-branches were waved over sick persons as a remedy.[60] We may note in this connection that in the Jewish community of Tripoli, North Africa, the supplicants, gathered in the synagogue on the seventh day of the Feast of Tabernacles, used to beat one another with willow branches.[61]

According to rabbinic sources the lulab was regarded as a powerful weapon against Satan[62] as well as a symbol of a spiritual victory won by Israel over the Gentiles in the contest of the danger-fraught days of the New Year, when the fate of every people is being decided before the heavenly justice. The appearance of Israel with the triumphal palm branches in their hands shows that they have come out victorious.

The lulab is as one who takes, conquers and comes. As usual in the world, when two competing racers have run a race, the one who is taken by the Eparch (the Prefect) on his right side is the winner. So at New Year all pass by before God like the Sons of Meron and nobody knows who has won, whether Israel or the Nations of the World. . . . But as soon as the first day of *Sukkoth* (the Feast of Tabernacles) arrives and all Israel, old and young, go out with their lulabs

in their hands, everybody knows that Israel has won in the court, and all their sins are forgiven, and they know that they have won. . . . Verily, you are brought the good tiding that you have conquered the Nations of the World. . . .[63]

In another passage the contest is compared to a trial before a law-court:

A parable : two entered to the judge and we do not know whom he has made winner. But when we see the one carrying a palm branch in his hand we know that he has won. So Israel and the Rulers of the Nations enter the Court before the Holy One blessed be He on New Year, and we do not know who shall win. But when Israel come out from before the Holy One blessed be He and their lulabs are in their hands and their ethrogs are in their hands, we know that Israel are the winners.[64]

The spiritual victory of Israel over the nations is spoken of in this passage as the winning of a case in the law-courts. This is in conformity with earlier Hebrew thought, in which—as Pedersen pointed out —the victory over enemies is "not different from victory in judicial proceedings."[65] The same concept goes back to even more ancient times in the Near East. In the myth of Horus at Edfu the victory of Horus over his enemies is described as his "justification" before the tribunal of the gods in the "Broad Hall."[66]

The ritual combat itself is not only a well-attested element in the New Year ritual of ancient Near Eastern peoples,[67] but finds a place in the ritual of a much wider circle of peoples.[68] The ritual combat is, to put it briefly, an organic part of the life-giving ritual. The beneficent forces of nature which must

start afresh with the opening New Year cannot do so until the opposing forces of evil have been subdued. The forces of evil which appear in various forms are identified with the primordial forces of chaos which were originally opposed to the act of creation but were overcome by the creator. The ritual combat is thus at the same time also the commemorative representation of that first and greatest combat between the creative forces of the Good and the opposing, obstructing Evil.

The possibility of yet another and more immediate purpose of the ritual combat should not be left unmentioned in this connection. In Morocco, as well as in other places, all kinds of games of ball and tug-of-war are resorted to in rain-making ceremonies. Westermarck inferred from the data collected by himself and by others in North Africa that the essential function of such games as a weather-charm is to bring about a change in the weather through the movements and changing fortunes of the games.[69] Ceremonial combats for the purpose of producing rain seem to have occurred also among the ancient Lybians and the inhabitants of Caesarea (the so-called "Caterva").[70]

We have last to touch upon the subject of the "lightheadedness" of the people, to suppress which the sages had to make repeated "amendments" until they finally settled the matter by relegating the women to special galleries. This "lightheadedness" was not, as may appear at first sight, a spontaneous expression of the festive gaiety. To rejoice was a

biblical command also on many other festive occasions that drew large crowds to the Temple,[71] and it is hard to understand why self-control should be so specially relaxed precisely on this of all feasts, unless there was a particular reason for it. In the next chapter we shall try to throw some light on the mythological and conceptual background against which we have to view this, presumably ritual, lightheadedness.

IV

Let us now refer briefly to the important inner evidence consisting of numerous sayings and proverbs of talmudic sages confirming the conclusions reached above by anthropological methods. The heads of the two competing schools, Rabbi Yishmael and Rabbi Akiba, who lived some decades after the destruction of the Second Temple (first and second centuries C.E.), both agreed that the Feast of Tabernacles is the time when the amount of rain for the following year is being decided upon in heaven. Rabbi Akiba moreover said :

> The Torah (the Law, referring to the Pentateuch) said, Pour out water at the Feast (of the Water-libation) which is the period of rains, that the rains may be blessed for you.[72]

Again, Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says to Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[73]

The true significance of this saying will become clear in the next chapter. Thus at least concerning the purpose and working of the central feature of the ritual, namely, the water-libation, our explanation is fully corroborated by sages, some of whom may have personally witnessed in their early days that grandest of all Jewish festivals.

Another problem to which the sages of the Talmud applied themselves with interest concerns the origin of the ritual of water-libation. The prevalent opinion was that the water-libation was a command of the Torah, and as no overt mention of it is to be found in the Pentateuch, some sages, such as Rabbi Akiba and Rabbi Jehuda ben B'thera, strove to read into certain passages of the Bible dealing with the Feast of Tabernacles,[74] the word *mayim*, water, which they then took for an enigmatic instruction to perform the libation of the water.[75] Other sages simply stated that the water-libation and the use of the willow branches were instituted by Moses, and already existed as a Mosaic tradition in the days of the First Temple.[76] According to talmudic legend the ritual of water-libation on the Feast of Tabernacles was performed even in days preceding the building of the Temple by Solomon. King David performed the ritual libation, to fetch the water for which three of his "mighty men" willingly risked their lives.[77] Other legends have it that the prototype of the libation of water and wine on the Feast of Tabernacles was the libation of these two liquids performed by Jacob over the stone

of Bethel on which he slept and dreamt his famous dream.[78]

Now, apart from legends, the fact is that nowhere in the Bible is there any mention made of any connection between the Feast of Tabernacles and a ritual libation of water. On the other hand, several libations are recorded in the Bible as a means of bringing about the fall of rain, though the connection between the libation and the ensuing rain is in no instance as clear as with the water-libation in the Second Temple. Samuel having gathered the people together at Mizpeh, they "drew water and poured it out before the Lord and fasted." Samuel then offered a lamb unto the Lord and cried unto Him, and the Lord heard him and "thundered with a great thunder on that day."[79] Another time, in the days of harvest, that is in the middle of the rainless Palestinian summer, Samuel only called to the Lord without accompanying his call with a water-libation, and God sent thunder and rain upon the awe-struck people.[80]

At a later age, a regular rain-making competition took place between Elijah and the prophets of Baal on Mount Carmel.[81] In this competition both Elijah and the prophets of Baal performed a number of ritual acts, some of which were common to both, while some were peculiar to either party. We cannot here enter in detail into these rituals, which would necessitate a special study.[82] But let us place the two sets of ritual elements side by side for a comparison:

THE BAAL-PROPHETS	ELIJAH
1 Built an altar	1 Built an altar
2 Slaughtered a bullock and	2 Slaughtered a bullock and
3 placed it on the wood on the altar without setting the wood on fire	3 placed it on the wood on the altar without setting the wood on fire
4 Called on the name of Baal : "O Baal hear us !"	4 Called on the name of God : "Hear me, O Lord !"
5 Leapt around the altar	5 Made a trench around the altar and filled it with water
6 Cut themselves with knives and lancets till the blood gushed out upon them	

Thus the main difference between the rainmaking procedure of the Baal-prophets and that of Elijah was, apart from each calling his own god, that the prophets of Baal tried to produce rain by leaping about their altar and shedding their own blood, while Elijah had a trench made around the altar and had water poured on to the altar until the water filled the trench. Now, as to the procedure of Elijah, it evidently was a precursor of the later Jewish water-libation. But at least one of the rites peculiar to the Baal-prophets may too have succeeded in penetrating into the Jewish ritual, namely, the leaping around the altar, which in the Second Temple ritual appears as a mere circumambulation of the altar. However that may be, the leaping itself has survived among the Arabs of Palestine in its original form as a rite of leaping with bended knees, this ritual dance, now called *dabke*, being performed in order to produce rain.[83]

As to the other rite performed only by the Baal-

prophets, the cutting themselves with knives or lancets, we would not connect it with the injuries that the celebrating people inflicted upon one another on the Sabbath-tumult. It is, however, interesting to note that the ritual combat sometimes does take an emphatically bloody character, as, for instance, in Abyssinia, where the ceremonial fights between the villages for obtaining rain retained their cruelty and bloodshed in spite of the attempted reform of the emperor Menelik.[84] Self-laceration is practised as a rain-charm by several primitive peoples,[85] while oriental Jewish communities content themselves with substituting the blood of slaughtered animals for the human blood. To name only one instance, the Jews of Kurdistan in their rain-charms smear the blood of slaughtered animals upon their foreheads.[86]

V

To complete the picture before leaving this topic, we think it should not be left unmentioned that according to biblical evidence prayers for rain among the ancient Hebrews were coeval with rain-charms. Of Samuel we have just heard that apart from performing a ritual he also cried unto the Lord for rain.[87] The rain-making of Elijah, as well as that of the Baal-prophets, was accompanied by calling upon the Deity.[88] In later times the rain-making ceremony vanished altogether—to return only at the close of the Second Temple period—and only the prayer

remained. Of King Solomon it is stated that he said in his prayer at the dedication of the Temple:

> When heaven is shut up and there is no rain . . . if they pray toward this place . . . then hear thou in heaven. . . .[89]

In the days of the prophet Joel, when there was a heavy drought, the prophet admonished his people :

> Sanctify ye a fast, call a solemn assembly . . . and cry unto the Lord.[90]

Again Judea suffered from dearth, in the days of Jeremiah, but God warned the prophet not to pray for the people[91]: from this it is evident that prayers were the usual means of averting drought in the times of Jeremiah. These occasional prayers for rain which were offered up in times of need finally became settled, after the erection of the Second Temple, as a regular ritual institution connected with the Feast of Tabernacles. Thus according to the evidence of the Prophet Zechariah:

> . . . every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain. . . .[92]

Beneath the obvious religious content of these words, one cannot fail to discern the first faint indications of a conception, so prevalent in later Judaism, of the Temple as the centre of blessing, on which depended the well-being not only of the people of Israel but also of all the nations of the world.

This concept, which is closely interwoven with a number of myths on the cosmic significance and connections of the Temple, will constitute the theme of our next chapter.

1 As to the versions of the name of the festival cf. Venetianer, *Die Eleusinischen Mysterien im Tempel zu Jerusalem*, in Brüll's *Populär-wissenschaftliche Monatsblätter*, xvii, reprint, Frankfurt a. M., 1897, pp. 3 sqq.; Joseph Hochmann, *Jerusalem Temple Festivities*, London, n.d., pp. 54 sqq.; D. Feuchtwang, *Das Wasseropfer und die damit verbundenen Zeremonien*, *Monatschrift für die Geschichte und Wissenschaft des Judentums*, vols. liv–lv, reprint, Wien, 1911, p. 41; M. Stein, in *Tarbiz* (in Hebrew), Jerusalem, vol. i, pp. 135 sq.; S. Liebermann, in *Qiryath Sepher* (in Hebrew), Jerusalem, vol. xii, p. 56; Patai, *The Control of Rain in Ancient Palestine*, in *Hebrew Union College Annual*, Cincinnati, vol. xiv, p. 259; id., *Man and Earth in Hebrew Custom, Belief and Legend* (in Hebrew), vol. ii, Jerusalem, 1943, p. 161.

2 On the Feast of Tabernacles (Sukkoth) cf. Grunwald, *Vorgeschichte des Sukkothrituals*, in *Jahrbuch für Jüdische Volkskunde*, vol. i, Berlin-Wien, 1923, pp. 427 sqq.; I. Elbogen, *Die Feier der drei Wallfahrtsfeste im zweiten Tempel*, 46. *Bericht der Hochschule* für die Wissenschaft des Judentums, Berlin, 1929.

3 According to the Hebrew calendar from the 15th to the 22nd of the month Tishri, the first of which is the New Year.

4 M. Tamid 3, 2.

5 Ex. 29, 39; Num. 28, 4; B. Pes. 58a sq.; Tos. Suk. 4, 5, p. 198; B. Suk. 53a; Y. Suk. 55b mid.

6 B. Yoma 26b; Tos. Suk. 3, 16, p. 197; sometimes the water-libation was performed before the daily morning-offering, even at night-time, cf. Y. Suk. 54d top.

7 B. Suk. 53a; Y. Suk. 55b mid.

8 Y. Suk. 54b bot. The Arabic village on the same spot is

called now *Kalonia*, while the Jewish village built on the hill near by is called by the ancient Hebrew name, *Motza*.

9 M. Suk. 4, 5; B. Suk. 45a–b and Rashi ib.

10 M. Suk. 4, 5; B. Suk. 38b.

11 So according to the text of the Mishnah Suk. 4, 6 of the Jerusalem Talmud, Suk. 54b top. The Mishnah text of the Babylonian Talmud, Suk. 45a, as well as the separate editions of the Mishnah, have "beat them on the ground at the sides of the altar."

12 M. Suk. 4, 6–7 ; Tos. Suk. 2, 10, p. 195 ; Y. Suk. 54a mid., b bot. ; B. Suk. 41b, 43a–b, 44a, 46b.

13 B. Suk. 47b–48a.

14 M. Suk. 4, 4 and Obadia di Bertinoro ib.

15 M. Suk. 5, 1.

16 M. Suk. 5, 2 ; Tos. Suk. 4, 1 ; M. Mid. 2, 5 ; Y. Suk. 55b mid. ; B. Suk. 52a.

17 According to B. Suk. 52b the lamps were 50 cubits high, according to Y. Suk. 55b mid.—100 cubits. One cubit corresponds to 17.6 inches or about 44 cms.

18 M. Suk. 5, 2 ; B. Suk. 52b.

19 Y. Suk. 55b bot.

20 M. Suk. 5, 2 ; B. Suk. 53a ; Y. Suk. 55b top.

21 M. Suk. 5, 4 ; Tos. Suk. 4, 2, p. 198.

22 Tos. Suk. 4, 4, p. 198 ; Y. Suk. 55b bot.–c top ; B. Suk. 53a.

23 Y. Suk. 55b–c ; Targum Sheni ad Esth. 3, 8 ; M. Suk. 5, 4 ; Tos. Suk. 4, 2–3, p. 198 ; B. Suk. 53a.

24 M. Suk. 5, 4 ; Tos. Suk. 4, 7, p. 198 sq.

25 Psalms 120–134 ; M. Suk. 4, 4 ; M. Mid. 2, 5 ; Tos. Suk. 4, 7–9, p. 198 sq.

26 According to sep. edd. of the Mishnah Suk. 4, 4.

27 M. Suk. 5, 4 ; Tos. Suk. 4, 10, p. 199

28 On this gate cf. J. Morgenstern, *The Gates of Righteousness*, in *Hebrew Union College Annual*, Cincinnati, vol. vi, pp. 1 sqq.

29 The reference is to Eze. 8, 16.

30 M. Suk. 5, 4 ; on the sun-cult in the Temple of Jerusalem cf. Hollis, in Hooke, *Myth and Ritual*, Oxford, 1933,

pp. 87 sqq.; cf. Frazer, *The Worship of Nature*, vol. I, London, 1926, pp. 553 sqq. On the historical background of this saying cf. J. Morgenstern, *op. cit.* pp. 31 sqq.

31 Accordingly we have to suppose that only the inner surface of the bowls was visible. They may have been sunk into the surface of the altar. Cf. the so-called "cup-marks" on many an ancient stone altar in Palestine and Transjordan.

32 According to another version traditioned by Rabbi Jehuda, the libation consisted only of one "log," i.e. about half a litre, but was performed also on the eighth day of the feast, cf. M. Suk. 4, 9.

33 Cf. B. Suk. 49a: "Rabbi Eleazar ben Zadok stated, there was a small passage-way between the ascent and the altar." The ascent, or ramp, did not adjoin closely to the altar at the top, but was removed from it by two cubits. This small space was fenced up along its four sides, thus forming a vat which reached down to the marble floor of the court. Cf. Rashi *ad loc.*

34 M. Suk. 4, 9.; Tos. Suk. 3, 14–15, p. 197; Tos. Me'ila 1, 16, p. 558; Y. Suk. 54c bot., d top; B. Suk. 48b, 49a–b.

35 M. Suk. 4, 9; Tos. Suk. 3, 16, p. 197; Y. Suk. 54d mid.; B. Suk. 48b; B. Yoma 26b; B. Pes. 57a; Josephus Flavius, *Antiquities*, xiii, 13, 5.

36 Hooke, *Myth and Ritual*, p. 8.

37 Frazer, *The Golden Bough*, 3rd ed., vol. i, pp. 251, 303; vol. x, p. 138.

38 Mannhardt, *Antike Wald- und Feldkulte*, 2nd ed., Berlin, 1905, p. 263, n. 1; Frazer, *op. cit.* iii, 154; Hocart, *Kings and Councillors*, Cairo, 1936, p. 253.

39 Gilgamesh-epic, Table xi, lines 98–116.

40 Apollodorus, i, 9, 7; cf. J. Harrison, *Themis*, Cambridge, 1912, pp. 79 sq.

41 Hooke, *The Origins of Early Semitic Ritual*, London, 1938, pp. 53 sq.

42 H. Pfannenschmied, *Das Weihwasser im heidnischen und*

christlichen Kultus, Hannover, 1869, p. 79 ; Mannhardt, *Wald- und Feldkulte*, i. *Der Baumkultus der Germanen*, 2nd ed., Berlin, 1904, pp. 506, 511, 534 sq. ; Goldziher, *Muhammedanische Studien*, vol. i, Halle, 1888, pp. 34 sq. ; Frazer, *op. cit.* i, 248, 251, 300, 303 ; vii, 38, 54, 55, 59 ; Patai, *The Control of Rain*, p. 274 ; id. *Man and Earth*, ii, 175 sqq.

43 'Inyan Hiram Melekh Tzor, in Jellinek, *Beth Hamidrash*, vol. v, p. 111 ; Yalqut Shime'oni ii. § 367 ad Eze. 28 ; cf. also Ginzberg, *The Legends of the Jews*, vol. vi, pp. 424 sq.

44 Y. Suk. 55b–c.

45 Oesterley, *The Sacred Dance*, Cambridge, 1923, pp. 149 sqq. ; Frazer, *op. cit.* i, 137 sq. ; vii, 95, 111 sq., 186 sq. ; ix, 231 sq. ; Patai, *Man and Earth*, ii, 151 sqq., 177 sq.

46 J. Harrison, *Themis*, 77 sq. ; Kahle, *Palästina-Jahrbuch*, vol. viii, 1912, p. 162 ; Westermarck, *Ceremonies and Beliefs Connected with Agriculture, etc., in Morocco*, Helsingfors, 1913, pp. 109, 123 ; Brauer, *Ethnologie der jemenitischen Juden*, Heidelberg, 1934, p. 213 ; Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165 ; Frazer, *op. cit.* i, 250, 255, 261, 267 sq., 276, 284, 287, 293 sq.

47 M. Ta'an, 1, 6 ; 3, 1–2 ; cf. Patai, *The Control of Rain*, 280 sq.

48 *Zeitschrift für alttestamentliche Wissenschaft*, 1900, pp. 111 sq. ; Kahle, *Palästina-Jahrbuch*, vol. vi, p. 94 ; Patai, *Hamayim* (in Hebrew), Tel-Aviv, 1936, p. 52.

49 Cf. Patai, *The Control of Rain*, pp. 269 sqq.

50 Cf. *Revue des études Juives*, vol. xxxvi, p. 317 ; vol. xliii, p. 195 ; Lagrange, *Études sur les religions Semitiques*, 2nd ed., Paris, 1905, pp. 166 sq. ; Rieger, *Jewish Quarterly Review*, 1926, January, p. 232. On the cock in rain-charms cf. also Gressmann, *Marti-Festschrift*, pp. 88 sqq. ; Jaussen, *Revue Biblique*, xxxiii, 574 sqq.

51 Lucian, *de dea Syria*, 13 and 48, ed. Strong and Garstang, pp. 51 sq. As to " the sea "=the Euphrates, cf. Philo-

stratus, *Vita Apoll.* i, 20 ; Robertson Smith, *Engl. Hist. Rev.* (1887), p. 312 ; id., *The Religion of the Semites*, 3rd ed., p. 232. Some scholars, among them Strong and Garstang, ib., contend that the cock referred to by Lucian was a priest who for one reason or another was called by this name. Against them Clemen maintains that the reference is to a real cock. Cf. Carl Clemen, *Lukians Schrift über die syrische Göttin*, Der Alte Orient, Leipzig, 1938, vol. xxxvii, 3-4, p. 51. On the cock of Hierapolis cf. also Gressmann, *Der heilige Hahn zu Hierapolis in Syrien*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, xli, 1925, p. 88.

52 B. 'Ab. Zara 55a. The Aramaic word "gabhra" used in this connection to denote cock is by some scholars understood in its original sense as "man," f. i. Cook, in Robertson Smith, *op. cit.* p. 581, n. 5.

53 Robertson Smith, *op. cit.* p. 220 ; cf. the note of Cook ib. pp. 574 sqq.

54 Cf. Frazer, *op. cit.* i, 250 ; ii, 367, 370.

55 M. Suk. 4, 9. Cf. Josephus, *Ant.* xiii, 13, 5.

56 Cf. the explanation of Obadia di Bertinoro *ad loc.*

57 Hartland, *The Legend of Perseus*, London, 1894–96, vol. i, p. 171 ; id., *Primitive Paternity*, London, 1909, vol. i, pp. 100, 108 ; Preller, *Römische Mythologie*, 3rd ed., Berlin, 1881–83, vol. i, p. 389; A. de Gubernatis, *Die Thiere in der indogerm. Myth.*, 173 sq.; Mannhardt, *Wald und Feldkulte* i, 251 sq.; Ovid, *Fasti*, ii, 425, and Frazer, *The Fasti of Ovid*, London, 1929, vol. ii, p. 331, 383; id., *The Golden Bough*, ix, 362 ; Ploss-Bartels-Reitzenstein, *Das Weib*, 11th ed., Berlin, 1927, vol. ii, p. 315.

58 Gen. Rab. 10, 6, p. 79 ; cf. the Slavonic Book of Henoch, 19, 4 ; the same idea with some elaboration in Zohar Gen. (Hashmatoth), p. 251a of the Wilna ed.

59 In New Caledonia, cf. Frazer, *The Golden Bough*, ix, 264.

60 Y. Suk. 54a mid.

61 Benyamin, Yisrael ben Yosef, *Sepher massa'e Yisrael*, Lyck, 1859, p. 127. English translation (*Eight Years in Asia and Africa*, Hanover, 1863, p. 331).

62 B. Suk. 38a ; B. Menahoth 62a.

63 Midrash Shoher Tobh, Ps. 17.

64 Yalqut Shime'oni, § 651 ; cf. Lev. Rab. 30, 2.

65 Pedersen, *Israel*, i–ii (1926), p. 539 (note to p. 429), referring to the following passages : 1 Sam. 14, 47; Ex. 22, 8; Deut. 25, 1; 1 Kings 8, 32; Ps. 37, 33; Prov. 12, 2; 17, 15; Job 40, 8; Isa. 29, 21; 54, 17.

66 A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *The Journal of Egyptian Archaeology*, vol. xxviii. (London, 1942), p. 32.

67 Hooke, *Myth and Ritual*, 8, 24, 32, 84, 163; Blackman and Fairman, *op. cit.* pp. 32 sqq.; Ivan Engnell, *Studies in Divine Kingship in the Ancient Near East*, Uppsala, 1943, p. 36.

68 Cf. Hocart, *Kings and Councillors*, Cairo, 1936, *pass.*

69 Westermarck, *Ritual and Belief in Morocco*, London, 1926, vol. ii, p. 271; cf. Frazer, *The Golden Bough*, ix, 179 sq.

70 Westermarck, *op. cit.*, ii, 272, quoting St. Augustine, *De doctr. Christ.*, IV, 24 (53).

71 Lev. 28, 40 ; Deut. 12, 7, 11–12, 17–18 ; 14, 26 ; 16, 11, 14 ; 26, 11 ; 27, 7 ; cf. Neh. 8, 12–17.

72 Tos. Suk. 3, 18, p. 197 sq.; cf. Tos. Rosh Hash. 1, 12, 13, p. 210 ; Y. Rosh Hash. 57b mid.; B. Rosh Hash. 16a ; also M. Rosh Hash. 1, 2 ; B. Ta'an. 2a–b; Y. Suk. 54b mid.; Y. Shebi'it 33b bot. ; Pesiqta di Rabh Kahana, ed. Buber, 193b.

73 B. Ta'an. 25b and Rashi *ad loc.*

74 Num. 29, 19, 31, 33.

75 Y. Rosh Hash. 57b mid. ; cf. Y. Suk. 54b mid. ; B. Ta'an. 2b bot.; Y. Shebi'it 33b bot.; Pesiqta di Rabh Kahana, ed. Buber, 193b.

76 Y. Suk. 54b mid. ; cf. Y. Shebi'it 33b mid. and bot.; Y. Rosh Hash. 57b mid.; B. Suk. 34a, 44a sq.; B. Ta'an. 3a.

77 Y. Sanh. 20c top. Cf. Ruth Rab. 2, 9 end. The reference is to 2 Sam. 23, 15–17.

78 Gen. Rab. 78, 16, p. 936 ; Targum Yer. ad Gen. 35, 14. Cf. Book of Jub. 31, 3 ; 32, 4 sqq.

79 1 Sam. 7, 3–10.
80 1 Sam. 12, 17–18.
81 1 Kings 18.
82 Cf. Patai, *Man and Earth*, ii, 145 sqq.; id., *The Control of Rain*, pp. 254 sqq.
83 Dalman, *Arbeit und Sitte in Palästina*, vol. i, Gütersloh, 1928, p. 146 ; id. *Palästinensischer Diwan*, Leipzig, 1901, pp. 267 sqq., 273. Cf. also the ancient Arab rite of the circumambulation of the Holy Stone (the *Ka'aba*) in Mecca in rain-making ceremonies, Wellhausen, *Reste arabischen Heidentums*, Berlin, 1897, p. 141. Cf. also Cook, in Robertson Smith, *The Religion of the Semites*, 3rd ed., p. 671 sq.
84 Frazer, *The Golden Bough*, i, 256 sqq.
85 *Op. cit.*, pp. 257 sqq.
86 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 53.
87 1 Sam. 7, 5, 9; 12, 17–18.
88 1 Kings 18, 24, 26, 28, 36–37.
89 1 Kings 8, 35–36.
90 Joel 1, 14.
91 Jer. 14, 11.
92 Zech. 14, 17–18; cf. also 10, 1.

Chapter Three

TEMPLE AND CREATION MYTHS

In the previous chapter it has been shown that the immediate purpose of the great festivity called "The Joy of the House of Water-Drawing," performed in the Second Temple of Jerusalem, was to ensure the fall of rain. In this chapter we shall inquire into the mythical connotations of this great feast.

Our contention was that the Joy of the House of Water-Drawing was a New Year ritual of the type performed year after year in numerous cult-centres of the ancient East. Accordingly we should expect the mythical connotations of the feast to have to do mainly with the traditional creation of the world. And, indeed, we shall not be disappointed in this expectation.

I

First it is needful to recall a detail of the festive ritual which we have so far not discussed. This is the singing of the fifteen Songs of Ascents by the Levites as they stood on the fifteen steps leading from the "Women's Court" up to the inner "Court of the Israelites."[1] These fifteen short Psalms (Ps. 120–134), each of which begins with the words *Shir hama'aloth*—"Song of Ascents,"[2] contain no express reference to the Feast of Tabernacles

or to the ceremonies of the water-drawing and libation. But later sources, the same as those from which we drew the data for the description of the ritual, abound in legends referring to the mythical significance of these fifteen songs. These legends take us back directly into the mythical atmosphere of primeval cosmic events. They have, it is true, a historical setting, being connected with the person of King David ; nevertheless they are typical flood-legends, the like of which in other mythologies are closely bound up with creation-myths and are regarded by scholars as variations of the original theme of creation.

King David, so the legend runs, wished to build the Temple of the Lord upon pure, virgin soil. After he had bought the threshing floor of Arawna he began to dig into the earth in order to find out whether the place was virgin soil, undisturbed by human hands ever since the creation. When David reached the depth of fifteen hundred cubits he came upon a sherd, sure proof that man had once been present there. And David exclaimed :

" After all the trouble I have taken, now I find this sherd! " Whereupon God gave a voice to the sherd and it said : " This is not my original place, but when the earth was split asunder (at the giving of the Torah at Mount Sinai) I descended here. If you do not believe me—behold, *Tehom*, the Deep, lies beneath me!" David picked up the sherd and the waters of the Deep rose to engulf him. David said : " Whosoever knows a word that will put a stop to this Tehom, and does not say it, may he suffocate!" And Ahitophel,[3] who stood there, spoke the word and arrested the Deep.[4]

An older and fuller version of this legend is preserved in the Babylonian Talmud:

Rabbi Johanan said . . . When David dug the Pits (that is, the perpendicular shafts reaching down under the Temple to the Deep), the Deep arose and threatened to submerge the world. "Is there anyone," inquired David, "who knows whether it is permitted to inscribe the [Ineffable] Name upon a sherd, and cast it into the Deep that its waves should subside?" There was none who answered a word. Said David, "Whoever knows the answer and does not speak, may he be suffocated!" Whereupon Ahitophel . . . said to him, "It is permitted." [David] thereupon inscribed the [Ineffable] Name upon a sherd, cast it into the Deep and it subsided sixteen thousand cubits. When he saw that it had subsided to such a great extent, he said, "The nearer it is to the (surface of the) earth, the better the earth can be kept watered," and he uttered the fifteen Songs of Ascents and the Deep reascended fifteen thousand cubits and remained one thousand cubits (below the surface).[5]

This legend, of which many other versions exist in traditional Jewish literature, has a remarkable parallel in a legend reported by Lucian in connection with the Temple of Hierapolis:

But a further story is told by the men of Hierapolis, and a wonderful one it is; they say that in their country a mighty chasm appeared which received all the water (namely, of the deluge), and that Deukalion on this occurrence reared altars and founded a temple to Juno above this chasm. I have actually seen this chasm, it lies beneath the temple and is of very small dimensions. If it was once of large size, and was afterwards reduced to its present small dimensions, I know not: but the chasm which I saw is certainly very small. They maintain that their tale is proved by the following occurrence: twice in every year the water comes from the sea to the temple. This water is brought by the priests; but

besides them, all Syria and Arabia and many from beyond the Euphrates go down to the sea ; one and all bring its water which they first pour out in the temple ; then this water passes down into the chasm which, small though it be, holds a vast quantity of water.[6]

The points of contact between this legend and that of Jerusalem are too numerous to be mere coincidence. The Hierapolis legend speaks of the appearance of a chasm in which the waters of the deluge were swallowed up. The Jerusalem legend, though it records the digging of David, also speaks of something like a chasm which appeared when the earth trembled at the Revelation on Mount Sinai, so that the sherd fell into it. In another version of the Jerusalem legend the function of the sherd in keeping down the Deep is more pronounced. When David dug and found the sherd, he wanted to lift it.

The sherd said : "You cannot lift me." David said : "Why?" The sherd said: "Because I am here to press down the Deep." David asked : "And since when are you here ?" The sherd answered : "From the hour when God let His word be heard on Mount Sinai saying, 'I am the Lord thy God.'[7] At (that time) the earth trembled and sank, and I was put here to press down the Deep. . . .[8]

Still more explicit is the version that connects the temple-shafts directly with the creation of the world. According to this version, when

God created heaven and earth He also created the stone over the Deep, and engraved on it the Ineffable Name consisting of forty-two letters, and fixed the stone over the Deep in order to keep down its waters. . . . But when the generation of the deluge sinned, He removed the stone and immediately all the sources of the great Deep sprang up. And when David

dug the shafts, the stone rolled aside and the waters came out and filled the whole world. . . . David took the stone and threw it back on the Deep whereupon the waters returned.[9]

Here it is expressly stated that the waters of the deluge issued from beneath the "stone," and that when David dug the shafts the Deep rose anew from beneath the "stone," and later again subsided beneath it. We shall later return to speak of this stone which was identified by legend with the so-called *Shetiyyah*-stone, the huge native rock upon which the Holy of Holies of the Jerusalem Temple was built.

The Hierapolis legend has it that the altars and the temple were built by Deukalion over the chasm after the waters of the deluge had subsided into it. In the Jerusalem legend, too, the building of the altar and the temple over the shaft follows the swallowing up of the waters in it, the altar being said to have been built by Noah, as reported in Genesis (8, 20). Late Jewish legends have it that Noah only rebuilt this altar, which had been already in use by Adam, Cain and Abel, and which was later to be used by Abraham, and finally included in the temple of Jerusalem.[10]

Thus the water-libations that were performed in both the Hierapolis and the Jerusalem temples are connected by the respective legends with the floods that were swallowed up in the chasms beneath the altars.

In Greece, too, one finds the idea that the waters of the deluge flowed down through a chasm. In Athens, within the great precinct overshadowed by the temple

of Olympian Zeus, there was a smaller precinct of Olympian Earth, where a cleft, one cubit wide, was pointed out in the ground. Down that cleft the waters of the deluge were said to have disappeared, and down it were thrown every year cakes of wheaten meal kneaded with honey.[11] The name "Festival of Water-Bearing"[12] may be taken as an indication also that water was poured down the cleft.[13]

II

But to return to Jerusalem. The connection between the rain and the subterranean waters is often enough emphasized in rabbinic literature. It was a traditional belief that the fall of rain is matched by a corresponding rise of Tehom, the waters of the Deep. Rabbi Levi said:

> It is the way of the world, rain descends and Tehom rises.[14]

Rabbi Shimeon ben Eleazar said:

> There is no hand-breadth [of rain] that descends from above but has two hand-breadths [of water] raised towards it by the earth.[15]

We have already heard that the water-libation served not only to bring down the rain from heaven but also to raise the waters of the Deep. Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says unto Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[16]

The raising of the waters of the deep, we now understand, was brought about also by the singing of the fifteen Songs of Ascents, which were said to have been sung for the first time by David for the same purpose.

It will be of interest to note that the concept of the correspondence between the falling of rain and the rising of the Deep may be traced back in northern Canaan to a period preceding that of the Talmud by some fifteen hundred years. In the Ras Shamra texts we read:

> There will be no dew, no showers,
> No surging up of the Deep.[17]

Another example of this idea comes from Assyria:

> On high Adad made scarce his rain,
> Beneath [the fountain] was stopped . . .[18]

Or, again, we have the complementary description:

> Adad let loose his showers, Ea opened his fountains . . .[19]

This is very much the same as the words of Genesis:

> The same day were all the fountains of the great Deep broken up, and the windows of heaven were opened.[20]

But to return to rabbinic material, in the name of Rabba an interesting mythological concept is reported following the saying of Rabbi Eliezer quoted earlier. Rabba said:

> I saw Ridya (the angel of rain) and he is like a three-year-old heifer with lips cleft asunder. He stood between the lower Deep and the upper Deep. He said to the upper Deep, Pour down your waters! and to the lower Deep he said, Let your waters spring up! . . .[21]

One would naturally be inclined to compare this water-bringing cosmic heifer to the heavenly cow of ancient Egypt,[22] sometimes identified with the sky-goddess Nut, who was usually depicted as the giver of rain.[23] The idea of symbolizing rain in the form of a bull seems to have been general in the ancient Near East. In the Ras Shamra texts, Baal, the god of storms and rains, was endowed with the strength of a bull, striking and destroying his enemies with his horns. When he was killed he was overcome in the form of a bull. He fell "like the bull under the sacrificer's knife." Aliyan Baal, the son of Baal, watches over the maintenance of springs and underground waters. The concept of the water as a fertilizing bull, or as an incentive for the cattle to mate, seems to underlie a passage in the Ras Shamra texts which describes a love scene between Aliyan Baal and a heifer.[24] With this should be compared the saying of Rabbi Jehuda ben Levi:

> In the hour when rain falls the cattle seeks [to fulfil] its task, that is, mates.[25]

Both in the Ras Shamra texts and, some one and a half millennia later, in the Jerusalem Temple legends, a scene in the yearly recurrent cycle of nature finds its poetic expression. The Ras Shamra texts depict the ceasing of the rain as the descent of Baal into the womb of the earth, which is followed later by the death of Aliyan Baal, that is, the disappearance or diminishing of springs and rivers.[26] There follow the dry and rainless months of the prolonged eastern

summer characterized by the continuous sinking of the level of each still available source of water, such as the perennial streams, the few springs, and the cisterns in which the rain-water of the previous winter was stored up for drinking. After the first few rainy days in the autumn all this is suddenly changed. Opposite the rain falling from above, the waters from below actually seem to rise—and it is this situation, expected to come about in consequence of the water-libation, which is anticipated in the rabbinic legends.

The waters from above and the waters from below are in talmudic legends described as "the upper male waters" and "the lower female waters" respectively.[27] In the beginning, that is, before the Creation, "the world was but water in water."[28] Then God separated the two kinds of water from each other, relegating half of them to the firmament and half of them to the ocean.[29] This separation was not accomplished without resistance on the part of the waters. God said to them :

"Divide yourselves into two halves, and let the one half mount upwards, and the second half (descend) below." And they disobeyed and mounted all of them upwards. Then the Holy One blessed be He said unto them : "I said, Let the half of you mount upwards, and instead all of you mounted upwards." Said the waters : We shall not descend! They were daring in the face of the Creator, and therefore were they called "daring waters."[30] What did the Holy One blessed be He? He stretched out his small finger and tore them into two parts, and one half of them fell down below against their will. . . .[31]

In other versions of this legend the traces of a primeval combat between God and the waters are even more pronounced:

The Holy One blessed be He stamped upon all the primeval waters and cast them into the Ocean. . . .[32]

. . . the waters rolled down and gathered into valleys . . . and at once the waters became haughty and rose to flood the earth as in the beginning, until the Holy One blessed be He scolded them and pressed them down beneath the soles of his feet. . . .[33]

Rabh Jehuda said in the name of Rabh : At the time when the Holy One blessed be He desired to create the world, he said to the angel of the sea : Open thy mouth and swallow all the waters of the world (that the dry land may be seen). He said unto him : Lord of the universe, it is enough that I remain with my own! Thereupon *He* struck him with his foot and killed him, as it is written, " He stirreth up the sea with his power and by his understanding he smiteth through Rahab."[34]

Many other versions also tell how God " kicked " the waters, " killed " them and pressed them together into the ocean.[35] It is also told in these legends that when the upper waters were forced to separate from the lower waters, they wept,[36] and so did the lower waters.[37] Ever since the separation of the heavenly waters from their earthly mates, they continuously long for reunion with them:

The only craving of the rains is for the earth. . . .[38]

The reason why God separated the upper waters from the lower waters is also given in the following version:

Why did the Holy One blessed be He separate them ? Because the upper waters are male and the lower waters are

female, and when they tried to unite they almost destroyed the world. In that hour the waters ascended the mountains and descended the valleys, the male waters were running after the female waters, until the Holy One blessed be He rebuked them, as it is written, " At thy rebuke they fled."[39]

In another highly suggestive version these lustful primeval elements are personified as the male and female Leviathan, the great sea-serpent :

Rabh Jehuda said in the name of Rabh : All that the Holy One blessed be He created in His world He created male and female. Likewise, Leviathan the fleeing serpent and Leviathan the crooked serpent He created male and female, and had they mated with one another they would have destroyed the world. What [then] did the Holy One blessed be He do ? He castrated the male and killed the female . . . as it is written, " And he will slay the dragon that is in the sea."[40]

The motif of separation and castration remind us, of course, of similar motifs contained in ancient Egyptian, Greek, Vedic, Chinese, Polynesian, American-Indian, African, and other creation myths,[41] while the portraiture of the cosmic sources of water as dragons is well known from the ancient Accadian, Canaanite and Israelite mythological imagery.[42] " Leviathan the fleeing serpent " of the Bible[43] appears already in the Ras Shamra poems as " Lotan the fleeing serpent," and also the " crooked serpent "[44] and the *tannin*, the primeval dragon[45] of the Bible, have their counterpart in the Ras Shamra texts.[46] Thus we arrive at the interesting fact that the mythical tales about the rebellion of the primeval waters which are to be found in rabbinic literature as late as the fifth century C.E. in quite a number of

versions, contain motifs going back to ancient traditions attested in Canaanite culture already some two millennia earlier.

III

What was a mere threat in the days of creation came to pass later, in the days of the great flood. Thus we read in the Book of Henoch:

> And in those days shall punishment come from the Lord of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven.[47]

Similarly also according to a late midrash:

> Rabbi Zadoq said: On the tenth of [the month of] Marheshwan all the creatures entered the Ark, and on the seventeenth of it there descended onto the earth the waters of the deluge which are male waters, and [waters] came up from the Deeps (*Tehomoth*) which are female waters, and they united and grew mighty to destroy the world. . . .[48]

The idea that floods and inundations are the result of a union between male and female waters goes back to age-old traditions in the ancient East. Side by side with the tradition of the destructive deluge as reported, for example, in the Gilgamesh-Epic (Table xi), there existed in ancient Mesopotamia other conceptions in which the beneficial inundations

were clad in mythological imagery. The annual life-giving floods, caused by the rising of the waters of the Tigris and Euphrates, in consequence of which the dry fields were irrigated, were mythically represented as being the result of a union between male and female deities. In the introductory mythical section of a Sumerian incantation text, preserved on one of the early tablets from Nippur, the life-producing flood is pictured as being brought about by the union between two deities, Enki the god of the Deep, who had his dwelling in the Euphrates, and the goddess Ninella, a water deity, also referred to as Nintu, "the goddess of birth."[49] In this Sumerian text there is "expressed the symbolical parallel between the god pouring his 'water' into the 'ground' of the goddess and thus fructifying her, and the earth receiving water as a means of fertilization." The passage that speaks of a rainy season extending over nine months, "implies a parallel between the nine months of pregnancy and the process of fertilization until the fruit is ripe."[50] Also two other passages in Babylonian literature, concerning Enlil and Ninlil, and Ningirsu and Bau, "show that the water was regarded as the spermatozoa of the gods, and that the rise of the water in the two great rivers which irrigate that country was thought to be due to sexual union between a god and an earth goddess. . . ."[51] In this Babylonian conception the water is regarded as a male principle. That the same was true in Arabia is indicated by the fact that in that country "Athtar, the self-waterer,

was a masculine deity. . . . In Egypt the Nile-God, Hapi, was a male and a father god."[52]

Also according to rabbinic sources, something of the terrible union between the male and the female waters which took place at the time of the great flood occurs every year in the rainy season on a scale reduced to harmlessness and with salutary instead of destructive effects. Rabbi Levi said:

The upper waters are male and the lower waters are female. And these say to those : Receive us, you are the creation of the Holy One blessed be He and we are his envoys. Immediately they receive them . . . like unto this female that opens before the male.[53]

Rabbi Abahu called the upper waters "bridegroom" and the lower waters "bride." He said:

When do we begin to recite the benediction over rain ?[54] When the bridegroom goes forth to meet the bride,[55]

I.e. when the waters accumulated on the ground rebound as rain-drops splash on them.

Other sages speak of the earth as the wife of the rain, which is the husband. Rabh Jehuda said:

Rain is the husband of the soil, as it is written, "For as the rain cometh down and the snow from heaven and returneth not thither except it water the earth and make it bring forth and bud."[56]

Rabbi Aha in the name of Rabban Shimeon ben Gamliel said :

Why is the early (autumnal) rain called *r'bhi'ah* (lit. : mating) ? Because it mates (*robhe'a*) with the earth.[57]

IV

We find in the Babylonian Talmud an interesting controversy between Rabbi Eliezer and Rabbi Joshua (end of the first century C.E.), who were fond of discussing cosmogonical and cosmological topics and who this time tackled the difficult question of the date of creation. The interesting point for us is that the statements of both sages are based on the assumption that the time of creation was a time of abounding fruitfulness, a sort of cosmic rutting season. Rabbi Eliezer said:

> In [the month of] Tishri the world was created . . . as it is written, "And God said, Let the earth bring forth grass, the herb yielding seed and the tree fruit. . . ."[58] Which is the month in which the earth brings forth grass and the trees are full of fruit? You will have to say that this is Tishri, and that season was the time of the *r'bhi'ah* (the first rain, or, literally, "mating"), and the rains fell and [the plants] grew, as it is written, "And there went up a mist from the earth."[59] Rabbi Joshua said: Whence do we know that the world was created in [the month of] Nisan (*i.e.* March–April)? Because it is written, "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit."[60] Which is the month in which the earth is full of grass and the trees yield fruit? You will have to say, this is Nisan. That season was the period when cattle, beasts and fowls copulate with one another, as it is written, "The rams have mounted the sheep."[61]

Thus according to Rabbi Eliezer the creation of the world occurred at the time of the year when the autumnal mating of the rain with the earth takes place, that is, when a new generation of the vegetable

world is conceived. According to Rabbi Joshua, on the other hand, the creation of the world occurred at the time of the year when the spring-time mating of the animal world takes place. Jewish tradition decided in favour of autumn as the season of creation, and fixed the completion of creation on New Year's day. In accordance with this, already in talmudic times the following sentence was said in the New Year prayers: "This day is the beginning of Your works, a remembrance of the first day." [62]

We have thus become acquainted with several mythological conceptions, the most relevant of which can be summed up as follows:

1 The creation of the world was preceded by the forceful separation by God of the upper male waters from the lower female waters. The waters resisted but were overcome.
2 Creation was also conceived of as a kind of cosmic rutting season, when the rain came down, mated with the earth and fructified it.
3 At the time of the deluge the male and female waters again united to destroy the world. The waters of the deluge issued forth from the spot on which later the Temple was built.
4 Each year when rain falls, the upper male waters unite with the lower female waters, like a groom with his bride.
5 The creation of the world took place in Tishri. The beginning of the yearly rainfall, in which something of the creation is repeated, is expected in Tishri.

Viewed against this rich mythological background, that rather enigmatic "lightheadedness" alluded to in rabbinic sources seems to be more in keeping with all the other rites of the great Jerusalem festival, each

of which had the intent of procuring the blessing of fertility and especially the blessing of rain. We now suspect that the "lightheadedness" had something to do with the mythological conception of the natural phenomenon to bring which about was the purpose of the whole ritual.

Thanks to Mannhardt, Frazer, and others, we know that a very common method of promoting the fertility of the earth is the real or symbolic intercourse between the human sexes, on the fields or in temples, in seclusion or in public. "For," to quote the words of Frazer, "in the minds of many peoples at an early stage of culture the fertility of women is closely bound up with the fertility of the earth, and the same causes which promote or hinder the one are thought to promote or hinder the other, a ritual connection being supposed to subsist between the union of the human sexes on the one hand and the fruitfulness of the ground on the other."[63] From this symbolism arises also the abundance of obscene language and behaviour in sympathetic ritual, of which striking ancient examples are to be found in a Sumerian liturgy,[64] and in Greek, Roman, and Nabbataean rain-making rituals.[65] As Barton puts it:

> In countries like Babylonia and Egypt, where fertility depended upon the rise of the rivers, or like Palestine, where it depended on the rainfall, the flow of fertilizing waters was . . . thought of as the result of a divine sexual act—the marital union of a god and a goddess. In that stage of thought it would be equally natural that they should think that their deities could be encouraged to such a union by human examples. It is probable that at the religious feasts it was the

custom to indulge freely in such acts of union in order to encourage the deities to do likewise, that the fertilizing waters might flow, the earth be fertilized and fruits produced for the sustenance of mankind.[66]

V

We have already referred to the parallels between the temple festivities of Hierapolis and the Jerusalem feast of Water-libation. Now, the Hierapolis festivities were accompanied by licentious proceedings and orgies.[67] The myth and rites of Atargatis at Hierapolis were closely parallelled by those of Atargatis of Ascalon who, according to Albright, still survives to-day, in all probability, as the "Green Lady," *es-sitt el-Khadrā* or *Sittna al-Khadrā*. "In the spring the vernal equinox is celebrated by a procession to the sea, after which the unmarried youths and maidens of the village (ej-Jōreh) are said to bathe unclad in the surf.[68] Doubtless the prototype of this feast was a procession to the sea in which the image of the goddess was carried and bathed in the sea as at so many other places (among them in Hierapolis). In connection with this rite men and women probably bathed together and the lascivious held high carnival, as usual in the spring festival of the *dea syria*."[69]

It has repeatedly been said in this book that early religions were in the first place concerned with the material welfare of the people, the rituals serving to obtain tangible blessings for the community. In the next chapter, when returning to this question, we

shall try to show that the material welfare of the people was thought directly to depend on the proper performance of the ritual. As in the whole Near Eastern area the welfare of the people ultimately depended on an adequate natural water supply, the great temple rituals of these countries were obviously performed with the same purpose in view, namely, to secure the annual water supply by bringing about either the fall of rain, as in Jerusalem and Hierapolis, or the rise of the rivers, as in Egypt and Mesopotamia. Though sameness of purpose does not invariably lead to sameness of means, we shall not be surprised to find a certain similarity also between the water-rituals themselves which were performed in the great religious centres of the ancient Near East. Such similarities, especially as appearing between the Jerusalem and the Hierapolis rituals and myths, have already been pointed out. We can but surmise that the licentious proceedings that were customary both to the north and to the south of Jerusalem also left their traces in the late Jewish ritual, the "light-headedness" referred to in rabbinic sources being their last survival; to prove or disprove this by scientific argument would be extremely difficult.

VI

The same caution should be observed when attempting to relate the ritual beatings to the myths telling of the creator's struggle with the waters and

his victory over them. Neither the myth nor the ritual contains any allusion to the other. The question whether the ritual beatings and other tumultuous actions were originally intended to be commemorative of the primeval struggle that preceded creation has thus to remain open.

There are, however, a few more points to be considered when looking for traces of the ritual combat in Jerusalem. The ritual combat may take the form of a foot-race. In the temple of Jerusalem such a foot-race took place daily between the young priests who wished to perform the task of removing the ashes from the altar. We read in the Mishnah:

> Originally whosoever (of the priestly family the turn of which fell on that day[70]) desired to remove (the ashes from) the altar, did so. If they were many, they would run and mount the ramp (of the altar) and he that came first within four cubits (off the altar) obtained the privilege. . . .[71] . . . it once happened that two were even as they ran to mount the ramp. One of them pushed the other who fell (off the ramp) and broke his leg.[72]

In the Tosefta and later sources we have another version of the incident between the two priests, the event taking on a tragic colouring:

> Our rabbis taught: It once happened that two priests were equal as they ran to mount the ramp, and when one of them came first within four cubits of the altar, the other took a knife and thrust it into his heart. . . . The father of the young man came and found him still in convulsions. He said, May he be an atonement for you. . . .[73]

Here again, as in connection with the "light-

headedness," we hear of an enactment on the part of the Law Court:

"When the Court saw that they incurred danger, they ordained that the altar be cleared only by count . . ."[74] which was a method of casting lots. The officer[75] would say to them: Raise the finger for counting, and would place them in a circular queue, take the mitre off one of them and name an arbitrary number. He would then begin to count from the priest whose mitre he had taken off, and proceed to count round and round the circle by the raised fingers, until he reached the number he had named. The priest on whom the number fell received the task.[76] But even this counting of the priests was a rather stormy affair; to discourage priests who tried to cheat by lifting up both their forefinger and thumb, the officer would strike them with an Arab whip.[77] The picture we get from all this is that of a ritual race between young priests who in their zeal to obtain the privilege of cleaning the altar even let themselves be carried away to the extent of committing acts of extreme violence.

Another account, of a purely legendary nature in Judaism but reflecting actual races that were run in Byzantium, tells of a magnificent foot-race that took place in the Hippodrome of Solomon once a year, on the last day of the month of Kislew and on the first two days of the following month of Tebheth. Ten thousand youths of the quickfooted tribe of Naphtali[78] took part in the races, each carrying a golden shield.[79] The Hippodrome occupied an area

measuring three parasangs by one. In the middle there were two rows of a sort of thicket into which were placed all kinds of beasts and birds, and around which the races were run eight times a day. Besides, there were two huge columns, on the top of each of which stood golden lions and from their mouths flowed all kinds of perfumes on to the people. The people were divided into fourfold and sevenfold divisions. Music was played: harps and flutes. The four parties of the spectators were dressed as follows: the king and his servants and the sages and their pupils, the priests and the Levites, were dressed in light blue garments, blue being the colour of the sky in autumn ; all the rest of Israel wore white, white being the colour of the snow which falls in winter; the people who came from the towns and villages of Palestine were dressed in red, red being the colour of the good fruit which ripens in summer; finally, the nations of the world who came from faraway countries to bring their presents to the king were dressed in green, green being the colour of the sea in spring when its waters are favourable for seafaring. The four colours of the people thus represented the four seasons.[80]

Here we have at least a definite statement as to the connection of the races with the seasons. Moreover, the races were held on the last day of Kislew and the first and second days of Tebheth, these three consecutive days approximating to the winter solstice as far as this is possible in a solilunar calendar like the Jewish.[81] It seems a safe inference that the golden

shields carried in the races symbolized the sun, which begins its victorious race through the sky on the day of the winter solstice. This inference is strengthened by the Byzantine descriptions of annual races and circus-games, which show surprising similarity to the Jewish legend.

In the letters of Cassiodorus, who lived (end of the fifth and beginning of the sixth centuries) at the courts of Odoacer and Theodorich, we find a much fuller symbolic explanation of the circus: In the circus there are represented the changes of seasons,[82] the circuits of the sun and the moon, and the divisions of time into months, weeks and days, which are based upon them. The four colours of the factions (there were four δῆμοι, or factions of the charioteers in the circus) represent the four seasons: the green the blooming spring, the blue the cloud-covered autumn, the red the fiery summer, and the white the frost-covered winter. The twelve signs and the seven winning-posts correspond to the twelve months and the seven days of the week. The twenty-four races of six chariots each correspond to the twenty-four hours of the day and the night. The two-horse chariots imitate the course of the moon and the quadrigas that of the sun. The wheels of the chariots designate the borders of Orient and Occident; the water-ditch of the circus (the so-called *euripus*) is a picture of the streaming sea; the lofty obelisks point towards heaven. Thus the mysteries of nature were represented in the colourful variety of the public games.[83] From another author we learn that

the significance of the contests was a prognostic one:

Oinomaos (the mythical king of Pisaea in Elis [84]) introduced first the colours of the circus by which he represented, as it were, the combat of the earth and the sea. Lots were drawn. He to whose lot it fell to play the role of the earth, dressed in a green dress ; the representative of the sea, on the other hand, was clad in blue. This contest was arranged by Oinomaos on the 24th of March (the time of the vernal equinox). If the green colour won, all hoped the earth would be fertile ; if the blue won, seafaring was expected to be lucky. This is the reason why the land-dwellers wished for the victory of the green colour, while the seamen for that of the blue.[85]

Still another source gives even more details:

It was Romulus who introduced circus-games in honour of the sun and the four elements, Earth, Water (Sea), Fire and Air. In the contest arranged by Oinomaos the seafarers and the inhabitants of the isles wished for the victory of the blue colour : its defeat would have caused storms, shipwrecks and poor fishing. The inhabitants of the dry land, on the other hand, wished for the victory of the green colour in order to be safe from bad crops and famine. . . . The circus itself was built according to the form of the universe. It represented heaven, earth and sea. Twelve doors represented the twelve signs of the zodiac, which determine the fate of the earth, the sea and human life. The surface on which the races took place depicted the earth, the water-ditch—the sea, the turning posts at the two ends—orient and occident, the seven running fields—the course of the planets, the quadriga—the four elements. . . .[86]

In the twelfth century C.E. these Byzantine games took place no longer on the day of the vernal equinox but on Christmas, that is, at the winter solstice, like the (legendary) races in the Hippodrome of Solomon

in Jerusalem. It is the Jewish traveller Benjamin of Tudela to whom we owe this information. He writes :

> Close to the walls of the palace (in Constantinople) is also a place of amusement belonging to the king, which is called the Hippodrome, and every year on the anniversary of the birth of Jesus the king gives a great entertainment there. And in that place men from all the races of the world come before the king and queen with jugglery and without jugglery, and they introduce lions, leopards, bears, and wild asses, and they engage them in combat with one another ; and the same thing is done with birds. No entertainment like this is to be found in any other land.[87]

Even after this description of the cosmological significance of the Byzantine races, and the light it throws upon the Jewish legend of Solomon's Hippodrome, we can still say very little concerning the ritual significance of races in the Temple. The Jewish legend and the race of the priests to the altar, mentioned before, can serve to establish only the meagre fact that also outside the Sukkoth cycle races and competitions were known both in the Temple ritual and in legend.

It should not be left unmentioned that athletic games of a mythical-ritual significance were held in the ancient Near East at a much earlier period than the one to which the aforementioned rabbinic legends and Byzantine descriptions belong. In ancient Egypt one of the oldest and most important festivals was the king's jubilee. In the course of this festival, which was at one and the same time also the enthronement and New Year festival, ritual athletic games

were held, " enacting the defeat of the enemies, a condition for the resurrection-enthronement."[88]

In the Babylonian *Akitu* festival a race took place through the streets as a symbol of the " glad tidings " of the resuscitation of the god.[89] Also in the Hittite Antakhshum feast there figured a race as well as a sham-fight. A class of court-officials ran a race with the king's chariot and the winner became " royal rein-keeper." This race has been interpreted by Ehelolf as a vegetation rite, and compared with the *lismu* of the *Akitu*, the Roman *robigalia*, and the Easter-race of the Teutons. The sham-fight was fought out between two parties, the Khatti and the Māsha people.[90]

In Northern Canaan, as far as the Ras Shamra texts allow of a reconstruction of the ritual:

> The fighting scene between Baal and Mot may have been performed in a rather realistic way, like the fights of the Osirian drama in Egypt. We may say, however, that the whole population of and around Ugarit lived through the drama in anxiety and with responsibility in bringing about first the victory of Mot and the death of Baal (the crops), and then of realizing the final triumph of Baal (the rain, the green, the cattle).[91]

Characteristically enough, the " immovable East " preserved down to at least the nineteenth century most, if not all, of the features comprised in the ancient Near Eastern and Byzantine New Year celebrations.

In Persia until recently the Nauruz, the New Year festival, was celebrated in a traditional manner that in its main features seems to go back to at least pre-

Islamic days. For the Nauruz is a solar festival retained within the lunar calendar introduced by Islam. It begins at the precise moment of the vernal equinox as calculated by the royal astronomers. There are many descriptions extant of this festival; we shall follow that of Jakob Eduard Polak who was the Shah's personal physician about the middle of the nineteenth century, and as such repeatedly witnessed the festivities from close quarters.

Some minutes before the Nauruz the Shah entered his great hall of audiences, his clothing studded from head to foot with glittering precious stones under the weight of which he could hardly move. He addressed a few words to the chief priests, who invariably answered him: "Beneath the shadow of your Majesty, who is the Asylum of the Faith, religion takes root ever more deeply, and the number of unbelievers diminishes day by day!" The Shah then would question the Great Vizier as to the state of the provinces, and receive the stereotyped answer that the rain and the mercy of Allah descended on to the fields, everything flourished under the Shah's blessed hand, and fullness and superabundance reigned everywhere—this notwithstanding the fact that in reality whole provinces might be suffering from dearth and famine. The Vizier's address would contain reports of the progress of the industries and arts, of victories of the glorious army, of the erection of bridges and caravanserais, of the construction of roads —even though there might be no war on, no building activities, and so on.

On the second day a great public audience was held in the great courtyard, attended not only by numerous officers and officials but also by colourfully decorated elephants, giraffes, and ostriches. When the Shah appeared between the "Carrier of the Shield" and the "Carrier of the Sceptre," an orchestra of some forty musicians burst into music and a volley of 121 guns was fired. When the Shah sat down on the "Throne of Suliman" all made obeisance to him, including the elephants. A formal dialogue would follow between the Shah and the Vizier, though in the terrible din they could not hear each other, since the Vizier stood at a distance of some sixty feet from the Shah. The Shah would inquire, for example, as to the state of security on the roads, and the Vizier would answer: "The weather is favourable and invites your Majesty to hunting expeditions." The Shah then would drink coffee and smoke a narghileh, his eldest uncle and the chief priest would say benedictions over him, and then the court poet would read out a lengthy poem extolling the Shah's physical beauty, strength, and valour, describing his victorious fights against lions and tigers, and his conquest of Rum (Constantinople), and exhorting him to subject also China. A courier would then be led in, clad in riding-habit and covered all over with dust, as if he had just arrived from a distant province, and would bring tidings of new victories over the Turcomans—even though there might be no war at all.

Half-an-hour later the public games would begin

in the great *maydan* (playground). The Shah would watch them from a window. On the playground athletes would fight and wrestle with one another, jugglers and buffoons would leap about on stilts, rope-dancers, harlequins, and clowns dressed up as lions or bears would bustle about. Real lions, tigers, and leopards would be led on leashes among the crowd ; monkeys would play their tricks, while the elephants and giraffes would just stand by. Rams would be incited to fight with each other. Afghan fighters would fight sham duels with shield and sword. And all the time an orchestra would be playing. In days past, obscene farces also used to be produced.

The feast of Nauruz lasts thirteen days, which are spent in reciprocal visits according to a strict etiquette. On the ninth or the tenth day, horse-races would take place. The Shah would send a few of his horses to participate in them, as would the princes, governors, and other high officials. The hippodrome had a circumference of half a *farsakh* (about two miles, or 3.36 km.), forming a circle divided by milestones into four stations. The horses would participate in three consecutive races : in the first race they would run six rounds, in the second four, and in the third two, *i.e.* altogether twelve rounds. Though the races would ruin many a good horse, care was taken that the horses of the Shah should invariably win the first prizes. During the pauses music would play and dancers entertain the public with lascivious jumps and pantomimes.

One circuit of the hippodrome would then be run in a relay-race by royal runners. According to an old tradition, on the last (thirteenth) day of Nauruz the houses were threatened with collapse, and therefore everybody would leave the town and spend the day in the gardens outside the city walls.[92]

This Nauruz festival, the ancient features of which will be readily recognizable to the reader, is an excellent example of the survival of ancient forms even though emptied of their original contents. What was in the ancient Near East, and even in Byzantium, the *dromenon* of a meaningful ritual, became in the modern Nauruz a popular entertainment, while the spoken part of the ancient ritual now became a polite exchange of greetings and a mode of complimenting and extolling the reigning Shah.

VII

Let us turn now to a rabbinic legend in which is mentioned yet another struggle between the Creator and opposing forces. Before God could create the world, he had first to banish the Ruler of the Dark:

. . . in the hour when the Holy One blessed be He created His world, He said to the Ruler of the Dark : Get thee hence, for I wish to create the world in light. And the Ruler of the Dark is similar to an ox. In that hour the Holy One blessed be He said : Ruler of the Dark ! Get thee hence, and if thou dost not get thee hence I shall rebuke

thee, for I wish to create my world in light. . . .[93] In that hour the Ruler of the Dark said to himself: If I light up my darkness and hearken to him, I shall be a slave forever. I had better make myself as though I had not heard, and I shall [transgress] inadvertently and not wilfully. Immediately the Holy One blessed be He rebuked him. . . . When the Ruler of the Dark saw that the Holy One blessed be He rebuked him, he began to say before him: Lord of the World! Why dost thou want to create light before me? Said the Holy One blessed be He: If thou dost not get thee hence I shall rebuke thee and cause thee to perish from the world. . . .[94]

As we see, the struggle of God with the dark has been reduced in rabbinic legend to a bare minimum along the same line as the legend of God's struggle with the waters.

According to the biblical account the first thing created by God was light.[95] It is possible that the lighting of the tall candelabra was at some time held to be commemorative of this creative act. Moreover, light in biblical as well as rabbinic conception is the symbol of life and health, of joy and success.[96] The light created on the first day of creation, which is not identical with the light of the sun, the moon and the stars, which were created only on the fourth day,[97] is in the legends closely connected with the Temple. It was from the spot on which later the Temple was erected that the first ray of light issued and illuminated the whole world.[98] This light continued to emanate from the spot also after the Temple was built on it. Its source was the Holy of Holies in which the Holy Ark stood, and it lit up the Temple itself and shone forth through the windows. These

windows were built not to let the light in from the outside, as windows usually do, but to let out the light from within. In accordance with this reversed function the form of the windows was also reversed. They were narrow on their inner side and widened towards their outer side.[99] Thus it would appear that the lighting of the great candelabra at the annual "Joy of the House of Water-Drawing" may have been even more than the commemoration of the first creative act; it may have represented the kindling anew of the cosmic light at its proper place, the Temple, the centre and source of the light of the world.

Nor was the cosmic significance of the Temple exhausted with the light that emanated from it. In the middle of the Temple, and constituting the floor of the Holy of Holies, was a huge native rock which was adorned by Jewish legends with all the peculiar features of an *Omphalos*, a Navel of the Earth. This rock, called in Hebrew *Ebhen Shetiyyah*, the Stone of Foundation, was the first solid thing created, and was placed by God amidst the as yet boundless fluid of the primeval waters. Legend has it that just as the body of an embryo is built up in its mother's womb from its navel, so God built up the earth concentrically around this Stone, the Navel of the Earth.[100] And just as the body of the embryo receives its nourishment from the navel, so the whole earth too receives the waters that nourish it from this Navel. The waters of the Deep crouch underneath the *Shetiyyah* stone at a depth of a thousand cubits,

and down to them reach the *shitin*, the shafts, also created according to a legend in the days of creation.[101] Thus when the libations flowed down from the bowls on the altar into the shafts, they finally reached the waters of the Deep and could so fulfil their mission. They raised the level of the Deep, a task in which, as we have seen, they were assisted by the singing of the fifteen Songs of Ascents. Now, as the subterranean waters that supply the whole earth all issue from this place, the raising of the waters of the Deep here set the whole invisible irrigation system of the earth functioning. Quite a number of legends tell in an interesting variety of versions about this subterranean network of irrigation canals that issue from underneath the Temple and bring to each country its proper power to grow its particular assortment of fruits. If a tree were planted in the Temple over the spot whence a water-vein issued forth to a certain country, it would grow fruit peculiar to that country; this was known to King Solomon, who accordingly planted in the Temple specimens of fruit-trees of the whole earth.[102]

The waters that issued forth from the Temple had the wonderful property of bestowing fertility and health. Legends have it that as in days of old so again in the days of the Messiah "all the waters of creation" will again spring up from under the threshold of the Temple, will increase and grow mighty as they pour forth all over the land.[103] Water issuing forth from the Temple is a mythical picture already known from the new Sumerian

period: On the cylinder inscription B of Gudea, which describes the sacred marriage between Ningirsu and Bau, we read that after its consummation water streams forth from a basin that is placed next to the couch of the gods, and brings henceforth abundance like the Tigris and the Euphrates.[104] According to Jewish legend the waters issuing forth from the Temple will divide into twelve streams corresponding to the twelve tribes of Israel, and "every field and vineyard which grow no fruit will be irrigated by these waters and they will bear fruit . . . and there, on the banks of the river, all kinds of fruit-bearing trees will grow . . . and they will bring forth their fruit each month anew . . . while these will be eaten those will bud forth . . . and whoever suffers of an ailment will take from their leaves and will be cured."[105] The ailments that the leaves of these trees will cure are especially dumbness and the sterility of women.[106]

Thus we have become familiar with two important features of the mythical picture of the Temple of Jerusalem. It is from the Temple that the light, the symbol of life and success, of health and joy emanate; and it is from the Temple that the waters pour forth bringing fertility to the world, to the vegetable kingdom as well as to man. In the next chapter we shall see that the smoke that rose from the altar on the Day of Atonement and the last day of the Feast of Tabernacles was also believed to indicate the course that the blessing of fertility would take during the ensuing year.

VIII

If it is from the Temple that the blessings of fertility issued forth to the whole world, within the Temple such blessings would of course prevail in an even more intensive manner. In order to understand the rabbinic legends in which this idea is expressed, one has to bear in mind that the temples of many an ancient people were regarded as the Nuptial Chamber in which the divine powers of fertility, the Father God and the Mother Goddess, celebrated their great annual wedding feast for the purpose of ensuring the fruitfulness of the earth and the multiplication of man and beast. From the new Sumerian period we have a description of the sacred marriage of the god Ningirsu with the daughter of heaven Bau. The warrior Ningirsu enters his temple like a whirlwind, Bau approaches him on his couch like the rising sun, and the union of the two provides abundance to Lagash just as the River Tigris when its waters rise high. After the marriage has been consummated and victory won over the enemies, Bau rests at the side of Ningirsu in the nuptial chamber.[107]

Again, Herodotus (Book I, § 181) tells of a sacred room at the top of the ziqqurat or stage-tower of the god Marduk at Babylon, where there was a richly adorned couch occupied by a woman "chosen for himself by the deity out of all the women in the land" and by the god who comes down in person into this chamber and sleeps upon the couch.[108] Such annual sacred marriages were also celebrated in

various places in Egypt and other countries of the ancient East.[109] In ancient Canaanite ritual and myth too we have indications pointing to the sacred marriage.[110] In the sacred marriage the king or the high priest usually had the role of the male fertilizing god, and the queen or priestess fulfilled the role of the goddess. Also beyond the borders of the ancient East, *e.g.* in Greece, the sacred marriage, the ἱερὸς γάμος, was a prevalent ritual,[111] as also in many other more remote places. In ancient Hebrew religion, as Professor Hooke pointed out, "the element of the sacred marriage had been spiritualized in the form of the conception of Jahweh as Israel's husband."[112] Professor Oesterley tried to find a remnant of the nuptial chamber in the "booths" that the Bible prescribed as a dwelling-place for the duration of the seven days of the Feast of Tabernacles.[113]

We cannot here probe into the tenability of this view, for to do this it would be necessary to investigate the rich legendary material connected with the booths. We should, however, like to show that traces of the idea of the Nuptial Chamber can be found in quite another direction in ancient Jewish legends. In these, to put it briefly, it is the Temple, more accurately the Holy of Holies, which is represented as a Nuptial Chamber, though not until a comparatively late period do we find the express statement that the couple whose Nuptial Chamber it was, were God and the Holy Matrona personifying the Community of Israel.

The sexual principle in the Temple, however, is

alluded to in earlier rabbinic similes and legends. Let us begin with a simile which compares the Temple to a couch. The passage in the Song of Songs, "Behold his couch which is Solomon's"[114] is explained as alluding to the Temple:

And why was the Sanctuary compared to a couch? Because just as this couch serves fruitfulness and multiplication (*i.e.* sexual intercourse), even so the Sanctuary everything that was in it was fruitful and multiplied.[115]

It should be remarked that the Hebrew expression translated here, "fruitfulness and multiplication" (*piryah w'ribbyah*), is one commonly used to designate procreation. Another simile has it that the Temple was like a forest,[116] because "just as the forest is fruitful and multiplies, even so the Sanctuary, everything that was in it was fruitful and multiplied."[117] A legend gives us a clue as to the source of this wondrous property of the Temple: During the three months in which the Ark of the Lord was kept in the house of Obed Edom, each one of the wives of his eight sons gave birth to a child every two weeks.[118] It was the Ark, then, in which lay the power of fertility.[119]

In the Temple itself lifeless objects grew and expanded and the wooden parts of the building burst into leaf and brought forth fruit under the influence of the Holy Ark's presence. Solomon "planted" trees of gold in the Temple and these brought forth fruit which served as nourishment for the priests.[120]

The cedar [beams] which Hiram king of Tyre sent to Solomon for the building of the Temple scented the Life of the World and became green.[121]

Or again:

Dry wood scented the Life of the World, blossomed, bore fruit and came to life.[122]

This " Life of the World " is none other than the Holy Ark:

Rabbi Levi said : When Solomon brought the Ark into the Sanctuary, all the trees and cedar [beams] which were there became green and brought forth fruit. . . .[123]

According to another version this life-giving " Life of the World " was nothing else but the *Shekhinah*, the personified Presence or Glory of God.[124]

Likewise, the staves that were used to carry the Ark during the wanderings grew longer in the Sanctuary, until they reached the Curtain that separated the Holy of Holies from the Holy Hall before it and caused the Veil to protrude as the two breasts of a woman.[125] This prolongation of the staves occurred when the Ark together with the two Cherubs was placed in the Holy of Holies. At the same time also the wings of the Cherubs spread out, covered the Ark and hovered over the Sanctuary.[126] As to the Cherubs themselves, they were regarded as the central part in the Sanctuary, exceeding in importance even the Holy Ark:

It is owing to their (the Cherubs') merit and the merit of their makers that the [holy] House stands. And they (the Cherubs) were foremost among all the things which were in the Temple, because it is upon them and upon the Ark that the *Shekhinah* rests. . . .[127]

The Cherubs depicted in a most tangible form the union between God and Israel:

Rabbi Qattina said: Whenever Israel came up to the Festival, the curtain would be removed for them and the Cherubs were shown to them, whose bodies were intertwined with one another, and they would be addressed: Look! You are beloved before God as the love between man and woman.[128]

As long as the people of Israel fulfilled the will of God, the faces of the Cherubs were turned towards each other like those of a loving couple to indicate that God loves Israel. But when the people of Israel did not fulfil the will of God, the Cherubs turned their faces miraculously away from each other, towards the walls.[129] We cannot here go into the implications of the legends in which the Cherubs appear as a Jewish counterpart of the widespread motif of the living statues,[130] nor can we do more than mention in passing that the Cherubs also bore the character of fertilizing winds.[131]

The most outspoken description of the Temple as the Nuptial Chamber of God and the Matrona, the symbol of Israel, is found in so late a work as the *Zohar Hadash*, the "New Light," one of the foremost works of Jewish mystical literature in the Middle Ages. There we read that since the destruction of the Temple the Matrona descends night after night to the place of the Temple, enters

the place of the Holy of Holies, sees that her dwelling-house and her couch are ruined and soiled, and she wails and laments, wanders up and down, she looks at the place of the Cherubs and weeps bitterly, and she lifts up her voice and says: My couch, my couch, my dwelling-place . . . place of precious stones . . . in thee came unto me the Lord of the World, my husband, and he would lie in my arms and all

that I wished for he would give me. At this hour he used to come unto me, he left his dwelling-place and played betwixt my breasts. My couch, my couch, dost thou not remember how I came to thee rejoicing and happy, and those youths (the Cherubs) came forth to meet me, beating their wings in welcome . . . how came to be forgotten the Ark of the Covenant which stood here. From here went forth nourishment unto all the world and light and blessings to all ! I seek for my husband but he is not here, I seek in every place. At this hour my husband used to come unto me and round about him many pious youths, and all the maidens were ready to welcome him. And I would hear from afar the sound of the twin-bells tinkling between his feet that I might hear him even before he came unto me. All my maidens would praise and laud the Holy One blessed be He, then retire each to her place, and we remained in solitude embracing in kisses and love. My husband, my husband, whereto hast thou turned ? . . . Dost thou not remember how thou heldst thy left arm beneath my head and thy right arm about me . . . and thou didst swear that thou wouldst never cease to love me, saying, "If I forget thee, O Jerusalem, let my right hand forget. . . ."[132]

One cannot fail to perceive that all this is elevated to a lofty spiritual plane, similar to that on which move also those Christian mystics who tell of their religious experience in terms of love between man and woman. It has repeatedly been pointed out that there exists a "tendency of religious emotion to express itself in the language of human love." This is common among the mystics. Thus St. John of the Cross, in "The Dark Night of the Soul," describes the mystic union in the following stanzas:

On my flowery bosom, kept whole for Him alone, there He reposed and slept ; and I cherished Him, and the waving of the cedars fanned Him.

As his hair floated in the breeze, that from the turret blew, He struck me on the neck, with His gentle hand, and all sensation left me.

I continued in oblivion lost, my head was resting on my love ; lost to all things and myself, and amid the lilies forgotten, threw all my cares away.[133]

The pictorial language both in these stanzas and in the passage quoted from the *Zohar Hadash* is essentially the same. The ideas expressed are identical too, with the exception of the representation of the Temple as the Nuptial Chamber, which is absent in the words of St. John of the Cross, and which precisely is the oldest element in the passage of the book of "New Light."

1 Cf. above, p. 29.
2 With the exception of the second, Ps. 121, which has "*shir lama'aloth.*"
3 The teacher of David, cf. M. Aboth 6, 3.
4 Midrash Sh'mu'el, chapter 26.
5 B. Suk. 53a–b ; cf. B. Mak. 11a ; Gaster, *Sepher hama'asiyyoth*, 113–14.
6 Lucian, *De Dea Syria*, 13, ed. Strong and Garstang, pp. 51 sq.
7 Ex. 20, 2.
8 Y. Sanh. 29a bot.
9 Sode Raza, Yalqut Reubeni ad Gen. 1, 1, ed. Warsaw, 1889, vol. i, p. 4 sq.; cf. Hakham Harazim, Yalqut Reubeni ad Num. 26, 56, ib. vol. ii, p. 109.
10 Pirqe R. Eliezer, 31 ; cf. 23 ; Targum Yer. (Yon.) ad Gen. 8, 20.
11 Pausanias, *Descr. Graec.*, I, 18, 7.
12 Plutarch, *Sulla* 14 ; Etymologicum Magnum, p. 774, s. v. ὑδροφορία ; Hesychius, s. v. ὑδροφόρια.
13 Frazer, *Folk-Lore in the Old Testament*, London, 1919, vol. i, pp. 152 sq.

14 Gen. Rab. 32, 7, p. 294.
15 Gen. Rab. 13, 13, p. 122. Cf. B. Ta'an. 25b.
16 B. Ta'an. 25b.
17 Translation of Engnell, *Studies in Divine Kingship*, p. 140.
18 S. H. Langdon, *The Mythology of All Races*, vol. v. *Semitic*, Boston, 1931, p. 271; cf. p. 273.
19 *Annals of Ashurbanipal*, ed. R. J. Lau—S. Langdon, *Semitic Study Series*, ii, Leiden, 1903, 1, 45 sq. as quoted by Engnell, *Studies*, p. 44.
20 Gen. 7, 11 ; cf. 8, 2.
21 B. Ta'an, 25b.
22 A. Wiedemann, *Religion of the Ancient Egyptians*, London, 1897, p. 64 ; Erman, *Die ägyptische Religion*, Berlin, 1909, pp. 7, 8, 15.
23 Wallis Budge, *The Gods of the Egyptians*, London, 1904, ii, 103. According to the evidence of the Vedas, the Brahmanas, etc., also the ancient Indians conceived of the heaven and the clouds as a huge cow which fertilizes with rain the earth and the fields, cf. Gubernatis, *Die Thiere in der indogermanischen Mythologie*, Leipzig, 1874, pp. 37 sq. Also in German folklore the spirits of water and rain appear in the form of bulls and heifers, cf. *Handwörterbuch des deutschen Aberglaubens*, vol. ix, p. 133.
24 Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, London, 1939, pp. 63 sqq., 69, 70 sq.
25 Gen. Rab. 13, 6, p. 117. A similar idea is expressed by *Virgil, Georg.* ii, 324 sqq.
26 Schaeffer, *op. cit.*, p. 70.
27 Y. Ta'an. 64b mid. ; Y. Ber. 14a mid. ; Gen. Rab. 13, 13, p. 122 ; cf. Patai, *Hamayim*, p. 139 sq. ; id., *HUCA*, xiv, 261 ; id., *Man and Earth*, i, 123.
28 Y. Hag. 77a top ; c bot. ; Gen. Rab. 5, 2, p. 33 ; Ex. Rab. 15, 22.
29 Gen. Rab. 4, 5, pp. 28–29.
30 Is. 43, 16.
31 Midrash Konen, Jellinek, *Beth Hamidrash* ii, 25.
32 Gen. Rab. 5, 2, p. 33.
33 Pirqe R. Eliezer ch. 5 ; cf. Midrash Shoher Tobh, Ps. 93.

34 Job 26, 12 ; B. Bab. Bath. 74b.

35 Ex. Rab. 15, 22 ; Tanhuma Num. ed. Buber, pp. 97–98 ; Num. Rab. 18, 22 ; Cant. Rab. 15, 22 ; Midrash Wayosha', Jellinek, *Beth Hamidrash*, i, 46 ; B. Bab. Bath. 74b ; Midrash Shoher Tobh, Ps. 93, 5 ; Tanhuma Hayye Sarah 3 ; ib. Hukkoth 1 ; cf. also B. Hag. 12a ; Lev. Rab. 10, 9.

36 Gen. Rab. 5, 4, pp. 34–35.

37 Baraita di Ma'ase Bereshith, ed. Eisenstein, *Otzar Midrashim*, p. 317 ; Ze Ma'ase Bereshith, ed. Eisenstein, *op. cit.*, p. 315 ; Midrash 'Asereth Haddibroth, Dibbur 1 ; Midrash Haggadol, p. 26.

38 Gen. Rab. 20, 7, p. 190 ; cf. Cant. Rab. 7, 11 ; Midrash Haggadol Gen. ed. Schechter, p. 98 ; Yalqut Shime'oni, Cant. 7, § 992.

39 Seder Rabbah di Bereshith di Merkabhah, ed. Eisenstein, *Otzar Midrashim*, p. 314 ; cf. Pirqe Rabbi Eliezer, ch. 4. The quotation is Ps. 104, 7.

40 Is. 27, 1. B. Bab. Bath. 74b ; cf. ib. the similar legend on the Behemoth. Cf. Midrash Konen, Jellinek, *Beth Hamidrash*, ii, 26 ; Pirqe R. Eliezer, ch. 11 ; also S. Daiches, *Zeitschrift für Assyrologie*, vol. xvii (1903), pp. 394–99.

41 EGYPTIAN : Erman, *Die ägyptische Religion*, Berlin, 1909, p. 7, 14, 35 sq.; Wiedemann, *Religion of the Ancient Egyptians*, pp. 32 sq., 230 sqq. ; Wallis Budge, *Gods of the Egyptians*, ii, 96, 97 sq., 99, 100, 104 sq. ; Breasted, *History of the Ancient Egyptians*, p. 57 ; Jeremias, *Handbuch der altorientalischen Geisteskultur*, p. 23 ; Frazer, *Worship of Nature*, i, 70 sq., 355 sq. ; id., *The Golden Bough*, v, 283 ; Brugsch, *Religion und Mythologie der alten Aegypter*, Leipzig, 1885–88, p. 581 ; Hastings' *Encyclopedia of Religion and Ethics*, s. v. Earth. GREEK : Hesiodos, *Theogonia*, 517–20 ; Herodotos iv, 184 ; Strabo 17, 3, 2, etc. ; VEDIC : Tylor, *Primitive Culture*, i, 327 sq. ; Hastings, *op. cit.* ; CHINESE : Tylor, *op. cit.* i, 326, 328, ii, 272. POLYNESIAN : Tylor, *op. cit.* i, 322 sq., 325 ; Wundt, *Völkerpsychologie*, vol. v (1914), p. 417 ; Frazer,

Worship of Nature, i, 26 ; id., *The Golden Bough*, v, 283 ; AMERICAN INDIAN : Hastings, *op. cit.* s. v. Earth ; AFRICAN : Frazer, *Worship of Nature*, i, 96, 109, 627.

42 Cf. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 149.

43 Is. 27, 1 ; cf. Ps. 74, 14 ; Job 26, 13.

44 Is. 27, 1.

45 Is. 27, 1 ; Ps. 74, 13.

46 Syria, xvi, pp. 29–45 ; Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, pp. 65 sq. ; Millar Burrows, *What Mean These Stones*, New Haven, 1941, p. 268.

47 Book of Henoch 54, 7–10, ed. Charles, *Apocr. and Pseud.* vol. ii, p. 221.

48 Pirqe Rabbi Eliezer, ch. 23.

49 Leonard W. King, *Legends of Babylon and Egypt in Relation to Hebrew Tradition*, London, 1918, pp. 127, 128 ; cf. p. 53.

50 Morris Jastrow, Jr., *Sumerian Myths of Beginnings*, *American Journal of Sem. Lang. and Lit.*, vol. xxxiii, pp. 112, 113, 114. Cf. Barton, *Archaeology and the Bible*, 7th ed., Philadelphia, 1937, pp. 338 sq.

51 Cf. below, pp. 87, 88.

52 Wiedemann, *Religion of the Ancient Egyptians*, pp. 145–47 ; Barton, *Semitic and Hamitic Origins*, Philadelphia, 1934, pp. 139 sq.

53 Gen. Rab. 13, 13, p. 122 ; cf. Y. Ber. 14a mid. ; Y. Ta'an. 64b mid. Cf. also the saying of Rabbi Hama bar Hanina : " The day when rain falls is as great as the day on which the heaven and earth were created," B. Ta'an. 7b.

54 Cf. B. Ber. 54a.

55 B. Ta'an. 6b.

56 Is. 55, 10 ; B. Ta'an. 6b.

57 Y. Ber. 14a mid.; Y. Ta'an. 64b mid.; B. Ta'an. 6b. Cf. *Zeitschrift für alttestam. Wissenschaft*, vol. xxxiii (1911), pp. 81–83.

58 Gen. 1, 11.

59 Gen. 2, 6.

60 Gen. 1, 12.

61 Ps. 65, 14 ; B. Rosh Hash. 10b–11a ; cf. ib. 27a.

62 B. Rosh Hash. 27a. Cf. Pesiqta Rabbati, ed. Friedmann, p. 186b, where it is stated that the work of creation began on the 25th of the month of Elul, the month preceding Tishri, so that the seventh day of creation was the first of Tishri, that is New Year's day. Cf. also Seder 'Olam Rabba, ch. 4.

63 Frazer, *The Fasti of Ovid*, London, 1929, ii, 332. Of the vast literature on the subject let us quote here only a few instances : Frazer, *The Golden Bough*, i, 140 sqq., ii, 97 sqq., v, 39, 67, vii, 111 ; id. *The Devil's Advocate*, London, 1927, pp. 44 sqq. ; *The Worship of Nature*, i, 380 ; Dehon, *Memoirs of the Asiatic Society of Bengal*, Calcutta, 1, 9, 144 sqq. ; Hartland, *Primitive Paternity*, London, 1909, ii, 115 sq., 151 sq., 171, 210 sq., 236 sq. ; Crawley, *Savages and Sex*, London, 1929, pp. 41 sq. ; Briffault, *The Mothers*, London-New York, 1927, iii, 198 sqq. ; Dieterich, *Mutter Erde*, Leipzig-Berlin, 1925, pp. 97 sq., 146 ; Mannhardt, *Wald und Feldkulte* i, 480 sqq. ; Nyberg, *Kind und Erde*, Helsingfors, 1931, p. 240 ; Patai, *Man and Earth* (in Hebrew), ii, 124 sqq.

64 *Journal of the American Oriental Society*, vol. xli, pp. 143, 148. Cf. Cook, in Rob. Smith, *Religion of the Semites*, 3rd ed., p. 613 sq.

65 Hesiodos, *Opera et Die*, 391 sq. ; Virg. *Georgica*, i, 338 sqq. ; Maimuni, *Guide of the Perplexed*, part iii, ch. 37. Cf. Patai, *Man and Earth*, ii, 140 sqq.

66 Barton, *Semitic and Hamitic Origins*, pp. 160 sq., cf. also p. 112.

67 Lucian, *de Dea Syria*, 20, 50–53.

68 Cf. *Bulletin of the American School in Jerusalem*, no. 6, p. 16.

69 Albright, *American Journal of Semitic Lang. and Lit.* vol. xli (1925), p. 91.

70 Tos. Ta'an. 2.

71 M. Yoma 2, 1.

72 M. Yoma 2, 2.

73 B. Yoma 23a. Cf. Tos. Yoma 1, 12, p. 181 ; Y. Yoma

39d top. According to B. Yoma 23a the two incidents happened separately.

74 M. Yoma 2, 2.

75 Cf. M. Sheq. 5, 1.

76 M. Yoma 2, 2 and Rashi and Bertinoro *ad loc.*

77 B. Yoma 23a.

78 Thus according to Rabbi Yose ; Rabbi Johanan maintains that they were of the tribe of Gad.

79 Cf. i Kings 10, 17 ; 2 Chron. 9, 16, where it is told that Solomon " made three hundred shields of beaten gold." These shields must have had some ritual significance ; only so can we explain the promptness with which Rehoboam replaced them, and them alone, by brazen shields, when Shishak looted them together with all the treasures of the Temple and of the king's house, i Kings 14, 25–27 ; 2 Chron. 12, 9–10. Cf. i Kings 14, 28 ; 2 Chron. 12, 11 : " And it was so, when the king went into the house of the Lord that the runners bare them (the shields) and (later) brought them back into the chamber of the runners."

80 The Throne and Hippodrome of King Solomon, ed. Jellinek, *Beth Hamidrash*, v, 38 sq. Another symbolism of the four colours of the chariots, cf. Yalqut Shime'oni ad Zach. 6, 1.

81 These three days are the last three days of the Hanukkah festival, which in its origin seems to have had some connection with the Feast of Tabernacles, cf. Rankin, The Festival of Hanukkah, in Hooke, *The Labyrinth*, London, 1935, pp. 159 sqq. Also the Byzantine races, to be dealt with *infra*, took place according to a Jewish traveller of the twelfth century, at Christmas, cf. *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

82 Cf. also Corippus 1, 17, as quoted by Ducagne, *Constantinopolis Christiana*, i, 102.

83 Cassiodorus, Variae Epistolae, III, 51. Quoted after Perles, *Monatschrift für die Gesch. und Wiss. des Judentums*, 1872, p. 125 ; cf. also A. Wünsche, *Salomos Thron u.*

Hippodrom, Ex. Oriente Lux, II, 3, Leipzig, 1906, p. 40.

84 Cf. Roscher, *Ausführliches Lexikon der griechischen und römischen Mythologie*, s. v. Oinomaos.

85 Excerpt from Greek manuscript historical collections, found in the notes of Nicolaus Alemannus to Procopius, *Historia Arcana*, c. vii, ed. Orelli, p. 333, as quoted by Perles, *op. cit.* p. 125.

86 Joannes Malalas, *Chronographia*, ed. Bonn, pp. 173–76, as quoted by Perles, ib. p. 126 sq. On the Hippodrome and circus in Byzantium see Charles Diehl, *Justinien et la Civilisation Byzantine au VIe siècle*, Paris, 1901, pp. 439–66.

87 *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

88 Thausing, "Die Auferstehung im Sohne," *Wiener Zeitschrift für die Kunde des Morganlandes*, xlvi (1939), p. 183, as quoted by Engnell, *Studies*, p. 11. As to the ritual combat in the annually performed religious drama at Edfu, cf. A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *Journal of Egyptian Archaeology*, vol. xxviii (1942), pp. 32 sq., 37.

89 Langdon, *The Babylonian Epic of Creation*, Oxford, 1923, pp. 52 sqq., Labat, *Le poème babylonian de la création*, Paris, 1935, pp. 42 sq., as quoted by Engnell, *Studies*, p. 65, n. 2. As for the foot-race in the Babylonian New Year festival between the demon Zu and the sun-god Ninurta in which Zu was defeated, cf. S. H. Hooke, *Myth and Ritual*, p. 9. Sham fights represented the fight of the king-god with the powers of chaos and his victory over them; cf. Engnell, *Studies*, p. 36, and Langdon, *The Mythology of all Races*, vol. v ; *Semitic*, Boston, 1931, p. 321.

90 Engnell, *Studies*, p. 65, quoting Ehelolf, *Sitzungsberichte d. preuss. Akad. d. Wiss.*, 1925, pp. 267 sqq. and other authorities. Pedersen, *Israel*, vol. ii (1934), p. 550, refers to this sham fight as a parallel of the combat between Aaron and the Egyptian magicians as a part of the Easter-night ritual.

91 F. Hvidberg, *Graad og Latter i det Gamle Testamente*, Koben-

havn, 1938, p. 37, as translated from the Danish by Engnell, *Studies*, pp. 101 sq.

92 Jakob Eduard Polak, *Persien, das Land und seine Bewohner*, Leipzig, 1865, vol. i., pp. 367–89.

93 Pesikta Rabbati, ed. Friedmann, p. 95a.

94 *Op. cit.* p. 203a.

95 Gen. 1, 3.

96 Ps. 97, 11 ; Esth. 8, 16 ; Job 22, 28 ; 33, 28 ; Gen. Rab. 6, 3, p. 42, etc.

97 Gen. 1, 14–19 ; Gen. Rab. 3, 6, p. 21 ; ib. 11, 2, p. 89 ; 12, 6, p. 103 ; 42, 3, p. 418 ; B. Hag. 12a, etc.

98 Gen. Rab. 3, 4, p. 20 ; Midrash Shoher Tobh, Ps. 104 ; Tanhuma Gen. ed. Buber, p. 112 ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b.

99 Tanhuma T'tzaweh 6 ; cf. B. Menahoth 86b ; Lev. Rab. 31, 7 ; Cant. Rab. 4, 4 ; Gen. Rab. 55, 7, p. 591 ; Y. Yoma 42c mid. ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b ; Patai, *Man and Earth*, ii, 218 sq.

100 Jellinek, *Beth Hamidrash* v, 63 ; Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70 ; Pirqe Rabbi Eliezer ch. 35 ; Midrash Shoher Tobh, Ps. 91 ; Zohar Num. vol. iii, p. 322, ed. Wilna. Also the Holy of Holies of Egyptian Temples was regarded as the mound that first rose from the primeval waters. Harold H. Nelson, "The Egyptian Temple," *The Bibl. Arch.*, Sept. 1944, p. 78.

101 Tos. Suk. 3, 15, p. 197 ; Y. Suk. 54d top ; B. Suk. 49a.

102 Tanhuma Lev. ed. Buber, p. 78 ; Yalqut Shime'oni Eccl. § 967 ; Eccl. Rab. ad Eccl. 2, 5 and Rashi *ad loc.* ; Siphre Deut. 37. Solomon planted also golden trees in the Temple, B. Yoma 21b, 39b ; cf. also Y. Yoma 41d ; Num. Rab. 11, 3 ; Tanhuma Num. ed. Buber, p. 33 ; Cant. Rab. 3, 9 ; Josephus, *Ant.* viii, 5, 2 ; Tanhuma T'rumah 11 ; Ahare Moth 8. According to Arab legends the four rivers of Paradise issue forth from beneath the Holy Rock in the Dome of the Rock, identical with the Shetiyyah Stone, Mujir ed-din, 205/6 ; Al-Musharraf, fol. 38 ; cf. Hartman, *Der Felsendom in*

Jerusalem, 1909, p. 10 ; Canaan, *Journal of the Palestine Oriental Society*, ix, 64 sqq.

103 M. Middoth 2, 6 ; Tos. Suk. 3, 3 and 10, pp. 195, 196 ; B. Yoma 77b–78a.

104 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

105 Pirqe Rabbi Eliezer, ch. 51 ; cf. Y. Sheqalim 50a top.

106 Y. Sheqalim 50a mid. ; B. Menahoth 98a ; B. Sanh. 100a ; Cant. Rab. ad 4, 13. Cf. Wiesner, *Jahrbuch für Jüdische Volkskunde*, ii (1924–25), p. 77. On popular Jewish medicines for barrenness taken from the vegetable kingdom, cf. Patai, *Jewish Folk-Cures for Barrenness*, "*Folk-Lore*," London, Sept. 1944, pp. 117–24.

107 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

108 Jastrow, *Rel. of Bab. and Ass.* pp. 678 sq. ; id., *Sumerian Myths of Beginnings, Amer. Journ. of Sem. Lang. and Lit.*, vol. xxxiii, pp. 118 sq. ; cf. Gadd, in Hooke, *Myth and Ritual*, pp. 56 sq. On the "bedroom" in the Mesopotamian Temple cf. also Leo Oppenheim, "The Mesopotamian Temple," *The Bibl. Arch.*, Sept. 1944, p. 55.

109 Hooke, *Myth and Ritual*, pp. 9, 19, 34 sq.

110 Hooke, *op. cit.*, pp. 83, 85 ; id., *Origins of Early Semitic Ritual*, London, 1938, pp. 31, 33, 35, 38, 41. Cf. Engnell, *Studies*, pp. 131 sqq. where Engnell has a remark that may bear upon the "levity" in the Jerusalem Temple : "The divine marital union is of a rather "democratized" character, in being consummated doubtless by a number of priests and priestesses, but perhaps even by others—as rightly seen by Gaster. For this is indicated . . . also by the distinct 'ecstasy signs' among the female participants. . . ."

111 Cf. Frazer, *The Golden Bough*, ii, 143 n. 1 ; Harrison, *Themis*, Cambridge, 1912, pp. 91, 368 ; Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, 4th ed., Tübingen, 1925, vol. ii, p. 321 ; Patai, *Man and Earth*, i, 117, ii, 133.

112 Hooke, *Myth and Ritual*, p. 85.

113 *Op. Cit.* p. 139 sq. ; in this contention he was endorsed by Hooke who compared the booths to the *gigunu*, supposing the latter, with Sidney Smith, *Jour. Roy. As. Soc.* 1928, pp. 849–68, to have been a chamber used for the ritual of the sacred marriage, cf. Hooke, *The Origins of Early Semitic Ritual, p. 54.*

114 Cant 3, 7.

115 Tanhuma Num. ed. Buber. p. 33.

116 Alluding to i Kings 7, 2.

117 Tanhuma Num. ed. Buber, p. 33 ; Num. Rab. 11, 3 ; B. Yoma 39b.

118 Y. Yeb. 6b bot. ; cf. Num. Rab. 4, 20 ; Cant. Rab. 2, 5.

119 As to the actual role of the ark at its very beginnings, see J. Morgenstern, *The Ark, the Ephod and the Tent, Hebrew Union College Annual*, xvii (1942–43), pp. 153–265, and xviii (1943–44), pp. 1–52.

120 B. Yoma 21b, 39b ; Y. Yoma 41d ; cf. Num. Rab. 11, 3 ; 12, 4 ; Tanhuma Num. ed. Buber, p. 33 ; Cant. Rab. 3, 9 ; Josephus, *Ant.* viii, 5, 2.

121 Tanhuma T'rumah 11.

122 Tanhuma Ahare Moth 8.

123 Tanhuma T'rumah 11.

124 Tanhuma Ahare Moth 8.

125 Tos. Yoma 3, 7, p. 186 ; Num. Rab. 11, 3 ; Tos. Sheq. 2, 18, p. 177 ; B. Yoma 54a ; B. Men. 98a–b ; Tanhuma Num. ed. Buber, p. 33 ; Tanhuma Naso 11.

126 Baraita di M'lekheth ha Mishkan, ed. Eisenstein, *Otzar Midrashim*, p. 301.

127 Midrash Tadshe, Jellinek, *Beth Hamidrash* iii, 167.

128 B. Yoma 54a. Cf. ib. a–b : " Rabba bar Rabh Shilah said : Even as a man embraces his mate. Resh Laqish said : When the heathens entered the Temple and saw the Cherubs whose bodies were intertwined with one another, they carried them out and said : These Israelites, whose blessing is a blessing and whose curse is a curse, occupy themselves with such things ! And immediately they despised them. . . ."

129 B. Bab. Bath. 99a and the commentary of Rashbam

ad loc.; cf. Introduction to Lam. Rab. § 9; Pesiqta di Rabh Kahana, 19; Yalqut Shime'oni ad Is. § 474.

130 Cf. Patai, *Man and Earth*, ii, 14 sqq.

131 Cf. *op. cit.* ii, 208 sqq.

132 Ps. 137, 5; Zohar Hadash, Midrash Ekhah, ed. Warsaw, n. d., p. 183.

133 Robert H. Thouless, *An Introduction to the Psychology of Religion*, Cambridge, 1936, p. 132.

Chapter Four

SYMBOLISM AND FUNCTION OF THE TEMPLE

I

We have in the previous chapter become acquainted with the types of legends which deal with the functional connection between the Temple and the cosmic order, and in which the Temple in general appears as the centre of life, fertility and well-being for the people. There remains now to describe another group of legends and beliefs clustering around the Temple of Jerusalem in which the Temple is represented as the symbol of the world and its equivalent, part for part and phase for phase.

That the Temple represents the universe is an idea which is well attested both within the cultural circle of the ancient Near East and without it, in other countries and periods. Hocart, in his book *Kings and Councillors*, dealt in a suggestive chapter with this phenomenon,[1] which had already received some attention from other scholars previously.[2] We shall confine ourselves to a few examples to make us familiar with the idea before we turn to the evidence of ancient Jewish writings.

In Vedic ritual, the sacred mound is the universe,

the bottom of it is the earth, the top the sky, and the intervening part the atmosphere.[3] In Persia, according to Porphyry, "Zoroaster first constructed among the hills . . . a natural cave, flowery and provided with springs, to the honour of Mithra, creator and father of all. The cave bore the likeness of the universe which Mithra created, and the things inside according to their proportional distances bore symbols of the cosmic elements and regions."[4] In ancient Babylonia the *ziqqurat* symbolized the world-mountain, and the great basin (*apsu*) symbolized the Deep.[5] The Egyptian temple "was built in the semblance of the world such as the Egyptians knew it. . . . The pavement, of course, represented the earth. . . . The roof, vaulted in Abydos, flat everywhere else, answered exactly to the idea they had of the sky. Each received a decoration appropriate to its meaning."[6] Ramses III built a temple to the god Amon in Phoenicia like "the horizon of heaven which is in the sky."[7] Of the origin of the temple of Vesta, Plutarch tells us that "Numa is said to have built the temple of Vesta in circular form as protection for the inextinguishable fire, copying not the figure of the earth as being Vesta but of the whole universe. . . ."[8] The Romans also had a sacred pit called *mundus*. This word, as Hocart remarks, "means both the world and the sacred pit, and is sufficient in itself to attest that the Romans looked upon this sanctum as a miniature of the world."[9]

In the previous chapter we heard of the Byzantine descriptions of the cosmic significance of the circus-

games: the Byzantine churches, too, had their cosmic significance.

> Each part of the church had its own significance, with which its decoration was brought into accord. The central dome represents the heavens. At the summit is Christ, Pantokrator ; below him are archangels, apostles, or prophets. . . . The *bema*, or sanctuary, separated from the nave by the screen, or iconostasis, is still symbolical of heaven . . . the remainder of the church stands for the sensible world.[10]

II

Let us not follow this remarkable idea in the later stages of its wanderings in the western world, but return instead to the Temple of Jerusalem, in connection with which rabbinic legends have elaborated this microcosmic interpretation down to its minutest detail. Rudiments of this conception are discernible already in Ps. 78, 69:

> And he built his sanctuary like high [places], like the earth which he hath established for ever.[11]

Gray, in fact, contended that Solomon's temple may have been built in accordance with cosmic speculation.[12] Be this as it may, it is certain that in talmudic times cosmic significance was attached to the Temple. The sages stated that "the Court surrounds the Temple just as the sea surrounds the world."[13] The temple of Herodes, the Talmud states, was built of white and blue marble and alabaster, one row set inwards, the other protruding. When Herodes wanted to coat the walls with gold,

the sages dissuaded him, saying, "Let it be, it is more beautiful so, for it looks like the waves of the sea."[14]

One of the sages, Rabbi Jehuda bar Shalom, stated that, among other things, the great laver of brass[15] represented the waters of the sea, the candlestick of pure gold[16] the lights in the firmament, the winged Cherubs[17] "the fowl that flies in the firmament of heaven,"[18] the animal offerings[19] the living creature, etc.[20]

Here quoted in full is a more detailed version which, though preserved in a late recension, is attributed to Rabbi Pinhas ben Ya'ir, a talmudic sage of the second century[21]:

The Tabernacle was made to correspond to the Creation of the world. The two Cherubs over the Ark of the Covenant were made to correspond to the two holy names [of God: Yahweh and Elohim]. The heaven, the earth and the sea are houses with bolts. The house of the Holy of Holies was made to correspond to the highest heaven. The outer Holy House was made to correspond to the earth. And the Courtyard was made to correspond to the sea. The eleven hangings of the Tabernacle were made to correspond to the highest heaven. The table was made to correspond to the earth. The two shewbreads were arranged to correspond to the fruit of the earth. "In two rows, six in a row"[22] [were set the twelve cakes] to correspond to the months of summer and winter. The laver was made to correspond to the sea and the candlestick was made to correspond to the lights [of heaven]. "And he set up the pillars." . . . Jachin and Boaz[23] (let us note here that the legend now already speaks of the Temple and not of the Tabernacle!), Jachin (*i.e.* "he will establish") corresponding to [the moon as it is written], "It shall be established (*yikkon* in Hebrew) for ever as the moon,"[24] for it is the moon which establishes the feasts for Israel, as it

is written "He appointed the moon for seasons."[25] And Boaz (lit. "in it strength") corresponds to the sun which comes out in power and in strength, as it is written, "it [the sun] rejoiceth as a strong man to run the course."[26]

III

Let us pause here for a moment. Of all the component parts of the Temple the only ones that had no role whatsoever in the ritual were these two pillars, yet they were considered important enough to be called each by a separate name. The question of their significance continues to interest scholars to this day. Let us but mention that Robertson Smith was of the opinion that they were two high fire-altars.[27] Albright, dealing with the significance of the columns, considers three possibilities:

1 They may have been regarded as the reflection of the columns between which the sun rose each morning to pour its light through the portico of the Temple into its interior.
2 Like the Egyptian "djed" symbol they may also have denoted endurance, continuity, in which case their dynastic role would become self-evident.
3 They were interpreted historically to commemorate the pillar of cloud which accompanied the Israelites by day and the pillar of fire which went with them by night during their wandering in the desert.[28]

As we see, the interpretation of the midrash does not bear out either of these explanations. That two huge pillars should represent the sun and the moon is altogether not more strange than the symbols that

stood in the Byzantine circus for the sun, the moon and the stars: the quadriga, the four-horse chariot, representing the sun; the biga, the two-horse chariot, the moon, and the twelve doors the twelve signs of the zodiac.[29] But let us return to our legend which in the sequence concentrates its attention on the ample symbolism clustering around the brazen sea:

"'And he made the sea solid,'[30] this is the world which is solid, as it is written (of the earth) 'when the dust groweth solid'[31] and (of the sky) 'strong as a solid-looking glass.'[32]" In the sequel of the legend each part of the passage describing the brazen sea is given a symbolic significance: "'Ten cubits from the one brim to the other,'[33] these are the ten spheres of the void upon which the world stands. . . . round all about' as the firmament is round, 'and his height was five cubits' corresponding to the walking distance of five hundred years which separates the earth from the firmament, 'and a line of thirty cubits' corresponding to the thirty days which are in each month, and [also] corresponding to the ten commandments and the ten pronouncements (which were uttered by God when he created the world) and the ten spheres of the void, '. . . did compass it round about' as the world stands by the merit of those who fulfil the ten commandments, and was created by ten pronouncements and its spheres number ten. Another explanation: 'and a line of thirty cubits did compass it round about,' this is the green line [of the ocean] which compasses the whole world round about, as it is written 'and

he stretched out upon it the line of *Tohu*.'[34] 'And under the brim of it were knops'[35] corresponding to the three hundred and sixty-five windows which are in the east and in the west, out of one of which, in the east, the sun comes out, and sets in one in the west, '. . . the knops were cast in two rows' these are the sun and the moon which compass the world round about and lead it. 'It stood upon twelve oxen' these are the twelve constellations by which the world is governed. 'Three looking towards the north' why is the north mentioned first? Because it is open, because the north wind is open to the world, as it is written, 'He stretcheth out the north over the *Tohu*'[36] and, moreover, every evil wind comes from the north, as it is written, 'Out of the north the evil shall break forth.'[37] The Ram, Lion, Archer turn towards north, the Bull, Virgin, Goat turn towards west, the Twins, Balance, Water-Bearer turn towards south, and the Crab, Scorpion, Fishes turn towards east. 'And the sea is above upon them'[38] because the world is set upon the seas, 'and all their hinder parts were inward' because they were created not for idleness but for the need of the world. 'And it was an handbreadth thick,' a handbreadth is five fingers, as the thickness of the firmament is a walking distance of five hundred years. 'And the brim thereof was wrought like the brim of a cup, with flowers of lilies,' as the heavens are wrapped round each other. . . .''[39]

We have quoted this lengthy passage in full in order to illustrate an exegetical method very common

in rabbinic literature. Any idea could be given sanction by connecting it with a passage from the Bible. The connection could be quite arbitrary or superficial, such as a word, a number, or such like, shared in common by the biblical quotation and the idea propounded. Thanks to this method many an innovation made by individual sages and many an ancient popular tradition could be connected with the Bible and incorporated into rabbinic literature. In our case the ancient popular conception of the symbolic significance of the Temple was elaborated in every detail by giving each phrase in the biblical description of the Temple a cosmic interpretation.

A similar interpretation of the significance of the Temple is found in the writings of Josephus Flavius. In his *Antiquities of the Jews* we find the following equations:

1 The three parts of the Temple = the three parts of the world, namely: the court = the sea, the Holy House = the land, and the Holy of Holies = the heavens.[40]
2 The twelve loaves on the table = the twelve months of the year.[41]
3 The candlestick of seventy parts = the Decaniae, or divisions of the planets into tens.[42]
4 The seven lamps upon the candlestick = "the course of the planets of which that is the number."[43]
5 The veils composed of four things = the four elements, namely: the plain linen = the earth out of which flax grows, the purple = the sea, because purple is gained out of the blood of a shell-fish, the blue colour of the veils = the air, and the scarlet = the fire.[44]
6 The vestment of the high-priest was made of linen = the earth, blue cloth = the sky, pomegranate = lightning, and the noise of its bells = thunder.[45]

7 The ephaptis (*ephod*) = the universe made of four elements. The gold interwoven = the splendour of the sun.

8 The breastplate in the middle of the *ephod* = the earth in the middle of the world.[46]

9 The girdle of the high-priest = the ocean that surrounds the world.

10 The two sardonyxes on the shoulders of the high-priest = the sun and the moon.

11 The twelve stones of the breastplate = the twelve months, or the twelve signs of the zodiac.

12 The mitre, blue of colour = the heavens.[47]

To this in Josephus's *Wars of the Jews* is added :

13 "The altar of incense, by its thirteen kinds of sweet-smelling spices with which the sea replenished it, signified that God is the possessor of all things that are both in uninhabitable and habitable parts of the earth, and that they are all to be dedicated to his use."[48]

IV

Another interesting comparison, carried through in every detail, is that between the human body and the world. We cannot elaborate here this point, which we have had occasion to treat elsewhere[49] but another comparison based upon the two parallels man = world, and Temple = world, deserves to be mentioned here. The threefold comparison world = man = temple, is a favourite theme in ancient Indian speculation,[50] while in Pauline and medieval Christian thought we find only the comparison of man to the temple.[51] We have already seen that the two pillars

Jachin and Boaz were by Jewish legend regarded as symbolic of the sun and the moon. The same source makes these two columns correspond also to the eyes in the human body. "Just as the eyes are high and are placed in the head, even so were these two pillars high and thick."[52]

In another Jewish legend we read:

In the hour when the Holy One blessed be He said to Moses, Make me a temple, Moses said, How shall I know how to make it? The Holy One blessed be He said, Do not get frightened; just as I created the world and your body, even so will you make the Tabernacle. How [do we know] that this was so? You find in the Tabernacle that the beams were fixed into the sockets, and in the body the ribs are fixed into the vertebra, and so in the world the mountains are fixed into the fundaments of the earth. In the Tabernacle the beams were covered with gold, and in the body the ribs are covered with flesh, and in the world the mountains are covered and coated with earth. In the Tabernacle there were bolts in the beams to keep them upright, and in the body limbs and sinews are drawn to keep man upright, and in the world trees and grasses are drawn in the earth. In the Tabernacle there were hangings to cover its top and both its sides, and in the body the skin of man covers his limbs, and his ribs on both his sides, and in the world the heavens cover the earth on both its sides. In the Tabernacle the veil divided between the Holy Place and the Holy of Holies, and in the body the diaphragm divides the heart from the stomach, and in the world it is the firmament which divides between the upper waters and the lower waters. . . .[53]

In another version of the same legend some additional equations are named:

In the Tabernacle there were fire and wind and water; the offspring of the heavens is fire, the offspring of the air is the

wind, the offspring of the earth is water. The fire is above and the water below, and the wind holds the balance between them. And in the body, the head is fire, the heart is wind (spirit) and the stomach water . . . "and thou shalt make a candlestick"[54] corresponding to the great light which was created on the first day in the world and was preserved in the body, as it is written, "The spirit of man is the candle of the Lord. . . ."[55] In the world there are seven stars which shed light and the world is in need of them ever since the seven days of creation, and in the body there are seven servants which are : the eyes, the ears, the nostrils and the mouth. And the following is to be stated concerning the three worlds. . . . The four-square of the altar corresponds to the foursquare of the world, east, west, north and south, "and the height thereof shall be three cubits"[56] corresponding to the three parts which are in man : the head and corresponding to it fire in the world, and the stomach and corresponding to it wind in the world, and the feet and corresponding to them water in the world . . . the altars were of gold and brass[57]. . . of gold corresponding to the soul, of brass corresponding to the body. Just as the gold is dearer than brass, even so the soul is dearer than the body ; just as on the brazen altar offerings were made of the flesh of animals, even so day after day one offers to the body that which was allotted to it from heaven. . . .[58]

A more elaborate version of the last mentioned equations is found in the Midrash Tadshe:

The golden candlestick has seven lamps corresponding to the seven lights in the world which are the seven stars. In the year there are seven holy days,[59] in man there are seven gates, two eyes, two ears, two nostrils and one mouth. . . . The soul is within the body corresponding to the altar of incense which is within the Tabernacle. The Table is in the north corresponding to the Garden of Eden in which all sorts of pleasures are kept for the Righteous. The candlestick is in the south corresponding to the World to Come in which

there is but the light of the Shekhinah (the Presence of God). There were there two altars, one of gold corresponding to the soul of man and one of brass corresponding to the body of man. . . . Just as the body eats, even so does the brazen altar whose offerings were food. And just as the souls do not enjoy anything but scent, even so nothing was offered on the golden altar but sweet incense, [a thing] which is done for scent. . . .[60]

In short, to use the succinct expression of Midrash Tanhuma:

The Temple corresponds to the whole world and to the creation of man who is a small world.[61]

One must on no account suppose that these symbolic interpretations are the result of idle speculation. Though we cannot in every detail demonstrate that all the parts of the Temple and its furnishings had a function corresponding to the symbolic significance attached to them, yet we are in a position to show this at least with regard to some of them. As to the altar, the foursquare of which corresponds according to one of the legends just quoted to the foursquare of the four cardinal points, we have already pointed out[62] that at least during the Feast of Tabernacles the altar covered with green branches represented the earth. This interpretation to which we arrived from the study of the role and function of the altar in connection with the Water-libation, is fully borne out by the earlier symbolism of the altar as the "*har'el*," the mountain of god. Albright has contended that this name is borrowed from the Sumero-Accadian

Arallu or *Arallû*, which has the dual sense of "underworld" and "mountain of the gods," the cosmic mountain. Cosmic mountain, *kursag* or *kur*, was the name also of the Sumerian temple-tower, just as *ziqquratu* means literally nothing else than mountain peak.[63]

The symbolic interpretation of the candlestick as the planets (Josephus and Midrash Tadshe) or the cosmic light which was created on the first day (Midrash Rabbi Shema'ya Hashoshani) is borne out by the ritual role of the great candelabra. The lighting of these, we have seen, was part of the ritual of the "Joy of the House of Water-Drawing," and, as we have found, represented the kindling anew of the cosmic light, the source of which was believed to be in the Temple. That the noise of the bells on the garments of the high-priest should represent thunder (Josephus) will not surprise us if we remember that we found sound-effects of a great variety as part of the rain-making ritual. These sound-effects are, in fact, often said to imitate thunder with the purpose of bringing it about.[64] The "pomegranates of blue and purple and scarlet" that hung with the bells round the hem of the priestly robe,[65] were said by Josephus to symbolize lightning. We do not exactly know what these pomegranates were made of, but we may be permitted to suppose that they were said to symbolize lightning because of the light flashing from them, just as Hiram, king of Tyre, was said by a Jewish legend to have imitated lightning by flashing precious stones one against the other.[66]

V

From the static aspect of the mythical significance of the Temple let us now turn to its dynamic aspect, and see in what manner was the Temple service interpreted as a means of securing blessings of welfare for the people.

The idea that the material welfare of the people depends on the proper performance of the ritual is a primitive one which survived also in higher forms of religion. The primitive tribe, to quote Wissler, "professes to believe that if the ritual is performed, something beneficial will follow. . . . Wherever we observe primitive rituals, this idea appears, not merely as our interpretation but in the expressed attitude of the participants. There seems, then, justification for the statement that one basic idea, but not the only such idea, in ceremonies, is the promotion of welfare, health, and long life by magic."[67]

Also in more evolved religions the same idea appears. In China the abandonment of the rigid and ceremonial cult of Shang-te, the heaven-god, was supposed to lead to "the ruin of states, the destruction of families, and the perishing of individuals."[68] In Indian Brahmanism "the rites of the religion are the real deities, or at any rate they constitute together a sort of independent and superior power, before which the divine personalities disappear, and which almost holds the place allotted to destiny in other systems. The ancient belief, which is already

prominent in the Hymns, that sacrifice conditionates the regular course of things, is met with here in the rank of a commonplace, and is at times accompanied with incredible details."[69] The same holds good in the religion of Persia. Ahura Mazda said:

> If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe![70]

In the ancient Near East too it was the ritual that had to cope with the task of "securing the means of subsistence, to keep the sun and moon doing their duty, to ensure the regular flooding of the Nile, to maintain the bodily vigour of the king who was the embodiment of the prosperity of the community."[71] In the poems of Ras Shamra the ritual plays an important role. "Mourning for the death of the vegetation-god, rites to overcome his enemy, the god of death and the underworld, and to ensure the life-giving rains and the growth of the new year's crops, and rejoicing at the lamented god's restoration to life played a prominent part in these observances."[72] That the same attitude prevailed also in pre-Islamic Arabia can be gleaned from Himyaritic inscriptions. There we read of a people whose land was afflicted with hail and some other form of trouble, and who asked the god Almaqah, and were finally advised to perform certain ceremonies including the offering up of sacrifices. These proceedings were

effective; the fields were saved from hail and the other plague.[73]

So too in the ancient western world. Among the early Greeks and Romans it was a principle that the religion of the State should be the religion of the people, as its welfare was supposed to depend upon a strict observance of the established cult.[74]

The common idea underlying all these beliefs is that the performance of the ritual assures the welfare of the people, mostly because the ritual was prescribed by a god, or gods, who rule supreme over the elements and forces of nature. If the ritual is performed according to the will of the god, he procures blessings for the people by means of these forces, while in the contrary case he contrives to use them to punish man. The single example of the ritual of Water-libation would suffice to show that this trend of thought is a secondary one, evolved, with the emergence of the gods, out of a more basic conception of the connection between ritual and welfare. When we see that the ritual acts, even in their late and evolved form, closely correspond to the phenomenon in nature to bring about which they are performed, we shall have to suppose that in their original significance such acts were aimed at the producing of the desired phenomena in a more direct way, by imitating or symbolizing the effect wished for, and thus appealing to sympathy in nature, or by forcing nature to yield with what Frazer termed "sympathetic" or "imitative magic." In rabbinic sources we cannot expect to find this idea clearly

stated. We shall, in fact, find the idea of the omnipotence of God appearing everywhere between the ritual performances in the Temple and their effect in nature. Moreover, we shall not always be able to recognize the similarity between the ritual acts and the blessings brought about by them, at least not to an extent comparable to that of the Water-libation.

To begin with, the mere existence of the Temple had, according to legend, a beneficial effect on the functioning of the natural forces. Ever since the great flood, torrential rains fell forty days each year, and caused great damage to the earth. When Solomon built the Temple these torrents ceased.[75] Moreover, the structure of the whole world became firm only when the Temple was built:

> Rabbi Shemuel bar Nahman said : Before the Temple was built the world stood on a throne of two legs ; but when the Temple was built, the world became [firmly] founded and stood solidly.[76]

Also the Jewish kingdom was firmly established by the act of the dedication of the Temple in the days of Solomon.[77] Again:

> In the days of Herod when the people were occupied with the rebuilding of the Temple, rain fell during the night but in the morning the wind blew and the clouds dispersed and the sun shone, so that the people were able to go out to their work, and then they knew that they were engaged in sacred work.[78]

As to the service performed in the Temple, most

of the rites were held to secure benefits that closely corresponded to the nature of the rites. Thus according to a saying of Rabbi Akiba:

The Torah said, Bring [an offering of] barley on [the feast of] Passover, because it is the season of the barley, in order that the crops should be blessed for you ; bring [an offering of] wheat firstfruits on Pentecost which is the season of wheat, in order that the fruit of the trees should be blessed for you ; pour water on [the feast of] Tabernacles, which is the season of rains, in order that the rains should become blessed for you. . . .[79]

As long as the sacrifices were offered in the Temple, the land of Israel had a wonderful fertility:

Rabbi Hiyya bar Abba (lived 3rd–4th centuries C.E.) said : When the sacrifices were brought, one measure[80] of Arbelian corn[81] when ground gave one measure of fine meal, one measure of flour, one measure of cibarium, one measure of bran-flour, one measure of bruised grain, and one measure of bran. But now, a man takes one measure of wheat to grind and does not bring back but the quantity he took along, and even a little less. Why ? Because the presentation of the shewbread had ceased. See, how beneficial for them were the sacrifices which were brought upon the altar ; for everything the kind of which was offered, brought blessing to its kind. . . . The bread of the commandments and the shewbread blessed the bread ; the firstlings of the fruit blessed the fruit of the trees. It came to pass that Rabbi Jonathan ben Eleazar once sat under a fig-tree, and the fig-tree was full of beautiful figs. Dew fell and the figs exuded honey, and the wind kneaded them (the figs which dropped to the ground) in dust. There came a she-goat and from her dripped milk into the honey. And Rabbi Jonathan called his pupils and said to them : Come and see an example of the World to Come! And what was the reason for this [abundance] ? That the sacrifices were being offered. It happened with a scribe who used to make the pilgrimage to Jerusalem every

year, and the inhabitants of Jerusalem knew him to be great in [the study of] the Law. They said to him, Take [from us] fifty [pieces of] gold every year and stay with us. He said unto them, I have a vinestock which is more valuable to me than anything else. It gives me three vintages every year, making six hundred barrels every year. At the first vintage it makes three hundred barrels, at the second two hundred, and at the third one hundred, and I sell the barrels for much good money. And all this [abundance] is a praise of Jerusalem, because of the libations of wine which were offered [in the Temple] ; and when they ceased all these benefits were withheld. So you find that when Israel were in the exile in Babylonia, Ezra said unto them, Go up to the Land of Israel. And they did not want. So the Holy One blessed be He said, When you offered the shewbread you sowed little and gathered plenty, but now you will sow much and gather little. . . .[82]

Shimeon the Righteous, who was of the remnants of the Great Synod, used to say:

Upon three things the world rests : upon the Torah (the Law), upon the Service, and upon deeds of charity.[83]

To this utterance, contained in the Sayings of the Fathers, it is added in the complementary work of Aboth di Rabbi Nathan:

[The world rests] upon the service. This is the service in the Temple. And so you find that all the time that the service in the Temple was performed, there was blessing in the world, and the prices were low, and the crop was plentiful, and the wine was plentiful, and man ate and was satisfied, and the beast ate and was satisfied, as it is written, "And I will send grass in thy fields for thy cattle that thou mayest eat and be full."[84] When the Temple was ruined the blessing departed from the world, as it is written, "Take heed to yourselves that your heart be not deceived and ye turn aside. . . . And the Lord's wrath be kindled against you . . . and the land yield not her fruit."[85] And even so

it is written, "And I called for a drought upon the land and upon the mountains,"[86] and so it is written, ". . . when one came to an heap of twenty [measures] there were but ten"[87] . . . and so it is written, "Ye have sown much and bring in little"[88] since the Omer (the offering of a sheaf of the firstfruit[89]) ceased. "Ye eat but ye have not enough"[90] since the shewbread ceased. "Ye drink but ye are not filled with drink" since the libations ceased. "Ye clothe you but there is none warm" since the garments of the priesthood ceased.[91] "And he that earneth wages earneth wages [to put them] into a bag with holes"[92] since the sheqalim (the yearly payment of one-third or one-half of a sheqel to the Temple[93]) ceased. And so it is written, "the fig-tree doeth not blossom"[94] since the firstfruit offerings ceased. "There is no fruit in the vines" since the libations of wine ceased. "The labour of the olive faileth" since the oil for the light and the anointing oil[95] ceased. "And the fields yield no meat"[96] since the wave offerings [of meat][97] ceased. "The flock is cut off from the fold"[98] since the continual burnt offerings[99] and additional offerings ceased. "And no herd is in the stall"[100] since the peace-offerings[101] ceased. . . .[102]

The sequel of the verses in Haggai upon which this passage is built, shows that the idea that it is the Temple upon which the fertility of the land depends was fully developed even before the Second Temple was built:

Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood and build the house . . . ye looked for much, and, lo, it came to little. . . . Why? says the Lord of hosts. Because of mine house that is waste. . . .[103]

Rabbi Joshua made a statement to the same effect. His words are traditioned by Rabban Shimeon ben Gamliel:

Ever since the day that the Temple was destroyed there is no day without a curse, and no dew has fallen for blessing and the taste of the fruits has been taken away. Rabbi Yose said, Even the fatness of the fruits has been taken away.[104]

Rabbi Shimeon ben Eleazar said : The ritual purity which ceased caused the taste and smell of the fruit to cease. The tithe which ceased caused fat and corn to cease.[105]

So long as the service of the Temple exists, the world is full of blessing for its inhabitants, and the rains fall in their season, as it is written, ". . . to love the Lord your God and to serve him with all your heart and with all your soul. That I give you the rain of your land in his due season, the first rain and the latter rain. . . ."[106] And when the service of the Temple does not exist the world has no blessings for its inhabitants and the rains do not fall in their season, as it is written, "Take heed to yourselves that your heart be not deceived. . . . And then the Lord . . . shut up the heaven that there be no rain. . . ."[107]

"Raphram bar Papa in the name of Rabh Hisda : Since the day when the Temple was destroyed the south wind has never brought rain,"[108] though it is this south wind which should "bring up drops of rain and make the grass to grow."[109] And again: "Raphram bar Papa said in the name of Rabh Hisda: Since the day when the Temple was destroyed the rains no longer come down from the Good Storehouse"[110] in which God keeps the rains of blessing.[111]

VI

The service and the mere existence of the Temple assured, in addition to the proper functioning of the fertile powers of nature, a number of other

benefits for the people. It warded off all kinds of catastrophes:

No conflagration ever broke out in Jerusalem, for the fire of the altar kept guard that no alien fire should break out. No collapse of houses ever occurred in Jerusalem, because the Shetiyyah Stone (the foundation stone of the world[112]) kept guard over all the building stones.[113]

The Tabernacle, the precursor of the Temple, assured not only material benefits but also spiritual blessings:

Rabbi Johanan said: Before the Tabernacle was built, evil spirits used to trouble the people in the world; but when the Tabernacle was built and the Shekhinah (the Presence of God) sojourned below [in it], the evil spirits ceased from the world.[114]

As to the supposed function of the Temple furnishings, we have a detailed account:

"And he made ten lavers"[115] in order to increase the rains, as there was water in the lavers. Ten lavers correspond to the ten commandments. And why did Moses not make in the wilderness more than one laver? Because Israel were in no need of rain in the wilderness, as the manna fell unto them and the well (of Miriam went everywhere) with them. Solomon made ten lavers in order to increase the rains, because (the Temple) was in an inhabited country and they were in need of much rain, as it is written, "a land of hills and valleys that drinketh water of the rain of heaven."[116] "And he made ten tables"[117] in order to increase the corn. And why did Moses only make one? Because in the wilderness they needed no corn, and when Solomon came he made ten of them in order to increase the corn. "Five on the right side and five on the left,"[118] why so? Because the south is called right and the left is called north . . . so he placed five on the right which is south, corresponding to the right side of the world whence the dews of blessing come to

the world.[119] Solomon said : By the merit of these tables set on the right side there should come rains of blessing and dews of blessing unto the world from the right. And therefore he placed five tables on the left against north which is left, whence the evils come unto the world. Solomon said : Because of the merits of these tables set on the left, let the evils be withheld from Israel. In a similar manner he placed of the ten lavers five on the right and five on the left. "And he made ten candlesticks of gold"[120] corresponding to the ten commandments, and in each candlestick there were seven lamps, that makes seventy, corresponding to the seventy nations ; for as long as the lamps burn the nations stay in submission, and since the day that the lamps became extinguished they rose and overpowered [Israel].[121]

In short the function of the Temple furnishings was believed to be as follows:

1 The ten lavers containing water ensured the fall of abundant rain.
2 The ten tables ensured the growth of abundant crops.
3 Five lavers and five tables on the right side attracted the rains of blessing and the dews of blessing from the south.
4 Five lavers and five tables on the left side withheld the evils which come from the north.
5 The seventy burning lamps kept in submission the seventy nations of the world, that is, ensured political security for Israel.

The nations of the world, on the other hand, enjoyed benefits unsuspected by them from the Temple service:

Rabbi Joshua ben Levi said : Had the nations of the world known how beneficial the Temple is to them, they would have surrounded it by camps in order to guard it. For the Temple was more beneficial to them than to Israel. For so Solomon fixed it in his prayer, "Moreover, concerning the stranger, which is not of thy people Israel, but is come

from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm ; if they come and pray in this house. Then hear thou from the heavens even from thy dwelling place, and *do according to all that the stranger calleth to thee for* ; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name." [122] But when he comes to speak of Israel, what is written? " . . . and render unto every man according unto all his ways, whose heart thou knowest." [123] Solomon said, Lord of the world! If he be worthy, give it (his request) to him, and if he be not worthy, do not give it to him. . . .[124]

The parts of the priestly garments which, according to Josephus Flavius, were symbolic of parts of the universe, had according to talmudic sages an important ritual function :

Just as the sacrifices atone, even so the garments [of the priests] atone.

The coat atoned for bloodshed, the drawers [125] atoned for fornication, the mitre atoned for haughtiness, the girdle atoned for the sinful thoughts of the heart, the breastplate atoned for the transgressions of judgment, the *ephod* atoned for idolatry, the robe atoned for slander, the plate on the mitre atoned for insolence.[126]

In the previous chapter it was stated that the blessing was believed to emanate from the Temple in the forms of light and water. Another medium that was held to indicate the way of blessing from the Temple was the smoke of the pile of wood which rose from the altar both on the Day of Atonement (the tenth of Tishri) and twelve days later, on the

last day of the Feast of Tabernacles. The direction of the smoke indicated the direction in which the blessing of fertility went. As the smoke of the pile of wood rose on high, the High Priest watched from the Holy of Holies and " observed and spied out the food of the entire year . . . and he came to know it from the year's beginning to its end. How was this ? He watched, and if he saw that the smoke of the pile of wood rose towards the south, he knew that in the south there would be abundance, and thus to the north, and thus to the west, and thus to the east. If the smoke rose towards the firmament, he knew that in the whole world there would be abundance." [127]

We perceive that here the active influencing of nature has been reduced to mere divination, as it happened in many a case of magic among various peoples. But the direction of the smoke was by no means to be determined by a chance wind ; the smoke had, according to a talmudic passage, a definite will of its own :

> The smoke arising from the pile of wood, even all the winds of the world could not move it from its place.[128]

In a similar manner the smoke of the pile of wood functioned also on the last day of the Feast of Tabernacles, with the difference that it did not serve to indicate the quarter that would be blessed with abundance, but rather to show whether in the coming year the weather would be generally favourable to the fertility of the land.

Rabbi Yitzhaq bar Abdimi said : On the night following the last day of the Feast, all were gazing upon the smoke ascending from the pile of wood. If it inclined northward, the poor rejoiced and the people of means were sad, because the rains of the coming year would be abundant and their fruits would rot. (Hence they would have to sell them fast, *i.e.* cheaply.) If it inclined southward, the poor were depressed and the men of means rejoiced, for there would be little rain that year and the fruit could be preserved. If it inclined eastwards, all rejoiced (because it meant average rain), if westwards, all were depressed (because the east wind dries up the fruit and the seeds and causes famine).[129]

VII

To close this lengthy description of the symbolism and function of the Temple, a few observations must now be made concerning legends in which the significance of the Temple is enhanced by the claim that it was a true likeness of a heavenly original. This idea, too, is found among other peoples, *e.g.* the Babylonians.[130] Its rudiments are discernible also in the Apocryphal literature.[131] In rabbinic literature we find statements such as: God showed Moses the heavenly Temple and said unto him: Make a likeness of it on the earth.[132] The lower Temple is set against the upper Temple.[133] The upper Holy of Holies is set against the lower Holy of Holies.[134] The throne of below, that is, the Ark, is set against the throne above :[135]

Rabbi Nathan said : The construction of the Ark is as dear (to God) as the Seat of Glory above . . . for the Temple is set against the Temple above and the Ark against the Throne.

Moses made above the Ark a cover, just as the Seraphs stand above God ; he made in the cover two Cherubs which are as dear as heaven and earth in which the seat of the Holy One blessed be He is . . . and even when the Israelites travelled they covered the Ark not with a scarlet cloth, or a purple cloth, but with an entirely blue cloth. Why ? Because the blue is like unto the sea, and the sea is like unto the firmament, and the firmament is like unto the Seat of Glory . . .[136] to teach you that the Ark was like unto the Seat of Glory.[137]

The upper Temple and the lower Temple are, moreover, very near to each other. We have already seen that the mythical distance between heaven and earth is five hundred years.[138] But at this holy spot this distance is diminished to a mere eighteen miles: since the upper Temple which is in heaven is only eighteen miles above the lower Temple which is in Jerusalem.[139]

Also the services performed in both Temples closely correspond to each other.

. . . With it (*i.e.* the Shetiyyah Stone) God created the upper Temple and the lower Temple, the one against the other. . . . In the days when the Temple existed the High Priest sacrificed and burned incense in the lower Temple, and the archangel Michael the High Priest stood opposite him and sacrificed and burned incense in the upper Temple. And when the [lower] Temple was destroyed, the Holy One blessed be He said to Michael : Michael ! Since I have destroyed my House and burned my Sanctuary and laid waste my Temple and threw down my altar, do not [continue to] offer sacrifices [which have the] form of oxen or the form of sheep or the form of goats. He (Michael) said unto him : Lord of the world ! Your children, what will happen to them ? (*i.e.* how will the sins of Israel be expiated failing the sacrifices ?). The Holy One blessed be He said to him : Offer up before me their merits and their prayers and the

souls of the righteous men that are hidden under the Seat of Glory and [the souls of] the school children, and with them I shall expiate the sins of Israel, for as long as this rejoicing (*i.e.* the Temple) existed below, there was this rejoicing above ; now that the one below is mourning, this of above is mourning too. When that of below will be built anew, this of above will be built anew. . . .[140]

With this we may conclude our description of the working of the law of sympathy as discernible in the ritual of the Second Temple of Jerusalem and the abundant legendary material clustering around it. We have seen that the Temple was regarded as a miniature picture of the world, and at the same time as the centre, the Navel, of the earth. The welfare of Israel, nay, of the whole world of seventy nations, was dependent on the proper performance of the service in the Temple, each stage and each moment of which had a closely determined effect on some corresponding stage or moment in the beneficial working of the forces of nature.[141] When the Temple was destroyed the mental reaction was: now all the benefits of nature, too, have ceased. But this dejected state of mind could not last long, and, in fact, it was soon overcome, popular imagination having found another focus in which to concentrate its beliefs concerning man's power to influence nature without having recourse to ritual. Of this we shall hear later.

1 M. Hocart, *Kings and Councillors*, Cairo, 1936, pp. 220 sqq. Cf. also id., *Kingship*, Oxford, 1927, pp. 176, 191.

2 Cf. G. Buchanan Gray, *Sacrifice in the Old Testament*, Oxford, 1925, pp. 152 sqq.; S. A. Cook, *The Religion of Ancient Palestine in the Light of Archaeology*, London, 1930, p. 54; etc.

3 *Satapatha Brahmana* xiii, 8, 1, 17; 5, 2, 2; vii, 1, 1, 13. Cf. vii, 5, 1, 1 sqq. as quoted by Hocart, *Kings and Councillors*, p. 222.

4 Porphyry, *De Antro Nympharum*, 6, as quoted by Hocart, *op. cit.* p. 223.

5 Gray, *op. cit.* p. 152 ; Cook, *op. cit.* 54. On the *Ziqqurat* cf. below, p. 117.

6 G. Maspero, *L'Archéologie Egyptienne*, Paris, 1887, p. 88; Engl. Transl. 1895, p. 90, as quoted by Hocart, *op. cit.*, p. 224. Cf. J. Capart, *Egyptian Art*, London, 1923, p. 107.

7 Breasted, *Ancient Records*, iv, 219; cf. ii, 883; iii, 412, as quoted by Cook, *op. cit.* p. 54.

8 Plutarch, *Numa*, 11. Cf. Dionysius Halicarnassiensis, *Ant. Rom.* ii, 66, as quoted by Hocart, *op. cit.* p. 224.

9 Plutarch, *The Life of Romulus*, 11, as quoted by Hocart, *op. cit.* p. 224.

10 O. M. Dalton, *East Christian Art, A Survey of the Monuments*, Oxford, 1925, pp. 243 sq.

11 Cf. Jeremias, *Das Alte Testament im Lichte des Alten Orients*, p. 467.

12 Gray, *op. cit.* p. 152.

13 Num. Rab. 13, 19.

14 B. Suk. 51b.

15 Ex. 30, 18.

16 Ex. 25, 31.

17 Ex. 25, 20.

18 Gen. 1, 20.

19 Lev. 1, 2.

20 Yelamdenu fragment, ed. Jellinek, *Beth Hamidrash*, vi, 88; Yalqut Shime'oni, § 719 ; cf. Midrash Shoher Tobh, Ps. 26 ; Bacher, *Ag. Pal. Am.* iii, 3, ch. 17 at the end.

21 Cf. Jellinek, *Beth Hamidrash*, iii, p. xxxiv ; Frenkel, Graetz' *Monatschrift*, xxv, 120, 330 ; Bacher, *Ag. Tan.* ii, ch. 18, on R. Pinhas ben Ya'ir.

22 Lev. 24, 6.

23 1 Kings 7, 21.

24 Ps. 89, 38.

25 Ps. 104, 19. In Hebrew seasons, *mo'adim*—feasts.

26 Ps. 19, 6.
27 Robertson Smith, *The Religion of the Semites*, 3rd ed. pp. 487 sq.
28 Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 148, and also p. 139. Cf. R. B. Y. Scott, "The Pillars Jachin and Boaz," *Journal of Biblical Literature*, 1939, pp. 143 sqq.
29 Cf. above, p. 76.
30 1 Kings 7, 23.
31 Job 38, 38.
32 Job 37, 18.
33 1 Kings 7, 23.
34 Is. 34, 11.
35 1 Kings 7, 24 sq.
36 Job 26, 7.
37 Jer. 1, 14.
38 1 Kings 7, 25 sq.
39 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sq. Cf. Yalqut Shime'oni ad 1 Kings, § 185. In earlier times other interpretations were attached to the brazen sea and the twelve oxen, cf. Albright, *op. cit.* pp. 149–50 and notes.
40 Thus also in the Book of the Bee, cf. Grünbaum, *Neue Beiträge*, 39. The heaven was represented also by the throne of Solomon, cf. Wünsche, *Solomons Thron*, etc., pp. 2 sqq.
41 And the zodiac, Josephus, *Wars*, v, 5, 5.
42 According to Philo, *Life of Moses*, 3, 10, the candlestick is the symbol of heaven. Cf. Gray, *Sacrifice in the Old Testament*, p. 175.
43 Cf. Josephus, *Wars*, v, 5, 5. Cf. also ib. vii, 5, 5.
44 Cf. Josephus, *Wars*, v, 5, 4.
45 Cf. Josephus, *Wars*, v, 5, 7; Sap. Sol. 18, 24.
46 Cf. Josephus, *Ant.*, iii, 7, 5; Philo, *Life of Moses*, 2, 12.
47 Josephus, *Ant.* iii, 7, 7.
48 Josephus, *Wars*, v, 5, 5. According to Philo, *Life of Moses*, 3, 10, the altar of incense was the symbol of things on earth.

49 Cf. Patai, *Man and Earth*, i, 165 sqq.
50 Hocart, *Kings and Councillors*, pp. 64, 65, 228.
51 1 Cor. 3, 16; 6, 19; cf. Strack-Billerbeck, *Kommentar Zum Neuen Testament aus Talmud und Midrash*, München, 1922–1928, vol. iii, p. 335; Gulielmus Durandus, *Rat. Div. Off.*, Napoli, 1859, ii, 6, as quoted by Hocart, *op. cit.* 228.
52 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 165; Yalqut Shime'oni ad 1 Kings, § 185.
53 Bereshith Rabbati, ed. Albeck, p. 32; cf. ib. additional sources.
54 Ex. 15, 31.
55 Prov. 20, 27.
56 Ex. 27, 1.
57 Ex. 27, 2; 30, 3.
58 Midrash Rabbi Shema'ya Hashoshani, ed. A. Berliner, *Monatschrift für die Geschichte und Wissenschaft des Judentums*, xiii (1864), pp. 227, 229, 230, 262.
59 New Year's Day, the Day of Atonement, the first and last day of the Feast of Tabernacles, the first and last day of Passover, and Pentecost.
60 Midrash Tadshe, ed. Epstein, *Miqqadmonioth Hayyehudim*, p. xxviii; cf. ed. Jellinek, *Beth Hamidrash*, iii, 175.
61 Midrash Tanhuma, Pequde, § 3.
62 Cf. above, p. 37.
63 Albright, *Archaeology and the Religion of Israel*, pp. 151–52; id., *Journal of Biblical Literature*, 1920, p. 137.
64 For instance, Kahle, *Palästina-Jahrbuch*, viii (1912), p. 162.
65 Ex. 28, 33–34.
66 'Inyan Hiram Melekh Tzor, Jellinek, *Beth Hamidrash*, v, 111; Yalqut Shime'oni, ii, § 367, ad Eze. 28. Cf. also Ginzberg, *Legends of the Jews*, vi, 424 sq., and above, p. 35.
67 C. Wissler, *An Introduction to Social Anthropology*, New York, 1929, p. 278.
68 Li Ki, vii, 4, 5 sq. as quoted by Westermarck, *The Origin and Development of the Moral Ideas*, London, 1926, vol. ii, p. 713.
69 Barth, *Religions of India*, pp. 47 sq., as quoted by Westermarck, *op. cit.*, p. 620.

70 Yasts, xiv, 48, as quoted by Westermarck, *op. cit.* p. 661.
71 Hooke, *Myth and Ritual*, Oxford, 1933, pp. 2 sq.
72 Millar Burrows, *What Mean These Stones ?* New Haven, 1941, p. 236.
73 Corpus Inscriptionum Himyariticarum, 74, as interpreted by D. S. Margoliouth, *The Relations between Arabs and Israelites prior to the Rise of Islam*, London, 1924, p. 36.
74 Westermarck, *op. cit.* p. 648.
75 Tanhuma Gen. ed. Buber, p. 43.
76 Tanhuma Ex. ed. Buber, p. 94. Cf. Pesiqta di Rabh Kahana, ed. Buber, pp. 5b sq.
77 Aggadath Esther, ed. Buber, p. 29. Cf. Ginzberg, *Legends of the Jews*, iv, 40.
78 B. Ta'an. 23a, transl. Rabbinowitz, ed. Epstein, p. 115.
79 Tos. Suk. 3, 18, pp. 197 sq. Cf. Tos. Rosh Hash. 1, 12, p. 210 ; Y. Rosh Hash. 57b mid. ; B. Rosh Hash. 16a.
80 In the original Hebrew *S'ah*, that is, appr. 12 litres.
81 Arbel was a village in Lower Galilee, to the north-west of Tiberias.
82 Tanhuma Ex. ed. Buber, p. 102–3 ; Tanhuma T'tzaweh § 13 ; Yalqut Shime'oni ad Hab. § 565 ; cf. B. Keth. 111b–112a ; Y. Peah 20a bot. ; Y. Sota 17b mid. ; 24b bot.
83 M. Aboth 1, 2.
84 Deut. 11, 15.
85 Deut. 11, 16–17.
86 Haggai 1, 11.
87 Haggai 2, 16.
88 Haggai 1, 6.
89 Cf. Lev. 23, 10.
90 Haggai 1, 6, the continuation of the words quoted before. The passage is continued in the next two quotations.
91 Tanhuma Ex. ed. Buber, p. 103 ; Yalqut Shime'oni ad Proph. § 565.
92 Haggai 1, 6.
93 Neh. 10, 33. Cf. Ex. 30, 13.
94 Hab. 3, 17. The continuation of the verse is cited in the next two quotations.

95 Ex. 25, 6, etc.
96 Hab. 3, 17.
97 Ex. 29, 27.
98 Hab. 3, 17.
99 Ex. 29, 42.
100 Hab. 3, 17.
101 Ex. 24, 5; Lev. 3, 1, 6.
102 Aboth di Rabbi Nathan, version B, ed. Schechter, pp. 18 sq.
103 Haggai 1, 7–9.
104 M. Sotah 9, 12; cf. Tos. Sotah 15, 2, p. 321.
105 B. Sotah 49a; Tos. Sot. 15, 2, p. 321.
106 Deut. 11, 13–14.
107 Deut. 11, 16–17; Aboth di Rabbi Nathan, version A, ed. Schechter, pp. 19–20, version B, ch. 5, pp. 18–19.
108 B. Bab. Bath. 25b.
109 B. Bab. Bath. 25a–b.
110 B. Bab. Bath. 25b.
111 Cf. Deut. 28, 12.
112 Cf. above, p. 85.
113 Aboth di Rabbi Nathan, 35, 1.
114 Num. Rab. 12, 3; cf. Midrash Shoher Tobh, Ps. 91; Pesiqta Rabbati 80, 5.
115 2 Chron. 4, 6.
116 Deut. 11, 11.
117 2 Chron. 4, 8.
118 2 Chron. 4, 8.
119 Cf. Pirqe Rabbi Eliezer, ch. 3.
120 2 Chron. 4, 7.
121 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sqq.; cf. Yalqut Shime'oni ad 1 Kings, § 185.
122 2 Chron. 6, 32–33.
123 ib. verse 30.
124 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93 sq.; Num. Rab. 1, 3; in Lev. Rab. 1, 11 there is a similar legend concerning the Tabernacle.
125 A. V.: "breeches," Ex. 28, 42.
126 B. 'Arakhin 16a; B. Zebahim 88b. A somewhat

different interpretation is found in Y. Yoma 44b bot. Cf. also Lev. Rab. 10, 6; Cant. Rab. ad 4, 1; Yalqut Shime'oni i, § 513.

127 Tanhuma Lev. ed. Buber, p. 60; Tanhuma 'Ahare Moth 3; Lev. Rab. 20, 4; Pesiqta Rabbati 190b.

128 B. Yoma 21b.

129 B. Bab. Bath. 147a; B. Yoma 21b. Weather auguries by means of smoke are practised to the present day by some peoples, f.i. the Swedes; cf. Mannhardt, *Wald und Feldkulte*, i, 509.

130 Jeremias, *Babylonisches im Neuen Testament*, pp. 62 sq.

131 Charles, *Secrets of Enoch*, xix, 6; xxi, 1; Test. Levi iii, 5; and his commentary on Rev. iv, 6; Cook, *The Rel. of Anc. Pal. in the Light of Arch.*, p. 54.

132 Ex. Rab. 35, 6; cf. ib. 33, 4.

133 Midrash Shoher Tobh, Ps. 30; cf. Gen. Rab. 55, 7, p. 591; Jellinek, *Beth Hamidrash*, v, 63; Eisenstein, *Otzar Midrashim*, 70, etc. A similar idea exists in Moslem tradition concerning the Ka'aba in Mecca, cf. Zamahshari ad Sura 52, 4; Ibn el Atir I. 28; Lane, s.v. *cataq* and s.v. *camarq*; Grünbaum, *Neue Beiträge*, 36.

134 Cant. Rab. 3, 10; 4, 4.

135 Mekhilta Beshallah, ed. Horowitz-Rabin, pp. 149–50.

136 On the significance of the blue colour cf. Patai, *T'kheleth*, *in Ludwig Blau Memorial Volume*, Budapest, 1938, pp. 174 sqq.

137 Num. Rab. 4, 13.

138 See above, p. 110. This is what is meant by the expression "the thickness of the firmament."

139 Gen. Rab. 69, 7, p. 797; cf. Midrash Sekhel Tobh, p. 142.

140 Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70. Cf. Jellinek, *Beth Hamidrash*, v, 63. Allusions to this legend are found also in B. Hag. 12b; cf. Yalqut Shime'oni ad Wayishlah 33, § 132.

141 After a survey of the "cosmic significance of various parts of the construction and paraphernalia of the Temple

of Solomon " Albright remarks that this Temple " possessed a rich cosmic symbolism which was largely lost in later Israelite and Jewish tradition " (*Archaeology and the Religion of Israel*, Baltimore, 1942, p. 154). I think that in view of the material presented above, this sentence should now be modified.

Chapter Five

SINS AND CALAMITIES

I

We have seen in the previous chapters that in popular imagination the fall of rain was conceived of as a union between the male and the female elements in nature. We have also seen that the yearly fall of rain was assured by a great annual feast, the "Joy of the House of Water-Drawing." Among the ritual performances of this feast we believe that traces have been found of that ritual union between the human sexes which was supposed by a great number of peoples to be necessary for the inducement of a similar union between the elements. Many peoples who indulge in such a sexual liberty of ritual import, when celebrating the great marriage-festival of Heaven and Earth, obey during all the rest of the year the strictest rules in their sexual relationships. Just as on such ritual occasions it is prescribed to indulge in sexual liberty in order to promote the fertility of the fields, so on the remaining days any kind of illicit love is strictly forbidden, lest it damage the crops or cause other harmful reactions in nature. In many primitive cultures incest, adultery or fornication, which usually cover a much wider range of prohibitions than among civilized peoples, are regarded as the most serious crimes, and are believed to result in

plagues, floods, droughts, famines or other calamities. Underlying this is the same belief in sympathy between man and nature on which rest also the Sacred Marriage and the ritual orgies. This belief in the reaction of nature has two complementary sides. On the positive side is the idea that the union of the human sexes is necessary in order to bring about the union of the male and female elements of nature. On the negative side we find the idea that man must refrain from illicit connections lest they cause illicit connections between the elements. Such illicit acts on the part of the forces of nature form the great natural calamities.

The analogy between the "illicit love" in society and that in nature is clearest in cases where human fornication is believed to cause storms, torrential rains and flood, which are regarded as illicit, unruly and unrestrained love between the male elements—such as the sky, the wind, the rain—and the female earth. Among the Sea-Dyaks of Borneo, for instance, "immorality among the unmarried is supposed to bring a plague of rain upon the earth as a punishment inflicted by *Petara*," the supreme being.[1] The Galelareese of Halmahera, a large East Indian island, believe that when it rains in torrents somebody is guilty of incest.[2] The people of Mindanao, in the Philippines, believe that incestuous unions cause floods.[3] The Old Catholics among the South Slavs believe that a village in which the seducer is not compelled to marry his victim will be punished with hail and excessive rain.[4] In India, torrential rains

outside the rainy season are believed to indicate that too many marriages have taken place.[5] This last example, though it does not refer to fornication, yet expresses an idea belonging to the same trend of thought, namely, that excessive intercourse between the human sexes causes excessive intercourse between the elements.

These examples, drawn from all over the world, could be multiplied at will, but this would only be repetition. Let us instead turn to Jewish thought in which the analogy between fornication and the resulting calamity is expressed perhaps more clearly than anywhere else. We have heard already that in Apocryphal and rabbinic literature the great flood was regarded as the union between the upper male waters and the lower female waters.[6] This illicit and unnatural union between the two kinds of waters was brought about, according to the Midrash, by the illicit and unnatural sins such as paederasty and intercourse with animals, committed by the generation of the deluge :[7]

> The generation of the deluge was exterminated from the face of the earth through being immersed in fornication.[8]

Moreover, the sin and its consequent punishment had many sides in common: "Rabbi Yose ben Durmasqith said: They (the generation of the deluge) sinned with their eyes which are like unto water (by looking at strange women and inviting them to immorality), even so the Holy One blessed be He did not punish them but with water. Rabbi Levi said: They spoiled their seed (by having adulterous

and unnatural connections), even so the Holy One blessed be He upset unto them the order of the world."[9] Rabh Hisda said: "They sinned with a hot thing (namely, the heat of fornication), and with a hot thing were they punished,"[10] namely, as Rabbi Johanan put it, "every drop of water that the Holy One blessed be He let fall on them, He boiled in hell, then brought it up and let it fall upon them."[11] So it happened that the hot waters of the Deep "scalded their flesh and flayed them. . . ."[12] Moreover "the waters of deluge were thick like the male *semen*."[13] The duration of the rain that accompanied the deluge had also its analogy in the sin that caused it. They spoiled by illicit intercourse the form of the embryo which develops into an animated being forty days after conception,[14] by causing women to conceive bastards, therefore the rains of the deluge fell forty days and nights.[15] On the other hand, during all the time that Noah and his wife, as well as his sons and their wives, spent in the ark, they had to abstain from sexual intercourse,[16] an interdiction which can be well understood if one keep in mind the Indian belief quoted above, concerning the influence of numerous weddings on rain.

The rabbinic material on this point could be amplified, and other points added, as for instance the very interesting idea found both in rabbinic sources and among other peoples, that also fornications committed by animals among themselves cause storms and floods. There is, however, no need to elaborate this point further.

II

The next point to consider is a seemingly contrary belief, that the sin of fornication causes drought. In this cycle of ideas the sympathetic connection between man's actions and the reaction of nature is less easy to discern. None the less, the principle is the same: a disturbance in society causes a disturbance in nature.

We may forego here to demonstrate by examples the working of this notion among various peoples; the notion that fornication causes drought and other disturbances in nature being by now a commonplace in anthropological literature. Let us only mention that were one to follow the method of the classical evolutionist school, the data concerning this notion would readily lend themselves to a developmental alignment. The primitive stage would be that in which the sin itself brings about the disturbance. At a later stage it would be the earth that punishes the offender and his community by withholding the crops. At a still later stage the earth would assume the character of an earth-goddess or an earth-god; and ultimately the god would emancipate himself from his earthly attributes and grant reward and punishment in accordance with his moral code.

In this book it has been my aim to collect from biblical and talmudic literature statements and passages in which one can still discern the belief in the direct influence of man's behaviour on the physical world. Such cases, however, of the working of

sympathy between man and nature are relatively few, and to judge the character of biblical, midrashic and rabbinic literature according to them only, would be definitely erroneous. In order to avoid such a distorted impression, it is necessary to emphasize that the vast majority of the material preserved in biblical and rabbinic literature pertains to a stage in which man was believed to be able to influence nature only through the mediation of God to whom alone man is responsible and nature subject.

One of the few cases in the Bible in which direct influence over nature is attributed to man's doings is a passage in Job in which the suffering Job declares that he is innocent of adultery :

> If mine heart have been enticed by a woman, or if I have laid wait at my neighbour's door. Then let my wife grind unto another and let others bow down upon her. For this is an heineous crime . . . for it is a fire that consumeth to destruction and uproots all my crops.[17]

Here we have the familiar idea stated quite clearly: adultery uproots the crops, causes famine.

Less clear, but still worth mentioning in this connection, are the passages containing admonitions to the people of Israel not to commit incest, adultery, and other sexual transgressions, the consequence of which would be that " the land would vomit out her inhabitants."[18] The meaning of this phrase becomes clear when we compare it to other similar warnings, where the threatened punishment consists of the absence of rain and the famine following in its wake. It is in consequence of famine that

the people are forced to leave the land, that the land vomits them out,[19] as it happened with Abraham, Isaac, the sons of Jacob, and Elimelech the father-in-law of Ruth.[20]

Also post-biblical Jewish literature yields ample evidence to the effect that fornication was regarded as the arch-sin, the greatest and gravest of all crimes, most hateful to God. In the Book of Jubilees we read, "and there is no greater sin than the fornication which they commit on earth. . . ."[21] The opinion that God shows patience and forgiveness to all crimes with the sole exception of fornication, or that God hates fornication, was expressed by a great number of talmudic sages.[22] Fornication was regarded as the cause of the destruction of Sodom and Gomorra,[23] and, according to Rabbi Simlai, it inevitably brings in its train great calamities in which the good and the wicked perish alike.[24]

It is interesting to note how the atonement for the arch-sin of fornication was alluded to in the ritual of Water-libation. In an earlier chapter it was pointed out that the wicks of the lamps lighted at the beginning of the festival were made of worn-out drawers and girdles of the priests. In the Jerusalem Talmud, which deals with this part of the ritual more closely, only the drawers of the priests are mentioned.[25] It is, moreover, stated there that from the worn-out drawers of the High Priest were made the wicks for the inner lamps, while those of the outer lamps were prepared from the drawers of ordinary priests. It would seem strange that such a minor detail as the

stuff of which the wicks of the inner and outer lamps were made should receive so much attention. The answer is that these wicks too had their ritual significance. They were made of the drawers of the priest; and the drawers, we shall recall, were just that part of the priestly garments which was supposed to atone for fornication. Thus the use of the garments as wicks may have served to indicate that the arch-sin of fornication on account of which the rains might be withheld was duly atoned for, and its blighting power put to naught.

III

Although fornication was generally recognized as the arch-sin, disastrous effects on the order of nature were ascribed also to quite a number of other sins. The assumption that all kinds of grave sins lie at the root of any disturbance in the proper functioning of the natural forces, such as drought, famine, bad crops, pestilence, and so on is fundamental in the biblical doctrine of sin, though here too, as in the instance of fornication, cause and effect are mostly connected with each other only through the central link of the divine judgment. All the same it is still God who gives the rains and the crops, if the people deserve it. This is explicitly stated in a great many biblical passages,[26] and elsewhere the idea is implicit.[27] It is because drought and famine were regarded as the manifest proof of sins committed by the people that

Ezekiel speaks of the "disgrace of famine,"[28] and that the people, when perceiving that the cisterns were empty, were overpowered by a feeling not of despair, as we might expect, but of shame, so vividly pictured by Jeremiah.[29]

The same idea prevails in Apocryphal literature, from which let us quote only two passages, both from the Book of Enoch, to show the supposed disturbing effect of sins on nature:

And in the days of the sinners the years shall be shortened,
And their seed shall be tardy on their lands and fields,
And all things on the earth shall alter,
And shall not appear in their time:
And the rain shall be kept back
And the heaven shall withhold (it).
And in those times the fruits of the earth shall be backward,
And shall not grow in their time,
And the fruits of the trees shall be withheld in their time.
And the moon shall alter her order,
And not appear at her time. . . .
And many chiefs of the stars shall transgress the order (prescribed).
And these shall alter their orbits and tasks,
And not appear at the seasons prescribed for them. . . .
And evil shall be multiplied upon them.
And punishment shall come upon them,
So as to destroy all.[30]

Now for the second passage: "Now, know ye that from the angels He will inquire as to your deeds in heaven, from the sun and the moon and from the stars in reference to your sins because upon the earth ye execute judgment on the righteous. And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld

because of you from descending upon you, and they shall be mindful of your sins. And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend. When the hoar-frost and snow with their chilliness, and all the snowstorms with all their plagues fall upon you, in those days ye shall not be able to stand before them."[31]

Now as to rabbinic sources, here we find in addition to fornication quite a number of sins that are expressly stated by one or more of the sages to be the cause—or even the exclusive cause—of drought. Such sins are: idolatry, bloodshed, promises of charity which were not kept, the neglect of heave offerings and tithes, slander, insolence, the neglect of the Torah (the Law), and violent robbery.[32] We cannot here discuss each one of these sins and their harmful consequences in the working of nature. But there is a group of three sins, the harmful effects of which on the heavenly water-supply is emphasized in talmudic literature,[33] and which constitute the three cardinal sins. These deserve closer examination. The three cardinal sins are Idolatry, Fornication, and Bloodshed. These three cardinal sins constitute a special group within the religious precepts. "Rabbi Johanan said in the name of Rabbi Shimeon ben Jehozadaq: By a majority vote it was resolved in the upper chambers of the house of Nithza in Lydda that in every [other] law of the Torah if a man is commanded, 'Transgress and suffer not death!' he may

transgress and not suffer death, excepting idolatry, fornication, and bloodshed."[34] Idolatry, fornication and bloodshed defile the earth and cause the Shekhinah, the Presence of God, to withdraw.[35] These three sins caused the Temple to be destroyed.[36] They were conceived of as the three *tum'oth*, defilements, which had to be atoned for by the High Priest on the Day of Atonement.[37] The nature of the impurity attached to these sins and of their defiling effect was investigated by Buchler in his usual thorough and painstaking manner.[38] We need not therefore go into this matter all over again, but can instead directly tackle the question of how the ancient Jews conceived of the reaction of physical nature to these three cardinal sins.

IV

We have already spoken of the evil consequences of the second of these sins, fornication, and have adduced evidence to show that it was what could be termed the original sin. Idolatry, though it is persistently mentioned in the first place whenever the three cardinal sins are enumerated, is, when compared with fornication, secondary. The fact that in the Bible idolatry is constantly referred to, and pictured, as "whoredom,"[39] shows this clearly enough. As to the consequence of idolatry in the way of punishment effected through the forces of nature, it is expressly stated: "Take heed to yourselves that

your heart be not deceived and ye turn aside, and serve other gods, and worship them; for then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you."[40] It is more than probable that when talmudic sages, such as for instance Rabbi Yishmael, speak of idolatry as a sin that defiles the land,[41] they have this passage in mind, defiled land being a land that shows the signs of barrenness. In fact, when in the Jerusalem Talmud the sins that cause drought are enumerated, the sin of idolatry and its effect, drought, are included with reference to the above quoted passage. This conception of idolatry as a sin that causes drought found its ritual expression in the festivities of Water-libation, when the participants emphasized their innocence of precisely this sin, saying: "Our fathers who were on this place [stood with] their backs toward the Sanctuary and their faces toward the east, and they prostrated themselves eastward to the sun (that is, they practised idolatry); but as for us, our eyes are turned to the Lord (that is, we serve only God)."[42] When desiring to bring about a fall of rain, one would do well to declare one's innocence of one of the cardinal sins that cause drought.

The third cardinal sin, bloodshed, is well attested as a cause of other harmful reactions in the physical world besides the shutting up of the rains. The blighting effect of bloodshed on the fertility of the earth is reflected in the story of the first fratricide.

God said to Cain: "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. . . ."[43] Other biblical passages confirm that this is the result of polluting the earth by bloodshed.[44] This it is which has to be prevented by the performance of the rite of breaking a heifer's neck when the victim of an unknown murderer has been found.[45]

The belief in the blighting influence of bloodshed can easily be attested also from rabbinic literature. A legend has it that in the days of the creation all the trees had a wondrous fruit-bearing capacity. But when Cain murdered Abel, this fertility shrank and vanished.[46] According to another source, "When Cain killed his brother Abel all kinds of seeds and all kinds of trees which grew in the share of Abel the righteous, became blighted and sat in mourning and did not bring forth any fruit but fodder for the beasts . . . when Abel was killed the vine ceased to produce 926 kinds of fruit and nothing remained but one single kind. . . ."[47] Rabbi Jacob ben Nathanel tells in his *Book of Voyages* that in Caesarea there is the cave of the ten martyrs, the ten sages who were executed in connection with the revolt of Bar Kochba, and "no grass ever grows on the spot where these righteous men were killed."[48] The belief that grass will not grow on the spot where a man has been murdered is prevalent also among other peoples.[49]

V

Having now seen something of the sympathetic effect of the three cardinal sins, idolatry, fornication and bloodshed, on nature, let us go on to consider the expression of the supposed relationship between the sins of man and the reaction of nature. Of particular interest in this connection is the opinion of Rabbi Shimeon ben Yohai who supposed that there exists a definite correspondence between the behaviour of the people and the nature of the rain.

Rabbi Shimeon ben Yohai said : If Israel were good on New Year, and plenty of rain was allotted to them, and finally they sinned, it is impossible to diminish the rains once the decision has been passed. So what does the Holy One blessed be He do ? He disperses the rains over seas and deserts and rivers, that the earth may not enjoy them. . . . If Israel were not good on New Year and little rain was allotted, and finally they repented, to add to the rains is impossible once the decision has been passed. So what does the Holy One blessed be He do to them ? He causes the rains to descend directly to the earth and causes dews to come and winds to blow with them, that the earth may enjoy them. . . .[50]

Elsewhere it is repeatedly stated that though sins are punished with drought, repentance can alleviate the situation. This was in accordance with the ancient ritual practice performed in the Temple and elaborated in later times. The first ten days of the year, from New Year to the Day of Atonement (1–10 of Tishri), are the " ten days of repentance." On the Day of Atonement the forgiveness of God is

appealed to, and five days later the Feast of Tabernacles begins, which in its ancient ritual form was mainly devoted to the obtaining of the rains and the blessing of the fields.[51] What was thus performed in practice was succinctly expressed by the sages as a moral lesson in sayings such as, "The rains do not fall unless the sins of Israel have been forgiven,"[52] or, "When repentance ascends from the earth, immediately the rains fall,"[53] and the like.[54]

Just as fornication was not the only sin that affected nature, so drought was not the only ill consequence of man's wicked behaviour. In fact all the major misfortunes that befell Israel were attributed to their sins, to their transgression of God's commandments. In the following saying of Raphram bar Papa in the name of Rabh Hisda, the misfortune of insufficient rains appears as bound up with that greatest of all national catastrophes in the life of Israel, the loss of their native land: "While Israel fulfills the will of God, and Israel is on his own land, the rains come down from the good Storehouse (which is in heaven). But when Israel is not settled on his own land the rains do not come down from the good Storehouse."[55] Still other dread consequences are attributed to Israel's disobedience :

While Israel does the will of God and brings out his tithes as prescribed, "the eyes of the Lord thy God are always upon it (the land) from the beginning of the year even to the end of the year,"[56] and it (the land) does not suffer any harm. But when Israel does not do the will of God, and does not bring out his tithes as prescribed, "he looketh on the earth and it trembleth."[57]

But not only the blessings and punishment that come upon Israel are determined by the behaviour of the people; Israel is responsible for the very existence of the whole world. "Rabbi Hiyya bar Abba said in the name of Rabbi Johanan: . . . The earth said (in the hour when God gave the Torah to Israel), Say that Israel does not accept the Torah, and I shall return into my waters as I was. Thus also said Rabbi in the name of Rabbi Aha: . . . the world already was dissolving. Were it not that Israel stood before Mount Sinai (where the Torah was given) and said, 'All that the Lord hath said we will do and be obedient,'[58] the earth had returned to Tohu, to the void."[59] Of the numerous other sayings to the same effect let us mention the following:

"God said: Israel made peace between me and my world. Were it not for Israel, I would have destroyed my world." "When Israel accepted the commandment (which begins with the words) 'I am the Lord thy God'[60] the world became firmly founded." "All the benefits which come to the world come only for the merit of Israel. The rains do not fall but for his merit, the dews do not descend but for his merit."[61] "Were it not for Israel the rain would not fall unto the world, nor would the sun shine; only for the merit of Israel does the Holy One blessed be He give ease to the world."[62] ". . . even peace comes to the world only for your merit."[63] "The very families which live on the earth are blessed but for the sake of Israel . . . the very ships that sail from Gaul to Spain are blessed but for the sake of Israel."[64]

All the nations of the world are guarded by God for the sake of Israel.[65] The Sanhedrin, the Great Council, which holds its meetings in the very navel of the earth, protects the whole world.[66] And

oppressed and persecuted Israel pleads before the nations of the world :

"Were it not for Israel, there would be no blessings in the world . . . were it not for Israel, the heavenly lights would not shine . . . and the rains would not fall. . . . And Israel said to the nations of the world : All these the Holy One blessed be He gives unto you for our sake and still you hate us. . . . I sacrifice seventy bullocks on the feast for the seventy nations and I pray for them that the rains may fall, but, alas, 'In return for my love they hate me!'"[67]

VI

Nothwithstanding the great variety of sins resulting in natural calamities, the fact remains that fornication was looked upon as the arch-sin, the sin most hateful to God, the one sin that He can never forgive.[68] If we bear this in mind we shall most readily understand the important role that children played, and still play, in the rain-making ceremonies of so many peoples.[69] The travellers and writers who tell of the participation of children in these ceremonies often fail to mention why precisely children take part in them. But when they do tell us of the reason for the children's participation, this reason is invariably stated to be the innocence of the children. In Arab and Oriental Jewish communities the children are taught to sing during the ceremony verses in which they stress their innocence. Among the fellahin of Palestine rain-processions take place in the streets of the villages. In Northern Palestine, in *Tibnin* for instance, boys and girls walk about in the streets, each carrying

a stick to which is attached a rag which they dip into water. The adults sprinkle water on the children who sing:

Ya rabbina ya rabbina	O our Lord, O our Lord,
tib'a shite lizar'ina	give rain to our seed,
hinne kebār elaznabu	they are big who have sinned,
nehna zghār shū zambina	we are small, what are our sins ?

In *Kufr Abil* the children sing:

Ya rabbĕna ya rabbĕna	O our Lord, O our Lord,
ehna zghār esh zambĕna	we are small, what are our sins ?
talabna khubz min ummĕna	we asked bread from our mother,
darbatna 'ala thummena	she hit us on our mouth.

The first two lines of this doggerel verse are sung also in many other places in Palestine.[70] In still other places the innocence of the children is taken for granted and only the sins of the village elders are stressed. In *Beit Jala*, in southern Palestine, when there is a drought, all the children assemble with much noise, and run from one street to another, beating empty tins and singing:

Ya rabbina ma tuakhidna	O our Lord, do not punish us,
kullu min mashāyihna	everything [bad comes] from our elders,
mashāyihna halikbār	
ya rabbi tihriqhun finnār	our elders, the great ones, O my Lord, burn them in fire !

Since the inhabitants of *Beit Jala* are Christians, the children also appeal to St. Nicholas:

Mār Inqula jīna lēk	St. Nicholas, we have come to you,
shukhb elmatar dākhil lēk	
w'ihna 'lyōm 'abīdak	O stream of rain, I implore you,
muftāh assamā fīdak	we are to-day your servants,
haiy imbū, haiy imbū	the key of heaven is in your hand, bring water, bring water !

Dr. Canaan who published these songs remarks that the word *imbū* is baby talk all over Palestine for "water." Let us also remark that some of the rain-processions are composed exclusively of children.[71]

Among the Arabs of Kerak in Transjordan almost exactly the same words are addressed to a saint of whom the Bible tells that he brought rain, namely Elijah.[72]

Among the semi-Bedouin of *Sawakhereh al-Wad* the oldest woman of the village is placed on the back of a donkey, in front of her a hand-mill which she keeps turning. She is led thus through the fields accompanied by a troop of village children carrying a cock which they torment in order to make it cry aloud. The old woman sings the rain-song, and the children shout the response which consists of almost the same words as those sung by the children of *Kufr Abil*, in which they stress their innocence.[73]

Such a procession with an old woman on donkey-back is arranged in many other places in Palestine as a rain-charm. The presence of the old woman in the rain-making ceremony gives a valuable clue to the nature of the sins the absence of which qualifies the children as rain-makers. The old woman, as Canaan observes, participates in the procession because she is *qat'a*, that is, free from menstruation, and therefore *tahrā*, pure.[74] A similar kind of purity, namely purity from sexual sins, is that which distinguishes here the children from the adults. To use Dalman's words, "the sinlessness of the old woman who can no longer sin and of the children

who cannot yet sin" renders the request for rain more efficacious.[75] Thus we come once more to the same idea of fornication as the arch-sin that causes drought, and the absence of fornication as an absolute condition of the proper functioning of nature.

One might think that in respect of children it is their innocence in the broader sense of the word that is meant, and not necessarily innocence of sexual connections. But on examining the matter more closely, we soon realize that this impression is false. By "children" is generally understood boys and girls who have not yet reached puberty. Such children, and particularly the older among them, can and do commit all kinds of sins, such as lying, theft, robbery, and even bloodshed. The one sin that they are quite certainly incapable of committing is fornication. That this is the sin the absence of which makes children so efficacious in rain-processions, becomes even more clear when we find that old women whose sexual life is over are also held to have the same efficacy. For there is no doubt that as regards all other sins, such women are in no way different from other adults.

Let us now turn to the role of children in the rain-ceremonies of Oriental Jewish communities. In oriental countries in general the Jews have acquired, for one reason or another, a special reputation as rain-makers. Their rain-ceremonies are, in fact, often more elaborate than those of the surrounding Moslems. In Jewish rain-prayers the participation of children is a *conditio sine qua non*.

In Morocco the Jews send four children to the streets to march about holding the four edges of a white linen sheet. The children sing:

sabūla 'atshāna	the sheaf is thirsty
ghithha yā mulāna	water it, O our Lord!

and the people whom they pass pour water on the sheet.[76] In times of drought the children also sing:

O rain! fall! fall!
Richess is given by God.
His children are in the forest,
They call: "O father!
Buy me a shirt,
A shirt of carrots."
We have nothing to bite,
Nibble! nibble! Whatever can be nibbled.[77]

Among the Jews of Kurdistan, in Sineh, the skull of an ass is taken to the roof of a house and water is poured through it on to the ground. At the same time children collect pieces of wood, light them on the roof as a bonfire and throw the skull into it.[78] In Meshhed, in Persia, the prayers for rain are connected if possible with a circumcision ceremony. If in times of drought there chances to be a circumcision, the rain-prayers are said in the synagogue after the circumcision, while one of the supplicants holds the crying infant in his arms.[79] In the Caucasus, among the mountain-Jews, in times of drought, as Hahn reports, "children march round the churchyard several times and call upon Semirei, the god of rain."[80] Among the Yemenite Jews little schoolchildren are called upon to pray to God for rain.

They are bid to sit on the floor in the middle of the synagogue, and the head of the synagogue addresses them as follows: "Holy seed (that is, children, the seed of Abraham), why are you silent, call strongly to our merciful Father, perchance He will listen to your voices and hearken to the breath of your mouths; the voice of the herd that has not sinned will reach the ears of our merciful Father." Yemenite Jewish children also used to have songs that contain requests for rain, and these were sung to their everyday games.[81]

A very similar role was already allotted to children in talmudic times in rain-requests. In the Babylonian Talmud it is related that "when the world was in need of rain the rabbis would send school-children to Hanan-who-hid-himself, and they would take hold of the hem of his garment and say to him, Father, father, give us rain! Thereupon he would plead with the Holy One blessed be He: Master of the universe, do it for the sake of these who cannot distinguish between the Father who gives rain and the father who does not give rain."[82]

VII

After this digression on folk-custom we can now view with more understanding the role that children played in the Feast of Tabernacles in Second Temple days. It was their purity that qualified them to perform the various functions, which negligible as

they may seem at first glance had no doubt their ritual significance.

The first of these was the lighting of the candlesticks, which was performed by four "children of the flowers of priesthood," that is, priestly children. The meaning of the term "*pirhē k'hunah*," flowers of priesthood, is young priests,[83] but the Mishnah[84] in which the lighting of the candlesticks is described expressly states that it was done by "four *children* (*y'ladim*) of the flowers of priesthood." It is the children precisely, of whose ritual purity there can be no doubt, who have to perform the highly significant act of the lighting of the lamps, which was the beginning of all the festivities, just as the words "let there be light" were the beginning of the whole creation of the world.[85]

The second scene in which children are mentioned took place on the seventh day of the Feast of Tabernacles, after the altar had been beaten with the willow or palm-branches.[86] As soon as this was over, "the children quickly threw away their lulabs and ate their ethrogs."[87] Already the sages of the Talmud who lived but a few generations after the codification of the Mishnah,[88] no longer knew what exactly the children did on this occasion, as can be seen from the discussion on the subject. Later commentators, like Rashi and Obadia di Bertinoro, even held, in contradiction to the simple meaning of the text, that it was the adults who snatched away the lulabs of the children and ate the ethrogs of the children. What really happened becomes clear from a rabbinic legend

telling of a pious man who gave his last pieces of money to charity and thus could not buy food for the last day of the feast :

He was ashamed to go home, so he went to the synagogue and saw there (lying about) some of those ethrogs which the children threw on the day of Hoshana (that is the seventh day of the feast). . . . He took from them and filled his sack with them and went and sailed on the great sea (that is the Mediterranean) until he came to the city of the king. When he arrived there, it so happened that the king felt a pain in his intestines and they told him in a dream : Your remedy is to eat from those ethrogs which the Jews pray with on the day of Hoshana. At that hour they searched all the ships and all the towns and did not find. They went and found that man sitting on a sack. They said to him, Have you something (to sell) ? He said to them, I am a poor man, and I have nothing to sell. They searched his sack and found some of these ethrogs. They said to him : From where are these ? He said to them, From those with which the Jews pray on the day of Hoshana. They took the sack and brought it before the king. The king ate these ethrogs and recovered. They emptied the sack and filled it with golden denars.[89]

Let us combine the information contained in the Mishnah with that given by this story concerning the children and the ethrogs. The Mishnah reported that the children threw away their lulabs and ate their ethrogs. In this story we find that they threw at each other their ethrogs, which then remained scattered on the floors. The eating of the ethrogs thus seems to be reduced to a simple taking a bite into the fruit, which, as a matter of fact, is much too bitter in its unripe state in September-October to be really eatable. The picture that thus emerges from the only too meagre data is a joyful play of children

throwing at each other their lulabs and ethrogs.[90] As to the ritual significance of this children's game we have to rely entirely upon analogous practices of other peoples, of which let us quote one prevalent in Morocco. At Aglu the food received by the participants in the rain-processions is finally handed over to a woman who has five or six children alive (that is, a woman who is particularly blessed), and she prepares it. The food is then eaten by the children of the village who have assembled in her house, nobody else partaking of the meal. It is believed that if the children play with the food, throwing it at one another, the year will be plentiful, whereas if they behave sedately at the meal the year will be bad.[91]

In talmudic times the children were regarded as one of the pillars upon which rest the existence and the welfare of Israel and the nations :

> Rabbi Abba bar Kahana said : There were in the world no philosophers (here meaning clever and cunning men) like unto Balaam the son of Beor and Oenomaus of Gadara.[92] All the nations of the world came unto Oenomaus of Gadara and said to him : Tell us, shall we be able to destroy this nation (Israel) ? He said : Go and make the rounds of their synagogues and schools, if you find there infants twittering with their voices you will not be able to harm them ; but if not, you will be able to harm them. For so has their Father promised them, " The voice is Jacob's voice but the hands are the hands of Esau "[93]—when Jacob is twittering in the synagogues, Esau (that is, the gentiles) has no hands (no power over them).[94]

What applies to the whole nation holds good also for each of its cities :

Resh Laqish said to Rabbi Jehuda the Prince : I have this tradition from my fathers . . . every town in which there are no school children shall be destroyed.

So, in fact, it happened with Jerusalem:

Rabh Hamnuna said : Jerusalem was destroyed only because school children ceased (from study).

According to another sage, Rabha, Jerusalem was destroyed only because "men of faith" ceased in it.[95] But as the children do not know sin, their merit is even greater than that of the "men of faith" or of sages who devoted their entire life to the study of the Torah :

Rabbi Shimeon ben Laqish said in the name of Rabbi Jehuda the Prince : The world exists only for the sake of the breath of school children. Rabh Papa said to Abbaye : And what of yours and mine ? He answered him : A breath in which there is sin is not like unto a breath in which there is no sin.[96]

There remains now for us to speak of the men of faith, the Pious and the Righteous, and of their place and role in connection with the order of the world. Of this we shall hear in the last chapter.

1 Westermarck, *The Origin and Development of the Moral Ideas*, ii, 675 ; Frazer, *The Golden Bough*, ii, 108 ; id., *The Devil's Advocate*, 47.
2 Frazer, *The Golden Bough*, ii, 111 ; id., *The Devil's Advocate*, 54.
3 Lord Raglan, *Jocasta's Crime* (Thinker's Library, No. 80), London, 1940, p. 10.
4 F. S. Krauss, *Sitte und Brauch der Südslaven*, Wien, 1885, p. 204, as quoted by Frazer, *The Devil's Advocate*, p. 98.
5 R. Briffault, *The Mothers*, London, 1927, iii, 199.

6 Pirqe Rabbi Eliezer, 23 ; Henoch 54, 7–10. Cf. above, chapter iii, p. 62. In biblical thought torrential rains and the flood itself are regarded as the expression of God's wrath, cf. Gen. 6, 6–7 ; Ez. 13, 11, 13 ; 38, 22.

7 Gen. Rab. 26, 5, p. 248 ; cf. Lev. Rab. 23, 9 ; Tanhuma Gen. ed. Buber, pp. 16, 24; Tanhuma Bereshith 12; also other sexual transgressions, cf. Gen. Rab. 31, 1–2, p. 270 sq.

8 Lev. Rab. 23, 9.

9 Gen. Rab. 32, 7, p. 294 ; cf. B. Sanh. 108a.

10 B. Sanh. 108b ; cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

11 Gen. Rab. 28, 9, p. 267 ; cf. Y. Sanh. 29b bot. ; Lev. Rab. 7, 6; Eccl. Rab. ad 9, 4.

12 Pirqe Rabbi Eliezer, ch. 22 end ; cf. also Yalqut Shime'oni ad Is. 64, 1, § 508. Cf. also Ginzberg, *The Legends of the Jews*, v, 178, note 26 and the sources referred to there. As to the idea of "measure for measure" in connection with the sins of the generation of the deluge and their punishment, cf. ib. p. 183, note 42. The idea is expanded in the Zohar, Gen. 62a, 66a.

13 B. Sanh. 108b. Cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

14 The belief that the embryo becomes a living being, "animatus," forty days after the conception, is an ancient Greek idea which penetrated into Christianity and Judaism. Cf. Aristotle, *De animalibus historiae*, vii, 3; Plinius, *Historia Naturalis*, vii, 6 ; Philo, *Questiones in Gen.* i, 25 ; ii, 14 ; St. Augustine, *Quest. in Exodum*, 80; *Quest. Veteris et Novi Test.* 23, Migne xxxiv–xxxv, 626, 2229 ; Gratian, *Decretum*, ii, 32, 2, 8 sq. ; Ephraim i, 149E, Ephr. Syri *Op. Omn.* ed. P. Benedictus and Assemanus, Roma, 1737–43 ; M. Niddah 3, 7 ; Tos. Niddah 4, 17, p. 645; B. Niddah 30b ; Tanhuma Num. ed. Buber, p. 29 ; B. Ber. 60a ; Num. Rab. 9, 1 ; Lev. Rab. 23, 12 ; cf. Ginzberg, *op. cit.* v, 106 sq.; Meir Aldabi (14th century), *Shebhile emunah*, iv; Preuss,

Bibl. Talm. Medizin, 451 sq.; Ploss-Bartels-Reitzenstein, *Das Weib*, i, 537 sqq.; Westermarck, *Moral Ideas*, i, 416.

15 Gen. Rab. 32, 5, p. 292.

16 B. Sanh. 108b ; Gen. Rab. 31, 12, p. 286 ; ib. 34, 7, p. 316 ; 36, 7, p. 341 ; Y. Ta'an. 64d bot. ; Pirqe Rabbi Eliezer, ch. 23; Tanhuma Gen. ed. Buber, pp. 42 sq.; Tanhuma Noah, 11–12.

17 Job 31, 9–12.

18 Lev. 18, 24–25, 27–28.

19 Deut. 11, 17; cf. Rashi ad loc., Targ. Onk. ad Lev. 18, 25; B. Sab. 33a.

20 Gen. 12, 10 sqq.; 26, 1 sqq.; 42, 1 sqq.; 43, 1 sq.; Ruth 1, 1.

21 Jub. 33, 20.

22 Gen. Rab. 26, 5, p. 249 ; Lev. Rab. 23, 9 ; B. Sanh. 93a, 106a ; Lam. Rab. 5, 11. Cf. Ginzberg, *op. cit.* iv, 369 sq., vi, 404, n. 5. Cf. also Y. Ber. 13c mid., where an emphasis is laid upon the analogy between the sin of paederasty and its punishment.

23 Lev. Rab. 23, 9 ; Num. Rab. 9, 33 ; Y. Sota 17a.

24 Gen. Rab. 26, 5, p. 249.

25 Y. Suk. 55b mid.

26 Lev. 26, 3–5, 19–20, 34–36 ; Deut. 11, 13–17 ; 26, 15 ; 28, 4–5, 8, 11–12, 22–24, 38–40, 42 ; Is. 30, 23 ; Jer. 5, 23–25 ; 10, 13 ; 14, 22 ; 51, 16 ; Eze. 36, 29 ; Hos. 2, 23 ; Ps. 65, 10 sq. ; 66, 9–10 ; 135, 6–7 ; 147, 8 ; Prov. 3, 20–21 ; Job 26, 8–9 ; 36, 27–28 ; 37, 6 ; 38, 25–28 ; 2 Chron. 7, 12–14 ; Sir. 43, 20 sq.; etc.

27 Jer. 3, 2–3 ; 12, 4 ; Is. 5, 10 ; 1 Kings 8, 35–36 ; 2 Chron. 6, 26–27.

28 Eze. 36, 30.

29 Jer. 14, 1–4.

30 Book of Enoch 80, 2–8, ed. Charles, *Apocr. and Pseud.* ii, 245.

31 Ib. 100, 10–13, ed. Charles, *op. cit.* ii, 272. Similar ideas are expressed also in 98, 6–8. Cf. also Hab. 2, 11.

32 Y. Ta'an. 66c mid. ; B. Ta'an. 7b, 8b ; B. Sabb. 32b ;

Aboth di Rabbi Nathan. version B, ed. Schechter, p. 58a ; Mishle Rabtha 25. Such beliefs also exist among the fellahin of Palestine, cf. Kahle, *Palästina-Jahrbuch*, 1912, p. 163 ; Canaan, *Zeitschrift des deutschen Palästina-Vereins*, 1913, pp. 289 sqq.; Dalman, *Arbeit und Sitte in Palästina*, Gütersloh, 1928–35, i, 133 sqq.

33 Cf. Y. Ta'an. 66c mid.

34 B. Sanh. 74a. Cf. Y. Sanh. 21b top.

35 Midrash Tannaim, Deut. 21, 23, p. 132.

36 B. Yoma 9b.

37 B. Shebu'oth 7b; Sifra ad Lev. 16, 16, p. 81c.

38 Cf. A. Büchler, *Studies in Sin and Atonement in the Rabbinic Literature of the First Century*, London, 1928.

39 For instance, Num. 15, 39; Hos. 1, 2, 7; Jer. 2, 20, 25; 3, 1 sqq.; Eze. 16, 15 sqq., etc.

40 Deut. 11, 16–17.

41 Y. Sanh. 26c mid.

42 Cf. p. 30.

43 Gen. 4, 10–12.

44 Cf. Num. 35, 33–34 ; Is. 26, 21 ; Eze. 24, 7 ; Job 16, 18.

45 Deut. 21, 1–9 ; cf. Patai, "The 'Egla 'Arufa or the Expiation of the Polluted Land," *Jewish Quarterly Review*, xxx (1939), pp. 59 sqq.

46 Tanhuma, ed. Buber, Introduction, p. 158.

47 Geniza-fragment in the Tylor-Schechter collection of the Cambridge University Library, published by L. Ginzberg in *Haggoren*, ix, Berlin, 1923, p. 66.

48 Cf. A. Ben-Yisrael, *Aggadoth Haaretz*, vol. ii, p. 193.

49 Cf. for instance, F. Legey, *The Folklore of Morocco*, London, 1935, p. 30 ; Patai, *Man and Earth*, i, 249.

50 Y. Rosh Hash. 57b ; cf. Siphre Deut. 40 ; B. Ta'an. 8b. Just the opposite concept is found in Matthew 5, 45.

51 Feasts of atonement before the beginning of the rains were celebrated also among other peoples, for instance the ancient Greeks, Gruppe, *Griech. Myth.* 162, and the Vedic Indians, Oldenberg, *Rel. d. Veda*, 319. Cf. also Volz, *Neujahrsfest*, 25.

52 B. Ta'an. 7b.
53 Y. Ta'an. 65b top.
54 Y. Ber. 9b top; Y. Ta'an. 63d top; B. Ta'an. 7b; Gen. Rab. 13, 14, p. 123.
55 B. Bab. Bath. 25b.
56 Deut. 11, 12.
57 Ps. 104, 32; Y. Ber. 13c mid.
58 Ex. 24, 7.
59 Pesiqta Rabbati 99b sq.
60 Ex. 20, 2.
61 Gen. Rab. 66, 2, p. 745.
62 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93; Num. Rab. 1, 3; Deut. Rab. 7, 7.
63 Deut. Rab. 7, 7.
64 B. Yeb. 63a.
65 Siphre Deut. 40.
66 B. Sanh. 37a.
67 Ps. 109, 4; Midrash Shoher Tobh Ps. 109; cf. Pesiqta di Rabh Kahana ed. Buber, p. 193b sq.; Rab. 21 Num.; Tanhuma Pinhas; B. Suk. 55b; etc.
68 Cf. p. 146
69 Cf. Frazer, *The Golden Bough*, i, 250, 272 sq., 274 sq., 276, 278, 289; id., *The Worship of Nature*, i, 268, 274 sq.; I. Schapera, *Western Civilisation and the Natives of South Africa*, London, 1934, p. 28; Westermarck, *Ritual and Belief in Morocco*, London, 1926, ii, 256, 257, 259, 260, 264, 265, 267; Romanelli, *Massa' B 'arabh*, Warsaw, ed. Traklin, p. 68; Abela, *Zeitschr. d. deutsch. Pal.-Ver.* vii, 1884, p. 94. A. Musil, *The Manners and Customs of the Rwala Bedouins*, New York, 1928, p. 10: when no rain comes "the girls and wives of the Bedouins form a procession with the *umm al-ghejth*, mother of rain (Fig. 1, p. 13). A woman's gown is stretched over two sticks forming a cross and is carried by a girl (virgin) at the head of the procession which wanders from tent to tent, singing" (verses follow; no reference to children or to sins).
70 Kahle, *Palästina-Jahrbuch*, viii (1912), p. 163.

71 Canaan, *Zeitsch. d. d. Pal.-Ver.* xxxvi (1913), 290, 291; id. *Journal of Pal. Or. Soc.* xiv (1934), 67, 79.

72 Musil, *Arabia Petrea*, iii, 8. As to the rain-making of Elijah cf. above, chapter I, p. 43, and Patai, *Man and Earth*, ii, 145 sqq.

73 Hanauer, *Palestine Explor. Fund Quarterly Statement*, 1925, p. 35.

74 Canaan, *Zeitschr. d. d. Pal.-Ver.*, 1913, p. 292.

75 Dalman, *Arbeit und Sitte in Pal.*, i, 135 ; cf. ib. 136 sq. children's rain songs.

76 Oral communication of a Moroccan Jew in Jerusalem. Cf. similar cries among the Moroccan Moslems, Westermarck, *Ritual and Belief in Morocco*, ii, 265.

77 Brunot-Malka, *Textes Judéo-arabes*, Rabat (Maroc), 1939, pp. 98–99, 305, where there are given further children's songs sung at the times both of drought and of torrential rains.

78 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 60.

79 Oral communication of a Meshhed Jew in Jerusalem.

80 C. Hahn, *Aus dem Kaukasus*, Leipzig, 1892, pp. 194 sq., as quoted by Frazer, *Aftermath*, London, 1936, pp. 91 sq. Dr. J. J. Rivlin suggested to me that Semirei may be a corrupt form of *Shabriri*, a demon connected with water, cf. B. 'Ab. Zar. 12b ; B. Pes. 112a ; Mekhilta Jithro 6.

81 Jacob Saphir Halevi, *Ebhen Saphir*, vol. i, Lyck, 1866, p. 107a ; Brauer, *Ethnologie der jemenitischen Juden*, Heidelberg, 1934, p. 220 ; cf. Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165.

82 B. Ta'an. 23b.

83 M. Middoth 1, 8; Y. Sota 17a top.

84 M. Suk. 5, 2.

85 The lighting of bonfires by children in the rain-charm of the Jews of Kurdistan is, by the way, not the only instance of the lighting of fire by children for ritual purposes. In a fertility rite in Lechrain, a high tree was set up which was lighted by children, cf. Mannhardt, *Wald- und Feldkulte*, i, 510. "Among the Ba-Ronga of

South Africa pottery is made by women only, and they prefer to employ a child under puberty to light the fire in which the pots are to be baked, because the child has pure hands and the pots are therefore less likely to crack in the furnace than if the woman lit the fire herself:" Frazer, *The Golden Bough*, ii, 204 sq., quoting H. A. Junod, "Les Conceptions physiologiques des Bantou Sud-Africains et leurs tabous," *Revue d'Ethnographie et de Sociologie*, i (1910), p. 147. Among various peoples of Negro Africa a sacred fire is tended mainly by small girls, less often by small boys. Cf. Tor Irstam, *The King of Ganda, Studies in the Institutions of Sacral Kingship in Africa*, Stockholm, 1944, pp. 33, 137, 139, 140.

86 M. Suk. 4, 6.

87 M. Suk. 4, 7.

88 The codification of the Mishnah took place about the end of the second century C.E. Cf. B. Suk. 46b.

89 Lev. Rab. 37, 2.

90 As to the duty of small children to use the lulab, it is expressly stated in Y. Suk. 54a mid., "as soon as a child is able to shake a lulab he is obliged (to perform the rite of the lulab)."

91 Westermarck, *Ritual and Belief in Morocco*, ii, 259.

92 Cf. Grätz, *Geschichte der Juden*, iv, 4th ed., p. 175, 434; Bacher, *Ag. Tan.* ii, 31 sq.; Blau, *Jewish Encyclopedia*, ix, 386, s.v. Oenomaus; Schürer, *Geschichte des jüd. Volkes*, 4th ed., vol. ii (1907), p. 55.

93 Gen. 27, 22.

94 Gen. Rab. 65, 20, p. 734 and parallel sources ib. Cf. the saying concerning the lamps of the Temple which while burning kept down the nations, p. 127.

95 B. Sab. 119b. About these "men of faith" we shall hear more in the next chapter.

96 B. Sab. 119b.

Chapter Six

FROM KING TO MESSIAH

I

In a previous chapter an account was given of the significance and function of the Jerusalem Temple according to popular imagination. When the Temple was destroyed, the natural order of things, which was in its entirety dependent on it, suffered a catastrophic disturbance. That this did not result in the extermination of Israel, nay, of all mankind, was due to the fact that besides the Temple Israel possessed another asset that made for the maintenance of the cosmic order, and this continued to function after the destruction of the Temple, perhaps even in an increased measure. This other beneficent influence emanated, according to popular belief, from the persons of the so-called "whisperers," "pious men," and " men of faith."

The belief that the welfare of the people depends on the behaviour and the qualities of a person who unites in himself both spiritual and political leadership is a very ancient one which is well attested among a great number of peoples. We now know for certain that in many instances the kingly office developed out of the profession of the tribal or village magician. The main original task of the priestly kings was the same as that which the magicians and

medicine-men of primitive tribes are expected to perform to this very day, namely, to ensure the welfare of the people by making the rain fall, the sun shine, the fields yield their crops, man and beast be healthy and fruitful, and so on. If something went wrong, this was invariably ascribed to the misbehaviour or disability of the king. This is a great theme of which much has been written and of which still much could be said. Here can only be shown the working of this principle among relatively advanced communities, by means of three examples which, as far as I am aware, have not yet been utilized in this connection.

Philostratus tells in his *Life of Apollonius of Tyana* that in a conversation that took place between Apollonius and Domitianus, the sage offered to the emperor to enumerate the causes of pestilences. "But," continues Philostratus, "the emperor, fearful, I imagine, lest Apollonius should reckon among the causes of such epidemics his own wrongdoing, and his incestuous marriage, and his other misdemeanours, replied, 'Oh, I do not want any such answer as that.'"[1]

The second example is found in a sermon of Savonarola from the year 1491: "I must tell you, then," said this preacher of puritan piety, "that all the evil and all the good of the city depend from its head, and therefore great is his responsibility even for small sins, since if he followed the right path the whole city would be sanctified."[2]

The third example takes us to the Far East, to China. From the times of the third traditional

dynasty there was preserved a collection called the *Great Law*, being a chapter of the famous Chinese Annals, and edited, according to Père Wieger, in the year 1050 B.C. This collection, which contains the traditional wisdom of many generations, is regarded as a sacred book. In this it is written:

> It is the duty of the government all the time to watch carefully the phenomena of nature, which are the echo in the world of nature of the order or disorder in the world of government. The government is bound to watch the phenomena of nature in order to be able immediately to amend what is in need of amendment. When the course of nature goes its proper way, it is a sign that the government is good, but when there is some disturbance in nature, it is a sign that there is some sin in the government. With the help of fixed tables it is possible to learn from the disturbance in nature what is the sin that caused it. Any disturbance in the sun accuses the emperor. A disturbance around the sun—the court, the ministers ; a disturbance in the moon—the queen, the harem. Good weather that lasts too long shows that the emperor is too inactive. Days which continue to be cloudy show that the emperor lacks understanding. Too much rainfall shows that he is unjust. Lack of rain shows that he is careless. Too great a cold shows that he is inconsiderate of others. Stormy wind—that he is lazy. Good harvest proves that everything is all right ; bad harvest—that the government is guilty. When the pear-tree blossomed in the autumn, the court had to be warned that there was some hidden disorder there. . . .[3]

Père Wieger, from whose book on Chinese religious beliefs and philosophical opinions we take this quotation, remarks in conclusion that the belief expressed in this passage left its traces in Chinese history from the third dynasty and down to the twentieth century.

Before turning to the ancient Hebrews, it should be observed that the notion of the kings as responsible for the material welfare of their peoples was prevalent in the ancient Near East in general. In an enthronement hymn from the time of Merneptah we read:

Rejoice, thou entire land : the goodly time has come. . . .
The water standeth and faileth not, the Nile is running high.
The days are long, the nights have hours, the months come aright.[4]

Pharaoh was hailed as "lord of flood, plentiful in grain, in whose footsteps is the harvest goddess," etc.[5]

It was a familiar feature of the Assyro-Babylonian religion that the king was held responsible, to the extent of being sometimes severely punished, for any calamity that descended upon his people.[6] The good king's rulership, on the other hand, means good crops.[7] In a blessing of Esarhaddon we find:

The kingship as the plant of life may be good for the welfare of the people.[8]

The gods granted to Esarhaddon

"abundant rains, copious inundations, acceptable prices ; old men dance, young men sing; matrons, maidens are gay with laughter; men take wives, they bring about the births; they bring sons and daughters to birth, reproduction is prosperous; . . . those who have been sick many days regain life; the hungry are satisfied, the lean grow fat, the destitute are supplied with clothing."[9]

In a hymn to Shulgi the king is addressed as "he that overfloweth the face of the country with the water flood."[10] Another king is allotted the task

by Anu "to subjugate the enemy's country, make firm the fundament of the land; years of abundance, a reign of remote days [he has been granted]."[11] Nebuchadrezzar says of himself:

> A reign of abundance, years of exuberance in my country I cause to be.[12]

With Assurbanipal's ascension to the throne

> Adad let loose his showers, Ea opened his fountains, the corn grew five ells high in its ear (straw ?), the spike became five-sixths of an ell, the harvest was good, (there was) fulness of Nisaba, the giparu-tree was ever-bearing, the fruit-trees brought the fruit to luxuriant issue ; the cattle were prosperous in parturition ; in my reign exuberance superabounds, in my years superfluity is heaped up.[13]

As remarked already by Père Dhorme, this passage has a distinct messianic flavour[14]; and, as we shall see towards the end of this chapter, the same sort of messianism, projected, it is true, to the future, occurs also in rabbinic literature.

Other texts depict the social benefits enjoyed by the people under Assurbanipal: no force, no injury, security on the roads, no bloodshed, no outrage, general peace.[15]

In a Hittite text we read that Murshilish says about his father: ". . . under him the whole land of Khatti prospered, and in his time people, cattle, sheep multiplied."[16]

Also in the West-Semitic world the king is assigned a similar role. According to a Tell el-Amarna letter "the earth sprouts forth" at the king's word.[17] The king gives richess, sheep, flock, cattle, silver,

gold and byssos to his subjects, and there is no maltreatment under his rule.[18] As to the Ras Shamra texts, Virolleaud had stated that Dan'el is a divine king, with power over the crops.[19]

II

To turn now to the Jews, the belief that the orderly functioning of nature and the welfare of the people depend on a central personality is discernible in biblical as well as in talmudic times. In biblical literature this central personality was the king, while in stories dealing with the times before kings ruled over Israel, this belief is attached to the persons of kings of other nations. In Genesis we read of Abimelech, king of Gerar, that he took unto himself Sarah, not knowing that she was Abraham's wife. After God had revealed to Abimelech in a dream by night the real state of things, Abimelech said to Abraham:

> What hast thou done unto us ? And what have I offended thee that thou hast brought on me and on my kingdom a great sin ?[20]

After what has been said above we shall understand why Abimelech thought his whole kingdom liable to punishment for a sin that he alone had almost committed. A sin committed by the king is visited on his whole kingdom.

The story of Moses who held up his hands to assure the victory of Israel over Amalek[21] was many times

expounded both by Jewish and by Christian theology in a lofty spiritual sense. But the text in itself will leave us little if any doubt as to the original meaning of the story:

> And it came to pass, when Moses held up his hand that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands the one on the one side and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.[22]

What we have here is a clear instance of the direct sympathy between the leader and his people. When the leader holds up his hands, his people gain the upper hand in the struggle; when his hands tire and sink down, his people too tire and are beaten—hence the very physical help Aaron and Hur had to extend to Moses in holding up his hands.[23]

If this last example was a very exceptional instance of direct sympathetic connection between the leader and his people, the next two examples will again show how the actions of the king involved the welfare of his whole people through the medium of natural forces. The Gibeonites had had a "safe conduct" sworn to them by the Children of Israel, but King Saul, giving no heed to this ancient oath, slew a great number of Gibeonites. This perjury caused a famine lasting three years, until seven of the surviving sons of Saul were handed over by David to the Gibeonites that they might avenge their kinsmen's death.[24] On the other hand, when David numbered Israel and

Judah, this sin on the part of the king cost seventy thousand of his people their lives; this was the number of the victims of the pestilence that broke out as a consequence of David's sin.[25]

Before the rabbinic material is considered, brief evidence must be given that the belief in the king's influence on nature takes an important place also in the writings of the prophets and in the Psalms. The righteous rule of the "rod that shall come forth out of the stem of Jesse" will, according to Isaiah, have a wondrous effect also on the animal kingdom:

> The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and fatling together; and a little child shall lead them.[26]

Similarly Joel:

> And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.[27]

Again in Psalm 72 we have a more detailed description of the beneficial effects of the rule of the righteous king: It will be like rain that comes down upon the mown grass, and as showers that water the earth, and the good people flourish under him. His dominion shall expand. He will conquer all his enemies. "There shall be plenty of corn in the earth upon the top of the mountains (almost unbelievable in Palestine where the tops of the mountains are mostly bare of any soil), the fruit thereof shall

rustle like Lebanon and they of the city shall flourish like grass of the earth."[28]

It will be of some interest to compare this passage with a few lines from the *Odyssey*, which show that exactly the same ideas as to the responsibility of the king for the food-supply prevailed in Homeric Greece. "Thy fame, O lady," said the disguised Odysseus to his wife, "shall reach the wide heavens, like that of some blameless king who, in the fear of god ruling over men many and stalwart, upholds the right, and black earth bears wheat and barley, the trees are laden with fruit, the flocks bear young without fail, the sea produces fish, by reason of good government, and the people prosper under him."[29]

III

Let us see now what talmudic literature has to say on this subject. Concerning the episode of David, the Gibeonites and the sons of Saul, rabbinic sources have it that "in the first year (of the famine) David began to admonish his generation at the time of the pilgrimage (when the Israelites gathered together in Jerusalem) and said to them, Perchance there are among you people who serve foreign gods, for the heavens are not shut up from giving dew and rain but on account of this sin. They went out and searched and did not find. The second year he said to them, Perchance there are among you people who commit incest, for the heavens are not shut up but

on account of this sin. They went out and searched and did not find. The third year he said unto them, Perchance there are among you people who shed blood, or who promise in public to give alms and do not keep their promise, or who withhold the tithes, for the rains are not kept back but on account of these sins. They went out and searched and did not find. Thereupon David said, The cause must lie in no-one but myself. So he began to ask the *Urim w'Tummim* (the oracle) 'and the Lord answered, It is for Saul and for his bloody house,'[30] for Saul that you did not show grace to him and he was not mourned for as he should have been . . . and for his bloody house, because he slew the Gibeonites.''[31]

What should especially be noted in this legend is that the king, when confronted with the phenomenon of drought, begins to investigate what sin might be the cause of it. The same notion occurs also in the following Indian story:

The god did not rain in the kingdom of Kalinga, and a famine arose, and fear of pestilence through lack of food. The people from all the kingdom gathered together, and came to the capital, and made an outcry at the king's gate. The king standing by the window heard the noise and inquired the cause. They told him why and entreated him, "Make the god to rain, O Great King!" The king asked, "What did the ancient kings do when the god did not rain?"—"They gave alms," was the reply, "they kept the Sabbath, made vows of virtue, and retiring to the royal chamber lay seven days on a grass mat. Then the god rained." The king did so, but still there was no rain. Then they said, "Dhananjaya, king of the Kurus, observes the Law of the Kurus; therefore in his kingdom the god rains every fortnight or ten days.

That is the power of the king's merit." So the king of Kalinga bade them bring home written on a plate of gold the Law of the Kurus which Dhananjaya observed. Now the law of the Kurus consisted of five commandments : "thou shalt not kill ; thou shalt not steal ; thou shalt not commit adultery ; thou shalt not lie ; thou shalt not drink intoxicants."[32] These not only the king observed faithfully, but his mother, his chief queen, his younger brother, the viceroy, the chaplain, the brahman, the land-surveyor, the councillor, the chief merchant, the collector of taxes, the prime minister, the porter, the courtesan. One and all however disclaimed faithful observance of the law. Each one alleged some petty and unintentional breach which weighed on his mind. . . . "The king abiding in the Kuru law fulfilled the five commandments. Then the god rained in the whole kingdom of Kalinga."[33]

A particularly interesting similarity in the stories about David and about the king of Kalinga consists in the idea that the rains are shut off even in consequence of sins committed by the king unknowingly. It is difficult to understand why the deity should punish the people so severely for a sin of which the king is not even aware, and which is discovered only after the most painstaking search. But if it is, or rather originally was, the sin itself that by its very occurrence brought about the dread consequence directly and without any higher intervention, then we can well understand that regarding the automatic effect there is no difference whatsoever between a sin perpetrated purposely and a sin committed unwittingly. Thus it is in this more original belief in the direct connection between sin and punishment that we have to look for the sources of that mental attitude which deduces from every misfortune that

some sin or other, whether intentional or not, must previously have been committed.

What appears in the form of stories and legends in Indian and rabbinic literature and elsewhere was in the life of ancient Mesopotamia dire reality. In the Sumero-Accadian world the king was continually and anxiously inquiring about hidden sins and had often to perform expiatory rites.[34] The ancient Babylonians were continually haunted by the fear of offending their gods, and as in the other instances they too became conscious of having committed a sin only as a conclusion drawn from the fact that some misfortune had overtaken them and had been interpreted as a punishment sent by an offended god.[35]

IV

It is now time to pass on to another type of rabbinic legends, in which the persons who rule over nature are not patriarchs and kings of yore but wise and pious men who had lived but a generation or two before the time of those who told the legends, or even were their contemporaries. The influence of these men over the weather was conceived in the following way. On the strength of their outstanding piety, or even of one single but extremely meritorious deed, they may turn to God who will in no case fail to fulfil their request. This, indeed, is a high religious idea, and were it not for the fact that the benefits asked for concern almost exclusively the weather, one would hardly recognize beneath it the

ancient substratum of the sympathy between man and nature.

Of the men having power over the weather let us begin with the type called "whisperers." Their power over nature, as over various ills, did not emanate from their moral qualities but from their technical knowledge, as it were, of the appropriate charms to be whispered. They knew certain magical formulae which were regarded as potent charms. The whispered formulae consisted mostly of quotations from the Bible or of unintelligible magic words, to establish the original meaning of which is a task as yet to be solved by comparative folklore. Such whispered charms were used to cure wounds,[36] to cure sore eyes,[37] or to help a person in whose throat something has got stuck,[38] and the like. The whispering was done directly into the ear of the sick person.[39] Such whisperings were used also to ward off snakes and scorpions,[40] and frequently they were connected with oil-magic.[41] As to the influence of these whisperers over nature, we have a statement from Rabbi Ammi. He said:

> If you see a generation over whom the heavens are rust-coloured like copper so that neither dew nor rain falls, it is because that generation is wanting in whisperers. What then is their remedy? Let them go to someone who knows how to whisper. . . .[42]

Another class of men, to whom much greater influence was attributed, was that of the "pious men of the generation," who would succeed even where the "whisperer" failed:

But if he has whispered and was not answered, what is his remedy? Let him go to the most pious man of that generation that he may intercede abundantly for him. . . .[43]

Yet a third class consisted of "men of faith," while those who succeeded in attaining a more lasting influence over Judaism than any of the preceding were the "Righteous," the "Tzaddiqim." According to a saying recorded in the name of Rabbi Ammi: "Rain falls only for the sake of men of faith."[44]

The most famous of all the meritorious men who could produce rain was Honi Hame'aggel, that is, Honi the Circle-Drawer. The following story tells of the reason for his name:

It happened that the people said to Honi the Circle-Drawer, "Pray for rain to fall." He replied, "Go and bring in the ovens (on which you have roasted) the paschal offerings so that they do not dissolve (being of clay)." He prayed but no rain fell. What did he do? He drew a circle and stood within it and exclaimed: "Master of the Universe! Thy children have turned to me for that I am like a son of the house before you. I swear by thy great name that I will not move from here until thou hast mercy upon thy children." Rain then began to drip, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain [to fill] cisterns, ditches and caves." The rain then began to come down with great force, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain of benevolence, blessing and bounty." Rain then fell as it should until the Israelites in Jerusalem were compelled to go up (for shelter) to the Temple Mount because of the rain. They came and said to him: "In the same way as you have prayed [for the rains] to fall, pray for the rain to cease." He replied: "Go and see if the stone of the claimants (this was a high stone from which lost and found property was announced[45]) has been washed away."

Thereupon Shimeon ben Shetah[46] sent to him saying: "Were it not that you are Honi, I would have placed you under the ban, but what can I do unto you who importune God and He accedes to your request as a son that importunes his father and he accedes to his request. . . .[47]

It is interesting to note that not only the simple folk but also the sages, the spiritual and religious leaders of the people, firmly believed in the powers of Honi. The "Men of the Hall of Hewn Stones," that is, the Sanhedrin, the great council that met in the Hall of Hewn Stones, even sent to him the following acknowledgment:

You have decreed [on earth] below, and the Holy One blessed be He fulfils your word [in heaven] above.[48]

The power to influence the rains passed down in inheritance, as it were, from Honi to his grandchildren.

Abba Hilkiya was a grandson of Honi the Circle-Drawer, and whenever the world was in need of rain the Rabbis sent a message to him and he prayed and rain fell.[49]

Another grandchild of Honi the Circle-Drawer was Hanan-who-hid-himself. He was the son of the daughter of Honi. We have already seen how school-children would be sent to him with a request for rain and how he used to transmit their innocent pleading to God.[50] Of this Hanan also Josephus reports that he prayed to God to give rain, and not without success. Josephus calls him Onias, and tells of him that he "hid himself because he saw that the unrest in his country would last a great while."[51] This is reported in rabbinic sources of a third grand-

son of Honi, also called Honi Hame'aggel: he hid himself in a cave and slept there for seventy years.[52]

Very interesting is the idea that when a pious man requests something it will unfailingly be fulfilled, but the fulfilment of his wish is a "troubling of heaven." So it is related of Rabha that King Sapor once wanted to punish him, but Iphra Hormuz, the mother of the king, said to her son:

Do not interfere with the Jews, because whatever they ask of their god he grants them. The king asked her, "For example?" "They pray and rains fall," [she replied]. He retorted, "That must have been because it was the season for rain; let them pray now, in the Tammuz cycle for rain." She sent a message to Rabha: "Concentrate now your mind and pray for rain." He prayed but no rain fell. He then exclaimed: "Master of the Universe! 'O God we have heard with our ears, our fathers have told us, a work thou didst in their days, in the days of old.'[53] But as for us, we have not seen it with our eyes." Whereupon there followed such a heavy fall of rain that the gutters of Mahuza[54] emptied their waters into the Tigris. Rabha's father then appeared unto him in a dream and said to him: "Is there anyone who troubles Heaven so much? Change your [sleeping] place." He changed his place and next morning he discovered that his bed had been cut with knives.[55]

Another story tells of the son of Rabbi Yose of Yoqereth:

Once Rabbi Yose had day-labourers [working] in the field. Night set in and no food was brought to them and they said to his son: "We are hungry." Now they were resting under a fig-tree and he exclaimed: "Fig-tree, fig-tree, bring forth thy fruit that my father's labourers may eat." It brought forth fruit and they ate. Meanwhile the father came and said to them: "Do not bear a grievance against

me ; the reason for my delay is that I have been occupied up till now on an errand of charity." The labourers replied : "May God satisfy you even as your son has satisfied us." Whereupon he asked : "Whence ?" And they told him what had happened. Thereupon he said to his son : "My son, you have troubled your creator to cause the fig-tree to bring forth its fruits before its time, may you too be taken hence before your time."

And so it happened.[56]

In biblical times the usual procedure to avert drought or any other great evil was to pray and to fast. Fasting was the habitual expression of repentance and the means of arousing the compassion of God.[57] The same usage prevails also among other peoples.[58] In rabbinic literature too we find the causal connection between sins and drought on the one hand, and between repentance and rain on the other. The feeling of repentance is usually expressed by fasting and by prayers performed on behalf of the community by a pious man. Rabbi Shemuel bar Nahmani, for instance, said:

When Israel commits sins and bad actions, the rains become shut up. Then they bring themselves an old man like Rabbi Yose the Galilean, and he intercedes on their behalf and the rains fall.[59]

Such a power was ascribed to a sage who belonged to the circle of Rabbi Jehuda the Patriarch, and of whom several sayings and explanations of Bible-verses are preserved in the Babylonian and the Palestinian Talmuds. "Rabbi [Jehuda the Patriarch] proclaimed a fast, and Rabbi Hiyya and his sons were bidden to descend (to the reading desk to pray). As he (Rabbi

Hiyya) exclaimed, ' He causes the wind to blow,' a wind blew. He proceeded, ' He causes the rain to descend,' whereat the rain descended. When he was about to say, ' He quickeneth the dead ' (this is the sequel of the prayer), the universe trembled.''[60]

It often happens that the fasting and the prayer is of no avail, and then the pious man, confident in his strength, admonishes and rebukes heaven, or even God himself.

Rabbi Hama bar Hanina ordained a fast, but no rain fell. People said to him, " When Rabbi Joshua ben Levi ordained a fast, rain did fall." He replied, " I am I, and he is the son of Levi (that is, he is greater). Go and ask him that he may come (and pray for us). And let us concentrate on our prayer, perhaps the whole community will be contrite in heart and rain will fall." They prayed and no rain fell. He then asked them : " Are you content that rain should fall on our account ? " They replied, " Yes." He then exclaimed, " Heaven, heaven, cover thy face (with clouds)." But it did not cover (its face). He then added : " How brazen is the face of heaven ! " It then became covered and rain fell.

Levi ordained a fast but no rain fell. He thereupon exclaimed, " Master of the Universe ! Thou didst go up and take thy seat on high and hast no mercy upon thy children." Rain fell, but he became lame. . . .

Rabbi Hiyya ben Luliani, overhearing the clouds saying to one another, " Come, let us take water to Ammon and Moab," exclaimed : " Master of the Universe ! When thou wast about to give the law to thy people Israel, thou didst offer it about amongst all the nations of the world, but they would not accept it, and now thou wouldst give them rain ? Let them (the clouds) empty their waters here ! " And they emptied their waters on the spot.[61]

Once it happened that (the inhabitants of Sepphoris) were compelled to call a fast, but no rain fell. (At the same time)

Rabbi Joshua ordered a fast in the south and rain fell; (whereupon) the Sepphoreans said, "Rabbi Joshua ben Levi brought rain to the southerners and Rabbi Hanina held back the rain from the Sepphoreans." Another time they were compelled to make (a fast). (Rabbi Hanina) sent and invited Rabbi Joshua ben Levi, saying to him, "Let the master take care and come out with us (before the synagogue) to fast. They both went out to fast but no rain fell. (Whereupon Rabbi Joshua) entered (the synagogue) and said before them: "Not Rabbi Joshua ben Levi brings down rain for the southerners and not Rabbi Hanina withholds rain from the Sepphoreans; but the southerners, their hearts are soft, they hear the words of the Teaching (that is, the admonition) and they humble themselves, whereas the Sepphoreans, their hearts are hard, they hear the words of the Teaching but do not humble themselves." When he returned (to the place before the synagogue where the fasting was held) and lifted up his eyes and saw that the air is clear (that is, there are no clouds), he said: "After all (these prayers) still so (clear is the air)!" Whereupon immediately rain fell. And he made a vow not do so again, saying (to himself), "Who am I to tell the Creditor that He should not collect His debt (that is, the punishment)!"[62]

In a previous chapter it was pointed out that according to ancient Hebrew belief, both biblical and rabbinic, fornication was the original sin, which caused the deluge, storms, lack of rain and as a consequence famine, as well as all kinds of other natural calamities.[63] This belief was supplemented by the concept that a person who prevents fornication thereby acquires such a great merit as to be able to bring down rain by his prayer. There are quite a number of stories or legends to this effect in the Palestinian Talmud, of which the following is an example:

Rabbi Abbahu saw in a dream that a fivefold sinner (in the original a Greek form, πεντακακός, is used) should pray and then rain would fall. (So it happened) and rain fell. (Thereupon) Rabbi Abbahu sent for him and let him be brought to him. He said to him : " What is your work ? " He (the fivefold sinner) said to him : " Five sins I commit every day. I lease prostitutes, decorate the theatre, carry their garments to the bath, clap hands and dance before them, and beat the drums before them." (Rabbi Abbahu) said to him : " And what good deed did you do ? " He said to him : " Once when I was busy decorating the theatre, a woman came there and remained standing behind a column and wept. I asked her, What (is the matter) with you ? And she said to me, ' My husband has fallen into captivity and I want to prostitute myself and ransom him (with my earnings).' And I sold my bed and my blanket and gave her the money and said to her, Here, ransom your husband and do not sin! " (Rabbi Abbahu when he heard his story) said to him : " Worthy are you to pray and to be answered! "[64]

The moral tone of this story is unmistakable.

V

According to Rabbi Johanan the study of the Torah, the Law, for its own sake was such a great merit as to " protect the whole world."[65] According to Rabbi Halbo in the name of Rabh Huna, " the words of every man in whom there is the fear of heaven are heard, as it is written, ' Let us hear the conclusion of the whole matter: Fear God and keep his commandments : for this is the whole of man.'[66] What do the words ' for this is the whole of man ' mean ? Rabbi Eleazar said :

The Holy One blessed be He said : The whole world was

created for nothing but for this (namely, the fear of God). Rabbi Abba bar Kahana said : This (the fear of God) counterbalances the whole of the world.[67]

When one compares these sayings with the function of the " whisperers " referred to earlier, one cannot fail to notice how the religious-moral element gains here the upper hand over the earlier " magical " method of influencing the weather. Not only that the God-fearing, pious man does not need to perform any specific act to have his wish realized, but his influence is no longer confined to the bringing about of relief in a situation of special need, and his voice is heard whenever he raises it.

Let us consider here the striking parallel to this trend of development which is to be found in Moslem religious thought. In the pagan Arab world the following magical ceremony served to bring about the fall of rain in times of drought. Boughs of *Sala'*-trees (*saelanthus*) and *'Ushar*-trees were bound to the tails of oxen. The branches then were set on fire and the oxen were driven, dragging the burning branches after them, to the top of a mountain and were thrown down from there.[68] This procedure, called " *nār alistisqā'*," fire of watering,[69] was superseded in the days of the Islam by the " *salāt al-istisqā'*," the prayer of watering, that is, the prayer for rain.[70] And just as in talmudic Judaism the performance of the prayer by the pious and righteous men was believed to be always crowned with success, so Islam ascribed the same success to outstanding figures in its early history. Almutawakkil inscribed on a memorial

coin a poem which told about the family of Hashim that "through their merit rain is given to the earth after it had been withheld for a long time by God."[71] Again, Ibn al-Rūmī says in a *qasida* dedicated to the Caliph Al-Mu'tadid (279-289 H): "Your forefather, Al-'Abbās, is the one whose name did not fail if used in the hour of need to obtain rain; he burst the clouds by intensive prayer and the flashings of the water-giving lightnings did his will."[72] Of 'Omar it is recorded that in times of drought he said in his "*istisqā*'": "O Allah! We used in our requests to appeal to the Prophet, and you gave us rain; to-day we appeal to the uncle of the Prophet (Al-'Abbās), so give us rain!" And his request was granted.[73] In later days too the prayers for rain contained an appeal to contemporary holy men.[74]

To return to Judaism, the same sort of development impresses itself upon us when we follow up another line of thought. We have seen in the course of a previous chapter that the blessings of the material world, such as rain, abundant crops, fruit, etc., were attributed to the merit of certain ritual functions in the Temple. This idea—that the natural forces in the world function in a manner beneficial to man only as a reward for certain merits—also developed from a physical-ritual conception in a spiritual-moral direction. The "merit" becomes attached to a great variety of subjects, both concrete and abstract, until finally it settles on the person of the "Righteous," that is on men who are meritorious on account of their outstanding moral qualities.[75]

We read, for instance, the following sentence handed down by Rabbi Berekhya and Rabbi Halbo Papa, in the name of Rabbi Eleazar:

Sometimes it happens that the rains fall by the merit of one man, by the merit of one grass, by the merit of one field. . . .[76]

The merit of the field to bring down rain is stressed also by Rabbi Simon.[77] Again, another saying has it:

By the merit of three things the rains fall : by the merit of the earth ; by the merit of the mercy ; and by the merit of the sufferings.[78]

The same idea in a general but negative form was expressed by Rabbi Shimeon ben Yohai with the aid of a simile:

Just as the mountains press down the waters of the Deep that they should not rise and flood the world, even so charity (in Hebrew : *tz'daqah*) presses down the severe judgment (of God) and the divine retribution that they should not come upon the world.[79]

Also the merit of two commandments alone, if kept by Israel, suffices to secure them the fall of rain: They are the Sabbath and the circumcision.[80]

The Fathers of Israel were the first men whose merits secured lasting benefits to coming generations.

Rabbi Jacob of Kfar Hanan said in the name of Rabbi Shimeon ben Laqish : (God said to Israel) : In the hour when Abraham, your father, fulfilled my will,[81] I swore unto him that I shall not remove the dew from his sons forever. . . .[82]

Abraham received hospitably the angels,[83] and how did the Holy One blessed be He pay it back to his

sons ? The manna descended for them and the well[84] rose up for them, and the quails were found for them,[85] and the Clouds of Glory surrounded them, and the Column of Clouds travelled before them. . . .[86] In a fine simile we are given to understand how the merits of Abraham carried, as it were, all the generations:

Rabbi Abba bar Kahana said : It is customary in the world that if a man has a pair of double-beams, where does he put them ? Is it not (that he puts them) in the middle of the hall, in order that they should carry the crossbeams (of the roof) which are both in front of them and behind them ? Thus why did the Holy One blessed be He create Abraham in the middle of the generations ? In order that he should carry the generations (which were) before him and (those which came) after him. . . .[87]

And just as in time the merit of Abraham reached from the beginning to the end, so in space it reached to the very ends of the world :

Rabbi Hanina said : Even the ships which were sailing in the sea were saved (from shipwreck only) by the merits of Abraham.[88]

Notwithstanding this, it is the actual presence of the Righteous One which secures real blessings. "Our fathers came to the country (that is, to Palestine) and blessing came through them,"[89] says a midrashic passage. And again:

Wherever the Righteous go, blessing comes (through them). Isaac descended to Gerar, blessing came to Gerar . . . Jacob descended to Laban, blessing descended through him . . . Joseph descended to Potiphar, blessing came through him . . . Jacob descended to Pharaoh, blessing descended through

him, as it is written, " and Jacob blessed Pharaoh."[90] What did he bless him with ? That the years of hunger ceased. . . .[91]

Also according to Rabbi Yose ben Hanina: the hunger in Egypt which, according to the dream of Pharaoh, should have lasted seven years,[92] lasted only two years for when Jacob descended to Egypt the hunger ceased.[93] Jacob and Joseph were both men of blessing to an equal extent:

This one, the house of his father-in-law (Laban) became blessed for him ; and that one, the house of his father-in-law (Potiphera) became blessed for him. . . . This one stopped the hunger, and that one stopped the hunger ; this one satisfied (with food), and that one satisfied (with food). . . .[94]

Jacob's presence caused a wonderful multiplication of the water in the house of Laban. " You know," Laban later reminded his townsmen, " that we were hard pressed for water, and as soon as this Righteous One came, the waters became blessed."[95] And how did this miracle happen ? When Jacob rolled the stone from the well's mouth,[96] " the well rose and poured forth water outside (its brim) and the shepherds saw it and wondered."[97] All the twenty years Jacob spent with Laban, the waters of the well poured forth in abundance, but on the day that Jacob fled from Laban, the miracle ceased and the waters never rose again.[98]

In these passages the expression rendered by the words " through him " (" the blessing came through him," etc.) is in the original Hebrew " *l'raglo*," having the primary meaning of " by his foot " (" the blessing came by his foot "). The same expression

is used already in Genesis. Jacob said to Laban: "The Lord hath blessed thee through me,"[99] *l'ragli*, verbatim "by my foot." To this passage the midrash adds:

> There is a man's foot that blesses the house, and there is a man's foot that ruins the house. And the foot of Jacob blessed. . . .[100]

A story similar to that of Jacob in the house of Laban is told in Mohammedan tradition of Abraham. Ibrahim dug a well in Saba', but the inhabitants of the locality molested him so much that he had to go away, whereupon the waters of the well dried up. Then the people of the place begged Ibrahim to return to them.[101] The fathers were a source of blessing even after their death. When Joseph died, the Egyptians "made him a metal coffin and placed it in the River Nile in order that its waters should become blessed."[102]

The belief in the blessing that emanates from the Righteous remained living in traditional Judaism down to modern times. To give only one single example, in the writings of Nahman of Bratzlav, a famous Hassidic rabbi of the eighteenth century, we find the following passage:

> Anyone in whose house the Tzaddiq (that is, the Righteous One; but here used in the specific sense of a rabbi of the Hassidim) sojourns as a guest, becomes blessed with sons.[103]

That is, the Tzaddiq has here the role that was fulfilled by the Ark according to early Jewish legend.

The merit of the Righteous assumes ever more superhuman dimensions:

Rabha, or, according to others, Rabbi Johanan, said: Were it not for Moses and Aaron, the world could not exist.[104]

The same is stated also of contemporaneous sages:

Rabbi Jehuda said in the name of Rabh: Every day a heavenly voice comes out from Mount Horeb (that is, Mount Sinai) and says, The whole world receives nourishment for the sake of my son Hanina [ben Dosa]. . . .[105] . . . Rabbi Eleazar said: Even for the sake of a single righteous man this world would have been created. . . . Rabbi Hiyya bar Abba said in the name of Rabbi Joshua: Even for the sake of a single righteous man does the world endure.[106]

"The righteous is an everlasting foundation,"[107] is said in the Book of Proverbs. The Hebrew original, "*tzaddiq y'sod 'olam*," can equally be rendered "the righteous is the foundation of the world," and it is on this sense of the passage that Rabbi Ele'azar ben Shamua' (lived about the middle of the second century C.E.) bases his saying that the world stands "on one pillar and *tzaddiq*, the righteous one, is his name."[108] Such a righteous one was Jacob who was the "fundament and foundation of the world."[109] According to Rabbi Eleazar ben Rabbi Shimeon, who lived a generation later than his namesake ben Shamua' (at the end of the second century C.E.), "the world was created for the sake of the righteous, for them it receives blessings, and as long as there are righteous men in the world, there is blessing in the world; once the righteous departed from the world, the blessing departed from the world."[110] In this connection should be quoted also the following passage which is often repeated in talmudic sources:

The world was created with ten pronouncements (the word "said" is ten times repeated in Genesis 1[111]). What does this teach us? It could have been created with one pronouncement (but it was created with ten), in order to increase the punishment of the wicked who ruin the world which was created with ten pronouncements, and to increase the reward of the righteous who preserve the world which was created with ten pronouncements.[112]

A righteous man may also be one of the Gentiles.

Rabbi Hanan said: In the cities of the sea sins are committed the like of which was not even in the generation of the deluge . . . so they would deserve extermination. And by what merit do they exist? By the merit of one Gentile (another version has: one proselyte) whom the Holy One blessed be He receives from them every year.[113]

The righteous one also takes upon himself the punishment of his generation. The righteous one suffers and his generation is redeemed from divine retribution.

Our Master (that is, Rabbi Jehuda the Patriarch) suffered for thirty years. . . . And in all those thirty years no woman died in childbirth in the land of Israel, nor did a woman miscarry in the land of Israel. . . .

When he was cured:

Rabbi Hiyya said: Woe to you women in childbirth in the land of Israel, woe to you pregnant women in the land of Israel! . . .[114]

Again, Shemuel, or, according to others, Rabbi Eleazar, said:

The whole world is nourished for the merit of the righteous, but they themselves are not nourished even by their own merit. . . .

To this Rabbi Jehuda in the name of Rabh added by way of illustration :

> Every day a heavenly voice comes out from Mount Horeb (Sinai) and says : The whole world is nourished for the sake of my son Hanina, and my son Hanina contents himself with one small measure of carobs from one Friday evening to the next.[115]

In a previous chapter an account was given of the belief that the mere existence of the Temple secured the orderly functioning of nature and prevented the occurrence of natural calamities.[116] The same function, as we have just seen, was ascribed also to the Righteous and the Pious. And it is also owing to this belief that the rainbow was supposed to be absent during the lifetime of a truly righteous man. In Genesis it is related that God made a covenant with Noah, saying: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring clouds over the earth that the bow shall be seen in the clouds. And I will remember my covenant . . . and the waters shall no more become a flood to destroy all flesh."[117] According to talmudic conception, whenever the rainbow appears in the sky, it is a sign that the sins of the generation should by rights be punished with a new flood—were it not for the oath of God not to bring a second deluge on the earth. Thus it happens that no rainbow appears in the days of a pious generation, when there is no need of reminding God of his covenant. Such pious generations were those of

King Hezekiah and of the Men of the Great Council, in whose days the rainbow was absent.[118]

If a generation or a community was sinful, as ordinary generations or communities would be, there had to be in it at least one single pious man by whose merits the others too were saved from destruction. If the piety of this man was very great, the rainbow did not appear in his lifetime, since his mere existence sufficed to ward off destruction from the world. Such an exceedingly pious man was Rabbi Shimeon ben Yohai, in whose days the rainbow never appeared in the clouds.[119] The sages once entered to him and said to him:

> Why is it that the rainbow never appeared in your days? He said to them: What else is (the rainbow) but (a sign) of punishment? I am worthy to withhold the punishment. . . . One of the sages present, on hearing this, rose up and said: "I set my bow in the clouds,"[120] this is Rabbi Shimeon ben Yohai, who is the sign of the world. . . .[121]

The appearance of the rainbow thus became a criterion of the real piety of an outstanding man. If the rainbow appeared in his days—he was not a "*tzaddiq gamur*," a perfectly righteous man, but he was regarded as such if the rainbow did not appear as long as he lived. Thus it is related of Rabbi Joshua ben Levi, who lived some generations after Rabbi Shimeon ben Yohai, that "Elijah of blessed memory was studying with him the Law, and they were occupied in the teachings of Rabbi Shimeon ben Yohai. Rabbi Joshua ben Levi had difficulties concerning a decision. Elijah said to him: Do you

want to ask it of Rabbi Shimeon ben Yohai ? Come, and I shall raise him (from the dead) for you. At once they went and Elijah called Rabbi Shimeon ben Yohai. At once he answered him. (Elijah) said to him: Rabbi Joshua ben Levi has come to ask you a decision. And (Shimeon ben Yohai) did not want (to answer him). (Whereupon) Elijah said to him: Rabbi Joshua ben Levi is worthy of seeing you. He is a righteous man. (Rabbi Shimeon ben Yohai) said: Were he righteous, the rainbow would not have appeared in his days."[122]

VI

Reference has already been made in this book to the distinct messianic colouring of the ancient Near Eastern concept of the king's beneficial influence on his people's welfare.[123] It has been shown too that in biblical literature, in the Prophets and the Psalms, the same concept prevails: the days of the Messiah, the future king, are characterized not only by his righteousness which secures social justice and happiness for his people, but also—or, one may say, mainly—by the "messianic peace" in the animal kingdom and the wondrous fertility of all the creatures and the plants. These motives are very amply elaborated in rabbinic literature, often showing in their details surprising correspondence to the ancient Near Eastern ideas on the subject. Their general tenor, though, is different. While in the ancient Near Eastern texts *living* kings are flatteringly characterized

as bringing "messianic" prosperity to their country and people, the rabbinic material assigns the blissful state only to the "golden age" of a far-away past, and to the eschatological era of the "days to come," whereas the present is full of suffering and privations caused by the sins of man.

Let us begin our survey of the rabbinic statements with a quotation from Exodus Rabba:

> We find that the Holy One blessed be He will renew ten things in the days to come. . . . One: he will light up the world . . . even a sick man—the Holy One blessed be He will command the sun to cure him. . . . Two: He will cause to come forth living water from Jerusalem and cure with it all the sick. . . . Three: He will cause the trees to yield fruit every month and people will eat them and be cured. . . . Four: all the ruined cities will be rebuilt and there will be no desolate place in the world. . . . Five: He will build up Jerusalem in sapphire stones . . . and those stones will shine like unto the sun and the idolators will come and see the honour of Israel. . . . Six: the cow and the bear will feed together. . . .[124] Seven: He will bring all the beasts and all the birds and all the creeping things, and will make a covenant between them and Israel. . . . Eight: there will be no weeping and wailing in the world. . . . Nine: there will be no more death in the world. . . . Ten: there will be no more sigh, no more groan and no more sorrow, but everybody will be rejoicing. . . .[125]

Another source speaks not of ten things but of no fewer than "twenty-four good traits [which] were in the world and were put to naught by the sins, and at the end of the days the Holy One blessed be He will restore them to Israel." They are: Man's likeness to God; his stature (which was diminished); the garden of Eden; the tree of life; the heroism;

longevity; great number of children; the peace; the holy language (Hebrew); richess; the fruits; the manna; the well (which accompanied Israel in the wilderness); the pillar of fire; the pillar of smoke; the Tetragrammaton (the Ineffable Name); the rejoicing; the spring of Gihon; the Synhedrion; the kingship of David's house; the office of the High Priest; the Sanctuary; and the Holy Spirit.[126]

On some of these future blessings the sages have dwelt with special interest:

Rabbi Hiyya b. Joseph said: There will be a time when the land of Israel will produce baked cakes of the purest quality and silk [or woollen] garments. . . .[127]

Our rabbis taught: "There will be a rich cornfield upon the top of the mountains."[128] [From this] it was inferred that there will be a time when wheat will rise as high as a palm-tree and will grow on the top of the mountains. But in case you should think that there will be trouble in reaping it, it was specifically said in Scripture, "Its fruit shall rustle like Lebanon."[129] The Holy One blessed be He will bring a wind from his treasure houses which He will cause to blow upon it. This will loosen its fine flour and a man will walk out into the field and take a mere handful and, out of it, will [have sufficient provision for] his own, and his household's maintenance.

"With the kidney-fat of wheat."[130] [From this] it was inferred that there will be a time when a grain of wheat will be as large as the two kidneys of a big bull. . . .

"And of the blood of the grape thou drankest foaming wine."[131] It was inferred: The world to come is not like this world. In this world there is the trouble of harvesting and treading [of the grapes], but in the world to come a man will bring one grape on a wagon or a ship, put it in a corner of his house and use its contents as [if it had been] a large wine cask, while its timber (*i.e.* the stalk of the grape) would be used to make fires for cooking (lit.: under the dish).

There will be no grape that will not contain thirty kegs of wine. . . .[132]

Or again:

Each vine in the days of the Messiah will require no less than a whole town to gather its grapes . . . and trees that have never borne fruit will bear fruit. . . .[133]

Every tree and every grass and every wild tree will bear fruit in the days to come.[134]

Rabbi Jehuda said: In this world the crop ripens in six months and the trees bear fruit in twelve months; but in the days to come the crops will ripen in one month and the wild trees will bear fruit every two months. . . . Rabbi Yose said: . . . the crops will ripen in fifteen days and the trees will bear fruit in one month. . . .[135]

The wonderful fertility of the days of the Messiah will extend to man as well as to plant:

R. Gamliel said: In the days to come a woman will bear children every day . . . the trees will yield fruit every day. . . .[136]

The Messiah, whose appearance will bring all these wonderful blessings, was conceived in the talmudic period as scarcely more than an earthly king. This is evident from the concept of the Messiah as the son of David (or Joseph), and even more so from a legend which has it that the Holy One blessed be He wished to make Hezekiah the Messiah and Sennacherib Gog and Magog. But as Hezekiah never sang a song of praise to God, he was found lacking.[137]

Let us now put into parallel columns the features by which the king's beneficent rule is characterized in ancient Near Eastern texts,[138] and which are to mark, according to rabbinic tradition, the days of the Messiah:

THE KING	THE MESSIAH
New Foundations	
Ass. "Maker of Assyria"	Cities rebuilt
Founder of the palace	Jerusalem built in precious stones[139]
Renewer of the temples	The Temple rebuilt
Sustainer of the cult places[140]	The office of the High Priest and David's house restored
Blessing of the Light	
Eg. The days are long	The world is lit up
Bab. "The sun of Babylonia"	The Temple will light up the world[141]
Ass. "The sun of all peoples"[142]	The sun shines sevenfold[143]
	The "righteous" will shine[144]
Blessing of the Waters	
Eg. "Lord of flood." The Nile runs high	Living waters issue from Jerusalem
Ass. Abundant rains	The "Well" and the spring of Gihon appears
Copious inundations	
Blessing of the Vegetable World	
Eg. Plentiful in grain	Even wild trees bear fruit
Ass. Years of abundance	The land produces ready-baked cakes
The hungry are satisfied	
The corn grows 5 ells high	Wheat high as a palm-tree
	A grain of wheat as large as two kidneys
The spike becomes five-sixths of an ell	Grapes reach enormous size, each yields 30 kegs of wine
The Giparu tree is ever-bearing	Trees yield fruit every two months—every month—every day. Crops ripen every month—every 15 days
Fruit trees yield luxuriant fruit	The vine yields 926 kinds of fruit[145]
Ras Sh. Power over the crops	Amplitude of wheat, wine and oil[146]
Blessing of the Animal Kingdom	
Ass. Cattle multiply greatly	Fishes will multiply, and
Hitt. Cattle, sheep multiply	Mountains will flow of milk and honey[147]
Tel Am. Gives sheep, flock, cattle	

Blessing of Human Progeny	
Ass. Many children born *Hitt.* People multiply	Many children born Women will bear every day
Health	
Ass. The sick become cured	The sick become cured Bodily defects disappear[148] " The healing dew "[149]
Richess	
Ass. The destitute clothed Acceptable prices *Tel Am.* Clothes the poor in byssus Gives silver, gold, richess	The land produces silk (or : woollen) garments Richess
Lawfulness, Security, Happiness	
Ass. No force, no injury, no outrage, no bloodshed ; security on the roads Man and women rejoicing	No sigh, no groan, no sorrow, no weeping, no wailing. Longevity (" Tree of Life," no death.) The Synhedrion.[150] Everybody rejoicing. God makes the world joyful[151]
Victory	
Ass. Enemy subjugated[152] " Brought subjection to the four quarters of the world "[154]	Heroism. " Idolators " come and see the honour of Israel.[153] Victory of Israel.[155] Israel's rule over the world[156]
Peace	
Ass. General peace	Peace between men and between animals[157]

The inference is clear: the " materialistic " traits of the rabbinic messianology go back to the very old conception of the magic or divine king, which was a common heritage of the peoples of the ancient Near East.

It is thus far that we can follow at present the course of development which leads from the magician, the priestly, and the divine king—through the whis-

perer and rain-maker—to the righteous and pious man, whose moral personality shouldered in rabbinic Judaism the responsibility for the welfare of his people, and whose image was projected into the future, there to become merged with the figure of the Messiah.

The very idea, that one single person is responsible for the whole community, emerges from our investigations as a heritage from cruder ages, in which the responsibility was of a physical, or rather a technical kind. With the advance of the ages the ancient idea of the necessity of performing ritual functions for the purpose of influencing nature and thus obtaining from it material benefits, underwent a slow but steady modification. In consequence of the destruction of the Temple the performance of the sacrificial ritual was stopped before it could become obsolete. In Divine Service the place of the sacrifices was taken by the prayer, while in popular imagination the place of the sacrificing priest, who set in motion the working of sympathy in nature, was taken by the "men of faith," the pious and the righteous, whose influence over nature came to be ascribed in an ever-increasing extent to their moral qualities, to their merits, and even to their sufferings. Instead of physical sympathy there thus developed a concept of spiritual and moral sympathy, in which the responding party was no longer nature but God himself.

1 Philostratus, *Life of Apollonius of Tyana*, viii, 6. Loeb Class. Library, p. 281.

2 Pasquale Villari, *Life and Times of Savonarola*, London, 1888, p. 124.

3 L. Wieger, *Histoire des croyances religieuses et des opinions philosophiques en Chine,* Hien-Hien, 1922, p. 64. (The English translation is mine.)
4 Engnell, *Studies*, pp. 13 sq.
5 Breasted, *Eg. Rec.* III. §§ 265, 268, as quoted by S. A. Cook in Robertson-Smith, *Religion of the Semites*, 3rd ed., p. 537.
6 Jastrow, *The Religion of Babylonia and Assyria*, 1898, pp. 374 sq.
7 Strack, *Assurbanipal*, II, p. 152, lines 5 sqq., as quoted by E. R. Goodenough, "Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 174 sq.
8 *Beiträge zur Assyrologie und Semitischen Sprachwissenschaft*, 3, 254, 10 sq., as quoted by Engnell, *Studies*, p. 29.
9 Engnell, *Studies*, pp. 43 sq.
10 Witzel, *Keilinschriftliche Studien* (1–7, Fulda, 1918–30), 5, pp. 52 sqq., as quoted by Engnell, *Studies*, p. 39.
11 Witzel, *op. cit.*, pp. 76 sqq., as quoted, *ib.* p. 40.
12 *Vorderasiatische Bibliothek*, 4, p. 172, as quoted by Engnell, p. 43.
13 *Annals of Ashurbanapal*, ed. R. J. Lau-S. Langdon (Semitic Study Series, 2, Leiden (1903), ll. 45 sq. as quoted by Engnell, p. 44.
14 Dhorme, *La religion assyro-babylonienne,* Paris, 1910, p. 173.
15 Engnell, *Studies*, pp. 44 sq.
16 *Op. cit.*, p. 68.
17 *Op. cit.*, p. 93.
18 The *Klmw* inscription, as quoted by Engnell, *op. cit.*, pp. 94 sq.
19 Virolleaud, *La légende phénicienne de Danel*, Paris, 1936, pp. 91, 121, 145, as quoted by Engnell, *op. cit.*, p. 104.
20 Gen. 20, 9. Cf also Gen. 26, 10, where the same story is told of Abimelech and Rebecca, the wife of Isaac.
21 Ex. 17, 8–13.
22 Ex. 17, 11–13. About the royal prerogatives of Moses, as pointed out by Philo, etc., cf. E. R. Goodenough,

"Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 178 sqq.

23 Less clear is the stretching out of the spear by Joshua which resulted in the capture of Ai, Josh. 8, 18.

24 2. Sam. 21, 1–9.

25 2 Sam. 24, 1–15 ; 1 Chron. 21, 1–14. Cf. C. R. North, "The Religious Aspects of Hebrew Kingship," *Zeitschrift für alttestamentl. Wissenschaft*, 1932, pp. 10 sq.

26 Is. 11, 1, 6.

27 Joel, 4, 18.

28 Ps. 72, 6–9, 16. Cf. E. R. Goodenough, "Kingship in Early Israel," *J.B.L.*, 1929, pp. 199 sqq.

29 Odyssey xix, 108–14.

30 2 Sam. 21, 1.

31 Num. Rab. 8, 4 ; Midrash Shemuel 28 ; B. Yeb. 78b ; Pirqe Rabbi Eliezer, ch. 17 ; Midrash Shoher Tobh, Ps. 17.

32 These are taken from the Abhidhanappadipika, No. 783. Cf. Digha, ii, 172 sqq. Hocart, *Kingship*, p. 23. (Note of Hocart, *Kings and Councillors*, p. 140.)

33 Jataka, ii. 366 sqq., as quoted by Hocart, *Kings and Councillors*, pp. 140 sq.

34 R. Labat, *Le caractère religieux de la royauté assyro-babylonienne*, Paris, 1939 (*Études d'assyriologie*, 2), p. 328, referred to by Engnell, *Studies*, p. 35.

35 Jastrow, *Religion of Babylonia and Assyria*, pp. 313 sqq. ; Zimmern, *Babylonische Busspsalmen*, passim.

36 M. Sanh. 11, 1 ; B. Sanh. 101a ; Y. Sanh. 28b top.

37 Y. Sotah 16d bot. ; Lev. Rab. 9, 153b ; Num. Rab. 9, 201d.

38 Y. Sab. 14d mid. ; Y. 'Ab. Zar. 40d mid ; Y. Ber. 3c bot.

39 Y. Sab. 8b bot.

40 B. Sanh. 101a.

41 Cf. S. Daiches, *Babylonian Oil Magic in the Talmud and in Later Jewish Literature*, London, 1913.

42 B. Ta'an. 8a.

43 B. Ta'an. 8a.

44 B. Ta'an. 8a.
45 Cf. B. Bab. Metz. 28b.
46 C. 80 B.C.
47 M. Ta'an. 3, 8; cf. B. Ta'an. 23a; Y. Ta'an. 66d–67a. Cf. Patai, "The 'Control of Rain,'" *Hebrew Union Coll. Annual*, xiv, p. 282, notes 159 and 160.
48 B. Ta'an. 23a.
49 B. Ta'an. 23a.
50 B. Ta'an. 23b. Cf. p. 161.
51 Josephus, *Ant.* xiv, 2, 1.
52 Y. Ta'an. 66d bot., but cf. B. Ta'an. 23a.
53 Ps. 44, 2.
54 The town where Rabha lived; current editions have "Sepphoris."
55 B. Ta'an. 24b.
56 B. Ta'an. 24a.
57 Judges 20, 26; 1 Sam. 7, 6 sq.; 10 sq.; 1 Kings 21, 27; 2 Chron. 20, 3; Joel 1, 14; 2, 12; Jer. 36, 9; Ezra 8, 21 sq.; Neh. 9, 1; Ps. 35, 13; Zach. 8, 19.
58 Koran 2, 192; 4, 91, 96; 5, 91; 58, 1 sq.; Westermarck, *Moral Ideas*, ii, 315, 361; *Enc. Bibl.* s.v. Fasting (ii, 1508); Hastings, *Dict. of the Bible*, s.v. Fasting.
59 Y. Ber. 9b top.
60 B. Bab. Metz. 85b.
61 B. Ta'an. 25a.
62 Y. Ta'an. 66c bot.
63 Cf. also Patai, *Man and Earth* ii, 225 sqq., 236 sqq., 245 sqq.
64 Y. Ta'an. 64b bot.
65 B. Sanh. 99b.
66 Eccl. 12, 13.
67 B. Ber. 6b.
68 Al-Jauharī, s.v. sl'; cf. Al-wishāh wa-tathqif al-rimāh (Būlāq 1281, p. 80); Muhīt, s.v. I, p. 981b; Al-Damīrī I, p. 187 sq.; cf. also Wellhausen, *Reste*, 157; as quoted by Goldziher, *Muhammedanische Studien*, i, Halle, 1889, pp. 34 sq.

69 Al-Jāhiz, *Kitāb al-heywān*, fol. 245b, as quoted by Goldziher, ib. p. 35.
70 Koran 71, 9–10.
71 Al-Muwasshā, ed. Brünnow, p. 193, 9, as quoted by Goldziher, ib. ii, p. 108.
72 Yatīmat ad-dahr ii, p. 303, as quoted by Goldziher, ib. p. 109.
73 Aġ. xi, p. 81, Tahdīb, p. 332, as quoted by Goldziher, ib. p. 108.
74 Yāqūt, i, p. 418 bot. as quoted by Goldziher, ib. p. 313. In the following (pp. 313 sqq.) Goldziher adduces data to show that the habit prevailed to pray for rain on the graves of many a holy man. This custom is found also in Oriental Jewish communities.
75 The theological significance of the doctrine of merits was exhaustively treated by A. Marmorstein in his book, *The Doctrine of Merits in Old Rabbinical Literature*, London, 1920; we can, therefore, in the following confine ourselves to a few characteristic examples.
76 Y. Ta'an. 66c top.; Lev. Rab. 35, 12.
77 Y. Ta'an. 66c top.
78 Y. Ta'an. 66c mid.
79 Tanhuma Gen. ed. Buber, p. 34.
80 Pesiqta Rabbati 201b; cf. Eccl. Rab. 11, 2.
81 Cf. Gen. 22, 1–19.
82 Y. Ber. 9b top; Y. Ta'an. 63d top.
83 Gen. 18, 1 sqq.
84 According to legend the so-called Well of Miriam accompanied the Children of Israel everywhere during their wanderings in the wilderness, cf. Patai, *Hammayim* (*The Water*), *a Study in Palestinology and Palestinian Folklore* (in Hebrew), Tel-Aviv, 1936, pp. 153 sqq.
85 Cf. Num. 11, 31.
86 Lev. Rab. 34, 8.
87 Gen. Rab. 14, 6, p. 130.
88 Gen. Rab. 39, 11, p. 376.
89 Siphre Deut. 38.
90 Gen. 7, 47.

91 Siphre Deut. 38.
92 Gen. 41, 27.
93 Gen. Rab. 89, 9, p. 1098.
94 Gen. Rab. 84, 6, p. 1008.
95 Gen. Rab. 70, 19, p. 817; cf. Targum Yer. ad Gen. 29, 22.
96 Gen. 29, 10.
97 Pirqe Rabbi Eliezer, ch. 36; cf. Midrash Haggadol, ed. Schechter, p. 457.
98 Targum Yer. ad Gen. 28, 10; 31, 22.
99 Gen. 30, 30.
100 Pirqe Rabbi, Eliezer, ch. 36. In recognizing the true content of the biblical passages speaking about the blessing which is inherent in the person of the "righteous," and in explicitly stating that this blessing spreads from the person of the "righteous" to his surrounding, the talmudic sages have thus anticipated Pedersen by some fifteen hundred years. Cf. Pedersen, *Israel*, Its Life and Culture, I–II (1926), pp. 209 sqq.
101 Cf. *Encyclopedia of the Islam*, s.v. Ibrahim, p. 432.
102 B. Sotah 13a.
103 Nahman of Bratzlav, *Sepher Hammiddoth*, s.v. banim, no. 78, ed. Traklin, Warsaw, p. 30.
104 B. Hul. 89a.
105 B. Ber. 17b; cf. B. Ta'an. 24b; B. Hul. 86b.
106 B. Yoma 38b.
107 Prov. 10, 25.
108 B. Hag. 12b.
109 Gen. Rab. 75, 11, p. 892.
110 Siphre Deut. 38.
111 Cf. also B. Meg. 21b.
112 M. 'Aboth 5, 1; cf. Fragments of Midrash Abqir, ed. by A. Marmorstein, in "*Debir*," Berlin, 1923, p. 120.
113 Gen. Rab. 28, 5, p. 264; Cant. Rab. ad 1, 4; cf. Jellinek, *Beth Hamidrash*, v, p. xlvi; Schürer, *Geschichte des jüdischen Volkes*, 4th ed., iii, 150–88, where the material is collected concerning Jewish proselytizing.

114 Gen. Rab. 96, 5; cf. Gen. Rab. 33, 3, pp. 306 sq.; Y. Kil. 32b mid.; Tanhuma Wayhi, 13.
115 B. Ber. 17b.
116 See p. 121.
117 Gen. 9, 13–15.
118 Gen. Rab. 35, 2, p. 328; Midrash Haggadol, ed. Schechter, p. 173; cf. Patai, "Haqqesheth," in the *Samuel Krauss Jubilee Volume* (in Hebrew), Jerusalem, 1937, pp. 311 sqq., and especially pp. 319 sq., where evidence is adduced to show the existence of this belief among other peoples.
119 Y. Ber. 13d bot.
120 Gen. 9, 13.
121 Midrash Haggadol, ed. Schechter, p. 174.
122 Midrash Shoher Tobh ed. Buber, p. 252; cf. B. Ket. 74b; Gen. Rab. 35, 2, pp. 328–29; Patai, *Haqqesheth*, pp. 320 sq.
123 See p. 176.
124 Is.ii, 7.
125 Ex. Rab., 15, 21.
126 Midrash Haggadol, Genesis, ed. Schechter, p. 126 sq., cf. additional sources, *ib.* in the notes.
127 Cf. B. Shabbat 30 b, in the name of R. Gamliel.
128 Ps. 72, 16.
129 *Ib. ib.*
130 Deut. 32, 14.
131 *Ib. ib.*
132 B. Kethuboth 111b, translated by I. Slotki in *The Babylonian Talmud,* ed. I. Epstein, Soncino Press, London, 1936, vol. ii, pp. 720 sqq. Cf. Siphre Deut. § 317; Midrash Tannaim, pp. 192 sqq.
133 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 77. Cf. Apoc. Baruch, 29, 5.
134 Ginzberg, "Aggadoth q'tu'oth," *Haggoren*, ix, Berlin, 1929, p. 66; cf. *ib.* pp. 58–59.
135 Yer. Sheqalim 50a, cf. Kethuboth, 112b.
136 B. Shabbat, 30b. Cf. also Midrash Tanhuma, ed. Buber, Introduction, 158; Gen. 7a, J. Klausner, *Die*

messianischen Vorstellungen im Zeitalter der Tannaiten, pp. 108 sqq; Schechter, *Some Aspects of Rabbinic Theology*, London, 1909, p. 109; A. Jeremias, *Babyl. im NT*, p. 33; Ginzberg, *The Legends of the Jews*, v, 142, and additional sources, *ib.*; G. Foot Moore, *Judaism*, vol. ii, Cambridge, Mass. 1927, pp. 365 sq.; Patai, *Man and Earth*, i, 282 sq.

137 Cf. Ginzberg, *Legends of the Jews*, iv, 271 sq. and the corresponding notes in vol. iv. Cf. B. Synh, 98b, 99a.

138 Cf. pp. 175 sqq.

139 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

140 Engnell, *Studies*, pp. 42, 192.

141 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

142 Engnell, *Studies*, p. 183.

143 B. Synh., 91b.

144 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

145 Tanhuma, ed. Buber, Introduction, p. 158.

146 Book of Elijah, Jellinek, *Beth Hamidrash*, iii, 66.

147 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 74.

148 B. Synh., 91b; "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

149 "The Signs of the Messiah," Jellinek, *Beth Hamidrash*, ii, 59.

150 Cf. Is. 2, 4.

151 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 70.

152 Cf. also Engnell, *Studies*, pp. 187 sq.

153 Cf. Is. 2, 3.

154 Engnell, *Studies*, 188.

155 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69, 70, 71.

156 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

157 Cf. Is. ii, 6 sqq. To the above two columns a third parallel column could easily be added listing the blessings secured by the functioning of the Temple in Jerusalem, or the existence of a "righteous man."

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I

To dispose, first of all, of the subject touched upon in the Introduction: the ceremony to which Robert Graves referred me is described by Apollonius Rhodius, the third-century B.C.E. Greek poet (who lived in Alexandria and on the Island of Rhodes), in his *Argonautica* (Book IV, lines 1717 ff.) as follows:

> Dawn came soon after and showed them the low island on which they had landed. They called it Anaphe, or Revelation, because Apollo had revealed it to them when they were benighted. In the shelter of some trees they consecrated ground and built him an altar in the shade, calling him the Lord of Light, whose beacon fire had lit them from afar. On that lonely coast they had little to offer him, but they offered what they could, with the result that when Medea's Phaeacian maids, who were accustomed to the rich sacrifices made in Alcinous' palace, saw them using water for libations on the burning logs, they could no longer refrain from laughing. The men, seeing the joke themselves, retaliated with some ribaldry, which was the signal for a light-hearted exchange of insult and repartee. This frolic of the Argonauts is commemorated by the island women, who chaff the men whenever they are sacrificing to Apollo, Lord of Light and protector of the Isle of Revelation.[1]

Were it not for the last sentence, one would not suspect that the events on Anaphe were nothing but the mythical validation of a ritual. But that last sentence gives the story away: it makes it clear that Graves was right in interpreting the passage as referring to a ceremony of water sacrifice accompanied by "lightheadedness." If a ritual is said to "commemorate" a past event, and especially an event from the early, mythical past, we can be sure that we are dealing with what could be called a myth-and-ritual syndrome. Unfortunately, Apollonius' account of the ritual on Anaphe is most laconic; but adding features from the myth one can reconstruct it as probably having consisted of the following rites:

1. The consecration of a piece of ground in the woods to Apollo.
2. Building of an altar in its midst, shaded by trees.
3. Lighting of fire on the altar.
4. Pouring of water upon the fire.
5. "Frolicking" between the men and the women touched off by the reaction of the latter to the water libation.

That the intent of this ritual was rain-making cannot be doubted. Points 1-4 are quite similar to the rites performed by Elijah in his rain-making competition with the prophets of Baal on Mount Carmel (see above, pp. 43-44), although Elijah did not light the wood on the altar he built, but waited until a fire from heaven consumed the sacrifice, burned the wood, and dried up the water (cf. 1 *Kings* 18:38). As to Point 5, the "frolicking," this certainly parallels closely the "lightheadedness" of the "Joy of the House of Water Drawing," and must have had the same underlying motivation.

My curiosity aroused, I read on in the *Argonautica* and found that the very next passage contained a myth bearing a certain resemblance to the Hebrew myth which tells how God began to create the world by casting a rock, the *Shetiyyah*-stone, into the midst of the

primeval waters and how he built up the dry land around it (cf. above, pp. 57-58, 85-86, 101). In the *Argonautica* we read that the morning after the Argo sailed from Anaphe, Euphemus remembered a dream he had the night before:

> He was holding to his breast the lump of earth which the god [Triton] had given him and was suckling it with streams of white milk. The clod, small as it was, turned into a woman of virginal appearance; and in an access of passion he lay with her. When the deed was done, he felt remorse—she had been a virgin and he had suckled her himself. But she consoled him, saying in a gentle voice: 'My friend, I am of Triton's stock and the Nurse of your children; no mortal maid, but a Daughter of Triton and Libya. Give me a home with Nereus' Daughters in the sea near Anaphe, and I will reappear in the light of day in time to welcome your descendants!"

Upon hearing the dream, Jason interprets it unhesitatingly: "When you have thrown this clod of earth into the sea, the gods will make an island of it, and there your children's children are to live." Euphemus thereupon cast the clod into the sea, "and there grew up from it an island called Calliste" on which later the descendants of Euphemus lived.[2] In other words, what we have here is a typical origin-myth according to which the island of Calliste came into being in much the same manner in which the earth was said to have originated in the Hebrew myth of creaton (see above, p. 85).

By now I had almost reached the end of the *Argonautica,* and, reading on, I found that the next passage contained yet another example of the myth-and-ritual syndrome which had a parallel in Jerusalem. From Calliste the Argo sailed to Aegina (the last stop described in the *Argonautica*), and there the following rite was performed by her crew:

"They were short of water but wished to waste no time, as the wind still held. So they turned the business of watering into a game, racing one another to the spring, and back again with water to the ship. To this day the young Myrmidons of Aegina, carrying big jars full of water on their shoulders, race one another on the

track with nimble feet."[3] Again, the commemorative races performed by the young Myrmidons of Aegina "to this day" indicate that the racing of the Argonauts is but the mythical validation of a ritual. Similarly in Jerusalem, young priests would race against one another up to the altar ramp in order to obtain the privilege of removing the ashes from the altar (cf. above, p. 73).

So much for parallels between the Jerusalem Temple ritual and its associated myths, and the myths and rituals of the Greek islands.

II

Now for those additional conclusions also referred to in the Introduction. Since these pursue the argument as presented in the body of the book, let me begin by recapitulating briefly the contents of the preceding six chapters.

At various levels of cultural and religious sophistication, man has developed sets of rituals performed with a view to influencing nature or natural forces and elements in his favor, by showing them what he expected them to do, or by cajoling them into fulfilling his wishes. The mythical correlate of this type of ritual is the attribution of human-like qualities, acts and behavior to the forces and elements of nature (Chapter I).

The greatest and most popular annual feast performed in the Second Temple of Jerusalem, the so-called "Joy of the House of Water Drawing," was a fine example of such a ritual. All the acts performed, and first and foremost the ceremony of water libation, had one central purpose: to bring about the onset of the autumnal rains on which depended the welfare and the very existence of the people. This purpose was subserved by the performance of a rich array of rites which symbolically but unmistakably indicated the natural phenomena they were supposed to bring about: favorable winds, thunder and lightning, and, most importantly,

rain—good, rich and soft rain. One of the many rites performed was that of "lightheadedness," i.e. the indulgence in general sexual licence, whose ritual purpose was to induce the rain to copulate with the earth (Chapter II).

The mythological counterpart of these rituals was twofold: one type of myths told about the creation of the world, about the primal separation by God of the Upper Male Waters from the Lower Female Waters, and the ceaseless yearning of these two lustful elements to reunite: when it rained, their desire was actually achieved. The other told about the place and role of the Temple in the great divine cosmogonical and cosmological scheme: the Temple was the center of the whole universe, the navel of the earth; its foundations pressed down upon the Female Waters of Tehom, the primeval abyss, and its underground shafts reached down into its very depths. Also, the Temple was located on the highest peak on earth, very near heaven and facing its heavenly counterpart, the Sanctuary On High. Therefore, the ritual performed in the Temple, not only the ritual of Water Libation and its attendant ceremonies, but any ritual, had an unfailing, direct and immediate effect on the world, on the order and functioning of nature (Chapter III).

Moreover, the Temple symbolically represented the entire universe, and each and every rite performed in it affected that part or aspect of nature of which the rite itself was reminiscent. In fact, the function of the Temple was of such basic importance that the very existence of the entire world depended on it. According to the Talmud, the destruction of the Second Temple (70 C.E.) resulted in the gravest disturbances in the natural order, and thereafter the fertility of Palestine was reduced to a mere fraction of its former riches (Chapter IV).

However, the functioning of the natural order was believed to have depended not solely on the regular and precise performance of the Temple ritual, but also on the

conduct of the people, particularly of its leaders, outside the sacred precincts. There existed, it was believed, an inner, a sympathetic connection between human conduct and the behavior of the natural forces. Sins, i.e. improper or illicit human acts, brought about improper or illicit occurrences in nature—it was in this view that the original, basic sanctions that made for religious conformity were anchored. In the earliest form of this religious imperative, the assumption was that the greatest of all sins was fornication, that is to say any form of illicit sexual intercourse, because by the inexorable law of sympathy such transgressions caused similar irregular interactions between the male and the female elements of nature: draughts, floods or other natural calamities which can, and in the days of Deluge actually did, destroy the world (Chapter V).

The other side of the coin was the complementary notion that a central personality, such as a patriarch, a king, or a pious and saintly man, had it in his power to influence the weather and thereby insure the well-being of his people, either directly, through the working of the same laws of sympathy, or indirectly, through the intermediacy of God. Either way, the merit possessed especially by the pious and righteous men was of such force that what they ordained had to come to pass. The culmination of this trend of thought was the idea that the coming of the Messiah would usher in a period of great fertility in the vegetable and animal kingdoms, and an era of peace and general welfare for mankind. Once this type of thinking was achieved, man was assumed to influence nature no longer through ties of magical sympathy, but through a spiritual and moral sympathy in which God served as the supreme catalyst between man and nature (Chapter VI).

III

So much for the original argument. In presenting it today, I see that I was too preoccupied with establishing, one by one, the points I considered essential, and, in order to do so, I felt I had to stress the similarities between the ancient Jewish myths and rituals and those of other ancient Near Eastern peoples. To strengthen my argument, I also considered it necessary on occasion to go beyond the confines of the ancient Near East, and to adduce myths or rituals from the modern Middle East and even from other parts of the world. The force of this cumulative evidence was deemed indispensable in order to establish the original meaning of the great ritual of water libation, and the basic significance of the myths connected with it and with the Jerusalem Temple in general. This led to an analysis of the ancient Jewish views on the relationship between sins and natural calamities, and of the role fulfilled by the king, the saintly man and the Messiah according to ancient Jewish view, in the threefold relationship between God and man, God and the world, and man and the world. And here, too, I concentrated, as I still believe I had to, on similarities between the ancient Hebrew-Jewish views and those of other ancient Near Eastern peoples. When the aim of a chapter was to show that the original purpose of the water libation in the Jerusalem Temple was to secure or induce the fall of the seasonal rains, the emphasis had to be on demonstrating that water libations for this avowed and explicity stated purpose were carried out by the functionaries of other temples in a manner closely resembling that of the Jerusalem Temple festivities. When the purpose of another chapter was to show that natural calamities were originally regarded by the Jews as a direct, almost automatic, effect of the commission of sins and that sins in this context primarily meant transgressions against the prevailing sexual code, it was inevitable that the argument should concentrate on similar views and beliefs held by other peoples, and that

these similarities should be stressed. What I recognize today is that, after securing these points as firmly as possible, I should have gone one step further and tried to show the direction taken by the Talmudic Jewish worldview once it was forced to adjust to the new situation that developed when the Temple of Jerusalem was destroyed. Let me now, after a delay of two decades, attempt to supplement my original argument along these lines.

First of all, it should be pointed out that the early Palestinian teachers whose work is recorded in the Mishna, the two Talmuds and the rest of rabbinic literature, prepared the way for the Jewish people to live without its Temple and even without its country, by gradually shifting the emphasis from the role of the Temple and its ritual to that of man and his morality. To be sure, the very old and very basic idea that man and his behavior influence the functioning of nature, with or without the intermediacy of God, had not changed. But while in the older view the proper functioning of nature (and thus the well-being of Israel and of the world) depended on the correct performance of a sacrificial ritual, in the newer view the same effect came to be attributed to the moral qualities of individual men, not necessarily religious leaders or great luminaries of talmudic lore, but rather pious, saintly men, for whose sake, as the typical talmudic saying goes, the world exists.

This shift from Temple to man was correlated with that type of midrashic thought which elaborates on the idea that there is a structural as well as functional similarity between the world, the Temple and man. The Temple is simply the world on a small scale, and man is the world on an even smaller scale, a microcosm. But if this is so, it becomes immediately clear that the function formerly filled by the Temple could be taken over by man: there was no reason to suppose that the sympathy between the world and man was smaller or weaker in any way than that between the world and the Temple.

All this did not make the destruction of the Temple a smaller catastrophe, but it showed the road to survival as a religio-national community after the Exile, with man, the saintly individuum whose body was the new Temple of God, in control. The well-being of Israel now depended on, and was guaranteed by, the man of merit, whose powers were believed to be so great that even God had to obey him.

The change which can be observed in the character of this man of merit is also a process that requires more reflection and comment than I devoted to it twenty years ago. Today it seems to me that it is not enough to point out, as I did then, that the king at first was believed to possess quasi-magical powers over nature, and that these powers were successively attributed to types of leaders in whom the spiritual qualities gradually gained preponderance, such as the "whisperers," the "pious," the *"Tzaddiq"* (Righteous One) and the Messiah. In addition to this, it seems necessary to stress that the increasing emphasis on the moral qualities of these men enabled the community of Israel to wean itself emotionally and ideologically from the Temple ritual and to establish direct rapport between man and God, no longer predicated upon the intermediacy of a special descent group, that of the Aaronide priests and their helpers the Levites, and of a specially trained few individuals among them at that. Any man, even a Gentile, who possessed the rare spiritual-moral qualities of "saintliness," could now directly, by the sheer force of his inner qualities, influence God, bend Him to his will, and thus obtain whatever the people were in need of: ample rain, abundant crops, safety from enemy attack, and the like.

These ideational developments cushioned the blow which the destruction of the Temple of Jerusalem was to contemporary Jewry. For a thousand years, at least so it appeared in pious retrospect, the Jerusalem Temple had been not only the center of the universe, but with its meticulously performed ritual, the tangible guarantee of the survival of the world. Suddenly all this came to

an end. The Temple went up in flames. Its ritual ceased abruptly. Yet the world did not go under, the forces of nature continued to function, and even the Jewish people lived on. All this was made possible, in the Jewish world-view developed by the sages, because the existence of the world, the functioning of nature, and the survival of the Jewish people had come to turn on a new pivot: the man of merits, who assumed varying characters—he was patriarch, king, "whisperer," "pious man," "man of faith," righteous, sage, student of the Law, and man of outstanding moral qualities. It is in this sense that, in place of the Temple, the *Tzaddiq,* or Righteous One, became the foundation of the world.

IV

Following the destruction of the Temple, the idea that the Sanctuary was the center of global fertility and that the Holy of Holies in it served as the nuptial chamber for God and the Matrona (cf. above, pp. 88-93) was extended in a different direction as well. To be sure, even after the Temple was gone, the spot on which it had stood retained its sanctity. In fact, since in later times it was no longer known exactly where the Holy of Holies had been located, the entire Temple Mount was placed out of bounds, and ever since that time pious Jews approached the holy site only as far as the famous Wailing Wall, which was but a part of the western outer boundary of the Temple courtyard. Moreover, and this is the significant development, the holiness of the Temple was extended over the entire city of Jerusalem, poetically referred to as Zion (although Zion was originally the name of the hill upon which the Temple itself stood), and Zion was personified as the Mother of the Jewish people.

The personification of the Holy City in the image of a woman has its roots in Biblical literature. In the historic books of the Bible one often encounters expressions such as "Heshbon and her daughters," "Ekron and her daughters," "Megiddo and her daughters." In other words, a

big city was referred to as a mother, while the villages surrounding her and depending on her politically, were called "her daughters." We can mention only in passing that the same imagery underlies the Greek term for a big city, *metropolis,* literally "mother city."

In the poetic and prophetic books of the Bible, the peoples of the two Hebrew kingdoms, Israel and Judah, are often personified as women, and called e.g. Oholah and Oholibah,[4] or Daughter of Judah.[5]

In the Kingdom of Judah, whose capital, Jerusalem, was the center of all aspects of its life, the city, personified as a woman, came to stand for the entire country and people. Hence the frequent prophetic reference to "Daughter Jerusalem"[6] and "Daughter Zion,"[7] and to the adulterous Jerusalem who goes awhoring after all her neighbors.[8] Occasionally both names, Zion and Jerusalem, are used together in parallel fashion, as for instance when Isaiah addresses these words to Sennacherib king of Assyria in the name of God:

> The virgin daughter Zion
> Has despised and scorned you,
> The daughter Jerusalem
> Has shaken her head at you.[9]

The same imagery is found in Jeremiah: he speaks to the people of Jerusalem but addresses them as "daughter Jerusalem" and "virgin daughter Zion":

> What shall I take to witness for you?
> What shall I liken to you?
> O daughter Jerusalem!
> What shall I equal to you
> That I may comfort you
> O virgin daughter Zion![10]

Only rarely is the image of Zion as a mother used by the prophets. One such instance is found in Isaiah:

> As soon as Zion has travailed
> She brought forth her children.[11]

In the New Testament, both the earthly and heavenly Jerusalem are symbolically referred to as women and mothers.[12]

In the Apocrypha, the image of Mother Zion became stereotyped as that of the grieving widow, who is only kept alive by the hope that her husband and children would ultimately return to her. In the *Book of Baruch,* written shortly after the destruction of Jerusalem by Titus, Jerusalem herself addresses her children: ". . . I have seen the captivity of my sons and daughters . . . with joy did I nourish them, but sent them away with weeping and mourning. Let no man rejoice over me, a widow, and forsaken of many . . . Go your way O my children, go your way: for I am left desolate. I have put off the garment of peace and put upon me the sackcloth of my petition . . . I sent you out with mourning and weeping, but God will give you to me again with joy and gladness for ever . . .[13]

In the pseudepigraphic book *IV Ezra,* written in the early 2nd century C.E., Ezra is made to say: "I lifted up my eyes and saw a woman upon the right, and lo! she was mourning and weeping in a loud voice, and was much grieved in mind, and her clothes were rent and there were ashes upon her head. Then I dismissed my thoughts in which I had been preoccupied, and turned to her and said: Wherefore weepest thou? And why art thou grieved in thy mind? And she said unto me: Suffer me, my lord, to indulge in my sorrow and continue my grief . . ." When the woman tells him about the misfortunes that befell her, Ezra admonishes her to think rather of "Zion, the mother of all of us" who "is in great grief." The woman shortly becomes transformed into the appearance of a city, and the angel Uriel explains to Ezra: "This woman whom you saw is Zion, whom you now behold as a built-up city . . ."[14]

In the Syriac Apocalypse of Baruch, composed in the 3rd or 4th century C.E., Jeremiah's scribe is made to say: "Oh Lord, my Lord, have I come into the world for this purpose that I might see the evils of my mother? . . ."[15] And again: ". . . this mother is desolate, and her sons are led into captivity."[16]

In rabbinic literature, too, it became a commonplace to speak of "Mother Zion." The Targum (ca. 3rd century C.E.) introduces the idea into its paraphrase of a verse from the *Song of Songs* in the original text of which all that is said is "Thy mother was in travail with thee."[17] This is rendered in the Targum: "In that hour Zion, who is the mother of Israel, will give birth to her children."

A Midrash compiled in the 8th century C.E. contains the following passage:

> Jeremiah admonished his mother saying: My mother! You did not conceive me and bear me like all other mothers. Could it be that you committed adultery? If not, why don't you drink the bitter water?[18] How do we know that Jeremiah spoke thusly? From the words, "Thou hadst a harlot's forehead, thou didst refuse to be ashamed"[19] [which Jeremiah addressed to Judah]. When his mother heard this, she said: Why do you accuse me, without any reason? He answered: I was not speaking about you, my mother, nor was I prophesying concerning you. It was of Zion and Jerusalem that I said that she adorned her daughters, clothed them in crimson silk, and crowned them with gold. For the robbers will come and despoil them, "Tou, that art despoiled, what doest thou that thou clothest thyself with scarlet . . ."[20]

In another passage, the same Midrash brings Jeremiah face to face with the grieving Mother Zion:

> Jeremiah said: When I went up to Jerusalem I raised my eyes and saw a woman sitting on top of the mountain. Her clothes were black, her hair dishevelled, and she was seeking consolation. And I, too, was weeping and hoping that somebody would comfort me. I approached her, and spoke to her: If you are a woman, talk to me, and if you are a spirit, get away from here! She answered: Don't you recognize me? I am she who had seven sons. Their father left and went overseas, and while I was bemoaning his departure, a messenger came and told me that the house had collapsed and killed my seven sons. Now I don't know whom to mourn and over whom to tear my hair! I said to her: You are not worse off than my Mother Zion who has been turned into a pasture for the beasts of the field. She replied: I am your Mother Zion, I am the mother of seven, as it is written, "She that hath borne seven languisheth."[21]

Other legends tell about the vain efforts of the prophets to comfort the desolate Mother Jerusalem:

> In that hour all the prophets returned and gathered and went to Jerusalem to comfort her. The Holy One, blessed be He, said to them: Whom should you comfort first, Me or Jerusalem? If a son dies, is it not his father whom people comfort? If a house is burned down, is it not its owner whom people comfort? How much more am I in need of being comforted first? Nevertheless, go and comfort her. All of them gathered and went to her. When she saw them, she said: Go hence, I don't need the consolation of my sons. Thereupon they returned to the Holy One, blessed be He, and said to Him: Master of the Universe! She does not accept our consolation! He said to them: The proper thing to do is that nobody but I myself should go and comfort her . . .[22]

In other sources, detailed accounts are given of the words addressed by each prophet to the grief-stricken Jerusalem, and of the words she quoted from the books of the same prophets in her refusal to be comforted by them.[23] Only when her husband, God, will return to her, will the Matrona, Jerusalem, be again filled with rejoicing.[24]

It is in keeping with this idea of Zion personified as the mother of Israel that she is enumerated among the seven originally barren women who miraculously gave birth to children—the other six being Sarah, Rebekkah, Rachel, Leah, the wife of Manoah and Hannah.[25]

From the midrashic lore one can thus distill the following features:

1. Zion (Jerusalem) is the mother of Israel.
2. Mother Zion is the spouse of God.
3. Mother Zion is identical with the Matrona.
4. The Temple was the home of God and the Matrona.
5. When the Temple was destroyed, God the husband left His wife, the Matrona, and went "overseas."
6. Mother Zion was bereft also of her children, who went into exile.
7. But her children will return to her,
8. As will her husband, God.

A symbolic figure closely related in midrashic sources to Mother Zion is *Knesset Yisrael,* the Community of Israel. A mournful, motherly figure, the Community of Israel addresses herself to God in a lengthy discourse in which she laments her fate, the destruction of her home, the Temple, in which she once dwelled and into which God would send down His Shekhina (i.e. personified Presence) to rest on her.[26] A few centuries later, in Kabbalistic literature, the figure of the Matronit, the female aspect of the deity, was substituted for the Community of Israel, and both her joyful midnightly union with God the King in the Holy of Holies of the Jerusalem Temple, and her anguish over having lost home and husband, were described in considerable detail, as illustrated by the brief excerpt quoted above on pages 92-93.[27]

At the same time, the mystical identity of the Matronit with Zion was also preserved in Kabbalistic writings. The Zohar contains numerous passages describing the union between God and Zion, one of which, termed by Gershom Scholem an "unusually daring homily,"[28] reads as follows:

> The male member is the completion of the entire body [of God the King] and it is called *Yesod* (Foundation), and this is the feature that delights the Female, and all the desire of the Male for the Female which is in this Yesod penetrates the Female at the place called Zion, for there is the covered place of the Female, like unto the womb in a woman. This is why the Lord of Hosts is called *Yesod.* It is written: "For the Lord hath chosen Zion, He hath desired it for His habitation"[29]—when the Matronit separated from Him. And she unites with the King face to face on the Sabbath eve, and both become one body. Then the Holy One, blessed be He, seats Himself on His throne, and all cry, His Name is complete, the Holy Name, blessed is His Name forever and ever! . . . When the Matronit unites with the King all the worlds become blessed and all are in a state of great joy . . . and the Matronit becomes intoxicated with joy and blessed in the place that is called the Holy of Holies here below, as it is written, "For there the Lord commanded the blessing."[30]

Here Mount Zion appears as the *mons veneris* of the Matronit into which the generative organ of God the King, driven by a mighty desire, penetrates. In the mystical scheme of the universe created by the Kabbalists, Zion thus became the focal point, the spot in which the actual union of God and the Matronit (who here is not merely the female aspect of the deity but also symbolic of Israel, the people, and Israel, the land) takes place, and from where, consequently, blessings emanate into the entire world.

At the same time, the concept of Zion as the grieving mother of Israel and the forsaken spouse of God also remained alive in Kabbalistic circles. The Zohar is replete with references to the Matronit, identified with Zion, abandoned by her husband, God the King, and wailing amidst the ruins of the Temple. Three centuries after the Zohar, the dramatic encounter with Mother Zion, attributed by the Midrash to Jeremiah, was relived by the Safed Kabbalist Rabbi Abraham Halevi—whether under the influence of that Midrash or as the spontaneous re-emergence of a quasi-Jungian archetypal mythologem, we cannot tell. In any case, the pious chronicler of the Safed Kabbalist circle, Shlimel Dresnitz, describes in one of his epistles written shortly after 1600 that Rabbi Abraham Halevi—who, incidentally, was considered a reincarnation of Jeremiah—following a severe illness went to Jerusalem, where he spent three days in solitude, fasting and weeping, and then betook himself to the Wailing Wall to pray. When he finished his prayers, he lifted up his eyes, and saw a woman on top of the wall, with her back toward him, dressed in clothes of mourning. Rabbi Abraham fell on his face and cried: "Mother, Mother! Mother Zion, woe to me that I must see you thus!" And he tore his hair and beat his head against the wall until he lost consciousness and collapsed. When he came to, he found that the Shekhina had taken his head between her knees, she wiped away his tears and spoke words of comfort to him: "Abraham,

my son, be comforted, for your children will return home to their country."[31]

Thus the image of Zion the Mother, identical with the Shekhina, the female aspect of the deity, awaiting the return of her children, which was to signal the return of her husband as well, remained alive in Jewish consciousness. It is in this sense that the old dependence that had riveted the attention of the Jewish people to the Temple became expanded and developed into a bond that tied the people to Mother Zion, and into an unquenchable yearning to be clasped again to her motherly bosom. The Man-Temple relationship became supplanted by a Man-Motherland relationship, which was more permanent and more solid because it did not depend on concrete artifacts, man-made structures and ritual performances, but was anchored purely and solely in the realm of profound feeling, in the unshakable certainty of emotional and ideational realities. At the same time, and this is more significant, the relationship was humanized: the people's yearning was no longer for a building, however sacrosanct, but for a human image, the image of the mother. The mother-image of Zion and the father-image of the Tzaddiq, the almost omnipotent saintly, pious man, thus became the two mirrors in which the people could perceive God and view the workings of His will, if not with understanding, at least with acquiescence.

FOOTNOTES

1 New Translation by E. V. Rieu, Penguin Classics, 1959, p. 193.
2 Rieu's transl., pp. 193-94.
3 Rieu, pp. 194-95.
4 *Ezekiel* 23:4 ff.
5 *Lamentations* 2:2.
6 *Habat Y'rushalayim, Lamentations* 2:13; or *Bat Y'rushalayim, Zephaniah* 3:14.
7 *Isaiah* 1:8, *Jeremiah* 4:31.
8 *Ezekiel* 16 and 23. It should be mentioned here that the prophets referred also to other peoples by the epithet "daughter," e.g. "Daughter of Egypt" (*Jeremiah* 46:11, 19, 24), "Daughter of Babylon" (*Jeremiah* 50:42; 51:33; *Psalms* 137:8) "Daughter of Edom" (*Lamentations* 4:21). In view of this usage it is remarkable that the expression "Daughter of Israel" is never used.
9 2 *Kings* 19:21, and *Isaiah* 37:22.
10 *Lamentations* 2:13.
11 *Isaiah* 66:8; cf. *Micah* 4:10.
12 *Matthew* 23:37; *Galatians* 4:26.
13 *Baruch* 4:8 ff.; Charles ed. I:592 ff.
14 IV *Ezra* 9:38-10:57, Charles II:603-08.
15 Syriac *Apocalypse of Baruch* 3:1 ff., Charles II:482.
16 *Op. cit.* 10:16, Charles, II:486.
17 *Song* 8:5.
18 The potion given, according to *Numbers* 5:12-31, to a woman suspected of adultery.
19 *Jeremiah* 3:3.
20 *Jeremiah* 4:30; Pesiqta Rabbati, ed. Friedmann, 129a.
21 *Jeremiah* 15:9; Pesiqta Rabbati, ed. Friedmann, p. 131b.
22 *Yalqut Shimoni, Lamentations,* §1031.
23 Pesiqta DiR. Kahana, ed. S. Buber, pp. 127b-129a, ed. Mandelbaum, pp. 273 ff.; Pesiqta Rabbati, ed. Friedmann, 138b-139a; *Yalqut Shimoni* Isaiah 443.
24 Pesiqta diR. Kahana, ed. Buber, p. 147b, ed. Mandelbaum, p. 328.
25 Pesiqta diR. Kahana, ed. Buber, p. 141a; ed. Mandelbaum, 310.
26 Cf. *Lamentations Rabbati,* Introduction 24.
27 A detailed treatment of the Matronit as a female deity in Kabbalistic thought is found in my study "Matronit: the Goddess of the Kabbala," *History of Religions,* vol. 4, no. 1, Summer 1964, pp. 53-68, and in my forthcoming book *The Hebrew Goddess.*
28 Gershom Scholem, *Von der mystischen Gestalt der Gottheit,* Zurich: Rhein Verlag, 1962, p. 139.
29 *Psalms* 132:13.
30 *Psalms* 133:3; *Zohar* III:296a-b, Idra Zutta.

31 S. Assaf, *Kobetz 'al Yad,* Minora Manuscripta Hebraica, vol. XIII. ed. by Mekitze Nirdamim, 1940, p. 123; as quoted by G. Scholem, *op. cit.* p. 187.

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MAN AND TEMPLE

In Ancient Jewish Myth and Ritual

RAPHAEL PATAI

Second Enlarged Edition with a New Introduction and Postscript

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TEXT REFERENCES

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NOTE
ON TEXTS IN RABBINIC LITERATURE

Rabbinic literature is a general term covering the literary works enumerated below :

Mishnah. The basic code of oral tradition collected in its extant form by Rabbi Jehudah the Patriarch in Galilee, *c.* 200 C.E. To the Mishnah were later attached as complementary texts the much larger collections of the Babylonian and Palestinian Talmuds respectively.

Tosefta. A work contemporaneous with the Mishnah, in many respects parallel to it, but containing much additional material, variations from and amplifications of the Mishnah.

Talmud. The name of two large collections containing the discussions of the great Palestinian and Babylonian schools on topics mainly contained in the Mishnah. The *Palestinian Talmud* (also called *Talmud Yerushalmi*—that is, Jerusalem Talmud) reached its final shape in the schools of Galilee about the end of the fourth century C.E. *The Babylonian Talmud,* more bulky, was closed about a century later in Babylonia.

Midrash. A generic term for literary works based upon biblical passages. They fall under two headings, Halakhic and Aggadic Midrashim :

Halakhic Midrashim are primarily interpretations of the laws of the Pentateuch, and comprise works such

as the Mekhiltha, Siphra, Siphre, Midrash Haggadol, etc.

Aggadic Midrashim aim at religious and moral instruction, though formally their expositions are attached to passages of the Scripture. To this group belong the Midrash Rabbah (Gen. Rab., Ex. Rab., etc.), Pesiqta di Rabh Kahana, Pesiqta Rabbati, Tanhuma, etc.

In period of time the Midrashim range from the second century C.E. to the Middle Ages.

The translations of the Hebrew and Aramaic texts are mine, with the following exceptions :

The Bible : Authorized Version, with amendments where it seemed necessary

Apocrypha and Pseudepigraphia : Charles' edition

Babylonian Talmud : the translations of those tractates available in Epstein's English edition (London, Soncino Press) were largely followed

ABBREVIATIONS

B.—The Babylonian Talmud, quoted by tractate, folio and page, *e.g.* B. Suk. 43a—Babylonian Talmud, tractate Sukkah, folio 43, page a.

Gen. Rab.—Midrash Genesis (*Berēshith*) Rabbah, quoted by chapter and paragraph, and the pages of Theodor-Albeck's edition, Berlin, 1912–1931, *e.g.* Gen. Rab. 78, 16, p. 936—Genesis Rabbah, chapter 78, paragraph 16, ed. Theodor-Albeck, p. 936. Cf. also Rab.

M.—Mishnah, quoted by tractate, chapter and paragraph, *e.g.* M. Tamid 3, 2.

Rab.—Following the name of one of the five books of the Pentateuch (Gen., Ex., Lev., Num., Deut.) or one of the five Scrolls (*Megilloth*, Cant., Ruth, Thren., Eccl., Esth.)—the Midrash Rabbah to these books, quoted by chapter and paragraph of the Romm, Wilna, edition, *e.g.* Ex. Rab. 15, 22. Cf. also Gen. Rab.

Tos.—Tosefta, quoted by tractate, chapter and paragraph, and the pages of Zuckermandel's edition, Pasewalk, 1881, *e.g.* Tos. Suk. 4, 5, p. 198—Tosefta Sukkah, chapter 4, paragraph 5, ed. Zuckermandel, p. 198.

Y.—*Yerushalmi*, the Jerusalem, or better, the Palestinian Talmud, quoted by tractate, page and column of the Venetian edition, 1523.

THE TRANSCRIPTIONS OF HEBREW WORDS

Because of technical difficulties over the special letters used in Hebrew and other Semitic languages, a rough Anglicized transcription of them has been used for Semitic words quoted in this book

INTRODUCTION

TOWARD the end of 1947, shortly after the publication of the first edition of *Man and Temple* (which, incidentally, was my first book in English, all my previous books having been written in Hebrew), I received a letter whose contents both surprised and delighted me and which first initiated correspondence, then a friendship, and finally collaboration between me and its writer, Robert Graves.

"Dear Mr. Patai," it began, "I have just read your beautifully argued but too brief *Man and Temple.* Do you recall the water sacrifice at Anaphe mentioned in Ap. Rhodius's Argonautica IV 1717 ff? There you have just the same ceremony as at the Tabernacles, including the lightheadedness, in a ritual which was probably Minoan." The letter went on in this vein, with two closely written pages of references, bits of information and detail after fascinating detail of which Graves was reminded, as well as surmises of connections between the Hebrew and the Greek worlds to which he was led through reading my book.

After answering the letter, I placed it in a special file (which was to grow more and more bulky as the years went by), and there it remained until a few months ago, when I began preparations for a new edition of *Man and Temple.* On one of my periodic visits to that greatest of

facilities for scholarly research, the New York Public Library, I looked up the passage in the *Argonautica,* and as I thus immersed myself into a renewed study of matters covered in my book, I was carried back in time, not to the Greek world of a remote mythical period about which Apollonius wrote, but to the more recent past of some thirty years ago when I first began the investigations which led to the writing of *Man and Temple.* In those days, I used to work in another library, that of the Hebrew University on Mount Scopus, overlooking the Old City of Jerusalem. And I remembered how often in my excitement, grappling with the meaning of the greatest of ancient Jewish Temple festivals, I would leap from my desk and step over to the window—usually wide open—to feast my eyes on the actual view of the place in which the ancient Temple once stood. There, across the Kidron Valley which separated Mount Scopus from Mount Zion, in a south-south-westerly direction, on the left of the magnificent panorama of Old and New Jerusalem, and looking much nearer than the distance of a little over a mile that actually separated me from it, there rose in serene beauty the Dome of the Rock, built by the Muslim conquerors of Jerusalem upon the same Sacred Rock, the Stone of Foundation, which from the days of Solomon to those of Nebuchadnezzar, and then again from the times of Ezra to those of Titus, bore the Holy of Holies of the Jerusalem Temple.

Closing my eyes for a moment over Apollonius's *Argonautica,* I remembered a still earlier occasion, a day in the summer of 1933, when my friend Shaykh Ahmed F. Al-Kinani first took me into the very midst of those hallowed precincts, up the steps from the narrow shaded and arched streets of the Old City of Jerusalem into the bright, sunlit, wide-open *Haram* court. As soon as we stepped out of the gateway and went up the steps of the Temple platform, there was in front of us, at the surprisingly short distance of some fifty feet, the Dome itself, that most celebrated masterpiece of early Arab architecture.

At first we circled the entire octagonal structure. Then we entered, and in the semi-darkness, beneath the high dome, I saw before me the large, rough native rock, gradually rising from east to west to a height of about six feet above the floor of the corridor surrounding it. In that direction the Rock measured about forty-three feet, and from south to north, sixty. It was surrounded by a wooden railing, which closely followed its outline, with a break at the south-eastern corner, where fourteen steps led down into a subterranean cave which was high enough for me to walk about in it upright.

This, then, was that most sacred spot on earth, the Navel of the Earth, the Foundation Stone of the Earth, the highest point on earth, the connecting link between heaven and earth. Here, over this Rock, stood the Ark of the Covenant with its golden Cherubim, surrounded by the walls of the Adytum, the Holy of Holies, into which only the High Priest was allowed to enter, and even he only once a year, on the most solemn Day of Atonement. I spent a long time gazing at the boulder itself, trying to fix into my memory every detail of its rugged, scarred and time-worn face. At the time I knew very little about the Rock, its myths and the rites performed over and around it, but the little I knew suddenly surged in on me in the hushed atmosphere of the Dome, and the primeval, stark, unhewn stone in the midst of the delicate columns of the *Qubba* filled me with awe and curiosity. The old Biblical epithet for God, "Rock of Israel," kept sounding in my ear, and it must have been under the influence of all these factors that I decided—I no longer remember whether then and there or later—to make a study of the ancient Temple of Jerusalem and its associated myths and rituals.

The early results of those studies were incorporated into a paper entitled "The 'Control of Rain' in Ancient Palestine," which was published in Volume XIV of the *Hebrew Union College Annual* (Cincinnati, Ohio, 1939). Thereafter, my attention was drawn to the wider problems of the relationship between man and earth in

general, which resulted in the two Hebrew volumes entitled *Adam v'Adama, Man and Earth in Hebrew Custom, Belief and Legend* (Jerusalem, The Hebrew University Press, 1942-43). After the publication of the second book of this study, I felt ready to return to the Jerusalem Temple, and early in 1946 the manuscript of a modest volume on the subject was completed. Through the good offices of my friend Professor H.H. Rowley, it was submitted to Thomas Nelson and Sons Ltd. in Edinburgh, who published it in the summer of 1947.

When reissuing a study after twenty years, several courses are open to the author. One is to bring it up to date by adding the results of relevant researches that have appeared since its publication. I was not able to follow this course because the time that would have been required for such a reworking was prohibitive. The other is to regard the original as a quasi-historical document and leave it unchanged. This, indeed, is what I first intended to do. But upon rereading the book I found that it left unsaid several things for which the foundation was laid in the argument presented in it. I therefore decided to augment the new edition by a Postscript, sketching out some of the additional insights which came to me while reading the book I wrote twenty years earlier. Apart from this new material, and a very few and minor corrections in the body of the text itself, the book has remained unchanged.

Forest Hills, N.Y.
April, 1967

Chapter One

NATURE AND THE SUPERNATURAL

I

Modern researches probing from various angles into the social function of early religions have proved that a main concern of primary religious activities is to obtain and secure the maximum of material welfare for the whole of the community. Much has also been learned about the ways and means resorted to in order to bring about the regular functioning of nature upon which the well-being of man almost exclusively depended. In the ancient Near East, where intricate religious systems were evolved, these ways and means became crystallized into a complex ritual pattern centering round great seasonal festivals. The development of this ritual pattern has been subjected to thorough investigation by a number of scholars, the gist of whose findings Professor S. H. Hooke sums up in the following words :

> The picture which emerges from a study of the great seasonal rituals of the ancient East and their associated myths is that of a community seeking to bring under control by means of an organized system of ritual actions the order of nature upon the functioning of which its well-being depends.[1]

Not only in the great seasonal rituals, but also in many other practices of communal and private life, one could detect the working of the same trend, namely, towards influencing and controlling the order of nature.

Let us take a closer look at the process that may have led up to this "organized system of ritual actions" and to all the other communal and private rituals that abounded in the ancient Near East.

Ever since there emerged on earth that special form of existence which is called human life, its bearer, man, has endeavoured to make life more agreeable and to create for himself more comfortable living conditions. Man evolved tools to make it easier for himself to gather and to produce food, and to make life safer from the attacks of beast and man. He built himself shelters for safety and comfort. He made clothing to guard himself against the rigours of the climate, and applied ornamental embellishments to different parts of his body. He invented and improved methods for the production of food; he gradually became an expert in one or another special branch of production and developed specialized industries. He evolved various systems of property, stationary and movable, and learned to barter his own superfluous possessions for those of others. He developed regular relationships within smaller and larger human groups; and by giving more or less fixed forms to these relations in custom and law, he assigned to each individual a place within society circumscribed by special rights and duties.

In all these activities man appeared as a reasonable and rational being, who knew what he wanted and sought ways and means of obtaining it.

But the advantages and benefits man wished to derive from his natural and social environment were by no means of a material nature only, such as would satisfy physical, biological and social needs. The benefits were often psychological, satisfying mental needs having no biological, economic or social foundation, but arising from the special psychical constitution of man. Yet the measures taken to satisfy these mental or psychical needs might be the same as those taken for the satisfaction of the physical, biological and social needs, or at least very similar to them ; and might, and in fact very often did, pertain to concrete natural objects.[2]

Moreover, even in satisfying primary needs arising out of the physical nature of man, the actual practices adopted by him are in the great majority of cases not spontaneous and unpremeditated, but motivated in accordance with mental predilections and inclinations. A survey of the methods followed by various communities in their choice, preparation and consumption of food, as well as in the evaluation of food-stuffs as objects of property, would show what a wide range of difference can be introduced by these mental predilections and inclinations even into the forms of satisfaction of so vital and primary an impulse as hunger.

Thus we see that human actions directed towards natural objects are generated by both physical and

psychical necessities. The same two necessities prompt human activities also in relation to the supernatural.

II

The existence of the supernatural in one form or another is taken for granted by all the peoples of the earth, even the most primitive. Though its existence is in most instances somewhat obscure, proved only by what may be called secondary signs, it is nevertheless a certainty and reality. Prehistoric finds bear witness to the fact that already in the Old Stone Age man lived not only in the light of the physical world, but also in the shadow of the supernatural world.

It would be outside our present theme to deal with the extent and content of the supernatural world. Let us state only this : the lower boundary of the supernatural, that which borders upon the natural world, was seldom exactly the same in two different societies, nor was it constant within one and the same society over a considerable period of time. Furthermore, even in the same period and in the same society, different people had different conceptions of the supernatural, as also one and the same man may have in different moods or emotional situations.

Every culture and every cultural stage had its own accumulation of knowledge about the physical world, its own degree of familiarity with natural phenomena,

and it was in accordance with this actual knowledge of nature that the borderline between nature and the supernatural had to run. It would, though, be a mistake to suppose that the supernatural had always to be contented with such territories as were left over to it by the natural science of a given people at a certain time. We have rather to imagine a balance being maintained between two mutually active forces. More often than not it was the established view of the supernatural and its working which determined what territories should be left over to practical exploration and scientific investigation.

Lightning, for instance, belonged to the sphere of the supernatural with many ancient peoples, among them Israel and the Greeks. It was believed to be the arrow or the spear of the god. Modern physical science has subjected lightning to investigation and found that it is but an electrical phenomenon obeying certain physical laws. Physicists are even able to engender lightning artificially. Thus the supernatural had to yield this traditional weapon to natural science. Nevertheless, many a simpler folk still regards lightning as a heavenly weapon, and should a wicked man be struck by it, there would be no doubt as to the true significance of the event : a punishment from on high.

All this may seem to imply that there exists a sharply drawn line of demarcation between the natural and the supernatural. But nothing would be falser than such an assumption. Indeed natural and supernatural appear very often as intricately inter-

woven, and as merely two different aspects of the same object, action or phenomenon. It can even be said that each and every natural object, action or phenomenon may under given circumstances have also a spiritual quality, a supernatural aspect or value.

It is of interest to consider how man succeeded in harnessing for his use the supernatural powers also, or the supernatural aspect of the universe.

The need to do so was bound to arise when man was faced with a situation for which his practical experience proved insufficient. At the time of a crisis in private or communal life man feels that he needs the help of supernatural powers. In danger or in a situation the outcome of which is doubtful, when man, hoping for a certain thing to happen and at the same time fearing lest another thing might happen, has no power to influence the oncoming event by the usual *natural* means, he tries to realize his wish, and to prevent the unwanted, by applying to the supernatural for help. Thus Malinowski observed relative to practices in the Trobriand Islands:

> It is most significant that in the lagoon fishing, where man can rely completely upon his knowledge and skill, magic does not exist, while in the open-sea fishing, full of danger and uncertainty, there is extensive magical ritual to secure safety and good results.[3]

In the great majority of his undertakings primitive man is faced by two sets of problems. The one, the predictable and controllable, he can overcome with technical skill ; the second, the unpredictable and uncontrollable, he tries to solve by this appeal to

the supernatural. And just as the technical methods are never an improvisation but an application of well-tried ways and means, so the appeal to the supernatural too tends to assume fixed forms, and when often repeated—and especially when recurring seasonally—it becomes a rite, or, if more complex, a ritual.

Generally speaking, the less developed a community, the simpler its technology and poorer its civilizatory equipment, the greater will be the role played by the unpredictable and uncontrollable element in its life, and consequently the greater the importance of the function of the ritual directed towards the control of the elusive forces. Among primitive peoples almost everything has its ritual, every undertaking, every action and every event, down to such minute affairs as plucking a fruit or sitting down to rest. Among more advanced peoples only the more significant events in private and communal life retain their ritual, and among the peoples of modern western civilization ritual has almost entirely lost its significance, surviving only in occasional ceremonies of church and state.

III

Before coming to the actual procedure of what we called the "appeal to the supernatural," we have first of all to acquaint ourselves with the main principle on which are based most, if not all, the

attempts of primitive man at influencing nature. For, paradoxical as it may sound, most of the practices of primitive man in which the supernatural is resorted to are intended to influence the elements and phenomena of nature only.

Without entering into the problems presented by the various forms of outlook on nature, such as mana, pre-animism or animatism, animism and the personification and symbolical representation of natural forces and elements, let us state in brief that the common denominator of these different concepts is the assumption of a basic similarity between man and the other parts of nature. According to this assumption all the elements, parts, powers and phenomena of nature partake of "human nature." Popular imagination does not find it difficult to endow the component parts of nature even with human forms, but more often it is the inner constitution, the mental make-up of man, that is attributed to all parts of animate and inanimate nature. The Indians of Guiana, for instance, do not draw "any sharp line of distinction, such as we see between animals—man included—and inanimate objects. On the contrary, to the Indian all objects, animate and inanimate, seem exactly of the same nature, except that they differ in the accident of bodily form. . . ."[4]

The fact that primitive man draws no strict line of cleavage between the animal, vegetable and mineral kingdoms on the one hand, and human beings on the other, has been so often emphasized that it can be regarded as an anthropological common-

place.[5] Westermarck has adduced evidence to show that the primitive belief in the similarity between the lower animals and man is to be found again among the peoples of classical antiquity, those of the Middle Ages, and the simpler folk in modern civilized countries.[6] Elsewhere we have had occasion to show that the same concept was prevalent also among the ancient Hebrews both in biblical and in post-biblical times.[7]

For our present purpose it will be sufficient to stress only one detail in this general conception of "humanized" nature, namely, that which endows the heavenly bodies, the sun, moon and stars, with a nature and consciousness akin to man's own. Again, it will be unnecessary to attest with examples that among many primitive peoples these heavenly bodies are regarded as human beings, the sun as a man, the moon as a woman, or vice versa ; and that by these peoples the stars too "are not merely talked of in fancied personality, but personal action is attributed to them."[8] It is well known that among many primitive peoples, as well as among the civilized peoples of antiquity, among them the early Hebrews, the heavenly bodies were not only personified but regarded as deities and as such revered and worshipped.[9] What is perhaps less well known is the significant fact that in later Jewish thought the heavenly bodies, though naturally no longer regarded as deities, were still looked upon as beings of human and even superhuman intelligence. According to Philo Judaeus (born *circa* 20–10 B.C.) the stars stand

even higher than the angels, in fact they are the highest class or degree of the cosmos ; they are eternal living beings who populate the heavens, and possess both soul and mind. Philo calls them "majestic, divine, soulful beings," or, leaning upon Pythagorean-Platonic ideas, even "gods perceptible by the senses."[10]

Exactly the same ideas about the human and superhuman nature of the heavenly bodies are found again in post-biblical Jewish literature. Ever since the creation of man, according to Jewish legend, the heavenly bodies have had ample opportunity to intervene in human affairs. There were occasions, it is true, when they showed themselves hostile to man, but in general their interventions were prompted by sympathy and kindness.[11] The concept that the heavenly bodies are beings similar to man in their mental make-up, but endowed with superhuman intelligence, was taught also by Arab and Jewish philosophers in the Middle Ages. Maimonides (A.D. 1135–1204) said : "All the stars and spheres have souls, intelligence and understanding. They are living and they endure and recognize Him who created the world by His word. Each one of them according to its rank and status praises and worships its Maker just as the angels do. And just as they know the Holy One, blessed be He, so they know themselves and know the angels who stand above them. And the understanding of the stars and spheres is smaller than that of the angels, but greater than that of man."[12]

Hymns containing this concept are to be found in Jewish prayer-books to this day. In the Sabbath morning prayer the following passage occurs :

> Good are the luminaries which our God created. He made them to have knowledge, understanding and wisdom. He has endued them with power and might to be rulers in the world. They are full of splendour and radiate brightness, their splendour is graceful throughout the world. They rejoice when going forth and are glad at their return, they do with awe the will of their Creator. They give glory and honour to His name, joy and song to the memory of His kingdom.[13]

But to return to primitive peoples, to their outlook on nature and to the ways and means resorted to by them in their "appeal to the supernatural." We have seen that by simply attributing to nature human properties, primitive man has endowed nature with what in our view appears as a supernatural quality, but what is to him merely a recognition of the true state of things, the perception of the fundamental similarity underlying the apparent diversity of forms. This basic outlook on the spiritual homogeneity of all existing things has its analogy in the modern scientific approach to the physical world, discerning behind the great variety of elements the same ultimate components, the protons and electrons.

IV

Homogeneity in spiritual quality means not only a structural but also a functional similarity. As Hartland has remarked, "The external world is first

interpreted by the savage thinker in the terms of his own consciousness."[14] The natives of Central Borneo, for instance, "regard themselves as not essentially but only in degree different from the animals, plants and stones of their environment. Characteristically the Bahau ascribe not only to themselves but also to all animate and inanimate beings the possession of souls. According to their opinion, the soul of a tree, a dog or a rock, reacts in the same way as the soul of man and is moved by the same feelings of pleasure and pain. . . ."[15]

This essential similarity between man and the other parts of nature implies not only a similarity in reactions and feelings, but also the possibility of influencing all parts of nature by the same means and methods that have proved successful in social intercourse among human beings. This personalistic interpretation of nature, well attested in numerous primitive societies, extends the limits of society to include nature as a whole.[16] According to the Kpelle, for instance, "man, living or dead, demons, animals, plants and inanimate objects are essentially the same, and exist under similar conditions; they can in the same way influence man towards good or evil, they all can be either harmful or useful to him, and on the other hand he can influence them because they are all similar to him."[17] In other words, just as man is able to influence his fellow-men by words, signs or actions, within an ordered and properly functioning society, so he can do with nature. He can make his fellow-man do his will by begging,

coaxing, commanding, bribing or forcing him, and the same methods hold good also with nature. In addition to this, if he wants to achieve his end in society, he has to obey certain rules of conduct which often impose on him considerable discomfort, and similarly if he wants to be successful in his dealings with nature he has to perform certain actions bearing the same general character as his actions in respect to his fellow-men, both assuming on certain important occasions a ritual character. In short, the rules of active and passive conduct, well tried and proven in society, hold good—according to this concept—in nature also ; nature is conceived of as a part of society, subject to the same rules of sympathy which govern society.

Since examples to illustrate this social attitude of man on a primitive level towards objects of nature abound in anthropological literature, it does not seem necessary to repeat any of them here.[18] We need but refer to that general type of rite in which man endeavours to ensure the fertility of plants, trees or fields by the simple method of resorting to the same acts as would cause the fertilization of women, or by enacting the ceremonies that in human relations usually precede the sexual connection, namely, the marriage ceremonies.[19] In other instances the growth of certain plants, regarded as personal beings, is promoted not by sexual acts but by oral influence, by persuasion and requests.[20]

Addressing objects of nature, such as the heavenly bodies, the wind, the rain, the waters, the mountains,

the trees, and so on, as reasonable beings and asking them to do this or that for the sake of man, is a method of influencing nature widely prevalent among primitive peoples both with or without the accompaniment of corresponding acted rites or ceremonies. It is not necessary to rely exclusively upon the concept of the "power of the word" so ably demonstrated by Ernest Crawley[21] for the explanation of the rites in which man endeavours to influence nature by word of mouth. In many cases, when the words expressing the wish are repeated many times the impression is quite clearly not that of delivering a command but that of putting forward a request, or, in other words, not that of magic control but that of social persuasion.

In rain-making ceremonies it is an almost universal feature that the request for rain, expressed in short sentences like "Rain, come!" or "Rains, fall!" and the like, is repeated hundreds of times, until either rain comes or the performers have to stop out of sheer exhaustion. This certainly is much closer to the behaviour of the poor beggar who ceaselessly repeats his humble request for alms, than to the action of the powerful rich man who has only to say the word and the amount needed by him is put at his disposal.

It is this sort of request mingled with persuasion that could without any strain or shock be transferred from being directed to the entities of nature to being addressed to the ruler over nature, God. It is, moreover, only this same sort of *dromenon*, thing

enacted, aimed at a quasi-social persuasion by showing what is desired of nature, which could survive in the form of complementary rites in public and official religious ritual directed towards a deity of the highest metaphysical quality. Rites aiming at the direct magical control of nature would have been essentially contradictory to the service of such a deity, and could scarcely have appeared in his temple-festivities hand in hand with prayers and supplicatory sacrifices. Divine service could, on the other hand, tolerate with some generosity supplication and persuasion directed to the lesser powers in nature, which, according to the religious conception, were subservient to God alone.

V

The question now arises, what has this quasi-social persuasion of the natural forces, elements and objects to do with the "appeal to the supernatural," which, as stated above, is a method complementary to, but distinct from, the practical steps undertaken by man to achieve certain concrete results? In fact, it is time to rectify and amend. When we said "appeal to the supernatural" we applied one of our categories to primitive mentality, in relation to which, strictly speaking, such categories are not applicable. When a savage prepares his garden, plants his fruit-tree, waters it, weeds it, and also executes high jumps and calls "grow high, grow high!" in order to "make" the plant grow high, and lays heavy

stones at its foot in order to "make" its fruit heavy, we feel that he uses in his gardening two fundamentally different procedures, the one based on practical knowledge, the other on supernatural influences. For the savage gardener himself no such distinction exists. He merely executes a series of actions all of which are necessary in one and the same degree in order to make the plant thrive. Let us not forget that for him the plant is a living being, very near to himself in substance and quality. He prepares the land and waters the plant just as he would prepare a comfortable couch and procure food for his child. And just as he would tell or show his child whatever he would wish him to do or to be, so he tells and shows the plant what he wishes it to do and to be: to grow high and to be heavy with fruit. From the point of view of the savage there is actually nothing supernatural in the whole procedure; he deals with a natural object, which has to undergo a natural process, in accordance with the natural properties he knows it to possess. But this natural object, like each and every object existing in the world, has also a spiritual quality. So he utters words and executes actions appropriate to the occasion and apt to influence the spiritual side of the plant.

VI

If this be so, another question will probably be asked. If the "appeal to the supernatural" was just a part of the natural dealing with the natural

elements and objects, a sort of social approach to their spiritual side, why did it, after all, become in almost every society the special field of activity of one or another type of " religious " authority, such as the magician, the diviner, the priest or the prophet ?

The specialization in the " supernatural " cannot be regarded as a phenomenon *sui generis*. It should be viewed as one instance of the general trend of occupational specialization which sets in everywhere when a certain level of cultural development is reached. When metal tools begin to be used, the average agriculturist does not find it practicable any more to make for himself his own tools as he did so long as the tools were of stone or flint. The community delegates one of its sons for the performance of the task that has grown too complicated. As soon as one of the community undertakes to be the smith and to supply all the others with tools, he by sheer routine develops his work until soon it grows so specialized, refined and complicated by innumerable tricks of the trade as entirely to surpass the products of the unpractised skill of the simple food collector or producer.

Thus too the " appeal to the supernatural." To deal with the inner, hidden qualities of the objects of nature required a special technique which, growing too cumbersome for the average hunter or agriculturist, became entrusted to the hands of a specialist who performed the necessary ceremonies for any individual layman or for the community as a

whole. And once in the hands of a specialist, the rites began to increase in both volume and intricacy, ever more and more stress being laid on accuracy in rendering the oral parts of the rites and on precision in performing the *dromena*, the things done. The knowledge of rituals, especially that of the great seasonal rites, soon withdrew far beyond the reach of the average laymen whose participation in the life-giving performance became confined to secondary mass-roles following the instructions of the few privileged principals. The task of the primitive "divine" thus came to be recognized as that of dealing with the supernatural, and his profession became in many a society the first or even the only specialized work.

VII

In the foregoing very sketchy presentation of a cultural process we have endeavoured to deal only with that aspect of the supernatural which can be interpreted as the spiritual side of nature and its component parts. We have not touched upon those vast realms of the supernatural which human phantasy peopled with spiritual beings conceived as independent of any natural or physical form. Nor does our delineation lay claim to general validity. Cultural development followed everywhere its own way, and it would be futile to contend that the evolution of ritual and priesthood was the result of a process common to all the peoples of the world.

We have emphasized the social aspect of man's approach to the forces of nature not only because another aspect, the magical control of nature, has been only too often stressed and overstressed by many an anthropological writer, but also, and chiefly, because it seems to us that in many cases it is precisely this social approach that has left its trace on the outlook on nature as well as on the myth and ritual of the ancient Hebrews in biblical and post-biblical times. And it is with the relation of man and nature as reflected in ancient Jewish myth and ritual that the present study deals.

Professor Kelsen in a recent book has shown that primitive man sees in the working of nature the manifestation of the "principle of retribution." [22] Primitive man (and to a great extent also a community as advanced as the ancient Greeks), interpreting nature according to social norms, found the *lex talionis*, the norm of retribution, the biblical "an eye for an eye," not only in society but also in nature. In the following pages we shall try to show that other parallels, too, exist in what may be more comprehensively called "the law of sympathy in nature." The material we shall make use of will be drawn mainly from literary sources relating to the closing period of the Second Temple in Jerusalem.

Popular conceptions are not very easily discernible in the talmudic and midrashic literature originating in the first centuries of the Christian era. The sages of the Talmud who constitute the literary and religious sieve through which popular traditions had

to pass before entering the rich granaries of ancient Jewish literature, withheld many a grain of coarser quality and let through others only in a broken-up form or reduced size. The age, too, an age of turmoil, of political upheavals and national revolts, of philosophical innovations and new religious messages, was most unfavourable to the conservation of old popular traditions. If, in spite of all these adverse factors, so much of the popular traditional material gained access to those literary granaries, it was mainly due to two facts. First, much of what was originally folk-lore had become in the course of time sanctified and had grown to be inseparable from other items of religion of a quite different origin. Second, everyday life, of which much is recorded in ancient Jewish literature, was thoroughly permeated by popular traditions, customs, habits and usages. Be this as it may, the fact is that talmudic and midrashic literature constitutes a veritable storehouse for the folk-lorist and the cultural anthropologist. This material, though much richer than that contained in the earlier biblical and apocryphal literature, is far less easily accessible to students of anthropology, since it is written partly in Hebrew, partly in Aramaic, and partly in a mixture of both, and is translated only incompletely into European languages (mainly into German).

In these pages we should like to choose out of this rich material a few illustrations of the working of the principle of sympathy in nature as revealed in such diverse forms as rituals performed in the Second

Temple of Jerusalem, myths centering around this Temple, and beliefs concerning the conduct and actions of the people in general and of the children, the rulers, and the pious and righteous men in particular.

1 S. H. Hooke, in *The Labyrinth*, London, 1935, pp. 213 sqq.
2 B. Malinowski, *Argonauts of the Western Pacific*, London, 1922, p. 89.
3 B. Malinowski, "Magic, Science and Religion," in *Science, Religion and Reality*, ed. by Joseph Needham, New York, 1925, p. 32.
4 E. F. im Thurn, *Among the Indians of Guiana*, 1883, pp. 350 sq.
5 E. S. Hartland, *The Legend of Perseus*, London, 1894–96, vol. I, pp. 207 sq., and *Primitive Paternity*, London, 1909–10, vol. I, pp. 191, 246, 250; E. B. Tylor, *Primitive Culture*, 4th ed., London, 1903, vol. I, pp. 467 sq.; James G. Frazer, *The Golden Bough*, 2nd ed., vol. II, pp. 389 sqq., and *Folk-lore in the Old Testament*, London, 1919, vol. III, pp. 415 sqq.; F. Liebrecht, *Zur Volkskunde*, Heilbronn, 1879, p. 17.
6 E. Westermarck, *The Origin and Development of the Moral Ideas*, London, 1906–26, vol. I, pp. 252 sqq.
7 Raphael Patai, *Man and Earth in Hebrew Custom, Belief and Legend, A Study in Comparative Religion* (in Hebrew), Jerusalem, 1942–43, vol. I, pp. 23 sqq.
8 Tylor, *Primitive Culture*, vol. I, p. 290, cf. also pp. 288 sqq.
9 Frazer, *The Worship of Nature*, London, 1926, vol. I, pp. 441 sqq.; Hastings' *Encyclopaedia of Religion and Ethics*, vol. XII, pp. 48 sqq.; D. Nielsen, *Die altarabische Mondreligion und die mosaische Überlieferung*, Strassburg, 1904; W. Robertson Smith, *The Religion of the Semites*, 3rd ed. by S. A. Cook, London, 1927, pp. 134 sq., 542, 649 sq., 669, 672; J. Morgenstern, "The Gates of Righteousness," *Hebrew Union College Annual*, VI (1929), pp. 1 sqq.; A. Lods, *Israel*, Paris, 1932, Index, s.v. lune,

soleil ; F. J. Hollis, "The Sun-Cult and the Temple at Jerusalem," in *Myth and Ritual*, ed. S. H. Hooke, Oxford, 1933, pp. 87 sqq. ; Oesterley and Robinson, *Hebrew Religion*, 2nd ed., London, 1937, Index, s.v. Moon, Stars, Sun ; W. F. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 167.

10 Philo Judaeus, *de specialibus legibus*, I, 13 ; *de gigantibus*, 7 ; *de aeternitate mundi*, 45, 47 ; *de somniis*, I, 22, 34, 135 ; *de opificio mundi*, 27, 73 ; *de plantatione*, 12 ; *de Abrahamo*, 165 ; *legum alleg.* II, 10 ; *quis rerum div. heres sit*, 75 ; cf. Helmut Schmidt, *Die Anthropologie Philons von Alexandrien*, Würzburg (1934), p. 27 ; A. Aptowitzer, "The Rewarding and Punishing of Animals and Inanimate Objects," *Hebrew Union College Annual*, III (1926), p. 147.

11 Vita Adae et Evae, 36 ; Tanhuma Numeri, ed. Buber, p. 94 ; cf. B. Sanhedrin, 110a. More details see Patai, *Man and Earth*, vol. I, pp. 47 sqq.

12 Maimonides, *Mishne Torah*, part I, Yesode Torah, 3, 9, and cf. *The Guide of the Perplexed*, II, ch. 4.

13 Daily Prayers, New York, 1938, with English translation, pp. 350 sq.

14 Hartland, *Ritual and Belief*, London, 1914, p. 27.

15 A. W. Nieuwenhuis, *Quer durch Borneo*, 1904, I, 96. Quoted by Kelsen, *Society and Nature*, Chicago, 1943, p. 7.

16 Cf. Kelsen, *Society and Nature*, Chicago, 1943, p. vii.

17 D. Westermann, *Die Kpelle*, Göttingen, 1921, p. 174.

18 Kelsen, *Society and Nature*, Chicago, 1943, ch. X, § 10 : "Actual Behaviour of Early Man Toward Objects of Nature," pp. 31 sqq.

19 Cf., for instance, Frazer, *The Golden Bough*, 3rd ed., I, 40 ; II, 57, 100 sq., 316 ; also his *Aftermath*, pp. 153 sq. ; *Folk-lore*, vii (1896), p. 206 ; E. Crawley, *The Mystic Rose*, London, 1927, vol. II, pp. 55 sqq. ; Richard Schmidt, *Liebe und Ehe im alten und modernen Indien*, Berlin, 1904, p. 406 ; B. Nyberg, *Kind und Erde*, Helsingfors, 1931, pp. 199 sq. ; W. Crook, *The Native Races of the British Empire*, VI, *Natives of Northern India*, London,

1907, II, 115 sq. ; E. Westermarck, *The History of Human Marriage*, London, 1921, vol. II, pp. 523 sqq. ; E. Lehman, in Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, Tübingen, 1925, vol. I, p. 41, etc.

20 So, for instance, among the natives of Dobu, cf. R. F. Fortune, *Sorcerers of Dobu*, 1932, pp. 94 sqq., 97, 101 sq., 107 sqq.

21 E. Crawley, *Oath, Curse and Blessing*, Thinker's Library, No. 40, London, 1934, pp. 1 sqq. ; as to the ancient Jewish belief in the power of the word, cf. Patai, *Man and Earth*, vol. II, pp. 272 sqq.

22 H. Kelsen, *Society and Nature*, Chicago, 1943.

Chapter Two

THE RITUAL OF WATER-LIBATION

I

The most elaborate yearly ritual performed in the Second Temple of Jerusalem was one neither prescribed nor even mentioned in the Bible. It is the so-called "Joy of the House of Water Drawing"[1] to which a traditional setting was given by connecting it with the Feast of Tabernacles.[2] This feast was celebrated at the beginning of the Hebrew year, in the autumn, at the time when in Palestine the rainy season is about to begin.[3]

The festivities drew a large crowd to the Temple Mount. The people were kept busy day and night attending various ceremonies and public performances during the seven or eight days of the festival. On the first day of the feast they rose early in the morning to be present at the offering of the daily morning sacrifice which was slaughtered ere the sun rose.[4] After that they went to attend prayers at one of the synagogues that in the last decades of the Second Temple already abounded in Jerusalem. From the prayer back to the Temple to attend the Mussaf, the additional sacrifice of the feast, then again to the Mussaf-prayers. These over, some went to the School of the Law, while others felt the urge

to offer up private vows and alms. Thus noon arrived, when people would go to have their meals, after which again back to the school, to the study of the Law, until the Minha, the afternoon prayer and the daily sacrifice of twilight.[5] Immediately following these began the festivities of the Joy of the House of Water-Drawing, which lasted until the following morning when the water-libation (see below) took place.[6] This full programme of twenty-four hours was repeated during each of the seven days of the feast. And since it is impossible, as one of the sages remarks, for a human being to exist without sleep for several consecutive days, they used to slumber for short intervals each on the shoulder of his friend.[7]

But these were by no means all the duties the participants had to perform. Every day, with the exception of the Sabbath, they went down to the village of Motza, some three to four miles west of Jerusalem, called in those days also Kalonia, *i.e.* Colonia,[8] and gathered there willow branches each at least eleven cubits long, *i.e.* about five and a half yards. These branches, which had to be soft and flexible, were placed in a perpendicular position around the altar so that their tops would be bent over the altar itself.[9] When the altar was thus covered with a green coating the shofar horn was sounded: a *teqi'ah*, a long blast, a *teru'ah*, a tremulous blast, and again a *teqi'ah*, and the circumambulation of the altar began. This was done once every day accompanied by such cries as "O God, help us; O God, give us luck."[10] On the seventh day they

went round the altar seven times, and upon taking leave of the altar they cried, "Beauty hast thou, O altar! beauty hast thou, O altar!"

On this seventh day another rite was performed—a highly significant one as we shall later see—with palm twigs, or, according to another version, with willow branches. Such smaller branches were brought along and the festive throng beat them upon the altar.[11] This rite even gave the day its name: The Day of Branch-Beating (or of Willow-Beating). During every circumambulation each of the participants held his *lulab* in his hands. The lulab consisted, as it does to this day, of a long thin palm branch and some smaller branches of willow and myrtle tied together, used in conjunction with a citron, the so-called ethrog. This lulab was also carried along by each male wherever he went during all the seven days of the feast with the exception of the Sabbath. After the branch-beating on the seventh day the children used to throw away the lulabs and to eat the ethrogs.[12]

Since on the Sabbath the general prohibition of carrying anything prevented the people from carrying their lulabs to the Temple, special arrangements were made. The lulabs were carried beforehand on the Friday to the Temple Mount, where the attendants of the Temple received the branches from their hands and arrayed them on shelves.[13] Before the people left the place they were instructed to say, "Whosoever gets my lulab in his hands, let it be his as a gift." This was necessary, as the use of a

borrowed or a stolen lulab was ritually forbidden. Next day, on the Sabbath, the courts of the Temple witnessed a tumultuous scene. As the masses of the people arrived, the attendants threw the lulabs among them and each one did his best to catch one of the flying branches, the struggle invariably ending in blows. When the *Bēth Din*, the Law Court, saw that these proceedings involved danger, they ordained that on the Sabbath each one should use his lulab only at his home.[14]

II

Let us now return to the first day of the festival, or rather to its first night. Towards evening, at the close of the first day of the feast, began the "Joy of the House of Water-Drawing." This was the most magnificent and joyous festival of the whole Jewish ritual year. The description of this festival, contained in the Mishnah, opens with the following words: "Whosoever has not seen the Joy of the House of Water-Drawing has never seen real joy in his life."[15] The festivities began with a precautionary measure. Originally during the festivities women used to stand within the great courtyard called the Women's Court, which was the scene of the festivals, while the men were without. But the two sexes used to intermingle and to commit what is euphemistically called *qaluth rōsh*, "lightheadedness." The sages first ordained that the men and women should change places, but still "lightheadedness"

occurred. Then the sages, having had special galleries built round about three sides of the courtyard, ordered the women to sit in them, in order to prevent the people from giving way to the temptation of the "evil inclination" that overpowers man in the hour of joy.[16]

When the day grew dark the great candelabra were lighted. Each of these tall golden lampstands carried on its top four bowls which had to be filled with oil.[17] Four ladders were placed against the four branches of the candelabra, and up them climbed four of the priestly youths called in Hebrew "the Flowers of Priesthood." In their hands they carried pitchers to fill the bowls.[18] Wicks for the outer lamps were made of the worn-out drawers and girdles of the priests, while the wicks of the inner lamps were made of the drawers of the High Priest.[19] The light shed by these high lamps was so great that the whole of Jerusalem was lit up by it, and, as it is specially recorded, women could sift wheat by this illumination.[20]

One must suppose that these preparations took considerable time. In the meantime spirits rose higher and higher until the "pious men" and the "men of [good] deeds," whose great hour this was, began to dance before the people with burning torches in their hands.[21] It is told of the venerable Rabban Shimeon ben Gamliel himself, that he used to dance with eight golden burning torches; he threw them high up into the air and again caught them alternately, and so great was his skill that no

torch ever touched another nor did any torch ever fall to earth. Nay, even more than that, Rabban Shimeon ben Gamliel could perform, alone of all men, the following form of prostration : he threw himself forward upon his face, supported himself for a moment with his two thumbs stuck to the floor, kissed the floor and immediately jumped back to standing position.[22] Other sages performed similar feats and entertained the audience with enigmatic sayings.[23]

In the meantime the Levites took up positions upon the fifteen steps leading from the Women's Court to the inner Court of the Israelites, the floor of which lay some yards higher. In their hands were harps, lyres, cymbals, trumpets and numerous other musical instruments, and they began to sing, accompanying themselves.[24] They sang the so-called fifteen "Songs of Ascents" contained in the book of Psalms.[25] The fifteen steps, the Mishnah expressly states, corresponded to the fifteen Songs of Ascents.[26]

While the greater part of the night was thus spent in singing, playing and dancing, two priests stood high above the humming crowd, at the upper gate which led from the Court of the Israelites down to the Women's Court. In their hands they held trumpets and they stood listening for the first crowing of the cock. As soon as they heard the cock crow they immediately lifted their trumpets to their lips and blew a triple blast, *teqi'ah*, *teru'ah*, *teqi'ah*.[27] These sounds were a signal for the cessation of the merriment. The crowd arrayed itself in the wake of the priests to descend in procession to the well of

Siloam. The procession, which went out through the eastern Water-Gate,[28] moved slowly, and was often brought to a standstill by repeated trumpet-blasts. When they reached the Water-Gate the people turned back towards the west, facing the Sanctuary, and solemnly declared :

> Our fathers who were on this place [stood] with their backs towards the Sanctuary and their faces towards the east, and they prostrated themselves eastwards to the sun.[29] But as for us, our eyes are turned to the Lord.[30]

Then the procession moved on, and when it reached the Siloam the priest who was charged with drawing the water from the well filled his golden pitcher, after which the whole procession returned the way it had come. When again reaching the inner courtyard, the priest mounted the ramp leading from the south side up to the altar, and poured the water into one of the two bowls that were placed there for the purpose. These two bowls were made of silver, or, according to another version, out of lime. Into the bowl on the western side the priest had to pour the water brought from the Siloam, while the eastern bowl was to receive a libation of wine. But as it often happened that the priest erred and interchanged the two liquids, both bowls became with time blackened by the thick red wine of Palestine, until their material became unrecognizable.[31] The libation of three "log," *i.e.* about one and a half litres, of water, and the same amount of wine was repeated during each of the seven days of the feast.[32]

The bottom of each bowl had a perforated spout

to let the liquid out, and before the priest performed the act of libation he stopped these up with corks. Then he poured the water and the wine into the respective bowls, and afterwards removed both corks simultaneously. In order that the thick wine should take exactly the same time to flow down as the much thinner water, the hole of the wine-bowl was made larger than that of the water-bowl. The water flowed down into the *shitin*, the perpendicular shafts underneath the altar, of the rich mythical connotations of which we shall later hear more, while the wine flowed into a small passage-way or vat which was situated to the south-west of the altar.[33] Once every sixty or seventy years priestly children descended into this vat to collect the congealed wine which accumulated there in a form resembling dried rounds of pressed figs, and burned it in a state of sanctity, that is, in a holy place in the Temple.[34]

The highly significant act of the water-libation had to be performed by the priest in such a way that all the surrounding people were able to see that he did in fact pour the water into the bowl on the altar. Once it happened that a priest of the Baitos family, of the Sadducees, who were in principle opposed to the ceremony of water-libation, poured the water on to his feet, whereupon the crowd pelted him with their ethrogs. From that time onward it became customary for the priest to be admonished before performing the libation with the words, "Lift up your hand!" so that everybody could see that the

jet of water issuing forth from the golden pitcher descended to its proper place, the western bowl on top of the altar.[35]

By the time the water-libation was finished the eastern side of the sky began to lighten. The time to offer the daily morning sacrifice was at hand, and so a new day of feasting and rejoicing began.

III

In order to make this complex ritual clear we need first of all to give its main component features as simple headings. The daily routine of the ritual comprised the following acts :

1 The covering of the altar with green willow branches
2 The circumambulation of the altar with the lulabs
3 The beating of the altar with palm branches or willow branches
4 The lighting of the lamps
5 The torch dance
6 Songs accompanied by numerous musical instruments ; repeated blasts of trumpets
7 The procession to the Siloam beginning at cock-crow
8 The water-drawing and the libation on the altar
9 The libation of wine

In addition to these, two further points should be mentioned, though not belonging to the daily ritual of the Temple. These two points, the significance of which will be discussed later, are :

10 The tumult with the lulabs on the Sabbath, and
11 The " lightheadedness," which led to the building of special galleries for the women

It would be easy to show that many of these points coincide with the elements of the New Year ritual, the centre and the climax of all the religious activities of the year,[36] as performed in Egypt, Babylonia and Canaan. The purpose of these central rituals was to reinvigorate nature for the duration of the new year just opening. Mythical elements, which were inseparably interwoven with the ritual, professed to supply the alleged reasons for the performance of the various ritual acts. The ritual was pronounced by these myths to be a re-enactment of the traditional creation of the world. That is, in the ritual itself the myth was declared to be the primary element and the ritual the secondary. Modern research has brought forth reasons for reversing this order, and for regarding the ritual as the primary element, in relation to which the myth is but secondary. This is the view held by Hooke, Hocart and others, who contend that the myth is but a secondary interpretation of the ritual, while actually the ritual is performed with an immediate practical purpose in view. Of the mythical associations of the water-libation in the Second Temple we shall hear later ; at this point we must discuss the immediate purpose of the ritual itself.

Even had I not mentioned already that the festivities were performed at the time of the year in which the beginning of the rainfall should occur, it would become sufficiently clear from the list of eleven points enumerated above, that the purpose of the ceremonies could be none other than one, namely, to

induce the fall of rain. Each and every one of these eleven elements has indeed numerous parallels in the rain-making ceremonies of many other peoples, examples of which abound in *The Golden Bough* of Frazer and in other collections and studies. These parallels may help to establish the hidden meaning of the ceremonies of the "Joy of the House of Water-Drawing," a meaning that in the days of their actual performance was already mostly forgotten. We may establish that the altar covered with green branches stands for the earth itself; that circumambulations have been and still are performed by many peoples in their rain-making ceremonies. The lighting of the tall candelabra, as the lighting of new fire in general, would indicate new life beginning with the new year,[37] while the fourfold arrangement of the lamps, as well as the four ladders, four priestly youths, the shaking of the lulab towards the four cardinal points, would show the connection between the feast and the four winds, as also in other places ritual acts of a fourfold arrangement had an inner connection with the four points of the earth.[38] The ritual-mythical conception of lightning as torches in the Gilgamesh-Epic,[39] in the legend of Salmoneus, king of Elis,[40] and elsewhere, as well as the occurrence of torch-dances in ancient Mesopotamian and Canaanite rituals,[41] and the display of fire in the rain-making ceremonies of many other peoples[42]—all these would indicate that the Jerusalem torch-dances, too, were originally intended to bring about lightning, which is an accompanying phenomenon of

stormy, hence abundant, rains. But even without turning elsewhere for explanation, the true purport of the torch-dances is elucidated by a Jewish legend according to which Hiram, king of Tyre, tried by similar artificial means to imitate lightning.[43] Of the prostrations, jumps and dances, which were also performed without torches,[44] it need only be remarked in short that among quite a number of other peoples, both European, Oriental and primitive, the practice is well known of performing high leaps in order to ensure the growth of the crops to an equal height.[45] The singing and playing on musical instruments and the other sound effects are methods resorted to, whenever rain is needed, by a great number of peoples, among them various Arab and Oriental Jewish communities.[46] The same purpose was served also by the repeated blasts, which when produced by the shofar-horn were also regarded by the ancient Jews themselves as the surest means of producing rain in times of drought.[47]

It seems superfluous to point out that the festive procession to the Siloam, the drawing of the water and its subsequent pouring out into the western bowl on the altar (the west is the only side from which the rain clouds come in Palestine) is a simple and straightforward rain-making ceremony. Processions, water-drawings and libations are in fact the most widespread elements of the whole rain-making complex. To mention only one example : the inhabitants of *Kafr Silwān* (that is, the village of Siloam), the Arab village next to Jerusalem, go down

in procession in times of drought to the same well of Siloam out of which the water was drawn for the libation of the second Temple.[48] It will, perhaps, be of more interest to show that the cockcrow, at the sound of which the festive procession began, was no mere time-signal but the revelation of the propitious hour in which the success of the performance was most probable. The cock was regarded by the Jews, as well as by other peoples, as a bird of presage having special influence on the weather.[49] An important but hitherto insufficiently explained role was played by a sacred cock in the water-drawing, carrying and pouring ritual at Hierapolis in Syria, which contains quite a number of highly suggestive parallels to the Jerusalem ceremony.[50] It is Lucian who tells us in his famous *De dea Syria* that a great sacred assembly used to be held twice a year on the banks of the Euphrates. The people filled vessels with the water of the river, sealed them with wax, and presented them to a certain holy cock which dwelled hard by the lake. This bird on receiving the vessels from the bearers inspected the seals and pecked away the wax, receiving for this ritually significant action a remuneration in money. After this the bearers carried the water to the Temple and poured it into the mouth of a chasm that lay there beneath the Temple.[51] But more than that. A genuine talmudic tradition tells of a pagan temple where in days of drought a cock used to be sacrificed, whereupon rain fell.[52] So much for the cock.

As to the sacrificial use of wine, Robertson Smith

has remarked that it " seems to have been well-nigh universal wherever the grape was known ";[53] moreover, the libation of wine and other alcoholic beverages in rain-making ceremonies was habitual among quite a number of peoples.[54]

As to the tumult that took place on the Sabbath at the distribution of the lulabs, particulars told of it permit us to conclude that the fight was not an occasional outburst brought about by the high spirits of the celebrating crowd—such as, for example, the pelting of the Sadducee priest with the ethrogs[55]—but a regular traditional, if not ritual, institution. The Mishnah records that on the Friday the elders laid their lulabs in a special chamber, apart from those of the general public, in order to avoid being jostled on the Sabbath by the crowd.[56] Hence it appears that the tumultuous scene was expected each year. This would be quite in keeping with the rite of beating the altar with palm or willow branches, which was performed on the seventh day of the feast. The beating of the altar was followed by the throwing away of the lulabs by the children, a proceeding that was also probably of a tumultuous nature. As to the ritual significance of beating with green branches, this served elsewhere either to ensure the fall of rain and through it the fertility of the earth, or, like the " Lebensrute " of Germanic peoples and the Lupercal leather-straps in ancient Rome, to give fertility to human beings.[57] The belief that beatings promote the growth of plants is implicit in the following saying of Rabbi Simon:

There is no single grass which has not its *mazal* [guardian angel] in the firmament, which beats it and says to it: grow![58]

And at least one example is known of primitive horticulturists who actually beat their plants to make them grow.[59] Also the belief in the beneficial effect on human beings of willow branches in particular is attested in talmudic literature. The Jerusalem Talmud records that willow-branches were waved over sick persons as a remedy.[60] We may note in this connection that in the Jewish community of Tripoli, North Africa, the supplicants, gathered in the synagogue on the seventh day of the Feast of Tabernacles, used to beat one another with willow branches.[61]

According to rabbinic sources the lulab was regarded as a powerful weapon against Satan[62] as well as a symbol of a spiritual victory won by Israel over the Gentiles in the contest of the danger-fraught days of the New Year, when the fate of every people is being decided before the heavenly justice. The appearance of Israel with the triumphal palm branches in their hands shows that they have come out victorious.

The lulab is as one who takes, conquers and comes. As usual in the world, when two competing racers have run a race, the one who is taken by the Eparch (the Prefect) on his right side is the winner. So at New Year all pass by before God like the Sons of Meron and nobody knows who has won, whether Israel or the Nations of the World. . . . But as soon as the first day of *Sukkoth* (the Feast of Tabernacles) arrives and all Israel, old and young, go out with their lulabs

in their hands, everybody knows that Israel has won in the court, and all their sins are forgiven, and they know that they have won. . . . Verily, you are brought the good tiding that you have conquered the Nations of the World. . . .[63]

In another passage the contest is compared to a trial before a law-court:

A parable : two entered to the judge and we do not know whom he has made winner. But when we see the one carrying a palm branch in his hand we know that he has won. So Israel and the Rulers of the Nations enter the Court before the Holy One blessed be He on New Year, and we do not know who shall win. But when Israel come out from before the Holy One blessed be He and their lulabs are in their hands and their ethrogs are in their hands, we know that Israel are the winners.[64]

The spiritual victory of Israel over the nations is spoken of in this passage as the winning of a case in the law-courts. This is in conformity with earlier Hebrew thought, in which—as Pedersen pointed out —the victory over enemies is "not different from victory in judicial proceedings."[65] The same concept goes back to even more ancient times in the Near East. In the myth of Horus at Edfu the victory of Horus over his enemies is described as his "justification" before the tribunal of the gods in the "Broad Hall."[66]

The ritual combat itself is not only a well-attested element in the New Year ritual of ancient Near Eastern peoples,[67] but finds a place in the ritual of a much wider circle of peoples.[68] The ritual combat is, to put it briefly, an organic part of the life-giving ritual. The beneficent forces of nature which must

start afresh with the opening New Year cannot do so until the opposing forces of evil have been subdued. The forces of evil which appear in various forms are identified with the primordial forces of chaos which were originally opposed to the act of creation but were overcome by the creator. The ritual combat is thus at the same time also the commemorative representation of that first and greatest combat between the creative forces of the Good and the opposing, obstructing Evil.

The possibility of yet another and more immediate purpose of the ritual combat should not be left unmentioned in this connection. In Morocco, as well as in other places, all kinds of games of ball and tug-of-war are resorted to in rain-making ceremonies. Westermarck inferred from the data collected by himself and by others in North Africa that the essential function of such games as a weather-charm is to bring about a change in the weather through the movements and changing fortunes of the games.[69] Ceremonial combats for the purpose of producing rain seem to have occurred also among the ancient Lybians and the inhabitants of Caesarea (the so-called "Caterva").[70]

We have last to touch upon the subject of the "lightheadedness" of the people, to suppress which the sages had to make repeated "amendments" until they finally settled the matter by relegating the women to special galleries. This "lightheadedness" was not, as may appear at first sight, a spontaneous expression of the festive gaiety. To rejoice was a

biblical command also on many other festive occasions that drew large crowds to the Temple,[71] and it is hard to understand why self-control should be so specially relaxed precisely on this of all feasts, unless there was a particular reason for it. In the next chapter we shall try to throw some light on the mythological and conceptual background against which we have to view this, presumably ritual, lightheadedness.

IV

Let us now refer briefly to the important inner evidence consisting of numerous sayings and proverbs of talmudic sages confirming the conclusions reached above by anthropological methods. The heads of the two competing schools, Rabbi Yishmael and Rabbi Akiba, who lived some decades after the destruction of the Second Temple (first and second centuries C.E.), both agreed that the Feast of Tabernacles is the time when the amount of rain for the following year is being decided upon in heaven. Rabbi Akiba moreover said :

> The Torah (the Law, referring to the Pentateuch) said, Pour out water at the Feast (of the Water-libation) which is the period of rains, that the rains may be blessed for you.[72]

Again, Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says to Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[73]

The true significance of this saying will become clear in the next chapter. Thus at least concerning the purpose and working of the central feature of the ritual, namely, the water-libation, our explanation is fully corroborated by sages, some of whom may have personally witnessed in their early days that grandest of all Jewish festivals.

Another problem to which the sages of the Talmud applied themselves with interest concerns the origin of the ritual of water-libation. The prevalent opinion was that the water-libation was a command of the Torah, and as no overt mention of it is to be found in the Pentateuch, some sages, such as Rabbi Akiba and Rabbi Jehuda ben B'thera, strove to read into certain passages of the Bible dealing with the Feast of Tabernacles,[74] the word *mayim*, water, which they then took for an enigmatic instruction to perform the libation of the water.[75] Other sages simply stated that the water-libation and the use of the willow branches were instituted by Moses, and already existed as a Mosaic tradition in the days of the First Temple.[76] According to talmudic legend the ritual of water-libation on the Feast of Tabernacles was performed even in days preceding the building of the Temple by Solomon. King David performed the ritual libation, to fetch the water for which three of his "mighty men" willingly risked their lives.[77] Other legends have it that the prototype of the libation of water and wine on the Feast of Tabernacles was the libation of these two liquids performed by Jacob over the stone

of Bethel on which he slept and dreamt his famous dream.[78]

Now, apart from legends, the fact is that nowhere in the Bible is there any mention made of any connection between the Feast of Tabernacles and a ritual libation of water. On the other hand, several libations are recorded in the Bible as a means of bringing about the fall of rain, though the connection between the libation and the ensuing rain is in no instance as clear as with the water-libation in the Second Temple. Samuel having gathered the people together at Mizpeh, they "drew water and poured it out before the Lord and fasted." Samuel then offered a lamb unto the Lord and cried unto Him, and the Lord heard him and "thundered with a great thunder on that day."[79] Another time, in the days of harvest, that is in the middle of the rainless Palestinian summer, Samuel only called to the Lord without accompanying his call with a water-libation, and God sent thunder and rain upon the awe-struck people.[80]

At a later age, a regular rain-making competition took place between Elijah and the prophets of Baal on Mount Carmel.[81] In this competition both Elijah and the prophets of Baal performed a number of ritual acts, some of which were common to both, while some were peculiar to either party. We cannot here enter in detail into these rituals, which would necessitate a special study.[82] But let us place the two sets of ritual elements side by side for a comparison:

THE BAAL-PROPHETS	ELIJAH
1 Built an altar	1 Built an altar
2 Slaughtered a bullock and	2 Slaughtered a bullock and
3 placed it on the wood on the altar without setting the wood on fire	3 placed it on the wood on the altar without setting the wood on fire
4 Called on the name of Baal : "O Baal hear us !"	4 Called on the name of God : "Hear me, O Lord !"
5 Leapt around the altar	5 Made a trench around the altar and filled it with water
6 Cut themselves with knives and lancets till the blood gushed out upon them	

Thus the main difference between the rainmaking procedure of the Baal-prophets and that of Elijah was, apart from each calling his own god, that the prophets of Baal tried to produce rain by leaping about their altar and shedding their own blood, while Elijah had a trench made around the altar and had water poured on to the altar until the water filled the trench. Now, as to the procedure of Elijah, it evidently was a precursor of the later Jewish water-libation. But at least one of the rites peculiar to the Baal-prophets may too have succeeded in penetrating into the Jewish ritual, namely, the leaping around the altar, which in the Second Temple ritual appears as a mere circumambulation of the altar. However that may be, the leaping itself has survived among the Arabs of Palestine in its original form as a rite of leaping with bended knees, this ritual dance, now called *dabke*, being performed in order to produce rain.[83]

As to the other rite performed only by the Baal-

prophets, the cutting themselves with knives or lancets, we would not connect it with the injuries that the celebrating people inflicted upon one another on the Sabbath-tumult. It is, however, interesting to note that the ritual combat sometimes does take an emphatically bloody character, as, for instance, in Abyssinia, where the ceremonial fights between the villages for obtaining rain retained their cruelty and bloodshed in spite of the attempted reform of the emperor Menelik.[84] Self-laceration is practised as a rain-charm by several primitive peoples,[85] while oriental Jewish communities content themselves with substituting the blood of slaughtered animals for the human blood. To name only one instance, the Jews of Kurdistan in their rain-charms smear the blood of slaughtered animals upon their foreheads.[86]

V

To complete the picture before leaving this topic, we think it should not be left unmentioned that according to biblical evidence prayers for rain among the ancient Hebrews were coeval with rain-charms. Of Samuel we have just heard that apart from performing a ritual he also cried unto the Lord for rain.[87] The rain-making of Elijah, as well as that of the Baal-prophets, was accompanied by calling upon the Deity.[88] In later times the rain-making ceremony vanished altogether—to return only at the close of the Second Temple period—and only the prayer

remained. Of King Solomon it is stated that he said in his prayer at the dedication of the Temple:

> When heaven is shut up and there is no rain . . . if they pray toward this place . . . then hear thou in heaven. . . .[89]

In the days of the prophet Joel, when there was a heavy drought, the prophet admonished his people :

> Sanctify ye a fast, call a solemn assembly . . . and cry unto the Lord.[90]

Again Judea suffered from dearth, in the days of Jeremiah, but God warned the prophet not to pray for the people[91]: from this it is evident that prayers were the usual means of averting drought in the times of Jeremiah. These occasional prayers for rain which were offered up in times of need finally became settled, after the erection of the Second Temple, as a regular ritual institution connected with the Feast of Tabernacles. Thus according to the evidence of the Prophet Zechariah:

> . . . every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain. . . .[92]

Beneath the obvious religious content of these words, one cannot fail to discern the first faint indications of a conception, so prevalent in later Judaism, of the Temple as the centre of blessing, on which depended the well-being not only of the people of Israel but also of all the nations of the world.

This concept, which is closely interwoven with a number of myths on the cosmic significance and connections of the Temple, will constitute the theme of our next chapter.

1 As to the versions of the name of the festival cf. Venetianer, *Die Eleusinischen Mysterien im Tempel zu Jerusalem*, in Brüll's *Populär-wissenschaftliche Monatsblätter*, xvii, reprint, Frankfurt a. M., 1897, pp. 3 sqq.; Joseph Hochmann, *Jerusalem Temple Festivities*, London, n.d., pp. 54 sqq.; D. Feuchtwang, *Das Wasseropfer und die damit verbundenen Zeremonien*, *Monatschrift für die Geschichte und Wissenschaft des Judentums*, vols. liv–lv, reprint, Wien, 1911, p. 41; M. Stein, in *Tarbiz* (in Hebrew), Jerusalem, vol. i, pp. 135 sq.; S. Liebermann, in *Qiryath Sepher* (in Hebrew), Jerusalem, vol. xii, p. 56; Patai, *The Control of Rain in Ancient Palestine*, in *Hebrew Union College Annual*, Cincinnati, vol. xiv, p. 259; id., *Man and Earth in Hebrew Custom, Belief and Legend* (in Hebrew), vol. ii, Jerusalem, 1943, p. 161.

2 On the Feast of Tabernacles (Sukkoth) cf. Grunwald, *Vorgeschichte des Sukkothrituals*, in *Jahrbuch für Jüdische Volkskunde*, vol. i, Berlin-Wien, 1923, pp. 427 sqq.; I. Elbogen, *Die Feier der drei Wallfahrtsfeste im zweiten Tempel*, 46. *Bericht der Hochschule* für die Wissenschaft des Judentums, Berlin, 1929.

3 According to the Hebrew calendar from the 15th to the 22nd of the month Tishri, the first of which is the New Year.

4 M. Tamid 3, 2.

5 Ex. 29, 39; Num. 28, 4; B. Pes. 58a sq.; Tos. Suk. 4, 5, p. 198; B. Suk. 53a; Y. Suk. 55b mid.

6 B. Yoma 26b; Tos. Suk. 3, 16, p. 197; sometimes the water-libation was performed before the daily morning-offering, even at night-time, cf. Y. Suk. 54d top.

7 B. Suk. 53a; Y. Suk. 55b mid.

8 Y. Suk. 54b bot. The Arabic village on the same spot is

called now *Kalonia*, while the Jewish village built on the hill near by is called by the ancient Hebrew name, *Motza*.

9 M. Suk. 4, 5; B. Suk. 45a–b and Rashi ib.

10 M. Suk. 4, 5; B. Suk. 38b.

11 So according to the text of the Mishnah Suk. 4, 6 of the Jerusalem Talmud, Suk. 54b top. The Mishnah text of the Babylonian Talmud, Suk. 45a, as well as the separate editions of the Mishnah, have "beat them on the ground at the sides of the altar."

12 M. Suk. 4, 6–7 ; Tos. Suk. 2, 10, p. 195 ; Y. Suk. 54a mid., b bot. ; B. Suk. 41b, 43a–b, 44a, 46b.

13 B. Suk. 47b–48a.

14 M. Suk. 4, 4 and Obadia di Bertinoro ib.

15 M. Suk. 5, 1.

16 M. Suk. 5, 2 ; Tos. Suk. 4, 1 ; M. Mid. 2, 5 ; Y. Suk. 55b mid. ; B. Suk. 52a.

17 According to B. Suk. 52b the lamps were 50 cubits high, according to Y. Suk. 55b mid.—100 cubits. One cubit corresponds to 17.6 inches or about 44 cms.

18 M. Suk. 5, 2 ; B. Suk. 52b.

19 Y. Suk. 55b bot.

20 M. Suk. 5, 2 ; B. Suk. 53a ; Y. Suk. 55b top.

21 M. Suk. 5, 4 ; Tos. Suk. 4, 2, p. 198.

22 Tos. Suk. 4, 4, p. 198 ; Y. Suk. 55b bot.–c top ; B. Suk. 53a.

23 Y. Suk. 55b–c ; Targum Sheni ad Esth. 3, 8 ; M. Suk. 5, 4 ; Tos. Suk. 4, 2–3, p. 198 ; B. Suk. 53a.

24 M. Suk. 5, 4 ; Tos. Suk. 4, 7, p. 198 sq.

25 Psalms 120–134 ; M. Suk. 4, 4 ; M. Mid. 2, 5 ; Tos. Suk. 4, 7–9, p. 198 sq.

26 According to sep. edd. of the Mishnah Suk. 4, 4.

27 M. Suk. 5, 4 ; Tos. Suk. 4, 10, p. 199

28 On this gate cf. J. Morgenstern, *The Gates of Righteousness*, in *Hebrew Union College Annual*, Cincinnati, vol. vi, pp. 1 sqq.

29 The reference is to Eze. 8, 16.

30 M. Suk. 5, 4 ; on the sun-cult in the Temple of Jerusalem cf. Hollis, in Hooke, *Myth and Ritual*, Oxford, 1933,

pp. 87 sqq.; cf. Frazer, *The Worship of Nature*, vol. I, London, 1926, pp. 553 sqq. On the historical background of this saying cf. J. Morgenstern, *op. cit.* pp. 31 sqq.

31 Accordingly we have to suppose that only the inner surface of the bowls was visible. They may have been sunk into the surface of the altar. Cf. the so-called "cup-marks" on many an ancient stone altar in Palestine and Transjordan.

32 According to another version traditioned by Rabbi Jehuda, the libation consisted only of one "log," i.e. about half a litre, but was performed also on the eighth day of the feast, cf. M. Suk. 4, 9.

33 Cf. B. Suk. 49a: "Rabbi Eleazar ben Zadok stated, there was a small passage-way between the ascent and the altar." The ascent, or ramp, did not adjoin closely to the altar at the top, but was removed from it by two cubits. This small space was fenced up along its four sides, thus forming a vat which reached down to the marble floor of the court. Cf. Rashi *ad loc.*

34 M. Suk. 4, 9.; Tos. Suk. 3, 14–15, p. 197; Tos. Me'ila 1, 16, p. 558; Y. Suk. 54c bot., d top; B. Suk. 48b, 49a–b.

35 M. Suk. 4, 9; Tos. Suk. 3, 16, p. 197; Y. Suk. 54d mid.; B. Suk. 48b; B. Yoma 26b; B. Pes. 57a; Josephus Flavius, *Antiquities*, xiii, 13, 5.

36 Hooke, *Myth and Ritual*, p. 8.

37 Frazer, *The Golden Bough*, 3rd ed., vol. i, pp. 251, 303; vol. x, p. 138.

38 Mannhardt, *Antike Wald- und Feldkulte*, 2nd ed., Berlin, 1905, p. 263, n. 1; Frazer, *op. cit.* iii, 154; Hocart, *Kings and Councillors*, Cairo, 1936, p. 253.

39 Gilgamesh-epic, Table xi, lines 98–116.

40 Apollodorus, i, 9, 7; cf. J. Harrison, *Themis*, Cambridge, 1912, pp. 79 sq.

41 Hooke, *The Origins of Early Semitic Ritual*, London, 1938, pp. 53 sq.

42 H. Pfannenschmied, *Das Weihwasser im heidnischen und*

christlichen Kultus, Hannover, 1869, p. 79 ; Mannhardt, *Wald- und Feldkulte*, i. *Der Baumkultus der Germanen*, 2nd ed., Berlin, 1904, pp. 506, 511, 534 sq. ; Goldziher, *Muhammedanische Studien*, vol. i, Halle, 1888, pp. 34 sq. ; Frazer, *op. cit.* i, 248, 251, 300, 303 ; vii, 38, 54, 55, 59 ; Patai, *The Control of Rain*, p. 274 ; id. *Man and Earth*, ii, 175 sqq.

43 'Inyan Hiram Melekh Tzor, in Jellinek, *Beth Hamidrash*, vol. v, p. 111 ; Yalqut Shime'oni ii. § 367 ad Eze. 28 ; cf. also Ginzberg, *The Legends of the Jews*, vol. vi, pp. 424 sq.

44 Y. Suk. 55b–c.

45 Oesterley, *The Sacred Dance*, Cambridge, 1923, pp. 149 sqq. ; Frazer, *op. cit.* i, 137 sq. ; vii, 95, 111 sq., 186 sq. ; ix, 231 sq. ; Patai, *Man and Earth*, ii, 151 sqq., 177 sq.

46 J. Harrison, *Themis*, 77 sq. ; Kahle, *Palästina-Jahrbuch*, vol. viii, 1912, p. 162 ; Westermarck, *Ceremonies and Beliefs Connected with Agriculture, etc., in Morocco*, Helsingfors, 1913, pp. 109, 123 ; Brauer, *Ethnologie der jemenitischen Juden*, Heidelberg, 1934, p. 213 ; Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165 ; Frazer, *op. cit.* i, 250, 255, 261, 267 sq., 276, 284, 287, 293 sq.

47 M. Ta'an, 1, 6 ; 3, 1–2 ; cf. Patai, *The Control of Rain*, 280 sq.

48 *Zeitschrift für alttestamentliche Wissenschaft*, 1900, pp. 111 sq. ; Kahle, *Palästina-Jahrbuch*, vol. vi, p. 94 ; Patai, *Hamayim* (in Hebrew), Tel-Aviv, 1936, p. 52.

49 Cf. Patai, *The Control of Rain*, pp. 269 sqq.

50 Cf. *Revue des études Juives*, vol. xxxvi, p. 317 ; vol. xliii, p. 195 ; Lagrange, *Études sur les religions Semitiques*, 2nd ed., Paris, 1905, pp. 166 sq. ; Rieger, *Jewish Quarterly Review*, 1926, January, p. 232. On the cock in rain-charms cf. also Gressmann, *Marti-Festschrift*, pp. 88 sqq. ; Jaussen, *Revue Biblique*, xxxiii, 574 sqq.

51 Lucian, *de dea Syria*, 13 and 48, ed. Strong and Garstang, pp. 51 sq. As to " the sea "=the Euphrates, cf. Philo-

stratus, *Vita Apoll.* i, 20 ; Robertson Smith, *Engl. Hist. Rev.* (1887), p. 312 ; id., *The Religion of the Semites*, 3rd ed., p. 232. Some scholars, among them Strong and Garstang, ib., contend that the cock referred to by Lucian was a priest who for one reason or another was called by this name. Against them Clemen maintains that the reference is to a real cock. Cf. Carl Clemen, *Lukians Schrift über die syrische Göttin*, Der Alte Orient, Leipzig, 1938, vol. xxxvii, 3-4, p. 51. On the cock of Hierapolis cf. also Gressmann, *Der heilige Hahn zu Hierapolis in Syrien*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, xli, 1925, p. 88.

52 B. 'Ab. Zara 55a. The Aramaic word "gabhra" used in this connection to denote cock is by some scholars understood in its original sense as "man," f. i. Cook, in Robertson Smith, *op. cit.* p. 581, n. 5.

53 Robertson Smith, *op. cit.* p. 220 ; cf. the note of Cook ib. pp. 574 sqq.

54 Cf. Frazer, *op. cit.* i, 250 ; ii, 367, 370.

55 M. Suk. 4, 9. Cf. Josephus, *Ant.* xiii, 13, 5.

56 Cf. the explanation of Obadia di Bertinoro *ad loc.*

57 Hartland, *The Legend of Perseus*, London, 1894–96, vol. i, p. 171 ; id., *Primitive Paternity*, London, 1909, vol. i, pp. 100, 108 ; Preller, *Römische Mythologie*, 3rd ed., Berlin, 1881–83, vol. i, p. 389; A. de Gubernatis, *Die Thiere in der indogerm. Myth.*, 173 sq.; Mannhardt, *Wald und Feldkulte* i, 251 sq.; Ovid, *Fasti*, ii, 425, and Frazer, *The Fasti of Ovid*, London, 1929, vol. ii, p. 331, 383; id., *The Golden Bough*, ix, 362 ; Ploss-Bartels-Reitzenstein, *Das Weib*, 11th ed., Berlin, 1927, vol. ii, p. 315.

58 Gen. Rab. 10, 6, p. 79 ; cf. the Slavonic Book of Henoch, 19, 4 ; the same idea with some elaboration in Zohar Gen. (Hashmatoth), p. 251a of the Wilna ed.

59 In New Caledonia, cf. Frazer, *The Golden Bough*, ix, 264.

60 Y. Suk. 54a mid.

61 Benyamin, Yisrael ben Yosef, *Sepher massa'e Yisrael*, Lyck, 1859, p. 127. English translation (*Eight Years in Asia and Africa*, Hanover, 1863, p. 331).

62 B. Suk. 38a ; B. Menahoth 62a.

63 Midrash Shoher Tobh, Ps. 17.

64 Yalqut Shime'oni, § 651 ; cf. Lev. Rab. 30, 2.

65 Pedersen, *Israel*, i–ii (1926), p. 539 (note to p. 429), referring to the following passages : 1 Sam. 14, 47; Ex. 22, 8; Deut. 25, 1; 1 Kings 8, 32; Ps. 37, 33; Prov. 12, 2; 17, 15; Job 40, 8; Isa. 29, 21; 54, 17.

66 A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *The Journal of Egyptian Archaeology*, vol. xxviii. (London, 1942), p. 32.

67 Hooke, *Myth and Ritual*, 8, 24, 32, 84, 163; Blackman and Fairman, *op. cit.* pp. 32 sqq.; Ivan Engnell, *Studies in Divine Kingship in the Ancient Near East*, Uppsala, 1943, p. 36.

68 Cf. Hocart, *Kings and Councillors*, Cairo, 1936, *pass.*

69 Westermarck, *Ritual and Belief in Morocco*, London, 1926, vol. ii, p. 271; cf. Frazer, *The Golden Bough*, ix, 179 sq.

70 Westermarck, *op. cit.*, ii, 272, quoting St. Augustine, *De doctr. Christ.*, IV, 24 (53).

71 Lev. 28, 40 ; Deut. 12, 7, 11–12, 17–18 ; 14, 26 ; 16, 11, 14 ; 26, 11 ; 27, 7 ; cf. Neh. 8, 12–17.

72 Tos. Suk. 3, 18, p. 197 sq.; cf. Tos. Rosh Hash. 1, 12, 13, p. 210 ; Y. Rosh Hash. 57b mid.; B. Rosh Hash. 16a ; also M. Rosh Hash. 1, 2 ; B. Ta'an. 2a–b; Y. Suk. 54b mid.; Y. Shebi'it 33b bot. ; Pesiqta di Rabh Kahana, ed. Buber, 193b.

73 B. Ta'an. 25b and Rashi *ad loc.*

74 Num. 29, 19, 31, 33.

75 Y. Rosh Hash. 57b mid. ; cf. Y. Suk. 54b mid. ; B. Ta'an. 2b bot.; Y. Shebi'it 33b bot.; Pesiqta di Rabh Kahana, ed. Buber, 193b.

76 Y. Suk. 54b mid. ; cf. Y. Shebi'it 33b mid. and bot.; Y. Rosh Hash. 57b mid.; B. Suk. 34a, 44a sq.; B. Ta'an. 3a.

77 Y. Sanh. 20c top. Cf. Ruth Rab. 2, 9 end. The reference is to 2 Sam. 23, 15–17.

78 Gen. Rab. 78, 16, p. 936 ; Targum Yer. ad Gen. 35, 14. Cf. Book of Jub. 31, 3 ; 32, 4 sqq.

79 1 Sam. 7, 3–10.
80 1 Sam. 12, 17–18.
81 1 Kings 18.
82 Cf. Patai, *Man and Earth*, ii, 145 sqq.; id., *The Control of Rain*, pp. 254 sqq.
83 Dalman, *Arbeit und Sitte in Palästina*, vol. i, Gütersloh, 1928, p. 146 ; id. *Palästinensischer Diwan*, Leipzig, 1901, pp. 267 sqq., 273. Cf. also the ancient Arab rite of the circumambulation of the Holy Stone (the *Ka'aba*) in Mecca in rain-making ceremonies, Wellhausen, *Reste arabischen Heidentums*, Berlin, 1897, p. 141. Cf. also Cook, in Robertson Smith, *The Religion of the Semites*, 3rd ed., p. 671 sq.
84 Frazer, *The Golden Bough*, i, 256 sqq.
85 *Op. cit.*, pp. 257 sqq.
86 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 53.
87 1 Sam. 7, 5, 9; 12, 17–18.
88 1 Kings 18, 24, 26, 28, 36–37.
89 1 Kings 8, 35–36.
90 Joel 1, 14.
91 Jer. 14, 11.
92 Zech. 14, 17–18; cf. also 10, 1.

Chapter Three

TEMPLE AND CREATION MYTHS

In the previous chapter it has been shown that the immediate purpose of the great festivity called "The Joy of the House of Water-Drawing," performed in the Second Temple of Jerusalem, was to ensure the fall of rain. In this chapter we shall inquire into the mythical connotations of this great feast.

Our contention was that the Joy of the House of Water-Drawing was a New Year ritual of the type performed year after year in numerous cult-centres of the ancient East. Accordingly we should expect the mythical connotations of the feast to have to do mainly with the traditional creation of the world. And, indeed, we shall not be disappointed in this expectation.

I

First it is needful to recall a detail of the festive ritual which we have so far not discussed. This is the singing of the fifteen Songs of Ascents by the Levites as they stood on the fifteen steps leading from the "Women's Court" up to the inner "Court of the Israelites."[1] These fifteen short Psalms (Ps. 120–134), each of which begins with the words *Shir hama'aloth*—"Song of Ascents,"[2] contain no express reference to the Feast of Tabernacles

or to the ceremonies of the water-drawing and libation. But later sources, the same as those from which we drew the data for the description of the ritual, abound in legends referring to the mythical significance of these fifteen songs. These legends take us back directly into the mythical atmosphere of primeval cosmic events. They have, it is true, a historical setting, being connected with the person of King David ; nevertheless they are typical flood-legends, the like of which in other mythologies are closely bound up with creation-myths and are regarded by scholars as variations of the original theme of creation.

King David, so the legend runs, wished to build the Temple of the Lord upon pure, virgin soil. After he had bought the threshing floor of Arawna he began to dig into the earth in order to find out whether the place was virgin soil, undisturbed by human hands ever since the creation. When David reached the depth of fifteen hundred cubits he came upon a sherd, sure proof that man had once been present there. And David exclaimed :

" After all the trouble I have taken, now I find this sherd! " Whereupon God gave a voice to the sherd and it said : " This is not my original place, but when the earth was split asunder (at the giving of the Torah at Mount Sinai) I descended here. If you do not believe me—behold, *Tehom*, the Deep, lies beneath me!" David picked up the sherd and the waters of the Deep rose to engulf him. David said : " Whosoever knows a word that will put a stop to this Tehom, and does not say it, may he suffocate!" And Ahitophel,[3] who stood there, spoke the word and arrested the Deep.[4]

An older and fuller version of this legend is preserved in the Babylonian Talmud:

Rabbi Johanan said . . . When David dug the Pits (that is, the perpendicular shafts reaching down under the Temple to the Deep), the Deep arose and threatened to submerge the world. "Is there anyone," inquired David, "who knows whether it is permitted to inscribe the [Ineffable] Name upon a sherd, and cast it into the Deep that its waves should subside?" There was none who answered a word. Said David, "Whoever knows the answer and does not speak, may he be suffocated!" Whereupon Ahitophel . . . said to him, "It is permitted." [David] thereupon inscribed the [Ineffable] Name upon a sherd, cast it into the Deep and it subsided sixteen thousand cubits. When he saw that it had subsided to such a great extent, he said, "The nearer it is to the (surface of the) earth, the better the earth can be kept watered," and he uttered the fifteen Songs of Ascents and the Deep reascended fifteen thousand cubits and remained one thousand cubits (below the surface).[5]

This legend, of which many other versions exist in traditional Jewish literature, has a remarkable parallel in a legend reported by Lucian in connection with the Temple of Hierapolis:

But a further story is told by the men of Hierapolis, and a wonderful one it is; they say that in their country a mighty chasm appeared which received all the water (namely, of the deluge), and that Deukalion on this occurrence reared altars and founded a temple to Juno above this chasm. I have actually seen this chasm, it lies beneath the temple and is of very small dimensions. If it was once of large size, and was afterwards reduced to its present small dimensions, I know not: but the chasm which I saw is certainly very small. They maintain that their tale is proved by the following occurrence: twice in every year the water comes from the sea to the temple. This water is brought by the priests; but

besides them, all Syria and Arabia and many from beyond the Euphrates go down to the sea ; one and all bring its water which they first pour out in the temple ; then this water passes down into the chasm which, small though it be, holds a vast quantity of water.[6]

The points of contact between this legend and that of Jerusalem are too numerous to be mere coincidence. The Hierapolis legend speaks of the appearance of a chasm in which the waters of the deluge were swallowed up. The Jerusalem legend, though it records the digging of David, also speaks of something like a chasm which appeared when the earth trembled at the Revelation on Mount Sinai, so that the sherd fell into it. In another version of the Jerusalem legend the function of the sherd in keeping down the Deep is more pronounced. When David dug and found the sherd, he wanted to lift it.

The sherd said : "You cannot lift me." David said : "Why?" The sherd said: "Because I am here to press down the Deep." David asked : "And since when are you here ?" The sherd answered : "From the hour when God let His word be heard on Mount Sinai saying, 'I am the Lord thy God.'[7] At (that time) the earth trembled and sank, and I was put here to press down the Deep. . . .[8]

Still more explicit is the version that connects the temple-shafts directly with the creation of the world. According to this version, when

God created heaven and earth He also created the stone over the Deep, and engraved on it the Ineffable Name consisting of forty-two letters, and fixed the stone over the Deep in order to keep down its waters. . . . But when the generation of the deluge sinned, He removed the stone and immediately all the sources of the great Deep sprang up. And when David

dug the shafts, the stone rolled aside and the waters came out and filled the whole world. . . . David took the stone and threw it back on the Deep whereupon the waters returned.[9]

Here it is expressly stated that the waters of the deluge issued from beneath the "stone," and that when David dug the shafts the Deep rose anew from beneath the "stone," and later again subsided beneath it. We shall later return to speak of this stone which was identified by legend with the so-called *Shetiyyah*-stone, the huge native rock upon which the Holy of Holies of the Jerusalem Temple was built.

The Hierapolis legend has it that the altars and the temple were built by Deukalion over the chasm after the waters of the deluge had subsided into it. In the Jerusalem legend, too, the building of the altar and the temple over the shaft follows the swallowing up of the waters in it, the altar being said to have been built by Noah, as reported in Genesis (8, 20). Late Jewish legends have it that Noah only rebuilt this altar, which had been already in use by Adam, Cain and Abel, and which was later to be used by Abraham, and finally included in the temple of Jerusalem.[10]

Thus the water-libations that were performed in both the Hierapolis and the Jerusalem temples are connected by the respective legends with the floods that were swallowed up in the chasms beneath the altars.

In Greece, too, one finds the idea that the waters of the deluge flowed down through a chasm. In Athens, within the great precinct overshadowed by the temple

of Olympian Zeus, there was a smaller precinct of Olympian Earth, where a cleft, one cubit wide, was pointed out in the ground. Down that cleft the waters of the deluge were said to have disappeared, and down it were thrown every year cakes of wheaten meal kneaded with honey.[11] The name "Festival of Water-Bearing"[12] may be taken as an indication also that water was poured down the cleft.[13]

II

But to return to Jerusalem. The connection between the rain and the subterranean waters is often enough emphasized in rabbinic literature. It was a traditional belief that the fall of rain is matched by a corresponding rise of Tehom, the waters of the Deep. Rabbi Levi said:

> It is the way of the world, rain descends and Tehom rises.[14]

Rabbi Shimeon ben Eleazar said:

> There is no hand-breadth [of rain] that descends from above but has two hand-breadths [of water] raised towards it by the earth.[15]

We have already heard that the water-libation served not only to bring down the rain from heaven but also to raise the waters of the Deep. Rabbi Eliezer said:

> When on the Feast of Tabernacles the water-libations are carried out, Deep says unto Deep, Let thy waters spring forth, I hear the voice of two friends (namely, the water and the wine poured on to the altar).[16]

The raising of the waters of the deep, we now understand, was brought about also by the singing of the fifteen Songs of Ascents, which were said to have been sung for the first time by David for the same purpose.

It will be of interest to note that the concept of the correspondence between the falling of rain and the rising of the Deep may be traced back in northern Canaan to a period preceding that of the Talmud by some fifteen hundred years. In the Ras Shamra texts we read:

> There will be no dew, no showers,
> No surging up of the Deep.[17]

Another example of this idea comes from Assyria:

> On high Adad made scarce his rain,
> Beneath [the fountain] was stopped . . .[18]

Or, again, we have the complementary description:

> Adad let loose his showers, Ea opened his fountains . . .[19]

This is very much the same as the words of Genesis:

> The same day were all the fountains of the great Deep broken up, and the windows of heaven were opened.[20]

But to return to rabbinic material, in the name of Rabba an interesting mythological concept is reported following the saying of Rabbi Eliezer quoted earlier. Rabba said:

> I saw Ridya (the angel of rain) and he is like a three-year-old heifer with lips cleft asunder. He stood between the lower Deep and the upper Deep. He said to the upper Deep, Pour down your waters! and to the lower Deep he said, Let your waters spring up! . . .[21]

One would naturally be inclined to compare this water-bringing cosmic heifer to the heavenly cow of ancient Egypt,[22] sometimes identified with the sky-goddess Nut, who was usually depicted as the giver of rain.[23] The idea of symbolizing rain in the form of a bull seems to have been general in the ancient Near East. In the Ras Shamra texts, Baal, the god of storms and rains, was endowed with the strength of a bull, striking and destroying his enemies with his horns. When he was killed he was overcome in the form of a bull. He fell "like the bull under the sacrificer's knife." Aliyan Baal, the son of Baal, watches over the maintenance of springs and underground waters. The concept of the water as a fertilizing bull, or as an incentive for the cattle to mate, seems to underlie a passage in the Ras Shamra texts which describes a love scene between Aliyan Baal and a heifer.[24] With this should be compared the saying of Rabbi Jehuda ben Levi:

> In the hour when rain falls the cattle seeks [to fulfil] its task, that is, mates.[25]

Both in the Ras Shamra texts and, some one and a half millennia later, in the Jerusalem Temple legends, a scene in the yearly recurrent cycle of nature finds its poetic expression. The Ras Shamra texts depict the ceasing of the rain as the descent of Baal into the womb of the earth, which is followed later by the death of Aliyan Baal, that is, the disappearance or diminishing of springs and rivers.[26] There follow the dry and rainless months of the prolonged eastern

summer characterized by the continuous sinking of the level of each still available source of water, such as the perennial streams, the few springs, and the cisterns in which the rain-water of the previous winter was stored up for drinking. After the first few rainy days in the autumn all this is suddenly changed. Opposite the rain falling from above, the waters from below actually seem to rise—and it is this situation, expected to come about in consequence of the water-libation, which is anticipated in the rabbinic legends.

The waters from above and the waters from below are in talmudic legends described as "the upper male waters" and "the lower female waters" respectively.[27] In the beginning, that is, before the Creation, "the world was but water in water."[28] Then God separated the two kinds of water from each other, relegating half of them to the firmament and half of them to the ocean.[29] This separation was not accomplished without resistance on the part of the waters. God said to them :

"Divide yourselves into two halves, and let the one half mount upwards, and the second half (descend) below." And they disobeyed and mounted all of them upwards. Then the Holy One blessed be He said unto them : "I said, Let the half of you mount upwards, and instead all of you mounted upwards." Said the waters : We shall not descend! They were daring in the face of the Creator, and therefore were they called "daring waters."[30] What did the Holy One blessed be He? He stretched out his small finger and tore them into two parts, and one half of them fell down below against their will. . . .[31]

In other versions of this legend the traces of a primeval combat between God and the waters are even more pronounced:

The Holy One blessed be He stamped upon all the primeval waters and cast them into the Ocean. . . .[32]

. . . the waters rolled down and gathered into valleys . . . and at once the waters became haughty and rose to flood the earth as in the beginning, until the Holy One blessed be He scolded them and pressed them down beneath the soles of his feet. . . .[33]

Rabh Jehuda said in the name of Rabh : At the time when the Holy One blessed be He desired to create the world, he said to the angel of the sea : Open thy mouth and swallow all the waters of the world (that the dry land may be seen). He said unto him : Lord of the universe, it is enough that I remain with my own! Thereupon *He* struck him with his foot and killed him, as it is written, " He stirreth up the sea with his power and by his understanding he smiteth through Rahab."[34]

Many other versions also tell how God " kicked " the waters, " killed " them and pressed them together into the ocean.[35] It is also told in these legends that when the upper waters were forced to separate from the lower waters, they wept,[36] and so did the lower waters.[37] Ever since the separation of the heavenly waters from their earthly mates, they continuously long for reunion with them:

The only craving of the rains is for the earth. . . .[38]

The reason why God separated the upper waters from the lower waters is also given in the following version:

Why did the Holy One blessed be He separate them ? Because the upper waters are male and the lower waters are

female, and when they tried to unite they almost destroyed the world. In that hour the waters ascended the mountains and descended the valleys, the male waters were running after the female waters, until the Holy One blessed be He rebuked them, as it is written, " At thy rebuke they fled."[39]

In another highly suggestive version these lustful primeval elements are personified as the male and female Leviathan, the great sea-serpent :

Rabh Jehuda said in the name of Rabh : All that the Holy One blessed be He created in His world He created male and female. Likewise, Leviathan the fleeing serpent and Leviathan the crooked serpent He created male and female, and had they mated with one another they would have destroyed the world. What [then] did the Holy One blessed be He do ? He castrated the male and killed the female . . . as it is written, " And he will slay the dragon that is in the sea."[40]

The motif of separation and castration remind us, of course, of similar motifs contained in ancient Egyptian, Greek, Vedic, Chinese, Polynesian, American-Indian, African, and other creation myths,[41] while the portraiture of the cosmic sources of water as dragons is well known from the ancient Accadian, Canaanite and Israelite mythological imagery.[42] " Leviathan the fleeing serpent " of the Bible[43] appears already in the Ras Shamra poems as " Lotan the fleeing serpent," and also the " crooked serpent "[44] and the *tannin*, the primeval dragon[45] of the Bible, have their counterpart in the Ras Shamra texts.[46] Thus we arrive at the interesting fact that the mythical tales about the rebellion of the primeval waters which are to be found in rabbinic literature as late as the fifth century C.E. in quite a number of

versions, contain motifs going back to ancient traditions attested in Canaanite culture already some two millennia earlier.

III

What was a mere threat in the days of creation came to pass later, in the days of the great flood. Thus we read in the Book of Henoch:

> And in those days shall punishment come from the Lord of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the water which is beneath the earth is the feminine. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven.[47]

Similarly also according to a late midrash:

> Rabbi Zadoq said: On the tenth of [the month of] Marheshwan all the creatures entered the Ark, and on the seventeenth of it there descended onto the earth the waters of the deluge which are male waters, and [waters] came up from the Deeps (*Tehomoth*) which are female waters, and they united and grew mighty to destroy the world. . . .[48]

The idea that floods and inundations are the result of a union between male and female waters goes back to age-old traditions in the ancient East. Side by side with the tradition of the destructive deluge as reported, for example, in the Gilgamesh-Epic (Table xi), there existed in ancient Mesopotamia other conceptions in which the beneficial inundations

were clad in mythological imagery. The annual life-giving floods, caused by the rising of the waters of the Tigris and Euphrates, in consequence of which the dry fields were irrigated, were mythically represented as being the result of a union between male and female deities. In the introductory mythical section of a Sumerian incantation text, preserved on one of the early tablets from Nippur, the life-producing flood is pictured as being brought about by the union between two deities, Enki the god of the Deep, who had his dwelling in the Euphrates, and the goddess Ninella, a water deity, also referred to as Nintu, "the goddess of birth."[49] In this Sumerian text there is "expressed the symbolical parallel between the god pouring his 'water' into the 'ground' of the goddess and thus fructifying her, and the earth receiving water as a means of fertilization." The passage that speaks of a rainy season extending over nine months, "implies a parallel between the nine months of pregnancy and the process of fertilization until the fruit is ripe."[50] Also two other passages in Babylonian literature, concerning Enlil and Ninlil, and Ningirsu and Bau, "show that the water was regarded as the spermatozoa of the gods, and that the rise of the water in the two great rivers which irrigate that country was thought to be due to sexual union between a god and an earth goddess. . . ."[51] In this Babylonian conception the water is regarded as a male principle. That the same was true in Arabia is indicated by the fact that in that country "Athtar, the self-waterer,

was a masculine deity. . . . In Egypt the Nile-God, Hapi, was a male and a father god."[52]

Also according to rabbinic sources, something of the terrible union between the male and the female waters which took place at the time of the great flood occurs every year in the rainy season on a scale reduced to harmlessness and with salutary instead of destructive effects. Rabbi Levi said:

The upper waters are male and the lower waters are female. And these say to those : Receive us, you are the creation of the Holy One blessed be He and we are his envoys. Immediately they receive them . . . like unto this female that opens before the male.[53]

Rabbi Abahu called the upper waters "bridegroom" and the lower waters "bride." He said:

When do we begin to recite the benediction over rain ?[54] When the bridegroom goes forth to meet the bride,[55]

I.e. when the waters accumulated on the ground rebound as rain-drops splash on them.

Other sages speak of the earth as the wife of the rain, which is the husband. Rabh Jehuda said:

Rain is the husband of the soil, as it is written, "For as the rain cometh down and the snow from heaven and returneth not thither except it water the earth and make it bring forth and bud."[56]

Rabbi Aha in the name of Rabban Shimeon ben Gamliel said :

Why is the early (autumnal) rain called *r'bhi'ah* (lit. : mating) ? Because it mates (*robhe'a*) with the earth.[57]

IV

We find in the Babylonian Talmud an interesting controversy between Rabbi Eliezer and Rabbi Joshua (end of the first century C.E.), who were fond of discussing cosmogonical and cosmological topics and who this time tackled the difficult question of the date of creation. The interesting point for us is that the statements of both sages are based on the assumption that the time of creation was a time of abounding fruitfulness, a sort of cosmic rutting season. Rabbi Eliezer said:

> In [the month of] Tishri the world was created . . . as it is written, "And God said, Let the earth bring forth grass, the herb yielding seed and the tree fruit. . . ."[58] Which is the month in which the earth brings forth grass and the trees are full of fruit? You will have to say that this is Tishri, and that season was the time of the *r'bhi'ah* (the first rain, or, literally, "mating"), and the rains fell and [the plants] grew, as it is written, "And there went up a mist from the earth."[59] Rabbi Joshua said: Whence do we know that the world was created in [the month of] Nisan (*i.e.* March–April)? Because it is written, "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit."[60] Which is the month in which the earth is full of grass and the trees yield fruit? You will have to say, this is Nisan. That season was the period when cattle, beasts and fowls copulate with one another, as it is written, "The rams have mounted the sheep."[61]

Thus according to Rabbi Eliezer the creation of the world occurred at the time of the year when the autumnal mating of the rain with the earth takes place, that is, when a new generation of the vegetable

world is conceived. According to Rabbi Joshua, on the other hand, the creation of the world occurred at the time of the year when the spring-time mating of the animal world takes place. Jewish tradition decided in favour of autumn as the season of creation, and fixed the completion of creation on New Year's day. In accordance with this, already in talmudic times the following sentence was said in the New Year prayers: "This day is the beginning of Your works, a remembrance of the first day." [62]

We have thus become acquainted with several mythological conceptions, the most relevant of which can be summed up as follows:

1 The creation of the world was preceded by the forceful separation by God of the upper male waters from the lower female waters. The waters resisted but were overcome.
2 Creation was also conceived of as a kind of cosmic rutting season, when the rain came down, mated with the earth and fructified it.
3 At the time of the deluge the male and female waters again united to destroy the world. The waters of the deluge issued forth from the spot on which later the Temple was built.
4 Each year when rain falls, the upper male waters unite with the lower female waters, like a groom with his bride.
5 The creation of the world took place in Tishri. The beginning of the yearly rainfall, in which something of the creation is repeated, is expected in Tishri.

Viewed against this rich mythological background, that rather enigmatic "lightheadedness" alluded to in rabbinic sources seems to be more in keeping with all the other rites of the great Jerusalem festival, each

of which had the intent of procuring the blessing of fertility and especially the blessing of rain. We now suspect that the "lightheadedness" had something to do with the mythological conception of the natural phenomenon to bring which about was the purpose of the whole ritual.

Thanks to Mannhardt, Frazer, and others, we know that a very common method of promoting the fertility of the earth is the real or symbolic intercourse between the human sexes, on the fields or in temples, in seclusion or in public. "For," to quote the words of Frazer, "in the minds of many peoples at an early stage of culture the fertility of women is closely bound up with the fertility of the earth, and the same causes which promote or hinder the one are thought to promote or hinder the other, a ritual connection being supposed to subsist between the union of the human sexes on the one hand and the fruitfulness of the ground on the other."[63] From this symbolism arises also the abundance of obscene language and behaviour in sympathetic ritual, of which striking ancient examples are to be found in a Sumerian liturgy,[64] and in Greek, Roman, and Nabbataean rain-making rituals.[65] As Barton puts it:

> In countries like Babylonia and Egypt, where fertility depended upon the rise of the rivers, or like Palestine, where it depended on the rainfall, the flow of fertilizing waters was . . . thought of as the result of a divine sexual act—the marital union of a god and a goddess. In that stage of thought it would be equally natural that they should think that their deities could be encouraged to such a union by human examples. It is probable that at the religious feasts it was the

custom to indulge freely in such acts of union in order to encourage the deities to do likewise, that the fertilizing waters might flow, the earth be fertilized and fruits produced for the sustenance of mankind.[66]

V

We have already referred to the parallels between the temple festivities of Hierapolis and the Jerusalem feast of Water-libation. Now, the Hierapolis festivities were accompanied by licentious proceedings and orgies.[67] The myth and rites of Atargatis at Hierapolis were closely parallelled by those of Atargatis of Ascalon who, according to Albright, still survives to-day, in all probability, as the "Green Lady," *es-sitt el-Khadrā* or *Sittna al-Khadrā*. "In the spring the vernal equinox is celebrated by a procession to the sea, after which the unmarried youths and maidens of the village (ej-Jōreh) are said to bathe unclad in the surf.[68] Doubtless the prototype of this feast was a procession to the sea in which the image of the goddess was carried and bathed in the sea as at so many other places (among them in Hierapolis). In connection with this rite men and women probably bathed together and the lascivious held high carnival, as usual in the spring festival of the *dea syria*."[69]

It has repeatedly been said in this book that early religions were in the first place concerned with the material welfare of the people, the rituals serving to obtain tangible blessings for the community. In the next chapter, when returning to this question, we

shall try to show that the material welfare of the people was thought directly to depend on the proper performance of the ritual. As in the whole Near Eastern area the welfare of the people ultimately depended on an adequate natural water supply, the great temple rituals of these countries were obviously performed with the same purpose in view, namely, to secure the annual water supply by bringing about either the fall of rain, as in Jerusalem and Hierapolis, or the rise of the rivers, as in Egypt and Mesopotamia. Though sameness of purpose does not invariably lead to sameness of means, we shall not be surprised to find a certain similarity also between the water-rituals themselves which were performed in the great religious centres of the ancient Near East. Such similarities, especially as appearing between the Jerusalem and the Hierapolis rituals and myths, have already been pointed out. We can but surmise that the licentious proceedings that were customary both to the north and to the south of Jerusalem also left their traces in the late Jewish ritual, the "light-headedness" referred to in rabbinic sources being their last survival; to prove or disprove this by scientific argument would be extremely difficult.

VI

The same caution should be observed when attempting to relate the ritual beatings to the myths telling of the creator's struggle with the waters and

his victory over them. Neither the myth nor the ritual contains any allusion to the other. The question whether the ritual beatings and other tumultuous actions were originally intended to be commemorative of the primeval struggle that preceded creation has thus to remain open.

There are, however, a few more points to be considered when looking for traces of the ritual combat in Jerusalem. The ritual combat may take the form of a foot-race. In the temple of Jerusalem such a foot-race took place daily between the young priests who wished to perform the task of removing the ashes from the altar. We read in the Mishnah:

> Originally whosoever (of the priestly family the turn of which fell on that day[70]) desired to remove (the ashes from) the altar, did so. If they were many, they would run and mount the ramp (of the altar) and he that came first within four cubits (off the altar) obtained the privilege. . . .[71] . . . it once happened that two were even as they ran to mount the ramp. One of them pushed the other who fell (off the ramp) and broke his leg.[72]

In the Tosefta and later sources we have another version of the incident between the two priests, the event taking on a tragic colouring:

> Our rabbis taught: It once happened that two priests were equal as they ran to mount the ramp, and when one of them came first within four cubits of the altar, the other took a knife and thrust it into his heart. . . . The father of the young man came and found him still in convulsions. He said, May he be an atonement for you. . . .[73]

Here again, as in connection with the "light-

headedness," we hear of an enactment on the part of the Law Court:

"When the Court saw that they incurred danger, they ordained that the altar be cleared only by count . . ."[74] which was a method of casting lots. The officer[75] would say to them: Raise the finger for counting, and would place them in a circular queue, take the mitre off one of them and name an arbitrary number. He would then begin to count from the priest whose mitre he had taken off, and proceed to count round and round the circle by the raised fingers, until he reached the number he had named. The priest on whom the number fell received the task.[76] But even this counting of the priests was a rather stormy affair; to discourage priests who tried to cheat by lifting up both their forefinger and thumb, the officer would strike them with an Arab whip.[77] The picture we get from all this is that of a ritual race between young priests who in their zeal to obtain the privilege of cleaning the altar even let themselves be carried away to the extent of committing acts of extreme violence.

Another account, of a purely legendary nature in Judaism but reflecting actual races that were run in Byzantium, tells of a magnificent foot-race that took place in the Hippodrome of Solomon once a year, on the last day of the month of Kislew and on the first two days of the following month of Tebheth. Ten thousand youths of the quickfooted tribe of Naphtali[78] took part in the races, each carrying a golden shield.[79] The Hippodrome occupied an area

measuring three parasangs by one. In the middle there were two rows of a sort of thicket into which were placed all kinds of beasts and birds, and around which the races were run eight times a day. Besides, there were two huge columns, on the top of each of which stood golden lions and from their mouths flowed all kinds of perfumes on to the people. The people were divided into fourfold and sevenfold divisions. Music was played: harps and flutes. The four parties of the spectators were dressed as follows: the king and his servants and the sages and their pupils, the priests and the Levites, were dressed in light blue garments, blue being the colour of the sky in autumn ; all the rest of Israel wore white, white being the colour of the snow which falls in winter; the people who came from the towns and villages of Palestine were dressed in red, red being the colour of the good fruit which ripens in summer; finally, the nations of the world who came from faraway countries to bring their presents to the king were dressed in green, green being the colour of the sea in spring when its waters are favourable for seafaring. The four colours of the people thus represented the four seasons.[80]

Here we have at least a definite statement as to the connection of the races with the seasons. Moreover, the races were held on the last day of Kislew and the first and second days of Tebheth, these three consecutive days approximating to the winter solstice as far as this is possible in a solilunar calendar like the Jewish.[81] It seems a safe inference that the golden

shields carried in the races symbolized the sun, which begins its victorious race through the sky on the day of the winter solstice. This inference is strengthened by the Byzantine descriptions of annual races and circus-games, which show surprising similarity to the Jewish legend.

In the letters of Cassiodorus, who lived (end of the fifth and beginning of the sixth centuries) at the courts of Odoacer and Theodorich, we find a much fuller symbolic explanation of the circus: In the circus there are represented the changes of seasons,[82] the circuits of the sun and the moon, and the divisions of time into months, weeks and days, which are based upon them. The four colours of the factions (there were four δῆμοι, or factions of the charioteers in the circus) represent the four seasons: the green the blooming spring, the blue the cloud-covered autumn, the red the fiery summer, and the white the frost-covered winter. The twelve signs and the seven winning-posts correspond to the twelve months and the seven days of the week. The twenty-four races of six chariots each correspond to the twenty-four hours of the day and the night. The two-horse chariots imitate the course of the moon and the quadrigas that of the sun. The wheels of the chariots designate the borders of Orient and Occident; the water-ditch of the circus (the so-called *euripus*) is a picture of the streaming sea; the lofty obelisks point towards heaven. Thus the mysteries of nature were represented in the colourful variety of the public games.[83] From another author we learn that

the significance of the contests was a prognostic one:

Oinomaos (the mythical king of Pisaea in Elis [84]) introduced first the colours of the circus by which he represented, as it were, the combat of the earth and the sea. Lots were drawn. He to whose lot it fell to play the role of the earth, dressed in a green dress ; the representative of the sea, on the other hand, was clad in blue. This contest was arranged by Oinomaos on the 24th of March (the time of the vernal equinox). If the green colour won, all hoped the earth would be fertile ; if the blue won, seafaring was expected to be lucky. This is the reason why the land-dwellers wished for the victory of the green colour, while the seamen for that of the blue.[85]

Still another source gives even more details:

It was Romulus who introduced circus-games in honour of the sun and the four elements, Earth, Water (Sea), Fire and Air. In the contest arranged by Oinomaos the seafarers and the inhabitants of the isles wished for the victory of the blue colour : its defeat would have caused storms, shipwrecks and poor fishing. The inhabitants of the dry land, on the other hand, wished for the victory of the green colour in order to be safe from bad crops and famine. . . . The circus itself was built according to the form of the universe. It represented heaven, earth and sea. Twelve doors represented the twelve signs of the zodiac, which determine the fate of the earth, the sea and human life. The surface on which the races took place depicted the earth, the water-ditch—the sea, the turning posts at the two ends—orient and occident, the seven running fields—the course of the planets, the quadriga—the four elements. . . .[86]

In the twelfth century C.E. these Byzantine games took place no longer on the day of the vernal equinox but on Christmas, that is, at the winter solstice, like the (legendary) races in the Hippodrome of Solomon

in Jerusalem. It is the Jewish traveller Benjamin of Tudela to whom we owe this information. He writes :

> Close to the walls of the palace (in Constantinople) is also a place of amusement belonging to the king, which is called the Hippodrome, and every year on the anniversary of the birth of Jesus the king gives a great entertainment there. And in that place men from all the races of the world come before the king and queen with jugglery and without jugglery, and they introduce lions, leopards, bears, and wild asses, and they engage them in combat with one another ; and the same thing is done with birds. No entertainment like this is to be found in any other land.[87]

Even after this description of the cosmological significance of the Byzantine races, and the light it throws upon the Jewish legend of Solomon's Hippodrome, we can still say very little concerning the ritual significance of races in the Temple. The Jewish legend and the race of the priests to the altar, mentioned before, can serve to establish only the meagre fact that also outside the Sukkoth cycle races and competitions were known both in the Temple ritual and in legend.

It should not be left unmentioned that athletic games of a mythical-ritual significance were held in the ancient Near East at a much earlier period than the one to which the aforementioned rabbinic legends and Byzantine descriptions belong. In ancient Egypt one of the oldest and most important festivals was the king's jubilee. In the course of this festival, which was at one and the same time also the enthronement and New Year festival, ritual athletic games

were held, " enacting the defeat of the enemies, a condition for the resurrection-enthronement."[88]

In the Babylonian *Akitu* festival a race took place through the streets as a symbol of the " glad tidings " of the resuscitation of the god.[89] Also in the Hittite Antakhshum feast there figured a race as well as a sham-fight. A class of court-officials ran a race with the king's chariot and the winner became " royal rein-keeper." This race has been interpreted by Ehelolf as a vegetation rite, and compared with the *lismu* of the *Akitu*, the Roman *robigalia*, and the Easter-race of the Teutons. The sham-fight was fought out between two parties, the Khatti and the Māsha people.[90]

In Northern Canaan, as far as the Ras Shamra texts allow of a reconstruction of the ritual:

> The fighting scene between Baal and Mot may have been performed in a rather realistic way, like the fights of the Osirian drama in Egypt. We may say, however, that the whole population of and around Ugarit lived through the drama in anxiety and with responsibility in bringing about first the victory of Mot and the death of Baal (the crops), and then of realizing the final triumph of Baal (the rain, the green, the cattle).[91]

Characteristically enough, the " immovable East " preserved down to at least the nineteenth century most, if not all, of the features comprised in the ancient Near Eastern and Byzantine New Year celebrations.

In Persia until recently the Nauruz, the New Year festival, was celebrated in a traditional manner that in its main features seems to go back to at least pre-

Islamic days. For the Nauruz is a solar festival retained within the lunar calendar introduced by Islam. It begins at the precise moment of the vernal equinox as calculated by the royal astronomers. There are many descriptions extant of this festival; we shall follow that of Jakob Eduard Polak who was the Shah's personal physician about the middle of the nineteenth century, and as such repeatedly witnessed the festivities from close quarters.

Some minutes before the Nauruz the Shah entered his great hall of audiences, his clothing studded from head to foot with glittering precious stones under the weight of which he could hardly move. He addressed a few words to the chief priests, who invariably answered him: "Beneath the shadow of your Majesty, who is the Asylum of the Faith, religion takes root ever more deeply, and the number of unbelievers diminishes day by day!" The Shah then would question the Great Vizier as to the state of the provinces, and receive the stereotyped answer that the rain and the mercy of Allah descended on to the fields, everything flourished under the Shah's blessed hand, and fullness and superabundance reigned everywhere—this notwithstanding the fact that in reality whole provinces might be suffering from dearth and famine. The Vizier's address would contain reports of the progress of the industries and arts, of victories of the glorious army, of the erection of bridges and caravanserais, of the construction of roads —even though there might be no war on, no building activities, and so on.

On the second day a great public audience was held in the great courtyard, attended not only by numerous officers and officials but also by colourfully decorated elephants, giraffes, and ostriches. When the Shah appeared between the "Carrier of the Shield" and the "Carrier of the Sceptre," an orchestra of some forty musicians burst into music and a volley of 121 guns was fired. When the Shah sat down on the "Throne of Suliman" all made obeisance to him, including the elephants. A formal dialogue would follow between the Shah and the Vizier, though in the terrible din they could not hear each other, since the Vizier stood at a distance of some sixty feet from the Shah. The Shah would inquire, for example, as to the state of security on the roads, and the Vizier would answer: "The weather is favourable and invites your Majesty to hunting expeditions." The Shah then would drink coffee and smoke a narghileh, his eldest uncle and the chief priest would say benedictions over him, and then the court poet would read out a lengthy poem extolling the Shah's physical beauty, strength, and valour, describing his victorious fights against lions and tigers, and his conquest of Rum (Constantinople), and exhorting him to subject also China. A courier would then be led in, clad in riding-habit and covered all over with dust, as if he had just arrived from a distant province, and would bring tidings of new victories over the Turcomans—even though there might be no war at all.

Half-an-hour later the public games would begin

in the great *maydan* (playground). The Shah would watch them from a window. On the playground athletes would fight and wrestle with one another, jugglers and buffoons would leap about on stilts, rope-dancers, harlequins, and clowns dressed up as lions or bears would bustle about. Real lions, tigers, and leopards would be led on leashes among the crowd ; monkeys would play their tricks, while the elephants and giraffes would just stand by. Rams would be incited to fight with each other. Afghan fighters would fight sham duels with shield and sword. And all the time an orchestra would be playing. In days past, obscene farces also used to be produced.

The feast of Nauruz lasts thirteen days, which are spent in reciprocal visits according to a strict etiquette. On the ninth or the tenth day, horse-races would take place. The Shah would send a few of his horses to participate in them, as would the princes, governors, and other high officials. The hippodrome had a circumference of half a *farsakh* (about two miles, or 3.36 km.), forming a circle divided by milestones into four stations. The horses would participate in three consecutive races : in the first race they would run six rounds, in the second four, and in the third two, *i.e.* altogether twelve rounds. Though the races would ruin many a good horse, care was taken that the horses of the Shah should invariably win the first prizes. During the pauses music would play and dancers entertain the public with lascivious jumps and pantomimes.

One circuit of the hippodrome would then be run in a relay-race by royal runners. According to an old tradition, on the last (thirteenth) day of Nauruz the houses were threatened with collapse, and therefore everybody would leave the town and spend the day in the gardens outside the city walls.[92]

This Nauruz festival, the ancient features of which will be readily recognizable to the reader, is an excellent example of the survival of ancient forms even though emptied of their original contents. What was in the ancient Near East, and even in Byzantium, the *dromenon* of a meaningful ritual, became in the modern Nauruz a popular entertainment, while the spoken part of the ancient ritual now became a polite exchange of greetings and a mode of complimenting and extolling the reigning Shah.

VII

Let us turn now to a rabbinic legend in which is mentioned yet another struggle between the Creator and opposing forces. Before God could create the world, he had first to banish the Ruler of the Dark:

. . . in the hour when the Holy One blessed be He created His world, He said to the Ruler of the Dark : Get thee hence, for I wish to create the world in light. And the Ruler of the Dark is similar to an ox. In that hour the Holy One blessed be He said : Ruler of the Dark ! Get thee hence, and if thou dost not get thee hence I shall rebuke

thee, for I wish to create my world in light. . . .[93] In that hour the Ruler of the Dark said to himself: If I light up my darkness and hearken to him, I shall be a slave forever. I had better make myself as though I had not heard, and I shall [transgress] inadvertently and not wilfully. Immediately the Holy One blessed be He rebuked him. . . . When the Ruler of the Dark saw that the Holy One blessed be He rebuked him, he began to say before him: Lord of the World! Why dost thou want to create light before me? Said the Holy One blessed be He: If thou dost not get thee hence I shall rebuke thee and cause thee to perish from the world. . . .[94]

As we see, the struggle of God with the dark has been reduced in rabbinic legend to a bare minimum along the same line as the legend of God's struggle with the waters.

According to the biblical account the first thing created by God was light.[95] It is possible that the lighting of the tall candelabra was at some time held to be commemorative of this creative act. Moreover, light in biblical as well as rabbinic conception is the symbol of life and health, of joy and success.[96] The light created on the first day of creation, which is not identical with the light of the sun, the moon and the stars, which were created only on the fourth day,[97] is in the legends closely connected with the Temple. It was from the spot on which later the Temple was erected that the first ray of light issued and illuminated the whole world.[98] This light continued to emanate from the spot also after the Temple was built on it. Its source was the Holy of Holies in which the Holy Ark stood, and it lit up the Temple itself and shone forth through the windows. These

windows were built not to let the light in from the outside, as windows usually do, but to let out the light from within. In accordance with this reversed function the form of the windows was also reversed. They were narrow on their inner side and widened towards their outer side.[99] Thus it would appear that the lighting of the great candelabra at the annual "Joy of the House of Water-Drawing" may have been even more than the commemoration of the first creative act; it may have represented the kindling anew of the cosmic light at its proper place, the Temple, the centre and source of the light of the world.

Nor was the cosmic significance of the Temple exhausted with the light that emanated from it. In the middle of the Temple, and constituting the floor of the Holy of Holies, was a huge native rock which was adorned by Jewish legends with all the peculiar features of an *Omphalos*, a Navel of the Earth. This rock, called in Hebrew *Ebhen Shetiyyah*, the Stone of Foundation, was the first solid thing created, and was placed by God amidst the as yet boundless fluid of the primeval waters. Legend has it that just as the body of an embryo is built up in its mother's womb from its navel, so God built up the earth concentrically around this Stone, the Navel of the Earth.[100] And just as the body of the embryo receives its nourishment from the navel, so the whole earth too receives the waters that nourish it from this Navel. The waters of the Deep crouch underneath the *Shetiyyah* stone at a depth of a thousand cubits,

and down to them reach the *shitin*, the shafts, also created according to a legend in the days of creation.[101] Thus when the libations flowed down from the bowls on the altar into the shafts, they finally reached the waters of the Deep and could so fulfil their mission. They raised the level of the Deep, a task in which, as we have seen, they were assisted by the singing of the fifteen Songs of Ascents. Now, as the subterranean waters that supply the whole earth all issue from this place, the raising of the waters of the Deep here set the whole invisible irrigation system of the earth functioning. Quite a number of legends tell in an interesting variety of versions about this subterranean network of irrigation canals that issue from underneath the Temple and bring to each country its proper power to grow its particular assortment of fruits. If a tree were planted in the Temple over the spot whence a water-vein issued forth to a certain country, it would grow fruit peculiar to that country; this was known to King Solomon, who accordingly planted in the Temple specimens of fruit-trees of the whole earth.[102]

The waters that issued forth from the Temple had the wonderful property of bestowing fertility and health. Legends have it that as in days of old so again in the days of the Messiah "all the waters of creation" will again spring up from under the threshold of the Temple, will increase and grow mighty as they pour forth all over the land.[103] Water issuing forth from the Temple is a mythical picture already known from the new Sumerian

period: On the cylinder inscription B of Gudea, which describes the sacred marriage between Ningirsu and Bau, we read that after its consummation water streams forth from a basin that is placed next to the couch of the gods, and brings henceforth abundance like the Tigris and the Euphrates.[104] According to Jewish legend the waters issuing forth from the Temple will divide into twelve streams corresponding to the twelve tribes of Israel, and "every field and vineyard which grow no fruit will be irrigated by these waters and they will bear fruit . . . and there, on the banks of the river, all kinds of fruit-bearing trees will grow . . . and they will bring forth their fruit each month anew . . . while these will be eaten those will bud forth . . . and whoever suffers of an ailment will take from their leaves and will be cured."[105] The ailments that the leaves of these trees will cure are especially dumbness and the sterility of women.[106]

Thus we have become familiar with two important features of the mythical picture of the Temple of Jerusalem. It is from the Temple that the light, the symbol of life and success, of health and joy emanate; and it is from the Temple that the waters pour forth bringing fertility to the world, to the vegetable kingdom as well as to man. In the next chapter we shall see that the smoke that rose from the altar on the Day of Atonement and the last day of the Feast of Tabernacles was also believed to indicate the course that the blessing of fertility would take during the ensuing year.

VIII

If it is from the Temple that the blessings of fertility issued forth to the whole world, within the Temple such blessings would of course prevail in an even more intensive manner. In order to understand the rabbinic legends in which this idea is expressed, one has to bear in mind that the temples of many an ancient people were regarded as the Nuptial Chamber in which the divine powers of fertility, the Father God and the Mother Goddess, celebrated their great annual wedding feast for the purpose of ensuring the fruitfulness of the earth and the multiplication of man and beast. From the new Sumerian period we have a description of the sacred marriage of the god Ningirsu with the daughter of heaven Bau. The warrior Ningirsu enters his temple like a whirlwind, Bau approaches him on his couch like the rising sun, and the union of the two provides abundance to Lagash just as the River Tigris when its waters rise high. After the marriage has been consummated and victory won over the enemies, Bau rests at the side of Ningirsu in the nuptial chamber.[107]

Again, Herodotus (Book I, § 181) tells of a sacred room at the top of the ziqqurat or stage-tower of the god Marduk at Babylon, where there was a richly adorned couch occupied by a woman "chosen for himself by the deity out of all the women in the land" and by the god who comes down in person into this chamber and sleeps upon the couch.[108] Such annual sacred marriages were also celebrated in

various places in Egypt and other countries of the ancient East.[109] In ancient Canaanite ritual and myth too we have indications pointing to the sacred marriage.[110] In the sacred marriage the king or the high priest usually had the role of the male fertilizing god, and the queen or priestess fulfilled the role of the goddess. Also beyond the borders of the ancient East, *e.g.* in Greece, the sacred marriage, the ἱερὸς γάμος, was a prevalent ritual,[111] as also in many other more remote places. In ancient Hebrew religion, as Professor Hooke pointed out, "the element of the sacred marriage had been spiritualized in the form of the conception of Jahweh as Israel's husband."[112] Professor Oesterley tried to find a remnant of the nuptial chamber in the "booths" that the Bible prescribed as a dwelling-place for the duration of the seven days of the Feast of Tabernacles.[113]

We cannot here probe into the tenability of this view, for to do this it would be necessary to investigate the rich legendary material connected with the booths. We should, however, like to show that traces of the idea of the Nuptial Chamber can be found in quite another direction in ancient Jewish legends. In these, to put it briefly, it is the Temple, more accurately the Holy of Holies, which is represented as a Nuptial Chamber, though not until a comparatively late period do we find the express statement that the couple whose Nuptial Chamber it was, were God and the Holy Matrona personifying the Community of Israel.

The sexual principle in the Temple, however, is

alluded to in earlier rabbinic similes and legends. Let us begin with a simile which compares the Temple to a couch. The passage in the Song of Songs, "Behold his couch which is Solomon's"[114] is explained as alluding to the Temple:

And why was the Sanctuary compared to a couch? Because just as this couch serves fruitfulness and multiplication (*i.e.* sexual intercourse), even so the Sanctuary everything that was in it was fruitful and multiplied.[115]

It should be remarked that the Hebrew expression translated here, "fruitfulness and multiplication" (*piryah w'ribbyah*), is one commonly used to designate procreation. Another simile has it that the Temple was like a forest,[116] because "just as the forest is fruitful and multiplies, even so the Sanctuary, everything that was in it was fruitful and multiplied."[117] A legend gives us a clue as to the source of this wondrous property of the Temple: During the three months in which the Ark of the Lord was kept in the house of Obed Edom, each one of the wives of his eight sons gave birth to a child every two weeks.[118] It was the Ark, then, in which lay the power of fertility.[119]

In the Temple itself lifeless objects grew and expanded and the wooden parts of the building burst into leaf and brought forth fruit under the influence of the Holy Ark's presence. Solomon "planted" trees of gold in the Temple and these brought forth fruit which served as nourishment for the priests.[120]

The cedar [beams] which Hiram king of Tyre sent to Solomon for the building of the Temple scented the Life of the World and became green.[121]

Or again:

Dry wood scented the Life of the World, blossomed, bore fruit and came to life.[122]

This " Life of the World " is none other than the Holy Ark:

Rabbi Levi said : When Solomon brought the Ark into the Sanctuary, all the trees and cedar [beams] which were there became green and brought forth fruit. . . .[123]

According to another version this life-giving " Life of the World " was nothing else but the *Shekhinah*, the personified Presence or Glory of God.[124]

Likewise, the staves that were used to carry the Ark during the wanderings grew longer in the Sanctuary, until they reached the Curtain that separated the Holy of Holies from the Holy Hall before it and caused the Veil to protrude as the two breasts of a woman.[125] This prolongation of the staves occurred when the Ark together with the two Cherubs was placed in the Holy of Holies. At the same time also the wings of the Cherubs spread out, covered the Ark and hovered over the Sanctuary.[126] As to the Cherubs themselves, they were regarded as the central part in the Sanctuary, exceeding in importance even the Holy Ark:

It is owing to their (the Cherubs') merit and the merit of their makers that the [holy] House stands. And they (the Cherubs) were foremost among all the things which were in the Temple, because it is upon them and upon the Ark that the *Shekhinah* rests. . . .[127]

The Cherubs depicted in a most tangible form the union between God and Israel:

Rabbi Qattina said: Whenever Israel came up to the Festival, the curtain would be removed for them and the Cherubs were shown to them, whose bodies were intertwined with one another, and they would be addressed: Look! You are beloved before God as the love between man and woman.[128]

As long as the people of Israel fulfilled the will of God, the faces of the Cherubs were turned towards each other like those of a loving couple to indicate that God loves Israel. But when the people of Israel did not fulfil the will of God, the Cherubs turned their faces miraculously away from each other, towards the walls.[129] We cannot here go into the implications of the legends in which the Cherubs appear as a Jewish counterpart of the widespread motif of the living statues,[130] nor can we do more than mention in passing that the Cherubs also bore the character of fertilizing winds.[131]

The most outspoken description of the Temple as the Nuptial Chamber of God and the Matrona, the symbol of Israel, is found in so late a work as the *Zohar Hadash*, the "New Light," one of the foremost works of Jewish mystical literature in the Middle Ages. There we read that since the destruction of the Temple the Matrona descends night after night to the place of the Temple, enters

the place of the Holy of Holies, sees that her dwelling-house and her couch are ruined and soiled, and she wails and laments, wanders up and down, she looks at the place of the Cherubs and weeps bitterly, and she lifts up her voice and says: My couch, my couch, my dwelling-place . . . place of precious stones . . . in thee came unto me the Lord of the World, my husband, and he would lie in my arms and all

that I wished for he would give me. At this hour he used to come unto me, he left his dwelling-place and played betwixt my breasts. My couch, my couch, dost thou not remember how I came to thee rejoicing and happy, and those youths (the Cherubs) came forth to meet me, beating their wings in welcome . . . how came to be forgotten the Ark of the Covenant which stood here. From here went forth nourishment unto all the world and light and blessings to all ! I seek for my husband but he is not here, I seek in every place. At this hour my husband used to come unto me and round about him many pious youths, and all the maidens were ready to welcome him. And I would hear from afar the sound of the twin-bells tinkling between his feet that I might hear him even before he came unto me. All my maidens would praise and laud the Holy One blessed be He, then retire each to her place, and we remained in solitude embracing in kisses and love. My husband, my husband, whereto hast thou turned ? . . . Dost thou not remember how thou heldst thy left arm beneath my head and thy right arm about me . . . and thou didst swear that thou wouldst never cease to love me, saying, "If I forget thee, O Jerusalem, let my right hand forget. . . ."[132]

One cannot fail to perceive that all this is elevated to a lofty spiritual plane, similar to that on which move also those Christian mystics who tell of their religious experience in terms of love between man and woman. It has repeatedly been pointed out that there exists a "tendency of religious emotion to express itself in the language of human love." This is common among the mystics. Thus St. John of the Cross, in "The Dark Night of the Soul," describes the mystic union in the following stanzas:

On my flowery bosom, kept whole for Him alone, there He reposed and slept ; and I cherished Him, and the waving of the cedars fanned Him.

As his hair floated in the breeze, that from the turret blew, He struck me on the neck, with His gentle hand, and all sensation left me.

I continued in oblivion lost, my head was resting on my love ; lost to all things and myself, and amid the lilies forgotten, threw all my cares away.[133]

The pictorial language both in these stanzas and in the passage quoted from the *Zohar Hadash* is essentially the same. The ideas expressed are identical too, with the exception of the representation of the Temple as the Nuptial Chamber, which is absent in the words of St. John of the Cross, and which precisely is the oldest element in the passage of the book of "New Light."

1 Cf. above, p. 29.
2 With the exception of the second, Ps. 121, which has "*shir lama'aloth.*"
3 The teacher of David, cf. M. Aboth 6, 3.
4 Midrash Sh'mu'el, chapter 26.
5 B. Suk. 53a–b ; cf. B. Mak. 11a ; Gaster, *Sepher hama'asiyyoth*, 113–14.
6 Lucian, *De Dea Syria*, 13, ed. Strong and Garstang, pp. 51 sq.
7 Ex. 20, 2.
8 Y. Sanh. 29a bot.
9 Sode Raza, Yalqut Reubeni ad Gen. 1, 1, ed. Warsaw, 1889, vol. i, p. 4 sq.; cf. Hakham Harazim, Yalqut Reubeni ad Num. 26, 56, ib. vol. ii, p. 109.
10 Pirqe R. Eliezer, 31 ; cf. 23 ; Targum Yer. (Yon.) ad Gen. 8, 20.
11 Pausanias, *Descr. Graec.*, I, 18, 7.
12 Plutarch, *Sulla* 14 ; Etymologicum Magnum, p. 774, s. v. ὑδροφορία ; Hesychius, s. v. ὑδροφόρια.
13 Frazer, *Folk-Lore in the Old Testament*, London, 1919, vol. i, pp. 152 sq.

14 Gen. Rab. 32, 7, p. 294.
15 Gen. Rab. 13, 13, p. 122. Cf. B. Ta'an. 25b.
16 B. Ta'an. 25b.
17 Translation of Engnell, *Studies in Divine Kingship*, p. 140.
18 S. H. Langdon, *The Mythology of All Races*, vol. v. *Semitic*, Boston, 1931, p. 271; cf. p. 273.
19 *Annals of Ashurbanipal*, ed. R. J. Lau—S. Langdon, *Semitic Study Series*, ii, Leiden, 1903, 1, 45 sq. as quoted by Engnell, *Studies*, p. 44.
20 Gen. 7, 11 ; cf. 8, 2.
21 B. Ta'an, 25b.
22 A. Wiedemann, *Religion of the Ancient Egyptians*, London, 1897, p. 64 ; Erman, *Die ägyptische Religion*, Berlin, 1909, pp. 7, 8, 15.
23 Wallis Budge, *The Gods of the Egyptians*, London, 1904, ii, 103. According to the evidence of the Vedas, the Brahmanas, etc., also the ancient Indians conceived of the heaven and the clouds as a huge cow which fertilizes with rain the earth and the fields, cf. Gubernatis, *Die Thiere in der indogermanischen Mythologie*, Leipzig, 1874, pp. 37 sq. Also in German folklore the spirits of water and rain appear in the form of bulls and heifers, cf. *Handwörterbuch des deutschen Aberglaubens*, vol. ix, p. 133.
24 Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, London, 1939, pp. 63 sqq., 69, 70 sq.
25 Gen. Rab. 13, 6, p. 117. A similar idea is expressed by *Virgil, Georg.* ii, 324 sqq.
26 Schaeffer, *op. cit.*, p. 70.
27 Y. Ta'an. 64b mid. ; Y. Ber. 14a mid. ; Gen. Rab. 13, 13, p. 122 ; cf. Patai, *Hamayim*, p. 139 sq. ; id., *HUCA*, xiv, 261 ; id., *Man and Earth*, i, 123.
28 Y. Hag. 77a top ; c bot. ; Gen. Rab. 5, 2, p. 33 ; Ex. Rab. 15, 22.
29 Gen. Rab. 4, 5, pp. 28–29.
30 Is. 43, 16.
31 Midrash Konen, Jellinek, *Beth Hamidrash* ii, 25.
32 Gen. Rab. 5, 2, p. 33.
33 Pirqe R. Eliezer ch. 5 ; cf. Midrash Shoher Tobh, Ps. 93.

34 Job 26, 12 ; B. Bab. Bath. 74b.

35 Ex. Rab. 15, 22 ; Tanhuma Num. ed. Buber, pp. 97–98 ; Num. Rab. 18, 22 ; Cant. Rab. 15, 22 ; Midrash Wayosha', Jellinek, *Beth Hamidrash*, i, 46 ; B. Bab. Bath. 74b ; Midrash Shoher Tobh, Ps. 93, 5 ; Tanhuma Hayye Sarah 3 ; ib. Hukkoth 1 ; cf. also B. Hag. 12a ; Lev. Rab. 10, 9.

36 Gen. Rab. 5, 4, pp. 34–35.

37 Baraita di Ma'ase Bereshith, ed. Eisenstein, *Otzar Midrashim*, p. 317 ; Ze Ma'ase Bereshith, ed. Eisenstein, *op. cit.*, p. 315 ; Midrash 'Asereth Haddibroth, Dibbur 1 ; Midrash Haggadol, p. 26.

38 Gen. Rab. 20, 7, p. 190 ; cf. Cant. Rab. 7, 11 ; Midrash Haggadol Gen. ed. Schechter, p. 98 ; Yalqut Shime'oni, Cant. 7, § 992.

39 Seder Rabbah di Bereshith di Merkabhah, ed. Eisenstein, *Otzar Midrashim*, p. 314 ; cf. Pirqe Rabbi Eliezer, ch. 4. The quotation is Ps. 104, 7.

40 Is. 27, 1. B. Bab. Bath. 74b ; cf. ib. the similar legend on the Behemoth. Cf. Midrash Konen, Jellinek, *Beth Hamidrash*, ii, 26 ; Pirqe R. Eliezer, ch. 11 ; also S. Daiches, *Zeitschrift für Assyrologie*, vol. xvii (1903), pp. 394–99.

41 EGYPTIAN : Erman, *Die ägyptische Religion*, Berlin, 1909, p. 7, 14, 35 sq.; Wiedemann, *Religion of the Ancient Egyptians*, pp. 32 sq., 230 sqq. ; Wallis Budge, *Gods of the Egyptians*, ii, 96, 97 sq., 99, 100, 104 sq. ; Breasted, *History of the Ancient Egyptians*, p. 57 ; Jeremias, *Handbuch der altorientalischen Geisteskultur*, p. 23 ; Frazer, *Worship of Nature*, i, 70 sq., 355 sq. ; id., *The Golden Bough*, v, 283 ; Brugsch, *Religion und Mythologie der alten Aegypter*, Leipzig, 1885–88, p. 581 ; Hastings' *Encyclopedia of Religion and Ethics*, s. v. Earth. GREEK : Hesiodos, *Theogonia*, 517–20 ; Herodotos iv, 184 ; Strabo 17, 3, 2, etc. ; VEDIC : Tylor, *Primitive Culture*, i, 327 sq. ; Hastings, *op. cit.* ; CHINESE : Tylor, *op. cit.* i, 326, 328, ii, 272. POLYNESIAN : Tylor, *op. cit.* i, 322 sq., 325 ; Wundt, *Völkerpsychologie*, vol. v (1914), p. 417 ; Frazer,

Worship of Nature, i, 26 ; id., *The Golden Bough*, v, 283 ; AMERICAN INDIAN : Hastings, *op. cit.* s. v. Earth ; AFRICAN : Frazer, *Worship of Nature*, i, 96, 109, 627.

42 Cf. Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 149.

43 Is. 27, 1 ; cf. Ps. 74, 14 ; Job 26, 13.

44 Is. 27, 1.

45 Is. 27, 1 ; Ps. 74, 13.

46 Syria, xvi, pp. 29–45 ; Schaeffer, *The Cuneiform Texts of Ras Shamra Ugarit*, pp. 65 sq. ; Millar Burrows, *What Mean These Stones*, New Haven, 1941, p. 268.

47 Book of Henoch 54, 7–10, ed. Charles, *Apocr. and Pseud.* vol. ii, p. 221.

48 Pirqe Rabbi Eliezer, ch. 23.

49 Leonard W. King, *Legends of Babylon and Egypt in Relation to Hebrew Tradition*, London, 1918, pp. 127, 128 ; cf. p. 53.

50 Morris Jastrow, Jr., *Sumerian Myths of Beginnings*, *American Journal of Sem. Lang. and Lit.*, vol. xxxiii, pp. 112, 113, 114. Cf. Barton, *Archaeology and the Bible*, 7th ed., Philadelphia, 1937, pp. 338 sq.

51 Cf. below, pp. 87, 88.

52 Wiedemann, *Religion of the Ancient Egyptians*, pp. 145–47 ; Barton, *Semitic and Hamitic Origins*, Philadelphia, 1934, pp. 139 sq.

53 Gen. Rab. 13, 13, p. 122 ; cf. Y. Ber. 14a mid. ; Y. Ta'an. 64b mid. Cf. also the saying of Rabbi Hama bar Hanina : " The day when rain falls is as great as the day on which the heaven and earth were created," B. Ta'an. 7b.

54 Cf. B. Ber. 54a.

55 B. Ta'an. 6b.

56 Is. 55, 10 ; B. Ta'an. 6b.

57 Y. Ber. 14a mid.; Y. Ta'an. 64b mid.; B. Ta'an. 6b. Cf. *Zeitschrift für alttestam. Wissenschaft*, vol. xxxiii (1911), pp. 81–83.

58 Gen. 1, 11.

59 Gen. 2, 6.

60 Gen. 1, 12.

61 Ps. 65, 14 ; B. Rosh Hash. 10b–11a ; cf. ib. 27a.

62 B. Rosh Hash. 27a. Cf. Pesiqta Rabbati, ed. Friedmann, p. 186b, where it is stated that the work of creation began on the 25th of the month of Elul, the month preceding Tishri, so that the seventh day of creation was the first of Tishri, that is New Year's day. Cf. also Seder 'Olam Rabba, ch. 4.

63 Frazer, *The Fasti of Ovid*, London, 1929, ii, 332. Of the vast literature on the subject let us quote here only a few instances : Frazer, *The Golden Bough*, i, 140 sqq., ii, 97 sqq., v, 39, 67, vii, 111 ; id. *The Devil's Advocate*, London, 1927, pp. 44 sqq. ; *The Worship of Nature*, i, 380 ; Dehon, *Memoirs of the Asiatic Society of Bengal*, Calcutta, 1, 9, 144 sqq. ; Hartland, *Primitive Paternity*, London, 1909, ii, 115 sq., 151 sq., 171, 210 sq., 236 sq. ; Crawley, *Savages and Sex*, London, 1929, pp. 41 sq. ; Briffault, *The Mothers*, London-New York, 1927, iii, 198 sqq. ; Dieterich, *Mutter Erde*, Leipzig-Berlin, 1925, pp. 97 sq., 146 ; Mannhardt, *Wald und Feldkulte* i, 480 sqq. ; Nyberg, *Kind und Erde*, Helsingfors, 1931, p. 240 ; Patai, *Man and Earth* (in Hebrew), ii, 124 sqq.

64 *Journal of the American Oriental Society*, vol. xli, pp. 143, 148. Cf. Cook, in Rob. Smith, *Religion of the Semites*, 3rd ed., p. 613 sq.

65 Hesiodos, *Opera et Die*, 391 sq. ; Virg. *Georgica*, i, 338 sqq. ; Maimuni, *Guide of the Perplexed*, part iii, ch. 37. Cf. Patai, *Man and Earth*, ii, 140 sqq.

66 Barton, *Semitic and Hamitic Origins*, pp. 160 sq., cf. also p. 112.

67 Lucian, *de Dea Syria*, 20, 50–53.

68 Cf. *Bulletin of the American School in Jerusalem*, no. 6, p. 16.

69 Albright, *American Journal of Semitic Lang. and Lit.* vol. xli (1925), p. 91.

70 Tos. Ta'an. 2.

71 M. Yoma 2, 1.

72 M. Yoma 2, 2.

73 B. Yoma 23a. Cf. Tos. Yoma 1, 12, p. 181 ; Y. Yoma

39d top. According to B. Yoma 23a the two incidents happened separately.

74 M. Yoma 2, 2.

75 Cf. M. Sheq. 5, 1.

76 M. Yoma 2, 2 and Rashi and Bertinoro *ad loc.*

77 B. Yoma 23a.

78 Thus according to Rabbi Yose ; Rabbi Johanan maintains that they were of the tribe of Gad.

79 Cf. i Kings 10, 17 ; 2 Chron. 9, 16, where it is told that Solomon " made three hundred shields of beaten gold." These shields must have had some ritual significance ; only so can we explain the promptness with which Rehoboam replaced them, and them alone, by brazen shields, when Shishak looted them together with all the treasures of the Temple and of the king's house, i Kings 14, 25–27 ; 2 Chron. 12, 9–10. Cf. i Kings 14, 28 ; 2 Chron. 12, 11 : " And it was so, when the king went into the house of the Lord that the runners bare them (the shields) and (later) brought them back into the chamber of the runners."

80 The Throne and Hippodrome of King Solomon, ed. Jellinek, *Beth Hamidrash*, v, 38 sq. Another symbolism of the four colours of the chariots, cf. Yalqut Shime'oni ad Zach. 6, 1.

81 These three days are the last three days of the Hanukkah festival, which in its origin seems to have had some connection with the Feast of Tabernacles, cf. Rankin, The Festival of Hanukkah, in Hooke, *The Labyrinth*, London, 1935, pp. 159 sqq. Also the Byzantine races, to be dealt with *infra*, took place according to a Jewish traveller of the twelfth century, at Christmas, cf. *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

82 Cf. also Corippus 1, 17, as quoted by Ducagne, *Constantinopolis Christiana*, i, 102.

83 Cassiodorus, Variae Epistolae, III, 51. Quoted after Perles, *Monatschrift für die Gesch. und Wiss. des Judentums*, 1872, p. 125 ; cf. also A. Wünsche, *Salomos Thron u.*

Hippodrom, Ex. Oriente Lux, II, 3, Leipzig, 1906, p. 40.

84 Cf. Roscher, *Ausführliches Lexikon der griechischen und römischen Mythologie*, s. v. Oinomaos.

85 Excerpt from Greek manuscript historical collections, found in the notes of Nicolaus Alemannus to Procopius, *Historia Arcana*, c. vii, ed. Orelli, p. 333, as quoted by Perles, *op. cit.* p. 125.

86 Joannes Malalas, *Chronographia*, ed. Bonn, pp. 173–76, as quoted by Perles, ib. p. 126 sq. On the Hippodrome and circus in Byzantium see Charles Diehl, *Justinien et la Civilisation Byzantine au VIe siècle*, Paris, 1901, pp. 439–66.

87 *The Itinerary of Benjamin of Tudela*, ed. Adler, London, 1907, pp. 12–13.

88 Thausing, "Die Auferstehung im Sohne," *Wiener Zeitschrift für die Kunde des Morganlandes*, xlvi (1939), p. 183, as quoted by Engnell, *Studies*, p. 11. As to the ritual combat in the annually performed religious drama at Edfu, cf. A.M. Blackman and H. W. Fairman, "The Myth of Horus at Edfu II," *Journal of Egyptian Archaeology*, vol. xxviii (1942), pp. 32 sq., 37.

89 Langdon, *The Babylonian Epic of Creation*, Oxford, 1923, pp. 52 sqq., Labat, *Le poème babylonian de la création*, Paris, 1935, pp. 42 sq., as quoted by Engnell, *Studies*, p. 65, n. 2. As for the foot-race in the Babylonian New Year festival between the demon Zu and the sun-god Ninurta in which Zu was defeated, cf. S. H. Hooke, *Myth and Ritual*, p. 9. Sham fights represented the fight of the king-god with the powers of chaos and his victory over them; cf. Engnell, *Studies*, p. 36, and Langdon, *The Mythology of all Races*, vol. v ; *Semitic*, Boston, 1931, p. 321.

90 Engnell, *Studies*, p. 65, quoting Ehelolf, *Sitzungsberichte d. preuss. Akad. d. Wiss.*, 1925, pp. 267 sqq. and other authorities. Pedersen, *Israel*, vol. ii (1934), p. 550, refers to this sham fight as a parallel of the combat between Aaron and the Egyptian magicians as a part of the Easter-night ritual.

91 F. Hvidberg, *Graad og Latter i det Gamle Testamente*, Koben-

havn, 1938, p. 37, as translated from the Danish by Engnell, *Studies*, pp. 101 sq.

92 Jakob Eduard Polak, *Persien, das Land und seine Bewohner*, Leipzig, 1865, vol. i., pp. 367–89.

93 Pesikta Rabbati, ed. Friedmann, p. 95a.

94 *Op. cit.* p. 203a.

95 Gen. 1, 3.

96 Ps. 97, 11 ; Esth. 8, 16 ; Job 22, 28 ; 33, 28 ; Gen. Rab. 6, 3, p. 42, etc.

97 Gen. 1, 14–19 ; Gen. Rab. 3, 6, p. 21 ; ib. 11, 2, p. 89 ; 12, 6, p. 103 ; 42, 3, p. 418 ; B. Hag. 12a, etc.

98 Gen. Rab. 3, 4, p. 20 ; Midrash Shoher Tobh, Ps. 104 ; Tanhuma Gen. ed. Buber, p. 112 ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b.

99 Tanhuma T'tzaweh 6 ; cf. B. Menahoth 86b ; Lev. Rab. 31, 7 ; Cant. Rab. 4, 4 ; Gen. Rab. 55, 7, p. 591 ; Y. Yoma 42c mid. ; Pesiqta di Rabh Kahana 21, ed. Buber, p. 145b ; Patai, *Man and Earth*, ii, 218 sq.

100 Jellinek, *Beth Hamidrash* v, 63 ; Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70 ; Pirqe Rabbi Eliezer ch. 35 ; Midrash Shoher Tobh, Ps. 91 ; Zohar Num. vol. iii, p. 322, ed. Wilna. Also the Holy of Holies of Egyptian Temples was regarded as the mound that first rose from the primeval waters. Harold H. Nelson, "The Egyptian Temple," *The Bibl. Arch.*, Sept. 1944, p. 78.

101 Tos. Suk. 3, 15, p. 197 ; Y. Suk. 54d top ; B. Suk. 49a.

102 Tanhuma Lev. ed. Buber, p. 78 ; Yalqut Shime'oni Eccl. § 967 ; Eccl. Rab. ad Eccl. 2, 5 and Rashi *ad loc.* ; Siphre Deut. 37. Solomon planted also golden trees in the Temple, B. Yoma 21b, 39b ; cf. also Y. Yoma 41d ; Num. Rab. 11, 3 ; Tanhuma Num. ed. Buber, p. 33 ; Cant. Rab. 3, 9 ; Josephus, *Ant.* viii, 5, 2 ; Tanhuma T'rumah 11 ; Ahare Moth 8. According to Arab legends the four rivers of Paradise issue forth from beneath the Holy Rock in the Dome of the Rock, identical with the Shetiyyah Stone, Mujir ed-din, 205/6 ; Al-Musharraf, fol. 38 ; cf. Hartman, *Der Felsendom in*

Jerusalem, 1909, p. 10 ; Canaan, *Journal of the Palestine Oriental Society*, ix, 64 sqq.

103 M. Middoth 2, 6 ; Tos. Suk. 3, 3 and 10, pp. 195, 196 ; B. Yoma 77b–78a.

104 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

105 Pirqe Rabbi Eliezer, ch. 51 ; cf. Y. Sheqalim 50a top.

106 Y. Sheqalim 50a mid. ; B. Menahoth 98a ; B. Sanh. 100a ; Cant. Rab. ad 4, 13. Cf. Wiesner, *Jahrbuch für Jüdische Volkskunde*, ii (1924–25), p. 77. On popular Jewish medicines for barrenness taken from the vegetable kingdom, cf. Patai, *Jewish Folk-Cures for Barrenness*, "*Folk-Lore*," London, Sept. 1944, pp. 117–24.

107 Franz M. Th. Böhl, *Zeitschrift für Assyrologie*, xxxix (1930), p. 91.

108 Jastrow, *Rel. of Bab. and Ass.* pp. 678 sq. ; id., *Sumerian Myths of Beginnings, Amer. Journ. of Sem. Lang. and Lit.*, vol. xxxiii, pp. 118 sq. ; cf. Gadd, in Hooke, *Myth and Ritual*, pp. 56 sq. On the "bedroom" in the Mesopotamian Temple cf. also Leo Oppenheim, "The Mesopotamian Temple," *The Bibl. Arch.*, Sept. 1944, p. 55.

109 Hooke, *Myth and Ritual*, pp. 9, 19, 34 sq.

110 Hooke, *op. cit.*, pp. 83, 85 ; id., *Origins of Early Semitic Ritual*, London, 1938, pp. 31, 33, 35, 38, 41. Cf. Engnell, *Studies*, pp. 131 sqq. where Engnell has a remark that may bear upon the "levity" in the Jerusalem Temple : "The divine marital union is of a rather "democratized" character, in being consummated doubtless by a number of priests and priestesses, but perhaps even by others—as rightly seen by Gaster. For this is indicated . . . also by the distinct 'ecstasy signs' among the female participants. . . ."

111 Cf. Frazer, *The Golden Bough*, ii, 143 n. 1 ; Harrison, *Themis*, Cambridge, 1912, pp. 91, 368 ; Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, 4th ed., Tübingen, 1925, vol. ii, p. 321 ; Patai, *Man and Earth*, i, 117, ii, 133.

112 Hooke, *Myth and Ritual*, p. 85.

113 *Op. Cit.* p. 139 sq. ; in this contention he was endorsed by Hooke who compared the booths to the *gigunu*, supposing the latter, with Sidney Smith, *Jour. Roy. As. Soc.* 1928, pp. 849–68, to have been a chamber used for the ritual of the sacred marriage, cf. Hooke, *The Origins of Early Semitic Ritual, p. 54.*

114 Cant 3, 7.

115 Tanhuma Num. ed. Buber. p. 33.

116 Alluding to i Kings 7, 2.

117 Tanhuma Num. ed. Buber, p. 33 ; Num. Rab. 11, 3 ; B. Yoma 39b.

118 Y. Yeb. 6b bot. ; cf. Num. Rab. 4, 20 ; Cant. Rab. 2, 5.

119 As to the actual role of the ark at its very beginnings, see J. Morgenstern, *The Ark, the Ephod and the Tent, Hebrew Union College Annual*, xvii (1942–43), pp. 153–265, and xviii (1943–44), pp. 1–52.

120 B. Yoma 21b, 39b ; Y. Yoma 41d ; cf. Num. Rab. 11, 3 ; 12, 4 ; Tanhuma Num. ed. Buber, p. 33 ; Cant. Rab. 3, 9 ; Josephus, *Ant.* viii, 5, 2.

121 Tanhuma T'rumah 11.

122 Tanhuma Ahare Moth 8.

123 Tanhuma T'rumah 11.

124 Tanhuma Ahare Moth 8.

125 Tos. Yoma 3, 7, p. 186 ; Num. Rab. 11, 3 ; Tos. Sheq. 2, 18, p. 177 ; B. Yoma 54a ; B. Men. 98a–b ; Tanhuma Num. ed. Buber, p. 33 ; Tanhuma Naso 11.

126 Baraita di M'lekheth ha Mishkan, ed. Eisenstein, *Otzar Midrashim*, p. 301.

127 Midrash Tadshe, Jellinek, *Beth Hamidrash* iii, 167.

128 B. Yoma 54a. Cf. ib. a–b : " Rabba bar Rabh Shilah said : Even as a man embraces his mate. Resh Laqish said : When the heathens entered the Temple and saw the Cherubs whose bodies were intertwined with one another, they carried them out and said : These Israelites, whose blessing is a blessing and whose curse is a curse, occupy themselves with such things ! And immediately they despised them. . . ."

129 B. Bab. Bath. 99a and the commentary of Rashbam

ad loc.; cf. Introduction to Lam. Rab. § 9; Pesiqta di Rabh Kahana, 19; Yalqut Shime'oni ad Is. § 474.

130 Cf. Patai, *Man and Earth*, ii, 14 sqq.

131 Cf. *op. cit.* ii, 208 sqq.

132 Ps. 137, 5; Zohar Hadash, Midrash Ekhah, ed. Warsaw, n. d., p. 183.

133 Robert H. Thouless, *An Introduction to the Psychology of Religion*, Cambridge, 1936, p. 132.

Chapter Four

SYMBOLISM AND FUNCTION OF THE TEMPLE

I

We have in the previous chapter become acquainted with the types of legends which deal with the functional connection between the Temple and the cosmic order, and in which the Temple in general appears as the centre of life, fertility and well-being for the people. There remains now to describe another group of legends and beliefs clustering around the Temple of Jerusalem in which the Temple is represented as the symbol of the world and its equivalent, part for part and phase for phase.

That the Temple represents the universe is an idea which is well attested both within the cultural circle of the ancient Near East and without it, in other countries and periods. Hocart, in his book *Kings and Councillors*, dealt in a suggestive chapter with this phenomenon,[1] which had already received some attention from other scholars previously.[2] We shall confine ourselves to a few examples to make us familiar with the idea before we turn to the evidence of ancient Jewish writings.

In Vedic ritual, the sacred mound is the universe,

the bottom of it is the earth, the top the sky, and the intervening part the atmosphere.[3] In Persia, according to Porphyry, "Zoroaster first constructed among the hills . . . a natural cave, flowery and provided with springs, to the honour of Mithra, creator and father of all. The cave bore the likeness of the universe which Mithra created, and the things inside according to their proportional distances bore symbols of the cosmic elements and regions."[4] In ancient Babylonia the *ziqqurat* symbolized the world-mountain, and the great basin (*apsu*) symbolized the Deep.[5] The Egyptian temple "was built in the semblance of the world such as the Egyptians knew it. . . . The pavement, of course, represented the earth. . . . The roof, vaulted in Abydos, flat everywhere else, answered exactly to the idea they had of the sky. Each received a decoration appropriate to its meaning."[6] Ramses III built a temple to the god Amon in Phoenicia like "the horizon of heaven which is in the sky."[7] Of the origin of the temple of Vesta, Plutarch tells us that "Numa is said to have built the temple of Vesta in circular form as protection for the inextinguishable fire, copying not the figure of the earth as being Vesta but of the whole universe. . . ."[8] The Romans also had a sacred pit called *mundus*. This word, as Hocart remarks, "means both the world and the sacred pit, and is sufficient in itself to attest that the Romans looked upon this sanctum as a miniature of the world."[9]

In the previous chapter we heard of the Byzantine descriptions of the cosmic significance of the circus-

games: the Byzantine churches, too, had their cosmic significance.

> Each part of the church had its own significance, with which its decoration was brought into accord. The central dome represents the heavens. At the summit is Christ, Pantokrator ; below him are archangels, apostles, or prophets. . . . The *bema*, or sanctuary, separated from the nave by the screen, or iconostasis, is still symbolical of heaven . . . the remainder of the church stands for the sensible world.[10]

II

Let us not follow this remarkable idea in the later stages of its wanderings in the western world, but return instead to the Temple of Jerusalem, in connection with which rabbinic legends have elaborated this microcosmic interpretation down to its minutest detail. Rudiments of this conception are discernible already in Ps. 78, 69:

> And he built his sanctuary like high [places], like the earth which he hath established for ever.[11]

Gray, in fact, contended that Solomon's temple may have been built in accordance with cosmic speculation.[12] Be this as it may, it is certain that in talmudic times cosmic significance was attached to the Temple. The sages stated that "the Court surrounds the Temple just as the sea surrounds the world."[13] The temple of Herodes, the Talmud states, was built of white and blue marble and alabaster, one row set inwards, the other protruding. When Herodes wanted to coat the walls with gold,

the sages dissuaded him, saying, "Let it be, it is more beautiful so, for it looks like the waves of the sea."[14]

One of the sages, Rabbi Jehuda bar Shalom, stated that, among other things, the great laver of brass[15] represented the waters of the sea, the candlestick of pure gold[16] the lights in the firmament, the winged Cherubs[17] "the fowl that flies in the firmament of heaven,"[18] the animal offerings[19] the living creature, etc.[20]

Here quoted in full is a more detailed version which, though preserved in a late recension, is attributed to Rabbi Pinhas ben Ya'ir, a talmudic sage of the second century[21]:

The Tabernacle was made to correspond to the Creation of the world. The two Cherubs over the Ark of the Covenant were made to correspond to the two holy names [of God: Yahweh and Elohim]. The heaven, the earth and the sea are houses with bolts. The house of the Holy of Holies was made to correspond to the highest heaven. The outer Holy House was made to correspond to the earth. And the Courtyard was made to correspond to the sea. The eleven hangings of the Tabernacle were made to correspond to the highest heaven. The table was made to correspond to the earth. The two shewbreads were arranged to correspond to the fruit of the earth. "In two rows, six in a row"[22] [were set the twelve cakes] to correspond to the months of summer and winter. The laver was made to correspond to the sea and the candlestick was made to correspond to the lights [of heaven]. "And he set up the pillars." . . . Jachin and Boaz[23] (let us note here that the legend now already speaks of the Temple and not of the Tabernacle!), Jachin (*i.e.* "he will establish") corresponding to [the moon as it is written], "It shall be established (*yikkon* in Hebrew) for ever as the moon,"[24] for it is the moon which establishes the feasts for Israel, as it

is written "He appointed the moon for seasons."[25] And Boaz (lit. "in it strength") corresponds to the sun which comes out in power and in strength, as it is written, "it [the sun] rejoiceth as a strong man to run the course."[26]

III

Let us pause here for a moment. Of all the component parts of the Temple the only ones that had no role whatsoever in the ritual were these two pillars, yet they were considered important enough to be called each by a separate name. The question of their significance continues to interest scholars to this day. Let us but mention that Robertson Smith was of the opinion that they were two high fire-altars.[27] Albright, dealing with the significance of the columns, considers three possibilities:

1 They may have been regarded as the reflection of the columns between which the sun rose each morning to pour its light through the portico of the Temple into its interior.
2 Like the Egyptian "djed" symbol they may also have denoted endurance, continuity, in which case their dynastic role would become self-evident.
3 They were interpreted historically to commemorate the pillar of cloud which accompanied the Israelites by day and the pillar of fire which went with them by night during their wandering in the desert.[28]

As we see, the interpretation of the midrash does not bear out either of these explanations. That two huge pillars should represent the sun and the moon is altogether not more strange than the symbols that

stood in the Byzantine circus for the sun, the moon and the stars: the quadriga, the four-horse chariot, representing the sun; the biga, the two-horse chariot, the moon, and the twelve doors the twelve signs of the zodiac.[29] But let us return to our legend which in the sequence concentrates its attention on the ample symbolism clustering around the brazen sea:

"'And he made the sea solid,'[30] this is the world which is solid, as it is written (of the earth) 'when the dust groweth solid'[31] and (of the sky) 'strong as a solid-looking glass.'[32]" In the sequel of the legend each part of the passage describing the brazen sea is given a symbolic significance: "'Ten cubits from the one brim to the other,'[33] these are the ten spheres of the void upon which the world stands. . . . round all about' as the firmament is round, 'and his height was five cubits' corresponding to the walking distance of five hundred years which separates the earth from the firmament, 'and a line of thirty cubits' corresponding to the thirty days which are in each month, and [also] corresponding to the ten commandments and the ten pronouncements (which were uttered by God when he created the world) and the ten spheres of the void, '. . . did compass it round about' as the world stands by the merit of those who fulfil the ten commandments, and was created by ten pronouncements and its spheres number ten. Another explanation: 'and a line of thirty cubits did compass it round about,' this is the green line [of the ocean] which compasses the whole world round about, as it is written 'and

he stretched out upon it the line of *Tohu*.'[34] 'And under the brim of it were knops'[35] corresponding to the three hundred and sixty-five windows which are in the east and in the west, out of one of which, in the east, the sun comes out, and sets in one in the west, '. . . the knops were cast in two rows' these are the sun and the moon which compass the world round about and lead it. 'It stood upon twelve oxen' these are the twelve constellations by which the world is governed. 'Three looking towards the north' why is the north mentioned first? Because it is open, because the north wind is open to the world, as it is written, 'He stretcheth out the north over the *Tohu*'[36] and, moreover, every evil wind comes from the north, as it is written, 'Out of the north the evil shall break forth.'[37] The Ram, Lion, Archer turn towards north, the Bull, Virgin, Goat turn towards west, the Twins, Balance, Water-Bearer turn towards south, and the Crab, Scorpion, Fishes turn towards east. 'And the sea is above upon them'[38] because the world is set upon the seas, 'and all their hinder parts were inward' because they were created not for idleness but for the need of the world. 'And it was an handbreadth thick,' a handbreadth is five fingers, as the thickness of the firmament is a walking distance of five hundred years. 'And the brim thereof was wrought like the brim of a cup, with flowers of lilies,' as the heavens are wrapped round each other. . . .''[39]

We have quoted this lengthy passage in full in order to illustrate an exegetical method very common

in rabbinic literature. Any idea could be given sanction by connecting it with a passage from the Bible. The connection could be quite arbitrary or superficial, such as a word, a number, or such like, shared in common by the biblical quotation and the idea propounded. Thanks to this method many an innovation made by individual sages and many an ancient popular tradition could be connected with the Bible and incorporated into rabbinic literature. In our case the ancient popular conception of the symbolic significance of the Temple was elaborated in every detail by giving each phrase in the biblical description of the Temple a cosmic interpretation.

A similar interpretation of the significance of the Temple is found in the writings of Josephus Flavius. In his *Antiquities of the Jews* we find the following equations:

1 The three parts of the Temple = the three parts of the world, namely: the court = the sea, the Holy House = the land, and the Holy of Holies = the heavens.[40]
2 The twelve loaves on the table = the twelve months of the year.[41]
3 The candlestick of seventy parts = the Decaniae, or divisions of the planets into tens.[42]
4 The seven lamps upon the candlestick = "the course of the planets of which that is the number."[43]
5 The veils composed of four things = the four elements, namely: the plain linen = the earth out of which flax grows, the purple = the sea, because purple is gained out of the blood of a shell-fish, the blue colour of the veils = the air, and the scarlet = the fire.[44]
6 The vestment of the high-priest was made of linen = the earth, blue cloth = the sky, pomegranate = lightning, and the noise of its bells = thunder.[45]

7 The ephaptis (*ephod*) = the universe made of four elements. The gold interwoven = the splendour of the sun.

8 The breastplate in the middle of the *ephod* = the earth in the middle of the world.[46]

9 The girdle of the high-priest = the ocean that surrounds the world.

10 The two sardonyxes on the shoulders of the high-priest = the sun and the moon.

11 The twelve stones of the breastplate = the twelve months, or the twelve signs of the zodiac.

12 The mitre, blue of colour = the heavens.[47]

To this in Josephus's *Wars of the Jews* is added :

13 "The altar of incense, by its thirteen kinds of sweet-smelling spices with which the sea replenished it, signified that God is the possessor of all things that are both in uninhabitable and habitable parts of the earth, and that they are all to be dedicated to his use."[48]

IV

Another interesting comparison, carried through in every detail, is that between the human body and the world. We cannot elaborate here this point, which we have had occasion to treat elsewhere[49] but another comparison based upon the two parallels man = world, and Temple = world, deserves to be mentioned here. The threefold comparison world = man = temple, is a favourite theme in ancient Indian speculation,[50] while in Pauline and medieval Christian thought we find only the comparison of man to the temple.[51] We have already seen that the two pillars

Jachin and Boaz were by Jewish legend regarded as symbolic of the sun and the moon. The same source makes these two columns correspond also to the eyes in the human body. "Just as the eyes are high and are placed in the head, even so were these two pillars high and thick."[52]

In another Jewish legend we read:

In the hour when the Holy One blessed be He said to Moses, Make me a temple, Moses said, How shall I know how to make it? The Holy One blessed be He said, Do not get frightened; just as I created the world and your body, even so will you make the Tabernacle. How [do we know] that this was so? You find in the Tabernacle that the beams were fixed into the sockets, and in the body the ribs are fixed into the vertebra, and so in the world the mountains are fixed into the fundaments of the earth. In the Tabernacle the beams were covered with gold, and in the body the ribs are covered with flesh, and in the world the mountains are covered and coated with earth. In the Tabernacle there were bolts in the beams to keep them upright, and in the body limbs and sinews are drawn to keep man upright, and in the world trees and grasses are drawn in the earth. In the Tabernacle there were hangings to cover its top and both its sides, and in the body the skin of man covers his limbs, and his ribs on both his sides, and in the world the heavens cover the earth on both its sides. In the Tabernacle the veil divided between the Holy Place and the Holy of Holies, and in the body the diaphragm divides the heart from the stomach, and in the world it is the firmament which divides between the upper waters and the lower waters. . . .[53]

In another version of the same legend some additional equations are named:

In the Tabernacle there were fire and wind and water; the offspring of the heavens is fire, the offspring of the air is the

wind, the offspring of the earth is water. The fire is above and the water below, and the wind holds the balance between them. And in the body, the head is fire, the heart is wind (spirit) and the stomach water . . . "and thou shalt make a candlestick"[54] corresponding to the great light which was created on the first day in the world and was preserved in the body, as it is written, "The spirit of man is the candle of the Lord. . . ."[55] In the world there are seven stars which shed light and the world is in need of them ever since the seven days of creation, and in the body there are seven servants which are : the eyes, the ears, the nostrils and the mouth. And the following is to be stated concerning the three worlds. . . . The four-square of the altar corresponds to the foursquare of the world, east, west, north and south, "and the height thereof shall be three cubits"[56] corresponding to the three parts which are in man : the head and corresponding to it fire in the world, and the stomach and corresponding to it wind in the world, and the feet and corresponding to them water in the world . . . the altars were of gold and brass[57]. . . of gold corresponding to the soul, of brass corresponding to the body. Just as the gold is dearer than brass, even so the soul is dearer than the body ; just as on the brazen altar offerings were made of the flesh of animals, even so day after day one offers to the body that which was allotted to it from heaven. . . .[58]

A more elaborate version of the last mentioned equations is found in the Midrash Tadshe:

The golden candlestick has seven lamps corresponding to the seven lights in the world which are the seven stars. In the year there are seven holy days,[59] in man there are seven gates, two eyes, two ears, two nostrils and one mouth. . . . The soul is within the body corresponding to the altar of incense which is within the Tabernacle. The Table is in the north corresponding to the Garden of Eden in which all sorts of pleasures are kept for the Righteous. The candlestick is in the south corresponding to the World to Come in which

there is but the light of the Shekhinah (the Presence of God). There were there two altars, one of gold corresponding to the soul of man and one of brass corresponding to the body of man. . . . Just as the body eats, even so does the brazen altar whose offerings were food. And just as the souls do not enjoy anything but scent, even so nothing was offered on the golden altar but sweet incense, [a thing] which is done for scent. . . .[60]

In short, to use the succinct expression of Midrash Tanhuma:

The Temple corresponds to the whole world and to the creation of man who is a small world.[61]

One must on no account suppose that these symbolic interpretations are the result of idle speculation. Though we cannot in every detail demonstrate that all the parts of the Temple and its furnishings had a function corresponding to the symbolic significance attached to them, yet we are in a position to show this at least with regard to some of them. As to the altar, the foursquare of which corresponds according to one of the legends just quoted to the foursquare of the four cardinal points, we have already pointed out[62] that at least during the Feast of Tabernacles the altar covered with green branches represented the earth. This interpretation to which we arrived from the study of the role and function of the altar in connection with the Water-libation, is fully borne out by the earlier symbolism of the altar as the "*har'el*," the mountain of god. Albright has contended that this name is borrowed from the Sumero-Accadian

Arallu or *Arallû*, which has the dual sense of "underworld" and "mountain of the gods," the cosmic mountain. Cosmic mountain, *kursag* or *kur*, was the name also of the Sumerian temple-tower, just as *ziqquratu* means literally nothing else than mountain peak.[63]

The symbolic interpretation of the candlestick as the planets (Josephus and Midrash Tadshe) or the cosmic light which was created on the first day (Midrash Rabbi Shema'ya Hashoshani) is borne out by the ritual role of the great candelabra. The lighting of these, we have seen, was part of the ritual of the "Joy of the House of Water-Drawing," and, as we have found, represented the kindling anew of the cosmic light, the source of which was believed to be in the Temple. That the noise of the bells on the garments of the high-priest should represent thunder (Josephus) will not surprise us if we remember that we found sound-effects of a great variety as part of the rain-making ritual. These sound-effects are, in fact, often said to imitate thunder with the purpose of bringing it about.[64] The "pomegranates of blue and purple and scarlet" that hung with the bells round the hem of the priestly robe,[65] were said by Josephus to symbolize lightning. We do not exactly know what these pomegranates were made of, but we may be permitted to suppose that they were said to symbolize lightning because of the light flashing from them, just as Hiram, king of Tyre, was said by a Jewish legend to have imitated lightning by flashing precious stones one against the other.[66]

V

From the static aspect of the mythical significance of the Temple let us now turn to its dynamic aspect, and see in what manner was the Temple service interpreted as a means of securing blessings of welfare for the people.

The idea that the material welfare of the people depends on the proper performance of the ritual is a primitive one which survived also in higher forms of religion. The primitive tribe, to quote Wissler, "professes to believe that if the ritual is performed, something beneficial will follow. . . . Wherever we observe primitive rituals, this idea appears, not merely as our interpretation but in the expressed attitude of the participants. There seems, then, justification for the statement that one basic idea, but not the only such idea, in ceremonies, is the promotion of welfare, health, and long life by magic."[67]

Also in more evolved religions the same idea appears. In China the abandonment of the rigid and ceremonial cult of Shang-te, the heaven-god, was supposed to lead to "the ruin of states, the destruction of families, and the perishing of individuals."[68] In Indian Brahmanism "the rites of the religion are the real deities, or at any rate they constitute together a sort of independent and superior power, before which the divine personalities disappear, and which almost holds the place allotted to destiny in other systems. The ancient belief, which is already

prominent in the Hymns, that sacrifice conditionates the regular course of things, is met with here in the rank of a commonplace, and is at times accompanied with incredible details."[69] The same holds good in the religion of Persia. Ahura Mazda said:

> If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe![70]

In the ancient Near East too it was the ritual that had to cope with the task of "securing the means of subsistence, to keep the sun and moon doing their duty, to ensure the regular flooding of the Nile, to maintain the bodily vigour of the king who was the embodiment of the prosperity of the community."[71] In the poems of Ras Shamra the ritual plays an important role. "Mourning for the death of the vegetation-god, rites to overcome his enemy, the god of death and the underworld, and to ensure the life-giving rains and the growth of the new year's crops, and rejoicing at the lamented god's restoration to life played a prominent part in these observances."[72] That the same attitude prevailed also in pre-Islamic Arabia can be gleaned from Himyaritic inscriptions. There we read of a people whose land was afflicted with hail and some other form of trouble, and who asked the god Almaqah, and were finally advised to perform certain ceremonies including the offering up of sacrifices. These proceedings were

effective; the fields were saved from hail and the other plague.[73]

So too in the ancient western world. Among the early Greeks and Romans it was a principle that the religion of the State should be the religion of the people, as its welfare was supposed to depend upon a strict observance of the established cult.[74]

The common idea underlying all these beliefs is that the performance of the ritual assures the welfare of the people, mostly because the ritual was prescribed by a god, or gods, who rule supreme over the elements and forces of nature. If the ritual is performed according to the will of the god, he procures blessings for the people by means of these forces, while in the contrary case he contrives to use them to punish man. The single example of the ritual of Water-libation would suffice to show that this trend of thought is a secondary one, evolved, with the emergence of the gods, out of a more basic conception of the connection between ritual and welfare. When we see that the ritual acts, even in their late and evolved form, closely correspond to the phenomenon in nature to bring about which they are performed, we shall have to suppose that in their original significance such acts were aimed at the producing of the desired phenomena in a more direct way, by imitating or symbolizing the effect wished for, and thus appealing to sympathy in nature, or by forcing nature to yield with what Frazer termed "sympathetic" or "imitative magic." In rabbinic sources we cannot expect to find this idea clearly

stated. We shall, in fact, find the idea of the omnipotence of God appearing everywhere between the ritual performances in the Temple and their effect in nature. Moreover, we shall not always be able to recognize the similarity between the ritual acts and the blessings brought about by them, at least not to an extent comparable to that of the Water-libation.

To begin with, the mere existence of the Temple had, according to legend, a beneficial effect on the functioning of the natural forces. Ever since the great flood, torrential rains fell forty days each year, and caused great damage to the earth. When Solomon built the Temple these torrents ceased.[75] Moreover, the structure of the whole world became firm only when the Temple was built:

> Rabbi Shemuel bar Nahman said : Before the Temple was built the world stood on a throne of two legs ; but when the Temple was built, the world became [firmly] founded and stood solidly.[76]

Also the Jewish kingdom was firmly established by the act of the dedication of the Temple in the days of Solomon.[77] Again:

> In the days of Herod when the people were occupied with the rebuilding of the Temple, rain fell during the night but in the morning the wind blew and the clouds dispersed and the sun shone, so that the people were able to go out to their work, and then they knew that they were engaged in sacred work.[78]

As to the service performed in the Temple, most

of the rites were held to secure benefits that closely corresponded to the nature of the rites. Thus according to a saying of Rabbi Akiba:

The Torah said, Bring [an offering of] barley on [the feast of] Passover, because it is the season of the barley, in order that the crops should be blessed for you ; bring [an offering of] wheat firstfruits on Pentecost which is the season of wheat, in order that the fruit of the trees should be blessed for you ; pour water on [the feast of] Tabernacles, which is the season of rains, in order that the rains should become blessed for you. . . .[79]

As long as the sacrifices were offered in the Temple, the land of Israel had a wonderful fertility:

Rabbi Hiyya bar Abba (lived 3rd–4th centuries C.E.) said : When the sacrifices were brought, one measure[80] of Arbelian corn[81] when ground gave one measure of fine meal, one measure of flour, one measure of cibarium, one measure of bran-flour, one measure of bruised grain, and one measure of bran. But now, a man takes one measure of wheat to grind and does not bring back but the quantity he took along, and even a little less. Why ? Because the presentation of the shewbread had ceased. See, how beneficial for them were the sacrifices which were brought upon the altar ; for everything the kind of which was offered, brought blessing to its kind. . . . The bread of the commandments and the shewbread blessed the bread ; the firstlings of the fruit blessed the fruit of the trees. It came to pass that Rabbi Jonathan ben Eleazar once sat under a fig-tree, and the fig-tree was full of beautiful figs. Dew fell and the figs exuded honey, and the wind kneaded them (the figs which dropped to the ground) in dust. There came a she-goat and from her dripped milk into the honey. And Rabbi Jonathan called his pupils and said to them : Come and see an example of the World to Come! And what was the reason for this [abundance] ? That the sacrifices were being offered. It happened with a scribe who used to make the pilgrimage to Jerusalem every

year, and the inhabitants of Jerusalem knew him to be great in [the study of] the Law. They said to him, Take [from us] fifty [pieces of] gold every year and stay with us. He said unto them, I have a vinestock which is more valuable to me than anything else. It gives me three vintages every year, making six hundred barrels every year. At the first vintage it makes three hundred barrels, at the second two hundred, and at the third one hundred, and I sell the barrels for much good money. And all this [abundance] is a praise of Jerusalem, because of the libations of wine which were offered [in the Temple] ; and when they ceased all these benefits were withheld. So you find that when Israel were in the exile in Babylonia, Ezra said unto them, Go up to the Land of Israel. And they did not want. So the Holy One blessed be He said, When you offered the shewbread you sowed little and gathered plenty, but now you will sow much and gather little. . . .[82]

Shimeon the Righteous, who was of the remnants of the Great Synod, used to say:

Upon three things the world rests : upon the Torah (the Law), upon the Service, and upon deeds of charity.[83]

To this utterance, contained in the Sayings of the Fathers, it is added in the complementary work of Aboth di Rabbi Nathan:

[The world rests] upon the service. This is the service in the Temple. And so you find that all the time that the service in the Temple was performed, there was blessing in the world, and the prices were low, and the crop was plentiful, and the wine was plentiful, and man ate and was satisfied, and the beast ate and was satisfied, as it is written, "And I will send grass in thy fields for thy cattle that thou mayest eat and be full."[84] When the Temple was ruined the blessing departed from the world, as it is written, "Take heed to yourselves that your heart be not deceived and ye turn aside. . . . And the Lord's wrath be kindled against you . . . and the land yield not her fruit."[85] And even so

it is written, "And I called for a drought upon the land and upon the mountains,"[86] and so it is written, ". . . when one came to an heap of twenty [measures] there were but ten"[87] . . . and so it is written, "Ye have sown much and bring in little"[88] since the Omer (the offering of a sheaf of the firstfruit[89]) ceased. "Ye eat but ye have not enough"[90] since the shewbread ceased. "Ye drink but ye are not filled with drink" since the libations ceased. "Ye clothe you but there is none warm" since the garments of the priesthood ceased.[91] "And he that earneth wages earneth wages [to put them] into a bag with holes"[92] since the sheqalim (the yearly payment of one-third or one-half of a sheqel to the Temple[93]) ceased. And so it is written, "the fig-tree doeth not blossom"[94] since the firstfruit offerings ceased. "There is no fruit in the vines" since the libations of wine ceased. "The labour of the olive faileth" since the oil for the light and the anointing oil[95] ceased. "And the fields yield no meat"[96] since the wave offerings [of meat][97] ceased. "The flock is cut off from the fold"[98] since the continual burnt offerings[99] and additional offerings ceased. "And no herd is in the stall"[100] since the peace-offerings[101] ceased. . . .[102]

The sequel of the verses in Haggai upon which this passage is built, shows that the idea that it is the Temple upon which the fertility of the land depends was fully developed even before the Second Temple was built:

Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood and build the house . . . ye looked for much, and, lo, it came to little. . . . Why? says the Lord of hosts. Because of mine house that is waste. . . .[103]

Rabbi Joshua made a statement to the same effect. His words are traditioned by Rabban Shimeon ben Gamliel:

Ever since the day that the Temple was destroyed there is no day without a curse, and no dew has fallen for blessing and the taste of the fruits has been taken away. Rabbi Yose said, Even the fatness of the fruits has been taken away.[104]

Rabbi Shimeon ben Eleazar said : The ritual purity which ceased caused the taste and smell of the fruit to cease. The tithe which ceased caused fat and corn to cease.[105]

So long as the service of the Temple exists, the world is full of blessing for its inhabitants, and the rains fall in their season, as it is written, ". . . to love the Lord your God and to serve him with all your heart and with all your soul. That I give you the rain of your land in his due season, the first rain and the latter rain. . . ."[106] And when the service of the Temple does not exist the world has no blessings for its inhabitants and the rains do not fall in their season, as it is written, "Take heed to yourselves that your heart be not deceived. . . . And then the Lord . . . shut up the heaven that there be no rain. . . ."[107]

"Raphram bar Papa in the name of Rabh Hisda : Since the day when the Temple was destroyed the south wind has never brought rain,"[108] though it is this south wind which should "bring up drops of rain and make the grass to grow."[109] And again: "Raphram bar Papa said in the name of Rabh Hisda: Since the day when the Temple was destroyed the rains no longer come down from the Good Storehouse"[110] in which God keeps the rains of blessing.[111]

VI

The service and the mere existence of the Temple assured, in addition to the proper functioning of the fertile powers of nature, a number of other

benefits for the people. It warded off all kinds of catastrophes:

No conflagration ever broke out in Jerusalem, for the fire of the altar kept guard that no alien fire should break out. No collapse of houses ever occurred in Jerusalem, because the Shetiyyah Stone (the foundation stone of the world[112]) kept guard over all the building stones.[113]

The Tabernacle, the precursor of the Temple, assured not only material benefits but also spiritual blessings:

Rabbi Johanan said: Before the Tabernacle was built, evil spirits used to trouble the people in the world; but when the Tabernacle was built and the Shekhinah (the Presence of God) sojourned below [in it], the evil spirits ceased from the world.[114]

As to the supposed function of the Temple furnishings, we have a detailed account:

"And he made ten lavers"[115] in order to increase the rains, as there was water in the lavers. Ten lavers correspond to the ten commandments. And why did Moses not make in the wilderness more than one laver? Because Israel were in no need of rain in the wilderness, as the manna fell unto them and the well (of Miriam went everywhere) with them. Solomon made ten lavers in order to increase the rains, because (the Temple) was in an inhabited country and they were in need of much rain, as it is written, "a land of hills and valleys that drinketh water of the rain of heaven."[116] "And he made ten tables"[117] in order to increase the corn. And why did Moses only make one? Because in the wilderness they needed no corn, and when Solomon came he made ten of them in order to increase the corn. "Five on the right side and five on the left,"[118] why so? Because the south is called right and the left is called north . . . so he placed five on the right which is south, corresponding to the right side of the world whence the dews of blessing come to

the world.[119] Solomon said : By the merit of these tables set on the right side there should come rains of blessing and dews of blessing unto the world from the right. And therefore he placed five tables on the left against north which is left, whence the evils come unto the world. Solomon said : Because of the merits of these tables set on the left, let the evils be withheld from Israel. In a similar manner he placed of the ten lavers five on the right and five on the left. "And he made ten candlesticks of gold"[120] corresponding to the ten commandments, and in each candlestick there were seven lamps, that makes seventy, corresponding to the seventy nations ; for as long as the lamps burn the nations stay in submission, and since the day that the lamps became extinguished they rose and overpowered [Israel].[121]

In short the function of the Temple furnishings was believed to be as follows:

1 The ten lavers containing water ensured the fall of abundant rain.
2 The ten tables ensured the growth of abundant crops.
3 Five lavers and five tables on the right side attracted the rains of blessing and the dews of blessing from the south.
4 Five lavers and five tables on the left side withheld the evils which come from the north.
5 The seventy burning lamps kept in submission the seventy nations of the world, that is, ensured political security for Israel.

The nations of the world, on the other hand, enjoyed benefits unsuspected by them from the Temple service:

Rabbi Joshua ben Levi said : Had the nations of the world known how beneficial the Temple is to them, they would have surrounded it by camps in order to guard it. For the Temple was more beneficial to them than to Israel. For so Solomon fixed it in his prayer, "Moreover, concerning the stranger, which is not of thy people Israel, but is come

from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm ; if they come and pray in this house. Then hear thou from the heavens even from thy dwelling place, and *do according to all that the stranger calleth to thee for* ; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name." [122] But when he comes to speak of Israel, what is written? " . . . and render unto every man according unto all his ways, whose heart thou knowest." [123] Solomon said, Lord of the world! If he be worthy, give it (his request) to him, and if he be not worthy, do not give it to him. . . .[124]

The parts of the priestly garments which, according to Josephus Flavius, were symbolic of parts of the universe, had according to talmudic sages an important ritual function :

Just as the sacrifices atone, even so the garments [of the priests] atone.

The coat atoned for bloodshed, the drawers [125] atoned for fornication, the mitre atoned for haughtiness, the girdle atoned for the sinful thoughts of the heart, the breastplate atoned for the transgressions of judgment, the *ephod* atoned for idolatry, the robe atoned for slander, the plate on the mitre atoned for insolence.[126]

In the previous chapter it was stated that the blessing was believed to emanate from the Temple in the forms of light and water. Another medium that was held to indicate the way of blessing from the Temple was the smoke of the pile of wood which rose from the altar both on the Day of Atonement (the tenth of Tishri) and twelve days later, on the

last day of the Feast of Tabernacles. The direction of the smoke indicated the direction in which the blessing of fertility went. As the smoke of the pile of wood rose on high, the High Priest watched from the Holy of Holies and " observed and spied out the food of the entire year . . . and he came to know it from the year's beginning to its end. How was this ? He watched, and if he saw that the smoke of the pile of wood rose towards the south, he knew that in the south there would be abundance, and thus to the north, and thus to the west, and thus to the east. If the smoke rose towards the firmament, he knew that in the whole world there would be abundance." [127]

We perceive that here the active influencing of nature has been reduced to mere divination, as it happened in many a case of magic among various peoples. But the direction of the smoke was by no means to be determined by a chance wind ; the smoke had, according to a talmudic passage, a definite will of its own :

> The smoke arising from the pile of wood, even all the winds of the world could not move it from its place.[128]

In a similar manner the smoke of the pile of wood functioned also on the last day of the Feast of Tabernacles, with the difference that it did not serve to indicate the quarter that would be blessed with abundance, but rather to show whether in the coming year the weather would be generally favourable to the fertility of the land.

Rabbi Yitzhaq bar Abdimi said : On the night following the last day of the Feast, all were gazing upon the smoke ascending from the pile of wood. If it inclined northward, the poor rejoiced and the people of means were sad, because the rains of the coming year would be abundant and their fruits would rot. (Hence they would have to sell them fast, *i.e.* cheaply.) If it inclined southward, the poor were depressed and the men of means rejoiced, for there would be little rain that year and the fruit could be preserved. If it inclined eastwards, all rejoiced (because it meant average rain), if westwards, all were depressed (because the east wind dries up the fruit and the seeds and causes famine).[129]

VII

To close this lengthy description of the symbolism and function of the Temple, a few observations must now be made concerning legends in which the significance of the Temple is enhanced by the claim that it was a true likeness of a heavenly original. This idea, too, is found among other peoples, *e.g.* the Babylonians.[130] Its rudiments are discernible also in the Apocryphal literature.[131] In rabbinic literature we find statements such as: God showed Moses the heavenly Temple and said unto him: Make a likeness of it on the earth.[132] The lower Temple is set against the upper Temple.[133] The upper Holy of Holies is set against the lower Holy of Holies.[134] The throne of below, that is, the Ark, is set against the throne above :[135]

Rabbi Nathan said : The construction of the Ark is as dear (to God) as the Seat of Glory above . . . for the Temple is set against the Temple above and the Ark against the Throne.

Moses made above the Ark a cover, just as the Seraphs stand above God ; he made in the cover two Cherubs which are as dear as heaven and earth in which the seat of the Holy One blessed be He is . . . and even when the Israelites travelled they covered the Ark not with a scarlet cloth, or a purple cloth, but with an entirely blue cloth. Why ? Because the blue is like unto the sea, and the sea is like unto the firmament, and the firmament is like unto the Seat of Glory . . .[136] to teach you that the Ark was like unto the Seat of Glory.[137]

The upper Temple and the lower Temple are, moreover, very near to each other. We have already seen that the mythical distance between heaven and earth is five hundred years.[138] But at this holy spot this distance is diminished to a mere eighteen miles: since the upper Temple which is in heaven is only eighteen miles above the lower Temple which is in Jerusalem.[139]

Also the services performed in both Temples closely correspond to each other.

. . . With it (*i.e.* the Shetiyyah Stone) God created the upper Temple and the lower Temple, the one against the other. . . . In the days when the Temple existed the High Priest sacrificed and burned incense in the lower Temple, and the archangel Michael the High Priest stood opposite him and sacrificed and burned incense in the upper Temple. And when the [lower] Temple was destroyed, the Holy One blessed be He said to Michael : Michael ! Since I have destroyed my House and burned my Sanctuary and laid waste my Temple and threw down my altar, do not [continue to] offer sacrifices [which have the] form of oxen or the form of sheep or the form of goats. He (Michael) said unto him : Lord of the world ! Your children, what will happen to them ? (*i.e.* how will the sins of Israel be expiated failing the sacrifices ?). The Holy One blessed be He said to him : Offer up before me their merits and their prayers and the

souls of the righteous men that are hidden under the Seat of Glory and [the souls of] the school children, and with them I shall expiate the sins of Israel, for as long as this rejoicing (*i.e.* the Temple) existed below, there was this rejoicing above ; now that the one below is mourning, this of above is mourning too. When that of below will be built anew, this of above will be built anew. . . .[140]

With this we may conclude our description of the working of the law of sympathy as discernible in the ritual of the Second Temple of Jerusalem and the abundant legendary material clustering around it. We have seen that the Temple was regarded as a miniature picture of the world, and at the same time as the centre, the Navel, of the earth. The welfare of Israel, nay, of the whole world of seventy nations, was dependent on the proper performance of the service in the Temple, each stage and each moment of which had a closely determined effect on some corresponding stage or moment in the beneficial working of the forces of nature.[141] When the Temple was destroyed the mental reaction was: now all the benefits of nature, too, have ceased. But this dejected state of mind could not last long, and, in fact, it was soon overcome, popular imagination having found another focus in which to concentrate its beliefs concerning man's power to influence nature without having recourse to ritual. Of this we shall hear later.

1 M. Hocart, *Kings and Councillors*, Cairo, 1936, pp. 220 sqq. Cf. also id., *Kingship*, Oxford, 1927, pp. 176, 191.

2 Cf. G. Buchanan Gray, *Sacrifice in the Old Testament*, Oxford, 1925, pp. 152 sqq.; S. A. Cook, *The Religion of Ancient Palestine in the Light of Archaeology*, London, 1930, p. 54; etc.

3 *Satapatha Brahmana* xiii, 8, 1, 17; 5, 2, 2; vii, 1, 1, 13. Cf. vii, 5, 1, 1 sqq. as quoted by Hocart, *Kings and Councillors*, p. 222.

4 Porphyry, *De Antro Nympharum*, 6, as quoted by Hocart, *op. cit.* p. 223.

5 Gray, *op. cit.* p. 152 ; Cook, *op. cit.* 54. On the *Ziqqurat* cf. below, p. 117.

6 G. Maspero, *L'Archéologie Egyptienne*, Paris, 1887, p. 88; Engl. Transl. 1895, p. 90, as quoted by Hocart, *op. cit.*, p. 224. Cf. J. Capart, *Egyptian Art*, London, 1923, p. 107.

7 Breasted, *Ancient Records*, iv, 219; cf. ii, 883; iii, 412, as quoted by Cook, *op. cit.* p. 54.

8 Plutarch, *Numa*, 11. Cf. Dionysius Halicarnassiensis, *Ant. Rom.* ii, 66, as quoted by Hocart, *op. cit.* p. 224.

9 Plutarch, *The Life of Romulus*, 11, as quoted by Hocart, *op. cit.* p. 224.

10 O. M. Dalton, *East Christian Art, A Survey of the Monuments*, Oxford, 1925, pp. 243 sq.

11 Cf. Jeremias, *Das Alte Testament im Lichte des Alten Orients*, p. 467.

12 Gray, *op. cit.* p. 152.

13 Num. Rab. 13, 19.

14 B. Suk. 51b.

15 Ex. 30, 18.

16 Ex. 25, 31.

17 Ex. 25, 20.

18 Gen. 1, 20.

19 Lev. 1, 2.

20 Yelamdenu fragment, ed. Jellinek, *Beth Hamidrash*, vi, 88; Yalqut Shime'oni, § 719 ; cf. Midrash Shoher Tobh, Ps. 26 ; Bacher, *Ag. Pal. Am.* iii, 3, ch. 17 at the end.

21 Cf. Jellinek, *Beth Hamidrash*, iii, p. xxxiv ; Frenkel, Graetz' *Monatschrift*, xxv, 120, 330 ; Bacher, *Ag. Tan.* ii, ch. 18, on R. Pinhas ben Ya'ir.

22 Lev. 24, 6.

23 1 Kings 7, 21.

24 Ps. 89, 38.

25 Ps. 104, 19. In Hebrew seasons, *mo'adim*—feasts.

26 Ps. 19, 6.
27 Robertson Smith, *The Religion of the Semites*, 3rd ed. pp. 487 sq.
28 Albright, *Archaeology and the Religion of Israel*, Baltimore, 1942, p. 148, and also p. 139. Cf. R. B. Y. Scott, "The Pillars Jachin and Boaz," *Journal of Biblical Literature*, 1939, pp. 143 sqq.
29 Cf. above, p. 76.
30 1 Kings 7, 23.
31 Job 38, 38.
32 Job 37, 18.
33 1 Kings 7, 23.
34 Is. 34, 11.
35 1 Kings 7, 24 sq.
36 Job 26, 7.
37 Jer. 1, 14.
38 1 Kings 7, 25 sq.
39 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sq. Cf. Yalqut Shime'oni ad 1 Kings, § 185. In earlier times other interpretations were attached to the brazen sea and the twelve oxen, cf. Albright, *op. cit.* pp. 149–50 and notes.
40 Thus also in the Book of the Bee, cf. Grünbaum, *Neue Beiträge*, 39. The heaven was represented also by the throne of Solomon, cf. Wünsche, *Solomons Thron*, etc., pp. 2 sqq.
41 And the zodiac, Josephus, *Wars*, v, 5, 5.
42 According to Philo, *Life of Moses*, 3, 10, the candlestick is the symbol of heaven. Cf. Gray, *Sacrifice in the Old Testament*, p. 175.
43 Cf. Josephus, *Wars*, v, 5, 5. Cf. also ib. vii, 5, 5.
44 Cf. Josephus, *Wars*, v, 5, 4.
45 Cf. Josephus, *Wars*, v, 5, 7; Sap. Sol. 18, 24.
46 Cf. Josephus, *Ant.*, iii, 7, 5; Philo, *Life of Moses*, 2, 12.
47 Josephus, *Ant.* iii, 7, 7.
48 Josephus, *Wars*, v, 5, 5. According to Philo, *Life of Moses*, 3, 10, the altar of incense was the symbol of things on earth.

49 Cf. Patai, *Man and Earth*, i, 165 sqq.
50 Hocart, *Kings and Councillors*, pp. 64, 65, 228.
51 1 Cor. 3, 16; 6, 19; cf. Strack-Billerbeck, *Kommentar Zum Neuen Testament aus Talmud und Midrash*, München, 1922–1928, vol. iii, p. 335; Gulielmus Durandus, *Rat. Div. Off.*, Napoli, 1859, ii, 6, as quoted by Hocart, *op. cit.* 228.
52 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 165; Yalqut Shime'oni ad 1 Kings, § 185.
53 Bereshith Rabbati, ed. Albeck, p. 32; cf. ib. additional sources.
54 Ex. 15, 31.
55 Prov. 20, 27.
56 Ex. 27, 1.
57 Ex. 27, 2; 30, 3.
58 Midrash Rabbi Shema'ya Hashoshani, ed. A. Berliner, *Monatschrift für die Geschichte und Wissenschaft des Judentums*, xiii (1864), pp. 227, 229, 230, 262.
59 New Year's Day, the Day of Atonement, the first and last day of the Feast of Tabernacles, the first and last day of Passover, and Pentecost.
60 Midrash Tadshe, ed. Epstein, *Miqqadmonioth Hayyehudim*, p. xxviii; cf. ed. Jellinek, *Beth Hamidrash*, iii, 175.
61 Midrash Tanhuma, Pequde, § 3.
62 Cf. above, p. 37.
63 Albright, *Archaeology and the Religion of Israel*, pp. 151–52; id., *Journal of Biblical Literature*, 1920, p. 137.
64 For instance, Kahle, *Palästina-Jahrbuch*, viii (1912), p. 162.
65 Ex. 28, 33–34.
66 'Inyan Hiram Melekh Tzor, Jellinek, *Beth Hamidrash*, v, 111; Yalqut Shime'oni, ii, § 367, ad Eze. 28. Cf. also Ginzberg, *Legends of the Jews*, vi, 424 sq., and above, p. 35.
67 C. Wissler, *An Introduction to Social Anthropology*, New York, 1929, p. 278.
68 Li Ki, vii, 4, 5 sq. as quoted by Westermarck, *The Origin and Development of the Moral Ideas*, London, 1926, vol. ii, p. 713.
69 Barth, *Religions of India*, pp. 47 sq., as quoted by Westermarck, *op. cit.*, p. 620.

70 Yasts, xiv, 48, as quoted by Westermarck, *op. cit.* p. 661.
71 Hooke, *Myth and Ritual*, Oxford, 1933, pp. 2 sq.
72 Millar Burrows, *What Mean These Stones ?* New Haven, 1941, p. 236.
73 Corpus Inscriptionum Himyariticarum, 74, as interpreted by D. S. Margoliouth, *The Relations between Arabs and Israelites prior to the Rise of Islam*, London, 1924, p. 36.
74 Westermarck, *op. cit.* p. 648.
75 Tanhuma Gen. ed. Buber, p. 43.
76 Tanhuma Ex. ed. Buber, p. 94. Cf. Pesiqta di Rabh Kahana, ed. Buber, pp. 5b sq.
77 Aggadath Esther, ed. Buber, p. 29. Cf. Ginzberg, *Legends of the Jews*, iv, 40.
78 B. Ta'an. 23a, transl. Rabbinowitz, ed. Epstein, p. 115.
79 Tos. Suk. 3, 18, pp. 197 sq. Cf. Tos. Rosh Hash. 1, 12, p. 210 ; Y. Rosh Hash. 57b mid. ; B. Rosh Hash. 16a.
80 In the original Hebrew *S'ah*, that is, appr. 12 litres.
81 Arbel was a village in Lower Galilee, to the north-west of Tiberias.
82 Tanhuma Ex. ed. Buber, p. 102–3 ; Tanhuma T'tzaweh § 13 ; Yalqut Shime'oni ad Hab. § 565 ; cf. B. Keth. 111b–112a ; Y. Peah 20a bot. ; Y. Sota 17b mid. ; 24b bot.
83 M. Aboth 1, 2.
84 Deut. 11, 15.
85 Deut. 11, 16–17.
86 Haggai 1, 11.
87 Haggai 2, 16.
88 Haggai 1, 6.
89 Cf. Lev. 23, 10.
90 Haggai 1, 6, the continuation of the words quoted before. The passage is continued in the next two quotations.
91 Tanhuma Ex. ed. Buber, p. 103 ; Yalqut Shime'oni ad Proph. § 565.
92 Haggai 1, 6.
93 Neh. 10, 33. Cf. Ex. 30, 13.
94 Hab. 3, 17. The continuation of the verse is cited in the next two quotations.

95 Ex. 25, 6, etc.
96 Hab. 3, 17.
97 Ex. 29, 27.
98 Hab. 3, 17.
99 Ex. 29, 42.
100 Hab. 3, 17.
101 Ex. 24, 5; Lev. 3, 1, 6.
102 Aboth di Rabbi Nathan, version B, ed. Schechter, pp. 18 sq.
103 Haggai 1, 7–9.
104 M. Sotah 9, 12; cf. Tos. Sotah 15, 2, p. 321.
105 B. Sotah 49a; Tos. Sot. 15, 2, p. 321.
106 Deut. 11, 13–14.
107 Deut. 11, 16–17; Aboth di Rabbi Nathan, version A, ed. Schechter, pp. 19–20, version B, ch. 5, pp. 18–19.
108 B. Bab. Bath. 25b.
109 B. Bab. Bath. 25a–b.
110 B. Bab. Bath. 25b.
111 Cf. Deut. 28, 12.
112 Cf. above, p. 85.
113 Aboth di Rabbi Nathan, 35, 1.
114 Num. Rab. 12, 3; cf. Midrash Shoher Tobh, Ps. 91; Pesiqta Rabbati 80, 5.
115 2 Chron. 4, 6.
116 Deut. 11, 11.
117 2 Chron. 4, 8.
118 2 Chron. 4, 8.
119 Cf. Pirqe Rabbi Eliezer, ch. 3.
120 2 Chron. 4, 7.
121 Midrash Tadshe, ed. Jellinek, *Beth Hamidrash*, iii, 164 sqq.; cf. Yalqut Shime'oni ad 1 Kings, § 185.
122 2 Chron. 6, 32–33.
123 ib. verse 30.
124 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93 sq.; Num. Rab. 1, 3; in Lev. Rab. 1, 11 there is a similar legend concerning the Tabernacle.
125 A. V.: "breeches," Ex. 28, 42.
126 B. 'Arakhin 16a; B. Zebahim 88b. A somewhat

different interpretation is found in Y. Yoma 44b bot. Cf. also Lev. Rab. 10, 6; Cant. Rab. ad 4, 1; Yalqut Shime'oni i, § 513.

127 Tanhuma Lev. ed. Buber, p. 60; Tanhuma 'Ahare Moth 3; Lev. Rab. 20, 4; Pesiqta Rabbati 190b.

128 B. Yoma 21b.

129 B. Bab. Bath. 147a; B. Yoma 21b. Weather auguries by means of smoke are practised to the present day by some peoples, f.i. the Swedes; cf. Mannhardt, *Wald und Feldkulte*, i, 509.

130 Jeremias, *Babylonisches im Neuen Testament*, pp. 62 sq.

131 Charles, *Secrets of Enoch*, xix, 6; xxi, 1; Test. Levi iii, 5; and his commentary on Rev. iv, 6; Cook, *The Rel. of Anc. Pal. in the Light of Arch.*, p. 54.

132 Ex. Rab. 35, 6; cf. ib. 33, 4.

133 Midrash Shoher Tobh, Ps. 30; cf. Gen. Rab. 55, 7, p. 591; Jellinek, *Beth Hamidrash*, v, 63; Eisenstein, *Otzar Midrashim*, 70, etc. A similar idea exists in Moslem tradition concerning the Ka'aba in Mecca, cf. Zamahshari ad Sura 52, 4; Ibn el Atir I. 28; Lane, s.v. *cataq* and s.v. *camarq*; Grünbaum, *Neue Beiträge*, 36.

134 Cant. Rab. 3, 10; 4, 4.

135 Mekhilta Beshallah, ed. Horowitz-Rabin, pp. 149–50.

136 On the significance of the blue colour cf. Patai, *T'kheleth*, *in Ludwig Blau Memorial Volume*, Budapest, 1938, pp. 174 sqq.

137 Num. Rab. 4, 13.

138 See above, p. 110. This is what is meant by the expression "the thickness of the firmament."

139 Gen. Rab. 69, 7, p. 797; cf. Midrash Sekhel Tobh, p. 142.

140 Seder 'Arqim, ed. Eisenstein, *Otzar Midrashim*, p. 70. Cf. Jellinek, *Beth Hamidrash*, v, 63. Allusions to this legend are found also in B. Hag. 12b; cf. Yalqut Shime'oni ad Wayishlah 33, § 132.

141 After a survey of the "cosmic significance of various parts of the construction and paraphernalia of the Temple

of Solomon " Albright remarks that this Temple " possessed a rich cosmic symbolism which was largely lost in later Israelite and Jewish tradition " (*Archaeology and the Religion of Israel*, Baltimore, 1942, p. 154). I think that in view of the material presented above, this sentence should now be modified.

Chapter Five

SINS AND CALAMITIES

I

We have seen in the previous chapters that in popular imagination the fall of rain was conceived of as a union between the male and the female elements in nature. We have also seen that the yearly fall of rain was assured by a great annual feast, the "Joy of the House of Water-Drawing." Among the ritual performances of this feast we believe that traces have been found of that ritual union between the human sexes which was supposed by a great number of peoples to be necessary for the inducement of a similar union between the elements. Many peoples who indulge in such a sexual liberty of ritual import, when celebrating the great marriage-festival of Heaven and Earth, obey during all the rest of the year the strictest rules in their sexual relationships. Just as on such ritual occasions it is prescribed to indulge in sexual liberty in order to promote the fertility of the fields, so on the remaining days any kind of illicit love is strictly forbidden, lest it damage the crops or cause other harmful reactions in nature. In many primitive cultures incest, adultery or fornication, which usually cover a much wider range of prohibitions than among civilized peoples, are regarded as the most serious crimes, and are believed to result in

plagues, floods, droughts, famines or other calamities. Underlying this is the same belief in sympathy between man and nature on which rest also the Sacred Marriage and the ritual orgies. This belief in the reaction of nature has two complementary sides. On the positive side is the idea that the union of the human sexes is necessary in order to bring about the union of the male and female elements of nature. On the negative side we find the idea that man must refrain from illicit connections lest they cause illicit connections between the elements. Such illicit acts on the part of the forces of nature form the great natural calamities.

The analogy between the "illicit love" in society and that in nature is clearest in cases where human fornication is believed to cause storms, torrential rains and flood, which are regarded as illicit, unruly and unrestrained love between the male elements—such as the sky, the wind, the rain—and the female earth. Among the Sea-Dyaks of Borneo, for instance, "immorality among the unmarried is supposed to bring a plague of rain upon the earth as a punishment inflicted by *Petara*," the supreme being.[1] The Galelareese of Halmahera, a large East Indian island, believe that when it rains in torrents somebody is guilty of incest.[2] The people of Mindanao, in the Philippines, believe that incestuous unions cause floods.[3] The Old Catholics among the South Slavs believe that a village in which the seducer is not compelled to marry his victim will be punished with hail and excessive rain.[4] In India, torrential rains

outside the rainy season are believed to indicate that too many marriages have taken place.[5] This last example, though it does not refer to fornication, yet expresses an idea belonging to the same trend of thought, namely, that excessive intercourse between the human sexes causes excessive intercourse between the elements.

These examples, drawn from all over the world, could be multiplied at will, but this would only be repetition. Let us instead turn to Jewish thought in which the analogy between fornication and the resulting calamity is expressed perhaps more clearly than anywhere else. We have heard already that in Apocryphal and rabbinic literature the great flood was regarded as the union between the upper male waters and the lower female waters.[6] This illicit and unnatural union between the two kinds of waters was brought about, according to the Midrash, by the illicit and unnatural sins such as paederasty and intercourse with animals, committed by the generation of the deluge :[7]

> The generation of the deluge was exterminated from the face of the earth through being immersed in fornication.[8]

Moreover, the sin and its consequent punishment had many sides in common: "Rabbi Yose ben Durmasqith said: They (the generation of the deluge) sinned with their eyes which are like unto water (by looking at strange women and inviting them to immorality), even so the Holy One blessed be He did not punish them but with water. Rabbi Levi said: They spoiled their seed (by having adulterous

and unnatural connections), even so the Holy One blessed be He upset unto them the order of the world."[9] Rabh Hisda said: "They sinned with a hot thing (namely, the heat of fornication), and with a hot thing were they punished,"[10] namely, as Rabbi Johanan put it, "every drop of water that the Holy One blessed be He let fall on them, He boiled in hell, then brought it up and let it fall upon them."[11] So it happened that the hot waters of the Deep "scalded their flesh and flayed them. . . ."[12] Moreover "the waters of deluge were thick like the male *semen*."[13] The duration of the rain that accompanied the deluge had also its analogy in the sin that caused it. They spoiled by illicit intercourse the form of the embryo which develops into an animated being forty days after conception,[14] by causing women to conceive bastards, therefore the rains of the deluge fell forty days and nights.[15] On the other hand, during all the time that Noah and his wife, as well as his sons and their wives, spent in the ark, they had to abstain from sexual intercourse,[16] an interdiction which can be well understood if one keep in mind the Indian belief quoted above, concerning the influence of numerous weddings on rain.

The rabbinic material on this point could be amplified, and other points added, as for instance the very interesting idea found both in rabbinic sources and among other peoples, that also fornications committed by animals among themselves cause storms and floods. There is, however, no need to elaborate this point further.

II

The next point to consider is a seemingly contrary belief, that the sin of fornication causes drought. In this cycle of ideas the sympathetic connection between man's actions and the reaction of nature is less easy to discern. None the less, the principle is the same: a disturbance in society causes a disturbance in nature.

We may forego here to demonstrate by examples the working of this notion among various peoples; the notion that fornication causes drought and other disturbances in nature being by now a commonplace in anthropological literature. Let us only mention that were one to follow the method of the classical evolutionist school, the data concerning this notion would readily lend themselves to a developmental alignment. The primitive stage would be that in which the sin itself brings about the disturbance. At a later stage it would be the earth that punishes the offender and his community by withholding the crops. At a still later stage the earth would assume the character of an earth-goddess or an earth-god; and ultimately the god would emancipate himself from his earthly attributes and grant reward and punishment in accordance with his moral code.

In this book it has been my aim to collect from biblical and talmudic literature statements and passages in which one can still discern the belief in the direct influence of man's behaviour on the physical world. Such cases, however, of the working of

sympathy between man and nature are relatively few, and to judge the character of biblical, midrashic and rabbinic literature according to them only, would be definitely erroneous. In order to avoid such a distorted impression, it is necessary to emphasize that the vast majority of the material preserved in biblical and rabbinic literature pertains to a stage in which man was believed to be able to influence nature only through the mediation of God to whom alone man is responsible and nature subject.

One of the few cases in the Bible in which direct influence over nature is attributed to man's doings is a passage in Job in which the suffering Job declares that he is innocent of adultery :

> If mine heart have been enticed by a woman, or if I have laid wait at my neighbour's door. Then let my wife grind unto another and let others bow down upon her. For this is an heineous crime . . . for it is a fire that consumeth to destruction and uproots all my crops.[17]

Here we have the familiar idea stated quite clearly: adultery uproots the crops, causes famine.

Less clear, but still worth mentioning in this connection, are the passages containing admonitions to the people of Israel not to commit incest, adultery, and other sexual transgressions, the consequence of which would be that " the land would vomit out her inhabitants."[18] The meaning of this phrase becomes clear when we compare it to other similar warnings, where the threatened punishment consists of the absence of rain and the famine following in its wake. It is in consequence of famine that

the people are forced to leave the land, that the land vomits them out,[19] as it happened with Abraham, Isaac, the sons of Jacob, and Elimelech the father-in-law of Ruth.[20]

Also post-biblical Jewish literature yields ample evidence to the effect that fornication was regarded as the arch-sin, the greatest and gravest of all crimes, most hateful to God. In the Book of Jubilees we read, "and there is no greater sin than the fornication which they commit on earth. . . ."[21] The opinion that God shows patience and forgiveness to all crimes with the sole exception of fornication, or that God hates fornication, was expressed by a great number of talmudic sages.[22] Fornication was regarded as the cause of the destruction of Sodom and Gomorra,[23] and, according to Rabbi Simlai, it inevitably brings in its train great calamities in which the good and the wicked perish alike.[24]

It is interesting to note how the atonement for the arch-sin of fornication was alluded to in the ritual of Water-libation. In an earlier chapter it was pointed out that the wicks of the lamps lighted at the beginning of the festival were made of worn-out drawers and girdles of the priests. In the Jerusalem Talmud, which deals with this part of the ritual more closely, only the drawers of the priests are mentioned.[25] It is, moreover, stated there that from the worn-out drawers of the High Priest were made the wicks for the inner lamps, while those of the outer lamps were prepared from the drawers of ordinary priests. It would seem strange that such a minor detail as the

stuff of which the wicks of the inner and outer lamps were made should receive so much attention. The answer is that these wicks too had their ritual significance. They were made of the drawers of the priest; and the drawers, we shall recall, were just that part of the priestly garments which was supposed to atone for fornication. Thus the use of the garments as wicks may have served to indicate that the arch-sin of fornication on account of which the rains might be withheld was duly atoned for, and its blighting power put to naught.

III

Although fornication was generally recognized as the arch-sin, disastrous effects on the order of nature were ascribed also to quite a number of other sins. The assumption that all kinds of grave sins lie at the root of any disturbance in the proper functioning of the natural forces, such as drought, famine, bad crops, pestilence, and so on is fundamental in the biblical doctrine of sin, though here too, as in the instance of fornication, cause and effect are mostly connected with each other only through the central link of the divine judgment. All the same it is still God who gives the rains and the crops, if the people deserve it. This is explicitly stated in a great many biblical passages,[26] and elsewhere the idea is implicit.[27] It is because drought and famine were regarded as the manifest proof of sins committed by the people that

Ezekiel speaks of the "disgrace of famine,"[28] and that the people, when perceiving that the cisterns were empty, were overpowered by a feeling not of despair, as we might expect, but of shame, so vividly pictured by Jeremiah.[29]

The same idea prevails in Apocryphal literature, from which let us quote only two passages, both from the Book of Enoch, to show the supposed disturbing effect of sins on nature:

And in the days of the sinners the years shall be shortened,
And their seed shall be tardy on their lands and fields,
And all things on the earth shall alter,
And shall not appear in their time:
And the rain shall be kept back
And the heaven shall withhold (it).
And in those times the fruits of the earth shall be backward,
And shall not grow in their time,
And the fruits of the trees shall be withheld in their time.
And the moon shall alter her order,
And not appear at her time. . . .
And many chiefs of the stars shall transgress the order (prescribed).
And these shall alter their orbits and tasks,
And not appear at the seasons prescribed for them. . . .
And evil shall be multiplied upon them.
And punishment shall come upon them,
So as to destroy all.[30]

Now for the second passage: "Now, know ye that from the angels He will inquire as to your deeds in heaven, from the sun and the moon and from the stars in reference to your sins because upon the earth ye execute judgment on the righteous. And He will summon to testify against you every cloud and mist and dew and rain; for they shall all be withheld

because of you from descending upon you, and they shall be mindful of your sins. And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend. When the hoar-frost and snow with their chilliness, and all the snowstorms with all their plagues fall upon you, in those days ye shall not be able to stand before them."[31]

Now as to rabbinic sources, here we find in addition to fornication quite a number of sins that are expressly stated by one or more of the sages to be the cause—or even the exclusive cause—of drought. Such sins are: idolatry, bloodshed, promises of charity which were not kept, the neglect of heave offerings and tithes, slander, insolence, the neglect of the Torah (the Law), and violent robbery.[32] We cannot here discuss each one of these sins and their harmful consequences in the working of nature. But there is a group of three sins, the harmful effects of which on the heavenly water-supply is emphasized in talmudic literature,[33] and which constitute the three cardinal sins. These deserve closer examination. The three cardinal sins are Idolatry, Fornication, and Bloodshed. These three cardinal sins constitute a special group within the religious precepts. "Rabbi Johanan said in the name of Rabbi Shimeon ben Jehozadaq: By a majority vote it was resolved in the upper chambers of the house of Nithza in Lydda that in every [other] law of the Torah if a man is commanded, 'Transgress and suffer not death!' he may

transgress and not suffer death, excepting idolatry, fornication, and bloodshed."[34] Idolatry, fornication and bloodshed defile the earth and cause the Shekhinah, the Presence of God, to withdraw.[35] These three sins caused the Temple to be destroyed.[36] They were conceived of as the three *tum'oth*, defilements, which had to be atoned for by the High Priest on the Day of Atonement.[37] The nature of the impurity attached to these sins and of their defiling effect was investigated by Buchler in his usual thorough and painstaking manner.[38] We need not therefore go into this matter all over again, but can instead directly tackle the question of how the ancient Jews conceived of the reaction of physical nature to these three cardinal sins.

IV

We have already spoken of the evil consequences of the second of these sins, fornication, and have adduced evidence to show that it was what could be termed the original sin. Idolatry, though it is persistently mentioned in the first place whenever the three cardinal sins are enumerated, is, when compared with fornication, secondary. The fact that in the Bible idolatry is constantly referred to, and pictured, as "whoredom,"[39] shows this clearly enough. As to the consequence of idolatry in the way of punishment effected through the forces of nature, it is expressly stated: "Take heed to yourselves that

your heart be not deceived and ye turn aside, and serve other gods, and worship them; for then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you."[40] It is more than probable that when talmudic sages, such as for instance Rabbi Yishmael, speak of idolatry as a sin that defiles the land,[41] they have this passage in mind, defiled land being a land that shows the signs of barrenness. In fact, when in the Jerusalem Talmud the sins that cause drought are enumerated, the sin of idolatry and its effect, drought, are included with reference to the above quoted passage. This conception of idolatry as a sin that causes drought found its ritual expression in the festivities of Water-libation, when the participants emphasized their innocence of precisely this sin, saying: "Our fathers who were on this place [stood with] their backs toward the Sanctuary and their faces toward the east, and they prostrated themselves eastward to the sun (that is, they practised idolatry); but as for us, our eyes are turned to the Lord (that is, we serve only God)."[42] When desiring to bring about a fall of rain, one would do well to declare one's innocence of one of the cardinal sins that cause drought.

The third cardinal sin, bloodshed, is well attested as a cause of other harmful reactions in the physical world besides the shutting up of the rains. The blighting effect of bloodshed on the fertility of the earth is reflected in the story of the first fratricide.

God said to Cain: "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. . . ."[43] Other biblical passages confirm that this is the result of polluting the earth by bloodshed.[44] This it is which has to be prevented by the performance of the rite of breaking a heifer's neck when the victim of an unknown murderer has been found.[45]

The belief in the blighting influence of bloodshed can easily be attested also from rabbinic literature. A legend has it that in the days of the creation all the trees had a wondrous fruit-bearing capacity. But when Cain murdered Abel, this fertility shrank and vanished.[46] According to another source, "When Cain killed his brother Abel all kinds of seeds and all kinds of trees which grew in the share of Abel the righteous, became blighted and sat in mourning and did not bring forth any fruit but fodder for the beasts . . . when Abel was killed the vine ceased to produce 926 kinds of fruit and nothing remained but one single kind. . . ."[47] Rabbi Jacob ben Nathanel tells in his *Book of Voyages* that in Caesarea there is the cave of the ten martyrs, the ten sages who were executed in connection with the revolt of Bar Kochba, and "no grass ever grows on the spot where these righteous men were killed."[48] The belief that grass will not grow on the spot where a man has been murdered is prevalent also among other peoples.[49]

V

Having now seen something of the sympathetic effect of the three cardinal sins, idolatry, fornication and bloodshed, on nature, let us go on to consider the expression of the supposed relationship between the sins of man and the reaction of nature. Of particular interest in this connection is the opinion of Rabbi Shimeon ben Yohai who supposed that there exists a definite correspondence between the behaviour of the people and the nature of the rain.

Rabbi Shimeon ben Yohai said : If Israel were good on New Year, and plenty of rain was allotted to them, and finally they sinned, it is impossible to diminish the rains once the decision has been passed. So what does the Holy One blessed be He do ? He disperses the rains over seas and deserts and rivers, that the earth may not enjoy them. . . . If Israel were not good on New Year and little rain was allotted, and finally they repented, to add to the rains is impossible once the decision has been passed. So what does the Holy One blessed be He do to them ? He causes the rains to descend directly to the earth and causes dews to come and winds to blow with them, that the earth may enjoy them. . . .[50]

Elsewhere it is repeatedly stated that though sins are punished with drought, repentance can alleviate the situation. This was in accordance with the ancient ritual practice performed in the Temple and elaborated in later times. The first ten days of the year, from New Year to the Day of Atonement (1–10 of Tishri), are the " ten days of repentance." On the Day of Atonement the forgiveness of God is

appealed to, and five days later the Feast of Tabernacles begins, which in its ancient ritual form was mainly devoted to the obtaining of the rains and the blessing of the fields.[51] What was thus performed in practice was succinctly expressed by the sages as a moral lesson in sayings such as, "The rains do not fall unless the sins of Israel have been forgiven,"[52] or, "When repentance ascends from the earth, immediately the rains fall,"[53] and the like.[54]

Just as fornication was not the only sin that affected nature, so drought was not the only ill consequence of man's wicked behaviour. In fact all the major misfortunes that befell Israel were attributed to their sins, to their transgression of God's commandments. In the following saying of Raphram bar Papa in the name of Rabh Hisda, the misfortune of insufficient rains appears as bound up with that greatest of all national catastrophes in the life of Israel, the loss of their native land: "While Israel fulfills the will of God, and Israel is on his own land, the rains come down from the good Storehouse (which is in heaven). But when Israel is not settled on his own land the rains do not come down from the good Storehouse."[55] Still other dread consequences are attributed to Israel's disobedience :

While Israel does the will of God and brings out his tithes as prescribed, "the eyes of the Lord thy God are always upon it (the land) from the beginning of the year even to the end of the year,"[56] and it (the land) does not suffer any harm. But when Israel does not do the will of God, and does not bring out his tithes as prescribed, "he looketh on the earth and it trembleth."[57]

But not only the blessings and punishment that come upon Israel are determined by the behaviour of the people; Israel is responsible for the very existence of the whole world. "Rabbi Hiyya bar Abba said in the name of Rabbi Johanan: . . . The earth said (in the hour when God gave the Torah to Israel), Say that Israel does not accept the Torah, and I shall return into my waters as I was. Thus also said Rabbi in the name of Rabbi Aha: . . . the world already was dissolving. Were it not that Israel stood before Mount Sinai (where the Torah was given) and said, 'All that the Lord hath said we will do and be obedient,'[58] the earth had returned to Tohu, to the void."[59] Of the numerous other sayings to the same effect let us mention the following:

"God said: Israel made peace between me and my world. Were it not for Israel, I would have destroyed my world." "When Israel accepted the commandment (which begins with the words) 'I am the Lord thy God'[60] the world became firmly founded." "All the benefits which come to the world come only for the merit of Israel. The rains do not fall but for his merit, the dews do not descend but for his merit."[61] "Were it not for Israel the rain would not fall unto the world, nor would the sun shine; only for the merit of Israel does the Holy One blessed be He give ease to the world."[62] ". . . even peace comes to the world only for your merit."[63] "The very families which live on the earth are blessed but for the sake of Israel . . . the very ships that sail from Gaul to Spain are blessed but for the sake of Israel."[64]

All the nations of the world are guarded by God for the sake of Israel.[65] The Sanhedrin, the Great Council, which holds its meetings in the very navel of the earth, protects the whole world.[66] And

oppressed and persecuted Israel pleads before the nations of the world :

"Were it not for Israel, there would be no blessings in the world . . . were it not for Israel, the heavenly lights would not shine . . . and the rains would not fall. . . . And Israel said to the nations of the world : All these the Holy One blessed be He gives unto you for our sake and still you hate us. . . . I sacrifice seventy bullocks on the feast for the seventy nations and I pray for them that the rains may fall, but, alas, 'In return for my love they hate me!'"[67]

VI

Nothwithstanding the great variety of sins resulting in natural calamities, the fact remains that fornication was looked upon as the arch-sin, the sin most hateful to God, the one sin that He can never forgive.[68] If we bear this in mind we shall most readily understand the important role that children played, and still play, in the rain-making ceremonies of so many peoples.[69] The travellers and writers who tell of the participation of children in these ceremonies often fail to mention why precisely children take part in them. But when they do tell us of the reason for the children's participation, this reason is invariably stated to be the innocence of the children. In Arab and Oriental Jewish communities the children are taught to sing during the ceremony verses in which they stress their innocence. Among the fellahin of Palestine rain-processions take place in the streets of the villages. In Northern Palestine, in *Tibnin* for instance, boys and girls walk about in the streets, each carrying

a stick to which is attached a rag which they dip into water. The adults sprinkle water on the children who sing:

Ya rabbina ya rabbina	O our Lord, O our Lord,
tib'a shite lizar'ina	give rain to our seed,
hinne kebār elaznabu	they are big who have sinned,
nehna zghār shū zambina	we are small, what are our sins ?

In *Kufr Abil* the children sing:

Ya rabbĕna ya rabbĕna	O our Lord, O our Lord,
ehna zghār esh zambĕna	we are small, what are our sins ?
talabna khubz min ummĕna	we asked bread from our mother,
darbatna 'ala thummena	she hit us on our mouth.

The first two lines of this doggerel verse are sung also in many other places in Palestine.[70] In still other places the innocence of the children is taken for granted and only the sins of the village elders are stressed. In *Beit Jala*, in southern Palestine, when there is a drought, all the children assemble with much noise, and run from one street to another, beating empty tins and singing:

Ya rabbina ma tuakhidna	O our Lord, do not punish us,
kullu min mashāyihna	everything [bad comes] from our elders,
mashāyihna halikbār	
ya rabbi tihriqhun finnār	our elders, the great ones, O my Lord, burn them in fire !

Since the inhabitants of *Beit Jala* are Christians, the children also appeal to St. Nicholas:

Mār Inqula jīna lēk	St. Nicholas, we have come to you,
shukhb elmatar dākhil lēk	
w'ihna 'lyōm 'abīdak	O stream of rain, I implore you,
muftāh assamā fīdak	we are to-day your servants,
haiy imbū, haiy imbū	the key of heaven is in your hand, bring water, bring water !

Dr. Canaan who published these songs remarks that the word *imbū* is baby talk all over Palestine for "water." Let us also remark that some of the rain-processions are composed exclusively of children.[71]

Among the Arabs of Kerak in Transjordan almost exactly the same words are addressed to a saint of whom the Bible tells that he brought rain, namely Elijah.[72]

Among the semi-Bedouin of *Sawakhereh al-Wad* the oldest woman of the village is placed on the back of a donkey, in front of her a hand-mill which she keeps turning. She is led thus through the fields accompanied by a troop of village children carrying a cock which they torment in order to make it cry aloud. The old woman sings the rain-song, and the children shout the response which consists of almost the same words as those sung by the children of *Kufr Abil*, in which they stress their innocence.[73]

Such a procession with an old woman on donkey-back is arranged in many other places in Palestine as a rain-charm. The presence of the old woman in the rain-making ceremony gives a valuable clue to the nature of the sins the absence of which qualifies the children as rain-makers. The old woman, as Canaan observes, participates in the procession because she is *qat'a*, that is, free from menstruation, and therefore *tahrā*, pure.[74] A similar kind of purity, namely purity from sexual sins, is that which distinguishes here the children from the adults. To use Dalman's words, "the sinlessness of the old woman who can no longer sin and of the children

who cannot yet sin" renders the request for rain more efficacious.[75] Thus we come once more to the same idea of fornication as the arch-sin that causes drought, and the absence of fornication as an absolute condition of the proper functioning of nature.

One might think that in respect of children it is their innocence in the broader sense of the word that is meant, and not necessarily innocence of sexual connections. But on examining the matter more closely, we soon realize that this impression is false. By "children" is generally understood boys and girls who have not yet reached puberty. Such children, and particularly the older among them, can and do commit all kinds of sins, such as lying, theft, robbery, and even bloodshed. The one sin that they are quite certainly incapable of committing is fornication. That this is the sin the absence of which makes children so efficacious in rain-processions, becomes even more clear when we find that old women whose sexual life is over are also held to have the same efficacy. For there is no doubt that as regards all other sins, such women are in no way different from other adults.

Let us now turn to the role of children in the rain-ceremonies of Oriental Jewish communities. In oriental countries in general the Jews have acquired, for one reason or another, a special reputation as rain-makers. Their rain-ceremonies are, in fact, often more elaborate than those of the surrounding Moslems. In Jewish rain-prayers the participation of children is a *conditio sine qua non*.

In Morocco the Jews send four children to the streets to march about holding the four edges of a white linen sheet. The children sing:

sabūla 'atshāna	the sheaf is thirsty
ghithha yā mulāna	water it, O our Lord!

and the people whom they pass pour water on the sheet.[76] In times of drought the children also sing:

O rain! fall! fall!
Richess is given by God.
His children are in the forest,
They call: "O father!
Buy me a shirt,
A shirt of carrots."
We have nothing to bite,
Nibble! nibble! Whatever can be nibbled.[77]

Among the Jews of Kurdistan, in Sineh, the skull of an ass is taken to the roof of a house and water is poured through it on to the ground. At the same time children collect pieces of wood, light them on the roof as a bonfire and throw the skull into it.[78] In Meshhed, in Persia, the prayers for rain are connected if possible with a circumcision ceremony. If in times of drought there chances to be a circumcision, the rain-prayers are said in the synagogue after the circumcision, while one of the supplicants holds the crying infant in his arms.[79] In the Caucasus, among the mountain-Jews, in times of drought, as Hahn reports, "children march round the churchyard several times and call upon Semirei, the god of rain."[80] Among the Yemenite Jews little schoolchildren are called upon to pray to God for rain.

They are bid to sit on the floor in the middle of the synagogue, and the head of the synagogue addresses them as follows: "Holy seed (that is, children, the seed of Abraham), why are you silent, call strongly to our merciful Father, perchance He will listen to your voices and hearken to the breath of your mouths; the voice of the herd that has not sinned will reach the ears of our merciful Father." Yemenite Jewish children also used to have songs that contain requests for rain, and these were sung to their everyday games.[81]

A very similar role was already allotted to children in talmudic times in rain-requests. In the Babylonian Talmud it is related that "when the world was in need of rain the rabbis would send school-children to Hanan-who-hid-himself, and they would take hold of the hem of his garment and say to him, Father, father, give us rain! Thereupon he would plead with the Holy One blessed be He: Master of the universe, do it for the sake of these who cannot distinguish between the Father who gives rain and the father who does not give rain."[82]

VII

After this digression on folk-custom we can now view with more understanding the role that children played in the Feast of Tabernacles in Second Temple days. It was their purity that qualified them to perform the various functions, which negligible as

they may seem at first glance had no doubt their ritual significance.

The first of these was the lighting of the candlesticks, which was performed by four "children of the flowers of priesthood," that is, priestly children. The meaning of the term "*pirhē k'hunah*," flowers of priesthood, is young priests,[83] but the Mishnah[84] in which the lighting of the candlesticks is described expressly states that it was done by "four *children* (*y'ladim*) of the flowers of priesthood." It is the children precisely, of whose ritual purity there can be no doubt, who have to perform the highly significant act of the lighting of the lamps, which was the beginning of all the festivities, just as the words "let there be light" were the beginning of the whole creation of the world.[85]

The second scene in which children are mentioned took place on the seventh day of the Feast of Tabernacles, after the altar had been beaten with the willow or palm-branches.[86] As soon as this was over, "the children quickly threw away their lulabs and ate their ethrogs."[87] Already the sages of the Talmud who lived but a few generations after the codification of the Mishnah,[88] no longer knew what exactly the children did on this occasion, as can be seen from the discussion on the subject. Later commentators, like Rashi and Obadia di Bertinoro, even held, in contradiction to the simple meaning of the text, that it was the adults who snatched away the lulabs of the children and ate the ethrogs of the children. What really happened becomes clear from a rabbinic legend

telling of a pious man who gave his last pieces of money to charity and thus could not buy food for the last day of the feast :

He was ashamed to go home, so he went to the synagogue and saw there (lying about) some of those ethrogs which the children threw on the day of Hoshana (that is the seventh day of the feast). . . . He took from them and filled his sack with them and went and sailed on the great sea (that is the Mediterranean) until he came to the city of the king. When he arrived there, it so happened that the king felt a pain in his intestines and they told him in a dream : Your remedy is to eat from those ethrogs which the Jews pray with on the day of Hoshana. At that hour they searched all the ships and all the towns and did not find. They went and found that man sitting on a sack. They said to him, Have you something (to sell) ? He said to them, I am a poor man, and I have nothing to sell. They searched his sack and found some of these ethrogs. They said to him : From where are these ? He said to them, From those with which the Jews pray on the day of Hoshana. They took the sack and brought it before the king. The king ate these ethrogs and recovered. They emptied the sack and filled it with golden denars.[89]

Let us combine the information contained in the Mishnah with that given by this story concerning the children and the ethrogs. The Mishnah reported that the children threw away their lulabs and ate their ethrogs. In this story we find that they threw at each other their ethrogs, which then remained scattered on the floors. The eating of the ethrogs thus seems to be reduced to a simple taking a bite into the fruit, which, as a matter of fact, is much too bitter in its unripe state in September-October to be really eatable. The picture that thus emerges from the only too meagre data is a joyful play of children

throwing at each other their lulabs and ethrogs.[90] As to the ritual significance of this children's game we have to rely entirely upon analogous practices of other peoples, of which let us quote one prevalent in Morocco. At Aglu the food received by the participants in the rain-processions is finally handed over to a woman who has five or six children alive (that is, a woman who is particularly blessed), and she prepares it. The food is then eaten by the children of the village who have assembled in her house, nobody else partaking of the meal. It is believed that if the children play with the food, throwing it at one another, the year will be plentiful, whereas if they behave sedately at the meal the year will be bad.[91]

In talmudic times the children were regarded as one of the pillars upon which rest the existence and the welfare of Israel and the nations :

> Rabbi Abba bar Kahana said : There were in the world no philosophers (here meaning clever and cunning men) like unto Balaam the son of Beor and Oenomaus of Gadara.[92] All the nations of the world came unto Oenomaus of Gadara and said to him : Tell us, shall we be able to destroy this nation (Israel) ? He said : Go and make the rounds of their synagogues and schools, if you find there infants twittering with their voices you will not be able to harm them ; but if not, you will be able to harm them. For so has their Father promised them, " The voice is Jacob's voice but the hands are the hands of Esau "[93]—when Jacob is twittering in the synagogues, Esau (that is, the gentiles) has no hands (no power over them).[94]

What applies to the whole nation holds good also for each of its cities :

Resh Laqish said to Rabbi Jehuda the Prince : I have this tradition from my fathers . . . every town in which there are no school children shall be destroyed.

So, in fact, it happened with Jerusalem:

Rabh Hamnuna said : Jerusalem was destroyed only because school children ceased (from study).

According to another sage, Rabha, Jerusalem was destroyed only because "men of faith" ceased in it.[95] But as the children do not know sin, their merit is even greater than that of the "men of faith" or of sages who devoted their entire life to the study of the Torah :

Rabbi Shimeon ben Laqish said in the name of Rabbi Jehuda the Prince : The world exists only for the sake of the breath of school children. Rabh Papa said to Abbaye : And what of yours and mine ? He answered him : A breath in which there is sin is not like unto a breath in which there is no sin.[96]

There remains now for us to speak of the men of faith, the Pious and the Righteous, and of their place and role in connection with the order of the world. Of this we shall hear in the last chapter.

1 Westermarck, *The Origin and Development of the Moral Ideas*, ii, 675 ; Frazer, *The Golden Bough*, ii, 108 ; id., *The Devil's Advocate*, 47.
2 Frazer, *The Golden Bough*, ii, 111 ; id., *The Devil's Advocate*, 54.
3 Lord Raglan, *Jocasta's Crime* (Thinker's Library, No. 80), London, 1940, p. 10.
4 F. S. Krauss, *Sitte und Brauch der Südslaven*, Wien, 1885, p. 204, as quoted by Frazer, *The Devil's Advocate*, p. 98.
5 R. Briffault, *The Mothers*, London, 1927, iii, 199.

6 Pirqe Rabbi Eliezer, 23 ; Henoch 54, 7–10. Cf. above, chapter iii, p. 62. In biblical thought torrential rains and the flood itself are regarded as the expression of God's wrath, cf. Gen. 6, 6–7 ; Ez. 13, 11, 13 ; 38, 22.

7 Gen. Rab. 26, 5, p. 248 ; cf. Lev. Rab. 23, 9 ; Tanhuma Gen. ed. Buber, pp. 16, 24; Tanhuma Bereshith 12; also other sexual transgressions, cf. Gen. Rab. 31, 1–2, p. 270 sq.

8 Lev. Rab. 23, 9.

9 Gen. Rab. 32, 7, p. 294 ; cf. B. Sanh. 108a.

10 B. Sanh. 108b ; cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

11 Gen. Rab. 28, 9, p. 267 ; cf. Y. Sanh. 29b bot. ; Lev. Rab. 7, 6; Eccl. Rab. ad 9, 4.

12 Pirqe Rabbi Eliezer, ch. 22 end ; cf. also Yalqut Shime'oni ad Is. 64, 1, § 508. Cf. also Ginzberg, *The Legends of the Jews*, v, 178, note 26 and the sources referred to there. As to the idea of "measure for measure" in connection with the sins of the generation of the deluge and their punishment, cf. ib. p. 183, note 42. The idea is expanded in the Zohar, Gen. 62a, 66a.

13 B. Sanh. 108b. Cf. B. Rosh Hash. 12a ; B. Zebahim 113b.

14 The belief that the embryo becomes a living being, "animatus," forty days after the conception, is an ancient Greek idea which penetrated into Christianity and Judaism. Cf. Aristotle, *De animalibus historiae*, vii, 3; Plinius, *Historia Naturalis*, vii, 6 ; Philo, *Questiones in Gen.* i, 25 ; ii, 14 ; St. Augustine, *Quest. in Exodum*, 80; *Quest. Veteris et Novi Test.* 23, Migne xxxiv–xxxv, 626, 2229 ; Gratian, *Decretum*, ii, 32, 2, 8 sq. ; Ephraim i, 149E, Ephr. Syri *Op. Omn.* ed. P. Benedictus and Assemanus, Roma, 1737–43 ; M. Niddah 3, 7 ; Tos. Niddah 4, 17, p. 645; B. Niddah 30b ; Tanhuma Num. ed. Buber, p. 29 ; B. Ber. 60a ; Num. Rab. 9, 1 ; Lev. Rab. 23, 12 ; cf. Ginzberg, *op. cit.* v, 106 sq.; Meir Aldabi (14th century), *Shebhile emunah*, iv; Preuss,

Bibl. Talm. Medizin, 451 sq.; Ploss-Bartels-Reitzenstein, *Das Weib*, i, 537 sqq.; Westermarck, *Moral Ideas*, i, 416.

15 Gen. Rab. 32, 5, p. 292.

16 B. Sanh. 108b ; Gen. Rab. 31, 12, p. 286 ; ib. 34, 7, p. 316 ; 36, 7, p. 341 ; Y. Ta'an. 64d bot. ; Pirqe Rabbi Eliezer, ch. 23; Tanhuma Gen. ed. Buber, pp. 42 sq.; Tanhuma Noah, 11–12.

17 Job 31, 9–12.

18 Lev. 18, 24–25, 27–28.

19 Deut. 11, 17; cf. Rashi ad loc., Targ. Onk. ad Lev. 18, 25; B. Sab. 33a.

20 Gen. 12, 10 sqq.; 26, 1 sqq.; 42, 1 sqq.; 43, 1 sq.; Ruth 1, 1.

21 Jub. 33, 20.

22 Gen. Rab. 26, 5, p. 249 ; Lev. Rab. 23, 9 ; B. Sanh. 93a, 106a ; Lam. Rab. 5, 11. Cf. Ginzberg, *op. cit.* iv, 369 sq., vi, 404, n. 5. Cf. also Y. Ber. 13c mid., where an emphasis is laid upon the analogy between the sin of paederasty and its punishment.

23 Lev. Rab. 23, 9 ; Num. Rab. 9, 33 ; Y. Sota 17a.

24 Gen. Rab. 26, 5, p. 249.

25 Y. Suk. 55b mid.

26 Lev. 26, 3–5, 19–20, 34–36 ; Deut. 11, 13–17 ; 26, 15 ; 28, 4–5, 8, 11–12, 22–24, 38–40, 42 ; Is. 30, 23 ; Jer. 5, 23–25 ; 10, 13 ; 14, 22 ; 51, 16 ; Eze. 36, 29 ; Hos. 2, 23 ; Ps. 65, 10 sq. ; 66, 9–10 ; 135, 6–7 ; 147, 8 ; Prov. 3, 20–21 ; Job 26, 8–9 ; 36, 27–28 ; 37, 6 ; 38, 25–28 ; 2 Chron. 7, 12–14 ; Sir. 43, 20 sq.; etc.

27 Jer. 3, 2–3 ; 12, 4 ; Is. 5, 10 ; 1 Kings 8, 35–36 ; 2 Chron. 6, 26–27.

28 Eze. 36, 30.

29 Jer. 14, 1–4.

30 Book of Enoch 80, 2–8, ed. Charles, *Apocr. and Pseud.* ii, 245.

31 Ib. 100, 10–13, ed. Charles, *op. cit.* ii, 272. Similar ideas are expressed also in 98, 6–8. Cf. also Hab. 2, 11.

32 Y. Ta'an. 66c mid. ; B. Ta'an. 7b, 8b ; B. Sabb. 32b ;

Aboth di Rabbi Nathan. version B, ed. Schechter, p. 58a ; Mishle Rabtha 25. Such beliefs also exist among the fellahin of Palestine, cf. Kahle, *Palästina-Jahrbuch*, 1912, p. 163 ; Canaan, *Zeitschrift des deutschen Palästina-Vereins*, 1913, pp. 289 sqq.; Dalman, *Arbeit und Sitte in Palästina*, Gütersloh, 1928–35, i, 133 sqq.

33 Cf. Y. Ta'an. 66c mid.

34 B. Sanh. 74a. Cf. Y. Sanh. 21b top.

35 Midrash Tannaim, Deut. 21, 23, p. 132.

36 B. Yoma 9b.

37 B. Shebu'oth 7b; Sifra ad Lev. 16, 16, p. 81c.

38 Cf. A. Büchler, *Studies in Sin and Atonement in the Rabbinic Literature of the First Century*, London, 1928.

39 For instance, Num. 15, 39; Hos. 1, 2, 7; Jer. 2, 20, 25; 3, 1 sqq.; Eze. 16, 15 sqq., etc.

40 Deut. 11, 16–17.

41 Y. Sanh. 26c mid.

42 Cf. p. 30.

43 Gen. 4, 10–12.

44 Cf. Num. 35, 33–34 ; Is. 26, 21 ; Eze. 24, 7 ; Job 16, 18.

45 Deut. 21, 1–9 ; cf. Patai, "The 'Egla 'Arufa or the Expiation of the Polluted Land," *Jewish Quarterly Review*, xxx (1939), pp. 59 sqq.

46 Tanhuma, ed. Buber, Introduction, p. 158.

47 Geniza-fragment in the Tylor-Schechter collection of the Cambridge University Library, published by L. Ginzberg in *Haggoren*, ix, Berlin, 1923, p. 66.

48 Cf. A. Ben-Yisrael, *Aggadoth Haaretz*, vol. ii, p. 193.

49 Cf. for instance, F. Legey, *The Folklore of Morocco*, London, 1935, p. 30 ; Patai, *Man and Earth*, i, 249.

50 Y. Rosh Hash. 57b ; cf. Siphre Deut. 40 ; B. Ta'an. 8b. Just the opposite concept is found in Matthew 5, 45.

51 Feasts of atonement before the beginning of the rains were celebrated also among other peoples, for instance the ancient Greeks, Gruppe, *Griech. Myth.* 162, and the Vedic Indians, Oldenberg, *Rel. d. Veda*, 319. Cf. also Volz, *Neujahrsfest*, 25.

52 B. Ta'an. 7b.
53 Y. Ta'an. 65b top.
54 Y. Ber. 9b top; Y. Ta'an. 63d top; B. Ta'an. 7b; Gen. Rab. 13, 14, p. 123.
55 B. Bab. Bath. 25b.
56 Deut. 11, 12.
57 Ps. 104, 32; Y. Ber. 13c mid.
58 Ex. 24, 7.
59 Pesiqta Rabbati 99b sq.
60 Ex. 20, 2.
61 Gen. Rab. 66, 2, p. 745.
62 Tanhuma Num. ed. Buber, p. 5; cf. ib. Ex. p. 93; Num. Rab. 1, 3; Deut. Rab. 7, 7.
63 Deut. Rab. 7, 7.
64 B. Yeb. 63a.
65 Siphre Deut. 40.
66 B. Sanh. 37a.
67 Ps. 109, 4; Midrash Shoher Tobh Ps. 109; cf. Pesiqta di Rabh Kahana ed. Buber, p. 193b sq.; Rab. 21 Num.; Tanhuma Pinhas; B. Suk. 55b; etc.
68 Cf. p. 146
69 Cf. Frazer, *The Golden Bough*, i, 250, 272 sq., 274 sq., 276, 278, 289; id., *The Worship of Nature*, i, 268, 274 sq.; I. Schapera, *Western Civilisation and the Natives of South Africa*, London, 1934, p. 28; Westermarck, *Ritual and Belief in Morocco*, London, 1926, ii, 256, 257, 259, 260, 264, 265, 267; Romanelli, *Massa' B 'arabh*, Warsaw, ed. Traklin, p. 68; Abela, *Zeitschr. d. deutsch. Pal.-Ver.* vii, 1884, p. 94. A. Musil, *The Manners and Customs of the Rwala Bedouins*, New York, 1928, p. 10: when no rain comes "the girls and wives of the Bedouins form a procession with the *umm al-ghejth*, mother of rain (Fig. 1, p. 13). A woman's gown is stretched over two sticks forming a cross and is carried by a girl (virgin) at the head of the procession which wanders from tent to tent, singing" (verses follow; no reference to children or to sins).
70 Kahle, *Palästina-Jahrbuch*, viii (1912), p. 163.

71 Canaan, *Zeitsch. d. d. Pal.-Ver.* xxxvi (1913), 290, 291; id. *Journal of Pal. Or. Soc.* xiv (1934), 67, 79.

72 Musil, *Arabia Petrea*, iii, 8. As to the rain-making of Elijah cf. above, chapter I, p. 43, and Patai, *Man and Earth*, ii, 145 sqq.

73 Hanauer, *Palestine Explor. Fund Quarterly Statement*, 1925, p. 35.

74 Canaan, *Zeitschr. d. d. Pal.-Ver.*, 1913, p. 292.

75 Dalman, *Arbeit und Sitte in Pal.*, i, 135 ; cf. ib. 136 sq. children's rain songs.

76 Oral communication of a Moroccan Jew in Jerusalem. Cf. similar cries among the Moroccan Moslems, Westermarck, *Ritual and Belief in Morocco*, ii, 265.

77 Brunot-Malka, *Textes Judéo-arabes*, Rabat (Maroc), 1939, pp. 98–99, 305, where there are given further children's songs sung at the times both of drought and of torrential rains.

78 Brauer, in *Magnes Anniversary Book* (in Hebrew), Jerusalem, 1938, p. 60.

79 Oral communication of a Meshhed Jew in Jerusalem.

80 C. Hahn, *Aus dem Kaukasus*, Leipzig, 1892, pp. 194 sq., as quoted by Frazer, *Aftermath*, London, 1936, pp. 91 sq. Dr. J. J. Rivlin suggested to me that Semirei may be a corrupt form of *Shabriri*, a demon connected with water, cf. B. 'Ab. Zar. 12b ; B. Pes. 112a ; Mekhilta Jithro 6.

81 Jacob Saphir Halevi, *Ebhen Saphir*, vol. i, Lyck, 1866, p. 107a ; Brauer, *Ethnologie der jemenitischen Juden*, Heidelberg, 1934, p. 220 ; cf. Meyouhas, *Ma'asiyyoth 'am libhne qedem*, Jerusalem, 1938, p. 165.

82 B. Ta'an. 23b.

83 M. Middoth 1, 8; Y. Sota 17a top.

84 M. Suk. 5, 2.

85 The lighting of bonfires by children in the rain-charm of the Jews of Kurdistan is, by the way, not the only instance of the lighting of fire by children for ritual purposes. In a fertility rite in Lechrain, a high tree was set up which was lighted by children, cf. Mannhardt, *Wald- und Feldkulte*, i, 510. "Among the Ba-Ronga of

South Africa pottery is made by women only, and they prefer to employ a child under puberty to light the fire in which the pots are to be baked, because the child has pure hands and the pots are therefore less likely to crack in the furnace than if the woman lit the fire herself:" Frazer, *The Golden Bough*, ii, 204 sq., quoting H. A. Junod, "Les Conceptions physiologiques des Bantou Sud-Africains et leurs tabous," *Revue d'Ethnographie et de Sociologie*, i (1910), p. 147. Among various peoples of Negro Africa a sacred fire is tended mainly by small girls, less often by small boys. Cf. Tor Irstam, *The King of Ganda, Studies in the Institutions of Sacral Kingship in Africa*, Stockholm, 1944, pp. 33, 137, 139, 140.

86 M. Suk. 4, 6.

87 M. Suk. 4, 7.

88 The codification of the Mishnah took place about the end of the second century C.E. Cf. B. Suk. 46b.

89 Lev. Rab. 37, 2.

90 As to the duty of small children to use the lulab, it is expressly stated in Y. Suk. 54a mid., "as soon as a child is able to shake a lulab he is obliged (to perform the rite of the lulab)."

91 Westermarck, *Ritual and Belief in Morocco*, ii, 259.

92 Cf. Grätz, *Geschichte der Juden*, iv, 4th ed., p. 175, 434; Bacher, *Ag. Tan.* ii, 31 sq.; Blau, *Jewish Encyclopedia*, ix, 386, s.v. Oenomaus; Schürer, *Geschichte des jüd. Volkes*, 4th ed., vol. ii (1907), p. 55.

93 Gen. 27, 22.

94 Gen. Rab. 65, 20, p. 734 and parallel sources ib. Cf. the saying concerning the lamps of the Temple which while burning kept down the nations, p. 127.

95 B. Sab. 119b. About these "men of faith" we shall hear more in the next chapter.

96 B. Sab. 119b.

Chapter Six

FROM KING TO MESSIAH

I

In a previous chapter an account was given of the significance and function of the Jerusalem Temple according to popular imagination. When the Temple was destroyed, the natural order of things, which was in its entirety dependent on it, suffered a catastrophic disturbance. That this did not result in the extermination of Israel, nay, of all mankind, was due to the fact that besides the Temple Israel possessed another asset that made for the maintenance of the cosmic order, and this continued to function after the destruction of the Temple, perhaps even in an increased measure. This other beneficent influence emanated, according to popular belief, from the persons of the so-called "whisperers," "pious men," and " men of faith."

The belief that the welfare of the people depends on the behaviour and the qualities of a person who unites in himself both spiritual and political leadership is a very ancient one which is well attested among a great number of peoples. We now know for certain that in many instances the kingly office developed out of the profession of the tribal or village magician. The main original task of the priestly kings was the same as that which the magicians and

medicine-men of primitive tribes are expected to perform to this very day, namely, to ensure the welfare of the people by making the rain fall, the sun shine, the fields yield their crops, man and beast be healthy and fruitful, and so on. If something went wrong, this was invariably ascribed to the misbehaviour or disability of the king. This is a great theme of which much has been written and of which still much could be said. Here can only be shown the working of this principle among relatively advanced communities, by means of three examples which, as far as I am aware, have not yet been utilized in this connection.

Philostratus tells in his *Life of Apollonius of Tyana* that in a conversation that took place between Apollonius and Domitianus, the sage offered to the emperor to enumerate the causes of pestilences. "But," continues Philostratus, "the emperor, fearful, I imagine, lest Apollonius should reckon among the causes of such epidemics his own wrongdoing, and his incestuous marriage, and his other misdemeanours, replied, 'Oh, I do not want any such answer as that.'"[1]

The second example is found in a sermon of Savonarola from the year 1491: "I must tell you, then," said this preacher of puritan piety, "that all the evil and all the good of the city depend from its head, and therefore great is his responsibility even for small sins, since if he followed the right path the whole city would be sanctified."[2]

The third example takes us to the Far East, to China. From the times of the third traditional

dynasty there was preserved a collection called the *Great Law*, being a chapter of the famous Chinese Annals, and edited, according to Père Wieger, in the year 1050 B.C. This collection, which contains the traditional wisdom of many generations, is regarded as a sacred book. In this it is written:

> It is the duty of the government all the time to watch carefully the phenomena of nature, which are the echo in the world of nature of the order or disorder in the world of government. The government is bound to watch the phenomena of nature in order to be able immediately to amend what is in need of amendment. When the course of nature goes its proper way, it is a sign that the government is good, but when there is some disturbance in nature, it is a sign that there is some sin in the government. With the help of fixed tables it is possible to learn from the disturbance in nature what is the sin that caused it. Any disturbance in the sun accuses the emperor. A disturbance around the sun—the court, the ministers ; a disturbance in the moon—the queen, the harem. Good weather that lasts too long shows that the emperor is too inactive. Days which continue to be cloudy show that the emperor lacks understanding. Too much rainfall shows that he is unjust. Lack of rain shows that he is careless. Too great a cold shows that he is inconsiderate of others. Stormy wind—that he is lazy. Good harvest proves that everything is all right ; bad harvest—that the government is guilty. When the pear-tree blossomed in the autumn, the court had to be warned that there was some hidden disorder there. . . .[3]

Père Wieger, from whose book on Chinese religious beliefs and philosophical opinions we take this quotation, remarks in conclusion that the belief expressed in this passage left its traces in Chinese history from the third dynasty and down to the twentieth century.

Before turning to the ancient Hebrews, it should be observed that the notion of the kings as responsible for the material welfare of their peoples was prevalent in the ancient Near East in general. In an enthronement hymn from the time of Merneptah we read:

Rejoice, thou entire land : the goodly time has come. . . .
The water standeth and faileth not, the Nile is running high.
The days are long, the nights have hours, the months come aright.[4]

Pharaoh was hailed as "lord of flood, plentiful in grain, in whose footsteps is the harvest goddess," etc.[5]

It was a familiar feature of the Assyro-Babylonian religion that the king was held responsible, to the extent of being sometimes severely punished, for any calamity that descended upon his people.[6] The good king's rulership, on the other hand, means good crops.[7] In a blessing of Esarhaddon we find:

The kingship as the plant of life may be good for the welfare of the people.[8]

The gods granted to Esarhaddon

"abundant rains, copious inundations, acceptable prices ; old men dance, young men sing; matrons, maidens are gay with laughter; men take wives, they bring about the births; they bring sons and daughters to birth, reproduction is prosperous; . . . those who have been sick many days regain life; the hungry are satisfied, the lean grow fat, the destitute are supplied with clothing."[9]

In a hymn to Shulgi the king is addressed as "he that overfloweth the face of the country with the water flood."[10] Another king is allotted the task

by Anu "to subjugate the enemy's country, make firm the fundament of the land; years of abundance, a reign of remote days [he has been granted]."[11] Nebuchadrezzar says of himself:

> A reign of abundance, years of exuberance in my country I cause to be.[12]

With Assurbanipal's ascension to the throne

> Adad let loose his showers, Ea opened his fountains, the corn grew five ells high in its ear (straw ?), the spike became five-sixths of an ell, the harvest was good, (there was) fulness of Nisaba, the giparu-tree was ever-bearing, the fruit-trees brought the fruit to luxuriant issue ; the cattle were prosperous in parturition ; in my reign exuberance superabounds, in my years superfluity is heaped up.[13]

As remarked already by Père Dhorme, this passage has a distinct messianic flavour[14]; and, as we shall see towards the end of this chapter, the same sort of messianism, projected, it is true, to the future, occurs also in rabbinic literature.

Other texts depict the social benefits enjoyed by the people under Assurbanipal: no force, no injury, security on the roads, no bloodshed, no outrage, general peace.[15]

In a Hittite text we read that Murshilish says about his father: ". . . under him the whole land of Khatti prospered, and in his time people, cattle, sheep multiplied."[16]

Also in the West-Semitic world the king is assigned a similar role. According to a Tell el-Amarna letter "the earth sprouts forth" at the king's word.[17] The king gives richess, sheep, flock, cattle, silver,

gold and byssos to his subjects, and there is no maltreatment under his rule.[18] As to the Ras Shamra texts, Virolleaud had stated that Dan'el is a divine king, with power over the crops.[19]

II

To turn now to the Jews, the belief that the orderly functioning of nature and the welfare of the people depend on a central personality is discernible in biblical as well as in talmudic times. In biblical literature this central personality was the king, while in stories dealing with the times before kings ruled over Israel, this belief is attached to the persons of kings of other nations. In Genesis we read of Abimelech, king of Gerar, that he took unto himself Sarah, not knowing that she was Abraham's wife. After God had revealed to Abimelech in a dream by night the real state of things, Abimelech said to Abraham:

> What hast thou done unto us ? And what have I offended thee that thou hast brought on me and on my kingdom a great sin ?[20]

After what has been said above we shall understand why Abimelech thought his whole kingdom liable to punishment for a sin that he alone had almost committed. A sin committed by the king is visited on his whole kingdom.

The story of Moses who held up his hands to assure the victory of Israel over Amalek[21] was many times

expounded both by Jewish and by Christian theology in a lofty spiritual sense. But the text in itself will leave us little if any doubt as to the original meaning of the story:

> And it came to pass, when Moses held up his hand that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands the one on the one side and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.[22]

What we have here is a clear instance of the direct sympathy between the leader and his people. When the leader holds up his hands, his people gain the upper hand in the struggle; when his hands tire and sink down, his people too tire and are beaten—hence the very physical help Aaron and Hur had to extend to Moses in holding up his hands.[23]

If this last example was a very exceptional instance of direct sympathetic connection between the leader and his people, the next two examples will again show how the actions of the king involved the welfare of his whole people through the medium of natural forces. The Gibeonites had had a "safe conduct" sworn to them by the Children of Israel, but King Saul, giving no heed to this ancient oath, slew a great number of Gibeonites. This perjury caused a famine lasting three years, until seven of the surviving sons of Saul were handed over by David to the Gibeonites that they might avenge their kinsmen's death.[24] On the other hand, when David numbered Israel and

Judah, this sin on the part of the king cost seventy thousand of his people their lives; this was the number of the victims of the pestilence that broke out as a consequence of David's sin.[25]

Before the rabbinic material is considered, brief evidence must be given that the belief in the king's influence on nature takes an important place also in the writings of the prophets and in the Psalms. The righteous rule of the "rod that shall come forth out of the stem of Jesse" will, according to Isaiah, have a wondrous effect also on the animal kingdom:

> The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and fatling together; and a little child shall lead them.[26]

Similarly Joel:

> And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.[27]

Again in Psalm 72 we have a more detailed description of the beneficial effects of the rule of the righteous king: It will be like rain that comes down upon the mown grass, and as showers that water the earth, and the good people flourish under him. His dominion shall expand. He will conquer all his enemies. "There shall be plenty of corn in the earth upon the top of the mountains (almost unbelievable in Palestine where the tops of the mountains are mostly bare of any soil), the fruit thereof shall

rustle like Lebanon and they of the city shall flourish like grass of the earth."[28]

It will be of some interest to compare this passage with a few lines from the *Odyssey*, which show that exactly the same ideas as to the responsibility of the king for the food-supply prevailed in Homeric Greece. "Thy fame, O lady," said the disguised Odysseus to his wife, "shall reach the wide heavens, like that of some blameless king who, in the fear of god ruling over men many and stalwart, upholds the right, and black earth bears wheat and barley, the trees are laden with fruit, the flocks bear young without fail, the sea produces fish, by reason of good government, and the people prosper under him."[29]

III

Let us see now what talmudic literature has to say on this subject. Concerning the episode of David, the Gibeonites and the sons of Saul, rabbinic sources have it that "in the first year (of the famine) David began to admonish his generation at the time of the pilgrimage (when the Israelites gathered together in Jerusalem) and said to them, Perchance there are among you people who serve foreign gods, for the heavens are not shut up from giving dew and rain but on account of this sin. They went out and searched and did not find. The second year he said to them, Perchance there are among you people who commit incest, for the heavens are not shut up but

on account of this sin. They went out and searched and did not find. The third year he said unto them, Perchance there are among you people who shed blood, or who promise in public to give alms and do not keep their promise, or who withhold the tithes, for the rains are not kept back but on account of these sins. They went out and searched and did not find. Thereupon David said, The cause must lie in no-one but myself. So he began to ask the *Urim w'Tummim* (the oracle) 'and the Lord answered, It is for Saul and for his bloody house,'[30] for Saul that you did not show grace to him and he was not mourned for as he should have been . . . and for his bloody house, because he slew the Gibeonites.''[31]

What should especially be noted in this legend is that the king, when confronted with the phenomenon of drought, begins to investigate what sin might be the cause of it. The same notion occurs also in the following Indian story:

The god did not rain in the kingdom of Kalinga, and a famine arose, and fear of pestilence through lack of food. The people from all the kingdom gathered together, and came to the capital, and made an outcry at the king's gate. The king standing by the window heard the noise and inquired the cause. They told him why and entreated him, "Make the god to rain, O Great King!" The king asked, "What did the ancient kings do when the god did not rain?"—"They gave alms," was the reply, "they kept the Sabbath, made vows of virtue, and retiring to the royal chamber lay seven days on a grass mat. Then the god rained." The king did so, but still there was no rain. Then they said, "Dhananjaya, king of the Kurus, observes the Law of the Kurus; therefore in his kingdom the god rains every fortnight or ten days.

That is the power of the king's merit." So the king of Kalinga bade them bring home written on a plate of gold the Law of the Kurus which Dhananjaya observed. Now the law of the Kurus consisted of five commandments : "thou shalt not kill ; thou shalt not steal ; thou shalt not commit adultery ; thou shalt not lie ; thou shalt not drink intoxicants."[32] These not only the king observed faithfully, but his mother, his chief queen, his younger brother, the viceroy, the chaplain, the brahman, the land-surveyor, the councillor, the chief merchant, the collector of taxes, the prime minister, the porter, the courtesan. One and all however disclaimed faithful observance of the law. Each one alleged some petty and unintentional breach which weighed on his mind. . . . "The king abiding in the Kuru law fulfilled the five commandments. Then the god rained in the whole kingdom of Kalinga."[33]

A particularly interesting similarity in the stories about David and about the king of Kalinga consists in the idea that the rains are shut off even in consequence of sins committed by the king unknowingly. It is difficult to understand why the deity should punish the people so severely for a sin of which the king is not even aware, and which is discovered only after the most painstaking search. But if it is, or rather originally was, the sin itself that by its very occurrence brought about the dread consequence directly and without any higher intervention, then we can well understand that regarding the automatic effect there is no difference whatsoever between a sin perpetrated purposely and a sin committed unwittingly. Thus it is in this more original belief in the direct connection between sin and punishment that we have to look for the sources of that mental attitude which deduces from every misfortune that

some sin or other, whether intentional or not, must previously have been committed.

What appears in the form of stories and legends in Indian and rabbinic literature and elsewhere was in the life of ancient Mesopotamia dire reality. In the Sumero-Accadian world the king was continually and anxiously inquiring about hidden sins and had often to perform expiatory rites.[34] The ancient Babylonians were continually haunted by the fear of offending their gods, and as in the other instances they too became conscious of having committed a sin only as a conclusion drawn from the fact that some misfortune had overtaken them and had been interpreted as a punishment sent by an offended god.[35]

IV

It is now time to pass on to another type of rabbinic legends, in which the persons who rule over nature are not patriarchs and kings of yore but wise and pious men who had lived but a generation or two before the time of those who told the legends, or even were their contemporaries. The influence of these men over the weather was conceived in the following way. On the strength of their outstanding piety, or even of one single but extremely meritorious deed, they may turn to God who will in no case fail to fulfil their request. This, indeed, is a high religious idea, and were it not for the fact that the benefits asked for concern almost exclusively the weather, one would hardly recognize beneath it the

ancient substratum of the sympathy between man and nature.

Of the men having power over the weather let us begin with the type called "whisperers." Their power over nature, as over various ills, did not emanate from their moral qualities but from their technical knowledge, as it were, of the appropriate charms to be whispered. They knew certain magical formulae which were regarded as potent charms. The whispered formulae consisted mostly of quotations from the Bible or of unintelligible magic words, to establish the original meaning of which is a task as yet to be solved by comparative folklore. Such whispered charms were used to cure wounds,[36] to cure sore eyes,[37] or to help a person in whose throat something has got stuck,[38] and the like. The whispering was done directly into the ear of the sick person.[39] Such whisperings were used also to ward off snakes and scorpions,[40] and frequently they were connected with oil-magic.[41] As to the influence of these whisperers over nature, we have a statement from Rabbi Ammi. He said:

> If you see a generation over whom the heavens are rust-coloured like copper so that neither dew nor rain falls, it is because that generation is wanting in whisperers. What then is their remedy? Let them go to someone who knows how to whisper. . . .[42]

Another class of men, to whom much greater influence was attributed, was that of the "pious men of the generation," who would succeed even where the "whisperer" failed:

But if he has whispered and was not answered, what is his remedy? Let him go to the most pious man of that generation that he may intercede abundantly for him. . . .[43]

Yet a third class consisted of "men of faith," while those who succeeded in attaining a more lasting influence over Judaism than any of the preceding were the "Righteous," the "Tzaddiqim." According to a saying recorded in the name of Rabbi Ammi: "Rain falls only for the sake of men of faith."[44]

The most famous of all the meritorious men who could produce rain was Honi Hame'aggel, that is, Honi the Circle-Drawer. The following story tells of the reason for his name:

It happened that the people said to Honi the Circle-Drawer, "Pray for rain to fall." He replied, "Go and bring in the ovens (on which you have roasted) the paschal offerings so that they do not dissolve (being of clay)." He prayed but no rain fell. What did he do? He drew a circle and stood within it and exclaimed: "Master of the Universe! Thy children have turned to me for that I am like a son of the house before you. I swear by thy great name that I will not move from here until thou hast mercy upon thy children." Rain then began to drip, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain [to fill] cisterns, ditches and caves." The rain then began to come down with great force, and thereupon he exclaimed: "It is not for this that I have prayed, but for rain of benevolence, blessing and bounty." Rain then fell as it should until the Israelites in Jerusalem were compelled to go up (for shelter) to the Temple Mount because of the rain. They came and said to him: "In the same way as you have prayed [for the rains] to fall, pray for the rain to cease." He replied: "Go and see if the stone of the claimants (this was a high stone from which lost and found property was announced[45]) has been washed away."

Thereupon Shimeon ben Shetah[46] sent to him saying: "Were it not that you are Honi, I would have placed you under the ban, but what can I do unto you who importune God and He accedes to your request as a son that importunes his father and he accedes to his request. . . .[47]

It is interesting to note that not only the simple folk but also the sages, the spiritual and religious leaders of the people, firmly believed in the powers of Honi. The "Men of the Hall of Hewn Stones," that is, the Sanhedrin, the great council that met in the Hall of Hewn Stones, even sent to him the following acknowledgment:

You have decreed [on earth] below, and the Holy One blessed be He fulfils your word [in heaven] above.[48]

The power to influence the rains passed down in inheritance, as it were, from Honi to his grandchildren.

Abba Hilkiya was a grandson of Honi the Circle-Drawer, and whenever the world was in need of rain the Rabbis sent a message to him and he prayed and rain fell.[49]

Another grandchild of Honi the Circle-Drawer was Hanan-who-hid-himself. He was the son of the daughter of Honi. We have already seen how school-children would be sent to him with a request for rain and how he used to transmit their innocent pleading to God.[50] Of this Hanan also Josephus reports that he prayed to God to give rain, and not without success. Josephus calls him Onias, and tells of him that he "hid himself because he saw that the unrest in his country would last a great while."[51] This is reported in rabbinic sources of a third grand-

son of Honi, also called Honi Hame'aggel: he hid himself in a cave and slept there for seventy years.[52]

Very interesting is the idea that when a pious man requests something it will unfailingly be fulfilled, but the fulfilment of his wish is a "troubling of heaven." So it is related of Rabha that King Sapor once wanted to punish him, but Iphra Hormuz, the mother of the king, said to her son:

Do not interfere with the Jews, because whatever they ask of their god he grants them. The king asked her, "For example?" "They pray and rains fall," [she replied]. He retorted, "That must have been because it was the season for rain; let them pray now, in the Tammuz cycle for rain." She sent a message to Rabha: "Concentrate now your mind and pray for rain." He prayed but no rain fell. He then exclaimed: "Master of the Universe! 'O God we have heard with our ears, our fathers have told us, a work thou didst in their days, in the days of old.'[53] But as for us, we have not seen it with our eyes." Whereupon there followed such a heavy fall of rain that the gutters of Mahuza[54] emptied their waters into the Tigris. Rabha's father then appeared unto him in a dream and said to him: "Is there anyone who troubles Heaven so much? Change your [sleeping] place." He changed his place and next morning he discovered that his bed had been cut with knives.[55]

Another story tells of the son of Rabbi Yose of Yoqereth:

Once Rabbi Yose had day-labourers [working] in the field. Night set in and no food was brought to them and they said to his son: "We are hungry." Now they were resting under a fig-tree and he exclaimed: "Fig-tree, fig-tree, bring forth thy fruit that my father's labourers may eat." It brought forth fruit and they ate. Meanwhile the father came and said to them: "Do not bear a grievance against

me ; the reason for my delay is that I have been occupied up till now on an errand of charity." The labourers replied : "May God satisfy you even as your son has satisfied us." Whereupon he asked : "Whence ?" And they told him what had happened. Thereupon he said to his son : "My son, you have troubled your creator to cause the fig-tree to bring forth its fruits before its time, may you too be taken hence before your time."

And so it happened.[56]

In biblical times the usual procedure to avert drought or any other great evil was to pray and to fast. Fasting was the habitual expression of repentance and the means of arousing the compassion of God.[57] The same usage prevails also among other peoples.[58] In rabbinic literature too we find the causal connection between sins and drought on the one hand, and between repentance and rain on the other. The feeling of repentance is usually expressed by fasting and by prayers performed on behalf of the community by a pious man. Rabbi Shemuel bar Nahmani, for instance, said:

When Israel commits sins and bad actions, the rains become shut up. Then they bring themselves an old man like Rabbi Yose the Galilean, and he intercedes on their behalf and the rains fall.[59]

Such a power was ascribed to a sage who belonged to the circle of Rabbi Jehuda the Patriarch, and of whom several sayings and explanations of Bible-verses are preserved in the Babylonian and the Palestinian Talmuds. "Rabbi [Jehuda the Patriarch] proclaimed a fast, and Rabbi Hiyya and his sons were bidden to descend (to the reading desk to pray). As he (Rabbi

Hiyya) exclaimed, ' He causes the wind to blow,' a wind blew. He proceeded, ' He causes the rain to descend,' whereat the rain descended. When he was about to say, ' He quickeneth the dead ' (this is the sequel of the prayer), the universe trembled.''[60]

It often happens that the fasting and the prayer is of no avail, and then the pious man, confident in his strength, admonishes and rebukes heaven, or even God himself.

Rabbi Hama bar Hanina ordained a fast, but no rain fell. People said to him, " When Rabbi Joshua ben Levi ordained a fast, rain did fall." He replied, " I am I, and he is the son of Levi (that is, he is greater). Go and ask him that he may come (and pray for us). And let us concentrate on our prayer, perhaps the whole community will be contrite in heart and rain will fall." They prayed and no rain fell. He then asked them : " Are you content that rain should fall on our account ? " They replied, " Yes." He then exclaimed, " Heaven, heaven, cover thy face (with clouds)." But it did not cover (its face). He then added : " How brazen is the face of heaven ! " It then became covered and rain fell.

Levi ordained a fast but no rain fell. He thereupon exclaimed, " Master of the Universe ! Thou didst go up and take thy seat on high and hast no mercy upon thy children." Rain fell, but he became lame. . . .

Rabbi Hiyya ben Luliani, overhearing the clouds saying to one another, " Come, let us take water to Ammon and Moab," exclaimed : " Master of the Universe ! When thou wast about to give the law to thy people Israel, thou didst offer it about amongst all the nations of the world, but they would not accept it, and now thou wouldst give them rain ? Let them (the clouds) empty their waters here ! " And they emptied their waters on the spot.[61]

Once it happened that (the inhabitants of Sepphoris) were compelled to call a fast, but no rain fell. (At the same time)

Rabbi Joshua ordered a fast in the south and rain fell; (whereupon) the Sepphoreans said, "Rabbi Joshua ben Levi brought rain to the southerners and Rabbi Hanina held back the rain from the Sepphoreans." Another time they were compelled to make (a fast). (Rabbi Hanina) sent and invited Rabbi Joshua ben Levi, saying to him, "Let the master take care and come out with us (before the synagogue) to fast. They both went out to fast but no rain fell. (Whereupon Rabbi Joshua) entered (the synagogue) and said before them: "Not Rabbi Joshua ben Levi brings down rain for the southerners and not Rabbi Hanina withholds rain from the Sepphoreans; but the southerners, their hearts are soft, they hear the words of the Teaching (that is, the admonition) and they humble themselves, whereas the Sepphoreans, their hearts are hard, they hear the words of the Teaching but do not humble themselves." When he returned (to the place before the synagogue where the fasting was held) and lifted up his eyes and saw that the air is clear (that is, there are no clouds), he said: "After all (these prayers) still so (clear is the air)!" Whereupon immediately rain fell. And he made a vow not do so again, saying (to himself), "Who am I to tell the Creditor that He should not collect His debt (that is, the punishment)!"[62]

In a previous chapter it was pointed out that according to ancient Hebrew belief, both biblical and rabbinic, fornication was the original sin, which caused the deluge, storms, lack of rain and as a consequence famine, as well as all kinds of other natural calamities.[63] This belief was supplemented by the concept that a person who prevents fornication thereby acquires such a great merit as to be able to bring down rain by his prayer. There are quite a number of stories or legends to this effect in the Palestinian Talmud, of which the following is an example:

Rabbi Abbahu saw in a dream that a fivefold sinner (in the original a Greek form, πεντακακός, is used) should pray and then rain would fall. (So it happened) and rain fell. (Thereupon) Rabbi Abbahu sent for him and let him be brought to him. He said to him : " What is your work ? " He (the fivefold sinner) said to him : " Five sins I commit every day. I lease prostitutes, decorate the theatre, carry their garments to the bath, clap hands and dance before them, and beat the drums before them." (Rabbi Abbahu) said to him : " And what good deed did you do ? " He said to him : " Once when I was busy decorating the theatre, a woman came there and remained standing behind a column and wept. I asked her, What (is the matter) with you ? And she said to me, ' My husband has fallen into captivity and I want to prostitute myself and ransom him (with my earnings).' And I sold my bed and my blanket and gave her the money and said to her, Here, ransom your husband and do not sin! " (Rabbi Abbahu when he heard his story) said to him : " Worthy are you to pray and to be answered! "[64]

The moral tone of this story is unmistakable.

V

According to Rabbi Johanan the study of the Torah, the Law, for its own sake was such a great merit as to " protect the whole world."[65] According to Rabbi Halbo in the name of Rabh Huna, " the words of every man in whom there is the fear of heaven are heard, as it is written, ' Let us hear the conclusion of the whole matter: Fear God and keep his commandments : for this is the whole of man.'[66] What do the words ' for this is the whole of man ' mean ? Rabbi Eleazar said :

The Holy One blessed be He said : The whole world was

created for nothing but for this (namely, the fear of God). Rabbi Abba bar Kahana said : This (the fear of God) counterbalances the whole of the world.[67]

When one compares these sayings with the function of the " whisperers " referred to earlier, one cannot fail to notice how the religious-moral element gains here the upper hand over the earlier " magical " method of influencing the weather. Not only that the God-fearing, pious man does not need to perform any specific act to have his wish realized, but his influence is no longer confined to the bringing about of relief in a situation of special need, and his voice is heard whenever he raises it.

Let us consider here the striking parallel to this trend of development which is to be found in Moslem religious thought. In the pagan Arab world the following magical ceremony served to bring about the fall of rain in times of drought. Boughs of *Sala'*-trees (*saelanthus*) and *'Ushar*-trees were bound to the tails of oxen. The branches then were set on fire and the oxen were driven, dragging the burning branches after them, to the top of a mountain and were thrown down from there.[68] This procedure, called " *nār alistisqā'*," fire of watering,[69] was superseded in the days of the Islam by the " *salāt al-istisqā'*," the prayer of watering, that is, the prayer for rain.[70] And just as in talmudic Judaism the performance of the prayer by the pious and righteous men was believed to be always crowned with success, so Islam ascribed the same success to outstanding figures in its early history. Almutawakkil inscribed on a memorial

coin a poem which told about the family of Hashim that "through their merit rain is given to the earth after it had been withheld for a long time by God."[71] Again, Ibn al-Rūmī says in a *qasida* dedicated to the Caliph Al-Mu'tadid (279-289 H): "Your forefather, Al-'Abbās, is the one whose name did not fail if used in the hour of need to obtain rain; he burst the clouds by intensive prayer and the flashings of the water-giving lightnings did his will."[72] Of 'Omar it is recorded that in times of drought he said in his "*istisqā*'": "O Allah! We used in our requests to appeal to the Prophet, and you gave us rain; to-day we appeal to the uncle of the Prophet (Al-'Abbās), so give us rain!" And his request was granted.[73] In later days too the prayers for rain contained an appeal to contemporary holy men.[74]

To return to Judaism, the same sort of development impresses itself upon us when we follow up another line of thought. We have seen in the course of a previous chapter that the blessings of the material world, such as rain, abundant crops, fruit, etc., were attributed to the merit of certain ritual functions in the Temple. This idea—that the natural forces in the world function in a manner beneficial to man only as a reward for certain merits—also developed from a physical-ritual conception in a spiritual-moral direction. The "merit" becomes attached to a great variety of subjects, both concrete and abstract, until finally it settles on the person of the "Righteous," that is on men who are meritorious on account of their outstanding moral qualities.[75]

We read, for instance, the following sentence handed down by Rabbi Berekhya and Rabbi Halbo Papa, in the name of Rabbi Eleazar:

Sometimes it happens that the rains fall by the merit of one man, by the merit of one grass, by the merit of one field. . . .[76]

The merit of the field to bring down rain is stressed also by Rabbi Simon.[77] Again, another saying has it:

By the merit of three things the rains fall : by the merit of the earth ; by the merit of the mercy ; and by the merit of the sufferings.[78]

The same idea in a general but negative form was expressed by Rabbi Shimeon ben Yohai with the aid of a simile:

Just as the mountains press down the waters of the Deep that they should not rise and flood the world, even so charity (in Hebrew : *tz'daqah*) presses down the severe judgment (of God) and the divine retribution that they should not come upon the world.[79]

Also the merit of two commandments alone, if kept by Israel, suffices to secure them the fall of rain: They are the Sabbath and the circumcision.[80]

The Fathers of Israel were the first men whose merits secured lasting benefits to coming generations.

Rabbi Jacob of Kfar Hanan said in the name of Rabbi Shimeon ben Laqish : (God said to Israel) : In the hour when Abraham, your father, fulfilled my will,[81] I swore unto him that I shall not remove the dew from his sons forever. . . .[82]

Abraham received hospitably the angels,[83] and how did the Holy One blessed be He pay it back to his

sons ? The manna descended for them and the well[84] rose up for them, and the quails were found for them,[85] and the Clouds of Glory surrounded them, and the Column of Clouds travelled before them. . . .[86] In a fine simile we are given to understand how the merits of Abraham carried, as it were, all the generations:

Rabbi Abba bar Kahana said : It is customary in the world that if a man has a pair of double-beams, where does he put them ? Is it not (that he puts them) in the middle of the hall, in order that they should carry the crossbeams (of the roof) which are both in front of them and behind them ? Thus why did the Holy One blessed be He create Abraham in the middle of the generations ? In order that he should carry the generations (which were) before him and (those which came) after him. . . .[87]

And just as in time the merit of Abraham reached from the beginning to the end, so in space it reached to the very ends of the world :

Rabbi Hanina said : Even the ships which were sailing in the sea were saved (from shipwreck only) by the merits of Abraham.[88]

Notwithstanding this, it is the actual presence of the Righteous One which secures real blessings. "Our fathers came to the country (that is, to Palestine) and blessing came through them,"[89] says a midrashic passage. And again:

Wherever the Righteous go, blessing comes (through them). Isaac descended to Gerar, blessing came to Gerar . . . Jacob descended to Laban, blessing descended through him . . . Joseph descended to Potiphar, blessing came through him . . . Jacob descended to Pharaoh, blessing descended through

him, as it is written, " and Jacob blessed Pharaoh."[90] What did he bless him with ? That the years of hunger ceased. . . .[91]

Also according to Rabbi Yose ben Hanina: the hunger in Egypt which, according to the dream of Pharaoh, should have lasted seven years,[92] lasted only two years for when Jacob descended to Egypt the hunger ceased.[93] Jacob and Joseph were both men of blessing to an equal extent:

This one, the house of his father-in-law (Laban) became blessed for him ; and that one, the house of his father-in-law (Potiphera) became blessed for him. . . . This one stopped the hunger, and that one stopped the hunger ; this one satisfied (with food), and that one satisfied (with food). . . .[94]

Jacob's presence caused a wonderful multiplication of the water in the house of Laban. " You know," Laban later reminded his townsmen, " that we were hard pressed for water, and as soon as this Righteous One came, the waters became blessed."[95] And how did this miracle happen ? When Jacob rolled the stone from the well's mouth,[96] " the well rose and poured forth water outside (its brim) and the shepherds saw it and wondered."[97] All the twenty years Jacob spent with Laban, the waters of the well poured forth in abundance, but on the day that Jacob fled from Laban, the miracle ceased and the waters never rose again.[98]

In these passages the expression rendered by the words " through him " (" the blessing came through him," etc.) is in the original Hebrew " *l'raglo*," having the primary meaning of " by his foot " (" the blessing came by his foot "). The same expression

is used already in Genesis. Jacob said to Laban: "The Lord hath blessed thee through me,"[99] *l'ragli*, verbatim "by my foot." To this passage the midrash adds:

> There is a man's foot that blesses the house, and there is a man's foot that ruins the house. And the foot of Jacob blessed. . . .[100]

A story similar to that of Jacob in the house of Laban is told in Mohammedan tradition of Abraham. Ibrahim dug a well in Saba', but the inhabitants of the locality molested him so much that he had to go away, whereupon the waters of the well dried up. Then the people of the place begged Ibrahim to return to them.[101] The fathers were a source of blessing even after their death. When Joseph died, the Egyptians "made him a metal coffin and placed it in the River Nile in order that its waters should become blessed."[102]

The belief in the blessing that emanates from the Righteous remained living in traditional Judaism down to modern times. To give only one single example, in the writings of Nahman of Bratzlav, a famous Hassidic rabbi of the eighteenth century, we find the following passage:

> Anyone in whose house the Tzaddiq (that is, the Righteous One; but here used in the specific sense of a rabbi of the Hassidim) sojourns as a guest, becomes blessed with sons.[103]

That is, the Tzaddiq has here the role that was fulfilled by the Ark according to early Jewish legend.

The merit of the Righteous assumes ever more superhuman dimensions:

Rabha, or, according to others, Rabbi Johanan, said: Were it not for Moses and Aaron, the world could not exist.[104]

The same is stated also of contemporaneous sages:

Rabbi Jehuda said in the name of Rabh: Every day a heavenly voice comes out from Mount Horeb (that is, Mount Sinai) and says, The whole world receives nourishment for the sake of my son Hanina [ben Dosa]. . . .[105] . . . Rabbi Eleazar said: Even for the sake of a single righteous man this world would have been created. . . . Rabbi Hiyya bar Abba said in the name of Rabbi Joshua: Even for the sake of a single righteous man does the world endure.[106]

"The righteous is an everlasting foundation,"[107] is said in the Book of Proverbs. The Hebrew original, "*tzaddiq y'sod 'olam*," can equally be rendered "the righteous is the foundation of the world," and it is on this sense of the passage that Rabbi Ele'azar ben Shamua' (lived about the middle of the second century C.E.) bases his saying that the world stands "on one pillar and *tzaddiq*, the righteous one, is his name."[108] Such a righteous one was Jacob who was the "fundament and foundation of the world."[109] According to Rabbi Eleazar ben Rabbi Shimeon, who lived a generation later than his namesake ben Shamua' (at the end of the second century C.E.), "the world was created for the sake of the righteous, for them it receives blessings, and as long as there are righteous men in the world, there is blessing in the world; once the righteous departed from the world, the blessing departed from the world."[110] In this connection should be quoted also the following passage which is often repeated in talmudic sources:

The world was created with ten pronouncements (the word "said" is ten times repeated in Genesis 1[111]). What does this teach us? It could have been created with one pronouncement (but it was created with ten), in order to increase the punishment of the wicked who ruin the world which was created with ten pronouncements, and to increase the reward of the righteous who preserve the world which was created with ten pronouncements.[112]

A righteous man may also be one of the Gentiles.

Rabbi Hanan said: In the cities of the sea sins are committed the like of which was not even in the generation of the deluge . . . so they would deserve extermination. And by what merit do they exist? By the merit of one Gentile (another version has: one proselyte) whom the Holy One blessed be He receives from them every year.[113]

The righteous one also takes upon himself the punishment of his generation. The righteous one suffers and his generation is redeemed from divine retribution.

Our Master (that is, Rabbi Jehuda the Patriarch) suffered for thirty years. . . . And in all those thirty years no woman died in childbirth in the land of Israel, nor did a woman miscarry in the land of Israel. . . .

When he was cured:

Rabbi Hiyya said: Woe to you women in childbirth in the land of Israel, woe to you pregnant women in the land of Israel! . . .[114]

Again, Shemuel, or, according to others, Rabbi Eleazar, said:

The whole world is nourished for the merit of the righteous, but they themselves are not nourished even by their own merit. . . .

To this Rabbi Jehuda in the name of Rabh added by way of illustration :

> Every day a heavenly voice comes out from Mount Horeb (Sinai) and says : The whole world is nourished for the sake of my son Hanina, and my son Hanina contents himself with one small measure of carobs from one Friday evening to the next.[115]

In a previous chapter an account was given of the belief that the mere existence of the Temple secured the orderly functioning of nature and prevented the occurrence of natural calamities.[116] The same function, as we have just seen, was ascribed also to the Righteous and the Pious. And it is also owing to this belief that the rainbow was supposed to be absent during the lifetime of a truly righteous man. In Genesis it is related that God made a covenant with Noah, saying: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring clouds over the earth that the bow shall be seen in the clouds. And I will remember my covenant . . . and the waters shall no more become a flood to destroy all flesh."[117] According to talmudic conception, whenever the rainbow appears in the sky, it is a sign that the sins of the generation should by rights be punished with a new flood—were it not for the oath of God not to bring a second deluge on the earth. Thus it happens that no rainbow appears in the days of a pious generation, when there is no need of reminding God of his covenant. Such pious generations were those of

King Hezekiah and of the Men of the Great Council, in whose days the rainbow was absent.[118]

If a generation or a community was sinful, as ordinary generations or communities would be, there had to be in it at least one single pious man by whose merits the others too were saved from destruction. If the piety of this man was very great, the rainbow did not appear in his lifetime, since his mere existence sufficed to ward off destruction from the world. Such an exceedingly pious man was Rabbi Shimeon ben Yohai, in whose days the rainbow never appeared in the clouds.[119] The sages once entered to him and said to him:

> Why is it that the rainbow never appeared in your days? He said to them: What else is (the rainbow) but (a sign) of punishment? I am worthy to withhold the punishment. . . . One of the sages present, on hearing this, rose up and said: "I set my bow in the clouds,"[120] this is Rabbi Shimeon ben Yohai, who is the sign of the world. . . .[121]

The appearance of the rainbow thus became a criterion of the real piety of an outstanding man. If the rainbow appeared in his days—he was not a "*tzaddiq gamur*," a perfectly righteous man, but he was regarded as such if the rainbow did not appear as long as he lived. Thus it is related of Rabbi Joshua ben Levi, who lived some generations after Rabbi Shimeon ben Yohai, that "Elijah of blessed memory was studying with him the Law, and they were occupied in the teachings of Rabbi Shimeon ben Yohai. Rabbi Joshua ben Levi had difficulties concerning a decision. Elijah said to him: Do you

want to ask it of Rabbi Shimeon ben Yohai ? Come, and I shall raise him (from the dead) for you. At once they went and Elijah called Rabbi Shimeon ben Yohai. At once he answered him. (Elijah) said to him: Rabbi Joshua ben Levi has come to ask you a decision. And (Shimeon ben Yohai) did not want (to answer him). (Whereupon) Elijah said to him: Rabbi Joshua ben Levi is worthy of seeing you. He is a righteous man. (Rabbi Shimeon ben Yohai) said: Were he righteous, the rainbow would not have appeared in his days."[122]

VI

Reference has already been made in this book to the distinct messianic colouring of the ancient Near Eastern concept of the king's beneficial influence on his people's welfare.[123] It has been shown too that in biblical literature, in the Prophets and the Psalms, the same concept prevails: the days of the Messiah, the future king, are characterized not only by his righteousness which secures social justice and happiness for his people, but also—or, one may say, mainly—by the "messianic peace" in the animal kingdom and the wondrous fertility of all the creatures and the plants. These motives are very amply elaborated in rabbinic literature, often showing in their details surprising correspondence to the ancient Near Eastern ideas on the subject. Their general tenor, though, is different. While in the ancient Near Eastern texts *living* kings are flatteringly characterized

as bringing "messianic" prosperity to their country and people, the rabbinic material assigns the blissful state only to the "golden age" of a far-away past, and to the eschatological era of the "days to come," whereas the present is full of suffering and privations caused by the sins of man.

Let us begin our survey of the rabbinic statements with a quotation from Exodus Rabba:

> We find that the Holy One blessed be He will renew ten things in the days to come. . . . One: he will light up the world . . . even a sick man—the Holy One blessed be He will command the sun to cure him. . . . Two: He will cause to come forth living water from Jerusalem and cure with it all the sick. . . . Three: He will cause the trees to yield fruit every month and people will eat them and be cured. . . . Four: all the ruined cities will be rebuilt and there will be no desolate place in the world. . . . Five: He will build up Jerusalem in sapphire stones . . . and those stones will shine like unto the sun and the idolators will come and see the honour of Israel. . . . Six: the cow and the bear will feed together. . . .[124] Seven: He will bring all the beasts and all the birds and all the creeping things, and will make a covenant between them and Israel. . . . Eight: there will be no weeping and wailing in the world. . . . Nine: there will be no more death in the world. . . . Ten: there will be no more sigh, no more groan and no more sorrow, but everybody will be rejoicing. . . .[125]

Another source speaks not of ten things but of no fewer than "twenty-four good traits [which] were in the world and were put to naught by the sins, and at the end of the days the Holy One blessed be He will restore them to Israel." They are: Man's likeness to God; his stature (which was diminished); the garden of Eden; the tree of life; the heroism;

longevity; great number of children; the peace; the holy language (Hebrew); richess; the fruits; the manna; the well (which accompanied Israel in the wilderness); the pillar of fire; the pillar of smoke; the Tetragrammaton (the Ineffable Name); the rejoicing; the spring of Gihon; the Synhedrion; the kingship of David's house; the office of the High Priest; the Sanctuary; and the Holy Spirit.[126]

On some of these future blessings the sages have dwelt with special interest:

Rabbi Hiyya b. Joseph said: There will be a time when the land of Israel will produce baked cakes of the purest quality and silk [or woollen] garments. . . .[127]

Our rabbis taught: "There will be a rich cornfield upon the top of the mountains."[128] [From this] it was inferred that there will be a time when wheat will rise as high as a palm-tree and will grow on the top of the mountains. But in case you should think that there will be trouble in reaping it, it was specifically said in Scripture, "Its fruit shall rustle like Lebanon."[129] The Holy One blessed be He will bring a wind from his treasure houses which He will cause to blow upon it. This will loosen its fine flour and a man will walk out into the field and take a mere handful and, out of it, will [have sufficient provision for] his own, and his household's maintenance.

"With the kidney-fat of wheat."[130] [From this] it was inferred that there will be a time when a grain of wheat will be as large as the two kidneys of a big bull. . . .

"And of the blood of the grape thou drankest foaming wine."[131] It was inferred: The world to come is not like this world. In this world there is the trouble of harvesting and treading [of the grapes], but in the world to come a man will bring one grape on a wagon or a ship, put it in a corner of his house and use its contents as [if it had been] a large wine cask, while its timber (*i.e.* the stalk of the grape) would be used to make fires for cooking (lit.: under the dish).

There will be no grape that will not contain thirty kegs of wine. . . .[132]

Or again:

Each vine in the days of the Messiah will require no less than a whole town to gather its grapes . . . and trees that have never borne fruit will bear fruit. . . .[133]

Every tree and every grass and every wild tree will bear fruit in the days to come.[134]

Rabbi Jehuda said: In this world the crop ripens in six months and the trees bear fruit in twelve months; but in the days to come the crops will ripen in one month and the wild trees will bear fruit every two months. . . . Rabbi Yose said: . . . the crops will ripen in fifteen days and the trees will bear fruit in one month. . . .[135]

The wonderful fertility of the days of the Messiah will extend to man as well as to plant:

R. Gamliel said: In the days to come a woman will bear children every day . . . the trees will yield fruit every day. . . .[136]

The Messiah, whose appearance will bring all these wonderful blessings, was conceived in the talmudic period as scarcely more than an earthly king. This is evident from the concept of the Messiah as the son of David (or Joseph), and even more so from a legend which has it that the Holy One blessed be He wished to make Hezekiah the Messiah and Sennacherib Gog and Magog. But as Hezekiah never sang a song of praise to God, he was found lacking.[137]

Let us now put into parallel columns the features by which the king's beneficent rule is characterized in ancient Near Eastern texts,[138] and which are to mark, according to rabbinic tradition, the days of the Messiah:

THE KING	THE MESSIAH
New Foundations	
Ass. "Maker of Assyria"	Cities rebuilt
Founder of the palace	Jerusalem built in precious stones[139]
Renewer of the temples	The Temple rebuilt
Sustainer of the cult places[140]	The office of the High Priest and David's house restored
Blessing of the Light	
Eg. The days are long	The world is lit up
Bab. "The sun of Babylonia"	The Temple will light up the world[141]
Ass. "The sun of all peoples"[142]	The sun shines sevenfold[143]
	The "righteous" will shine[144]
Blessing of the Waters	
Eg. "Lord of flood." The Nile runs high	Living waters issue from Jerusalem
Ass. Abundant rains	The "Well" and the spring of Gihon appears
Copious inundations	
Blessing of the Vegetable World	
Eg. Plentiful in grain	Even wild trees bear fruit
Ass. Years of abundance	The land produces ready-baked cakes
The hungry are satisfied	
The corn grows 5 ells high	Wheat high as a palm-tree
	A grain of wheat as large as two kidneys
The spike becomes five-sixths of an ell	Grapes reach enormous size, each yields 30 kegs of wine
The Giparu tree is ever-bearing	Trees yield fruit every two months—every month—every day. Crops ripen every month—every 15 days
Fruit trees yield luxuriant fruit	The vine yields 926 kinds of fruit[145]
Ras Sh. Power over the crops	Amplitude of wheat, wine and oil[146]
Blessing of the Animal Kingdom	
Ass. Cattle multiply greatly	Fishes will multiply, and
Hitt. Cattle, sheep multiply	Mountains will flow of milk and honey[147]
Tel Am. Gives sheep, flock, cattle	

Blessing of Human Progeny	
Ass. Many children born *Hitt.* People multiply	Many children born Women will bear every day
Health	
Ass. The sick become cured	The sick become cured Bodily defects disappear[148] " The healing dew "[149]
Richess	
Ass. The destitute clothed Acceptable prices *Tel Am.* Clothes the poor in byssus Gives silver, gold, richess	The land produces silk (or : woollen) garments Richess
Lawfulness, Security, Happiness	
Ass. No force, no injury, no outrage, no bloodshed ; security on the roads Man and women rejoicing	No sigh, no groan, no sorrow, no weeping, no wailing. Longevity (" Tree of Life," no death.) The Synhedrion.[150] Everybody rejoicing. God makes the world joyful[151]
Victory	
Ass. Enemy subjugated[152] " Brought subjection to the four quarters of the world "[154]	Heroism. " Idolators " come and see the honour of Israel.[153] Victory of Israel.[155] Israel's rule over the world[156]
Peace	
Ass. General peace	Peace between men and between animals[157]

The inference is clear: the " materialistic " traits of the rabbinic messianology go back to the very old conception of the magic or divine king, which was a common heritage of the peoples of the ancient Near East.

It is thus far that we can follow at present the course of development which leads from the magician, the priestly, and the divine king—through the whis-

perer and rain-maker—to the righteous and pious man, whose moral personality shouldered in rabbinic Judaism the responsibility for the welfare of his people, and whose image was projected into the future, there to become merged with the figure of the Messiah.

The very idea, that one single person is responsible for the whole community, emerges from our investigations as a heritage from cruder ages, in which the responsibility was of a physical, or rather a technical kind. With the advance of the ages the ancient idea of the necessity of performing ritual functions for the purpose of influencing nature and thus obtaining from it material benefits, underwent a slow but steady modification. In consequence of the destruction of the Temple the performance of the sacrificial ritual was stopped before it could become obsolete. In Divine Service the place of the sacrifices was taken by the prayer, while in popular imagination the place of the sacrificing priest, who set in motion the working of sympathy in nature, was taken by the "men of faith," the pious and the righteous, whose influence over nature came to be ascribed in an ever-increasing extent to their moral qualities, to their merits, and even to their sufferings. Instead of physical sympathy there thus developed a concept of spiritual and moral sympathy, in which the responding party was no longer nature but God himself.

1 Philostratus, *Life of Apollonius of Tyana*, viii, 6. Loeb Class. Library, p. 281.

2 Pasquale Villari, *Life and Times of Savonarola*, London, 1888, p. 124.

3 L. Wieger, *Histoire des croyances religieuses et des opinions philosophiques en Chine,* Hien-Hien, 1922, p. 64. (The English translation is mine.)
4 Engnell, *Studies*, pp. 13 sq.
5 Breasted, *Eg. Rec.* III. §§ 265, 268, as quoted by S. A. Cook in Robertson-Smith, *Religion of the Semites*, 3rd ed., p. 537.
6 Jastrow, *The Religion of Babylonia and Assyria*, 1898, pp. 374 sq.
7 Strack, *Assurbanipal*, II, p. 152, lines 5 sqq., as quoted by E. R. Goodenough, "Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 174 sq.
8 *Beiträge zur Assyrologie und Semitischen Sprachwissenschaft*, 3, 254, 10 sq., as quoted by Engnell, *Studies*, p. 29.
9 Engnell, *Studies*, pp. 43 sq.
10 Witzel, *Keilinschriftliche Studien* (1–7, Fulda, 1918–30), 5, pp. 52 sqq., as quoted by Engnell, *Studies*, p. 39.
11 Witzel, *op. cit.*, pp. 76 sqq., as quoted, *ib.* p. 40.
12 *Vorderasiatische Bibliothek*, 4, p. 172, as quoted by Engnell, p. 43.
13 *Annals of Ashurbanapal*, ed. R. J. Lau-S. Langdon (Semitic Study Series, 2, Leiden (1903), ll. 45 sq. as quoted by Engnell, p. 44.
14 Dhorme, *La religion assyro-babylonienne,* Paris, 1910, p. 173.
15 Engnell, *Studies*, pp. 44 sq.
16 *Op. cit.*, p. 68.
17 *Op. cit.*, p. 93.
18 The *Klmw* inscription, as quoted by Engnell, *op. cit.*, pp. 94 sq.
19 Virolleaud, *La légende phénicienne de Danel*, Paris, 1936, pp. 91, 121, 145, as quoted by Engnell, *op. cit.*, p. 104.
20 Gen. 20, 9. Cf also Gen. 26, 10, where the same story is told of Abimelech and Rebecca, the wife of Isaac.
21 Ex. 17, 8–13.
22 Ex. 17, 11–13. About the royal prerogatives of Moses, as pointed out by Philo, etc., cf. E. R. Goodenough,

"Kingship in Early Israel," *Journal of Biblical Literature*, 1929, pp. 178 sqq.

23 Less clear is the stretching out of the spear by Joshua which resulted in the capture of Ai, Josh. 8, 18.

24 2. Sam. 21, 1–9.

25 2 Sam. 24, 1–15 ; 1 Chron. 21, 1–14. Cf. C. R. North, "The Religious Aspects of Hebrew Kingship," *Zeitschrift für alttestamentl. Wissenschaft*, 1932, pp. 10 sq.

26 Is. 11, 1, 6.

27 Joel, 4, 18.

28 Ps. 72, 6–9, 16. Cf. E. R. Goodenough, "Kingship in Early Israel," *J.B.L.*, 1929, pp. 199 sqq.

29 Odyssey xix, 108–14.

30 2 Sam. 21, 1.

31 Num. Rab. 8, 4 ; Midrash Shemuel 28 ; B. Yeb. 78b ; Pirqe Rabbi Eliezer, ch. 17 ; Midrash Shoher Tobh, Ps. 17.

32 These are taken from the Abhidhanappadipika, No. 783. Cf. Digha, ii, 172 sqq. Hocart, *Kingship*, p. 23. (Note of Hocart, *Kings and Councillors*, p. 140.)

33 Jataka, ii. 366 sqq., as quoted by Hocart, *Kings and Councillors*, pp. 140 sq.

34 R. Labat, *Le caractère religieux de la royauté assyro-babylonienne*, Paris, 1939 (*Études d'assyriologie*, 2), p. 328, referred to by Engnell, *Studies*, p. 35.

35 Jastrow, *Religion of Babylonia and Assyria*, pp. 313 sqq. ; Zimmern, *Babylonische Busspsalmen*, passim.

36 M. Sanh. 11, 1 ; B. Sanh. 101a ; Y. Sanh. 28b top.

37 Y. Sotah 16d bot. ; Lev. Rab. 9, 153b ; Num. Rab. 9, 201d.

38 Y. Sab. 14d mid. ; Y. 'Ab. Zar. 40d mid ; Y. Ber. 3c bot.

39 Y. Sab. 8b bot.

40 B. Sanh. 101a.

41 Cf. S. Daiches, *Babylonian Oil Magic in the Talmud and in Later Jewish Literature*, London, 1913.

42 B. Ta'an. 8a.

43 B. Ta'an. 8a.

44 B. Ta'an. 8a.
45 Cf. B. Bab. Metz. 28b.
46 C. 80 B.C.
47 M. Ta'an. 3, 8; cf. B. Ta'an. 23a; Y. Ta'an. 66d–67a. Cf. Patai, "The 'Control of Rain,'" *Hebrew Union Coll. Annual*, xiv, p. 282, notes 159 and 160.
48 B. Ta'an. 23a.
49 B. Ta'an. 23a.
50 B. Ta'an. 23b. Cf. p. 161.
51 Josephus, *Ant.* xiv, 2, 1.
52 Y. Ta'an. 66d bot., but cf. B. Ta'an. 23a.
53 Ps. 44, 2.
54 The town where Rabha lived; current editions have "Sepphoris."
55 B. Ta'an. 24b.
56 B. Ta'an. 24a.
57 Judges 20, 26; 1 Sam. 7, 6 sq.; 10 sq.; 1 Kings 21, 27; 2 Chron. 20, 3; Joel 1, 14; 2, 12; Jer. 36, 9; Ezra 8, 21 sq.; Neh. 9, 1; Ps. 35, 13; Zach. 8, 19.
58 Koran 2, 192; 4, 91, 96; 5, 91; 58, 1 sq.; Westermarck, *Moral Ideas*, ii, 315, 361; *Enc. Bibl.* s.v. Fasting (ii, 1508); Hastings, *Dict. of the Bible*, s.v. Fasting.
59 Y. Ber. 9b top.
60 B. Bab. Metz. 85b.
61 B. Ta'an. 25a.
62 Y. Ta'an. 66c bot.
63 Cf. also Patai, *Man and Earth* ii, 225 sqq., 236 sqq., 245 sqq.
64 Y. Ta'an. 64b bot.
65 B. Sanh. 99b.
66 Eccl. 12, 13.
67 B. Ber. 6b.
68 Al-Jauharī, s.v. sl'; cf. Al-wishāh wa-tathqif al-rimāh (Būlāq 1281, p. 80); Muhīt, s.v. I, p. 981b; Al-Damīrī I, p. 187 sq.; cf. also Wellhausen, *Reste*, 157; as quoted by Goldziher, *Muhammedanische Studien*, i, Halle, 1889, pp. 34 sq.

69 Al-Jāhiz, *Kitāb al-heywān*, fol. 245b, as quoted by Goldziher, ib. p. 35.
70 Koran 71, 9–10.
71 Al-Muwasshā, ed. Brünnow, p. 193, 9, as quoted by Goldziher, ib. ii, p. 108.
72 Yatīmat ad-dahr ii, p. 303, as quoted by Goldziher, ib. p. 109.
73 Aġ. xi, p. 81, Tahdīb, p. 332, as quoted by Goldziher, ib. p. 108.
74 Yāqūt, i, p. 418 bot. as quoted by Goldziher, ib. p. 313. In the following (pp. 313 sqq.) Goldziher adduces data to show that the habit prevailed to pray for rain on the graves of many a holy man. This custom is found also in Oriental Jewish communities.
75 The theological significance of the doctrine of merits was exhaustively treated by A. Marmorstein in his book, *The Doctrine of Merits in Old Rabbinical Literature*, London, 1920; we can, therefore, in the following confine ourselves to a few characteristic examples.
76 Y. Ta'an. 66c top.; Lev. Rab. 35, 12.
77 Y. Ta'an. 66c top.
78 Y. Ta'an. 66c mid.
79 Tanhuma Gen. ed. Buber, p. 34.
80 Pesiqta Rabbati 201b; cf. Eccl. Rab. 11, 2.
81 Cf. Gen. 22, 1–19.
82 Y. Ber. 9b top; Y. Ta'an. 63d top.
83 Gen. 18, 1 sqq.
84 According to legend the so-called Well of Miriam accompanied the Children of Israel everywhere during their wanderings in the wilderness, cf. Patai, *Hammayim* (*The Water*), *a Study in Palestinology and Palestinian Folklore* (in Hebrew), Tel-Aviv, 1936, pp. 153 sqq.
85 Cf. Num. 11, 31.
86 Lev. Rab. 34, 8.
87 Gen. Rab. 14, 6, p. 130.
88 Gen. Rab. 39, 11, p. 376.
89 Siphre Deut. 38.
90 Gen. 7, 47.

91 Siphre Deut. 38.
92 Gen. 41, 27.
93 Gen. Rab. 89, 9, p. 1098.
94 Gen. Rab. 84, 6, p. 1008.
95 Gen. Rab. 70, 19, p. 817; cf. Targum Yer. ad Gen. 29, 22.
96 Gen. 29, 10.
97 Pirqe Rabbi Eliezer, ch. 36; cf. Midrash Haggadol, ed. Schechter, p. 457.
98 Targum Yer. ad Gen. 28, 10; 31, 22.
99 Gen. 30, 30.
100 Pirqe Rabbi, Eliezer, ch. 36. In recognizing the true content of the biblical passages speaking about the blessing which is inherent in the person of the "righteous," and in explicitly stating that this blessing spreads from the person of the "righteous" to his surrounding, the talmudic sages have thus anticipated Pedersen by some fifteen hundred years. Cf. Pedersen, *Israel*, Its Life and Culture, I–II (1926), pp. 209 sqq.
101 Cf. *Encyclopedia of the Islam*, s.v. Ibrahim, p. 432.
102 B. Sotah 13a.
103 Nahman of Bratzlav, *Sepher Hammiddoth*, s.v. banim, no. 78, ed. Traklin, Warsaw, p. 30.
104 B. Hul. 89a.
105 B. Ber. 17b; cf. B. Ta'an. 24b; B. Hul. 86b.
106 B. Yoma 38b.
107 Prov. 10, 25.
108 B. Hag. 12b.
109 Gen. Rab. 75, 11, p. 892.
110 Siphre Deut. 38.
111 Cf. also B. Meg. 21b.
112 M. 'Aboth 5, 1; cf. Fragments of Midrash Abqir, ed. by A. Marmorstein, in "*Debir*," Berlin, 1923, p. 120.
113 Gen. Rab. 28, 5, p. 264; Cant. Rab. ad 1, 4; cf. Jellinek, *Beth Hamidrash*, v, p. xlvi; Schürer, *Geschichte des jüdischen Volkes*, 4th ed., iii, 150–88, where the material is collected concerning Jewish proselytizing.

114 Gen. Rab. 96, 5; cf. Gen. Rab. 33, 3, pp. 306 sq.; Y. Kil. 32b mid.; Tanhuma Wayhi, 13.
115 B. Ber. 17b.
116 See p. 121.
117 Gen. 9, 13–15.
118 Gen. Rab. 35, 2, p. 328; Midrash Haggadol, ed. Schechter, p. 173; cf. Patai, "Haqqesheth," in the *Samuel Krauss Jubilee Volume* (in Hebrew), Jerusalem, 1937, pp. 311 sqq., and especially pp. 319 sq., where evidence is adduced to show the existence of this belief among other peoples.
119 Y. Ber. 13d bot.
120 Gen. 9, 13.
121 Midrash Haggadol, ed. Schechter, p. 174.
122 Midrash Shoher Tobh ed. Buber, p. 252; cf. B. Ket. 74b; Gen. Rab. 35, 2, pp. 328–29; Patai, *Haqqesheth*, pp. 320 sq.
123 See p. 176.
124 Is.ii, 7.
125 Ex. Rab., 15, 21.
126 Midrash Haggadol, Genesis, ed. Schechter, p. 126 sq., cf. additional sources, *ib.* in the notes.
127 Cf. B. Shabbat 30 b, in the name of R. Gamliel.
128 Ps. 72, 16.
129 *Ib. ib.*
130 Deut. 32, 14.
131 *Ib. ib.*
132 B. Kethuboth 111b, translated by I. Slotki in *The Babylonian Talmud,* ed. I. Epstein, Soncino Press, London, 1936, vol. ii, pp. 720 sqq. Cf. Siphre Deut. § 317; Midrash Tannaim, pp. 192 sqq.
133 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 77. Cf. Apoc. Baruch, 29, 5.
134 Ginzberg, "Aggadoth q'tu'oth," *Haggoren*, ix, Berlin, 1929, p. 66; cf. *ib.* pp. 58–59.
135 Yer. Sheqalim 50a, cf. Kethuboth, 112b.
136 B. Shabbat, 30b. Cf. also Midrash Tanhuma, ed. Buber, Introduction, 158; Gen. 7a, J. Klausner, *Die*

messianischen Vorstellungen im Zeitalter der Tannaiten, pp. 108 sqq; Schechter, *Some Aspects of Rabbinic Theology*, London, 1909, p. 109; A. Jeremias, *Babyl. im NT*, p. 33; Ginzberg, *The Legends of the Jews*, v, 142, and additional sources, *ib.*; G. Foot Moore, *Judaism*, vol. ii, Cambridge, Mass. 1927, pp. 365 sq.; Patai, *Man and Earth*, i, 282 sq.

137 Cf. Ginzberg, *Legends of the Jews*, iv, 271 sq. and the corresponding notes in vol. iv. Cf. B. Synh, 98b, 99a.

138 Cf. pp. 175 sqq.

139 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

140 Engnell, *Studies*, pp. 42, 192.

141 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69.

142 Engnell, *Studies*, p. 183.

143 B. Synh., 91b.

144 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

145 Tanhuma, ed. Buber, Introduction, p. 158.

146 Book of Elijah, Jellinek, *Beth Hamidrash*, iii, 66.

147 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 74.

148 B. Synh., 91b; "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

149 "The Signs of the Messiah," Jellinek, *Beth Hamidrash*, ii, 59.

150 Cf. Is. 2, 4.

151 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 70.

152 Cf. also Engnell, *Studies*, pp. 187 sq.

153 Cf. Is. 2, 3.

154 Engnell, *Studies*, 188.

155 Pirqē Mashiah, Jellinek, *Beth Hamidrash*, iii, 69, 70, 71.

156 "The Wars of King Messiah," Jellinek, *Beth Hamidrash*, vi, 119.

157 Cf. Is. ii, 6 sqq. To the above two columns a third parallel column could easily be added listing the blessings secured by the functioning of the Temple in Jerusalem, or the existence of a "righteous man."

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I

To dispose, first of all, of the subject touched upon in the Introduction: the ceremony to which Robert Graves referred me is described by Apollonius Rhodius, the third-century B.C.E. Greek poet (who lived in Alexandria and on the Island of Rhodes), in his *Argonautica* (Book IV, lines 1717 ff.) as follows:

> Dawn came soon after and showed them the low island on which they had landed. They called it Anaphe, or Revelation, because Apollo had revealed it to them when they were benighted. In the shelter of some trees they consecrated ground and built him an altar in the shade, calling him the Lord of Light, whose beacon fire had lit them from afar. On that lonely coast they had little to offer him, but they offered what they could, with the result that when Medea's Phaeacian maids, who were accustomed to the rich sacrifices made in Alcinous' palace, saw them using water for libations on the burning logs, they could no longer refrain from laughing. The men, seeing the joke themselves, retaliated with some ribaldry, which was the signal for a light-hearted exchange of insult and repartee. This frolic of the Argonauts is commemorated by the island women, who chaff the men whenever they are sacrificing to Apollo, Lord of Light and protector of the Isle of Revelation.[1]

Were it not for the last sentence, one would not suspect that the events on Anaphe were nothing but the mythical validation of a ritual. But that last sentence gives the story away: it makes it clear that Graves was right in interpreting the passage as referring to a ceremony of water sacrifice accompanied by "lightheadedness." If a ritual is said to "commemorate" a past event, and especially an event from the early, mythical past, we can be sure that we are dealing with what could be called a myth-and-ritual syndrome. Unfortunately, Apollonius' account of the ritual on Anaphe is most laconic; but adding features from the myth one can reconstruct it as probably having consisted of the following rites:

1. The consecration of a piece of ground in the woods to Apollo.
2. Building of an altar in its midst, shaded by trees.
3. Lighting of fire on the altar.
4. Pouring of water upon the fire.
5. "Frolicking" between the men and the women touched off by the reaction of the latter to the water libation.

That the intent of this ritual was rain-making cannot be doubted. Points 1-4 are quite similar to the rites performed by Elijah in his rain-making competition with the prophets of Baal on Mount Carmel (see above, pp. 43-44), although Elijah did not light the wood on the altar he built, but waited until a fire from heaven consumed the sacrifice, burned the wood, and dried up the water (cf. 1 *Kings* 18:38). As to Point 5, the "frolicking," this certainly parallels closely the "lightheadedness" of the "Joy of the House of Water Drawing," and must have had the same underlying motivation.

My curiosity aroused, I read on in the *Argonautica* and found that the very next passage contained a myth bearing a certain resemblance to the Hebrew myth which tells how God began to create the world by casting a rock, the *Shetiyyah*-stone, into the midst of the

primeval waters and how he built up the dry land around it (cf. above, pp. 57-58, 85-86, 101). In the *Argonautica* we read that the morning after the Argo sailed from Anaphe, Euphemus remembered a dream he had the night before:

> He was holding to his breast the lump of earth which the god [Triton] had given him and was suckling it with streams of white milk. The clod, small as it was, turned into a woman of virginal appearance; and in an access of passion he lay with her. When the deed was done, he felt remorse—she had been a virgin and he had suckled her himself. But she consoled him, saying in a gentle voice: 'My friend, I am of Triton's stock and the Nurse of your children; no mortal maid, but a Daughter of Triton and Libya. Give me a home with Nereus' Daughters in the sea near Anaphe, and I will reappear in the light of day in time to welcome your descendants!"

Upon hearing the dream, Jason interprets it unhesitatingly: "When you have thrown this clod of earth into the sea, the gods will make an island of it, and there your children's children are to live." Euphemus thereupon cast the clod into the sea, "and there grew up from it an island called Calliste" on which later the descendants of Euphemus lived.[2] In other words, what we have here is a typical origin-myth according to which the island of Calliste came into being in much the same manner in which the earth was said to have originated in the Hebrew myth of creaton (see above, p. 85).

By now I had almost reached the end of the *Argonautica,* and, reading on, I found that the next passage contained yet another example of the myth-and-ritual syndrome which had a parallel in Jerusalem. From Calliste the Argo sailed to Aegina (the last stop described in the *Argonautica*), and there the following rite was performed by her crew:

"They were short of water but wished to waste no time, as the wind still held. So they turned the business of watering into a game, racing one another to the spring, and back again with water to the ship. To this day the young Myrmidons of Aegina, carrying big jars full of water on their shoulders, race one another on the

track with nimble feet."[3] Again, the commemorative races performed by the young Myrmidons of Aegina "to this day" indicate that the racing of the Argonauts is but the mythical validation of a ritual. Similarly in Jerusalem, young priests would race against one another up to the altar ramp in order to obtain the privilege of removing the ashes from the altar (cf. above, p. 73).

So much for parallels between the Jerusalem Temple ritual and its associated myths, and the myths and rituals of the Greek islands.

II

Now for those additional conclusions also referred to in the Introduction. Since these pursue the argument as presented in the body of the book, let me begin by recapitulating briefly the contents of the preceding six chapters.

At various levels of cultural and religious sophistication, man has developed sets of rituals performed with a view to influencing nature or natural forces and elements in his favor, by showing them what he expected them to do, or by cajoling them into fulfilling his wishes. The mythical correlate of this type of ritual is the attribution of human-like qualities, acts and behavior to the forces and elements of nature (Chapter I).

The greatest and most popular annual feast performed in the Second Temple of Jerusalem, the so-called "Joy of the House of Water Drawing," was a fine example of such a ritual. All the acts performed, and first and foremost the ceremony of water libation, had one central purpose: to bring about the onset of the autumnal rains on which depended the welfare and the very existence of the people. This purpose was subserved by the performance of a rich array of rites which symbolically but unmistakably indicated the natural phenomena they were supposed to bring about: favorable winds, thunder and lightning, and, most importantly,

rain—good, rich and soft rain. One of the many rites performed was that of "lightheadedness," i.e. the indulgence in general sexual licence, whose ritual purpose was to induce the rain to copulate with the earth (Chapter II).

The mythological counterpart of these rituals was twofold: one type of myths told about the creation of the world, about the primal separation by God of the Upper Male Waters from the Lower Female Waters, and the ceaseless yearning of these two lustful elements to reunite: when it rained, their desire was actually achieved. The other told about the place and role of the Temple in the great divine cosmogonical and cosmological scheme: the Temple was the center of the whole universe, the navel of the earth; its foundations pressed down upon the Female Waters of Tehom, the primeval abyss, and its underground shafts reached down into its very depths. Also, the Temple was located on the highest peak on earth, very near heaven and facing its heavenly counterpart, the Sanctuary On High. Therefore, the ritual performed in the Temple, not only the ritual of Water Libation and its attendant ceremonies, but any ritual, had an unfailing, direct and immediate effect on the world, on the order and functioning of nature (Chapter III).

Moreover, the Temple symbolically represented the entire universe, and each and every rite performed in it affected that part or aspect of nature of which the rite itself was reminiscent. In fact, the function of the Temple was of such basic importance that the very existence of the entire world depended on it. According to the Talmud, the destruction of the Second Temple (70 C.E.) resulted in the gravest disturbances in the natural order, and thereafter the fertility of Palestine was reduced to a mere fraction of its former riches (Chapter IV).

However, the functioning of the natural order was believed to have depended not solely on the regular and precise performance of the Temple ritual, but also on the

conduct of the people, particularly of its leaders, outside the sacred precincts. There existed, it was believed, an inner, a sympathetic connection between human conduct and the behavior of the natural forces. Sins, i.e. improper or illicit human acts, brought about improper or illicit occurrences in nature—it was in this view that the original, basic sanctions that made for religious conformity were anchored. In the earliest form of this religious imperative, the assumption was that the greatest of all sins was fornication, that is to say any form of illicit sexual intercourse, because by the inexorable law of sympathy such transgressions caused similar irregular interactions between the male and the female elements of nature: draughts, floods or other natural calamities which can, and in the days of Deluge actually did, destroy the world (Chapter V).

The other side of the coin was the complementary notion that a central personality, such as a patriarch, a king, or a pious and saintly man, had it in his power to influence the weather and thereby insure the well-being of his people, either directly, through the working of the same laws of sympathy, or indirectly, through the intermediacy of God. Either way, the merit possessed especially by the pious and righteous men was of such force that what they ordained had to come to pass. The culmination of this trend of thought was the idea that the coming of the Messiah would usher in a period of great fertility in the vegetable and animal kingdoms, and an era of peace and general welfare for mankind. Once this type of thinking was achieved, man was assumed to influence nature no longer through ties of magical sympathy, but through a spiritual and moral sympathy in which God served as the supreme catalyst between man and nature (Chapter VI).

III

So much for the original argument. In presenting it today, I see that I was too preoccupied with establishing, one by one, the points I considered essential, and, in order to do so, I felt I had to stress the similarities between the ancient Jewish myths and rituals and those of other ancient Near Eastern peoples. To strengthen my argument, I also considered it necessary on occasion to go beyond the confines of the ancient Near East, and to adduce myths or rituals from the modern Middle East and even from other parts of the world. The force of this cumulative evidence was deemed indispensable in order to establish the original meaning of the great ritual of water libation, and the basic significance of the myths connected with it and with the Jerusalem Temple in general. This led to an analysis of the ancient Jewish views on the relationship between sins and natural calamities, and of the role fulfilled by the king, the saintly man and the Messiah according to ancient Jewish view, in the threefold relationship between God and man, God and the world, and man and the world. And here, too, I concentrated, as I still believe I had to, on similarities between the ancient Hebrew-Jewish views and those of other ancient Near Eastern peoples. When the aim of a chapter was to show that the original purpose of the water libation in the Jerusalem Temple was to secure or induce the fall of the seasonal rains, the emphasis had to be on demonstrating that water libations for this avowed and explicity stated purpose were carried out by the functionaries of other temples in a manner closely resembling that of the Jerusalem Temple festivities. When the purpose of another chapter was to show that natural calamities were originally regarded by the Jews as a direct, almost automatic, effect of the commission of sins and that sins in this context primarily meant transgressions against the prevailing sexual code, it was inevitable that the argument should concentrate on similar views and beliefs held by other peoples, and that

these similarities should be stressed. What I recognize today is that, after securing these points as firmly as possible, I should have gone one step further and tried to show the direction taken by the Talmudic Jewish worldview once it was forced to adjust to the new situation that developed when the Temple of Jerusalem was destroyed. Let me now, after a delay of two decades, attempt to supplement my original argument along these lines.

First of all, it should be pointed out that the early Palestinian teachers whose work is recorded in the Mishna, the two Talmuds and the rest of rabbinic literature, prepared the way for the Jewish people to live without its Temple and even without its country, by gradually shifting the emphasis from the role of the Temple and its ritual to that of man and his morality. To be sure, the very old and very basic idea that man and his behavior influence the functioning of nature, with or without the intermediacy of God, had not changed. But while in the older view the proper functioning of nature (and thus the well-being of Israel and of the world) depended on the correct performance of a sacrificial ritual, in the newer view the same effect came to be attributed to the moral qualities of individual men, not necessarily religious leaders or great luminaries of talmudic lore, but rather pious, saintly men, for whose sake, as the typical talmudic saying goes, the world exists.

This shift from Temple to man was correlated with that type of midrashic thought which elaborates on the idea that there is a structural as well as functional similarity between the world, the Temple and man. The Temple is simply the world on a small scale, and man is the world on an even smaller scale, a microcosm. But if this is so, it becomes immediately clear that the function formerly filled by the Temple could be taken over by man: there was no reason to suppose that the sympathy between the world and man was smaller or weaker in any way than that between the world and the Temple.

All this did not make the destruction of the Temple a smaller catastrophe, but it showed the road to survival as a religio-national community after the Exile, with man, the saintly individuum whose body was the new Temple of God, in control. The well-being of Israel now depended on, and was guaranteed by, the man of merit, whose powers were believed to be so great that even God had to obey him.

The change which can be observed in the character of this man of merit is also a process that requires more reflection and comment than I devoted to it twenty years ago. Today it seems to me that it is not enough to point out, as I did then, that the king at first was believed to possess quasi-magical powers over nature, and that these powers were successively attributed to types of leaders in whom the spiritual qualities gradually gained preponderance, such as the "whisperers," the "pious," the *"Tzaddiq"* (Righteous One) and the Messiah. In addition to this, it seems necessary to stress that the increasing emphasis on the moral qualities of these men enabled the community of Israel to wean itself emotionally and ideologically from the Temple ritual and to establish direct rapport between man and God, no longer predicated upon the intermediacy of a special descent group, that of the Aaronide priests and their helpers the Levites, and of a specially trained few individuals among them at that. Any man, even a Gentile, who possessed the rare spiritual-moral qualities of "saintliness," could now directly, by the sheer force of his inner qualities, influence God, bend Him to his will, and thus obtain whatever the people were in need of: ample rain, abundant crops, safety from enemy attack, and the like.

These ideational developments cushioned the blow which the destruction of the Temple of Jerusalem was to contemporary Jewry. For a thousand years, at least so it appeared in pious retrospect, the Jerusalem Temple had been not only the center of the universe, but with its meticulously performed ritual, the tangible guarantee of the survival of the world. Suddenly all this came to

an end. The Temple went up in flames. Its ritual ceased abruptly. Yet the world did not go under, the forces of nature continued to function, and even the Jewish people lived on. All this was made possible, in the Jewish world-view developed by the sages, because the existence of the world, the functioning of nature, and the survival of the Jewish people had come to turn on a new pivot: the man of merits, who assumed varying characters—he was patriarch, king, "whisperer," "pious man," "man of faith," righteous, sage, student of the Law, and man of outstanding moral qualities. It is in this sense that, in place of the Temple, the *Tzaddiq,* or Righteous One, became the foundation of the world.

IV

Following the destruction of the Temple, the idea that the Sanctuary was the center of global fertility and that the Holy of Holies in it served as the nuptial chamber for God and the Matrona (cf. above, pp. 88-93) was extended in a different direction as well. To be sure, even after the Temple was gone, the spot on which it had stood retained its sanctity. In fact, since in later times it was no longer known exactly where the Holy of Holies had been located, the entire Temple Mount was placed out of bounds, and ever since that time pious Jews approached the holy site only as far as the famous Wailing Wall, which was but a part of the western outer boundary of the Temple courtyard. Moreover, and this is the significant development, the holiness of the Temple was extended over the entire city of Jerusalem, poetically referred to as Zion (although Zion was originally the name of the hill upon which the Temple itself stood), and Zion was personified as the Mother of the Jewish people.

The personification of the Holy City in the image of a woman has its roots in Biblical literature. In the historic books of the Bible one often encounters expressions such as "Heshbon and her daughters," "Ekron and her daughters," "Megiddo and her daughters." In other words, a

big city was referred to as a mother, while the villages surrounding her and depending on her politically, were called "her daughters." We can mention only in passing that the same imagery underlies the Greek term for a big city, *metropolis,* literally "mother city."

In the poetic and prophetic books of the Bible, the peoples of the two Hebrew kingdoms, Israel and Judah, are often personified as women, and called e.g. Oholah and Oholibah,[4] or Daughter of Judah.[5]

In the Kingdom of Judah, whose capital, Jerusalem, was the center of all aspects of its life, the city, personified as a woman, came to stand for the entire country and people. Hence the frequent prophetic reference to "Daughter Jerusalem"[6] and "Daughter Zion,"[7] and to the adulterous Jerusalem who goes awhoring after all her neighbors.[8] Occasionally both names, Zion and Jerusalem, are used together in parallel fashion, as for instance when Isaiah addresses these words to Sennacherib king of Assyria in the name of God:

> The virgin daughter Zion
> Has despised and scorned you,
> The daughter Jerusalem
> Has shaken her head at you.[9]

The same imagery is found in Jeremiah: he speaks to the people of Jerusalem but addresses them as "daughter Jerusalem" and "virgin daughter Zion":

> What shall I take to witness for you?
> What shall I liken to you?
> O daughter Jerusalem!
> What shall I equal to you
> That I may comfort you
> O virgin daughter Zion![10]

Only rarely is the image of Zion as a mother used by the prophets. One such instance is found in Isaiah:

> As soon as Zion has travailed
> She brought forth her children.[11]

In the New Testament, both the earthly and heavenly Jerusalem are symbolically referred to as women and mothers.[12]

In the Apocrypha, the image of Mother Zion became stereotyped as that of the grieving widow, who is only kept alive by the hope that her husband and children would ultimately return to her. In the *Book of Baruch,* written shortly after the destruction of Jerusalem by Titus, Jerusalem herself addresses her children: ". . . I have seen the captivity of my sons and daughters . . . with joy did I nourish them, but sent them away with weeping and mourning. Let no man rejoice over me, a widow, and forsaken of many . . . Go your way O my children, go your way: for I am left desolate. I have put off the garment of peace and put upon me the sackcloth of my petition . . . I sent you out with mourning and weeping, but God will give you to me again with joy and gladness for ever . . .[13]

In the pseudepigraphic book *IV Ezra,* written in the early 2nd century C.E., Ezra is made to say: "I lifted up my eyes and saw a woman upon the right, and lo! she was mourning and weeping in a loud voice, and was much grieved in mind, and her clothes were rent and there were ashes upon her head. Then I dismissed my thoughts in which I had been preoccupied, and turned to her and said: Wherefore weepest thou? And why art thou grieved in thy mind? And she said unto me: Suffer me, my lord, to indulge in my sorrow and continue my grief . . ." When the woman tells him about the misfortunes that befell her, Ezra admonishes her to think rather of "Zion, the mother of all of us" who "is in great grief." The woman shortly becomes transformed into the appearance of a city, and the angel Uriel explains to Ezra: "This woman whom you saw is Zion, whom you now behold as a built-up city . . ."[14]

In the Syriac Apocalypse of Baruch, composed in the 3rd or 4th century C.E., Jeremiah's scribe is made to say: "Oh Lord, my Lord, have I come into the world for this purpose that I might see the evils of my mother? . . ."[15] And again: ". . . this mother is desolate, and her sons are led into captivity."[16]

In rabbinic literature, too, it became a commonplace to speak of "Mother Zion." The Targum (ca. 3rd century C.E.) introduces the idea into its paraphrase of a verse from the *Song of Songs* in the original text of which all that is said is "Thy mother was in travail with thee."[17] This is rendered in the Targum: "In that hour Zion, who is the mother of Israel, will give birth to her children."

A Midrash compiled in the 8th century C.E. contains the following passage:

> Jeremiah admonished his mother saying: My mother! You did not conceive me and bear me like all other mothers. Could it be that you committed adultery? If not, why don't you drink the bitter water?[18] How do we know that Jeremiah spoke thusly? From the words, "Thou hadst a harlot's forehead, thou didst refuse to be ashamed"[19] [which Jeremiah addressed to Judah]. When his mother heard this, she said: Why do you accuse me, without any reason? He answered: I was not speaking about you, my mother, nor was I prophesying concerning you. It was of Zion and Jerusalem that I said that she adorned her daughters, clothed them in crimson silk, and crowned them with gold. For the robbers will come and despoil them, "Tou, that art despoiled, what doest thou that thou clothest thyself with scarlet . . ."[20]

In another passage, the same Midrash brings Jeremiah face to face with the grieving Mother Zion:

> Jeremiah said: When I went up to Jerusalem I raised my eyes and saw a woman sitting on top of the mountain. Her clothes were black, her hair dishevelled, and she was seeking consolation. And I, too, was weeping and hoping that somebody would comfort me. I approached her, and spoke to her: If you are a woman, talk to me, and if you are a spirit, get away from here! She answered: Don't you recognize me? I am she who had seven sons. Their father left and went overseas, and while I was bemoaning his departure, a messenger came and told me that the house had collapsed and killed my seven sons. Now I don't know whom to mourn and over whom to tear my hair! I said to her: You are not worse off than my Mother Zion who has been turned into a pasture for the beasts of the field. She replied: I am your Mother Zion, I am the mother of seven, as it is written, "She that hath borne seven languisheth."[21]

Other legends tell about the vain efforts of the prophets to comfort the desolate Mother Jerusalem:

> In that hour all the prophets returned and gathered and went to Jerusalem to comfort her. The Holy One, blessed be He, said to them: Whom should you comfort first, Me or Jerusalem? If a son dies, is it not his father whom people comfort? If a house is burned down, is it not its owner whom people comfort? How much more am I in need of being comforted first? Nevertheless, go and comfort her. All of them gathered and went to her. When she saw them, she said: Go hence, I don't need the consolation of my sons. Thereupon they returned to the Holy One, blessed be He, and said to Him: Master of the Universe! She does not accept our consolation! He said to them: The proper thing to do is that nobody but I myself should go and comfort her . . .[22]

In other sources, detailed accounts are given of the words addressed by each prophet to the grief-stricken Jerusalem, and of the words she quoted from the books of the same prophets in her refusal to be comforted by them.[23] Only when her husband, God, will return to her, will the Matrona, Jerusalem, be again filled with rejoicing.[24]

It is in keeping with this idea of Zion personified as the mother of Israel that she is enumerated among the seven originally barren women who miraculously gave birth to children—the other six being Sarah, Rebekkah, Rachel, Leah, the wife of Manoah and Hannah.[25]

From the midrashic lore one can thus distill the following features:

1. Zion (Jerusalem) is the mother of Israel.
2. Mother Zion is the spouse of God.
3. Mother Zion is identical with the Matrona.
4. The Temple was the home of God and the Matrona.
5. When the Temple was destroyed, God the husband left His wife, the Matrona, and went "overseas."
6. Mother Zion was bereft also of her children, who went into exile.
7. But her children will return to her,
8. As will her husband, God.

A symbolic figure closely related in midrashic sources to Mother Zion is *Knesset Yisrael,* the Community of Israel. A mournful, motherly figure, the Community of Israel addresses herself to God in a lengthy discourse in which she laments her fate, the destruction of her home, the Temple, in which she once dwelled and into which God would send down His Shekhina (i.e. personified Presence) to rest on her.[26] A few centuries later, in Kabbalistic literature, the figure of the Matronit, the female aspect of the deity, was substituted for the Community of Israel, and both her joyful midnightly union with God the King in the Holy of Holies of the Jerusalem Temple, and her anguish over having lost home and husband, were described in considerable detail, as illustrated by the brief excerpt quoted above on pages 92-93.[27]

At the same time, the mystical identity of the Matronit with Zion was also preserved in Kabbalistic writings. The Zohar contains numerous passages describing the union between God and Zion, one of which, termed by Gershom Scholem an "unusually daring homily,"[28] reads as follows:

> The male member is the completion of the entire body [of God the King] and it is called *Yesod* (Foundation), and this is the feature that delights the Female, and all the desire of the Male for the Female which is in this Yesod penetrates the Female at the place called Zion, for there is the covered place of the Female, like unto the womb in a woman. This is why the Lord of Hosts is called *Yesod.* It is written: "For the Lord hath chosen Zion, He hath desired it for His habitation"[29]—when the Matronit separated from Him. And she unites with the King face to face on the Sabbath eve, and both become one body. Then the Holy One, blessed be He, seats Himself on His throne, and all cry, His Name is complete, the Holy Name, blessed is His Name forever and ever! . . . When the Matronit unites with the King all the worlds become blessed and all are in a state of great joy . . . and the Matronit becomes intoxicated with joy and blessed in the place that is called the Holy of Holies here below, as it is written, "For there the Lord commanded the blessing."[30]

Here Mount Zion appears as the *mons veneris* of the Matronit into which the generative organ of God the King, driven by a mighty desire, penetrates. In the mystical scheme of the universe created by the Kabbalists, Zion thus became the focal point, the spot in which the actual union of God and the Matronit (who here is not merely the female aspect of the deity but also symbolic of Israel, the people, and Israel, the land) takes place, and from where, consequently, blessings emanate into the entire world.

At the same time, the concept of Zion as the grieving mother of Israel and the forsaken spouse of God also remained alive in Kabbalistic circles. The Zohar is replete with references to the Matronit, identified with Zion, abandoned by her husband, God the King, and wailing amidst the ruins of the Temple. Three centuries after the Zohar, the dramatic encounter with Mother Zion, attributed by the Midrash to Jeremiah, was relived by the Safed Kabbalist Rabbi Abraham Halevi—whether under the influence of that Midrash or as the spontaneous re-emergence of a quasi-Jungian archetypal mythologem, we cannot tell. In any case, the pious chronicler of the Safed Kabbalist circle, Shlimel Dresnitz, describes in one of his epistles written shortly after 1600 that Rabbi Abraham Halevi—who, incidentally, was considered a reincarnation of Jeremiah—following a severe illness went to Jerusalem, where he spent three days in solitude, fasting and weeping, and then betook himself to the Wailing Wall to pray. When he finished his prayers, he lifted up his eyes, and saw a woman on top of the wall, with her back toward him, dressed in clothes of mourning. Rabbi Abraham fell on his face and cried: "Mother, Mother! Mother Zion, woe to me that I must see you thus!" And he tore his hair and beat his head against the wall until he lost consciousness and collapsed. When he came to, he found that the Shekhina had taken his head between her knees, she wiped away his tears and spoke words of comfort to him: "Abraham,

my son, be comforted, for your children will return home to their country."[31]

Thus the image of Zion the Mother, identical with the Shekhina, the female aspect of the deity, awaiting the return of her children, which was to signal the return of her husband as well, remained alive in Jewish consciousness. It is in this sense that the old dependence that had riveted the attention of the Jewish people to the Temple became expanded and developed into a bond that tied the people to Mother Zion, and into an unquenchable yearning to be clasped again to her motherly bosom. The Man-Temple relationship became supplanted by a Man-Motherland relationship, which was more permanent and more solid because it did not depend on concrete artifacts, man-made structures and ritual performances, but was anchored purely and solely in the realm of profound feeling, in the unshakable certainty of emotional and ideational realities. At the same time, and this is more significant, the relationship was humanized: the people's yearning was no longer for a building, however sacrosanct, but for a human image, the image of the mother. The mother-image of Zion and the father-image of the Tzaddiq, the almost omnipotent saintly, pious man, thus became the two mirrors in which the people could perceive God and view the workings of His will, if not with understanding, at least with acquiescence.

FOOTNOTES

1 New Translation by E. V. Rieu, Penguin Classics, 1959, p. 193.
2 Rieu's transl., pp. 193-94.
3 Rieu, pp. 194-95.
4 *Ezekiel* 23:4 ff.
5 *Lamentations* 2:2.
6 *Habat Y'rushalayim, Lamentations* 2:13; or *Bat Y'rushalayim, Zephaniah* 3:14.
7 *Isaiah* 1:8, *Jeremiah* 4:31.
8 *Ezekiel* 16 and 23. It should be mentioned here that the prophets referred also to other peoples by the epithet "daughter," e.g. "Daughter of Egypt" (*Jeremiah* 46:11, 19, 24), "Daughter of Babylon" (*Jeremiah* 50:42; 51:33; *Psalms* 137:8) "Daughter of Edom" (*Lamentations* 4:21). In view of this usage it is remarkable that the expression "Daughter of Israel" is never used.
9 2 *Kings* 19:21, and *Isaiah* 37:22.
10 *Lamentations* 2:13.
11 *Isaiah* 66:8; cf. *Micah* 4:10.
12 *Matthew* 23:37; *Galatians* 4:26.
13 *Baruch* 4:8 ff.; Charles ed. I:592 ff.
14 IV *Ezra* 9:38-10:57, Charles II:603-08.
15 Syriac *Apocalypse of Baruch* 3:1 ff., Charles II:482.
16 *Op. cit.* 10:16, Charles, II:486.
17 *Song* 8:5.
18 The potion given, according to *Numbers* 5:12-31, to a woman suspected of adultery.
19 *Jeremiah* 3:3.
20 *Jeremiah* 4:30; Pesiqta Rabbati, ed. Friedmann, 129a.
21 *Jeremiah* 15:9; Pesiqta Rabbati, ed. Friedmann, p. 131b.
22 *Yalqut Shimoni, Lamentations,* §1031.
23 Pesiqta DiR. Kahana, ed. S. Buber, pp. 127b-129a, ed. Mandelbaum, pp. 273 ff.; Pesiqta Rabbati, ed. Friedmann, 138b-139a; *Yalqut Shimoni* Isaiah 443.
24 Pesiqta diR. Kahana, ed. Buber, p. 147b, ed. Mandelbaum, p. 328.
25 Pesiqta diR. Kahana, ed. Buber, p. 141a; ed. Mandelbaum, 310.
26 Cf. *Lamentations Rabbati,* Introduction 24.
27 A detailed treatment of the Matronit as a female deity in Kabbalistic thought is found in my study "Matronit: the Goddess of the Kabbala," *History of Religions,* vol. 4, no. 1, Summer 1964, pp. 53-68, and in my forthcoming book *The Hebrew Goddess.*
28 Gershom Scholem, *Von der mystischen Gestalt der Gottheit,* Zurich: Rhein Verlag, 1962, p. 139.
29 *Psalms* 132:13.
30 *Psalms* 133:3; *Zohar* III:296a-b, Idra Zutta.

31 S. Assaf, *Kobetz 'al Yad,* Minora Manuscripta Hebraica, vol. XIII. ed. by Mekitze Nirdamim, 1940, p. 123; as quoted by G. Scholem, *op. cit.* p. 187.

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Notes

Chapter 1

1 See Eifring, MS a. Thanks are due to Shahzad Bashir, Augustine Casiday and Ole Gjems-Onstad for comments on an earlier version of this manuscript.
2 In 1989, the Vatican issued a letter to Catholic bishops addressing the challenge posed by the influence of 'eastern' meditation methods like Zen, Transcendental Meditation and Yoga.
3 See Merton, 1968; Johnston, 1971.
4 The Benedictine monk John Main (1926–82) advocated meditation on the Aramaic prayer *maranatha* (which he called a mantra), and the Trappist monks William Meninger, Basil Pennington (1931–2005) and Thomas Keating (1923–) developed Centering Prayer, partly inspired by Transcendental Meditation.
5 DuBay, 2002, p. 155.
6 Bispemøtet, 1979.
7 Acem protested that the Church had lost out on modern psychology, and devoted a whole issue of its periodical *Dyade* to a discussion of the relation between religion and psychology, see Grøndahl, 1980.
8 French, 1965, p. 60.
9 DeWeese, 1999, p. 504.
10 de Jong, 1999a, p. 313.
11 Bowen, 1993, p. 42.
12 Madelung, 1999, p. 133.
13 Homerin, 1999, p. 236.
14 See Khanna, MS.
15 Ambiguous attitudes towards techniques are also widespread in Asian meditative traditions, as in Tibetan Rdzogs chen and Chinese Zen.
16 Similar ideals are found in Zen meditation, see Schlütter, MS.
17 Benson, 2000.
18 Kohn, 2008.
19 See Eifring, MS b.
20 Wolters, 1978, ch. 7, pp. 69–70, and ch. 37–8, pp. 104–5.
21 In Asian traditions, the breath is understood as an expression of the transience of existence in certain Buddhist contexts, or as a link to cosmic energy in Daoist and Yogic contexts.

Chapter 2

1 Assuming that most readers of this volume would not be specializing in Hebrew studies, it was decided to use simple, non-technical transliteration of Hebrew terms.
2 See, for instance, in Zevit, 2001.

3 At the Cultural Histories of Meditation conference, Halvorsbøle, Norway, May 2010.
4 See Bronkhorst, MS.
5 This search as of 10 November 2010 produced 'around 58,700' hits.
6 Such practices were discussed also in early scholarship; see for instance Pedersen, 1934, p. 95f; Mowinckel, 1961 and for a more nuanced analysis Müller, 1969.
7 See further Kaplan, 1982 and for instance Schottroff, 1967, pp. 129–32.
8 See Severus, 1953, which however has the later Latin Vulgate and its implied practices as primary reference.
9 The term 'classical Hebrew' designates pre-Mishnaic Hebrew language. For practical purposes, this includes Hebrew and Aramaic texts written before the Common Era. For this demarcation, see Clines, 1993, pp. 14, 30–51. I assume that religion in the classical period was distinct from that reflected in later Jewish sources.
10 Further discussed in Stordalen, 2012c, 2013.
11 The classical study for this phenomenon was Wolff, 1984. His study was preceded by important books like Delitzsch, 1861; Pedersen, 1934; Eichrodt, 1944.
12 Non-experts might like to know that a Roman number after a Hebrew stem indicates that the classical Hebrew lexicon holds two or more homonymous stems, and the number names which one of them is under consideration.
13 For this and the following, see HALOT and Jastrow, 1950 *ad voc.*, and also Negotiă and Ringgren, 1978.
14 Augustin, 1983 includes animal 'murmuring'.
15 A community by the Dead Sea, its manuscripts broadly dating to the period 200 BCE to 120 CE. Adding to the conventional pattern of naming I include the element f*n* to indicate the fragment number, where relevant. Text in [brackets] means the manuscript evidence is obscure.
16 See further 4Q171:3; 4Q403 f1 i:36; 4Q405 f4&5, line 4.
17 See for instance 4Q417 f1 i:6.
18 See further 4Q412 f1 line 6.
19 Notably *hagûth* and *higgayôn*.
20 See still the valuable study of Müller, 1969.
21 As one example of a difficult decision, I ended up not considering a passage where a word from the stem *hagah* could be associated to mantic practices: Isa. 8.19 (NRSV): 'Now if people say to you, "Consult the ghosts and the familiar spirits that chirp and mutter (*hagah*); should not a people consult their gods, the dead on behalf of the living. . . .. . ."'
22 See Malley, 2004, pp. 45–8, 70–2, etc.
23 For more on this and the following, see Stordalen, 2008, pp. 668–77.
24 See for instance Exod. 24.3–7; Deut. 31.11; Josh. 8.34; 2 Kgs 23.2; Neh. 8.1–12, etc.
25 See Smith, 1993, p. 49, and see pp. 49–50, 130–31, 199–200, etc.
26 Broadly defined, Deuteronomic literature includes the books in the Protestant Old Testament from Deuteronomy through 2 Kings (Ruth not included), and editorial layers elsewhere in the Bible connected to this literature.
27 Introduction and text in Renz, 1995, pp. 447–56.
28 See already Burkitt, 1903.
29 The verb 'remember' (*zakar*) is used in the second person only in Deuteronomy: 5.15; 7.18; 8.2.18; 15.15; 16.3.12; 24.18.22. Exod. 13.9 names the texts to be worn on the body as *zikrôn*, 'memorial, reminder'. In Deuteronomic theology textual artefacts are more for remembering than for reflecting, see Schottroff, 1967, pp. 117–26; 339, etc.
30 See the classical discussion by Augustin, 1983; see Müller, 1969.

31 Tate, 1990, p. 268, see 270.
32 On the redactional function of the first psalms, see recently for instance Süssenbach, 2005, pp. 391–3.
33 See verses 23; 48; 78; 97; 99; 148.
34 Similar references are found for instance in CD 13.2; 1QSa 1.7; 4Q266 f8 iii.5.
35 Cited from the Accordance module *Qumran Non-biblical Manuscripts: A New English Translation*, ©2009 by Michael Wise, Martin Abegg, Jr. and Edward Cook, Version 2.0, *ad loc*. Emphasis added.
36 Hebrew *chesed*, which would often translate 'mercy' or 'covenantal love'.
37 For such chant, see Weil, 1995; Yeivin, 1980.
38 For the following I am indebted to Halvor Eifring's various introductions through the history of this volume and also to Birgit Meyer, Utrecht, for critical and creative dialogue in developing my argument.

Chapter 3

1 Scholem developed these ideas further in Scholem, 1965.
2 All references to Hekhalot literature will be cited from the paragraph numbers and manuscript numbers of these editions. On the implications of these editions see Schäfer, 1983. For recent overviews of Merkavah mysticism see Schäfer, 2009; and Swartz, 2006.
3 See, for example, Schäfer, 1992, which, while making a forceful argument against seeing these texts as unitary documents still uses these titles for organizing its survey of the literature.
4 Schäfer's subsequent publication of Genizah fragments of Hekhalot literature (Schäfer, 1984) not only made some of the earliest manuscripts available, but served to advance the argument that this literature is highly fluid; in the Genizah fragments textual units appear in radically different order from those in the European manuscripts, thus supporting the argument that Hekhalot texts did not originate in a single version.
5 Schäfer (1986) argued that this was also true of Rabbinic literature in general, although this argument has been debated; see Milikowsky, 1988. Certainly there are well-established examples of this phenomenon in rabbinic literature, such as the Tanḥuma-Yelamdenu complex, the Mekhilta and Avot de-Rabbi Natan, which appear in multiple versions with significant variants; see Bregman, 2003; Kister, 1998 and Nelson, 1999. For overviews of this question, see Swartz, forthcoming, and Veltri, 2010.
6 Halperin's thesis rests on his argument that the *Sar-Torah* literature is the 'centre' of the Hekhalot corpus and predates the ascent texts; on this argument see Schäfer, 1992, pp. 151–2.
7 This argument is spelled out in Himmelfarb, 1988.
8 See, for example, Scholem, 1954, p. 49.
9 *Loḥesh*. Often used of incantations.
10 Lewin, 1931, p. 14.
11 On introductions to magical books and their rhetoric, see Swartz, 1996, pp. 190–205.
12 See Swartz, 1996, pp. 153–72.
13 See Schäfer, 1981, §489, in which the practitioner is to cast his eyes down so as to avoid gazing at the divine presence; for a translation of that text and an introduction to it, see Swartz, 2001.
14 On Hai's relationship to philosophy see Brody, 1998, p. 299.

15 Heb. *qefitṣat ha-derekh*, literally, 'jumping on the way.'
16 Lewin, 1931, pp. 18–19.
17 By this explanation the Gaon has also managed to put distance between himself and the mystics and the magicians without making them out to be utter heretics. He is no doubt aware of the Karaite polemicists, such as Salmon ben Yeruḥim, who had seized on the mystical texts, especially the extreme anthropomorphic treatise the *Shi'ur Qomah*, as examples of Rabbinic folly; see Cohen, 1983, p. 32, n. 29.
18 See especially Wolfson, 1994, pp. 38, 222.
19 On this point see especially Chernus, 1982, pp.123–45.
20 Janowitz, 1989; Swartz, 1992.
21 See for example Schäfer, 1981, §206.
22 Heb. *rov rashe ṣela'im*.
23 On this passage and its background in medical history, see Swartz, 1996, pp. 89–90.
24 On this point, see especially Chernus, 1982.
25 On this element of the narrative, see Boustan, 2005.
26 In the Babylonian Talmud (b. *Nid*. 67a), the term *lo ʿaltah lah tevilah* refers to an immersion invalidated by an interposing substance. See Lieberman, 1980, p. 243; Schiffman, 1976, p. 274.
27 Lieberman, 1980, p. 242 suggests that the minority would include Rabbi Eliezer, who was known to take a stricter position on purity.
28 The myrtle branch dipped in balsam would serve to disguise the odour of the cloth according to Lieberman, or, in Schiffman's view, act as a magic wand that would likewise affect the deposition and reinforce the action.
29 MS TS K1.21.95.C in the Taylor-Schechter Genizah collection of the Cambridge University Library, published in Gruenwald (1969a, b) and Schäfer (1984, pp. 97–111; there it is designated text G8). For translations of portions of the fragment see Halperin, 1988, pp. 368–9; Himmelfarb, 1988; and Swartz, 2000, from which this translation is taken. For discussions of this text, see those works as well as Gruenwald 1980, pp. 188–90; Swartz, 1996, pp. 125–6; and Wolfson, 1993, pp. 19–26, and 1994, pp. 82–5. For a translation and discussion of another text from the same fragment, see Swartz, 1996, pp. 126–30.
30 See Schäfer, *Synopse*, §554.
31 B. Ber. 60b; see also Birnbaum, 1949, pp. 15–16.
32 See B. Ber. 57b.
33 Hayman, 1986, pp. 176–82.
34 For a summary of the arguments for this dating as well as further evidence, see Steven Wasserstrom, 'Sefer Yeira and Early Islam: A Reappraisal'.
35 Hayman, 2004, pp. 60–1 (§4 in his edition); Hayman's translation is adapted here.
36 See Hayman, 1986. On the idea in rabbinic literature that human thought can affect the nature of God's sovereignty, see Idel, 1988, pp. 156–66.
37 This paradox was first pointed out to me in private conversation by Martin S. Cohen.
38 Heb. *YH*.

Chapter 4

1 Ben-Shlomo, 1965; Sack, 1995.
2 For basic introductions to the Kabbalah and its doctrine of the sefirot, see Ariel, 1988; Scholem, 1954; Tishby, 1989.

3 To master the forest of different names for the sefirot, see Gikatilla, 1994; Robinson, 1994.
4 Idel, 1995.
5 Ibid.
6 On Jewish meditation, see Giller, 2008; Idel, 1985; Kaplan, 1982; Verman, 1996.
7 On autohypnosis, see Shapiro et. al., 1984. On a brief mention in connection to Jewish meditation, see Garb, 2011.
8 *Pardes Rimmonim*, quoted in its entirety in Kaplan, 1982.
9 Kenig, 1996, p. 201, para. 490, from 'Tefilah Lemosheh Tefilat Rosh Hashanah Zivhei Shelamim', Introduction, **p. 336b.**
10 Ibid.
11 Ibid.
12 Kenig, 1996, vol. 2, para. 53, from 'Or Yakar parashat vayakheil', Section 4, Group 11, p. 85.
13 Kenig, 1996, vol. 2, p. 206, para. 499; from '*Or Yakar Tikkunim*', Gate 2, Section 6, Group 1, p. 107.
14 Kenig, 1996, vol. 2, p. 228, paragraph 561; from '*Tefillah Le-Mosheh*', Gate 2, Section 5, pp. 22a–b.
15 Kenig, 1996, vol. 8, p. 109, paragraph 349, from '*Or Yakar*', introduction to the Zohar, Gate 2, Siman 6, p. 97.
16 Cordovero, 1892, p. 82b, gate 5, siman 3.
17 Ibid., p. 83a, gate 5, siman 3.
18 Ibid.

Chapter 5

1 Green, 2004, p. 72.
2 Concerning the emergence of Safed as a kabbalistic community in the sixteenth century, see Fine, 2003, chapter 2. For an overview of sixteenth-century Safed Kabbalah, see Fine, 2011.
3 Concerning Luria's biography, see Fine, 2003, chapter 3. On Lurianic Kabbalah, see also Magid, 2008.
4 See Fine, 2003, pp. 91–2, 384, n. 35. Luria was likely influenced by Moses Maimonides (1138–1204) who included in his great legal code, *Mishneh Torah* (*Hilchot De'ot* 6.3), the following: 'It is a *mitsvah* (precept) incumbent upon every individual to love each and every fellow Jew as he does himself, as it is written "and you shall love your fellow as yourself."'
5 For a valuable study of the development of this practice, and an enumeration of many of the texts in which it is found, see Hallamish, 2000, pp. 356–82.
6 For a full-length study of Bet El, see Giller, 2008.
7 See Giller, 2008, pp. 19–53.
8 See Fine, 2001, pp. 210–14.
9 Ibid., p. 212.
10 Quoted in Hallamish, 2000, p. 363.
11 Ibid.
12 Ibid. See, as well, Benayahu, 1959, pp. 134–51.
13 For a brief, excellent introduction to Hasidic thought, see Green, 1982, pp. 1–27. For a full-length study, see Elior, 2006.

14 Altshuler, 2006, p. 81. Altshuler studies the Zlotchov school in this work, including a discussion of the practice under consideration.
15 For a full-length study of Meshullam Feibish, see Krassen, 1998.
16 Heller, 1974, section 33. *Hesed le-Avraham* (Amsterdam, 1685) is a kabbalistic work by Abraham Azulai (c. 1570–1643), an ancestor of Hayyim Yosef David Azulai, mentioned above. See Altshuler, 2006, p. 70.
17 Ibid. See Altshuler, 2006, p. 70.
18 Ibid., section 34.
19 Ibid. English translation based on Krassen, 1998, p. 133.
20 Ibid.
21 Ibid. English translation based on Krassen, 1998, p. 134. *Gematria* refers to a technique whereby each letter of the Hebrew alphabet has a numerical equivalent (e.g. the first letter, *aleph*, is equal to one). In this case, the words for 'love' and 'one' have the same numerical equivalent, 13, thus 'proving' the inherent relationship between them.
22 *Or ha-Emet*, 1899, p. 102a. According to the printer's introduction to this book, it was published based on a manuscript in the possession of Tsvi Hasid. On the notion of telepathic transmission in Hasidism, see the valuable discussion in Garb, 2011, pp. 108–12, and the book more generally concerning the exercise of the imagination in Kabbalah and Hasidism. On visualization of the Divine and the imagination in Kabbalah, see also Wolfson, 1994. See Altshuler, 2006, p. 79.
23 Menahem Mendel of Vitebsk, 2011, Letter 6, p. 18.
24 Menahem Mendel of Vitebsk, 1911, Letter 18, 24b–25a ff. Translation based on Hallamish, 1996, p. 270.
25 Zev Wolf, 1798, 240a. See Altshuler, 2006, p. 71.
26 Quoted in Hallamish, 2000, p. 362 on the basis of Epstein's prayer book commentary, *Mishnat Gur Aryeh*, published in Konigsberg in 1765. Epstein was born in Grodno, Poland, but eventually became the rabbi of the east Prussian city of Konigsberg between 1744–55. The term *ger* is found in the Torah, Leviticus 19.33, in an echo of the injunction to love your neighbour: 'The *ger* who resides with you shall be to you like a citizen of yours, and you shall love him as yourself. . . . . .' As far back as the sixteenth century Hayyim Vital had written (*Sha'arei Kedushah*, part I, gate 5) that 'one should love all human beings (*kol briyot*), even Gentiles'.
27 Avraham Hayyim of Zlotchov, 1833, 39b.
28 On the merging with the shaykh (*fanā' fī'l shaykh*) as a prelude to the merging with God (*fanā' fī Allāh*), see Michel Boivin's essay in this volume.
29 The Qadiriyah sect, found by Abd al-Qadir al-Jilani (1088–1166) in Baghdad, spread as far as Yemen, Egypt, Sudan, North and West Africa, India and Southeast Asia. The Naqshbandiyah was established by Baha al-Din Naqshband (d. 1388) in Bukhara and played an important role in India, China, Central Asia and the Middle East.
30 Fenton, 1994, pp. 170–9.
31 Ibid., p. 177.
32 Ibid., p. 178. Concerning the Lurianic practice of communion with deceased saints, see Fine, 2003, pp. 259–99.
33 Concerning Pure Land Buddhism see Tanaka, 1990.
34 Inagaki, 1995, p. 103.
35 Translation based on www.ling.upenn.edu/buddhist-practice/metta-sutta.html
36 *Siddur Avodat ha-Kodesh*, p. 74.
37 *Siddur Tefillah Yeshara ve-Keter Nehora*, 2011, p. 40.
38 *Kol Haneshamah*, 1994, p. 150. Commentary by Arthur Green.

Chapter 6

1 Liddell et al., 1996, s.v.
2 *AP*/GS I.32, see N 225.
3 *AP*/GS V.22, see N 168.
4 *AP*/GS V.29, N 127.
5 *AP*/GS XI.105, N 274.
6 *AP*/GS XII.9, see *AP*/G Jos Paneph, which in addition has 'the small *sýnaxis*' at the beginning of the list.
7 *AP*/GS X.93, see *AP*/G Poimen 168.
8 *AP*/G John the Short 35.
9 *AP*/GS III.55.
10 *AP*/GS VII.27.
11 Barsanuphius and John, *Quaestiones*, Letter 143.
12 Letter 730.
13 Dorotheus *Epistula* 4, 189.5.
14 Dorotheus *Epistula* 1, 180.8.
15 This is hardly surprising, since texts in antiquity were normally to be read aloud and *heard*, also when performed in solitude.
16 In the *Sources chrétiennes* edition, the French translation reads 'Mais celui qui ne peut garder sans cesse la presence de l'esprit à Dieu doit joindre et associer la meditation et la prière des lèvres'. The addition of the word 'prière' is an indication of the tendency of modern translators to project modern notions of meditation on the ancient texts, in this case refusing to treat *melétē* as a verbal exercise. On *melétē* in modern translations, see Wortley, 2006.
17 Translations from Greek are my own, unless otherwise stated.
18 For examples in other ancient texts of learning and reciting texts that were not understood by the student, see Carr, 2005, p. 32.
19 *AP*/G Achillas 5; Barsanuphius and John, *Quaestiones.* Letters 19, 115, 507, 517; Dorotheus, *Epistula* 12, 197.17.
20 *AP*/G Antony 9, *AP*/GS XVII.2.
21 Note that Barsanuphius, as far as we can tell from extant manuscripts of LXX, has altered the you shall talk of them (*lalēseis en autoís*) of the Septuagint to you shall 'meditate' on them (*melétēson autá*). There is no such variant attested in the critical apparatus of the Göttingen Septuagint, except for a citation by Theodoret of Cyrus (*PG* 82.620).
22 The sense of *AP*/GS X.20 is similar, referring to Luke 18.13: 'Always keep the words of the publican in your heart.' See Luke 18.13: 'God be merciful to me a sinner.'
23 For a study on the emergence of this prayer in early monastic texts, see Johnsén's contribution to the present volume.
24 This idea of meditating on, or practising one's own death is developed by Evagrius in *Rerum monachalium rationes*, 9.
25 Similar instructions in Letters 154 and 226.
26 This passage from *The Letter of Barnabas* is quoted by Clement of Alexandria, *Strom.* 5.51.4; see 7.109.2. The same idea is expressed and developed further by Clement in *Paed.* 3.11.76, although the word *melétē* is not used.
27 See also Terje Stordalen's contribution to the present volume.
28 Hieronymus, 1970, p. 55.

29 Pierre Hadot picked up on Rabbow's conclusions without, it seems, really analysing the texts that Rabbow relied on, as shown by Newman (1989).
30 *Contra* Newman (1989, p. 1,476 n. 6).
31 See also Epictetus *Dissertationes* 2.9.18; 3.21.2f; 4.6.35. More references to the interiorization of philosophical thought in terms of digestion in pagan literature can be found in Rabbow (1954, p. 325f).
32 *AP*/GS III.4.
33 Barsanuphius and John, *Questiones* 639.
34 *AP*/GS VII.27; Barsanuphius and John, *Questiones* 256, Dorotheus *Doctrinae* 69.2, 90.13.
35 *AP*/GS V.37.
36 *AP*/GS XI.105.
37 John the Short 35.
38 *AP*/GS V.35, V.53.
39 *AP*/GS XII.2.
40 Dorotheus *Doctrinae* 105.34.
41 Dorotheus *Epistula* 4, 189.4–5.
42 See Epictetus, *Dissertationes* 1.4.18; 1.6.40; 1.17.21; 1.25.1; 2.14.7; 2.23.25; 2.23.27; 2.26.4; 3.4.9; 4.1.81. *Encheridion* 1; 9.

Chapter 7

1 I am grateful to Samuel Rubenson, Per Rönnegård, Lillian Larsen, Bo Holmberg, Britt Dahlman, Benjamin Ekman and the rest of the research programme 'Early Monasticism and Classical Paideia' at Lund University, for valuable comments on this essay.
2 Here I understand meditation according to Eifring's defintion in this volume, as 'a self-administered technique for inner transformation'.
3 There is a great number of important works on the Jesus prayer in early monasticism, for example, Adnès, 1974; Bitton-Ashkelony, 2003; Guillaumont, 1980; Hausherr, 1960; Regnault, 1974; Stewart, 1998; Ware 1985, 1986.
4 I will mainly look at the tenth conference (and to some extent the ninth) of John Cassian's *Conlationes* ('Conferences'), where we have John Cassian's most elaborate discussion of unceasing prayer. See also Stewart, 1984, 1998.
5 For the Jesus prayer in Diadochus of Photike, see for example, des Places, 1966; Ware, 1985. Another early witness that will not be considered here is Nilus of Ancyra (fifth century), see *Epistulae* 2.140 (PG 79.260ab; 261d); 2.214 (312 cd); 3.273 (520b); 3.287 (521bc). The authenticity of the letters is somewhat uncertain, see Cameron, 1976.
6 For the Jesus prayer in John Climacus, see, for example, Chryssavgis, 1986, 2004; Ware, 1982.
7 Philo of Alexandria (d. c. 40 CE), who will be of some importance concerning the 'remembrance of God', was a Middle Platonist and not a Stoic.
8 This has been contested regarding Diadochus, but the contestations have been rightly refuted by Kallistos Ware, see Ware, 1985, pp. 560–2.
9 See, for example, 1 Thess 5.17.
10 See, for example, Adnès, 1974, pp. 1127–9; Guillaumont, 1980, p. 290; Hausherr 1960, pp. 174–5, 209–210; Stewart, 1998, pp. 100–13.

11 For Greco-Roman philosophy and early monasticism in recent scholarship, see Rubenson, 2012.
12 Hausherr, 1960, pp. 156–62; Sieben, 1980, pp. 1407–11, 1413.
13 Hausherr 1960, p. 170 (trans. Cummings, 1978): 'un surtout prélude à la melétè des Pères'.
14 See, for example, Adnès, 1974; Guillaumont, 1980, pp. 289–90; Stewart 1998, pp. 102–4. Stewart notes the use of *melétē* in Stoic philosophy, but does not seem to indicate any real connection with the monastic practice.
15 Augustine, *Epistula* 130.20 (ed. Goldbacher, 1904).
16 For common prayers in early monasticism, see, for example, Patrich, 1995, ch. 4.
17 See, for example, John Cassian, *Conlationes* 10.10.14 (ed. Petschenig, 1886).
18 See Rönnegård's contribution to this volume; Bacht, 1955; Wortley, 2006, pp. 322–3
19 See also, for example, AP/G Apollo 2 (PG 79.133); *The Virtues of Saint Macarius* 35 (ed. Amélineau, 1894): *meletē* (probably from seventh to eighth century; in Coptic).
20 *Conlationes* 10.10.14 (trans. Ramsey, 1997). See also 10.10.2: *incessabili. . . . . meditari*; 10.10.15: *omni tempore*; 10.11.1: *iugi meditatione*, see 10.10.1.
21 *Capita centum* 59 (ed. des Places, 1966; trans. Palmer et al., 1979–95, vol 1, modified). See also *Capita centum* 61.
22 *Capita centum* 97.
23 *Scala paradisi* 20.20 (PG 88.941c).
24 *Scala paradisi* 4.15 (685ab). See also 4.36 (700d); 6.16 (797c).
25 *Scala paradisi* 18.6 (933d).
26 *Scala paradisi* 26c.65 (1092b).
27 *Scala paradisi* 27.61 (1112c). For breathing, see the discussion below.
28 *aperispástōs*, *epimónōs*, *adialeíptōs*, *ennáou*, *apaústōs*, see, for example, *Scala paradisi* 28.25 (1133c); 28.27 (1133d); 28.29 (1136a); 28.31 (1136ab); 28.60 (1140ab).
29 *Conlationes* 10.10.14. See also 10.10.1; 10.10.2: *iugem dei memoriam*; 10.10.15: *omni tempore*; 10.11.1: *iugi meditatione*.
30 *Capita centum* 59; 85: *apaústōs*; 88: *ápauston*; 97: *érgon ápauston*.
31 *Scala paradisi* 18.5 (933d) and 21.7 (945c). See also 27.60–62 (1112c); 28.31 (1136ab).
32 See Rydell Johnsén 2007, pp. 30–122.
33 *Scala paradisi* 28.5–11 (1129d–1132b); 28.19 (1132d).
34 *Scala paradisi* 28.26–31 (1133c–1136b); 28.60–63 (1140ab).
35 See also Luke 18.1: *pántote proseúchesthai*.
36 See, for example, *Scala paradisi* 28.29 (1136a).
37 Origen, *De oratione* 12.2 (ed. Koetschau, 1899).
38 See Wortley, 2006, pp. 322–3, and Rönnegård's contribution to this volume.
39 See, for example, Regnault, 1974; Ware, 1986, pp. 176–7.
40 *Conlationes* 10.10.14; 10.10.2; 10.10.15; 10.11.1; *Capita centum* 59, 61, 97. For other early sources, see also, for example, AP/G Apollo 2 (PG 65.136a); *The Virtues of Saint Macarius* 35 (ed. Amélineau, 1894): *meletē* (in Coptic).
41 *Capita centum* 59: *Kyrios Jēsous*; 61: *tó Kýrie Iēsoú*.
42 See Barsansuphios and John, *Quaestiones et Responsiones* 175: *Kýrie Iēsoú Christé eléēsón me* (ed. Neyt and Angelis-Noah, 1997–8).
43 *Queastioens et Responsiores* 39: *Iēsoú boēthei moi*.
44 Prayers addressed to Jesus Christ was not uncommon in the early church prior to the emergence of early monasticism (see, for example, Hausherr, 1960, pp. 180–7), but the repetitive use of such prayers seems to originate with early monasticism.
45 Ware, 1986, p. 177. See also, for example, Adnès, 1974, p. 1129; Regnault, 1974.

46 See Regnault, 1974. There is a variety even in Gaza in the sixth century, even though we find versions closer to the classical formula in Gaza. See also Hausherr, 1960, pp. 187–97. For other early versions see, for example, AP/G Elias 7 (PG 54.184d–185a); Nilus of Ancyra, *Epistula* 2.140 (PG 79.260ab); 2.214 (ibid., 312 cd); 3.273 (ibid., 520bc); *The Virtues of Saint Macarius* 13, 34, 35, 41, 42, 44. See also Grillmeyer and Hainthaler, 1996, pp. 184–9. Short formulas have also been found in seventh–eighth-century inscriptions in monastic settlements in Egypt, see, for example, Guillaumont, 1979.
47 *Scala paradisi* 4.112 (721d–724b).
48 *Scala paradisi* 21.7 (945c): *Iēsoú onómati* (trans. Holy Transfiguration Monastery, 1979).
49 *Scala paradisi* 15.54 (889cd) (trans. Holy Transfiguration Monastery, 1979, modified). See also the reference to *Iēsoú hē proseuchē* in 9.10 (841c).
50 See Bartelink, 1980.
51 *Scala paradisi* 14.32 (869a); 4.112 (721d–724b); 27.61 (1112c). For breathing see below.
52 *Scala paradisi* 28.10 (1132b).
53 *Scala paradisi* 28.19 (1132d). See also 28.5 (1129d); 28.10 (1132b).
54 See, for example, AP/G Achillas 5 (PG 54.125ab); and Wortley, 2006, pp. 317–21, 325–7, and Rönnegård's contribution to this volume for further references.
55 Besides the references below, see also *Virtues of Saint Macarius* 41: 'words welling up from your lips' (trans. Vivian, 2004); 42.
56 *Capita centum* 61: *sygkrázousan*, see also *Capita centum* 59, 61, where analogies implying that something is uttered are used to explain the practice.
57 See Lewis and Short, 1879, *decanto,* s.v. *Decanto* usually implies a sound in meanings like, for example, to sing, to repeat in a singing manner, to recite or to play (upon an instrument).
58 *Conlationes* 10.10.14 (trans. Ramsey, 1997, modified): *decantare non desinas*. See also 10.10.15: *decantare*; *decantatio*.
59 *Scala paradisi* 28.19 (1132d), see 28.17 (1132cd).
60 *Methodos tēs hieras proseuchēs kai prosochēs*, p. 164 (ed. Hausherr, 1927). The dating of the text is debated. Traditionally it has been attributed to Symeon the New Theologian in the tenth century, but Irénée Hausherr has questioned the attribution and argued for a dating as late as in the early fourteenth century, see Hausherr, 1927, pp. 133–4.
61 See Chryssavgis, 2004, pp. 230–1; Hausherr, 1960; Ware, 1982, pp. 49–50.
62 There is also a clear reference to breathing in *The Virtues of Saint Macarius* 42, which might be more or less contemporary (perhaps seventh–eighth century) with Climacus. Here the Jesus prayer is said to be something that one should 'say with each breath' (*ejos kata še pnifi*). For dating, see Guillaumont, 1974.
63 Trans. Holy Transfiguration Monastery, 1979, modified.
64 Ibid.
65 Ibid.
66 As mentioned above, there is also a notable parallel but of somewhat uncertain date in Coptic in *The Virtues of Saint Macarius* 42, see note 62 above.
67 *Sententiae Sexti* 289*: tón Theón . . . . . anápnei* (ed. Chadwick, 1959); Clement of Alexandria, *Quis dives salvetur* 26.6: *Théon anapneín* (ed. Früchtel et al., 1970).
68 Origen, *Fragmenta in Lamentationes* 116: *tón Christón anapnéousi* (ed. Klostermann, 1901).

69 *Vita Antonii* 91: *tón Christón aeí anapnéete* (ed. Bartelink, 2004).
70 Gregory of Nazianz, *De moderatione in disputando* 21 (PG 36.197): *tá toú Pneúmatos . . . anápnei*.
71 One exception is Gregory of Nazianz, *Oratio* 27.4 (PG 36.16b), where *anapneúō* is a verbal adjective with God as objective genitive.
72 *Scala paradisi* 28.23 (1133b) (trans. Holy Transfiguration Monastery, 1979).
73 *Scala paradisi* 15.81 (900cd) (trans. Holy Transfiguration Monastery, 1979, modified), see 28.23 (1133b); 25.58 (1000d).
74 See Furley, 1984; Temkin, 1977. For Galen, see, for example, *De usu respirationis* 5.4: 'the heart . . . . . has need of breathing to the same extent that we ourselves need regulation of heat. . . . . The breathing through the arteries [sic!] is enough for all other members, but for the brain and the heart two special organs of breathing are provided; for the first, the nostrils; for the second, the lung' (ed. and trans. Furley and Wilkie, in Furley and Wilkie, 1984). Considering his whole corpus, Galen is, however, ambiguous regarding in what *sense* air passes from the lungs to the heart, see Temkin, 1977, pp. 154–61. For the role of Galen in early Byzantine medicine, see Duffy, 1984.
75 *Conlationes* 10.14.3 (trans. Ramsey, 1997). See also 10.12; 10.10.2.
76 See *Conlationes* 10.10.2; 10.12: *dei memoriam*; *Capita centum* 61: *toú Kyríou Iēsoú mnēmē* and *Iēsoú mnēmē; Scala paradisi* 27.61 (1112c): *Iēsoú mnēmē*. For 'remembrance of God', see Sieben, 1980.
77 *Capita centum* 59.
78 *Capita centum* 61 (trans. Palmer et al., 1979–95, vol 1, modified), see also 59; 97. See also Ware, 1985, pp. 563–5.
79 *Scala paradisi* 28.31 (1136ab) (trans. Holy transfiguration Monastery, 1979, modified). See also 28.29 (1136a), 28.60 (1140ab), 28.10 (1132b), 28.17 (1132cd).
80 *Scala paradisi* 28.10 (1132b). See also 28.17 (1132cd).
81 *Conlationes* 10.12; 10.10.2. See 10.14.3.
82 *Capita centum* 59 (trans. Palmer et al., 1979–95, vol 1, modified). See also *Capita centum* 88; 97, and Ware, 1985, pp. 563–5.
83 *Scala paradisi* 14.32 (869a) (trans. Holy Transfiguration Monastery, 1979, modified).
84 Diadochus, *Capita centum* 59 (trans. Palmer et al., 1979–95, vol 1, modified), see also *Capita centum* 97.
85 *Capita centum* 85; 33 (demons, evils); 31 (deceptions); 88; 97 (worldly thoughts).
86 *Capita centum* 31.
87 *Capita centum* 97. See also Ware, 1985, pp. 562, 566.
88 *Conlationes* 10.10.11 (distractions, wandering thoughts, fantasies); 10.11.1 (thoughts); 10.10.14; 10.11.4 (demons).
89 *Conlationes* 10.10.3 (trans. Ramsey, 1997).
90 See also *Conlationes* 10.10.14; 10.11.1. It is notable that John Cassian also underscores the need to purge oneself from passions as a *preparation* for unceasing prayer, see, for example, *Conlationes* 9.2–6.
91 *Scala paradisi* 28.19 (1132d).
92 *Scala paradisi* 28.10 (1132b).
93 *Scala paradisi* 28.63 (1140bc). See the vocabulary in 18.5 and 21.7. See also 15.53–54 (889cd).
94 *Scala paradisi* 18.5 (933bc); 21.7 (945c).
95 *Scala paradisi* 28.10 (1132b). See also less clear statements in 28.21 (1133a); 28.25 (1133c).
96 *Scala paradisi* 28.31 (1136ab).

97 *Conlationes* 9.2.1–2: *inmobilem tranquillitatem mentis*; 10.14.3: *cordis atque animae puritatem*.
98 *Scala paradisi* 27.61 (1112c) (trans. Holy Transfiguration Monastery, 1979, modified).
99 See, for example, *Conlationes* 10.11.1–3; 10.10.14; *Capita centum* 59; *Scala paradisi* 28.19 (1132d). See also Ware, 1985, pp. 566–8.
100 For a general definition of *melétē* and for its development, see Rabbow, 1954; Hieronymus, 1970 and Rönnegård's contribution to this volume.
101 See, for example, Salem, 2009, pp. 15–16, 39–41. See also memorization and *meditatio* of a rhetorical speech in Quintillian, *Institutio oratioria* 11.2 (ed. Russel, 2001).
102 For Epicureanism, see, for example, I. Hadot, 1969, pp. 52–4; Nussbaum, 1994, pp. 132–3; Salem, 2009, pp. 15–16, 39–44; for Stoicism, see, for example, Armisen-Marchetti, 2004–5; Hadot, 1969, pp. 55–60; Newman, 1989.
103 See Newman, 1989, p. 1,476.
104 *Epistula* 16.1 (ed. Gummere, 1917–25); *De beneficiis* 7.2.1 (ed. Basore, 1928–35). See also Armisen-Marchetti, 2004–5, p. 162. For *melétē* as a daily practice in Stoic meditation in general, see Newman, 1989, p. 1,475.
105 *Epistula* 16.1; *De ira* 3.41.1 (ed. Basore, 1928–35). For a constant and repetitive practice in Stoic meditation in general, see Newman, 1989, pp. 1,475, 1,480. For Epicureanism, see Salem, 2009, pp. 16, 39–41.
106 For a repetitive and prolonged (*diu*) practice, see *Epistula* 71.31; *subinde*: *Epistula* 94.26; *saepe*: 94.52.
107 *De beneficiis* 7.1.3–4 (trans. Basore, 1928–35).
108 *Epistula* 2.4. For digestion, see also Epictetus, *Dissertationes* 3.21.1–3 (ed. Schenkl, 1916).
109 *Epistula* 71.31.
110 Newman 1989: 1,493–4, see also 1,475, 1,484, 1,498.
111 *Epistula* 11.8; 94.26–8; 94.43.
112 *Epistula* 94.43 (trans. Gummere, 1917–25); see also 94.26–8. Epictetus refers to a short concise rule or principle (*kanōn*) instead of a *sententia*, see, for example, *Dissertationes* 4.4.29.
113 See Armisen-Marchetti, 2004–5, p. 164; Newman, 1989, p. 1,480. See also Epictetus, *Dissertationes* 3.24.103.
114 *Epistula* 15.7–8 (trans. Gummere, 1917–25). See also *Epistula* 54.6.
115 *Epistula* 94.47: *sententiae familiariter in animum receptae*. See also *Epistula* 94.43: *saepe tecum sint*; 71.31: *alte descendit et diu sedit*; 7.11: *condenda in animum*. For interiorization in Stoic meditation in general, see Newman, 1989, pp. 1,475–6. For Epicureanism, see Salem, 2009, pp. 16–17.
116 *Epistula* 16.1: *firmandum et altius cotidiana meditatione figendum*; 11.8: *affigere*; *De beneficiis* 7.2.1: *adfigere*.
117 *Epistula* 71.31: *infecit*.
118 *Epistula* 71.30; 94.26; *De beneficiis* 7.13.4; 7.2.1. See also *Epistula* 16.1 and Newman, 1989, p. 1,476.
119 Newman, 1989, p. 1,475.
120 See notes 86, 87 and 89 above. For an exception, see *Institutiones* 2.13 (Guy, 1965).
121 For the importance of compunction, see, for example, Hausherr, 1960, pp. 219–34.
122 See Newman, 1989, pp. 1,486–8.

123 Armisen-Marchetti, 2004–5, 161–79, esp. 166; see also Seneca, *Epistula* 94.47–8.
124 *Epistula* 2.4; 16.1.
125 *De ira* 3.41.1; 2.12.6.
126 *Epistula* 16.1.
127 Brakke, 2006, pp. 38–41, esp. 40; see also Brown, 1989, pp. 53–4.
128 There is an ideal of remembering God in the Old Testament as well, and this is likely in some sense behind the 'remembrance of God' in Philo (see Sieben, 1980, pp. 1,408, 1,413–14), but the notion as such is not found in the Old Testament.
129 *Meditations* 6.7. 1 (ed. Farquharson, 1944): *mnēmē theoú*. See also 10.8.4: *tó memnēsthai theōn*.
130 Boccaccini, 1991, pp. 201–5.
131 *De vita contemplativa* 26 (ed. Cohn and Reiter, 1915). For Philo and 'remembrance of God', see Boccaccini, 1991, pp. 191–205. For the *therapeutae*, see Guillaumont, 1979, pp. 25–37.
132 Sieben, 1980, pp. 1,407–11, 1413. See also Hausherr, 1960, pp. 156–62 and Boccaccini, 1991, pp. 191–4. For further references, see Sieben, 1980.
133 Boccaccini, 1991, pp. 204–5.
134 See Adnès, 1974; Guillaumont 1980, pp. 289–90.
135 See, for example, Adnès, 1974, pp. 1,127–9; Guillaumont, 1980, p. 290; Hausherr 1960, pp. 174–5, 209–10; Stewart, 1998, pp. 100–13.
136 For memorization and *melétē*, see, for example, Epictetus, *Dissertationes* 1.30.5; 2.2.25; I. Hadot 1969, pp. 55–60; P. Hadot, 1995, pp. 85–6; Salem, 2009, pp. 16–17, 39–44. See also Quintillian's discussion of *meditatio* and memory in *Institutio oratoria* 11.2 (ed. Russel, 2001).
137 For repetition and rumination related to 'remembrance of God', see Boccaccini, 1991, pp. 198–202.
138 See Newman, 1989, p. 1481, with reference to Epictetus, *Dissertationes* 3.24.95–102.

Chapter 8

1 See the text of Simeon the Graceful in Mingana, 1934, pp. 188b–189a.
2 Isaac of Nineveh discusses the ambiguity in homily 22 (Bedjan's Syriac text), regretting that the same word is used for two different things, the standard form of prayer in which God is addressed with verbal requests (often with selfish motives), and the 'pure prayer' or 'spiritual prayer' that includes no petition.
3 Sebastian Brock (1999) has used the concept of 'geography of the spirit' to describe the art of comprehending the inner space in the Syriac mystical tradition.
4 Bedjan, 1909, p. 122. The use of *šeragrāgyātā* may be negative in Syriac authors under Greek influence; for example, Philoxenus of Mabbug in Lavenant, 1963, pp. 90, 92, 105 (pp. 834–7, 848–9).
5 As defined in my earlier study (Seppälä, 2003, p. 78).
6 Simon in Mingana Simnani, 1934Simnani, , pp. 53–4 (191a–191b).
7 John of Dalyatha; Syriac text and translation in Hansbury, 2006, pp. 272–3.
8 Concentration in the sense of abandonment of worldly thoughts is in fact a prerequisite of prayer in general, and applies to all Christians; see Barhebraeus in Teule, 1993a, pp. 10–14 (trans., Teule 1993b, pp. 9–12).
9 Teule, 1993a, p. 11 (trans., Teule 1993b, p. 10).

10 'Especially, when it receives a small part of the sweetness of prayer, then, it climbs higher than anything on earth and heaven and [they know] that it hurries to wonder only at its Lord and to converse with him.' Teule, 1993a, p. 11 (trans., Teule 1993b, p. 10).
11 St. Ephrem (d. 373) in his *Paradise Hymns* gives a vivid, detailed and psychologically accurate description of the meditative process between the reading of the Scriptures and the spiritual rapture resulting from it: 'Scripture brought me to the gate of Paradise / and the mind, which is spiritual / stood in amazement and wonder as it entered / the intellect grew dizzy and weak / as the senses were no longer able to contain its treasures /so magnificent they were / or to discern its savours / and find comparison for its colours / or take in its beauties so as to describe them in words.' *Hymnen de Paradiso* 6.2 (Syriac original in Beck, 1957; translation according to Brock, 1990, p. 109).
12 *A Letter sent to a Friend* is attributed to Philoxenus of Mabbug, but most likely written by Joseph the Seer, or someone from the seventh–eighth century East Syrian tradition. Olinder, 1950, p. 22 (16*).
13 Isaac of Nineveh states that a monk may define as his rule 'enthusiasm for inner meditations (*hergay mad`eh*)'. Bedjan, 1909, p. 98.
14 *A Letter sent to a Friend*. Olinder, 1950, p. 22 (16*).
15 Simon in Mingana, 1934, 169b, p. 289 (tr. 20).
16 Olinder, 1950, p. 22 (16*).
17 Isaac of Nineveh in Brock, 14.38 (1995a, pp. 68–9, 1995b, p. 79).
18 Isaac of Nineveh in Brock, 14.34–5 (1995a, pp. 67–8, 1995b, pp. 77–8). However, this does not mean individual arbitrary freedom where one follows his emotional impulses alone. Nor does Isaac mean that there was something wrong with the traditional forms of spirituality in the Church. On the contrary, those who 'abandoned prayer's venerable outward forms, turning instead to their own rules and special customs' have gone astray because they have neglected Holy Communion, and the teachings of the Fathers (Brock, 1995ab, 14.42).
19 Isaac of Nineveh in Brock, 14.35 (1995a, pp. 67–8, 1995b, p. 78).
20 de Halleux, 1960–5, 8.51.
21 Isaac of Nineveh in Bedjan, 1909, p. 43.
22 Mingana translated this as 'spiritual visions'.
23 Dadišoʿ in Mingana, 1934, 53b, p. 245 (trans. p. 139).
24 Ibid., 21b, p. 219 (trans. p. 101).
25 de Halleux, 1960–5, 8.51.
26 The eye of the *mind* and that of the *soul* are used interchangeably.
27 de Halleux, 1960–5, 8.52, 8.55.
28 For example, Teule, 1993a, pp. 54–6, 1993b, pp. 46–7.
29 Barhebraeus in Teule, 1993a, p. 54, 1993b, p. 46. (Quoting Evagrius, *Tractatus ad Eulogium*, PG 79, 1105 A.)
30 For Dadišoʿ on the cross, see Mingana, 1934, pp. 136–8; for Stephanos bar Sudhaile, see Marsh, 1927, 35, pp. 45–59; for Isaac of Nineveh, see Bedjan, 1909, p. 16; Brock, Chapter 11 (1995a, pp. 43–52, 1995b, pp. 53–62).
31 Isaac of Nineveh in Brock, Chapter 11 (1995a, pp. 43–52, 1995b, pp. 53–62). According to Isaac, the same *shekhina* that was in the Ark of the Covenant resides mysteriously in the Cross.
32 *A Letter Sent to a Friend* in Olinder, 1950, p. 32 (24*).

33 Dadišoʿ in Mingana, 1934, 52b–53a, p. 244 (tr. 138). The verse may seem to imply that the venerated image shows Christ crucified on the Cross. This, however, was unlikely in the seventh–eighth-century East, where crosses were usually depicted empty. It may well be that the notion refers to Christ in symbolic terms: the monk kisses an empty cross *as if* Christ himself (i.e. not his image!) was invisibly present on the cross. The eternal presence of Christ in the empty cross was also stressed in the Armenian tradition.
34 *A Letter Sent to a Friend* in Olinder, 1950, p. 26 (19*).
35 John of Ephesus (sixth century) gives a vivid description of a Syrian monk in prayer and prostrations. 'And, because intense noonday heat prevailed, he stood and prayed, and next he knelt down, and he stood up and stretched out his hands to heaven, expanding himself in the form of the cross; and he continued for a long time until about the ninth hour, and then he sat down to rest for a short time.' John of Ephesus, in Brooks, 1923, p. 132.
36 Isaac of Nineveh's homilies 12, 22 and 51 in Bedjan, 1909.
37 Simon in Mingana 1934, 169a–169b, pp. 288–9 (tr. 20).
38 For example, Isaac of Nineveh's homily 26 in Bedjan, 1909.
39 For example, Isaac of Nineveh's homilies 22, 51 and 56 in Bedjan, 1909.
40 Isaac of Nineveh in Bedjan, 1909, p. 123. The word *haggāgā* (pl. *haggāgē*) usually refers to imagination, even illusions.
41 Isaac of Nineveh in Bedjan, 1909, p. 555.
42 Ibid., p. 257.
43 Literally, 'to mix with God'. Isaac of Nineveh in Bedjan, 1909, p. 462.
44 John of Dalyatha in Beulay,1978, 38.4.
45 Quotations are from John's letter 38.3–4, according to the translation of Hansbury 2006.
46 For example, '. . . when left alone, He does not stay. When He goes with me to a place, He does not move from the place. But when I catch Him, He is full of sweetness. Then when I let Him go, He conceals Himself.' (Beulay, 1978, 38.4)
47 Mingana translates 'souls of the just departed'.
48 Dadišoʿ in Mingana, 1934, 23a–23b, pp. 220–1 (tr. 104; for more detailed instructions on prayer and meditations, see pp. 136–41).
49 For example, Isaac of Nineveh's homilies 11, 13 and 17 in Bedjan, 1909.
50 For example, Isaac of Nineveh's homily 4 in Bedjan, 1909, and Brock, 1995a, b, 10.11.
51 For example, Isaac of Nineveh's homilies 5, 9, 17 in Bedjan, 1909.
52 See Isaac of Nineveh in Bedjan, 1909, p. 138.
53 For example, Isaac of Nineveh in Brock, 1995a, b, 29.2, and homily 41 in Bedjan, 1909.
54 de Halleux, 1960, 3.151.
55 Isaac of Nineveh. See homily 35 in Bedjan, 1909.
56 Isaac of Nineveh in Brock, 1995a, b, 8.17. See also homily 53 in Bedjan, 1909.
57 Simon in Mingana, 1934, 173a, pp. 292–3 (trans. 26).
58 Isaac of Nineveh in Bedjan, 1909, p. 492.
59 Ibid., p. 486.
60 See Isaac of Nineveh's homily 1 in Bedjan, 1909.
61 See Isaac of Nineveh's homily 53 in Bedjan, 1909.
62 For an illustrative discussion on the corresponding phenomenon in Buddhist context, see Gimello, 1978.
63 Mingana 1934/ʿAbdišoʿ, 144b–145a, p. 263 (tr. 150).

64 For example, Isaac of Nineveh states that meditation leads to illumination; Brock, 1995a, b, 10.8.
65 Beulay, 1978, 4.9 (pp. 318–9).
66 The concept was used by Aryeh Kaplan in his discussion on Jewish mysticism with special attention to Ezekiel's panoscopic vision. See Kaplan, 1985, p. 35.
67 John of Dalyatha in Beulay, 1978, 13.1. English translation according to Hansbury, 2006, 64.

Chapter 9

1 There exist two numbering systems for Eckhart's sermons, one by Pfeiffer and one by Quint. Walshe, 1979, uses the former, Colledge and McGinn, 1981, the latter. I have followed the text from which I quote, hence using the Quint system in Sermons 5b, 12 and 86, and the Pfeiffer system elsewhere.
2 Denys Turner (1995, p. 166ff) develops more fully this conceptualization of incarnation in the thought of Meister Eckhart.
3 Meister Eckhart often takes liberties in his translation of scriptural text. The actual text coming from *Wisdom* 18.14 reads: 'For while gentle silence enveloped all things, and night in its swift course was now half gone, thy all-powerful word leaped from heaven, from the royal throne' (Revised Standard Version).
4 Eckhart's notion of 'living without a why' can be found in many of his vernacular sermons. Sermon 5b in Colledge and McGinn, 1981, pp. 183–4, offers the Meister's basic approach to this concept.
5 Eckhart references 'Ecclesiasticus', which in most contemporary biblical translations today is 'The Book of Sirach'. In Latin the quote reads: 'Qui audit me, non confundetur: et qui operantur in me, non peccabunt.'
6 The *cura monialium* is the Latin term for the pastoral care of women's religious communities. The Dominican friars had a long history of providing clerics for the sacramental and spiritual care of their own cloistered Dominican sisters, other cloistered religious women, as well as such lay pious women groups as the Beguines. Eckhart was assigned to this ministry between 1313–23/24, after his second term in the external Dominican chair at the University of Paris and before the more formal investigation into his teaching by the Cologne inquisition and eventually the Papal inquisition at Avignon between 1326–8.
7 In 1318, while stationed in Strassburg, Meister Eckhart wrote his *Book of Divine Consolation*. This was a pastoral treatise dealing with the problem of suffering and was written in Middle High German. In the third section of this work Eckhart concludes with a defence of his own teaching and teaching praxis indicating that he was already feeling some pressure from church authorities concerning his own orthodoxy.
8 In Sermon 12, Eckhart identifies the *vünkelin*, which is the Middle High German word often translated as the *spark*, or the 'something uncreated in the soul'. Eckhart develops this concept throughout his writings and sermons. It was one of the concepts that most raised concerns when Eckhart was summoned before the inquisition.
9 If Sermon 12 was delivered in September 1325, Eckhart was already by this time well aware of suspicions being raised concerning the orthodoxy of his preaching, so beginning a sermon with the loose translation of *confundetur* as *ashamed*, and encouraging his listeners to not be ashamed to 'hear' what he has to preach, could indicate something of that awareness.

Chapter 10

1 For the original text of Teresa's works, see Llamas et al., 1994.
2 Teresa uses the term 'mysteries' to refer to the actions by which God reveals himself within human history. The most central Christian mysteries are the events of the life, death and resurrection of Jesus Christ.
3 Hundersmarck, 1983.
4 Andres, 1976.
5 'Suspension of the faculties' is a traditional term for a prayer experience in which interior absorption is so intense that all ordinary human sensing, thinking, feeling and movement become impossible.
6 Teresa of Avila, *Vida* 23.12; Laredo, 1948, vol. 2, III, p. 27.
7 de la Cruz, 1969; Mommaers, 2003, p. 69.
8 Giles, 1981, pp. 131–2.
9 Andres, 1972, p. 32; Peers, 1952, p. 123.
10 References in this chapter to 'active' and 'passive' forms of prayer derive from this distinction between intentional, self-directed representations and representations that are experienced as arising from sources other than one's own intentions.
11 See Payne, 1990.
12 Howells, 2002, p. 81.
13 During Teresa's lifetime there was much controversy over the distinction between the orthodox 'recollected ones' [*recogidos*], and the allegedly heretical 'abandoned ones' [*dejados*], who stripped away not only thoughts but the humanity of Jesus, the teaching of the Church and basic morality in favour of 'abandoning' themselves to formless mysticism.
14 The language of 'acquired' and 'infused' prayer does not come from Teresa, but it has become traditional for distinguishing between prayer as active practice and prayer as grace of God.
15 See Howells, 2002, chs 5 and 6, for a thorough discussion of this.

Chapter 11

1 I would like to thank John O'Malley SJ (Georgetown University), Nicolas Standaert SJ (Leuven University) and Halvor Eifring for their helpful comments on earlier versions of this chapter.
2 In some – mainly Eastern (Orthodox) – traditions, such meditation was constant, practised during all activities, while in others – mainly Western (Catholic) – ones, specific times were set aside for such practices.
3 On the Devotio Moderna, see Debongnie, 1957.
4 The key text developed by this reform movement was itself entitled *Imitatio Christi*. The published version – no doubt derived from a collection of various texts by various authors – is attributed to Thomas à Kempis.
5 On Catholic meditation, see 'Méditation', in Viller et al., 1932–95, vol. 10.1 (1978), cols 906–34. On contemplation, see ibid., vol. 2.2, cols 1718 ff.
6 All citations will be made from the first edition, Richeome, 1611. My thanks to Anne-Bérangère Rothenburger, formerly librarian responsible for the fonds patrimoniaux, Bibliothèques d'Amiens Métropole, for her assistance in an initial stage of this research.

7 Hitherto it has generally been assumed that the book was written for novices at the Jesuit noviciate on the Quirinal in Rome, but the language (French) and place of publication (Lyons) makes this highly unlikely, especially since, by this date, French novices trained in noviciates in France. Moreover, Richeome's own career at this point makes it most likely that he was originally writing for the new noviciate at Lyons, whose foundation he had recently overseen. For further details see Loach, 2012.
8 For illustrations, refer to the 1611 edition, for which a digitized version is available at www.jesuitica.be/fulltextbooks/
9 Translations are the author's own throughout.
10 Ignatius prescribed 'some passages from the Imitation of Christ, or from the Gospels, and from the Lives of the Saints' (*Spiritual Exercises*, no. 100).
11 For example de la Hire, 1682, in-12º, or Tassin, 1688, in-12º.
12 For historic etymology here and elsewhere in this paper, reference has been made to http://artfl-project.uchicago.edu/content/dictionnaires-dautrefois for Jean Nicot, *Thresor de la langue françoyse, tant ancienne que moderne* (1606); *Dictionnaire de l'Académie Françoise* (1st edn: 1694); and Émile Littré: *Dictionnaire de la langue française* (1872–7), which gives historic meanings.
13 For example, Theophilus, Argin and Thrasyllas (pp. 338–441), and types of illness, moral (pp. 287–91), natural (pp. 296–8) and imaginary (pp. 418–21).
14 Richeome, 1611, pp. 56–7.
15 Ignatius Loyola, *Spiritual Exercises*, 1: First Annotation: 'by the title Spiritual Exercises is meant every method of examining the conscience, of meditating, of contemplating, of praying vocally and mentally, and of other spiritual activities.'
16 The clearest introduction to this Ignatian concept of 'composition of place' is an essay by a Jesuit academic writing for practising Catholics, in the British Jesuits' own magazine, *The Way* (nevertheless based on the latest academic publications): Standaert, 2007. For a more extended, and more philosophical, analysis of the concept, see a revised version of a doctoral thesis, Fabre, 1992.
17 Richeome, 1611, p. 2.
18 Ibid., pp. 1–23.
19 Ibid., p. 3.
20 'contemplez ce tableau': Ibid., p. 5
21 Ibid., p. 5.
22 Ibid.
23 Section 2 : 'How St Andrew spoke to Argaeus, Proconsul of Achaia' (ibid., pp. 6–9) ; Section 3 : 'Discussion about the sacrifice of the holy Mass' (pp. 10–12) ; Section 4 : 'St Andrew put in prison, and condemned to the cross' (pp. 12–14).
24 Ibid., pp. 14–15.
25 Ibid., p. 15.
26 Ibid.
27 Ibid., p. 17.
28 Ibid.
29 Ibid., pp. 17–21.
30 Ibid., p. 19. This affective description continues to the end of the section, midway through p. 21.
31 Ibid., pp. 47–62.
32 Nadal, 1595. For further information see Melion, 2003. The resemblance to Nadal is in fact most marked in Richeome's final engraving ('The Martyrdom of St. Vitalius', p. 690), since this, like Nadal's, has individual elements labelled with letters, each of which corresponds to a section within the text.

33 In 1605 the Jesuits in Rome had printed 2,000 copies of an image of Stanislas for the dedication of the painting fixed above his tomb, and these were all taken up within two days (Bailey, 2003, pp. 57–8). More significantly, in the context of Richeome's *Peinture Spirtuelle*, Matthaus Greuter, most likely the engraver responsible for all its plates, had in 1607 engraved a tiny plate – small enough to fit inside a missal – of 'scenes from Kostka's life' (my thanks to Mauro Brunello and Thomas Reddy SJ at the Archivum Romanum Societatis Iesu, Rome, for supplying me with a copy of this plate for study purposes). In addition, images of Stanislas seem to have been produced throughout Catholic Europe. For example, at least one Wierix engraving of Stanislas Kostka was available by this date (Hollstein, 2004, pp. 160–1, No. 1302, dated by Hollstein as prior to 1604 (p. 159)).

34 Moreover, all the plates appear to have been devised and executed by the same artist. Nevertheless, only the title page can actually be definitively attributed to Greuter, being signed 'Math. Greuter f.'; the engraving on p. 242, 'The Angels', is signed 'M.G.'.

35 Richeome, 1611, p. 690.

36 'Picture' C represents 'the mountain', simply the backdrop to the scene of Vitalius' martyrdom (see Richeome, 1611, p. 695); 'Picture' D represents Vitalius' enemy, the priest of the Apollonic cult, throwing himself into the river, under the impulsion of the devils who had taken possession of him (see ibid., pp. 695–6).

37 Richeome had used several different engravers for his only other book published in Lyons with several engraved plates, the *Catéchisme royal* (Richeome, 1607).

38 For illustrations of Agostino Ciampelli's paintings in the church of S. Vitale, see Bailey, 2003, Fig. 77 (the torture of St. Vitalius) and Fig. 76 (his martyrdom). See also De Marco, 2006.

39 Its full title includes the phrase 'Reveuës par l'Autheur avant sa mort'.

40 Richeome, 1601. For more detail, and discussion, of Richeome's usage of images in his *Tableaux Sacrez*, see Salliot, 2009.

41 For an illustration, see Loach, 2012, fig. 131, p. 372.

42 Significantly, this frontispiece contrasts with the Lyonese one in that the title is now in larger font than the subtitle following it, thus reversing the priority implied in the earlier edition of the book.

43 Richeome's dependence upon Philostratus has been noted by Fumaroli, 1980, pp. 262–3; and by Dekoninck, 2005, pp. 68ff.

44 Richeome, 1601, p. 4. In this instance Richeome is actually distinguishing between Philostratus and himself, in that in *Tableaux Sacrez* Richeome is presenting a different kind of image, the allegorical, taking that word as a Scholastic term, that is, as one of the four ways of reading Scripture; on that see Lubac, 1959–64.

45 The work had been relatively well-known in Italy from the early fifteenth century through manuscripts, albeit in considerably variant texts. See Crescenzo, 1999, pp. 59–67.

46 For example, Claude-François Menestrier (Ms 1514, fos.10r° and 11 r°, Bibliothèque municipal de Lyon).

47 Marc Fumaroli suggested that since the 1611 Tournon edition gives the monogram 'IHS' on its title page, it was apparently published under Jesuit sponsorship (Fumaroli, 1980, p. 261, n. 70). I could not see that monogram on the copies I have examined, but the fact that it was specifically published for the 'university' means that it was published for the Jesuits' college, since this had held the title of 'university' since its inauguration, due to the bull granted to the Collège de Tournon by Pope Julius III (Delattre, 1956, col. 1408).

48 de Vigenère, 1609.
49 Le Moyne, 1640.
50 de Vigenère, 1609, p. 8; see also Fumaroli, 1980, p. 261. The contemporary sense of *naïf* was 'without artifice', or else whatever 'représente bien la vérité, qui imite bien la nature'; see, for instance, *Dictionnaire de l'Académie françoise*, 1694, and Littré, 1872–7.
51 *Prosopopia* includes personification, but also speech of an absent person, or the representation of a deceased person as if alive and present; *hypotyposis* is a form of description so animated and vivid as to make things not physically present seem as if they are in front of the hearer's or reader's eyes.
52 That such parallels might have been understood is evidenced by the format of a work by one of Richeome's near contemporary colleagues, de Cresolles, 1620, which takes the form of conversations filled with vivid descriptions and portraits, taking place during a series of walks.
53 In the Judaeo-Christian tradition the number seven is symbolic of completeness; hence, for example, the seven days of creation, or the seven mansions in Teresa d'Avila's *Castello Interiore*. The seven 'books' of Richeome's *Peinture Spirituelle* would thus have been perceived as constituting a complete course of 'spiritual exercises'.
54 The plate, 'Les Jardins' appears on p. 472 in a 790-page book.
55 Both Cicero and Quintilian referred to its use by the Hellenist poet Simonides: Cicero, *De Oratore*, 2, 86; Quintilian, *Institutio Oratoria*, book 11, chap. 2, sections 11–16. Roman writers also knew of it via Aristotle, notably his *De Anima*, book 3, and his *De Memoria et reminiscencia*. On the art of memory in general, from antiquity to the Renaissance, the classic text is Yates, 1966. See also Rossi, 1960.
56 Cicero, *De Oratore*, book 2, pp. 350–60; Quintilian, *Institutio Oratoria*, book 11, chap. 2. See also the earliest antique treatise treating the subject, and indeed treating it most fully, one formerly attributed to Cicero, *Rhetorica ad Herennium*, book 3.
57 Carruthers, 1990, 1998; Carruthers and Ziolkowski, 2002.
58 Bolzoni, 1995; English edition: 2001.
59 See, for example, the case of Matteo Ricci (1552–1610), one of the first Jesuit missionaries in China: Spence, 1984.
60 Paepp, 1618.
61 Ariosto, 1516, Canto 33.
62 For the fullest study on this, see Shore, 1998.
63 Several much-read authors of the later sixteenth and early seventeenth centuries included references to mnemonic techniques drawn from antique rhetorical practice (i.e. comparable with Ariosto's usage), for example, the Spanish Golden Age playwright Felix Lope de Vega (1562–1635).
64 The application of this epithet to Richeome was commonplace, but a specific source, and no doubt influential one, would have been Ribadeneira, 1676, pp. 572–3: 'ut quidam eum meritò vocat, Gallicanus Cicero' (cit. Gijsbers, 1998, p. 35). Brémond uses this epithet without citing its source (Brémond, 1929, pp. 19–20).
65 Linzeler, 1932, p. 371.
66 Hence the preponderance of Jesuits among theorists of this genre, notably Nicolas Caussin, Maximilian van der Sandt, Silvestro Pietrasanta, Claude Clément, Andrès Mendo, Henry Engelgrave, Pierre Le Moyne, Jakob Masen, Pierre Labbé and Claude-François Menestrier.
67 Richeome, 1611, p. 2.
68 Ibid., p. 690.

69 Ibid., p. 682.
70 Ibid., pp. 783–90.
71 Thomas Aquinas, *Summa Theologica*, II, II, Q124 (Martyrdom). Article 4: 'Whether death is necessary for martyrdom', notably Objection 1, Answer 1.
72 Richeome, 1611, p. 152.
73 Ibid., pp. 152–62.
74 Thomas Aquinas, *Summa Theologica*, II, II, Q124 (Martyrdom), Article 4, Objection 4, Answer 5.
75 Jesus' words to his disciples, 'If any man would come after me, let him deny himself and take up his cross and follow me' (Matt. 16, 24; Mk 8, 34; Lk. 9, 23); Luke inserts the word 'daily'. And again, after an exhortation to leave behind all familial relationships, 'He who does not take his cross and follow me is not worthy of me' (Matt. 10, 38); 'Whoever does not bear his own cross and come after me, cannot be my disciple' (Lk. 14, 27).
76 Thomas Aquinas, *Summa Theologica*, II, II, Q124 (Martyrdom), article 4.
77 Thomas Aquinas, *De sensu et sensato*, Tractatu II, 'De memoria et reminiscencia', Lectio 2.
78 Aristotle, *De Anima*, 3. 8
79 Richeome, 1597, p. 117. All citations will be from this edition. This reference falls within chap. 26 in all editions.
80 Ibid.
81 Ibid.
82 Ibid., pp. 118ff (chap. 27).
83 According to Aquinas, humility was the primordial Christian virtue, that is, that virtue which provided the necessary foundation for all others (Thomas Aquinas, *Summa Theologica*, II, II, Q161).
84 Richeome, 1597, p. 118ff (chap. 27).
85 In this his explanation of *figures mystiques* takes the form of an application of Aristotelian philosophy: defining and classifying these figures, then stating their causes, uses and effects.

Chapter 12

1 For further coverage on the events at Esphigmenou, see Galpin, 2003.
2 His co-editor, St Makarios Notaras of Corinth (1731–1805), will not concern us directly in this paper, but on their relationship see Karasiaridis, 2001.
3 Evagrius, *On prayer* 35 (trans. Casiday, 2006a, p. 190)
4 Evagrius, *On prayer* 67 (trans. Casiday, 2006a, p. 193)
5 Clark, 1992, pp. 4, 75–6, 84; for a critique, see Casiday, 2004.
6 For example, Maximus the Confessor, *Four Hundred Texts on Love* 1.96–100 (Palmer et al., 1979–95, 2:64).
7 Nikodimos at this point refers the reader to a page in the *Philokalia*, where we find in the Xanthopouloi brothers' *Directions to Hesychasts* 64 a reference to Maximus the Confessor.
8 See Chamberas, 1989, pp. 150–1.
9 For biographical details on Nikodimos, see Citterio, 2002, pp. 907–14 and Karasiaridis, 2001, pp. 43–55.
10 But see Citterio, 2002, pp. 908–9; Makrides, 2000; Morini, 1991.

11 Casiday, 2007, pp. 28–31. See further Podskalsky, 1991.
12 Citterio, 2000, identifies Romanites' translation as ms. Patm. 561, but I have been unable to confirm this information and study the document.
13 See further Tsakiris, 2009, pp. 303–29.
14 Thus Scupoli, 1663, p. 79 = *Combattimento Spirituale* 14 (with emphasis added): 'Secondo. E non havendone tù colpa alcuna, rivolta il pensiero agli altri tuoi falli, ed' quail non ti hà Iddio ancora *dato il castigo*, nè tù, come si deve, gli hai puniti. E vedendo, che *la misericordia di Dio ti cangia la pena d'essi*, che sarebbe eterna, *ò pure temporale, mà del Purgatorio*, con una picciola presente, devi riceverla non solamente volontieri, mà con rendimento di gratie.'
15 For the discussion of Purgatory at the council and for Mark Eugenikos' anti-union works, see Petit, 1923 and 1927. On the Greek Church in the aftermath of the council, see Steven Runciman, 1968, pp. 109–11, 125–6.
16 Scupoli, 1663, pp. 169 and 321 = *Combattimento Spirituale* 30 and 55
17 Nikodimos, 2007, p. 196 = *Ho Aoratos Polemos* 2.2
18 Nikodimos, 2007, p. 164 = *Ho Aoratos Polemos* 1.45
19 Nikodimos, 2007, p. 212 = *Ho Aoratos Polemos* 2.6
20 Scupoli, 1663, p. 281 = *Combattimento Spirituale* 51
21 Nikodimos, 2007, p. 182 = *Ho Aoratos Polemos* 1.52
22 Scupoli, 1663, p. 134 = *Combattimento Spirituale* 23, and Nikodimos, 2007, p. 89 = *Ho Aoratos Polemos* 1.23
23 Scupoli, 1663, pp. 116–23 = *Combattimento Spirituale* 21.
24 Nikodimos, 2007, pp. 99–110 = *Ho Aoratos Polemos* 1.26; that we can attribute this material to Nikodimos rather than Romanites seems likely in view of Nikodimos' known familiarity with Maximus' works, as demonstrated by the *Philokalia*.
25 Nikodimos, 2007, p. 102 = *Ho Aoratos Polemos* 1.26.
26 See Nikidimos, 2007, pp. 77–83 = *Ho Aoratos Polemos* 1.21.
27 Nikidimos, 2007, pp. 83–6 = *Ho Aoratos Polemos* 1.22.
28 Nikidimos, 2007, p. 39 n. 1 = *Ho Aoratos Polemos* 1.10.
29 Evagrius, *On prayer* 73: 'When at length the mind is praying purely and imperturbably, then the demons no longer overtake it from the left, but from the right. They suggest to it the glory of God and some shape familiar from perception, so that it would seem to have attained the perfection of its goal with respect to prayer. An ascetic and knowledgeable man declared that this happens because of the passion of vainglory and the demon who, having attached himself to the area around the brain, plucks the veins.' (trans. Casiday, 2006a, pp. 192–3)
30 On the seat of the nous, see Rossi, 2000, pp. 176–8; and on the heart, ibid., pp. 218–26.
31 Nikiphoros the Monk, *On Watchfulness* (Palmer et al., 1979–95, 4.205); see further Rossi, 2000, pp. 262–7.
32 Vivian and Casiday, 2006, p. 59 = *Letter to Nicholas* §2(1); Mark's exhortation continues throughout that section and he returns to it at *Letter to Nicholas* §6.
33 See Vivian and Casiday, 2006, pp. 70–4 = *Letter to Nicholas* §§8(5)–10(5).
34 Diekamp, 1938, pp. 109–29. See also Belting, 1994, pp. 145–6.
35 Gregory of Sinai, *On Commandments and Doctrines* 130 (Palmer et al., 1979–95, 4.248), reformatted
36 Nikodimos, 2007, pp. 62–3 = *Ho Aoratos Polemos* 1.18.
37 Nikodimos, 2007, p. 47 = *Ho Aoratos Polemos* 1.13.
38 Nikodimos, 2007, p. 70 = *Ho Aoratos Polemos* 1.19.
39 Cassian, *Conference* 10.2(2)–5(2) (trans. Casiday, 2006b, pp. 37–40)

Chapter 13

1 By meditation I am referring to any contemplative technique intentionally undertaken with the goal of causing an interior (and perhaps also exterior) transformation; by prayer I mean any ritual behaviour performed as a means or gesture of engaging in a dialogic relationship with a deity.

2 Other references include: 'Remember your Lord much and praise him in the early hours of night and morning' (Q. 3.41); 'So when you have completed the prayers then remember Allah standing and sitting and lying down' (Q. 4.103); 'And remember your Lord within yourself humbly and with awe and under your breath by morning and evening' (Q. 7.205); 'And remember your Lord when you have forgotten' (Q. 18.25); 'And remember the name of your Lord and devote yourself with complete devotion' (Q. 73.8); 'And remember the name of your Lord by morning and evening' (Q. 76.25).

3 al-Iskandari, 1961, pp. 11–12.

4 Arberry, 1977.

5 Nicholson, 1911, pp. 154–5.

6 Arberry, 1977, p. 98.

7 Gardet and Anawati, 1968, p. 201.

8 Ibid., pp. 216–17.

9 al-Iskandari, 1961, pp. 6. The passage in the *Fawā'iḥ al-jamāl wa-fawātiḥ al-jalāl* of Kubra reads: '*Dhikr* is a fire which neither abides nor spreads. When it enters an abode it says "It is I and no other!" and this is the meaning of *lā ilāha illa'llāh*. And if there is wood in the abode it burns [the wood] and it becomes fire; if there is darkness in the abode [the *dhikr*] becomes a light and destroys it [the darkness] and illuminates the abode; and if there is light in the abode it does not oppose it, but his light is also recollection (*dhikr*) and the one who recollects (*dhākir*) and the object of recollection (*madhkūr*) which abide together, light upon light' (Meier, 1957, pp. 4–5).In his *Miftāḥ al-falāḥ*, Ibn 'Ata Allah has borrowed extensively from the *Fawā'iḥ* of Kubra. The first three lines following his preliminary introduction (p. 6) are copied from Kubra (Meier, 1957, p. 4, sections 9 and 10). He continues with the chapter on immersions (*istighrāqāt*) in the *Fawā'iḥ* (Meier, 1957, p. 21, section 45) and proceeds from there. This obvious influence of Najm al-din Kubra on Ibn 'Ata Allah al-Iskandari throws interesting light on our understanding of *dhikr* ritual in the Shadhili Sufi order, notable since it would imply a significant degree of Central Asian influence on ritual practices in Syria and Egypt.

10 Simnani, *Shaqā'iq al-ḥadā'iq wa-ḥadā'iq al-ḥaqā'iq*, p. 77b. For a comprehensive treatment of Simnani's thought, see Elias, 1995. Simnani's views on *dhikr* are discussed in Chapter 7 of this book, sections of which are reproduced here.

11 Simnani, *Tafsīr najm al-qur'ān*, p. 73b.

12 A longer version of Junayd al-Baghdadi's list appears in Kubra's *Risala ila'l-hā'im al-khā'if min lawmat al-lā'im*, see Molé, 1963, pp. 23–37. See also Kubra's *al-Uṣūl al-'ashara* (Molé, 1963, pp. 15–22) and 'Abd al-Ghafur Lari's Persian translation (Hirawi, 1984). See Khurasani, 1989, pp. 134ff; Meier, 1957, pp. 2–3; Waley, 1991.

13 Algar, 1982, especially the sixteenth and seventeenth chapters. Simnani, *al-Wārid al-shārid*, pp. 34aff; Simnani, *Fatḥ al-mubīn li-ahl al-yaqīn*, pp. 4aff; Simnani, *Fuṣūl al-uṣūl*, MS. 1, pp. 49bff; Hirawi, 1990, pp. 279ff. The eight conditions do not appear in the same order in all texts.

14 Simnani, *al-Wārid ash-shārid*, p. 34a.
15 Simnani, *Fatḥ al-mubīn*, p. 4b.
16 Simnani, Sirr bāl al-bāl li-dhawi al-ḥāl, p. 239b; Simnani, Najm al-Qur'ān, p. 72a.
17 Simnani, *Najm al-Qur'ān*, pp. 72b, 164a.
18 Ibid., p. 69b.
19 Ibid., p. 72a. The attitude of the Sufi with regard to the soul changes at later stages along the path. The intermediate practitioner (*mutawassiṭ*) should befriend the soul because at this level it becomes a vehicle, serving an important purpose in progress along the Sufi path. The advanced practitioner should make sure the soul accords God his due, and guide it in the direction of piety and righteousness (ibid., pp. 72a, 110b).
20 Simnani, *Fatḥ al-mubīn*, p. 4b.
21 Ibid.
22 Simnani, *Khitām al-misk*, p. 142a. Here Simnani is using the term 'purification' (*ṭahāra*) with the connotation of the annihilation of the self (*fanā'*).
23 Simnani, *Fatḥ al-mubīn*, p. 4b.
24 Ibid., p. 5a.
25 Simnani, *al-Wārid al-shārid*, p. 34a.
26 Simnani, *Fatḥ al-mubīn*, p. 4b. See Gramlich, 1976, pp. 401ff, where a slightly different *dhikr* practice attributed to Simnani is described.
27 Simnani, *Fatḥ al-mubīn*, p. 5a.
28 Simnani, *Najm al-Qur'ān*, p. 74a–b.
29 Simnani, *Mawārid al-shawārid*, p. 147b.
30 Ibid., pp. 148b–149a.
31 In an untitled treatise, Sa'd ad-dīn-i Hamūya (d. 1252), an important figure from the Kubrawi tradition to which Simnani belonged, states that *dhikr* has seven stages: (1) *dhikr* of the tongue; (2) *dhikr* of the tongue along with the heart; (3) *dhikr* of the heart without the tongue; (4) *dhikr* of the heart with the spirit; (5) *dhikr* of the spirit without the heart; (6) *dhikr* of the spirit with the inmost being (*sirr*); (7) *dhikr* of the inmost being without the spirit (Hamūya, *Kitāb baḥr al-ma'ānī*, p. 120a). Simnani also refers to audition (*samā'*), or listening to music, in the context of his discussions on *dhikr*. He considers audition to be not without merit, but maintains that it contains serious pitfalls which render it dangerous for most mystics. 'Audition is a drug which, if eaten by itself without being prepared together with other good medicines, becomes a deadly poison' (Simnani, *Fuṣūl al-uṣūl*, p. 80b).
32 Simnani, *Najm al-Qur'ān*, p. 71a.
33 Simnani, *Fuṣūl al-uṣūl*, p. 74a.
34 Simnani, *al-Wārid ash-shārid*, p. 34b.
35 Simnani, *Najm al-Qur'ān*, pp. 66b, 59a, 46b.
36 Ibid., p. 46b.
37 Ibid., p. 100b.
38 Elias, 1995, p. 134.
39 Ibid.
40 Ibid. There is a fourth formula that relates to the Realm of Divinity. This is the supreme name of God, which is unpronounceable, exalted above any form which would be comprehensible in the Human Realm and the Realm of Sovereignty.
41 Hirawi, 1985, p. 11.
42 Elias, 1995, 35.
43 Ibid.
44 Simnani, *Shaqā'iq al-ḥadā'iq*, p. 77a; Simnani, *Risāla-yi nūriyya*, p. 48a–b.

45 Simnani, *Risāla-yi nūriyya*, p. 48b.
46 A translation of this work is found in Elias, 1993.
47 Simnani, *Risāla-yi nūriyya*, p. 44b.
48 Simnani, *Najm al-Qur'ān*, p. 103a; Simnani, *Risāla-yi nūriyya*, p. 44b.
49 Simnani, *Najm al-Qur'ān*, p. 55a.
50 Simnani, *Risāla-yi nūriyya*, p. 45a.
51 Simnani, *Najm al-Qur'ān*, p. 66b.
52 Ibid., p. 70b.
53 Simnani, *Risāla-yi nūriyya*, p. 45a.
54 Ibid., p. 45b; Simnani, *Najm al-Qur'ān*, p. 132b. The visions described by Simnani correspond to Muslim eschatological events that are mentioned in the Qur'an and widely elaborated upon by Islamic theologians.
55 Simnani, *Risāla-yi nūriyya*, p. 46a.
56 Ibid.
57 Bennet, 1969–70. These techniques are quoted from an anonymous Naqshbandi pamphlet in Ottoman Turkish but are found in other works as well. In this particular treatise, coloured lights are also associated with each of the subtle substances in a manner reminiscent of Simnani: the heart is associated with red, the spirit with yellow, the secret with white light, the hidden self with green and the most-hidden self with black. This chromatic imagery clearly indicates a Kubrawi influence.
58 Keshavarz, 1998.
59 Other forms of prayer would be submissional prayers (the ritual prayer) and petitionary prayers. For more on prayer in Islam, see Toorawa, 2010.

Chapter 14

1 For a full picture of the social world to which these masters belonged see Bashir, 2011.
2 The 'pineal heart' (*qalb-i ṣanūbarī*) refers to the physical heart itself with its pine cone-like shape. Sufi authors differentiate the physical object from the heart as a complex metaphysical symbol in Sufi theoretical discussions. For the translation of a later and somewhat different description of the Naqshbandī dhikr that is clearer about its referents to human physiology see Netton, 2000, p. 80.
3 Although the author I am citing here does not go into such details, we do know that elaborate theoretical mappings of the human form were available in the Persianate milieu. For the details of one scheme, which divides the body into subtle substances (*laṭā'if*) that are correlated to elements of the cosmos as such, see Elias, 1995, pp. 81–100.
4 For citations for other versions of the Kubravī dhikr see Bashir, 2003, p. 140.
5 As reported in a later work, Naqshband's concern with numbers in this instance pertained both to keeping track of the times one did the dhikr and the number of times the formula was repeated in a single breath (Muʿīniyān, 1977, p. 1:48).
6 A later hagiography devoted to Hamadānī gives the story differently: the author states that Hamadānī first had the dream about Muḥammad and then saw his teacher performing the dhikr when he went to him seeking an interpretation. The eventual result is the same in both versions, in that Hamadānī ends up as a disciple of Mazdaqānī (Badakhshī, n.d., p. 349a–350a). It is worth noting that Hamadānī's followers disputed among themselves as well regarding the master's preference for silent or vocal dhikr (see Badakhshī, n.d., pp. 397a, 423b).

7 Sufi understanding of human beings' extraordinary religious experiences is premised on the notion that the cosmos has an interior, more desirable aspect. To experience the interior world (*bāṭin*), one needs to cultivate an alternative subtle body that has senses that mimic the function of ordinary senses. The Naqshbandī practice of imprinting the master's image on the heart constitutes a particular way of transitioning between exterior and interior senses. For details of this and other associated understandings of the body and their social ramifications see Bashir, 2011.
8 An extended account of this religious world is provided in Bashir, 2011.
9 For a good phenomenological exploration of these issues in the Sufi context see Kugle, 2007.

Chapter 15

1 The best introduction to *samāʿ*, although it mainly focuses on the Iranian world, is During 1988.
2 It is to be noted that during mediaeval times, the Indus Valley was known as Sindh. The name Sindh comes from a Sanskrit word Sindhu, meaning river.
3 See Mortazavi, 1988; Nicholson, 1999; Zhoukovskii, 1967.
4 Motilal Motwani has partly translated Shāh ʿAbd al-Karīm's *risalo* into English (Motwani, 1979, pp. 33–60). See also Poto, 1937.
5 The notion of *waḥdat al-wūjud* 'unity of being' was coined by Ibn ʿArabī and implies an existential monism according to which human beings, having been created by God, can also be merged into God, or, in other words, reach the divine state.
6 Jalāl al-Dīn Rūmī (d. 1273) is the famous founder of the Mevlevīs, better known in the West as the Whirling Dervishes. He was also the author of mystical poetry in Persian. His Masnawī (a poetic form) is probably the most influential Sufi poetry in the non-Arab speaking Muslim world. He was obviously a source of inspiration for Shāh Laṭīf.
7 For a very comprehensive analysis of his work, see Schimmel, 1976.
8 In Modern Sindhi, secret is *ḡujho*. Shāh Laṭīf's language is difficult and very literary, sometimes using neologisms. Also, since his family originated from deltaic Sindh, Shāh Laṭīf is at times influenced by the local dialect known as laṛī, usually seen as somewhat archaic by some, and pure by others.
9 For this section devoted to contemporary Sindhi Sufi poetry, I warmly thank Dr Charu Gidwani, R. K. Talreja College, University of Mumbai, who was of great help in locating and accessing the works.
10 On *dhamāl*, see Abbas, 2002; Boivin, 2012; and, for an ethno-musicological approach, Wolf, 2006.
11 I do not include the female *dhamāl* because it is of a different nature, not related to meditation. Briefly, it is a process of exorcism resulting from the fact that a woman is possessed by a malevolent spirit, a *jinn*. For a description, see Boivin, 2012.
12 Bodlo Bahār is a somewhat mysterious figure. It is said that he was in Sehwan Sharif before Laʿl Shahbāz Qalandar's coming.
13 His father *imām* Husayn was slaughtered with his family. Laʿl Shahbāz Qalandar is his direct descendant.

POSTSCRIPT: Published version of the following article (Middle Persian *abāz-handāxtan*) in the Journal of Persianate Studies is not the final one which I submitted to the journal. Two lost key emendations are mentioned below. Furthermore, JPS had not updated internal automatic cross-references before publishing and I have, as far as possible, tried to fix them.

(p. 141) … considering the Avesta as the principle gauge which no other book could be compared with, but just according to it other things had to be (re)measured. In fact, Zoroastrianism was the predominant discourse in the Sasanian theocratic and perhaps state academic institutions, through which other thoughts were automatically looked at. It means, there were no need and it was technically not possible to collate a scientific text with religious ones in the exact meaning of *collation* which is to bring together different pieces of written information so that the similarities and differences can be seen. I think the clerical system "audited" other thoughts and writings, and *re-measured* (*abāz-handāxtan*) them *according to* (*abāg*) the spirit of Zoroastrianism which was their zeitgeist. In other words, there probably was a censorship administration which only gave publishing permission to *whatever was adjustable and reasonable inside* (probably translated) *foreign books, to be presented to the seekers of the knowledge* (Dēnkard IV (Dresden 1966, p. 497): *čē andar-šān wirāyišn(īg) ud abāg čim, ō xwāstārān ī ham āgāhīh ōh nimūd*).

In addition, the MP and NP prepositions of the phrasal verb don't change its meaning. …

(p. 147) ***Addendum***

1. Some of MP passages which are mentioned in this article have been also translated in Humbach 1991, pp. 49-55, but his translations could also offer no special semantic advantage on this word.

2. In Persian academic pieces MP *abāz-handāxtan* is usually translated into 'سنجیدن'; but "سنجیدن" simultaneously means '1. to measure; 2. to compare' and causes a Persian-speaker to incorporate both meanings, and attribute the second one to a verb (like *abāz-handāxtan*) which has only the first meaning.

3. All the New Persian evidences are found in the corpus which is provided in the Lexicography Department of the Persian Academy of Language and Literature.

(to be added to Bibliography)

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Middle Persian *abāz-handāxtan*

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Abstract

the verb *abāz-handāxtan* is used in Dēnkard IV. Different definitions of the verb caused two divergent interpretations of the history of the Zoroastrians scriptures during Sasanian era. This article does not attempt to provide a third category of meaning, but tries to suggest a kind of modification to the traditionally accepted meaning of 'to collate'. The new proposed meaning is derived from New Persian texts, which include similar usage of the verb and were written not much later than Middle Persian ones. The suggested meaning is 'to (re-)measure'.

Keywords

abāz-handāxtan – *handāzišn* – Dēnkard IV – Middle Persian – Pahlavi – New Persian

The question is how exactly this verb should be glossed in a Middle Persian (MP) dictionary. Shaki introduces the two main interpretations of the polysemous verbal phrase *abāz-handāxtan* in the Middle Persian text Dēnkard IV, and their respective interpreters (Shaki, 1981, 121-2). In order to decide between those two widely diverging proposals (i.e. 'to add to, to re-incorporate, to bring back to'[1] and 'to collate with, to compare with') he examined the pertinent MP passages, in which the term occurs. Finally Shaki decides for the meaning of 'to collate' (and not 'to add') for the verb *abāz- handāxtan*, Shaki (ibid., 122) also refers to MP *handāxtan* as a simple verb, which occurs in several senses as 'measure, judge, project, compute, compare, allot (destiny)' and its derivatives *handāzišn*, *handāzag* as 'comparison, simile, analogy, similitude, extent,

1 I think this incorrect meaning might arise out of misunderstanding Bailey 's translation of the verb (Bailey 1971, 81; s. pp. 142-3, fn. 7).

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measure', etc. (but never in the sense of 'add, unite'), and the sense of 'throw, hurl' as it appears in New Persian (NP) and rarely in MP[2] (all of the above mentioned meanings of *handāxtan* attest for NP *andāxtan*). He also recites Arm. LW. andačem, endačem 'prove, examine', Arab. LW. *hindāz* 'measure', *hindaza* 'a measure of length', *handasa* 'geometry, engineering'.

His idea was clever and commonly accepted (e.g. see Cantera 2004, 109), but I think that NP can still be helpful for scrutinizing the definition of *abāz-handāxtan*. The below NP evidence points to a kind of difference between 'to collate' and what the MP verb actually meant. Obviously, the verb would finally take on the meaning 'to collate', but not as it is cited in MP, and not yet completely even in most of the NP contexts described below.

Tārikh-e Bayhaqi (Bayhaqi, 287)

وی آن چه داند بازگوید و ما می شنویم، آن گاه با خویشتن بازاندازیم و آن چه از رای واجب کند می فرماییم.

He says what he knows and we hear, then we by ourselves (re)measure [i.e., reassess it] and we will issue the order the wisdom necessitates.

Kashf al-Asrār (Maybodi, 10:277):

اودراندیشید و بازانداخت باخود.[3]

He thought of it and (re)measured [i.e, reassessed it] by himself.

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2 (*h*)*andāxtan* 'to throw, to hurl' may come from another root, but the etymology is not our issue here.

3 This is the translation of Koran, 74 (Surah Al-Muddaththir (المُدَّثِّر)), 18 (إِنَّهُ فَكَّرَ وَقَدَّرَ) 'Indeed, he thought and deliberated'). At some next pages, where Kašf ul-Asrār (p. 284) interpreted the story behind the Surah, so paraphrases this verse او ... تفکّر میکرد و باخود میانداخت که درکار وی چه تقدیر کند و چه گوید [*ō ... tafakkur mēkard u **bā** xwad **mēandāxt** ki dar kār i way či taqdīr kunad u či gōyad.*] 'He ... contemplated and himself [i.e. according to his wisdom] deliberated/ measured, how should he deal with him and what should he say'. Note the sameness of *andāxtan* and *bāz-andāxtan* (s. also MP examples on pp.143 & 145)in the same formula, of which one can conclude that *abāz-andāxtan* can (despite Shaki (1981, p. 122)) have no other meaning than *andāxtan* 'to measure, to deliberate' even in such a formula, which based on the above sentence in Kašf ul-Asrār and one in Husraw ud Rēdag (109;s. p. 144, fn. 9)can still be extended to NP "*bā/*ba/*bar ... (bāz-)andāxtan ... dar kār i* somebody *taqdīr kardan*" which comes from MP "**ābāg/*ō/ andar ... (abāz-)handāxtan ... andar kār ī* somebody nigarišn kardan" and yet (*abāz-*)*handāxtan* doesn't mean 'to collate, to compare'.

Kalila o Demna (Nasrollāh Monshi, 258-9):

اهل رای و تجربت باید که این باب را با خرد و ممارست خود بازاندازند و به حقیقت شناسند که مکتسب خود را، از دوستان و مال و جز آن، عزیز باید داشت.

Rationalists and experimentalists should (re)measure [i.e., reassess] this subject matter according to their own wisdom and expertise and really know that one should treasure one's own acquisitions, consisting of friends and wealth and the like.

Shehāb al-Akhbār (Qazā'i Maghrebi, 104):

لا عقل کالتدبیر: عقلی نیست بهتر که عقل آن کس که کارها به تدبیر کند و بازاندازد، و آن چه بهتر بُوَد و نیکوتر بُوَد برگزیند.

There is no better wisdom than practical reason. The best wisdom is that of a person who conducts the affairs and (re)measures [i.e., reassesses them] according to discernment and chooses what better is and fairer is.

Kalila o Demna (Nasrollāh Monshi, 322):

شیر سخن مادر نیک استماع کرد و آن را بر خرد خویش بازانداخت.

The lion hearkened to its mother attentively and (re)measured it according to its own wisdom.

Kalila o Demna (Nasrollāh Monshi, 130):

اگر در آن چه به مَلِک رسانیدند تفکّری رفتی . . . و آن را بر رای و عقل خویش بازانداختی، حقیقت حال شناخته گشتی.

If the information, with which the king was supplied, had been contemplated . . . and [the king] had (re)measured [i.e., reassessed] it according to his intellect and wisdom, the truth would have been known.

Tarjoma-ye Tārikh-e Yamini (Jorfādaqāni, 419):

زیرکان در این لفظ تأمّل کردند و به حساب جُمَل بازانداختند.

The wise men contemplated the utterance and (re)measured [it] according to *abjad* numerals.

Kalila o Demna (Nasrollāh Monshi, 199):

فاش گردانیدن اسرار از جهت پادشاهان ممکن باشد . . . یا طایفه‌ای که در مخارج رای و مواقع آثار تأمّل واجب بینند و آن را بر نظایر آن از ظواهر احوال بازاندازند و گمان های خود را بر آن مقابله کنند.

Revelation of mysteries may come by kings . . . or the people who find it necessary to contemplate the consequences of a thought and occurrences of effects, and (re)measure [i.e., reassess] them against the alike [phenomena] in outward indications and collate their [own] imaginations with them.

Kalila o Demna (Nasrollāh Monshi, 135):

چشم می دارم که . . . آن چه رود . . . مَلِک آن را بر رای جهان نمای خود، که آینهٔ فتح است و جام ظفر، بازاندازد.

I hope that . . . what happens . . . the king (re)measures [i.e., reassesses] it according to his own omniscient wisdom, which is the mirror of conquest and the chalice of triumph.

In the above sentences "*sth.* (*rā*) *bā* (< *abāg*)/ *ba*/ *bar*[4] *sth. bāz-andākhtan* (< *abāz-handāxtan*)" obviously means 'to (re)measure *s. th.* according/ against *s. th.*'. This expression is composed of *bāz* 'back, again, re-', *andākhtan* 'to measure', and *bā* 'with; upon, according to'/ *ba* 'at, on, according to'/ *bar* 'on, over'; i.e. 'to think again about sth. according to some criteria (to decide whether to change the way one feels about it or deals with it)'.

I think in MP [*abārīg nibēgān*] *abāg Abistāg abāz-handāxtan* one can find the ancestor of the above mentioned NP expression which would mean 'to (re) measure [other books] according/ against Avesta', i.e. 'to use Avesta as a gauge to appraise other books'. One may interpret such a process as '*collating*', but the text is not to say so; i.e. in a MP dictionary it may not be glossed by 'to collate'.[5]

4 Cf. NP *barandāz* (colloquial: *warandāz*) *kardan* 'to size up, to look over, to scan'.

5 My idea has been developed independently of Van Bladel's who finds "the purpose for the activity, described [as *collating*], unclear" (Van Bladel, 60). Van Bladel tries to show that "The

The preposition *abāg* here doesn't mean 'with' but, in an archaic manner like *ba* and *bar*, means 'to, according to, upon' (Natel-Khanlari 1365, 3:325-9), and this is the reason why, in the above NP archaic evidence, *ba* and *bar* are used parallel to *abāg*. So, in the sentence there is no appropriate preposition to verbs like *to collate* and *to compare*. Here, the definers have strayed far from considering the Avesta as the principle gauge, which no other book could be compared with, but, according to it, other things had to be (re)measured. See Postscript

I think the MP and NP prepositions of the phrasal verb don't change its meaning. In fact, the verb, with or without the prepositions, means 'to (re)measure'. Take a look at the next two pieces of evidence, and then a review of the already mentioned phrases may confirm this result:

Rasā'el-e Khʷāja 'Abdollāh (Ansāri, 1:385):

این کار نه به حجّ است و به عمره؛ به بازانداخت روز بای است تا هر کسی را چه بهره.

> That is not the matter of *hajj* and [nor is] the matter of *'mrah*; [but] the matter of the day of necessity [i.e. The Judgment Day]'s (re)measuring, to [determine] everyone's reward.

Nozhatnāma-ye 'Alāyi (Shahmardān, 373):

وجه آن است که هر دو به یک ثقبهٔ شمش آهنج زرگران بکشند و به وزن راست بدارند و طول هر دو بازاندازند؛ هر کدام کوتاه‌تر باشد، آن گرانتر.

> That is justified to draw both of them [i.e. to draw two silver ingots into wire] through the ingot-drawing hole of goldsmiths and equalize [the two wires] from the point of view of weight and (re)measure the length of both of them; each one [that] is shorter, [is] denser.

Now let us re-observe the passages of Dēnkard IV, which contain the verb:

Arabic History of Science of Abū Sahl ibn Nawbakht" had Some MP Sources. He compares some parts of it with Dēnkard IV and shows that they are translated from MP. Nawbakht translated *abāz-handāxt* into Ar. *allafa*, which according to Van Bladel in the Arabic text it means '[He] harmonised (those books that were at variance with the Zoroastrians scripture, the Avesta)' (Van Bladel, 60). He finally concludes that "the sense of abāg X *abāz-handāxtan* here is 'to measure (something) against X'" (ibid, 51-60).

MS B (Dresden 1966, p. 511):

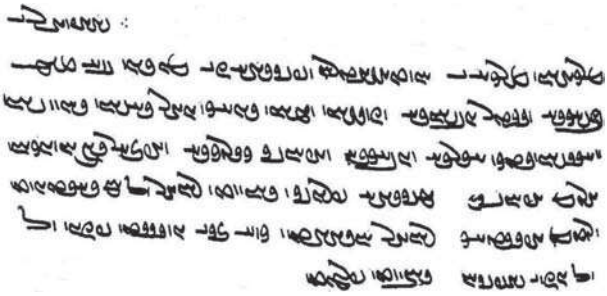

DkM, p. 412-3:

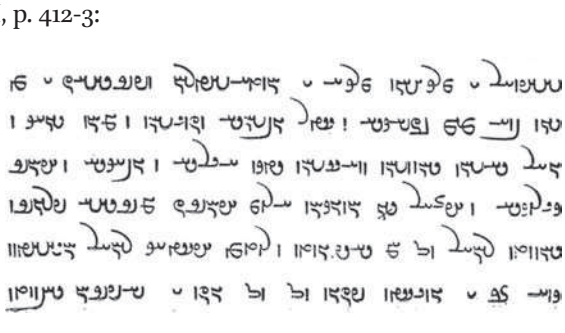

Šābuhr ī šāhān šāh ī Ardaxšīrān nibēgīhā-iz az dēn bē, abar bizeškīh ud star-gowišnīh ud čandišn ud zamān ud gyāg ud gōhr <ud> ǰahišn ud bawišn ud wināhišn ud ǰadag-wihīrīh ud gōwāgīh ud abārīg kirrōgīh ud abzār <ī> andar hindūgān, hrōm, abārīg-iz zamīgīhā pargandag būd, abāz ō ham āwurd ud ***abāg*** *Abistāg* ***abāz-handāxtan****, har ān ī drust, paččēn ō ganjˇ* [illegible] *dād*[*an*]*, framūd.*

Šābuhr, the king of kings, son of Ardaxšīr, further collected the non-religious writings on medicine, astronomy, movement, time, space, substance, accident, becoming, decay, transformation, logic and other crafts and skills which were dispersed throughout India, Rome [i.e. the Byzantine Empire] and other lands, and commanded to (re)measure them against Avesta, [and to deposit] a copy of all those [writings], which were flawless were, in the *Royal[6] (?) Treasury.[7]

6 After Shaki 1981, p. 115, fn. 2.

7 Šābuhr . . . further collected the non-religious writings on medicine, astronomy, . . . and [he] <u>collated</u> them <u>with</u> the Avesta, and commanded that a copy be made of all those (writings) which were flawless and be deposited in the Royal Treasury (Shaki 1981, 119).

MS B (Dresden 1966, p. 515):

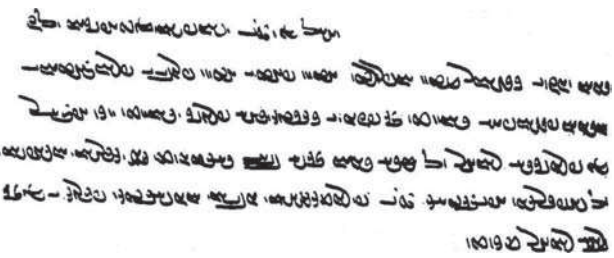

DkM, p. 406:

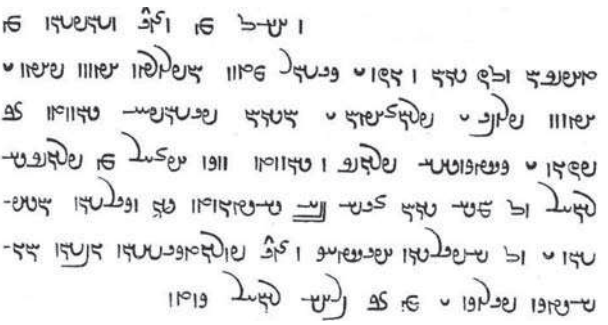

ud pas az wizend <ud> wišōbišn az Tāzīgān . . . hufraward Ādur-pād ī Ādur-farrōbay ī Farroxzādān, ī hudēnān-pēšōbāy būd, ān paččēn, ī kustagīhā pargandag būd, nōg abzār az pargandagīh abāz ō hamīh ud dēwān, ī-š dar, āwurd. andar nigerišn <ud> ***handāzišn***[8] *ī ō weh-dēn Abistāg ud zand, pōryōtkēšān gōwišn, hangōšīdag payrōg ī az ān brāh abāz* [illegible] *kard.*

Šāpuhr, king of kings, son of Artaxšahr, assembled and <u>*united with*</u> the Avesta books of the Dēn on medicine, astronomy, . . . and other . . . which had been scattered in India, Rome . . . and other countries . . . (Bailey 1971, 81).

OED (s.v. *unite*, vol. XIX, p. 79, col. 1) glossed the verb "unite" by '2. to make one in feeling or thought; to cause to agree . . . 3. Of person (or thing): To have, possess, or exhibit (qualities, etc.) in union or combination; to combine (features usually regarded as distinct)'. I think here Bailey meant "Šāpuhr assembled the [non-]religious books and made them and the Avesta one in feeling and thought, i.e. he caused them and the Avesta to agree (s. also p. 140, fn. 5); but Zaehner (1955, 8: 'add to'), Boyce (1979, 113: 'add to (?)'), de Menasce (1973, 379: 'colliger'), Duchesne-Guillemin (1964, 64: 'réunir'), Shaki (1970, 277: 're-incorporation'), and Tafazzoli (1376, 133: 'ملحق کردن' (= 'to add'), but *ibid.* 315: 'تطبیق کردن' (= 'to compare')!) consequently and based on a misunderstanding of Bailey's translation, have completely strayed from his idea, which wasn't that deviated from the real meaning.

8 For the sameness of *handāxtan* and *abāz-handāxtan* s. p. 138, fn. 3.

> And after Arabs' hurt and destruction . . . the blessed Ādurpād ī Adurfarrōbay, son of Farroxzād, who was the (religious) leader of the people of the Good Religion (i.e. Zoroastrianism), by new effort brought that dispersed copy, which was scattered in various regions, together and into an archive, which consisted of chapters. [Turning] attention[9] to and measuring against Avesta and Zand of the Good Religion and the oral tradition (transmitted) from the first teachers of the faith, he restored (?) it like a ray from that brilliance.

MS B (Dresden 1966, p. 497):

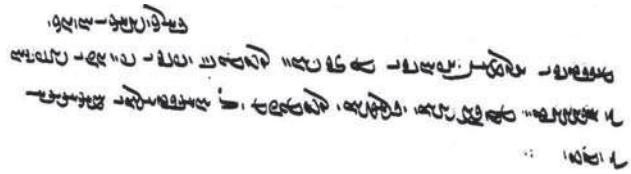

DkM, p. 428:

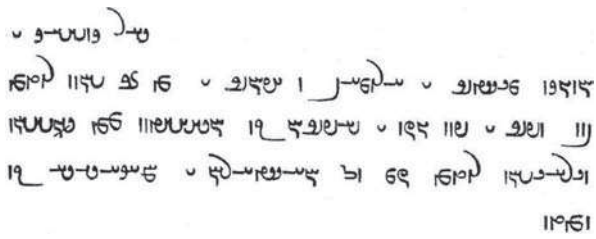

9 Shaki translates *nigerišn* as 'examining' and thinks "that *handāzišn* as an element of the hendiadys (*nigerišn ud handāzišn*) may only denote 'comparison or collation'" (Shaki 1981, 122). The collocation occurs also in Husraw ī Kawādān ud Rēdag (ibid, 109): {Rēdag writes in his letter to Husraw:} "**. . .** *ud ka-tān sahēd andar kār ī amā sazāgīhā* ***nigerišn*** *framāyēd kardan.* {Narrator:} *ud ka andar ān* ***handāzišn*** *šāhān-šāh hamāg* (/(Monchi-Zadeh 1982, 85:) **hamē*) *kard, *āxwarrbedān-sālār frāz šud ō šāhān-šāh guft kū* **. . .**" '{R. writes to H.:} and if it seems good to you(r majesty), command to show consideration for my case befittingly. {Narrator:} And whilst the king was judging it, the head groom came in (and) said to the king that **. . .**'. Here *nigerišn kardan* means 'to observe, to examine; (and maybe:) to show helpful attention/consideration' and *handāzišn* easily means 'measuring, appraisal'. In the same way, in the above Dēnkard sentence despite Shaki, *nigerišn ud handāzišn ō* can be translated 'considering Avesta, Zand and **. . .** and measuring (the scattered documents) against them'. The preposition *ō* belongs to both *nigerišn* and *handāzišn*; cf. NP *bāz-andāxtan ba*.

kāl kōšāk ī Hindūg ud Magistīg ī Hromāyīg ud abārīg ī az ān šōn[10](?) ***abāg*** *bun nibēg ī pad ganǰ ī* [illegible] *ōh* ***handāxt****. če andar-šān wirāyišn(īg) ud abāg čim, ō xwāstārān ī ham āgāhīh ōh nimūd.*

He measured *Kāla Kośa* of the Indians and the *Megistē* of the Greeks and other (writings) of that sort against the fundamental book (i.e. Avesta) which was in the Royal Treasury; and whatever in them were adjustable and reasonable, he presented to the seekers of that knowledge.

MS B (Dresden 1966, p. 516):

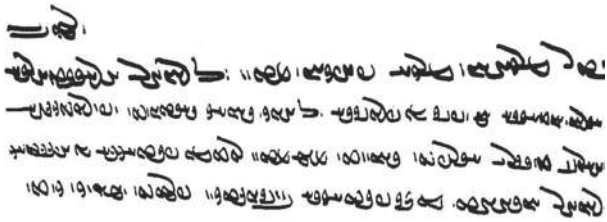

DkM, p. 406:

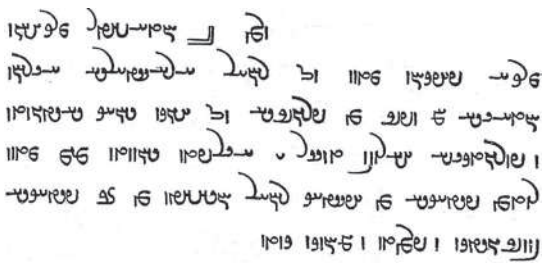

ōy bay Ardaxšīr, šāhān šāh, Pābagān mad ō abāz ārāstārīh ī Ērān-xwadāyīh. im nibēg az pargandagīh ō yak gyāg āwurd ud pōryōtkēš ahlaw Tōsar, ī hērbedān hērbed būd, abar mad ud ***abāg*** *paydāgīh ī az Abistāg* ***abāz-handāxt*** *az ān paydāgīh bawandagēnīdan framūd ud hamgōnag kard.*

His Majesty Ardaxšir, the king of kings, son of Pābag, assumed command (gained ascendancy) for the restoration of the kingdom of Iran. He collected this book which was in a state of dispersion. And Tōsar, the ancient teacher of the faith, the righteous, who was the chief hērbed, assumed command and (re)measured it against the exposition of Avesta, and

10 after Shaki 1981, p. 123 for [illegible]

commanded that it should be made perfect[11] on the basis of that same exposition; and thus did he do.

MS B (Dresden 1966, p. 516):

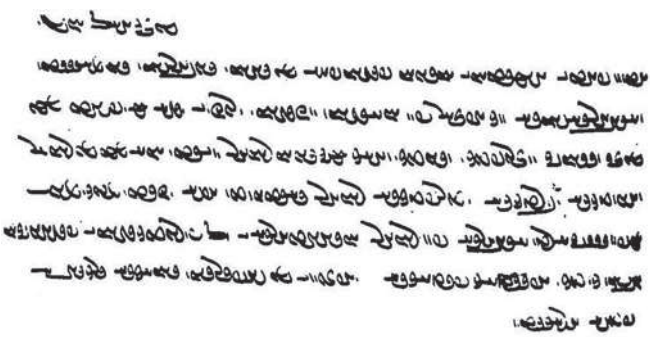

DkM, p. 406-7:

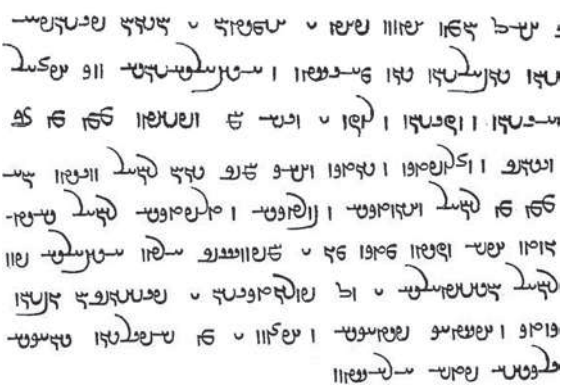

az ān pas, az, Ādurpād ī Ēmēdān, hudēnān pēšōbāy, . . . im nibišt . . . ēd čē az abāz-griftagīh ud burdagīh ud triftagīh abāz-āwurd, az-iš wizīd, . . . pad

11 Shaki says: "In this text *bawandagēnīdan* (lit. make perfect, i.e. expurgation or purifying from doctrines or teachings incongruous with the Mazdean precepts] of the collected folios of the Dēnkard (*nibēg*) on the basis of the revelation of the Avesta (*az ān paydāgīh*) is consequent upon *abāz-handāxtan* of the collected materials with that same revelation. It is, however, evident that expurgation on the basis of a standard text cannot result *but* from 'collation'" (Shaki 1981, 124). But I think that such an expurgation could easily be the result of '(re)measuring' against the standard text.

abāz-handāxtārīh *ī ō pōryōtkēšān ī pēšēnīgān gōwišn ud kardag, Abistāg paydāgīh; abzōn ī az weh-dēn dānāgīh, daragīhā pad-iš ārāst.*

after that, I, Ādurpād, son of Ēmēd, the leader of the Mazdeans, . . . wrote this [book] . . . from whatever I recovered from the pilferings, abstractions, and stolen (leaves), I made selections . . . through (re)measuring them against the oral tradition and dogmas (transmitted) from the ancient teachers of the faith and the expositions of the Avesta; [Then] I arranged them into chapters as an addition to the wisdom of the Good Religion.

See Postscript

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PART I

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RASHTRAPATI BHAVAN,
NEW DELHI-4
June 10, 1962

I am very glad to know that the Sacred Books of the East, published years ago by the Clarendon Press, Oxford, which have been out-of-print for a number of years, will now be available to all students of religion and philosophy. The enterprise of the publishers is commendable and I hope the books will be widely read.

S. RADHAKRISHNAN

PUBLISHER'S NOTE

First, the man distinguished between eternal and perishable. Later he discovered within himself the germ of the Eternal. This discovery was an epoch in the history of the human mind and the *East was the first to discover it.*

To watch in the Sacred Books of the East the dawn of this religious consciousness of man, must always remain one of the most inspiring and hallowing sights in the whole history of the world. In order to have a solid foundation for a comparative study of the Religions of the East, we must have before all things, complete and thoroughly faithful translation of their Sacred Books in which some of the ancient sayings were preserved because they were so true and so striking that they could not be forgotten. They contained eternal truths, expressed for the first time in human language.

With profoundest reverence for Dr. S. Radhakrishnan, President of India, who inspired us for the task; our deep sense of gratitude for Dr. C. D. Deshmukh & Dr. D. S. Kothari, for encouraging assistance; esteemed appreciation of UNESCO for the warm endorsement of the cause ; and finally with indebtedness to Dr. H. Rau, Director, Max Müller Bhawan, New Delhi, in procuring us the texts of the Series for reprint, we humbly conclude.

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INTRODUCTION

TO

PAHLAVI TEXTS.

1. The Parsi Scriptures.

Though we must look to the Avesta for information regarding the main outlines of the Parsi religion, it is to Pahlavi writings we must refer for most of the details relating to the traditions, ceremonies, and customs of this ancient faith, which styles itself emphatically 'the good religion of the Mazdayasnians,' and calls its laity bahdinân, or 'those of the good religion.' In the fragments of the Avesta which still exist, we may trace the solid foundations of the religion, laid by philosophic bards and lawgivers of old, with many a mouldering column and massive fragment of the superstructure erected upon them by the ancient priesthood. These are the last remnants of the faith held by Cyrus, the anointed of the Lord (Isaiah xlv. 1), the righteous one (Is. xli. 2), or eagle (Is. xlvi. 11), whom He called from the east, and the shepherd who performed His pleasure (Is. xliv. 28); scattered fragments of the creed professed by Darius in his inscriptions, when he attributes his successes to 'the will of Aûramazdâ;' and mouldering ruins of the comparatively pure religion of oriental 'barbarism,' which Alexander and his civilising Greek successors were unable wholly to destroy, and replace by their own idolatrous superstitions. While in the Pahlavi texts we find much of the mediæval edifice built by later Persian priestcraft upon the old foundations, with a strange mixture of old and new materials, and exhibiting the usual symptom of declining powers, a strong insistence upon complex forms and minute details, with little of the freedom of treatment and simplicity of outline characteristic of the ancient bards.

To understand the relationship between these two classes of Parsi sacred writings, it must be observed that the Avesta and Pahlavi of the same scripture, taken together, form its Avesta and Zand, terms which are nearly synonymous with 'revelation and commentary.' Both words are derived from verbal roots implying 'knowledge;' Avesta being the Pahlavi avistâk, which may most probably be traced to the past participle of â, 'to,' + vid, 'to know,' with the meaning of 'what is announced' or 'declaration;' and Zand, being the Pahlavi form of Av. zaiṅti (traceable in the word âzaiṅtis), must be referred to the root zan, 'to know,' with the meaning of 'knowledge, understanding[1].' European scholars, misled probably by Muhammadan writers, have converted the phrase 'Avesta and Zand' into 'Zend-Avesta,' and have further identified Zand with the language of the Avesta. This use of the word Zand is, however, quite at variance with the practice of all Parsi writers who have been independent of European influence, as they apply the term Zand only to the Pahlavi translations and explanations of their sacred books, the original text of which they call Avesta. So that when they use the phrase 'Avesta and Zand' they mean the whole of any scripture, both the Avesta text and Pahlavi translation and commentary. And the latter, being often their only means of understanding the former, has now become of nearly equal authority with the Avesta itself. It is probable, indeed, that the first Zand was really written in the Avesta language, as we find many traces of such Avesta commentaries interpolated both in the Avesta and Pahlavi texts of the Parsi scriptures; but this is rather a matter of European inference than of Parsi belief. The later (or Pahlavi) Zand appears also, in many places, to be merely a translation of this earlier (or Avesta) Zand, with additional explanations offered by the Pahlavi translators.

Regarding the sacredness of these Pahlavi translations, in the eyes of the Parsis, there can be no manner of doubt, so far as they cannot be shown to be inconsistent with the

[1] See Haug's Essays on the Sacred Language, Writings, and Religion of the Parsis, second edition, London, 1878; pp. 121, 122.

original Avesta text. But besides these translations there is another class of Pahlavi religious writings whose authority is more open to dispute. These writings are either translations and Zands of Avesta texts no longer extant, or they contain the opinions and decisions of high-priests of later times, when the Pahlavi language was on the decline. Such writings would hardly be considered of indisputable authority by any Parsi of the present day, unless they coincided with his own preconceived opinions. But for outsiders they have the inestimable value either of supplying numerous details of religious traditions and customs which would be vainly sought for elsewhere, or of being contemporary records of the religious ideas of the Parsis in the declining days of their Mazdayasnian faith. It is with a few of such writings this volume has to deal; but before describing them more minutely it will be desirable to give some account of the Pahlavi language in which they are written.

2. The Pahlavi Language and Literature.

The term 'Pahlavi,' in its widest extent, is applied to all the varying forms of the mediæval Persian language, from the time when the grammatical inflexions of ancient Persian were dropped, till the period when the modern alphabet was invented, and the language became corrupted into modern Persian by the adoption of numerous Arabic words and phrases. Some traces of Pahlavi words and phrases, written in old Semitic characters, have been found in the legends of coins struck by certain kings of Persian provinces, subordinate to the Greek successors of Alexander, as early as the third century B. C.[1] Further traces have been discovered in the legends on some provincial coins of the time of the Arsacidan dynasty. But, practically, our acquaintance with Pahlavi commences with the inscriptions, on rocks and coins, of Ar*d*akhshîr-i Pâpakân (A.D. 226–240), the founder of the Sasanian dynasty, and ends with certain religious

[1] See Levy's Beiträge zur aramäischen Münzkunde Eran's, und zur Kunde der ältern Pehlewi-Schrift; Zeitschrift der deutschen morgenländischen Gesellschaft, Leipzig, 1867; XXI, 421-465.

writings of priests and other devout Parsis of post-Muhammadan times, among the latest of which is one dated A.Y 250 (A.D. 881). Any fragments of Pahlavi composition of later date than A.D. 1000, must be considered merely as modern imitations of a dead language, and cannot be quoted as authorities for the use of any particular Pahlavi words construction.

With regard to the origin of the word Pahlavî, or language of Pahlav, many suggestions have been offered; but the most probable explanation[1] is that which connects it with the Parthva of the cuneiform inscriptions, the land of the Parthians known to the Greeks and Romans, and of the Pahlavâs mentioned by Sanskrit writers; the change of Parthva into Pahlav being very similar to that of Av. Mithra into Pers. Mihr. No doubt the language of the Parthians themselves was not Pahlavi, but they were the actual rulers of Persia for some centuries at the time when the Pahlavi language was forming there; and, being formidable to their neighbours, it is not surprising that their name became identified with everything Persian, in the same way as the Roman name has been applied by the Persians, not only to the later Greek empire of Constantinople, but even to the earlier conqueror, Alexander the Great.

Strictly speaking, the mediæval Persian language is only called Pahlavi when it is written in one of the characters used before the invention of the modern Persian alphabet, and in the peculiarly enigmatical mode adopted in Pahlavi writings. Whenever it is transcribed, either in Avesta characters, or in those of the modern Persian alphabet, and freed from this peculiarity, it is called Pâzand.

The peculiar mode of writing Pahlavi, here alluded to, long made the character of the language a standing puzzle for European scholars, and was first satisfactorily explained by Professor Haug, of Munich, in his admirable Essay on the Pahlavi Language already cited.

Like the Assyrians of old, the Persians of Parthian times appear to have borrowed their writing from a foreign race.

[1] See Haug's Essay on the Pahlavi Language, Stuttgart, 1870; pp. 33–37.

But, whereas the Semitic Assyrians adopted a Turanian syllabary, these later Aryan Persians accepted a Semitic alphabet. Besides the alphabet, however, which they could use for spelling their own words, they also transferred a certain number of complete Semitic words to their writings, as representatives of the corresponding words in their own language. These Semitic representatives (the number of which might at any time be increased or diminished at the discretion of the writer) were probably never very numerous, and not more than four hundred of them are to be found in the Pahlavi writings now extant; but, as they represent nearly all the commonest words in the language (excepting those specially relating to religious matters), they often constitute more than half the bulk of a Pahlavi text.

The use of such Semitic words, scattered about in Persian sentences, gives Pahlavi the motley appearance of a compound language; more especially as Persian terminations are often added to the Semitic words. But there are good reasons for supposing that the language was never spoken as it was written. The spoken language appears to have been purely Persian; the Semitic words being merely used as written representatives, or logograms, of the Persian words which were spoken. Thus the Persians would write malkân malkâ, 'king of kings,' but they would read shâhân shâh. This is still the mode in which most Parsis read their Pahlavi literature; and it is only by assuming it to have been their universal practice, in former times, that we can account for the total and immediate disappearance of the Semitic portion of the Pahlavi, from their language, when the Persians adopted their modern alphabet. As the Semitic words were merely a Pahlavi mode of writing their Persian equivalents (just as 'viz.' is a mode of writing 'namely' in English), they disappeared with the Pahlavi writing, and the Persians began at once to write all their words, with their new alphabet, just as they pronounced them.

In the meantime, the greater part of the nation had become Muhammadans, and a new influx of Semitic words commenced, but of a very different character. The Semitic

portion of the Pahlavi writing was nearly pure Chaldee, and was confined (as already stated) to the graphic representation of most of the simplest and commonest words unconnected with religion; but it seems to have formed no part of the spoken language, at all events in later times. Whereas the Semitic portion of modern Persian is borrowed from Arabic, and includes most words connected with religion, science, and literature; in fact, every class of words except that which was usually Semitic in Pahlavi writings; and these Arabic words form an essential part of the spoken language, being as indispensable to the modern Persian as words of Norman-French origin are to the English.

In Pahlavi writings, moreover, besides the four hundred Semitic logograms already mentioned, we also find about one hundred obsolete forms of Iranian words used as logograms; much in the same way as 'ye' may be used for 'the,' and 'Xmas' for 'Christmas' in English. The use of all these logograms was, however, quite optional, as their usual Persian equivalents might be substituted for any of them at any time, according to each particular writer's taste and discretion. But whenever they are employed they form what is called the Huzvâris portion of the Pahlavi; while the other words, intended to be pronounced as they are spelt, form the Pâzand portion.

Many attempts have been made to explain the word Huzvâris, but it cannot be said that any satisfactory etymology has yet been proposed. Like the word Pahlavî it seems hardly to occur in any old Pahlavi text, but only in colophons, chapter-headings, and similar notes of modern writers; it seems, therefore, more reasonable to trace it to modern Persian than direct to any more ancient source. Its Pahlavi form, hûzvâris or aûzvârisn, appears to represent the modern Persian uzvâris, which is rarely used; the usual Persian form of the word being zuvâris. Now zuvâris is precisely the form of an abstract noun derived from the crude form of a verb zuvârîdan, which has been admitted into some Persian dictionaries on the authority of Golius[1],

[1] See Castelli Lexicon Heptaglotton, Pars altera, London, 1669.

with the meaning 'to grow old, to become thread-bare.' If such a verb really exists in Persian, although its meaning may imply 'decrepitude or decay' rather than 'antiquity or obsoleteness,' yet its abstract noun would not be altogether inapplicable to the logograms used in Pahlavi, which are, in fact, last remnants of older writings.

The word Pâzand is probably derived from Av. paiti-za*n*ti, with the meaning 're-explanation,' that is, a further interpretation of the Pahlavi Zand in the Persian vernacular. This term is applied not only to the purely Persian words in Pahlavi texts, but also (as already noticed) to transliterations of the said texts, either in Avesta or modern Persian characters, in which all the Huzvâri*s* words are replaced by their Pâzand equivalents. These transliterations form what are called Pâzand texts; they retain the exact idiom and construction of the Pahlavi original, and represent the mode in which it was read. It may be remarked, however, that all such Pâzand texts, as have been examined, seem to have been written in India, so that they may be suspected of representing some corrupt Gugarâti pronunciation of Persian, rather than the peculiar orthography of any period of the Persian language.

This theory of the origin and development of Pahlavi writing could hardly be upheld, unless we could trace the same artificial mixture of Huzvâri*s* and Pâzand in all accessible Pahlavi records, from their earliest appearance to the present time. This we are able to do, even in the scanty materials afforded by the legends on the provincial Persian coins of the third century B.C. and second century A.D. already mentioned. But we can trace it with greater certainty not only in the coin legends, but also in the rock inscriptions of the earlier Sasanian kings (A.D. 226–388), in the latest of which we find the written language differing very slightly from that contained in the manuscripts preserved by the Parsis of the present day, although the characters differ very much in form. And, finally, in the legends on the coins of the later Sasanian kings (A.D. 388–651) and on seals of their times, we find even this difference in the shapes of the letters disappearing by degrees. In

fact, all the materials at our disposal tend to show that Huzvâris has been an essential constituent of all Pahlavi writings from the time of Alexander's successors to that of the disuse of Pahlavi characters; but we have no reason to suppose that the spoken language of the great mass of the Persian people ever contained the Semitic words which they thus used as Huzvâris in their writings.

Although the use of Huzvâris, until explained recently, rendered the nature of the Pahlavi language very obscure, it added very little to the difficulty of understanding the Pahlavi texts, because the meaning of nearly every Huzvâris logogram was well known; being recorded in an old glossary preserved by the Parsis, in which every logogram is explained by its proper Pâzand equivalent. The extant copies of this old glossary generally contain the Huzvâris and Pâzand words written in the Pahlavi character, together with their traditional pronunciation, either in Avesta or modern Persian letters; there is, therefore, no particular difficulty in reading or translating the Huzvâris portion of a Pahlavi text, although doubts may often be entertained as to the accuracy of the traditional pronunciation.

The real difficulty of reading Pahlavi texts lies in the Pâzand portion (so far as it may be unexplained by existing vocabularies), and is chiefly occasioned by the ambiguity of some of the Pahlavi letters. The alphabet used in Pahlavi books contains only fourteen distinct letters, so that some letters represent several different sounds; and this ambiguity is increased by the letters being joined together, when a compound of two letters is sometimes exactly like some other single letter. The complication arising from these ambiguities may be understood from the following list of the sounds, simple and compound, represented by each of the fourteen letters of the Pahlavi alphabet respectively:—

a, â, h, kh. b. p, f. t, *d*. *k*, *g*, *z*, *v*. r, l. z. s, yî, yad, yag, yag, dî, dad, dag, dag, gî, gad, gag, gag, *gî*, *gad*, *gag*, *gag*. sh, *s*, yâ, yah, yakh, îh, îkh,

dâ, dah, dakh, gâ, gah, gakh, *g*â, *g*ah, *g*akh. ج gh. ك k. م m. ن n, v, w, û, ô, r, l. ى y, î, ê, d, g, *g*.

From this list it is easy to see the confusion produced by the letter س s being exactly like the letter ى y doubled, and by the letter ش sh being identical with a compound of ى y and ا â; and there are, in fact, some compounds of two letters which have from ten to fifteen sounds in common use, besides others which might possibly occur. If it be further considered that there are only three letters (which are also consonants, as in most Semitic languages) to represent five long vowels, and that there are probably five short vowels to be understood, the difficulty of reading Pahlavi correctly may be readily imagined.

When Pahlavi writing was in common use this difficulty was probably no more felt by the Persians, than the complexity of Chinese characters is felt as an evil by a Chinese mandarin, or the corrupt system of English orthography by an educated Englishman. It is only the foreigner, or learner, who fully appreciates the difficulty of understanding such cumbrous systems of writing.

With regard, however, to their Huzvâri*s* logograms the Persians seem to have experienced more difficulty. As the actual sounds of these Semitic words were rarely pronounced, in consequence of their Pâzand equivalents being substituted in reading, there must have been some risk of their true pronunciation being forgotten. That this risk was understood by the Persians, or Parsis, is proved by the existence of the Huzvâri*s*-Pâzand glossary already described, which was evidently compiled as a record both of the pronunciation and meaning of the Huzvâri*s* logograms. But its compilation does not appear to have been undertaken until the true pronunciation of some of these logograms had been already lost. Thus, although the traditional readings of most of the Semitic portion of the Huzvâri*s* can be readily traced to well-known Chaldee words, there are yet many other such readings which are altogether inexplicable as Semitic

words. In most such cases, however, European scholars have found that the Huzvaris word can be easily read in some other way which at once connects it with some ordinary Chaldee equivalent. It may, therefore, be reasonably assumed that the compilers of the glossary had in some instances lost the correct pronunciation of these old Semitic words, and that, in such cases, they adopted (as a Parsi would probably do at the present day) the most obvious reading of the letters before them, which thenceforth became an artificial word to be handed down to posterity, by successive generations of writers, with all the authority of old tradition.

In the same manner the artificial pronunciation of the Iranian portion of the Huzvâris may be explained. The compilers of the glossary found a number of words in the Pahlavi texts, which were written in some obsolete or contracted manner; they knew the meanings of these words, but could not trace the true readings in the altered letters; they, therefore, adopted the most obvious readings of the written characters, and thus produced another series of artificial words, such as anhômâ for aûharmazd, yahân for yazdân, madônad for maînôk, shatan for shatrô, &c.

Naturally enough the Parsis are loth to admit the possibility of any error in their traditional readings of Huzvâris, and very few of them have yet adopted the views of European scholars further than to admit that they are ingenious hypotheses, which still require satisfactory proof. They are quite right in demanding such proof, and they may reasonably argue that the conflicting opinions of various European scholars do not tend to increase the certainty of their explanations. But, on the other hand, they are bound to examine all proofs that may be offered, and to consider the arguments of scholars, before utterly rejecting them in favour of their own preconceived notions of traditional authority.

Fortunately, we possess some means of ascertaining the ancient pronunciation of a few Huzvâris words, independent of the opinions of comparative philologists, in the inscrip-

tions already mentioned as having been engraved on rocks, and impressed on coins, by the earlier kings of the Sasanian dynasty in Persia. The earliest of these rock inscriptions records the name and titles of Artakhshatar son[1] of Pâpak, the first Sasanian monarch (A. D. 226–240); it is engraved in Greek and two kinds of old Pahlavi characters, which have been called Chaldæo-Pahlavi and Sasanian-Pahlavi, because the one bears more resemblance to Chaldee, both in its letters and the language they express, and the other is more frequently used by the subsequent Sasanian monarchs. A similar tri-lingual inscription records the names and titles of his son and successor Shahpûhar I (A. D. 240–271), who has also left a long bi-lingual inscription, in Chaldæo and Sasanian-Pahlavi, in a cave near Persepolis. Another long bi-lingual inscription, fragments of which have been found on stones among the ruins of Pâî Kûlî, is attributed to his early successors, who have also left us several uni-lingual inscriptions in Sasanian-Pahlavi, two of which are of great length, but none later than the end of the fourth century.

The language of the earlier of these inscriptions differs from that of the manuscripts preserved by the Parsis, chiefly in the use of several Semitic words unknown to the manuscript Huzvâri*s*, the non-existence of Iranian Huzvâri*s* (which is evidently a growth of later times), and the less frequent use of Persian terminations affixed to Semitic words. These differences however, are hardly greater than those which distinguish the English of Chaucer from that of our own day. Moreover, they gradually disappear in process of time, as we find the later inscriptions of the fourth century approaching much closer, in language, to the manuscripts.

As the alphabets of these inscriptions are less imperfect and ambiguous than that of the Pahlavi manuscripts, they render the pronunciation of many words much more certain. They consist of eighteen letters, having the following sounds :—

[1] So stated in the inscription, but Pahlavi MSS. call him the son of Pâpak's daughter and of Sâsân (see Bund. XXXI, 30).

1. a, â. 2. b. 3. p, f. 4. t, *d*. 5. *k*, *g*, ɣ. 6. kh, h. 7. d. 8. r, v, w, û, ô. 9. z. 10. s. 11. sh, *s*. 12. k. 13. g. 14. l, r. 15. m. 16. n. 17. y, î, ê. 18. doubtful, being equivalent to Chaldee ּנ and to Pahl. MS. -man[1].

Comparing this list of sounds with that of the sounds of the manuscript alphabet (pp. xvi, xvii) it is evident that the inscriptions must afford a means of distinguishing â from kh, s from any binary compound of y, d, g, or *g*, sh from any compound of y, d, g, or *g* with â, h, or kh, n from v, r, or l, and y, d, g from each other; all which letters and compounds are left in doubt by the manuscript alphabet. Unfortunately we do not possess trustworthy copies of some of the inscriptions which are evidently the most important from a linguistic point of view[2]; but such copies as have been obtained supply corrections of traditional misreadings of about twenty-five Huzvâris logograms, and at the same time they confirm the correctness of three traditional readings which have been called in question by most European scholars. So far, therefore, the inscriptions would teach the Parsis that the decisions of comparative philologists are not likely to be right more than seven times out of eight, even when they are tolerably unanimous.

The Chaldæo-Pahlavi character appears to have soon

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[1] Whether the sound of this letter can ever be satisfactorily settled remains doubtful. Levy, in his Beitrage, cited on p. xi, considers it to be the Semitic ן, on palæographical grounds; but there are serious objections to all the identifications that have been proposed.

[2] The Sasanian inscriptions, of which new and correct copies are most urgently wanted, are:—1. An inscription of thirty-one lines high up in the left side-compartment (behind the king) of the centre bas-relief of Naqs-i Ragab, near Persepolis. 2. Two inscriptions, of eleven and twelve lines respectively, on the stones of the edifice near the south-west corner of the great platform at Persepolis, south of the Hall of Columns (see Ouseley's Travels in Persia, vol. ii. p. 237 and plate 42). 3. All the fragments of the Pâî Kûlî inscription, of which probably not more than half have yet been copied.

Of the very long inscription behind the king's horse in the bas-relief of Naqs-i Rustam, containing more than seventy lines very much damaged, a copy taken by Westergaard in 1843, with his usual accuracy, probably gives nearly all that is legible. And of the Hâgîâbâd and shorter inscriptions, little or nothing remains doubtful.

gone out of use, after the establishment of the Sasanian dynasty, as the latest known inscription, in which it occurs, is that of Pâî Kûlî, which contains the name of Aûharmazd I (A. D. 271–272); while the long inscriptions of Naqs-i Rajab and Naqs-i Rustam, which contain the name of Varahrân II (A. D. 275–283), are engraved only in Sasanian-Pahlavi. From these facts it seems probable that Chaldæo-Pahlavi went out of use about A. D. 275. The Sasanian characters continue to appear, with very little alteration, upon the coins until the end of the fifth century, when most of them begin to assume the cursive form of the manuscript Pahlavi, which appears to have altered very slightly since the eighth century.

The oldest Pahlavi manuscript known to be extant, consists of several fragments of papyrus recently found in a grave in the Fayûm district in Egypt, and now in the Royal Museum at Berlin; it is supposed to have been written in the eighth century. Next to this, after a long interval, come four manuscripts written on Indian paper, all by the same hand, in A. D. 1323–1324; they are two copies of the Yasna and two of the Vendidad, containing the Avesta with its Zand, or Pahlavi translation and commentary; two of these old MSS. are now preserved in Kopenhagen, one in London, and one in Bombay. Next to these in age are two MSS. of miscellaneous Pahlavi texts, written probably about fifty years later; one of these is now in Kopenhagen and one in Bombay. Another MS. of nearly the same age is also a miscellaneous collection of Pahlavi texts, written in A. D. 1397, and now in Munich; where there is also one of the oldest Pâzand-Sanskrit MSS., a copy of the Ardâ-Vîrâf-nâmak, written in A. D. 1410. Another Pâzand-Sanskrit MS., a copy of the Khurdah Avesta, of about the same age, exists in Bombay. Pahlavi and Pâzand manuscripts of the sixteenth century are rather more numerous.

Pahlavi literature reached the zenith of its prosperity about thirteen centuries ago, when it included the whole literature of Persia. Seventy years later its destruction commenced with the fall of the Sasanian dynasty (A. D.

636–651); and the subsequent adoption of the modern Persian alphabet gave it its death-blow. The last remnants of Pahlavi writings are now contained in the few manuscripts still preserved by the Parsis in Western India, and their almost-extinct brethren in Persia. A careful estimate of the length of these remnants, so far as they are known to Europeans, has shown that the total extent of existing Pahlavi literature is about thirty-six times that of the Bundahis, as translated in this volume. One-fifth of this literature consists of translations accompanying Avesta texts, and the remaining four-fifths are purely Pahlavi works which are nearly all connected with religion. How much of this literature may have descended from Sasanian times can hardly be ascertained as yet; in fact, it is only very recently that any trustworthy data, for determining the age of a few Pahlavi writings, have been discovered, as will be explained hereafter, when considering the age of the Bundahis.

3. The Bundahis.

The term Bundahis, 'creation of the beginning,' or 'original creation,' is applied by the Parsis to a Pahlavi work[1] which, in its present state, appears to be a collection of fragments relating to the cosmogony, mythology, and legendary history taught by Mazdayasnian tradition, but which cannot be considered, in any way, a complete treatise on these subjects. This term is applicable enough to much of the earlier part of the work, which treats of the progressive development of creation under good and evil influences; but it is probably not the original name of the book. Its adoption was no doubt partly owing to the occurrence of the word bûn-dahisn, or bûn-dahisnîh, twice in the first sentence, and partly to its appropriateness to the subject. But the same sentence seems to inform

[1] When this work forms part of a collection of Pahlavi texts, the whole manuscript is sometimes called 'the great Bundahis.' There also exists a Sad-dar Bundahis, or Bundahis of a hundred chapters, which is a comparatively modern compilation, detailing the chief customs and religious laws of the Parsis in a hundred sections.

us that the actual name of the treatise was Zand-âkâs, 'knowing the tradition.'

The work commences by describing the state of things in the beginning; the good spirit being in endless light and omniscient, and the evil spirit in endless darkness and with limited knowledge. Both produced their own creatures, which remained apart, in a spiritual or ideal state, for three thousand years, after which the evil spirit began his opposition to the good creation under an agreement that his power was not to last more than nine thousand years, of which only the middle three thousand were to see him successful. By uttering a sacred formula the good spirit throws the evil one into a state of confusion for a second three thousand years, while he produces the archangels and the material creation, including the sun, moon, and stars. At the end of that period the evil spirit, encouraged by the demons he had produced, once more rushes upon the good creation, to destroy it. The demons carry on conflicts with each of the six classes of creation, namely, the sky, water, earth, plants, animals represented by the primeval ox, and mankind represented by Gâyômar*d*; producing little effect but movement in the sky, saltness in the water, mountains in the earth, withering in plants, and death to the primeval ox, and also to Gâyômar*d* after an interval.

Then follows a series of chapters describing the seven regions of the earth, its mountains and seas, the five classes of animals, the origin of mankind, generation, the five kinds of fire and three sacred fires, the white Hôm tree and the tree of many seeds, the three-legged ass, the ox Hadhayôs, the bird *K*âmrôs, and other birds and animals opposed to the evil creation, the rivers of the world, the seventeen species of liquids, the lakes, the origin of the ape and bear, the chiefs of the several kinds of creatures and creations, the calendar, lineal measures, trees and plants, the characteristics of various demons, the spiritual chiefs of the various regions of the earth, and the resurrection and future existence; all which descriptions are given on the authority of the Dîn, which may have been some particular

book, or revelation generally. The concluding chapters give the genealogies of the legendary Persian kings and heroes, and of Zaratûst and certain priests, together with an epitome of Persian chronology from the creation to the Muhammadan conquest.

As the work now stands it is evidently of a fragmentary character, bearing unmistakable marks both of omissions and dislocations; and the extant manuscripts, as will be seen, differ among themselves both as to the extent and arrangement of the text. Many passages have the appearance of being translations from an Avesta original, and it is very probable that we have in the Bundahis either a translation, or an epitome, of the Dâmdâd Nask, one of the twenty-one books into which the whole of the Zoroastrian scriptures are said to have been divided before the time of Darius. This may be guessed from a comparison of the contents of the Bundahis with those of the Dâmdâd Nask, which are detailed in the Dînî-vagarkard as follows[1]:—'It contained an explanation of the spiritual existence and heaven, good and evil, the material existence of this world, the sky and the earth, and everything which Aûharmazd produced in water, fire, and vegetation, men and quadrupeds, reptiles and birds, and everything which is produced from the waters, and the characteristics of all things. Secondly, the production of the resurrection and future existence; the concourse and separation at the Kinvad bridge; on the reward of the meritorious and the punishment of sinners in the future existence, and such-like explanations.' Moreover, the Dâmdâd Nask is twice quoted as an authority in the Selections of Zâdsparam (IX, 1, 16), when treating of animals, in nearly the same words as those used in the Bundahis.

The first manuscript of the Bundahis seen in Europe was brought from Surat by Anquetil Duperron in 1761, and he published a French translation of it in his great work on the Zend-Avesta in 1771[2]. This manuscript,

[1] See Haug's Essays, &c., second edition, pp. 127, 128.

[2] Zend-Avesta, ouvrage de Zoroastre, &c., par Anquetil Duperron; Paris, 1771. Tome seconde, pp. 343-422, Boun-dehesch.

which is now in the National Library at Paris, was a modern copy, written A.D. 1734, and contained a miscellaneous collection of Pahlavi writings besides the Bundahis. And Anquetil's translation, though carefully prepared in accordance with the information he had obtained from his Parsi instructor, is very far from giving the correct meaning of the original text in many places.

In 1820 the very old codex from which Anquetil's MS. had been copied was brought to Europe, from Bombay, by the Danish scholar Rask, and was subsequently deposited in the University Library at Kopenhagen. This most important codex, which will be more particularly described under the appellation of K20, appears to have been written during the latter half of the fourteenth century; and a facsimile of the Pahlavi text of the Bundahis, which it contains, was very carefully traced from it, lithographed, and published by Westergaard in 1851[1].

In a review of this lithographed edition of the Pahlavi text, published in the Gottinger Gelehrte Anzeigen in 1854[2], Haug gave a German translation of the first three chapters of the Bundahis. And Spiegel, in his Traditional Literature of the Parsis[3], published in 1860 a German translation of many passages in the Bundahis, together with a transcript of the Pahlavi text of Chaps. I, II, III, and XXX in Hebrew characters. But the complete German translation of the Bundahis by Windischmann, with his commentary on its contents, published in his Zoroastrian Studies[4] in 1863, was probably the most important step in advance since the time of Anquetil, and the utmost

[1] Bundehesh, Liber Pehlvicus. E vetustissimo codice Havniensi descripsit, duas inscriptiones regis Saporis Primi adjecit, N. L. Westergaard; Havniæ, 1851.

[2] Ueber die Pehlewi-Sprache und den Bundehesh, von Martin Haug; Göttingen, 1854.

[3] Die Traditionelle Literatur der Parsen in ihrem Zusammenhange mit den angränzenden Literaturen, dargestellt von Fr. Spiegel; Wien, 1860.

[4] Zoroastriche Studien. Abhandlungen zur Mythologie und Sagengeschichte des alten Iran, von Fr. Windischmann (nach dem Tode des Verfassers herausgegeben von Fr. Spiegel); Berlin, 1863.

that could be done on the authority of a single MS. which is far from perfect.

In 1866 another very old codex, containing the Pahlavi texts of the Bundahis and other works, was brought to Europe by Haug, to whom it had been presented at Surat in 1864. It is now in the State Library at Munich, and will be more minutely described under the appellation of M6. In this codex the Bundahis is arranged in a different order from that in K20, and Chaps. XXVIII, XXIX, and XXXI–XXXIII are omitted.

A second complete German translation of the Bundahis, with a lithographed copy of the Pahlavi text, a transliteration of the text in modern Persian characters, and a glossary of all the words it contains, was published by Justi in 1868[1]. Its author, having had access to other MSS. (descended from M6) at London and Oxford, was able to rectify many of the deficiencies in Windischmann's translation; but, otherwise, he made but little progress in elucidating difficult passages.

Other European writers have published the result of their studies of particular parts of the Bundahis, but it does not appear that any of them have attempted a continuous translation of several chapters.

Whether the existence of previous translations be more of an assistance than a hindrance in preparing a new one, may well be a matter of doubt. Previous translations may prevent oversights, and in difficult passages it is useful to see how others have floundered through the mire; but, on the other hand, they occasion much loss of time, by the necessity of examining many of their dubious renderings before finally fixing upon others that seem more satisfactory. The object of the present translation is to give the meaning of the original text as literally as possible, and with a minimum of extra words; the different renderings of other translators being very rarely noticed, unless there be some probability of their being of service

[1] Der Bundehesh, zum ersten Male herausgegeben, transcribirt, übersetzt, und mit Glossar versehen, von Ferdinand Justi; Leipzig, 1868.

to the reader. Some doubtful words and passages still defy all attempts at satisfactory solution, but of these the reader is warned; and, no doubt, a few oversights and mistakes will be discovered.

With regard to the original text, we have to recover it from four manuscripts which are, more or less, independent authorities, and may be styled K20, K20b, M6, and TD. The first three of these have evidently descended, either directly or through one or more intermediate copies, from the same original; but the source of TD, so far as it can be ascertained, seems to have been far removed from that of the others. All the other MSS. of the Bundahiś, which have been examined, whether Pahlavi or Pâzand, are descended either from K20 or M6, and are, therefore, of no independent authority.

K20 is the very old codex already mentioned as having been brought from Bombay by Rask in 1820, and is now No. 20 of the collection of Avesta and Pahlavi MSS. in the University Library at Kopenhagen. It consists now of 173 folios of very old and much-worn Indian paper of large octavo size, but five other folios are certainly missing, besides an uncertain number lost from the end of the volume. This MS. contains twenty Pahlavi texts, written twenty lines to the page, and some of them accompanied by Avesta; the Bundahiś is the ninth of these texts, and occupies fols. 88–129, of which fol. 121 is missing. Three of the texts, occurring before the Bundahiś, have dated colophons, but the dates are A.Y. 690, 720, and 700, all within 36 folios; it is, therefore, evident that these dates have been copied from older MSS.; but at the same time the appearance of the paper indicates that the actual date of the MS. cannot be much later than A.Y. 720 (A.D. 1351), and there are reasons for believing that it was written several years before A.Y. 766 (A.D. 1397), as will be explained in the description of M6. Owing to its age and comparative completeness this MS. of the Bundahiś is certainly the most important one extant, although comparison with other MSS. proves that its writer was rather careless, and frequently omitted words and phrases. The

loss of fol. 121, though it has hitherto left an inconvenient gap in the text (not filled up by other MSS.), is more than compensated by the three extra chapters which this MS. and its copies have hitherto alone supplied. The text on the lost folio was supposed by Anquetil to have contained a whole chapter besides portions of the two adjacent ones; this is now known to be a mistake, Anquetil's Chap. XXVIII being quite imaginary; the end of Chap. XXVII has long been supplied from other MSS., but the beginning of the next chapter has hitherto been missing.

Only two copies of K20 appear to be known to Europeans; the best of these is the copy brought from Surat by Anquetil, No. 7 of his collection of manuscripts, now in the National Library at Paris; this was written in A. D. 1734, when K20 appears to have been nearly in its present imperfect state, though it may have had some 15 folios more at the end. This copy seems to have been carefully written; but the same cannot be said of the other copy, No. 21 in the University Library at Kopenhagen, which is full of blunders, both of commission and omission, and can hardly have been written by so good a Pahlavi scholar as Dastûr Dârâb, Anquetil's instructor, although attributed to him.

K20b consists of nineteen loose folios[1], found by Westergaard among some miscellaneous fragments in the collection of Avesta and Pahlavi MSS. in the University Library at Kopenhagen, and now forming No. 20b in that collection. The first two folios are lost, but the third folio commences with the Pahlavi equivalent of the words 'knew that Aharman exists' (Bund. Chap. I, 8), and the text continues to the end of Chap. XI, 1, where it leaps at once (in the middle of a line on the fifteenth folio) to Chap. XXX, 15, 'one brother who is righteous,' whence the text continues to the end of Chap. XXXI, 15, which is followed by Chaps. XXXII, XXXIV, as in K20. This

[1] I am indebted to the late Professor N. L. Westergaard for all information about this MS., and also for a tracing of the Pahlavi text of so much of Chap. XXXI as is contained in it.

MS. is not very old, and contains merely a fragment of the text; but its value consists in its not being a descendant of either K20 or M6, as it clearly represents a third line of descent from their common original. It agrees with K20 in the general arrangement of its chapters, so far as they go, and also in containing Chap. XXXI; but it differs from it in some of the details of that chapter, and agrees with M6 in some verbal peculiarities elsewhere; it has not, however, been collated in any other chapter. The omission of nearly twenty chapters, in the centre of the work, indicates that some one of the MSS. from which it is descended, had lost many of its central folios before it was copied, and that the copyist did not notice the deficiency; such unnoticed omissions frequently occur in Pahlavi manuscripts.

M6 is the very old codex brought to Europe by Haug in 1866, and now No. 6 of the Haug collection in the State Library at Munich. It consists of 240 folios of very old, but well-preserved, Indian paper of large octavo size (to which thirteen others, of rather later date, have been prefixed) bound in two volumes. This MS. contains nineteen Pahlavi texts, written from seventeen to twenty-two lines to the page, and some of them accompanied by Avesta; eleven of these texts are also found in K20, and the Bundahis is the fourteenth of the nineteen, occupying fols. 53–99 of the second volume. Two of the other texts have dated colophons, the dates being fifty days apart in A. Y. 766 (A. D. 1397), and as there are 150 folios between the two dates there is every probability that they are the actual dates on which the two colophons were written. The arrangement of the Bundahis in this MS. is different from that in K20, giving the chapters in the following order:—Chaps. XV–XXIII, I–XIV, XXIV–XXVII, XXX, XXXII, XXXIV, and omitting Chaps. XXVIII, XXIX, and XXXI. These omissions and the misplacement of Chaps. I–XIV render it probable that the MS., from which the Bundahis in M6 was copied, was already in a state of decay; and this supposition is confirmed by upwards of fifty peculiar mistakes, scattered over most parts of the

text in M6, which are evidently due to the illegibility of the original from which it was copied, or to its illegible words having been touched up by an ignorant writer, instances of which are not uncommon in old Pahlavi MSS. Eliminating these errors, for which the writer of M6 cannot be held responsible, he seems to have been a more careful copyist than the writer of K20, and supplies several words and phrases omitted by the latter. The close correspondence of K20 and M6 in most other places, renders it probable that they were copied from the same original, in which case K20 must have been written several years earlier than M6, before the original MS. became decayed and difficult to read. It is possible, however, that K20 was copied from an early copy of the original of M6; in which case the date of K20 is more uncertain, and may even be later than that of M6.

Several MSS. of the Bundahi*s* descended from M6 are in existence. One is in the MS. No. 121 of the Ouseley collection in the Bodleian Library at Oxford, and contains the chapters in the following order:—Chaps. XV–XXIII, I–VII, 17 (to 'Arag river'), XII–XIV, XXIV–XXVII, XXX, VII, 12–XI; followed by Sls. Chap. XX, 4–17, also derived from M6. Another is in the library of Dastûr Jâmâspji Minochiharji at Bombay, and contains the chapters also in a dislocated state (due to the misplacement of folios in some former MS.) as follows:—Chaps. XV–XXIII, I–XI, 5 (to 'and the evil spirit'), XII, 2 (from 'Si*k*idâv')–XII, 12 (first word), XI, 5 (from 'produced most for Khvanîras')–XII, 2 (to '*and* Kôndras, Mount'), XXX, 32 (from 'the renovation arises in')–XXX, 33, XXXII, XXXIV, Sls. Chap. XVIII, Bund. Chaps. XII, 12 (from 'Aîra*k*')–XIV, XXIV–XXVII, XXX. A third is in the library of Dastûr Nôshirvânji Jâmâspji at Poona, and contains the text in the same order as M6. A fragment of the Pahlavi text of the Bundahi*s*, also descended from M6, occupies eight folios in the Additional Oriental MS. No. 22,378 in the Library of the British Museum; it contains Chaps. XVIII, XIX, 17, and XX, 1–2 (to 'one from the other').

There are also several Pâzand manuscripts of the Bun-

dahis, written in Avesta characters, and likewise derived from M6. One of the best of these is No. 22 of the collection of Avesta and Pahlâvi MSS. in the India Office Library at London; it is old, and has the date A.Y. 936 (A.D. 1567) in a Pahlavi colophon on fol. 111, but this may have been copied from an older MS.; its contents are arranged as follows:—Chaps. XVIII–XXIII, I–XIV, XXIV–XXVII, XXX, XXXII, XXXIV, followed by several short Pâzand texts, only part of which are derived from M6, and the last of them being left incomplete by the loss of the folios which originally formed the end of the volume; instead of these lost folios others, containing Chaps. XV–XVII, have been added and bound up with the rest. Another MS., No. 7 in the same collection, which is dated A.Y. 1174 (A.D. 1805), is a modern copy derived from No. 22 through one or more intervening MSS.[1]; it contains precisely the same text, but with many variations in orthography, indicative of the very uncertain character of Pâzand spelling. Two fragments of the Pâzand text are also contained in the MSS. No. 121 at Oxford, already mentioned; they consist of Chaps. V, 3–7 (to 'would have known the secret') and XXV, 18–22. Another fragment, evidently copied from an old MS., is found on fols. 34, 35 of the Rivâyat MS. No. 8 of the collection in the India Office Library; it consists of Chap. XVIII, 1–8.

The Pâzand text of the Bundahis, derived from M6, is also written in Persian characters in M7 (No. 7 of the Haug collection at Munich), dated A.Y. 1178 (A.D. 1809). It is interlined by Persian glosses, word for word, and consists of Chaps. XVIII–XXIII, I–XIV, XXIV–XXVII, and XXX on fols. 81–119, with Chaps. XV–XVII on fols. 120–126, a repetition of Chap. XV and part of XVI on fols. 223-227, and Chap. XXXII on fol. 232.

Thus far, it will be noticed, we have two good independent authorities, K20 and M6, for ascertaining the text of the Bundahis in the fourteenth century, so far as Chaps. I–

[1] This is proved by an omission in fol. 40, which clearly indicates the loss of a folio in an intermediate MS.

XXVII, XXX, XXXII, and XXXIV are concerned; and we have also, in K20b, a second authority for so much of Chap. XXXI as occurs in K20; but for Chaps. XXVIII and XXIX we have nothing but K20 to rely on, and part of Chap. XXVIII is lost in that manuscript. Such was the unsatisfactory state of that part of the text until Dec. 1877, when information about the MS. TD was received, followed by further details and a copy of Chaps. XXVIII, XXIX, and XXXI–XXXIII in Oct. 1878[1].

TD is a manuscript of the Bundahis which contains a much more extensive text than the MSS. already described, but whether it be an extension of the hitherto-received text, or the received text be an abridgement of this longer one, is likely to be a matter of dispute among Pahlavi scholars until the whole of the new text has been thoroughly examined. At any rate, the contents of this MS., combined with those of some MSS. of the Dâdistân-i Dînîk, afford a means of fixing the date of this recension of the Bundahis, as will be seen hereafter.

This MS. belongs to a young Mobad named Tehmuras Dinshawji Anklesaria in Bombay, and was brought from Persia a few years ago by a Mobad named Khodabakhsh Farod Abadan. It occupies the first 103 folios of the volume containing it, and is followed by 112 more folios containing the Nîrangistân. The first original folio, which contained the text as far as Chap. I, 5 (to 'endless light'), has been lost and replaced by another (which, however, is now old) containing some introductory sentences, besides the missing text. The last original folio of the Bundahis, containing the last five lines of the last chapter, has also been lost and replaced by another modern folio, which contains the missing text followed by two colophons, both expressing approval of the text, and asserting that the MS. was written by Gôpatshah Rûstâm Bôndâr. The first of these colophons

[1] I am indebted to Mr. Khurshedji Rustamji Cama, of Bombay (who is well known for the interest he takes in all matters relating to the ancient customs and history of his fellow-countrymen), for obtaining this information, and to the owner of the MS. for his liberality in supplying me with all the details and extracts mentioned in the text.

is undated, but gives the testimony of Dastûr Rûstâm[1] Gûstâsp Ardashîr, who is known to have written another MS dated A.Y. 1068 (A.D. 1699). The second colophon is by Dastûr Jamshîd Jâmâsp Hakim, and is dated A.Y. 1113 (A.D. 1743), which was probably the date when this last folio was supplied to complete the old defective MS.

With regard to the age of the older part of this MS. we can arrive at an approximation in the following manner:—A valuable MS. of the Dâdistân-i Dînik, which also belongs to Tehmuras Dinshawji, was written (according to a colophon which it contains) by Gôpatshah Rûstôm[2] Bandâr Malkâ-mardân in the land of Kirmân, who was evidently the same person as the writer of TD. Another MS. of the Dâdistân-i Dînik was written by Marzapân Frêdan Vâhrôm Rûstâm Bôndâr Malkâ-mardân Dîn-ayâr, also in the land of Kirmân, in A.Y. 941 (A.D. 1572). Comparing these two genealogies together it seems evident that Gôpatshah was a brother of Vâhrôm, the grandfather of Marzapân, and, therefore, a grand-uncle of Marzapân himself. Allowing for these two generations, it is probable that Gôpatshah wrote TD about A.Y. 900 (say A.D. 1530); although instances have occurred in which a son has written a MS. at an earlier date than that of one written by his father.

The introductory sentences on the first restored folio are evidently a modern addition to the text, after it had acquired the name of Bundahis; but they seem to have been copied from some other MS., as the copyist appears to have hardly understood them, having written them continuously with the beginning of the text, without break or stop. The spelling is modern, but that may be due to the copyist; and the language is difficult, but may be translated as follows[3]:—

'The propitiation of the creator Aûharmazd, the radiant,

[1] This Dastûr is said to have sprung from the laïty, and not from a priestly family.

[2] The vowels â and ô (or û) often interchange in Pahlavi MSS. from Persia, probably owing to peculiarities of dialect, and the very broad sound of Persian â, like English a in call.

[3] English words in italics are additions to complete the sense.

glorious, omniscient, wise, powerful, and supreme, *by what is* well-thought, well-said, *and* well-done in thought, word, *and* deed, and the good augury of all the celestial angels *and* terrestrial angels upon the virtuous creation, I beseech.

'Written at the second fortunate conjunction (akhtar) in the high-priestship (dastûrîh) of the God-devoted, all-sagacious cultivator of righteousness, the lover of good works who is God-discerning, spirit-surveying, *and* approved by the good, the high-priest of the good religion of the Mazdayasnians, the glorified[1] Spendyâd *son* of Mâh-vindâd, *son* of Rûstôm, *son* of Shatrôyâr.

'The writing[2] of the Bûndahis *was* set going by the coming of the Arabs to the country of Iran, whose heterodoxy (dûs-dînîh) and ignorance have arisen from not understanding the mysteries of Kayân[3] orthodoxy (hûdînôîh) and of those revered by the upholders of the religion. From their deep seats it draws the purport of benedictions, *and* from dubious thinking of actions *it draws* words of true meaning, the disclosure of which is entertaining knowledge.

'On account of evil times, even he of the undecayed family of the Kayâns and the Kayân upholders of the religion are mingled with the obedient and just of those heterodox; and by the upper *class* the words of the orthodox, uttered in assembled worship, are considered as filthy vice. He also whose wish was to learn propriety (varâg) through this treatise (farhâng), might provide *it* for himself, from various places, by trouble and day and night painstaking, *but* was not able.'

The text of Chap. I then commences (without any intermediate stop) with the words zak zand-âkâsîh, 'that knowledge of tradition.' As the whole text of the Bundahis occupies about 203 pages in TD, and each page contains

[1] Literally, 'immortal-soulled,' a term implying generally that the person is dead; but it seems to have been applied to King Khûsrô I (Nôshirvân) during his lifetime. The time when this priest lived has yet to be discovered.

[2] Reading zektîbûn-i, equivalent to Pâz. nivîs-i; the MS. has zak tîbnâ.

[3] The hero tribe or princely race of the Kayânian dynasty, from which later Persian rulers have fancied themselves descended.

seventeen lines rather longer than those in K20, it is evident that the text in TD must be more than twice the length of that in K20, which occupied originally about eighty-three pages of twenty lines each. This additional text consists not only of additional matter in many of the chapters but also of extra chapters, which give the work a more complete appearance than it presents in the manuscripts hitherto known. The whole number of chapters in TD appear to be forty-two, the general character of the contents of which may be gathered from the following list of the headings of each chapter, with the space it occupies in TD, and a reference to the corresponding chapter of the translation in this volume (such chapters as seem to be entirely wanting in K20 being marked with an asterisk):—

1. The knowledge of tradition, first about Aûharmazd's original creation and the antagonism of the evil spirit, afterwards about the nature of the creatures of the world, from the original creation till the end; 19 pages; see Chap. I.

2. On the formation of light; 11 pages; see Chap. II.

3. The rush of the destroyer at the creatures; 6 pages; see Chaps. III, IV.

4. On the opposition of the two spirits, that is, in what manner the arch-fiends have come spiritually in opposition to the celestial angels; 10 pages; see Chap. V for two of the middle pages.

5. On the waging of the conflict (àr*d*ik) of the creations of the world, encountering the evil spirit; 1 page; see Chap. VI.

6. The second conflict the water waged; 3 pages; see Chap. VII.

7. The third conflict the earth waged; 1 page; see Chap. VIII.

8. The fourth conflict the plants waged; ½ page; see Chap. IX.

9. The fifth conflict the primeval ox waged; ⅓ page; see Chap. X.

*10. The sixth conflict Gàyòmar*d* waged; 1⅓ page.

*11. The seventh conflict the fire waged; ⅓ page.

*12. The eighth conflict the constellations waged; ⅓ page.

*13. The ninth conflict the celestial angels waged with the evil spirit; three lines.

*14. Tenth, the stars practised non-intermeddling (agûmêgisn); ½ page.

*15. On the species of those creations; 2⅓ pages.

16. On the nature of lands; 1⅓ page; see Chap. XI.

17. On the nature of mountains; 4½ pages; see Chap. XII.

18. On the nature of seas; 2½ pages; see Chap. XIII.

19. On the nature of rivers; 5⅓ pages; see Chaps. XX, XXI.

20. On the nature of lakes; 1⅓ page; see Chap. XXII.

21. On the nature of the five classes of animals; 5⅓ pages; see Chap. XIV.

22. On the nature of men; 7½ pages; see Chap. XV[1].

23. On the nature of generation of every kind; 5 pages; see Chap. XVI.

24. On the nature of plants; 3½ pages; see Chap. XXVII.

25. On the chieftainship of men and animals *and* every single thing; 2⅓ pages; see Chap. XXIV.

26. On the nature of fire; 4⅔ pages; see Chap. XVII.

*27. On the nature of sleep; 2⅓ pages.

*28. On the nature of wind and cloud and rain; 9⅔ pages.

*29. On the nature of noxious creatures; 4½ pages[2].

*30. On the nature of the wolf species; 2 pages.

31. On things of every kind that are created by the spirits[3], and the opposition which came upon them; 7¾ pages; see Chaps. XVIII, XIX.

32. On the religious year; 4 pages; see Chaps. XXV, XXVI.

*33. On the great exploits of the celestial angels; 17½ pages.

34. On the evil-doing of Aharman and the demons; 7 pages, as in Chap. XXVIII.

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[1] TD contains half a page more near the beginning, and a page and a half more at the end.

[2] Probably Chap. XXIII of the translation forms a part either of this chapter or the next.

[3] This word is doubtful.

*35. On the body of man *and* the opinion of the world[1]; 7 pages.

36. On the *spiritual* chieftainship of the regions *of the earth;* 3½ pages, as in Chap. XXIX.

*37. On the *Kinvad* bridge *and* the souls of the departed; 5⅔ pages.

*38. On the celebrated provinces of the country of Iran, the residence of the Kayâns; 5 pages[2].

*39. On the calamities of various millenniums happening to the country of Iran; 8⅔ pages[3].

40. On the resurrection and future existence; 6⅓ pages; see Chap. XXX.

41. On the race and offspring of the Kayâns; 8⅔ pages, as in Chaps. XXXI–XXXIII.

42. On the computation of years of the Arabs; 2¼ pages; see Chap. XXXIV.

Comparing this list of contents with the text in K20, as published in Westergaard's lithographed facsimile edition, it appears that TD contains, not only fifteen extra chapters, but also very much additional matter in the chapters corresponding to Chaps. I, II, V, XVI, XXVIII, and XXXI of the translation in this volume, and smaller additions to those corresponding to Chaps. III, IV, XV, XVII, and XXXIV. The arrangement of the chapters in TD is also much more methodical than in the Indian MSS., especially with regard to Chaps. XX, XXI, XXII, and XXVII, which evidently occupy their proper position in TD; and so far as Chap. XX is concerned, this arrangement is confirmed by the insertion of its first sentence between Chaps. XIII and XIV in the Indian MSS., which indicates that the whole chapter must have been in that position in some older copy. In fact, the Indian MSS. must probably be now regarded merely as collections of

[1] The meaning is doubtful and must depend upon the context.

[2] This chapter begins with a translation of the first fargard of the Vendidad, and concludes with an account of buildings erected by various kings.

[3] Containing an account of the kings reigning in the various millenniums, and concluding with prophecies similar to those in the Bahman Yast.

extracts from the original work; this has been long suspected from the fragmentary character of the text they contain, but it could hardly be proved until a more complete text had been discovered.

Whether TD may be considered as a copy of the text as it stood originally, or merely of an after recension of the work, can hardly be determined with certainty until the whole contents of the manuscript have been carefully examined; it is, therefore, to be hoped that its owner will be induced to publish a lithographed facsimile of the whole, after the manner of Westergaard's edition. So far as appears in the lengthy and valuable extracts, with which he has kindly favoured me, no decided difference of style can be detected between the additional matter and the text hitherto known, nor any inconsistencies more striking than such as sometimes occur in the Indian MSS. On the other hand, it will be noticed that heading No. 25 in the list of contents seems to be misplaced, which is an argument against the text being in its original state; and the style of the Bundahi*s* is so much less involved and obscure than that of the Selections of *Zâd*-sparam (see Appendix to the Bundahi*s*), which treat of some of the same subjects, that it may be fairly suspected of having been written originally in a different age. But the writer of the text, as it appears in TD, calls *Zâd*-sparam[1] one of his contemporaries (see Chap. XXXIII, 10, 11 of the translation); it may, therefore, be suspected that he merely re-edited an old text with some additions of his own, which, however, are rather difficult to distinguish from the rest. No stress can be laid upon peculiarities of orthography in TD, as they are, in all likelihood, attributable to copyists long subsequent to *Zâd*-sparam's contemporaries.

Any future translator of the Bundahi*s* will probably have to take the text in TD as the nearest accessible approach to the original work; but the present translation is based, as heretofore, upon the text in K20, corrected in many places from M6, but with due care not to adopt

[1] He writes the name *Zâd*-sparham.

readings which seem due to the illegibility of the original from which M6 was copied, as already explained. In Chaps. XXVIII, XXIX, XXXI, XXXII, and XXXIII, however, TD has been taken as a principal authority, merely checked[1] by K20, and having its additional passages carefully indicated; and in Chap. XXXI, K20b has also been consulted.

Since the present translation was printed, any lingering doubts, as to the genuineness of the text in TD, have been, in a great measure, dissipated by the discovery that a small fragment[1] of an old MS. of the Bundahi*s*, which has long been in Europe, is evidently a portion of a text of similar character to TD, and of exactly the same extent. This small fragment consists of two folios belonging to an old MS. brought from Persia by the late Professor Westergaard in 1843–44, and which is evidently the codex mentioned by him in the preface to his Zend-Avesta, p. 8, note 3. These two folios, which are numbered 130 and 131 in Persian words, now form the commencement of this old mutilated MS., of which the first 129 folios have been lost. They contain very little more than one page of the Bundahi*s* text, namely, the last sentences of the last chapter (corresponding to Bund. XXXIV, 7–9), followed by a colophon occupying less than two pages. This fragment of the text contains some additional details not found in the Indian MSS., as well as a few other variations of no great importance. It may be translated as follows:—

'[. . . . Sâhm[2] was in those *reigns of* Aûzôbô, Kavâ*d*, and Mânû*sk*ihar.] Kaî-Kâyûs, till *his* going to the sky, seventy-five years, and after that, seventy-five years, altogether a hundred and fifty years; Kai-Khûsrôbô sixty

[1] I am indebted to Professor G. Hoffmann, of Kiel, for directing my attention to this fragment, and also for kindly sending me a facsimile of it. It had been recognised as a portion of the Bundahis by Dr. Andreas some years ago, and probably by the owner of the MS., the late Professor Westergaard, long before that.

[2] See Bund. XXXI, 27. As the beginning of this sentence is lost, its translation is uncertain. Details not found in K20 and M6 are here enclosed in brackets, and words added by the translator to complete the sense are printed in italics.

years; Kaî-Lôharâsp a hundred and twenty years; Kaî-Vistâsp, till the coming of the religion, thirty years; [total (mar) one thousand years[1]. Then the millennium reign came to Capricornus, and Zaratûhast[2] the Spîtâmân, with tidings (pêtkhambarîh) from the creator Aûharmazd, came to King Vistâsp; *and* Vistâsp *was* king,] after receiving the religion, ninety years.

'Vohûman, *son* of Spend-dâd, a hundred and twelve years; Hûmâî, daughter of Vohûman, thirty years; Dârâî, son of Kihar-âzâd, that is, *of the daughter* of Vohûman, twelve years; Dârâî, son of Dârâî, fourteen years; and Alexander the Rûman[3] fourteen years.

'The Askânians should bear the title in an uninterrupted sovereignty two hundred and so many[4] years; and Artakhshatar, son of Pâpak, and the number of the Sâsânians *bear* it four hundred and sixty years, until the withering Arabs obtained a place[5] [as far as the year 447 of the Persians; now *it is* the Persian year 527][6].'

The colophon, which follows, states that the MS. was finished on the thirteenth day of the ninth month A.Y. 936 (A.D. 1567), and was written by Mitrô-âpân, *son* of Anôshak-rûbân, *son* of Rûstâm. This MS. is, therefore, of nearly the same age as TD; but there has been no opportunity of collating the fragment of it, which is still extant, with the corresponding portion of TD. That it was a MS. of the same character as TD (that is, one containing the same text as K20, but with much additional matter) appears clearly

[1] From the beginning of Frêdûn's reign, when the millennium of Sagittarius commenced.

[2] The usual way of spelling Zaratûst in old MSS., excepting K20 and a few others.

[3] Here written correctly Alaksandar-i Arûmâî.

[4] Reading va and; as the final letter is d and not *d* it cannot be read nâvad as a variant of navad, 'ninety.'

[5] The words are, vad gînâk ayâft khûskô-i Tâzîkânŏ, but the exact meaning is rather doubtful

[6] The last date is doubtful, as the Pahlavi text gives the ciphers only for 'five and twenty-seven,' omitting that for 'hundred.' These Persian dates must either have been added by some former copyist, or Chap. XXXIV must have been appended to the Bundahis at a later date than the ninth century, when the preceding genealogical chapters were probably added to the original work (see p. xliii). The Persian year 527 was A.D. 1158.

from the fragment translated above. Regarding its original extent, it is possible to make an approximate estimate, by calculating the quantity of text which the 129 lost folios must have contained, from the quantity actually existing on folio 130. According to this calculation, the original extent of the text of the Bundahis in this MS. must have been very nearly 30,000 words; and it is remarkable that a similar calculation of the extent of the text in TD, based upon the actual contents of ten folios out of 103, gives precisely the same result. This coincidence is a strong argument in favour of the absolute identity of the text lost from Westergaard's MS. with that actually existing in TD; it shows, further, that the original extent of the Bundahis may now be safely estimated at 30,000 words, instead of the 13,000 contained in K20 when that MS. was complete.

That this fragment belonged to a separate MS, and is not the folio missing from the end of TD, is shown not only by its containing more of the text than is said to be missing, but also by the first folio of the fragment being numbered 130, instead of 103, and by its containing fifteen lines to the page, instead of seventeen, as would be necessary in order to correspond with TD.

Regarding the age of the Bundahis many opinions have been hazarded, but as they have been chiefly based upon minute details of supposed internal evidence evolved from each writer's special misinterpretation of the text, it is unnecessary to detail them. The only indication of its age that can be fairly obtained from internal evidence, is that the text of the Bundahis could not have been completed, in its present form, until after the Muhammadan conquest of Persia (A. D. 651). This is shown not only by the statements that the sovereignty 'went to the Arabs' (Chap. XXXIV, 9), that 'now, *through* the invasion of the Arabs, they (the negroes) are again diffused through the country of Iran' (Chap. XXIII, 3), and that 'whoever keeps the year by the revolution of the moon mingles summer with winter *and* winter with summer' (Chap. XXV, 19, referring probably to the Muhammadan year not corresponding with the seasons), but also, more positively

by the following translation of an extract from Chap. 39 in TD:—

'And when the sovereignty came to Yazdakar*d* he exercised sovereignty twenty years, *and* then the Arabs rushed into the country of Iran in great multitude. Yazdakar*d* did not prosper (lâ *s*âkaftō) in warfare with them, *and* went to Khûrâsân and Tûrkistân to seek horses, men, and assistance, and was slain by them there. The son of Yazdakar*d* went to the Hindûs and fetched an army of champions; before it came, conducted unto Khûrâsân, that army of champions dispersed. The country of Iran remained with the Arabs, and their own irreligious law was propagated by them, and many ancestral customs were destroyed; the religion of the Mazdayasnians was weakened, *and* washing of corpses, burial of corpses, *and* eating of dead matter were put in practice. From the original creation until this day evil more grievous than this *has* not happened, for through their evil deeds—on account of want, foreign habits (Anirânîh), hostile acts, bad decrees, and bad religion—ruin, want, and other evils have taken lodgment.'

None of these passages could have been written before the Muhammadan conquest; but the writer, or editor, of the text as it appears in TD, supplies the means of approximating much more closely to the date of his work, in a passage in Chap. 41 of TD, in which he mentions the names of several of his contemporaries (see Chap. XXXIII, 10, 11). Among these, as already noticed, he mentions 'Zâ*d*-sparham *son* of Yûdân-Yim,' who must have been the writer of the Selections of Zâ*d*-sparam, a translation of which is added as an appendix to the Bundahi*s* in this volume. This writer was the brother of Mânûs*k*ihar son of Yûdân-Yim, who wrote the Dâ*d*istân-i Dînik[1], and from colophons found in certain MSS. of the Dâ*d*istân (which will be more particularly described in the next section of this introduction) it appears that this Mânûs*k*ihar was

[1] It is quite possible that Mânûs*k*îhar was also the reviser of the Bundahis; see the note on Dâ*d*akîh-i Ashôvahistô in Chap. XXXIII, 10.

high-priest of Pârs and Kirmân in A. Y. 250 (A. D. 881). This date may, therefore, be taken as a very close approximation to the time at which the Bundahis probably assumed the form we find in TD; but that MS., having been written about 650 years later, can hardly have been copied direct from the original. Whether that original was merely a new edition of an older Pahlavi work, as may be suspected from the simplicity of its language, or whether it was first translated, for the most part, from the Avesta of the Dâmdâd Nask, in the ninth century, we have no means of determining with certainty. Judging, however, from Chap. I, 1, the original Bundahis probably ended with the account of the resurrection (Chap. XXX), and the extra chapters, containing genealogical and chronological details (matters not mentioned in Chap. I, 1), together with all allusions to the Arabs, were probably added by the revising editor in the ninth century. The last, or chronological, chapter may even have been added at a later date.

A Gugarâti translation, or rather paraphrase, of the Bundahis was published in 1819 by Edal Dârâb Jamshêd Jâmâsp Âsâ, and a revised edition of it was published by Peshutan Rustam in 1877[1]. In the preface to the latter edition it is stated that the translator made use of two MSS., one being a copy of a manuscript written in Iran in A. Y. 776 by Rustamji Meherwanji Margabân Sheheriâr[2], and the other a MS. written in India by Dastûr Jamshêdji Jâmâspji in A. Y. 1139[3]. It is also mentioned that he was four years at work upon his translation. The editor of the new edition states that he has laboured to

[1] Bundehes ketâb, iâne duniâ-ni awal-thi te âkher sudhi pedâes-ni sahruât-ni hakikat; bigi-vâr sudhârine *kha*pâwanâr, Peshutan bin Rustam; Mumbai, 1877.

[2] There is no doubt whatever that the writer of the preface is referring to M6, although his description is incorrect. M6 was written at Bhrôk in India A. Y. 766 by Pêshôtan Râm Kâmdîn Shaharyâr Nêryôsang Shâhmard Shaharyâr Bâhrâm Aûrmazdyâr Râmyâr; but some portion of it (probably not the Bundahis) was copied from a MS. written A. Y. 618 (A. D. 1249) by Rûstam Mihirâpân Marzapân Dahisn-ayâr, who must be the copyist mentioned in the preface to the Gugarâti translation.

[3] This is probably the copy derived from M6, and mentioned in p. xxx as being now in the library of Dastûr Jâmâspji Minochiharji.

improve the work by collecting all the further information he could find, on the various subjects, in many other Pahlavi works. The result of all this labour is not so much a mere translation of the Bundahis, as a larger work upon the same subject, or a paraphrase more methodically arranged, as may be seen from the following summary of its contents:—

The headings of the fifty-nine chapters, which form the first part of the work, are:—Ahuramazd's covenant, account of the sky, of the first twelve things created, of Mount Alborg, of the twelve signs of the zodiac, of the stars, of the soul, of the first practices adopted by the creatures of the evil spirit Ahereman, of Ahereman's first breaking into the sky, of Ahereman's coming upon the primeval ox, of Ahereman's arrival in the fire, of Ahereman's coming upon Gaiomard, of the coming of Ahuramazd and Ahereman upon Gaiomard at the time of his creation, of the lustre residing in both spirits; further account of the arrangement of the sky, another account of all the mountains, of depressions for water, of great and small rivers, of the eighteen rivers of fresh water, of the seven external and seven internal liquids in the bodies of men, of the period in which water falling on the earth arrives at its destination, of the three spiritual rivers, of the star Tchestar's destroying the noxious creatures which Ahereman had distributed over the earth, of the prophet Zarathost's asking the creator Ahuramazd how long these noxious creatures will remain in the latter millenniums, of driving the poison of the noxious creatures out of the earth, of the divisions of the land, of the creator Ahuramazd's placing valiant stars as club-bearers over the heads of the demons, of all the things produced by the passing away of the primeval ox, of the 282 species of beasts and birds, of the bird named *K*amros, of the bird named Karsapad and the hollow of Vargamkard, of the birds who are enemies opposed to the demons and fiends, of the bitter and sweet plants among the fifty-five kinds of grain and twelve kinds of herbs, of the flowers of the thirty days, of the revolution of the sun and moon and stars, and how

night falls, and how the day becomes light, of the seven regions of the earth, of depressions, of the creatures of the sea, of the flow and ebb of the tide, of the three-legged ass, of the Gâhambârs, of Rapithvan, of the revolution of the seasons, of the production of mankind from the passing away of Gaiomard, of the production of offspring from the seed of men, of all fires, of all the clever work produced in the reign of King Jamshed and the production of the ape and bear, of the production of the Abyssinian and negro from Zohâk, of the splendour and glory of King Jamshed, of the soul of Kersâsp, of Kersâsp's soul being the first to rise, of the names of the prophet Zarathost's pedigree, of his going out into the world, of his children, of the orders given by Ahereman to the demons when the creator Ahuramazd created the creatures, of the weeping and raging of the evil spirit Ahereman, of the weeping of the demon of Wrath in the presence of Ahereman when the prophet Zarathost brought the religion, of the computation of twelve thousand years.

The headings of the thirteen chapters, which form the second part, are: — Account of the last millenniums, of the appearance of Hosedar-bâmi, of his going out into the world, of the appearance of Hosedar-mâh, of Sosios, of the fifty-seven years, of giving the light of the sun to men on the day of the resurrection, of the rising again of the whole of mankind on that day, of the resurrection, of the means of resurrection, of the annihilation of the evil spirit Ahereman and the demons and fiends on the day of resurrection, of the creator Ahuramazd's making the earth and sky one after the resurrection, of the proceedings of all creatures after the resurrection.

The third part contains an abstract of the contents of the hundred chapters of the Sad-dar Bundahis, and concludes with an account of the ceremonial formula practised when tying the kusti or sacred thread-girdle.

4. The Selections of Zâd-sparam.

In some manuscripts of the Dâdistân-i Dînîk the ninety-two questions and answers, which usually go by that name, are preceded and followed by Pahlavi texts which are each nearly equal in extent to the questions and answers, and treat of a variety of subjects, somewhat in the manner of a Rivâyat. Of the texts which follow the questions and answers the following are the principal :—

Incantations for fever, &c.; indications afforded by natural marks on the body; about the hamîstakân ('the ever-stationary,' or neutral state of future existence) and the different grades in heaven; copy of an epistle[1] from Herbad Mânûskîhar son of Yûdân-Yim[2], which he addressed to the good people of Sîrkân[3], about the decisions pronounced by Herbad Zâd-sparam son of Yûdân-Yim; copy of a letter from Herbad Mânûskîhar son of Yûdân-Yim to his brother, Herbad Zâd-sparam, on the same subject, and replying to a letter of his written from Nivshâpûhar; copy of a notice by Herbad Mânûskîhar, son of Yûdân-Yim and high-priest (rad) of Pârs and Kirmân, of the necessity of fifteenfold ablution on account of grievous sin, written and sealed in the third month A.Y. 250 (A.D. 881); memoranda and writings called 'Selections of Zâd-sparam son of Yûdân-Yim,' the first part treating of many of the same subjects as the Bundahis, together

[1] This long epistle contains one statement which is important in its bearing upon the age of certain Pahlavi writings. It states that Nîshahpûhar was in the council of Anôshak-rûbân Khûsrô, king of kings and son of Kavâd, also that he was Mobad of Mobads and a commentator. Now this is the name of a commentator quoted in the Pahlavi Vend. III, 151, V, 112, VIII, 64, and very frequently in the Nîrangistân; it is also a title applied to Ardâ-Vîrâf (see AV. I, 35). These facts seem to limit the age of the last revision of the Pahlavi Vendidad, and of the composition of the Pahlavi Nîrangistân and Ardâ-Vîrâf-nâmak to the time of King Khûsrô Nôshirvân (A.D. 531–579). The statement depends, of course, upon the accuracy of a tradition three centuries old, as this epistle must have been written about A.D. 880.

[2] Some Parsis read this name Gôshnajam, others Yûdân-dam.

[3] Mr. Tehmuras Dinshawji thinks this is the place now called Sîrgan, about thirty parasangs south of Kirmân, on the road to Bandar Abbâs, which is no doubt the case.

with legends regarding Zaratûst and his family; the second part about the formation of men out of body, life, and soul; and the third part about the details of the renovation of the universe. The last part of these Selections is incomplete in all known MSS., and is followed by some fragments of a further series of questions and answers regarding the omniscient wisdom, the evil spirit, Kangdez, the enclosure formed by Yim, &c.

A translation of so much of the Selections of Zâd-sparam as treats of the same subjects as the Bundahis, has been added as an appendix to the translation of that work in this volume, because the language used in these Selections seems to have an important bearing upon the question of the age of the Bundahis. The time when the Selections themselves were written is fixed with considerable precision by the date (A. D. 881), when their author's brother, Mânûskihar, issued his public notice, as mentioned above. But Zâd-sparam uses, in many places, precisely the same words as those employed in the Bundahis, interspersed with much matter written in a more declamatory style; it is, therefore, evident that he had the Bundahis before him to quote from, and that work must consequently have been written either by one of his contemporaries, or by an older writer. So far the Selections merely confirm the information already obtained more directly from TD (see p. xxxviii); but the involved style of their language seems to prove more than this. In fact, in none of the text of the Dâdistân-i Dînîk and its accompaniments is there much of the simplicity of style and directness of purpose which are the chief characteristics of most of the language of the Bundahis. So far, therefore, as style can be considered a mark of age, rather than a mere personal peculiarity of a contemporary writer, the contrast between the straightforward language of the Bundahis and the laboured sentences of Mânûskihar and Zâd-sparam, sons of Yûdân-Yim, tends to prove that the bulk of the Bundahis was already an old work in their days, and was probably saved from oblivion through their writings or influence. That this original Bundahis or Zand-âkâs was an abridged translation of the Avesta of the

Dâmdâ*d* Nask appears pretty evident from Zâ*d*-sparam's remarks in Chap. IX, 1, 16 of his Selections.

The first part of these Selections consists of 'sayings about the meeting of the beneficent and evil spirits,' and the first portion of these 'sayings' (divided into eleven chapters in the translation) is chiefly a paraphrase of Chaps. I–XVII of the Bundahi*s* (omitting Chaps. II, V, and XVI). It describes the original state of the two spirits, their meeting and covenant, with a paraphrase of the Ahûnavar formula; the production of the first creatures, including time; the incursion of the evil spirit and his temporary success in deranging the creation, with the reason why he was unable to destroy the primitive man for thirty years; followed by the seven contests he carried on with the sky, water, earth, plants, animals, man, and fire, respectively, detailing how each of these creations was modified in consequence of the incursion of the evil spirit. In the account of the first of these contests the Pahlavi translation of one stanza in the Gâthas is quoted verbatim, showing that the same Pahlavi version of the Yasna was used in the ninth century as now exists. The remainder of these 'sayings,' having no particular connection with the Bundahi*s*, has not been translated.

With regard to the Pahlavi text of the Selections, the present translator has been compelled to rely upon a single manuscript of the Dâ*d*istân-i Dînîk, brought by Westergaard from Kirmân[1] in 1843, and now No. 35 of the collection of Avesta and Pahlavi MSS. in the University Library at Kopenhagen; it may, therefore, be called K35. This MS. is incomplete, having lost nearly one-third of its original bulk, but still contains 181 folios of large octavo size, written fifteen to seventeen lines to the page; the first seventy-one folios of the work have been lost, and about thirty-five folios are also missing from the end; but the whole of the ninety-two questions and answers, together with one-third of the

[1] That is, so far as the late Professor Westergaard could remember in 1878, when he kindly lent me the MS. for collation with my copy of the text, already obtained from more recent MSS. in Bombay, the best of which turned out to be a copy of K35.

texts which usually precede them, and three-fifths of those which usually follow them, are still remaining. This MS. has lost its date, but a copy[1] of it exists in Bombay (written when it was complete) which ends with a colophon dated A.Y. 941 (A.D. 1572), as detailed in p. xxxiii; this may either be the actual date of that copy, or it may have been merely copied from K35, which cannot be much older. The latter supposition appears the more probable, as this colophon seems to be left incomplete by the loss of the last folio in the Bombay copy, and may, therefore, have been followed by another colophon giving a later date.

This copy of K35 was, no doubt, originally complete, but has lost many of its folios in the course of time; most of the missing text has been restored from another MS., but there are still twelve or more folios missing from the latter part of the work; it contains, however, all that portion of the Selections which is translated in this volume, but has, of course, no authority independent of K35. The other MS. in Bombay, from which some of the missing text was recovered, is in the library of Dastûr Jâmâspji Minochiharji; it is a modern copy, written at different periods from forty to sixty years ago, and is incomplete, as it contains only one-fourth of the texts which usually follow the ninety-two questions and answers, and includes no portion of the Selections of Zâd-sparam.

Another MS. of the Dâdistân-i Dinîk and its accompaniments, written also at Kirmân, but two generations earlier than K35 (say, about A.D. 1530), has been already mentioned (see p. xxxiii). It is said still to contain 227 folios, though its first seventy folios are missing; it must, therefore, begin very near the same place as K35, but extends much further, as it supplies about half the text still missing from the

[1] The fact of its being a copy of K35 is proved by strong circumstantial evidence. In the first place, it contains several false readings which are clearly due to mis-shapen letters and accidental marks in K35, so that it is evidently descended from that MS. But it is further proved to have been copied direct from that MS., by the last words in thirty-two of its pages having been marked with interlined circles in K35, the circle having been the copyist's mark for finding his place, when beginning a new page after turning over his folios.

Bombay copy of K35, though it has lost about fourteen folios at the end. This MS. must be either the original from which K35 was copied, or an independent authority of equal value, but it has not been available for settling the text of the Selections for the present translation.

5. The Bahman Yast.

The Bahman Yast, usually called the 'Zand of the Vohûman Yast,' professes to be a prophetical work, in which Aûharmazd gives Zaratûst an account of what was to happen to the Iranian nation and religion in the future.

It begins with an introduction (Chap. I) which states that, according to the Stûdgar Nask, Zaratûst having asked Aûharmazd for immortality, was supplied temporarily with omniscient wisdom, and had a vision of a tree with four branches of different metals which were explained to him as symbolical of four different periods, the times of Vistâsp, of Ardakhshîr the Kayânian, of Khûsrô Nôshirvân, and of certain demons or idolators who were to appear at the end of a thousand years. It states, further, that the commentaries of the Vohûman, Horvadad, and Âstâd Yasts mentioned the heretic Mazdak, and that Khûsrô Nôshirvân summoned a council of high-priests and commentators, and ordered them not to conceal these Yasts, but to teach the commentary only among their own relations.

The text then proceeds (Chap. II) to give the details of the commentary on the Vohûman Yast as follows:—Zaratûst, having again asked Aûharmazd for immortality, is refused, but is again supplied with omniscient wisdom for a week, during which time he sees, among other things, a tree with seven branches of different metals, which are again explained to him as denoting the seven ages of the religion, its six ages of triumph in the reigns of Vistâsp, of Ardakhshîr the Kayânian, of one of the Askânian kings, of Ardakhshîr Pâpakân and Shahpûr I and II, of Vâhrâm Gôr, and of Khûsrô Nôshirvân, and its seventh age of adversity when

Iran is to be invaded from the east by hordes of demons or idolators with dishevelled hair, who are to work much mischief, so as to destroy the greater part of the nation and mislead the rest, until the religion becomes nearly extinct. The details of this mischief, written in a tone of lamentation constitute the greater part of the text, which also notices that the sovereignty will pass from the Arabs, Rûmans, and these leathern-belted demons (Tûrks) to other Tûrks and non-Tûranians who are worse than themselves.

Distressed at this narrative Zaratûst asks Aûharmazd (Chap. III, 1) how the religion is to be restored, and these demons destroyed? He is informed that, in the course of time, other fiends with red banners, red weapons, and red hats, who seem to be Christians, will appear in the north-west, and will advance either to the Arvand (Tigris) or the Euphrates, driving back the former demons who will assemble all their allies to a great conflict, one of the three great battles of the religions of the world, in which the wicked will be so utterly destroyed that none will be left to pass into the next millennium.

Zaratûst enquires (III, 12) how so many can perish, and is informed that, after the demons with dishevelled hair appear, Hûshêdar, the first of the last three apostles, is born near Lake Frazdân; and when he begins to confer with Aûharmazd a Kayân prince is born in the direction of Kînistân (Samarkand), who is called Vâhrâm the Vargâvand, and when he is thirty years old he collects a large army of Hindu (Bactrian) and Kînî (Samarkandian) troops, and advances into Iran, where he is reinforced by a numerous army of Iranian warriors, and defeats the demon races with immense slaughter, in the great conflict already mentioned, so that there will be only one man left to a thousand women.

The writer then proceeds to describe the supernatural agencies employed to produce this rêsult: how the evil spirit (III, 24) comes to the assistance of the demon-worshippers; how Aûharmazd sends his angels to Kangdez, to summon Pêshyôtanû, the immortal son of Vistâsp, with his disciples, to re-establish the sacred fires and restore the

religious ceremonies; and how the angels assist them against the evil spirits, so that Vâhrâm the Var*g*âvand is enabled to destroy the fiendish races, as already detailed, and Pêshyôtanû becomes supreme high-priest of the Iranian world.

Finally, the writer gives some details regarding the missions of the last three apostles, returning for that purpose (III, 44) to the birth of Hûshê*d*ar, the first of the three, whose millennium witnesses both the invasion and the destruction of the fiendish races. Hûshê*d*ar proves his apostolic authority, to the satisfaction of Var*g*âvand and the people, by making the sun stand still for ten days and nights. His mission is to 'bring the creatures back to their proper state;' and it is not till near the end of his millennium that Pêshyôtanû appears, as before described. As this millennium begins with the invasion of the fiendish races and the fall of the Sasanian dynasty, it must have terminated in the seventeenth century, unless it was to last more than a thousand years. A very brief account is then given of the millennium of Hûshê*d*ar-mâh, the second of the three apostles, whose mission is to make 'the creatures more progressive' and to destroy 'the fiend of serpent origin' (A*z*-i Dahâk). During his millennium (which appears to be now in progress) mankind become so skilled in medicine that they do not readily die; but owing to their toleration of heretics the evil spirit once more attains power, and releases A*z*-i Dahâk, from his confinement in Mount Dimâvand, to work evil in the world, till Aûharmazd sends his angels to rouse Keresâsp the Sâmân, who rises from his trance and kills A*z*-i Dahâk with his club at the end of the millennium. Afterwards, Sôshyans, the last apostle, appears to 'make the creatures again pure;' when the resurrection takes place and the future existence commences.

Whether this text, as now extant, be the original commentary or zand of the Vohûman Ya*s*t admits of doubt, since it appears to quote that commentary (Chap. II, 1) as an authority for its statements; it is, therefore, most probably, only an epitome of the original commentary. Such an epitome would naturally quote many passages verbatim

from the original work, which ought to bear traces of translation from an Avesta text, as its title zand implies a Pahlavi translation from the Avesta (see p. x). There are, in fact, many such traces in this epitome, as indicated by the numerous sentences beginning with a verb, the mode of addressing Aûharmazd, the quotation of different opinions from various commentators, and other minor peculiarities. Some of these might be the result of careful imitation of other commentaries, but it seems more likely that they are occasioned by literal translation from an original Avesta text. In speculating, therefore, upon the contents of the Bahman Ya*s*t it is necessary to remember that we are most probably dealing with a composite work, whose statements may be referred to the three different ages of the Avesta original, the Pahlavi translation and commentary, and the Pahlavi epitome of the latter; and that this last form of the text is the only old version now extant.

With regard to the age of the work we have the external evidence that a copy of it exists in a manuscript (K20) written about five hundred years ago, and that this copy is evidently descended from older manuscripts as it contains several clerical blunders incompatible with any idea of its being the original manuscript, as witness the omissions noted in Chaps. II, 10, 13, 14, 22, 27, 45, III, 30, 32, the misplacement of II, 18, and many miswritings of single words. Owing to the threefold character of the work, already noticed, the internal evidence of its age can only apply to its last recension in the form of an epitome, as an oriental editor (to say nothing of others) generally considers himself at liberty to alter and add to his text, if he does not understand it, or thinks he can improve it. That this liberty has been freely exercised, with regard to these professed prophecies, is shown by the identification of the four prophetical ages of the Stû*d*gar Nask in the first chapter of the Bahman Ya*s*t being different from that given in the Dînkar*d*. The Dînkar*d* quotes the Stû*d*gar Nask (that is, its Pahlavi version) as identifying the iron age with some period of religious indifference subsequent to the time of Âtarô-pâ*d* son of Mâraspend, the supreme high-priest and

prime minister of Shahpûr II (A.D. 309–379); but the Bahman Yast (Chap. I, 5) quotes the Nask as identifying the same age with the reign of an idolatrous race subsequent to the time of Khûsrô Nôshirvân (A.D. 531–579). This example is sufficient to show that the compiler of the extant epitome of the Bahman Yast commentary largely availed himself of his editorial license, and it indicates the difficulty of distinguishing his statements from those of the former editors. At the same time it proves that the epitome could not have been compiled till after Iran had been overrun by a foreign race subsequent to the reign of Khûsrô Nôshirvân. It is remarkable that the compiler does not mention any later Sasanian king, that he does not allude to Muhammadanism, and speaks of the foreign invaders as Turanians and Christians, only mentioning Arabs incidentally in later times; at the same time the foreign invasion (which lasts a thousand years) is of too permanent a character to allow of its having reference merely to the troublous times of Nôshirvân's successor.

Perhaps the most reasonable hypotheses that can be founded upon these facts are, first, that the original zand or commentary of the Bahman Yast was written and translated from the Avesta in the latter part of the reign of Khûsrô Nôshirvân, or very shortly afterwards, which would account for no later king being mentioned by name; and, secondly, that the epitome now extant was compiled by some writer who lived so long after the Arab invasion that the details of their inroad had become obscured by the more recent successes of Turanian rulers, such as the Ghaznavîs and Salgûqs of the eleventh and twelfth centuries. It is hardly possible that the epitomist could have lived as late as the time of Gingiz Khân, the great Mongol conqueror (A.D. 1206–1227), as that would bring him within 150 years of the date of the extant manuscript of his work, which has no appearance of being an immediate copy of the original; but the rule of the Salgûqs would certainly have afforded him sufficient materials for his long description of the iron age. The Avesta of the Bahman Yast was probably compiled from older sources (like the rest of the Avesta) during

the reigns of the earlier Sasanian monarchs; but it was, no doubt, very different in its details from the epitome of its commentary which still exists.

These hypotheses, regarding the threefold origin of the present form of this Yast, derive some confirmation from the inconsistencies in its chronological details; especially those relating to the periods of the invaders' reign and of Hûshêdar's birth. The Zoroastrians have for ages been expecting the appearance of Hûshêdar, the first of their last three apostles, but have always had to postpone their expectations from time to time, like the Jews and other interpreters of prophecy; so that they are still looking forward into the future for his advent, although his millennium has long since expired according to the chronology adopted in the Bahman Yast. This chronology, of course, represents the expectations of Zoroastrians in past times, and seems to express three different opinions. First, we have the statement that the last great battle of the demon-races is to take place at the end of Zaratûst's millennium (see Chap. III, 9), when the wicked will be so destroyed (compare III, 22, 23) that none will pass into the next millennium (III, 11), which is that of Hûshêdar (III, 43). And that the reign of evil is to precede the end of Zaratûst's millennium is evidently assumed also in Chap. II, 41, 63. Such opinions may reasonably be traced to the original Avesta writer, who must have expected only a short reign of evil to arise and fall near the latter end of Zaratûst's millennium, which was still far in the future, and to be followed by the appearance of Hûshêdar to restore the 'good' religion. Secondly, we are told (I, 5, II, 22, 24, 31) that the invasion of the demon-races, with its attendant evils, is to take place when Zaratûst's millennium is ended; on their appearance Hûshêdar is born (III, 13), and when he is thirty years old (compare III, 14 with III, 44) Vâhrâm the Vargâvand is also born, who at the age of thirty (III, 17) advances into Iran with an innumerable army to destroy the invaders. Such statements may be attributed to the original Pahlavi translator and commentator who, writing about A.D. 570–590, would have before his eyes the disastrous

reign of Aûharmazd IV, the son and successor of Khûsrô Nôshirvân, together with the prowess of the famous Persian general Bahrâm *K*ôpîn, which drove out all invaders. This writer evidently expected the reign of the demon-races to last less than a century, but still at some period in the near future; merely illustrating his theme by details of the disasters and wars of his own time. Thirdly, we find it stated (III, 44) that Hûshê*d*ar will be born in 1600, which seems to mean the sixteen hundredth year of Zaratûs*t*'s millennium, or six hundredth of his own (say A.D. 1193–1235), also that the reign of the demon-races is to last a thousand years (III, 34), and that Pêshyôtanû does not come to restore the religion till near the end of the millennium (III, 51); it also appears (III, 49) that Var*g*âvand occupies a prominent position when Hûshê*d*ar comes from his conference with Aûharmazd at thirty years of age (III, 44, 45). Such details were probably inserted by the compiler of the epitome, who had to admit the facts that the reign of the demon-races had already lasted for centuries, and that Hûshê*d*ar had not yet appeared. To get over these difficulties he probably adopted the opinions current in his day, and postponed the advent of Hûshê*d*ar till the beginning of the next century in his millennium, and put off the destruction of the wicked, as a more hopeless matter, till near the end of the millennium. Both these periods are now long since past, and the present Zoroastrians have still to postpone the fulfilment of the prophecies connected with their last three apostles, or else to understand them in a less literal fashion than heretofore.

For the Pahlavi text of the Bahman Ya*s*t the translator has to rely upon the single old manuscript K20, already described (p. xxvii), in which it occupies the 13½ folios immediately following the Bundahi*s*; these folios are much worn, and a few words have been torn off some of them, but nearly all of these missing words can be restored by aid of the Pâzand version. The Pahlavi text is also found in the modern copies of K20 at Paris and Kopenhagen, but these copies (P7 and K21) have no authority independent of K20. In India this text has long been exceedingly rare.

and whether any copy of it exists, independent of K20, is doubtful.

The Pâzand version is more common in Parsi libraries, but contains a very imperfect text. Of this version two modern copies have been consulted; one of these occupies fols. 38–62 of a small manuscript, No. 22 of the Haug collection in the State Library at Munich; the other is a copy of a manuscript in the library of the high-priest of the Parsis in Bombay. Both these MSS. are evidently descended from the same original, which must have been a very imperfect transliteration of a Pahlavi text closely resembling that of K20, but yet independent of that MS., as a few words omitted in K20 are supplied by these Pâzand MSS. (see B.Yt. II, 13, 14, 22, &c.) To a certain extent, therefore, these Pâzand MSS. are of some assistance in settling the text of a few sentences, but the greater part of their contents is so imperfect as to be utterly unintelligible; they not only omit Chaps. I, 1–8, II, 17, 30–32, 40, III, 9, 12, 17–44, 58–63 entirely, but also words and phrases from nearly every other section of the text. Adhering scrupulously to the Pahlavi original for a few consecutive words, and then widely departing from it by misreading or omitting all difficult words and passages, this Pâzand version is a complete contrast to the Pâzand writings of Nêryôsang, being of little use to the reader beyond showing the extremely low ebb to which Pahlavi learning must have fallen, among the Parsis, before such unintelligible writings could have been accepted as Pâzand texts.

There is also a Persian version of the Bahman Yast, a copy of which, written A. D. 1676, is contained in a large Rivâyat MS. No. 29, belonging to the University Library at Bombay. According to the colophon of this Persian version it was composed in A.D. 1496 by Rustam Isfendiyâr of Yazd, from an Avesta (Pâzand) MS. belonging to his brother Jamshêd. This Persian version contains less than three per cent of Arabic words, and is more of a paraphrase than a translation, but it adheres very closely to the meaning of the Pahlavi text from Chaps. I, 1 to III, 9, where a dislocation occurs, evidently owing either to the displacement

of two folios in an older MS., or to the second page of a folio being copied before the first, so that §§ 10–14 follow §§ 15–22. From the middle of § 22 the folios of the older MS. seem to have been lost as far as the end of Hûshêdar's millennium (§ 51), to which point the Persian version leaps, but the remainder of this paraphrase is much more diffuse than the Bahman Yast, and is evidently derived from some other Pahlavi work.

This conclusion of the Persian version describes how adversity departs from the world, and ten people are satisfied with the milk of one cow, when Hûshêdar-mâh appears and his millennium commences. On his coming from his conference with Aûharmazd the sun stands still for twenty days and nights, in consequence of which two-thirds of the people in the world believe in the religion. Meat is no longer eaten, but only milk and butter, and a hundred people are satisfied with the milk of one cow. Hûshêdar-mâh destroys the terrible serpent, which accompanies apostasy, by means of the divine glory and Avesta formulas; he clears all noxious creatures out of the world, and wild animals live harmlessly among mankind; the fiends of apostasy and deceit depart from the world, which becomes populous and delightful, and mankind abstain from falsehood. After the five-hundredth year of Hûshêdar-mâh has passed away, Sôshyans (Sâsân) appears, and destroys the fiend who torments fire. The sun stands still for thirty days and nights, when all mankind believe in the religion, and the year becomes exactly 360 days. Dahâk escapes from his confinement, and reigns for a day and a half in the world with much tyranny; when Sôshyans rouses Sâm Narîmân, who accepts the religion and becomes immortal. Sâm calls upon Dahâk to accept the religion, but the latter proposes that they should together seize upon heaven for themselves, whereupon Sâm kills him. All evil having departed from the world mankind become like the archangels, and the resurrection takes place, which is described with many of the same details as are mentioned in Bund. XXX.

Accompanying this Persian version in B29 is another

fragment from the same source, which treats of the same subjects as the third chapter of the Bahman Yast, but is differently arranged. It confines itself to the millennium of Hûshêdar, and may possibly be some modification of the contents of the folios missing from the version described above. After some introductory matter this fragment contains a paraphrase (less accurate than the preceding) of Chap. III, 23–49 of the Bahman Yast; it then proceeds to state that Hûshêdar destroys the wolf race, so that wolves, thieves, highway robbers, and criminals cease to exist. When Hûshêdar's three-hundredth year has passed away the winter of Malkôs arrives and destroys all animals and vegetation, and only one man survives out of ten thousand; after which the world is repeopled from the enclosure made by Yim. Then comes the gathering of the nations to the great battle on the Euphrates, where the slaughter is so great that the water of the river becomes red, and the survivors wade in blood up to their horses' girths. Afterwards, the Kayân king, Vargâvand, advances from the frontiers of India and takes possession of Iran to the great delight of the inhabitants, but only after a great battle; and then Pêshyôtanû is summoned from Kangdez to restore the religious ceremonies.

A German translation of some passages in the Bahman Yast, with a brief summary of the greater part of the remainder, was published in 1860 in Spiegel's Traditionelle Literatur der Parsen, pp. 128–135.

6. The Shâyast lâ-shâyast.

Another treatise which must be referred to about the same age as the Bundahis, though of a very different character, is the Shâyast lâ-shâyast or 'the proper and improper.' It is a compilation of miscellaneous laws and customs regarding sin and impurity, with other memoranda about ceremonies and religious subjects in general. Its name has, no doubt, been given to it in modern times [1], and has pro-

[1] But perhaps before the compilation of the prose Sad-dar Bundahis, or Bundahis of a hundred chapters, which seems to refer to the Shâyast lâ-shâyast

bably arisen from the frequent use it makes of the words shâya*d*, 'it is fit or proper,' and lâ shâya*d*, 'it is not fit or proper.' And, owing to its resemblance to those Persian miscellanies of traditional memoranda called Rivâyats, it has also been named the Pahlavi Rivâyat, though chiefly by Europeans.

It consists of two parts, which are often put together in modern MSS., and bear the same name, but are widely separated in the oldest MSS. These two parts, consisting respectively of Chaps. I–X and XI–XIV in the present translation, are evidently two distinct treatises on the same and similar subjects, but of nearly the same age. That they were compiled by two different persons, who had access to nearly the same authorities, appears evident from Chaps. XI, 1, 2, XII, 11, 13–16, 18, 20 being repetitions of Chaps. I, 1, 2, X, 4, 20–23, 7, 31, with only slight alterations; such repetitions as would hardly be made in a single treatise by the same writer. Minor repetitions in the first part, such as those of some phrases in Chaps. II, 65, IV, 14, repeated in Chap. X, 24, 33, might readily be made by the same writer in different parts of the same treatise. To these two parts of the Shâyast lâ-shâyast a third part has been added in the present translation, as an appendix, consisting of a number of miscellaneous passages of a somewhat similar character, which are found in the same old MSS. that contain the first two parts, but which cannot be attributed either to the same writers or the same age as those parts.

The first part commences with the names and amounts of the various degrees of sin, and the names of the chief commentators on the Vendidad. It then gives long details regarding the precautions to be taken with reference to corpses and menstruous women, and the impurity they occasion; besides mentioning (Chap. II, 33–35) the pollution

in its opening words, as follows:—'This book is on "the proper and improper" which is brought out from the good, pure religion of the Mazdayasnians;' though this term may possibly relate to its own contents. There is also a Persian treatise called Shâyast na-shâyast, which gives a good deal of information obtained from the Persian Rivâyats, and copies of which are contained in the MSS. Nos. 56 and 116 of the Ouseley collection in the Bodleian Library at Oxford.

caused by a serpent. It next describes the proper size and materials of the sacred thread-girdle and shirt, giving some details about the sins of running about uncovered and walking with one boot, and thence proceeding to the sin of unseasonable chatter. Details are then given about good works, and those who can and cannot perform them; in which reference is made to Christians, Jews, and those of other persuasions (Chap. VI, 7). The next subjects treated of are reverencing the sun and fire; the sin of extinguishing fire, confession and renunciation of sin, atonement for sins, especially mortal sins, both those affecting others and those only affecting one's own soul; with a digression (Chap. VIII, 3) prohibiting the rich from hunting. The remainder of this first treatise is of a miscellaneous character, referring to the following subjects:—The Hâsar of time, priests passing away in idolatry, the discussion of religion, ceremonies not done aright, throwing a corpse into the sea, evil of eating in the dark, the four kinds of worship, when the angels should be invoked in worship, the ephemeral nature of life, proper looseness for a girdle, when the sacred cake set aside for the guardian spirits can be used, maintaining a fire where a woman is pregnant, providing a tank for ablution, the Gâthas not to be recited over the dead, food and drink not to be thrown away to the north at night, unlawful slaughter of animals, how the corpse of a pregnant woman should be carried, forgiveness of trespasses, evil of walking without boots, when the sacred girdle is to be assumed, breaking the spell of an inward prayer, ten women wanted at childbirth, and how the infant is to be treated, sin of beating an innocent person, evil of a false judge, men and women who do not marry, a toothpick must be free from bark, acknowledging the children of a handmaid, advantage of offspring and of excess in almsgiving, prayer on lying down and getting up, Avesta not to be mumbled, doubtful actions to be avoided or consulted about, evil of laughing during prayer, crowing of a hen, treatment of a hedgehog, after a violent death corruption does not set in immediately, necessity of a dog's gaze, putrid meat and hairy cakes or butter unfit for ceremonies, when a woman can do priestly duty, &c.

The second part also commences with the names and amounts of the various degrees of sin, followed by the proper meat-offerings for various angels and guardian spirits. Next come miscellaneous observations on the following subjects:—The simplest form of worship, necessity of submitting to a high-priest, advantage of a fire in the house, sin of clothing the dead, presentation of holy-water to the nearest fire after a death, nail-parings to be prayed over, advantage of light at childbirth, offerings to the angels, maintaining a fire where a woman is pregnant and a child is born, a toothpick must be free from bark, acknowledging the children of a handmaid, advantage of offspring and of excess in almsgiving, evil of drawing well-water at night, food not to be thrown away to the north at night, advantage of prayer at feasts, treatment of a hedgehog, praying when washing the face, the proper choice of a purifying priest, no one should be hopeless of heaven, necessity of a wife being religious as well as her husband, the ceremonies which are good works, and the cause of sneezing, yawning, and sighing. These are followed by a long account of the mystic signification of the Gâthas, with some information as to the errors which may be committed in consecrating the sacred cakes, and how the beginning of the morning watch is to be determined.

The third part, or appendix, commences with an account of how each of the archangels can be best propitiated, by a proper regard for the particular worldly existence which he specially protects. This is followed by a statement of the various degrees of sin, and of the amount of good works attributed to various ceremonies. Then come some account of the ceremonies after a death, particulars of those who have no part in the resurrection, the duty of submission to the priesthood, whether evil may be done for the sake of good, the place where people will rise from the dead, Aêshm's complaint to Aharman of the three things he could not injure in the world, the occasions on which the Ahunavar formula should be recited, and the number of recitals that are requisite, &c. And, finally, statements of the lengths of midday and afternoon shadows, blessings invoked

from the thirty angels and archangels who preside over the days of the month, and the special epithets of the same.

With regard to the age of this treatise we have no precise information. All three parts are found in a MS. (M6) which was written in A.D. 1397 (see p. xxix), and nearly the whole is also found in the MS. K20, which may be a few years older (see p. xxvii), and in which the first part of the Shâyast lâ-shâyast is followed by a Persian colophon dated A.Y. 700 (A.D. 1331), copied probably from an older MS. The text in both these old MSS. seems to have been derived almost direct from the same original, which must have been so old when M6 was written that the copyist found some words illegible (see notes on Chaps. VIII, 19, X, 34, XII, 14, 15, &c.) Now it is known from a colophon that a portion of M6, containing the book of Ar*d*â-Virâf and the tale of Gô*s*t-i Fryânô, was copied from a MS. written in A.D. 1249; and we may safely conclude that the Shâyast lâ-shâyast was copied, either from the same MS., or from one fully as old. So far, therefore, as external evidence goes, there is every reason to suppose that the whole of the Shâyast lâ-shâyast, with its appendix[1], was existing in a MS. written about 630 years ago.

But internal evidence points to a far higher antiquity for the first two parts, as the compilers of those treatises evidently had access, not only to several old commentaries, but also to many of the Nasks, which have long been lost. Thus, the first treatise contains quotations from the commentaries of Afarg, Gôgô*s*asp, Kûshtanŏ-bûgè*d*, Mè*d*ôk-mâh, Rôshan, and Sôshyans, which are all frequently quoted in the Pahlavi translation of the Vendidad (see Sls. I, 3, 4, notes); besides mentioning the opinions of Mar*d*-bû*d*, Nêryôsang, Nôsâî Bûr*z*-Mitrô, and Vand-Aûharmazd, who are rarely or never mentioned in the Pahlavi Vendidad. It also quotes no less than eleven of the twenty Nasks or books of the complete Mazdayasnian literature which are no longer extant, besides the Vendidad, the only Nask that still survives in the full extent it had in Sasanian times.

[1] Except Chaps. XXII, XXIII (see the note on the heading of Chap. XXII).

The Nasks quoted are the Stûdgar (Sls. X, 8), the Bagh (X, 26), the Dâmdâd (X, 22), the Pâzôn (IX, 9), the Ratûstâitîh (X, 29), the Kîdrast (X, 28), the Spend (X, 4), the Nihâdûm (X, 3, 22, 23), the Dûbâsrûgêd (X, 13), the Hûspâram (X, 21), and the Sakâdûm (X, 25), very few of which are mentioned even in the Pahlavi Vendidad. The second treatise mentions only one commentator, Vand-Aûharmazd, but it quotes eight of the Nasks no longer extant; these are the Stûdgar (Sls. XII, 32), the Dâmdâd (XII, 5, 15), the Spend (XII, 3, 11, 15, 29), the Bâg-yasnô (XII, 17), the Nihâdûm (XII, 15, 16), the Hûspâram (XII, 1, 7, 14, 31, XIII, 17), the Sakâdûm (XII, 2, 10, 12, XIII, 30), and the Hâdôkht (XII, 19, 30, XIII, 6, 10).

Of two of these Nasks, the Bagh and Hâdôkht, a few fragments may still survive (see notes on Sls. X, 26, Haug's Essays, p. 134, B. Yt. III, 25), but those of the latter Nask do not appear to contain the passages quoted in the Shâyast lâ-shâyast. With regard to the rest we only know that the Dâmdâd, Hûspâram, and Sakâdûm must have been still in existence about A.D. 881, as they are quoted in the writings of Zâd-sparam and Mânûskihar, sons of Yûdân-Yim, who lived at that time (see pp. xlii, xlvi); and the Nihâdûm and Hûspâram are also quoted in the Pahlavi Vendidad. It is true that the Dînkard gives copious information about the contents of all the Nasks, with two or three exceptions; and the Dînkard seems to have assumed its present form about A.D. 900 (see Bund. XXXIII, 11, notes); but its last editor was evidently merely a compiler of old fragments, so there is no certainty that many of the Nasks actually existed in his time.

Thus far, therefore, the internal evidence seems to prove that the two treatises called Shâyast lâ-shâyast, which constitute the first two parts of the present translation, are more than a thousand years old. On the other hand, they cannot be more than three centuries older, because they frequently quote passages from the Pahlavi Vendidad which, as we have seen (p. xlvi, note 1), could not have assumed its present form before the time of Khûsrô Nôshirvân (A.D. 531–579). As they contain no reference to any

interference of the governing powers with the religion or priesthood, it is probable that they were written before the Muhammadan conquest (A.D. 636–651), although they do not mention the existence of any 'king of the kings,' the usual title of the Sasanian monarchs. And this probability is increased by there being no direct mention of Muhammadanism among the contemporary religions named in Chap. VI, 7, unless we assume that passage to be a quotation from an earlier book. We may, therefore, conclude, with tolerable certainty, that the Pahlavi text of the first two parts of the present translation of the Shâyast lâ-shâyast was compiled some time in the seventh century; but, like the Bundahi*s* and Bahman Yast, it was, for the most part, a compilation of extracts and translations from far older writings, and may also have been rearranged shortly after the Muhammadan conquest.

The fragments which are collected in the appendix, or third part of the present translation, are probably of various ages, and several of them may not be more than seven centuries old. The commentator Bakht-âfri*d*, whose work (now lost) is quoted in Chap. XX, 11, may have lived in the time of Khûsrô Nôshirvân (see B. Yt. I, 7). And Chap. XXI must certainly have been written in Persia, as the lengths of noonday shadows which it mentions are only suitable for 32° north latitude. As regards the last two chapters we have no evidence that they are quite five centuries old.

For the Pahlavi text of the Shâyast lâ-shâyast and its appendix we have not only the very old codex M6 (see p. xxix) for the whole of it, but also the equally old codex K20 (see p. xxvii) for all but Chaps. XV–XVII, XX, XXII, and XXIII in the appendix. In M6 the first two parts are separated by twenty folios, containing the Farhang-i Oim-khadûk, and the second part is separated from the first three chapters of the appendix by four folios, containing the Patit-i Khû*d*; the next three chapters of the appendix are from the latter end of the second volume of M6. Chap. XXI is from the middle of the same, and the last two chapters are from some additional folios at the beginning of the

first volume. In K20 the first two parts are separated by ninety-two folios, containing the Farhang-i Oîm-khadûk, Bundahis, Bahman Yast, and several other Pahlavi and Avesta texts; Chap. XVIII precedes the first part, Chap. XIX precedes the second part, and Chap. XXI is in an earlier part of the MS.

Derived from K20 are the two modern copies P7 and K21 (see p. xxviii). Derived from M6 are the modern copy of the first two parts in M9 (No. 9 of the Haug collection in the State Library at Munich), a copy of Chaps. XIV, XV in L15 (No. 15 of the collection of Avesta and Pahlavi MSS. in the India Office Library at London), a copy of Chap. XX, 4–17 in O121 (No. 121 of the Ouseley collection in the Bodleian Library at Oxford, see p. xxx), and a copy of Chap. XVIII in Dastûr Jâmâspji's MS. of the Bundahis at Bombay. While an independent Pahlavi version of Chap. XXIII occurs in a very old codex in the library of the high-priest of the Parsis at Bombay, which version has been used for the text of the present translation, because that chapter is incomplete in M6.

Pâzand versions of some of the chapters, chiefly in the appendix, are to be found in some MSS., but all derived apparently from M6. Thus, in the Pâzand MSS. L7 and L22 (Nos. 7 and 22 in the India Office Library at London, see p. xxxi), written in Avesta characters, Chaps. XVIII, XX, XV follow the last chapter of the Bundahis, and Chap. XIV occurs a few folios further on. And in the Pâzand MS. M7 (No. 7 of the Haug collection in the State Library at Munich), written in Persian characters, the following detached passages occur in a miscellaneous collection of extracts (fols. 126–133):—Chaps. XX, 14–16, X, 18, 19, IX, 9, 10, XX, 12, 13, 4, 5, VIII, 2, 4–14, XX, 11. A Persian version of Chap. XVIII also occurs in M5 (No. 5 of the same collection) on fol. 54.

It does not appear that the Shâyast lâ-shâyast has ever been hitherto translated into any European language[1], nor

[1] Except Chap. XVIII, which was translated into German by Justi, as the last chapter of his translation of the Bundahis (see p. xxvi).

is any Persian or Gugarâti translation of it known to the present translator, though a good deal of the matter it contains may be found in the Persian Rivâyats, but generally given in a different form. Owing to the technical character of the treatise, it is hazardous for any one but a Parsi priest to attempt to translate it, so that errors will, no doubt, be apparent to the initiated in the present translation. At the same time it must not be forgotten that the laws and customs mentioned in the text were those current in Persia twelve centuries ago, which may be expected to differ, in many details, from those of the Parsis in India at the present day. This is a consideration which a Parsi translator might be too apt to ignore; so that his thorough knowledge of present customs, though invaluable for the decipherment of ambiguous phrases, might lead him astray when dealing with clear statements of customs and rules now obsolete and, therefore, at variance with his preconceived ideas of propriety.

7. Concluding Remarks.

The Pahlavi texts selected for translation in this volume are specimens of three distinct species of writings. Thus, the Bundahis and its appendix, which deal chiefly with cosmogony, myths, and traditions, may be roughly compared to the book of Genesis. The Bahman Yast, which professes to be prophetical, may be likened unto the Apocalypse. And the Shâyast lâ-shâyast, which treats of religious laws regarding impurity, sin, ritual, and miscellaneous matters, bears some resemblance to Leviticus. But, though thus dealing with very different subjects these texts appear to have all originated in much the same manner, a manner which is characteristic of the oldest class of the Pahlavi writings still extant. All three are full of translations from old Avesta texts, collected together probably in the latter days of the Sasanian dynasty, and finally rearranged some time after the Muhammadan conquest of Persia; so that, practically, they may be taken as representing the ideas entertained of their prehistoric religion by Persians in the

sixth century, but modified so far as to suit the taste and exigencies of the tenth.

But, notwithstanding the wide range of subjects embraced by these texts, it would be rash for the reader to assume that they afford him sufficient information for forming a decided opinion as to the character of the Parsi religion. The texts translated in this volume contain barely one-eleventh part of the religious literature extant in the Pahlavi language, without taking the Pahlavi versions of existing Avesta texts into account, which latter are even more important than the former, from a religious point of view, as they are considered more authoritative by the Parsis themselves. What proportion the literature extant may bear to that which is lost it is impossible to guess; but, omitting all consideration of the possible contents of the lost literature, it is obvious that the remaining ten-elevenths of that which is extant may contain much which would modify any opinion based merely upon the one-eleventh here translated. What the untranslated portion actually contains no one really knows. The best Pahlavi scholar can never be sure that he understands the contents of a Pahlavi text until he has fully translated it; no amount of careful reading can make him certain that he does not misunderstand some essential part of it, and were he to assert the contrary he would be merely misleading others and going astray himself. How far the translations in this volume will enable the reader to judge of the Parsi religion may perhaps be best understood by considering how far a careful perusal of the books of Genesis, Leviticus, and the Revelation, which constitute one-eleventh part of the Protestant Bible, would enable him to judge of Christianity, without any further information.

But, though these translations must be considered merely as a contribution towards a correct account of mediæval Zoroastrianism, the Bundahis does afford some very definite information upon one of the fundamental doctrines of that faith. The Parsi religion has long been represented by its opponents as a dualism; and this accusation, made in good faith by Muhammadan writers, and echoed more

incautiously by Christians, has been advanced so strenuously that it has often been admitted even by Parsis themselves, as regards the mediæval form of their faith. But neither party seems to have fairly considered how any religion which admits the personality of an evil spirit, in order to account for the existence of evil, can fail to become a dualism to a certain extent. If, therefore, the term is to be used in controversy, it behoves those who use it to define the limits of objectionable dualism with great precision, so as not to include most of the religions of the world, their own among the number.

If it be necessary for a dualism that the evil spirit be omnipresent, omniscient, almighty, or eternal, then is the Parsi religion no dualism. The Bundahis distinctly asserts that the evil spirit is not omniscient and almighty (Chap. I, 16); that his understanding is backward (I, 3, 9), so that he was not aware of the existence of Aûharmazd till he arose from the abyss and saw the light (I, 9); that he is unobservant and ignorant of the future (I, 19) till it is revealed to him by Aûharmazd (I, 21); that his creatures perish at the resurrection (I, 7, 21), and he himself becomes impotent (I, 21, III, 1) and will not be (I, 3, XXX, 32). Nowhere is he supposed to be in two places at once, or to know what is occurring elsewhere than in his own presence. So far, his powers are considerably less than those generally assigned by Christians to the devil, who is certainly represented as being a more intelligent and ubiquitous personage. On the other hand, Aharman is able to produce fiends and demons (Chap. I, 10, 24), and the noxious creatures are said to be his (III, 15, XIV, 30, XVIII, 2); in which respects he has probably rather more power than the devil, although the limits of the latter's means of producing evil are by no means well defined.

The origin and end of Aharman appear to be left as uncertain as those of the devil, and, altogether, the resemblance between these two ideas of the evil spirit is remarkably close; in fact, almost too close to admit of the possibility of their being ideas of different origin. The only important differences are that Zoroastrianism does not believe in an

eternity of evil as Christianity does, and that Christianity has been content to leave all its other ideas about the devil in a very hazy and uncertain form, while Zoroastrianism has not shrunk from carrying similar ideas to their logical conclusion. If, therefore, a belief in Aharman, as the author of evil, makes the Parsi religion a dualism, it is difficult to understand why a belief in the devil, as the author of evil, does not make Christianity also a dualism. At any rate, it is evident from the Bundahis that a Christian is treading on hazardous ground when he objects to Zoroastrianism on the score of its dualism.

Another misrepresentation of the Parsi religion is shown to have no foundation in fact, by a passage in the Selections of Zâd-sparam. Several writers, both Greek and Armenian, contemporaries of the Sasanian dynasty, represent the Persians as believing that both Aûharmazd and Aharman were produced by an eternal being, who is evidently a personification of the Avesta phrase for 'boundless time.' This view was apparently confirmed by a passage in Anquetil Duperron's French translation of the Vendidad (XIX, 32–34), but this has long been known to be a mistranslation due to Anquetil's ignorance of Avesta grammar; so that the supposed doctrine of 'boundless time' being the originator of everything is not to be found in the Avesta; still it might have sprung up in Sasanian times. But the Selections of Zâd-sparam (I, 24) distinctly state that Aûharmazd produced the creature Zôrvân (precisely the term used in the phrase 'boundless time' in the Avesta). Here 'time,' although personified, is represented as a creature of Aûharmazd, produced after the first appearance of Aharman; which contradicts the statement of the Greek and Armenian writers completely, and shows how little reliance can be placed upon the assertions of foreigners regarding matters which they view with antipathy or prejudice.

With reference to the general plan of these translations of Pahlavi texts a few remarks seem necessary. In the first place, it will be obvious to any attentive reader of this introduction that a translator of Pahlavi has not merely to translate, but also to edit, the original text; and, in some

cases, he has even to discover it. Next, as regards the translation, it has been already mentioned (p. xxvi) that the translator's object is to make it as literal as possible; in order, therefore, to check the inevitable tendency of free translation to wander from the meaning of the original text, all extra words added to complete the sense, unless most distinctly understood in the original, are italicised in the translation. And in all cases that seem doubtful the reader's attention is called to the fact by a note, though it is possible that some doubtful matters may be overlooked.

The notes deal not only with explanations that may be necessary for the general reader, but also with various readings and other details that may be useful to scholars; they are, therefore, very numerous, though some passages may still be left without sufficient explanation. References to the Vendidad, Yasna, and Visparad are made to Spiegel's edition of the original texts, not because that edition is superior, or even equal, in accuracy to that of Westergaard, but because it is the only edition which gives the Pahlavi translations, because its sections are shorter and, therefore, reference to them is more definite, and because the only English translation of the Avesta hitherto existing[1] is based upon Spiegel's edition, and is divided into the same sections.

No attempt has been made to trace any of the myths or traditions farther back than the Avesta, whence their descent is a fact that can hardly be disputed. To trace them back to earlier times, to a supposed Indo-Iranian personification or poetic distortion of meteorological phenomena, would be, in the present state of our knowledge, merely substituting plausible guesses for ascertained facts. In many cases, indeed, we have really no right to assume that an Avesta myth has descended from any such Indo-Iranian origin, as there have been ample opportunities for the infiltration of myths from other sources, yet unknown,

[1] Bleeck's Avesta; the Religious Books of the Parsees; from Professor Spiegel's German Translation; London, 1864. Not much reliance can be placed upon the correctness of this translation, owing to defects in the German one.

among the many nations with which the religion of the Avesta has come in contact, both before and since the time of Zaratûst. For, notwithstanding the ingenious rhetoric of the expounders of myths, it is still as unsafe, from a scientific point of view, to disbelieve the former existence of Zaratûst as it is to doubt that of Moses, or any other practically prehistoric personage, merely because mythic tales have gathered about his name in later times, as they always do about the memory of any individual who has become famous or revered.

In many cases the original Pahlavi word is appended, in parentheses, to its English equivalent in the translation. This has been done for the sake of explanation, when the word is technical or rare, or the translation is unusual. For, with regard to technical terms, it has been considered best, in nearly all cases, to translate them by some explanatory phrase, in preference to filling the translation with foreign words which would convey little or no distinct meaning to the general reader. Some of these technical terms have almost exact equivalents in English, such as those translated 'resurrection' and 'demon,' or can be well expressed by descriptive phrases, such as 'sacred twigs' and 'sacred cakes.' Other terms are only approximately rendered by such words as 'archangel' and 'angel;' others can hardly be expressed at all times by the same English words, but must change according to the context, such as the term variously rendered by 'worship, ceremonial, prayer, or rites.' While the meaning of some few terms is so technical, complicated, or uncertain, that it is safer to use the Pahlavi word itself, such as Tanâpûhar, Frasast, Gêtî-kharî*d*, Dvâ*z*dah-hômâst, &c.

The following is a list of nearly all the technical terms that have been translated, with the English equivalents generally used to express them:—Âfrîn, 'blessing;' aharmôk, 'apostate, heretic;' aharûbŏ, 'righteous;' aharûbŏ-dâ*d*, 'alms, almsgiving;' akdînô, 'infidel;' ameshôspend, 'archangel;' armê*s*t, 'helpless;' ast-hômand, 'material;' aûsôfrî*d*, 'propitiation, offering;' baghô-bakhtô, 'divine providence;' baresôm, 'sacred twigs or twig bundle;'

baresômdân, 'twig stand;' dakhmak (Huz. khazân), 'depository for the dead;' dashtânistân, 'place for menstruation;' dînô, 'religion, revelation, religious rites;' drâyân-*gûyisnîh*, 'unseasonable chatter;' drevand, 'wicked;' drônô, 'sacred cake;' drûg, 'fiend;' frashakar*d*, 'renovation of the universe;' fravâhar, 'guardian spirit;' fravar*d*ikân, 'days devoted to the guardian spirits;' ganrâk mainôk, 'evil spirit;' gar*z*is*n*, 'confession of sin;' gâs, 'period of the day, time;' gâsânbâr, 'season-festival;' *gas*nŏ, 'feast;' gâûs-dâk (Av. gâus hudha*u*), 'meat-offering, sacred butter;' *gavi*d-rastakân, 'the heterodox;' *g*iv (Av. gâus *g*ivya), 'sacred milk;' gômê*z*, 'bull's urine;' hamêmâl, 'accuser;' hamrê*d*, 'direct pollution, contagion;' ha*z*ârak, 'millennium;' hikhar, 'bodily refuse;' kâr, 'duty;' kêshvar, 'region;' khayebit, 'destroyer;' khrafstar, 'noxious creature;' khvêtûk-das, 'next-of-kin marriage;' kirfak, 'good works;' kûstik, 'sacred thread-girdle;' magh, 'stone ablution-seat;' mainôk, 'spirit;' marg-ar*g*ân, 'worthy of death, mortal sin;' myazd, 'feast, sacred feast;' nasâî, 'corpse, dead matter;' nasâî katak, 'corpse chamber;' nirang, 'religious formula, ritual;' nîrangistân, 'code of religious formulas;' niyâyis*n*, 'salutation;' padâm, 'mouth-veil;' pâ*d*iyâ*v*ih, 'ablution, ceremonial ablution;' pâhlûm ahvân, 'best existence;' paîtrê*d*, 'indirect pollution, infection;' parâhôm, 'hôm-juice;' parîk, 'witch;' patitih, 'renunciation of sin;' patîyârak, 'adversary;' pôryô*d*kêshih, 'primitive faith;' ra*d*, 'chief, spiritual chief, primate, high-priest;' rîstâkhê*z*, 'resurrection;' satûih, 'the three nights;' *s*êdâ, 'demon;' shapîk, 'sacred shirt;' shnâyis*n*, 'propitiation, gratification;' shnûman, 'dedication formula, propitiation;' spênâk maînôk, 'beneficent spirit;' tanû-i pasînŏ, 'future existence;' tô*g*is*n*, 'retribution;' tôrâ-i khadû-dâ*d*, 'primeval ox;' vâ*g*, 'inward prayer;' vi*g*âris*n*, 'atonement for sin;' vishâ*d*-dûbâris*n*ih, 'running about uncovered;' yasnô, 'ritual;' ya*s*t, 'prayers, ritual, form of prayer, worship, consecration;' ya*s*tanŏ, 'to consecrate, solemnize, propitiate, reverence;' yâtûk, 'wizard;' yazdân, 'angels, sacred beings, celestial beings, God;' ya*z*is*n*,

'ceremonial, ceremony, sacred ceremony, ceremonial worship, worship, reverence, rites, prayer;' yêdatô, 'angel;' zand, 'commentary;' zôhar or zôr, 'holy-water;' zôt, 'officiating priest.'

With regard to the orthography of Pahlavi names and words, advantage has been taken of the system of transliteration adopted for this series of Translations of the Sacred Books of the East, by making use of italics for the purpose of distinguishing between certain Pahlavi letters which were probably pronounced very nearly alike. Thus, besides the usual letters ۱ for v and ʃ for z, the Pahlavi letter ۹ is often used to denote those same sounds which, in such cases, are represented by the italic letters *v* and *z*. An extension of the same mode of distinction to the letters l and r would be desirable, but has not been attempted in this volume; these two letters are usually written ل, but in a few words they are represented by or by ل, in which cases they would be better expressed by the italics *l* and *r*. Some attempt has been made to adhere to one uniform orthography in such names as occur frequently, but as there is no such uniformity in the various languages and writings quoted, nor even in the same manuscript, some deviations can hardly be avoided.

In conclusion it may be remarked that a translator of Pahlavi generally begins his career by undervaluing the correctness of Pahlavi texts and the literary ability of their authors, but he can hardly proceed far without finding abundant reason for altering his opinion of both. His depreciatory view of Pahlavi literature is generally due partly to want of knowledge, and partly to his trusting too much to the vile perversions of Pahlavi texts usually supplied by Pâzand writers. But as his knowledge of Pahlavi increases he becomes better able to appreciate the literary merits of the texts. If the reader should have already formed some such low estimate of the ability of Pahlavi writers, it may be hoped that these translations will afford him sufficient reason for changing his opinion; if not, they will have signally failed in doing those writers justice.

BUNDAHIS

OR

THE ORIGINAL CREATION.

OBSERVATIONS.

1. For all divisions into chapters and sections the translator is responsible, as the original text is written continuously, with very few stops marked.

2. Italics are used for any English words which are not expressed, or fully understood, in the original text, but are added to complete the sense of the translation.

3. Oriental words are usually 'spaced.' Italics occurring in them, or in names, are intended to represent certain peculiar Oriental letters. The italic consonants *d*, *n*, *v* may be pronounced as in English; but *g* should be sounded like j, *hv* like wh, *k* like ch in 'church,' ɴ like ng, *s* like sh, *z* like French j. For further information, see 'Transliteration of Oriental Alphabets adopted for the Translations of the Sacred Books of the East' at the end of the volume.

4. In Pahlavi words all circumflexed vowels and any final ŏ are expressed in the Pahlavi original, but all other vowels are merely understood.

5. In the translation, words in parentheses are merely explanatory of those which precede them.

6. Abbreviations used are:—Av. for Avesta. Dâ*d*. for Dâ*d*istân-i Dînik. Huz. for Huzvâri*s*. Mkh. for Mainyô-i-khar*d*, ed. West. Pahl. for Pahlavi. Pâz. for Pâzand. Pers. for Persian. Sans. for Sanskrit. Vend. for Vendîdâd, ed. Spiegel. Visp. for Visparad, ed. Sp. Yas. for Yasna, ed. Sp. Yt. for Ya*s*t, ed. Westergaard.

7. The manuscripts mentioned in the notes are:—

K20 (about 500 years old), No. 20 in the University Library at Kopenhagen.

K20b (uncertain date), a fragment of the text, No. 20b in the same library.

M6 (written A.D. 1397), No. 6 of the Haug Collection in the State Library at Munich.

TD (written about A.D. 1530), belonging to Mobad Tehmuras Dinshawji Anklesaria at Bombay.

BUNDAHIS.

Chapter I.

0. In the name of the creator Aûharmazd.

1. The Zand-âkâs ('Zand-knowing or tradition informed')[1], which is first about Aûharmazd's original creation and the antagonism of the evil spirit[2], *and* afterwards about the nature of the creatures from the original creation till the end, which is the future existence (tanû-î pasînŏ). 2. As *revealed* by the religion of the Mazdayasnians, so it is declared that Aûharmazd is supreme in omniscience and goodness,

[1] The Pâzand and most of the modern Pahlavi manuscripts have, 'From the Zand-âkâs,' but the word min, 'from,' does not occur in the old manuscript K20, and is a modern addition to M6. From this opening sentence it would appear that the author of the work gave it the name Zand-âkâs.

[2] The Avesta Angra-mainyu, the spirit who causes adversity or anxiety (see Darmesteter's Ormazd et Ahriman, pp. 92–95); the Pahlavi name is, most probably, merely a corrupt transliteration of the Avesta form, and may be read Ganrâk-maînôk, as the Avesta Spe*n*ta-mainyu, the spirit who causes prosperity, has become Spênâk-maînôk in Pahlavi. This latter spirit is represented by Aûharmazd himself in the Bundahi*s*. The Pahlavi word for 'spirit,' which is read madônad by the Parsis, and has been pronounced mînavad by some scholars and mînôî by others, is probably a corruption of maînôk, as its Sasanian form was minô. If it were not for the extra medial letter in ganrâk, and for the obvious partial transliteration of spênâk, it would be preferable to read ganâk, 'smiting,' and to derive it from a supposed verb gandan, 'to smite' (Av. ghna), as proposed by most Zendists. A Parsi would probably suggest gandan, 'to stink.'

and unrivalled[1] in splendour; the region of light is the place of Aûharmazd, which they call 'endless light,' and the omniscience *and* goodness of the unrivalled Aûharmazd is what they call 'revelation[2].' 3. Revelation is the explanation of both *spirits* together; one is he who is independent of unlimited time[3], because Aûharmazd and the region, religion, and time of Aûharmazd were and are and ever will be; *while* Aharman[4] in darkness, with backward understanding and desire for destruction, was *in* the abyss, and it is *he* who *will* not be; and the place of that destruction, and also of that darkness, is what they call the 'endlessly dark.' 4. And between them was empty space, *that* is, what they call 'air,' in which is now *their* meeting.

5. Both are limited and unlimited spirits, for the supreme is that which they call endless light, and the abyss that which is endlessly dark, so that between them is a void, and one is not connected with

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[1] Reading aham-kaî, 'without a fellow-sovereign, peerless, unrivalled, independent.' This rare word occurs three times in §§ 2, 3, and some Pâzand writers suggest the meaning 'everlasting' (by means of the Persian gloss hamîsah), which is plausible enough, but hâmakî would be an extraordinary mode of writing the very common word hamâî, 'ever.'

[2] The word dînô (properly dênô), Av. daêna, being traceable to a root dî, 'to see,' must originally have meant 'a vision' (see Haug's Essays on the Religion of the Parsis, 2nd ed. p. 152, note 2), whence the term has been transferred to 'religion' and all religious observances, rules, and writings; so it may be translated either by 'religion' or by 'revelation.'

[3] This appears to be the meaning, but the construction of § 3 is altogether rather obscure, and suggestive of omissions in the text.

[4] The usual name of the evil spirit; it is probably an older corruption of Angra-mainyu than Ganrâk-maînôk, and a less technical term. Its Sasanian form was Aharmanî.

the other; and, again, both spirits are limited as to their own selves. 6. And, secondly, on account of the omniscience of Aûharmazd, both things are in the creation of Aûharmazd, the finite and the infinite; for this they know is that which is in the covenant of both spirits. 7. And, again, the complete sovereignty of the creatures of Aûharmazd is in the future existence, and that also is unlimited for ever and everlasting; and the creatures of Aharman will perish at the time when[1] the future existence occurs, and that also is eternity.

8. Aûharmazd, through omniscience, knew that Aharman exists, *and* whatever he schemes he infuses with malice and greediness till the end; *and* because He accomplishes the end by many means, He also produced spiritually the creatures which were necessary for those means, *and* they remained three thousand years in a spiritual *state*, so that they were unthinking[2] and unmoving, with intangible bodies.

9. The evil spirit, on account of backward knowledge, was not aware of the existence of Aûharmazd; and, afterwards, he arose from the abyss, and came in unto the light which he saw. 10. Desirous of destroying, and because of *his* malicious nature, he

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[1] Substituting amat, 'when,' for mûn, 'which,' two Huzvâris forms which are frequently confounded by Pahlavi copyists because their Pâzand equivalents, ka and ke, are nearly alike.

[2] Reading aminî*d*âr in accordance with M6, which has amînî*d*âr in Chap. XXXIV, 1, where the same phrase occurs. Windischmann and Justi read amûîtâr, 'uninjured, invulnerable,' in both places. This sentence appears to refer to a preparatory creation of embryonic and immaterial existences, the prototypes, fravashis, spiritual counterparts, or guardian angels of the spiritual and material creatures afterwards produced.

rushed in to destroy that light of Aûharmazd unassailed by fiends, and he saw its bravery and glory were greater than his own; *so* he fled back to the gloomy darkness, and formed many demons and fiends; *and* the creatures of the destroyer arose for violence.

11. Aûharmazd, by whom the creatures of the evil spirit were seen, creatures terrible, corrupt, and bad, also considered them not commendable (bûrzisnîk). 12. Afterwards, the evil spirit saw the creatures of Aûharmazd; they appeared many creatures of delight (vâyah), enquiring creatures, and they seemed to him commendable, and he commended the creatures and creation of Aûharmazd.

13. Then Aûharmazd, with a knowledge[1] of which way the end of the matter *would be*, went to meet the evil spirit, and proposed peace to him, *and* spoke thus: 'Evil spirit! bring assistance unto my creatures, and offer praise! so that, in reward for it, ye (you and your creatures) may become immortal and undecaying, hungerless and thirstless.'

14. And the evil spirit shouted thus[2]: 'I *will* not depart, I *will* not provide assistance for thy creatures, I *will* not offer praise among thy creatures, and I am not of the same opinion with thee as to good things. I *will* destroy thy creatures for ever and everlasting; moreover, I *will* force all thy creatures into disaffection to thee and affection for myself.' 15. And the explanation thereof is this, that the evil spirit reflected in this manner, that

[1] The Huz. khavîtûnast stands for the Pâz. dânist with the meaning, here, of 'what is known, knowledge,' as in Persian.

[2] Literally, 'And it was shouted by him, the evil spirit, thus:' the usual idiom when the nominative follows the verb.

Aûharmazd was helpless as regarded him[1], therefore He proffers peace; and he did not agree, but bore on even into conflict with Him.

16. And Aûharmazd spoke thus: 'You are not omniscient and almighty, O evil spirit! so that it is not possible for thee to destroy me, and it is not possible for thee to force my creatures so that they *will* not return to my possession.'

17. Then Aûharmazd, through omniscience, knew that: If I do not grant a period of contest, then it *will* be possible for him to act *so* that he *may* be able to cause the seduction of my creatures to himself. As even now there are many of the intermixture of mankind who practise wrong more than right. 18. And Aûharmazd spoke to the evil spirit thus: 'Appoint a period! so that the intermingling of the conflict may be for nine thousand years.' For he knew that by appointing this period the evil spirit *would* be undone.

19. Then the evil spirit, unobservant and through ignorance, was content with that agreement; just like two men quarrelling together, who propose a time thus: Let us appoint such-and-such a day for a fight.

20. Aûharmazd also knew this, through omniscience, that within these nine thousand years, *for* three thousand years everything proceeds *by* the will of Aûharmazd, three thousand years *there is* an intermingling of the wills of Aûharmazd and Aharman, and the last three thousand years the evil spirit is disabled, and they keep the adversary away[2] from the creatures.

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[1] The words dên val stand for dên valman.

[2] That is, 'the adversary is kept away.' In Pahlavi the third

21. Afterwards, Aûharmazd recited the Ahunavar thus: Yathâ ahû vairyô ('as a heavenly lord is to be chosen'), &c.[1] once, *and* uttered the twenty-one words[2]; He also exhibited to the evil spirit His own triumph in the end, and the impotence of the evil spirit, the annihilation of the demons, and the resurrection *and* undisturbed future existence of the creatures for ever and everlasting. 22. And the evil spirit, who perceived his own impotence and the annihilation of the demons, became confounded, and fell back to the gloomy darkness; even so as is declared in revelation, that, when one of its (the Ahunavar's) three *parts* was uttered, the evil spirit contracted *his* body through fear, and when two parts of it were uttered he fell upon *his* knees, and when all of it was uttered he became confounded

person plural is the indefinite person, as in English. These 9000 years are in addition to the 3000 mentioned in § 8, as appears more clearly in Chap. XXXIV, 1.

[1] This is the most sacred formula of the Parsis, which they have to recite frequently, not only during the performance of their ceremonies, but also in connection with most of their ordinary duties and habits. It is neither a prayer, nor a creed, but a declaratory formula in metre, consisting of one stanza of three lines, containing twenty-one Avesta words, as follows:—

Yathâ ahû vairyô, athâ ratu*s*, ashâ*d* *kîd* ha*k*â,
Vangh*e*u*s* dazdâ mananghô, *s*kyaothnanãm angh*e*u*s* mazdâi,
Khshathrem*k*â ahurâi â, yim dregubyô dada*d* vâstârem.

And it may be translated in the following manner: 'As a heavenly lord is to be chosen, so is an earthly master (spiritual guide), for the sake of righteousness, *to be* a giver of the good thoughts of the actions of life towards Mazda; and the dominion is for the lord (Ahura) whom he (Mazda) has given as a protector for the poor' (see Haug's Essays on the Religion of the Parsis, 2nd ed. pp. 125, 141).

[2] The word mârîk must mean 'word' here, but in some other places it seems to mean 'syllable' or 'accented syllable.'

and impotent as to the harm he caused the creatures of Aûharmazd, *and* he remained three thousand years in confusion[1].

23. Aûharmazd created *his* creatures in the confusion of Aharman; first he produced Vohûman ('good thought'), by whom the progress of the creatures of Aûharmazd was advanced.

24. The evil spirit first created[2] Mitôkht ('falsehood'), and then Akôman ('evil thought').

25 The first of Aûharmazd's creatures of the world *was* the sky, and his good thought (Vohûman), by good procedure[3], produced the light of the world, along with which was the good religion of the Mazdayasnians; this *was* because the renovation (frashakar*d*)[4] which happens to the creatures *was* known to him. 26. Afterwards *arose* Ar*d*ava-

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[1] This is the first third of the 9000 years appointed in §§ 18, 20, and the second 3000 years mentioned in Chap. XXXIV, 1.

[2] It is usual to consider dâ*d*an (Huz. yehabûntan), when traceable to Av. dâ = Sans. dhâ, as meaning 'to create,' but it can hardly be proved that it means to create out of nothing, any more than any other of the Avesta verbs which it is sometimes convenient to translate by 'create.' Before basing any argument upon the use of this word it will, therefore, be safer to substitute the word 'produce' in all cases.

[3] Or it may be translated, 'and from it Vohûman, by good procedure,' &c. The position here ascribed to Vohûman, or the good thought of Aûharmazd, bears some resemblance to that of the Word in John i. 1–5, but with this essential difference, that Vohûman is merely a creature of Aûharmazd, not identified with him; for the latter idea would be considered, by a Parsi, as rather inconsistent with strict monotheism. The 'light of the world' now created must be distinguished from the 'endless light' already existing with Aûharmazd in § 2.

[4] The word frashakar*d*, 'what is made durable, perpetuation,' is applied to the renovation of the universe which is to take place about the time of the resurrection, as a preparation for eternity.

his*t*, and then Shatvaîrô, and then Spendarma*d*, and then Horvada*d*, and then Amerôda*d*[1].

27. From the dark world of Aharman *were* Akôman and Andar, and then Sôvar, and then Nâkahê*d*, and then Tâîrê*v* and Zâîrî*k*[2].

28. Of Aûharmazd's creatures of the world, the first *was* the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind.

Chapter II.

0. On the formation of the luminaries.

1. Aûharmazd produced illumination between the sky and the earth, the constellation stars and those also not of the constellations[3], then the moon, and afterwards the sun, as I *shall* relate.

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[1] These five, with Vohûman and Aûharmazd in his angelic capacity, constitute the seven Ameshaspends, 'undying causers of prosperity, immortal benefactors,' or archangels, who have charge of the whole material creation. They are personifications of old Avesta phrases, such as Vohû-manô, 'good thought;' Asha-vahi*s*ta, 'perfect rectitude;' Khshathra-vairya, 'desirable dominion;' Spe*n*ta-ârmaiti, 'bountiful devotion;' Haurvatâ*d*, 'completeness or health;' and Ameretâ*d*, 'immortality.'

[2] These six demons are the opponents of the six archangels respectively (see Chap. XXX, 29); their names in the Avesta are, Akem-manô, 'evil thought;' I*n*dra, Sauru, N*a*unghaithya, Tauru, Zairi*k*a (see Vendîdâd X, 17, 18 Sp., and XIX, 43 W.), which have been compared with the Vedic god Indra, *S*arva (a name of *S*iva), the Nâsatyas, and Sans. tura, 'diseased,' and *g*aras, 'decay,' respectively. For further details regarding them, see Chap. XXVIII, 7–13.

[3] The word akhtar is the usual term in Pahlavi for a constellation of the zodiac; but the term apâkhtar, 'away from the akhtar,' means not only 'the north,' or away from the zodiac, but also 'a

2. First he produced the *celestial* sphere, and the constellation stars are assigned to it by him; especially these twelve whose names *are* Varak (the Lamb), Tôrâ (the Bull), Dô-patkar (the Two-figures or Gemini), Kala*k*ang (the Crab), *S*êr (the Lion), Khû*s*ak (Virgo), Tarâ*z*ûk (the Balance), Gazdûm (the Scorpion), Nîmâsp (the Centaur or Sagittarius), Vahîk[1] (Capricornus), Dûl (the Waterpot), and Mâhîk (the Fish); 3. which, from their original creation, *were divided* into the twenty-eight subdivisions of the astronomers[2], of which the names are Padêvar, Pêsh-Parvîz, Parviz, Paha, Avêsar, Be*s*n, Rakhva*d*, Taraha, Avra, Nahn, Miyân, Avdem, Mâshâha, Spûr, Husru, Srob, Nur, Gêl, Gara*f*sa, Vara*n*t, G*a*u, Goî, Muru, Bunda, Kahtsar, Vaht, Miyân, Kaht[3]. 4. And all his original creations,

planet,' which is in the zodiac, but apart from the constellations. The meaning of akhtar, most suitable to the context here, appears to be the general term 'constellation.'

[1] Written Nahâzîk here, both in K20 and M6, which may be compared with Pers. nahâz, 'the leading goat of a flock;' but the usual word for 'Capricornus' is Vahîk, as in Chap. V, 6. None of the other names of the signs of the zodiac are written here in Pâzand, but it may be noted that if the ah in Vahîk were written in Pâzand (that is, in Avesta characters), the word would become the same as Nahâzîk in Pahlavi.

[2] Literally, 'fragments of the calculators,' khur*d*ak-i hâmârîkân. These subdivisions are the spaces traversed daily by the moon among the stars, generally called 'lunar mansions.'

[3] All these names are written in Pâzand, which accounts for their eccentric orthography, in which both K20 and M6 agree very closely. The subdivision Parviz is evidently the Pers. parvên, which includes the Pleiades, and corresponds therefore to the Sanskrit Nakshatra K*ri*ttikâ. This correspondence leads to the identification of the first subdivision, Padêyar, with the Nakshatra A*s*vinî. The Pâzand names are so corrupt that no reliance can be placed upon them, and the first step towards recovering the true

residing in the world, are committed to them[1]; so that when the destroyer arrives they overcome the adversary *and* their own persecution, and the creatures are saved from those adversities.

5. *As* a specimen of a warlike army, which is destined for battle, they have ordained every single constellation of those 6480 thousand small stars as assistance; and among those constellations four chieftains, appointed on the four sides, are leaders. 6. On the recommendation of those chieftains the many unnumbered stars are specially assigned to the various quarters and various places, as the united strength *and* appointed power of those constellations. 7. As it is said that Tîstar is the chieftain of the east, Satavês the chieftain of the west, Vanand the chieftain of the south, *and* Haptôk-rîng the chieftain of the north[2]. 8. The great *one* which they

Pahlavi names would be to transliterate the Pâzand back into Pahlavi characters. The ninth subdivision is mentioned in Chap. VII, 1 by the name Avrak.

[1] That is, to the zodiacal constellations, which are supposed to have special charge of the welfare of creation.

[2] Of these four constellations or stars, which are said to act as leaders, there is no doubt that Haptôk-ring, the chieftain of the north, is Ursa Major; and it is usually considered that Tîstar, the chieftain of the east, is Sirius; but the other two chieftains are not so well identified, and there may be some doubt as to the proper stations of the eastern and western chieftains. It is evident, however, that the most westerly stars, visible at any one time of the year, are those which set in the dusk of the evening; and east of these, all the stars are visible during the night as far as those which rise at daybreak, which are the most easterly stars visible at that time of the year. Tîstar or Sirius can, therefore, be considered the chieftain of the eastern stars only when it rises before daybreak, which it does at the latter end of summer; and Haptôk-ring or Ursa Major is due north at midnight (on the meridian below the pole) at about the same time of the year. These stars, there-

call a Gâh (period of the day), which they say is the great *one* of the middle of the sky, till *just* before the destroyer came was the midday (or south) *one* of the five, that is, the Rapîtvîn[1].

fore, fulfil the conditions necessary for being chieftains of the east and north at the end of summer, and we must look for stars capable of being chieftains of the south and west at the same season. Now, when Ursa Major is near the meridian below the pole, Fomalhaut is the most conspicuous star near the meridian in the far south, and is probably to be identified with Vanand the chieftain of the south. And when Sirius rises some time before daybreak, Antares (in Scorpio) sets some time after dusk in the evening, and may well be identified with Satavês the chieftain of the west. Assuming that there has been a precession of the equinoxes equivalent to two hours of time, since the idea of these chieftains (which may perhaps be traced to Avesta times) was first formed, it may be calculated that the time of year when these leading stars then best fulfilled that idea was about a month before the autumnal equinox, when Ursa Major would be due north three-quarters of an hour after midnight, and Fomalhaut due south three-quarters of an hour before midnight, Sirius would rise three hours before the sun, and Antares would set three hours after the sun. In the Avesta these leading stars are named Ti*s*trya, Satavaêsa, Vana*n*t, and Hapto-ri*n*ga (see Tî*s*tar Yt. 0, 8, 9, 12, 32, &c., Rashnu Yt. 26–28, Sîrôz. 13).

[1] This translation, though very nearly literal, must be accepted with caution. If the word mas be not a name it can hardly mean anything but 'great;' and that it refers to a constellation appears from Chap. V, 1. The word khômsâk is an irregular form of the Huz. khôm*s*yâ, 'five,' and may refer either to the five chieftains (including 'the great one') or to the five Gâhs or periods of the day, of which Rapîtvîn is the midday one (see Chap. XXV, 9). The object of the text seems to be to connect the Rapîtvîn Gâh with some great mid-sky and midday constellation or star, possibly Regulus, which, about B.C. 960, must have been more in the daylight than any other important star during the seven months of summer, the only time that the Rapîtvîn Gâh can be celebrated (see Chap. XXV, 7–14). Justi has, 'They call that the great one of the place, which is great in the middle of the sky; they say that before the enemy came it was always midday, that is, Rapîtvîn.'

9. Aûharmazd performed the spiritual Yazisn *ceremony* with the archangels (ameshôspendân) in the Rapîtvîn Gâh, and in the Yazisn he supplied every means necessary for overcoming the adversary[1]. 10. He deliberated with the consciousness (bôd) *and* guardian spirits (fravâhar) of men[2], and the omniscient wisdom, brought forward among men, spoke thus: 'Which seems to you the more advantageous, when[3] I shall present you to the world? *that* you shall contend in a bodily form with the fiend (drûg), and the fiend shall perish, and in the end I *shall* have you prepared again perfect and immortal, and in the end give you back to the world, *and* you *will* be wholly immortal, undecaying, and undisturbed; or *that* it be always necessary to provide you protection from the destroyer?'

11. Thereupon, the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil *that* comes upon them, in the world, from the fiend (drûg) Aharman, and *their* becoming, at last, again unpersecuted by the adversary, perfect, and immortal, in the future existence, for ever and everlasting.

Windischmann has nearly the same, as both follow the Pâzand MSS. in reading hômîsak (as a variant of hamîsak), 'always,' instead of khômsâk.

[1] Or 'adversity.'

[2] These were among the fravashis already created (see Chap. I, 8).

[3] Reading amat, 'when,' instead of mûn, 'which' (see note to Chap. I, 7).

CHAPTER III.

1. On the rush of the destroyer at the creatures it is said, in revelation, that the evil spirit, when he saw the impotence of himself and the confederate[1] (hâm-dast) demons, owing to the righteous man[2], became confounded, *and* seemed in confusion three thousand years. 2. During that confusion the arch-fiends[3] of the demons severally shouted thus: 'Rise up, *thou* father of us! for we *will* cause a conflict in the world, the distress and injury from which *will* become those of Aûharmazd and the archangels.'

3. Severally they twice recounted their own evil deeds, and it pleased him not; and that wicked evil spirit, through fear of the righteous man, was not able to lift up *his* head until the wicked *Gêh*[4] came, at the completion of the three thousand years. 4. And she shouted to the evil spirit thus: 'Rise up, *thou* father of us! for I *will* cause that conflict in the world wherefrom the distress and injury of Aûharmazd and the archangels *will* arise.' 5. And she twice recounted severally her own evil deeds, and it pleased him not; and that wicked evil spirit

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[1] The Pâzand MSS. have garôist, for the Huz. hêmnunast, 'trusted.' Windischmann and Justi have 'all.'

[2] Probably Gâyômar*d*.

[3] The word kamârakân is literally 'those with an evil pate,' and is derived from Av. kameredha, 'the head of an evil being,' also applied to 'the evil summit' of Mount Arezûra (Vend. XIX, 140, 142), which is supposed to be at the gate of hell (see Chap. XII, 8). That the chief demons or arch-fiends are meant, appears more clearly in Chap. XXVIII, 12, 44, where the word is kamârîkân.

[4] The personification of the impurity of menstruation.

rose not from that confusion, through fear of the righteous man.

6. And, again, the wicked *G*êh shouted thus: 'Rise up, *thou* father of us! for in that conflict I *will* shed thus much vexation[1] on the righteous man and the labouring ox that, through my deeds, life *will* not be wanted, and I will destroy their living souls (nismô)[2]; I *will* vex the water, I *will* vex the plants, I *will* vex the fire of Aûharmazd, I *will* make the whole creation of Aûharmazd vexed.'

7. And she so recounted those evil deeds a second time, that the evil spirit was delighted and started up from that confusion; and he kissed *G*êh upon the head, and the pollution which they call menstruation became apparent in *G*êh.

8. He shouted to *G*êh thus: 'What is thy wish? so that I may give *it* thee.' And *G*êh shouted to the evil spirit thus: 'A man is the wish, so give *it* to me.'

9. The form of the evil spirit was a log-like lizard's (vazak) body, and he appeared a young man of fifteen years to *G*êh, and that brought the thoughts of *G*êh to him[3].

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[1] The word vêsh or vîsh may stand either for bêsh, 'distress, vexation,' as here assumed, or for vish, 'poison,' as translated by Windischmann and Justi in accordance with the Pâz. MSS.

[2] That this is the Huzvâris of rûbân, 'soul,' appears from Chap. XV, 3–5, where both words are used indifferently; but it is not given in the Huz.-Pâz. Glossary. It is evidently equivalent to Chald. nismâ, and ought probably to have the traditional pronunciation nisman, an abbreviation of nismman.

[3] This seems to be the literal meaning of the sentence, and is confirmed by Chap. XXVIII, 1, but Windischmann and Justi understand that the evil spirit formed a youth for *G*êh out of a toad's body. The incident in the text may be compared with Milton's idea of Satan and Sin in Paradise Lost, Book II, 745–765.

10. Afterwards, the evil spirit, with the confederate demons, went towards the luminaries, and he saw the sky; and he led them up, fraught with malicious intentions. 11. He stood upon one-third[1] of the inside of the sky, and he sprang, like a snake, out of the sky down to the earth.

12. *In* the month Fravar*d*în and the day Aûharmazd[2] he rushed in at noon, and thereby the sky was as shattered and frightened by him, as a sheep by a wolf. 13. He came on to the water which was arranged[3] below the earth, and then the middle of this earth was pierced *and* entered by him. 14. Afterwards, he came to the vegetation, then to the ox, then to Gâyômar*d*, and then he came to fire[4]; so, just like a fly, he rushed out upon the whole creation; and he made the world quite as injured and dark[5] at midday as though it were in dark night. 15. And noxious creatures were diffused by him over the earth, biting and venomous, such as the snake, scorpion, frog (kalvâk), and lizard (vazak), so that not so much as the point of a needle remained *free* from noxious creatures. 16. And blight[6] was diffused by him over the

[1] Perhaps referring to the proportion of the sky which is overspread by the darkness of night. The whole sentence is rather obscure.

[2] The vernal equinox (see Chap. XXV, 7).

[3] Literally, 'and it was arranged.'

[4] For the details of these visitations, see Chaps. VI–X.

[5] Reading khûst tôm; but it may be hangî*d*tûm, 'most turbid, opaque.'

[6] The word makhâ, 'blow, stroke,' is a Huzvâri*s* logogram not found in the glossaries; M6 has dâr, 'wood,' but this may be a misreading, due to the original, from which M6 was copied, being difficult to read.

vegetation, and it withered away immediately. 17. And avarice, want, pain, hunger, disease, lust, and lethargy were diffused by him abroad upon the ox and Gâyômar*d*.

18. Before *his* coming to the ox, Aûharmazd ground up the healing fruit[1], which some call 'bînâk,' small in water openly before *its* eyes, so that *its* damage *and* discomfort from the calamity (zani*s*n) might be less; and when it became at the same time lean and ill, as *its* breath went forth and it passed away, the ox also spoke thus: 'The cattle are to be created, *and* their work, labour, and care are to be appointed.'

19. And before *his* coming to Gâyômar*d*, Aûharmazd brought forth a sweat upon Gâyômar*d*, so long as he might recite a prayer (vâ*g*) of one stanza (vi*k*ast); moreover, Aûharmazd formed that sweat into the youthful body of a man of fifteen years, radiant *and* tall. 20. When Gâyômar*d* issued from the sweat he saw the world dark as night, and the earth as though not a needle's point remained *free from* noxious creatures; the *celestial* sphere was in revolution, *and* the sun and moon remained in motion: *and* the world's struggle, owing to the clamour of the Mâzinikân demons[2], was with the constellations.

21. And the evil spirit thought that the creatures of Aûharmazd were all rendered useless except

[1] The word mîvang is an unusual form of mîvak, 'fruit.' It is probably to be traced to an Av. mivangh, which might mean 'fatness,' as Windischmann suggests.

[2] The Mâzainya daêva of the Avesta, and Mâzendarân demons, or idolators, of Persian legends.

Gâyômar*d*; and Astô-vîdâ*d*[1] with a thousand demons, causers of death, were let forth by him on Gâyômar*d*. 22. But his appointed time had not come, *and* he (Astô-vîdâ*d*) obtained no means of noosing (âvizî-*d*anŏ) *him;* as it is said that, when the opposition of the evil spirit came, the period of the life and rule of Gâyômar*d* was appointed for thirty years. 23. After the coming of the adversary he lived thirty years, and Gâyômar*d* spoke thus: 'Although the destroyer *has* come, mankind *will* be all of my race; and this one thing is good, when they perform duty and good works.'

24. And, afterwards, he (the evil spirit) came to fire, and he mingled smoke and darkness with it. 25. The planets, with many demons, dashed against the *celestial* sphere, and they mixed the constellations; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over *it*. 26. And ninety days *and* nights the heavenly angels were contending in the world with the confederate demons of the evil spirit, *and* hurled *them* confounded to hell; and the rampart of the sky was formed so that the adversary should not be able to mingle with it.

27. Hell is in the middle of the earth; there where the evil spirit pierced the earth[2] and rushed in upon it, as all the possessions of the world were

[1] The demon of death, Astô-vîdhôtu in the Avesta (Vend. IV, 137, V, 25, 31), who is supposed 'to cast a halter around the necks of the dead to drag them to hell, but if their good works have exceeded their sins they throw off the noose and go to heaven' (Haug's Essays, 2nd ed. p. 321). This name is misread Asti-vihâ*d* by Pâzand writers.

[2] See § 13.

changing into duality, *and* persecution, contention, and mingling of high and low became manifest.

Chapter IV.

1. This also is said, that when the primeval ox[1] passed away it fell to the right hand, *and* Gâyômar*d* afterwards, when he passed *away*, to the left hand. 2. Gôsûrvan[2]; as the soul of the primeval ox came out from the body of the ox, stood up before the ox *and* cried to Aûharmazd, as much as a thousand men when they sustain a cry at one time, thus: 'With whom is the guardianship of the creatures left by thee, when ruin *has* broken into the earth, and vegetation is withered, and water is troubled? Where is the man[3] of whom it was said by thee thus: I *will* produce *him*, so that he may preach carefulness?'

3. And Aûharmazd spoke thus: 'You are made ill[4], O Gôsûrvan! you have the illness which the evil spirit brought on; if it were proper to produce that man in this earth at this time, the evil spirit would not have been oppressive in it.'

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[1] Literally, 'the sole-created ox' from whom all the animals and some plants are supposed to have proceeded (see Chaps. X and XIV), as mankind proceeded from Gâyômar*d*. It is the ox of the primitive creation, mentioned in Chap. III, 14, 18.

[2] The spiritual representative of the primeval ox, called G*eus*-urvâ, 'soul of the bull,' in the Avesta, of which name Gôsûrvan is a corruption. The complaint of Gôsûrvan is recorded in the Gâthas, the oldest part of the Avesta (see Yas. XXIX).

[3] Referring to Zaratûst.

[4] In K20, 'You are ill.'

4. Forth Gôsûrvan walked to the star station (pâyak) *and* cried in the same manner, and forth to the moon station *and* cried in the same manner, *and* forth to the sun station, and then the guardian spirit of Zaratûst was exhibited to her, *and Aûharmazd said* thus[1]: 'I will produce for the world *him* who will preach carefulness.' 5. Contented became the spirit Gôsûrvan, and assented thus: 'I will nourish the creatures;' that is, she became again consenting to a worldly creation in the world.

CHAPTER V.

1. Seven chieftains of the planets have come unto the seven chieftains of the constellations[2], as the planet Mercury (Tîr) unto Tîstar, the planet Mars (Vâhrâm) unto Haptôk-rîng, the planet Jupiter (Aûharmazd) unto Vanand, the planet Venus (Anâhîd) unto Satavês, the planet Saturn (Kêvân) unto the great *one* of the middle of the sky, Gôkîhar[3]

[1] As the text stands in the MSS. it means, 'and then the guardian spirit of Zaratûst demonstrated to her thus;' but whether it be intended to represent the fravâhar as producing the creature is doubtful. The angel Gôs, who is identified with Gôsûrvan, is usually considered a female, but this is hardly consistent with being the soul of a bull (see Chap. X, 1, 2), though applicable enough to a representative of the earth. In the Selections of Zâd-sparam, II, 6, however, this mythological animal is said to have been a female (see Appendix to Bundahis).

[2] Five of these are mentioned in Chap. II, 7, 8, to which the sun and moon are here added.

[3] As this name stands in the MSS. it may be read Gûrgdâr (as in the Pâz. MSS.), Gûrkîhar, or Dûrkîhar; the reading is very uncertain, and Windischmann suggests Gûrg-kîhar, 'wolf progeny' (compare vehrkô-kithra in Ardabahist Yast 8). A shooting star,

and the thievish (dûggun) Mûspar[1], provided with tails, unto the sun and moon and stars. 2. The sun has attached Mûspar to its own radiance by mutual agreement, so that he may be less able to do harm (vinâs).

3. Of Mount Albûrz[2] it is declared, that around the world and Mount Têrak[3], which is the middle of the world, the revolution of the sun is like a moat[4] around the world; it turns back in a circuit[5] owing to the enclosure (var) of Mount Albûrz around Têrak. 4. As it is said that *it is* the Têrak of Albûrz from behind which my sun and moon *and* stars return again[6]. 5. For there are a hundred

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or meteor, is probably meant (see Chap. XXX, 18, 31), and as it is the special disturber of the moon, it may be Gô-*k*îhar (Av. gao-*k*ithra, 'of ox-lineage'), a common epithet of the moon; the Pahlavi letter *k* being often written something like the compound r*k*; and this supposition is confirmed by the Gôk-*k*ihar of TD in Chap. XXVIII, 44.

[1] This is written Mûs-parîk in TD in Chap. XXVIII, 44, and seems to be the mûs pairika of Yas. XVII, 46, LXVII, 23, as noticed by Windischmann; it is probably meant here for a comet, as it is attached to the sun. The zodiacal light and milky way have too little of the wandering character of planets to be considered planetary opponents of the sun and moon.

[2] The hara berezaiti, 'lofty mountain-range,' of the Avesta, which is an ideal representative of the loftiest mountains known to the ancient Iranians, the Alburz range in Mâzendarân, south of the Caspian. See Chaps. VIII, 2, XII, 1, 3.

[3] The Taêra of Yas. XLI, 24, Râm Yt. 7, Zamyâd Yt. 6. See Chap. XII, 2, 4.

[4] The word mayâ-gîr is a Huz. hybrid for âv-gîr, 'a water-holder, or ditch.'

[5] The word may be either âvêgak or khavîgak, with this meaning.

[6] This appears to be a quotation from the Rashnu Yast, 25. The Huz. word for 'month' is here used for the 'moon.'

and eighty apertures (rôgîn) in the east, and a hundred and eighty in the west, through Albûrz; *and* the sun, every day, comes in through an aperture, and goes out through an aperture[1]; *and* the whole connection and motion of the moon and constellations and planets is with it: every day it always illumines (or warms) three regions (kêshvar)[2] *and* a half, as is evident to the eyesight. 6. And twice in every year the day and night are equal, for on the original attack[3], when[4] it (the sun) went forth from its first degree (khûrdak), the day and night were equal, it was the season of spring; when it arrives at the first degree of Kalakang (Cancer) the time of *day* is greatest, *it is* the beginning of summer; when it arrives at the sign (khûrdak) Tarâgûk (Libra) the day and night are equal, *it is* the beginning of autumn; when it arrives at the sign Vahik (Capricorn) the night is a maximum, *it is* the beginning of winter; and when it arrives at Varak (Aries) the night and day *have* again become equal, as when it

[1] This mode of accounting for the varying position of sunrise and sunset resembles that in the Book of Enoch, LXXI, but only six eastern and six western gates of heaven are there mentioned, and the sun changes its gates of entrance and exit only once a month, instead of daily.

[2] See § 9 and Chap. XI.

[3] The reading of this word is doubtful, although its meaning is tolerably clear. The Pâz. MSS. read har dô, 'both;' Justi reads ardab, 'quarrel;' and in the Selections of Zâd-sparam it is written ârdîk. It seems probable that the word is kharah, 'attack,' which being written exactly like ardê (Av. ashya, see Yas. LVI, 1, 1) has had a circumflex added to indicate the supposed d, and this false reading has led to the more modern form ârdîk (Pers. ârd, 'anger'). But probabilities in obscure matters are often treacherous guides.

[4] Reading amat, 'when,' instead of mûn, 'which,' throughout the sentence (see note to Chap. I, 7).

went forth from Varak. 7. So that when it comes back to Varak, in three hundred and sixty days and the five Gâtha days[1], it goes in *and* comes out through one and the same aperture; the aperture is not mentioned, for if it had been mentioned the demons would have known the secret, and been able to introduce disaster.

8. From there where the sun comes on on the longest day to *where* it comes on on the shortest day is the east region Savah; from there where it comes on on the shortest day to *where* it goes off on the shortest day is the direction of the south regions Fradadafsh and Vîdadafsh; from there where it goes in on the shortest day to *where* it goes in on the longest day is the west region Arzah; from there where it comes in on the longest day to there where it goes in on the longest day are the north regions Vôrûbarst *and* Vôrûgarst[2]. 9. When the sun comes on, it illumines (or warms) the regions of Savah, Fradadafsh, Vîdadafsh, and half of Khvanîras[3]; when it goes in on the dark side, it illumines the regions of Arzah, Vôrûbarst, Vôrûgarst, *and* one half of Khvanîras; when *it is* day here *it is* night there.

[1] The five supplementary days added to the last of the twelve months, of thirty days each, to complete the year. For these days no additional apertures are provided in Albûrz, and the sun appears to have the choice of either of the two centre apertures out of the 180 on each side of the world. This arrangement seems to indicate that the idea of the apertures is older than the rectification of the calendar which added the five Gâtha days to an original year of 360 days.

[2] This sentence occurs, without the names of the kêshvars or regions, in the Pahl. Vend. XIX, 19. For the kêshvars see Chap. XI.

[3] Often corrupted into Khanîras in the MSS.

Chapter VI.

1. On the conflict[1] of the creations of the world with the antagonism of the evil spirit it is said in revelation, that the evil spirit, even as he rushed in and looked upon the pure bravery of the angels and his own violence[2], wished to rush back. 2. The spirit of the sky is himself like one of the warriors who has put on armour; he arrayed the sky against the evil spirit, and led on in the contest, until Aûharmazd had completed a rampart around, stronger than the sky and in front of the sky. 3. And his guardian spirits (fravâhar) of warriors and the righteous, on war horses and spear in hand, were around the sky; such-like as the hair on the head is the similitude (ânguni-aîtak) of those who hold the watch of the rampart. 4. And no passage was found by the evil spirit, who rushed back; and he beheld the annihilation of the demons and his own impotence, as Aûharmazd *did* his own final triumph, producing the renovation *of the universe* for ever and everlasting.

Chapter VII.

1. The second conflict was waged with the water, because, as the star Tîstar *was* in Cancer, the water which is in the subdivision they call Avrak[3] was

[1] This is the doubtful word translated 'attack' in Chap. V, 6 (see the note there); it also occurs at the beginning of each of the following four chapters.

[2] Reading zôrîh; but it may be zûrîh, 'falsity.'

[3] The ninth lunar mansion (see Chap. II, 3) corresponding with the middle of Cancer. Tîstar (Sirius) being in Cancer probably

pouring, on the same day when the destroyer rushed in, *and* came again into notice for mischief (âvârak) in the direction of the west. 2. For every single month is the owner of one constellation; the month Tîr is the fourth month[1] of the year, *and* Cancer the fourth constellation from Aries, so it is the owner of Cancer, into which Tîstar sprang, *and* displayed the characteristics of a producer of rain; and he brought on the water aloft by the strength of the wind. 3. Co-operators with Tîstar were Vohûman and the angel Hôm, with the assistance of the angel Bûrg and the righteous guardian spirits in orderly arrangement.

4. Tîstar was converted into three forms, the form of a man and the form of a horse and the form of a bull[2]; thirty days *and* nights he was distinguished in brilliance[3], and in each form he produced rain ten days *and* nights; as the astrologers say that every constellation has three forms. 5. Every single drop of that rain became as big as a bowl, and the water stood the height of a man over the whole of this earth; *and* the noxious creatures on the earth being all killed by the rain, went into the holes of the earth[4].

means that it rises about the same time as the stars of Cancer, as is actually the case.

[1] See Chap. XXV, 20.

[2] See Tîstar Yt. 13, 16, 18, where it is stated that Tîstar assumes the form of a man for the first ten nights, of a bull for the second ten nights, and of a horse for the third ten nights. Also in Vend. XIX, 126 Tîstar is specially invoked in his form of a bull.

[3] Or it may be translated, 'he hovered in the light,' as Windischmann and Justi have it.

[4] In comparing the inundation produced by Tîstar with the Noachian deluge, it must be recollected that the former is represented as occurring before mankind had propagated on the earth.

6. And, afterwards, the wind spirit, so that it may not be contaminated (gûmîkht), stirs up the wind *and* atmosphere as the life stirs in the body; and the water was all swept away by it, and was brought out to the borders of the earth, and the wide-formed[1] ocean arose therefrom. 7. The noxious creatures remained dead within the earth, and their venom and stench were mingled with the earth, and in order to carry that poison away from the earth Tîstar went down into the ocean in the form of a white horse with long hoofs[2].

8. And Apâôsh[3], the demon, came meeting him in the likeness of a black horse with clumsy (kund) hoofs; a mile (parasang)[4] away from him fled Tîstar, through the fright which drove *him* away. 9. And Tîstar begged for success from Aûharmazd, and Aûharmazd gave *him* strength and power, as it is said, that unto Tîstar was brought at once the strength of ten vigorous horses, ten vigorous camels, ten vigorous bulls, ten mountains, and ten rivers[5]. 10. A mile away from him fled Apâôsh, the demon, through fright at *his* strength; on account of this they speak of an arrow-*shot* with Tîstar's strength in the sense *of a mile.*

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[1] The term farâkhû-kar*d*, 'wide-formed,' is a free Pahlavi translation of Av. vouru-kasha, 'wide-shored,' or 'having wide abysses,' applied to the boundless ocean (see Chap. XIII, 1).

[2] For the Avesta account of this expedition of Tîstar, see Tîstar Yt. 20–29.

[3] Miswritten Apav*s* or Apava*s* in Pâzand, by all MSS. in this chapter, but see Chap. XXVIII, 39.

[4] The word parasang is here used for Av. hâthra, which was about an English mile (see Chap. XXVI, 1).

[5] A quotation from Tîstar Yt. 25.

11. Afţerwards, with a cloud for a jar (khûmb)—thus they call the measure which was a means of the work—he seized upon the water *and* made it rain most prodigiously, in drops *like* bull's heads and men's heads, pouring in handfuls *and* pouring in armfuls, both great and small. 12. On the production of that rain the demons Aspengargâk[1] *and* Apâôsh contended *with it*, and the fire Vâzist[2] turned *its* club over; and owing to the blow of the club Aspengargâk made a very grievous noise, as even now, in a conflict with the producer of rain, a groaning and raging[3] are manifest. 13. And ten nights and days rain was produced by him in that manner, and the poison and venom of the noxious creatures which were in the earth were all mixed up in the water, and the water became quite salt, because there remained in the earth *some* of those germs which noxious creatures ever collect.

14. Afterwards, the wind, in the same manner *as before*, restrained the water, at the end of three days, on various sides of the earth; and the three great seas *and* twenty-three small seas[4] arose therefrom, *and* two fountains (*k*ashmak) of the sea thereby became manifest, one the *K*ê*k*ast lake, and one the Sôvbar[5], whose sources are connected with the

[1] Mentioned in Vend. XIX, 135, thus: 'thou shouldst propitiate the fire Vâzista, the smiter of the demon Spengaghra.' It is also written Spêngargâk in Chap. XVII, 1, and Aspengarôgâ in Chap. XXVIII, 39.

[2] That is, the lightning (see Chap. XVII, 1).

[3] Or, 'a tumult and flashing.' Justi has 'howling and shrieking;' the two words being very ambiguous in the original.

[4] See Chap. XIII, 6.

[5] See Chap. XXII, 1–3.

fountain of the sea. 15. And at its north side[1] two rivers flowed out, *and* went one to the east *and* one to the west; they are the Arag river and the Vêh river; as it is said thus: 'Through those finger-breadth tricklings do thou pour *and* draw forth two such waters, O Aûharmazd!' 16. Both those rivers wind about through all the extremities of the earth, and intermingle again with the water of the wide-formed ocean. 17. As those two rivers flowed out, *and* from the same place of origin as theirs, eighteen[2] navigable rivers flowed out, and after the other waters have flowed out from those navigable *streams* they all flow back to the Arag[3] river and Vêh river, whose fertilization (khvâpardârîh) of the world *arises* therefrom.

Chapter VIII.

0. On the conflict which the evil spirit waged with the earth.

1. As the evil spirit rushed in, the earth shook[4], *and* the substance of mountains was created in the earth. 2. First, Mount Albûrz arose; afterwards,

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[1] Probably meaning the north side of the Arêdvîvsûr fountain of the sea, which is said to be on the lofty Hûgar, a portion of Albûrz, from the northern side of which these two semi-mythical rivers are said to flow (see Chaps. XII, 5, XX, 1).

[2] See Chap. XX, 2.

[3] Here written Arêng, but the usual Pahlavi reading is Arag; the nasal of the Av. Rangha being generally omitted in Pahlavi, as other nasals are sometimes; thus we often find sag for sang, 'stone.'

[4] The word *g*udnî*d* is a transposition of *g*undî*d*, a graphical variant of *g*unbî*d*, 'shook.'

the other ranges of mountains (kôfânîhâ) of the middle of the earth; for as Albûrz grew forth all the mountains remained in motion, for they have all grown forth from the root of Albûrz. 3. At that time they came up from the earth, like a tree which *has* grown up to the clouds *and its* root[1] to the bottom; and their root passed on that way *from* one to the other, *and* they are arranged in mutual connection. 4. Afterwards, about that wonderful shaking out from the earth, they say that a great mountain is the knot of lands; *and* the passage for the waters within the mountains is the root which is below the mountains; they forsake the upper *parts* so that they may flow into it, just as the roots of trees pass into the earth; a counterpart (ânguniaîtak) of the blood in the arteries of men, which gives strength to the whole body. 5. In numbers[2], apart from Albûrz, all the mountains grew up out of the earth in eighteen years[3], from which *arises* the perfection[4] of men's advantage.

Chapter IX.

1. The conflict waged with plants was that when[5] they became quite dry. 2. Amerôdad the arch-

[1] M6 has rakâk, but this and many other strange words are probably due to the copyist of that MS. having an original before him which was nearly illegible in many places.

[2] Or, 'as it were innumerable;' the word amar meaning both 'number' and 'innumerable.'

[3] See Chap. XII, 1.

[4] The word must be farhâkhtagân, 'proprieties,' both here and in Chap. IX, 6, as farhâkhtisn is an ungrammatical form.

[5] Reading amat, 'when,' instead of mûn, 'which' (see the note to Chap. I, 7).

angel, as the vegetation was his own, pounded the plants small, *and* mixed *them* up with the water *which* Tîstar seized, and Tîstar made that water rain down upon the whole earth. 3. On the whole earth plants grew up like hair upon the heads of men. 4. Ten thousand[1] of them grew forth of one special description, for keeping away the ten thousand species of disease *which* the evil spirit produced for the creatures; *and* from those ten thousand, the 100,000 species[2] of plants have grown forth.

5. From that same germ of plants the tree of all germs[3] was given forth, *and* grew up in the wide-formed ocean, from which the germs of all species of plants ever increased. 6. And near to that tree of all germs the Gôkar*d* tree[4] was produced, for keeping away deformed (dûspa*d*) decrepitude; *and* the full perfection of the world arose therefrom.

CHAPTER X.

0. On the conflict waged with the primeval ox.

1. As it passed away[5], owing to the vegetable principle (*k*îharak) *proceeding* from every limb of the ox, fifty and five species of grain[6] *and* twelve species of medicinal plants grew forth from the earth, and their splendour and strength were the

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[1] See Chap. XXVII, 2.

[2] Here 120,000 are mentioned, but see Chap. XXVII, 2, and Selections of Zâ*d*-sparam, VIII, 2.

[3] Or, 'of all seeds' (see Chap. XVIII, 9).

[4] The white-Hôm tree (see Chaps. XVIII, 1–6, XXVII, 4).

[5] See Chap. IV, 1. [6] See Chaps. XIV, 1, XXVII, 2.

seminal energy (tôkhmîh) of the ox. 2. Delivered to the moon station[1], that seed was thoroughly purified by the light of the moon, fully prepared in every way, and produced life in a body. 3. Thence *arose* two oxen, one male *and* one female; and, afterwards, two hundred and eighty-two species of each kind[2] became manifest upon the earth. 4. The dwelling (mânîst) of the birds is in the air, and the fish are in the midst of the water.

Chapter XI.

1. On the nature of the earth it says in revelation, that *there* are thirty and three kinds[3] of land. 2. *On* the day when Tîstar produced the rain, when its seas arose therefrom, the whole place, half taken up by water, was converted into seven portions; this portion[4], as much as one-half, is the middle, *and* six portions are around; those six portions are *together* as much as Khvanîras. 3. The name

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[1] See Chap. XIV, 3. In the Mâh Yt. 0, 7, blessings are invoked for 'the moon of ox lineage' (gaokithra) in conjunction with the 'sole-created ox and the ox of many species.' In the Avesta the gender of these two primeval oxen appears doubtful, owing probably to the dual gen. masc. of their epithets being of the same form as a sing. gen. fem.

[2] That is, of each sex. See Chap. XIV, 13, 27. In all three occurrences of this number K20 has 272, but all other MSS. have 282 (except M6 in this place only).

[3] K20b has 'thirty-two kinds.'

[4] That is, Khvanîras; or it may be 'one portion,' as hanâ, 'this,' is often used for aê, 'one,' because the Pâzand form of both words is *e*.

kêshvar ('zone or region') is also applied to them, and *they* existed side by side (kash kash)[1]; as on the east side of this portion (Khvaniras) is the Savah region, *on* the west is the Arzah region; the two portions on the south side are the Fradadafsh *and* Vîdadafsh regions, the two portions on the north side are the Vôrûbarst *and* Vôrûgarst regions, *and* that in the middle is Khvaniras. 4. And Khvaniras has the sea, for one part of the wide-formed ocean wound about around it; *and from* Vôrûbarst *and* Vôrûgarst a lofty mountain grew up; so that it is not possible for any one to go from region to region[2].

5. And of these seven regions every benefit was created most in Khvaniras, and the evil spirit also produced most for Khvaniras, on account of the superiority (sarîh)[3] which he saw in it. 6. For the Kayânians and heroes were created in Khvaniras; and the good religion of the Mazdayasnians was created in Khvaniras, and afterwards conveyed to the other regions; Sôshyans[4] is born in Khvaniras, who makes the evil spirit impotent, and causes the resurrection *and* future existence.

[1] Possibly an attempt to connect the term kêshvar with kash; but the sentence may also be translated thus: 'and *they* formed various districts like this portion; on the east side is the Savah region,' &c.

[2] In the Pahlavi Vend. I, 4a, and in the Mainyô-i-khard, IX, 6, it is added, 'except with the permission of the angels' or the demons.

[3] So in M6; but K20 has zadârîh, which would imply, 'for the destruction of what he saw of it.'

[4] Always spelt so in the Bundahis MSS. K20 and M6, and corrupted into Sôshyôs in Pâzand; but it is more usually written Sôshâns in other Pahlavi works, and its Avesta form is Saoshyãs (see Chap. XXXII, 8).

Chapter XII.

1. On the nature of mountains it says in revelation, that, at first, the mountains have grown forth in eighteen years; and Albûrz ever grew till the completion of eight hundred years; two hundred years *up* to the star station (pâyak), two hundred years to the moon station, two hundred years to the sun station, and two hundred years to the endless light[1]. 2. While the other mountains have grown out of Albûrz, in number 2244 mountains, *and* are Hûgar the lofty[2], Têrak of Albûrz, Kakâd-i-Dâîtîk, and the Arezûr ridge, the Aûsîndôm mountain, Mount Apârsên which they say is the mountain of Pârs, Mount Zarid also which is Mount Mânûs, Mount Airak, Mount Kaf, Mount Vâdgês, Mount Aûshdâstâr, Mount Arezûr-bûm, Mount Rôyisn-hômand, Mount Padashkhvârgar which is the greatest in Khvârîh, the mountain which they call Kînŏ, Mount Rêvand, Mount Dârspêt the Bakyir mountain, Mount Kabed-sikaft, Mount Siyâk-mûî-mand, Mount Vafar-hômand, Mount Spendyâd *and* Kôndrâsp, Mount Asnavand *and* Kôndras, Mount

[1] These are the four grades of the Mazdayasnian heaven.

[2] In all the geographical details, mentioned in the Bundahis, there is a strange mixture of mythical tradition with actual fact. The author of the work finds names mentioned in the Avesta, by old writers of another country, and endeavours to identify them with places known to himself; much in the same way as attempts have been made to identify the geographical details of the garden of Eden. Most of the names of these mountains occur in the Zamyad Yast, or in other parts of the Avesta, as will be noticed in detail further on. The number 2244 is also mentioned in § 7 of that Yast. A very able commentary on this chapter will be found in Windischmann's Zoroastriche Studien, pp. 1–19.

Si*k*idâv [1], a mountain among those which are in Kangdez [2], *of* which they say that they are a comfort and delight of the good creator, the smaller hills.

3. I *will* mention them also a second time; Albûr*z* [3] is around this earth and is connected with the sky. 4. The Têrak [4] of Albûr*z* is that through which the stars, moon, *and* sun pass [5] in, and through it they come back. 5. Hûgar the lofty [6] is that from which the water of Arêdvîvsûr [7] leaps down the height of a thousand men. 6. The Aûsîndôm [8] mountain is that which, being of ruby

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[1] The Av. Si*k*idava of Zamyâd Yt. 5.

[2] See Chap. XXIX, 4, 10; the name is here written Kan*k*e*z* in K20. In M6 the word is kôf, 'mountain,' which is almost identical in form; if this be the correct reading, the translation will be, 'a mountain among those in the mountain which they say is agreeable and the delight,' &c. This mountain is, however, probably intended for the Av. A*n*tare-kangha, 'within Kangha,' of Zamyâd Yt. 4.

[3] The Haraiti-bare*s* of Zamyâd Yt. 1; but it is more usually called Hara berezaiti (see Chap. V, 3).

[4] A central peak of the mythic Albûr*z*, around which the heavenly bodies are said to revolve (see Chap. V, 3). It is the Av. Taêra, mentioned in Yas. XLI, 24, Râm Yt. 7, Zamyâd Yt. 6.

[5] So in M6, but K20 has 'go in.'

[6] This appears to be another peak of the mythic Albûr*z*, probably in the west, as it is connected with Satavês, the western chieftain of the constellations (see Chaps. XXIV, 17, and II, 7). It is the Av. Hukairya berezô, of Yas. LXIV, 14, Âbân Yt. 3, 25, 96, Gôs Yt. 8, Mihir Yt. 88, Rashnu Yt. 24, Fravardîn Yt. 6, Râm Yt. 15.

[7] See Chap. XIII, 3–5.

[8] In Aûharmazd Yt. 31 and Zamyâd Yt. 2, 66, an Ushidhâo mountain is mentioned as having many mountain waters around it, but this seems to be a near neighbour of the Ushidarena mountain (see § 15). The details in the text correspond with the description of the Hindva mountain, given in Tîstar Yt. 32, thus: us Hindva*d* paiti garôi*d* yô histaiti maidhîm zrayanghô vouru-kashahê. 'up on the Hindva mountain, which stands amid the wide-shored

(khûn-âhinŏ), of the substance of the sky[1], is *in* the midst of the wide-formed ocean, so that its water, which is from Hûgar, pours down into it (the ocean). 7. *K*akâ*d*-i-Dâîtîk ('the judicial peak') is that of the middle of the world, the height of a hundred men, on which the *K*învar bridge[2] stands; and they take account of the soul at that place. 8. The Are*z*ûr[3] ridge [of the Albûr*z* mountain] is a summit at the gate of hell, where they always hold the concourse of the demons. 9. This also is said, that, excepting Albûr*z*, the Apârsên[4] mountain is the

ocean;' and the Pahlavi name, Aûsîndôm, has probably arisen from the us Hindva*d* of this passage, as suggested by Justi. (See Chaps. XIII, 5, and XVIII, 10, 11.)

[1] The sky is considered to be a true firmament, or hard and indestructible dome.

[2] The *K*învatô-peretu of the Avesta, mentioned even in the Gâthas. In the Pahlavi Vend. XIX, 101, it is stated that 'they pass across by the *K*înva*d* bridge, whose two extremities are their own heavenly angels, one stands at *K*akâ*d*-i-Dâîtîk, and one at Albûr*z*;' the former mountain seems not to be mentioned in the Avesta, but the bridge is the path of the soul to the other world; if righteous the soul passes by it easily over Albûr*z* (the confines of this world) into paradise, but if wicked it drops off the bridge into hell.

[3] See Vend. III, 23, XIX, 140. The words in brackets may perhaps be inserted by mistake, but they occur in all MSS. examined, and there is nothing inconsistent with tradition in supposing Are*z*ûr to be the extreme northern range of the mythic Albûr*z* which surrounds the earth, being the place where demons chiefly congregate.

[4] Justi adopts the reading Harpârsên, which occurs in K20 four times out of eleven, but is corrected thrice. Windischmann suggests that this mountain is the Av. *s*kyata (or i*s*katâ) upairi-saêna of Yas. X, 29, and Zamyâd Yt. 3, which the Pahlavi translator of the Yasna explains as 'the Pârsên crag.' It seems to be a general name for the principal mountain ranges in the south and east of Iran, as may be seen on comparing this passage and Chap. XXIV,

greatest; the Apârsên mountain they call the mountain of Pârs, and its beginning is in Sagastân[1] and its end in Khûgistân. 10. Mount Mânûs[2] is great; the mountain on which Mânûskihar was born.

11. The remaining mountains have chiefly grown from those; as it is said that the elevation (afsârih) of the districts had arisen most around those three mountains[3]. 12. Mount Airak[4] is in the middle from Hamadân to Khvârizem, and has grown from Mount Apârsên. 13. Mount [Kînô][5], which is on its east, on the frontier of Tûrkistân, is connected also with Apârsên. 14. Mount Kaf[6] has grown from the same Mount Apârsên. 15. Mount Aûshdâs-

28, with Chap. XX, 16, 17, 21, 22, where the Haro, Hêtûmand, Marv, and Balkh rivers are said to spring from Mount Apârsên; but its application to the southern range is perhaps due to the etymological attempt, in the text, to connect it with Pârs. The Selections of Zâd-sparam, VII, 7, have Kînistân for Khûgistân.

[1] This name can also be read Sîstân.

[2] In § 2 it is also called Zarid, but in Zamyâd Yt. 1 Zeredhô and Aredhô-manusha are mentioned as neighbouring mountains. The word 'great' is omitted in M6.

[3] That is, around the ranges of Albûrz, Apârsên, and Mânûs.

[4] Perhaps intended for the Erezishô of Zamyâd Yt. 2. The description would apply to any of the mountains near Nisâpûr.

[5] This name is omitted in the MSS., but is taken from § 2 as suggested by Justi. Perhaps it may be connected with 'the country of Sênî' (Chap. XV, 29), which is explained as being Kînistân, probably the land of Samarkand, which place was formerly called Kîn, according to a passage in some MSS. of Tabarî's Chronicle, quoted in Ouseley's Oriental Geography, p. 298.

[6] Not Kâf, nor is it mentioned in the Pahlavi Vend. V, 57, as supposed by Justi; the kâf kôp ârâyad of Spiegel's edition of the Pahlavi text being a misprint for kâfakŏ pârâyad, 'it traverses a fissure' (see Haug's Essays, 2nd ed. p. 326, note 2).

târ[1] is in Sagastân. 16. Mount Arezûr[2] is that which is in the direction of Arûm. 17. The Padash-khvârgar[3] mountain is that which is in Taparîstân and the side of Gîlân. 18. The Rêvand[4] mountain is in Khûrâsân[5], on which the Bûrzîn fire[6] was established; and its *name* Rêvand *means* this, that *it* is glorious. 19. The Vâdgês[7] mountain is that which is on the frontier of the Vâdgêsians; that quarter is full of timber *and* full of trees. 20. The Bakyîr[8] mountain is that which Frâsiyâv of Tûr used as a stronghold, and he made his residence within *it;* and *in* the days of Yim[9] a myriad towns and cities were erected on its pleasant *and* prosperous territory. 21. Mount Kabed-sikaft[10] ('very rugged')

[1] The Av. Ushi-darena of Yas. I, 41, II, 54, III, 55, IV, 45, XXII, 31, XXV, 22, Aûharmazd Yt. 31, Zamyâd Yt. 0, 2, 97.

[2] Called Arezûr-bûm in § 2, which name stands for the sixth and seventh mountains, Erezurô and Bumyô, in Zamyâd Yt. 2. The land of Arûm was the eastern empire of the Romans.

[3] Evidently the mountain range south of the Caspian, now called Albûrz; but whether this actual Albûrz is to be considered a part of the mythic Albûrz is not very clear.

[4] The Av. Raêvaus, 'shining,' of Zamyâd Yt. 6. It is also called the Ridge of Vistâsp (see § 34).

[5] Or, 'the east.' [6] See Chap. XVII, 8.

[7] The Av. Vâiti-gaêsô, the twelfth mountain in Zamyâd Yt. 2; Bâdghês in Persian.

[8] In § 2 it is Bakyir, which Justi thinks is another name for Mount Dârspêt ('white poplar'); the latter name not being repeated here makes this supposition probable.

[9] K20 has rûm and M6 has lanman, but both explained by the Pâz. gloss Yim, which is also the reading of the Pâz. MSS. If the gloss be rejected the most probable translation would be, 'and *in* our days Shatrô-râm (or râmisn), the victorious, erected on it a myriad towns and cities.'

[10] Windischmann suggests that this may be intended for the Av. skyata or iskatâ mentioned in the note on Apârsên in § 9.

is that in Pârs, out of the same Mount Apârsên. 22. Mount Siyâk-hômand ('being black') *and* Mount Vafar-hômand ('having snow')[1], as far as their Kâvûl borders, have grown out of it (Apârsên) towards the direction of *K*'inŏ. 23. The Spend-yâ*d*[2] mountain is in the circuit (var) of Rêvand[3]. 24. The Kôndrâsp[4] mountain, on the summit of which is Lake Sôvbar[5], is in the district (or by the town) of Tûs. 25. The Kondrâs[6] mountain is in Aîrân-vêg. 26. The Asnavand[7] mountain is in Âtarô-pâtakân. 27. The Rôyi*s*n-hômand[8] ('having growth') mountain is that on which vegetation has grown.

28. Whatever[9] mountains are those which are in every place of the various districts *and* various

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[1] The Av. Syâmaka and Vafray*a*u of Zamyâd Yt. 5; and probably the Siyâh-kôh and Safêd-kôh of Afghânistân. With regard to *K*'inŏ, see the note on § 13. The former mountain is called Sîyâk-mûî-mand, 'having black hair,' in § 2, which is certainly a more grammatical form than Sîyâk-hômand.

[2] The Av. Spe*n*tô-dâta of Zamyâd Yt. 6.

[3] The term var often means 'lake,' but we are not informed of any Lake Rêvand, though a mountain of that name is described in § 18; so it seems advisable to take var here in its wider sense of 'enclosure, circuit, district.'

[4] The Av. Kadrva-aspa of Zamyâd Yt. 6.

[5] See Chap. XXII, 3. All MSS. have Sôbar here.

[6] If the circumflex be used in Pahlavi to indicate not only the consonant d, but also the vowel î, ê when it follows a vowel, as seems probable, this name can be read Kôirâs; in any case, it is evidently intended for the Av. Kaoirisa in Zamyâd Yt. 6. It is written Kôndras in § 2.

[7] The Av. Asnav*a*u of Zamyâd Yt. 5, Âtash Nyây. 5, Sirôz. 9. See also Chap. XVII, 7.

[8] The Av. Raoidhitô, the eighth mountain of Zamyâd Yt. 2.

[9] So in M6 and the Pâz. MSS., but K20 has, 'The country mountains.'

countries, and cause the tillage *and* prosperity therein, are many *in* name and many *in* number, *and* have grown from these same mountains. 29. *As* Mount Ganâvad, Mount Asparôg, Mount Pâhargar, Mount Dimâvand, Mount Râvak, Mount Zarîn, Mount Gêsbakht, Mount Dâvad, Mount Mîgîn, *and* Mount Marak [1], which have all grown from Mount Apârsên, of which the other mountains are enumerated. 30. For the Dâvad [2] mountain has grown into Khûgîstân likewise from the Apârsên mountain. 31. The Dimâvand [3] mountain is that in which Bêvarâsp is bound. 32. From the same Padashkhvârgar mountain unto Mount Kûmîs [4], *which* they call Mount Madôfryâd ('Come-to-help') — that in which Vistâsp routed Argâsp — is Mount Mîyân-i-dast ('mid-plain') [5], *and* was broken off from that mountain there. 33. They say, in the war of the religion, when there was confusion among the Iranians it broke off from that mountain, *and* slid down *into* the middle of the plain; the Iranians were saved by

[1] This list is evidently intended to include the chief mountains known to the author of the Bundahis, which he could not identify with any of those mentioned in the Avesta.

[2] This is the Pâzand reading of the name, on which very little reliance can be placed; the Pahlavi can also be read Dânad, and it may be the Deana mountain, 12,000 feet high, near Kaski-zard.

[3] See Chap. XXIX, 9. This volcanic mountain, about 20,000 feet high and near Teheran, still retains this ancient Persian name, meaning 'wintry.' It is the chief mountain of the Padashkhvârgar range, which the Bundahis evidently considers as an offshoot of the Apârsên ranges.

[4] The present name of a mountain between Nîsâpûr and the desert.

[5] The name of a place about midway between Astarâbâd and Nîsâpûr. This mountain is called Mîgîn in § 29, probably from a place called Mezinan in the same neighbourhood.

it, and it was called 'Come-to-help' by them. 34. The Ganâvad[1] mountain is likewise there, on the Ridge of Vistâsp (pûst-i Vistâspân)[2] at the abode of the Bûrzîn-Mitrô fire, nine leagues (parasang) to the west. 35. Râvak Bîsan[3] is in Zrâvakad; this place, some say, is Zravad, some call *it* Bîsan, some Kalâk; from this the road of two sides of the mountain is down the middle of a fortress; for this reason, that is, because it is there formed, they call Kalâk a fortress; this place they also call within the land of Sarak. 36. Mount Asparôg[4] is established from the country of Lake Kêkast[5] unto Pârs. 37. Pâhargar ('the Pâhar range') is in Khûrâsân. 38. Mount Marak[6] is in Lârân. 39. Mount Zarîn is in Tûrkistân. 40. Mount Bakht-tan[7] is in Spâhân.

41. The rest, *apart* from this enumeration, which they reckon *as* fostering hills of the country in the religion of the Mazdayasnians, are the small hills, those which have grown piecemeal in places.

Chapter XIII.

1. On the nature of seas it says in revelation, that the wide-formed ocean keeps one-third of this earth on the south side of the border of Albûrz[8], *and* so

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[1] The Pers. Kanâbad, or Gunâbad, is near Gumin.

[2] Another name for Mount Rêvand (§ 18). See Chap. XVII, 8.

[3] Probably in Kirmân.

[4] The mountain ranges of western Persia, including the Mount Zagros of classical writers.

[5] See Chap. XXII, 2.

[6] Probably the Merkhinah range in northern Lâristân.

[7] The Bakhtiyârî range in the province of Ispahân.

[8] Or perhaps better thus: 'the wide-formed ocean is in the

wide-formed is the ocean that the water of a thousand lakes is held by it, such as the source Arêdvîvsûr[1], *which* some say is the fountain lake. 2. Every particular lake is of a particular kind[2], some are great, and some are small; some are so large that a man with a horse might compass *them* around in forty days[3], which is 1700 leagues (parasang) in extent.

3. Through the warmth and clearness of the water, purifying more than other waters, everything continually flows from the source Arêdvîvsûr. 4. At the south of Mount Albûrz a hundred thousand golden channels are there formed, *and* that water goes with warmth and clearness, through the channels, on to Hûgar the lofty[4]; on the summit of that mountain is a lake[5]; into that lake it flows, becomes quite purified, and comes back through a different golden channel. 5. At the height of a thousand men an open golden branch from that channel is connected with Mount Aûsîndôm[6] amid the wide-formed ocean; from there one portion flows forth to the ocean for the purification of the sea, *and* one portion drizzles in moisture upon the whole of this earth, and all the creations of Aûharmazd acquire

direction of the south limit of Albûrz, *and* possesses one-third of this earth.'

[1] The Av. Ardvî sûra of Âbân Yt. 1, &c.

[2] Literally, 'for every single lake *there is* a single kind;' but we may perhaps read lâ, 'not,' instead of the very similar râî, 'for,' and translate as follows: 'every single lake is not of one kind;' which expresses very nearly the same meaning.

[3] Compare Âbân Yt. 101.

[4] See Chap. XII, 5.

[5] Lake Urvis (see Chap. XXII, 11).

[6] See Chaps. XII, 6, and XVIII, 10, 11.

health from it, and it dispels the dryness of the atmosphere.

6. Of the salt seas three are principal, *and* twenty-three are small. 7. Of the three which are principal, one is the Pûtîk, one the Kamrûd, and one the Sahî-bûn. 8. Of all three the Pûtîk[1] is the largest, in which is a flow *and* ebb, on the same side as the wide-formed ocean, *and* it is joined to the wide-formed ocean. 9. Amid this wide-formed ocean, on the Pûtîk side, it has a sea which they call the Gulf (var) of Satavês[2]. 10. Thick and salt the stench[3] wishes to go from the sea Pûtîk to the wide-formed ocean; with a mighty high wind therefrom, the Gulf of Satavês drives away whatever is stench, *and* whatever is pure and clean goes into the wide-formed *ocean* and the source Arêdvîvsûr; *and* that flows back a second *time* to Pûtîk[4]. 11. The control[5] of this sea (the Pûtîk) is connected with the

[1] The Av. Pûitika of Vend. V, 52, 57, and evidently the Persian Gulf.

[2] So called from the constellation Satavês (§ 12), see Chap. II, 7. The details given in the text are applicable to the Gulf and Sea of 'Umân, the Arabian Sea of Europeans. The description of this Gulf, given in the Pahl. Vend. V, 57, which is rather obscure, is as follows: 'In purification *the impurities* flow, in the purity of water, from the sea Pûtîk into the wide-formed ocean; at the southernmost side *the water* stands back in mist, and the blue body of Satavês stands back around it. Pûtîk stands *out* from the side of Satavês, this is where *it is*. From which side it stands is not clear to me. The water comes to Satavês through the bottom; some say that it traverses a fissure.'

[3] Perhaps a better reading would be stûrg sûr-i gôndakîh, 'the intense saltness which is stench.' The author appears to have had some vague idea of the monsoon.

[4] Or, perhaps, 'the other (the stench) flows back to Pûtîk.'

[5] Reading band; but it may be bôd, 'consciousness, sensitiveness.'

moon and wind; it comes again *and* goes down, in increase and decrease, because of her revolving. 12. The control[1] also of the Gulf of Satavês is attached to the constellation Satavês, in whose protection are the seas of the southern quarter, just as *those* on the northern side are in the protection of Haptôk-rîng[2]. 13. Concerning the flow *and* ebb it is said, that everywhere from the presence of the moon two winds continually blow, whose abode is in the Gulf of Satavês, one they call the down-draught, and one the up-draught; when the up-draught blows *it is* the flow, and when the down-draught blows it is the ebb[3]. 14. In the other seas there is nothing of the nature of a revolution of the moon therein, *and* there are no flow *and* ebb. 15. The sea of Kamrûd[4] is that which they pass by, in the north, in Taparîstân; that of Sahî-bûn[5] is in Arûm.

16. Of the small seas that which was most whole-

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[1] See p. 43, note 5.

[2] See Chap. II, 7.

[3] This is not a confused attempt to explain the tides as the effect of the land and sea breezes, as might be suspected at first, but is a reasonable conclusion from imaginary facts. Assuming that the wind always blows eastward and westward from the moon, it follows that as the moon rises an easterly wind must blow, which may be supposed to drive the flood tide westward into the Persian Gulf; until the moon passes the meridian, when the wind, changing to the west, ought to drive the ebb tide eastward out of the Gulf, thus accounting for one flow and ebb every day, dependent on the position of the moon.

[4] Evidently the Caspian, which lies north of Taparîstân, a province including part of Mâzendarân.

[5] Or perhaps Gâhî-bûn, meaning probably the Mediterranean or Euxine, if not both of them; the author appears merely to have heard of the existence of such a sea in Asia Minor (Arûm). In the Selections of Zâd-sparam, VI, 14, it is called Gêhân-bûn.

some[1] was the sea Kyânsîh[2], *such* as is in Sagastân; *at* first, noxious creatures, snakes, and lizards (vazagh) were not in *it*, *and* the water was sweeter *than in* any of the other seas; later (da*d*îgar) *it became* salt; at the closest, on account of the stench, it is not possible to go so near as one league, so very great are the stench and saltness through the violence of the hot wind. 17. When the renovation *of the universe* occurs it *will* again become sweet[3].

Chapter XIV.

1. On the nature of the five classes of animals (gôspend) it says in revelation, that, when the primeval ox passed away[4], there where the marrow came out grain grew up[5] of fifty and five species, *and* twelve[6] species of medicinal plants grew; as it says, that out of the marrow is every separate creature, every single thing whose lodgment is in the marrow[7]. 2. From the horns *arose* peas (mîgûk),

[1] Comparing nîstûm with Pers. nist, 'healthy.'

[2] The Av. Kăsu of Vend. XIX, 18, and Zamyâd Yt. 66, 92 (see also Chaps. XX, 34, and XXI, 7). A brackish lake and swamp now called Hâmûn, 'the desert,' or Zarah, 'the sea,' and which formerly contained fresher water than it does now.

[3] The MSS. here add the first sentence of Chap. XX, and there is every reason to believe that Chaps. XX–XXII originally occupied this position, between XIII and XIV, (see the list of the contents of TD in the Introduction.)

[4] See Chaps. IV, 1, and X, 1.

[5] All MSS. have lakhvâr, 'again,' but this is probably a blunder for lâlâ, 'up.'

[6] K20 has 'fifteen' here, but 'twelve' in Chaps. X, 1, and XXVII, 2.

[7] K20 has 'of every single thing the lodgment is in the marrow.'

from the nose the leek, from the blood the grape-vine[1] from which they make wine—on this account wine abounds with blood—from the lungs the rue-like herbs, from the middle of the heart[2] thyme *for* keeping away stench, *and* every one of the others as revealed in the Avesta.

3. The seed of the ox was carried up to the moon station[3]; there it was thoroughly purified, *and* produced the manifold species of animals[4]. 4. First, two oxen, one male and one female, and, afterwards, one pair of every single species was let go into the earth, *and* was discernible in Aîrân-vêg *for* a Hâsar ('mile'), which is like a Parasang ('league')[5]; as it says, that, on account of the valuableness of the ox, it was created twice, one time as an ox, and one time as the manifold species of animals. 5. A thousand days and nights they were without eating, and first water and afterwards herbage (aûrvar) were devoured by them.

6. And, afterwards, the three classes (kar*d*ak) of animals were produced therefrom, as it says that first were the goat and sheep, and then the camel

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[1] Probably ka*d*ûk-i raz may mean 'the pumpkin and grape.'

[2] Reading dîl; but the word may also be read sar, 'the head,' or jigar, 'the liver.'

[3] See Chap. X, 2.

[4] This translation suits both text and context very well, but gôspend pûr-sar*d*ak is evidently intended for the Av. gâus pouru-saredhô, 'the ox of many species,' of Mâh Yt. 0, 7, and Sîrôz. 12.

[5] Reading mûn aê parasang humânâk; if 3 be read for aê the translation must be, 'three of which are like a Parasang,' for a Hâsar cannot be equal to three Parasangs (see Chaps. XVI, 7, and XXVI). The phrase in the text probably means merely that a Hâsar is a measure for long distances, just as a Parasang is.

and swine, and then the horse and ass. 7. For, first, *those* suitable for grazing were created therefrom, those are now kept in the valley (lâi); the second created were those of the hill summits (sar-i dêz)[1], which are wide-travellers, *and* habits (nihâdak) are not taught to them by hand; the third created were *those* dwelling in the water.

8. As for the genera (khadûînak), the first genus is that which *has* the foot cloven in two, *and is* suitable for grazing; of which a camel larger than a horse is small *and* new-born. 9. The second genus is ass-footed, of which the swift[2] horse is the largest, *and* the ass the least. 10. The third genus is that of the five-dividing paw, of which the dog is the largest, *and* the civet-cat the least. 11. The fourth genus is the flying, of which the griffon of three natures[3] is the largest, and the chaffinch[4] the least. 12. The fifth genus is that of the water, of which the Kar fish[5] is the largest, *and* the Nemadu[6] the least.

13. These five genera are apportioned out into

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[1] Justi reads gîrîsa*k*, the Av. gairishâ*k*ô, 'mountain-frequenting,' of Tîstar Yt. 36; but this is doubtful.

[2] Pahl. zibâl = Pers. zîbâl.

[3] The Pâz. sin-i se avinâ is the Pahl. sên-i 3 khadûînak of Chap. XXIV, 11, 29, the Sîn bird or Sîmurgh of Persian legends, the Av. saêna. The word avinâ is a Pâz. misreading either of âînak, 'kind, sort,' or of anganâk, 'dividing.' The mixture of Pâzand and Pahlavi in this and some other chapters is rather perplexing, but the Pâzand misreadings can usually be corrected after transliterating them back into Pahlavi characters.

[4] Reading va taru (Pers. tar).

[5] See Chaps. XVIII, 3, and XXIV, 13.

[6] If this Pâzand word be written in Pahlavi letters it may be read va magan, which may stand for va magil, 'and the leech;' but this is very uncertain.

two hundred and eighty-two[1] species (sar*d*ak). 14. First are five species of goat, the ass-goat[2], the milch-goat, the mountain-goat, the fawn, *and* the *common* goat. 15. Second, five species of sheep, that with a tail, that which has no tail, the dog-sheep, the wether, *and* the Kûri*s*k sheep, a sheep whose horn is great; it possesses a grandeur[3] like unto a horse, *and* they use *it* mostly for a steed (bâra), as it is said that Mânû*sk*îhar kept a Kûri*s*k as a steed. 16. Third, two species of camel, the mountain *one and that* suitable for grazing; for one is fit to keep in the mountain, *and* one in the plain; they are one-humped *and* two-humped. 17. Fourth, fifteen species of ox, the white, mud-coloured[4], red, yellow, black, *and* dappled, the elk, the buffalo, the camel-leopard ox, the fish-chewing[5] ox, the Far*s* ox, the Ka*g*au, *and* other species of ox. 18. Fifth, eight species of horse, the Arab, the Persian, the mule[6], the ass, the wild ass (gôr), the hippopotamus (asp-i âvî), *and* other species of horse. 19. Sixth, ten species of dog, the shepherd's dog, the village-dog which is the house-protector, the blood-hound, the slender hound[7], the water-

[1] K20 alone has 272 (see Chap. X, 3).

[2] The khar-bûz (see Chap. XXIV, 2).

[3] Supposing se koh to be a Pâz. misreading of Pahl. *s*ukûh. Justi's translation is: 'it inhabits the three mountains, like the horse.'

[4] Pâz. ashgun is evidently for Pahl. ha*s*gûn.

[5] Transcribing the Pâz. mâhi khu ushân into Pahlavi it may be read mâhîkân-khvashân (khashân?).

[6] Instead of these first three species M6 has 'the white, black, yellow, bay, *and* chestnut.' K20 omits 'the ass' by mistake.

[7] These first four species are the Av. pasu*s*-haurvô, vi*s*-haurvô, vôhunazgô, and taurunô of Vend. V, 92–98, XIII, 21, 26–74, 117, 164, 165.

beaver[1] which they call the water-dog, the fox, the ichneumon (râsu), the hedgehog which they call 'thorny-back,' the porcupine[2], *and* the civet-cat; of which, two species are those accustomed[3] to burrows, one the fox *and* one the ichneumon; *and* those accustomed to jungle are such as the porcupine which has spines on *its* back, *and* the hedgehog which is similar. 20. Seventh, five species of the black[4] hare; two are wild species, one dwelling in a burrow[5] *and* one dwelling in the jungle. 21. Eighth, eight species of weasel; one the marten, one the black marten, the squirrel, the Bez ermine[6], the white ermine, *and* other species of weasel. 22. Ninth, eight species of musk *animals;* one is that which is recognised by *its* musk[7], one

[1] The Av. bawr*is* upâpô of Âbân Yt. 129.

[2] The word indra has usually been taken as a Pâz. misreading of the Pahl. aûdrak (Av. udra, 'otter,' of Vend. XIII, 48, 167, 169, XIV, 2), but this would be more probably read andra. The Pahl. sûgar, 'porcupine,' is just as likely to be misread indra, and its meaning suits the context better.

[3] The Pâz. âmokhte*s*n, which is an ungrammatical form, is evidently a misreading of the Pahl. âmûkhtagân.

[4] K20 has seyâ, M6 has zyâgi hest. Perhaps some old copyist has corrected sîyâk-gôsh into khar-gôsh, and so both the epithets have crept into the text, the word 'black' being superfluous.

[5] Reading khan-mâni*s*t, the Pâz. khu being an obvious misreading of khan.

[6] The Pâz. b*e*z is written bedh in the Pâzand MS. (the z in M6 being shaped something like dh), and Justi supposes it represents the Arabic abyadh or baîdhâ, 'white,' and is explained by the Pers. sapêd, 'white,' which follows; but there is nothing in the text to indicate that the second name is an explanation of the first. It is more probable that b*e*z represents the Pers. bîgâd, 'reddish, rufous, variegated,' an epithet quite applicable to the ermine in its summer fur.

[7] Or, 'is known as the musk *animal*.'

the musk *animal* with a bag in which is their pleasant scent, the Bis-musk[1] which eats the Bis-*herb*, the black musk which is the enemy of the serpent *that is* numerous in rivers, *and* other species of musk *animals*. 23. Tenth, one hundred and ten species of birds; flying creatures (vey = vâî) such as the griffon bird[2], the Karsipt[3], the eagle, the Kahrkâs[4] which they call the vulture, the crow, the Ardâ, the crane, *and* the tenth[5] is the bat. 24. There are two of them which have milk in the teat *and* suckle *their* young, the griffon bird and the bat which flies in the night; as they say that the bat is created of three races (sardak), the race (âyina) of the dog, the bird, *and* the musk *animal;* for it flies like a bird, has many teeth like a dog, *and* is dwelling in holes like a musk-rat. 25. These hundred and ten species of birds are distributed into eight groups (khadûînak), mostly as scattered about as when a man scatters seed, *and* drops the seed in *his* fingers to the ground, large, middling, *and* small. 26. Eleventh[6], fish were created of ten

[1] A kind of musk-rat; the bis it eats is said to be the Napellus Moysis.

[2] Pahl. sênô mârûk, the sîmurgh of Persian tradition, and Av. mereghô saênô of Bahrâm Yt. 41.

[3] See Chap. XIX, 16. [4] See Chap. XIX, 25.

[5] Counting the 'flying creatures' and 'the vulture' as distinct species, 'the bat' is the tenth. It has been generally supposed that we should read 'eleventh,' and consider the bats as an eleventh group, especially as the MSS. call the next group (the fish) the 'twelfth;' but this view is contradicted by the remarks about the bats being mingled with those about the birds, and also by Zâdsparam in his Selections, Chap. IX, 14 (see App. to Bund.), not mentioning any group of bats among the other animals.

[6] All the MSS. have 'twelfth,' but they give no 'eleventh' nor 'thirteenth,' though they have 'fourteenth' in § 29. These irre-

species; first, the fish Ariz[1], the Arzuvâ, the Arzukâ, the Marzukâ, *and* other Avesta names[2]. 27. Afterwards, within each species, species within species are created, so the total is two hundred and eighty-two species[3].

28. Of the dog they say that out of the star station, that is, *away* from the direction of the constellation Haptôk-rîng, was given to him further by a stage (yôgist)[4] than to men, on account of *his* protection of sheep, *and* as associating with sheep *and* men; for this the dog is purposely adapted[5], as three more kinds of advantage are given to him than *to* man, *he has* his own boots, his own clothing[6], *and* may wander about without self-exertion. 29. The twelfth[7] is the sharp-toothed beast of

gularities seem to indicate that part of this chapter has been omitted by some old copyist.

[1] See Chaps. XVIII, 5, and XXIV, 13.

[2] None of these names are found in the portion of the Avesta now extant.

[3] K20 alone has 272 (see Chap. X, 3). The actual total number of species mentioned is 186, leaving ninety-six for the 'species within species.' Zâd-sparam in his Selections, Chap. IX, 14, differs from the numbers given in the text merely in giving ten species of ox, instead of fifteen; so the total of his details is 181, leaving 101 sub-species to make up his grand total of 282 (see App. to Bund.)

[4] A yôgist (compare Sans. yogana) was probably from fifteen to sixteen English miles, as it consisted of sixteen hâsar, each of one thousand steps of the two feet (see Chap. XXVI, 1). This sentence seems to imply that on account of the useful qualities of the dog he has a part of the lowermost grade of paradise allotted to him, further from the demon-haunted north than that allotted to the men whose inferior order of merit does not entitle them to enter the higher grades of paradise.

[5] Reading âhang-hômand, 'having a purpose.'

[6] Compare Vend. XIII, 106.

[7] All the MSS. have 'fourteenth,' but they give no 'thirteenth.'

which the leader of the flock is in such great fear, for that flock of sheep is very badly maintained which has no dog.

30. Aûharmazd said when the bird Vâresha[1] was created by him, *which* is a bird of prey, thus: 'Thou art created by me, O bird Vâresha! so that my vexation may be greater than *my* satisfaction with thee, for thou doest the will of the evil spirit more than that of me; like the wicked man who did not become satiated with wealth, thou also dost not become satiated with the slaughter of birds; but if thou be not created by me, O bird Vâresha! thou wouldst be created by him, the evil spirit, *as* a kite[2] with the body of a Varpa[3], by which no creature would be left alive.'

31. Many animals are created in all these species for this reason, that when one shall be perishing *through* the evil spirit, one shall remain.

Chapter XV.

1. On the nature of men it says in revelation, that Gâyômar*d*, in passing away[4], gave forth seed; that seed was thoroughly purified by the motion of

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[1] No doubt 'a hawk' (Pers. vâ*s*ah or bâ*s*ah), as mentioned by Justi; Av. vâre would become vâ or bâ in Persian.

[2] Compare gûrîk with Pers. varik, varkâ, varkâk, varkak, vargâh, 'an eagle, falcon, kite, or hawk.'

[3] Transcribing the Pâz. varpa êyi into Pahlavi we have varpak-aê, which is very nearly the same in form as varî*k*ak-aê, 'a hut or cottage' (Pers. gurî*k*ah-ê); so the formidable bird which the evil spirit might have created was 'a kite with a body like a cottage.'

[4] See Chap. IV, 1.

the light of the sun, and Nêryôsang[1] kept charge of two portions, and Spendarmad[2] received one portion. 2. And *in* forty years, with the shape of a one-stemmed Rîvâs-*plant*[3], *and* the fifteen years of *its* fifteen leaves, Matrô and Matrôyâô[4] grew up from the earth in such a manner that their arms rested behind on *their* shoulders (dôsh), and one joined to the other they were connected together and both alike. 3. And the waists of both of them were brought close *and* so connected together that it was not clear which is the male and which the female, and which is the *one* whose living soul (nismô) of Aûharmazd is not away[5]. 4. As it is said thus: 'Which is created before, the soul (nismô) or the body? And Aûharmazd said that the soul is created before, and the body after, for him who was

[1] Av. Nairyô-sangha of Yas. XVII, 68, LXX, 92, Vend. XIX, 111, 112, XXII, 22, &c.; the angel who is said to be Aûharmazd's usual messenger to mankind.

[2] The female archangel who is supposed to have special charge of the earth (see Chap. I, 26).

[3] A plant allied to the rhubarb, the shoots of which supply an acid juice used by the Persians for acidulating preserves and drinks.

[4] These names are merely variants of the Mâshya and Mâshyôî of the latter part of this chapter (nom. dual, m. and f., of Av. mashya, 'mortal'). This is shown by the Pandnâmak-i Zaratûst, saying: 'and my human nature is from Matrôih *and* Matrôyâôih, *from* which first generation and seed from Gâyômard I have sprung.' And the names are also found in the more Persian forms Maharîh and Maharîyâôyîh (see the note to § 22). Windischmann considered the meaning to be that 'they grew up on the day Mitrô of the month Mitrô,' that is, the sixteenth day of the seventh month of the Parsi year; this is not confirmed, however, by Zâdsparam in his Selections, Chap. X, 4 (see App. to Bund.)

[5] That is, whether they had souls or not. That nismô is the Huzvâris for rûbân, 'soul,' appears clearly in § 4, where both words are used for the same thing.

created; it is given into the body that it may produce activity, and the body is created only for activity;' hence the conclusion is this, that the soul (rûbân) is created before and the body after. 5. And both of them changed from the shape of a plant into the shape of man, *and* the breath (nismô) went spiritually into them, which is the soul (rûbân); and now, moreover, in that similitude a tree had grown up whose fruit was the ten varieties of man[1].

6. Aûharmazd spoke to Mashya *and* Mashyôî thus: 'You are man, you are the ancestry of the world, and you are created perfect in devotion[2] by me; perform devotedly the duty of the law, think good thoughts, speak good words, do good deeds, and worship no demons!' 7. Both of them first thought this, that one of them should please the other, as he is a man for him; and the first deed done by them was this, when they went out they washed[3] themselves thoroughly; and the first words spoken by them were these, that Aûharmazd created the water and earth, plants and animals, the stars, moon, and sun, and all prosperity whose origin and effect are from the manifestation of righteousness[4]. 8. And, afterwards, antagonism rushed into their minds, and their minds were

[1] This evidently refers to another tree, which is supposed to have produced the ten varieties of human monstrosities (see § 31).

[2] This would be a translation of the Avesta phrase, 'the best of Ârmaiti (the spirit of the earth).'

[3] Comparing mêgîd with Pers. magîd; but the verb is very ambiguous, as it may mean, 'they feasted themselves,' or 'they made water.'

[4] The last phrase appears to be quoted from the Pahlavi Hâdôkht Nask, I, 2.

thoroughly corrupted, and they exclaimed that the evil spirit created the water and earth, plants and animals, *and* the other things as *aforesaid*. 9. That false speech was spoken through the will of the demons, *and* the evil spirit possessed himself of this first enjoyment from them; through that false speech they both became wicked, and their souls are in hell until the future existence.

10. And they had gone thirty days without food[1], covered with clothing of herbage (giyâh); *and* after the thirty days they went forth into the wilderness, came to a white-haired goat, and milked the milk from the udder with their mouths. 11. When they had devoured the milk Mâshya *said* to Mâshyôi thus: 'My delight was owing to it when I had not devoured the milk, and my delight is more delightful now when it is devoured by my vile body.' 12. That second false speech enhanced the power of the demons, and the taste of the food was taken away by them, so that out of a hundred parts one part remained.

13. Afterwards, in another thirty days and nights they came to a sheep, fat[2] *and* white-jawed, and they slaughtered *it;* and fire was extracted by them out of the wood of the lote-plum[3] and box-tree, through the guidance of the heavenly angels, since both woods were most productive of fire for them;

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[1] Reading akhûrisn instead of the khûrisn of all MSS. which is hardly intelligible. Perhaps âv-khûrisn, 'drinking water,' ought to be read, as it is alluded to in Chap. XXX, 1.

[2] Comparing gefar with Av. garewa and Pers. garb, but this identification may not be correct.

[3] The kûnâr, a thorny tree, allied to the jujube, which bears a small plum-like fruit.

and the fire was stimulated by their mouths; and the first fuel kindled by them was dry grass, kendâr, lotos, date palm leaves, *and* myrtle; and they made a roast of the sheep. 14. And they dropped three handfuls of the meat into the fire, *and* said: 'This is the share of the fire [1].' One piece of the rest they tossed to the sky, *and* said: 'This is the share of the angels.' A bird, the vulture, advanced *and* carried *some* of it away from before *them*, as a dog ate the first meat. 15. And, first, a clothing of skins covered them; afterwards, it is said, woven garments were prepared *from* a cloth woven [2] in the wilderness. 16. And they dug out a pit in the earth, and iron was obtained by them and beaten out with a stone, and without a forge they beat out a cutting edge [3] from it; and they cut wood with it, *and* prepared a wooden shelter from the sun (pê*s*-khûr).

17. Owing to the gracelessness which they practised, the demons became more oppressive, and they themselves carried on unnatural malice between themselves; they advanced one against the other, *and* smote and tore *their* hair *and* cheeks [4]. 18. Then the demons shouted out of the darkness

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[1] Most of this sentence is omitted in K20 by mistake.

[2] Reading khê*s*-i-i ta*d*, which Pahlavi words might be easily misread ashâbê tad, as given in Pâzand in the text. That Pâz. tadha stands for Pahl. ta*d*ak (Pers. tadah, 'spun, woven') is quite certain.

[3] Or 'an axe,' according as we read têkh or tash. The order of the foregoing words, barâ tapâk-i, 'without a forge,' appears to have been reversed by mistake.

[4] Reading rô*d* as equivalent to Pers. rûî, 'face,' but it ought to be rôd. Perhaps the word is lût, 'bare,' and the translation should be, 'tore *their* hair bare.'

thus: 'You are man; worship the demon! so that your demon of malice may repose.' 19. Mâshya went forth and milked a cow's milk, *and* poured *it* out towards the northern quarter; through that the demons became more powerful, and *owing to* them they both became so dry-backed that in fifty winters they had no desire for intercourse, and though they had had intercourse they would have had no children. 20. And on the completion of fifty years the source of desire arose, first *in* Mâshya and then *in* Mâshyôî, for Mâshya said to Mâshyôî thus: 'When I see thy shame my desires arise.' Then Mâshyôî spoke thus: 'Brother Mâshya! when I see thy great desire I am also agitated[1].' 21. Afterwards, it became their mutual wish that the satisfaction of their desires should be accomplished, as they reflected thus: 'Our duty even for those fifty years was this.'

22. From them was born in nine months a pair, male and female; *and* owing to tenderness for offspring[2] the mother devoured one, and the father one. 23. And, afterwards, Aûharmazd took tenderness for offspring away from them, so that *one* may nourish a child, and the child may remain.

24. And from them arose seven pairs, male *and*

[1] This is merely a paraphrase of the original.

[2] Or, 'the deliciousness of children' (shîrînîh-i farzand). Justi has, 'owing to an eruption on the children the mother deserted one,' &c.; but the legend of devouring the first children is still more clearly mentioned in the Pahlavi Rivâyat, which forms the first book of the Dâdistân-i Dînîk (preceding the ninety-two questions and answers to which that name is usually applied) as follows: Maharîh va Maharîyâôyîh dûshâram râî nazdistô farzand-i nafsman barâ vastamûnd, 'Mâshya and Mâshyôî, through affection, at first ate up their own offspring.'

female, *and* each was a brother and sister-wife; and from every one of them, in fifty years, children were born, and they themselves died in a hundred years. 25. Of those seven pairs one was Sîyâkmak, the name of the man, and Nasâk[1] of the woman; and from them a pair was born, whose names were Fravâk of the man and Fravâkaîn of the woman. 26. From them fifteen pairs were born, every single pair of whom became a race (sardak); and from them the constant continuance of the generations of the world arose.

27. Owing to the increase (zâyisn) of the whole fifteen races, nine races proceeded on the back of the ox Sarsaok[2], through the wide-formed ocean, to the other six regions (kêshvar), and stayed there; and six races of men remained in Khvanîras. 28. Of those six races the name of the man of one pair was Tâz and of the woman Tâzak, and they went *to* the plain of the Tâzîkân (Arabs); and of one pair Hôshyang[3] was the name of the man and Gûzak of the woman, and from them arose the Airânakân (Iranians); and from one pair the Mâzendarâns[4] have arisen. 29. Among the number (pavan aĉ mar) were those who are in the coun-

[1] Or 'Vasâk.'

[2] See Chaps. XVII, 4, XIX, 13; the name is here written Srisaok in the MSS., and is a Pâzand reading in all three places.

[3] Av. Haoshyangha of Âbân Yt. 21, Gôs Yt. 3, Fravardîn Yt. 137, Râm Yt. 7, Ashi Yt. 24, 26, Zamyâd Yt. 26. His usual epithet is paradhâta (Pahl. pês-dâd), which is thus explained in the Pahlavi Vend. XX, 7: 'this early law (pês-dâdîh) was this, that he first set going the law of sovereignty.' For this reason he is considered to be the founder of the earliest, or Pêsdâdian, dynasty. See Chaps. XXXI, 1, XXXIV, 3, 4.

[4] The people of the southern coast of the Caspian, the Mâzainya daêva, 'Mâzainyan demons or idolators,' of the Avesta.

tries of Sûrâk[1], those who are in the country of Anêr[2], those who are in the countries of Tûr, those who are in the country of Salm which is Arûm, those who are in the country of Sênî, that which is *K*înîstân, those who are in the country of Dâî[3], *and* those who are in the country of Sîn[4]. 30. Those, indeed, throughout the seven regions are all from the lineage of Fravâk, *son* of Siyâkmak, *son of* Mâshya.

31. As there were ten varieties of man[5], *and* fifteen races from Fravâk, there were twenty-five races all from the seed of Gâyômar*d*; *the varieties are such* as *those* of the earth, of the water, the breast-eared, the breast-eyed, the one-legged, those also who have wings like a bat, *those* of the forest, with tails, *and* who have hair on the body[6].

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[1] Not Syria (which is Sûristân, see Chap. XX, 10), but the Sûrîk of the Pahlavi Vend. I, 14, which translates Av. Sughdha, the land east of the Oxus (see Chap. XX, 8). Windischmann reads it as Pâz. Erâk.

[2] Probably for Av. anairya, 'non-Aryan,' which seems specially applied to the lands east of the Caspian.

[3] The countries of Tûr, Salm, Sênî, and Dâî are all mentioned successively in Fravardîn Yt. 143, 144, in their Avesta forms Tûirya, Sairima, Sâini, and Dâhi. The country of Tûr was part of the present Turkistân, that of Salm is rightly identified with Arûm (the eastern Roman Empire, or Asia Minor) in the text; the country of Sênî (miswritten Sênd), being identified with *K*înistân, was probably the territory of Samarkand, and may perhaps be connected with Mount *K*înŏ (see Chap. XII, 2, 13); and the land of Dâî must be sought somewhere in the same neighbourhood.

[4] Bactria or any part of north-western India may be intended; wherever Brahmans and Buddhists existed (as they did in Bactria) was considered a part of India in Sasanian times.

[5] Grown on a separate tree (see § 5).

[6] Only seven varieties of human monsters are here enumerated,

Chapter XVI.

1. On the nature of generation it says in revelation, that a woman when she comes out from menstruation, during ten days and nights, when they go near unto her, soon becomes pregnant. 2. When she is cleansed from her menstruation, *and* when the time for pregnancy has come, always when the seed of the man is the more powerful a son arises from it; when that of the woman is the more powerful, a daughter; when both seeds are equal, twins and triplets. 3. If the male seed comes the sooner, it adds to the female, and she becomes robust; if the female seed comes the sooner, it becomes blood, *and* the leanness of the female *arises* therefrom.

4. The female seed is cold and moist, and *its* flow is from the loins, and the colour is white, red, and yellow; and the male seed is hot and dry, *its* flow is from the brain of the head, *and* the colour is white and mud-coloured (ha*s*gûn). 5. All[1] the seed of the females *which* issues beforehand, takes a place within the womb, and the seed of the males will remain above it, *and* will fill the space of the womb; whatever refrains therefrom becomes blood again, enters into the veins of the females, *and* at the time any one is born it becomes milk and

for the last three details seem to refer to one variety, the monkeys. The Pârsî MS. of miscellaneous texts, M7 (fol. 120), says, 'The names of the ten species of men are the breast-eyed, the three-eyed, the breast-eared, the elephant-eared, the one-legged, the web-footed, the leopard-headed, the lion-headed, the camel-headed, *and* the dog-headed.'

[1] M6 has 'always.'

nourishes him, as all milk arises from the seed of the males, *and* the blood is that of the females.

6. These four things, they say, are male, *and these* female: the sky, metal, wind, *and* fire are male, *and* are never otherwise; the water, earth, plants, *and* fish are female, *and* are never otherwise; the remaining creation consists of male and female.

7. As regards the fish[1] it says that, at the time of excitement, they go forwards and come back in the water, two *and* two, the length of a mile (hâsar), which is one-fourth of a league (parasang), in the running water; in that coming *and* going they then rub *their* bodies *together*, and a kind of sweat drops out betwixt them, *and* both become pregnant.

Chapter XVII.

1. On the nature of fire it says in revelation, that fire is produced of five kinds, namely, the fire Berezi-savang[2], the fire which shoots up before Aûharmazd the lord; the fire Vohu-fryăn[3], the fire which is in the bodies of men and animals; the fire Urvâzist[4], the fire which is in plants; the fire

[1] K20 has 'the male fish,' which is inconsistent with the preceding sentence.

[2] These Avesta names of the five kinds of fire are enumerated in Yas. XVII, 63–67, and the Pahlavi translation of that passage interchanges the attributes ascribed to the first and fifth in the text, thus it calls the first 'the fire of sublime benefit in connection with Varahrân (Bahrâm).' See also Selections of Zâd-sparam, XI, 1.

[3] 'The fire of the good diffuser (or offerer), that within the bodies of men' (Pahl. Yas. XVII, 64).

[4] 'The fire of prosperous (or abundant) life, that within plants' (Pahl. Yas. XVII, 65).

Vâzist[1], the fire which is in a cloud *which* stands opposed to Spêngargâk in conflict; the fire Spênist[2], the fire which they keep in use in the world, likewise the fire of Vâhrâm[3]. 2. Of those five fires one consumes both water and food, as that which is in the bodies of men; one consumes water *and* consumes no food, as that which is in plants, which live and grow through water; one consumes food *and* consumes no water, as that which they keep in use in the world, and likewise the fire of Vâhrâm; one consumes no water and no food, as the fire Vâzist. 3. The Berezi-savang is that in the earth and mountains *and* other things, which[4] Aûharmazd created, *in* the original creation, like three breathing souls (nismô); through the watchfulness and protection *due* to them the world ever develops (vakhshê*d*).

4. And in the reign of Takhmôrup[5], when men continually passed, on the back of the ox Sarsaok[6], from Khvanîras to the other regions, one night

[1] 'The fire Vâzist, that which smites the demon Spengargâ' (Pahl. Yas. XVII, 66). See Chap. VII, 12.

[2] 'The propitious fire *which* stands in heaven before Aûharmazd in a spiritual state' (Pahl. Yas. XVII, 67).

[3] The Bahrâm fire, or sacred fire at places of worship.

[4] M6 has min, instead of mûn, which alters the translation, but not the meaning. This appears to be a different account of the fire Berezi-savang to that given in § 1, but it merely implies that it is fire in its spiritual state, and the name can, therefore, be applied to any natural fire which can be attributed to supernatural agency, such as burning springs of petroleum, volcanic eruptions, ignis fatuus, phosphorescence of the sea, &c.

[5] The second Pêsdâdian monarch (see Chaps. XXXI, 2, 3, XXXIV, 4).

[6] Written Srisaok in the MSS. in Chap. XV, 27; where it also appears that the sea was 'the wide-formed ocean.' See likewise Chap. XIX, 13.

amid the sea the wind rushed upon[1] the fireplace—the fireplace in which the fire was, such as was provided in three places on the back of the ox—which the wind dropped with the fire into the sea; and all those three fires, like three breathing souls, continually shot up in the place and position of the fire on the back of the ox, so that it becomes quite light, *and* the men pass again through the sea. 5. And in the reign of Yim[2] every duty was performed more fully through the assistance of all those three fires; and the fire Frôbak[3] was established by him at the appointed place (dâ*d*-gâs) on the Gadman-hômand ('glorious') mountain in Khvârizem[4], which Yim constructed for them; and the glory of Yim saves the fire Frôbak from the hand of Dahâk[5]. 6. In the reign of King Vistâsp, upon revelation from the religion[6], it was established, out of Khvârizem, at the Rôshan ('shining') mountain in Kâvulistân, the country of Kâvul (Kâbul), just as it remains there even now.

7. The fire Gûsasp, until the reign of Kaî-Khûsrôb[7], continually afforded the world protection in the manner *aforesaid*[8]; *and* when Kaî-Khûsrôb[7] was

[1] Compare staft with Pers. sitâftan, 'to hasten.'

[2] The third Pêsdâdian monarch (see Chaps. XXXI, 3, 4, XXXIV, 4).

[3] Also written Frôbŏ, Frôbâ, Frôbâk, or Frôbâg.

[4] The Av. *Hv*âirizem of Mihir Yt. 14, a province east of the Caspian.

[5] It is doubtful whether va gadman, 'and the glory,' or nismô, 'the soul, reason' (see Chaps. XXIII, 1, XXXIV, 4), should be read. And it may even be that 'the fire Frôbak saves the soul of Yim,' &c. For Dahâk see Chaps. XXXI, 6, XXXIV, 5.

[6] Or, 'upon declaration from revelation.'

[7] Here written Kaî-Khûsrôbî.

[8] In § 3. The 'three breathing souls' of spiritual fire are sup-

extirpating the idol-temples of Lake *K*ê*k*ast[1] it settled upon the mane of *his* horse, and drove away the darkness and gloom, and made *it* quite light, so that they might extirpate the idol-temples; in the same locality the fire Gû*s*asp was established at the appointed place on the Asnavand mountain[2].

8. The fire Bûr*z*în-Mitrô, until the reign of King Vi*s*tâsp, ever assisted[3], *in* like manner, in the world, *and* continually afforded protection; *and* when the glorified[4] Zaratû*s*t was introduced to produce confidence in the progress of the religion, King Vi*s*tâsp and *his* offspring were steadfast in the religion of God[5], *and* Vi*s*tâsp established *this fire* at the appointed place on Mount Rêvand, where they say the Ridge of Vi*s*tâsp (pû*s*t-i Vi*s*tâspân) is[6].

9. All those three fires are the whole body of the fire of Vâhrâm, together with the fire of the world, and those breathing souls are lodged in them; a counterpart of the body of man when it forms in the womb of the mother, *and* a soul from the spirit-*world* settles within *it*, which controls the body while living; when that body dies, the body mingles with the earth, *and* the soul goes back to the spirit.

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posed to be incorporated in its three earthly representatives, the fires Frôbak, Gû*s*asp, and Bûr*z*în-Mitrô respectively.

[1] That is, of the province around that lake (see Chap. XXII, 2).

[2] See Chap. XII, 26. Compare Selections of Zâ*d*-sparam, VI, 22.

[3] Taking va*g*î*d* as equivalent to Pers. guzîd; but it may be equivalent to Pers. vazîd, 'grew, shot up.'

[4] The epithet anôshak-rûbân (Pers. nôshirvân) means literally 'immortal-souled.'

[5] Or, 'of the angels,' which plural form is often used to express 'God.'

[6] See Chap. XII, 18, 34.

CHAPTER XVIII.

1. On the nature of the tree they call Gôkar*d*[1] it says in revelation, that *it was* the first day when the tree they call Gôkar*d* grew in the deep mud[2] within the wide-formed ocean; *and* it is necessary as a producer of the renovation *of the universe*, for they prepare its immortality therefrom. 2. The evil spirit has formed therein, among those which enter as opponents, a lizard[3] as an opponent in that deep water, so that it may injure the Hôm[4]. 3. And for keeping away that lizard, Aûharmazd has created there ten Kar fish[5] which, at all times, continually circle around the Hôm, so that the head of one of those fish is continually towards the lizard. 4. And together with the lizard those fish are spiritually fed[6], that is, no food is necessary for them; *and* till the renovation *of the universe* they remain in contention. 5. There are places *where* that fish is

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[1] A corruption of the Av. gaokerena of Vend. XX, 17, Aûharmazd Yt. 30, Haptân Yt. 3, Sîrôz. 7. In the old MSS. of the Bundahi*s* the form gôkar*d* occurs thrice, gôkarn once, and gogrv once.

[2] Reading gil, 'mud.' Windischmann and Justi prefer gar, 'mountain,' and have 'depth of the mountain.'

[3] That the writer of the Bundahi*s* applies the term vazagh to a lizard, rather than a frog, appears from the 'log-like lizard's body' of Chap. III, 9.

[4] That is, the Gôkar*d* tree, which is the white Hôm (see Chap. XXVII, 4).

[5] The Av. karô masyô of Vend. XIX, 140, Bahrâm Yt. 29, Dîn Yt. 7; see also Chap. XXIV, 13.

[6] Windischmann and Justi prefer translating thus: 'Moreover, the lizard is the spiritual food of those fish;' but this can hardly be reconciled with the Pahlavi text.

written *of as* 'the Ariz[1] of the water;' as it says that the greatest of the creatures of Aûharmazd is that fish, and the greatest of those *proceeding* from the evil spirit is that lizard; with the jaws of *their* bodies, moreover, they snap in two whatever of the creatures of both *spirits has* entered between them, except that one fish which is the Vâs of Pan*k*âsa*d*varân[2]. 6. This, too, is said, that those fish are so serpent-like[3] in that deep water, they know the scratch (mâli*s*n) of a needle's point by which the water shall increase, or by which it is diminishing.

7. Regarding the Vâs of Pan*k*âsa*d*varân it is declared that it moves within the wide-formed ocean, and its length is as much as what a man, while in a swift race, will walk *from* dawn till when the sun goes down; so much that it does not itself move[4] the length of the whole of its great body. 8. This, too, is said, that the creatures of the waters live also specially *under* its guardianship.

9. The tree of many seeds has grown amid the wide-formed ocean, and in its seed are all plants; some say *it is* the proper-curing, some the energetic-curing, some the all-curing[5].

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[1] See Chaps. XIV, 26, and XXIV, 13.

[2] The Av. vâsîm yâm pa*n*kâsadvarâm of Yas. XLI, 27.

[3] Transcribing the Pâz. mârâdu into Pahlavi we have mâr âyin, 'snake's manner.' Compare the text with Bahrâm Yt. 29.

[4] K20 omits the words from 'walk' to 'move.'

[5] This is the tree of the saêna or Simurgh, as described in Rashnu Yt. 17, and these three epithets are translations of its three titles, hubi*s*, eredhwô-bi*s*, and vîspô-bi*s*. See also Chap. XXVII, 2, 3.

10. Between[1] these trees of such kinds[2] is formed the mountain with cavities, 9999 thousand myriads *in number*, each myriad being ten thousand. 11. Unto that mountain is given the protection of the waters, so that water streams forth from there, in the rivulet channels, to the land of the seven regions, as the source of all the sea-water in the land of the seven regions is from there[3].

CHAPTER XIX.

1. Regarding the three-legged ass[4] they say, that it stands amid the wide-formed ocean, and its feet are three, eyes six, mouths[5] nine, ears two, and horn

[1] This must have been the original meaning of the Huz. dên (bên in the Sasanian inscriptions) before it was used as a synonym of Pâz. andar, 'within.' The mountain is between the white-Hôm tree and the tree of many seeds.

[2] Transcribing the Pâz. oînoh into Pahlavi we have ân-gûnak, 'that kind;' or the word may be a miswriting of Pâz. ânô, 'there.'

[3] This description of the mountain seems to identify it with the Aûsîndôm mountain of Chaps. XII, 6, and XIII, 5.

[4] The Av. khara, 'which is righteous *and* which stands in the middle of the wide-shored ocean' (Yas. XLI, 28). Darmesteter, in his Ormazd et Ahriman (pp. 148–151), considers this mythological monster as a meteorological myth, a personification of clouds and storm; and, no doubt, a vivid imagination may trace a striking resemblance between some of the monster's attributes and certain fanciful ideas regarding the phenomena of nature; the difficulty is to account for the remaining attributes, and to be sure that these fanciful ideas were really held by Mazdayasnians of old. Another plausible view is to consider such mythological beings as foreign gods tolerated by the priesthood, from politic motives, as objects worthy of reverence; even as the goddess Anâhita was tolerated in the form of the angel of water.

[5] This is the traditional meaning of the word, which (if this

one, body white, food spiritual, *and* it is righteous. 2. And two of its six eyes are in the position of eyes, two on the top of the head, and two in the position of the hump[1]; with the sharpness of those six eyes it overcomes *and* destroys. 3. Of the nine mouths three are in the head, three in the hump, and three in the inner part of the flanks; and each mouth is about the size of a cottage, and *it is* itself as large as Mount Alvand[2]. 4. Each one of the three feet, when it is placed on the ground, is as much as a flock (gir*d*) of a thousand sheep comes under when they repose together; *and* each pastern[3] is so great in its circuit that a thousand men with a thousand horses may pass inside. 5. As for the two ears *it is* Mâzendarân which they will encompass. 6. The one horn is as it were of gold *and* hollow, and a thousand *branch* horns[4] have grown upon it, some befitting[5] a camel, some befitting a horse, some befitting an ox, some befitting an ass, both great and small. 7. With that horn it will vanquish *and* dissipate all the vile corruption *due to* the efforts of noxious creatures.

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meaning be correct) ought probably to be read yông, and be traced to Av. *ce*aungh (Yas. XXVIII, 11). In the MSS. the word is marked as if it were pronounced gûnd, which means 'a testicle.'

[1] The hump is probably supposed to be over the shoulders, as in the Indian ox, and not like that of the camel.

[2] Near Hamadân, rising 11,000 feet above the sea, or 6000 above Hamadân. It may be one of the Av. Aurva*n*tô of Zamyâd Yt. 3. The Pâzand MSS. read Hunavand.

[3] Literally, 'the small of the foot,' khûr*d*ak-i ragelman.

[4] Or, 'a thousand cavities (srûbŏ, Pers. surub, 'cavern') have grown in it.'

[5] Reading zîyâk; compare Pers. ziyîdan, 'to suit, befit.'

8. When that ass shall hold *its* neck in the ocean *its* ears will terrify (asahmêd), *and* all the water of the wide-formed ocean will shake with agitation, *and* the side of Ganâvad[1] will tremble (shîvanêd). 9. When it utters a cry all female water-creatures, of the creatures of Aûharmazd, will become pregnant; and all pregnant noxious water-creatures, when they hear that cry, will cast *their* young. 10. When it stales in the ocean all the sea-water will become purified, which is in the seven regions of the earth—*it is* even on that account when all asses which come into water stale in the water—as it says thus: 'If, O three-legged ass! you were not created for the water, all the water in the sea would have perished from the contamination which the poison of the evil spirit has brought into its water, through the death of the creatures of Aûharmazd.'

11. Tîstar seizes the water[2] more completely from the ocean with the assistance of the three-legged ass. 12. Of ambergris also (ambar-ik) *it* is declared, that it is the dung of the three-legged ass; for if it has much spirit food, then also the moisture of the liquid nourishment goes through the veins *pertaining* to the body into the urine, *and* the dung is cast away.

13. Of the ox Hadhayôs[3], which they call Sarsaok[4], it says, that in the original creation men passed from region to region *upon it*, *and* in the

[1] A mountain (see Chap. XII, 29, 34).

[2] See Chap. VII, 11.

[3] Written Hadayâvs in the MSS. in Chap. XXX, 25, and Hadhayãs in the Dâdistân-i Dînîk, Part II, reply 89; it is a Pâzand reading in all three places.

[4] See Chaps. XV, 27, XVII, 4.

renovation *of the universe* they prepare Hûsh (the beverage producing immortality) from it. 14. It is said, that life is in the hand of that foremost man, at the end of *his* years[1], who has constructed the most defences around this earth, until the renovation *of the universe* is requisite.

15. Regarding the bird *K*âmrôs[2] it says, that *it is* on the summit of Mount Albûr*z*; *and* every three years many come from the non-Iranian districts for booty (gir*d*)[3], by going to bring damage (zîyân) on the Iranian districts, and to effect the devastation of the world; then the angel Bûr*g*[4], *having* come up from the low country of Lake Arag[5], arouses that very bird *K*âmrô*s*, *and* it flies upon the loftiest of all the lofty mountains, *and* picks up all those non-Iranian districts as a bird *does* corn.

16. Regarding Kar*s*ipt[6] they say, that it knew how to speak words, *and* brought the religion to the enclosure which Yim made, and circulated *it*; there they utter the Avesta in the language of birds.

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[1] Transcribing the Pâz. *s*vadyi into Pahlavi we have *s*natîh, 'term of years.' The whole sentence is very obscure.

[2] Written *K*amrô*s* in Chap. XXIV, 29. It is the Av. *K*amrao*s* (gen. of *K*amru) of Fravardîn Yt. 109. See also Chap. XXVII, 3.

[3] Or, 'to an assembly.'

[4] The Av. Beregya of Yas. I, 21, II, 27, III, 35, 'a spirit co-operating with the Ushahina Gâh, who causes the increase of herds and corn.'

[5] Or, 'of the district of Arag' (see the note on Chap. XII, 23). Although no Lake Arag is described in Chap. XXII, some of the epithets referring to its Avesta equivalent Rangha are more applicable to a lake than to a river, as in Bahrâm Yt. 29. Possibly the low lands between the Caspian and Aral, or on the shores of the Caspian, are meant.

[6] The Av. vi*s* kar*s*ipta of Vend. II, 139, where, however, vi*s*

17. Regarding the ox-fish they say, that it exists in all seas; when it utters a cry all fish become pregnant, and all noxious water-creatures cast *their* young.

18. The griffon bird [1], which is a bat, is noticed (kar*d*) twice in another chapter (babâ).

19. Regarding the bird Ashôzust [2], which is the bird Zobara[3]-vahman *and* also the bird *S*ôk [4], they say that it has given an Avesta with *its* tongue; when it speaks the demons tremble at it *and* take nothing away there; a nail-*paring*, when it is not prayed over (afsû*d*), the demons *and* wizards seize, *and* like an arrow it shoots at *and* kills that bird. 20. On this account the bird seizes *and* devours a nail-*paring* when it is prayed over, so that the demons may not control *its* use; when it is not prayed over it does not devour *it*, *and* the demons are able to commit an offence with it.

21. Also other beasts and birds are created all in opposition to noxious creatures, as it says, that when the birds *and* beasts are all in opposition to noxious creatures and wizards, *&c.*[5] 22. This, too, it says, that of all precious[6] birds the crow (valâgh) is the most precious. 23. Regarding the white falcon it

does not mean 'bird,' and the Pahlavi translator calls it 'a quadruped.' In the Pahl. Visp. I, 1, 'the Karsipt is the chief of flying creatures,' and the Bundahi*s* also takes it as a bird (see Chaps. XIV, 23, XXIV, 11).

[1] See Chaps. XIV, 11, 23, 24, XXIV, 11, 29.

[2] The Av. Ashô-zusta of Vend. XVII, 26, 28.

[3] Compare Pers. *z*ûlah, 'a sparrow or lark.'

[4] Compare Pers. *s*ak, 'a magpie.'

[5] This quotation is evidently left incomplete.

[6] The Pahlavi word is ambiguous; it may be read zîl, 'cheap, common,' or it may be zagar = yakar, 'dear, precious,' but the

says, that it kills the serpent with wings. 24. The magpie (kâskînak) bird kills the locust, *and* is created in opposition to it. 25. The Kahrkâs[1], dwelling in decay, which is the vulture, is created for devouring dead matter (nasâî); so also are the crow (valâk)[2] and the mountain kite.

26. The mountain ox, the mountain goat, the deer, the wild ass, *and* other beasts devour all snakes. 27. So also, of other *animals*, dogs are created in opposition to the wolf species, *and* for securing the protection of sheep; the fox is created in opposition to the demon Khava; the ichneumon is created in opposition to the venomous snake (garzak) *and* other noxious creatures in burrows; so also the great musk-*animal* is created in opposition[3] to ravenous intestinal worms (kadûk-dânak garzak). 28. The hedgehog is created in opposition to the ant which carries off grain[4], as it says, that the hedgehog, every time that it voids urine into an ant's nest, will destroy a thousand ants; when the grain-carrier travels over the earth it pro-

latter seems most probable, although the crow is perhaps as 'common' as it is 'precious,' as a scavenger in the East. Singularly enough Pers. arzân is a synonym to both words, as it means both 'cheap' and 'worthy.'

[1] The Av. kahrkâsa of Vend. III, 66, IX, 181, Âbân Yt. 61, Mihir Yt. 129; its epithet zarmân-mânisn, 'dwelling in decay,' is evidently intended as a translation of the Av. zarenumainis, applied to it in Bahrâm Yt. 33, Dîn Yt. 13.

[2] The text should probably be valâk-i sîyâk va sâr-i gar, 'the black crow and the mountain kite,' which are given as different birds in Shâyast-lâ-shâyast, II, 5.

[3] K20 omits the words from this 'opposition' to the next one.

[4] The môr-i dânak-kash is the Av. maoiris dânô-karshô of Vend. XIV, 14, XVI, 28, XVIII, 146.

duces a hollow track[1]; when the hedgehog travels over it the track goes away from it, and it becomes level. 29. The water-beaver is created in opposition to the demon which is in the water. 30. The conclusion is this, that, of all beasts and birds and fishes, every one is created in opposition to some noxious creature.

31. Regarding the vulture (karkâs) it says, that, even from his highest flight, he sees when flesh the size of a fist is on the ground; and the scent of musk is created under his wing, so that if, in devouring dead matter, the stench of the dead matter comes *out* from it, he puts *his* head back under the wing *and* is comfortable again. 32. Regarding the Arab horse they say, that if, in a dark night, a single hair occurs on the ground, he sees *it*.

33. The cock is created in opposition to demons *and* wizards, co-operating with the dog; as it says in revelation, that, of the creatures of the world, those which are co-operating with Srôsh[2], in destroying the fiends, are the cock and the dog. 34. This, too, it says, that it would not have *been* managed if I had not created the shepherd's dog, which is the Pasus-haurva[3], *and* the house watch-dog, the Vis-haurva[3]; for it says in revelation, that the dog is a destroyer of such a fiend as covetous-

[1] Comparing sûrâk with Pers. surâgh in preference to sûrâkh or sûlâkh, 'a hole.'

[2] Av. Sraosha, the angel who is said specially to protect the world from demons at night; he is usually styled 'the righteous,' and is the special opponent of the demon Aêshm, 'Wrath' (see Chap. XXX, 29).

[3] These are the Avesta names of those two kinds of dog (see Chap. XIV, 19).

ness, among those which are in the nature (aîtîh) of man and of animals. 35. Moreover it says, that, inasmuch as it will destroy all the disobedient, when it barks it will destroy pain[1]; and its flesh and fat are remedies for driving away decay and pain from men[2].

36. Aûharmazd created nothing useless whatever, for all these (kolâ aê) are created for advantage; when one does not understand the reason of them, it is necessary to ask the Dastûr ('high-priest'), for his five dispositions (khûk)[3] are created in this way that he may continually destroy the fiend (or deceit).

Chapter XX.

1. On the nature of rivers it says in revelation, that these two rivers flow forth from the north, part from Albûrz *and* part from the Albûrz of Aûhar-

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[1] Or it may be thus: 'For it says thus: Wherewith will it destroy? When it barks it will destroy the assembly (gird) of all the disobedient.'

[2] This is the most obvious meaning, but Spiegel (in a note to Windischmann's Zoroastrische Studien, p. 95) translates both this sentence and the next very differently, so as to harmonize with Vend. XIII, 78, 99.

[3] The five dispositions (khîm) of priests are thus detailed in old Pahlavi MSS.: 'First, innocence; second, discreetness of thoughts, words, and deeds; third, holding the priestly office as that of a very wise and very true-speaking master, who has learned religion attentively and teaches *it* truly; fourth, celebrating the worship of God (yazdân) with a ritual (nîrang) of rightly spoken words and scriptures known by heart (narm naskîhâ); fifth, remaining day and night propitiatingly in *his* vocation, struggling with his own resistance (hamêstâr), and, *all* life long, not turning away from steadfastness in religion, and being energetic in *his* vocation.'

mazd[1]; one towards the west, that is the Arag[2]; *and* one towards the east, that is the Vêh river. 2. After them eighteen rivers flowed forth from the same source, just as the remaining waters have flowed forth from them in great multitude; as they say that they flowed out so very fast, one from the other, as when a man recites one Ashem-vohû[3] of a series (pa*d*îsâr). 3. All of those, with the same water, are again mingled with these rivers, that is, the Arag river *and* Vêh river. 4. Both of them continually circulate through the two extremities of the earth, and pass into the sea; and all the regions feast owing to the discharge (zahâk) of both, which, after both arrive together at the wide-formed ocean, returns to the sources whence they flowed out; as it says in revelation, that just as the light comes in through Albûr*z* *and* goes out through Albûr*z*[4], the

[1] So in K20, and if correct (being only partially confirmed by the fragment of this chapter found in all MSS. between Chaps. XIII and XIV) this reading implies that the rivers are derived partly from the mountains of Albûrz, and partly from the celestial Albûrz, or the clouds in the sky. M6 has 'flow forth from the north part of the eastern Albûrz.'

[2] For further details regarding these two semi-mythical rivers see §§ 8, 9.

[3] The sacred formula most frequently recited by the Parsis, and often several times in succession, like the Pater-noster of some Christians; it is not, however, a prayer, but a declaratory formula in 'praise of righteousness' (which phrase is often used as its name in Pahlavi). It consists of twelve Avesta words, as follows:

Ashem vohû vahi*s*tem astî,
u*s*tâ astî; u*s*tâ ahmâi
hya*d* ashâi vahi*s*tâi ashem.

And it may be translated in the following manner: 'Righteousness is the best good, a blessing it is; a blessing be to that which is righteousness to perfect rectitude' (Asha-vahi*s*ta the archangel).

[4] See Chap. V, 5.

water also comes out through Albûrz and goes away through Albûrz. 5. This, too, it says, that the spirit of the Arag begged of Aûharmazd thus: 'O first omniscient creative power[1]! from whom the Vêh river begged for the welfare that thou mightest grant, do thou then grant *it* in my quantity!' 6. The spirit of the Vêh river similarly begged of Aûharmazd for the Arag river; *and* on account of loving assistance, one towards the other, they flowed forth with equal strength, as before the coming of the destroyer they proceeded without rapids, and when the fiend shall be destroyed[2] they *will* again be without rapids.

7. Of those eighteen principal rivers, distinct from the Arag river *and* Vêh river, and the other rivers which flow out from them, I *will* mention the more famous[3]: the Arag river, the Vêh river, the Diglat[4] river they call also again the Vêh river[5], the Frât river, the Dâîtîk river, the Dargâm river, the Zôndak river, the Harôî river, the Marv river, the Hêtûmand river, the Akhôshir river, the Nâvadâ[6] river, the Zîsmand river, the Khvegand river, the Balkh river, the Mehrvâ river they call the Hendvâ river, the Spêd[7] river, the Rad[8] river which they call also the Koir, the Khvaraê river which they call

[1] So in M6, but K20 has, 'First is the propitiation of all kinds.'

[2] Literally, 'when they shall destroy the fiend.'

[3] For details regarding these rivers see the sequel.

[4] The Pâz. Deyrid is evidently a misreading of Pahl. Diglat or Digrat, which occurs in § 12.

[5] So in K20, but M6 (omitting two words) has, 'they call also the Didgar.'

[6] No further details are given, in this chapter, about this river, but it seems to be the river Nâhvtâk of Chap. XXI, 6, the Nâîvtâk of Chap. XXIX, 4, 5.

[7] K20 has 'Spend.'

[8] Called Tort in § 24.

also the Mesrgân, the Harhaz[1] river, the Teremet river, the Khvanaidis[2] river, the Dâraga river, the Kâsîk river, the *S*êd[3] ('shining') river Pêdâ-meyan *or K*atru-meyan river *of* Mokarstân.

8. I *will* mention them also a second time: the Arag[4] river is that of which it is said that it comes out from Albûrz in the land of Sûrâk[5], *in* which they call it also the Âmi; it passes on through the land of Spêtos, which they also call Mesr, and they call it there the river Niv[6]. 9. The Vêh[7] river

[1] Miswritten Araz in Pâzand, both here and in § 27.

[2] M6 has Khvanaînidis, but in K20 it is doubtful whether the extra syllable (which is interlined) is intended to be inserted or substituted; the shorter form is, however, more reconcilable with the Pahlavi form of Vendeses in § 29.

[3] As there is no description of any *S*êd river it is probably only an epithet of the Pêdâ-meyan or *K*atru-meyan (pê*d*âk being the usual Pahlavi equivalent of Av. *k*ithrô). Justi suggests that Mokarstân (Mokarsta rû*d* in M6) stands for Pers. Moghulstân, 'the country of the Moghuls,' but this is doubtful.

[4] Sometimes written Arang or Arêng, but the nasal is usually omitted; it is the Av. Rangha of Âbân Yt. 63, Rashnu Yt. 18, Râm Yt. 27, which is described more like a lake or sea in Vend. I, 77, Bahrâm Yt. 29. This semi-mythical river is supposed to encompass a great part of the known world (see Chap. VII, 16), and the Bundahis probably means to trace its course down the Âmû (Oxus) from Sogdiana, across the Caspian, up the Aras (Araxes) or the Kur (Cyrus), through the Euxine and Mediterranean, and up the Nile to the Indian Ocean. The Âmû (Oxus) is also sometimes considered a part of the Vêh river or Indus (see §§ 22, 28).

[5] Sogdiana (see Chap. XV, 29), the country of the Âmû river.

[6] The combination of the three names in this clause, as Justi observes, renders it probable that we should read, 'the land of Egypt,' which is called Misr, and where the river is the Nile. The letter S in Pâz. Spêtos is very like an obsolete form of Av. g, or it may be read as Pahl. îk or îg, so the name may originally have been Gpêtos or Ikpêtos; and the Pâz. Niv, if transcribed into Pahlavi, can also be read Nîl.

[7] The 'good' river, which, with the Arag and the ocean, completes

passes on in the east, goes through the land of Sînd[1], *and* flows to the sea in Hindûstân, and they call it there the Mehrâ[2] river. 10. The sources of the Frât[3] river are from the frontier of Arûm, they feed *upon it* in Sûristân, *and* it flows to the Diglat river; and of this Frât *it is*[4] that they produce irrigation over the land. 11. It is declared that Mânûskîhar excavated the sources, *and* cast back the water all to one place, as it says thus: 'I reverence the Frât, full of fish, which Mânûskîhar excavated for *the benefit of* his own soul, *and* he seized the water *and* gave to drink[5].' 12. The Diglat[6] river comes out from Salmân[7], *and* flows to the sea in Khûgistân. 13. The Dâîtîk[8] river is the river

the circuit of the known world, and is evidently identified with the Indus; sometimes it seems also to include the Âmû (Oxus), as Bactria was considered a part of India; thus we find the Balkh and Teremet rivers flowing into the Vêh (see §§ 22, 28).

[1] See § 30.

[2] No doubt the Mehrvâ or Hendvâ river of § 7, and the Mihrân of Ouseley's Oriental Geography of the pseudo Ibn 'Haûqal, pp. 148–155, which appears to combine the Satlig and lower Indus. The final n is usually omitted by the Bundahis after â in Pâzand words. This river is also called Kâsak (see § 30).

[3] The Euphrates, which rises in Armenia (part of the eastern empire of the Romans), traverses Syria, and joins the Tigris.

[4] Or, 'and its convenience is this;' a play upon the words farhat and Frât, which are identical in Pahlavi.

[5] Referring probably to canals for irrigation along the course of the Euphrates.

[6] The Tigris (Arabic Diglat), Hiddekel of Gen. ii. 14, Dan. x. 4, and perhaps the Av. tighris of Tîstar Yt. 6, 37; misread Dêîrid in Pâzand.

[7] The country of Salm (see Chap. XV, 29), son of Frêdûn (see Chap. XXXI, 9, 10). The name can also be read Dîlmân, which is the name of a place in the same neighbourhood.

[8] The Av. Dâitya of Vend. XIX, 5, Aûharmazd Yt. 21, Âbân Yt. 112, Gôs Yt. 29. The 'good dâitya of Airyana-vaêgô' is also

which comes out from Airân-vêg, *and* goes out through the hill-country[1]; of all rivers the noxious creatures in it are most, as it says, that the Dâitik river is full of noxious creatures. 14. The Dargâm river is in Sûde. 15. The Zend[2] river passes through the mountains of Pangistân, *and* flows away to the Haro river. 16. The Haro[3] river flows out from the Apârsên range[4]. 17. The Hêtûmand[5] river is in Sagastân, and its sources are from the Apârsên range; this is distinct from that which Frâsîyâv conducted away[6]. 18. The river Akhôshir is in Kûmîs[7]. 19. The Zîsmand[8] river, in the direc-

mentioned in Vend. I, 6, II, 42, 43, Âbân Yt. 17, 104, Râm Yt. 2, but this may not be a river, though the phrase has, no doubt, led to locating the river Dâîtîk in Aîrân-vêg.

[1] Pâz. gopestân in K20, which is evidently Pahl. kôfistân, but not the Kôhistân of southern Persia. M6 has 'the mountain of Pangistân,' which must be incorrect, as according to §§ 15, 16, this is in north-east Khurâsân, and too far from Airân-vêg in Âtarô-pâtakân (Âdar-bîgân), see Chap. XXIX, 12. Justi proposes to read Gurgistân (Georgia), and identifies the Dâîtîk with the Araxes. But, adhering to the text of K20, the Dâîtîk rises in Âdar-bîgân and departs through a hill-country, a description applicable, not only to the Araxes, but also more particularly to the Safêd Rûd or white river; although this river seems to be mentioned again as the Spêd or Spend river in § 23.

[2] Written Zôndak in § 7. This can hardly be the Zendah river of Ispahan, but is probably the Tegend river, which flows past Meshhed into the Heri river.

[3] This is the Heri, which flows past Herat.

[4] See Chap. XII, 9.

[5] The Etymander of classical writers, now the Hêlmand in Afghânistân. The Av. Haêtumat of Vend. I, 50, XIX, 130, Zamyâd Yt. 66, is the name of the country through which it flows.

[6] See § 34 and Chap. XXI, 6.

[7] The district about Dâmaghân.

[8] Perhaps the Zarafsân.

tion of Soghd, flows away towards the Khvegand river. 20. The Khvegand[1] river goes on through the midst of Samarkand *and* Pargâna, and they call it also the river Ashârd. 21. The Marv[2] river, a glorious river in the east[3], flows out from the Apârsên range. . 22. The Balkh river comes out *from* the Apârsên mountain of Bâmîkân[4], *and* flows on to the Vêh[5] river. 23. The Spêd[6] river is in Âtarôpâtakân; they say that Dahâk begged a favour[7] here from Aharman and the demons. 24. The Tort[8] river, which they call also the Koir, comes out from

[1] This is evidently not the small affluent now called the Khugand, but the great Syr-darya or Iaxartes, which flows through the provinces of Farghânah and Samarkand, past Kokand, Khugand, and Tashkand, into the Aral. The Pâz. Ashârd represents Pahl. Khshârt, or Ashârt (Iaxartes).

[2] The Murghâb.

[3] Or, 'in Khûrâsân.'

[4] Bâmian, near which the river of Balkh has its source.

[5] Justi observes that it should be 'the Arag river;' but according to an Armenian writer of the seventh century the Persians called the Oxus the Vêh river, and considered it to be in India, because Buddhists occupied the country on its banks (see Garrez in Journal Asiatique for 1869, pp. 161-198). It would seem, therefore, that the Oxus was sometimes (or in early times) considered a part of the Arag (Araxes), and sometimes (or in later times) a part of the Vêh (Indus).

[6] So in M6, but K20 has 'Spend,' both here and in § 7. The name of this river corresponds with that of the Safêd Rûd, although the position of that river agrees best with the account given of the Dâîtîk in § 13.

[7] Compare Râm Yt. 19, 20. K20 has 'there,' instead of 'here.'

[8] Called Rad in § 7 (by the loss of the first letter of the original Pahlavi name); by its alternative name, Koir, Justi identifies it as the Kûr in Georgia, flowing into the Caspian, or sea of Vergân, the Av. Vehrkâna (Hyrcania) of Vend. I, 42, which is Gûrgân in Pahlavi.

the sea of Giklân[1], *and* flows to the sea of Vergân[2]. 25. The Zahâvayi[3] is the river *which* comes out from Âtarô-pâtakân, *and* flows to the sea in Pârs. 26. The sources of the Khvaraê[4] river are from Spâhân[5]; it passes on through Khûgistân, flows forth to the Diglat[6] river, and in Spâhân they call it the Mesrkân[7] river. 27. The Harhaz[8] river is in Taparistân, and its sources are from Mount Dimâvand. 28. The Teremet[9] river flows away to the Vêh river. 29. The Vendeses[10] river is in *that part of* Pârs which they call Sagastân. 30. The Kâsak[11] river comes out through a ravine (kâf) in the province of Tûs[12], and they call it there the Kasp river; more-

[1] M6 has Pâz. Keyâseh, but this is in Sagastân (see Chap. XIII, 16).

[2] The MSS. have Vergâ, but the final nasal after â is often omitted in Pâzand readings in the Bundahis.

[3] Not mentioned in § 7. Possibly one of the rivers Zâb, which rise on the borders of Âdarbîgân, flow into the Tigris, and so reach the Persian Gulf, the sea on the coast of Pârs. Or it may be the Shirvân, another affluent of the Tigris, which flows through the district of Zohab.

[4] The Kuran, upon which the town of Shûstar was founded by one of the early Sasanian kings, who also dug a canal, east of the town, so as to form a loop branch of the river; this canal was called Nahr-i Masrûqân by Oriental geographers (see Rawlinson, Journal Roy. Geogr. Soc. vol. ix. pp. 73–75).

[5] Ispahân in Persian.

[6] Miswritten Dayrid in Pâzand (see § 12).

[7] Written in Pâzand without the final n, as usual. This is the old name of the canal forming the eastern branch of the Kuran at Shûstar; it is now called Âb-i Gargar.

[8] Flows into the Caspian near Amûl.

[9] Probably the river which flows into the Âmû (Oxus) at Tarmaz; but, in that case, the Oxus is here again identified with the Vêh (Indus) as in § 22, instead of the Arag (Araxes) as in § 8.

[10] Called Khvanaîdis, or Khvanaînidis, in § 7.

[11] Called Kâsîk in § 7.

[12] Close to Meshhed.

over, the river, which is there the Vêh, they call the Kâsak[1]; even in Sîn d they call *it* the Kâsak. 31. The Pêdâk-mîyân[2], which is the river Katru-mîyân, is that which is in Kangdez[3]. 32. The Dâraga river is in Aîrân-vêg, on the bank (bâr) of which was the dwelling of Pôrûshasp, the father of Zaratûst[4]. 33. The other innumerable waters and rivers, springs *and* channels are one in origin with those[5]; so in various districts *and* various places they call *them* by various names.

34. Regarding Frâsîyâv[6] they say, that a thousand springs were conducted away by him into the sea Kyânsîh[7], suitable for horses, suitable for camels, suitable for oxen, suitable for asses, both great and small[8]; and he conducted the spring Zarinmand (or golden source), which is the Hêtûmand[9] river they say, into the same sea; and he conducted the seven navigable waters of the source of the Vakaêni[10] river into the same sea, *and* made men settle *there*.

[1] Or, 'this same Vêh river they call there the Kâsak; even in Sênî they call *it* the Kâsak;' Sênî is apt to be miswritten Sênd or Sînd (see Chap. XV, 29).

[2] See § 7. The latter half of both names can also be read mâhan, mâhô, or mahân. Pêshyôtan, son of Vistâsp, seems to have taken a surname from this river (see Chap. XXIX, 5).

[3] See Chap. XXIX, 10.

[4] See Chaps. XXIV, 15, XXXII, 1, 2.

[5] Or, 'are from those as a source.'

[6] The MSS. have 'Pôrûshasp,' but compare § 17 and Chap. XXI, 6. The two names are somewhat alike in Pahlavi writing.

[7] See Chap. XIII, 16.

[8] Compare Chap. XIX, 6. K20 omits the words 'suitable for asses here.

[9] Another Hêtûmand according to § 17. Possibly a dried-up bed of that river.

[10] K20 has Vataêni; *k* and t being much alike in Pâzand. The

CHAPTER XXI[1].

1. In revelation they mention seventeen[2] species of liquid (mayâ), as one liquid resides in plants[3]; second, that which is flowing from the mountains, that is, the rivers; third, that which is rain-water; fourth, that of tanks *and* other special *constructions*; fifth, the semen of animals and men; sixth, the urine of animals and men[4]; seventh, the sweat of animals and men; the eighth liquid is that in the skin of animals and men; ninth, the tears of animals and men; tenth, the blood of animals and men; eleventh, the oil in animals and men, a necessary in both worlds[5]; twelfth, the saliva of animals and men, with which they nourish the embryo[6]; the thirteenth is that which is under the bark[7] of plants, as it is said that every bark has a liquid, through which a drop *appears* on a twig (têkh) *when placed* four finger-breadths before a fire[8]; fourteenth, the milk of animals and men. 2. All these, through growth, or

'navigable (nâvtâk) waters' may be 'the Nâvadâ river' of § 7, 'the river Nâhvtâk' of Chap. XXI, 6, and Nâivtâk of Chap. XXIX, 4, 5.

[1] This chapter is evidently a continuation of the preceding one.

[2] Only fourteen are mentioned in the details which follow.

[3] Most of these details are derived from the Pahl. Yas. XXXVIII, 7–9, 13, 14; and several varieties of water are also described in Yas. LXVII, 15.

[4] This sixth liquid is omitted by K20.

[5] Departed souls are said to be fed with oil in paradise.

[6] K20 omits the word pûs, 'embryo.'

[7] The meaning 'bark' for Pâz. ayvan is merely a guess; Anquetil has 'sap' (compare Pers. âvînâ, 'juice'), but this is hardly consistent with the rest of the sentence.

[8] See Chap. XXVII, 25.

the body which is formed, mingle again with the rivers, for the body which is formed *and* the growth are both one.

3. This, too, they say, that of these three rivers, that is, the Arag river, the Marv river, *and* the Vêh[1] river, the spirits were dissatisfied, so that they would not flow into the world, owing to the defilement of stagnant water (armêst) which they beheld, so that they were in tribulation through it until Zaratûst was exhibited to them, whom I (Aûharmazd) will create, who *will* pour sixfold holy-water (zôr) into it *and* make *it* again wholesome; he will preach carefulness[2]. 4. This, too, it says, that, of water whose holy-water is more and pollution less, the holy-water has come in excess, *and* in three years it goes back to the sources[3]; *that* of which the pollution *and* holy-water have both become equal, arrives back in six years; *that* of which the pollution is more and holy-water less, arrives back in nine years. 5. So, also, the growth of plants is connected, in this manner, strongly with the root[4]; so, likewise, the blessings (âfrîn) which the righteous utter, come back, in this proportion, to themselves.

6. Regarding the river Nâhvtâk[5] it says, that Frâsîyâv of Tûr conducted it away; *and* when[6]

[1] K20 has 'Hêtûmand,' but M6 has 'Sapîr,' the Huz. equivalent of 'Vêh,' which is more probable.

[2] Or, 'abstinence *from impurity*.'

[3] The source Arêdvîvsûr (see Chap. XIII, 3, 10).

[4] That is, by the sap circulating like the waters of the earth. The greater part of this sentence is omitted in K20.

[5] Probably 'the Nâvadâ' and 'navigable waters' of Chap. XX, 7, 34, and Nâîvtâk of Chap. XXIX, 4, 5.

[6] Reading amat, 'when,' instead of mûn, 'which' (see note to Chap. I, 7).

Hûshêdar[1] comes it *will* flow again suitable for horses; so, also, *will* the fountains of the sea Kyânsîh[2]. 7. Kyânsîh[2] is the one where the home (*g*înâk) of the Kayân race is.

CHAPTER XXII.

1. On the nature of lakes it says in revelation, that thus many fountains of waters have come into notice, which they call lakes (var); counterparts of the eyes (*k*ashm) of men are those fountains (*k*ashmak) of waters; such as Lake *K*ê*k*ast, Lake Sôvbar, Lake Khvârizem[3], Lake Frazdân, Lake Zarînmand, Lake Âsvast, Lake Husru, Lake Satavês, Lake Urvis.

2. I *will* mention them also a second time: Lake *K*ê*k*ast[4] is in Âtarô-pâtakân, warm is the water *and* opposed to harm, so that nothing whatever is living in *it;* and its source is connected with the wide-formed ocean[5]. 3. Lake Sôvbar is in the upper district and country on the summit of the mountain of Tûs[6]; as it says, that the Sû*d*-bâhar[7] ('share of benefit') is propitious and good from which abound-

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[1] Written Khûrshê*d*ar, as usual in Bundahi*s* (see Chap. XXXII, 8).

[2] Written Kayâseh in Pâzand (see Chap. XIII, 16).

[3] Pâz. Khvârazm both here and in § 4.

[4] Av. *K*aê*k*asta of Âbân Yt. 49, Gô*s* Yt. 18, 21, 22, Ashi Yt. 38, 41, Sîrôz. 9. The present Lake Urumiyah in Âdarbîgân, which is called Khegest, or *K*egest, by 'Hamdu-l-lâh Mustaûfî.

[5] Implying that the water is salt.

[6] The Kôndrâsp mountain (see Chap. XII, 24). This lake is probably a small sheet of water on the mountains near Meshhed.

[7] Evidently a punning etymology of the name of this lake.

ing liberality is produced. 4. Regarding Lake Khvârizem[1] it says that excellent benefit is produced from it, *that is*, Arshisang[2] the rich in wealth, the well-portioned *with* abounding pleasure. 5. Lake Frazdân[3] is in Sagastân; they say, where a generous man, *who is* righteous, throws anything into it, it receives *it;* when not righteous, it throws *it* out again; its source also is connected with the wide-formed *ocean.* 6. Lake Zarînmand is in Hamadân[4]. 7. Regarding Lake Âsvast it is declared that the undefiled[5] water which it contains is always constantly flowing into the sea, so bright and copious[6] that *one* might say that the sun had come into it *and* looked at Lake Âsvast, into that water which is requisite for restoring the dead in the renovation *of the universe.* 8. Lake Husru[7] is within fifty[8]

[1] The province of Khvârizem was between the Aral and Caspian, along the ancient course of the Oxus (see Chap. XVII, 5). This lake has been identified with the Aral.

[2] Av. ashis vanguhi, 'good rectitude,' personified as a female angel whose praises are celebrated in the Ashi Yast; in later times she has been considered as the angel dispensing wealth and possessions. She is also called Ard (Av. areta, which is synonymous with asha), see Chap. XXVII, 24.

[3] The 'Frazdânava water' of Âbân Yt. 108 and Farhang-i Oîmkhadûk, p. 17. Justi identifies it with the Âb-istâdah ('standing water') lake, south of Ghaznî. It is here represented as a salt lake.

[4] K20 adds, 'they say.' This lake cannot be the spring Zarînmand of Chap. XX, 34.

[5] Pâz. avnasti transcribed into Pahlavi is avinastag, 'unspoiled,' the equivalent of Av. anâhita in Yas. LXIV, 1, 16, Visp. I, 18.

[6] K20 has 'glorious' as a gloss to 'copious.'

[7] The Av. Haosravangha of Sîroz. 9, 'the lake which is named Husravau' of Zamyâd Yt. 56. It may be either Lake Van or Lake Sevan, which are nearly equidistant from Lake Urumiyah.

[8] M6 has 'four leagues.'

leagues (parasang) of Lake *Kêk*ast. 9. Lake (or, rather, Gulf) Satavês[1] is that *already* written *about*, between the wide-formed ocean *and* the Pûtik. 10. It is said that in Kamindân is an abyss (zafar), from which everything they throw in always comes *back*, and it *will* not receive it unless alive (gânvar); when they throw a living creature into it, it carries *it* down; men say that a fountain from hell is in it. 11. Lake Urvis is on Hûgar the lofty[2].

Chapter XXIII.

1. On the nature of the ape *and* the bear they say, that Yim, when reason (nismô) departed from him[3], for fear of the demons took a demoness as wife, and gave Yimak, who was *his* sister, to a demon as wife; and from them have originated the tailed ape and bear *and* other species of degeneracy.

2. This, too, they say, that in the reign of Az-i Dahâk[4] a young woman was admitted to a demon, and a young man was admitted to a witch (parik), and on seeing them they had intercourse; owing to that one intercourse the black-skinned negro arose from them. 3. When Frêdûn[5] came to them they fled from the country of Iran, *and* settled upon the sea-coast; now, *through* the invasion of the Arabs, they are again diffused through the country of Iran.

[1] See Chap. XIII, 9–13.

[2] See Chaps. XII, 5, XIII, 4.

[3] See Chap. XXXIV, 4. This is the Jamshêd of the Shâhnâmah. Perhaps for 'reason' we should read 'glory.'

[4] See Chaps. XXXI, 6, XXXIV, 5.

[5] See Chap. XXXIV, 6.

Chapter XXIV.

1. On the chieftainship of men and animals *and* every single thing it says in revelation, that first of the human species Gâyômar*d* was produced, brilliant and white, with eyes which looked out for the great *one*, him who *was* here the Zaratûstrôtûm (chief high-priest); the chieftainship of all things was from Zaratûst[1]. 2. The white ass-goat[2], which holds *its* head down, is the chief of goats, the first of those species created[3]. 3. The black sheep which is fat and white-jawed is the chief of sheep; it was the first of those species created[3]. 4. The camel with white-haired knees *and* two humps is the chief of camels. 5. First the black-haired ox with yellow knees was created; he is the chief of oxen. 6. First the dazzling white (arûs) horse, with yellow ears, glossy hair, *and* white eyes, was produced; he is the chief of horses. 7. The white, cat-footed[4] ass is the chief of asses. 8. First of dogs the fair (arûs) dog with yellow hair was produced; he is the chief of dogs. 9. The hare was produced brown

[1] So in all MSS., but by reading mûn, 'who,' instead of min, 'from,' we should have, 'him who *was* here the chief high-priest *and* chieftainship of all things, who was Zaratûst.' The Pahlavi Visp. I, 1, gives the following list of chiefs: 'The chief of spirits is Aûharmazd, the chief of worldly existences is Zaratûst, the chief of water-creatures is the Kar-fish, the chief of *land*-animals is the ermine, the chief of flying-creatures is the Karsipt, the chief of the wide-travellers is the . . . , the chief of those suitable for grazing is the ass-goat.'

[2] See Chap. XIV, 14.

[3] It is doubtful whether the phrase, 'the first of those species created,' belongs to this sentence or the following one.

[4] Or, 'cat-legged.'

(bûr); he is the chief of the wide-travellers. 10. Those beasts which have no dread whatever of the hand are evil. 11. First of birds the griffon of three natures[1] was created, not for here (this world), for the Karsipt[2] is the chief, which they call the falcon (*k*ark), that which revelation says was brought to the enclosure formed by Yim. 12. First of fur animals the white ermine was produced; he is the chief of fur animals; as it says that *it is* the white ermine which came unto the assembly of the archangels. 13. The Kar-fish, *or* Ariz[4], is the chief of the water-creatures. 14. The Dâitik[4] river is the chief of streams. 15. The Dâraga[5] river is the chief of exalted rivers, for the dwelling of the father of Zaratûst was on its banks[6], *and* Zaratûst was born there. 16. The hoary forest[7] is the chief of forests. 17. Hûgar the lofty[8], on which the water of Arêdvivsûr flows *and* leaps, is the chief of summits, since *it is that* above which is the revolution of the constellation Satavês[9], the chief of reser-

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[1] The Sîmurgh (see § 29 and Chap. XIV, 11, 23, 24). In Mkh. LXII, 37–39, it is mentioned as follows: 'And Sinamrû's resting-place is on the tree which is opposed to harm, of all seed's; and always when he rises aloft a thousand twigs will shoot forth from that tree; and when he alights he will break off the thousand twigs, and he sheds their seed therefrom.'

[2] See Chap. XIX, 16. In § 29 *K*amrôs is said to be the chief.

[3] See Chaps. XIV, 12, 26, XVIII, 3–6.

[4] See Chap. XX, 13.

[5] See Chap. XX, 32.

[6] The MSS. have 'in Balkh' instead of 'on the banks.'

[7] The arûs-i razur is the Av. spaêtitem razurem of Râm Yt. 31.

[8] See Chap. XII, 5.

[9] See Chap. II, 7.

voirs[1]. 18. The Hôm which is out-squeezed is the chief of medicinal plants[2]. 19. Wheat is the chief of large-seeded[3] grains. 20. The desert wormwood is the chief of unmedicinal[4] *plants*. 21. The summer vetch, which they also call 'pag' (gâvirs), is the chief of small-seeded grains[5]. 22. The Kûstîk (sacred thread-girdle) is the chief of clothes. 23. The Bâzâyvâna[6] is the chief of seas. 24. Of two men, when they come forward together, the wiser and more truthful is chief.

25. This, too, it says in revelation, that Aûharmazd created the whole material world one abode, so that all may be one; for there is much splendour and glory of industry in the world. 26. Whatsoever he performs, who practises that which is good, is the value of the water of life[7]; since water is not created alike[8] in value, for the undefiled water of Arêdvîvsûr is worth the whole water of the sky and earth of Khvanîras[9], except the Arag river[10], created by Aûharmazd. 27. Of trees the myrtle *and* date,

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[1] The meaning of Pâz. gobarâ is doubtful, but it is here taken as standing for Pahl. gôbalân, equivalent to the plural of Pers. gôl or kôl, 'a reservoir;' Satavês being a specially 'watery' constellation (see Tîstar Yt. 0). Justi traces gobarân to Av. gufra, and translates it by 'protecting *stars*.'

[2] Pâz. khvad and ba*k*agâ evidently stand for Pahl. hû*d* (Av. huta) and be*z*ashk.

[3] Compare Av. a*s*-dânunãm-*k*a yavananãm (Tîstar Yt. 29).

[4] Pâz. aba*k*agâ stands for Pahl. abe*z*ashk.

[5] Compare Av. kasu-dânunãm-*k*a vâstranãm (Tîstar Yt. 29).

[6] Justi identifies this with Lake Van, but perhaps Lake Sevan may be meant.

[7] Or, 'its value is water.' K20 omits the word 'water.'

[8] Reading ham instead of hamâk, 'all.'

[9] See Chap. XI, 2–6.

[10] See Chap. XX, 8.

on which *model*, it is said, trees were formed, are worth all the trees of Khvaniras, except the Gôkar*d* tree[1] with which they restore the dead.

28. Of mountains Mount Apârsên's beginning is *in* Sagastân *and* end in Khûgistân, some say *it is* all the mountains of Pârs, *and* is chief of all mountains except Albûr*z*. 29. Of birds *K*amrô*s*[2] is chief, who is worth all the birds in Khvaniras, except the griffon of three natures. 30. The conclusion is this, that every one who performs a great duty has then much value.

CHAPTER XXV.

1. On matters of religion[3] it says in revelation thus: 'The creatures of the world were created by me complete in three hundred and sixty-five days,' that is, the six periods of the Gâhanbârs which are completed in a year. 2. It is always necessary first to count the day *and* afterwards the night, for first the day goes off, *and* then the night comes on[4]. 3. And from the season (gâs) of Mê*d*ôk-shêm[5],

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[1] See Chap. XVIII, 1–4.

[2] See Chap. XIX, 15, where it is written *K*âmrô*s*. This § is at variance with § 11, which gives the chieftainship to Kar*s*ipt.

[3] That is, 'on the *periods for* observance of religious duties.'

[4] The Jewish and Muhammadan practice is just the contrary.

[5] The Av. maidhyô-shema of Yas. I, 27, II, 36, III, 41, Visp. I, 3, II, 1, Âfrîngân Gâhanbâr 2, 8. It is the second season-festival, held on the five days ending with the 105th day of the Parsi year, which formerly corresponded approximately to midsummer, according to the Bundahi*s*. Later writings assert that it commemorates the creation of water.

which is the auspicious[1] day Khûr of the month Tîr[2], to the season of Mêdîyârêm[3], which is the

[1] A dispute as to the meaning of this word formed no small part of the Kabîsah controversy, carried on between the leaders of the two rival sects of Parsis in Bombay about fifty years ago. Dastur Edalji Dârâbji, the high-priest of the predominant sect (who adhered to the traditional calendar of the Indian Parsis), insisted that it meant 'solar,' or 'belonging to the calendar rectified for solar time by the intercalation of a month every 120 years;' Mullâ Fîrûz, the high-priest of the new sect (who had adopted the calendar of the Persian Parsis, which is one month in advance of the other), asserted that the word had no connection with intercalation, but meant 'commencing,' or 'pertaining to New-year's day,' as translated into Sanskrit, by Nêryôsang, in Mkh. XLIX, 27. Anquetil translates it either as 'inclusive' or 'complete;' Windischmann simply skips it over; and Justi translates it everywhere as 'inclusive.' Dastur Edalji reads the word vehîgakî or vehîgak; Nêryôsang has vahêza; Mullâ Fîrûz reads nâîkakîk in the Bundahis, but vêhîgakîk in the Dînkard, where the word also occurs; Justi has nâîkakîk. The meaning 'inclusive' suits the context in nearly all cases in the Bundahis, but not elsewhere; if it had that meaning the most probable reading would be vikhêgakîk or nikhêgakîk, 'arising, leaping over, including.' It is nearly always used in connection with dates or periods of time, and must be some epithet of a very general character, not only applicable to intercalary periods, but also to New-year's day and dates in general; something like the Arabic epithet mubârak, 'fortunate,' so commonly used in Persian dates. Dastur Edalji compares it with Pers. bîhrak or bihtarak, 'intercalary month,' which is probably a corruption of it; and this suggests veh, 'good,' as one component of the epithet. The word may be read veh-yazakîk, 'for reverencing the good,' but as veh, 'good,' is an adjective, this would be an irregular form; a more probable reading is veh-îkakîk, 'for anything good,' which, when applied to a day, or any period of time, would imply that it is suitable for anything good, that is, it is 'auspicious.' Sometimes the word is written vehîkak, vêhîkakîk, or vêhîkŏ; and epithets of similar forms in Pahlavi are applied by the writers of colophons to themselves, but these should be read vakhêzak or nisîvak, 'lowly, abject.'

[2] The eleventh day of the fourth month, when the festival commences.

[3] The Av. maidhyâirya of Yas. I, 30, II, 39, III, 44, Visp. I,

auspicious day Vâhrâm of the month Din[1]—the short*est* day—the night increases; and from the season of Mê*d*îyârêm to the season of Mê*d*ôk-shêm the night decreases *and* the day increases. 4. The summer day is as much as two of the shortest[2] winter days, *and* the winter night is as much as two of the shortest summer nights[3]. 5. The summer day is twelve Hâsars, the night six Hâsars; the winter night is twelve Hâsars, the day six; a Hâsar *being* a *measure of* time *and*, in like manner, of land[4]. 6. In the season of Hamêspamadâyêm[5], that is, the

6, II, 1, Âf. Gâhan. 2, 11. It is the fifth season-festival, held on the five days ending with the 290th day of the Parsi year, which formerly corresponded approximately to midwinter, according to the Bundahi*s*. Later writings assert that it commemorates the creation of animals.

[1] The twentieth day of the tenth month, when the festival ends.

[2] The word kah-aît is merely a hybrid Huzvâri*s* form of kahist, 'shortest,' which occurs in the next phrase.

[3] This statement must be considered merely as an approximation. The longest day is twice the length of the shortest one in latitude 49°, that is, north of Paris, Vienna, and Odessa, if the length of the day be computed from sunrise to sunset; and, if twilight be included, it is necessary to go still further north. In Âdarbîgân, the northern province of Persia, the longest day is about 14½ hours from sunrise to sunset, and the shortest is about 9½ hours.

[4] According to this passage a hâsar of time is one hour and twenty minutes; it is the Av. hâthra of the Farhang-i Oîm-khadûk (p. 43, ed. Hoshangji), which says, 'of twelve Hâsars is the longest day, *and* the day *and* night in which is the longest day are twelve of the longest Hâsars, eighteen of the medium, and twenty-four of the least—an enumeration of the several measures of the Hâsar.' For the hâsar measure of land, see Chap. XXVI.

[5] So in K20, but this name is rarely written twice alike; it is the Av. hamaspathmaêdaya of Yas. I, 31, II, 40, III, 45, Visp. I, 7, II, 1, Âf. Gâhan. 2, 12. It is the sixth season-festival, held on the five Gâtha days which conclude the Parsi year, just before

five *supplementary* days at the end of the month Spendarma*d*, the day *and* night are again equal.

7. As from the auspicious day Aûharmazd of the month Fravar*d*în to the auspicious day Anîrân of the month Mitrô[1] is the summer of seven months, *so* from the auspicious day Aûharmazd of the month Âvân to the auspicious month Spendarma*d*, on to the end of the five *supplementary* days[2], is the winter of five months. 8. The priest fulfils the regulation (va*k*ar) about a corpse *and* other things, by this calculation as to summer and winter. 9. In those seven months[3] of summer the periods (gâs) of the days and nights are five—since *one* celebrates the Rapîtvîn—namely, the period of daybreak is Hâvan, the period of midday is Rapîtvîn, the period of afternoon is Aûzêrîn, when the appearance of the stars *has* come into the sky[4] until midnight is the period of Aîbisrûtêm, from midnight until the stars become imperceptible is the period of Aûshahîn[5]. 10. In winter are four periods, for *from* daybreak till Aûzêrîn is all Hâvan, *and* the rest as I *have* said; and the reason of it is this, that the appearance[6] of winter is in the direction of the

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the vernal equinox, according to the Bundahi*s*. Later writings assert that it commemorates the creation of man.

[1] That is, from the first day of the first month to the last day of the seventh month.

[2] That is, from the first day of the eighth month to the last of the five Gâtha days, which are added to the twelfth month to complete the year of 365 days.

[3] All MSS. have 'five months' here.

[4] K20 has 'when the stars *have* come into sight.'

[5] The Avesta names of the five Gâhs are Hâvani, Rapithwina, Uzayêirina, Aiwisrûthrema, and Ushahina.

[6] Pâz. ashâri*s* is evidently a misreading of Pahl. âshkârîh.

north, where the regions Vôrûbarst[1] and Vôrûgarst are; the original dwelling of summer, too, is in the south, where the regions Fradadafsh *and* Vidadafsh are; on the day Aûharmazd of the auspicious month Âvân the winter acquires strength *and* enters into the world, *and* the spirit of Rapitvin goes from above-ground to below-ground, where the spring (khânî) of waters is, *and* diffuses[2] warmth and moisture in the water, *and* so many roots of trees do not wither with cold and drought. 11. And *on* the auspicious day Âtarô of the month Dîn[3] the winter arrives, with much cold, at Airân-vêg; *and* until the end, in the auspicious month Spendarmad, winter advances through the whole world; on this account they kindle a fire everywhere *on* the day Âtarô of the month Dîn, *and* it forms an indication that winter *has* come. 12. In those five months the water of springs *and* conduits is all warm[4], for Rapîtvîn keeps warmth *and* moisture there, *and one* does not celebrate the period of Rapîtvîn. 13. As the day Aûharmazd of the month Fravardîn advances it diminishes the strength which winter possesses, *and* summer comes in from its own original dwelling, *and* receives strength *and* dominion. 14. Rapîtvîn comes up from below-ground, *and* ripens the fruit of the trees; on this account

[1] See Chaps. V, 8, XI, 3. The north, being opposed to the south or midday quarter, is opposed to the midday period of Rapîtvîn, which, therefore, disappears as winter approaches from the north.

[2] If, instead of khânî for khânîk, 'spring,' we read ahû-i, 'lord of,' the translation will be, 'so that the angel of waters may diffuse,' &c.

[3] The ninth day of the tenth month.

[4] That is, warmer than the air, as it is cooler in summer.

the water of springs is cold in summer[1], for Rapîtvîn is not there; *and* those seven[2] months *one* celebrates the Rapîtvîn, *and* summer advances through the whole earth. 15. And yet in the direction of Hindûstân, there *where* the original dwelling of summer is nearer, it is always neither cold nor hot; for in the season which is the dominion of summer, the rain always dispels most of the heat, *and* it does not become perceptible; in the winter rain does not fall, *and* the cold does not become very perceptible[3]. 16. In the northern direction, where the preparation of winter is, *it is* always cold[4]; for in the summer mostly, on account of the more oppressive winter there, it is not possible so to dispel the cold that *one* might make *it* quite warm. 17. In the middle localities the cold of winter *and* heat of summer *both* come on vehemently.

18. Again, the year *dependent* on the revolving moon is not equal to the computed year on this account, for the moon[5] returns one time in twenty-nine, *and* one time in thirty *days*, and there are four

[1] K20 has 'winter' by mistake.

[2] K20 has 'six,' and M6 'five,' instead of 'seven.'

[3] This is a fairly accurate account of the effect of the monsoons over the greater part of India, as understood by a foreigner unacquainted with the different state of matters in a large portion of the Madras provinces.

[4] M6 has khûrâsân instead of ârâyisn, 'preparation,' which alters the sense into 'that is, Khûrâsân, of which the winter is always cold.'

[5] The MSS. have the Huzvâris term for 'month,' which is sometimes used, by mistake, for 'moon.' It is doubtful which word the author intended to use here, but it is usual to count the days of a lunar month from the first actual appearance of the new moon, which usually occurs a full day after the change of the moon.

hours (zamân) more than such a one of its *years*[1]; as it says, that every one deceives where they speak about the moon (or month), except when they say that it *comes* twice in sixty days. 19. Whoever keeps the year by the revolution of the moon mingles summer with winter *and* winter with summer[2].

20. This, *too*, *it says*, that the auspicious month Fravar*d*în, the month Ar*d*avahist, *and* the month Horvada*d*[3] are spring; the month Tîr, the month Amerôda*d*, *and* the month Shatvairô are summer; the month Mitrô, the month Âvân, *and* the month Âtarô are autumn; the month Dîn, the month Vohûman, *and* the month Spendarma*d* are winter[4]. 21. And the sun comes from the sign (khûr*d*ak) of Aries, into which it proceeded in the beginning, back to that *same* place in three hundred and sixty-five days and six short times (hours), which are one year. 22. As every three months it (the sun) advances through three constellations, more or less, the moon comes, in a hundred and eighty days, back to the place out of which it travelled in the beginning[5].

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[1] Meaning, probably, that the lunar year is four hours more than twelve months of 29 and 30 days each, alternately. It should be 8 hours, 48 minutes, and 37 seconds. The sentence seems defective, but it is evident from § 21 that zamân means 'hour.'

[2] That is, the lunar year being eleven days shorter than the solar one, its months are constantly retrograding through the seasons.

[3] Generally written Avardâ*d* in Pâzand, and Khurdâd in Persian.

[4] The names of the months are selected from the names of the days of the month (see Chap. XXVII, 24), but are arranged in a totally different order.

[5] Probably meaning, that the new moon next the autumnal

Chapter XXVI.

1. A Hâsar[1] on the ground is a Parasang of one thousand steps of the two feet. 2. A Parasang[2] is a measure as much as a far-seeing man may look out, see a beast *of burden, and* make known that *it* is black or white. 3. And the measure of a man is eight medium spans[3].

equinox is to be looked for in the same quarter as the new moon nearest the vernal equinox, the moon's declination being nearly the same in both cases.

[1] Av. hâthra of Vend. II, 65, VIII, 280, 287, 291, Tîstar Yt. 23, 29. The statements regarding the length of a Hâsar are rather perplexing, for we are told that it 'is like a Parasang' (Chap. XIV, 4), that 'the length of a Hâsar is one-fourth of a Parasang' (Chap. XVI, 7), and that 'a medium Hâsar on the ground, which they also call a Parasang, is a thousand steps of the two feet when walking with propriety' (Farhang-i Oîm-khadûk, ed. Hosh. p. 42). To reconcile these statements we must conclude that the Hâsar is like a Parasang merely in the sense of being a long measure of distance, that it is really the mille passus or mile of the Romans, and that it is a quarter of the actual Parasang. At the same time, as it was usual to call a Hâsar by the name of a Parasang, we are often left in doubt whether a mile or a league is meant, when a Hâsar or Parasang is mentioned. The Farhang-i Oîm-khadûk (p. 41) also mentions other measures of distance, such as the takar (Av. takara) of two Hâsars, the asvâst (or aêast) of four Hâsars, the dashmêst (Av. dakhshmaiti) of eight Hâsars, and the yôgêst (Av. yigaiasti or yugaiasti) of sixteen Hâsars.

[2] A Parasang is usually from 3½ to 4 English miles, but perhaps a Hâsar is meant here.

[3] Reading vitast-i miyânak instead of vitast damânak. The Farhang-i Oîm-khadûk (p. 41) mentions three kinds of spans, the Av. vitasti (Vend. VIII, 243, 245, XVII, 13) of twelve finger-breadths (angûst), or about 9 inches, which is a full span between the thumb and little finger (the one mentioned in the text); the Av. disti (Vend. XVII, 13) of ten finger-breadths, or about 7½ inches, which is a span between the thumb and middle finger; and the

CHAPTER XXVII.

1. On the nature of plants it says in revelation, that, before the coming of the destroyer, vegetation had no thorn and bark about it; and, afterwards, when the destroyer came, it became coated with bark *and* thorny[1], for antagonism mingled with every single thing; owing to that cause vegetation is also much mixed with poison, like Bîs the height of hemp (kand)[2], that is poisonous, for men when they eat *it* die.

2. In like manner even as the animals, with grain of fifty and five species *and* twelve species of medicinal plants, have arisen from the primeval ox[3], ten thousand[4] species among the species of principal

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Av. uzasti (Pahl. lâlâ-ast) of eight finger-breadths, or about 6 inches, which is a span between the thumb and fore-finger. Other measures mentioned by the same authority are the pâî (Av. padha, Vend. IX, 15, 20, 29), 'foot,' of fourteen finger-breadths, or about 10½ inches; the gâm (Av. gâya, Vend. III, 57, &c.), 'step,' which 'in the Vendîdâd is three pâî,' or about 2 feet 7½ inches, 'and in other places is said *to be* two frârâst' (Av. frârâthni in Vend. VII, 76, 79, 87); so the frârâst, which is probably the distance from the neck to the extended elbow, is half a gâm, or from 15 to 16 inches. Two other measures are mentioned in Vend. VII, 79, 87, 90, IX, 8, the Av. frâbâzu, 'fore-arm or cubit' from elbow to finger-ends, which is about 18 inches (or it may be a half fathom); and Av. vîbâzu, which is probably the 'fathom,' or extent of the two arms out-stretched, from 5½ to 6 feet.

[1] M6 has 'poisonous,' but is evidently copied from an original almost illegible in some places.

[2] Perhaps 'hemp the height of Bîs' would better express the Pahlavi words, but Bîs (Napellus Moysis) is often mentioned as a poisonous plant. The phrase may also be translated 'like Bîs *and* tall hemp.'

[3] See Chap. XIV, 1.

[4] M6 has 'a thousand,' but marks an omission. See Chap. IX, 4.

plants, *and* a hundred thousand species among *ordinary* plants have grown from all these seeds of the tree opposed to harm[1], the many-seeded, *which* has grown in the wide-formed ocean. 3. When the seeds of all these plants, with those from the primeval ox, have arisen upon it, every year the bird[2] strips that tree *and* mingles all the seeds in the water; Tîstar seizes *them* with the rain-water *and* rains *them on* to *all* regions. 4. Near to that tree the white Hôm, the healing and undefiled, has grown at the source of the water of Arêdvîvsûr[3]; every one who eats *it* becomes immortal, and they call it the Gôkar*d*[4] tree, as it is said that Hôm is expelling death[5]; also in the renovation *of the universe* they prepare its immortality therefrom[6]; *and* it is the chief of plants[7].

5. These are as many genera of plants as exist: trees and shrubs, fruit-*trees*, corn, flowers, aromatic herbs, salads, spices, grass, wild plants, medicinal

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[1] See Chaps. IX, 5, XVIII, 9, XXIX, 5.

[2] The apparently contradictory account in Chap. IX, 2, refers only to the first production of material plants from their spiritual or ideal representative. The bird here mentioned is *K*amrôs (see Chaps. XIX, 15, XXIV, 29), as appears from the following passage (Mkh. LXII, 40–42): 'And the bird *K*amrôs for ever sits *in* that vicinity; and his work is this, that he collects that seed which sheds from the tree of all seeds, which is opposed to harm, and conveys *it* there where Tîstar seizes the water, so that Tîstar may seize the water with that seed of all kinds, and may rain *it* on the world with the rain.'

[3] See Chaps. XII, 5, XIII, 3–5.

[4] Here written Gôkarn in all MSS. See Chaps. IX, 6, XVIII, 1, 2.

[5] That is, in Yas. IX, where Haoma is entitled dûraosha.

[6] See Chap. XXIV, 27.

[7] See Chap. XXIV, 18.

plants, gum *plants*, *and* all producing[1] oil, dyes, *and* clothing. 6. I *will* mention them also a second time: all whose fruit is not welcome as food of men, *and* are perennial (sâlvâr), as the cypress, the plane, the white poplar, the box, and others of this genus, they call trees and shrubs (dâr va dirakht). 7. The produce of everything welcome as food of men, *that* is perennial, as the date, the myrtle, the lote-plum[2], the grape, the quince, the apple, the citron, the pomegranate, the peach, the fig, the walnut, the almond, *and* others in this genus, they call fruit (mîvak). 8. Whatever requires labour with the spade[3], *and* is perennial, they call a shrub (dirakht). 9. Whatever requires that they take its crop through labour, *and its* root withers away, such as wheat, barley, grain, various kinds[4] of pulse, vetches, *and* others of this genus, they call corn (*gûrdâk*). 10. Every *plant with* fragrant leaves, *which* is cultivated by the hand-labour of men, *and* is perennial (hamvâr), they call an aromatic herb (siparam). 11. Whatever sweet-scented blossom arises *at* various seasons through the hand-labour of men, or has a perennial root *and* blossoms in *its* season *with* new shoots *and* sweet-scented blossoms, as the rose, the narcissus, the jasmine, the dog-rose (nêstarûn),

[1] Comparing this list with the subsequent repetition it appears probable that hamâk barâ is a corruption of aesam bôd (see §§ 19, 21), and that we ought to read 'gum *plants*, woods, scents, *and plants* for oil, dyes, *and* clothing.' M6 has 'oil *and* dyes for clothing.'

[2] The kûnâr (see Chap. XV, 13).

[3] The Pâz. pêhani (which is omitted in K20) is evidently a misreading of Pahl. pashang, 'a hoe-like spade.'

[4] M6 adds Pâz. gavina (Pahl. gûnak) to gvî*d* gvî*d* mungân, without altering the meaning materially.

the tulip, the colocynth (kavastîk), the pandanus (kêdi), the *k*amba, the ox-eye (hêri), the crocus, the swallow-wort (zarda), the violet, the kârda, *and* others of this genus, they call a flower (gûl). 12. Everything whose sweet-scented fruit, or sweet-scented blossom, arises in *its* season, without the hand-labour of men, they call a wild plant (vahâr or nihâl). 13. Whatever is welcome as food of cattle and beasts *of burden* they call grass (giyâh). 14. Whatever enters into cakes (pê*s*-pâra*k*îhâ) they call spices (âvzârîhâ). 15. Whatever is welcome in eating of bread, as torn shoots[1] of the coriander, water-cress (kakî*g*), the leek, *and* others of this genus, they call salad (têrak)[2]. 16. Whatever is like spinning[3] cotton, *and* others of this genus, they call clothing *plants* (*g*âmak). 17. Whatever lentil[4] is greasy, as sesame, dûshdâng, hemp, zandak[5], *and* others of this genus, they call an oil-*seed* (rôkanô). 18. Whatever *one* can dye clothing with, as saffron, sapan-wood, za*k*ava, vaha, *and* others of this genus, they call a dye-*plant* (rag). 19. Whatever root, or gum[6], or wood

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[1] Reading stâk darî*d*; Justi has 'baked shoots;' Anquetil has 'the three following;' M6 has stâk va karafs, 'shoots and parsley.'

[2] Or târak in § 5, Pers. tarah.

[3] Reading Huz. neskhunân, 'twisting,' but the word is doubtful; Justi has 'sitting *on the plant*,' which is a rather singular description for cotton.

[4] Reading ma*k*ag; Anquetil, Windischmann, and Justi read mazg, 'marrow,' but this is usually written otherwise.

[5] Perhaps for zêtô, 'olive,' as Anquetil supposes, and Justi assumes.

[6] Reading tûf (compare Pers. tuf, 'saliva').

is scented, as frankincense[1], varâst[2], kust, sandal-wood, cardamom[3], camphor, orange-scented mint, *and* others of this genus, they call a scent (bôd). 20. Whatever stickiness comes out from plants[4] they call gummy (za*d*ak). 21. The timber which proceeds from the trees, when it is either dry or wet, they call wood (*k*ibâ). 22. Every one of all these plants which is so, they call medicinal (dârûk)[5].

23. The principal fruits are *of* thirty kinds (khadûinak), and ten species (sar*d*ak) of them are fit to eat inside and outside, as the fig, the apple, the quince, the citron, the grape, the mulberry, the pear, *and* others of this kind; ten are fit to eat outside, *but* not fit to eat inside, as the date, the peach, the white apricot, *and* others of this kind; those which are fit to eat inside, *but* not fit to eat outside, are the walnut, the almond, the pomegranate, the cocoa-nut[6], the filbert[7], the chesnut[8], the pistachio nut, the vargân, *and* whatever else of this description are very remarkable.

24[9]. This, too, it says, that every single flower is appropriate to an angel (ameshôspend)[10], as the

[1] Pâz. kendri for Pahl. kundur probably.

[2] Justi compares Pers. barghast.

[3] Pâz. kâkura may be equivalent to Pers. qaqulah, 'cardamoms,' or to Pers. kâkul or kâkûl, 'marjoram.'

[4] K20 omits a line, from here to the word 'either.'

[5] The line which contained this sentence is torn off in K20.

[6] Pâz. anârsar is a misreading of Pahl. anârgîl (Pers. nârgîl, 'cocoa-nut').

[7] Pâz. pendak, a misreading of Pahl. funduk.

[8] Pâz. shahbrôd, a misreading of Pahl. shahbalût; omitted in M6.

[9] M6 begins a new chapter here.

[10] These are the thirty archangels and angels whose names are applied to the thirty days of the Parsi month, in the order in

white[1] jasmine (saman) is for Vohûman, the myrtle *and* jasmine (yâsmin) are Aûharmazd's own, the mouse-ear (or sweet marjoram) is Ashavahist's[2] own, the basil-royal is Shatvaîrô's own, the musk flower is Spendarṃa*d*'s, the lily is Horvada*d*'s, the *k*amba is Amerôda*d*'s, Dîn-*pavan-Âtarô has* the orange-scented mint (vâ*d*rang-bôd), Âtarô *has* the marigold[3] (âdargun), the water-lily is Âvân's, the white marv is Khûrshê*d*'s, the ranges[4] is Mâh's, the violet is Tîr's, the mêren[5] is Gô*s*'s, the kâ*r*da is Dîn-pavan-Mitrô's, all violets are Mitrô's, the red chrysanthemum (khêr) is Srôsh's, the dog-rose (nestran) is Rashnû's, the cockscomb is Fravar*d*în's, the sisebar is Vâhrâm's, the yellow chrysanthemum is Râm's, the orange-scented mint is Vâ*d*'s[6], the trigonella is Dîn-pavan-Dîn's, the hundred-petalled rose is Dîn's, all kinds of wild flowers (vahâr) are Ar*d*'s[7], Âstâ*d has* all the white Hôm[8], the bread-baker's basil is Âsmân's, Zamyâ*d has* the crocus, Mâraspend *has the flower*[9] of Ardashîr,

which they are mentioned here, except that Aûharmazd is the first day, and Vohûman is the second.

[1] M6 has 'yellow.'

[2] Synonymous with the Ar*d*avahist of Chap. I, 26.

[3] Anquetil, Windischmann, and Justi have 'the poppy.'

[4] M6 has Pâz. lg as only the first part of the word, and Justi translates it by 'red lac,' which is not a plant. Transcribing the Pâzand into Pahlavi, perhaps the nearest probable word is rand, 'laurel.'

[5] M6 has Pâz. mênr; Anquetil has 'vine blossom,' and is followed by Windischmann and Justi, but the word is very uncertain.

[6] The remainder of this chapter is lost from K20.

[7] This female angel is also called Arshisang (see Chap. XXII, 4).

[8] See § 4.

[9] M6 leaves a blank space for the name of the flower; perhaps it is the marv-i Ardashîrân.

Anîrân *has* this Hôm of the angel Hôm[1], of three kinds.

25. It is concerning plants that every single kind *with* a drop of water on a twig (teh) they should hold four finger-breadths in front of the fire[2]; most of all it is the lotos (kûnâr) they speak of.

CHAPTER XXVIII[3].

[1. On the evil-doing of Aharman *and* the demons it says in revelation, that the evil which the evil spirit has produced for the creation of Aûharmazd it is possible to tell by this winter[4]; and his body is that of a lizard (vazagh)[5] *whose* place is filth (kalk). 2. He does not think, nor speak, nor act *for* the welfare (nadûkîh) of the creatures of Aûharmazd; and his business is unmercifulness and the destruction of this *welfare*, so that the creatures which Aûharmazd shall increase he will destroy; and *his* eyesight (*k*ashm mî*k*isn)[6] does not refrain from doing the creatures harm. 3. As it says that, 'ever

[1] Reading, in Pahlavi, Hôm yêdatô aê hôm.

[2] See Chap. XXI, 1. Referring to the necessity of drying fire-wood before putting it on the fire. The kûnâr is specially mentioned, as one of the first fire-woods used by mankind, in Chap. XV, 13.

[3] Chaps. XXVIII, XXIX, and XXXI are omitted in M6 and all MSS. descended from it, whether Pahlavi or Pâzand; and, owing to the loss of a folio from K20 before any of its extant copies were written, the first quarter of Chap. XXVIII has hitherto been missing, but is here supplied (enclosed in brackets) from TD, a MS. belonging to Mobad Tahmuras Dinshaw (see Introduction).

[4] Winter being one of the primary evils brought upon creation by Angra-mainyu (see Vend. I, 8–12).

[5] See Chap. III, 9. [6] Referring to 'the evil eye.'

since a creature was created by us, I, who am Aûharmazd, have not rested at ease, on account of providing protection for my own creatures; and likewise not even he, the evil spirit, on account of contriving evil for the creatures.' 4. And by *their* devotion to witchcraft (yâtûk-dînôîh) he seduces mankind into affection for himself and disaffection to Aûharmazd[1], so that they forsake the religion of Aûharmazd, and practise that of Aharman. 5. He casts this into the thoughts of men, that this religion of Aûharmazd is nought, and it is not necessary to be steadfast in it. 6. Whoever gives that man anything, in whose law (dâ*d*) this saying is established, then the evil spirit is propitiated by him, that is, he has acted by his pleasure.

7. The business of Akôman[2] is this, that he gave vile thoughts and discord to the creatures. 8. The business of the demon Andar is this, that he constrains the thoughts of the creatures from deeds of virtue, just like a leader who *has* well-constrained (sardâr-i khûp afsâr*d*ŏ); *and* hè casts this into the thoughts of men, that it is not necessary to have the *sacred* shirt *and thread*-girdle. 9. The business of the demon Ṡâvar[3], that is a leader of the demons, is this, that is, misgovernment, oppressive anarchy, and drunkenness. 10. The business of the demon Nâîkîyas[4] is this, that he gives discontent to the creatures; as it says, that should this *one*

[1] Compare Chap. I, 14.

[2] The six arch-fiends of this paragraph are those mentioned in Chaps. I, 27, XXX, 29.

[3] Written Sôvar in Chap. I, 27.

[4] Written Nâkahê*d* in Chap. I, 27, Nâîkîya*s* when repeated in this sentence, and Pâz. Nâûnghas in Chap. XXX, 29.

give anything to those men whose opinion (dâ*d*) is this, that it is not necessary to have the *sacred* shirt *and thread*-girdle, then Andar, Sâvar, and Nâîkîyas are propitiated by him. 11. The demon Taprêv[1] is he who mingles poison with plants and creatures; as it says thus: 'Taprêv the frustrater, *and* Zâirik the maker of poison.' 12. All those six, it is said, are arch-fiends[2] of the demons; the rest are co-operating and confederate with them. 13. This, too, it says, that][3] should *one* give [anything to] a man who says [that it is proper to have one boot], and in his law walking with one boot [is established, then][4] the fiend Taprêv is propitiated [by him].

14. The demon Tarômat[5] [is he who] produces disobedience; the demon Mitôkht[6] is the liar (drô*g*an) of the evil spirit[7]; the demon Ara*s*k[8] ('malice') is the spiteful fiend of the evil eye. 15. Theirs are the same[9] appliances as the demon Aeshm's[10], as it

[1] Written Tâîrêv in Chap. I, 27. [2] See Chap. III, 2.

[3] From this point the Pahlavi text is extant in K20, except some illegible words, the translation of which (supplied from TD) is here enclosed in brackets.

[4] Anquetil, misled by the lacuna in his MS., thought that there was a change of subject here, and began a new chapter at this point. On this account the numbers of his chapters are henceforth one in excess of those in this translation.

[5] Written Tarôkmatŏ in TD, and identified with Nâûnghas (Nâîkîyas) in Chap. XXX, 29; a personification of the Av. tarômaiti, 'disobedience,' of Yas. XXXIII, 4, LIX, 8.

[6] A personification of the Av. mithaokhta, 'false-spoken,' of Yas. LIX, 8, Vend. XIX, 146, Visp. XXIII, 9, Zamyâd Yt. 96.

[7] TD has drûg gûmânîkîh, 'the fiend of scepticism.'

[8] Av. araska of Yas. IX, 18, Râm Yt. 16, personified.

[9] The word hômanam in K20 is a false Huzvâris reading of ham, owing to the copyist reading am, 'I am;' TD has ham-afzâr, 'having like means.'

[10] Or Khashm, 'wrath;' so written in K20, but it is usually

says that seven powers are given *to* Aeshm[1], that he may utterly destroy the creatures therewith; with those seven powers he will destroy seven[2] of the Kayân heroes in his own time, *but* one will remain. 16. There where Mîtôkht ('falsehood') arrives, Arask ('malice') becomes welcome, [and there where Arask is welcome][3] Aeshm lays a foundation[4], and there where Aeshm has a foundation[5] many creatures perish, *and* he causes much non-Iranianism[6]. 17. Aeshm mostly contrives all evil for the creatures of Aûharmazd, *and* the evil deeds of those Kayân heroes have been more complete through Aeshm, as it says, that Aeshm, the impetuous assailant, causes them most[7].

18. The demon Vîzarêsh[8] is he who struggles with the souls of men which *have* departed, those

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Aêshm elsewhere; the Av. aêshma of Vend. IX, 37, X, 23, 27, &c. The Asmodeus of the Book of Tobit appears to be the Av. Aêshmô daêvô, 'demon of wrath.'

[1] TD has 'there were seven powers of Aêshm.'

[2] TD has 'six,' which looks like an unlucky attempt to amend a correct text. Tradition tells us that only five Kayâns reigned (see Chap. XXXIV, 7), and the Shâhnâmah also mentions Siyâwush (Pahl. Kaî-Siyâvakhsh), who did not reign; but eight Kayâns, besides Lôharâsp and Vistâsp, who were of collateral descent (see Chap. XXXI, 28), are mentioned in the Avesta, whence the author of the Bundahis would obtain much of his information (see Fravardîn Yt. 132, Zamyâd Yt. 71, 74).

[3] The phrase in brackets occurs only in TD.

[4] Reading bunak as in TD; K20 has 'sends down a root.'

[5] So in TD; K20 has 'where Aeshm keeps on.'

[6] That is, 'many foreign customs.'

[7] The word vêsh, 'most,' is only in TD.

[8] So in TD; K20 has Vigêsh. He is the Av. Vîzaresha of Vend. XIX, 94, who is said to convey the souls of the departed to the *K*inva*d* bridge.

days and nights[1] when *they remain* in the world; he carries *them* on, terror-stricken, *and* sits at the gate of hell. 19. The demon Uda[2] is he who, when a man sits in a private place, or when he eats at meals, strikes *his* knee spiritually on *his* back[3], so that he bawls out [*and* looks out, that chattering he may eat, chattering] he may evacuate (riê*d*), and chattering he may make water (mêzê*d*), so that he may not attain [unto the] best existence[4].

[20. The demon Akâtâsh[5] is the fiend of perversion (nikîrâyîh), who makes the creatures averse (nikîrâî) from proper things; as it says, that whoever *has* given anything to that person (tanû) whose opinion (dâ*d*) is this, that it is not necessary to have a high-priest (dastôbar), then the demon Aeshm is propitiated by him. 21. Whoever *has* given anything to that person whose opinion is this, *and* who says, that it is not necessary to have a snake-killer (mâr-van), then Aharman, with the foregoing demons, is propitiated by him; this is said of him who, when he sees a noxious creature, does not kill *it*. 22. A snake-killer (mârô-gnô)[6] is a stick on the end of which a leathern *thong* is

[1] TD has 'those three nights,' referring to the period that the soul is said to remain hovering about the body after death (see Hâ*d*ôkht Nask, ed. Haug, II, 1–18, III, 1–17).

[2] So in K20; TD has Aû*d*ak (see Pahl.Vend. XVIII, 70).

[3] TD has merely 'strikes a slipper (pa*d*în-pôsh) spiritually,' that is, invisibly, for the purpose of startling the man.

[4] The short phrases in brackets are taken from TD to supply words torn off from K20, which passes on to Chap. XXIX at this point, but TD supplies a continuation of Chap. XXVIII, which is added here, and enclosed in brackets.

[5] The Av. Akatasha of Vend. X, 23 Sp., XIX, 43 W.

[6] See Pahlavi Vend. XVIII, 5, 6.

provided; and it is declared that every one of the good religion must possess one, that they may strike *and* kill noxious creatures *and* sinners more meritoriously with it.

23. Zarmân[1] is the demon who makes decrepit (dûspa*d*), whom they call old age (pîrîh). 24. *K*'îshmak[2] is he who makes disastrous (vazandak), and also causes the whirlwind[3] *which* passes over for disturbance. 25. The demon Varenô[4] is he who causes illicit intercourse, as it says thus: 'Varenô the defiling (âlâî).' 26. The demon Bûsh-âsp[5] is she who causes slothfulness; Sê*g* is the fiend (drû*g*) who causes annihilation; and the demon Nîyâz is he who *causes* distress.

27. The demon Âz[6] ('greediness') is he who swallows everything, and when, through destitution, nothing has come he eats himself; he is that fiendishness which, although the whole wealth of the world be given up to it, does not fill up and is not satisfied; as it says, that the eye of the covetous is a noose (gamand), and *in* it the world is nought. 28. Pû*s*[7] is the demon who makes a hoard, *and*

[1] A personification of the Av. zaurva of Vend. XIX, 43 W., Yas. IX, 18 Sp., Gô*s* Yt. 10, Râm Yt. 16.

[2] The reading of this name is uncertain.

[3] The small whirlwinds, which usually precede a change of wind in India, are commonly known by the name of shaîtân, which indicates that such whirling columns of dust are popularly attributed to demoniacal agency.

[4] A personification of Av. varena, 'desire,' in an evil sense.

[5] Av. Bûshyãsta of Vend. XI, 28, 29, 36, 37, XVIII, 38, &c. The names of the three demons in this sentence are Persian words for 'sloth,' 'trouble,' and 'want.'

[6] Av. Âzi of Vend. XVIII, 45, 50, Yas. XVII, 46, LXVII, 22, Â*s*tâd Yt. 1.

[7] Compare Pers. payû*s*, 'covetous,' and piyûs, 'avarice.' Pû*s* is evidently the demon of misers, and Âz that of the selfish.

does not consume *it*, *and* does not give to any one; as it says, that the power of the demon Âz is owing to that person who, not content with his own wife, snatches away even those of others.

29. The demon Nas[1] is he who causes the pollution and contamination (nisrûstîh), which they call nasâî ('dead matter'). 30. The demon Friftâr ('deceiver') is he who seduces mankind. 31. The demon Spazg[2] ('slander') is he who brings *and* conveys discourse (milayâ), *and* it is nothing in appearance such *as* he says; and he shows that mankind fights *and* apologizes (avakhshînêd), individual with individual. 32. The demon Arâst[3] ('untrue') is he who speaks falsehood. 33. The demon Aîghâsh[4] is the malignant-eyed fiend who smites mankind with *his* eye. 34. The demon Bût[5] is he whom they worship among the Hindûs, and his growth is lodged in idols, as one worships the horse *as* an idol[6]. 35. Astô-vîdâd[7] is the evil flyer (vâê-i sarîtar) who seizes the life; as it says that, when

[1] Av. Nasu of Vend. V, 85–106, VI, 65, 72, 74, 79, VII, 2–27, 70, VIII, 46, 48, 132–228, IX, 49–117, &c.

[2] Av. spazga of Ardabahist Yt. 8, 11, 15.

[3] Always written like anâst.

[4] Av. aghashi of Vend. XX, 14, 20, 24, which appears to be 'the evil eye;' but see § 36.

[5] Av. Bûiti of Vend. XIX, 4, 6, 140, who must be identified with Pers. but, 'an idol,' Sans. bhûta, 'a goblin,' and not with Buddha.

[6] Reading afas vakhsh pavan bûtîhâ mâhmânŏ, kîgûn bût asp parastêdŏ, which evidently admits of many variations, but the meaning is rather obscure.

[7] Here written Astî-vîdâd (see Chap. III, 21). Vend. V, 25, 31 says, 'Astô-vîdhôtu binds him (the dying man); Vayô (the flying demon) conveys him bound;' from which it would appear that Astô-vîdâd and 'the evil flyer' were originally considered as distinct demons.

his hand strokes a man *it is* lethargy, when he casts *it* on the sick *one it is* fever, when he looks in his eyes he drives away the life, and they call it death. 36. The demon of the malignant eye (sûr-*k*ashmîh) is he who will spoil anything which men see, *when* they do not say 'in the name of God' (yazdân).

37. With every one of them are many demons *and* fiends co-operating, to specify whom a second time *would be* tedious; demons, too, who are furies (khashmakân), are in great multitude it is said. 38. They are demons of ruin, pain, and growing old (zvârân), producers of vexation and bile, revivers of grief (nîvagîh), the progeny of gloom, and bringers of stench, decay, and vileness, who are many, very numerous, and very notorious; and a portion of all of them is mingled in the bodies of men, *and their* characteristics are glaring in mankind.

39. The demon Apâôsh[1] and the demon Aspen-*g*argâk[2] are those who remain in contest with the rain. 40. Of the evil spirit[3] are the law of vileness, the religion of sorcery, the weapons of fiendishness, and the perversion (khâmîh) of God's works; and

[1] Av. Apaosha of Tîstar Yt. 21, 22, 27, 28, Âstâd Yt. 2, 6; see also Chap. VII, 8, 10, 12.

[2] Here written Aspengarôgâ, but see Chaps. VII, 12, XVII, 1. He is the Av. Spengaghra of Vend. XIX, 135, and, being a demon, is not to be confounded with the demon-worshipper, Spi*n*gauru*s*ka, of Gô*s* Yt. 31, Ashi Yt. 51.

[3] The 'evil spirit,' Ganrâk-maînôk, seems to be here treated as a demon distinct from Aharman, which is inconsistent with what is stated in §§ 1–6, and is contrary to general opinion. This inconsistency would indicate the possibility of this continuation of Chap. XXVIII in TD, or a portion of it, having been added by an editor in later times (although it is difficult to discover any difference of style in the language), if we did not find a similar confusion of the two names in Chap. XXX, 29, 30.

his wish is this, that is: 'Do not ask *about* me, and do not understand me! for if ye ask *about* and understand me, ye *will* not come after me[1].' 41. This, too, it says, that the evil spirit remains at the distance of a cry, even at the cry of a three-year-old cock (kûlêng), even at the cry of an ass, even at the cry of a righteous man when *one* strikes *him* involuntarily *and* he utters a cry[2]. 42. The demon Kûndak[3] is he who is the steed (bârak) of wizards.

43. Various new demons *arise* from the various new sins the creatures may commit, *and* are produced for such *purposes;* who make even those planets rush *on* which are in the *celestial* sphere, *and* they stand very numerously in the conflict. 44. Their ringleaders (kamârikân) are those seven *planets*, the head and tail of Gôkihar, and Mûspar[4]

[1] Compare Mkh. XL, 24–28: 'The one wish that Hôrmezd, the lord, desires from men is this, that "ye shall understand me (Hôrmezd), since every one who shall understand me comes after me, and strives for my satisfaction." And the one wish that Aharman desires from men is this, that "ye shall not understand me (Aharman), since whoever shall understand me wicked, *his* actions proceed not after me, and, moreover, no advantage and friendship come to me from that man."'

[2] The sentence is rather obscure, but it seems to imply that such cries keep the evil spirit at a distance; it is, however, just possible that it means that the cry of the evil spirit can be heard as far as such cries.

[3] Av. Kunda of Vend. XI, 28, 36, XIX, 138.

[4] TD has Gôk-kihar and Mûs-parîk here, but see Chap. V, 1, where these beings are included among the seven planetary leaders, and not counted in addition to them. This is another inconsistency which leads to the suspicion that this continuation of the chapter may have been written by a later hand. According to this later view, the sun and moon must be included among those malevolent orbs, the planets.

provided with a tail, *which* are ten. 45. And by them these ten worldly creations, *that* is, the sky, water, earth, vegetation, animals, metals, wind, light, fire, and mankind, are corrupted with all this vileness; and from them calamity, captivity, disease, death, and other evils and corruptions ever come to water, vegetation, and the other creations which exist *in* the world, owing to the fiendishness of those ten. 46. They whom I *have* enumerated are *furnished* with the assistance and crafty (afzâr-hômand) nature of Aharman.

47. Regarding the cold, dry, stony, and dark interior of mysterious (târîk dên afrâ*g*-pê*d*âk) hell it says, that the darkness is fit to grasp with the hand[1], and the stench is fit to cut with a knife; and if they inflict the punishment of a thousand men within a single span, they (the men) think in this *way*, that they are alone; *and* the loneliness is worse than its punishment[2]. 48. And its connection (band) is with the seven planets, be it through much cold like Saturn[3] (Ḱêvân), be it through much heat like Aharman; and their food is brimstone (gandak), and of succulents the lizard (vazagh); *and* other evil *and* wretchedness (patyân).]

[1] Compare Mkh. VII, 31: 'and always their darkness is such-like as though it be possible to grasp with the hand.'

[2] Compare Ar*d*â-Virâf-nâmak (LIV, 5–8): '*As close* as the ear to the eye, and as many as the hairs on the mane of a horse, so *close and* many in number, the souls of the wicked stand, but they see not, and hear no sound, one from the other; every one thinks thus, "I am alone."'

[3] Or, 'with more cold than Saturn.'

CHAPTER XXIX[1].

1. On [the *spiritual* chieftainship[2] of the regions *of the earth*] it says in revelation, that every one of those six chieftainships[3] has one *spiritual* chief; as the chief of Arzah is Ashâshagahad-ê *H*vandkân[4], the chief of Savah is Hoazarôdathhri-hanâ Parêstyarô[5], the chief of Fradadafsh is Spitôid-i Aûspôsinân[6],[the chief of Vidadafsh is Atriz-râsp Aûspôsinân[7],] the chief of Vôrûbarst is Huvâsp[8], the chief of Vôrûgarst is *K*akhravâk[9]. 2. Zaratûst is

[1] For this chapter, which is numbered XXX by previous translators, we have to depend only on K20 and TD (see the note on the heading of Chap. XXVIII); and the words enclosed in brackets are supplied from TD, being either illegible or omitted in K20.

[2] Perhaps 'patriarchate' or 'episcopate' would be a better translation of radîh, and 'patriarch' or 'bishop' of rad, in this chapter, as the chief high-priest (dastûr-i dastûrân) and his office are evidently meant by these words.

[3] Of the six other regions, distinct from this one of Khvanîras, see Chap. XI, 2–4.

[4] TD has Ashashâg,had-ê aîgh Nêvandân; both MSS. giving these names in a barbarous Pâzand form which cannot be relied on. Perhaps this Dastûr is the Av. Ashâvanghu Bivandangha of Fravardîn Yt. 110.

[5] TD has Hôazarôkakhhr-hanâ Parêstyrô, all in Pâzand in both MSS., except Huz. hanâ, which stands for Pâz. ê, here used for the idhâfat i. Perhaps this Dastûr is the Av. Garô-danghu Pairistîra of Fravardîn Yt. 110.

[6] So in TD; K20 has Pâz. Spaitanid-i Huspâsnyân. This Dastûr is, no doubt, the Av. (gen.) Spitôis Uspâsnaos of Fravardîn Yt. 121.

[7] Omitted in K20, but, no doubt, this Dastûr is the Av. Erezrâspa Uspâsnu of Fravardîn Yt. 121.

[8] Av. Hvaspa of Fravardîn Yt. 122.

[9] So in both MSS. As in the case of each of the preceding two pair of regions, two consecutive names of Dastûrs have been taken from the Fravardîn Yast, it may be supposed that the names

spiritual chief of the region of Khvanîras, and also of all the regions; *he is* chief of the world of the righteous, *and* it is said that the whole religion was received by them from Zaratûst[1].

3. In the region of Khvanîras are many places, from which, in this evil time of violent struggling with the adversary, a passage (vidarg) is constructed by the power of the spiritual world (maînôkîh), *and one* calls *them* the beaten tracks[2] of Khvanîras.

4. Counterparts of those other regions[3] are *such places* as Kangdez, the land of Saukavastân, the plain of the Arabs (Tâzîkân), the plain of Pêsyânsaî, the river Nâîvtâk[4], Aîrân-vêg, the enclosure (var) formed by Yim, *and* Kasmîr in India[5]. 5. And one immortal chief acts in the government of *each*

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taken for this third pair of regions will also be consecutive, and this Dastûr must, therefore, be identified with the Av. *K'athwaraspa* of Fravardîn Yt. 122.

[1] TD has 'Zaratûst is chief of this region of Khvanîras, and also of the whole world of the righteous; all chieftainship, also, is from Zaratûst, so that the whole religion,' &c.

[2] Justi has 'zones, climates;' but transcribing Pâz. habâvanhâ back into Pahlavi we have a word which may be read khabânŏhâ, pl. of khabân, 'a trampling-place' (comp. Pers. khabîdan). TD has khvabîsnŏ-gâs, which has the same meaning.

[3] Meaning, probably, that they resemble the six smaller regions in being isolated and difficult of access; in other words, either mythical, or independent of Iranian rule.

[4] So in TD, which also omits the second, third, and fourth of these isolated territories. In K20 we might read rad va khûdâk, 'chief and lord,' as an epithet of Aîrân-vêg. This river must be the Nâhvtâk of Chap. XXI, 6.

[5] Reading Kasmîr-i andar Hindû, but TD has Kasmîr-i andarûnŏ; perhaps the last word was originally anîrânak, in which case we should read 'the non-Iranian Kasmîr.'

of them; as it says, that Pêshyôtanû[1] *son* of Vistâsp, whom they call *K*itrô-mainô[2], is in the country of Kangdez[3]; Aghrêra*d*[4] *son* of Pashang is in the land of S*a*ukavastân[5], and they call him Gôpatshah[6]; Par*s*adgâ[7] *Hv*embya is in the plain of

[1] The Av. Peshôtanu of Vishtâsp Yt. 4, where he is described as free from disease and death. TD has Pêshyôk-tanû. See also Chaps. XXXI, 29, XXXII, 5.

[2] TD has *K*itrô-mâônô, and it may be doubted whether the latter portion of the name be derived from Av. mainyu, 'spirit,' or m*a*unghô, 'moon.' The Dâ*d*istân-i Dînîk (Reply 89) calls him 'Patshâyôtanû who is called from the *K*itrôk-mâhanô (or mîyânô),' the *K*atru-mîyân river of Chap. XX, 7, 31.

[3] See § 10. TD has Kangdez-i bâmîk, 'Kangdez the splendid.'

[4] The Av. Aghraêratha Narava of Gô*s* Yt. 18, 22, Fravardîn Yt. 131, Ashi Yt. 38, Zamyâd Yt. 77; he is Aghrîrath, brother of Afrâsiyâb, in the Shâhnâmah; see also Chap. XXXI, 15.

[5] TD has Pahl. Sakîkstân here, but Sôkapastân in § 13 (the letters îk and p being often much alike in Pahlavi writing). K20 has Pâz. Sâvkavatân, S*a*ukâvasta, and Sâvkavastăn.

[6] TD has Gôpat-malkâ, 'king of Gôpat;' and Dâ*d*. (Reply 89) states that 'the reign of Gôpatshah is over the country of Gôpatô, coterminous with Aîrân-vê*g*, on the bank of the water of the Dâîtîk; *and* he keeps watch over the ox Hadhayă*s*, on whom occurred the various emigrations of men of old.' Mkh. (LXII, 31–36) says, 'Gôpatshâh remains in Aîrân-vê*g*, within the region of Khvanîras; from foot to mid-body *he is* a bull, and from mid-body to top *he is* a man; at all times he stays on the sea-shore, and always performs the worship of God, and always pours holy-water into the sea; through the pouring of that holy-water innumerable noxious creatures in the sea will die; for if he should not mostly perform that ceremonial, and should not pour that holy-water into the sea, and those innumerable noxious creatures should not perish, then always when rain falls the noxious creatures would fall like rain.' In Chap. XXXI, 20, he is said to be a son of Aghrêra*d*.

[7] So in K20; and Av. Parsha*d*ga*u* occurs in Fravardîn Yt. 96, 127; but TD has Fradakh*s*tar Khûmbîkân, and Dâ*d*. (Reply 89) mentions 'Fradhakh*s*tô son of Khûmbîkân' as one of the seven

Pêsyânsaî[1], *and he* is *Hv*embya for this reason, because they brought *him* up in a *hv*emb ('jar') for fear of Khashm ('Wrath'); [Asâm-i[2] Yamâhust is in the place which they call the River Nâîvtâk]; the tree opposed to harm[3] is in Aîrân-vêg; Urvatadnar[4] *son* of Zaratûst is in the enclosure formed by Yim. 6. Regarding them it says, they are *those* who are immortal, as are Narsih[5] *son* of Vîvanghâû, Tûs[6] *son* of Nôdar[7], Gîw[8] *son* of Gûdarz, Ibairaz[9] the causer of strife, *and* Ashavazd son of Pourudhâkhst[10]; and they will all[11] come forth, to the

immortal lords of Khvanîras, which name corresponds with the Av. Fradhâkhsti Khunbya of Fravardîn Yt. 138.

[1] TD has always Pahl. Pêsânsih. No doubt the Pisîn valley is meant (see § 11).

[2] Or it may be read Aêshm-i. This phrase occurs only in TD, but Dâd. (Reply 89) mentions 'the Avesta Yakhmâyîsad, son of the same Fryânô,' as one of the seven immortal lords of Khvanîras.

[3] See Chap. XXVII, 2.

[4] See Chap. XXXII, 5.

[5] Or Narsâe in TD; K20 has Pâz. Narêî, but see Chap. XXXI, 3, 5.

[6] Av. Tusa of Âbân Yt. 53, 58, and an Iranian warrior in the Shâhnâmah.

[7] Av. Naotara, whose descendants are mentioned in Âbân Yt. 76, 98, Fravardîn Yt. 102, Râm Yt. 35.

[8] Av. Gaêvani of Fravardîn Yt. 115 is something like this name of one of the Iranian warriors in the Shâhnâmah.

[9] TD has Pâz. Bairazd. Perhaps it is not a name, but a Pâzand corruption of Pahl. aêvarz, 'warrior, trooper' (traditionally); in which case we should have to read 'the warrior who was a causer of strife.'

[10] So in TD; K20 has 'Ashavand son of Porudakhst,' and Dâd. (Reply 89) mentions 'Ashavazang son of Pôrûdakhstôîh' as one of the seven immortal lords of Khvanîras. He is the Av. 'Ashavazdangh the Pourudhâkhstiyan' of Âbân Yt. 72, Fravardîn Yt. 112.

[11] So in TD, but K20 has 'always.'

assistance of Sôshyans, on the production of the renovation *of the universe.*

7. Regarding Sâm[1] it says, that he became immortal, *but* owing to his disregard of the Mazdayasnian religion, a Tûrk whom they call Nihâg[2] wounded *him* with an arrow, when he was asleep there, in the plain of Pêsyânsaî; and it had brought upon him the unnatural lethargy (bûshasp) *which* overcame *him in* the midst of the heat[3]. 8. And the glory (far) of heaven stands over him[4] for the purpose that, when Az-i Dahâk[5] becomes unfettered (arazak), he may arise and slay him; and a myriad guardian spirits of the righteous are as a protection to him. 9. Of Dahâk, whom they call Bêvarâsp, this, too, it says, that Frêdûn when he captured Dahâk was not able to kill *him*, and afterwards confined him in Mount Dimâvand[6]; when he becomes unfettered, Sâm arises, and smites and slays him.

10. As to Kangdez, *it is* in the direction of the east, at many leagues from the bed (var)[7] of the

[1] This is not Sâm the grandfather of Rustam, but the Av. Sâma, who appears to have been an ancestor of Keresâspa (see Yas. IX, 30), called Sam, grandfather of Garsâsp, in a passage interpolated in some copies of the Shâhnâmah (compare Chap. XXXI, 26, 27). Here, however, it appears from the Bahman Yast (III, 59, 60) that Keresâspa himself is meant, he being called Sâma Keresâspa in Fravardîn Yt. 61, 136.

[2] It can also be read Nihâv or Nîyâg in K20, and Nihâv or Nihân in TD.

[3] TD has '*as* he lay *in* the midst of the heat.'

[4] TD has 'and the snow (vafar) has settled (nishast) over him.'

[5] See Chaps. XXXI, 6, XXXIV, 5.

[6] See Chap. XII, 31.

[7] TD has agvar, 'above,' instead of min var, 'from the bed.'

wide-formed ocean towards that side. 11. The plain of Pêsyânsaî is in Kâvulistân, as it says, that the most remarkable upland (bâlist) in Kâvulistân is where Pêsyânsaî is; there it is hotter, on the more lofty elevations there is no heat[1]. 12. Aîrân-vêg is in the direction of Âtarô-pâtakân[2]. 13. The land of Saukavastân is on the way from Tûrkistân to Kînistân, in the direction of the north. 14. [The enclosure][3] formed by Yim is *in* the middle of Pârs, in Sruvâ[4]; thus, they say, that *what* Yim formed (Yim-kard) is below Mount Yimakân[5]. 15. Kasmîr is in Hindûstân.

Chapter XXX[6].

1. On the nature of the resurrection and future existence it says in revelation, that, whereas Mâshya and Mâshyôî, who grew up from the earth[7], first fed upon water, then plants, then milk, *and* then meat, men also, when their time of death *has* come, first desist from eating meat, then milk, then from

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[1] Or, 'the hottest there, through the very lofty elevation, is not heat.'

[2] Pers. Âdarbîgân.

[3] The word var is omitted in K20.

[4] TD has Pahl. Srûbâk.

[5] Or it may be read Damakân, but TD has Kamakân. It can hardly be Dâmaghân, as that is a town and district in Khurâsân; Justi also suggests the district of Gamagân in Pârs, and thinks Sruvâ means 'cypress wood,' there being a Salvastân between Shîrâz and Fasâ.

[6] This chapter is found in all MSS., and has been numbered XXXI by former translators.

[7] See Chaps. XV, 2–16, XXXIV, 3.

bread, till when[1] they shall die they always feed upon water. 2. So, likewise, in the millennium of Hûshêdar-mâh[2], the strength of appetite (âz) will thus diminish, when men *will* remain three days and nights in superabundance (sîrîh) through one taste of consecrated food. 3. Then they will desist from meat food, *and* eat vegetables *and* milk; afterwards, they abstain from milk food *and* abstain from vegetable food, *and* are feeding on water; *and* for ten years before Sôshyans[3] comes they remain without food, *and* do not die.

4. After Sôshyans *comes* they prepare the raising of the dead, as it says, that Zaratûst asked of Aûharmazd thus: 'Whence does a body form again, which the wind *has* carried *and* the water conveyed (vazîd)[4]? *and* how does the resurrection occur?' 5. Aûharmazd answered thus: 'When through me the sky *arose* from the substance of the ruby[5], without columns, on the spiritual support of far-compassed light; when through me the earth arose, which[6] bore the material life, *and* there is no

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[1] Reading amat, 'when,' instead of mûn, 'which' (see the note on Chap. I, 7).

[2] Written Khûrshêdar-mâh, or Khûrshêd-mâh, in the Bundahis; see Chap. XXXII, 8, and Bahman Yt. III, 52, 53.

[3] See Chaps. XI, 6, XXXII, 8, Bahman Yt. III, 62.

[4] Compare (Vend. V, 26) 'the water carries *him* up, the water carries *him* down, the water casts *him* away.'

[5] Compare Mkh. IX, 7.

[6] All MSS. have min, 'out of,' but translators generally suppose it should be mûn, 'which,' as the meaning of 'brought out of material life' is by no means clear. Perhaps the two phrases might be construed together, thus: 'there is no *other* maintainer of the worldly creation, brought from the material life, than it.' Windischmann refers to Fravardîn Yt. 9.

maintainer of the worldly creation but it; when by me the sun and moon *and* stars are conducted in the firmament (andarvâî) of luminous bodies; when by me corn was created so that, scattered about in the earth, it grew again *and* returned with increase; when by me colour[1] of various kinds was created in plants; when by me fire was created in plants *and* other things[2] without combustion; when *by me* a son was created *and* fashioned[3] in the womb of a mother, *and* the structure (pîsak) severally of the skin, nails, blood, feet, eyes, ears, and other things was produced; when by me legs were created for the water, so that it flows away, *and* the cloud was created which carries the water of the world *and* rains there where it has a purpose; when by me the air was created which conveys *in one's* eyesight, through the strength of the wind, the lowermost upwards according to *its* will, *and one* is not able to grasp *it* with the hand out-stretched; each one of them, when created by me, was herein more difficult than causing the resurrection, for[4] *it is* an assistance to me in the resurrection that they exist, *but* when they were formed it was not *forming* the future out of the past[5]. 6. Observe that when that which was not was then produced, why is it not possible to

[1] Former translators all read rag, 'vein, pore;' but it probably stands for rang, 'colour, dye,' as in Chap. XXVII, 5, 18.

[2] See Chap. XVII, 1, 2.

[3] Pâz. srahtîd is evidently a misreading of Pahl. srîstîd, 'formed, shaped.' Windischmann compares Fravardîn Yt. 11, 22, 28.

[4] Here kîm is the Pâzand of Huz. mamanam, 'for to me;' being a different word from the interrogative kîm, 'why?' of the next §.

[5] Literally, '*what* becomes out of *what* was.'

produce again that which was? for at that time *one will* demand the bone from the spirit of earth, the blood from the water, the hair from the plants, *and* the life from fire, since *they* were delivered to them in the original creation.'

7. First, the bones of Gâyômar*d* are roused up, then those of Mâshya *and* Mâshyôi, then those of the rest of mankind; in the fifty-seven years *of* Sôshyans[1] they prepare all the dead, *and* all men stand up; whoever is righteous *and* whoever is wicked, every human creature, they rouse up from the spot where its life departs. 8. Afterwards, when all material living beings assume again their bodies *and* forms, then they assign (barâ yehabûnd) them a single class[2]. 9. Of the light accompanying (levatman) the sun, one half will *be* for Gâyômar*d*, and one half will give enlightenment among the rest of men, so that the soul *and* body will know that this is my father, and this is my mother, and this is my brother, and this is my wife, and these are some other of my nearest relations.

10. Then is the assembly of the Sa*d*vâstarân[3], where all mankind will stand at this time; in that assembly every one sees his own good deeds and his own evil deeds; *and* then, in that assembly, a wicked *man* becomes as conspicuous as a white sheep among those which are black. 11. In that

[1] K20 omits 'Sôshyans.'

[2] The phrase is obscure, and K20 omits the numeral 'one' (the idhâfat of unity); but the meaning is probably that all former distinctions of class, or caste, are abolished.

[3] Windischmann suggests that it may be 'the assembly of Isa*d*-vâstar,' the eldest son of Zaratû*s*t (see Chap. XXXII, 5); perhaps supposed to be presided over by him as the first supreme high-priest after Zaratû*s*t's death.

assembly whatever righteous *man* was friend of a wicked *one* in the world, *and* the wicked *man* complains of him who is righteous, thus: 'Why did he not make me acquainted, when in the world, with the good deeds which he practised himself?' if he who is righteous did not inform him, then it is necessary for him to suffer shame accordingly in that assembly[1].

12. Afterwards, they set the righteous *man* apart from the wicked; *and* then the righteous is for heaven (garô*d*mân), and they cast the wicked back to hell. 13. Three days *and* nights they inflict punishment bodily in hell, *and* then he beholds bodily those three days' happiness in heaven[2]. 14. As it says that, on the day when the righteous *man* is parted from the wicked, the tears of every one, thereupon, run down unto *his* legs. 15. When, after they set apart a father from his consort (hambâ*z*), a brother from his brother, and a friend from

[1] In the Ar*d*â-Vîrâf-namak (Chap. LXVIII) it is related that Ar*d*â-Vîrâf saw the souls of a husband and wife, that of the husband destined for heaven, and that of the wife for hell; but the wife clung to her husband and asked why they should be separated, and he told her it was on account of her neglect of religious duties; whereupon she reproached him for not teaching and chastising her. 'And, afterwards, the man went to heaven and the woman to hell. And owing to the repentance of that woman she was in no other affliction in hell but darkness and stench. And that man sat in the midst of the righteous of heaven in shame, from not converting and not teaching the woman, who might have become virtuous in his keeping.'

[2] As an aggravation of his punishment in hell. It has generally been supposed that this last phrase refers to the reward of the righteous man, but this cannot be the case unless akhar be taken in the sense of 'other,' which is unlikely; besides, beholding the happiness of others would be no reward to an Oriental mind.

his friend, they suffer, every one for his own deeds, *and* weep, the righteous for the wicked, and the wicked about himself; for there may be a father who is righteous *and* a son wicked, *and* there may be one brother who is righteous *and* one wicked. 16. Those for whose peculiar deeds it is appointed, such as Dahâk and Frâsîyâv of Tûr, *and* others of this sort, as those deserving death (marg-argânân), undergo a punishment no other men undergo; they call *it* 'the punishment of the three nights[1].'

17. Among his producers of the renovation *of the universe*, those righteous men of whom it is written[2] that they are living, fifteen men and fifteen damsels, will come to the assistance of Sôshyans. 18. As Gôkîhar[3] falls in the *celestial* sphere from a moonbeam on to the earth, the distress of the earth becomes such-like as *that of* a sheep when a wolf falls *upon it.* 19. Afterwards, the fire and halo[4] melt the metal of Shatvaîrô, in the hills *and* mountains, *and* it remains on this earth like a river.

[1] According to the Pahlavi Vend. VII, 136 (p. 96, Sp.) it appears that a person who has committed a marg-argân or mortal sin, without performing patît or renunciation of sin thereafter, remains in hell till the future existence, when he is brought out, beheaded three times for each mortal sin unrepented of, and then cast back into hell to undergo the punishment tishrăm khshafnăm ('of the three nights') before he becomes righteous; some say, however, that this punishment is not inflicted for a single mortal sin. This period of three nights' punishment is quite a different matter from the three nights' hovering of the soul about the body after death.

[2] See Chap. XXIX, 5, 6. As the text stands in the MSS. it is uncertain whether the fifteen men and fifteen damsels are a portion of these righteous immortals, or an addition to them.

[3] Probably a meteor (see Chap. V, 1).

[4] Reading khîrman; M6 has 'the fire and angel Aîrman (Av. Airyaman) melt the metal in the hills,' &c.

20. Then all men will pass into that melted metal and will become pure; when *one* is righteous, then it seems to him just as though he walks continually in warm milk; *but* when wicked, then it seems to him in such manner as though, in the world, he walks continually in melted metal.

21. Afterwards, with the greatest affection, all men come together, father and son and brother and friend ask one another thus: 'Where has it[1] been these many years, and what was the judgment upon thy soul? hast thou been righteous or wicked?' 22. The first soul the body sees, it enquires of it with those words (gûft). 23. All men become of one voice *and* administer loud praise to Aûharmazd and the archangels.

24. Aûharmazd completes *his work* at that time, *and* the creatures become so that it is not necessary to make any effort about them; *and* among those by whom the dead are prepared, it is not necessary *that* any effort be made. 25. Sôshyans, with his assistants, performs a Yazisn *ceremony* in preparing the dead, *and* they slaughter the ox Hadhayôs[2] in that Yazisn; from the fat of that ox and the white Hôm[3] they prepare Hûsh, *and* give *it* to all men, and all men become immortal for ever *and* everlasting. 26. This, too, it says, that whoever has been the size of a man, they restore him then with an age of forty years; they who have been little *when* not dead, they restore then with an age of fifteen years; and they give every one *his* wife, and

[1] K20 has 'have I;' probably hômanîh, 'hast thou,' was the original reading.

[2] See Chap. XIX, 13.

[3] See Chap. XXVII, 4.

show *him his* children with the wife; so they act as now in the world, but there is no begetting of children.

27. Afterwards, Sôshyans *and his assistants*, by order of the creator Aûharmazd, give every man the reward and recompense suitable to *his* deeds; this is even the righteous existence (aît) where it is said that they convey *him* to paradise (vahist), and the heaven (garôdmân) of Aûharmazd takes up the body (kerp) as itself requires; with that assistance he continually advances for ever *and* everlasting. 28. This, too, it says, that whoever has performed no worship (yast), and has ordered no Gêtî-kharîd[1], and has bestowed no clothes as a righteous gift, is naked there; and he performs the worship (yast) of Aûharmazd, and the heavenly angels[2] provide him the use of his clothing.

[1] The Sad-dar Bundahis says that by Gêtî-kharîd 'heaven is purchased in the world, and one's own place brought to hand in heaven.' The Rivâyat of Dastûr Barzû (as quoted in MS. 29 of Bombay University Parsi Collection) gives the following details in Persian: 'To celebrate Gêtî-kharîd it is necessary that two hêrbads (priests) perform the Nâbar, and with each khshnûman which they pray it is fit and necessary that both hêrbads have had the Nâbar; and the first day they recite the Nônâbar yast, and consecrate the Nônâbar drôn and the Nônâbar âfrîngân which they recite in each Gâh; in the Hâvan Gâh it is necessary to recite fravarânê (as in Yas. III, 24 W. to end), ahurahê mazdau raêvatô (as in Aûharmazd Yt. o, to) frasastayaêka, then Yas. III, 25 W., XVII, 1–55 Sp., ashem vohû thrice, âfrînâmi khshathryãn (as in Âfrîngân I, 14, to end). The second day the Srôsh yast and Srôsh drôn and âfrîngân are to be recited; and the third day it is necessary to recite the Sîrôzah yast, the Sîrôzah drôn and âfrîngân dahmân; and it is needful to recite the second and third âfrîngâns in each Gâh, and each day to consecrate the barsom and drôn afresh with seven twigs, so that it may not be ineffective.'

[2] Pâz. gehân is probably a misreading of Pahl. yazdân, as

29. Afterwards, Aûharmazd seizes on[1] the evil spirit, Vohûman *on* Akôman[2], Ashavahi*s*t *on* Andar[3], Shatvaîrô *on* Sâvar, Spendarma*d* *on* Tarômat who is Nâûnghas[4], Horvada*d* *and* Amerôda*d* *on* Tâîrê*v* *and* Zâîrî*k*[5], true-speaking *on* what is evil-speaking, Srôsh[6] *on* Aeshm[7]. 30. Then two fiends remain at large, Aharman[8] and Â*z*[9]; Aûharmazd comes to the world, himself the Zôta and Srôsh the Râspî[10], and holds the Kûstî in *his* hand;

neither 'the spirit of the world,' nor 'the spirit of the Gâhs' is a likely phrase. It is possible, however, that maînôk gehân is a misreading of min aîvyahân, 'from the girdle,' and we should translate as follows: 'and out of its girdle (that is, the kûstî of the barsom used in the ceremony) he produces the effect of his clothing.'

[1] Instead of vakhdûnd, 'seize on,' we should probably read vânend, 'smite,' as in the parallel passages mentioned below.

[2] Compare Zamyâd Yt. 96. Each archangel (see Chap. I, 25, 26) here seizes the arch-fiend (see Chaps. I, 27, XXVIII, 7–12) who is his special opponent.

[3] Here written Pâz. Inder. Compare Pahlavi Yas. XLVII, 1: 'When among the creation, in the future existence, righteousness smites the fiend, Ashavahi*s*t *smites* Indar.'

[4] Written Nâkahê*d* in Chap. I, 27, and Nâîkîyas in Chap. XXVIII, 10, where he is described as a distinct demon from Tarômat in XXVIII, 14.

[5] Here written Târê*v* and Zârî*k*.

[6] Av. Sraosha, a personification of attentive hearing and obedience, who is said to watch over the world and defend it from the demons, especially at night; see Vend. XVIII, 48, 51, 70, &c., Yas. LVI, Srôsh Yt. Hâdôkht, &c.

[7] See Chap. XXVIII, 15–17.

[8] Comparing § 29 with § 30 it is not very clear whether the author of the Bundahi*s* considered Aharman and the evil spirit as the same or different demons; compare also Chap. XXVIII, 1–6 with 40, 41.

[9] See Chap. XXVIII, 27.

[10] The Zôta is the chief officiating priest in all ceremonies, and the Râspî is the assistant priest.

defeated by the Kûstî[1] formula the resources of the evil spirit and Âz act most impotently, *and* by the passage through which he rushed into the sky[2] he runs back to gloom *and* darkness. 31. Gôkîhar[3] burns the serpent (mâr)[4] in the melted metal, *and* the stench and pollution *which* were in hell are burned in that metal, *and* it (hell) becomes quite pure. 32. He (Aûharmazd) sets the vault[5] into which the evil spirit fled, in that metal; he brings the land of hell back for the enlargement of the world[6]; the renovation arises in the universe by *his* will, *and* the world is immortal for ever *and* everlasting.

33. This, too, it says, that this earth *becomes* an iceless[7], slopeless plain[8]; even the mountain[9],

[1] The words zak g,hâni, for ân gehâni, are probably a misreading of aîvyahân, 'the kûstî or sacred thread-girdle,' which is tied round the waist in a peculiar manner, during the recital of a particular formula, in which Aûharmazd is blessed and Aharman and the demons are cursed.

[2] See Chap. III, 10–12. [3] See § 18 and Chap. V, 1.

[4] Probably referring to Âz, which means both 'greediness' and 'serpent.' It is, however, possible to read 'Gôkîhar the serpent burns in' &c., and there can be no doubt that Gôkîhar is represented as a malevolent being.

[5] Or, perhaps, 'hiding-place.' Comparing K20 and M6 together the word seems to be alôm, which may be compared with Heb. אולָם 'a vault,' or Chald. אולָמָא 'a porch;' it may, however, be vâlôm, which may be traced to עלם 'to conceal.' In the old MSS. it is certainly not shôlman, 'hell,' which is an emendation due to the modern copy in Paris.

[6] Or, 'to the prosperity of the world.'

[7] Former translators read anhîkhar, 'undefiled,' but this does not suit the Pahlavi orthography so well as anhasâr, 'iceless' (compare Pers. hasar, khasar, or khasâr, 'ice'); cold and ice, being produced by the evil spirit, will disappear with him.

[8] Pâz. âmâvan is a misreading of Pahl. hâmûn, so the reading is ansîp (compare Pers. sîb) hâmûn. Mountains, being the work of the evil spirit, disappear with him.

[9] Kakâd-i-Dâîtîk, see Chap. XII, 7.

whose summit is the support of the *K*învar *bridge*, they keep down, *and* it *will* not exist.

Chapter XXXI[1].

0. On the race and genealogy of the Kayâns.

1. Hôshyang[2] *was son* of Fravâk, *son* of Sîyâkmak[3], *son* of Mâshya[4], *son* of Gâyômar*d*. [2. Takhmôrup[5] *was son* of Vîvanghâû[6], *son* of Yanghad[7], *son of* Hôshyang. 3. Yim,][8] Takhmôrup, Spîtûr[9], *and* Narsih[10], whom they also call 'the Rashnû of *K*înŏ[11],'

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[1] For this chapter, which is numbered XXXII by previous translators, we have to depend only on K20, TD, and K20b (a fragment evidently derived from the same original as K20 and M6, but through some independent line of descent).

[2] So in K20, but usually Hôshâng (see Chaps. XV, 28, XXXIV, 3, 4).

[3] See Chap. XV, 25, 30.

[4] See Chaps. XV, 2–24, 30, XXXIV, 3.

[5] Av. Takhmô-urupa of Râm Yt. 11, Zamyâd Yt. 28, Âfrîn Zarat. 2; written Tâkhmôrup in TD, which is the only MS. in which the passage enclosed in brackets is found, the omission of which by K20 was suspected by Windischmann (Zoroastriche Studien, p. 199). This king is the Tahmûras of the Shâhnâmah. See also Chaps. XVII, 4, XXXIV, 4.

[6] Av. Vîvangh*a*u of Yas. IX, 11, 20, XXXII, 8, Vend. II, 8, 28, 94, Fravardîn Yt. 130, Zamyâd Yt. 35.

[7] As this Pâzand name or title begins with a *medial* y, its initial vowel is probably omitted (see p. 141, note 8).

[8] Av. Yima or Yima khshaêta of Vend. II, &c., the Jamshêd of the Shâhnâmah (see Chaps. XVII, 5, XXXIV, 4).

[9] Av. Spityura of Zamyâd Yt. 46.

[10] Here written Nârsî in K20 and K20b, and Nôsîh in TD; but see § 5 and Chap. XXIX, 6. Windischmann suggests that he may be the Av. Aoshnara pouru-*g*îra of Fravardîn Yt. 131, Âf. Zarat. 2.

[11] An epithet equivalent to 'the Minos of China;' Rashnû being the angel of justice, who is said to weigh the meritorious deeds of

were all brothers. 4. From Yim and Yimak [1], who was *his* sister, was born a pair, man *and* woman, and they became husband *and* wife together; Mîrak the Âspiyân [2] and Zîyânak Zardâhim were *their* names, *and* the lineage went on. 5. Spitûr was he who, with Dahâk, cut up Yim [3]; Narsih [4] lived then [5] also, *whom* they call Nêsr-gyâvân [6]; they say that such destiny (gadman) is allotted to him [7], that he shall pass every day in troubles, and shall make all food purified *and* pure.

6. Dahâk [8] *was son* of Khrûtâsp, *son* of Zâinigâv,

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the departed soul against its sins. Neither word is, however, quite certain, as rashnûk may stand for rasnîk, 'spear,' and has also been translated by 'light' and 'hero;' Ainŏ, moreover, was probably not China, but Samarkand (see Chaps. XII, 13, 22, XV, 29).

[1] See Chap. XXIII, 1.

[2] Av. Âthwyâna of Âbân Yt. 33, Gôs Yt. 13, Fravardîn Yt. 131, Zamyâd Yt. 36, &c., where it is the family name of Thraêtaona, who is said to be a son of Âthwya in Yas. IX, 23, 24. In the text this name seems to be used rather as a title than a patronymic, and in § 7 it appears to be a family surname.

[3] As stated in Zamyâd Yt. 46.

[4] Here written Nârsak in K20 and K20b, and Nôsîh in TD.

[5] TD has 'together,' instead of 'then.'

[6] So in K20, but K20b has Narst-gyâvân, and TD has Nôsîh-vîyâvânîk (or nîyâzânîk). Perhaps we may assume the epithet to have been nîgîr-vîyâvânîk (or nîyâzânîk), 'one with a bewildering (or longing) glance.'

[7] Justi supposes this clause of the sentence refers to Yim and the disease which attacked his hand. If this be the case it may be translated as follows: 'they say aîghash is produced on his hand (yadman), so that,' &c.; aîghash being a disease, or evil, mentioned in Vend. XX, 14, 20, 24; compare Chap. XXVIII, 33.

[8] Or Az-i Dahâk, the Av. Azi Dahâka, 'destructive serpent,' of Yas. IX, 25, Vend. I, 69, Âbân Yt. 29, 34, Bahrâm Yt. 40, Zamyâd Yt. 46–50. A name applied to a foreign dynasty (probably Semitic) personified as a single king, which conquered the dominions of Yim (see Chap. XXXIV, 5).

son of Virafsang, *son* of Tâz, *son* of Fravâk, *son* of Sîyâkmak[1]; by *his* mother Dahâk *was* of Udaî[2], *son* of Bayak, *son* of Tambayak, *son* of Owokhm[3], *son* of Pairi-urvaêsm[4], *son* of Gadhwithw[5], *son* of Drûgâskân[6], *son* of the evil spirit.

7. Frêdûn the Âspiyân[7] *was son of* Pûr-tôrâ[8] the Âspiyân, *son* of Sôk-tôrâ[9] the Âspiyân, *son* of Bôr-tôrâ the Âspiyân, *son* of Sîyâk-tôrâ the Âspiyân, *son* of Spêd-tôrâ the Âspiyân, *son* of Gefar-tôrâ the Âspiyân, *son* of Ramak-tôrâ the Âspiyân, *son* of

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[1] For the last three names, see Chap. XV, 25, 28.

[2] Pahl. Aûd in TD; compare 'the demon Uda' of Chap. XXVIII, 19. The following two names look like 'fear' and 'gloom-fear,' both appropriate names for demons.

[3] TD has Pâz. Owôikh; compare Av. aoiwra, 'a species of nightmare,' observing that r and ô are often written alike in Pahlavi.

[4] TD and K20b have Pâz. Pairi-urva-urvaêsm, and K20 has Pai-urvaêsm.

[5] TD has Pâz. Gawithw.

[6] So in TD, but K20 has Pâz. Drus-i ayaskâ, and K20b has Drug-i ayaskâ. It corresponds to Av. drugaska in Vend. XIX, 139, Vistâsp Yt. 26. This genealogy appears to trace Dahâk's maternal descent through a series of demons.

[7] Av. Thraêtaona, son of Âthwya, but generally called 'the Âthwyânian,' who slew the destructive serpent (azi dahâka), see Yas. IX, 24, 25, Vend. I, 69, Âbân Yt. 33, 61, Gôs Yt. 13, Fravardîn Yt. 131, Bahrâm Yt. 40, Râm Yt. 23, Ashi Yt. 33, Zamyâd Yt. 36, 92, Âf. Zarat. 2. In the Shâhnâmah he is called Ferîdûn son of Abtîn.

[8] This name is omitted in K20, but occurs in the other two MSS.; it is a Huzvâris hybrid equivalent to Pâz. Pûr-gau and Av. Pourugau, which is a title of an Âthwyânian in Âf. Zarat. 4, Vistâsp Yt. 2. This genealogy consists almost entirely of such hybrid names, which have a very artificial appearance, though suitable enough for a race of herdsmen, meaning, as they severally do, 'one with abundant oxen, with useful oxen, with the brown ox, with the black ox, with the white ox, with the fat ox, and with a herd of oxen.'

[9] So in TD, but the other two MSS. have Sîyâk-tôrâ, which is probably wrong, as the same name occurs again in this genealogy.

Vanfraghesn[1] the Âspiyân, *son* of Yim, *son* of Vîvanghâû; as these, apart from the Âspiyân Pûr-tôrâ, were ten generations, they every one lived a hundred years, which becomes one thousand years; those thousand years were the evil reign of Dahâk. 8. By the Âspiyân Pûr-tôrâ was begotten Frêdûn, who exacted vengeance for Yim; together *with him*[2] also were the sons Barmâyûn *and* Katâyûn, *but* Frêdûn was fuller of glory than they.

9. By Frêdûn three sons were begotten, Salm and Tûg and Aîrîk[3]; and by Aîrik one son *and* one pair[4] were begotten; the names of the couple of sons were Vânîdâr *and* Anastokh[5], *and* the name of the daughter was Gûzak[6]. 10. Salm *and* Tûg slew *them* all, Aîrîk and *his* happy sons, *but* Frêdûn kept the daughter in concealment, *and* from that daughter a daughter was born[7]; they became aware *of it*, and the mother was slain by them. 11. Frêdûn provided for the daughter[8], also in concealment, for

[1] In TD this name can be read Vanfrôkisn or Vanfrôkgân.

[2] TD has 'as well as *him*.' K20b omits most of this sentence by mistake.

[3] These sons, as Windischmann observes, are not mentioned in the extant Avesta, but their Avesta names, Sairima, Tûirya or Tûra, and Airya or Airyu, may be gathered from the names of the countries over which they are supposed to have ruled (see Fravardîn Yt. 143).

[4] TD has 'two sons *and* one daughter.'

[5] TD has Anîdâr and Anastabŏ.

[6] Or Gûgak, in TD; the other MSS. have Pâz. Ganga here, but Guzak in § 14; it is identical with the name of Hôshyang's sister and wife in Chap. XV, 28. In the Pâzand Gâmâsp-nâmah the name of Frêdûn's grand daughter is written Vîrak.

[7] Reading min zak dûkht dûkht-i zâd, as in K20b and TD; some uncertainty arises here from the words dûkht, 'daughter,' and dvâd, 'pair,' being written alike in Pahlavi.

[8] TD has bartman, 'daughter,' indicating that the word in K20 must be read dûkht, and not dvâd, 'pair.'

ten generations, when Mânûs-i Khûrshêd-vînîk was born from *his* mother, [*so called* because, as he was born, *some* of][1] the light of the sun (khûrshêd) fell upon *his* nose (vînîk). 12. From Mânûs-i Khûrshêd-vînîk *and his* sister[2] was Mânûs-khûrnar, *and* from Mânûs-khûrnar [*and his* sister] was Mânûskîhar born[3], by whom Salm and Tûg were slain in revenge for Aîrîk[4]. 13. By Mânûskîhar were Fris, Nôdar[5], and Dûrâsrôb[6] begotten.

14. Just as Mânûskîhar *was* of Mânûs-khûrnar, of Mânûs-khûrnâk[7], who was Mâm-sozak[8], of Aîrak, of Thritak, of Bîtak, of Frazûsak, of Zûsak[9], of Fragûzak, of Gûzak, of Aîrîk, of Frêdûn, *so* Frâsîyâv[10] *was*

[1] The phrase in brackets occurs only in TD; and the whole passage from 'vînîk' to 'sun' is omitted in K20, evidently by mistake.

[2] TD has 'from Mânûs and *his* sister,' and K20b has 'from Mânûs-hûkîhar *and* Mânûs-khûrshêd.'

[3] The words in brackets occur only in TD, and K20b has 'from Mânûs-khûrnar also was Mânûs-khûrnâk, *from* Mânûs-khûrnâk was Mânûskîhar born,' but this introduction of an extra generation is not confirmed by the list of names in § 14. The term khûrnâk (or khûrnak) seems to be merely a transcript of the Avesta word of which khûrshêd-vînîk, 'sun-nose,' is a translation. The other term khûrnar can also be read khûrvar, but K20 has Pâz. *hv*arnar. Mânûskîhar is the Av. Manuskithra of Fravardîn Yt. 131, where he is styled the Airyavan, or descendant of Airyu (Aîrîk).

[4] TD has '*and* vengeance exacted for Aîrîk.'

[5] See Chap. XXIX, 6.

[6] Pâz. Durâsro, but the Pahlavi form, given in the text, occurs in § 31 and Chap. XXXII, 1 in TD, which MS. omits this § by mistake.

[7] The same as Mânûs-i khûrshêd-vînîk, as noted above.

[8] This Pâzand epithet seems to mean 'mother-burning,' and may have some connection with the legend mentioned in § 11. TD has mûn am Gûgak, 'whose mother was Gûgak.'

[9] K20b omits the five names from Aîrak to Zûsak.

[10] Av. Frangrasyan, the Tûryan, of Yas. XI, 21, Âbân Yt. 41,

of Pashang, of Zaêsm[1], of Tûrak, of Spaênyasp, of Dûrôshasp, of Tûg, of Frêdûn. 15. He (Frâsiyâv) as well as Karsêvaz[2], whom they call Kadân[3], *and* Aghrêrad[4] were all three brothers.

[16[5]. Pashang and Vîsak were both brothers. 17. By Vîsak were Pîrân[6], Hûmân, Sân[7], and other brothers begotten. 18. By Frâsiyâv were Frasp-i Kûr, Sân, Shêdak[8], and other sons begotten; *and* Vispân-fryâ[9], from whom Kaî-Khûsrôb was born, was daughter of Frâsiyâv, *and* was of the same mother with Frasp-i Kûr. 19. From Frasp-i Kûr *were* Sûrâk, Asûrîk, and other children; *and* by them were Khvâst-aîrikht, Yazdân-aîrikht, Yazdân-sarâd, Frêh-khûrd, Lâ-vahâk[10], and others begotten, a recital of whom *would* be tedious.

20. By Aghrêrad *was* Gôpatshah[11] begotten. 21. When Frâsiyâv made Mânûskîhar, with the Iranians, captive in the mountain-range (gar) of Padashkh-

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Gôs Yt. 18, 22, Ashi Yt. 38, 42, Zamyâd Yt. 56–63, 82, 93; called Afrâsiyâb in the Shâhnâmah.

[1] Zâdsam in the Shâhnâmah.

[2] Garsîvaz in the Shâhnâmah.

[3] TD has Pahl. Kîdân.

[4] See Chap. XXIX, 5.

[5] The remainder of this chapter is found only in TD.

[6] Pîrân Vîsah is Afrâsiyâb's chief general in the Shâhnâmah, and Hûmân and Pîlsam are his brothers.

[7] This name is very ambiguous in Pahlavi, as it can be read many other ways.

[8] Shêdah in the Shâhnâmah.

[9] She is called Farangîs in the Shâhnâmah.

[10] The reading of several of these names is more or less uncertain, but the object of the author is evidently to apply opprobrious epithets to all the male descendants of Afrâsiyâb.

[11] TD has Gôpat-malkâ here, as also in Chap. XXIX, 5, where it is said to be a title of Aghrêrad (always written Agrêrad in TD).

vâr[1], *and* scattered ruin *and* want among them, Aghrêra*d* begged a favour of God (yazdân), and he obtained the benefit that the army and champions of the Iranians were saved by him from that distress. 22. Frâsîyâ*v* slew Aghrêra*d* for that fault; *and* Aghrêra*d*, as his recompense, begat *such* a son as Gôpatshah.

23. Aûzôbô the Tûhmâspian[2], Kanak-i Barzi*s*t, Arawi*s*anasp, *and* Vaêta*nd*-i Râghinôi*d* *were* the three sons *and* the daughter of Agâima*s*vâk[3], the *son* of Nô*d*ar, *son* of Mânû*sk*îhar, who begat Aûzôbô. 24. Kavâ*d*[4] was a child in a waist-cloth (kuspû*d*); they abandoned *him* on a river, *and* he froze upon the door-sills (kavâ*d*akân); Aûzôbô perceived and took *him*, brought *him* up, *and* settled the name of the trembling child.

25. By Kavâ*d* *was* Kaî-Apîvêh begotten; by Kaî-Apîvêh *were* Kaî-Arsh, Kaî-Vyârsh, Kaî-Pisân, and Kaî-Kâûs begotten; by Kaî-Kâûs *was* Sîyâvakhsh begotten; by Sîyâvakhsh *was* Kaî-Khûsrôb[5]

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[1] The mountains south of the Caspian (see Chap. XII, 17).

[2] Av. Uzava Tûmâspana of Fravardîn Yt. 131, called Zav, or Zâb, son of Tahmâsp, in the Shâhnâmah.

[3] None of these names, which TD gives in Pâzand, are to be found in the portion of the Avesta yet extant.

[4] Av. Kavi Kavâta of Fravardîn Yt. 132, Zamyâd Yt. 71, called Kaî-Qubâd in the Shâhnâmah. There appears to be an attempt, in the text, to derive his name from the 'door-sill' on which he is said to have been found.

[5] The Avesta names of these seven other Kayâns are, respectively, Kavi Aipi-vanghu, Kavi Arshan, Kavi Byârshân, Kavi Pisanangh, Kavi Usadhan, Kavi Syâvarshân, and Kavi Husravangh (see Fravardîn Yt. 132, Zamyâd Yt. 71, 74); omitting the third, they are called, respectively, Armîn, Ari*s*, Pa*s*în, Kaî-Kâvûs, Siyâvush, and Kaî-Khusrô in the Shâhnâmah. TD, omitting the first letter, has Sânô for Pisân; it also writes Kaî-Kâyûks and Kaî-Khûsrôvî.

begotten. 26. Keresâsp[1] *and* Aûrvakhsh[2] were both brothers. 27. Athrat[3] *was son* of Sâhm, *son* of Tûrak, *son* of Spaênyasp, *son* of Dûrôshasp[4], *son* of Tûg, *son* of Frêdûn. 28. Lôharâsp[5] *was son* of Aûzâv[6], *son* of Mânûs, *son of* Kaî-Pîsîn[7], *son of* Kaî-Apîvêh, *son of* Kaî-Kavâd. 29. *By* Kaî-Lôharâsp were Vistâsp, Zarîr[8], *and* other brothers begotten; by Vistâsp were Spend-dâd[9] and Pêshyôtanû[10] begotten; and by Spend-dâd were Vohûman[11], Âtarô-tarsah, Mitrô-tarsah, *and* others begotten.

30. Artakhshatar *descendant* of Pâpak—of whom his mother *was* daughter—*was son* of Sâsân[12], *son* of

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[1] Av. Keresâspa of Yas. IX, 31, 36, 39, Vend. I, 36, Âbân Yt. 37, Fravardîn Yt. 61, 136, Râm Yt. 27, Zamyâd Yt. 38–44, Âf. Zarat. 3; he is called Garsâsp in the Shâhnâmah.

[2] Av. Urvâkhshaya of Yas. IX, 31, Râm Yt. 28, Âf. Zarat. 3. These brothers were sons of Thrita or Athrat, mentioned in the next §.

[3] Av. Thrita of the Sâma race (see Yas. IX, 30, Vend. XX, 11) and father of Keresâspa, whose genealogy is given in a passage interpolated in some copies of the Shâhnâmah as follows: Garsâsp, Atrat, Sam, Tûrag, Sîdasb, Tûr, Jamshêd.

[4] Written Dûrôshap in TD, both here and in § 14.

[5] Av. Aurvad-aspa of Âbân Yt. 105, Vistâsp Yt. 34, 46, called Luhrâsp in the Shâhnâmah.

[6] Reading doubtful.

[7] Written Ka-Pîsîn here, but he is the same person as Kaî-Pisân of § 25; the latter part of the name is written both Pisanangh and Pisina in the Avesta.

[8] Probably Zargar (being Av. Zairivairi of Âbân Yt. 112, 117, Fravardîn Yt. 101), but called Zarîr in the Shâhnâmah.

[9] Av. Spentô-dâta of Fravardîn Yt. 103, Vistâsp Yt. 25, called Isfendiyâr in the Shâhnâmah.

[10] See Chaps. XXIX, 5, XXXII, 5.

[11] Called Bahman in the Shâhnâmah, and Ardashîr the Kayânian in Bahman Yt. II, 17; the successor of his grandfather Vistâsp (see Chap. XXXIV, 8).

[12] The text is rather obscure, but the Kârnâmak of Ardashîr-i Pâpakân states clearly that Ardashîr was son of Sâsân by the

Vêh-âfrî*d* and[1] Zarîr, *son* of Sâsân, *son* of Artakhshatar who *was* the said Vohûman *son* of Spend-dâ*d*.

31. The mother of Kaî-Apîvêh was Farhank[2], *daughter* of *him who is* exalted on the *heavenly* path[3], Urva*d*-gâi-frâ*s*t[4], *son* of Râk, *son* of Dûrâsrôb, *son* of Mânû*sk*îhar. 32. This, too, it says, that the glory[5] of Frê*d*ûn settled on the root of a reed (kanyâ) in the wide-formed ocean; *and* Nôktargâ[6], through sorcery, formed a cow for tillage, *and* begat *children* there; three years he carried the reeds there, *and* gave them to the cow, until the glory went on to the cow; he brought the cow, milked *her* milk, *and* gave *it* to his three sons; as *their* walking *was on* hoofs, the glory did not go to the sons, but to Farhank. 33. Nôktargâ wished to injure[7] Farhank, *but* Farhank went with the glory *away* from

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daughter of Pâpak, a tributary ruler of Pârs under Ardavân, the last of the A*s*kâniyân monarchs.

[1] So in the Pahlavi text, which therefore makes Vêh-âfrî*d* a woman's name (like Pers. Beh-âfrîn); but this is doubtful, as the MSS. often confound va, 'and,' and i, '*son* of.'

[2] In the Shâhnâmah Farhang is mother of Kaî-Kâvûs. The Pahlavi name can also be read Farânak, the name of the mother of Ferîdûn in the Shâhnâmah.

[3] Pâz. vîdharg-âfrâ*s*taka, which looks more like an epithet than a name.

[4] Or, perhaps, 'Urva*d*-gâ *son* of Frâ*s*t.'

[5] The divine glory which was supposed to accompany all legitimate sovereigns of Iran, from the time of Hôshyang even to that of the Sasanian dynasty; it is the Av. *hv*arenangh of the Zamyâd Ya*s*t, and is said to have fled to the ocean for refuge during the reign of foreign dynasties and wicked kings (see Âbân Yt. 42, Zamyâd Yt. 51, 56, 59, 62).

[6] The last syllable is so written, in Pâzand, in § 33.

[7] Reading hangî*d*anŏ, 'to injure,' instead of khun*gd*anŏ, which may mean 'to embrace;' the difference between the two words being merely the letter î.

the fierce (tîb) father, and made a vow (patyastâk) thus: 'I will give *my* first son to Aûshbâm[1].' 34. Then Aûshbâm saved her from the father; and the first son, Kaî-Apîvêh, she bore and gave to Aûshbâm, was a hero associating with Aûshbâm, and travelled in Aûshbâm's company.

35. The mother of Aûzôbô was the daughter of Nâmûn the wizard, when Nâmak[2] was with Frâsîyâ*v*.

36. And, moreover, together with those begotten by Sâm[3] were six children in pairs, male *and* female; the name of one *was* Damnak, of one Khûsrôv, *and of one* Mârgandak, *and* the name of *each* man and woman together was one. 37. And the name of one *besides* them was Dastân[4]; he was considered more eminent than they, and Sagânsîh[5] and the southern quarter were given to him; and Avar-shatrô[6] and the governorship were given by him to Avarnak. 38. Of Avar-shatrô this is said, that *it is* the district of Avarnak, *and* they offered blessings *to* Srôsh and Ar*d*avahi*s*t in succession; on this account is *their* possession of horses and possession of arms; and on account of firm religion, purity, and manifest joy, good estimation and extensive fame are greatly

[1] This name means 'the dawn;' perhaps it may be identified with Av. Usinemangh or Usenemangh of Fravardîn Yt. 113, 140, whose wife Fr*e*ni may possibly be the Farhank (or Frânak) of the text.

[2] So in TD, but it is probably only a variant of Nâmûn.

[3] The grandfather of Rustam (see § 41). In the Avesta he is usually called Sâma Keresâspa with the title Nairiman*a*u; while in the Shâhnâmah Sâm is son of Narîmân.

[4] Another name for Zâl, the father of Rustam, in the Shâhnâmah.

[5] The same as Sagastân.

[6] Or, perhaps, 'the upper district.'

among them. 39. To Damnak the governorship of Asûristân was given; sovereignty and arranging the law of sovereignty, wilfulness and the stubborn defects they would bring, were among them. 40. To Sparnak[1] the governorship of Spâhân[2] was given; to Khûsrôv the governorship of Râi[3] was given; to Mârgandak the kingdom, forest settlements, and mountain settlements of Padashkhvârgar were given; *where* they travel nomadically, and *there are* the forming of sheep-folds, prolificness, easy procreation, and continual triumph over enemies. 41. From Dastân proceeded Rû*d*astâm[4] and Hûzavârak[5].]

Chapter XXXII[6].

1. On the kindred of Pôrûshasp[7], *son* of Paîtirâsp[8], *son* of Aurvadasp[9], *son* of Hâê*kad*âsp[10], *son* of

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[1] He would seem not to have been a son of Sâm, as he is not mentioned before. The reading of all these names is uncertain.

[2] The Pahlavi form of Ispahân.

[3] Av. Ragha of Yas. XIX, 51, Vend. I, 60, whose ruins are near the modern Teherân.

[4] The usual Pahlavi form of Rustam.

[5] Or Aûzvârak; Rustam's brother is called Zavârah in the Shâhnâmah.

[6] This chapter, which is numbered XXXIII by previous translators, is found in all MSS., but in TD it forms a continuation of the preceding chapter, beginning with the name Pôrûshasp.

[7] Av. Pourushaspa of Yas. IX, 42, 43, Vend. XIX, 15, 22, 143, Âbân Yt. 18, &c.

[8] K20 has Pâz. Spitarsp, and M6 has Pâz. Pirtrasp (see note on Chap. XXXIII, 1). The reading in the text is doubtful.

[9] Omitted in K20 and TD.

[10] Av. Haê*kad*aspa of Yas. XLV, 15, LII, 3.

*K*akhshnûs [1], *son* of Pâîtîrasp, *son* of Hardarsn [2], *son* of Hardâr [3], *son* of Spîtâmân [4], *son* of Vîdast [5], *son* of Ayazem, *son* of Ragan [6], *son* of Dûrâsrôb [7], *son* of Mânûs*k*îhar [8]. 2. As Paîtirâsp *had* two sons, one Pôrûshasp *and* one Ârâsti [9], by Pôrûshasp was Zaratûst begotten for a sanctuary of good religion [10], *and* by Ârâsti was Mê*d*yôk-mâh [11] begotten. 3. Zaratûst, when he brought the religion, first celebrated

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[1] Windischmann suggests Av. *K*âkhshnôis (gen.) of Fravardîn Yt. 114.

[2] K20 has Pâz. Harsn and TD has Haraki*d*ârsnŏ.

[3] TD has Harâî*d*âr, or Arâî*d*âr.

[4] Or Spîtâm (as the last syllable is the patronymical suffix), Av. Spitâma, the usual patronymic of Zaratûst.

[5] May be read Vâdist in TD.

[6] Possibly the same person as Râk in Chap. XXXI, 31; but see XXXIII, 3.

[7] So in TD, but Pâz. Durâsrun in K20, M6.

[8] This genealogy is somewhat differently given in the Vagarkar*d*-i Dînîk (pp. 28, 29), as published in Bombay by Dastur Peshotanji Behramji Sanjânâ in 1848; and is extended back, through the generations mentioned in Chap. XXXI, 1, 2, 7, 14, to Gâyômar*d*, as follows: 'Pôrûshâspô *son* of Paîtîrâsp, *and* Arâspô son of Paîtîrâsp, Urvandasp, Haê*k*a*d*asp, *K*îkhshnus, Paêtirasp, Hardrsn, Haridâr, Spîtâmânŏ, Vaêdist, Nayâzem, Ragisn, Dûrâsrôb, Mânûs*k*îhar sovereign of Iran, Mânus-khûrnar, Mânus-khûrnâk, Nêryôsang, Varzî*d*-dîn, Vîzak, Airyak, Aithritak, Ibitak, Frazîsak, Zisak, Frasizak, Izak, Aîrî*k*, Frê*d*ûn lord of Khvanîras, Pûr-tôrâ the Âspîkân, Nêvak-tôrâ the Âspîkân, Sôg-tôrâ the Âspîkân, Gêfar-tôrâ the Âspîkân, Vanô-i-fravisn the Âspîkân, Yim lord of the seven regions, Vîvanghâû, Ayangha*d*, Ananghad, Takhmôrup, Hôshâng the Pêsdâ*d*, lord of the seven regions, Fravâk, Sîyâmak, Mashyô whose wife was Mashyăk, Gâyôkmar*d* the first man, and father of all mankind in the material world.'

[9] Av. Ârâstaya of Fravardîn Yt. 95; TD has Ârâstih.

[10] The Pâzand words dargâ hidainis appear to be merely a misreading of Pahl. dargâs-i hûdînôîh.

[11] Av. Maidhyô-maungha of Yas. L, 19, Fravardîn Yt. 95, 106. He is said to have been Zaratûst's first disciple.

worship[1] *and* expounded in Aîrân-vêg, and Mêdyôkmâh received the religion from him. 4. The Môbads[2] of Pârs are all *traced* back to this race of Mânûskîhar.

5. Again, I say, by Zaratûst[3] *were* begotten three sons and three daughters[4]; one *son was* Isadvâstar[5], one Aûrvatad-nar[6], *and* one Khûrshêd-kîhar[7]; as Isadvâstar *was* chief of the priests he became the Môbad of Môbads, *and* passed away in the hundredth year of the religion; Aûrvatad-nar *was* an agriculturist, *and* the chief of the enclosure formed by Yim[8], which is below the earth; Khûrshêd-kîhar *was* a warrior, commander of the army of Pêshyôtanû, *son* of Vistâsp, *and* dwells in Kangdez[8]; *and* of the three daughters the name of one was Frên, of one Srît, *and* of one Pôrukîst[9]. 6. Aûrvatad-nar and Khûrshêd-kîhar were from a serving (kakar) wife[10], the rest were from a privileged (pâdakhshah) wife.

[1] Reading frâg yast; but it may be frâg gast, 'wandered forth.'

[2] The class of priests whose special duty is to perform all religious rites and ceremonies.

[3] This paragraph is quoted, with a few alterations, in the Vagarkard-i Dînîk, pp. 21–23.

[4] K20 omits the 'three daughters' here, by mistake.

[5] Av. Isad-vâstra of Yas. XXIII, 4, XXVI, 17, Fravardîn Yt. 98.

[6] Av. Urvatad-nara of Vend. II, 143, Fravardîn Yt. 98. K20 and M6 have Aûrvartad-nar, and TD has Aûrvâtad-nar.

[7] Av. Hvare-kithra of Fravardîn Yt. 98; TD has Khûr-kîhar.

[8] See Chap. XXIX, 5. Windischmann and Justi consider the clause about Pêshyôtanû as inserted by mistake, and it is omitted in the Vagarkard-i Dînîk (p. 21); it is found, however, in all MSS. of the Bundahis.

[9] These daughters are the Av. Freni, Thriti, and Pouru-kista of Fravardîn Yt. 139; the last is also mentioned in Yas. LII, 3.

[10] The following is a summary of the Persian descriptions of the five kinds of marriage, as given in the Rivâyats:—

A pâdshâh ('ruling, or privileged') wife is when a man marries,

7[1]. By Isa*d*vâstar was begotten a son *whose* name was Ururvi*g*a[2], and they call him Aran*g*-i Bîrâ*d*ân[3] ('fore-arm of brothers') for this reason, that, as they

with the parents' consent, an unbetrothed maiden out of a family, and she and her children remain his in both worlds.

A yûkan or ayûk ('only child') wife is an only child, married with the parents' consent, and her first child belongs to them; after its birth she becomes a pâdshâh wife. She is entitled to one-third of her parents' property for giving up the child.

A satar ('adopted') wife is when a man over fifteen years of age dies childless and unmarried, and his relatives provide a maiden with a dowry, and marry her to another man; when half her children belong to the dead man, and half to the living, and she herself is the dead man's wife in the other world.

A *k*akar or *k*âkar ('serving') wife is a widow who marries again; if she had no children by her first husband she is acting as a satar wife, and half her children by her second husband belong to her first one; and she herself, in any case, belongs to her first husband in the other world.

A khûd-*s*arâî or khûd-sarâî ('self-disposing') wife is one who marries without her parents' consent; she inherits no property from her parents until her eldest son has given her as a pâdshâh wife to his father.

[1] Instead of this sentence the Va*g*arkar*d*-i Dînîk (pp. 21, 22) has the following, which appears to rest upon a misinterpretation of the text:—

'And Zaratû*s*t the righteous had three wives; all three were in the lifetime of Zaratû*s*t, and all three wives were living throughout the lifetime of Zaratû*s*t; the name of one was Hvôv, of the second Urvi*g*, of the third Arni*g*-baredâ. And from Urvi*g*, who was a privileged wife, four children were born; one was the son Isa*d*-vâstar, and the three daughters, namely, Frên, Srîtak, and Pôru*k*ist; these four were from Urvi*g*. And from the wife Arni*g*-baredâ two sons were born, one Aûrvart-nar, and the second Khûrshê*d*-*k*îhar; and Arni*g*-baredâ was a serving wife, and the name of the former husband of Arni*g*-baredâ was Mitrô-ayâr. And from Hvôv, who was a privileged wife, *were* three sons, namely, Hûshê*d*ar, Hûshê*d*ar-mâh, and Sôshâns, as it says,' &c. (as in § 8).

[2] TD has Pahl. Aûrvarvî*g*ak or Khûrûrûpak.

[3] So in TD.

were from a serving wife, *she* then delivered them over to Isa*d*vâstar through adoption. 8. This, too, *one* knows, that three sons of Zaratû*s*t, namely, Hûshê*d*ar, Hûshê*d*ar-mâh[1], and Sôshyans[2], were from Hvôv[3]; as it says, that Zaratû*s*t went near unto Hvôv three times, *and* each time the seed went to the ground; the angel Nêryôsang[4] received the brilliance and strength of that seed, delivered *it* with care to the angel Anâhî*d*[5], *and* in time will blend *it* with a mother. 9. Nine thousand, nine hundred, and ninety-nine, and nine myriads[6] of the guardian spirits of the righteous are intrusted with *its* protection, so that the demons may not injure *it*[7].

10. The name of the mother of Zaratû*s*t was Dughdâ[8], *and* the name of the father of the mother of Zaratû*s*t was Frahimravâ[9].

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[1] Av. Ukhshya*d*-ereta and Ukhshya*d*-nemangh of Fravardîn Yt. 128.

[2] Av. Saoshyãs of Vend. XIX, 18, Fravardîn Yt. 129, &c. See Chaps. XI, 6, XXIX, 6, XXX, 3, 4, 7, 17, 25, 27.

[3] Av. Hvôvi of Fravardîn Yt. 139, Dîn Yt. 15; the Pahlavi form of the name, as given once in TD, is Hûvâôbŏ.

[4] See Chap. XV, 1.

[5] Av. anâhita of Âbân Yt. 1, &c.; a female personification of 'unsullied' water, known generally by the epithet ardvî sûra (the Arêdvîvsûr of Chap. XIII), and whose name is also applied to the planet Venus (see Chap. V, 1).

[6] So in M6; other MSS. have '9,999 myriads,' but see Fravardîn Yt. 62.

[7] This last phrase, about the demons, is omitted in TD and the Va*g*arkar*d*-i Dînîk.

[8] The Avesta word for 'daughter.'

[9] TD has Pâz. Fereâhimruvânâ.

[CHAPTER XXXIII[1].

0. The family of the Môbads ('priests').

1. Bahak[2] *was* son of Hûbakht, *son* of Âtarôbôndak, *son* of Mâhda*d*, *son* of Mê*d*yôk-mâh, *son* of Frâh-vakhsh-vindâ*d*[3], *son* of Mê*d*yôk-mâh, *son* of Kâ*d*[4], *son* of Mê*d*yôk-mâh, *son* of Ârâstîh, *son* of Paîtirâsp[5]. 2. As Bahak was Môbad of Môbads (high-priest) unto Shâhpûhar[6], son of Aûharmazd, *so* Kâ*d* was the great preceptor (farmâ*d*âr) unto Dârâî[7].

3. Âtarô-pâ*d*[8] *was son* of Mâraspend, *son* of Dâ*d*ar*d*â, *son* of Dâ*d*îrâ*d*, *son* of Hûdînô, *son* of Âtarôdâ*d*, *son* of Mânûs*k*îhar, *son* of Vohûman-*k*îhar, *son* of Fryânô[9], *son* of Bâhak[10], *son* of Frê*d*ûn, *son* of Fra-

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[1] This chapter is found only in TD, where it forms a continuation of the preceding, and affords a means (see §§ 10, 11) for determining the age of the recension of the text contained in that MS. As nearly all the names are written in Pahlavi letters, the pronunciation of many of them is merely a matter of guess.

[2] Here written Bôhak, but it is Bahak or Bâk in § 2; compare Bâhak in § 3, and Av. B*a*ungha of Fravardîn Yt. 124.

[3] Compare Av. Frashâvakhsha of Fravardîn Yt. 109.

[4] Compare Av. Kâta of Fravardîn Yt. 124.

[5] See Chap. XXXII, 2, for the last three generations; TD has Pîrtarâsp here, like the variant of M6 in Chap. XXXII, 1.

[6] The Sasanian king Shâpûr II, who reigned A.D. 309–379.

[7] According to the chronology of the Bundahi*s* (Chap. XXXIV, 8, 9), Dârâî lived only some four centuries before Shâpûr II, for which period only seven generations of priests are here provided. This period, moreover, is certainly about three centuries less than the truth.

[8] This priest was prime minister of Shâpûr II.

[9] Compare Av. Fryâna of Yas. XLV, 12.

[10] This name is repeated in TD, probably by mistake (compare Bahak in §§ 1, 2).

shâîtar[1], *son* of Pôrushasp, *son* of Vînâsp, *son* of Nivar, *son* of Vakhsh, *son* of Vahidhrôs, *son* of Frast, *son* of Gâk[2], *son* of Vakhsh, *son* of Fryân, *son* of Ragan, *son* of Dûrâsrôb, *son* of Mânûskîhar[3].

4. Mitrô-varâz *was son* of Nîgâs-afzûd-dâk, *son* of Shîrtashôsp, *son* of Parstva, *son* of Urvad-gâ, *son* of Tâham, *son* of Zarîr, *son* of Dûrâsrôb, *son* of Mânûs[4]. 5. Dûrnâmîk *was son* of Zâgh, *son* of Masvâk, *son* of Nôdar[5], *son* of Mânûskîhar.

6. Mitrô-akâvîd *is son* of Mardân-vêh[6], *son* of Afrôbag-vindâd, *son* of Vindâd-i-pêdâk, *son* of Vâê-bûkht[7], *son* of Bahak, *son* of Vâê-bûkht. 7. The mother from whom I was born is Hûmâî, daughter of Freh-mâh, who also *was* the righteous daughter[8]

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[1] This is probably a semi-Huzvâris form of Frashôstar.

[2] Perhaps this name should be read along with the next one, so as to give the single Pâzand name Skinas or Skivas.

[3] See Chap. XXXII, 1, for the last three generations. According to this genealogy Âtarôpâd-i Mâraspendân was the twenty-third in descent from Mânûskîhar, whereas his contemporary, Bahak (§ 1), was twenty-second in descent from the same.

[4] No doubt Mânûskîhar is meant; if not, we must read Mânûs-dûrnâmîk in connection with § 5.

[5] Here written Nîdar, but see Chaps. XXIX, 6, XXXI, 13.

[6] Here written Mard-vêh, but see § 8.

[7] Here written Aê-vûkht, but see § 8; it may be Vîs-bûkht, or Vês-bûkht.

[8] The text is amîdar mûnas li agas zerkhûnd Hûmôî dûkht-i Freh-mâh-ik aharôb vûkht (dûkht?). We might perhaps read 'Freh-mâh *son* of Kahârôb-bûkht,' but it seems more probable that §§ 7, 8 should be connected, and that the meaning intended is that Hûmâî was daughter of Freh-mâh (of a certain family) and of Pûyisn-shâd (of another family); she was also the mother of the editor of that recension of the Bundahis which is contained in TD; but who was his father? The singularly unnecessary repetition of the genealogy of the two brothers, Mitrô-akâvîd and Pûyisn-shâd, in §§ 6, 8, leads to the suspicion that if the latter

of Mâh-ayâr *son* of Mâh-bôndak, *son* of Mâh-bûkht. 8. Pûyisn-shâd *is son* of Mardân-vêh, *son* of Afrôbag-vindâd, *son* of Vindâd-i-pêdâk, *son* of Vâê-bûkht, *son* of Bahak, *son* of Vâê-bûkht.

9. All the other Môbads who have been renowned in the empire (khûdâyîh) *were* from the same family it is said, *and* were of this race of Mânûskîhar[1]. 10. Those Môbads, likewise, who now exist are all from the same family they assert, and I, too, they boast, whom they call[2] 'the administration of perfect rectitude' (Dâdakîh-i Ashôvahistô)[3]. 11. Yûdân-Yim *son* of Vâhrâm-shâd, *son* of Zaratûst Âtarô-pâd son of Mâraspend, *son* of Zâd-sparham[4],

were his mother's father, the former was probably his own father or grandfather. Unfortunately the text makes no clear statement on the subject, and § 10 affords further material for guessing otherwise at his name and connections.

[1] Compare Chap. XXXII, 4.

[2] Reading va lîk laband-i karîtûnd.

[3] This looks more like a complimentary title than a name, and if the editor of the TD recension of the Bundahis were the son or grandson of Mitrô-akâvîd (§ 6) we have no means of ascertaining his name; but if he were not descended from Mitrô-akâvîd it is possible that §§ 10, 11 should be read together, and that he was the son of Yûdân-Yim. Now we know, from the heading and colophon of the ninety-two questions and answers on religious subjects which are usually called the Dâdistân-i Dînîk, and from the colophons of other writings which usually accompany that work, that those answers were composed and certain epistles were written by Mânûskîhar, son of Yûdân-Yim, who was high-priest of Pârs and Kirmân in A.Y. 250 (A.D. 881), and apparently a more important personage than his (probably younger) brother Zâd-sparham, who is mentioned in § 11 as one of the priests contemporary with the editor of the TD recension. If this editor, therefore, were a son of Yûdân-Yim (which is a possible interpretation of the text) he was most probably this same Mânûskîhar, author of the Dâdistân-i Dînîk (see the Introduction, § 4).

[4] The last name is very probably superfluous, Zâd-sparham

Zâd-sparham *son* of Yûdân-Yim[1], Âtarô-pâd son of Hâmîd[2], Ashôvahist *son* of Freh-Srôsh, *and* the other Môbads have sprung from the same family.

12. This, too, it says, that 'in one winter I *will* locate (gâkînam) the religion of the Mazdayasnians, *which* came out into the other six regions.']

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having been written twice most likely by mistake. This Âtarô-pâd son of Mâraspend was probably the one mentioned in the following extract from the old Persian Rivâyat MS., No. 8 of the collection in the Indian Office Library at London (fol. 142 a):—

'The book Dînkard which the dastûrs of the religion and the ancients have compiled, likewise the blessed Âdarbâd son of Mahrasfend, son of Asavahist of the people of the good religion, in the year three hundred of Yazdagard Shahryâr, collected some of the more essential mysteries of the religion as instruction, and of these he formed this book.' That is, he was the last editor of the Dînkard, which seems to have remained unrevised since his time, as the present copies have descended from the MS. preserved by his family and first copied in A.Y. 369.

[1] Zâd-sparham was brother of the author of the Dâdistân-i Dînîk; he was high-priest at Sîrkân in the south, and evidently had access to the Bundahis, of part of which he wrote a paraphrase (see Appendix). His name is usually written Zâd-sparam.

[2] In the history of the Dînkard, given at the end of its third book (see Introd. to Farhang-i Oîm-khadûk, p. xxxiv), we are told as follows:—

'After that, the well-meaning Âtarô-pâd son of Hêmîd, who was the leader of the people of the good religion, compiled, with the assistance of God, through inquiry, investigation, and much trouble, a new means of producing remembrance of the Mazdayasnian religion.' He did this, we are further told, by collecting all the decaying literature and perishing traditions into a work 'like the great original Dînkard, of a thousand chapters' (mânâk-i zak rabâ bûn Dînô-kartô 1000-darakŏ). We thus learn from external sources that the group of contemporary priests, mentioned in the text, was actively employed (about A.D. 900) in an attempted revival of the religious literature of the Mazdayasnians, to which we owe either the revision or compilation of such works as the Dînkard, Dâdistân-i Dînîk, and Bundahis.

CHAPTER XXXIV[1].

0. On the reckoning of the years[2].

1. Time was *for* twelve thousand years; *and* it says in revelation, that three thousand years was the duration of the spiritual *state*, where the creatures were unthinking, unmoving, *and* intangible[3]; *and* three thousand years[4] was the duration of Gâyômar*d*, with the ox, in the world. 2. As *this* was six thousand years the series of millennium reigns[5] of Cancer, Leo, and Virgo had elapsed, because it was six thousand years when the millennium reign came to Libra, the adversary rushed in, and Gâyômar*d* lived thirty years in tribulation[6]. 3. After the thirty years[7] Mâshya *and* Mâshyôî grew up; it was fifty years while they were not wife *and* husband[8], *and* they were ninety-three years together *as* wife *and* husband till the *time* when Hôshyang[9] came.

4. Hôshyang *was* forty years[10], Takhmôrup[11] thirty years, Yim till *his* glory[12] departed six hundred and

[1] This chapter is found in all the MSS.

[2] TD adds 'of the Arabs (Tâzîkân).'

[3] See Chap. I, 8. [4] See Chaps. I, 22, III, 1.

[5] This system of a millennium reign for each constellation of the zodiac can hardly have any connection with the precession of the equinoxes, as the equinoxes travel backwards through the zodiac, whereas these millennium reigns travel forwards.

[6] See Chap. III, 21–23.

[7] That is, forty years after the thirty (see Chap. XV, 2).

[8] See Chap. XV, 19, 20. [9] See Chaps. XV, 28, XXXI, 1.

[10] K20 omits, by mistake, from 'together' in § 3 to this point.

[11] See Chap. XXXI, 2.

[12] So in K20, but M6 has nismô, 'soul, reason,' as in Chap. XXIII, 1; the word 'glory' would refer to the supposed divine glory of the Iranian monarchs (see Chap. XXXI, 32).

sixteen years and six months, *and* after that he was a hundred years in concealment. 5. Then the millennium[1] reign came to Scorpio, and Dahâk[2] ruled a thousand years. 6. After the millennium reign came to Sagittarius, Frê*d*ûn[3] *reigned* five hundred years; in the same five hundred years of Frê*d*ûn *were* the twelve years of Aîrî*k*; Mânû*sk*îhar[4] *was* a hundred and twenty years, *and* in the same reign of Mânû*sk*îhar, when he was in the mountain fastness (dûshkhvâr-gar)[5], *were* the twelve years of Frâsîyâ*v*; Zôb[6] the Tûhmâspian *was* five years.

7. Kaî-Kabâ*d*[7] *was* fifteen years; Kaî-Kâûs, till he went to the sky, seventy-five years, *and* seventy-five years after that, altogether a hundred and fifty years; Kaî-Khûsrôv sixty years; Kaî-Lôrâsp[8] a hundred and twenty years; Kaî-Vistâsp, till the coming of the religion, thirty years[9], altogether a hundred and twenty years.

8. Vohûman[10] *son* of Spend-dâ*d* a hundred and

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[1] The seventh millennium, ruled by Libra, is computed by Windischmann as follows: $30 + 40\frac{1}{2} + 50 + 93 + 40 + 30 + 616\frac{1}{2} + 100 = 1000$. The eighth millennium, ruled by Scorpio, is the thousand years of Dahâk.

[2] See Chap. XXXI, 6.

[3] See Chap. XXXI, 7–11.

[4] See Chap. XXXI, 12–14.

[5] See Chap. XXXI, 21.

[6] Written Aûzôbô in Chap. XXXI, 23, 24.

[7] Usually written Kaî-Kavâ*d* in Pahlavi (see Chap. XXXI, 24, 25).

[8] Also written Kaî-Lôharâsp (see Chap. XXXI, 28, 29).

[9] This is the end of the ninth millennium, ruled by Sagittarius, which is computed by Windischmann as follows: $500 + 120 + 5 + 15 + 150 + 60 + 120 + 30 = 1000$.

[10] See Chap. XXXI, 29, 30, where he is said to have been also called Artakhshatar, which seems to identify him with Artaxerxes Longimanus and his successors down to Artaxerxes Mnemon; so that Hûmâî may perhaps be identified with Parysatis, and Dârâî *K*îhar-âzâ*d*ân with Artaxerxes Ochus, as Dârâî Dârâyân must be

twelve years; Hûmâî, who *was* daughter of Vohûman, thirty years; Dârâî son of *K*îhar-â*z*â*d*[1], that is, *of the daughter* of Vohûman, twelve years; Dârâî son of Dârâî fourteen years; Alexander the Rûman[2] fourteen years.

9. The A*s*kânians bore the title in an uninterrupted (a-arûbâk) sovereignty two hundred and eighty-four years[3], Ardashîr son of Pâpak *and* the number of the Sâsânians four hundred and sixty years[4], *and* then it went to the Arabs.

Darius Codomannus, while the reign of Kaî-Vi*s*tâsp seems intended to cover the period from Cyrus to Xerxes.

[1] A surname of Hûmâî.

[2] Sikandar-i Arûmâk, that is, Alexander the Roman (of the eastern or Greek empire), as Pahlavi writers assume.

[3] This period is nearly two centuries too short.

[4] The actual period of Sasanian rule was 425 years (A. D. 226–651). According to the figures given in the text, the tenth millennium, ruled by Capricornus, must have terminated in the fourth year of the last king, Yazdakar*d*. This agrees substantially with the Bahman Ya*s*t, which makes the millennium of Zaratû*s*t expire some time after the reign of Khûsrô Nôshirvân; probably in the time of Khûsrô Parvîz, or some forty years earlier than the fourth year of Yazdakar*d*. According to the text we must now be near the end of the first quarter of the twelfth and last millennium.

APPENDIX TO THE BUNDAHIS.

SELECTIONS OF ZÂD-SPARAM,

BROTHER OF THE DASTÛR OF

PÂRS AND KIRMÂN,

A. D. 881.

PART I, CHAPTERS I–XI.

(PARAPHRASE OF BUNDAHIS, I–XVII.)

OBSERVATIONS.

1–5. (The same as on p. 2.)

6. Abbreviations used are:—Av. for Avesta. Bund. for Bundahi*s*, as translated in this volume. B. Yt. for Bahman Ya*s*t, as translated in this volume. Haug's Essays, for Essays on the Sacred Language, Writings, and Religion of the Parsis, by Martin Haug, 2nd edition. Mkh. for Mainyô-i-khar*d*, ed. West. Pers. for Persian. Vend. for Vendîdâd, ed. Spiegel. Yas. for Yasna, ed. Spiegel. Yt. for Ya*s*t, ed. Westergaard.

7. The MS. mentioned in the notes is K35 (written probably A.D. 1572), No. 35 in the University Library at Kopenhagen.

SELECTIONS

OF

ZÂD-SPARAM.

THEY call these memoranda *and* writings the Selections (*kîdakîhâ*) of Zâd-sparam, son of Yûdân-Yim.

CHAPTER I.

0. In propitiation of the creator Aûharmazd and all the angels—who are the whole of the heavenly and earthly sacred beings (yazdân)—*are* the sayings of Herbad Zâd-sparam, son of Yûdân-Yim, who is of the south[1], about the meeting of the beneficent spirit *and* the evil spirit.

1. It is in scripture thus declared, that light *was* above and darkness below, and between those two was open space. 2. Aûharmazd *was* in the light, and Aharman in the darkness[2]; Aûharmazd *was* aware of the existence of Aharman and of *his* coming for strife; Aharman was not aware of the existence of light *and* of Aûharmazd[3]. 3. It happened to Aharman, in the gloom *and* darkness, *that*

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[1] Zâd-sparam appears to have been dastûr of Sîrkân, about thirty parasangs south of Kirmân, and one of the most southern districts in Persia (see Ouseley's Oriental Geography, pp. 138, 139, 141, 143–145).

[2] See Bund. I, 2–4.

[3] Or 'of the light of Aûharmazd' (compare Bund. I, 8, 9).

he was walking humbly (frô-tanû) on the borders, *and* meditating other *things* he came up to the top, and a ray of light was seen by him; and because of *its* antagonistic nature to him he strove that he might reach it, so that it might also be within his absolute power. 4. And as he came forth to the boundary, accompanied by certain others[1], Aûharmazd came forth to the struggle for keeping Aharman away from His territory; and He did it through pure words, confounding witchcraft, and cast him back to the gloom.

5. For protection from the fiend (drûg) the spirits rushed in, the spirits of the sky, water, earth, plants, animals, mankind, and fire He *had* appointed, and they maintained it (the protection) three thousand years. 6. Aharman, also, ever collected means in the gloom; and at the end of the three thousand years he came back to the boundary, blustered (patîstâd), and exclaimed thus: 'I *will* smite thee, I *will* smite the creatures which thou thinkest *have* produced fame for thee—thee who art the beneficent spirit—I will destroy everything about them.'

7. Aûharmazd answered thus: 'Thou art not a doer of everything, O fiend[2]!'

8. And, again, Aharman retorted thus: 'I will seduce all material life into disaffection to thee and affection to myself[3].'

9. Aûharmazd perceived, through the spirit of wisdom, thus: 'Even the blustering of Aharman is capable of performance, if I do not allow disunion

[1] Reading pavan *k*atârânŏ ham-tanû, but the phrase is somewhat doubtful, and rather inconsistent with Bund. I, 10.

[2] Bund. I, 16. [3] Bund. I, 14.

(lâ barînînam) during a period of struggle.' 10. And he demanded of him a period for friendship [1], for it was seen by him that Aharman does not rely upon the intervention of any vigorous ones, *and* the existence of a period is obtaining the benefit of the mutual friendship *and* just arrangement of both; and he formed it into three periods, each period being three millenniums. 11. Aharman relied upon *it*, and Aûharmazd perceived that, though it is not possible to have Aharman sent down, ever when he wants he goes back to his own requisite, which is darkness; *and* from the poison which is much diffused endless strife arises [2].

12. And after the period was appointed by him, he brought forward the Ahûnavar *formula* [3]; and in his Ahûnavar these [4] kinds of benefit were shown:— 13. The first is that, of all things, that is proper which is something declared *as* the will of Aûharmazd; so that, whereas that is proper which is declared the will of Aûharmazd, where anything exists which is not within the will of Aûharmazd, it is created injurious from the beginning, a sin of a distinct nature. 14. The second is this, that whoever shall do that which is the will of Aûharmazd, his reward *and* recompense are his own; and of him who shall not do that which is the will of Aûharmazd, the punishment at the bridge [5] owing thereto

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[1] Bund. I, 17, 18.

[2] Or 'the poison of the serpent, which is much diffused, becomes endless strife.'

[3] Bund. I, 21.

[4] The word ân, 'those,' however, is probably a miswriting of the cipher for 'three.'

[5] The *K*înva*d* or *K*învar bridge (see Bund. XII, 7).

is his own; which is shown from this[1] *formula; and* the reward of doers of good works, the punishment of sinners, and the tales of heaven *and* hell are from it. 15. Thirdly, *it is* shown that the sovereignty of Aûharmazd increases that which is for the poor, *and* adversity is removed; by which *it* is shown that there are treasures for the needy *one*, *and* treasures are to be *his* friends; as the intelligent creations *are* to the unintelligent, so also *are* the treasures of a wealthy *person* to a needy *one*, treasures liberally given which are his own. 16. And the creatures of the trained hand of Aûharmazd are contending *and* angry (âr*d*îk), one with the other, as the renovation *of the universe* must occur through these three things. 17. That is, first, true religiousness in oneself, *and* reliance upon a man's original hold on the truly glad tidings (nav-barhâm), that Aûharmazd is all goodness without vileness, and his will is a will altogether excellent; *and* Aharman is all vileness without goodness. 18. Secondly, hope of the reward *and* recompense of good works, serious fear of the bridge *and* the punishment of crime, strenuous perseverance in good works, *and* abstaining from sin. 19. Thirdly, the existence of the mutual assistance of the creatures, or along with and owing to mutual assistance, *their* collective warfare; it is the triumph of warfare over the enemy which is one's own renovation[2].

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[1] The MS. has hûman, 'well-meditating,' instead of denman, 'this;' but the two words are much alike in Pahlavi writing.

[2] This commentary on the Ahûnavar, or Yathâ-ahû-vairyô formula, is rather clumsily interpolated by Zâ*d*-sparam, and is much more elaborate than the usual Pahlavi translation and explanation of this formula, which may be translated as follows:—

20. By this formula he (Aharman) was confounded, *and* he fell back to the gloom[1]; *and* Aûharmazd produced the creatures bodily for the world; first, the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind[2]. 21. Fire was in all, diffused originally through the six substances, of which it was as much the confiner of each single substance in which it was established, it is said, as an eyelid when they lay one down upon the other.

22. Three thousand years the creatures were possessed of bodies and not walking on *their* navels; *and* the sun, moon, *and* stars stood still. 23. In the mischievous incursion, at the end of the period, Aûharmazd observed thus: 'What advantage is there from the creation of a creature, although thirstless, which is unmoving *or* mischievous?' 24.

'As is the will of the living spirit (as is the will of Aûharmazd) so should be the pastor (so excellent should he be) owing to whatsoever are the duties and good works of righteousness (the duties and good works should be as excellent as the will of Aûharmazd). Whose is the gift of good thought (that is, the reward *and* recompense good thought gives, it gives also unto him) which among living spirits is the work of Aûharmazd (that is, they would do that which Aûharmazd requires); there are *some* who say it is thus: Whose gift is through good thought (that is, the reward *and* recompense which they will give to good thought, they would give also unto him); Âtarô-pâ*d* son of Zaratûst said that by the gift of good thought, when among living spirits, they comprehend the doing of deeds. The sovereignty is for Aûharmazd (that is, the sovereignty which is his, Aûharmazd has kept with advantage) who gives necessaries [or comfort, or clothing] to the poor (that is, they would make intercession for them).'

Additional phrases are sometimes inserted, and some words altered, but the above is the usual form of this commentary.

[1] Bund. I, 22. [2] Bund. I, 28.

And in aid of the *celestial* sphere he produced the creature Time (zôrvân)[1]; and Time is unrestricted, so that he made the creatures of Aûharmazd moving, distinct from the motion of Aharman's creatures, for the shedders of perfume (bôî-dâ*d*ân) were standing one opposite to the other while emitting *it*. 25. And, observantly of the end, he brought forward to Aharman a means out of himself, the property of darkness, with which the extreme limits (vîrûnakŏ) of Time *were* connected by him, an envelope (pôstô) of the black-pated and ash-coloured kind. 26. And in bringing it forward he spoke thus: 'Through their weapons the co-operation of the serpent (a*z*ŏ) dies away, *and* this *which* is thine, indeed thy own daughter, *dies* through religion; and if at the end of nine thousand years, as it is said *and* written, is a time of upheaval (madam kar*d*anŏ), *she is* upheaved, not ended.'

27. At the same time Aharman came from accompanying Time out to the front, out to the star station; the connection of the sky with the star station *was* open, which showed, since it hung down into empty space, the strong communication of the lights and glooms, the place of strife in which is the pursuit of both. 28. And having darkness with himself he brought it into the sky, *and* left the sky so to gloom that the internal deficiency in the sky extends as much as one-third[2] over the star station.

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[1] This is the Av. zrvâna akarana, 'boundless time or antiquity,' of Vend. XIX, 33, 44. He is a personification of duration and age, and is here distinctly stated to be a creature of Aûharmazd. This throws some doubt upon the statements of Armenian writers, who assert that the two spirits sprang from Zrvâna.

[2] Compare Bund. III, 11.

Chapter II.

1. On the coming in of Aharman to the creatures it is thus declared in revelation, that *in* the month Fravar*d*în *and* the day Aûharmazd, at noon[1], he came forth to the frontier of the sky. 2. The sky sees *him* and, on account of *his* nature, fears as much as a sheep trembles at a wolf; *and* Aharman came on, scorching *and* burning into it. 3. Then he came to the water which was arranged below the earth[2], and darkness without an eyelid was brought on by him; and he came on, through the middle of the earth, as a snake all-leaping comes on out of a hole; and he stayed within the whole earth. 4. The passage where he came on is his own, the way to hell, through which the demons make the wicked run.

5. Afterwards, he came to a tree, such as was of a single root, the height of which *was* several feet, and *it was* without branches and without bark, juicy *and* sweet; and to keep the strength of all kinds of trees in its race, it was in the vicinity of the middle of the earth; and at the self-same time *it became* quite withered[3].

6. Afterwards, he came to the ox, the sole-created[4], as it stood as high as Gâyômar*d* on the

[1] Bund. III, 12. [2] Bund. III, 13.

[3] Bund. III, 14, 16.

[4] The primeval ox, or first-created representative of animals, as Gâyômar*d* was of mankind; from which two representatives all mankind and animals are said to have been afterwards developed. There seems to have been some doubt as to the sex of this mythological ox; here it is distinctly stated to have been a female, but from Bund. X, 1, 2, XIV, 3, it would appear to have been a male, and this seems to be admitted by Zâ*d*-sparam himself, in Chap. IX, 7.

bank of the water of Dâîtih[1] *in* the middle of the earth; and its distance from Gâyômar*d* being as much as its own height, it was also distant from the bank of the water of Dâîtih by the same measure; and it was a female, white *and* brilliant as the moon. 7. As the adversary came upon *it* Aûharmazd gave *it* a narcotic, which is also called 'bang,' to eat, and to rub the 'bang' before the eye[2], so that the annoyance from the assault of crimes may be less; it became lean and ill, *and* fell upon its right breast[3] trembling.

8. Before the advance to Gâyômar*d*, who was then about one-third the height of Zaratûs*t*, *and* was brilliant as the sun, Aûharmazd forms, from the sweat[4] on the man, a figure of fifteen years, radiant *and* tall, and sends it on to Gâyômar*d*; and he also brings his sweat[5] on to him as long as one Yathâ-ahû-vairyô[6] is *being* recited. 9. When he issued from the sweat, and raised his eyes, he saw the world when it was dark as night[7]; on the whole earth were the snake, the scorpion, the lizard (vazak), and noxious creatures of many kinds; *and* so the other kinds of quadrupeds stood among the

[1] The Dâîtîk river (see Bund. XX, 13).

[2] This is a misunderstanding of the corresponding phrase in Bund. III, 18. The narcotic here mentioned is usually prepared from the hemp plant, and is well known in India and the neighbouring countries.

[3] See Bund. IV, 1.

[4] The word which, as it stands in the MS., looks like hômanâe, is here taken as a transposition of min khvâe, in accordance with Bund. III, 19; but it may be a variant of anumâe, 'embryo,' in which case the translation should be, 'forms an embryo into the shape of a man of fifteen years.'

[5] Or it may be 'sleep,' both here and in § 9.

[6] See Bund. I, 21.

[7] Bund. III, 20.

reptiles; every approach of the whole earth was as though not as much as a needle's point remained, in which there was no rush of noxious creatures. 10. *There were* the coming of a planetary *star* into planetary conjunction, and the moon and planets at sixes and sevens[1]; many dark forms with the face and curls of Az-i Dahâk suffered punishment in company with certain non-Iranians; *and* he was amazed at calling the wicked out from the righteous.

11. Lastly, he (Aharman) came up to the fire, and mingled darkness and smoke with it[2].

Chapter III.

1. And Gôsûrvan, as she was herself the soul of the primeval ox, when the ox passed away, came out from the ox, even as the soul from the body of the dead, and kept up the clamour of a cry to Aûharmazd in such fashion as that of an army, a thousand strong, when they cry out together[3]. 2. And Aûharmazd, in order to be much more able to keep watch over the mingled creatures than in front of Gâyômard, went from the earth up to the sky. 3. And Gôsûrvan continually went after him crying, and she kept up the cry thus: 'With whom may the guardianship over the creatures be left by thee?'

Chapter IV.

1. This was the highest predominance of Aharman, for he came on, with all the strength which he

[1] Literally, 'in fours and fives.'

[2] Bund. III, 24.

[3] Bund. IV, 2.

had, for the disfigurement of the creatures; and he took as much as one-third of the base of the sky[1], in a downward direction, into a confined *and* captive state, so that it was all dark *and* apart from the light, for it was itself, at the coming of the adversary, *his* enemy among the struggles for creation. 2. And this is opposing the renovation *of the universe*, for the greatest of all the other means of the fiend, when he *has* come in, are of like origin and strength this day, in the sleep[2] of the renovation, *as on* that when the enemy, who is fettered on coming in, is kept back.

3. Amid all this struggling were mingled the instigations of Aharman, *crying* thus: 'My victory *has* come completely, for the sky is split and disfigured by me with gloom and darkness, and taken by me as a stronghold; water is disfigured by me, and the earth, injured by darkness, is pierced by me; vegetation is withered by me, the ox is put to death by me, Gâyômar*d* is made ill by me, and opposed to those revolving[3] are the glooms and planets arranged by me; no one *has* remained for me to take *and* pervert in combat except Aûharmazd, and of the earth *there* is only one man, who is alone, what is he able to do?'

4. And he sends Astô-vîdâ*d*[4] upon him with the thousand decrepitudes (aûzvârânŏ) *and* diseases

[1] Compare Bund. III, 11. The involved style of Zâ*d*-sparam is particularly conspicuous in this chapter.

[2] The word seems to be khvâpi*s*nŏ.

[3] Meaning probably the zodiacal signs, but the word is doubtful, being spelt var*d*i*s*nânŏ instead of var*d*i*s*nânŏ. A very small alteration would change it into varôi*s*nânŏ, 'believers,' but there were no earthly believers at the time alluded to.

[4] See Bund. III, 21, and XXVIII, 35.

which are his own, sicknesses of various kinds, so that they may make him ill *and* cause death. 5. Gâyômar*d* was not secured by them, and the reason was because it was a decree of appointing Time (zôrvânŏ) in the beginning of the coming in of Aharman, that: 'Up to thirty winters I appoint Gâyômar*d* unto brilliance and preservation of life.' 6. And his manifestation in the *celestial* sphere was through the forgiveness of criminals *and* instigators of confusion by *his* good works, and for that reason no opportunity was obtained by them during the extent of thirty years.

7. For in the beginning it was so appointed that the star Jupiter (Aûharmazd) was life towards the creatures, not through its own nature, but on account of *its* being within the control (band) of the luminaries[1]; and Saturn (Kêvân) was death towards the creatures. 8. Both were in their supremacy (bâlîst)[2] at the beginning of the crea-

[1] These luminaries are the fixed stars, especially the signs of the zodiac, to whose protection the good creation is committed (see Bund. II, 0–4); whereas Jupiter and all other planets are supposed to be, by nature, disturbers of the creation, being employed by Aharman for that purpose (see Mkh. VIII, 17–21, XII, 7–10, XXIV, 8, XXXVIII, 5).

[2] The most obvious meaning of bâlîst is 'greatest altitude,' and this is quite applicable to Jupiter when it attains its highest northern declination on entering Cancer, but it is not applicable to Saturn in Libra, when it has only its mean altitude. At the vernal equinox, however, which was the time of the beginning mentioned in the text, when Aharman invaded the creation (see Chap. II, 1), Libra is in opposition to the sun, and Saturn in Libra would be at its nearest approach to the earth, and would, therefore, attain its maximum brightness; while Jupiter in Cancer would be at its greatest altitude and shining with four-fifths of its maximum brightness. Both planets, therefore, were near their most conspicuous position (which would seem to be the meaning of bâlîst

tures, as Jupiter was in Cancer on rising, that which is also called *G*îvân ('living')[1], for it is the place in which life is bestowed upon it; *and* Saturn was in Libra, in the great subterranean, so that its own venom and deadliness *became* more evident and more dominant thereby. 9. And it was when both shall not be supreme *that* Gâyômar*d* was to complete his own life, which is the thirty years[2] Saturn came not again to supremacy, that is, *to* Libra. 10. And at the time when Saturn came into Libra, Jupiter was in Capricornus[3], on account of whose own lowness[4], and the victory of Saturn over Jupiter, Gâyômar*d* suffered through those very defects which came and are to continue advancing, the continuance of that disfigurement which Aharman can bring upon the creatures of Aûharmazd.

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here), and might each be supposed to be exercising its maximum astrological influence, so that the presumed deadly power of Saturn would be neutralised by the supposed reviving influence of Jupiter.

[1] This reading suits the context best, but the name can also be read Snahan, and in many other ways. It may possibly be the tenth lunar mansion, whose name is read Nahn in Bund. II, 3, by Pâzand writers, and which corresponds to the latter part of Cancer.

[2] Saturn revolves round the sun in about 29 years and 167 days, so it cannot return into opposition to the sun (or to its maximum brightness), at or near the vernal equinox, in less than thirty years.

[3] That is, while Saturn performs one revolution round the sun, Jupiter performs two and a half, which is very nearly correct, as Jupiter revolves round the sun in about 11 years and 315 days. Therefore, when the supposed deadly influence of Saturn has returned to its maximum, the supposed reviving influence of Jupiter is at its minimum, owing to the small altitude of Capricornus, and no longer counterbalances the destructive power of Saturn.

[4] There seems to be no other reasonable translation, but the MS. has lâ instead of râî, and ni*s*kasp instead of ni*s*î*v*.

Chapter V.

1. When in like manner, and equally oppressively, as his (Aûharmazd's) creatures were disfigured, then through that same deterioration his own great glory was exhibited; for as he came within the sky[1] he maintains the spirit of the sky, like an intrepid warrior who has put on metal armour[2]; and the sky in its fortress[3] spoke these hasty, deceitful words to Aharman, thus: 'Now when thou shalt have come in I *will* not let thee back;' *and* it obstructed *him* until Aûharmazd prepared another rampart, that is stronger, around the sky, *which* is called 'righteous understanding' (ashôk âkâsîh). 2. And he arranged the guardian spirits[4] of the righteous who are warriors around that rampart, mounted on horses and spear in hand, in such manner as the hair on the head; and they acquired the appearance of prison guards who watch a prison from outside, and would not surrender the outer boundaries *to* an enemy descended from the inside.

3. Immediately, Aharman endeavours that he may go back to his own complete darkness, but he found no passage; and he recapitulated, with seeming misgiving, his fears of the worthiness which is to arise at the appearance of the renovation *of the universe at* the end of the nine thousand years.

4. As it is said in the Gâthas, thus[5]: 'So also

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[1] See Chap. III, 2. [2] Compare Bund. VI, 2

[3] Or 'zodiacal signs,' for bûrgŏ means both.

[4] Bund. VI, 3, 4.

[5] This quotation from the Gâthas is from the Pahlavi Yas. XXX, 4, and agrees with the Pahlavi text, given in Dastûr Jâm-

both those spirits have approached together unto that which was the first creation—that is, both spirits have come to the body of Gâyômar*d*. Whatever is in life *is so* through this purpose of Aûharmazd, that is: So that I may keep it alive; whatever is in lifelessness *is so* through this purpose[1] of the evil spirit, that is: So that I may utterly destroy it; and whatever is thus, is so until the last in the world, so that they (both spirits) come also on to the rest of mankind. And on account of the utter depravity of the wicked *their* destruction is fully seen, *and* so is the perfect meditation of him who is righteous, the hope of the eternity of Aûharmazd.'

5. And this was the first contest[2], *that of* the sky with Aharman.

Chapter VI.

1. And as he (Aharman) came secondly to the water, together with him rushed in, *on* the horse Cancer, he who is the most watery Tîstar; the equally watery *one*, that is called Avrak[3], gave forth a cloud *and* went down in the day; that is

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âspji's old MS. of the Yasna in Bombay, very nearly as closely as Spiegel's edition does. It appears, therefore, that Zâ*d*-sparam used the same Pahlavi translation of the Yasna as the Parsis do at the present day.

[1] The MS. here omits the words 'through this purpose,' by mistake.

[2] The word âr*d*îk, which Zâ*d*-sparam uses instead of the kharah, 'conflict,' of Bund. V, 6, VI, 1, &c., may be connected with Pers. ârd, 'anger.'

[3] The ninth lunar mansion (see Bund. II, 3, VII, 1).

declared as the movement of the first-comers of the creatures. 2. Cancer became a zodiacal constellation (akhtar); it is the fourth constellation *of the zodiac* for this reason, because the month Tîr is the fourth month of the year[1].

3. And as Tîstar begged for assistance, Vohûman and Hôm are therefore co-operating with him in command, Bûrg of the waters and the water in mutual aid, and the righteous guardian spirits in keeping the peace. 4. He was converted into three forms, which are the form of a man, the form of a bull, *and* the form of a horse; and each form was distinguished in brilliance for ten nights, and lets its rain fall on the night for the destruction of noxious creatures. 5. The drops became each separately *like* a great bowl in which water is drawn; and as to that on *which* they are driven, they kill all the noxious creatures except the reptiles[2], who entered into the muddiness of the earth.

6. Afterwards, the wind spirit, in the form of a man, became manifest on the earth; radiant *and* tall he had a kind of wooden boot (mûkvŏ-aê-i dârînô) on *his* feet; *and* as when the life shall stir the body, the body is advancing with like vigour, *so* that spirit of the wind stirs forth the inner nature of the atmospheric wind, the wind pertaining to the whole earth is forth, and the water in its grasp is flung out from it to the sides of the earth, and its wide-formed ocean arose therefrom.

7. It (the ocean) keeps one-third of this earth[3],

[1] Bund. VII, 2–6 is paraphrased in §§ 2–6.

[2] Reading neksûnd barâ min khasandakânŏ instead of the MS. barâ nasûnd min khasandakânŏ.

[3] Compare Bund. XIII, 1, 2.

and among its contents are a thousand sources *and* fountains, such as are called lakes (var); a thousand water-fountains, whose water is from the ocean, come up from the lakes *and* are poured forth into it. 8. And the size of some of all the lakes and all the fountains of water is as much as a fast rider on an Arab horse, *who* continually compasses *and* canters around *them*, will attain in forty days, which is 1900[1] long leagues (parasang-i akarîk), each league *being* at least 20,000 feet.

9. And after the noxious creatures died[2], and the poison therefrom was mixed up in the earth, in order to utterly destroy that poison Tîstar went down into the ocean; and Apâôsh, the demon, hastened to meet him, and *at* the alarm of the first contest Tîstar was in terror (pard). 10. And he applied unto Aûharmazd, *who* brought such power unto Tîstar *as* arises through propitiation and praise and invoking by name[3], and they call forth such power unto Tîstar as *that of* ten vigorous horses, ten vigorous camels, ten vigorous bulls, ten mountains when hurled, and ten single-stream rivers when together. 11. And without alarm he drove out Apâôsh, the demon, and kept him away from the sources of the ocean.

12. And with a cup and measuring bowl, which possessed the diligence even of a guardian spirit (fravâhar), he seized many more handfuls of water,

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[1] Bund. XIII, 2 has 1700, but as neither number is a multiple of forty in round numbers, it is probable that both are wrong, and that we ought to read 1600.

[2] Bund. VII, 7–14 is paraphrased in §§ 9–14.

[3] The Av. aokhtô-nâmana yasna of Tîstar Yt. 11, 23, 24.

and made *it* rain down[1] much more prodigiously, for destruction, drops as large as men's heads and bulls' heads, great and small. 13. And in that cloud and rain were the chastisement *and* beating which Tîstar and the fire Vâzist *inflicted* on the opposition of Apâôsh; the all-deciding (vispô-vi*k*îr) fire Vâzist struck down with a club of fire, all-deciding among the malevolent (kêbarânŏ).

14. Ten days *and* nights there was rain, and its darting[2] *was* the shooting of the noxious creatures; afterwards, the wind drove *it* to the shore of the wide-formed ocean, and it is portioned out into three, and three seas arose from it; they are called the Pûitîk, the Kamîri*d*, and the Gêhân-bûn[3]. 15. Of these the Pûitîk itself is salt water, in which is a flow *and* ebb[4]; and the control of its flow and ebb is connected with the moon, and by its continual rotation, in coming up *and* going down, that of the moon is manifested. 16. The wide-formed *ocean* stands forth on the south side as to (pavan) Albûr*z*[5], and the Pûitîk stands contiguous to it, and amidst it is the gulf (var) of Satavês, whose connection is with Satavês, which is the southern quarter. 17. In the activity of the sea, and in the increase and decrease of the moon, whose circuit is the whole of Iran, are the flow *and* ebb; of the

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[1] Or perhaps 'made the cloud rain,' if madam vârânini*d* stands for a*v*ar vârânînî*d*.

[2] Reading partâ*v* instead of the MS. patûtâ*v*, 'powerful fury.'

[3] This is a variant of the *S*ahî-bûn or *G*âhî-bûn of Bund. XIII, 7, 15; the other two names differ but little from those given in Bund. XIII. In the MS. Pûîtîk occurs once, and Puitîk twice.

[4] Compare §§ 15–18 with Bund. XIII, 8–14.

[5] Compare Bund. XIII, 1.

curving tails in front of the moon two issue forth, *and* have an abode in Satavês; one is the up-drag *and* one the down-drag; through the up-drag occurs the flood, *and* through the down-drag occurs the ebb[1]. 18. And Satavês itself is a gulf (var) and side *arm* of the wide-formed ocean, for it drives back the impurity *and* turbidness which *come* from the salt sea, when they are continually going into the wide-formed ocean, with a mighty high wind[2], while that which is clear through purity goes into the Arêdvisûr sources of the wide-formed ocean. 19. Besides these four[3] there are the small seas[4].

20. And, afterwards, *there* were made to flow from Albûrz, out of its northern border, two rivers[5], which *were* the Arvand[6]—that is, the Diglît, *and* the flow

[1] This is even a more mechanical theory of the tides than that detailed in Bund. XIII, 13. Whether the 'curving tails' (gagak dunbak) are the 'horns' of the crescent moon is uncertain.

[2] By an accidental transposition of letters the MS. has âtarô, 'fire,' instead of vâtô, 'wind.'

[3] The ocean and three principal seas.

[4] Said to be twenty-three in number in Bund. XIII, 6.

[5] Bund. VII, 15, 16, XX, 1.

[6] This appears to be a later identification of the Arag, Arang, or Arêng river of Bund. XX with the Tigris, under its name Arvand, which is also found in the Bahman Yast (III, 21, 38) and the Âfrîn of the Seven Ameshâspends (§ 9). The Bundahis (XX, 8) seems to connect the Arag (Araxes?) with the Oxus and Nile, and describes the Diglat or Tigris as a distinct river (Bund. XX, 12). This difference is one of the indications of the Bundahis having been so old a book in the time of Zâd-sparam that he sometimes misunderstood its meaning, which could hardly have been the case if it had been written by one of his contemporaries. As the Persian empire has several times included part of Egypt, the Nile must have then been well known to the Persians as the great western river of their world. The last time they had possession of part of Egypt was, for about half a century, in the reigns of Khusrô

of that river *was* to those of the setting *sun* (val frôd-yehevundânŏ)—*and* the Vĕh[1] was the river of the first-comers to the sun; formed as two horns they went on to the ocean. 21. After them eighteen[2] great rivers came out from the same Albûrz; *and* these twenty rivers, whose source is in Albûrz, go down into the earth, and arrive in Khvaniras.

22. Afterwards, two fountains of the sea are opened out for the earth[3], which are called the *Kĕk*ast[4]—a lake which has no cold wind, *and* on whose shore rests the triumphant fire Gûsnasp[5]—and, secondly, the Sôvar[6] which casts on *its* shores all turbidness, and keeps its own salt lake clear *and* pure, for it is like the semblance of an eye which casts out to *its* edges every ache and every impurity; and on account of its depth it is not reached to the bottom, for it goes into the ocean; and in its vicinity rests the beneficial fire Bûrzin-Mitrô[7].

23. And this was the second contest, which was with the water.

Chapter VII.

1. And as he (Aharman) came thirdly to the earth, which arrayĕd the whole earth against him—

Nôshirvân, Aûharmazd IV, and Khusrô Parviz; but since the early part of the seventh century the Tigris has practically been their extreme western limit; hence the change of the old Arag or Arang into the very similarly written Arvand, a name of the Tigris.

[1] See Bund. XX, 9.

[2] Bund. XX, 2, 7.

[3] Bund. VII, 14.

[4] Bund. XXII, 2.

[5] Written Gûsasp in Bund. XVII, 7, and Gûsnâsp in B. Yt. III, 30, 40, while the older form Visnâsp occurs in B. Yt. III, 10.

[6] The Sôvbar of Bund. VII, 14, XII, 24, XXII, 3.

[7] Bund. XVII, 8.

since *there was* an animation of the earth through the shattering — Albûrz grew up[1], which is the boundary of the earth, *and* the other[2] mountains, which are amid the circuit of the earth, come up 2244 in number[3]. 2. And by them the earth *was* bound together and arranged, and on them *was* the sprouting *and* growth of plants, wherefrom *was* the nourishment of cattle, and therefrom was the great advantage of assistance to men.

3. Even so it is declared that before the coming of the destroyer to the creatures, for a thousand years the substance of mountains was created in the earth—especially as antagonism came on the earth, *and* settled on *it* with injury—*and* it came up over the earth just like a tree *whose* branch *has* grown at the top and its root at the bottom. 4. The root of the mountains is passed on *from* one to the other, *and* is arranged in connection *with them*, and through it is produced the path *and* passage of water *from* below to above, so that the water may flow in it in such manner as blood in the veins, from all *parts* of the body to the heart, the latent vigour which they possess. 5. And, moreover, in six hundred years[4], at first, all the mountains apart from Albûrz were completed. 6. Albûrz was growing during eight hundred years[5]; in two hundred years it grew up to

[1] Bund. VIII, 1–4 is paraphrased in §§ 1–4.

[2] The MS. has âvânŏ, 'waters,' instead of avârîk, 'other,' which alters the meaning into, 'which is the boundary of the waters of the earth, *and* the mountains,' &c.

[3] Bund. XII, 2.

[4] Bund. VIII, 5, and XII, 1, have 'eighteen years.' As both numbers are written in ciphers it would be easy for either to be corrupted into the other.

[5] Bund. XII, 1.

the star station, in two hundred years up to the moon station, two hundred years up to the sun station, *and* two hundred years up to the sky. 7. After Albûrz the Aparsên mountain[1] is the greatest, as it is also called the Avar-rôyisn[2] ('up-growth') mountain, whose beginning is in Sagastân and its end unto Pârs *and* to *K*'inistân[3].

8. This, too, is declared, that after the great rain in the beginning of the creation[4], *and* the wind's sweeping away the water to the ocean, the earth is in seven portions[5] a little above *it*, as the compact earth, after the rain, is torn up by the noise and wind *in* various places. 9. One portion, moreover, as much as one-half the whole earth, is in the middle, and in *each of* the six portions around is as much as Sagastân; moreover, as much as Sagastân is the measure *of what* is called a kêshvar ('region') for the reason that one was defined from the other by a kêsh ('furrow'). 10. The middle *one* is Khvaniras, of which Pârs is the centre, and those six regions are like a coronet (avîsar) *around it*. 11. One part of the wide-formed ocean wound around it, among those six regions; the sea and forest seized upon the south side, *and* a lofty mountain grew up on the north, so that they might become separate, one from the other, *and* imperceptible.

12. This is the third contest, about the earth.

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[1] The Apârsên of Bund. XII, 9.

[2] Written Apû-rôyisn, as if it were an Arabic hybrid meaning 'father of growth.'

[3] Bund. XII, 9. XXIV, 28, have Khûgîstân instead of *K*'inîstân; the latter appears to be an old name of the territory of Samarkand (see note to Bund. XII, 13).

[4] Literally, 'creature.'

[5] Bund. XI, 2–4 is paraphrased in §§ 8–11.

Chapter VIII.

1. As he (Aharman) came fourthly to the plants—which have struggled (kûkhshî-aîtŏ) against him with the whole vegetation—because the vegetation *was* quite dry [1], Amerôda*d*, by whom the essence of the world's vegetation [2] was seized upon, pounded it up small, and mixed *it* up with the rain-water of Tîstar. 2. After the rain the whole earth is discerned sprouting, and ten thousand [3] special species and a hundred thousand [4] additional species (levatman sar*d*akŏ) so grew as if *there were* a species of every kind; and those ten thousand species are provided for [5] keeping away the ten thousand [3] diseases.

3. Afterwards, the seed was taken up from those hundred thousand species of plants, *and* from the collection of seed the tree of all germs, amid the wide-formed ocean, was produced, from which all species of plants continually grow. 4. And the griffon bird (sênô mûrûvŏ) has his resting-place upon it; when he wanders forth *from* within it, he scatters the dry seed into the water, *and* it is rained back to the earth with the rain.

5. And in its vicinity the tree was produced *which is* the white Hôm, the counteractor of decrepitude,

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[1] This chapter is a paraphrase of Bund. IX.

[2] Or, perhaps, 'the worldly characteristics of vegetation.'

[3] Written like 'one thousand,' but see the context and Bund. IX, 4.

[4] In Bund. IX, 4, the MSS. have '120,000,' which is probably wrong, as Bund. XXVII, 2, agrees with the text above.

[5] The MS. has barâ instead of pavan, a blunder due probably to some copyist reading the Huzvâris in Persian, in which language bih (= barâ) and bah (= pavan) are written alike. In Pâzand they are usually written b*e* and pa, respectively.

the reviver of the dead, *and* the immortalizer of the living.

6. This was the fourth contest, about the plants.

Chapter IX.

1. As he (Aharman) came fifthly to cattle—which struggled against him with all the animals—and likewise as the primeval ox[1] passed away, from the nature of the vegetable principle it possessed, fifty-five[2] species of grain and twelve species of medicinal plants grew from *its* various members; *and* forasmuch as they should see from which member each one *proceeds*, it is declared in the Dâmdâd *Nask*[3]. 2. And every plant grown from a member

[1] See Chaps. II, 6, III, 1, and Bund. IV, 1, X, 1, XIV, 1.

[2] The MS. has 'fifty-seven' in ciphers, but Bund. X, 1, XIV, 1, XXVII, 2, have 'fifty-five' in words.

[3] This was the fourth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard, which gives a very short and superficial account of its contents. But, according to the Dînî-vagarkard and the Rivâyats of Kâmah Bahrah, Narîmân Hôshang, and Barzû Qiyâmu-d-dîn, it was the fifth nask, and was called Dvâzdah-hâmâst (or homâst). For its contents, as given by the Dînî-vagarkard, see Haug's Essays, p. 127. The Rivâyat of Kâmah Bahrah, which has a few more words than the other Rivâyats, gives the following account (for the Persian text of which, see 'Fragmens relatifs à la religion de Zoroastre,' par Olshausen et Jules Mohl):—

'Of the fifth the name is Dvâzdah-homâst, and the interpretation of this is "the book about help" (dar imdâd, but this is probably a corruption of dâmdâd). And this book has thirty-two sections (kardah) that the divine and omnipotent creator sent down, in remembrance of the beginning of the creatures of the superior world and inferior world, and *it is* a description of the whole of them and of that which God, the most holy and omnipotent, mentioned about the sky, earth, and water, vegetation and

promotes that member, as it is said that there *where* the ox scattered *its* marrow[1] on to the earth, grain afterwards grew up, corn[2] and sesame, vetches[3] *and* peas; so sesame, on account of[4] *its* marrow quality, is itself a great thing for developing marrow. 3. And it is also said that from the blood is the vine[5], a great vegetable thing—as wine itself is blood—for more befriending the sound quality of the blood. 4. And it is said that from the nose is the pulse (mây*s* or mâsah) which is called dônak, and was a variety of sesame (*s*amagâ)[6], *and it is* for other noses.

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fire, man and quadrupeds, grazing and flying *animals*, and what he produced for their advantage and use, and the like. Secondly, the resurrection and *heavenly* path, the gathering and dispersion, and the nature of the circumstances of the resurrection, as regards the virtuous and evil-doers, through the weight of every action they perform for good and evil.'

This description corresponds very closely with what the Bundahi*s* must have been, before the addition of the genealogical and chronological chapters at the end; and Zâ*d*-sparam mentions in his text here, and again in § 16, particulars regarding the Dâmdâ*d* which also occur in the Bundahi*s* (XIV, 2, 14–18, 21–24). There can be very little doubt, therefore, that the Bundahi*s* was originally a translation of the Dâmdâ*d*, though probably abridged; and the text translated in this volume is certainly a further abridgment of the original Bundahi*s*, or Zand-âkâs. Whether the Avesta text of the Dâmdâ*d* was still in existence in the time of Zâ*d*-sparam is uncertain, as he would apply the name to the Pahlavi text. At the present time it is very unusual for a copyist to write the Pahlavi text without its Avesta, when the latter exists, but this may not always have been the case.

[1] Or 'brains.'

[2] Supposing the MS. galôlag is a corruption of gallak (Pers. ghallah).

[3] Assuming the MS. alûnŏ or arvanŏ to be a corruption of alûm or arzanŏ.

[4] Reading râî instead of lâ. [5] Compare Bund. XIV, 2.

[6] Either this sentence is very corrupt in the MS. or it cannot be

5. And it is also said that from the lungs are the rue-like herbs[1] *which* heal, and are for the lung-disease of cattle. 6. This, rooted amid the heart, is thyme, from which is Vohûman's thorough withstanding of the stench of Akôman[2], and *it is* for that which *proceeds* from the sick and yawners.

7. Afterwards, the brilliance of the seed, seized upon, by strength, from the seed *which* was the ox's, they would carry *off* from it, *and* the brilliance was intrusted to the angel of the moon[3]; in a place therein that seed was thoroughly purified by the light of the moon, and was restored in its many qualities, and made fully infused with life (gânvar-hômand). 8. Forth from there it produced for Aîrân-vêg, first, two oxen, a pair, male and female[4], *and*, afterwards, other species, until the completion of the 282 species[5]; and they were discernible as far as two long leagues *on* the earth. 9. Quadrupeds walked forth on the land, fish swam in the water, *and* birds flew *in* the atmosphere; *in* every two, at the time good eating is enjoyed, a longing (âvdahân) arose therefrom, and pregnancy and birth.

10. Secondly, their subdivision is thus:—First, they are divided into three, that is, quadrupeds walking on the earth, fish swimming in the water,

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reconciled with the corresponding clause of Bund. XIV, 2. Altering dônak and gûnak into gandanak, and *s*amagâ into *s*ama*s*dar, we might read, 'from the nose is mây*s*, which is called the leek, and the leek was an onion;' but this is doubtful, and leaves the word mây*s* unexplained.

[1] The MS. has gôspendânŏ, 'cattle,' instead of sipandânŏ, 'rue herbs.'

[2] See Bund. I, 24, 27, XXVIII, 7, XXX, 29.

[3] Bund. X, 2, XIV, 3.

[4] Bund. X, 3, XIV, 4.

[5] Bund. X, 3, XIV, 13.

and birds flying in the atmosphere. 11. Then, into five classes[1], that is, the quadruped which is round-hoofed, the double-hoofed, the five-clawed, the bird, *and* the fish, whose dwellings are in five places, *and* which are called aquatic, burrowing, oviparous, wide-travelling, *and* suitable for grazing. 12. The aquatic are fish *and* every beast of burden, cattle, wild beast, dog, *and* bird which enters the water; the burrowing are the marten (samûr) and musk *animals*, and all other dwellers and movers in holes; the oviparous are birds of every kind; the wide-travelling sprang away for help, and are also those of a like kind; those suitable for grazing are whatever are kept grazing in a flock.

13. And, afterwards, they were divided into genera, as the round-hoofed are one, *which* is all called 'horse;' the double-hoofed are many, as the camel and ox, the sheep and goat, *and* others double-hoofed; the five-clawed are the dog, hare, musk *animals*, marten, *and* others; then are the birds, and then the fish. 14. And then they were divided into species[2], as eight species of horse, two species of camel, ten[3] species of ox, five species of sheep, five species of goat, ten of the dog, five of the hare, eight of the marten, eight of the musk *animals*, 110 of the birds, and ten of the fish; some are counted for the pigs, and with all those declared *and* all those undeclared *there were*, at first, 282 species[4]; *and* with the species within species *there were* a thousand varieties.

[1] Bund. XIV, 8–12.

[2] Bund. XIV, 13–23, 26, 27.

[3] Bund. XIV, 17 says 'fifteen,' which is probably correct.

[4] Only 181 species are detailed or 'declared' here.

15. The birds are distributed[1] into eight groups (rîstakŏ), and from that which is largest to that which is smallest *they* are so spread about as *when* a man, who is sowing grain, first scatters abroad *that of* heavy weight, then that which is middling, *and* afterwards that which is small.

16. And of the whole of the species, as enumerated a second time in the Dâmdâ*d Nask*[2], and written by me in the manuscript (nipîk) of 'the summary enumeration of races[3]'—this is a lordly[4] summary—the matter which is shown is, about the species of horses, the first is the Arab, and the chief of them[5] is white *and* yellow-eared, and secondly the Persian, the mule, the ass, the wild ass, the water-horse, *and* others. 17. Of the camel *there are* specially two, *that for* the plain, *and* the mountain *one which* is double-humped. 18. Among the species of ox are the white, mud-coloured, red, yellow, black, and dappled, the elk, the buffalo, the camel-leopard[6], the ox-fish, *and* others. 19. Among sheep are those having tails and those which are tailless, also the wether and the Kûri*s*k *which*, because of its trampling the hills, *its* great horn, and also being suitable

[1] Bund. XIV, 25.

[2] See § 1; the particulars which follow are also found in Bund. XIV, 14–18, 21–24, showing that the Bundahi*s* must be derived from the Dâmdâ*d*.

[3] The title of this work, in Pahlavi, is Tôkhm-aû*s*mari*s*-nîh-i hangar*d*îkŏ, but it is not known to be extant.

[4] Reading marâk (Chaldee מָרָא), but this is doubtful, though the Iranian final k is often added to Semitic Huzvâri*s* forms ending with â. It may be minâk, 'thinking, thoughtful,' or a corruption of manîk, 'mine,' in which last case we should translate, 'this is a summary of mine.'

[5] Bund. XXIV, 6.

[6] Literally, 'camel-ox-leopard.'

for ambling, became the steed of Mânûs*k*îhar. 20. Among goats are the ass-goat, the Arab, the fawn (varîkŏ), the roe, *and* the mountain goat. 21. Among martens are the white ermine, the black marten, the squirrel, the beaver (khaz), and others. 22. Of musk *animals* with a bag, one is the Bîsh-musk—which eats the Bîsh poison and does not die through it, and it is created for the great advantage that it should eat the Bîsh, *and* less *of it* should succeed in poisoning the creatures—*and* one is a musk *animal* of a black colour which they desired (ayûftŏ) who were bitten *by* the fanged serpent—as the serpent of the mountain water-courses (makŏ) is called—which is numerous on the river-banks; *one* throws the same unto it for food, which it eats, *and* then the serpent enters its body, when his[1] serpent, at the time *this* happens, feeds upon the same belly in which the serpent is, and he will become clear from that malady. 23. Among birds two were produced of a different character from the rest, and those are the griffon bird *and* the bat, which have teeth *in* the mouth, *and* suckle *their* young with animal milk from the teat.

24. This is the fifth contest, as to animals.

Chapter X.

1. As he (Aharman) came sixthly *to* Gâyômar*d* there was arrayed against *him*, with Gâyômar*d*, the

[1] This appears to be the meaning here of amat zak garzakŏ, but the whole sentence is a fair sample of Zâ*d*-sparam's most involved style of writing. By feeding the black musk animal with snakes the effect of a snake-bite, experienced by the feeder, is supposed to be neutralized.

pure propitious liturgy (mânsarspend), as heard from Gâyômar*d*; *and* Aûharmazd, in pure meditation, considered that which is good and righteousness as destruction of the fiend (drûgô). 2. And when he (Gâyômar*d*) passed away eight kinds of mineral of a metallic character arose from *his* various members; they are gold, silver, iron, brass, tin, lead, quicksilver (âvginakŏ), and adamant; *and* on account of the perfection of gold it is produced from the life and seed.

3. Spendarma*d* received the gold of the dead Gâyômar*d*[1], *and* it was forty years in the earth. 4. At the end of the forty years, *in* the manner of a Rîvâs-*plant*, Mashya *and* Mashyôî[2] came up, and, one joined to the other, *were* of like stature *and* mutually adapted[3]; and its middle, on which a glory came, through their like stature[4], *was* such that it was not clear which is the male and which the female, and which is the one with the glory which Aûharmazd created. 5. This is that glory for which man is, indeed, created, as it is thus said in revela-

[1] Compare Bund. XV, 1.

[2] The MS. has Mashâî Mashâyê, but see Bund. XV, 6. The Avesta forms were probably mashya mashyôi (or mashyê), which are regular nominatives dual, masculine and feminine, of mashya, 'mortal,' and indicate that they were usually coupled together in some part of the Avesta which is no longer extant. Pâzand writers have found it easy to read Mashyanî instead of Mashyôî.

[3] Reading ham-basnŏ ham-dakhîk, but whether this is more likely to be the original reading than the ham-badisn va ham-dasak of Bund. XV, 2, is doubtful. The last epithet here might also be read ham-sabîk, 'having the same shirt,' but this is an improbable meaning.

[4] It is evident that ham-bandisnîh, 'mutual connection,' in accordance with Bund. XV, 3, would be preferable to the ham-basnŏîh, 'like stature,' of this text.

tion: 'Which existed before, the glory[1] or the body?' And Aûharmazd spoke thus: 'The glory was created by me before; afterwards, for him who is created, the glory is given a body so that it may produce activity, and its body is created only for activity.' 6. And, afterwards, they changed from the shape of a plant into the shape of man[2], *and* the glory went spiritually into them.

Chapter XI.

1. As he (Aharman) came seventhly to fire, which was all together *against* him, the fire *separated* into five kinds[3], which are called the Propitious, the Good diffuser, the Aûrvâzîst, the Vâzîst, *and* the Supremely-*benefiting*. 2. And it produced the Propitious fire itself in heaven (garô*d*mân); its manifestation is in the fire which is burning on the earth, and its propitiousness is this, that all the kinds are of its nature. 3. *The Good diffuser* is that which is in men and animals[4], and its business *consists* in the digestion of the food, the sleeping of the

[1] The old word nismô, 'soul' (see Bund. XV, 3, 4), has become corrupted here (by the omission of the initial stroke) into gadman, 'glory.' This corruption may be due either to Zâd-sparam not understanding the word (in which case the Bundahis must have been an old book in his time), or else to some later copyist confounding the old word for 'soul' with the better-known 'glory' of the Iranian sovereigns.

[2] Bund. XV, 5.

[3] Bund. XVII, 1. Three of the Avesta names are here translated, the first two being the Spênist and Vohu-fryân, which are the fifth and second in the Bundahis, and the fifth being the Berezisavang, which is the first in the Bundahis.

[4] See Bund. XVII, 2.

body, *and* the brightening of the eyes. 4. The Aûrvâzîst is that which is in plants, in whose seed *it* is formed, and its business *consists* in piercing the earth, warming the chilled water[1] and producing the qualities and fragrance of plants and blossoms therefrom, and elaborating the ripened produce into many fruits. 5. And the Vâzîst is that which has its motion in a cloud, and its business *consists* in destroying the atmospheric gloom and darkness, and making the thickness of the atmosphere fine and propitious in quality, sifting the hail, moderately warming the water which the cloud holds, *and* making sultry weather showery. 6. The Supremely-benefiting, like the sky, is that glory whose lodgment is in the Behrâm fire[2], as the master of the house is over the house, *and* whose propitious power *arises* from the growing brightness of the fire, the blazing forth in[3] the purity of the place, the praise of God (yazdânŏ), *and* the practice of good works. 7. And its business is *that* it struggles with the spiritual fiend, it watches the forms of the witches—who walk up from the river[4], wear woven clothing, disturb the luminaries by the concealment of stench, *and* by witchcraft injure the creatures—and the occurrences of destruction, burning, and celebration of witchcraft, especially at night; being an assistant of Srôsh the righteous.

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[1] Reading mayâ-i afsar*d*înî*d*ŏ tâftanŏ instead of the seemingly unmeaning mayâ a*s*ar*d*înî*d*ŏ âftanŏ of the MS.

[2] The Verehrânŏ âtâsh, or sacred fire of the fire-temples.

[3] Reading pavan instead of barâ (see p. 176, note 5).

[4] Or 'sea' (darîyâ*v*ŏ). This long-winded sentence is more involved and obscure in the original than in the translation.

8. And in the beginning of the creation[1] the whole earth was delivered over into the guardianship of the sublime Frôbak fire, the mighty Gûsnasp fire, and the beneficial Bûrzîn-Mitrô fire[2], *which* are like priest, warrior, and husbandman. 9. The place of the fire Frôbak was formed *on* the Gadman-hômand ('glorious') mountain in Khvârizem[3], the fire Gûsnasp *was* on the Asnavand mountain in Âtarô-pâtakân, *and* the fire Bûrzîn-Mitrô on the Rêvand mountain which is in the Ridge *of* Vistâsp, and its material manifestation in the world was the most complete.

10. In the reign of Hôshâng[4], when men were continually going forth to the *other* regions (kêshvar) on the ox Srûvô[5], one night, half-way, while admiring the fires, the fire-stands which were prepared in three places on the back of the ox, *and* in which the fire was, fell into the sea, and the substance of that one great fire *which* was manifest, is divided into three, *and* they established *it* on the three fire-stands, and it became itself three glories whose lodgments are in the Frôbak fire, the Gûsnasp fire, and the Bûrzîn-Mitrô[6].

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[1] Literally, 'creature.'

[2] The epithets of these three sacred fires are, respectively, vargân, tagîkŏ, and pûr-sûdŏ in Pahlavi.

[3] See Bund. XVII, 5, 7, 8.

[4] Bund. XVII, 4 says, 'in the reign of Takhmôrup,' his successor.

[5] Sarsaok or Srisaok in the Bundahis.

[6] The remainder of 'the sayings of Zâd-sparam, about the meeting of the beneficent spirit *and* the evil spirit,' have no special reference to the Bundahis. They treat of the following matters:—

The coming of the religion, beginning in the time of Frâsîyâv and Mânûskîhar, with an anecdote of Kâî-ûs and the hero Srîtô (Av. Thrita). The manifestation of the glory of Zaratûst

before his birth. The begetting of Zaratûst through the drinking of hôm-juice and cow's milk infused, respectively, with his guardian spirit and glory, as declared in the manuscript on 'the guidance of worship.' The connection of Zaratûst with Aûharmazd, traced back through his genealogy as far as Gâyômard. The persistent endeavours of the fiends to destroy Zaratûst at the time of his birth, and how they were frustrated. His receiving the religion from Aûharmazd, with another anecdote of Kâi-ûs and Srîtô, and of Zaratûst's exclamation on coming into the world. The enmity borne to him by five brothers of the Karapân family, and how it was frustrated; his own four brothers, and some of his wonderful deeds. The worthiness of his righteousness; his compassionate and liberal nature; his giving up worldly desires; his pity; his good selection of a wife; and what is most edifying for the soul. What occurred when he was thirty years old, and his being conducted by the archangel Vohûman to the assembly of the spirits. The questions asked by Zaratûst, and Aûharmazd's replies thereto. The seven questions he asked of the seven archangels in seven different places, in the course of one winter. [Westergaard's MS. K35 ends in the middle of the second of these questions.] The five dispositions of priests, and the ten admonitions. The three preservatives of religion, with particulars about the Gâthas and the connection of the Ahunavar with the Nasks. Zaratûst's obtaining one disciple, Mêdyôk-mâh, in the first ten years, and the acceptance of the religion by Vistâsp two years afterwards.

The second of the writings of Zâd-sparam consists of his 'sayings about the formation of men out of body, life, and soul;' and the third (which is imperfect in all known MSS.) contains his 'sayings about producing the renovation *of the universe*.'

BAHMAN YAST,

OR

ZAND-I VOHÛMAN YASNO,

OF WHICH ZAND, OR COMMENTARY,

THIS WORK SEEMS TO BE AN EPITOME

OBSERVATIONS.

1–5. (The same as on p. 2.)

6. Abbreviations used are:—Av. for Avesta. Bund. for Bundahi*s*, as translated in this volume. Dâ*d*. for Dâ*d*istân-i Dînîk. Gr. for Greek. Haug's Essays, for Essays on the Sacred Language, Writings, and Religion of the Parsis, by Martin Haug, 2nd edition. Huz. for Huzvâri*s*. Pahl. for Pahlavi. Pâz. for Pâzand. Pers. for Persian. Sans. for Sanskrit. Sls. for Shâyast lâ-shâyast, as translated in this volume. SZS. for Selections of Zâ*d*-sparam, as translated in this volume. Vend. for Vendîdâd, ed. Spiegel. Yas. for Yasna, ed. Spiegel. Yt. for Ya*s*t, ed. Westergaard.

7. The manuscripts mentioned in the notes are:—

K20 (about 500 years old), No. 20 in the University Library at Kopenhagen.

Pâz. MSS. (modern), No. 22 of the Haug Collection in the State Library at Munich, and a copy of one in the library of the high-priest of the Parsis at Bombay.

Pers. version (composed A. D. 1496, copied A. D. 1679) in a Rivâyat MS., No. 29 of the University Library at Bombay.

BAHMAN YAST.

Chapter I.

0. *May* the gratification of the creator Aûharmazd, the beneficent, the developer, the splendid, and glorious, and the benediction of the archangels, which *constitute* the pure, good religion of the Mazdayasnians, *be* vigour of body, long life, and prosperous wealth for him whose writing I am [1].

1. As [2] it is declared by the Stûdgar *Nask* [3] that

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[1] Or, possibly, '*for* whom I am written,' the meaning of mûn yektîbûnîhêm being not quite clear. In fact, the construction of the whole of this initial benediction is rather obscure.

[2] It is possible that this is to be read in connection with Chap. II, 1, with the meaning that 'as it is declared by the Stûdgar *Nask* that Zaratûst asked for immortality from Aûharmazd, *so* in the Vohûman Yast commentary it is declared that he asked for it a second time.' This introductory chapter is altogether omitted in both the Pâz. MSS. which have been examined, but it is given in the Pers. version. It is also omitted in the epitome of the Bahman Yast contained in the Dabistân (see Shea's translation, vol. i. pp. 264–271).

[3] This was the first nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard, which calls it Sûdkar; but according to the Dînî-vagarkard and the Rivâyats it was the second nask, called Stûdgar or Istûdgar. For its contents, as given by the Dînî-vagarkard (which agrees with the account in the Rivâyats), see Haug's Essays, p. 126. In the Dînkard, besides a short description of this Nask, given in the eighth book, there is also a detailed account of the contents of each of its fargards, or chapters, occupying twenty-five quarto pages of twenty-two lines each, in the ninth book. From this detailed statement it appears

Zaratûst asked for immortality from Aûharmazd, then Aûharmazd displayed the omniscient wisdom to Zaratûst, and through it he beheld the root of a tree, on which were four branches, one golden, one of silver, one of steel, and one was mixed up with iron. 2. Thereupon he reflected in this *way*, that this was seen in a dream, and when he arose from sleep Zaratûst spoke thus: 'Lord of the spirits and earthly existences! it appears that I saw the root of a tree, on which were four branches.'

3. Aûharmazd spoke to Zaratûst the Spîtâmân[1] thus: 'That root of a tree which thou sawest, and those four branches, are the four periods which *will*

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that the passage mentioned here, in the text, constituted the seventh fargard of the Nask, the contents of which are detailed as follows:—

'The seventh fargard, Tâ-ve-ratŏ (Av. tâ ve urvâtâ, Yas. XXXI, 1), is about the exhibition to Zaratûst of the nature of the four periods in the Zaratûstian millennium (hazangrôk zim, "thousand winters"). First, the golden, that in which Aûharmazd displayed the religion to Zaratûst. Second, the silver, that in which Vistâsp received the religion from Zaratûst. Third, the steel, the period within which the organizer of righteousness, Âtarô-pâd son of Mârspend, was born. Fourth, the period mingled with iron is this, in which is much propagation of the authority of the apostate *and* other villains (sarîtarânŏ), along with destruction of the reign of religion, the weakening of every kind of goodness *and* virtue, *and* the departure of honour *and* wisdom from the countries of Iran. In the same period is a recital of the many perplexities and torments of the period for that desire (girâyîh) of the life of the good which consists in seemliness. Perfect is the excellence of righteousness (Av. ashem vohû vahistem astî, Yas. XXVII, 14, W.).'

If this be a correct account of the contents of this fargard, the writer was evidently consulting a Pahlavi version of the Nask, composed during the later Sasanian times.

[1] Generally understood to mean 'descendant of Spitama,' who was his ancestor in the ninth generation (see Bund. XXXII, 1).

come. 4. That of gold is when I and thou converse, *and* King Vistâsp shall accept the religion, and shall demolish the figures of the demons, *but* they *themselves* remain for[1] . . . concealed proceedings. 5. And that of silver is the reign of Ardakhshîr[2] the Kayân king (Kaî shah), and that of steel is the reign of the glorified (anôshak-rûbân) Khûsrô son of Kêvâd[3], and that which was mixed with iron is the evil sovereignty of the demons with dishevelled hair[4] of the race of Wrath[5], and when it is the end of the tenth hundredth winter (satô zim) of thy millennium, O Zaratûst the Spîtâmân!'

6. It is declared in the commentary (zand)[6] of the Vohûman Yast, Horvadad Yast, and Âstâd Yast

[1] A word is lost here in K20 and does not occur in the other copies and versions, nor can it be supplied from the similar phrase in Chap. II, 16. The meaning of the sentence appears to be that Vistâsp destroyed the idols, but the demons they represented still remained, in a spiritual state, to produce evil.

[2] See Chap. II, 17.

[3] Khusrô Nôshirvân son of Qubâd, in modern Persian, who reigned in A. D. 531–579. Kêvâd is usually written Kavâd.

[4] The epithet vigârd-vars may also mean 'dressed-hair,' but the term in the text is the more probable, as the Persian version translates it by kushâdah muî, 'uncovered hair.' That it is not a name, as assumed by Spiegel, appears clearly from the further details given in Chap. II, 25.

[5] Or, 'the progeny of Aêshm,' the demon. Wrath is not to be understood here in its abstract sense, but is personified as a demon. It is uncertain whether the remainder of this sentence belongs to this § or the next.

[6] If there were any doubt about zand meaning the Pahlavi translation, this passage would be important, as the Avesta of the Horvadad (Khordâd) and Âstâd Yasts is still extant, but contains nothing about the heretic Mazdîk or Mazdak (see Chap. II, 21). No Avesta of the Vohûman Yast is now known.

that, during this time, the accursed Mazdîk son of Bâmdâd, who is opposed to the religion, comes into notice, and is to cause disturbance among those in the religion of God (yazdân). 7. *And* he, the glorified *one*[1], summoned Khûsrô son of Mâh-dâd and Dâd-Aûharmazd of Nishâpûr, who were high-priests of Âtarô-pâtakân, and Âtarô-frôbâg the undeceitful (akadbâ), Âtarô-pâd, Âtarô-Mitrô, and Bakht-âfrîd to *his* presence, and he demanded of them a promise[2], thus: 'Do not keep these Yasts in concealment, *and* do not teach the commentary except among your relations[3].' 8. *And* they made the promise unto Khûsrô.

Chapter II.

1. In the Vohûman Yast commentary (zand) it is declared[4] that Zaratûst asked for immortality from

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[1] That is, Khusrô Nôshirvân. As the names of his priests and councillors stand in K20 they can hardly be otherwise distributed than they are in the text, but the correctness of the MS. is open to suspicion. Dâd-Aûharmazd was a commentator who is quoted in Chap. III, 16, and in the Pahl. Yas. XI, 22; Âtarô-frôbâg was another commentator mentioned in Sls. I, 3; and Âtarô-pâd and Bakht-âfrîd are names well known in Pahlavi literature, the former having been borne by more than one individual (see Sls. I, 3, 4).

[2] The Pers. version says nothing about this promise, but states that Khûsrô sent a message to the accursed Mazdak, requiring him to reply to the questions of this priestly assembly on pain of death, to which he assented, and he was asked ten religious questions, but was unable to answer one; so the king put him to death immediately.

[3] A similar prohibition, addressed to Zaratûst, as regards the Avesta text, is actually found in the Horvadad Yt. 10.

[4] This seems to imply that this text is not the commentary

Aûharmazd a second time, *and* spoke thus: 'I am Zaratûst, more righteous and more efficient among these thy creatures, O creator! when *thou* shalt *make* me[1] immortal, as the tree opposed to harm[2], and Gôpatshah, Gôst-i Fryân, *and* Kîtrôk-miyân son of Vistâsp, who is Pêshyôtanû, were made[3]. 2. When thou shalt make me immortal they in thy good religion *will* believe that the upholder of religion, who receives from Aûharmazd his pure *and* good religion of the Mazdayasnians, will become immortal; then those men *will* believe in thy good religion.'

3. Aûharmazd spoke[4] thus: 'When I shall make thee immortal, O Zaratûst the Spîtâmân! then Tûr-i Brâdarvash the Karap[5] will become immortal, and

itself, but merely an epitome of it. The Pâz. MSS. which have been examined, begin with this chapter.

[1] Or, 'when I shall *become;*' the verb is omitted by mistake in K20.

[2] Three of these immortals are mentioned in Bund. XXIX. 5, and Gôst-i Fryân is included in a similar enumeration in Dâd. (Reply 89). The tale of Gôst-i Fryân (Av. Yôistô yô Fryananām, of Âbân Yt. 81 and Fravardîn Yt. 120) has been published with 'The Book of Ardâ-Vîrâf,' ed. Hoshangji and Haug.

[3] Or, 'became;' most of this verb is torn off in K20.

[4] The verb is placed before its nominative in the Pahlavi text, both here and in most similar sentences, which is an imitation of the Avesta, due probably to the text being originally translated from an Avesta book now lost, or, at any rate, to its author's wish that it might appear to be so translated. In such cases of inverted construction, when the verb is in a past tense, the Pahlavi idiom often requires a pronominal suffix, corresponding to the nominative, to be added to the first word in the sentence; thus, gûftŏs Aûharmazd, or afas gûft Aûharmazd, does not mean 'Aûharmazd spoke to him (or said it),' but merely 'Aûharmazd spoke' (lit. 'it was said by him, Aûharmazd').

[5] According to an untranslated passage in the Selections of Zâd-sparam, mentioned in the note on p. 187, this is the name of

when Tûr-i Brâ*d*arvash the Karap shall become immortal the resurrection *and* future existence are not possible.'

4. Zaratû*s*t seemed uneasy about *it* in *his* mind[1]; *and* Aûharmazd, through the wisdom of omniscience, knew what was thought by Zaratû*s*t the Spîtâmân with the righteous spirit, and he[2] took hold of Zaratû*s*t's hand. 5. And he, Aûharmazd the propitious spirit, creator of the material world, the righteous *one*, even he put the omniscient wisdom, in the shape of water, on the hand of Zaratû*s*t, and said to him thus: 'Devour it.'

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one of the five brothers in the Karapân family of sorcerers, who were enemies of Zaratû*s*t during his childhood. Their names, as written in SZS., may be read as follows, 'Brâ*d*arvakhsh, Brâ*d*rôyi*s*nŏ, Tûr Brâgrêsh, Azânŏ, and Nasm,' and the first is also called 'Tûr-i Brâ*d*arvakhsh;' they are described as descendants of the sister of Manû*sk*îhar. In the seventh book of the Dînkar*d* a wizard, who endeavours to injure Zaratû*s*t in his childhood, is called 'Tûr-i Brâ*d*rôk-rêsh, the Karapŏ,' and was probably the third brother, whose name (thus corrected) indicates brâthrô-raêsha as its Avesta form. Karap or Karapân in all these passages is evidently the name of a family or caste, probably the Av. karapanô which Haug translates by 'performers of (idolatrous) sacrificial rites,' in connection with Sans. kalpa, 'ceremonial ritual' (see Haug's Essays, pp. 289–291).

[1] K20 has 'among the spirits;' the word mînisn having become maînôkân by the insertion of an extra stroke.

[2] Reading afa*s* instead of mina*s* (Huz. of a*g*a*s*, 'from or by him,' which is written with the same letters as afa*s*, 'and by him'), not only here, but also in §§ 5, 7, 9. The copyist of K20 was evidently not aware that afa*s* is a conjunctive form, but confounded it with the prepositional form a*g*a*s*, as most Parsis and some European scholars do still. The Sasanian inscriptions confirm the reading afa*s* for the conjunctive form; and Nêryôsang, the learned Parsi translator of Pahlavi texts into Pâzand and Sanskrit some four centuries ago, was aware of the difference between the two forms, as he transcribes them correctly into Pâz. va*s* and a*z*a*s*.

6. And Zaratûst devoured *some* of it; thereby the omniscient wisdom was intermingled with Zaratûst, and seven days and nights Zaratûst was in the wisdom of Aûharmazd. 7. And Zaratûst beheld the men and cattle in the seven regions of the earth, where the many fibres of hair of every one are, and whereunto the end of each fibre holds on the back. 8. And he beheld whatever trees and shrubs *there were*, and how many roots of plants were in the earth of Spendarmad, where *and* how they had grown, *and* where they were mingled.

9. And the seventh day and night he (Aûharmazd) took back the omniscient wisdom from Zaratûst, and Zaratûst reflected in this *way*, that I have seen *it* in a pleasant dream produced by Aûharmazd, *and* I am not surfeited with the dream. 10. And he took both hands, rubbed his body (kerp) again, *and spoke*[1] thus: 'I have slept a long time, *and* am not surfeited with this pleasant dream produced by Aûharmazd.'

11. Aûharmazd said to the righteous Zaratûst thus: 'What was seen in the pleasant dream produced by Aûharmazd?'

12. Zaratûst spoke thus: 'O Aûharmazd, propitious spirit! creator of the material world, righteous creator! I have seen a celebrity (khunîd) with much wealth, whose soul, infamous in the body, was hungry (gurs)[2] and jaundiced and in hell, and he did not seem to me exalted; and I saw a beggar with no wealth and helpless, and his soul was thriving (farpîh) in paradise, and[3] he seemed to me exalted.

[1] This verb is omitted in K20 by mistake.

[2] Or else 'dirty.'

[3] Reading afam instead of minam, both here and in § 14; the

13. [And I saw a wealthy *man* without children, and he did not seem to me exalted;][1] and I saw a pauper with many children, and he seemed to me exalted. 14. And I saw a tree on which were seven branches, one golden, one of silver, one brazen, one of copper, [one of tin][2], one of steel, and one was mixed up with iron.'

15. Aûharmazd spoke thus: 'O Zaratûst the Spîtâmân! this is what I say beforehand, the one tree which thou sawest is the world which I, Aûharmazd, created; and those seven branches thou sawest are the seven periods which *will* come. 16. And that which was golden is the reign of King Vistâsp, when I and thou converse about religion, *and* Vistâsp shall accept that religion and shall demolish the figures of the demons, and the demons desist from demonstration into concealed proceedings; Aharman and the demons rush back to darkness, and care for water, fire, plants, and the earth of Spendarmad[3] becomes apparent. 17. And that which was of silver[4] is the reign of Ardashîr[5] the

copyist of K20 having confounded these two words, like those mentioned in the note on § 4.

[1] The passage in brackets is omitted in K20, but is supplied from the Pâz. MSS., being evidently necessary to complete the contrast. It occurs also in the Pers. version.

[2] Supplied from the Pâz. and Pers. versions, being omitted here in K20, though occurring in § 20.

[3] The female archangel who has charge of the earth (see Bund. I, 26).

[4] The Pâz. MSS. omit the description of the silver age.

[5] Usually identified with Artaxerxes Longimanus, but his long reign of 112 years may include most of the Achæmenian sovereigns down to Artaxerxes Mnemon, several of whom are called Ahasuerus or Artaxerxes in the biblical books of Ezra and Esther. See Bund. XXXI, 30, XXXIV, 8.

Kayân (Kaî), whom[1] they call Vohûman son of Spend-dâ*d*[2], who is he who separates the demons from men, scatters *them* about, and makes the religion current *in* the whole world. 18. And that which was brazen[3] is the reign of Ar*d*akhshîr[4], the arranger and restorer of the world, and that of King Shahpûr, when he arranges the world which I, Aûharmazd, created; he makes happiness (bûkhtakîh)[5] prevalent in the boundaries of the world, and goodness shall become manifest; and Âtarô-pâ*d* of triumphant destiny, the restorer of the true religion, with the prepared brass[6], brings this religion, together with the transgressors, back to the truth. 19. And that which was of copper is the reign of the A*s*kânian king[7], who removes from the world

[1] Reading mûn, 'whom,' instead of amat, 'when' (see the note on Bund. I, 7).

[2] Contracted here into Spendâ*d*, as it is also in Bund. XXXIV, 8 in the old MSS. This name of the king is corrupted into Bahman son of Isfendiyâr in the Shâhnâmah.

[3] This brazen age is evidently out of its proper chronological order. The Pâzand and Persian versions correct this blunder by describing the copper age before the brazen one here, but they place the brazen branch before the copper one in § 14, so it is doubtful how the text stood originally.

[4] Artakhshatar son of Pâpakî and Shahpûharî son of Artakhshatar are the Sasanian forms of the names of the first two monarchs (A.D. 226–271) of the Sasanian dynasty, whose reigns constitute this brazen age.

[5] Literally, 'deliverance *from sin*' or 'salvation' by one's own good works, and, therefore, not in a Christian sense.

[6] Referring to the ordeal of pouring molten brass on his chest, undergone by Âtarô-pâ*d* son of Mâraspend, high-priest and prime minister of Shâpûr-II, for the purpose of proving the truth of his religion to those who doubted it.

[7] It is uncertain which of the A*s*kânian sovereigns is meant, or whether several of the dynasty may not be referred to. The Greek

the heterodoxy (*g*avî*d*-rastakîh) which existed, and the wicked Akandgar-i Kilisyâkîh[1] is utterly destroyed by this religion, *and* goes unseen and unknown from the world. 20. And that which was of tin is the reign of King Vâhrâm Gôr[2], when he

successors of Alexander were subdued in Persia by A*s*k (Arsaces I), who defeated Seleucus Callinicus about B.C. 236. But the third book of the Dînkar*d* (in a passage quoted by Haug in his Essay on the Pahlavi Language) mentions Valkha*s* (Vologeses) the A*s*kânian as collecting the Avesta and Zand, and encouraging the Mazdayasnian religion. This Valkha*s* was probably Vologeses I, a contemporary of Nero, as shown by Darmesteter in the introduction to his translation of the Vendidad.

[1] I am indebted to Professor J. Darmesteter for pointing out that Nêryôsang, in his Sanskrit translation of Yas. IX, 75, explains Kala*s*iyâkâ*h* as 'those whose faith is the Christian religion;' the original Pahlavi word in the oldest MSS. is Kilisâyâîk, altogether a misunderstanding of the Avesta name Keresâni, which it translates, but sufficiently near the name in our text to warrant the assumption that Nêryôsang would have translated Kilisyâkîh by 'Christianity;' literally it means 'ecclesiasticism, or the church religion' (from Pers. kilisyâ, Gr. ἐκκλησία). Akandgar is probably a miswriting of Alaksandar or Sikandar; though Darmesteter suggests that Skandgar (Av. ske*n*dô-kara, Pers. *s*ikandgar), 'causer of destruction,' would be an appropriate punning title for Alexander from a Persian point of view. The anachronisms involved in making Alexander the Great a Christian, conquered by an A*s*kânian king, are not more startling than the usual Pahlavi statement that he was a Roman. To a Persian in Sasanian times Alexander was the representative of an invading enemy which had come from the countries occupied, in those times, by the eastern empire of the Christian Romans, which enemy had been subdued in Persia by the A*s*kânian dynasty; and such information would naturally lead to the anachronisms just mentioned. The name Kilisyâkîh is again used, in Chap. III, 3, 5, 8, to denote some Christian enemy.

[2] This Sasanian monarch (A. D. 420–439), after considerable provocation, revived the persecution of the heretics and foreign creeds which had been tolerated by his predecessor, and this conduct naturally endeared him to the priesthood.

makes the sight[1] of the spirit of pleasure manifest, and Aharman with the wizards rushes back to darkness *and* gloom. 21. And that which was of steel is the reign of King Khûsrô son of Kêvâ*d*[2], when he keeps away from this religion the accursed Mazdîk[3], son of Bâmdâ*d*, who remains opposed to the religion along with the heterodox. 22. And that which was mixed with iron [is the reign of the demons with dishevelled hair[4] of the race of Wrath, when it is the end of the tenth hundredth winter of thy millennium], O Zaratû*s*t the Spitâmân!'

23. Zaratû*s*t said thus: 'Creator of the material world! O propitious spirit! what token would you give of the tenth hundredth winter?'

24. Aûharmazd spoke thus: 'Righteous Zaratû*s*t! I *will* make *it* clear: the token that it is the end of thy millennium, and the most evil period is coming, is *that* a hundred kinds, a thousand kinds, a myriad of kinds of demons with dishevelled hair, of the

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[1] Reading vênâp (Pers. bînâb), but it may be va davâ*g*, in which case the phrase must be translated as follows: 'when he makes the spirit of pleasure and joy manifest.'

[2] See Chap. I, 5. The characteristic of the steel age, like that of the tin one, was the persecution of heretics who had been tolerated by the reigning monarch's predecessor.

[3] Generally written Mazdak, a heretic whose teaching was very popular in the time of King Kêvâ*d* (or Kavâ*d*, A. D. 487–531). His doctrine appears to have been extreme socialism built upon a Mazdayasnian foundation. He was put to death by Khûsrô I, as hinted in the text. It is remarkable that none of the successors of Khûsrô Nôshirvân are mentioned in the Bahman Ya*s*t, so that a Parsi, who even did not believe in the verbal inspiration of the book, might possibly consider the remainder of it as strictly prophetical.

[4] The passage in brackets is omitted in K20 by mistake, and is here supplied from Chap. I, 5, in accordance with the Pâz. and Pers. versions.

race of Wrath, rush into the country of Iran (Aîrân shatrô) from the direction of the east[1], which *has* an inferior race and race of Wrath. 25. They have uplifted banners, they slay those living in the world[2], they have *their* hair dishevelled on the back, and they are mostly a small and inferior (nîtûm) race, forward in destroying the strong doer; O Zaratûst the Spîtâmân! the race of Wrath is miscreated (vishûd) and its origin is not manifest. 26. Through witchcraft they rush into these countries of Iran which I, Aûharmazd, created, since they burn and damage many things; and the house of the house-owner, the land of the land-digger, prosperity, nobility, sovereignty, religion[3], truth, agreement, security, enjoyment, and every characteristic which I, Aûharmazd, created, this pure religion of the Mazdayasnians, and the fire of Vâhrâm, which is set in the appointed place, encounter annihilation, and the direst destruction and trouble will come into notice. 27. And that which is a great district will become a town; that which is a great town, a village; that

[1] Or 'of Khûrâsân.' It is difficult to identify these demons with the Arabs, who came from the west, though a dweller in Kirmân might imagine that they came from Khûrâsân. In fact, hardly any of the numerous details which follow, except their long-continued rule, apply exclusively to Muhammadans. It appears, moreover, from § 50 and Chap. III, 8, that these demons are intended for Tûrks, that is, invaders from Turkistân, who would naturally come from the east into Persia.

[2] Reading gêhân-zîvŏ zektelûnd, but the beginning of the latter word is torn off in K20, and the other versions have no equivalent phrase. The Pâzand substitutes the phrase 'black banners and black garments.'

[3] This word, being torn off in K20, is supplied from the Pâz. MSS.

which is a great village, a family; and that which is a [great][1] family, a single threshold. 28. O Zaratûst the Spîtâmân! they will lead these Iranian countries of Aûharmazd into a desire for evil, *into* tyranny *and* misgovernment, those demons with dishevelled hair who are deceivers, so that what they say they do not do, and they are of a vile religion, so that what they do not say they do. 29. And their assistance and promise have no sincerity, there is no law, they preserve no security, and on the support they provide no one relies; with deceit, rapacity, and misgovernment they will devastate these my Iranian countries, *who am* Aûharmazd.

30. 'And at that time, O Zaratûst the Spîtâmân! all men will become deceivers, great friends will become of different parties, and respect, affection, hope[2], and regard for the soul will depart from the world; the affection of the father will depart from the son; and *that of* the brother from *his* brother; the son-in-law will become a beggar (kîdyak or kasîk) from his father-in-law[3], and the mother will be parted and estranged from the daughter.

31. 'When it is the end of thy tenth hundredth winter, O Zaratûst the Spîtâmân! the sun is more unseen and more spotted (vasangtar); the year, month, and day are shorter; and the earth of Spendarma*d* is more barren, and fuller of highway-

[1] This word is omitted in K20, but supplied from the Pâzand. The whole section is omitted in the Pers. version.

[2] This word, being torn off in K20, is doubtfully supplied from the Pers. paraphrase. The Pâz. MSS. omit §§ 30–32.

[3] Or, perhaps, 'parents-in-law;' the original is khûsrûînê, followed by some word (probably nafsman) which is torn off in K20. The Pers. version gives no equivalent phrase.

men[1]; and the crop will not yield the seed, *so* that of the crop of the corn-fields in ten *cases* seven will diminish and three[2] will increase, and that which increases does not become ripe[3]; and vegetation, trees, and shrubs will diminish; when one shall take a hundred, ninety will diminish and ten will increase, and that which increases gives no pleasure and flavour. 32. And men are born smaller, and their skill and strength are less; they become more deceitful and more given to vile practices; they have no gratitude and respect for bread and salt, and they have no affection for their country (dêsak).

33. 'And in that most evil time a boundary has most disrespect[4] where it is the property of a suffering man of religion; gifts are few among their deeds, and duties and good works proceed but little from their hands; and sectarians of all kinds are seeking mischief for them[5]. 34. And all the world will be burying *and* clothing the dead, and burying the dead *and* washing the dead *will be* by law; the burning, bringing to water and fire, and eating of dead matter they practise by law and do not abstain from. 35. They recount largely about duties and good works, and pursue wickedness and the road to hell; and through the iniquity, cajolery, and craving of wrath and avarice they rush to hell.

36. 'And in that perplexing time, O Zaratûst the

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[1] Or, 'tax-collectors;' Pahl. tangtar va râs-vânagtar.

[2] In K20 'va 3' is corrupted into the very similar va vâi, 'and a portion.'

[3] Literally, 'white.'

[4] Reading anâzarm instead of hanâ âzarm.

[5] That is, for the Iranians in general, who are the 'they' in §§ 32–35.

Spîtâmân!—the reign of Wrath with infuriate spear[1] and the demon with dishevelled hair, of the race of Wrath,—the meanest slaves walk forth with the authority of nobles of the land; and the religious, who wear *sacred thread*-girdles on the waist, are then not able *to perform* their ablution (pâdîyâvîh), for in those last times dead matter and bodily refuse become so abundant, that *one who* shall set step to step walks upon dead matter; or when he washes in the barashnûm *ceremony*, and puts down a foot from the stone *seat* (magh)[2], he walks on dead matter; or when he arranges the *sacred* twigs (baresôm) and consecrates the sacred cakes (drônô) in their corpse-chamber (nasâî katak)[3] it is allowable.

[1] The Av. Aêshmô khrvîdrus, 'Aêshma the impetuous assailant' (see Bund. XXVIII, 15–17); this demon's Pahlavi epithet is partly a transcription, and partly a paraphrase of the Avesta term.

[2] According to Dastûr Hoshangji (Zand-Pahlavi Glossary, p. 65) the term magh is now applied to the stones on which the person undergoing purification has to squat during ablution in the barashnûm ceremony. Originally, however, Av. magha appears to have meant a shallow hole dug in the earth, near or over which the person squatted upon a seat, either of stone or some other hard material (see Vend. IX). The term for the hole was probably extended to the whole arrangement, including the seat, which latter has thus acquired the name of magh, although magh and maghâk still mean 'a channel or pit' in Persian.

[3] The Av. kata of Vend. V, 36–40; a special chamber for the temporary reception of the corpse, when it was impossible to remove it at once to the dakhma, owing to the inclemency of the weather. It should be large enough for standing upright, and for stretching out the feet and hands, without touching either walls or ceiling; that is, not less than six feet cube. The text means that those times will be so distressing, that it will be considered lawful to perform the sacred ceremonies even in a place of such concentrated impurity as a dead-house not actually occupied by a corpse.

37. Or, in those last times, it becomes allowable to perform a ceremonial (ya*z*i*s*n) with two men, so that this religion may not come to nothing and collapse[1]; there *will* be only one in a hundred, in a thousand, in a myriad, who believes in this religion, and even he does nothing of it though *it be* a duty[2]; and the fire of Vâhrâm, which will come to nothing and collapse, *falls* off from a thousand to one care-taker, and even he does not supply it properly with fire-wood and incense; or when a man, *who* has performed worship and does not know the Nîrangistân[3] ('code of religious formulas'), shall kindle *it* with good intentions, it is allowable.

38. 'Honourable[4] wealth will all proceed to those of perverted faith (kêvî*d*-kêshân); it comes to the transgressors, and virtuous doers of good works, from the families of noblemen even unto the priests (môg-mar*d*ân), remain running about uncovered; the lower orders take in marriage the daughters of nobles, grandees, *and* priests; and the nobles, grandees, and priests come to destitution *and* bondage. 39. The misfortunes of the ignoble will overtake greatness and authority, and the helpless and ignoble will come to the foremost place *and* advancement; the words of the upholders of religion, and the seal and decision of a just judge will become the

[1] The Pâz. MSS. add, 'and helplessness.'

[2] The Pâz. MSS. add, 'and the prayers and ceremonies that he orders of priests and disciples they do not fulfil.'

[3] The name of a work which treats of various ceremonial details, and appears to be a portion of the Pahlavi translation of the seventeenth or Hûspâram Nask, containing many Avesta quotations which are not now to be found elsewhere.

[4] The Pâz. MSS. have misread azîr damîk, 'underground,' instead of âzarmîk.

words of random speakers (andêzŏ-gôkân) *among* the just *and* even the righteous; and the words of the ignoble and slanderers, of the disreputable *and* mockers, and of those of divers opinions they consider true and credible, about which they take[1] an oath, although with falsehood, and thereby give false evidence, and speak falsely and irreverently about me, Aûharmazd. 40. They who bear the title of priest and disciples wish evil concerning[2] one another; he speaks vice and they look upon vice; and the antagonism of Aharman and the demons is much brought on by them; of the sin which men commit, out of five[3] sins the priests and disciples commit three sins, and they become enemies of the good, so that they may thereby speak of bad faults relating to one another; the ceremonies they undertake they do not perform, and they have no fear of hell.

41. 'And in that tenth hundredth winter, *which* is the end of thy millennium, O righteous Zaratûst! all mankind will bind torn hair, disregarding revelation[4], so that a willingly-disposed cloud and a

[1] Literally, 'devour an oath,' which Persian idiom was occasioned by the original form of oath consisting in drinking water prepared in a particular manner, after having invoked all the heavenly powers to bear witness to the truth of what had been asserted (see the Saûgand-nâmah).

[2] Reading râî instead of lâ, 'not.' The whole section is omitted by the Pâz. MSS., possibly from politic motives, as the language is plain enough.

[3] The Persian paraphrase has 'eight.'

[4] Referring probably to the injunctions regarding cutting the hair and paring the nails, with all the proper precautions for preventing any fragments of the hair or nails from lying about, as given in Vend. XVII. One of the penalties for neglecting such precautions is supposed to be a failure of the necessary rains. The

righteous wind are not able to produce rain in its proper time and season. 42. And a dark cloud makes the whole sky night, and the hot wind and the cold wind arrive, and bring along fruit and seed of corn, even the rain in its proper time; and it does not rain, *and* that which rains also rains more noxious creatures than water; and the water of rivers and springs will diminish, and there will be no increase. 43. And the beast *of burden* and ox *and* sheep bring forth more painfully[1] and awkwardly, and acquire less fruitfulness; and *their* hair is coarser *and* skin thinner; the milk does not increase and has less cream (*k*arbi*s*t); the strength of the labouring ox is less, and the agility of the swift horse is less, and it carries less in a race.

44. 'And on the men in that perplexing time, O Zaratû*s*t the Spîtâmân! who wear the *sacred thread*-girdle on the waist, the evil-seeking of misgovernment and much of its false judgment have come as a wind in which their living is not possible, and they seek death as a boon; and youths and children will be apprehensive, and gossiping chitchat and gladness of heart do not arise among them. 45. And they practise the appointed feasts (*g*a*s*nŏ) of *their* ancestors, the propitiation (aûsôfrî*d*) of angels, *and* the prayers and ceremonies of the season festivals and guardian spirits, in various places, yet that which they practise they do not believe in unhesitatingly; they do not give rewards lawfully, and

words anâstak dînô can also be translated by 'despising the religion.'

[1] The word appears to be dar*d*aktar, but is almost illegible in K20; it may possibly be kûtaktar, 'more scantily,' as the Pâz. MSS. have kôdaktar bahô*d*, 'become smaller.'

bestow no gifts and alms, and even those [they bestow][1] they repent of again. 46. And even those men of the good religion, who have reverenced the good religion of the Mazdayasnians, proceed in conformity with (bar-hamakŏ rûbisn) those ways and customs[2], and do not believe their own religion. 47. And the noble, great, and charitable[3], who are the virtuous of their own country and locality, will depart from their own original place and family[4] as idolatrous; through want they beg something from the ignoble and vile, and come to poverty and helplessness; through them[5] nine in ten of these men will perish in the northern quarter.

48. 'Through their way of misrule everything comes to nothingness and destitution, levity and infirmity; and the earth of Spendarma*d* opens *its* mouth wide, *and* every jewel and metal becomes exposed, such as gold and silver, brass, tin, and lead. 49. And rule *and* sovereignty come to slaves, such as the Tûrk and non-Tûranian (Atûr) of the army[6], and are turbulent as among the moun-

[1] This verb is omitted in K20.

[2] It is rather doubtful whether their own customs are meant, or those of their conquerors.

[3] Or dahâkân may mean 'the skilful.'

[4] Reading dû*d*ak instead of rû*d*ak. At first sight the miswriting of r for d seems to indicate copying from a text in the modern Persian character, in which those two letters are often much alike; but it happens that the compounds dû and rû also resemble one another in some Pahlavi handwriting.

[5] Whether through poverty and helplessness, or through the conquerors, is not quite clear.

[6] Very little reliance can be placed upon the details of this sentence, but it is difficult to make any other complete and consistent translation. Darmesteter suggests the reading hênô, 'army,' but another possible reading is Khyôn (Av. *Hv*yaona), the old name

taineers[1]; and the *K*înî[2], the Kâ*v*ûlî, the Sôftî, the Rûman (Arûmâyak), and the white-clothed Karmak[3] then attain sovereignty in my countries of Iran, *and* their will and pleasure will become current in the world. 50. The sovereignty will come from those leathern-belted ones[4] and Arabs (Tâ*z*îgân) and Rûmans to them, *and* they will be so misgoverning that when they kill a righteous man who is virtuous and a fly, it is all one[5] in their eyes. 51. And the security, fame, and prosperity, the country and families, the wealth and handiwork, the streams, rivers, and springs of Iran, and of those of the good religion, come to those non-Iranians; and the army and standards of the frontiers come to them, and a rule with a craving for wrath advances in the world. 52. And their eyes of avarice are not sated with wealth, and they form hoards of the world's wealth, and conceal *them* underground; and through wickedness they commit sodomy, hold much intercourse with menstruous *women*, and practise many unnatural lusts.

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of some country probably in Turkistân, as Argâsp, the opponent of Vistâsp, is called 'lord or king of Khyôn' in the Yâ*d*kâr-i Zarîrân (see also Gôs Yt. 30, 31, Ashi Yt. 50, 51, Zamyâd Yt. 87).

[1] Or, 'as the mountain-holding Khûdarak.' Darmesteter suggests that Khûdarak may be an 'inhabitant of Khazar.'

[2] Probably the people of Samarkand, which place was formerly called *K*în according to a passage in some MSS. of Tabarî's Chronicle, quoted in Ouseley's Oriental Geography, p. 298. See also Bund. XII, 22.

[3] The Kâbulî and Byzantine Rûman are plain enough; not so the Sôftî and Karmak (Kalmak or Krimak).

[4] That is, the Tûrks, as appears more clearly from Chap. III, 8, 9. The Arabs are mentioned here, incidently, for the first time, and again in Chap. III, 9, 51.

[5] Literally, 'both are one.'

53. 'And in that perplexing time the night is brighter[1], and the year, month, and day will diminish one-third; the earth of Spendarmad arises, and suffering, death, and destitution become more severe in the world.'

54. Aûharmazd said to Zaratûst the Spitâmân: 'This is what I foretell: that wicked evil spirit, when it shall be necessary *for him* to perish, becomes more oppressive and more tyrannical.'

55. So Aûharmazd spoke to Zaratûst the Spitâmân thus: 'Enquire fully and learn by heart[2] thoroughly! teach *it* by Zand, Pâzand, and explanation! tell *it* to the priests and disciples *who* speak forth in the world, *and* those who are not aware of the hundred winters, tell *it* then to them! so that, for the hope of a future existence, *and* for the preservation of their own souls, they may remove the trouble, evil, and oppression which those of other religions cause in the ceremonies of religion (dînô yêsnân). 56. And, moreover, I tell thee this, O Zaratûst the Spitâmân! that whoever, in that time, appeals for the body is not able to save the soul, for *he is* as it were fat, and *his* soul is hungry *and* lean in hell; whoever appeals for the soul, *his* body is hungry *and* lean through the misery of the world, and destitute, and his soul is fat in heaven.'

57. Zaratûst enquired of Aûharmazd thus: 'O Aûharmazd, propitious spirit! creator of the material world who art righteous!'—He is Aûharmazd through righteous invocation, and the rest through

[1] The Pâz. version adds, 'the motion of the sun is quicker.'

[2] Literally, 'make easy.'

praise; some say 'righteous creator[1]!'—'O creator! in that perplexing time are they righteous? and are there religious people who wear the *sacred thread*-girdle (kûstîk) on the waist, and celebrate religious rites (dînô)[2] with the *sacred* twigs (baresôm)? and does the religious practice of next-of-kin marriage (khvêtûk-das) continue in their families?'

58. Aûharmazd said to Zaratûst thus: 'Of the best men is he who, in that perplexing time, wears the *sacred thread*-girdle on the waist, and celebrates religious rites with the *sacred* twigs, *though* not *as* in the reign of King Vistâsp. 59. Whoever in that perplexing time recites Itâ-â*d*-yazam (Av. ithâ â*d* yazamaidê, Yas. V and XXXVII)[3] *and* one Ashem-vohû[4], *and* has learned *it* by heart, is as though, in the reign of King Vistâsp, *it were* a Dvâzdah-hômâst[5] with holy-water (zôhar). 60. And by

[1] This interpolated commentary is a pretty clear indication that the writer is translating from an Avesta text.

[2] Both Pâz. and Pers. have drônô, 'sacred cakes.'

[3] The third hâ or chapter of the Yasna of seven chapters. It worships Aûharmazd as the creator of all good things.

[4] See Bund. XX, 2.

[5] For the following explanation of the various kinds of hômâst I am indebted to Dastûr Jâmâspji Minochiharji Jâmâsp-Âsâ-nâ of Bombay:—

There are four kinds of hômâst recited by priests for the atonement of any sin that may have been committed by a woman during menstruation, after her purification:—

1. Hômâst consists of prayers recited for 144 days, in honour of the twelve following angels: Aûharmazd, Tistar, Khûrshêd, Mâh, Âbân, Âdar, Khurdâd, Amerdâd, Spendarmad, Bâd, Srôsh, and Ardâ-fravash. Each angel, in turn, is reverenced for twelve days successively, with one Yasna each day.

2. Khadûk-hômâst, 'one hômâst,' differs from the last merely in adding a Vendidad every twelfth day, to be recited in the Ush-

whomever prayer is offered up, *and* the Gâtha *hymns* are chanted, *it is* as though the whole ritual had been recited, *and* the Gâtha-*hymns* consecrated by him *in* the reign of King Vistâsp. 61. The most perfectly righteous of the righteous is he who remains in the good religion of the Mazdayasnians, and continues the religious practice of next-of-kin marriage in his family.'

62. Aûharmazd said to the righteous Zaratûst: 'In these nine thousand years which I, Aûharmazd, created, mankind become most perplexed in that perplexing time; for in the evil reigns of Az-i Dahâk and Frâsîyâv of Tûr mankind, in those perplexing times, were living better and living more

ahin Gâh (12 P. M. to 6 A. M.) in honour of the angel whose propitiation ends that day.

3. Dah-hômâst, 'ten hômâsts,' differs from the preceding merely in having a Vendidad, in addition to the Yasna, every day.

4. Dvâzdah-hômâst, 'twelve hômâsts,' are prayers recited for 264 days in honour of twenty-two angels, namely, the twelve aforesaid and the following ten: Bahman, Ardibahist, Shahrivar, Mihir, Bahrâm, Râm, Dîn, Rashnû, Gôs, and Âstâd. Each angel, in turn, is reverenced as in the last.

The celebration of hômâst costs 350 rûpîs, that of khadûk-hômâst 422 rûpîs, that of dah-hômâst 1000 rûpîs, and that of dvâzdah-hômâst 2000 rûpîs; but the first and third are now no longer used. The merit obtained by having such recitations performed is equivalent to 1000 tanâpûhars for each Yasna, 10,000 for each Visparad, and 70,000 for each Vendidad recited. A tanâpûhar is now considered as a weight of 1200 dirhams, with which serious sins and works of considerable merit are estimated; originally it must have meant a sin which was 'inexpiable' by ordinary good works, and, conversely, any extraordinary good work which was just sufficient to efface such a sin.

The amount of merit attaching to such recitations is variously stated in different books, and when recited with holy-water (that is, with all their ceremonial rites) they are said to be usually a hundred times as meritorious as when recited without it.

numerously, and their disturbance by Aharman and the demons was less. 63. For in their evil reigns, within the countries of Iran, there were not seven[1] towns which *were* desolate as they *will be* when it is the end of thy millennium, O Zaratûst the Spîtâmân! for all the towns of Iran *will* be ploughed up by their horses' hoofs, and their banners *will* reach unto Pa*d*ashkhvârgar[2], and they *will* carry away the sovereignty of the seat of the religion I approve from there; and their destruction comes from that place, O Zaratûst the Spîtâmân! this is what I foretell.'

64. Whoever[3] of those existing, thus, with reverence unto the good, performs much worship for Aûharmazd, Aûharmazd, aware of *it* through righteousness, gives *him* whatsoever Aûharmazd is aware of through righteousness, as remuneration *and* reward of duty *and* good works, and *such* members of

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[1] So in the Pâzand, but 'seventeen' in Persian; in K20 the word is partly illegible, but can be no other number than *s*ibâ, 'seven.'

[2] The mountainous region south of the Caspian (see Bund. XII, 2, 17).

[3] This section is the Pahlavi version of an Avesta formula which is appended to nearly two-thirds of the hâs or chapters of the Yasna, and, therefore, indicates the close of the chapter at this point. The version here given contains a few verbal deviations from that given in the Yasna, but none of any importance. The Avesta text of this formula is as follows:—

Yêʜhê hâtãm â*d*, yêsnê paitî,
vanghô mazd*a*u ahurô vaêthâ, ashâ*d* ha*k*â,
*y*aunghãm*k*â, tãs*k*â t*a*us*k*â *y*azamaidê.

And it may be translated in the following manner:—

'Of whatever male of the existences, therefore, Ahuramazda was better cognizant, through righteousness in worship, and of whatever females, both those males and those females we reverence.'

the congregation, males and females, I reverence; and the archangels, who are also male and female, they are good.

CHAPTER III.

1. Zaratûst enquired of Aûharmazd thus: 'O Aûharmazd, propitious spirit! creator of the material world, righteous *one!* whence do they restore this good religion of the Mazdayasnians? and by what means will they destroy these demons with dishevelled hair[1], of the race of Wrath? 2. O creator! grant me death! and grant my favoured ones death! that they may not live in that perplexing time; grant *them* exemplary living! that they may not prepare wickedness and the way to hell.'

3. Aûharmazd spoke thus: 'O Zaratûst the Spitâmân! after the ill-omened[2] sovereignty of those of the race of Wrath[3] there is a fiend, Shê*d*âspih[4] of the Kilisyâkîh, from the countries of Salmân[5];' Mâh-

[1] The Pâz. MSS. insert, 'and black clothing' here.

[2] Literally, 'black-marked,' or possibly, 'black standard.'

[3] The Pâz. MSS. add, 'the leathern-belted Tûrks,' that is, people of Turkistân.

[4] This fiend appears to be a personification of Christianity or 'ecclesiasticism' (Kilisyâkîh, see Chap. II, 19), and the writer seems to place his appearance some time in the middle ages, probably before the end of the thirteenth century (see the note on § 44). Darmesteter suggests that Shê*d*âsp may have been intended as a modern counterpart of Bêvarâsp (A*z*-i Dahâk), the ancient tyrant; and that this Christian invasion may be a reminiscence of the crusades.

[5] I have formerly read Mûsulmân instead of min Salmân, and hence concluded that the text must have been written long

vand-dâ*d* said that *these people* are Rûman (Arûmâyîk), and Rôshan[1] said that they have red weapons, red banners, *and* red hats (kûlâh). 4. 'It is when a symptom of them appears, as they advance, O Zaratûst the Spîtâmân! the sun and the dark show signs, and the moon becomes manifest of various colours; earthquakes (bûm-gu*z*and), too, become numerous, and the wind comes more violently; in the world want, distress, and discomfort come more into view; and Mercury and Jupiter advance the sovereignty for the vile[2], *and* they are *in* hundreds and thousands and myriads. 5. They have the red banner of the fiend Shê*d*âspîh of Kilisyâkîh, and they hasten much their progress to these countries of Iran *which* I, Aûharmazd, created, up to the bank of the Arvand[3],' some have said[4] the Frât[5] river, 'unto the Greeks (Yûnân) dwelling in Asûristân;' they are Greeks by strict reckoning[6],

after the Muhammadan conquest of Persia; but this reading is irreconcileable with the context. The position of Salmân (Av. Sairima) is defined by Bund. XX, 12, which places the sources of the Tigris in that country.

[1] The name of a commentator, or commentary, often quoted in the Pahlavi Vendidad, and other texts. Mâhvand-dâ*d* is mentioned in the Pahlavi Yasna (see Sls. I, 4).

[2] The Pâz. MSS. state that 'Mercury and Jupiter beat down the strength of Venus.'

[3] Here written Arang, Arand, or Arvad, but as it is Arvand in §§ 21, 38, that reading seems preferable, the difference between the two names in Pahlavi being merely a single stroke. The Arvand is the Tigris, and the Arang probably the Araxes (see SZS. VI, 20, Bund. XX, 8).

[4] Literally, 'there are *and* were *some* who said;' this phrase occurs several times in the latter part of this text.

[5] The Euphrates.

[6] Or, 'of strict reckoning,' reading sâkht amâr, but both reading and meaning are very uncertain. As it stands in K20 it

and their Assyrian dwelling is this, that they slay the Assyrian people therein, and thus they will destroy their abode, some have said the *lurking*-holes (grêstak) of the demons.

6. 'They turn back those of the race of Wrath[1] in hundreds and thousands and myriads; *and* the banners, standards, and an innumerable army of those demons with dishevelled hair will come to these countries of Iran which I, Aûharmazd, created. 7. And the army of the invader[2] is an extending enemy of the Tûrk[3] and even the Karm[4], be it with banners aloft when he shall set up a banner, be it through the excessive multitude which will remain—like *hairs in* the mane of a horse—in the countries of Iran which I, Aûharmazd, created.

8. 'The leathern-belted Tûrk *and* the Rûman Shê*d*âspîh of Kilisyâkîh come forth with simultaneous movement[5], and in three places, with similar strife, there was and *will* be three times a great contest (âr*d*îh), O Zaratûst the Spitâmân! 9. One in the reign of Kaî-Kâûs[6], when through

may be sâkht *g*umâl, 'extreme beauty,' or Sâkhtîmâr (the name of a place), or this may stand for sâkht tîmâr, 'severe misfortune;' and other readings are possible.

[1] It is not quite clear which party will turn the other back.

[2] Literally, 'extender,' that is, one engaged in extending his own dominions.

[3] The remainder of this § (except the verb 'remain') is Pâzand written in Persian characters in K20.

[4] Possibly the Karmak of Chap. II, 49. In § 20 the Kur*d* and Karmân (or Karms) may refer to the Tûrk and Karm of this §, so it is doubtful whether Tûrk or Kur*d* is meant.

[5] Or, 'for the encounter,' pavan ham-rasisnîh.

[6] See Bund. XXXI, 25, XXXIV, 7. The letters are here joined together, so as to become Kaî-gâûs, and this form of the name is

the assistance of demons *it was* with the archangels; and the second when thou, O Zaratûst the Spîtâmân! receivedst the religion and *hadst* thy conference, *and* King Vistâsp and Argâsp[1], miscreated by wrath, *were*, through the war of the religion, in the combat of Spêd-razûr ("the hoary forest[2]"),' some have said *it was* in Pârs; 'and the third when it is the end of thy millennium, O Zaratûst the Spîtâmân! when all the three, Tûrk, Arab, and Rûman, come to this[3] place,' some have said the plain of Nîsânak[4]. 10. 'And all *those of* the countries of Iran, which I, Aûharmazd, created, come from their own place unto Padashkhvârgar[5], owing to those of the race of Wrath, O Zaratûst the Spîtâmân! so that a report of something of the cave dwellings, mountain dwellings, and river dwellings of these people will remain at Padashkhvârgar and Pârs; some have *said* the fire Visnâsp[6], on the deep Lake *Kêk*ast which has medicinal water opposed to the demons, is there (in Padashkhvârgar?) as it were conspicuous,' some have said 'originating[7],' 'so that

often read Kâhûs or Kahôs in Pâzand (see Mkh. VIII, 27, XXVII, 54, LVII, 21). The Pâz. MSS. omit § 9.

[1] See Bund. XII, 32, 33.

[2] See Bund. XXIV, 16.

[3] Perhaps 'one' is meant, as hanâ, 'this,' is sometimes substituted for aê, 'one,' both being read *e* in Pâzand.

[4] The reading of this name is quite uncertain.

[5] See Chap. II, 63. The whole of the final clause of this section, about the fire Visnâsp, is inserted parenthetically at this point in the Pahlavi text.

[6] Elsewhere called Gûsnasp, Gûsnâsp, or Gûsasp (see SZS. VI, 22).

[7] The most obvious reading of this word is mâhîk, 'fish,' which can hardly be reconciled with the context. The view here taken is that the writer was translating from an Avesta text, and met

they may use *it* anew, *and* the fire may become shining in these countries of Iran which I, Aûharmazd, created.' 11. For when one shall be able to save his own life, he has then no recollection of wife, child, and wealth, that they may not live, *in* that perplexing time, O Zaratûst! yet the day when the hundredth winter becomes the end of thy millennium, which is *that* of Zaratûst, is so that nothing wicked may go from this millennium into that millennium[1].'

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with the word *k*ithra, which means both pê*d*âk, 'clear,' and tôkhmak, 'originating,' but to express the latter meaning he used the synonym mâyakîk, which can be written exactly like mâhîk. Owing to the involved character of this section it is not very clear in English, but it is still more obscure in the Pahlavi text, in which the whole of this clause about the fire is inserted parenthetically after the first mention of Pa*d*ashkhvârgar.

[1] This last clause may be read several ways, and it is by no means easy to ascertain clearly the chronological order of the events which are jumbled together in this last chapter. But it would appear that Zaratûst's millennium was to end at a time when the religion was undisturbed, and just before the incursion of the demons or idolators, the details of which have been given in Chap. II, 22–III, 11, and which is the first event of Hûshê*d*ar's millennium (see § 13). Now according to Bund. XXXIV, 7–9, the interval from 'the coming of the religion,' in the reign of Kaî-Vistâsp, to the end of the Sasanian monarchy was 90 + 112 + 30 + 12 + 14 + 14 + 284 + 460 = 1016 years. If by 'the coming of the religion' be meant the time when Zaratûst received it, as he was then thirty years old, he must have been born 1046 years before the end of the Sasanian monarchy (A. D. 651), and the end of his millennium must have been in A. D. 605, the sixteenth year of Khûsrô Parvîz, when the Sasanian power was near its maximum, and only a score of years before it began suddenly to collapse. This close coincidence indicates that the writer of the Bahman Yast must have adopted the same incorrect chronology as is found in the Bundahis. If, however, 'the coming of the religion' mean its acceptance by Vistâsp, which occurred in Zaratûst's fortieth or

12. Zaratûst enquired of Aûharmazd thus: 'O Aûharmazd, propitious spirit! creator of the material world, righteous *one!* when they are so many in number, by what means will they be able to perish[1]?'

13. Aûharmazd spoke thus: 'O Zaratûst the Spîtâmân! when the demon with dishevelled hair of the race of Wrath comes into notice in the eastern quarter, first a black token becomes manifest, *and* Hûshêdar *son* of Zaratûst is born on Lake Frazdân[2]. 14. It is when he comes to his conference *with* me[3], Aûharmazd, O Zaratûst the Spîtâmân!' *that in* the direction of *K*înistân[4], *it* is said—some have said among the Hindus—'is born a prince (kaî); it is his father, a prince of the Kayân race, approaches the

forty-second year, his birth must have been ten or twelve years earlier, and his millennium must have ended A. D. 593–595. But according to the imperfect chronology of Bund. XXXIV the tenth millennium of the world, that of Capricornus, commenced with 'the coming of the religion,' and ended, therefore, in A. D. 635, the fourth year of Yazdakard, the last Sasanian king, when the Muhammadans were just preparing for their first invasion; so the millennium of Aquarius is very nearly coincident with that of Hûshêdar, and may probably be intended to represent it. It appears, therefore, that the millennium of Hûshêdar is altogether past, having extended from A. D. 593–635 to A. D. 1593–1635.

[1] The Pâz. MSS. omit § 12. The writer having detailed the evils of the iron age, now returns to its commencement in order to describe the means adopted for partially counteracting those evils.

[2] See Bund. XXII, 5, XXXII, 8. The Pâz. MSS. add, 'they bring him up in Zâvulistân and Kâvulistân;' and the Pers. version says, 'on the frontier of Kâbulistân.' With regard to the time of Hûshêdar's birth, see § 44. His name is always written Khûrshêdar in K20.

[3] The Pâz. and Pers. versions say, 'at thirty years of age,' as in § 44.

[4] Possibly Samarkand (see Chap. II, 49, note 2).

women, and a religious prince is born to him; he calls *his* name Vâhrâm the Vargâvand[1],' some have said Shahpûr. 15. 'That a sign may come to the earth, the night when that prince is born, a star falls from the sky; when that prince is born the star shows a signal.' 16. It is Dâ*d*-Aûharmazd[2] *who* said that the month Âvân and day Vâ*d*[3] is his father's end; 'they rear *him* with the damsels of the king, *and* a woman becomes ruler.

17. 'That prince when he is thirty years old'—some have told the time—'*comes* with innumerable banners *and* divers armies, Hindu and *K*'ini[4], having uplifted banners—for they set up *their* banners—having exalted banners, and having exalted weapons; they hasten up with speed[5] as far as the Vêh river'—some have said the country of Bambô[6]—'as far as Bukhâr and the Bukhârans within *its* bank,

[1] Bahrâm the illustrious or splendid (Av. vare*k*anghan*d*, compare Pers. var*g*), an epithet applied, in the Avesta, to the moon, Tistrya, the scriptures, the royal glory of the Kayânians, the Kayânians themselves, and the hero Thrita. This personage may possibly be an incarnation of the angel Bahrâm, mingled with some reminiscences of the celebrated Persian general Bahrâm *K*ôpin; but see §§ 32, 49.

[2] A commentator who is quoted in the Pahlavi Yas. XI, 22; see also Chap. I, 7.

[3] The 22nd day of the eighth month of the Parsi year, corresponding to October 7th when the year began at the vernal equinox, as the Bundahi*s* (XXV, 6, 7, 20, 21) describes.

[4] That is, Bactrian and Samarkandian.

[5] Or, 'light up with glitter,' according as we read tâ*g*end or tâ*v*end. The Pâz. MSS. omit §§ 17–44, except one or two isolated phrases.

[6] Spiegel was inclined to identify this name with Bombay, but this is impossible, as the MS. K20 (in which the name occurs) was written some two centuries before the Portuguese invented the name of Bombay. Its original name, by which it is still called by

O Zaratûst the Spîtâmân! 18. When the star Jupiter comes up to *its* culminating point (bâlist)[1] and casts Venus down, the sovereignty comes to the prince. 19. Quite innumerable are the champions, furnished with arms *and* with banners displayed,' some have said from Sagastân, Pârs, and Khûrâsân, some have said from the lake of Pa*d*ashkhvârgar[2], some have said from the Hirâtîs[3] and Kôhistân, some have said from Taparistân[4]; and from those directions '*every* supplicant for a child[5] comes into[6] view. 20. It is concerning the displayed banners and very numerous army, which were the armed men, champions, and soldiers from the countries of Iran *at* Pa*d*ashkhvârgar—whom *I* told thee[7] that they call both Kur*d* and Karmân—it is declared

its native inhabitants, being Mumbaî. The locality mentioned in the text is evidently to be sought on the banks of the Oxus near Bukhârâ; the Oxus having been sometimes considered the upper course of the Arag, and sometimes that of the Veh (see Bund. XX, 22, note 5). It is hardly probable that either Bâmî (Balkh) or Bâmiyân would be changed into Bambŏ, and the only exact representative of this name appears to be Bamm, a town about 120 miles S. E. of Kirmân; this is quite a different locality from that mentioned in the text, but it is hazardous to set bounds to the want of geographical knowledge displayed by some of the Pahlavi commentators.

[1] Compare SZS. IV, 8. Here the triumph of Jupiter over Venus appears to be symbolical of the displacement of the queen dowager by her son.

[2] That is, from the southern shore of the Caspian.

[3] Reading Hiriyân, but this is doubtful, as it may be 'from the citadels (arigânŏ), or defiles (khalakânŏ), of Kôhistân.'

[4] See Bund. XII, 17, XIII, 15.

[5] That is, every man able to bear arms.

[6] Reading pavan, 'into,' instead of barâ, 'besides' (see SZS. VIII, 2, note 5).

[7] See § 10, but as nothing is said there about Kur*d* or Karmân, it is possible that the writer meant to say, 'of whom I told thee,

that they will slay an excessive number, in companionship *and under* the same banner, for these countries of Iran.

21. 'Those of the race of Wrath and the extensive army[1] of Shêdâspîh, *whose* names are the two-legged wolf and the leathern-belted demon on the bank of the Arvand[2], wage three battles, one in Spêd-razûr[3] and one in the plain of Nisânak;' some have said that *it was* on the lake of the three races, some have said that *it was* in Marûv[4] the brilliant, *and* some have said in Pârs. 22. 'For the support of the countries of Iran is the innumerable army of the east; its having exalted banners[5] is that they have a banner of tiger skin (bôpar pôst), and their wind banner is white cotton[6]; innumerable are the mounted troops, and they ride up to the *lurking*-holes[7] of the demons; they will slay so that a thousand women can afterwards see and kiss *but* one man.

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and whom they call both Kurd and Karmân.' It is more probable, however, that he is referring to § 7.

[1] Compare § 7. The 'extensive army' and 'two-legged wolf' are terms borrowed apparently from Yas. IX, 62, 63.

[2] That is, 'the rapid' (Av. aurvand). The other names of this river, Tigris and Hiddekel, have the same meaning. See §§ 5, 38.

[3] See § 9, of which this is a recapitulation, but the first of the three battles is here omitted by mistake.

[4] Marv in the present Turkistân.

[5] Referring to § 17.

[6] Supposing that bandôk may be equivalent to Pers. bandak, but the usual Pahlavi term for 'cotton' is pumbak (Pers. punbah).

[7] Reading grestak as in § 5, but the word can also be read dar ḍîdak, 'gate watch-tower.' It is possible that the drugô geredha, 'pit of the fiend,' of Vend. III, 24, may be here meant; the gate of hell, whence the demons congregate upon the Arezûr ridge (Bund. XII, 8).

23. 'When it is the end of the time[1], O Zaratûst the Spîtâmân! those enemies will be as much destroyed as the root of a shrub when *it is* in the night on which a cold winter arrives, and in this night it sheds *its* leaves; and they *will* reinstate these countries of Iran which I, Aûharmazd, created[2].

24. 'And with speed rushes the evil spirit, with the vilest races of demons and Wrath with infuriate spear[3], *and* comes on to the support and assistance of those demon-worshippers and miscreations of wrath, O Zaratûst the Spîtâmân! 25. And I, the creator Aûharmazd, send Nêryôsang the angel and Srôsh the righteous[4] unto Kangdez[5], which the illustrious Sîyâvakhsh[6] formed, *and to* Kîtrô-mîyân[7] *son* of Vistâsp, the glory of the Kayâns, the just restorer of the religion, *to speak* thus: "Walk forth, O illustrious Pêshyôtanû! to these countries of Iran which I, Aûharmazd, created; consecrate the fire *and* waters for the Hâdôkht[8] *and* Dvâzdah-hômâst!

[1] Compare, 'and at the time of the end' (Dan. xi. 40). The writer appears to be here finally passing from a description of the past into speculations as to the future, which he has hitherto only casually indulged in.

[2] The supernatural means supposed to be employed for the destruction of the wicked and the restoration of the good are detailed in the following paragraphs.

[3] See Chap. II, 36.

[4] The two angels who are the special messengers of Aûharmazd to mankind (see Bund. XV, 1, XXX, 29). This message was expected to be sent to Pêshyôtanû near the end of Hûshêdar's millennium (see § 51).

[5] See Bund. XXIX, 10.

[6] See Bund. XXXI, 25.

[7] A title of Pêshyôtanû, written Kîtrô-maînô in Bund. XXIX, 5.

[8] This was the twentieth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard; but the Dînîvagarkard and the Rivâyats make it the twenty-first, and say very

that is, celebrate *them* with the fire *and* waters, and such *as* is appointed about the fire and waters!"

little about its contents (see Haug's Essays, pp. 133, 134). The Dînkar*d*, in its eighth book, gives the following account of this Nask :—

'The Hâ*d*ôkht as it exists *has* three divisions among its 133 sections. The first *has* thirteen (twelve?) sections, treatises upon the nature of the recital of the Ahunavar, which is the spiritual benefit from chanting it aloud, and whatever is on the same subject. Admonition about selecting *and* keeping a spiritual and worldly high-priest, performing every duty as to the high-priest, *and* maintaining even those of various high-priests. On the twenty-one chieftainships of the spirits in Aûharmazd, and of the worldly existences in Zaratû*s*t, among which are the worship of God *and* the management of the devout. On the duty *requisite* in each of the five different periods of the day and night, and *the fate at* the *celestial* bridge of him who shall be zealous in the celebration of the season-festivals; he who does not provide the preparations for the feast of the season-festivals, and who is yet efficient in the other worship of God. On how to consider, *and* what to do with, a leader of the high-priest class *and* a man of the *inferior* classes; he who atones for unimportant sin, and he who does not atone even for *that which* is important, *and* whatever is on the same subject. On the apparatus with which ploughed land (?) is prepared. On the manifestation of virtuous manhood, and the merit and advantage from uttering good words *for blessing* the eating and drinking of food and drink, and rebuking the inward talk of the demons. On the recitations at the five periods of the day, and the ceremonial invocation by name of many angels, each separately, *and* great information on the same subject; the worthiness of a man restrained by authority, the giving of life and body to the angels, the good rulers, and their examination and satisfaction; the blessing and winning words which are most successful in carrying off the affliction which *proceeds* from a fiend. On all-pleasing creativeness and omniscience, and all precedence (?), leadership, foresight (?), worthy liberality, virtue (?), and every proper cause and effect of righteousness; the individuality of righteousness, the opposition to the demons of Aûharmazd's opinion, and also much other information in the same section.

'The middle *division has* 102 sections, treatises on spiritual and worldly diligence, the leadership of the diligent, and their mighty

26. 'And Nêryôsang proceeds, *with* Srôsh the righteous, from the good *K*akâ*d*-i-Dâîtîk[1] to Kang-de*z*, which the illustrious Sîyâvakhsh formed, and cries out from it thus: "Walk forth, O illustrious Pêshyôtanû! O *K*îtrô-mîyân son of Vi*s*tâsp, glory of the Kayâns, just restorer of the religion! walk forth to these countries of Iran which I, Aûharmazd, created! restore again the throne of sovereignty of the religion!"

27. 'Those spirits move on, and they propitiate them; with holy-water the illustrious Pêshyôtanû celebrates the Dvâ*z*dah-hômâst, with a hundred and fifty righteous who are disciples of Pêshyôtanû, in black marten fur, and they have garments as it were of the good spirit. 28. They walk up with *the words:* "Hûmat, hûkht, hûvar*s*t[2]," and consecrate

means, all former deeds of righteousness; righteousness kindling the resolution is the reward of merit, each for each, and is adapted by it for that *of* which it is said that *it is* the Hâ*d*ôkht which is the maintaining of righteousness, so that they may make righteousness more abiding in the body of a man.

'The last *division has* nineteen sections of trusty remedies, that is, remedies whose utterance aloud by the faithful is a chief resource among the creatures of God; also the nature of sayings full of humility, well-favoured, most select, *and* adapted for that *of* which it is said that I reverence that chief, the excellent and eminent Hâ*d*ôkht, of which they trust in the sustaining strength of every word of Zaratû*s*t. Perfect is the excellence of righteousness (Av. ashem vohû vahi*s*tem astî).'

According to tradition three chapters of this Nask are still extant, being the Ya*s*t fragments XXI, XXII of Westergaard's edition of the Avesta Texts; but they do not correspond to any part of the description in the Dînkar*d*. For a description of Dvâzdah-hômâst see Chap. II, 59.

[1] See Bund. XII, 7.

[2] That is, 'good thoughts, good words, and good deeds,' a formula often uttered when commencing an important action.

the fire of the waters; *with* the illustrious Hâ*d*ôkht they bless me, Aûharmazd, with the archangels; and after that it demolishes one-third of the opposition. 29. And the illustrious Pêshyôtanû walks forth, with the hundred and fifty men who wear black marten fur, and they celebrate the rituals (yasnân) of the Gadman-hômand ("glorious") fire, which they call the Rôshanô-kerp ("luminous form")[1], which is established at the appointed place (dâtô-gâs), the triumphant ritual of the Frôbâ fire, Horvada*d*, *and* Amerôda*d*, and the ceremonial (ya*z*i*s*n) with his priestly co-operation; they arrange and pray over the *sacred* twigs; *and* the ritual of Horvada*d* *and* Amerôda*d*, in the chapter of the code of religious formulas (nîrangistân)[2] demolishes three-thirds of the opposition. 30. Pêshyôtanû son of Vi*s*tâsp walks forth, with the assistance of the Frôbâ *fire*, the fire Gû*s*nâsp, and the fire Bûr*z*în-Mitrô[3], to the great idol-temples, the abode of *the demons*[4]; and the wicked evil spirit, Wrath with infuriate spear[5], and all demons and fiends, evil races and wizards, arrive at the deepest *abyss* of hell; *and* those idol-temples are extirpated by the exertions of the illustrious Pêshyôtanû.

31. 'And I, the creator Aûharmazd, come to Mount Hûkaîryâ*d*[6] with the archangels, and I issue

[1] See Bund. XVII, 5, 6. This appears to be an allusion to the removal of the sacred fire by Vistâsp, from the 'glorious' mountain in Khvârizem to the 'shining' mountain in Kâvulistân.

[2] See Chap. II, 37.

[3] Regarding these three manifestations of the sacred fire, see Bund. XVII, 3–9, SZS. XI, 8–10.

[4] Supplying the word *s*êdâân, 'the demons,' in accordance with §§ 36, 37; there being clearly some word omitted in K20.

[5] See Chap. II, 36. [6] Hûgar the lofty in Bund. XII, 2, 5.

orders to the archangels that they should speak to the angels of the spiritual existences thus: "Proceed to the assistance of the illustrious Pêshyôtanû!" 32. Mitrô of the vast cattle-pastures, Srôsh the vigorous, Rashn the just, Vâhrâm[1] the mighty, Âstâd the victorious, *and* the glory of the religion of the Mazdayasnians, the stimulator of *religious* formulas (nîrang), the arranger of the world, *proceed*[2] to the assistance of the illustrious Pêshyôtanû, through the order of which I, the creator, have just written[3].

33. '*Out* of the demons of gloomy race the evil spirit cries to Mitrô of the vast cattle-pastures thus: "Stay above in truth[4], thou Mitrô of the vast cattle-pastures!"

34. 'And then Mitrô of the vast cattle-pastures cries thus: "Of these nine thousand years' support, which during its beginning produced Dahâk of evil religion, Frâsîyâv of Tûr, *and* Alexander[5] the Rûman, the period of one thousand years of those leathern-belted demons with dishevelled hair is a more than moderate reign to produce[6]."

35. 'The wicked evil spirit becomes confounded when he heard this; Mitrô of the vast cattle-pastures will smite Wrath of the infuriate spear with

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[1] The fact that the angel Vâhrâm goes in his spiritual form to the assistance of Pêshyôtanû, rather militates against the idea that he also goes in the form of Vâhrâm the Vargâvand.

[2] This verb is omitted by mistake in K20.

[3] Literally, 'arrive at the writing.'

[4] Or, 'stand up with honesty!'

[5] The latter two names are here written Frâsâv and Alasandar.

[6] From this it appears that the writer expected the evil reign of the unbelievers to last a thousand years, that is, till the end of Hûshêdar's millennium, about A.D. 1593–1635, which corresponds very closely with the reign of the great Shâh 'Abbâs.

stupefaction; *and* the wicked evil spirit flees, with the miscreations and evil progeny he flees back to the darkest *recess* of hell. 36. And Mitrô of the vast cattle-pastures cries to the illustrious Pêshyôtanû thus: "Extirpate *and* utterly destroy the idol-temples, the abode of the demons! proceed to these countries of Iran which I, Aûharmazd, created! restore again the throne of sovereignty of the religion over the wicked! when they see thee they will be terrified."

37. 'And the illustrious Pêshyôtanû advances, and the fire Frôbâ, the fire Gûsnasp, and the triumphant fire Bûrzîn-Mitrô will smite the fiend of excessive strength; he will extirpate the idol-temples that are the abode of demons; and they celebrate the ceremonial (yazisn), arrange the *sacred* twigs, solemnize the Dvâzdah-hômâst, and praise me, Aûharmazd, with the archangels; this is what I foretell[1]. 38. The illustrious Pêshyôtanû walks forth to these countries of Iran which I, Aûharmazd, created, to the Arvand and Vêh river[2]; when the wicked see him they will be terrified, those of the progeny of gloom and those not worthy.

39. 'And regarding that Vâhrâm the Vargâvand it is declared that he comes forth in full glory, fixes upon Vandîd-khîm[3] ("a curbed temper"), and *having* intrusted *him* with the seat of mobadship of the

[1] Or, perhaps, 'what I said before,' being already narrated in § 29 as performed by Pêshyôtanû before advancing far into Iran.

[2] The Tigris and the Oxus—Indus (see §§ 5, 21).

[3] Probably a title of Pêshyôtanû; a more obvious translation would be, 'restrains a curbed temper, and is intrusted,' &c., but it is hardly probable that the warrior prince Vâhrâm could become a priest. It is Vâhrâm's business to restore the empire, leaving Pêshyôtanû to restore the religion.

mobads[1], and the seat of true explanation of the religion, he restores again these countries of Iran which I, Aûharmazd, created; and he drives[2] away from the world covetousness, want, hatred, wrath, lust, envy, and wickedness. 40. And the wolf period goes away, and the sheep period comes on; they establish the fire Frôbâ, the fire Gûsnâsp, *and* the fire Bûrzîn-Mitrô again at their proper places, and they will properly supply the firewood and incense; and the wicked evil spirit becomes confounded and unconscious, with the demons and the progeny of gloom. 41. And so the illustrious Pêshyôtanû speaks thus: "Let the demon be destroyed, and the witch be destroyed! let the fiendishness and vileness of the demons be destroyed! and let the gloomy progeny of the demons be destroyed! The glory[3] of the religion of the Mazdayasnians prospers, and let it prosper! let the family[4] of the liberal and just, who are doers of good deeds, prosper! and let the throne of the religion and sovereignty have a good restorer!" 42. Forth comes the illustrious Pêshyôtanû, forth he comes with a hundred and fifty men of the disciples who wear black marten fur, and they take the throne of their own religion and sovereignty.'

43. Aûharmazd said to Zaratûst the Spitâmân: 'This is what I foretell, when it is the end of thy millennium it is the beginning of *that* of Hûshêdar[5].

[1] The supreme high-priesthood, or primacy.

[2] Merely a guess, as the verb varafsêd is difficult to understand.

[3] K20 has nismô, 'soul,' but the very-similarly written gadman, 'glory,' is a more likely reading here (see § 32).

[4] Reading dûdak instead of rûdak, as in Chap. II, 47.

[5] The writer having detailed the supernatural means employed for restoring the religion, now returns to the birth of Hûshêdar

44. Regarding Hûshêdar it is declared that he will be born in 1600[1], and at thirty years of age he comes to a conference with me, Aûharmazd, *and* receives the religion. 45. When he comes away from the conference he cries to the sun with the swift horse[2], thus: "Stand still!"

46. 'The sun with the swift horse stands still ten

(§ 13) for the purpose of mentioning some of his actions, and making the chronology of his millennium rather more clear. Nothing is said here about his miraculous birth, the details of which are given in the seventh book of the Dînkard very much as they are found in the Persian Rivâyats. The Dînkard states that thirty years before the end of Zaratûst's millennium a young maiden bathing in certain water, and drinking it, becomes pregnant through the long-preserved seed of Zaratûst (see Bund. XXXII, 8, 9), and subsequently gives birth to Hûshêdar.

[1] There seems to be no other rational way of understanding this number than by supposing that it represents the date of Hûshêdar's birth, counting from the beginning of Zaratûst's millennium. According to this view Hûshêdar was to be born in the six hundredth year of his own millennium, and not at its beginning, as § 13 seems to imply, nor nearly thirty years earlier, as the Dînkard asserts. As the beginning of his millennium may be fixed about A.D. 593–635 (see note on § 11), the writer must have expected him to be born about A.D. 1193–1235; a time which was probably far in the future when he was writing. And as Vâhrâm the Vargâvand was to be born when Hûshêdar was thirty years of age (compare §§ 14, 44), and was to march into Iran at the age of thirty (§ 17), the great conflict of the nations (§§ 8, 19–22) was expected to begin about A.D. 1253–1295, and to continue till near the end of the millennium, about A.D. 1593–1635, when Pêshyôtanû was expected to appear (§ 51) and to restore the 'good' religion (§§ 26, 37, 42). An enthusiastic Parsi interpreter of prophecy might urge that though this period did not witness any revival of his religion, it did witness a restoration of the Persian empire under Shâh 'Abbâs, and also the first beginning of British power in India, which has been so great a benefit to the scanty remnant of his fellow-countrymen.

[2] The usual epithet of the sun in the Avesta.

days and nights; and when this happens all the people of the world abide by the good religion of the Mazdayasnians. 47. Mitrô of the vast cattle-pastures cries to Hûshê*d*ar, *son* of Zaratû*s*t, thus: "O Hûshê*d*ar, restorer of the true religion! cry to the sun with the swift horse thus: 'Move on!' for it is dark in the regions of Arzâh and Savâh, Frada-*d*afsh *and* Vîda*d*afsh, Vôrûbar*s*t *and* Vôrû*g*ar*s*t, and the illustrious Khvanîras[1]."

48. 'Hûshê*d*ar *son* of Zaratû*s*t cries, to the sun he cries, thus: "Move on!" 49. The sun with the swift horse moves on, *and* Var*g*âvand[2] and all mankind fully believe in the good religion of the Mazdayasnians.'

50. Aûharmazd spoke thus: 'O Zaratû*s*t the Spîtâmân! this is what I foretell, that this one brings the creatures back to their proper state. 51. When it is near the end of the millennium Pêshyôtanû[3] son of Vi*s*tâsp comes into notice, who is a Kayân that advances triumphantly; and those enemies who relied upon fiendishness, such as the Tûrk, Arab, and Rûman, and the vile ones who control[4] the Iranian sovereign with insolence and oppression and enmity to the sovereignty, destroy the fire and make the religion weak; and they convey *their* power and success to him and every one who accepts the law and religion willingly; if he

[1] The seven regions of the earth (see Bund. XI, 2, 3).

[2] It is just possible to read, 'the sun with the swift horse, the splendid, moves on, and all mankind fully believe,' &c. But if the reading in the text be correct it effectually disposes of the idea of Vâhrâm being an incarnation of the angel, as an angel would require no miracle to make him believe in the religion.

[3] See §§ 25–30.

[4] This verb is doubtful, as most of the word is torn off in K20.

accept it unwillingly the law and religion ever destroy *him*[1] till it is the end of the whole millennium.

52. 'And, afterwards, when the millennium of Hûshêdar-mâh comes, through Hûshêdar-mâh[2] the creatures become more progressive, and he utterly destroys the fiend of serpent origin[3]; *and* Pêshyôtanû son of Vistâsp becomes, in like manner, high-priest and primate (rad) of the world[4]. 53. In that millennium of Hûshêdar-mâh mankind become so versed in medicine, and keep and bring physic and remedies so *much* in use, *that* when they are confessedly at the point of death they do not thereupon die, nor when they smite and slay *them* with the sword and knife[5].

54. 'Afterwards, *one* begs a gift of *any* description out of the allowance of heretics, *and* owing to depravity *and* heresy they do not give *it*. 55. And Aharman rises through that spite[6] on to the moun-

[1] This appears to be the meaning, but the latter part of the sentence is not very clear.

[2] See Bund. XXXII, 8. The name is written Khûrshêd-mâh in K20. The Dînkard gives the same account of the miraculous birth of Hûshêdar-mâh as of the first Hûshêdar (see note on § 43); it also repeats the legend of the sun standing still, but for the longer period of twenty days; all which details are also found in the Persian Rivâyats.

[3] Av. azikithra; such creatures are mentioned in Ardavahist Yt. 8, 10, 11, 15; but Az-i Dahâk, 'the destructive serpent,' is probably meant here (see §§ 56–61).

[4] As in the previous millennium. According to the chronology deduced from § 44 the millennium of Hûshêdar-mâh, which corresponds to the twelfth and last millennium of Bund. XXXIV, is now near the middle of its third century.

[5] The sentence is either defective or obscure, but this appears to be its meaning.

[6] The evil spirit is encouraged, by an act of religious toleration, apparently, to recommence his manœuvres for injuring mankind.

tain of Dimâvand[1], which is the direction of Bêvarâsp, *and* shouts thus: "Now it is nine thousand years, *and* Frêdûn is not living; why do you not rise up, although these thy fetters are not removed, when[2] this world is full of people, and they have brought them from the enclosure which Yim formed[3]?"

56. 'After that apostate shouts like this, *and* because of it, Az-i Dahâk[4] stands up before *him*, *but*, through fear of the likeness of Frêdûn in the body of Frêdûn, he does not first remove those fetters and stake from *his* trunk until Aharman removes *them*. 57. And the vigour of Az-i Dahâk increases, the fetters being removed from *his* trunk, *and his* impetuosity remains; he swallows down the apostate on the spot[5], and rushing into the world to perpetrate sin, he commits innumerable grievous sins; he swallows down one-third of mankind, cattle, sheep, and other creatures of Aûharmazd; he smites the water, fire, and vegetation, and commits grievous sin.

58. 'And, afterwards, the water, fire, and vegetation stand before Aûharmazd the lord in lamentation, and make this complaint: "Make Frêdûn alive again! so that he may destroy Az-i Dahâk; for if thou, O Aûharmazd! dost not do this, we cannot

[1] Here written Dimbhâvand (see Bund. XII, 31).

[2] Reading amat, 'when,' instead of mûn, 'which' (see the note on Bund. I, 7).

[3] The var-i Yim kard (see Bund. XXIX, 14). The men and creatures who are supposed to be preserved in this enclosure are expected to replenish the world whenever it has been desolated by wars and oppression.

[4] Whose surname is Bêvarâsp (see Bund. XXIX, 9).

[5] The Pâz. MSS. end here.

exist in the world; the fire says thus: I *will* not heat; and the water says thus: I *will* not flow."

59. 'And then I, Aûharmazd the creator, say to Srôsh and Nêryôsang the angel: "Shake the body of Keresâsp the Sâmân, till he rises up!"

60. 'Then Srôsh and Nêryôsang the angel go to Keresâsp[1]; three times they utter a cry, and the fourth time Sâm rises up with triumph, and goes to meet A*z*-i Dahâk. 61. And[2] Sâm does not listen to his words, and the triumphant club strikes him on the head, and smites and kills *him*; afterwards, desolation *and* adversity depart from this world, while I make a beginning of the millennium[3]. 62. Then Sôshyans[4] makes the creatures again pure, and the resurrection and future existence occur.'

63. May the end be in peace, pleasure, and joy, by the will of God (yazdânŏ)! so may it be! even more so may it be!

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[1] Also called Sâm in this same section; he was lying in a trance in the plain of Pê*s*yânsaî (see Bund. XXIX, 7–9).

[2] Reading afa*s* instead of mina*s* (see Chap. II, 4, note 2).

[3] The thirteenth millennium, or first of the future existence, when Sôshyans appears. The Dînkar*d* and the Persian Rivâyats recount the same legends regarding the miraculous birth of Sôshyans, and of the sun standing still (for thirty days), as they do with regard to Hûshê*d*ar (see note on § 43).

[4] See Bund. XXXII, 8.

SHÂYAST LÂ-SHÂYAST

OR

THE PROPER AND IMPROPER.

AN OLD

PAHLAVI RIVÂYAT

OR

MISCELLANY OF TRADITIONAL MEMORANDA.

OBSERVATIONS.

1–5. (The same as on p. 2.)

6. Abbreviations used are:—Âf. for Âfrîngân. Av. for Avesta. AV. for the Book of Ar*d*â-Vîrâf, ed. Hoshangji and Haug. Bund. for Bundahi*s*, as translated in this volume. B. Yt. for Bahman Ya*s*t, as translated in this volume. Chald. for Chaldee. Farh. Okh. for Farhang-i Oîm-khadûk, ed. Hoshangji and Haug. Haug's Essays, for Essays on the Sacred Language, Writings, and Religion of the Parsis, by Martin Haug, 2nd edition. Huz. for Huzvâri*s*. Lev. for Leviticus. Mkh. for Mainyô-i-khar*d*, ed. West. Nîr. for Nîrangistân. Pahl. for Pahlavi. Pâz. for Pâzand. Pers. for Persian. Sls. for Shâyast lâ-shâyast, as here translated. SZS. for Selections of Zâ*d*-sparam, as translated in this volume. W. for Westergaard. Vend. for Vendîdâd, ed. Spiegel. Visp. for Visparad, ed. Spiegel. Yas. for Yasna, ed. Spiegel. Yt. for Ya*s*t, ed. Westergaard.

7. The manuscripts mentioned in the notes are:—

B29 (written A.D. 1679), a Rivâyat MS., No. 29 of the University Library at Bombay.

K20 (about 500 years old), No. 20 in the University Library at Kopenhagen.

L7, L15, L22, &c. are MSS. No. 7, 15, 22, &c. in the India Office Library at London.

M5 (written A. D. 1723), No. 5 of the Haug Collection in the State Library at Munich.

M6 (written A. D. 1397), No. 6 of the same Collection.

M9 (modern), No. 9 of the same Collection.

TD (written about A. D. 1530), a MS. of the Bundahi*s* belonging to Mobad Tehmuras Dinshawji Anklesaria at Bombay.

SHÂYAST LÂ-SHÂYAST.

PART I.—*The Original Treatise.*

CHAPTER I.

0. In the name of God (yazdân) and the good creation may there be the good health, long life, and abundant wealth of all the good and the right-doers specially for him whose writing I am[1].

1. As revealed by the Avesta, it is said in the Vendidad[2] that these seven degrees (pâyak) of sin

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[1] See the note on B. Yt. I, 0.

[2] Referring to Vend. IV, 54–114, where seven classes of assault and their respective punishments are detailed. In our text eight classes of sin are named, although only seven degrees are mentioned; the second and third classes being apparently arranged together, as one degree of sin in § 2. Or the inconsistency may have arisen from the addition of the Farmân, a class of sin or crime not mentioned in the Vendidad, unless, indeed, it be the farmân spôkhtanŏ, 'neglect of commandment' (referring probably to priest's commands), of Pahl. Vend. VI, 15. The other seven classes are thus described in Pahl. Vend. IV, 54–57, 79, 85, 93, 99, 106 :—

'By the man whose weapon (or blow) is upraised for striking a man, that which is his Âgerept is thus implanted in *him*. When it *has* moved forward—that is, he makes *it* advance—*it* is thus his Avôirîst, that is, Avôirîst is implanted in him *and* the Âgerept merges into it, some say that it does not exist. When he comes on to him *with* thoughts of malice—that is, he places a hand upon him—*it* is thus his Aredûs, that is, Aredûs is implanted in him and the Avôirîst merges into it, some say that it does not exist. *At* the fifth Aredûs the man even becomes a Tanâpûhar; *things* at

are mentioned in revelation, *which* are Farmân, Âgerept, Avôirîst[1], Aredûs, Khôr, Bâzâî, Yât, and Tanâpûhar[2]. 2. A Farmân is the weight of four

sunrise (avar-khûrshêdîh) and in the forenoon (kâîtîh = kâstîh) are no more apart. . . . Whoever inflicts the Aredûs blow on a man *it is* one-fifth of a wound (rêsh). . . . Whoever inflicts that which is a cruel Khôr ('hurt') on a man *it is* one-fourth of a wound. . . . Whoever inflicts that which is a bleeding Khôr on a man *it is* one-third of a wound. . . . Whoever shall give a man a bone-breaking Khôr *it is* half a wound. . . . Whoever strikes a man the blow *which puts him* out of consciousness shall give a whole wound.'

This description does not mention Bâzâî and Yât, unless they be the two severer kinds of Khôr; but Bâzâî occurs in Pahl. Vend. IV, 115, V, 107, XIII, 38, though Yât seems not to be mentioned in the Vendidad. Aredûs occurs again in Pahl. Vend. III, 151, and Khôr in Pahl. Vend. III, 48, XIII, 38, and Yas. LVI, iv, 2.

[1] Also written avôîrist, avîrist, aîvîrist, avôkîrist, and avakôrist in other places.

[2] Five of these names are merely slight alterations of the Av. âgerepta, avaoirista, aredus, *hv*ara, and tanuperetha (peretôtanu or peshôtanu). The last seven degrees are also noticed in a very obscure passage in Farh. Okh. pp. 36, 37 (correcting the text from the old MSS. M6 and K20) as follows:—

'Âgerept, "seized," is that when they shall take up a weapon for smiting an innocent *person;* Avôirîst, "turning," is that when *one* turns the weapon upon an innocent *person;* when through sinfulness *one* lays the weapon on a sinner the name is Aredûs; for whatever reaches the source of life the name is Khôr; *one* explains Bâzâî *as* "smiting," *and* Yât *as* "going to," *and* the soul of man ought to be withstanding, *as* a counterstroke is the penalty for a Yât when it *has* been so much *away* from the abode of life. *In* like manner Âgerept, Avôirîst, Aredûs, Khôr, Bâzâî, and Yât are also called good works, *which* are performed in like proportions, *and* are called by the names of weights and measures *in* the same manner. Of peshôtanus tanûm pairyêitê the meaning is a Tanâpûhar; as they call a good work of three hundred a Tanâpûhar, on account of the three hundred like proportions of the same kind, the meaning of its name, Tanâpûhar, thereupon enters into sin. . . . A Khôr is just that description of wound from which

stîrs, and each stîr is four dirhams (*gûgan*)[1]; of Âgerept and Avôirîst that which is least is a scourging (tâzânŏ), and the amount of them which was specially *that* which is most is said *to be* one dirham[2]; an Aredûs is thirty *stîrs*[3]; a Khôr is sixty stîrs; a Bâzâî is ninety stîrs; a Yât is a hundred and eighty stîrs; and a Tanâpûhar is three hundred stîrs[4].

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the blood comes, irrespective of where, how, how much, *and* wherewith it is inflicted; *it is* that which is a wound from the beginning, *and* that which will result therefrom.'

The application of this scale of offences is, however, not confined to these particular forms of assault, but has been extended (since the Avesta was compiled) to all classes of sins, and also to the good works which are supposed to counterbalance them.

[1] The dirham has been variously estimated, at different times, as a weight of forty-five to sixty-seven grains, but perhaps fifty grains may be taken as the meaning of the text, and the stîr may, therefore, be estimated at 200 grains. The Greeks used both these weights, which they called δραχμή and στατήρ.

[2] The amounts of these first three degrees of sin are differently stated in other places (see Chaps. XI, 2, XVI, 1–3, 5). It is difficult to understand why the amounts of Âgerept and Avôirîst should here be stated as less than that of Farmân, and some Parsis, therefore, read vîhast (as an irregular form of vîst, 'twenty') instead of vês-ast, 'is most,' so that they may translate the amount as 'twenty dirhams;' but to obtain this result they would have to make further alterations in the Pahlavi text. In a passage quoted by Spiegel (in his Traditionelle Literatur der Parsen, p. 88) from the Rivâyat MS. P12, in the Bibliothèque Nationale at Paris, it is stated that Farmân is seven stîrs, Âgerept twelve stîrs, and Avôirîst fifteen stîrs. Another Rivâyat makes the Farmân eight stîrs.

[3] All MSS. have Aredûs sî 30, 'an Aredûs is thirty (30),' leaving it doubtful whether dirhams or stîrs are meant; and the same mode of writing is adopted in Chap. XI, 2.

[4] All authorities agree about the amounts of the last five degrees of sin. These amounts are the supposed weights of the several sins in the golden scales of the angel Rashnû (see AV. V, 5), when the soul is called to account, for its actions during life, after the

3. In the administration of the primitive faith[1] there are *some* who have been of different opinions

third night after death (see Mkh. II, 114–122). Its sins are supposed to be then weighed against its good works, which are estimated by the same scale of degrees (see the passage already quoted from Farh. Okh. in p. 240, note 2), and it is sent direct to heaven, or hell, or an intermediate place, according as the good works or sins preponderate, or are both equal. In the Avesta of the Vendidad, however, whence these degrees are derived, we find them forming merely a graduated scale of assaults, extending from first lifting the hand to smite even unto manslaughter; and for each of these seven degrees of assault a scale of temporal punishments is prescribed, according to the number of times the offence has been committed. These punishments consist of a uniform series of lashes with a horse-whip or scourge, extending from a minimum of five lashes to a maximum of two hundred (see Vend. IV, 58–114); each degree of assault commencing at a different point on the scale of punishments for the first offence, and gradually rising through the scale with each repetition of the offence, so that the more aggravated assaults attain the maximum punishment by means of a smaller number of repetitions. Thus, the punishments prescribed for Âgerepta, from the first to the eighth offence, are 5, 10, 15, 30, 50, 70, 90, and 200 lashes respectively; those for Avaoirista, from the first to the seventh offence, extend on the same scale from 10 to 200 lashes; those for Aredus, from the first to the sixth offence, are from 15 to 200 lashes; those for a bruised hurt (*hv*ara), from the first to the fifth offence, are from 30 to 200 lashes; those for a bleeding hurt, from the first to the fourth offence, are from 50 to 200 lashes; those for a bone-breaking hurt, from the first to the third offence, are from 70 to 200 lashes; and those for a hurt depriving of consciousness or life, for the first and second offences, are 90 and 200 lashes. The maximum punishment of 200 lashes is prescribed only when the previous offences have not been atoned for, and it is to be inflicted in all such cases, however few or trifling the previous assaults have been.

[1] In M6 pôryô*d*kêshîh, but pôryô*d*kêshân, 'of those of the primitive faith,' in K20; from the Av. paoiryô*d*kaêsha of Yas. I, 47, III, 65, IV, 53, XXII, 33, Fravardîn Yt. 0, 90, 156, Âf. Rapithwin, 2. It is a term applied to what is considered as the

about it, for Gôgôsasp[1] spoke otherwise than the teaching[2] (*k*âstak) of Âtarô-Aûharmazd[3], and Sôshyans[4] *otherwise* than the teaching of Âtarô-frôbâg Nôsâî[5], and Mê*d*ôk-mâh[6] *otherwise* than the teaching of Gôgôsasp[7], and Afarg[8] *otherwise* than the teaching

true Mazdayasnian religion in all ages, both before and after the time of Zaratûst.

[1] One of the old commentators whose opinions are frequently quoted in Pahlavi books, as in Chap. II, 74, 82, 119, Pahl. Vend. III, 48, 138, 151, IV, 35, V, 14, 121, VI, 9, 64, VII, 6, 136, VIII, 64, 236, XV, 35, 48, 56, 67, XVI, 5, XVIII, 98, 124, and thirteen times in the Nîrangistân. His name is sometimes written Gôsasp (as it is here both in M6 and K20) and sometimes Gôgôsôsp.

[2] Probably a written exposition or commentary is meant.

[3] This commentator is mentioned once in the Nîrangistân as Âtarô Aûharmazdân.

[4] This commentator is mentioned in Chaps. II, 56, 74, 80, 118, 119, III, 13, VI, 4, 5; also in Pahl. Vend. III, 64, 69, 151, IV, 6, V, 48, 80, 107, 121, 146, 153, VI, 15, 64, 73, VII, 4, 136, 168, VIII, 28, 59, 303, IX, 184, XIII, 20, XVI, 7, 10, 17, 20–22, 27, XVIII, 98, and forty-six times in the Nîrangistân. He was a namesake of the last of the future apostles and sons of Zaratûst (see Bund. XXXII, 8), and his name is often written Sôshâns and read Saoshyôs or Sôsyôs by Pâzand writers.

[5] This commentator is mentioned once in the Nîrangistân, and may probably be the Âtarô-frôbâg of B. Yt. I, 7; compare also Nôsâî Bûrz-Mitrô, the name of another commentator, in Chap. VIII, 18.

[6] This commentator is mentioned in Chaps. II, 1, 11, 12, 89, V, 5, 6; also in Pahl. Vend. III, 151, V, 6, 58, 107, VIII, 48, 110, IX, 132, XIII, 99, XIV, 37, and four times in the Nîrangistân. His name is sometimes written Mê*d*yôk-mâh or Mâî*d*ôk-mâh, and he was a namesake of Zaratûst's cousin and first disciple (see Bund. XXXII, 2, 3). The Vagarkar*d*-i Dînîk professes to have been compiled by Mê*d*yôk-mâh, but there appear to have been several priests of this name (see Bund. XXXIII, 1).

[7] Gôsasp in M6.

[8] This commentator is mentioned in Chaps. II, 2, 64, 73, 88, 115, V, 5, 6; also in Pahl. Vend. III, 48, 115, V, 6, 14, 22, 58,

of Sôshyans. 4. And all those of the primitive faith rely upon these six[1] teachings, and there are *some* who rely more weakly and some more strongly *upon some* of them.

146, VI, 9, VII, 6, 61, 93, 136, VIII, 48, 64, 110, 250, IX, 132, XIII, 99, XIV, 14, 37, XIX, 84, Pahl. Yas. LXIV, 37, once in Farh. Okh., and thirty-eight times in the Nîrangistân.

[1] Both MSS. have 'three,' although four teachings and six commentators are mentioned in the previous section, and a fifth 'teaching' is mentioned in Chap. II, 2. The original reading was more probably 'six' than 'four,' as a Pahlavi 'six' requires merely the omission of a cipher to become 'three,' whereas a Pahlavi 'four' must be altered to produce the same blunder.

Several other commentators are mentioned in Pahlavi books, such as Âtarô-pâ*d*, son of Dâ*d*-farukh, twice in the Nîrangistân; Âzâ*d*-mar*d* nine times in Nîr.; Barôshand Aûharmazd once in Nîr.; Dâ*d* Aûharmazd in B. Yt. I, 7, III, 16, Pahl. Yas. X, 57, XI, 22; Dâ*d*-farukh in Pahl. Vend. V, 112, VI, 64, and twice in Nîr.; Dâ*d*-i-vêh seventeen times in Nîr.; Farukhŏ thrice in Nîr.; Kîrâtanŏ-bûgê*d* in Pahl. Vend. V, 80, VI, 15, IX, 184, XIII, 20, he is called the Kirmânîk in Pahl. Vend. IV, 35, and Dastûr Hoshangji thinks his name is merely a variant of the next; Kûshtanŏ-bûgê*d* in Sls. II, 57, 81, 118, VI, 6, VIII, 17, Pahl. Vend. III, 64, 69, IV, 6, V, 48, VI, 53, 64, 73, VIII, 28, XVI, 17, 21, 22, 27, and twenty-two times in Nîr.; Mâh-Aûharmazd in Pahl. Vend. VII, 82; Mâh-gôsaspŏ, Mâh-gôsôspŏ, Mâh-gôspŏ, or Mâh-vasp in Pahl. Yas. IX, 33, Pahl. Vend. III, 138, and ten times in Nîr.; Mâhvand-dâ*d* or Mâh-vindâ*d* in B. Yt. III, 3, Pahl. Yas. IX, 33, X, 57, XI, 22, XIX, 27; Mar*d*-bû*d* in Sls. II, 86, and twice in Nîr., where he is called the son of Dâ*d*-gun; Nêryôsang in Sls. VIII, 13, Pahl. Vend. V, 22; Nikhshâ-pûhar, or Nîshapûhar in Pahl. Vend. III, 151, V, 112, VI, 71, VIII, 64, XVI, 10, 17, AV. I, 35, and twenty-four times in Nîr.; Nôsâi Bûrz-Mitrô in Sls. VIII, 18; Parîk or Pîrîk in Pahl. Vend. III, 138, V, 14, 134, VII, 82, 93, VIII, 64, and once in Nîr.; Rôshan or Rôshanô (which, as the Sikand-gûmânî states, was the name of a commentary written by Rôshan son of Âtarô-frôbâg) in Sls. II, 39, 86, 107, B. Yt. III, 3, Pahl. Yas. IX, 5, 14, Pahl. Vend. III, 48, V, 112, 134, 176, VII, 93, XVII, 11, and eleven times in Nîr.; disciples of Vakht-âfrî*d*ŏ (possibly the Bakht-âfrî*d* of Sls. XX, 11, B. Yt. I, 7) are mentioned once in Nîr.; Vand-Aûharmazd in Sls. II, 2, 6, 44, XIV, 5, Pahl. Vend. VI, 73; and Vêh-dôst once in

CHAPTER II.

1. For in the third fargar*d* ('chapter') of the Vendidad of Mê*d*ôk-mâh[1] *it* is declared that when life is resigned without effort[2], at the time when the life departs, when a dog is tied to his foot, even then the Nasû*s*[3] rushes upon it, and afterwards, when seen by it, the Nasû*s* is destroyed by it. 2. This is where *it is stated* which is the dog which destroys the Nasû*s*[4], the shepherd's dog, the village-dog, the blood-hound, the slender hound[5], and the rûkûnîk[6]:

the Nîrangistân. It must, however, be observed that the reading of some of these names is very uncertain.

[1] Alluding probably to Mê*d*ôk-mâh's complete commentary on the Vendidad (now no longer extant), as the commentary on Pahl. Vend. III, 48, which treats of Sag-di*d* or dôg-gaze, does not mention Mê*d*ôk-mâh or any of the details described here in the text; these details, however, are to be found in Pahl. Vend. VII, 4.

[2] Reading amat barâ zôr *g*ân dâ*d*. This phrase occurs only in M6 (as a marginal note) and in the text of its descendants. Assuming that barâ may be a miswriting of pavan (see p. 176, note 5), we might read amat pavan zôr shûyâ*d*, 'when he shall wash with holy-water.'

[3] The 'corruption' which is supposed to enter a corpse shortly after death, whence it issues in the form of a fiend and seizes upon any one who touches the corpse, unless it has been destroyed, or driven away, by the gaze of a dog, as mentioned in the text (compare Vend. VIII, 38–48). The carcase of a dog is considered equally contagious with the corpse of a human being, and when the fiend of corruption (Nasû*s* or Nas of Bund. XXVIII, 29) has seized upon any one, it can be driven out only by a long and troublesome form of purification described in Vend. VIII, 111–228, IX, 4–117.

[4] This statement is now to be found in Pahl. Vend. VII, 4.

[5] See Bund. XIV, 19. The Persian Rivâyats of Kâmah Bahrah and Kâûs Kâmân (quoted in B29) describe these dogs as 'the shepherd's dog, the house-dog, the strange or tame (gharîb) dog, and the puppy.'

[6] Probably the Av. sukuruna of Vend. V, 100, XIII, 48, which

and as to the rûkûnîk there have been divers opinions, *as* Vand-Aûharmazd[1] asserted, from the teaching of Afarg, that it does not destroy *it*. 3. The dog destroys the Nasûs at the time when it sees the flesh, and when it sees the hair or nails it does not destroy *it*[2]. 4. A blind dog also destroys *it*, at the time when it places a paw[3] on the corpse; and when it places *it* upon the hair or nails it does not destroy *it*[4]. 5. The birds which destroy the Nasûs are three: the mountain kite, the black crow, and the vulture[5]; the bird, moreover, destroys *it* at the time when *its* shadow falls upon it; when it sees it in the water, a mirror, or a looking-glass, it does not destroy *it*[6].

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is translated by hûkar or hûkûr in the Pahlavi version. This fifth kind of dog is called 'the blind (kûr) dog' in the Persian Rivâyats; but Pahl. Vend. VII, 4 asserts that 'Sôshâns said the rûkunîk also destroys it,' and then speaks of the blind dog as in § 4.

[1] See the note on Chap. I, 4.

[2] This is also stated in Pahl. Vend. III, 138.

[3] See Pahl. Vend. VII, 4.

[4] The Persian Rivâyats say this is because the Nasûs is concealed beneath the hair and nails (compare Vend. VII, 70).

[5] These are the birds 'created for devouring dead matter (see Bund. XIX, 25). Pahl. Vend. VII, 4 substitutes an eagle (dâlman) for the vulture.

[6] This sentence is probably defective, as the last clause evidently refers to the dog's gaze (see Pahl. Vend. III, 138), and not to the bird's shadow; the rule, however, is applicable to both. Thus the Persian Rivâyats state that if the bird's shadow falls upon the hair or the nails of the corpse, or if the bird's shadow, or the dog's gaze falls upon a corpse in the water, or upon its reflection in a mirror, the Nasûs is not destroyed. Dastûr Jâmâspji is of opinion that the utility of the bird's shadow is intended to apply only to cases of death in uninhabited places, where a dog is not procurable. As all three birds are such as feed upon corpses, it seems probable that the rule as to their utility was intended to pre-

6. Vand-Aûharmazd said, where a pregnant woman is to be carried by two men[1], both are to be cleansed by the Bareshnûm *ceremony*[2], and the head of the corpse, when they carry it away, is to be set towards the Dakhma[3]. 7. And on account of contamination

vent any neglect of corpses found in wild places, where some of these birds would be sure to approach and let their shadows fall upon the dead, after which the finder of the corpse would suppose that the Nasûs was destroyed or driven away, and the corpse safer to approach.

[1] This is an exceptional case, when not more than two men are available; the usual custom (see Chap. X, 10) is to employ four men and two dogs (double the usual number) in disposing of the corpse of a pregnant woman, on account of the double risk of contamination, owing to the Nasûs, or fiend of corruption, having seized upon two corpses at once. In consequence of the exceptional nature of the case, the mode of purification is also exceptional.

[2] A long purification ceremony lasting nine nights, and described in Vend. IX, 1–145. Its name, according to Dastûr Hoshangji, is derived from the first word of the instructions for sprinkling the unclean person, which commence (Vend. IX, 48) as follows: Bareshnûm hê vaghdhanem paourum paiti-hi*nk*ôis, 'sprinkle in front on the top of his head.' As it is usual to quote chapters by their initial words, the initial word of these instructions for the ceremony became a name for the ceremony itself.

[3] The building in which the dead are finally deposited; here called by its Huzvâris name, khazân. The Dakhmas used by the Parsis in India are like low circular towers in external appearance, and consist of a high wall enclosing a larger or smaller circular space which is open to the sky. The only opening in the wall is a small doorway, closed with an iron door. In the centre of the circular area is a circular well a few feet in depth, and the space around it is paved so as to slope gently downwards from the enclosing wall to the brink of the well. This paved annular area is divided (by shallow gutters grooved into its surface) into spaces, each large enough for one corpse to be laid upon it, with the head towards the wall and the feet towards the well. These spaces are arranged in two or more concentric rings around the well, and the gutters (which isolate each space on all four sides) drain into the

(pa*d*vîshak)[1] two are not to be carried at one time, and two by one person are not proper; one dog and one person are proper[2]. 8. Every one who understands the care of a corpse is proper; two boys of eight years old, who understand the care, are proper; a woman free from menstruation, or free from dead

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well. After a sufficient time has elapsed the dry bones are said to be thrown into the well, and when the well is full the Dakhma ought to be finally closed, and another one brought into use. These Dakhmas are erected upon some dry and barren spot, remote from habitations and water; upon the summit of a hill, if possible, as prescribed in Vend. VI, 93, and usually more than a mile from the town. In Bombay the town has gradually approached the Dakhmas, and to some extent surrounded them, but has been kept away from their immediate vicinity by the judicious measures of influential Parsis, who have acquired all the neighbouring land, and refrain from building on it. The reason for thus exposing their dead to the sun and carnivorous birds is that the Parsis consider fire, water, and earth too sacred to be defiled by corp es; and they have less consideration for the air. Next to burning, the Parsi mode of disposing of the dead is the most rapid and effectual, as it avoids most of the concentrated evils which must accumulate in crowded cemeteries in the course of time, and which require ages to dissipate. As it is, most of the offensive effluvium in the immediate vicinity of a Dakhma arises not from direct contamination of the air, but indirectly through the ground, which becomes polluted, in the course of time, by impure filtrations.

[1] Dastûr Jâmâspji prefers reading patôshak, and thinks it means 'necessity,' as in cases where two deaths occur nearly simultaneously in the same house, when both corpses cannot be removed the same day. Such a meaning might suit this passage, but the word occurs again, in § 33 and Chap. IX, 7, where it can refer only to 'contamination,' and the etymology of pa*d*vîshak (Av. paiti + vish) is plain enough.

[2] That is, when two persons cannot be found to carry a corpse, one can do it alone, provided he holds a dog by a string. This course is adopted, Dastûr Jâmâspji says, when a person happens to die in a place where only one Parsi is available.

matter[1], or a man, with a woman or a child of eight years old, is proper.

9. It is not to be carried all covered up[2], for *that* is burying the corpse; to carry *it* in the rain is worthy of death[3]. 10. When clouds have been around[4], it is allowable to carry *it* away from the house; and when rain sets in upon the road it is not allowable to carry *it* back to the house; *but* when it is before a veranda (dâhliz) *one* should put *it* down there; that is allowable when he who owns the veranda is apprehensive, *and* when he does not allow *it* inside; and, afterwards, it is to be carried away to its place, and when the water stands the height of a javelin (nîzak) inside[5], *one* puts *it* down *and* brings *it* away yet again. 11. Mèdôk-mâh[6] says that there should be a shelter (var)[7] *one* should

[1] In the terms arî-dashtânô and arî-nasâi the compound ar is written in an obsolete manner, both in M6 and K20. The meaning of the text is that either or both of the corpse-carriers may be any Parsi man, woman, or child who understands the proper precautions. Compare Pahl. Vend. VIII, 28.

[2] K20 has 'when curved it is not to be carried.'

[3] That is, it is a mortal sin to allow rain to fall upon a corpse before it is deposited in the Dakhma.

[4] Or 'withheld,' or 'continuous,' according as we compare hâmûn with Pers. âmûn (âman), amân, or hâmân.

[5] Inside the Dakhma apparently. The meaning seems to be, that when the Dakhma is flooded the corpse is to be laid down in some dry place in its vicinity until the flood has abated. But according to Pahl. Vend. VIII, 17, it is allowable to throw the corpse in when the Dakhma is full of water.

[6] See Chaps. I, 3, II, 1. Here, again, the quotation must be from his complete commentary, as it is not extant in the present Pahlavi Vendidad.

[7] From Av. var, 'to cover, to shelter;' compare Pers. gullah, 'a bower or shed.' Nowadays the Parsis have a permanent shelter near the Dakhma. Pahl. Vend. VIII, 17 says, 'to carry

fasten above that place, *and* it would make *it* dry below[1]; *one* should place the corpse under that shelter, and they may take the shelter *and* bring *it* away.

12. From the fifth fargar*d* of the Vendidad of Mê*d*ôk-mâh[2] they state thus, that at the place where one's life goes forth, when he shall die upon a cloth, and a hair or a limb remains upon the bed-place and the ground[3], the ground conveys the pollution, even not originating with *itself* (ahambûni*k*), in like manner down unto the water[4]. 13. And when *he is* on a bedstead, and *its* legs are not connected with the ground, when a hair or a limb remains behind on the bedstead, it does not convey *the pollution* down. 14. When he shall die on a plastered floor the plaster is polluted, and when they dig up that plaster and spread *it* again afterwards, it is clean. 15. When he shall die on a stone, and the stone is connected with the ground, the stone will become clean, *along* with the ground, in the length of a year; and when they dig up the place, the stone *being* polluted is to be washed at the time. 16. When a stone is connected with the ground, or is separated, and *one* shall die upon it, so much space of the stone as the corpse occupied is polluted[5];

an umbrella (a*v*argash) from behind, *or* to hold up a shelter, is of no use.'

[1] Or, 'it would make *it* very dry,' if we read a*v*îr, 'very,' instead of a*g*îr, 'below;' these two words being written alike in Pahlavi.

[2] Quoting again from his lost commentary.

[3] Or, perhaps, 'floor.'

[4] This translation is somewhat doubtful, but the text seems to imply that the ground is polluted as deep as it contains no water.

[5] K20 has had, 'the stone is all polluted, *and* will become clean at the time when they dig *it* up, the stone is all polluted, in so

when they shall leave it, in the length of a year it will become clean *along* with the ground; and when they dig *it* up, the stone is all polluted, *and* is to be washed at the time; when the stone is not made *even* with the ground, above the ground the stone is all polluted, *and* is to be washed at the time.

17. Dung-fuel *and* ashes, when the limbs of a menstruous woman come upon them, are both polluted; and the salt and lime for washing *her* shift (kartak-shûî) are *to be treated* just like stone[1].

18. If *one* shall die on a terrace roof (bân)[2], when one of his limbs, or a hair, remains behind at the edge of the roof, the roof is polluted *for* the size of the body as far as the water; and they should carry down all the *sacred* twigs (baresôm)[3] in the house, from the place where the pollution is, until there are thirty steps of three feet[4] to the *sacred* twigs, so that the *sacred* twigs may not be polluted; and when his hair or limb has not come to the eaves (parakân) the roof is polluted to the bottom (tôhik).

19. And when *one* shall die on a rîtâ[5] *it* is polluted

much space as the corpse occupied *it is* polluted;' but the additional matter seems to be struck out. Something analogous to the details in this paragraph will be found in Pahl. Vend. VI, 9.

[1] This section would be more appropriate in Chap. III.

[2] Or 'an upper floor;' Pahl. Vend. VI, 9 has, 'when he shall die on an upper floor, when nothing of him remains behind at the partitions (pardakân), the floor is polluted as far as the balcony (âskûp) *and* the balcony alone is clean; when anything of him remains behind at the partitions, the floor is polluted as far as the balcony, the ground is polluted as far as the water, *about* the balcony alone it is not clear.'

[3] See note on Chap. III, 32.

[4] The gâm, 'step,' being 2 feet 7½ inches (see note on Bund. XXVI, 3) these thirty steps are about 79 English feet.

[5] Meaning uncertain; the word looks like Huzvâris, but it is possible to read rî*d*-aê instead of rîtâ-1.

for the size of the body as far as the water; *in* the length of a year it will become clean *along* with the ground. 20. A built bridge is *liable* just like a terrace roof. 21. When *one* shall die on the terrace roof of a trellised *apartment* (varam), that is also *liable* just like a terrace roof. 22. When he shall die in a trellised *apartment*, when one of his limbs, or a hair, does not remain on the borders (parakân), it does not convey the pollution down, but when *any* of him remains behind it conveys *it* down; it is allowable when they dig *it* up[1], and *one* also spreads *it* again afterwards, and *it* is clean.

23. When *one* shall die by strangulation and a rope in a crowd, when *there* is no fear of his falling down they should not carry *him* down; and when *there* is a fear of his falling down, when that fear is as regards one side of him, they should carry *him* down on that side; and when *he has* fallen down they should carry *him* down *in* such *place* as *he has* fallen. 24. When *one* is seated upright *and* shall die, when *there* is fear of his falling on one side they should carry *him* down *on* that one side, and when there is fear on all four sides, *then* on all four sides; and when *he has* fallen down they should carry *him* down *in* such place as *he has* fallen[2].

25. And when *one* shall die on a tree, when its

[1] That is, the floor of the apartment; which would probably be formed of earth beaten down, which, in India, is nearly always overspread with diluted cow-dung to hinder cracks in the smooth surface. A better class of floor is spread with lime plaster on a stony surface.

[2] The object of these rules is evidently to avoid disturbing the corpse more than is absolutely necessary, provided there be no fear of its polluting more of the ground by falling upon it.

bark is green and *there* is no fear of falling off, they should not carry *him* down; and when *there* is fear of it, they should carry down the whole of the body (tanû masâi). 26. And when the bark of the tree is withered, when *there* is fear of it and when *there* is no fear of it, they should carry *it* down. 27. When he shall die on a branch of a tree which is green, when *there* is no fear of his falling off they should not carry *him* down. 28. And when *there* is fear of it, or *it is* a branch of a withered tree, when also, a hair originating with him, or a limb, remains behind on the particular tree, they should carry down the whole of the body [1]. 29. And when it does not remain behind him on the particular tree, but when *there* is fear of its falling off, they should not carry it below (vad frôd)[2].

30. When a corpse (nasâî-i)[3], from outside of it, remains behind on a jar (khûmbŏ) in which *there* may be wine, the jar is polluted, *and* the wine is clean. 31. And when *one* shall die inside, in the wine in the jar, if not even a hair or a curl originating with him remains behind on the jar, the wine is polluted and the jar not polluted [4]. 32. When *it is*

[1] K20 has a portion of § 30 inserted here by mistake.

[2] The object of these rules is likewise to prevent the risk of the corpse defiling more of the ground than is absolutely necessary by falling upon it, as it might do by the breaking of a dead branch.

[3] Nasâî (Av. nasu) means not only a corpse or carcase of a human being, dog, or other animal of the good creation, but also any portion of such corpse or carcase; that is, *solid* 'dead matter' in general, as distinguished from dirt or refuse from the living body, or any *liquid* exudation from a corpse or carcase, which is called hîkhar (Av. hikhra).

[4] Pahl. Vend. VI, 9 states, that 'when *one* shall die on a jar of wine, the jar is useless, and the wine becomes just as though *its*

a jar in which *there* is oil [1], and dead matter (nasâî), from outside of it, remains behind on it, this is even *as* though it remains inside it, because the oil comes outside and goes back to the inside, *and* both are polluted, the jar and the oil; and even on making the jar dry [2] it is not fit to put anything in.

33. When a serpent (garzak) is in a jar in which *there* is wine, both are useless and polluted, for it makes *them* contaminated (padvîshak). 34. And when corn shall be in *it*, the jar is polluted and the corn clean; and when nothing originating with *the serpent* inside the jar remains behind on the jar, so much of the corn as includes the serpent, and upon *which* the touch (mâlisn) of the serpent has gone—because the touch of the serpent's seed might be the death of one—is to be taken out *and* to be thrown away. 35. And when hair or dead matter, even not originating with *the serpent*, remains behind on the jar, the jar is polluted, but is serviceable (shâyad) on making *it* dry [3].

36. Brick, earth, and mortar are separated by

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course (ravisn) had been within three steps *of the corpse*. And when he shall die in the wine, when nothing of him remains behind on the jar, the jar is proper on making *it* dry' (or, perhaps, 'the jar is fit for bran-flour').

[1] Or 'clarified butter;' in this case the 'jar' is probably a globular vessel, or carboy, made of hide, through which the oil, or liquid butter, penetrates so far as to keep the outer surface greasy, which accounts for the remark about the oil passing in and out. Such vessels, called *d*abar, are commonly used for oil and liquid butter in India.

[2] Assuming that khûskar stands for khûsk-kar, as it does in Pahl. Vend. VI, 71; otherwise we should have to read thus: 'and the jar is not even fit to put any bran-flour in.'

[3] Again assuming as in § 32; otherwise we must read thus: 'but is fit for bran-flour (khûskar).'

their own substance (pavan mindavam-i nafs-man), and are connected with the ground; being separated by their own substance is this, that so much space as dead matter[1] comes upon is polluted; being connected with the ground is this, that they would convey the pollution down unto the water. 37. Dung-fuel, ashes, flour, and other powdered things are connected with their own substance, and are separated from the ground; being connected with their own substance is this, that when dead matter comes upon them the whole of them is polluted; and being separated from the ground is this, that when dead matter comes upon them it does not make the ground polluted[2].

38. *At* a house *in* which the *sacred* ceremony (yazisn) is prepared, and a dog or a person passes[3] away in it, the first business to be done is this, that the fire is to be preserved from harm; moreover, if it be only possible to carry the fire so that they would carry *it* away within three steps of the corpse[4], even then it is to be carried away, *and* the

[1] Or 'a corpse;' K20 has 'stands upon.' The meaning is that these substances do not communicate the contamination throughout their own substance, but only downwards to the ground, which conveys it farther down, so far as it contains no water.

[2] That is, these substances communicate the contamination throughout their own substance, but not down to the ground.

[3] The verb vidardanŏ (Huz. vabrûntanŏ), 'to cross over, to pass away' (Av. vi + tar, Pers. gudhastan), can only be used when referring to the death of *good* people or animals; but the verb mûrdanŏ (Huz. yemîtûntanŏ), 'to die, to expire' (Av. mar, Pers. murdan), can be used generally, though usually applied to the wicked and to evil creatures. Pahl. Vend. V, 134 contains nearly the same text as §§ 38, 39.

[4] Under ordinary circumstances fire must not be brought within thirty steps, or about 79 English feet, of a corpse (see Vend. VIII,

wall is not to be cut. 39. Rôshan[1] said that an earthen *one* is to be cut into, *but* a mortar *one* is not to be cut; below and above no account *is taken* of damaging (bôdôzêdîh)[2] the wall[3]. 40. To bring the fire within[4] the three steps from the corpse is a Tanâpûhar sin; and when exudation happens to the corpse, it is worthy of death[5]. 41. The prepared food in that house is all useless, and that which is not prepared is usable in the length of nine nights

17). But the spirit of the Mazdayasnian law is reasonable, and, although strict, it allows for practical difficulties and chooses the least of two evils in a more judicious manner than might be expected (a fact which it would be well for Parsis and others to observe in doubtful cases). Here, breaking through the wall of a house is considered a greater evil than the possible pollution of the fire by passing at a distance of three steps, or eight English feet, from a corpse.

[1] The name of a commentator, or commentary, often quoted in Pahlavi translations (see the note on Chap. I, 4).

[2] Literally, 'destroying the consciousness,' or 'injuring the existence.' Bôdôzêd or bôdyôzad is a particular kind of sin which appears to consist chiefly of the ill-treatment of animals and injury of useful property. It is mentioned in Pahl. Yas. XXIX, 1b, Pahl. Vend. V, 107, XIII, 38, Farh. Okh. pp. 32, 33; and in some editions of the Khurdah Avesta it is defined as selling stolen men or animals into misery, or one's own domestic cattle to the butcher, also spoiling and tearing up good clothing, or wasting and spoiling good food.

[3] The meaning is, that if it became necessary to break through the wall in order to remove the fire unpolluted, the sin committed through damaging the wall will not be punished either in this world or the next.

[4] That is, nearer than three steps, which is considered to be the minimum distance at which any degree of purity can be maintained.

[5] A marg-argân sin, on committing which the sinner is required to place his life at the disposal of the high-priest (see Chap. VIII, 2, 5, 6, 21). It is usually considered equivalent to fifteen Tanâpûhars (see Chap. I, 1, 2).

or a month[1]. 42. Clothing also *in* like manner, except that which *one* wears on the body; that, even in that time, is not clean, since it remains in use. 43. And the holy-water (zôhar)[2], too, which is taken and remains *in* that place, is to be carried away immediately to the water; also the sacred milk (gîv)[3] *and* butter (gum)[4] *in* like manner. 44. Of the prayer[5] clothing Vand-Aûharmazd[6] said that it is usable in the length of nine nights *or* a month; the writer[7] (dapîr) said that it is when they perform the washing of hands, and wash *it* thoroughly, it will become clean at the time.

45. If in a house there are three rooms (gungînak), and *one* shall die in the entrance place (dargâs), if *it be* so that they may set the door open, and the corpse comes to this side, only this

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[1] According to the season of the year, the period of uncleanness being nine nights in the five winter months, and a month in the seven summer months (see Vend. V, 129).

[2] Av. zaothra; this holy-water is consecrated by the priest reciting certain prayers while holding the empty metal cups in his hands, while filling them with water, and after filling them (see Haug's Essays, p. 397).

[3] The Av. gâus gîvya, '*product of* the living cow,' which is kept in a metal saucer during the ceremonies, and used for sprinkling the sacred twigs (baresôm), and for mixing with the holy-water and Hôm-juice in the mortar (see Haug's Essays, pp. 403, 405, 406).

[4] Compare Pers. kûm, 'fat;' it is the Av. gâus hudhau, '*product of* the well-yielding cow,' a small piece of which is placed upon one of the sacred pancakes, or wafers (drôn), during the ceremonies (see Haug's Essays, pp. 396, 407).

[5] Reading yast; but it may be gast, 'changed.'

[6] See the note on Chap. I, 4.

[7] There appear to be, as yet, no means of ascertaining the name of the writer of the Shâyast lâ-shâyast, who gives his own opinion here.

side is polluted; and if the corpse comes to that side, only that side is polluted; when it comes to both sides at once (aêvâk), only the entrance place is polluted alone, both the dwelling-rooms (khânak) are clean.

46. And the vault of the sacred fires[1] alone does not become polluted.

47. If *one* shall die in a wild spot (vaskar), prepared food which is within three steps is all useless, and beyond four steps it is not polluted. 48. Prepared food is this, such as bread, boiled and roast meat, and prepared broth[2].

49. And the ashes (var) of the sacred fire[3] become in a measure polluted.

50. Should they carry in the fire into that house in which the length of nine nights *or* a month is requisite for becoming clean, *there* is a sin of one Tanâpûhar[4] through carrying *it* in, and one Tanâpûhar through kindling *it;* and every trifling *creature* (khûr or khûl) which shall die and shall remain *causes* a sin of one Tanâpûhar. 51. Also through carrying water in, *there* is a sin of one Farmân; and to pour water on the place where *any* one's life departs is a sin of one Tanâpûhar, and to pour *it* on a different place is a sin of one Yât. 52. And to

[1] Literally, 'the vault of the fires of Vâhrâm.' Pahl. Vend. V, 134 says 'the vault of the fires is *liable* just like an empty house.' Both this section and § 49 seem out of place.

[2] See Pahl. Vend. V, 134.

[3] Literally, 'the produce of the fire of Vâhrâm,' a term for 'ashes,' which is used in Pahl. Vend. V, 150 along with the equivalent phrase, 'clothing of the fire' (see Chap. III, 27).

[4] See Chap. I, 1, 2 for the degrees of sin mentioned in §§ 50, 51, 53.

undergo ablution[1] inside *the unclean house* is all non-ablution. 53. And whoever goes into it needlessly, *his* body *and* clothes are to be every time thoroughly washed, and his sin is one Tanâpûhar; and when he goes in needfully *it* is neither good work nor sin[2].

54. And this pollution is all in the sharp account (tîkhak amâr) when the life departs[3]; the only *thing* which amounts to polluting is contact with the flesh, and even with the hair and nails. 55. Of the contact which is stated in the Avesta[4], the account is *that it is* from one side, and it ever cleaves to *one;* the curse (ga*z*i*s*n)[5] which is stated in the Avesta advances from all four sides. 56. Sôshyans[6] said it is, until its exhibition to a dog, just as it becomes at the time when its life departs[7]; a priest, a

[1] That is, the ceremonial ablution (pâ*d*îyâ*v*îh), or 'washing, with water, the hands and arms up to the elbows, the face as far as behind the ears, and the feet up to the ankles,' whilst a certain form of prayer is recited (see AV. p. 148, note).

[2] Here again, as in § 38, the strict letter of the law is relaxed in case of necessity.

[3] Meaning, apparently, that any pollution is taken into account, as a sin, in the investigation the soul has to undergo upon entering the other world. Much of this paragraph will be found in Pahl. Vend. V, 107.

[4] Referring to Vend. V, 82–107, which gives an account of the number of persons through whom the pollution of a corpse or carcase will pass, which is in proportion to the importance of the dead individual. The statement here made is that the infection, passing from one to the other, enters each person only on one side, but the demon of corruption attacks them on all sides.

[5] Meaning, probably, the Nasû*s*, or demon of corruption (see § 1), who is said to rush upon all those polluted as detailed in Vend. V, 82–107.

[6] See Chap. I, 3.

[7] That is, until seen by the dog the corpse remains pervaded by the demon of corruption and hazardous to approach (see §§ 1–4).

warrior, and a husbandman are no use, for merely a dog is stated. 57. Kûshtanŏ-bûgêd[1] said the account is at the time when its life departs; and that which Kûshtanŏ-bûgêd specially said is, 'when anything is inside it (the place) the pollution is as far as to the place where that thing stands.' 58. When a dog, or a goat, or a pig is requisite (dârvâî)[2] it is proper, for *the pollution* does not attack further there; and the pollution of a child in the womb is *along* with the mother.

59. The direct pollution of a hedgehog[3] cleaves to *one*, and not the indirect pollution. 60. Direct pollution (hamrêd)[4] is that when the body is in contact with a corpse, and indirect pollution (paît-

[1] See Chap. I, 4, note. This name is nearly always written Kushtanŏ-bûgêd in Sls. in K20 and M6; it is not mentioned in Pahl. Vend. V, 107, although the details here quoted are there given in part.

[2] The meaning is not quite clear, but this sentence is probably to be read in connection with the preceding one, as implying that where such domestic animals are kept they can be used for stopping the infection, as effectually as any inanimate object. The pig is here mentioned as a common domestic animal, but Parsis have long since adopted the prejudices of Hindus and Muhammadans as regards the uncleanness of the pig.

[3] As Vend. V, 108–112 says the same of the dog urupi, it would seem that the writer of our text considered the urupi to be a hedgehog (zûzak); the Pahlavi translation of the Vendidad renders it by rapuk or rîpûk, which appears to be merely an approximate transcript of the Avesta word; traditionally, this is read raspûk and compared with Pers. râsû, 'ichneumon;' its identification with the hedgehog is certainly doubtful, although it appears to be admitted in Pahl. Vend. V, 112, where the same words are used as in this section.

[4] The technical terms hamrêd and paîtrêd, for contagion and infection, are merely corruptions of Av. hãm-raêthwayêiti and paiti-raêthwayêiti. The definition of the latter one is omitted in K20 by mistake.

rêd) is that when[1] *one* is in contact with him who touched the corpse; and from contact with him who is the eleventh[2] indirect pollution cleaves to *one in* the same manner. 61. The indirect pollution of an ape[3] and a menstruous woman, not acting the same *way*, remains. 62. The shepherd's dog, and likewise the village-dog, and others also of the like kind carry contamination to eight[4]; and when they shall carry *the carcase* down on the ground *the place*[5] is clean immediately; and that, too, which dies on a balcony (âskûp), until they shall carry *it* down to the bottom, is polluted *for* the length of a year.

63. Whoever brings dead matter (nasâi) on any person is worthy of death; he is thrice worthy of

[1] Reading amat, 'when,' instead of mûn, 'which' (see note to Bund. I, 7).

[2] Vend. V, 86, 87 limits the pollution to the eleventh person infected, in the extreme case of the corpse having been a priest; but Pahl. Vend. V, 107 quotes the opinion of Sôshâns that until a dog has gazed at the corpse the pollution extends to the twelfth, but only the first ten require the ceremonial purification of the bareshnûm, the others being cleansed by ordinary washing with bull's urine and water.

[3] Pahl. Vend. V, 107 states, however, that 'everything of the ape (kapik) is just like mankind.' The meaning of § 61 is very uncertain, as the text can be both read and translated several ways, and none of them are very satisfactory.

[4] That is, in the case of the shepherd's dog (see Vend. V, 92, 93); the carcases of other dogs occasion the indirect pollution of fewer persons, in proportion to their inferior importance; but Pahl. Vend. V, 107 states, with regard to this importance, that when 'in doubt, every man is to be considered as a priest, and every dog as a shepherd's dog,' so as to be on the safe side, by exacting the maximum amount of purification in all doubtful cases.

[5] The Pahlavi text leaves it doubtful whether the place, the people, or the carcase becomes clean, but the first is the most probable.

death[1] at the time when a dog *has* not seen the corpse (nasâî); and *if* through negligence of appliances and means (*k*âr va tûbânŏ) he disturbs *it*, and disturbs *it* by touching it, he knows that *it is* a sin worthy of death; and *for* a corpse that a dog *has* seen, and *one that* a dog *has* not seen, the accountability is to be understood *to be* as much[2], and *for* the death and sickness[3] of a feeble man *and* a powerful *one*. 64. Afarg has said there is no account of appliances and means[4], for *it* is not allowable to commit a sin worthy of death in *cases of* death and sickness.

65. When they move a corpse which a dog *has* not seen with a thousand men, even then the bodies of the whole *number* are polluted[5], and are to be washed for them with ceremony (pî*s*ak)[6]. 66. And *for* that which a dog *has* seen, except that one only when a man shall move *it* all[7] by touching *it*, his washing is then not *to be* with ceremony. 67. And when he is in contact *and* does not move *it*, he is to be washed with bull's urine *and* water. 68. And

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[1] That is, he has committed a sin equivalent to three mortal sins (marg-ar*g*ân).

[2] Reading ve*s* as equivalent to vê*s*.

[3] Reading râkhtakîh (compare Pers. rakhtah, 'sick, wounded').

[4] This opinion of Afarg (see Chap. I, 3) is also quoted in Pahl. Vend. III, 48.

[5] This statement is repeated in Chap. X, 33.

[6] That is, with the Bareshnûm ceremony.

[7] This exception (which is repeated in §§ 68, 71) seems to imply that §§ 66, 68, 71 refer to the collection of any fragments of a corpse found in the wilderness, or in water; and the exemption from the troublesome purification ceremony in such cases, is probably intended to encourage people to undertake the disagreeable duty of attending to such fragments.

when he shall move with a stake (dâr)[1] a corpse which a dog *has* not seen, except that one only when he shall move *it* all, the washing for him is not *to be* with ceremony.

69. And when a man shall move a corpse, which a dog *has* not seen, by the hand of another man, *he* who moves it by the hand of a man, *and* he also whose own hand's strength *does it* are polluted in the bodies of both; and it is the root of a Tanâpûhar[2] *sin* for him himself and of a Tanâpûhar for the other one, for this *reason*, because his own body and that also of the *other* are both made polluted through sinfulness. 70. And when there is not in him, nor even originating with *him* (ahambûnik), the strength of him whose own hand *it is*, it is just as though he would move it (the corpse) with a stake[3]; and he who held *it* in the way of contact with his hand is to be washed with ceremony; and it is the root of a Tanâpûhar sin for him whose own hand *it is*, and of a Khôr[4] for himself. 71. When he shall move a corpse by the hand of a man, and the corpse is of those which a dog *has* seen—except that one only when he shall move it all[5]—the washing for him is not *to be* with ceremony.

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[1] The interposition of the stake, or piece of wood, prevents the direct attack of the Nasûs, or demon of corruption, which has not been driven away by a dog. That inanimate objects are supposed to stop the progress of the pollution appears from § 57.

[2] See Chap. I, 1, 2. A sin is figuratively said to take root in the body, when it has to be eradicated, or figuratively dug up.

[3] See § 68. If he employs another man to move the corpse merely because he is physically unable to do it himself, he escapes with less pollution than when he is able to do the work himself; but the man employed suffers the same in both cases.

[4] See Chap. I, 1, 2.

[5] See § 66.

72. When *one* is going *by* a place at night, and comes back there *on* the morrow, and a corpse lies there, and he does not know whether the evil (dûs) was there when he came by[1], or not, it is to be considered by him that it was not there.

73. Of a flock in which is a sheep by whom dead matter is eaten, of a forest in which is a tree with which dead matter is mingled, and of a firewood-stand (aesamdân) in which is a stick of firewood with which grease is mingled, Afarg said that it is not proper to make the flock and the forest fruitful, and the firewood is useless[2].

74. *About* a door on which a corpse impinges; as to the door of a town and city they have been of the same opinion, that *it* is to be discarded by *his* comrades (hamkâr)[3]; as to a door which is mostly closed (badtûm)[4] they have been of different opinions,

[1] Literally, 'when I came by;' the usual Persian idiom in such phrases.

[2] This statement of Afarg's, so far as it relates to greasy firewood, will be found in Pahl. Vend. V, 14.

[3] Or, 'by the community.' The same rule is mentioned in Pahl. Vend. V, 14.

[4] There is some uncertainty about this word. It is not the Pers. badtum, 'worst, vilest,' because that is written va*d*tûm or vatûm in Pahlavi; besides, the rule must apply to other than the vilest doors, otherwise it would not harmonize with § 75. It is not a miswriting of nîtûm, 'lowest, most debased,' for the same reason, and because it occurs elsewhere. It is not a miswriting of bêtman, a possible variant of bêtâ, 'a house' (although 'a house-door' would suit the context very well), because it occurs also in Pahl. Vend. V, 14, XI, 10, in which latter place it is clearly an adjective partially translating Av. b*e*ndvô. And it would be hazardous to connect it with Pers. bîdûn, 'outside,' which seems merely a corruption or misreading of bîrûn. The view taken here is that badtûm stands for bandtûm, 'most shut up,' the nasal being often dropped in Pahlavi, as in sag for sang, 'stone,' &c.

Gôgôsasp[1] said that discarding *it* by *his* comrades is likewise proper, and Sôshyans said that it is not proper; and as to other doors they have been of the same opinion, that it is not proper. 75. The door of one's own chief apartment (shah-gâs) is fit for that of the place for menstruation (dastân-istân), and that of the place for menstruation is fit for that of the depository *for the dead* (khazânô)[2], and that of the depository of the dead is not fit for any purpose whatever[3]; that of the more pleasant is fit for that of the more grievous.

76. Any one who, through sinfulness, throws a corpse into the water, is worthy of death on the spot[4]; when he throws only one *it is* one *sin* worthy of death, *and* when he throws ten at one time *it is* then one *sin* worthy of death; when he throws *them* separately *it is* a *sin* worthy of death for each one. 77. Of the water, into which *one* throws dead matter, the extent of pollution is three steps of three feet *in* the water advancing, nine steps of three feet *in* the water *passed* over, and six steps of three feet *in* the water alongside[5]; six steps of three feet in the depth of the water, and three steps of three feet in the water pouring over the dead matter are polluted as regards the depth[6]. 78. When it is thrown *into* the midst of a great standing water, in like manner, the proportion it comes is ever as much as it goes, *and*

[1] See Chap. I, 3.

[2] The Huz. equivalent of Pâz. dakhmak (see § 6).

[3] See Pahl. Vend. V, 14.

[4] Compare Pahl. Vend. VII, 66. [5] See Vend. VI, 80.

[6] That is, the pollution extends about eight English feet up-stream and upwards, sixteen feet sideways and downwards, and twenty-four feet down-stream. Some of the latter part of the sentence is omitted in K20 by mistake.

is the proportion of it they should always carry *away* with *the dead matter* [1].

79. And when a man comes forth, and a corpse lies in the water, when he is able to bring it out, and it is not an injury to him, it is not allowable to abandon *it* except when he brings *it* out [2]. 80. Sôshyans [3] said that, when it is an injury, it is allowable when [4] he does not bring *it* out; and when it is not an injury, and he does not bring *it*, his sin is a Tanâpûhar [5]. 81. Kûshtanŏ-bûgêd [6] said that even in *case of* injury it is not allowable to abandon *it*, except when he brings *it* out; when he does not bring *it he* is worthy of death. 82. And Gôgôsasp [7] said that it is even in *case of* injury not allowable, except when he brings *it* out; and when, in *case of* injury, he does not bring *it* out his sin is a Tanâpûhar; and when it is no injury to him, and he does not bring *it*, *he* is worthy of death.

83. And when he shall wish to bring *it* his clothing is to be laid aside [8], for it makes the clothing

[1] The sentence is obscure, but this seems to be the meaning; that is, when a corpse or any dead matter is thrown into a pond or tank, the pollution extends sixteen feet from it in all directions; and that quantity of water ought to be drawn off, in order to purify the tank (see Vend. VI, 65–71). As the corpse, in nearly all cases, must be either at the bottom or on the surface, the quantity of polluted water to be drawn off must be a hemispherical mass sixteen feet in radius, or about forty-eight tons of water.

[2] See Pahl. Vend. VI, 64, where it states that bringing it out is a good work of one Tanâpûhar, and leaving it is a sin of the same amount.

[3] See Chap. I, 3.

[4] Reading amat, 'when,' instead of mûn, 'which' (see Bund. I, 7, note).

[5] See Chap. I, 1, 2.

[6] See Chap. I, 4, note.

[7] See Chap. I, 3.

[8] See Pahl. Vend. VI, 64.

polluted, and whatever *he* is first able *and* best able *to bring* is to be brought out by him. 84. When, too, he is able to bring *it* out through the breadth of the water, then also it is to be brought out so[1]; and when he is not able, it is to be brought out through the length of the water; and showing *it to* a dog *and* the two men are not to be waited for[2].

85. And it is to be carried by him so much away from the neighbourhood of the water that, when he puts *it* down, the water which comes out dropping from the corpse does not reach back to the water; for when the water which comes out from the corpse reaches continuously back to the water *he* is worthy of death; and after that (min zak frâg) it is to be shown *to* a dog, and it is to be carried away by two men. 86. And when he wishes to throw *it* out from the water, Mar*d*-bû*d*[3] said it is allowable to throw *it* out thus, so that the water of the dripping corpse does not reach continuously back to the water; Rôshan said it would be allowable to throw *it* out far.

87. To drag *it* over the water is allowable, to grasp and relinquish *it* is not allowable[4]; and when it is possible to act so that he may convey *it* from a great water to a small water, when the water is

[1] So that less water may be polluted by the corpse taking the shortest route through it; but if that be impossible it must come out quickly, at any rate.

[2] That is, the otherwise indispensable dog's gaze and two bearers must be dispensed with, if not at hand, in order to save time, until the corpse is out of the water (see § 85).

[3] It might be, 'there was a man *who* said,' but Mar*d*-bû*d* occurs in the Nîrangistân as the name of a commentator (see Chap. I, 4, note).

[4] See Pahl. Vend. VI, 64 for this prohibition.

connected *it* is allowable, and when separated *it* is not allowable. 88. Afarg[1] said it is allowable to drag *it* below through the water, but to drag *it* over is not allowable, for this has come *on* the water *as* a danger[2], and that has not come on *it as* a danger. 89. Mê*d*ôk-mâh[1] said it is allowable to drag *it* above, *but* to drag *it* below is not allowable, for the danger has gone out across the water, and the danger is not now to be brought upon it; and on that which is below, *on* which the danger has not come, the danger will at last arrive.

90. When he goes into the water he is to go into it with this idea, that 'should there be many below, then I will even bring all;' for whoever goes in not with this idea, and shall disturb any other one which lies there, will become polluted[3]. 91. And if the corpse be heavy *and* it is not possible to bring *it* out by one person, *and* he goes out with this idea, that 'I *will* go and prepare means, and bring this corpse out of the water;' and when through sinfulness[4] he does not go back his body is polluted *and* worthy of

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[1] See Chap. I, 3.

[2] Or 'fear.' The difference of opinion between the two commentators on this question in casuistry, appears to have arisen from Afarg regarding the water merely as the representative of a spirit, who might be endangered or frightened by the source of impurity becoming more visible when above the water, while Mê*d*ôk-mâh considered the water in its material aspect, and wished to save it from the further pollution consequent upon drawing the corpse through more of it.

[3] See Pahl. Vend. VI, 64.

[4] These rules generally distinguish clearly between offences committed 'through sinfulness,' that is, wilfully, and those arising from accidental inability; more stress being laid upon the intention than upon the action.

death, and when he is unable to go back he is not polluted.

92. When the corpse is so decomposed (pûdak), when *it* is thus necessary to bring it out, that he must cut off various fragments, even after he cuts *them* off *they* are to be brought out; and for every fragment his hands and knife are to be washed with bull's urine (gômêz), and with dust and moisture (nambŏ) *they* are clean[1]. 93. And *they* are to be torn off[2] by him, and for every single fragment which he brings out his good work is one Tanâpûhar.

94. And when rain is falling the corpse lies in the water; to take *it* from the water to deposit *it* in the rain is not[3] allowable.

95. Clothing which is useless[4], this is that in which they should carry a corpse, and that even when very much *or* altogether useless; of that on which they shall decompose[5] (barâ vishûpênd), and of that on which the excretions (hikhar) of the dead come, so much space is to be cut away[6], and the rest is to be

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[1] See Pahl. Vend. VI, 64 for §§ 92, 93.

[2] Or 'twisted off;' the Huz. neskhûntanŏ must be traced to Chald. נְסַח 'to pluck out, to tear away,' and seems to have a similar meaning in Pahlavi; its Pâz. equivalent vîkhtanŏ (Av. vig) ought to be compared rather with Pers. kîkhtan, 'to bruise or break,' than with bêkhtan or pêkhtan, 'to twist.'

[3] This negative is omitted in M6 by mistake.

[4] Compare Pahl. Vend. VII, 32.

[5] Or 'go to pieces;' that this is the meaning of vishûpênd appears clearly from Pahl. Vend. VII, 123, but a Persian gloss in the modern MS. M9 explains it as 'deposit fragments from the beak of a bird,' meaning, of course, fragments of dead matter dropped by a carrion bird.

[6] As useless, being incapable of purification; such cuttings are to be buried, according to the Avesta of Vend. VII, 32, though the Pahlavi commentary explains that they are to be thrown away.

thoroughly washed for the six-months' *period*[1]. 96. That which a menstruous woman has in wear (mahmânîh)[2] is to be discarded in like fashion.

97. The clothing which is to be washed for the six-months' *period* is such as is declared in the Avesta[3]. 98. If the clothing be leathern it is to be thoroughly washed three times with bull's urine (gômêz), every time to be made quite dry with dust, and to be thoroughly washed three times with water, and to be laid out three months in a place to be viewed by the sun[4]; and then it is proper for an unclean person (armêst)[5] who has not performed

[1] Khshvâs-mâûgôk is merely a corruption of the Av. khshvas maunghô, 'six months,' of Vend. VII, 36, where this form of cleansing is thus described: 'If (the clothing) be woven, they should wash *it* out six times with bull's urine, they should scour *it* six times with earth, they should wash *it* out six times with water, they should fumigate *it* six months at the window of the house.'

[2] See Pahl. Vend. VII, 32.

[3] That is, woven clothing, as declared in Vend. VII, 36 (quoted above in note 1).

[4] See Vend. VII, 35.

[5] A Persian gloss defines armêst as 'a woman who has brought forth a dead child,' and this is the general opinion; but that seems to be only a particular example of an unclean person who would be included under the general term armêst, for according to Pahl. Vend. IX, 133, 137, 141 a man when only partially purified must remain apart in the place for the armêst (Av. airima, compare Sans. il or rî) for a certain time. Nêryôsang, in his Sanskrit translation of Mkh. (XXXVII, 36, XXXIX, 40, LI, 7), explains armêst as 'lame, crippled, immobility;' it also means 'stagnant,' when applied to water; and its primitive signification was, probably, 'most stationary,' an appropriate term for such unclean persons as are required to remain in a particular place apart from all others, as well as for helpless cripples, and insane persons under restraint (see Chap. VI, 1). The meaning 'most polluted' would hardly apply to tank water.

worship, or it is proper for a menstruous woman. 99. Other clothing, when hair is on *it*[1], is *liable* just like woven *cloth* (ta*d*ak); all the washing of wool, floss silk, silk, hair, and camel's hair is just like *that of* woven *cloth;* and woven clothing is to be washed six times[2].

100. Wool which is connected together, when one *part* is twisted over another, and a corpse rests[3] upon it, is all polluted on account of the connection; and when fleece (mêsh) rests upon fleece, then so much space as the corpse rests upon is polluted. 101. When *one* shall die upon a rich carpet (bûp) when the carpet is on a coarse rug (nama*d*) *and* is made connected, the rug and carpet are both polluted, and when separated the rug is clean. 102. When several cushions are heaped (ni*k*î*d*) one upon the other, and are not made connected, and dead matter comes upon them, they have been unanimous that only that one is polluted on which the dead matter came. 103. A cushion *together* with wool[4] is *liable* just like a carpet with a rug[5]. 104. Of several cushions which are tied down together, when dead matter comes to the tie, both are polluted, the cord *and* the cushions; and when the dead matter comes to a cushion, and does not come to the tie, the cushions are all polluted on account of the connection, and the tie is clean[6].

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[1] Pahl. Vend. VII, 35 says 'when a single hair is on it.'

[2] As mentioned in a note on § 95.

[3] Literally, 'impinges.' Here, as in many other places, 'dead matter' may be read instead of 'corpse,' as nasâî means both or either of them.

[4] That is, laid upon wool.

[5] See § 101.

[6] See Pahl. Vend. VII, 27.

105. A pregnant woman who devours dead matter through sinfulness is polluted *and* worthy of death, and there is no washing for her[1]; and *as for* the child, when it *has* become acquainted with duties (pîsak-shinâs), ashes[2] and bull's urine are for its eating and for its washing. 106. *As for* a child who is born of solitary carriers *of the dead*[3], although its father and mother may both have devoured dead matter through sinfulness, that which is born is clean on the spot, for it does not become polluted *by* birth.

107. Rôshan[4] said that every one, who, through sinfulness, has become polluted by means of dead matter, is worthy of death, and his polluted body never becomes clean; for this *one* is more wretched than the fox which *one* throws into the water living, and in the water it will die. 108. *One* worthy of death never becomes clean; *and* a solitary carrier *of the dead* is to be kept at thirty steps from *ceremonial* ablution (pâ*d*îyâ*v*îh).

109. Whichsoever of the animal species has eaten their dead matter[5], its milk, dung, hair, *and* wool are polluted the length of a year; and *if* pregnant when it has eaten *it*, the young one has also eaten *it*, and the young one is clean after the length of a year from being born of the mother. 110. When a male which has eaten *it* mounts a female, the female is not polluted. 111. When dead matter is eaten by it,

[1] That is, she cannot be purified.

[2] Reading var (see note on § 49).

[3] Carrying a corpse by a single person being prohibited (see §§ 7, 8); but why he is supposed to devour it is not clear.

[4] See Chap. I, 4, note.

[5] Compare Pahl. Vend. VII, 192.

and even while it is not digested it shall die, it is *liable* just like a leathern bag (anbân) in which is dead matter.

112. Gold, when dead matter comes upon it, is to be once thoroughly washed with bull's urine (gô-mêz), to be once made quite dry with dust, and to be once thoroughly washed with water, and *it is* clean[1]. 113. Silver is to be twice thoroughly washed with bull's urine, and to be made quite dry with dust, and is to be twice thoroughly washed with water, and *it is* clean[2]. 114. And iron, *in like manner*, three times, steel four times, and stone six times[3]. 115. Afarg said: 'Should it be quicksilver (âvgînak)[4] it is *liable* just like gold, and amber (kahrupâi) just like stone, and all jewels just like iron.' 116. The pearl (mûrvârid)[5], amber, the

[1] The purification here detailed is prescribed for golden vessels in Vend. VII, 186.

[2] This is the purification prescribed for silver vessels in Vend. VII, 74 W.; it is found in the Vendidad Sâdah, but is omitted (evidently by mistake) in the Vendidad with Pahlavi translation, and has, therefore, been omitted in Spiegel's edition of the texts. By this accidental omission in the MSS. silver is connected with the purification for stone (see § 114).

[3] See Vend. VII, 75 W., much of which is omitted in the Vendidad with Pahlavi translation, and in Spiegel's edition (see the preceding note), the sixfold washing of stone being erroneously applied to silver (see Vend. VII, 187 Sp.), owing to this omission of the intervening text. It appears from this section that the Av. haosafna, which has usually been translated as 'copper,' was understood to be pûlâvd, 'steel,' by the Pahlavi translators.

[4] Or 'a mirror' (Pers. âbgînah), but the word is evidently used for a metal in SZS. X, 2, and very likely here also.

[5] Most of the substances mentioned in §§ 115, 116 are detailed in Pahl. Vend. VII, 188, where it is stated that 'as to the pearl *there* have been different opinions, some say that it is *liable* just like gold, some say that it is just like the other jewels, *and* some say that there is no washing *for it*.'

ruby (yâkand) gem, the turquoise[1], the agate (shapak), coral-stone (vasadîn sag), bone, and other substances (gôhar) which are not particularly mentioned, are to be washed just like wood[2]; and when they are taken into use there is no washing[3], and when they are not taken their washing is once. 117. Of earthen *and* horny *articles* there is no washing; and of other substances which are not taken for use the washing is once, and *they are* declared out of use.

118. Firewood, when green, is to be cut off the length of a span (vitast), one by one, as many *sticks* as there are—and when dry one span and two finger-*breadths*[4]—and is to be deposited *in* some place the length of a year, and water is not to be dropped upon *it;* and *it is* drawn out *after* the length of a year; Sôshyans[5] said that it is proper as firewood for *ordinary* fires, and Kûshtanŏ-bûgêd[6] said that *it is* just as declared in the Avesta: 'The

[1] This is doubtful; the word can be read pirînak, and has the Pers. gloss pîrûzah, 'turquoise,' in some MSS. If read pilînak it might perhaps be taken for 'ivory.' But in Pahl. Vend. VII, 188 it is vafarinô, 'snowy,' and the reading there seems to be 'jet-black *and* snow-white stone-coral;' so here the original meaning may have been 'snow-white and jet-black coral-stone.'

[2] Vend. VII, 188 says that 'earthen or wooden or porcelain *vessels* are impure for everlasting.'

[3] Meaning, apparently, that they cannot be purified for immediate use.

[4] That is, one-sixth longer than when green, the vitast being twelve finger-*breadths*, or nine inches (see Bund. XXVI, 3, note). The purification of firewood, here prescribed, is simply drying it for a year in short lengths; but Vend. VII, 72–82 requires it also to be sprinkled once with water, and to be cut into longer pieces.

[5] See Chap. I, 3.

[6] See Chap. I, 4, note.

washed *one*, even then, is proper in dried clothing[1].' 119. About corn[2] they have been unanimous that so much space is polluted as the dead matter comes upon; and of that which is lowered into pits[3], or is wanted *to be so*, and of that which is scattered (afsîd) at such a place *there are* different opinions; Sôshyans said: 'Should it be of such a place *it* is polluted as much as the dead matter *has* come upon it;' and Gôgôsasp[4] said: 'Should it be *so it* is all polluted, *and* the straw is all polluted.'

120. A walnut[5], through *its* mode of connection, is all polluted, and the washing of both its shell and kernel (pôst va mazg) is just like *that of* wood. 121. A pomegranate also is of such nature as a walnut. 122. *As to* the date, when its stalk[6] is not connected the date is polluted and the stalk *and* stone (âstak) are clean; the washing of the date is just like *that of* corn; and when it is touched upon the stalk, when the stalk, stone, and date are connected, the whole is polluted; *as to* the date when not connected with the stalk, *and* touched at the

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[1] Something similar is said in Pahl. Vend. VI, 71.

[2] According to Vend. VII, 83–93 polluted corn and fodder are to be treated like polluted firewood, but to be cut into pieces of about double the length.

[3] Reading dên gôpân farôstak; the practice of storing corn in dry pits underground is common in the East and in some parts of Europe. In Pahl. Vend. VII, 93 it is dên gôpân âvist, 'concealed in pits.'

[4] See Chap. I, 3.

[5] Pahl. Vend. VII, 93 classes the almond with the walnut as a connected fruit, and the date with the pomegranate as a separated one.

[6] The word is kûrâpak or kûrâzak, but its meaning is doubtful.

stalk, the date is clean, and the washing of the stone is just like *that of* wood. 123. The pomegranate, citron, quince, apple, pear, and other fruit, when in bearing and the rind (pazâ*v*i*s*nŏ) is perceptible on it, when dead matter comes upon it *there* is no pollution of it; and when the rind (pazâmi*s*nŏ) is not perceptible on it, its washing is just like *that of* corn; and rind is ever with the citron[1]. 124. *For* meat, butter, milk, cheese, and preserves (rî*k*âr) there is no washing[2].

Chapter III.

1. The clothing of a menstruous woman which they shall take new for her use is polluted, and that which is in use is not polluted[3]. 2. When a bedchamber (shâ*d*-aûrvân) is overspread, and a carpet (bûp) is laid upon it and a cushion *on* the two[4], *and*

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[1] Pahl. Vend. VII, 93 says, 'fruit whose rind (pazâ*v*) exists is also just like that in a pod (kûvak), and *for* that which does not remain in a rind, when *pollution* shall come upon it, *there* is no *cleansing* whatever. Afarg said that *there* is ever a rind (pazâ*v*i*s*nŏ) with the citron.'

[2] Pahl. Vend. VII, 93 says, '*for* everything separated *there* is a washing, except meat *and* milk.' Articles for which there is no washing cannot be purified.

[3] Pahl. Vend. XVI, 5 says, 'when in the place she remains in for the purpose, she does not make the clothing she wears on *her* body polluted, it remains for use within the place.' The meaning is, probably, that clothing already set apart for the purpose does not become further polluted, so as to be unfit for her use. It appears also (Pahl. Vend. XVI, 5) that on the spot where menstruation first appears, not even the twigs uplifted in the sacred ceremony are polluted, unless the circumstances are abnormal.

[4] This phrase, about the carpet and cushion, is omitted in K20 by mistake.

a woman sits upon *it* and menstruation occurs, when she puts a foot from the cushion on to the carpet, and from the carpet out into the bed-chamber, the carpet and bed-chamber are both polluted, for *they are* taken newly for her use, *but* of the cushion *there* is no pollution for this reason, because *it is* in use. 3. And when she sits on the cushion so that she shall have both the carpet and cushion in use, the bed-chamber is polluted by itself; and when all three shall be in use *there* is no pollution whatever [1].

4. Just as she knows that *it is* menstruation, in the place *she is* in for the purpose [2], first the necklace, then the ear-rings, then the head-fillet (*k*ambar), and then the *outer* garments (*g*âmak) are to be put off by her. 5. When in the place she remains in for the purpose, even though she may remain a very long time for that purpose, yet then the *outer* garments are clean, *and there* is no need of leather covering and leather shoes [3].

6. When she knows for certain (aêvar) that *it is* menstruation, until the complete changing (gûhari-*d*anŏ) of all *her* garments, and she shall *have* sat down in the place for menstruation [4], a prayer is to

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[1] §§ 2, 3 are merely corollaries from § 1.

[2] Or, possibly, 'on the spot *she is* in on the occasion;' although it would appear from § 5 that the place referred to is the dashtânistân, or place of retirement for the unclean.

[3] Reading m*a*sk va *s*almîhâ, but both reading and meaning are doubtful. The first word may be m*u*skŏ, 'musk,' and the other can be read sharmgâh, but, if so, the construction of the sentence is defective, as it stands in the MSS.

[4] The dashtânistân, a comfortless room or cell provided in every Parsi house for unclean persons to retire to, where they can see neither sun, moon, stars, fire, water, sacred vessels, nor righteous men; it ought to be fifteen steps (39½ feet) from fire,

be retained *inwardly*[1]. 7. When worship is celebrated a prayer is to be retained[2] *inwardly*, and should menstruation occur the prayer is to be spoken out by her. 8. When in speaking *out* the prayer should menstruation occur, both afterwards, when the time was certain (a*v*îgûmân), and now *she* is certain[3]. 9. When she retains a prayer *inwardly*, *and* a call of nature arises, there is no need for her to speak *out* the prayer, for the formula for the call is to be spoken by her[4].

10. Hands sprinkled in *ceremonial* ablution (pâ*d*îyâ*v*), when a menstruous woman sees *them*, become quite unclean (apâ*d*îyâ*v*) by *her* look[5], and even when she looks hastily, and does not see the *sacred* twigs (baresôm), it is the same. 11. And *on* the subject of a house (khânak-ı babâ), when a menstruous *woman* is above *in* it, and the *sacred* twigs

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water, and the sacred twigs, and three steps (8 feet) from righteous men (see § 33 and Vend. XVI, 1–10).

[1] This kind of prayer (Av. vâ*k*, 'a word or phrase,' Pahl. vâ*g*, Pers. bâ*z*) is a short formula, the beginning of which is to be muttered in a kind of whisper, or (according to the Pahlavi idiom) it 'is to be taken' and 'retained' inwardly (as a protection while eating, praying, or performing other necessary acts) by strictly abstaining from all conversation, until the completion of the act, when the prayer or vâ*g* 'is to be spoken out,' that is, the conclusion of the formula is to be uttered aloud, and the person is then free to speak as he likes. Different formulas are used on different occasions.

[2] K20 has, 'she retains a prayer.' See Pahl. Vend. XVI, 5.

[3] The meaning is, however, uncertain.

[4] The Pahlavi text is as follows: Amat vâ*g* yakhsenunê*d*, pê*s*inkâr (Pers. pê*s*yâr) barâ yâtûnê*d*, a*s* vâ*g* gûftanŏ kâr lôît mamana*s* nask-i pavan *k*ami*s*n yemaleluni*s*nŏ. Compare Pahl. Vend. XVI, 5.

[5] See Pahl. Vend. XVI, 10.

stand right below, if even fully fifteen steps below, even then the *sacred* twigs are unclean (apâdîyâv)[1]; but when not right *below* fifteen steps are plenty.

12. Prepared food which is within three steps of a menstruous woman is polluted by her, and food which she delivers up (barâ pardazêd) from her morning meal (kâsht) is not fit for the evening meal (sâm), nor that which she delivers up from her evening meal for the morning meal; it is not fit even for the same woman[2]; and water which is within three steps of her, when they shall put *it* into a pail (dûbal) or ablution-vessel (pâdîyâvdân), and shall do *it* without handling (ayadman), is *fit* for the hands in *ceremonial* ablution. 13. When she touches the bedding[3] and garments of any one, Sôshyans[4] said that so much space is to be washed with bull's urine (gômêz) and water; her bedding which touches the bedding of any one does not make *it* polluted.

14. A menstruous woman who becomes clean in three nights is not to be washed till the fifth day; from the fifth day onwards to the ninth day, when-

[1] Pahl. Vend. XVI, 10 says, 'everything, when at the right distance, is proper, except only that one *case*, when uncleanness is above and cleanness also right below; although it be even much below, yet it is not proper.' In such a case the prescribed distance of fifteen steps is not sufficient; therefore, the dashtânistân should be on the ground floor, not over an underground water-tank, nor within fifteen steps of the water in such a tank.

[2] Or, possibly, ham nêsman may mean 'a companion woman,' when two or more are secluded at the same time. Pahl. Vend. XVI, 17 says, 'food delivered up by a menstruous woman is of no use whatever, it is not proper; in *parts* free from pollution (gavîdvasnŏ), in those likewise it is not proper;' the reading gavîdvasnŏ (proposed by Dastûr Hoshangji) is, however, doubtful.

[3] Or 'clothing,' vistarg.

[4] See Chap. I, 3.

ever she becomes clean, *she* is to sit down in cleanliness one day for the sake of her depletion (tihîk), and then *she* is *fit* for washing; and after nine nights the depletion is no matter[1].

15. A woman who *has* brought forth or miscarried (nasâî), during forty days sees whenever *she* is polluted; but when she knows for certain that *she* is *free* from menstruation *she* is, thereupon, to be associated with meanwhile (vadas), from the forty days[2] onward; but when she knows for certain that *there is something* of it, she is to be considered meanwhile as menstruous.

16. A menstruous woman when she *has* sat one month as menstruous, and becomes clean on the thirtieth day, when at the very same time she became quite clean she also becomes again menstruous, her depletion (tîhîk) is from *its* beginning, and till the fifth day washing is not allowable. 17. And when she is washed from the menstruation, *and has* sat three days in cleanliness, and again becomes menstruous as from the beginning, four days are to be watched through by her, and the fifth day is for washing[3]. 18. When she *has* become *free*

[1] See Pahl. Vend. XVI, 22. The Hebrew law (Lev. xv. 19) prescribes a fixed period of seven days, except in abnormal cases.

[2] The same period of seclusion as appointed by the Hebrew law, after the birth of a man child (see Lev. xii. 2–4). The Avesta law (Vend. V, 135–159) prescribes only twelve nights' seclusion, divided into two periods of three and nine nights respectively, as the Hebrew woman's seclusion is divided into periods of seven and thirty-three days.

[3] The substance of §§ 16, 17 is given in Pahl. Vend. XVI, 22, but in language even more obscure than here. The washing mentioned here is merely for the first menstruation; that for the second one being prescribed in § 18.

from the second menstruation she is not in cleanliness *for* nine days *and* nights,—these days *and* nights are for watching,—*and* then *she* is to be washed; when the nine days *and* nights are completed, on the same day washing is good [1].

19. Of leucorrhœa (*k*îharak)[2], when it *has* quite changed colour, that which comes on before *and* also that which is after menstruation, the pollution is just like *that of* menstruation.

20. When she *has* become so completely clean from menstruation that her washing may be as usual (dastôbarag hâe), she does not make the *sacred* twigs (baresôm), *nor* even other things, polluted *when* beyond three steps.

21. On account of severe cold it is allowable *for her* to sit out towards [3] the fire; and while she washes a prayer (vâ*g*) is to be taken *inwardly* by her [4], and the washing of her hands, except with bull's urine (gômê*z*), is not proper till *then;* and when *they are* washed by her, two hundred noxious creatures are to be destroyed by her as atonement for sin.

22. A woman who goes beyond the period of menstruation [5], and, afterwards, sees *she* is polluted, when her pregnancy is certain—except when her

[1] In such abnormal cases the Hebrew law (Lev. xv. 25–28) prescribes seven days' seclusion after recovery.

[2] Av. *k*ithra, see explanation of *k*îharak-hômand (Av. *k*ithravan*d*) in Pahl. Vend. XVI, 1, 34.

[3] Dastûr Jâmâspji reads val bavan-i âtâsh, 'to the part of the fire.' From what follows it would seem doubtful whether this distant approach to the fire is allowable until she is ready for washing.

[4] See § 6, note.

[5] Or, 'goes up from the place of menstruation.'

miscarriage (nasâî yehevûntanŏ) is evident—is then to be washed with bull's urine and water; when her pregnancy is not certain *she* is to be considered as menstruous. 23. Some say[1], moreover, that when miscarriage is certainly manifest *she* is, meanwhile, to be considered as menstruous. 24. Some say that when *she* is doubtful about the miscarriage she is to be washed with ceremony[2].

25. And for any one[3] who comes in contact with a menstruous woman, or with the person whom it is necessary to wash with water and bull's urine, *it* is the root of a sin of sixty stîrs[4]. 26. And for whomever knowingly has sexual intercourse with a menstruous woman *it* is the root of a sin of fifteen Tanâpûhars and sixty stîrs[5].

27. Of a menstruous *woman* who sees a fire the sin is one Farmân[6], and when she goes within three steps *it* is one Tanâpûhar, and when she puts a hand on the fire itself[7] *it* is a sin of fifteen Tanâpûhars; and *in* like manner *as to* the ashes[8] and *water* goblet[9]. 28. When she looks at water *it* is a

[1] Literally, 'there is *one* who says thus.'

[2] See Chap. II, 65.

[3] Reading aîs instead of adînas, 'then for him.'

[4] That is, the sin is a Khôr (see Chap. I, 2).

[5] According to the Avesta (Vend. XV, 23, 24) he becomes a peshôtanu (Pahl. tanâpûhar). The Hebrew law (Lev. xv. 24) makes him unclean for seven days.

[6] See Chap. I, 2. That it was sinful for her to look at fire, even in Avesta times, appears from Vend. XVI, 8.

[7] Literally, 'on the body of the fire.'

[8] That libûsyâ means 'ashes' appears from Pahl. Vend. V, 150; literally it is Huzvâris for 'clothing or covering,' and is so used in Pahl. Vend. VI, 106, VII, 122. Metaphorically, ashes are the clothing of the fire.

[9] Reading dûbalak; but the word is doubtful. Possibly it

sin of one Farmân; when she sits in water *it* is a sin of fifteen Tanâpûhars; and when through disobedience she walks out in the rain every single drop is a sin of fifteen Tanâpûhars for her. 29. And the sun and other luminaries are not to be looked at by her, and animals and plants are not to be looked at by her, and conversation with a righteous man is not to be held by her; for a fiend so violent is that fiend of menstruation[1], *that*, where another fiend does not smite anything with a look (akhsh), it smites with a look.

30. *As to* a house[2] in which is a menstruous woman, the fire of that house is not to be kindled; food which is delivered up from before a menstruous woman is not proper for the same woman[3]. 31. A tray-cloth (khvânŏ *g*âmak) which stands before *her*, when it is not in contact with her, is not polluted; a table-napkin (pata*s*khûr) when apart from *her* thigh, *and* contact does not occur, is proper[4].

32. When *one*[5] wishes to consecrate the sacred cakes (drôn)[6], when *one* holds up the *sacred* twigs

should be read gôbarak for gâv-bar, 'bull's produce,' referring to the bull's urine which, with ashes, is prescribed (Vend. V, 148) as the first food for a woman after miscarriage.

[1] The demoness *G*êh (see Bund. III, 3–9).

[2] By khânak, 'house, abode,' must here be understood merely the woman's place of seclusion. K20 inserts âtâ*s* dên after mûn, which renders it possible (by assuming another preposition) to translate as follows: '*As to* a house in which is a fire, the fire in that house is not to be kindled by a menstruous woman.'

[3] See § 12.

[4] Fit to use again.

[5] Perhaps we should read '*she*' throughout this section, as a woman can perform these rites among women (see Chap. X, 35).

[6] The drôn (Av. draona, corrupted into drûn or darûn by

(baresôm)[1] from the twig-stand (baresôm-dân), and menstruation occurs, and just as it came to *one's* knowledge *one* puts down the *sacred* twigs and goes out, the *sacred* twigs are not polluted.

Pâz. writers) is a small round pancake or wafer of unleavened bread, about the size of the palm of the hand. It is made of wheaten flour and water, with a little clarified butter, and is flexible. A drôn is converted into a frasast by marking it on one side, before frying, with nine superficial cuts (in three rows of three each) made with a finger-nail while thrice repeating the words humat hûkht huvarst, 'well-thought, well-said, well-done,' one word to each of the nine cuts. Any drôn or frasast that is torn must not be used in any ceremony. In the drôn ceremony two drôns are placed separately by the priest upon a very low table before him, on its left side, the nearer one having a small piece of butter (gâus hudhau) upon it; two frasasts are similarly placed upon its right-hand side, the farther one having a pomegranate twig (urvarâm) upon it; and between this and the farther drôn an egg is placed. The sacred twigs (baresôm) must also be present on their stand to the left of the priest, and a fire or lamp must stand opposite him, on the other side of the table. The priest recites a certain formula of consecration (chiefly Yas. III, 1–VIII, 9), during which he uplifts the sacred twigs, and mentions the name of the angel, or of the guardian spirit of a deceased person, in whose honour the ceremony is performed. After consecration, pieces are broken off the drôns by the officiating priest, and are eaten by himself and those present, beginning with the priests (see Haug's Essays, pp. 396, 407, 408, AV. p. 147).

[1] The baresôm (Av. baresma) consists of a number of slender rods or tâî (Pahl. tâk), formerly twigs of some particular trees, but now thin metal wires are generally used. The number of these twigs varies according to the nature of the ceremony, but is usually from five to thirty-three. These twigs are laid upon the crescent-shaped tops of two adjacent metal stands, each called a mâh-rû, 'moon-face,' and both together forming the baresôm-dân or 'twig-stand.' The baresôm is prepared for the sacred rites by the recital of certain prayers by the officiating priest, during which he washes the twigs with water, and ties them together with a kûstîk or girdle formed of six thread-like ribbons split out of a leaflet of the date-palm and twisted together; this girdle, being

33. And during her menstruation *she* is to be so seated that, from her body, *there* are fifteen steps of three feet to water, fifteen steps to fire, fifteen steps to the *sacred* twigs, and three steps to a righteous man[1]. 34. And her food is to be carried forth in iron or leaden *vessels;* and the person (valman) who shall carry forth the food stands at three steps away from her[2]. 35. When worship is celebrated, every time at the dedication (shnûmanê)[3] of the consecration of sacred cakes (drôn yast) *it* is to be uttered aloud *by her;* some say the Ithâ *and* Ashem-vohû[4].

CHAPTER IV.

1. A *sacred thread*-girdle (kûstik), should it be made of silk (parvand), is not proper; the hair (pashm) of a hairy goat and a hairy camel is

passed twice round the twigs, is secured with a right-handed and left-handed knot on one side, and is then passed round a third time and secured with a similar double knot on the other side, exactly as the kûstîk or sacred thread-girdle is secured round the waist of a Parsi man or woman (see Haug's Essays, pp. 396–399).

[1] See Vend. XVI, 9, 10. All the ceremonial apparatus must be kept as far removed as the sacred twigs.

[2] See Vend. XVI, 11–14, which states that the food is to be carried forth on iron, lead, or the basest metal.

[3] This is the time when the name of the angel or spirit is mentioned, in whose honour the cakes are consecrated (see § 32, note on drôn, and Chap. VII, 8).

[4] The Ithâ is Yas. V (so called from its first word), which forms a part of the drôn yast or formula of consecration (see § 32, note on drôn). The Ashem-vohû is probably that in Yas. VIII, 9, which concludes the consecration. The same details are given in Pahl. Vend. XVI, 17. These prayers also form a portion of all ceremonial worship, including the Yazisn.

proper, and from *other* hairy *creatures* (mûyînô) it is proper among the lowly (nakhêzîk). 2. The least fulness[1] necessary for *it* is exactly three finger-*breadths;* when *it* is exactly three finger-*breadths* altogether[2] from one side, *and* when the rest is cut off, it is proper. 3. When *one* retains the prayer *inwardly*[3] and has tied his girdle, and ties *it* anew once again, he will untie that which he has tied, *and* it is not proper[4].

4. Cloth of thick silk brocade (dîpâkŏ) and figured silk (parnîkânŏ) is not good for girdling[5]; and *cloth* of hide when the hair is stripped from it, of wool, of hair, of cotton, of dyed silk, and of wood[6] is proper for shirting (*s*apîkîh). 5. Four finger-*breadths* of shirt[7] is the measure of *its* width *away*

[1] Literally, 'width;' that is, *extra* width, or slackness round the waist, as the girdle sits very loosely over a loose shirt; or, as the text implies, the slackness ought to admit three fingers together, projecting edgeways from the waist. After tying it so loosely, any unnecessary length of string may be cut off, when the girdle is put on for the first time. The necessary looseness is again mentioned in Chap. X, 1.

[2] Literally, 'extreme to extreme;' rôê*s*man-â-rôê*s*man being Huzvâri*s* for sarâsar.

[3] That is, has begun the prayer formula (requisite while tying on the girdle) with a bâ*z* or muttered prayer (see Chap. III, 6, note).

[4] The meaning appears to be that he must not tie the girdle a second time without recommencing the prayer formula.

[5] This word, ayîbyâêg,hânîh, is chiefly a transcript from the Avesta name of the kûstîk or girdle, aiwy*a*unghana. Probably garments in general are meant.

[6] Perhaps dârîn may mean cloth of bark, hemp, or flax here.

[7] The sacred shirt, worn by Parsis of both sexes (young children excepted) in India, is a very loose tunic of white muslin, with very short loose sleeves covering part of the upper arm. It is called sadaro (Pers. sudarah) in Gu*g*arâti, and shapîk (Pers. shabî) in Pahlavi.

from each side, from the neck to the skirt (parîk); and *as to* the length before and behind, as much as is proper to cover up is good. 6. So much length and breadth, when it is double or thickened [1], are not proper; when on the separation (dûrmânak) of the two folds *one* remains clothed on one side, both when he wears the girdle (kûstîk), *and* when he does not wear the girdle, even then it is not undress (vishâ*d*akîh) [2].

7. When a shirt of one fold is put on, *and* the skirt has concealed both sides, the girdle is tied over it, *and* it is proper. 8. When two shirts are put on, and they shall tie the girdle over that which is above, then *it* is for him a root of the sin owing to [3] running about uncovered [4].

9. By a man and woman, until fifteen years of age, *there* is no committal of *the sin of* running about uncovered [5]; *and* the sin of unseasonable

[1] Assuming that aîtabarî*d* stands for astabarî*d*; the Huz. aît being substituted for the Pâz. ast. The text appears to refer to lined or stuffed shirts, such as would be very suitable for the cold winters of Persia, like the clothing padded with cotton wool used by natives of the cooler parts of India in the cold season.

[2] That is, the degree of nakedness which is sinful (see §§ 8–10).

[3] K20 has lâ, 'not,' instead of râî, 'owing to;' this would reverse the meaning of the sentence, but it is not the usual place for the negative particle.

[4] This sin is called vishâ*d*-dûbârisnîh; it is mentioned in Pahl. Vend. V, 167, VII, 48, but not described there. The usual definition of the sin is 'walking about without the sacred thread-girdle;' and it is generally classed with the two other Parsi sins of 'walking with one boot' and 'making water on foot' (see AV. XXV, 5, 6); sometimes a fourth Parsi sin, 'unseasonable chatter,' is associated with them, as in the text, but this is supposed to be punished in a different manner in hell (see AV. XXIII).

[5] Indicating that it is not absolutely necessary to wear the sacred thread-girdle till one is fifteen years old (see Chap. X, 13).

chatter[1] arises after fifteen years of age[2]. 10. The sin of running about uncovered, as far as three steps, is a Farmân each step; at the fourth step *it* is a Tanâpûhar[3] *sin.*

11. A girdle to which *there* is no fringe is proper; and when they shall tie a woman's ringlet (gurs)[4] *it* is not proper.

12. Walking with one boot[5] as far as four steps is

[1] This sin is called drâyân-*g*ûyi*s*nîh, literally, 'eagerness for chattering,' and consists in talking while eating, praying, or at any other time when a prayer (vâ*g*) has been taken inwardly and is not yet spoken out; many details regarding it are given in the next chapter. The sin consists in breaking the spell, or destroying the effect, of the vâ*g*.

[2] This is modified by Chap. V, 1, 2.

[3] See Chap. I, 1, 2. These particulars are deduced by the Pahlavi commentator from Vend. XVIII, 115, which refers, however, to a special case of going without girdle and shirt. He says (Pahl. Vend. XVIII, 116), 'so that as far as the fourth step it is not more than (aî) a Srôshô-*k*aranâm, and at the fourth step it amounts to the root of a Tanâpûhar within him; some say that *he* is within what is allowed him in going three *steps*. When he walks on very many steps it is also not more than a Tanâpûhar, *and* when he stops again *it is counted* from the starting-point' (compare § 12).

[4] Probably referring to the possibility of tying the girdle over a woman's hair, when hanging loose down to her waist. The present custom among Parsi women in India is to cover up the whole of their hair with a white handkerchief tied closely over the head; but whether this is an ancient custom is uncertain.

[5] This sin, which is mentioned in Bund. XXVIII, 13, is called aê-mûk-dûbâri*s*nîh or khadû-mûk-dûbâri*s*nîh, literally, 'running in one boot,' and is usually so understood, but how there can be any risk of the committal of so inconvenient an offence is not explained. Dastûr Hoshangji thinks that aê-mûk, 'one boot,' was formerly written avî-mûk, 'without boots;' and no doubt avî is sometimes written exactly like khadû, 'one,' (indicating, possibly, a phonetic change of avî into agvi). Perhaps, however, the word alludes to the Persian practice of wearing an outer boot

a Tanâpûhar *sin*, when with one[1] movement; and after the fourth step as much as *one* shall walk is a Tanâpûhar; and when he sits down and walks on the sin is the same that *it would be* from his starting-point (bûnîh); and *there* were *some* who said *it* is a Tanâpûhar for each league (parasang).

13. At night, when they lie down, the shirt *and* girdle are to be worn, for *they are* more protecting for the body, and good for the soul. 14. When they lie down with the shirt and girdle, before sleep *one* shall utter one Ashem-vohû[2], and with every coming and going of the breath (vayô) is a good work of three Srôshô-*k*aranâms[3]; and if in that

(mûk) over an inner one of thinner leather, when walking out of doors; so that the sin of 'running in one pair of boots' would be something equivalent to walking out in one's stockings; and this seems all the more probable from the separate account of walking 'without boots or stockings,' avîmûgak, given in Chap. X, 12. But whatever may have been the original meaning of the word, Parsis nowadays understand that it forbids their walking without shoes; this should be recollected by any European official in India who fancies that Parsis ought to take off their shoes in his presence, as by insisting on such a practice he is compelling them to commit what they believe to be a serious sin.

[1] Assuming that hanâ, 'this,' stands for aê, 'one' (see p. 218, note 3). The amount of sinfulness in walking improperly shod appears to be deduced from that incurred by walking improperly dressed (see § 10).

[2] See Bund. XX, 2. The same details are given in Chap. X, 24.

[3] The Av. sraoshô-*k*arana appears to have been a scourge with which offenders were lashed by the assistant priests (see Vend. III, 125, 129, IV, 38, &c.), and a Srôshô-*k*aranâm was, therefore, originally one lash with a scourge. As the gravity of an offence was measured by the number of lashes administered, when this term was transferred from the temporal to the spiritual gravity of sin, it was considered as the unit of weight by which sins were estimated; and, by a further process of reasoning, the good works

sleep decease occurs, his renunciation *of sin* is accomplished[1].

Chapter V.

1. Of unseasonable chatter[2] that of children of five years of age has no root; and from five years till seven years, when *one* is under the tuition of his

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necessary for counterbalancing sins were estimated by the same unit of weight. Regarding the amount of a Srôshô-*k*aranâm there is much uncertainty; according to Chap. XVI, 5 and Pahl. Vend. VI, 15 it is the same as a Farmân, and this appears to be the case also from a comparison of § 10 with Pahl. Vend. XVIII, 116 (see note on § 10); but according to Chap. XI, 2 it is half a Farmân, and the Farmân is also probably the degree meant by the frequent mention of three Srôshô-*k*aranâms as the least weight of sin or good works that will turn the scale in which the soul's actions are weighed after death (see Chap. VI, 3). This uncertainty may perhaps have arisen from aê, 'one,' and the cipher 3 being often written alike in Pahlavi. But, besides this uncertainty, there is some discordance between the various accounts of the actual weight of a Srôshô-*k*aranâm, as may be seen in Chaps. X, 24, XI, 2, XVI, 5. As a weight the Srôshô-*k*aranâm is not often mentioned in the Pahlavi Vendidad, for wherever it translates the Av. sraoshô-*k*arana it means 'lashes with a scourge;' but the weight of one Srôshô-*k*aranâm is mentioned in Pahl. Vend. VI, 15, three Srôshô-*k*aranâms in IV, 142, VII, 136, XVII, 11, XVIII, 55, 116, and five Srôshô-*k*aranâms in XVI, 8.

[1] Patîtîkîh, 'the dropping' or renunciation of sin, is effected by confessing serious offences to a high-priest, and also by the recitation of a particular formula called the Patit, in which every imaginable sin is mentioned with a declaration of repentance of any such sins as the reciter may have committed. The priest ordains such atonement as he thinks necessary, but the remission of the sins depends upon the after performance of the atonement and the effectual determination to avoid such sins in future (see Chap. VIII, 1, 2, 8).

[2] See Chap. IV, 9.

father *and* innocent[1], it has no root *in* him, and when sinful it has root *in* the father[2]. 2. And from eight years till *they are* man and woman of fifteen years, if even *one* is innocent during the performance of the ritual (yastô), but is able to say its Ithâ and Ashem-vohû[3], and does not say *them*, *it* is the root of unseasonable chatter for him[4]; and when *he* is able to perform *his* ritual by heart (narm), and says *only* the Ithâ *and* Ashem-vohû, some *have* said that such is as when his ritual is not performed *and there* is no offering (yastôfrîd), and some *have* said that it is not unseasonable chatter.

3. Unseasonable chatter *may* occur at every ceremonial (yazisnŏ); *for* him who has performed the ritual *it* is a Tanâpûhar *sin*[5]; *for* him who has not performed the ritual *it* is less, some *have* said three Srôshô-karanâms[6]. 4. The measure of unseasonable chatter is a Tanâpûhar *sin*; this is where every ceremony, or every morsel, or every *drop of* urine is not completed[7]. 5. Of the unseasonable chatter of

[1] That is, intending no harm, as contrasted with sinful or wilful chatter in defiance of instruction.

[2] Because the father is supposed to be responsible, in the next world, for the sins of the child, even as he will profit by its good works (see Chaps. X, 22, XII, 15).

[3] See Chap. III, 35.

[4] Inattention to prayers evinced by improper silence is thus put upon the same footing as inattention evinced by improper talking. This portion of the sentence is omitted in K20.

[5] See Chap. I, 1, 2. It is a greater sin in the officiating priests than in the other persons present at the ceremony.

[6] Probably a Farmân sin (see Chap. IV, 14, note).

[7] Referring to the three principal occasions when a prayer (vâg) is taken inwardly and retained until the completion of the action; during which time it is unlawful to say anything but the prescribed prayers (see Chap. III, 6, note).

him who has not performed the ritual Afarg[1] said this degree is slighter; Mê*d*ôk-mâh[1] said both are alike, and he spoke further of this, since for him who has not performed the ritual, and does not attend to[2] saying its Ithâ and Ashem-vohû, it is more severe than for him who has performed the ritual, and does not attend to consecrating its sacred cake (drôn). 6. Mê*d*ôk-mâh said that it (the ceremonial)[3] does not become Gêtô-kharî*d*[4]; Afarg said that it amounts to an offering (yastôfrî*d*)[5] for every one, except for that person who *knows* the ritual by heart, and through sinfulness will not perform *it;* and it becomes *his* at the time when, during his life *and* by his command, it is recited with this intention, namely: 'I wish to do *it*, my faith (astôbânîh) is in the religion[6].'

7. The deaf and dumb when it is not possible for him to say an Ashem does not commit unseasonable chatter[7]; and when it is possible for him to say an Ashem he shall three times say of it, 'Ashem, ashem, ashem;' and if it be possible for him to say

[1] See Chap. I, 3.

[2] Literally, 'believe or trust to.'

[3] During which unseasonable chatter occurs.

[4] Generally written Gêtî-kharî*d* (see Bund. XXX, 28); but, perhaps, we should here read yastôfrî*d*, 'offering,' though gêtôk-kharî*d* occurs in Chap. XII, 30.

[5] The MSS. have merely stôfrî*d*, which differs from the foregoing gêtô-kharî*d* only in one Pahlavi letter, so we should probably read the same word in both cases, but which of them it ought to be is uncertain.

[6] Meaning, apparently, that he can obtain the benefit of any past ceremony, forfeited by wilful negligence, by repentance and a repetition of the ceremony during his lifetime.

[7] By omitting to say it (see § 2). This clause of the sentence is omitted in K20.

'ithâ' and 'ashem-vohû' it is well, and when it is only possible for him to say 'ithâ' it matters not[1].

CHAPTER VI.

1. The deaf and dumb and helpless (armêst)[2], though of unblemished conduct and proper disposition, is incapable of doing good works, and from the *time* when he is born till the *time* when he shall die, all the duty and good works which they may perform in the world become his property (nafsman) as much as his even by whom *they* are performed; some say that it is thus: as much as they belong to Zaratûst[3]. 2. Though he does not do the good works not really originating with (ahambûnik) him, and does not commit the sin not really originating with *him*, *it* is better than though *he were* able to do the good works not really originating with him, *and* should not do *them;* but should commit the sin not really originating with *him;* when, afterwards, he passes away, and then also comes to *his* account as to sin and good works, when the good works not really originating with him are more *he is* in heaven (vahist), when the sin

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[1] That is, any one barely able to speak must repeat so much of the indispensable prayers as he is able to pronounce, otherwise he will commit sin.

[2] That is, any one compelled to remain stationary or secluded, owing to bodily or mental infirmity (see Chap. II, 98); an idiot, or insane person, is probably meant here.

[3] This comment seems to imply that its writer was translating from an Avesta text, and here met with a word which some persons thought contained a reference to Zar[illegible]st, but which he first translated so as to suit the context; perhaps Av. zarazdâiti may be suggested.

not really originating with *him* is more *he is* in hell, and when both are equal *he is* among the ever-stationary (hamîstakân)[1]. 3. When the good works are three Srôshô-*k*aranâms[2] more than the sins *he is* in heaven (vahi*s*t), when the good works are one Tanâpûhar more he attains to the best existence (pâhlûm ahvân)[3], when his ceremony (ya*s*t) is per-

[1] That is, he is treated, with regard to the actions merely imputed to him, precisely as all others are with regard to their own actions. With reference to the hamîstakân, Ar*d*â-Vîrâf states (AV. VI, 2, 5–12) that on his journey to the other world he 'saw the souls of several people who remain in the same position,' and he was informed that 'they call this the place of the Hamîstakân ("those ever-stationary"), and these souls remain *in* this place till the future existence; and *they are* the souls of those people whose good works and sin were equal. Speak out to the worldlings thus: "Consider not the easier good works with avarice and vexation! for every one whose good works are three Srôshô-*k*aranâms more than *his* sin is for heaven, *they* whose sin is more are for hell, they *in* whom both are equal remain among these Hamîstakân till the future existence." And their punishment is cold or heat from the changing of the atmosphere; and they have no other adversity.'

[2] Probably equivalent to a Farmân sin (see Chaps, I, 1, 2, IV, 14, note).

[3] This appears to be another name for Garô*d*mân, 'the abode of song,' which is the highest heaven, or dwelling of Aûharmazd. The lower heaven is here called Vahi*s*t, which is a general term for heaven in general. AV. VII–X, XVII, 27, and Mkh. VII, 9–12, 20, 21 describe four grades in heaven and four in hell, besides the intermediate neutral position of the Hamîstakân (AV. VI, Mkh. VII, 18, 19). The four grades of heaven, proceeding upwards, are Hûmat for good thoughts in the station of the stars, Hûkht for good words in the station of the moon, Hûva*r*st for good deeds in the station of the sun, and Garô*d*mân where Aûharmazd dwells (Vend. XIX, 121). And the four grades of hell, proceeding downwards, are Dû*s*-hûmat for evil thoughts, Dû*s*-hûkht for evil words, Dû*s*-hûva*r*st for evil deeds, and the darkest hell (Vend. XIX, 147) where the evil spirit dwells. The pâhlûm ahvân of

formed[1]. 4. Sôshyans[2] said that to come into that best existence it is not necessary to perform the ceremony, for when his good works are one[3] Tanâpûhar more than the sin he attains to the best existence, and no account is *taken* of performing his ceremony; because in the heavenly existence (garô*d*mânîkîh) it is not necessary to perform a ceremony, for an excess of good works must attain Garô*d*mân[4]. 5. As Sôshyans said, in heaven (vahi*s*t) he who is below is elevated to him who is above; *and* it says thus: 'Happy indeed art thou, O man! who art in any way near unto that imperishable existence[5].'

6. Kûshtanŏ-bûgê*d*[6] said that an infidel (akdînô)[7], when *his* good works are one Tanâpûhar more than *his* sin, is saved from hell.

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the text is merely the Pahlavi form of Av. vahi*s*tem ahûm (Vend. VII, 133, XVIII, 69, XIX, 120, Yas. IX, 64), whence the term vahi*s*t (Pers. bahi*s*t) is also derived.

[1] That is, when his surviving relatives have performed the proper religious ceremonies after his death.

[2] See Chap. I, 3.

[3] Reading aê, 'one,' and supposing that this Pâz. form has been substituted for an original Huz. khadûk, 'one.' This supposition being necessary to account for the aê preceding its noun, instead of following it; and without it we ought to read 'three' instead of 'one,' which seems, however, hardly reconcileable with the context (but compare Pahl. Vend. VII, 136). This is an instance of the ambiguity occasioned by aê, 'one,' and the cipher 3 being often written alike in Pahlavi, as already noticed in p. 289, note 3. The word might also be taken as the conditional verbal form aê, 'shall be,' but in that case it is likewise misplaced.

[4] See note on pâhlûm ahvân in § 3.

[5] A somewhat similar exclamation to that in Vend. VII, 136.

[6] See Chap. I, 4, note.

[7] That is, one of another religion; not an apostate, nor an atheist.

7. Of a pure law (dâ*d*) are we of the good religion, and we are of the primitive faith; of a mixed law are *those of* the Sînîk congregation[1]; of a vile

[1] It is not easy to identify this Sînîk va*s*kar*d*îh, but Professor J. Darmesteter suggests that the term may have been applied to the Manicheans settled in eastern Turkistân and western China, whence they may have been called Sînîk (the country of the Sênî, Av. Sâini, being identified with *K*înîstân or China in Bund. XV, 29, because *TS*în is the Arabic name of the latter). This is confirmed, to some extent, by a passage in the Dînkar*d* (see Dastûr Pêshôtan's edition of the Pahlavi text, p. 27), where three foreign religions are mentioned, that of the Jews from Arûm, that of the Messiah from the west, and that of Mânih from Turkistân. Darmesteter further points out the following passages in Barbier de Meynard's French translation of Mas'aûdî, which show that the Manicheans had considerable influence in eastern Turkistân as late as A.D. 944:—

(Meynard, I, 268): '. . . the Turks, the Khuzlu*g*, and the Taghazghaz, who occupy the town of Kû*s*ân, situated between Khurâsân and China, and who are now (A.D. 944) the most valiant, most powerful, and best governed of all the Turkish races and tribes. Their kings bear the title of îrkhân ("sub-khân?"), and they alone, among all these nations, profess the religion of Mânî.'

Again, after stating that the Chinese were at first Samanians (Buddhists), it is added (Meynard, II, 258): 'Their kingdom is contiguous to that of the Taghazghaz, who, as we have said above, are Manicheans, and proclaim the simultaneous existence of the two principles of light and darkness. These people were living in simplicity, and in a faith like that of the Turkish races, when there turned up among them a demon of the dualist sect, who showed them, in tempting language, two opposing principles in everything that exists in the world, such as life and death, health and sickness, riches and poverty, light and darkness, union and separation, connection and severance, rising and setting, existence and non-existence, night and day, &c. Then, he spoke to them of the various ailments which afflict rational beings, animals, children, idiots, and madmen; and he added that God could not be responsible for this evil, which was in distressing contradiction to the excellence which distinguishes his works, and that he was

law are the Zandîk[1], the Christian (Tarsâk), the Jew (Yahûd), and others of this sort (sanŏ)[2].

CHAPTER VII.

1. The morning sun it is necessary to reverence (yastanŏ) till midday, and that of midday it is necessary to reverence till the afternoon time, and that of the afternoon time it is necessary to reverence till night[3]; whenever *one* is quite prepared

above any such imputation. By these quibbles, and others like them, he carried away their minds, and made them adopt his errors.'

The tenets of the Manicheans ought, no doubt, to have been considered by the Zoroastrians as a mixture of truth and error, just as those of the Sînîk congregation are represented to be in our text; but such tenets being an heretical offshoot of Zoroastrianism, it argues unusual liberality in the priests if they preferred Manicheans to Christians, that is, heretics to infidels.

K20 has altered sînîk vaskardîh into nisînîk (or vîdînîk) sikaftîh, which appears to be an attempt to bring the words within the limits of the writer's knowledge, without paying much attention to their collective meaning.

[1] A sect which (according to its name) probably adhered to a certain heretical interpretation (zand) in preference to the orthodox Avesta and Zand. Nêryôsang, in his Sanskrit version of Mkh. XXXVI, 16, explains a Zandîk as one who 'thinks well of Aharman and the demons.'

[2] Unless this paragraph be a continuation of the quotation from Kûshtanŏ-bûgêd's commentary, which seems unlikely, its contents have an important bearing upon the age of the Shâyast lâ-shâyast. As it does not mention Muhammadanism by name it could hardly have been written after the fall of the Sasanian dynasty, when that new faith had become much more important, in Persia, than those of the Christians and Jews.

[3] Referring to the recitation of the Khûrshêd Nyâyis, or 'salutation of the sun,' which should be performed thrice a day, in the Hâvan, Rapîtvîn, and Aûzêrîn Gâhs, or periods of the day (see

for activity (khvêskârîh), and shall then do reverence, it is proper. 2. And when anything of that happens which *indicates* when it is not proper to wash the hands, and about this he considers that when he does not reverence the sun it will stop[1], *at* the time previous *to that* in which it occurs the sun is to be fully reverenced by him, and, afterwards, when *his* hands are washed, it is to be reverenced again; and when he does not reverence *it*, except when innocent through not reverencing *it*[2], then it becomes irreverence (lâ yast) of the sun *for* him[3].

3. *As to* the sun it is better when *one* reverences *it* every time at the proper period (pavan gâs-i nafsman); when he does not reverence *it for* once *it* is a sin of thirty stîrs[4]. 4. Reverencing the sun is every time a good work of one Tanâpûhar[5]; and *so* of the moon and fire *in* like manner[6]. 5. When on account of cloudiness the sun is not visible (pêdâk), and *one* shall reverence *it*, it is proper.

Bund. XXV, 9); a few sentences in the Nyâyis, or formula of salutation, are altered to suit the particular Gâh in which it is recited.

[1] K20 has, 'it will protect *it*;' having read netrûnêd instead of ketrûnêd in its original. To pray with unwashed hands would be sinful (see Pahl. Vend. XIX, 84).

[2] That is, except when the omission is to avoid a worse evil, as in the instance just mentioned.

[3] Or, perhaps, 'it does not become a Khûrshêd Yast ("a formula of praise in honour of the sun") *for* him.' This Yast forms a part of the Nyâyis.

[4] That is, an Aredûs sin (see Chap. I, 2). M6 has, 'when he does not reverence *it* again.'

[5] That is, a good work sufficient to counterbalance a Tanâpûhar sin, which puts the performance of a Nyâyis on the same footing as the consecration of a sacred cake or drôn (see Chap. XVI, 6).

[6] The moon and fire have each a separate Nyâyis.

6. And while *one* does not reverence the sun, the good works which they do that day are not their own; some say that of the good works which they do within the law (dâ*d*) of the good religion he has no share. 7. While they do not wash dirty hands any good work which they do is not their own, for while *one* does not utterly destroy corruption (nasûs)[1] *there* is no coming of the angels to his body, and when *there* is no coming of the angels to his body he has no steadfastness in the religion, and when he has no steadfastness in the religion no good work whatever reaches unto him.

8. When *one* wishes to perform the propitiation (shnûman)[2] of fire, it is allowable to perform one 'âthrô' by itself, and, when two *and* the 'ma*d* vîspaêibyô âterebyô,' these three are thus the propitiation everywhere[3]; some say that it would be proper to perform *it* while allowable, except that of the heterodox.

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[1] That is, the demon of corruption, who is supposed to enter and reside in all filth of the nature of dead matter, until expelled or destroyed by cleansing.

[2] A shnûman or khshnûmanŏ (Av. khshnûman) is a short formula of praise, reciting all the usual titles of the spirit intended to be propitiated by it, and is used for dedicating the prayers or ceremony specially to his service (see Chaps. III, 35, X, 2, XIV, 3). The propitiatory formulas for the thirty angels and archangels who preside over the days of the month constitute the Sîrôzah, or form of prayer 'relating to the thirty days.'

[3] The propitiation of fire (as given in Sîrôz. I, 9, Âtar Nyâyis 5, 6) consists of five sentences, each beginning with the word âthrô, 'of the fire,' and the last sentence also contains the words ma*d* vîspaêibyô âterebyô, 'with all fires.' The meaning of the text appears to be that it is allowable to use only one of these sentences (probably the last), but if two are used besides the last they are amply sufficient for practical purposes.

9. Whoever shall extinguish[1] a fire, by him ten fires are to be gathered together, by him ten punishments are to be endured, by him ten ants are to be destroyed[2], and by him holy-water (zôhar) is to be presented to the sacred fire (âtâs-i Vâhrâm).

Chapter VIII.

1. Sin which *affects* accusers[3] is to be atoned for (vigârisn) among the accusers, and that *relating* to

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[1] Literally, 'kill.'

[2] The ant being a creature of the evil spirit, on account of its carrying away corn.

[3] Vinâs-i hamêmâlân, 'sin *relating* to adversaries.' Sins appear to be divided into two great classes, hamêmâl and rûbânîk. A hamêmâl sin seems to be any secular offence which injures some person or animal who, thereupon, becomes a hamêmâl, 'accuser' (Av. hameretha, 'opponent,' Yas. LVI, x, 10), and who must first be satisfied by atonement, before confession to the high-priest, or renunciation of sin, can be of any avail for removing the sin (compare Matthew v. 23–26). The Rivâyats assert that if a person dies without atoning for a hamêmâl sin, his soul will be stopped at the *Ainvad* bridge (see Bund. XII, 7) on its way to the other world, and kept in a state of torment until the arrival of the 'accuser,' and after he is satisfied the sinner's soul will be disposed of, in the usual manner, according to the balance of its good and bad actions. It is also probable that only a man of 'the good religion,' or an animal of the good creation, can be an 'accuser.' A rûbânîk sin, on the other hand, seems to be one which affects only the sinner's own soul, and for which the high-priest can prescribe a sufficient atonement. It is doubtful, however, whether the Parsis nowadays have any very clear notions of the exact distinction between these two classes of sins, although aware of their names, which are mentioned in their Patit, or renunciation of sin. The explanations given in some editions of their Khurdah Avesta, or prayer-book, are confined to mentioning certain special instances of each class of sin; thus,

the soul is to be atoned for among the high-priests (ra*d*ân), and when they do whatever the high-priests of the religion command the sin will depart, and the good works which they may thenceforth do will attain completion (avaspôrîk). 2. The sin of him who is worthy of death (marg-ar*g*ân) is to be confessed (gar*z*i*s*nŏ) unto the high-priests, *and he* is to deliver up *his* body[1]; except *to* the high-priests he is not to deliver up *his* body.

3. On account of the dexterity (farhâng) of horsemen it is not *their* business to hunt (nakh*k*îr kar*d*anŏ); and it is not allowable for any one else to hunt for game, except *for him* whose wealth is less *than* three hundred stîrs[2].

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murder, seduction, unnecessary slaughter of cattle, embezzlement, slander, seizing land by force, and a few other evil deeds are stated to be hamêmâl sins; while unnatural offences and intercourse with women of another race and religion are said to be rûbânîk sins. In the Pahlavi Vendidad these classes of sins are rarely mentioned, but hamêmâlân occurs in Pahl. Vend. III, 151, IV, 23, XIII, 38; hamêmâlîh in III, 119; and rûbânîk in XIII, 38; although, perhaps, not always in the sense of sin.

[1] By committing a marg-ar*g*ân or mortal sin, that is, a sin worthy of death, he has forfeited his life, and ought to place it at the disposal of the ra*d*, or high-priest.

[2] This section, intended to preserve game for the poor, is evidently out of place here, as it has no connection with the context. With reference to the property qualification for hunting, it appears, from a passage in the Persian MS. M5 about the proper dowry for a privileged wife, that 2000 dirhams of silver were worth 2300 rûpîs, and that 2 dirhams were 2¼ tolas; this was written in A.D. 1723, when neither the rûpî nor the tola were of uniform amount, though now the rûpî is exactly a tola weight of silver. As the stîr was four dirhams (see Chap. I, 2), three hundred stîrs would have been 1380 rûpîs or 1350 tolas of silver, according to the standards mentioned in M5; so that hunting was intended to be confined to those whose property was less than 1350–1380 rûpîs; but how

4. The ceremonial worship (yazisn) of those worthy of death, which they do not perform by way of renunciation *of sin*[1], is the ceremonial *which* is demon worship; and when the *officiating* priest (aêrpat) does not know *it* the merit (kirfak) of the ceremonial goes to the store (gang) of the angels, and they give the enjoyment which *arises* from that merit in the spiritual *existence* to the soul of that person who *has* at once (aêvâk) become righteous in mind.

5. When the mortal sinner (marg-argânŏ) *has* delivered his body and wealth at once to the high-priests, and engages mentally in renunciation as to the sin which *has* occurred, and the high-priests give him *their* decision (dastôbarîh) as to duty and good works, the duty and good works which *were* before performed by him come back *to him;* and when they inflict punishment for three nights[2], he does not enter hell. 6. And if the high-priest orders the cutting off of *his* head *he* is righteous on the spot[3], and the three *nights'* (satûîh) *ceremony* is to be celebrated for *him*, and the account of the

this limitation is to be reconciled with the fact that hunting was a favourite pursuit of kings and nobles does not appear, unless it be considered as a sacerdotal protest against that practice.

[1] That is, in those cases when they do not have the yazisn performed as an atonement for sin, by order of the high-priest after confession.

[2] This appears to refer to temporal punishment, inflicted by order of the high-priest, for the purpose of saving him from the 'punishment of the three nights' in the other world, mentioned in Bund. XXX, 16.

[3] Reading pavan gînâk; but M6 marks the phrase as pavan dînâk (for dînâ), 'through the decree,' which is probably an error.

three *nights* (satûîh) does not affect him [1]. 7. And if *he does* not *engage* in renunciation *he is* in hell till the future existence; and in *his* future body they will bring *him* from hell, and for every mortal *sin* they will cut off *his* head once, and the last time they *will* make *him* alive again, and will inflict (numâyend) three nights' severe punishment [2].

8. However a man engages in renunciation of sin the duty of his state of renunciation (patîtîh) is to be engaged therein openly and mentally in renunciation; the duty of openness is this, that the sin which he knows *has* assailed him [3], is to be specially confessed (barâ gôbisnŏ) by him; *and* the mental duty is this, that he engages in renunciation with this thought, that 'henceforth I *will* not commit sin.' 9. And that which occurs before the renunciation, except pious alms, it is well for him not to be overlooked [4] by him, *and* not to be kept [5] secret by him; for when he shall overlook [6], or shall keep secret, about sin committed, it becomes for him as

[1] That is, the usual ceremonies after death are not to be withheld in this world, and his soul is able to pass through the usual investigation, as to his sins and good works, on its way to the other world, without delay. This period of three nights (satûîh, 'the triplet'), which Pâzand writers miscall sedôs or sadis, is the time during which the soul is supposed to hover about the body, before finally departing for the other world (see Mkh. II, 114, 158–160, AV. IV, 9–14, XVII, 2–9).

[2] The same statement is made in nearly the same words in Pahl. Vend. VII, 136. This is the future three nights' punishment for impenitent sinners, mentioned in Bund. XXX, 16.

[3] Literally, 'which he knows thus: "It assailed me."'

[4] Reading avênisnŏ, but the word can also be read khunînisnŏ, 'to be made celebrated, to be boasted of.'

[5] Literally, 'carried on, borne away.'

[6] Reading avênêd, but it may be khunînêd, 'boast of.'

much, some say, as three Srôshô-*k*aranâms[1]; some say that when he keeps secret about a sin of three Srôshô-*k*aranâms he is worthy of death; some say much otherwise[2]. 10. Âtarô-pâ*d* son of Zaratû*s*t[3] had remarked (pê*d*âkînî*d*) *to* a disciple, about this duty, thus: 'Conform to the renunciation *of sin!*' and one[4] time a secret was kept by him, and he ordered him thus: 'Henceforth be thou never apparent in this duty!' and after that he looked upon the supplication (avakhshîh) and much repentance of that disciple, and even then he did not become the high-priest (dastôbar) over him.

11. *The rule is*[5] this, that *of those* who would be proper for this priestly duty (dastôbarîh), that person is proper who is perfect in (narm) the commentary (zand) of the law, and the punishment of sin is easy for him, and he has controlled himself; some say thus: 'By whom a course of priestly studies (aêrpatastân) is performed.' 12. And the punishment of sin *being* easy for him, and his *having* controlled himself are proper; and when, in danger before a menstruous woman, he engages in renunciation it is proper.

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[1] Probably the same as a Farmân sin (see Chaps. I, 1, 2, IV, 14).

[2] Or 'many other *things*.'

[3] This Âtarô-pâ*d*-i Zaratû*s*tân is mentioned in a manuscript about 500 years old, belonging to Dastûr Jâmâspji, in Bombay, as having lived for 160 years, and having been supreme high-priest for ninety years: he is also mentioned in the sixth book of the Dînkar*d*. He may, possibly, have been the Âtarô-pâ*d* mentioned in B. Yt. I, 7, but it is hazardous to identify an individual by a single name so common as Âtarô-pâ*d* used to be.

[4] Reading aê, 'one,' instead of hanâ, 'this' (see p. 218, note 3).

[5] Assuming that the word âînak has been omitted at the beginning of this section (see Chap. X, 1).

13. Nêryôsang[1] said thus: 'Thou deemest *it* most surprising that, of the renunciation *of sin* with energy, whatever may be its efficacy, they have been so *much* of the same[2] opinion, so that whenever they perform renunciation, however they perform *it*, and before whomever they perform *it*, whenever *a sin* is not even mentally originating with one[3] a renunciation should be performed by him; and when very many mortal sins (marg-argân) are committed by him, and he engages mentally in renunciation of every one separately, he is not on[4] the way to hell, owing to his renunciation; and if there be one of which he is not in renunciation the way to hell[5] is not closed to him, for he does not rely upon the beneficence (sûd) of Aûharmazd, and it is allowable to appoint a priestly retribution (rad tôgisn) to fully atone for it, and when thou appointest a priestly retribution for it, and dost not fully atone, it is allowable to inflict *it* justly and strongly (drûbô).'

14. When his sin is committed against (dên)

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[1] This cannot be the learned Parsi translator of several Pahlavi texts into Sanskrit, who bore the same name, and is supposed to have lived in the fifteenth century. Being quoted in the Pahlavi Vendidad (see Chap. I, 4, note) he must have been one of the old commentators.

[2] K20 has hômanam, 'I am,' instead of ham, 'the same;' a mistake arising from reading am, 'I am,' for ham.

[3] This applies to all cases of merely imputed sin, such as those committed by children, which are imputed to the father, and for which he is spiritually, as well as temporally, responsible.

[4] Reading pavan, 'on,' instead of barâ, 'out of' (see p. 176, note 5).

[5] Most of this clause is omitted in K20 by mistake.

accusers[1] it will be necessary to act so that the head of the family (mîrak) shall not become evil-minded[2], and shall not divorce the wife from matrimony, and they shall not bring[3] *him* on unto him; before his accusers *he* is to be engaged in renunciation, and when not, *he* is to be engaged in renunciation *of the sin* before the high-priests (ra*d*ân), and it will become debts, and debt does not make a man wicked[4]; its effect is this, that in the future existence they may quite forsake him, and this becomes a great shame, and they disturb (kâ*v*ênd) his enjoyment. 15. *As to* the sin which *affects* the accusers, when the female *has* atoned for it, its stem (pâyak) is atoned for; some say that the stem (pâyakghîh) has no root; some say that *it is* just like a tree whose leaves wither away.

16. Sin *relating* to the soul[5], when *one* engages in renunciation, stays away *from* him; when it shall be fully atoned for *it* is well, and when he does not fully atone they will make him righteous by the three *nights'* (satûîh) punishment. 17. Kûshtanŏ-bûgê*d*[6] said that even that which *affects* accusers, when *one* engages in renunciation, stays away *from* him.

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[1] Hamêmâlân (see § 1); the particular instance of hamêmâl sin here referred to is seduction.

[2] Reading dû*s*mînân instead of the unmeaning dû*s*mîyân of the MSS.

[3] Reading yâîtyûnã instead of the unmeaning yâîtam of the MSS.; ã being often written very much like m in Pahlavi.

[4] This clause about the hamêmâl sin becoming a debt, to be settled with the 'accuser,' either here or hereafter, is taken from Pahl. Vend. III, 151.

[5] That is, rûbânîk sin (see § 1, note).

[6] See Chap. I, 4, note.

18. Nôsâî Bûrz-Mitrô[1] spoke these three sayings, that is, 'Next-of-kin marriage will extirpate mortal sins (marg-argânân), and the *sacred* twigs when their ablution is *such* as *renders them* improper for firewood, and a man when his wife *becomes* pregnant by him.'

19. Whoever commits a sin against (dên) water, *and* kills a lizard, or other noxious water-creature, has atoned for it; also when thou atonest to (dên) fire for that *against* water it is proper[2], *and* when thou atonest to water for that *against* fire it is proper; some say that even a scorpion is proper *to be killed.* 20. And when a sin of one Tanâpûhar[3] is committed by him, and he shall consecrate a sacred cake (drôn), or shall accomplish a good work of one Tanâpûhar[4], it has atoned for it.

21. When he has committed a mortal *sin* (marg-argân), and engages mentally in renunciation, and the high-priest (rad) knows that, though he ought to give up his body, he *will* not give *it* up, it is allowable when he shall kill him; that is, because he relies upon the beneficence (sûd) of Aûharmazd. 22. Moreover, from the rule (mank) 'yazemna[5] kad nâ hakad' ('through being worshipped what then at

[1] See Chap. I, 4, note.

[2] A blank space is left for this verb in M6, indicating that that MS. was copied from an original already old and not very legible.

[3] See Chap. I, 1, 2.

[4] Consecrating a sacred cake is a Tanâpûhar good work (see Chap. XVI, 6). The theory of counterbalancing sins by good works of the same weight is here clearly enunciated.

[5] Written izimn in the MSS. This quotation appears to be, from some part of the Avesta, no longer extant, and being only the first words of the passage its exact meaning is very uncertain. The section, generally, seems to refer to the beneficence of Aûharmazd.

once,' &c.) it is evident, and it becomes his through *ceremonial* ablution of the hands; it amounts to a whole quarry (kânŏ) of good works, and the worship of God (ya*z*i*s*n-i yazdânŏ) is to be performed for him[1]. 23. Âtarô-pâ*d*[2] son of Mâraspend said that it is always necessary to be more diligent in performing one's worship of God *at* the time that many mortal *sins* are committed; all sins *being* admissible into renunciation, when thou shalt atone by complete self-sacrifice (pûr-*g*ân-dâ*d*îhâ), *and* when *one* engages in renunciation of the sin from *its* root, he becomes *free* from the sin in renunciation of which sin he engaged; for Aûharmazd will not leave his own creatures unto the evil spirit, unless on the path of non-renunciation.

Chapter IX.

1. The greater Hâsar is one part in twelve parts of the day and night, and the lesser Hâsar is one part in eighteen parts[3].

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[1] It seems that the execution of the sinner after repentance is here considered as furnishing him with a store of good works, so that it is allowable to perform such ceremonies for him, after death, as are usually performed for righteous men; the reason being given in § 23. The end of this section and beginning of the next are omitted in K20.

[2] Whether the prime minister of Shâpûr II, or the last editor of the Dînkar*d* (see Bund. XXXIII, 3, 11), is not clear.

[3] The Hâsar is not only a measure of distance (see Bund. XXVI, 1), but also a measure of time (see Bund. XXV, 5). According to the text here the greater Hâsar must be two hours, and the lesser Hâsar (which is not mentioned in M6) must be one hour and twenty minutes. But Farh. Okh. (p. 43) says, 'dvada-sang-hâthrem asti aghrem ayare, "of twelve Hâsars is the

2. The priest (âsrûk) who passes away in idolatry[1] (aûzdâyakîh) thou hast considered as desolate (vîrân)[2]; and there is a high-priest (dastôbar) who is of a different opinion, there is *one* who says *he is as* a non-Iranian (anâîrân) country[3]. 3. It is declared that, when a supreme high-priest (zaratûstrotûm) passes away in idolatry, an apostate (aharmôk) will be born in that dwelling, and a rumour of this calamity is uttered[4] by that supreme high-priest.

4. In order to be steadfast in the good religion it is to be discussed with priests *and* high-priests, and when *one* does not discuss it is proper that he do not teach it.

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longest day;" the day and night in which is the longest day are twelve of the greatest Hâsars, eighteen of the medium, and twenty-four of the least;' according to which statement there are three kinds of Hâsar, that are respectively equivalent to two hours, one hour and twenty minutes, and one hour. As the longest day is said (Bund. XXV, 4) to be twice the length of the shortest day, and the greatest Hâsar is twice the length of the least one, it may be conjectured that the Hâsar varied with the length of the day, being a subdivision (one-eighth) of the time the sun was above the horizon; this would account for the greatest and least Hâsars, which are one-eighth of the longest and shortest days, respectively; but it does not account for the medium Hâsar, which is not a mean between the two extremes, but one-ninth (instead of one-eighth) of the mean day of twelve hours. If the Hâsar of distance were really a Parasang, as is sometimes stated, the connection between it and the Hâsar of time would be obvious, as the average Hâsar of one hour and twenty minutes is just the time requisite for walking a Parasang, which seems indeed to be stated in Farh. Okh. p. 42.

[1] Or it may be 'passes over into idolatry.'

[2] K20 has girân, 'grievous.'

[3] That is, he reads anâîrân instead of vîrân in the foregoing statement.

[4] Or, perhaps, 'this calamity is at once announced.'

5. The ceremonial worship (ya*z*i*s*n) which they perform in a fire-temple[1], when not *done* aright, does not reach unto the demons; *but* that which they perform *in* other places, when they do not perform *it* aright, does reach unto the demons; for there is no medium in worship, it reaches either unto the angels or unto the demons. 6. Of a man who has relinquished a *bad* habit, and through his good capabilities *engages* in renunciation *of sin*[2], the good work advances unto the future existence.

7. Any one who shall die in a vessel (ka*s*tîk) it is allowable, for fear of contamination (pa*d*vîshak), to throw into the water; some say that the water itself is the receptacle for the dead (khazânîh).

8. This, too, *is declared:* 'When in the dark it is not allowable to eat food; for the demons and fiends seize upon one-third of the wisdom and glory of him who eats food in the dark;' and it is declared by that passage (*g*înâk) which Aûharmazd spoke to Zaratû*s*t, thus: 'After the departure of the light let him not devour, with unwashed hands, the water and vegetables of Horvada*d* and Amerôda*d*[3]; for if after the departure of the light thou devourest, with unwashed hands, the water and vegetables of Horvada*d* and Amerôda*d*, the fiend seizes away from thee two-thirds of the existing original wisdom

[1] Literally, 'in the dwelling of fires.' The fire must always be sheltered from the sun's rays, and in a fire-temple it is kept in a vaulted cell, with a door and one or two windows opening into the larger closed chamber which surrounds it.

[2] K20 has, 'and it shall happen through his good capabilities.'

[3] The two archangels whose chief duties are the protection of water and plants, respectively (see Chap. XV, 5, 25–29, Bund. IX, 2).

which, when he seizes *it* away, is the glory and religion which are auspicious for thee that day, so that diligence becomes a vexation this day[1].'

9. In a passage of the fifth fargar*d* of the Pâzôn *Nask*[2] it is declared that *one* mentions these charac-

[1] This passage does not appear to be now extant in the Avesta.

[2] This was the sixth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*, which calls it Pâzî or Pâzag; but according to the Dînî-vagarkar*d* and the Rivâyats it was the seventh nask, called Pâgam. For its contents, as given by the Dînî-vagarkar*d*, see Haug's Essays, pp. 128, 129. The following is a short summary of the account of it given in the eighth book of the Dînkar*d* (that published in the Pahl.-Pâz. Glossary, pp. 184, 185, being taken from the fifteenth nask, whose contents were mixed up with those of the seventh through the abstraction of several folios from the Iranian MS. of the Dînkar*d* before M13, or any other copy, was written in India):—

The Pâzî (or Pâzag) is about the lawful slaughtering of animals in the ceremonial rites of fire and water at the season-festivals; also where, when, and how the festivals are to be celebrated, their advantages, and the duties of the officiating priests. The rotation of days, months, and years, summer and winter, the ten days at the end of the winter, when the guardian spirits visit the world, and the ceremonies to be then performed. The time for gathering medicinal plants. The retribution necessary for the various sins affecting the soul, the advantage of providing for such retribution, and the harm from not providing it. The thirty-three principal chiefs of the spiritual and worldly existences. The miracles of great good works, and the heinous sinfulness of apostasy. How far a wife can give away her husband's property, and when it is lawful for him to recover it. Whither winter flees when summer comes on, and where summer goes when winter comes on. The amount of disaster (vôighn) in one century, and the duration of everything connected with such disaster. The summer and winter months, the names of the twelve months, their meaning, and the angels they are devoted to; also the thirty days of the month, and the five Gâtha days at the end of the year, when the guardian spirits are to be reverenced.

The fifth fargar*d*, quoted in the text, was probably that portion of the Nask which described the duties of the officiating priests.

teristics of four kinds of worship of the celestial beings (yazdân) :—one is that whose Avesta is correct, *but* the man is bad; the second is that whose Avesta is faulty (zîfânŏ)[1], *but* the man is good; the third is that whose Avesta is correct, *and* the man is good; *and* the fourth is that whose Avesta is faulty *and* the man is bad. 10. *That* whose Avesta is correct, *but* the man bad, the archangels will approach and will listen to, *but* do not accept; *that* whose Avesta is faulty, *but* the man good, the archangels *and* angels[2] will approach, *but* do not listen to, *and* will accept; *that* whose Avesta is correct, *and* the man good, the archangels *and* angels will approach, will come to, will listen to, and will accept; *that* whose Avesta is faulty, *and* the man bad, they do not approach, do not listen to, and do not accept.

11. In every ceremonial (ya*z*i*s*nŏ), at the beginning of the ceremony[3], and the beginning of the sacred-cake *consecration* (drôn)[4], the angels *and* guardian spirits of the righteous are to be invited to the ceremony. 12. When they invoke the angels they will accept the ceremony, and when they do

[1] K20 has hûzvân, 'tongue, speech,' for zîfân, 'faulty' (compare Pers. zîf, 'sin'), in all occurrences of the word.

[2] K20 omits from this word to 'will approach' in the next clause of the sentence.

[3] That is, shortly before beginning the regular recitation of the Yasna, the angels, in whose honour the ceremony is being performed, are invited to approach by reciting their proper Khshnûmans, or propitiatory formulas (see Chap. VII, 8, and Haug's Essays, p. 404).

[4] This begins with Yas. III, 1, and the spirits are to be invited by adding their proper Khshnûmans to those contained in Yas. III, 3–20 (see Haug's Essays, p. 408).

not invoke them, all the guardian spirits of the righteous are to be invoked at the beginning of 'staomi[1];' and when not, they watch until *the words* 'frashô-*k*arethrãm saoshya*n*tãm[2],' and when they shall invoke them there they will accept the ceremony; and when not, they will watch until *the words* 'vîsp*a*u fravashayô ashaonãm yazamaidê[3],' *and* when they shall invoke *them* there they will accept[4] the ceremony; and when not, *they will watch* until *the words* 't*a*us*k*â yazamaidê[5];' and when they invoke them[6] *at* the threefold 'ashem vohû' and *the word* dâmanãm[7],' at the twice-*told* 'aokhtô-nâmanô[8],' the 'ashâ*d* ha*k*â[9],' *or* the 'yâtumanahê *g*asaiti[10],'

[1] This may be at the 'staomi' of Yas. XII, 6, which is recited before the Yasna is commenced; but K20 alters the meaning (by inserting the relative particle) into '*they* are to be invoked at "staomi," the beginning of "all the guardian spirits of the righteous" (Yas. XXVI, 1).'

[2] Yas. XXVI, 20.

[3] Yas. XXVI, 34.

[4] K20 has, 'shall not invoke,' and 'will not accept.'

[5] The concluding words of the yêxhê hâtãm formula, probably of that one at the end of Yas. XXVII, just preceding the recital of the Gâthas, up to which time the spirits wait, but, if not invoked, they are then supposed to ascend, away from the ceremony, as mentioned in the text.

[6] K20 has, 'when they do not invoke them.'

[7] Yas. VIII, 10; which is preceded by a thrice-told 'ashem vohû,' at which the officiating priest tastes the sacred cake, being the end of the Drôn ceremony (see Haug's Essays, pp. 404, 408).

[8] Yas. XXII, 33 (§§ 14–33 being recited twice). At this point the officiating priest brings out the mortar for pounding the Hôm twigs (see Haug's Essays, p. 405); Yas. XXII being called the beginning of the Hômâst in the Vistâsp Yast Sâdah.

[9] Yas. XXIV, 30, when the officiating priest turns the mortar right side upwards.

[10] Yas. VIII, 9, which is practically the same place as the threefold 'ashem vohû' before mentioned.

they will accept[1]; and when not, they go up the height of a spear (nîzak) and will remain. 13. And they speak thus: 'This man does not understand that it will be necessary even for him[2] to go from the world, and our prayer (apistân) is for reminding men; it is not *that* our uneasiness *arises* from this, that we are in want of their ceremony, but our uneasiness *arises* from this, that when they do not reverence and do not invoke us, when evil comes upon them it is not possible for us to keep *it* away.'

14. 'O creator! how much is the duration in life of him who is dead?' And Aûharmazd spoke thus: 'As much as the wing of a fly, O Zaratûst the Spîtâmân! or as much as the hearing a wing unto a sightless *one*[3].'

Chapter X.

1. The rule[4] is this, that a *sacred thread*-girdle (kûstîk) be three finger-*breadths loose* transversely

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[1] K20 has, 'they will not accept.'

[2] Literally, 'for me,' which seems to refer to the man, and not to the spirits.

[3] This appears to be the complete translation of the Avesta sentence partially quoted in Pahl. Vend. VIII, 64: 'yatha makhshyau perenem, yatha vâ perenahê,' &c. The last clause is doubtful; the reading adopted here is *k*and zak-i shinavâk-*i* par andarg avênâk, as nothing more satisfactory suggests itself; it might also be translated by 'as much as the sound of a wing in the invisible.'

[4] Reading âînak; Pâzand writers convert it into yak, which can, however, have the same meaning, though they evidently take the word to be Huz. khadûk, 'one,' which is written precisely like âînak in Pahlavi characters. Most of the miscellaneous statements, contained in the latter part of Sls., commence with this phrase.

(pavan targûn)[1], *as* is said in every teaching (*k*â*s*tak)[2], and when it is less it is not proper.

2. The rule is this, that the sacred cake (drôn), set aside at the dedication *formula* (shnûmanê) *on the days devoted to* the guardian spirits[3], is to be used *at* the season-festivals, the Nônâbar[4], the three *nights' ceremony*[5], the Hôm-drôn, and other *rites of* the righteous guardian spirits; and when they shall not do *so*, according to some teachings, it is not proper.

3. In the exposition (*k*â*s*tak) of the Nihâ*d*ûm Nask[6] it says that a man is going to commit rob-

[1] That is, round the waist (see Chap. IV, 1).

[2] That is, 'interpretation or exposition' (see Chap. I, 3, 4). K20 has, '*and* by every teaching it is proper.'

[3] These fravar*d*îkân are, strictly speaking, the five supplementary days at the end of the Parsi year, but the last five days of the last month are usually added to them, so as to make a period of ten days at the end of the year, during which the guardian spirits of the departed are supposed to revisit their old homes, and for whom the sacred cake is set aside.

[4] The initiatory ceremony of a young priest (see Chap. XIII, 2).

[5] The ceremonies performed by the survivors for three nights after a death (see Chaps. VIII, 6, XVII, 3, 4).

[6] This was the fifteenth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*, which calls it Nikâ*d*ûm; but according to the Dînî-va*g*arkar*d* and the Rivâyats it was the sixteenth nask, called Niyârum. For its contents, as given by the Dînî-va*g*arkar*d*, see Haug's Essays, p. 132. The following is a brief summary of the account of it given in the eighth book of the Dînkar*d*, where it occupies twenty-five quarto pages of that work:—

The beginning of the law (dâ*d*) is the Nîkâ*d*ûm of thirty far-gar*d*s. The section Patkâr-ra*d*istân ('the arbitrator's code') is about umpires and arbitration, contracts by words of four kinds and by signs of six kinds; and twelve sorts of arbitrators are described in four sub-sections, according as they decide by hearing or seeing, and with regard to women and children, foreigners and

bery, *and* a wall falls in upon him, *it is* his destroyer; when a man strikes at him *he is* his adversary, *and* both are in sinfulness; when he is going to perform the worship of God (ya*z*i*s*nŏ-i yazdânŏ) both of them are in innocence.

4. The rule is this, that when a woman becomes pregnant, as long as it is possible, the fire is to be maintained most carefully in the dwelling, because it is declared in the Spend *Nask*[1] that *towards*

those worthy of death. The second section, Za*d*amistân ('the assault code'), is a treatise on assault and the consequences of assault, pain, blood, and unconsciousness; on blows and conflicts, man with man, women with women, and child with child, with their proper penalties; also the murder of slaves and children. The third section, Rêshistân ('the wound code'), is a treatise on various kinds of wounds and their characteristics. The fourth section, Hamêmâlistân ('the accuser's code'), is a treatise on accusation and false accusation of various specified crimes, on lying and slander, the care of pregnant women, impenitence and various offences against priests and disciples, remitting penalties, abetting and assisting criminals, mediation, punishment of children, smiting foreigners, murder, medical treatment, and many other things (see Pahl.-Pâz. Glossary, p. 184, where they are erroneously ascribed to the Pâzôn Nask, owing to the defective text of the MS. M13). The fifth section contained twenty-four treatises on miscellaneous subjects connected with crime and sin (see Pahl.-Pâz. Glossary, pp. 184, 185).

The passage mentioned in the text cannot be recognised in any of the details supplied by the Dînkar*d*.

[1] This was the thirteenth nask or 'book' of the complete Mazdayasnian literature, according to all authorities, but is called Sfend in the Rivâyats. For its contents, as given by the Dînî-vagarkar*d*, see Haug's Essays, pp. 131, 132. The following is a summary of the short account of it given in the eighth book of the Dînkar*d*:—

The Spend is a treatise on the origin and combination of the existence, guardian spirit, and glory of Zaratû*s*t; on his generation and birth; on the coming of the two spirits, the good one to sustain, and the bad one to destroy him, and the victory of the good

Dûkdâv[1], the mother of Zaratûst, when she was pregnant with Zaratûst, *for* three nights, every night a leader (khûdâ)[2] with a hundred and fifty[3] demons rushed for the destruction of Zaratûst, *but* owing to the existence of the fire in the dwelling they knew no means of accomplishing *it*.

5. The rule is this, that they have a tank (môg) for the disciples, when they are going to perform the worship of God, *and* are sprinkling the stone *seat* (magôk)[4]; and lest they should make a wet *place* by that sprinkling through taking *water* out from it, it is to be done sitting; for in the Vendidad[5] the high-priests *have* taught, about making

spirit; on his going, at thirty years of age, to confer with Aûharmazd, and his seven conferences in ten years; on the seven questions he proposed to the archangels on those occasions; on the conveyance of the omniscient wisdom into him, showing him heaven and hell, and the intermediate place of those 'ever-stationary,' the account taken of sin and good works, the future existence, and the fate of the religion on earth till the renovation of the universe, with the coming of his future sons, the last three apostles.

[1] The Pâz. Dughdâ of Bund. XXXII, 10 would indicate Pahl. Dûkdân, but the Dînkard has Dûkdâûbŏ and Dûkdâûbag (pointing to Av. Dughdhavan), and the Persian forms are Dughdû and Dughdavîh. Here the name is Dûkdâvŏ, which is transposed into Dûdkâv in Chap. XII, 11; it must have meant either 'milk-maid' or 'suckler' originally.

[2] K20 has sêdâ, 'a demon,' and in Chap. XII, 11, where this section is repeated, the word can be read either sêdâ, 'a demon,' or shâh, 'a king or ruler;' of course 'an arch-fiend' is meant.

[3] M6 appears to have 'sixty,' instead of 'fifty,' but see Chap. XII, 11.

[4] Or magh, on which they squat in the purification ceremony (see B. Yt. II, 36).

[5] Referring probably to Pahl. Vend. XVIII, 98; the ground is not to be wetted further than the length of the fore-part of the foot beyond the toes, that is, not more than a hand's breadth; this

water *when standing* on foot[1], that the measure it refers to applies to everything else, not even of a like origin; by him who makes water the Avesta[2] for making water is to be uttered, *and* then *it* is the root of a Tanâpûhar sin[3] for *him*, and when he does not utter *it he* is more grievously sinful.

6. The rule is this, that to recite the Gâthas over those passed away is not to be considered as beneficial, since it is not proper to recite the three Hâs[4] which are the beginning of the Aûstûvat Gâtha whenever *one is* on the road; whenever *one* recites *them* over a man in the house *they are* healing.

7. The rule is this, that in the night wine and aromatic herbs (sparam) and anything like food are not to be cast away towards the north quarter, because a fiend[5] *will* become pregnant; and when *one* casts *them* away one Yathâ-ahû-vairyô[6] is to be uttered.

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measure is here extended to washing water, hence the necessity of squatting during such ablutions.

[1] This is a sin which is usually classed with 'running about uncovered' and 'walking with one boot' (see Chap. IV, 8, note).

[2] This Avesta is prescribed in Vend. XVIII, 97, and is still in constant use; it consists of three Ashem-vohûs (see Bund. XX, 2), two Humatanâms (Yas. XXXV, 4–6), three Hukhshathrôtemâis (Yas. XXXV, 13–15), four Ahunavars (see Bund. I, 21), and one Yênhê-hâtâm (see B.Yt. II, 64).

[3] See Chap. I, 1, 2.

[4] The three chapters (Yas. XLII–XLIV) which begin the Ustavaiti Gâtha (Yas. XLII–XLV).

[5] A drûg, or fiend, is usually considered as a female demon (see Vend. XVIII, 70–77); and the demons are supposed to come from the north, where they congregate on the summit of Arezûr, at the gates of hell (see Vend. XIX, 1, 140, 142, Bund. XII, 8).

[6] See Bund. I, 21. This statement is repeated in Chap. XII, 18.

8. The rule is this, that reverential *should be* the abstinence from unlawfully slaughtering of *any* species of animals; for in the Stûdgar *Nask*[1] it is said, concerning those who *have* unlawfully slaughtered animals, the punishment is such that *each* hair of those animals becomes like a sharp dagger (têkh), and he who is unlawfully a slaughterer is slain. 9. Of animals, the slaughtering of the lamb, the goat (vahîk), the ploughing ox, the war-horse, the hare, the bat (*k*îharâz), the cock or bird of Vohûman, and the magpie (kâskînak) bird, and of birds *that of* the kite, eagle (hûmâî), and swallow is most to be abstained from.

10. A pregnant woman who passes away is not to be carried away by less than four men[2], who are at it constantly with united strength; for *with* other corpses, after a dog's gaze, when they carry *them* along by two men with united strength, they do not become polluted; *but* for a pregnant woman two dogs are necessary, to whose united power *she* is to be exposed; *and* they carry *her* along by four men with united strength, *and* they do not become polluted; *but* when they carry *her* along by two men *they* are to be washed with ceremony (pîsak)[3].

11. The rule is this, that when they beg forgiveness for a person (mard*ûm*) who *has* passed away,

[1] See B.Yt. I, 1. The passage here referred to is probably one in the middle of the seventeenth fargard of this Nask, which is mentioned as follows, in the ninth book of the Dînkard: 'And this too, namely, those who unlawfully slay sheep and cattle, which diminishes their life and glory.'

[2] This is the usual custom, while that mentioned in Chap. II, 6 is the exceptional case, mentioned at the end of this section, which necessitates extraordinary purification.

[3] That is, with the Bareshnûm ceremony (see Chap. II, 6).

such *a prayer* is more significant when *one* says thus: 'Whenever a trespass (vinâs) of mine *has* occurred against him, you will take account *of it along* with those of his *which have* occurred against me, and the trespasses *have* passed away one through the other; *any* further trespasses of his *which have* occurred against me are then made a righteous gift by me[1].'

12. The rule is this, that *one* should not walk without boots[2]; and his advantage therefrom is even this, that when a boot (mûgak) is on *his* foot, *and* he puts the foot upon dead matter, and does not disturb the dead matter, he does not become polluted; when a boot is not on *his* foot, and he puts the foot upon dead matter, and does not disturb *it*, *he is polluted*[3], except when he knows for certain (aêvar) that a dog *has* seen *it*, or *if* not it is to be considered *as* not seen by a dog[4].

13. The rule is this, as revealed *in* the Dûbâsrûgêd *Nask*[5], where a day in the year is indicated,

[1] That is, I pardon them in charity.

[2] Or, perhaps, 'without stockings,' avîmûgak; this seems to be something different from the sin of aê-mûk-dûbârisnîh, 'running in one boot' (see Chap. IV, 12).

[3] Without these words, which do not exist in the MSS., the sentence seems to have no clear meaning.

[4] And, therefore, still containing the Nasûs, or fiend of corruption, who will enter into any one who merely touches the dead matter, without disturbing it, and can be driven out only by the tedious and troublesome Bareshnûm ceremony.

[5] This was the sixteenth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard, which calls it Dûbâsrûgd or Dûbâsrûd; but according to the Dînî-vagarkard, which calls it Dvâsrûzd, and the Rivâyats, which call it Dvâsrûgad, Dvâsrûngad, or Dvâsrûb, it was the eighteenth nask. For its contents, as given by the Dînî-vagarkard, see Haug's Essays, pp. 132, 133. The following is a brief summary of the account of it given

that the *sacred thread*-girdle of every one who shall be one day more than fourteen years *and* three months *old* is to be tied on—*it is* better so than when he remains unto fifteen years, *and then* ties on the girdle—who is more cared for, that way, than a five-months' child[1], on whom they should put *it* in the womb of *its* mother.

14. The rule is this, that when *one* retains a prayer *inwardly*[2], *and* wind shall come *from* below, *or* wind shall come from the mouth, it is all one[3].

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in the eighth book of the Dînkar*d*, which occupies ten quarto pages of that work:—

Of the first eighteen sections of the Dûbâsrûg*d* the first is a treatise on thieves, their arrest, imprisonment, and punishment, with the various kinds of robbery; the second section is about the irresponsibility of a father for the crimes of a grown-up son, and of a husband for those of a separated wife, about the time for instructing children, and when they first become responsible for sin, the crime of giving weapons to women, children, and foreigners, about warriors plundering, the various kinds of judges and their duties, and offences against accusers. Of the twelve next sections one, called Pasû*s*-hôrvistân ('the shepherd's dog code'), is about shepherd's dogs, their duties and rights. Of the last thirty-five sections the first, called Stôristân ('the beast of burden code'), is about the sin, affecting the soul, of unlawfully beating and wounding cattle and beasts of burden, birds and fish; the second section, Ar*g*istân ('the value code'), is a treatise on the value of animate and inanimate objects; the third section, Aratê*s*târistân ('the warrior code'), is a treatise on warriors, arms, armies, generals, battles, plunder, &c.; the fourth section is about warm baths, fires, clothing, winter stores, reaping fodder and corn, &c.

The passage mentioned in the text was probably in that part of the second section which referred to the responsibility of children. The words from 'as revealed' to 'indicated' are omitted in K20.

[1] K20 has 'nine-months' child.'

[2] See Chap. III, 6.

[3] Literally, 'both are one;' that is, in either case the spell of the vâ*g* or prayer is broken.

15. Also this, that ten women are necessary for affording assistance *to* a woman who is in labour: five women for directing the making of the cradle (gavârak), one woman should be opposite the left shoulder, and one to hold the right shoulder, one woman to throw a hand on her neck, one woman to hold her waist, and one woman, when the infant shall be born, to take *it* up and cut the navel cord, and to make the fire blaze[1]. 16. Three days and three nights no one is to pass between the fire and the child, nor to show the child to a sinful man *or* woman; *they are* to triturate a little sulphur in the sap (mayâ) of a plant, *and* to smear it over the child; *and* the first food to give *it* is Hôm-juice (parâhôm) and aloes (shapyâr).

17. The rule is this, that in case any one shall beat an innocent man, until the pain shall cease it becomes every day the root of a Tanâpûhar sin[2] for him.

18. The rule is this, that when in a country they trust a false judge, and keep *him* among *their* superiors, owing to the sin and breach of faith which that judge commits, the clouds *and* rain, in that country, are deficient, a portion (bavan) of the deliciousness, fatness, wholesomeness, and milk of the cattle and goats diminishes[3], and many children become destroyed in the mother's womb.

19. The rule is this, that a man, when he does not wed a wife, does not become worthy of death; *but* when a woman does not wed a husband it

[1] Literally, 'make the fire high.'

[2] See Chap. I, 1, 2.

[3] Most of these evils are also ascribed (see B. Yt. II, 41–43) to neglect of the precautions prescribed with regard to hair-cuttings.

amounts to *a sin* worthy of death; because *for* a woman *there* is no offspring except by intercourse with men, and no lineage proceeds from her; *but for* a man without a wife, when he shall recite the Avesta, as it is mentioned in the Vendidad[1], *there may be* a lineage which proceeds onwards *to* the future existence.

20. The rule is this, that a toothpick is to be cut out clear of bark (pôst pâk)[2], for the high-priests *have* taught that when one's toothpick—made for the mouth with the bark—shall fall, and when a pregnant woman puts a foot upon it, *she* is apprehensive about *its* being dead matter[3].

21. The rule is this, that in accepting the child of a handmaid (*k*akar)[4] discrimination is to be exercised; for in the fourteenth *of the* Nask Hûspâram[5]

[1] This reference is probably to the circumstances detailed in Vend. XVIII, 99–112, but the Pahlavi commentary on §§ 111, 112 of that passage is missing in all MSS. The Avesta to be recited in such cases is precisely the same as that detailed in a note on § 5.

[2] This translation is in accordance with the seventeenth chapter of the prose Sad-dar Bûndahi*s*, or 'Bûndahi*s* of a hundred chapters,' a Pâzand work of later times; but the text here might be translated 'cut out of clean skin,' and in Chap. XII, 13, where the statement is repeated, the word used is also ambiguous.

[3] The Sad-dar Bûndahi*s* says, 'the fear arises that the infant may come to harm.' This section and the three which follow are repeated in Chap. XII, 13–16.

[4] This might mean a *k*akar, or 'serving' wife (see Bund. XXXII, 6), but the further details given in Chap. XII, 14, where this statement is repeated, make it more probable that a concubine is meant.

[5] As this was the seventeenth nask or 'book' of the complete Mazdayasnian literature, according to all authorities, it is probable that the word 'fourteenth,' in the text here, refers to some particular chapter or fargar*d*, most likely to the last group of fourteen

the high-priests *have* taught thus: 'My son is suitable also as thy son, *but* my daughter is not suitable also as thy daughter.'

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sections, mentioned below, in the summary of its contents; and this is confirmed by another reference in Chap. XII, 7. This nask is called Aspâram in the Rivâyats, and Aspârûm in the Dînî-vagarkard; for its contents, as given by the latter, see Haug's Essays, p. 133. The following is a brief summary of the account of it given in the eighth book of the Dînkard, where it occupies sixteen quarto pages of that work :—

Of the first thirty sections of the Hûspâram, one is the Aêrpatistân ('the priest's code'), a treatise on priestly studies, priests, disciples, and their five dispositions. One section is the Nîrangistân ('religious formula code'), a treatise on the formulas of worship, the Avesta to be recited by the officiating priests twice, thrice, and four times, the five periods of the day and their proper ceremonies, the season-festivals, the sacred girdle and shirt, cutting the sacred twigs, reverencing water, the families of Zaratûst, Hvôv, and Vistâsp, &c. One section is the Gôharîkistân ('quality code'), a treatise on nobility and superiority, buying and selling, cattle, slaves, servants, and other property, houses where men or dogs have been sick, dealings with foreigners, &c. And other sections are about appropriating the property of others, obedient and disobedient wives, foreign wives, advantages of male and female offspring, breeding of cattle, treatment of labourers and children, the evil eye, judges, the origin and cultivation of corn, the degrees of crime and punishment, &c. Of the next twenty sections, one is about the treatment of furious cattle and mad dogs, and the damage they may do. One section on the means of accumulating wealth, the giving of sons and daughters in marriage, the goodness of charity and evil of waste, the five best actions and the five worst, unlawful felling of trees, the sin of burying the dead, &c. And one section on the begetting, birth, and treatment of children. Of the last fourteen sections, one is a treatise, in six fargards, on the ownership of property and disputes about it, on one's own family, acquiring wife and children, adoption, &c. And a section of seven fargards, at the end, is a treatise on the sufferings of men, women, children, and dogs, on the connection of owner and herds, priest and disciple, on various offences and sins, spiritual and worldly healing, physic and physicians, astrology,

22. The rule is this, that *one* perseveres much in the begetting of offspring, for the acquisition of abundance of good works at once; because, in the Nihâ*d*ûm Nask[1], the high-priests *have* taught that the duty and good works which a son performs are as much the father's as though they had been done by his own hand; and in the Dâmdâ*d Nask*[2] it is revealed thus: 'Likewise, too, the good works, *in* like measure, which come into the father's possession.'

23. The rule is this, that they shall give to the worthy as much of anything as is proper for eating *and* accumulating; because in the Nihâ*d*ûm *Nask*[3] the high-priests *have* taught thus: 'A man gives a hungry *one* bread, *and it is* too much, yet all the good works, which he shall perform through that superabundance, become as much his *who gave it* as though they had been done by his own hand.'

24. The rule is this, where *one* lies down, in circumstances of propriety and innocence, one Ashemvohû is to be uttered[4], and *in* like manner when he

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the proper feeding of cattle, horses, sheep, goats, and pigs, the duty of a frontier governor during a foreign invasion, &c.

The passage mentioned in the text was probably in that portion of the last group of fourteen sections which treated of wives, children, and adoption.

[1] See § 3; the passage mentioned here cannot be traced in the account of this Nask given in the Dînkar*d*.

[2] See SZS. IX, 1. The passage here quoted cannot be traced in any of the short accounts of the contents of this Nask. This section is repeated, with a few verbal alterations, in Chap. XII, 15.

[3] See § 3; the passage here quoted is also not to be traced in the account of this Nask given in the Dînkar*d*. This section is repeated, with a few verbal alterations, in Chap. XII, 16.

[4] Compare Chap. IV, 14, where much the same is stated as what occurs in this section.

gets up well; when he does so, every single drawing of the breath (vayô) becomes a good work of three Srôshô-*k*aranâms, that is, a weight of ten dirhams of the full weight of four mads[1].

25. The rule is this, that when an action or an opinion comes forward, and *one* does not know whether *it be* a sin or a good work, when possible it is to be abandoned *and* not executed by him; as it says in the Sakâ*d*ûm *Nask*[2] that Zaratûs*t* *has*

[1] Reading i mad-4, instead of va maz-4; the word mad (see Pahl.-Pâz. Glossary, p. 21) being Huz. for the dâng or quarter-dirham. The amount of the Srôshô-*k*aranâm, as deduced from this statement, differs from those given in Chaps. XI, 2, XVI, 5, and must be awkwardly fractional, unless the sentence be altered into 10 *g*ûgan sang nêm zî*s* pûr sang yehevûnê*d*, 'a weight of ten dirhams *and* a half, which is its full weight;' in which case one Srôshô-*k*aranâm would be $3\frac{1}{2}$ dirhams, as in Chap. XVI, 5.

[2] This was the eighteenth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*; but according to the Dînî-vagarkar*d* and the Rivâyats it was the nineteenth nask, called Askârûm or Askâram. For its contents, as given by the Dînî-vagarkar*d*, see Haug's Essays, p. 133. The following is a brief summary of the account of it given in the eighth book of the Dînkar*d*, where it occupies twenty quarto pages of that work:—

Of the first thirty sections of the Sakâ*d*ûm one is a treatise on the necessity of obedience and understanding the laws, on new-born infants and their proper treatment, on the care of fire and sharp-pointed things, on race-courses, the use of water, salt and sweet, warm and cold, flowing and stagnant, &c. One section is the Ha*k*i*d*akânistân ('annoyances code'), a treatise on irritating words and ill-treatment of living creatures and trees, the finding of buried treasure at various depths and in different places, &c. And one section is the Zîyânakistân ('damage code'), a treatise on damage to animate and inanimate objects. Of the last twenty-two sections, one is the Vakhshistân ('increase code'), a treatise on the progress of growth, breeding of cattle and other animals, pleadings regarding debts, growth of corn, &c. One section is the Varistân ('ordeal code'), a treatise on the detection of witchcraft by ordeal, by heat and cold, &c. One section on asking assistance

not provided about everything whatever, but three times *it has been done* by Zaratûst about this duty, that is, so that the Avesta *and* Zand, when *one has* learned it thoroughly by heart[1], is for recitation, *and* is not to be mumbled[2] (*g*ûyi*s*nŏ), for in mumbling (*g*û*d*anŏ) the parts of the Ahunavar[3] are more chattering[4]. 26. As it says in the Bagh *Nask*[5]

and rewarding it, on the unjust judge and the sagacious one, on daughters given in marriage by mothers and brothers, on the disobedient son, &c. And one section on the spirits of the earthly existences, the merit of killing noxious water-creatures, the animal world proceeding from the primeval ox, the evil spirit not to be worshipped, and much other advice.

The passage mentioned in the text appears to have been in the first section of this Nask, as the Dînkar*d* says it treated, among other matters, 'about a man's examining an action before doing it, *and* when he does not know whether *it be* a sin or a good work, when possible, *he* is to set it aside *and* not to do *it*.' But nothing is said there about Zaratûst, and what is said here seems to have very little connection with the 'rule' laid down in this section.

[1] Literally, 'made it quite easy.'

[2] Literally, 'not to be devoured or gnawed.'

[3] The formula commencing with the words Yathâ ahû vairyô (see Bund. I, 21); its parts or bagha are the phrases into which it may be divided (see Yas. XIX, 4, 6, 9, 12).

[4] Reading drâîtar, 'more clamourous or chattering;' but the word is ambiguous, as it may be darâktar, 'more rending,' or girâîtar, 'more weighty, more threatening,' &c.

[5] M6 has Bak. This was the third nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*, which calls it Bakô; but according to the Dînî-vagarkar*d* and the Rivâyats it was the fourth nask. For its contents, as given by the Dînî-vagarkar*d*, see Haug's Essays, p. 127. In the Dînkar*d*, besides a very brief account of it, in the eighth book, which states that it was a treatise on the recitation of the revealed texts, there is, in the ninth book, a long description of the contents of each of its twenty-two fargar*d*s, occupying fifty quarto pages in the MSS. of the Dînkar*d*. From this it appears that the passage quoted in our text probably occurred in the first

thus: 'Whoever shall mutter, O Zaratûst! my allotment of the Ahunavar[1]—that is, shall softly take *it inwardly—and* shall let *it* escape[2] again—that is, shall utter *it aloud*—so much as a half, or one-third, or one-fourth, or one-fifth, his soul will I shield, I who am Aûharmazd, from the best existence—that is, I *will* keep it away—by so much of an interval as the width of this earth.'

27. The rule is this, that *one* is to proceed with great deliberation when he does not know whether *it be* a sin or a good work, that is, it is not to be done.

28. The rule is this, that an opinion (andâzak) of anything is to be formed through consultation

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fargard. It also occurs, in nearly the same words, in Pahl. Yas. XIX, 12–15, and as Yas. XIX is called 'the beginning of the Bakân' in some MSS., it is possible that the three Hâs (Yas. XIX–XXI) which relate to the three short Avesta formulas are really the first three fargards of the Bagh Nask, which are said to have treated of the same subjects.

[1] The text is corrupted into min zak-i li, Zaratûst! bêstârîh-i min Ahunavar drûgist, which might be translated, in connection with the following phrase, thus: 'Of my vexation, O Zaratûst! from the Ahunavar, the most fiendish is that *one* shall softly take *it*,' &c. But very slight alterations of the Pahlavi letters (in accordance with Pahl. Yas. XIX, 12) convert min into mûn, bêstârîh into bâkhtârîh, and drûgist into drengâd. Instead of 'allotment of the Ahunavar' we might read 'predestination, or providence, from the Ahunavar;' because the Pahlavi translator, by using the word bâkhtârîh or bakhtârîh, appears to have understood the Av. bagha in its sense of 'divinity, providence,' rather than in that of 'part, portion.'

[2] Reading rânînêd or rahôînêd. The Pahlavi translator seems to think the sin consists in breaking the spell of the vâg or inward prayer (see Chap. III, 6) by speaking part of it aloud; but the original Avesta of this passage attributes the sin to obscuring the meaning by imperfect recitation.

with the good; even so it is revealed in the *Kîdrast Nask*[1] that Spendarmad spoke to Mânûskihar thus: 'Even the swiftest horse requires the whip (tâzâ-

[1] This was the twelfth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard, which calls it *Kîdrastô* or *Kîdrôstô*; but according to the Dînî-vagarkard and the Rivâyats it was the fourteenth nask called *Girast*. For its contents, as given by the Dînî-vagarkard, see Haug's Essays, p. 131. The following is a summary of the short account of it given in the eighth book of the Dînkard:—

The *Kîdrôstô* is a treatise on the race of man; how Aûharmazd produced the first man, Gâyômard, how the first pair, Mashya and Mashyôî, arose, with their progeny, till the region of Khvanîras was full, when they supplied the six surrounding regions, till they filled and cultivated the whole world. The Pêsdâdian dynasty of Hôshâng, Tâkhmôrupŏ, and Yim, the evil reign of Dahâk, descended from Tâz, the brother of Hôshâng and father of the Arabs, then Frêdûn who divided Khvanîras between his three sons, Salm, Tûg, and Aîrîk, who married the daughters of Pâtsrôbô (compare Pahl. Vend. XX, 4) king of the Arabs, then Mânûskihar, descendant (nâpô) of Aîrîk, the penal reign of Frâsîyâv ruler of Tûrân, then Aûzôbô the Tûmâspian, descendant of Mânûskihar, then Kaî-Kavâd and the penal reign of Karsâspô. The Kayânian dynasty of Kâî-Us, Kaî-Khûsrôb son of Sîyâvakhsh, with many tales of the specially famous races of Iran, Tûrân, and Salmân, even to the reigns of Kaî-Lôharâsp and Kaî-Vistâsp. The apostle Zaratûst, and the progress of time and events from the reign of Frêdûn till Zaratûst's conference with Aûharmazd. The race of Mânûskihar, Nôdar, and others. Avarethrabau's (see Fravardîn Yt. 106) father, Âtarô-pâd son of Mâraspend. On future events and the reign of the renovation of the universe; the origin of the knowledge of occupation, and the care and industry of the period; the great acquaintance of mankind with the putting aside of injury from the adversary, the preservation of the body, and the deliverance of the soul, both before and after the time of Zaratûst.

As Mânûskîhar is several times mentioned there are several places in this Nask where the statement, quoted in the text as a saying of Spendarmad, the female archangel who has special charge of the earth (see Chap. XV, 5, 20–24, and Bund. I, 26), may have occurred.

nak), the sharpest steel knife requires the whetstone (afsân), and the wisest man requires counsel (hampûrsîh).'

29. The rule is this, that when *one* laughs outright (barâ khandê*d*) the Avesta and Zand are not to be mumbled, for the wisdom of Aûharmazd is omniscient, *and* good works are a great exercise of liberality, but an extreme abstinence from producing irritation (han*g*î*d*âr-dahî*s*nîh); because in the Ratû*s*tâîtîh *Nask*[1] many harsh things are said about the severe punishment of producers of irritation, in the spiritual *existence.*

30. The rule is this, that *as* there *may* be *some* even of those of the good religion *who*, through unacquaintance with the religion, when a female *fowl* crows in the manner of a cock, will kill the

[1] This was the seventh nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*, which calls it Ratû*s*tâîtî; but according to the Dînî-va*g*arkar*d* and the Rivâyats it was the eighth nask called Ratu*s*tâî. For its contents, as given by the Dînî-va*g*arkar*d*, see Haug's Essays, p. 129. The following is a summary of the short account of it given in the eighth book of the Dînkar*d*:—

The Ratû*s*tâîtî is a treatise on indispensable religious practices, the reason of the worthiness and superexcellence in a purifying priest, and how to distinguish worthiness and superexcellence from unworthiness, in the priesthood of each of the seven regions of the earth; on the indication and manifestation of an assemblage of the archangels, the formulas and means to be employed in reverencing the angels, the position and duties of the two officiating priests in the ceremonies, and all the business of the orderers of ceremonies, with their various duties; on the greatness and voluntariness of good works, the kinds of voluntariness, and the proximity of Aûharmazd to the thoughts, words, and deeds of the material world.

It is uncertain under which of these heads the passage mentioned in the text may have occurred.

fowl, so those of the primitive faith[1] *have* said that there *may* be mischief (vinâstârîh) from wizards in that dwelling, *which* the cock is incapable of keeping away, and the female *fowl* makes that noise for the assistance of the cock[2], especially when the bringing of another cock into that dwelling is necessary.

31. The rule is this, that when *one* sees a hedgehog, then *along* with it[3] a place in the plain, free from danger, is to be preserved; for in the Vendidad[4] the high-priests *have* taught that it is when the hedgehog every day voids urine into an ant's nest that a thousand ants will die.

32. The rule is this, that in the Vendidad[5] seven kinds of things are mentioned, *and* when they are the cause of a man's death, until the forthcoming period *of the day* (gâs-i levîn) comes on, contami-

[1] See Chap. I, 3.

[2] The cock is considered to be an opponent of demons and wizards (see Bund. XIX, 33), and to warn men against the seductions of the demoness of lethargy (see Vend. XVIII, 33–42, 52).

[3] Assuming that levatman val means levatman valman, but the reading 'he takes *it* back to (lakhvâr val) the plain,' which occurs in the repetition of this section in Chap. XII, 20, seems preferable.

[4] The details which follow are to be found in Bund. XIX, 28, but they appear to be no longer extant in the Pahlavi Vendidad; though the hedgehog is called 'the slayer of the thousands of the evil spirit,' in Vend. XIII, 5, of which passage the statement in our text seems to be an illustration. The ant is considered noxious.

[5] Vend. VII, 5, 6, where, however, eight modes of death are mentioned, which delay the arrival of the Nasûs, or fiend of corruption, till the next period of the day; these are when the person has been killed by a dog, a wolf, a wizard, anxiety, falling into a pit, the hand of man as sentenced by law, illegal violence, or strangulation. In all other cases it is supposed that the fiend of corruption enters the corpse immediately after death (see Vend. VII, 2–4).

nation (nisrûst)[1] does not rush upon him; and for this reason, this, too, is well *for* the good, that is, to show a dog rightly again a previous corpse in the forthcoming period *of the day*[2].

33. The rule is this, that by those who attend to a corpse among the pure *it* is then to be shown *to* a dog very observant of the corpse; for when even a thousand persons shall carry away a corpse which a dog *has* not seen, they are all polluted[3].

34. The rule is this, that meat, when there is stench or decomposition not even originating with *it*, is not to be prayed *over*[4]; *and* the sacred cake (drôn) and butter (gâûs-dâk) which are hairy are also not to be prayed over[5].

35. A woman is fit for priestly duty (zôtîh) among women[6], and when she is consecrating[7] the sacred

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[1] See Bund. XXVIII, 29.

[2] In order that there may be no risk of the fiend of corruption having entered the corpse after it was first exhibited to a dog.

[3] This statement has been already made in Chap. II, 65.

[4] That is, it is not to be used in any religious ceremony. Small pieces of meat are consecrated, along with the sacred cakes, in the Drôn and Âfrîngân ceremonies at certain festivals.

[5] So in K20; but M6 has, 'the sacred cake they present, even that is not to be prayed over.' Although M6 is more carefully written than K20, it seems to have been copied from an original which was hardly legible in some places, of which this is one. The presence of a hair in the cake or butter would render it useless for religious purposes.

[6] But only for some of the minor priestly offices, such as consecrating the sacred cake. According to Avesta passages, quoted in the Nîrangistân, any man who is not a Tanâpûhar sinner can perform certain priestly duties for virtuous men, and any woman who is not feeble-minded (kasu-khrathwa) can perform them for children.

[7] M6 has, 'when she does not consecrate.'

cake (drôn), and one Ashem-vohû[1] is uttered by her, she puts the *sacred* twigs (baresôm) back on the twig-stand, brings *them* away, and the utterance of another one is good; when she says it is not expedient to do *it* with attention before a meal, it is proper. 36. The sacred cake of a disreputable woman is not to be consecrated, but is to be rendered ineligible (avigînakŏ).

37. When *one* places a thing before the fire observantly, and does not see the splendour itself, 'tava âthrô[2]' is not to be said.

38. At night, when[3] *one* lies down, the hands are to be thoroughly washed. 39. That which comes from a menstruous woman to any one, or to anything, is all to be thoroughly washed with bull's urine (gômêz) and water[4].

[40. The rule is this, as Âtarô-pâd *son of* Mâraspend[5] said when every one passed away:—'The mouth-veil[6] and also the clothing are to be well

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[1] See Bund. XX, 2; it is rather doubtful whether we should read 'one' or 'two.'

[2] These Avesta words, meaning 'for thee, the fire,' are used when presenting anything to the fire, such as firewood and incense (see Yas. VII, 3, XXII, 10, 22, &c.)

[3] Reading amat, 'when,' instead of mûn, 'who' (see Bund. I, 7, note).

[4] Here ends the original Shâyast lâ-shâyast. § 40 is found only in M6, and is evidently a later addition to that MS. by another hand. Then follows the Farhang-i Oîm-khadûk, both in M6 and K20; this is an old Avesta-Pahlavi Glossary which has no connection with Sls., although it may be of the same age, as it quotes many Avesta sentences which are no longer extant elsewhere, and amongst others passages from the Nihâdûm Nask (see Sls. X, 3) and the commentary of Afarg (see Sls. I, 3).

[5] See Bund. XXXIII, 3.

[6] The padâm (Av. paitidâna, Pâz. penôm) 'consists of two

set *apart* from the gifts (dâsarân), so that his soul may become easier.' Completed in peace and pleasure.]

Part II.—*A Supplementary Treatise*[1].

Chapter XI.

1. The degrees of sin are these[2], such *as* a Farmân, Srôshô-*k*aranâm, Âgerept, Aîvîri*s*t, Aredû*s*, Khôr, Bâ*z*âî, Yât, and Tanâpûhar, and I *will* mention each of them a second time. 2. A Farmân is the weight of three dirhams of four mads[3]; a

pieces of white cotton cloth, hanging loosely from the bridge of the nose to at least two inches below the mouth, and tied with two strings at the back of the head. It must be worn by a priest whenever he approaches the sacred fire, so as to prevent his breath from contaminating the fire. On certain occasions a layman has to use a substitute for the penôm by screening his mouth and nose with a portion of his muslin shirt.' (Haug's Essays, p. 243, note 1; see also Pahl. Vend. XVIII, 1–4.)

[1] This second part is evidently by another writer, for he not only repeats several passages (Chaps. XI, 1, 2, XII, 11, 13–16, 18, 20), which are given in the first part, but he also writes generally in a less simple style. In some MSS. of Sls. alone, such as M9, the second part immediately follows the first, as in this translation; indicating that it has been accepted as a part of the same work. But in M6 the two parts are separated by the Farh. Okh., occupying twenty folios; and in K20 there is an interval of ninety-two folios, containing the Farh. Okh., Bund., B. Yt., and several other texts.

[2] §§ 1, 2 are a repetition of Chap. I, 1, 2, with a few variations. The number of degrees is here raised to nine by the addition of the Srôshô-*k*aranâm (see Chap. X, 24), which is written Srôsha*k*aranâm in both these sections.

[3] Reading i mad-4, instead of va m-4; the mad being a quarter-dirham (see Chap. X, 24, note); or we can read 'weight and quantity (mâyah) of three dirhams.' The amount of the Farmân

Srôshô-*k*aranâm is one dirham *and* two mads; three Srôshô-*k*aranâms are the weight of four dirhams and two mads[1]; an Âgerept is thirty-three stîrs[2]; an Aîvîri*s*t is the weight of thirty-three dirhams; an Aredû*s* is thirty *stîrs*[3]; a Khôr is sixty stîrs; a Bâ*z*âî is ninety stîrs; a Yât is a hundred and eighty stîrs, and a Tanâpûhar is three hundred stîrs.

3. Every one ought to be unhesitating *and* unanimous about this, that righteousness is the one thing, and heaven (garô*d*mân)[4] the one place, *which* is good, and contentment the one thing more comfortable.

4. When a sheep[5] is slaughtered and divided, its meat-offering (gâvûs-dâk)[6] is to be thus presented:—the tongue, jaw, and left eye are the

here given appears to agree with that stated in Chap. XVI, 1, but differs very much from the sixteen dirhams mentioned in Chap. I, 2, and the twenty-eight dirhams quoted by Spiegel.

[1] That is, one Srôshô-*k*aranâm is one dirham and a half, and three of them, therefore, are four dirhams and a half; the mad being a quarter-dirham. This computation differs considerably from the amounts stated in Chaps. X, 24, XVI, 5, but corresponds better with the supposition (see Chap. IV, 14, note) that a Srôshô-*k*aranâm is one-third of a Farmân.

[2] Both this amount and the next are evidently wrong, and no doubt the Pahlavi ciphers have been corrupted. Chap. XVI, 5 gives 'sixteen' and 'twenty-five' stîrs, which are probably correct, though the computation in Chap. I, 2 is very different.

[3] Written Aredû*s* 30 sî, 'an Aredû*s* is 30 (thirty),' as in Chap. I, 2; with which also all the remaining amounts correspond.

[4] See note on pâhlûm ahvân in Chap. VI, 3.

[5] Or 'goat.'

[6] Av. gâu*s* hudh*a*u, which is generally represented by a small piece of butter placed upon one of the sacred cakes; but on certain occasions small pieces of meat are used. The object of this section is to point out what part of the animal is suitable for use in a ceremony dedicated to any one of the angels, or spirits, mentioned.

angel Hôm's[1] own; the neck is Ashavahi*s*t's[2] own; the head is the angel Vâê's[3] own; the right shoulder (arm) is Ardvîsûr's[4], the left is Drvâsp's[5]; the right thigh (hakht) is *for the guardian spirit*[6] *of* Vi*s*tâsp, and the left *for* the guardian spirit of *G*âmâsp[7]; the back is *for* the supreme chief[8]; the loin is the spirits' own; the belly is Spendarma*d*'s[9]; the testicles[10] are *for* the star Vanand[11]; the kidneys are

[1] Av. haoma, the angel of the Hôm plant (see Yas. IX–XI, Bund. XVIII, 1–3, XXVII, 4, 24), the juice of which is used in ceremonial worship by the Parsis.

[2] The same as Ar*d*avahi*s*t (see Bund. I, 26).

[3] M6 has 'Râm' as a gloss; he is the Vayô of the Râm Yt., 'the good Vaê' of Mkh. II, 115, who assists the righteous souls in their progress to the other world; his name, Râm, is given to the twenty-first day of the Parsi month (see Chap. XXII, 21).

[4] Av. Ardvî sûra of the Âbân Yt., a title of Anâhita, the female angel of the waters (see Bund. XXXII, 8). This title is written Arêdvîvsûr in the Bundahi*s*, and applied to the source of pure water (Bund. XIII); while the name Âvân, 'waters,' is given to the eighth month and the tenth day of each month in the Parsi year.

[5] Av. Drvâspa of the Gô*s* Yt., the name of the female angel of cattle, called Gô*s*ûrvan in Bund. IV; her alternative name, Gô*s*, is given to the fourteenth day of the Parsi month.

[6] The word fravash-i, 'the guardian spirit of,' is evidently omitted here, as it occurs with the next name. For Vi*s*tâsp, see Bund. XXXI, 29, XXXIV, 7.

[7] Av. *G*âmâspa of Yas. XIII, 24, XLV, 17, XLVIII, 9, L, 18, Âbân Yt. 68, &c., the prime minister of Vi*s*tâsp.

[8] Ratpôk berêza*d* stands for the Av. rathwô berezatô of Yas. I, 46, &c., a 'supreme chief' who is often associated with the chiefs of the various subdivisions of time, and seems to be Aûharmazd himself (see Yas. LVI, i, 10).

[9] The female archangel who has charge of the earth (see Chap. XV, 5, 20–24, and Bund. I, 26).

[10] The word gûnd has here, in most MSS., the usual Persian gloss dahân, 'mouth' (see Bund. XIX, 1), which is a very improbable meaning in this place.

[11] Probably Fomalhaut (see Bund. II, 7, note).

Haptôîring's[1]; the ventricle (naskadakŏ)[2] is *for* the guardian spirit of priests; the lungs are *for* the guardian spirit of warriors; the liver is *for* compassion and sustenance[3] of the poor; the spleen is Mânsarspend's[4]; the fore-legs (bâzâî) are *for* the waters; the heart is *for* the fires; the entrail fat is Ardâî-fravard's[5]; the tail-bone (dunb-gazakŏ) is *for* the guardian spirit of Zaratûst the Spitâmân[6]; the tail (dunbak) is *for* Vâd[7] the righteous; the right eye is in the share of the moon[8]; and any[9] *that* may be left over from those is *for* the other archangels. 5. *There* have been *those* who may have spoken about protection, and *there have* been *those* who *may have done so* about meat-offerings; whoever *has* spoken about protection is such as *has*

[1] Ursa Major, called Haptŏk-rîng in Bund. II, 7.

[2] Translating in accordance with the Persian gloss kustah, given in the modern MS. M9; but nas-kadakŏ may perhaps mean 'the womb.'

[3] Reading sar-âyisnŏ, 'maturity,' the usual equivalent of Av. thraosta (see Yas. XXXIV, 3), and not srâyisnŏ, 'chanting.'

[4] Av. mâthra spenta, 'the beneficent sayings, or holy word,' of which this angel is a personification; his name is often corrupted into Mahraspend or Mâraspend, and is given to the twenty-ninth day of the Parsi month (see Chap. XXII, 29).

[5] A personification of the Av. ashaonâm fravashayô, 'guardian angels of the righteous' (see Fravardîn Yt. 1, &c.), whence the first month, and the nineteenth day of each month, in the Parsi year, are called Fravardîn.

[6] This clause and the next are omitted in K20.

[7] The angel of the wind, whose name is given to the twenty-second day of the Parsi month (see Chap. XXII, 22).

[8] Or its angel, Mâh, whose name is given to the twelfth day of the Parsi month.

[9] M6 has va aê-maman = va aêk (Pers. îk, 'any'); K20 has kolâ maman, 'whatever,' and omits the words 'may be left over' and 'other.'

spoken well, and whoever *has* spoken about meat-offerings has not spoken everything which is noteworthy[1]. 6. When *one* shall offer up[2] *what* pertains to one (khadûkag) on account of another it is proper; except the tongue, jaw, and left eye, for *that* those are the angel Hôm's own is manifest from the passage: 'Hizvãm fr*e*renao*d*[3],' *&c.*

Chapter XII.

1. The rule is this, that when one's *form of* worship (ya*s*t)[4] is performed, and it is not possible for him to prepare *it*, the practice of those of the primitive faith[5] is, when the girdle (aîpiyâûng) is twined about a *sacred* twig-bundle (baresôm)[6] of seven twigs (tâk), to consecrate a sacred cake (drônô) thrice, which becomes his *form of* worship that is performed one degree better through the sacred cake; and of the merit of a threefold *consecration*

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[1] Meaning, apparently, that to pray for protection as a favour is better than to pray for it as a return for an offering.

[2] K20 has 'shall give up.'

[3] It is doubtful if this passage can be found in the extant Avesta; but a passage of similar meaning, and containing the words fr*e*renao*d* and hizvô, occurs in Yas. XI, 16, which states that 'the righteous father, Ahuramazda, produced for me, Haoma, as a Draona, the two jaws, with the tongue and the left eye;' and it then proceeds (Yas. XI, 17–19) to curse any one 'who shall deprive me of that Draona, or shall himself enjoy, or shall give away what the righteous Ahuramazda gave me, the two jaws, with the tongue and the left eye.'

[4] A Yast is a formula of praise in honour of the sun, moon, water, fire, or some other angel, as well as a term for prayers and worship in general.

[5] See Chap. I, 3.

[6] See Chap. III, 32, note.

of the sacred cake the high-priests *have* specially taught, in the Hûspâram *Nask*[1], that *it* is as much as *that* of a lesser *form of* worship.

2. The rule is this, that he who is himself more acquainted with religion is he who considers him who is more acquainted with religion than himself as high-priest, and considers *him* as high-priest[2] so that he may not destroy the bridge of the soul[3]; as it says in the Sakâ*d*ûm *Nask*[4] that no one of them, that is an inattentive (asrûshdâr) man who has no high-priest, attains to the best existence[5], not though his recitations should be so many that they have made his duty and good works as much as the verdure (sapdak) of the plants when it shoots forth in spring, the verdure which Aûharmazd *has* given abundantly.

3. The rule is this, that they keep a fire[6] in the house, because, from not keeping the fire properly, *there* arise less pregnancy of women and a weeping (â*v*-dî*d*anŏ) for the loss of strength (tanû) of men[7]; and the chilled charcoal (angi*s*t) and the rest which are without advantage (bar) are to be

[1] See Chap. X, 21. The passage mentioned in the text was probably in the section called Nîrangistân.

[2] K20 omits this repetition.

[3] That is, may not render the passage of his soul to heaven, over the *K*inva*d* bridge (see Bund. XII, 7), impossible, owing to the sin of arrogance in this world.

[4] See Chap. X, 25; the passage alluded to was probably at the beginning of the Nask, which treated of 'the reward of the precepts of religion, and the bridge of the destroyers of good preceptors, adapted to their destruction.'

[5] See Chap. VI, 3.

[6] K20 has 'that a fire is to be properly kept.'

[7] K20 has 'and a loss of the strength and wealth of men.'

carried away from the fire; and in the Spend *Nask*[1] *it* is revealed that a fire, when they shall make it quite clean from its chilled charcoal, *has* as much comfort as a man whose clothing they should make clean.

4. The rule is this, that when any one passes away it is proper to render useless[2] as much as the smallest mouth-veil[3], for it says in the Vendidad[4] that 'if even those Mazdayasnians should leave on him who is dead, in parting with him, as much as that which a damsel would leave in parting with the *food*-bowl (pa*d*mânakŏ)—that is, a bag (anbânakŏ-hanâ)[5]'—the decree is this, that *it* is a Tanâ-

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[1] See Chap. X, 4; the passage mentioned was probably in that part of the Nask which described the protection afforded by the fire to the new-born Zaratûst.

[2] Probably a negative is omitted, or akârînî*d*anŏ should be translated 'to make no use of.'

[3] See Chap. X, 40. K20 has 'garment.'

[4] Always written Vadîkdâ*d* in this second part of Sls., except in Chap. XIII, 7; whereas in the first part it is written in its uncorrupted form *G*avî*d*-dêſ-dâ*d* or *G*avî*d*-*s*êdâ-dâ*d*, 'the law opposed to the demons.' The passage here quoted is Pahl. Vend. V, 171, 172, with one or two verbal variations.

[5] Standing for anbânak-aê, which is corrupted in the Vendidad MSS. into the unintelligible form andanakŏ-ı, so that this old quotation throws a rather unexpected light upon a passage in the Vendidad which translators would be almost certain to misunderstand. The allusion is to the bags used by a menstruous woman, when eating, to prevent contamination of the food. The Persian Rivâyats state that three bags (kîsah) are made of two thicknesses of strong linen, one bag to wear on each hand, and the third, which is larger, to hold the metal food-bowl and water-goblet. After thoroughly washing her hands and face, she puts the two bags on her hands, taking care that they do not touch her food, or clothes, or any other part of her body. She then feeds herself with a metal spoon, which must not touch her nose; and when the meal

pûhar *sin*[1] at root, which is hell; *and* in the Vendidad[2] it says that the clothing of the charitable (dahisn-hômand) soul, and even the clothing which they will give *it*, are out of almsgivings (dâsarân)[3].

5. The rule is this, that when any one passes away, after keeping fasting the three *nights*[4], still the presentation of holy-water (zôhar) to the fire is to be performed, which is the presenting of the holy-water to the nearest fire; for in the Dâmdâd *Nask*[5] *it* is revealed that when they sever (tebrûnd) the consciousness of men it goes out to the nearest fire, then out to the stars, then out to the

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is finished the food-bowl and water-goblet are placed on the large bag, and the two smaller bags inside it, till wanted again.

[1] See Chap. I, 1, 2.

[2] This passage does not appear to be now extant in the Vendidad, and it is possible to read Nask Dâd instead of Vadîkdâd. The Dâdî or Dâdak Nask was the eleventh nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard, which merely says that its 'Avesta and Zand are not communicated to us by the high-priest.' According to the Dînî-vagarkard, which calls it Khûstô, and the Rivâyats, which call it Khast, it was the twelfth Nask, and they give its contents in more detail than usual (see Haug's Essays, pp. 130, 131).

[3] Meaning that the dead require no clothing, as their future bodies will be clothed out of the garments they have given away in charity. The resemblance of this statement to that contained in Bund. XXX, 28, which must have been abridged from the Dâmdâd Nask (see SZS. IX, 1), renders it possible that it may have been taken from that Nask.

[4] No fresh meat is to be cooked or eaten for the first three days after a death in the house, according to the Sad-dar Bundahis, LXXVIII (compare Chap. XVII, 1–3).

[5] See SZS. IX, 1. The passage here quoted may perhaps be found in the complete text of the Bundahis, as given in TD (Chap. 37; see Introduction, p. xxxvii).

moon, and then out to the sun[1]; and *it* is needful that the nearest fire, which is that to which it *has* come out, should become stronger (zôr-hômand-tar)[2].

6. The rule is this, that they should not leave a nail-*paring* unprayed over (anâfsû*d*ak), for if it be not prayed over (afsând)[3] it turns into the arms *and* equipments of the Mâzanân demons[4]; *this* is explicitly shown in the Vendidad[5].

7. The rule is this, that the labour of child-birth[6] is not to be accomplished at night, except while with the light of a fire, or the stars and moon, upon *it;* for great opposition is connected with it, and in the twentieth of the Hûspâram *Nask*[7] it is shown *that* over the soul of him who works in the dark *there is* more predominance of the evil spirit.

8. The rule is this, that they should allow the egg and other food[8] for those gifts *and* favours of the

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[1] A righteous soul is supposed to step out first to the star station, then to the moon station, and then to the sun station, on its way to Garô*d*mân, the highest heaven; but if its righteousness is imperfect it has to stop at one of these three stations, which are the three lower grades of heaven (see note on pâhlûm ahvân, Chap. VI, 3).

[2] Or 'more provided with zôr,' which may mean 'holy-water,' as the two words zôr and zôhar are occasionally confounded.

[3] Or, perhaps, 'if they shall not pray over *it*.'

[4] See Bund. III, 20, XIX, 19, 20.

[5] Vend. XVII, 29.

[6] Barman-zerkhûni*s*nîh may also mean 'begetting a son.'

[7] See Chap. X, 21. The word 'twentieth' appears to refer to the second group of twenty sections, one of which treated of the begetting, birth, and treatment of children.

[8] Referring to the egg, drôns, frasasts, and gâu*s* hudh*a*u or 'meat-offering' (which may be either butter or meat, see Chap. XI, 4) that are used in the drôn ceremony, or consecration of the sacred cakes (see note on drôn, Chap. III, 32). The object of

sovereign moon (mâh-i khûdâi) and the other angels; if so, it is to be allowed by them thus: 'I will consecrate so much food for such an angel,' and not thus: 'One sacred cake (drônô) in so much food.' 9. And the reason of it is this, that *they* who shall allow thus: 'One sacred cake out of so much food,' and of which *it* is one thing less, even though *one* shall consecrate *it* many times, still then he *has* not repaid; and *they* who should allow thus: 'I will consecrate so much food for such an angel,' though *one* shall reverence *him* with many sacred cakes, it is proper. 10. And in the twenty-two *sections* of the Sakâdûm *Nask*[1] grievous things are shown about those who do not make offerings (aûstôfrid) unto the angels.

11. The rule is this, that when a woman becomes pregnant, as long as it is possible, a fire *one* cares for well is to be maintained in the house, because it is revealed[2] in the Spend Nask that *to* Dûkdâv[3], the mother of Zaratûst, when she was pregnant with Zaratûst, for three nights, every night a leader (shâh)[4] with a hundred and fifty demons came for the destruction of Zaratûst, and yet, owing to the existence of the fire in the dwelling, they knew no means *for it*.

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this paragraph is, evidently, to reprove niggardliness in such offerings, and to prevent their being mere pretexts for feasting.

[1] See Chap. X, 25. The passage alluded to here was probably in that section, of the last twenty-two, which treated of the spirits of the earthly existences, one portion of which was 'about preparing offerings (aûstôfrîtô) to the angels.'

[2] M6 has 'the fire of Aûharmazd is to be fully maintained, *and* it is revealed,' &c. This section is a repetition of Chap. X, 4, with a few variations.

[3] Here written Dûdkâv.

[4] Or it may be read sêdâ, 'a demon,' meaning 'an arch-fiend.'

12. The rule is this, where a child is born, *during* three days, for protection from demons, wizards, and witches, a fire is to be made at night until day*light*, and is to be maintained there in the day, and pure incense is to be put upon it, as is revealed in the thirtieth of the Sakâ*d*ûm *Nask*[1].

13. The rule is this[2], that from a toothpick the bark[3] is to be well cut off, for there are *some* of those of the primitive faith[4] who *have* said that, when[5] they shall make it for the teeth *with* the bark on, and they throw *it* away, a pregnant woman, who puts a foot upon it, is doubtful about *its* being dead matter.

14. The rule is this, that *it* is well *if any one of* those who have their handmaid (*k*akar) in cohabitation (zanîh), and offspring is born of her, shall accept all those who are male as sons; *but* those who are female are no advantage, because an adopted *son* (satôr) is requisite, and in the fourteenth of the Hûspâram *Nask*[6] the high-priests

[1] That is, in the first thirty sections of the Nask (see Chap. X, 25); the passage alluded to must have been in that portion which treated of new-born infants and their proper treatment.

[2] §§ 13–16 are a repetition of Chap. X, 20–23, with a few variations.

[3] The word appears to be tôpŏ or tûfŏ, which would rather mean 'scum' or 'gum' (see Bund. XXVII, 19), unless it be considered a miswriting of tôgŏ or tôzŏ, which would mean 'thin bark' or 'bast.' It can also be read tûpar, 'a leather bag,' and the sentence can be so translated as to imply that a toothpick should be cut out of a leather bag, an alternative similar to that suggested by the text of Chap. X, 20.

[4] See Chap. I, 3.

[5] Reading amat, 'when,' instead of mûn, 'who' (see Bund. I, 7, note).

[6] See Chap. X, 21.

have taught thus: 'My son is suitable also as thy son, *but* my daughter is not suitable also as thy daughter;' and *there* are many who[1] do not appoint an adopted *son with* this idea, that: 'The child of a handmaid may be accepted by us as a son.'

15. The rule is this, that *one is* to persevere much in the begetting of offspring, since *it is* for the acquisition[2] of many good works at once; because in the Spend[3] and Nihâ*d*ûm Nasks[4] the high-priests *have* taught that the duty and good works which a son performs are as much the father's as though they had been done by his own hand; and in the Dâmdâ*d Nask*[5] it is revealed thus: 'Likewise, too, the good works, *in* like manner, which come *to* the father as his own.'

16. The rule is this, that what they shall give to the worthy is as much as is proper and beyond, for eating *and* accumulating; because in the Nihâ*d*ûm *Nask*[6] the high-priests *have* taught thus: 'When a man gives bread to a man, even though that man *has* too much bread, all the good works, which he shall perform through that superabundance, become as much his *who gave it* as though they had been done by his own hand.'

17. The rule is this, that in the night water is

[1] The writer of M6 evidently found his original illegible at this place, as he wrote . . . maman instead of mûn denman.

[2] M6 has 'performance,' which is probably a misreading, due to the original of that MS. being partially illegible.

[3] See Chap. X, 4. This Nask is not mentioned in Chap. X, 22, and the passage here alluded to is not to be traced in any of the short accounts of its contents.

[4] See Chap. X, 3, 22.

[5] See SZS. IX, 1, and Chap. X, 22.

[6] See Chap. X, 3, 23.

not to be drawn[1] from a well, as in the Bâg-yasnô[2] notice is given about the uncleanness (ayo*s*dâsarîh) of well-water at night.

18. The rule is this, that in the night anything eatable is not to be cast away to the north, because a fiend *will* become pregnant; and when it is cast away one Yathâ-ahû-vairyô[3] is to be uttered. 19. Those of the primitive faith[4] who *used* to act more orthodoxically (hû-rastakîhâtar), when food *was* eaten by them in the night, for the sake of preservation from sin owing to the coming of strainings *and* sprinklings *on* to the ground, directed a man to chant the Ahunavar[5] from the beginning of the feast

[1] K20 has 'that water is not to be drawn on foot.'

[2] Probably the Bakân-yastô is meant, which was the fourteenth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*; but according to the Dînî-va*g*arkar*d* and the Rivâyats it was the fifteenth nask, called Baghân-ya*s*t. For its contents, as given by the Dînî-vagarkar*d*, see Haug's Essays, p. 132. The following is the account of it given in the eighth book of the Dînkar*d*:—

'The Bakân-yastô is a treatise, first, on the worship (yastô) of Aûharmazd, the most pre-eminent of divinities (bakân a*v*artûm), and, secondly, the worship of the angels of the other invisible and visible worldly existences, out of whom are even the names of the days, and the glory, power, triumph, and miraculousness of their life also is extreme; the angels who are invoked by name in their worship, and the attention *and* salutation *due* to them; the worthiness *and* dispensation of favour for worshippers, *and* the business of their many separate recitations unto the angels; the business of unlimited acquaintance with knowledge about the promoters of the treasures of the period, unto whom the creator Aûharmazd *is* to intrust them, *and* they remain to cause industry. Perfect is the excellence of righteousness.'

[3] See Bund. I, 21. This section is a repetition of Chap. X, 7, with a few variations.

[4] See Chap. I, 3.

[5] That is, the Yathâ-ahû-vairyô (see Bund. I, 21).

(myazd) unto the end, more especially at the feast of the season-festivals; as it says in the Hâdôkht *Nask*[1], that of the sayings which are spoken out the Ahunavar is that *which is* most triumphant.

20. The rule is this, that when *one* sees a hedgehog he takes *it* back to the plain, and its own place is to be preserved free from danger; for in the Vendidad the high-priests *have* taught, that every day, when the hedgehog voids urine into an ant's nest, a thousand ants will die[2].

21. The rule is this, that some who are of the good religion *say*, where *one* is washing *his* face, one Ashem-vohû[3] is always to be uttered, *and* that Ashem-vohû is to be uttered before the *washing;* for when he utters *it* while washing *his* face, *he* is doubtful (var-hômand) about the water coming to *his* mouth.

22. The rule is this, that they select from the purifiers[4]—when their business (mindavam) is as important (rabâ) as purity and impurity—*him* with whom the control[5] of ablution (pâdîyâvih)[6] and non-ablution is connected; they select *him* especially

[1] See B.Yt. III, 25. The passage here quoted must have been in the first division of the Nask.

[2] This section is a repetition of Chap. X, 31.

[3] See Bund. XX, 2.

[4] The yôsdâsarân, 'purifiers' (Av. yaozdâthrya), are those priests who retain so much of the purifying effect of the Bareshnûm ceremony (see Chap. II, 6) as to be able to assist in purifying others by means of the same ceremony. When that effect has passed away a priest can no longer perform the sacred rites, until he has again undergone the nine nights' purification of the Bareshnûm.

[5] Reading band, but it may be bôd, 'vitality, essence.'

[6] See Chap. II, 52.

with regard to the good disposition and truthful speaking of the man, and *to* the particular work; and on account of *his being* in innocence *he* is to be considered more righteous. 23. As in the Vendidad[1] it says, about the two shares of righteousness, how *one* should tell that *he is* 'a righteous man, O Zaratûst the Spîtâmân! who is a purifier, who should be a speaker that speaks truly, an enquirer of the *sacred* texts—that is, he has performed his ritual (yast)—a righteous *one* who specially understands purification from the religion of the Mazdayasnians, that is, he understands its *religious* formulas (nîrang).' 24. When *it* is so that the control of their ablution is connected with him, so that they consider what *pertains* to the *purifying* bowl (zak-i tâstîk) as his, and ever abstain from it, though the angels hear and consider *them* as clean, and they select for him those who consecrate the water and bull's urine (gômêz) on account of *their* control of purification (yôsdâsarkarîh), *and it* is to be performed very observantly by the consecrators at the place which is to be measured with a measure and very exactly (khûptar)[2]. 25. And the purifier is so much the better when washed again, and when *it is* by some one through whose periodic (zamânîk)

[1] The passage here quoted is from Pahl. Vend. IX, 4–6.

[2] Referring to the Bareshnûm-gâh, or place prepared for the Bareshnûm ceremony of purification with bull's urine and water, which are handed to the person undergoing purification by an officiating priest (see Chap. II, 6). The place is marked out with furrows in the ground, and furnished with stones (magh) to squat upon during the ablutions (see B. Yt. II, 36). The construction of this paragraph is very obscure in many places, and its proper division into sentences is, therefore, uncertain.

care *he* is thus done; for in the periodic interval many secret[1] kinds of pollution are produced. 26. Of the celebrators of the Vendidad the good are *they* who shall again perform the Navashâ*d*ar rite[2]; for, on account of the same nicety (nâ*z*ûkîh) which is written above by me, *and* on account of much also *that is* secret, which has happened *and* mostly arises about it, *there* is no harm from performing *it*. 27. And *any one* of those who shall receive the water and bull's urine *it* is very important to wash beforehand (pavan pê*s*)[3]; because, if *there* be impurity *about* him[4], *and* he puts a hand to the cup (*g*âmak), the water, *and* the bull's urine, *they* are unclean (apâ*d*âv*v*ŏ)[5]; when *it is* so that *there* be some one, when so, *it* is better *that* they always wash his eyelids (môyak gâs), *and* to wash them by the clean is good.

28. The rule is this, that thou shouldst not consider even any one hopeless (anâîmê*d*) of heaven,

[1] Reading nihân, but we might perhaps read 'causes (vahân) of pollution of many kinds.' The meaning of the section is, that it is necessary for the purifying priest to maintain his own purity by frequently undergoing the Bareshnûm ceremony himself.

[2] Ya*s*t-i Navashâ*d*ar in all MSS., but the latter word is most probably a corruption of Av. navakhshapara, 'a period of nine nights,' for which length of time the Bareshnûm ceremony must be continued (see Vend. IX, 144, XIX, 80). The 'Navashâ*d*ar rite' is, therefore, 'the ceremony of the nine nights,' which should be frequently undergone by the priests who celebrate the Vendidad ceremonial.

[3] M6 has pavan pî*s*ak, 'with ceremony.'

[4] M6 has 'them.'

[5] M6 has '*one* knows it is unto the cup and bull's urine;' but as M6 was evidently copied from a MS. already nearly illegible in some places, it is generally safer to follow K20, except when M6 supplies words omitted by the more careless writer of K20.

and they should not set *their* minds steadfastly on hell; thereby much sinfulness for which *there* is a desire would be undesirable, because *there* is nothing which is a sin *in* my religion for which *there* is no retribution, as it says in the Gâthas[1] thus:—'Of those who are aware that thou art, O Aûharmazd! is even he who is infamous (raspakŏ); and they know the punishment of him even who is very sinful.' 29. And *as to* him even who is a very sinful person, through the desire[2] of good works which is entertained by him, *there* then comes more fully to him the joy of a soul newly worthy (nuk shâya*d*); as in the Spend *Nask*[3] *it* was shown to Zaratûs*t* about one man, that all *his* limbs were in torment, and one foot was outside; *and* Zaratûs*t* enquired of Aûharmazd about the reason *of it; and* Aûharmazd said that he was a man, Davâns[4] by name; he was ruler over thirty-three[5] districts, and he never practised

[1] The passage here quoted from the Gâthas will be found in Pahl. Yas. XXXII, 7.

[2] M6 has merely 'through the good works which are practised by him;' but K20 has 'i hamak' inserted at this point, which seems to indicate the existence of the nearly identical Pahlavi letters kâmak, 'desire,' in the original from which it was copied.

[3] See Chap. X, 4. The passage here quoted was no doubt contained in that part of the Nask which treated of the exhibition of heaven and hell to Zaratûs*t*, which must have been very similar to the Ar*d*â-Vîrâf-nâmak, in which most of the details of this story about Davâns are given (see AV. XXXII).

[4] This is, no doubt, the Av. davãs of Yas. XXXI, 10, which may be translated 'hypocrite.' The Pahlavi translation of the line in which the word occurs is thus rendered in Haug's Essays (p. 351): 'Aûharmazd does not allot to him who is an idler, the infidel who is any hypocrite (davãs) in the sacred recitations. In the good religion it is asserted that even as much reward as they give to the hypocrite they do not give to the infidel.'

[5] K20 has 'thirty-four.'

any good work, except one time when fodder *was* conveyed by him to a sheep with that one foot.

30. The rule is this, that when a man has performed his *form of* worship (yast), and his wife has not performed *it*, *it* is extremely necessary to perform the suitable *form of* worship, or to order a Gêtô-kharî*d*[1], so that they may become such as are dwelling more closely *together* in the spiritual *existence* than in the world; and in the Hâ*d*ôkht *Nask*[2] it says that a woman (nâîrîk) who shall be reverent (tarsak) is to be considered as much as she who is suitable (zîyâk).

31. The rule is this, that these five ceremonies (ya*z*is*n*), when they shall perform *them*, are good works[3]; when *one* does not perform *them*, and the time is manifest to him, and when he shall set *them* aside to perform *them* out of the proper time, they shall go to the bridge[4] *as* sin; the ceremonies which go to the bridge are these, and in the Hûspâram *Nask*[5] it says that *they are* the non-celebration of the rites (lâ ya*s*tanŏ) of the season-festivals[6], the

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[1] Here written gêtôk-kharî*d*, but see Chap. V, 6, and Bund. XXX, 28.

[2] See B. Yt. III, 25; but the passage here quoted is not clearly indicated in the accounts we have of the contents of this Nask.

[3] The distinction between these ceremonies and those whose values as good works are given in Chap. XVI, 6, appears to be that any omission in performing these five at their proper times amounts to an absolute sin, whereas the others are not so indispensable.

[4] That is, they will be taken into account at the judgment on the soul's actions at the *K*inva*d* bridge (see Bund. XII, 7).

[5] See Chap. X, 21. The passage here quoted was probably in the section called Nîrangistân.

[6] The Gâsânbârs or Gâhanbârs (see Bund. XXV, 1–6).

Rapîtvîn[1], the three *nights*[2] *after a death*, the *days devoted* to the guardian spirits[3], and the sun and moon[4].

32. The rule is this, that at every one of these three things, *which* come through hungry living, that is, sneezing, yawning, and sighing, *one* is to speak out a Yathâ-ahû-vairyô and one Ashem-vohû[5]; and also when *one* hears the sneezing of any one, to speak *in* like manner is so considered as an action of the good[6]; *and* in the Stûdgar *Nask*[7] it says thus: '"What prepares sneezing? that is, through what process (kâr) does it come?" And Aûharmazd said thus: "Hungry living, O Zaratûst! because the remedy for its existence is the Ahunavar, O Zaratûst! *and* righteousness[8]."'

Chapter XIII.

0. The signification of the Gâthas[9].

1. These three Ashem-vohûs (Yas. XI, end) which

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[1] The midday period (see Bund. II, 8, 9, XXV, 9–14).

[2] See Chap. VIII, 6.

[3] See Chap. X, 2.

[4] See Chap. VII, 1–5.

[5] See Bund. I, 21, XX, 2.

[6] That is, it is commendable, though not obligatory. The practice of uttering a blessing on hearing a sneeze is still common in many parts of Europe.

[7] See B. Yt. I, 1. The passage here quoted is not to be traced in any of the accounts of this Nask.

[8] 'The Ahunavar and praise of righteousness' would be a Pahlavi equivalent for 'the Yathâ-ahû-vairyô and Ashem-vohû.'

[9] That is, the mystical meaning or influence supposed to attach to various parts of the ancient hymns, or to the manner in which they are chanted. The term Gâtha or 'hymn' (Pahl. gâs) is applied, in this chapter, not only to the five Gâthas properly so called, but also to the Yasna of seven chapters, and apparently to

represent[1] the Fravarânê (Yas. XI, end) of the preliminary ritual (pê*s* nîrang) and the rotation of these three Hâs ('chapters'), the Fravarânê, Frastuyê, and Âstuyê—fravarânê *being* the beginning of the Fravarânê[2] *which extends* as far as frasastayaê*k*a[3], frastuyê[4], the beginning of the Frastuyê (Yas. XII, 1–XIII, 26) *which extends* up to the Âstuyê, and âstuyê[5], the beginning of the Âstaothwanem[6] (Yas. XIII, 27–XIV, end) *which extends* as far as âstaothwanem*k*â daênay*a*u Mâzdayasnôi*s*—*also represent* the Visâi-v*e*-ameshâ-spe*n*tâ (Yas. XV), *which is* the beginning of the Stôtânyasnô ('the ritual of praisers')[7], and these three Hâs of the Baghăm (Yas. XIX–XXI).

2. In the exposition (*k*ashî*d*ak) and through the

other portions of the Yasna written in the Gâtha dialect of the Avesta.

[1] This appears to be the meaning, but the construction of this section is altogether very obscure, and the text is more or less corrupt in all MSS. In the celebration of the Yasna or Yazi*s*n the officiating priest tastes the Hôm juice during the recitation of Yas. XI (see Haug's Essays, p. 404), and shortly afterwards he commences the preliminary prayers mentioned in the text.

[2] Both K20 and M6 have Frerân in Pâzand.

[3] Both K20 and M6 omit the initial f.

[4] M6 has âstuyê.

[5] M6 omits this word.

[6] This is the Avesta name of the Hâ or chapter consisting of Yas. XIII, 27–XIV, 19; as Fraoreti is the name of the preceding Hâ, consisting of Yas. XII, 1–XIII, 26.

[7] Probably consisting of the three Hâs, Yas. XV–XVII; in which case, the meaning seems to be that the three Ashem-vohûs, at the beginning of this preliminary ritual, are symbolical of each of the three triplets of chapters which follow them; first, of the Fravarânê, Fraoreti, and Âstaothwanem chapters; secondly, of the three chapters of the Stôtân-yasnô; and thirdly, of those of the Baghân Ya*s*t.

evidence of revelation (dînô) the wise of those of the primitive faith[1] *have* thus said, that a man of fifteen years[2], and a son and brother of Mazdayasnians—when he confesses *his* failings (mândak) to the high-priests (ra*d*ân), and they shall bring him the whip and scourge[3], and these five Gâthas[4] are chanted and the good waters consecrated by him, and the whole of the renewed-birth *ceremony* (navî*d*-zâ*d*îh)[5] is performed by him—*becomes* a mature youth and not a child, and a share of the prayers of initiation (nâpar) and of the fires is to be given over to him[6]; and when thus much is not performed by him, a share is not to be given. 3. These five[7] Gâthas are made up from the body of a righteous man.

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[1] See Chap. I, 3.

[2] Referring to one about to become a priest.

[3] The Av. astra and sraoshô-*k*arana of Vend. IV, 38–114, &c., which were formerly used for the temporal punishment of sinners. Whether they are here brought to the neophyte as a token of his admission to the priesthood, or are administered to him as a punishment for his offences, is not quite clear.

[4] The five Gâthas are the Ahunavaiti (Yas. XXVIII–XXXIV), the Ustavaiti (Yas. XLII–XLV), the Spe*n*tâ-mainyû (Yas. XLVI–XLIX), the Vohû-khshathra (Yas. L), and the Vahistôisti (Yas. LII); these collections of hymns are thus named from the words with which each of them commences, excepting the first, which derives its name from the Ahunavar (see Bund. I, 21) which is written in the same metre.

[5] This is the Pahlavi form of the Parsi navazûdî, a term applied to the whole initiatory ceremonial of a nônâbar, or newly initiated priest; the term evidently implies that the ceremony is considered somewhat in the light of 'regeneration.'

[6] That is, he can take his part in the regular priestly duties, including the initiation of other neophytes.

[7] Both K20 and M6 have four in ciphers, which can hardly be right; the sentence is clear enough, but the idea of its writer is rather obscure.

4. Ahyâ-yâsâ (Yas. XXVIII), Khshmaibyâ (Yas. XXIX), and A*d*-tâ-vakhshyâ (Yas. XXX) *have*, severally, eleven stanzas (va*k*êst), because eleven things move spiritually within the bodies of men, as life, consciousness, religion, soul, guardian spirit, thought, word, deed, seeing, smelling, and hearing; and the bodies of men and other creatures are formed of water, fire, and wind[1].

5. Ashem-Ahurem-mazdâm (Visp. XV) is *to be recited*[2] three times before the coming of Hûshê*d*ar, Hûshê*d*ar-mâh, and Sôshyans; and when they also recite the chapter (hâ*d*) well, and by line (gâs) and stanza, those *apostles* are present[3], and the

[1] These first three chapters of the Ahunavaiti collection of hymns are here supposed to symbolize the three material elements, whose union distinguishes a man's body from inorganic substances; while the eleven stanzas, which each of these chapters contains, symbolize the eleven immaterial existences said to be contained in the same body.

[2] This is doubtful, as no verb is expressed, and the word bâr, 'time,' is struck out in M6, so it is possible to read 'the "three foremost" of the Ashem-Ahurem-mazdâm are the coming of Hûshê*d*ar,' &c. The 'three foremost' (3 levînŏg) would be a possible Pahlavi translation of the Av. ti*s*rô paoiryô and ti*s*ra paoirya of Visp. XV, 4–6, instead of the actual 'three first' (3-i fratûm), as may be seen from Pahl. Visp. VIII, 17, 20, where both pê*s* (= levînŏ) and fratûm are used indifferently for Av. paoiryô. At any rate the idea embodied in the text is that these 'three first' have some reference to the three future apostles of the Parsi religion (see Bund. XXXII. 8, B. Yt. III, 13, 44, 52, 62). In fact, however, they seem to refer to the first three chapters of the Ahunavaiti Gâtha, immediately after which this chapter (Visp. XV) is recited in the full Parsi ritual; the phrase being rendered in the Pahlavi translation thus:—'I reverence the three first by not speaking out, that is, I do not say anything during them, and not wearing out, that is, I do not doze away during them.'

[3] K20 has 'arrive early.'

country becomes more flourishing and more dominant in the world.

6. The twenty-two stanzas of Tâ-v*e*-urvâtâ (Yas. XXXI) are the twenty-two judgments (dâ*d*istân) of which it speaks in the Hâ*d*ôkht *Nask*[1] thus:—'Anaomô mananghê daya vîspâi kva, kva parô?' ('where are *they* to be produced beyond every thought? *and* where before?') 'Lodging in the judge, that while *he has* twenty-two judgments *he may be* more just;'—so that when they pray the Tâ-v*e*-urvâtâ chapter well, and recite *it* by line and stanza, the judges possess those twenty-two judgments more correctly, and judiciousness is more lodging *in them.*

7. The sixteen stanzas of the *Hv*aêtumaithi *chapter* (Yas. XXXII)[2] are lodging in warriors, so that it becomes possible, during their good protection, to force the enemy *away* from those sixteen countries which the Vendidad[3] mentions in *its* first fargar*d.*

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[1] See B. Yt. III, 25. Both the Avesta text here quoted and the translation suggested must be received with caution, as the MSS. do not agree in the three central words; K20 has manaNhê dya vîspâi kaua, and M6 has manaNhê kya vîsâi kaia. The former reading has been adopted, with very slight correction, as it seems the more intelligible; but the meaning of the preceding word, anaomô, is far from certain. The writer seems to have been quoting from a Pahlavi version of the Nask which contained this Avesta quotation.

[2] This Hâ, which begins with the words a*hv*yâ*k*â *hv*aêtu*s*, is not called by its initial words, as the preceding chapters are, but has this special name (see the prayers at the end of it) derived from its second word, and which is corrupted in Pahlavi into Khvêtmanŏ.

[3] Here written *G*avî*d*-*s*êdâ-dâ*d* as in Sls. Part I, and not Vadîkdâ*d* as in other parts of Sls. Part II (see § 19 and Chap. XII, 4, 6, 20, 23, 26). Vend. I contains an account of the sixteen

8. The fourteen stanzas of Yathâ-âi*s* (Yas. XXXIII) are for this reason, because seven archangels are more diligent in activity *for* the spirit, and seven archangels[1] for the world, so that they may attain 'to heaven, the home (mêhônŏ) of Aûharmazd, the home of the archangels, the home of those righteous ones,' avi garô-nmânem, maêthanem Ahurahê mazd*a*u, maêthanem ameshanãm spe*n*tanãm, maêthanem anyaêshãm ashaonãm[2]. 9. The three repetitions (dânar) of Y*e*-*s*e*v*istô (Yas. XXXIII, 11)[3], *and* the holding up of the holy-water (zôhar) at these *repetitions*, are for the four classes[4], and for this *reason* at Ahurâi mazdâi *and* ashem*k*â frâda*d*[5] the holy-water is

'best of regions and countries' where the Iranian power and religion extended at an early date.

[1] The seven archangels besides their spiritual duties have severally charge of the seven worldly existences, man, animals, fire, metal, earth, water, and plants (see § 14 and Chap. XV). But perhaps we should read 'angels,' as they are often mentioned as 'the angels of the spiritual and worldly existences.'

[2] This quotation, of which the Pahlavi translation is first given, and then the Avesta text, is from Vend. XIX, 107.

[3] This stanza is recited thrice, and about the same time the officiating priest strains the Hôm juice, and prepares to pour holy-water into the mortar in which the Hôm twigs were pounded (see Haug's Essays, pp. 402, 406).

[4] Or 'professions' of the community, of which there were originally only three, the priest, warrior, and husbandman; but at a later date the artizan was added. Both K20 and M6 have 'four classes,' but this is inconsistent with the 'three repetitions' The Avesta generally knows only three classes, but four are mentioned in the Baghân Yast (Yas. XIX, 46).

[5] That is, probably, at the words Ahurô mazd*a*us*k*â in the first line, and ashem*k*â frâda*d* in the second line of the stanza; but this is doubtful, as the MSS. give the words corruptly, in a mixture of Av. and Pahl., as follows: pavan Ahurâi mazdâi ahârayih-i da*d*ŏîh.

to be held level with the heart of him who is the officiating priest (zôt), and at sraotâ[1] *it* is to be held level with the arm of him who is the officiating priest, so that while the warriors are in battle with foreigners (anâîrân) they may be fuller of breath (vayô-gîrtar), and the husbandmen stronger-armed in the tillage and cultivation of the world.

10. The fifteen stanzas of Yâ-*s*kyaothanâ (Yas. XXXIV) are for this reason, because it is given[2] for the destruction of those fifteen fiends who are disclosed in the medical part (bêshâ*z*) of the Hâ*d*ôkht *Nask*[3]. 11. The four repetitions (bâr) of Mazdâ-a*d*-môi (Yas. XXXIV, 15)[4] are for the right coming on of the share of these five chieftainships (ra*d*îh), the house-ruler, the village-ruler, the tribe-ruler, the province-ruler, and the supreme Zaratû*s*t[5].

12. The two repetitions of Ahyâ-yâsâ (Yas. XXVIII, 1)[6] are for this reason, that the sovereign (dahyûpat) may not at once seize body, conscious-

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[1] The first word in the third line of the stanza; but this, again, has to be guessed from a Pahlavi version in the MSS. which may be read va vâ-srôdâân.

[2] Or 'produced.'

[3] In the last division of that Nask (see B. Yt. III, 25, note).

[4] This last stanza of the Ahunavaiti Gâtha is recited four times.

[5] See Yas. XIX, 50–52. The last of these rulers must have been the supreme pontiff or patriarch of the province, and in the province of Ragha (Rages or Raî, near Teheran) he was both temporal and spiritual ruler.

[6] This first stanza of the Ahunavaiti Gâtha is recited twice, not only in its proper place (as the first stanza of each chapter is, in the Gâthas), but also at the end of every chapter of the Ahunavaiti Gâtha, while the officiating priest sprinkles the sacred twigs with the sacred milk or gâu*s* gîvya, 'living-cow *produce*' (see Haug's Essays, pp. 405, 406).

ness, and soul. 13. Those four Yathâ-ahû-vairyôs of the first *Gâtha*[1] are for this reason, that is, so that inferiors may become more tolerant of the commands of superiors, and good thoughts, good words, and good deeds be more domesticated (mâh-mântar) in the world, and the fiend more powerless (apâ*d*akhshâhtar).

14. In short (aê-mar)[2], Ahyâ-yâsâ is as (pavan)[3] Aûharmazd and the righteous man, Khshmaibyâ as Vohûman and cattle, A*d*-tâ-vakhshyâ as Ar*d*avahi*s*t and fire, Tâ-v*e*-urvâtâ as Shatvairô[4] and metal, the *Hv*aêtumaithi as the Gâtha of Spendarma*d* and the earth, Yathâ-âi*s* as Horvada*d* and water, and Yâ-*s*kyaothanâ as Amerôda*d* and plants.

15. The progress which is in[5] the Ahunavaiti Gâtha the house-rulers should carry on; that which is in the U*s*tavaiti Gâtha the village-rulers should carry on; that which is in the Spe*n*tâ-mainyû[6] Gâtha the tribe-rulers should carry on; that which is in the Vohû-khshathra Gâtha the province-rulers should carry on; that which is in the Vahi*s*tô-i*s*ti Gâtha the supreme Zaratû*s*ts should carry on; and

[1] After the two Ahyâ-yâsâs, at the end of each chapter of the Ahunavaiti Gâtha, the Yathâ-ahû-vairyô formula (see Bund. I, 21) is recited four times.

[2] Or 'to sum up.'

[3] It is not quite clear how pavan, 'in, on, with, by, through, as, for,' &c., should be translated in each clause of this section; but the intention is evidently to compare the seven chapters of the Ahunavaiti Gâtha with the seven archangels and the seven earthly creations which they severally protect (see Chap. XV).

[4] Here written Shatrîvar.

[5] Meaning probably 'the prosperity which is *occasioned* by;' but the exact signification of the word frâk-shâm or frêh-kashâm (or however it may be read) is uncertain.

[6] Spendômat or Spendamat in Pahlavi.

that which is in the Yasna, which is the place of righteous blessing[1], these four classes themselves should carry on.

16. Of the Yasna *of seven chapters* (Yas. XXXV–XLI, 17) the beginning section (kar*d*akŏ) *has* nine stanzas; and its beginning[2] is Humatanãm (Yas. XXXV, 4), and its end is Humatanãm (Yas. XLI, 17 supl.)

17. The six stanzas of Ahyâ-thwâ-âthrô (Yas. XXXVI) are owing to the six hot ordeals (var) which, in the Hûspâram *Nask*[3], are effected by *k*athrayâim âthraiãm[4].

18. The five stanzas of Ithâ-â*d*-yazamaidê (Yas. XXXVII) are thanksgiving and praise for the production of the good creations by Aûharmazd.

19. The five stanzas of Imãm-âa*d*-zãm (Yas. XXXVIII) are owing to those five comforts and five discomforts of the earth, which, it is declared in the third fargar*d* in the Vendidad[5], are accomplished

[1] That is, the Yasna of seven chapters (Yas. XXXV–XLI), which is called simply 'the Yasna' in this chapter. This last clause, which is omitted in M6, connects these later hymns with the four classes of the community (see § 9), just as the five older hymns are connected with the five chiefs of the community (see § 11) in the former clauses. This section may be a translation from the Avesta, as the verbs precede their nominatives.

[2] That is, the beginning of the Yasna of seven chapters.

[3] See Chap. X, 21; but the Sakâ*d*ûm Nask (see Chap. X, 25) is probably meant, as it contained a section on ordeals by heat and cold.

[4] These Avesta words are evidently corrupt, but perhaps 'a quadruple fire' is meant. K20 has *k*athrâyâim âthraiãm.

[5] Here written Vandîkdâ*d* (see § 7). The passage here cited is not a quotation, but only a brief summary of Vend. III, 1–37; and appears to have been derived direct from the Avesta, without the assistance of the Pahlavi version, as several words differ from that translation.

thus:—'The first comfort of the earth is from the land on which a righteous man walks forth; the second is when they shall make the dwelling of the good and fires upon it; the third is when they sow corn upon it, and shall take heed of dead matter; the fourth is when all beasts *of burden* are born upon it; the fifth is when every beast *of burden* is on it[1]; and its first discomfort is from the Arezûr ridge[2] and the gate of hell; the second is when they dig[3] it up *for* a dead *body;* the third is when *one* constructs a depository *for the dead* (khazân)[4] upon it; the fourth is from the holes of its noxious creatures; the fifth is when they shall forsake a man in affliction (var*d*akîh) upon it, who is righteous.'

20. The five stanzas of Ithâ (Yas. XXXIX) are just as those which *go* before.

21. The four stanzas of Âhû-a*d*-paiti (Yas. XL) are about the benefit (ar*g*-hômandîh) which is on account of water, earth, plants, and animals.

22. The six stanzas of Stûtô-garô (Yas. XLI, 1–17), the two repetitions of Humatanâm (Yas. XXXV, 4–6), *and* the three repetitions of Hukhsh-athrôtemâi (Yas. XXXV, 13–15) are on account of the existence of the sons of Zaratû*st*[5].

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[1] The verb is probably omitted by mistake, and we ought to read 'voids urine upon it,' in accordance with Vend. III, 20.

[2] See Bund. XII, 8.

[3] Reading kalêndend (Pers. kalandand), as Vend. III, 27 refers to burial of the dead, and the same idea might be obtained, more fancifully, by reading kilînênd, 'they turn to clay' (compare Pers. gil, 'clay'); but the most obvious reading is karînênd, 'they cut,' and as the sentence stands it would imply that 'they cut up its dead.'

[4] See Chap. II, 6.

[5] The three apostles expected in the future (see § 5 and Bund. XXXII, 8). It is doubtful whether these three passages in the

23. The two repetitions of Ashahyâ-âa*d*-sairî[1] (Yas. XXXV, 22, 23) are for the laudation of righteousness and the destruction of the fiend. 24. The two repetitions of Yênhê-hâtãm[2] are for the laudation of Aûharmazd and the archangels, and the destruction of the evil spirit and the miscreations (vishû*d*akân). 25. *The two repetitions of*[3] Thwôistaotaras*k*â (Yas. XLI, 12–14) are for the laudation of ceremonial worship (ya*z*is*n*ŏ) and the *sacred* feast (mâzd).

26. The two repetitions of Âtarem*k*a (Visp. XIX, 1–8)[4] are for the laudation of the Frôbâk fire and the fire Vâzi*s*t[5].

27. Of the sixteen stanzas of the U*s*tavaiti *chapter* (Yas. XLII)[6] it is related just as about the *Hv*aêtumaithi *chapter*[7].

Yasna are here intended all to refer to the same subject, but no other subject is mentioned for the two former. Having completed the enumeration of the sections of the Yasna of seven chapters, the writer is now proceeding to notice those passages which are recited more than once in the performance of the ritual.

[1] M6 has gairî, 'in a song,' with the obsolete g, which is very like s, and is also used in the word garô in § 22; this is a variant well worth consideration by translators of the Avesta. K20 has only Ashahyâ.

[2] This formula (see B.Yt. II, 64) is recited after every chapter of the Gâthas, but does not appear to be anywhere recited twice; so the words 2 dânar, 'two repetitions,' may perhaps be inserted here in the wrong place, as they are wanting in § 25.

[3] These words are omitted in the Pahlavi text, evidently through mistake.

[4] Visp. XIX, XX follow Yas. XLI in the full Parsi ritual, and the first of them is recited twice.

[5] The Frôbâk is the oldest sacred fire on earth, and the Vâzist is the lightning (see Bund. XVII, 1, 5, SZS. XI, 5, 8–10).

[6] The first chapter of the Ustavaiti Gâtha (see § 2, note 4), so called from its first word ustâ.

[7] See § 7.

28. The twenty stanzas of Ta*d*-thwâ-peresâ (Yas. XLIII) are the twenty judgments (dâ*d*istân) between the beneficent spirit and the evil spirit; and for this *reason* they should every time utter Ta*d*-thwâ-peresâ again[1], because they should utter the original judgment again, and the twentieth time the evil spirit becomes confounded.

29. The eleven stanzas of A*d*-fravakhshyâ (Yas. XLIV) are made up from the six chieftainships[2] and the five accomplishments (farhâng) owing to religion; one is thus, not to do unto others[3] all that which is not well for one's self; the second is to understand fully *what* is well-done and not well-done; the third is to turn from the vile and their conversation (andarag-gûftanŏ); the fourth is to confess *one's* failings to the high-priests, and let them bring the whip; the fifth is not to neglect the season-festivals at *their proper* hour (dên hâsar), *nor* the other things which go to the bridge[4]; and the six chieftainships are not his property who has not these

[1] That is, the first line (ta*d* thwâ peresâ ere*s* môi vao*k*â Ahurâ! 'that I shall ask thee, tell *it* me right, O Ahura!') is repeated at the beginning of each of the first nineteen stanzas, and the first stanza being recited twice (as in all chapters of the Gâthas) these words are recited twenty times before the last stanza is reached. The phrases 'and for this *reason*' and 'because they should utter the original judgment again' are omitted in M6.

[2] These cannot be the same 'chieftainships' (ra*d*îh) as those mentioned in § 11, of which there are only five; but perhaps they are the spiritual chieftainships, or primacies, of the six other regions of the earth (see Bund. XXIX, 1).

[3] Assuming that aî*s*an stands for aî*s*ân.

[4] The *K*inva*d* bridge, or route of the soul to the other world (see Chap. XII, 31). Part of these fourth and fifth clauses is omitted in K20 by mistake.

five accomplishments, and he is not fit even for teaching.

30. The nineteen stanzas of Kãm-nemôi-zãm (Yas. XLV) are for this reason, that every one may so persevere in his own duty (khvê*s*akânîh)[1], that while those are our nineteen propitiations (aû*s*ô-frî*d*)[2], which it says in the Sakâ*d*ûm *Nask*[3] should be my own, the strength and power of the angels shall become more considerable, and the destroyer more perishable.

31. The U*s*tavaiti Gâtha is a Gâtha (gâs) of four chapters[4], and each stanza of five lines (gâs), except Haê*k*a*d*-aspâ-vakhshyâ (Yas. XLV, 15)[5]. 32. The two repetitions of U*s*tâ-ahmâi (Yas. XLII, 1)[6] are, one *as* a retention *and* embrace of Aûharmazd, and one *as* a destruction of the fiends; *and* U*s*ta-Ahurem-mazdãm (Visp. XXI, 1–5)[7] *in* like manner.

33. Spe*n*tâ-mainyû (Yas. XLVI) *has* six stanzas, Yêzî-adâi*s* (Yas. XLVII) twelve stanzas, A*d*-mâ-yavâ (Yas. XLVIII) twelve stanzas, *and* Ka*d*-môi-urvâ (Yas. XLIX) eleven stanzas. 34. The Spe*n*tâ-mainyû Gâtha is a Gâtha of four chapters[8], and

[1] Or, it may be, 'through his own intellect (khvê*s*ak hûsh),' or merely another mode of writing khvê*s*kârîh, 'industry.'

[2] Considering each of the stanzas as an offering to, or propitiation of, (Av. usefriti) the angels.

[3] See Chap. X, 25.

[4] Those detailed in §§ 27–30.

[5] Which stanza has only four lines. Pahl. gâs means both the whole hymn and also each line of the hymn.

[6] The first stanza of the U*s*tavaiti Gâtha, which is recited twice, both in its proper place and at the end of each chapter of that Gâtha (see § 12, note).

[7] Visp. XXI follows Yas. XLV in the full Parsi ritual, and is recited twice.

[8] Those detailed in § 33.

each stanza of four lines; it is made up from the five chieftainships and four classes[1]. 35. The two repetitions of Spe*n*tâ-mainyû (Yas. XLVI, 1)[2] are, one *for* the laudation of the beneficent spirit (spendamat), and one for that of the earth[3].

36. One Spe*n*tem-Ahurem-mazdâm (Visp. XXII, 1–11)[4] is the laudation of the creatures of the beneficent spirit, and one is the destruction of the creatures of the evil spirit.

37. The twenty-two stanzas of the Vohû-khshathra Gâtha (Yas. L) are those twenty-two judgments which are lodging within judges, as written above[5]. 38. The two repetitions of Vohû-khshathrem (Yas. L, 1)[6] are, one the laudation of living (zîndakîh), and one of the supreme Zaratûst.

39. One Vohû-khshathrem yazamaidê (Visp. XXIII, 1–9)[7] is for the laudation of Shatvairô[8], and one of metal. 40. The two repetitions of Avi-

[1] See §§ 9, 11.

[2] The first stanza of the Spe*n*tâ-mainyû Gâtha, which is recited twice, both in its proper place and at the end of each chapter of that Gâtha (see § 12, note).

[3] It seems probable that the Pahlavi writer has here confounded Spendamat, 'the beneficent spirit,' with the archangel Spendarmad who has special charge of the earth; their names being even more alike in Pahlavi than in English, though corrupted from the distinct Avesta forms spe*n*ta mainyu and spe*n*ta ârmaiti, respectively.

[4] Visp. XXII follows Yas. XLIX in the full Parsi ritual, and is recited twice.

[5] See § 6.

[6] The first stanza of the Vohû-khshathra Gâtha, which is recited twice, both at the beginning and end of the chapter (see § 12, note).

[7] Visp. XXIII, 1–9 follows Yas. L in the full Parsi ritual, and is recited twice.

[8] The archangel who has special charge of metal (see § 14, Chap. XV, 5, 14–19, and Bund. I, 26, XXX, 19); the name is here written Shatrîvar.

apãm (Visp. XXIV, 1–12)[1] are, one for the laudation of waters, and one of plants.

41. The nine stanzas of the Vahistôisti (Yas. LII) are on account of those nine things which are[2] . . . the supreme Zaratûstship lodging in the supreme Zaratûsts, the source of fountains, the bridge *over* waters, and even the navigable river, the righteous man, and the righteous woman. 42. And *it is* a Gâtha of one chapter, *and* each stanza of four lines, except Ithâ-î-haithyâ-narô (Yas. LII, 6)[3], for *there* is always one lord and sovereign in the world. 43. And those four lines are for this *reason*, because *it* is declared: *k*athrus hamay*a*u khshapô dahmayâ*d* parô âfritôi*d*[4], 'four times every night is the "blessing of the holy" (Yas. LIX),' and three *times* Srôsh[5], twice Bûshâsp[6], and once Aêshm[7] will come

[1] After the two recitations of Visp. XXIII, 1–9 there follow Vend. XV, XVI, and Visp. XXIII, 10, and then Visp. XXIV, 1–12 is recited twice, in the full Parsi ritual, followed by Visp. XXV.

[2] Some words are evidently lost here; M6 has m followed by a blank space, and K20 has madam, 'on.' It is not quite certain whether the things mentioned are to be reckoned as four, five, or six; but assuming they are five, it is possible that the four things missing in the text are the four remaining chieftainships (see § 11), the rulerships of the house, village, tribe, and province lodged in the rulers of the same, respectively.

[3] Which stanza has five lines, and is, therefore, here considered symbolical of the ruling monarch, or pontiff.

[4] This Avesta passage does not appear to be extant elsewhere, and its Pahlavi translation, given in the text, is not quite correct; it would be better thus: 'through the "blessing of the holy" four times every night;' dahma âfriti (Pahl. dâhmân âfrînô, 'blessing of the holy') is the technical name of Yas. LIX.

[5] See Bund. XIX, 33, XXX, 29. This angel, invoked by the 'blessing' (Yas. LIX, 8), comes to defend mankind against the wiles of Bûshâsp and Aêshm.

[6] The demoness of sloth (see Bund. XXVIII, 26).

[7] The demon of wrath (see Bund. XXVIII, 15–17, 20).

to the material world. 44. And the five *lines* of that one *stanza* (Yas. LII, 6) are for this *reason*, because the assistants of the supreme Zaratûst are five, the house-ruler, the village-ruler, the tribe-ruler, the province-ruler, and she even who is his own wife (nârîk)[1]. 45. The two repetitions of Vahistâ-istis (Yas. LII, 1)[2] are, one *for* the laudation of sovereigns, and one for the laudation of peace (pa*d*mân).

46. The two repetitions of Vahistem-Ahurem-mazdãm (Visp. XXVI)[3] are, one *for* the laudation of Aûharmazd and the archangels, and one for the destruction of the fiends. 47. The four repetitions of the Airyamana (Yas. LIII)[4] are for the existence of more submission (aîrmânîh) in the house, village, tribe, and province. 48. The four repetitions of Ava*d*-mizdem (Visp. XXVII) are for the healing of those[5] *who* dwell in the house, village, tribe, and province.

49. The section (kar*d*akŏ) whose beginning is Ta*d*-sôidhis (Yas. LVII, 1–9)[6] is, for the completion

[1] Though bound to be strictly obedient to her husband or guardian, a Mazdayasnian woman occupied a more honourable position in the community than was sanctioned by any other oriental religion.

[2] The first stanza of the Vahistôisti Gâtha, which is recited twice, both at the beginning and end of the chapter (see § 12, note).

[3] Visp. XXVI follows Yas. LII in the full Parsi ritual, and is recited twice, followed by Vend. XIX, XX.

[4] So called from its first words â airyemâ; it is recited four times after Vend. XX, and shortly afterwards Visp. XXVII is also recited four times, as mentioned in § 48.

[5] M6 has 'of the soul,' which is, no doubt, a blunder due to the illegibility of the MS. from which it was copied.

[6] This is the Fshûshô-mãthra ('a spell or prayer for prosperity')

of the Gâthas, taught as *pertaining* to the Gâthas (gâsânîk *k*âs*t*).

50. The beginning of the Gâthas is Ahyâ-yâsâ (Yas. XXVIII, 1), and their end is drigavê vahyô (Yas. LII, 9, end); and *there* are 278 stanzas, 1016 lines, 5567 words (vâ*k*ak), 9999 mârîk, and 16,554 khûr*d*ak[1]. 51. For the lines and stanzas of the Gâthas *were* collected by us, and were:—one hundred stanzas of the Ahunavaiti Gâtha (Yas. XXVIII–XXXIV), of which each stanza is three lines; forty stanzas of the Yasna *of seven chapters* (Yas. XXXV–

of Visp. I, 28, II, 30, Yas. LVI, ix, 6, LVIII, 13. Whether the remainder of Yas. LVII is to be considered as pertaining to the Gâthas is uncertain; it is recited in seven sections by the assistant priest, each section from a different position; these seven positions being the stations of the seven assistant priests who are supposed to be present spiritually, and to be arranged three on each side, and one at the south end, of the ceremonial area, while the chief officiating priest occupies the north end (see Haug's Essays, p. 332).

[1] The numbers of the stanzas and lines are correct, as may be seen from the details given in § 51. Regarding the words there is the uncertainty as to what constitutes a compound word, but, taking each compound in Westergaard's edition of the texts as a single word, the total number of words in the 1016 lines is about 6147; and this could be reduced to 5567 only by omitting the Yasna of seven chapters, and somewhat relaxing the rule as to compound words. The meaning of the last two terms, mârîk and khûr*d*ak, is doubtful, but they are certainly not syllables and letters, as the number of syllables exceeds 13,000. In other places (see Bund. I, 21) mârîk usually means 'a word,' but that meaning is expressed by the term vâ*k*ak here. If the number 9999 be correct, mârîk must signify some particular class of syllable which would include about three-fourths of the whole number of syllables. It may be noted, however, that Zâ*d*-sparam, in the particulars he gives about the Gâthas (see SZS. XI, 10, note 6), states the number of mârîk at 6666. The khûr*d*ak or 'small' things are probably the consonants.

XLI, 17), of which each stanza is three lines; sixty-six stanzas of the U*s*tavaiti Gâtha (Yas. XLII–XLV), of which each stanza is five lines, except Haê*k*a*d*-aspâ (Yas. XLV, 15), for that one is four lines; forty-one stanzas of the Spe*n*tâ-mainyû Gâtha (Yas. XLVI–XLIX), of which each stanza is four lines; twenty-two stanzas of the Vohû-khshathra (Yas. L), of which each stanza is three[1] lines; *and* nine stanzas of the Vahi*s*tôi*s*ti (Yas. LII), of which each stanza is four lines, except Ithâ-î (Yas. LII, 6), for that one is a stanza of five;—the amount of the foregoing[2] is 278 stanzas[3].

Chapter XIV[4].

0. May it be in the name of God (yazdân) and the good creation!

1. When they consecrate a sacred cake (drônô), *and* it becomes demon worship[5], what and how many *things* are not proper?

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[1] All MSS. have 'four,' and then add the exception about Ithâ-î to the account of this Gâtha, instead of mentioning it in the details of the Vahistôisti; which blunder is here corrected.

[2] Reading kadmon yehevûni*s*nŏ, but the latter word, with part of the ciphers which follow, is torn away in K20, and in M6 it is written so as to resemble the Avesta letters gnn gnn, which are unintelligible, though something like Pahl. yehevûni*s*nŏ; there can, however, be little doubt as to the general meaning of the phrase.

[3] The number of lines is easily computed from the same details, as follows:—300 + 120 + 329 + 164 + 66 + 37 = 1016 lines, as stated in § 50, and as they still exist in the Gâtha texts.

[4] This chapter is also found in L15, fols. 1–4, and a Pâzand version of §§ 1–3 exists in L22, fols. 126, 127, and L7, fols. 78, 79.

[5] That is, it becomes desecrated through some fault in the cere-

2. The decision is this:—Whoever knowingly consecrates a sacred cake with unpurified *sacred* twigs (baresôm-i apâ*d*iyâ*v*)[1], or with a twig-bundle the number of whose twigs (tâk) is *too* many or *too* few, or of another plant not proper *for sacred* twigs; or holds the end of the twig-bundle to the north[2] *and* utters the Avesta attentively; or whoever consecrates with efficacy unawares, *it* is not to be considered as uttered by him. 3. *Nor by him* who advertently or inadvertently takes a taste (*k*âshnîk), not from the sacred cake with the butter (gâû*s*-dâê)[3], *but* from the frasast; or takes the prayer (vâ*g*)[4] *inwardly* regarding that cake (drônê) before the officiating priest (zôt) takes a taste from the same cake; or shall utter the length of a stanza *in* excess, *and* does not again make a beginning of the *consecration of the* sacred cake; or takes *up* the

mony, for any ceremony, which is too imperfect for acceptance by the celestial beings, is supposed to be appropriated by the demons, as performed for their benefit (see Chap. IX, 5). Demon worship is a term also applied to many other evil actions which are supposed to give the demons special power over the perpetrator of them.

[1] See Chap. III, 32, note.

[2] The supposed direction of the demons (see Chaps. X, 7, XII, 18). When praying, a Parsi must face either the sun, or a fire or lamp; and when the direction of the sun is doubtful, or when it is nearly overhead, he must face to the south, even when he is in so low a latitude that the sun may be somewhat to the north of him.

[3] Which usually takes the place of the meat-offering mentioned in Chap. XI, 4–6, and is placed upon one of the cakes on the left side of the table during consecration, while the frasasts are the cakes on the right-hand side of the table (see Chap. III, 32, note).

[4] That is, prepares for eating by muttering the portion of the grace which is to be recited in a low murmur before eating (see Chap. III, 6, note). This clause is omitted in K20.

dedication *formula* (shnûmanŏ)[1] *too* soon or *too* late; or does not utter the Avesta for the fire when he sees the fire.

4. This is how it is when the period *of the day* (gâs)[2] is retained, and how it should be when *one* may relinquish *it;* that is, when even one of the stars created by Aûharmazd is apparent, *it* is retained, *and* when not *it* is relinquished. 5. It is Vand-Aûharmazd[3] *who* said that when, besides Tîstar, Vanand, *or* Satavês[4], one of the zodiacal *stars* (akhtarîk) is apparent, *it* is retained, and when not *it* is relinquished. 6. *There* have been *some* who said that when, besides one of those three, three zodiacal *stars* are apparent, *it* is retained, and when not *it* is relinquished[5].

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[1] See Chaps. III, 35, VII, 8.

[2] See Bund. XXV, 9. The text appears to refer to the transition from the Ushahina to the Hâvani Gâh at daybreak; and as certain portions of the prayers are varied according to the period of the day, it is very necessary to know precisely when each period commences, so as to avoid vitiating the whole ceremonial by the use of a wrong prayer.

[3] See Chap. I, 4, note.

[4] Three of the leading stars, probably Sirius, Fomalhaut, and Antares (see Bund. II, 7).

[5] This chapter is followed (in both the old MSS. M6 and K20) by the Pahlavi text of the Patît-i Khûd, or renunciation of one's own *sin*, a translation of which will be found in Bleeck's English version of the Avesta, London, 1864, III, pp. 159–162, derived from Spiegel's German translation of the Pâzand text. This translation is fairly correct on the whole, although some passages might be improved, thus (p. 162), instead of 'all sins which may attack the character of man [or] have attacked my character, if I, on account of much death, have not recognised the death,' &c., we should read 'of all sins which may become the lot of men, and have become my lot, on account of whose excessive number I do not know the number,' &c.

PART III.—*Appendix*[1].

CHAPTER XV[2].

1. *It* is revealed by a passage of the Avesta that Zaratûst, seated before Aûharmazd, always wanted information (vâk) from him; and he spoke to Aûharmazd thus: 'Thy head, hands, feet, hair, face, and tongue are in my eyes just like those even which are my own, and you have the clothing men have; give me a hand, so that I may grasp thy hand.'

2. Aûharmazd said thus: 'I am an intangible spirit; *it* is not possible to grasp my hand.'

3. Zaratûst spoke thus: 'Thou art intangible, and Vohûman, Ardavahist, Shatvaîrô[3], Spendarmad, Horvadad, and Amerôdad are intangible, and when I depart from thy presence, and do not see thee *nor* even them—since of the person whom[4] I see and worship *there* is something—*should* thou and the seven archangels be worshipped by me, or not[5]?'

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[1] This Appendix consists of a number of fragments found in the old MS. M6, and of somewhat the same character as the Shâyast lâ-shâyast, but they have no claim to be considered as a portion of that work. Excepting Chaps. XVIII, XIX, XXI, they are not found in the other old MS. K20, and beyond the fact that they must be more than five centuries old their age is quite uncertain, though some of them are probably older than others.

[2] This chapter follows the Patît-i Khûd in M6, and is also found in L15, fols. 16–28; for a Pâzand version of it, see L22, fols. 113–122, and L7, fols. 70–76.

[3] Written Shatrôîvar throughout this chapter; these six (see Bund. I, 26) with Aûharmazd himself, are the seven archangels.

[4] Reading mûn, 'whom,' instead of amat, 'when' (see Bund. I, 7, note).

[5] Zaratûst is doubtful whether he ought to worship beings of

4. Aûharmazd said thus: 'They *should* be; I tell thee, O Zaratûst the Spîtâmân! that each individual of us has produced his own one creation (dâyak) for the world, by means of which they may set going in its body, in the world, that activity which they would exercise in the spiritual existence. 5. *In* the world that which is mine, who am Aûharmazd, is the righteous man, of Vohûman are the cattle, of Ar*d*avahi*s*t is the fire, of Shatvaîrô is the metal, of Spendarma*d* are the earth and virtuous woman, of Horvada*d* is the water, *and* of Amerôda*d* is the vegetation. 6. Whoever has learned[1] the care of all these seven, acts and pleases well, his soul never comes into the possession of Aharman and the demons; when he *has* exercised his care of them, he has exercised his care of the seven archangels, *and* ought to teach all mankind in the world.

7. 'Whoever wishes to propitiate Aûharmazd in the world, wishes to promote the things of Aûharmazd; *and* whoever he be, with whom Aûharmazd ever is in every place (gâs)[2], it is necessary *that* he should[3] propitiate the righteous man, in whatever

whose existence he had had no tangible evidence, when he no longer saw them; fearing, perhaps, that they might have been mere dreams or optical illusions. But he is told that each of these spiritual beings is the protector of one class of worldly existences, and that the proper treatment of these existences is a man's best means of reverencing the spiritual beings interested in their welfare.

[1] Or 'taught,' for the verb has both meanings.

[2] Or 'at all times;' it is always doubtful whether gâs means 'time' or 'place.'

[3] Throughout this chapter a conditional meaning is given to the verbs by prefixing hanâ, aê, or 1 (all representing Pâz. aê or *e*) to the present tense, instead of affixing it.

has happened *and* whatever occurs to him, and should act for his happiness, and afford him protection from the vile. 8. Since the righteous man is a counterpart of Aûharmazd the lord, *and* when the righteous man acts it is caused by him who is Aûharmazd, whoever propitiates the righteous man, his fame and welfare exist a long time in the world, and the splendour of Aûharmazd and pleasure and joy become his own *in* heaven (vahi*s*t).

9. 'Whoever wishes to propitiate Vohûman in the world, *and* wishes to act for *his* happiness, is *he* who wishes to promote the things of Vohûman; and it is necessary for him, so that Vohûman may be ever with him, *that* he should propitiate, at every place (gâs) *and* time, the well-yielding (hûdhâk) cattle, in whatever has happened *and* whatever occurs, and should act for *their* happiness; and in the terrible days and the hurried times (gâs) which *befall* them, he should afford them protection from the oppressive and idle. 10. He should not give *them* as a bribe to a man who is a wicked tyrant, *but* should keep *them* in a pleasant and warm locality and place (gâs); and in summer he should provide them a store of straw and corn, so that it be not necessary to keep *them* on the pastures (*k*arak) in winter; and he should not deliver them *up* for this purpose, that is, "So that I may give them up to the vile," because it is necessary to give to the good; and he should not drive them apart from *their* young, and should not put the young apart from their milk. 11. Since they are counterparts of him (Vohûman) himself in the world, the well-yielding cattle, whoever propitiates those which are well-yielding cattle his fame subsists in the world, and

the splendour of Aûharmazd becomes his own *in* the best existence[1].

12. 'Whoever wishes to propitiate Ard*a*vahi*s*t in the world is *he* who wishes to promote his things; and it is necessary for him, so that Ard*a*vahi*s*t may be with *him* at every place (gâs) and time, *that* he should propitiate the fire of Aûharmazd, in whatever has happened and whatever occurs, *and* should act for *its* happiness; he should not put upon *it* wood, incense, and holy-water[2] which are stolen and extorted, and he should not cook at it a ration (bâhar) which is violently extorted from men. 13. For it is a counterpart of him (Ard*a*vahi*s*t) himself in the world, the fire of Aûharmazd; and whoever propitiates those which are fires of Aûharmazd his fame subsists in the world, and the splendour of Aûharmazd becomes his own *in* heaven.

14. 'Whoever wishes to propitiate Shatvairô in the world, and wishes to act for *his* happiness, is *he* who wishes to promote the things of Shatvairô; *and* whoever he be, it is necessary, so that Shatvairô may be with him at every place and time, *that* he should propitiate melted metal[3] at every place and time. 15. And the propitiation of melted metal is this, that he shall practise habits (âîyînô) of the

[1] See Chap. VI, 3.

[2] Holy-water is not put upon the fire, for that would be sinful, but it is presented to the fire, and the outside of the fire-place is sprinkled or washed with it (see Haug's Essays, p. 403). The 'fire of Aûharmazd' means any fire, whether sacred or used for household purposes.

[3] The word may be read either aîyên or asîn (Av. ayangh, Pers. âyan, âhan, or âhîn), which is usually translated 'iron,' but also means 'metal' generally, as it certainly does here, and very probably likewise in B. Yt. I, 1, 5, II, 14, 22.

heart so unsullied and pure that, when they shall drop melted metal upon *it*, it does not burn. 16. And Âtarôpâ*d* son of Mâraspend[1] even acted in this priestly fashion (dastôbarîh), so that the melted metal, when they drop *it* upon the region (khânŏ) of *his* pure heart, becomes as pleasant to him as though[2] they were milking milk upon it. 17. When they drop *it* upon the region of the heart of the wicked and sinners, it burns, and they die. 18. And *one* should not commit sin with metal, and with its burning; and should not give gold and silver to the vile. 19. For it is a counterpart of Shatvaîrô himself in the world for him, *and* since he propitiates those which are melted metals, his fame subsists in the world, and the splendour of Aûharmazd becomes his own *in* heaven.

20. 'Whoever wishes to propitiate Spendarma*d* in the world, wishes to promote the things of Spendarma*d*; *and* whoever he be, it is necessary, so that Spendarma*d* may be with him, *that* he should propitiate, at every place and time, the earth and virtuous woman, in whatever has happened and in whatever occurs, *and* should act for *their* happiness. 21. For when he does not spread out (barâ lâ vêshê*d*) this earth, and it does not separate one *piece* from another, his body also *will* not be always

[1] The primate and prime minister of Shâpûr II (A.D. 309–379), who is said to have undergone the ordeal of having melted metal poured upon his chest, in order to prove the truth of the Mazdayasnian religion. The metal used is generally called rûî, 'brass,' but here it is aîyên, 'iron,' though a more fusible metal than either was, no doubt, used.

[2] Reading amat, 'though,' instead of mûn, 'which' (see Bund. I, 7, note).

living upon *it at* every place and time[1]. 22. On account of the lodgment of Spendarmad in the earth, when a robber, violent and worthy of death, and wives who are disrespectful to *their* husbands walk about in sinfulness in the world, and their husbands are active *and* virtuous, it becomes much distressed (zanŏîk). 23. This, too, is declared, that, whenever this *earth* becomes distressed (zanîk), it is most *so* at the time when sinners worthy of death are most; for *it* is declared, when sinners worthy of death walk upon *it*, *its* pain and uneasiness become as distressing (dûskhvâr) to it as the dead son on *her* bosom *to* a mother; *and* the lodgment of Spendarmad in the earth is little *in* that place whereon sinners worthy of death walk. 24. And her[2] happiness arises from that place when they shall perform tillage and cultivation on it, and a virtuous son is born upon it, and they rear cattle upon it; and it is so one's fame subsists in the world, and the splendour of Aûharmazd becomes one's own *in* heaven.

25. 'Whoever wishes to propitiate Horvadad and Amerôdad in the world, whereas that is necessary which promotes their things, whoever he be it is necessary *that* he should propitiate, at every place and time, the water and vegetation of Horvadad and Amerôdad, in whatever has happened and in

[1] Meaning that the earth must be tilled in order to support its inhabitants, but there is some doubt as to the exact wording of the translation.

[2] Spendarmad is a female archangel: perhaps, however, the earth is meant here, as it is said to be most pleased by the existence of fire-temples, dwellings of righteous people, cultivation, stables, and pastures (see Vend. III, 1–20).

whatever occurs, *and* should seize upon those who consume *and* steal water and vegetation[1]. 26. And he should not act oppressively, he should not walk the world in sinfulness, and should not bring bodily refuse (hîkhar), dead matter (nasâî)[2], *or* any other pollution to water; he should not destroy vegetation unlawfully, and should not give fruit to the idle and vile. 27. For when he commits sin against water and vegetation, even when it is committed against merely a single twig of it, and he has not atoned for it, when[3] he departs from the world the spirits of all the plants in the world stand up high in front of that man, and do not let him go to heaven. 28. And when he has committed sin against water, even when it is committed against a single drop of it, and he has not atoned for *it*, that also stands up as high as the plants stood, and does not let him go to heaven. 29. Since they are counterparts of Horvada*d* and Amerôda*d* themselves, the water and vegetation, whoever propitiates those which be water and vegetation, his fame subsists in the world, and a share of the splendour of Aûharmazd becomes his *in* heaven.'

30. Aûharmazd said this also to Zaratûs*t*, namely:

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[1] Reading mûn, 'who,' instead of amat, 'when,' and dûgend, 'they steal,' instead of dûgd (perhaps for dûgak, 'thievish'); and supposing the verb to be vakhdûnê*d*, 'takes, seizes,' and not vâdûnê*d*, 'makes, acts.' If the reverse be assumed, the translation would be thus: 'should act for their *happiness*. When they consume water and vegetation he should not act thievishly and oppressively.'

[2] For the meaning of hîkhar and nasâî, see note on Chap. II, 30.

[3] Reading amat, 'when,' instead of mûn, 'who' (see Bund. I, 7, note).

'My will and pleasure is *that* the observance and propitiation of these seven archangels shall be *as I have* told thee; and do thou, too, speak thus unto men, so that they may commit no sin and may not become wicked, and the splendour of Aûharmazd may become their own *in* heaven.'

31. Completed in peace, pleasure, *and* joy[1].

CHAPTER XVI.

0. In the name of God (yazdân) I write a paragraph (babâ) where the sins which are as it were small are *mentioned* one *by* one.

1. The least sin is a Farmân; *and* a Farmân is three coins of five annas[2], some say three coins. 2. An Âgerept is, as regards whatever weapon (snês) men strike with in the world, whenever the weapon is taken in hand; and taken up by *any* one four finger-*breadths* from the ground *it is* the root[3] of an

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[1] This is the most usual concluding phrase of short Pahlavi texts, and indicates that this account of the best mode of propitiating the archangels is to be considered as a separate text. It is followed in M6 by the paragraphs which constitute the next two chapters.

[2] Reading 3 nûmâî-i 5 ânak, but this is uncertain, and if correct must have been written in India, as the anna is an Indian coin worth nearly three halfpence. The coin of five annas was probably a dirham, as the dirham being about fifty grains of silver (see note on gûgan in Chap. I, 2), and the rûpî having formerly been less than 180 grains in Gugarât, the former would be nearly five-sixteenths of the latter, that is, five annas. It may, therefore, be assumed that the amount of the Farmân is here taken at three dirhams, as in Chap. XI, 2; but in § 5 it appears to be $3\frac{1}{2}$ dirhams, and in Chap. I, 2 as much as sixteen dirhams.

[3] See Chap. II, 69, note.

Âgerept for him; *and* the retribution and punishment for an Âgerept should be fifty-three dirhams (*g*ûgan)[1]. 3. When the weapon turns downwards *it is* the root of an Avôîri*s*t for him, and his sentence (dînâ) is to be changed; his retribution *and* punishment should be seventy-three dirhams[2], which is when anything further occurs. 4. When he shall lay the weapon on *any* one *it is* the root of an Aredû*s* for *him*, and his retribution *and* punishment are thirty stîrs; if the wound thereby made by him be one-fifth of a span (dî*s*t)[3] *it is* no root of an Aredû*s for* him, and his retribution *and* punishment are the same thirty stîrs.

5. I write the degrees of sin:—A Srôshô-*k*aranâm[4] is three coins and a half, a Farmân is a Srôshô-*k*aranâm, an Âgerept is sixteen stîrs, an Avôîri*s*t is twenty-five stîrs, an Aredû*s* is thirty, a Khôr is sixty, a Bâ*z*âî is ninety, a Yât is a hundred and eighty, *and* a Tanâpûhar is three hundred[5].

6. The good works which are in the *ceremonial*

[1] § 5 says sixteen stîrs, which, if equivalent to these fifty-three dirhams, would imply $3\frac{5}{16}$ dirhams to the stîr, instead of four as usually stated (see Chap. I, 2). The amounts mentioned in Chaps. I, 2, XI, 2 are very different.

[2] § 5 says twenty-five stîrs, which, at $3\frac{5}{16}$ dirhams to the stîr (as in the case of Âgerept), would be very nearly eighty-three dirhams, which is probably the number we ought to read in the text, and also, possibly, in Chap. XI, 2.

[3] The dî*s*t is a span of ten finger-breadths (about $7\frac{1}{2}$ inches) between the thumb and middle finger (see Bund. XXVI, 3, note).

[4] See Chap. IV, 14, note. Comparing the amount here mentioned with that of the Farmân in § 1, the Srôshô-*k*aranâm, which is here made equal to the Farmân, appears to amount to $3\frac{1}{2}$ dirhams, which agrees very nearly with the statement in Chap. X, 24, but differs from that in Chap. XI, 2.

[5] For similar scales of degrees, see Chaps. I, 2, XI, 2.

worship of the sacred beings (yazisn-i yazdân):—*Consecrating* a sacred cake (drôn)[1] is a good work of one Tanâpûhar[2]; a *form of* worship (yast)[3] is a hundred Tanâpûhars; a Visparad[4] is a thousand Tanâpûhars; a Dô-hômâst[5] is ten thousand; a Dvâzdah-hômâst is a hundred thousand, *and* the merit (kirfak) of every one which is *performed* with holy-water is said *to be* a hundred to one; a Hâd-ôkht[6] is two thousand Tanâpûhars, *and* with holy-water it becomes a hundred to one[7].

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[1] See Chap. III, 32. The Persian Rivâyats explain that this is when the proper ritual is merely recited, without using the sacred twigs and other ceremonial apparatus; when the twigs are used the merit is ten times as great.

[2] That is, sufficient to counterbalance a Tanâpûhar sin (see Chap. I, 1, 2).

[3] A Yast is a formula of praise in honour of some particular angel; when recited with all the accessories of sacred twigs and other ceremonial apparatus, the merit is ten times as great as is mentioned in the text.

[4] The Visparad service includes the Yasna, and when performed with the use of the sacred twigs, holy-water, and other ceremonial apparatus the merit is ten times as great as here stated; some authorities say it is a hundred times as great.

[5] This kind of Hômâst is not mentioned in Dastûr Jâmâspji's explanation of this species of religious service (see B. Yt. II, 59, note); it occurs, however, in the Nîrangistân as a distinct kind, though called merely Hômâst in the Persian Rivâyats.

[6] See B. Yt. III, 25.

[7] The merits of other prayers and ceremonies are detailed in the Persian Rivâyats; thus, that of the ordinary recital of a Vendidad (which includes both Yasna and Visparad) is sixty thousand Tanâpûhars, and when with sacred twigs and holy-water it is a hundred thousand; that of the recital of any Nyâyis (see Chap. VII, 4), or of taking and retaining a prayer (vâg, see Chap. III, 6) inwardly, is one Tanâpûhar.

Chapter XVII.

1. This, too, Zaratûst asked of Aûharmazd, that is: 'Which is the time when *one* must not eat meat?'

2. Aûharmazd gave a reply thus: 'In a house when a person shall die, until three nights are completed, nothing whatever of meat is to be placed on a sacred cake (drôn) therein and in *its* vicinity[1]; but these, such as milk, cheese, fruit, eggs, and preserves, are to be placed; *and* nothing whatever of meat is to be eaten *by* his relations[2]. 3. In all the three days it is necessary to perform the ceremonial (yazisn) of Srôsh for this *reason*, because Srôsh will be able to save his soul from the hands of the demons *for* the three days[3]; and when *one* con-

[1] Reading va hamgôshak, the latter word being apparently used in a parallel passage in Pahl. Vend. VIII, 64 in old MSS.; this reading is, however, somewhat doubtful here, and perhaps we ought to read 'on a sacred cake in that roofed place (pavan zak vâmkînîh);' the last word being a possible term for 'roofing' as it stands, though it may be a miswriting of vâmpôs (Pers. bâmpôs, 'roofing').

[2] The Parsis, nowadays (Dastûr Hoshangji says), do not cook for three days under a roof where a death has occurred, but obtain food from their neighbours and friends; but if the cookroom be under a separate roof, as often happens in India, they have no objection to cooking there.

[3] The soul is supposed to hover about the body for the first three nights after death, during which time it has to rely upon the angel Srôsh (see Bund. XXX, 29) for protection from the demons, which the angel, it is presumed, will afford more efficiently if properly propitiated by the surviving relatives. At the third dawn after death (that is, the dawn of the fourth day inclusive of the day of death) the soul is supposed to depart finally for the other world (see AV. IV, 8–36, XVII, 5–27).

stantly performs a ceremonial *at* every period (gâs)[1] in the three days *it* is *as* good as though they should celebrate the whole religious ritual (hamâk dînô) at one time. 4. And after the third night, *at* dawn, *one* is to consecrate three sacred cakes (drôn), one *for* Rashnû *and* Âstâd, the second *for* Vâê the good[2], *and* the third *for* the righteous guardian spirit (ardâî fravard); and clothing[3] is to be placed upon the sacred cake of the righteous guardian spirit. 5. For the fourth day it is allowable to slaughter a sheep[4], *and* the fourth day the ceremonial (yazisn) of the righteous guardian spirit is to be performed; and afterwards are the tenth-day, the monthly, and, then, the annual *ceremonies;* and the first monthly is exactly on the thirtieth day, and the annual on the particular day[5]. 6. When he

[1] These periods of the day are five in summer, and four in winter (see Bund. XXV, 9, 10).

[2] The usual name of the angel Râm (the Vayu of Râm Yt.) who, with the angels Rashnû and Âstâd, is supposed to be stationed at the *K*'invad bridge, where the soul has to give an account of its actions during life shortly after the dawn following the third night after death (see AV. V, 3, CI, 21, note, Mkh. II, 115).

[3] This clothing must be new and good, and is supposed to be supplied to the spirit to prevent its appearing unclothed in the other world, where the clothing of the soul is said to be formed 'out of almsgivings' (Chap. XII, 4); to fulfil which condition the clothes provided are presented to the officiating priests (see Saddar Bundahis LXXXVII).

[4] Or 'goat.'

[5] That is, on the exact anniversary of the death; the sentence is rather obscure, but this appears to be the meaning. With regard to the ceremonies after a death, the Persian Rivâyats give more details, which may be summarized as follows:—On each of the first three days a Srôsh Yast is performed and a Srôsh Drôn consecrated (see Chap. III, 32, note). On the third night, in the middle of the Aiwisrûthrem Gâh (dusk to midnight), a renuncia-

shall die *at* a place distant *from that* where the information arrives, when the three *days' ceremonies* (satûîh) are celebrated *at* that place where he shall die *it* is well, when not, their celebration is *to be at* this place, *and* from the *time* when the information arrives, until three nights are completed, it is necessary to perform the ceremonial of Srôsh, *and* after three days and nights it is necessary to perform the ceremonial of the righteous guardian spirit.'

7. *In* one place *it* is declared, that of him whose begetting is owing to the demons, of him who commits sodomy, and of him who performs the religious rites (dînô) of apostasy, of none of the three do

tion of sin is performed in the house of the deceased; and in the Ushahin Gâh (midnight to dawn) four Drôns are consecrated, one dedicated to the good Vâê (Nâ-î veh), one to Rashn and Âstâd, one to Srôsh, and one to the righteous (ashôân), and in front of the last are placed new and clean clothes with fruit, but without an egg. On the fourth day, at sunrise, the Dahmân Âfrîngân (Yas. LIX) is recited, and then the Khûrshêd and Mihir Nyâyis, after which the people in the house can first eat fresh-cooked meat. During the fourth day also the Yast of the righteous is performed, and the Drôn of the righteous is consecrated; and the same again on the tenth day, together with the recitation of the Dahmân Âfrîngân. On the thirtieth day the Sîrôzah (praise of the thirty days) is to be celebrated, with the dedication to the thirty days; thirty-three beans (lûvak) and thirty-three eggs, with fruit, being placed in front of the Drôn, which is consecrated in the presence of fire; and, afterwards, the assistant priest consecrates a Drôn for Srôsh. The next day the chief priest consecrates a Drôn for the righteous; a suit of clothes and fruit being placed in front of the Drôn. And each day a Yast of the righteous is performed, a Drôn of the righteous is consecrated, and an Âfrîngân recited. On the same day every month the same Yast, Drôn, and Âfrîngân are celebrated; a priest also undergoes the Bareshnûm for the deceased, a Gêtî-kharîd (see Bund. XXX, 28) is performed, and three Vendidads dedicated to Srôsh. On each day at the end of a year the Sîrôzah Yast is performed, and a Drôn

they restore the dead[1], for this *reason*, because he whose begetting is owing to the demons is himself a demon[2], and the soul of him who commits sodomy will become a demon[3], and the soul of him *who* performs the religious rites of apostasy will become a darting snake[4].

8. This, too, is revealed by the Avesta[5], that Aûharmazd spoke thus: 'Give ye up the persons of all men, with the submissiveness of worshippers, to that man *to* whom the whole Avesta and Zand is easy[6], so that he may make you acquainted with duties and good works; because men go to hell for this *reason*, when they do not submit *their* persons to priestly control (aêrpatistân), and do not become acquainted with duties and good works.'

9. Query:—There is an action which, according to the Avesta[7], is not good for a person to do, *and* the sentence of 'worthy of death' is set upon *it;* for *one's* better preservation is *one* not to do that action,

dedicated to the thirty days is consecrated, thirty-three beans being placed, with one Drôn, one Frasast (see Chap. III, 32, note), one pentagonal Drôn as the sun, one crescent-shaped as the moon, thirty-three eggs, and fruit, in front of the Drôn, which is consecrated in the presence of fire; afterwards, the assistant priest consecrates a Drôn for Srôsh, and recites the Dahmân Âfrîngân, and the next day the chief priest consecrates a Drôn for the righteous, a suit of clothes being placed before the Drôn, and recites the Dahmân Âfrîngân.

[1] That is, there is no resurrection for them.

[2] And, therefore, not immortal according to the Parsi faith.

[3] Compare Vend. VIII, 98–106.

[4] Which being a creature of the evil spirit is doomed to destruction.

[5] But it is doubtful if the passage be extant.

[6] That is, the man who knows the whole scripture and commentary by heart.

[7] Reading pavan Avistâk, instead of Avistâk pavan.

or to accomplish *and* urge *it* on, for the advance of religion in a state of uncertainty (var-hômandîh)? 10. The answer is this, that when they act well for *their* better preservation *there* is no fear, on account of acting well, but *one* is not to forsake that[1], too, though *it* be not goodness; a forsaken duty is very bad, for a contempt of it enters into one.

11. This, too, is declared, that Zaratûst enquired of Aûharmazd thus: 'From what place do these people rise again? from that place where they first went into *their* mothers, or from that place where the mothers have given *them* birth, or from that place where *their* bodies happen *to be* (aûftêd)?' 12. Aûharmazd gave a reply thus: 'Not from that place where they have gone into *their* mothers, nor from that place where they have been born from *their* mothers, nor from that place where *their* bodies and flesh happen *to be*, for they rise from that place where the life went out from their bodies.' 13. And this, too, he asked, that is: 'Whence do they raise[2] *him* again who is suspended from anything, *and* shall die in the air?' 14. The reply *was:* 'From that place where his bones and flesh first fall to the ground; hence, except when he shall die on a divan (gâs) or a bed (vistarg), before they carry him away, whatever *it*

[1] The religion in a position of difficulty appears to be the meaning, but the reply to this question of casuistry is by no means clear.

[2] Literally, 'they rise,' both here and in the next section, but the change to the plural number is perplexing, unless it refers to those who prepare the resurrection of the dead (Bund. XXX, 4, 7, 17), as here assumed by reading 'they raise.'

is, a fragment[1] is to be taken and to be laid across his limbs; for when the usage is not so, they raise him again from that place where his body arrives at the ground.'

15. Completed in peace, pleasure, *and* joy[2].

CHAPTER XVIII[3].

1. It is said in revelation that Aêshm[4] rushed into the presence of Aharman[5], and exclaimed thus: 'I *will* not go into the world, because Aûharmazd, the lord, has produced three things in the world, *to* which it is not possible *for* me to do anything whatever.'

2. Aharman exclaimed thus: 'Say which are those three things.'

3. Aêshm exclaimed thus: 'The season-festival

[1] Apparently a fragment of the place whereon the death took place is meant by ka*d*âm-ı pârak.

[2] The miscellaneous passages which follow Sls. in M6 terminate at this point, which is the end of the first volume of that MS. The next three chapters are taken from the latter end of the other volume of M6.

[3] Both this chapter and the next are also found in K20, the first being placed before the first part of Sls., and the second before the second part. Chap. XVIII also occurs in Dastûr Jâmâspji's MS. of the Bundahi*s*, just after Chap. XXXIV of that text (see Introduction, p. xxx), and a Pâzand version of it occupies the same position in L7 and L22, and is translated by Justi as the last chapter of the Bundahi*s*, in his German translation of that work (see Introduction, p. xxvi).

[4] The demon of wrath (see Bund. XXVIII, 15–17).

[5] See Bund. I, 3. Aêshm, as the chief agent of the evil spirit in his machinations against mankind, rushes into his master's presence in hell to complain of the difficulties he encounters.

(gâsânbâr)[1], the *sacred* feast (myazd), and next-of-kin marriage (khvêtûk-das).'

[1] See Bund. XXV, 1, 3, 6. The six Gâhanbârs or season-festivals are held, respectively, on the 45th, 105th, 180th, 210th, 290th, and 365th days of the Parsi year. An explanation of the cause of the inequality of these intervals has been proposed by Mr. Khurshedji Rustamji Cama, which is well worthy of attention, and appears to have been first published in 1867 in Nos. 7 and 8 of his Zartosti Abhyas. His view is that the mediæval Zoroastrians, beginning their year at the vernal equinox (Bund. XXV, 6, 13, 21), recognised originally only two seasons, a summer of seven months and a winter of five (Bund. XXV, 7), and they held a festival, not only at the end of each season, that is, on the 210th and 365th days of their year, but also in the middle of each season, that is, on the 105th and 290th days of their year. That these two latter were mid-season festivals is proved by their Avesta names, Maidhyô-shema and Maidhyâirya, beginning with the word maidhya, 'middle.' Later on, the Zoroastrians divided their year into four equal seasons, spring, summer, autumn, and winter (Bund. XXV, 20), and without interfering with their old festivals, they would, no doubt, have wished to celebrate the end and middle of each of their new seasons. The ends of these four seasons occur on the 90th, 180th, 270th, and 365th days of the year, and their mid-points are the 45th, 135th, 225th, and 320th days; but the Zoroastrians already held a festival on the 365th day, and celebrated midsummer and midwinter (the 135th and 320th days of their new calendar) on the 105th and 290th days of their year, and they would consider the 90th, 225th, and 270th days too close to their old festivals of the 105th, 210th, and 290th days to allow of the former being held as new festivals; so that they would have only the midspring festival, on the 45th day, and that of the end of summer, on the 180th day, to add to their old festivals. It may be objected that the end of summer was already celebrated on the 210th day, and, for this reason, it is more probable that the festivals were intended to celebrate the beginnings and mid-points of the seasons, rather than their ends and mid-points. According to this view, the six season-festivals were intended, respectively, to celebrate midspring, midsummer, the beginning of autumn, the beginning of winter, midwinter, and the beginning of spring. That they were also intended to commemorate, respectively, the

4. Aharman exclaimed thus: 'Enter into the season-festival! if one of those *present* shall steal a single thing the season-festival is violated, and the affair is *in accordance* with[1] thy wish; enter into the *sacred* feast[2]! if only one of those *present* shall chatter the *sacred* feast is violated, and the affair is *in accordance* with thy wish; *but* avoid next-of-kin marriage[3]! because I do not know a remedy for it; for whoever *has* gone four times near to *it will* not become parted from the possession of Aûharmazd and the archangels[4].'

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creations of the sky, water, earth, vegetation, animals, and man, is a belief of later times, derived probably from a foreign source.

[1] Reading pavan, 'with,' instead of barâ, 'beyond,' as in the next clause of the sentence (see p. 176, note 5).

[2] By the sacred feast is meant the consecration of sacred cakes, with meat-offerings and the recital of the Âfrîngâns or blessings (see Chaps. III, 32, XI, 4).

[3] By next-of-kin marriage Parsis nowadays understand the marriage of first cousins, which they consider a specially righteous act; and the passages in Pahlavi texts, which appear to approve of marriages between brother and sister, father and daughter, and mother and son, they explain as referring to the practices of heretics (see Dastûr Pêshôtan's English translation of the Dînkard, p. 96, note). How far this explanation may be correct has not been ascertained, for the passages in question are rather obscure, and have not been thoroughly examined. But it is quite conceivable that the Parsi priesthood, about the time of the Muhammadan conquest (when the practice of next-of-kin marriage was most extolled), were anxious to prevent marriages with strangers, in order to hinder conversions to the foreign faith; and that they may, therefore, have extended the range of marriage among near relations beyond the limits now approved by their descendants.

[4] The object of this chapter is evidently to extol the religious merit of next-of-kin marriage. A Persian version of the passage, contained in M5, fols. 54, 55, adds the following details: 'Therefore it is necessary to understand, that the chief next-of-kin marriage is that of a sister's daughter and brother's son; a medium

Chapter XIX.

1. The Yathâ-ahû-vairyô [1] *formulas* that are necessary in each place, and how *they* are to be spoken in performing anything [2].

2. One *by him* who goes forth to an assembly, or before grandees *and* chieftains, or on any business; or when he goes to ask for what he wants (val khvahîsnŏ); also when he quits any business; in each of these situations *he* is to say only one *formula*, so that his business may proceed more promptly [3].

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next-of-kin marriage is that of a brother's son and a younger (dîgar) brother's daughter, or of a sister's son and a younger sister's daughter; and inferior to a medium next-of-kin marriage is that of a sister's son and a younger brother's daughter. It is necessary to know that any person who contracts a next-of-kin marriage, if *his* soul be *fit* for hell, will arrive among the ever-stationary (see Chap. VI, 2), if it is one of the ever-stationary it will arrive at heaven. Another particular is to be added; if any one, in departing, settles and strives for the next-of-kin marriage betrothal (paîvand) of a next brother it is a good work of a thousand Tanâpûhars; if any one strives to break off a next-of-kin marriage betrothal he is worthy of death.'

[1] See Bund. I, 21.

[2] It appears from the ninth book of the Dînkar*d*, that the contents of this chapter are derived from the first fargar*d* of the Sû*d*kar Nask (see B. Yt. I, 1, note). The account given by the Dînkar*d* contains fewer details, but, so far as it goes, it is in accordance with our text, except that it seems to transfer the object of § 10 to § 12, and removes the objects of §§ 12, 13 one step onwards; it also adds 'going on a bridge' to § 2. The Persian Rivâyat of Bahman Pûngyah gives further details, as will be mentioned in the notes below.

[3] The Persian Rivâyat adds to these occasions, when he goes on the water, or a river, or goes to borrow, or to ask repayment of a loan, or goes out from his house, or comes into it.

3. *That* a blessing (âfrînô) may be more benedictory, for this *reason one* utters two *formulas;* for *there* are two kinds of blessing, one is that which is in the thoughts[1], and one is that which is in words.

4. Four are for coming out more thankfully when at a season-festival[2].

5. Five *by him* who goes to atone for sin, in order to expel the fiend; because it is necessary to undergo punishment by the decision (dastôbarih) of these five persons, the house-ruler, the village-ruler, *the tribe-ruler*[3], the province-ruler, and the supreme Zaratûst; and five Ashem-vohûs[4] are to be uttered by him at the end.

6. Six *by him* who goes to seek power, and to battle, so that he may be more successful.

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[1] The words pavan mînisn are guessed, for this first clause is omitted by mistake in M6, and these two words are illegible in K20, except part of the last letter.

[2] K20 substitutes for val, 'at,' the following mutilated phrase: [. . . . axhau khshapô kadârkâî pavan kadârkâî] madam vazlûnêd râdîh-i; the portion in brackets being evidently a fragment from the Hâdôkht Srôsh Yt. 5 with Pahlavi translation (a passage which treats of the efficacy of reciting the Yathâ ahû-vairyô). If this fragment be not merely a marginal gloss, which has crept into the text by mistake, we must translate the whole section as follows: 'Four are for the more thankful coming out of the liberality of a season-festival, when the *passage*, "*on that day nor* on that night *comes there* anything whatever on any one," goes on.' The Dînkard has merely: 'Four by *him* who is at the invocation of the chiefs *of creation and* the celebration of a season-festival.' The Persian Rivâyats omit the section altogether.

[3] This person is omitted both in M6 and K20, but he is wanted to make up the five. This section is omitted by the Persian Rivâyats.

[4] See Bund. XX, 2. These are to be recited after the punishment is over.

7. Seven *by him* who goes to perform the worship of God (yazdân), *so that* the archangels may come more forward[1] at the worship.

8. Eight *by him* who goes to perform the ceremonial of the righteous guardian spirit.

9. Nine *by him* who goes to sow corn; these he utters for this *reason*, because the corn will ripen (rasêd) in nine months, *and* so that the corn may come forward he will make the mischief of the noxious creatures less[2].

10. Ten *by him* who goes to seek a wife, so that the presents may be favourable for the purpose. 11. Ten *by him* who wishes to allow the male *access* to beasts *of burden* and cattle, so that it may be more procreative[3].

12. Eleven *by him* who goes to the lofty mountains, so that the glory of mountains and hills may bless him *and* be friendly[4].

13. Twelve *by him* who goes to the low districts, so that the glory of that country and district may bless him and be friendly[5].

14. Thirteen *by him* who shall become pathless; *at* that same place he shall utter *them;* or *by him*

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[1] Or 'may arrive earlier;' there being seven archangels has suggested the number seven. This section and the next are omitted by the Persian Rivâyats.

[2] The Persian Rivâyats add general cultivation, planting trees, and cohabitation with one's wife.

[3] Instead of §§ 10, 11 the Persian Rivâyats have buying quadrupeds, and driving pegs into the ground for picketing them.

[4] The Persian Rivâyats substitute conference with a maiden, seeking a wife, giving one's children in marriage, and obtaining anything from another.

[5] The Persian Rivâyats add going up hills, mounting anything lofty, going on a bridge, and losing one's way.

who shall pass over a bridge and a river, so that the spirit of that water may bless him[1]; because the Yathâ-ahû-vairyô is greater and more successful *than* everything in the Avesta as to all rivers, all wholesomeness, and all protection.

15. Religion is as connected with the Yathâ-ahû-vairyô as the hair is more connected with the glory of the face; any one, indeed, would dread (samâd) to separate hairiness *and* the glory of the face.

CHAPTER XX[2].

1. *In* one place it is declared that it is said by revelation (dînô) that a man is to go as much as possible (kand vês-ast) to the abode of fires[3], and the salutation (nîyâyisnô) of fire[4] is to be performed *with* reverence; because three times every day the archangels form an assembly in the abode of fires, and shed good works and righteousness there; and then the good works and righteousness, which are shed there, become more lodged in the body of *him* who goes much thither, and performs many salutations of fire *with* reverence.

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[1] The Persian Rivâyats substitute going to and entering a city or town; they also add twenty-one recitations on setting out on a journey, so that the angel Bahrâm may grant a safe arrival.

[2] The contents of this chapter conclude the MS. M6; a few lines even having been lost at the end of that MS., though preserved in some of its older copies. A more modern copy, in the MS. No. 121 of the Ouseley collection in the Bodleian Library at Oxford, contains §§ 4–17, appended to the Bundahis. Complete Pâzand versions, derived from M6, occur in L7 and L22, immediately following the Pâzand of Chap. XVIII.

[3] The fire-temple.

[4] That is, the Âtâs Nyâyis is to be recited.

2. This, too, that the nature of wisdom is just like fire; for, in this world, *there* is nothing which shall become so complete as that thing which is made with wisdom; and every fire, too, that they kindle and *one* sees from far, makes manifest *what is* safe and uninjured (aîrâkht); whatever is safe in fire is safe for ever, and whatever is uninjured in fire is uninjured for ever.

3. This, too, that a disposition in which is no wisdom is such-like as a clear, unsullied (anâhûk) fountain which is choked (bastŏ) and never goes into use; and the disposition with which *there* is wisdom is such-like as a clear, unsullied fountain, over which an industrious man stands *and* takes *it* into use; cultivation restrains *it*, and it gives crops (bar) to the world.

4. This, too, that these three things are to be done by men, to force the *demon of* corruption (nasûs)[1] far away from the body, to be steadfast in the religion, and to perform good works. 5. To force the *demon of* corruption far away from the body is this, that before the sun *has* come up *one* is to wash the hands[2] and face with bull's urine and water; to be steadfast in the religion is this, that *one* is to reverence the sun[3]; and to perform good works is this, that *one* is to destroy several noxious creatures.

6. This, too, that the three greatest concerns of men are these, to make him who is an enemy a friend, to make him who is wicked righteous, and to make him who is ignorant learned. 7. To make

[1] See Chap. II, 1. [2] See Chap. VII, 7.
[3] See Chap. VII, 1–6.

an enemy a friend is this, that out of the worldly wealth *one* has before him he keeps a friend in mind; to make a wicked *one* righteous is this, that from the sin, whereby he becomes wicked, *one* turns him away; and to make an ignorant *one* learned is this, that *one* is to manage himself so that he who is ignorant may learn of him.

8. This, too, *that* the walks of men are to be directed chiefly to these three places, to the abode of the well-informed, to the abode of the good, *and* to the abode of fires[1]. 9. To the abode of the well-informed, that so *one* may become wiser, and religion be more lodged in *one's* person; to the abode of the good for this *reason*, that so, among good and evil, he may thereby renounce the evil and carry home *the good*[2]; and to the abode of fires for this *reason*, that so the spiritual fiend may turn away from him.

10. This, too, that *he* whose actions are for the soul, the world is then his own, and the spiritual *existence* more his own; and *he* whose actions are for the body, the spiritual *existence* has *him* at pleasure, *and* they snatch the world from him compulsorily.

11. This, too, that Bakht-âfrî*d*[3] said, that every Gâtha (gâsân)[4] of Aûharmazd has been an opposi-

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[1] The fire-temple.

[2] Assuming that the word *s*apîrîh, 'the good,' has been omitted by mistake; the sentence appearing to be unintelligible without it.

[3] See B. Yt. I, 7.

[4] The word gâsân being plural, Gâtha must be taken in its collective sense as an assemblage of hymns. The word can also be read dahî*s*n, 'creation,' but this meaning seems improbable here.

tion of the one adversary, and the renunciation *of sin* (patîtîk)[1] for the opposition of every fiend.

12. This, too, that, regarding the world, anxiety is not to be suffered, it is not to be considered as anything whatever, and is not to be let slip from the hand. 13. Anxiety is not to be suffered for this *reason*, because that which is ordained will happen; it is not to be considered as anything whatever for this *reason*, because should it be expedient it is necessary to abandon *it;* and it is not to be let slip from the hand for this *reason*, because it is proper, in the world, to provide a spiritual *existence* for oneself.

14. This, too, that the best thing is truth, and the worst thing is deceit; and *there* is *he* who speaks true *and* thereby becomes wicked, and *there* is *he* who speaks false *and* thereby becomes righteous.

15. This, too, that fire is not to be extinguished[2], for *this* is a sin; and *there* is *he* who extinguishes *it*, *and* is good.

16. This, too, is declared, that nothing is to be given to the vile; and *there* is *he by* whom the best and most pleasant ragout (khûrdîk) is to be given to the vile.

17. On these, too, is the attention of men *to be fixed*, because *there* is a remedy for everything but death, a hope for everything but wickedness, everything will lapse[3] except righteousness, it is possible

[1] That is, the Patit or formula of renunciation (see Chap. IV, 14).

[2] Literally, 'killed.'

[3] M6 ends at this point, the next folio being lost. The remainder of the chapter has been recovered from a copy in Bombay, checked by the Pâz. MSS. L7 and L22, all of which must have

to manage everything but temper (gôhar), and it is possible *for* everything to change but divine providence (bakô-bakhtô).

18. This, too, is declared, that Frêdûn[1] wished to slay Az-i Dahâk[2], *but* Aûharmazd spoke thus: 'Do not slay *him* now, for the earth will become full of noxious creatures.'

Chapter XXI[3].

1. I write the indication of the midday shadow, may it be fortunate!

2. Should the sun come[4] into Cancer *the shadow* is one foot of the man, *at* the fifteenth *degree* of Cancer *it* is one foot; *when* the sun is at Leo *it* is

been derived from M6 before it lost its last folio; whereas the MS. No. 121 of the Ouseley collection at Oxford, which ends at the same point, must have been written after the folio was lost.

[1] See Bund. XXXI, 7.

[2] See Bund. XXIX, 9, XXXI, 6, B. Yt. III, 55–61.

[3] The contents of this chapter, regarding the lengths of midday and afternoon shadows, immediately follow a tale of Gôst-i Fryânô, which is appended to the book of Ardâ-Virâf's journey to the other world, both in M6 and K20. As will be seen from the notes, these details about shadows were probably compiled at Yazd in Persia, as they are suitable only for that latitude.

[4] Reading âyad-ae (a very rare form), or it may be intended for hômanâe, 'should it be,' but it is written in both MSS. exactly like the two ciphers for the numeral 5. Mullâ Fîrûz in his Avîgeh Dîn, p. 279 seq., takes 5 khadûk pâî as implying that the shadow is under the sole of the foot, or the sun overhead; but neither this reading, nor the more literal 'one-fifth of a foot,' can be reconciled with the other measures; though if we take 5 as standing for pangak, 'the five *toes* or sole,' we might translate as follows: '*When* the sun is at Cancer, *the shadow* is the sole of one foot of the man.'

one foot and a half, *at* the fifteenth of Leo *it* is two feet; *when* the sun is at Virgo *it* is two feet and a half, *at* the fifteenth of Virgo *it* is three feet and a half; *at* Libra *it* is four[1] feet and a half, *at* the fifteenth of Libra *it* is five feet and a half[2]; *at* Scorpio *it* is six feet and a half, *at* the fifteenth of Scorpio *it* is seven[3] feet and a half; *at* Sagittarius *it* is eight feet and a half, *at* the fifteenth of Sagittarius *it* is nine feet and a half; *at* Capricornus *it* is ten feet, *at* the fifteenth of Capricornus *it* is nine[4] feet and a half; *at* Aquarius *it* is eight[5] feet and a half, *at* the fifteenth of Aquarius *it* is seven feet and a half; *at* Pisces *it* is six feet and a half, *at* the fifteenth of Pisces *it* is five feet and a half; *at* Aries *it* is four feet and a half, *at* the fifteenth of Aries *it* is three feet and a half; *at* Taurus *it* is two feet and a half, *at* the fifteenth of Taurus *it* is two feet; *at* Gemini *it* is one foot and a half, *at* the fifteenth of Gemini *it* is one foot[6].

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[1] K20 has 'three' by mistake.

[2] M6 omits 'and a half' by mistake.

[3] K20 has 'six' by mistake.

[4] Both MSS. omit one cipher, and have only 'six,' but the shadow must be the same here as at the fifteenth of Sagittarius.

[5] Both MSS. have 'seven,' which is clearly wrong.

[6] It is obvious that, as the length of a man's shadow depends upon the height of the sun, each of these observations of his noonday shadow determines the altitude of the sun at noon, and is, therefore, a rude observation for finding the latitude of the place, provided we know the ratio of a man's foot to his stature. According to Bund. XXVI, 3 a man's stature is eight spans (vitast), and according to Farh. Okh. p. 41 a vitast is twelve finger-breadths, and a foot is fourteen (see Bund. XXVI, 3, note), so that a man's stature of eight spans is equivalent to $6\frac{6}{7}$ feet. Assuming this to have been the ratio adopted by the observer, supposing the obliquity of the ecliptic to have been 23° 35′ (as it

3. The midday shadow is written[1], may *its* end be good!

4. I write the indication of the Aûzêrin (afternoon)[2] *period of the day;* may it be well *and* fortunate by the help of God (yazdân)!

5. When the day is at a maximum (pavan afzûnŏ), *and* the sun comes unto the head[3] of Cancer, *and one's* shadow becomes six feet and two parts[4], he makes *it* the Aûzêrin period (gâs). 6.

was about A. D. 1000), and calculating the latitude from each of the thirteen different lengths of shadow, the mean result is 32° 1′ north latitude, which is precisely the position assigned to Yazd (the head-quarters of the small remnant of Zoroastrians in Persia) on some English maps, though some foreign maps place it 15′ or 20′ farther south. With regard to the rough nature of this mode of observation it may be remarked that, as the lengths of the shadows are noted only to half a foot, there is a possible error of a quarter-foot in any of them; this would produce a possible error of 2° 4′ in the midsummer observation of latitude, and of 39′ in the midwinter one; or a mean possible error of 1° 22′ in any of the observations; so that the possible error in the mean of thirteen observations is probably not more than 6′, and the probable error is even less, provided the data have been assumed correctly.

[1] Reading nipist, but only the first and last letters are legible in M6, and the middle letter is omitted in K20.

[2] See Bund. XXV, 9.

[3] The word sar, 'head,' usually means 'the end,' but it must be here taken as 'the beginning;' perhaps, because the zodiacal signs are supposed to come head-foremost.

[4] What portion of a foot is meant by bâhar, 'part,' is doubtful. It can hardly be a quarter, because 'two quarters' would be too clumsy a term for 'a half.' But it appears from §§ 5–7 that the shadow, necessary to constitute the Aûzêrîn period, is taken as increasing uniformly from six feet and two parts to fourteen feet and two parts, an increase of eight feet in six months, or exactly one foot and one-third per month, as stated in the text. And, deducting this monthly increase of one foot and one-third from the seven and a half feet shadow at the end of the first month, we have six feet and one-sixth remaining for the shadow at the

Every thirty days it always increases one foot *and* one-third, therefore about every ten days the reckoning is always half a foot [1], *and when* the sun is at the head of Leo the shadow is seven [2] feet *and* a half. 7. In this series every *zodiacal* constellation is *treated* alike, and the months alike, until the sun comes unto the head of Capricornus, *and* the shadow becomes fourteen feet and two parts. 8. In Capricornus it diminishes again a foot *and* one-third [3]; *and* from there *where* it turns back, because of the decrease of the night and increase of the day, it always diminishes one foot *and* one-third every one of the months, *and* about every ten days the reckoning is always half a foot, until it comes back to six feet and two parts; every *zodiacal* constellation *being treated* alike, and the months alike [4].

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beginning of the month. Hence we may conclude that the 'two parts' are equal to one-sixth, and each 'part' is one-twelfth of a foot.

[1] Meaning that the increase of shadow is to be taken into account as soon as it amounts to half a foot, that is, about every ten days. Practically, half a foot would be added on the tenth and twentieth days, and the remaining one-third of a foot at the end of the month.

[2] Both MSS. have 'eight,' but this would be inconsistent with the context, as it is impossible that 'six feet and two parts' can become 'eight feet and a half' by the addition of 'one foot and one-third,' whatever may be the value of the 'two parts' of a foot.

[3] Both MSS. have 3 yak-1 pâî, instead of pâî 3 yak-1.

[4] This mode of determining the beginning of the afternoon period is not so clumsy as it appears, as it keeps the length of that period exceedingly uniform for the six winter months with some increase in the summer time. In latitude 32° north, where the longest day is about 13 hours 56 minutes, and the shortest is 10 hours 4 minutes, these observations of a man's shadow make the afternoon period begin about $3\frac{3}{4}$ hours before sunset at mid-

CHAPTER XXII[1].

1. May Aûharmazd give *thee* the august rank and throne of a champion[2]!

2. May Vohûman give thee wisdom! may the benefit of knowing Vohûman[3] be good thought and mayest thou be acting well, that is, saving the soul!

3. May Ar*d*avahist, the beautiful, give thee understanding and intellect!

4. May Shatvairô grant thee wealth from every generous one!

5. May Spendarma*d* grant thee praise through the seed of *thy* body! may she give thee *as* wife a woman from the race of the great!

6. May Horvada*d* grant thee plenty and prosperity!

7. May Amerôda*d* grant thee herds of four-footed *beasts!*

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summer, diminishing to 2¾ hours at the autumnal equinox, and then remaining very nearly constant till the vernal equinox.

[1] These last two chapters are found written upon some folios which have been added to the beginning of M6; but, though not belonging to that MS. originally, they are still very old. The first of these two chapters has not been found elsewhere; it is an elaborate benediction, in which the writer calls down, upon some one, a series of blessings from each of the thirty archangels and angels whose names are given to the days of the Parsi month in the order in which they here stand (compare the same names in Bund. XXVII, 24).

[2] The meaning of the word pâ*d*rôg or pâ*d*rang (which occurs also in §§ 12, 26, and appears to be a title) may be guessed from the following passage in the Yâ*d*kâr-i Zarîrân, or Vistâsp-shâh-námak: Pavan har razm va pâ*d*razm-i lak pîrôg va vêh pâ*d*rô-sem yâîtyûnî-ae, 'in every attack and counter-attack of thine mayest thou bring *away* the title of conqueror and good champion!'

[3] The reading is uncertain.

8. May Dînô always secure[1] *thee* the support of the creator Aûharmazd!

9. May the light of the sublime Âtarô[2] hold thy throne in heaven!

10. May Âvân grant thee wealth from every generous one!

11. May Khûr hold thee without mystery *and* doubt among the great and *thy* compeers (hambu*d*îkân)!

12. May Mâh give thee an assistant, who is the assistant of champions!

13. May Tî*s*tar hold thee a traveller in the countries of the seven regions!

14. Gô*s*ûrvan the archangel[3] is the protection *of* four-footed *beasts.*

15. May Dînô always remain *for thee as* the support of the creator Aûharmazd!

16. May Mitrô be thy judge, who shall wish thy existence *to be* vigorous!

17. May Srôsh the righteous, the smiter of demons, keep greed, wrath, and want[4] far from thee! may he destroy *them*, *and* may he not seize thee *as* unjust!

18. May Rashnû be thy conductor[5] to the resplendent heaven!

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[1] This verb is doubtful; here and in § 23 it is netrûnâ*d*, 'may she guard,' but in § 15 it is ketrûnâ*d*, 'may she remain.'

[2] Bûr*z* âtarô, 'the sublime fire,' seems to be a personification of the fire Berezi-savang of Bund. XVII, 1, 3, the Supremely-benefiting of SZS. XI, 1, 6.

[3] She is usually called an angel. Either the verb is omitted in this section, or it is not a blessing; and the same may be said of §§ 20, 25.

[4] These are the three fiends, Â*z*, Aeshm, and Nîyâz (see Bund. XXVIII, 15–17, 26, 27).

[5] It is very possible that the verb should be yehabûnâ*d*,

19. May Fravar*d*in give thee offspring, which may bear the name of *thy* race!

20. Vâhrâm the victorious is the stimulator of the warlike.

21. May Râm, applauding the life of a praiser of the persistent[1] lord, keep thee perfect (aspar), that is, living three hundred years[2], undying and undecaying unto the end of *thy* days!

22. May Vâ*d* bring thee peace[3] from the resplendent heaven!

23. May Dînô always secure *thee* the support of the creator Aûharmazd!

24. May Dînô become thy guest in thy home and dwelling!

25. Arshi*s*ang, the beautiful, is the resplendent glory of the Kayâns.

26. May Â*s*tâ*d* be thy helper, who is the assistant of champions!

27. May Âsmân bless thee with all skill and wealth!

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instead of yehevûnâ*d*, in which case we should have 'give thee a passport.'

[1] The meaning of khvâpar (Av. *h*vâpara) is by no means certain; it is an epithet of Aûharmazd, angels, and spirits, and is then often assumed to mean 'protecting;' but it is also a term applied to the earth and offspring; perhaps 'self-sustaining' would suit both its etymology and its various applications best, but the root par has many other meanings.

[2] That is, two great cycles. It is usual for the copyists of Pahlavi MSS. to wish, in their colophons, that the persons for whom the MSS. are written, whether themselves or others, may retain the MSS. for a hundred and fifty years before leaving them to their children; which period is mentioned because it is supposed to constitute a great cycle of the moon and planets.

[3] Written drûd instead of drû*d*.

28. May Zamyâ*d* destroy for thee the demon and fiend out of thy dwelling!

29. May Mâraspend hold thee a throne in the resplendent heaven!

30. May Anîrân the immortal, with every kind of all wealth, become thy desire! the horses of God (yazdân)[1] who shall come that he may go, and thou mayest obtain a victory.

31. May destiny give thee a helper! he is the guardian of the *celestial* sphere for all these archangels whose names I have brought *forward*; may he be thy helper *at* all times, in every good work and duty!

32. Homage to Srît[2] the teacher! may he live long! may he be prosperous *in* the land! may *his* be every pleasure and joy, *and* every glory of the Kayâns, through the will of the persistent Aûharmazd!

Chapter XXIII.

0. In the name of God and the good creation be health[3]!

1. Aûharmazd is more creative, Vohûman is more

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[1] Both nouns are in the plural, and both verbs in the singular. Anîrân is a personification of Av. anaghra rao*ka*u, 'the beginningless lights,' or fixed stars (which, however, are said to have been created by Aûharmazd in Bund. II, 1), and these stars appear to have been considered as horses of the angels (Bund. VI, 3, SZS. VI, 1). There are several uncertain phrases in §§ 30–32.

[2] This would appear to be the name of the person to whom the benediction is addressed, as it can hardly be meant for the ancient hero Thrita, the Athrat of Bund. XXXI, 27, and the Srîtô of SZS. XI, 10, note.

[3] Two versions of this chapter, detailing the qualities of the

embellished [1], Ar*d*avahi*s*t is more brilliant [2], Shatvaîrô is more exalted [3], Spendarma*d* is more fruitful [4], Horvada*d* is moister [5], Amerôda*d* is fatter [6]. 2. Dîn-pa-Âtarô is just like Aûharmazd [7], Âtarô is hotter [8], Â*v*ân is more golden [9], Khûr is more observant [10], Mâh is more protective [11], Tîr is more liberal, Gô*s* is swifter [12]. 3. Dîn [13]-pa-Mitrô is just like Aûharmazd, Mitrô is more judicial, Srôsh is more vigorous, Rashn is more just, Fravar*d*în is more powerful, Vâhrâm is more victorious, Râm is more pleasing, Vâ*d* is more fragrant. 4. Dîn-*pa-Dînô* is just like Aûharmazd, Dînô is more valuable, Ar*d* [14] is more beautiful, Â*s*tâ*d* is purer, Âsmân is more lofty, Zamyâ*d* is more conclusive, Mâraspend is more

thirty angels and archangels, are extant; one in M6, which has lost §§ 3–5, and the other in a very old MS. in the library of the high-priest of the Parsis at Bombay. This latter, being complete, is here taken as the text, while the variations of M6, which occur in nearly every epithet, are given in the notes. Which version is the oldest can hardly be ascertained with certainty from the state of the MSS. M6 omits this opening benediction.

[1] M6 has 'more nimble.'

[2] M6 has 'more discriminative.'

[3] M6 has 'more active.'

[4] M6 has 'more complete.'

[5] M6 has 'fatter.'

[6] M6 has 'more fruitful.'

[7] M6 has 'Dînô is more desirous.'

[8] M6 has 'more heating.'

[9] Referring perhaps to the golden channels (Bund. XIII, 4, 5) through which the water of Arêdvîvsûr (a title of the angel Â*v*ân, 'waters') is supposed to flow. M6 has 'more glittering.'

[10] M6 has 'more embellished.'

[11] M6 has varpântar, the meaning of which is uncertain.

[12] M6 has 'more listening.'

[13] The version in M6 ends here; the next folio being lost.

[14] The same as Arshi*s*ang (see Bund. XXII, 4).

conveying the religion, Anîrân is the extreme of exertion *and* listening [1].

5. May it be completed in peace and pleasure!

[1] The reading of both these nouns is uncertain. The days of the Parsi month, which bear the names of these thirty angels, are divided, it will be observed, into four nearly equal divisions, resembling weeks, which are here separated in §§ 1–4. The first weekly period begins with a day dedicated to Aûharmazd, and called by his own name; and each of the three other weekly periods also begins with a day dedicated to Aûharmazd, but called by the name of Dîn, 'religion,' with the name of the following day added as a cognomen. The first week, therefore, consists of the day Aûharmazd followed by six days named after the six archangels respectively (see Bund. I, 23, 26). The second week consists of the day Dîn-with-Âtarô followed by six days named after the angels of fire, waters, the sun, the moon, Mercury, and the primeval ox. The third week consists of the day Dîn-with-Mitrô followed by seven days named after the angels of solar light, obedience, and justice, the guardian spirits, and the angels of victory, pleasure, and wind. And the fourth week consists of the day Dîn-with-Dînô followed by seven days named after the angels of religion, righteousness, rectitude, the sky, the earth, the liturgy, and the fixed stars.

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OBSERVATIONS.

1. The references in this index are to the pages of the introduction, and to the chapters and sections of the translations; the chapters being denoted by the larger ciphers.

2. References to passages which contain special information are given in parentheses.

3. Though different forms of the same name may occur in the translations, only one form is usually given in the index, to which the references to all forms are attached; except when the forms differ so much as to require to be widely separated in the index.

4. Pahlavi forms are always given in preference to Pâzand and Persian, when only one is mentioned; but where only a Pâzand form occurs it is printed in italics, as Pâzand orthography is usually corrupt. In all such italicised names any letters, which would elsewhere be italic, are printed in roman type.

5. Abbreviations used are:—Av. for Avesta word; Bd. for Bundahi*s*; Byt. for Bahman Ya*s*t; ch. for chapter of Visparad; com. for commentator and commentary; Gu*g*. for Gu*g*arâti; Huz. for Huzvâri*s*; Int. for Introduction; lun. man. for lunar mansion; m. for mountain; meas. for measure; n for foot-note; Pahl. for Pahlavi; Pâz. for Pâzand; Pers. for Persian; r. for river; Sl. for Shâyast lâ-shâyast; trans. for translation; wt. for weight; zod. for zodiacal constellation; Zs. for Selections of Zâ*d*-sparam.

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— — i Dâ*d*-farukh, com., Sl. 1, 4n.
— — i Mâraspendân, priest, Bd. 33, 3, 11; Byt. 1, 1n; 2, 18; Sl. 8, 23; 10, 28n, 40; 15, 16.
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— pâtakân, land, Bd. 12, 26; 20, 13n, 23, 25; 22, 2; 29, 12; Zs. 11, 9; Byt. 1, 7.
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*S*ân, man, Bd. **31**, 17, 18.
*S*arva, god, Bd. **1**, 27n.
*S*ê*d*, r., Bd. **20**, 7.
*S*êr, zod., Bd. **2**, 2.
*S*îdasb, man, Bd. **31**, 27n.
*S*kinâs, man, Bd. **33**, 3n.
*S*ôk, bird, Bd. **19**, 19.

Ta*d*-sôidhi*s* hâ, Sl. **13**, 49.
Ta*d*-thwâ-peresâ hâ, Sl. **13**, 28.
Tâham, man, Bd. **33**, 4.
Tahmâsp, man, Bd. **31**, 23n.
Tâirê*v*, demon, Bd. **1**, 27; **28**, 11n; **30**, 29.
Takhmôrup, king, Bd. **17**, 4; **31**, 2, 3; **32**, 1n; **34**, 4; Zs. **11**, 10n; Sl. **10**, 28n.
Tambayak, demon, Bd. **31**, 6.
Tanâpûhar good work, Sl. **1**, (1n;) **2**, 79n, 93; **6**, 3, 4, 6; **7**, 4; **8**, 20; **16**, 6; **18**, 4n.
— sin, Sl. **1**, 1, (2;) **2**, 40, 50, 51, 53, 69, 70, 79n, 80, 82; **3**, 26-28; **4**, 10, 12; **5**, 3, 4; **8**, 20; **10**, 5, 17, 35n; **11**, 1, 2; **12**, 4; **16**, 5.
Tanuperetha, Av., Sl. **1**, 1n.
Taparistân, land, Bd. **12**, 17; **13**, 15; **20**, 27; Byt. **3**, 19.
Taprê*v*, demon, Bd. **28**, 11, 13. See Tâirê*v*.
Taraba, lun. man., Bd. **2**, 3.
Tarâzûk, zod., Bd. **2**, 2; **5**, 6.
Tarmaz, town, Bd. **20**, 28n.
Tarômat, demon, Bd. **28**, 14; **30**, 29.
Tashkand, town, Bd. **20**, 20n.
Taurus, zod., Bd. **2**, 2; Sl. **21**, 2.
Tâ-*v*e-urvâtâ hâ, Sl. **13**, 6, 14.
Tâz, man, Bd. **15**, 28; **31**, 6; Sl. **10**, 28n.
Tâzak, woman, Bd. **15**, 28.
Tegend r., Bd. **20**, 15n.
Teherân, town, Bd. **12**, 31n; **31**, 40n; Sl. **13**, 11n.

Têrak m., Bd. **5**, 3, 4; **12**, 2, 4.
Teremet r., Bd. **20**, 7, 9n, 28.
Thraêtaona, king, Bd. **31**, 4n, 7n.
Three-legged ass, Bd. **19**, 1-12.
Three-nights' ceremony, Sl. **8**, 6; **10**, 2; **12**, 5, 31.
— — punishment, Bd. **30**, 13, 16; Sl. **8**, 5, 7, 16.
Thrita, man, Bd. **31**, 26n, 27n; Zs. **11**, 10n; Byt. **3**, 14n; Sl. **22**, 32n.
Thritak, man, Bd. **31**, 14.
Thriti, woman, Bd. **32**, 5n.
Tides, Bd. **13**, 8, 11, 13, 14; Zs. **6**, 17.
Tigris r., Bd. **20**, 10n, 12n, 25n; Zs. **6**, 20n; Byt. **3**, 3n, 5n, 21n, 38n.
Time personified, Int. 70; Zs. **1**, 24-27; **4**, 5.
Tin age, Byt. **2**, 20.
Tîr, angel (for Tîstar), Bd. **27**, 24; Sl. **23**, 2; month, Bd. **7**, 2; **25**, 3, 20; Zs. **6**, 2; planet, Bd. **5**, 1.
Tîstar, angel, Bd. **7**, 2-4, 7-10; **9**, 2; **11**, 2; **19**, 11; **27**, 3; Zs. **6**, 1, 3, 9, 10, 13; **8**, 1; Byt. **2**, 59n; **3**, 14n; Sl. **22**, 13; see Tîr; star, Bd. **2**, 7; **5**, 1; **7**, 1; Sl. **14**, 5.
Toothpick, how to be cut, Sl. **10**, 20; **12**, 13.
Tôrâ, zod., Bd. **2**, 2.
Tort r., Bd. **20**, 7n, 24.
Translations of Bd., Int. 24-26, 43-45; of Byt., Int. 57, 59; of Sl., Int. 66, 67; plan of these, Int. 70-74.
Tree of all germs, Bd. **9**, 5, 6; **18**, 9; **27**, 2; **29**, 5; Zs. **8**, 3.
Tribe-ruler, Sl. **13**, 11, 15, 41n, 44; **19**, 5.
Tûg, prince, Bd. **31**, 9, 10, 12, 14, 27; Sl. **10**, 28n.
Tûhmâspian, title, Bd. **31**, 23; **34**, 6; Sl. **10**, 28n.
Tûirya, tribe, Bd. **15**, 29n; **31**, 9n.
Tûr, land, Bd. **12**, 20; **15**, 29; **21**, 6; **30**, 16; **31**, 27n; Byt. **2**, 62; **3**, 34.
— Brâgrêsh, Byt. **2**, 3n.
— i Brâdarvash, Byt. **2**, 3.
Tûrak, man, Bd. **31**, 14, 27.
Tûrân, land, Sl. **10**, 28n.
Turanian syllabary, Int. 13.
Tûrk, tribe, Bd. **29**, 7; Byt. **2**, 49; **3**, 7-9, 51.
Tûrkîstân, land, Bd. **12**, 13, 39; **15**, 29n; **29**, 13; Byt. **2**, 24n, 49n; **3**, 21n; Sl. **6**, 7n.
Tûrks, Byt. **2**, 24n, 50n.
Tûs m., Bd. **22**, 3; land, Bd. **12**, 24; **20**, 30; man, Bd. **29**, 6.

Uda, demon, Bd. **28**, 19; **31**, 6n.
Udaî, demon, Bd. **31**, 6.
Ukhshyad-ereta, apostle, Bd. **32**, 8n.
— nemangh, apostle, Bd. **32**, 8n.
'Umân gulf, Bd. **13**, 9n.
Uncleanness, period of, Sl. **2**, 41, 42, 44, 62, 105-109; **3**, 14-18.
Unseasonable chatter, see Sin.
Ursa major, Bd. **2**, 7n; Sl. **11**, 4n.
Urumiyah lake, Bd. **22**, 2n, 8n.
Urupi dog, Sl. **2**, 59n.
Ururviga, man, Bd. **32**, 7.
Urvad-gâ, man, Bd. **31**, 31n; **33**, 4.
Urvad-gâi-frâst, man, Bd. **31**, 31.
Urvâkhshaya, man, Bd. **31**, 26n.
Urvandasp, man, Bd. **32**, 1n.
Urvarâm, twig, Sl. **3**, 32n.
Urvatad-nar, man, Bd. **29**, 5; **32**, 5n.
Urvâzist fire, Bd. **17**, 1. See Aûrvâzîst.
Urvig, woman, Bd. **32**, 7n.
Urvis lake, Bd. **13**, 4n; **22**, 1, 11.
Usefriti, Av., Sl. **13**, 30n.
Ushahina gâh, Bd. **19**, 15n; **25**, 9n; Byt. **2**, 59n; Sl. **14**, 4n; **17**, 5n.
Ushidarena m., Bd. **12**, 6n.
Ushidhau m., Bd. **12**, 6n.
Usinemangh, man, Bd. **31**, 33n.
Uspâsnu, title, Bd. **29**, 1n.
Usta-Ahurem-mazdâm ch., Sl. **13**, 32.
Ustavaiti gâtha, Sl. **13**, 2n, 15, 27-31, 51.
— hâ, Sl. **13**, 27.
Uzasti, span, Bd. **26**, 3n.
Uzava, king, Bd. **31**, 23n.

Vâd, angel, Bd. **27**, 24; Sl. **11**, 4; **22**, 22; **23**, 3; day, Byt. **3**, 16.
Vâdgês m., Bd. **12**, 2, 19.
Vâdgêsians, Bd. **12**, 19.
Vâê the bad, demon, Bd. **28**, 35.
— the good, angel, Sl. **11**, 4; **17**, 4, 5n.
Vâê-bûkht, man, Bd. **33**, 6, 8.
Vaêdist, man, Bd. **32**, 1n.

Vaêtand-i Râghinôid, woman, Bd. **31**, 23.
Vafar-hômand m., Bd. **12**, 2, 22.
Vâg, Sl. **3**, 6n; **16**, 6n. See Inward prayer.
Vagarkard-i Dînîk, quoted, Bd. **32**, 1n, 5n, 7n; its author, Sl. **1**, 3n.
Vahidhrôs, man, Bd. **33**, 3.
Vahîk, zod., Bd. **2**, 2; **5**, 6.
Vahist, see Heaven.
Vahistem-Ahurem-mazdām ch., Sl. **13**, 46.
Vahistôisti gâtha, Sl. **13**, 2n, 15, 41-45, 51.
Vâhrâm, angel, Bd. **27**, 24; Byt. **3**, 32; Sl. **22**, 20; **23**, 3; day, Bd. **25**, 3; planet, Bd. **5**, 1.
— fire, Bd. **17**, 1, 2, 9; Byt. **2**, 26, 37; Sl. **2**, 46n, 49n. See Sacred fire.
— Gôr, king, Byt. **2**, 20.
— i Vargâvand, king, Byt. **3**, 14, 32n, 39, 44n, 49.
— shâd, man, Bd. **33**, 11.
Vaht, lun. man., Bd. **2**, 3.
Vakaêni r., Bd. **20**, 34.
Vakhsh, man, Bd. **33**, 3.
Vakht-âtrîd, com., Sl. **1**, 4n.
Valkhas, king, Byt. **2**, 19n.
Van lake, Bd. **22**, 8n; **24**, 23n.
Vanand, star, Bd. **2**, 7; **5**, 1; Sl. **11**, 4; **14**, 5.
Vand-Aûharmazd, com., Sl. **1**, 4n; **2**, 2, 6, 44; **14**, 5.
Vandîd-khîm, priest, Byt. **3**, 39.
Vanfraghesn, man, Bd. **31**, 7.
Vânîdâr, man, Bd. **31**, 9.
Vanô-i-fravisn, man, Bd. **32**, 1n.
Varak, zod., Bd. **2**, 2; **5**, 6, 7.
Varant, lun. man., Bd. **2**, 3.
Varenô, demon, Bd. **3**, 17; **28**, (25.)
Vâresha bird, Bd. **14**, 30.
Varzîd-dîn, man, Bd. **32**, 1n.
Vâs-i pankâsadvarân, fish, Bd. **18**, 5, 7.
Vayô, demon, Bd. **28**, 35n.
Vâzist fire, Bd. **7**, 12; **17**, 1, 2; Zs. **6**, 13; **11**, 1, 5; Sl. **13**, 26.
Vêh r., Bd. **7**, 15, 17; **20**, 1, 3, 5-7, 8n, 9, 22, 28, 30; **21**, 3; Zs. **6**, 20; Byt. **3**, 17, 38.
Vêh-âtrîd, woman, Bd. **31**, 30.
Vêh-dôst, com., Sl. **1**, 4n.
Vendeses r., Bd. **20**, 29.
Vendidad, ritual, Byt. **2**, 59n; Sl. **12**, 26; **16**, 6n; **17**, 5n; oldest MSS. of, Int. 21; referred to, Sl. **1**, 1; **2**, 1, 12, 55n, 118n; **10**, 5, 19, 31, 32; **12**, 6, 20; **13**, 7; quoted, Sl. **12**, 4, 23; **13**, 8, 19; Av. passage translated, Sl. **2**, 95n; Pahl. do. do., Sl. **1**, 1n; **2**, 18n, 31n, 123n, 124n; **3**, 1n, 11n, 12n; **4**, 10n.
Venus, planet, Bd. **5**, 1; Byt. **3**, 4n, 18.
Vergân sea, Bd. **20**, 24.
Vîbâzu, meas., Bd. **26**, 3n.
Vidadafsh, region, Bd. **5**, 8, 9; **11**, 3; **25**, 10; **29**, 1; Byt. **3**, 47.
Vîdast, man, Bd. **32**, 1.
Village-ruler, Sl. **13**, 11, 15, 41n, 44; **19**, 5.
Vînâsp, man, Bd. **33**, 3.
Vindâd-i-pêdâk, man, Bd. **33**, 6, 8.
Virafsang, man, Bd. **31**, 6.
Vîrak, princess, Bd. **31**, 9n.
Virgo, Bd. **2**, 2; **34**, 2; Sl. **21**, 2.
Vîsak, man, Bd. **31**, 16, 17.
Vis-haurva dog, Bd. **14**, 19n; **19**, 34.
Visnâsp fire, Zs. **6**, 22n; Byt. **3**, 10. See Gûsasp.
Vispân-fryâ, woman, Bd. **31**, 18.
Visparad, ritual, Byt. **2**, 59n; Sl. **16**, 6; chapters cited, Sl. **13**, 5, 26, 32, 36, 39, 40, 46, 48.
Vistâsp, king, Bd. **12**, 32; **17**, 6, 8; **20**, 31n; **28**, 15n; **29**, 5; **31**, 29; **32**, 5; Zs. **11**, 10n; Byt. **1**, 1n, 4; **2**, 1, 16, 49n, 58-60; **3**, 9, 25, 26, 29n, 30, 51, 52; Sl. **10**, 21n; **11**, 4. See Kai-Vistâsp.
Vitast, span, Bd. **26**, 3n; Sl. **21**, 2n.
Vîvanghâû, man, Bd. **29**, 6; **31**, 2, 7; **32**, 1n.
Vîzak, man, Bd. **32**, 1n.
Vîzarêsh, demon, Bd. **28**, 18.
Vohu-fryân fire, Bd. **17**, 1; Zs. **11**, 1n.
Vohû-khshathra gâtha, Sl. **13**, 2n, 15, 37, 38n, 51.
Vohû-khshathrem-yazamaidê ch., Sl. **13**, 39.
Vohûman, angel, Bd. **1**, 23, 25, (26n;) **7**, 3; **27**, 24; **30**, 29; Zs. **6**, 3; **9**, 6; **11**, 10n; Sl. **13**, 14; **15**, 3, 5, 9-11; **22**, 2; **23**, 1; his bird, Sl. **10**, 9; king, Bd. **31**, 29, 30; **34**, 8; Byt. **2**, 17; month, Bd. **25**, 20.

Vohûman-*k*îhar, man, Bd. **33**, 3.
— yaſt, ritual, Byt. **1**, 1 n, 6; **2**, 1.
Vologeses I, Byt. **2**, 19 n.
Vôrûbarſt, region, Bd. **5**, 8, 9; **11**, 3, 4; **25**, 10; **29**, 1; Byt. **3**, 47.
Vôrûgarſt, region, Bd. **5**, 8, 9; **11**, 3, 4; **25**, 10; **29**, 1; Byt. **3**, 47.

Walking with one boot, Bd. **28**, 13; Sl. **4**, 8 n, (12.)
— without boots, Sl. **4**, 12 n; **10**, 12.
Washing the face, Sl. **12**, 21.
— the hands, Sl. **7**, 2, 7; before sleep, Sl. **10**, 38.
Weeks, Sl. **23**, 4 n.
Well-water unclean at night, Sl. **12**, 17.
Westergaard, Professor, Int. 20 n, 25, 28 n, 37-39, 41, 48, 71.
Wife to worship with her husband, Sl. **12**, 30.
Windischmann, Int. 25, 26.
Winter, Bd. **25**, 5, 7, 8, 10-13, 15-17, 19, 20; **28**, 1.
Wisdom, like fire, Sl. **20**, 2; effect on the mind, Sl. **20**, 3.
Wives, five kinds, Bd. **32**, 6 n.
Woman, after child-birth, Sl. **3**, 15; menstruous, Sl. **2**, 17, 96; **3**, 1-14, 16-22, 25-35; **8**, 12; **10**, 39; **12**, 4 n; miscarriage, Sl. **3**, 15, 22, 23; pregnant, Sl. **2**, 6, 105; **3**, 22; **10**, 4, 10, 20; **12**, 11, 13; priest, Sl. **10**, 35.
Worship, four kinds, Sl. **9**, 9, 10; of God, Sl. **8**, 22, 23; **10**, 3, 5; **19**, 7; form of, Sl. **12**, 1.
Worthy of death, Bd. **30**, 16; Sl. **2**, 9, (40,) 63, 64, 76, 81, 82, 85, 105, 107, 108; **8**, 2, 4, 5, 7, 9, 13, 18, 21, 23; **10**, 19; **15**, 22, 23; **18**, 4 n.
Wrath, race of, Byt. **2**, 22, 24, 25, 36; **3**, 1, 6, 10, 13, 21; — with infuriate spear, Byt. **2**, 36; **3**, 24, 30, 35. See Aêshm, Khashm.

Xerxes, Bd. **34**, 8 n.

Yâ*d*kâr-i Zarîrân, book, Byt. **2**, 49 n.
Yamâhuſt, man, Bd. **29**, 5.
*Yangha*d, man, Bd. **31**, 2. See *Ayangha*d.
Yâ-ſkyaothanâ hâ, Sl. **13**, 10, 14.
Yasna, ritual, Byt. **2**, 59 n; Sl. **9**, 11 n, 12 n; **13**, 1 n; **16**, 6 n; oldest MSS. of, Int. 21; chapters cited, Sl. **13**, 1, 2 n, 4, 6-12, 16-23, 25, 27-33, 35, 37, 38, 41-45, 47, 49-51; of seven ch., Sl. **13**, 0 n, 15-25, 50 n, 51.
Yaſt, ritual, Sl. **12**, 1, 30; **16**, (6;) **17**, 5 n.
Yastôfrî*d*, rite, Sl. **5**, 2, 6. See Aûstôfrî*d*.
Yât sin, Sl. **1**, 1, 2; **2**, 51; **11**, 1, 2; **16**, 5.
Yathâ-ahû-vairyô formula, Bd. **1**, (21;) Zs. **1**, (19 n;) **2**, 8; Sl. **10**, 7; **12**, 18, 32; **13**, 13; recitations of, Sl. **19**, 1-15.
Yathâ-âiſ hâ, Sl. **13**, 8, 14.
Yawning, cause of, Sl. **12**, 32.
Yazd, town, Sl. **21**, 0 n, 2 n.
Yazdakar*d*, king, Int. 42; Bd. **33**, 11 n; **34**, 9 n; Byt. **3**, 11 n.
Yazdân, see Angels, God.
— aîrikht, man, Bd. **31**, 19.
— ſarâ*d*, man, Bd. **31**, 19.
Yaziſn, rite, Bd. **2**, 9; **30**, 25; Sl. **3**, 35 n; **13**, 1 n; **17**, 3, 5. See also Ceremonial.
Year, solar, Bd. **25**, 1, 21; lunar, Bd. **25**, 18, 19.
Yênhê-hâtăm formula, Byt. **2**, (64 n;) Sl. **10**, 5 n; **13**, 24.
Yêzî-adâiſ hâ, Sl. **13**, 33.
Yim, king, Bd. **12**, 20; **17**, 5; **23**, 1; **31**, 3-5, 6 n, 7, 8; **32**, 1 n; **34**, 4; Sl. **10**, 28 n; his enclosure, Bd. **19**, 16; **24**, 11; **29**, 4, 5, 14; **32**, 5; Byt. **3**, 55.
Yimak, queen, Bd. **23**, 1; **31**, 4.
Yimakân m., Bd. **29**, 14.
Yôgêſt, meas., Bd. **14**, 28; **26**, (1 n.)
Yûdân-Yim, man, Int. 42, 46, 47, 64; Bd. **33**, 10 n, 11; Zs. **1**, 0.
Yûnân, see Greeks.

Zâb, king, Bd. **31**, 23 n.
— r., Bd. **20**, 25 n.
Zâdſam, man, Bd. **31**, 14 n.
Zâ*d*-sparam, priest, Int. 38, 42, 46-49; Bd. **33**, 10 n, 11; Zs. **1**, 0, 19 n; **2**, 6 n; **4**, 1 n; **5**, 4 n, 5 n; **6**, 20 n; **9**, 1 n, 22 n; **10**, 5 n; **11**, 10 n; Byt. **2**, 3 n; Sl. **13**, 50 n.

Zaêsm, man, Bd. **31**, 14.
Zâgh, man, Bd. **33**, 5.
Zagros m., Bd. **12**, 36 n.
Zahâvayi r., Bd. **20**, 25.
Zâînîgâv, man, Bd. **31**, 6.
Zâîrî*k*, demon, Bd. **1**, 27; **28**, 11; **30**, 29.
Zairivairi, prince, Bd. **31**, 29.
Zâl, man, Bd. **31**, 37 n.
Zamyâ*d*, angel, Bd. **27**, 24; Sl. **22**, 28; **23**, 4.
Zand (com.), Int. (10,) 21; Byt. **1**, 6, 7; **2**, 1, 55.
Zand-âkâs, book, Int. 23; Bd. **1**, 1; Zs. **9**, 1 n.
Zandîk, sect, Sl. **6**, 7.
Zaothra, Av., Sl. **2**, 43 n. See Holy-water.
Zara'sân r., Bd. **20**, 19 n.
Zarah sea, Bd. **13**, 16 n.
Zaratûst, apostle, Bd. **4**, 2 n; **17**, 8; **21**, 3; **24**, 1, 15; Zs. **11**, 10 n; Byt. **1**, 7 n; **2**, 4-7, 9; Sl. **1**, 3 n; **6**, 1; **10**, 25, 28 n; chief, Bd. **29**, 2; his family, Bd. **20**, 32; **29**, 5; **32**, 1-10; Byt. **3**, 13, 47, 48; Sl. **10**, 4, 21 n; **13**, 22; his guardian spirit, Bd. **4**, 4; Sl. **11**, 4; his millennium, Bd. **34**, 9 n; Byt. **1**, 5; **2**, 22, 24, 31, 41; **3**, 11, 43 n, 44 n; attacked by demons, Sl. **10**, 4; **12**, 3 n, 11; addresses Aûharmazd, Bd. **30**, 4; Byt. **1**, 1, 2; **2**, 1, 12, 23, 57; **3**, 1, 12; Sl. **12**, 29; **15**, 1, 3; **17**, 1, 11; addressed by Aûharmazd, Byt. **2**, 58; **3**, 11; Sl. **9**, 8; **10**, 26; **12**, 32; **15**, 30; called righteous, Byt. **2**, 11, 24, 41, 62; called the Spîtâmân, Byt. **1**, 3, 5; **2**, 3, 4, 15, 22, 25, 28, 30, 31, 36, 44, 54-56, 63; **3**, 3, 4, 8-10, 13, 14, 23, 24, 43, 50; Sl. **9**, 14; **11**, 4; **12**, 23; **15**, 4.
Zaratûst, man, Bd. **33**, 11.
Zaratûstrôtûm, Bd. **24**, 1. See also Supreme high-priest or Zaratûst.
Zardâhim, title, Bd. **31**, 4.
Zari*d* m., Bd. **12**, 2, 10 n.
Zarîn m., Bd. **12**, 29, 39.
Zarînmand lake, Bd. **22**, 1, 6; spring, Bd. **20**, 34.
Zarîr, man, Bd. **31**, 30; **33**, 4; prince, Bd. **31**, 29.
Zarmân, demon, Bd. **28**, 23.
Zav, king, Bd. **31**, 23 n.
Zavârah, man, Bd. **31**, 41 n.
Zâvulistân, land, Byt. **3**, 13 n.
Zend r., Bd. **20**, 15.
Zendah r., Bd. **20**, 15 n.
Zisak, man, Bd. **32**, 1 n.
Zîsmand r., Bd. **20**, 7, 19.
Zîyânak, woman, Bd. **31**, 4.
Zôb, king, Bd. **34**, 6. See Aûzôbô.
Zobara-vahman, bird, Bd. **19**, 19.
Zodiacal signs, Bd. **2**, 2; Sl. **21**, 2. 7.
Zohab, land, Bd. **20**, 25 n.
Zôhar, see Holy-water.
Zôndak r., Bd. **20**, 7, 15 n.
Zôta (priest), Bd. **30**, 30.
Zravad, place, Bd. **12**, 35.
Zrâvaka*d*, place, Bd. **12**, 35.
Zrvâna, Av., Zs. **1**, 24 n.
Zûsak, man, Bd. **31**, 14.

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	...	....	क	[illegible]	[illegible]	ك	ك	כ	k
2 „ aspirata	kh	...	....	ख	[illegible]	[illegible]	...	...	כ	kh
3 Media	g	...	....	ग	[illegible]	[illegible]	گ	...	ג	...
4 „ aspirata	gh	...	....	घ	[illegible]	[illegible]	...	...	ג	...
5 Gutturo-labialis	q	...	....	...	....	...	ق	ق	ק	...
6 Nasalis	ṅ (ng)	...	....	ङ	ng (ng) / ng (ng)	...	...	...	...	...
7 Spiritus asper	h	...	....	ह	[illegible] (hv)	[illegible]	ه	ه	ה	h, hs
8 „ lenis	'	...	....	...	....	...	ا	ا	א	...
9 „ asper faucalis	'h	...	....	...	....	...	[illegible]	[illegible]	ה	...
10 „ lenis faucalis	'h	...	....	...	....	...	[illegible]	[illegible]	ה	...
11 „ asper fricatus	...	'h	....	...	....	...	[illegible]	[illegible]	ה	...
12 „ lenis fricatus	...	'h	....	...	....	...	...	...	...	...
Gutturales modificatae (palatales, &c.)										
13 Tenuis	...	k	....	च	[illegible]	[illegible]	[illegible]	...	...	k
14 „ aspirata	...	kh	....	छ	....	...	...	...	...	kh
15 Media	...	g	....	ज	[illegible]	[illegible]	[illegible]	[illegible]	...	...
16 „ aspirata	...	gh	....	झ	....	...	[illegible]	[illegible]	...	...
17 „ Nasalis	ñ	...	....	ञ	....	...	...	...	...	...

CONSONANTS (*continued*)	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	. . .	. . . .	य	𐬬 [init.]	𐭥	ي	ي	י	y
19 Spiritus asper	. . .	(*y*)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 „ lenis	. . .	(*y*)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 „ asper assibilatus . .	. . .	*s*	. . . .	श	𐬱	𐭩	ش	ش	. . .	. . .
22 „ lenis assibilatus . .	. . .	*z*	. . . .	. . .	𐬰	𐭪	ژ	. . .	. . .	*z*
Dentales.										
23 Tenuis	t	. . .	. . . .	त	𐬙	𐭬	ت	ت	ת	t
24 „ aspirata	th	. . .	. . . .	थ	𐬚	. . .	. . .	. . .	ת	th
25 „ assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	𐬛	𐭭	د	د	ד	. . .
27 „ aspirata	dh	. . .	. . . .	ध	𐬜	. . .	. . .	. . .	ד	. . .
28 „ assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	𐬡	𐭩	ن	ن	נ	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	𐭥,𐭩,𐭬	ل	ل	ל	l
31 „ mollis 1	. . .	*l*	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 „ mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	𐬲	𐭢	س(ث)	س	ש	s
34 „ asper 2	. . .	. . .	s (*ʃ*)	. . .	. . . .	. . .	. . .	. . .	ס	. . .
35 „ lenis	z	. . .	. . . .	. . .	𐬵	𐭡	ز (ذ)	ز	ז	z
36 „ asperrimus 1	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ص	ص	צ	ʒ, ʒh

Dentales modificatae (linguales, &c.)										
38 Tenuis	...	*t*	....	ट	....	...	ط	ط	ט	...
39 „ aspirata	...	*th*	....	ठ	....	...	ظ	ظ	...	...
40 Media	...	*d*	....	ड	ڍ	ڈ	...	...	...	...
41 „ aspirata	...	*dh*	....	ढ	....	...	...	ض	...	...
42 Nasalis	...	*n*	....	ण	ڼ	...	...	...	...	...
43 Semivocalis	r	...	....	र	ڑ	ڑ	ر	ر	ר	...
44 „ fricata	...	*r*	....	...	....	...	...	...	...	*r*
45 „ diacritica	...	...	R	...	....	...	...	...	...	...
46 Spiritus asper	sh	...	....	ष	ش	ش	...	...	...	sh
47 „ lenis	zh	...	....	...	....	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	....	प	پ	پ	ب	...	פ	p
49 „ aspirata	ph	...	....	फ	....	...	...	...	פ	ph
50 Media	b	...	....	ब	ب	ب	ب	ب	ב	...
51 „ aspirata	bh	...	....	भ	....	...	...	...	ב	...
52 Tenuissima	...	*p*	....	...	....	...	...	...	...	...
53 Nasalis	m	...	....	म	م	م	م	م	מ	m
54 Semivocalis	w	...	....	...	ڈ	...	...	...	...	w
55 „ aspirata	hw	...	....	...	....	...	...	...	...	...
56 Spiritus asper	f	...	....	...	ف	ف	ف	ف	...	f
57 „ lenis	v	...	....	व	و	و	و	و	ו	...
58 Anusvâra	...	*m*	....	अं	ں	...	...	...	...	...
59 Visarga	...	*h*	....	अः	....	...	...	...	...	...

VOWELS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	־	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	ا fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	𐬀	𐬀 init.	َ	َ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	𐬁	𐬁	َا	َا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ	𐬃	. . .	ِ	ِ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई	𐬄	و	ِي	ِي	ִי	î
8 Dentalis brevis	*li*	. . .	. . . .	ऌ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*lí*	. . .	. . . .	ॡ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. . .	. . . .	ऋ	. . . .	. . .	. . .	. . .	. . .	. . .
11 „ longa	*rí*	. . .	. . . .	ॠ	. . . .	. . .	. . .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ	𐬅	. . .	ُ	ُ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ	𐬆	ا	ُو	ُو	ו	û
14 Gutturo-palatalis brevis . . .	e	. . .	. . . .	. . .	𐬇 (e) 𐬈 (*e*)	. . .	. . .	. . .	ֶ	e
15 „ longa . . .	ê (ai)	(*e*)	. . . .	ए	𐬉, 𐬊	و	. . .	. . .	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*a*i)	. . . .	ऐ	. . . .	. . .	َيْ	َيْ	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	𐬋	. . .	. . .	. . .	ֹ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ	𐬌	ا	. . .	. . .	ו	. . .
21 Diphthongus gutturo-labialis	âu	(*a*u)	. . . .	औ	𐬍 (*a*u)	. . .	َوْ	َوْ	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü

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Pahlavi *tōšn* (*tušn*) in Denkard VII

Amir Zamani and *Milad Abedi*

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Pahlavi texts

THE

SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. V

Oxford

AT THE CLARENDON PRESS

1880

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PAHLAVI TEXTS

TRANSLATED BY

E. W. WEST

PART I

THE BUNDAHIS, BAHMAN YAST, AND SHÂYAST LÂ-SHÂYAST

Oxford

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INTRODUCTION TO PAHLAVI TEXTS.

1. The Parsi Scriptures.

Though we must look to the Avesta for information regarding the main outlines of the Parsi religion, it is to Pahlavi writings we must refer for most of the details relating to the traditions, ceremonies, and customs of this ancient faith, which styles itself emphatically 'the good religion of the Mazdayasnians,' and calls its laity bahdînân, or 'those of the good religion.' In the fragments of the Avesta which still exist, we may trace the solid foundations of the religion, laid by philosophic bards and lawgivers of old, with many a mouldering column and massive fragment of the superstructure erected upon them by the ancient priesthood. These are the last remnants of the faith held by Cyrus, the anointed of the Lord (Isaiah xlv. 1), the righteous one (Is. xli. 2), or eagle (Is. xlvi. 11), whom He called from the east, and the shepherd who performed His pleasure (Is. xliv. 28); scattered fragments of the creed professed by Darius in his inscriptions, when he attributes his successes to 'the will of Aûramazdâ;' and mouldering ruins of the comparatively pure religion of oriental 'barbarism,' which Alexander and his civilising Greek successors were unable wholly to destroy, and replace by their own idolatrous superstitions. While in the Pahlavi texts we find much of the mediæval edifice built by later Persian priestcraft upon the old foundations, with a strange mixture of old and new materials, and exhibiting the usual symptom of declining powers, a strong insistence upon complex forms and minute details, with little of the freedom of treatment and simplicity of outline characteristic of the ancient bards.

To understand the relationship between these two classes of Parsi sacred writings, it must be observed that the Avesta and Pahlavi of the same scripture, taken together, form its Avesta and Zand, terms which are nearly synonymous with 'revelation and commentary.' Both words are derived from verbal roots implying 'knowledge;' Avesta being the Pahlavi avistâk, which may most probably be traced to the past participle of â, 'to,' + vid, 'to know,' with the meaning of 'what is announced' or 'declaration;' and Zand, being the Pahlavi form of Av. zaiⁿti (traceable in the word âzaiⁿtis), must be referred to the root zan, 'to know,' with the meaning of 'knowledge, understanding[1].' European scholars, misled probably by Muhammadan writers, have converted the phrase 'Avesta and Zand' into 'Zend-Avesta,' and have further identified Zand with the language of the Avesta. This use of the word Zand is, however, quite at variance with the practice of all Parsi writers who have been independent of European influence, as they apply the term Zand only to the Pahlavi translations and explanations of their sacred books, the original text of which they call Avesta. So that when they use the phrase 'Avesta and Zand' they mean the whole of any scripture, both the Avesta text and Pahlavi translation and commentary. And the latter, being often their only means of understanding the former, has now become of nearly equal authority with the Avesta itself. It is probable, indeed, that the first Zand was really written in the Avesta language, as we find many traces of such Avesta commentaries interpolated both in the Avesta and Pahlavi texts of the Parsi scriptures; but this is rather a matter of European inference than of Parsi belief. The later (or Pahlavi) Zand appears also, in many places, to be merely a translation of this earlier (or Avesta) Zand, with additional explanations offered by the Pahlavi translators.

Regarding the sacredness of these Pahlavi translations, in the eyes of the Parsis, there can be no manner of doubt, so far as they cannot be shown to be inconsistent with the

[1] See Haug's Essays on the Sacred Language, Writings, and Religion of the Parsis, second edition, London, 1878; pp. 121, 122.

original Avesta text. But besides these translations there is another class of Pahlavi religious writings whose authority is more open to dispute. These writings are either translations and Zands of Avesta texts no longer extant, or they contain the opinions and decisions of high-priests of later times, when the Pahlavi language was on the decline. Such writings would hardly be considered of indisputable authority by any Parsi of the present day, unless they coincided with his own preconceived opinions. But for outsiders they have the inestimable value either of supplying numerous details of religious traditions and customs which would be vainly sought for elsewhere, or of being contemporary records of the religious ideas of the Parsis in the declining days of their Mazdayasnian faith. It is with a few of such writings this volume has to deal; but before describing them more minutely it will be desirable to give some account of the Pahlavi language in which they are written.

2. The Pahlavi Language and Literature.

The term 'Pahlavi,' in its widest extent, is applied to all the varying forms of the mediæval Persian language, from the time when the grammatical inflexions of ancient Persian were dropped, till the period when the modern alphabet was invented, and the language became corrupted into modern Persian by the adoption of numerous Arabic words and phrases. Some traces of Pahlavi words and phrases, written in old Semitic characters, have been found in the legends of coins struck by certain kings of Persian provinces, subordinate to the Greek successors of Alexander, as early as the third century B. C.[1] Further traces have been discovered in the legends on some provincial coins of the time of the Arsacidan dynasty. But, practically, our acquaintance with Pahlavi commences with the inscriptions, on rocks and coins, of Ar*d*akhshîr-i Pâpakân (A.D. 226–240), the founder of the Sasanian dynasty, and ends with certain religious

[1] See Levy's Beiträge zur aramäischen Münzkunde Eran's, und zur Kunde der ältern Pehlewi-Schrift; Zeitschrift der deutschen morgenländischen Gesellschaft, Leipzig, 1867; XXI, 421-465.

writings of priests and other devout Parsis of post-Muhammadan times, among the latest of which is one dated A.Y. 250 (A.D. 881). Any fragments of Pahlavi composition of later date than A.D. 1000, must be considered merely as modern imitations of a dead language, and cannot be quoted as authorities for the use of any particular Pahlavi words or construction.

With regard to the origin of the word Pahlavî, or language of Pahlav, many suggestions have been offered; but the most probable explanation[1] is that which connects it with the Parthva of the cuneiform inscriptions, the land of the Parthians known to the Greeks and Romans, and of the Pahlavâs mentioned by Sanskrit writers; the change of Parthva into Pahlav being very similar to that of Av. Mithra into Pers. Mihr. No doubt the language of the Parthians themselves was not Pahlavi, but they were the actual rulers of Persia for some centuries at the time when the Pahlavi language was forming there; and, being formidable to their neighbours, it is not surprising that their name became identified with everything Persian, in the same way as the Roman name has been applied by the Persians, not only to the later Greek empire of Constantinople, but even to the earlier conqueror, Alexander the Great.

Strictly speaking, the mediæval Persian language is only called Pahlavi when it is written in one of the characters used before the invention of the modern Persian alphabet, and in the peculiarly enigmatical mode adopted in Pahlavi writings. Whenever it is transcribed, either in Avesta characters, or in those of the modern Persian alphabet, and freed from this peculiarity, it is called Pâzand.

The peculiar mode of writing Pahlavi, here alluded to, long made the character of the language a standing puzzle for European scholars, and was first satisfactorily explained by Professor Haug, of Munich, in his admirable Essay on the Pahlavi Language already cited.

Like the Assyrians of old, the Persians of Parthian times appear to have borrowed their writing from a foreign race.

[1] See Haug's Essay on the Pahlavi Language, Stuttgart, 1870; pp. 33–37.

But, whereas the Semitic Assyrians adopted a Turanian syllabary, these later Aryan Persians accepted a Semitic alphabet. Besides the alphabet, however, which they could use for spelling their own words, they also transferred a certain number of complete Semitic words to their writings, as representatives of the corresponding words in their own language. These Semitic representatives (the number of which might at any time be increased or diminished at the discretion of the writer) were probably never very numerous, and not more than four hundred of them are to be found in the Pahlavi writings now extant; but, as they represent nearly all the commonest words in the language (excepting those specially relating to religious matters), they often constitute more than half the bulk of a Pahlavi text.

The use of such Semitic words, scattered about in Persian sentences, gives Pahlavi the motley appearance of a compound language; more especially as Persian terminations are often added to the Semitic words. But there are good reasons for supposing that the language was never spoken as it was written. The spoken language appears to have been purely Persian; the Semitic words being merely used as written representatives, or logograms, of the Persian words which were spoken. Thus the Persians would write malkân malkâ, 'king of kings,' but they would read shâhân shâh. This is still the mode in which most Parsis read their Pahlavi literature; and it is only by assuming it to have been their universal practice, in former times, that we can account for the total and immediate disappearance of the Semitic portion of the Pahlavi, from their language, when the Persians adopted their modern alphabet. As the Semitic words were merely a Pahlavi mode of writing their Persian equivalents (just as 'viz.' is a mode of writing 'namely' in English), they disappeared with the Pahlavi writing, and the Persians began at once to write all their words, with their new alphabet, just as they pronounced them.

In the meantime, the greater part of the nation had become Muhammadans, and a new influx of Semitic words commenced, but of a very different character. The Semitic

portion of the Pahlavi writing was nearly pure Chaldee, and was confined (as already stated) to the graphic representation of most of the simplest and commonest words unconnected with religion; but it seems to have formed no part of the spoken language, at all events in later times. Whereas the Semitic portion of modern Persian is borrowed from Arabic, and includes most words connected with religion, science, and literature; in fact, every class of words except that which was usually Semitic in Pahlavi writings; and these Arabic words form an essential part of the spoken language, being as indispensable to the modern Persian as words of Norman-French origin are to the English.

In Pahlavi writings, moreover, besides the four hundred Semitic logograms already mentioned, we also find about one hundred obsolete forms of Iranian words used as logograms; much in the same way as 'ye' may be used for 'the,' and 'Xmas' for 'Christmas' in English. The use of all these logograms was, however, quite optional, as their usual Persian equivalents might be substituted for any of them at any time, according to each particular writer's taste and discretion. But whenever they are employed they form what is called the Huzvâris portion of the Pahlavi; while the other words, intended to be pronounced as they are spelt, form the Pâzand portion.

Many attempts have been made to explain the word Huzvâris, but it cannot be said that any satisfactory etymology has yet been proposed. Like the word Pahlavî it seems hardly to occur in any old Pahlavi text, but only in colophons, chapter-headings, and similar notes of modern writers; it seems, therefore, more reasonable to trace it to modern Persian than direct to any more ancient source. Its Pahlavi form, hûzvâris or aûzvârisn, appears to represent the modern Persian uzvâris, which is rarely used; the usual Persian form of the word being zuvâris. Now zuvâris is precisely the form of an abstract noun derived from the crude form of a verb zuvârîdan, which has been admitted into some Persian dictionaries on the authority of Golius[1],

[1] See Castelli Lexicon Heptaglotton, Pars altera, London, 1669.

with the meaning 'to grow old, to become thread-bare.' If such a verb really exists in Persian, although its meaning may imply 'decrepitude or decay' rather than 'antiquity or obsoleteness,' yet its abstract noun would not be altogether inapplicable to the logograms used in Pahlavi, which are, in fact, last remnants of older writings.

The word Pâzand is probably derived from Av. paitizan*n*ti, with the meaning 're-explanation,' that is, a further interpretation of the Pahlavi Zand in the Persian vernacular. This term is applied not only to the purely Persian words in Pahlavi texts, but also (as already noticed) to transliterations of the said texts, either in Avesta or modern Persian characters, in which all the Huzvâri*s* words are replaced by their Pâzand equivalents. These transliterations form what are called Pâzand texts; they retain the exact idiom and construction of the Pahlavi original, and represent the mode in which it was read. It may be remarked, however, that all such Pâzand texts, as have been examined, seem to have been written in India, so that they may be suspected of representing some corrupt Gugarâti pronunciation of Persian, rather than the peculiar orthography of any period of the Persian language.

This theory of the origin and development of Pahlavi writing could hardly be upheld, unless we could trace the same artificial mixture of Huzvâri*s* and Pâzand in all accessible Pahlavi records, from their earliest appearance to the present time. This we are able to do, even in the scanty materials afforded by the legends on the provincial Persian coins of the third century B.C. and second century A.D. already mentioned. But we can trace it with greater certainty not only in the coin legends, but also in the rock inscriptions of the earlier Sasanian kings (A.D. 226–388), in the latest of which we find the written language differing very slightly from that contained in the manuscripts preserved by the Parsis of the present day, although the characters differ very much in form. And, finally, in the legends on the coins of the later Sasanian kings (A.D. 388–651) and on seals of their times, we find even this difference in the shapes of the letters disappearing by degrees. In

fact, all the materials at our disposal tend to show that Huzvâri*s* has been an essential constituent of all Pahlavi writings from the time of Alexander's successors to that of the disuse of Pahlavi characters; but we have no reason to suppose that the spoken language of the great mass of the Persian people ever contained the Semitic words which they thus used as Huzvâri*s* in their writings.

Although the use of Huzvâri*s*, until explained recently, rendered the nature of the Pahlavi language very obscure, it added very little to the difficulty of understanding the Pahlavi texts, because the meaning of nearly every Huzvâri*s* logogram was well known; being recorded in an old glossary preserved by the Parsis, in which every logogram is explained by its proper Pâzand equivalent. The extant copies of this old glossary generally contain the Huzvâri*s* and Pâzand words written in the Pahlavi character, together with their traditional pronunciation, either in Avesta or modern Persian letters; there is, therefore, no particular difficulty in reading or translating the Huzvâri*s* portion of a Pahlavi text, although doubts may often be entertained as to the accuracy of the traditional pronunciation.

The real difficulty of reading Pahlavi texts lies in the Pâzand portion (so far as it may be unexplained by existing vocabularies), and is chiefly occasioned by the ambiguity of some of the Pahlavi letters. The alphabet used in Pahlavi books contains only fourteen distinct letters, so that some letters represent several different sounds; and this ambiguity is increased by the letters being joined together, when a compound of two letters is sometimes exactly like some other single letter. The complication arising from these ambiguities may be understood from the following list of the sounds, simple and compound, represented by each of the fourteen letters of the Pahlavi alphabet respectively:—

a, â, h, kh. b. p, f. t, *d*. *k*, *g*, *z*, *v*. r, l. z. s, yî, yad, yag, ya*g*, dî, dad, dag, da*g*, gî, gad, gag, ga*g*, *g*î, *g*ad, *g*ag, *g*a*g*. sh, *s*, yâ, yah, yakh, îh, îkh,

dâ, dah, dakh, gâ, gah, gakh, *g*â, *g*ah, *g*akh. ع gh. ك k.
م m. ن n, v, w, û, ô, r, l. ى y, î, ê, d, g, *g*.

From this list it is easy to see the confusion produced by the letter س s being exactly like the letter ى y doubled, and by the letter ش sh being identical with a compound of ى y and ا â; and there are, in fact, some compounds of two letters which have from ten to fifteen sounds in common use, besides others which might possibly occur. If it be further considered that there are only three letters (which are also consonants, as in most Semitic languages) to represent five long vowels, and that there are probably five short vowels to be understood, the difficulty of reading Pahlavi correctly may be readily imagined.

When Pahlavi writing was in common use this difficulty was probably no more felt by the Persians, than the complexity of Chinese characters is felt as an evil by a Chinese mandarin, or the corrupt system of English orthography by an educated Englishman. It is only the foreigner, or learner, who fully appreciates the difficulty of understanding such cumbrous systems of writing.

With regard, however, to their Huzvâri*s* logograms the Persians seem to have experienced more difficulty. As the actual sounds of these Semitic words were rarely pronounced, in consequence of their Pâzand equivalents being substituted in reading, there must have been some risk of their true pronunciation being forgotten. That this risk was understood by the Persians, or Parsis, is proved by the existence of the Huzvâri*s*-Pâzand glossary already described, which was evidently compiled as a record both of the pronunciation and meaning of the Huzvâri*s* logograms. But its compilation does not appear to have been undertaken until the true pronunciation of some of these logograms had been already lost. Thus, although the traditional readings of most of the Semitic portion of the Huzvâri*s* can be readily traced to well-known Chaldee words, there are yet many other such readings which are altogether inexplicable as Semitic

words. In most such cases, however, European scholars have found that the Huzvâri*s* word can be easily read in some other way which at once connects it with some ordinary Chaldee equivalent. It may, therefore, be reasonably assumed that the compilers of the glossary had in some instances lost the correct pronunciation of these old Semitic words, and that, in such cases, they adopted (as a Parsi would probably do at the present day) the most obvious reading of the letters before them, which thenceforth became an artificial word to be handed down to posterity, by successive generations of writers, with all the authority of old tradition.

In the same manner the artificial pronunciation of the Iranian portion of the Huzvâri*s* may be explained. The compilers of the glossary found a number of words in the Pahlavi texts, which were written in some obsolete or contracted manner; they knew the meanings of these words, but could not trace the true readings in the altered letters; they, therefore, adopted the most obvious readings of the written characters, and thus produced another series of artificial words, such as anhômâ for aûharmazd, yahân for yazdân, madônad for maînôk, shatan for shatrô, &c.

Naturally enough the Parsis are loth to admit the possibility of any error in their traditional readings of Huzvâri*s*, and very few of them have yet adopted the views of European scholars further than to admit that they are ingenious hypotheses, which still require satisfactory proof. They are quite right in demanding such proof, and they may reasonably argue that the conflicting opinions of various European scholars do not tend to increase the certainty of their explanations. But, on the other hand, they are bound to examine all proofs that may be offered, and to consider the arguments of scholars, before utterly rejecting them in favour of their own preconceived notions of traditional authority.

Fortunately, we possess some means of ascertaining the ancient pronunciation of a few Huzvâri*s* words, independent of the opinions of comparative philologists, in the inscrip-

tions already mentioned as having been engraved on rocks, and impressed on coins, by the earlier kings of the Sasanian dynasty in Persia. The earliest of these rock inscriptions records the name and titles of Artakhshatar son[1] of Pâpak, the first Sasanian monarch (A. D. 226–240); it is engraved in Greek and two kinds of old Pahlavi characters, which have been called Chaldæo-Pahlavi and Sasanian-Pahlavi, because the one bears more resemblance to Chaldee, both in its letters and the language they express, and the other is more frequently used by the subsequent Sasanian monarchs. A similar tri-lingual inscription records the names and titles of his son and successor Shahpûhar I (A. D. 240–271), who has also left a long bi-lingual inscription, in Chaldæo and Sasanian-Pahlavi, in a cave near Persepolis. Another long bi-lingual inscription, fragments of which have been found on stones among the ruins of Pâî Kûlî, is attributed to his early successors, who have also left us several uni-lingual inscriptions in Sasanian-Pahlavi, two of which are of great length, but none later than the end of the fourth century.

The language of the earlier of these inscriptions differs from that of the manuscripts preserved by the Parsis, chiefly in the use of several Semitic words unknown to the manuscript Huzvâri*s*, the non-existence of Iranian Huzvâri*s* (which is evidently a growth of later times), and the less frequent use of Persian terminations affixed to Semitic words. These differences, however, are hardly greater than those which distinguish the English of Chaucer from that of our own day. Moreover, they gradually disappear in process of time, as we find the later inscriptions of the fourth century approaching much closer, in language, to the manuscripts.

As the alphabets of these inscriptions are less imperfect and ambiguous than that of the Pahlavi manuscripts, they render the pronunciation of many words much more certain. They consist of eighteen letters, having the following sounds :—

[1] So stated in the inscription, but Pahlavi MSS. call him the son of Pâpak's daughter and of Sâsân (see Bund. XXXI, 30).

1. a, â. 2. b. 3. p, f. 4. t, *d*. 5. *k*, *g*, ב. 6. kh, h. 7. d. 8. r, v, w, û, ô. 9. z. 10. s. 11. sh, *s*. 12. k. 13. g. 14. l, r. 15. m. 16. n. 17. y, î, ê. 18. doubtful, being equivalent to Chaldee ּנ and to Pahl. MS. -man[1].

Comparing this list of sounds with that of the sounds of the manuscript alphabet (pp. xvi, xvii) it is evident that the inscriptions must afford a means of distinguishing â from kh, s from any binary compound of y, d, g, or *g*, sh from any compound of y, d, g, or *g* with â, h, or kh, n from v, r, or l, and y, d, g from each other; all which letters and compounds are left in doubt by the manuscript alphabet. Unfortunately we do not possess trustworthy copies of some of the inscriptions which are evidently the most important from a linguistic point of view[2]; but such copies as have been obtained supply corrections of traditional misreadings of about twenty-five Huzvâris logograms, and at the same time they confirm the correctness of three traditional readings which have been called in question by most European scholars. So far, therefore, the inscriptions would teach the Parsis that the decisions of comparative philologists are not likely to be right more than seven times out of eight, even when they are tolerably unanimous.

The Chaldæo-Pahlavi character appears to have soon

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[1] Whether the sound of this letter can ever be satisfactorily settled remains doubtful. Levy, in his Beiträge, cited on p. xi, considers it to be the Semitic ת, on palæographical grounds; but there are serious objections to all the identifications that have been proposed.

[2] The Sasanian inscriptions, of which new and correct copies are most urgently wanted, are:—1. An inscription of thirty-one lines high up in the left side-compartment (behind the king) of the centre bas-relief of Naqs-i Ragab, near Persepolis. 2. Two inscriptions, of eleven and twelve lines respectively, on the stones of the edifice near the south-west corner of the great platform at Persepolis, south of the Hall of Columns (see Ouseley's Travels in Persia, vol. ii. p. 237 and plate 42). 3. All the fragments of the Pâî Kûlî inscription, of which probably not more than half have yet been copied.

Of the very long inscription behind the king's horse in the bas-relief of Naqs-i Rustam, containing more than seventy lines very much damaged, a copy taken by Westergaard in 1843, with his usual accuracy, probably gives nearly all that is legible. And of the Hâgîâbâd and shorter inscriptions, little or nothing remains doubtful.

gone out of use, after the establishment of the Sasanian dynasty, as the latest known inscription, in which it occurs, is that of Pâî Kûlî, which contains the name of Aûharmazd I (A.D. 271–272); while the long inscriptions of Naq*s*-i Ra*g*ab and Naq*s*-i Rustam, which contain the name of Varahrân II (A.D. 275–283), are engraved only in Sasanian-Pahlavi. From these facts it seems probable that Chaldæo-Pahlavi went out of use about A.D. 275. The Sasanian characters continue to appear, with very little alteration, upon the coins until the end of the fifth century, when most of them begin to assume the cursive form of the manuscript Pahlavi, which appears to have altered very slightly since the eighth century.

The oldest Pahlavi manuscript known to be extant. consists of several fragments of papyrus recently found in a grave in the Fayûm district in Egypt, and now in the Royal Museum at Berlin; it is supposed to have been written in the eighth century. Next to this, after a long interval, come four manuscripts written on Indian paper, all by the same hand, in A.D. 1323–1324; they are two copies of the Yasna and two of the Vendidad, containing the Avesta with its Zand, or Pahlavi translation and commentary; two of these old MSS. are now preserved in Kopenhagen, one in London, and one in Bombay. Next to these in age are two MSS. of miscellaneous Pahlavi texts, written probably about fifty years later; one of these is now in Kopenhagen and one in Bombay. Another MS. of nearly the same age is also a miscellaneous collection of Pahlavi texts, written in A.D. 1397, and now in Munich; where there is also one of the oldest Pâzand-Sanskrit MSS., a copy of the Ar*d*â-Vîrâf-nâmak, written in A.D. 1410. Another Pâzand-Sanskrit MS., a copy of the Khurdah Avesta, of about the same age, exists in Bombay. Pahlavi and Pâzand manuscripts of the sixteenth century are rather more numerous.

Pahlavi literature reached the zenith of its prosperity about thirteen centuries ago, when it included the whole literature of Persia. Seventy years later its destruction commenced with the fall of the Sasanian dynasty (A.D.

636–651); and the subsequent adoption of the modern Persian alphabet gave it its death-blow. The last remnants of Pahlavi writings are now contained in the few manuscripts still preserved by the Parsis in Western India, and their almost-extinct brethren in Persia. A careful estimate of the length of these remnants, so far as they are known to Europeans, has shown that the total extent of existing Pahlavi literature is about thirty-six times that of the Bundahis, as translated in this volume. One-fifth of this literature consists of translations accompanying Avesta texts, and the remaining four-fifths are purely Pahlavi works which are nearly all connected with religion. How much of this literature may have descended from Sasanian times can hardly be ascertained as yet; in fact, it is only very recently that any trustworthy data, for determining the age of a few Pahlavi writings, have been discovered, as will be explained hereafter, when considering the age of the Bundahis.

3. The Bundahis.

The term Bundahis, 'creation of the beginning,' or 'original creation,' is applied by the Parsis to a Pahlavi work[1] which, in its present state, appears to be a collection of fragments relating to the cosmogony, mythology, and legendary history taught by Mazdayasnian tradition, but which cannot be considered, in any way, a complete treatise on these subjects. This term is applicable enough to much of the earlier part of the work, which treats of the progressive development of creation under good and evil influences; but it is probably not the original name of the book. Its adoption was no doubt partly owing to the occurrence of the word bûn-dahisn, or bûn-dahisnîh, twice in the first sentence, and partly to its appropriateness to the subject. But the same sentence seems to inform

[1] When this work forms part of a collection of Pahlavi texts, the whole manuscript is sometimes called 'the great Bundahis.' There also exists a Sad-dar Bundahis, or Bundahis of a hundred chapters, which is a comparatively modern compilation, detailing the chief customs and religious laws of the Parsis in a hundred sections.

us that the actual name of the treatise was Zand-âkâs, 'knowing the tradition.'

The work commences by describing the state of things in the beginning; the good spirit being in endless light and omniscient, and the evil spirit in endless darkness and with limited knowledge. Both produced their own creatures, which remained apart, in a spiritual or ideal state, for three thousand years, after which the evil spirit began his opposition to the good creation under an agreement that his power was not to last more than nine thousand years, of which only the middle three thousand were to see him successful. By uttering a sacred formula the good spirit throws the evil one into a state of confusion for a second three thousand years, while he produces the archangels and the material creation, including the sun, moon, and stars. At the end of that period the evil spirit, encouraged by the demons he had produced, once more rushes upon the good creation, to destroy it. The demons carry on conflicts with each of the six classes of creation, namely, the sky, water, earth, plants, animals represented by the primeval ox, and mankind represented by Gâyômar*d*; producing little effect but movement in the sky, saltness in the water, mountains in the earth, withering in plants, and death to the primeval ox, and also to Gâyômar*d* after an interval.

Then follows a series of chapters describing the seven regions of the earth, its mountains and seas, the five classes of animals, the origin of mankind, generation, the five kinds of fire and three sacred fires, the white Hôm tree and the tree of many seeds, the three-legged ass, the ox Hadhayôs, the bird Kâmrôs, and other birds and animals opposed to the evil creation, the rivers of the world, the seventeen species of liquids, the lakes, the origin of the ape and bear, the chiefs of the several kinds of creatures and creations, the calendar, lineal measures, trees and plants, the characteristics of various demons, the spiritual chiefs of the various regions of the earth, and the resurrection and future existence; all which descriptions are given on the authority of the Dîn, which may have been some particular

book, or revelation generally. The concluding chapters give the genealogies of the legendary Persian kings and heroes, and of Zaratûst and certain priests, together with an epitome of Persian chronology from the creation to the Muhammadan conquest.

As the work now stands it is evidently of a fragmentary character, bearing unmistakable marks both of omissions and dislocations; and the extant manuscripts, as will be seen, differ among themselves both as to the extent and arrangement of the text. Many passages have the appearance of being translations from an Avesta original, and it is very probable that we have in the Bundahis either a translation, or an epitome, of the Dâmdâd Nask, one of the twenty-one books into which the whole of the Zoroastrian scriptures are said to have been divided before the time of Darius. This may be guessed from a comparison of the contents of the Bundahis with those of the Dâmdâd Nask, which are detailed in the Dînî-vagarkard as follows[1]:—'It contained an explanation of the spiritual existence and heaven, good and evil, the material existence of this world, the sky and the earth, and everything which Aûharmazd produced in water, fire, and vegetation, men and quadrupeds, reptiles and birds, and everything which is produced from the waters, and the characteristics of all things. Secondly, the production of the resurrection and future existence; the concourse and separation at the Kinvad bridge; on the reward of the meritorious and the punishment of sinners in the future existence, and such-like explanations.' Moreover, the Dâmdâd Nask is twice quoted as an authority in the Selections of Zâdsparam (IX, 1, 16), when treating of animals, in nearly the same words as those used in the Bundahis.

The first manuscript of the Bundahis seen in Europe was brought from Surat by Anquetil Duperron in 1761, and he published a French translation of it in his great work on the Zend-Avesta in 1771[2]. This manuscript,

[1] See Haug's Essays, &c., second edition, pp. 127, 128.

[2] Zend-Avesta, ouvrage de Zoroastre, &c., par Anquetil Duperron; Paris, 1771. Tome seconde, pp. 343-422, Boun-dehesch.

which is now in the National Library at Paris, was a modern copy, written A. D. 1734, and contained a miscellaneous collection of Pahlavi writings besides the Bundahis. And Anquetil's translation, though carefully prepared in accordance with the information he had obtained from his Parsi instructor, is very far from giving the correct meaning of the original text in many places.

In 1820 the very old codex from which Anquetil's MS. had been copied was brought to Europe, from Bombay, by the Danish scholar Rask, and was subsequently deposited in the University Library at Kopenhagen. This most important codex, which will be more particularly described under the appellation of K20, appears to have been written during the latter half of the fourteenth century; and a facsimile of the Pahlavi text of the Bundahis, which it contains, was very carefully traced from it, lithographed, and published by Westergaard in 1851[1].

In a review of this lithographed edition of the Pahlavi text, published in the Göttinger Gelehrte Anzeigen in 1854[2], Haug gave a German translation of the first three chapters of the Bundahis. And Spiegel, in his Traditional Literature of the Parsis[3], published in 1860 a German translation of many passages in the Bundahis, together with a transcript of the Pahlavi text of Chaps. I, II, III, and XXX in Hebrew characters. But the complete German translation of the Bundahis by Windischmann, with his commentary on its contents, published in his Zoroastrian Studies[4] in 1863, was probably the most important step in advance since the time of Anquetil, and the utmost

[1] Bundehesh, Liber Pehlvicus. E vetustissimo codice Havniensi descripsit, duas inscriptiones regis Saporis Primi adjecit, N. L. Westergaard; Havniæ, 1851.

[2] Ueber die Pehlewi-Sprache und den Bundehesh, von Martin Haug; Göttingen, 1854.

[3] Die Traditionelle Literatur der Parsen in ihrem Zusammenhange mit den angränzenden Literaturen, dargestellt von Fr. Spiegel; Wien, 1860.

[4] Zoroastriche Studien. Abhandlungen zur Mythologie und Sagengeschichte des alten Iran, von Fr. Windischmann (nach dem Tode des Verfassers herausgegeben von Fr. Spiegel); Berlin, 1863.

that could be done on the authority of a single MS. which is far from perfect.

In 1866 another very old codex, containing the Pahlavi texts of the Bundahis and other works, was brought to Europe by Haug, to whom it had been presented at Surat in 1864. It is now in the State Library at Munich, and will be more minutely described under the appellation of M6. In this codex the Bundahis is arranged in a different order from that in K20, and Chaps. XXVIII, XXIX, and XXXI–XXXIII are omitted.

A second complete German translation of the Bundahis, with a lithographed copy of the Pahlavi text, a transliteration of the text in modern Persian characters, and a glossary of all the words it contains, was published by Justi in 1868[1]. Its author, having had access to other MSS. (descended from M6) at London and Oxford, was able to rectify many of the deficiencies in Windischmann's translation; but, otherwise, he made but little progress in elucidating difficult passages.

Other European writers have published the result of their studies of particular parts of the Bundahis, but it does not appear that any of them have attempted a continuous translation of several chapters.

Whether the existence of previous translations be more of an assistance than a hindrance in preparing a new one, may well be a matter of doubt. Previous translations may prevent oversights, and in difficult passages it is useful to see how others have floundered through the mire; but, on the other hand, they occasion much loss of time, by the necessity of examining many of their dubious renderings before finally fixing upon others that seem more satisfactory. The object of the present translation is to give the meaning of the original text as literally as possible, and with a minimum of extra words; the different renderings of other translators being very rarely noticed, unless there be some probability of their being of service

[1] Der Bundehesh, zum ersten Male herausgegeben, transcribirt, übersetzt, und mit Glossar versehen, von Ferdinand Justi; Leipzig, 1868.

to the reader. Some doubtful words and passages still defy all attempts at satisfactory solution, but of these the reader is warned; and, no doubt, a few oversights and mistakes will be discovered.

With regard to the original text, we have to recover it from four manuscripts which are, more or less, independent authorities, and may be styled K20, K20b, M6, and TD. The first three of these have evidently descended, either directly or through one or more intermediate copies, from the same original; but the source of TD, so far as it can be ascertained, seems to have been far removed from that of the others. All the other MSS. of the Bundahis, which have been examined, whether Pahlavi or Pâzand, are descended either from K20 or M6, and are, therefore, of no independent authority.

K20 is the very old codex already mentioned as having been brought from Bombay by Rask in 1820, and is now No. 20 of the collection of Avesta and Pahlavi MSS. in the University Library at Kopenhagen. It consists now of 173 folios of very old and much-worn Indian paper of large octavo size, but five other folios are certainly missing, besides an uncertain number lost from the end of the volume. This MS. contains twenty Pahlavi texts, written twenty lines to the page, and some of them accompanied by Avesta; the Bundahis is the ninth of these texts, and occupies fols. 88–129, of which fol. 121 is missing. Three of the texts, occurring before the Bundahis, have dated colophons, but the dates are A.Y. 690, 720, and 700, all within 36 folios; it is, therefore, evident that these dates have been copied from older MSS.; but at the same time the appearance of the paper indicates that the actual date of the MS. cannot be much later than A.Y. 720 (A.D. 1351), and there are reasons for believing that it was written several years before A.Y. 766 (A.D. 1397), as will be explained in the description of M6. Owing to its age and comparative completeness this MS. of the Bundahis is certainly the most important one extant, although comparison with other MSS. proves that its writer was rather careless, and frequently omitted words and phrases. The

loss of fol. 121, though it has hitherto left an inconvenient gap in the text (not filled up by other MSS.), is more than compensated by the three extra chapters which this MS. and its copies have hitherto alone supplied. The text on the lost folio was supposed by Anquetil to have contained a whole chapter besides portions of the two adjacent ones; this is now known to be a mistake, Anquetil's Chap. XXVIII being quite imaginary; the end of Chap. XXVII has long been supplied from other MSS., but the beginning of the next chapter has hitherto been missing.

Only two copies of K20 appear to be known to Europeans; the best of these is the copy brought from Surat by Anquetil, No. 7 of his collection of manuscripts, now in the National Library at Paris; this was written in A. D. 1734, when K20 appears to have been nearly in its present imperfect state, though it may have had some 15 folios more at the end. This copy seems to have been carefully written; but the same cannot be said of the other copy, No. 21 in the University Library at Kopenhagen, which is full of blunders, both of commission and omission, and can hardly have been written by so good a Pahlavi scholar as Dastûr Dârâb, Anquetil's instructor, although attributed to him.

K20b consists of nineteen loose folios[1], found by Westergaard among some miscellaneous fragments in the collection of Avesta and Pahlavi MSS. in the University Library at Kopenhagen, and now forming No. 20b in that collection. The first two folios are lost, but the third folio commences with the Pahlavi equivalent of the words 'knew that Aharman exists' (Bund. Chap. I, 8), and the text continues to the end of Chap. XI, 1, where it leaps at once (in the middle of a line on the fifteenth folio) to Chap. XXX, 15, 'one brother who is righteous,' whence the text continues to the end of Chap. XXXI, 15, which is followed by Chaps. XXXII, XXXIV, as in K20. This

[1] I am indebted to the late Professor N. L. Westergaard for all information about this MS., and also for a tracing of the Pahlavi text of so much of Chap. XXXI as is contained in it.

MS. is not very old, and contains merely a fragment of the text; but its value consists in its not being a descendant of either K20 or M6, as it clearly represents a third line of descent from their common original. It agrees with K20 in the general arrangement of its chapters, so far as they go, and also in containing Chap. XXXI; but it differs from it in some of the details of that chapter, and agrees with M6 in some verbal peculiarities elsewhere; it has not, however, been collated in any other chapter. The omission of nearly twenty chapters, in the centre of the work, indicates that some one of the MSS. from which it is descended, had lost many of its central folios before it was copied, and that the copyist did not notice the deficiency; such unnoticed omissions frequently occur in Pahlavi manuscripts.

M6 is the very old codex brought to Europe by Haug in 1866, and now No. 6 of the Haug collection in the State Library at Munich. It consists of 240 folios of very old, but well-preserved, Indian paper of large octavo size (to which thirteen others, of rather later date, have been prefixed) bound in two volumes. This MS. contains nineteen Pahlavi texts, written from seventeen to twenty-two lines to the page, and some of them accompanied by Avesta; eleven of these texts are also found in K20, and the Bundahi*s* is the fourteenth of the nineteen, occupying fols. 53–99 of the second volume. Two of the other texts have dated colophons, the dates being fifty days apart in A. Y. 766 (A. D. 1397), and as there are 150 folios between the two dates there is every probability that they are the actual dates on which the two colophons were written. The arrangement of the Bundahi*s* in this MS. is different from that in K20, giving the chapters in the following order:—Chaps. XV–XXIII, I–XIV, XXIV–XXVII, XXX, XXXII, XXXIV, and omitting Chaps. XXVIII, XXIX, and XXXI. These omissions and the misplacement of Chaps. I–XIV render it probable that the MS., from which the Bundahi*s* in M6 was copied, was already in a state of decay; and this supposition is confirmed by upwards of fifty peculiar mistakes, scattered over most parts of the

text in M6, which are evidently due to the illegibility of the original from which it was copied, or to its illegible words having been touched up by an ignorant writer, instances of which are not uncommon in old Pahlavi MSS. Eliminating these errors, for which the writer of M6 cannot be held responsible, he seems to have been a more careful copyist than the writer of K20, and supplies several words and phrases omitted by the latter. The close correspondence of K20 and M6 in most other places, renders it probable that they were copied from the same original, in which case K20 must have been written several years earlier than M6, before the original MS. became decayed and difficult to read. It is possible, however, that K20 was copied from an early copy of the original of M6; in which case the date of K20 is more uncertain, and may even be later than that of M6.

Several MSS. of the Bundahi*s* descended from M6 are in existence. One is in the MS. No. 121 of the Ouseley collection in the Bodleian Library at Oxford, and contains the chapters in the following order:—Chaps. XV–XXIII, I–VII, 17 (to 'Arag river'), XII–XIV, XXIV–XXVII, XXX, VII, 12–XI; followed by Sls. Chap. XX, 4–17, also derived from M6. Another is in the library of Dastûr Jâmâspji Minochiharji at Bombay, and contains the chapters also in a dislocated state (due to the misplacement of folios in some former MS.) as follows:—Chaps. XV–XXIII, I–XI, 5 (to 'and the evil spirit'), XII, 2 (from 'Si*k*idâv')–XII, 12 (first word), XI, 5 (from 'produced most for Khvanîras')–XII, 2 (to '*and* Kôndras, Mount'), XXX, 32 (from 'the renovation arises in')–XXX, 33, XXXII, XXXIV, Sls. Chap. XVIII, Bund. Chaps. XII, 12 (from 'Aîra*k*')–XIV, XXIV–XXVII, XXX. A third is in the library of Dastûr Nôshirvânji Jâmâspji at Poona, and contains the text in the same order as M6. A fragment of the Pahlavi text of the Bundahi*s*, also descended from M6, occupies eight folios in the Additional Oriental MS. No. 22,378 in the Library of the British Museum; it contains Chaps. XVIII, XIX, 17, and XX, 1–2 (to 'one from the other').

There are also several Pâzand manuscripts of the Bun-

dahiś, written in Avesta characters, and likewise derived from M6. One of the best of these is No. 22 of the collection of Avesta and Pahlavi MSS. in the India Office Library at London; it is old, and has the date A.Y. 936 (A.D. 1567) in a Pahlavi colophon on fol. 111, but this may have been copied from an older MS.; its contents are arranged as follows:—Chaps. XVIII–XXIII, I–XIV, XXIV XXVII, XXX, XXXII, XXXIV, followed by several short Pâzand texts, only part of which are derived from M6, and the last of them being left incomplete by the loss of the folios which originally formed the end of the volume; instead of these lost folios others, containing Chaps. XV–XVII, have been added and bound up with the rest. Another MS., No. 7 in the same collection, which is dated A.Y. 1174 (A.D. 1805), is a modern copy derived from No. 22 through one or more intervening MSS.[1]; it contains precisely the same text, but with many variations in orthography, indicative of the very uncertain character of Pâzand spelling. Two fragments of the Pâzand text are also contained in the MSS. No. 121 at Oxford, already mentioned; they consist of Chaps. V, 3–7 (to 'would have known the secret') and XXV, 18–22. Another fragment, evidently copied from an old MS., is found on fols. 34, 35 of the Rivâyat MS. No. 8 of the collection in the India Office Library; it consists of Chap. XVIII, 1–8.

The Pâzand text of the Bundahiś, derived from M6, is also written in Persian characters in M7 (No. 7 of the Haug collection at Munich), dated A.Y. 1178 (A.D. 1809). It is interlined by Persian glosses, word for word, and consists of Chaps. XVIII–XXIII, I–XIV, XXIV–XXVII, and XXX on fols. 81–119, with Chaps. XV–XVII on fols. 120–126, a repetition of Chap. XV and part of XVI on fols. 223-227, and Chap. XXXII on fol. 232.

Thus far, it will be noticed, we have two good independent authorities, K20 and M6, for ascertaining the text of the Bundahiś in the fourteenth century, so far as Chaps. I–

[1] This is proved by an omission in fol. 40, which clearly indicates the loss of a folio in an intermediate MS.

XXVII, XXX, XXXII, and XXXIV are concerned; and we have also, in K20b, a second authority for so much of Chap. XXXI as occurs in K20; but for Chaps. XXVIII and XXIX we have nothing but K20 to rely on, and part of Chap. XXVIII is lost in that manuscript. Such was the unsatisfactory state of that part of the text until Dec. 1877, when information about the MS. TD was received, followed by further details and a copy of Chaps. XXVIII, XXIX, and XXXI–XXXIII in Oct. 1878[1].

TD is a manuscript of the Bundahi*s* which contains a much more extensive text than the MSS. already described, but whether it be an extension of the hitherto-received text, or the received text be an abridgement of this longer one, is likely to be a matter of dispute among Pahlavi scholars until the whole of the new text has been thoroughly examined. At any rate, the contents of this MS., combined with those of some MSS. of the Dâ*d*istân-i Dînîk, afford a means of fixing the date of this recension of the Bundahi*s*, as will be seen hereafter.

This MS. belongs to a young Mobad named Tehmuras Dinshawji Anklesaria in Bombay, and was brought from Persia a few years ago by a Mobad named Khodabakhsh Farod Abadan. It occupies the first 103 folios of the volume containing it, and is followed by 112 more folios containing the Nîrangistân. The first original folio, which contained the text as far as Chap. I, 5 (to 'endless light'), has been lost and replaced by another (which, however, is now old) containing some introductory sentences, besides the missing text. The last original folio of the Bundahi*s*, containing the last five lines of the last chapter, has also been lost and replaced by another modern folio, which contains the missing text followed by two colophons, both expressing approval of the text, and asserting that the MS. was written by Gôpatshah Rûstâm Bôndâr. The first of these colophons

[1] I am indebted to Mr. Khurshedji Rustamji Cama, of Bombay (who is well known for the interest he takes in all matters relating to the ancient customs and history of his fellow-countrymen), for obtaining this information, and to the owner of the MS. for his liberality in supplying me with all the details and extracts mentioned in the text.

is undated, but gives the testimony of Dastûr Rûstâm[1] Gûstâsp Ardashîr, who is known to have written another MS. dated A.Y. 1068 (A.D. 1699). The second colophon is by Dastûr Jamshêd Jâmâsp Hakîm, and is dated A.Y. 1113 (A.D. 1743), which was probably the date when this last folio was supplied to complete the old defective MS.

With regard to the age of the older part of this MS. we can arrive at an approximation in the following manner :— A valuable MS. of the Dâdistân-i Dînîk, which also belongs to Tehmuras Dinshawji, was written (according to a colophon which it contains) by Gôpatshah Rûstôm[2] Bândâr Malkâ-mardân in the land of Kirmân, who was evidently the same person as the writer of TD. Another MS. of the Dâdistân-i Dînîk was written by Marzapân Frêdûn Vâhrôm Rûstâm Bôndâr Malkâ-mardân Dîn-ayâr, also in the land of Kirmân, in A.Y. 941 (A.D. 1572). Comparing these two genealogies together it seems evident that Gôpatshah was a brother of Vâhrôm, the grandfather of Marzapân, and, therefore, a grand-uncle of Marzapân himself. Allowing for these two generations, it is probable that Gôpatshah wrote TD about A.Y. 900 (say A.D. 1530); although instances have occurred in which a son has written a MS. at an earlier date than that of one written by his father.

The introductory sentences on the first restored folio are evidently a modern addition to the text, after it had acquired the name of Bundahis; but they seem to have been copied from some other MS., as the copyist appears to have hardly understood them, having written them continuously with the beginning of the text, without break or stop. The spelling is modern, but that may be due to the copyist; and the language is difficult, but may be translated as follows[3]:—

'The propitiation of the creator Aûharmazd, the radiant,

[1] This Dastûr is said to have sprung from the laity, and not from a priestly family.

[2] The vowels â and ô (or û) often interchange in Pahlavi MSS. from Persia, probably owing to peculiarities of dialect, and the very broad sound of Persian â, like English a in call.

[3] English words in italics are additions to complete the sense.

glorious, omniscient, wise, powerful, and supreme, *by what is* well-thought, well-said, *and* well-done in thought, word, *and* deed, and the good augury of all the celestial angels *and* terrestrial angels upon the virtuous creation, I beseech.

'Written at the second fortunate conjunction (akhtar) in the high-priestship (dastûrîh) of the God-devoted, all-sagacious cultivator of righteousness, the lover of good works who is God-discerning, spirit-surveying, *and* approved by the good, the high-priest of the good religion of the Mazdayasnians, the glorified[1] Spendyâ*d son* of Mâh-vindâ*d*, *son* of Rûstôm, *son* of Shatrôyâr.

'The writing[2] of the Bûndahi*s was* set going by the coming of the Arabs to the country of Iran, whose heterodoxy (dû*s*-dînîh) and ignorance have arisen from not understanding the mysteries of Kayân[3] orthodoxy (hûdînôîh) and of those revered by the upholders of the religion. From their deep seats it draws the purport of benedictions, *and* from dubious thinking of actions *it draws* words of true meaning, the disclosure of which is entertaining knowledge.

'On account of evil times, even he of the undecayed family of the Kayâns and the Kayân upholders of the religion are mingled with the obedient and just of those heterodox; and by the upper *class* the words of the orthodox, uttered in assembled worship, are considered as filthy vice. He also whose wish was to learn propriety (varâ*g*) through this treatise (farhâng), might provide *it* for himself, from various places, by trouble and day and night painstaking, *but* was not able.'

The text of Chap. I then commences (without any intermediate stop) with the words zak zand-âkâsîh, 'that knowledge of tradition.' As the whole text of the Bundahi*s* occupies about 203 pages in TD, and each page contains

[1] Literally, 'immortal-soulled,' a term implying generally that the person is dead; but it seems to have been applied to King Khûsrô I (Nôshirvân) during his lifetime. The time when this priest lived has yet to be discovered.

[2] Reading zektîbûn-i, equivalent to Pâz. nivîs-i; the MS. has zak tîbnâ.

[3] The hero tribe or princely race of the Kayânian dynasty, from which later Persian rulers have fancied themselves descended.

seventeen lines rather longer than those in K20, it is evident that the text in TD must be more than twice the length of that in K20, which occupied originally about eighty-three pages of twenty lines each. This additional text consists not only of additional matter in many of the chapters, but also of extra chapters, which give the work a more complete appearance than it presents in the manuscripts hitherto known. The whole number of chapters in TD appear to be forty-two, the general character of the contents of which may be gathered from the following list of the headings of each chapter, with the space it occupies in TD, and a reference to the corresponding chapter of the translation in this volume (such chapters as seem to be entirely wanting in K20 being marked with an asterisk):—

1. The knowledge of tradition, first about Aûharmazd's original creation and the antagonism of the evil spirit, afterwards about the nature of the creatures of the world, from the original creation till the end; 19 pages; see Chap. I.

2. On the formation of light; 11 pages; see Chap. II.

3. The rush of the destroyer at the creatures; 6 pages; see Chaps. III, IV.

4. On the opposition of the two spirits, that is, in what manner the arch-fiends have come spiritually in opposition to the celestial angels; 10 pages; see Chap. V for two of the middle pages.

5. On the waging of the conflict (âr*d*îk) of the creations of the world, encountering the evil spirit; 1 page; see Chap. VI.

6. The second conflict the water waged; 3 pages; see Chap. VII.

7. The third conflict the earth waged; 1 page; see Chap. VIII.

8. The fourth conflict the plants waged; ½ page; see Chap. IX.

9. The fifth conflict the primeval ox waged; ⅓ page; see Chap. X.

*10. The sixth conflict Gâyômar*d* waged; 1⅓ page.

*11. The seventh conflict the fire waged; ⅓ page.

*12. The eighth conflict the constellations waged; ⅓ page.

*13. The ninth conflict the celestial angels waged with the evil spirit; three lines.

*14. Tenth, the stars practised non-intermeddling (agûmêgisn); ½ page.

*15. On the species of those creations; 2⅓ pages.

16. On the nature of lands; 1⅓ page; see Chap. XI.

17. On the nature of mountains; 4½ pages; see Chap. XII.

18. On the nature of seas; 2½ pages; see Chap. XIII.

19. On the nature of rivers; 5⅓ pages; see Chaps. XX, XXI.

20. On the nature of lakes; 1¼ page; see Chap. XXII.

21. On the nature of the five classes of animals; 5⅓ pages; see Chap. XIV.

22. On the nature of men; 7½ pages; see Chap. XV[1].

23. On the nature of generation of every kind; 5 pages; see Chap. XVI.

24. On the nature of plants; 3½ pages; see Chap. XXVII.

25. On the chieftainship of men and animals *and* every single thing; 2⅓ pages; see Chap. XXIV.

26. On the nature of fire; 4⅔ pages; see Chap. XVII.

*27. On the nature of sleep; 2⅓ pages.

*28. On the nature of wind and cloud and rain; 9⅔ pages.

*29. On the nature of noxious creatures; 4½ pages[2].

*30. On the nature of the wolf species; 2 pages.

31. On things of every kind that are created by the spirits[3], and the opposition which came upon them; 7¾ pages; see Chaps. XVIII, XIX.

32. On the religious year; 4 pages; see Chaps. XXV, XXVI.

*33. On the great exploits of the celestial angels; 17½ pages.

34. On the evil-doing of Aharman and the demons; 7 pages, as in Chap. XXVIII.

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[1] TD contains half a page more near the beginning, and a page and a half more at the end.

[2] Probably Chap. XXIII of the translation forms a part either of this chapter or the next.

[3] This word is doubtful.

*35. On the body of man *and* the opinion of the world[1]; 7 pages.

36. On the *spiritual* chieftainship of the regions *of the earth;* $3\frac{1}{2}$ pages, as in Chap. XXIX.

*37. On the *K*inva*d* bridge *and* the souls of the departed; $5\frac{2}{3}$ pages.

*38. On the celebrated provinces of the country of Iran, the residence of the Kayâns; 5 pages[2].

*39. On the calamities of various millenniums happening to the country of Iran; $8\frac{2}{3}$ pages[3].

40. On the resurrection and future existence; $6\frac{2}{3}$ pages; see Chap. XXX.

41. On the race and offspring of the Kayâns; $8\frac{2}{3}$ pages, as in Chaps. XXXI–XXXIII.

42. On the computation of years of the Arabs; $2\frac{1}{4}$ pages; see Chap. XXXIV.

Comparing this list of contents with the text in K20, as published in Westergaard's lithographed facsimile edition, it appears that TD contains, not only fifteen extra chapters, but also very much additional matter in the chapters corresponding to Chaps. I, II, V, XVI, XXVIII, and XXXI of the translation in this volume, and smaller additions to those corresponding to Chaps. III, IV, XV, XVII, and XXXIV. The arrangement of the chapters in TD is also much more methodical than in the Indian MSS., especially with regard to Chaps. XX, XXI, XXII, and XXVII, which evidently occupy their proper position in TD; and so far as Chap. XX is concerned, this arrangement is confirmed by the insertion of its first sentence between Chaps. XIII and XIV in the Indian MSS., which indicates that the whole chapter must have been in that position in some older copy. In fact, the Indian MSS. must probably be now regarded merely as collections of

[1] The meaning is doubtful and must depend upon the context.

[2] This chapter begins with a translation of the first fargard of the Vendidad, and concludes with an account of buildings erected by various kings.

[3] Containing an account of the kings reigning in the various millenniums, and concluding with prophecies similar to those in the Bahman Yast.

extracts from the original work; this has been long suspected from the fragmentary character of the text they contain, but it could hardly be proved until a more complete text had been discovered.

Whether TD may be considered as a copy of the text as it stood originally, or merely of an after recension of the work, can hardly be determined with certainty until the whole contents of the manuscript have been carefully examined; it is, therefore, to be hoped that its owner will be induced to publish a lithographed facsimile of the whole, after the manner of Westergaard's edition. So far as appears in the lengthy and valuable extracts, with which he has kindly favoured me, no decided difference of style can be detected between the additional matter and the text hitherto known, nor any inconsistencies more striking than such as sometimes occur in the Indian MSS. On the other hand, it will be noticed that heading No. 25 in the list of contents seems to be misplaced, which is an argument against the text being in its original state; and the style of the Bundahi*s* is so much less involved and obscure than that of the Selections of Zâ*d*-sparam (see Appendix to the Bundahi*s*), which treat of some of the same subjects, that it may be fairly suspected of having been written originally in a different age. But the writer of the text, as it appears in TD, calls Zâ*d*-sparam[1] one of his contemporaries (see Chap. XXXIII, 10, 11 of the translation); it may, therefore, be suspected that he merely re-edited an old text with some additions of his own, which, however, are rather difficult to distinguish from the rest. No stress can be laid upon peculiarities of orthography in TD, as they are, in all likelihood, attributable to copyists long subsequent to Zâ*d*-sparam's contemporaries.

Any future translator of the Bundahi*s* will probably have to take the text in TD as the nearest accessible approach to the original work; but the present translation is based, as heretofore, upon the text in K20, corrected in many places from M6, but with due care not to adopt

[1] He writes the name Zâ*d*-sparham.

readings which seem due to the illegibility of the original from which M6 was copied, as already explained. In Chaps. XXVIII, XXIX, XXXI, XXXII, and XXXIII, however, TD has been taken as a principal authority, merely checked by K20, and having its additional passages carefully indicated; and in Chap. XXXI, K20b has also been consulted.

Since the present translation was printed, any lingering doubts, as to the genuineness of the text in TD, have been, in a great measure, dissipated by the discovery that a small fragment[1] of an old MS. of the Bundahi*s*, which has long been in Europe, is evidently a portion of a text of similar character to TD, and of exactly the same extent. This small fragment consists of two folios belonging to an old MS. brought from Persia by the late Professor Westergaard in 1843–44, and which is evidently the codex mentioned by him in the preface to his Zend-Avesta, p. 8, note 3. These two folios, which are numbered 130 and 131 in Persian words, now form the commencement of this old mutilated MS., of which the first 129 folios have been lost. They contain very little more than one page of the Bundahi*s* text, namely, the last sentences of the last chapter (corresponding to Bund. XXXIV, 7–9), followed by a colophon occupying less than two pages. This fragment of the text contains some additional details not found in the Indian MSS., as well as a few other variations of no great importance. It may be translated as follows :—

'[. . . . Sâhm[2] was in those *reigns of* Aûzôbô, Kavâ*d*, and Mânûs*k*îhar.] Kaî-Kâyûs, till *his* going to the sky, seventy-five years, and after that, seventy-five years, altogether a hundred and fifty years; Kaî-Khûsrôbô sixty

[1] I am indebted to Professor G. Hoffmann, of Kiel, for directing my attention to this fragment, and also for kindly sending me a facsimile of it. It had been recognised as a portion of the Bundahis by Dr. Andreas some years ago, and probably by the owner of the MS., the late Professor Westergaard, long before that.

[2] See Bund. XXXI, 27. As the beginning of this sentence is lost, its translation is uncertain. Details not found in K20 and M6 are here enclosed in brackets, and words added by the translator to complete the sense are printed in italics.

years; Kaî-Lôharâsp a hundred and twenty years; Kaî-Vistâsp, till the coming of the religion, thirty years; [total (mar) one thousand years[1]. Then the millennium reign came to Capricornus, and Zaratûhast[2] the Spîtâmân, with tidings (pêtkhambarîh) from the creator Aûharmazd, came to King Vistâsp; *and* Vistâsp *was* king,] after receiving the religion, ninety years.

'Vohûman, *son* of Spend-dâd, a hundred and twelve years; Hûmâî, daughter of Vohûman, thirty years; Dârâî, son of Kîhar-âzâd, that is, *of the daughter* of Vohûman, twelve years; Dârâî, son of Dârâî, fourteen years; and Alexander the Rûman[3] fourteen years.

'The Askânians should bear the title in an uninterrupted sovereignty two hundred and so many[4] years; and Artakhshatar, son of Pâpak, and the number of the Sâsânians *bear* it four hundred and sixty years, until the withering Arabs obtained a place[5] [as far as the year 447 of the Persians; now *it is* the Persian year 527][6].'

The colophon, which follows, states that the MS. was finished on the thirteenth day of the ninth month A.Y. 936 (A.D. 1567), and was written by Mitrô-âpân, *son* of Anôshak-rûbân, *son* of Rûstâm. This MS. is, therefore, of nearly the same age as TD; but there has been no opportunity of collating the fragment of it, which is still extant, with the corresponding portion of TD. That it was a MS. of the same character as TD (that is, one containing the same text as K20, but with much additional matter) appears clearly

[1] From the beginning of Frêdûn's reign, when the millennium of Sagittarius commenced.

[2] The usual way of spelling Zaratûst in old MSS., excepting K20 and a few others.

[3] Here written correctly Alaksandar-i Arûmâî.

[4] Reading va and; as the final letter is d and not *d* it cannot be read nâvad as a variant of navad, 'ninety.'

[5] The words are, vad gînâk ayâft khûskô-i Tâzîkânŏ, but the exact meaning is rather doubtful.

[6] The last date is doubtful, as the Pahlavi text gives the ciphers only for 'five and twenty-seven,' omitting that for 'hundred.' These Persian dates must either have been added by some former copyist, or Chap. XXXIV must have been appended to the Bundahis at a later date than the ninth century, when the preceding genealogical chapters were probably added to the original work (see p. xliii). The Persian year 527 was A.D. 1158.

from the fragment translated above. Regarding its original extent, it is possible to make an approximate estimate, by calculating the quantity of text which the 129 lost folios must have contained, from the quantity actually existing on folio 130. According to this calculation, the original extent of the text of the Bundahi*s* in this MS. must have been very nearly 30,000 words; and it is remarkable that a similar calculation of the extent of the text in TD, based upon the actual contents of ten folios out of 103, gives precisely the same result. This coincidence is a strong argument in favour of the absolute identity of the text lost from Westergaard's MS. with that actually existing in TD; it shows, further, that the original extent of the Bundahi*s* may now be safely estimated at 30,000 words, instead of the 13,000 contained in K20 when that MS. was complete.

That this fragment belonged to a separate MS., and is not the folio missing from the end of TD, is shown not only by its containing more of the text than is said to be missing, but also by the first folio of the fragment being numbered 130, instead of 103, and by its containing fifteen lines to the page, instead of seventeen, as would be necessary in order to correspond with TD.

Regarding the age of the Bundahi*s* many opinions have been hazarded, but as they have been chiefly based upon minute details of supposed internal evidence evolved from each writer's special misinterpretation of the text, it is unnecessary to detail them. The only indication of its age that can be fairly obtained from internal evidence, is that the text of the Bundahi*s* could not have been completed, in its present form, until after the Muhammadan conquest of Persia (A. D. 651). This is shown not only by the statements that the sovereignty 'went to the Arabs' (Chap. XXXIV, 9), that 'now, *through* the invasion of the Arabs, they (the negroes) are again diffused through the country of Iran' (Chap. XXIII, 3), and that 'whoever keeps the year by the revolution of the moon mingles summer with winter *and* winter with summer' (Chap. XXV, 19, referring probably to the Muhammadan year not corresponding with the seasons), but also, more positively

by the following translation of an extract from Chap. 39 in TD:—

'And when the sovereignty came to Yazdakar*d* he exercised sovereignty twenty years, *and* then the Arabs rushed into the country of Iran in great multitude. Yazdakar*d* did not prosper (lâ *s*âkaftŏ) in warfare with them, *and* went to Khûrâsân and Tûrkistân to seek horses, men, and assistance, and was slain by them there. The son of Yazdakar*d* went to the Hindûs and fetched an army of champions; before it came, conducted unto Khûrâsân, that army of champions dispersed. The country of Iran remained with the Arabs, and their own irreligious law was propagated by them, and many ancestral customs were destroyed; the religion of the Mazdayasnians was weakened, *and* washing of corpses, burial of corpses, *and* eating of dead matter were put in practice. From the original creation until this day evil more grievous than this *has* not happened, for through their evil deeds—on account of want, foreign habits (Anîrânîh), hostile acts, bad decrees, and bad religion—ruin, want, and other evils have taken lodgment.'

None of these passages could have been written before the Muhammadan conquest; but the writer, or editor, of the text as it appears in TD, supplies the means of approximating much more closely to the date of his work, in a passage in Chap. 41 of TD, in which he mentions the names of several of his contemporaries (see Chap. XXXIII, 10, 11). Among these, as already noticed, he mentions 'Zâ*d*-sparham *son* of Yûdân-Yim,' who must have been the writer of the Selections of Zâ*d*-sparam, a translation of which is added as an appendix to the Bundahi*s* in this volume. This writer was the brother of Mânû*sk*îhar son of Yûdân-Yim, who wrote the Dâ*d*istân-i Dînîk[1], and from colophons found in certain MSS. of the Dâ*d*istân (which will be more particularly described in the next section of this introduction) it appears that this Mânû*sk*îhar was

[1] It is quite possible that Mânû*sk*îhar was also the reviser of the Bundahi*s*; see the note on Dâ*d*akîh-i Ashôvahistô in Chap. XXXIII, 10.

high-priest of Pârs and Kîrmân in A. Y. 250 (A. D. 881). This date may, therefore, be taken as a very close approximation to the time at which the Bundahi*s* probably assumed the form we find in TD; but that MS., having been written about 650 years later, can hardly have been copied direct from the original. Whether that original was merely a new edition of an older Pahlavi work, as may be suspected from the simplicity of its language, or whether it was first translated, for the most part, from the Avesta of the Dâmdâ*d* Nask, in the ninth century, we have no means of determining with certainty. Judging, however, from Chap. I, 1, the original Bundahi*s* probably ended with the account of the resurrection (Chap. XXX), and the extra chapters, containing genealogical and chronological details (matters not mentioned in Chap. I, 1), together with all allusions to the Arabs, were probably added by the revising editor in the ninth century. The last, or chronological, chapter may even have been added at a later date.

A Gu*g*arâti translation, or rather paraphrase, of the Bundahi*s* was published in 1819 by Edal Dârâb Jamshêd Jâmâsp Âsâ, and a revised edition of it was published by Peshutan Rustam in 1877[1]. In the preface to the latter edition it is stated that the translator made use of two MSS., one being a copy of a manuscript written in Iran in A. Y. 776 by Rustamji Meherwanji Mar*g*abân Sheheriâr[2], and the other a MS. written in India by Dastûr Jamshêdji Jâmâspji in A. Y. 1139[3]. It is also mentioned that he was four years at work upon his translation. The editor of the new edition states that he has laboured to

[1] Bundehe*s* ketâb, iâne dunià-ni awal-thi te âkher sudhi pedâe*s*-ni sahruât-ni hakikat; bigi-vâr sudhârine *kh*apâwanâr, Peshutan bin Rustam; Mu*m*bai, 1877.

[2] There is no doubt whatever that the writer of the preface is referring to M6, although his description is incorrect. M6 was written at Bhrô*k* in India A. Y. 766 by Pêshôtan Râm Kâmdîn Shaharyâr Nêryôsang Shâhmard Shaharyâr Bâhrâm Aûrmazdyâr Râmyâr; but some portion of it (probably not the Bundahi*s*) was copied from a MS. written A. Y. 618 (A. D. 1249) by Rûstam Mihirâpân Marzapân Dahisn-ayâr, who must be the copyist mentioned in the preface to the Gu*g*arâti translation.

[3] This is probably the copy derived from M6, and mentioned in p. xxx as being now in the library of Dastûr Jâmâspji Minochiharji.

improve the work by collecting all the further information he could find, on the various subjects, in many other Pahlavi works. The result of all this labour is not so much a mere translation of the Bundahi*s*, as a larger work upon the same subject, or a paraphrase more methodically arranged, as may be seen from the following summary of its contents:—

The headings of the fifty-nine chapters, which form the first part of the work, are:—Ahuramazd's covenant, account of the sky, of the first twelve things created, of Mount Albor*g*, of the twelve signs of the zodiac, of the stars, of the soul, of the first practices adopted by the creatures of the evil spirit Ahereman, of Ahereman's first breaking into the sky, of Ahereman's coming upon the primeval ox, of Ahereman's arrival in the fire, of Ahereman's coming upon Gaiomard, of the coming of Ahuramazd and Ahereman upon Gaiomard at the time of his creation, of the lustre residing in both spirits; further account of the arrangement of the sky, another account of all the mountains, of depressions for water, of great and small rivers, of the eighteen rivers of fresh water, of the seven external and seven internal liquids in the bodies of men, of the period in which water falling on the earth arrives at its destination, of the three spiritual rivers, of the star Tehestar's destroying the noxious creatures which Ahereman had distributed over the earth, of the prophet Zarathost's asking the creator Ahuramazd how long these noxious creatures will remain in the latter millenniums, of driving the poison of the noxious creatures out of the earth, of the divisions of the land, of the creator Ahuramazd's placing valiant stars as club-bearers over the heads of the demons, of all the things produced by the passing away of the primeval ox, of the 282 species of beasts and birds, of the bird named *K*amro*s*, of the bird named Kar*s*apad and the hollow of Var*g*amkard, of the birds who are enemies opposed to the demons and fiends, of the bitter and sweet plants among the fifty-five kinds of grain and twelve kinds of herbs, of the flowers of the thirty days, of the revolution of the sun and moon and stars, and how

night falls, and how the day becomes light, of the seven regions of the earth, of depressions, of the creatures of the sea, of the flow and ebb of the tide, of the three-legged ass, of the Gâhambârs, of Rapithvan, of the revolution of the seasons, of the production of mankind from the passing away of Gaiomard, of the production of offspring from the seed of men, of all fires, of all the clever work produced in the reign of King Jamshed and the production of the ape and bear, of the production of the Abyssinian and negro from Zohâk, of the splendour and glory of King Jamshed, of the soul of Kersâsp, of Kersâsp's soul being the first to rise, of the names of the prophet Zarathost's pedigree, of his going out into the world, of his children, of the orders given by Ahereman to the demons when the creator Ahuramazd created the creatures, of the weeping and raging of the evil spirit Ahereman, of the weeping of the demon of Wrath in the presence of Ahereman when the prophet Zarathost brought the religion, of the computation of twelve thousand years.

The headings of the thirteen chapters, which form the second part, are: — Account of the last millenniums, of the appearance of Ho*s*edar-bâmi, of his going out into the world, of the appearance of Ho*s*edar-mâh, of So*s*ios, of the fifty-seven years, of giving the light of the sun to men on the day of the resurrection, of the rising again of the whole of mankind on that day, of the resurrection, of the means of resurrection, of the annihilation of the evil spirit Ahereman and the demons and fiends on the day of resurrection, of the creator Ahuramazd's making the earth and sky one after the resurrection, of the proceedings of all creatures after the resurrection.

The third part contains an abstract of the contents of the hundred chapters of the Sad-dar Bundahi*s*, and concludes with an account of the ceremonial formula practised when tying the kusti or sacred thread-girdle.

4. The Selections of Zâd-sparam.

In some manuscripts of the Dâdistân-i Dînîk the ninety-two questions and answers, which usually go by that name, are preceded and followed by Pahlavi texts which are each nearly equal in extent to the questions and answers, and treat of a variety of subjects, somewhat in the manner of a Rivâyat. Of the texts which follow the questions and answers the following are the principal:—

Incantations for fever, &c.; indications afforded by natural marks on the body; about the hamîstakân ('the ever-stationary,' or neutral state of future existence) and the different grades in heaven; copy of an epistle[1] from Herbad Mânûskîhar son of Yûdân-Yim[2], which he addressed to the good people of Sîrkân[3], about the decisions pronounced by Herbad Zâd-sparam son of Yûdân-Yim; copy of a letter from Herbad Mânûskîhar son of Yûdân-Yim to his brother, Herbad Zâd-sparam, on the same subject, and replying to a letter of his written from Nîvshâpûhar; copy of a notice by Herbad Mânûskîhar, son of Yûdân-Yim and high-priest (rad) of Pârs and Kîrmân, of the necessity of fifteenfold ablution on account of grievous sin, written and sealed in the third month A.Y. 250 (A.D. 881); memoranda and writings called 'Selections of Zâd-sparam son of Yûdân-Yim,' the first part treating of many of the same subjects as the Bundahis, together

[1] This long epistle contains one statement which is important in its bearing upon the age of certain Pahlavi writings. It states that Nîshahpûhar was in the council of Anôshak-rûbân Khûsrô, king of kings and son of Kavâd, also that he was Mobad of Mobads and a commentator. Now this is the name of a commentator quoted in the Pahlavi Vend. III, 151, V, 112, VIII, 64, and very frequently in the Nîrangistân; it is also a title applied to Ardâ-Vîrâf (see AV. I, 35). These facts seem to limit the age of the last revision of the Pahlavi Vendidad, and of the composition of the Pahlavi Nîrangistân and Ardâ-Vîrâf-nâmak to the time of King Khûsrô Nôshirvân (A.D. 531–579). The statement depends, of course, upon the accuracy of a tradition three centuries old, as this epistle must have been written about A.D. 880.

[2] Some Parsis read this name Gôshnajam, others Yûdân-dam.

[3] Mr. Tehmuras Dinshawji thinks this is the place now called Sîrgan, about thirty parasangs south of Kirmân, on the road to Bandar Abbâs, which is no doubt the case.

with legends regarding Zaratûst and his family; the second part about the formation of men out of body, life, and soul; and the third part about the details of the renovation of the universe. The last part of these Selections is incomplete in all known MSS., and is followed by some fragments of a further series of questions and answers regarding the omniscient wisdom, the evil spirit, Kangdez, the enclosure formed by Yim, &c.

A translation of so much of the Selections of Zâd-sparam as treats of the same subjects as the Bundahis, has been added as an appendix to the translation of that work in this volume, because the language used in these Selections seems to have an important bearing upon the question of the age of the Bundahis. The time when the Selections themselves were written is fixed with considerable precision by the date (A. D. 881), when their author's brother, Mânûskîhar, issued his public notice, as mentioned above. But Zâd-sparam uses, in many places, precisely the same words as those employed in the Bundahis, interspersed with much matter written in a more declamatory style; it is, therefore, evident that he had the Bundahis before him to quote from, and that work must consequently have been written either by one of his contemporaries, or by an older writer. So far the Selections merely confirm the information already obtained more directly from TD (see p. xxxviii); but the involved style of their language seems to prove more than this. In fact, in none of the text of the Dâdistân-i Dînîk and its accompaniments is there much of the simplicity of style and directness of purpose which are the chief characteristics of most of the language of the Bundahis. So far, therefore, as style can be considered a mark of age, rather than a mere personal peculiarity of a contemporary writer, the contrast between the straightforward language of the Bundahis and the laboured sentences of Mânûskîhar and Zâd-sparam, sons of Yûdân-Yim, tends to prove that the bulk of the Bundahis was already an old work in their days, and was probably saved from oblivion through their writings or influence. That this original Bundahis or Zand-âkâs was an abridged translation of the Avesta of the

Dâmdâ*d* Nask appears pretty evident from Zâ*d*-sparam's remarks in Chap. IX, 1, 16 of his Selections.

The first part of these Selections consists of 'sayings about the meeting of the beneficent and evil spirits,' and the first portion of these 'sayings' (divided into eleven chapters in the translation) is chiefly a paraphrase of Chaps. I–XVII of the Bundahi*s* (omitting Chaps. II, V, and XVI). It describes the original state of the two spirits, their meeting and covenant, with a paraphrase of the Ahûnavar formula; the production of the first creatures, including time; the incursion of the evil spirit and his temporary success in deranging the creation, with the reason why he was unable to destroy the primitive man for thirty years; followed by the seven contests he carried on with the sky, water, earth, plants, animals, man, and fire, respectively, detailing how each of these creations was modified in consequence of the incursion of the evil spirit. In the account of the first of these contests the Pahlavi translation of one stanza in the Gâthas is quoted verbatim, showing that the same Pahlavi version of the Yasna was used in the ninth century as now exists. The remainder of these 'sayings,' having no particular connection with the Bundahi*s*, has not been translated.

With regard to the Pahlavi text of the Selections, the present translator has been compelled to rely upon a single manuscript of the Dâ*d*istân-i Dînîk, brought by Westergaard from Kirmân [1] in 1843, and now No. 35 of the collection of Avesta and Pahlavi MSS. in the University Library at Kopenhagen; it may, therefore, be called K35. This MS. is incomplete, having lost nearly one-third of its original bulk, but still contains 181 folios of large octavo size, written fifteen to seventeen lines to the page; the first seventy-one folios of the work have been lost, and about thirty-five folios are also missing from the end; but the whole of the ninety-two questions and answers, together with one-third of the

[1] That is, so far as the late Professor Westergaard could remember in 1878, when he kindly lent me the MS. for collation with my copy of the text, already obtained from more recent MSS. in Bombay, the best of which turned out to be a copy of K35.

texts which usually precede them, and three-fifths of those which usually follow them, are still remaining. This MS. has lost its date, but a copy[1] of it exists in Bombay (written when it was complete) which ends with a colophon dated A.Y. 941 (A.D. 1572), as detailed in p. xxxiii; this may either be the actual date of that copy, or it may have been merely copied from K35, which cannot be much older. The latter supposition appears the more probable, as this colophon seems to be left incomplete by the loss of the last folio in the Bombay copy, and may, therefore, have been followed by another colophon giving a later date.

This copy of K35 was, no doubt, originally complete, but has lost many of its folios in the course of time; most of the missing text has been restored from another MS., but there are still twelve or more folios missing from the latter part of the work; it contains, however, all that portion of the Selections which is translated in this volume, but has, of course, no authority independent of K35. The other MS. in Bombay, from which some of the missing text was recovered, is in the library of Dastûr Jâmâspji Minochiharji; it is a modern copy, written at different periods from forty to sixty years ago, and is incomplete, as it contains only one-fourth of the texts which usually follow the ninety-two questions and answers, and includes no portion of the Selections of Zâ*d*-sparam.

Another MS. of the Dâ*d*istân-i Dînîk and its accompaniments, written also at Kirmân, but two generations earlier than K35 (say, about A.D. 1530), has been already mentioned (see p. xxxiii). It is said still to contain 227 folios, though its first seventy folios are missing; it must, therefore, begin very near the same place as K35, but extends much further, as it supplies about half the text still missing from the

[1] The fact of its being a copy of K35 is proved by strong circumstantial evidence. In the first place, it contains several false readings which are clearly due to mis-shapen letters and accidental marks in K35, so that it is evidently descended from that MS. But it is further proved to have been copied direct from that MS., by the last words in thirty-two of its pages having been marked with interlined circles in K35; the circle having been the copyist's mark for finding his place, when beginning a new page after turning over his folios.

Bombay copy of K35, though it has lost about fourteen folios at the end. This MS. must be either the original from which K35 was copied, or an independent authority of equal value, but it has not been available for settling the text of the Selections for the present translation.

5. The Bahman Yast.

The Bahman Yast, usually called the 'Zand of the Vohûman Yast,' professes to be a prophetical work, in which Aûharmazd gives Zaratûst an account of what was to happen to the Iranian nation and religion in the future.

It begins with an introduction (Chap. I) which states that, according to the Stûdgar Nask, Zaratûst having asked Aûharmazd for immortality, was supplied temporarily with omniscient wisdom, and had a vision of a tree with four branches of different metals which were explained to him as symbolical of four different periods, the times of Vistâsp, of Ardakhshîr the Kayânian, of Khûsrô Nôshirvân, and of certain demons or idolators who were to appear at the end of a thousand years. It states, further, that the commentaries of the Vohûman, Horvadad, and Âstâd Yasts mentioned the heretic Mazdak, and that Khûsrô Nôshirvân summoned a council of high-priests and commentators, and ordered them not to conceal these Yasts, but to teach the commentary only among their own relations.

The text then proceeds (Chap. II) to give the details of the commentary on the Vohûman Yast as follows:—Zaratûst, having again asked Aûharmazd for immortality, is refused, but is again supplied with omniscient wisdom for a week, during which time he sees, among other things, a tree with seven branches of different metals, which are again explained to him as denoting the seven ages of the religion, its six ages of triumph in the reigns of Vistâsp, of Ardakhshîr the Kayânian, of one of the Askânian kings, of Ardakhshîr Pâpakân and Shahpûr I and II, of Vâhrâm Gôr, and of Khûsrô Nôshirvân, and its seventh age of adversity when

Iran is to be invaded from the east by hordes of demons or idolators with dishevelled hair, who are to work much mischief, so as to destroy the greater part of the nation and mislead the rest, until the religion becomes nearly extinct. The details of this mischief, written in a tone of lamentation, constitute the greater part of the text, which also notices that the sovereignty will pass from the Arabs, Rûmans, and these leathern-belted demons (Tûrks) to other Tûrks and non-Tûranians who are worse than themselves.

Distressed at this narrative Zaratû*s*t asks Aûharmazd (Chap. III, 1) how the religion is to be restored, and these demons destroyed? He is informed that, in the course of time, other fiends with red banners, red weapons, and red hats, who seem to be Christians, will appear in the north-west, and will advance either to the Arvand (Tigris) or the Euphrates, driving back the former demons who will assemble all their allies to a great conflict, one of the three great battles of the religions of the world, in which the wicked will be so utterly destroyed that none will be left to pass into the next millennium.

Zaratû*s*t enquires (III, 12) how so many can perish, and is informed that, after the demons with dishevelled hair appear, Hûshê*d*ar, the first of the last three apostles, is born near Lake Frazdân; and when he begins to confer with Aûharmazd a Kayân prince is born in the direction of *K*înistân (Samarkand), who is called Vâhrâm the Var*g*âvand, and when he is thirty years old he collects a large army of Hindu (Bactrian) and *K*înî (Samarkandian) troops, and advances into Iran, where he is reinforced by a numerous army of Iranian warriors, and defeats the demon races with immense slaughter, in the great conflict already mentioned, so that there will be only one man left to a thousand women.

The writer then proceeds to describe the supernatural agencies employed to produce this result: how the evil spirit (III, 24) comes to the assistance of the demon-worshippers; how Aûharmazd sends his angels to Kangde*z*, to summon Pêshyôtanû, the immortal son of Vi*s*tâsp, with his disciples, to re-establish the sacred fires and restore the

religious ceremonies ; and how the angels assist them against the evil spirits, so that Vâhrâm the Var*g*âvand is enabled to destroy the fiendish races, as already detailed, and Pêshyôtanû becomes supreme high-priest of the Iranian world.

Finally, the writer gives some details regarding the missions of the last three apostles, returning for that purpose (III, 44) to the birth of Hûshê*d*ar, the first of the three, whose millennium witnesses both the invasion and the destruction of the fiendish races. Hûshê*d*ar proves his apostolic authority, to the satisfaction of Var*g*âvand and the people, by making the sun stand still for ten days and nights. His mission is to 'bring the creatures back to their proper state;' and it is not till near the end of his millennium that Pêshyôtanû appears, as before described. As this millennium begins with the invasion of the fiendish races and the fall of the Sasanian dynasty, it must have terminated in the seventeenth century, unless it was to last more than a thousand years. A very brief account is then given of the millennium of Hûshê*d*ar-mâh, the second of the three apostles, whose mission is to make 'the creatures more progressive' and to destroy 'the fiend of serpent origin' (A*z*-i Dahâk). During his millennium (which appears to be now in progress) mankind become so skilled in medicine that they do not readily die; but owing to their toleration of heretics the evil spirit once more attains power, and releases A*z*-i Dahâk, from his confinement in Mount Dimâvand, to work evil in the world, till Aûharmazd sends his angels to rouse Keresâsp the Sâmân, who rises from his trance and kills A*z*-i Dahâk with his club at the end of the millennium. Afterwards, Sôshyans, the last apostle, appears to 'make the creatures again pure;' when the resurrection takes place and the future existence commences.

Whether this text, as now extant, be the original commentary or zand of the Vohûman Ya*s*t admits of doubt, since it appears to quote that commentary (Chap. II, 1) as an authority for its statements; it is, therefore, most probably, only an epitome of the original commentary. Such an epitome would naturally quote many passages verbatim

from the original work, which ought to bear traces of translation from an Avesta text, as its title zand implies a Pahlavi translation from the Avesta (see p. x). There are, in fact, many such traces in this epitome, as indicated by the numerous sentences beginning with a verb, the mode of addressing Aûharmazd, the quotation of different opinions from various commentators, and other minor peculiarities. Some of these might be the result of careful imitation of other commentaries, but it seems more likely that they are occasioned by literal translation from an original Avesta text. In speculating, therefore, upon the contents of the Bahman Ya*s*t it is necessary to remember that we are most probably dealing with a composite work, whose statements may be referred to the three different ages of the Avesta original, the Pahlavi translation and commentary, and the Pahlavi epitome of the latter; and that this last form of the text is the only old version now extant.

With regard to the age of the work we have the external evidence that a copy of it exists in a manuscript (K20) written about five hundred years ago, and that this copy is evidently descended from older manuscripts as it contains several clerical blunders incompatible with any idea of its being the original manuscript, as witness the omissions noted in Chaps. II, 10, 13, 14, 22, 27, 45, III, 30, 32, the misplacement of II, 18, and many miswritings of single words. Owing to the threefold character of the work, already noticed, the internal evidence of its age can only apply to its last recension in the form of an epitome, as an oriental editor (to say nothing of others) generally considers himself at liberty to alter and add to his text, if he does not understand it, or thinks he can improve it. That this liberty has been freely exercised, with regard to these professed prophecies, is shown by the identification of the four prophetical ages of the Stû*d*gar Nask in the first chapter of the Bahman Ya*s*t being different from that given in the Dînkar*d*. The Dînkar*d* quotes the Stû*d*gar Nask (that is, its Pahlavi version) as identifying the iron age with some period of religious indifference subsequent to the time of Âtarô-pâ*d* son of Mâraspend, the supreme high-priest and

prime minister of Shahpûr II (A.D. 309–379); but the Bahman Yast (Chap. I, 5) quotes the Nask as identifying the same age with the reign of an idolatrous race subsequent to the time of Khûsrô Nôshirvân (A.D. 531–579). This example is sufficient to show that the compiler of the extant epitome of the Bahman Yast commentary largely availed himself of his editorial license, and it indicates the difficulty of distinguishing his statements from those of the former editors. At the same time it proves that the epitome could not have been compiled till after Iran had been overrun by a foreign race subsequent to the reign of Khûsrô Nôshirvân. It is remarkable that the compiler does not mention any later Sasanian king, that he does not allude to Muhammadanism, and speaks of the foreign invaders as Turanians and Christians, only mentioning Arabs incidentally in later times; at the same time the foreign invasion (which lasts a thousand years) is of too permanent a character to allow of its having reference merely to the troublous times of Nôshirvân's successor.

Perhaps the most reasonable hypotheses that can be founded upon these facts are, first, that the original zand or commentary of the Bahman Yast was written and translated from the Avesta in the latter part of the reign of Khûsrô Nôshirvân, or very shortly afterwards, which would account for no later king being mentioned by name; and, secondly, that the epitome now extant was compiled by some writer who lived so long after the Arab invasion that the details of their inroad had become obscured by the more recent successes of Turanian rulers, such as the Ghaznavîs and Salgûqs of the eleventh and twelfth centuries. It is hardly possible that the epitomist could have lived as late as the time of Gingîz Khân, the great Mongol conqueror (A.D. 1206–1227), as that would bring him within 150 years of the date of the extant manuscript of his work, which has no appearance of being an immediate copy of the original; but the rule of the Salgûqs would certainly have afforded him sufficient materials for his long description of the iron age. The Avesta of the Bahman Yast was probably compiled from older sources (like the rest of the Avesta) during

the reigns of the earlier Sasanian monarchs; but it was, no doubt, very different in its details from the epitome of its commentary which still exists.

These hypotheses, regarding the threefold origin of the present form of this Ya*s*t, derive some confirmation from the inconsistencies in its chronological details; especially those relating to the periods of the invaders' reign and of Hûshê*d*ar's birth. The Zoroastrians have for ages been expecting the appearance of Hûshê*d*ar, the first of their last three apostles, but have always had to postpone their expectations from time to time, like the Jews and other interpreters of prophecy; so that they are still looking forward into the future for his advent, although his millennium has long since expired according to the chronology adopted in the Bahman Ya*s*t. This chronology, of course, represents the expectations of Zoroastrians in past times, and seems to express three different opinions. First, we have the statement that the last great battle of the demon-races is to take place at the end of Zaratû*s*t's millennium (see Chap. III, 9), when the wicked will be so destroyed (compare III, 22, 23) that none will pass into the next millennium (III, 11), which is that of Hûshê*d*ar (III, 43). And that the reign of evil is to precede the end of Zaratû*s*t's millennium is evidently assumed also in Chap. II, 41, 63. Such opinions may reasonably be traced to the original Avesta writer, who must have expected only a short reign of evil to arise and fall near the latter end of Zaratû*s*t's millennium, which was still far in the future, and to be followed by the appearance of Hûshê*d*ar to restore the 'good' religion. Secondly, we are told (I, 5, II, 22, 24, 31) that the invasion of the demon-races, with its attendant evils, is to take place when Zaratû*s*t's millennium is ended; on their appearance Hûshê*d*ar is born (III, 13), and when he is thirty years old (compare III, 14 with III, 44) Vâhrâm the Var*g*âvand is also born, who at the age of thirty (III, 17) advances into Iran with an innumerable army to destroy the invaders. Such statements may be attributed to the original Pahlavi translator and commentator who, writing about A.D. 570–590, would have before his eyes the disastrous

reign of Aûharmazd IV, the son and successor of Khûsrô Nôshirvân, together with the prowess of the famous Persian general Bahrâm *K*ôpîn, which drove out all invaders. This writer evidently expected the reign of the demon-races to last less than a century, but still at some period in the near future; merely illustrating his theme by details of the disasters and wars of his own time. Thirdly, we find it stated (III, 44) that Hûshê*d*ar will be born in 1600, which seems to mean the sixteen hundredth year of Zaratû*s*t's millennium, or six hundredth of his own (say A.D. 1193–1235), also that the reign of the demon-races is to last a thousand years (III, 34), and that Pêshyôtanû does not come to restore the religion till near the end of the millennium (III, 51); it also appears (III, 49) that Var*g*âvand occupies a prominent position when Hûshê*d*ar comes from his conference with Aûharmazd at thirty years of age (III, 44, 45). Such details were probably inserted by the compiler of the epitome, who had to admit the facts that the reign of the demon-races had already lasted for centuries, and that Hûshê*d*ar had not yet appeared. To get over these difficulties he probably adopted the opinions current in his day, and postponed the advent of Hûshê*d*ar till the beginning of the next century in his millennium, and put off the destruction of the wicked, as a more hopeless matter, till near the end of the millennium. Both these periods are now long since past, and the present Zoroastrians have still to postpone the fulfilment of the prophecies connected with their last three apostles, or else to understand them in a less literal fashion than heretofore.

For the Pahlavi text of the Bahman Ya*s*t the translator has to rely upon the single old manuscript K20, already described (p. xxvii), in which it occupies the 13½ folios immediately following the Bundahi*s*; these folios are much worn, and a few words have been torn off some of them, but nearly all of these missing words can be restored by aid of the Pâzand version. The Pahlavi text is also found in the modern copies of K20 at Paris and Kopenhagen, but these copies (P7 and K21) have no authority independent of K20. In India this text has long been exceedingly rare,

and whether any copy of it exists, independent of K20, is doubtful.

The Pâzand version is more common in Parsi libraries, but contains a very imperfect text. Of this version two modern copies have been consulted; one of these occupies fols. 38–62 of a small manuscript, No. 22 of the Haug collection in the State Library at Munich; the other is a copy of a manuscript in the library of the high-priest of the Parsis in Bombay. Both these MSS. are evidently descended from the same original, which must have been a very imperfect transliteration of a Pahlavi text closely resembling that of K20, but yet independent of that MS., as a few words omitted in K20 are supplied by these Pâzand MSS. (see B.Yt. II, 13, 14, 22, &c.) To a certain extent, therefore, these Pâzand MSS. are of some assistance in settling the text of a few sentences, but the greater part of their contents is so imperfect as to be utterly unintelligible; they not only omit Chaps. I, 1–8, II, 17, 30–32, 40, III, 9, 12, 17–44, 58–63 entirely, but also words and phrases from nearly every other section of the text. Adhering scrupulously to the Pahlavi original for a few consecutive words, and then widely departing from it by misreading or omitting all difficult words and passages, this Pâzand version is a complete contrast to the Pâzand writings of Nêryôsang, being of little use to the reader beyond showing the extremely low ebb to which Pahlavi learning must have fallen, among the Parsis, before such unintelligible writings could have been accepted as Pâzand texts.

There is also a Persian version of the Bahman Yast, a copy of which, written A. D. 1676, is contained in a large Rivâyat MS. No. 29, belonging to the University Library at Bombay. According to the colophon of this Persian version it was composed in A.D. 1496 by Rustam Isfendiyâr of Yazd, from an Avesta (Pâzand) MS. belonging to his brother Jamshêd. This Persian version contains less than three per cent of Arabic words, and is more of a paraphrase than a translation, but it adheres very closely to the meaning of the Pahlavi text from Chaps. I, 1 to III, 9, where a dislocation occurs, evidently owing either to the displacement

of two folios in an older MS., or to the second page of a folio being copied before the first, so that §§ 10–14 follow §§ 15–22. From the middle of § 22 the folios of the older MS. seem to have been lost as far as the end of Hûshêdar's millennium (§ 51), to which point the Persian version leaps, but the remainder of this paraphrase is much more diffuse than the Bahman Yast, and is evidently derived from some other Pahlavi work.

This conclusion of the Persian version describes how adversity departs from the world, and ten people are satisfied with the milk of one cow, when Hûshêdar-mâh appears and his millennium commences. On his coming from his conference with Aûharmazd the sun stands still for twenty days and nights, in consequence of which two-thirds of the people in the world believe in the religion. Meat is no longer eaten, but only milk and butter, and a hundred people are satisfied with the milk of one cow. Hûshêdar-mâh destroys the terrible serpent, which accompanies apostasy, by means of the divine glory and Avesta formulas; he clears all noxious creatures out of the world, and wild animals live harmlessly among mankind; the fiends of apostasy and deceit depart from the world, which becomes populous and delightful, and mankind abstain from falsehood. After the five-hundredth year of Hûshêdar-mâh has passed away, Sôshyans (Sâsân) appears, and destroys the fiend who torments fire. The sun stands still for thirty days and nights, when all mankind believe in the religion, and the year becomes exactly 360 days. Dahâk escapes from his confinement, and reigns for a day and a half in the world with much tyranny; when Sôshyans rouses Sâm Narîmân, who accepts the religion and becomes immortal. Sâm calls upon Dahâk to accept the religion, but the latter proposes that they should together seize upon heaven for themselves, whereupon Sâm kills him. All evil having departed from the world mankind become like the archangels, and the resurrection takes place, which is described with many of the same details as are mentioned in Bund. XXX.

Accompanying this Persian version in B29 is another

fragment from the same source, which treats of the same subjects as the third chapter of the Bahman Ya*s*t, but is differently arranged. It confines itself to the millennium of Hûshê*d*ar, and may possibly be some modification of the contents of the folios missing from the version described above. After some introductory matter this fragment contains a paraphrase (less accurate than the preceding) of Chap. III, 23–49 of the Bahman Ya*s*t; it then proceeds to state that Hûshê*d*ar destroys the wolf race, so that wolves, thieves, highway robbers, and criminals cease to exist. When Hûshê*d*ar's three-hundredth year has passed away the winter of Malkôs arrives and destroys all animals and vegetation, and only one man survives out of ten thousand; after which the world is repeopled from the enclosure made by Yim. Then comes the gathering of the nations to the great battle on the Euphrates, where the slaughter is so great that the water of the river becomes red, and the survivors wade in blood up to their horses' girths. Afterwards, the Kayân king, Var*g*âvand, advances from the frontiers of India and takes possession of Iran to the great delight of the inhabitants, but only after a great battle; and then Pêshyôtanû is summoned from Kangde*z* to restore the religious ceremonies.

A German translation of some passages in the Bahman Ya*s*t, with a brief summary of the greater part of the remainder, was published in 1860 in Spiegel's Traditionelle Literatur der Parsen, pp. 128–135.

6. The Shâyast lâ-shâyast.

Another treatise which must be referred to about the same age as the Bundahi*s*, though of a very different character, is the Shâyast lâ-shâyast or 'the proper and improper.' It is a compilation of miscellaneous laws and customs regarding sin and impurity, with other memoranda about ceremonies and religious subjects in general. Its name has, no doubt, been given to it in modern times [1], and has pro-

[1] But perhaps before the compilation of the prose Sad-dar Bundahi*s*, or Bundahi*s* of a hundred chapters, which seems to refer to the Shâyast lâ-shâyast

bably arisen from the frequent use it makes of the words shâyad, 'it is fit or proper,' and lâ shâyad, 'it is not fit or proper.' And, owing to its resemblance to those Persian miscellanies of traditional memoranda called Rivâyats, it has also been named the Pahlavi Rivâyat, though chiefly by Europeans.

It consists of two parts, which are often put together in modern MSS., and bear the same name, but are widely separated in the oldest MSS. These two parts, consisting respectively of Chaps. I–X and XI–XIV in the present translation, are evidently two distinct treatises on the same and similar subjects, but of nearly the same age. That they were compiled by two different persons, who had access to nearly the same authorities, appears evident from Chaps. XI, 1, 2, XII, 11, 13–16, 18, 20 being repetitions of Chaps. I, 1, 2, X, 4, 20–23, 7, 31, with only slight alterations; such repetitions as would hardly be made in a single treatise by the same writer. Minor repetitions in the first part, such as those of some phrases in Chaps. II, 65, IV, 14, repeated in Chap. X, 24, 33, might readily be made by the same writer in different parts of the same treatise. To these two parts of the Shâyast lâ-shâyast a third part has been added in the present translation, as an appendix, consisting of a number of miscellaneous passages of a somewhat similar character, which are found in the same old MSS. that contain the first two parts, but which cannot be attributed either to the same writers or the same age as those parts.

The first part commences with the names and amounts of the various degrees of sin, and the names of the chief commentators on the Vendidad. It then gives long details regarding the precautions to be taken with reference to corpses and menstruous women, and the impurity they occasion; besides mentioning (Chap. II, 33–35) the pollution

in its opening words, as follows:—'This book is on "the proper and improper" which is brought out from the good, pure religion of the Mazdayasnians;' though this term may possibly relate to its own contents. There is also a Persian treatise called Shâyast na-shâyast, which gives a good deal of information obtained from the Persian Rivâyats, and copies of which are contained in the MSS. Nos. 56 and 116 of the Ouseley collection in the Bodleian Library at Oxford.

caused by a serpent. It next describes the proper size and materials of the sacred thread-girdle and shirt, giving some details about the sins of running about uncovered and walking with one boot, and thence proceeding to the sin of unseasonable chatter. Details are then given about good works, and those who can and cannot perform them; in which reference is made to Christians, Jews, and those of other persuasions (Chap. VI, 7). The next subjects treated of are reverencing the sun and fire, the sin of extinguishing fire, confession and renunciation of sin, atonement for sins, especially mortal sins, both those affecting others and those only affecting one's own soul; with a digression (Chap. VIII, 3) prohibiting the rich from hunting. The remainder of this first treatise is of a miscellaneous character, referring to the following subjects:—The Hâsar of time, priests passing away in idolatry, the discussion of religion, ceremonies not done aright, throwing a corpse into the sea, evil of eating in the dark, the four kinds of worship, when the angels should be invoked in worship, the ephemeral nature of life, proper looseness for a girdle, when the sacred cake set aside for the guardian spirits can be used, maintaining a fire where a woman is pregnant, providing a tank for ablution, the Gâthas not to be recited over the dead, food and drink not to be thrown away to the north at night, unlawful slaughter of animals, how the corpse of a pregnant woman should be carried, forgiveness of trespasses, evil of walking without boots, when the sacred girdle is to be assumed, breaking the spell of an inward prayer, ten women wanted at childbirth, and how the infant is to be treated, sin of beating an innocent person, evil of a false judge, men and women who do not marry, a toothpick must be free from bark, acknowledging the children of a handmaid, advantage of offspring and of excess in almsgiving, prayer on lying down and getting up, Avesta not to be mumbled, doubtful actions to be avoided or consulted about, evil of laughing during prayer, crowing of a hen, treatment of a hedgehog, after a violent death corruption does not set in immediately, necessity of a dog's gaze, putrid meat and hairy cakes or butter unfit for ceremonies, when a woman can do priestly duty, &c.

The second part also commences with the names and amounts of the various degrees of sin, followed by the proper meat-offerings for various angels and guardian spirits. Next come miscellaneous observations on the following subjects:—The simplest form of worship, necessity of submitting to a high-priest, advantage of a fire in the house, sin of clothing the dead, presentation of holy-water to the nearest fire after a death, nail-parings to be prayed over, advantage of light at childbirth, offerings to the angels, maintaining a fire where a woman is pregnant and a child is born, a toothpick must be free from bark, acknowledging the children of a handmaid, advantage of offspring and of excess in almsgiving, evil of drawing well-water at night, food not to be thrown away to the north at night, advantage of prayer at feasts, treatment of a hedgehog, praying when washing the face, the proper choice of a purifying priest, no one should be hopeless of heaven, necessity of a wife being religious as well as her husband, the ceremonies which are good works, and the cause of sneezing, yawning, and sighing. These are followed by a long account of the mystic signification of the Gâthas, with some information as to the errors which may be committed in consecrating the sacred cakes, and how the beginning of the morning watch is to be determined.

The third part, or appendix, commences with an account of how each of the archangels can be best propitiated, by a proper regard for the particular worldly existence which he specially protects. This is followed by a statement of the various degrees of sin, and of the amount of good works attributed to various ceremonies. Then come some account of the ceremonies after a death, particulars of those who have no part in the resurrection, the duty of submission to the priesthood, whether evil may be done for the sake of good, the place where people will rise from the dead, Aêshm's complaint to Aharman of the three things he could not injure in the world, the occasions on which the Ahunavar formula should be recited, and the number of recitals that are requisite, &c. And, finally, statements of the lengths of midday and afternoon shadows, blessings invoked

from the thirty angels and archangels who preside over the days of the month, and the special epithets of the same.

With regard to the age of this treatise we have no precise information. All three parts are found in a MS. (M6) which was written in A.D. 1397 (see p. xxix), and nearly the whole is also found in the MS. K20, which may be a few years older (see p. xxvii), and in which the first part of the Shâyast lâ-shâyast is followed by a Persian colophon dated A.Y. 700 (A.D. 1331), copied probably from an older MS. The text in both these old MSS. seems to have been derived almost direct from the same original, which must have been so old when M6 was written that the copyist found some words illegible (see notes on Chaps. VIII, 19, X, 34, XII, 14, 15, &c.) Now it is known from a colophon that a portion of M6, containing the book of Ar*d*â-Vîrâf and the tale of Gô*s*t-i Fryânô, was copied from a MS. written in A.D. 1249; and we may safely conclude that the Shâyast lâ-shâyast was copied, either from the same MS., or from one fully as old. So far, therefore, as external evidence goes, there is every reason to suppose that the whole of the Shâyast lâ-shâyast, with its appendix [1], was existing in a MS. written about 630 years ago.

But internal evidence points to a far higher antiquity for the first two parts, as the compilers of those treatises evidently had access, not only to several old commentaries, but also to many of the Nasks, which have long been lost. Thus, the first treatise contains quotations from the commentaries of Afarg, Gôgô*s*asp, Kûshtanŏ-bû*g*ê*d*, Mê*d*ôk-mâh, Rôshan, and Sôshyans, which are all frequently quoted in the Pahlavi translation of the Vendidad (see Sls. I, 3, 4, notes); besides mentioning the opinions of Mar*d*-bû*d*, Nêryôsang, Nôsâî Bûr*z*-Mitrô, and Vand-Aûharmazd, who are rarely or never mentioned in the Pahlavi Vendidad. It also quotes no less than eleven of the twenty Nasks or books of the complete Mazdayasnian literature which are no longer extant, besides the Vendidad, the only Nask that still survives in the full extent it had in Sasanian times.

[1] Except Chaps. XXII, XXIII (see the note on the heading of Chap. XXII).

The Nasks quoted are the Stû*d*gar (Sls. X, 8), the Bagh (X, 26), the Dâmdâ*d* (X, 22), the Pâ*z*ôn (IX, 9), the Ratûs-tâîtîh (X, 29), the *K*î*d*ra*s*t (X, 28), the Spend (X, 4), the Nihâ*d*ûm (X, 3, 22, 23), the Dûbâsrû*g*ê*d* (X, 13), the Hûspâram (X, 21), and the Sakâ*d*ûm (X, 25), very few of which are mentioned even in the Pahlavi Vendidad. The second treatise mentions only one commentator, Vand-Aûharmazd, but it quotes eight of the Nasks no longer extant; these are the Stû*d*gar (Sls. XII, 32), the Dâmdâ*d* (XII, 5, 15), the Spend (XII, 3, 11, 15, 29), the Bâg-yasnô (XII, 17), the Nihâ*d*ûm (XII, 15, 16), the Hûspâram (XII, 1, 7, 14, 31, XIII, 17), the Sakâ*d*ûm (XII, 2, 10, 12, XIII, 30), and the Hâ*d*ôkht (XII, 19, 30, XIII, 6, 10).

Of two of these Nasks, the Bagh and Hâ*d*ôkht, a few fragments may still survive (see notes on Sls. X, 26, Haug's Essays, p. 134, B. Yt. III, 25), but those of the latter Nask do not appear to contain the passages quoted in the Shâyast lâ-shâyast. With regard to the rest we only know that the Dâmdâ*d*, Hûspâram, and Sakâ*d*ûm must have been still in existence about A.D. 881, as they are quoted in the writings of Zâ*d*-sparam and Mânû*sk*îhar, sons of Yûdân-Yim, who lived at that time (see pp. xlii, xlvi); and the Nihâ*d*ûm and Hûspâram are also quoted in the Pahlavi Vendidad. It is true that the Dînkar*d* gives copious information about the contents of all the Nasks, with two or three exceptions; and the Dînkar*d* seems to have assumed its present form about A.D. 900 (see Bund. XXXIII, 11, notes); but its last editor was evidently merely a compiler of old fragments, so there is no certainty that many of the Nasks actually existed in his time.

Thus far, therefore, the internal evidence seems to prove that the two treatises called Shâyast lâ-shâyast, which constitute the first two parts of the present translation, are more than a thousand years old. On the other hand, they cannot be more than three centuries older, because they frequently quote passages from the Pahlavi Vendidad which, as we have seen (p. xlvi, note 1), could not have assumed its present form before the time of Khûsrô Nôshirvân (A.D. 531–579). As they contain no reference to any

interference of the governing powers with the religion or priesthood, it is probable that they were written before the Muhammadan conquest (A.D. 636–651), although they do not mention the existence of any 'king of the kings,' the usual title of the Sasanian monarchs. And this probability is increased by there being no direct mention of Muhammadanism among the contemporary religions named in Chap. VI, 7, unless we assume that passage to be a quotation from an earlier book. We may, therefore, conclude, with tolerable certainty, that the Pahlavi text of the first two parts of the present translation of the Shâyast lâ-shâyast was compiled some time in the seventh century; but, like the Bundahi*s* and Bahman Ya*s*t, it was, for the most part, a compilation of extracts and translations from far older writings, and may also have been rearranged shortly after the Muhammadan conquest.

The fragments which are collected in the appendix, or third part of the present translation, are probably of various ages, and several of them may not be more than seven centuries old. The commentator Bakht-âfrî*d*, whose work (now lost) is quoted in Chap. XX, 11, may have lived in the time of Khûsrô Nôshirvân (see B. Yt. I, 7). And Chap. XXI must certainly have been written in Persia, as the lengths of noonday shadows which it mentions are only suitable for 32° north latitude. As regards the last two chapters we have no evidence that they are quite five centuries old.

For the Pahlavi text of the Shâyast lâ-shâyast and its appendix we have not only the very old codex M6 (see p. xxix) for the whole of it, but also the equally old codex K20 (see p. xxvii) for all but Chaps. XV–XVII, XX, XXII, and XXIII in the appendix. In M6 the first two parts are separated by twenty folios, containing the Farhang-i Oîm-khadûk, and the second part is separated from the first three chapters of the appendix by four folios, containing the Patit-i Khû*d*; the next three chapters of the appendix are from the latter end of the second volume of M6, Chap. XXI is from the middle of the same, and the last two chapters are from some additional folios at the beginning of the

first volume. In K20 the first two parts are separated by ninety-two folios, containing the Farhang-i Oîm-khadûk, Bundahis, Bahman Yast, and several other Pahlavi and Avesta texts; Chap. XVIII precedes the first part, Chap. XIX precedes the second part, and Chap. XXI is in an earlier part of the MS.

Derived from K20 are the two modern copies P7 and K21 (see p. xxviii). Derived from M6 are the modern copy of the first two parts in M9 (No. 9 of the Haug collection in the State Library at Munich), a copy of Chaps. XIV, XV in L15 (No. 15 of the collection of Avesta and Pahlavi MSS. in the India Office Library at London), a copy of Chap. XX, 4–17 in O121 (No. 121 of the Ouseley collection in the Bodleian Library at Oxford, see p. xxx), and a copy of Chap. XVIII in Dastûr Jâmâspji's MS. of the Bundahis at Bombay. While an independent Pahlavi version of Chap. XXIII occurs in a very old codex in the library of the high-priest of the Parsis at Bombay, which version has been used for the text of the present translation, because that chapter is incomplete in M6.

Pâzand versions of some of the chapters, chiefly in the appendix, are to be found in some MSS., but all derived apparently from M6. Thus, in the Pâzand MSS. L7 and L22 (Nos. 7 and 22 in the India Office Library at London, see p. xxxi), written in Avesta characters, Chaps. XVIII, XX, XV follow the last chapter of the Bundahis, and Chap. XIV occurs a few folios further on. And in the Pâzand MS. M7 (No. 7 of the Haug collection in the State Library at Munich), written in Persian characters, the following detached passages occur in a miscellaneous collection of extracts (fols. 126–133):—Chaps. XX, 14–16, X, 18, 19, IX, 9, 10, XX, 12, 13, 4, 5, VIII, 2, 4–14, XX, 11. A Persian version of Chap. XVIII also occurs in M5 (No. 5 of the same collection) on fol. 54.

It does not appear that the Shâyast lâ-shâyast has ever been hitherto translated into any European language[1], nor

[1] Except Chap. XVIII, which was translated into German by Justi, as the last chapter of his translation of the Bundahis (see p. xxvi).

is any Persian or Gugarâti translation of it known to the present translator, though a good deal of the matter it contains may be found in the Persian Rivâyats, but generally given in a different form. Owing to the technical character of the treatise, it is hazardous for any one but a Parsi priest to attempt to translate it, so that errors will, no doubt, be apparent to the initiated in the present translation. At the same time it must not be forgotten that the laws and customs mentioned in the text were those current in Persia twelve centuries ago, which may be expected to differ, in many details, from those of the Parsis in India at the present day. This is a consideration which a Parsi translator might be too apt to ignore; so that his thorough knowledge of present customs, though invaluable for the decipherment of ambiguous phrases, might lead him astray when dealing with clear statements of customs and rules now obsolete and, therefore, at variance with his preconceived ideas of propriety.

7. Concluding Remarks.

The Pahlavi texts selected for translation in this volume are specimens of three distinct species of writings. Thus, the Bundahi*s* and its appendix, which deal chiefly with cosmogony, myths, and traditions, may be roughly compared to the book of Genesis. The Bahman Ya*s*t, which professes to be prophetical, may be likened unto the Apocalypse. And the Shâyast lâ-shâyast, which treats of religious laws regarding impurity, sin, ritual, and miscellaneous matters, bears some resemblance to Leviticus. But, though thus dealing with very different subjects, these texts appear to have all originated in much the same manner, a manner which is characteristic of the oldest class of the Pahlavi writings still extant. All three are full of translations from old Avesta texts, collected together probably in the latter days of the Sasanian dynasty, and finally rearranged some time after the Muhammadan conquest of Persia; so that, practically, they may be taken as representing the ideas entertained of their prehistoric religion by Persians in the

sixth century, but modified so far as to suit the taste and exigencies of the tenth.

But, notwithstanding the wide range of subjects embraced by these texts, it would be rash for the reader to assume that they afford him sufficient information for forming a decided opinion as to the character of the Parsi religion. The texts translated in this volume contain barely one-eleventh part of the religious literature extant in the Pahlavi language, without taking the Pahlavi versions of existing Avesta texts into account, which latter are even more important than the former, from a religious point of view, as they are considered more authoritative by the Parsis themselves. What proportion the literature extant may bear to that which is lost it is impossible to guess; but, omitting all consideration of the possible contents of the lost literature, it is obvious that the remaining ten-elevenths of that which is extant may contain much which would modify any opinion based merely upon the one-eleventh here translated. What the untranslated portion actually contains no one really knows. The best Pahlavi scholar can never be sure that he understands the contents of a Pahlavi text until he has fully translated it; no amount of careful reading can make him certain that he does not misunderstand some essential part of it, and were he to assert the contrary he would be merely misleading others and going astray himself. How far the translations in this volume will enable the reader to judge of the Parsi religion may perhaps be best understood by considering how far a careful perusal of the books of Genesis, Leviticus, and the Revelation, which constitute one-eleventh part of the Protestant Bible, would enable him to judge of Christianity, without any further information.

But, though these translations must be considered merely as a contribution towards a correct account of mediæval Zoroastrianism, the Bundahis does afford some very definite information upon one of the fundamental doctrines of that faith. The Parsi religion has long been represented by its opponents as a dualism; and this accusation, made in good faith by Muhammadan writers, and echoed more

incautiously by Christians, has been advanced so strenuously that it has often been admitted even by Parsis themselves, as regards the mediæval form of their faith. But neither party seems to have fairly considered how any religion which admits the personality of an evil spirit, in order to account for the existence of evil, can fail to become a dualism to a certain extent. If, therefore, the term is to be used in controversy, it behoves those who use it to define the limits of objectionable dualism with great precision, so as not to include most of the religions of the world, their own among the number.

If it be necessary for a dualism that the evil spirit be omnipresent, omniscient, almighty, or eternal, then is the Parsi religion no dualism. The Bundahis distinctly asserts that the evil spirit is not omniscient and almighty (Chap. I, 16); that his understanding is backward (I, 3, 9), so that he was not aware of the existence of Aûharmazd till he arose from the abyss and saw the light (I, 9); that he is unobservant and ignorant of the future (I, 19) till it is revealed to him by Aûharmazd (I, 21); that his creatures perish at the resurrection (I, 7, 21), and he himself becomes impotent (I, 21, III, 1) and will not be (I, 3, XXX, 32). Nowhere is he supposed to be in two places at once, or to know what is occurring elsewhere than in his own presence. So far, his powers are considerably less than those generally assigned by Christians to the devil, who is certainly represented as being a more intelligent and ubiquitous personage. On the other hand, Aharman is able to produce fiends and demons (Chap. I, 10, 24), and the noxious creatures are said to be his (III, 15, XIV, 30, XVIII, 2); in which respects he has probably rather more power than the devil, although the limits of the latter's means of producing evil are by no means well defined.

The origin and end of Aharman appear to be left as uncertain as those of the devil, and, altogether, the resemblance between these two ideas of the evil spirit is remarkably close; in fact, almost too close to admit of the possibility of their being ideas of different origin. The only important differences are that Zoroastrianism does not believe in an

eternity of evil as Christianity does, and that Christianity has been content to leave all its other ideas about the devil in a very hazy and uncertain form, while Zoroastrianism has not shrunk from carrying similar ideas to their logical conclusion. If, therefore, a belief in Aharman, as the author of evil, makes the Parsi religion a dualism, it is difficult to understand why a belief in the devil, as the author of evil, does not make Christianity also a dualism. At any rate, it is evident from the Bundahi*s* that a Christian is treading on hazardous ground when he objects to Zoroastrianism on the score of its dualism.

Another misrepresentation of the Parsi religion is shown to have no foundation in fact, by a passage in the Selections of Zâ*d*-sparam. Several writers, both Greek and Armenian, contemporaries of the Sasanian dynasty, represent the Persians as believing that both Aûharmazd and Aharman were produced by an eternal being, who is evidently a personification of the Avesta phrase for 'boundless time.' This view was apparently confirmed by a passage in Anquetil Duperron's French translation of the Vendidad (XIX, 32–34), but this has long been known to be a mistranslation due to Anquetil's ignorance of Avesta grammar; so that the supposed doctrine of 'boundless time' being the originator of everything is not to be found in the Avesta; still it might have sprung up in Sasanian times. But the Selections of Zâ*d*-sparam (I, 24) distinctly state that Aûharmazd produced the creature Zôrvân (precisely the term used in the phrase 'boundless time' in the Avesta). Here 'time,' although personified, is represented as a creature of Aûharmazd, produced after the first appearance of Aharman; which contradicts the statement of the Greek and Armenian writers completely, and shows how little reliance can be placed upon the assertions of foreigners regarding matters which they view with antipathy or prejudice.

With reference to the general plan of these translations of Pahlavi texts a few remarks seem necessary. In the first place, it will be obvious to any attentive reader of this introduction that a translator of Pahlavi has not merely to translate, but also to edit, the original text; and, in some

cases, he has even to discover it. Next, as regards the translation, it has been already mentioned (p. xxvi) that the translator's object is to make it as literal as possible; in order, therefore, to check the inevitable tendency of free translation to wander from the meaning of the original text, all extra words added to complete the sense, unless most distinctly understood in the original, are italicised in the translation. And in all cases that seem doubtful the reader's attention is called to the fact by a note, though it is possible that some doubtful matters may be overlooked.

The notes deal not only with explanations that may be necessary for the general reader, but also with various readings and other details that may be useful to scholars; they are, therefore, very numerous, though some passages may still be left without sufficient explanation. References to the Vendidad, Yasna, and Visparad are made to Spiegel's edition of the original texts, not because that edition is superior, or even equal, in accuracy to that of Westergaard, but because it is the only edition which gives the Pahlavi translations, because its sections are shorter and, therefore, reference to them is more definite, and because the only English translation of the Avesta hitherto existing[1] is based upon Spiegel's edition, and is divided into the same sections.

No attempt has been made to trace any of the myths or traditions farther back than the Avesta, whence their descent is a fact that can hardly be disputed. To trace them back to earlier times, to a supposed Indo-Iranian personification or poetic distortion of meteorological phenomena, would be, in the present state of our knowledge, merely substituting plausible guesses for ascertained facts. In many cases, indeed, we have really no right to assume that an Avesta myth has descended from any such Indo-Iranian origin, as there have been ample opportunities for the infiltration of myths from other sources, yet unknown,

[1] Bleeck's Avesta; the Religious Books of the Parsees; from Professor Spiegel's German Translation; London, 1864. Not much reliance can be placed upon the correctness of this translation, owing to defects in the German one.

among the many nations with which the religion of the Avesta has come in contact, both before and since the time of Zaratûst. For, notwithstanding the ingenious rhetoric of the expounders of myths, it is still as unsafe, from a scientific point of view, to disbelieve the former existence of Zaratûst as it is to doubt that of Moses, or any other practically prehistoric personage, merely because mythic tales have gathered about his name in later times, as they always do about the memory of any individual who has become famous or revered.

In many cases the original Pahlavi word is appended, in parentheses, to its English equivalent in the translation. This has been done for the sake of explanation, when the word is technical or rare, or the translation is unusual. For, with regard to technical terms, it has been considered best, in nearly all cases, to translate them by some explanatory phrase, in preference to filling the translation with foreign words which would convey little or no distinct meaning to the general reader. Some of these technical terms have almost exact equivalents in English, such as those translated 'resurrection' and 'demon,' or can be well expressed by descriptive phrases, such as 'sacred twigs' and 'sacred cakes.' Other terms are only approximately rendered by such words as 'archangel' and 'angel;' others can hardly be expressed at all times by the same English words, but must change according to the context, such as the term variously rendered by 'worship, ceremonial, prayer, or rites.' While the meaning of some few terms is so technical, complicated, or uncertain, that it is safer to use the Pahlavi word itself, such as Tanâpûhar, Frasast, Gêtî-kharî*d*, Dvâ*z*dah-hômâst, &c.

The following is a list of nearly all the technical terms that have been translated, with the English equivalents generally used to express them:—Âfrîn, 'blessing;' aharmôk, 'apostate, heretic;' aharûbŏ, 'righteous;' aharûbŏ-dâ*d*, 'alms, almsgiving;' akdînô, 'infidel;' ameshôspend, 'archangel;' armê*s*t, 'helpless;' ast-hômand, 'material;' aûsôfrî*d*, 'propitiation, offering;' baghô-bakhtô, 'divine providence;' baresôm, 'sacred twigs or twig-bundle;'

baresômdân, 'twig stand;' dakhmak (Huz. khazân), 'depository for the dead;' dashtânistân, 'place for menstruation;' dînô, 'religion, revelation, religious rites;' drâyân-*g*ûyi*s*nîh, 'unseasonable chatter;' drevand, 'wicked;' drônô, 'sacred cake;' drû*g*, 'fiend;' frashakar*d*, 'renovation of the universe;' fravâhar, 'guardian spirit;' fravar*d*îkân, 'days devoted to the guardian spirits;' ganrâk maînôk, 'evil spirit;' gar*z*i*s*n, 'confession of sin;' gâs, 'period of the day, time;' gâsânbâr, 'season-festival;' *g*a*s*nŏ, 'feast;' gâû*s*-dâk (Av. gâu*s* hudh*a*u), 'meat-offering, sacred butter;' *g*avî*d*-rastakân, 'the heterodox;' *g*îv (Av. gâu*s* *g*îvya), 'sacred milk;' gômê*z*, 'bull's urine;' hamêmâl, 'accuser;' hamrê*d*, 'direct pollution, contagion;' ha*z*ârak, 'millennium;' hîkhar, 'bodily refuse;' kâr, 'duty;' kêshvar, 'region;' khayebît, 'destroyer;' khrafstar, 'noxious creature;' khvêtûk-das, 'next-of-kin marriage;' kirfak, 'good works;' kûstîk, 'sacred thread-girdle;' magh, 'stone ablution-seat;' maînôk, 'spirit;' marg-ar*g*ân, 'worthy of death, mortal sin;' myazd, 'feast, sacred feast;' nasâî, 'corpse, dead matter;' nasâî katak, 'corpse chamber;' nîrang, 'religious formula, ritual;' nîrangistân, 'code of religious formulas;' nîyâyi*s*n, 'salutation;' padâm, 'mouth-veil;' pâ*d*îyâ*v*îh, 'ablution, ceremonial ablution;' pâhlûm ahvân, 'best existence;' paîtrê*d*, 'indirect pollution, infection;' parâhôm, 'hôm-juice;' parîk, 'witch;' patîtîh, 'renunciation of sin;' patîyârak, 'adversary;' pôryô*d*kêshîh, 'primitive faith;' ra*d*, 'chief, spiritual chief, primate, high-priest;' rîstâkhê*z*, 'resurrection;' satûîh, 'the three nights;' *s*êdâ, 'demon;' shapîk, 'sacred shirt;' shnâyi*s*n, 'propitiation, gratification;' shnûman, 'dedication formula, propitiation;' spênâk maînôk, 'beneficent spirit;' tanû-i pasînŏ, 'future existence;' tô*g*i*s*n, 'retribution;' tôrâ-i khadû-dâ*d*, 'primeval ox;' vâ*g*, 'inward prayer;' vi*g*âri*s*n, 'atonement for sin;' vishâ*d*-dûbâri*s*nîh, 'running about uncovered;' yasnô, 'ritual;' ya*s*t, 'prayers, ritual, form of prayer, worship, consecration;' ya*s*tanŏ, 'to consecrate, solemnize, propitiate, reverence;' yâtûk, 'wizard;' yazdân, 'angels, sacred beings, celestial beings, God;' ya*z*i*s*n,

'ceremonial, ceremony, sacred ceremony, ceremonial worship, worship, reverence, rites, prayer;' yêdatô, 'angel;' zand, 'commentary;' zôhar or zôr, 'holy-water;' zôt, 'officiating priest.'

With regard to the orthography of Pahlavi names and words, advantage has been taken of the system of transliteration adopted for this series of Translations of the Sacred Books of the East, by making use of italics for the purpose of distinguishing between certain Pahlavi letters which were probably pronounced very nearly alike. Thus, besides the usual letters ⌉ for v and ⌡ for z, the Pahlavi letter ⌉ is often used to denote those same sounds which, in such cases, are represented by the italic letters *v* and *z*. An extension of the same mode of distinction to the letters l and r would be desirable, but has not been attempted in this volume; these two letters are usually written ⌉, but in a few words they are represented by ⌉ or by ⌉, in which cases they would be better expressed by the italics *l* and *r*. Some attempt has been made to adhere to one uniform orthography in such names as occur frequently, but as there is no such uniformity in the various languages and writings quoted, nor even in the same manuscript, some deviations can hardly be avoided.

In conclusion it may be remarked that a translator of Pahlavi generally begins his career by undervaluing the correctness of Pahlavi texts and the literary ability of their authors, but he can hardly proceed far without finding abundant reason for altering his opinion of both. His depreciatory view of Pahlavi literature is generally due partly to want of knowledge, and partly to his trusting too much to the vile perversions of Pahlavi texts usually supplied by Pâzand writers. But as his knowledge of Pahlavi increases he becomes better able to appreciate the literary merits of the texts. If the reader should have already formed some such low estimate of the ability of Pahlavi writers, it may be hoped that these translations will afford him sufficient reason for changing his opinion; if not, they will have signally failed in doing those writers justice.

BUNDAHIS

OR

THE ORIGINAL CREATION.

OBSERVATIONS.

1. For all divisions into chapters and sections the translator is responsible, as the original text is written continuously, with very few stops marked.

2. Italics are used for any English words which are not expressed, or fully understood, in the original text, but are added to complete the sense of the translation.

3. Oriental words are usually 'spaced.' Italics occurring in them, or in names, are intended to represent certain peculiar Oriental letters. The italic consonants *d*, *n*, *v* may be pronounced as in English; but *g* should be sounded like j, *hv* like wh, *k* like ch in 'church,' N like ng, *s* like sh, *z* like French j. For further information, see 'Transliteration of Oriental Alphabets adopted for the Translations of the Sacred Books of the East' at the end of the volume.

4. In Pahlavi words all circumflexed vowels and any final ŏ are expressed in the Pahlavi original, but all other vowels are merely understood.

5. In the translation, words in parentheses are merely explanatory of those which precede them.

6. Abbreviations used are:—Av. for Avesta. Dâ*d*. for Dâ*d*istân-i Dînîk. Huz. for Huzvâri*s*. Mkh. for Mainyô-i-khar*d*, ed. West. Pahl. for Pahlavi. Pâz. for Pâzand. Pers. for Persian. Sans. for Sanskrit. Vend. for Vendîdâd, ed. Spiegel. Visp. for Visparad, ed. Sp. Yas. for Yasna, ed. Sp. Yt. for Ya*s*t, ed. Westergaard.

7. The manuscripts mentioned in the notes are:—

K20 (about 500 years old), No. 20 in the University Library at Kopenhagen.

K20b (uncertain date), a fragment of the text, No. 20b in the same library.

M6 (written A.D. 1397), No. 6 of the Haug Collection in the State Library at Munich.

TD (written about A.D. 1530), belonging to Mobad Tehmuras Dinshawji Anklesaria at Bombay.

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THEOLOGICAL

BUNDAHIS.

Chapter I.

0. In the name of the creator Aûharmazd.

1. The Zand-âkâs ('Zand-knowing or tradition-informed')[1], which is first about Aûharmazd's original creation and the antagonism of the evil spirit[2], *and* afterwards about the nature of the creatures from the original creation till the end, which is the future existence (tanû-î pasînŏ). 2. As *revealed* by the religion of the Mazdayasnians, so it is declared that Aûharmazd is supreme in omniscience and goodness,

[1] The Pâzand and most of the modern Pahlavi manuscripts have, 'From the Zand-âkâs,' but the word min, 'from,' does not occur in the old manuscript K20, and is a modern addition to M6. From this opening sentence it would appear that the author of the work gave it the name Zand-âkâs.

[2] The Avesta Angra-mainyu, the spirit who causes adversity or anxiety (see Darmesteter's Ormazd et Ahriman, pp. 92–95); the Pahlavi name is, most probably, merely a corrupt transliteration of the Avesta form, and may be read Ganrâk-maînôk, as the Avesta Spe*n*ta-mainyu, the spirit who causes prosperity, has become Spênâk-maînôk in Pahlavi. This latter spirit is represented by Aûharmazd himself in the Bundahi*s*. The Pahlavi word for 'spirit,' which is read madônad by the Parsis, and has been pronounced mînavad by some scholars and mînôî by others, is probably a corruption of maînôk, as its Sasanian form was minô. If it were not for the extra medial letter in ganrâk, and for the obvious partial transliteration of spênâk, it would be preferable to read ganâk, 'smiting,' and to derive it from a supposed verb gandan, 'to smite' (Av. ghna), as proposed by most Zendists. A Parsi would probably suggest gandan, 'to stink.'

and unrivalled[1] in splendour; the region of light is the place of Aûharmazd, which they call 'endless light,' and the omniscience *and* goodness of the unrivalled Aûharmazd is what they call 'revelation[2].' 3. Revelation is the explanation of both *spirits* together; one is he who is independent of unlimited time[3], because Aûharmazd and the region, religion, and time of Aûharmazd were and are and ever will be; *while* Aharman[4] in darkness, with backward understanding and desire for destruction, was *in* the abyss, and it is *he* who *will* not be; and the place of that destruction, and also of that darkness, is what they call the 'endlessly dark.' 4. And between them was empty space, *that* is, what they call 'air,' in which is now *their* meeting.

5. Both are limited and unlimited spirits, for the supreme is that which they call endless light, and the abyss that which is endlessly dark, so that between them is a void, and one is not connected with

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[1] Reading aham-kaî, 'without a fellow-sovereign, peerless, unrivalled, independent.' This rare word occurs three times in §§ 2, 3, and some Pâzand writers suggest the meaning 'everlasting' (by means of the Persian gloss hamîsah), which is plausible enough, but hâmakî would be an extraordinary mode of writing the very common word hamâî, 'ever.'

[2] The word dînô (properly dênô), Av. daêna, being traceable to a root dî, 'to see,' must originally have meant 'a vision' (see Haug's Essays on the Religion of the Parsis, 2nd ed. p. 152, note 2), whence the term has been transferred to 'religion' and all religious observances, rules, and writings; so it may be translated either by 'religion' or by 'revelation.'

[3] This appears to be the meaning, but the construction of § 3 is altogether rather obscure, and suggestive of omissions in the text.

[4] The usual name of the evil spirit; it is probably an older corruption of Angra-mainyu than Ganrâk-maînôk, and a less technical term. Its Sasanian form was Aharmanî.

the other; and, again, both spirits are limited as to their own selves. 6. And, secondly, on account of the omniscience of Aûharmazd, both things are in the creation of Aûharmazd, the finite and the infinite; for this they know is that which is in the covenant of both spirits. 7. And, again, the complete sovereignty of the creatures of Aûharmazd is in the future existence, and that also is unlimited for ever and everlasting; and the creatures of Aharman will perish at the time when[1] the future existence occurs, and that also is eternity.

8. Aûharmazd, through omniscience, knew that Aharman exists, *and* whatever he schemes he infuses with malice and greediness till the end; *and* because He accomplishes the end by many means, He also produced spiritually the creatures which were necessary for those means, *and* they remained three thousand years in a spiritual *state*, so that they were unthinking[2] and unmoving, with intangible bodies.

9. The evil spirit, on account of backward knowledge, was not aware of the existence of Aûharmazd; and, afterwards, he arose from the abyss, and came in unto the light which he saw. 10. Desirous of destroying, and because of *his* malicious nature, he

[1] Substituting amat, 'when,' for mûn, 'which,' two Huzvâris forms which are frequently confounded by Pahlavi copyists because their Pâzand equivalents, ka and ke, are nearly alike.

[2] Reading aminî*d*âr in accordance with M6, which has amînî*d*âr in Chap. XXXIV, 1, where the same phrase occurs. Windischmann and Justi read amûîtâr, 'uninjured, invulnerable,' in both places. This sentence appears to refer to a preparatory creation of embryonic and immaterial existences, the prototypes, fravashis, spiritual counterparts, or guardian angels of the spiritual and material creatures afterwards produced.

rushed in to destroy that light of Aûharmazd unassailed by fiends, and he saw its bravery and glory were greater than his own; *so* he fled back to the gloomy darkness, and formed many demons and fiends; *and* the creatures of the destroyer arose for violence.

11. Aûharmazd, by whom the creatures of the evil spirit were seen, creatures terrible, corrupt, and bad, also considered them not commendable (bûrzisnîk). 12. Afterwards, the evil spirit saw the creatures of Aûharmazd; they appeared many creatures of delight (vâyah), enquiring creatures, and they seemed to him commendable, and he commended the creatures and creation of Aûharmazd.

13. Then Aûharmazd, with a knowledge[1] of which way the end of the matter *would be*, went to meet the evil spirit, and proposed peace to him, *and* spoke thus: 'Evil spirit! bring assistance unto my creatures, and offer praise! so that, in reward for it, ye (you and your creatures) may become immortal and undecaying, hungerless and thirstless.'

14. And the evil spirit shouted thus[2]: 'I *will* not depart, I *will* not provide assistance for thy creatures, I *will* not offer praise among thy creatures, and I am not of the same opinion with thee as to good things. I *will* destroy thy creatures for ever and everlasting; moreover, I *will* force all thy creatures into disaffection to thee and affection for myself.' 15. And the explanation thereof is this, that the evil spirit reflected in this manner, that

[1] The Huz. khavîtûnast stands for the Pâz. dânist with the meaning, here, of 'what is known, knowledge,' as in Persian.

[2] Literally, 'And it was shouted by him, the evil spirit, thus:' the usual idiom when the nominative follows the verb.

Aûharmazd was helpless as regarded him[1], therefore He proffers peace; and he did not agree, but bore on even into conflict with Him.

16. And Aûharmazd spoke thus: 'You are not omniscient and almighty, O evil spirit! so that it is not possible for thee to destroy me, and it is not possible for thee to force my creatures so that they *will* not return to my possession.'

17. Then Aûharmazd, through omniscience, knew that: If I do not grant a period of contest, then it *will* be possible for him to act *so* that he *may* be able to cause the seduction of my creatures to himself. As even now there are many of the intermixture of mankind who practise wrong more than right. 18. And Aûharmazd spoke to the evil spirit thus: 'Appoint a period! so that the intermingling of the conflict may be for nine thousand years.' For he knew that by appointing this period the evil spirit *would* be undone.

19. Then the evil spirit, unobservant and through ignorance, was content with that agreement; just like two men quarrelling together, who propose a time thus: Let us appoint such-and-such a day for a fight.

20. Aûharmazd also knew this, through omniscience, that within these nine thousand years, *for* three thousand years everything proceeds *by* the will of Aûharmazd, three thousand years *there is* an intermingling of the wills of Aûharmazd and Aharman, and the last three thousand years the evil spirit is disabled, and they keep the adversary away[2] from the creatures.

[1] The words dên val stand for dên valman.

[2] That is, 'the adversary is kept away.' In Pahlavi the third

21. Afterwards, Aûharmazd recited the Ahunavar thus: Yathâ ahû vairyô ('as a heavenly lord is to be chosen'), &c.[1] once, *and* uttered the twenty-one words[2]; He also exhibited to the evil spirit His own triumph in the end, and the impotence of the evil spirit, the annihilation of the demons, and the resurrection *and* undisturbed future existence of the creatures for ever and everlasting. 22. And the evil spirit, who perceived his own impotence and the annihilation of the demons, became confounded, and fell back to the gloomy darkness; even so as is declared in revelation, that, when one of its (the Ahunavar's) three *parts* was uttered, the evil spirit contracted *his* body through fear, and when two parts of it were uttered he fell upon *his* knees, and when all of it was uttered he became confounded

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person plural is the indefinite person, as in English. These 9000 years are in addition to the 3000 mentioned in § 8, as appears more clearly in Chap. XXXIV, 1.

[1] This is the most sacred formula of the Parsis, which they have to recite frequently, not only during the performance of their ceremonies, but also in connection with most of their ordinary duties and habits. It is neither a prayer, nor a creed, but a declaratory formula in metre, consisting of one stanza of three lines, containing twenty-one Avesta words, as follows:—

Yathâ ahû vairyô, athâ ratu*s*, ashâ*d* *kîd* ha*k*â,
Vangh*e*u*s* dazdâ mananghô, *s*kyaothnanãm angh*e*u*s* mazdâi,
Khshathrem*k*â ahurâi â, yim dregubyô dada*d* vâstârem.

And it may be translated in the following manner: 'As a heavenly lord is to be chosen, so is an earthly master (spiritual guide), for the sake of righteousness, *to be* a giver of the good thoughts of the actions of life towards Mazda; and the dominion is for the lord (Ahura) whom he (Mazda) has given as a protector for the poor' (see Haug's Essays on the Religion of the Parsis, 2nd ed. pp. 125, 141).

[2] The word mârîk must mean 'word' here, but in some other places it seems to mean 'syllable' or 'accented syllable.'

and impotent as to the harm he caused the creatures of Aûharmazd, *and* he remained three thousand years in confusion[1].

23. Aûharmazd created *his* creatures in the confusion of Aharman; first he produced Vohûman ('good thought'), by whom the progress of the creatures of Aûharmazd was advanced.

24. The evil spirit first created[2] Mîtôkht ('falsehood'), and then Akôman ('evil thought').

25. The first of Aûharmazd's creatures of the world *was* the sky, and his good thought (Vohûman), by good procedure[3], produced the light of the world, along with which was the good religion of the Mazdayasnians; this *was* because the renovation (frashakar*d*)[4] which happens to the creatures *was* known to him. 26. Afterwards *arose* Ar*d*ava-

[1] This is the first third of the 9000 years appointed in §§ 18, 20, and the second 3000 years mentioned in Chap. XXXIV, 1.

[2] It is usual to consider dâ*d*an (Huz. yehabûntan), when traceable to Av. dâ=Sans. dhâ, as meaning 'to create,' but it can hardly be proved that it means to create out of nothing, any more than any other of the Avesta verbs which it is sometimes convenient to translate by 'create.' Before basing any argument upon the use of this word it will, therefore, be safer to substitute the word 'produce' in all cases.

[3] Or it may be translated, 'and from it Vohûman, by good procedure,' &c. The position here ascribed to Vohûman, or the good thought of Aûharmazd, bears some resemblance to that of the Word in John i. 1–5, but with this essential difference, that Vohûman is merely a creature of Aûharmazd, not identified with him; for the latter idea would be considered, by a Parsi, as rather inconsistent with strict monotheism. The 'light of the world' now created must be distinguished from the 'endless light' already existing with Aûharmazd in § 2.

[4] The word frashakar*d*, 'what is made durable, perpetuation,' is applied to the renovation of the universe which is to take place about the time of the resurrection, as a preparation for eternity.

hist, and then Shatvaîrô, and then Spendarmad, and then Horvadad, and then Amerôdad[1].

27. From the dark world of Aharman *were* Akôman and Andar, and then Sôvar, and then Nâkahêd, and then Ṭâîrêv and Zâîrîk[2].

28. Of Aûharmazd's creatures of the world, the first *was* the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind.

Chapter II.

0. On the formation of the luminaries.

1. Aûharmazd produced illumination between the sky and the earth, the constellation stars and those also not of the constellations[3], then the moon, and afterwards the sun, as I *shall* relate.

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[1] These five, with Vohûman and Aûharmazd in his angelic capacity, constitute the seven Ameshaspends, 'undying causers of prosperity, immortal benefactors,' or archangels, who have charge of the whole material creation. They are personifications of old Avesta phrases, such as Vohû-manô, 'good thought;' Asha-vahista, 'perfect rectitude;' Khshathra-vairya, 'desirable dominion;' Spenta-ârmaiti, 'bountiful devotion;' Haurvatâd, 'completeness or health;' and Ameretâd, 'immortality.'

[2] These six demons are the opponents of the six archangels respectively (see Chap. XXX, 29); their names in the Avesta are, Akem-manô, 'evil thought;' Indra, Sauru, Naunghaithya, Tauru, Zairika (see Vendîdâd X, 17, 18 Sp., and XIX, 43 W.), which have been compared with the Vedic god Indra, Sarva (a name of Siva), the Nâsatyas, and Sans. tura, 'diseased,' and garas, 'decay,' respectively. For further details regarding them, see Chap. XXVIII, 7–13.

[3] The word akhtar is the usual term in Pahlavi for a constellation of the zodiac; but the term apâkhtar, 'away from the akhtar,' means not only 'the north,' or away from the zodiac, but also 'a

2. First he produced the *celestial* sphere, and the constellation stars are assigned to it by him; especially these twelve whose names *are* Varak (the Lamb), Tôrâ (the Bull), Dô-patkar (the Two-figures or Gemini), Kala*k*ang (the Crab), *S*êr (the Lion), Khû*s*ak (Virgo), Tarâ*z*ûk (the Balance), Gazdûm (the Scorpion), Nîmâsp (the Centaur or Sagittarius), Vahîk[1] (Capricornus), Dûl (the Waterpot), and Mâhîk (the Fish); 3. which, from their original creation, *were divided* into the twenty-eight subdivisions of the astronomers[2], of which the names are Padêvar, Pêsh-Parvîz, Parviz, Paha, Avêsar, Be*s*n, Rakhva*d*, Taraha, Avra, Nahn, Miyân, Avdem, Mâshâha, Spûr, Husru, Srob, Nur, Gêl, Garaf*s*a, Vara*n*t, G*a*u, Goî, Muru, Bunda, Kahtsar, Vaht, Miyân, Kaht[3]. 4. And all his original creations,

planet,' which is in the zodiac, but apart from the constellations. The meaning of akhtar, most suitable to the context here, appears to be the general term 'constellation.'

[1] Written Nahâzîk here, both in K20 and M6, which may be compared with Pers. nahâz, 'the leading goat of a flock;' but the usual word for 'Capricornus' is Vahîk, as in Chap. V, 6. None of the other names of the signs of the zodiac are written here in Pâzand, but it may be noted that if the ah in Vahîk were written in Pâzand (that is, in Avesta characters), the word would become the same as Nahâzîk in Pahlavi.

[2] Literally, 'fragments of the calculators,' khur*d*ak-i hâmârîkân. These subdivisions are the spaces traversed daily by the moon among the stars, generally called 'lunar mansions.'

[3] All these names are written in Pâzand, which accounts for their eccentric orthography, in which both K20 and M6 agree very closely. The subdivision Parviz is evidently the Pers. parvên, which includes the Pleiades, and corresponds therefore to the Sanskrit Nakshatra K*ri*ttikâ. This correspondence leads to the identification of the first subdivision, Padêvar, with the Nakshatra A*s*vinî. The Pâzand names are so corrupt that no reliance can be placed upon them, and the first step towards recovering the true

residing in the world, are committed to them[1]; so that when the destroyer arrives they overcome the adversary *and* their own persecution, and the creatures are saved from those adversities.

5. *As* a specimen of a warlike army, which is destined for battle, they have ordained every single constellation of those 6480 thousand small stars as assistance; and among those constellations four chieftains, appointed on the four sides, are leaders. 6. On the recommendation of those chieftains the many unnumbered stars are specially assigned to the various quarters and various places, as the united strength *and* appointed power of those constellations. 7. As it is said that Tîstar is the chieftain of the east, Satavês the chieftain of the west, Vanand the chieftain of the south, *and* Haptôk-rîng the chieftain of the north[2]. 8. The great *one* which they

Pahlavi names would be to transliterate the Pâzand back into Pahlavi characters. The ninth subdivision is mentioned in Chap. VII, 1 by the name Avrak.

[1] That is, to the zodiacal constellations, which are supposed to have special charge of the welfare of creation.

[2] Of these four constellations or stars, which are said to act as leaders, there is no doubt that Haptôk-ring, the chieftain of the north, is Ursa Major; and it is usually considered that Tîstar, the chieftain of the east, is Sirius; but the other two chieftains are not so well identified, and there may be some doubt as to the proper stations of the eastern and western chieftains. It is evident, however, that the most westerly stars, visible at any one time of the year, are those which set in the dusk of the evening; and east of these, all the stars are visible during the night as far as those which rise at daybreak, which are the most easterly stars visible at that time of the year. Tîstar or Sirius can, therefore, be considered the chieftain of the eastern stars only when it rises before daybreak, which it does at the latter end of summer; and Haptôk-ring or Ursa Major is due north at midnight (on the meridian below the pole) at about the same time of the year. These stars, there-

call a Gâh (period of the day), which they say is the great *one* of the middle of the sky, till *just* before the destroyer came was the midday (or south) *one* of the five, that is, the Rapîtvîn [1].

fore, fulfil the conditions necessary for being chieftains of the east and north at the end of summer, and we must look for stars capable of being chieftains of the south and west at the same season. Now, when Ursa Major is near the meridian below the pole, Fomalhaut is the most conspicuous star near the meridian in the far south, and is probably to be identified with Vanand the chieftain of the south. And when Sirius rises some time before daybreak, Antares (in Scorpio) sets some time after dusk in the evening, and may well be identified with Satavês the chieftain of the west. Assuming that there has been a precession of the equinoxes equivalent to two hours of time, since the idea of these chieftains (which may perhaps be traced to Avesta times) was first formed, it may be calculated that the time of year when these leading stars then best fulfilled that idea was about a month before the autumnal equinox, when Ursa Major would be due north three-quarters of an hour after midnight, and Fomalhaut due south three-quarters of an hour before midnight, Sirius would rise three hours before the sun, and Antares would set three hours after the sun. In the Avesta these leading stars are named Ti*s*trya, Satavaêsa, Vana*n*t, and Haptôi-ri*n*ga (see Tî*s*tar Yt. 0, 8, 9, 12, 32, &c., Rashnu Yt. 26–28, Sîrôz. 13).

[1] This translation, though very nearly literal, must be accepted with caution. If the word mas be not a name it can hardly mean anything but 'great;' and that it refers to a constellation appears from Chap. V, 1. The word khômsâk is an irregular form of the Huz. khôm*s*yâ, 'five,' and may refer either to the five chieftains (including 'the great one') or to the five Gâhs or periods of the day, of which Rapîtvîn is the midday one (see Chap. XXV, 9). The object of the text seems to be to connect the Rapîtvîn Gâh with some great mid-sky and midday constellation or star, possibly Regulus, which, about B. C. 960, must have been more in the daylight than any other important star during the seven months of summer, the only time that the Rapîtvîn Gâh can be celebrated (see Chap. XXV, 7–14). Justi has, 'They call that the great one of the place, which is great in the middle of the sky; they say that before the enemy came it was always midday, that is, Rapîtvîn.'

9. Aûharmazd performed the spiritual Yazisn *ceremony* with the archangels (ameshôspendân) in the Rapîtvîn Gâh, and in the Yazisn he supplied every means necessary for overcoming the adversary[1].
10. He deliberated with the consciousness (bôd) *and* guardian spirits (fravâhar) of men[2], and the omniscient wisdom, brought forward among men, spoke thus: 'Which seems to you the more advantageous, when[3] I shall present you to the world? *that* you shall contend in a bodily form with the fiend (drûg), and the fiend shall perish, and in the end I *shall* have you prepared again perfect and immortal, and in the end give you back to the world, *and* you *will* be wholly immortal, undecaying, and undisturbed; or *that* it be always necessary to provide you protection from the destroyer?'

11. Thereupon, the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil *that* comes upon them, in the world, from the fiend (drûg) Aharman, and *their* becoming, at last, again unpersecuted by the adversary, perfect, and immortal, in the future existence, for ever and everlasting.

Windischmann has nearly the same, as both follow the Pâzand MSS. in reading hômîsak (as a variant of hamîsak), 'always,' instead of khômsâk.

[1] Or 'adversity.'

[2] These were among the fravashis already created (see Chap. I, 8).

[3] Reading amat, 'when,' instead of mûn, 'which' (see note to Chap. I, 7).

CHAPTER III.

1. On the rush of the destroyer at the creatures it is said, in revelation, that the evil spirit, when he saw the impotence of himself and the confederate[1] (hâm-dast) demons, owing to the righteous man[2], became confounded, *and* seemed in confusion three thousand years. 2. During that confusion the arch-fiends[3] of the demons severally shouted thus: 'Rise up, *thou* father of us! for we *will* cause a conflict in the world, the distress and injury from which *will* become those of Aûharmazd and the archangels.'

3. Severally they twice recounted their own evil deeds, and it pleased him not; and that wicked evil spirit, through fear of the righteous man, was not able to lift up *his* head until the wicked *G*êh[4] came, at the completion of the three thousand years. 4. And she shouted to the evil spirit thus: 'Rise up, *thou* father of us! for I *will* cause that conflict in the world wherefrom the distress and injury of Aûharmazd and the archangels *will* arise.' 5. And she twice recounted severally her own evil deeds, and it pleased him not; and that wicked evil spirit

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[1] The Pâzand MSS. have garôist, for the Huz. hêmnunast, 'trusted.' Windischmann and Justi have 'all.'

[2] Probably Gâyômar*d*.

[3] The word kamârakân is literally 'those with an evil pate,' and is derived from Av. kameredha, 'the head of an evil being,' also applied to 'the evil summit' of Mount Arezûra (Vend. XIX, 140, 142), which is supposed to be at the gate of hell (see Chap. XII, 8). That the chief demons or arch-fiends are meant, appears more clearly in Chap. XXVIII, 12, 44, where the word is kamârîkân.

[4] The personification of the impurity of menstruation.

rose not from that confusion, through fear of the righteous man.

6. And, again, the wicked *G*êh shouted thus: 'Rise up, *thou* father of us! for in that conflict I *will* shed thus much vexation[1] on the righteous man and the labouring ox that, through my deeds, life *will* not be wanted, and I will destroy their living souls (nismô)[2]; I *will* vex the water, I *will* vex the plants, I *will* vex the fire of Aûharmazd, I *will* make the whole creation of Aûharmazd vexed.' 7. And she so recounted those evil deeds a second time, that the evil spirit was delighted and started up from that confusion; and he kissed *G*êh upon the head, and the pollution which they call menstruation became apparent in *G*êh.

8. He shouted to *G*êh thus: 'What is thy wish? so that I may give *it* thee.' And *G*êh shouted to the evil spirit thus: 'A man is the wish, so give *it* to me.'

9. The form of the evil spirit was a log-like lizard's (vazak) body, and he appeared a young man of fifteen years to *G*êh, and that brought the thoughts of *G*êh to him[3].

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[1] The word vêsh or vîsh may stand either for bêsh, 'distress, vexation,' as here assumed, or for vish, 'poison,' as translated by Windischmann and Justi in accordance with the Pâz. MSS.

[2] That this is the Huzvâris of rûbân, 'soul,' appears from Chap. XV, 3–5, where both words are used indifferently; but it is not given in the Huz.-Pâz. Glossary. It is evidently equivalent to Chald. nismâ, and ought probably to have the traditional pronunciation nisman, an abbreviation of nismman.

[3] This seems to be the literal meaning of the sentence, and is confirmed by Chap. XXVIII, 1, but Windischmann and Justi understand that the evil spirit formed a youth for *G*êh out of a toad's body. The incident in the text may be compared with Milton's idea of Satan and Sin in Paradise Lost, Book II, 745–765.

10. Afterwards, the evil spirit, with the confederate demons, went towards the luminaries, and he saw the sky; and he led them up, fraught with malicious intentions. 11. He stood upon one-third[1] of the inside of the sky, and he sprang, like a snake, out of the sky down to the earth.

12. *In* the month Fravar*d*în and the day Aûharmazd[2] he rushed in at noon, and thereby the sky was as shattered and frightened by him, as a sheep by a wolf. 13. He came on to the water which was arranged[3] below the earth, and then the middle of this earth was pierced *and* entered by him. 14. Afterwards, he came to the vegetation, then to the ox, then to Gâyômar*d*, and then he came to fire[4]; so, just like a fly, he rushed out upon the whole creation; and he made the world quite as injured and dark[5] at midday as though it were in dark night. 15. And noxious creatures were diffused by him over the earth, biting and venomous, such as the snake, scorpion, frog (kalvâk), and lizard (vazak), so that not so much as the point of a needle remained *free* from noxious creatures. 16. And blight[6] was diffused by him over the

[1] Perhaps referring to the proportion of the sky which is overspread by the darkness of night. The whole sentence is rather obscure.

[2] The vernal equinox (see Chap. XXV, 7).

[3] Literally, 'and it was arranged.'

[4] For the details of these visitations, see Chaps. VI–X.

[5] Reading khûst tôm; but it may be hangî*d*tûm, 'most turbid, opaque.'

[6] The word makhâ, 'blow, stroke,' is a Huzvâris logogram not found in the glossaries; M6 has dâr, 'wood,' but this may be a misreading, due to the original, from which M6 was copied, being difficult to read.

vegetation, and it withered away immediately. 17. And avarice, want, pain, hunger, disease, lust, and lethargy were diffused by him abroad upon the ox and Gâyômar*d*.

18. Before *his* coming to the ox, Aûharmazd ground up the healing fruit[1], which some call 'bînâk,' small in water openly before *its* eyes, so that *its* damage *and* discomfort from the calamity (zanis*n*) might be less; and when it became at the same time lean and ill, as *its* breath went forth and it passed away, the ox also spoke thus: 'The cattle are to be created, *and* their work, labour, and care are to be appointed.'

19. And before *his* coming to Gâyômar*d*, Aûharmazd brought forth a sweat upon Gâyômar*d*, so long as he might recite a prayer (vâ*g*) of one stanza (vi*k*ast); moreover, Aûharmazd formed that sweat into the youthful body of a man of fifteen years, radiant *and* tall. 20. When Gâyômar*d* issued from the sweat he saw the world dark as night, and the earth as though not a needle's point remained *free from* noxious creatures; the *celestial* sphere was in revolution, *and* the sun and moon remained in motion: *and* the world's struggle, owing to the clamour of the Mâzînîkân demons[2], was with the constellations.

21. And the evil spirit thought that the creatures of Aûharmazd were all rendered useless except

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[1] The word mîvang is an unusual form of mîvak, 'fruit.' It is probably to be traced to an Av. mivangh, which might mean 'fatness,' as Windischmann suggests.

[2] The Mâzainya daêva of the Avesta, and Mâzendarân demons, or idolators, of Persian legends.

Gâyômar*d*; and Astô-vîdâ*d*[1] with a thousand demons, causers of death, were let forth by him on Gâyômar*d*. 22. But his appointed time had not come, *and* he (Astô-vîdâ*d*) obtained no means of noosing (âvizî-*d*anŏ) *him;* as it is said that, when the opposition of the evil spirit came, the period of the life and rule of Gâyômar*d* was appointed for thirty years. 23. After the coming of the adversary he lived thirty years, and Gâyômar*d* spoke thus: 'Although the destroyer *has* come, mankind *will* be all of my race; and this one thing is good, when they perform duty and good works.'

24. And, afterwards, he (the evil spirit) came to fire, and he mingled smoke and darkness with it. 25. The planets, with many demons, dashed against the *celestial* sphere, and they mixed the constellations; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over *it*. 26. And ninety days *and* nights the heavenly angels were contending in the world with the confederate demons of the evil spirit, *and* hurled *them* confounded to hell; and the rampart of the sky was formed so that the adversary should not be able to mingle with it.

27. Hell is in the middle of the earth; there where the evil spirit pierced the earth[2] and rushed in upon it, as all the possessions of the world were

[1] The demon of death, Astô-vîdhôtu in the Avesta (Vend. IV, 137, V, 25, 31), who is supposed 'to cast a halter around the necks of the dead to drag them to hell, but if their good works have exceeded their sins they throw off the noose and go to heaven' (Haug's Essays, 2nd ed. p. 321). This name is misread Asti-vihâ*d* by Pâzand writers.

[2] See § 13.

changing into duality, *and* persecution, contention, and mingling of high and low became manifest.

Chapter IV.

1. This also is said, that when the primeval ox[1] passed away it fell to the right hand, *and* Gâyômar*d* afterwards, when he passed *away*, to the left hand. 2. Gôsûrvan[2], as the soul of the primeval ox came out from the body of the ox, stood up before the ox *and* cried to Aûharmazd, as much as a thousand men when they sustain a cry at one time, thus: 'With whom is the guardianship of the creatures left by thee, when ruin *has* broken into the earth, and vegetation is withered, and water is troubled? Where is the man[3] of whom it was said by thee thus: I *will* produce *him*, so that he may preach carefulness?'

3. And Aûharmazd spoke thus: 'You are made ill[4], O Gô*s*ûrvan! you have the illness which the evil spirit brought on; if it were proper to produce that man in this earth at this time, the evil spirit would not have been oppressive in it.'

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[1] Literally, 'the sole-created ox' from whom all the animals and some plants are supposed to have proceeded (see Chaps. X and XIV), as mankind proceeded from Gâyômar*d*. It is the ox of the primitive creation, mentioned in Chap. III, 14, 18.

[2] The spiritual representative of the primeval ox, called G*eus*-urvâ, 'soul of the bull,' in the Avesta, of which name Gô*s*ûrvan is a corruption. The complaint of Gôsûrvan is recorded in the Gâthas, the oldest part of the Avesta (see Yas. XXIX).

[3] Referring to Zaratû*s*t.

[4] In K20, 'You are ill.'

4. Forth Gôsûrvan walked to the star station (pâyak) *and* cried in the same manner, and forth to the moon station *and* cried in the same manner, *and* forth to the sun station, and then the guardian spirit of Zaratûst was exhibited to her, *and Aûharmazd said* thus[1]: 'I will produce for the world *him* who will preach carefulness.' 5. Contented became the spirit Gôsûrvan, and assented thus: 'I will nourish the creatures;' that is, she became again consenting to a worldly creation in the world.

Chapter V.

1. Seven chieftains of the planets have come unto the seven chieftains of the constellations[2], as the planet Mercury (Tîr) unto Tîstar, the planet Mars (Vâhrâm) unto Haptôk-rîng, the planet Jupiter (Aûharmazd) unto Vanand, the planet Venus (Anâhîd) unto Satavês, the planet Saturn (Kêvân) unto the great *one* of the middle of the sky, Gôkîhar[3]

[1] As the text stands in the MSS. it means, 'and then the guardian spirit of Zaratûst demonstrated to her thus;' but whether it be intended to represent the fravâhar as producing the creature is doubtful. The angel Gôs, who is identified with Gôsûrvan, is usually considered a female, but this is hardly consistent with being the soul of a bull (see Chap. X, 1, 2), though applicable enough to a representative of the earth. In the Selections of Zâd-sparam, II, 6, however, this mythological animal is said to have been a female (see Appendix to Bundahis).

[2] Five of these are mentioned in Chap. II, 7, 8, to which the sun and moon are here added.

[3] As this name stands in the MSS. it may be read Gûrgdâr (as in the Pâz. MSS.), Gûrkîhar, or Dûrkîhar; the reading is very uncertain, and Windischmann suggests Gûrg-kîhar, 'wolf progeny' (compare vehrkô-kithra in Ardabahist Yast 8). A shooting star,

and the thievish (dûggun) Mûspar [1], provided with tails, unto the sun and moon and stars. 2. The sun has attached Mûspar to its own radiance by mutual agreement, so that he may be less able to do harm (vinâs).

3. Of Mount Albûrz [2] it is declared, that around the world and Mount Têrak [3], which is the middle of the world, the revolution of the sun is like a moat [4] around the world; it turns back in a circuit [5] owing to the enclosure (var) of Mount Albûrz around Têrak. 4. As it is said that *it is* the Têrak of Albûrz from behind which my sun and moon *and* stars return again [6]. 5. For there are a hundred

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or meteor, is probably meant (see Chap. XXX, 18, 31), and as it is the special disturber of the moon, it may be Gô-*k*îhar (Av. gao-*k*ithra, 'of ox-lineage'), a common epithet of the moon; the Pahlavi letter *k* being often written something like the compound r*k*; and this supposition is confirmed by the Gôk-*k*ihar of TD in Chap. XXVIII, 44.

[1] This is written Mûs-parîk in TD in Chap. XXVIII, 44, and seems to be the mûs pairika of Yas. XVII, 46, LXVII, 23, as noticed by Windischmann; it is probably meant here for a comet, as it is attached to the sun. The zodiacal light and milky way have too little of the wandering character of planets to be considered planetary opponents of the sun and moon.

[2] The hara berezaiti, 'lofty mountain-range,' of the Avesta, which is an ideal representative of the loftiest mountains known to the ancient Iranians, the Alburz range in Mâzendarân, south of the Caspian. See Chaps. VIII, 2, XII, 1, 3.

[3] The Taêra of Yas. XLI, 24, Râm Yt. 7, Zamyâd Yt. 6. See Chap. XII, 2, 4.

[4] The word mayâ-gîr is a Huz. hybrid for âv-gîr, 'a water-holder, or ditch.'

[5] The word may be either âvêgak or khavîgak, with this meaning.

[6] This appears to be a quotation from the Rashnu Yast, 25. The Huz. word for 'month' is here used for the 'moon.'

and eighty apertures (rôgîn) in the east, and a hundred and eighty in the west, through Albûrz; *and* the sun, every day, comes in through an aperture, and goes out through an aperture[1]; *and* the whole connection and motion of the moon and constellations and planets is with it: every day it always illumines (or warms) three regions (kêshvar)[2] *and* a half, as is evident to the eyesight. 6. And twice in every year the day and night are equal, for on the original attack[3], when[4] it (the sun) went forth from its first degree (khûrdak), the day and night were equal, it was the season of spring; when it arrives at the first degree of Kalakang (Cancer) the time of *day* is greatest, *it is* the beginning of summer; when it arrives at the sign (khûrdak) Tarâgûk (Libra) the day and night are equal, *it is* the beginning of autumn; when it arrives at the sign Vahîk (Capricorn) the night is a maximum, *it is* the beginning of winter; and when it arrives at Varak (Aries) the night and day *have* again become equal, as when it

[1] This mode of accounting for the varying position of sunrise and sunset resembles that in the Book of Enoch, LXXI, but only six eastern and six western gates of heaven are there mentioned, and the sun changes its gates of entrance and exit only once a month, instead of daily.

[2] See § 9 and Chap. XI.

[3] The reading of this word is doubtful, although its meaning is tolerably clear. The Pâz. MSS. read har dô, 'both;' Justi reads ardab, 'quarrel;' and in the Selections of Zâd-sparam it is written ârdîk. It seems probable that the word is kharah, 'attack,' which being written exactly like ardê (Av. ashya, see Yas. LVI, 1, 1) has had a circumflex added to indicate the supposed d, and this false reading has led to the more modern form ârdîk (Pers. ârd, 'anger'). But probabilities in obscure matters are often treacherous guides.

[4] Reading amat, 'when,' instead of mûn, 'which,' throughout the sentence (see note to Chap. I, 7).

went forth from Varak. 7. So that when it comes back to Varak, in three hundred and sixty days and the five Gâtha days[1], it goes in *and* comes out through one and the same aperture; the aperture is not mentioned, for if it had been mentioned the demons would have known the secret, and been able to introduce disaster.

8. From there where the sun comes on on the longest day to *where* it comes on on the shortest day is the east region Savah; from there where it comes on on the shortest day to *where* it goes off on the shortest day is the direction of the south regions Frada*d*afsh and Vîda*d*afsh; from there where it goes in on the shortest day to *where* it goes in on the longest day is the west region Arzah; from there where it comes in on the longest day to there where it goes in on the longest day are the north regions Vôrûbar*s*t *and* Vôrû*g*ar*s*t[2]. 9. When the sun comes on, it illumines (or warms) the regions of Savah, Frada*d*afsh, Vîda*d*afsh, and half of Khvanîras[3]; when it goes in on the dark side, it illumines the regions of Arzah, Vôrûbar*s*t, Vôrû*g*ar*s*t, *and* one half of Khvanîras; when *it is* day here *it is* night there.

[1] The five supplementary days added to the last of the twelve months, of thirty days each, to complete the year. For these days no additional apertures are provided in Albûr*z*, and the sun appears to have the choice of either of the two centre apertures out of the 180 on each side of the world. This arrangement seems to indicate that the idea of the apertures is older than the rectification of the calendar which added the five Gâtha days to an original year of 360 days.

[2] This sentence occurs, without the names of the kêshvars or regions, in the Pahl. Vend. XIX, 19. For the kêshvars see Chap. XI.

[3] Often corrupted into Khanîras in the MSS.

CHAPTER VI.

1. On the conflict[1] of the creations of the world with the antagonism of the evil spirit it is said in revelation, that the evil spirit, even as he rushed in and looked upon the pure bravery of the angels and his own violence[2], wished to rush back. 2. The spirit of the sky is himself like one of the warriors who has put on armour; he arrayed the sky against the evil spirit, and led on in the contest, until Aûharmazd had completed a rampart around, stronger than the sky and in front of the sky. 3. And his guardian spirits (fravâhar) of warriors and the righteous, on war horses and spear in hand, were around the sky; such-like as the hair on the head is the similitude (ângunî-aîtak) of those who hold the watch of the rampart. 4. And no passage was found by the evil spirit, who rushed back; and he beheld the annihilation of the demons and his own impotence, as Aûharmazd *did* his own final triumph, producing the renovation *of the universe* for ever and everlasting.

CHAPTER VII.

1. The second conflict was waged with the water, because, as the star Tîstar *was* in Cancer, the water which is in the subdivision they call Avrak[3] was

[1] This is the doubtful word translated 'attack' in Chap. V, 6 (see the note there); it also occurs at the beginning of each of the following four chapters.

[2] Reading zôrîh; but it may be zûrîh, 'falsity.'

[3] The ninth lunar mansion (see Chap. II, 3) corresponding with the middle of Cancer. Tîstar (Sirius) being in Cancer probably

pouring, on the same day when the destroyer rushed in, *and* came again into notice for mischief (âvârak) in the direction of the west. 2. For every single month is the owner of one constellation; the month Tîr is the fourth month[1] of the year, *and* Cancer the fourth constellation from Aries, so it is the owner of Cancer, into which Tîstar sprang, *and* displayed the characteristics of a producer of rain; and he brought on the water aloft by the strength of the wind. 3. Co-operators with Tîstar were Vohûman and the angel Hôm, with the assistance of the angel Bûrg and the righteous guardian spirits in orderly arrangement.

4. Tîstar was converted into three forms, the form of a man and the form of a horse and the form of a bull[2]; thirty days *and* nights he was distinguished in brilliance[3], and in each form he produced rain ten days *and* nights; as the astrologers say that every constellation has three forms. 5. Every single drop of that rain became as big as a bowl, and the water stood the height of a man over the whole of this earth; *and* the noxious creatures on the earth being all killed by the rain, went into the holes of the earth[4].

means that it rises about the same time as the stars of Cancer, as is actually the case.

[1] See Chap. XXV, 20.

[2] See Tîstar Yt. 13, 16, 18, where it is stated that Tîstar assumes the form of a man for the first ten nights, of a bull for the second ten nights, and of a horse for the third ten nights. Also in Vend. XIX, 126 Tîstar is specially invoked in his form of a bull.

[3] Or it may be translated, 'he hovered in the light,' as Windischmann and Justi have it.

[4] In comparing the inundation produced by Tîstar with the Noachian deluge, it must be recollected that the former is represented as occurring before mankind had propagated on the earth.

6. And, afterwards, the wind spirit, so that it may not be contaminated (gûmîkht), stirs up the wind *and* atmosphere as the life stirs in the body; and the water was all swept away by it, and was brought out to the borders of the earth, and the wide-formed[1] ocean arose therefrom. 7. The noxious creatures remained dead within the earth, and their venom and stench were mingled with the earth, and in order to carry that poison away from the earth Tîstar went down into the ocean in the form of a white horse with long hoofs[2].

8. And Apâôsh[3], the demon, came meeting him in the likeness of a black horse with clumsy (kund) hoofs; a mile (parasang)[4] away from him fled Tîstar, through the fright which drove *him* away. 9. And Tîstar begged for success from Aûharmazd, and Aûharmazd gave *him* strength and power, as it is said, that unto Tîstar was brought at once the strength of ten vigorous horses, ten vigorous camels, ten vigorous bulls, ten mountains, and ten rivers[5]. 10. A mile away from him fled Apâôsh, the demon, through fright at *his* strength; on account of this they speak of an arrow-*shot* with Tîstar's strength in the sense *of a mile.*

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[1] The term farâkhû-kar*d*, 'wide-formed,' is a free Pahlavi translation of Av. vouru-kasha, 'wide-shored,' or 'having wide abysses,' applied to the boundless ocean (see Chap. XIII, 1).

[2] For the Avesta account of this expedition of Tîstar, see Tîstar Yt. 20–29.

[3] Miswritten Apav*s* or Apava*s* in Pâzand, by all MSS. in this chapter, but see Chap. XXVIII, 39.

[4] The word parasang is here used for Av. hâthra, which was about an English mile (see Chap. XXVI, 1).

[5] A quotation from Tîstar Yt. 25.

11. Afterwards, with a cloud for a jar (khûmb)—thus they call the measure which was a means of the work—he seized upon the water *and* made it rain most prodigiously, in drops *like* bull's heads and men's heads, pouring in handfuls *and* pouring in armfuls, both great and small. 12. On the production of that rain the demons Aspen*g*argâk[1] *and* Apâôsh contended *with it*, and the fire Vâzi*s*t[2] turned *its* club over; and owing to the blow of the club Aspen*g*argâk made a very grievous noise, as even now, in a conflict with the producer of rain, a groaning and raging[3] are manifest. 13. And ten nights and days rain was produced by him in that manner, and the poison and venom of the noxious creatures which were in the earth were all mixed up in the water, and the water became quite salt, because there remained in the earth *some* of those germs which noxious creatures ever collect.

14. Afterwards, the wind, in the same manner *as before*, restrained the water, at the end of three days, on various sides of the earth; and the three great seas *and* twenty-three small seas[4] arose therefrom, *and* two fountains (*k*ashmak) of the sea thereby became manifest, one the *Kê*k*ast lake, and one the Sôvbar[5], whose sources are connected with the

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[1] Mentioned in Vend. XIX, 135, thus: 'thou shouldst propitiate the fire Vâzi*s*ta, the smiter of the demon Spen*g*aghra.' It is also written Spên*g*argâk in Chap. XVII, 1, and Aspen*g*arôgâ in Chap. XXVIII, 39.

[2] That is, the lightning (see Chap. XVII, 1).

[3] Or, 'a tumult and flashing.' Justi has 'howling and shrieking;' the two words being very ambiguous in the original.

[4] See Chap. XIII, 6.

[5] See Chap. XXII, 1–3.

fountain of the sea. 15. And at its north side[1] two rivers flowed out, *and* went one to the east *and* one to the west; they are the Arag river and the Vêh river; as it is said thus: 'Through those finger-breadth tricklings do thou pour *and* draw forth two such waters, O Aûharmazd!' 16. Both those rivers wind about through all the extremities of the earth, and intermingle again with the water of the wide-formed ocean. 17. As those two rivers flowed out, *and* from the same place of origin as theirs, eighteen[2] navigable rivers flowed out, and after the other waters have flowed out from those navigable *streams* they all flow back to the Arag[3] river and Vêh river, whose fertilization (khvâpardârîh) of the world *arises* therefrom.

Chapter VIII.

0. On the conflict which the evil spirit waged with the earth.

1. As the evil spirit rushed in, the earth shook[4], *and* the substance of mountains was created in the earth. 2. First, Mount Albûr*z* arose; afterwards,

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[1] Probably meaning the north side of the Arêdvîvsûr fountain of the sea, which is said to be on the lofty Hûgar, a portion of Albûr*z*, from the northern side of which these two semi-mythical rivers are said to flow (see Chaps. XII, 5, XX, 1).

[2] See Chap. XX, 2.

[3] Here written Arêng, but the usual Pahlavi reading is Arag; the nasal of the Av. Rangha being generally omitted in Pahlavi, as other nasals are sometimes; thus we often find sag for sang, 'stone.'

[4] The word *g*udnî*d* is a transposition of *g*undî*d*, a graphical variant of *g*unbî*d*, 'shook.'

the other ranges of mountains (kôfânîhâ) of the middle of the earth; for as Albûrz grew forth all the mountains remained in motion, for they have all grown forth from the root of Albûrz. 3. At that time they came up from the earth, like a tree which *has* grown up to the clouds *and its* root[1] to the bottom; and their root passed on that way *from* one to the other, *and* they are arranged in mutual connection. 4. Afterwards, about that wonderful shaking out from the earth, they say that a great mountain is the knot of lands; *and* the passage for the waters within the mountains is the root which is below the mountains; they forsake the upper *parts* so that they may flow into it, just as the roots of trees pass into the earth; a counterpart (ânguniaîtak) of the blood in the arteries of men, which gives strength to the whole body. 5. In numbers[2], apart from Albûrz, all the mountains grew up out of the earth in eighteen years[3], from which *arises* the perfection[4] of men's advantage.

Chapter IX.

1. The conflict waged with plants was that when[5] they became quite dry. 2. Amerôdad the arch-

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[1] M6 has rakâk, but this and many other strange words are probably due to the copyist of that MS. having an original before him which was nearly illegible in many places.

[2] Or, 'as it were innumerable;' the word amar meaning both 'number' and 'innumerable.'

[3] See Chap. XII, 1.

[4] The word must be farhâkhtagân, 'proprieties,' both here and in Chap. IX, 6, as farhâkhtisn is an ungrammatical form.

[5] Reading amat, 'when,' instead of mûn, 'which' (see the note to Chap. I, 7).

angel, as the vegetation was his own, pounded the plants small, *and* mixed *them* up with the water *which* Tîstar seized, and Tîstar made that water rain down upon the whole earth. 3. On the whole earth plants grew up like hair upon the heads of men. 4. Ten thousand[1] of them grew forth of one special description, for keeping away the ten thousand species of disease *which* the evil spirit produced for the creatures; *and* from those ten thousand, the 100,000 species[2] of plants have grown forth.

5. From that same germ of plants the tree of all germs[3] was given forth, *and* grew up in the wide-formed ocean, from which the germs of all species of plants ever increased. 6. And near to that tree of all germs the Gôkar*d* tree[4] was produced, for keeping away deformed (dûspa*d*) decrepitude; *and* the full perfection of the world arose therefrom.

Chapter X.

0. On the conflict waged with the primeval ox.

1. As it passed away[5], owing to the vegetable principle (*k*îharak) *proceeding* from every limb of the ox, fifty and five species of grain[6] *and* twelve species of medicinal plants grew forth from the earth, and their splendour and strength were the

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[1] See Chap. XXVII, 2.

[2] Here 120,000 are mentioned, but see Chap. XXVII, 2, and Selections of Zâ*d*-sparam, VIII, 2.

[3] Or, 'of all seeds' (see Chap. XVIII, 9).

[4] The white-Hôm tree (see Chaps. XVIII, 1–6, XXVII, 4).

[5] See Chap. IV, 1. [6] See Chaps. XIV, 1, XXVII, 2.

seminal energy (tôkhmîh) of the ox. 2. Delivered to the moon station[1], that seed was thoroughly purified by the light of the moon, fully prepared in every way, and produced life in a body. 3. Thence *arose* two oxen, one male *and* one female; and, afterwards, two hundred and eighty-two species of each kind[2] became manifest upon the earth. 4. The dwelling (mânîst) of the birds is in the air, and the fish are in the midst of the water.

Chapter XI.

1. On the nature of the earth it says in revelation, that *there* are thirty and three kinds[3] of land. 2. *On* the day when Tîstar produced the rain, when its seas arose therefrom, the whole place, half taken up by water, was converted into seven portions; this portion[4], as much as one-half, is the middle, *and* six portions are around; those six portions are *together* as much as Khvanîras. 3. The name

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[1] See Chap. XIV, 3. In the Mâh Yt. 0, 7, blessings are invoked for 'the moon of ox lineage' (gaokithra) in conjunction with the 'sole-created ox and the ox of many species.' In the Avesta the gender of these two primeval oxen appears doubtful, owing probably to the dual gen. masc. of their epithets being of the same form as a sing. gen. fem.

[2] That is, of each sex. See Chap. XIV, 13, 27. In all three occurrences of this number K20 has 272, but all other MSS. have 282 (except M6 in this place only).

[3] K20b has 'thirty-two kinds.'

[4] That is, Khvanîras; or it may be 'one portion,' as hanâ, 'this,' is often used for aê, 'one,' because the Pâzand form of both words is *e*.

kêshvar ('zone or region') is also applied to them, and *they* existed side by side (kash kash)[1]; as on the east side of this portion (Khvanîras) is the Savah region, *on* the west is the Arzah region; the two portions on the south side are the Frada*d*afsh *and* Vîda*d*afsh regions, the two portions on the north side are the Vôrûbar*s*t *and* Vôrû*g*ar*s*t regions, *and* that in the middle is Khvanîras. 4. And Khvanîras has the sea, for one part of the wide-formed ocean wound about around it; *and from* Vôrûbar*s*t *and* Vôrû*g*ar*s*t a lofty mountain grew up; so that it is not possible for any one to go from region to region[2].

5. And of these seven regions every benefit was created most in Khvanîras, and the evil spirit also produced most for Khvanîras, on account of the superiority (sarîh)[3] which he saw in it. 6. For the Kayânians and heroes were created in Khvanîras; and the good religion of the Mazdayasnians was created in Khvanîras, and afterwards conveyed to the other regions; Sôshyans[4] is born in Khvanîras, who makes the evil spirit impotent, and causes the resurrection *and* future existence.

[1] Possibly an attempt to connect the term kêshvar with kash; but the sentence may also be translated thus: 'and *they* formed various districts like this portion; on the east side is the Savah region,' &c.

[2] In the Pahlavi Vend. I, 4a, and in the Mainyô-i-khar*d*, IX, 6, it is added, 'except with the permission of the angels' or the demons.

[3] So in M6; but K20 has za*d*ârîh, which would imply, 'for the destruction of what he saw of it.'

[4] Always spelt so in the Bundahi*s* MSS. K20 and M6, and corrupted into Sôshyôs in Pâzand; but it is more usually written Sôshâns in other Pahlavi works, and its Avesta form is Saoshyãs (see Chap. XXXII, 8).

Chapter XII.

1. On the nature of mountains it says in revelation, that, at first, the mountains have grown forth in eighteen years; and Albûrz ever grew till the completion of eight hundred years; two hundred years *up* to the star station (pâyak), two hundred years to the moon station, two hundred years to the sun station, and two hundred years to the endless light[1]. 2. While the other mountains have grown out of Albûrz, in number 2244 mountains, *and* are Hûgar the lofty[2], Têrak of Albûrz, Kakâd-i-Dâîtîk, and the Arezûr ridge, the Aûsîndôm mountain, Mount Apârsên which they say is the mountain of Pârs, Mount Zarid also which is Mount Mânûs, Mount Aîrak, Mount Kaf, Mount Vâdgês, Mount Aûshdâstâr, Mount Arezûr-bûm, Mount Rôyisn-hômand, Mount Padashkhvârgar which is the greatest in Khvârîh, the mountain which they call Kînŏ, Mount Rêvand, Mount Dârspêt the Bakyir mountain, Mount Kabed-sikaft, Mount Sîyâk-mûî-mand, Mount Vafar-hômand, Mount Spendyâd *and* Kôndrâsp, Mount Asnavand *and* Kôndras, Mount

[1] These are the four grades of the Mazdayasnian heaven.

[2] In all the geographical details, mentioned in the Bundahis, there is a strange mixture of mythical tradition with actual fact. The author of the work finds names mentioned in the Avesta, by old writers of another country, and endeavours to identify them with places known to himself; much in the same way as attempts have been made to identify the geographical details of the garden of Eden. Most of the names of these mountains occur in the Zamyâd Yast, or in other parts of the Avesta, as will be noticed in detail further on. The number 2244 is also mentioned in § 7 of that Yast. A very able commentary on this chapter will be found in Windischmann's Zoroastriche Studien, pp. 1–19.

Si*k*idâv [1], a mountain among those which are in Kangde*z* [2], *of* which they say that they are a comfort and delight of the good creator, the smaller hills.

3. I *will* mention them also a second time; Albûr*z* [3] is around this earth and is connected with the sky. 4. The Têrak [4] of Albûr*z* is that through which the stars, moon, *and* sun pass [5] in, and through it they come back. 5. Hûgar the lofty [6] is that from which the water of Arêdvîvsûr [7] leaps down the height of a thousand men. 6. The Aûsîndôm [8] mountain is that which, being of ruby

[1] The Av. Si*k*idava of Zamyâd Yt. 5.

[2] See Chap. XXIX, 4, 10; the name is here written Kande*z* in K20. In M6 the word is kôf, 'mountain,' which is almost identical in form; if this be the correct reading, the translation will be, 'a mountain among those in the mountain which they say is agreeable and the delight,' &c. This mountain is, however, probably intended for the Av. A*n*tare-kangha, 'within Kangha,' of Zamyâd Yt. 4.

[3] The Haraiti-bare*s* of Zamyâd Yt. 1; but it is more usually called Hara berezaiti (see Chap. V, 3).

[4] A central peak of the mythic Albûr*z*, around which the heavenly bodies are said to revolve (see Chap. V, 3). It is the Av. Taêra, mentioned in Yas. XLI, 24, Râm Yt. 7, Zamyâd Yt. 6.

[5] So in M6, but K20 has 'go in.'

[6] This appears to be another peak of the mythic Albûr*z*, probably in the west, as it is connected with Satavês, the western chieftain of the constellations (see Chaps. XXIV, 17, and II, 7). It is the Av. Hukairya berezô, of Yas. LXIV, 14, Âbân Yt. 3, 25, 96, Gô*s* Yt. 8, Mihir Yt. 88, Rashnu Yt. 24, Fravardîn Yt. 6, Râm Yt. 15.

[7] See Chap. XIII, 3–5.

[8] In Aûharmazd Yt. 31 and Zamyâd Yt. 2, 66, an Ushidhâo mountain is mentioned as having many mountain waters around it, but this seems to be a near neighbour of the Ushidarena mountain (see § 15). The details in the text correspond with the description of the Hindva mountain, given in Tî*s*tar Yt. 32, thus: us Hindva*d* paiti garôi*d* yô hi*s*taiti maidhîm zrayanghô vouru-kashahê, 'up on the Hindva mountain, which stands amid the wide-shored

(khûn-âhinŏ), of the substance of the sky[1], is *in* the midst of the wide-formed ocean, so that its water, which is from Hûgar, pours down into it (the ocean). 7. *K*akâ*d*-i-Dâitik ('the judicial peak') is that of the middle of the world, the height of a hundred men, on which the *K*invar bridge[2] stands; and they take account of the soul at that place. 8. The Arezûr[3] ridge [of the Albûr*z* mountain] is a summit at the gate of hell, where they always hold the concourse of the demons. 9. This also is said, that, excepting Albûr*z*, the Apârsên[4] mountain is the

ocean;' and the Pahlavi name, Aûsîndôm, has probably arisen from the us Hindva*d* of this passage, as suggested by Justi. (See Chaps. XIII, 5, and XVIII, 10, 11.)

[1] The sky is considered to be a true firmament, or hard and indestructible dome.

[2] The *K*invatô-peretu of the Avesta, mentioned even in the Gâthas. In the Pahlavi Vend. XIX, 101, it is stated that 'they pass across by the *K*inva*d* bridge, whose two extremities are their own heavenly angels, one stands at *K*akâ*d*-i-Dâitik, and one at Albûr*z*;' the former mountain seems not to be mentioned in the Avesta, but the bridge is the path of the soul to the other world; if righteous the soul passes by it easily over Albûr*z* (the confines of this world) into paradise, but if wicked it drops off the bridge into hell.

[3] See Vend. III, 23, XIX, 140. The words in brackets may perhaps be inserted by mistake, but they occur in all MSS. examined, and there is nothing inconsistent with tradition in supposing Arezûr to be the extreme northern range of the mythic Albûr*z* which surrounds the earth, being the place where demons chiefly congregate.

[4] Justi adopts the reading Harpârsên, which occurs in K20 four times out of eleven, but is corrected thrice. Windischmann suggests that this mountain is the Av. *s*kyata (or i*s*katâ) upairi-saêna of Yas. X, 29, and Zamyâd Yt. 3, which the Pahlavi translator of the Yasna explains as 'the Pârsên crag.' It seems to be a general name for the principal mountain ranges in the south and east of Iran, as may be seen on comparing this passage and Chap. XXIV,

greatest; the Apârsên mountain they call the mountain of Pârs, and its beginning is in Sagastân[1] and its end in Khûgîstân. 10. Mount Mânûs[2] is great; the mountain on which Mânûskîhar was born.

11. The remaining mountains have chiefly grown from those; as it is said that the elevation (afsârîh) of the districts had arisen most around those three mountains[3]. 12. Mount Aîrak[4] is in the middle from Hamadân to Khvârizem, and has grown from Mount Apârsên. 13. Mount [Kînŏ][5], which is on its east, on the frontier of Tûrkîstân, is connected also with Apârsên. 14. Mount Kaf[6] has grown from the same Mount Apârsên. 15. Mount Aûshdâs-

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28, with Chap. XX, 16, 17, 21, 22, where the Haro, Hêtûmand, Marv, and Balkh rivers are said to spring from Mount Apârsên; but its application to the southern range is perhaps due to the etymological attempt, in the text, to connect it with Pârs. The Selections of Zâd-sparam, VII, 7, have Kînîstân for Khûgîstân.

[1] This name can also be read Sîstân.

[2] In § 2 it is also called Zarid, but in Zamyâd Yt. 1 Zeredhô and Aredhô-manusha are mentioned as neighbouring mountains. The word 'great' is omitted in M6.

[3] That is, around the ranges of Albûrz, Apârsên, and Mânûs.

[4] Perhaps intended for the Erezishô of Zamyâd Yt. 2. The description would apply to any of the mountains near Nîsâpûr.

[5] This name is omitted in the MSS., but is taken from § 2 as suggested by Justi. Perhaps it may be connected with 'the country of Sênî' (Chap. XV, 29), which is explained as being Kînîstân, probably the land of Samarkand, which place was formerly called Kîn, according to a passage in some MSS. of Tabarî's Chronicle, quoted in Ouseley's Oriental Geography, p. 298.

[6] Not Kâf, nor is it mentioned in the Pahlavi Vend. V, 57, as supposed by Justi; the kâf kôp ârâyad of Spiegel's edition of the Pahlavi text being a misprint for kâfakŏ pârâyad, 'it traverses a fissure' (see Haug's Essays, 2nd ed. p. 326, note 2).

târ[1] is in Sagastân. 16. Mount Arezûr[2] is that which is in the direction of Arûm. 17. The Padashkhvârgar[3] mountain is that which is in Taparistân and the side of Gîlân. 18. The Rêvand[4] mountain is in Khûrâsân[5], on which the Bûrzîn fire[6] was established; and its *name* Rêvand *means* this, that *it* is glorious. 19. The Vâdgês[7] mountain is that which is on the frontier of the Vâdgêsians; that quarter is full of timber *and* full of trees. 20. The Bakyîr[8] mountain is that which Frâsiyâv of Tûr used as a stronghold, and he made his residence within *it;* and *in* the days of Yim[9] a myriad towns and cities were erected on its pleasant *and* prosperous territory. 21. Mount Kabed-sikaft[10] ('very rugged')

[1] The Av. Ushi-darena of Yas. I, 41, II, 54, III, 55, IV, 45, XXII, 31, XXV, 22, Aûharmazd Yt. 31, Zamyâd Yt. 0, 2, 97.

[2] Called Arezûr-bûm in § 2, which name stands for the sixth and seventh mountains, Erezurô and Bumyô, in Zamyâd Yt. 2. The land of Arûm was the eastern empire of the Romans.

[3] Evidently the mountain range south of the Caspian, now called Albûrz; but whether this actual Albûrz is to be considered a part of the mythic Albûrz is not very clear.

[4] The Av. Raêvaus, 'shining,' of Zamyâd Yt. 6. It is also called the Ridge of Vistâsp (see § 34).

[5] Or, 'the east.' [6] See Chap. XVII, 8.

[7] The Av. Vâiti-gaêsô, the twelfth mountain in Zamyâd Yt. 2; Bâdghês in Persian.

[8] In § 2 it is Bakyir, which Justi thinks is another name for Mount Dârspêt ('white poplar'); the latter name not being repeated here makes this supposition probable.

[9] K20 has rûm and M6 has lanman, but both explained by the Pâz. gloss Yim, which is also the reading of the Pâz. MSS. If the gloss be rejected the most probable translation would be, 'and *in* our days Shatrô-râm (or râmisn), the victorious, erected on it a myriad towns and cities.'

[10] Windischmann suggests that this may be intended for the Av. skyata or iskatâ mentioned in the note on Apârsên in § 9.

is that in Pârs, out of the same Mount Apârsên. 22. Mount Sîyâk-hômand ('being black') *and* Mount Vafar-hômand ('having snow')[1], as far as their Kâvûl borders, have grown out of it (Apârsên) towards the direction of *K*înŏ. 23. The Spend-yâ*d*[2] mountain is in the circuit (var) of Rêvand[3]. 24. The Kôndrâsp[4] mountain, on the summit of which is Lake Sôvbar[5], is in the district (or by the town) of Tûs. 25. The Kondrâs[6] mountain is in Aîrân-vê*g*. 26. The Asnavand[7] mountain is in Âtarô-pâtakân. 27. The Rôyi*s*n-hômand[8] ('having growth') mountain is that on which vegetation has grown.

28. Whatever[9] mountains are those which are in every place of the various districts *and* various

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[1] The Av. Syâmaka and Vafray*a*u of Zamyâd Yt. 5; and probably the Siyâh-kôh and Safêd-kôh of Afghânistân. With regard to *K*înŏ, see the note on § 13. The former mountain is called Sîyâk-mûî-mand, 'having black hair,' in § 2, which is certainly a more grammatical form than Sîyâk-hômand.

[2] The Av. Spe*n*tô-dâta of Zamyâd Yt. 6.

[3] The term var often means 'lake,' but we are not informed of any Lake Rêvand, though a mountain of that name is described in § 18; so it seems advisable to take var here in its wider sense of 'enclosure, circuit, district.'

[4] The Av. Kadrva-aspa of Zamyâd Yt. 6.

[5] See Chap. XXII, 3. All MSS. have Sôbar here.

[6] If the circumflex be used in Pahlavi to indicate not only the consonant d, but also the vowel î, ê when it follows a vowel, as seems probable, this name can be read Kôîrâs; in any case, it is evidently intended for the Av. Kaoirisa in Zamyâd Yt. 6. It is written Kôndras in § 2.

[7] The Av. Asnav*a*u of Zamyâd Yt. 5, Âtash Nyây. 5, Sîrôz. 9. See also Chap. XVII, 7.

[8] The Av. Raoidhitô, the eighth mountain of Zamyâd Yt. 2.

[9] So in M6 and the Pâz. MSS., but K20 has, 'The country mountains.'

countries, and cause the tillage *and* prosperity therein, are many *in* name and many *in* number, *and* have grown from these same mountains. 29. *As* Mount Ganâvad, Mount Asparôg, Mount Pâhargar, Mount Dimâvand, Mount Râvak, Mount Zarîn, Mount Gêsbakht, Mount Dâvad, Mount Mîgîn, *and* Mount Marak [1], which have all grown from Mount Apârsên, of which the other mountains are enumerated. 30. For the Dâvad [2] mountain has grown into Khûgistân likewise from the Apârsên mountain. 31. The Dimâvand [3] mountain is that in which Bêvarâsp is bound. 32. From the same Padashkhvârgar mountain unto Mount Kûmis [4], *which* they call Mount Madôfryâd ('Come-to-help') — that in which Vistâsp routed Argâsp — is Mount Mîyân-i-dast ('mid-plain') [5], *and* was broken off from that mountain there. 33. They say, in the war of the religion, when there was confusion among the Iranians it broke off from that mountain, *and* slid down *into* the middle of the plain; the Iranians were saved by

[1] This list is evidently intended to include the chief mountains known to the author of the Bundahis, which he could not identify with any of those mentioned in the Avesta.

[2] This is the Pâzand reading of the name, on which very little reliance can be placed; the Pahlavi can also be read Dânad, and it may be the Deana mountain, 12,000 feet high, near Kaski-zard.

[3] See Chap. XXIX, 9. This volcanic mountain, about 20,000 feet high and near Teheran, still retains this ancient Persian name, meaning 'wintry.' It is the chief mountain of the Padashkhvârgar range, which the Bundahis evidently considers as an offshoot of the Apârsên ranges.

[4] The present name of a mountain between Nîsâpûr and the desert.

[5] The name of a place about midway between Astarâbâd and Nîsâpûr. This mountain is called Mîgîn in § 29, probably from a place called Mezinan in the same neighbourhood.

it, and it was called 'Come-to-help' by them. 34. The Ganâvad[1] mountain is likewise there, on the Ridge of Vistâsp (pûst-i Vistâspân)[2] at the abode of the Bûrsîn-Mitrô fire, nine leagues (parasang) to the west. 35. Râvak Bîsan[3] is in Zrâvakad; this place, some say, is Zravad, some call *it* Bîsan, some Kalâk; from this the road of two sides of the mountain is down the middle of a fortress; for this reason, that is, because it is there formed, they call Kalâk a fortress; this place they also call within the land of Sarak. 36. Mount Asparôg[4] is established from the country of Lake Kêkast[5] unto Pârs. 37. Pâhargar ('the Pâhar range') is in Khûrâsân. 38. Mount Marak[6] is in Lârân. 39. Mount Zarîn is in Tûrkîstân. 40. Mount Bakht-tan[7] is in Spâhân.

41. The rest, *apart* from this enumeration, which they reckon *as* fostering hills of the country in the religion of the Mazdayasnians, are the small hills, those which have grown piecemeal in places.

CHAPTER XIII.

1. On the nature of seas it says in revelation, that the wide-formed ocean keeps one-third of this earth on the south side of the border of Albûrs[8], *and* so

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[1] The Pers. Kanâbad, or Gunâbad, is near Gumin.

[2] Another name for Mount Rêvand (§ 18). See Chap. XVII, 8.

[3] Probably in Kirmân.

[4] The mountain ranges of western Persia, including the Mount Zagros of classical writers.

[5] See Chap. XXII, 2.

[6] Probably the Merkhinah range in northern Lâristân.

[7] The Bakhtiyârî range in the province of Ispahân.

[8] Or perhaps better thus: 'the wide-formed ocean is in the

wide-formed is the ocean that the water of a thousand lakes is held by it, such as the source Arêdvîvsûr[1], *which* some say is the fountain lake. 2. Every particular lake is of a particular kind[2], some are great, and some are small; some are so large that a man with a horse might compass *them* around in forty days[3], which is 1700 leagues (parasang) in extent.

3. Through the warmth and clearness of the water, purifying more than other waters, everything continually flows from the source Arêdvîvsûr. 4. At the south of Mount Albûrz a hundred thousand golden channels are there formed, *and* that water goes with warmth and clearness, through the channels, on to Hûgar the lofty[4]; on the summit of that mountain is a lake[5]; into that lake it flows, becomes quite purified, and comes back through a different golden channel. 5. At the height of a thousand men an open golden branch from that channel is connected with Mount Aûsîndôm[6] amid the wide-formed ocean; from there one portion flows forth to the ocean for the purification of the sea, *and* one portion drizzles in moisture upon the whole of this earth, and all the creations of Aûharmazd acquire

direction of the south limit of Albûrz, *and* possesses one-third of this earth.'

[1] The Av. Ardvî sûra of Âbân Yt. 1, &c.

[2] Literally, 'for every single lake *there is* a single kind;' but we may perhaps read lâ, 'not,' instead of the very similar râî, 'for,' and translate as follows: 'every single lake is not of one kind;' which expresses very nearly the same meaning.

[3] Compare Âbân Yt. 101.

[4] See Chap. XII, 5.

[5] Lake Urvis (see Chap. XXII, 11).

[6] See Chaps. XII, 6, and XVIII, 10, 11.

health from it, and it dispels the dryness of the atmosphere.

6. Of the salt seas three are principal, *and* twenty-three are small. 7. Of the three which are principal, one is the Pûtîk, one the Kamrû*d*, and one the *S*ahî-bûn. 8. Of all three the Pûtîk[1] is the largest, in which is a flow *and* ebb, on the same side as the wide-formed ocean, *and* it is joined to the wide-formed ocean. 9. Amid this wide-formed ocean, on the Pûtîk side, it has a sea which they call the Gulf (var) of Satavês[2]. 10. Thick and salt the stench[3] wishes to go from the sea Pûtîk to the wide-formed ocean; with a mighty high wind therefrom, the Gulf of Satavês drives away whatever is stench, *and* whatever is pure and clean goes into the wide-formed *ocean* and the source Arêdvîvsûr; *and* that flows back a second *time* to Pûtîk[4]. 11. The control[5] of this sea (the Pûtîk) is connected with the

[1] The Av. Pûitika of Vend. V, 52, 57, and evidently the Persian Gulf.

[2] So called from the constellation Satavês (§ 12), see Chap. II, 7. The details given in the text are applicable to the Gulf and Sea of 'Umân, the Arabian Sea of Europeans. The description of this Gulf, given in the Pahl. Vend. V, 57, which is rather obscure, is as follows: 'In purification *the impurities* flow, in the purity of water, from the sea Pûtîk into the wide-formed ocean; at the southernmost side *the water* stands back in mist, and the blue body of Satavês stands back around it. Pûtîk stands *out* from the side of Satavês, this is where *it is*. From which side it stands is not clear to me. The water comes to Satavês through the bottom; some say that it traverses a fissure.'

[3] Perhaps a better reading would be stûrg sûr-i gôndakîh, 'the intense saltness which is stench.' The author appears to have had some vague idea of the monsoon.

[4] Or, perhaps, 'the other (the stench) flows back to Pûtîk.'

[5] Reading band; but it may be bôd, 'consciousness, sensitiveness.'

moon and wind; it comes again *and* goes down, in increase and decrease, because of her revolving. 12. The control[1] also of the Gulf of Satavês is attached to the constellation Satavês, in whose protection are the seas of the southern quarter, just as *those* on the northern side are in the protection of Haptôk-rîng[2]. 13. Concerning the flow *and* ebb it is said, that everywhere from the presence of the moon two winds continually blow, whose abode is in the Gulf of Satavês, one they call the down-draught, and one the up-draught; when the up-draught blows *it is* the flow, and when the down-draught blows it is the ebb[3]. 14. In the other seas there is nothing of the nature of a revolution of the moon therein, *and* there are no flow *and* ebb. 15. The sea of Kamrû*d*[4] is that which they pass by, in the north, in Taparîstân; that of *S*ahî-bûn[5] is in Arûm.

16. Of the small seas that which was most whole-

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[1] See p. 43, note 5.

[2] See Chap. II, 7.

[3] This is not a confused attempt to explain the tides as the effect of the land and sea breezes, as might be suspected at first, but is a reasonable conclusion from imaginary facts. Assuming that the wind always blows eastward and westward from the moon, it follows that as the moon rises an easterly wind must blow, which may be supposed to drive the flood tide westward into the Persian Gulf; until the moon passes the meridian, when the wind, changing to the west, ought to drive the ebb tide eastward out of the Gulf, thus accounting for one flow and ebb every day, dependent on the position of the moon.

[4] Evidently the Caspian, which lies north of Taparîstân, a province including part of Mâzendarân.

[5] Or perhaps *G*âhî-bûn, meaning probably the Mediterranean or Euxine, if not both of them; the author appears merely to have heard of the existence of such a sea in Asia Minor (Arûm). In the Selections of Zâ*d*-sparam, VI, 14, it is called Gêhân-bûn.

some[1] was the sea Kyânsîh[2], *such* as is in Sagastân; *at* first, noxious creatures, snakes, and lizards (vazagh) were not in *it*, *and* the water was sweeter *than in* any of the other seas; later (da*d*î-gar) *it became* salt; at the closest, on account of the stench, it is not possible to go so near as one league, so very great are the stench and saltness through the violence of the hot wind. 17. When the renovation *of the universe* occurs it *will* again become sweet[3].

CHAPTER XIV.

1. On the nature of the five classes of animals (gôspend) it says in revelation, that, when the primeval ox passed away[4], there where the marrow came out grain grew up[5] of fifty and five species, *and* twelve[6] species of medicinal plants grew; as it says, that out of the marrow is every separate creature, every single thing whose lodgment is in the marrow[7]. 2. From the horns *arose* peas (mî*g*ûk),

[1] Comparing nîstûm with Pers. ni*s*t, 'healthy.'

[2] The Av. Kăsu of Vend. XIX, 18, and Zamyâd Yt. 66, 92 (see also Chaps. XX, 34, and XXI, 7). A brackish lake and swamp now called Hâmûn, 'the desert,' or Zarah, 'the sea,' and which formerly contained fresher water than it does now.

[3] The MSS. here add the first sentence of Chap. XX, and there is every reason to believe that Chaps. XX–XXII originally occupied this position, between XIII and XIV, (see the list of the contents of TD in the Introduction.)

[4] See Chaps. IV, 1, and X, 1.

[5] All MSS. have lakhvâr, 'again,' but this is probably a blunder for lâlâ, 'up.'

[6] K20 has 'fifteen' here, but 'twelve' in Chaps. X, 1, and XXVII, 2.

[7] K20 has 'of every single thing the lodgment is in the marrow.'

from the nose the leek, from the blood the grape-vine[1] from which they make wine—on this account wine abounds with blood—from the lungs the rue-like herbs, from the middle of the heart[2] thyme *for* keeping away stench, *and* every one of the others as revealed in the Avesta.

3. The seed of the ox was carried up to the moon station[3]; there it was thoroughly purified, *and* produced the manifold species of animals[4]. 4. First, two oxen, one male and one female, and, afterwards, one pair of every single species was let go into the earth, *and* was discernible in Aîrân-vêg *for* a Hâsar ('mile'), which is like a Parasang ('league')[5]; as it says, that, on account of the valuableness of the ox, it was created twice, one time as an ox, and one time as the manifold species of animals. 5. A thousand days and nights they were without eating, and first water and afterwards herbage (aûrvar) were devoured by them.

6. And, afterwards, the three classes (kar*d*ak) of animals were produced therefrom, as it says that first were the goat and sheep, and then the camel

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[1] Probably ka*d*ûk-i raz may mean 'the pumpkin and grape.'

[2] Reading dîl; but the word may also be read sar, 'the head,' or jigar, 'the liver.'

[3] See Chap. X, 2.

[4] This translation suits both text and context very well, but gôspend pûr-sar*d*ak is evidently intended for the Av. gâus pouru-saredhô, 'the ox of many species,' of Mâh Yt. 0, 7, and Sîrôz. 12.

[5] Reading mûn aê parasang humânâk; if 3 be read for aê the translation must be, 'three of which are like a Parasang,' for a Hâsar cannot be equal to three Parasangs (see Chaps. XVI, 7, and XXVI). The phrase in the text probably means merely that a Hâsar is a measure for long distances, just as a Parasang is.

and swine, and then the horse and ass. 7. For, first, *those* suitable for grazing were created therefrom, those are now kept in the valley (lâî); the second created were those of the hill summits (sar-i dêz)[1], which are wide-travellers, *and* habits (nihâdak) are not taught to them by hand; the third created were *those* dwelling in the water.

8. As for the genera (khadûînak), the first genus is that which *has* the foot cloven in two, *and is* suitable for grazing; of which a camel larger than a horse is small *and* new-born. 9. The second genus is ass-footed, of which the swift[2] horse is the largest, *and* the ass the least. 10. The third genus is that of the five-dividing paw, of which the dog is the largest, *and* the civet-cat the least. 11. The fourth genus is the flying, of which the griffon of three natures[3] is the largest, and the chaffinch[4] the least. 12. The fifth genus is that of the water, of which the Kar fish[5] is the largest, *and* the Nemadu[6] the least.

13. These five genera are apportioned out into

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[1] Justi reads gîrîsa*k*, the Av. gairishâ*k*ô, 'mountain-frequenting,' of Tîstar Yt. 36; but this is doubtful.

[2] Pahl. zibâl = Pers. zîbâl.

[3] The Pâz. sin-i se avinâ is the Pahl. sên-i 3 khadûînak of Chap. XXIV, 11, 29, the Sîn bird or Sîmurgh of Persian legends, the Av. saêna. The word avinâ is a Pâz. misreading either of âînak, 'kind, sort,' or of anganâk, 'dividing.' The mixture of Pâzand and Pahlavi in this and some other chapters is rather perplexing, but the Pâzand misreadings can usually be corrected after transliterating them back into Pahlavi characters.

[4] Reading va taru (Pers. tar).

[5] See Chaps. XVIII, 3, and XXIV, 13.

[6] If this Pâzand word be written in Pahlavi letters it may be read va magan, which may stand for va magil, 'and the leech;' but this is very uncertain.

two hundred and eighty-two[1] species (sar*d*ak). 14. First are five species of goat, the ass-goat[2], the milch-goat, the mountain-goat, the fawn, *and* the *common* goat. 15. Second, five species of sheep, that with a tail, that which has no tail, the dog-sheep, the wether, *and* the Kûri*s*k sheep, a sheep whose horn is great; it possesses a grandeur[3] like unto a horse, *and* they use *it* mostly for a steed (bâra), as it is said that Mânû*sk*îhar kept a Kûri*s*k as a steed. 16. Third, two species of camel, the mountain *one and that* suitable for grazing; for one is fit to keep in the mountain, *and* one in the plain; they are one-humped *and* two-humped. 17. Fourth, fifteen species of ox, the white, mud-coloured[4], red, yellow, black, *and* dappled, the elk, the buffalo, the camel-leopard ox, the fish-chewing[5] ox, the Far*s* ox, the Ka*g*au, *and* other species of ox. 18. Fifth, eight species of horse, the Arab, the Persian, the mule[6], the ass, the wild ass (gôr), the hippopotamus (asp-i âvî), *and* other species of horse. 19. Sixth, ten species of dog, the shepherd's dog, the village-dog which is the house-protector, the blood-hound, the slender hound[7], the water-

[1] K20 alone has 272 (see Chap. X, 3).

[2] The khar-bûz (see Chap. XXIV, 2).

[3] Supposing se koh to be a Pâz. misreading of Pahl. *s*ukûh. Justi's translation is: 'it inhabits the three mountains, like the horse.'

[4] Pâz. ashgun is evidently for Pahl. ha*s*gûn.

[5] Transcribing the Pâz. mâhi khu ushân into Pahlavi it may be read mâhîkân-khvashân (khashân?).

[6] Instead of these first three species M6 has 'the white, black, yellow, bay, *and* chestnut.' K20 omits 'the ass' by mistake.

[7] These first four species are the Av. pasu*s*-haurvô, vi*s*-haurvô, vôhunazgô, and taurunô of Vend. V, 92–98, XIII, 21, 26–74, 117, 164, 165.

beaver[1] which they call the water-dog, the fox, the ichneumon (râsu), the hedgehog which they call 'thorny-back,' the porcupine[2], *and* the civet-cat; of which, two species are those accustomed[3] to burrows, one the fox *and* one the ichneumon; *and* those accustomed to jungle are such as the porcupine which has spines on *its* back, *and* the hedgehog which is similar. 20. Seventh, five species of the black[4] hare; two are wild species, one dwelling in a burrow[5] *and* one dwelling in the jungle. 21. Eighth, eight species of weasel; one the marten, one the black marten, the squirrel, the B*e*z ermine[6], the white ermine, *and* other species of weasel. 22. Ninth, eight species of musk *animals;* one is that which is recognised by *its* musk[7], one

[1] The Av. bawri*s* upâpô of Âbân Yt. 129.

[2] The word indra has usually been taken as a Pâz. misreading of the Pahl. aûdrak (Av. udra, 'otter,' of Vend. XIII, 48, 167, 169, XIV, 2), but this would be more probably read andra. The Pahl. sûgar, 'porcupine,' is just as likely to be misread indra, and its meaning suits the context better.

[3] The Pâz. âmokhte*s*n, which is an ungrammatical form, is evidently a misreading of the Pahl. âmûkhtagân.

[4] K20 has seyâ, M6 has zyâgi hest. Perhaps some old copyist has corrected sîyâk-gôsh into khar-gôsh, and so both the epithets have crept into the text, the word 'black' being superfluous.

[5] Reading khan-mâni*s*t, the Pâz. khu being an obvious misreading of khan.

[6] The Pâz. b*e*z is written bedh in the Pâzand MS. (the z in M6 being shaped something like dh), and Justi supposes it represents the Arabic abyadh or baîdhâ, 'white,' and is explained by the Pers. sapêd, 'white,' which follows; but there is nothing in the text to indicate that the second name is an explanation of the first. It is more probable that b*e*z represents the Pers. bîgâd, 'reddish, rufous, variegated,' an epithet quite applicable to the ermine in its summer fur.

[7] Or, 'is known as the musk *animal*.'

the musk *animal* with a bag in which is their pleasant scent, the Bis-musk[1] which eats the Bis-*herb*, the black musk which is the enemy of the serpent *that is* numerous in rivers, *and* other species of musk *animals*. 23. Tenth, one hundred and ten species of birds; flying creatures (vey = vâî) such as the griffon bird[2], the Karsipt[3], the eagle, the Kahrkâs[4] which they call the vulture, the crow, the Ardâ, the crane, *and* the tenth[5] is the bat. 24. There are two of them which have milk in the teat *and* suckle *their* young, the griffon bird and the bat which flies in the night; as they say that the bat is created of three races (sardak), the race (âyina) of the dog, the bird, *and* the musk *animal;* for it flies like a bird, has many teeth like a dog, *and* is dwelling in holes like a musk-rat. 25. These hundred and ten species of birds are distributed into eight groups (khadûînak), mostly as scattered about as when a man scatters seed, *and* drops the seed in *his* fingers to the ground, large, middling, *and* small. 26. Eleventh[6], fish were created of ten

[1] A kind of musk-rat; the bîs it eats is said to be the Napellus Moysis.

[2] Pahl. sênô mûrûk, the sîmurgh of Persian tradition, and Av. mereghô saênô of Bahrâm Yt. 41.

[3] See Chap. XIX, 16. [4] See Chap. XIX, 25.

[5] Counting the 'flying creatures' and 'the vulture' as distinct species, 'the bat' is the tenth. It has been generally supposed that we should read 'eleventh,' and consider the bats as an eleventh group, especially as the MSS. call the next group (the fish) the 'twelfth;' but this view is contradicted by the remarks about the bats being mingled with those about the birds, and also by Zâdsparam in his Selections, Chap. IX, 14 (see App. to Bund.), not mentioning any group of bats among the other animals.

[6] All the MSS. have 'twelfth,' but they give no 'eleventh' nor 'thirteenth,' though they have 'fourteenth' in § 29. These irre-

species; first, the fish Ariz[1], the Arzuvâ, the Arzukâ, the Marzukâ, *and* other Avesta names[2]. 27. Afterwards, within each species, species within species are created, so the total is two hundred and eighty-two species[3].

28. Of the dog they say that out of the star station, that is, *away* from the direction of the constellation Haptôk-rîng, was given to him further by a stage (yôgist)[4] than to men, on account of *his* protection of sheep, *and* as associating with sheep *and* men; for this the dog is purposely adapted[5], as three more kinds of advantage are given to him than *to* man, *he has* his own boots, his own clothing[6], *and* may wander about without self-exertion. 29. The twelfth[7] is the sharp-toothed beast of

gularities seem to indicate that part of this chapter has been omitted by some old copyist.

[1] See Chaps. XVIII, 5, and XXIV, 13.

[2] None of these names are found in the portion of the Avesta now extant.

[3] K20 alone has 272 (see Chap. X, 3). The actual total number of species mentioned is 186, leaving ninety-six for the 'species within species.' Zâd-sparam in his Selections, Chap. IX, 14, differs from the numbers given in the text merely in giving ten species of ox, instead of fifteen; so the total of his details is 181, leaving 101 sub-species to make up his grand total of 282 (see App. to Bund.)

[4] A yôgist (compare Sans. yogana) was probably from fifteen to sixteen English miles, as it consisted of sixteen hâsar, each of one thousand steps of the two feet (see Chap. XXVI, 1). This sentence seems to imply that on account of the useful qualities of the dog he has a part of the lowermost grade of paradise allotted to him, further from the demon-haunted north than that allotted to the men whose inferior order of merit does not entitle them to enter the higher grades of paradise.

[5] Reading âhang-hômand, 'having a purpose.'

[6] Compare Vend. XIII, 106.

[7] All the MSS. have 'fourteenth,' but they give no 'thirteenth.'

which the leader of the flock is in such great fear, for that flock of sheep is very badly maintained which has no dog.

30. Aûharmazd said when the bird Vâresha[1] was created by him, *which* is a bird of prey, thus: 'Thou art created by me, O bird Vâresha! so that my vexation may be greater than *my* satisfaction with thee, for thou doest the will of the evil spirit more than that of me; like the wicked man who did not become satiated with wealth, thou also dost not become satiated with the slaughter of birds; but if thou be not created by me, O bird Vâresha! thou wouldst be created by him, the evil spirit, *as* a kite[2] with the body of a Varpa[3], by which no creature would be left alive.'

31. Many animals are created in all these species for this reason, that when one shall be perishing *through* the evil spirit, one shall remain.

Chapter XV.

1. On the nature of men it says in revelation, that Gâyômar*d*, in passing away[4], gave forth seed; that seed was thoroughly purified by the motion of

[1] No doubt 'a hawk' (Pers. vâ*s*ah or bâ*s*ah), as mentioned by Justi; Av. vâre would become vâ or bâ in Persian.

[2] Compare gûrîk with Pers. varik, varkâ, varkâk, varkak, vargâh, 'an eagle, falcon, kite, or hawk.'

[3] Transcribing the Pâz. varpa êyi into Pahlavi we have varpak-aê, which is very nearly the same in form as varî*k*ak-aê, 'a hut or cottage' (Pers. gurî*k*ah-ê); so the formidable bird which the evil spirit might have created was 'a kite with a body like a cottage.'

[4] See Chap. IV, 1.

the light of the sun, and Nêryôsang[1] kept charge of two portions, and Spendarma*d*[2] received one portion. 2. And *in* forty years, with the shape of a one-stemmed Rîvâs-*plant*[3], *and* the fifteen years of *its* fifteen leaves, Matrô and Matrôyâô[4] grew up from the earth in such a manner that their arms rested behind on *their* shoulders (dôsh), and one joined to the other they were connected together and both alike. 3. And the waists of both of them were brought close *and* so connected together that it was not clear which is the male and which the female, and which is the *one* whose living soul (nismô) of Aûharmazd is not away[5]. 4. As it is said thus: 'Which is created before, the soul (nismô) or the body? And Aûharmazd said that the soul is created before, and the body after, for him who was

[1] Av. Nairyô-sangha of Yas. XVII, 68, LXX, 92, Vend. XIX, 111, 112, XXII, 22, &c.; the angel who is said to be Aûharmazd's usual messenger to mankind.

[2] The female archangel who is supposed to have special charge of the earth (see Chap. I, 26).

[3] A plant allied to the rhubarb, the shoots of which supply an acid juice used by the Persians for acidulating preserves and drinks.

[4] These names are merely variants of the Mâshya and Mâshyôî of the latter part of this chapter (nom. dual, m. and f., of Av. mashya, 'mortal'). This is shown by the Pandnâmak-i Zaratûs*t*, saying: 'and my human nature is from Matrôîh *and* Matrôyâôîh, *from* which first generation and seed from Gâyômar*d* I have sprung.' And the names are also found in the more Persian forms Maharîh and Maharîyâôyîh (see the note to § 22). Windischmann considered the meaning to be that 'they grew up on the day Mitrô of the month Mitrô,' that is, the sixteenth day of the seventh month of the Parsi year; this is not confirmed, however, by Zâ*d*sparam in his Selections, Chap. X, 4 (see App. to Bund.)

[5] That is, whether they had souls or not. That nismô is the Huzvâri*s* for rûbân, 'soul,' appears clearly in § 4, where both words are used for the same thing.

created; it is given into the body that it may produce activity, and the body is created only for activity;' hence the conclusion is this, that the soul (rûbân) is created before and the body after. 5. And both of them changed from the shape of a plant into the shape of man, *and* the breath (nismô) went spiritually into them, which is the soul (rûbân); and now, moreover, in that similitude a tree had grown up whose fruit was the ten varieties of man[1].

6. Aûharmazd spoke to Mashya *and* Mashyôî thus: 'You are man, you are the ancestry of the world, and you are created perfect in devotion[2] by me; perform devotedly the duty of the law, think good thoughts, speak good words, do good deeds, and worship no demons!' 7. Both of them first thought this, that one of them should please the other, as he is a man for him; and the first deed done by them was this, when they went out they washed[3] themselves thoroughly; and the first words spoken by them were these, that Aûharmazd created the water and earth, plants and animals, the stars, moon, and sun, and all prosperity whose origin and effect are from the manifestation of righteousness[4]. 8. And, afterwards, antagonism rushed into their minds, and their minds were

[1] This evidently refers to another tree, which is supposed to have produced the ten varieties of human monstrosities (see § 31).

[2] This would be a translation of the Avesta phrase, 'the best of Ârmaiti (the spirit of the earth).'

[3] Comparing mê*g*î*d* with Pers. ma*g*îd; but the verb is very ambiguous, as it may mean, 'they feasted themselves,' or 'they made water.'

[4] The last phrase appears to be quoted from the Pahlavi Hâ*d*ôkht Nask, I, 2.

thoroughly corrupted, and they exclaimed that the evil spirit created the water and earth, plants and animals, *and* the other things as *afore*said. 9. That false speech was spoken through the will of the demons, *and* the evil spirit possessed himself of this first enjoyment from them; through that false speech they both became wicked, and their souls are in hell until the future existence.

10. And they had gone thirty days without food[1], covered with clothing of herbage (giyâh); *and* after the thirty days they went forth into the wilderness, came to a white-haired goat, and milked the milk from the udder with their mouths. 11. When they had devoured the milk Mâshya *said* to Mâshyôî thus: 'My delight was owing to it when I had not devoured the milk, and my delight is more delightful now when it is devoured by my vile body.' 12. That second false speech enhanced the power of the demons, and the taste of the food was taken away by them, so that out of a hundred parts one part remained.

13. Afterwards, in another thirty days and nights they came to a sheep, fat[2] *and* white-jawed, and they slaughtered *it;* and fire was extracted by them out of the wood of the lote-plum[3] and box-tree, through the guidance of the heavenly angels, since both woods were most productive of fire for them;

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[1] Reading akhûrisn instead of the khûrisn of all MSS. which is hardly intelligible. Perhaps âv-khûrisn, 'drinking water,' ought to be read, as it is alluded to in Chap. XXX, 1.

[2] Comparing gefar with Av. garewa and Pers. garb, but this identification may not be correct.

[3] The kûnâr, a thorny tree, allied to the jujube, which bears a small plum-like fruit.

and the fire was stimulated by their mouths; and the first fuel kindled by them was dry grass, kendâr, lotos, date palm leaves, *and* myrtle; and they made a roast of the sheep. 14. And they dropped three handfuls of the meat into the fire, *and* said: 'This is the share of the fire [1].' One piece of the rest they tossed to the sky, *and* said: 'This is the share of the angels.' A bird, the vulture, advanced *and* carried *some* of it away from before *them*, as a dog ate the first meat. 15. And, first, a clothing of skins covered them; afterwards, it is said, woven garments were prepared *from* a cloth woven [2] in the wilderness. 16. And they dug out a pit in the earth, and iron was obtained by them and beaten out with a stone, and without a forge they beat out a cutting edge [3] from it; and they cut wood with it, *and* prepared a wooden shelter from the sun (pê*s*-khûr).

17. Owing to the gracelessness which they practised, the demons became more oppressive, and they themselves carried on unnatural malice between themselves; they advanced one against the other, *and* smote and tore *their* hair *and* cheeks [4]. 18. Then the demons shouted out of the darkness

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[1] Most of this sentence is omitted in K20 by mistake.

[2] Reading khê*s*-1-i ta*d*, which Pahlavi words might be easily misread ashâbê tad, as given in Pâzand in the text. That Pâz. tadha stands for Pahl. ta*d*ak (Pers. tadah, 'spun, woven') is quite certain.

[3] Or 'an axe,' according as we read têkh or tash. The order of the foregoing words, barâ tapâk-1, 'without a forge,' appears to have been reversed by mistake.

[4] Reading rô*d* as equivalent to Pers. rûî, 'face,' but it ought to be rôd. Perhaps the word is lût, 'bare,' and the translation should be, 'tore *their* hair bare.'

thus: 'You are man; worship the demon! so that your demon of malice may repose.' 19. Mâshya went forth and milked a cow's milk, *and* poured *it* out towards the northern quarter; through that the demons became more powerful, and *owing to* them they both became so dry-backed that in fifty winters they had no desire for intercourse, and though they had had intercourse they would have had no children. 20. And on the completion of fifty years the source of desire arose, first *in* Mâshya and then *in* Mâshyôî, for Mâshya said to Mâshyôî thus: 'When I see thy shame my desires arise.' Then Mâshyôî spoke thus: 'Brother Mâshya! when I see thy great desire I am also agitated[1].' 21. Afterwards, it became their mutual wish that the satisfaction of their desires should be accomplished, as they reflected thus: 'Our duty even for those fifty years was this.'

22. From them was born in nine months a pair, male and female; *and* owing to tenderness for offspring[2] the mother devoured one, and the father one. 23. And, afterwards, Aûharmazd took tenderness for offspring away from them, so that *one* may nourish a child, and the child may remain.

24. And from them arose seven pairs, male *and*

[1] This is merely a paraphrase of the original.

[2] Or, 'the deliciousness of children' (shîrînîh-i farzand). Justi has, 'owing to an eruption on the children the mother deserted one,' &c.; but the legend of devouring the first children is still more clearly mentioned in the Pahlavi Rivâyat, which forms the first book of the Dâdistân-i Dînîk (preceding the ninety-two questions and answers to which that name is usually applied) as follows: Maharîh va Maharîyâôyîh dûshâram râî nazdistô farzand-i nafsman barâ vastamûnd, 'Mâshya and Mâshyôî, through affection, at first ate up their own offspring.'

female, *and* each was a brother and sister-wife; and from every one of them, in fifty years, children were born, and they themselves died in a hundred years. 25. Of those seven pairs one was Sîyâkmak, the name of the man, and Nasâk[1] of the woman; and from them a pair was born, whose names were Fravâk of the man and Fravâkaîn of the woman. 26. From them fifteen pairs were born, every single pair of whom became a race (sardak); and from them the constant continuance of the generations of the world arose.

27. Owing to the increase (zâyisn) of the whole fifteen races, nine races proceeded on the back of the ox Sarsaok[2], through the wide-formed ocean, to the other six regions (kêshvar), and stayed there; and six races of men remained in Khvanîras. 28. Of those six races the name of the man of one pair was Tâz and of the woman Tâzak, and they went *to* the plain of the Tâzîkân (Arabs); and of one pair Hôshyang[3] was the name of the man and Gûzak of the woman, and from them arose the Aîrânakân (Iranians); and from one pair the Mâzendarâns[4] have arisen. 29. Among the number (pavan aê mar) were those who are in the coun-

[1] Or 'Vasâk.'

[2] See Chaps. XVII, 4, XIX, 13; the name is here written Srisaok in the MSS., and is a Pâzand reading in all three places.

[3] Av. Haoshyangha of Âbân Yt. 21, Gôs Yt. 3, Fravardîn Yt. 137, Râm Yt. 7, Ashi Yt. 24, 26, Zamyâd Yt. 26. His usual epithet is paradhâta (Pahl. pês-dâd), which is thus explained in the Pahlavi Vend. XX, 7: 'this early law (pês-dâdîh) was this, that he first set going the law of sovereignty.' For this reason he is considered to be the founder of the earliest, or Pêsdâdian, dynasty. See Chaps. XXXI, 1, XXXIV, 3, 4.

[4] The people of the southern coast of the Caspian, the Mâzainya daêva, 'Mâzainyan demons or idolators,' of the Avesta.

tries of Sûrâk[1], those who are in the country of Anêr[2], those who are in the countries of Tûr, those who are in the country of Salm which is Arûm, those who are in the country of Sênî, that which is *K*înîstân, those who are in the country of Dâî[3], *and* those who are in the country of Sînd[4]. 30. Those, indeed, throughout the seven regions are all from the lineage of Fravâk, *son* of Sîyâkmak, *son of* Mâshya.

31. As there were ten varieties of man[5], *and* fifteen races from Fravâk, there were twenty-five races all from the seed of Gâyômar*d*; *the varieties are such* as *those* of the earth, of the water, the breast-eared, the breast-eyed, the one-legged, those also who have wings like a bat, *those* of the forest, with tails, *and* who have hair on the body[6].

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[1] Not Syria (which is Sûristân, see Chap. XX, 10), but the Sûrîk of the Pahlavi Vend. I, 14, which translates Av. Sughdha, the land east of the Oxus (see Chap. XX, 8). Windischmann reads it as Pâz. Erâk.

[2] Probably for Av. anairya, 'non-Aryan,' which seems specially applied to the lands east of the Caspian.

[3] The countries of Tûr, Salm, Sênî, and Dâî are all mentioned successively in Fravardîn Yt. 143, 144, in their Avesta forms Tûirya, Sairima, Sâini, and Dâhi. The country of Tûr was part of the present Turkistân, that of Salm is rightly identified with Arûm (the eastern Roman Empire, or Asia Minor) in the text; the country of Sênî (miswritten Sênd), being identified with *K*înîstân, was probably the territory of Samarkand, and may perhaps be connected with Mount *K*înŏ (see Chap. XII, 2, 13); and the land of Dâî must be sought somewhere in the same neighbourhood.

[4] Bactria or any part of north-western India may be intended; wherever Brahmans and Buddhists existed (as they did in Bactria) was considered a part of India in Sasanian times.

[5] Grown on a separate tree (see § 5).

[6] Only seven varieties of human monsters are here enumerated,

Chapter XVI.

1. On the nature of generation it says in revelation, that a woman when she comes out from menstruation, during ten days and nights, when they go near unto her, soon becomes pregnant. 2. When she is cleansed from her menstruation, *and* when the time for pregnancy has come, always when the seed of the man is the more powerful a son arises from it; when that of the woman is the more powerful, a daughter; when both seeds are equal, twins and triplets. 3. If the male seed comes the sooner, it adds to the female, and she becomes robust; if the female seed comes the sooner, it becomes blood, *and* the leanness of the female *arises* therefrom.

4. The female seed is cold and moist, and *its* flow is from the loins, and the colour is white, red, and yellow; and the male seed is hot and dry, *its* flow is from the brain of the head, *and* the colour is white and mud-coloured (ha*s*gûn). 5. All[1] the seed of the females *which* issues beforehand, takes a place within the womb, and the seed of the males will remain above it, *and* will fill the space of the womb; whatever refrains therefrom becomes blood again, enters into the veins of the females, *and* at the time any one is born it becomes milk and

for the last three details seem to refer to one variety, the monkeys. The Pârsî MS. of miscellaneous texts, M7 (fol. 120), says, 'The names of the ten species of men are the breast-eyed, the three-eyed, the breast-eared, the elephant-eared, the one-legged, the web-footed, the leopard-headed, the lion-headed, the camel-headed, *and* the dog-headed.'

[1] M6 has 'always.'

nourishes him, as all milk arises from the seed of the males, *and* the blood is that of the females.

6. These four things, they say, are male, *and these* female: the sky, metal, wind, *and* fire are male, *and* are never otherwise; the water, earth, plants, *and* fish are female, *and* are never otherwise; the remaining creation consists of male and female.

7. As regards the fish[1] it says that, at the time of excitement, they go forwards and come back in the water, two *and* two, the length of a mile (hâsar), which is one-fourth of a league (parasang), in the running water; in that coming *and* going they then rub *their* bodies *together*, and a kind of sweat drops out betwixt them, *and* both become pregnant.

Chapter XVII.

1. On the nature of fire it says in revelation, that fire is produced of five kinds, namely, the fire Berezi-savang[2], the fire which shoots up before Aûharmazd the lord; the fire Vohu-fryân[3], the fire which is in the bodies of men and animals; the fire Urvâzist[4], the fire which is in plants; the fire

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[1] K20 has 'the male fish,' which is inconsistent with the preceding sentence.

[2] These Avesta names of the five kinds of fire are enumerated in Yas. XVII, 63–67, and the Pahlavi translation of that passage interchanges the attributes ascribed to the first and fifth in the text, thus it calls the first 'the fire of sublime benefit in connection with Varahrân (Bahrâm).' See also Selections of Zâd-sparam, XI, 1.

[3] 'The fire of the good diffuser (or offerer), that within the bodies of men' (Pahl. Yas. XVII, 64).

[4] 'The fire of prosperous (or abundant) life, that within plants' (Pahl. Yas. XVII, 65).

Vâzist[1], the fire which is in a cloud *which* stands opposed to Spêngargâk in conflict; the fire Spênist[2], the fire which they keep in use in the world, likewise the fire of Vâhrâm[3]. 2. Of those five fires one consumes both water and food, as that which is in the bodies of men; one consumes water *and* consumes no food, as that which is in plants, which live and grow through water; one consumes food *and* consumes no water, as that which they keep in use in the world, and likewise the fire of Vâhrâm; one consumes no water and no food, as the fire Vâzist. 3. The Berezi-savang is that in the earth and mountains *and* other things, which[4] Aûharmazd created, *in* the original creation, like three breathing souls (nismô); through the watchfulness and protection *due* to them the world ever develops (vakhshêd).

4. And in the reign of Takhmôrup[5], when men continually passed, on the back of the ox Sarsaok[6], from Khvanîras to the other regions, one night

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[1] 'The fire Vâzist, that which smites the demon Spengargâ' (Pahl. Yas. XVII, 66). See Chap. VII, 12.

[2] 'The propitious fire *which* stands in heaven before Aûharmazd in a spiritual state' (Pahl. Yas. XVII, 67).

[3] The Bahrâm fire, or sacred fire at places of worship.

[4] M6 has min, instead of mûn, which alters the translation, but not the meaning. This appears to be a different account of the fire Berezi-savang to that given in § 1, but it merely implies that it is fire in its spiritual state, and the name can, therefore, be applied to any natural fire which can be attributed to supernatural agency, such as burning springs of petroleum, volcanic eruptions, ignis fatuus, phosphorescence of the sea, &c.

[5] The second Pêsdâdian monarch (see Chaps. XXXI, 2, 3, XXXIV, 4).

[6] Written Srisaok in the MSS. in Chap. XV, 27; where it also appears that the sea was 'the wide-formed ocean.' See likewise Chap. XIX, 13.

amid the sea the wind rushed upon[1] the fireplace—the fireplace in which the fire was, such as was provided in three places on the back of the ox—which the wind dropped with the fire into the sea; and all those three fires, like three breathing souls, continually shot up in the place and position of the fire on the back of the ox, so that it becomes quite light, *and* the men pass again through the sea. 5. And in the reign of Yim[2] every duty was performed more fully through the assistance of all those three fires; and the fire Frôbak[3] was established by him at the appointed place (dâ*d*-gâs) on the Gadman-hômand ('glorious') mountain in Khvârizem[4], which Yim constructed for them; and the glory of Yim saves the fire Frôbak from the hand of Dahâk[5]. 6. In the reign of King Vistâsp, upon revelation from the religion[6], it was established, out of Khvârizem, at the Rôshan ('shining') mountain in Kâvulistân, the country of Kâvul (Kâbul), just as it remains there even now.

7. The fire Gûsasp, until the reign of Kaî-Khûsrôb[7], continually afforded the world protection in the manner *aforesaid*[8]; *and* when Kaî-Khûsrôb[7] was

[1] Compare staft with Pers. sitâftan, 'to hasten.'

[2] The third Pêsdâdian monarch (see Chaps. XXXI, 3, 4, XXXIV, 4).

[3] Also written Frôbŏ, Frôbâ, Frôbâk, or Frôbâg.

[4] The Av. *Hv*âirizem of Mihir Yt. 14, a province east of the Caspian.

[5] It is doubtful whether va gadman, 'and the glory,' or nismô, 'the soul, reason' (see Chaps. XXIII, 1, XXXIV, 4), should be read. And it may even be that 'the fire Frôbak saves the soul of Yim,' &c. For Dahâk see Chaps. XXXI, 6, XXXIV, 5.

[6] Or, 'upon declaration from revelation.'

[7] Here written Kaî-Khûsrôbî.

[8] In § 3. The 'three breathing souls' of spiritual fire are sup-

extirpating the idol-temples of Lake *Kêkast*[1] it settled upon the mane of *his* horse, and drove away the darkness and gloom, and made *it* quite light, so that they might extirpate the idol-temples; in the same locality the fire Gûsasp was established at the appointed place on the Asnavand mountain[2].

8. The fire Bûrzîn-Mitrô, until the reign of King Vistâsp, ever assisted[3], *in* like manner, in the world, *and* continually afforded protection; *and* when the glorified[4] Zaratûst was introduced to produce confidence in the progress of the religion, King Vistâsp and *his* offspring were steadfast in the religion of God[5], *and* Vistâsp established *this fire* at the appointed place on Mount Rêvand, where they say the Ridge of Vistâsp (pûst-i Vistâspân) is[6].

9. All those three fires are the whole body of the fire of Vâhrâm, together with the fire of the world, and those breathing souls are lodged in them; a counterpart of the body of man when it forms in the womb of the mother, *and* a soul from the spirit-*world* settles within *it*, which controls the body while living; when that body dies, the body mingles with the earth, *and* the soul goes back to the spirit.

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posed to be incorporated in its three earthly representatives, the fires Frôbak, Gûsasp, and Bûrzîn-Mitrô respectively.

[1] That is, of the province around that lake (see Chap. XXII, 2).

[2] See Chap. XII, 26. Compare Selections of Zâd-sparam, VI, 22.

[3] Taking vagîd as equivalent to Pers. guzîd; but it may be equivalent to Pers. vazîd, 'grew, shot up.'

[4] The epithet anôshak-rûbân (Pers. nôshirvân) means literally 'immortal-souled.'

[5] Or, 'of the angels,' which plural form is often used to express 'God.'

[6] See Chap. XII, 18, 34.

CHAPTER XVIII.

1. On the nature of the tree they call Gôkar*d*[1] it says in revelation, that *it was* the first day when the tree they call Gôkar*d* grew in the deep mud[2] within the wide-formed ocean; *and* it is necessary as a producer of the renovation *of the universe*, for they prepare its immortality therefrom. 2. The evil spirit has formed therein, among those which enter as opponents, a lizard[3] as an opponent in that deep water, so that it may injure the Hôm[4]. 3. And for keeping away that lizard, Aûharmazd has created there ten Kar fish[5] which, at all times, continually circle around the Hôm, so that the head of one of those fish is continually towards the lizard. 4. And together with the lizard those fish are spiritually fed[6], that is, no food is necessary for them; *and* till the renovation *of the universe* they remain in contention. 5. There are places *where* that fish is

[1] A corruption of the Av. gaokerena of Vend. XX, 17, Aûharmazd Yt. 30, Haptân Yt. 3, Sîrôz. 7. In the old MSS. of the Bundahi*s* the form gôkar*d* occurs thrice, gôkarn once, and gogrv once.

[2] Reading gil, 'mud.' Windischmann and Justi prefer gar, 'mountain,' and have 'depth of the mountain.'

[3] That the writer of the Bundahi*s* applies the term vazagh to a lizard, rather than a frog, appears from the 'log-like lizard's body' of Chap. III, 9.

[4] That is, the Gôkar*d* tree, which is the white Hôm (see Chap. XXVII, 4).

[5] The Av. karô masyô of Vend. XIX, 140, Bahrâm Yt. 29, Dîn Yt. 7; see also Chap. XXIV, 13.

[6] Windischmann and Justi prefer translating thus: 'Moreover, the lizard is the spiritual food of those fish;' but this can hardly be reconciled with the Pahlavi text.

written *of as* 'the Ariz[1] of the water;' as it says that the greatest of the creatures of Aûharmazd is that fish, and the greatest of those *proceeding* from the evil spirit is that lizard; with the jaws of *their* bodies, moreover, they snap in two whatever of the creatures of both *spirits has* entered between them, except that one fish which is the Vâs of Pan*k*âsa*d*varân[2]. 6. This, too, is said, that those fish are so serpent-like[3] in that deep water, they know the scratch (mâli*s*n) of a needle's point by which the water shall increase, or by which it is diminishing.

7. Regarding the Vâs of Pan*k*âsa*d*varân it is declared that it moves within the wide-formed ocean, and its length is as much as what a man, while in a swift race, will walk *from* dawn till when the sun goes down; so much that it does not itself move[4] the length of the whole of its great body. 8. This, too, is said, that the creatures of the waters live also specially *under* its guardianship.

9. The tree of many seeds has grown amid the wide-formed ocean, and in its seed are all plants; some say *it is* the proper-curing, some the energetic-curing, some the all-curing[5].

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[1] See Chaps. XIV, 26, and XXIV, 13.

[2] The Av. vâsîm yãm pa*n*kâsadvarãm of Yas. XLI, 27.

[3] Transcribing the Pâz. mârâdu into Pahlavi we have mâr âyin, 'snake's manner.' Compare the text with Bahrâm Yt. 29.

[4] K20 omits the words from 'walk' to 'move.'

[5] This is the tree of the saêna or Simurgh, as described in Rashnu Yt. 17, and these three epithets are translations of its three titles, hubi*s*, eredhwô-bi*s*, and vîspô-bi*s*. See also Chap. XXVII, 2, 3.

10. Between[1] these trees of such kinds[2] is formed the mountain with cavities, 9999 thousand myriads *in number*, each myriad being ten thousand. 11. Unto that mountain is given the protection of the waters, so that water streams forth from there, in the rivulet channels, to the land of the seven regions, as the source of all the sea-water in the land of the seven regions is from there[3].

CHAPTER XIX.

1. Regarding the three-legged ass[4] they say, that it stands amid the wide-formed ocean, and its feet are three, eyes six, mouths[5] nine, ears two, and horn

[1] This must have been the original meaning of the Huz. dên (bên in the Sasanian inscriptions) before it was used as a synonym of Pâz. andar, 'within.' The mountain is between the white-Hôm tree and the tree of many seeds.

[2] Transcribing the Pâz. oînoh into Pahlavi we have ân-gûnak, 'that kind;' or the word may be a miswriting of Pâz. ânô, 'there.'

[3] This description of the mountain seems to identify it with the Aûsîndôm mountain of Chaps. XII, 6, and XIII, 5.

[4] The Av. khara, 'which is righteous *and* which stands in the middle of the wide-shored ocean' (Yas. XLI, 28). Darmesteter, in his Ormazd et Ahriman (pp. 148–151), considers this mythological monster as a meteorological myth, a personification of clouds and storm; and, no doubt, a vivid imagination may trace a striking resemblance between some of the monster's attributes and certain fanciful ideas regarding the phenomena of nature; the difficulty is to account for the remaining attributes, and to be sure that these fanciful ideas were really held by Mazdayasnians of old. Another plausible view is to consider such mythological beings as foreign gods tolerated by the priesthood, from politic motives, as objects worthy of reverence; even as the goddess Anâhita was tolerated in the form of the angel of water.

[5] This is the traditional meaning of the word, which (if this

one, body white, food spiritual, *and* it is righteous. 2. And two of its six eyes are in the position of eyes, two on the top of the head, and two in the position of the hump[1]; with the sharpness of those six eyes it overcomes *and* destroys. 3. Of the nine mouths three are in the head, three in the hump, and three in the inner part of the flanks; and each mouth is about the size of a cottage, and *it is* itself as large as Mount Alvand[2]. 4. Each one of the three feet, when it is placed on the ground, is as much as a flock (gir*d*) of a thousand sheep comes under when they repose together; *and* each pastern[3] is so great in its circuit that a thousand men with a thousand horses may pass inside. 5. As for the two ears *it is* Mâzendarân which they will encompass. 6. The one horn is as it were of gold *and* hollow, and a thousand *branch* horns[4] have grown upon it, some befitting[5] a camel, some befitting a horse, some befitting an ox, some befitting an ass, both great and small. 7. With that horn it will vanquish *and* dissipate all the vile corruption *due to* the efforts of noxious creatures.

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meaning be correct) ought probably to be read yông, and be traced to Av. *ee*a*ungh* (Yas. XXVIII, 11). In the MSS. the word is marked as if it were pronounced gûnd, which means 'a testicle.'

[1] The hump is probably supposed to be over the shoulders, as in the Indian ox, and not like that of the camel.

[2] Near Hamadân, rising 11,000 feet above the sea, or 6000 above Hamadân. It may be one of the Av. Aurva*n*tô of Zamyâd Yt. 3. The Pâzand MSS. read Hunavand.

[3] Literally, 'the small of the foot,' khûr*d*ak-i ragelman.

[4] Or, 'a thousand cavities (srûbŏ, Pers. surub, 'cavern') have grown in it.'

[5] Reading zîyâk; compare Pers. ziyîdan, 'to suit, befit.'

8. When that ass shall hold *its* neck in the ocean *its* ears will terrify (asahmê*d*), *and* all the water of the wide-formed ocean will shake with agitation, *and* the side of Ganâva*d*[1] will tremble (shîvanê*d*). 9. When it utters a cry all female water-creatures, of the creatures of Aûharmazd, will become pregnant; and all pregnant noxious water-creatures, when they hear that cry, will cast *their* young. 10. When it stales in the ocean all the sea-water will become purified, which is in the seven regions of the earth—*it is* even on that account when all asses which come into water stale in the water—as it says thus: 'If, O three-legged ass! you were not created for the water, all the water in the sea would have perished from the contamination which the poison of the evil spirit has brought into its water, through the death of the creatures of Aûharmazd.'

11. Tîstar seizes the water[2] more completely from the ocean with the assistance of the three-legged ass. 12. Of ambergris also (ambar-i*k*) *it* is declared, that it is the dung of the three-legged ass; for if it has much spirit food, then also the moisture of the liquid nourishment goes through the veins *pertaining* to the body into the urine, *and* the dung is cast away.

13. Of the ox Hadhayô*s*[3], which they call Sarsaok[4], it says, that in the original creation men passed from region to region *upon it*, *and* in the

[1] A mountain (see Chap. XII, 29, 34).

[2] See Chap. VII, 11.

[3] Written Hadayâv*s* in the MSS. in Chap. XXX, 25, and Hadhayâ*s* in the Dâ*d*istân-i Dînîk, Part II, reply 89; it is a Pâzand reading in all three places.

[4] See Chaps. XV, 27, XVII, 4.

renovation *of the universe* they prepare Hûsh (the beverage producing immortality) from it. 14. It is said, that life is in the hand of that foremost man, at the end of *his* years [1], who has constructed the most defences around this earth, until the renovation *of the universe* is requisite.

15. Regarding the bird *K*âmrôs [2] it says, that *it is* on the summit of Mount Albûr*z*; *and* every three years many come from the non-Iranian districts for booty (gir*d*) [3], by going to bring damage (zîyân) on the Iranian districts, and to effect the devastation of the world; then the angel Bûr*g* [4], *having* come up from the low country of Lake Arag [5], arouses that very bird *K*âmrôs, *and* it flies upon the loftiest of all the lofty mountains, *and* picks up all those non-Iranian districts as a bird *does* corn.

16. Regarding Kar*s*ipt [6] they say, that it knew how to speak words, *and* brought the religion to the enclosure which Yim made, and circulated *it*; there they utter the Avesta in the language of birds.

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[1] Transcribing the Pâz. *s*vadyi into Pahlavi we have *s*natîh, 'term of years.' The whole sentence is very obscure.

[2] Written *K*amrôs in Chap. XXIV, 29. It is the Av. *K*amrao*s* (gen. of *K*amru) of Fravardîn Yt. 109. See also Chap. XXVII, 3.

[3] Or, 'to an assembly.'

[4] The Av. Bere*g*ya of Yas. I, 21, II, 27, III, 35, 'a spirit co-operating with the Ushahina Gâh, who causes the increase of herds and corn.'

[5] Or, 'of the district of Arag' (see the note on Chap. XII, 23). Although no Lake Arag is described in Chap. XXII, some of the epithets referring to its Avesta equivalent Rangha are more applicable to a lake than to a river, as in Bahrâm Yt. 29. Possibly the low lands between the Caspian and Aral, or on the shores of the Caspian, are meant.

[6] The Av. vi*s* kar*s*ipta of Vend. II, 139, where, however, vi*s*

17. Regarding the ox-fish they say, that it exists in all seas; when it utters a cry all fish become pregnant, and all noxious water-creatures cast *their* young.

18. The griffon bird[1], which is a bat, is noticed (kar*d*) twice in another chapter (babâ).

19. Regarding the bird Ashôzu*s*t[2], which is the bird Zobara[3]-vahman *and* also the bird *S*ôk[4], they say that it has given an Avesta with *its* tongue; when it speaks the demons tremble at it *and* take nothing away there; a nail-*paring*, when it is not prayed over (afsû*d*), the demons *and* wizards seize, *and* like an arrow it shoots at *and* kills that bird. 20. On this account the bird seizes *and* devours a nail-*paring* when it is prayed over, so that the demons may not control *its* use; when it is not prayed over it does not devour *it*, *and* the demons are able to commit an offence with it.

21. Also other beasts and birds are created all in opposition to noxious creatures, as it says, that when the birds *and* beasts are all in opposition to noxious creatures and wizards, *&c.*[5] 22. This, too, it says, that of all precious[6] birds the crow (valâgh) is the most precious. 23. Regarding the white falcon it

does not mean 'bird,' and the Pahlavi translator calls it 'a quadruped.' In the Pahl. Visp. I, 1, 'the Kar*s*ipt is the chief of flying creatures,' and the Bundahi*s* also takes it as a bird (see Chaps. XIV, 23, XXIV, 11).

[1] See Chaps. XIV, 11, 23, 24, XXIV, 11, 29.

[2] The Av. Ashô-zu*s*ta of Vend. XVII, 26, 28.

[3] Compare Pers. *z*ûlah, 'a sparrow or lark.'

[4] Compare Pers. *s*ak, 'a magpie.'

[5] This quotation is evidently left incomplete.

[6] The Pahlavi word is ambiguous; it may be read zîl, 'cheap, common,' or it may be zagar = yakar, 'dear, precious,' but the

says, that it kills the serpent with wings. 24. The magpie (kâskînak) bird kills the locust, *and* is created in opposition to it. 25. The Kahrkâs[1], dwelling in decay, which is the vulture, is created for devouring dead matter (nasâî); so also are the crow (valâk)[2] and the mountain kite.

26. The mountain ox, the mountain goat, the deer, the wild ass, *and* other beasts devour all snakes. 27. So also, of other *animals*, dogs are created in opposition to the wolf species, *and* for securing the protection of sheep; the fox is created in opposition to the demon Khava; the ichneumon is created in opposition to the venomous snake (garzak) *and* other noxious creatures in burrows; so also the great musk-*animal* is created in opposition[3] to ravenous intestinal worms (kadûk-dânak garzak). 28. The hedgehog is created in opposition to the ant which carries off grain[4], as it says, that the hedgehog, every time that it voids urine into an ant's nest, will destroy a thousand ants; when the grain-carrier travels over the earth it pro-

latter seems most probable, although the crow is perhaps as 'common' as it is 'precious,' as a scavenger in the East. Singularly enough Pers. arzân is a synonym to both words, as it means both 'cheap' and 'worthy.'

[1] The Av. kahrkâsa of Vend. III, 66, IX, 181, Âbân Yt. 61, Mihir Yt. 129; its epithet zarmân-mânisn, 'dwelling in decay,' is evidently intended as a translation of the Av. zarenumainis, applied to it in Bahrâm Yt. 33, Dîn Yt. 13.

[2] The text should probably be valâk-i sîyâk va sâr-i gar, 'the black crow and the mountain kite,' which are given as different birds in Shâyast-lâ-shâyast, II, 5.

[3] K20 omits the words from this 'opposition' to the next one.

[4] The môr-i dânak-kash is the Av. maoiris dânô-karshô of Vend. XIV, 14, XVI, 28, XVIII, 146.

duces a hollow track[1]; when the hedgehog travels over it the track goes away from it, and it becomes level. 29. The water-beaver is created in opposition to the demon which is in the water. 30. The conclusion is this, that, of all beasts and birds and fishes, every one is created in opposition to some noxious creature.

31. Regarding the vulture (karkâs) it says, that, even from his highest flight, he sees when flesh the size of a fist is on the ground; and the scent of musk is created under his wing, so that if, in devouring dead matter, the stench of the dead matter comes *out* from it, he puts *his* head back under the wing *and* is comfortable again. 32. Regarding the Arab horse they say, that if, in a dark night, a single hair occurs on the ground, he sees *it*.

33. The cock is created in opposition to demons *and* wizards, co-operating with the dog; as it says in revelation, that, of the creatures of the world, those which are co-operating with Srôsh[2], in destroying the fiends, are the cock and the dog. 34. This, too, it says, that it would not have *been* managed if I had not created the shepherd's dog, which is the Pasus-haurva[3], *and* the house watch-dog, the Vis-haurva[3]; for it says in revelation, that the dog is a destroyer of such a fiend as covetous-

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[1] Comparing sûrâk with Pers. surâgh in preference to sûrâkh or sûlâkh, 'a hole.'

[2] Av. Sraosha, the angel who is said specially to protect the world from demons at night; he is usually styled 'the righteous,' and is the special opponent of the demon Aêshm, 'Wrath' (see Chap. XXX, 29).

[3] These are the Avesta names of those two kinds of dog (see Chap. XIV, 19).

ness, among those which are in the nature (aîtîh) of man and of animals. 35. Moreover it says, that, inasmuch as it will destroy all the disobedient, when it barks it will destroy pain[1]; and its flesh and fat are remedies for driving away decay and pain from men[2].

36. Aûharmazd created nothing useless whatever, for all these (kolâ aê) are created for advantage; when one does not understand the reason of them, it is necessary to ask the Dastûr ('high-priest'), for his five dispositions (khûk)[3] are created in this way that he may continually destroy the fiend (or deceit).

Chapter XX.

1. On the nature of rivers it says in revelation, that these two rivers flow forth from the north, part from Albûrz *and* part from the Albûrz of Aûhar-

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[1] Or it may be thus: 'For it says thus: Wherewith will it destroy? When it barks it will destroy the assembly (gird) of all the disobedient.'

[2] This is the most obvious meaning, but Spiegel (in a note to Windischmann's Zoroastrische Studien, p. 95) translates both this sentence and the next very differently, so as to harmonize with Vend. XIII, 78, 99.

[3] The five dispositions (khîm) of priests are thus detailed in old Pahlavi MSS.: 'First, innocence; second, discreetness of thoughts, words, and deeds; third, holding the priestly office as that of a very wise and very true-speaking master, who has learned religion attentively and teaches *it* truly; fourth, celebrating the worship of God (yazdân) with a ritual (nîrang) of rightly spoken words and scriptures known by heart (narm naskîhâ); fifth, remaining day and night propitiatingly in *his* vocation, struggling with his own resistance (hamêstâr), and, *all* life long, not turning away from steadfastness in religion, and being energetic in *his* vocation.'

mazd[1]; one towards the west, that is the Arag[2]; *and* one towards the east, that is the Vêh river. 2. After them eighteen rivers flowed forth from the same source, just as the remaining waters have flowed forth from them in great multitude; as they say that they flowed out so very fast, one from the other, as when a man recites one Ashem-vohû[3] of a series (pa*d*îsâr). 3. All of those, with the same water, are again mingled with these rivers, that is, the Arag river *and* Vêh river. 4. Both of them continually circulate through the two extremities of the earth, and pass into the sea; and all the regions feast owing to the discharge (zahâk) of both, which, after both arrive together at the wide-formed ocean, returns to the sources whence they flowed out; as it says in revelation, that just as the light comes in through Albûr*z* *and* goes out through Albûr*z*[4], the

[1] So in K20, and if correct (being only partially confirmed by the fragment of this chapter found in all MSS. between Chaps. XIII and XIV) this reading implies that the rivers are derived partly from the mountains of Albûr*z*, and partly from the celestial Albûr*z*, or the clouds in the sky. M6 has 'flow forth from the north part of the eastern Albûr*z*.'

[2] For further details regarding these two semi-mythical rivers see §§ 8, 9.

[3] The sacred formula most frequently recited by the Parsis, and often several times in succession, like the Pater-noster of some Christians; it is not, however, a prayer, but a declaratory formula in 'praise of righteousness' (which phrase is often used as its name in Pahlavi). It consists of twelve Avesta words, as follows:

Ashem vohû vahi*s*tem astî,
u*s*tâ astî; u*s*tâ ahmâi
hya*d* ashâi vahi*s*tâi ashem.

And it may be translated in the following manner: 'Righteousness is the best good, a blessing it is; a blessing be to that which is righteousness to perfect rectitude' (Asha-vahi*s*ta the archangel).

[4] See Chap. V, 5.

water also comes out through Albûrz and goes away through Albûrz. 5. This, too, it says, that the spirit of the Arag begged of Aûharmazd thus: 'O first omniscient creative power[1]! from whom the Vêh river begged for the welfare that thou mightest grant, do thou then grant *it* in my quantity!' 6. The spirit of the Vêh river similarly begged of Aûharmazd for the Arag river; *and* on account of loving assistance, one towards the other, they flowed forth with equal strength, as before the coming of the destroyer they proceeded without rapids, and when the fiend shall be destroyed[2] they *will* again be without rapids.

7. Of those eighteen principal rivers, distinct from the Arag river *and* Vêh river, and the other rivers which flow out from them, I *will* mention the more famous[3]: the Arag river, the Vêh river, the Diglat[4] river they call also again the Vêh river[5], the Frât river, the Dâîtîk river, the Dargâm river, the Zôndak river, the Harôî river, the Marv river, the Hêtûmand river, the Akhôshir river, the Nâvadâ[6] river, the Zîsmand river, the Khvegand river, the Balkh river, the Mehrvâ river they call the Hendvâ river, the Spêd[7] river, the Rad[8] river which they call also the Koir, the Khvaraê river which they call

[1] So in M6, but K20 has, 'First is the propitiation of all kinds.'

[2] Literally, 'when they shall destroy the fiend.'

[3] For details regarding these rivers see the sequel.

[4] The Pâz. Deyrid is evidently a misreading of Pahl. Diglat or Digrat, which occurs in § 12.

[5] So in K20, but M6 (omitting two words) has, 'they call also the Didgar.'

[6] No further details are given, in this chapter, about this river, but it seems to be the river Nâhvtâk of Chap. XXI, 6, the Nâîvtâk of Chap. XXIX, 4, 5.

[7] K20 has 'Spend.'

[8] Called Tort in § 24.

also the Mesrgân, the Harhaz[1] river, the Teremet river, the Khvanaîdis[2] river, the Dâraga river, the Kâsîk river, the *S*êd[3] ('shining') river Pêdâ-meyan *or K*atru-meyan river *of* Mokarstân.

8. I *will* mention them also a second time: the Arag[4] river is that of which it is said that it comes out from Albûrz in the land of Sûrâk[5], *in* which they call it also the Âmi; it passes on through the land of Spêtos, which they also call Mesr, and they call it there the river Niv[6]. 9. The Vêh[7] river

[1] Miswritten Araz in Pâzand, both here and in § 27.

[2] M6 has Khvanaînidis, but in K20 it is doubtful whether the extra syllable (which is interlined) is intended to be inserted or substituted; the shorter form is, however, more reconcilable with the Pahlavi form of Vendeses in § 29.

[3] As there is no description of any *S*êd river it is probably only an epithet of the Pêdâ-meyan or *K*atru-meyan (pê*d*âk being the usual Pahlavi equivalent of Av. *k*ithrô). Justi suggests that Mokarstân (Mokarsta rû*d* in M6) stands for Pers. Moghulstân, 'the country of the Moghuls,' but this is doubtful.

[4] Sometimes written Arang or Arêng, but the nasal is usually omitted; it is the Av. Rangha of Âbân Yt. 63, Rashnu Yt. 18, Râm Yt. 27, which is described more like a lake or sea in Vend. I, 77, Bahrâm Yt. 29. This semi-mythical river is supposed to encompass a great part of the known world (see Chap. VII, 16), and the Bundahis probably means to trace its course down the Âmû (Oxus) from Sogdiana, across the Caspian, up the Aras (Araxes) or the Kur (Cyrus), through the Euxine and Mediterranean, and up the Nile to the Indian Ocean. The Âmû (Oxus) is also sometimes considered a part of the Vêh river or Indus (see §§ 22, 28).

[5] Sogdiana (see Chap. XV, 29), the country of the Âmû river.

[6] The combination of the three names in this clause, as Justi observes, renders it probable that we should read, 'the land of Egypt,' which is called Misr, and where the river is the Nile. The letter S in Pâz. Spêtos is very like an obsolete form of Av. g, or it may be read as Pahl. îk or îg, so the name may originally have been Gpêtos or Ikpêtos; and the Pâz. Niv, if transcribed into Pahlavi, can also be read Nîl.

[7] The 'good' river, which, with the Arag and the ocean, completes

passes on in the east, goes through the land of Sînd[1], *and* flows to the sea in Hindûstân, and they call it there the Mehrâ[2] river. 10. The sources of the Frât[3] river are from the frontier of Arûm, they feed *upon it* in Sûristân, *and* it flows to the Diglat river; and of this Frât *it is*[4] that they produce irrigation over the land. 11. It is declared that Mânûskîhar excavated the sources, *and* cast back the water all to one place, as it says thus: 'I reverence the Frât, full of fish, which Mânûskîhar excavated for *the benefit of* his own soul, *and* he seized the water *and* gave to drink[5].' 12. The Diglat[6] river comes out from Salmân[7], *and* flows to the sea in Khûgistân. 13. The Dâîtîk[8] river is the river

the circuit of the known world, and is evidently identified with the Indus; sometimes it seems also to include the Âmû (Oxus), as Bactria was considered a part of India; thus we find the Balkh and Teremet rivers flowing into the Vêh (see §§ 22, 28).

[1] See § 30.

[2] No doubt the Mehrvâ or Hendvâ river of § 7, and the Mihrân of Ouseley's Oriental Geography of the pseudo Ibn 'Haûqal, pp. 148–155, which appears to combine the Satlig and lower Indus. The final n is usually omitted by the Bundahis after â in Pâzand words. This river is also called Kâsak (see § 30).

[3] The Euphrates, which rises in Armenia (part of the eastern empire of the Romans), traverses Syria, and joins the Tigris.

[4] Or, 'and its convenience is this;' a play upon the words farhat and Frât, which are identical in Pahlavi.

[5] Referring probably to canals for irrigation along the course of the Euphrates.

[6] The Tigris (Arabic Diglat), Hiddekel of Gen. ii. 14, Dan. x. 4, and perhaps the Av. tighris of Tîstar Yt. 6, 37; misread Dêîrid in Pâzand.

[7] The country of Salm (see Chap. XV, 29), son of Frêdûn (see Chap. XXXI, 9, 10). The name can also be read Dîlmân, which is the name of a place in the same neighbourhood.

[8] The Av. Dâitya of Vend. XIX, 5, Aûharmazd Yt. 21, Âbân Yt. 112, Gôs Yt. 29. The 'good dâitya of Airyana-vaêgô' is also

which comes out from Aîrân-vêg, *and* goes out through the hill-country[1]; of all rivers the noxious creatures in it are most, as it says, that the Dâîtîk river is full of noxious creatures. 14. The Dargâm river is in Sûde. 15. The Zend[2] river passes through the mountains of Pangistân, *and* flows away to the Haro river. 16. The Haro[3] river flows out from the Apârsên range[4]. 17. The Hêtûmand[5] river is in Sagastân, and its sources are from the Apârsên range; this is distinct from that which Frâsîyâv conducted away[6]. 18. The river Akhôshir is in Kûmîs[7]. 19. The Zîsmand[8] river, in the direc-

mentioned in Vend. I, 6, II, 42, 43, Âbân Yt. 17, 104, Râm Yt. 2, but this may not be a river, though the phrase has, no doubt, led to locating the river Dâîtîk in Aîrân-vêg.

[1] Pâz. gopestân in K20, which is evidently Pahl. kôfistân, but not the Kôhistân of southern Persia. M6 has 'the mountain of Pangistân,' which must be incorrect, as according to §§ 15, 16, this is in north-east Khurâsân, and too far from Aîrân-vêg in Âtarô-pâtakân (Âdar-bîgân), see Chap. XXIX, 12. Justi proposes to read Gurgistân (Georgia), and identifies the Dâîtîk with the Araxes. But, adhering to the text of K20, the Dâîtîk rises in Âdar-bîgân and departs through a hill-country, a description applicable, not only to the Araxes, but also more particularly to the Safêd Rûd or white river; although this river seems to be mentioned again as the Spêd or Spend river in § 23.

[2] Written Zôndak in § 7. This can hardly be the Zendah river of Ispahan, but is probably the Tegend river, which flows past Meshhed into the Heri river.

[3] This is the Heri, which flows past Herat.

[4] See Chap. XII, 9.

[5] The Etymander of classical writers, now the Hêlmand in Afghânistân. The Av. Haêtumat of Vend. I, 50, XIX, 130, Zamyâd Yt. 66, is the name of the country through which it flows.

[6] See § 34 and Chap. XXI, 6.

[7] The district about Dâmaghân.

[8] Perhaps the Zarafsân.

tion of Soghd, flows away towards the Khvegand river. 20. The Khvegand[1] river goes on through the midst of Samarkand *and* Pargâna, and they call it also the river Ashârd. 21. The Marv[2] river, a glorious river in the east[3], flows out from the Apârsên range. 22. The Balkh river comes out *from* the Apârsên mountain of Bâmîkân[4], *and* flows on to the Vêh[5] river. 23. The Spêd[6] river is in Âtarôpâtakân; they say that Dahâk begged a favour[7] here from Aharman and the demons. 24. The Tort[8] river, which they call also the Koir, comes out from

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[1] This is evidently not the small affluent now called the Khugand, but the great Syr-darya or Iaxartes, which flows through the provinces of Farghânah and Samarkand, past Kokand, Khugand, and Tashkand, into the Aral. The Pâz. Ashârd represents Pahl. Khshârt, or Ashârt (Iaxartes).

[2] The Murghâb.

[3] Or, 'in Khûrâsân.'

[4] Bâmian, near which the river of Balkh has its source.

[5] Justi observes that it should be 'the Arag river;' but according to an Armenian writer of the seventh century the Persians called the Oxus the Vêh river, and considered it to be in India, because Buddhists occupied the country on its banks (see Garrez in Journal Asiatique for 1869, pp. 161–198). It would seem, therefore, that the Oxus was sometimes (or in early times) considered a part of the Arag (Araxes), and sometimes (or in later times) a part of the Vêh (Indus).

[6] So in M6, but K20 has 'Spend,' both here and in § 7. The name of this river corresponds with that of the Safêd Rûd, although the position of that river agrees best with the account given of the Dâîtîk in § 13.

[7] Compare Râm Yt. 19, 20. K20 has 'there,' instead of 'here.'

[8] Called Rad in § 7 (by the loss of the first letter of the original Pahlavi name); by its alternative name, Koir, Justi identifies it as the Kûr in Georgia, flowing into the Caspian, or sea of Vergân, the Av. Vehrkâna (Hyrcania) of Vend. I, 42, which is Gûrgân in Pahlavi.

the sea of Gîklân[1], *and* flows to the sea of Vergân[2]. 25. The Zahâvayi[3] is the river *which* comes out from Âtarô-pâtakân, *and* flows to the sea in Pârs. 26. The sources of the Khvaraê[4] river are from Spâhân[5]; it passes on through Khûǵistân, flows forth to the Diglat[6] river, and in Spâhân they call it the Mesrkân[7] river. 27. The Harhaz[8] river is in Taparistân, and its sources are from Mount Dimâvand. 28. The Teremet[9] river flows away to the Vêh river. 29. The Vendeses[10] river is in *that part of* Pârs which they call Sagastân. 30. The Kâsak[11] river comes out through a ravine (kâf) in the province of Tûs[12], and they call it there the Kasp river; more-

[1] M6 has Pâz. Keyâseh, but this is in Sagastân (see Chap. XIII, 16).

[2] The MSS. have Vergâ, but the final nasal after â is often omitted in Pâzand readings in the Bundahiś.

[3] Not mentioned in § 7. Possibly one of the rivers Zâb, which rise on the borders of Âdarbîǵân, flow into the Tigris, and so reach the Persian Gulf, the sea on the coast of Pârs. Or it may be the Shirvân, another affluent of the Tigris, which flows through the district of Zohab.

[4] The Kuran, upon which the town of Shûstar was founded by one of the early Sasanian kings, who also dug a canal, east of the town, so as to form a loop branch of the river; this canal was called Nahr-i Masrûqân by Oriental geographers (see Rawlinson, Journal Roy. Geogr. Soc. vol. ix. pp. 73–75).

[5] Ispahân in Persian.

[6] Miswritten Dayrid in Pâzand (see § 12).

[7] Written in Pâzand without the final n, as usual. This is the old name of the canal forming the eastern branch of the Kuran at Shûstar; it is now called Âb-i Gargar.

[8] Flows into the Caspian near Amûl.

[9] Probably the river which flows into the Âmû (Oxus) at Tarmaz; but, in that case, the Oxus is here again identified with the Vêh (Indus) as in § 22, instead of the Arag (Araxes) as in § 8.

[10] Called Khvanaîdiś, or Khvanaînidiś, in § 7.

[11] Called Kâsîk in § 7.

[12] Close to Meshhed.

over, the river, which is there the Vêh, they call the Kâsak[1]; even in Sînd they call *it* the Kâsak. 31. The Pê*d*âk-mîyân[2], which is the river *K*atru-mîyân, is that which is in Kangde*z*[3]. 32. The Dâra*g*a river is in Aîrân-vê*g*, on the bank (bâr) of which was the dwelling of Pôrûshasp, the father of Zaratû*s*t[4]. 33. The other innumerable waters and rivers, springs *and* channels are one in origin with those[5]; so in various districts *and* various places they call *them* by various names.

34. Regarding Frâsîyâ*v*[6] they say, that a thousand springs were conducted away by him into the sea Kyânsîh[7], suitable for horses, suitable for camels, suitable for oxen, suitable for asses, both great and small[8]; and he conducted the spring Zarînmand (or golden source), which is the Hêtûmand[9] river they say, into the same sea; and he conducted the seven navigable waters of the Va*k*aêni[10] river into the same sea, *and* made men settle *there*.

[1] Or, 'this same Vêh river they call there the Kâsak; even in Sênî they call *it* the Kâsak;' Sênî is apt to be miswritten Sênd or Sînd (see Chap. XV, 29).

[2] See § 7. The latter half of both names can also be read mâhan, mâhô, or mahân. Pêshyôtan, son of Vi*s*tâsp, seems to have taken a surname from this river (see Chap. XXIX, 5).

[3] See Chap. XXIX, 10.

[4] See Chaps. XXIV, 15, XXXII, 1, 2.

[5] Or, 'are from those as a source.'

[6] The MSS. have 'Pôrûshasp,' but compare § 17 and Chap. XXI, 6. The two names are somewhat alike in Pahlavi writing.

[7] See Chap. XIII, 16.

[8] Compare Chap. XIX, 6. K20 omits the words 'suitable for asses' here.

[9] Another Hêtûmand according to § 17. Possibly a dried-up bed of that river.

[10] K20 has Vataêni; *k* and t being much alike in Pâzand. The

CHAPTER XXI[1].

1. In revelation they mention seventeen[2] species of liquid (mayâ), as one liquid resides in plants[3]; second, that which is flowing from the mountains, that is, the rivers; third, that which is rain-water; fourth, that of tanks *and* other special *constructions;* fifth, the semen of animals and men; sixth, the urine of animals and men[4]; seventh, the sweat of animals and men; the eighth liquid is that in the skin of animals and men; ninth, the tears of animals and men; tenth, the blood of animals and men; eleventh, the oil in animals and men, a necessary in both worlds[5]; twelfth, the saliva of animals and men, with which they nourish the embryo[6]; the thirteenth is that which is under the bark[7] of plants, as it is said that every bark has a liquid, through which a drop *appears* on a twig (têkh) *when placed* four finger-breadths before a fire[8]; fourteenth, the milk of animals and men. 2. All these, through growth, or

'navigable (nâvtâk) waters' may be 'the Nâvadâ river' of § 7, 'the river Nâhvtâk' of Chap. XXI, 6, and Nâîvtâk of Chap. XXIX, 4, 5.

[1] This chapter is evidently a continuation of the preceding one.

[2] Only fourteen are mentioned in the details which follow.

[3] Most of these details are derived from the Pahl. Yas. XXXVIII, 7–9, 13, 14; and several varieties of water are also described in Yas. LXVII, 15.

[4] This sixth liquid is omitted by K20.

[5] Departed souls are said to be fed with oil in paradise.

[6] K20 omits the word pûs, 'embryo.'

[7] The meaning 'bark' for Pâz. ayvan is merely a guess; Anquetil has 'sap' (compare Pers. âvînâ, 'juice'), but this is hardly consistent with the rest of the sentence.

[8] See Chap. XXVII, 25.

the body which is formed, mingle again with the rivers, for the body which is formed *and* the growth are both one.

3. This, too, they say, that of these three rivers, that is, the Arag river, the Marv river, *and* the Vêh[1] river, the spirits were dissatisfied, so that they would not flow into the world, owing to the defilement of stagnant water (armêst) which they beheld, so that they were in tribulation through it until Zaratûst was exhibited to them, whom I (Aûharmazd) will create, who *will* pour sixfold holy-water (zôr) into it *and* make *it* again wholesome; he will preach carefulness[2]. 4. This, too, it says, that, of water whose holy-water is more and pollution less, the holy-water has come in excess, *and* in three years it goes back to the sources[3]; *that* of which the pollution *and* holy-water have both become equal, arrives back in six years; *that* of which the pollution is more and holy-water less, arrives back in nine years. 5. So, also, the growth of plants is connected, in this manner, strongly with the root[4]; so, likewise, the blessings (âfrîn) which the righteous utter, come back, in this proportion, to themselves.

6. Regarding the river Nâhvtâk[5] it says, that Frâsîyâv of Tûr conducted it away; *and* when[6]

[1] K20 has 'Hêtûmand,' but M6 has '*S*apîr,' the Huz. equivalent of 'Vêh,' which is more probable.

[2] Or, 'abstinence *from impurity*.'

[3] The source Arêdvîvsûr (see Chap. XIII, 3, 10).

[4] That is, by the sap circulating like the waters of the earth. The greater part of this sentence is omitted in K20.

[5] Probably 'the Nâvadâ' and 'navigable waters' of Chap. XX, 7, 34, and Nâîvtâk of Chap. XXIX, 4, 5.

[6] Reading amat, 'when,' instead of mûn, 'which' (see note to Chap. I, 7).

Hûshêdar[1] comes it *will* flow again suitable for horses; so, also, *will* the fountains of the sea Kyânsîh[2]. 7. Kyânsîh[2] is the one where the home (*g*înâk) of the Kayân race is.

Chapter XXII.

1. On the nature of lakes it says in revelation, that thus many fountains of waters have come into notice, which they call lakes (var); counterparts of the eyes (*k*ashm) of men are those fountains (*k*ashmak) of waters; such as Lake *K*êkast, Lake Sôvbar, Lake Khvârizem[3], Lake Frazdân, Lake Zarînmand, Lake Âsvast, Lake Husru, Lake Satavês, Lake Urvis.

2. I *will* mention them also a second time: Lake *K*êkast[4] is in Âtarô-pâtakân, warm is the water *and* opposed to harm, so that nothing whatever is living in *it;* and its source is connected with the wide-formed ocean[5]. 3. Lake Sôvbar is in the upper district and country on the summit of the mountain of Tûs[6]; as it says, that the Sû*d*-bâhar[7] ('share of benefit') is propitious and good from which abound-

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[1] Written Khûrshêdar, as usual in Bundahi*s* (see Chap. XXXII, 8).

[2] Written Kayâseh in Pâzand (see Chap. XIII, 16).

[3] Pâz. Khvârazm both here and in § 4.

[4] Av. *K*aêkasta of Âbân Yt. 49, Gô*s* Yt. 18, 21, 22, Ashi Yt. 38, 41, Sîrôz. 9. The present Lake Urumiyah in Âdarbîgân, which is called Khegest, or *K*egest, by 'Hamdu-l-lâh Mustaûfî.

[5] Implying that the water is salt.

[6] The Kôndrâsp mountain (see Chap. XII, 24). This lake is probably a small sheet of water on the mountains near Meshhed.

[7] Evidently a punning etymology of the name of this lake.

ing liberality is produced. 4. Regarding Lake Khvârizem[1] it says that excellent benefit is produced from it, *that is*, Arshisang[2] the rich in wealth, the well-portioned *with* abounding pleasure. 5. Lake Frazdân[3] is in Sagastân; they say, where a generous man, *who is* righteous, throws anything into it, it receives *it;* when not righteous, it throws *it* out again; its source also is connected with the wide-formed *ocean*. 6. Lake Zarînmand is in Hamadân[4]. 7. Regarding Lake Âsvast it is declared that the undefiled[5] water which it contains is always constantly flowing into the sea, so bright and copious[6] that *one* might say that the sun had come into it *and* looked at Lake Âsvast, into that water which is requisite for restoring the dead in the renovation *of the universe*. 8. Lake Husru[7] is within fifty[8]

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[1] The province of Khvârizem was between the Aral and Caspian, along the ancient course of the Oxus (see Chap. XVII, 5). This lake has been identified with the Aral.

[2] Av. ashis vanguhi, 'good rectitude,' personified as a female angel whose praises are celebrated in the Ashi Yast; in later times she has been considered as the angel dispensing wealth and possessions. She is also called Ard (Av. areta, which is synonymous with asha), see Chap. XXVII, 24.

[3] The 'Frazdânava water' of Âbân Yt. 108 and Farhang-i Oîmkhadûk, p. 17. Justi identifies it with the Âb-istâdah ('standing water') lake, south of Ghaznî. It is here represented as a salt lake.

[4] K20 adds, 'they say.' This lake cannot be the spring Zarînmand of Chap. XX, 34.

[5] Pâz. avnasti transcribed into Pahlavi is avinastag, 'unspoiled,' the equivalent of Av. anâhita in Yas. LXIV, 1, 16, Visp. I, 18.

[6] K20 has 'glorious' as a gloss to 'copious.'

[7] The Av. Haosravangha of Sîroz. 9, 'the lake which is named Husravau' of Zamyâd Yt. 56. It may be either Lake Van or Lake Sevan, which are nearly equidistant from Lake Urumiyah.

[8] M6 has 'four leagues.'

leagues (parasang) of Lake *Kêk*ast. 9. Lake (or, rather, Gulf) Satavês[1] is that *already* written *about*, between the wide-formed ocean *and* the Pûtîk. 10. It is said that in Kamîndân is an abyss (zafar), from which everything they throw in always comes *back*, and it *will* not receive it unless alive (*g*ânvar); when they throw a living creature into it, it carries *it* down; men say that a fountain from hell is in it. 11. Lake Urvis is on Hûgar the lofty[2].

CHAPTER XXIII.

1. On the nature of the ape *and* the bear they say, that Yim, when reason (nismô) departed from him[3], for fear of the demons took a demoness as wife, and gave Yimak, who was *his* sister, to a demon as wife; and from them have originated the tailed ape and bear *and* other species of degeneracy.

2. This, too, they say, that in the reign of A*z*-i Dahâk[4] a young woman was admitted to a demon, and a young man was admitted to a witch (parîk), and on seeing them they had intercourse; owing to that one intercourse the black-skinned negro arose from them. 3. When Frê*d*ûn[5] came to them they fled from the country of Iran, *and* settled upon the sea-coast; now, *through* the invasion of the Arabs, they are again diffused through the country of Iran.

[1] See Chap. XIII, 9–13.

[2] See Chaps. XII, 5, XIII, 4.

[3] See Chap. XXXIV, 4. This is the Jamshêd of the Shâhnâmah. Perhaps for 'reason' we should read 'glory.'

[4] See Chaps. XXXI, 6, XXXIV, 5.

[5] See Chap. XXXIV, 6.

Chapter XXIV.

1. On the chieftainship of men and animals *and* every single thing it says in revelation, that first of the human species Gâyômar*d* was produced, brilliant and white, with eyes which looked out for the great *one*, him who *was* here the Zaratûstrôtûm (chief high-priest); the chieftainship of all things was from Zaratûst[1]. 2. The white ass-goat[2], which holds *its* head down, is the chief of goats, the first of those species created[3]. 3. The black sheep which is fat and white-jawed is the chief of sheep; it was the first of those species created[3]. 4. The camel with white-haired knees *and* two humps is the chief of camels. 5. First the black-haired ox with yellow knees was created; he is the chief of oxen. 6. First the dazzling white (arûs) horse, with yellow ears, glossy hair, *and* white eyes, was produced; he is the chief of horses. 7. The white, cat-footed[4] ass is the chief of asses. 8. First of dogs the fair (arûs) dog with yellow hair was produced; he is the chief of dogs. 9. The hare was produced brown

[1] So in all MSS., but by reading mûn, 'who,' instead of min, 'from,' we should have, 'him who *was* here the chief high-priest *and* chieftainship of all things, who was Zaratûst.' The Pahlavi Visp. I, 1, gives the following list of chiefs: 'The chief of spirits is Aûharmazd, the chief of worldly existences is Zaratûst, the chief of water-creatures is the Kar-fish, the chief of *land*-animals is the ermine, the chief of flying-creatures is the Karsipt, the chief of the wide-travellers is the . . . , the chief of those suitable for grazing is the ass-goat.'

[2] See Chap. XIV, 14.

[3] It is doubtful whether the phrase, 'the first of those species created,' belongs to this sentence or the following one.

[4] Or, 'cat-legged.'

(bûr); he is the chief of the wide-travellers. 10. Those beasts which have no dread whatever of the hand are evil. 11. First of birds the griffon of three natures[1] was created, not for here (this world), for the Karsipt[2] is the chief, which they call the falcon (*k*ark), that which revelation says was brought to the enclosure formed by Yim. 12. First of fur animals the white ermine was produced; he is the chief of fur animals; as it says that *it is* the white ermine which came unto the assembly of the archangels. 13. The Kar-fish, *or* Ariz[3], is the chief of the water-creatures. 14. The Dâîtîk[4] river is the chief of streams. 15. The Dâraga[5] river is the chief of exalted rivers, for the dwelling of the father of Zaratûst was on its banks[6], *and* Zaratûst was born there. 16. The hoary forest[7] is the chief of forests. 17. Hûgar the lofty[8], on which the water of Arêdvîvsûr flows *and* leaps, is the chief of summits, since *it is that* above which is the revolution of the constellation Satavês[9], the chief of reser-

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[1] The Sîmurgh (see § 29 and Chap. XIV, 11, 23, 24). In Mkh. LXII, 37–39, it is mentioned as follows: 'And Sînamrû's resting-place is on the tree which is opposed to harm, of all seeds; and always when he rises aloft a thousand twigs will shoot forth from that tree; and when he alights he will break off the thousand twigs, and he sheds their seed therefrom.'

[2] See Chap. XIX, 16. In § 29 *K*amrôs is said to be the chief.

[3] See Chaps. XIV, 12, 26, XVIII, 3–6.

[4] See Chap. XX, 13.

[5] See Chap. XX, 32.

[6] The MSS. have 'in Balkh' instead of 'on the banks.'

[7] The arûs-i razur is the Av. spaêtitem razurem of Râm Yt. 31.

[8] See Chap. XII, 5.

[9] See Chap. II, 7.

voirs[1]. 18. The Hôm which is out-squeezed is the chief of medicinal plants[2]. 19. Wheat is the chief of large-seeded[3] grains. 20. The desert wormwood is the chief of unmedicinal[4] *plants*. 21. The summer vetch, which they also call 'pag' (gâvirs), is the chief of small-seeded grains[5]. 22. The Kûstîk (sacred thread-girdle) is the chief of clothes. 23. The Bâzâyvâna[6] is the chief of seas. 24. Of two men, when they come forward together, the wiser and more truthful is chief.

25. This, too, it says in revelation, that Aûharmazd created the whole material world one abode, so that all may be one; for there is much splendour and glory of industry in the world. 26. Whatsoever he performs, who practises that which is good, is the value of the water of life[7]; since water is not created alike[8] in value, for the undefiled water of Arêdvîvsûr is worth the whole water of the sky and earth of Khvanîras[9], except the Arag river[10], created by Aûharmazd. 27. Of trees the myrtle *and* date,

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[1] The meaning of Pâz. gobarâ is doubtful, but it is here taken as standing for Pahl. gôbalân, equivalent to the plural of Pers. gôl or kôl, 'a reservoir;' Satavês being a specially 'watery' constellation (see Tîstar Yt. 0). Justi traces gobarân to Av. gufra, and translates it by 'protecting *stars*.'

[2] Pâz. khvad and ba*k*agâ evidently stand for Pahl. hû*d* (Av. huta) and bezashk.

[3] Compare Av. a*s*-dânunãm-*k*a yavananãm (Tîstar Yt. 29).

[4] Pâz. aba*k*agâ stands for Pahl. abezashk.

[5] Compare Av. kasu-dânunãm-*k*a vâstranãm (Tîstar Yt. 29).

[6] Justi identifies this with Lake Van, but perhaps Lake Sevan may be meant.

[7] Or, 'its value is water.' K20 omits the word 'water.'

[8] Reading ham instead of hamâk, 'all.'

[9] See Chap. XI, 2–6.

[10] See Chap. XX, 8.

on which *model*, it is said, trees were formed, are worth all the trees of Khvanîras, except the Gôkar*d* tree[1] with which they restore the dead.

28. Of mountains Mount Apârsên's beginning is *in* Sagastân *and* end in Khûgîstân, some say *it is* all the mountains of Pârs, *and* is chief of all mountains except Albûr*z*. 29. Of birds *K*amrôs[2] is chief, who is worth all the birds in Khvanîras, except the griffon of three natures. 30. The conclusion is this, that every one who performs a great duty has then much value.

CHAPTER XXV.

1. On matters of religion[3] it says in revelation thus: 'The creatures of the world were created by me complete in three hundred and sixty-five days,' that is, the six periods of the Gâhanbârs which are completed in a year. 2. It is always necessary first to count the day *and* afterwards the night, for first the day goes off, *and* then the night comes on[4]. 3. And from the season (gâs) of Mê*d*ôk-shêm[5],

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[1] See Chap. XVIII, 1–4.

[2] See Chap. XIX, 15, where it is written *K*âmrôs. This § is at variance with § 11, which gives the chieftainship to Karsipt.

[3] That is, 'on the *periods for* observance of religious duties.'

[4] The Jewish and Muhammadan practice is just the contrary.

[5] The Av. maidhyô-shema of Yas. I, 27, II, 36, III, 41, Visp. I, 3, II, 1, Âfrîngân Gâhanbâr 2, 8. It is the second season-festival, held on the five days ending with the 105th day of the Parsi year, which formerly corresponded approximately to midsummer, according to the Bundahis. Later writings assert that it commemorates the creation of water.

which is the auspicious[1] day Khûr of the month Tir[2], to the season of Mêdiyârêm[3], which is the

[1] A dispute as to the meaning of this word formed no small part of the Kabîsah controversy, carried on between the leaders of the two rival sects of Parsis in Bombay about fifty years ago. Dastur Edalji Dârâbji, the high-priest of the predominant sect (who adhered to the traditional calendar of the Indian Parsis), insisted that it meant 'solar,' or 'belonging to the calendar rectified for solar time by the intercalation of a month every 120 years;' Mullâ Fîrûz, the high-priest of the new sect (who had adopted the calendar of the Persian Parsis, which is one month in advance of the other), asserted that the word had no connection with intercalation, but meant 'commencing,' or 'pertaining to New-year's day,' as translated into Sanskrit, by Nêryôsang, in Mkh. XLIX, 27. Anquetil translates it either as 'inclusive' or 'complete;' Windischmann simply skips it over; and Justi translates it everywhere as 'inclusive.' Dastur Edalji reads the word vehîgakî or vehîgak; Nêryôsang has vahêza; Mullâ Fîrûz reads nâîkakîk in the Bundahis, but vêhîgakîk in the Dînkard, where the word also occurs; Justi has nâîkakîk. The meaning 'inclusive' suits the context in nearly all cases in the Bundahis, but not elsewhere; if it had that meaning the most probable reading would be vikhêgakîk or nikhêgakîk, 'arising, leaping over, including.' It is nearly always used in connection with dates or periods of time, and must be some epithet of a very general character, not only applicable to intercalary periods, but also to New-year's day and dates in general; something like the Arabic epithet mubârak, 'fortunate,' so commonly used in Persian dates. Dastur Edalji compares it with Pers. bîhrak or bihtarak, 'intercalary month,' which is probably a corruption of it; and this suggests veh, 'good,' as one component of the epithet. The word may be read veh-yazakîk, 'for reverencing the good,' but as veh, 'good,' is an adjective, this would be an irregular form; a more probable reading is veh-îkakîk, 'for anything good,' which, when applied to a day, or any period of time, would imply that it is suitable for anything good, that is, it is 'auspicious.' Sometimes the word is written vehîkak, vêhîkakîk, or vêhîkŏ; and epithets of similar forms in Pahlavi are applied by the writers of colophons to themselves, but these should be read vakhêzak or nisîvak, 'lowly, abject.'

[2] The eleventh day of the fourth month, when the festival commences.

[3] The Av. maidhyâirya of Yas. I, 30, II, 39, III, 44, Visp. I,

auspicious day Vâhrâm of the month Dîn[1]—the short*est* day—the night increases; and from the season of Mê*d*îyârêm to the season of Mê*d*ôk-shêm the night decreases *and* the day increases. 4. The summer day is as much as two of the shortest[2] winter days, *and* the winter night is as much as two of the shortest summer nights[3]. 5. The summer day is twelve Hâsars, the night six Hâsars; the winter night is twelve Hâsars, the day six; a Hâsar *being* a *measure of* time *and*, in like manner, of land[4]. 6. In the season of Hamêspamadâyêm[5], that is, the

6, II, 1, Âf. Gâhan. 2, 11. It is the fifth season-festival, held on the five days ending with the 290th day of the Parsi year, which formerly corresponded approximately to midwinter, according to the Bundahi*s*. Later writings assert that it commemorates the creation of animals.

[1] The twentieth day of the tenth month, when the festival ends.

[2] The word kah-aît is merely a hybrid Huzvâri*s* form of kahist, 'shortest,' which occurs in the next phrase.

[3] This statement must be considered merely as an approximation. The longest day is twice the length of the shortest one in latitude 49°, that is, north of Paris, Vienna, and Odessa, if the length of the day be computed from sunrise to sunset; and, if twilight be included, it is necessary to go still further north. In Âdarbîgân, the northern province of Persia, the longest day is about 14½ hours from sunrise to sunset, and the shortest is about 9½ hours.

[4] According to this passage a hâsar of time is one hour and twenty minutes; it is the Av. hâthra of the Farhang-i Oîm-khadûk (p. 43, ed. Hoshangji), which says, 'of twelve Hâsars is the longest day, *and* the day *and* night in which is the longest day are twelve of the longest Hâsars, eighteen of the medium, and twenty-four of the least—an enumeration of the several measures of the Hâsar.' For the hâsar measure of land, see Chap. XXVI.

[5] So in K20, but this name is rarely written twice alike; it is the Av. hamaspathmaêdaya of Yas. I, 31, II, 40, III, 45, Visp. I, 7, II, 1, Âf. Gâhan. 2, 12. It is the sixth season-festival, held on the five Gâtha days which conclude the Parsi year, just before

five *supplementary* days at the end of the month Spendarma*d*, the day *and* night are again equal.

7. As from the auspicious day Aûharmazd of the month Fravar*d*în to the auspicious day Anîrân of the month Mitrô[1] is the summer of seven months, *so* from the auspicious day Aûharmazd of the month Âvân to the auspicious month Spendarma*d*, on to the end of the five *supplementary* days[2], is the winter of five months. 8. The priest fulfils the regulation (va*k*ar) about a corpse *and* other things, by this calculation as to summer and winter. 9. In those seven months[3] of summer the periods (gâs) of the days and nights are five—since *one* celebrates the Rapîtvîn—namely, the period of daybreak is Hâvan, the period of midday is Rapîtvîn, the period of afternoon is Aûzêrîn, when the appearance of the stars *has* come into the sky[4] until midnight is the period of Aîbisrûtêm, from midnight until the stars become imperceptible is the period of Aûshahîn[5]. 10. In winter are four periods, for *from* daybreak till Aûzêrîn is all Hâvan, *and* the rest as I *have* said; and the reason of it is this, that the appearance[6] of winter is in the direction of the

the vernal equinox, according to the Bundahi*s*. Later writings assert that it commemorates the creation of man.

[1] That is, from the first day of the first month to the last day of the seventh month.

[2] That is, from the first day of the eighth month to the last of the five Gâtha days, which are added to the twelfth month to complete the year of 365 days.

[3] All MSS. have 'five months' here.

[4] K20 has 'when the stars *have* come into sight.'

[5] The Avesta names of the five Gâhs are Hâvani, Rapithwina, Uzayêirina, Aiwisrûthrema, and Ushahina.

[6] Pâz. ashâri*s* is evidently a misreading of Pahl. âshkârîh.

north, where the regions Vôrûbarst[1] and Vôrûgarst are; the original dwelling of summer, too, is in the south, where the regions Frada*d*afsh *and* Vîda*d*afsh are; on the day Aûharmazd of the auspicious month Âvân the winter acquires strength *and* enters into the world, *and* the spirit of Rapîtvîn goes from above-ground to below-ground, where the spring (khânî) of waters is, *and* diffuses[2] warmth and moisture in the water, *and* so many roots of trees do not wither with cold and drought. 11. And *on* the auspicious day Âtarô of the month Dîn[3] the winter arrives, with much cold, at Aîrân-vêg; *and* until the end, in the auspicious month Spendarma*d*, winter advances through the whole world; on this account they kindle a fire everywhere *on* the day Âtarô of the month Dîn, *and* it forms an indication that winter *has* come. 12. In those five months the water of springs *and* conduits is all warm[4], for Rapîtvîn keeps warmth *and* moisture there, *and one* does not celebrate the period of Rapîtvîn. 13. As the day Aûharmazd of the month Fravar*d*în advances it diminishes the strength which winter possesses, *and* summer comes in from its own original dwelling, *and* receives strength *and* dominion. 14. Rapîtvîn comes up from below-ground, *and* ripens the fruit of the trees; on this account

[1] See Chaps. V, 8, XI, 3. The north, being opposed to the south or midday quarter, is opposed to the midday period of Rapîtvîn, which, therefore, disappears as winter approaches from the north.

[2] If, instead of khânî for khânîk, 'spring,' we read ahû-i, 'lord of,' the translation will be, 'so that the angel of waters may diffuse,' &c.

[3] The ninth day of the tenth month.

[4] That is, warmer than the air, as it is cooler in summer.

the water of springs is cold in summer[1], for Rapîtvîn is not there; *and* those seven[2] months *one* celebrates the Rapîtvîn, *and* summer advances through the whole earth. 15. And yet in the direction of Hindûstân, there *where* the original dwelling of summer is nearer, it is always neither cold nor hot; for in the season which is the dominion of summer, the rain always dispels most of the heat, *and* it does not become perceptible; in the winter rain does not fall, *and* the cold does not become very perceptible[3]. 16. In the northern direction, where the preparation of winter is, *it is* always cold[4]; for in the summer mostly, on account of the more oppressive winter there, it is not possible so to dispel the cold that *one* might make *it* quite warm. 17. In the middle localities the cold of winter *and* heat of summer *both* come on vehemently.

18. Again, the year *dependent* on the revolving moon is not equal to the computed year on this account, for the moon[5] returns one time in twenty-nine, *and* one time in thirty *days*, and there are four

[1] K20 has 'winter' by mistake.

[2] K20 has 'six,' and M6 'five,' instead of 'seven.'

[3] This is a fairly accurate account of the effect of the monsoons over the greater part of India, as understood by a foreigner unacquainted with the different state of matters in a large portion of the Madras provinces.

[4] M6 has khûrâsân instead of ârâyisn, 'preparation,' which alters the sense into 'that is, Khûrâsân, of which the winter is always cold.'

[5] The MSS. have the Huzvâris term for 'month,' which is sometimes used, by mistake, for 'moon.' It is doubtful which word the author intended to use here, but it is usual to count the days of a lunar month from the first actual appearance of the new moon, which usually occurs a full day after the change of the moon.

hours (zamân) more than such a one of its *years*[1]; as it says, that every one deceives where they speak about the moon (or month), except when they say that it *comes* twice in sixty days. 19. Whoever keeps the year by the revolution of the moon mingles summer with winter *and* winter with summer[2].

20. This, *too*, *it says*, that the auspicious month Fravar*d*în, the month Ar*d*avahi*s*t, *and* the month Horvada*d*[3] are spring; the month Tîr, the month Amerôda*d*, *and* the month Shatvaîrô are summer; the month Mitrô, the month Âvân, *and* the month Âtarô are autumn; the month Dîn, the month Vohûman, *and* the month Spendarma*d* are winter[4]. 21. And the sun comes from the sign (khûr*d*ak) of Aries, into which it proceeded in the beginning, back to that *same* place in three hundred and sixty-five days and six short times (hours), which are one year. 22. As every three months it (the sun) advances through three constellations, more or less, the moon comes, in a hundred and eighty days, back to the place out of which it travelled in the beginning[5].

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[1] Meaning, probably, that the lunar year is four hours more than twelve months of 29 and 30 days each, alternately. It should be 8 hours, 48 minutes, and 37 seconds. The sentence seems defective, but it is evident from § 21 that zamân means 'hour.'

[2] That is, the lunar year being eleven days shorter than the solar one, its months are constantly retrograding through the seasons.

[3] Generally written Avardâ*d* in Pâzand, and Khurdâd in Persian.

[4] The names of the months are selected from the names of the days of the month (see Chap. XXVII, 24), but are arranged in a totally different order.

[5] Probably meaning, that the new moon next the autumnal

Chapter XXVI.

1. A Hâsar[1] on the ground is a Parasang of one thousand steps of the two feet. 2. A Parasang[2] is a measure as much as a far-seeing man may look out, see a beast *of burden, and* make known that *it* is black or white. 3. And the measure of a man is eight medium spans[3].

equinox is to be looked for in the same quarter as the new moon nearest the vernal equinox, the moon's declination being nearly the same in both cases.

[1] Av. hâthra of Vend. II, 65, VIII, 280, 287, 291, Tîstar Yt. 23, 29. The statements regarding the length of a Hâsar are rather perplexing, for we are told that it 'is like a Parasang' (Chap. XIV, 4), that 'the length of a Hâsar is one-fourth of a Parasang' (Chap. XVI, 7), and that 'a medium Hâsar on the ground, which they also call a Parasang, is a thousand steps of the two feet when walking with propriety' (Farhang-i Oîm-khadûk, ed. Hosh. p. 42). To reconcile these statements we must conclude that the Hâsar is like a Parasang merely in the sense of being a long measure of distance, that it is really the mille passus or mile of the Romans, and that it is a quarter of the actual Parasang. At the same time, as it was usual to call a Hâsar by the name of a Parasang, we are often left in doubt whether a mile or a league is meant, when a Hâsar or Parasang is mentioned. The Farhang-i Oîm-khadûk (p. 41) also mentions other measures of distance, such as the ta*k*ar (Av. ta*k*ara) of two Hâsars, the asvâst (or aêast) of four Hâsars, the dashmêst (Av. dakhshmaiti) of eight Hâsars, and the yô*g*êst (Av. yi*g*aiasti or yu*g*aiasti) of sixteen Hâsars.

[2] A Parasang is usually from 3½ to 4 English miles, but perhaps a Hâsar is meant here.

[3] Reading vitast-i miyânak instead of vitast damânak. The Farhang-i Oîm-khadûk (p. 41) mentions three kinds of spans, the Av. vitasti (Vend. VIII, 243, 245, XVII, 13) of twelve finger-breadths (angûst), or about 9 inches, which is a full span between the thumb and little finger (the one mentioned in the text); the Av. di*s*ti (Vend. XVII, 13) of ten finger-breadths, or about 7½ inches, which is a span between the thumb and middle finger; and the

CHAPTER XXVII.

1. On the nature of plants it says in revelation, that, before the coming of the destroyer, vegetation had no thorn and bark about it; and, afterwards, when the destroyer came, it became coated with bark *and* thorny[1], for antagonism mingled with every single thing; owing to that cause vegetation is also much mixed with poison, like Bî*s* the height of hemp (kand)[2], that is poisonous, for men when they eat *it* die.

2. In like manner even as the animals, with grain of fifty and five species *and* twelve species of medicinal plants, have arisen from the primeval ox[3], ten thousand[4] species among the species of principal

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Av. uza*s*ti (Pahl. lâlâ-a*s*t) of eight finger-breadths, or about 6 inches, which is a span between the thumb and fore-finger. Other measures mentioned by the same authority are the pâî (Av. padha, Vend. IX, 15, 20, 29), 'foot,' of fourteen finger-breadths, or about 10½ inches; the gâm (Av. gâya, Vend. III, 57, &c.), 'step,' which 'in the Vendîdâd is three pâî,' or about 2 feet 7½ inches, 'and in other places is said *to be* two frârâst' (Av. frârâthni in Vend. VII, 76, 79, 87); so the frârâst, which is probably the distance from the neck to the extended elbow, is half a gâm, or from 15 to 16 inches. Two other measures are mentioned in Vend. VII, 79, 87, 90, IX, 8, the Av. frâbâzu, 'fore-arm or cubit' from elbow to finger-ends, which is about 18 inches (or it may be a half fathom); and Av. vîbâzu, which is probably the 'fathom,' or extent of the two arms out-stretched, from 5½ to 6 feet.

[1] M6 has 'poisonous,' but is evidently copied from an original almost illegible in some places.

[2] Perhaps 'hemp the height of Bî*s*' would better express the Pahlavi words, but Bî*s* (Napellus Moysis) is often mentioned as a poisonous plant. The phrase may also be translated 'like Bî*s* *and* tall hemp.'

[3] See Chap. XIV, 1.

[4] M6 has 'a thousand,' but marks an omission. See Chap. IX, 4.

plants, *and* a hundred thousand species among *ordinary* plants have grown from all these seeds of the tree opposed to harm[1], the many-seeded, *which* has grown in the wide-formed ocean. 3. When the seeds of all these plants, with those from the primeval ox, have arisen upon it, every year the bird[2] strips that tree *and* mingles all the seeds in the water; Tîstar seizes *them* with the rain-water *and* rains *them on* to *all* regions. 4. Near to that tree the white Hôm, the healing and undefiled, has grown at the source of the water of Arêdvîvsûr[3]; every one who eats *it* becomes immortal, and they call it the Gôkar*d*[4] tree, as it is said that Hôm is expelling death[5]; also in the renovation *of the universe* they prepare its immortality therefrom[6]; *and* it is the chief of plants[7].

5. These are as many genera of plants as exist: trees and shrubs, fruit-*trees*, corn, flowers, aromatic herbs, sálads, spices, grass, wild plants, medicinal

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[1] See Chaps. IX, 5, XVIII, 9, XXIX, 5.

[2] The apparently contradictory account in Chap. IX, 2, refers only to the first production of material plants from their spiritual or ideal representative. The bird here mentioned is *K*amrôs (see Chaps. XIX, 15, XXIV, 29), as appears from the following passage (Mkh. LXII, 40–42): 'And the bird *K*amrôs for ever sits *in* that vicinity; and his work is this, that he collects that seed which sheds from the tree of all seeds, which is opposed to harm, and conveys *it* there where Tîstar seizes the water, so that Tîstar may seize the water with that seed of all kinds, and may rain *it* on the world with the rain.'

[3] See Chaps. XII, 5, XIII, 3–5.

[4] Here written Gôkarn in all MSS. See Chaps. IX, 6, XVIII, 1, 2.

[5] That is, in Yas. IX, where Haoma is entitled dûraosha.

[6] See Chap. XXIV, 27.

[7] See Chap. XXIV, 18.

plants, gum *plants*, *and* all producing[1] oil, dyes, *and* clothing. 6. I *will* mention them also a second time: all whose fruit is not welcome as food of men, *and* are perennial (sâlvâr), as the cypress, the plane, the white poplar, the box, and others of this genus, they call trees and shrubs (dâr va dirakht). 7. The produce of everything welcome as food of men, *that* is perennial, as the date, the myrtle, the lote-plum[2], the grape, the quince, the apple, the citron, the pomegranate, the peach, the fig, the walnut, the almond, *and* others in this genus, they call fruit (mîvak). 8. Whatever requires labour with the spade[3], *and* is perennial, they call a shrub (dirakht). 9. Whatever requires that they take its crop through labour, *and its* root withers away, such as wheat, barley, grain, various kinds[4] of pulse, vetches, *and* others of this genus, they call corn (*g*ûr*d*âk). 10. Every *plant with* fragrant leaves, *which* is cultivated by the hand-labour of men, *and* is perennial (hamvâr), they call an aromatic herb (siparam). 11. Whatever sweet-scented blossom arises *at* various seasons through the hand-labour of men, or has a perennial root *and* blossoms in *its* season *with* new shoots *and* sweet-scented blossoms, as the rose, the narcissus, the jasmine, the dog-rose (nêstarûn),

[1] Comparing this list with the subsequent repetition it appears probable that hamâk barâ is a corruption of aesam bôd (see §§ 19, 21), and that we ought to read 'gum *plants*, woods, scents, *and plants* for oil, dyes, *and* clothing.' M6 has 'oil *and* dyes for clothing.'

[2] The kûnâr (see Chap. XV, 13).

[3] The Pâz. pêhani (which is omitted in K20) is evidently a misreading of Pahl. pashang, 'a hoe-like spade.'

[4] M6 adds Pâz. gavina (Pahl. gûnak) to gvî*d* gvî*d* mungân, without altering the meaning materially.

the tulip, the colocynth (kavastik), the pandanus (kêdi), the *k*amba, the ox-eye (hêri), the crocus, the swallow-wort (zarda), the violet, the kârda, *and* others of this genus, they call a flower (gûl). 12. Everything whose sweet-scented fruit, or sweet-scented blossom, arises in *its* season, without the hand-labour of men, they call a wild plant (vahâr or nihâl). 13. Whatever is welcome as food of cattle and beasts *of burden* they call grass (giyâh). 14. Whatever enters into cakes (pê*s*-pârakîhâ) they call spices (âvzârîhâ). 15. Whatever is welcome in eating of bread, as torn shoots[1] of the coriander, water-cress (kakî*g*), the leek, *and* others of this genus, they call salad (têrak)[2]. 16. Whatever is like spinning[3] cotton, *and* others of this genus, they call clothing *plants* (*g*âmak). 17. Whatever lentil[4] is greasy, as sesame, dûshdâng, hemp, zandak[5], *and* others of this genus, they call an oil-*seed* (rôkanô). 18. Whatever *one* can dye clothing with, as saffron, sapan-wood, za*k*ava, vaha, *and* others of this genus, they call a dye-*plant* (rag). 19. Whatever root, or gum[6], or wood

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[1] Reading stâk darî*d*; Justi has 'baked shoots;' Anquetil has 'the three following;' M6 has stâk va karafs, 'shoots and parsley.'

[2] Or târak in § 5, Pers. tarah.

[3] Reading Huz. neskhunân, 'twisting,' but the word is doubtful; Justi has 'sitting *on the plant*,' which is a rather singular description for cotton.

[4] Reading ma*k*ag; Anquetil, Windischmann, and Justi read mazg, 'marrow,' but this is usually written otherwise.

[5] Perhaps for zêtô, 'olive,' as Anquetil supposes, and Justi assumes.

[6] Reading tûf (compare Pers. tuf, 'saliva').

is scented, as frankincense[1], varâ*s*t[2], kust, sandal-wood, cardamom[3], camphor, orange-scented mint, *and* others of this genus, they call a scent (bôd). 20. Whatever stickiness comes out from plants[4] they call gummy (za*d*ak). 21. The timber which proceeds from the trees, when it is either dry or wet, they call wood (*k*îbâ). 22. Every one of all these plants which is so, they call medicinal (dârûk)[5].

23. The principal fruits are *of* thirty kinds (khadûînak), and ten species (sar*d*ak) of them are fit to eat inside and outside, as the fig, the apple, the quince, the citron, the grape, the mulberry, the pear, *and* others of this kind; ten are fit to eat outside, *but* not fit to eat inside, as the date, the peach, the white apricot, *and* others of this kind; those which are fit to eat inside, *but* not fit to eat outside, are the walnut, the almond, the pomegranate, the cocoa-nut[6], the filbert[7], the chesnut[8], the pistachio nut, the vargân, *and* whatever else of this description are very remarkable.

24[9]. This, too, it says, that every single flower is appropriate to an angel (ameshôspend)[10], as the

[1] Pâz. kendri for Pahl. kundur probably.

[2] Justi compares Pers. bargha*s*t.

[3] Pâz. kâkura may be equivalent to Pers. qaqulah, 'cardamoms,' or to Pers. kâkul or kâkûl, 'marjoram.'

[4] K20 omits a line, from here to the word 'either.'

[5] The line which contained this sentence is torn off in K20.

[6] Pâz. anârsar is a misreading of Pahl. anârgîl (Pers. nârgîl, 'cocoa-nut').

[7] Pâz. pendak, a misreading of Pahl. funduk.

[8] Pâz. shahbrôd, a misreading of Pahl. shahbalût; omitted in M6.

[9] M6 begins a new chapter here.

[10] These are the thirty archangels and angels whose names are applied to the thirty days of the Parsi month, in the order in

white[1] jasmine (saman) is for Vohûman, the myrtle *and* jasmine (yâsmin) are Aûharmazd's own, the mouse-ear (or sweet marjoram) is Ashavahist's[2] own, the basil-royal is Shatvaîrô's own, the musk flower is Spendarmad's, the lily is Horvadad's, the kamba is Amerôdad's, Dîn-*pavan-Âtarô has* the orange-scented mint (vâdrang-bôd), Âtarô *has* the marigold[3] (âdargun), the water-lily is Âvân's, the white marv is Khûrshêd's, the ranges[4] is Mâh's, the violet is Tîr's, the mêren[5] is Gôs's, the kârda is Dîn-pavan-Mitrô's, all violets are Mitrô's, the red chrysanthemum (khêr) is Srôsh's, the dog-rose (nestran) is Rashnû's, the cockscomb is Fravardîn's, the sisebar is Vâhrâm's, the yellow chrysanthemum is Râm's, the orange-scented mint is Vâd's[6], the trigonella is Dîn-pavan-Dîn's, the hundred-petalled rose is Dîn's, all kinds of wild flowers (vahâr) are Ard's[7], Âstâd *has* all the white Hôm[8], the bread-baker's basil is Âsmân's, Zamyâd *has* the crocus, Mâraspend *has the flower*[9] of Ardashîr,

which they are mentioned here, except that Aûharmazd is the first day, and Vohûman is the second.

[1] M6 has 'yellow.'

[2] Synonymous with the Ardavahist of Chap. I, 26.

[3] Anquetil, Windischmann, and Justi have 'the poppy.'

[4] M6 has Pâz. lg as only the first part of the word, and Justi translates it by 'red lac,' which is not a plant. Transcribing the Pâzand into Pahlavi, perhaps the nearest probable word is rand, 'laurel.'

[5] M6 has Pâz. mênr; Anquetil has 'vine blossom,' and is followed by Windischmann and Justi, but the word is very uncertain.

[6] The remainder of this chapter is lost from K20.

[7] This female angel is also called Arshisang (see Chap. XXII, 4).

[8] See § 4.

[9] M6 leaves a blank space for the name of the flower; perhaps it is the marv-i Ardashîrân.

Anîrân *has* this Hôm of the angel Hôm [1], of three kinds.

25. It is concerning plants that every single kind *with* a drop of water on a twig (teh) they should hold four finger-breadths in front of the fire [2]; most of all it is the lotos (kûnâr) they speak of.

CHAPTER XXVIII [3].

[1. On the evil-doing of Aharman *and* the demons it says in revelation, that the evil which the evil spirit has produced for the creation of Aûharmazd it is possible to tell by this winter [4]; and his body is that of a lizard (vazagh) [5] *whose* place is filth (kal*k*). 2. He does not think, nor speak, nor act *for* the welfare (nadûkîh) of the creatures of Aûharmazd; and his business is unmercifulness and the destruction of this *welfare*, so that the creatures which Aûharmazd shall increase he will destroy; and *his* eyesight (*k*ashm mî*k*isn) [6] does not refrain from doing the creatures harm. 3. As it says that, 'ever

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[1] Reading, in Pahlavi, Hôm yêdatô aê hôm.

[2] See Chap. XXI, 1. Referring to the necessity of drying fire-wood before putting it on the fire. The kûnâr is specially mentioned, as one of the first fire-woods used by mankind, in Chap. XV, 13.

[3] Chaps. XXVIII, XXIX, and XXXI are omitted in M6 and all MSS. descended from it, whether Pahlavi or Pâzand; and, owing to the loss of a folio from K20 before any of its extant copies were written, the first quarter of Chap. XXVIII has hitherto been missing, but is here supplied (enclosed in brackets) from TD, a MS. belonging to Mobad Tahmuras Dinshaw (see Introduction).

[4] Winter being one of the primary evils brought upon creation by Angra-mainyu (see Vend. I, 8–12).

[5] See Chap. III, 9.

[6] Referring to 'the evil eye.'

since a creature was created by us, I, who am Aûharmazd, have not rested at ease, on account of providing protection for my own creatures; and likewise not even he, the evil spirit, on account of contriving evil for the creatures.' 4. And by *their* devotion to witchcraft (yâtûk-dînôîh) he seduces mankind into affection for himself and disaffection to Aûharmazd[1], so that they forsake the religion of Aûharmazd, and practise that of Aharman. 5. He casts this into the thoughts of men, that this religion of Aûharmazd is nought, and it is not necessary to be steadfast in it. 6. Whoever gives that man anything, in whose law (dâ*d*) this saying is established, then the evil spirit is propitiated by him, that is, he has acted by his pleasure.

7. The business of Akôman[2] is this, that he gave vile thoughts and discord to the creatures. 8. The business of the demon Andar is this, that he constrains the thoughts of the creatures from deeds of virtue, just like a leader who *has* well-constrained (sardâr-i khûp afsâr*d*ô); *and* he casts this into the thoughts of men, that it is not necessary to have the *sacred* shirt *and thread*-girdle. 9. The business of the demon Sâvar[3], that is a leader of the demons, is this, that is, misgovernment, oppressive anarchy, and drunkenness. 10. The business of the demon Nâîkîyas[4] is this, that he gives discontent to the creatures; as it says, that should this *one*

[1] Compare Chap. I, 14.

[2] The six arch-fiends of this paragraph are those mentioned in Chaps. I, 27, XXX, 29.

[3] Written Sôvar in Chap. I, 27.

[4] Written Nâkahê*d* in Chap. I, 27, Nâîkîya*s* when repeated in this sentence, and Pâz. Nâûnghas in Chap. XXX, 29.

give anything to those men whose opinion (dâ*d*) is this, that it is not necessary to have the *sacred* shirt *and thread*-girdle, then Andar, Sâvar, and Nâîkîyas are propitiated by him. 11. The demon Taprê*v*[1] is he who mingles poison with plants and creatures; as it says thus: 'Taprê*v* the frustrater, *and* Zâîrî*k* the maker of poison.' 12. All those six, it is said, are arch-fiends[2] of the demons; the rest are co-operating and confederate with them. 13. This, too, it says, that][3] should *one* give [anything to] a man who says [that it is proper to have one boot], and in his law walking with one boot [is established, then][4] the fiend Taprê*v* is propitiated [by him].

14. The demon Tarômat[5] [is he who] produces disobedience; the demon Mîtôkht[6] is the liar (drô-*g*an) of the evil spirit[7]; the demon Ara*s*k[8] ('malice') is the spiteful fiend of the evil eye. 15. Theirs are the same[9] appliances as the demon Aeshm's[10], as it

[1] Written Tâîrê*v* in Chap. I, 27. [2] See Chap. III, 2.

[3] From this point the Pahlavi text is extant in K20, except some illegible words, the translation of which (supplied from TD) is here enclosed in brackets.

[4] Anquetil, misled by the lacuna in his MS., thought that there was a change of subject here, and began a new chapter at this point. On this account the numbers of his chapters are henceforth one in excess of those in this translation.

[5] Written Tarôkmatŏ in TD, and identified with Nâûnghas (Nâîkîyas) in Chap. XXX, 29; a personification of the Av. tarômaiti, 'disobedience,' of Yas. XXXIII, 4, LIX, 8.

[6] A personification of the Av. mithaokhta, 'false-spoken,' of Yas. LIX, 8, Vend. XIX, 146, Visp. XXIII, 9, Zamyâd Yt. 96.

[7] TD has drû*g* gûmânîkîh, 'the fiend of scepticism.'

[8] Av. araska of Yas. IX, 18, Râm Yt. 16, personified.

[9] The word hômanam in K20 is a false Huzvâri*s* reading of ham, owing to the copyist reading am, 'I am;' TD has ham-afzâr, 'having like means.'

[10] Or Khashm, 'wrath;' so written in K20, but it is usually

says that seven powers are given *to* Aeshm[1], that he may utterly destroy the creatures therewith; with those seven powers he will destroy seven[2] of the Kayân heroes in his own time, *but* one will remain. 16. There where Mîtôkht ('falsehood') arrives, Arask ('malice') becomes welcome, [and there where Arask is welcome][3] Aeshm lays a foundation[4], and there where Aeshm has a foundation[5] many creatures perish, *and* he causes much non-Iranianism[6]. 17. Aeshm mostly contrives all evil for the creatures of Aûharmazd, *and* the evil deeds of those Kayân heroes have been more complete through Aeshm, as it says, that Aeshm, the impetuous assailant, causes them most[7].

18. The demon Vîzarêsh[8] is he who struggles with the souls of men which *have* departed, those

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Aêshm elsewhere; the Av. aêshma of Vend. IX, 37, X, 23, 27, &c. The Asmodeus of the Book of Tobit appears to be the Av. Aêshmô daêvô, 'demon of wrath.'

[1] TD has 'there were seven powers of Aêshm.'

[2] TD has 'six,' which looks like an unlucky attempt to amend a correct text. Tradition tells us that only five Kayâns reigned (see Chap. XXXIV, 7), and the Shâhnâmah also mentions Siyâwush (Pahl. Kaî-Sîyâvakhsh), who did not reign; but eight Kayâns, besides Lôharâsp and Vistâsp, who were of collateral descent (see Chap. XXXI, 28), are mentioned in the Avesta, whence the author of the Bundahis would obtain much of his information (see Fravardîn Yt. 132, Zamyâd Yt. 71, 74).

[3] The phrase in brackets occurs only in TD.

[4] Reading bunak as in TD; K20 has 'sends down a root.'

[5] So in TD; K20 has 'where Aeshm keeps on.'

[6] That is, 'many foreign customs.'

[7] The word vêsh, 'most,' is only in TD.

[8] So in TD; K20 has Vigêsh. He is the Av. Vîzaresha of Vend. XIX, 94, who is said to convey the souls of the departed to the *K*inva*d* bridge.

days and nights[1] when *they remain* in the world; he carries *them* on, terror-stricken, *and* sits at the gate of hell. 19. The demon Uda[2] is he who, when a man sits in a private place, or when he eats at meals, strikes *his* knee spiritually on *his* back[3], so that he bawls out [*and* looks out, that chattering he may eat, chattering] he may evacuate (rîê*d*), and chattering he may make water (mêzê*d*), so that he may not attain [unto the] best existence[4].

[20. The demon Akâtâsh[5] is the fiend of perversion (nikîrâyîh), who makes the creatures averse (nikîrâî) from proper things; as it says, that whoever *has* given anything to that person (tanû) whose opinion (dâ*d*) is this, that it is not necessary to have a high-priest (dastôbar), then the demon Aeshm is propitiated by him. 21. Whoever *has* given anything to that person whose opinion is this, *and* who says, that it is not necessary to have a snake-killer (mâr-van), then Aharman, with the foregoing demons, is propitiated by him; this is said of him who, when he sees a noxious creature, does not kill *it*. 22. A snake-killer (mârô-gnô)[6] is a stick on the end of which a leathern *thong* is

[1] TD has 'those three nights,' referring to the period that the soul is said to remain hovering about the body after death (see Hâ*d*ôkht Nask, ed. Haug, II, 1–18, III, 1–17).

[2] So in K20; TD has Aû*d*ak (see Pahl.Vend. XVIII, 70).

[3] TD has merely 'strikes a slipper (pa*d*în-pôsh) spiritually,' that is, invisibly, for the purpose of startling the man.

[4] The short phrases in brackets are taken from TD to supply words torn off from K20, which passes on to Chap. XXIX at this point, but TD supplies a continuation of Chap. XXVIII, which is added here, and enclosed in brackets.

[5] The Av. Akatasha of Vend. X, 23 Sp., XIX, 43 W.

[6] See Pahlavi Vend. XVIII, 5, 6.

provided; and it is declared that every one of the good religion must possess one, that they may strike *and* kill noxious creatures *and* sinners more meritoriously with it.

23. Zarmân[1] is the demon who makes decrepit (dûspa*d*), whom they call old age (pîrîh). 24. *K*îshmak[2] is he who makes disastrous (vazandak), and also causes the whirlwind[3] *which* passes over for disturbance. 25. The demon Varenô[4] is he who causes illicit intercourse, as it says thus: 'Varenô the defiling (âlâî).' 26. The demon Bûshâsp[5] is she who causes slothfulness; Sê*g* is the fiend (drû*g*) who causes annihilation; and the demon Nîyâz is he who *causes* distress.

27. The demon Âz[6] ('greediness') is he who swallows everything, and when, through destitution, nothing has come he eats himself; he is that fiendishness which, although the whole wealth of the world be given up to it, does not fill up and is not satisfied; as it says, that the eye of the covetous is a noose (gamand), and *in* it the world is nought. 28. Pû*s*[7] is the demon who makes a hoard, *and*

[1] A personification of the Av. zaurva of Vend. XIX, 43 W., Yas. IX, 18 Sp., Gô*s* Yt. 10, Râm Yt. 16.

[2] The reading of this name is uncertain.

[3] The small whirlwinds, which usually precede a change of wind in India, are commonly known by the name of shaîtân, which indicates that such whirling columns of dust are popularly attributed to demoniacal agency.

[4] A personification of Av. varena, 'desire,' in an evil sense.

[5] Av. Bûshyăsta of Vend. XI, 28, 29, 36, 37, XVIII, 38, &c. The names of the three demons in this sentence are Persian words for 'sloth,' 'trouble,' and 'want.'

[6] Av. Âzi of Vend. XVIII, 45, 50, Yas. XVII, 46, LXVII, 22, Â*s*tâd Yt. 1.

[7] Compare Pers. payû*s*, 'covetous,' and piyû*s*, 'avarice.' Pû*s* is evidently the demon of misers, and Âz that of the selfish.

does not consume *it*, *and* does not give to any one; as it says, that the power of the demon Âz is owing to that person who, not content with his own wife, snatches away even those of others.

29. The demon Nas[1] is he who causes the pollution and contamination (nisrûstîh), which they call nasâî ('dead matter'). 30. The demon Frîftâr ('deceiver') is he who seduces mankind. 31. The demon Spazg[2] ('slander') is he who brings *and* conveys discourse (milayâ), *and* it is nothing in appearance such *as* he says; and he shows that mankind fights *and* apologizes (avakhshînêd), individual with individual. 32. The demon Arâst[3] ('untrue') is he who speaks falsehood. 33. The demon Aîghâsh[4] is the malignant-eyed fiend who smites mankind with *his* eye. 34. The demon Bût[5] is he whom they worship among the Hindûs, and his growth is lodged in idols, as one worships the horse *as* an idol[6]. 35. Astô-vîdâd[7] is the evil flyer (vâê-i sarîtar) who seizes the life; as it says that, when

[1] Av. Nasu of Vend. V, 85–106, VI, 65, 72, 74, 79, VII, 2–27, 70, VIII, 46, 48, 132–228, IX, 49–117, &c.

[2] Av. spazga of Ardabahist Yt. 8, 11, 15.

[3] Always written like anâst.

[4] Av. aghashi of Vend. XX, 14, 20, 24, which appears to be 'the evil eye;' but see § 36.

[5] Av. Bûiti of Vend. XIX, 4, 6, 140, who must be identified with Pers. but, 'an idol,' Sans. bhûta, 'a goblin,' and not with Buddha.

[6] Reading afas vakhsh pavan bûtîhâ mâhmânŏ, kîgûn bût asp parastêdŏ, which evidently admits of many variations, but the meaning is rather obscure.

[7] Here written Astî-vîdâd (see Chap. III, 21). Vend. V, 25, 31 says, 'Astô-vîdhôtu binds him (the dying man); Vayô (the flying demon) conveys him bound;' from which it would appear that Astô-vîdâd and 'the evil flyer' were originally considered as distinct demons.

his hand strokes a man *it is* lethargy, when he casts *it* on the sick *one it is* fever, when he looks in his eyes he drives away the life, and they call it death. 36. The demon of the malignant eye (sûr-*k*ashmîh) is he who will spoil anything which men see, *when* they do not say 'in the name of God' (yazdân).

37. With every one of them are many demons *and* fiends co-operating, to specify whom a second time *would be* tedious; demons, too, who are furies (khashmakân), are in great multitude it is said. 38. They are demons of ruin, pain, and growing old (zvârân), producers of vexation and bile, revivers of grief (nîvagîh), the progeny of gloom, and bringers of stench, decay, and vileness, who are many, very numerous, and very notorious; and a portion of all of them is mingled in the bodies of men, *and their* characteristics are glaring in mankind.

39. The demon Apâôsh[1] and the demon Aspen-*g*argâk[2] are those who remain in contest with the rain. 40. Of the evil spirit[3] are the law of vileness, the religion of sorcery, the weapons of fiendishness, and the perversion (khâmîh) of God's works; and

[1] Av. Apaosha of Tîstar Yt. 21, 22, 27, 28, Âstâd Yt. 2, 6; see also Chap. VII, 8, 10, 12.

[2] Here written Aspengarôgâ, but see Chaps. VII, 12, XVII, 1. He is the Av. Spengaghra of Vend. XIX, 135, and, being a demon, is not to be confounded with the demon-worshipper, Spi*ng*auru*s*ka, of Gô*s* Yt. 31, Ashi Yt. 51.

[3] The 'evil spirit,' Ganrâk-maînôk, seems to be here treated as a demon distinct from Aharman, which is inconsistent with what is stated in §§ 1–6, and is contrary to general opinion. This inconsistency would indicate the possibility of this continuation of Chap. XXVIII in TD, or a portion of it, having been added by an editor in later times (although it is difficult to discover any difference of style in the language), if we did not find a similar confusion of the two names in Chap. XXX, 29, 30.

his wish is this, that is: 'Do not ask *about* me, and do not understand me! for if ye ask *about* and understand me, ye *will* not come after me[1].' 41. This, too, it says, that the evil spirit remains at the distance of a cry, even at the cry of a three-year-old cock (kûlêng), even at the cry of an ass, even at the cry of a righteous man when *one* strikes *him* involuntarily *and* he utters a cry[2]. 42. The demon Kûndak[3] is he who is the steed (bârak) of wizards.

43. Various new demons *arise* from the various new sins the creatures may commit, *and* are produced for such *purposes;* who make even those planets rush *on* which are in the *celestial* sphere, *and* they stand very numerously in the conflict. 44. Their ringleaders (kamârîkân) are those seven *planets*, the head and tail of Gô*k*îhar, and Mû*s*par[4]

[1] Compare Mkh. XL, 24–28: 'The one wish that Hôrmezd, the lord, desires from men is this, that "ye shall understand me (Hôrmezd), since every one who shall understand me comes after me, and strives for my satisfaction." And the one wish that Aharman desires from men is this, that "ye shall not understand me (Aharman), since whoever shall understand me wicked, *his* actions proceed not after me, and, moreover, no advantage and friendship come to me from that man."'

[2] The sentence is rather obscure, but it seems to imply that such cries keep the evil spirit at a distance; it is, however, just possible that it means that the cry of the evil spirit can be heard as far as such cries.

[3] Av. Kunda of Vend. XI, 28, 36, XIX, 138.

[4] TD has Gôk-*k*îhar and Mû*s*-parîk here, but see Chap. V, 1, where these beings are included among the seven planetary leaders, and not counted in addition to them. This is another inconsistency which leads to the suspicion that this continuation of the chapter may have been written by a later hand. According to this later view, the sun and moon must be included among those malevolent orbs, the planets.

provided with a tail, *which* are ten. 45. And by them these ten worldly creations, *that* is, the sky, water, earth, vegetation, animals, metals, wind, light, fire, and mankind, are corrupted with all this vileness; and from them calamity, captivity, disease, death, and other evils and corruptions ever come to water, vegetation, and the other creations which exist *in* the world, owing to the fiendishness of those ten. 46. They whom I *have* enumerated are *furnished* with the assistance and crafty (afzâr-hômand) nature of Aharman.

47. Regarding the cold, dry, stony, and dark interior of mysterious (târîk dên afrâ*g*-pê*d*âk) hell it says, that the darkness is fit to grasp with the hand[1], and the stench is fit to cut with a knife; and if they inflict the punishment of a thousand men within a single span, they (the men) think in this *way*, that they are alone; *and* the loneliness is worse than its punishment[2]. 48. And its connection (band) is with the seven planets, be it through much cold like Saturn[3] (Kêvân), be it through much heat like Aharman; and their food is brimstone (gandak), and of succulents the lizard (vazagh), *and* other evil *and* wretchedness (patyân).]

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[1] Compare Mkh. VII, 31: 'and always their darkness is such-like as though it be possible to grasp with the hand.'

[2] Compare Ar*d*â-Vîrâf-nâmak (LIV, 5–8): '*As close* as the ear to the eye, and as many as the hairs on the mane of a horse, so *close and* many in number, the souls of the wicked stand, but they see not, and hear no sound, one from the other; every one thinks thus, "I am alone."'

[3] Or, 'with more cold than Saturn.'

CHAPTER XXIX[1].

1. On [the *spiritual* chieftainship[2] of the regions *of the earth*] it says in revelation, that every one of those six chieftainships[3] has one *spiritual* chief; as the chief of Arzah is Ashâshagaha*d*-ê *Hv*a*n*d*k*ãn[4], the chief of Savah is Hoazarôdathhri-hanâ Parê*st*-yarô[5], the chief of Frada*d*afsh is Spitôi*d*-i Aûspô-sînân[6], [the chief of Vîda*d*afsh is Airi*z*-râsp Aûspô-sînân[7],] the chief of Vôrûbar*st* is Huvâsp[8], the chief of Vôrû*g*ar*st* is *K*akhravâk[9]. 2. Zaratû*st* is

[1] For this chapter, which is numbered XXX by previous translators, we have to depend only on K20 and TD (see the note on the heading of Chap. XXVIII); and the words enclosed in brackets are supplied from TD, being either illegible or omitted in K20.

[2] Perhaps 'patriarchate' or 'episcopate' would be a better translation of ra*d*îh, and 'patriarch' or 'bishop' of ra*d*, in this chapter, as the chief high-priest (dastûr-i dastûrân) and his office are evidently meant by these words.

[3] Of the six other regions, distinct from this one of Khvanîras, see Chap. XI, 2–4.

[4] TD has Ashashâg,h*d*-ê aîgh Nêva*n*dãn; both MSS. giving these names in a barbarous Pâzand form which cannot be relied on. Perhaps this Dastûr is the Av. Ashâvanghu Biva*n*dangha of Fravardîn Yt. 110.

[5] TD has Hôazarôkakhhr-hanâ Parê*st*yrô, all in Pâzand in both MSS., except Huz. hanâ, which stands for Pâz. ê, here used for the idhâfat i. Perhaps this Dastûr is the Av. *G*arô-danghu Pairi*s*-tîra of Fravardîn Yt. 110.

[6] So in TD; K20 has Pâz. Spaitanid-i Huspâsnyân. This Dastûr is, no doubt, the Av. (gen.) Spitôi*s* Uspãsnao*s* of Fravardîn Yt. 121.

[7] Omitted in K20, but, no doubt, this Dastûr is the Av. Erez-râspa Uspãsnu of Fravardîn Yt. 121.

[8] Av. Hvaspa of Fravardîn Yt. 122.

[9] So in both MSS. As in the case of each of the preceding two pair of regions, two consecutive names of Dastûrs have been taken from the Fravardîn Ya*st*, it may be supposed that the names

spiritual chief of the region of Khvaniras, and also of all the regions; *he is* chief of the world of the righteous, *and* it is said that the whole religion was received by them from Zaratûst[1].

3. In the region of Khvanîras are many places, from which, in this evil time of violent struggling with the adversary, a passage (vi*d*arg) is constructed by the power of the spiritual world (maînôkîh), *and one* calls *them* the beaten tracks[2] of Khvanîras.

4. Counterparts of those other regions[3] are *such places* as Kangde*z*, the land of S*a*ukavastân, the plain of the Arabs (Tâ*z*îkân), the plain of Pêsyânsaî, the river Nâivtâk[4], Aîrân-vê*g*, the enclosure (var) formed by Yim, *and* Ka*s*mîr in India[5]. 5. And one immortal chief acts in the government of *each*

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taken for this third pair of regions will also be consecutive, and this Dastûr must, therefore, be identified with the Av. *K*athwaraspa of Fravardîn Yt. 122.

[1] TD has 'Zaratûst is chief of this region of Khvanîras, and also of the whole world of the righteous; all chieftainship, also, is from Zaratûst, so that the whole religion,' &c.

[2] Justi has 'zones, climates;' but transcribing Pâz. habâvanhâ back into Pahlavi we have a word which may be read khabânŏhâ, pl. of khabân, 'a trampling-place' (comp. Pers. khabîdan). TD has khvabî*s*nŏ-gâs, which has the same meaning.

[3] Meaning, probably, that they resemble the six smaller regions in being isolated and difficult of access; in other words, either mythical, or independent of Iranian rule.

[4] So in TD, which also omits the second, third, and fourth of these isolated territories. In K20 we might read ra*d* va khû*d*âk, 'chief and lord,' as an epithet of Aîrân-vê*g*. This river must be the Nâhvtâk of Chap. XXI, 6.

[5] Reading Ka*s*mîr-i andar Hindû, but TD has Ka*s*mîr-i andarûnŏ; perhaps the last word was originally anîrânak, in which case we should read 'the non-Iranian Ka*s*mîr.'

of them; as it says, that Pêshyôtanû[1] *son* of Vistâsp, whom they call *K*itrô-maînô[2], is in the country of Kangdez[3]; Aghrêra*d*[4] *son* of Pashang is in the land of S*a*ukavastân[5], and they call him Gôpatshah[6]; Par*s*adgâ[7] *Hv*embya is in the plain of

[1] The Av. Peshôtanu of Vishtâsp Yt. 4, where he is described as free from disease and death. TD has Pêshyôk-tanû. See also Chaps. XXXI, 29, XXXII, 5.

[2] TD has *K*îtrô-mâônô, and it may be doubted whether the latter portion of the name be derived from Av. mainyu, 'spirit,' or m*a*unghô, 'moon.' The Dâ*d*istân-i Dînîk (Reply 89) calls him 'Patshâyôtanû who is called from the *K*îtrôk-mâhanô (or mîyânô),' the *K*atru-mîyân river of Chap. XX, 7, 31.

[3] See § 10. TD has Kangdez-i bâmîk, 'Kangdez the splendid.'

[4] The Av. Aghraêratha Narava of Gô*s* Yt. 18, 22, Fravardîn Yt. 131, Ashi Yt. 38, Zamyâd Yt. 77; he is Aghrîrath, brother of Afrâsiyâb, in the Shâhnâmah; see also Chap. XXXI, 15.

[5] TD has Pahl. Sakîkstân here, but Sôkapastân in § 13 (the letters îk and p being often much alike in Pahlavi writing). K20 has Pâz. Sâvkavatân, S*a*ukâvasta, and Sâvkavastân.

[6] TD has Gôpat-malkâ, 'king of Gôpat;' and Dâ*d*. (Reply 89) states that 'the reign of Gôpatshah is over the country of Gôpatô, coterminous with Aîrân-vê*g*, on the bank of the water of the Dâîtîk; *and* he keeps watch over the ox Hadhayâ*s*, on whom occurred the various emigrations of men of old.' Mkh. (LXII, 31–36) says, 'Gôpatshâh remains in Aîrân-vê*g*, within the region of Khvanîras; from foot to mid-body *he is* a bull, and from mid-body to top *he is* a man; at all times he stays on the sea-shore, and always performs the worship of God, and always pours holy-water into the sea; through the pouring of that holy-water innumerable noxious creatures in the sea will die; for if he should not mostly perform that ceremonial, and should not pour that holy-water into the sea, and those innumerable noxious creatures should not perish, then always when rain falls the noxious creatures would fall like rain.' In Chap. XXXI, 20, he is said to be a son of Aghrêra*d*.

[7] So in K20; and Av. Parsha*dg*au occurs in Fravardîn Yt. 96, 127; but TD has Fradakhstar Khûmbîkân, and Dâ*d*. (Reply 89) mentions 'Fradhakhstô son of Khûmbîkân' as one of the seven

Pê*s*yânsaî[1], *and he* is *Hv*embya for this reason, because they brought *him* up in a *hv*emb ('jar') for fear of Khashm ('Wrath'); [Asâm-i[2] Yamâhu*s*t is in the place which they call the River Nâîvtâk]; the tree opposed to harm[3] is in Aîrân-vê*g*; Urvatadnar[4] *son* of Zaratû*s*t is in the enclosure formed by Yim. 6. Regarding them it says, they are *those* who are immortal, as are Narsih[5] *son* of Vîvanghâû, Tûs[6] *son* of Nô*d*ar[7], Gîw[8] *son* of Gû*d*ar*z*, Ibairaz[9] the causer of strife, *and* Ashavazd son of Pourudhâkh*s*t[10]; and they will all[11] come forth, to the

immortal lords of Khvanîras, which name corresponds with the Av. Fradhâkh*s*ti Khu*n*bya of Fravardîn Yt. 138.

[1] TD has always Pahl. Pê*s*ânsih. No doubt the Pi*s*în valley is meant (see § 11).

[2] Or it may be read Aêshm-i. This phrase occurs only in TD, but Dâ*d*. (Reply 89) mentions 'the Avesta Yakhmâyî*s*a*d*, son of the same Fryânô,' as one of the seven immortal lords of Khvanîras.

[3] See Chap. XXVII, 2.

[4] See Chap. XXXII, 5.

[5] Or Narsâe in TD; K20 has Pâz. Narêî, but see Chap. XXXI, 3, 5.

[6] Av. Tusa of Âbân Yt. 53, 58, and an Iranian warrior in the Shâhnâmah.

[7] Av. Naotara, whose descendants are mentioned in Âbân Yt. 76, 98, Fravardîn Yt. 102, Râm Yt. 35.

[8] Av. Gaêvani of Fravardîn Yt. 115 is something like this name of one of the Iranian warriors in the Shâhnâmah.

[9] TD has Pâz. Bairazd. Perhaps it is not a name, but a Pâzand corruption of Pahl. aêvarz, 'warrior, trooper' (traditionally); in which case we should have to read 'the warrior who was a causer of strife.'

[10] So in TD; K20 has 'Ashavand son of Porudakh*s*t,' and Dâ*d*. (Reply 89) mentions 'Ashavazang son of Pôrûdakhstôîh' as one of the seven immortal lords of Khvanîras. He is the Av. 'Ashavazdangh the Pourudhâkh*s*tiyan' of Âbân Yt. 72, Fravardîn Yt. 112.

[11] So in TD, but K20 has 'always.'

assistance of Sôshyans, on the production of the renovation *of the universe.*

7. Regarding Sâm[1] it says, that he became immortal, *but* owing to his disregard of the Mazdayasnian religion, a Tûrk whom they call Nihâg[2] wounded *him* with an arrow, when he was asleep there, in the plain of Pêsyânsaî; and it had brought upon him the unnatural lethargy (bûshasp) *which* overcame *him in* the midst of the heat[3]. 8. And the glory (far) of heaven stands over him[4] for the purpose that, when Az-i Dahâk[5] becomes unfettered (arazak), he may arise and slay him; and a myriad guardian spirits of the righteous are as a protection to him. 9. Of Dahâk, whom they call Bêvarâsp, this, too, it says, that Frêdûn when he captured Dahâk was not able to kill *him*, and afterwards confined him in Mount Dimâvand[6]; when he becomes unfettered, Sâm arises, and smites and slays him.

10. As to Kangdez, *it is* in the direction of the east, at many leagues from the bed (var)[7] of the

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[1] This is not Sâm the grandfather of Rustam, but the Av. Sâma, who appears to have been an ancestor of Keresâspa (see Yas. IX, 30), called Sam, grandfather of Garsâsp, in a passage interpolated in some copies of the Shâhnâmah (compare Chap. XXXI, 26, 27). Here, however, it appears from the Bahman Yast (III, 59, 60) that Keresâspa himself is meant, he being called Sâma Keresâspa in Fravardîn Yt. 61, 136.

[2] It can also be read Nihâv or Nîyâg in K20, and Nihâv or Nihân in TD.

[3] TD has '*as* he lay *in* the midst of the heat.'

[4] TD has 'and the snow (vafar) has settled (nishast) over him.'

[5] See Chaps. XXXI, 6, XXXIV, 5.

[6] See Chap. XII, 31.

[7] TD has agvar, 'above,' instead of min var, 'from the bed.'

wide-formed ocean towards that side. 11. The plain of Pêsyânsaî is in Kâvulistân, as it says, that the most remarkable upland (bâlist) in Kâvulistân is where Pêsyânsaî is; there it is hotter, on the more lofty elevations there is no heat[1]. 12. Aîrân-vêg is in the direction of Âtarô-pâtakân[2]. 13. The land of Saukavastân is on the way from Tûrkistân to Kînistân, in the direction of the north. 14. [The enclosure][3] formed by Yim is *in* the middle of Pârs, in Sruvâ[4]; thus, they say, that *what* Yim formed (Yim-kard) is below Mount Yimakân[5]. 15. Kasmîr is in Hindûstân.

Chapter XXX[6].

1. On the nature of the resurrection and future existence it says in revelation, that, whereas Mâshya and Mâshyôî, who grew up from the earth[7], first fed upon water, then plants, then milk, *and* then meat, men also, when their time of death *has* come, first desist from eating meat, then milk, then from

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[1] Or, 'the hottest there, through the very lofty elevation, is not heat.'

[2] Pers. Âdarbîgân.

[3] The word var is omitted in K20.

[4] TD has Pahl. Srûbâk.

[5] Or it may be read Damakân, but TD has Kamakân. It can hardly be Dâmaghân, as that is a town and district in Khurâsân; Justi also suggests the district of Gamagân in Pârs, and thinks Sruvâ means 'cypress wood,' there being a Salvastân between Shîrâz and Fasâ.

[6] This chapter is found in all MSS., and has been numbered XXXI by former translators.

[7] See Chaps. XV, 2–16, XXXIV, 3.

bread, till when[1] they shall die they always feed upon water. 2. So, likewise, in the millennium of Hûshêdar-mâh[2], the strength of appetite (âz) will thus diminish, when men *will* remain three days and nights in superabundance (sîrîh) through one taste of consecrated food. 3. Then they will desist from meat food, *and* eat vegetables *and* milk; afterwards, they abstain from milk food *and* abstain from vegetable food, *and* are feeding on water; *and* for ten years before Sôshyans[3] comes they remain without food, *and* do not die.

4. After Sôshyans *comes* they prepare the raising of the dead, as it says, that Zaratûst asked of Aûharmazd thus: 'Whence does a body form again, which the wind *has* carried *and* the water conveyed (vazîd)[4]? *and* how does the resurrection occur?' 5. Aûharmazd answered thus: 'When through me the sky *arose* from the substance of the ruby[5], without columns, on the spiritual support of far-compassed light; when through me the earth arose, which[6] bore the material life, *and* there is no

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[1] Reading amat, 'when,' instead of mûn, 'which' (see the note on Chap. I, 7).

[2] Written Khûrshêdar-mâh, or Khûrshêd-mâh, in the Bundahis; see Chap. XXXII, 8, and Bahman Yt. III, 52, 53.

[3] See Chaps. XI, 6, XXXII, 8, Bahman Yt. III, 62.

[4] Compare (Vend. V, 26) 'the water carries *him* up, the water carries *him* down, the water casts *him* away.'

[5] Compare Mkh. IX, 7.

[6] All MSS. have min, 'out of,' but translators generally suppose it should be mûn, 'which,' as the meaning of 'brought out of material life' is by no means clear. Perhaps the two phrases might be construed together, thus: 'there is no *other* maintainer of the worldly creation, brought from the material life, than it.' Windischmann refers to Fravardîn Yt. 9.

maintainer of the worldly creation but it; when by me the sun and moon *and* stars are conducted in the firmament (andarvâî) of luminous bodies; when by me corn was created so that, scattered about in the earth, it grew again *and* returned with increase; when by me colour[1] of various kinds was created in plants; when by me fire was created in plants *and* other things[2] without combustion; when *by me* a son was created *and* fashioned[3] in the womb of a mother, *and* the structure (pîsak) severally of the skin, nails, blood, feet, eyes, ears, and other things was produced; when by me legs were created for the water, so that it flows away, *and* the cloud was created which carries the water of the world *and* rains there where it has a purpose; when by me the air was created which conveys *in one's* eyesight, through the strength of the wind, the lowermost upwards according to *its* will, *and one* is not able to grasp *it* with the hand out-stretched; each one of them, when created by me, was herein more difficult than causing the resurrection, for[4] *it is* an assistance to me in the resurrection that they exist, *but* when they were formed it was not *forming* the future out of the past[5]. 6. Observe that when that which was not was then produced, why is it not possible to

[1] Former translators all read rag, 'vein, pore;' but it probably stands for rang, 'colour, dye,' as in Chap. XXVII, 5, 18.

[2] See Chap. XVII, 1, 2.

[3] Pâz. srahtîd is evidently a misreading of Pahl. srîstîd, 'formed, shaped.' Windischmann compares Fravardîn Yt. 11, 22, 28.

[4] Here kîm is the Pâzand of Huz. mamanam, 'for to me;' being a different word from the interrogative kîm, 'why?' of the next §.

[5] Literally, '*what* becomes out of *what* was.'

produce again that which was? for at that time *one will* demand the bone from the spirit of earth, the blood from the water, the hair from the plants, *and* the life from fire, since *they* were delivered to them in the original creation.'

7. First, the bones of Gâyômar*d* are roused up, then those of Mâshya *and* Mâshyôî, then those of the rest of mankind; in the fifty-seven years *of* Sôshyans[1] they prepare all the dead, *and* all men stand up; whoever is righteous *and* whoever is wicked, every human creature, they rouse up from the spot where its life departs. 8. Afterwards, when all material living beings assume again their bodies *and* forms, then they assign (barâ yehabûnd) them a single class[2]. 9. Of the light accompanying (levatman) the sun, one half will *be* for Gâyômar*d*, and one half will give enlightenment among the rest of men, so that the soul *and* body will know that this is my father, and this is my mother, and this is my brother, and this is my wife, and these are some other of my nearest relations.

10. Then is the assembly of the Sa*d*vâstarân[3], where all mankind will stand at this time; in that assembly every one sees his own good deeds and his own evil deeds; *and* then, in that assembly, a wicked *man* becomes as conspicuous as a white sheep among those which are black. 11. In that

[1] K20 omits 'Sôshyans.'

[2] The phrase is obscure, and K20 omits the numeral 'one' (the idhâfat of unity); but the meaning is probably that all former distinctions of class, or caste, are abolished.

[3] Windischmann suggests that it may be 'the assembly of Isa*d*vâstar,' the eldest son of Zaratûst (see Chap. XXXII, 5); perhaps supposed to be presided over by him as the first supreme high-priest after Zaratûst's death.

assembly whatever righteous *man* was friend of a wicked *one* in the world, *and* the wicked *man* complains of him who is righteous, thus: 'Why did he not make me acquainted, when in the world, with the good deeds which he practised himself?' if he who is righteous did not inform him, then it is necessary for him to suffer shame accordingly in that assembly[1].

12. Afterwards, they set the righteous *man* apart from the wicked; *and* then the righteous is for heaven (garô*d*mân), and they cast the wicked back to hell. 13. Three days *and* nights they inflict punishment bodily in hell, *and* then he beholds bodily those three days' happiness in heaven[2]. 14. As it says that, on the day when the righteous *man* is parted from the wicked, the tears of every one, thereupon, run down unto *his* legs. 15. When, after they set apart a father from his consort (hambâ*z*), a brother from his brother, and a friend from

[1] In the Ar*d*â-Vîrâf-namak (Chap. LXVIII) it is related that Ar*d*â-Vîrâf saw the souls of a husband and wife, that of the husband destined for heaven, and that of the wife for hell; but the wife clung to her husband and asked why they should be separated, and he told her it was on account of her neglect of religious duties; whereupon she reproached him for not teaching and chastising her. 'And, afterwards, the man went to heaven and the woman to hell. And owing to the repentance of that woman she was in no other affliction in hell but darkness and stench. And that man sat in the midst of the righteous of heaven in shame, from not converting and not teaching the woman, who might have become virtuous in his keeping.'

[2] As an aggravation of his punishment in hell. It has generally been supposed that this last phrase refers to the reward of the righteous man, but this cannot be the case unless akhar be taken in the sense of 'other,' which is unlikely; besides, beholding the happiness of others would be no reward to an Oriental mind.

his friend, they suffer, every one for his own deeds, *and* weep, the righteous for the wicked, and the wicked about himself; for there may be a father who is righteous *and* a son wicked, *and* there may be one brother who is righteous *and* one wicked. 16. Those for whose peculiar deeds it is appointed, such as Dahâk and Frâsîyâv of Tûr, *and* others of this sort, as those deserving death (marg-argânân), undergo a punishment no other men undergo; they call *it* 'the punishment of the three nights[1].'

17. Among his producers of the renovation *of the universe*, those righteous men of whom it is written[2] that they are living, fifteen men and fifteen damsels, will come to the assistance of Sôshyans. 18. As Gôkîhar[3] falls in the *celestial* sphere from a moonbeam on to the earth, the distress of the earth becomes such-like as *that of* a sheep when a wolf falls *upon it*. 19. Afterwards, the fire and halo[4] melt the metal of Shatvaîrô, in the hills *and* mountains, *and* it remains on this earth like a river.

[1] According to the Pahlavi Vend. VII, 136 (p. 96, Sp.) it appears that a person who has committed a marg-argân or mortal sin, without performing patît or renunciation of sin thereafter, remains in hell till the future existence, when he is brought out, beheaded three times for each mortal sin unrepented of, and then cast back into hell to undergo the punishment tishrãm khshafnãm ('of the three nights') before he becomes righteous; some say, however, that this punishment is not inflicted for a single mortal sin. This period of three nights' punishment is quite a different matter from the three nights' hovering of the soul about the body after death.

[2] See Chap. XXIX, 5, 6. As the text stands in the MSS. it is uncertain whether the fifteen men and fifteen damsels are a portion of these righteous immortals, or an addition to them.

[3] Probably a meteor (see Chap. V, 1).

[4] Reading khîrman; M6 has 'the fire and angel Aîrman (Av. Airyaman) melt the metal in the hills,' &c.

20. Then all men will pass into that melted metal and will become pure; when *one* is righteous, then it seems to him just as though he walks continually in warm milk; *but* when wicked, then it seems to him in such manner as though, in the world, he walks continually in melted metal.

21. Afterwards, with the greatest affection, all men come together, father and son and brother and friend ask one another thus: 'Where has it[1] been these many years, and what was the judgment upon thy soul? hast thou been righteous or wicked?' 22. The first soul the body sees, it enquires of it with those words (gûft). 23. All men become of one voice *and* administer loud praise to Aûharmazd and the archangels.

24. Aûharmazd completes *his work* at that time, *and* the creatures become so that it is not necessary to make any effort about them; *and* among those by whom the dead are prepared, it is not necessary *that* any effort be made. 25. Sôshyans, with his assistants, performs a Yazisn *ceremony* in preparing the dead, *and* they slaughter the ox Hadhayôs[2] in that Yazisn; from the fat of that ox and the white Hôm[3] they prepare Hûsh, *and* give *it* to all men, and all men become immortal for ever *and* everlasting. 26. This, too, it says, that whoever has been the size of a man, they restore him then with an age of forty years; they who have been little *when* not dead, they restore then with an age of fifteen years; and they give every one *his* wife, and

[1] K20 has 'have I;' probably hômanîh, 'hast thou,' was the original reading.

[2] See Chap. XIX, 13.

[3] See Chap. XXVII, 4.

show *him his* children with the wife; so they act as now in the world, but there is no begetting of children.

27. Afterwards, Sôshyans *and his assistants*, by order of the creator Aûharmazd, give every man the reward and recompense suitable to *his* deeds; this is even the righteous existence (aît) where it is said that they convey *him* to paradise (vahist), and the heaven (garôdmân) of Aûharmazd takes up the body (kerp) as itself requires; with that assistance he continually advances for ever *and* everlasting. 28. This, too, it says, that whoever has performed no worship (yast), and has ordered no Gêtî-kharîd[1], and has bestowed no clothes as a righteous gift, is naked there; and he performs the worship (yast) of Aûharmazd, and the heavenly angels[2] provide him the use of his clothing.

[1] The Sad-dar Bundahis says that by Gêtî-kharîd 'heaven is purchased in the world, and one's own place brought to hand in heaven.' The Rivâyat of Dastûr Barzû (as quoted in MS. 29 of Bombay University Parsi Collection) gives the following details in Persian: 'To celebrate Gêtî-kharîd it is necessary that two hêrbads (priests) perform the Nâbar, and with each khshnûman which they pray it is fit and necessary that both hêrbads have had the Nâbar; and the first day they recite the Nônâbar yast, and consecrate the Nônâbar drôn and the Nônâbar âfrîngân which they recite in each Gâh; in the Hâvan Gâh it is necessary to recite fravarânê (as in Yas. III, 24 W. to end), ahurahê mazdau raêvatô (as in Aûharmazd Yt. 0, to) frasastayaêka, then Yas. III, 25 W., XVII, 1–55 Sp., ashem vohû thrice, âfrînâmi khshathryân (as in Âfrîngân I, 14, to end). The second day the Srôsh yast and Srôsh drôn and âfrîngân are to be recited; and the third day it is necessary to recite the Sîrôzah yast, the Sîrôzah drôn and âfrîngân dahmân; and it is needful to recite the second and third âfrîngâns in each Gâh, and each day to consecrate the barsom and drôn afresh with seven twigs, so that it may not be ineffective.'

[2] Pâz. gehân is probably a misreading of Pahl. yazdân, as

29. Afterwards, Aûharmazd seizes on[1] the evil spirit, Vohûman *on* Akôman[2], Ashavahi*s*t *on* Andar[3], Shatvairô *on* Sâvar, Spendarma*d* *on* Tarômat who is Nâûnghas[4], Horvada*d* *and* Amerôda*d* *on* Tâirê*v* *and* Zâirî*k*[5], true-speaking *on* what is evil-speaking, Srôsh[6] *on* Aeshm[7]. 30. Then two fiends remain at large, Aharman[8] and Â*z*[9]; Aûharmazd comes to the world, himself the Zôta and Srôsh the Râspî[10], and holds the Kûstî in *his* hand;

neither 'the spirit of the world,' nor 'the spirit of the Gâhs' is a likely phrase. It is possible, however, that maînôk gehân is a misreading of min aîvyahân, 'from the girdle,' and we should translate as follows: 'and out of its girdle (that is, the kûstî of the barsom used in the ceremony) he produces the effect of his clothing.'

[1] Instead of vakhdûnd, 'seize on,' we should probably read vânend, 'smite,' as in the parallel passages mentioned below.

[2] Compare Zamyâd Yt. 96. Each archangel (see Chap. I, 25, 26) here seizes the arch-fiend (see Chaps. I, 27, XXVIII, 7–12) who is his special opponent.

[3] Here written Pâz. Inder. Compare Pahlavi Yas. XLVII, 1: 'When among the creation, in the future existence, righteousness smites the fiend, Ashavahi*s*t *smites* Indar.'

[4] Written Nâkahê*d* in Chap. I, 27, and Nâîkîyas in Chap. XXVIII, 10, where he is described as a distinct demon from Tarômat in XXVIII, 14.

[5] Here written Târê*v* and Zârî*k*.

[6] Av. Sraosha, a personification of attentive hearing and obedience, who is said to watch over the world and defend it from the demons, especially at night; see Vend. XVIII, 48, 51, 70, &c., Yas. LVI, Srôsh Yt. Hâdôkht, &c.

[7] See Chap. XXVIII, 15–17.

[8] Comparing § 29 with § 30 it is not very clear whether the author of the Bundahi*s* considered Aharman and the evil spirit as the same or different demons; compare also Chap. XXVIII, 1–6 with 40, 41.

[9] See Chap. XXVIII, 27.

[10] The Zôta is the chief officiating priest in all ceremonies, and the Râspî is the assistant priest.

defeated by the Kûstî[1] formula the resources of the evil spirit and Âz act most impotently, *and* by the passage through which he rushed into the sky[2] he runs back to gloom *and* darkness. 31. Gô*k*îhar[3] burns the serpent (mâr)[4] in the melted metal, *and* the stench and pollution *which* were in hell are burned in that metal, *and* it (hell) becomes quite pure. 32. He (Aûharmazd) sets the vault[5] into which the evil spirit fled, in that metal; he brings the land of hell back for the enlargement of the world[6]; the renovation arises in the universe by *his* will, *and* the world is immortal for ever *and* everlasting.

33. This, too, it says, that this earth *becomes* an iceless[7], slopeless plain[8]; even the mountain[9],

[1] The words zak g,hâni, for ân g*e*hâni, are probably a misreading of aîvyahân, 'the kûstî or sacred thread-girdle,' which is tied round the waist in a peculiar manner, during the recital of a particular formula, in which Aûharmazd is blessed and Aharman and the demons are cursed.

[2] See Chap. III, 10–12. [3] See § 18 and Chap. V, 1.

[4] Probably referring to Âz, which means both 'greediness' and 'serpent.' It is, however, possible to read 'Gô*k*îhar the serpent burns in' &c., and there can be no doubt that Gô*k*îhar is represented as a malevolent being.

[5] Or, perhaps, 'hiding-place.' Comparing K20 and M6 together the word seems to be alôm, which may be compared with Heb. אולם 'a vault,' or Chald. אולמא 'a porch;' it may, however, be vâlôm, which may be traced to עלם 'to conceal.' In the old MSS. it is certainly not shôlman, 'hell,' which is an emendation due to the modern copy in Paris.

[6] Or, 'to the prosperity of the world.'

[7] Former translators read anhîkhar, 'undefiled,' but this does not suit the Pahlavi orthography so well as anhasâr, 'iceless' (compare Pers. hasar, khasar, or khasâr, 'ice'); cold and ice, being produced by the evil spirit, will disappear with him.

[8] Pâz. âmâvan is a misreading of Pahl. hâmûn, so the reading is an*s*îp (compare Pers. *s*îb) hâmûn. Mountains, being the work of the evil spirit, disappear with him.

[9] *K*akâ*d*-i-Dâîtîk, see Chap. XII, 7.

whose summit is the support of the *K*învar *bridge*, they keep down, *and* it *will* not exist.

Chapter XXXI[1].

0. On the race and genealogy of the Kayâns.

1. Hôshyang[2] *was son* of Fravâk, *son* of Sîyâkmak[3], *son* of Mâshya[4], *son* of Gâyômar*d*. [2. Takhmôrup[5] *was son* of Vîvanghâû[6], *son* of Yangha*d*[7], *son of* Hôshyang. 3. Yim,][8] Takhmôrup, Spîtûr[9], *and* Narsih[10], whom they also call 'the Rashnû of *K*înŏ[11],'

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[1] For this chapter, which is numbered XXXII by previous translators, we have to depend only on K20, TD, and K20b (a fragment evidently derived from the same original as K20 and M6, but through some independent line of descent).

[2] So in K20, but usually Hôshâng (see Chaps. XV, 28, XXXIV, 3, 4).

[3] See Chap. XV, 25, 30.

[4] See Chaps. XV, 2–24, 30, XXXIV, 3.

[5] Av. Takhmô-urupa of Râm Yt. 11, Zamyâd Yt. 28, Âfrîn Zarat. 2; written Tâkhmôrup in TD, which is the only MS. in which the passage enclosed in brackets is found, the omission of which by K20 was suspected by Windischmann (Zoroastriche Studien, p. 199). This king is the Tahmûras of the Shâhnâmah. See also Chaps. XVII, 4, XXXIV, 4.

[6] Av. Vîvangh*a*u of Yas. IX, 11, 20, XXXII, 8, Vend. II, 8, 28, 94, Fravardîn Yt. 130, Zamyâd Yt. 35.

[7] As this Pâzand name or title begins with a *medial* y, its initial vowel is probably omitted (see p. 141, note 8).

[8] Av. Yima or Yima khshaêta of Vend. II, &c., the Jamshêd of the Shâhnâmah (see Chaps. XVII, 5, XXXIV, 4).

[9] Av. Spityura of Zamyâd Yt. 46.

[10] Here written Nârsî in K20 and K20b, and Nôsîh in TD; but see § 5 and Chap. XXIX, 6. Windischmann suggests that he may be the Av. Aoshnara pouru-*g*îra of Fravardîn Yt. 131, Âf. Zarat. 2.

[11] An epithet equivalent to 'the Minos of China;' Rashnû being the angel of justice, who is said to weigh the meritorious deeds of

were all brothers. 4. From Yim and Yimak[1], who was *his* sister, was born a pair, man *and* woman, and they became husband *and* wife together; Mîrak the Âspiyân[2] and Zîyânak Zardâhim were *their* names, *and* the lineage went on. 5. Spîtûr was he who, with Dahâk, cut up Yim[3]; Narsih[4] lived then[5] also, *whom* they call Nêsr-gyâvân[6]; they say that such destiny (gadman) is allotted to him[7], that he shall pass every day in troubles, and shall make all food purified *and* pure.

6. Dahâk[8] *was son* of Khrûtâsp, *son* of Zâînîgâv,

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the departed soul against its sins. Neither word is, however, quite certain, as rashnûk may stand for rasnîk, 'spear,' and has also been translated by 'light' and 'hero;' *K*înŏ, moreover, was probably not China, but Samarkand (see Chaps. XII, 13, 22, XV, 29).

[1] See Chap. XXIII, 1.

[2] Av. Âthwyâna of Âbân Yt. 33, Gô*s* Yt. 13, Fravardîn Yt. 131, Zamyâd Yt. 36, &c., where it is the family name of Thraêtaona, who is said to be a son of Âthwya in Yas. IX, 23, 24. In the text this name seems to be used rather as a title than a patronymic, and in § 7 it appears to be a family surname.

[3] As stated in Zamyâd Yt. 46.

[4] Here written Nârsak in K20 and K20b, and Nôsîh in TD.

[5] TD has 'together,' instead of 'then.'

[6] So in K20, but K20b has Narst-gyâvân, and TD has Nôsîh-vîyâvânîk (or nîyâzânîk). Perhaps we may assume the epithet to have been nîgîr-vîyâvânîk (or nîyâzânîk), 'one with a bewildering (or longing) glance.'

[7] Justi supposes this clause of the sentence refers to Yim and the disease which attacked his hand. If this be the case it may be translated as follows: 'they say aîghash is produced on his hand (yadman), so that,' &c.; aîghash being a disease, or evil, mentioned in Vend. XX, 14, 20, 24; compare Chap. XXVIII, 33.

[8] Or A*z*-i Dahâk, the Av. Azi Dahâka, 'destructive serpent,' of Yas. IX, 25, Vend. I, 69, Âbân Yt. 29, 34, Bahrâm Yt. 40, Zamyâd Yt. 46–50. A name applied to a foreign dynasty (probably Semitic) personified as a single king, which conquered the dominions of Yim (see Chap. XXXIV, 5).

son of Virafsang, *son* of Tâz, *son* of Fravâk, *son* of Siyâkmak[1]; by *his* mother Dahâk *was* of Udai[2], *son* of Bayak, *son* of Tambayak, *son* of Owokhm[3], *son* of Pairi-urvaêsm[4], *son* of Gadhwithw[5], *son* of Drûgâs-kân[6], *son* of the evil spirit.

7. Frêdûn the Âspiyân[7] *was son of* Pûr-tôrâ[8] the Âspiyân, *son* of Sôk-tôrâ[9] the Âspiyân, *son* of Bôr-tôrâ the Âspiyân, *son* of Sîyâk-tôrâ the Âspiyân, *son* of Spêd-tôrâ the Âspiyân, *son* of Gefar-tôrâ the Âspiyân, *son* of Ramak-tôrâ the Âspiyân, *son* of

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[1] For the last three names, see Chap. XV, 25, 28.

[2] Pahl. Aûd in TD; compare 'the demon Uda' of Chap. XXVIII, 19. The following two names look like 'fear' and 'gloom-fear,' both appropriate names for demons.

[3] TD has Pâz. Owôikh; compare Av. aoiwra, 'a species of night-mare,' observing that r and ô are often written alike in Pahlavi.

[4] TD and K20b have Pâz. Pairi-urva-urvaêsm, and K20 has Pai-urvaêsm.

[5] TD has Pâz. Gawithw.

[6] So in TD, but K20 has Pâz. Druz-i ayaskâ, and K20b has Drug-i ayaskâ. It corresponds to Av. drugaska in Vend. XIX, 139, Vistâsp Yt. 26. This genealogy appears to trace Dahâk's maternal descent through a series of demons.

[7] Av. Thraêtaona, son of Âthwya, but generally called 'the Âthwyânian,' who slew the destructive serpent (azi dahâka), see Yas. IX, 24, 25, Vend. I, 69, Âbân Yt. 33, 61, Gôs Yt. 13, Fravardîn Yt. 131, Bahrâm Yt. 40, Râm Yt. 23, Ashi Yt. 33, Zamyâd Yt. 36, 92, Âf. Zarat. 2. In the Shâhnâmah he is called Ferîdûn son of Abtîn.

[8] This name is omitted in K20, but occurs in the other two MSS.; it is a Huzvâris hybrid equivalent to Pâz. Pûr-gau and Av. Pourugau, which is a title of an Âthwyânian in Âf. Zarat. 4, Vistâsp Yt. 2. This genealogy consists almost entirely of such hybrid names, which have a very artificial appearance, though suitable enough for a race of herdsmen, meaning, as they severally do, 'one with abundant oxen, with useful oxen, with the brown ox, with the black ox, with the white ox, with the fat ox, and with a herd of oxen.'

[9] So in TD, but the other two MSS. have Sîyâk-tôrâ, which is probably wrong, as the same name occurs again in this genealogy.

Vanfraghesn[1] the Âspiyân, *son* of Yim, *son* of Vîvanghâû; as these, apart from the Âspiyân Pûr-tôrâ, were ten generations, they every one lived a hundred years, which becomes one thousand years: those thousand years were the evil reign of Dahâk. 8. By the Âspiyân Pûr-tôrâ was begotten Frêdûn, who exacted vengeance for Yim; together *with him*[2] also were the sons Barmâyûn *and* Katâyûn, *but* Frêdûn was fuller of glory than they.

9. By Frêdûn three sons were begotten, Salm and Tûg and Aîrîk[3]; and by Aîrîk one son *and* one pair[4] were begotten; the names of the couple of sons were Vânîdâr *and* Anastokh[5], *and* the name of the daughter was Gûzak[6]. 10. Salm *and* Tûg slew *them* all, Aîrîk and *his* happy sons, *but* Frêdûn kept the daughter in concealment, *and* from that daughter a daughter was born[7]; they became aware *of it*, and the mother was slain by them. 11. Frêdûn provided for the daughter[8], also in concealment, for

[1] In TD this name can be read Vanfrôkisn or Vanfrôkgân.

[2] TD has 'as well as *him*.' K20b omits most of this sentence by mistake.

[3] These sons, as Windischmann observes, are not mentioned in the extant Avesta, but their Avesta names, Sairima, Tûirya or Tûra, and Airya or Airyu, may be gathered from the names of the countries over which they are supposed to have ruled (see Fravardîn Yt. 143).

[4] TD has 'two sons *and* one daughter.'

[5] TD has Anîdâr and Anastabŏ.

[6] Or Gûgak, in TD; the other MSS. have Pâz. Ganga here, but Guzak in § 14; it is identical with the name of Hôshyang's sister and wife in Chap. XV, 28. In the Pâzand Gâmâsp-nâmah the name of Frêdûn's daughter is written Vîrak.

[7] Reading min zak dûkht dûkht-i zâd, as in K20b and TD; some uncertainty arises here from the words dûkht, 'daughter,' and dvâd, 'pair,' being written alike in Pahlavi.

[8] TD has bartman, 'daughter,' indicating that the word in K20 must be read dûkht, and not dvâd, 'pair.'

ten generations, when Mânûs-i Khûrshêd-vînîk was born from *his* mother, [*so called* because, as he was born, *some* of][1] the light of the sun (khûrshêd) fell upon *his* nose (vînîk). 12. From Mânûs-i Khûrshêd-vînîk *and his* sister[2] was Mânûs-khûrnar, *and* from Mânûs-khûrnar [*and his* sister] was Mânûskîhar born[3], by whom Salm and Tûg were slain in revenge for Aîrîk[4]. 13. By Mânûskîhar were Fris, Nôdar[5], and Dûrâsrôb[6] begotten.

14. Just as Mânûskîhar *was* of Mânûs-khûrnar, of Mânûs-khûrnâk[7], who was Mâm-sozak[8], of Aîrak, of Thritak, of Bîtak, of Frazûsak, of Zûsak[9], of Fragûzak, of Gûzak, of Aîrîk, of Frêdûn, *so* Frâsîyâv[10] *was*

[1] The phrase in brackets occurs only in TD; and the whole passage from 'vînîk' to 'sun' is omitted in K20, evidently by mistake.

[2] TD has 'from Mânûs and *his* sister,' and K20b has 'from Mânûs-hûkîhar *and* Mânûs-khûrshêd.'

[3] The words in brackets occur only in TD, and K20b has 'from Mânûs-khûrnar also was Mânûs-khûrnâk, *from* Mânûs-khûrnâk was Mânûskîhar born,' but this introduction of an extra generation is not confirmed by the list of names in § 14. The term khûrnâk (or khûrnak) seems to be merely a transcript of the Avesta word of which khûrshêd-vînîk, 'sun-nose,' is a translation. The other term khûrnar can also be read khûrvar, but K20 has Pâz. *hv*arnar. Mânûskîhar is the Av. Manuskithra of Fravardîn Yt. 131, where he is styled the Airyavan, or descendant of Airyu (Aîrîk).

[4] TD has '*and* vengeance exacted for Aîrîk.'

[5] See Chap. XXIX, 6.

[6] Pâz. Durâsro, but the Pahlavi form, given in the text, occurs in § 31 and Chap. XXXII, 1 in TD, which MS. omits this § by mistake.

[7] The same as Mânûs-i khûrshêd-vînîk, as noted above.

[8] This Pâzand epithet seems to mean 'mother-burning,' and may have some connection with the legend mentioned in § 11. TD has mûn am Gûgak, 'whose mother was Gûgak.'

[9] K20b omits the five names from Aîrak to Zûsak.

[10] Av. Frangrasyan, the Tûryan, of Yas. XI, 21, Âbân Yt. 41,

of Pashang, of Zaêsm[1], of Tûrak, of Spaênyasp, of Dûrôshasp, of Tûg, of Frêdûn. 15. He (Frâsîyâv) as well as Karsêvaz[2], whom they call Kadân[3], *and* Aghrêrad[4] were all three brothers.

[16[5]. Pashang and Vîsak were both brothers. 17. By Vîsak were Pîrân[6], Hûmân, Sân[7], and other brothers begotten. 18. By Frâsîyâv were Frasp-i Kûr, Sân, Shêdak[8], and other sons begotten; *and* Vispân-fryâ[9], from whom Kaî-Khûsrôb was born, was daughter of Frâsîyâv, *and* was of the same mother with Frasp-i Kûr. 19. From Frasp-i Kûr *were* Sûrâk, Asûrîk, and other children; *and* by them were Khvâst-aîrikht, Yazdân-aîrikht, Yazdân-sarâd, Frêh-khûrd, Lâ-vahâk[10], and others begotten, a recital of whom *would* be tedious.

20. By Aghrêrad *was* Gôpatshah[11] begotten. 21. When Frâsîyâv made Mânûskîhar, with the Iranians, captive in the mountain-range (gar) of Padashkh-

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Gôs Yt. 18, 22, Ashi Yt. 38, 42, Zamyâd Yt. 56–63, 82, 93; called Afrâsiyâb in the Shâhnâmah.

[1] Zâdsam in the Shâhnâmah.

[2] Garsîvaz in the Shâhnâmah.

[3] TD has Pahl. Kîdân.

[4] See Chap. XXIX, 5.

[5] The remainder of this chapter is found only in TD.

[6] Pîrân Vîsah is Afrâsiyâb's chief general in the Shâhnâmah, and Hûmân and Pîlsam are his brothers.

[7] This name is very ambiguous in Pahlavi, as it can be read many other ways.

[8] Shêdah in the Shâhnâmah.

[9] She is called Farangîs in the Shâhnâmah.

[10] The reading of several of these names is more or less uncertain, but the object of the author is evidently to apply opprobrious epithets to all the male descendants of Afrâsiyâb.

[11] TD has Gôpat-malkâ here, as also in Chap. XXIX, 5, where it is said to be a title of Aghrêrad (always written Agrêrad in TD).

vâr[1], *and* scattered ruin *and* want among them, Aghrêra*d* begged a favour of God (yazdân), and he obtained the benefit that the army and champions of the Iranians were saved by him from that distress. 22. Frâsîyâ*v* slew Aghrêra*d* for that fault; *and* Aghrêra*d*, as his recompense, begat *such* a son as Gôpatshah.

23. Aûzôbô the Tûhmâspian[2], Kanak-i Barzi*s*t, Arawi*s*anasp, *and* Vaêta*nd*-i Râghinôi*d* *were* the three sons *and* the daughter of Agâima*s*vâk[3], the *son* of Nô*d*ar, *son* of Mânû*sk*îhar, who begat Aûzôbô. 24. Kavâ*d*[4] was a child in a waist-cloth (kuspû*d*); they abandoned *him* on a river, *and* he froze upon the door-sills (kavâ*d*akân); Aûzôbô perceived and took *him*, brought *him* up, *and* settled the name of the trembling child.

25. By Kavâ*d* *was* Kaî-Apîvêh begotten; by Kaî-Apîvêh *were* Kaî-Arsh, Kaî-Vyârsh, Kaî-Pisân, and Kaî-Kâûs begotten; by Kaî-Kâûs *was* Sîyâvakhsh begotten; by Sîyâvakhsh *was* Kaî-Khûsrôb[5]

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[1] The mountains south of the Caspian (see Chap. XII, 17).

[2] Av. Uzava Tûmâspana of Fravardîn Yt. 131, called Zav, or Zâb, son of Tahmâsp, in the Shâhnâmah.

[3] None of these names, which TD gives in Pâzand, are to be found in the portion of the Avesta yet extant.

[4] Av. Kavi Kavâta of Fravardîn Yt. 132, Zamyâd Yt. 71, called Kaî-Qubâd in the Shâhnâmah. There appears to be an attempt, in the text, to derive his name from the 'door-sill' on which he is said to have been found.

[5] The Avesta names of these seven other Kayâns are, respectively, Kavi Aipi-vanghu, Kavi Arshan, Kavi Byârshân, Kavi Pisanangh, Kavi Usadhan, Kavi Syâvarshân, and Kavi Husravangh (see Fravardîn Yt. 132, Zamyâd Yt. 71, 74); omitting the third, they are called, respectively, Armîn, Ari*s*, Pa*s*în, Kaî-Kâvûs, Siyâvush, and Kaî Khusrô in the Shâhnâmah. TD, omitting the first letter, has Sânô for Pisân; it also writes Kaî-Kâyûks and Kaî-Khûsrôvî.

begotten. 26. Keresâsp[1] *and* Aûrvakhsh[2] were both brothers. 27. Athrat[3] *was son* of Sâhm, *son* of Tûrak, *son* of Spaênyasp, *son* of Dûrôshasp[4], *son* of Tûg, *son* of Frêdûn. 28. Lôharâsp[5] *was son* of Aûzâv[6], *son* of Mânûs, *son of* Kaî-Pîsîn[7], *son of* Kaî-Apîvêh, *son of* Kaî-Kavâd. 29. *By* Kaî-Lôharâsp were Vistâsp, Zarîr[8], *and* other brothers begotten; by Vistâsp were Spend-dâd[9] and Pêshyô-tanû[10] begotten; and by Spend-dâd were Vohûman[11], Âtarô-tarsah, Mitrô-tarsah, *and* others begotten.

30. Artakhshatar *descendant* of Pâpak—of whom his mother *was* daughter—*was son* of Sâsân[12], *son* of

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[1] Av. Keresâspa of Yas. IX, 31, 36, 39, Vend. I, 36, Âbân Yt. 37, Fravardîn Yt. 61, 136, Râm Yt. 27, Zamyâd Yt. 38–44, Âf. Zarat. 3; he is called Garsâsp in the Shâhnâmah.

[2] Av. Urvâkhshaya of Yas. IX, 31, Râm Yt. 28, Âf. Zarat. 3. These brothers were sons of Thrita or Athrat, mentioned in the next §.

[3] Av. Thrita of the Sâma race (see Yas. IX, 30, Vend. XX, 11) and father of Keresâspa, whose genealogy is given in a passage interpolated in some copies of the Shâhnâmah as follows: Garsâsp, Atrat, Sam, Tûrag, Sîdasb, Tûr, Jamshêd.

[4] Written Dûrôshap in TD, both here and in § 14.

[5] Av. Aurvad-aspa of Âbân Yt. 105, Vistâsp Yt. 34, 46, called Luhrâsp in the Shâhnâmah.

[6] Reading doubtful.

[7] Written Ka-Pîsîn here, but he is the same person as Kaî-Pisân of § 25; the latter part of the name is written both Pisanangh and Pisina in the Avesta.

[8] Probably Zargar (being Av. Zairivairi of Âbân Yt. 112, 117, Fravardîn Yt. 101), but called Zarîr in the Shâhnâmah.

[9] Av. Spentô-dâta of Fravardîn Yt. 103, Vistâsp Yt. 25, called Isfendiyâr in the Shâhnâmah.

[10] See Chaps. XXIX, 5, XXXII, 5.

[11] Called Bahman in the Shâhnâmah, and Ardashîr the Kayânian in Bahman Yt. II, 17; the successor of his grandfather Vistâsp (see Chap. XXXIV, 8).

[12] The text is rather obscure, but the Kârnâmak of Ardashîr-i Pâpakân states clearly that Ardashîr was son of Sâsân by the

Vêh-âfrî*d* and[1] Zarîr, *son* of Sâsân, *son* of Artakhshatar who *was* the said Vohûman *son* of Spend-dâ*d*.

31. The mother of Kaî-Apîvêh was Farhank[2], *daughter* of *him who is* exalted on the *heavenly* path[3], Urva*d*-gâi-frâ*s*t[4], *son* of Râk, *son* of Dûrâsrôb, *son* of Mânû*sk*îhar. 32. This, too, it says, that the glory[5] of Frê*d*ûn settled on the root of a reed (kanyâ) in the wide-formed ocean; *and* Nôktargâ[6], through sorcery, formed a cow for tillage, *and* begat *children* there; three years he carried the reeds there, *and* gave them to the cow, until the glory went on to the cow; he brought the cow, milked *her* milk, *and* gave *it* to his three sons; as *their* walking *was on* hoofs, the glory did not go to the sons, but to Farhank. 33. Nôktargâ wished to injure[7] Farhank, *but* Farhank went with the glory *away* from

daughter of Pâpak, a tributary ruler of Pârs under Ardavân, the last of the A*s*kâniyân monarchs.

[1] So in the Pahlavi text, which therefore makes Vêh-âfrî*d* a woman's name (like Pers. Beh-âfrîn); but this is doubtful, as the MSS. often confound va, 'and,' and i, '*son* of.'

[2] In the Shâhnâmah Farhang is mother of Kaî-Kâvûs. The Pahlavi name can also be read Farânak, the name of the mother of Ferîdûn in the Shâhnâmah.

[3] Pâz. vîdharg-âfrâ*s*taka, which looks more like an epithet than a name.

[4] Or, perhaps, 'Urva*d*-gâ *son* of Frâ*s*t.'

[5] The divine glory which was supposed to accompany all legitimate sovereigns of Iran, from the time of Hôshyang even to that of the Sasanian dynasty; it is the Av. *hv*arenangh of the Zamyâd Ya*s*t, and is said to have fled to the ocean for refuge during the reign of foreign dynasties and wicked kings (see Âbân Yt. 42, Zamyâd Yt. 51, 56, 59, 62).

[6] The last syllable is so written, in Pâzand, in § 33.

[7] Reading hang*î*danŏ, 'to injure,' instead of khung*d*anŏ, which may mean 'to embrace;' the difference between the two words being merely the letter î.

the fierce (tîb) father, and made a vow (patyastâk) thus: 'I will give *my* first son to Aûshbâm[1].' 34. Then Aûshbâm saved her from the father; and the first son, Kaî-Apîvêh, she bore and gave to Aûshbâm, was a hero associating with Aûshbâm, and travelled in Aûshbâm's company.

35. The mother of Aûzôbô was the daughter of Nâmûn the wizard, when Nâmak[2] was with Frâsîyâ*v*.

36. And, moreover, together with those begotten by Sâm[3] were six children in pairs, male *and* female; the name of one *was* Damnak, of one Khûsrôv, *and of one* Mârgandak, *and* the name of *each* man and woman together was one. 37. And the name of one *besides* them was Dastân[4]; he was considered more eminent than they, and Sagânsîh[5] and the southern quarter were given to him; and Avar-shatrô[6] and the governorship were given by him to Avarnak. 38. Of Avar-shatrô this is said, that *it is* the district of Avarnak, *and* they offered blessings *to* Srôsh and Ar*d*avahi*s*t in succession; on this account is *their* possession of horses and possession of arms; and on account of firm religion, purity, and manifest joy, good estimation and extensive fame are greatly

[1] This name means 'the dawn;' perhaps it may be identified with Av. Usinemangh or Usenemangh of Fravardîn Yt. 113, 140, whose wife Fr*e*ni may possibly be the Farhank (or Frânak) of the text.

[2] So in TD, but it is probably only a variant of Nâmûn.

[3] The grandfather of Rustam (see § 41). In the Avesta he is usually called Sâma Keresâspa with the title Nairiman*a*u; while in the Shâhnâmah Sâm is son of Narîmân.

[4] Another name for Zâl, the father of Rustam, in the Shâhnâmah.

[5] The same as Sagastân.

[6] Or, perhaps, 'the upper district.'

among them. 39. To Damnak the governorship of Asûristân was given; sovereignty and arranging the law of sovereignty, wilfulness and the stubborn defects they would bring, were among them. 40. To Sparnak[1] the governorship of Spâhân[2] was given; to Khûsrôv the governorship of Râi[3] was given; to Mârgandak the kingdom, forest settlements, and mountain settlements of Padashkhvârgar were given; *where* they travel nomadically, and *there are* the forming of sheep-folds, prolificness, easy procreation, and continual triumph over enemies. 41. From Dastân proceeded Rû*d*astâm[4] and Hûzavârak[5].]

Chapter XXXII[6].

1. On the kindred of Pôrûshasp[7], *son* of Paitirâsp[8], *son* of Aurvadasp[9], *son* of Hâê*k*a*d*âsp[10], *son* of

[1] He would seem not to have been a son of Sâm, as he is not mentioned before. The reading of all these names is uncertain.

[2] The Pahlavi form of Ispahân.

[3] Av. Ragha of Yas. XIX, 51, Vend. I, 60, whose ruins are near the modern Teherân.

[4] The usual Pahlavi form of Rustam.

[5] Or Aûzvârak; Rustam's brother is called Zavârah in the Shâhnâmah.

[6] This chapter, which is numbered XXXIII by previous translators, is found in all MSS., but in TD it forms a continuation of the preceding chapter, beginning with the name Pôrûshasp.

[7] Av. Pourushaspa of Yas. IX, 42, 43, Vend. XIX, 15, 22, 143, Âbân Yt. 18, &c.

[8] K20 has Pâz. Spitarsp, and M6 has Pâz. Pirtrasp (see note on Chap. XXXIII, 1). The reading in the text is doubtful.

[9] Omitted in K20 and TD.

[10] Av. Haê*k*a*d*aspa of Yas. XLV, 15, LII, 3.

*K*akhshnûs[1], *son* of Pâîtirasp, *son* of Hardarsn[2], *son* of Hardâr[3], *son* of Spîtâmân[4], *son* of Vîdast[5], *son* of Ayazem, *son* of Ragan[6], *son* of Dûrâsrôb[7], *son* of Mânûs*k*ihar[8]. 2. As Paîtirâsp *had* two sons, one Pôrûshasp *and* one Ârâsti[9], by Pôrûshasp was Zaratûst begotten for a sanctuary of good religion[10], *and* by Ârâsti was Mê*d*yôk-mâh[11] begotten. 3. Zaratûst, when he brought the religion, first celebrated

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[1] Windischmann suggests Av. *K*âkhshnôis (gen.) of Fravardîn Yt. 114.

[2] K20 has Pâz. Harsn and TD has Harakî*d*ârsnŏ.

[3] TD has Harâî*d*âr, or Arâî*d*âr.

[4] Or Spîtâm (as the last syllable is the patronymical suffix), Av. Spitâma, the usual patronymic of Zaratûst.

[5] May be read Vâdist in TD.

[6] Possibly the same person as Râk in Chap. XXXI, 31; but see XXXIII, 3.

[7] So in TD, but Pâz. Durâsrun in K20, M6.

[8] This genealogy is somewhat differently given in the Vagarkar*d*-i Dînîk (pp. 28, 29), as published in Bombay by Dastur Peshotanji Behramji Sanjânâ in 1848; and is extended back, through the generations mentioned in Chap. XXXI, 1, 2, 7, 14, to Gâyômar*d*, as follows: 'Pôrûshâspô *son* of Paîtîrâsp, *and* Arâspô son of Paîtîrâsp, Urva*n*dasp, Haê*k*a*d*asp, *K*îkhshnus, Paêtirasp, Hardrsn, Haridâr, Spîtâmânŏ, Vaêdist, Nayâzem, Ragisn, Dûrâsrôb, Mânûs*k*îhar sovereign of Iran, Mânus-khûrnar, Mânus-khûrnâk, Nêryôsang, Varzî*d*-dîn, Vîzak, Airyak, Aithritak, Ibitak, Frazîsak, Zisak, Frasizak, Izak, Aîrî*k*, Frê*d*ûn lord of Khvanîras, Pûr-tôrâ the Âspîkân, Nêvak-tôrâ the Âspîkân, Sôg-tôrâ the Âspîkân, Gêfar-tôrâ the Âspîkân, Vanô-i-fravisn the Âspîkân, Yim lord of the seven regions, Vîvanghâû, Ayangha*d*, Ananghad, Takhmôrup, Hôshâng the Pêsdâ*d*, lord of the seven regions, Fravâk, Sîyâmak, Mashyô whose wife was Mashyăk, Gâyôkmar*d* the first man, and father of all mankind in the material world.'

[9] Av. Ârâstaya of Fravardîn Yt. 95; TD has Ârâstih.

[10] The Pâzand words dargâ hidainis appear to be merely a misreading of Pahl. dargâs-i hûdînôîh.

[11] Av. Maidhyô-m*a*ungha of Yas. L, 19, Fravardîn Yt. 95, 106. He is said to have been Zaratûst's first disciple.

worship[1] *and* expounded in Aîrân-vêg, and Mêdyôkmâh received the religion from him. 4. The Môbads[2] of Pârs are all *traced* back to this race of Mânûskîhar.

5. Again, I say, by Zaratûst[3] *were* begotten three sons and three daughters[4]; one *son was* Isadvâstar[5], one Aûrvatad-nar[6], *and* one Khûrshêd-kîhar[7]; as Isadvâstar *was* chief of the priests he became the Môbad of Môbads, *and* passed away in the hundredth year of the religion; Aûrvatad-nar *was* an agriculturist, *and* the chief of the enclosure formed by Yim[8], which is below the earth; Khûrshêd-kîhar *was* a warrior, commander of the army of Pêshyôtanû, *son* of Vistâsp, *and* dwells in Kangdez[8]; *and* of the three daughters the name of one was Frên, of one Srît, *and* of one Pôrukîst[9]. 6. Aûrvatad-nar and Khûrshêd-kîhar were from a serving (kakar) wife[10], the rest were from a privileged (pâdakhshah) wife.

[1] Reading frâg yast; but it may be frâg gast, 'wandered forth.'

[2] The class of priests whose special duty is to perform all religious rites and ceremonies.

[3] This paragraph is quoted, with a few alterations, in the Vagarkard-i Dînîk, pp. 21–23.

[4] K20 omits the 'three daughters' here, by mistake.

[5] Av. Isad-vâstra of Yas. XXIII, 4, XXVI, 17, Fravardîn Yt. 98.

[6] Av. Urvatad-nara of Vend. II, 143, Fravardîn Yt. 98. K20 and M6 have Aûrvartad-nar, and TD has Aûrvâtad-nar.

[7] Av. Hvare-kithra of Fravardîn Yt. 98; TD has Khûr-kîhar.

[8] See Chap. XXIX, 5. Windischmann and Justi consider the clause about Pêshyôtanû as inserted by mistake, and it is omitted in the Vagarkard-i Dînîk (p. 21); it is found, however, in all MSS. of the Bundahis.

[9] These daughters are the Av. Freni, Thriti, and Pouru-kista of Fravardîn Yt. 139; the last is also mentioned in Yas. LII, 3.

[10] The following is a summary of the Persian descriptions of the five kinds of marriage, as given in the Rivâyats:—

A pâdshâh ('ruling, or privileged') wife is when a man marries,

7[1]. By Isa*d*vâstar was begotten a son *whose* name was Ururvi*g*a[2], and they call him Aran*g*-i Bîrâ*d*ân[3] ('fore-arm of brothers') for this reason, that, as they

with the parents' consent, an unbetrothed maiden out of a family, and she and her children remain his in both worlds.

A yûkan or ayûk ('only child') wife is an only child, married with the parents' consent, and her first child belongs to them; after its birth she becomes a pâdshâh wife. She is entitled to one-third of her parents' property for giving up the child.

A satar ('adopted') wife is when a man over fifteen years of age dies childless and unmarried, and his relatives provide a maiden with a dowry, and marry her to another man; when half her children belong to the dead man, and half to the living, and she herself is the dead man's wife in the other world.

A *k*akar or *k*âkar ('serving') wife is a widow who marries again; if she had no children by her first husband she is acting as a satar wife, and half her children by her second husband belong to her first one; and she herself, in any case, belongs to her first husband in the other world.

A khûd-*s*arâî or khûd-sarâî ('self-disposing') wife is one who marries without her parents' consent; she inherits no property from her parents until her eldest son has given her as a pâdshâh wife to his father.

[1] Instead of this sentence the Va*g*arkar*d*-i Dînîk (pp. 21, 22) has the following, which appears to rest upon a misinterpretation of the text:—

'And Zaratû*s*t the righteous had three wives; all three were in the lifetime of Zaratû*s*t, and all three wives were living throughout the lifetime of Zaratû*s*t; the name of one was Hvôv, of the second Urvi*g*, of the third Arni*g*-baredâ. And from Urvi*g*, who was a privileged wife, four children were born; one was the son Isa*d*-vâstar, and the three daughters, namely, Frên, Srîtak, and Pôru*k*ist; these four were from Urvi*g*. And from the wife Arni*g*-baredâ two sons were born, one Aûrvart-nar, and the second Khûrshê*d*-*k*îhar; and Arni*g*-baredâ was a serving wife, and the name of the former husband of Arni*g*-baredâ was Mitrô-ayâr. And from Hvôv, who was a privileged wife, *were* three sons, namely, Hûshê*d*ar, Hûshê*d*ar-mâh, and Sôshâns, as it says,' &c. (as in § 8).

[2] TD has Pahl. Aûrvarvî*g*ak or Khûrûrûpak.

[3] So in TD.

were from a serving wife, *she* then delivered them over to Isa*d*vâstar through adoption. 8. This, too, *one* knows, that three sons of Zaratû*s*t, namely, Hûshê*d*ar, Hûshê*d*ar-mâh [1], and Sôshyans [2], were from Hvôv [3]; as it says, that Zaratû*s*t went near unto Hvôv three times, *and* each time the seed went to the ground; the angel Nêryôsang [4] received the brilliance and strength of that seed, delivered *it* with care to the angel Anâhî*d* [5], *and* in time will blend *it* with a mother. 9. Nine thousand, nine hundred, and ninety-nine, and nine myriads [6] of the guardian spirits of the righteous are intrusted with *its* protection, so that the demons may not injure *it* [7].

10. The name of the mother of Zaratû*s*t was Dughdâ [8], *and* the name of the father of the mother of Zaratû*s*t was Frahimravâ [9].

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[1] Av. Ukhshya*d*-creta and Ukhshya*d*-nemangh of Fravardîn Yt. 128.

[2] Av. Saoshyãs of Vend. XIX, 18, Fravardîn Yt. 129, &c. See Chaps. XI, 6, XXIX, 6, XXX, 3, 4, 7, 17, 25, 27.

[3] Av. Hvôvi of Fravardîn Yt. 139, Dîn Yt. 15; the Pahlavi form of the name, as given once in TD, is Hûvâôbŏ.

[4] See Chap. XV, 1.

[5] Av. anâhita of Âbân Yt. 1, &c.; a female personification of 'unsullied' water, known generally by the epithet ardvî sûra (the Arêdvivsûr of Chap. XIII), and whose name is also applied to the planet Venus (see Chap. V, 1).

[6] So in M6; other MSS. have '9,999 myriads,' but see Fravardîn Yt. 62.

[7] This last phrase, about the demons, is omitted in TD and the Vagarkar*d*-i Dînîk.

[8] The Avesta word for 'daughter.'

[9] TD has Pâz. Fereâhimruvânâ.

[CHAPTER XXXIII[1].

0. The family of the Môbads ('priests').

1. Bahak[2] *was* son of Hûbakht, *son* of Âtarô-bôndak, *son* of Mâhda*d*, *son* of Mê*d*yôk-mâh, *son* of Frâh-vakhsh-vindâ*d*[3], *son* of Mê*d*yôk-mâh, *son* of Kâ*d*[4], *son* of Mê*d*yôk-mâh, *son* of Ârâstîh, *son* of Paîtirâsp[5]. 2. As Bahak was Môbad of Môbads (high-priest) unto Shâhpûhar[6], son of Aûharmazd, *so* Kâ*d* was the great preceptor (farmâ*d*âr) unto Dârâî[7].

3. Âtarô-pâ*d*[8] *was son* of Mâraspend, *son* of Dâ*d*-ar*d*â, *son* of Dâ*d*îrâ*d*, *son* of Hûdînô, *son* of Âtarô-dâ*d*, *son* of Mânû*s*kîhar, *son* of Vohûman-*k*îhar, *son* of Fryânô[9], *son* of Bâhak[10], *son* of Frê*d*ûn, *son* of Fra-

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[1] This chapter is found only in TD, where it forms a continuation of the preceding, and affords a means (see §§ 10, 11) for determining the age of the recension of the text contained in that MS. As nearly all the names are written in Pahlavi letters, the pronunciation of many of them is merely a matter of guess.

[2] Here written Bôhak, but it is Bahak or Bâk in § 2; compare Bâhak in § 3, and Av. B*a*ungha of Fravardîn Yt. 124.

[3] Compare Av. Frashâvakhsha of Fravardîn Yt. 109.

[4] Compare Av. Kâta of Fravardîn Yt. 124.

[5] See Chap. XXXII, 2, for the last three generations; TD has Pîrtarâsp here, like the variant of M6 in Chap. XXXII, 1.

[6] The Sasanian king Shâpûr II, who reigned A.D. 309–379.

[7] According to the chronology of the Bundahi*s* (Chap. XXXIV, 8, 9), Dârâî lived only some four centuries before Shâpûr II, for which period only seven generations of priests are here provided. This period, moreover, is certainly about three centuries less than the truth.

[8] This priest was prime minister of Shâpûr II.

[9] Compare Av. Fryâna of Yas. XLV, 12.

[10] This name is repeated in TD, probably by mistake (compare Bahak in §§ 1, 2).

shâîtar[1], *son* of Pôrushasp, *son* of Vînâsp, *son* of Nivar, *son* of Vakhsh, *son* of Vahidhrôs, *son* of Fra*s*t, *son* of Gâk[2], *son* of Vakhsh, *son* of Fryân, *son* of Ra*g*an, *son* of Dûrâsrôb, *son* of Mânû*sk*îhar[3].

4. Mitrô-varâ*z* *was* *son* of Nîgâs-afzû*d*-dâk, *son* of Shîrtashôsp, *son* of Par*s*tva, *son* of Urva*d*-gâ, *son* of Tâham, *son* of Zarîr, *son* of Dûrâsrôb, *son* of Mânû*s*[4]. 5. Dûrnâmîk *was* *son* of Zâgh, *son* of Ma*s*vâk, *son* of Nô*d*ar[5], *son* of Mânû*sk*îhar.

6. Mitrô-akâvî*d* *is* *son* of Mar*d*ân-vêh[6], *son* of Afrôbag-vindâ*d*, *son* of Vindâ*d*-i-pê*d*âk, *son* of Vâê-bûkht[7], *son* of Bahak, *son* of Vâê-bûkht. 7. The mother from whom I was born is Hûmâî, daughter of Freh-mâh, who also *was* the righteous daughter[8]

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[1] This is probably a semi-Huzvâri*s* form of Frashô*s*tar.

[2] Perhaps this name should be read along with the next one, so as to give the single Pâzand name *S*kina*s* or *S*kiva*s*.

[3] See Chap. XXXII, 1, for the last three generations. According to this genealogy Âtarôpâ*d*-i Mâraspendân was the twenty-third in descent from Mânû*sk*îhar, whereas his contemporary, Bahak (§ 1), was twenty-second in descent from the same.

[4] No doubt Mânû*sk*îhar is meant; if not, we must read Mânû*s*-dûrnâmîk in connection with § 5.

[5] Here written Nî*d*ar, but see Chaps. XXIX, 6, XXXI, 13.

[6] Here written Mar*d*-vêh, but see § 8.

[7] Here written Aê-vûkht, but see § 8; it may be Vîs-bûkht, or Vê*s*-bûkht.

[8] The text is amî*d*ar mûna*s* li a*g*a*s* zerkhûn*d* Hûmôî dûkht-i Freh-mâh-i*k* aharôb vûkht (dûkht?). We might perhaps read 'Freh-mâh *son* of *K*ahârôb-bûkht,' but it seems more probable that §§ 7, 8 should be connected, and that the meaning intended is that Hûmâî was daughter of Freh-mâh (of a certain family) and of Pûyi*s*n-shâ*d* (of another family); she was also the mother of the editor of that recension of the Bundahi*s* which is contained in TD; but who was his father? The singularly unnecessary repetition of the genealogy of the two brothers, Mitrô-akâvî*d* and Pûyi*s*n-shâ*d*, in §§ 6, 8, leads to the suspicion that if the latter

of Mâh-ayâr *son* of Mâh-bôndak, *son* of Mâh-bûkht. 8. Pûyisn-shâ*d is son* of Mar*d*ân-vêh, *son* of Afrôbag-vindâ*d*, *son* of Vindâ*d*-i-pê*d*âk, *son* of Vâê-bûkht, *son* of Bahak, *son* of Vâê-bûkht.

9. All the other Môbads who have been renowned in the empire (khû*d*âyîh) *were* from the same family it is said, *and* were of this race of Mânûs-*k*îhar[1]. 10. Those Môbads, likewise, who now exist are all from the same family they assert, and I, too, they boast, whom they call[2] 'the administration of perfect rectitude' (Dâ*d*akîh-i Ashôvahistô)[3]. 11. Yûdân-Yim *son* of Vâhrâm-shâ*d*, *son* of Zaratûst, Âtarô-pâ*d* son of Mâraspend, *son* of Zâ*d*-sparham[4].

were his mother's father, the former was probably his own father or grandfather. Unfortunately the text makes no clear statement on the subject, and § 10 affords further material for guessing otherwise at his name and connections.

[1] Compare Chap. XXXII, 4.

[2] Reading va lî*k* laband-i karîtûnd.

[3] This looks more like a complimentary title than a name, and if the editor of the TD recension of the Bundahi*s* were the son or grandson of Mitrô-akâvî*d* (§ 6) we have no means of ascertaining his name; but if he were not descended from Mitrô-akâvî*d* it is possible that §§ 10, 11 should be read together, and that he was the son of Yûdân-Yim. Now we know, from the heading and colophon of the ninety-two questions and answers on religious subjects which are usually called the Dâ*d*istân-i Dînîk, and from the colophons of other writings which usually accompany that work, that those answers were composed and certain epistles were written by Mânûs*k*îhar, son of Yûdân-Yim, who was high-priest of Pârs and Kirmân in A.Y. 250 (A.D. 881), and apparently a more important personage than his (probably younger) brother Zâ*d*-sparham, who is mentioned in § 11 as one of the priests contemporary with the editor of the TD recension. If this editor, therefore, were a son of Yûdân-Yim (which is a possible interpretation of the text) he was most probably this same Mânûs*k*îhar, author of the Dâ*d*istân-i Dînîk (see the Introduction, § 4).

[4] The last name is very probably superfluous, Zâ*d*-sparham

Zâ*d*-sparham *son* of Yûdân-Yim [1], Âtarô-pâ*d* son of Hâmî*d* [2], Ashôvahi*s*t *son* of Freh-Srôsh, *and* the other Môbads have sprung from the same family.

12. This, too, it says, that 'in one winter I *will* locate (*g*âkînam) the religion of the Mazdayasnians, *which* came out into the other six regions.']

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having been written twice most likely by mistake. This Âtarô-pâ*d* son of Mâraspend was probably the one mentioned in the following extract from the old Persian Rivâyat MS., No. 8 of the collection in the Indian Office Library at London (fol. 142 a):—

'The book Dînkar*d* which the dastûrs of the religion and the ancients have compiled, likewise the blessed Âdarbâd son of Mahrasfend, son of Asavahist of the people of the good religion, in the year three hundred of Yazdagard Shahryâr, collected some of the more essential mysteries of the religion as instruction, and of these he formed this book.' That is, he was the last editor of the Dînkar*d*, which seems to have remained unrevised since his time, as the present copies have descended from the MS. preserved by his family and first copied in A.Y. 369.

[1] Zâ*d*-sparham was brother of the author of the Dâ*d*istân-i Dînîk; he was high-priest at Sîrkân in the south, and evidently had access to the Bundahi*s*, of part of which he wrote a paraphrase (see Appendix). His name is usually written Zâ*d*-sparam.

[2] In the history of the Dînkar*d*, given at the end of its third book (see Introd. to Farhang-i Oîm-khadûk, p. xxxiv), we are told as follows:—

'After that, the well-meaning Âtarô-pâ*d* son of Hêmî*d*, who was the leader of the people of the good religion, compiled, with the assistance of God, through inquiry, investigation, and much trouble, a new means of producing remembrance of the Mazdayasnian religion.' He did this, we are further told, by collecting all the decaying literature and perishing traditions into a work 'like the great original Dînkar*d*, of a thousand chapters' (mânâk-i zak rabâ bûn Dînô-kartô 1000-darakŏ). We thus learn from external sources that the group of contemporary priests, mentioned in the text, was actively employed (about A.D. 900) in an attempted revival of the religious literature of the Mazdayasnians, to which we owe either the revision or compilation of such works as the Dînkar*d*, Dâ*d*istân-i Dînîk, and Bundahi*s*.

CHAPTER XXXIV[1].

0. On the reckoning of the years[2].

1. Time was *for* twelve thousand years; *and* it says in revelation, that three thousand years was the duration of the spiritual *state*, where the creatures were unthinking, unmoving, *and* intangible[3]; *and* three thousand years[4] was the duration of Gâyômar*d*, with the ox, in the world. 2. As *this* was six thousand years the series of millennium reigns[5] of Cancer, Leo, and Virgo had elapsed, because it was six thousand years when the millennium reign came to Libra, the adversary rushed in, and Gâyômar*d* lived thirty years in tribulation[6]. 3. After the thirty years[7] Mâshya *and* Mâshyôî grew up; it was fifty years while they were not wife *and* husband[8], *and* they were ninety-three years together *as* wife *and* husband till the *time* when Hôshyang[9] came.

4. Hôshyang *was* forty years[10], Takhmôrup[11] thirty years, Yim till *his* glory[12] departed six hundred and

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[1] This chapter is found in all the MSS.

[2] TD adds 'of the Arabs (Tâzîkân).'

[3] See Chap. I, 8. [4] See Chaps. I, 22, III, 1.

[5] This system of a millennium reign for each constellation of the zodiac can hardly have any connection with the precession of the equinoxes, as the equinoxes travel backwards through the zodiac, whereas these millennium reigns travel forwards.

[6] See Chap. III, 21–23.

[7] That is, forty years after the thirty (see Chap. XV, 2).

[8] See Chap. XV, 19, 20. [9] See Chaps. XV, 28, XXXI, 1.

[10] K20 omits, by mistake, from 'together' in § 3 to this point.

[11] See Chap. XXXI, 2.

[12] So in K20, but M6 has nismô, 'soul, reason,' as in Chap. XXIII, 1; the word 'glory' would refer to the supposed divine glory of the Iranian monarchs (see Chap. XXXI, 32).

sixteen years and six months, *and* after that he was a hundred years in concealment. 5. Then the millennium[1] reign came to Scorpio, and Dahâk[2] ruled a thousand years. 6. After the millennium reign came to Sagittarius, Frê*d*ûn[3] *reigned* five hundred years; in the same five hundred years of Frê*d*ûn *were* the twelve years of Aîrî*k*; Mânûs*k*îhar[4] *was* a hundred and twenty years, *and* in the same reign of Mânûs*k*îhar, when he was in the mountain fastness (dûshkhvâr-gar)[5], *were* the twelve years of Frâsîyâ*v*; Zôb[6] the Tûhmâspian *was* five years.

7. Kaî-Kabâ*d*[7] *was* fifteen years; Kaî-Kâûs, till he went to the sky, seventy-five years, *and* seventy-five years after that, altogether a hundred and fifty years; Kaî-Khûsrôv sixty years; Kaî-Lôrâsp[8] a hundred and twenty years; Kaî-Vistâsp, till the coming of the religion, thirty years[9], altogether a hundred and twenty years.

8. Vohûman[10] *son* of Spend-dâ*d* a hundred and

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[1] The seventh millennium, ruled by Libra, is computed by Windischmann as follows: $30 + 40\frac{1}{2} + 50 + 93 + 40 + 30 + 616\frac{1}{2} + 100 = 1000$. The eighth millennium, ruled by Scorpio, is the thousand years of Dahâk.

[2] See Chap. XXXI, 6.

[3] See Chap. XXXI, 7–11.

[4] See Chap. XXXI, 12–14.

[5] See Chap. XXXI, 21.

[6] Written Aûzôbô in Chap. XXXI, 23, 24.

[7] Usually written Kaî-Kavâ*d* in Pahlavi (see Chap. XXXI, 24, 25).

[8] Also written Kaî-Lôharâsp (see Chap. XXXI, 28, 29).

[9] This is the end of the ninth millennium, ruled by Sagittarius, which is computed by Windischmann as follows: $500 + 120 + 5 + 15 + 150 + 60 + 120 + 30 = 1000$.

[10] See Chap. XXXI, 29, 30, where he is said to have been also called Artakhshatar, which seems to identify him with Artaxerxes Longimanus and his successors down to Artaxerxes Mnemon; so that Hûmâî may perhaps be identified with Parysatis, and Dârâî *K*îhar-âzâ*d*ân with Artaxerxes Ochus, as Dârâî Dârâyân must be

twelve years; Hûmâî, who *was* daughter of Vohûman, thirty years; Dârâî son of *K*îhar-âz*â*d[1], that is, *of the daughter* of Vohûman, twelve years; Dârâî son of Dârâî fourteen years; Alexander the Rûman[2] fourteen years.

9. The A*s*kânians bore the title in an uninterrupted (a-arûbâk) sovereignty two hundred and eighty-four years[3], Ardashîr son of Pâpak *and* the number of the Sâsânians four hundred and sixty years[4], *and* then it went to the Arabs.

Darius Codomannus, while the reign of Kaî-Vi*s*tâsp seems intended to cover the period from Cyrus to Xerxes.

[1] A surname of Hûmâî.

[2] Sikandar-i Arûmâk, that is, Alexander the Roman (of the eastern or Greek empire), as Pahlavi writers assume.

[3] This period is nearly two centuries too short.

[4] The actual period of Sasanian rule was 425 years (A. D. 226–651). According to the figures given in the text, the tenth millennium, ruled by Capricornus, must have terminated in the fourth year of the last king, Yazdakar*d*. This agrees substantially with the Bahman Ya*s*t, which makes the millennium of Zaratû*s*t expire some time after the reign of Khûsrô Nôshirvân; probably in the time of Khûsrô Parvîz, or some forty years earlier than the fourth year of Yazdakar*d*. According to the text we must now be near the end of the first quarter of the twelfth and last millennium.

APPENDIX TO THE BUNDAHIS.

SELECTIONS OF ZÂD-SPARAM,

BROTHER OF THE DASTÛR OF

PÂRS AND KIRMÂN,

A. D. 881.

PART I, CHAPTERS I–XI.

(PARAPHRASE OF BUNDAHIS, I–XVII.)

OBSERVATIONS.

1–5. (The same as on p. 2.)

6. Abbreviations used are:—Av. for Avesta. Bund. for Bundahi*s*, as translated in this volume. B. Yt. for Bahman Ya*s*t, as translated in this volume. Haug's Essays, for Essays on the Sacred Language, Writings, and Religion of the Parsis, by Martin Haug, 2nd edition. Mkh. for Mainyô-i-khar*d*, ed. West. Pers. for Persian. Vend. for Vendîdâd, ed. Spiegel. Yas. for Yasna, ed. Spiegel. Yt. for Ya*s*t, ed. Westergaard.

7. The MS. mentioned in the notes is K35 (written probably A.D. 1572), No. 35 in the University Library at Kopenhagen.

SELECTIONS

OF

ZÂ*D*-SPARAM.

THEY call these memoranda *and* writings the Selections (*k*î*d*akîhâ) of Zâ*d*-sparam, son of Yûdân-Yim.

CHAPTER I.

0. In propitiation of the creator Aûharmazd and all the angels—who are the whole of the heavenly and earthly sacred beings (yazdân)—*are* the sayings of Herbad Zâ*d*-sparam, son of Yûdân-Yim, who is of the south[1], about the meeting of the beneficent spirit *and* the evil spirit.

1. It is in scripture thus declared, that light *was* above and darkness below, and between those two was open space. 2. Aûharmazd *was* in the light, and Aharman in the darkness[2]; Aûharmazd *was* aware of the existence of Aharman and of *his* coming for strife; Aharman was not aware of the existence of light *and* of Aûharmazd[3]. 3. It happened to Aharman, in the gloom *and* darkness, *that*

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[1] Zâ*d*-sparam appears to have been dastûr of Sîrkân, about thirty parasangs south of Kirmân, and one of the most southern districts in Persia (see Ouseley's Oriental Geography, pp. 138, 139, 141, 143–145).

[2] See Bund. I, 2–4.

[3] Or 'of the light of Aûharmazd' (compare Bund. I, 8, 9).

he was walking humbly (frô-tanû) on the borders, *and* meditating other *things* he came up to the top, and a ray of light was seen by him; and because of *its* antagonistic nature to him he strove that he might reach it, so that it might also be within his absolute power. 4. And as he came forth to the boundary, accompanied by certain others[1], Aûharmazd came forth to the struggle for keeping Aharman away from His territory; and He did it through pure words, confounding witchcraft, and cast him back to the gloom.

5. For protection from the fiend (drû*g*) the spirits rushed in, the spirits of the sky, water, earth, plants, animals, mankind, and fire He *had* appointed, and they maintained it (the protection) three thousand years. 6. Aharman, also, ever collected means in the gloom; and at the end of the three thousand years he came back to the boundary, blustered (patîstâ*d*), and exclaimed thus: 'I *will* smite thee, I *will* smite the creatures which thou thinkest *have* produced fame for thee—thee who art the beneficent spirit—I will destroy everything about them.'

7. Aûharmazd answered thus: 'Thou art not a doer of everything, O fiend[2]!'

8. And, again, Aharman retorted thus: 'I will seduce all material life into disaffection to thee and affection to myself[3].'

9. Aûharmazd perceived, through the spirit of wisdom, thus: 'Even the blustering of Aharman is capable of performance, if I do not allow disunion

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[1] Reading pavan *k*atârânŏ ham-tanû, but the phrase is somewhat doubtful, and rather inconsistent with Bund. I, 10.

[2] Bund. I, 16. [3] Bund. I, 14.

(lâ barînînam) during a period of struggle.' 10. And he demanded of him a period for friendship [1], for it was seen by him that Aharman does not rely upon the intervention of any vigorous ones, *and* the existence of a period is obtaining the benefit of the mutual friendship *and* just arrangement of both; and he formed it into three periods, each period being three millenniums. 11. Aharman relied upon *it*, and Aûharmazd perceived that, though it is not possible to have Aharman sent down, ever when he wants he goes back to his own requisite, which is darkness; *and* from the poison which is much diffused endless strife arises [2].

12. And after the period was appointed by him, he brought forward the Ahûnavar *formula* [3]; and in his Ahûnavar these [4] kinds of benefit were shown:— 13. The first is that, of all things, that is proper which is something declared *as* the will of Aûharmazd; so that, whereas that is proper which is declared the will of Aûharmazd, where anything exists which is not within the will of Aûharmazd, it is created injurious from the beginning, a sin of a distinct nature. 14. The second is this, that whoever shall do that which is the will of Aûharmazd, his reward *and* recompense are his own; and of him who shall not do that which is the will of Aûharmazd, the punishment at the bridge [5] owing thereto

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[1] Bund. I, 17, 18.

[2] Or 'the poison of the serpent, which is much diffused, becomes endless strife.'

[3] Bund. I, 21.

[4] The word ân, 'those,' however, is probably a miswriting of the cipher for 'three.'

[5] The *K*înva*d* or *K*învar bridge (see Bund. XII, 7).

is his own; which is shown from this[1] *formula; and* the reward of doers of good works, the punishment of sinners, and the tales of heaven *and* hell are from it. 15. Thirdly, *it is* shown that the sovereignty of Aûharmazd increases that which is for the poor, *and* adversity is removed; by which *it* is shown that there are treasures for the needy *one*, *and* treasures are to be *his* friends; as the intelligent creations *are* to the unintelligent, so also *are* the treasures of a wealthy *person* to a needy *one*, treasures liberally given which are his own. 16. And the creatures of the trained hand of Aûharmazd are contending *and* angry (âr*d*îk), one with the other, as the renovation *of the universe* must occur through these three things. 17. That is, first, true religiousness in oneself, *and* reliance upon a man's original hold on the truly glad tidings (nav-barhâm), that Aûharmazd is all goodness without vileness, and his will is a will altogether excellent; *and* Aharman is all vileness without goodness. 18. Secondly, hope of the reward *and* recompense of good works, serious fear of the bridge *and* the punishment of crime, strenuous perseverance in good works, *and* abstaining from sin. 19. Thirdly, the existence of the mutual assistance of the creatures, or along with and owing to mutual assistance, *their* collective warfare; it is the triumph of warfare over the enemy which is one's own renovation[2].

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[1] The MS. has hûman, 'well-meditating,' instead of denman, 'this;' but the two words are much alike in Pahlavi writing.

[2] This commentary on the Ahûnavar, or Yathâ-ahû-vairyô formula, is rather clumsily interpolated by Zâ*d*-sparam, and is much more elaborate than the usual Pahlavi translation and explanation of this formula, which may be translated as follows:—

20. By this formula he (Aharman) was confounded, *and* he fell back to the gloom[1]; *and* Aûharmazd produced the creatures bodily for the world; first, the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind[2]. 21. Fire was in all, diffused originally through the six substances, of which it was as much the confiner of each single substance in which it was established, it is said, as an eyelid when they lay one down upon the other.

22. Three thousand years the creatures were possessed of bodies and not walking on *their* navels; *and* the sun, moon, *and* stars stood still. 23. In the mischievous incursion, at the end of the period, Aûharmazd observed thus: 'What advantage is there from the creation of a creature, although thirstless, which is unmoving *or* mischievous?' 24.

'As is the will of the living spirit (as is the will of Aûharmazd) so should be the pastor (so excellent should he be) owing to whatsoever are the duties and good works of righteousness (the duties and good works should be as excellent as the will of Aûharmazd). Whose is the gift of good thought (that is, the reward *and* recompense good thought gives, it gives also unto him) which among living spirits is the work of Aûharmazd (that is, they would do that which Aûharmazd requires); there are *some* who say it is thus: Whose gift is through good thought (that is, the reward *and* recompense which they will give to good thought, they would give also unto him); Âtarô-pâ*d* son of Zaratûst said that by the gift of good thought, when among living spirits, they comprehend the doing of deeds. The sovereignty is for Aûharmazd (that is, the sovereignty which is his, Aûharmazd has kept with advantage) who gives necessaries [or comfort, or clothing] to the poor (that is, they would make intercession for them).'

Additional phrases are sometimes inserted, and some words altered, but the above is the usual form of this commentary.

[1] Bund. I, 22. [2] Bund. I, 28.

And in aid of the *celestial* sphere he produced the creature Time (zôrvân)[1]; and Time is unrestricted, so that he made the creatures of Aûharmazd moving, distinct from the motion of Aharman's creatures, for the shedders of perfume (bôî-dâ*d*ân) were standing one opposite to the other while emitting *it*. 25. And, observantly of the end, he brought forward to Aharman a means out of himself, the property of darkness, with which the extreme limits (vîrûnakŏ) of Time *were* connected by him, an envelope (pôstô) of the black-pated and ash-coloured kind. 26. And in bringing it forward he spoke thus: 'Through their weapons the co-operation of the serpent (a*z*ŏ) dies away, *and* this *which* is thine, indeed thy own daughter, *dies* through religion; and if at the end of nine thousand years, as it is said *and* written, is a time of upheaval (madam kar*d*anŏ), *she is* upheaved, not ended.'

27. At the same time Aharman came from accompanying Time out to the front, out to the star station; the connection of the sky with the star station *was* open, which showed, since it hung down into empty space, the strong communication of the lights and glooms, the place of strife in which is the pursuit of both. 28. And having darkness with himself he brought it into the sky, *and* left the sky so to gloom that the internal deficiency in the sky extends as much as one-third[2] over the star station.

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[1] This is the Av. zrvâna akarana, 'boundless time or antiquity,' of Vend. XIX, 33, 44. He is a personification of duration and age, and is here distinctly stated to be a creature of Aûharmazd. This throws some doubt upon the statements of Armenian writers, who assert that the two spirits sprang from Zrvâna.

[2] Compare Bund. III, 11.

Chapter II.

1. On the coming in of Aharman to the creatures it is thus declared in revelation, that *in* the month Fravar*d*în *and* the day Aûharmazd, at noon[1], he came forth to the frontier of the sky. 2. The sky sees *him* and, on account of *his* nature, fears as much as a sheep trembles at a wolf; *and* Aharman came on, scorching *and* burning into it. 3. Then he came to the water which was arranged below the earth[2], and darkness without an eyelid was brought on by him; and he came on, through the middle of the earth, as a snake all-leaping comes on out of a hole; and he stayed within the whole earth. 4. The passage where he came on is his own, the way to hell, through which the demons make the wicked run.

5. Afterwards, he came to a tree, such as was of a single root, the height of which *was* several feet, and *it was* without branches and without bark, juicy *and* sweet; and to keep the strength of all kinds of trees in its race, it was in the vicinity of the middle of the earth; and at the self-same time *it became* quite withered[3].

6. Afterwards, he came to the ox, the sole-created[4], as it stood as high as Gâyômar*d* on the

[1] Bund. III, 12. [2] Bund. III, 13.

[3] Bund. III, 14, 16.

[4] The primeval ox, or first-created representative of animals, as Gâyômar*d* was of mankind; from which two representatives all mankind and animals are said to have been afterwards developed. There seems to have been some doubt as to the sex of this mythological ox; here it is distinctly stated to have been a female, but from Bund. X, 1, 2, XIV, 3, it would appear to have been a male, and this seems to be admitted by Dâ*d*-sparam himself, in Chap. IX, 7.

bank of the water of Dâîtih[1] *in* the middle of the earth; and its distance from Gâyômar*d* being as much as its own height, it was also distant from the bank of the water of Dâîtih by the same measure; and it was a female, white *and* brilliant as the moon. 7. As the adversary came upon *it* Aûharmazd gave *it* a narcotic, which is also called 'bang,' to eat, and to rub the 'bang' before the eye[2], so that the annoyance from the assault of crimes may be less; it became lean and ill, *and* fell upon its right breast[3] trembling.

8. Before the advance to Gâyômar*d*, who was then about one-third the height of Zaratûs*t*, *and* was brilliant as the sun, Aûharmazd forms, from the sweat[4] on the man, a figure of fifteen years, radiant *and* tall, and sends it on to Gâyômar*d*; and he also brings his sweat[5] on to him as long as one Yathâ-ahû-vairyô[6] is *being* recited. 9. When he issued from the sweat, and raised his eyes, he saw the world when it was dark as night[7]; on the whole earth were the snake, the scorpion, the lizard (vazak), and noxious creatures of many kinds; *and* so the other kinds of quadrupeds stood among the

[1] The Dâîtîk river (see Bund. XX, 13).

[2] This is a misunderstanding of the corresponding phrase in Bund. III, 18. The narcotic here mentioned is usually prepared from the hemp plant, and is well known in India and the neighbouring countries.

[3] See Bund. IV, 1.

[4] The word which, as it stands in the MS., looks like hômanâe, is here taken as a transposition of min khvâe, in accordance with Bund. III, 19; but it may be a variant of anumâe, 'embryo,' in which case the translation should be, 'forms an embryo into the shape of a man of fifteen years.'

[5] Or it may be 'sleep,' both here and in § 9.

[6] See Bund. I, 21.

[7] Bund. III, 20.

reptiles; every approach of the whole earth was as though not as much as a needle's point remained, in which there was no rush of noxious creatures. 10. *There were* the coming of a planetary *star* into planetary conjunction, and the moon and planets at sixes and sevens[1]; many dark forms with the face and curls of A*z*-i Dahâk suffered punishment in company with certain non-Iranians; *and* he was amazed at calling the wicked out from the righteous.

11. Lastly, he (Aharman) came up to the fire, and mingled darkness and smoke with it[2].

Chapter III.

1. And Gô*s*ûrvan, as she was herself the soul of the primeval ox, when the ox passed away, came out from the ox, even as the soul from the body of the dead, and kept up the clamour of a cry to Aûharmazd in such fashion as that of an army, a thousand strong, when they cry out together[3]. 2. And Aûharmazd, in order to be much more able to keep watch over the mingled creatures than in front of Gâyômar*d*, went from the earth up to the sky. 3. And Gô*s*ûrvan continually went after him crying, and she kept up the cry thus: 'With whom may the guardianship over the creatures be left by thee?'

Chapter IV.

1. This was the highest predominance of Aharman, for he came on, with all the strength which he

[1] Literally, 'in fours and fives.'

[2] Bund. III, 24.

[3] Bund. IV, 2.

had, for the disfigurement of the creatures; and he took as much as one-third of the base of the sky[1], in a downward direction, into a confined *and* captive state, so that it was all dark *and* apart from the light, for it was itself, at the coming of the adversary, *his* enemy among the struggles for creation. 2. And this is opposing the renovation *of the universe*, for the greatest of all the other means of the fiend, when he *has* come in, are of like origin and strength this day, in the sleep[2] of the renovation, *as on* that when the enemy, who is fettered on coming in, is kept back.

3. Amid all this struggling were mingled the instigations of Aharman, *crying* thus: 'My victory *has* come completely, for the sky is split and disfigured by me with gloom and darkness, and taken by me as a stronghold; water is disfigured by me, and the earth, injured by darkness, is pierced by me; vegetation is withered by me, the ox is put to death by me, Gâyômar*d* is made ill by me, and opposed to those revolving[3] are the glooms and planets arranged by me; no one *has* remained for me to take *and* pervert in combat except Aûharmazd, and of the earth *there* is only one man, who is alone, what is he able to do?'

4. And he sends Astô-vîdâ*d*[4] upon him with the thousand decrepitudes (aûzvârânŏ) *and* diseases

[1] Compare Bund. III, 11. The involved style of Zâ*d*-sparam is particularly conspicuous in this chapter.

[2] The word seems to be khvâpi*s*nŏ.

[3] Meaning probably the zodiacal signs, but the word is doubtful, being spelt var*di*snânŏ instead of var*dis*nânŏ. A very small alteration would change it into varôî*s*nânŏ, 'believers,' but there were no earthly believers at the time alluded to.

[4] See Bund. III, 21, and XXVIII, 35.

which are his own, sicknesses of various kinds, so that they may make him ill *and* cause death. 5. Gâyômar*d* was not secured by them, and the reason was because it was a decree of appointing Time (zôrvânŏ) in the beginning of the coming in of Aharman, that: 'Up to thirty winters I appoint Gâyômar*d* unto brilliance and preservation of life.' 6. And his manifestation in the *celestial* sphere was through the forgiveness of criminals *and* instigators of confusion by *his* good works, and for that reason no opportunity was obtained by them during the extent of thirty years.

7. For in the beginning it was so appointed that the star Jupiter (Aûharmazd) was life towards the creatures, not through its own nature, but on account of *its* being within the control (band) of the luminaries[1]; and Saturn (Kêvân) was death towards the creatures. 8. Both were in their supremacy (bâlîst)[2] at the beginning of the crea-

[1] These luminaries are the fixed stars, especially the signs of the zodiac, to whose protection the good creation is committed (see Bund. II, 0–4); whereas Jupiter and all other planets are supposed to be, by nature, disturbers of the creation, being employed by Aharman for that purpose (see Mkh. VIII, 17–21, XII, 7–10, XXIV, 8, XXXVIII, 5).

[2] The most obvious meaning of bâlîst is 'greatest altitude,' and this is quite applicable to Jupiter when it attains its highest northern declination on entering Cancer, but it is not applicable to Saturn in Libra, when it has only its mean altitude. At the vernal equinox, however, which was the time of the beginning mentioned in the text, when Aharman invaded the creation (see Chap. II, 1), Libra is in opposition to the sun, and Saturn in Libra would be at its nearest approach to the earth, and would, therefore, attain its maximum brightness; while Jupiter in Cancer would be at its greatest altitude and shining with four-fifths of its maximum brightness. Both planets, therefore, were near their most conspicuous position (which would seem to be the meaning of bâlîst

tures, as Jupiter was in Cancer on rising, that which is also called *Gîvân* ('living')[1], for it is the place in which life is bestowed upon it; *and* Saturn was in Libra, in the great subterranean, so that its own venom and deadliness *became* more evident and more dominant thereby. 9. And it was when both shall not be supreme *that* Gâyômar*d* was to complete his own life, which is the thirty years[2] Saturn came not again to supremacy, that is, *to* Libra. 10. And at the time when Saturn came into Libra, Jupiter was in Capricornus[3], on account of whose own lowness[4], and the victory of Saturn over Jupiter, Gâyômar*d* suffered through those very defects which came and are to continue advancing, the continuance of that disfigurement which Aharman can bring upon the creatures of Aûharmazd.

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here), and might each be supposed to be exercising its maximum astrological influence, so that the presumed deadly power of Saturn would be neutralised by the supposed reviving influence of Jupiter.

[1] This reading suits the context best, but the name can also be read Snahan, and in many other ways. It may possibly be the tenth lunar mansion, whose name is read Nahn in Bund. II, 3, by Pâzand writers, and which corresponds to the latter part of Cancer.

[2] Saturn revolves round the sun in about 29 years and 167 days, so it cannot return into opposition to the sun (or to its maximum brightness), at or near the vernal equinox, in less than thirty years.

[3] That is, while Saturn performs one revolution round the sun, Jupiter performs two and a half, which is very nearly correct, as Jupiter revolves round the sun in about 11 years and 315 days. Therefore, when the supposed deadly influence of Saturn has returned to its maximum, the supposed reviving influence of Jupiter is at its minimum, owing to the small altitude of Capricornus, and no longer counterbalances the destructive power of Saturn.

[4] There seems to be no other reasonable translation, but the MS. has lâ instead of râî, and ni*s*kasp instead of ni*s*î*v*.

Chapter V.

1. When in like manner, and equally oppressively, as his (Aûharmazd's) creatures were disfigured, then through that same deterioration his own great glory was exhibited; for as he came within the sky[1] he maintains the spirit of the sky, like an intrepid warrior who has put on metal armour[2]; and the sky in its fortress[3] spoke these hasty, deceitful words to Aharman, thus: 'Now when thou shalt have come in I *will* not let thee back;' *and* it obstructed *him* until Aûharmazd prepared another rampart, that is stronger, around the sky, *which* is called 'righteous understanding' (ashôk âkâsîh). 2. And he arranged the guardian spirits[4] of the righteous who are warriors around that rampart, mounted on horses and spear in hand, in such manner as the hair on the head; and they acquired the appearance of prison guards who watch a prison from outside, and would not surrender the outer boundaries *to* an enemy descended from the inside.

3. Immediately, Aharman endeavours that he may go back to his own complete darkness, but he found no passage; and he recapitulated, with seeming misgiving, his fears of the worthiness which is to arise at the appearance of the renovation *of the universe at* the end of the nine thousand years.

4. As it is said in the Gâthas, thus[5]: 'So also

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[1] See Chap. III, 2. [2] Compare Bund. VI, 2.

[3] Or 'zodiacal signs,' for bûrgŏ means both.

[4] Bund. VI, 3, 4.

[5] This quotation from the Gâthas is from the Pahlavi Yas. XXX, 4, and agrees with the Pahlavi text, given in Dastûr Jâm-

both those spirits have approached together unto that which was the first creation—that is, both spirits have come to the body of Gâyômar*d*. Whatever is in life *is so* through this purpose of Aûharmazd, that is: So that I may keep it alive; whatever is in lifelessness *is so* through this purpose[1] of the evil spirit, that is: So that I may utterly destroy it; and whatever is thus, is so until the last in the world, so that they (both spirits) come also on to the rest of mankind. And on account of the utter depravity of the wicked *their* destruction is fully seen, *and* so is the perfect meditation of him who is righteous, the hope of the eternity of Aûharmazd.'

5. And this was the first contest[2], *that of* the sky with Aharman.

Chapter VI.

1. And as he (Aharman) came secondly to the water, together with him rushed in, *on* the horse Cancer, he who is the most watery Tî*s*tar; the equally watery *one*, that is called Avrak[3], gave forth a cloud *and* went down in the day; that is

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âspji's old MS. of the Yasna in Bombay, very nearly as closely as Spiegel's edition does. It appears, therefore, that Dâ*d*-sparam used the same Pahlavi translation of the Yasna as the Parsis do at the present day.

[1] The MS. here omits the words 'through this purpose,' by mistake.

[2] The word âr*d*îk, which Dâ*d*-sparam uses instead of the kharah, 'conflict,' of Bund. V, 6, VI, 1, &c., may be connected with Pers. ârd, 'anger.'

[3] The ninth lunar mansion (see Bund. II, 3, VII, 1).

declared as the movement of the first-comers of the creatures. 2. Cancer became a zodiacal constellation (akhtar); it is the fourth constellation *of the zodiac* for this reason, because the month Tîr is the fourth month of the year[1].

3. And as Tîstar begged for assistance, Vohûman and Hôm are therefore co-operating with him in command, Bûrg of the waters and the water in mutual aid, and the righteous guardian spirits in keeping the peace. 4. He was converted into three forms, which are the form of a man, the form of a bull, *and* the form of a horse; and each form was distinguished in brilliance for ten nights, and lets its rain fall on the night for the destruction of noxious creatures. 5. The drops became each separately *like* a great bowl in which water is drawn; and as to that on *which* they are driven, they kill all the noxious creatures except the reptiles[2], who entered into the muddiness of the earth.

6. Afterwards, the wind spirit, in the form of a man, became manifest on the earth; radiant *and* tall he had a kind of wooden boot (mûkvŏ-aê-i dârînô) on *his* feet; *and* as when the life shall stir the body, the body is advancing with like vigour, *so* that spirit of the wind stirs forth the inner nature of the atmospheric wind, the wind pertaining to the whole earth is forth, and the water in its grasp is flung out from it to the sides of the earth, and its wide-formed ocean arose therefrom.

7. It (the ocean) keeps one-third of this earth[3],

[1] Bund. VII, 2–6 is paraphrased in §§ 2–6.

[2] Reading neksûnd barâ min khasandakânŏ instead of the MS. barâ nasûnd min khasandakânŏ.

[3] Compare Bund. XIII, 1, 2.

and among its contents are a thousand sources *and* fountains, such as are called lakes (var); a thousand water-fountains, whose water is from the ocean, come up from the lakes *and* are poured forth into it. 8. And the size of some of all the lakes and all the fountains of water is as much as a fast rider on an Arab horse, *who* continually compasses *and* canters around *them*, will attain in forty days, which is 1900[1] long leagues (parasang-i akarîk), each league *being* at least 20,000 feet.

9. And after the noxious creatures died[2], and the poison therefrom was mixed up in the earth, in order to utterly destroy that poison Tîstar went down into the ocean; and Apâôsh, the demon, hastened to meet him, and *at* the alarm of the first contest Tîstar was in terror (par*d*). 10. And he applied unto Aûharmazd, *who* brought such power unto Tîstar *as* arises through propitiation and praise and invoking by name[3], and they call forth such power unto Tîstar as *that of* ten vigorous horses, ten vigorous camels, ten vigorous bulls, ten mountains when hurled, and ten single-stream rivers when together. 11. And without alarm he drove out Apâôsh, the demon, and kept him away from the sources of the ocean.

12. And with a cup and measuring bowl, which possessed the diligence even of a guardian spirit (fravâhar), he seized many more handfuls of water,

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[1] Bund. XIII, 2 has 1700, but as neither number is a multiple of forty in round numbers, it is probable that both are wrong, and that we ought to read 1600.

[2] Bund. VII, 7–14 is paraphrased in §§ 9–14.

[3] The Av. aokhtô-nâmana yasna of Tîstar Yt. 11, 23, 24.

and made *it* rain down[1] much more prodigiously, for destruction, drops as large as men's heads and bulls' heads, great and small. 13. And in that cloud and rain were the chastisement *and* beating which Tîstar and the fire Vâzi*s*t *inflicted* on the opposition of Apâôsh; the all-deciding (vispô-vi*k*îr) fire Vâzi*s*t struck down with a club of fire, all-deciding among the malevolent (kêbarânŏ).

14. Ten days *and* nights there was rain, and its darting[2] *was* the shooting of the noxious creatures; afterwards, the wind drove *it* to the shore of the wide-formed ocean, and it is portioned out into three, and three seas arose from it; they are called the Pûîtîk, the Kamîrî*d*, and the Gêhân-bûn[3]. 15. Of these the Pûîtîk itself is salt water, in which is a flow *and* ebb[4]; and the control of its flow and ebb is connected with the moon, and by its continual rotation, in coming up *and* going down, that of the moon is manifested. 16. The wide-formed *ocean* stands forth on the south side as to (pavan) Albûr*z*[5], and the Pûîtîk stands contiguous to it, and amidst it is the gulf (var) of Satavês, whose connection is with Satavês, which is the southern quarter. 17. In the activity of the sea, and in the increase and decrease of the moon, whose circuit is the whole of Iran, are the flow *and* ebb; of the

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[1] Or perhaps 'made the cloud rain,' if madam vârânînî*d* stands for a*v*ar vârânînî*d*.

[2] Reading partâ*v* instead of the MS. patûtâ*v*, 'powerful fury.'

[3] This is a variant of the *S*ahî-bûn or *G*âhî-bûn of Bund. XIII, 7, 15; the other two names differ but little from those given in Bund. XIII. In the MS. Pûîtîk occurs once, and Puîtîk twice.

[4] Compare §§ 15–18 with Bund. XIII, 8–14.

[5] Compare Bund. XIII, 1.

curving tails in front of the moon two issue forth, *and* have an abode in Satavês; one is the up-drag *and* one the down-drag; through the up-drag occurs the flood, *and* through the down-drag occurs the ebb[1]. 18. And Satavês itself is a gulf (var) and side *arm* of the wide-formed ocean, for it drives back the impurity *and* turbidness which *come* from the salt sea, when they are continually going into the wide-formed ocean, with a mighty high wind[2], while that which is clear through purity goes into the Arêdvisûr sources of the wide-formed ocean. 19. Besides these four[3] there are the small seas[4].

20. And, afterwards, *there* were made to flow from Albûrz, out of its northern border, two rivers[5], which *were* the Arvand[6]—that is, the Diglît, *and* the flow

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[1] This is even a more mechanical theory of the tides than that detailed in Bund. XIII, 13. Whether the 'curving tails' (gagak dunbak) are the 'horns' of the crescent moon is uncertain.

[2] By an accidental transposition of letters the MS. has âtarô, 'fire,' instead of vâtô, 'wind.'

[3] The ocean and three principal seas.

[4] Said to be twenty-three in number in Bund. XIII, 6.

[5] Bund. VII, 15, 16, XX, 1.

[6] This appears to be a later identification of the Arag, Arang, or Arêng river of Bund. XX with the Tigris, under its name Arvand, which is also found in the Bahman Yast (III, 21, 38) and the Âfrîn of the Seven Ameshâspends (§ 9). The Bundahis (XX, 8) seems to connect the Arag (Araxes?) with the Oxus and Nile, and describes the Diglat or Tigris as a distinct river (Bund. XX, 12). This difference is one of the indications of the Bundahis having been so old a book in the time of Zâd-sparam that he sometimes misunderstood its meaning, which could hardly have been the case if it had been written by one of his contemporaries. As the Persian empire has several times included part of Egypt, the Nile must have then been well known to the Persians as the great western river of their world. The last time they had possession of part of Egypt was, for about half a century, in the reigns of Khusrô

of that river *was* to those of the setting *sun* (val frô*d*-yehevun*d*ânŏ)—*and* the Vêh[1] was the river of the first-comers to the sun; formed as two horns they went on to the ocean. 21. After them eighteen[2] great rivers came out from the same Albûr*z*; *and* these twenty rivers, whose source is in Albûr*z*, go down into the earth, and arrive in Khvanîras.

22. Afterwards, two fountains of the sea are opened out for the earth[3], which are called the *K*ê*k*ast[4]—a lake which has no cold wind, *and* on whose shore rests the triumphant fire Gû*s*nasp[5]—and, secondly, the Sôvar[6] which casts on *its* shores all turbidness, and keeps its own salt lake clear *and* pure, for it is like the semblance of an eye which casts out to *its* edges every ache and every impurity; and on account of its depth it is not reached to the bottom, for it goes into the ocean; and in its vicinity rests the beneficial fire Bûr*z*în-Mitrô[7].

23. And this was the second contest, which was with the water.

Chapter VII.

1. And as he (Aharman) came thirdly to the earth, which arrayed the whole earth against him—

Nôshirvân, Aûharmazd IV, and Khusrô Parvîz; but since the early part of the seventh century the Tigris has practically been their extreme western limit; hence the change of the old Arag or Arang into the very similarly written Arvand, a name of the Tigris.

[1] See Bund. XX, 9.

[2] Bund. XX, 2, 7.

[3] Bund. VII, 14.

[4] Bund. XXII, 2.

[5] Written Gû*s*asp in Bund. XVII, 7, and Gû*s*nâsp in B. Yt. III, 30, 40, while the older form Vi*s*nâsp occurs in B. Yt. III, 10.

[6] The Sôvbar of Bund. VII, 14, XII, 24, XXII, 3.

[7] Bund. XVII, 8.

since *there was* an animation of the earth through the shattering — Albûrz grew up[1], which is the boundary of the earth, *and* the other[2] mountains, which are amid the circuit of the earth, come up 2244 in number[3]. 2. And by them the earth *was* bound together and arranged, and on them *was* the sprouting *and* growth of plants, wherefrom *was* the nourishment of cattle, and therefrom was the great advantage of assistance to men.

3. Even so it is declared that before the coming of the destroyer to the creatures, for a thousand years the substance of mountains was created in the earth—especially as antagonism came on the earth, *and* settled on *it* with injury—*and* it came up over the earth just like a tree *whose* branch *has* grown at the top, and its root at the bottom. 4. The root of the mountains is passed on *from* one to the other, *and* is arranged in connection *with them*, and through it is produced the path *and* passage of water *from* below to above, so that the water may flow in it in such manner as blood in the veins, from all *parts* of the body to the heart, the latent vigour which they possess. 5. And, moreover, in six hundred years[4], at first, all the mountains apart from Albûrz were completed. 6. Albûrz was growing during eight hundred years[5]; in two hundred years it grew up to

[1] Bund. VIII, 1–4 is paraphrased in §§ 1–4.

[2] The MS. has âvânŏ, 'waters,' instead of avârîk, 'other,' which alters the meaning into, 'which is the boundary of the waters of the earth, *and* the mountains,' &c.

[3] Bund. XII, 2.

[4] Bund. VIII, 5, and XII, 1, have 'eighteen years.' As both numbers are written in ciphers it would be easy for either to be corrupted into the other.

[5] Bund. XII, 1.

the star station, in two hundred years up to the moon station, two hundred years up to the sun station, *and* two hundred years up to the sky. 7. After Albûrz the Aparsên mountain[1] is the greatest, as it is also called the Avar-rôyisn[2] ('up-growth') mountain, whose beginning is in Sagastân and its end unto Pârs *and* to *K*înîstân[3].

8. This, too, is declared, that after the great rain in the beginning of the creation[4], *and* the wind's sweeping away the water to the ocean, the earth is in seven portions[5] a little above *it*, as the compact earth, after the rain, is torn up by the noise and wind *in* various places. 9. One portion, moreover, as much as one-half the whole earth, is in the middle, and in *each of* the six portions around is as much as Sagastân; moreover, as much as Sagastân is the measure *of what* is called a kêshvar ('region') for the reason that one was defined from the other by a kêsh ('furrow'). 10. The middle *one* is Khvanîras, of which Pârs is the centre, and those six regions are like a coronet (a*v*îsar) *around it.* 11. One part of the wide-formed ocean wound around it, among those six regions; the sea and forest seized upon the south side, *and* a lofty mountain grew up on the north, so that they might become separate, one from the other, *and* imperceptible.

12. This is the third contest, about the earth.

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[1] The Apârsên of Bund. XII, 9.

[2] Written Apû-rôyisn, as if it were an Arabic hybrid meaning 'father of growth.'

[3] Bund. XII, 9, XXIV, 28, have Khûgîstân instead of *K*înîstân; the latter appears to be an old name of the territory of Samarkand (see note to Bund. XII, 13).

[4] Literally, 'creature.'

[5] Bund. XI, 2–4 is paraphrased in §§ 8–11.

Chapter VIII.

1. As he (Aharman) came fourthly to the plants—which have struggled (kûkhshî-aîtŏ) against him with the whole vegetation—because the vegetation *was* quite dry [1], Amerôda*d*, by whom the essence of the world's vegetation [2] was seized upon, pounded it up small, and mixed *it* up with the rain-water of Tîstar. 2. After the rain the whole earth is discerned sprouting, and ten thousand [3] special species and a hundred thousand [4] additional species (levatman sar*d*akŏ) so grew as if *there were* a species of every kind; and those ten thousand species are provided for [5] keeping away the ten thousand [3] diseases.

3. Afterwards, the seed was taken up from those hundred thousand species of plants, *and* from the collection of seed the tree of all germs, amid the wide-formed ocean, was produced, from which all species of plants continually grow. 4. And the griffon bird (sênô mûrûvŏ) has his resting-place upon it; when he wanders forth *from* within it, he scatters the dry seed into the water, *and* it is rained back to the earth with the rain.

5. And in its vicinity the tree was produced *which is* the white Hôm, the counteractor of decrepitude,

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[1] This chapter is a paraphrase of Bund. IX.

[2] Or, perhaps, 'the worldly characteristics of vegetation.'

[3] Written like 'one thousand,' but see the context and Bund. IX, 4.

[4] In Bund. IX, 4, the MSS. have '120,000,' which is probably wrong, as Bund. XXVII, 2, agrees with the text above.

[5] The MS. has barâ instead of pavan, a blunder due probably to some copyist reading the Huzvâri*s* in Persian, in which language bih (= barâ) and bah (= pavan) are written alike. In Pâzand they are usually written b*e* and pa, respectively.

the reviver of the dead, *and* the immortalizer of the living.

6. This was the fourth contest, about the plants.

Chapter IX.

1. As he (Aharman) came fifthly to cattle—which struggled against him with all the animals—and likewise as the primeval ox[1] passed away, from the nature of the vegetable principle it possessed, fifty-five[2] species of grain and twelve species of medicinal plants grew from *its* various members; *and* forasmuch as they should see from which member each one *proceeds*, it is declared in the Dâmdâd *Nask*[3]. 2. And every plant grown from a member

[1] See Chaps. II, 6, III, 1, and Bund. IV, 1, X, 1, XIV, 1.

[2] The MS. has 'fifty-seven' in ciphers, but Bund. X, 1, XIV, 1, XXVII, 2, have 'fifty-five' in words.

[3] This was the fourth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard, which gives a very short and superficial account of its contents. But, according to the Dînî-vagarkard and the Rivâyats of Kâmah Bahrah, Narîmân Hôshang, and Barzû Qiyâmu-d-dîn, it was the fifth nask, and was called Dvâzdah-hâmâst (or homâst). For its contents, as given by the Dînî-vagarkard, see Haug's Essays, p. 127. The Rivâyat of Kâmah Bahrah, which has a few more words than the other Rivâyats, gives the following account (for the Persian text of which, see 'Fragmens relatifs à la religion de Zoroastre,' par Olshausen et Jules Mohl):—

'Of the fifth the name is Dvâzdah-homâst, and the interpretation of this is "the book about help" (dar imdâd, but this is probably a corruption of dâmdâd). And this book has thirty-two sections (kardah) that the divine and omnipotent creator sent down, in remembrance of the beginning of the creatures of the superior world and inferior world, and *it is* a description of the whole of them and of that which God, the most holy and omnipotent, mentioned about the sky, earth, and water, vegetation and

promotes that member, as it is said that there *where* the ox scattered *its* marrow [1] on to the earth, grain afterwards grew up, corn [2] and sesame, vetches [3] *and* peas; so sesame, on account of [4] *its* marrow quality, is itself a great thing for developing marrow. 3. And it is also said that from the blood is the vine [5], a great vegetable thing—as wine itself is blood—for more befriending the sound quality of the blood. 4. And it is said that from the nose is the pulse (mây*s* or mâsah) which is called dônak, and was a variety of sesame (*s*amagâ) [6], *and it is* for other noses.

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fire, man and quadrupeds, grazing and flying *animals*, and what he produced for their advantage and use, and the like. Secondly, the resurrection and *heavenly* path, the gathering and dispersion, and the nature of the circumstances of the resurrection, as regards the virtuous and evil-doers, through the weight of every action they perform for good and evil.'

This description corresponds very closely with what the Bundahi*s* must have been, before the addition of the genealogical and chronological chapters at the end; and Dâ*d*-sparam mentions in his text here, and again in § 16, particulars regarding the Dâmdâ*d* which also occur in the Bundahi*s* (XIV, 2, 14–18, 21–24). There can be very little doubt, therefore, that the Bundahi*s* was originally a translation of the Dâmdâ*d*, though probably abridged; and the text translated in this volume is certainly a further abridgment of the original Bundahi*s*, or Zand-âkâs. Whether the Avesta text of the Dâmdâ*d* was still in existence in the time of Dâ*d*-sparam is uncertain, as he would apply the name to the Pahlavi text. At the present time it is very unusual for a copyist to write the Pahlavi text without its Avesta, when the latter exists, but this may not always have been the case.

[1] Or 'brains.'

[2] Supposing the MS. galôlag is a corruption of gallak (Pers. ghallah).

[3] Assuming the MS. alûnŏ or arvanŏ to be a corruption of alûm or arzanŏ.

[4] Reading râî instead of lâ. [5] Compare Bund. XIV, 2.

[6] Either this sentence is very corrupt in the MS. or it cannot be

5. And it is also said that from the lungs are the rue-like herbs[1] *which* heal, and are for the lung-disease of cattle. 6. This, rooted amid the heart, is thyme, from which is Vohûman's thorough withstanding of the stench of Akôman[2], and *it is* for that which *proceeds* from the sick and yawners.

7. Afterwards, the brilliance of the seed, seized upon, by strength, from the seed *which* was the ox's, they would carry *off* from it, *and* the brilliance was intrusted to the angel of the moon[3]; in a place therein that seed was thoroughly purified by the light of the moon, and was restored in its many qualities, and made fully infused with life (*g*ânvar-hômand). 8. Forth from there it produced for Aîrân-vêg, first, two oxen, a pair, male and female[4], *and*, afterwards, other species, until the completion of the 282 species[5]; and they were discernible as far as two long leagues *on* the earth. 9. Quadrupeds walked forth on the land, fish swam in the water, *and* birds flew *in* the atmosphere; *in* every two, at the time good eating is enjoyed, a longing (â*v*-dahân) arose therefrom, and pregnancy and birth.

10. Secondly, their subdivision is thus:—First, they are divided into three, that is, quadrupeds walking on the earth, fish swimming in the water,

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reconciled with the corresponding clause of Bund. XIV, 2. Altering dônak and gûnak into gandanak, and *s*amagâ into *s*ama*s*dar, we might read, 'from the nose is mây*s*, which is called the leek, and the leek was an onion;' but this is doubtful, and leaves the word mây*s* unexplained.

[1] The MS. has gôspendânŏ, 'cattle,' instead of sipandânŏ, 'rue herbs.'

[2] See Bund. I, 24, 27, XXVIII, 7, XXX, 29.

[3] Bund. X, 2, XIV, 3.

[4] Bund. X, 3, XIV, 4.

[5] Bund. X, 3, XIV, 13.

and birds flying in the atmosphere. 11. Then, into five classes[1], that is, the quadruped which is round-hoofed, the double-hoofed, the five-clawed, the bird, *and* the fish, whose dwellings are in five places, *and* which are called aquatic, burrowing, oviparous, wide-travelling, *and* suitable for grazing. 12. The aquatic are fish *and* every beast of burden, cattle, wild beast, dog, *and* bird which enters the water; the burrowing are the marten (samûr) and musk *animals*, and all other dwellers and movers in holes; the oviparous are birds of every kind; the wide-travelling sprang away for help, and are also those of a like kind; those suitable for grazing are whatever are kept grazing in a flock.

13. And, afterwards, they were divided into genera, as the round-hoofed are one, *which* is all called 'horse;' the double-hoofed are many, as the camel and ox, the sheep and goat, *and* others double-hoofed; the five-clawed are the dog, hare, musk *animals*, marten, *and* others; then are the birds, and then the fish. 14. And then they were divided into species[2], as eight species of horse, two species of camel, ten[3] species of ox, five species of sheep, five species of goat, ten of the dog, five of the hare, eight of the marten, eight of the musk *animals*, 110 of the birds, and ten of the fish; some are counted for the pigs, and with all those declared *and* all those undeclared *there were*, at first, 282 species[4]; *and* with the species within species *there were* a thousand varieties.

[1] Bund. XIV, 8–12.

[2] Bund. XIV, 13–23, 26, 27.

[3] Bund. XIV, 17 says 'fifteen,' which is probably correct.

[4] Only 181 species are detailed or 'declared' here.

15. The birds are distributed[1] into eight groups (rîstakŏ), and from that which is largest to that which is smallest *they* are so spread about as *when* a man, who is sowing grain, first scatters abroad *that of* heavy weight, then that which is middling, *and* afterwards that which is small.

16. And of the whole of the species, as enumerated a second time in the Dâmdâ*d Nask*[2], and written by me in the manuscript (nipîk) of 'the summary enumeration of races[3]'—this is a lordly[4] summary—the matter which is shown is, about the species of horses, the first is the Arab, and the chief of them[5] is white *and* yellow-eared, and secondly the Persian, the mule, the ass, the wild ass, the water-horse, *and* others. 17. Of the camel *there are* specially two, *that for* the plain, *and* the mountain *one which* is double-humped. 18. Among the species of ox are the white, mud-coloured, red, yellow, black, and dappled, the elk, the buffalo, the camel-leopard[6], the ox-fish, *and* others. 19. Among sheep are those having tails and those which are tailless, also the wether and the Kûri*s*k *which*, because of its trampling the hills, *its* great horn, and also being suitable

[1] Bund. XIV, 25.

[2] See § 1; the particulars which follow are also found in Bund. XIV, 14–18, 21–24, showing that the Bundahi*s* must be derived from the Dâmdâ*d*.

[3] The title of this work, in Pahlavi, is Tôkhm-aû*s*mari*s*-nîh-i hangar*d*îkŏ, but it is not known to be extant.

[4] Reading marâk (Chaldee מָרֵא), but this is doubtful, though the Iranian final k is often added to Semitic Huzvâri*s* forms ending with â. It may be minâk, 'thinking, thoughtful,' or a corruption of manîk, 'mine,' in which last case we should translate, 'this is a summary of mine.'

[5] Bund. XXIV, 6.

[6] Literally, 'camel-ox-leopard.'

for ambling, became the steed of Mânûs*k*îhar. 20. Among goats are the ass-goat, the Arab, the fawn (varîkŏ), the roe, *and* the mountain goat. 21. Among martens are the white ermine, the black marten, the squirrel, the beaver (khaz), and others. 22. Of musk *animals* with a bag, one is the Bîsh-musk—which eats the Bîsh poison and does not die through it, and it is created for the great advantage that it should eat the Bîsh, *and* less *of it* should succeed in poisoning the creatures—*and* one is a musk *animal* of a black colour which they desired (ayûftŏ) who were bitten *by* the fanged serpent—as the serpent of the mountain water-courses (makŏ) is called—which is numerous on the river-banks; *one* throws the same unto it for food, which it eats, *and* then the serpent enters its body, when his[1] serpent, at the time *this* happens, feeds upon the same belly in which the serpent is, and he will become clear from that malady. 23. Among birds two were produced of a different character from the rest, and those are the griffon bird *and* the bat, which have teeth *in* the mouth, *and* suckle *their* young with animal milk from the teat.

24. This is the fifth contest, as to animals.

Chapter X.

1. As he (Aharman) came sixthly *to* Gâyômar*d* there was arrayed against *him*, with Gâyômar*d*, the

[1] This appears to be the meaning here of amat zak garzakŏ, but the whole sentence is a fair sample of Dâ*d*-sparam's most involved style of writing. By feeding the black musk animal with snakes the effect of a snake-bite, experienced by the feeder, is supposed to be neutralized.

pure propitious liturgy (mânsarspend), as heard from Gâyômar*d*; *and* Aûharmazd, in pure meditation, considered that which is good and righteousness as destruction of the fiend (drûgô). 2. And when he (Gâyômar*d*) passed away eight kinds of mineral of a metallic character arose from *his* various members; they are gold, silver, iron, brass, tin, lead, quicksilver (âvgînakŏ), and adamant; *and* on account of the perfection of gold it is produced from the life and seed.

3. Spendarma*d* received the gold of the dead Gâyômar*d*[1], *and* it was forty years in the earth. 4. At the end of the forty years, *in* the manner of a Rîvâs-*plant*, Mashya *and* Mashyôî[2] came up, and, one joined to the other, *were* of like stature *and* mutually adapted[3]; and its middle, on which a glory came, through their like stature[4], *was* such that it was not clear which is the male and which the female, and which is the one with the glory which Aûharmazd created. 5. This is that glory for which man is, indeed, created, as it is thus said in revela-

[1] Compare Bund. XV, 1.

[2] The MS. has Mashâî Mashâyê, but see Bund. XV, 6. The Avesta forms were probably mashya mashyôi (or mashyê), which are regular nominatives dual, masculine and feminine, of mashya, 'mortal,' and indicate that they were usually coupled together in some part of the Avesta which is no longer extant. Pâzand writers have found it easy to read Mashyanî instead of Mashyôî.

[3] Reading ham-ba*s*nŏ ham-dakhîk, but whether this is more likely to be the original reading than the ham-badi*s*n va ham-dasak of Bund. XV, 2, is doubtful. The last epithet here might also be read ham-sabîk, 'having the same shirt,' but this is an improbable meaning.

[4] It is evident that ham-bandi*s*nîh, 'mutual connection,' in accordance with Bund. XV, 3, would be preferable to the ham-ba*s*nŏîh, 'like stature,' of this text.

tion: 'Which existed before, the glory[1] or the body?' And Aûharmazd spoke thus: 'The glory was created by me before; afterwards, for him who is created, the glory is given a body so that it may produce activity, and its body is created only for activity.' 6. And, afterwards, they changed from the shape of a plant into the shape of man[2], *and* the glory went spiritually into them.

Chapter XI.

1. As he (Aharman) came seventhly to fire, which was all together *against* him, the fire *separated* into five kinds[3], which are called the Propitious, the Good diffuser, the Aûrvâzîst, the Vâzîst, *and* the Supremely-*benefiting*. 2. And it produced the Propitious fire itself in heaven (garô*d*mân); its manifestation is in the fire which is burning on the earth, and its propitiousness is this, that all the kinds are of its nature. 3. *The Good diffuser* is that which is in men and animals[4], and its business *consists* in the digestion of the food, the sleeping of the

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[1] The old word nismô, 'soul' (see Bund. XV, 3, 4), has become corrupted here (by the omission of the initial stroke) into gadman, 'glory.' This corruption may be due either to Dâ*d*-sparam not understanding the word (in which case the Bundahi*s* must have been an old book in his time), or else to some later copyist confounding the old word for 'soul' with the better-known 'glory' of the Iranian sovereigns.

[2] Bund. XV, 5.

[3] Bund. XVII, 1. Three of the Avesta names are here translated, the first two being the Spênist and Vohu-fryân, which are the fifth and second in the Bundahi*s*, and the fifth being the Berezisavang, which is the first in the Bundahi*s*.

[4] See Bund. XVII, 2.

body, *and* the brightening of the eyes. 4. The Aûrvâzîst is that which is in plants, in whose seed *it* is formed, and its business *consists* in piercing the earth, warming the chilled water[1] and producing the qualities and fragrance of plants and blossoms therefrom, and elaborating the ripened produce into many fruits. 5. And the Vâzîst is that which has its motion in a cloud, and its business *consists* in destroying the atmospheric gloom and darkness, and making the thickness of the atmosphere fine and propitious in quality, sifting the hail, moderately warming the water which the cloud holds, *and* making sultry weather showery. 6. The Supremely-benefiting, like the sky, is that glory whose lodgment is in the Behrâm fire[2], as the master of the house is over the house, *and* whose propitious power *arises* from the growing brightness of the fire, the blazing forth in[3] the purity of the place, the praise of God (yazdânŏ), *and* the practice of good works. 7. And its business is *that* it struggles with the spiritual fiend, it watches the forms of the witches—who walk up from the river[4], wear woven clothing, disturb the luminaries by the concealment of stench, *and* by witchcraft injure the creatures—and the occurrences of destruction, burning, and celebration of witchcraft, especially at night; being an assistant of Srôsh the righteous.

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[1] Reading mayâ-i afsar*d*înî*d*ŏ tâftanŏ instead of the seemingly unmeaning mayâ a*s*ar*d*înî*d*ŏ âftanŏ of the MS.

[2] The Verehrânŏ âtâsh, or sacred fire of the fire-temples.

[3] Reading pavan instead of barâ (see p. 176, note 5).

[4] Or 'sea' (darîyâ*v*ŏ). This long-winded sentence is more involved and obscure in the original than in the translation.

8. And in the beginning of the creation[1] the whole earth was delivered over into the guardianship of the sublime Frôbak fire, the mighty Gûsnasp fire, and the beneficial Bûrzîn-Mitrô fire[2], *which* are like priest, warrior, and husbandman. 9. The place of the fire Frôbak was formed *on* the Gadman-hômand ('glorious') mountain in Khvârizem[3], the fire Gûsnasp *was* on the Asnavand mountain in Âtarô-pâtakân, *and* the fire Bûrzîn-Mitrô on the Rêvand mountain which is in the Ridge *of* Vistâsp, and its material manifestation in the world was the most complete.

10. In the reign of Hôshâng[4], when men were continually going forth to the *other* regions (kêshvar) on the ox Srûvô[5], one night, half-way, while admiring the fires, the fire-stands which were prepared in three places on the back of the ox, *and* in which the fire was, fell into the sea, and the substance of that one great fire *which* was manifest, is divided into three, *and* they established *it* on the three fire-stands, and it became itself three glories whose lodgments are in the Frôbak fire, the Gûsnasp fire, and the Bûrzîn-Mitrô[6].

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[1] Literally, 'creature.'

[2] The epithets of these three sacred fires are, respectively, vargân, tagîkŏ, and pûr-sûdŏ in Pahlavi.

[3] See Bund. XVII, 5, 7, 8.

[4] Bund. XVII, 4 says, 'in the reign of Takhmôrup,' his successor.

[5] Sarsaok or Srisaok in the Bundahis.

[6] The remainder of 'the sayings of Zâd-sparam, about the meeting of the beneficent spirit *and* the evil spirit,' have no special reference to the Bundahis. They treat of the following matters:—

The coming of the religion, beginning in the time of Frâsîyâv and Mânûskîhar, with an anecdote of Kâî-ûs and the hero Srîtô (Av. Thrita). The manifestation of the glory of Zaratûst

before his birth. The begetting of Zaratûs*t* through the drinking of hôm-juice and cow's milk infused, respectively, with his guardian spirit and glory, as declared in the manuscript on 'the guidance of worship.' The connection of Zaratûs*t* with Aûharmazd, traced back through his genealogy as far as Gâyômar*d*. The persistent endeavours of the fiends to destroy Zaratûs*t* at the time of his birth, and how they were frustrated. His receiving the religion from Aûharmazd, with another anecdote of Kâî-ûs and Srîtô, and of Zaratûs*t*'s exclamation on coming into the world. The enmity borne to him by five brothers of the Karapân family, and how it was frustrated; his own four brothers, and some of his wonderful deeds. The worthiness of his righteousness; his compassionate and liberal nature; his giving up worldly desires; his pity; his good selection of a wife; and what is most edifying for the soul. What occurred when he was thirty years old, and his being conducted by the archangel Vohûman to the assembly of the spirits. The questions asked by Zaratûs*t*, and Aûharmazd's replies thereto. The seven questions he asked of the seven archangels in seven different places, in the course of one winter. [Westergaard's MS. K35 ends in the middle of the second of these questions.] The five dispositions of priests, and the ten admonitions. The three preservatives of religion, with particulars about the Gâthas and the connection of the Ahunavar with the Nasks. Zaratûs*t*'s obtaining one disciple, Mê*d*yôk-mâh, in the first ten years, and the acceptance of the religion by Vis*t*âsp two years afterwards.

The second of the writings of Zâ*d*-sparam consists of his 'sayings about the formation of men out of body, life, and soul;' and the third (which is imperfect in all known MSS.) contains his 'sayings about producing the renovation *of the universe*.'

BAHMAN YAST,

OR

ZAND-I VOHÛMAN YASNO,

OF WHICH ZAND, OR COMMENTARY,

THIS WORK SEEMS TO BE AN EPITOME.

OBSERVATIONS.

1–5. (The same as on p. 2.)

6. Abbreviations used are:—Av. for Avesta. Bund. for Bundahi*s*, as translated in this volume. Dâ*d*. for Dâ*d*istân-i Dînîk. Gr. for Greek. Haug's Essays, for Essays on the Sacred Language, Writings, and Religion of the Parsis, by Martin Haug, 2nd edition. Huz. for Huzvâri*s*. Pahl. for Pahlavi. Pâz. for Pâzand. Pers. for Persian. Sans. for Sanskrit. Sls. for Shâyast lâ-shâyast, as translated in this volume. SZS. for Selections of Zâ*d*-sparam, as translated in this volume. Vend. for Vendîdâd, ed. Spiegel. Yas. for Yasna, ed. Spiegel. Yt. for Ya*s*t, ed. Westergaard.

7. The manuscripts mentioned in the notes are:—

K20 (about 500 years old), No. 20 in the University Library at Kopenhagen.

Pâz. MSS. (modern), No. 22 of the Haug Collection in the State Library at Munich, and a copy of one in the library of the high-priest of the Parsis at Bombay.

Pers. version (composed A. D. 1496, copied A. D. 1679) in a Rivâyat MS., No. 29 of the University Library at Bombay.

BAHMAN YAST.

Chapter I.

0. *May* the gratification of the creator Aûharmazd, the beneficent, the developer, the splendid, and glorious, and the benediction of the archangels, which *constitute* the pure, good religion of the Mazdayasnians, *be* vigour of body, long life, and prosperous wealth for him whose writing I am [1].

1. As [2] it is declared by the Stûdgar *Nask* [3] that

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[1] Or, possibly, '*for* whom I am written,' the meaning of mûn yektîbûnîhêm being not quite clear. In fact, the construction of the whole of this initial benediction is rather obscure.

[2] It is possible that this is to be read in connection with Chap. II, 1, with the meaning that 'as it is declared by the Stûdgar *Nask* that Zaratûst asked for immortality from Aûharmazd, *so* in the Vohûman Yast commentary it is declared that he asked for it a second time.' This introductory chapter is altogether omitted in both the Pâz. MSS. which have been examined, but it is given in the Pers. version. It is also omitted in the epitome of the Bahman Yast contained in the Dabistân (see Shea's translation, vol. i. pp. 264–271).

[3] This was the first nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard, which calls it Sûdkar; but according to the Dînî-vagarkard and the Rivâyats it was the second nask, called Stûdgar or Istûdgar. For its contents, as given by the Dînî-vagarkard (which agrees with the account in the Rivâyats), see Haug's Essays, p. 126. In the Dînkard, besides a short description of this Nask, given in the eighth book, there is also a detailed account of the contents of each of its fargards, or chapters, occupying twenty-five quarto pages of twenty-two lines each, in the ninth book. From this detailed statement it appears

Zaratûst asked for immortality from Aûharmazd, then Aûharmazd displayed the omniscient wisdom to Zaratûst, and through it he beheld the root of a tree, on which were four branches, one golden, one of silver, one of steel, and one was mixed up with iron. 2. Thereupon he reflected in this *way*, that this was seen in a dream, and when he arose from sleep Zaratûst spoke thus: 'Lord of the spirits and earthly existences! it appears that I saw the root of a tree, on which were four branches.'

3. Aûharmazd spoke to Zaratûst the Spîtâmân[1] thus: 'That root of a tree which thou sawest, and those four branches, are the four periods which *will*

that the passage mentioned here, in the text, constituted the seventh fargar*d* of the Nask, the contents of which are detailed as follows:—

'The seventh fargar*d*, Tâ-ve-ratŏ (Av. tâ v*e* urvâtâ, Yas. XXXI, 1), is about the exhibition to Zaratûst of the nature of the four periods in the Zaratûstian millennium (hazangrôk zim, "thousand winters"). First, the golden, that in which Aûharmazd displayed the religion to Zaratûst. Second, the silver, that in which Vistâsp received the religion from Zaratûst. Third, the steel, the period within which the organizer of righteousness, Âtarô-pâ*d* son of Mârspend, was born. Fourth, the period mingled with iron is this, in which is much propagation of the authority of the apostate *and* other villains (sarîtarânŏ), along with destruction of the reign of religion, the weakening of every kind of goodness *and* virtue, *and* the departure of honour *and* wisdom from the countries of Iran. In the same period is a recital of the many perplexities and torments of the period for that desire (girâyîh) of the life of the good which consists in seemliness. Perfect is the excellence of righteousness (Av. ashem vohû vahi*s*tem astî, Yas. XXVII, 14, W.).'

If this be a correct account of the contents of this fargar*d*, the writer was evidently consulting a Pahlavi version of the Nask, composed during the later Sasanian times.

[1] Generally understood to mean 'descendant of Spitama,' who was his ancestor in the ninth generation (see Bund. XXXII, 1).

come. 4. That of gold is when I and thou converse, *and* King Vistâsp shall accept the religion, and shall demolish the figures of the demons, *but* they *themselves* remain for[1] . . . concealed proceedings. 5. And that of silver is the reign of Ar*d*akhshîr[2] the Kayân king (Kaî shah), and that of steel is the reign of the glorified (anôshakrûbân) Khûsrô son of Kêvâ*d*[3], and that which was mixed with iron is the evil sovereignty of the demons with dishevelled hair[4] of the race of Wrath[5], and when it is the end of the tenth hundredth winter (satô zim) of thy millennium, O Zaratûst the Spîtâmân!'

6. It is declared in the commentary (zand)[6] of the Vohûman Yast, Horvada*d* Yast, and Âstâ*d* Yast

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[1] A word is lost here in K20 and does not occur in the other copies and versions, nor can it be supplied from the similar phrase in Chap. II, 16. The meaning of the sentence appears to be that Vistâsp destroyed the idols, but the demons they represented still remained, in a spiritual state, to produce evil.

[2] See Chap. II, 17.

[3] Khusrô Nôshirvân son of Qubâd, in modern Persian, who reigned in A. D. 531–579. Kêvâ*d* is usually written Kavâ*d*.

[4] The epithet vi*g*âr*d*-vars may also mean 'dressed-hair,' but the term in the text is the more probable, as the Persian version translates it by kushâdah muî, 'uncovered hair.' That it is not a name, as assumed by Spiegel, appears clearly from the further details given in Chap. II, 25.

[5] Or, 'the progeny of Aêshm,' the demon. Wrath is not to be understood here in its abstract sense, but is personified as a demon. It is uncertain whether the remainder of this sentence belongs to this § or the next.

[6] If there were any doubt about zand meaning the Pahlavi translation, this passage would be important, as the Avesta of the Horvada*d* (Khordâd) and Âstâ*d* Yasts is still extant, but contains nothing about the heretic Mazdîk or Mazdak (see Chap. II, 21). No Avesta of the Vohûman Yast is now known.

that, during this time, the accursed Mazdîk son of Bâmdâd, who is opposed to the religion, comes into notice, and is to cause disturbance among those in the religion of God (yazdân). 7. *And* he, the glorified *one*[1], summoned Khûsrô son of Mâh-dâd and Dâd-Aûharmazd of Nishâpûr, who were high-priests of Âtarô-pâtakân, and Âtarô-frôbâg the undeceitful (akadbâ), Âtarô-pâd, Âtarô-Mitrô, and Bakht-âfrîd to *his* presence, and he demanded of them a promise[2], thus: 'Do not keep these Yasts in concealment, *and* do not teach the commentary except among your relations[3].' 8. *And* they made the promise unto Khûsrô.

Chapter II.

1. In the Vohûman Yast commentary (zand) it is declared[4] that Zaratûst asked for immortality from

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[1] That is, Khusrô Nôshirvân. As the names of his priests and councillors stand in K20 they can hardly be otherwise distributed than they are in the text, but the correctness of the MS. is open to suspicion. Dâd-Aûharmazd was a commentator who is quoted in Chap. III, 16, and in the Pahl. Yas. XI, 22; Âtarô-frôbâg was another commentator mentioned in Sls. I, 3; and Âtarô-pâd and Bakht-âfrîd are names well known in Pahlavi literature, the former having been borne by more than one individual (see Sls. I, 3, 4).

[2] The Pers. version says nothing about this promise, but states that Khûsrô sent a message to the accursed Mazdak, requiring him to reply to the questions of this priestly assembly on pain of death, to which he assented, and he was asked ten religious questions, but was unable to answer one; so the king put him to death immediately.

[3] A similar prohibition, addressed to Zaratûst, as regards the Avesta text, is actually found in the Horvadad Yt. 10.

[4] This seems to imply that this text is not the commentary

Aûharmazd a second time, *and* spoke thus: 'I am Zaratûst, more righteous and more efficient among these thy creatures, O creator! when *thou* shalt *make* me[1] immortal, as the tree opposed to harm[2], and Gôpatshah, Gôst-i Fryân, *and* Kîtrôk-miyân son of Vistâsp, who is Pêshyôtanû, were made[3]. 2. When thou shalt make me immortal they in thy good religion *will* believe that the upholder of religion, who receives from Aûharmazd his pure *and* good religion of the Mazdayasnians, will become immortal; then those men *will* believe in thy good religion.'

3. Aûharmazd spoke[4] thus: 'When I shall make thee immortal, O Zaratûst the Spîtâmân! then Tûr-i Brâdarvash the Karap[5] will become immortal, and

itself, but merely an epitome of it. The Pâz. MSS. which have been examined, begin with this chapter.

[1] Or, 'when I shall *become;*' the verb is omitted by mistake in K20.

[2] Three of these immortals are mentioned in Bund. XXIX, 5, and Gôst-i Fryân is included in a similar enumeration in Dâd. (Reply 89). The tale of Gôst-i Fryân (Av. Yôistô yô Fryananãm, of Âbân Yt. 81 and Fravardîn Yt. 120) has been published with 'The Book of Ardâ-Vîrâf,' ed. Hoshangji and Haug.

[3] Or, 'became;' most of this verb is torn off in K20.

[4] The verb is placed before its nominative in the Pahlavi text, both here and in most similar sentences, which is an imitation of the Avesta, due probably to the text being originally translated from an Avesta book now lost, or, at any rate, to its author's wish that it might appear to be so translated. In such cases of inverted construction, when the verb is in a past tense, the Pahlavi idiom often requires a pronominal suffix, corresponding to the nominative, to be added to the first word in the sentence; thus, gûftŏs Aûharmazd, or afas gûft Aûharmazd, does not mean 'Aûharmazd spoke to him (or said it),' but merely 'Aûharmazd spoke' (lit. 'it was said by him, Aûharmazd').

[5] According to an untranslated passage in the Selections of Zâd-sparam, mentioned in the note on p. 187, this is the name of

when Tûr-i Brâ*d*arvash the Karap shall become immortal the resurrection *and* future existence are not possible.'

4. Zaratû*s*t seemed uneasy about *it* in *his* mind[1]; *and* Aûharmazd, through the wisdom of omniscience, knew what was thought by Zaratû*s*t the Spitâmân with the righteous spirit, and he[2] took hold of Zaratû*s*t's hand. 5. And he, Aûharmazd the propitious spirit, creator of the material world, the righteous *one*, even he put the omniscient wisdom, in the shape of water, on the hand of Zaratû*s*t, and said to him thus: 'Devour it.'

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one of the five brothers in the Karapân family of sorcerers, who were enemies of Zaratû*s*t during his childhood. Their names, as written in SZS., may be read as follows, 'Brâ*d*arvakhsh, Brâ*d*rôyi*s*nŏ, Tûr Brâgrêsh, Azânŏ, and Nasm,' and the first is also called 'Tûr-i Brâ*d*arvakhsh;' they are described as descendants of the sister of Manû*s*kihar. In the seventh book of the Dînkar*d* a wizard, who endeavours to injure Zaratû*s*t in his childhood, is called 'Tûr-i Brâ*d*rôk-rêsh, the Karapŏ,' and was probably the third brother, whose name (thus corrected) indicates brâthrô-raêsha as its Avesta form. Karap or Karapân in all these passages is evidently the name of a family or caste, probably the Av. karapanô which Haug translates by 'performers of (idolatrous) sacrificial rites,' in connection with Sans. kalpa, 'ceremonial ritual' (see Haug's Essays, pp. 289–291).

[1] K20 has 'among the spirits;' the word mî*n*i*s*n having become maînôkân by the insertion of an extra stroke.

[2] Reading afa*s* instead of mina*s* (Huz. of aga*s*, 'from or by him,' which is written with the same letters as afa*s*, 'and by him'), not only here, but also in §§ 5, 7, 9. The copyist of K20 was evidently not aware that afa*s* is a conjunctive form, but confounded it with the prepositional form aga*s*, as most Parsis and some European scholars do still. The Sasanian inscriptions confirm the reading afa*s* for the conjunctive form; and Nêryôsang, the learned Parsi translator of Pahlavi texts into Pâzand and Sanskrit some four centuries ago, was aware of the difference between the two forms, as he transcribes them correctly into Pâz. va*s* and aza*s*.

6. And Zaratûst devoured *some* of it; thereby the omniscient wisdom was intermingled with Zaratûst, and seven days and nights Zaratûst was in the wisdom of Aûharmazd. 7. And Zaratûst beheld the men and cattle in the seven regions of the earth, where the many fibres of hair of every one are, and whereunto the end of each fibre holds on the back. 8. And he beheld whatever trees and shrubs *there were*, and how many roots of plants were in the earth of Spendarmad, where *and* how they had grown, *and* where they were mingled.

9. And the seventh day and night he (Aûharmazd) took back the omniscient wisdom from Zaratûst, and Zaratûst reflected in this *way*, that I have seen *it* in a pleasant dream produced by Aûharmazd, *and* I am not surfeited with the dream. 10. And he took both hands, rubbed his body (kerp) again, *and spoke*[1] thus: 'I have slept a long time, *and* am not surfeited with this pleasant dream produced by Aûharmazd.'

11. Aûharmazd said to the righteous Zaratûst thus: 'What was seen in the pleasant dream produced by Aûharmazd?'

12. Zaratûst spoke thus: 'O Aûharmazd, propitious spirit! creator of the material world, righteous creator! I have seen a celebrity (khunîd) with much wealth, whose soul, infamous in the body, was hungry (gurs)[2] and jaundiced and in hell, and he did not seem to me exalted; and I saw a beggar with no wealth and helpless, and his soul was thriving (farpîh) in paradise, and[3] he seemed to me exalted.

[1] This verb is omitted in K20 by mistake.

[2] Or else 'dirty.'

[3] Reading afam instead of minam, both here and in § 14; the

13. [And I saw a wealthy *man* without children, and he did not seem to me exalted;][1] and I saw a pauper with many children, and he seemed to me exalted. 14. And I saw a tree on which were seven branches, one golden, one of silver, one brazen, one of copper, [one of tin][2], one of steel, and one was mixed up with iron.'

15. Aûharmazd spoke thus: 'O Zaratûst the Spîtâmân! this is what I say beforehand, the one tree which thou sawest is the world which I, Aûharmazd, created; and those seven branches thou sawest are the seven periods which *will* come. 16. And that which was golden is the reign of King Vistâsp, when I and thou converse about religion, *and* Vistâsp shall accept that religion and shall demolish the figures of the demons, and the demons desist from demonstration into concealed proceedings; Aharman and the demons rush back to darkness, and care for water, fire, plants, and the earth of Spendarma*d*[3] becomes apparent. 17. And that which was of silver[4] is the reign of Ar*d*ashîr[5] the

copyist of K20 having confounded these two words, like those mentioned in the note on § 4.

[1] The passage in brackets is omitted in K20, but is supplied from the Pâz. MSS., being evidently necessary to complete the contrast. It occurs also in the Pers. version.

[2] Supplied from the Pâz. and Pers. versions, being omitted here in K20, though occurring in § 20.

[3] The female archangel who has charge of the earth (see Bund. I, 26).

[4] The Pâz. MSS. omit the description of the silver age.

[5] Usually identified with Artaxerxes Longimanus, but his long reign of 112 years may include most of the Achæmenian sovereigns down to Artaxerxes Mnemon, several of whom are called Ahasuerus or Artaxerxes in the biblical books of Ezra and Esther. See Bund. XXXI, 30, XXXIV, 8.

Kayân (Kaî), whom[1] they call Vohûman son of Spend-dâ*d*[2], who is he who separates the demons from men, scatters *them* about, and makes the religion current *in* the whole world. 18. And that which was brazen[3] is the reign of Ar*d*akhshîr[4], the arranger and restorer of the world, and that of King Shahpûr, when he arranges the world which I, Aûharmazd, created; he makes happiness (bûkhtakîh)[5] prevalent in the boundaries of the world, and goodness shall become manifest; and Âtarô-pâ*d* of triumphant destiny, the restorer of the true religion, with the prepared brass[6], brings this religion, together with the transgressors, back to the truth. 19. And that which was of copper is the reign of the A*s*kânian king[7], who removes from the world

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[1] Reading mûn, 'whom,' instead of amat, 'when' (see the note on Bund. I, 7).

[2] Contracted here into Spendâ*d*, as it is also in Bund. XXXIV, 8 in the old MSS. This name of the king is corrupted into Bahman son of Isfendiyâr in the Shâhnâmah.

[3] This brazen age is evidently out of its proper chronological order. The Pâzand and Persian versions correct this blunder by describing the copper age before the brazen one here, but they place the brazen branch before the copper one in § 14, so it is doubtful how the text stood originally.

[4] Artakhshatar son of Pâpakî and Shahpûharî son of Artakhshatar are the Sasanian forms of the names of the first two monarchs (A.D. 226–271) of the Sasanian dynasty, whose reigns constitute this brazen age.

[5] Literally, 'deliverance *from sin*' or 'salvation' by one's own good works, and, therefore, not in a Christian sense.

[6] Referring to the ordeal of pouring molten brass on his chest, undergone by Âtarô-pâ*d* son of Mâraspend, high-priest and prime minister of Shâpûr I, for the purpose of proving the truth of his religion to those who doubted it.

[7] It is uncertain which of the A*s*kânian sovereigns is meant, or whether several of the dynasty may not be referred to. The Greek

the heterodoxy (*g*avî*d*-rastakîh) which existed, and the wicked Akandgar-i Kilisyâkîh[1] is utterly destroyed by this religion, *and* goes unseen and unknown from the world. 20. And that which was of tin is the reign of King Vâhrâm Gôr[2], when he

successors of Alexander were subdued in Persia by A*s*k (Arsaces I), who defeated Seleucus Callinicus about B.C. 236. But the third book of the Dînkar*d* (in a passage quoted by Haug in his Essay on the Pahlavi Language) mentions Valkha*s* (Vologeses) the A*s*kânian as collecting the Avesta and Zand, and encouraging the Mazdayasnian religion. This Valkha*s* was probably Vologeses I, a contemporary of Nero, as shown by Darmesteter in the introduction to his translation of the Vendidad.

[1] I am indebted to Professor J. Darmesteter for pointing out that Nêryôsang, in his Sanskrit translation of Yas. IX, 75, explains Kala*s*iyâkâ*h* as 'those whose faith is the Christian religion;' the original Pahlavi word in the oldest MSS. is Kilisâyâîk, altogether a misunderstanding of the Avesta name Keresâni, which it translates, but sufficiently near the name in our text to warrant the assumption that Nêryôsang would have translated Kilisyâkîh by 'Christianity;' literally it means 'ecclesiasticism, or the church religion' (from Pers. kilisyâ, Gr. ἐκκλησία). Akandgar is probably a miswriting of Alaksandar or Sikandar; though Darmesteter suggests that Skandgar (Av. ske*n*dô-kara, Pers. *s*ikandgar), 'causer of destruction,' would be an appropriate punning title for Alexander from a Persian point of view. The anachronisms involved in making Alexander the Great a Christian, conquered by an A*s*kânian king, are not more startling than the usual Pahlavi statement that he was a Roman. To a Persian in Sasanian times Alexander was the representative of an invading enemy which had come from the countries occupied, in those times, by the eastern empire of the Christian Romans, which enemy had been subdued in Persia by the A*s*kânian dynasty; and such information would naturally lead to the anachronisms just mentioned. The name Kilisyâkîh is again used, in Chap. III, 3, 5, 8, to denote some Christian enemy.

[2] This Sasanian monarch (A. D. 420–439), after considerable provocation, revived the persecution of the heretics and foreign creeds which had been tolerated by his predecessor, and this conduct naturally endeared him to the priesthood.

makes the sight[1] of the spirit of pleasure manifest, and Aharman with the wizards rushes back to darkness *and* gloom. 21. And that which was of steel is the reign of King Khûsrô son of Kêvâ*d*[2], when he keeps away from this religion the accursed Mazdîk[3], son of Bâmdâ*d*, who remains opposed to the religion along with the heterodox. 22. And that which was mixed with iron [is the reign of the demons with dishevelled hair[4] of the race of Wrath, when it is the end of the tenth hundredth winter of thy millennium], O Zaratû*s*t the Spîtâmân!'

23. Zaratû*s*t said thus: 'Creator of the material world! O propitious spirit! what token would you give of the tenth hundredth winter?'

24. Aûharmazd spoke thus: 'Righteous Zaratû*s*t! I *will* make *it* clear: the token that it is the end of thy millennium, and the most evil period is coming, is *that* a hundred kinds, a thousand kinds, a myriad of kinds of demons with dishevelled hair, of the

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[1] Reading vênâp (Pers. bînâb), but it may be va davâ*g*, in which case the phrase must be translated as follows: 'when he makes the spirit of pleasure and joy manifest.'

[2] See Chap. I, 5. The characteristic of the steel age, like that of the tin one, was the persecution of heretics who had been tolerated by the reigning monarch's predecessor.

[3] Generally written Mazdak, a heretic whose teaching was very popular in the time of King Kêvâ*d* (or Kavâ*d*, A. D. 487–531). His doctrine appears to have been extreme socialism built upon a Mazdayasnian foundation. He was put to death by Khûsrô I, as hinted in the text. It is remarkable that none of the successors of Khûsrô Nôshirvân are mentioned in the Bahman Ya*s*t, so that a Parsi, who even did not believe in the verbal inspiration of the book, might possibly consider the remainder of it as strictly prophetical.

[4] The passage in brackets is omitted in K20 by mistake, and is here supplied from Chap. I, 5, in accordance with the Pâz. and Pers. versions.

race of Wrath, rush into the country of Iran (Aîrân shatrô) from the direction of the east[1], which *has* an inferior race and race of Wrath. 25. They have uplifted banners, they slay those living in the world[2], they have *their* hair dishevelled on the back, and they are mostly a small and inferior (nîtûm) race, forward in destroying the strong doer; O Zaratûst the Spîtâmân! the race of Wrath is miscreated (vishûd) and its origin is not manifest. 26. Through witchcraft they rush into these countries of Iran which I, Aûharmazd, created, since they burn and damage many things; and the house of the house-owner, the land of the land-digger, prosperity, nobility, sovereignty, religion[3], truth, agreement, security, enjoyment, and every characteristic which I, Aûharmazd, created, this pure religion of the Mazdayasnians, and the fire of Vâhrâm, which is set in the appointed place, encounter annihilation, and the direst destruction and trouble will come into notice. 27. And that which is a great district will become a town; that which is a great town, a village; that

[1] Or 'of Khûrâsân.' It is difficult to identify these demons with the Arabs, who came from the west, though a dweller in Kirmân might imagine that they came from Khûrâsân. In fact, hardly any of the numerous details which follow, except their long-continued rule, apply exclusively to Muhammadans. It appears, moreover, from § 50 and Chap. III, 8, that these demons are intended for Tûrks, that is, invaders from Turkistân, who would naturally come from the east into Persia.

[2] Reading gêhân-zîvŏ zektelûnd, but the beginning of the latter word is torn off in K20, and the other versions have no equivalent phrase. The Pâzand substitutes the phrase 'black banners and black garments.'

[3] This word, being torn off in K20, is supplied from the Pâz. MSS.

which is a great village, a family; and that which is a [great][1] family, a single threshold. 28. O Zaratûst the Spîtâmân! they will lead these Iranian countries of Aûharmazd into a desire for evil, *into* tyranny *and* misgovernment, those demons with dishevelled hair who are deceivers, so that what they say they do not do, and they are of a vile religion, so that what they do not say they do. 29. And their assistance and promise have no sincerity, there is no law, they preserve no security, and on the support they provide no one relies; with deceit, rapacity, and misgovernment they will devastate these my Iranian countries, *who am* Aûharmazd.

30. 'And at that time, O Zaratûst the Spîtâmân! all men will become deceivers, great friends will become of different parties, and respect, affection, hope[2], and regard for the soul will depart from the world; the affection of the father will depart from the son; and *that of* the brother from *his* brother; the son-in-law will become a beggar (kîdyak or kasîk) from his father-in-law[3], and the mother will be parted and estranged from the daughter.

31. 'When it is the end of thy tenth hundredth winter, O Zaratûst the Spîtâmân! the sun is more unseen and more spotted (vasangtar); the year, month, and day are shorter; and the earth of Spendarmad is more barren, and fuller of highway-

[1] This word is omitted in K20, but supplied from the Pâzand. The whole section is omitted in the Pers. version.

[2] This word, being torn off in K20, is doubtfully supplied from the Pers. paraphrase. The Pâz. MSS. omit §§ 30–32.

[3] Or, perhaps, 'parents-in-law;' the original is khûsrûînê, followed by some word (probably nafsman) which is torn off in K20. The Pers. version gives no equivalent phrase.

men[1]; and the crop will not yield the seed, *so* that of the crop of the corn-fields in ten *cases* seven will diminish and three[2] will increase, and that which increases does not become ripe[3]; and vegetation, trees, and shrubs will diminish; when one shall take a hundred, ninety will diminish and ten will increase, and that which increases gives no pleasure and flavour. 32. And men are born smaller, and their skill and strength are less; they become more deceitful and more given to vile practices; they have no gratitude and respect for bread and salt, and they have no affection for their country (dêsak).

33. 'And in that most evil time a boundary has most disrespect[4] where it is the property of a suffering man of religion; gifts are few among their deeds, and duties and good works proceed but little from their hands; and sectarians of all kinds are seeking mischief for them[5]. 34. And all the world will be burying *and* clothing the dead, and burying the dead *and* washing the dead *will be* by law; the burning, bringing to water and fire, and eating of dead matter they practise by law and do not abstain from. 35. They recount largely about duties and good works, and pursue wickedness and the road to hell; and through the iniquity, cajolery, and craving of wrath and avarice they rush to hell.

36. 'And in that perplexing time, O Zaratûst the

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[1] Or, 'tax-collectors;' Pahl. tangtar va râs-vânagtar.

[2] In K20 'va 3' is corrupted into the very similar va vâi, 'and a portion.'

[3] Literally, 'white.'

[4] Reading anâzarm instead of hanâ âzarm.

[5] That is, for the Iranians in general, who are the 'they' in §§ 32–35.

Spitâmân!—the reign of Wrath with infuriate spear[1] and the demon with dishevelled hair, of the race of Wrath,—the meanest slaves walk forth with the authority of nobles of the land; and the religious, who wear *sacred thread*-girdles on the waist, are then not able *to perform* their ablution (pâ*d*îyâ*v*îh), for in those last times dead matter and bodily refuse become so abundant, that *one who* shall set step to step walks upon dead matter; or when he washes in the barashnûm *ceremony*, and puts down a foot from the stone *seat* (magh)[2], he walks on dead matter; or when he arranges the *sacred* twigs (baresôm) and consecrates the sacred cakes (drônô) in their corpse-chamber (nasâî katak)[3] it is allowable.

[1] The Av. Aêshmô khrvîdrus, 'Aêshma the impetuous assailant' (see Bund. XXVIII, 15–17); this demon's Pahlavi epithet is partly a transcription, and partly a paraphrase of the Avesta term.

[2] According to Dastûr Hoshangji (Zand-Pahlavi Glossary, p. 65) the term magh is now applied to the stones on which the person undergoing purification has to squat during ablution in the barashnûm ceremony. Originally, however, Av. magha appears to have meant a shallow hole dug in the earth, near or over which the person squatted upon a seat, either of stone or some other hard material (see Vend. IX). The term for the hole was probably extended to the whole arrangement, including the seat, which latter has thus acquired the name of magh, although magh and maghâk still mean 'a channel or pit' in Persian.

[3] The Av. kata of Vend. V, 36–40; a special chamber for the temporary reception of the corpse, when it was impossible to remove it at once to the dakhma, owing to the inclemency of the weather. It should be large enough for standing upright, and for stretching out the feet and hands, without touching either walls or ceiling; that is, not less than six feet cube. The text means that those times will be so distressing, that it will be considered lawful to perform the sacred ceremonies even in a place of such concentrated impurity as a dead-house not actually occupied by a corpse.

37. Or, in those last times, it becomes allowable to perform a ceremonial (yazisn) with two men, so that this religion may not come to nothing and collapse[1]; there *will* be only one in a hundred, in a thousand, in a myriad, who believes in this religion, and even he does nothing of it though *it be* a duty[2]; and the fire of Vâhrâm, which will come to nothing and collapse, *falls* off from a thousand to one care-taker, and even he does not supply it properly with fire-wood and incense; or when a man, *who* has performed worship and does not know the Nîrangistân[3] ('code of religious formulas'), shall kindle *it* with good intentions, it is allowable.

38. 'Honourable[4] wealth will all proceed to those of perverted faith (kêvîd-kêshân); it comes to the transgressors, and virtuous doers of good works, from the families of noblemen even unto the priests (môg-mardân), remain running about uncovered; the lower orders take in marriage the daughters of nobles, grandees, *and* priests; and the nobles, grandees, and priests come to destitution *and* bondage. 39. The misfortunes of the ignoble will overtake greatness and authority, and the helpless and ignoble will come to the foremost place *and* advancement; the words of the upholders of religion, and the seal and decision of a just judge will become the

[1] The Pâz. MSS. add, 'and helplessness.'

[2] The Pâz. MSS. add, 'and the prayers and ceremonies that he orders of priests and disciples they do not fulfil.'

[3] The name of a work which treats of various ceremonial details, and appears to be a portion of the Pahlavi translation of the seventeenth or Hûspâram Nask, containing many Avesta quotations which are not now to be found elsewhere.

[4] The Pâz. MSS. have misread azîr damîk, 'underground,' instead of âzarmîk.

words of random speakers (andêzŏ-gôkân) *among* the just *and* even the righteous; and the words of the ignoble and slanderers, of the disreputable *and* mockers, and of those of divers opinions they consider true and credible, about which they take[1] an oath, although with falsehood, and thereby give false evidence, and speak falsely and irreverently about me, Aûharmazd. 40. They who bear the title of priest and disciples wish evil concerning[2] one another; he speaks vice and they look upon vice; and the antagonism of Aharman and the demons is much brought on by them; of the sin which men commit, out of five[3] sins the priests and disciples commit three sins, and they become enemies of the good, so that they may thereby speak of bad faults relating to one another; the ceremonies they undertake they do not perform, and they have no fear of hell.

41. 'And in that tenth hundredth winter, *which* is the end of thy millennium, O righteous Zaratûst! all mankind will bind torn hair, disregarding revelation[4], so that a willingly-disposed cloud and a

[1] Literally, 'devour an oath,' which Persian idiom was occasioned by the original form of oath consisting in drinking water prepared in a particular manner, after having invoked all the heavenly powers to bear witness to the truth of what had been asserted (see the Saûgand-nâmah).

[2] Reading râî instead of lâ, 'not.' The whole section is omitted by the Pâz. MSS., possibly from politic motives, as the language is plain enough.

[3] The Persian paraphrase has 'eight.'

[4] Referring probably to the injunctions regarding cutting the hair and paring the nails, with all the proper precautions for preventing any fragments of the hair or nails from lying about, as given in Vend. XVII. One of the penalties for neglecting such precautions is supposed to be a failure of the necessary rains. The

righteous wind are not able to produce rain in its proper time and season. 42. And a dark cloud makes the whole sky night, and the hot wind and the cold wind arrive, and bring along fruit and seed of corn, even the rain in its proper time; and it does not rain, *and* that which rains also rains more noxious creatures than water; and the water of rivers and springs will diminish, and there will be no increase. 43. And the beast *of burden* and ox *and* sheep bring forth more painfully[1] and awkwardly, and acquire less fruitfulness; and *their* hair is coarser *and* skin thinner; the milk does not increase and has less cream (*k*arbi*s*t); the strength of the labouring ox is less, and the agility of the swift horse is less, and it carries less in a race.

44. 'And on the men in that perplexing time, O Zaratûst the Spîtâmân! who wear the *sacred thread*-girdle on the waist, the evil-seeking of misgovernment and much of its false judgment have come as a wind in which their living is not possible, and they seek death as a boon; and youths and children will be apprehensive, and gossiping chitchat and gladness of heart do not arise among them. 45. And they practise the appointed feasts (*g*as*n*ŏ) of *their* ancestors, the propitiation (aûsôfrî*d*) of angels, *and* the prayers and ceremonies of the season festivals and guardian spirits, in various places, yet that which they practise they do not believe in unhesitatingly; they do not give rewards lawfully, and

words anâstak dînô can also be translated by 'despising the religion.'

[1] The word appears to be dar*d*aktar, but is almost illegible in K20; it may possibly be kûtaktar, 'more scantily,' as the Pâz. MSS. have kôdaktar bahô*d*, 'become smaller.'

bestow no gifts and alms, and even those [they bestow][1] they repent of again. 46. And even those men of the good religion, who have reverenced the good religion of the Mazdayasnians, proceed in conformity with (bar-hamakŏ rûbi*s*n) those ways and customs[2], and do not believe their own religion. 47. And the noble, great, and charitable[3], who are the virtuous of their own country and locality, will depart from their own original place and family[4] as idolatrous; through want they beg something from the ignoble and vile, and come to poverty and helplessness; through them[5] nine in ten of these men will perish in the northern quarter.

48. 'Through their way of misrule everything comes to nothingness and destitution, levity and infirmity; and the earth of Spendarma*d* opens *its* mouth wide, *and* every jewel and metal becomes exposed, such as gold and silver, brass, tin, and lead. 49. And rule *and* sovereignty come to slaves, such as the Tûrk and non-Tûranian (Atûr) of the army[6], and are turbulent as among the moun-

[1] This verb is omitted in K20.

[2] It is rather doubtful whether their own customs are meant, or those of their conquerors.

[3] Or dahâkân may mean 'the skilful.'

[4] Reading dû*d*ak instead of rû*d*ak. At first sight the miswriting of r for d seems to indicate copying from a text in the modern Persian character, in which those two letters are often much alike; but it happens that the compounds dû and rû also resemble one another in some Pahlavi handwriting.

[5] Whether through poverty and helplessness, or through the conquerors, is not quite clear.

[6] Very little reliance can be placed upon the details of this sentence, but it is difficult to make any other complete and consistent translation. Darmesteter suggests the reading hênô, 'army,' but another possible reading is Khyôn (Av. *Hv*yaona), the old name

taineers[1]; and the *K*înî[2], the Kâ*v*ûlî, the Sôftî, the Rûman (Arûmâyak), and the white-clothed Karmak[3] then attain sovereignty in my countries of Iran, *and* their will and pleasure will become current in the world. 50. The sovereignty will come from those leathern-belted ones[4] and Arabs (Tâ*z*îgân) and Rûmans to them, *and* they will be so misgoverning that when they kill a righteous man who is virtuous and a fly, it is all one[5] in their eyes. 51. And the security, fame, and prosperity, the country and families, the wealth and handiwork, the streams, rivers, and springs of Iran, and of those of the good religion, come to those non-Iranians; and the army and standards of the frontiers come to them, and a rule with a craving for wrath advances in the world. 52. And their eyes of avarice are not sated with wealth, and they form hoards of the world's wealth, and conceal *them* underground; and through wickedness they commit sodomy, hold much intercourse with menstruous *women*, and practise many unnatural lusts.

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of some country probably in Turkistân, as Arg*â*sp, the opponent of Vis*t*âsp, is called 'lord or king of Khyôn' in the Yâ*d*kâr-i Zarîrân (see also Gô*s* Yt. 30, 31, Ashi Yt. 50, 51, Zamyâd Yt. 87).

[1] Or, 'as the mountain-holding Khûdarak.' Darmesteter suggests that Khûdarak may be an 'inhabitant of Khazar.'

[2] Probably the people of Samarkand, which place was formerly called *K*în according to a passage in some MSS. of Tabarî's Chronicle, quoted in Ouseley's Oriental Geography, p. 298. See also Bund. XII, 22.

[3] The Kâbulî and Byzantine Rûman are plain enough; not so the Sôftî and Karmak (Kalmak or Krimak).

[4] That is, the Tûrks, as appears more clearly from Chap. III, 8, 9. The Arabs are mentioned here, incidently, for the first time, and again in Chap. III, 9, 51.

[5] Literally, 'both are one.'

53. 'And in that perplexing time the night is brighter[1], and the year, month, and day will diminish one-third; the earth of Spendarmad arises, and suffering, death, and destitution become more severe in the world.'

54. Aûharmazd said to Zaratûst the Spîtâmân: 'This is what I foretell: that wicked evil spirit, when it shall be necessary *for him* to perish, becomes more oppressive and more tyrannical.'

55. So Aûharmazd spoke to Zaratûst the Spîtâmân thus: 'Enquire fully and learn by heart[2] thoroughly! teach *it* by Zand, Pâzand, and explanation! tell *it* to the priests and disciples *who* speak forth in the world, *and* those who are not aware of the hundred winters, tell *it* then to them! so that, for the hope of a future existence, *and* for the preservation of their own souls, they may remove the trouble, evil, and oppression which those of other religions cause in the ceremonies of religion (dînô yêsnân). 56. And, moreover, I tell thee this, O Zaratûst the Spîtâmân! that whoever, in that time, appeals for the body is not able to save the soul, for *he is* as it were fat, and *his* soul is hungry *and* lean in hell; whoever appeals for the soul, *his* body is hungry *and* lean through the misery of the world, and destitute, and his soul is fat in heaven.'

57. Zaratûst enquired of Aûharmazd thus: 'O Aûharmazd, propitious spirit! creator of the material world who art righteous!'—He is Aûharmazd through righteous invocation, and the rest through

[1] The Pâz. version adds, 'the motion of the sun is quicker.'

[2] Literally, 'make easy.'

praise; some say 'righteous creator[1]!'—'O creator! in that perplexing time are they righteous? and are there religious people who wear the *sacred thread*-girdle (kûstîk) on the waist, and celebrate religious rites (dînô)[2] with the *sacred* twigs (baresôm)? and does the religious practice of next-of-kin marriage (khvêtûk-das) continue in their families?'

58. Aûharmazd said to Zaratûst thus: 'Of the best men is he who, in that perplexing time, wears the *sacred thread*-girdle on the waist, and celebrates religious rites with the *sacred* twigs, *though* not *as* in the reign of King Vistâsp. 59. Whoever in that perplexing time recites Itâ-â*d*-yazam (Av. ithâ â*d* yazamaidê, Yas. V and XXXVII)[3] *and* one Ashem-vohû[4], *and* has learned *it* by heart, is as though, in the reign of King Vistâsp, *it were* a Dvâsdah-hômâst[5] with holy-water (zôhar). 60. And by

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[1] This interpolated commentary is a pretty clear indication that the writer is translating from an Avesta text.

[2] Both Pâz. and Pers. have drônô, 'sacred cakes.'

[3] The third hâ or chapter of the Yasna of seven chapters. It worships Aûharmazd as the creator of all good things.

[4] See Bund. XX, 2.

[5] For the following explanation of the various kinds of hômâst I am indebted to Dastûr Jâmâspji Minochiharji Jâmâsp-Âsâ-nâ of Bombay:—

There are four kinds of hômâst recited by priests for the atonement of any sin that may have been committed by a woman during menstruation, after her purification:—

1. Hômâst consists of prayers recited for 144 days, in honour of the twelve following angels: Aûharmazd, Tistar, Khûrshêd, Mâh, Âbân, Âdar, Khurdâd, Amerdâd, Spendarmad, Bâd, Srôsh, and Ardâ-fravash. Each angel, in turn, is reverenced for twelve days successively, with one Yasna each day.

2. Khadûk-hômâst, 'one hômâst,' differs from the last merely in adding a Vendidad every twelfth day, to be recited in the Ush-

whomever prayer is offered up, *and* the Gâtha-*hymns* are chanted, *it is* as though the whole ritual had been recited, *and* the Gâtha-*hymns* consecrated by him *in* the reign of King Vistâsp. 61. The most perfectly righteous of the righteous is he who remains in the good religion of the Mazdayasnians, and continues the religious practice of next-of-kin marriage in his family.'

62. Aûharmazd said to the righteous Zaratûst: 'In these nine thousand years which I, Aûharmazd, created, mankind become most perplexed in that perplexing time; for in the evil reigns of Az-i Dahâk and Frâsîyâv of Tûr mankind, in those perplexing times, were living better and living more

ahin Gâh (12 P. M. to 6 A. M.) in honour of the angel whose propitiation ends that day.

3. Dah-hômâst, 'ten hômâsts,' differs from the preceding merely in having a Vendidad, in addition to the Yasna, every day.

4. Dvâzdah-hômâst, 'twelve hômâsts,' are prayers recited for 264 days in honour of twenty-two angels, namely, the twelve aforesaid and the following ten: Bahman, Ardibahist, Shahrivar, Mihir, Bahrâm, Râm, Dîn, Rashnû, Gôs, and Âstâd. Each angel, in turn, is reverenced as in the last.

The celebration of hômâst costs 350 rûpîs, that of khadûk-hômâst 422 rûpîs, that of dah-hômâst 1000 rûpîs, and that of dvâzdah-hômâst 2000 rûpîs; but the first and third are now no longer used. The merit obtained by having such recitations performed is equivalent to 1000 tanâpûhars for each Yasna, 10,000 for each Visparad, and 70,000 for each Vendidad recited. A tanâpûhar is now considered as a weight of 1200 dirhams, with which serious sins and works of considerable merit are estimated; originally it must have meant a sin which was 'inexpiable' by ordinary good works, and, conversely, any extraordinary good work which was just sufficient to efface such a sin.

The amount of merit attaching to such recitations is variously stated in different books, and when recited with holy-water (that is, with all their ceremonial rites) they are said to be usually a hundred times as meritorious as when recited without it.

numerously, and their disturbance by Aharman and the demons was less. 63. For in their evil reigns, within the countries of Iran, there were not seven[1] towns which *were* desolate as they *will be* when it is the end of thy millennium, O Zaratûst the Spîtâmân! for all the towns of Iran *will* be ploughed up by their horses' hoofs, and their banners *will* reach unto Pa*d*ashkhvârgar[2], and they *will* carry away the sovereignty of the seat of the religion I approve from there; and their destruction comes from that place, O Zaratûst the Spîtâmân! this is what I foretell.'

64. Whoever[3] of those existing, thus, with reverence unto the good, performs much worship for Aûharmazd, Aûharmazd, aware of *it* through righteousness, gives *him* whatsoever Aûharmazd is aware of through righteousness, as remuneration *and* reward of duty *and* good works, and *such* members of

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[1] So in the Pâzand, but 'seventeen' in Persian; in K20 the word is partly illegible, but can be no other number than *s*ibâ, 'seven.'

[2] The mountainous region south of the Caspian (see Bund. XII, 2, 17).

[3] This section is the Pahlavi version of an Avesta formula which is appended to nearly two-thirds of the hâs or chapters of the Yasna, and, therefore, indicates the close of the chapter at this point. The version here given contains a few verbal deviations from that given in the Yasna, but none of any importance. The Avesta text of this formula is as follows:—

Yêṅhê hâtăm âa*d*, yêsnê paitî,
vanghô mazd*a*u ahurô vaêthâ, ashâ*d* ha*k*â,
y*a*unghăm*k*â, tăs*k*â t*a*us*k*â yazamaidê.

And it may be translated in the following manner:—

'Of whatever male of the existences, therefore, Ahuramazda was better cognizant, through righteousness in worship, and of whatever females, both those males and those females we reverence.'

the congregation, males and females, I reverence; and the archangels, who are also male and female, they are good.

CHAPTER III.

1. Zaratûst enquired of Aûharmazd thus: 'O Aûharmazd, propitious spirit! creator of the material world, righteous *one!* whence do they restore this good religion of the Mazdayasnians? and by what means will they destroy these demons with dishevelled hair[1], of the race of Wrath? 2. O creator! grant me death! and grant my favoured ones death! that they may not live in that perplexing time; grant *them* exemplary living! that they may not prepare wickedness and the way to hell.'

3. Aûharmazd spoke thus: 'O Zaratûst the Spîtâmân! after the ill-omened[2] sovereignty of those of the race of Wrath[3] there is a fiend, Shêdâspîh[4] of the Kilisyâkîh, from the countries of Salmân[5];' Mâh-

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[1] The Pâz. MSS. insert, 'and black clothing' here.

[2] Literally, 'black-marked,' or possibly, 'black standard.'

[3] The Pâz. MSS. add, 'the leathern-belted Tûrks,' that is, people of Turkistân.

[4] This fiend appears to be a personification of Christianity or 'ecclesiasticism' (Kilisyâkîh, see Chap. II, 19), and the writer seems to place his appearance some time in the middle ages, probably before the end of the thirteenth century (see the note on § 44). Darmesteter suggests that Shêdâsp may have been intended as a modern counterpart of Bêvarâsp (Az-i Dahâk), the ancient tyrant; and that this Christian invasion may be a reminiscence of the crusades.

[5] I have formerly read Mûsulmân instead of min Salmân, and hence concluded that the text must have been written long

vand-dâd said that *these people* are Rûman (Arûmâyîk), and Rôshan[1] said that they have red weapons, red banners, *and* red hats (kûlâh). 4. 'It is when a symptom of them appears, as they advance, O Zaratûst the Spîtâmân! the sun and the dark show signs, and the moon becomes manifest of various colours; earthquakes (bûm-guzand), too, become numerous, and the wind comes more violently; in the world want, distress, and discomfort come more into view; and Mercury and Jupiter advance the sovereignty for the vile[2], *and* they are *in* hundreds and thousands and myriads. 5. They have the red banner of the fiend Shêdâspîh of Kilisyâkîh, and they hasten much their progress to these countries of Iran *which* I, Aûharmazd, created, up to the bank of the Arvand[3],' some have said[4] the Frât[5] river, 'unto the Greeks (Yûnân) dwelling in Asûristân;' they are Greeks by strict reckoning[6],

after the Muhammadan conquest of Persia; but this reading is irreconcileable with the context. The position of Salmân (Av. Sairima) is defined by Bund. XX, 12, which places the sources of the Tigris in that country.

[1] The name of a commentator, or commentary, often quoted in the Pahlavi Vendidad, and other texts. Mâhvand-dâd is mentioned in the Pahlavi Yasna (see Sls. I, 4).

[2] The Pâz. MSS. state that 'Mercury and Jupiter beat down the strength of Venus.'

[3] Here written Arang, Arand, or Arvad, but as it is Arvand in §§ 21, 38, that reading seems preferable, the difference between the two names in Pahlavi being merely a single stroke. The Arvand is the Tigris, and the Arang probably the Araxes (see SZS. VI, 20, Bund. XX, 8).

[4] Literally, 'there are *and* were *some* who said;' this phrase occurs several times in the latter part of this text.

[5] The Euphrates.

[6] Or, 'of strict reckoning,' reading sâkht amâr, but both reading and meaning are very uncertain. As it stands in K20 it

and their Assyrian dwelling is this, that they slay the Assyrian people therein, and thus they will destroy their abode, some have said the *lurking*-holes (grêstak) of the demons.

6. 'They turn back those of the race of Wrath[1] in hundreds and thousands and myriads; *and* the banners, standards, and an innumerable army of those demons with dishevelled hair will come to these countries of Iran which I, Aûharmazd, created. 7. And the army of the invader[2] is an extending enemy of the Tûrk[3] and even the Karm[4], be it with banners aloft when he shall set up a banner, be it through the excessive multitude which will remain—like *hairs in* the mane of a horse—in the countries of Iran which I, Aûharmazd, created.

8. 'The leathern-belted Tûrk *and* the Rûman Shê*d*âspîh of Kilisyâkîh come forth with simultaneous movement[5], and in three places, with similar strife, there was and *will* be three times a great contest (âr*d*îh), O Zaratû*s*t the Spîtâmân! 9. One in the reign of Kaî-Kâûs[6], when through

may be sâkht *g*umâl, 'extreme beauty,' or Sâkhtîmâr (the name of a place), or this may stand for sâkht tîmâr, 'severe misfortune;' and other readings are possible.

[1] It is not quite clear which party will turn the other back.

[2] Literally, 'extender,' that is, one engaged in extending his own dominions.

[3] The remainder of this § (except the verb 'remain') is Pâzand written in Persian characters in K20.

[4] Possibly the Karmak of Chap. II, 49. In § 20 the Kur*d* and Karmân (or Karms) may refer to the Tûrk and Karm of this §, so it is doubtful whether Tûrk or Kur*d* is meant.

[5] Or, 'for the encounter,' pavan ham-rasi*s*nîh.

[6] See Bund. XXXI, 25, XXXIV, 7. The letters are here joined together, so as to become Kaî-gâûs, and this form of the name is

the assistance of demons *it was* with the archangels; and the second when thou, O Zaratûst the Spîtâmân! receivedst the religion and *hadst* thy conference, *and* King Vistâsp and Argâsp[1], miscreated by wrath, *were*, through the war of the religion, in the combat of Spêd-razûr ("the hoary forest[2]"),' some have said *it was* in Pârs; 'and the third when it is the end of thy millennium, O Zaratûst the Spîtâmân! when all the three, Tûrk, Arab, and Rûman, come to this[3] place,' some have said the plain of Nîsânak[4]. 10. 'And all *those of* the countries of Iran, which I, Aûharmazd, created, come from their own place unto Padashkhvârgar[5], owing to those of the race of Wrath, O Zaratûst the Spîtâmân! so that a report of something of the cave dwellings, mountain dwellings, and river dwellings of these people will remain at Padashkhvârgar and Pârs; some have *said* the fire Visnâsp[6], on the deep Lake Kêkast which has medicinal water opposed to the demons, is there (in Padashkhvârgar?) as it were conspicuous,' some have said 'originating[7],' 'so that

often read Kâhûs or Kahôs in Pâzand (see Mkh. VIII, 27, XXVII, 54, LVII, 21). The Pâz. MSS. omit § 9.

[1] See Bund. XII, 32, 33.

[2] See Bund. XXIV, 16.

[3] Perhaps 'one' is meant, as hanâ, 'this,' is sometimes substituted for aê, 'one,' both being read *e* in Pâzand.

[4] The reading of this name is quite uncertain.

[5] See Chap. II, 63. The whole of the final clause of this section, about the fire Visnâsp, is inserted parenthetically at this point in the Pahlavi text.

[6] Elsewhere called Gûsnasp, Gûsnâsp, or Gûsasp (see SZS. VI, 22).

[7] The most obvious reading of this word is mâhîk, 'fish,' which can hardly be reconciled with the context. The view here taken is that the writer was translating from an Avesta text, and met

they may use *it* anew, *and* the fire may become shining in these countries of Iran which I, Aûharmazd, created. 11. For when one shall be able to save his own life, he has then no recollection of wife, child, and wealth, that they may not live, *in* that perplexing time, O Zaratûst! yet the day when the hundredth winter becomes the end of thy millennium, which is *that* of Zaratûst, is so that nothing wicked may go from this millennium into that millennium[1].'

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with the word *k*ithra, which means both pê*d*âk, 'clear,' and tôkhmak, 'originating,' but to express the latter meaning he used the synonym mâyakîk, which can be written exactly like mâhîk. Owing to the involved character of this section it is not very clear in English, but it is still more obscure in the Pahlavi text, in which the whole of this clause about the fire is inserted parenthetically after the first mention of Pa*d*ashkhvârgar.

[1] This last clause may be read several ways, and it is by no means easy to ascertain clearly the chronological order of the events which are jumbled together in this last chapter. But it would appear that Zaratûst's millennium was to end at a time when the religion was undisturbed, and just before the incursion of the demons or idolators, the details of which have been given in Chap. II, 22–III, 11, and which is the first event of Hûshê*d*ar's millennium (see § 13). Now according to Bund. XXXIV, 7–9, the interval from 'the coming of the religion,' in the reign of Kaî-Vistâsp, to the end of the Sasanian monarchy was 90 + 112 + 30 + 12 + 14 + 14 + 284 + 460 = 1016 years. If by 'the coming of the religion' be meant the time when Zaratûst received it, as he was then thirty years old, he must have been born 1046 years before the end of the Sasanian monarchy (A. D. 651), and the end of his millennium must have been in A. D. 605, the sixteenth year of Khûsrô Parvîz, when the Sasanian power was near its maximum, and only a score of years before it began suddenly to collapse. This close coincidence indicates that the writer of the Bahman Yast must have adopted the same incorrect chronology as is found in the Bundahis. If, however, 'the coming of the religion' mean its acceptance by Vistâsp, which occurred in Zaratûst's fortieth or

12. Zaratûst enquired of Aûharmazd thus: 'O Aûharmazd, propitious spirit! creator of the material world, righteous *one!* when they are so many in number, by what means will they be able to perish[1]?'

13. Aûharmazd spoke thus: 'O Zaratûst the Spîtâmân! when the demon with dishevelled hair of the race of Wrath comes into notice in the eastern quarter, first a black token becomes manifest, *and* Hûshêdar *son* of Zaratûst is born on Lake Frazdân[2].

14. It is when he comes to his conference *with* me[3], Aûharmazd, O Zaratûst the Spîtâmân!' *that in* the direction of *K*înistân[4], *it* is said—some have said among the Hindus—'is born a prince (kaî); it is his father, a prince of the Kayân race, approaches the

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forty-second year, his birth must have been ten or twelve years earlier, and his millennium must have ended A. D. 593–595. But according to the imperfect chronology of Bund. XXXIV the tenth millennium of the world, that of Capricornus, commenced with 'the coming of the religion,' and ended, therefore, in A. D. 635, the fourth year of Yazdakard, the last Sasanian king, when the Muhammadans were just preparing for their first invasion; so the millennium of Aquarius is very nearly coincident with that of Hûshêdar, and may probably be intended to represent it. It appears, therefore, that the millennium of Hûshêdar is altogether past, having extended from A. D. 593–635 to A. D. 1593–1635.

[1] The Pâz. MSS. omit § 12. The writer having detailed the evils of the iron age, now returns to its commencement in order to describe the means adopted for partially counteracting those evils.

[2] See Bund. XXII, 5, XXXII, 8. The Pâz. MSS. add, 'they bring him up in Zâvulistân and Kâvulistân;' and the Pers. version says, 'on the frontier of Kâbulistân.' With regard to the time of Hûshêdar's birth, see § 44. His name is always written Khûrshêdar in K20.

[3] The Pâz. and Pers. versions say, 'at thirty years of age,' as in § 44.

[4] Possibly Samarkand (see Chap. II, 49, note 2).

women, and a religious prince is born to him; he calls *his* name Vâhrâm the Var*g*âvand[1],' some have said Shahpûr. 15. 'That a sign may come to the earth, the night when that prince is born, a star falls from the sky; when that prince is born the star shows a signal.' 16. It is Dâ*d*-Aûharmazd[2] *who* said that the month Âvân and day Vâ*d*[3] is his father's end; 'they rear *him* with the damsels of the king, *and* a woman becomes ruler.

17. 'That prince when he is thirty years old'—some have told the time—'*comes* with innumerable banners *and* divers armies, Hindu and *K*înî[4], having uplifted banners—for they set up *their* banners—having exalted banners, and having exalted weapons; they hasten up with speed[5] as far as the Vêh river'—some have said the country of Bambŏ[6]—'as far as Bukhâr and the Bukhârans within *its* bank,

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[1] Bahrâm the illustrious or splendid (Av. vare*k*anghan*d*, compare Pers. var*g*), an epithet applied, in the Avesta, to the moon, Ti*s*trya, the scriptures, the royal glory of the Kayânians, the Kayânians themselves, and the hero Thrita. This personage may possibly be an incarnation of the angel Bahrâm, mingled with some reminiscences of the celebrated Persian general Bahrâm *K*ôpîn; but see §§ 32, 49.

[2] A commentator who is quoted in the Pahlavi Yas. XI, 22; see also Chap. I, 7.

[3] The 22nd day of the eighth month of the Parsi year, corresponding to October 7th when the year began at the vernal equinox, as the Bundahi*s* (XXV, 6, 7, 20, 21) describes.

[4] That is, Bactrian and Samarkandian.

[5] Or, 'light up with glitter,' according as we read tâ*g*end or tâ*v*end. The Pâz. MSS. omit §§ 17–44, except one or two isolated phrases.

[6] Spiegel was inclined to identify this name with Bombay, but this is impossible, as the MS. K20 (in which the name occurs) was written some two centuries before the Portuguese invented the name of Bombay. Its original name, by which it is still called by

O Zaratû*ś*t the Spîtâmân! 18. When the star Jupiter comes up to *its* culminating point (bâlist)[1] and casts Venus down, the sovereignty comes to the prince. 19. Quite innumerable are the champions, furnished with arms *and* with banners displayed,' some have said from Sagastân, Pârs, and Khûrâsân, some have said from the lake of Pa*d*ashkhvârgar[2], some have said from the Hirâtîs[3] and Kôhistân, some have said from Taparistân[4]; and from those directions '*every* supplicant for a child[5] comes into[6] view. 20. It is concerning the displayed banners and very numerous army, which were the armed men, champions, and soldiers from the countries of Iran *at* Pa*d*ashkhvârgar—whom *I* told thee[7] that they call both Kur*d* and Karmân—it is declared

its native inhabitants, being Mumbaî. The locality mentioned in the text is evidently to be sought on the banks of the Oxus near Bukhârâ; the Oxus having been sometimes considered the upper course of the Arag, and sometimes that of the Veh (see Bund. XX, 22, note 5). It is hardly probable that either Bâmî (Balkh) or Bâmiyân would be changed into Bambŏ, and the only exact representative of this name appears to be Bamm, a town about 120 miles S. E. of Kirmân; this is quite a different locality from that mentioned in the text, but it is hazardous to set bounds to the want of geographical knowledge displayed by some of the Pahlavi commentators.

[1] Compare SZS. IV, 8. Here the triumph of Jupiter over Venus appears to be symbolical of the displacement of the queen dowager by her son.

[2] That is, from the southern shore of the Caspian.

[3] Reading Hiriyân, but this is doubtful, as it may be 'from the citadels (arigânŏ), or defiles (khalakânŏ), of Kôhistân.'

[4] See Bund. XII, 17, XIII, 15.

[5] That is, every man able to bear arms.

[6] Reading pavan, 'into,' instead of barâ, 'besides' (see SZS. VIII, 2, note 5).

[7] See § 10, but as nothing is said there about Kur*d* or Karmân, it is possible that the writer meant to say, 'of whom I told thee,

that they will slay an excessive number, in companionship *and under* the same banner, for these countries of Iran.

21. 'Those of the race of Wrath and the extensive army[1] of Shê*d*âspîh, *whose* names are the two-legged wolf and the leathern-belted demon on the bank of the Arvand[2], wage three battles, one in Spê*d*-ra*z*ûr[3] and one in the plain of Nîsânak;' some have said that *it was* on the lake of the three races, some have said that *it was* in Marûv[4] the brilliant, *and* some have said in Pârs. 22. 'For the support of the countries of Iran is the innumerable army of the east; its having exalted banners[5] is that they have a banner of tiger skin (bôpar pôst), and their wind banner is white cotton[6]; innumerable are the mounted troops, and they ride up to the *lurking*-holes[7] of the demons; they will slay so that a thousand women can afterwards see and kiss *but* one man.

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and whom they call both Kur*d* and Karmân.' It is more probable, however, that he is referring to § 7.

[1] Compare § 7. The 'extensive army' and 'two-legged wolf' are terms borrowed apparently from Yas. IX, 62, 63.

[2] That is, 'the rapid' (Av. aurvan*d*). The other names of this river, Tigris and Hiddekel, have the same meaning. See §§ 5, 38.

[3] See § 9, of which this is a recapitulation, but the first of the three battles is here omitted by mistake.

[4] Marv in the present Turkistân.

[5] Referring to § 17.

[6] Supposing that bandôk may be equivalent to Pers. bandak, but the usual Pahlavi term for 'cotton' is pumbak (Pers. punbah).

[7] Reading grestak as in § 5, but the word can also be read dar dî*d*ak, 'gate watch-tower.' It is possible that the dru*g*ô geredha, 'pit of the fiend,' of Vend. III, 24, may be here meant; the gate of hell, whence the demons congregate upon the Are*z*ûr ridge (Bund. XII, 8).

23. 'When it is the end of the time[1], O Zaratûst the Spîtâmân! those enemies will be as much destroyed as the root of a shrub when *it is* in the night on which a cold winter arrives, and in this night it sheds *its* leaves; and they *will* reinstate these countries of Iran which I, Aûharmazd, created[2].

24. 'And with speed rushes the evil spirit, with the vilest races of demons and Wrath with infuriate spear[3], *and* comes on to the support and assistance of those demon-worshippers and miscreations of wrath, O Zaratûst the Spîtâmân! 25. And I, the creator Aûharmazd, send Nêryôsang the angel and Srôsh the righteous[4] unto Kangdez[5], which the illustrious Sîyâvakhsh[6] formed, *and to* Kîtrô-mîyân[7] *son* of Vistâsp, the glory of the Kayâns, the just restorer of the religion, *to speak* thus: "Walk forth, O illustrious Pêshyôtanû! to these countries of Iran which I, Aûharmazd, created; consecrate the fire *and* waters for the Hâdôkht[8] *and* Dvâzdah-hômâst!

[1] Compare, 'and at the time of the end' (Dan. xi. 40). The writer appears to be here finally passing from a description of the past into speculations as to the future, which he has hitherto only casually indulged in.

[2] The supernatural means supposed to be employed for the destruction of the wicked and the restoration of the good are detailed in the following paragraphs.

[3] See Chap. II, 36.

[4] The two angels who are the special messengers of Aûharmazd to mankind (see Bund. XV, 1, XXX, 29). This message was expected to be sent to Pêshyôtanû near the end of Hûshêdar's millennium (see § 51).

[5] See Bund. XXIX, 10.

[6] See Bund. XXXI, 25.

[7] A title of Pêshyôtanû, written Kîtrô-maînô in Bund. XXIX, 5.

[8] This was the twentieth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard; but the Dînî-vagarkard and the Rivâyats make it the twenty-first, and say very

that is, celebrate *them* with the fire *and* waters, and such *as* is appointed about the fire and waters!"

little about its contents (see Haug's Essays, pp. 133, 134). The Dînkar*d*, in its eighth book, gives the following account of this Nask :—

'The Hâ*d*ôkht as it exists *has* three divisions among its 133 sections. The first *has* thirteen (twelve?) sections, treatises upon the nature of the recital of the Ahunavar, which is the spiritual benefit from chanting it aloud, and whatever is on the same subject. Admonition about selecting *and* keeping a spiritual and worldly high-priest, performing every duty as to the high-priest, *and* maintaining even those of various high-priests. On the twenty-one chieftainships of the spirits in Aûharmazd, and of the worldly existences in Zaratûs*t*, among which are the worship of God *and* the management of the devout. On the duty *requisite* in each of the five different periods of the day and night, and *the fate at* the *celestial* bridge of him who shall be zealous in the celebration of the season-festivals; he who does not provide the preparations for the feast of the season-festivals, and who is yet efficient in the other worship of God. On how to consider, *and* what to do with, a leader of the high-priest class *and* a man of the *inferior* classes; he who atones for unimportant sin, and he who does not atone even for *that which* is important, *and* whatever is on the same subject. On the apparatus with which ploughed land (?) is prepared. On the manifestation of virtuous manhood, and the merit and advantage from uttering good words *for blessing* the eating and drinking of food and drink, and rebuking the inward talk of the demons. On the recitations at the five periods of the day, and the ceremonial invocation by name of many angels, each separately, *and* great information on the same subject; the worthiness of a man restrained by authority, the giving of life and body to the angels, the good rulers, and their examination and satisfaction; the blessing and winning words which are most successful in carrying off the affliction which *proceeds* from a fiend. On all-pleasing creativeness and omniscience, and all precedence (?), leadership, foresight(?), worthy liberality, virtue (?), and every proper cause and effect of righteousness; the individuality of righteousness, the opposition to the demons of Aûharmazd's opinion, and also much other information in the same section.

'The middle *division has* 102 sections, treatises on spiritual and worldly diligence, the leadership of the diligent, and their mighty

26. 'And Nêryôsang proceeds, *with* Srôsh the righteous, from the good *K*akâ*d*-i-Dâîtîk[1] to Kang-de*z*, which the illustrious Sîyâvakhsh formed, and cries out from it thus: "Walk forth, O illustrious Pêshyôtanû! O *K*îtrô-mîyân son of Vi*s*tâsp, glory of the Kayâns, just restorer of the religion! walk forth to these countries of Iran which I, Aûharmazd, created! restore again the throne of sovereignty of the religion!"

27. 'Those spirits move on, and they propitiate them; with holy-water the illustrious Pêshyôtanû celebrates the Dvâ*z*dah-hômâst, with a hundred and fifty righteous who are disciples of Pêshyôtanû, in black marten fur, and they have garments as it were of the good spirit. 28. They walk up with *the words:* "Hûmat, hûkht, hûvar*s*t[2]," and consecrate

means, all former deeds of righteousness; righteousness kindling the resolution is the reward of merit, each for each, and is adapted by it for that *of* which it is said that *it is* the Hâ*d*ôkht which is the maintaining of righteousness, so that they may make righteousness more abiding in the body of a man.

'The last *division has* nineteen sections of trusty remedies, that is, remedies whose utterance aloud by the faithful is a chief resource among the creatures of God; also the nature of sayings full of humility, well-favoured, most select, *and* adapted for that *of* which it is said that I reverence that chief, the excellent and eminent Hâ*d*ôkht, of which they trust in the sustaining strength of every word of Zaratû*s*t. Perfect is the excellence of righteousness (Av. ashem vohû vahi*s*tem astî).'

According to tradition three chapters of this Nask are still extant, being the Ya*s*t fragments XXI, XXII of Westergaard's edition of the Avesta Texts; but they do not correspond to any part of the description in the Dînkar*d*. For a description of Dvâzdah-hômâst see Chap. II, 59.

[1] See Bund. XII, 7.

[2] That is, 'good thoughts, good words, and good deeds,' a formula often uttered when commencing an important action.

the fire of the waters; *with* the illustrious Hâ*d*ôkht they bless me, Aûharmazd, with the archangels; and after that it demolishes one-third of the opposition. 29. And the illustrious Pêshyôtanû walks forth, with the hundred and fifty men who wear black marten fur, and they celebrate the rituals (yasnân) of the Gadman-hômand ("glorious") fire, which they call the Rôshanô-kerp ("luminous form")[1], which is established at the appointed place (dâtô-gâs), the triumphant ritual of the Frôbâ fire, Horvada*d*, *and* Amerôda*d*, and the ceremonial (ya*z*i*s*n) with his priestly co-operation; they arrange and pray over the *sacred* twigs; *and* the ritual of Horvada*d* *and* Amerôda*d*, in the chapter of the code of religious formulas (nîrangistân)[2] demolishes three-thirds of the opposition. 30. Pêshyôtanû son of Vistâsp walks forth, with the assistance of the Frôbâ *fire*, the fire Gû*s*nâsp, and the fire Bûr*z*în-Mitrô[3], to the great idol-temples, the abode of *the demons*[4]; and the wicked evil spirit, Wrath with infuriate spear[5], and all demons and fiends, evil races and wizards, arrive at the deepest *abyss* of hell; *and* those idol-temples are extirpated by the exertions of the illustrious Pêshyôtanû.

31. 'And I, the creator Aûharmazd, come to Mount Hûkaîryâ*d*[6] with the archangels, and I issue

[1] See Bund. XVII, 5, 6. This appears to be an allusion to the removal of the sacred fire by Vistâsp, from the 'glorious' mountain in Khvârizem to the 'shining' mountain in Kâvulistân.

[2] See Chap. II, 37.

[3] Regarding these three manifestations of the sacred fire, see Bund. XVII, 3–9, SZS. XI, 8–10.

[4] Supplying the word *s*êdâân, 'the demons,' in accordance with §§ 36, 37; there being clearly some word omitted in K20.

[5] See Chap. II, 36. [6] Hûgar the lofty in Bund. XII, 2, 5.

orders to the archangels that they should speak to the angels of the spiritual existences thus: "Proceed to the assistance of the illustrious Pêshyôtanû!" 32. Mitrô of the vast cattle-pastures, Srôsh the vigorous, Rashn the just, Vâhrâm[1] the mighty, Âstâ*d* the victorious, *and* the glory of the religion of the Mazdayasnians, the stimulator of *religious* formulas (nîrang), the arranger of the world, *proceed*[2] to the assistance of the illustrious Pêshyôtanû, through the order of which I, the creator, have just written[3].

33. '*Out* of the demons of gloomy race the evil spirit cries to Mitrô of the vast cattle-pastures thus: "Stay above in truth[4], thou Mitrô of the vast cattle-pastures!"

34. 'And then Mitrô of the vast cattle-pastures cries thus: "Of these nine thousand years' support, which during its beginning produced Dahâk of evil religion, Frâsiyâ*v* of Tûr, *and* Alexander[5] the Rûman, the period of one thousand years of those leathern-belted demons with dishevelled hair is a more than moderate reign to produce[6]."

35. 'The wicked evil spirit becomes confounded when he heard this; Mitrô of the vast cattle-pastures will smite Wrath of the infuriate spear with

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[1] The fact that the angel Vâhrâm goes in his spiritual form to the assistance of Pêshyôtanû, rather militates against the idea that he also goes in the form of Vâhrâm the Vargâvand.

[2] This verb is omitted by mistake in K20.

[3] Literally, 'arrive at the writing.'

[4] Or, 'stand up with honesty!'

[5] The latter two names are here written Frâsâ*v* and Alasandar.

[6] From this it appears that the writer expected the evil reign of the unbelievers to last a thousand years, that is, till the end of Hûshê*d*ar's millennium, about A. D. 1593–1635, which corresponds very closely with the reign of the great Shâh 'Abbâs.

stupefaction; *and* the wicked evil spirit flees, with the miscreations and evil progeny he flees back to the darkest *recess* of hell. 36. And Mitrô of the vast cattle-pastures cries to the illustrious Pêshyôtanû thus: "Extirpate *and* utterly destroy the idol-temples, the abode of the demons! proceed to these countries of Iran which I, Aûharmazd, created! restore again the throne of sovereignty of the religion over the wicked! when they see thee they will be terrified."

37. 'And the illustrious Pêshyôtanû advances, and the fire Frôbâ, the fire Gûsnasp, and the triumphant fire Bûrzîn-Mitrô will smite the fiend of excessive strength; he will extirpate the idol-temples that are the abode of demons; and they celebrate the ceremonial (yazisn), arrange the *sacred* twigs, solemnize the Dvâzdah-hômâst, and praise me, Aûharmazd, with the archangels; this is what I foretell[1]. 38. The illustrious Pêshyôtanû walks forth to these countries of Iran which I, Aûharmazd, created, to the Arvand and Vêh river[2]; when the wicked see him they will be terrified, those of the progeny of gloom and those not worthy.

39. 'And regarding that Vâhrâm the Vargâvand it is declared that he comes forth in full glory, fixes upon Vandîd-khîm[3] ("a curbed temper"), and *having* intrusted *him* with the seat of mobadship of the

[1] Or, perhaps, 'what I said before,' being already narrated in § 29 as performed by Pêshyôtanû before advancing far into Iran.

[2] The Tigris and the Oxus—Indus (see §§ 5, 21).

[3] Probably a title of Pêshyôtanû; a more obvious translation would be, 'restrains a curbed temper, and is intrusted,' &c., but it is hardly probable that the warrior prince Vâhrâm could become a priest. It is Vâhrâm's business to restore the empire, leaving Pêshyôtanû to restore the religion.

mobads[1], and the seat of true explanation of the religion, he restores again these countries of Iran which I, Aûharmazd, created; and he drives[2] away from the world covetousness, want, hatred, wrath, lust, envy, and wickedness. 40. And the wolf period goes away, and the sheep period comes on; they establish the fire Frôbâ, the fire Gûsnâsp, *and* the fire Bûrzîn-Mitrô again at their proper places, and they will properly supply the firewood and incense; and the wicked evil spirit becomes confounded and unconscious, with the demons and the progeny of gloom. 41. And so the illustrious Pêshyôtanû speaks thus: "Let the demon be destroyed, and the witch be destroyed! let the fiendishness and vileness of the demons be destroyed! and let the gloomy progeny of the demons be destroyed! The glory[3] of the religion of the Mazdayasnians prospers, and let it prosper! let the family[4] of the liberal and just, who are doers of good deeds, prosper! and let the throne of the religion and sovereignty have a good restorer!" 42. Forth comes the illustrious Pêshyôtanû, forth he comes with a hundred and fifty men of the disciples who wear black marten fur, and they take the throne of their own religion and sovereignty.'

43. Aûharmazd said to Zaratûst the Spîtâmân: 'This is what I foretell, when it is the end of thy millennium it is the beginning of *that* of Hûshêdar[5].

[1] The supreme high-priesthood, or primacy.

[2] Merely a guess, as the verb varafsêd is difficult to understand.

[3] K20 has nismô, 'soul,' but the very-similarly written gadman, 'glory,' is a more likely reading here (see § 32).

[4] Reading dûdak instead of rûdak, as in Chap. II, 47.

[5] The writer having detailed the supernatural means employed for restoring the religion, now returns to the birth of Hûshêdar

44. Regarding Hûshêdar it is declared that he will be born in 1600[1], and at thirty years of age he comes to a conference with me, Aûharmazd, *and* receives the religion. 45. When he comes away from the conference he cries to the sun with the swift horse[2], thus: "Stand still!"

46. 'The sun with the swift horse stands still ten

(§ 13) for the purpose of mentioning some of his actions, and making the chronology of his millennium rather more clear. Nothing is said here about his miraculous birth, the details of which are given in the seventh book of the Dînkard very much as they are found in the Persian Rivâyats. The Dînkard states that thirty years before the end of Zaratûst's millennium a young maiden bathing in certain water, and drinking it, becomes pregnant through the long-preserved seed of Zaratûst (see Bund. XXXII, 8, 9), and subsequently gives birth to Hûshêdar.

[1] There seems to be no other rational way of understanding this number than by supposing that it represents the date of Hûshêdar's birth, counting from the beginning of Zaratûst's millennium. According to this view Hûshêdar was to be born in the six hundredth year of his own millennium, and not at its beginning, as § 13 seems to imply, nor nearly thirty years earlier, as the Dînkard asserts. As the beginning of his millennium may be fixed about A.D. 593–635 (see note on § 11), the writer must have expected him to be born about A.D. 1193–1235; a time which was probably far in the future when he was writing. And as Vâhrâm the Vargâvand was to be born when Hûshêdar was thirty years of age (compare §§ 14, 44), and was to march into Iran at the age of thirty (§ 17), the great conflict of the nations (§§ 8, 19–22) was expected to begin about A.D. 1253–1295, and to continue till near the end of the millennium, about A.D. 1593–1635, when Pêshyôtanû was expected to appear (§ 51) and to restore the 'good' religion (§§ 26, 37, 42). An enthusiastic Parsi interpreter of prophecy might urge that though this period did not witness any revival of his religion, it did witness a restoration of the Persian empire under Shâh 'Abbâs, and also the first beginning of British power in India, which has been so great a benefit to the scanty remnant of his fellow-countrymen.

[2] The usual epithet of the sun in the Avesta.

days and nights; and when this happens all the people of the world abide by the good religion of the Mazdayasnians. 47. Mitrô of the vast cattle-pastures cries to Hûshêdar, *son* of Zaratûst, thus: "O Hûshêdar, restorer of the true religion! cry to the sun with the swift horse thus: 'Move on!' for it is dark in the regions of Arzâh and Savâh, Fradadafsh *and* Vidadafsh, Vôrûbarst *and* Vôrûgarst, and the illustrious Khvanîras[1]."

48. 'Hûshêdar *son* of Zaratûst cries, to the sun he cries, thus: "Move on!" 49. The sun with the swift horse moves on, *and* Vargâvand[2] and all mankind fully believe in the good religion of the Mazdayasnians.'

50. Aûharmazd spoke thus: 'O Zaratûst the Spîtâmân! this is what I foretell, that this one brings the creatures back to their proper state. 51. When it is near the end of the millennium Pêshyôtanù[3] son of Vistâsp comes into notice, who is a Kayân that advances triumphantly; and those enemies who relied upon fiendishness, such as the Tûrk, Arab, and Rûman, and the vile ones who control[4] the Iranian sovereign with insolence and oppression and enmity to the sovereignty, destroy the fire and make the religion weak; and they convey *their* power and success to him and every one who accepts the law and religion willingly; if he

[1] The seven regions of the earth (see Bund. XI, 2, 3).

[2] It is just possible to read, 'the sun with the swift horse, the splendid, moves on, and all mankind fully believe,' &c. But if the reading in the text be correct it effectually disposes of the idea of Vâhrâm being an incarnation of the angel, as an angel would require no miracle to make him believe in the religion.

[3] See §§ 25–30.

[4] This verb is doubtful, as most of the word is torn off in K20.

accept it unwillingly the law and religion ever destroy *him*[1] till it is the end of the whole millennium.

52. 'And, afterwards, when the millennium of Hûshêdar-mâh comes, through Hûshêdar-mâh[2] the creatures become more progressive, and he utterly destroys the fiend of serpent origin[3]; *and* Pêshyôtanû son of Vistâsp becomes, in like manner, high-priest and primate (rad) of the world[4]. 53. In that millennium of Hûshêdar-mâh mankind become so versed in medicine, and keep and bring physic and remedies so *much* in use, *that* when they are confessedly at the point of death they do not thereupon die, nor when they smite and slay *them* with the sword and knife[5].

54. 'Afterwards, *one* begs a gift of *any* description out of the allowance of heretics, *and* owing to depravity *and* heresy they do not give *it*. 55. And Aharman rises through that spite[6] on to the moun-

[1] This appears to be the meaning, but the latter part of the sentence is not very clear.

[2] See Bund. XXXII, 8. The name is written Khûrshêd-mâh in K20. The Dînkard gives the same account of the miraculous birth of Hûshêdar-mâh as of the first Hûshêdar (see note on § 43); it also repeats the legend of the sun standing still, but for the longer period of twenty days; all which details are also found in the Persian Rivâyats.

[3] Av. azikithra; such creatures are mentioned in Ardavahist Yt. 8, 10, 11, 15; but Az-i Dahâk, 'the destructive serpent,' is probably meant here (see §§ 56–61).

[4] As in the previous millennium. According to the chronology deduced from § 44 the millennium of Hûshêdar-mâh, which corresponds to the twelfth and last millennium of Bund. XXXIV, is now near the middle of its third century.

[5] The sentence is either defective or obscure, but this appears to be its meaning.

[6] The evil spirit is encouraged, by an act of religious toleration, apparently, to recommence his manœuvres for injuring mankind.

tain of Dimâvand[1], which is the direction of Bêvarâsp, *and* shouts thus: "Now it is nine thousand years, *and* Frêdûn is not living; why do you not rise up, although these thy fetters are not removed, when[2] this world is full of people, and they have brought them from the enclosure which Yim formed[3]?"

56. 'After that apostate shouts like this, *and* because of it, Az-i Dahâk[4] stands up before *him*, *but*, through fear of the likeness of Frêdûn in the body of Frêdûn, he does not first remove those fetters and stake from *his* trunk until Aharman removes *them*. 57. And the vigour of Az-i Dahâk increases, the fetters being removed from *his* trunk, *and his* impetuosity remains; he swallows down the apostate on the spot[5], and rushing into the world to perpetrate sin, he commits innumerable grievous sins; he swallows down one-third of mankind, cattle, sheep, and other creatures of Aûharmazd; he smites the water, fire, and vegetation, and commits grievous sin.

58. 'And, afterwards, the water, fire, and vegetation stand before Aûharmazd the lord in lamentation, and make this complaint: "Make Frêdûn alive again! so that he may destroy Az-i Dahâk; for if thou, O Aûharmazd! dost not do this, we cannot

[1] Here written Dimbhâvand (see Bund. XII, 31).

[2] Reading amat, 'when,' instead of mûn, 'which' (see the note on Bund. I, 7).

[3] The var-i Yim kard (see Bund. XXIX, 14). The men and creatures who are supposed to be preserved in this enclosure are expected to replenish the world whenever it has been desolated by wars and oppression.

[4] Whose surname is Bêvarâsp (see Bund. XXIX, 9).

[5] The Pâz. MSS. end here.

exist in the world; the fire says thus: I *will* not heat; and the water says thus: I *will* not flow."

59. 'And then I, Aûharmazd the creator, say to Srôsh and Nêryôsang the angel: "Shake the body of Keresâsp the Sâmân, till he rises up!"

60. 'Then Srôsh and Nêryôsang the angel go to Keresâsp[1]; three times they utter a cry, and the fourth time Sâm rises up with triumph, and goes to meet A*z*-i Dahâk. 61. And[2] Sâm does not listen to his words, and the triumphant club strikes him on the head, and smites and kills *him;* afterwards, desolation *and* adversity depart from this world, while I make a beginning of the millennium[3]. 62. Then Sôshyans[4] makes the creatures again pure, and the resurrection and future existence occur.'

63. May the end be in peace, pleasure, and joy, by the will of God (yazdânŏ)! so may it be! even more so may it be!

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[1] Also called Sâm in this same section; he was lying in a trance in the plain of Pê*s*yânsaî (see Bund. XXIX, 7–9).

[2] Reading afa*s* instead of mina*s* (see Chap. II, 4, note 2).

[3] The thirteenth millennium, or first of the future existence, when Sôshyans appears. The Dînkar*d* and the Persian Rivâyats recount the same legends regarding the miraculous birth of Sôshyans, and of the sun standing still (for thirty days), as they do with regard to Hûshê*d*ar (see note on § 43).

[4] See Bund. XXXII, 8.

SHÂYAST LÂ-SHÂYAST

OR

THE PROPER AND IMPROPER.

AN OLD

PAHLAVI RIVÂYAT

OR

MISCELLANY OF TRADITIONAL MEMORANDA.

OBSERVATIONS.

1–5. (The same as on p. 2.)

6. Abbreviations used are:—Âf. for Âfrîngân. Av. for Avesta. AV. for the Book of Ar*d*â-Vîrâf, ed. Hoshangji and Haug. Bund. for Bundahi*s*, as translated in this volume. B. Yt. for Bahman Ya*s*t, as translated in this volume. Chald. for Chaldee. Farh. Okh. for Farhang-i Oîm-khadûk, ed. Hoshangji and Haug. Haug's Essays, for Essays on the Sacred Language, Writings, and Religion of the Parsis, by Martin Haug, 2nd edition. Huz. for Huzvâri*s*. Lev. for Leviticus. Mkh. for Mainyô-i-khar*d*, ed. West. Nîr. for Nîrangistân. Pahl. for Pahlavi. Pâz. for Pâzand. Pers. for Persian. Sls. for Shâyast lâ-shâyast, as here translated. SZS. for Selections of Zâ*d*-sparam, as translated in this volume. W. for Westergaard. Vend. for Vendîdâd, ed. Spiegel. Visp. for Visparad, ed. Spiegel. Yas. for Yasna, ed. Spiegel. Yt. for Ya*s*t, ed. Westergaard.

7. The manuscripts mentioned in the notes are:—

B29 (written A.D. 1679), a Rivâyat MS., No. 29 of the University Library at Bombay.

K20 (about 500 years old), No. 20 in the University Library at Kopenhagen.

L7, L15, L22, &c. are MSS. No. 7, 15, 22, &c. in the India Office Library at London.

M5 (written A.D. 1723), No. 5 of the Haug Collection in the State Library at Munich.

M6 (written A.D. 1397), No. 6 of the same Collection.

M9 (modern), No. 9 of the same Collection.

TD (written about A.D. 1530), a MS. of the Bundahi*s* belonging to Mobad Tehmuras Dinshawji Anklesaria at Bombay.

SHÂYAST LÂ-SHÂYAST.

PART I.—*The Original Treatise.*

CHAPTER I.

0. In the name of God (yazdân) and the good creation may there be the good health, long life, and abundant wealth of all the good and the right-doers specially for him whose writing I am[1].

1. As revealed by the Avesta, it is said in the Vendidad[2] that these seven degrees (pâyak) of sin

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[1] See the note on B. Yt. I, 0.

[2] Referring to Vend. IV, 54–114, where seven classes of assault and their respective punishments are detailed. In our text eight classes of sin are named, although only seven degrees are mentioned; the second and third classes being apparently arranged together, as one degree of sin in § 2. Or the inconsistency may have arisen from the addition of the Farmân, a class of sin or crime not mentioned in the Vendidad, unless, indeed, it be the farmân spôkhtanŏ, 'neglect of commandment' (referring probably to priest's commands), of Pahl. Vend. VI, 15. The other seven classes are thus described in Pahl. Vend. IV, 54–57, 79, 85, 93, 99, 106 :—

'By the man whose weapon (or blow) is upraised for striking a man, that which is his Âgerept is thus implanted in *him*. When it *has* moved forward—that is, he makes *it* advance—*it* is thus his Avôirîst, that is, Avôirîst is implanted in him *and* the Âgerept merges into it, some say that it does not exist. When he comes on to him *with* thoughts of malice—that is, he places a hand upon him—*it* is thus his Aredûs, that is, Aredûs is implanted in him and the Avôirîst merges into it, some say that it does not exist. *At* the fifth Aredûs the man even becomes a Tanâpûhar; *things* at

are mentioned in revelation, *which* are Farmân, Âgerept, Avôirîst[1], Aredûs, Khôr, Bâzâî, Yât, and Tanâpûhar[2]. 2. A Farmân is the weight of four

sunrise (avar-khûrshêdîh) and in the forenoon (kâîtîh = kâstîh) are no more apart. . . . Whoever inflicts the Aredûs blow on a man *it is* one-fifth of a wound (rêsh). . . . Whoever inflicts that which is a cruel Khôr ('hurt') on a man *it is* one-fourth of a wound. . . . Whoever inflicts that which is a bleeding Khôr on a man *it is* one-third of a wound. . . . Whoever shall give a man a bone-breaking Khôr *it is* half a wound. . . . Whoever strikes a man the blow *which puts him* out of consciousness shall give a whole wound.'

This description does not mention Bâzâî and Yât, unless they be the two severer kinds of Khôr; but Bâzâî occurs in Pahl. Vend. IV, 115, V, 107, XIII, 38, though Yât seems not to be mentioned in the Vendidad. Aredûs occurs again in Pahl. Vend. III, 151, and Khôr in Pahl. Vend. III, 48, XIII, 38, and Yas. LVI, iv, 2.

[1] Also written avôîrist, avîrist, aîvîrist, avôkîrist, and avakôrist in other places.

[2] Five of these names are merely slight alterations of the Av. âgerepta, avaoirista, aredus, *hv*ara, and tanuperetha (peretôtanu or peshôtanu). The last seven degrees are also noticed in a very obscure passage in Farh. Okh. pp. 36, 37 (correcting the text from the old MSS. M6 and K20) as follows:—

'Âgerept, "seized," is that when they shall take up a weapon for smiting an innocent *person;* Avôirîst, "turning," is that when *one* turns the weapon upon an innocent *person;* when through sinfulness *one* lays the weapon on a sinner the name is Aredûs; for whatever reaches the source of life the name is Khôr; *one* explains Bâzâî *as* "smiting," *and* Yât *as* "going to," *and* the soul of man ought to be withstanding, *as* a counterstroke is the penalty for a Yât when it *has* been so much *away* from the abode of life. *In* like manner Âgerept, Avôirîst, Aredûs, Khôr, Bâzâî, and Yât are also called good works, *which* are performed in like proportions, *and* are called by the names of weights and measures *in* the same manner. Of peshôtanus tanûm pairyêitê the meaning is a Tanâpûhar; as they call a good work of three hundred a Tanâpûhar, on account of the three hundred like proportions of the same kind, the meaning of its name, Tanâpûhar, thereupon enters into sin. . . . A Khôr is just that description of wound from which

stîrs, and each stîr is four dirhams (*g*ûgan)[1]; of Âgerept and Avôirîšt that which is least is a scourging (tâžânŏ), and the amount of them which was specially *that* which is most is said *to be* one dirham[2]; an Aredûs is thirty *stîrs*[3]; a Khôr is sixty stîrs; a Bâžâî is ninety stîrs; a Yât is a hundred and eighty stîrs; and a Tanâpûhar is three hundred stîrs[4].

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the blood comes, irrespective of where, how, how much, *and* wherewith it is inflicted; *it is* that which is a wound from the beginning, *and* that which will result therefrom.'

The application of this scale of offences is, however, not confined to these particular forms of assault, but has been extended (since the Avesta was compiled) to all classes of sins, and also to the good works which are supposed to counterbalance them.

[1] The dirham has been variously estimated, at different times, as a weight of forty-five to sixty-seven grains, but perhaps fifty grains may be taken as the meaning of the text, and the stîr may, therefore, be estimated at 200 grains. The Greeks used both these weights, which they called δραχμή and στατήρ.

[2] The amounts of these first three degrees of sin are differently stated in other places (see Chaps. XI, 2, XVI, 1–3, 5). It is difficult to understand why the amounts of Âgerept and Avôirîšt should here be stated as less than that of Farmân, and some Parsis, therefore, read vîhast (as an irregular form of vîst, 'twenty') instead of vês-ast, 'is most,' so that they may translate the amount as 'twenty dirhams;' but to obtain this result they would have to make further alterations in the Pahlavi text. In a passage quoted by Spiegel (in his Traditionelle Literatur der Parsen, p. 88) from the Rivâyat MS. P12, in the Bibliothèque Nationale at Paris, it is stated that Farmân is seven stîrs, Âgerept twelve stîrs, and Avôirîšt fifteen stîrs. Another Rivâyat makes the Farmân eight stîrs.

[3] All MSS. have Aredûs sî 30, 'an Aredûs is thirty (30),' leaving it doubtful whether dirhams or stîrs are meant; and the same mode of writing is adopted in Chap. XI, 2.

[4] All authorities agree about the amounts of the last five degrees of sin. These amounts are the supposed weights of the several sins in the golden scales of the angel Rashnû (see AV. V, 5), when the soul is called to account, for its actions during life, after the

3. In the administration of the primitive faith[1] there are *some* who have been of different opinions

third night after death (see Mkh. II, 114–122). Its sins are supposed to be then weighed against its good works, which are estimated by the same scale of degrees (see the passage already quoted from Farh. Okh. in p. 240, note 2), and it is sent direct to heaven, or hell, or an intermediate place, according as the good works or sins preponderate, or are both equal. In the Avesta of the Vendidad, however, whence these degrees are derived, we find them forming merely a graduated scale of assaults, extending from first lifting the hand to smite even unto manslaughter; and for each of these seven degrees of assault a scale of temporal punishments is prescribed, according to the number of times the offence has been committed. These punishments consist of a uniform series of lashes with a horse-whip or scourge, extending from a minimum of five lashes to a maximum of two hundred (see Vend. IV, 58–114); each degree of assault commencing at a different point on the scale of punishments for the first offence, and gradually rising through the scale with each repetition of the offence, so that the more aggravated assaults attain the maximum punishment by means of a smaller number of repetitions. Thus, the punishments prescribed for Âgerepta, from the first to the eighth offence, are 5, 10, 15, 30, 50, 70, 90, and 200 lashes respectively; those for Avaoirista, from the first to the seventh offence, extend on the same scale from 10 to 200 lashes; those for Aredus, from the first to the sixth offence, are from 15 to 200 lashes; those for a bruised hurt (*hv*ara), from the first to the fifth offence, are from 30 to 200 lashes; those for a bleeding hurt, from the first to the fourth offence, are from 50 to 200 lashes; those for a bone-breaking hurt, from the first to the third offence, are from 70 to 200 lashes; and those for a hurt depriving of consciousness or life, for the first and second offences, are 90 and 200 lashes. The maximum punishment of 200 lashes is prescribed only when the previous offences have not been atoned for, and it is to be inflicted in all such cases, however few or trifling the previous assaults have been.

[1] In M6 pôryô*d*kêshîh, but pôryô*d*kêshân, 'of those of the primitive faith,' in K20; from the Av. paoiryô*d*kaêsha of Yas. I, 47, III, 65, IV, 53, XXII, 33, Fravardîn Yt. 0, 90, 156, Âf. Rapithwin, 2. It is a term applied to what is considered as the

about it, for Gôgô*s*asp[1] spoke otherwise than the teaching[2] (*k*â*s*tak) of Âtarô-Aûharmazd[3], and Sôshyans[4] *otherwise* than the teaching of Âtarô-frôbâg Nôsâî[5], and Mê*d*ôk-mâh[6] *otherwise* than the teaching of Gôgô*s*asp[7], and Afarg[8] *otherwise* than the teaching

true Mazdayasnian religion in all ages, both before and after the time of Zaratû*s*t.

[1] One of the old commentators whose opinions are frequently quoted in Pahlavi books, as in Chap. II, 74, 82, 119, Pahl. Vend. III, 48, 138, 151, IV, 35, V, 14, 121, VI, 9, 64, VII, 6, 136, VIII, 64, 236, XV, 35, 48, 56, 67, XVI, 5, XVIII, 98, 124, and thirteen times in the Nîrangistân. His name is sometimes written Gô*s*asp (as it is here both in M6 and K20) and sometimes Gôgô*s*ôsp.

[2] Probably a written exposition or commentary is meant.

[3] This commentator is mentioned once in the Nîrangistân as Âtarô Aûharmazdân.

[4] This commentator is mentioned in Chaps. II, 56, 74, 80, 118, 119, III, 13, VI, 4, 5; also in Pahl. Vend. III, 64, 69, 151, IV, 6, V, 48, 80, 107, 121, 146, 153, VI, 15, 64, 73, VII, 4, 136, 168, VIII, 28, 59, 303, IX, 184, XIII, 20, XVI, 7, 10, 17, 20–22, 27, XVIII, 98, and forty-six times in the Nîrangistân. He was a namesake of the last of the future apostles and sons of Zaratû*s*t (see Bund. XXXII, 8), and his name is often written Sôshâns and read Saoshyôs or Sôsyô*s* by Pâzand writers.

[5] This commentator is mentioned once in the Nîrangistân, and may probably be the Âtarô-frôbâg of B. Yt. I, 7; compare also Nôsâî Bûr*z*-Mitrô, the name of another commentator, in Chap. VIII, 18.

[6] This commentator is mentioned in Chaps. II, 1, 11, 12, 89, V, 5, 6; also in Pahl. Vend. III, 151, V, 6, 58, 107, VIII, 48, 110, IX, 132, XIII, 99, XIV, 37, and four times in the Nîrangistân. His name is sometimes written Mê*d*yôk-mâh or Mâî*d*ôk-mâh, and he was a namesake of Zaratû*s*t's cousin and first disciple (see Bund. XXXII, 2, 3). The Va*g*arkar*d*-i Dînîk professes to have been compiled by Mê*d*yôk-mâh, but there appear to have been several priests of this name (see Bund. XXXIII, 1).

[7] Gô*s*asp in M6.

[8] This commentator is mentioned in Chaps. II, 2, 64, 73, 88, 115, V, 5, 6; also in Pahl. Vend. III, 48, 115, V, 6, 14, 22, 58,

of Sôshyans. 4. And all those of the primitive faith rely upon these six[1] teachings, and there are *some* who rely more weakly and some more strongly *upon some* of them.

146, VI, 9, VII, 6, 61, 93, 136, VIII, 48, 64, 110, 250, IX, 132, XIII, 99, XIV, 14, 37, XIX, 84, Pahl. Yas. LXIV, 37, once in Farh. Okh., and thirty-eight times in the Nîrangistân.

[1] Both MSS. have 'three,' although four teachings and six commentators are mentioned in the previous section, and a fifth 'teaching' is mentioned in Chap. II, 2. The original reading was more probably 'six' than 'four,' as a Pahlavi 'six' requires merely the omission of a cipher to become 'three,' whereas a Pahlavi 'four' must be altered to produce the same blunder.

Several other commentators are mentioned in Pahlavi books, such as Âtarô-pâ*d*, son of Dâ*d*-farukh, twice in the Nîrangistân; Âzâ*d*-mar*d* nine times in Nîr.; Barôshand Aûharmazd once in Nîr.; Dâ*d* Aûharmazd in B. Yt. I, 7, III, 16, Pahl. Yas. X, 57, XI, 22; Dâ*d*-farukh in Pahl. Vend. V, 112, VI, 64, and twice in Nîr.; Dâ*d*-i-vêh seventeen times in Nîr.; Farukhŏ thrice in Nîr.; Kîrâtanŏ-bûgê*d* in Pahl. Vend. V, 80, VI, 15, IX, 184, XIII, 20, he is called the Kirmânîk in Pahl. Vend. IV, 35, and Dastûr Hoshangji thinks his name is merely a variant of the next; Kûshtanŏ-bûgê*d* in Sls. II, 57, 81, 118, VI, 6, VIII, 17, Pahl. Vend. III, 64, 69, IV, 6, V, 48, VI, 53, 64, 73, VIII, 28, XVI, 17, 21, 22, 27, and twenty-two times in Nîr.; Mâh-Aûharmazd in Pahl. Vend. VII, 82; Mâh-gô*s*aspŏ, Mâh-gô*s*ôspŏ, Mâh-gôspŏ, or Mâh-vasp in Pahl. Yas. IX, 33, Pahl. Vend. III, 138, and ten times in Nîr.; Mâhvand-dâ*d* or Mâh-vindâ*d* in B. Yt. III, 3, Pahl. Yas. IX, 33, X, 57, XI, 22, XIX, 27; Mar*d*-bû*d* in Sls. II, 86, and twice in Nîr., where he is called the son of Dâ*d*-gun; Nêryôsang in Sls. VIII, 13, Pahl. Vend. V, 22; Nikhshâ-pûhar, or Nîshapûhar in Pahl. Vend. III, 151, V, 112, VI, 71, VIII, 64, XVI, 10, 17, AV. I, 35, and twenty-four times in Nîr.; Nôsâi Bûr*z*-Mitrô in Sls. VIII, 18; Parîk or Pîrîk in Pahl. Vend. III, 138, V, 14, 134, VII, 82, 93, VIII, 64, and once in Nîr.; Rôshan or Rôshanô (which, as the *S*ikand-gûmânî states, was the name of a commentary written by Rôshan son of Âtarô-frôbâg) in Sls. II, 39, 86, 107, B. Yt. III, 3, Pahl. Yas. IX, 5, 14, Pahl. Vend. III, 48, V, 112, 134, 176, VII, 93, XVII, 11, and eleven times in Nîr.; disciples of Vakht-âfrî*d*ŏ (possibly the Bakht-âfrî*d* of Sls. XX, 11, B. Yt. I, 7) are mentioned once in Nîr.; Vand-Aûharmazd in Sls. II, 2, 6, 44, XIV, 5, Pahl. Vend. VI, 73; and Vêh-dôst once in

Chapter II.

1. For in the third fargar*d* ('chapter') of the Vendidad of Mê*d*ôk-mâh[1] *it* is declared that when life is resigned without effort[2], at the time when the life departs, when a dog is tied to his foot, even then the Nasû*s*[3] rushes upon it, and afterwards, when seen by it, the Nasû*s* is destroyed by it. 2. This is where *it is stated* which is the dog which destroys the Nasû*s*[4], the shepherd's dog, the village-dog, the blood-hound, the slender hound[5], and the rûkûnîk[6];

the Nîrangistân. It must, however, be observed that the reading of some of these names is very uncertain.

[1] Alluding probably to Mê*d*ôk-mâh's complete commentary on the Vendidad (now no longer extant), as the commentary on Pahl. Vend. III, 48, which treats of Sag-dî*d* or dog-gaze, does not mention Mê*d*ôk-mâh or any of the details described here in the text; these details, however, are to be found in Pahl. Vend. VII, 4.

[2] Reading amat barâ zôr *g*ân dâ*d*. This phrase occurs only in M6 (as a marginal note) and in the text of its descendants. Assuming that barâ may be a miswriting of pavan (see p. 176, note 5), we might read amat pavan zôr shûyâ*d*, 'when he shall wash with holy-water.'

[3] The 'corruption' which is supposed to enter a corpse shortly after death, whence it issues in the form of a fiend and seizes upon any one who touches the corpse, unless it has been destroyed, or driven away, by the gaze of a dog, as mentioned in the text (compare Vend. VIII, 38–48). The carcase of a dog is considered equally contagious with the corpse of a human being, and when the fiend of corruption (Nasû*s* or Nas of Bund. XXVIII, 29) has seized upon any one, it can be driven out only by a long and troublesome form of purification described in Vend. VIII, 111–228, IX, 4–117.

[4] This statement is now to be found in Pahl. Vend. VII, 4.

[5] See Bund. XIV, 19. The Persian Rivâyats of Kâmah Bahrah and Kâûs Kâmân (quoted in B29) describe these dogs as 'the shepherd's dog, the house-dog, the strange or tame (gharîb) dog, and the puppy.'

[6] Probably the Av. sukuruna of Vend. V, 100, XIII, 48, which

and as to the rûkûnîk there have been divers opinions, *as* Vand-Aûharmazd[1] asserted, from the teaching of Afarg, that it does not destroy *it*. 3. The dog destroys the Nasûs at the time when it sees the flesh, and when it sees the hair or nails it does not destroy *it*[2]. 4. A blind dog also destroys *it* at the time when it places a paw[3] on the corpse; and when it places *it* upon the hair or nails it does not destroy *it*[4]. 5. The birds which destroy the Nasûs are three: the mountain kite, the black crow, and the vulture[5]; the bird, moreover, destroys *it* at the time when *its* shadow falls upon it; when it sees it in the water, a mirror, or a looking-glass, it does not destroy *it*[6].

is translated by hûkar or hûkûr in the Pahlavi version. This fifth kind of dog is called 'the blind (kûr) dog' in the Persian Rivâyats; but Pahl. Vend. VII, 4 asserts that 'Sôshâns said the rûkunîk also destroys it,' and then speaks of the blind dog as in § 4.

[1] See the note on Chap. I, 4.

[2] This is also stated in Pahl. Vend. III, 138.

[3] See Pahl. Vend. VII, 4.

[4] The Persian Rivâyats say this is because the Nasûs is concealed beneath the hair and nails (compare Vend. VII, 70).

[5] These are the birds 'created for devouring dead matter' (see Bund. XIX, 25). Pahl. Vend. VII, 4 substitutes an eagle (dâlman) for the vulture.

[6] This sentence is probably defective, as the last clause evidently refers to the dog's gaze (see Pahl. Vend. III, 138), and not to the bird's shadow; the rule, however, is applicable to both. Thus the Persian Rivâyats state that if the bird's shadow falls upon the hair or the nails of the corpse, or if the bird's shadow, or the dog's gaze falls upon a corpse in the water, or upon its reflection in a mirror, the Nasûs is not destroyed. Dastûr Jâmâspji is of opinion that the utility of the bird's shadow is intended to apply only to cases of death in uninhabited places, where a dog is not procurable. As all three birds are such as feed upon corpses, it seems probable that the rule as to their utility was intended to pre-

6. Vand-Aûharmazd said, where a pregnant woman is to be carried by two men[1], both are to be cleansed by the Bareshnûm *ceremony*[2], and the head of the corpse, when they carry it away, is to be set towards the Dakhma[3]. 7. And on account of contamination

vent any neglect of corpses found in wild places, where some of these birds would be sure to approach and let their shadows fall upon the dead, after which the finder of the corpse would suppose that the Nasûs was destroyed or driven away, and the corpse safer to approach.

[1] This is an exceptional case, when not more than two men are available; the usual custom (see Chap. X, 10) is to employ four men and two dogs (double the usual number) in disposing of the corpse of a pregnant woman, on account of the double risk of contamination, owing to the Nasûs, or fiend of corruption, having seized upon two corpses at once. In consequence of the exceptional nature of the case, the mode of purification is also exceptional.

[2] A long purification ceremony lasting nine nights, and described in Vend. IX, 1–145. Its name, according to Dastûr Hoshangji, is derived from the first word of the instructions for sprinkling the unclean person, which commence (Vend. IX, 48) as follows: Bareshnûm hê vaghdhanem paourum paiti-hi*nk*ôis, 'sprinkle in front on the top of his head.' As it is usual to quote chapters by their initial words, the initial word of these instructions for the ceremony became a name for the ceremony itself.

[3] The building in which the dead are finally deposited; here called by its Huzvâris name, khazân. The Dakhmas used by the Parsis in India are like low circular towers in external appearance, and consist of a high wall enclosing a larger or smaller circular space which is open to the sky. The only opening in the wall is a small doorway, closed with an iron door. In the centre of the circular area is a circular well a few feet in depth, and the space around it is paved so as to slope gently downwards from the enclosing wall to the brink of the well. This paved annular area is divided (by shallow gutters grooved into its surface) into spaces, each large enough for one corpse to be laid upon it, with the head towards the wall and the feet towards the well. These spaces are arranged in two or more concentric rings around the well, and the gutters (which isolate each space on all four sides) drain into the

(pa*d*vîshak)[1] two are not to be carried at one time, and two by one person are not proper; one dog and one person are proper[2]. 8. Every one who understands the care of a corpse is proper; two boys of eight years old, who understand the care, are proper; a woman free from menstruation, or free from dead

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well. After a sufficient time has elapsed the dry bones are said to be thrown into the well, and when the well is full the Dakhma ought to be finally closed, and another one brought into use. These Dakhmas are erected upon some dry and barren spot, remote from habitations and water; upon the summit of a hill, if possible, as prescribed in Vend. VI, 93, and usually more than a mile from the town. In Bombay the town has gradually approached the Dakhmas, and to some extent surrounded them, but has been kept away from their immediate vicinity by the judicious measures of influential Parsis, who have acquired all the neighbouring land, and refrain from building on it. The reason for thus exposing their dead to the sun and carnivorous birds is that the Parsis consider fire, water, and earth too sacred to be defiled by corpses; and they have less consideration for the air. Next to burning, the Parsi mode of disposing of the dead is the most rapid and effectual, as it avoids most of the concentrated evils which must accumulate in crowded cemeteries in the course of time, and which require ages to dissipate. As it is, most of the offensive effluvium in the immediate vicinity of a Dakhma arises not from direct contamination of the air, but indirectly through the ground, which becomes polluted, in the course of time, by impure filtrations.

[1] Dastûr Jâmâspji prefers reading patôshak, and thinks it means 'necessity,' as in cases where two deaths occur nearly simultaneously in the same house, when both corpses cannot be removed the same day. Such a meaning might suit this passage, but the word occurs again, in § 33 and Chap. IX, 7, where it can refer only to 'contamination,' and the etymology of pa*d*vîshak (Av. paiti + vish) is plain enough.

[2] That is, when two persons cannot be found to carry a corpse, one can do it alone, provided he holds a dog by a string. This course is adopted, Dastûr Jâmâspji says, when a person happens to die in a place where only one Parsi is available.

matter[1], or a man, with a woman or a child of eight years old, is proper.

9. It is not to be carried all covered up[2], for *that* is burying the corpse; to carry *it* in the rain is worthy of death[3]. 10. When clouds have been around[4], it is allowable to carry *it* away from the house; and when rain sets in upon the road it is not allowable to carry *it* back to the house; *but* when it is before a veranda (dâhlîz) *one* should put *it* down there; that is allowable when he who owns the veranda is apprehensive, *and* when he does not allow *it* inside; and, afterwards, it is to be carried away to its place, and when the water stands the height of a javelin (nîzak) inside[5], *one* puts *it* down *and* brings *it* away yet again. 11. Mêdôk-mâh[6] says that there should be a shelter (var)[7] *one* should

[1] In the terms avî-dashtânŏ and avî-nasâî the compound av is written in an obsolete manner, both in M6 and K20. The meaning of the text is that either or both of the corpse-carriers may be any Parsi man, woman, or child who understands the proper precautions. Compare Pahl. Vend. VIII, 28.

[2] K20 has 'when curved it is not to be carried.'

[3] That is, it is a mortal sin to allow rain to fall upon a corpse before it is deposited in the Dakhma.

[4] Or 'withheld,' or 'continuous,' according as we compare hâmûn with Pers. âmûn (âman), amân, or hâmân.

[5] Inside the Dakhma apparently. The meaning seems to be, that when the Dakhma is flooded the corpse is to be laid down in some dry place in its vicinity until the flood has abated. But according to Pahl. Vend. VIII, 17, it is allowable to throw the corpse in when the Dakhma is full of water.

[6] See Chaps. I, 3, II, 1. Here, again, the quotation must be from his complete commentary, as it is not extant in the present Pahlavi Vendidad.

[7] From Av. var, 'to cover, to shelter;' compare Pers. gullah, 'a bower or shed.' Nowadays the Parsis have a permanent shelter near the Dakhma. Pahl. Vend. VIII, 17 says, 'to carry

fasten above that place, *and* it would make *it* dry below[1]; *one* should place the corpse under that shelter, and they may take the shelter *and* bring *it* away.

12. From the fifth fargar*d* of the Vendidad of Mê*d*ôk-mâh[2] they state thus, that at the place where one's life goes forth, when he shall die upon a cloth, and a hair or a limb remains upon the bed-place and the ground[3], the ground conveys the pollution, even not originating with *itself* (ahambûni*k*), in like manner down unto the water[4]. 13. And when *he is* on a bedstead, and *its* legs are not connected with the ground, when a hair or a limb remains behind on the bedstead, it does not convey *the pollution* down. 14. When he shall die on a plastered floor the plaster is polluted, and when they dig up that plaster and spread *it* again afterwards, it is clean. 15. When he shall die on a stone, and the stone is connected with the ground, the stone will become clean, *along* with the ground, in the length of a year; and when they dig up the place, the stone *being* polluted is to be washed at the time. 16. When a stone is connected with the ground, or is separated, and *one* shall die upon it, so much space of the stone as the corpse occupied is polluted[5];

an umbrella (a*v*argash) from behind, *or* to hold up a shelter, is of no use.'

[1] Or, 'it would make *it* very dry,' if we read a*v*îr, 'very,' instead of a*g*îr, 'below;' these two words being written alike in Pahlavi.

[2] Quoting again from his lost commentary.

[3] Or, perhaps, 'floor.'

[4] This translation is somewhat doubtful, but the text seems to imply that the ground is polluted as deep as it contains no water.

[5] K20 has had, 'the stone is all polluted, *and* will become clean at the time when they dig *it* up, the stone is all polluted, in so

when they shall leave it, in the length of a year it will become clean *along* with the ground; and when they dig *it* up, the stone is all polluted, *and* is to be washed at the time; when the stone is not made *even* with the ground, above the ground the stone is all polluted, *and* is to be washed at the time.

17. Dung-fuel *and* ashes, when the limbs of a menstruous woman come upon them, are both polluted; and the salt and lime for washing *her* shift (kartak-shûî) are *to be treated* just like stone [1].

18. If *one* shall die on a terrace roof (bân) [2], when one of his limbs, or a hair, remains behind at the edge of the roof, the roof is polluted *for* the size of the body as far as the water; and they should carry down all the *sacred* twigs (baresôm) [3] in the house, from the place where the pollution is, until there are thirty steps of three feet [4] to the *sacred* twigs, so that the *sacred* twigs may not be polluted; and when his hair or limb has not come to the eaves (parakân) the roof is polluted to the bottom (tôhîk).

19. And when *one* shall die on a rîtâ [5] *it* is polluted

much space as the corpse occupied *it is* polluted;' but the additional matter seems to be struck out. Something analogous to the details in this paragraph will be found in Pahl. Vend. VI, 9.

[1] This section would be more appropriate in Chap. III.

[2] Or 'an upper floor;' Pahl. Vend. VI, 9 has, 'when he shall die on an upper floor, when nothing of him remains behind at the partitions (pardakân), the floor is polluted as far as the balcony (âskûp) *and* the balcony alone is clean; when anything of him remains behind at the partitions, the floor is polluted as far as the balcony, the ground is polluted as far as the water, *about* the balcony alone it is not clear.'

[3] See note on Chap. III, 32.

[4] The gâm, 'step,' being 2 feet 7½ inches (see note on Bund. XXVI, 3) these thirty steps are about 79 English feet.

[5] Meaning uncertain; the word looks like Huzvâris, but it is possible to read rî*d*-aê instead of rîtâ-1.

for the size of the body as far as the water; *in* the length of a year it will become clean *along* with the ground. 20. A built bridge is *liable* just like a terrace roof. 21. When *one* shall die on the terrace roof of a trellised *apartment* (varam), that is also *liable* just like a terrace roof. 22. When he shall die in a trellised *apartment*, when one of his limbs, or a hair, does not remain on the borders (parakân), it does not convey the pollution down, but when *any* of him remains behind it conveys *it* down; it is allowable when they dig *it* up[1], and *one* also spreads *it* again afterwards, and *it* is clean.

23. When *one* shall die by strangulation and a rope in a crowd, when *there* is no fear of his falling down they should not carry *him* down; and when *there* is a fear of his falling down, when that fear is as regards one side of him, they should carry *him* down on that side; and when *he has* fallen down they should carry *him* down *in* such *place* as *he has* fallen. 24. When *one* is seated upright *and* shall die, when *there* is fear of his falling on one side they should carry *him* down *on* that one side, and when there is fear on all four sides, *then* on all four sides; and when *he has* fallen down they should carry *him* down *in* such place as *he has* fallen[2].

25. And when *one* shall die on a tree, when its

[1] That is, the floor of the apartment; which would probably be formed of earth beaten down, which, in India, is nearly always overspread with diluted cow-dung to hinder cracks in the smooth surface. A better class of floor is spread with lime plaster on a stony surface.

[2] The object of these rules is evidently to avoid disturbing the corpse more than is absolutely necessary, provided there be no fear of its polluting more of the ground by falling upon it.

bark is green and *there* is no fear of falling off, they should not carry *him* down; and when *there* is fear of it, they should carry down the whole of the body (tanû masâî). 26. And when the bark of the tree is withered, when *there* is fear of it and when *there* is no fear of it, they should carry *it* down. 27. When he shall die on a branch of a tree which is green, when *there* is no fear of his falling off they should not carry *him* down. 28. And when *there* is fear of it, or *it is* a branch of a withered tree, when also, a hair originating with him, or a limb, remains behind on the particular tree, they should carry down the whole of the body [1]. 29. And when it does not remain behind him on the particular tree, but when *there* is fear of its falling off, they should not carry it below (vad frô*d*)[2].

30. When a corpse (nasâî-1)[3], from outside of it, remains behind on a jar (khûmbŏ) in which *there* may be wine, the jar is polluted, *and* the wine is clean. 31. And when *one* shall die inside, in the wine in the jar, if not even a hair or a curl originating with him remains behind on the jar, the wine is polluted and the jar not polluted [4]. 32. When *it is*

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[1] K20 has a portion of § 30 inserted here by mistake.

[2] The object of these rules is likewise to prevent the risk of the corpse defiling more of the ground than is absolutely necessary by falling upon it, as it might do by the breaking of a dead branch.

[3] Nasâî (Av. nasu) means not only a corpse or carcase of a human being, dog, or other animal of the good creation, but also any portion of such corpse or carcase; that is, *solid* 'dead matter' in general, as distinguished from dirt or refuse from the living body, or any *liquid* exudation from a corpse or carcase, which is called hîkhar (Av. hikhra).

[4] Pahl. Vend. VI, 9 states, that 'when *one* shall die on a jar of wine, the jar is useless, and the wine becomes just as though *its*

a jar in which *there* is oil [1], and dead matter (nasâî), from outside of it, remains behind on it, this is even *as* though it remains inside it, because the oil comes outside and goes back to the inside, *and* both are polluted, the jar and the oil; and even on making the jar dry [2] it is not fit to put anything in.

33. When a serpent (garzak) is in a jar in which *there* is wine, both are useless and polluted, for it makes *them* contaminated (padvîshak). 34. And when corn shall be in *it*, the jar is polluted and the corn clean; and when nothing originating with *the serpent* inside the jar remains behind on the jar, so much of the corn as includes the serpent, and upon *which* the touch (mâlisn) of the serpent has gone—because the touch of the serpent's seed might be the death of one—is to be taken out *and* to be thrown away. 35. And when hair or dead matter, even not originating with *the serpent*, remains behind on the jar, the jar is polluted, but is serviceable (shâyad) on making *it* dry [3].

36. Brick, earth, and mortar are separated by

course (ravisn) had been within three steps *of the corpse*. And when he shall die in the wine, when nothing of him remains behind on the jar, the jar is proper on making *it* dry' (or, perhaps, 'the jar is fit for bran-flour').

[1] Or 'clarified butter;' in this case the 'jar' is probably a globular vessel, or carboy, made of hide, through which the oil, or liquid butter, penetrates so far as to keep the outer surface greasy, which accounts for the remark about the oil passing in and out. Such vessels, called dabar, are commonly used for oil and liquid butter in India.

[2] Assuming that khûskar stands for khûsk-kar, as it does in Pahl. Vend. VI, 71; otherwise we should have to read thus: 'and the jar is not even fit to put any bran-flour in.'

[3] Again assuming as in § 32; otherwise we must read thus: 'but is fit for bran-flour (khûskar).'

their own substance (pavan mindavam-i nafsman), and are connected with the ground; being separated by their own substance is this, that so much space as dead matter[1] comes upon is polluted; being connected with the ground is this, that they would convey the pollution down unto the water. 37. Dung-fuel, ashes, flour, and other powdered things are connected with their own substance, and are separated from the ground; being connected with their own substance is this, that when dead matter comes upon them the whole of them is polluted; and being separated from the ground is this, that when dead matter comes upon them it does not make the ground polluted[2].

38. *At* a house *in* which the *sacred* ceremony (yazisn) is prepared, and a dog or a person passes[3] away in it, the first business to be done is this, that the fire is to be preserved from harm; moreover, if it be only possible to carry the fire so that they would carry *it* away within three steps of the corpse[4], even then it is to be carried away, *and* the

[1] Or 'a corpse;' K20 has 'stands upon.' The meaning is that these substances do not communicate the contamination throughout their own substance, but only downwards to the ground, which conveys it farther down, so far as it contains no water.

[2] That is, these substances communicate the contamination throughout their own substance, but not down to the ground.

[3] The verb vidardanŏ (Huz. vabrûntanŏ), 'to cross over, to pass away' (Av. vi + tar, Pers. gudhastan), can only be used when referring to the death of *good* people or animals; but the verb mûrdanŏ (Huz. yemîtûntanŏ), 'to die, to expire' (Av. mar, Pers. murdan), can be used generally, though usually applied to the wicked and to evil creatures. Pahl. Vend. V, 134 contains nearly the same text as §§ 38, 39.

[4] Under ordinary circumstances fire must not be brought within thirty steps, or about 79 English feet, of a corpse (see Vend. VIII,

wall is not to be cut. 39. Rôshan[1] said that an earthen *one* is to be cut into, *but* a mortar *one* is not to be cut; below and above no account *is taken* of damaging (bôdôzêdîh)[2] the wall[3]. 40. To bring the fire within[4] the three steps from the corpse is a Tanâpûhar sin; and when exudation happens to the corpse, it is worthy of death[5]. 41. The prepared food in that house is all useless, and that which is not prepared is usable in the length of nine nights

17). But the spirit of the Mazdayasnian law is reasonable, and, although strict, it allows for practical difficulties and chooses the least of two evils in a more judicious manner than might be expected (a fact which it would be well for Parsis and others to observe in doubtful cases). Here, breaking through the wall of a house is considered a greater evil than the possible pollution of the fire by passing at a distance of three steps, or eight English feet, from a corpse.

[1] The name of a commentator, or commentary, often quoted in Pahlavi translations (see the note on Chap. I, 4).

[2] Literally, 'destroying the consciousness,' or 'injuring the existence.' Bôdôzêd or bôdyôzad is a particular kind of sin which appears to consist chiefly of the ill-treatment of animals and injury of useful property. It is mentioned in Pahl. Yas. XXIX, 1b, Pahl. Vend. V, 107, XIII, 38, Farh. Okh. pp. 32, 33; and in some editions of the Khurdah Avesta it is defined as selling stolen men or animals into misery, or one's own domestic cattle to the butcher, also spoiling and tearing up good clothing, or wasting and spoiling good food.

[3] The meaning is, that if it became necessary to break through the wall in order to remove the fire unpolluted, the sin committed through damaging the wall will not be punished either in this world or the next.

[4] That is, nearer than three steps, which is considered to be the minimum distance at which any degree of purity can be maintained.

[5] A marg-argân sin, on committing which the sinner is required to place his life at the disposal of the high-priest (see Chap. VIII, 2, 5, 6, 21). It is usually considered equivalent to fifteen Tanâpûhars (see Chap. I, 1, 2).

or a month[1]. 42. Clothing also *in* like manner, except that which *one* wears on the body; that, even in that time, is not clean, since it remains in use. 43. And the holy-water (zôhar)[2], too, which is taken and remains *in* that place, is to be carried away immediately to the water; also the sacred milk (*g*îv)[3] *and* butter (*g*um)[4] *in* like manner. 44. Of the prayer[5] clothing Vand-Aûharmazd[6] said that it is usable in the length of nine nights *or* a month; the writer[7] (dapîr) said that it is when they perform the washing of hands, and wash *it* thoroughly, it will become clean at the time.

45. If in a house there are three rooms (gun*g*î-nak), and *one* shall die in the entrance place (dargâs), if *it be* so that they may set the door open, and the corpse comes to this side, only this

[1] According to the season of the year, the period of uncleanness being nine nights in the five winter months, and a month in the seven summer months (see Vend. V, 129).

[2] Av. zaothra; this holy-water is consecrated by the priest reciting certain prayers while holding the empty metal cups in his hands, while filling them with water, and after filling them (see Haug's Essays, p. 397).

[3] The Av. gâu*s* *g*îvya, '*product of* the living cow,' which is kept in a metal saucer during the ceremonies, and used for sprinkling the sacred twigs (baresôm), and for mixing with the holy-water and Hôm-juice in the mortar (see Haug's Essays, pp. 403, 405, 406).

[4] Compare Pers. *k*ûm, 'fat;' it is the Av. gâu*s* hudh*a*u, '*product of* the well-yielding cow,' a small piece of which is placed upon one of the sacred pancakes, or wafers (drôn), during the ceremonies (see Haug's Essays, pp. 396, 407).

[5] Reading ya*s*t; but it may be ga*s*t, 'changed.'

[6] See the note on Chap. I, 4.

[7] There appear to be, as yet, no means of ascertaining the name of the writer of the Shâyast lâ-shâyast, who gives his own opinion here.

side is polluted; and if the corpse comes to that side, only that side is polluted; when it comes to both sides at once (aêvâk), only the entrance place is polluted alone, both the dwelling-rooms (khânak) are clean.

46. And the vault of the sacred fires[1] alone does not become polluted.

47. If *one* shall die in a wild spot (vaskar), prepared food which is within three steps is all useless, and beyond four steps it is not polluted. 48. Prepared food is this, such as bread, boiled and roast meat, and prepared broth[2].

49. And the ashes (var) of the sacred fire[3] become in a measure polluted.

50. Should they carry in the fire into that house in which the length of nine nights *or* a month is requisite for becoming clean, *there* is a sin of one Tanâpûhar[4] through carrying *it* in, and one Tanâpûhar through kindling *it;* and every trifling *creature* (khûr or khûl) which shall die and shall remain *causes* a sin of one Tanâpûhar. 51. Also through carrying water in, *there* is a sin of one Farmân; and to pour water on the place where *any* one's life departs is a sin of one Tanâpûhar, and to pour *it* on a different place is a sin of one Yât. 52. And to

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[1] Literally, 'the vault of the fires of Vâhrâm.' Pahl. Vend. V, 134 says 'the vault of the fires is *liable* just like an empty house.' Both this section and § 49 seem out of place.

[2] See Pahl. Vend. V, 134.

[3] Literally, 'the produce of the fire of Vâhrâm,' a term for 'ashes,' which is used in Pahl. Vend. V, 150 along with the equivalent phrase, 'clothing of the fire' (see Chap. III, 27).

[4] See Chap. I, 1, 2 for the degrees of sin mentioned in §§ 50, 51, 53.

undergo ablution[1] inside *the unclean house* is all non-ablution. 53. And whoever goes into it needlessly, *his* body *and* clothes are to be every time thoroughly washed, and his sin is one Tanâpûhar; and when he goes in needfully *it* is neither good work nor sin[2].

54. And this pollution is all in the sharp account (tîkhak amâr) when the life departs[3]; the only *thing* which amounts to polluting is contact with the flesh, and even with the hair and nails. 55. Of the contact which is stated in the Avesta[4], the account is *that it is* from one side, and it ever cleaves to *one;* the curse (ga*z*i*s*n)[5] which is stated in the Avesta advances from all four sides. 56. Sôshyans[6] said it is, until its exhibition to a dog, just as it becomes at the time when its life departs[7]; a priest, a

[1] That is, the ceremonial ablution (pâ*d*îyâ*v*îh), or 'washing, with water, the hands and arms up to the elbows, the face as far as behind the ears, and the feet up to the ankles,' whilst a certain form of prayer is recited (see AV. p. 148, note).

[2] Here again, as in § 38, the strict letter of the law is relaxed in case of necessity.

[3] Meaning, apparently, that any pollution is taken into account, as a sin, in the investigation the soul has to undergo upon entering the other world. Much of this paragraph will be found in Pahl. Vend. V, 107.

[4] Referring to Vend. V, 82–107, which gives an account of the number of persons through whom the pollution of a corpse or carcase will pass, which is in proportion to the importance of the dead individual. The statement here made is that the infection, passing from one to the other, enters each person only on one side, but the demon of corruption attacks them on all sides.

[5] Meaning, probably, the Nasû*s*, or demon of corruption (see § 1), who is said to rush upon all those polluted as detailed in Vend. V, 82–107.

[6] See Chap. I, 3.

[7] That is, until seen by the dog the corpse remains pervaded by the demon of corruption and hazardous to approach (see §§ 1–4).

warrior, and a husbandman are no use, for merely a dog is stated. 57. Kûshtanŏ-bûgêd[1] said the account is at the time when its life departs; and that which Kûshtanŏ-bûgêd specially said is, 'when anything is inside it (the place) the pollution is as far as to the place where that thing stands.' 58. When a dog, or a goat, or a pig is requisite (dârvâî)[2] it is proper, for *the pollution* does not attack further there; and the pollution of a child in the womb is *along* with the mother.

59. The direct pollution of a hedgehog[3] cleaves to *one*, and not the indirect pollution. 60. Direct pollution (hamrêd)[4] is that when the body is in contact with a corpse, and indirect pollution (paît-

[1] See Chap. I, 4, note. This name is nearly always written Kushtanŏ-bûgêd in Sls. in K20 and M6; it is not mentioned in Pahl. Vend. V, 107, although the details here quoted are there given in part.

[2] The meaning is not quite clear, but this sentence is probably to be read in connection with the preceding one, as implying that where such domestic animals are kept they can be used for stopping the infection, as effectually as any inanimate object. The pig is here mentioned as a common domestic animal, but Parsis have long since adopted the prejudices of Hindus and Muhammadans as regards the uncleanness of the pig.

[3] As Vend. V, 108–112 says the same of the dog urupi, it would seem that the writer of our text considered the urupi to be a hedgehog (zûzak); the Pahlavi translation of the Vendidad renders it by rapuk or rîpûk, which appears to be merely an approximate transcript of the Avesta word; traditionally, this is read raspûk and compared with Pers. râsû, 'ichneumon;' its identification with the hedgehog is certainly doubtful, although it appears to be admitted in Pahl. Vend. V, 112, where the same words are used as in this section.

[4] The technical terms hamrêd and paîtrêd, for contagion and infection, are merely corruptions of Av. hãm-raêthwayêiti and paiti-raêthwayêiti. The definition of the latter one is omitted in K20 by mistake.

rêd) is that when[1] *one* is in contact with him who touched the corpse; and from contact with him who is the eleventh[2] indirect pollution cleaves to *one in* the same manner. 61. The indirect pollution of an ape[3] and a menstruous woman, not acting the same *way*, remains. 62. The shepherd's dog, and likewise the village-dog, and others also of the like kind carry contamination to eight[4]; and when they shall carry *the carcase* down on the ground *the place*[5] is clean immediately; and that, too, which dies on a balcony (âskûp), until they shall carry *it* down to the bottom, is polluted *for* the length of a year.

63. Whoever brings dead matter (nasâî) on any person is worthy of death; he is thrice worthy of

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[1] Reading amat, 'when,' instead of mûn, 'which' (see note to Bund. I, 7).

[2] Vend. V, 86, 87 limits the pollution to the eleventh person infected, in the extreme case of the corpse having been a priest; but Pahl. Vend. V, 107 quotes the opinion of Sôshâns that until a dog has gazed at the corpse the pollution extends to the twelfth, but only the first ten require the ceremonial purification of the bareshnûm, the others being cleansed by ordinary washing with bull's urine and water.

[3] Pahl. Vend. V, 107 states, however, that 'everything of the ape (kapik) is just like mankind.' The meaning of § 61 is very uncertain, as the text can be both read and translated several ways, and none of them are very satisfactory.

[4] That is, in the case of the shepherd's dog (see Vend. V, 92, 93); the carcases of other dogs occasion the indirect pollution of fewer persons, in proportion to their inferior importance; but Pahl. Vend. V, 107 states, with regard to this importance, that when 'in doubt, every man is to be considered as a priest, and every dog as a shepherd's dog,' so as to be on the safe side, by exacting the maximum amount of purification in all doubtful cases.

[5] The Pahlavi text leaves it doubtful whether the place, the people, or the carcase becomes clean, but the first is the most probable.

death[1] at the time when a dog *has* not seen the corpse (nasâî); and *if* through negligence of appliances and means (*k*âr va tûbânŏ) he disturbs *it*, and disturbs *it* by touching it, he knows that *it is* a sin worthy of death; and *for* a corpse that a dog *has* seen, and *one that* a dog *has* not seen, the accountability is to be understood *to be* as much[2], and *for* the death and sickness[3] of a feeble man *and* a powerful *one*. 64. Afarg has said there is no account of appliances and means[4], for *it* is not allowable to commit a sin worthy of death in *cases of* death and sickness.

65. When they move a corpse which a dog *has* not seen with a thousand men, even then the bodies of the whole *number* are polluted[5], and are to be washed for them with ceremony (pî*s*ak)[6]. 66. And *for* that which a dog *has* seen, except that one only when a man shall move *it* all[7] by touching *it*, his washing is then not *to be* with ceremony. 67. And when he is in contact *and* does not move *it*, he is to be washed with bull's urine *and* water. 68. And

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[1] That is, he has committed a sin equivalent to three mortal sins (marg-ar*g*ân).

[2] Reading ve*s* as equivalent to vê*s*.

[3] Reading râkhtakîh (compare Pers. rakhtah, 'sick, wounded').

[4] This opinion of Afarg (see Chap. I, 3) is also quoted in Pahl. Vend. III, 48.

[5] This statement is repeated in Chap. X, 33.

[6] That is, with the Bareshnûm ceremony.

[7] This exception (which is repeated in §§ 68, 71) seems to imply that §§ 66, 68, 71 refer to the collection of any fragments of a corpse found in the wilderness, or in water; and the exemption from the troublesome purification ceremony in such cases, is probably intended to encourage people to undertake the disagreeable duty of attending to such fragments.

when he shall move with a stake (dâr)[1] a corpse which a dog *has* not seen, except that one only when he shall move *it* all, the washing for him is not *to be* with ceremony.

69. And when a man shall move a corpse, which a dog *has* not seen, by the hand of another man, *he* who moves it by the hand of a man, *and* he also whose own hand's strength *does it* are polluted in the bodies of both; and it is the root of a Tanâpûhar[2] *sin* for him himself and of a Tanâpûhar for the other one, for this *reason*, because his own body and that also of the *other* are both made polluted through sinfulness. 70. And when there is not in him, nor even originating with *him* (ahambûnik), the strength of him whose own hand *it is*, it is just as though he would move it (the corpse) with a stake[3]; and he who held *it* in the way of contact with his hand is to be washed with ceremony; and it is the root of a Tanâpûhar sin for him whose own hand *it is*, and of a Khôr[4] for himself. 71. When he shall move a corpse by the hand of a man, and the corpse is of those which a dog *has* seen—except that one only when he shall move it all[5]—the washing for him is not *to be* with ceremony.

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[1] The interposition of the stake, or piece of wood, prevents the direct attack of the Nasûs, or demon of corruption, which has not been driven away by a dog. That inanimate objects are supposed to stop the progress of the pollution appears from § 57.

[2] See Chap. I, 1, 2. A sin is figuratively said to take root in the body, when it has to be eradicated, or figuratively dug up.

[3] See § 68. If he employs another man to move the corpse merely because he is physically unable to do it himself, he escapes with less pollution than when he is able to do the work himself; but the man employed suffers the same in both cases.

[4] See Chap. I, 1, 2.

[5] See § 66.

72. When *one* is going *by* a place at night, and comes back there *on* the morrow, and a corpse lies there, and he does not know whether the evil (dûs) was there when he came by[1], or not, it is to be considered by him that it was not there.

73. Of a flock in which is a sheep by whom dead matter is eaten, of a forest in which is a tree with which dead matter is mingled, and of a firewood-stand (aesamdân) in which is a stick of firewood with which grease is mingled, Afarg said that it is not proper to make the flock and the forest fruitful, and the firewood is useless[2].

74. *About* a door on which a corpse impinges; as to the door of a town and city they have been of the same opinion, that *it* is to be discarded by *his* comrades (hamkâr)[3]; as to a door which is mostly closed (badtûm)[4] they have been of different opinions,

[1] Literally, 'when I came by;' the usual Persian idiom in such phrases.

[2] This statement of Afarg's, so far as it relates to greasy firewood, will be found in Pahl. Vend. V, 14.

[3] Or, 'by the community.' The same rule is mentioned in Pahl. Vend. V, 14.

[4] There is some uncertainty about this word. It is not the Pers. badtum, 'worst, vilest,' because that is written va*d*tûm or vatûm in Pahlavi; besides, the rule must apply to other than the vilest doors, otherwise it would not harmonize with § 75. It is not a miswriting of nîtûm, 'lowest, most debased,' for the same reason, and because it occurs elsewhere. It is not a miswriting of bêtman, a possible variant of bêtâ, 'a house' (although 'a house-door' would suit the context very well), because it occurs also in Pahl. Vend. V, 14, XI, 10, in which latter place it is clearly an adjective partially translating Av. b*e*ndvô. And it would be hazardous to connect it with Pers. bîdûn, 'outside,' which seems merely a corruption or misreading of bîrûn. The view taken here is that badtûm stands for bandtûm, 'most shut up,' the nasal being often dropped in Pahlavi, as in sag for sang, 'stone,' &c.

Gôgôsasp[1] said that discarding *it* by *his* comrades is likewise proper, and Sôshyans said that it is not proper; and as to other doors they have been of the same opinion, that it is not proper. 75. The door of one's own chief apartment (shah-gâs) is fit for that of the place for menstruation (dastân-istân), and that of the place for menstruation is fit for that of the depository *for the dead* (khazânŏ)[2], and that of the depository of the dead is not fit for any purpose whatever[3]; that of the more pleasant is fit for that of the more grievous.

76. Any one who, through sinfulness, throws a corpse into the water, is worthy of death on the spot[4]; when he throws only one *it is* one *sin* worthy of death, *and* when he throws ten at one time *it is* then one *sin* worthy of death; when he throws *them* separately *it is* a *sin* worthy of death for each one. 77. Of the water, into which *one* throws dead matter, the extent of pollution is three steps of three feet *in* the water advancing, nine steps of three feet *in* the water *passed* over, and six steps of three feet *in* the water alongside[5]; six steps of three feet in the depth of the water, and three steps of three feet in the water pouring over the dead matter are polluted as regards the depth[6]. 78. When it is thrown *into* the midst of a great standing water, in like manner, the proportion it comes is ever as much as it goes, *and*

[1] See Chap. I, 3.

[2] The Huz. equivalent of Pâz. dakhmak (see § 6).

[3] See Pahl. Vend. V, 14.

[4] Compare Pahl. Vend. VII, 66. [5] See Vend. VI, 80.

[6] That is, the pollution extends about eight English feet up-stream and upwards, sixteen feet sideways and downwards, and twenty-four feet down-stream. Some of the latter part of the sentence is omitted in K20 by mistake.

is the proportion of it they should always carry *away* with *the dead matter* [1].

79. And when a man comes forth, and a corpse lies in the water, when he is able to bring it out, and it is not an injury to him, it is not allowable to abandon *it* except when he brings *it* out [2]. 80. Sôshyans [3] said that, when it is an injury, it is allowable when [4] he does not bring *it* out; and when it is not an injury, and he does not bring *it*, his sin is a Tanâpûhar [5]. 81. Kûshtanŏ-bûgêd [6] said that even in *case of* injury it is not allowable to abandon *it*, except when he brings *it* out; when he does not bring *it he* is worthy of death. 82. And Gôgôsasp [7] said that it is even in *case of* injury not allowable, except when he brings *it* out; and when, in *case of* injury, he does not bring *it* out his sin is a Tanâpûhar; and when it is no injury to him, and he does not bring *it*, *he* is worthy of death.

83. And when he shall wish to bring *it* his clothing is to be laid aside [8], for it makes the clothing

[1] The sentence is obscure, but this seems to be the meaning; that is, when a corpse or any dead matter is thrown into a pond or tank, the pollution extends sixteen feet from it in all directions; and that quantity of water ought to be drawn off, in order to purify the tank (see Vend. VI, 65–71). As the corpse, in nearly all cases, must be either at the bottom or on the surface, the quantity of polluted water to be drawn off must be a hemispherical mass sixteen feet in radius, or about forty-eight tons of water.

[2] See Pahl. Vend. VI, 64, where it states that bringing it out is a good work of one Tanâpûhar, and leaving it is a sin of the same amount.

[3] See Chap. I, 3.

[4] Reading amat, 'when,' instead of mûn, 'which' (see Bund. I, 7, note).

[5] See Chap. I, 1, 2.

[6] See Chap. I, 4, note.

[7] See Chap. I, 3.

[8] See Pahl. Vend. VI, 64.

polluted, and whatever *he* is first able *and* best able *to bring* is to be brought out by him. 84. When, too, he is able to bring *it* out through the breadth of the water, then also it is to be brought out so[1]; and when he is not able, it is to be brought out through the length of the water; and showing *it to* a dog *and* the two men are not to be waited for[2].

85. And it is to be carried by him so much away from the neighbourhood of the water that, when he puts *it* down, the water which comes out dropping from the corpse does not reach back to the water; for when the water which comes out from the corpse reaches continuously back to the water *he* is worthy of death; and after that (min zak frâ*g*) it is to be shown *to* a dog, and it is to be carried away by two men. 86. And when he wishes to throw *it* out from the water, Mar*d*-bû*d*[3] said it is allowable to throw *it* out thus, so that the water of the dripping corpse does not reach continuously back to the water; Rôshan said it would be allowable to throw *it* out far.

87. To drag *it* over the water is allowable, to grasp and relinquish *it* is not allowable[4]; and when it is possible to act so that he may convey *it* from a great water to a small water, when the water is

[1] So that less water may be polluted by the corpse taking the shortest route through it; but if that be impossible it must come out quickly, at any rate.

[2] That is, the otherwise indispensable dog's gaze and two bearers must be dispensed with, if not at hand, in order to save time, until the corpse is out of the water (see § 85).

[3] It might be, 'there was a man *who* said,' but Mar*d*-bû*d* occurs in the Nîrangistân as the name of a commentator (see Chap. I, 4, note).

[4] See Pahl. Vend. VI, 64 for this prohibition.

connected *it* is allowable, and when separated *it* is not allowable. 88. Afarg[1] said it is allowable to drag *it* below through the water, but to drag *it* over is not allowable, for this has come *on* the water *as* a danger[2], and that has not come on *it as* a danger. 89. Mê*d*ôk-mâh[1] said it is allowable to drag *it* above, *but* to drag *it* below is not allowable, for the danger has gone out across the water, and the danger is not now to be brought upon it; and on that which is below, *on* which the danger has not come, the danger will at last arrive.

90. When he goes into the water he is to go into it with this idea, that 'should there be many below, then I will even bring all;' for whoever goes in not with this idea, and shall disturb any other one which lies there, will become polluted[3]. 91. And if the corpse be heavy *and* it is not possible to bring *it* out by one person, *and* he goes out with this idea, that 'I *will* go and prepare means, and bring this corpse out of the water;' and when through sinfulness[4] he does not go back his body is polluted *and* worthy of

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[1] See Chap. I, 3.

[2] Or 'fear.' The difference of opinion between the two commentators on this question in casuistry, appears to have arisen from Afarg regarding the water merely as the representative of a spirit, who might be endangered or frightened by the source of impurity becoming more visible when above the water, while Mê*d*ôk-mâh considered the water in its material aspect, and wished to save it from the further pollution consequent upon drawing the corpse through more of it.

[3] See Pahl. Vend. VI, 64.

[4] These rules generally distinguish clearly between offences committed 'through sinfulness,' that is, wilfully, and those arising from accidental inability; more stress being laid upon the intention than upon the action.

death, and when he is unable to go back he is not polluted.

92. When the corpse is so decomposed (pûdak), when *it* is thus necessary to bring it out, that he must cut off various fragments, even after he cuts *them* off *they* are to be brought out; and for every fragment his hands and knife are to be washed with bull's urine (gômêz), and with dust and moisture (nambŏ) *they* are clean[1]. 93. And *they* are to be torn off[2] by him, and for every single fragment which he brings out his good work is one Tanâpûhar.

94. And when rain is falling the corpse lies in the water; to take *it* from the water to deposit *it* in the rain is not[3] allowable.

95. Clothing which is useless[4], this is that in which they should carry a corpse, and that even when very much *or* altogether useless; of that on which they shall decompose[5] (barâ vishûpênd), and of that on which the excretions (hîkhar) of the dead come, so much space is to be cut away[6], and the rest is to be

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[1] See Pahl. Vend. VI, 64 for §§ 92, 93.

[2] Or 'twisted off;' the Huz. neskhûntanŏ must be traced to Chald. נְסַח 'to pluck out, to tear away,' and seems to have a similar meaning in Pahlavi; its Pâz. equivalent vîkhtanŏ (Av. vig) ought to be compared rather with Pers. kîkhtan, 'to bruise or break,' than with bêkhtan or pêkhtan, 'to twist.'

[3] This negative is omitted in M6 by mistake.

[4] Compare Pahl. Vend. VII, 32.

[5] Or 'go to pieces;' that this is the meaning of vishûpênd appears clearly from Pahl. Vend. VII, 123, but a Persian gloss in the modern MS. M9 explains it as 'deposit fragments from the beak of a bird,' meaning, of course, fragments of dead matter dropped by a carrion bird.

[6] As useless, being incapable of purification; such cuttings are to be buried, according to the Avesta of Vend. VII, 32, though the Pahlavi commentary explains that they are to be thrown away.

thoroughly washed for the six-months' *period*[1]. 96. That which a menstruous woman has in wear (mahmânîh)[2] is to be discarded in like fashion.

97. The clothing which is to be washed for the six-months' *period* is such as is declared in the Avesta[3]. 98. If the clothing be leathern it is to be thoroughly washed three times with bull's urine (gômêz), every time to be made quite dry with dust, and to be thoroughly washed three times with water, and to be laid out three months in a place to be viewed by the sun[4]; and then it is proper for an unclean person (armêst)[5] who has not performed

[1] Khshvâs-mâûgôk is merely a corruption of the Av. khshvas maunghô, 'six months,' of Vend. VII, 36, where this form of cleansing is thus described: 'If (the clothing) be woven, they should wash *it* out six times with bull's urine, they should scour *it* six times with earth, they should wash *it* out six times with water, they should fumigate *it* six months at the window of the house.'

[2] See Pahl. Vend. VII, 32.

[3] That is, woven clothing, as declared in Vend. VII, 36 (quoted above in note 1).

[4] See Vend. VII, 35.

[5] A Persian gloss defines armêst as 'a woman who has brought forth a dead child,' and this is the general opinion; but that seems to be only a particular example of an unclean person who would be included under the general term armêst, for according to Pahl. Vend. IX, 133, 137, 141 a man when only partially purified must remain apart in the place for the armêst (Av. airima, compare Sans. il or rî) for a certain time. Nêryôsang, in his Sanskrit translation of Mkh. (XXXVII, 36, XXXIX, 40, LI, 7), explains armêst as 'lame, crippled, immobility;' it also means 'stagnant,' when applied to water; and its primitive signification was, probably, 'most stationary,' an appropriate term for such unclean persons as are required to remain in a particular place apart from all others, as well as for helpless cripples, and insane persons under restraint (see Chap. VI, 1). The meaning 'most polluted' would hardly apply to tank water.

worship, or it is proper for a menstruous woman. 99. Other clothing, when hair is on *it*[1], is *liable* just like woven *cloth* (ta*d*ak); all the washing of wool, floss silk, silk, hair, and camel's hair is just like *that of* woven *cloth;* and woven clothing is to be washed six times[2].

100. Wool which is connected together, when one *part* is twisted over another, and a corpse rests[3] upon it, is all polluted on account of the connection; and when fleece (mêsh) rests upon fleece, then so much space as the corpse rests upon is polluted. 101. When *one* shall die upon a rich carpet (bûp) when the carpet is on a coarse rug (namad) *and* is made connected, the rug and carpet are both polluted, and when separated the rug is clean. 102. When several cushions are heaped (ni*k*î*d*) one upon the other, and are not made connected, and dead matter comes upon them, they have been unanimous that only that one is polluted on which the dead matter came. 103. A cushion *together* with wool[4] is *liable* just like a carpet with a rug[5]. 104. Of several cushions which are tied down together, when dead matter comes to the tie, both are polluted, the cord *and* the cushions; and when the dead matter comes to a cushion, and does not come to the tie, the cushions are all polluted on account of the connection, and the tie is clean[6].

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[1] Pahl. Vend. VII, 35 says 'when a single hair is on it.'

[2] As mentioned in a note on § 95.

[3] Literally, 'impinges.' Here, as in many other places, 'dead matter' may be read instead of 'corpse,' as nasâî means both or either of them.

[4] That is, laid upon wool.

[5] See § 101.

[6] See Pahl. Vend. VII, 27.

105. A pregnant woman who devours dead matter through sinfulness is polluted *and* worthy of death, and there is no washing for her[1]; and *as for* the child, when it *has* become acquainted with duties (pî*s*ak-shinâs), ashes[2] and bull's urine are for its eating and for its washing. 106. *As for* a child who is born of solitary carriers *of the dead*[3], although its father and mother may both have devoured dead matter through sinfulness, that which is born is clean on the spot, for it does not become polluted *by* birth.

107. Rôshan[4] said that every one, who, through sinfulness, has become polluted by means of dead matter, is worthy of death, and his polluted body never becomes clean; for this *one* is more wretched than the fox which *one* throws into the water living, and in the water it will die. 108. *One* worthy of death never becomes clean; *and* a solitary carrier *of the dead* is to be kept at thirty steps from *ceremonial* ablution (pâ*d*îyâ*v*îh).

109. Whichsoever of the animal species has eaten their dead matter[5], its milk, dung, hair, *and* wool are polluted the length of a year; and *if* pregnant when it has eaten *it*, the young one has also eaten *it*, and the young one is clean after the length of a year from being born of the mother. 110. When a male which has eaten *it* mounts a female, the female is not polluted. 111. When dead matter is eaten by it,

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[1] That is, she cannot be purified.

[2] Reading var (see note on § 49).

[3] Carrying a corpse by a single person being prohibited (see §§ 7, 8); but why he is supposed to devour it is not clear.

[4] See Chap. I, 4, note.

[5] Compare Pahl. Vend. VII, 192.

and even while it is not digested it shall die, it is *liable* just like a leathern bag (anbân) in which is dead matter.

112. Gold, when dead matter comes upon it, is to be once thoroughly washed with bull's urine (gô-mê*z*), to be once made quite dry with dust, and to be once thoroughly washed with water, and *it is* clean[1]. 113. Silver is to be twice thoroughly washed with bull's urine, and to be made quite dry with dust, and is to be twice thoroughly washed with water, and *it is* clean[2]. 114. And iron, *in like manner*, three times, steel four times, and stone six times[3]. 115. Afarg said: 'Should it be quicksilver (â*v*gînak)[4] it is *liable* just like gold, and amber (kahrupâî) just like stone, and all jewels just like iron.' 116. The pearl (mûrvârî*d*)[5], amber, the

[1] The purification here detailed is prescribed for golden vessels in Vend. VII, 186.

[2] This is the purification prescribed for silver vessels in Vend. VII, 74 W.; it is found in the Vendidad Sâdah, but is omitted (evidently by mistake) in the Vendidad with Pahlavi translation, and has, therefore, been omitted in Spiegel's edition of the texts. By this accidental omission in the MSS. silver is connected with the purification for stone (see § 114).

[3] See Vend. VII, 75 W., much of which is omitted in the Vendidad with Pahlavi translation, and in Spiegel's edition (see the preceding note), the sixfold washing of stone being erroneously applied to silver (see Vend. VII, 187 Sp.), owing to this omission of the intervening text. It appears from this section that the Av. haosafna, which has usually been translated as 'copper,' was understood to be pûlâ*vd*, 'steel,' by the Pahlavi translators.

[4] Or 'a mirror' (Pers. âbgînah), but the word is evidently used for a metal in SZS. X, 2, and very likely here also.

[5] Most of the substances mentioned in §§ 115, 116 are detailed in Pahl. Vend. VII, 188, where it is stated that 'as to the pearl *there* have been different opinions, some say that it is *liable* just like gold, some say that it is just like the other jewels, *and* some say that there is no washing *for it*.'

ruby (yâkand) gem, the turquoise[1], the agate (shapak), coral-stone (vasadîn sag), bone, and other substances (gôhar) which are not particularly mentioned, are to be washed just like wood[2]; and when they are taken into use there is no washing[3], and when they are not taken their washing is once. 117. Of earthen *and* horny *articles* there is no washing; and of other substances which are not taken for use the washing is once, and *they are* declared out of use.

118. Firewood, when green, is to be cut off the length of a span (vitast), one by one, as many *sticks* as there are—and when dry one span and two finger-*breadths*[4]—and is to be deposited *in* some place the length of a year, and water is not to be dropped upon *it;* and *it is* drawn out *after* the length of a year; Sôshyans[5] said that it is proper as firewood for *ordinary* fires, and Kûshtanŏ-bûgêd[6] said that *it is* just as declared in the Avesta: 'The

[1] This is doubtful; the word can be read pirînak, and has the Pers. gloss pîrûzah, 'turquoise,' in some MSS. If read pilînak it might perhaps be taken for 'ivory.' But in Pahl. Vend. VII, 188 it is vafarînô, 'snowy,' and the reading there seems to be 'jet-black *and* snow-white stone-coral;' so here the original meaning may have been 'snow-white and jet-black coral-stone.'

[2] Vend. VII, 188 says that 'earthen or wooden or porcelain *vessels* are impure for everlasting.'

[3] Meaning, apparently, that they cannot be purified for immediate use.

[4] That is, one-sixth longer than when green, the vitast being twelve finger-*breadths*, or nine inches (see Bund. XXVI, 3, note). The purification of firewood, here prescribed, is simply drying it for a year in short lengths; but Vend. VII, 72–82 requires it also to be sprinkled once with water, and to be cut into longer pieces.

[5] See Chap. I, 3.

[6] See Chap. I, 4, note.

washed *one*, even then, is proper in dried clothing [1].' 119. About corn [2] they have been unanimous that so much space is polluted as the dead matter comes upon; and of that which is lowered into pits [3], or is wanted *to be so*, and of that which is scattered (afsîd) at such a place *there are* different opinions; Sôshyans said: 'Should it be of such a place *it* is polluted as much as the dead matter *has* come upon it;' and Gôgôsasp [4] said: 'Should it be *so it* is all polluted, *and* the straw is all polluted.'

120. A walnut [5], through *its* mode of connection, is all polluted, and the washing of both its shell and kernel (pôst va mazg) is just like *that of* wood. 121. A pomegranate also is of such nature as a walnut. 122. *As to* the date, when its stalk [6] is not connected the date is polluted and the stalk *and* stone (âstak) are clean; the washing of the date is just like *that of* corn; and when it is touched upon the stalk, when the stalk, stone, and date are connected, the whole is polluted; *as to* the date when not connected with the stalk, *and* touched at the

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[1] Something similar is said in Pahl. Vend. VI, 71.

[2] According to Vend. VII, 83–93 polluted corn and fodder are to be treated like polluted firewood, but to be cut into pieces of about double the length.

[3] Reading dên gôpân farôstak; the practice of storing corn in dry pits underground is common in the East and in some parts of Europe. In Pahl. Vend. VII, 93 it is dên gôpân âvist, 'concealed in pits.'

[4] See Chap. I, 3.

[5] Pahl. Vend. VII, 93 classes the almond with the walnut as a connected fruit, and the date with the pomegranate as a separated one.

[6] The word is kûrâpak or kûrâzak, but its meaning is doubtful.

stalk, the date is clean, and the washing of the stone is just like *that of* wood. 123. The pomegranate, citron, quince, apple, pear, and other fruit, when in bearing and the rind (pazâ*v*i*s*nŏ) is perceptible on it, when dead matter comes upon it *there* is no pollution of it; and when the rind (pazâmi*s*nŏ) is not perceptible on it, its washing is just like *that of* corn; and rind is ever with the citron[1]. 124. *For* meat, butter, milk, cheese, and preserves (rî*k*âr) there is no washing[2].

Chapter III.

1. The clothing of a menstruous woman which they shall take new for her use is polluted, and that which is in use is not polluted[3]. 2. When a bedchamber (shâ*d*-aûrvân) is overspread, and a carpet (bûp) is laid upon it and a cushion *on* the two[4], *and*

[1] Pahl. Vend. VII, 93 says, 'fruit whose rind (pazâ*v*) exists is also just like that in a pod (kûvak), and *for* that which does not remain in a rind, when *pollution* shall come upon it, *there* is no *cleansing* whatever. Afarg said that *there* is ever a rind (pazâ*v*i*s*nŏ) with the citron.'

[2] Pahl. Vend. VII, 93 says, '*for* everything separated *there* is a washing, except meat *and* milk.' Articles for which there is no washing cannot be purified.

[3] Pahl. Vend. XVI, 5 says, 'when in the place she remains in for the purpose, she does not make the clothing she wears on *her* body polluted, it remains for use within the place.' The meaning is, probably, that clothing already set apart for the purpose does not become further polluted, so as to be unfit for her use. It appears also (Pahl. Vend. XVI, 5) that on the spot where menstruation first appears, not even the twigs uplifted in the sacred ceremony are polluted, unless the circumstances are abnormal.

[4] This phrase, about the carpet and cushion, is omitted in K20 by mistake.

a woman sits upon *it* and menstruation occurs, when she puts a foot from the cushion on to the carpet, and from the carpet out into the bed-chamber, the carpet and bed-chamber are both polluted, for *they are* taken newly for her use, *but* of the cushion *there* is no pollution for this reason, because *it is* in use. 3. And when she sits on the cushion so that she shall have both the carpet and cushion in use, the bed-chamber is polluted by itself; and when all three shall be in use *there* is no pollution whatever [1].

4. Just as she knows that *it is* menstruation, in the place *she is* in for the purpose [2], first the necklace, then the ear-rings, then the head-fillet (*k*ambar), and then the *outer* garments (gâmak) are to be put off by her. 5. When in the place she remains in for the purpose, even though she may remain a very long time for that purpose, yet then the *outer* garments are clean, *and there* is no need of leather covering and leather shoes [3].

6. When she knows for certain (aêvar) that *it is* menstruation, until the complete changing (gûhari-*d*anô) of all *her* garments, and she shall *have* sat down in the place for menstruation [4], a prayer is to

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[1] §§ 2, 3 are merely corollaries from § 1.

[2] Or, possibly, 'on the spot *she is* in on the occasion;' although it would appear from § 5 that the place referred to is the dashtân-istân, or place of retirement for the unclean.

[3] Reading mask va salmihâ, but both reading and meaning are doubtful. The first word may be muskô, 'musk,' and the other can be read sharmgâh, but, if so, the construction of the sentence is defective, as it stands in the MSS.

[4] The dashtânistân, a comfortless room or cell provided in every Parsi house for unclean persons to retire to, where they can see neither sun, moon, stars, fire, water, sacred vessels, nor righteous men; it ought to be fifteen steps (39½ feet) from fire.

be retained *inwardly*[1]. 7. When worship is celebrated a prayer is to be retained[2] *inwardly*, and should menstruation occur the prayer is to be spoken out by her. 8. When in speaking *out* the prayer should menstruation occur, both afterwards, when the time was certain (a*v*îgûmân), and now *she* is certain[3]. 9. When she retains a prayer *inwardly*, *and* a call of nature arises, there is no need for her to speak *out* the prayer, for the formula for the call is to be spoken by her[4].

10. Hands sprinkled in *ceremonial* ablution (pâ*d*îyâ*v*), when a menstruous woman sees *them*, become quite unclean (apâ*d*îyâ*v*) by *her* look[5], and even when she looks hastily, and does not see the *sacred* twigs (baresôm), it is the same. 11. And *on* the subject of a house (khânak-i babâ), when a menstruous *woman* is above *in* it, and the *sacred* twigs

water, and the sacred twigs, and three steps (8 feet) from righteous men (see § 33 and Vend. XVI, 1–10).

[1] This kind of prayer (Av. vâ*k*, 'a word or phrase,' Pahl. vâ*g*, Pers. bâ*z*) is a short formula, the beginning of which is to be muttered in a kind of whisper, or (according to the Pahlavi idiom) it 'is to be taken' and 'retained' inwardly (as a protection while eating, praying, or performing other necessary acts) by strictly abstaining from all conversation, until the completion of the act, when the prayer or vâ*g* 'is to be spoken out,' that is, the conclusion of the formula is to be uttered aloud, and the person is then free to speak as he likes. Different formulas are used on different occasions.

[2] K20 has, 'she retains a prayer.' See Pahl. Vend. XVI, 5.

[3] The meaning is, however, uncertain.

[4] The Pahlavi text is as follows: Amat vâ*g* yakhsenunê*d*, pê*s*înkâr (Pers. pê*s*yâr) barâ yâtûnê*d*, a*s* vâ*g* gûftanŏ kâr lôît mamana*s* nask-i pavan *k*ami*s*n yemaleluni*s*nŏ. Compare Pahl. Vend. XVI, 5.

[5] See Pahl. Vend. XVI, 10.

stand right below, if even fully fifteen steps below, even then the *sacred* twigs are unclean (apâ*d*îyâ*v*)[1]; but when not right *below* fifteen steps are plenty.

12. Prepared food which is within three steps of a menstruous woman is polluted by her, and food which she delivers up (barâ pardaẓê*d*) from her morning meal (*k*âsht) is not fit for the evening meal (*s*âm), nor that which she delivers up from her evening meal for the morning meal; it is not fit even for the same woman[2]; and water which is within three steps of her, when they shall put *it* into a pail (dûbal) or ablution-vessel (pâ*d*îyâ*v*dân), and shall do *it* without handling (ayadman), is *fit* for the hands in *ceremonial* ablution. 13. When she touches the bedding[3] and garments of any one, Sôshyans[4] said that so much space is to be washed with bull's urine (gômê*z*) and water; her bedding which touches the bedding of any one does not make *it* polluted.

14. A menstruous woman who becomes clean in three nights is not to be washed till the fifth day; from the fifth day onwards to the ninth day, when-

[1] Pahl. Vend. XVI, 10 says, 'everything, when at the right distance, is proper, except only that one *case*, when uncleanness is above and cleanness also right below; although it be even much below, yet it is not proper.' In such a case the prescribed distance of fifteen steps is not sufficient; therefore, the dashtânistân should be on the ground floor, not over an underground water-tank, nor within fifteen steps of the water in such a tank.

[2] Or, possibly, ham nê*s*man may mean 'a companion woman,' when two or more are secluded at the same time. Pahl. Vend. XVI, 17 says, 'food delivered up by a menstruous woman is of no use whatever, it is not proper; in *parts* free from pollution (*g*avî*d*-*v*a*s*nŏ), in those likewise it is not proper;' the reading *g*avî*d*-*v*a*s*nŏ (proposed by Dastûr Hoshangji) is, however, doubtful.

[3] Or 'clothing,' vistarg.

[4] See Chap. I, 3.

ever she becomes clean, *she* is to sit down in cleanliness one day for the sake of her depletion (tihîk), and then *she* is *fit* for washing; and after nine nights the depletion is no matter[1].

15. A woman who *has* brought forth or miscarried (nasâî), during forty days sees whenever *she* is polluted; but when she knows for certain that *she* is *free* from menstruation *she* is, thereupon, to be associated with meanwhile (vadas), from the forty days[2] onward; but when she knows for certain that *there is something* of it, she is to be considered meanwhile as menstruous.

16. A menstruous woman when she *has* sat one month as menstruous, and becomes clean on the thirtieth day, when at the very same time she became quite clean she also becomes again menstruous, her depletion (tîhîk) is from *its* beginning, and till the fifth day washing is not allowable. 17. And when she is washed from the menstruation, *and has* sat three days in cleanliness, and again becomes menstruous as from the beginning, four days are to be watched through by her, and the fifth day is for washing[3]. 18. When she *has* become *free*

[1] See Pahl. Vend. XVI, 22. The Hebrew law (Lev. xv. 19) prescribes a fixed period of seven days, except in abnormal cases.

[2] The same period of seclusion as appointed by the Hebrew law, after the birth of a man child (see Lev. xii. 2–4). The Avesta law (Vend. V, 135–159) prescribes only twelve nights' seclusion, divided into two periods of three and nine nights respectively, as the Hebrew woman's seclusion is divided into periods of seven and thirty-three days.

[3] The substance of §§ 16, 17 is given in Pahl. Vend. XVI, 22, but in language even more obscure than here. The washing mentioned here is merely for the first menstruation; that for the second one being prescribed in § 18.

from the second menstruation she is not in cleanliness *for* nine days *and* nights,—these days *and* nights are for watching,—*and* then *she* is to be washed; when the nine days *and* nights are completed, on the same day washing is good[1].

19. Of leucorrhœa (*k*îharak)[2], when it *has* quite changed colour, that which comes on before *and* also that which is after menstruation, the pollution is just like *that of* menstruation.

20. When she *has* become so completely clean from menstruation that her washing may be as usual (dastôbarag hâe), she does not make the *sacred* twigs (baresôm), *nor* even other things, polluted *when* beyond three steps.

21. On account of severe cold it is allowable *for her* to sit out towards[3] the fire; and while she washes a prayer (vâ*g*) is to be taken *inwardly* by her[4], and the washing of her hands, except with bull's urine (gômê*z*), is not proper till *then;* and when *they are* washed by her, two hundred noxious creatures are to be destroyed by her as atonement for sin.

22. A woman who goes beyond the period of menstruation[5], and, afterwards, sees *she* is polluted, when her pregnancy is certain—except when her

[1] In such abnormal cases the Hebrew law (Lev. xv. 25–28) prescribes seven days' seclusion after recovery.

[2] Av. *k*ithra, see explanation of *k*îharak-hômand (Av. *k*ithravan*d*) in Pahl. Vend. XVI, 1, 34.

[3] Dastûr Jâmâspji reads val bavan-i âtâsh, 'to the part of the fire.' From what follows it would seem doubtful whether this distant approach to the fire is allowable until she is ready for washing.

[4] See § 6, note.

[5] Or, 'goes up from the place of menstruation.'

miscarriage (nasâî yehevûntanŏ) is evident—is then to be washed with bull's urine and water; when her pregnancy is not certain *she* is to be considered as menstruous. 23. Some say[1], moreover, that when miscarriage is certainly manifest *she* is, meanwhile, to be considered as menstruous. 24. Some say that when *she* is doubtful about the miscarriage she is to be washed with ceremony[2].

25. And for any one[3] who comes in contact with a menstruous woman, or with the person whom it is necessary to wash with water and bull's urine, *it* is the root of a sin of sixty stîrs[4]. 26. And for whomever knowingly has sexual intercourse with a menstruous woman *it* is the root of a sin of fifteen Tanâpûhars and sixty stîrs[5].

27. Of a menstruous *woman* who sees a fire the sin is one Farmân[6], and when she goes within three steps *it* is one Tanâpûhar, and when she puts a hand on the fire itself[7] *it* is a sin of fifteen Tanâpûhars; and *in* like manner *as to* the ashes[8] and *water* goblet[9]. 28. When she looks at water *it* is a

[1] Literally, 'there is *one* who says thus.'

[2] See Chap. II, 65.

[3] Reading aî*s* instead of adîna*s*, 'then for him.'

[4] That is, the sin is a Khôr (see Chap. I, 2).

[5] According to the Avesta (Vend. XV, 23, 24) he becomes a peshôtanu (Pahl. tanâpûhar). The Hebrew law (Lev. xv. 24) makes him unclean for seven days.

[6] See Chap. I, 2. That it was sinful for her to look at fire, even in Avesta times, appears from Vend. XVI, 8.

[7] Literally, 'on the body of the fire.'

[8] That libû*s*yâ means 'ashes' appears from Pahl. Vend. V, 150; literally it is Huzvâri*s* for 'clothing or covering,' and is so used in Pahl. Vend. VI, 106, VII, 122. Metaphorically, ashes are the clothing of the fire.

[9] Reading dûbalak; but the word is doubtful. Possibly it

sin of one Farmân; when she sits in water *it* is a sin of fifteen Tanâpûhars; and when through disobedience she walks out in the rain every single drop is a sin of fifteen Tanâpûhars for her. 29. And the sun and other luminaries are not to be looked at by her, and animals and plants are not to be looked at by her, and conversation with a righteous man is not to be held by her; for a fiend so violent is that fiend of menstruation[1], *that*, where another fiend does not smite anything with a look (akhsh), it smites with a look.

30. *As to* a house[2] in which is a menstruous woman, the fire of that house is not to be kindled; food which is delivered up from before a menstruous woman is not proper for the same woman[3]. 31. A tray-cloth (khvânŏ *g*âmak) which stands before *her*, when it is not in contact with her, is not polluted; a table-napkin (pata*s*khûr) when apart from *her* thigh, *and* contact does not occur, is proper[4].

32. When *one*[5] wishes to consecrate the sacred cakes (drôn)[6], when *one* holds up the *sacred* twigs

should be read gôbarak for gâv-bar, 'bull's produce,' referring to the bull's urine which, with ashes, is prescribed (Vend. V, 148) as the first food for a woman after miscarriage.

[1] The demoness *G*êh (see Bund. III, 3–9).

[2] By khânak, 'house, abode,' must here be understood merely the woman's place of seclusion. K20 inserts âtâ*s* dên after mûn, which renders it possible (by assuming another preposition) to translate as follows: '*As to* a house in which is a fire, the fire in that house is not to be kindled by a menstruous woman.'

[3] See § 12.

[4] Fit to use again.

[5] Perhaps we should read '*she*' throughout this section, as a woman can perform these rites among women (see Chap. X, 35).

[6] The drôn (Av. draona, corrupted into drûn or darûn by

(baresôm)[1] from the twig-stand (baresôm-dân), and menstruation occurs, and just as it came to *one's* knowledge *one* puts down the *sacred* twigs and goes out, the *sacred* twigs are not polluted.

Pâz. writers) is a small round pancake or wafer of unleavened bread, about the size of the palm of the hand. It is made of wheaten flour and water, with a little clarified butter, and is flexible. A drôn is converted into a frasast by marking it on one side, before frying, with nine superficial cuts (in three rows of three each) made with a finger-nail while thrice repeating the words humat hûkht huvar*s*t, 'well-thought, well-said, well-done,' one word to each of the nine cuts. Any drôn or frasast that is torn must not be used in any ceremony. In the drôn ceremony two drôns are placed separately by the priest upon a very low table before him, on its left side, the nearer one having a small piece of butter (gâu*s* hudh*a*u) upon it; two frasasts are similarly placed upon its right-hand side, the farther one having a pomegranate twig (urvarâm) upon it; and between this and the farther drôn an egg is placed. The sacred twigs (baresôm) must also be present on their stand to the left of the priest, and a fire or lamp must stand opposite him, on the other side of the table. The priest recites a certain formula of consecration (chiefly Yas. III, 1–VIII, 9), during which he uplifts the sacred twigs, and mentions the name of the angel, or of the guardian spirit of a deceased person, in whose honour the ceremony is performed. After consecration, pieces are broken off the drôns by the officiating priest, and are eaten by himself and those present, beginning with the priests (see Haug's Essays, pp. 396, 407, 408, AV. p. 147).

[1] The baresôm (Av. baresma) consists of a number of slender rods or tâî (Pahl. tâk), formerly twigs of some particular trees, but now thin metal wires are generally used. The number of these twigs varies according to the nature of the ceremony, but is usually from five to thirty-three. These twigs are laid upon the crescent-shaped tops of two adjacent metal stands, each called a mâh-rû, 'moon-face,' and both together forming the baresôm-dân or 'twig-stand.' The baresôm is prepared for the sacred rites by the recital of certain prayers by the officiating priest, during which he washes the twigs with water, and ties them together with a kûstîk or girdle formed of six thread-like ribbons split out of a leaflet of the date-palm and twisted together; this girdle, being

33. And during her menstruation *she* is to be so seated that, from her body, *there* are fifteen steps of three feet to water, fifteen steps to fire, fifteen steps to the *sacred* twigs, and three steps to a righteous man[1]. 34. And her food is to be carried forth in iron or leaden *vessels;* and the person (valman) who shall carry forth the food stands at three steps away from her[2]. 35. When worship is celebrated, every time at the dedication (shnûmanê)[3] of the consecration of sacred cakes (drôn yasṭ) *it* is to be uttered aloud *by her;* some say the Ithâ *and* Ashem-vohû[4].

Chapter IV.

1. A *sacred thread*-girdle (kûstîk), should it be made of silk (parvand), is not proper; the hair (pashm) of a hairy goat and a hairy camel is

passed twice round the twigs, is secured with a right-handed and left-handed knot on one side, and is then passed round a third time and secured with a similar double knot on the other side, exactly as the kûstîk or sacred thread-girdle is secured round the waist of a Parsi man or woman (see Haug's Essays, pp. 396–399).

[1] See Vend. XVI, 9, 10. All the ceremonial apparatus must be kept as far removed as the sacred twigs.

[2] See Vend. XVI, 11–14, which states that the food is to be carried forth on iron, lead, or the basest metal.

[3] This is the time when the name of the angel or spirit is mentioned, in whose honour the cakes are consecrated (see § 32, note on drôn, and Chap. VII, 8).

[4] The Ithâ is Yas. V (so called from its first word), which forms a part of the drôn yasṭ or formula of consecration (see § 32, note on drôn). The Ashem-vohû is probably that in Yas. VIII, 9, which concludes the consecration. The same details are given in Pahl. Vend. XVI, 17. These prayers also form a portion of all ceremonial worship, including the Yazisn.

proper, and from *other* hairy *creatures* (mûyînô) it is proper among the lowly (nakhêzîk). 2. The least fulness[1] necessary for *it* is exactly three finger-*breadths;* when *it* is exactly three finger-*breadths* altogether[2] from one side, *and* when the rest is cut off, it is proper. 3. When *one* retains the prayer *inwardly*[3] and has tied his girdle, and ties *it* anew once again, he will untie that which he has tied, *and* it is not proper[4].

4. Cloth of thick silk brocade (dîpâkŏ) and figured silk (parnîkânŏ) is not good for girdling[5]; and *cloth* of hide when the hair is stripped from it, of wool, of hair, of cotton, of dyed silk, and of wood[6] is proper for shirting (*s*apîkîh). 5. Four finger-*breadths* of shirt[7] is the measure of *its* width *away*

[1] Literally, 'width;' that is, *extra* width, or slackness round the waist, as the girdle sits very loosely over a loose shirt; or, as the text implies, the slackness ought to admit three fingers together, projecting edgeways from the waist. After tying it so loosely, any unnecessary length of string may be cut off, when the girdle is put on for the first time. The necessary looseness is again mentioned in Chap. X, 1.

[2] Literally, 'extreme to extreme;' rôê*s*man-â-rôê*s*man being Huzvâri*s* for sarâsar.

[3] That is, has begun the prayer formula (requisite while tying on the girdle) with a bâ*z* or muttered prayer (see Chap. III, 6, note).

[4] The meaning appears to be that he must not tie the girdle a second time without recommencing the prayer formula.

[5] This word, ayîbyâêg,hânîh, is chiefly a transcript from the Avesta name of the kûstîk or girdle, aiwy*a*unghana. Probably garments in general are meant.

[6] Perhaps dârîn may mean cloth of bark, hemp, or flax here.

[7] The sacred shirt, worn by Parsis of both sexes (young children excepted) in India, is a very loose tunic of white muslin, with very short loose sleeves covering part of the upper arm. It is called sadaro (Pers. sudarah) in Gugarâti, and shapîk (Pers. shabî) in Pahlavi.

from each side, from the neck to the skirt (parîk); and *as to* the length before and behind, as much as is proper to cover up is good. 6. So much length and breadth, when it is double or thickened [1], are not proper; when on the separation (dûrmânak) of the two folds *one* remains clothed on one side, both when he wears the girdle (kûstîk), *and* when he does not wear the girdle, even then it is not undress (vishâ*d*akîh) [2].

7. When a shirt of one fold is put on, *and* the skirt has concealed both sides, the girdle is tied over it, *and* it is proper. 8. When two shirts are put on, and they shall tie the girdle over that which is above, then *it* is for him a root of the sin owing to [3] running about uncovered [4].

9. By a man and woman, until fifteen years of age, *there* is no committal of *the sin of* running about uncovered [5]; *and* the sin of unseasonable

[1] Assuming that aîtabarî*d* stands for astabarî*d*; the Huz. aît being substituted for the Pâz. ast. The text appears to refer to lined or stuffed shirts, such as would be very suitable for the cold winters of Persia, like the clothing padded with cotton wool used by natives of the cooler parts of India in the cold season.

[2] That is, the degree of nakedness which is sinful (see §§ 8–10).

[3] K20 has lâ, 'not,' instead of râî, 'owing to;' this would reverse the meaning of the sentence, but it is not the usual place for the negative particle.

[4] This sin is called vishâ*d*-dûbâri*s*nîh; it is mentioned in Pahl. Vend. V, 167, VII, 48, but not described there. The usual definition of the sin is 'walking about without the sacred thread-girdle;' and it is generally classed with the two other Parsi sins of 'walking with one boot' and 'making water on foot' (see AV. XXV, 5, 6); sometimes a fourth Parsi sin, 'unseasonable chatter,' is associated with them, as in the text, but this is supposed to be punished in a different manner in hell (see AV. XXIII).

[5] Indicating that it is not absolutely necessary to wear the sacred thread-girdle till one is fifteen years old (see Chap. X, 13).

chatter[1] arises after fifteen years of age[2]. 10. The sin of running about uncovered, as far as three steps, is a Farmân each step; at the fourth step *it* is a Tanâpûhar[3] *sin.*

11. A girdle to which *there* is no fringe is proper; and when they shall tie a woman's ringlet (gurs)[4] *it* is not proper.

12. Walking with one boot[5] as far as four steps is

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[1] This sin is called drâyân-*g*ûyi*s*nîh, literally, 'eagerness for chattering,' and consists in talking while eating, praying, or at any other time when a prayer (vâ*g*) has been taken inwardly and is not yet spoken out; many details regarding it are given in the next chapter. The sin consists in breaking the spell, or destroying the effect, of the vâ*g*.

[2] This is modified by Chap. V, 1, 2.

[3] See Chap. I, 1, 2. These particulars are deduced by the Pahlavi commentator from Vend. XVIII, 115, which refers, however, to a special case of going without girdle and shirt. He says (Pahl. Vend. XVIII, 116), 'so that as far as the fourth step it is not more than (aî) a Srôshô-*k*aranâm, and at the fourth step it amounts to the root of a Tanâpûhar within him; some say that *he* is within what is allowed him in going three *steps*. When he walks on very many steps it is also not more than a Tanâpûhar, *and* when he stops again *it is counted* from the starting-point' (compare § 12).

[4] Probably referring to the possibility of tying the girdle over a woman's hair, when hanging loose down to her waist. The present custom among Parsi women in India is to cover up the whole of their hair with a white handkerchief tied closely over the head; but whether this is an ancient custom is uncertain.

[5] This sin, which is mentioned in Bund. XXVIII, 13, is called aê-mûk-dûbâri*s*nîh or khadû-mûk-dûbâri*s*nîh, literally, 'running in one boot,' and is usually so understood, but how there can be any risk of the committal of so inconvenient an offence is not explained. Dastûr Hoshangji thinks that aê-mûk, 'one boot,' was formerly written avî-mûk, 'without boots;' and no doubt avî is sometimes written exactly like khadû, 'one,' (indicating, possibly, a phonetic change of avî into agvi). Perhaps, however, the word alludes to the Persian practice of wearing an outer boot

a Tanâpûhar *sin*, when with one[1] movement; and after the fourth step as much as *one* shall walk is a Tanâpûhar; and when he sits down and walks on the sin is the same that *it would be* from his starting-point (bûnîh); and *there* were *some* who said *it* is a Tanâpûhar for each league (parasang).

13. At night, when they lie down, the shirt *and* girdle are to be worn, for *they are* more protecting for the body, and good for the soul. 14. When they lie down with the shirt and girdle, before sleep *one* shall utter one Ashem-vohû[2], and with every coming and going of the breath (vayô) is a good work of three Srôshô-*k*aranâms[3]; and if in that

(mûk) over an inner one of thinner leather, when walking out of doors; so that the sin of 'running in one pair of boots' would be something equivalent to walking out in one's stockings; and this seems all the more probable from the separate account of walking 'without boots or stockings,' avîmûgak, given in Chap. X, 12. But whatever may have been the original meaning of the word, Parsis nowadays understand that it forbids their walking without shoes; this should be recollected by any European official in India who fancies that Parsis ought to take off their shoes in his presence, as by insisting on such a practice he is compelling them to commit what they believe to be a serious sin.

[1] Assuming that hanâ, 'this,' stands for aê, 'one' (see p. 218, note 3). The amount of sinfulness in walking improperly shod appears to be deduced from that incurred by walking improperly dressed (see § 10).

[2] See Bund. XX, 2. The same details are given in Chap. X, 24.

[3] The Av. sraoshô-*k*arana appears to have been a scourge with which offenders were lashed by the assistant priests (see Vend. III, 125, 129, IV, 38, &c.), and a Srôshô-*k*aranâm was, therefore, originally one lash with a scourge. As the gravity of an offence was measured by the number of lashes administered, when this term was transferred from the temporal to the spiritual gravity of sin, it was considered as the unit of weight by which sins were estimated; and, by a further process of reasoning, the good works

sleep decease occurs, his renunciation *of sin* is accomplished[1].

Chapter V.

1. Of unseasonable chatter[2] that of children of five years of age has no root; and from five years till seven years, when *one* is under the tuition of his

necessary for counterbalancing sins were estimated by the same unit of weight. Regarding the amount of a Srôshô-*k*aranâm there is much uncertainty; according to Chap. XVI, 5 and Pahl. Vend. VI, 15 it is the same as a Farmân, and this appears to be the case also from a comparison of § 10 with Pahl. Vend. XVIII, 116 (see note on § 10); but according to Chap. XI, 2 it is half a Farmân, and the Farmân is also probably the degree meant by the frequent mention of three Srôshô-*k*aranâms as the least weight of sin or good works that will turn the scale in which the soul's actions are weighed after death (see Chap. VI, 3). This uncertainty may perhaps have arisen from aê, 'one,' and the cipher 3 being often written alike in Pahlavi. But, besides this uncertainty, there is some discordance between the various accounts of the actual weight of a Srôshô-*k*aranâm, as may be seen in Chaps. X, 24, XI, 2, XVI, 5. As a weight the Srôshô-*k*aranâm is not often mentioned in the Pahlavi Vendidad, for wherever it translates the Av. sraoshô-*k*arana it means 'lashes with a scourge;' but the weight of one Srôshô-*k*aranâm is mentioned in Pahl. Vend. VI, 15, three Srôshô-*k*aranâms in IV, 142, VII, 136, XVII, 11, XVIII, 55, 116, and five Srôshô-*k*aranâms in XVI, 8.

[1] Patîtîkîh, 'the dropping' or renunciation of sin, is effected by confessing serious offences to a high-priest, and also by the recitation of a particular formula called the Patit, in which every imaginable sin is mentioned with a declaration of repentance of any such sins as the reciter may have committed. The priest ordains such atonement as he thinks necessary, but the remission of the sins depends upon the after performance of the atonement and the effectual determination to avoid such sins in future (see Chap. VIII, 1, 2, 8).

[2] See Chap. IV, 9.

father *and* innocent[1], it has no root *in* him, and when sinful it has root *in* the father[2]. 2. And from eight years till *they are* man and woman of fifteen years, if even *one* is innocent during the performance of the ritual (ya*s*tô), but is able to say its Ithâ and Ashem-vohû[3], and does not say *them*, *it* is the root of unseasonable chatter for him[4]; and when *he* is able to perform *his* ritual by heart (narm), and says *only* the Ithâ *and* Ashem-vohû, some *have* said that such is as when his ritual is not performed *and there* is no offering (yastôfrî*d*), and some *have* said that it is not unseasonable chatter.

3. Unseasonable chatter *may* occur at every ceremonial (ya*z*i*s*nŏ); *for* him who has performed the ritual *it* is a Tanâpûhar *sin*[5]; *for* him who has not performed the ritual *it* is less, some *have* said three Srôshô-*k*aranâms[6]. 4. The measure of unseasonable chatter is a Tanâpûhar *sin;* this is where every ceremony, or every morsel, or every *drop of* urine is not completed[7]. 5. Of the unseasonable chatter of

[1] That is, intending no harm, as contrasted with sinful or wilful chatter in defiance of instruction.

[2] Because the father is supposed to be responsible, in the next world, for the sins of the child, even as he will profit by its good works (see Chaps. X, 22, XII, 15).

[3] See Chap. III, 35.

[4] Inattention to prayers evinced by improper silence is thus put upon the same footing as inattention evinced by improper talking. This portion of the sentence is omitted in K20.

[5] See Chap. I, 1, 2. It is a greater sin in the officiating priests than in the other persons present at the ceremony.

[6] Probably a Farmân sin (see Chap. IV, 14, note).

[7] Referring to the three principal occasions when a prayer (vâ*g*) is taken inwardly and retained until the completion of the action; during which time it is unlawful to say anything but the prescribed prayers (see Chap. III, 6, note).

him who has not performed the ritual Afarg[1] said this degree is slighter; Mê*d*ôk-mâh[1] said both are alike, and he spoke further of this, since for him who has not performed the ritual, and does not attend to[2] saying its Ithâ and Ashem-vohû, it is more severe than for him who has performed the ritual, and does not attend to consecrating its sacred cake (drôn). 6. Mê*d*ôk-mâh said that it (the ceremonial)[3] does not become Gêtô-kharî*d*[4]; Afarg said that it amounts to an offering (yastôfrî*d*)[5] for every one, except for that person who *knows* the ritual by heart, and through sinfulness will not perform *it;* and it becomes *his* at the time when, during his life *and* by his command, it is recited with this intention, namely: 'I wish to do *it*, my faith (astôbânîh) is in the religion[6].'

7. The deaf and dumb when it is not possible for him to say an Ashem does not commit unseasonable chatter[7]; and when it is possible for him to say an Ashem he shall three times say of it, 'Ashem, ashem, ashem;' and if it be possible for him to say

[1] See Chap. I, 3.

[2] Literally, 'believe or trust to.'

[3] During which unseasonable chatter occurs.

[4] Generally written Gêtî-kharî*d* (see Bund. XXX, 28); but, perhaps, we should here read yastôfrî*d*, 'offering,' though gêtôk-kharî*d* occurs in Chap. XII, 30.

[5] The MSS. have merely stôfrî*d*, which differs from the foregoing gêtô-kharî*d* only in one Pahlavi letter, so we should probably read the same word in both cases, but which of them it ought to be is uncertain.

[6] Meaning, apparently, that he can obtain the benefit of any past ceremony, forfeited by wilful negligence, by repentance and a repetition of the ceremony during his lifetime.

[7] By omitting to say it (see § 2). This clause of the sentence is omitted in K20.

'ithâ' and 'ashem-vohû' it is well, and when it is only possible for him to say 'ithâ' it matters not[1].

CHAPTER VI.

1. The deaf and dumb and helpless (armêst)[2], though of unblemished conduct and proper disposition, is incapable of doing good works, and from the *time* when he is born till the *time* when he shall die, all the duty and good works which they may perform in the world become his property (nafsman) as much as his even by whom *they* are performed; some say that it is thus: as much as they belong to Zaratûst[3]. 2. Though he does not do the good works not really originating with (ahambûnik) him, and does not commit the sin not really originating with *him, it* is better than though *he were* able to do the good works not really originating with him, *and* should not do *them;* but should commit the sin not really originating with *him;* when, afterwards, he passes away, and then also comes to *his* account as to sin and good works, when the good works not really originating with him are more *he is* in heaven (vahist), when the sin

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[1] That is, any one barely able to speak must repeat so much of the indispensable prayers as he is able to pronounce, otherwise he will commit sin.

[2] That is, any one compelled to remain stationary or secluded, owing to bodily or mental infirmity (see Chap. II, 98); an idiot, or insane person, is probably meant here.

[3] This comment seems to imply that its writer was translating from an Avesta text, and here met with a word which some persons thought contained a reference to Zaratûst, but which he first translated so as to suit the context; perhaps Av. zarazdâiti may be suggested.

not really originating with *him* is more *he is* in hell, and when both are equal *he is* among the ever-stationary (hamîstakân)[1]. 3. When the good works are three Srôshô-*k*aranâms[2] more than the sins *he is* in heaven (vahi*s*t), when the good works are one Tanâpûhar more he attains to the best existence (pâhlûm ahvân)[3], when his ceremony (ya*s*t) is per-

[1] That is, he is treated, with regard to the actions merely imputed to him, precisely as all others are with regard to their own actions. With reference to the hamîstakân, Ar*d*â-Vîrâf states (AV. VI, 2, 5–12) that on his journey to the other world he 'saw the souls of several people who remain in the same position,' and he was informed that 'they call this the place of the Hamîstakân ("those ever-stationary"), and these souls remain *in* this place till the future existence; and *they are* the souls of those people whose good works and sin were equal. Speak out to the worldlings thus: "Consider not the easier good works with avarice and vexation! for every one whose good works are three Srôshô-*k*aranâms more than *his* sin is for heaven, *they* whose sin is more are for hell, they *in* whom both are equal remain among these Hamîstakân till the future existence." And their punishment is cold or heat from the changing of the atmosphere; and they have no other adversity.'

[2] Probably equivalent to a Farmân sin (see Chaps, I, 1, 2, IV, 14, note).

[3] This appears to be another name for Garô*d*mân, 'the abode of song,' which is the highest heaven, or dwelling of Aûharmazd. The lower heaven is here called Vahi*s*t, which is a general term for heaven in general. AV. VII–X, XVII, 27, and Mkh. VII, 9–12, 20, 21 describe four grades in heaven and four in hell, besides the intermediate neutral position of the Hamîstakân (AV. VI, Mkh. VII, 18, 19). The four grades of heaven, proceeding upwards, are Hûmat for good thoughts in the station of the stars, Hûkht for good words in the station of the moon, Hûvar*s*t for good deeds in the station of the sun, and Garô*d*mân where Aûharmazd dwells (Vend. XIX, 121). And the four grades of hell, proceeding downwards, are Dû*s*-hûmat for evil thoughts, Dû*s*-hûkht for evil words, Dû*s*-hûvar*s*t for evil deeds, and the darkest hell (Vend. XIX, 147) where the evil spirit dwells. The pâhlûm ahvân of

formed[1]. 4. Sôshyans[2] said that to come into that best existence it is not necessary to perform the ceremony, for when his good works are one[3] Tanâpûhar more than the sin he attains to the best existence, and no account is *taken* of performing his ceremony; because in the heavenly existence (garôdmânîkîh) it is not necessary to perform a ceremony, for an excess of good works must attain Garôdmân[4]. 5. As Sôshyans said, in heaven (vahist) he who is below is elevated to him who is above; *and* it says thus: 'Happy indeed art thou, O man! who art in any way near unto that imperishable existence[5].'

6. Kûshtanŏ-bûgêd[6] said that an infidel (akdînô)[7], when *his* good works are one Tanâpûhar more than *his* sin, is saved from hell.

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the text is merely the Pahlavi form of Av. vahistem ahûm (Vend. VII, 133, XVIII, 69, XIX, 120, Yas. IX, 64), whence the term vahist (Pers. bahist) is also derived.

[1] That is, when his surviving relatives have performed the proper religious ceremonies after his death.

[2] See Chap. I, 3.

[3] Reading aê, 'one,' and supposing that this Pâz. form has been substituted for an original Huz. khadûk, 'one.' This supposition being necessary to account for the aê preceding its noun, instead of following it; and without it we ought to read 'three' instead of 'one,' which seems, however, hardly reconcileable with the context (but compare Pahl. Vend. VII, 136). This is an instance of the ambiguity occasioned by aê, 'one,' and the cipher 3 being often written alike in Pahlavi, as already noticed in p. 289, note 3. The word might also be taken as the conditional verbal form aê, 'shall be,' but in that case it is likewise misplaced.

[4] See note on pâhlûm ahvân in § 3.

[5] A somewhat similar exclamation to that in Vend. VII, 136.

[6] See Chap. I, 4, note.

[7] That is, one of another religion; not an apostate, nor an atheist.

7. Of a pure law (dâ*d*) are we of the good religion, and we are of the primitive faith; of a mixed law are *those of* the Sînîk congregation[1]; of a vile

[1] It is not easy to identify this Sînîk va*s*kar*d*îh, but Professor J. Darmesteter suggests that the term may have been applied to the Manicheans settled in eastern Turkistân and western China, whence they may have been called Sînîk (the country of the Sênî, Av. Sâini, being identified with *K*înîstân or China in Bund. XV, 29, because *TS*în is the Arabic name of the latter). This is confirmed, to some extent, by a passage in the Dînkar*d* (see Dastûr Pêshôtan's edition of the Pahlavi text, p. 27), where three foreign religions are mentioned, that of the Jews from Arûm, that of the Messiah from the west, and that of Mânih from Turkistân. Darmesteter further points out the following passages in Barbier de Meynard's French translation of Mas'aûdî, which show that the Manicheans had considerable influence in eastern Turkistân as late as A.D. 944:—

(Meynard, I, 268): '. . . the Turks, the Khuzlu*g*, and the Taghazghaz, who occupy the town of Kû*s*ân, situated between Khurâsân and China, and who are now (A.D. 944) the most valiant, most powerful, and best governed of all the Turkish races and tribes. Their kings bear the title of îrkhân ("sub-khân?"), and they alone, among all these nations, profess the religion of Mânî.'

Again, after stating that the Chinese were at first Samanians (Buddhists), it is added (Meynard, II, 258): 'Their kingdom is contiguous to that of the Taghazghaz, who, as we have said above, are Manicheans, and proclaim the simultaneous existence of the two principles of light and darkness. These people were living in simplicity, and in a faith like that of the Turkish races, when there turned up among them a demon of the dualist sect, who showed them, in tempting language, two opposing principles in everything that exists in the world, such as life and death, health and sickness, riches and poverty, light and darkness, union and separation, connection and severance, rising and setting, existence and non-existence, night and day, &c. Then, he spoke to them of the various ailments which afflict rational beings, animals, children, idiots, and madmen; and he added that God could not be responsible for this evil, which was in distressing contradiction to the excellence which distinguishes his works, and that he was

law are the Zandîk[1], the Christian (Tarsâk), the Jew (Yahûd), and others of this sort (sanŏ)[2].

CHAPTER VII.

1. The morning sun it is necessary to reverence (yastanŏ) till midday, and that of midday it is necessary to reverence till the afternoon time, and that of the afternoon time it is necessary to reverence till night[3]; whenever *one* is quite prepared

above any such imputation. By these quibbles, and others like them, he carried away their minds, and made them adopt his errors.'

The tenets of the Manicheans ought, no doubt, to have been considered by the Zoroastrians as a mixture of truth and error, just as those of the Sînîk congregation are represented to be in our text; but such tenets being an heretical offshoot of Zoroastrianism, it argues unusual liberality in the priests if they preferred Manicheans to Christians, that is, heretics to infidels.

K20 has altered sînîk vaskardîh into nisînîk (or vîdînîk) sikaftîh, which appears to be an attempt to bring the words within the limits of the writer's knowledge, without paying much attention to their collective meaning.

[1] A sect which (according to its name) probably adhered to a certain heretical interpretation (zand) in preference to the orthodox Avesta and Zand. Nêryôsang, in his Sanskrit version of Mkh. XXXVI, 16, explains a Zandik as one who 'thinks well of Aharman and the demons.'

[2] Unless this paragraph be a continuation of the quotation from Kûshtanŏ-bûgêd's commentary, which seems unlikely, its contents have an important bearing upon the age of the Shâyast lâ-shâyast. As it does not mention Muhammadanism by name it could hardly have been written after the fall of the Sasanian dynasty, when that new faith had become much more important, in Persia, than those of the Christians and Jews.

[3] Referring to the recitation of the Khûrshêd Nyâyis, or 'salutation of the sun,' which should be performed thrice a day, in the Hâvan, Rapîtvîn, and Aûzêrîn Gâhs, or periods of the day (see

for activity (khvêskârîh), and shall then do reverence, it is proper. 2. And when anything of that happens which *indicates* when it is not proper to wash the hands, and about this he considers that when he does not reverence the sun it will stop[1], *at* the time previous *to that* in which it occurs the sun is to be fully reverenced by him, and, afterwards, when *his* hands are washed, it is to be reverenced again; and when he does not reverence *it*, except when innocent through not reverencing *it*[2], then it becomes irreverence (lâ yast) of the sun *for* him[3].

3. *As to* the sun it is better when *one* reverences *it* every time at the proper period (pavan gâs-i nafsman); when he does not reverence *it for* once *it* is a sin of thirty stîrs[4]. 4. Reverencing the sun is every time a good work of one Tanâpûhar[5]; and *so* of the moon and fire *in* like manner[6]. 5. When on account of cloudiness the sun is not visible (pêdâk), and *one* shall reverence *it*, it is proper.

Bund. XXV, 9); a few sentences in the Nyâyis, or formula of salutation, are altered to suit the particular Gâh in which it is recited.

[1] K20 has, 'it will protect *it;*' having read netrûnêd instead of ketrûnêd in its original. To pray with unwashed hands would be sinful (see Pahl. Vend. XIX, 84).

[2] That is, except when the omission is to avoid a worse evil, as in the instance just mentioned.

[3] Or, perhaps, 'it does not become a Khûrshêd Yast ("a formula of praise in honour of the sun") *for* him.' This Yast forms a part of the Nyâyis.

[4] That is, an Aredûs sin (see Chap. I, 2). M6 has, 'when he does not reverence *it* again.'

[5] That is, a good work sufficient to counterbalance a Tanâpûhar sin, which puts the performance of a Nyâyis on the same footing as the consecration of a sacred cake or drôn (see Chap. XVI, 6).

[6] The moon and fire have each a separate Nyâyis.

6. And while *one* does not reverence the sun, the good works which they do that day are not their own; some say that of the good works which they do within the law (dâ*d*) of the good religion he has no share. 7. While they do not wash dirty hands any good work which they do is not their own, for while *one* does not utterly destroy corruption (nasû*s*)[1] *there* is no coming of the angels to his body, and when *there* is no coming of the angels to his body he has no steadfastness in the religion, and when he has no steadfastness in the religion no good work whatever reaches unto him.

8. When *one* wishes to perform the propitiation (shnûman)[2] of fire, it is allowable to perform one 'âthrô' by itself, and, when two *and* the 'ma*d* vîspaêibyô âterebyô,' these three are thus the propitiation everywhere[3]; some say that it would be proper to perform *it* while allowable, except that of the heterodox.

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[1] That is, the demon of corruption, who is supposed to enter and reside in all filth of the nature of dead matter, until expelled or destroyed by cleansing.

[2] A shnûman or khshnûmanŏ (Av. khshnûman) is a short formula of praise, reciting all the usual titles of the spirit intended to be propitiated by it, and is used for dedicating the prayers or ceremony specially to his service (see Chaps. III, 35, X, 2, XIV, 3). The propitiatory formulas for the thirty angels and archangels who preside over the days of the month constitute the Sîrôzah, or form of prayer 'relating to the thirty days.'

[3] The propitiation of fire (as given in Sîrôz. I, 9, Âta*s* Nyâyi*s* 5, 6) consists of five sentences, each beginning with the word âthrô, 'of the fire,' and the last sentence also contains the words ma*d* vîspaêibyô âterebyô, 'with all fires.' The meaning of the text appears to be that it is allowable to use only one of these sentences (probably the last), but if two are used besides the last they are amply sufficient for practical purposes.

9. Whoever shall extinguish[1] a fire, by him ten fires are to be gathered together, by him ten punishments are to be endured, by him ten ants are to be destroyed[2], and by him holy-water (zôhar) is to be presented to the sacred fire (âtâs-i Vâhrâm).

Chapter VIII.

1. Sin which *affects* accusers[3] is to be atoned for (vigârisn) among the accusers, and that *relating* to

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[1] Literally, 'kill.'

[2] The ant being a creature of the evil spirit, on account of its carrying away corn.

[3] Vinâs-i hamêmâlân, 'sin *relating* to adversaries.' Sins appear to be divided into two great classes, hamêmâl and rûbânîk. A hamêmâl sin seems to be any secular offence which injures some person or animal who, thereupon, becomes a hamêmâl, 'accuser' (Av. hameretha, 'opponent,' Yas. LVI, x, 10), and who must first be satisfied by atonement, before confession to the high-priest, or renunciation of sin, can be of any avail for removing the sin (compare Matthew v. 23–26). The Rivâyats assert that if a person dies without atoning for a hamêmâl sin, his soul will be stopped at the *K*invad bridge (see Bund. XII, 7) on its way to the other world, and kept in a state of torment until the arrival of the 'accuser,' and after he is satisfied the sinner's soul will be disposed of, in the usual manner, according to the balance of its good and bad actions. It is also probable that only a man of 'the good religion,' or an animal of the good creation, can be an 'accuser.' A rûbânîk sin, on the other hand, seems to be one which affects only the sinner's own soul, and for which the high-priest can prescribe a sufficient atonement. It is doubtful, however, whether the Parsis nowadays have any very clear notions of the exact distinction between these two classes of sins, although aware of their names, which are mentioned in their Patit, or renunciation of sin. The explanations given in some editions of their Khurdah Avesta, or prayer-book, are confined to mentioning certain special instances of each class of sin; thus,

the soul is to be atoned for among the high-priests (ra*d*ân), and when they do whatever the high-priests of the religion command the sin will depart, and the good works which they may thenceforth do will attain completion (avaspôrîk). 2. The sin of him who is worthy of death (marg-ar*g*ân) is to be confessed (gar*z*i*s*nŏ) unto the high-priests, *and he* is to deliver up *his* body[1]; except *to* the high-priests he is not to deliver up *his* body.

3. On account of the dexterity (farhâng) of horsemen it is not *their* business to hunt (nakh*k*îr kar*d*anŏ); and it is not allowable for any one else to hunt for game, except *for him* whose wealth is less *than* three hundred stîrs[2].

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murder, seduction, unnecessary slaughter of cattle, embezzlement, slander, seizing land by force, and a few other evil deeds are stated to be hamêmâl sins; while unnatural offences and intercourse with women of another race and religion are said to be rûbânîk sins. In the Pahlavi Vendidad these classes of sins are rarely mentioned, but hamêmâlân occurs in Pahl. Vend. III, 151, IV, 23, XIII, 38; hamêmâlîh in III, 119; and rûbânîk in XIII, 38; although, perhaps, not always in the sense of sin.

[1] By committing a marg-ar*g*ân or mortal sin, that is, a sin worthy of death, he has forfeited his life, and ought to place it at the disposal of the ra*d*, or high-priest.

[2] This section, intended to preserve game for the poor, is evidently out of place here, as it has no connection with the context. With reference to the property qualification for hunting, it appears, from a passage in the Persian MS. M5 about the proper dowry for a privileged wife, that 2000 dirhams of silver were worth 2300 rûpîs, and that 2 dirhams were $2\frac{1}{4}$ tolas; this was written in A.D. 1723, when neither the rûpî nor the tola were of uniform amount, though now the rûpî is exactly a tola weight of silver. As the stîr was four dirhams (see Chap. I, 2), three hundred stîrs would have been 1380 rûpîs or 1350 tolas of silver, according to the standards mentioned in M5; so that hunting was intended to be confined to those whose property was less than 1350–1380 rûpîs; but how

4. The ceremonial worship (yazisn) of those worthy of death, which they do not perform by way of renunciation *of sin*[1], is the ceremonial *which* is demon worship; and when the *officiating* priest (aêrpat) does not know *it* the merit (kirfak) of the ceremonial goes to the store (gang) of the angels, and they give the enjoyment which *arises* from that merit in the spiritual *existence* to the soul of that person who *has* at once (aêvâk) become righteous in mind.

5. When the mortal sinner (marg-argânŏ) *has* delivered his body and wealth at once to the high-priests, and engages mentally in renunciation as to the sin which *has* occurred, and the high-priests give him *their* decision (dastôbarîh) as to duty and good works, the duty and good works which *were* before performed by him come back *to him;* and when they inflict punishment for three nights[2], he does not enter hell. 6. And if the high-priest orders the cutting off of *his* head *he* is righteous on the spot[3], and the three *nights'* (satûîh) *ceremony* is to be celebrated for *him*, and the account of the

this limitation is to be reconciled with the fact that hunting was a favourite pursuit of kings and nobles does not appear, unless it be considered as a sacerdotal protest against that practice.

[1] That is, in those cases when they do not have the yazisn performed as an atonement for sin, by order of the high-priest after confession.

[2] This appears to refer to temporal punishment, inflicted by order of the high-priest, for the purpose of saving him from the 'punishment of the three nights' in the other world, mentioned in Bund. XXX, 16.

[3] Reading pavan gînâk; but M6 marks the phrase as pavan dînâk (for dînâ), 'through the decree,' which is probably an error.

three *nights* (satûîh) does not affect him [1]. 7. And if *he does* not *engage* in renunciation *he is* in hell till the future existence; and in *his* future body they will bring *him* from hell, and for every mortal *sin* they will cut off *his* head once, and the last time they *will* make *him* alive again, and will inflict (numâyend) three nights' severe punishment [2].

8. However a man engages in renunciation of sin the duty of his state of renunciation (patîtîh) is to be engaged therein openly and mentally in renunciation; the duty of openness is this, that the sin which he knows *has* assailed him [3], is to be specially confessed (barâ gôbisnŏ) by him; *and* the mental duty is this, that he engages in renunciation with this thought, that 'henceforth I *will* not commit sin.' 9. And that which occurs before the renunciation, except pious alms, it is well for him not to be overlooked [4] by him, *and* not to be kept [5] secret by him; for when he shall overlook [6], or shall keep secret, about sin committed, it becomes for him as

[1] That is, the usual ceremonies after death are not to be withheld in this world, and his soul is able to pass through the usual investigation, as to his sins and good works, on its way to the other world, without delay. This period of three nights (satûîh, 'the triplet'), which Pâzand writers miscall sedôs or sadis, is the time during which the soul is supposed to hover about the body, before finally departing for the other world (see Mkh. II, 114, 158–160, AV. IV, 9–14, XVII, 2–9).

[2] The same statement is made in nearly the same words in Pahl. Vend. VII, 136. This is the future three nights' punishment for impenitent sinners, mentioned in Bund. XXX, 16.

[3] Literally, 'which he knows thus: "It assailed me."'

[4] Reading avênisnŏ, but the word can also be read khunînisnŏ, 'to be made celebrated, to be boasted of.'

[5] Literally, 'carried on, borne away.'

[6] Reading avênêd, but it may be khunînêd, 'boast of.'

much, some say, as three Srôshô-*k*aranâms[1]; some say that when he keeps secret about a sin of three Srôshô-*k*aranâms he is worthy of death; some say much otherwise[2]. 10. Âtarô-pâ*d* son of Zaratûst[3] had remarked (pê*d*âkînî*d*) *to* a disciple, about this duty, thus: 'Conform to the renunciation *of sin!*' and one[4] time a secret was kept by him, and he ordered him thus: 'Henceforth be thou never apparent in this duty!' and after that he looked upon the supplication (avakhshîh) and much repentance of that disciple, and even then he did not become the high-priest (dastôbar) over him.

11. *The rule is*[5] this, that *of those* who would be proper for this priestly duty (dastôbarîh), that person is proper who is perfect in (narm) the commentary (zand) of the law, and the punishment of sin is easy for him, and he has controlled himself; some say thus: 'By whom a course of priestly studies (aêrpatastân) is performed.' 12. And the punishment of sin *being* easy for him, and his *having* controlled himself are proper; and when, in danger before a menstruous woman, he engages in renunciation it is proper.

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[1] Probably the same as a Farmân sin (see Chaps. I, 1, 2, IV, 14).

[2] Or 'many other *things*.'

[3] This Âtarô-pâ*d*-i Zaratûstân is mentioned in a manuscript about 500 years old, belonging to Dastûr Jâmâspji, in Bombay, as having lived for 160 years, and having been supreme high-priest for ninety years: he is also mentioned in the sixth book of the Dînkar*d*. He may, possibly, have been the Âtarô-pâ*d* mentioned in B. Yt. I, 7, but it is hazardous to identify an individual by a single name so common as Âtarô-pâ*d* used to be.

[4] Reading aê, 'one,' instead of hanâ, 'this' (see p. 218, note 3).

[5] Assuming that the word âînak has been omitted at the beginning of this section (see Chap. X, 1).

13. Nêryôsang[1] said thus: 'Thou deemest *it* most surprising that, of the renunciation *of sin* with energy, whatever may be its efficacy, they have been so *much* of the same[2] opinion, so that whenever they perform renunciation, however they perform *it*, and before whomever they perform *it*, whenever *a sin* is not even mentally originating with one[3] a renunciation should be performed by him; and when very many mortal sins (margargân) are committed by him, and he engages mentally in renunciation of every one separately, he is not on[4] the way to hell, owing to his renunciation; and if there be one of which he is not in renunciation the way to hell[5] is not closed to him, for he does not rely upon the beneficence (sûd) of Aûharmazd, and it is allowable to appoint a priestly retribution (rad tôgisn) to fully atone for it, and when thou appointest a priestly retribution for it, and dost not fully atone, it is allowable to inflict *it* justly and strongly (drûbô).'

14. When his sin is committed against (dên)

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[1] This cannot be the learned Parsi translator of several Pahlavi texts into Sanskrit, who bore the same name, and is supposed to have lived in the fifteenth century. Being quoted in the Pahlavi Vendidad (see Chap. I, 4, note) he must have been one of the old commentators.

[2] K20 has hômanam, 'I am,' instead of ham, 'the same;' a mistake arising from reading am, 'I am,' for ham.

[3] This applies to all cases of merely imputed sin, such as those committed by children, which are imputed to the father, and for which he is spiritually, as well as temporally, responsible.

[4] Reading pavan, 'on,' instead of barâ, 'out of' (see p. 176. note 5).

[5] Most of this clause is omitted in K20 by mistake.

accusers[1] it will be necessary to act so that the head of the family (mîrak) shall not become evil-minded[2], and shall not divorce the wife from matrimony, and they shall not bring[3] *him* on unto him; before his accusers *he* is to be engaged in renunciation, and when not, *he* is to be engaged in renunciation *of the sin* before the high-priests (ra*d*ân), and it will become debts, and debt does not make a man wicked[4]; its effect is this, that in the future existence they may quite forsake him, and this becomes a great shame, and they disturb (kâ*v*ênd) his enjoyment. 15. *As to* the sin which *affects* the accusers, when the female *has* atoned for it, its stem (pâyak) is atoned for; some say that the stem (pâyakghîh) has no root; some say that *it is* just like a tree whose leaves wither away.

16. Sin *relating* to the soul[5], when *one* engages in renunciation, stays away *from* him; when it shall be fully atoned for *it* is well, and when he does not fully atone they will make him righteous by the three *nights'* (satûîh) punishment. 17. Kûshtanŏ-bûgê*d*[6] said that even that which *affects* accusers, when *one* engages in renunciation, stays away *from* him.

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[1] Hamêmâlân (see § 1); the particular instance of hamêmâl sin here referred to is seduction.

[2] Reading dû*s*mînân instead of the unmeaning dû*s*mîyân of the MSS.

[3] Reading yâîtyûnã instead of the unmeaning yâîtam of the MSS.; ã being often written very much like m in Pahlavi.

[4] This clause about the hamêmâl sin becoming a debt, to be settled with the 'accuser,' either here or hereafter, is taken from Pahl. Vend. III, 151.

[5] That is, rûbânîk sin (see § 1, note).

[6] See Chap. I, 4, note.

18. Nôsâî Bûrz-Mitrô[1] spoke these three sayings, that is, 'Next-of-kin marriage will extirpate mortal sins (marg-argânân), and the *sacred* twigs when their ablution is *such* as *renders them* improper for firewood, and a man when his wife *becomes* pregnant by him.'

19. Whoever commits a sin against (dên) water, *and* kills a lizard, or other noxious water-creature, has atoned for it; also when thou atonest to (dên) fire for that *against* water it is proper[2], *and* when thou atonest to water for that *against* fire it is proper; some say that even a scorpion is proper *to be killed.* 20. And when a sin of one Tanâpûhar[3] is committed by him, and he shall consecrate a sacred cake (drôn), or shall accomplish a good work of one Tanâpûhar[4], it has atoned for it.

21. When he has committed a mortal *sin* (marg-argân), and engages mentally in renunciation, and the high-priest (rad) knows that, though he ought to give up his body, he *will* not give *it* up, it is allowable when he shall kill him; that is, because he relies upon the beneficence (sûd) of Aûharmazd. 22. Moreover, from the rule (mank) 'yazemna[5] kad nâ hakad' ('through being worshipped what then at

[1] See Chap. I, 4, note.

[2] A blank space is left for this verb in M6, indicating that that MS. was copied from an original already old and not very legible.

[3] See Chap. I, 1, 2.

[4] Consecrating a sacred cake is a Tanâpûhar good work (see Chap. XVI, 6). The theory of counterbalancing sins by good works of the same weight is here clearly enunciated.

[5] Written izimn in the MSS. This quotation appears to be, from some part of the Avesta, no longer extant, and being only the first words of the passage its exact meaning is very uncertain. The section, generally, seems to refer to the beneficence of Aûharmazd.

once,' &c.) it is evident, and it becomes his through *ceremonial* ablution of the hands; it amounts to a whole quarry (kânŏ) of good works, and the worship of God (ya*z*i*s*n-i yazdânŏ) is to be performed for him[1]. 23. Âtarô-pâ*d*[2] son of Mâraspend said that it is always necessary to be more diligent in performing one's worship of God *at* the time that many mortal *sins* are committed; all sins *being* admissible into renunciation, when thou shalt atone by complete self-sacrifice (pûr-*g*ân-dâ*d*îhâ), *and* when *one* engages in renunciation of the sin from *its* root, he becomes *free* from the sin in renunciation of which sin he engaged; for Aûharmazd will not leave his own creatures unto the evil spirit, unless on the path of non-renunciation.

Chapter IX.

1. The greater Hâsar is one part in twelve parts of the day and night, and the lesser Hâsar is one part in eighteen parts[3].

[1] It seems that the execution of the sinner after repentance is here considered as furnishing him with a store of good works, so that it is allowable to perform such ceremonies for him, after death, as are usually performed for righteous men; the reason being given in § 23. The end of this section and beginning of the next are omitted in K20.

[2] Whether the prime minister of Shâpûr II, or the last editor of the Dînkar*d* (see Bund. XXXIII, 3, 11), is not clear.

[3] The Hâsar is not only a measure of distance (see Bund. XXVI, 1), but also a measure of time (see Bund. XXV, 5). According to the text here the greater Hâsar must be two hours, and the lesser Hâsar (which is not mentioned in M6) must be one hour and twenty minutes. But Farh. Okh. (p. 43) says, 'dvadasang-hâthrem asti aghrem ayare, "of twelve Hâsars is the

2. The priest (âsrûk) who passes away in idolatry[1] (aûzdâyakîh) thou hast considered as desolate (vîrân)[2]; and there is a high-priest (dastôbar) who is of a different opinion, there is *one* who says *he is as* a non-Iranian (anâîrân) country[3]. 3. It is declared that, when a supreme high-priest (zaratûstrotûm) passes away in idolatry, an apostate (aharmôk) will be born in that dwelling, and a rumour of this calamity is uttered[4] by that supreme high-priest.

4. In order to be steadfast in the good religion it is to be discussed with priests *and* high-priests, and when *one* does not discuss it is proper that he do not teach it.

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longest day;" the day and night in which is the longest day are twelve of the greatest Hâsars, eighteen of the medium, and twenty-four of the least;' according to which statement there are three kinds of Hâsar, that are respectively equivalent to two hours, one hour and twenty minutes, and one hour. As the longest day is said (Bund. XXV, 4) to be twice the length of the shortest day, and the greatest Hâsar is twice the length of the least one, it may be conjectured that the Hâsar varied with the length of the day, being a subdivision (one-eighth) of the time the sun was above the horizon; this would account for the greatest and least Hâsars, which are one-eighth of the longest and shortest days, respectively; but it does not account for the medium Hâsar, which is not a mean between the two extremes, but one-ninth (instead of one-eighth) of the mean day of twelve hours. If the Hâsar of distance were really a Parasang, as is sometimes stated, the connection between it and the Hâsar of time would be obvious, as the average Hâsar of one hour and twenty minutes is just the time requisite for walking a Parasang, which seems indeed to be stated in Farh. Okh. p. 42.

[1] Or it may be 'passes over into idolatry.'

[2] K20 has girân, 'grievous.'

[3] That is, he reads anâîrân instead of vîrân in the foregoing statement.

[4] Or, perhaps, 'this calamity is at once announced.'

5. The ceremonial worship (ya*z*i*s*n) which they perform in a fire-temple[1], when not *done* aright, does not reach unto the demons; *but* that which they perform *in* other places, when they do not perform *it* aright, does reach unto the demons; for there is no medium in worship, it reaches either unto the angels or unto the demons. 6. Of a man who has relinquished a *bad* habit, and through his good capabilities *engages* in renunciation *of sin*[2], the good work advances unto the future existence.

7. Any one who shall die in a vessel (ka*s*tîk) it is allowable, for fear of contamination (pa*d*vîshak), to throw into the water; some say that the water itself is the receptacle for the dead (khazânîh).

8. This, too, *is declared:* 'When in the dark it is not allowable to eat food; for the demons and fiends seize upon one-third of the wisdom and glory of him who eats food in the dark;' and it is declared by that passage (*g*înâk) which Aûharmazd spoke to Zaratû*s*t, thus: 'After the departure of the light let him not devour, with unwashed hands, the water and vegetables of Horvada*d* and Amerôda*d*[3]; for if after the departure of the light thou devourest, with unwashed hands, the water and vegetables of Horvada*d* and Amerôda*d*, the fiend seizes away from thee two-thirds of the existing original wisdom

[1] Literally, 'in the dwelling of fires.' The fire must always be sheltered from the sun's rays, and in a fire-temple it is kept in a vaulted cell, with a door and one or two windows opening into the larger closed chamber which surrounds it.

[2] K20 has, 'and it shall happen through his good capabilities.'

[3] The two archangels whose chief duties are the protection of water and plants, respectively (see Chap. XV, 5, 25–29, Bund. IX, 2).

which, when he seizes *it* away, is the glory and religion which are auspicious for thee that day, so that diligence becomes a vexation this day[1].'

9. In a passage of the fifth fargar*d* of the Pâzôn *Nask*[2] it is declared that *one* mentions these charac-

[1] This passage does not appear to be now extant in the Avesta.

[2] This was the sixth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*, which calls it Pâzî or Pâzag; but according to the Dînî-va*g*arkar*d* and the Rivâyats it was the seventh nask, called Pâ*g*am. For its contents, as given by the Dînî-va*g*arkar*d*, see Haug's Essays, pp. 128, 129. The following is a short summary of the account of it given in the eighth book of the Dînkar*d* (that published in the Pahl.-Pâz. Glossary, pp. 184, 185, being taken from the fifteenth nask, whose contents were mixed up with those of the seventh through the abstraction of several folios from the Iranian MS. of the Dînkar*d* before M13, or any other copy, was written in India):—

The Pâzî (or Pâzag) is about the lawful slaughtering of animals in the ceremonial rites of fire and water at the season-festivals; also where, when, and how the festivals are to be celebrated, their advantages, and the duties of the officiating priests. The rotation of days, months, and years, summer and winter, the ten days at the end of the winter, when the guardian spirits visit the world, and the ceremonies to be then performed. The time for gathering medicinal plants. The retribution necessary for the various sins affecting the soul, the advantage of providing for such retribution, and the harm from not providing it. The thirty-three principal chiefs of the spiritual and worldly existences. The miracles of great good works, and the heinous sinfulness of apostasy. How far a wife can give away her husband's property, and when it is lawful for him to recover it. Whither winter flees when summer comes on, and where summer goes when winter comes on. The amount of disaster (vôighn) in one century, and the duration of everything connected with such disaster. The summer and winter months, the names of the twelve months, their meaning, and the angels they are devoted to; also the thirty days of the month, and the five Gâtha days at the end of the year, when the guardian spirits are to be reverenced.

The fifth fargar*d*, quoted in the text, was probably that portion of the Nask which described the duties of the officiating priests.

teristics of four kinds of worship of the celestial beings (yazdân) :—one is that whose Avesta is correct, *but* the man is bad; the second is that whose Avesta is faulty (zîfânŏ)[1], *but* the man is good; the third is that whose Avesta is correct, *and* the man is good; *and* the fourth is that whose Avesta is faulty *and* the man is bad. 10. *That* whose Avesta is correct, *but* the man bad, the archangels will approach and will listen to, *but* do not accept; *that* whose Avesta is faulty, *but* the man good, the archangels *and* angels[2] will approach, *but* do not listen to, *and* will accept; *that* whose Avesta is correct, *and* the man good, the archangels *and* angels will approach, will come to, will listen to, and will accept; *that* whose Avesta is faulty, *and* the man bad, they do not approach, do not listen to, and do not accept.

11. In every ceremonial (ya*z*i*s*nŏ), at the beginning of the ceremony[3], and the beginning of the sacred-cake *consecration* (drôn)[4], the angels *and* guardian spirits of the righteous are to be invited to the ceremony. 12. When they invoke the angels they will accept the ceremony, and when they do

[1] K20 has hûzvân, 'tongue, speech,' for zîfân, 'faulty' (compare Pers. zîf, 'sin'), in all occurrences of the word.

[2] K20 omits from this word to 'will approach' in the next clause of the sentence.

[3] That is, shortly before beginning the regular recitation of the Yasna, the angels, in whose honour the ceremony is being performed, are invited to approach by reciting their proper Khshnûmans, or propitiatory formulas (see Chap. VII, 8, and Haug's Essays, p. 404).

[4] This begins with Yas. III, 1, and the spirits are to be invited by adding their proper Khshnûmans to those contained in Yas. III, 3–20 (see Haug's Essays, p. 408).

not invoke them, all the guardian spirits of the righteous are to be invoked at the beginning of 'staomi[1];' and when not, they watch until *the words* 'frashô-*k*arethrãm saoshya*n*tãm[2],' and when they shall invoke them there they will accept the ceremony; and when not, they will watch until *the words* 'vîsp*a*u fravashayô ashaonãm yazamaidê[3],' *and* when they shall invoke *them* there they will accept[4] the ceremony; and when not, *they will watch* until *the words* 't*a*us*k*â yazamaidê[5];' and when they invoke them[6] *at* the threefold 'ashem vohû' and *the word* dâmanãm[7],' at the twice-*told* 'aokhtô-nâmanô[8],' the 'ashâ*d* ha*k*â[9],' *or* the 'yâtumanahê *g*asaiti[10],'

[1] This may be at the 'staomi' of Yas. XII, 6, which is recited before the Yasna is commenced; but K20 alters the meaning (by inserting the relative particle) into '*they* are to be invoked at "staomi," the beginning of "all the guardian spirits of the righteous" (Yas. XXVI, 1).'

[2] Yas. XXVI, 20.

[3] Yas. XXVI, 34.

[4] K20 has, 'shall not invoke,' and 'will not accept.'

[5] The concluding words of the yêxhê hâtãm formula, probably of that one at the end of Yas. XXVII, just preceding the recital of the Gâthas, up to which time the spirits wait, but, if not invoked, they are then supposed to ascend, away from the ceremony, as mentioned in the text.

[6] K20 has, 'when they do not invoke them.'

[7] Yas. VIII, 10; which is preceded by a thrice-told 'ashem vohû,' at which the officiating priest tastes the sacred cake, being the end of the Drôn ceremony (see Haug's Essays, pp. 404, 408).

[8] Yas. XXII, 33 (§§ 14–33 being recited twice). At this point the officiating priest brings out the mortar for pounding the Hôm twigs (see Haug's Essays, p. 405); Yas. XXII being called the beginning of the Hômâst in the Vistâsp Yast Sâdah.

[9] Yas. XXIV, 30, when the officiating priest turns the mortar right side upwards.

[10] Yas. VIII, 9, which is practically the same place as the threefold 'ashem vohû' before mentioned.

they will accept[1]; and when not, they go up the height of a spear (nî*z*ak) and will remain. 13. And they speak thus: 'This man does not understand that it will be necessary even for him[2] to go from the world, and our prayer (apistân) is for reminding men; it is not *that* our uneasiness *arises* from this, that we are in want of their ceremony, but our uneasiness *arises* from this, that when they do not reverence and do not invoke us, when evil comes upon them it is not possible for us to keep *it* away.'

14. 'O creator! how much is the duration in life of him who is dead?' And Aûharmazd spoke thus: 'As much as the wing of a fly, O Zaratûs*t* the Spîtâmân! or as much as the hearing a wing unto a sightless *one*[3].'

Chapter X.

1. The rule[4] is this, that a *sacred thread*-girdle (kûstîk) be three finger-*breadths loose* transversely

[1] K20 has, 'they will not accept.'

[2] Literally, 'for me,' which seems to refer to the man, and not to the spirits.

[3] This appears to be the complete translation of the Avesta sentence partially quoted in Pahl. Vend. VIII, 64: 'yatha makhshy*a*u perenem, yatha vâ perenahê,' &c. The last clause is doubtful; the reading adopted here is *k*and zak-i shinavâk-*i* par andarg avênâk, as nothing more satisfactory suggests itself; it might also be translated by 'as much as the sound of a wing in the invisible.'

[4] Reading âînak; Pâzand writers convert it into yak, which can, however, have the same meaning, though they evidently take the word to be Huz. khadûk, 'one,' which is written precisely like âînak in Pahlavi characters. Most of the miscellaneous statements, contained in the latter part of Sls., commence with this phrase.

(pavan targûn)[1], *as* is said in every teaching (*k*â*s*tak)[2], and when it is less it is not proper.

2. The rule is this, that the sacred cake (drôn), set aside at the dedication *formula* (shnûmanê) *on the days devoted to* the guardian spirits[3], is to be used *at* the season-festivals, the Nônâbar[4], the three *nights' ceremony*[5], the Hôm-drôn, and other *rites of* the righteous guardian spirits; and when they shall not do *so*, according to some teachings, it is not proper.

3. In the exposition (*k*â*s*tak) of the Nihâ*d*ûm Nask[6] it says that a man is going to commit rob-

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[1] That is, round the waist (see Chap. IV, 1).

[2] That is, 'interpretation or exposition' (see Chap. I, 3, 4). K20 has, '*and* by every teaching it is proper.'

[3] These fravar*d*îkân are, strictly speaking, the five supplementary days at the end of the Parsi year, but the last five days of the last month are usually added to them, so as to make a period of ten days at the end of the year, during which the guardian spirits of the departed are supposed to revisit their old homes, and for whom the sacred cake is set aside.

[4] The initiatory ceremony of a young priest (see Chap. XIII, 2).

[5] The ceremonies performed by the survivors for three nights after a death (see Chaps. VIII, 6, XVII, 3, 4).

[6] This was the fifteenth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*, which calls it Nîkâ*d*ûm; but according to the Dînî-va*g*arkar*d* and the Rivâyats it was the sixteenth nask, called Niyârum. For its contents, as given by the Dînî-va*g*arkar*d*, see Haug's Essays, p. 132. The following is a brief summary of the account of it given in the eighth book of the Dînkar*d*, where it occupies twenty-five quarto pages of that work:—

The beginning of the law (dâ*d*) is the Nîkâ*d*ûm of thirty far*g*ar*d*s. The section Patkâr-ra*d*istân ('the arbitrator's code') is about umpires and arbitration, contracts by words of four kinds and by signs of six kinds; and twelve sorts of arbitrators are described in four sub-sections, according as they decide by hearing or seeing, and with regard to women and children, foreigners and

bery, *and* a wall falls in upon him, *it is* his destroyer; when a man strikes at him *he is* his adversary, *and* both are in sinfulness; when he is going to perform the worship of God (yazisnŏ-i yazdânŏ) both of them are in innocence.

4. The rule is this, that when a woman becomes pregnant, as long as it is possible, the fire is to be maintained most carefully in the dwelling, because it is declared in the Spend *Nask*[1] that *towards*

those worthy of death. The second section, Zadamistân ('the assault code'), is a treatise on assault and the consequences of assault, pain, blood, and unconsciousness; on blows and conflicts, man with man, women with women, and child with child, with their proper penalties; also the murder of slaves and children. The third section, Rêshistân ('the wound code'), is a treatise on various kinds of wounds and their characteristics. The fourth section, Hamêmâlistân ('the accuser's code'), is a treatise on accusation and false accusation of various specified crimes, on lying and slander, the care of pregnant women, impenitence and various offences against priests and disciples, remitting penalties, abetting and assisting criminals, mediation, punishment of children, smiting foreigners, murder, medical treatment, and many other things (see Pahl.-Pâz. Glossary, p. 184, where they are erroneously ascribed to the Pâzôn Nask, owing to the defective text of the MS. M13). The fifth section contained twenty-four treatises on miscellaneous subjects connected with crime and sin (see Pahl.-Pâz. Glossary, pp. 184, 185).

The passage mentioned in the text cannot be recognised in any of the details supplied by the Dînkard.

[1] This was the thirteenth nask or 'book' of the complete Mazdayasnian literature, according to all authorities, but is called Sfend in the Rivâyats. For its contents, as given by the Dînî-vagarkard, see Haug's Essays, pp. 131, 132. The following is a summary of the short account of it given in the eighth book of the Dînkard:—

The Spend is a treatise on the origin and combination of the existence, guardian spirit, and glory of Zaratûst; on his generation and birth; on the coming of the two spirits, the good one to sustain, and the bad one to destroy him, and the victory of the good

Dûkdâv[1], the mother of Zaratûst, when she was pregnant with Zaratûst, *for* three nights, every night a leader (khûdâ)[2] with a hundred and fifty[3] demons rushed for the destruction of Zaratûst, *but* owing to the existence of the fire in the dwelling they knew no means of accomplishing *it*.

5. The rule is this, that they have a tank (môg) for the disciples, when they are going to perform the worship of God, *and* are sprinkling the stone *seat* (magôk)[4]; and lest they should make a wet *place* by that sprinkling through taking *water* out from it, it is to be done sitting; for in the Vendidad[5] the high-priests *have* taught, about making

spirit; on his going, at thirty years of age, to confer with Aûharmazd, and his seven conferences in ten years; on the seven questions he proposed to the archangels on those occasions; on the conveyance of the omniscient wisdom into him, showing him heaven and hell, and the intermediate place of those 'ever-stationary,' the account taken of sin and good works, the future existence, and the fate of the religion on earth till the renovation of the universe, with the coming of his future sons, the last three apostles.

[1] The Pâz. Dughdâ of Bund. XXXII, 10 would indicate Pahl. Dûkdân, but the Dînkard has Dûkdâûbŏ and Dûkdâûbag (pointing to Av. Dughdhavan), and the Persian forms are Dughdû and Dughdavîh. Here the name is Dûkdâvŏ, which is transposed into Dûdkâv in Chap. XII, 11; it must have meant either 'milk-maid' or 'suckler' originally.

[2] K20 has sêdâ, 'a demon,' and in Chap. XII, 11, where this section is repeated, the word can be read either sêdâ, 'a demon,' or shâh, 'a king or ruler;' of course 'an arch-fiend' is meant.

[3] M6 appears to have 'sixty,' instead of 'fifty,' but see Chap. XII, 11.

[4] Or magh, on which they squat in the purification ceremony (see B. Yt. II, 36).

[5] Referring probably to Pahl. Vend. XVIII, 98; the ground is not to be wetted further than the length of the fore-part of the foot beyond the toes, that is, not more than a hand's breadth; this

water *when standing* on foot[1], that the measure it refers to applies to everything else, not even of a like origin; by him who makes water the Avesta[2] for making water is to be uttered, *and* then *it* is the root of a Tanâpûhar sin[3] for *him*, and when he does not utter *it he* is more grievously sinful.

6. The rule is this, that to recite the Gâthas over those passed away is not to be considered as beneficial, since it is not proper to recite the three Hâs[4] which are the beginning of the Aûstûvat Gâtha whenever *one is* on the road; whenever *one* recites *them* over a man in the house *they are* healing.

7. The rule is this, that in the night wine and aromatic herbs (sparam) and anything like food are not to be cast away towards the north quarter, because a fiend[5] *will* become pregnant; and when *one* casts *them* away one Yathâ-ahû-vairyô[6] is to be uttered.

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measure is here extended to washing water, hence the necessity of squatting during such ablutions.

[1] This is a sin which is usually classed with 'running about uncovered' and 'walking with one boot' (see Chap. IV, 8, note).

[2] This Avesta is prescribed in Vend. XVIII, 97, and is still in constant use; it consists of three Ashem-vohûs (see Bund. XX, 2), two Humatanãms (Yas. XXXV, 4–6), three Hukhshathrôtemâis (Yas. XXXV, 13–15), four Ahunavars (see Bund. I, 21), and one Yênhê-hâtãm (see B.Yt. II, 64).

[3] See Chap. I, 1, 2.

[4] The three chapters (Yas. XLII–XLIV) which begin the Ustavaiti Gâtha (Yas. XLII–XLV).

[5] A drûg, or fiend, is usually considered as a female demon (see Vend. XVIII, 70–77); and the demons are supposed to come from the north, where they congregate on the summit of Arezûr, at the gates of hell (see Vend. XIX, 1, 140, 142, Bund. XII, 8).

[6] See Bund. I, 21. This statement is repeated in Chap. XII, 18.

8. The rule is this, that reverential *should be* the abstinence from unlawfully slaughtering of *any* species of animals; for in the Stû*d*gar *Nask*[1] it is said, concerning those who *have* unlawfully slaughtered animals, the punishment is such that *each* hair of those animals becomes like a sharp dagger (têkh), and he who is unlawfully a slaughterer is slain. 9. Of animals, the slaughtering of the lamb, the goat (vahîk), the ploughing ox, the war-horse, the hare, the bat (*k*îharâ*z*), the cock or bird of Vohûman, and the magpie (kâskînak) bird, and of birds *that of* the kite, eagle (hûmâî), and swallow is most to be abstained from.

10. A pregnant woman who passes away is not to be carried away by less than four men[2], who are at it constantly with united strength; for *with* other corpses, after a dog's gaze, when they carry *them* along by two men with united strength, they do not become polluted; *but* for a pregnant woman two dogs are necessary, to whose united power *she* is to be exposed; *and* they carry *her* along by four men with united strength, *and* they do not become polluted; *but* when they carry *her* along by two men *they* are to be washed with ceremony (pî*s*ak)[3].

11. The rule is this, that when they beg forgiveness for a person (mar*d*ûm) who *has* passed away,

[1] See B.Yt. I, 1. The passage here referred to is probably one in the middle of the seventeenth fargar*d* of this Nask, which is mentioned as follows, in the ninth book of the Dînkar*d*: 'And this too, namely, those who unlawfully slay sheep and cattle, which diminishes their life and glory.'

[2] This is the usual custom, while that mentioned in Chap. II, 6 is the exceptional case, mentioned at the end of this section, which necessitates extraordinary purification.

[3] That is, with the Bareshnûm ceremony (see Chap. II, 6).

such *a prayer* is more significant when *one* says thus: 'Whenever a trespass (vinâs) of mine *has* occurred against him, you will take account *of it along* with those of his *which have* occurred against me, and the trespasses *have* passed away one through the other; *any* further trespasses of his *which have* occurred against me are then made a righteous gift by me[1].'

12. The rule is this, that *one* should not walk without boots[2]; and his advantage therefrom is even this, that when a boot (mûgak) is on *his* foot, *and* he puts the foot upon dead matter, and does not disturb the dead matter, he does not become polluted; when a boot is not on *his* foot, and he puts the foot upon dead matter, and does not disturb *it*, *he is polluted*[3], except when he knows for certain (aêvar) that a dog *has* seen *it*, or *if* not it is to be considered *as* not seen by a dog[4].

13. The rule is this, as revealed *in* the Dûbâsrûgêd *Nask*[5], where a day in the year is indicated,

[1] That is, I pardon them in charity.

[2] Or, perhaps, 'without stockings,' avîmûgak; this seems to be something different from the sin of aê-mûk-dûbârisnîh, 'running in one boot' (see Chap. IV, 12).

[3] Without these words, which do not exist in the MSS., the sentence seems to have no clear meaning.

[4] And, therefore, still containing the Nasûs, or fiend of corruption, who will enter into any one who merely touches the dead matter, without disturbing it, and can be driven out only by the tedious and troublesome Bareshnûm ceremony.

[5] This was the sixteenth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard, which calls it Dûbâsrûgd or Dûbâsrûd; but according to the Dînî-vagarkard, which calls it Dvâsrûzd, and the Rivâyats, which call it Dvâsrûgad, Dvâsrûngad, or Dvâsrûb, it was the eighteenth nask. For its contents, as given by the Dînî-vagarkard, see Haug's Essays, pp. 132, 133. The following is a brief summary of the account of it given

that the *sacred thread*-girdle of every one who shall be one day more than fourteen years *and* three months *old* is to be tied on—*it is* better so than when he remains unto fifteen years, *and then* ties on the girdle—who is more cared for, that way, than a five-months' child[1], on whom they should put *it* in the womb of *its* mother.

14. The rule is this, that when *one* retains a prayer *inwardly*[2], *and* wind shall come *from* below, *or* wind shall come from the mouth, it is all one[3].

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in the eighth book of the Dînkar*d*, which occupies ten quarto pages of that work:—

Of the first eighteen sections of the Dûbâsrû*g*d the first is a treatise on thieves, their arrest, imprisonment, and punishment, with the various kinds of robbery; the second section is about the irresponsibility of a father for the crimes of a grown-up son, and of a husband for those of a separated wife, about the time for instructing children, and when they first become responsible for sin, the crime of giving weapons to women, children, and foreigners, about warriors plundering, the various kinds of judges and their duties, and offences against accusers. Of the twelve next sections one, called Pasû*s*-hôrvistân ('the shepherd's dog code'), is about shepherd's dogs, their duties and rights. Of the last thirty-five sections the first, called Stôristân ('the beast of burden code'), is about the sin, affecting the soul, of unlawfully beating and wounding cattle and beasts of burden, birds and fish; the second section, Ar*g*istân ('the value code'), is a treatise on the value of animate and inanimate objects; the third section, Aratê*s*târistân ('the warrior code'), is a treatise on warriors, arms, armies, generals, battles, plunder, &c.; the fourth section is about warm baths, fires, clothing, winter stores, reaping fodder and corn, &c.

The passage mentioned in the text was probably in that part of the second section which referred to the responsibility of children. The words from 'as revealed' to 'indicated' are omitted in K20.

[1] K20 has 'nine-months' child.'

[2] See Chap. III, 6.

[3] Literally, 'both are one;' that is, in either case the spell of the vâ*g* or prayer is broken.

15. Also this, that ten women are necessary for affording assistance *to* a woman who is in labour: five women for directing the making of the cradle (gavârak), one woman should be opposite the left shoulder, and one to hold the right shoulder, one woman to throw a hand on her neck, one woman to hold her waist, and one woman, when the infant shall be born, to take *it* up and cut the navel cord, and to make the fire blaze[1]. 16. Three days and three nights no one is to pass between the fire and the child, nor to show the child to a sinful man *or* woman; *they are* to triturate a little sulphur in the sap (mayâ) of a plant, *and* to smear it over the child; *and* the first food to give *it* is Hôm-juice (parâhôm) and aloes (shapyâr).

17. The rule is this, that in case any one shall beat an innocent man, until the pain shall cease it becomes every day the root of a Tanâpûhar sin[2] for him.

18. The rule is this, that when in a country they trust a false judge, and keep *him* among *their* superiors, owing to the sin and breach of faith which that judge commits, the clouds *and* rain, in that country, are deficient, a portion (bavan) of the deliciousness, fatness, wholesomeness, and milk of the cattle and goats diminishes[3], and many children become destroyed in the mother's womb.

19. The rule is this, that a man, when he does not wed a wife, does not become worthy of death; *but* when a woman does not wed a husband it

[1] Literally, 'make the fire high.'

[2] See Chap. I, 1, 2.

[3] Most of these evils are also ascribed (see B. Yt. II, 41–43) to neglect of the precautions prescribed with regard to hair-cuttings.

amounts to *a sin* worthy of death; because *for* a woman *there* is no offspring except by intercourse with men, and no lineage proceeds from her; *but for* a man without a wife, when he shall recite the Avesta, as it is mentioned in the Vendidad[1], *there may be* a lineage which proceeds onwards *to* the future existence.

20. The rule is this, that a toothpick is to be cut out clear of bark (pôst pâk)[2], for the high-priests *have* taught that when one's toothpick—made for the mouth with the bark—shall fall, and when a pregnant woman puts a foot upon it, *she* is apprehensive about *its* being dead matter[3].

21. The rule is this, that in accepting the child of a handmaid (*k*akar)[4] discrimination is to be exercised; for in the fourteenth *of the* Nask Hûspâram[5]

[1] This reference is probably to the circumstances detailed in Vend. XVIII, 99–112, but the Pahlavi commentary on §§ 111, 112 of that passage is missing in all MSS. The Avesta to be recited in such cases is precisely the same as that detailed in a note on § 5.

[2] This translation is in accordance with the seventeenth chapter of the prose Sad-dar Bûndahi*s*, or 'Bûndahi*s* of a hundred chapters,' a Pâzand work of later times; but the text here might be translated 'cut out of clean skin,' and in Chap. XII, 13, where the statement is repeated, the word used is also ambiguous.

[3] The Sad-dar Bûndahi*s* says, 'the fear arises that the infant may come to harm.' This section and the three which follow are repeated in Chap. XII, 13–16.

[4] This might mean a *k*akar, or 'serving' wife (see Bund. XXXII, 6), but the further details given in Chap. XII, 14, where this statement is repeated, make it more probable that a concubine is meant.

[5] As this was the seventeenth nask or 'book' of the complete Mazdayasnian literature, according to all authorities, it is probable that the word 'fourteenth,' in the text here, refers to some particular chapter or fargar*d*, most likely to the last group of fourteen

the high-priests *have* taught thus: 'My son is suitable also as thy son, *but* my daughter is not suitable also as thy daughter.'

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sections, mentioned below, in the summary of its contents; and this is confirmed by another reference in Chap. XII, 7. This nask is called Aspâram in the Rivâyats, and Aspârûm in the Dînî-vagarkard; for its contents, as given by the latter, see Haug's Essays, p. 133. The following is a brief summary of the account of it given in the eighth book of the Dînkard, where it occupies sixteen quarto pages of that work:—

Of the first thirty sections of the Hûspâram, one is the Aêrpatistân ('the priest's code'), a treatise on priestly studies, priests, disciples, and their five dispositions. One section is the Nîrangistân ('religious formula code'), a treatise on the formulas of worship, the Avesta to be recited by the officiating priests twice, thrice, and four times, the five periods of the day and their proper ceremonies, the season-festivals, the sacred girdle and shirt, cutting the sacred twigs, reverencing water, the families of Zaratûst, Hvôv, and Vistâsp, &c. One section is the Gôharîkistân ('quality code'), a treatise on nobility and superiority, buying and selling, cattle, slaves, servants, and other property, houses where men or dogs have been sick, dealings with foreigners, &c. And other sections are about appropriating the property of others, obedient and disobedient wives, foreign wives, advantages of male and female offspring, breeding of cattle, treatment of labourers and children, the evil eye, judges, the origin and cultivation of corn, the degrees of crime and punishment, &c. Of the next twenty sections, one is about the treatment of furious cattle and mad dogs, and the damage they may do. One section on the means of accumulating wealth, the giving of sons and daughters in marriage, the goodness of charity and evil of waste, the five best actions and the five worst, unlawful felling of trees, the sin of burying the dead, &c. And one section on the begetting, birth, and treatment of children. Of the last fourteen sections, one is a treatise, in six fargards, on the ownership of property and disputes about it, on one's own family, acquiring wife and children, adoption, &c. And a section of seven fargards, at the end, is a treatise on the sufferings of men, women, children, and dogs, on the connection of owner and herds, priest and disciple, on various offences and sins, spiritual and worldly healing, physic and physicians, astrology,

22. The rule is this, that *one* perseveres much in the begetting of offspring, for the acquisition of abundance of good works at once; because, in the Nihâ*d*ûm Nask[1], the high-priests *have* taught that the duty and good works which a son performs are as much the father's as though they had been done by his own hand; and in the Dâmdâ*d Nask*[2] it is revealed thus: 'Likewise, too, the good works, *in* like measure, which come into the father's possession.'

23. The rule is this, that they shall give to the worthy as much of anything as is proper for eating *and* accumulating; because in the Nihâ*d*ûm *Nask*[3] the high-priests *have* taught thus: 'A man gives a hungry *one* bread, *and it is* too much, yet all the good works, which he shall perform through that superabundance, become as much his *who gave it* as though they had been done by his own hand.'

24. The rule is this, where *one* lies down, in circumstances of propriety and innocence, one Ashem-vohû is to be uttered[4], and *in* like manner when he

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the proper feeding of cattle, horses, sheep, goats, and pigs, the duty of a frontier governor during a foreign invasion, &c.

The passage mentioned in the text was probably in that portion of the last group of fourteen sections which treated of wives, children, and adoption.

[1] See § 3; the passage mentioned here cannot be traced in the account of this Nask given in the Dînkar*d*.

[2] See SZS. IX, 1. The passage here quoted cannot be traced in any of the short accounts of the contents of this Nask. This section is repeated, with a few verbal alterations, in Chap. XII, 15.

[3] See § 3; the passage here quoted is also not to be traced in the account of this Nask given in the Dînkar*d*. This section is repeated, with a few verbal alterations, in Chap. XII, 16.

[4] Compare Chap. IV, 14, where much the same is stated as what occurs in this section.

gets up well; when he does so, every single drawing of the breath (vayô) becomes a good work of three Srôshô-*k*aranâms, that is, a weight of ten dirhams of the full weight of four mads[1].

25. The rule is this, that when an action or an opinion comes forward, and *one* does not know whether *it be* a sin or a good work, when possible it is to be abandoned *and* not executed by him; as it says in the Sakâ*d*ûm *Nask*[2] that Zaratûs*t* *has*

[1] Reading i mad-4, instead of va maz-4; the word mad (see Pahl.-Pâz. Glossary, p. 21) being Huz. for the dâng or quarter-dirham. The amount of the Srôshô-*k*aranâm, as deduced from this statement, differs from those given in Chaps. XI, 2, XVI, 5, and must be awkwardly fractional, unless the sentence be altered into 10 *g*ûgan sang nêm zî*s* pûr sang yehevûnê*d*, 'a weight of ten dirhams *and* a half, which is its full weight;' in which case one Srôshô-*k*aranâm would be $3\frac{1}{2}$ dirhams, as in Chap. XVI, 5.

[2] This was the eighteenth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*; but according to the Dînî-va*g*arkar*d* and the Rivâyats it was the nineteenth nask, called Askârûm or Askâram. For its contents, as given by the Dînî-va*g*arkar*d*, see Haug's Essays, p. 133. The following is a brief summary of the account of it given in the eighth book of the Dînkar*d*, where it occupies twenty quarto pages of that work:—

Of the first thirty sections of the Sakâ*d*ûm one is a treatise on the necessity of obedience and understanding the laws, on new-born infants and their proper treatment, on the care of fire and sharp-pointed things, on race-courses, the use of water, salt and sweet, warm and cold, flowing and stagnant, &c. One section is the Ha*k*î*d*akânistân ('annoyances code'), a treatise on irritating words and ill-treatment of living creatures and trees, the finding of buried treasure at various depths and in different places, &c. And one section is the Zîyânakistân ('damage code'), a treatise on damage to animate and inanimate objects. Of the last twenty-two sections, one is the Vakhshistân ('increase code'), a treatise on the progress of growth, breeding of cattle and other animals, pleadings regarding debts, growth of corn, &c. One section is the Varistân ('ordeal code'), a treatise on the detection of witchcraft by ordeal, by heat and cold, &c. One section on asking assistance

not provided about everything whatever, but three times *it has been done* by Zaratûst about this duty, that is, so that the Avesta *and* Zand, when *one has* learned it thoroughly by heart[1], is for recitation, *and* is not to be mumbled[2] (*g*ûyi*s*nŏ), for in mumbling (*g*û*d*anŏ) the parts of the Ahunavar[3] are more chattering[4]. 26. As it says in the Bagh *Nask*[5]

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and rewarding it, on the unjust judge and the sagacious one, on daughters given in marriage by mothers and brothers, on the disobedient son, &c. And one section on the spirits of the earthly existences, the merit of killing noxious water-creatures, the animal world proceeding from the primeval ox, the evil spirit not to be worshipped, and much other advice.

The passage mentioned in the text appears to have been in the first section of this Nask, as the Dînkar*d* says it treated, among other matters, 'about a man's examining an action before doing it, *and* when he does not know whether *it be* a sin or a good work, when possible, *he* is to set it aside *and* not to do *it*.' But nothing is said there about Zaratûst, and what is said here seems to have very little connection with the 'rule' laid down in this section.

[1] Literally, 'made it quite easy.'

[2] Literally, 'not to be devoured or gnawed.'

[3] The formula commencing with the words Yathâ ahû vairyô (see Bund. I, 21); its parts or bagha are the phrases into which it may be divided (see Yas. XIX, 4, 6, 9, 12).

[4] Reading drâîtar, 'more clamourous or chattering;' but the word is ambiguous, as it may be darâktar, 'more rending,' or girâîtar, 'more weighty, more threatening,' &c.

[5] M6 has Bak. This was the third nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*, which calls it Bakô; but according to the Dînî-vagarkar*d* and the Rivâyats it was the fourth nask. For its contents, as given by the Dînî-vagarkar*d*, see Haug's Essays, p. 127. In the Dînkar*d*, besides a very brief account of it, in the eighth book, which states that it was a treatise on the recitation of the revealed texts, there is, in the ninth book, a long description of the contents of each of its twenty-two fargar*d*s, occupying fifty quarto pages in the MSS. of the Dînkar*d*. From this it appears that the passage quoted in our text probably occurred in the first

thus: 'Whoever shall mutter, O Zaratûst! my allotment of the Ahunavar[1]—that is, shall softly take *it inwardly—and* shall let *it* escape[2] again—that is, shall utter *it aloud*—so much as a half, or one-third, or one-fourth, or one-fifth, his soul will I shield, I who am Aûharmazd, from the best existence—that is, I *will* keep it away—by so much of an interval as the width of this earth.'

27. The rule is this, that *one* is to proceed with great deliberation when he does not know whether *it be* a sin or a good work, that is, it is not to be done.

28. The rule is this, that an opinion (andâzak) of anything is to be formed through consultation

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fargard. It also occurs, in nearly the same words, in Pahl. Yas. XIX, 12–15, and as Yas. XIX is called 'the beginning of the Bakân' in some MSS., it is possible that the three Hâs (Yas. XIX–XXI) which relate to the three short Avesta formulas are really the first three fargards of the Bagh Nask, which are said to have treated of the same subjects.

[1] The text is corrupted into min zak-i lî, Zaratûst! bêstârîh-i min Ahunavar drûgist, which might be translated, in connection with the following phrase, thus: 'Of my vexation, O Zaratûst! from the Ahunavar, the most fiendish is that *one* shall softly take *it*,' &c. But very slight alterations of the Pahlavi letters (in accordance with Pahl. Yas. XIX, 12) convert min into mûn, bêstârîh into bâkhtârîh, and drûgist into drengâd. Instead of 'allotment of the Ahunavar' we might read 'predestination, or providence, from the Ahunavar;' because the Pahlavi translator, by using the word bâkhtârîh or bakhtârîh, appears to have understood the Av. bagha in its sense of 'divinity, providence,' rather than in that of 'part, portion.'

[2] Reading rânînêd or rahôînêd. The Pahlavi translator seems to think the sin consists in breaking the spell of the vâg or inward prayer (see Chap. III, 6) by speaking part of it aloud; but the original Avesta of this passage attributes the sin to obscuring the meaning by imperfect recitation.

with the good; even so it is revealed in the *Kîdrast Nask*[1] that Spendarmad spoke to Mânûskîhar thus: 'Even the swiftest horse requires the whip (tâzâ-

[1] This was the twelfth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard, which calls it *Kîdrastô* or *Kîdrôstô*; but according to the Dînî-vagarkard and the Rivâyats it was the fourteenth nask called *Girast*. For its contents, as given by the Dînî-vagarkard, see Haug's Essays, p. 131. The following is a summary of the short account of it given in the eighth book of the Dînkard:—

The *Kîdrôstô* is a treatise on the race of man; how Aûharmazd produced the first man, Gâyômard, how the first pair, Mashya and Mashyôî, arose, with their progeny, till the region of Khvanîras was full, when they supplied the six surrounding regions, till they filled and cultivated the whole world. The Pêsdâdian dynasty of Hôshâng, Tâkhmôrupŏ, and Yim, the evil reign of Dahâk, descended from Tâz, the brother of Hôshâng and father of the Arabs, then Frêdûn who divided Khvanîras between his three sons, Salm, Tûg, and Aîrîk, who married the daughters of Pâtsrôbô (compare Pahl. Vend. XX, 4) king of the Arabs, then Mânûskîhar, descendant (nâpô) of Aîrîk, the penal reign of Frâsîyâv ruler of Tûrân, then Aûzôbô the Tûmâspian, descendant of Mânûskîhar, then Kaî-Kavâd and the penal reign of Karsâspô. The Kayânian dynasty of Kâî-Us, Kaî-Khûsrôb son of Sîyâvakhsh, with many tales of the specially famous races of Iran, Tûrân, and Salmân, even to the reigns of Kaî-Lôharâsp and Kaî-Vistâsp. The apostle Zaratûst, and the progress of time and events from the reign of Frêdûn till Zaratûst's conference with Aûharmazd. The race of Mânûskîhar, Nôdar, and others. Avarethrabau's (see Fravardîn Yt. 106) father, Âtarô-pâd son of Mâraspend. On future events and the reign of the renovation of the universe; the origin of the knowledge of occupation, and the care and industry of the period; the great acquaintance of mankind with the putting aside of injury from the adversary, the preservation of the body, and the deliverance of the soul, both before and after the time of Zaratûst.

As Mânûskîhar is several times mentioned there are several places in this Nask where the statement, quoted in the text as a saying of Spendarmad, the female archangel who has special charge of the earth (see Chap. XV, 5, 20–24, and Bund. I, 26), may have occurred.

nak), the sharpest steel knife requires the whetstone (afsân), and the wisest man requires counsel (hampûrsîh).'

29. The rule is this, that when *one* laughs outright (barâ khandê*d*) the Avesta and Zand are not to be mumbled, for the wisdom of Aûharmazd is omniscient, *and* good works are a great exercise of liberality, but an extreme abstinence from producing irritation (han*g*î*d*âr-dahî*s*nîh); because in the Ratûstâîtîh *Nask*[1] many harsh things are said about the severe punishment of producers of irritation, in the spiritual *existence.*

30. The rule is this, that *as* there *may* be *some* even of those of the good religion *who*, through unacquaintance with the religion, when a female *fowl* crows in the manner of a cock, will kill the

[1] This was the seventh nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*, which calls it Ratûstâîtî; but according to the Dînî-va*g*arkar*d* and the Rivâyats it was the eighth nask called Ratustâî. For its contents, as given by the Dînî-va*g*arkar*d*, see Haug's Essays, p. 129. The following is a summary of the short account of it given in the eighth book of the Dînkar*d*:—

The Ratûstâîtî is a treatise on indispensable religious practices, the reason of the worthiness and superexcellence in a purifying priest, and how to distinguish worthiness and superexcellence from unworthiness, in the priesthood of each of the seven regions of the earth; on the indication and manifestation of an assemblage of the archangels, the formulas and means to be employed in reverencing the angels, the position and duties of the two officiating priests in the ceremonies, and all the business of the orderers of ceremonies, with their various duties; on the greatness and voluntariness of good works, the kinds of voluntariness, and the proximity of Aûharmazd to the thoughts, words, and deeds of the material world.

It is uncertain under which of these heads the passage mentioned in the text may have occurred.

fowl, so those of the primitive faith[1] *have* said that there *may* be mischief (vinâstârîh) from wizards in that dwelling, *which* the cock is incapable of keeping away, and the female *fowl* makes that noise for the assistance of the cock[2], especially when the bringing of another cock into that dwelling is necessary.

31. The rule is this, that when *one* sees a hedgehog, then *along* with it[3] a place in the plain, free from danger, is to be preserved; for in the Vendidad[4] the high-priests *have* taught that it is when the hedgehog every day voids urine into an ant's nest that a thousand ants will die.

32. The rule is this, that in the Vendidad[5] seven kinds of things are mentioned, *and* when they are the cause of a man's death, until the forthcoming period *of the day* (gâs-i levîn) comes on, contami-

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[1] See Chap. I, 3.

[2] The cock is considered to be an opponent of demons and wizards (see Bund. XIX, 33), and to warn men against the seductions of the demoness of lethargy (see Vend. XVIII, 33–42, 52).

[3] Assuming that levatman val means levatman valman, but the reading 'he takes *it* back to (lakhvâr val) the plain,' which occurs in the repetition of this section in Chap. XII, 20, seems preferable.

[4] The details which follow are to be found in Bund. XIX, 28, but they appear to be no longer extant in the Pahlavi Vendidad; though the hedgehog is called 'the slayer of the thousands of the evil spirit,' in Vend. XIII, 5, of which passage the statement in our text seems to be an illustration. The ant is considered noxious.

[5] Vend. VII, 5, 6, where, however, eight modes of death are mentioned, which delay the arrival of the Nasûs, or fiend of corruption, till the next period of the day; these are when the person has been killed by a dog, a wolf, a wizard, anxiety, falling into a pit, the hand of man as sentenced by law, illegal violence, or strangulation. In all other cases it is supposed that the fiend of corruption enters the corpse immediately after death (see Vend. VII, 2–4).

nation (nisrûst)[1] does not rush upon him; and for this reason, this, too, is well *for* the good, that is, to show a dog rightly again a previous corpse in the forthcoming period *of the day*[2].

33. The rule is this, that by those who attend to a corpse among the pure *it* is then to be shown *to* a dog very observant of the corpse; for when even a thousand persons shall carry away a corpse which a dog *has* not seen, they are all polluted[3].

34. The rule is this, that meat, when there is stench or decomposition not even originating with *it*, is not to be prayed *over*[4]; *and* the sacred cake (drôn) and butter (gâûs-dâk) which are hairy are also not to be prayed over[5].

35. A woman is fit for priestly duty (zôtîh) among women[6], and when she is consecrating[7] the sacred

[1] See Bund. XXVIII, 29.

[2] In order that there may be no risk of the fiend of corruption having entered the corpse after it was first exhibited to a dog.

[3] This statement has been already made in Chap. II, 65.

[4] That is, it is not to be used in any religious ceremony. Small pieces of meat are consecrated, along with the sacred cakes, in the Drôn and Âfrîngân ceremonies at certain festivals.

[5] So in K20; but M6 has, 'the sacred cake they present, even that is not to be prayed over.' Although M6 is more carefully written than K20, it seems to have been copied from an original which was hardly legible in some places, of which this is one. The presence of a hair in the cake or butter would render it useless for religious purposes.

[6] But only for some of the minor priestly offices, such as consecrating the sacred cake. According to Avesta passages, quoted in the Nîrangistân, any man who is not a Tanâpûhar sinner can perform certain priestly duties for virtuous men, and any woman who is not feeble-minded (kasu-khrathwa) can perform them for children.

[7] M6 has, 'when she does not consecrate.'

cake (drôn), and one Ashem-vohû[1] is uttered by her, she puts the *sacred* twigs (baresôm) back on the twig-stand, brings *them* away, and the utterance of another one is good; when she says it is not expedient to do *it* with attention before a meal, it is proper. 36. The sacred cake of a disreputable woman is not to be consecrated, but is to be rendered ineligible (avi*g*înakŏ).

37. When *one* places a thing before the fire observantly, and does not see the splendour itself, 'tava âthrô[2]' is not to be said.

38. At night, when[3] *one* lies down, the hands are to be thoroughly washed. 39. That which comes from a menstruous woman to any one, or to anything, is all to be thoroughly washed with bull's urine (gômê*z*) and water[4].

[40. The rule is this, as Âtarô-pâ*d son of* Mâraspend[5] said when every one passed away:—'The mouth-veil[6] and also the clothing are to be well

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[1] See Bund. XX, 2; it is rather doubtful whether we should read 'one' or 'two.'

[2] These Avesta words, meaning 'for thee, the fire,' are used when presenting anything to the fire, such as firewood and incense (see Yas. VII, 3, XXII, 10, 22, &c.)

[3] Reading amat, 'when,' instead of mûn, 'who' (see Bund. I, 7, note).

[4] Here ends the original Shâyast lâ-shâyast. § 40 is found only in M6, and is evidently a later addition to that MS. by another hand. Then follows the Farhang-i Oîm-khadûk, both in M6 and K20; this is an old Avesta-Pahlavi Glossary which has no connection with Sls., although it may be of the same age, as it quotes many Avesta sentences which are no longer extant elsewhere, and amongst others passages from the Nihâ*d*ûm Nask (see Sls. X, 3) and the commentary of Afarg (see Sls. I, 3).

[5] See Bund. XXXIII, 3.

[6] The padâm (Av. paitidâna, Pâz. penôm) 'consists of two

set *apart* from the gifts (dâsarân), so that his soul may become easier.' Completed in peace and pleasure.]

Part II.—*A Supplementary Treatise*[1].

Chapter XI.

1. The degrees of sin are these[2], such *as* a Farmân, Srôshô-*k*aranâm, Âgerept, Aîvîri*s*t, Aredû*s*, Khôr, Bâ*z*âî, Yât, and Tanâpûhar, and I *will* mention each of them a second time. 2. A Farmân is the weight of three dirhams of four mads[3]; a

pieces of white cotton cloth, hanging loosely from the bridge of the nose to at least two inches below the mouth, and tied with two strings at the back of the head. It must be worn by a priest whenever he approaches the sacred fire, so as to prevent his breath from contaminating the fire. On certain occasions a layman has to use a substitute for the penôm by screening his mouth and nose with a portion of his muslin shirt.' (Haug's Essays, p. 243, note 1; see also Pahl. Vend. XVIII, 1–4.)

[1] This second part is evidently by another writer, for he not only repeats several passages (Chaps. XI, 1, 2, XII, 11, 13–16, 18, 20), which are given in the first part, but he also writes generally in a less simple style. In some MSS. of Sls. alone, such as M9, the second part immediately follows the first, as in this translation; indicating that it has been accepted as a part of the same work. But in M6 the two parts are separated by the Farh. Okh., occupying twenty folios; and in K20 there is an interval of ninety-two folios, containing the Farh. Okh., Bund., B. Yt., and several other texts.

[2] §§ 1, 2 are a repetition of Chap. I, 1, 2, with a few variations. The number of degrees is here raised to nine by the addition of the Srôshô-*k*aranâm (see Chap. X, 24), which is written Srôsha*k*aranâm in both these sections.

[3] Reading i mad-4, instead of va m-4; the mad being a quarter-dirham (see Chap. X, 24, note); or we can read 'weight and quantity (mâyah) of three dirhams.' The amount of the Farmân

Srôshô-*k*aranâm is one dirham *and* two mads; three Srôshô-*k*aranâms are the weight of four dirhams and two mads[1]; an Âgerept is thirty-three stîrs[2]; an Aîvîri*s*t is the weight of thirty-three dirhams; an Aredû*s* is thirty *stîrs*[3]; a Khôr is sixty stîrs; a Bâ*z*âî is ninety stîrs; a Yât is a hundred and eighty stîrs, and a Tanâpûhar is three hundred stîrs.

3. Every one ought to be unhesitating *and* unanimous about this, that righteousness is the one thing, and heaven (garô*d*mân)[4] the one place, *which* is good, and contentment the one thing more comfortable.

4. When a sheep[5] is slaughtered and divided, its meat-offering (gâvûs-dâk)[6] is to be thus presented:—the tongue, jaw, and left eye are the

here given appears to agree with that stated in Chap. XVI, 1, but differs very much from the sixteen dirhams mentioned in Chap. I, 2, and the twenty-eight dirhams quoted by Spiegel.

[1] That is, one Srôshô-*k*aranâm is one dirham and a half, and three of them, therefore, are four dirhams and a half; the mad being a quarter-dirham. This computation differs considerably from the amounts stated in Chaps. X, 24, XVI, 5, but corresponds better with the supposition (see Chap. IV, 14, note) that a Srôshô-*k*aranâm is one-third of a Farmân.

[2] Both this amount and the next are evidently wrong, and no doubt the Pahlavi ciphers have been corrupted. Chap. XVI, 5 gives 'sixteen' and 'twenty-five' stîrs, which are probably correct, though the computation in Chap. I, 2 is very different.

[3] Written Aredû*s* 30 sî, 'an Aredû*s* is 30 (thirty),' as in Chap. I, 2; with which also all the remaining amounts correspond.

[4] See note on pâhlûm ahvân in Chap. VI, 3.

[5] Or 'goat.'

[6] Av. gâu*s* hudh*a*u, which is generally represented by a small piece of butter placed upon one of the sacred cakes; but on certain occasions small pieces of meat are used. The object of this section is to point out what part of the animal is suitable for use in a ceremony dedicated to any one of the angels, or spirits, mentioned.

angel Hôm's[1] own; the neck is Ashavahi*s*t's[2] own; the head is the angel Vâê's[3] own; the right shoulder (arm) is Ardvîsûr's[4], the left is Drvâsp's[5]; the right thigh (hakht) is *for the guardian spirit*[6] *of* Vi*s*tâsp, and the left *for* the guardian spirit of *G*âmâsp[7]; the back is *for* the supreme chief[8]; the loin is the spirits' own; the belly is Spendarma*d*'s[9]; the testicles[10] are *for* the star Vanand[11]; the kidneys are

[1] Av. haoma, the angel of the Hôm plant (see Yas. IX–XI, Bund. XVIII, 1–3, XXVII, 4, 24), the juice of which is used in ceremonial worship by the Parsis.

[2] The same as Ar*d*avahi*s*t (see Bund. I, 26).

[3] M6 has 'Râm' as a gloss; he is the Vayô of the Râm Yt., 'the good Vaê' of Mkh. II, 115, who assists the righteous souls in their progress to the other world; his name, Râm, is given to the twenty-first day of the Parsi month (see Chap. XXII, 21).

[4] Av. Ardvî sûra of the Âbân Yt., a title of Anâhita, the female angel of the waters (see Bund. XXXII, 8). This title is written Arêdvîvsûr in the Bundahi*s*, and applied to the source of pure water (Bund. XIII); while the name Âvân, 'waters,' is given to the eighth month and the tenth day of each month in the Parsi year.

[5] Av. Drvâspa of the Gô*s* Yt., the name of the female angel of cattle, called Gô*s*ûrvan in Bund. IV; her alternative name, Gô*s*, is given to the fourteenth day of the Parsi month.

[6] The word fravash-i, 'the guardian spirit of,' is evidently omitted here, as it occurs with the next name. For Vi*s*tâsp, see Bund. XXXI, 29, XXXIV, 7.

[7] Av. *G*âmâspa of Yas. XIII, 24, XLV, 17, XLVIII, 9, L, 18, Âbân Yt. 68, &c., the prime minister of Vi*s*tâsp.

[8] Ratpôk berêza*d* stands for the Av. rathwô berezatô of Yas. I, 46, &c., a 'supreme chief' who is often associated with the chiefs of the various subdivisions of time, and seems to be Aûharmazd himself (see Yas. LVI, i, 10).

[9] The female archangel who has charge of the earth (see Chap. XV, 5, 20–24, and Bund. I, 26).

[10] The word gûnd has here, in most MSS., the usual Persian gloss dahân, 'mouth' (see Bund. XIX, 1), which is a very improbable meaning in this place.

[11] Probably Fomalhaut (see Bund. II, 7, note).

Haptôiring's[1]; the ventricle (naskadakŏ)[2] is *for* the guardian spirit of priests; the lungs are *for* the guardian spirit of warriors; the liver is *for* compassion and sustenance[3] of the poor; the spleen is Mânsarspend's[4]; the fore-legs (bâzâî) are *for* the waters; the heart is *for* the fires; the entrail fat is Ardâî-fravard's[5]; the tail-bone (dunb-gazakŏ) is *for* the guardian spirit of Zaratûst the Spîtâmân[6]; the tail (dunbak) is *for* Vâd[7] the righteous; the right eye is in the share of the moon[8]; and any[9] *that* may be left over from those is *for* the other archangels. 5. *There* have been *those* who may have spoken about protection, and *there have* been *those* who *may have done so* about meat-offerings; whoever *has* spoken about protection is such as *has*

[1] Ursa Major, called Haptôk-rîng in Bund. II, 7.

[2] Translating in accordance with the Persian gloss *k*ustah, given in the modern MS. M9; but nas-ka*d*akŏ may perhaps mean 'the womb.'

[3] Reading sar-âyi*s*nŏ, 'maturity,' the usual equivalent of Av. thrao*s*ta (see Yas. XXXIV, 3), and not srâyi*s*nŏ, 'chanting.'

[4] Av. mãthra spe*n*ta, 'the beneficent sayings, or holy word,' of which this angel is a personification; his name is often corrupted into Mahraspend or Mâraspend, and is given to the twenty-ninth day of the Parsi month (see Chap. XXII, 29).

[5] A personification of the Av. ashaonãm fravashayô, 'guardian angels of the righteous' (see Fravardîn Yt. 1, &c.), whence the first month, and the nineteenth day of each month, in the Parsi year, are called Fravar*d*în.

[6] This clause and the next are omitted in K20.

[7] The angel of the wind, whose name is given to the twenty-second day of the Parsi month (see Chap. XXII, 22).

[8] Or its angel, Mâh, whose name is given to the twelfth day of the Parsi month.

[9] M6 has va aê-maman = va aê*k* (Pers. î*k*, 'any'); K20 has kolâ maman, 'whatever,' and omits the words 'may be left over' and 'other.'

spoken well, and whoever *has* spoken about meat-offerings has not spoken everything which is noteworthy[1]. 6. When *one* shall offer up[2] *what* pertains to one (khadûkag) on account of another it is proper; except the tongue, jaw, and left eye, for *that* those are the angel Hôm's own is manifest from the passage: 'Hizvãm fr*e*renao*d*[3],' *&c.*

Chapter XII.

1. The rule is this, that when one's *form of* worship (ya*s*t)[4] is performed, and it is not possible for him to prepare *it*, the practice of those of the primitive faith[5] is, when the girdle (aîpiyâûng) is twined about a *sacred* twig-bundle (baresôm)[6] of seven twigs (tâk), to consecrate a sacred cake (drônô) thrice, which becomes his *form of* worship that is performed one degree better through the sacred cake; and of the merit of a threefold *consecration*

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[1] Meaning, apparently, that to pray for protection as a favour is better than to pray for it as a return for an offering.

[2] K20 has 'shall give up.'

[3] It is doubtful if this passage can be found in the extant Avesta; but a passage of similar meaning, and containing the words fr*e*renao*d* and hizvô, occurs in Yas. XI, 16, which states that 'the righteous father, Ahuramazda, produced for me, Haoma, as a Draona, the two jaws, with the tongue and the left eye;' and it then proceeds (Yas. XI, 17–19) to curse any one 'who shall deprive me of that Draona, or shall himself enjoy, or shall give away what the righteous Ahuramazda gave me, the two jaws, with the tongue and the left eye.'

[4] A Ya*s*t is a formula of praise in honour of the sun, moon, water, fire, or some other angel, as well as a term for prayers and worship in general.

[5] See Chap. I, 3.

[6] See Chap. III, 32, note.

of the sacred cake the high-priests *have* specially taught, in the Hûspâram *Nask*[1], that *it* is as much as *that* of a lesser *form of* worship.

2. The rule is this, that he who is himself more acquainted with religion is he who considers him who is more acquainted with religion than himself as high-priest, and considers *him* as high-priest[2] so that he may not destroy the bridge of the soul[3]; as it says in the Sakâ*d*ûm *Nask*[4] that no one of them, that is an inattentive (asrûshdâr) man who has no high-priest, attains to the best existence[5], not though his recitations should be so many that they have made his duty and good works as much as the verdure (sapdak) of the plants when it shoots forth in spring, the verdure which Aûharmazd *has* given abundantly.

3. The rule is this, that they keep a fire[6] in the house, because, from not keeping the fire properly, *there* arise less pregnancy of women and a weeping (â*v*-dî*d*anŏ) for the loss of strength (tanû) of men[7]; and the chilled charcoal (angi*s*t) and the rest which are without advantage (bar) are to be

[1] See Chap. X, 21. The passage mentioned in the text was probably in the section called Nîrangistân.

[2] K20 omits this repetition.

[3] That is, may not render the passage of his soul to heaven, over the *K*inva*d* bridge (see Bund. XII, 7), impossible, owing to the sin of arrogance in this world.

[4] See Chap. X, 25; the passage alluded to was probably at the beginning of the Nask, which treated of 'the reward of the precepts of religion, and the bridge of the destroyers of good preceptors, adapted to their destruction.'

[5] See Chap. VI, 3.

[6] K20 has 'that a fire is to be properly kept.'

[7] K20 has 'and a loss of the strength and wealth of men.'

carried away from the fire; and in the Spend *Nask*[1] *it* is revealed that a fire, when they shall make it quite clean from its chilled charcoal, *has* as much comfort as a man whose clothing they should make clean.

4. The rule is this, that when any one passes away it is proper to render useless[2] as much as the smallest mouth-veil[3], for it says in the Vendidad[4] that 'if even those Mazdayasnians should leave on him who is dead, in parting with him, as much as that which a damsel would leave in parting with the *food*-bowl (pa*d*mânakŏ)—that is, a bag (anbânakŏ-hanâ)[5]'—the decree is this, that *it* is a Tanâ-

[1] See Chap. X, 4; the passage mentioned was probably in that part of the Nask which described the protection afforded by the fire to the new-born Zaratûst.

[2] Probably a negative is omitted, or akârînî*d*anŏ should be translated 'to make no use of.'

[3] See Chap. X, 40. K20 has 'garment.'

[4] Always written Vadîkdâ*d* in this second part of Sls., except in Chap. XIII, 7; whereas in the first part it is written in its uncorrupted form *G*avî*d*-dêf-dâ*d* or *G*avî*d*-*s*êdâ-dâ*d*, 'the law opposed to the demons.' The passage here quoted is Pahl. Vend. V, 171, 172, with one or two verbal variations.

[5] Standing for anbânak-aê, which is corrupted in the Vendidad MSS. into the unintelligible form andanakŏ-ı, so that this old quotation throws a rather unexpected light upon a passage in the Vendidad which translators would be almost certain to misunderstand. The allusion is to the bags used by a menstruous woman, when eating, to prevent contamination of the food. The Persian Rivâyats state that three bags (kîsah) are made of two thicknesses of strong linen, one bag to wear on each hand, and the third, which is larger, to hold the metal food-bowl and water-goblet. After thoroughly washing her hands and face, she puts the two bags on her hands, taking care that they do not touch her food, or clothes, or any other part of her body. She then feeds herself with a metal spoon, which must not touch her nose; and when the meal

pûhar *sin*[1] at root, which is hell; *and* in the Vendidad[2] it says that the clothing of the charitable (dahisn-hômand) soul, and even the clothing which they will give *it*, are out of almsgivings (dâsarân)[3].

5. The rule is this, that when any one passes away, after keeping fasting the three *nights*[4], still the presentation of holy-water (zôhar) to the fire is to be performed, which is the presenting of the holy-water to the nearest fire; for in the Dâmdâd *Nask*[5] *it* is revealed that when they sever (tebrûnd) the consciousness of men it goes out to the nearest fire, then out to the stars, then out to the

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is finished the food-bowl and water-goblet are placed on the large bag, and the two smaller bags inside it, till wanted again.

[1] See Chap. I, 1, 2.

[2] This passage does not appear to be now extant in the Vendidad, and it is possible to read Nask Dâd instead of Vadîkdâd. The Dâdî or Dâdak Nask was the eleventh nask or 'book' of the complete Mazdayasnian literature, according to the Dînkard, which merely says that its 'Avesta and Zand are not communicated to us by the high-priest.' According to the Dînî-vagarkard, which calls it Khûstô, and the Rivâyats, which call it Khast, it was the twelfth Nask, and they give its contents in more detail than usual (see Haug's Essays, pp. 130, 131).

[3] Meaning that the dead require no clothing, as their future bodies will be clothed out of the garments they have given away in charity. The resemblance of this statement to that contained in Bund. XXX, 28, which must have been abridged from the Dâmdâd Nask (see SZS. IX, 1), renders it possible that it may have been taken from that Nask.

[4] No fresh meat is to be cooked or eaten for the first three days after a death in the house, according to the Sad-dar Bundahis, LXXVIII (compare Chap. XVII, 1–3).

[5] See SZS. IX, 1. The passage here quoted may perhaps be found in the complete text of the Bundahis, as given in TD (Chap. 37; see Introduction, p. xxxvii).

moon, and then out to the sun[1]; and *it* is needful that the nearest fire, which is that to which it *has* come out, should become stronger (zôr-hômand-tar)[2].

6. The rule is this, that they should not leave a nail-*paring* unprayed over (anâfsû*d*ak), for if it be not prayed over (afsând)[3] it turns into the arms *and* equipments of the Mâzanân demons[4]; *this* is explicitly shown in the Vendidad[5].

7. The rule is this, that the labour of child-birth[6] is not to be accomplished at night, except while with the light of a fire, or the stars and moon, upon *it;* for great opposition is connected with it, and in the twentieth of the Hûspâram *Nask*[7] it is shown *that* over the soul of him who works in the dark *there is* more predominance of the evil spirit.

8. The rule is this, that they should allow the egg and other food[8] for those gifts *and* favours of the

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[1] A righteous soul is supposed to step out first to the star station, then to the moon station, and then to the sun station, on its way to Garô*d*mân, the highest heaven; but if its righteousness is imperfect it has to stop at one of these three stations, which are the three lower grades of heaven (see note on pâhlûm ahvân, Chap. VI, 3).

[2] Or 'more provided with zôr,' which may mean 'holy-water,' as the two words zôr and zôhar are occasionally confounded.

[3] Or, perhaps, 'if they shall not pray over *it*.'

[4] See Bund. III, 20, XIX, 19, 20.

[5] Vend. XVII, 29.

[6] Barman-zerkhûni*s*nîh may also mean 'begetting a son.'

[7] See Chap. X, 21. The word 'twentieth' appears to refer to the second group of twenty sections, one of which treated of the begetting, birth, and treatment of children.

[8] Referring to the egg, drôns, frasasts, and gâu*s* hudh*a*u or 'meat-offering' (which may be either butter or meat, see Chap. XI, 4) that are used in the drôn ceremony, or consecration of the sacred cakes (see note on drôn, Chap. III, 32). The object of

sovereign moon (mâh-i khûdâî) and the other angels; if so, it is to be allowed by them thus: 'I will consecrate so much food for such an angel,' and not thus: 'One sacred cake (drônô) in so much food.' 9. And the reason of it is this, that *they* who shall allow thus: 'One sacred cake out of so much food,' and of which *it* is one thing less, even though *one* shall consecrate *it* many times, still then he *has* not repaid; and *they* who should allow thus: 'I will consecrate so much food for such an angel,' though *one* shall reverence *him* with many sacred cakes, it is proper. 10. And in the twenty-two *sections* of the Sakâdûm *Nask*[1] grievous things are shown about those who do not make offerings (aûstôfrîd) unto the angels.

11. The rule is this, that when a woman becomes pregnant, as long as it is possible, a fire *one* cares for well is to be maintained in the house, because it is revealed[2] in the Spend Nask that *to* Dûkdâv[3], the mother of Zaratûst, when she was pregnant with Zaratûst, for three nights, every night a leader (shâh)[4] with a hundred and fifty demons came for the destruction of Zaratûst, and yet, owing to the existence of the fire in the dwelling, they knew no means *for it.*

this paragraph is, evidently, to reprove niggardliness in such offerings, and to prevent their being mere pretexts for feasting.

[1] See Chap. X, 25. The passage alluded to here was probably in that section, of the last twenty-two, which treated of the spirits of the earthly existences, one portion of which was 'about preparing offerings (aûstôfrîtô) to the angels.'

[2] M6 has 'the fire of Aûharmazd is to be fully maintained, *and* it is revealed,' &c. This section is a repetition of Chap. X, 4, with a few variations.

[3] Here written Dûdkâv.

[4] Or it may be read sêdâ, 'a demon,' meaning 'an arch-fiend.'

12. The rule is this, where a child is born, *during* three days, for protection from demons, wizards, and witches, a fire is to be made at night until day*light*, and is to be maintained there in the day, and pure incense is to be put upon it, as is revealed in the thirtieth of the Sakâ*d*ûm *Nask*[1].

13. The rule is this[2], that from a toothpick the bark[3] is to be well cut off, for there are *some* of those of the primitive faith[4] who *have* said that, when[5] they shall make it for the teeth *with* the bark on, and they throw *it* away, a pregnant woman, who puts a foot upon it, is doubtful about *its* being dead matter.

14. The rule is this, that *it* is well *if any one of* those who have their handmaid (*k*akar) in cohabitation (zanîh), and offspring is born of her, shall accept all those who are male as sons; *but* those who are female are no advantage, because an adopted *son* (satôr) is requisite, and in the fourteenth of the Hûspâram *Nask*[6] the high-priests

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[1] That is, in the first thirty sections of the Nask (see Chap. X, 25); the passage alluded to must have been in that portion which treated of new-born infants and their proper treatment.

[2] §§ 13–16 are a repetition of Chap. X, 20–23, with a few variations.

[3] The word appears to be tôpŏ or tûfŏ, which would rather mean 'scum' or 'gum' (see Bund. XXVII, 19), unless it be considered a miswriting of tôgŏ or tôzŏ, which would mean 'thin bark' or 'bast.' It can also be read tûpar, 'a leather bag,' and the sentence can be so translated as to imply that a toothpick should be cut out of a leather bag, an alternative similar to that suggested by the text of Chap. X, 20.

[4] See Chap. I, 3.

[5] Reading amat, 'when,' instead of mûn, 'who' (see Bund. I, 7, note).

[6] See Chap. X, 21.

have taught thus: 'My son is suitable also as thy son, *but* my daughter is not suitable also as thy daughter;' and *there* are many who[1] do not appoint an adopted *son with* this idea, that: 'The child of a handmaid may be accepted by us as a son.'

15. The rule is this, that *one is* to persevere much in the begetting of offspring, since *it is* for the acquisition[2] of many good works at once; because in the Spend[3] and Nihâ*d*ûm Nasks[4] the high-priests *have* taught that the duty and good works which a son performs are as much the father's as though they had been done by his own hand; and in the Dâmdâ*d Nask*[5] it is revealed thus: 'Likewise, too, the good works, *in* like manner, which come *to* the father as his own.'

16. The rule is this, that what they shall give to the worthy is as much as is proper and beyond, for eating *and* accumulating; because in the Nihâ*d*ûm *Nask*[6] the high-priests *have* taught thus: 'When a man gives bread to a man, even though that man *has* too much bread, all the good works, which he shall perform through that superabundance, become as much his *who gave it* as though they had been done by his own hand.'

17. The rule is this, that in the night water is

[1] The writer of M6 evidently found his original illegible at this place, as he wrote . . . maman instead of mûn denman.

[2] M6 has 'performance,' which is probably a misreading, due to the original of that MS. being partially illegible.

[3] See Chap. X, 4. This Nask is not mentioned in Chap. X, 22, and the passage here alluded to is not to be traced in any of the short accounts of its contents.

[4] See Chap. X, 3, 22.

[5] See SZS. IX, 1, and Chap. X, 22.

[6] See Chap. X, 3, 23.

not to be drawn[1] from a well, as in the Bâg-yasnô[2] notice is given about the uncleanness (ayosdâsarîh) of well-water at night.

18. The rule is this, that in the night anything eatable is not to be cast away to the north, because a fiend *will* become pregnant; and when it is cast away one Yathâ-ahû-vairyô[3] is to be uttered. 19. Those of the primitive faith[4] who *used* to act more orthodoxically (hû-rastakîhâtar), when food *was* eaten by them in the night, for the sake of preservation from sin owing to the coming of strainings *and* sprinklings *on* to the ground, directed a man to chant the Ahunavar[5] from the beginning of the feast

[1] K20 has 'that water is not to be drawn on foot.'

[2] Probably the Bakân-yastô is meant, which was the fourteenth nask or 'book' of the complete Mazdayasnian literature, according to the Dînkar*d*; but according to the Dînî-va*g*arkar*d* and the Rivâyats it was the fifteenth nask, called Baghân-ya*s*t. For its contents, as given by the Dînî-va*g*arkar*d*, see Haug's Essays, p. 132. The following is the account of it given in the eighth book of the Dînkar*d*:—

'The Bakân-yastô is a treatise, first, on the worship (yastô) of Aûharmazd, the most pre-eminent of divinities (bakân a*v*artûm), and, secondly, the worship of the angels of the other invisible and visible worldly existences, out of whom are even the names of the days, and the glory, power, triumph, and miraculousness of their life also is extreme; the angels who are invoked by name in their worship, and the attention *and* salutation *due* to them; the worthiness *and* dispensation of favour for worshippers, *and* the business of their many separate recitations unto the angels; the business of unlimited acquaintance with knowledge about the promoters of the treasures of the period, unto whom the creator Aûharmazd *is* to intrust them, *and* they remain to cause industry. Perfect is the excellence of righteousness.'

[3] See Bund. I, 21. This section is a repetition of Chap. X, 7, with a few variations.

[4] See Chap. I, 3.

[5] That is, the Yathâ-ahû-vairyô (see Bund. I, 21).

(myazd) unto the end, more especially at the feast of the season-festivals; as it says in the Hâ*d*ôkht *Nask*[1], that of the sayings which are spoken out the Ahunavar is that *which is* most triumphant.

20. The rule is this, that when *one* sees a hedgehog he takes *it* back to the plain, and its own place is to be preserved free from danger; for in the Vendidad the high-priests *have* taught, that every day, when the hedgehog voids urine into an ant's nest, a thousand ants will die[2].

21. The rule is this, that some who are of the good religion *say*, where *one* is washing *his* face, one Ashem-vohû[3] is always to be uttered, *and* that Ashem-vohû is to be uttered before the *washing;* for when he utters *it* while washing *his* face, *he* is doubtful (var-hômand) about the water coming to *his* mouth.

22. The rule is this, that they select from the purifiers[4]—when their business (mindavam) is as important (rabâ) as purity and impurity—*him* with whom the control[5] of ablution (pâ*d*îyâ*v*îh)[6] and non-ablution is connected; they select *him* especially

[1] See B.Yt. III, 25. The passage here quoted must have been in the first division of the Nask.

[2] This section is a repetition of Chap. X, 31.

[3] See Bund. XX, 2.

[4] The yô*s*dâsarân, 'purifiers' (Av. yao*z*dâthrya), are those priests who retain so much of the purifying effect of the Bareshnûm ceremony (see Chap. II, 6) as to be able to assist in purifying others by means of the same ceremony. When that effect has passed away a priest can no longer perform the sacred rites, until he has again undergone the nine nights' purification of the Bareshnûm.

[5] Reading band, but it may be bôd, 'vitality, essence.'

[6] See Chap. II, 52.

with regard to the good disposition and truthful speaking of the man, and *to* the particular work; and on account of *his being* in innocence *he* is to be considered more righteous. 23. As in the Vendidad[1] it says, about the two shares of righteousness, how *one* should tell that *he is* 'a righteous man, O Zaratûst the Spîtâmân! who is a purifier, who should be a speaker that speaks truly, an enquirer of the *sacred* texts—that is, he has performed his ritual (yast)—a righteous *one* who specially understands purification from the religion of the Mazdayasnians, that is, he understands its *religious* formulas (nîrang).' 24. When *it* is so that the control of their ablution is connected with him, so that they consider what *pertains* to the *purifying* bowl (zak-i tâstîk) as his, and ever abstain from it, though the angels hear and consider *them* as clean, and they select for him those who consecrate the water and bull's urine (gômêz) on account of *their* control of purification (yôsdâsarkarîh), *and it* is to be performed very observantly by the consecrators at the place which is to be measured with a measure and very exactly (khûptar)[2]. 25. And the purifier is so much the better when washed again, and when *it is* by some one through whose periodic (zamânîk)

[1] The passage here quoted is from Pahl. Vend. IX, 4–6.

[2] Referring to the Bareshnûm-gâh, or place prepared for the Bareshnûm ceremony of purification with bull's urine and water, which are handed to the person undergoing purification by an officiating priest (see Chap. II, 6). The place is marked out with furrows in the ground, and furnished with stones (magh) to squat upon during the ablutions (see B. Yt. II, 36). The construction of this paragraph is very obscure in many places, and its proper division into sentences is, therefore, uncertain.

care *he* is thus done; for in the periodic interval many secret[1] kinds of pollution are produced. 26. Of the celebrators of the Vendidad the good are *they* who shall again perform the Navashâ*d*ar rite[2]; for, on account of the same nicety (nâ*z*ûkîh) which is written above by me, *and* on account of much also *that is* secret, which has happened *and* mostly arises about it, *there* is no harm from performing *it*. 27. And *any one* of those who shall receive the water and bull's urine *it* is very important to wash beforehand (pavan pê*s*)[3]; because, if *there* be impurity *about* him[4], *and* he puts a hand to the cup (*g*âmak), the water, *and* the bull's urine, *they* are unclean (apâ*d*âvŏ)[5]; when *it is* so that *there* be some one, when so, *it* is better *that* they always wash his eyelids (môyak gâs), *and* to wash them by the clean is good.

28. The rule is this, that thou shouldst not consider even any one hopeless (anâîmê*d*) of heaven,

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[1] Reading nihân, but we might perhaps read 'causes (vahân) of pollution of many kinds.' The meaning of the section is, that it is necessary for the purifying priest to maintain his own purity by frequently undergoing the Bareshnûm ceremony himself.

[2] Ya*s*t-i Navashâ*d*ar in all MSS., but the latter word is most probably a corruption of Av. navakhshapara, 'a period of nine nights,' for which length of time the Bareshnûm ceremony must be continued (see Vend. IX, 144, XIX, 80). The 'Navashâ*d*ar rite' is, therefore, 'the ceremony of the nine nights,' which should be frequently undergone by the priests who celebrate the Vendidad ceremonial.

[3] M6 has pavan pî*s*ak, 'with ceremony.'

[4] M6 has 'them.'

[5] M6 has '*one* knows it is unto the cup and bull's urine;' but as M6 was evidently copied from a MS. already nearly illegible in some places, it is generally safer to follow K20, except when M6 supplies words omitted by the more careless writer of K20.

and they should not set *their* minds steadfastly on hell; thereby much sinfulness for which *there* is a desire would be undesirable, because *there* is nothing which is a sin *in* my religion for which *there* is no retribution, as it says in the Gâthas[1] thus:—'Of those who are aware that thou art, O Aûharmazd! is even he who is infamous (raspakŏ); and they know the punishment of him even who is very sinful.' 29. And *as to* him even who is a very sinful person, through the desire[2] of good works which is entertained by him, *there* then comes more fully to him the joy of a soul newly worthy (nuk shâya*d*); as in the Spend *Nask*[3] *it* was shown to Zaratûs*t* about one man, that all *his* limbs were in torment, and one foot was outside; *and* Zaratûs*t* enquired of Aûharmazd about the reason *of it; and* Aûharmazd said that he was a man, Davâns[4] by name; he was ruler over thirty-three[5] districts, and he never practised

[1] The passage here quoted from the Gâthas will be found in Pahl. Yas. XXXII, 7.

[2] M6 has merely 'through the good works which are practised by him;' but K20 has 'i hamak' inserted at this point, which seems to indicate the existence of the nearly identical Pahlavi letters kâmak, 'desire,' in the original from which it was copied.

[3] See Chap. X, 4. The passage here quoted was no doubt contained in that part of the Nask which treated of the exhibition of heaven and hell to Zaratûs*t*, which must have been very similar to the Ar*d*â-Vîrâf-nâmak, in which most of the details of this story about Davâns are given (see AV. XXXII).

[4] This is, no doubt, the Av. davãs of Yas. XXXI, 10, which may be translated 'hypocrite.' The Pahlavi translation of the line in which the word occurs is thus rendered in Haug's Essays (p. 351): 'Aûharmazd does not allot to him who is an idler, the infidel who is any hypocrite (davãs) in the sacred recitations. In the good religion it is asserted that even as much reward as they give to the hypocrite they do not give to the infidel.'

[5] K20 has 'thirty-four.'

any good work, except one time when fodder *was* conveyed by him to a sheep with that one foot.

30. The rule is this, that when a man has performed his *form of* worship (ya*s*t), and his wife has not performed *it*, *it* is extremely necessary to perform the suitable *form of* worship, or to order a Gêtô-kharî*d*[1], so that they may become such as are dwelling more closely *together* in the spiritual *existence* than in the world; and in the Hâ*d*ôkht *Nask*[2] it says that a woman (nâîrîk) who shall be reverent (tarsak) is to be considered as much as she who is suitable (zîyâk).

31. The rule is this, that these five ceremonies (ya*z*i*s*n), when they shall perform *them*, are good works[3]; when *one* does not perform *them*, and the time is manifest to him, and when he shall set *them* aside to perform *them* out of the proper time, they shall go to the bridge[4] *as* sin; the ceremonies which go to the bridge are these, and in the Hûspâram *Nask*[5] it says that *they are* the non-celebration of the rites (lâ ya*s*tanŏ) of the season-festivals[6], the

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[1] Here written gêtôk-kharî*d*, but see Chap. V, 6, and Bund. XXX, 28.

[2] See B. Yt. III, 25; but the passage here quoted is not clearly indicated in the accounts we have of the contents of this Nask.

[3] The distinction between these ceremonies and those whose values as good works are given in Chap. XVI, 6, appears to be that any omission in performing these five at their proper times amounts to an absolute sin, whereas the others are not so indispensable.

[4] That is, they will be taken into account at the judgment on the soul's actions at the *K*inva*d* bridge (see Bund. XII, 7).

[5] See Chap. X, 21. The passage here quoted was probably in the section called Nîrangistân.

[6] The Gâsânbârs or Gâhanbârs (see Bund. XXV, 1–6).

Rapîtvîn[1], the three *nights*[2] *after a death*, the *days devoted* to the guardian spirits[3], and the sun and moon[4].

32. The rule is this, that at every one of these three things, *which* come through hungry living, that is, sneezing, yawning, and sighing, *one* is to speak out a Yathâ-ahû-vairyô and one Ashem-vohû[5]; and also when *one* hears the sneezing of any one, to speak *in* like manner is so considered as an action of the good[6]; *and* in the Stûdgar *Nask*[7] it says thus: '"What prepares sneezing? that is, through what process (kâr) does it come?" And Aûharmazd said thus: "Hungry living, O Zaratûst! because the remedy for its existence is the Ahunavar, O Zaratûst! *and* righteousness[8]."'

Chapter XIII.

0. The signification of the Gâthas[9].

1. These three Ashem-vohûs (Yas. XI, end) which

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[1] The midday period (see Bund. II, 8, 9, XXV, 9–14).

[2] See Chap. VIII, 6.

[3] See Chap. X, 2.

[4] See Chap. VII, 1–5.

[5] See Bund. I, 21, XX, 2.

[6] That is, it is commendable, though not obligatory. The practice of uttering a blessing on hearing a sneeze is still common in many parts of Europe.

[7] See B. Yt. I, 1. The passage here quoted is not to be traced in any of the accounts of this Nask.

[8] 'The Ahunavar and praise of righteousness' would be a Pahlavi equivalent for 'the Yathâ-ahû-vairyô and Ashem-vohû.'

[9] That is, the mystical meaning or influence supposed to attach to various parts of the ancient hymns, or to the manner in which they are chanted. The term Gâtha or 'hymn' (Pahl. gâs) is applied, in this chapter, not only to the five Gâthas properly so called, but also to the Yasna of seven chapters, and apparently to

represent[1] the Fravarânê (Yas. XI, end) of the preliminary ritual (pê*s* nîrang) and the rotation of these three Hâs ('chapters'), the Fravarânê, Frastuyê, and Âstuyê—fravarânê *being* the beginning of the Fravarânê[2] *which extends* as far as frasastayaê*k*a[3], frastuyê[4], the beginning of the Frastuyê (Yas. XII, 1–XIII, 26) *which extends* up to the Âstuyê, and âstuyê[5], the beginning of the Âstaothwanem[6] (Yas. XIII, 27–XIV, end) *which extends* as far as âstaothwanem*k*â daênay*a*u Mâzdayasnôi*s*—*also represent* the Vîsâi-v*e*-ameshâ-spe*n*tâ (Yas. XV), *which is* the beginning of the Stôtân-yasnô ('the ritual of praisers')[7], and these three Hâs of the Baghãm (Yas. XIX–XXI).

2. In the exposition (*k*ashî*d*ak) and through the

other portions of the Yasna written in the Gâtha dialect of the Avesta.

[1] This appears to be the meaning, but the construction of this section is altogether very obscure, and the text is more or less corrupt in all MSS. In the celebration of the Yasna or Yazi*s*n the officiating priest tastes the Hôm juice during the recitation of Yas. XI (see Haug's Essays, p. 404), and shortly afterwards he commences the preliminary prayers mentioned in the text.

[2] Both K20 and M6 have Frerân in Pâzand.

[3] Both K20 and M6 omit the initial f.

[4] M6 has âstuyê.

[5] M6 omits this word.

[6] This is the Avesta name of the Hâ or chapter consisting of Yas. XIII, 27–XIV, 19; as Fraoreti is the name of the preceding Hâ, consisting of Yas. XII, 1–XIII, 26.

[7] Probably consisting of the three Hâs, Yas. XV–XVII; in which case, the meaning seems to be that the three Ashem-vohûs, at the beginning of this preliminary ritual, are symbolical of each of the three triplets of chapters which follow them; first, of the Fravarânê, Fraoreti, and Âstaothwanem chapters; secondly, of the three chapters of the Stôtân-yasnô; and thirdly, of those of the Baghân Ya*s*t.

evidence of revelation (dînô) the wise of those of the primitive faith[1] *have* thus said, that a man of fifteen years[2], and a son and brother of Mazdayasnians—when he confesses *his* failings (mândak) to the high-priests (ra*d*ân), and they shall bring him the whip and scourge[3], and these five Gâthas[4] are chanted and the good waters consecrated by him, and the whole of the renewed-birth *ceremony* (navî*d*-zâ*d*îh)[5] is performed by him—*becomes* a mature youth and not a child, and a share of the prayers of initiation (nâpar) and of the fires is to be given over to him[6]; and when thus much is not performed by him, a share is not to be given. 3. These five[7] Gâthas are made up from the body of a righteous man.

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[1] See Chap. I, 3.

[2] Referring to one about to become a priest.

[3] The Av. a*s*tra and sraoshô-*k*arana of Vend. IV, 38–114, &c., which were formerly used for the temporal punishment of sinners. Whether they are here brought to the neophyte as a token of his admission to the priesthood, or are administered to him as a punishment for his offences, is not quite clear.

[4] The five Gâthas are the Ahunavaiti (Yas. XXVIII–XXXIV), the U*s*tavaiti (Yas. XLII–XLV), the Spe*n*tâ-mainyû (Yas. XLVI–XLIX), the Vohû-khshathra (Yas. L), and the Vahi*s*tôi*s*ti (Yas. LII); these collections of hymns are thus named from the words with which each of them commences, excepting the first, which derives its name from the Ahunavar (see Bund. I, 21) which is written in the same metre.

[5] This is the Pahlavi form of the Parsi navazûdî, a term applied to the whole initiatory ceremonial of a nônâbar, or newly initiated priest; the term evidently implies that the ceremony is considered somewhat in the light of 'regeneration.'

[6] That is, he can take his part in the regular priestly duties, including the initiation of other neophytes.

[7] Both K20 and M6 have four in ciphers, which can hardly be right; the sentence is clear enough, but the idea of its writer is rather obscure.

4. Ahyâ-yâsâ (Yas. XXVIII), Khshmaibyâ (Yas. XXIX), and A*d*-tâ-vakhshyâ (Yas. XXX) *have*, severally, eleven stanzas (va*k*êst), because eleven things move spiritually within the bodies of men, as life, consciousness, religion, soul, guardian spirit, thought, word, deed, seeing, smelling, and hearing; and the bodies of men and other creatures are formed of water, fire, and wind[1].

5. Ashem-Ahurem-mazdãm (Visp. XV) is *to be recited*[2] three times before the coming of Hûshê*d*ar, Hûshê*d*ar-mâh, and Sôshyans; and when they also recite the chapter (hâ*d*) well, and by line (gâs) and stanza, those *apostles* are present[3], and the

[1] These first three chapters of the Ahunavaiti collection of hymns are here supposed to symbolize the three material elements, whose union distinguishes a man's body from inorganic substances; while the eleven stanzas, which each of these chapters contains, symbolize the eleven immaterial existences said to be contained in the same body.

[2] This is doubtful, as no verb is expressed, and the word bâr, 'time,' is struck out in M6, so it is possible to read 'the "three foremost" of the Ashem-Ahurem-mazdãm are the coming of Hûshê*d*ar,' &c. The 'three foremost' (3 levînŏg) would be a possible Pahlavi translation of the Av. ti*s*rô paoiryô and ti*s*ra paoirya of Visp. XV, 4–6, instead of the actual 'three first' (3-i fratûm), as may be seen from Pahl. Visp. VIII, 17, 20, where both pê*s* (= levînŏ) and fratûm are used indifferently for Av. paoiryô. At any rate the idea embodied in the text is that these 'three first' have some reference to the three future apostles of the Parsi religion (see Bund. XXXII. 8, B. Yt. III, 13, 44, 52, 62). In fact, however, they seem to refer to the first three chapters of the Ahunavaiti Gâtha, immediately after which this chapter (Visp. XV) is recited in the full Parsi ritual; the phrase being rendered in the Pahlavi translation thus:—'I reverence the three first by not speaking out, that is, I do not say anything during them, and not wearing out, that is, I do not doze away during them.'

[3] K20 has 'arrive early.'

country becomes more flourishing and more dominant in the world.

6. The twenty-two stanzas of Tâ-v*e*-urvâtâ (Yas. XXXI) are the twenty-two judgments (dâ*d*istân) of which it speaks in the Hâ*d*ôkht *Nask*[1] thus:—'Anaomô mananghê daya vîspâi kva, kva parô?' ('where are *they* to be produced beyond every thought? *and* where before?') 'Lodging in the judge, that while *he has* twenty-two judgments *he may be* more just;'—so that when they pray the Tâ-v*e*-urvâtâ chapter well, and recite *it* by line and stanza, the judges possess those twenty-two judgments more correctly, and judiciousness is more lodging *in them.*

7. The sixteen stanzas of the *Hv*aêtumaithi *chapter* (Yas. XXXII)[2] are lodging in warriors, so that it becomes possible, during their good protection, to force the enemy *away* from those sixteen countries which the Vendidad[3] mentions in *its* first fargar*d*.

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[1] See B. Yt. III, 25. Both the Avesta text here quoted and the translation suggested must be received with caution, as the MSS. do not agree in the three central words; K20 has manaŋhê dya vîspâi kaua, and M6 has manaŋhê kya vîsâi kaia. The former reading has been adopted, with very slight correction, as it seems the more intelligible; but the meaning of the preceding word, anaomô, is far from certain. The writer seems to have been quoting from a Pahlavi version of the Nask which contained this Avesta quotation.

[2] This Hâ, which begins with the words a*hv*yâ*k*â *hv*aêtu*s*, is not called by its initial words, as the preceding chapters are, but has this special name (see the prayers at the end of it) derived from its second word, and which is corrupted in Pahlavi into Khvêtmanŏ.

[3] Here written *G*avî*d*-*s*êdâ-dâ*d* as in Sls. Part I, and not Vadîkdâ*d* as in other parts of Sls. Part II (see § 19 and Chap. XII, 4, 6, 20, 23, 26). Vend. I contains an account of the sixteen

8. The fourteen stanzas of Yathâ-âi*s* (Yas. XXXIII) are for this reason, because seven archangels are more diligent in activity *for* the spirit, and seven archangels[1] for the world, so that they may attain 'to heaven, the home (mêhônŏ) of Aûharmazd, the home of the archangels, the home of those righteous ones,' avi garô-nmânem, maêthanem Ahurahê mazd*a*u, maêthanem ameshanãm spe*n*tanãm, maêthanem anyaêshãm ashaonãm[2]. 9. The three repetitions (dânar) of Y*e*-s*e*vistô (Yas. XXXIII, 11)[3], *and* the holding up of the holy-water (zôhar) at these *repetitions*, are for the four classes[4], and for this *reason* at Ahurâi mazdâi *and* ashem*k*â frâda*d*[5] the holy-water is

'best of regions and countries' where the Iranian power and religion extended at an early date.

[1] The seven archangels besides their spiritual duties have severally charge of the seven worldly existences, man, animals, fire, metal, earth, water, and plants (see § 14 and Chap. XV). But perhaps we should read 'angels,' as they are often mentioned as 'the angels of the spiritual and worldly existences.'

[2] This quotation, of which the Pahlavi translation is first given, and then the Avesta text, is from Vend. XIX, 107.

[3] This stanza is recited thrice, and about the same time the officiating priest strains the Hôm juice, and prepares to pour holy-water into the mortar in which the Hôm twigs were pounded (see Haug's Essays, pp. 402, 406).

[4] Or 'professions' of the community, of which there were originally only three, the priest, warrior, and husbandman; but at a later date the artizan was added. Both K20 and M6 have 'four classes,' but this is inconsistent with the 'three repetitions.' The Avesta generally knows only three classes, but four are mentioned in the Baghân Yast (Yas. XIX, 46).

[5] That is, probably, at the words Ahurô mazd*a*us*k*â in the first line, and ashem*k*â frâda*d* in the second line of the stanza; but this is doubtful, as the MSS. give the words corruptly, in a mixture of Av. and Pahl., as follows: pavan Ahurâi mazdâi ahârayih-i da*d*ŏîh.

to be held level with the heart of him who is the officiating priest (zôt), and at sraotâ[1] *it* is to be held level with the arm of him who is the officiating priest, so that while the warriors are in battle with foreigners (anâîrân) they may be fuller of breath (vayô-gîrtar), and the husbandmen stronger-armed in the tillage and cultivation of the world.

10. The fifteen stanzas of Yâ-*s*kyaothanâ (Yas. XXXIV) are for this reason, because it is given[2] for the destruction of those fifteen fiends who are disclosed in the medical part (bêshâ*z*) of the Hâ*d*ôkht *Nask*[3]. 11. The four repetitions (bâr) of Mazdâ-a*d*-môi (Yas. XXXIV, 15)[4] are for the right coming on of the share of these five chieftainships (ra*d*ìh), the house-ruler, the village-ruler, the tribe-ruler, the province-ruler, and the supreme Zaratû*s*t[5].

12. The two repetitions of Ahyâ-yâsâ (Yas. XXVIII, 1)[6] are for this reason, that the sovereign (dahyûpat) may not at once seize body, conscious-

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[1] The first word in the third line of the stanza; but this, again, has to be guessed from a Pahlavi version in the MSS. which may be read va vâ-srôdâân.

[2] Or 'produced.'

[3] In the last division of that Nask (see B. Yt. III, 25, note).

[4] This last stanza of the Ahunavaiti Gâtha is recited four times.

[5] See Yas. XIX, 50–52. The last of these rulers must have been the supreme pontiff or patriarch of the province, and in the province of Ragha (Rages or Raî, near Teheran) he was both temporal and spiritual ruler.

[6] This first stanza of the Ahunavaiti Gâtha is recited twice, not only in its proper place (as the first stanza of each chapter is, in the Gâthas), but also at the end of every chapter of the Ahunavaiti Gâtha, while the officiating priest sprinkles the sacred twigs with the sacred milk or gâu*s* *g*îvya, 'living-cow *produce*' (see Haug's Essays, pp. 405, 406).

ness, and soul. 13. Those four Yathâ-ahû-vairyôs of the first *Gâtha*[1] are for this reason, that is, so that inferiors may become more tolerant of the commands of superiors, and good thoughts, good words, and good deeds be more domesticated (mâh-mântar) in the world, and the fiend more powerless (apâ*d*akhshâhtar).

14. In short (aê-mar)[2], Ahyâ-yâsâ is as (pavan)[3] Aûharmazd and the righteous man, Khshmaibyâ as Vohûman and cattle, A*d*-tâ-vakhshyâ as Ar*d*avahi*s*t and fire, Tâ-v*e*-urvâtâ as Shatvaîrô[4] and metal, the *Hv*aêtumaithi as the Gâtha of Spendarma*d* and the earth, Yathâ-âi*s* as Horvada*d* and water, and Yâ-*s*kyaothanâ as Amerôda*d* and plants.

15. The progress which is in[5] the Ahunavaiti Gâtha the house-rulers should carry on; that which is in the U*s*tavaiti Gâtha the village-rulers should carry on; that which is in the Spe*n*tâ-mainyû[6] Gâtha the tribe-rulers should carry on; that which is in the Vohû-khshathra Gâtha the province-rulers should carry on; that which is in the Vahi*s*tô-i*s*ti Gâtha the supreme Zaratû*s*ts should carry on; and

[1] After the two Ahyâ-yâsâs, at the end of each chapter of the Ahunavaiti Gâtha, the Yathâ-ahû-vairyô formula (see Bund. I, 21) is recited four times.

[2] Or 'to sum up.'

[3] It is not quite clear how pavan, 'in, on, with, by, through, as, for,' &c., should be translated in each clause of this section; but the intention is evidently to compare the seven chapters of the Ahunavaiti Gâtha with the seven archangels and the seven earthly creations which they severally protect (see Chap. XV).

[4] Here written Shatrîvar.

[5] Meaning probably 'the prosperity which is *occasioned* by;' but the exact signification of the word frâk-shâm or frehkashâm (or however it may be read) is uncertain.

[6] Spendômat or Spendamat in Pahlavi.

that which is in the Yasna, which is the place of righteous blessing[1], these four classes themselves should carry on.

16. Of the Yasna *of seven chapters* (Yas. XXXV–XLI, 17) the beginning section (kar*d*akŏ) *has* nine stanzas; and its beginning[2] is Humatanãm (Yas. XXXV, 4), and its end is Humatanãm (Yas. XLI, 17 supl.)

17. The six stanzas of Ahyâ-thwâ-âthrô (Yas. XXXVI) are owing to the six hot ordeals (var) which, in the Hûspâram *Nask*[3], are effected by *k*a-thrayâim âthraiãm[4].

18. The five stanzas of Ithâ-â*d*-yazamaidê (Yas. XXXVII) are thanksgiving and praise for the production of the good creations by Aûharmazd.

19. The five stanzas of Imãm-âa*d*-zãm (Yas. XXXVIII) are owing to those five comforts and five discomforts of the earth, which, it is declared in the third fargar*d* in the Vendidad[5], are accomplished

[1] That is, the Yasna of seven chapters (Yas. XXXV–XLI), which is called simply 'the Yasna' in this chapter. This last clause, which is omitted in M6, connects these later hymns with the four classes of the community (see § 9), just as the five older hymns are connected with the five chiefs of the community (see § 11) in the former clauses. This section may be a translation from the Avesta, as the verbs precede their nominatives.

[2] That is, the beginning of the Yasna of seven chapters.

[3] See Chap. X, 21; but the Sakâ*d*ûm Nask (see Chap. X, 25) is probably meant, as it contained a section on ordeals by heat and cold.

[4] These Avesta words are evidently corrupt, but perhaps 'a quadruple fire' is meant. K20 has *k*athrâyâim âthraiãm.

[5] Here written Vandîkdâ*d* (see § 7). The passage here cited is not a quotation, but only a brief summary of Vend. III, 1–37; and appears to have been derived direct from the Avesta, without the assistance of the Pahlavi version, as several words differ from that translation.

thus:—'The first comfort of the earth is from the land on which a righteous man walks forth; the second is when they shall make the dwelling of the good and fires upon it; the third is when they sow corn upon it, and shall take heed of dead matter; the fourth is when all beasts *of burden* are born upon it; the fifth is when every beast *of burden* is on it[1]; and its first discomfort is from the Arezûr ridge[2] and the gate of hell; the second is when they dig[3] it up *for* a dead *body;* the third is when *one* constructs a depository *for the dead* (khazân)[4] upon it; the fourth is from the holes of its noxious creatures; the fifth is when they shall forsake a man in affliction (var*d*akîh) upon it, who is righteous.'

20. The five stanzas of Ithâ (Yas. XXXIX) are just as those which *go* before.

21. The four stanzas of Âhû-a*d*-paiti (Yas. XL) are about the benefit (ar*g*-hômandîh) which is on account of water, earth, plants, and animals.

22. The six stanzas of Stûtô-garô (Yas. XLI, 1–17), the two repetitions of Humatanãm (Yas. XXXV, 4–6), *and* the three repetitions of Hukhsh-athrôtemâi (Yas. XXXV, 13–15) are on account of the existence of the sons of Zaratû*s*t[5].

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[1] The verb is probably omitted by mistake, and we ought to read 'voids urine upon it,' in accordance with Vend. III, 20.

[2] See Bund. XII, 8.

[3] Reading kalêndend (Pers. kalandand), as Vend. III, 27 refers to burial of the dead, and the same idea might be obtained, more fancifully, by reading kilînênd, 'they turn to clay' (compare Pers. gil, 'clay'); but the most obvious reading is karînênd, 'they cut,' and as the sentence stands it would imply that 'they cut up its dead.'

[4] See Chap. II, 6.

[5] The three apostles expected in the future (see § 5 and Bund. XXXII, 8). It is doubtful whether these three passages in the

23. The two repetitions of Ashahyâ-âa*d*-sairî [1] (Yas. XXXV, 22, 23) are for the laudation of righteousness and the destruction of the fiend. 24. The two repetitions of Yênhê-hâtăm [2] are for the laudation of Aûharmazd and the archangels, and the destruction of the evil spirit and the miscreations (vishû*d*akân). 25. *The two repetitions of* [3] Thwôistaotaras*k*â (Yas. XLI, 12–14) are for the laudation of ceremonial worship (ya*z*i*s*nŏ) and the *sacred* feast (mâzd).

26. The two repetitions of Âtarem*k*a (Visp. XIX, 1–8) [4] are for the laudation of the Frôbâk fire and the fire Vâzi*s*t [5].

27. Of the sixteen stanzas of the U*s*tavaiti *chapter* (Yas. XLII) [6] it is related just as about the *Hv*aêtumaithi *chapter* [7].

Yasna are here intended all to refer to the same subject, but no other subject is mentioned for the two former. Having completed the enumeration of the sections of the Yasna of seven chapters, the writer is now proceeding to notice those passages which are recited more than once in the performance of the ritual.

[1] M6 has gairî, 'in a song,' with the obsolete g, which is very like s, and is also used in the word garô in § 22; this is a variant well worth consideration by translators of the Avesta. K20 has only Ashahyâ.

[2] This formula (see B.Yt. II, 64) is recited after every chapter of the Gâthas, but does not appear to be anywhere recited twice; so the words 2 dânar, 'two repetitions,' may perhaps be inserted here in the wrong place, as they are wanting in § 25.

[3] These words are omitted in the Pahlavi text, evidently through mistake.

[4] Visp. XIX, XX follow Yas. XLI in the full Parsi ritual, and the first of them is recited twice.

[5] The Frôbâk is the oldest sacred fire on earth, and the Vâzi*s*t is the lightning (see Bund. XVII, 1, 5, SZS. XI, 5, 8–10).

[6] The first chapter of the U*s*tavaiti Gâtha (see § 2, note 4), so called from its first word u*s*tâ.

[7] See § 7.

28. The twenty stanzas of Ta*d*-thwâ-peresâ (Yas. XLIII) are the twenty judgments (dâ*d*istân) between the beneficent spirit and the evil spirit; and for this *reason* they should every time utter Ta*d*-thwâ-peresâ again[1], because they should utter the original judgment again, and the twentieth time the evil spirit becomes confounded.

29. The eleven stanzas of A*d*-fravakhshyâ (Yas. XLIV) are made up from the six chieftainships[2] and the five accomplishments (farhâng) owing to religion; one is thus, not to do unto others[3] all that which is not well for one's self; the second is to understand fully *what* is well-done and not well-done; the third is to turn from the vile and their conversation (andarag-gûftanŏ); the fourth is to confess *one's* failings to the high-priests, and let them bring the whip; the fifth is not to neglect the season-festivals at *their proper* hour (dên hâsar), *nor* the other things which go to the bridge[4]; and the six chieftainships are not his property who has not these

[1] That is, the first line (ta*d* thwâ peresâ ere*s* môi vao*k*â Ahurâ! 'that I shall ask thee, tell *it* me right, O Ahura!') is repeated at the beginning of each of the first nineteen stanzas, and the first stanza being recited twice (as in all chapters of the Gâthas) these words are recited twenty times before the last stanza is reached. The phrases 'and for this *reason*' and 'because they should utter the original judgment again' are omitted in M6.

[2] These cannot be the same 'chieftainships' (ra*d*îh) as those mentioned in § 11, of which there are only five; but perhaps they are the spiritual chieftainships, or primacies, of the six other regions of the earth (see Bund. XXIX, 1).

[3] Assuming that aî*s*an stands for aî*s*ân.

[4] The *K*inva*d* bridge, or route of the soul to the other world (see Chap. XII, 31). Part of these fourth and fifth clauses is omitted in K20 by mistake.

five accomplishments, and he is not fit even for teaching.

30. The nineteen stanzas of Kãm-nemôi-zãm (Yas. XLV) are for this reason, that every one may so persevere in his own duty (khvê*s*akânîh)[1], that while those are our nineteen propitiations (aû*s*ô-frî*d*)[2], which it says in the Sakâ*d*ûm *Nask*[3] should be my own, the strength and power of the angels shall become more considerable, and the destroyer more perishable.

31. The U*s*tavaiti Gâtha is a Gâtha (gâs) of four chapters[4], and each stanza of five lines (gâs), except Haê*k*a*d*-aspâ-vakhshyâ (Yas. XLV, 15)[5]. 32. The two repetitions of U*s*tâ-ahmâi (Yas. XLII, 1)[6] are, one *as* a retention *and* embrace of Aûharmazd, and one *as* a destruction of the fiends; *and* U*s*ta-Ahurem-mazdãm (Visp. XXI, 1–5)[7] *in* like manner.

33. Spe*n*tâ-mainyû (Yas. XLVI) *has* six stanzas, Yêzî-adâi*s* (Yas. XLVII) twelve stanzas, A*d*-mâ-yavâ (Yas. XLVIII) twelve stanzas, *and* Ka*d*-môi-urvâ (Yas. XLIX) eleven stanzas. 34. The Spe*n*tâ-mainyû Gâtha is a Gâtha of four chapters[8], and

[1] Or, it may be, 'through his own intellect (khvê*s*ak hûsh),' or merely another mode of writing khvê*s*kârîh, 'industry.'

[2] Considering each of the stanzas as an offering to, or propitiation of, (Av. usefriti) the angels.

[3] See Chap. X, 25.

[4] Those detailed in §§ 27–30.

[5] Which stanza has only four lines. Pahl. gâs means both the whole hymn and also each line of the hymn.

[6] The first stanza of the U*s*tavaiti Gâtha, which is recited twice, both in its proper place and at the end of each chapter of that Gâtha (see § 12, note).

[7] Visp. XXI follows Yas. XLV in the full Parsi ritual, and is recited twice.

[8] Those detailed in § 33.

each stanza of four lines; it is made up from the five chieftainships and four classes [1]. 35. The two repetitions of Spe*n*tâ-mainyû (Yas. XLVI, 1) [2] are, one *for* the laudation of the beneficent spirit (spendamat), and one for that of the earth [3].

36. One Spe*n*tem-Ahurem-mazdăm (Visp. XXII, 1–11) [4] is the laudation of the creatures of the beneficent spirit, and one is the destruction of the creatures of the evil spirit.

37. The twenty-two stanzas of the Vohû-khshathra Gâtha (Yas. L) are those twenty-two judgments which are lodging within judges, as written above [5]. 38. The two repetitions of Vohû-khshathrem (Yas. L, 1) [6] are, one the laudation of living (zîndakîh), and one of the supreme Zaratû*s*t.

39. One Vohû-khshathrem yazamaidê (Visp. XXIII, 1–9) [7] is for the laudation of Shatvaîrô [8], and one of metal. 40. The two repetitions of Avi-

[1] See §§ 9, 11.

[2] The first stanza of the Spe*n*tâ-mainyû Gâtha, which is recited twice, both in its proper place and at the end of each chapter of that Gâtha (see § 12, note).

[3] It seems probable that the Pahlavi writer has here confounded Spendamat, 'the beneficent spirit,' with the archangel Spendarma*d* who has special charge of the earth; their names being even more alike in Pahlavi than in English, though corrupted from the distinct Avesta forms spe*n*ta mainyu and spe*n*ta ârmaiti, respectively.

[4] Visp. XXII follows Yas. XLIX in the full Parsi ritual, and is recited twice.

[5] See § 6.

[6] The first stanza of the Vohû-khshathra Gâtha, which is recited twice, both at the beginning and end of the chapter (see § 12, note).

[7] Visp. XXIII, 1–9 follows Yas. L in the full Parsi ritual, and is recited twice.

[8] The archangel who has special charge of metal (see § 14, Chap. XV, 5, 14–19, and Bund. I, 26, XXX, 19); the name is here written Shatrîvar.

apãm (Visp. XXIV, 1–12)[1] are, one for the laudation of waters, and one of plants.

41. The nine stanzas of the Vahistôisti (Yas. LII) are on account of those nine things which are[2] . . . the supreme Zaratûstship lodging in the supreme Zaratûsts, the source of fountains, the bridge *over* waters, and even the navigable river, the righteous man, and the righteous woman. 42. And *it is* a Gâtha of one chapter, *and* each stanza of four lines, except Ithâ-î-haithyâ-narô (Yas. LII, 6)[3], for *there* is always one lord and sovereign in the world. 43. And those four lines are for this *reason*, because *it* is declared: *k*athru*s* hamay*a*u khshapô dahmayâ*d* parô âfritôi*d*[4], 'four times every night is the "blessing of the holy" (Yas. LIX),' and three *times* Srôsh[5], twice Bûshâsp[6], and once Aêshm[7] will come

[1] After the two recitations of Visp. XXIII, 1–9 there follow Vend. XV, XVI, and Visp. XXIII, 10, and then Visp. XXIV, 1–12 is recited twice, in the full Parsi ritual, followed by Visp. XXV.

[2] Some words are evidently lost here; M6 has m followed by a blank space, and K20 has madam, 'on.' It is not quite certain whether the things mentioned are to be reckoned as four, five, or six; but assuming they are five, it is possible that the four things missing in the text are the four remaining chieftainships (see § 11), the rulerships of the house, village, tribe, and province lodged in the rulers of the same, respectively.

[3] Which stanza has five lines, and is, therefore, here considered symbolical of the ruling monarch, or pontiff.

[4] This Avesta passage does not appear to be extant elsewhere, and its Pahlavi translation, given in the text, is not quite correct; it would be better thus: 'through the "blessing of the holy" four times every night;' dahma âfriti (Pahl. dâhmân âfrînô, 'blessing of the holy') is the technical name of Yas. LIX.

[5] See Bund. XIX, 33, XXX, 29. This angel, invoked by the 'blessing' (Yas. LIX, 8), comes to defend mankind against the wiles of Bûshâsp and Aêshm.

[6] The demoness of sloth (see Bund. XXVIII, 26).

[7] The demon of wrath (see Bund. XXVIII, 15–17, 20).

to the material world. 44. And the five *lines* of that one *stanza* (Yas. LII, 6) are for this *reason*, because the assistants of the supreme Zaratûst are five, the house-ruler, the village-ruler, the tribe-ruler, the province-ruler, and she even who is his own wife (nârîk)[1]. 45. The two repetitions of Vahistâ-îstis (Yas. LII, 1)[2] are, one *for* the laudation of sovereigns, and one for the laudation of peace (padmân).

46. The two repetitions of Vahistem-Ahurem-mazdãm (Visp. XXVI)[3] are, one *for* the laudation of Aûharmazd and the archangels, and one for the destruction of the fiends. 47. The four repetitions of the Airyamana (Yas. LIII)[4] are for the existence of more submission (aîrmânîh) in the house, village, tribe, and province. 48. The four repetitions of Avad-mizdem (Visp. XXVII) are for the healing of those[5] *who* dwell in the house, village, tribe, and province.

49. The section (kardakŏ) whose beginning is Tad-sôidhis (Yas. LVII, 1–9)[6] is, for the completion

[1] Though bound to be strictly obedient to her husband or guardian, a Mazdayasnian woman occupied a more honourable position in the community than was sanctioned by any other oriental religion.

[2] The first stanza of the Vahistôisti Gâtha, which is recited twice, both at the beginning and end of the chapter (see § 12, note).

[3] Visp. XXVI follows Yas. LII in the full Parsi ritual, and is recited twice, followed by Vend. XIX, XX.

[4] So called from its first words â airyemâ; it is recited four times after Vend. XX, and shortly afterwards Visp. XXVII is also recited four times, as mentioned in § 48.

[5] M6 has 'of the soul,' which is, no doubt, a blunder due to the illegibility of the MS. from which it was copied.

[6] This is the Fshûshô-mãthra ('a spell or prayer for prosperity')

of the Gâthas, taught as *pertaining* to the Gâthas (gâsânîk *k*âs*t*).

50. The beginning of the Gâthas is Ahyâ-yâsâ (Yas. XXVIII, 1), and their end is drigavê vahyô (Yas. LII, 9, end); and *there* are 278 stanzas, 1016 lines, 5567 words (vâ*k*ak), 9999 mârîk, and 16,554 khûr*d*ak[1]. 51. For the lines and stanzas of the Gâthas *were* collected by us, and were:—one hundred stanzas of the Ahunavaiti Gâtha (Yas. XXVIII–XXXIV), of which each stanza is three lines; forty stanzas of the Yasna *of seven chapters* (Yas. XXXV–

of Visp. I, 28, II, 30, Yas. LVI, ix, 6, LVIII, 13. Whether the remainder of Yas. LVII is to be considered as pertaining to the Gâthas is uncertain; it is recited in seven sections by the assistant priest, each section from a different position; these seven positions being the stations of the seven assistant priests who are supposed to be present spiritually, and to be arranged three on each side, and one at the south end, of the ceremonial area, while the chief officiating priest occupies the north end (see Haug's Essays, p. 332).

[1] The numbers of the stanzas and lines are correct, as may be seen from the details given in § 51. Regarding the words there is the uncertainty as to what constitutes a compound word, but, taking each compound in Westergaard's edition of the texts as a single word, the total number of words in the 1016 lines is about 6147; and this could be reduced to 5567 only by omitting the Yasna of seven chapters, and somewhat relaxing the rule as to compound words. The meaning of the last two terms, mârîk and khûr*d*ak, is doubtful, but they are certainly not syllables and letters, as the number of syllables exceeds 13,000. In other places (see Bund. I, 21) mârîk usually means 'a word,' but that meaning is expressed by the term vâ*k*ak here. If the number 9999 be correct, mârîk must signify some particular class of syllable which would include about three-fourths of the whole number of syllables. It may be noted, however, that Zâ*d*-sparam, in the particulars he gives about the Gâthas (see SZS. XI, 10, note 6), states the number of mârîk at 6666. The khûr*d*ak or 'small' things are probably the consonants.

XLI, 17), of which each stanza is three lines; sixty-six stanzas of the U*s*tavaiti Gâtha (Yas. XLII–XLV), of which each stanza is five lines, except Haê*k*a*d*-aspâ (Yas. XLV, 15), for that one is four lines; forty-one stanzas of the Spe*n*tâ-mainyû Gâtha (Yas. XLVI–XLIX), of which each stanza is four lines; twenty-two stanzas of the Vohû-khshathra (Yas. L), of which each stanza is three[1] lines; *and* nine stanzas of the Vahi*s*tôi*s*ti (Yas. LII), of which each stanza is four lines, except Ithâ-î (Yas. LII, 6), for that one is a stanza of five;—the amount of the foregoing[2] is 278 stanzas[3].

Chapter XIV[4].

0. May it be in the name of God (yazdân) and the good creation!

1. When they consecrate a sacred cake (drônô), *and* it becomes demon worship[5], what and how many *things* are not proper?

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[1] All MSS. have 'four,' and then add the exception about Ithâ-î to the account of this Gâtha, instead of mentioning it in the details of the Vahi*s*tôi*s*ti; which blunder is here corrected.

[2] Reading kadmon yehevûni*s*nŏ, but the latter word, with part of the ciphers which follow, is torn away in K20, and in M6 it is written so as to resemble the Avesta letters gnn gnn, which are unintelligible, though something like Pahl. yehevûni*s*nŏ; there can, however, be little doubt as to the general meaning of the phrase.

[3] The number of lines is easily computed from the same details, as follows:—300 + 120 + 329 + 164 + 66 + 37 = 1016 lines, as stated in § 50, and as they still exist in the Gâtha texts.

[4] This chapter is also found in L15, fols. 1–4, and a Pâzand version of §§ 1–3 exists in L22, fols. 126, 127, and L7, fols. 78, 79.

[5] That is, it becomes desecrated through some fault in the cere-

2. The decision is this:—Whoever knowingly consecrates a sacred cake with unpurified *sacred* twigs (baresôm-i apâ*d*iyâ*v*)[1], or with a twig-bundle the number of whose twigs (tâk) is *too* many or *too* few, or of another plant not proper *for sacred* twigs; or holds the end of the twig-bundle to the north[2] *and* utters the Avesta attentively; or whoever consecrates with efficacy unawares, *it* is not to be considered as uttered by him. 3. *Nor by him* who advertently or inadvertently takes a taste (*k*âshnîk), not from the sacred cake with the butter (gâû*s*-dâê)[3], *but* from the frasast; or takes the prayer (vâ*g*)[4] *inwardly* regarding that cake (drônô) before the officiating priest (zôt) takes a taste from the same cake; or shall utter the length of a stanza *in* excess, *and* does not again make a beginning of the *consecration of the* sacred cake; or takes *up* the

mony, for any ceremony, which is too imperfect for acceptance by the celestial beings, is supposed to be appropriated by the demons, as performed for their benefit (see Chap. IX, 5). Demon worship is a term also applied to many other evil actions which are supposed to give the demons special power over the perpetrator of them.

[1] See Chap. III, 32, note.

[2] The supposed direction of the demons (see Chaps. X, 7, XII, 18). When praying, a Parsi must face either the sun, or a fire or lamp; and when the direction of the sun is doubtful, or when it is nearly overhead, he must face to the south, even when he is in so low a latitude that the sun may be somewhat to the north of him.

[3] Which usually takes the place of the meat-offering mentioned in Chap. XI, 4–6, and is placed upon one of the cakes on the left side of the table during consecration, while the frasasts are the cakes on the right-hand side of the table (see Chap. III, 32, note).

[4] That is, prepares for eating by muttering the portion of the grace which is to be recited in a low murmur before eating (see Chap. III, 6, note). This clause is omitted in K20.

dedication *formula* (shnûmanŏ)[1] *too* soon or *too* late; or does not utter the Avesta for the fire when he sees the fire.

4. This is how it is when the period *of the day* (gâs)[2] is retained, and how it should be when *one* may relinquish *it;* that is, when even one of the stars created by Aûharmazd is apparent, *it* is retained, *and* when not *it* is relinquished. 5. It is Vand-Aûharmazd[3] *who* said that when, besides Tîstar, Vanand, *or* Satavês[4], one of the zodiacal *stars* (akhtarîk) is apparent, *it* is retained, and when not *it* is relinquished. 6. *There* have been *some* who said that when, besides one of those three, three zodiacal *stars* are apparent, *it* is retained, and when not *it* is relinquished[5].

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[1] See Chaps. III, 35, VII, 8.

[2] See Bund. XXV, 9. The text appears to refer to the transition from the Ushahina to the Hâvani Gâh at daybreak; and as certain portions of the prayers are varied according to the period of the day, it is very necessary to know precisely when each period commences, so as to avoid vitiating the whole ceremonial by the use of a wrong prayer.

[3] See Chap. I, 4, note.

[4] Three of the leading stars, probably Sirius, Fomalhaut, and Antares (see Bund. II, 7).

[5] This chapter is followed (in both the old MSS. M6 and K20) by the Pahlavi text of the Patît-i Khûd, or renunciation of one's own *sin*, a translation of which will be found in Bleeck's English version of the Avesta, London, 1864, III, pp. 159–162, derived from Spiegel's German translation of the Pâzand text. This translation is fairly correct on the whole, although some passages might be improved, thus (p. 162), instead of 'all sins which may attack the character of man [or] have attacked my character, if I, on account of much death, have not recognised the death,' &c., we should read 'of all sins which may become the lot of men, and have become my lot, on account of whose excessive number I do not know the number,' &c.

PART III.—*Appendix*[1].

CHAPTER XV[2].

1. *It* is revealed by a passage of the Avesta that Zaratûst, seated before Aûharmazd, always wanted information (vâk) from him; and he spoke to Aûharmazd thus: 'Thy head, hands, feet, hair, face, and tongue are in my eyes just like those even which are my own, and you have the clothing men have; give me a hand, so that I may grasp thy hand.'

2. Aûharmazd said thus: 'I am an intangible spirit; *it* is not possible to grasp my hand.'

3. Zaratûst spoke thus: 'Thou art intangible, and Vohûman, Ardavahist, Shatvairô[3], Spendarmad, Horvadad, and Amerôdad are intangible, and when I depart from thy presence, and do not see thee *nor* even them—since of the person whom[4] I see and worship *there* is something—*should* thou and the seven archangels be worshipped by me, or not[5]?'

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[1] This Appendix consists of a number of fragments found in the old MS. M6, and of somewhat the same character as the Shâyast lâ-shâyast, but they have no claim to be considered as a portion of that work. Excepting Chaps. XVIII, XIX, XXI, they are not found in the other old MS. K20, and beyond the fact that they must be more than five centuries old their age is quite uncertain, though some of them are probably older than others.

[2] This chapter follows the Patît-i Khûd in M6, and is also found in L15, fols. 16–28; for a Pâzand version of it, see L22, fols. 113–122, and L7, fols. 70–76.

[3] Written Shatrôîvar throughout this chapter; these six (see Bund. I, 26) with Aûharmazd himself, are the seven archangels.

[4] Reading mûn, 'whom,' instead of amat, 'when' (see Bund. I, 7, note).

[5] Zaratûst is doubtful whether he ought to worship beings of

4. Aûharmazd said thus: 'They *should* be; I tell thee, O Zaratûst the Spîtâmân! that each individual of us has produced his own one creation (dâyak) for the world, by means of which they may set going in its body, in the world, that activity which they would exercise in the spiritual existence. 5. *In* the world that which is mine, who am Aûharmazd, is the righteous man, of Vohûman are the cattle, of Ar*d*avahist is the fire, of Shatvaîrô is the metal, of Spendarma*d* are the earth and virtuous woman, of Horvada*d* is the water, *and* of Amerôda*d* is the vegetation. 6. Whoever has learned[1] the care of all these seven, acts and pleases well, his soul never comes into the possession of Aharman and the demons; when he *has* exercised his care of them, he has exercised his care of the seven archangels, *and* ought to teach all mankind in the world.

7. 'Whoever wishes to propitiate Aûharmazd in the world, wishes to promote the things of Aûharmazd; *and* whoever he be, with whom Aûharmazd ever is in every place (gâs)[2], it is necessary *that* he should[3] propitiate the righteous man, in whatever

whose existence he had had no tangible evidence, when he no longer saw them; fearing, perhaps, that they might have been mere dreams or optical illusions. But he is told that each of these spiritual beings is the protector of one class of worldly existences, and that the proper treatment of these existences is a man's best means of reverencing the spiritual beings interested in their welfare.

[1] Or 'taught,' for the verb has both meanings.

[2] Or 'at all times;' it is always doubtful whether gâs means 'time' or 'place.'

[3] Throughout this chapter a conditional meaning is given to the verbs by prefixing hanâ, aê, or ı (all representing Pâz. aê or *e*) to the present tense, instead of affixing it.

has happened *and* whatever occurs to him, and should act for his happiness, and afford him protection from the vile. 8. Since the righteous man is a counterpart of Aûharmazd the lord, *and* when the righteous man acts it is caused by him who is Aûharmazd, whoever propitiates the righteous man, his fame and welfare exist a long time in the world, and the splendour of Aûharmazd and pleasure and joy become his own *in* heaven (vahi*s*t).

9. 'Whoever wishes to propitiate Vohûman in the world, *and* wishes to act for *his* happiness, is *he* who wishes to promote the things of Vohûman; and it is necessary for him, so that Vohûman may be ever with him, *that* he should propitiate, at every place (gâs) *and* time, the well-yielding (hûdhâk) cattle, in whatever has happened *and* whatever occurs, and should act for *their* happiness; and in the terrible days and the hurried times (gâs) which *befall* them, he should afford them protection from the oppressive and idle. 10. He should not give *them* as a bribe to a man who is a wicked tyrant, *but* should keep *them* in a pleasant and warm locality and place (gâs); and in summer he should provide them a store of straw and corn, so that it be not necessary to keep *them* on the pastures (*k*arak) in winter; and he should not deliver them *up* for this purpose, that is, "So that I may give them up to the vile," because it is necessary to give to the good; and he should not drive them apart from *their* young, and should not put the young apart from their milk. 11. Since they are counterparts of him (Vohûman) himself in the world, the well-yielding cattle, whoever propitiates those which are well-yielding cattle his fame subsists in the world, and

the splendour of Aûharmazd becomes his own *in* the best existence[1].

12. 'Whoever wishes to propitiate Ar*d*avahi*s*t in the world is *he* who wishes to promote his things; and it is necessary for him, so that Ar*d*avahi*s*t may be with *him* at every place (gâs) and time, *that* he should propitiate the fire of Aûharmazd, in whatever has happened and whatever occurs, *and* should act for *its* happiness; he should not put upon *it* wood, incense, and holy-water[2] which are stolen and extorted, and he should not cook at it a ration (bâhar) which is violently extorted from men. 13. For it is a counterpart of him (Ar*d*avahi*s*t) himself in the world, the fire of Aûharmazd; and whoever propitiates those which are fires of Aûharmazd his fame subsists in the world, and the splendour of Aûharmazd becomes his own *in* heaven.

14. 'Whoever wishes to propitiate Shatvaîrô in the world, and wishes to act for *his* happiness, is *he* who wishes to promote the things of Shatvaîrô; *and* whoever he be, it is necessary, so that Shatvaîrô may be with him at every place and time, *that* he should propitiate melted metal[3] at every place and time. 15. And the propitiation of melted metal is this, that he shall practise habits (âîyînŏ) of the

[1] See Chap. VI, 3.

[2] Holy-water is not put upon the fire, for that would be sinful, but it is presented to the fire, and the outside of the fire-place is sprinkled or washed with it (see Haug's Essays, p. 403). The 'fire of Aûharmazd' means any fire, whether sacred or used for household purposes.

[3] The word may be read either aîyên or asîn (Av. ayangh, Pers. âyan, âhan, or âhîn), which is usually translated 'iron,' but also means 'metal' generally, as it certainly does here, and very probably likewise in B. Yt. I, 1, 5, II, 14, 22.

heart so unsullied and pure that, when they shall drop melted metal upon *it*, it does not burn. 16. And Âtarôpâ*d* son of Mâraspend[1] even acted in this priestly fashion (dastôbarîh), so that the melted metal, when they drop *it* upon the region (khânŏ) of *his* pure heart, becomes as pleasant to him as though[2] they were milking milk upon it. 17. When they drop *it* upon the region of the heart of the wicked and sinners, it burns, and they die. 18. And *one* should not commit sin with metal, and with its burning; and should not give gold and silver to the vile. 19. For it is a counterpart of Shatvaîrô himself in the world for him, *and* since he propitiates those which are melted metals, his fame subsists in the world, and the splendour of Aûharmazd becomes his own *in* heaven.

20. 'Whoever wishes to propitiate Spendarma*d* in the world, wishes to promote the things of Spendarma*d*; *and* whoever he be, it is necessary, so that Spendarma*d* may be with him, *that* he should propitiate, at every place and time, the earth and virtuous woman, in whatever has happened and in whatever occurs, *and* should act for *their* happiness. 21. For when he does not spread out (barâ lâ vêshê*d*) this earth, and it does not separate one *piece* from another, his body also *will* not be always

[1] The primate and prime minister of Shâpûr II (A.D. 309–379), who is said to have undergone the ordeal of having melted metal poured upon his chest, in order to prove the truth of the Mazdayasnian religion. The metal used is generally called rûî, 'brass,' but here it is aîyên, 'iron,' though a more fusible metal than either was, no doubt, used.

[2] Reading amat, 'though,' instead of mûn, 'which' (see Bund. I, 7, note).

living upon *it at* every place and time[1]. 22. On account of the lodgment of Spendarma*d* in the earth, when a robber, violent and worthy of death, and wives who are disrespectful to *their* husbands walk about in sinfulness in the world, and their husbands are active *and* virtuous, it becomes much distressed (zanŏîk). 23. This, too, is declared, that, whenever this *earth* becomes distressed (zanîk), it is most *so* at the time when sinners worthy of death are most; for *it* is declared, when sinners worthy of death walk upon *it*, *its* pain and uneasiness become as distressing (dûskhvâr) to it as the dead son on *her* bosom *to* a mother; *and* the lodgment of Spendarma*d* in the earth is little *in* that place whereon sinners worthy of death walk. 24. And her[2] happiness arises from that place when they shall perform tillage and cultivation on it, and a virtuous son is born upon it, and they rear cattle upon it; and it is so one's fame subsists in the world, and the splendour of Aûharmazd becomes one's own *in* heaven.

25. 'Whoever wishes to propitiate Horvada*d* and Amerôda*d* in the world, whereas that is necessary which promotes their things, whoever he be it is necessary *that* he should propitiate, at every place and time, the water and vegetation of Horvada*d* and Amerôda*d*, in whatever has happened and in

[1] Meaning that the earth must be tilled in order to support its inhabitants, but there is some doubt as to the exact wording of the translation.

[2] Spendarma*d* is a female archangel; perhaps, however, the earth is meant here, as it is said to be most pleased by the existence of fire-temples, dwellings of righteous people, cultivation, stables, and pastures (see Vend. III, 1–20).

whatever occurs, *and* should seize upon those who consume *and* steal water and vegetation [1]. 26. And he should not act oppressively, he should not walk the world in sinfulness, and should not bring bodily refuse (hîkhar), dead matter (nasâî)[2], *or* any other pollution to water; he should not destroy vegetation unlawfully, and should not give fruit to the idle and vile. 27. For when he commits sin against water and vegetation, even when it is committed against merely a single twig of it, and he has not atoned for it, when[3] he departs from the world the spirits of all the plants in the world stand up high in front of that man, and do not let him go to heaven. 28. And when he has committed sin against water, even when it is committed against a single drop of it, and he has not atoned for *it*, that also stands up as high as the plants stood, and does not let him go to heaven. 29. Since they are counterparts of Horvada*d* and Amerôda*d* themselves, the water and vegetation, whoever propitiates those which be water and vegetation, his fame subsists in the world, and a share of the splendour of Aûharmazd becomes his *in* heaven.'

30. Aûharmazd said this also to Zaratûs*t*, namely:

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[1] Reading mûn, 'who,' instead of amat, 'when,' and dûgend, 'they steal,' instead of dûgd (perhaps for dûgak, 'thievish'); and supposing the verb to be vakhdûnê*d*, 'takes, seizes,' and not vâdûnê*d*, 'makes, acts.' If the reverse be assumed, the translation would be thus: 'should act for their *happiness*. When they consume water and vegetation he should not act thievishly and oppressively.'

[2] For the meaning of hîkhar and nasâî, see note on Chap. II, 30.

[3] Reading amat, 'when,' instead of mûn, 'who' (see Bund. I, 7, note).

'My will and pleasure is *that* the observance and propitiation of these seven archangels shall be *as I have* told thee; and do thou, too, speak thus unto men, so that they may commit no sin and may not become wicked, and the splendour of Aûharmazd may become their own *in* heaven.'

31. Completed in peace, pleasure, *and* joy[1].

CHAPTER XVI.

0. In the name of God (yazdân) I write a paragraph (babâ) where the sins which are as it were small are *mentioned* one *by* one.

1. The least sin is a Farmân; *and* a Farmân is three coins of five annas[2], some say three coins. 2. An Âgerept is, as regards whatever weapon (snê*s*) men strike with in the world, whenever the weapon is taken in hand; and taken up by *any* one four finger-*breadths* from the ground *it is* the root[3] of an

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[1] This is the most usual concluding phrase of short Pahlavi texts, and indicates that this account of the best mode of propitiating the archangels is to be considered as a separate text. It is followed in M6 by the paragraphs which constitute the next two chapters.

[2] Reading 3 nûmâî-i 5 ânak, but this is uncertain, and if correct must have been written in India, as the anna is an Indian coin worth nearly three halfpence. The coin of five annas was probably a dirham, as the dirham being about fifty grains of silver (see note on *gûg*an in Chap. I, 2), and the rûpî having formerly been less than 180 grains in Gu*g*arât, the former would be nearly five-sixteenths of the latter, that is, five annas. It may, therefore, be assumed that the amount of the Farmân is here taken at three dirhams, as in Chap. XI, 2; but in § 5 it appears to be $3\frac{1}{2}$ dirhams, and in Chap. I, 2 as much as sixteen dirhams.

[3] See Chap. II, 69, note.

Âgerept for him; *and* the retribution and punishment for an Âgerept should be fifty-three dirhams (*g*ûgan)[1]. 3. When the weapon turns downwards *it is* the root of an Avôîri*s*t for him, and his sentence (dînâ) is to be changed; his retribution *and* punishment should be seventy-three dirhams[2], which is when anything further occurs. 4. When he shall lay the weapon on *any* one *it is* the root of an Aredû*s* for *him*, and his retribution *and* punishment are thirty stîrs; if the wound thereby made by him be one-fifth of a span (dî*s*t)[3] *it is* no root of an Aredû*s for* him, and his retribution *and* punishment are the same thirty stîrs.

5. I write the degrees of sin:—A Srôshô-*k*aranâm[4] is three coins and a half, a Farmân is a Srôshô-*k*aranâm, an Âgerept is sixteen stîrs, an Avôîri*s*t is twenty-five stîrs, an Aredû*s* is thirty, a Khôr is sixty, a Bâ*z*âî is ninety, a Yât is a hundred and eighty, *and* a Tanâpûhar is three hundred[5].

6. The good works which are in the *ceremonial*

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[1] § 5 says sixteen stîrs, which, if equivalent to these fifty-three dirhams, would imply $3\frac{5}{16}$ dirhams to the stîr, instead of four as usually stated (see Chap. I, 2). The amounts mentioned in Chaps. I, 2, XI, 2 are very different.

[2] § 5 says twenty-five stîrs, which, at $3\frac{5}{16}$ dirhams to the stîr (as in the case of Âgerept), would be very nearly eighty-three dirhams, which is probably the number we ought to read in the text, and also, possibly, in Chap. XI, 2.

[3] The dî*s*t is a span of ten finger-breadths (about $7\frac{1}{2}$ inches) between the thumb and middle finger (see Bund. XXVI, 3, note).

[4] See Chap. IV, 14, note. Comparing the amount here mentioned with that of the Farmân in § 1, the Srôshô-*k*aranâm, which is here made equal to the Farmân, appears to amount to $3\frac{1}{2}$ dirhams, which agrees very nearly with the statement in Chap. X, 24, but differs from that in Chap. XI, 2.

[5] For similar scales of degrees, see Chaps. I, 2, XI, 2.

worship of the sacred beings (yazisn-i yazdân):—*Consecrating* a sacred cake (drôn)[1] is a good work of one Tanâpûhar[2]; a *form of* worship (yast)[3] is a hundred Tanâpûhars; a Visparad[4] is a thousand Tanâpûhars; a Dô-hômâst[5] is ten thousand; a Dvâzdah-hômâst is a hundred thousand, *and* the merit (kirfak) of every one which is *performed* with holy-water is said *to be* a hundred to one; a Hâd-ôkht[6] is two thousand Tanâpûhars, *and* with holy-water it becomes a hundred to one[7].

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[1] See Chap. III, 32. The Persian Rivâyats explain that this is when the proper ritual is merely recited, without using the sacred twigs and other ceremonial apparatus; when the twigs are used the merit is ten times as great.

[2] That is, sufficient to counterbalance a Tanâpûhar sin (see Chap. I, 1, 2).

[3] A Yast is a formula of praise in honour of some particular angel; when recited with all the accessories of sacred twigs and other ceremonial apparatus, the merit is ten times as great as is mentioned in the text.

[4] The Visparad service includes the Yasna, and when performed with the use of the sacred twigs, holy-water, and other ceremonial apparatus the merit is ten times as great as here stated; some authorities say it is a hundred times as great.

[5] This kind of Hômâst is not mentioned in Dastûr Jâmâspji's explanation of this species of religious service (see B. Yt. II, 59, note); it occurs, however, in the Nîrangistân as a distinct kind, though called merely Hômâst in the Persian Rivâyats.

[6] See B. Yt. III, 25.

[7] The merits of other prayers and ceremonies are detailed in the Persian Rivâyats; thus, that of the ordinary recital of a Vendidad (which includes both Yasna and Visparad) is sixty thousand Tanâpûhars, and when with sacred twigs and holy-water it is a hundred thousand; that of the recital of any Nyâyis (see Chap. VII, 4), or of taking and retaining a prayer (vâg, see Chap. III, 6) inwardly, is one Tanâpûhar.

Chapter XVII.

1. This, too, Zaratûst asked of Aûharmazd, that is: 'Which is the time when *one* must not eat meat?'

2. Aûharmazd gave a reply thus: 'In a house when a person shall die, until three nights are completed, nothing whatever of meat is to be placed on a sacred cake (drôn) therein and in *its* vicinity[1]; but these, such as milk, cheese, fruit, eggs, and preserves, are to be placed; *and* nothing whatever of meat is to be eaten *by* his relations[2]. 3. In all the three days it is necessary to perform the ceremonial (yazisn) of Srôsh for this *reason*, because Srôsh will be able to save his soul from the hands of the demons *for* the three days[3]; and when *one* con-

[1] Reading va hamgôshak, the latter word being apparently used in a parallel passage in Pahl. Vend. VIII, 64 in old MSS.; this reading is, however, somewhat doubtful here, and perhaps we ought to read 'on a sacred cake in that roofed place (pavan zak vâmkînîh);' the last word being a possible term for 'roofing' as it stands, though it may be a miswriting of vâmpôs (Pers. bâmpôs, 'roofing').

[2] The Parsis, nowadays (Dastûr Hoshangji says), do not cook for three days under a roof where a death has occurred, but obtain food from their neighbours and friends; but if the cookroom be under a separate roof, as often happens in India, they have no objection to cooking there.

[3] The soul is supposed to hover about the body for the first three nights after death, during which time it has to rely upon the angel Srôsh (see Bund. XXX, 29) for protection from the demons, which the angel, it is presumed, will afford more efficiently if properly propitiated by the surviving relatives. At the third dawn after death (that is, the dawn of the fourth day inclusive of the day of death) the soul is supposed to depart finally for the other world (see AV. IV, 8–36, XVII, 5–27).

stantly performs a ceremonial *at* every period (gâs)[1] in the three days *it* is *as* good as though they should celebrate the whole religious ritual (hamâk dînô) at one time. 4. And after the third night, *at* dawn, *one* is to consecrate three sacred cakes (drôn), one *for* Rashnû *and* Âstâd, the second *for* Vâê the good[2], *and* the third *for* the righteous guardian spirit (ardâî fravard); and clothing[3] is to be placed upon the sacred cake of the righteous guardian spirit. 5. For the fourth day it is allowable to slaughter a sheep[4], *and* the fourth day the ceremonial (yazisn) of the righteous guardian spirit is to be performed; and afterwards are the tenth-day, the monthly, and, then, the annual *ceremonies;* and the first monthly is exactly on the thirtieth day, and the annual on the particular day[5]. 6. When he

[1] These periods of the day are five in summer, and four in winter (see Bund. XXV, 9, 10).

[2] The usual name of the angel Râm (the Vayu of Râm Yt.) who, with the angels Rashnû and Âstâd, is supposed to be stationed at the *K*inva*d* bridge, where the soul has to give an account of its actions during life shortly after the dawn following the third night after death (see AV. V, 3, CI, 21, note, Mkh. II, 115).

[3] This clothing must be new and good, and is supposed to be supplied to the spirit to prevent its appearing unclothed in the other world, where the clothing of the soul is said to be formed 'out of almsgivings' (Chap. XII, 4); to fulfil which condition the clothes provided are presented to the officiating priests (see Saddar Bundahis LXXXVII).

[4] Or 'goat.'

[5] That is, on the exact anniversary of the death; the sentence is rather obscure, but this appears to be the meaning. With regard to the ceremonies after a death, the Persian Rivâyats give more details, which may be summarized as follows:—On each of the first three days a Srôsh Yast is performed and a Srôsh Drôn consecrated (see Chap. III, 32, note). On the third night, in the middle of the Aiwisrûthrem Gâh (dusk to midnight), a renuncia-

shall die *at* a place distant *from that* where the information arrives, when the three *days' ceremonies* (satûîh) are celebrated *at* that place where he shall die *it* is well, when not, their celebration is *to be at* this place, *and* from the *time* when the information arrives, until three nights are completed, it is necessary to perform the ceremonial of Srôsh, *and* after three days and nights it is necessary to perform the ceremonial of the righteous guardian spirit.'

7. *In* one place *it* is declared, that of him whose begetting is owing to the demons, of him who commits sodomy, and of him who performs the religious rites (dînô) of apostasy, of none of the three do

tion of sin is performed in the house of the deceased; and in the Ushahin Gâh (midnight to dawn) four Drôns are consecrated, one dedicated to the good Vâê (Nâ-î veh), one to Rashn and Âstâd, one to Srôsh, and one to the righteous (ashôân), and in front of the last are placed new and clean clothes with fruit, but without an egg. On the fourth day, at sunrise, the Dahmân Âfrîngân (Yas. LIX) is recited, and then the Khûrshêd and Mihir Nyâyis, after which the people in the house can first eat fresh-cooked meat. During the fourth day also the Yast of the righteous is performed, and the Drôn of the righteous is consecrated; and the same again on the tenth day, together with the recitation of the Dahmân Âfrîngân. On the thirtieth day the Sîrôzah (praise of the thirty days) is to be celebrated, with the dedication to the thirty days; thirty-three beans (lûvak) and thirty-three eggs, with fruit, being placed in front of the Drôn, which is consecrated in the presence of fire; and, afterwards, the assistant priest consecrates a Drôn for Srôsh. The next day the chief priest consecrates a Drôn for the righteous; a suit of clothes and fruit being placed in front of the Drôn. And each day a Yast of the righteous is performed, a Drôn of the righteous is consecrated, and an Âfrîngân recited. On the same day every month the same Yast, Drôn, and Âfrîngân are celebrated; a priest also undergoes the Bareshnûm for the deceased, a Gêtî-kharîd (see Bund. XXX, 28) is performed, and three Vendidads dedicated to Srôsh. On each day at the end of a year the Sîrôzah Yast is performed, and a Drôn

they restore the dead[1], for this *reason*, because he whose begetting is owing to the demons is himself a demon[2], and the soul of him who commits sodomy will become a demon[3], and the soul of him *who* performs the religious rites of apostasy will become a darting snake[4].

8. This, too, is revealed by the Avesta[5], that Aûharmazd spoke thus: 'Give ye up the persons of all men, with the submissiveness of worshippers, to that man *to* whom the whole Avesta and Zand is easy[6], so that he may make you acquainted with duties and good works; because men go to hell for this *reason*, when they do not submit *their* persons to priestly control (aêrpatistân), and do not become acquainted with duties and good works.'

9. Query:—There is an action which, according to the Avesta[7], is not good for a person to do, *and* the sentence of 'worthy of death' is set upon *it;* for *one's* better preservation is *one* not to do that action,

dedicated to the thirty days is consecrated, thirty-three beans being placed, with one Drôn, one Frasast (see Chap. III, 32, note), one pentagonal Drôn as the sun, one crescent-shaped as the moon, thirty-three eggs, and fruit, in front of the Drôn, which is consecrated in the presence of fire; afterwards, the assistant priest consecrates a Drôn for Srôsh, and recites the Dahmân Âfrîngân, and the next day the chief priest consecrates a Drôn for the righteous, a suit of clothes being placed before the Drôn, and recites the Dahmân Âfrîngân.

[1] That is, there is no resurrection for them.

[2] And, therefore, not immortal according to the Parsi faith.

[3] Compare Vend. VIII, 98–106.

[4] Which being a creature of the evil spirit is doomed to destruction.

[5] But it is doubtful if the passage be extant.

[6] That is, the man who knows the whole scripture and commentary by heart.

[7] Reading pavan Avistâk, instead of Avistâk pavan.

or to accomplish *and* urge *it* on, for the advance of religion in a state of uncertainty (var-hômandîh)? 10. The answer is this, that when they act well for *their* better preservation *there* is no fear, on account of acting well, but *one* is not to forsake that[1], too, though *it* be not goodness; a forsaken duty is very bad, for a contempt of it enters into one.

11. This, too, is declared, that Zaratûst enquired of Aûharmazd thus: 'From what place do these people rise again? from that place where they first went into *their* mothers, or from that place where the mothers have given *them* birth, or from that place where *their* bodies happen *to be* (aûftêd)?' 12. Aûharmazd gave a reply thus: 'Not from that place where they have gone into *their* mothers, nor from that place where they have been born from *their* mothers, nor from that place where *their* bodies and flesh happen *to be*, for they rise from that place where the life went out from their bodies.' 13. And this, too, he asked, that is: 'Whence do they raise[2] *him* again who is suspended from anything, *and* shall die in the air?' 14. The reply *was:* 'From that place where his bones and flesh first fall to the ground; hence, except when he shall die on a divan (gâs) or a bed (vistarg), before they carry him away, whatever *it*

[1] The religion in a position of difficulty appears to be the meaning, but the reply to this question of casuistry is by no means clear.

[2] Literally, 'they rise,' both here and in the next section, but the change to the plural number is perplexing, unless it refers to those who prepare the resurrection of the dead (Bund. XXX, 4, 7, 17), as here assumed by reading 'they raise.'

is, a fragment[1] is to be taken and to be laid across his limbs; for when the usage is not so, they raise him again from that place where his body arrives at the ground.'

15. Completed in peace, pleasure, *and* joy[2].

CHAPTER XVIII[3].

1. It is said in revelation that Aêshm[4] rushed into the presence of Aharman[5], and exclaimed thus: 'I *will* not go into the world, because Aûharmazd, the lord, has produced three things in the world, *to* which it is not possible *for* me to do anything whatever.'

2. Aharman exclaimed thus: 'Say which are those three things.'

3. Aêshm exclaimed thus: 'The season-festival

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[1] Apparently a fragment of the place whereon the death took place is meant by ka*d*âm-ı pârak.

[2] The miscellaneous passages which follow Sls. in M6 terminate at this point, which is the end of the first volume of that MS. The next three chapters are taken from the latter end of the other volume of M6.

[3] Both this chapter and the next are also found in K20, the first being placed before the first part of Sls., and the second before the second part. Chap. XVIII also occurs in Dastûr Jâmâspji's MS. of the Bundahi*s*, just after Chap. XXXIV of that text (see Introduction, p. xxx), and a Pâzand version of it occupies the same position in L7 and L22, and is translated by Justi as the last chapter of the Bundahi*s*, in his German translation of that work (see Introduction, p. xxvi).

[4] The demon of wrath (see Bund. XXVIII, 15–17).

[5] See Bund. I, 3. Aêshm, as the chief agent of the evil spirit in his machinations against mankind, rushes into his master's presence in hell to complain of the difficulties he encounters.

(gâsânbâr)[1], the *sacred* feast (myazd), and next-of-kin marriage (khvêtûk-das).'

[1] See Bund. XXV, 1, 3, 6. The six Gâhanbârs or season-festivals are held, respectively, on the 45th, 105th, 180th, 210th, 290th, and 365th days of the Parsi year. An explanation of the cause of the inequality of these intervals has been proposed by Mr. Khurshedji Rustamji Cama, which is well worthy of attention, and appears to have been first published in 1867 in Nos. 7 and 8 of his Zartosti Abhyas. His view is that the mediæval Zoroastrians, beginning their year at the vernal equinox (Bund. XXV, 6, 13, 21), recognised originally only two seasons, a summer of seven months and a winter of five (Bund. XXV, 7), and they held a festival, not only at the end of each season, that is, on the 210th and 365th days of their year, but also in the middle of each season, that is, on the 105th and 290th days of their year. That these two latter were mid-season festivals is proved by their Avesta names, Maidhyô-shema and Maidhyâirya, beginning with the word maidhya, 'middle.' Later on, the Zoroastrians divided their year into four equal seasons, spring, summer, autumn, and winter (Bund. XXV, 20), and without interfering with their old festivals, they would, no doubt, have wished to celebrate the end and middle of each of their new seasons. The ends of these four seasons occur on the 90th, 180th, 270th, and 365th days of the year, and their mid-points are the 45th, 135th, 225th, and 320th days; but the Zoroastrians already held a festival on the 365th day, and celebrated midsummer and midwinter (the 135th and 320th days of their new calendar) on the 105th and 290th days of their year, and they would consider the 90th, 225th, and 270th days too close to their old festivals of the 105th, 210th, and 290th days to allow of the former being held as new festivals; so that they would have only the midspring festival, on the 45th day, and that of the end of summer, on the 180th day, to add to their old festivals. It may be objected that the end of summer was already celebrated on the 210th day, and, for this reason, it is more probable that the festivals were intended to celebrate the beginnings and mid-points of the seasons, rather than their ends and mid-points. According to this view, the six season-festivals were intended, respectively, to celebrate midspring, midsummer, the beginning of autumn, the beginning of winter, midwinter, and the beginning of spring. That they were also intended to commemorate, respectively, the

4. Aharman exclaimed thus: 'Enter into the season-festival! if one of those *present* shall steal a single thing the season-festival is violated, and the affair is *in accordance* with[1] thy wish; enter into the *sacred* feast[2]! if only one of those *present* shall chatter the *sacred* feast is violated, and the affair is *in accordance* with thy wish; *but* avoid next-of-kin marriage[3]! because I do not know a remedy for it; for whoever *has* gone four times near to *it will* not become parted from the possession of Aûharmazd and the archangels[4].'

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creations of the sky, water, earth, vegetation, animals, and man, is a belief of later times, derived probably from a foreign source.

[1] Reading pavan, 'with,' instead of barâ, 'beyond,' as in the next clause of the sentence (see p. 176, note 5).

[2] By the sacred feast is meant the consecration of sacred cakes, with meat-offerings and the recital of the Âfrîngâns or blessings (see Chaps. III, 32, XI, 4).

[3] By next-of-kin marriage Parsis nowadays understand the marriage of first cousins, which they consider a specially righteous act; and the passages in Pahlavi texts, which appear to approve of marriages between brother and sister, father and daughter, and mother and son, they explain as referring to the practices of heretics (see Dastûr Pêshôtan's English translation of the Dînkard, p. 96, note). How far this explanation may be correct has not been ascertained, for the passages in question are rather obscure, and have not been thoroughly examined. But it is quite conceivable that the Parsi priesthood, about the time of the Muhammadan conquest (when the practice of next-of-kin marriage was most extolled), were anxious to prevent marriages with strangers, in order to hinder conversions to the foreign faith; and that they may, therefore, have extended the range of marriage among near relations beyond the limits now approved by their descendants.

[4] The object of this chapter is evidently to extol the religious merit of next-of-kin marriage. A Persian version of the passage, contained in M5, fols. 54, 55, adds the following details: 'Therefore it is necessary to understand, that the chief next-of-kin marriage is that of a sister's daughter and brother's son; a medium

Chapter XIX.

1. The Yathâ-ahû-vairyô [1] *formulas* that are necessary in each place, and how *they* are to be spoken in performing anything [2].

2. One *by him* who goes forth to an assembly, or before grandees *and* chieftains, or on any business; or when he goes to ask for what he wants (val khvahîsnŏ); also when he quits any business; in each of these situations *he* is to say only one *formula*, so that his business may proceed more promptly [3].

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next-of-kin marriage is that of a brother's son and a younger (dîgar) brother's daughter, or of a sister's son and a younger sister's daughter; and inferior to a medium next-of-kin marriage is that of a sister's son and a younger brother's daughter. It is necessary to know that any person who contracts a next-of-kin marriage, if *his* soul be *fit* for hell, will arrive among the ever-stationary (see Chap. VI, 2), if it is one of the ever-stationary it will arrive at heaven. Another particular is to be added; if any one, in departing, settles and strives for the next-of-kin marriage betrothal (paîvand) of a next brother it is a good work of a thousand Tanâpûhars; if any one strives to break off a next-of-kin marriage betrothal he is worthy of death.'

[1] See Bund. I, 21.

[2] It appears from the ninth book of the Dînkar*d*, that the contents of this chapter are derived from the first fargar*d* of the Sû*d*kar Nask (see B. Yt. I, 1, note). The account given by the Dînkar*d* contains fewer details, but, so far as it goes, it is in accordance with our text, except that it seems to transfer the object of § 10 to § 12, and removes the objects of §§ 12, 13 one step onwards; it also adds 'going on a bridge' to § 2. The Persian Rivâyat of Bahman Pûngyah gives further details, as will be mentioned in the notes below.

[3] The Persian Rivâyat adds to these occasions, when he goes on the water, or a river, or goes to borrow, or to ask repayment of a loan, or goes out from his house, or comes into it.

3. *That* a blessing (âfrînô) may be more benedictory, for this *reason one* utters two *formulas;* for *there* are two kinds of blessing, one is that which is in the thoughts [1], and one is that which is in words.

4. Four are for coming out more thankfully when at a season-festival [2].

5. Five *by him* who goes to atone for sin, in order to expel the fiend; because it is necessary to undergo punishment by the decision (dastôbarîh) of these five persons, the house-ruler, the village-ruler, *the tribe-ruler* [3], the province-ruler, and the supreme Zaratûst; and five Ashem-vohûs [4] are to be uttered by him at the end.

6. Six *by him* who goes to seek power, and to battle, so that he may be more successful.

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[1] The words pavan mînisn are guessed, for this first clause is omitted by mistake in M6, and these two words are illegible in K20, except part of the last letter.

[2] K20 substitutes for val, 'at,' the following mutilated phrase: [. . . . anhau khshapô kadârkâî pavan kadârkâî] madam vazlûnêd râdîh-i; the portion in brackets being evidently a fragment from the Hâdôkht Srôsh Yt. 5 with Pahlavi translation (a passage which treats of the efficacy of reciting the Yathâ-ahû-vairyô). If this fragment be not merely a marginal gloss, which has crept into the text by mistake, we must translate the whole section as follows: 'Four are for the more thankful coming out of the liberality of a season-festival, when the *passage*, "*on that day nor* on that night *comes there* anything whatever on any one," goes on.' The Dînkard has merely: 'Four by *him* who is at the invocation of the chiefs *of creation and* the celebration of a season-festival.' The Persian Rivâyats omit the section altogether.

[3] This person is omitted both in M6 and K20, but he is wanted to make up the five. This section is omitted by the Persian Rivâyats.

[4] See Bund. XX, 2. These are to be recited after the punishment is over.

7. Seven *by him* who goes to perform the worship of God (yazdân), *so that* the archangels may come more forward[1] at the worship.

8. Eight *by him* who goes to perform the ceremonial of the righteous guardian spirit.

9. Nine *by him* who goes to sow corn; these he utters for this *reason*, because the corn will ripen (rasêd) in nine months, *and* so that the corn may come forward he will make the mischief of the noxious creatures less[2].

10. Ten *by him* who goes to seek a wife, so that the presents may be favourable for the purpose. 11. Ten *by him* who wishes to allow the male *access* to beasts *of burden* and cattle, so that it may be more procreative[3].

12. Eleven *by him* who goes to the lofty mountains, so that the glory of mountains and hills may bless him *and* be friendly[4].

13. Twelve *by him* who goes to the low districts, so that the glory of that country and district may bless him and be friendly[5].

14. Thirteen *by him* who shall become pathless; *at* that same place he shall utter *them;* or *by him*

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[1] Or 'may arrive earlier;' there being seven archangels has suggested the number seven. This section and the next are omitted by the Persian Rivâyats.

[2] The Persian Rivâyats add general cultivation, planting trees, and cohabitation with one's wife.

[3] Instead of §§ 10, 11 the Persian Rivâyats have buying quadrupeds, and driving pegs into the ground for picketing them.

[4] The Persian Rivâyats substitute conference with a maiden, seeking a wife, giving one's children in marriage, and obtaining anything from another.

[5] The Persian Rivâyats add going up hills, mounting anything lofty, going on a bridge, and losing one's way.

who shall pass over a bridge and a river, so that the spirit of that water may bless him[1]; because the Yathâ-ahû-vairyô is greater and more successful *than* everything in the Avesta as to all rivers, all wholesomeness, and all protection.

15. Religion is as connected with the Yathâ-ahû-vairyô as the hair is more connected with the glory of the face; any one, indeed, would dread (samâ*d*) to separate hairiness *and* the glory of the face.

CHAPTER XX[2].

1. *In* one place it is declared that it is said by revelation (dînô) that a man is to go as much as possible (*k*and vê*s*-ast) to the abode of fires[3], and the salutation (nîyâyi*s*nŏ) of fire[4] is to be performed *with* reverence; because three times every day the archangels form an assembly in the abode of fires, and shed good works and righteousness there; and then the good works and righteousness, which are shed there, become more lodged in the body of *him* who goes much thither, and performs many salutations of fire *with* reverence.

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[1] The Persian Rivâyats substitute going to and entering a city or town; they also add twenty-one recitations on setting out on a journey, so that the angel Bahrâm may grant a safe arrival.

[2] The contents of this chapter conclude the MS. M6; a few lines even having been lost at the end of that MS., though preserved in some of its older copies. A more modern copy, in the MS. No. 121 of the Ouseley collection in the Bodleian Library at Oxford, contains §§ 4–17, appended to the Bundahi*s*. Complete Pâzand versions, derived from M6, occur in L7 and L22, immediately following the Pâzand of Chap. XVIII.

[3] The fire-temple.

[4] That is, the Âtâ*s* Nyâyi*s* is to be recited.

2. This, too, that the nature of wisdom is just like fire; for, in this world, *there* is nothing which shall become so complete as that thing which is made with wisdom; and every fire, too, that they kindle and *one* sees from far, makes manifest *what is* safe and uninjured (aîrâkht); whatever is safe in fire is safe for ever, and whatever is uninjured in fire is uninjured for ever.

3. This, too, that a disposition in which is no wisdom is such-like as a clear, unsullied (anâhûk) fountain which is choked (bastŏ) and never goes into use; and the disposition with which *there* is wisdom is such-like as a clear, unsullied fountain, over which an industrious man stands *and* takes *it* into use; cultivation restrains *it*, and it gives crops (bar) to the world.

4. This, too, that these three things are to be done by men, to force the *demon of* corruption (nasûs)[1] far away from the body, to be steadfast in the religion, and to perform good works. 5. To force the *demon of* corruption far away from the body is this, that before the sun *has* come up *one* is to wash the hands[2] and face with bull's urine and water; to be steadfast in the religion is this, that *one* is to reverence the sun[3]; and to perform good works is this, that *one* is to destroy several noxious creatures.

6. This, too, that the three greatest concerns of men are these, to make him who is an enemy a friend, to make him who is wicked righteous, and to make him who is ignorant learned. 7. To make

[1] See Chap. II, 1. [2] See Chap. VII, 7.
[3] See Chap. VII, 1–6.

an enemy a friend is this, that out of the worldly wealth *one* has before him he keeps a friend in mind; to make a wicked *one* righteous is this, that from the sin, whereby he becomes wicked, *one* turns him away; and to make an ignorant *one* learned is this, that *one* is to manage himself so that he who is ignorant may learn of him.

8. This, too, *that* the walks of men are to be directed chiefly to these three places, to the abode of the well-informed, to the abode of the good, *and* to the abode of fires[1]. 9. To the abode of the well-informed, that so *one* may become wiser, and religion be more lodged in *one's* person; to the abode of the good for this *reason*, that so, among good and evil, he may thereby renounce the evil and carry home *the good*[2]; and to the abode of fires for this *reason*, that so the spiritual fiend may turn away from him.

10. This, too, that *he* whose actions are for the soul, the world is then his own, and the spiritual *existence* more his own; and *he* whose actions are for the body, the spiritual *existence* has *him* at pleasure, *and* they snatch the world from him compulsorily.

11. This, too, that Bakht-âfrî*d*[3] said, that every Gâtha (gâsân)[4] of Aûharmazd has been an opposi-

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[1] The fire-temple.

[2] Assuming that the word *s*apîrîh, 'the good,' has been omitted by mistake; the sentence appearing to be unintelligible without it.

[3] See B. Yt. I, 7.

[4] The word gâsân being plural, Gâtha must be taken in its collective sense as an assemblage of hymns. The word can also be read dahî*s*n, 'creation,' but this meaning seems improbable here.

tion of the one adversary, and the renunciation *of sin* (patîtîk)[1] for the opposition of every fiend.

12. This, too, that, regarding the world, anxiety is not to be suffered, it is not to be considered as anything whatever, and is not to be let slip from the hand. 13. Anxiety is not to be suffered for this *reason*, because that which is ordained will happen; it is not to be considered as anything whatever for this *reason*, because should it be expedient it is necessary to abandon *it;* and it is not to be let slip from the hand for this *reason*, because it is proper, in the world, to provide a spiritual *existence* for oneself.

14. This, too, that the best thing is truth, and the worst thing is deceit; and *there* is *he* who speaks true *and* thereby becomes wicked, and *there* is *he* who speaks false *and* thereby becomes righteous.

15. This, too, that fire is not to be extinguished[2], for *this* is a sin; and *there* is *he* who extinguishes *it*, *and* is good.

16. This, too, is declared, that nothing is to be given to the vile; and *there* is *he by* whom the best and most pleasant ragout (khûr*d*îk) is to be given to the vile.

17. On these, too, is the attention of men *to be fixed*, because *there* is a remedy for everything but death, a hope for everything but wickedness, everything will lapse[3] except righteousness, it is possible

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[1] That is, the Patit or formula of renunciation (see Chap. IV, 14).

[2] Literally, 'killed.'

[3] M6 ends at this point, the next folio being lost. The remainder of the chapter has been recovered from a copy in Bombay, checked by the Pâz. MSS. L7 and L22, all of which must have

to manage everything but temper (gôhar), and it is possible *for* everything to change but divine providence (bakô-bakhtô).

18. This, too, is declared, that Frê*d*ûn[1] wished to slay A*z*-i Dahâk[2], *but* Aûharmazd spoke thus: 'Do not slay *him* now, for the earth will become full of noxious creatures.'

CHAPTER XXI[3].

1. I write the indication of the midday shadow; may it be fortunate!

2. Should the sun come[4] into Cancer *the shadow* is one foot of the man, *at* the fifteenth *degree* of Cancer *it* is one foot; *when* the sun is at Leo *it* is

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been derived from M6 before it lost its last folio; whereas the MS. No. 121 of the Ouseley collection at Oxford, which ends at the same point, must have been written after the folio was lost.

[1] See Bund. XXXI, 7.

[2] See Bund. XXIX, 9, XXXI, 6, B. Yt. III, 55–61.

[3] The contents of this chapter, regarding the lengths of midday and afternoon shadows, immediately follow a tale of Gô*s*t-i Fryânô, which is appended to the book of Ar*d*â-Vîrâf's journey to the other world, both in M6 and K20. As will be seen from the notes, these details about shadows were probably compiled at Yazd in Persia, as they are suitable only for that latitude.

[4] Reading âya*d*-ae (a very rare form), or it may be intended for hômanâe, 'should it be,' but it is written in both MSS. exactly like the two ciphers for the numeral 5. Mullâ Fîrûz in his Avîgeh Dîn, p. 279 seq., takes 5 khadûk pâî as implying that the shadow is under the sole of the foot, or the sun overhead; but neither this reading, nor the more literal 'one-fifth of a foot,' can be reconciled with the other measures; though if we take 5 as standing for pan*g*ak, 'the five *toes* or sole,' we might translate as follows: '*When* the sun is at Cancer, *the shadow* is the sole of one foot of the man.'

one foot and a half, *at* the fifteenth of Leo *it* is two feet; *when* the sun is at Virgo *it* is two feet and a half, *at* the fifteenth of Virgo *it* is three feet and a half; *at* Libra *it* is four[1] feet and a half, *at* the fifteenth of Libra *it* is five feet and a half[2]; *at* Scorpio *it* is six feet and a half, *at* the fifteenth of Scorpio *it* is seven[3] feet and a half; *at* Sagittarius *it* is eight feet and a half, *at* the fifteenth of Sagittarius *it* is nine feet and a half; *at* Capricornus *it* is ten feet, *at* the fifteenth of Capricornus *it* is nine[4] feet and a half; *at* Aquarius *it* is eight[5] feet and a half, *at* the fifteenth of Aquarius *it* is seven feet and a half; *at* Pisces *it* is six feet and a half, *at* the fifteenth of Pisces *it* is five feet and a half; *at* Aries *it* is four feet and a half, *at* the fifteenth of Aries *it* is three feet and a half; *at* Taurus *it* is two feet and a half, *at* the fifteenth of Taurus *it* is two feet; *at* Gemini *it* is one foot and a half, *at* the fifteenth of Gemini *it* is one foot[6].

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[1] K20 has 'three' by mistake.

[2] M6 omits 'and a half' by mistake.

[3] K20 has 'six' by mistake.

[4] Both MSS. omit one cipher, and have only 'six,' but the shadow must be the same here as at the fifteenth of Sagittarius.

[5] Both MSS. have 'seven,' which is clearly wrong.

[6] It is obvious that, as the length of a man's shadow depends upon the height of the sun, each of these observations of his noonday shadow determines the altitude of the sun at noon, and is, therefore, a rude observation for finding the latitude of the place, provided we know the ratio of a man's foot to his stature. According to Bund. XXVI, 3 a man's stature is eight spans (vitast), and according to Farh. Okh. p. 41 a vitast is twelve finger-breadths, and a foot is fourteen (see Bund. XXVI, 3, note), so that a man's stature of eight spans is equivalent to $6\frac{2}{7}$ feet. Assuming this to have been the ratio adopted by the observer, supposing the obliquity of the ecliptic to have been 23° 35′ (as it

3. The midday shadow is written[1], may *its* end be good!

4. I write the indication of the Aûzêrîn (afternoon)[2] *period of the day;* may it be well *and* fortunate by the help of God (yazdân)!

5. When the day is at a maximum (pavan afzûnŏ), *and* the sun comes unto the head[3] of Cancer, *and one's* shadow becomes six feet and two parts[4], he makes *it* the Aûzêrîn period (gâs). 6.

was about A.D. 1000), and calculating the latitude from each of the thirteen different lengths of shadow, the mean result is 32° 1′ north latitude, which is precisely the position assigned to Yazd (the head-quarters of the small remnant of Zoroastrians in Persia) on some English maps, though some foreign maps place it 15′ or 20′ farther south. With regard to the rough nature of this mode of observation it may be remarked that, as the lengths of the shadows are noted only to half a foot, there is a possible error of a quarter-foot in any of them; this would produce a possible error of 2° 4′ in the midsummer observation of latitude, and of 39′ in the midwinter one; or a mean possible error of 1° 22′ in any of the observations; so that the possible error in the mean of thirteen observations is probably not more than 6′, and the probable error is even less, provided the data have been assumed correctly.

[1] Reading nipist, but only the first and last letters are legible in M6, and the middle letter is omitted in K20.

[2] See Bund. XXV, 9.

[3] The word sar, 'head,' usually means 'the end,' but it must be here taken as 'the beginning;' perhaps, because the zodiacal signs are supposed to come head-foremost.

[4] What portion of a foot is meant by bâhar, 'part,' is doubtful. It can hardly be a quarter, because 'two quarters' would be too clumsy a term for 'a half.' But it appears from §§ 5–7 that the shadow, necessary to constitute the Aûzêrîn period, is taken as increasing uniformly from six feet and two parts to fourteen feet and two parts, an increase of eight feet in six months, or exactly one foot and one-third per month, as stated in the text. And, deducting this monthly increase of one foot and one-third from the seven and a half feet shadow at the end of the first month, we have six feet and one-sixth remaining for the shadow at the

Every thirty days it always increases one foot *and* one-third, therefore about every ten days the reckoning is always half a foot [1], *and when* the sun is at the head of Leo the shadow is seven [2] feet *and* a half. 7. In this series every *zodiacal* constellation is *treated* alike, and the months alike, until the sun comes unto the head of Capricornus, *and* the shadow becomes fourteen feet and two parts. 8. In Capricornus it diminishes again a foot *and* one-third [3]; *and* from there *where* it turns back, because of the decrease of the night and increase of the day, it always diminishes one foot *and* one-third every one of the months, *and* about every ten days the reckoning is always half a foot, until it comes back to six feet and two parts; every *zodiacal* constellation *being treated* alike, and the months alike [4].

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beginning of the month. Hence we may conclude that the 'two parts' are equal to one-sixth, and each 'part' is one-twelfth of a foot.

[1] Meaning that the increase of shadow is to be taken into account as soon as it amounts to half a foot, that is, about every ten days. Practically, half a foot would be added on the tenth and twentieth days, and the remaining one-third of a foot at the end of the month.

[2] Both MSS. have 'eight,' but this would be inconsistent with the context, as it is impossible that 'six feet and two parts' can become 'eight feet and a half' by the addition of 'one foot and one-third,' whatever may be the value of the 'two parts' of a foot.

[3] Both MSS. have 3 yak-1 pâî, instead of pâî 3 yak-1.

[4] This mode of determining the beginning of the afternoon period is not so clumsy as it appears, as it keeps the length of that period exceedingly uniform for the six winter months with some increase in the summer time. In latitude 32° north, where the longest day is about 13 hours 56 minutes, and the shortest is 10 hours 4 minutes, these observations of a man's shadow make the afternoon period begin about $3\frac{3}{4}$ hours before sunset at mid-

CHAPTER XXII[1].

1. May Aûharmazd give *thee* the august rank and throne of a champion[2]!

2. May Vohûman give thee wisdom! may the benefit of knowing Vohûman[3] be good thought, and mayest thou be acting well, that is, saving the soul!

3. May Ar*d*avahi*s*t, the beautiful, give thee understanding and intellect!

4. May Shatvaîrô grant thee wealth from every generous one!

5. May Spendarma*d* grant thee praise through the seed of *thy* body! may she give thee *as* wife a woman from the race of the great!

6. May Horvada*d* grant thee plenty and prosperity!

7. May Amerôda*d* grant thee herds of four-footed *beasts!*

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summer, diminishing to $2\frac{3}{4}$ hours at the autumnal equinox, and then remaining very nearly constant till the vernal equinox.

[1] These last two chapters are found written upon some folios which have been added to the beginning of M6; but, though not belonging to that MS. originally, they are still very old. The first of these two chapters has not been found elsewhere; it is an elaborate benediction, in which the writer calls down, upon some one, a series of blessings from each of the thirty archangels and angels whose names are given to the days of the Parsi month in the order in which they here stand (compare the same names in Bund. XXVII, 24).

[2] The meaning of the word pâ*d*rô*g* or pâ*d*ra*n*g (which occurs also in §§ 12, 26, and appears to be a title) may be guessed from the following passage in the Yâ*d*kâr-i Zarîrân, or Vi*s*tâsp-shâhnâmak: Pavan har razm va pâ*d*razm-i lak pîrô*g* va vêh pâ*d*rô*g* *s*em yâîtyûnî-ae, 'in every attack and counter-attack of thine mayest thou bring *away* the title of conqueror and good champion!'

[3] The reading is uncertain.

8. May Dînô always secure[1] *thee* the support of the creator Aûharmazd!

9. May the light of the sublime Âtarô[2] hold thy throne in heaven!

10. May Â*v*ân grant thee wealth from every generous one!

11. May Khûr hold thee without mystery *and* doubt among the great and *thy* compeers (hambu*d*îkân)!

12. May Mâh give thee an assistant, who is the assistant of champions!

13. May Tî*s*tar hold thee a traveller in the countries of the seven regions!

14. Gô*s*ûrvan the archangel[3] is the protection *of* four-footed *beasts.*

15. May Dînô always remain *for thee as* the support of the creator Aûharmazd!

16. May Mitrô be thy judge, who shall wish thy existence *to be* vigorous!

17. May Srôsh the righteous, the smiter of demons, keep greed, wrath, and want[4] far from thee! may he destroy *them*, *and* may he not seize thee *as* unjust!

18. May Rashnû be thy conductor[5] to the resplendent heaven!

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[1] This verb is doubtful; here and in § 23 it is netrûnâ*d*, 'may she guard,' but in § 15 it is ketrûnâ*d*, 'may she remain.'

[2] Bûr*z* âtarô, 'the sublime fire,' seems to be a personification of the fire Berezi-savang of Bund. XVII, 1, 3, the Supremely-benefiting of SZS. XI, 1, 6.

[3] She is usually called an angel. Either the verb is omitted in this section, or it is not a blessing; and the same may be said of §§ 20, 25.

[4] These are the three fiends, Â*z*, Aeshm, and Nîyâz (see Bund. XXVIII, 15–17, 26, 27).

[5] It is very possible that the verb should be yehabûnâ*d*,

19. May Fravar*d*în give thee offspring, which may bear the name of *thy* race!

20. Vâhrâm the victorious is the stimulator of the warlike.

21. May Râm, applauding the life of a praiser of the persistent[1] lord, keep thee perfect (aspar), that is, living three hundred years[2], undying and undecaying unto the end of *thy* days!

22. May Vâ*d* bring thee peace[3] from the resplendent heaven!

23. May Dînô always secure *thee* the support of the creator Aûharmazd!

24. May Dînô become thy guest in thy home and dwelling!

25. Arshi*s*ang, the beautiful, is the resplendent glory of the Kayâns.

26. May Â*s*tâ*d* be thy helper, who is the assistant of champions!

27. May Âsmân bless thee with all skill and wealth!

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instead of yehevûnâ*d*, in which case we should have 'give thee a passport.'

[1] The meaning of khvâpar (Av. *hv*âpara) is by no means certain; it is an epithet of Aûharmazd, angels, and spirits, and is then often assumed to mean 'protecting;' but it is also a term applied to the earth and offspring; perhaps 'self-sustaining' would suit both its etymology and its various applications best, but the root par has many other meanings.

[2] That is, two great cycles. It is usual for the copyists of Pahlavi MSS. to wish, in their colophons, that the persons for whom the MSS. are written, whether themselves or others, may retain the MSS. for a hundred and fifty years before leaving them to their children; which period is mentioned because it is supposed to constitute a great cycle of the moon and planets.

[3] Written drûd instead of drû*d*.

28. May Zamyâd destroy for thee the demon and fiend out of thy dwelling!

29. May Mâraspend hold thee a throne in the resplendent heaven!

30. May Anîrân the immortal, with every kind of all wealth, become thy desire! the horses of God (yazdân)[1] who shall come that he may go, and thou mayest obtain a victory.

31. May destiny give thee a helper! he is the guardian of the *celestial* sphere for all these archangels whose names I have brought *forward:* may he be thy helper *at* all times, in every good work and duty!

32. Homage to Srît[2] the teacher! may he live long! may he be prosperous *in* the land! may *his* be every pleasure and joy, *and* every glory of the Kayâns, through the will of the persistent Aûharmazd!

Chapter XXIII.

0. In the name of God and the good creation be health[3]!

1. Aûharmazd is more creative, Vohûman is more

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[1] Both nouns are in the plural, and both verbs in the singular. Anîrân is a personification of Av. anaghra rao*ka*u, 'the beginningless lights,' or fixed stars (which, however, are said to have been created by Aûharmazd in Bund. II, 1), and these stars appear to have been considered as horses of the angels (Bund. VI, 3, SZS. VI, 1). There are several uncertain phrases in §§ 30–32.

[2] This would appear to be the name of the person to whom the benediction is addressed, as it can hardly be meant for the ancient hero Thrita, the Athrat of Bund. XXXI, 27, and the Srîtô of SZS. XI, 10, note.

[3] Two versions of this chapter, detailing the qualities of the

embellished [1], Ar*d*avahi*s*t is more brilliant [2], Shatvaîrô is more exalted [3], Spendarma*d* is more fruitful [4], Horvada*d* is moister [5], Amerôda*d* is fatter [6]. 2. Dîn-pa-Âtarô is just like Aûharmazd [7], Âtarô is hotter [8], Â*v*ân is more golden [9], Khûr is more observant [10], Mâh is more protective [11], Tîr is more liberal, Gô*s* is swifter [12]. 3. Dîn [13]-pa-Mitrô is just like Aûharmazd, Mitrô is more judicial, Srôsh is more vigorous, Rashn is more just, Fravar*d*în is more powerful, Vâhrâm is more victorious, Râm is more pleasing, Vâ*d* is more fragrant. 4. Dîn-*pa-Dînô* is just like Aûharmazd, Dînô is more valuable, Ar*d* [14] is more beautiful, Â*s*tâ*d* is purer, Âsmân is more lofty, Zamyâ*d* is more conclusive, Mâraspend is more

thirty angels and archangels, are extant; one in M6, which has lost §§ 3–5, and the other in a very old MS. in the library of the high-priest of the Parsis at Bombay. This latter, being complete, is here taken as the text, while the variations of M6, which occur in nearly every epithet, are given in the notes. Which version is the oldest can hardly be ascertained with certainty from the state of the MSS. M6 omits this opening benediction.

[1] M6 has 'more nimble.'

[2] M6 has 'more discriminative.'

[3] M6 has 'more active.'

[4] M6 has 'more complete.'

[5] M6 has 'fatter.'

[6] M6 has 'more fruitful.'

[7] M6 has 'Dînô is more desirous.'

[8] M6 has 'more heating.'

[9] Referring perhaps to the golden channels (Bund. XIII, 4, 5) through which the water of Arêdvîvsûr (a title of the angel Â*v*ân, 'waters') is supposed to flow. M6 has 'more glittering.'

[10] M6 has 'more embellished.'

[11] M6 has varpântar, the meaning of which is uncertain.

[12] M6 has 'more listening.'

[13] The version in M6 ends here; the next folio being lost.

[14] The same as Arshi*s*ang (see Bund. XXII, 4).

conveying the religion, Anîrân is the extreme of exertion *and* listening [1].

5. May it be completed in peace and pleasure!

[1] The reading of both these nouns is uncertain. The days of the Parsi month, which bear the names of these thirty angels, are divided, it will be observed, into four nearly equal divisions, resembling weeks, which are here separated in §§ 1–4. The first weekly period begins with a day dedicated to Aûharmazd, and called by his own name; and each of the three other weekly periods also begins with a day dedicated to Aûharmazd, but called by the name of Dîn, 'religion,' with the name of the following day added as a cognomen. The first week, therefore, consists of the day Aûharmazd followed by six days named after the six archangels respectively (see Bund. I, 23, 26). The second week consists of the day Dîn-with-Âtarô followed by six days named after the angels of fire, waters, the sun, the moon, Mercury, and the primeval ox. The third week consists of the day Dîn-with-Mitrô followed by seven days named after the angels of solar light, obedience, and justice, the guardian spirits, and the angels of victory, pleasure, and wind. And the fourth week consists of the day Dîn-with-Dînô followed by seven days named after the angels of religion, righteousness, rectitude, the sky, the earth, the liturgy, and the fixed stars.

INDEX.

OBSERVATIONS.

1. The references in this index are to the pages of the introduction, and to the chapters and sections of the translations; the chapters being denoted by the larger ciphers.

2. References to passages which contain special information are given in parentheses.

3. Though different forms of the same name may occur in the translations, only one form is usually given in the index, to which the references to all forms are attached; except when the forms differ so much as to require to be widely separated in the index.

4. Pahlavi forms are always given in preference to Pâzand and Persian, when only one is mentioned; but where only a Pâzand form occurs it is printed in italics, as Pâzand orthography is usually corrupt. In all such italicised names any letters, which would elsewhere be italic, are printed in roman type.

5. Abbreviations used are :—Av. for Avesta word; Bd. for Bundahi*s*; Byt. for Bahman Ya*s*t; ch. for chapter of Visparad; com. for commentator and commentary; Gu*g*. for Gugarâti; Huz. for Huzvâri*s*; Int. for Introduction; lun. man. for lunar mansion; m. for mountain; meas. for measure; n for foot-note; Pahl. for Pahlavi; Pâz. for Pâzand; Pers. for Persian; r. for river; Sl. for Shâyast lâ-shâyast; trans. for translation; wt. for weight; zod. for zodiacal constellation; Zs. for Selections of Zâ*d*-sparam.

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Aûzôbô, king, Bd. **31**, 23, 24, 35; **34**, 6n; Sl. **10**, 28n.

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Bakht-âfrîd, com., Byt. **1**, 7; Sl. **1**, 4n; **20**, 11.
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Bakyîr m., Bd. **12**, 2, 20.
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Skinâs, man, Bd. **33**, 3n.
*S*ôk, bird, Bd. **19**, 19.

Ta*d*-sôidhi*s* hâ, Sl. **13**, 49.
Ta*d*-thwâ-peresâ hâ, Sl. **13**, 28.
Tâham, man, Bd. **33**, 4.
Tahmâsp, man, Bd. **31**, 23n.
Tâirê*v*, demon, Bd. **1**, 27; **28**, 11n; **30**, 29.
Takhmôrup, king, Bd. **17**, 4; **31**, 2, 3; **32**, 1n; **34**, 4; Zs. **11**, 10n; Sl. **10**, 28n.
Tambayak, demon, Bd. **31**, 6.
Tanâpûhar good work, Sl. **1**, (1n;) **2**, 79n, 93; **6**, 3, 4, 6; **7**, 4; **8**, 20; **16**, 6; **18**, 4n.
— sin, Sl. **1**, 1, (2;) **2**, 40, 50, 51, 53, 69, 70, 79n, 80, 82; **3**, 26-28; **4**, 10, 12; **5**, 3, 4; **8**, 20; **10**, 5, 17, 35n; **11**, 1, 2; **12**, 4; **16**, 5.
Tanuperetha, Av., Sl. **1**, 1n.
Taparîstân, land, Bd. **12**, 17; **13**, 15; **20**, 27; Byt. **3**, 19.
Taprê*v*, demon, Bd. **28**, 11, 13. See Tâirê*v*.
Taraba, lun. man., Bd. **2**, 3.
Tarâzûk, zod., Bd. **2**, 2; **5**, 6.
Tarmaz, town, Bd. **20**, 28n.
Tarômat, demon, Bd. **28**, 14; **30**, 29.
Tashkand, town, Bd. **20**, 20n.
Taurus, zod., Bd. **2**, 2; Sl. **21**, 2.
Tâ-*v*e-urvâtâ hâ, Sl. **13**, 6, 14.
Tâz, man, Bd. **15**, 28; **31**, 6; Sl. **10**, 28n.
Tâzak, woman, Bd. **15**, 28.
Tegend r., Bd. **20**, 15n.
Teherân, town, Bd. **12**, 31n; **31**, 40n; Sl. **13**, 11n.

Têrak m., Bd. **5**, 3, 4; **12**, 2, 4.
Teremet r., Bd. **20**, 7, 9n, 28.
Thraêtaona, king, Bd. **31**, 4n, 7n.
Three-legged ass, Bd. **19**, 1-12.
Three-nights' ceremony, Sl. **8**, 6; **10**, 2; **12**, 5, 31.
— — punishment, Bd. **30**, 13, 16; Sl. **8**, 5, 7, 16.
Thrita, man, Bd. **31**, 26n, 27n; Zs. **11**, 10n; Byt. **3**, 14n; Sl. **22**, 32n.
Thritak, man, Bd. **31**, 14.
Thriti, woman, Bd. **32**, 5n.
Tides, Bd. **13**, 8, 11, 13, 14; Zs. **6**, 17.
Tigris r., Bd. **20**, 10n, 12n, 25n; Zs. **6**, 20n; Byt. **3**, 3n, 5n, 21n, 38n.
Time personified, Int. 70; Zs. **1**, 24-27; **4**, 5.
Tin age, Byt. **2**, 20.
Tîr, angel (for Tî*s*tar), Bd. **27**, 24; Sl. **23**, 2; month, Bd. **7**, 2; **25**, 3, 20; Zs. **6**, 2; planet, Bd. **5**, 1.
Tî*s*tar, angel, Bd. **7**, 2-4, 7-10; **9**, 2; **11**, 2; **19**, 11; **27**, 3; Zs. **6**, 1, 3, 9, 10, 13; **8**, 1; Byt. **2**, 59n; **3**, 14n; Sl. **22**, 13; see Tîr; star, Bd. **2**, 7; **5**, 1; **7**, 1; Sl. **14**, 5.
Toothpick, how to be cut, Sl. **10**, 20; **12**, 13.
Tôrâ, zod., Bd. **2**, 2.
Tort r., Bd. **20**, 7n, 24.
Translations of Bd., Int. 24-26, 43-45; of Byt., Int. 57, 59; of Sl., Int. 66, 67; plan of these, Int. 70-74.
Tree of all germs, Bd. **9**, 5, 6; **18**, 9; **27**, 2; **29**, 5; Zs. **8**, 3.
Tribe-ruler, Sl. **13**, 11, 15, 41n, 44; **19**, 5.
Tûg, prince, Bd. **31**, 9, 10, 12, 14, 27; Sl. **10**, 28n.
Tûhmâspian, title, Bd. **31**, 23; **34**, 6; Sl. **10**, 28n.
Tûirya, tribe, Bd. **15**, 29n; **31**, 9n.
Tûr, land, Bd. **12**, 20; **15**, 29; **21**, 6; **30**, 16; **31**, 27n; Byt. **2**, 62; **3**, 34.
— Brâgrêsh, Byt. **2**, 3n.
— i Brâ*d*arvash, Byt. **2**, 3.
Tûrak, man, Bd. **31**, 14, 27.
Tûrân, land, Sl. **10**, 28n.
Turanian syllabary, Int. 13.
Tûrk, tribe, Bd. **29**, 7; Byt. **2**, 49; **3**, 7-9, 51.
Tûrkîstân, land, Bd. **12**, 13, 39; **15**, 29n; **29**, 13; Byt. **2**, 24n, 49n; **3**, 21n; Sl. **6**, 7n.
Tûrks, Byt. **2**, 24n, 50n.
Tûs m., Bd. **22**, 3; land, Bd. **12**, 24; **20**, 30; man, Bd. **29**, 6.

Uda, demon, Bd. **28**, 19; **31**, 6n.
Udaî, demon, Bd. **31**, 6.
Ukhshya*d*-ereta, apostle, Bd. **32**, 8n.
— nemangh, apostle, Bd. **32**, 8n.
'Umân gulf, Bd. **13**, 9n.
Uncleanness, period of, Sl. **2**, 41, 42, 44, 62, 105-109; **3**, 14-18.
Unseasonable chatter, see Sin.
Ursa major, Bd. **2**, 7n; Sl. **11**, 4n.
Urumiyah lake, Bd. **22**, 2n, 8n.
Urupi dog, Sl. **2**, 59n.
Ururviga, man, Bd. **32**, 7.
*Urva*d-*gâ*, man, Bd. **31**, 31n; **33**, 4.
*Urva*d-*gâi-frâst*, man, Bd. **31**, 31.
Urvâkhshaya, man, Bd. **31**, 26n.
Urvandasp, man, Bd. **32**, 1n.
Urvarâm, twig, Sl. **3**, 32n.
Urvatad-nar, man, Bd. **29**, 5; **32**, 5n.
Urvâzist fire, Bd. **17**, 1. See Aûrvâzî*s*t.
Urvig, woman, Bd. **32**, 7n.
Urvis lake, Bd. **13**, 4n; **22**, 1, 11.
Usefriti, Av., Sl. **13**, 30n.
Ushahina gâh, Bd. **19**, 15n; **25**, 9n; Byt. **2**, 59n; Sl. **14**, 4n; **17**, 5n.
Ushidarena m., Bd. **12**, 6n.
Ushidh*a*u m., Bd. **12**, 6n.
Usinemangh, man, Bd. **31**, 33n.
Uspâsnu, title, Bd. **29**, 1n.
U*s*ta-Ahurem-mazdâm ch., Sl. **13**, 32.
U*s*tavaiti gâtha, Sl. **13**, 2n, 15, 27-31, 51.
— hâ, Sl. **13**, 27.
Uza*s*ti, span, Bd. **26**, 3n.
Uzava, king, Bd. **31**, 23n.

Vâ*d*, angel, Bd. **27**, 24; Sl. **11**, 4; **22**, 22; **23**, 3; day, Byt. **3**, 16.
Vâ*d*gês m., Bd. **12**, 2, 19.
Vâ*d*gêsians, Bd. **12**, 19.
Vâê the bad, demon, Bd. **28**, 35.
— the good, angel, Sl. **11**, 4; **17**, 4, 5n.
Vâê-bûkht, man, Bd. **33**, 6, 8.
Vaêdist, man, Bd. **32**, 1n.

*Vaêta*nd-*i Râghinôi*d, woman, Bd. **31**, 23.
Vafar-hômand m., Bd. **12**, 2, 22.
Vâg, Sl. **3**, 6n; **16**, 6n. See Inward prayer.
Vagarkar*d*-i Dînîk, quoted, Bd. **32**, 1n, 5n, 7n; its author, Sl. **1**, 3n.
Vahidhrôs, man, Bd. **33**, 3.
Vahîk, zod., Bd. **2**, 2; **5**, 6.
Vahi*s*t, see Heaven.
Vahi*s*tem-Ahurem-mazdām ch., Sl. **13**, 46.
Vahi*s*tôi*s*ti gâtha, Sl. **13**, 2n, 15, 41-45, 51.
Vâhrâm, angel, Bd. **27**, 24; Byt. **3**, 32; Sl. **22**, 20; **23**, 3; day, Bd. **25**, 3; planet, Bd. **5**, 1.
— fire, Bd. **17**, 1, 2, 9; Byt. **2**, 26, 37; Sl. **2**, 46n, 49n. See Sacred fire.
— Gôr, king, Byt. **2**, 20.
— i Vargâvand, king, Byt. **3**, 14, 32n, 39, 44n, 49.
— shâ*d*, man, Bd. **33**, 11.
Vaht, lun. man., Bd. **2**, 3.
Vakaêni r., Bd. **20**, 34.
Vakhsh, man, Bd. **33**, 3.
Vakht-âfrî*d*, com., Sl. **1**, 4n.
Valkha*s*, king, Byt. **2**, 19n.
Van lake, Bd. **22**, 8n; **24**, 23n.
Vanand, star, Bd. **2**, 7; **5**, 1; Sl. **11**, 4; **14**, 5.
Vand-Aûharmazd, com., Sl. **1**, 4n; **2**, 2, 6, 44; **14**, 5.
Vandî*d*-khîm, priest, Byt. **3**, 39.
Vanfraghesn, man, Bd. **31**, 7.
Vânî*d*âr, man, Bd. **31**, 9.
Vanô-i-fravi*s*n, man, Bd. **32**, 1n.
Varak, zod., Bd. **2**, 2; **5**, 6, 7.
*Varan*t, lun. man., Bd. **2**, 3.
Varenô, demon, Bd. **3**, 17; **28**, (25.)
Vâresha bird, Bd. **14**, 30.
Varzî*d*-dîn, man, Bd. **32**, 1n.
Vâs-i pan*k*âsa*d*varân, fish, Bd. **18**, 5, 7.
Vayô, demon, Bd. **28**, 35n.
Vâzi*s*t fire, Bd. **7**, 12; **17**, 1, 2; Zs. **6**, 13; **11**, 1, 5; Sl. **13**, 26.
Vêh r., Bd. **7**, 15, 17; **20**, 1, 3, 5-7, 8n, 9, 22, 28, 30; **21**, 3; Zs. **6**, 20; Byt. **3**, 17, 38.
Vêh-âfrî*d*, woman, Bd. **31**, 30.
Vêh-dôst, com., Sl. **1**, 4n.
Vendeses r., Bd. **20**, 29.
Vendidad, ritual, Byt. **2**, 59n; Sl. **12**, 26; **16**, 6n; **17**, 5n; oldest MSS. of, Int. 21; referred to, Sl. **1**, 1; **2**, 1, 12, 55n, 118n; **10**, 5, 19, 31, 32; **12**, 6, 20; **13**, 7; quoted, Sl. **12**, 4, 23; **13**, 8, 19; Av. passage translated, Sl. **2**, 95n; Pahl. do. do., Sl. **1**, 1n; **2**, 18n, 31n, 123n, 124n; **3**, 1n, 11n, 12n; **4**, 10n.
Venus, planet, Bd. **5**, 1; Byt. **3**, 4n, 18.
Vergân sea, Bd. **20**, 24.
Vîbâzu, meas., Bd. **26**, 3n.
Vîda*d*afsh, region, Bd. **5**, 8, 9; **11**, 3; **25**, 10; **29**, 1; Byt. **3**, 47.
Vîdast, man, Bd. **32**, 1.
Village-ruler, Sl. **13**, 11, 15, 41n, 44; **19**, 5.
Vînâsp, man, Bd. **33**, 3.
Vindâ*d*-i-pê*d*âk, man, Bd. **33**, 6, 8.
Virafsang, man, Bd. **31**, 6.
Vîrak, princess, Bd. **31**, 9n.
Virgo, Bd. **2**, 2; **34**, 2; Sl. **21**, 2.
Vîsak, man, Bd. **31**, 16, 17.
Vi*s*-haurva dog, Bd. **14**, 19n; **19**, 34.
Vi*s*nâsp fire, Zs. **6**, 22n; Byt. **3**, 10. See Gû*s*asp.
Vispân-fryâ, woman, Bd. **31**, 18.
Visparad, ritual, Byt. **2**, 59n; Sl. **16**, 6; chapters cited, Sl. **13**, 5, 26, 32, 36, 39, 40, 46, 48.
Vi*s*tâsp, king, Bd. **12**, 32; **17**, 6, 8; **20**, 31n; **28**, 15n; **29**, 5; **31**, 29; **32**, 5; Zs. **11**, 10n; Byt. **1**, 1n, 4; **2**, 1, 16, 49n, 58-60; **3**, 9, 25, 26, 29n, 30, 51, 52; Sl. **10**, 21n; **11**, 4. See Kaî-Vi*s*tâsp.
Vitast, span, Bd. **26**, 3n; Sl. **21**, 2n.
Vîvanghâû, man, Bd. **29**, 6; **31**, 2, 7; **32**, 1n.
Vîzak, man, Bd. **32**, 1n.
Vîzarêsh, demon, Bd. **28**, 18.
Vohu-fryân fire, Bd. **17**, 1; Zs. **11**, 1n.
Vohû-khshathra gâtha, Sl. **13**, 2n, 15, 37, 38n, 51.
Vohû-khshathrem-yazamaidê ch., Sl. **13**, 39.
Vohûman, angel, Bd. **1**, 23, 25, (26n;) **7**, 3; **27**, 24; **30**, 29; Zs. **6**, 3; **9**, 6; **11**, 10n; Sl. **13**, 14; **15**, 3, 5, 9-11; **22**, 2; **23**, 1; his bird, Sl. **10**, 9; king, Bd. **31**, 29, 30; **34**, 8; Byt. **2**, 17; month, Bd. **25**, 20.

Vohûman-*k*îhar, man, Bd. **33**, 3.
— ya*s*t, ritual, Byt. **1**, 1 n, 6; **2**, 1.
Vologeses I, Byt. **2**, 19 n.
Vôrûbar*s*t, region, Bd. **5**, 8, 9; **11**, 3, 4; **25**, 10; **29**, 1; Byt. **3**, 47.
Vôrûgar*s*t, region, Bd. **5**, 8, 9; **11**, 3, 4; **25**, 10; **29**, 1; Byt. **3**, 47.

Walking with one boot, Bd. **28**, 13; Sl. **4**, 8 n, (12.)
— without boots, Sl. **4**, 12 n; **10**, 12.
Washing the face, Sl. **12**, 21.
— the hands, Sl. **7**, 2, 7; before sleep, Sl. **10**, 38.
Weeks, Sl. **23**, 4 n.
Well-water unclean at night, Sl. **12**, 17.
Westergaard, Professor, Int. 20 n, 25, 28 n, 37-39, 41, 48, 71.
Wife to worship with her husband, Sl. **12**, 30.
Windischmann, Int. 25, 26.
Winter, Bd. **25**, 4, 5, 7, 8, 10-13, 15-17, 19, 20; **28**, 1.
Wisdom, like fire, Sl. **20**, 2; effect on the mind, Sl. **20**, 3.
Wives, five kinds, Bd. **32**, 6 n.
Woman, after child-birth, Sl. **3**, 15; menstruous, Sl. **2**, 17, 96; **3**, 1-14, 16-22, 25-35; **8**, 12; **10**, 39; **12**, 4 n; miscarriage, Sl. **3**, 15, 22, 23; pregnant, Sl. **2**, 6, 105; **3**, 22; **10**, 4, 10, 20; **12**, 11, 13; priest, Sl. **10**, 35.
Worship, four kinds, Sl. **9**, 9, 10; of God, Sl. **8**, 22, 23; **10**, 3, 5; **19**, 7; form of, Sl. **12**, 1.
Worthy of death, Bd. **30**, 16; Sl. **2**, 9, (40,) 63, 64, 76, 81, 82, 85, 105, 107, 108; **8**, 2, 4, 5, 7, 9, 13, 18, 21, 23; **10**, 19; **15**, 22, 23; **18**, 4 n.
Wrath, race of, Byt. **2**, 22, 24, 25, 36; **3**, 1, 6, 10, 13, 21; — with infuriate spear, Byt. **2**, 36; **3**, 24, 30, 35. See Aêshm, Khashm.

Xerxes, Bd. **34**, 8 n.

Yâ*d*kâr-i Zarîrân, book, Byt. **2**, 49 n.
Yamâhust, man, Bd. **29**, 5.
*Yangha*d, man, Bd. **31**, 2. See *Ayangha*d.
Yâ-*s*kyaothanâ hâ, Sl. **13**, 10, 14.
Yasna, ritual, Byt. **2**, 59 n; Sl. **9**, 11 n, 12 n; **13**, 1 n; **16**, 6 n; oldest MSS. of, Int. 21; chapters cited, Sl. **13**, 1, 2 n, 4, 6-12, 16-23, 25, 27-33, 35, 37, 38, 41-45, 47, 49-51; of seven ch., Sl. **13**, 0 n, 15-25, 50 n, 51.
Ya*s*t, ritual, Sl. **12**, 1, 30; **16**, (6;) **17**, 5 n.
Yastôfrî*d*, rite, Sl. **5**, 2, 6. See Aûstôfrî*d*.
Yât sin, Sl. **1**, 1, 2; **2**, 51; **11**, 1, 2; **16**, 5.
Yathâ-ahû-vairyô formula, Bd. **1**, (21;) Zs. **1**, (19 n;) **2**, 8; Sl. **10**, 7; **12**, 18, 32; **13**, 13; recitations of, Sl. **19**, 1-15.
Yathâ-âi*s* hâ, Sl. **13**, 8, 14.
Yawning, cause of, Sl. **12**, 32.
Yazd, town, Sl. **21**, 0 n, 2 n.
Yazdakar*d*, king, Int. 42; Bd. **33**, 11 n; 34, 9 n; Byt. **3**, 11 n.
Yazdân, see Angels, God.
— aîrikht, man, Bd. **31**, 19.
— *s*arâ*d*, man, Bd. **31**, 19.
Yazi*s*n, rite, Bd. **2**, 9; **30**, 25; Sl. **3**, 35 n; **13**, 1 n; **17**, 3, 5. See also Ceremonial.
Year, solar, Bd. **25**, 1, 21; lunar, Bd. **25**, 18, 19.
Yênhê-hâtâm formula, Byt. **2**, (64 n;) Sl. **10**, 5 n; **13**, 24.
Yêzî-adâi*s* hâ, Sl. **13**, 33.
Yim, king, Bd. **12**, 20; **17**, 5; **23**, 1; **31**, 3-5, 6 n, 7, 8; **32**, 1 n; **34**, 4; Sl. **10**, 28 n; his enclosure, Bd. **19**, 16; **24**, 11; **29**, 4, 5, 14; **32**, 5; Byt. **3**, 55.
Yimak, queen, Bd. **23**, 1; **31**, 4.
Yimakân m., Bd. **29**, 14.
Yôgêst, meas., Bd. **14**, 28; **26**, (1 n.)
Yûdân-Yim, man, Int. 42, 46, 47, 64; Bd. **33**, 10 n, 11; Zs. **1**, 0.
Yûnân, see Greeks.

Zâb, king, Bd. **31**, 23 n.
— r., Bd. **20**, 25 n.
Zâd*s*am, man, Bd. **31**, 14 n.
Zâ*d*-sparam, priest, Int. 38, 42, 46-49; Bd. **33**, 10 n, 11; Zs. **1**, 0, 19 n; **2**, 6 n; **4**, 1 n; **5**, 4 n, 5 n; **6**, 20 n; **9**, 1 n, 22 n; **10**, 5 n; **11**, 10 n; Byt. **2**, 3 n; Sl. **13**, 50 n.

Zaêsm, man, Bd. **31**, 14.
Zâgh, man, Bd. **33**, 5.
Zagros m., Bd. **12**, 36 n.
Zahâvayi r., Bd. **20**, 25.
Zâînîgâv, man, Bd. **31**, 6.
Zâîrî*k*, demon, Bd. **1**, 27; **28**, 11; **30**, 29.
Zairivairi, prince, Bd. **31**, 29.
Zâl, man, Bd. **31**, 37 n.
Zamyâ*d*, angel, Bd. **27**, 24; Sl. **22**, 28; **23**, 4.
Zand (com.), Int. (10,) 21; Byt. **1**, 6, 7; **2**, 1, 55.
Zand-âkâs, book, Int. 23; Bd. **1**, 1; Zs. **9**, 1 n.
Zandîk, sect, Sl. **6**, 7.
Zaothra, Av., Sl. **2**, 43 n. See Holy-water.
Zarafsân r., Bd. **20**, 19 n.
Zarah sea, Bd. **13**, 16 n.
Zaratûst, apostle, Bd. **4**, 2 n; **17**, 8; **21**, 3; **24**, 1, 15; Zs. **11**, 10 n; Byt. **1**, 7 n; **2**, 4-7, 9; Sl. **1**, 3 n; **6**, 1; **10**, 25, 28 n; chief, Bd. **29**, 2; his family, Bd. **20**, 32; **29**, 5; **32**, 1-10; Byt. **3**, 13, 47, 48; Sl. **10**, 4, 21 n; **13**, 22; his guardian spirit, Bd. **4**, 4; Sl. **11**, 4; his millennium, Bd. **34**, 9 n; Byt. **1**, 5; **2**, 22, 24, 31, 41; **3**, 11, 43 n, 44 n; attacked by demons, Sl. **10**, 4; **12**, 3 n, 11; addresses Aûharmazd, Bd. **30**, 4; Byt. **1**, 1, 2; **2**, 1, 12, 23, 57; **3**, 1, 12; Sl. **12**, 29; **15**, 1, 3; **17**, 1, 11; addressed by Aûharmazd, Byt. **2**, 58; **3**, 11; Sl. **9**, 8; **10**, 26; **12**, 32; **15**, 30; called righteous, Byt. **2**, 11, 24, 41, 62; called the Spîtâmân, Byt. **1**, 3, 5; **2**, 3, 4, 15, 22, 25, 28, 30, 31, 36, 44, 54-56, 63; **3**, 3, 4, 8-10, 13, 14, 23, 24, 43, 50; Sl. **9**, 14; **11**, 4; **12**, 23; **15**, 4.
Zaratûst, man, Bd. **33**, 11.
Zaratûstrôtûm, Bd. **24**, 1. See also Supreme high-priest or Zaratûst.
Zardâhim, title, Bd. **31**, 4.
Zari*d* m., Bd. **12**, 2, 10 n.
Zarîn m., Bd. **12**, 29, 39.
Zarînmand lake, Bd. **22**, 1, 6; spring, Bd. **20**, 34.
Zarîr, man, Bd. **31**, 30; **33**, 4; prince, Bd. **31**, 29.
Zarmân, demon, Bd. **28**, 23.
Zav, king, Bd. **31**, 23 n.
Zavârah, man, Bd. **31**, 41 n.
Zâvulistân, land, Byt. **3**, 13 n.
Zend r., Bd. **20**, 15.
Zendah r., Bd. **20**, 15 n.
Zisak, man, Bd. **32**, 1 n.
Zîsmand r., Bd. **20**, 7, 19.
Zîyânak, woman, Bd. **31**, 4.
Zôb, king, Bd. **34**, 6. See Aûzôbô.
Zobara-vahman, bird, Bd. **19**, 19.
Zodiacal signs, Bd. **2**, 2; Sl. **21**, 2, 7.
Zohab, land, Bd. **20**, 25 n.
Zôhar, see Holy-water.
Zôndak r., Bd. **20**, 7, 15 n.
Zôta (priest), Bd. **30**, 30.
Zravad, place, Bd. **12**, 35.
Zrâvaka*d*, place, Bd. **12**, 35.
Zrvâna, Av., Zs. **1**, 24 n.
Zûsak, man, Bd. **31**, 14.

ERRATA.

P. 133, note 6, for 'daughter' read 'grand-daughter.'

P. 161, note 4, for 'Dâ*d*-sparam' read 'Zâ*d*-sparam;' also in p. 167, note 5; p. 168, note 2; p. 177, note 3; p. 182, note 1; p. 184, note 1.

P. 199, note 6, for 'Shâpûr I' read 'Shâpûr II.'

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	. . .	. . . .	क	𐬐	𐭪	ک	ك	ק	k
2 „ aspirata	kh	. . .	. . . .	ख	𐬑	𐭫	. . .	. . .	ק ה	kh
3 Media	g	. . .	. . . .	ग	𐬌	𐭬	گ	. . .	ג	. . .
4 „ aspirata	gh	. . .	. . . .	घ	𐬍	𐭭	. . .	. . .	ג ה	. . .
5 Gutturo-labialis	q	. . .	. . . .	. . .	. . . .	. . .	ق	ق	ק	. . .
6 Nasalis	ṅ (ng)	. . .	. . . .	ङ	𐬊 (ng) 𐬋 (N)	. . .	. . .	. . .	. . .	. . .
7 Spiritus asper	h	. . .	. . . .	ह	𐬵 (𐬴 hv)	𐭠	ه	ه	ה	h, hs
8 „ lenis	’	. . .	. . . .	. . .	. . . .	. . .	ا	ا	א	. . .
9 „ asper faucalis	‘h	. . .	. . . .	. . .	. . . .	. . .	ح	ح	ח	. . .
10 „ lenis faucalis	’h	. . .	. . . .	. . .	. . . .	. . .	ع	ع	ע	. . .
11 „ asper fricatus	. . .	‘h	. . . .	. . .	. . . .	. . .	خ	خ	ח	. . .
12 „ lenis fricatus	. . .	’h	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
Gutturales modificatae (palatales, &c.)										
13 Tenuis	. . .	k	. . . .	च	𐬔	𐭮	چ	. . .	. . .	k
14 „ aspirata	. . .	kh	. . . .	छ	. . . .	. . .	. . .	. . .	. . .	kh
15 Media	. . .	g	. . . .	ज	𐬗	𐭯	ج	ج	. . .	. . .
16 „ aspirata	. . .	gh	. . . .	झ	. . . .	. . .	غ	غ	. . .	. . .
17 „ Nasalis	ñ	. . .	. . . .	ञ	. . . .	. . .	. . .	. . .	. . .	. . .

CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese
18 Semivocalis	y	. . .	. . . .	य	𐬬 𐬬 𐬬 init.	𐭥	ي	ي	י	y
19 Spiritus asper	. . .	(ʾ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 „ lenis	. . .	(ʾ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 „ asper assibilatus . .	. . .	*s*	. . . .	श	𐬱	𐭩	ش	ش	. . .	. . .
22 „ lenis assibilatus . .	. . .	*z*	. . . .	. . .	𐬰	𐭦	ژ	. . .	. . .	*z*
Dentales.										
23 Tenuis	t	. . .	. . . .	त	𐬙	𐭬	ت	ت	ת	t
24 „ aspirata	th	. . .	. . . .	थ	𐬚	. . .	. . .	. . .	ת	th
25 „ assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	𐬛	𐭤	د	د	ד	. . .
27 „ aspirata	dh	. . .	. . . .	ध	𐬜	. . .	. . .	. . .	ד	. . .
28 „ assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	𐬥	𐭩	ن	ن	נ	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	𐭥,𐭩,𐭥	ل	ل	ל	l
31 „ mollis 1	. . .	*l*	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 „ mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	𐬯	𐭢	س(ث)	س	ס	s
34 „ asper 2	. . .	. . .	s (*ʃ*)	. . .	. . . .	. . .	. . .	. . .	ס	. . .
35 „ lenis	z	. . .	. . . .	. . .	𐬲	𐭩	ز (ذ)	ز	ז	z
36 „ asperrimus 1	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ص	ص	צ	ʒ, ʒh
37 „ asperrimus 2	. . .	. . .	ẓ (ʒ)	. . .	. . . .	. . .	ض	. . .	. . .	. . .

Dentales modificatae (linguales, &c.)										
38 Tenuis	...	*t*	....	ट	....	...	ط	ط	ת	...
39 „ aspirata	...	*th*	....	ठ	....	...	ظ	ظ	...	...
40 Media	...	*d*	....	ड	[illegible]	[illegible]	...	...	...	...
41 „ aspirata	...	*dh*	....	ढ	....	...	...	ض	...	...
42 Nasalis	...	*n*	....	ण	[illegible]	...	...	...	...	...
43 Semivocalis	r	...	....	र	[illegible]	[illegible]	ر	ر	ר	...
44 „ fricata	...	*r*	....	...	....	...	...	...	...	*r*
45 „ diacritica	...	...	R	...	....	...	...	...	...	...
46 Spiritus asper	sh	...	....	ष	[illegible]	[illegible]	...	...	...	sh
47 „ lenis	zh	...	....	...	....	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	....	प	[illegible]	[illegible]	ب	...	פ	p
49 „ aspirata	ph	...	....	फ	....	...	...	...	פ	ph
50 Media	b	...	....	ब	[illegible]	[illegible]	ب	ب	ב	...
51 „ aspirata	bh	...	....	भ	....	...	...	...	ב	...
52 Tenuissima	...	*p*	....	...	....	...	...	...	...	...
53 Nasalis	m	...	....	म	[illegible]	[illegible]	م	م	מ	m
54 Semivocalis	w	...	....	...	[illegible]	...	...	...	...	w
55 „ aspirata	hw	...	....	...	....	...	...	...	...	...
56 Spiritus asper	f	...	....	...	[illegible]	[illegible]	ف	ف	...	f
57 „ lenis	v	...	....	व	»	[illegible]	و	و	ו	...
58 Anusvâra	...	*m*	....	अं	[illegible] ã	...	...	...	...	...
59 Visarga	...	*h*	....	अः	....	...	...	...	...	...

VOWELS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	ִ	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	ا fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	𐬀	𐬀 init.	َ	َ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	𐬁	𐬁	ا	ا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ	𐬨	. . .	ِ	ِ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई	𐬩	ی	ِي	ِي	ִי	î
8 Dentalis brevis	*li*	. . .	. . . .	ऌ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*lí*	. . .	. . . .	ॡ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. . .	. . . .	ऋ	. . . .	. . .	. . .	. . .	. . .	. . .
11 „ longa	*rî*	. . .	. . . .	ॠ	. . . .	. . .	. . .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ	𐬅	. . .	ُ	ُ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ	𐬆	ا	ُو	ُو	ו	û
14 Gutturo-palatalis brevis	e	. . .	. . . .	. . .	𐬇 (e) 𐬈 (e)	. . .	. . .	. . .	ֶ	e
15 „ longa	ê (ai)	(*e*)	. . . .	ए	𐬉, 𐬊	ی	. . .	. . .	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*ai*)	. . . .	ऐ	. . . .	. . .	َی	َی	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	𐬋	. . .	. . .	. . .	ֹ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ	𐬌	ا	. . .	. . .	ו֑	. . .
21 Diphthongus gutturo-labialis	âu	(*a*u)	. . . .	औ	𐬍 (*a*u)	. . .	َو	َو	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü
27 Gutturo-labialis fracta	ö	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .

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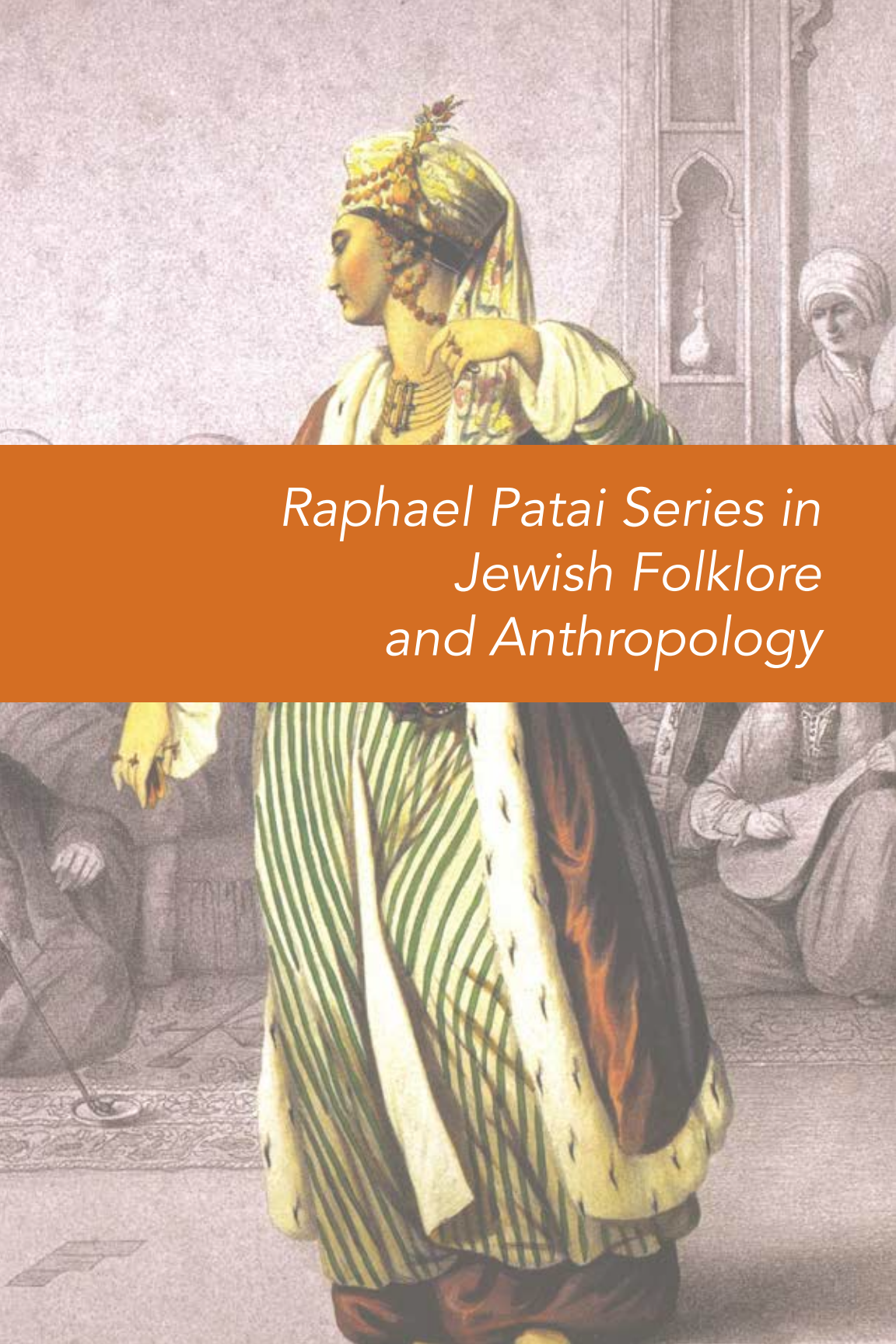

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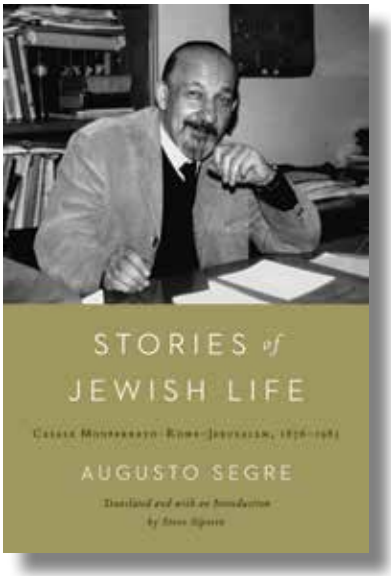

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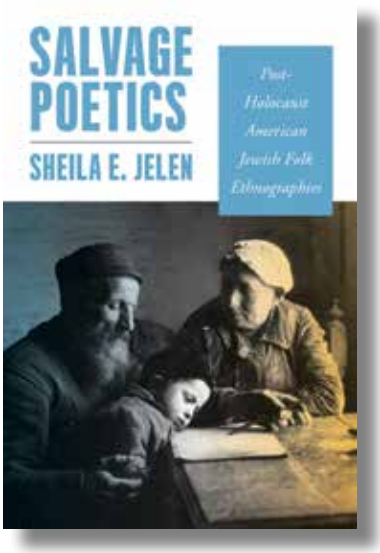

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Sheila E. Jelen is associate professor of Hebrew and Jewish studies in the Department of Modern and Classical Languages, Literatures, and Cultures at the University of Kentucky, Lexington. She is the author of *Intimations of Difference: Dvora Baron in the Modern Hebrew Renaissance* and co-editor of *Modern Jewish Literatures: Intersections and Boundaries* and *Reconstructing the Old Country: American Jewry in the Post-Holocaust Decades* (Wayne State University Press, 2017).

The Power of a Tale
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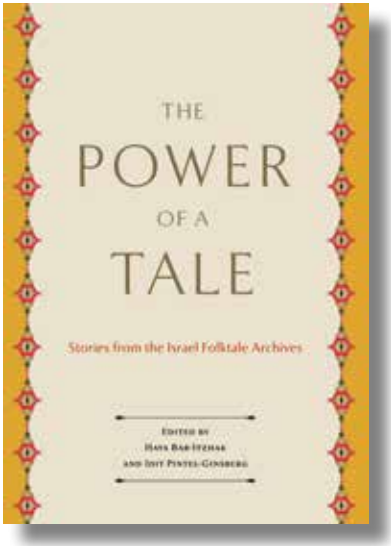

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Translated for the first time into English, the stories and accompanying essays are evidence of the lively research being conducted today on folk literature. Scholars and students interested in Jewish folklore and literature will appreciate this diverse collection as well as readers interested in Jewish and Israeli culture.

2019, 7x10, 464 Pages, 45 black-and-white images
ISBN 978-0-8143-4208-4, $64.99 Printed Paper Cased
ISBN 978-0-8143-4209-1, ebook

Haya Bar-Itzhak is a professor emerita of literature and folklore at the University of Haifa. She has published eleven books, among them *Israeli Folk Narratives: Settlement, Immigration, Ethnicity* (Wayne State University Press, 2005).

Idit Pintel Ginsberg Ph.D. is a researcher of Jewish culture, focusing on folk literature, intangible cultural heritage preservation, Jewish cultural symbolism, folklore in rabbinical and medieval Jewish thought and its interaction with contemporary cultural issues as rituals, festivals, magic and demonology. She is the author of *The Angel and the Hamin*, a compilation of IFA folktales centered on food and foodways.

Contributors include: Tamar Alexander-Frizer, Nili Aryeh-Sapir, Haya Bar-Itzhak, Dan Ben-Amos, Rachel Ben-Cnaan, Roseland Da'eem, Amer Dahamshe, Tamar Eyal, Larisa Fialkova, Itzhak Ganuz, Haya Gavish, Galit Hasan-Rokem, Edna Hechal, Heda Jason, Esther Juhasz, Roni Kochavi-Nehab, Rella Kushelevsky, Avidov Lipsker, Hagit Matras, Yoram Meron, Haya Milo, Dov Noy, Ayelet Oettinger, Yoel Perez, Idit Pintel-Ginsberg, Ravit Raufman, Ilana Rosen, David Rotman, Esther Schely-Newman, Peninnah Schram, Howard Schwartz, Tsafi Sebba-Elran, Aliza Shenhar, Dina Stein, Limor Wisman-Ravid, Eli Yassif, Yael Zilberman, Rachel Zoran

Raphael Patai Series in Jewish Folklore and Anthropology

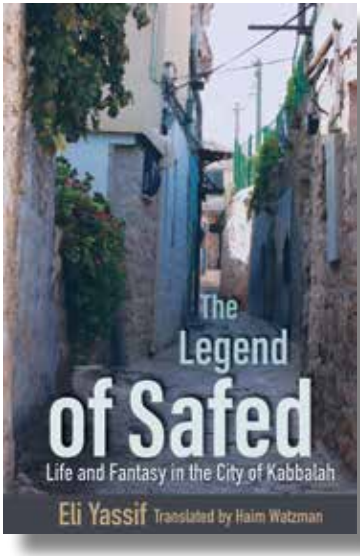

The Legend of Safed

Life and Fantasy in the City of Kabbalah

Eli Yassif
Translated by Haim Watzman

In 1908, Solomon Schechter—discoverer of the Cairo Geniza and one of the founders of the Jewish Theological Seminary of America—published his groundbreaking essay on the city of Safed (Tzfat) during the sixteenth century. In the essay, Schechter pointed out the exceptional cultural achievements (religious law, moral teaching, hermeneutics, poetry, geography) of this small city in the upper Galilee but did not yet see the importance of including the foundation on which all of these fields began—the legends that were developed, told, and spread in Safed during this period. In *The Legend of Safed: Life and Fantasy in the City of Kabbalah*, author Eli Yassif utilizes "new historicism" methodology in order to use the non-canonical materials—legends and myths, visions, dreams, rumors, everyday dialogues—to present these legends in their historical and cultural context and use them to better understand the culture of Safed. This approach considers the literary text not as a reflection of reality, but a part of reality itself—taking sides in the debates and decisions of humans and serving as a major tool for understanding society and human mentality.

Divided into seven chapters, *The Legend of Safed* begins with an explanation of how the myth of Safed was founded on the general belief that during this "golden age" (1570–1620), Safed was an idyllic location in which complete peace and understanding existed between the diverse groups of people who migrated to the city. Yassif goes on to analyze thematic characteristics of the legends, including spatial elements, the function of dreams, mysticism, sexual sins, and omniscience. The book concludes with a discussion of the tension between fantasy (Safed is a sacred city built on morality, religious thought, and well-being for all) and reality (every person is full of weaknesses and flaws) and how that is the basis for understanding the vitality of Safed myth and its immense impact on the future of Jewish life and culture.

The Legend of Safed is intended for students, scholars, and general readers of medieval and early modern Jewish studies, Hebrew literature, and folklore.

2019, 6x9, 302 Pages, 10 color images
ISBN 978-0-8143-4684-6, $32.99 Paperback
ISBN 978-0-8143-4110-0, $84.99 Printed Paper Cased
ISBN 978-0-8143-4111-7, ebook

Eli Yassif is professor emeritus of Hebrew literature and Jewish folklore at Tel-Aviv University. He is the author of many books and scholarly articles in the field of the Hebrew story in the Middle Ages and the history of Jewish folklore. His book *The Hebrew Folktale: History, Genre, Meaning* won the National Jewish Book Award in 2000 and became the standard textbook for the study of Jewish folk-narratives.

Overlooking the Border
Narratives of a Divided Jerusalem

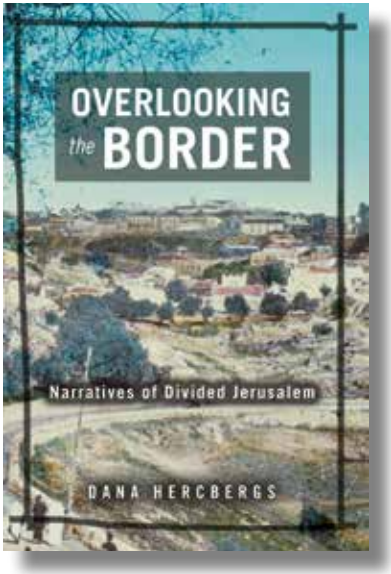

Dana Hercbergs

Overlooking the Border: Narratives of a Divided Jerusalem by Dana Hercbergs continues the dialogue surrounding the social history of Jerusalem. The book's starting point is the border that separated the city between Jordan and Israel in 1948–1967, a lesser-known but significant period for cultural representations of Jerusalem. Based on ethnographic fieldwork, the book juxtaposes Israeli and Palestinian personal narratives about the past with contemporary museum exhibits, street plaques, tourism, and real estate projects that are reshaping the city since the decline of the peace process and the second intifada. What emerges is a portrayal of Jerusalem both as a local place with unique rhythms and topography and as a setting for national imaginaries and agendas with their attendant political and social tensions.

As sites of memory, Jerusalem's homes, streets, and natural areas form the setting for emotionally charged narratives about belonging and rights to place. Recollections of local customs and lifeways in the mid-twentieth century coalesce around residents' desire for stability amid periods of war, dispossession, and relocation—intertwining the mythical with the mundane. Hercbergs begins by taking the reader to the historically Arab neighborhoods of West Jerusalem, whose streets are a battleground for competing historical narratives about the Israeli-Arab War 1948. She goes on to explore the connections and tensions between Mizrahi Jews and Palestinians living across the border from one another in Musrara, a neighborhood straddling West and East Jerusalem. The author rounds out the monograph with a semiotic analysis of contemporary tourism and architectural ventures that are entrenching ethno-national separation in the post-Oslo period. These rhetorical expressions illuminate what it means to be a Jerusalemite in the context of the city's fraught history.

Overlooking the Border examines the social and geographic significance of borders for residents' sense of self, place, and community, and for representations of the city both locally and abroad. It is certain to be of value to scholars and advanced undergraduate and graduate students of Middle Eastern studies, history, urban ethnography, and Israeli and Jewish studies.

2018, 6x9, 284 Pages
ISBN 978-0-8143-4492-7, $31.99 Paperback
ISBN 978-0-8143-4108-7, $79.99 Printed Paper Cased
ISBN 978-0-8143-4109-4, ebook

Dana Hercbergs holds a PhD in folklore and folklife from the University of Pennsylvania. She has taught in universities in Canada and the United States, and currently resides in Tel Aviv.

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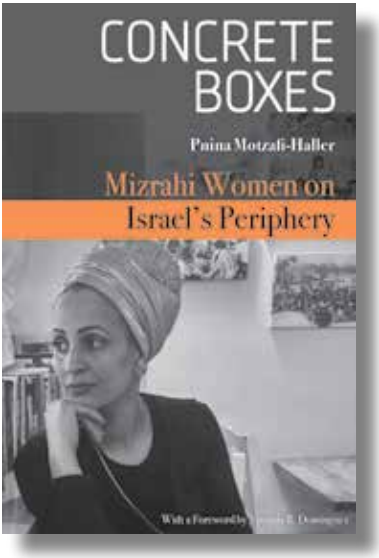

Concrete Boxes

Mizrahi Women on Israel's Periphery

Pnina Motzafi-Haller
With a Foreword by
Virginia R. Dominguez

Concrete Boxes: Mizrahi Women on Israel's Periphery offers an intimate, textured, and rich depiction of contemporary life in one marginalized development town in the Israeli Negev. Placing the stories of five women at the center, author Pnina Motzafi-Haller depicts a range of creative strategies used by each woman to make a meaningful life within a reality of multiple exclusions—gendered, ethnic, class-based, geographic marginalization. These limitations, Motzafi-Haller argues, create a "concrete box," which unlike the "glass ceiling" of the liberal feminist discourse, is multi-dimensional and harder to break free from. The ethnography challenges the terms of familiar Israeli-centered debates, both institutional and critical, that have tended to undercut the local, mostly Mizrahi residents of Israeli peripheral towns. By developing a dialogical ethnographic framework, the author—herself a Mizrahi woman born in a development town—explorees a range of life trajectories that meet the challenges of a marginalized life.

As the stories unfold, the reader is introduced to the unique paths developed by each of five women in order to keep their families and community together in the face of the stigmatic and hegemonic narratives of Isrealis who seldom set foot in their social and geographic periphery. Motzafi-Haller's ethnography includes the daily struggles of Nurit, a single mother of two with a drug-addicted partner, in her attempt to make ends meet and escape social isolation; Ephrat's investment in an increasingly religious-observant lifestyle; the juggling acts of Rachel, who develops a creative mix of narratives of self, using middle-class rhetoric in reimagining a material reality of continued dependence on the welfare system; the rebellious choices of Esti, who at thirty-five, refuses to marry, have children, or keep a stable job, celebrating against all odds a life of gambling, consumption beyond her means. Taken together, these intimate narratives ask us to consider both the potential and limitations of post-colonial feminist insights about the manner in which knowledge is produced. This volume offers an important contribution to those with special interest in Israeli studies, as well as those interested in anthropology, gender, and post-colonial studies.

2018, 6x9, 360 Pages
ISBN 978-0-8143-4059-2, $36.99 Paperback
ISBN 978-0-8143-4442-2, $64.99 Printed Paper Cased
ISBN 978-0-8143-4060-8, ebook

Pnina Motzafi-Haller is an associate professor of anthropology at Ben Gurion University at the Blaustein Institutes for Desert Research. A leading Mizrahi feminist scholar and activist, she has edited key texts of Mizrahi-centered scholarship, including *Mizrahim in Israel* and *Mizrahi Voices*. The Hebrew version of *Concrete Boxes* was adapted into a play produced by the Dimona Theater.

Jewish Magic before the Rise of Kabbalah

Yuval Harari

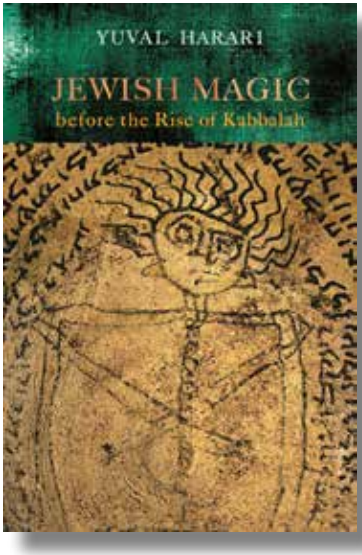

"Magic culture is certainly fascinating. But what is it? What, in fact, are magic writings, magic artifacts?" Originally published in Hebrew in 2010, *Jewish Magic Before the Rise of Kabbalah* is a comprehensive study of early Jewish magic focusing on three major topics: Jewish magic inventiveness, the conflict with the culture it reflects, and the scientific study of both.

The first part of the book analyzes the essence of magic in general and Jewish magic in particular. The book begins with theories addressing the relationship of magic and religion in fields like comparative study of religion, sociology of religion, history, and cultural anthropology, and considers the implications of the paradigm shift in the interdisciplinary understanding of magic for the study of Jewish magic. The second part of the book focuses on Jewish magic culture in late antiquity and in the early Islamic period. This section highlights the artifacts left behind by the magic practitioners—amulets, bowls, precious stones, and human skulls—as well as manuals that include hundreds of recipes. *Jewish Magic before the Rise of Kabbalah* also reports on the culture that is reflected in the magic evidence from the perspective of external non-magic contemporary Jewish sources.

Issues of magic and religion, magical mysticism, and magic and social power are dealt with in length in this thorough investigation. Scholars interested in early Jewish history and comparative religions will find great value in this text.

2017, 6x9, 568 Pages, 20 black-and-white images
ISBN 978-0-8143-3630-4, $64.99 Printed Paper Cased
ISBN 978-0-8143-3631-1, ebook

Yuval Harari is a professor of Hebrew literature and Jewish folklore at Ben-Gurion University of the Negev. His cultural and textual studies cover a broad range of phenomena in the field of magic and practical Kabbalah in Judaism from Antiquity to our day. He is also the author of *The Sword of Moses: A New Translation and Study*.

Raphael Patai Series in Jewish Folklore and Anthropology

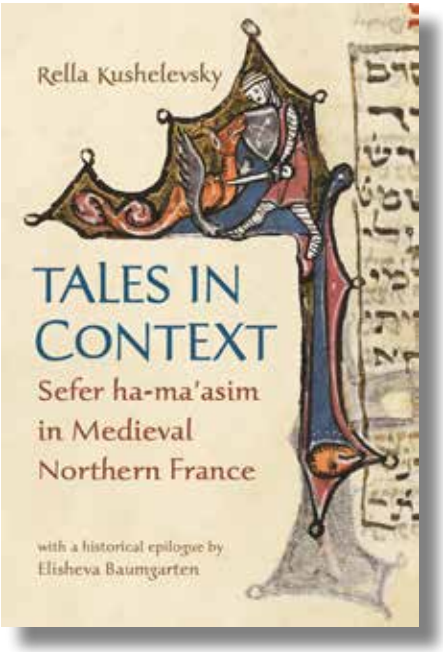

Tales in Context

Sefer ha-ma'asim in Medieval Northern France

Rella Kushelevsky
With a historical epilogue by Elisheva Baumgarten

In the thirteenth century, an anonymous scribe compiled sixty-nine tales that became *Sefer ha-ma'asim*, the earliest compilation of Hebrew tales known to us in Western Europe. The author writes that the stories encompass "descriptions of herbs that cure leprosy, a fairy princess with golden tresses using magic charms to heal her lover's wounds and restore him to life; a fire-breathing dragon . . . a two-headed creature and a giant's daughter for whom the rind of a watermelon containing twelve spies is no more than a speck of dust." In *Tales in Context: Sefer ha-ma'asim in Medieval Northern France*, Rella Kushelevsky enlightens the stories' meanings and reflects the circumstances and environment for Jewish lives in medieval France. Although a selection of tales was previously published, this is the first publication of a Hebrew-English annotated edition in its entirety, revealing fresh insight.

The first part of Kushelevsky's work, "Cultural, Literary and Comparative Perspectives," presents the thesis that *Sefer ha-ma'asim* is a product of its time and place, and should therefore be studied within its literary and cultural surroundings, Jewish and vernacular, in northern France. An investigation of the scribe's techniques in reworking his Jewish and non-Jewish sources into a medieval discourse supports this claim. The second part of the manuscript consists of the tales themselves, in Hebrew and English translation, including brief comparative comments or citations. The third part, "An Analytical and Comparative Overview," offers an analysis of each tale as an individual unit, contextualized within its medieval framework and against the background of its parallels. Elisheva Baumgarten's epilogue adds social and historical background to *Sefer ha-ma'asim* and discusses new ways in which it and other story compilations may be used by historians for an inquiry into the everyday life of medieval Jews.

The tales in *Sefer ha-ma'asim* will be of special value to scholars of folklore and medieval European history and literature, as well as those looking to enrich their studies and shelves.

2017, 6x9, 688 Pages, 80 black-and-white images
ISBN 978-0-8143-4271-8, $84.99 Printed Paper Cased
ISBN 978-0-8143-4272-5, ebook

Rella Kushelevsky is a distinguished professor of medieval and rabbinic studies at Bar-Ilan University. She is also the author of *Moses and the Angel of Death* and *Penalty and Temptation: Hebrew Tales in Ashkenaz*.

In the Company of Others

The Development of Anthropology in Israel

Orit Abuhav

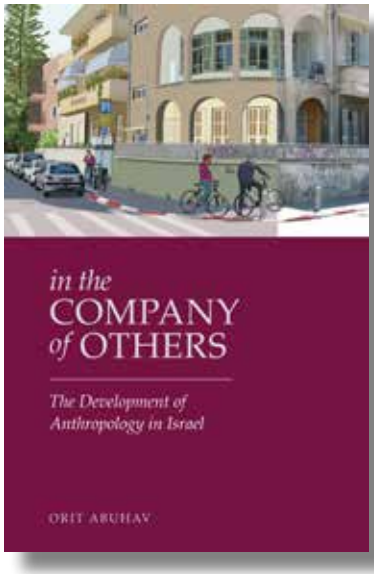

In Israel, anthropologists have customarily worked in their "home"—in the company of the society that they are studying. *In the Company of Others: The Development of Anthropology in Israel* by Orit Abuhav details the gradual development of the field, which arrived in Israel in the early twentieth century but did not have an official place in Israeli universities until the 1960s. Through archival research, observations and interviews conducted with active Israeli anthropologists, Abuhav creates a thorough picture of the discipline from its roots in the Mandate period to its current place in the Israeli academy.

Abuhav begins by examining anthropology's disciplinary borders and practices, addressing its relationships to neighboring academic fields and ties to the national setting in which it is practiced. Against the background of changes in world anthropology, she traces the development of Israeli anthropology from its pioneering first practitioners—led by Raphael Patai, Erich Brauer, and Arthur Ruppin—to its academic breakthrough in the 1960s with the foreign-funded Bernstein Israel Research Project. She goes on to consider the role and characteristics of the field's professional association, the Israeli Anthropological Association (IAA), and also presents biographical sketches of fifty significant Israeli anthropologists.

While Israeli anthropology has historically been limited in the numbers of its practitioners, it has been expansive in the scope of its studies. Abuhav brings a firsthand perspective to the crises and the highs, lows, and upheavals of the discipline in Israeli anthropology, which will be of interest to anthropologists, historians of the discipline, and scholars of Israeli studies.

2015, 6x9, 296 Pages
ISBN 978-0-8143-3873-5, $54.99 Hardback
ISBN 978-0-8143-3874-2, ebook

Orit Abuhav is senior lecturer at Beit Berl Academic College in Israel. She is a social anthropologist and former head of the Israeli Anthropological Association.

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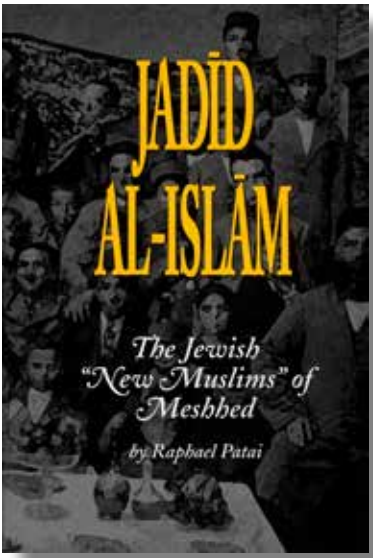

Jadid al-Islam

The Jewish "New Muslims" of Meshhed

by Raphael Patai

In 1839, Muslims attacked the Jews of Meshhed, murdering 36 of them, and forcing the conversion of the rest. While some managed to escape across the Afghan border, and some turned into true believing Muslims, the majority adopted Islam only outwardly, while secretly adhering to their Jewish faith.

Jadid al-Islam is the fascinating story of how this community managed to survive, at the risk of their lives, as crypto-Jews in an inimical Shi'i Muslim environment. Based on unpublished original Persian sources and interviews with members of the existing Meshhed community in Jerusalem and New York, this study documents the history, traditions, tales, customs, and institutions of the Jadid al-Islam—"New Muslims."

1997, 6x9, 344 Pages, 34 Illustrations
ISBN 978-0-8143-4075-2, $29.99 Paperback (Reprinted in 2014)
ISBN 978-0-8143-2652-7, $44.99 Cloth
ISBN 978-0-8143-4185-8, ebook

Raphael Patai (1911-1996) was a prominent cultural anthropologist, historian, and biblical scholar of international reputation. He was the author of more than three dozen books on Jewish and Arab culture, history, politics, psychology, and folklore.

Aesthetics of Sorrow

The Wailing Culture of Yemenite Jewish Women

Tova Gamliel

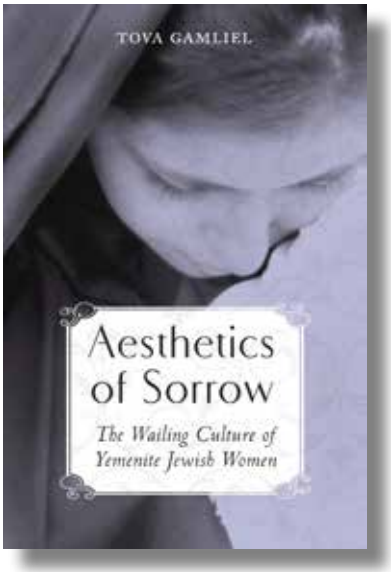

The term "wailing culture" includes an array of women's behaviors and beliefs following the death of a member of their ethnic group and is typical of Jewish life in Yemeni culture. Central to the practice is wailing itself—a special artistic genre that combines speech with sobbing into moving lyrical poetry that explores the meaning of death and loss. In *Aesthetics of Sorrow: The Wailing Culture of Yemenite Jewish Women*, Tova Gamliel decodes the cultural and psychological meanings of this practice in an ethnography based on her anthropological research among Yemenite Jewish communities in Israel in 2001–2003.

Based on participant-observervation in homes of the bereaved and on twenty-four in-depth interviews with wailing women and men, Gamliel illuminates wailing culture level by level: by the circles in which the activity takes place; the special areas of endeavor that belong to women; and the broad social, historical, and religious context that surrounds these inner circles. She discusses the main themes that define the wailing culture (including the historical origins of women's wailing generally and of Yemenite Jewish wailing in particular), the traits of wailing as an artistic genre, and the wailer as a symbolic type. She also explores the role of wailing in death rituals, as a therapeutic expertise endowed with unique affective mechanisms, as an erotic performance, as a livelihood, and as an indicator of the Jewish exile. In the end, she considers wailing at the intersection of tradition and modernity and examines the study of wailing as a genuine methodological challenge.

Gamliel brings a sensitive eye to the vanishing practice of wailing, which has been largely unexamined by scholars and may be unfamiliar to many outside of the Middle East. Her interdisciplinary perspective and her focus on a uniquely female immigrant cultural practice will make this study fascinating reading for scholars of anthropology, gender, folklore, psychology, performance, philosophy, and sociology.

2014, 6x9, 464 Pages, 9 black-and-white photographs
ISBN 978-0-8143-3476-8, $54.99 Hardback
ISBN 978-0-8143-3975-6, ebook

Tova Gamliel is professor of anthropology at Bar-Ilan University, Israel. Her academic identity is that of an existential anthropologist. She is also the author of *Old Age with a Gleam in the Eyes* and *End of Story: Meaning, Identity, Old Age.*

Raphael Patai Series in Jewish Folklore and Anthropology

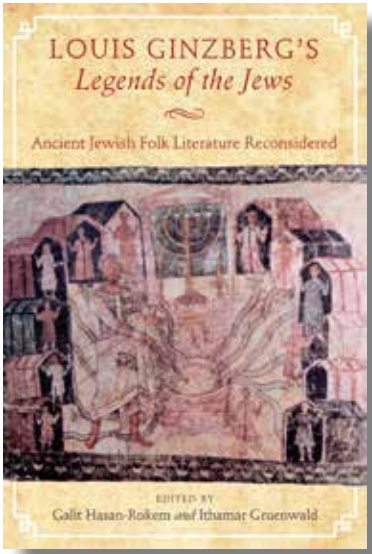

Louis Ginzberg's *Legends of the Jews*

Ancient Jewish Folk Literature Reconsidered

Edited by Galit Hasan-Rokem and Ithamar Gruenwald

At the beginning of the twentieth century, many perceived American Jewry to be in a state of crisis as traditions of faith faced modern sensibilities. Published beginning in 1909, Rabbi and Professor Louis Ginzberg's seven-volume *The Legends of the Jews* appeared at this crucial time and offered a landmark synthesis of aggadah from classical Rabbinic literature and ancient folk legends from a number of cultures. It remains a hugely influential work of scholarship from a man who shaped American Conservative Judaism. In *Louis Ginzberg's* Legends of the Jews: *Ancient Jewish Folk Literature Reconsidered*, editors Galit Hasan-Rokem and Ithamar Gruenwald present a range of reflections on the *Legends*, inspired by two plenary sessions devoted to its centennial at the Fifteenth Congress of the World Association of Jewish Studies in August 2009.

In order to provide readers with the broadest possible view of Ginzberg's colossal project and its repercussions in contemporary scholarship, the editors gathered leading scholars to address it from a variety of historical, philological, philosophical, and methodological perspectives. Contributors give special regard to the academic expertise and professional identity of the author of the *Legends* as a folklore scholar and include discussions on the folkloristic underpinnings of *The Legends of the Jews*. They also investigate, each according to her or his disciplinary framework, the uniqueness, strengths, and weakness of the project. An introduction by Rebecca Schorsch and a preface by Galit Hasan-Rokem further highlight the folk narrative aspects of the work in addition to the articles themselves. Scholars of Jewish folklore as well as of Talmudic-Midrashic literature will find this volume to be invaluable reading.

2014, 6x9, 224 Pages
ISBN 978-0-8143-4047-9, $44.99 Hardback
ISBN 978-0-8143-4048-6, ebook

Galit Hasan-Rokem is Max and Margarethe Grunwald Professor of Folklore (emerita) at the Hebrew University of Jerusalem and the author of *Web of Life: Folklore and Midrash in Rabbinic Literature, Tales of the Neighborhood: Jewish Narrative Dialogues in Late Antiquity*, and coeditor (with Regina Bendix) of *A Companion to Folklore.*

Ithamar Gruenwald is professor emeritus at Tel Aviv University where he chaired the Department of Jewish Philosophy and the Program of Religious Studies. He is the author of *Rituals and Ritual Theory in Ancient Israel, Apocalyptic and Merkavah Mysticism*, and *From Apocalypticism to Gnosticism.*

Contributors Include: David Golinkin, Daniel Boyarin, Hillel I. Newman, Jacob Elbaum, Galit Hasan-Rokem, Johannes Sabel, Ithamar Gruenwald, Rebecca Schorsch

Judeo-Arabic Literature in Tunisia, 1850-1950

Yosef Tobi and Tsivia Tobi

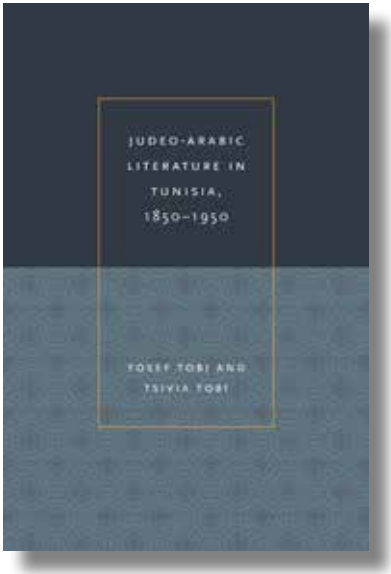

As a result of the introduction of the printing press in the mid-nineteenth century and the proximity of European culture, language, and literature after the French occupation in 1881, Judeo-Arabic literature flourished in Tunisia until the middle of the twentieth century. As the most spoken language in the country, vernacular Judeo-Arabic allowed ideas from the Jewish Enlightenment in Europe (the Haskalah) to spread widely and also offered legitimacy to the surrounding Arab culture. In this volume, authors Yosef and Tsivia Tobi present works of Judeo-Arabic Tunisian literature that have been previously unstudied and unavailable in translation.

In nine chapters, the authors present a number of works that were both originals and translations, divided by genre. Beginning each with a brief introduction to the material, they present translations of *piyyutim* (liturgical poems), *malzumat* (satirical ballads), *qinot* (laments), *ghnayat* (songs), essays on ideology and propaganda, drama and the theater, hikayat and deeds of righteous men (fiction), and Daniel Hagège's *Circulation of Tunisian Judeo-Arabic Books*, an important early critical work. A comprehensive introduction details the flowering of Judeo-Arabic literature in North Africa and appendixes of Judeo-Arabic journals, other periodicals, and books complete this volume.

Ultimately, the authors reveal the effect of Judeo-Arabic literature on the spiritual formation of not only the literate male population of Tunisian Jews, who spent a good part of their time at the synagogue, but also on women, the lower and middle classes, and conservatives who leaned toward modernization. Originally published in Hebrew, *Judeo-Arabic Literature in Tunisia, 1850–1950* will be welcomed by English-speaking scholars interested in the literature and culture of this period.

2014, 6x9, 376 Pages
ISBN 978-0-8143-2871-2, $59.99 Hardback
ISBN 978-0-8143-4046-2, ebook

Yosef Tobi is professor emeritus of Medieval Hebrew poetry and former chair of the Hebrew literature department at the University of Haifa.

Tsivia Tobi is a research assistant for the Center of the Jewish Languages Research at Hebrew University. She is a native of Tunisia and a speaker of Tunisian Judeo-Arabic who received her doctorate degree in 2011.

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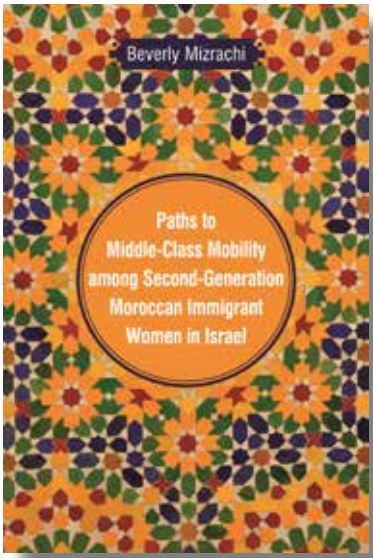

Paths to Middle-Class Mobility among Second-Generation Moroccan Immigrant Women in Israel

Beverly Mizrachi

While first-generation immigrant women often begin their lives at the bottom of their new societies, the fates of their adult daughters can be very different. Still, little research has been done to examine the opportunities or constraints that second-generation women face and the class achievements they make. In this volume, author Beverly Mizrachi presents an in-depth study of 40-50-year-old Moroccan women whose parents made up part of the largest ethnic group to enter Israel after its establishment in 1948 and whose mothers began their new lives at the bottom of the economic and social ladder. Through her analysis of the life history narratives of these women, Mizrachi reveals that they used a range and number of sites to achieve an impressive mobility into the low, middle, and high segments of the middle class. Mizrachi's findings have implications for studying the middle-class mobility of second-generation immigrant women from subordinate groups in other Western societies.

Paths to Middle-Class Mobility among Second-Generation Moroccan Immigrant Women in Israel begins by examining the historical background and culture of Jewish communities in Morocco that affected the mobility resources of the first, immigrant generation of Moroccan women in Israel and those accrued by the second generation. Mizrachi goes on to analyze the life history narratives of a group of six second-generation Moroccan women to show how they used their education, employment, gendered spousal relationships, motherhood, residential mobility, and the body to achieve their middle-class mobility. Ultimately, she finds that these women used their human agency and social structures over these multiple social sites to reach their class goals for themselves and their children while simultaneously constructing new classed and ethnicized feminine identities.

Mizrachi's findings integrate issues of gender, ethnicity, immigration, and class mobility in a single intriguing study. Her volume will appeal to students and teachers of sociology, anthropology, ethnography, and Middle East studies as well as readers interested in immigration and women's studies.

2013, 6x9, 216 Pages
ISBN 978-0-8143-3881-0, $44.95 Hardback
ISBN 978-0-8143-3858-2, ebook

Beverly Mizrachi is a senior lecturer in sociology at Ashkelon Academic College in Ashkelon, Israel. She is a co-author of the book *Immigrants in Israel* and has published research on gender, immigration and absorption, stratification and class mobility, and the family in professional journals and anthologies.

Seeing Israeli and Jewish Dance

Edited by
Judith Brin Ingber

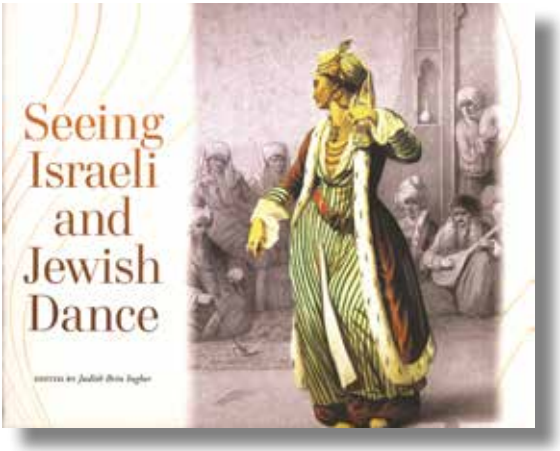

SELECTED AS A 2011 *CHOICE* SIGNIFICANT UNIVERSITY PRESS TITLES FOR UNDERGRADUATES!

In *Seeing Israeli and Jewish Dance*, choreographer, dancer, and dance scholar Judith Brin Ingber collects wide-ranging essays and many remarkable photographs to explore the evolution of Jewish dance through two thousand years of Diaspora, in communities of amazing variety and amid changing traditions. Ingber and other eminent scholars consider dancers individually and in community, defining Jewish dance broadly to encompass religious ritual, community folk dance, and choreographed performance. Taken together, this wide range of expression illustrates the vitality, necessity, and continuity of dance in Judaism.

This volume combines dancers' own views of their art with scholarly examinations of Jewish dance conducted in Europe, Israel, other Middle East areas, Africa, and the Americas. In seven parts, Seeing Israeli and Jewish Dance considers Jewish dance artists of the twentieth and twenty-first centuries; the dance of different Jewish communities, including Hasidic, Yemenite, Kurdish, Ethiopian, and European Jews in many epochs; historical and current Israeli folk dance; and the contrast between Israeli and American modern and post-modern theater dance. Along the way, contributors see dance in ancient texts like the *Song of Songs, the Talmud*, and Renaissance-era illuminated manuscripts, and plumb oral histories, Holocaust sources, and their own unique views of the subject. A selection of 182 illustrations, including photos, paintings, and film stills, round out this lively volume. Many of the illustrations come from private collections and have never before been published. This book threads together unique source material and scholarly examinations by authors from Europe, Israel, and America trained in sociology, anthropology, history, cultural studies, Jewish studies, dance studies, as well as art, theater, and dance criticism.

2011, 11x8.5, 472 Pages, 182 black-and-white images
ISBN 978-0-8143-3330-3, $34.95 Hardback

Judith Brin Ingber is a performer, teacher, and choreographer who has written and lectured extensively on Jewish dance. She co-founded the Israel Dance Annual magazine and the chamber performing arts troupe Voices of Sepharad and has been an adjunct faculty in the Department of Theater Arts and Dance and in the School of Journalism at the University of Minnesota since 1978.

Contributors Include: Sara Levi-Tanai, Felix Fibich, Janice Ross, Nina S. Spiegel, Josh Perelman, Judith Brin Ingber, Alayah Goren-Kadman, Dawn Lille, Shalom Staub, Giora Manor, Zvi Friedhaber, Barbara Sparti, Yehuda Hyman, Jill Gellerman, Dina Roginsky, Elke Kaschl, Naomi M. Jackson, Gaby Aldor

Raphael Patai Series in Jewish Folklore and Anthropology

Mediterranean Israeli Music and the Politics of the Aesthetic

Amy Horowitz

2010 JORDAN SCHNITZER BOOK AWARDS HONORABLE MENTION IN SOCIAL SCIENCE, ANTHROPOLOGY, AND FOLKLORE!

The relocation of North African and Middle Eastern Jews to Israel in the 1950s and 1960s brought together communities from Egypt, Iraq, Kurdistan, Yemen, and many other Islamic countries, as well as their unique music styles. In the unstable, improvisatory spaces of transit camps, development towns, and poor neighborhoods, they created a new pan-ethnic Mizrahi identity and a homegrown hybrid music that inspired equal parts high-pitched enthusiasm and resistance along the fault lines of Israel's ethnic divide. In *Mediterranean Israeli Music and the Politics of the Aesthetic*, author Amy Horowitz investigates the emergence of a new pan-ethnic Mizrahi style of music between the 1970s and 1990s, as the community struggled to gain recognition on the overlapping stages of politics and music.

This volume is both an ethnographic study based on Horowitz's immersion in the Mizrahi community and a multi-voiced account of community members, who describe their music and musicians who play it. Horowitz focuses primarily on the work of three artists—Avihu Medina, Zohar Argov, and Zehava Ben—who pioneered a recognizable Mizrahi style and moved this new musical formation from the Mizrahi neighborhoods to the national arena. She also contextualizes the music within the history of the community by detailing the mass migration of North African and Middle Eastern Jews to Israel, the emergence of these immigrants as a pan-ethnic political coalition in the 1970s, and the opening up of markets for disenfranchised music makers as a result of new recording technologies, including the cassette recorder and four-way duplicating machine.

Mediterranean Israeli Music and the Politics of the Aesthetic places folklore within the frameworks of nationalism, ethnicity, ethnomusicology, Jewish studies, Israel studies, Middle Eastern Studies, and politics. Anyone interested in these disciplines will appreciate this remarkable volume.

2010, 6x9, 272 Pages, 42 black-and-white photographs
ISBN 978-0-8143-3465-2, $29.95 Paperback

Amy Horowitz is a scholar, activist, and cultural worker. She served as acting director of Smithsonian Folkways Recordings, where she was awarded a Grammy as co-producer of *The Anthology of American Folk Music*. She teaches courses on music, globalization, and Jerusalem through the International Studies Program and is a research associate at the Middle East Studies Center and the Mershon Center for International Security Studies at The Ohio State University.

Unwitting Zionists
The Jewish Community of Zakho in Iraqi Kurdistan

Haya Gavish

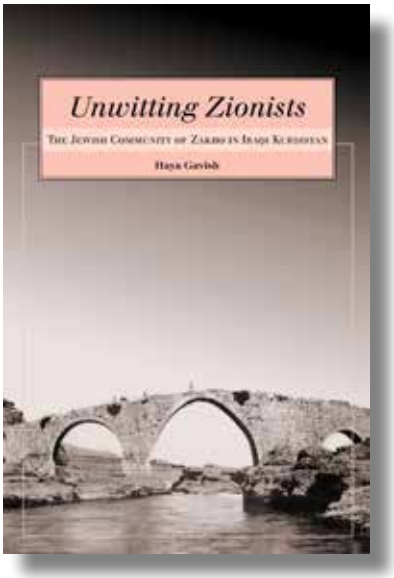

Unwitting Zionists examines the Jewish community in the northern Kurdistan town of Zakho from the end of the Ottoman period until the disappearance of the community through aliyah by 1951. Because of its remote location, Zakho was far removed from the influence of the Jewish religious leadership in Iraq and preserved many of its religious traditions independently, becoming the most important Jewish community in the region and known as "Jerusalem of Kurdistan." Author Haya Gavish argues, therefore, that when the community was exposed to Zionism, it began to open up to external influences and activity. Originally published in Hebrew, *Unwitting Zionists* uses personal memoirs, historical records, and interviews to investigate the duality between Jewish tradition and Zionism among Zakho's Jews.

Gavish consults a variety of sources to examine the changes undergone by the Jewish community as a result of its religious affiliation with Eretz-Israel, its exposure to Zionist efforts, and its eventual immigration to Israel. Because relatively little written documentation about Zakho exists, Gavish relies heavily on folkloristic sources like personal recollections and traditional stories, including extensive material from her own fieldwork with an economically and demographically diverse group of men and women from Zakho. She analyzes this firsthand information within a historical framework to reconstruct a communal reality and lifestyle that was virtually unknown to anyone outside of the community.

Appendixes contain biographical details of the interviewees for additional background. Gavish also addresses the relative merits of personal memoirs, optimal interviewer-interviewee relationships, and the problem of relying on the interviewees' memories in her study. Folklore, oral history, anthropology, and Israeli studies scholars, as well as anyone wanting to learn more about religion, community, and nationality in the Middle East will appreciate *Unwitting Zionists*.

2009, 6x9, 456 Pages, 42 black-and-white images
ISBN 978-0-8143-3366-2, $54.95 Hardback
ISBN 978-0-8143-3689-2, ebook

Haya Gavish is lecturer in Hebrew language and literature at the Hebrew Union College–Jewish Institute of Religion, Jerusalem.

Raphael Patai Series in Jewish Folklore and Anthropology

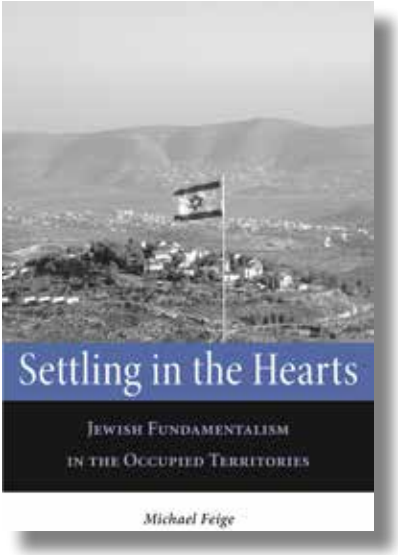

Settling in the Hearts

Jewish Fundamentalism in the Occupied Territories

Michael Feige

2009 SHAPIRO AWARD FOR BEST BOOK IN ISRAELI STUDIES CO-WINNER!

Gush Emunim traces its roots to the 1967 Six Day War and the development of a Greater Israel ideology, which sought to maintain Israeli control of the West Bank and other newly acquired territories. The fundamentalist religious movement became a political force by constructing settlements within contested territory and is one of the key players in the Israeli–Palestinian conflict. In *Settling in the Hearts*, Michael Feige analyzes the success of Gush Emunim through an examination of its ideology, practices, and symbolic construction of space and time. He argues that by constructing the meaning of contested territories as a national homeland, the ideological settlers attempt to redefine Zionism, Israel, and Judaism.

In the first section of this volume, Feige explores how the Gush Emunim settlers reinterpret Jewish history, secular Zionist ideology, religious faith, and the Bible to discern the settlers' attitudes toward the Jewish exile experience. Feige identifies the crucial principles at work in the settlers' attempts to appropriate land, particularly in their use of collective memory, referring both to ancient times and to more contemporary events. In the second section, he presents fascinating case studies of Jewish settlements that Gush Emunim built beyond the green lines, in important symbolic centers such as Hebron, Ofra, and Gush. The concluding section analyzes the contemporary changes, conflicts, and crises that have affected Gush Emunim in the last year.

Settling in the Hearts is based on a variety of qualitative sources, including interviews, participant observation, settlers' publications, and visual documents. Its novel way of understanding one of the most crucial factors affecting Israeli society and the Israeli–Palestinian conflict will be of interest to Israeli and Middle Eastern studies scholars and readers wanting to learn more about the complex dynamics of politics in the Middle East.

2009, 6x9, 352 Pages, 18 black-and-white photographs
ISBN 978-0-8143-2750-0, $54.95 Hardback

Michael Feige was a sociologist, anthropologist, and senior lecturer in the Israel Studies program at the Ben-Gurion Research Center at Ben-Gurion University of the Negev.

Perspectives on Israeli Anthropology

Edited by Esther Hertzog, Orit Abuhav, Harvey E. Goldberg, and Emanuel Marx

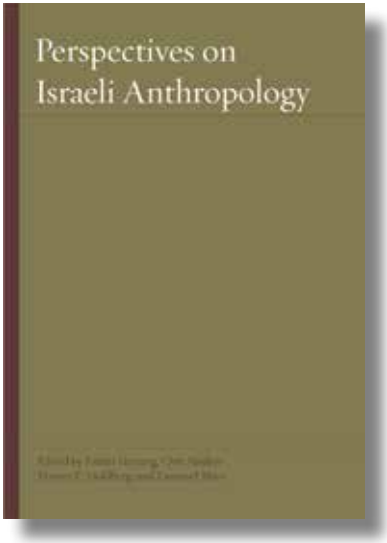

While Israel is a small country, it has a diverse and continually changing society. As a result, since the 1960s Israeli anthropology has been a fertile ground for researchers. This collection introduces readers to the diverse field of social anthropology in Israel today, pointing to both its rich history and promising future. Drawing upon recent research as well as a few key older articles, editors Esther Hertzog, Orit Abuhav, Harvey E. Goldberg, and Emanuel Marx have selected contributors that highlight different theoretical perspectives and touch on a variety of relevant topics.

Perspectives on Israeli Anthropology begins with an introduction that traces the development of social anthropology in Israel from its beginnings in Palestine prior to Israeli statehood to the present. The essays in this volume are divided into five major thematic sections, including the effects of immigration, the influence of bureaucracies in social life, the negotiation of the social order, tensions between Jewish Israelis and Palestinian Arabs, and notions of "Israeliness" and "Jewishness." Essays offer compelling research and a variety of perspectives on changing senses of identity, ethnicity, religiosity, and gender relations in a society deeply affected by war, violence, and dispossession.

While the contributors in this volume adhere to various theoretical and ethnographic traditions, they all treat Israel as a complex, modern, and open society with much to offer other scholars. *Perspectives on Israeli Anthropology* will provide an illuminating overview of the discipline for students, teachers, and researchers in the field of social anthropology.

2009, 7x10, 744 Pages, 19 black-and-white photographs
ISBN 978-0-8143-3050-0, $45.00 Paperback

Esther Hertzog is senior lecturer and head of the Anthropology Program at Beit Berl College, Kfar Saba, Israel.

Orit Abuhav teaches in the Social Science Department, Beit Berl College, Kfar Saba, Israel.

Harvey E. Goldberg is professor emeritus in the Department of Sociology and Anthropology at the Hebrew University of Jerusalem.

Emanuel Marx is professor emeritus in the Department of Sociology and Anthropology at Tel Aviv University.

Contributors Include: Alex Weingrod, Andre Levy, Aref Abu-Rabia, Arnold Lewis, Dan Rabinowitz, Dina Siegel, Don Handelman, Edna Lomsky-Feder, Emanuel Marx, Esther Hertzog, Eyal Ben-Ari, Gideon Aran, Gideon Kressel, Hagar Salamon, Haim Hazen, Harvey Goldberg, Henry Abramovitch, Henry Rosenfeld, Israel Drori, Lea Shamgar-Handelman, Moshe Shokeid, Ofra Greenberg, Orit Abuhav, Rachel Wasserfall, Reuven Shapira, Shlomo Deshen, Shulamit Carmi, Susan Slyomovics, Susan Starr Sered, Tamar Katriel, Yael Katzir, Yehuda C. Goodman, Yoram Bilu

Raphael Patai Series in Jewish Folklore and Anthropology

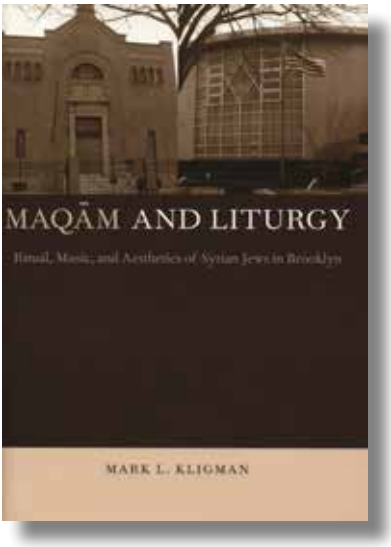

Maqām and Liturgy

Ritual, Music, and Aesthetics of Syrian Jews in Brooklyn

Mark L. Kligman

2009 JORDAN SCHNITZER BOOK AWARDS NOTABLE SELECTION!

Syrian Jews in Brooklyn, New York, number more than forty thousand and constitute the largest single group of Jews from Syria in the world. Their thriving community includes fifteen synagogues in the Flatbush section of Brooklyn, where the practice of singing Arab melodies is a cornerstone of their religious services. In *Maqam and Liturgy*, author Mark L. Kligman investigates the multidimensional interaction of music and text in Sabbath prayers of the Syrian Jews to trace how Arab and Jewish traditions have merged in this particular culture, helping to illuminate a little-known dimension of Jewish identity and Jewish-Arab cultural interaction.

Based on fieldwork conducted in 1990-91, Kligman worked closely with the leading Syrian cantors who maintain the community's traditional practices and pass them on to the next generation. Kligman's research demonstrates that Arab culture is manifest in the liturgy of Syrian Jews on many levels. Namely, the maqam system, the modal scales of Arab music, organizes Syrian liturgy through the adaptation not only of Arab melodies but the aesthetics of Arab musical practices, including the extra-musical associations of maqamat that determine which of the eleven modes is to be used. Kligman contextualizes the music and liturgy of Syrian Jewish worship within the disciplines of ethnomusicology, Judaic and cultural studies, and anthropology. A 23-track audio supplement of liturgical chanting is available for download at wsupress.wayne.edu/maqamandliturgy.

Though the process of adapting Arab music and aesthetics into a Jewish liturgical context dates back to the tenth century, the perpetuation of two interconnected Middle Eastern cultures in America is a unique phenomenon. *Maqam and Liturgy* brings the fascinating culture fusion of the Syrian Jews to the attention of a wider audience, including scholars and teachers of Jewish studies, Middle Eastern studies, anthropology, and ethnomusicology.

2009, 7x10, 288 Pages, 9 black-and-white photographs
ISBN 978-0-8143-3216-0, $49.99 Hardback
ISBN 978-0-8143-4186-5, ebook

Mark L. Kligman is professor of Jewish musicology at Hebrew Union College–Jewish Institute of Religion.

Sister in Sorrow
Life Histories of Female Holocaust Survivors from Hungary

Ilana Rosen

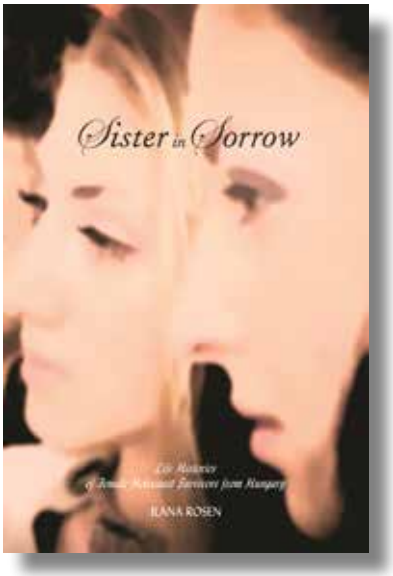

2006 ELLI KÖNGÄS MARANDA PRIZE WINNER!

Sister in Sorrow offers a glimpse into the world of Hungarian Holocaust survivors through the stories of fifteen survivors, as told by thirteen women and two spouses presently living in Hungary and Israel. Analyzing the accounts as oral narratives, author Ilana Rosen uses contemporary folklore studies methodologies to explore the histories and the consciousness of the narrators as well as the difficulty for present-day audiences to fully grasp them. Rosen's research demonstrates not only the extreme personal horrors these women experienced but also the ways they cope with their memories.

In four sections, Rosen interprets the life histories according to two major contemporary leading literary approaches: psychoanalysis and phenomenology. This reading encompasses both the life spans of the survivors and specific episodes or personal narratives relating to the women's identity and history. The psychoanalytic reading examines focal phases in the lives of the women, first in pre-war Europe, then in World War II and the Holocaust, and last as Holocaust survivors living in the shadow of loss and atrocity. The phenomenological examination traces the terms of perception and of the communication between the women and their different present-day non-survivor audiences. An appendix contains the complete life histories of the women, including their unique and affecting remembrances.

Although Holocaust memory and narrative have figured at the center of academic, political, and moral debates in recent years, most works look at such stories from a social science perspective and attempt to extend the meaning of individual tales to larger communities. Although Rosen keeps the image of the general group—be it Jews, female Holocaust survivors, Israelis, or Hungarians—in mind throughout this volume, the focus of *Sister in Sorrow* is the ways the individual women experienced, told, and processed their harrowing experiences. Students of Holocaust studies and women's studies will be grateful for the specific and personal approach of *Sister in Sorrow.*

2008, 6x9, 280 Pages
ISBN 978-0-8143-3129-3, $29.99 Paperback
ISBN 978-0-8143-3888-9, ebook

Ilana Rosen is senior lecturer in the Department of Hebrew Literature at Ben-Gurion University of the Negev in Beer Sheva, Israel.

Raphael Patai Series in Jewish Folklore and Anthropology

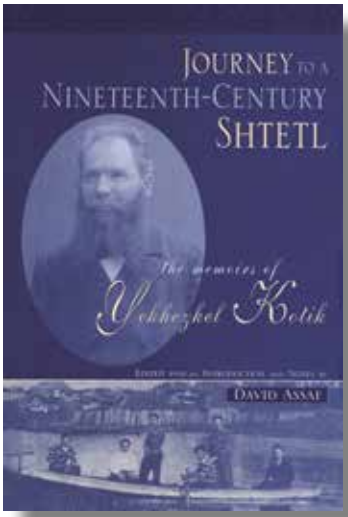

Journey to a Nineteenth-Century Shtetl

The Memoirs of Yekhezkel Kotik

Edited with an Introduction and Notes by David Assaf

Originally published in Warsaw in 1913, this beautifully written memoir offers a panoramic description of the author's experiences growing up in Kamieniec Litewski, a Polish shtetl connected with many important events in the history of nineteenth-century Eastern European Jewry. Although the way of life portrayed in this memoir has disappeared, the historical, cultural, and folkoric material it contains will be of major interest to historians and general readers alike.

Kotik's story is the saga of a wealthy and influential family through four generations. Masterfully interwoven in this tale are colorful vignettes featuring Kotik's family and neighbors, including rabbis and *zaddikim*, merchants and the poor, *hasidim* and *mitnaggedim*, scholars and illiterates, believers and heretics, matchmakers and informers, and teachers and musicians. Stories of personal warmth and despair intermingle with descriptions of the rise and decline of Jewish communal institutions and descriptions or the relationships between Jews, Russian authorities, and Polish lords. Such events as the brutal decrees of Tsar Nicholas I, the abolishment of the Jewish communal board known as the Kahal, and the Polish revolts against Russia are reflected in the lives of these people.

The English edition includes a complete translation of the first volume of memoirs and contains notes elucidating terms, names, and customs, as well as bibliographical references to the research literature. The book not only acquaints new readers with the talent of a unique storyteller but also presents an important document of Jewish life during a fascinating era.

2008, 6x9, 544 Pages, 12 black-and-white photographs
ISBN 978-0-8143-3421-8, $22.99 Paperback
ISBN 978-0-8143-3733-2, ebook

David Assaf is a professor of Jewish history at Tel Aviv University. His other books include *The Regal Way: The Life and Times of Rabbi Israel of Ruzhin.*

The Heart Is a Mirror

The Sephardic Folktale

Tamar Alexander-Frizer

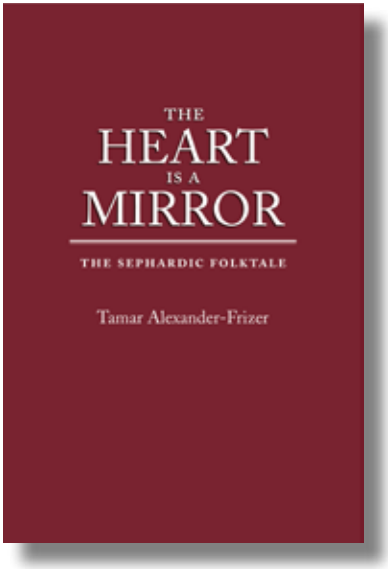

Since their expulsion from Spain in 1492, Sephardic Jews have managed to maintain their Jewish faith and Spanish group identity and have developed a uniquely Judeo-Spanish culture wherever they settled. Among the important cultural ties within these Sephardic groups are Judeo-Spanish folktales, stories that have been passed down from generation to generation, either in the distinct language of the group, Judeo-Spanish (Ladino), or in other languages, such as Hebrew. *In The Heart Is a Mirror,* Tamar Alexander-Frizer examines the folk narratives of Sephardic Jews to view them both in relation to universal narrative traditions and the traditions of Jewish culture.

In part 1, Alexander-Frizer investigates the relationship between folk literature and group identity via the stories' connection to Hebrew canonical sources, their historical connection to the land of origin, their treatment of prominent family members and historical events, and their connection to the surrounding culture in the lands of the Spanish Diaspora. Part 2 contains an analysis of several important genres and subgenres present in the folktales, including legends, ethical tales, fairy tales, novellas, and humorous tales. Finally, in part 3, Alexander-Frizer discusses the art of storytelling, introducing the theatrical and rhetorical aspects tied up in the Sephardic folktales, such as the storyteller, the audience, and the circumstances of time and place.

This thorough and thought-provoking study is based on a corpus of over four thousand stories told by descendents of the Spanish Diaspora. An introduction addresses methodological problems that arise from the need to define the stories as Judeo-Spanish in character, as well as from methods used to record and anthologize them. Jewish studies scholars, as well as those interested in folktale studies, will gain much from this fascinating and readable volume.

2007, 6x9, 704 Pages, 18 black -and-white illustrations
ISBN 978-0-8143-2971-9, $65.00 Hardback
ISBN 978-0-8143-4005-9, ebook

Tamar Alexander-Frizer is Frankfurter Chair for Sephardic studies, head of the folklore program, and director of the Gaon Center for Ladino Culture at Ben-Gurion University, Beer Sheba, Israel.

Raphael Patai Series in Jewish Folklore and Anthropology

Ex-Soviets in Israel

From Personal Narratives to a Grou Portrait

Larisa Fialkova and
Maria N. Yelenevskaya

In the final years of the Soviet Union and into the 1990s, Soviet Jews immigrated to Israel at an unprecedented rate, bringing about profound changes in Israeli society and the way immigrants understood their own identity. In this volume ex-Soviets in Israel reflect on their immigration experiences, allowing readers to explore this transitional cultural group directly through immigrants' thoughts, memories, and feelings, rather than physical artifacts like magazines, films, or books.

Drawing on their fieldwork as well as on analyses of the Russian-language Israeli media and Internet forums, Larisa Fialkova and Maria N. Yelenevskaya present a collage of cultural and folk traditions—from Slavic to Soviet, Jewish, and Muslim—to demonstrate that the mythology of Soviet Jews in Israel is still in the making. The authors begin by discussing their research strategies, explaining the sources used as material for the study, and analyzing the demographic profile of the immigrants interviewed for the project. Chapters use immigrants' personal recollections to both find fragments of Jewish tradition that survived despite the assimilation policy in the USSR and show how traditional folk perception of the Other affected immigrants' interaction with members of their receiving society. The authors also investigate how immigrants' perception of time and space affected their integration, consider the mythology of Fate and Lucky Coincidences as a means of fighting immigrant stress, examine folk-linguistics and the role of the lay-person's view of languages in the life of the immigrant community, and analyze the transformation of folklore genres and images of the country of origin under new conditions.

As the biggest immigration wave from a single country in Israel's history, the ex-Soviet Jews make a fascinating case study for a variety of disciplines. *Ex-Soviets in Israel* will be of interest to scholars who work in Jewish and immigration studies, modern folklore, anthropology, and sociolinguistics.

2007, 6x9, 392 Pages, 25 black-and-white photographs
ISBN 978-0-8143-3169-9, $49.95 Hardback
ISBN 978-0-8143-3839-1, ebook

Larisa Fialkova is a senior researcher in the department of Hebrew and comparative literature at the University of Haifa.

Maria N. Yelenevskaya is senior teaching fellow in the department of humanities and arts at the Technion-Israel Institute of Technology, Haifa.

A Narrative Community
Voices of Israeli Backpackers

Chaim Noy

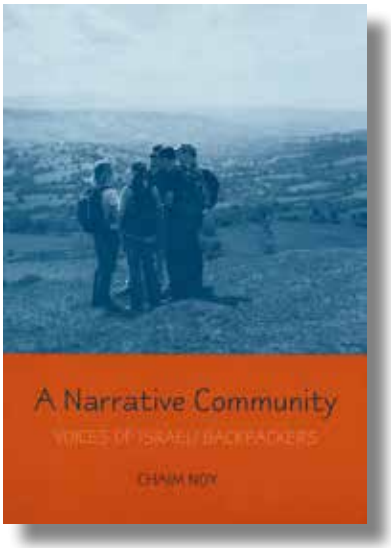

Backpacking, or Tarmila'ut, has been a time-honored rite of passage for young Israelis for decades. Shortly after completing their mandatory military service, young people set off on extensive backpacking trips to "exotic" and "authentic" destinations in so-called Third World regions in India, Nepal, and Thailand in Asia, and also Colombia, Ecuador, Peru, Brazil, Chile, and Argentina in Central and South America. Chaim Noy collects the words and stories of Israeli backpackers to explore the lively interplay of quotations, constructed dialogues, and social voices in the backpackers' stories and examine the crucial role they play in creating a vibrant, voiced community.

A Narrative Community illustrates how, against the peaks of Mt. Everest, avalanches, and Incan cities, the travelers' storytelling becomes an inherently social drama of shared knowledge, values, hierarchy, and aesthetics. Based on forty-five in-depth narrative interviews, the research in this book examines how identities and a sense of belonging emerge on different social levels—the individual, the group, and the collective—through voices that evoke both the familiar and the Other. In addition, *A Narrative Community* makes a significant contribution to modern tourism literature by exploring the sociolinguistic dimension related to tourists' accounts and particularly the transformation of self that occurs with the experience of travel. In particular, it addresses the interpersonal persuasion that travelers use in their stories to convince others to join in the ritual of backpacking by stressing the personal development that they have gained through their journeys.

This volume is groundbreaking in its dialogical conceptualization of the interview as a site of cultural manifestation, innovation, and power relations. The methods employed, which include qualitative sampling and interviewing, clearly demonstrate ways of negotiating, manifesting, and embodying speech performances. Because of its unique interdisciplinary nature, *A Narrative Community* will be of interest to sociolinguists, folklore scholars, performance studies scholars, tourism scholars, and those interested in social discourses in Israel.

2006, 7x10, 256 Pages, 7 black-and-white photographs
ISBN 978-0-8143-3176-7, $32.99 Paperback
ISBN 978-0-8143-3758-5, ebook

Chaim Noy is an independent scholar currently teaching in the Department of Communication, the Hebrew University of Jerusalem.

Raphael Patai Series in Jewish Folklore and Anthropology

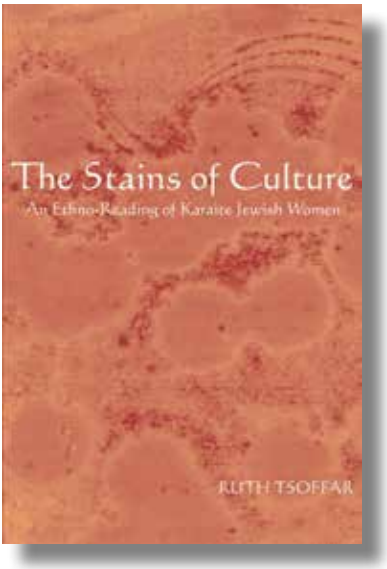

The Stains of Culture

An Ethno-Reading of Karaite Jewish Women

Ruth Tsoffar

- 2006 ELLI KÖNGÄS MARANDA PRIZE WINNER!
- 2007 NATIONAL JEWISH BOOK AWARDS RUNNER IN THE CATEGORY OF WOMEN'S STUDIES!
- 2007 AMERICAN FOLKLORE SOCIETY BOOK AWARDS WINNER!

A minority within Judaism, the Karaites are known as a 'reading community'—one that looks to the Bible as the authority in all areas of life, including intimate relations and hygiene. Here Ruth Tsoffar considers how Egyptian Kariates of the San Francisco Bay Area define themselves, within both California culture and Judaism, in terms of the Bible and its bearing on their bodies. Women's perspectives play a large role in this ethnography; it is their bodies that are especially regulated by rules of cleanliness and purity to the point where their biological cycles—menstruation, procreation, childbirth, lactation—determine their place in the community.

As Tsoffar notes, the female body itself becomes a richly encoded text that reveals much about the Karaites' attitudes toward the interrelated issues of gender, sex, food, procreation, sacred traditions, time and space, as well as identity. The author illuminates the cultural strategies used by Karaite women to sustain their religious ideologies yet find personally meaningful ways of reading. The Karaites have survived since at least the 8th century by continually contemporizing their culture. Through a study of the rich, animated ritual experience of niddah (menstruation and purity codes in Leviticus), we see how the Karaite women seek to imagine and narrate a new history of purity through their bodies.

The Stains of Culture presents issues of meaning and interpretation in a way valuable to students of women's studies, anthropology, minority cultural production, scholars of religion and Judaism, especially to those interested in exploring Judaism's diversity.

2005, 6x9, 264 Pages, 10 black-and-white photographs and 1 map
ISBN 978-0-8143-3223-8, $28.99 Paperback

Ruth Tsoffar is assistant professor of Near Eastern Studies at the University of Michigan.

Mystical Bodies, Mystical Meals

Eating and Embodiment in Medieval Kabbalah

Joel Hecker

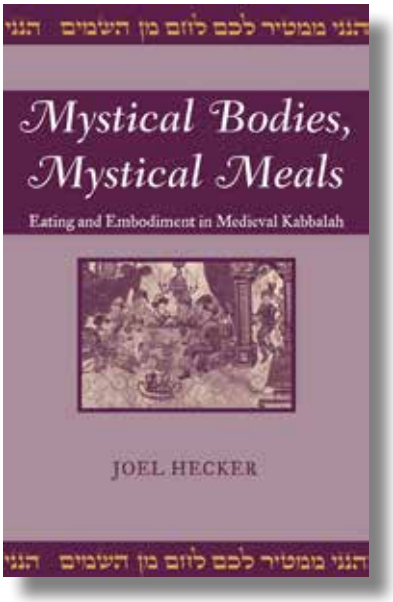

Mystical Bodies, Mystical Meals is the first book-length study of mystical eating practices and experiences in the kabbalah. Focusing on the Jewish mystical literature of late-thirteenth-century Spain, author Joel Hecker analyzes the ways in which the Zohar and other contemporaneous literature represent mystical attainment in their homilies about eating. What emerges is not only consideration of eating practices but, more broadly, the effects such practices and experiences have on the bodies of its practitioners.

Using anthropology, sociology, ritual studies, and gender theory, Hecker accounts for the internal topography of the body as imaginatively conceived by kabbalists. For these mystics, the physical body interacts with the material world to effect transformations within themselves and within the Divinity. The kabbalists experience the ideal body as one of fullness, one whose boundaries allow for the intake of divine light and power, and for the outward overflow of fruitfulness and generosity; at the same time, the body retains sufficient integrity to confer a sense of completeness, as the perfect symbol for the Divinity itself.

Nourishment imagery is used throughout the kabbalah as a metaphor signifying the flow of divine blessing from the upper worlds to the lower, from masculine to feminine, and from Israel to the Godhead. The body's spiritual continuity allows for unions between the kabbalistic devotee and his food, table, chair, and wine and is exemplified in the practices and experiences surrounding the consumption of food; this continuity is also applicable to other aspects of embodiment, such as the kabbalist's union with his fellow man. *Mystical Bodies, Mystical Meals* underscores the homosocial quality of the kabbalistic fraternity, in which gendered hierarchies of master and disciple are linked to the imagery and dynamics of nourishment and sexuality. Bringing this entire spectrum into focus, Hecker ultimately considers how the oral cavity and stomach, even the emotions associated with festive meals, are mobilized to produce the soul of the mystical saint in medieval kabbalah.

2005, 6x9, 296 Pages
ISBN 978-0-8143-3181-1, $47.95 Hardback
ISBN 978-0-8143-4003-5, ebook

Joel Hecker is associate professor of Jewish mysticism at the Reconstructionist Rabbinical College.

Raphael Patai Series in Jewish Folklore and Anthropology

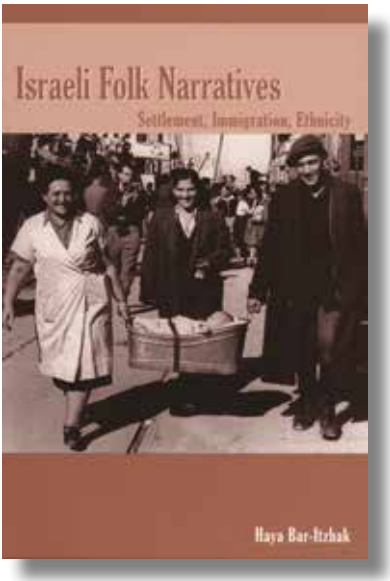

Israeli Folk Narratives

Settlement, Immigration, Ethnicity

Haya Bar-Itzhak

The goals and challenges that face the people of Israel are vividly illustrated by the country's many folk stories. Here Haya Bar-Itzhak presents these tales—gathered from the early settlers of the kibbutz, from immigrants who arrived in Israel after independence, and from ethnic groups—to create a panoramic view of a fascinatingly complex society.

Creating stories set in the past, even the recent past, is a way for societies to express their problems, adversities, yearnings, and hopes. Bar-Itzhak finds this true among inhabitants of the kibbutz, who find their society at a crossroads as a result of changes in Israeli society at large. She reveals the symbolic dimensions of their stories—some dealing with the death of young soldiers (sacrificed sons) in battle—as pointing to the complexity of a local culture that expresses the ethos of Labor Zionism.

In a section dealing with the folklore of immigrants, Bar-Itzhak focuses on the narratives of Yemenite Jews and Polish Jews. Their stories express their traumatic meeting with Israeli society while providing a means for coming to grips with it. The final section, dealing with ethnic folklore of Moroccan Jews, explores the wonder tale through the perspective of disabled and elderly storytellers, who in the language of their community seek to defend their own values and norms, and examines the saints' legends and the body language usually employed in the telling of them. Throughout, the author illuminates the unique challenge of experiencing ethnicity as Jews vis-à-vis other Jews.

Israeli Folk Narratives combines new data with insightful analyses. Anyone interested in folk stories and Israeli culture will be enlightened by this sensitive, thought-provoking book.

2005, 6x9, 208 Pages, 16 black-and-white photographs and 7 tables
ISBN 978-0-8143-3047-0, $32.99 Paperback

Haya Bar-Itzhak is Academic Head of Israel Folktale Archives and chair of the folklore division of the Department of Hebrew and Comparative Literature at the University of Haifa. Among other books, she is author of *Jewish Poland: Legends of Origin: Ethnopoetics and Legendary Chronicles* (Wayne State University Press, 2001) and co-author of *Jewish Moroccan Folk Narratives from Israel* (Wayne State University Press, 1993).

Staging and Stagers in Modern Jewish Palestine

The Creation of Festive Lore in a New Culture, 1882-1948

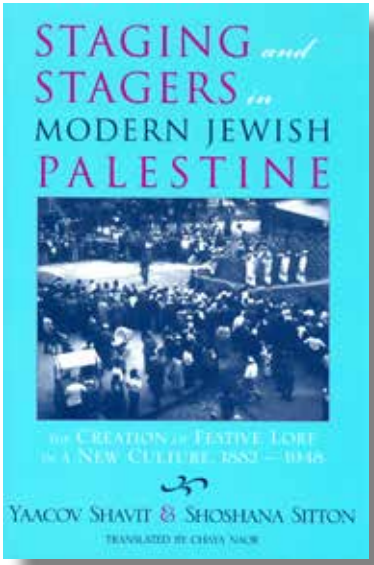

By Yaacov Shavit and
Shoshana Sitton
Translated by Chaya Naor

This fascinating case study describes the work of the people responsible for creating festive lore and its system of ceremonies and festivities—an inseparable part of every culture. In the case of the new modern Hebrew culture of Eretz Israel (modern Jewish Palestine)—a society of immigrants that left behind most of their traditional folkways—the creation of festival lore was a conscious and organized process guided by a national ideology and aesthetic values. This creative effort in a secular national society served as an alternative to the traditional religious system, adapted the ceremonies and festivals to a new historical reality, and created a new festival cycle that would give expression and joy to the values and symbols of the new Jewish society.

Staging and Stagers in Modern Jewish Palestine claims that the system of ceremonies and festivals, in general, and each separate ceremony and festival were staged according to the staging instructions written by a defined group of cultural activists. The book examines three main stages—the educational network, rural society (particularly the cooperative sector), and urban society (most notably Tel Aviv)—and looks at the stagers themselves, who were schoolteachers, writers, artists, and cultural activists. Though cultural systems of festivals and ceremonies are often researched and described, scholarly literature rarely identifies their creators or studies in detail the manner in which these systems are created. *Staging and Stagers in Modern Jewish Palestine* sheds important light on the stagers of modern Jewish Palestine and also on the processes and mechanisms that created the performative lore in other cultures, in ancient as well as modern times.

2004, 6x9, 224 Pages
ISBN 978-0-8143-2845-3, $47.95 Hardback
ISBN 978-0-8143-4188-9, ebook

Yaacov Shavit is professor for the Department of the History of the Jewish People at Tel-Aviv University. Among his publications are *History in Black: African-Americans in Search of an Ancient Past* and *The War of the Tablets: The Defense of the Bible in the 19th Century and the Babel-Bible Controversy*.

Shoshana Sitton is senior lecturer at the Levinsky College of Education, Tel Aviv. She is author of *Education in the Spirit of the Homeland: The Curriculum of the Teachers Council for the Keren Kayemen*t.

Raphael Patai Series in Jewish Folklore and Anthropology

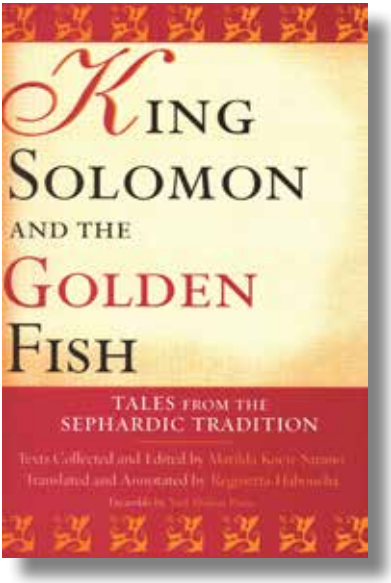

King Solomon and the Golden Fish

Tales from the Sephardic Tradition

Texts Collected and Edited by
Matilda Koén-Sarano
Translated and Annotated by
Reginetta Haboucha
Preamble by Yoel Shalom Perez

Orality has been central to the transmission of Sephardic customs, wisdom, and values for centuries. Throughout the Middle Ages, Spanish Jews were known for their linguistic skills, and as translators and storytellers they were the main transmitters of Eastern/Islamic culture to the Christian world. Derived from a distinguished heritage, Judeo-Spanish storytelling has evolved over a five-hundred-year historical journey. Constant contact with the surrounding societies of the past and with modern Israeli influences made it more universal than other Sephardic oral genres. Told in order to entertain but also to teach, Judeo-Spanish folktales convey timeless wisdom and a colorful depiction of Sephardic communities up to the first half of the twentieth century.

King Solomon and the Golden Fish is a selection of fifty-four folktales taken from Matilda Koén-Sarano's collection of stories recorded in Ladino (Judeo-Spanish) and translated by Reginetta Haboucha into fluent and idiomatic English that preserves the flavor and oral nuances of each text. Haboucha provides commentary and annotations to the folktales that enlighten both the academic and the lay reader, making this book at once appealing to scholars and enjoyable for the general public. *King Solomon and the Golden Fish* is divided into six main thematic sections: Supernatural Tales, Tales of Fate, Tales of the Prophet Elijah, Romantic Tales, Tales of Cleverness and Wisdom, and Jokes and Anecdotes. These folktales remain a powerful link between modern-day Spanish Jews and the Hispano-Jewish legacy—this collection passes along that legacy and provides a source of the customs and values of Sephardic Jews.

2004, 6x9, 432 Pages
ISBN 978-0-8143-3166-8, $51.99 Hardback
ISBN 978-0-8143-4187-2, ebook

Matilda Koén-Sarano is a writer, scholar, poet, and storyteller living in Jerusalem.

Reginetta Haboucha, Ph.D., is Dean of Liberal Arts at the Fashion Institute of Technology in New York City. She is the author of *Types and Motifs of the Judeo-Spanish Folklore.*

Dialogic Moments From Soul Talks to Talk Radio in Israeli Culture

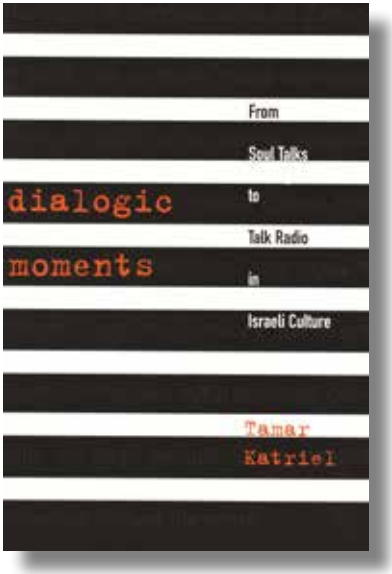

Tamar Katriel

"The vision of communication as authentic dialogue, as the mutual communion of souls, has animated a great many twentieth century discussions of language and communication, both in scholarly writings and in various forms and contexts of popular culture. In its various manifestations, this communicative utopia has identified dialogue or conversation as a locus of authenticity of both individuals and groups. This study traces the ways in which this utopian vision of communication has played itself out in the particular context of Israeli society through the twentieth century, encapsulating central trends in the evolving Israeli cultural conversation over the years. In this sense, it is a historically-situated study of the cultural fluctuations of a given society in all its particularity. In another sense, however, it seeks to offer a more general statement about the culturally constructed nature of the quest for authenticity as a project of modernity by focusing on conceptions of communication and language as its quintessential loci."

—From the Introduction by Tamar Katriel

2004, 6x9, 402 Pages
ISBN 978-0-8143-2774-6, $51.95 Hardback
ISBN 978-0-8143-3750-9, ebook

Tamar Katriel is professor of education and communication at the University of Haifa in Israel.

Raphael Patai Series in Jewish Folklore and Anthropology

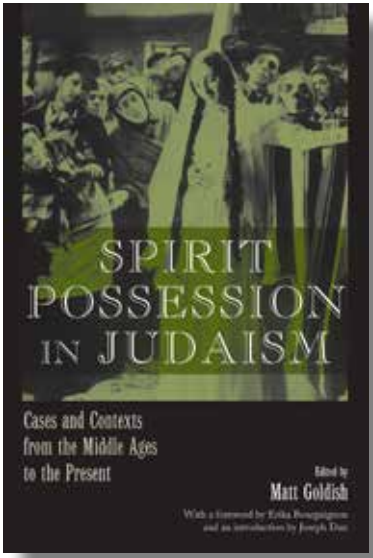

Spirit Possession in Judaism

Cases and Contexts from the Middle Ages to the Present

Edited by Matt Goldish
With a foreword by Erika Bourguignon and an introduction by Joseph Dan

This extraordinary collection of essays is the first to approach the phenomenon of spirit possession among Jews from a multidisciplinary perspective. What beliefs have Jews held about spirit possession? Have Jewish people believed themselves to be possessed by spirits? If so, what sorts of spirits were they? Have Jews' conceptions of possession been the same as those of their Christian and Muslim neighbors? These are some of the questions addressed in these thirteen essays, which together explore spirit possession in a wide range of temporal and geographic contexts.

The phenomena known as spirit possession are both very widespread and very difficult to explain. The late Raphael Patai initiated study of spirit possession as found in the Jewish world in the post-Talmudic period by taking a folkloric and anthropological approach to the subject. Other scholars have opened up new avenues of inquiry through discussions of the topic in connection with Jewish mystical and magical traditions. The essays in this collection expand the variety of approaches to the subject, addressing Jewish possession phenomena from the points of view of religion, mysticism, literature, anthropology, psychology, history, and folklore. Scholarly views and popular traditions, benevolent spirits and malevolent shades, exorcism, social control, messianic implications, madness, literary structure, and a host of other topics are brought into the discussion of spirit possession in Jewish culture. This juxtaposition of approaches among the essays in this volume, some of which analyze the same texts in different ways, creates a broad foundation on which to contemplate the meaning of spirit possession.

2003, 6x9, 480 Pages
ISBN 978-0-8143-3003-6, $46.99 Hardback

Matt Goldish is Samuel M. and Esther Melton Associate Professor of Jewish History at the Ohio State University. His books include Judaism in the Theology of Sir Isaac Newton, winner of the Salo Baron Prize of the American Academy for Jewish Research, 2000.

Contributors Include: Harris Lenowitz, J. H. Chajes, Jonathan Seidel, Lawrence Fines, Matt Goldish, Menachem Kallus, Morris M. Faierstein, Roni Weinstein, Tamar Alexander-Frizer, Yoram Bilu, Zvi Mark

Defining the Yiddish Nation
The Jewish Folklorists of Poland

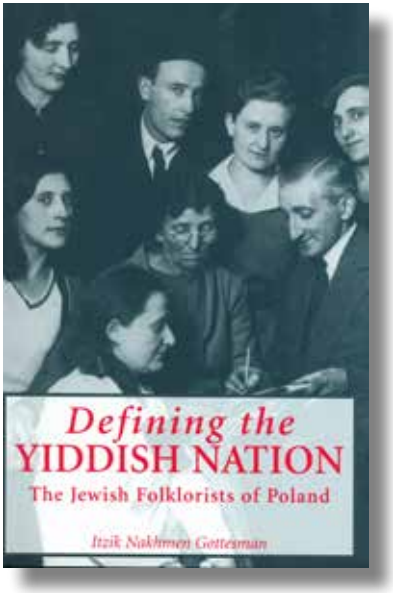

Itzik Nakhmen Gottesman

In the second half of the nineteenth century, Jewish nationalism developed in Europe. One vital form of this nationalism that took root at the beginning of the twentieth century in Eastern Europe was the Yiddishist movement, which held that the Yiddish language and culture should be at the center of any Jewish nationalist efforts. As with most European concepts of folklore, the romantic-nationalist ideas of J. G. Herder on the volk were crucial in the formulation of the study and collection of Yiddish folklore. Herder's volk, however, denoted the peasantry, whereas Polish Jewry were an urban population. This difference determined the focus and pioneering work that this group of collectors accomplished. *Defining the Yiddish Nation* examines how these folklorists sought to connect their identity with the Jewish past but simultaneously develop Yiddishism, a movement whose eventual outcome would be an autonomous Jewish national culture and a break with the biblical past.

Itzik Nakhmen Gottesman analyzes the evolution of Yiddish folklore and its role in the creation of Yiddish nationalism in Poland between the two world wars. Gottesman studies three important folklore circles in Poland: the Warsaw group led by Noyekh Prilutski, the S. Ansky Vilne Jewish Historic-Ethnographic Society, and the Ethnographic Commission of the Yivo Institute in Vilne.

This book is much more than a study of the evolution of one particular folklore tradition, it is a look into the formation of a nationalist movement. *Defining the Yiddish Nation* will prove invaluable for scholars of Jewish studies and Yiddish folklore.

2003, 6x9, 280 Pages, 13 black-and-white photographs
ISBN 978-0-8143-2669-5, $42.99 Hardback

Itzik Nakhmen Gottesman is the associate editor of the Yiddish Forward weekly. He has taught Yiddish language at the University of Pennsylvania and the University of Texas at Austin, and has a Ph.D. in Folklore and Folklife from the University of Pennsylvania. He is the editor of the Yiddish literary quarterly *The Zukunft*, now in its 110th year.

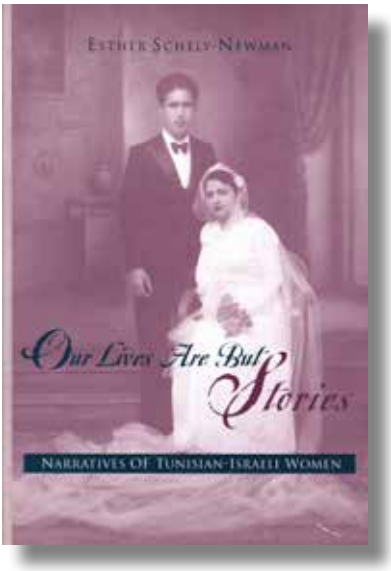

Our Lives Are But Stories

Narratives of Tunisian-Israeli Women

Esther Schely-Newman

Our Lives Are But Stories explores the crucial role of personal storytelling in the lives of a unique generation of women—Jewish women who left the Muslim country of Tunisia to settle in the newly created Israeli state. To this day, the older generation of Tunisian Israelis continues to rely on storytelling as a form of education, entertainment, and socialization. But for women this art has taken on new dimensions, especially as they seek to impart their values to the young. Here Esther Schely-Newman expertly interweaves the personal accounts of the private lives of four Tunisian-Israeli women to analyze the rich complexities of communication. She considers how various approaches to narration reflect storytelling as a cultural phenomenon and highlights the need to understand stories in the contexts in which they are told.

The four narrators grew up in a culture in which women's stories were confined to the private sphere, were usually told to other women, and were supposedly fiction—or at least metaphors masking their real lives. Forced migration to farming communities in Israel and the shock of being uprooted created new identities for women and new outlets for storytelling. Women narrators increasingly began to tell more openly of their personal lives. Schely-Newman organizes her narrators' accounts by the themes of childhood, marriage, motherhood, immigration, and old age and considers a wide range of factors that shape the narration, including audience, intent, choice of language, and Jewish-Muslim culture. The result is a fascinating blend of analysis, narration, and history.

2002, 6x9, 232 Pages, 19 black-and-white photographs
ISBN 978-0-8143-2876-7, $36.95 Hardback

Esther Schely-Newman is a lecturer in the department of communication at the Hebrew University of Jerusalem.

Next Year I Will Know More

Literacy and Identity among Young Orthodox Women in Israel

By Tamar El-Or
Translated by Haim Watzman

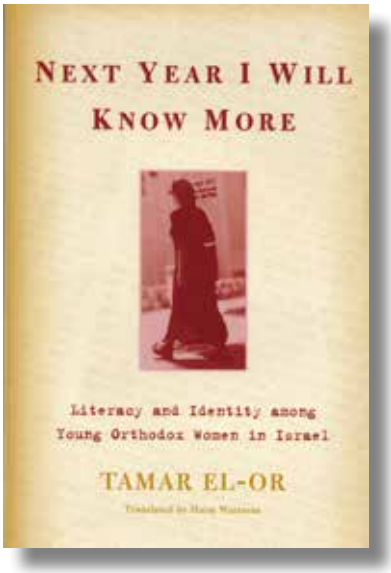

In traditional Jewish societies of previous centuries, literacy education was mostly a male prerogative. Even more recently, women have not been taught the traditional male curriculum that includes the Talmud and midrashic books. But the situation is changing, partly because of the special emphasis that modern Judaism places on learning its philosophy and traditions and on broadening its circle of knowers. In *Next Year I Will Know More*, the distinguished Israeli anthropologist Tamar El-Or explores the spreading practice of intensive Judaic studies among women in the religious Zionist community. Feminist literacy, notes El-Or, will alter gender relations and the construction of gender identities of the members of the religious community. This in turn could effect changes in Jewish theology and law. In an engaging narrative that offers rare insights into a traditional society in the midst of a modern world, the author points to a community that will be more feminist—and even more religious.

2002, 6x9, 336 Pages
ISBN 978-0-8143-2772-2, $41.95 Hardback
ISBN 978-0-8143-3778-3, ebook

Tamar El-Or is associate professor in the Department of Sociology and Anthropology at Hebrew University in Jerusalem.

Raphael Patai Series in Jewish Folklore and Anthropology

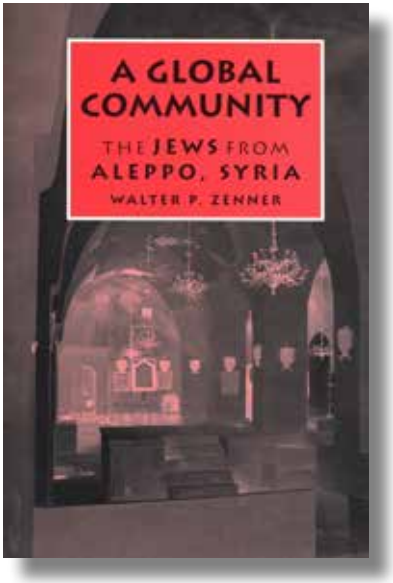

A Global Community

The Jews from Aleppo, Syria

Walter P. Zenner

The Jews from Aleppo, Syria, and their descendants compose a remarkable but little-known community that has spread throughout the world during the past two centuries, adapting to myriad social settings from Kobe to Buenos Aires. *A Global Community* is the first comprehensive scholarly interpretation of the historical experience of this unusual community in Syria and in the other places to which Aleppan Jewry have immigrated. Walter P. Zenner points to the social, economic, and cultural links that the various Syrian Jewish communities have made for the unique persistence of community throughout the diaspora. He places special emphasis in the communities in Israel and the United States but also studies the communities in England and Latin America. He utilizes rabbinical responsas, travelers' writings, secondary sources, interviews, and oral histories to provide a unique look into this Middle Eastern Jewish community for those interested in Ashkenazic as well as Sephardic Judaism.

2000, 6x9, 238 Pages, 29 black-and-white photographs and 1 map
ISBN 978-0-8143-2791-3, $44.95 Hardback

Walter Zenner is a professor of anthropology and Judaic studies at the University at Albany, SUNY. He is the author of *Jewish Societies in the Middle East: Community, Culture, and Authority*, *Urban Life: Readings in Urban Anthropology*, *Persistence and Flexibility: Anthropological Perspectives on the American Jewish Experience*, and *Minorities in the Middle: A Cross Cultural Analysis*.

Profiles of a Lost World

Memoirs of East European Jewish Life before World War II

Hirsz Abramowicz
Translated by Eva Zeitlin Dobkin
Edited by Dina Abramowicz and Jeffrey Shandler
Introductions by David E. Fishman and Dina Abramowicz

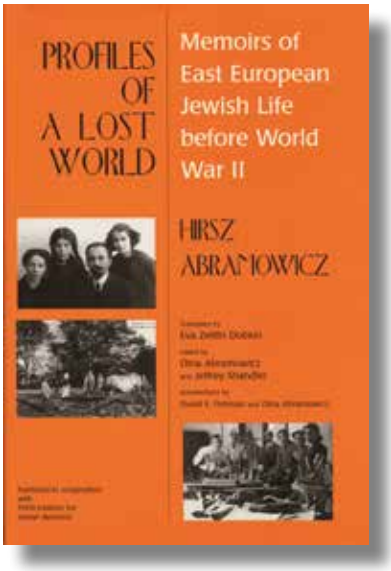

First published in a Yiddish edition in 1958, *Profiles of a Lost World* is a source of information about Eastern Europe before World War II as well as an touchstone for understanding a rich and complex cultural environment. Hirsz Abramowicz (1881-1960), a prominent Jewish educator, writer and cultural activist, knew that world and wrote about it, and his writings provide an eyewitness account of Jewish life during the first half of the twentieth century.

Abramowicz was a witness to war, revolution and major cultural transformations in the Jewish world. His essays, written and originally published in Yiddish between 1920 and 1955, document the local history of Lithuanian Jewry in rural and small-town settings, and in the city of Vilna—the "Jerusalem of Lithuania"—which was a major center of East European Jewish intellectual and cultural life. They shed light on the daily life of Jews and the flourishing of modern Yiddish culture in Eastern Europe during the early 20th century and offer a personal perspective on the rise of Jewish radical politics.

The collection incorporates local history of Lithuanian Jewry, shtetl folklore, observations on rural occupations, Jewish education, and life under German occupation during World War I. It also includes a series of profiles of leading social and intellectual Jewish personalities of the author's day, from traditional scholars to revolutionaries. Together the selections provide a blend of social and personal history and a window on a lost world.

1999, 6x9, 392 Pages, 20 black-and-white photographs
ISBN 978-0-8143-2784-5, $44.95 Hardback

Hirsz Abramowicz was a teacher and school administrator in Tsarist Russia and in interwar Vilna and later a journalist for American and foreign Jewish newspapers.

Dina Abramowicz, the author's daughter, is a reference librarian at the YIVO Institute for Jewish Research.

Jeffrey Shandler is a Dorot Teaching Fellow in the Skirball Department of Hebrew and Judaic Studies at New York University.

Eva Zeitlin Dobkin has translated numerous works from Yiddish.

David E. Fishman is the chair of the Department of Jewish History at the Jewish Theological Seminary of America and a senior research associate at the YIVO Institute for Jewish Research.

Raphael Patai Series in Jewish Folklore and Anthropology

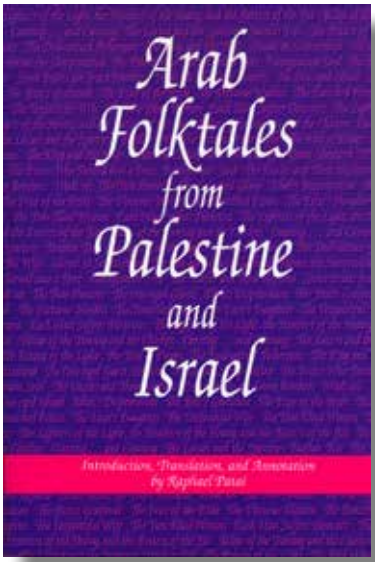

Arab Folktales from Palestine and Israel

Introduction, Translation, and Annotation by Raphael Patai

Raphael Patai's (1910-1996) lifelong fascination with Arab folktales began on a Ramadan night in 1933, at a cafe in Jerusalem where, for the first time, he heard a famous *qassas*, a storyteller, tirelessly relate story after story from his vast repertoire of Arab folktales. In *Arab Folktales from Palestine and Israel*, a collection of twenty-eight tales gathered in Palestine and Israel and one of Patai's last books, Patai explores this rich cultural tradition. He studies tales from three separate times: those recorded by a German scholar in 1910-11, those read over Jerusalem Radio in the winter of 1946-47, and those recorded by the Israeli scholar Yoel Perez in 1982-84.

These fables, part of the cultural heritage of a small corner of the Arab world, are translated into an English that remains faithful to the original Arabic text, presenting to foreign readers a sense of the original style and a picture of traditional Arab life and customs, attitudes, social and cultural norms, psychology, and values.

Providing insight into Arab culture, Patai offers extensive notes and commentary on particular Arabic phrases and images, as well as the ways of speaking and thinking found among the Arab population, especially the Bedouins, in Palestine and Israel. Patai also places the stories in the context of global folktales, and traces the transformations in the art of storytelling. This collection as a whole presents a colorful slice of traditional Arab life, values, customs, attitudes, and sociocultural patterns.

1998, 6x9, 280 Pages
ISBN 978-0-8143-2710-4, $32.99 Paperback

Raphael Patai (1911-1996) was a prominent cultural anthropologist, historian, and biblical scholar of international reputation. He was the author of more than three dozen books on Jewish and Arab culture, history, politics, psychology, and folklore.

Jewish Musical Traditions

Amnon Shiloah

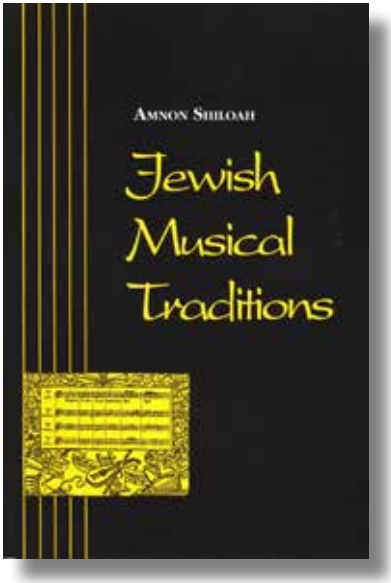

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Amnon Shiloah is the author of the monumental volume *The Theory of Music in Arabic Writings, The Musical Subjects in the Zohar, The Jewish-Iraqi Musical Tradition*, and a four-volume set in Hebrew on the musical traditions of Jewish communities. Currently a professor of musicology at the HebrewUniversity of Jerusalem, he earned his Ph.D. from the Sorbonne.

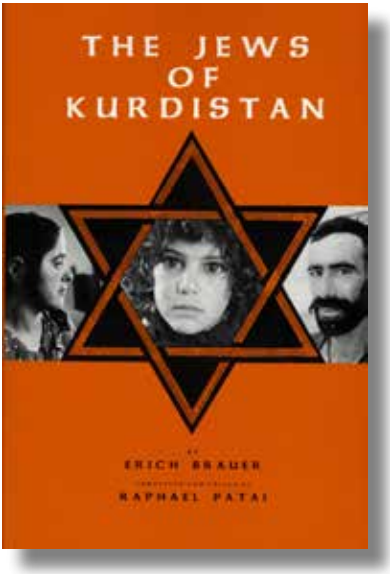

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Raphael Patai
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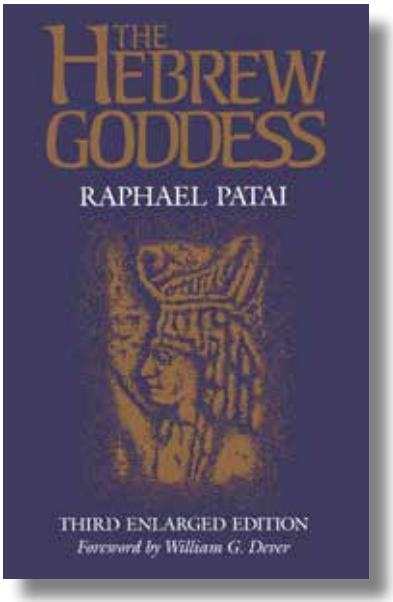

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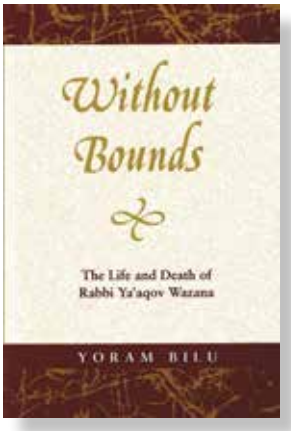

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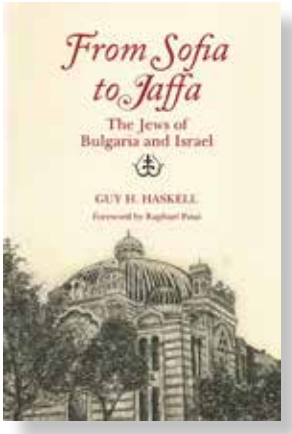

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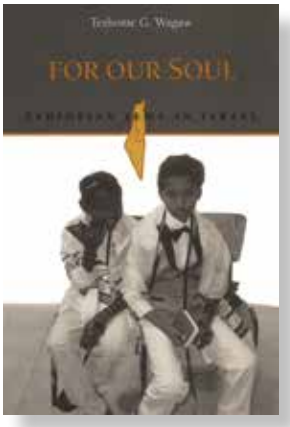

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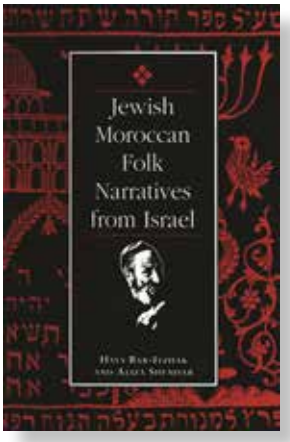

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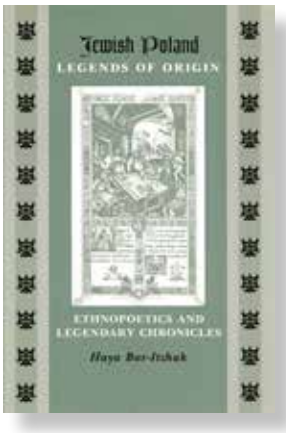

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COMMITTEE VII
In Search for Understanding
Among the Monotheistic
Religions

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JEWISH MYSTICISM

by

Raphael Patai
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Rutherford, New Jersey

The Sixteenth International Conference on the Unity of the Sciences
Atlanta, Georgia November 26-29, 1987

Jewish Mysticism

Raphael Patai

Gershom Scholem, the foremost authority on Jewish mysticism, has once pointed out that "there is no mysticism in general, there are only particular mystical systems and individuals, Hindu, Buddhist, Muslim, Jewish, Christian, and so forth."[1] To this I might add right here what Louis Dupré said about Jewish mysticism: "Judaism has produced forms of mysticism so unlike any other and so variant among themselves that no common characteristic marks them all. At most we can say that they 'commune' with one another, not that they share an identical spirit."[2] I am in full agreement with both observations, and, consequently, what I shall try to do in this paper is to discuss and present what I consider the most important manifestations of Jewish mystical thought and practice. I shall also point out certain correspondences between the Jewish and one other mystical doctrine, namely the Hindu, that have so far been largely overlooked.

To introduce our subject, let me first consider briefly what is meant by mysticism in general. Evelyn Underhill, in her classic Mysticism, defined it as "the name of that organic process which involves the perfect consummation of the Love of God: the achievement here and now of the immortal heritage of man."[3] This definition, while it is undoubtedly adequate as far as Christian mysticism is concerned, falls short in applicability to non-monotheistic mystical doctrines and practices, such as those of the Yoga which are important in Hinduism, Buddhism, Jainism, etc., and in which mysticism is basically a quest for purification, inner illumination, and union with ultimate reality, without reference to God, that is, to a divine Person. Nor does the Underhill definition cover practices of mystical ecstasy, such as, e. g., those utilized in the Peyote cult of the Aztecs and the North American Indians. And even if we narrow our view to the monotheistic religions, Underhill's definition

does not sit quite well with the mysticisms of Islam and Judaism. In Islam, the mystic does not primarily aim at a "perfect consummation of the Love of God," but rather at an inner and essential union between himself and God. And as far as Judaism is concerned, as we shall see anon, while he Jewish mystic does strive to achieve d'vequt, or "adhesion" to God, his overriding concern is much less ego-centered than that: it is to help restore the shattered unity or wholeness of God.

In view of these considerations I would venture to propose a more comprehensive definition of mysticism, namely, the belief in the possibility of, and the practices leading to, the establishment of a direct, immediate relationship between man and the supernatural.

Before we get into a discussion of Jewish mysticism it seems advisable to dispose briefly of another issue; ~~and that is the~~ evaluation ~~of Jewish~~ its in Jewish scholarship. It is nothing less than remarkable to what extent the view of Jewish scholars on Jewish mysticism has changed within the last hundred years or so from a totally negative disdain to a highly positive appreciation. Heinrich Graetz (1817-1891), the father of modern Jewish historiography, who wrote his eleven-volume History of the Jews in 1853-1870, expresses himself in scathing scorn when speaking of the Kabbala in general, and of its chief opus, the Book of Zohar, in particular. He says of the former that as a result of the Kabbala the "devotion in prayer degenerated into Kabbalistic trifling," that Isaac Luria's Kabbala sounded "like the laughter of a madman," that "in relation to morality, too, the mysticism of Lurya had a corrupting influence," while the Zohar was a "notorius forgery," which is nothing but a "farrago," and contains "feverish fancies or dissolves in childish silliness," and "it is almost impossible to give an idea of the abuse which the Zohar or [its author] Moses de Leon practices in the interpretation of the Holy Writ." The

Zohar, says Graetz, "confirmed and propagated a gloomy superstition," "those who occupied themselves with it were lulled into a sort of half-sleep, and lost the faculty of distinguishing between right and wrong," and " made the Bible the wrestling-ground of the most curious, insane notions."[4]

By the late years of the 19th century the views of Jewish scholars on the Kabbala and the Zohar had changed to an appreciable extent. About 1900 Kaufman Kohler and Louis Ginzberg wrote a factual article of ca. 27,000 words on "Cabala" for the Jewish Encyclopedia, in which the earlier sharp criticism was reduced to the disapproving references to "the often repulsive Zoharic Cabala," and to the Kabbalistic legitimization of astrology and bibliomancy which were pronounced "most pernicious in their influence on the intellect and soul of the Jew."[5]

The final rehabilitation of Jewish mysticism was effected by Gershom Scholem (1897-1982), who devoted his entire life to the study and of, and scholarly writing about, the Kabbala. Scholem was not only the most significant modern Jewish scholar of the Kabbala, but also an outspoken admirer of Jewish mysticism, whose role in the reinterpretation of the history of Jewish religion is considered seminal. In addition to his many books on the subject, Scholem wrote a book-length article on "Kabbalah" (no less than 115,000 words in length) for the Encyclopaedia Judaica, published in Jerusalem in 1972.[6] Basing himself largely on Scholem, Louis Dupré in his excellent overview of the manifold manifestations of mysticism in the new Encyclopedia of Religion terms the Zohar "that unsurpassed masterpiece of mystical speculation."[7] Therewith the Zohar has come to occupy the place due to it among the greatest mystical writings of the world's religions.

Having mentioned above d'vequt, let me now begin my discussion of

Jewish mysticism with a closer look at this term as an example of the extremely ancient roots of the concepts with which Jewish mysticism operates. The term itself is of biblical origin: in Deut. 11:22 we read, "...love the Lord your God, to walk in all His ways, and to cleave (ul'dovqah) unto Him..." That is to say, to love God and to cleave to Him are explicit biblical commandments, even though the term "cleave" is not used in a mystical sense, but as an elucidation of what is meant by "diligently keeping the commandments" of God referred to in the preceding verse. It was only the medieval Jewish mystical authors who endowed the term and concept d'vequt with a deeper spiritual meaning. Thus Moses ben Nahman (1194-c. 1270), better known as Nahmanides, the foremost Spanish talmudist who was also an early Kabbalist, said, "One should always remember God and His love, never cease thinking of Him, so that even when one is talking to one's fellow-men one's heart be with God." The younger contemporary of Nahmanides, Abraham Abulafia (1241-after 1291), who was not only a Kabbalist but also a Messianic pretender (as such he tried to convert Pope Nicholas III to Judaism which almost cost him his life), used the term d'vequt in the sense of ecstasy. And much later, in the Hasidic movement founded by Israel Baal Shem Tov (c. 1699-1760) in the mid-eighteenth century, d'vequt assumed the dual meaning of contemplative and ecstatic approaches to God. The famous disciple and heir of Israel Baal Shem Tov, Dov Ber of Mezhirich (c. 1710-1772), taught that "the principal elements of divine worship are d'vequt and awe."

But with the mention of Hasidim we have jumped far ahead, and before dealing with that highly significant recent mystical movement in Judaism (which we shall do toward the end of this paper), we must go back, at least briefly, to the origins of the Kabbala, by which term Jewish mysticism has been known since the 12th or 13th century. That individuals with a mystical

bent have existed among the Jewish people, since the very beginnings of their history, is amply attested by such traditions as the awesome nocturnal vision of Abraham (Gen. 15:12-17), the appearance of the angel of the Lord to Hagar (Gen. 16:7-14) and of the Lord to Rebekah (Gen. 25:22-23), Jacob's vision at Beth-el (Gen. 28:10-20) and his encounter with God at Peniel (Gen. 32:25-33), Moses' vision of the Burning Bush (Ex. 3:1ff.), and the great epiphanies of Isaiah 6 and Ezekiel 1. The same mystical trend is clearly discernible in the post-biblical period, in the Apocrypha, in the writings of Philo (c. 20 BCE-after 40CE), the famous Alexandrian Jewish philosopher, and in the sayings and teachings transmitted in the Talmud and the Midrash literature in the name of several outstanding sages. The discovery of the Dead Sea Scrolls and their study have shown that mysticism was a significant trend in the Judaism of the first century BCE. This brief enumeration leads me to the conclusion that the mystical tendency developed among the ancient Hebrews, and their heirs the Jews in talmudic times, internally and spontaneously, and that it was a further manifestation of the Jewish religious genius that had earlier expressed itself in the unparallelled creation of the universal ethical monotheism of the Hebrew prophets.

The time-frame of this presentation permits me to mention briefly only two types of mystical speculations in which some talmudic sages engaged and which were subsequently taken up by medieval Jewish mystical thought: the Ma'ase Merkava, literally, "Work of the Chariot," that is, Merkava mysticism, and the Ma'ase B'reshit, or "Work of Creation," that is, Creation mysticism. The first took off from Ezekiel's vision of the divine merkava or chariot-throne (Eze. 1:1-28), and dealt with the human sense-perception of God; the second, based on Genesis 1, tried to penetrate the mysteries of Creation and the structure of the universe, that is, cosmogony and cosmology. Both of these endeavors were considered fraught with dangers, with the peril of being entrapped by heresy, for which reason an authori-

2:1

tative dictum in the Mishna (Hagiga 14b) restricted their study. The achievement by contemplation and ecstasy of spiritual experiences was referred to in the Talmud (B. Hag. 14b) as "entering the Pardes," that is, the mystical "orchard", which, it is reported, caused the death of one of the four sages who dared to undertake it, the loss of his mind to the second, led into apostasy the third, and only the fourth, the great Rabbi Akiba, "ascended in peace and descended in peace," that is, survived the experience without damage, although not a word is said about what he saw and learned there.

From talmudic times, or possibly from a later age, date the treatises usually referred to as Hekhalot literature, because their external form is a description of the hekhalot, or heavenly halls, in which the divine throne-chariot is supposed to be located. These writings are attributed, typically, to leading talmudic sages, such as Rabbi Akiba and Rabbi Ishmael, who lived in the second century CE, and thus they are early examples of the tendency that peaked with the Zohar to secure the acceptance of a work by pseudepigraphically ascribing it to an early sage of great repute.

A variant of the Hekhalot literature comprises texts known as Shi'ur Qoma, literally "Measure of the Body," which deal with the appearance of God whose glimpse is vouchsafed to the mystic who in his visionary experience penetrates the supernal world of the heavenly halls. These texts, dating from late talmudic or early post-talmudic times, although their sources, as Scholem and Saul Lieberman have shown, reach back into Tannaitic times, claim legitimacy by building upon Ezekiel 1:26 which says, "Above the firmament that was over their [the Cherubim's] heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of a throne was a likeness as the appearance of a man upon it above." What the authors of the Shi'ur Qoma texts did was to build on this verse spe-

culations as to the measures of the body and the limbs of this "likeness of the appearance of a man," that is, of God. Thus, to give only one example, the height of the Creator if stated to be 236 times 10,000 celestial leagues, based on a numerological interpretation of Psalm 147:5 which, in literal translation, says, "Great is our Lord, and mighty in power." In this passage the sum total of the numerical values of the letters of the Hebrew words w'rav koah," that is, "and mighty in power," is 236. Scholem termed these teachings on the "measure of the body" of the Creator "a great enigma," but to me it seems that what these phantastic numbers wish to convey is actually a very simple and basic idea, namely that the greatness of God cannot be conceived by the human mind and cannot be expressed in numbers meaningful in a human context. The sequel of the verse quoted says "His understanding is infinite," and the Shi'ur Qoma authors tried to convey the idea of such an infinity by saying that the size of the divine body was 2,360,000 celestial leagues - an entirely unimaginable figure. Let me mention here only in passing that a like tendency of naming a very great number in order to express or concretize the concept of the infinite is present in Hindu teachings which tell, e. g., about world-ages, the so-called "yugas," of a duration of 12,000 to hundreds of millions of years.[8]

The few facts referred to must suffice here as indications of the existence of a mystical trend in pre-Kabbala Judaism which for more than fifteen centuries after Ezekiel remained something like a subterranean ferment, and broke through to the surface only occasionally, causing short-lived tremors. It was not until the 12th century CE that Jewish mysticism powerfully manifested itself, first among the Jews of Germany, the so-called Haside Ashkenaz, or "the Pious of Germany," and soon thereafter among the Spanish Jews who had lived for centuries in a Muslim Arab environment and were influenced by the great intellectual and spiritual movements of Andalus.

The work of Nahmanides and Abulafia whom we have mentioned above prepared the ground among the Spanish Jews for the appearance of the Sefer haZohar, or "Book of Splendor," in the late 13th century. The Zohar, as it is usually referred to, was written by Moses de Leon (ca. 1240-1305), who first lived in the small Castilian town of Guadalajara northwest of Madrid, then, after some years of wandering, spent the last ten years of his life in Avila. He was the author of a considerable number of books on traditional religious subjects which, like the works of other Jewish authors of the period, were full of mystical allusions. Between about 1280 and 1286 de Leon produced his magnum opus, the Zohar, which subsequently acquired the position of the holiest book of the Kabbalists. De Leon wrote most of the Zohar in Aramaic (some of it in Hebrew), and, in order to make sure that it would be accepted as an authoritative work, he attributed its authorship to the second-century CE Palestinian Talmudic teacher Rabbi Shim'on ben Yohai, who already in talmudic times had the reputation of being a miracle worker. Such pseudepigraphic attributions, as mentioned earlier, were nothing exceptional in antiquity and the Middle Ages.

It is difficult to present the essence of the Zohar within the compass of a brief statement.[9] It is a very long work - comprising some 850,000 words, or 1700 pages in the popular three-volume Vilna edition. Much of it is written in the form of a Kabbalistic Midrash, or mystical commentary, to sections of the Pentateuch, Song of Songs, Ruth, and Lamentations, and it is actually a composite of several books. Nowhere does it present a coherent or systematic doctrine, but repeats instead in a rather haphazard manner, all over its great bulk, a number of key ideas about the deity, the forces of evil, cosmology, man, and so forth.[10] Moreover, although the Zohar is the central and most influential formulation of early Kabbalistic thinking, it builds to a very great extent on its predecessors, and, in turn, had an

enormous influence on the subsequent development of the Kabbala. Hence, while one must keep in mind, as has been observed in the beginning of this paper, that there is no such thing as a single uniform Kabbalistic system but only many different Kabbalas, it is nevertheless more expedient to summarize the main teachings of "the Kabbala," despite the abstraction and schematization this involves, rather than those of the Zohar alone.

To begin with theology (or theosophy), in the Zoharic and other Kabbalistic systems God is a dynamic concept, presented as having gone through stages which today we would call evolutionary. However, these stages are also thought of as aspects of the deity. In one of his most basic aspects God is the absolute essence who lies beyond all speculation and even ecstatic comprehension. This unknowable aspect of the divine is expresses in the Hebrew term En Sof, that is, "Infinite." But, and here we run into our first major difficulty, it is also referred to as Ayin, "Nothing," because, as the rather lame explanation has it, no created being can intellectually comprehend it. According to some Kabbalist, this Nothing is the region of pure absolute Being; according to others, it is infinitely more real than all other reality. Still others refer to God in this state as dwelling "in the depths of nothingness." It is from this primal and mystical Nothingness that all the subsequent stages of God's gradual unfolding emanate, in the course of which the Nothing becomes the divine ego, the Hebrew word for which, as pointed ~~pointed~~ out by some Kabbalists, is ANY, which is anagrammatically identical with AYN or Nothing.[11]

Those familiar with Hindu doctrines will recognize the similarity between this Kabbalistic primal Nothing and the teachings of the Satapatha Brahmana, according to which "The non-existent, verily, was here in the beginning." In the Shiva symbolism the God Shiva is the primal nothing,the absolute, the supreme void. Even the Hebrew play of words between Any and Ayin has its

Hindu analogue: the name Shiva, without the vowel element that converts the a into e, is Shava, corpse. Only by adding that element, which of course stands for Shiva's consort, the goddess Shakti (the supreme representative of movement and life), does the lifeless Nothing, Shava, become the god Shiva, full of life essence and energy.

In Kabbalistic theogony-cosmogony the divine Primal Will is either separate from, or else identical with, the En Sof, the infinite. In any case, their joint manifestation is the first Sephira, or Emanation, named KETER, "Crown," which is still identical with the mystical Nothingness, the incomprehensible Absolute, and from which issues the first sexually differentiated and contraposited pair, Wisdom, who is the Supernal Father, and Intelligence, the Supernal Mother, in Hebrew Hokhma and Bina, who constitute the second and third Sephirot respectively. (As I go along presenting the basic Zoharic Kabbalistic doctrines it is most tempting to digress at each point and adduce their Hindu counterparts in Shivaism, but pressure of time and space don't allow me to do so. The reader is instead referred to the chapter "Kabbala and Hinduism," in my book The Jewish Mind, pp.134-151, which also deals with the question of how Hindu influences could have reached the Jewish Kabbalists in medieval Spain.)

We can mention only briefly the seven remaining Sephirot of the ten comprised in the Zoharic Kabbalistic theogony as they appear in most Kabbalistic systems. They are: (4) Mercy (or Greatness); (5) Power (or Judgment); (6) Compassion (or Beauty); (7) Eternity; (8) Majesty; (9) Foundation (or Righteous One); and (10) Kingdom (or Diadem). This theory, which ultimately goes back to the Sefer Yetzira, or "Book of Creation," the earliest extant Hebrew systematic speculative text dating from the 2nd or 3rd centuries CE, and showing Gnostic influences, became the backbone of Spanish Kabbalistic teaching. The Sephirot are best described as intermediary states between God as the Emanator and all things that exist ~~apart from Him.~~

from Him, and thus represent the roots of all existence in the Creator.

The Sephirot are replete with manifold symbolism. They are frequently taken to be symbolic of the body of Adam Qadmon, the "Primordial Man." In graphical presentation they are usually arranged so that they show a vague resemblance to a human body (see figure on next page). The first three Sephirot represent the head; the fourth and fifth - the arms; the sixth - the torso; the seventh and eighth - the legs; the ninth - the male sexual organ; while the tenth refers either to the all-embracing totality of the image, or to the female companion of the male, since both together are needed to constitute the perfect man. As a contemporary of Moses de Leon, the Italian Kabbalist Menahem Recanati, put it, "all created things, earthly man and all other creatures in this world, exist according to the archetype (dugma) of the ten Sephirot."[12]

Of the ten Sephirot four stand in a special relationship to one another. They are: the second, Wisdom, referred to as the Supernal Father; the third, Intelligence, called the Supernal Mother; their son, the sixth Sephira, Compassion (or Beauty), termed in this context God the King; and finally their daughter, the tenth Sephira, Kingdom, called Shekhina, Matronit, or Community of Israel. These four aspects of the deity are represented, according to the Kabbala, in the letters of the Tetragrammaton, YHWH, the most sacred name of God. This Kabbalistic tetrad, as I called it, and especially the relationship between God the king and his spouse the Matronit, constitute, to my mind, the most fascinating aspect of the Zoharic doctrine, to which I devoted my book The Hebrew Goddess, and I feel frustrated that for lack of time I cannot go into it here. But I shall not forego quoting one passage which will give us an idea of the mythical tone in which the relationship between God and the Matron is presented in the Zoharic literature. The scene is set amidst the ruins of the temple of Jerusalem

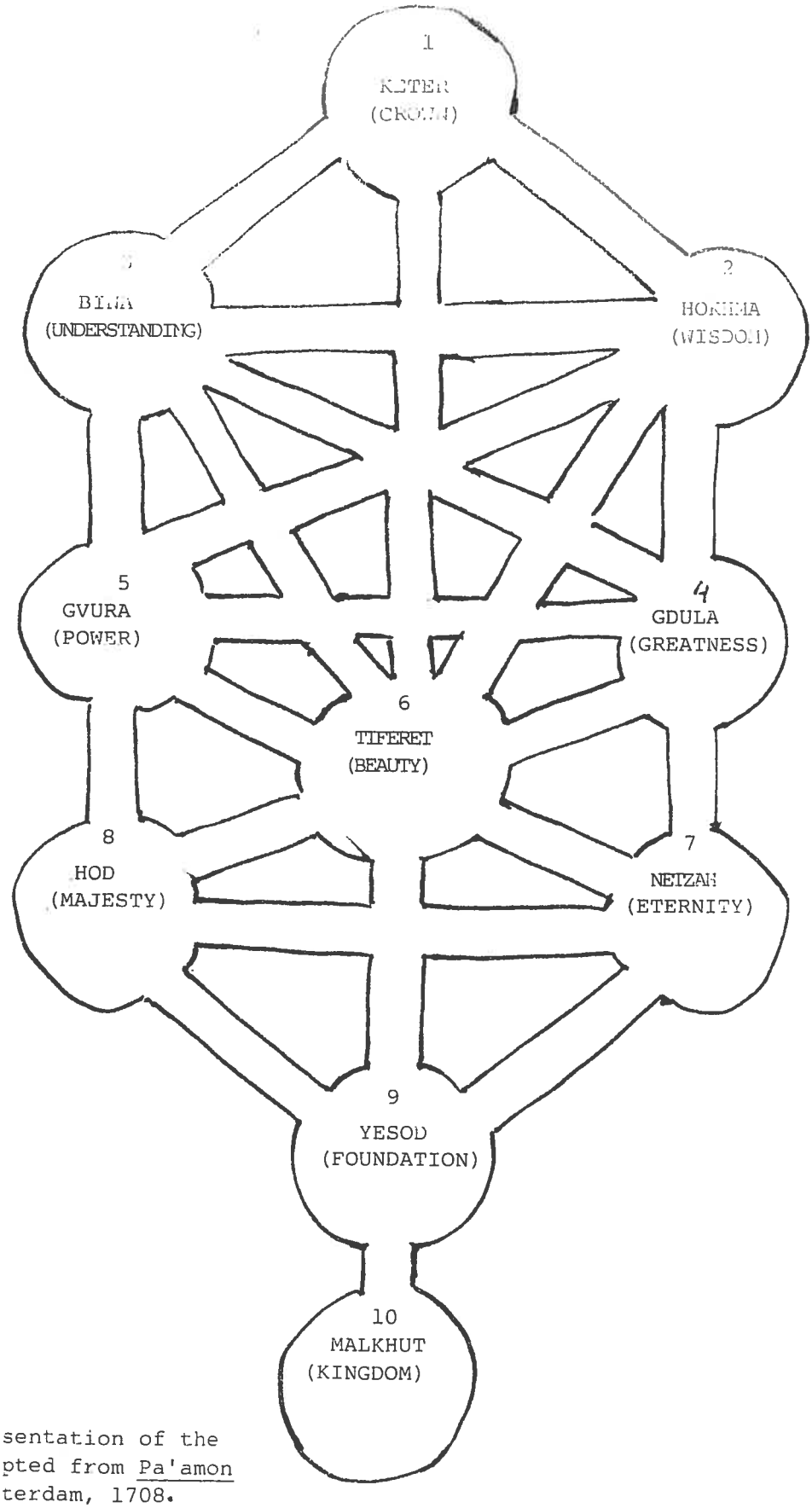

Graphic Representation of the Sephirot. Adapted from Pa'amon v'Rimmon, Amsterdam, 1708.

which, before it was destroyed, served as the sacred bedchamber of God the King and his spouse the Matronit:

At midnight the Matronit enters that point of Zion which is the place of the Holy of Holies. She sees that it is in ruins, and that the house of her dwelling and her couch are defiled. She cries and laments, ~~goes~~ walks up and down, and looks at the place of the Cherubim. She cries in a bitter voice, lifts up her voice, and says: "My couch, my couch! The place of the House of my dwelling!... My bed! The couch of the Matronit!" She moans and sobs and cries: "My couch! Place of my sanctuary! Place of precious pearls! The house of the [holy] Curtain and the lid of the Holy Ark, which was studded with sixty thousand myriads of precious stones arranged in row after row and line after line, facing one another. Rows of pomegranates were spread over you toward the four winds. The world existed becasue of you. In you the Master of the World, my husband, would come to me, and would lie between my arms, and everything I wanted of Him, and all my requests, He fulfilled. At this time He would come to me, put His dwelling in me, and play betwixt my breasts. My couch, my couch! Do you remember how I ~~come~~ would come to you in joy and with gladness of heart, and those youths (the Cherubim) were coming to meet me, beating their wings in joy to receive me. (And now) the dust in you is rising from its place, and, see, how forgotten is the Ark of the Tora which was here. From here issued sustenance for the whole world, and light and blessing for all. I am looking for my Husband, but He is not here, I am looking everywhere. At this time my Husband would come to me surrounded by many pious youths, and all the maidens (accompanying me) were prepared to meet Him. And we would hear from afar the tinkling of pairs of bells on his feet, so that I should hear His voice even before He reached me. And all my maidens would praise and exalt the Holy One, blessed be He. And then all of them would go to their dwelling place, and we would embrace and (exchange) kisses of love. My Husband! My Husband!

Where did You go? This was the time when I would look at You. (But now) I look in every direction but You are not there. Where can I see You, where have I not searched for You? This is Your place to come to me at this hour. Behold, I am ready here. But woe, You have forgotten me! Do You not remember the days of love when I was lying in Your bosom, and I was impressed into Your form, and my form was impressed into You. Like unto this seal which leaves its imprint upon a page of writing, so did I leave my impress upon You, so that You play with my form while I am in the midst of my fort." (And) she bursts into tears and cries: "My Husband! My Husband! The light of my eyes has become dark! Do You not remember how You would extend Your left arm under my head and I would enjoy Your strength, and Your right arm embraced me with love and kisses, and You vowed to me that You would never forsake my love, and said to me, 'If I forget thee, O Jerusalem, let my right hand be forgotten!' And, woe, You have forgotten me!"[13]

In reading this moving passage it is indeed difficult to remember that it speaks, not of the pain of a woman abandoned by her lover, but of the yearning of one aspect of God to the other.

The next great development in Jewish mysticism took place in the 16th century in the small Galilean town of Safed. In that century Safed was the home of a splendid galaxy of Kabbalists, one of whom, Rabbi Yosef Caro (1488-1575), wrote the Shulhan ʿArukh ("The Set Table"), which to this day is considered the authoritative religio-legal code by tradition-abiding Jews. The dominant master of the Safed Kabbalists was Isaac Luria (1534-1572), who was born in Jerusalem, spent his youth in Egypt, studied the Zohar, lived for years as a hermit on an island in the Nile, and spent the last three years of his short life in Safed. After the death of his beloved master Moses Cordovero (1522-1570), Luria became the acknowledged leader of the Safed Kabbalists, among whom he had some thirty disciples, and

later came to be referred to as "the Holy Lion," the Hebrew word for lion, ari, containing the initials of Ashkenazi Rabbi Yitzhaq, i. e., Rabbi Isaac the Ashkenazi (he was of Ashkenazi extraction), or, according to others, of the words ha-Elohi rabbi Yitzhaq, or R. Isaac the divine. Like many another great religious leader or founder, Luria himself wrote next to nothing, but his teachings are known thanks to the voluminous writings of his foremost disciple Hayyim Vital (1543-1620).

Among the many teachings contained in Luria's kabbala I can discuss here only two: one doctrine and one practice. The doctrine is that of the Tzimtzum, or "contraction," which, put in the simplest form, teaches that prior to the Creation God filled the all; He was the En-Sof, the infinite, transcendent godhead. When God resolved to create the world, He had to make room for it, which He could do only by contracting Himself. Without the Tzimtzum there could have been no cosmic process; only God's withdrawal into himself created the pneumatic, primordial space that made possible the existence of something other than God and His pure essence.[14]

As interpreted by Hayyim Vital, the divine Tzimtzum was a free act of love that God undertook to be able to create the world. Since that time there is a twofold process between God and the world: there is the continuing, or perpetually renewed, contraction, on the one hand, and the outward flowing emanation in which is grounded every stage of being, on the other.

The practice that lurianic Kabbala emphasizes above all is that of the kawwanot, or mystical concentrations, whose purpose is to bring about the yihud, or unification of the godhead. This is based on the zoharic doctrine of the disruption of the divine unity in consequence of the destruction of the Temple of Jerusalem and the exile of the Shekhina (or Matronit) who is mystically identified with the Community of Israel. We have heard of the lament of the Matronit and her burning desire to be reunited with her husband, God the King. Luria taught, to put it again in the simplest possible

terms, that the reunification of God and the Matronit, yea the completeness, and thus the happiness, of God depended upon proper human behavior, upon the relationship between husband and wife, and, in particular, upon their performing the great and mysterious commandment of marital coupling at the traditionally prescribed times, and with the proper kawwana, concentration on its mystical significance. In addition Luria recommended many other kawwanot (pl.), which were collected and published in a book titled Sefer haKawwanot, or Book of Concentrations.[15] He proposed that one should perform practically all the religious commandments, the mitzvot, with the intention of bringing about the unification of God and the Shekhina, and, moreover, that prior to performing any of the mitzvot one should state explicitly that one does it in order to bring about a unification between those two separated aspects (or persons?) in the deity. In the Book of Concentrations he says: "One must ~~always~~ be careful always to say before everything (i. e., before performing any commandment), 'For the unification of the name of the Holy One, blessed be He, in fear and trembling and awe, in the name of all Israel,' for one must always unite the male and the female..."[16]

The great authority of Luria secured rapid general acceptance of his "unifications" among both Sephardi and Ashkenazi Jews. Within a few decades after his death, they were included in a large number of prayer books printed all over Europe, while among the Jews in the Arab countries and the Muslim world the Lurianic version of the prayer book was the only one in use. With the rise of Hasidism in East Europe in the eighteenth century, the Lurianic prayer book became the one exclusively used by the Hasidim as well. All these prtayer books contain numerous times the formula, "For the unification of the Holy One, blessed be he, and His Shekhina, in fear and in trembling, to unite the Yah with the weh (the two halves of the divine name Yahweh), in a complete union, in the name of all Israel, (and) to raise up the Shekhina from the dust, behold I..." and then follows the reference to the

commandment one is about to perform, for instance, wrapping oneself in the tallith, the prayer shawl, or putting on the tefillin, the phylacteries, or beginning to study a religious treatise, etc. I made a rapid count in several of the most popular prayer books used in traditional communities and found that in the course of a year an observant Hasidic, Sephardi, and Oriental Jew recited the quoted formula some two thousand times. A more eloquent testimony to the lasting influence of Lurianic Kabbala on the Jewish masses until the spread of the 19th century Jewish enlightenment cannot be imagined. The psychological significance of the Lurianic doctrine of unifications lay in the fact that it made the simple, pious Jews aware of the importance of their behavior with reference to the great cosmic divine drama taking place on high, that it made them feel that they too had a share, however small, in alleviating the suffering of God by bringing Him and the Shekhina closer to each other. In the precarious situation in which the Jews found themselves in many places in the Diaspora in the 17th to 19th centuries beliefs such as these contributed an important factor of spiritual sustenance without which survival would have been even more difficult than it was.

Within a century after the great renaissance of Kabbalism that took place in 16th-century Safed and spread from there all over the Diaspora it served as the soil from which grew the messianic movement of Shabbatai Zevi (1626-1676) which engulfed practically all of Jewry. Another century later, East Europe, at the time the home of the overwhelming majority of the Jewish people, was the scene of yet another great Jewish mystical awakening, that of the Hasidic movement, initiated by Rabbi Israel Baal Shem Tov (ca. 1699-1760), or "the Besht," as he is usually referred to (from the initials of his name). Of the various doctrines of the Lurianic Kabbala with which the Besht was thoroughly familiar, he emphasized that of the

d'vequt, or "cleaving," which, as we saw earlier, had a long history in Jewish mysticism. But the Besht introduced a new element into the d'vequt-concept, that of hitlahavut, or "enthusiasm." He taught that man must serve God with joy, surrender oneself to Him with enthusiasm, so as to be enabled to give up the consciousness of separate existence and be joined to the eternal being of God. Even from this brief statement it is clear that the Hasidism of the Besht was indeed a sea-change from the Talmudic rigorism that dominated East European Jewish life, and even from Kabbalism, both of which held up immersion in the study of religious literature as the highest ideal of Jewish life. Hasidism taught that knowledge of Talmudic, halakhic, and Kabbalistic literature was not a primary requirement for a good and full Jewish life. What one must instead aspire to achieve was the ability to cleave to God with joyful enthusiasm.

The Hasidic doctrine had, however, one further consequence for the internal organization of Jewish life in East Europe. It taught that, since most men cannot on their own achieve the desirable high state of spiritual union with God, they need the intermediacy of the Tzaddiq, the saintly religious leader, who served as a connecting link between the Creator and Creation. The Tzaddiq, as his image developed in Hasidism, became a starets-like figure. Like the Starets in the Russian Orthodox Church, so the Tzaddiq in Hasidism, was believed to be a miracle-working holy man, who had a direct link to God, and was able to submit to God human requests with his effective recommendation.

These, in their barest outline, are some of the most important facets of Hasidism. Its immediate prychological effect was an enormous uplift for the downtrodden masses of East European Jews for whom the new doctrine opened up a road to self-assurance, to a belief in their own worth, to ecstatic experience, and to an existence in which joyous trust in God and His Tzaddiq introduced a ray of light into an otherwise drab and sad existence.

After the death of the Besht (1760), his disciple Dov Ber of Mezirech (d. 1772) succeeded him as the leader, systematized the Hasidic teachings, and brought them in line with the Lurianic Kabbala. By the end of the 18th century Hasidism had spread all over Lithuania, White Russia, Volhynia, the Ukraine, Podolia, Bessarabia, Poland, Galicia, and eastern Hungary, with the result that, on the eve of the Jewish Enlightenment (the so-called Haskala), Jewry was divided into two opposing camps, that of the Hasidim, and that of the Mitnagdim ("Opponents"). Hasidism itself soon broke up into competing schools, each headed by its own Tzaddiqim, several of whom became the founders of dynasties, some of which (e. g., those of the Belzer, Lubavicher, Munkacher, etc. rabbis) survive to this day in the United States and in Israel.

The Hasidic rabbis and their disciples have produced a huge volume of literature, estimated at more than 3,000 works. The success of Hasidism as a religious movement can be measured by several yardsticks: one is that Hasidism totally absorbed the older Kabbalism everywhere in the Jewish world with the exception of the Sephardi and Oriental Jewish minorities among whom one can still find non-Hasidic Kabbalists. Another mark of the success of Hasidism is that it managed to survive the bitter attacks directed against it by its Rabbinic opponents, the Mitnagdim. The third is that ~~it is~~ to this day, despite the spread of the Jewish Enlightenment, religious Reform, ~~and~~ assimilation to modern Western culture, and the growth of political and secular Zionism, it has remained a vital and vibrant Jewish religious trend the numbers of whose adherents are on the increase. The mystical kawwanot, "concentrations," and yihudim, "unifications," discussed above, are still live concerns among the Hasidim who in their prayers and rites scrupulously follow the centuries-old traditional rituals.

In this connection mention must be made at least in passing of the work of Martin Buber (1878-1965), whose religious philosophy, which com-

prises a modern reinterpretation of Hasidism, often taking the form of retelling of Hasidic tales, brought him considerable recognition, especially among Christian religious thinkers.

In conclusion we must face a question crucial to a proper understanding of the position of Jewish mysticism within the wider framework of Jewish monotheism. It is this: in view of what can only be termed the stubborn persistence through millennia of the tenet that the deity comprises male and female aspects, or even components, is one justified in considering Judaism strictly monotheistic? Does it not appear that in this respect Judaism is closer to trinitarian Christianity and Catholic Mariolatry than to Islam with its uncompromising insistence on the indivisible oneness of God? The question is difficult to formulate, and much more difficult to answer.

Judaism, although it never broke up into independent denominations (in this respect it again resembles Islam more than Christianity), comprises a broad range of disparate trends from Reform Judaism to ultra-orthodox Hasidism. Hence it is almost impossible to formulate a brief characterization which would be valid across the entire spectrum of Jewish religious manifestations. My concluding observations will, therefore, have ~~to be~~ reference ~~confined~~ only to those branches of Judaism which have been in the past, or are at present, knowledgeable about, and influenced by, the mystical doctrine of the Shekhina, and in whose religious thinking and practice the "unifications" have played or do play a part. The God concept of these circles can be seen as reflecting an ongoing credal and psychological struggle between the inviolate tenet of the one God as recited daily in the biblical Sh'ma' prayer, the solemn Jewish confession of faith, on the one hand, and, on the other, the psychological imperative of finding a reflection of the human condition in the Deity, of establishing a correspondence between human bisexuality and the realm of the divine, and demonstrating a the existence of a mutuality between the acts and events in human life and

those taking place On High. The important role played by the "unifications" in the daily religious life of these circles forces upon us the conclusion that for them the presence in the deity of a male "Holy One, blessed be He" and a female "Shekhina" is an undoubted,accepted given, even though they may not be fully aware of the theological implications of such a view. On the other hand, the same believers also persevere, of course, in reciting several times every day the Sh'ma' prayer, the basic Jewish credo, which proclaims that "Hear, O Israel, the Lord our God, the Lord is one" (Deut. 6:4), and do so with putting the greatest possible stress on the word "one." They also recite the Thirteen Articles of the Faith formulated by Maimonides, one of which states that "I believe with a complete faith that the Creator, blessed be His name, is one, and there is no oneness like His, in any manner, and He alone is our God, who was, is, and will be."

Fortunately for the mental peace of those who recite both formulas, they are rarely if ever aware of the contradiction contained in them. Their position is that the ancient masters have grappled with these problems which are too difficult for us latecomers to face, and it is our duty to accept unquestioningly whatever solutions the old teachers arrived at. That God is one is an unassailable basic tenet of faith for all branches and varieties of Judaism, while to most Jews the "unifications" and the doctrines of male and female in the deity that underlie them are unknown. The few who do know them consider them as mysteries that elude the grasp of the average believer, which position parallels that of the Christian laymen who know of the three persons in the one God and accept it as a mystery beyond human understanding.

Notes

1. As quoted by Louis Dupré, "Mysticism," in The Encyclopedia of Religion, New York: Macmillan, 1987, 10:246.

2. Op. cit., p. 258.

3. Evelyn Underhill, Mysticism, 1911; 12 ed. 1930, p. 81.

4. Heinrich Graetz, History of the Jews, Philadelphia: Jewish Publication Society of America, 1894, 4: 12, 14-16, 23, 626.

5. Kaufman Kohler and Louis Ginzberg, "Cabala," in Jewish Encyclopedia, published from 1901 on, 3:456ff., 478a, 479a.

6. Gershom Scholem, "Kabbalah," in Encyclopedia Judaica, Jerusalem: Keter Publ. House, 10: 489-653.

7. Louis Dupré, "Mysticism," in Encyclopedia of Religion, 10:259b.

8. Raphael Patai, The Jewish Mind, New York: Scribner's, 1977, p. 148.

9. The difficulty is well illustrated by the fact that the long article by Scholem in the Encyclopedia Judaica, 16:1193-1215, s. v. Zohar, does not contain a summary of the contents or teaching of the Zohar.

10. The main teachings of the Zohar have been systematized in a Hebrew translation by Y. Tishby and F. Lachover, Mishnat haZohar, 2 vols., Jerusalem: Mossad Bialik, 1957-61. But even they refrain from attempting to give a summary of the contents of the Zohar, and confine themselves instead to individual introductions to each of the subjects into which they group the material, e. g., The Infinite, The Sephirot, the Shekhina, etc.

11. Gershom Scholem, Major Trends in Jewish Mysticism, New York: Schocken Books, 1961, pp. 257, 217; idem, On the Kabbalah and Its Symbolism, New York: Schocken Books, 1965, p. 102.

12. Scholem, Major Trends, p. 109; On the Kabbalah, pp. 100, 101; Menahem Recanati, Ta'amehaMitzvot ("Meaning of the Commandments"), Basel, 1581, 3a.

~~13. Midrash haNe'elam on Lamentations~~

13. Midrash haNe'elam on Lamentations, Zohar Hadash, with the Sullam commentary, vol. 21, Tel Aviv, 1965, pp. 15-17.

14. Cf. Scholem, On the Kabbalah, pp. 111-12.

15. Sefer haKawwanot, Venice, 1620; Constantinople, 1720; etc.

16. Op. cit., p. 23a.

COMMITTEE VII
In Search for Understanding
Among the Monotheistic
Religions

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JEWISH MYSTICISM

by

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Jewish Mysticism

Raphael Patai

Gershom Scholem, the foremost authority on Jewish mysticism, has once pointed out that "there is no mysticism in general, there are only particular mystical systems and individuals, Hindu, Buddhist, Muslim, Jewish, Christian, and so forth."[1] To this I might add right here what Louis Dupré said about Jewish mysticism: "Judaism has produced forms of mysticism so unlike any other and so variant among themselves that no common characteristic marks them all. At most we can say that they 'commune' with one another, not that they share an identical spirit."[2] I am in full agreement with both observations, and, consequently, what I shall try to do in this paper is to discuss and present what I consider the most important manifestations of Jewish mystical thought and practice. I shall also point out certain correspondences between the Jewish and one other mystical doctrine, namely the Hindu, that have so far been largely overlooked.

To introduce our subject, let me first consider briefly what is meant by mysticism in general. Evelyn Underhill, in her classic Mysticism, defined it as "the name of that organic process which involves the perfect consummation of the Love of God: the achievement here and now of the immortal heritage of man."[3] This definition, while it is undoubtedly adequate as far as Christian mysticism is concerned, falls short in applicability to non-monotheistic mystical doctrines and practices, such as those of the Yoga which are important in Hinduism, Buddhism, Jainism, etc., and in which mysticism is basically a quest for purification, inner illumination, and union with ultimate reality, without reference to God, that is, to a divine Person. Nor does the Underhill definition cover practices of mystical ecstasy, such as, e. g., those utilized in the Peyote cult of the Aztecs and the North American Indians. And even if we narrow our view to the monotheistic religions, Underhill's definition

does not sit quite well with the mysticisms of Islam and Judaism. In Islam, the mystic does not primarily aim at a "perfect consummation of the Love of God," but rather at an inner and essential union between himself and God. And as far as Judaism is concerned, as we shall see anon, while he Jewish mystic does strive to achieve d'vequt, or "adhesion" to God, his overriding concern is much less ego-centered than that: it is to help restore the shattered unity or wholeness of God.

In view of these considerations I would venture to propose a more comprehensive definition of mysticism, namely, the belief in the possibility of, and the practices leading to, the establishment of a direct, immediate relationship between man and the supernatural.

Before we get into a discussion of Jewish mysticism it seems advisable to dispose briefly of another issue; ~~and that is the~~ evaluation ~~of Jewish~~ its in Jewish scholarship. It is nothing less than remarkable to what extent the view of Jewish scholars on Jewish mysticism has changed within the last hundred years or so from a totally negative disdain to a highly positive appreciation. Heinrich Graetz (1817-1891), the father of modern Jewish historiography, who wrote his eleven-volume History of the Jews in 1853-1870, expresses himself in scathing scorn when speaking of the Kabbala in general, and of its chief opus, the Book of Zohar, in particular. He says of the former that as a result of the Kabbala the "devotion in prayer degenerated into Kabbalistic trifling," that Isaac Luria's Kabbala sounded "like the laughter of a madman," that "in relation to morality, too, the mysticism of Lurya had a corrupting influence," while the Zohar was a "notorius forgery," which is nothing but a "farrago," and contains "feverish fancies or dissolves in childish silliness," and "it is almost impossible to give an idea of the abuse which the Zohar or [its author] Moses de Leon practices in the interpretation of the Holy Writ." The

Zohar, says Graetz, "confirmed and propagated a gloomy superstition," "those who occupied themselves with it were lulled into a sort of half-sleep, and lost the faculty of distinguishing between right and wrong," and " made the Bible the wrestling-ground of the most curious, insane notions."[4]

By the late years of the 19th century the views of Jewish scholars on the Kabbala and the Zohar had changed to an appreciable extent. About 1900 Kaufman Kohler and Louis Ginzberg wrote a factual article of ca. 27,000 words on "Cabala" for the Jewish Encyclopedia, in which the earlier sharp criticism was reduced to the disapproving references to "the often repulsive Zoharic Cabala," and to the Kabbalistic legitimization of astrology and bibliomancy which were pronounced "most pernicious in their influence on the intellect and soul of the Jew."[5]

The final rehabilitation of Jewish mysticism was effected by Gershom Scholem (1897-1982), who devoted his entire life to the study and of, and scholarly writing about, the Kabbala. Scholem was not only the most significant modern Jewish scholar of the Kabbala, but also an outspoken admirer of Jewish mysticism, whose role in the reinterpretation of the history of Jewish religion is considered seminal. In addition to his many books on the subject, Scholem wrote a book-length article on "Kabbalah" (no less than 115,000 words in length) for the Encyclopaedia Judaica, published in Jerusalem in 1972.[6] Basing himself largely on Scholem, Louis Dupré in his excellent overview of the manifold manifestations of mysticism in the new Encyclopedia of Religion terms the Zohar "that unsurpassed masterpiece of mystical speculation."[7] Therewith the Zohar has come to occupy the place due to it among the greatest mystical writings of the world's religions.

Having mentioned above d'vequt, let me now begin my discussion of

Jewish mysticism with a closer look at this term as an example of the extremely ancient roots of the concepts with which Jewish mysticism operates. The term itself is of biblical origin: in Deut. 11:22 we read, "...love the Lord your God, to walk in all His ways, and to cleave (ul'dovqah) unto Him..." That is to say, to love God and to cleave to Him are explicit biblical commandments, even though the term "cleave" is not used in a mystical sense, but as an elucidation of what is meant by "diligently keeping the commandments" of God referred to in the preceding verse. It was only the medieval Jewish mystical authors who endowed the term and concept d'vequt with a deeper spiritual meaning. Thus Moses ben Nahman (1194-c. 1270), better known as Nahmanides, the foremost Spanish talmudist who was also an early Kabbalist, said, "One should always remember God and His love, never cease thinking of Him, so that even when one is talking to one's fellow-men one's heart be with God." The younger contemporary of Nahmanides, Abraham Abulafia (1241-after 1291), who was not only a Kabbalist but also a Messianic pretender (as such he tried to convert Pope Nicholas III to Judaism which almost cost him his life), used the term d'vequt in the sense of ecstasy. And much later, in the Hasidic movement founded by Israel Baal Shem Tov (c. 1699-1760) in the mid-eighteenth century, d'vequt assumed the dual meaning of contemplative and ecstatic approaches to God. The famous disciple and heir of Israel Baal Shem Tov, Dov Ber of Mezhirich (c. 1710-1772), taught that "the principal elements of divine worship are d'vequt and awe."

But with the mention of Hasidim we have jumped far ahead, and before dealing with that highly significant recent mystical movement in Judaism (which we shall do toward the end of this paper), we must go back, at least briefly, to the origins of the Kabbala, by which term Jewish mysticism has been known since the 12th or 13th century. That individuals with a mystical

bent have existed among the Jewish people, since the very beginnings of their history, is amply attested by such traditions as the awesome nocturnal vision of Abraham (Gen. 15:12-17), the appearance of the angel of the Lord to Hagar (Gen. 16:7-14) and of the Lord to Rebekah (Gen. 25:22-23), Jacob's vision at Beth-el (Gen. 28:10-20) and his encounter with God at Peniel (Gen. 32:25-33), Moses' vision of the Burning Bush (Ex. 3:1ff.), and the great epiphanies of Isaiah 6 and Ezekiel 1. The same mystical trend is clearly discernible in the post-biblical period, in the Apocrypha, in the writings of Philo (c. 20 BCE-after 40CE), the famous Alexandrian Jewish philosopher, and in the sayings and teachings transmitted in the Talmud and the Midrash literature in the name of several outstanding sages. The discovery of the Dead Sea Scrolls and their study have shown that mysticism was a significant trend in the Judaism of the first century BCE. This brief enumeration leads me to the conclusion that the mystical tendency developed among the ancient Hebrews, and their heirs the Jews in talmudic times, internally and spontaneously, and that it was a further manifestation of the Jewish religious genius that had earlier expressed itself in the unparallelled creation of the universal ethical monotheism of the Hebrew prophets.

The time-frame of this presentation permits me to mention briefly only two types of mystical speculations in which some talmudic sages engaged and which were subsequently taken up by medieval Jewish mystical thought: the Ma'ase Merkava, literally, "Work of the Chariot," that is, Merkava mysticism, and the Ma'ase B'reshit, or "Work of Creation," that is, Creation mysticism. The first took off from Ezekiel's vision of the divine merkava or chariot-throne (Eze. 1:1-28), and dealt with the human sense-perception of God; the second, based on Genesis 1, tried to penetrate the mysteries of Creation and the structure of the universe, that is, cosmogony and cosmology. Both of these endeavors were considered fraught with dangers, with the peril of being entrapped by heresy, for which reason an authori-

2:1

tative dictum in the Mishna (Hagiga 14b) restricted their study. The achievement by contemplation and ecstasy of spiritual experiences was referred to in the Talmud (B. Hag. 14b) as "entering the Pardes," that is, the mystical "orchard", which, it is reported, caused the death of one of the four sages who dared to undertake it, the loss of his mind to the second, led into apostasy the third, and only the fourth, the great Rabbi Akiba, "ascended in peace and descended in peace," that is, survived the experience without damage, although not a word is said about what he saw and learned there.

From talmudic times, or possibly from a later age, date the treatises usually referred to as Hekhalot literature, because their external form is a description of the hekhalot, or heavenly halls, in which the divine throne-chariot is supposed to be located. These writings are attributed, typically, to leading talmudic sages, such as Rabbi Akiba and Rabbi Ishmael, who lived in the second century CE, and thus they are early examples of the tendency that peaked with the Zohar to secure the acceptance of a work by pseudepigraphically ascribing it to an early sage of great repute.

A variant of the Hekhalot literature comprises texts known as Shi'ur Qoma, literally "Measure of the Body," which deal with the appearance of God whose glimpse is vouchsafed to the mystic who in his visionary experience penetrates the supernal world of the heavenly halls. These texts, dating from late talmudic or early post-talmudic times, although their sources, as Scholem and Saul Lieberman have shown, reach back into Tannaitic times, claim legitimacy by building upon Ezekiel 1:26 which says, "Above the firmament that was over their [the Cherubim's] heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of a throne was a likeness as the appearance of a man upon it above." What the authors of the Shi'ur Qoma texts did was to build on this verse spe-

culations as to the measures of the body and the limbs of this "likeness of the appearance of a man," that is, of God. Thus, to give only one example, the height of the Creator if stated to be 236 times 10,000 celestial leagues, based on a numerological interpretation of Psalm 147:5 which, in literal translation, says, "Great is our Lord, and mighty in power." In this passage the sum total of the numerical values of the letters of the Hebrew words w'rav koah," that is, "and mighty in power," is 236. Scholem termed these teachings on the "measure of the body" of the Creator "a great enigma," but to me it seems that what these phantastic numbers wish to convey is actually a very simple and basic idea, namely that the greatness of God cannot be conceived by the human mind and cannot be expressed in numbers meaningful in a human context. The sequel of the verse quoted says "His understanding is infinite," and the Shi'ur Qoma authors tried to convey the idea of such an infinity by saying that the size of the divine body was 2,360,000 celestial leagues - an entirely unimaginable figure. Let me mention here only in passing that a like tendency of naming a very great number in order to express or concretize the concept of the infinite is present in Hindu teachings which tell, e. g., about world-ages, the so-called "yugas," of a duration of 12,000 to hundreds of millions of years.[8]

The few facts referred to must suffice here as indications of the existence of a mystical trend in pre-Kabbala Judaism which for more than fifteen centuries after Ezekiel remained something like a subterranean ferment, and broke through to the surface only occasionally, causing short-lived tremors. It was not until the 12th century CE that Jewish mysticism powerfully manifested itself, first among the Jews of Germany, the so-called Haside Ashkenaz, or "the Pious of Germany," and soon thereafter among the Spanish Jews who had lived for centuries in a Muslim Arab environment and were influenced by the great intellectual and spiritual movements of Andalus.

The work of Nahmanides and Abulafia whom we have mentioned above prepared the ground among the Spanish Jews for the appearance of the Sefer haZohar, or "Book of Splendor," in the late 13th century. The Zohar, as it is usually referred to, was written by Moses de Leon (ca. 1240-1305), who first lived in the small Castilian town of Guadalajara northwest of Madrid, then, after some years of wandering, spent the last ten years of his life in Avila. He was the author of a considerable number of books on traditional religious subjects which, like the works of other Jewish authors of the period, were full of mystical allusions. Between about 1280 and 1286 de Leon produced his magnum opus, the Zohar, which subsequently acquired the position of the holiest book of the Kabbalists. De Leon wrote most of the Zohar in Aramaic (some of it in Hebrew), and, in order to make sure that it would be accepted as an authoritative work, he attributed its authorship to the second-century CE Palestinian Talmudic teacher Rabbi Shim'on ben Yohai, who already in talmudic times had the reputation of being a miracle worker. Such pseudepigraphic attributions, as mentioned earlier, were nothing exceptional in antiquity and the Middle Ages.

It is difficult to present the essence of the Zohar within the compass of a brief statement.[9] It is a very long work - comprising some 850,000 words, or 1700 pages in the popular three-volume Vilna edition. Much of it is written in the form of a Kabbalistic Midrash, or mystical commentary, to sections of the Pentateuch, Song of Songs, Ruth, and Lamentations, and it is actually a composite of several books. Nowhere does it present a coherent or systematic doctrine, but repeats instead in a rather haphazard manner, all over its great bulk, a number of key ideas about the deity, the forces of evil, cosmology, man, and so forth.[10] Moreover, although the Zohar is the central and most influential formulation of early Kabbalistic thinking, it builds to a very great extent on its predecessors, and, in turn, had an

enormous influence on the subsequent development of the Kabbala. Hence, while one must keep in mind, as has been observed in the beginning of this paper, that there is no such thing as a single uniform Kabbalistic system but only many different Kabbalas, it is nevertheless more expedient to summarize the main teachings of "the Kabbala," despite the abstraction and schematization this involves, rather than those of the Zohar alone.

To begin with theology (or theosophy), in the Zoharic and other Kabbalistic systems God is a dynamic concept, presented as having gone through stages which today we would call evolutionary. However, these stages are also thought of as aspects of the deity. In one of his most basic aspects God is the absolute essence who lies beyond all speculation and even ecstatic comprehension. This unknowable aspect of the divine is expresses in the Hebrew term En Sof, that is, "Infinite." But, and here we run into our first major difficulty, it is also referred to as Ayin, "Nothing," because, as the rather lame explanation has it, no created being can intellectually comprehend it. According to some Kabbalist, this Nothing is the region of pure absolute Being; according to others, it is infinitely more real than all other reality. Still others refer to God in this state as dwelling "in the depths of nothingness." It is from this primal and mystical Nothingness that all the subsequent stages of God's gradual unfolding emanate, in the course of which the Nothing becomes the divine ego, the Hebrew word for which, as pointed ~~pointed~~ out by some Kabbalists, is ANY, which is anagrammatically identical with AYN or Nothing.[11]

Those familiar with Hindu doctrines will recognize the similarity between this Kabbalistic primal Nothing and the teachings of the Satapatha Brahmana, according to which "The non-existent, verily, was here in the beginning." In the Shiva symbolism the God Shiva is the primal nothing,the absolute, the supreme void. Even the Hebrew play of words between Any and Ayin has its

Hindu analogue: the name Shiva, without the vowel element that converts the a into e, is Shava, corpse. Only by adding that element, which of course stands for Shiva's consort, the goddess Shakti (the supreme representative of movement and life), does the lifeless Nothing, Shava, become the god Shiva, full of life essence and energy.

In Kabbalistic theogony-cosmogony the divine Primal Will is either separate from, or else identical with, the En Sof, the infinite. In any case, their joint manifestation is the first Sephira, or Emanation, named KETER, "Crown," which is still identical with the mystical Nothingness, the incomprehensible Absolute, and from which issues the first sexually differentiated and contraposited pair, Wisdom, who is the Supernal Father, and Intelligence, the Supernal Mother, in Hebrew Hokhma and Bina, who constitute the second and third Sephirot respectively. (As I go along presenting the basic Zoharic Kabbalistic doctrines it is most tempting to digress at each point and adduce their Hindu counterparts in Shivaism, but pressure of time and space don't allow me to do so. The reader is instead referred to the chapter "Kabbala and Hinduism," in my book The Jewish Mind, pp.134-151, which also deals with the question of how Hindu influences could have reached the Jewish Kabbalists in medieval Spain.)

We can mention only briefly the seven remaining Sephirot of the ten comprised in the Zoharic Kabbalistic theogony as they appear in most Kabbalistic systems. They are: (4) Mercy (or Greatness); (5) Power (or Judgment); (6) Compassion (or Beauty); (7) Eternity; (8) Majesty; (9) Foundation (or Righteous One); and (10) Kingdom (or Diadem). This theory, which ultimately goes back to the Sefer Yetzira, or "Book of Creation," the earliest extant Hebrew systematic speculative text dating from the 2nd or 3rd centuries CE, and showing Gnostic influences, became the backbone of Spanish Kabbalistic teaching. The Sephirot are best described as intermediary states between God as the Emanator and all things that exist ~~apart from Him.~~

from Him, and thus represent the roots of all existence in the Creator.

The Sephirot are replete with manifold symbolism. They are frequently taken to be symbolic of the body of Adam Qadmon, the "Primordial Man." In graphical presentation they are usually arranged so that they show a vague resemblance to a human body (see figure on next page). The first three Sephirot represent the head; the fourth and fifth - the arms; the sixth - the torso; the seventh and eighth - the legs; the ninth - the male sexual organ; while the tenth refers either to the all-embracing totality of the image, or to the female companion of the male, since both together are needed to constitute the perfect man. As a contemporary of Moses de Leon, the Italian Kabbalist Menahem Recanati, put it, "all created things, earthly man and all other creatures in this world, exist according to the archetype (dugma) of the ten Sephirot."[12]

Of the ten Sephirot four stand in a special relationship to one another. They are: the second, Wisdom, referred to as the Supernal Father; the third, Intelligence, called the Supernal Mother; their son, the sixth Sephira, Compassion (or Beauty), termed in this context God the King; and finally their daughter, the tenth Sephira, Kingdom, called Shekhina, Matronit, or Community of Israel. These four aspects of the deity are represented, according to the Kabbala, in the letters of the Tetragrammaton, YHWH, the most sacred name of God. This Kabbalistic tetrad, as I called it, and especially the relationship between God the king and his spouse the Matronit, constitute, to my mind, the most fascinating aspect of the Zoharic doctrine, to which I devoted my book The Hebrew Goddess, and I feel frustrated that for lack of time I cannot go into it here. But I shall not forego quoting one passage which will give us an idea of the mythical tone in which the relationship between God and the Matron is presented in the Zoharic literature. The scene is set amidst the ruins of the temple of Jerusalem

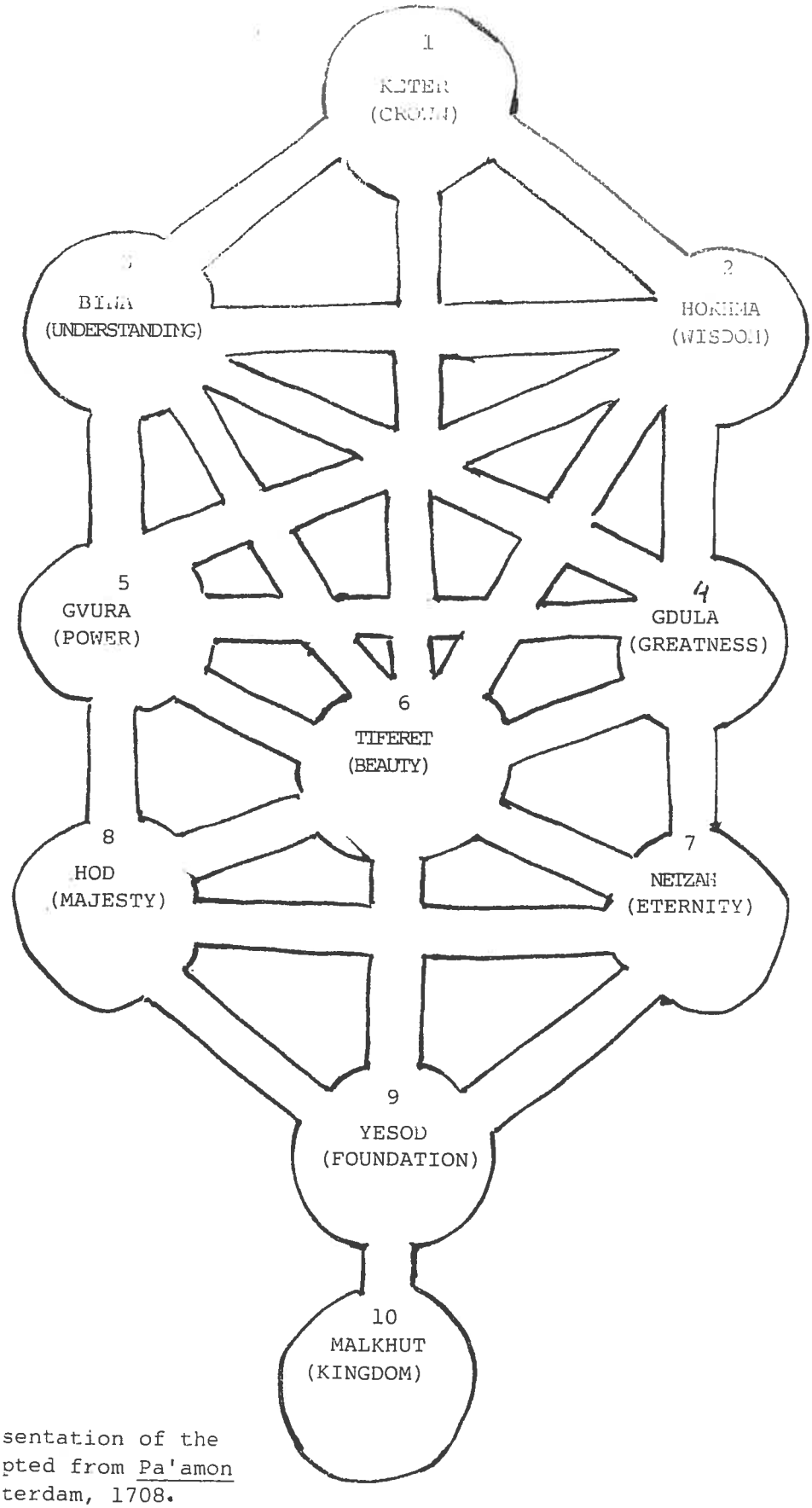

Graphic Representation of the Sephirot. Adapted from Pa'amon v'Rimmon, Amsterdam, 1708.

which, before it was destroyed, served as the sacred bedchamber of God the King and his spouse the Matronit:

At midnight the Matronit enters that point of Zion which is the place of the Holy of Holies. She sees that it is in ruins, and that the house of her dwelling and her couch are defiled. She cries and laments, ~~goes~~ walks up and down, and looks at the place of the Cherubim. She cries in a bitter voice, lifts up her voice, and says: "My couch, my couch! The place of the House of my dwelling!... My bed! The couch of the Matronit!" She moans and sobs and cries: "My couch! Place of my sanctuary! Place of precious pearls! The house of the [holy] Curtain and the lid of the Holy Ark, which was studded with sixty thousand myriads of precious stones arranged in row after row and line after line, facing one another. Rows of pomegranates were spread over you toward the four winds. The world existed becasue of you. In you the Master of the World, my husband, would come to me, and would lie between my arms, and everything I wanted of Him, and all my requests, He fulfilled. At this time He would come to me, put His dwelling in me, and play betwixt my breasts. My couch, my couch! Do you remember how I ~~come~~ would come to you in joy and with gladness of heart, and those youths (the Cherubim) were coming to meet me, beating their wings in joy to receive me. (And now) the dust in you is rising from its place, and, see, how forgotten is the Ark of the Tora which was here. From here issued sustenance for the whole world, and light and blessing for all. I am looking for my Husband, but He is not here, I am looking everywhere. At this time my Husband would come to me surrounded by many pious youths, and all the maidens (accompanying me) were prepared to meet Him. And we would hear from afar the tinkling of pairs of bells on his feet, so that I should hear His voice even before He reached me. And all my maidens would praise and exalt the Holy One, blessed be He. And then all of them would go to their dwelling place, and we would embrace and (exchange) kisses of love. My Husband! My Husband!

Where did You go? This was the time when I would look at You. (But now) I look in every direction but You are not there. Where can I see You, where have I not searched for You? This is Your place to come to me at this hour. Behold, I am ready here. But woe, You have forgotten me! Do You not remember the days of love when I was lying in Your bosom, and I was impressed into Your form, and my form was impressed into You. Like unto this seal which leaves its imprint upon a page of writing, so did I leave my impress upon You, so that You play with my form while I am in the midst of my fort." (And) she bursts into tears and cries: "My Husband! My Husband! The light of my eyes has become dark! Do You not remember how You would extend Your left arm under my head and I would enjoy Your strength, and Your right arm embraced me with love and kisses, and You vowed to me that You would never forsake my love, and said to me, 'If I forget thee, O Jerusalem, let my right hand be forgotten!' And, woe, You have forgotten me!"[13]

In reading this moving passage it is indeed difficult to remember that it speaks, not of the pain of a woman abandoned by her lover, but of the yearning of one aspect of God to the other.

The next great development in Jewish mysticism took place in the 16th century in the small Galilean town of Safed. In that century Safed was the home of a splendid galaxy of Kabbalists, one of whom, Rabbi Yosef Caro (1488-1575), wrote the Shulhan ʿArukh ("The Set Table"), which to this day is considered the authoritative religio-legal code by tradition-abiding Jews. The dominant master of the Safed Kabbalists was Isaac Luria (1534-1572), who was born in Jerusalem, spent his youth in Egypt, studied the Zohar, lived for years as a hermit on an island in the Nile, and spent the last three years of his short life in Safed. After the death of his beloved master Moses Cordovero (1522-1570), Luria became the acknowledged leader of the Safed Kabbalists, among whom he had some thirty disciples, and

later came to be referred to as "the Holy Lion," the Hebrew word for lion, ari, containing the initials of Ashkenazi Rabbi Yitzhaq, i. e., Rabbi Isaac the Ashkenazi (he was of Ashkenazi extraction), or, according to others, of the words ha-Elohi rabbi Yitzhaq, or R. Isaac the divine. Like many another great religious leader or founder, Luria himself wrote next to nothing, but his teachings are known thanks to the voluminous writings of his foremost disciple Hayyim Vital (1543-1620).

Among the many teachings contained in Luria's kabbala I can discuss here only two: one doctrine and one practice. The doctrine is that of the Tzimtzum, or "contraction," which, put in the simplest form, teaches that prior to the Creation God filled the all; He was the En-Sof, the infinite, transcendent godhead. When God resolved to create the world, He had to make room for it, which He could do only by contracting Himself. Without the Tzimtzum there could have been no cosmic process; only God's withdrawal into himself created the pneumatic, primordial space that made possible the existence of something other than God and His pure essence.[14]

As interpreted by Hayyim Vital, the divine Tzimtzum was a free act of love that God undertook to be able to create the world. Since that time there is a twofold process between God and the world: there is the continuing, or perpetually renewed, contraction, on the one hand, and the outward flowing emanation in which is grounded every stage of being, on the other.

The practice that lurianic Kabbala emphasizes above all is that of the kawwanot, or mystical concentrations, whose purpose is to bring about the yihud, or unification of the godhead. This is based on the zoharic doctrine of the disruption of the divine unity in consequence of the destruction of the Temple of Jerusalem and the exile of the Shekhina (or Matronit) who is mystically identified with the Community of Israel. We have heard of the lament of the Matronit and her burning desire to be reunited with her husband, God the King. Luria taught, to put it again in the simplest possible

terms, that the reunification of God and the Matronit, yea the completeness, and thus the happiness, of God depended upon proper human behavior, upon the relationship between husband and wife, and, in particular, upon their performing the great and mysterious commandment of marital coupling at the traditionally prescribed times, and with the proper kawwana, concentration on its mystical significance. In addition Luria recommended many other kawwanot (pl.), which were collected and published in a book titled Sefer haKawwanot, or Book of Concentrations.[15] He proposed that one should perform practically all the religious commandments, the mitzvot, with the intention of bringing about the unification of God and the Shekhina, and, moreover, that prior to performing any of the mitzvot one should state explicitly that one does it in order to bring about a unification between those two separated aspects (or persons?) in the deity. In the Book of Concentrations he says: "One must ~~always~~ be careful always to say before everything (i. e., before performing any commandment), 'For the unification of the name of the Holy One, blessed be He, in fear and trembling and awe, in the name of all Israel,' for one must always unite the male and the female..."[16]

The great authority of Luria secured rapid general acceptance of his "unifications" among both Sephardi and Ashkenazi Jews. Within a few decades after his death, they were included in a large number of prayer books printed all over Europe, while among the Jews in the Arab countries and the Muslim world the Lurianic version of the prayer book was the only one in use. With the rise of Hasidism in East Europe in the eighteenth century, the Lurianic prayer book became the one exclusively used by the Hasidim as well. All these prtayer books contain numerous times the formula, "For the unification of the Holy One, blessed be he, and His Shekhina, in fear and in trembling, to unite the Yah with the weh (the two halves of the divine name Yahweh), in a complete union, in the name of all Israel, (and) to raise up the Shekhina from the dust, behold I..." and then follows the reference to the

commandment one is about to perform, for instance, wrapping oneself in the tallith, the prayer shawl, or putting on the tefillin, the phylacteries, or beginning to study a religious treatise, etc. I made a rapid count in several of the most popular prayer books used in traditional communities and found that in the course of a year an observant Hasidic, Sephardi, and Oriental Jew recited the quoted formula some two thousand times. A more eloquent testimony to the lasting influence of Lurianic Kabbala on the Jewish masses until the spread of the 19th century Jewish enlightenment cannot be imagined. The psychological significance of the Lurianic doctrine of unifications lay in the fact that it made the simple, pious Jews aware of the importance of their behavior with reference to the great cosmic divine drama taking place on high, that it made them feel that they too had a share, however small, in alleviating the suffering of God by bringing Him and the Shekhina closer to each other. In the precarious situation in which the Jews found themselves in many places in the Diaspora in the 17th to 19th centuries beliefs such as these contributed an important factor of spiritual sustenance without which survival would have been even more difficult than it was.

Within a century after the great renaissance of Kabbalism that took place in 16th-century Safed and spread from there all over the Diaspora it served as the soil from which grew the messianic movement of Shabbatai Zevi (1626-1676) which engulfed practically all of Jewry. Another century later, East Europe, at the time the home of the overwhelming majority of the Jewish people, was the scene of yet another great Jewish mystical awakening, that of the Hasidic movement, initiated by Rabbi Israel Baal Shem Tov (ca. 1699-1760), or "the Besht," as he is usually referred to (from the initials of his name). Of the various doctrines of the Lurianic Kabbala with which the Besht was thoroughly familiar, he emphasized that of the

d'vequt, or "cleaving," which, as we saw earlier, had a long history in Jewish mysticism. But the Besht introduced a new element into the d'vequt-concept, that of hitlahavut, or "enthusiasm." He taught that man must serve God with joy, surrender oneself to Him with enthusiasm, so as to be enabled to give up the consciousness of separate existence and be joined to the eternal being of God. Even from this brief statement it is clear that the Hasidism of the Besht was indeed a sea-change from the Talmudic rigorism that dominated East European Jewish life, and even from Kabbalism, both of which held up immersion in the study of religious literature as the highest ideal of Jewish life. Hasidism taught that knowledge of Talmudic, halakhic, and Kabbalistic literature was not a primary requirement for a good and full Jewish life. What one must instead aspire to achieve was the ability to cleave to God with joyful enthusiasm.

The Hasidic doctrine had, however, one further consequence for the internal organization of Jewish life in East Europe. It taught that, since most men cannot on their own achieve the desirable high state of spiritual union with God, they need the intermediacy of the Tzaddiq, the saintly religious leader, who served as a connecting link between the Creator and Creation. The Tzaddiq, as his image developed in Hasidism, became a starets-like figure. Like the Starets in the Russian Orthodox Church, so the Tzaddiq in Hasidism, was believed to be a miracle-working holy man, who had a direct link to God, and was able to submit to God human requests with his effective recommendation.

These, in their barest outline, are some of the most important facets of Hasidism. Its immediate prychological effect was an enormous uplift for the downtrodden masses of East European Jews for whom the new doctrine opened up a road to self-assurance, to a belief in their own worth, to ecstatic experience, and to an existence in which joyous trust in God and His Tzaddiq introduced a ray of light into an otherwise drab and sad existence.

After the death of the Besht (1760), his disciple Dov Ber of Mezirech (d. 1772) succeeded him as the leader, systematized the Hasidic teachings, and brought them in line with the Lurianic Kabbala. By the end of the 18th century Hasidism had spread all over Lithuania, White Russia, Volhynia, the Ukraine, Podolia, Bessarabia, Poland, Galicia, and eastern Hungary, with the result that, on the eve of the Jewish Enlightenment (the so-called Haskala), Jewry was divided into two opposing camps, that of the Hasidim, and that of the Mitnagdim ("Opponents"). Hasidism itself soon broke up into competing schools, each headed by its own Tzaddiqim, several of whom became the founders of dynasties, some of which (e. g., those of the Belzer, Lubavicher, Munkacher, etc. rabbis) survive to this day in the United States and in Israel.

The Hasidic rabbis and their disciples have produced a huge volume of literature, estimated at more than 3,000 works. The success of Hasidism as a religious movement can be measured by several yardsticks: one is that Hasidism totally absorbed the older Kabbalism everywhere in the Jewish world with the exception of the Sephardi and Oriental Jewish minorities among whom one can still find non-Hasidic Kabbalists. Another mark of the success of Hasidism is that it managed to survive the bitter attacks directed against it by its Rabbinic opponents, the Mitnagdim. The third is that ~~it is~~ to this day, despite the spread of the Jewish Enlightenment, religious Reform, ~~and~~ assimilation to modern Western culture, and the growth of political and secular Zionism, it has remained a vital and vibrant Jewish religious trend the numbers of whose adherents are on the increase. The mystical kawwanot, "concentrations," and yihudim, "unifications," discussed above, are still live concerns among the Hasidim who in their prayers and rites scrupulously follow the centuries-old traditional rituals.

In this connection mention must be made at least in passing of the work of Martin Buber (1878-1965), whose religious philosophy, which com-

prises a modern reinterpretation of Hasidism, often taking the form of retelling of Hasidic tales, brought him considerable recognition, especially among Christian religious thinkers.

In conclusion we must face a question crucial to a proper understanding of the position of Jewish mysticism within the wider framework of Jewish monotheism. It is this: in view of what can only be termed the stubborn persistence through millennia of the tenet that the deity comprises male and female aspects, or even components, is one justified in considering Judaism strictly monotheistic? Does it not appear that in this respect Judaism is closer to trinitarian Christianity and Catholic Mariolatry than to Islam with its uncompromising insistence on the indivisible oneness of God? The question is difficult to formulate, and much more difficult to answer.

Judaism, although it never broke up into independent denominations (in this respect it again resembles Islam more than Christianity), comprises a broad range of disparate trends from Reform Judaism to ultra-orthodox Hasidism. Hence it is almost impossible to formulate a brief characterization which would be valid across the entire spectrum of Jewish religious manifestations. My concluding observations will, therefore, have ~~to be~~ reference ~~confined~~ only to those branches of Judaism which have been in the past, or are at present, knowledgeable about, and influenced by, the mystical doctrine of the Shekhina, and in whose religious thinking and practice the "unifications" have played or do play a part. The God concept of these circles can be seen as reflecting an ongoing credal and psychological struggle between the inviolate tenet of the one God as recited daily in the biblical Sh'ma' prayer, the solemn Jewish confession of faith, on the one hand, and, on the other, the psychological imperative of finding a reflection of the human condition in the Deity, of establishing a correspondence between human bisexuality and the realm of the divine, and demonstrating a the existence of a mutuality between the acts and events in human life and

those taking place On High. The important role played by the "unifications" in the daily religious life of these circles forces upon us the conclusion that for them the presence in the deity of a male "Holy One, blessed be He" and a female "Shekhina" is an undoubted,accepted given, even though they may not be fully aware of the theological implications of such a view. On the other hand, the same believers also persevere, of course, in reciting several times every day the Sh'ma' prayer, the basic Jewish credo, which proclaims that "Hear, O Israel, the Lord our God, the Lord is one" (Deut. 6:4), and do so with putting the greatest possible stress on the word "one." They also recite the Thirteen Articles of the Faith formulated by Maimonides, one of which states that "I believe with a complete faith that the Creator, blessed be His name, is one, and there is no oneness like His, in any manner, and He alone is our God, who was, is, and will be."

Fortunately for the mental peace of those who recite both formulas, they are rarely if ever aware of the contradiction contained in them. Their position is that the ancient masters have grappled with these problems which are too difficult for us latecomers to face, and it is our duty to accept unquestioningly whatever solutions the old teachers arrived at. That God is one is an unassailable basic tenet of faith for all branches and varieties of Judaism, while to most Jews the "unifications" and the doctrines of male and female in the deity that underlie them are unknown. The few who do know them consider them as mysteries that elude the grasp of the average believer, which position parallels that of the Christian laymen who know of the three persons in the one God and accept it as a mystery beyond human understanding.

Notes

1. As quoted by Louis Dupré, "Mysticism," in The Encyclopedia of Religion, New York: Macmillan, 1987, 10:246.

2. Op. cit., p. 258.

3. Evelyn Underhill, Mysticism, 1911; 12 ed. 1930, p. 81.

4. Heinrich Graetz, History of the Jews, Philadelphia: Jewish Publication Society of America, 1894, 4: 12, 14-16, 23, 626.

5. Kaufman Kohler and Louis Ginzberg, "Cabala," in Jewish Encyclopedia, published from 1901 on, 3:456ff., 478a, 479a.

6. Gershom Scholem, "Kabbalah," in Encyclopedia Judaica, Jerusalem: Keter Publ. House, 10: 489-653.

7. Louis Dupré, "Mysticism," in Encyclopedia of Religion, 10:259b.

8. Raphael Patai, The Jewish Mind, New York: Scribner's, 1977, p. 148.

9. The difficulty is well illustrated by the fact that the long article by Scholem in the Encyclopedia Judaica, 16:1193-1215, s. v. Zohar, does not contain a summary of the contents or teaching of the Zohar.

10. The main teachings of the Zohar have been systematized in a Hebrew translation by Y. Tishby and F. Lachover, Mishnat haZohar, 2 vols., Jerusalem: Mossad Bialik, 1957-61. But even they refrain from attempting to give a summary of the contents of the Zohar, and confine themselves instead to individual introductions to each of the subjects into which they group the material, e. g., The Infinite, The Sephirot, the Shekhina, etc.

11. Gershom Scholem, Major Trends in Jewish Mysticism, New York: Schocken Books, 1961, pp. 257, 217; idem, On the Kabbalah and Its Symbolism, New York: Schocken Books, 1965, p. 102.

12. Scholem, Major Trends, p. 109; On the Kabbalah, pp. 100, 101; Menahem Recanati, Ta'amehaMitzvot ("Meaning of the Commandments"), Basel, 1581, 3a.

~~13. Midrash haNe'elam on Lamentations~~

13. Midrash haNe'elam on Lamentations, Zohar Hadash, with the Sullam commentary, vol. 21, Tel Aviv, 1965, pp. 15-17.

14. Cf. Scholem, On the Kabbalah, pp. 111-12.

15. Sefer haKawwanot, Venice, 1620; Constantinople, 1720; etc.

16. Op. cit., p. 23a.

Gate of Reincarnations

From the teachings of Rabbi Yitzchak Luria

Introduction

The work, "*Shaar HaGilgulim*," as the title reveals, is about the Torah concept of reincarnation. Based primarily on the *Zohar* in *Parashat Mishpatim* where *gilgulim* are discussed, it is from the writings of the master Kabbalist, Rabbi Yitzchak Luria, *zt"l* (1534-1572), otherwise known as the '*Arizal*.' The book was recorded by his foremost disciple, Rabbi Chaim Vital, *zt"l*, and amended by Rabbi Shmuel Vital, his son.

As well as outline principles of personal rectification and reincarnation, this work reveals the spiritual roots of many of the great Torah scholars of the past. Furthermore, it often provides vital information about the future in terms of helping one understand the challenges to be expected throughout Jewish history and particularly at the 'End-of-Days.'

Our new annotated English rendition was translated by Rabbi Yitzchak Bar Chaim. It is being edited and annotated by Rabbi Shabtai Teicher, an Ari Kabbala scholar in Jerusalem. We have divided the lengthier of its 42 chapters (in the original called: *hakdomot* - "Introductions"), into a number of sections.

Names of the Soul

"Gate of Reincarnations": Chapter One, Section 1

We will begin with what the rabbis wrote that the *Nefesh* has five names.

From the bottom up they are *Nefesh*, *Ruach*, *Neshama*, *Chaya*, and *Yechida*.

Translated, they are:

Yechida	Singular
Chaya	Life (Force)
Neshama	Breath
Ruach	Wind
Nefesh	(that which has come to) Rest

Each of these levels represents a different level of light that originated from *Ein Sof*, the Infinite light emanating out from G-d. On the level of *Yechida*, the light is still very sublime and unified; on the level of *Chaya*, it is less so, but it is considered to be the life force of all that comes after it. "*Neshama*" is derived from the word "*neshima*," which means breath, because this level of soul is said to be like a breath in the mouth of G-d, so-to-speak. *Ruach* is the soul-light as it leaves the stage of *Neshama*, like a breath blown out of the mouth of a person. The soul-light comes to rest on the level called *Nefesh*, which is in the blood of a physical human being, and therefore it acts as an interface between the spiritual and the physical.

When a person performs righteous deeds, it unifies the levels of his soul

Certainly, these names have not been ascribed by chance or convenience. Rather, know that the person himself is the spiritual element within the body, while the body is only a garment for the person - not the person himself. This is what is written, "*It shall not be smeared on human flesh*..." (*Ex.* 30:32), as is noted in *Zohar, Parashat Bereishit*, 20b.

In other words, "flesh of man" implies that the flesh belongs to man, but it is not the man himself. "Flesh of man" is only the body and exterior garment; it is not the real man. It is, therefore, not worthy to be anointed.

Since man connects all four worlds of *ABY"A*...[an acronym formed from the initial letters of Atzilut, Beriya, Yetzira and Asiya]

Correspondance of the Four Worlds and the Parts of the Soul:

Atzilut	Emanation	Chaya
Beriya	Creation	Neshama
Yetzira	Formation	Ruach
Asiya	Action	Nefesh

A very important concept is implied by our text here. Even though a person's physical body is miniscule compared to the physical world, his spiritual soul spans all *five* spiritual worlds that emanate from *Ein Sof*. Since there is a direct and automatic correlation between the levels of soul and the levels of worlds, man's actions, besides having a direct impact on his soul, have a direct impact on the corresponding spiritual worlds. When a person performs righteous deeds, it unifies the levels of his soul, and hence, the four worlds as well; the opposite is true if a person sins.

Since man connects all four worlds of *ABY"A*, by necessity, there has to exist within him sections from all four worlds, and each section is called by one of the five names: *NRNCh"Y* (*Nefesh, Ruach, Neshama, Chaya*, and *Yechida*), as we will explain. [To link to a

related article, The Glassblower Analogy, click here.]

[Commentary by Shabtai Teicher.]

[Publisher's note: An integral part of Kabbala study is to review the material a number of times.]

Growing Spiritually

"Gate of Reincarnations": Chapter One, Section 2

He does not acquire all of them [all five levels of soul] at one time, but rather according to his worthiness. At first, he obtains the lowest of them, which is called *"Nefesh."* Afterwards, if he so merits, he then also attains *"Ruach."* This is explained in several places in the Zohar, such as in *parashat Vayechi,* and *parashat Teruma,* and specifically at the beginning of *parashat Mishpatim* (Zohar 94b): "Come and see: When a person is born, he is given a *Nefesh..."*

The *sefirot* are like a family tree...with multiple generations

Although a person begins life with only a *Nefesh*, he has the potential to ascend to higher levels of soul, according to his merit (as elucidated below).

…All *Nefashot* are only from the world of *Asiya*; all *Ruchot* are from the world of *Yetzira*; and, all *Neshamot* are from the world of *Beriya*. However, the majority of people do not have all five parts, which are called *NR"N*, etc., but only the *Nefesh* from *Asiya*.

We have seen at the end of the previous section that the abbreviation for all five levels of the soul is *NRNCh"Y*. Since the uppermost levels of *Chaya* and *Yechida* are inaccessible now, they are often ignored, and the short-form is even more abbreviated to *NR"N*. Late in history and distant from Mt. Sinai as we are, most people only have access to the *Nefesh* level of their soul, which is why it is so difficult to relate to God and spirituality.

However, even this *Nefesh* has many levels, and this is because *Asiya* itself also divides into five *Partzufim*, called: *Arich Anpin, Abba, Imma, Zer Anpin,* and *Nukveh d'Zer Anpin*.

The word "*partzuf*" (plural: "*partzufim"*) literally means "face". In the Kabbala it also refers to the entire human shape.

In general, there are ten *sefirot*: *keter, chochma, bina, chesed, gevura, tiferet, netzach, hod, yesod,* and *malchut*. However, each one is a localized version of the entire system. In other words, it is possible to discern within each one of them ten component *sefirot,* and within each one of those ten others, etc. (This may be likened to a photograph taken with a

hologram, where any detail may be blown up to reveal all the basic information that is contained in the whole photograph. All the basic information of the whole is contained in the detail; and the detail contains all the basic information found in the whole.)

When we see a number of *sefirot* joined together, working together and functioning together as a system, then they are called a *partzuf*.

Each *partzuf* has a unique name, and these correspond to the names of the *sefirot*, the names of the soul and the names of the worlds, as discussed previously (Chapter 1, Section 1).

Soul	World	Sefira	Partzuf
Yechidah Singular		*Keter* Crown	*Arich Anpin* The long face
Chaya Life force	*Atzilut* Emanation	*Chochma* Wisdom	*Abba* Father
Neshama Breath	*Beriya* Creation	*Bina* Understanding	*Imma* Mother
Ruach Wind	*Yetzira* Formation	*Chesed -- Yesod* (details)	*Zeir Anpin* The short (or, near) face
Nefesh Rested	*Asiya* action	*Malchut* kingdom	*Nukva de'Zer Anpin* The feminine consort of *Zeir Anpin* (the short or near face)

Table of Correspondences:

SOULS	WORLDS	*SEFIROT*	*PARTZUFIM*	The Tetra-gram maton	The spelled-out Names
Yechida Singular	*Adam Kadmon - A'K*	*Keter* Crown	*Arich Anpin* The long face	The dot on the top of the letter *Yud*	*YHVH*
Chaya Life force	*Atzilut* Emanation	*Chochma* Wisdom	*Abba* Father	*Yud*	*AB --72*
Neshama Breath	*Beriya* Creation	*Bina* Understanding	*Imma* Mother	*Hei*	*SAG -- 63*
Ruach Wind	*Yetzira* Formation	Chesed-Yesod Love/ Foundation	Zeir Anpin The short (or, near) face	Vav	MAH -- 45
Nefesh Rested	*Asiya* action	*Malchut* kingdom	*Nukva de'Zeir Anpin* The feminine consort of *Zer Anpin* (the short or near face)	*Hei*	*BEN - 52*

It should be noted that the *sefirot* according to the names of the *partzufim* resemble a family tree of three generations: grandfather, parents, child and his bride.

Before a person can merit to attain his *Ruach* from the world of *Yetzira*, he must first be complete in all of the five *partzufim* of the *Nefesh* of *Asiya*.

In other words, though a person begins life with a *Nefesh*, it too has higher levels that must be attained through spiritual growth and rectification. When all the levels of *Nefesh* are rectified, then a person is ready to ascend to a higher spiritual level, that of the level of *Ruach*. He then repeats the process of growth on this higher spiritual plane.

That is, he must first master the *Nefesh* of his *Nefesh*, then the *Ruach* of his *Nefesh*,

the *Neshama* of his *Nefesh*, and so on. Once he has acquired the *Yechida* of his *Nefesh*, then the entire level of *Nefesh* is said to be "his," and, he is ready to work on acquiring the levels of *Ruach*.

[Commentary by Shabtai Teicher.]

Path of Rectification

"Gate of Reincarnations": Chapter One, Section 3

Even though, as is known, there are people whose *Nefesh* is from *malchut* of *Asiya*, and others who are from *yesod* of *Asiya*, still, every person must rectify the entire spectrum of *Asiya*. Only then can a person receive his *Ruach* from *Yetzira*, since *Yetzira* is greater than all of *Asiya*.

Not all souls are rooted in the same level. However, in spite of the level of the root of one's soul, a person is still responsible to rectify all strata within the level of that world to which he is attached. This includes those levels within the same world but below his root as well as those above it. No individual can begin to rectify the next level of soul applicable to the next world until he has rectified all the lower levels of the world in which he is rooted. Thus, he can initiate work on *Ruach* from *Yetzira* only after his *Nefesh* from *Asiya* is completely rectified.

One must be involved with [the study of] Torah and [the performance of] *mitzvot* that correspond to *all* of *Asiya*

Similarly, in order to attain his *Neshama* from *Beriya*, a person needs to rectify every part of his *Ruach* in all of *Yetzira*, after which he can then receive his *Neshama* from *Beriya*.

It is insufficient for him to rectify only the particular place in which his soul-root is grounded.

That is, the level in which his *Nefesh* is rooted.

Rather, he must rectify [all parts of each level as] we have mentioned, until he is fit [to receive the *Nefesh* of] all of *Asiya*, and then he can attain his *Ruach* of *Yetzira*. It is this way with all the worlds.

The import of this [above mentioned rectification--*tikun*] is that one must be involved with [the study of] Torah and [the performance of] *mitzvot* that correspond to *all* of *Asiya*--not just those which correspond to the specific place to which his *Nefesh* is attached.

The 613 *mitzvot* correspond to the various limbs and tendons that make up a human being whose shape represents the structure of the *sefirot* in the spiritual realm, in the sense that

partzuf refers to the entire human form, each *partzuf* consists of 613 limbs and tendons. Thus, the performance of specific *mitzvot* brings rectification to the corresponding parts of the human body and to the corresponding section of the *partzufim* and *sefirot*.

The Talmud has already taught that there are *mitzvot* that have special significance for specific people. That is to say, one *mitzva* is important for a particular person, and another *mitzva* is significant for a second person. Nevertheless, in order to advance spiritually each individual must perform all the *mitzvot* that he can, and not content himself with the performance of only those *mitzvot* that are significant to him.

This [above mentioned rectification] is [thus also applicable] in the realm of "upholding Torah and *mitzvot*."

[Commentary by Shabtai Teicher.]

Acquiring Soul Levels

"Gate of Reincarnations": Chapter One, Section 4

[Part of the last paragraph of the previous section has been repeated and the paragraphs of this section numbered in order to facilitate explanation of this section.]

1) It is not sufficient to only rectify the particular spot to which his soul is connected. Rather, he must rectify (all aspects of each level as) we have mentioned, until he merits all of *Asiya*, at which time he can achieve his *Ruach* of *Yetzira*. It is this way with all the worlds.

2) This means that one must be involved with (the study of Torah) and (the doing of Her) *mitzvot*…. Likewise, if a person sins and blemishes a particular spot in *Asiya*, even though it is not the place to which his *Nefesh* is attached, he must rectify it.

If he commits a sin that affects a part of *Asiya* to which his soul is not particularly connected, he is responsible to rectify the blemish

Even though a person's *Nefesh* comes from a specific place in the world of *Asiya*, he is still responsible to acquire every level of Asiya - the *Nefesh*, *Ruach*, *Neshama*, *Chaya*, and *Yechida* of *Asiya* - as we learned at the end of the previous section. Likewise, if he commits a sin that affects a part of *Asiya* to which his soul is not particularly connected, he is responsible to rectify the blemish, since he is expected to acquire that level as well on his way to attaining *Ruach* of *Yetzira*.

(3) However, if another *Nefesh* failed to perform a specific *mitzva* from the world of *Asiya*, or sinned and blemished [something in the world of *Asiya*], this does not obligate him to rectify the missing *mitzva* or the blemish caused by the sin of the other [*Nefesh*]. If they are

both from the same place, [however], then this is not the case, as we will explain later on, with G-d's help.

Though this will be explained in a later chapter, it can be said here briefly that there are times when more than one soul occupies a single body. If the souls originate from the same root, then they share a common responsibility and need for *tikun*. However, if they do not come from the same root, then the deficiency or sin of one *Nefesh* does not necessitate the other to be part of the rectification process.

(4) Alternatively, it is possible that the concept of *tikun*-rectification applies only to blemishes resulting from sin, and not from the [lack of] performance of any of the 248 positive commandments.

Thus, rectification is only necessary in the case of a sin, and not for positive commands that were not performed, as first proposed.

(5) Or, the following is possible, and it is the correct [interpretation]. Let us say that a soul is from the *Malchut* of the *Nukva* of *Asiya*, called the *Nefesh* of *Asiya*….

He does not have to rectify the sections that are not connected to the root of his soul

If you take the tenth *sefira* called *Malchut*, and subdivide it into ten *sefirot* it becomes a *partzuf* called *Asiya*. The tenth *sefira* of this sub-set of ten *sefirot* is also called *Malchut*, and more specifically, the *Malchut* of *Asiya*. If this *Malchut* is, in turn, subdivided into its own set of ten *sefirot*, its tenth *sefira* will be the *Malchut* of the *Malchut* of the *Asiya*, or, the *Malchut* of the *Nukvin* of *Asiya*. Thus, the soul in question would be a level within the sub-set of the sub-set of the tenth *sefira Malchut* within the general structure of ten *sefirot*.

He will have to rectify all of the *malchuyot* (plural of *malchut*): of *Ruach*, and *Neshama*, and *Chaya*, and *Yechida* of *Asiya*.

A person has to rectify his five roots in the five *partzufim* of *Asiya*, but he does not have to rectify the sections that are not connected to the root of his soul. Since his root is specifically in *Malchut*, it is relevant to the *Malchut* on all levels in each *partzuf*.

Someone who only rectifies the *Malchut* of *Asiya* only acquires the *Nefesh* of the *Nefesh* that is within *Asiya*.

If the root of his soul is in *Malchut*, then he has to rectify the *malchut* of the *Malchut* of *Asiya* in order to acquire *Nefesh* of *Nefesh*.

A person who also rectifies the *Zeir Anpin* of *Asiya* acquires both the *Nefesh* and *Ruach* from *Asiya*.

Since his soul is from the *Malchut*, then he must rectify the *Malchut* of the *Zeir Anpin* of

Asiya in order to acquire the *Ruach* of *Asiya* as well as the *Nefesh*.

If he also rectifies the *Imma* of *Asiya* then he attains the *Nefesh*, *Ruach* and *Neshama* from *Asiya*. It is the same until he rectifies all five partzufim of *Asiya*, in which case he will have acquired all the *NRNChY* .

This will be discussed again in Chapter 11.

[Commentary by Shabtai Teicher.]

Aspects of Souls

"Gate of Reincarnations": Review of Chapter One, Sections 1- 4

By Shabtai Teicher

It will be worthwhile to review some of what has been taught until now, and specifically in relation to the information presented in this section. The text of this section contains two distinct ambiguities, separated by a parenthetical statement (not uncommon in the writings of the *Arizal*).

The parenthetical statement is what we have numbered paragraph (3). It has already been explained that this refers to a situation where more than one soul occupies the same body, and it will be explained later on.

It concerns the need to rectify all the aspects of each world before one can advance to the next level of soul.

The two uncertainties contained in the text are purposely left unsettled.

The first uncertainty emerges from contrasting paragraphs 2 and 4. It concerns the concept of *tikun*, 'rectification', whether it applies to both blemishes caused by transgression of negative commandments *and* incompleteness in the performance of positive commandments, or to transgression of negative commandments alone.

The second uncertainty emerges from contrasting paragraphs 1 and 5. It concerns the need to rectify all the aspects of each world before one can advance to the next level of soul. (This is the case whatever the definition of *tikun* - rectification discussed in the previous uncertainty is.) The question now concerns how we should count "all the aspects" that need to be rectified. Are they 5 of 5, or 5 of 25 (the *NRNChY* of his soul root alone)? This will now be explained.

The *NRNChY* of his soul root

We have already learned that the five levels of soul correspond to external worlds.

There has to exist within man sections from all four worlds

Since man unifies all four worlds of *ABY"A*, by necessity there has to exist within him sections from all four worlds, and each section is called by one of the five names: *NRNCh"Y* [*Nefesh, Ruach, Neshama, Chaya,* and *Yechida*]**, as we will explain….**

The first level, *Nefesh*, comes from the world of *Asiya*; the second level *ruach*, from the world of *Yetzira*, etc.

All *Nefashot* are from the world of *Asiya* only, all *Ruchot* are from the world of *Yetzira*, and, all *Neshamot* are from the world of *Beriya*….

We have also learned that each world has five parts or five *partzufim*.

However, even this *Nefesh* [from the world of *Asiya*] **has many levels, and this is because *Asiya* itself also divides into five *Partzufim*….**

Hence, for a person to merit his *Ruach* from the world of *Yetzira*, he must first have achieved completion of the five *partzufim* of the *Nefesh* of *Asiya*.

Now we will learn that each of these *partzufim* can also be further detailed into five *partzufim*. Thus, the world of *Asiya* will contain 25 parts, or cells. All the other worlds above - *Yetzira*, *Beriya*, etc. - will also contain 25 cells each.

The way of depicting the 25 cells that comprise the *Nefesh* that is derived from the world of *Asiya* is shown in the following diagram that is entitled "The *NRNChY* of *NRNChY*". However, let us first recall that the names of the souls, the *sefirot* and the *partzufim* are interchangeable.

5	KETER	ARICH ANPIN	YECHIDA
4	CHOCHMA	ABBA	CHAYA
3	BINA	IMMA	NESHAMA
2	THE SIX	ZEIR ANPIN	RUACH
1	MALCHUT	NUKVA DE' ZEIR ANPIN	NEFESH

Numbers have been added to this list of correspondences to simplify the following diagram where the numbers 1 through 5 represent any of the corresponding terms shown above.

The diagram that follows will deal only with the *Nefesh* that is derived from the world of *Asiya*. In this respect it follows our text. Now, let us review the text using the diagram as an

explanatory aid.

1) It is not sufficient to only rectify the particular spot to which his soul is rooted. Rather, he must rectify [all aspects of each level as] **we have mentioned, until he merits all of *Asiya*, at which time he can achieve his *Ruach* of *Yetzira*. It is this way with all the worlds….**

(5) Or, the following is possible, and it is the correct [interpretation]**. Let us say that he is from the *Malchut* of the *Nukvah* of *Asiya*, called the *Nefesh* of *Asiya.***

Diagram of the *NRNChY* of *NRNChY:*

	COLUMN #1	COLUMN #2	COLUMN #3	COLUMN #4	COLUMN #5
Row # 5	O				
Row # 4	O				
Row # 3	O				
Row # 2	O				
Row # 1	X				
ASIYA					

In our diagram the *Nukva* of *Asiya* is indicated by the bottom row of *Asiya*, Row #1.

The *Malchut* of the *Nukva* of *Asiya* is one-fifth (so to speak) of the *partzuf Nukva* of *Asiya*, indicated in the diagram by the convergence of Row #1 with Column #1 (marked with an "**X**").

The text provides an example where the soul-root is *Malchut* of *Nukva* of *Asiya*, the place marked **X**. That place is all that he is required to rectify on Row #1. The text further implies that it has already been rectified. Now it goes on:

He will need to rectify all the *Malchuyot* (plural of *Malchut*) *that of Ruach, and Neshama, and Chaya, and Yechida of Asiya.*

These are indicated in the diagram with the mark "0". In this way he will have rectified one

column in our diagram - i.e., the *NRNChY* of *Nefesh* of the *Nefesh* from the world of *Asiya*.

Someone… whose soul-root is from *Malchut* of *Asiya*…

who rectifies only the *Malchut* of *Asiya.*…

only the first row of the first column - he...

only acquires the *Nefesh* from the *Nefesh* that is within *Asiya*.

Someone…The same one, whose soul-root is *Malchut* of *Asiya*…

who also rectifies *Zeir Anpin* of *Asiya* -

i.e., the second row of the first column in our diagram - he…

…acquires both the *Nefesh* and *Ruach* from *Asiya*. Someone who also rectifies *Imma* of *Asiya.*…

the third row of the first column…

…will have acquired the *Nefesh*, *Ruach* and *Neshama* from *Asiya*. It is the same until he rectifies all five *partzufim* of *Asiya*, in which case he will have acquired all the *NRNChY* .

At that time he will have completed the general level of *Nefesh* from *Asiya*, and it will be possible to advance to the level of *Ruach* from *Yetzira*.

In the first possibility of this uncertainty, each level of *NRNChY* was detailed into five aspects corresponding to the five *partzufim* of each world. Someone whose soul-root is in *Asiya*, for example, has to rectify all five aspects of *Asiya*. In the new idea presented here, in the second possibility of the question, each of the five *partzufim* of a world is further detailed into five. Thus, there are 25 "cells" in *Asiya*. Nevertheless, each person rectifies only five corresponding to the 5 levels of *NRNChY* of his soul root in *Asiya*.

Stages of the Soul

"Gate of Reincarnations": Chapter One, Section 5

Stages Traversed on Each Level of Soul

[To review the information presented in this series so far, click on the **Previous** button at the bottom of the article.]

Similarly, [this process of spiritual growth continues] in this way, until the person has thus

rectified all five *partzufim* of *Asiya*, giving him *NRNCh"Y*, which is called a whole *Nefesh* of *Asiya*.

Each aspect of the five levels is complete in its three sections, *Ibur*, *Yenika*, and *Mochin*, alluded to in the verse, "His mother would make him a small robe, etc." (Samuel I 2:19).

There is a direct transference of light to the souls, as a mother does to a fetus inside her womb

Literally, these words mean: 'embryo', 'suckling', and 'brains'. The first term refers to a stage where the *sefirot netzach*, *hod* and *yesod* are "pulled up" on top of *chesed*, *gevura* and *tiferet*, and in this posture of "three within three" they are curled up within the womb of *bina.* In this way she provides a direct transference of light to them, as a mother does to a fetus when the fetus is inside her womb.

The second term refers to the stage when these *sefirot* have since left the womb of *bina-Imma*, but like a new-born child they still require direct "nourishment" (of light) from their "mother," i.e. *bina*. This stage corresponds to the sefirot of *chesed*, *gevura* and *tiferet* because the size of the *partzuf* is now equal to all six *sefirot* from *yesod* to *chesed*.

The last term, *mochin*-brains, is another way of referring to the *sefirot* of *chochma*, *bina*, and *daat*, which function as the "brains" of a *partzuf.* This stage is also called "adulthood" or "maturity", and the size of the *partzuf* is correspondingly enlarged. The *partzuf* has now grown to its full size of ten *sefirot;* it is now complete and whole (*to see Ibur-Yenika-Mochin chart*) click here

The levels in the growth of the soul go through the same three-stage process of spiritual development

All *partzufim* develop towards completion through these three stages; and we are being taught here that all the levels attained in the growth of the soul also go through the same three-stage process of spiritual development.

Then he merits the *Ruach*, which comes from *Yetzira*. On this level there are also five parts, and they make up the complete *Ruach* of *Yetzira*. It is the same with respect to *Neshama* from *Beriya*, *Chaya* [from the world of *Atzilut*], and *Yechida* [which corresponds to the level called "*Adam Kadmon*" - "First Man"]. However, this is not the place to elucidate.

[Commentary by Shabtai Teicher.]

Asiya Differs

"Gate of Reincarnations": Chapter One, Section 6

Asiya Is Different Than *Yetzira*, *Beriya* and *Atzilut*

It is important to explain a difference between the *nefesh* of Asiya, and the rest of the divisions, *Yetzira*, *Beriya*, and *Atzilut*. This will also help us to answer a difficult question: How can a person, whose root is in *malchut* of *Asiya*, be able to ascend to *keter* of Asiya? Since [every Jew must reincarnate until all the aspects of NRNCh"Y are completed], then by necessity every Jew will ascend to the *keter* of *Asiya*, [then eventually] to *keter* of *Yetzira*, and [then finally] to *keter* of *Beriya*. [That being the case, then] all the other [lower] levels would [eventually] become nullified!

Since all Jews, after all their *gilgulim*, would eventually reach the highest level, no one would be different and no one would remain on any of the lower levels. However, that can never be the case!

There are 'leaders of thousands of Israel' from the side of *keter*, 'wise men' from the side of *chochma*...

However, this is unimaginable. Obviously, there are Jews who are on the level of *malchut*, and others from *yesod*, etc., as mentioned at the beginning of *Sefer HaTikunim*: "There are 'leaders of thousands of Israel' from the side of *keter*, 'wise men' from the side of *chochma*, and 'men of understanding' from the side of *bina*…."

Clearly the Jewish nation is composed of many types of individuals with different abilities and strengths, which are determined by their soul-roots.

However, the explanation is based upon the difference between *Asiya* and all the other three worlds.

For, someone whose root is in the *malchut* of *Asiya* is obviously rooted there specifically. Yet, by rectifying his actions he can purify his *nefesh*, level after level, until it actually reaches and becomes part of the *keter* of *Asiya*.

Nevertheless, though it ascends to the *keter* of *Asiya*, even there it remains on the level of the *malchut* of the *keter* of *Asiya*, since its root is on the level of *malchut* specifically.

His soul-root level of *malchut* of *Asiya* remains, though it ascends as a result of his spiritual improvements. Because of its root in *malchut*, when it ascends to the *keter* of *Asiya* it becomes the *malchut* of that level.

However, he must be purified until he actually ascends to the *keter* of *Asiya*, even though it

will only be called the level of *malchut* of *keter* of *Asiya*. This is true regarding any of the levels of *Asiya* [to which he may ascend]: he will only be considered the *malchut* of that level.

For example, if he reaches the *yesod* of *Asiya*, he will only be considered the *malchut* of the *yesod* of *Asiya*, etc.

However, concerning *Yetzira*, *Beriya*, and *Atzilut*, it [the process] is different. A person whose soul-root is *malchut* of *Yetzira*, who has rectified and completed that level, also receives a *ruach* from the *yesod* of *Yetzira* after he has also purified and rectified the *yesod* of *Yetzira*.

As opposed to simply becoming the *Malchut* of the *yesod* of *Yetzira*, as was the case on the level of *Asiya*.

The first *ruach* that he had from the *Malchut* of *Yetzira* remains below [in its original place] in the *Malchut* of *Yetzira*, since that is where it belongs.

Unlike the levels in *Asiya* which actually ascend from level to level.

Asiya is the lowest of all worlds, and is, therefore,encompassed by the *kelipot*.

Likewise, when he completes the *hod* of *Yetzira*, he leaves the second *ruach* that he had from *yesod* in *yesod* of *Yetzira*, and instead he receives a *ruach* from the *hod* of *Yetzira*. And this is the way it continues up to the *keter* of *Yetzira*.

Since he has rectified all the levels of his *nefesh* from *Asiya*, he is able to receive *ruach* from all levels of *Yetzira*. It will be likewise with respect to the *Neshama* from *Beriya*.

The reason for this difference is that *Asiya* is the lowest of all worlds, and is, therefore, encompassed by the *kelipot*.

The word *kelipot* means "encasements," like the peel of a fruit, or the shell of a nut. It refers to the extreme opposite of spiritual purity and holiness, and is therefore the element within creation that makes possible spiritual impurity and sinful action. Sometimes the *kelipot* are called "*Chitzoniyot*," which means "Externalities." Being the least spiritually pure element in creation it is the furthest from light, and therefore at the bottom of all the worlds.

Consequently, even though a person has already rectified the root level of his *nefesh* in *Asiya*, still, if he leaves it on that level, there is a fear that the *kelipot* there will latch on to it.

Since evil has no independent existence of its own, it derives spiritual nourishment and strength from the side of holiness, but for its own evil purpose. The closer something holy is to the *kelipot*, the more vulnerable it is, and the more desirable it appears to the *kelipot* as

a source of nourishment.

Therefore, [he must constantly refine his actions] until he rises as high as he can, [until he reaches his root] in the *keter* of *Asiya*.

However, in the World of *Yetzira*, and how much more so in the worlds above it, there is no fear of the *kelipot* latching on, as there was in *Asiya*.

The ability of the *kelipot* to latch on is eliminated on this more sublime level.

Hence, when a person rectifies the root of his *ruach* in *Yetzira*, he can rectify another *ruach* from a higher level. Then the first *ruach* can remain in its place, in his root. He can acquire a second from a higher place without having to raise up the first *ruach* to a higher place because the fear [of the *kelipot* latching on] is not there [in the world of *Yetzira*].

[Commentary by Shabtai Teicher.]

To Be Like Moses

"Gate of Reincarnations": Chapter One, Section 7

(The subject of this section is an esoteric interpretation to the verse of Samuel II 14:14 according to the principle that was explained in the preceding section about the difference between *Asiya* and the worlds above it.)

The following is the esoteric meaning of the verse,
G-d spares [*yisa*] *no one* [*Nefesh*]; *He considers thoughts so that no one be banished from him* (Samuel II 14:14).

These considerations, that no one be banished, are only for the sake of the *Nefesh*, since the *Nefesh* is in *Asiya*, and thus, because of the *kelipot* there, in danger of being “banished from him.”

the esoteric understanding of the verse is that it is talking about the *nefesh* of a person, asking that it not be 'banished'

The "banished one" refers to King David’s son, Absalom, who had fled from his father after having his half-brother, Amnon, killed in revenge for violating Absalom’s sister, Tamar. The verse is addressed to King David, asking him to allow Absalom to return home. However, the *sod* (the esoteric understanding) of the verse is that it is talking about the *Nefesh* of a person, asking G-d that it not be “banished” amongst the *kelipot* which can latch on to it.

Therefore, because of this concern the remedy for the *Nefesh* is that "G-d does spare *yisa* the *Nefesh*."

The word employed by the verse *yisa* is translated as "spare," but the more literal translation is "lift up," which leads to the following esoteric explanation of the verse:

In other words, G-d does not "lift up" [*noseh*] and raise a person in order to give him another *Nefesh* from a higher level than that of his actual root. That would necessitate leaving behind the first one in its place, leaving it vulnerable to the *kelipot* there.

In other words, as the person moved to a higher level of *Nefesh*, the lower level of *Nefesh* that was left behind would no longer be in use, which would render it vulnerable to the *kelipot*.

Accordingly, He [G-d] does not give him another *Nefesh*, more elevated and exalted. Rather the original *Nefesh* itself ascends upward according to the person's actions, up until the level of the *keter* of *Asiya*. He never possesses any other *Nefesh*.1

He earns an additional, higher, *ruach*

However, this is not the case in *Yetzira* and the other worlds, where his *Ruach* or his *Neshama*, etc., remains on the level of its root. Instead, the person earns an additional, higher, *Ruach* commensurate with the perfection of his deeds, as discussed earlier.

Beyond the World of *Asiya* the holiness is such that the *kelipot* can no longer latch on to a vacated soul-level. Therefore, the soul-level from which a person is ascending need not ascend with the person as he goes up from level to level.

This is the esoteric meaning of the well-known statement: Every person can be like our teacher Moses [i.e.] if he is willing to perfect his actions. For [by doing so] he continues to acquire higher levels of *Ruach* until [he finally attains] the uppermost level of *Yetzira*. Similarly, [this advancement continues, and a person can ultimately obtain] a *Neshama* from the uppermost part of *Beriya*, etc.

[Commentary by Shabtai Teicher.]

Help from Heaven

"Gate of Reincarnations": Chapter One, Section 8

According to this, you can also understand another well known concept of our rabbis: *ruchot* or *neshamot* of the righteous are infused into a person, in accord with the esoteric principle called "*ibur*," to assist a person in his service of G-d.

The concept of *ibur* here is not the same concept that was mentioned earlier in Section Five, although the nomenclature is the same. Literally, *ibur* refers to the embryo during the state of pregnancy. In this case, it refers to the "impregnation" of a person with the soul of a *tzadik*, which descends into the soul of a living person to assist the latter in his spiritual devotions.

The Talmud informs us that someone who comes to purify himself is assisted from On High

As is written in *Midrash Ne'elam*, [still] in handwritten manuscript [form], concerning the statement that "Someone who comes to purify himself, they help him."

The *Midrash Ne'elam* is one of the books included in the holy Zohar. The Talmud (*Shabbat* 104a) informs us that someone who comes to purify himself is assisted from On High. The *Midrash Ne'elam* now explains this statement according to Rebbe Nathan.

Rebbe Nathan said: The souls of the righteous come and help him.

This is the type of heavenly assistance that may be granted. The soul of a *tzadik* will descend and become impregnated within the soul of a person who sets out to purify himself. [It is, also, a form of Divine inspiration - Ed.] Similar sources are found elsewhere in the holy writings.

The soul of Rav Hamnuna Sabba appeared in the form of simple workman transporting merchandise on a donkey

The same is found in the Introduction to the *Zohar*, on *Genesis*, where Rav Hamnuna Sabba came to Rebbe Elazar and Rebbe Abba in the appearance of a donkey loader, etc.

That is, the soul of Rav Hamnuna Sabba appeared to Rebbe Elazar and Rebbe Aba in the form of simple workman who transports merchandise on a donkey, in order to reveal to them secrets of the Zohar.

Undoubtedly, the *ruchot* and *neshamot* of *tzadikim* are "hidden away" and "bound up" with the "Bundle of Life", each in his respective root, and G-d does not cause them to descend at all. However, what descends are the *ruchot* that remained behind at each level of *Yetzira*,

and which did not ascend, as we have spoken about.

As the righteous person ascended from level to level in the World of *Yetzira*, he left behind previous levels of *ruach* as he received new ones in their place. The levels of *ruach* that were no longer used became available to descend to help others in need of Divine assistance in their service of G-d.

It is these that descend and enter other people to help them. However, the highest level of *ruach* that the righteous person acquired as a result of his deeds is bound up forever with the "Bundle of Life" [after he dies], and it does not move from there. This is true concerning the [levels of] *neshama*, *chaya*, and *yechida* as well.

Asiya is the lowest of the worlds, in proximity to the *kelipot*, and in constant danger of attack by them.

Review

When each level of *Asiya* was completed, the perfected level of *nefesh* (from *Asiya)* itself ascended to the next level (i.e., to the same aspect of the soul-root on the next level). In this way all the completed levels of *Asiya* ascend to the highest place in *Asiya*, the *keter* of *Asiya* (albeit, in accord with the aspect of the original soul-root).

In the higher worlds of *Yetzira*, *Beriya*, etc., the situation is different. There, each completed level of soul remains in its place.

The reason for this difference was also explained. *Asiya* is the lowest of the worlds. Consequently, it is in proximity to the *kelipot*, and in constant danger of attack by them. Therefore, each completed level of soul ascends to a higher level in order to distance it as much as possible from the *kelipot*. In the higher worlds, however, there is no such danger. Therefore, each completed level of soul may remain in its place.

Based on this difference between *Asiya* and the higher worlds, we digressed in this section to learn something about the concept of *ibur*. Since there was an ascent from level to level in the world of *Yetzira*, the lower levels of soul that were completed there and remained in place, are now available to descend to impregnate the souls of other people. This infusion, or *ibur*, takes place in order to assist these people in their divine service.

The text now returns to discuss another difference between *Asiya* and the higher worlds of *Yetzira*, *Beria*, etc.

[Commentary by Shabtai Teicher.]

Asiya Is Only One Sefira

"Gate of Reincarnations": Chapter One, Section 9

There is a second reason for the difference between *Asiya* and the other worlds. As known, all the worlds have ten *sefirot* [collectively]. Now *Asiya*, in its entirety, has only one *sefira* [of the collective ten], the *sefira* of *malchut*.

In the system of ten general *sefirot*, the World of *Asiya* corresponds to the *sefira* of *malchut*, whereas the World of *Yetzira* corresponds to six different and separate *sefirot*: *chesed, gevura, tiferet, netzach, hod,* and *yesod*. Thus, the World of *Asiya* is one homogeneous *sefira*, whereas *Yetzira* is a composite of six different *sefirot*.

Thus, the *Nefesh* that is there is able to rise as high as the *keter* of *Asiya*, because it is all one *sefira*.

In other words, even though *Asiya* has many levels, they are levels of one *sefira*, and therefore connected to each other, which allows movement amongst them.

The five *partzufim* in every world *Arich Anpin, Abba,Imma, Zeir Anpin,* and *Nukva* correspond to the five levels of a person’s soul

However, *Yetzira* corresponds to six *sefirot*: *chesed, gevura, tiferet, netzach, hod*, and *yesod*, each of which is a separate level. Therefore, if someone's root is the *malchut* of *Yetzira* and it becomes rectified, it cannot ascend and become part of the *yesod* of *Yetzira*. It must remain below and he will have to acquire a new *Ruach* from the *yesod* of *Yetzira* if he wants to become elevated through his actions. This is true of the rest of the "Six Extremities" as well.

In Hebrew, the term is "*Sheish Kitzvot*," the six extremities, another name for the six *sefirot* of *Yetzira*.

The five *partzufim* in every world - *Arich Anpin, Abba, Imma, Zeir Anpin,* and *Nukva* - correspond to the five levels of a person's soul, which are from the bottom to the top: *Nefesh, Ruach, Neshama, chaya*, and *yechida*.

Nefesh is from the *Nukva* [*Malchut*] of *Zeir Anpin*, whereas *Ruach* is from *Zeir Anpin* itself.

That is, the six *sefirot*: *chesed, gevura, tiferet, netzach, hod,* and *yesod.*

"Wisdom gives life to its owner"

Neshama is from *Imma* [*Bina*], and *chaya* is from *Abba*, which is called *chochma* because that is the place of life, as it has been taught concerning the verse, "Wisdom gives life to its owner". (Eccles. 7:12)

Yechida is from *Arich Anpin*, called *keter*, because it is alone and special…

The Hebrew word "*Yechida"* means both "alone" and "special". The *partzuf* of *Arich Anpin* is both alone and special relative to all the other *partzufim*.

It is alone and special with respect to the rest of the *sefirot* because it lacks a "female" counterpart.

Nukva is the female consort of *Zeir Anpin*. *Abba*-father has a female counterpart, *Imma*-Mother. *Arich Anpin*, however, does not have a counterpart.

This is known from the verse, "*See now that I, I am He*" (*Deut.* 32:39), as elucidated in the *Zohar*, in *Parashat Bereishit*.

This verse is spoken by G-d, Who has no counterpart. *Arich Anpin* is also called "I". Thus, on the level of *Arich Anpin*, the highest level and closest to the One G-d, the Infinite Creator, there is no counterpart and no corresponding female *partzuf*.

[Commentary by Shabtai Teicher.]

Gilgulim and Righteous

"Gate of Reincarnations": Chapter One, Section 10

Know, that if a person merits obtaining his *Nefesh*, *Ruach*, and *Neshama*, and then blemishes them through sin, he will have to be reincarnated to rectify the damage.

The process of *gilgul* and *tikun* will be explained throughout the rest of the book, starting with the next chapter. The main point here is in this next paragraph.

When he returns in a *gilgul* with his *Nefesh* and he rectifies it, his *Ruach* will not join him. This is because his *Ruach* remains blemished, and it cannot rest upon a rectified *Nefesh*.

The Hebrew word for “convert” is *ger*, a word that also means “stranger.” Probably both meanings are applicable here.

In other words, rectified levels of souls do not reside in the same body with blemished ones. In what was discussed previously, the person was adding non-blemished, new divisions of soul to already rectified divisions of his own soul. However, once he has

sinned and must come back another time, the process of *tikun* changes. He cannot add blemished aspects of soul on top of parts that have already been rectified.

Therefore, his [blemished] *Ruach* will be reincarnated into another person, joining up with the *Nefesh* of a convert. The *Neshama* will likewise do the same.

The Hebrew word for "convert" is *ger*, a word that also means "stranger." Probably both meanings are applicable here. The *Nefesh* that will host this blemished *Ruach* must be the *Nefesh* of a convert, but relative to the homeless *Ruach* it is also the *Nefesh* of a stranger.

The reason for this is explained elsewhere, in chapter 4, section 2, based on *Shaar Maamrei Rashbi, Parashat Mishpatim*, 98.

Righteous people are greater in death than during theit lifetimes.

And the *Nefesh* that was rectified will receive a rectified *Ruach* of a righteous person who was similar to him in some of the particular good deeds that he performed. It will actually take the place of his own *Ruach*. Similarly, if he rectifies his [blemished] *Ruach* completely, then he will receive a *Neshama* from some righteous person, which will act in place of his own *Neshama*. This is the esoteric meaning of what *Chazal* say: "Righteous people are greater in death than during their lifetimes (*Sanhedrin* 47a)."

Since their *Ruach* can fulfill this important function in the lives of others.

Now, after this person dies, his [own rectified] *Nefesh* will go together with this *Ruach* [of a righteous person] and through it [i.e. the *Ruach*] receive the blessing fitting for itself. When his own *Ruach*, which joined with the *Nefesh* of a convert, becomes completely rectified, then his original *Nefesh* will say, "I will go and return to my first husband," since it has been rectified.

In other words, after parts of his own soul are rectified, they can later be reunited in another *gilgul*, and return together.

It works in the same way for the *Neshama* with respect to the *Ruach.* After a person dies, they return in a *gilgul* and achieve *tikun* together.

End of [Original] Introduction (Chapter One).

[Commentary by Shabtai Teicher.]

The Nefesh of the Ger [Convert, Stranger]

Gate of Reincarnations - Chapter One, Section 11

The concept of "*Nefesh* of the *Ger*" [convert, stranger] will be mentioned several times throughout *Sha'ar Hagilgulim*. It will be worthwhile to examine it now in greater detail.

We have already learned from the Ari several important rules. Firstly, a *Ruach* cannot come into the world until the *Nefesh* is completely rectified, and the *Neshamah* cannot come into the world until the *Ruach* is completely rectified. Secondly, when the *Ruach* comes into the world, it must come ensconced within a *Nefesh*. However, if the *Ruach* (and/or *Neshamah*) were already in the world together with the *Nefesh*, and they were blemished by sin, then the *Ruach* must be rectified after completion of the *Nefesh*, but then a blemished *Ruach* cannot enter the world ensconced within a rectified *Nefesh*. The rectified *Nefesh* cannot become a vehicle or external garment to a blemished *Ruach (*or *Neshamah*). Yet, the *Ruach* and *Neshamah* cannot enter into the world without the intermediary of a *Nefesh*. How can the *Ruach* and *Neshamah* ever enter into the world to achieve rectification?

The answer to this conundrum is the concept of "The *Nefesh* of the *Ger* (stranger, convert)." The *Ruach* or *Neshamah* grabs hold of the *Nefesh* of a *Ger*, ensconces itself within that *Nefesh*, and in this way it enters into the world with the *Nefesh* of a *Ger* serving as its intermediary or interface.

In addition, there are several points that need to be known to understand this concept of the *Nefesh* of the *Ger*.

Firstly, when this *Nefesh* joins with a *Ruach* or *Neshamah*, it has already been in the world. The convert has already done what was necessary to merit to it.

Secondly, the Ari will explain in later chapters that there are three basic types of soul: new souls, somewhat new souls (descended from Kayin and Hevel) and old souls. The *Nefesh* of the *Ger* is a fourth type. The following are the relevant words of the Ari at the end of Chapter Seven of *Sefer Hagilgulim*.

There are other *Nefashot* [plural form of *Nefesh*] **of converts that fall out from the *Kelipah* of *Nogah*, which is composed of good and evil, as mentioned in *Parshat Vayakhel*, p. 203. They are from the marital intercourse of the souls of the *tzadikim*** [righteous ones] **that take place every night in the earthly Garden of Paradise, as mentioned in *Beshalach*, p.188. The divisions of the souls of Isrealites, however, are three. They are new souls, intermediate ones, which are the souls of Kayin and Hevel, and old ones, which fell from *Adam Harishon*** [when he sinned] **and they fell into the *Kelipot*.**

Thirdly, we will learn that it is possible for a blemished *Ruach*, whose *Nefesh* has been completed, to enter into the body of a person, a stranger but not necessarily a convert, who

himself possesses an unfinished *Nefesh*. This is called **Double *Gil*gul** (see 4:4).

Those that want to examine this concept more extensively can read the translation and explanation of the relevant section of the Zohar in the Note #10.

NOTES:

10 *If he takes a different wife…*

Let us consider the words of the *Sabba* as they appear in the Zohar (Exodus, *Mishpatim*, pp.98b – 99a, *Sulam*: 88 – 96), the post-biblical source of the concept "*Nefesh* of the *Ger*."

The relevant section of the Zohar is actually an exposition on the verse, "*If he takes a different* [wife]…" (Exodus 21:10). It concerns a Jewish girl who is sold by her father when she is still a minor. She is called an "*amah ivriyah,"* a Jewish maidservant. The Torah requires the person who bought the maidservant to marry her, or to marry her to one of his sons. If he does not do this by the time she becomes an adult [12 years of age] then he gives her gifts and she goes out free. If he or one of his sons do marry her, then she is entitled to receive the love and respect due to every Jewish wife, which is defined by the three categories, "…her food, her raiment and her qualitative time of intimacy." Even "if he takes a different" wife, he can never deny this girl her privileges, fully and without prejudice. However, the Zohar is considering this situation from an esoteric point of view.

Source in the Zohar

88 All these souls of converts flew out from the Garden of Paradise in a hidden way.

In other words, these souls were not born to Holy Seed. Normally, souls come from the Higher Garden of Paradise into this world by passing through the Lower Garden, and then through the Holy Seed into the world, but these did not come down in a normal way. Suddenly, they appeared far away, and somehow they made their way back. Their path is called "hidden."

When they leave this world, the souls that they [the converts] **gained from the Garden of Paradise – to what place do they return?**

Notice that these souls were already in the world. The converts, through their deeds, have earned them. The question here is how do they get back to their place in the Higher Garden of Paradise, and where are they in the meantime?

If they had come out in a normal and known way, then they could traverse that path in reverse to get back to Paradise. However, these souls that came out in a "hidden" way – how do they get back? Their way is hidden. And if they cannot get back, then where are they?

89 We were taught that the first person to grab and take hold of the property of a convert

merits to it.

There are two rules in Jewish Law [*Halachah*] that are relevant to this statement.

1) Any Jew has an inheritor. There is some relative, however distant, who has the right to inherit his property. When he dies, his property is never "up for grabs" since there is someone who has the legal right to inherit it.

2) In contrast, a convert does not have a Jewish family tree that goes back for generations. He might die and leave no inheritors. In such a case the rule is that his property is up for grabs. Whoever grabs the property of a convert who has died and left no inheritors merits to the property.

It is the same here with all these holy and high *Neshamot* who are designated by the Blessed Holy One to go down below, as we explained.

According to the Ari these are the *Ruchot* and *Neshamot* that were blemished in a previous lifetime.

They go out at specific times to play in the [Lower] **Garden of Paradise, and they meet the souls of converts. One that takes hold of one of these souls, unites with it, merits to it, ensconces itself within it, and goes out.**

Since their *Nefesh* is completed, it is now time for them to be reincarnated. However, they cannot ensconce within their rectified *Nefesh* because they are blemished. What do they do? They meet the souls of converts, grab hold of them, ensconce within them, and within these garments they are born into the world.

They exist within these [enveloping] **garments, and they remain in the Garden in these garments because all those that are existing within the** [Lower] **Garden of Paradise cannot exist there if they are not clothed.**

90 If you will say, "Because of these garments, these souls will be denied the ecstasy that was theirs from the first!"

Perhaps this is talking about the original *Nefesh* of the *Ruach/Neshamah.* This *Nefesh* will have been cheated because it must now exist without a *Ruach* or *Neshamah*, which has gone off to join the *Nefesh* of a *Ger*. Or, perhaps it is talking about the *Ruach* itself that is ensconced within the *Nefesh* of the *Ger*. The latter acts as an imposition blocking out some of the ecstasy that was supposed to be absorbed by the *Ruach/Neshamah.* The *Sabba* answers.

Behold, it is written, "*If he takes another* [wife] ***to himself, then he shall not deny her food, her raiment and her qualitative time of intimacy.*" In the Garden he exists ensconced within this garment that he grabbed and merited, but when he goes up**

from there he removes it because he does not need to exist there within a garment.

Thus, when the *Ruach/Neshamah* goes up into the Higher Garden of Paradise, he divests the garment. The interposition is removed, and he is free to rejoin the original *Nefesh*.

Moreover, the *Nefesh* of the *Ger* has gained an important benefit. It has been brought back into the Higher Paradise, albeit as a garment, but now that the *Ruach* has divested itself of its garment in the Higher Paradise, the *Nefesh* of the *Ger* is there on its own and as an independent entity.

The Nefesh is the interface

91 The *Sabba* began to cry as he had done before, and he said to himself, Old Man, Old Man, you certainly have reason to cry and pour out tears over every word that you are revealing. But it is known to the Blessed Holy One and the Holy Divine Presence that my heart is agreeable and I am speaking only in their service. They are the masters of all words, and they are crowned by them [by the words of Torah].

92 All these holy souls come down into this world to inspire human beings and to take their places as is fitting for each one of them. When they come down each one is clothed in those souls that we discussed [the souls of converts]**, and that is how they enter into the holy seed.**

In other words, a *Ruach* or *Neshamah* is ensconced within the *Nefesh* of a *Ger*, and in that way it reincarnates into the holy seed, into the body of a Jewish person.

It is within these garments that they are able to exist and to be effected by the things of this world. When these envelopes [the souls of the converts] **draw desired things from this world, then the holy *Neshamot* are nourished from the odors that they smell in these garments.**

The *Nefesh* of the convert is a garment that envelops the higher souls from the levels of *Neshamah* and *Ruach*, and it is through this exterior garment that envelops them that the *Neshamot* and *Ruchot* enter into the physical world. In other words, the *Nefesh* of the convert is the **interface** between the higher souls and the physical world.

The *Neshamah* and *Ruach* can enter the world only when they are enveloped in a *Nefesh*, which acts as their interface. They can only benefit from the world by the sense of smell. This they do through the interface of the *Nefesh*, and if they cannot use their own *Nefesh*, then they get to use the so-called *Nefesh* of the convert, which is made available to them specifically for this purpose.

"You have known the Nefesh of a Ger"

93 All the hidden things that the Blessed Holy One does He has put into the Holy Torah, and everything is in the Torah. He reveals a hidden thing in the Torah, but he immediately

clothes it in another garment and hides it. The Wise, who have many eyes, are able to see a hidden thing within its garment even though it is hidden there. They spot it when it is revealed even though it may be hidden again within its covering immediately, and they don't lose sight of it again despite its obscurity.

94 In several places the Blessed Holy One has already warned about converts that the people of the holy seed must be careful about them.

The people of Israel must be careful about the converts in their midst, not to oppress them or treat them harshly in any way, and to go out of their way to make converts feel comfortable and at home as much as possible. The Talmud (*Baba Metzia* 59b) even says that the Torah has warned the Jewish people about this no less than 36 (and some say 46) times.

In one of these places it is written in the Torah (Exodus 23:9), "*Do not oppress a Ger, for you have known the Nefesh of a Ger when you were strangers in the land of Egypt.*" The continuation of the Zohar emphasizes the need to understand this verse and the concept of *Nefesh* of the *Ger* in an esoteric way, and not according to its simple meaning.

95 Having warned about the *Ger* [the stranger and convert] **in all these places He now takes the thing out of its covering and reveals it. This is what it says, "…for you have known the *Nefesh* of a *Ger,*" and then it is immediately hidden with the words, "…when you were strangers in the land of Egypt."**

In other words, the *Sabba* is insisting that we should not understand this verse according to its simple meaning that since we were strangers in Egypt, therefore we have the ability to empathize with the convert in our midst. That may be true, but according to the *Sabba* the Torah is not giving over here a mere psychological ethic based on the historical experience of the collective. It wants us, at this point, to discount the words "when you were strangers in the land of Egypt," which is a mere garment to the important message that "you have known the *Nefesh* of a Ger."

It is as if the Torah thinks that by hiding the thing immediately nobody will pay attention to it.

The *Sabba* may well be doing what he is "accusing" the Torah of doing – revealing one measure and hiding two. He never really explains what the phrase, "…You have known the *Nefesh* of the *Ger*" is supposed to mean. He leaves it for us to meditate upon it, or speculate about it.

Furthermore, the *Sabba* reveals now that the esoteric meaning of the verse is talking about the relationship of *Neshamah* (and *Ruach*) to the *Nefesh* of the *Ger*.

It is through this *Nefesh* of the *Ger* that the *Neshamah* knows the things of this world and is able to benefit from them.

In other words, it is through the *Nefesh* of the *Ger* that all the blemished *Neshamot* and *Ruchot* can enter into the world. That is the main point. The *Nefesh* of the *Ger* is the interface, the mechanism by which blemished *Ruchot* and *Neshamot* know the world and benefit from it.

The Zohar will now further clarify the point by comparing it to the cloud that is mentioned in the verse, "*And Moshe went into the midst of the cloud, and he went up to the mountain…*" (Exodus 24:18).

96 The *Sabba* began, and he said, "*And Moshe went into the midst of the cloud, and he went up to the mountain…*"

What is this cloud?

This is what is written, "*I have put My bow in the cloud….*" This bow sent forth its garment [the cloud]**, which was given to Moshe. With this garment he was able to go up to the mountain, and through it he was able to see what he saw and benefit from what was there.**

In other words, the cloud was the interface between Moshe and what was being revealed on Mount Sinai.

At this point the members of the fellowship [that were present, R' Yossi and R' Chiya] **prostrated themselves before the *Sabba*. They cried and they said, "If we had come into the world only to hear these words from your mouth, then it would have been enough."**

[Commentary by Shabtai Teicher.]

Ibur-Yenika-Mochin

"Gate of Reincarnations": Review of Chapter One

These words mean: *Mochin* - brains; *Yenika* - nursing; *Ibur* - embryo

All *partzufim* go through these three stages from embryo, through the nursing stage of infancy, to the stage of adulthood. These stages parallel the developmental stages in humans. In the last stage, when a child grows and matures and becomes an adult, it is said that he has developed "a mind of his own." Hence, the *Arizal* calls this stage "*mochin"*, which means brains or mind.

The following chart will help to illustrate the relationships among the stages.

TABLE OF *I-YaM* (*Ibur*, *Yenika*, *Mochin*)

(1)	(2)	(3)	(4)	(5) Names of the Brains	(6)
CHaBaD	*Chochma Bina Daat*	***Mochin*-Brains**	**GADLUT-** Maturity, Adulthood, Big	Permutations of **Tetragrammaton**	INTERNAL
ChaGaT	*Chesed Gevura Tiferet*	***Yenika*-Nursing**	***KATNUT*-** Immaturity, Infancy, Smallness	Permutations of ***Elo-him***	MIDDLE
NaHiY	*Netzach Hod Yesod*	***Ibur*-Embryo**			EXTERNAL

The embryonic stage is the closest to *potential*

Because this chart depicts stages of development, we shall read it from the bottom to the top. Column 3 describes the basic subject of this teaching, ***I-YaM***: *Ibur*-Embryo, *Yenika*-Nursing, *Mochin*-Brains/Mind.

The first stage in development, *Ibur*-Embryo, corresponds to the lowest three *sefirot*, *Netzach*, *Hod* and *Yesod* (column 2), whose acronym is ***Nahiy*** (column 1).

The second stage corresponds to *Chesed*, *Gevura* and *Tiferet*, whose acronym is ***Chagat***.

The third stage corresponds to *Chochma*, *Bina* and *Daat*, whose acronym is ***Chabad.***

On a scale going from "potential…" to "actual" the embryonic stage is the closest to "potential". In this stage the *partzuf* is not even visible (barely existent) since it is hidden within the womb of *Imma*-Mother. Even within that place it is only six *sefirot*, and its height is only one row of *sefirot* because *Nahiy* is curled up on top of *Chagat*. Furthermore, like an embryo within its mother's womb it cannot even be called an independent *partzuf*.

In the second stage, *yenika*-nursing, the *partzuf* has left the mother's womb, but it is still dependent upon mother. This stage is still the *katnut*-infancy (lit. "smallness") of the *partzuf*. It is still only six *sefirot*, but it is larger than it was beforehand. Its height is now two rows of *sefirot* because it has uncurled, and all six *sefirot* are completely visible. Therefore, it corresponds now to *Chagat*.

In the third stage the height of the *partzuf* is three rows of *sefirot* because the row of *Chochma*, *Bina* and *Daat* has been added to it. These are the *mochin*-brains/mind that it has received from above. Therefore, this stage is called *mochin*. Its complement has been completed to ten *sefirot*. It is now completely independent, corresponding to the stage of *Gadlut*-Maturity/Adulthood. In this stage the *partzuf* has been actualized.

When a child is an embryo or a nursling it also has a brain in a very primitive stage of development

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We will now explain, with the help of G-d, columns 5 and 6. According to the *Kabbala* all things are composed of two aspects that are called "the light" and "the vessel". The classic example of these two terms is the body (vessel) and the soul (light, or essence).

Also, all things are made from combinations of the letters of the holy Torah. These letters are not only the spiritual genetic code of the thing, but they also give rise to the substance of the thing. In the *kabbala* of the *Arizal* the vessels and essences are depicted by combinations and permutations of the letters of the holy names of G-d.

When a child is an embryo or a nursling it also has a brain, although its brain is in a very early and primitive stage of development and it is definitely not comparable to the fully developed brain of adulthood. Thus, in the stage of *katnut*-infancy the names of the brains are combinations and permutations of the name ***Elo-him***. In the stage of *gadlut*-adulthood the names of the real brains are combinations and permutations of the four-letter Tetragrammaton.

Column 6 shows an alternative nomenclature used often for these three stages - external, middle and internal. This is consistent with the rule that all *partzufim*, or parts of *partzufim* that are higher than another one are more internal than that other one; and all *partzufim* or parts of *partzufim* that are external to another one are lower than that other one.

[Commentary by Shabtai Teicher.]

CAPTER TWO

Entry of Soul's Levels

"Gate of Reincarnations": Chapter Two, Section 1

Entry of *Nefesh*, *Ruach* & *Neshama* throughout Life

When a person is born, his *Nefesh* enters him. If he is adequately rectified through his actions, his *Ruach* will enter him at the end of his thirteenth year when he becomes a "completed person." His *Neshama* will enter him only when he completes his twentieth year, as it says in the *Zohar* (*Mishpatim* 94b).

This is talking about the ideal situation during a person's first *gilgul*, as we will soon see.

However, if he does not completely rectify his *Ruach*, then the *Neshama* will not enter him

and he will remain with only his *Nefesh* and *Ruach*. Likewise, if he doesn't completely rectify his *Nefesh*, then he will remain with only his *Nefesh*, lacking both his *Ruach* and *Neshama*. The *Ruach* and *Neshama* will remain in a place known to The Holy One, Blessed is He, and there a place will be prepared for each one.

In other words, until a person is able to receive all parts of his soul, the parts he has yet to receive remain hidden away by G-d until the person is ready for them.

He will have to die and return in order to receive the *Ruach*

Now, if a person does not completely rectify his *Nefesh* the first time and dies, then his *Nefesh* will have to reincarnate, perhaps even many times, until it is sufficiently rectified. However, since he only achieved *tikun* through a *gilgul*, even after complete rectification is achieved his *Ruach* will not enter [unless there is a pressing need, as will be explained, G-d willing].

Had it been his first *gilgul*, then he could have received his *Ruach* while still alive in his original body. This is not the case if the rectification of the *Nefesh* is completed during subsequent *gilgulim*.

He will have to die and return in order to receive the *Ruach*. Furthermore, once the *Ruach* is sufficiently rectified, then he will also have to reincarnate before receiving a *Neshama*, as was the case with the *Ruach*.

After he finally rectifies his *Nefesh* and dies, in the next reincarnation he will return with a *Nefesh* and a *Ruach*. Once the *Ruach* is rectified as well, then he will die and come back in another *gilgul* with a *Nefesh*, *Ruach*, and *Neshama*.

If the *Ruach* is not sufficiently rectified, then the *Nefesh* and the *Ruach* will have to come back again, perhaps many times, until the *Ruach* is rectified. Once rectification is achieved, then the person will die and his *Nefesh* and *Ruach* will come back with the proper *Neshama* until all three are rectified. Once this is done, there is no need for any further *gilgulim*. When his *Neshama* is completed, he has become a "complete person."

[Commentary by Shabtai Teicher.]

Levels of Rectification

"Gate of Reincarnations": Chapter Two, Section 2

If a person rectified his *Nefesh*, and came back to receive and complete his *Ruach*, but during that *gilgul* he sinned, then his *Nefesh* will not be affected in such a way that it would

be forced to come back by itself to become rectified once again.

Once the *Nefesh* has been completely rectified and he has returned to work on *Ruach*, the *Nefesh* is protected against any further damage. Otherwise, the rectification process could conceivably go on forever.

Rather, because he now has a *Ruach*, the sin will only damage the *Ruach*, and only this will need rectification.

Therefore, if an additional reincarnation is necessary to rectify the *Ruach*, then both the [rectified) *Nefesh* and the [blemished] *Ruach* will come back again together. This will continue until the *Ruach* is rectified, after which he will have to die in order for the rectified *Nefesh* and *Ruach* to reincarnate with the *Neshama*. If he has accomplished this and then sins, then it will only damage the *Neshama*, just as we explained with respect to the *tikun* of *Ruach*.

However, there are different levels of rectification, and the above-mentioned procedure would be altered accordingly:

They will reincarnate together until the *Ruach* is rectified

It can also happen that the *Nefesh* becomes rectified and purified to such a great extent that it need not come back again with the *Ruach* for the rectification of the *Ruach*. Rather, the *Nefesh* remains Above in a place fitting for it, "*bound up with the Bundle of Life*."

One of the different levels of rectification is so complete that the level of soul that has been rectified does not need to ever come back again.

In such a case, the *Ruach* would have to come back alone to rectify itself. However, this is not possible.

The *Ruach* cannot come down into a body without the presence of a *Nefesh*. In this case, however, the *Nefesh* that has undergone such a complete *tikun* will not return to reincarnate.

Therefore, it reincarnates with the *Nefesh* of a convert, as it says in *Sabba d'Mishpatim* [in the *Zohar*]. They will reincarnate together until the *Ruach* is rectified.

This *Ruach*, therefore, will come down to join the *Nefesh* of a convert, and they will reincarnate together until the *Ruach* is completely rectified.

Once that is achieved, then the person dies and the first *Nefesh* comes back to join with it [the *Ruach*] in order to receive and rectify the *Neshama*.

Or, the *Ruach* may come back by itself with the *Neshama* until the *Neshama* is rectified, after which time the three of them no longer need to return and are instead "*bound up with*

the Bundle of Life," as is fitting for them.

Once all three levels of soul *Nefesh,Ruach, Neshama* are rectified, there is no longer any need for *gilgul*

It was said previously that the *Ruach* does not enter a body without the presence of a *Nefesh*. In this case, however, where the *Ruach* was completed when it was together with the *Nefesh* of the convert, then the rectified *Ruach* may serve as the vehicle and base for the entry of its *Neshama*, as if it were both *Nefesh* and *Ruach*. In this case, therefore, the presence of a *Nefesh* is not absolutely necessary.

In any case, once all three levels of soul: *Nefesh, Ruach, Neshama* are rectified, there is no longer any need for *gilgul,* and all three may remain "*bound up with the Bundle of Life,*" as is fitting for them.

The Arizal now returns to consider the fate of the *Nefesh* of the convert that has been the vehicle for the *Ruach* that came into the world without its *Nefesh* because the latter had undergone such a complete *tikun*.

The *Nefesh* of the convert that was joined to the *Ruach* has helped it to perform good deeds in this world, and has been a vehicle for it in this world; through their union the *Ruach* was able to achieve its *tikun*. This *Nefesh* of the convert will also become elevated with the original *Nefesh* of this particular *Ruach*. The two of them will be on the same level in the World to Come, like "neighbors," and they will never part from one another.

[Commentary by Shabtai Teicher.]

Receiving an Ibur

"Gate of Reincarnations": Chapter Two, Section 3

In this section the Arizal will disclose new information concerning the concept of ibur, which he has already discussed in Chapter One (see Section 5). First, however, he will review the important rule that we have been studying in this chapter: namely, if a *Nefesh* achieves *tikun* only in a subsequent *gilgul* and not in its first lifetime, then it cannot receive *Ruach* in the same *gilgul*. The person must first die, and then his *Nefesh* and *Ruach* will be reincarnated together.

If a *Nefesh* reincarnates and becomes rectified through its actions to the point that it is ready for its *Ruach*, he cannot receive his *Ruach,* as it has been explained. [If it is not his very first *gilgul*, then] two or three levels of soul cannot become unified in one *gilgul* without great need, as we will mention later. Rather, each one requires its own *gilgul*.

Only in the first *gilgul* can the *Nefesh, Ruach*, and *Neshama* be rectified within one body

First the *Nefesh* needs to be rectified, and even when this happens he will not receive his *Ruach* until after he dies. Then the *Nefesh* can reincarnate and merit the *Ruach*. The same is true of the two of them; if they become rectified to the point that they are ready for their *Neshama*, they cannot receive it until they reincarnate again. Then they can merit their *Neshama*.

As we have already learned, only in the first *gilgul* can the *Nefesh, Ruach*, and *Neshama* be rectified within one body. After that, the person must reincarnate to move from level to level, even if he finishes one level "early."

What happens for the *Nefesh* that is already rectified but lacks a *Ruach*?

We are talking about after the first *gilgul*, when it is not possible to receive another level of his soul without reincarnation. What happens, though, in the meantime until reincarnation, if the *Nefesh* is already rectified?

This is the *sod* ["secret"]: From the same level of purity and extent of *tikun* attained by this *Nefesh*, there will reincarnate into the body of this person, *while he is still alive*, the *Nefesh* of a righteous *tzadik* that has already completed *gilgulim* and rectification, and does not need to reincarnate here. By entering here, the *Nefesh* of this *tzadik* takes the place of the *Ruach* of this person.

A regular *gilgul* involves reincarnation from one lifetime to another.

Thus, from the time that the *Nefesh* has become rectified, the *Nefesh* of a righteous person will enter him and fill the role of the *Ruach* that cannot come down.

Sometimes, it is even possible for the souls of early *tzadikim*, such as the *Nefesh* of our patriarch Abraham, or similar souls, to reincarnate. This depends upon the *tikun* and purification of the *Nefesh* of the person.

Gilgulim [of this type] which occur during the lifetime of a person are called by the rabbis, "*sod* ["secret of"] *ibur*." And this is the basic difference between a regular *gilgul* and an *ibur*.

According to what we have learned here, a regular *gilgul* involves reincarnation from one lifetime to another. *Ibur*, on the other hand, is the "impregnation" of a person by the soul of a rectified, righteous *tzadik* because the *Nefesh* has completed its *tikun*, but it cannot receive *Ruach* without reincarnating since the *tikun* did not take place in its very first *gilgul*.

[Commentary by Shabtai Teicher.]

Ibur of Righteous Souls

"Gate of Reincarnations": Chapter Two, Section 4

Sometimes it is possible, even in this late period of history, for the *Ruach* of a righteous *tzadik*, even from one of the Forefathers, to come as an *ibur*. It will all depend upon the level of the *mitzvot* being performed by the person. Some *mitzvot* have the power to draw down the *Nefesh* of a righteous *tzadik* into *ibur*, whereas others can draw down the *Ruach* of the *tzadik.*

It is also possible for a person to receive the *Nefesh* of one righteous person, and after that merit another *Nefesh* from another righteous person, even greater than the first. In such a case, he will have his own *Nefesh*, the *Nefesh* of the first righteous person as his *Ruach*, and the second, higher *Nefesh*, acting in the place of his *Neshama*.

Thus, in one lifetime he can merit a *Ruach* and *Neshama*, though not his own.

Or, perhaps, the *Nefesh* will be perfected to the point that after already receiving the *Nefesh* of a righteous person, he will merit the *Ruach* of a second righteous person, even possibly the *Ruach* of Abraham the Patriarch! There is no generation in which there is not someone like Abraham, Isaac, Jacob, Moses, Samuel…

In this case, the *Ruach* of the second *tzadik* will act as his *Neshama*, and the *Nefesh* of the first *tzadik* will act as his *Ruach*.

This is the inner meaning of what they wrote in the *Midrashim*, in particular *Midrash Shmuel*: There is no generation in which there is not someone like Abraham, Isaac, Jacob, Moses, Samuel, etc. (*Bereishit Rabba* 56).

In other words, there are people in every generation who may actually have the *Nefesh* or *Ruach* of these great people from the past.

There is no pen that will prove sufficient to record all the details in a book. Nevertheless, an understanding person will comprehend and make the necessary inferences on his own.

In summary, based upon the *tikun* and purification of a particular *Nefesh*, it can even merit a *Neshama* from the earliest generations, including the most elevated of all; and it can happen even in this generation of ours.

Furthermore, it is exactly the same when a *Nefesh* and *Ruach* reincarnate together and become rectified, but are unable to acquire their *Neshama* without first dying and

reincarnating. They can receive the *Nefesh*, *Ruach*, or *Neshama* of a righteous *tzadik* as an *ibur*, and it will act as their *Neshama*. All the details that were described in the case of the *Nefesh* alone that has completed its *tikun* will apply here also.

On occasion, it can happen that all three levels of soul will reincarnate together and become rectified. Then the *Nefesh* or *Ruach* of a righteous *tzadik* may impregnate him [as an *ibur*]**. When he leaves this world he will ascend to the same level as the righteous *tzadik* that came to him as an *ibur*. In the World to Come they will actually be on the same level.**

Although his own soul was not originally on the same level as that of the righteous *tzadik*, he has now merited ascending to that level forever.

Rabbi Shimon bar Yochai …said that in "that world" [the World to Come], both he and Rav Hamnuna Sabba would be shining together.

This is the inner meaning of what is written in the introduction to *Zohar Bereishit* (7a): Rabbi Shimon bar Yochai fell on his face and he saw Rav Hamnuna Sabba. He said that in "that world" [the World to Come]**, both he and Rav Hamnuna Sabba would be shining together.**

Since the soul of Rav Hamnuna Sabba was within Rabbi Shimon bar Yochai as an *ibur*, they would be on the same level in the World to Come.

This is enough.

[Commentary by Shabtai Teicher.]

Reason for Ibur of Righteous Souls

"Gate of Reincarnations": Chapter Two, Section 5

***Ibur* occurs for two reasons. First, through the *ibur* of the righteous, the *Nefesh* of a person can become rectified to the level of the *Nefesh* of the righteous *tzadik*. In the World to Come he will ascend to that level since the righteous *tzadik* will have helped him to add *mitzvot* and holiness to his life. This reason serves the person** [receiving the *ibur*] **himself.**

The second reason is for the sake of the righteous *tzadik* who was the *ibur*. By helping the other person to perform *mitzvot* and rectification, he gains a portion in them. This is the *sod* [meaning "secret"] **of what *Chazal* wrote: Great are the righteous people, for even in death they merit children (*Sanhedrin* 47a). In other words, when they cause the person to increase his merit they become like "fathers" who guide and help. This**

is to his merit.

The righteous *tzadik who* has entered as an *ibur* is like a spiritual, internal navigation system

The righteous *tzadik who* has entered as an *ibur* is like a spiritual, internal navigation system for the host person. For this service the *tzadik* will also receive reward through the *mitzvot* he is helping the person to perform and the holiness he is helping to increase.

The righteous soul which enters a person and assists him during his life, as an *ibur* and not as a *gilgul*, "easily attains reward and is distant from loss."

This is an expression used in the Talmud regarding the laws of monetary investments and interest, borrowed here to describe the secure benefit accruing to the righteous soul in the circumstance of *ibur*.

Every time the person does a *mitzvah*, he [the righteous soul] **receives reward. This is the secret of what is written, "A righteous person receives his reward and the reward of his friend in *Gan Eden*" (*Chagiga* 15a). Understand this deep secret well, though now is not the time to discuss it at length.**

The righteous person receives the reward for having performed *mitzvot* during his own lifetime, and for those he helps his "friend" perform while an *ibur* inside of him.

On the other hand, if the [host] **person does evil, the righteous soul will not suffer any punishment or loss since he only came to help him, not to cause him evil. On the contrary, if this person negates what he rectified, then the righteous soul will leave him.**

Thus, the righteous *tzadik* "easily attains reward" for his assistance in the performance of *mitzvot*. At the same time he is "distant from loss" because he will not suffer any detriment or pain from the sins of the host nor need to participate in the host's sufferings.

If the person continues to act righteously, then the righteous soul will remain

The *sod* [meaning "secret"] **of *ibur* is that it occurs during a person's lifetime and therefore does not bind** [the *Nefesh* of the righteous *tzadik*] **to the body. This is unlike a *Nefesh* that reincarnates, that enters as a *gilgul* from the time of birth and is unified and bound with the body without exiting from there until death. On the other hand, the *Nefesh* of the righteous *tzadik* enters as an *ibur* willingly and leaves at will. If the person continues to act righteously, then the righteous soul will remain there in order to receive a portion in the actions of the person. It will remain there until the host dies, when they will both go up to the same place, as mentioned previously.**

However, if the person does evil, then the righteous soul will become disgusted with this union and leave it. He is not permanently there, but "borrowed," like a guest who remains

with his host until he feels it is time to leave.

For the same reason the righteous *tzadik* will not feel any pains that may occur to the host person and he does not have to suffer them, because he is not "attached" to the body; he is only "borrowed."

His *ruach* and *neshama* will be worthy to be clothed by this *nefesh*

The rule is that a person who performs a *mitzvah* of great importance can merit an *ibur* of the *Nefesh* of a righteous *tzadik* from an earlier generation. As a result, it is possible [for him] **to become rectified and purified to the point that his *Nefesh* will actually become transposed onto the same level as that of the righteous *tzadik*.**

Afterwards, the person will have to rectify his *Ruach* and *Neshama* to such an extent of purity that they will be worthy to be clothed by this *Nefesh*.

The word translated as "to be clothed" indicates the kabbalistic concept of enclothement, *hitlabshut*, and comes from the root that means "to wear," as when it is said, "He wears warm clothes," or "He wore a new suit." Derived from it, for example, is the Hebrew word *levush*, which means "garment" or "clothing."

The concept of *hitlabshut* is actually a derivative of the concept of *partzufim*, both of which are among the most important and innovative ideas in the Lurianic Kabbala. (For a basic article on these innovations, click here).

Hitlabshut refers to the fact that the *partzufim*, or parts of the *partzufim*, are ensconced or enclothed one within the other, or dressed one upon the other. (For more on *hitlabshut*, see subsequent articles)

Then he will actually become transposed [in his entirety] **onto the level of the righteous *tzadik*, having ascended beyond the original root-level of his soul from whence he came. All of this is the reason for the help and assistance of the righteous soul.**

[Commentary by Shabtai Teicher.]

Soul Combinations

"Gate of Reincarnations": Chapter Two, Section 6

It is also possible for the *Nefesh* of a person to ascend until his *Nefesh* will be from the world of *Atzilut*. Generally speaking, the *Nefesh* is from *Asiya*, the *Ruach* is from *Yetzira*, and the *Neshama* is from *Beria*. However, on a more specific level, each world has its own

levels of *Nefesh, Ruach, Neshama (NR"N).*

...each world is part of an overall general system, and a smaller version of the same thing

This is not something new. As we learned in the first chapter, each world is part of an overall general system, while at the same time it is a smaller version of the same thing.

Hence, it can be that sometimes the *NR"N* of a person is from *Asiya*, *Yetzira*, and *Beria*.

That is, the *Nefesh* is from *Asiya*, the *Ruach* is from *Yetzira*, and the *Neshama* is from *Beria*.

Sometimes, though, his *NR"N* can be from the *malchut*, the *Zeir Anpin*, and the *Imma* of *Asiya*.

That is, all three are from within *Asiya*. What will follow are other possible combinations.

Sometimes, the three of them will be from *Yetzira*, or from the world of *Beria*, or all of them will be from *Atzilut*. [In the latter case,] **the *Nefesh* will be from the *nukva* of *Zeir Anpin*** [*malchut* of *Atzilut*]**, the *Ruach* from *Zeir Anpin*** [*Yetzira* of *Atzilut*]**, the *Neshama* from *Imma*** [*bina* of *Atzilut*]**, and the *Chaya* from *Abba*** [*chochma* of *Atzilut*].

Another combination can be the *Nefesh* from *Asiya*, and the *Ruach* and *Neshama* from *Yetzira*. Or, the *Nefesh* can be from *Yetzira* and the *Ruach* and *Neshama* from *Beria*. Alternatively, the *Nefesh* can be from *Beria* while the *Ruach* and *Neshama* are from *Atzilut*.

This is possible because the four worlds, *ABY"A* [*Atzilut, Beria, Yetzira, Asiya*]**, are each comprised of four** [sub-]**worlds of *ABY"A* and their own set of ten *sefirot*. Those ten, in turn, are comprised of their own ten *sefirot*, and so on.**

The general system of ten *sefirot* breaks down into sub-sets of ten *sefirot*, which in turn break down into their own sub-sets of ten *sefirot*, etc.

It is not possible to write down all the details at length since the space is limited. However, the person of understanding will comprehend and make the connections on his own.

Theoretically, sub-categorization can go on *ad infinitum*; and the number of possible combinations is virtually limitless.

However, when we say that sometimes the *NR"N* is from *Yetzira*, or from *Beria*, it does not mean that he lacks a *Nefesh* from *Asiya*! After all, even the *Shechina* is called "*Malchut*" and It "nests" in *Asiya*. How much more so the *Nefesh* of a person!

In other words, the *Shechina* [Divine Presence] obviously belongs to a very exalted and spiritual place. Yet, this does not stop it from "nesting" and hovering about in the lowest of worlds, in the world of *Asiya*, even in the world that we humans also inhabit. It is the same

for souls, and even more so. The *Nefesh* of all people comes from the World of *Asiya*, as we learned beforehand, even if it is said about it that it is a *Nefesh* of *Atzilut*, or a *Nefesh* of *Yetzira*.

...like a candle that makes nearly no impression at all when it shines during daylight

Rather, what it means is that the *Nefesh* originated from *Asiya,* but that it became so purified that it cannot be sensed in comparison to the [newly acquired] **light of the *Nefesh* of *Yetzira* within him.**

It is like a candle that makes nearly no impression at all when it shines during daylight.

Therefore, it is all called the *Nefesh* of *Yetzira*.

He has a *Nefesh* from *Asiya* and it remains that. However, it can ascend to the world of *Yetzira* above it so that its light can become almost as bright as its level of *Yetzira*. Consequently, its *Asiya*-light becomes non-discernable, and for all intents and purposes, it is like the *Nefesh* of *Yetzira*.

It is the same for all the aspects: when we say that his *NR"N* is from *Atzilut,* really he has a *Nefesh, Ruach,* and *Neshama* from *Asiya, Yetzira* and *Beria* [respectively]**. However, they are not referred to by their names, and all of them are considered secondary and referred to as being from *Atzilut.***

Actually, the *NR"N* of *Atzilut* are aspects of a higher and more interior world than that of *Beria, Yetzira* and*Asiya (BY"A)*. Therefore, they are clothed within the worlds of *BY"A* and shine from within them. The light of the higher entities from *Atzilut* may be so revealed that the lower, weaker, exterior lights of *BY"A* are simply non-discernible.

You can apply this concept to any of the other details that have been mentioned.

Thus, the system of levels of souls remains the same for everyone, though within the system different combinations of souls can seem to exist based upon the individual's level of rectification and purification.

[Commentary by Shabtai Teicher.]

Yibum -- A Special Case

"Gate of Reincarnations": Chapter Two, Section 7

Within the concept of *gilgulim* there is a distinction between reincarnation into any body that may be ready for his *gilgul,* and reincarnation through a brother, which is

the *sod* [meaning "secret"] **of *yibum*.**

Yibum is the Levirate marriage in which a surviving brother marries his (widowed) sister-in-law whose husband, the man's brother, has died childless.

In a normal *gilgul*, the *Nefesh*, *Ruach* and *Neshama* [*NR"N*] **do not reincarnate together, or even two at once. Only the *Nefesh* reincarnates until it is rectified. Afterwards, in another *gilgul*, the *Nefesh* and *Ruach* return together until they are rectified. When that occurs, then the entire *NR"N*** [reincarnates together] **until the *Neshama* is rectified, which completes his *gilgulim*. Or, sometimes each of the three reincarnates individually** [and achieves *tikun* independent of the others]**: the *Ruach* with another *Nefesh* in another body, and the *Neshama* with a different *Nefesh* and *Ruach* in a different body.**

However, when a man reincarnates through his brother, the entire *NR"N* may do so together.

Chaim Vital says: It seems from Sabba of Mishpatim that even with respect to *yibum* all three do not come back together, but only the *Nefesh* and the *Ruach* without the *Neshama*. This requires further investigation.

Thus, it is not clear if just the *N"R* come together in one *gilgul* during *yibum*, or if all three come together at one time. In either case, it is different than a regular *gilgul*.

End of Introduction [Chapter Two].

Ibur While Alive

"Gate of Reincarnations": Chapter Three, Section 1

Ibur takes place during a person's lifetime, as we have already mentioned.

In Chapter 2, Section 3 it was written: "…There will reincarnate into the body of this person, *while he is still alive*, the *Nefesh* of a righteous tzadik." This is called *ibur*, and more specifically, "*ibur* while alive." The difference between this type of *ibur* and *gilgul* was also explained there.

Normally, *ibur* takes place during a person's lifetime; it involves parts of soul that come to a person years after he is born. *Gilgul*, on the other hand, involves parts of soul that a person is born with. They reincarnate from the time he is born, and they stay with him until the end of his lifetime.

(Later on in this chapter, there will be introduced a new concept of "*ibur* from birth," and it

will be explained there, God-willing, when we come to it. The subject of this section, however, is the normal type of *ibur*.)

Sometimes a certain *mitzvah* may come before a person, and he performs the *mitzvah* as it should be done. At that point the *Nefesh* of an earlier righteous person who had performed this same *mitzvah* correctly will join the person as an *ibur*, since they are alike with respect to this *mitzvah*.

Thus, the actual *mitzvah* to be performed affects which righteous soul will join a person as an *ibur*.

Now we are learning that the *ibur* can even come from a living righteous individual

Not only this, but it is also possible that the righteous person is alive during his lifetime, and still *ibur* can occur.

The one who performed the *mitzvah* and the righteous person are alive at the same time, and still *ibur* can occur.

Thus, if a person performs a particular *mitzvah* or *mitzvot* relevant to a righteous individual who also performed correctly, then the *Nefesh* of that righteous *tzadik* can enter the person, even while they are both alive at the same time.

Up until now we knew that *ibur* occurred in a living body after birth, but with the soul of a righteous person who has already died. Now we are learning that the *ibur* can even come from a living righteous individual.

This is the secret meaning of the verse, *"The Nefesh of Jonathan became attached to the Nefesh of David"* (I Samuel 18:1). In other words, even while they were both alive, the *Nefesh* of David was joined with Jonathan as an *ibur*.

This accounts for the strong soul bond they had while they were alive.

(Rabbi Chaim Vital, who recorded these works, says: It appears that one *mitzvah* performed correctly is enough to initiate the *ibur*. It is not required that he have performed all *mitzvot* to this point).

[Commentary by Shabtai Teicher.]

Effect of The Sin of Adam

"Gate of Reincarnations": Chapter Three, Section 2

With respect to the concept of *gilgulim*, we will begin the discussion with Adam HaRishon, the First Man, to more easily grasp the matter.

To begin with, when Adam HaRishon sinned he blemished all the sparks *[nitzutzot*] of his *Nefesh*, *Ruach*, and *Neshama*. Just like a person's body contains many sparks throughout his 248 Limbs and 365 Tendons, and consequently there are many sparks in his head, in his eyes, and in every limb--it is the same with a *Nefesh* as well.

The human body is comprised of the 248 Limbs and 365 Tendons, and as such they denote the form or "shape" of the human body. The body is composed of Holy Sparks..dispersed throughout it and within its limbs.

The *Nefesh* is in the same "shape" as the human body; more correctly said: the human body is in the same shape as the *Nefesh*. The body is composed of Holy Sparks that are dispersed throughout it and within every one of its limbs. It is exactly the same with the *Nefesh*, only more ephemeral.

When Adam HaRishon, the First Man, sinned, he blemished all the sparks throughout the spiritual form of his *Nefesh*, and his *Ruach* and *Neshama* as well. To explain this, the Arizal now digresses to a deep explanation of the *Midrash*.

The *Midrash Tanchuma* (*Ki Tisa* 12) and *Midrash Rabba* (Ex. 40:3) provide an explanation for the verse (Job 38:4), *"Where were you when I founded the earth?"*

Job is complaining about his lot, and arguing with G-d. He answers him, *"Where were you when I founded the earth?"* In other words, G-d is answering Job that he has no right to question G-d unless he also knows from what part of the soul of Adam the spark that constitutes Job's soul originally came. If he does not know from whence his soul was hewn, then he does not know his own history. Consequently, he can never fully understand the things that are happening to him.

When Adam was created, the Holy One, Blessed is He, showed him every righteous person who would ever descend from him

Actually, the *Midrash* starts off by quoting a verse from Ecclesiastes (6:10): *"That which was/ it was already called by name [from the beginning]/ and it is known that it is Adam…"* In other words, all that exists "was already called by name" from the beginning, and that beginning or source is Adam HaRishon, when he was created.

When Adam was created, the Holy One, Blessed is He, showed him every righteous person who would ever descend from him: from his head, his hair, his neck, his two eyes, and

some from his nose. His *Ruach* is also divided in this way, as is his *Neshama*.

From the sparks that comprised all the various limbs of the *Nefesh, Ruach* and *Neshama* of Adam were descended the souls of all the people that would exist throughout history.

When he sinned, he blemished the majority of the sparks of his *Nefesh, Ruach,* and *Neshama,* causing them to become immersed in the *kelipot*.

The *kelipot* are the husks or shells that imprison the fallen Holy Sparks. When Adam sinned, the Holy Sparks of his *Nefesh, Ruach* and *Neshama* fell into the *kelipot*. In the sense in which it is being used here, the concept of *kelipot* refers to the entire realm of evil into which the souls and the Divine Presence have been exiled. This realm is the mirror image of the realm of Holiness [*Kedusha*], but in the depths of spiritual impurity.

The Divine Presence is exiled amongst the *kelipot*

This is the *sod* [meaning "secret"] **of what is written in *Sefer HaTikunim* (Ch. 5), on the verse, *"like a bird that wanders from her nest …"* (Proverbs 27:8). The Divine Presence is exiled amongst the *kelipot.* The** [souls of the] **righteous *tzadikim* wander after Her from place to place.**

This is talking about a quality naturally inherent in a human being that allows him to return to his Creator, as a bird does to its nest. The deeper meaning of the verse refers to Soul-Sparks of righteous people pursuing G-d while they are within the realm of the *kelipot*.

The place to which the sparks are exiled in the realm of the *kelipot* is according to the aspect [of the soul of Adam] **from which they have come. If they have come from the head, then they are exiled into the head of the *kelipot*; if from the eyes, then to the eyes, etc. This is the *sod*** [meaning "secret"] **of the idea of the "exile of the souls" that is mentioned there.**

As explained, the spiritually impure world is a mirror version of the spiritually pure world, except in an unholy and impure way. Thus, when the souls fell into the world of impurity, they fell to the level that corresponded to their own. For example, the souls that are derived from the sparks of the eyes of Adam's *Nefesh* fell into the *kelipot* of the eyes of the *Nefesh*. If they fell from the thighs of the *Ruach*, then they fell into the thighs of the *Ruach* of the *kelipot*. It is from their specific place of exile in the *kelipot* that the soul-sparks must be redeemed.

[Translator’s note:The Hebrew words that have been translated here, "When Adam was created…," are *"mutal golem."* The implication of the word *mutal* is that he was lying around lifeless. The word *golem* will be more familiar, from the stories of the creature that was made by the Maharal of Prague. Whereas G-d breathed into the lifeless lump that was Adam the spirit of life, the Maharal imbued the spirit of life into a lifeless lump by the use of Holy Divine Names.]

Thus, the literal translation of the Midrash at this point is as follows. "When Adam was a lifeless unformed lump…." Concerning that time it is written, *"And the Lord G-d formed the Man out of the dust from the ground, and He breathed into him a living soul…"*(Gen. 2:7). It was at that moment also, according to our Midrash, that G-d manifested the potential of all the human souls for posterity that would be descended from Adam, the Primordial Man.

[The verse quoted by the Midrash from the Book of Job (38:4) is: "Where were you when I founded the earth?" The Hebrew word for "where" is *ayfoh*, comprised of the letters *alef* -- *yud* -- *peh* -- *hei*. The Midrash notes that these letters can also be read as *ayfah*. An *ayfah* is an amount of dough that has not yet been kneaded into the shape of the loaf that will be baked. Therefore, the verse, when it is read with the indication [*remez*] *ayfah*, also hints at this moment when Adam was a lifeless lump, like an *ayfah*. This is the moment when G-d gives form and life to the lifeless lump, and manifests the potential souls of the entire human race, the moment when Adam was created.]

[Commentary by Shabtai Teicher.]

Additional Blemishes

"Gate of Reincarnations": Chapter Three, Section 3

Cain and Abel, the sons of Adam, committed their own sin in addition to that of their father and thus caused their sparks to become more deeply immersed in the *kelipot*.

Cain murdered Abel, and according to the Midrash, Abel had (previously) looked at the Divine Presence as it descended to consume his sacrifice on the altar. Gazing such at the Divine Presence was deemed a grave sin and warranted for Abel the penalty of death. Thus, they caused further damage and blemish to the soul-sparks from the soul of Adam that were originally damaged by the sin of the First Man.

However, in each generation some of the sparks reincarnate into the world to become rectified.

That is good news. All do not end up like Cain and Abel. There is *tikun*.

Cain and Abel, the sons of Adam, increased the damage and blemish of the soul-sparks

The level of the "quarry" of the souls of a particular generation can be either that of the sparks of the head, or the eyes, etc.

The "quarry" [as in a rock quarry] is the place in the soul-structure of Adam from which the soul-sparks derive. This varies by the generation. It is like a spiritual quarry from which the sparks of the souls of a particular generation are "hewn." Some of these sparks reincarnate

and become rectified, but some of them reincarnate, become more blemished because of sin, and fall deeper into the *kelipot*, like the souls of Cain and Abel, the sons of Adam.

[Commentary by Shabtai Teicher.]

Half-way: Ibur from Birth

"Gate of Reincarnations": Chapter Three, Section 4

Some reincarnate to become rectified, but they are not [entirely] **careful and sin. Such a spark will become immersed again in the *kelipot,* with all the** [minor] **sparks that derive from it and depend upon it.**

There are major sparks and minor sparks. The major sparks are composed of many minor sparks. They may reincarnate all together in one *gilgul*, or they may separate into many *gilgulim*.

What we are considering here is an intermediate case that includes both *gilgul* and *ibur*.

The Arizal is now going to describe the intermediate case of "*ibur* from birth," which is in some respects like *ibur* and in some respects like *gilgul*. There are parts of soul that reincarnate and come to a person when he is born, as is the case in *gilgul*. However, they have already been rectified, as in *ibur*, and like *ibur* they can reap reward from *mitzvot* that are done in this person's lifetime but do not suffer guilt from sins that may be committed. Thus, they are an intermediate category.

The reason for this phenomenon is that there are two types of blemishes resulting from sin. As a consequence of serious sin (which will be explained later on), the soul-sparks are severely blemished; they undergo *gilgul*. However, the result of less serious sin is a less serious blemish and does not necessitate *gilgul*.

A soul may reincarnate, achieve extensive rectification, but nevertheless remain somewhat blemished because of some "light" sins that were committed during the *gilgul*. These parts of the soul that are for the most part - but not completely - rectified will reincarnate again at the time of birth and remain with the person until the end of his lifetime, as in *gilgul*. However, in this case, they will reap reward for *mitzvot* but will not suffer guilt from sins that may be committed, as in *ibur*. It is these parts of the soul, those which are less seriously blemished, that constitute the intermediate category undergoing "*ibur* from birth."

The sparks of the *nefesh* do not separate from one another until the day of death

All the sparks of the *Nefesh*, even those that are already rectified, return in a complete *gilgul* at the time of birth with the individual spark that was damaged. They do not separate

from one another until the day of death.

All the sparks of *Nefesh* -- both those that have been almost completely rectified, retaining only a light blemish due to a "light" sin, and those that have been only slightly rectified -- return at the time of birth with those soul-sparks that have been severely damaged and will require extensive *tikun* in this lifetime. Since they arrive at the time of birth, they are all similar to a "complete *gilgul*."

However, the rectified sparks reincarnate as an *ibur*.

In other words, the abovementioned almost-completely-rectified sparks reincarnate as an "*ibur* from birth." The reason it is called "*ibur*" is as follows:

They do not share in the sins of this body, only the merits. It is similar to the souls of righteous *tzadikim* who have died and come as an *ibur* during a person's lifetime and not at birth.

Even though the almost-completely-rectified sparks have to return with the damaged ones, they only benefit from the reincarnation.

Thus, a spark that has not been rectified whatsoever by the performance of those *mitzvot* to which it is related or [has not been rectified] **as a result of transgressing those sins from which there is no revival must reincarnate into a second body, which will be named for that spark.**

That spark's "name" is the essence of the *gilgul* that is happening, like the name of any given thing describes the essence of that thing. The *gilgul* reincarnates into a body for the sake of the *tikun* of those soul-sparks that have been severely damaged or not rectified at all. Therefore, that particular birth will be called by the name of those sparks that must undergo extensive *tikun*.

However, sparks that have achieved rectification through the performance of *mitzvot*, but have also been blemished through the transgression of "light" sins, only reincarnate as an *ibur* of the sort mentioned previously [i.e., *ibur* from birth]**, even though it is also a *gilgul*.**

They are an *ibur* that must come back at birth, but they are not the main soul of the body in which they find themselves. It is <u>because</u> they are not the main soul of the body that they are an *ibur*. They are a *gilgul* because they come at the time of birth.

In contrast, there are sparks that have not been blemished through sins after having been rectified by *mitzvot*.

These sparks have been fully rectified and are not blemished whatsoever.

They do not return at all except as an *ibur* during lifetime [i.e., after birth], and then only if

he merits it, as explained.

[Commentary by Shabtai Teicher.]

Summary and Completion

"Gate of Reincarnations": Chapter Three, Section 5

Thus, what we have learned [from the previous section is as follows]:

The main part of the *gilgul* associated with the body is specifically that part which was damaged. The other parts of the soul previously rectified in other reincarnations only return as aspects of *ibur*. When the part which is associated with the body performs a *mitzvah* in this world, the other parts share a portion of the *mitzvah*, since they have assisted in the performance of the *mitzvah*, as explained earlier concerning the soul of a righteous *tzadik* that comes as an *ibur*. Since they only come to assist for the sake of good they do not share the punishment when the main *Nefesh* transgresses.

When a person reincarnates, the entire *Nefesh* returns. However, the *essence* of the *gilgul* is only the part that sinned in a previous body and returns to become rectified. It is associated with the body, and reward and punishment are applicable to it. However, the rest of the *Nefesh* takes part in the reward but not in the punishment.

Now, the *Nefesh* in its entirety suffers and receives punishments in the existing body, besides what was suffered by the sparks in previous bodies. And it will suffer as well the pain of death and the pain of what comes after death. Consequently, there is atonement for the earlier ["light"] **sins. Moreover, through the *mitzvot* of previous *gilgulim* and the present one in which they have a portion, as we have said, the *tikun* of the *Nefesh* becomes complete.**

In this respect, the comparison between the mostly rectified parts of the soul that come as an "*ibur* from birth" and the soul of a righteous *tzadik* that comes as a normal *ibur* ceases. For a soul of a righteous *tzadik*, the *ibur* is not meant to act as a cleansing process. It just increases its own merit by the *ibur*, and it assists the person in which the *ibur* is occurring. However, by the case of "*ibur* from birth", the mostly rectified parts of the soul need the *ibur* to complete their atonement and *tikun*.

However, if they had a portion in the [present] **sins as well, there could never be *tikun* for the *Nefesh*. A person usually sins, and this would only add sin to sin and there would be no end to it!**

If the mostly rectified sparks had a portion in the sins of the non-rectified sparks, then it would hamper progression towards *tikun*, because previous *tikunim* would be cancelled out

by future sins of other sparks.

…through reincarnation, completion ...for all the sparks from the "head" of the *nefesh* to its "feet."

However, since the rest of the *Nefesh* does not share responsibility in the evil of this spark -- only in its merits, sins can be atoned for and not increased. New merits can be added through each *gilgul*. There can be a conclusion to the cycle of reincarnations and *tikun* for the*Nefesh*. Understand this well.

In this way, the *Nefesh* achieves completion in all its sparks; through reincarnation completion is achieved for all the sparks from the "head" of the *Nefesh* to its "feet".

This refers to the beginning of the discourse in Section 2. The sparks of the *Nefesh* from the head to the feet are the sparks of the soul-body of Adam *HaRishon*. Each generation is destined to rectify the selection of sparks associated with it, until the *tikun* of the whole is completed.

Once the "feet" are reached, then *Mashiach* will come, as it says in the *Zohar* (*Parashat Pekudei* pg.258, and the end of *Parashat Vayakhel*).

In the age of *Mashiach*, there will be no more need for *gilgulim*. Mankind will be fully rectified and will have merited the appearance of the greatest soul of all, the soul of *Mashiach*, the *keter* of human souls.

[Commentary by Shabtai Teicher.]

Between Yibum and Gilgul

"Gate of Reincarnations": Chapter Three, Section 6

Yibum is not like *gilgul* because it is for a different reason. When it comes to the rest of the sins of the Torah, rectification can be achieved through suffering in this world and after death in *Gehinom* (Purgatory). Thus, not all sparks of the *Nefesh* need to reincarnate, but they may come back only as an *ibur* of the type mentioned in the previous section. Only specific sparks actually reincarnate.

Rectification can be achieved through suffering, or through the performance of *mitzvot*. The Rav is concentrating on rectification through suffering, it seems, because of what he wants to say here about *yibum*.

We also learned in the last section that completely rectified sparks do not need to reincarnate, and those that are mostly rectified, but not completely, will reincarnate as an *ibur* from birth. Only specific sparks that are badly damaged, or have not yet undergone

any *tikun* through *gilgul*, will reincarnate to become the main soul of the body. The entire *nefesh* that was in the first body must return again *for its own sake*

However, *yibum* occurs because the person died before having children, a lack of success that makes it as if he never came into the world, as if his first body did not exist at all, as it says in the *Zohar* (*Vayashev* 187a).

The man left this world without leaving behind any progeny, and therefore it is as if he never existed.

Therefore, the entire *Nefesh* that was in the first body must return again *for its own sake*.

This is the main point here. Rectification through suffering did not happen in the first body, and no parts of the soul were released from the cycle of *gilgul*.

In the end, it is the second body that becomes his main one. After rectification and death in this world the *Nefesh* will resurrect only in this second body. There will be no soul to enter the first body, other than the "*Ruach* [spirit] **that he put into his wife", as it says in *Sabba* of [*Zohar*] *Mishpatim*.**

When a man first procreates with his wife, a part of his soul goes into the woman and remains there in her womb. This is the spirit that the husband has left within his wife. It is only this minimal spirit that is available to resurrect the body. (See Chapter 36.)

This is the difference between someone who has died without leaving children and must return in the secret of *Yibum*, and one who dies with sins and must reincarnate.

All the details we have explained regarding the sparks of the *Nefesh* apply as well to *Ruach* and *Neshama*.

[Commentary by Shabtai Teicher.]

A Second Difference

"Gate of Reincarnations": Chapter Three, Section 7

There is another difference between *yibum* and *gilgul*, which was mentioned at the beginning of this analysis. If a person reincarnates in the secret of *yibum*, his first body is considered as if it had never existed at all. For this reason, the entire *Nefesh* returns as a new creation. It is possible, therefore, that the *Ruach* and *Neshama* can reincarnate together with the *Nefesh*, though not all at one time.

When he merits and performs *mitzvot* fitting for the *Ruach*, then it will enter him; and it is the same with respect to the *Neshama*. About a person who came into the world for the first time, the *Sabba* of [*Zohar*] ***Mishpatim* explained, "If he merits more, they bring him a *Ruach*; if he merits more, they bring him a *Neshama*, etc." This is not the case, as we have explained, for someone who reincarnates.**

The one who has come back in the secret of *yibum* is as if he has come into the world for the first time, and all the rules apply accordingly. This is the case even though it is the second body of his *Nefesh* (and perhaps it is even a later body of a subsequent *gilgul* after a second or even a third reincarnation).

The brother-in-law has the ability to return a portion of the *nefesh* of his brother into this world through *yibum.*

Therefore, someone who returns in the secret of*yibum* is similar to a new creation, and he is able to achieve his *Nefesh, Ruach* and *Neshama* (*NR"N*) in one *gilgul*, if his actions warrant it, as was mentioned. This is the esoteric meaning of the verse, *"If he sets his heart upon it, then he would gather into himself his Ruach and his Neshama"* (Job 34:14). This is understood in *Sabba* of [*Zohar*] ***Mishpatim* in a deep way to refer to one who has returned in the secret of *Yibum*.**

The simple description of the *mitzvah* of *yibum* is as follows: The wife of a man who has died without leaving any progeny in the world, will marry the brother of the deceased. This latter is called "the brother-in-law". The child that is born from this union of the wife and her brother-in-law will be called by the name of the deceased. It is considered as if the soul of the deceased, who has left no progeny, has come back into the world. The brother-in-law has returned a portion of the *Nefesh* of the deceased into this world.

Just as the brother-in-law has the ability to return a portion of the *Nefesh* of his brother into this world through *yibum*, so too can *yibum* itself collect and return to the *Nefesh* both the *Ruach,* and *Neshama.* However, it must be dependent upon good deeds, just as it says, *"If he sets his heart upon it."* (Ibid.)

The only reason it comes back is in order to help the *ruach* to do good

A *gilgul*, on the other hand, does not have the ability to draw all three parts of the soul to him, but only one at a time. As mentioned before, first the *Nefesh* reincarnates alone until it becomes completely rectified, after which the person dies. Next, the *Ruach* alone is born into a different body until it is rectified. The *Nefesh* will also reincarnate together with it, but only as an *ibur*, since it is already rectified. The only reason it comes back is in order to help the *Ruach* to do good, and not bad. Therefore, it receives a portion of the good deeds of the *Ruach*, but not the bad deeds, just as we said with respect to the *Nefesh* itself when rectified sparks return in the secret of *ibur*.

This is another explanation of how there can be an end to the reincarnations of the *Nefesh*,

for it has no part in the sins of the *Ruach*, as mentioned.

Once it is rectified, it remains rectified no matter what the un-rectified *Ruach* or *Neshama* do while in the body.

After he dies and the *Neshama* reincarnates to become rectified, then the *Nefesh* and the *Ruach* reincarnate only in the secret of *ibur*, until it is purified. After that, there will no longer be any need for this person to reincarnate into this world for his own sake. However, he may return into this world as an *ibur* in another person, during that person's lifetime, to assist him and thereby receive a portion with him, as was explained previously at length.

[Commentary by Shabtai Teicher.]

Nefesh, Ruach and Neshama for a Slightly New Gilgul

"Gate of Reincarnations": Chapter Three, Section 8

Now we will explain what was mentioned at the beginning of the chapter. A secret of *gilgul* is that when the need is great, a slightly new *gilgul* can achieve *Nefesh, Ruach* and *Neshama* at one time in a single incarnation, without the need for multiple reincarnations since the three of them will achieve *tikun* in one body.

What is a "slightly new" *gilgul*? This will be explained in depth later, especially in Chapter 7. In brief, it refers to a person who has completed the *tikun* of his *Nefesh*, but not in his first *gilgul*.

Normally, such a person cannot [rectify his] ***Ruach* in the same *gilgul*. He has to die and be reborn with his *Nefesh* and *Ruach* together. However, there are special cases "when the need is great" that he can attain *Ruach*-- and even *Neshama*-- in the same *gilgul* in which his *Nefesh* has been completed. This is possible even though it is not the first *gilgul* of the *Nefesh*.**

When the *nefesh* comes alone and achieves rectification and purification, the *ruach* cannot join it

Although it is not the first time his *Nefesh* has been in this world, he has completed the *tikun* of his *Nefesh.* Therefore, the *Arizal* calls him "a slightly new *gilgul*" (as will be explained in Chapter 7). It is this that makes possible the attainment of all three parts of the soul *Nefesh, Ruach* and *Neshama* in one *gilgul*.

Normally, when the *Nefesh* comes alone and achieves rectification and purification, the *Ruach* cannot join it since the *Nefesh* has been rectified while the *Ruach* has not.

However, there is a way to achieve rectification [together in the same gilgul] **when the *Nefesh* is already completely rectified.**

When a person sleeps at night he can deposit his *Nefesh* with G-d, as is known. Thus, it is possible for the *Nefesh* to remain Above, adhering to the "Supernal Well" and in the secret of "*Mayin Nukvin*".

Our learning of Torah and performance of *mitzvot* liberate these holy sparks from the *kelipot* that imprison them

Literally, *Mayin Nukvin* means "Female Waters". It refers here to the holy sparks that are strewn throughout the levels and dimensions of Creation -- all of them -- as was mentioned briefly in Section 2 of this chapter. Our learning of Torah and performance of *mitzvot* liberate these holy sparks from the *kelipot* that imprison them. Then the holy sparks ascend "upward" to reunite with the sources of spiritual light. When this happens they cause the "downward" flow of additional light and blessing.

Because they ascend from below to above they are called "female", since (as in conjugal relations) the juices of the female flow from below to above, whereas the juices of the male flow from above to below.

Indeed, all types of light that go from below to above, such as "Returning Light", are also called "Female Light". The classical abbreviation for *Mayin Nukvin* is "*Mem-nun*", which we will refer to as *M"N* throughout this translation.

(These matters are known from *Sha'ar HaTefillah* in the section about going to sleep at night. Investigate this further there.)

Furthermore, the place for water is in a well. Since there is a place in the supernal worlds called "the Supernal Well", it is fitting that this *Nefesh* that has been fully rectified and has ascended upward in the secret of *Mayin Nukvin* remain there in the Supernal Well. Consequently, the *Nefesh* that has been completely rectified and has ascended as *M"N* to the Supernal Well does not descend in the morning when souls return to this world. It will remain in the Supernal Well, and in its place his *Ruach* will descend.

When he awakens in the morning, his *Ruach* will then enter by itself, as if reincarnated into a different body.

Once the *ruach* is also rectified there is no hindrance to its becoming ensconced within the *nefesh*

This new situation will continue until it is rectified completely, at which point the *Nefesh* will return into the body as before, since they both are now rectified. The *Ruach* can be dressed within the *Nefesh*, and the *Nefesh* can be its "vehicle".

Once the *Ruach* is also rectified like the *Nefesh*, there is no hindrance to its becoming

ensconced within the *Nefesh*, and the *Nefesh* becomes its vehicle.

Likewise, after the *Ruach* becomes completely purified, then both the *Nefesh* and the *Ruach* can leave the body at night during sleep and be "deposited" Above, where they will remain [for the time being]**. In the morning, when he awakens, the *Neshama* will enter into him. It will become rectified, and once rectification is complete, then the previously rectified *Nefesh* and *Ruach* can return. The three of them will join together in the same body, and one will become the "vehicle" for the other(s). No more reincarnations will be necessary.**

Thus, there is a possibility that a "slightly new" soul can achieve rectification of the *Nefesh*, *Ruach* and *Neshama* even though it is not his first *gilgul*. This lesson now becomes the basis for a new, esoteric exposition of the following verse.

All of this is alluded to in the verse "*My Nefesh has desired You at night; even* [with] ***my Ruach that is within me will I seek You…*"** (Isaiah 26:9).

[The interpretation:] **My *Nefesh* became purified until it was able to cling to You in the secret of "and cling to Him" (Deut. 11:22). It then desired You, and yearned to cling to You. The time of desiring and yearning is specifically at night, when souls may be deposited because they are ascending in the secret of *Mayin Nukvin* to cause a supernal *zivug*.**

Since the time of yearning is at night, it was written, "My Nefesh has desired You at night…"

The strength of this yearning, because it is pure, makes possible total adherence.

The word *zivug* used here literally means "to pair", although "union" (and specifically, conjugal union) would probably be a more accurate rendition according to the meaning of the Kabbala. By ascending to higher levels in the secret of *M"N* the holy sparks cause the Upper *Partzufim* to unite together (*zivug*). Thus, they draw light down from Above to the lower levels.

The strength of this yearning, because it is pure, makes possible total adherence. The *Nefesh* can remain there and not descend.

Thus, the first part of the verse has been explained. "My *Nefesh* has desired You at night", because the night is the time of desire when the souls ascend as *M"N* to the Supernal Well. In the morning when it is time for the descent, then my *Nefesh* does not descend, but my *Ruach* in its place descends into my body to seek You.

The Hebrew word that has been translated here "to seek You" is ***ashachr**eca*, the root of which is ***shachar***. *Shachar* means "morning". Thus, the second part of the verse will be rendered, "…In the morning my *Ruach* will enter into me", in the place of my *Nefesh*.

In the morning when it comes time for the *Nefesh* to descend once again and it does not, then "my *Ruach*" can enter me instead. This is why it is not "my *Nefesh*" that "seeks for You"/"in the morning".

This is according to both meanings of *ashachreca.*

Rather it is his *Ruach* that enters him to become rectified.

Therefore, the initial letters of the Hebrew words that have been translated "in the night my *Nefesh,* even my *Ruach*" [*bait-aleph-reish*] **spell "*be'er*"** [in Hebrew, well]**; this alludes to what was mentioned earlier, that the *Nefesh* longs to ascend to the Supernal Well.**

That these initial letters spell *be'er*, meaning well, is an indication to the Rav that something is happening here in this verse that is taking place in the Supernal Well, and he has explained the verse accordingly. Now, he wants to draw a practical application from what he has been expounding in this section: namely, that this verse should be recited at night before going to sleep.

Hence, if a person knows on his own that he has rectified his *Nefesh*, he can say the verse, "My *Nefesh* has desired You at night; even [with] **my *Ruach* that is within me will I seek You** [in Hebrew, *ashachreca*]**…" before laying down to sleep. He should recite it concentrating upon the esoteric meaning that has been explained here in order to attain his *Ruach,* and similarly his *Neshama*. Then he will not need additional *gilgulim*. Understand this esoteric secret well and be cautious with it.**

In Your hand I will deposit my soul...

Indeed, in the prescribed recitation of the Bedtime *Shma* in the prayer book of the *Ari* (at least according to the *Ben Ish Chai*) this verse appears, and it is recited by everyone every night.

There is another verse that is also recited each night in the recitation of the Bedtime *Shma*. The reason for the recitation of this second verse is similar to what has been explained in this section, but not exactly. The Rav will now explain the differences between them, and why both verses need to be recited.

However, the verse that we are accustomed to say, *"In Your hand I will deposit my soul…"* (Psalms 31:6), doesn't help to accomplish what has been explained here. It only means that the *Nefesh* will ascend as a "deposit". In the morning it will return to descend. However, the verse, "My *Nefesh* has desired You at night; even [with] **my *Ruach* that is within me will I seek You…" means that the *Nefesh* will remain Above, and that either the *Ruach* or the *Neshama* will descend in its place.**

(Note: Shmuel says: The verse "My *Nefesh* has desired You at night; even [with] **my *Ruach* that is within me will I seek for You…" is explained in Gate Six of *Shaar***

***HaKavanot*. See there.)**

(End of Chapter Three)

[Commentary by Shabtai Teicher.]

When 2nd Gilgul Is Like 1st

"Gate of Reincarnations": Chapter Four, Section 1

In this section we will learn another way that all three *nefesh, ruach* and *neshama* may be received in one lifetime, even though it is not his first *gilgul*.

There are two other distinctions that apply only to *gilgulim*.

They apply only to *gilgulim*, and not to *ibur* or *yibum*.

Firstly, if a first-time *gilgul* earns his *Nefesh, Ruach* and *Neshama* (*NR"N*) and then sins and blemishes them, in his next reincarnation he cannot rectify them all at once except through the device that was explained beforehand. When going to bed he should recite the verse, "My *Nefesh* has desired You at night…."

This was explained at the end of the last chapter. The two distinctions mentioned here are made possible by entirely different circumstances, depending upon what happened during the first *gilgul*. Either he earned all his *NR"N* during the first *gilgul* before he sinned, as in the first possibility that we have just read; or, he earned only his *Nefesh* before he sinned in the first *gilgul*, which is the second possibility that will be explained here.

…his *Nefesh* will remain above in the Supernal Well, and in the morning his *Ruach* will come down…

In the first possibility, he cannot receive all his *NR"N* in his second *gilgul*, except through the device of reciting the verse "My *Nefesh* has desired You at night…", as was explained at the end of the last chapter. Then his *Nefesh* will remain above in the Supernal Well, and in the morning his *Ruach* will come down in its place. Now, the Rabbi will explain the second possible way of achieving all *NR"N* in a second *gilgul*.

Secondly, if a first-time *gilgul* earns only his *Nefesh*, and sins and blemishes it, when he reincarnates he can achieve *NR"N* in that *gilgul* itself. Since he had not previously damaged his *Ruach* and *Neshama*, they can join the *Nefesh* after it has been rectified, as if it were a first incarnation, just as it said, "If he merits more..."

In his first *gilgul* he rectified the *Nefesh* that he received at birth. This is the main point

here. Before and after it are only reviews.

In his first *gilgul* he rectified the *Nefesh* that he received at birth, and he never received either his *Ruach* or *Neshama* before sinning and dying. The *Ruach* and *Neshama* were never affected by the sins he did with his *Nefesh*. If he rectifies his *Nefesh* after reincarnating with it, then the *Ruach* can come to him in the same body since it was never damaged. If he merits completing his *Ruach* as well, then his *Neshama* can join both his *Nefesh* and *Ruach* in the same body, even though it is his second reincarnation. This is possible because the *Ruach* and *Neshama* were not previously blemished. Otherwise, each must come back in its own *gilgul*, as we have said until now.

How can a rectified *Nefesh* become the vehicle for a damaged *Ruach* or *Neshama*?

This is not the case when they have all come, and all have become blemished. For how can a rectified *Nefesh* become the vehicle for a damaged *Ruach* or *Neshama*? However, if he only damaged the *Nefesh*, then all three can return together in a single *gilgul*.

[Commentary by Shabtai Teicher.]

Rectifying the Soul

"Gate of Reincarnations": Chapter Four, Section 2

It seems to me that all the aspects of rectification are really the fulfillment of *mitzvot*, which are dependent upon the "limbs" of the *Nefesh*. All blemishes result from violating negative *mitzvot*.

All blemishes result from violating negative *mitzvot*

It is well known that there are 248 positive *mitzvot* and 365 negative *mitzvot*. The negative *mitzvot* tell us what not to do. Their number corresponds to the 248 limbs of the human body, which is made in the image of the *Nefesh*. Thus, each one of the negative *mitzvot* corresponds to one of the limbs of the *Nefesh*, and transgression of any one of them causes a corresponding blemish or damage in one of the limbs of the *Nefesh*.

Positive *mitzvot*, on the other hand, require a person to actively do something. They cause *tikun* (rectification) of the *Nefesh*.

Positive *mitzvot*… cause *tikun* (rectification) of the *Nefesh*

The complete entry of the *Nefesh* into the body, which is called *tikun* of the *Nefesh*, is accomplished only through the performance of *mitzvot*. Although sins blemish the *Nefesh*, they do not prevent its sparks from entering.

A person can perform positive *mitzvot*, and in the same lifetime transgress negative precepts. As a result of the positive *mitzvot* he will be rectifying levels of soul, one after the other. The sparks of the *Nefesh* will be entering the body and becoming rectified.

On the other hand, as a result of the negative *mitzvot* that he has transgressed, he will have caused blemish or damage. These will have to be atoned for, one way or the other, but they do not necessarily prevent the progress of *tikun*.

[Commentary by Shabtai Teicher.]

Reincarnation and Resurrection

"Gate of Reincarnations": Chapter Four, Section 3

What happens to a body at the time of Resurrection of the Dead, when that body, during its lifetime, has only rectified a few parts of the *Nefesh*?

However, there are two other aspects regarding this matter.

[The first aspect concerns a person] **who only received a *Nefesh* during his first lifetime but didn't merit to completely rectify it--and then died. Since this first body did not complete the rectification of *all* aspects of the *Nefesh*, then, at the time of Resurrection of the Dead, only those parts that were rectified in the lifetime of that body return with it.**

Resurrection of the Dead is a fundamental principle of Judaism1. Since the body participated in the performance of *mitzvot*, it is only just that it should also share in the eternal reward for that performance.

When this particular reincarnation resurrects, it receives only those sparks that were rectified through it…

Therefore, that body too comes back to life in the time of the Resurrection of the Dead, together with those parts of the soul that were rectified during its lifetime. When this particular reincarnation resurrects, it receives only those sparks that were rectified through it. The other parts of the *Nefesh* return to the other bodies wherein they were rectified.

Therefore, when this *Nefesh* reincarnates into another body to complete its *tikun*, it can achieve *NR"N*.

See Section 1 for the "second possibility". When the *Nefesh* is completed in the second *gilgul*, it can become a vehicle for the unblemished *Ruach* and *Neshama*. In this respect it is like a first-time *gilgul*.

However, what concerns us here is not the possibility that all three parts of the soul can be received in the second *gilgul*, but what happens in the time of Resurrection to the body of the first *gilgul* that has rectified only a few parts of the *Nefesh*.

All the parts of the *Nefesh* that were rectified in the second body…belong to the second body at the time of the Resurrection…

Then all the parts of the *Nefesh* that were rectified in the second body, together with the *Ruach* and *Neshama*, belong to the second body at the time of the Resurrection.

It was in the second body that the remainder of the *Nefesh*, *Ruach* and *Neshama* were rectified.

The first body has no portion in the *Ruach* and *Neshama*, but it does have a share in part of the *Nefesh*, the part that was rectified with it. The remainder of the aspects [of the rectified soul] **belongs to the second body.**

The rule is that the body of each person will be resurrected with those parts of the soul that were rectified in *its* lifetime. If only a few parts of *Nefesh* were rectified by the person of the first *gilgul*, then those few parts that amount to nothing more than a "minimal *Nefesh*" will be all that is available for the resurrection of the first body.

The Rabbi will now draw a comparison between this "minimal *Nefesh*" and the minimal *Nefesh* that we learned about in the case of *yibum*.

This is like what was explained in *Sabba* of *Mishpatim* regarding *Yibum*. The first body did not succeed at procreating. It only merits the individual spark of the *Nefesh*. This is the spark that was left inside the woman during the first intimacy. However, the rest of the *Nefesh* with the *Ruach* and the *Neshama* belong to the second body.

We learned about *yibum* in 3:6. *Yibum* occurs when a person dies without leaving progeny in this world, and it is considered a lack of success to the extent that it is as if the first body never came into the world. The entire *Nefesh* that was in the first body reincarnates to a second body, and in the time of Resurrection it will arise with the second body. Only a minimal spirit called "the spirit that the husband left within his wife" is available for the resurrection of the first body. The Rabbi is comparing that minimal spirit that was left within the woman to what is discussed here, namely the few parts of the *Nefesh* that were rectified in the first *gilgul*. In both cases, in *yibum* and in the case discussed here, the rest of the *Nefesh* and the *Ruach* and *Neshama* belong to the second body that will arise at the time of Resurrection.

There is an additional basis to the comparison between our case, when only a few parts of the *Nefesh* are rectified in the first *gilgul*, and that of *yibum*, when no progeny were left in the world. In our case, as well as *yibum*, the *Nefesh* is not bearing any fruit. In our case this is because it has no part in any *Ruach* or *Neshama*. They belong to the body of another

gilgul.

This is the secret of what is written in the *Zohar* (*Chayei Sarah* 131a)**: "Those bodies that were not successful are as if they never existed." This is remarkable, because** [it is known that] **there is no Jew who is not "filled with *mitzvot* like a pomegranate" (*Berachot* 57a). Why should it** [an "unsuccessful" body] **be non-existent at the time of resurrection?**

The main source of pleasure in the Time-to-Come is on the level of *Neshama*…

The pomegranate is a fruit that is full of seeds. Indeed, some say that the original pomegranate had 613 seeds, corresponding to the number of positive and negative *mitzvot* in the Torah. The sages used it to symbolize the internal condition of the Jewish people. They declared, "Even the empty ones among you (Israel) are filled with *mitzvot* like a pomegranate."

When a Jew does a *mitzvah*, he connects to and participates in all the *mitzvot* that were ever done throughout history. Thus, even the most insignificant of them is "filled with *mitzvot* like a pomegranate." How, then, can there be a body that has no part in *mitzvot* to justify its resurrection?

However, this alludes to the idea that the main source of pleasure in the Time-to-Come is on the level of *Ruach* and *Neshama*. This first body does not even have a completed *Nefesh*. All it has is the spark "left in his wife by the initial intimacy." Thus, it has no pleasure and is if it doesn't exist.

This person's participation in some bit of the ecstasy of the world to come is proven by the statement of the *Sabba* in Zohar *Mishpatim*, p. 100a, *Sulam* #112.

[Commentary by Shabtai Teicher.]

Double Reincarnation

"Gate of Reincarnations": Chapter Four, Section 4

All three *NR"N* can be achieved in a second *gilgul* if the *ruach* and *neshama* were not present in the first *gilgul* and were not consequently blemished. Concerning this, the Rabbi states in the Chapter Four, Section 3 that he wants to make two distinctions, explaining the first one, a case where most of the *Nefesh* is not rectified in the first *gilgul*. This section, however, a second case, concerns a *Nefesh* which is mostly rectified during the first *gilgul*.

The first body merits to rectify the *entire Nefesh*, but later blemishes it.

There is very little *tikun* left to perform. The *Nefesh* really belongs to the first body. This is

the opposite of the previous case where only a small part of the *Nefesh* was rectified in the first *gilgul*. In that case the *Nefesh* really belongs to the body of the second *gilgul*. But here only a little *tikun* is left to do, and the *Nefesh* really belongs to the first body.

When this *Nefesh* reincarnates with the *Ruach* and *Neshama* into the second body, they do so with the spark of another *Nefesh* in order to help them perform *mitzvot*.

As we will see, this additional spark is the main *Nefesh* of the second body and it will help the first *Nefesh* complete its *tikun* while in the second body.

This is called a "*Gilgul Kaful*" [Double *Gilgul*]. Rejoice my *Nefesh*! Rejoice my *Nefesh*!...

It is called Double *Gilgul* because there are two *nefashot* [plural of *Nefesh*] in one *gilgul* at one time.

Remember this well.

However, at the time of resurrection the *NR"N* will return to the first body. The second body will only merit the spark of the additional *Nefesh* that came, since it was the main [vehicle] **for it. The original *Nefesh* was completely rectified in the first body (and belongs to it). Thus he** [the *Nefesh* of the second body] **will have worked for another, as is alluded to by Rav Sheshet who said, "Rejoice my *Nefesh*! Rejoice my *Nefesh*! For you have I read … for you have I learned …"** (*Pesachim* 68b).

This will be explained in more detail later in this chapter. In short, he has read and learned Torah for the sake of a *Nefesh* that was not his own.

[Commentary by Shabtai Teicher.]

The Soul of a Convert

"Gate of Reincarnations": Chapter Four, Section 5

When all three *NR"N* were blemished, then they must return in separate reincarnations, and the *Ruach* and *Neshama* will ensconce within the *Nefesh* of a convert.

If a person merited his *Nefesh*, *Ruach*, and *Neshama*, but then blemished them, the three do not return together. Rather, each one returns in a separate reincarnation. But what are the laws governing rectification of each one?

…a blemished *Ruach* cannot join an already rectified *Nefesh*

When a *Nefesh* reincarnates into a body for *tikun* and becomes rectified, then the *Ruach* is not able to join with it. As we have already mentioned, a blemished *Ruach* cannot join an

already rectified *Nefesh*. And certainly a blemished *Ruach* cannot join the *Nefesh* before it is rectified because the *Ruach* can enter only after the *Nefesh*, which is on a lower level, is completely rectified.

How to escape from this dilemma? How can a blemished *Ruach* reincarnate at all?

…the *Ruach* must reincarnate alone with the *Nefesh* of a convert…

Thus, the *Ruach* must reincarnate alone with the *Nefesh* of a convert whose *Nefesh* is in place of his own, and there it will become rectified. In the same way, the *Neshama* will come into another body together with the *Nefesh* of a convert.

The concept of "*Nefesh* of the convert" has already been mentioned, and it will be mentioned further several more times. A special supplementary section is included at the end of Chapter One, Section 11 and Note 10 there.

This is the secret of what is written in *Sabba* of *Mishpatim* (98b): "The *Neshamot* that encounter the *Nefashot* of converts … and they merit through them." A *Ruach* alone, or a *Neshama* alone, can only enter a body if there is a *Nefesh* there. Instead (of their own *Nefesh*) they take the *Nefesh* of a convert, and through it they achieve rectification.

The blemished *Ruchot* and *Neshamot* (plurals of *Ruach* and *Neshama*) encounter the *Nefesh* of the convert, which becomes the vehicle or interface for their entry into reincarnation. "They merit through them" because they achieve rectification through this arrangement. (This entire section from the *Sabba* was translated and explained in Note 10 to Chapter One.)

Having said this, we can answer an important question. The majority of people only merit their *Nefesh*. And only a small amount in these later generations ever merit to their *Ruach* and *Neshama*. Yet, we know that the son of David will not come until all the *Ruchot* and *Neshamot* are rectified (Talmud *Yebamot* 62a).

The question of the Rabbi is based on the famous statement of the Talmud: "The son of David will not come until all the *Neshamot* have finished going out from the body." According to Rashi "the body" is the name for the storehouse of the souls. The souls must go out from there to enter into physical bodies in this world in order to become rectified. The Rabbi now relates this teaching specifically to the soul-levels of *Ruach* and *Neshama*. If the *Ruach* and *Neshama* do not come into physical bodies in these later generations, then how can they become rectified? *Mashiach* ["the son of David"] would never be able to come, G-d forbid.

Now we understand that the *Ruach* and *Neshama* can reincarnate into other bodies on top of the *Nefesh* of a convert, and they, too, become rectified.

However, when the original *Nefesh* eventually achieves rectification, it can receive in place of his own the *Ruach* of a righteous *tzadik* whose deeds were similar to his. This will be in

place of his own *Ruach*. …in place of his own *Ruach*, he will receive the *Ruach* of a *tzadik*…

The "original *Nefesh*" is the one that could not become the vehicle for its *Ruach* and *Neshama* because the latter were blemished or damaged in the first reincarnation. When this *Nefesh* becomes rectified in subsequent reincarnations what happens to it? Its *Ruach* and *Neshama* have gone to the *Nefesh* of a convert. Therefore, in place of his own *Ruach*, he will receive the *Ruach* of a *tzadik*.

Similarly, he can achieve the *Neshama* of a righteous *tzadik*.

If his *Nefesh* leaves this world before the original *Ruach* has finished its *tikun*, then the *Nefesh* can, in the meantime, accompany the *Ruach* of the righteous *tzadik* to the World-to-Come and through it, receive its fitting reward 1. Once its own *Ruach* completes its *tikun* through its own reincarnation in another body, as explained above, then the *Nefesh* will say, "I will return to my first husband," and it will reunite with its *Ruach*. Likewise, once the *Neshama* becomes rectified, his *Nefesh* and *Ruach* will return to become one with it.

[Commentary by Shabtai Teicher.]

Righteous and Wicked

"Gate of Reincarnations": Chapter Four, Section 6

We will now explain the difference between a righteous person and an evil person. This will allow us to better understand the differences among the verses and the things discussed by our sages.

Sometimes we see that a person only reincarnates three times, according to the esoteric meaning of the verse, "*Behold, G-d does all these things, two or three times with a man*" (Job 33:29). There is also the esoteric meanings of the verses, "*For three sins of Israel, but for the fourth I will not return…*" (Amos 2:6), and "*…Who visits the sins of the fathers on the children unto the third* [generation] ***and unto the fourth*** [generation]**" (Ex. 20:5). Yet, it says in *Sefer HaTikunim* (69) that a righteous person reincarnates up to one thousand generations, and there are other sources similar to this.**

Thus, the question is whether a soul reincarnates up to three times and no more, or whether it can reincarnate as many as a thousand times and maybe even more?

The "four generations" refers to evil people

The verse itself answers the question. The "four generations" refers to evil people, as it

says, "…*Who visits the sins of the fathers… to those who hate Me*." In contrast, to whom is He "…*doing kindness for a thousand generations*" (ibid. 6)? The same verse answers, "…to those who love Me and keep My commandments."

Those who hate G-d are the evil people, to whom the four-generation limit on reincarnations applies. Those who love G-d are the righteous people, to whom "a thousand generations" of reincarnations applies.

The explanation is as follows: When the *Nefesh* of a person comes into the world for the first time and sins, becoming blemished and forcing it to reincarnate into another body to become rectified, this is its first reincarnation. If it doesn't become rectified, then it returns in a second reincarnation. If it is not rectified then, it returns in a third reincarnation, but from then onward he will not be able to attain rectification by reincarnating again. It is then said about it that "the *Nefesh* will be cut off from his people," completely (Gen.17:14).

This verse in Genesis is the first of many times in the Torah that the penalty of excision of the souls of the wicked is stipulated.

However, this is only when a person failed to accomplish *any* rectification over the course of the first three *gilgulim*. On the other hand, if at some point during those three [reincarnations] **he began the process of *tikun*, even a little, then he will not be cut off. It is even possible that he could return to achieve rectification over the course of a thousand generations, if necessary.**

In effect, the difference between the righteous and the wicked has been explained. The completely wicked will not be allowed to reincarnate more than three times. The righteous may reincarnate as many as a thousand times in order to increase merit and rectification.

One who rectifies even a little is called "righteous"…

Hence, one who does not achieve any rectification at all is called "evil," but one who rectifies even a little is called "righteous." All his subsequent *gilgulim* will complete the rectification process.

To what are these words applicable?

I believe that I heard from my teacher that all this is only true regarding the *Nefesh*, since it is from the world of *Asiya* that is immersed in the *kelipot*. That is why excision [*karet*] **is only mentioned with respect to the *Nefesh*, because only *it* can be cut off from holiness and remain immersed in the *kelipot*.**

The verses that talk about excision always talk about the *Nefesh* being cut off, G-d forbid. The *Ruach* and *Neshama* are never mentioned in connection with excision.

G-d…devises stratagems in order that no *Nefesh* should descend into the *kelipot* … never to

be redeemed…

However, the *kelipot* do not have such a strong hold over the *Ruach* and *Neshama*, which are from *Yetzira* and *Beriya*. Therefore, a person is able to rectify them without failure, although there are those that accomplish *tikun* quickly, and there are those who do it over a longer period of time after many reincarnations.

How is excision possible?

How is such a thing possible? We have already discussed the verse (Samuel II 14:14) where it is written that G-d "…devises stratagems in order that the banished ones should not be banished," that no *Nefesh* should descend into the *kelipot* and be cut off there, never to be redeemed.

However, this matter can be understood in the following way: The good that was accumulated during the three reincarnations is dispersed among others. The evil that is now left isolated and alone is dissipated and destroyed.

[Commentary by Shabtai Teicher.]

Many Chances for the Righteous

"Gates of Reincarnation": Chapter Four, Section 7

A righteous person may reincarnate many times to cleanse his sins while he is increasing his reward, but a wicked person will be sent straight to *Gehinom* to "burn out" his sins.

There is another difference between a righteous and an evil person that will be elucidated now, and in doing so we will be able to understand what the sages wrote regarding Elisha (who was called) *Acher*.

Elisha ben Abuyah was one of the four rabbis who entered the "Orchard" or "*PaRDeS*". *PaRDeS* is spelled ***p****eh*, ***r****eish*, ***d****alet*, ***s****amech*, the initial letters of *peshat*, *remez*, *drush*, and *sod*, the four levels in which Torah can be learned. They are, respectively, (1) the simple meaning, (2) the intimated meaning, (3) the expounded meaning, and (4) the secret coded meaning, which is the most mysterious level that can be known by mankind. Rabbi Akiva was one of these four rabbis who entered the realm of Kabbala on a mission to bring spiritual rectification to the world during the horrible time of the Roman occupation and oppression. Elisha also entered the *PaRDeS* at that time. Although he was a great Torah scholar, he had not been properly prepared for what he was to witness in the Upper Realms. As a result, he became a heretic until his dying day. For this reason he was called "*Acher*", meaning the "Other One".

The sages in Talmud *Chagigah* 15b made the following statement concerning Elisha. This

statement coincides with a broader general rule that will be considered immediately afterwards.

"He (Elisha) cannot be judged because of his involvement with Torah."

If a righteous person learned Torah, especially if he is one of those from the "early generations," then he is not sentenced to *Gehinom.*

Gehinom is the Jewish equivalent of Hell, or Purgatory. A person may be sentenced to that place after death in order to purify him from the sins that he committed during life. Although it is usually a temporary punishment that does not last more than one earth year, the subjective experience may well seem interminable.

The Arizal will explain in Chapter Nine, based upon the Talmud (*Chagigah* 27a), that the fires of *Gehinom* cannot affect someone who has learned Torah. Thus, in spite of the terrible sin of *Acher*, he could not end up in *Gehinom* because of his many years of Torah learning and scholarship. Nevertheless, he, as well as any other *tzadik* who may come under the aegis of this rule, needs to be cleansed of his sins.

…there is no other *tikun*for him except reincarnation

He must be cleansed of his sins [to the extent] **that he will be able to enter Paradise. Therefore, there is no other *tikun* for him except reincarnation. For each and every sin for which he did not atone through suffering during his lifetime, and for which he cannot receive punishment in *Gehinom*, he will have to reincarnate. He will reincarnate as many times as is necessary in order to rectify each and every one of them.**

The original text is obscure here. The translation is according to the generally accepted meaning.

An evil person … will not need to come back to reincarnate

Therefore, he will reincarnate through many *gilgulim* in order to atone and rectify his sins. This is not the case for an evil person who can go to *Gehinom* to be cleansed there of all his sins. He will not need to come back to reincarnate.

Upon this teaching, the disciple and author, Rav Chaim Vital (may his memory be a blessing), asks a question.

Now there is room for a question. Would it not be preferable to go to *Gehinom* to immediately clear all of one's sins, instead of returning through many reincarnations?

Would it not be preferable to go to *Gehinom* to immediately clear all of one's sins?

Humbly, I, Chaim, will answer this question. The Holy One, blessed is He, is Omniscient

and knows that if an evil person reincarnates he will only add to his sins and the abundance of his transgressions will outweigh his merits. Since it is known that he has already completed the few *mitzvot* that are absolutely vital to the root of his *Nefesh*, it is better for him to be removed from the world. G-d removes him from the world, and lowers him into *Gehinom* to cleanse his sins, while the merit of his *mitzvot* remains intact. "G-d desires kindness!"

However, with respect to a righteous person whose sins are less than his *mitzvot*, the suffering during *gilgulim* can cleanse them.

The Rabbi is alluding to an important rule concerning reward and punishment. The Talmud defines a wicked person as one whose sins outweigh the merits of his good deeds. On the other hand, a righteous person is one whose *mitzvot* outweigh his guilt. Here it seems the rule is being applied to determine whether his *gilgulim* should continue or not. If he is deemed righteous because his *mitzvot* outweigh his sins, then his reincarnations will continue.

His many merits will remain intact even while he is increasing them with each *gilgul.* His reward will be tremendous, without limit. This is along the lines of what the sages have said: "The Holy One, Blessed be He, wanted to merit Israel. Therefore, He gave them much Torah and *mitzvot*" (*Makkot* 23b).

[Commentary by Shabtai Teicher.]

Story of Rav Sheshet

"Gate of Reincarnations": Chapter Four, Section 8

The statement of Rav Sheshet, mentioned above in Section 4, is clarified by explaining who his previous *gilgul* was, and thereby the concept of Double *Gilgul* will be illustrated.

Earlier we spoke of the *gilgul* of Rav Sheshet when discussing the concept of Double *Gilgul*. The Talmud says that Rav Sheshet was blind. When he studied Torah he was joyous and he would say, "Rejoice my *Nefesh*! Rejoice my *Nefesh*! For you have I read … for you have I learned!"

The concept of Double *Gilgul* was introduced in Section 4 of this Chapter, where the statement of Rav Sheshet was also mentioned briefly. In order to understand the Ari's explanation of Rav Sheshet it is necessary to examine the original argument in the Talmud (*Pesachim* 68b). Do we study Torah just for ourselves…?

In the Talmud, Rav Elazar challenges Rav Sheshet's statement according to its first understanding. Do we study Torah just for ourselves, as seems to be implied by Rav Sheshet, or do we study Torah, Rav Elazar asks, because it is a commandment and a form

of worshipping the Divine, as it is written "*If it were not for My covenant* [i.e., the Torah,] *day and night, then I would not have put the laws of heaven and earth in place"* (Jeremiah 33:25)? The Talmud answers that *at first* a person has in mind that he is learning in order to improve himself, and then *afterwards* he comes to study for cosmic and altruistic reasons, like the contention of Rav Elazar.

Not only the answer, but the question as well, is difficult for the Arizal, who will now explore the case of Rav Sheshet (c. 250 CE) in greater detail. This will serve as a further illustration of Double *Gilgul*.

It seems hard to understand when they say that he was benefiting himself and not others!

It is easier to understand when we contemplate the verse:

"*If you have become wise, you have become wise for yourself…*"(Proverbs 9:12)

In addition, why did he specifically say "…my *Nefesh*"? And, why is all of this recorded regarding Rav Sheshet and no one else?

Consequently, the statement of Rav Sheshet "Rejoice my *Nefesh*…" still needs to be clarified. The Rabbi will now present a new insight into Rav Sheshet's statement.

The letters that spell **Baba** change into the letters that spell **Sheshet**

To answer these questions we require an introduction regarding his *gilgul*. Baba ben Buta the Pious was a student of the elder Shammai. All of his life he daily brought a Doubtful Transgression Offering.

A Doubtful Transgression Offering [in Hebrew, '*Asham Safek*'] is the name of a sacrifice that a person might offer in the Holy Temple in Jerusalem. It is offered when a person is not sure whether he sinned or not and is explained in the Talmud, *Kritot* 26a. Baba ben Buta, as a consequence of his great piety, assumed that he was always in need of such atonement. He brought the offering continuously, every day, although he probably never sinned in any significant way. The main point here is to show that Baba ben Buta was an extremely pious person.

It was Baba ben Buta who returned as the reincarnation of Rav Sheshet in order to complete some *tikun* that was required of him. Since King Herod had taken out the eyes [of Baba ben Buta]**, therefore he** [Rav Sheshet] **was also blind, as is known.**

The story of King Herod blinding the eyes of Baba ben Buta is related in the Talmud, *Baba Batra* 4a. The Rabbi is mentioning it here in order to indicate that Rav Sheshet, who was also blind, is the reincarnation of Baba ben Buta.

In the form of *gematria* called "*AT-BaSh*" the letters that spell **Baba** change into the letters

that spell **Sheshet.**

The *Gematria* called "*AT-BaSh*" is a method of permutation of letters. It is derived by writing the first eleven letters of the Hebrew alphabet in a column in a descending order. The next eleven letters are written in a column next to the first column, but in ascending order. See the table below.

1	***Alef***	***Tav***	11
2	***Bet***	***Shin***	10
3	***Gimel***	***Reish***	9
4	***Dalet***	***Kuf***	8
5	***Hei***	***Tzadi***	7
6	***Vav***	***Peh***	6
7	***Zayin***	***Ayin***	5
8	***Chet***	***Samech***	4
9	***Tet***	***Nun***	3
10	***Yud***	***Mem***	2
11	***Caf***	***Lamed***	1

Now we can arrive at the explanation. A person who does not complete his *tikun* in his first *gilgul*, even if only by a small amount, must come back to complete it in a second *gilgul*. When he completed his *Nefesh* in the first *gilgul* except for a small amount, and he reincarnates a second time, then all the reward for the Torah and *mitzvot* performed during the second *gilgul* are for the sake of the *Nefesh* that came to complete its *tikun*. At the time of the Resurrection, the *Nefesh* will return to the first body within which the majority of Torah and *mitzvot* that were required of him were performed. It had only come into the second body in a "borrowed" way.

In other words, the *Nefesh* that was nearly complete in its first *gilgul* was "borrowing" the body of the second *gilgul* to complete the finishing touches of its *tikun*.

The *mitzvot* that he performed were for that *Nefesh*, and not his…

Rav Sheshet knew that his *Nefesh* had first been in the body of Baba ben Buta, a man of great learning and well known for his piety. He only reincarnated a second time to rectify a small amount that had been left incomplete. This made his body sad, because it meant that all of his efforts were for the sake of that *Nefesh*, which in the end would return to that *first* body in the time of the Resurrection. All the benefit of the Torah that he studied and the *mitzvot* that he performed were for that *Nefesh*, and not his

body. It was the *Nefesh* that had to rejoice, and not the body. Thus, he [Rav Sheshet] **would say, "Rejoice my *Nefesh*…" and not me. "For you I read, for you I studied." It was for your benefit, and not my own.**

At this point the Rabbi has explained the statement of Rav Sheshet, and he has illustrated Double *Gilgul*. Let us review:

Double *Gilgul* occurs when the entire *Nefesh* is nearly completed in the first *gilgul*. In order to achieve the finishing touches that it needs, this *Nefesh* reincarnates into a second body. In that body there is a spark of a *Nefesh* to whom that particular *gilgul* rightly belongs. However, the reward and merit of the Torah that is studied and the *mitzvot* that are done in that *gilgul* will go to that *Nefesh* that previously inhabited another body. In the time of the Resurrection that *Nefesh* will arise with the body of the first *gilgul*, where the majority of its Torah and *mitzvot* were done, and it will also take for itself all the merit that was earned in the second *gilgul*. The spark of the *Nefesh* that was the true identity of that second *gilgul* will be left, seemingly, with nothing.

For this reason Rav Sheshet was sad. He knew that the merit of his learning was going to the *Nefesh* of someone else, and it will arise in the time of Resurrection with Baba ben Buta, and not with Sheshet. Therefore, it was the *Nefesh* that had to rejoice, and not the body, and he would say, "Rejoice my *Nefesh*…" and not *I*. "For you I read, for you I studied." It was for your benefit, and not my own.

Rav Elazar demurs. Why should Rav Sheshet be sad! Do we not study Torah for altruistic reasons, and not merely to benefit ourselves? Accordingly, it is appropriate that the merit should go to someone else. Why is Rav Sheshet sad?

The Talmud answers that in the first place a person also wants to benefit himself, as well as others, with his hard work and effort.

[Commentary by Shabtai Teicher.]

Types of Reincarnation & Ibur

"Gate of Reincarnations": Chapter Five, Section 1

There are two types of *gilgulim* and two types of *ibur*.

The first type of *gilgul* occurs when a single *Nefesh* enters the body of a person at the time of birth.

The second type is also possible. Two *Nefashot* may reincarnate together, and this is also at the time of birth. This is called "Double *Gilgul*" [*Gilgul Kaful*]**. It was explained**

in the previous chapter, and in other places.

Both these *Nefashot* [in Double *Gilgul*] **reincarnate and come into the world together when the person's body is born. They do not separate until death. They are called one *Nefesh*. As one, they suffer the pain and punishments that are inflicted on the body throughout its lifetime, as well as the pain of death.**

***Ibur*, however, does not occur at birth, as we explained earlier, and there are two types. The first occurs for the benefit of the righteous *tzadik* himself who enters a person to complete himself with something that was missing to him** [the *tzadik*]**. The second type is for the sake of the** [host] **person, to assist him with Torah and *mitzvot*.**

Thus, *gilgul* takes place at the time of birth, and the two types are:

1) One *Nefesh* reincarnates into a body.
2) Two *Nefashot* reincarnate into the body (Double *Gilgul*).

The two types of *ibur* are:

1) The soul of a righteous *tzadik* comes into a person because the *tzadik* himself is missing some *tikun*. This *ibur* is for the benefit of the *tzadik*.
2) The *Ibur* is for the benefit of the host person. The soul of the *tzadik* has only come to help him.

Ibur does not take place at the time of birth, as the Rav will explain now. Then he will go on to further clarify some aspects of *ibur*.

the soul of the *tzadik* enters and spreads throughout the entire body, just like the person's own *Nefesh*

When he [the soul of the *tzadik*] **comes for his own sake, then he does not enter the person until he is thirteen years old and one day. At that time the (host) person becomes obligated in Torah and *mitzvot*. In this way, he** [the *tzadik*] **can also rectify himself through this person, and that is why he does not enter before this time, only after the obligation of *mitzvot* has taken effect.**

At that time, the soul of the *tzadik* enters and spreads throughout the entire body, just like the person's own *Nefesh*. The two of them suffer all bodily pain together and equally. It remains there for a set time to rectify and complete that which it needs. Then, it leaves while the person is still alive, and returns to its place Above in Paradise.

This completes the description here of the first type of *ibur*, where the soul of a *tzadik* comes for its own benefit to complete some *tikun* that was missing to it. The Rav has added here that since the soul of the *tzadik* is coming for itself, even though it is coming as an *ibur*, it also suffers the pains of bodily existence. It gains the merits of the Torah and *mitzvot* performed while it resides in that body. It does not suffer the obligations of any sins

that may be committed during its residence in the body, as we learned previously. It only comes when the host is obligated Torah and *mitzvot*, and it leaves when it has finished with its own *tikun*.

The second type of *ibur*… comes in order to help the host perform Torah and *mitzvot*…

In the second type of *ibur*, discussed now, the soul of the *tzadik* comes for the benefit of the host and does also not arrive until the age of thirteen years and a day. It comes in order to help the host perform Torah and *mitzvot*; thirteen years and a day is the time when that assistance becomes useful.

However, when [the soul of the *tzadik*] **comes for the sake of the person and not for himself, then it comes of its own volition and not by coercion. Therefore, it is not forced to suffer any bodily pain at all, and it does not feel whatsoever the sufferings or afflictions that come upon** [the host's body]**. Furthermore, if he is pleased with the host person, then he remains; if not, then he leaves him, as it says, "*Leave the tents of these evil people…*"** (Numbers 16:26).

[Commentary by Shabtai Teicher.]

Four Souls, One Person

"Gate of Reincarnations": Chapter Five, Section 2

The Rav will now continue with a discussion of the phenomenon of more than one *Nefesh* in one body.

We will now further clarify the subject that we began previously. The verse says, "*…Visit the sins of the fathers on the children for three and four* [generations]**" (Ex. 20:5). This means that up to three reincarnating *Nefashot* can reincarnate with a new *Nefesh* together in one body at birth. This makes for a total of four *Nefashot* at one time. This is the secret of "four."**

Three have reincarnated from previous reincarnations, and one is a new *Nefesh*…

The verse reads, "…*Visit the sins of the fathers on the children for three and* <u>*four*</u> [generations]." The esoteric meaning of the word "four" is that it sets the maximum limit on the number of souls that can inhabit a single body at one time. Of these four, three have reincarnated from previous reincarnations, and one is a new *Nefesh* that has not been in a body beforehand.

It is also the secret of the verse "…*two or three times with a man*" (Job 33:29). Three *Nefashot* are able to reincarnate with one "man", who is this new *Nefesh*. However, it is not possible for more than this to reincarnate at one time. However, less than this amount is

possible.

It is possible that one *Nefesh* can reincarnate alone in a body; or one reincarnated *Nefesh* with a new *Nefesh*. Or, two reincarnated *Nefashot* by themselves can go into one body; or two reincarnated *Nefashot* with a new one; or three reincarnated *Nefashot* by themselves; or three reincarnated souls with a new one. However, more than this is not possible within one body.

Those that are reincarnating together in a single body must all be of a single "root"…

Know that those that are reincarnating together in a single body must all be of a single "root". This is the esoteric meaning of the verse "…*he shall redeem the property of his brother*" (Lev. 25:25).

In other words, for one soul to redeem or help another, it must be his brother, so to speak; they must be related to each other through their roots. As we have learned already (Chapter Three, Section 2), souls come from different parts of Adam's spiritual body, and each particular location is a specific "root" from which a particular group of souls originates. This results in a resonance or connection between some souls which does not exist between souls from different roots.

As a result, even though the first time *gilgul* has not committed any of the sins of the previous *gilgulim*, he will still have to cleanse the blemish and stench that resulted from their earlier sins. This will be the case if he is from a more internal [primary] **level than the others, such as the sinews of *Adam HaRishon*, as opposed to the Flesh** [which is more "external"].

The physical and spiritual body consists of four aspects. They are listed here in order from the internal to the external, from the higher to the lower, from the primary to the secondary.

- The bones with the brain marrow that is within them
- The sinews
- The flesh
- The skin

Concerning this is the verse "*You have dressed me with skin and flesh, and with bones and sinews you have covered me.*" (Job 10:11)

The Rav is using as an example the two middle aspects of the body: the sinews and the flesh. The sinews are more internal and primary than the flesh.

The new soul…will be responsible for the well being of the entire group soul…

In the example, the new soul comes from the aspect of the sinews, whereas the others that have reincarnated with him come from the exterior aspect of flesh. The new soul, although it has not shared in any of the sins of the others, will be responsible for the well being of the

entire group soul that has reincarnated together with him. He is responsible because he is from a more primary aspect than they are, and he has the ability to rejuvenate them.

This is in order to draw life to the entire root.

One of the consequences of sin and repeated blemish is that one of the limbs of the spiritual body that has been affected by the sin may become atrophied. The holiness and life force may be removed from the limb in order that the other limbs do not become blemished as a result of the sin. Rectification of the sin, therefore, allows life and energy to return to the limb and rejuvenates it. In the case discussed here, this benefits the entire group of souls of the particular root that has reincarnated together.

[Commentary by Shabtai Teicher.]

Ibur and Growth

"Gate of Reincarnations": Chapter Five, Section 3

***Ibur* has similar limitations** [as *gilgul*].

In the previous section we learned that a group of *Nefashot* from the same root may come together into one body, but there is a quantitative limitation to this possibility. More than four *nefashot* may not reincarnate together. Of the four, three are reincarnations and one is a new *Nefesh*. The same quantitative limitation applies to *ibur* as well.

Up to three *Nefashot* can come to help a person's *Nefesh*. The total will then be four. More is not possible, but less is.

However, those who had come in the secret of *gilgul* only came to help themselves, to rectify their sins, or to fulfill a *mitzva* they had yet to perform.

The soul of a *tzadik* may come for its own benefit or only for the benefit of the host

The last section focused on the subject of multiple *gilgulim*. Now we are beginning the discussion of *ibur*, and the Rav is reminding us here of the contrast between *gilgul* and *ibur*. In *gilgul* the *Nefashot* all come at the time of birth, and they all come to benefit themselves, to rectify some sin or perform some *mitzva*. In contrast, in *ibur* the soul of a *tzadik* comes into the host at the age of thirteen and one day, or later. They may come for their own benefit or only for the benefit of the host.

Expanding upon the discussion of *ibur*, the following is an example.

Consider a person who has reincarnated into a body to rectify himself. He has ten *Nefashot*

in his root that are higher than himself. If he merits it, then the tenth, lowest *Nefesh*, which is still higher than he is, will enter him as an *ibur* and help him to achieve *tikun*. If he increases his merit then he will receive the ninth *Nefesh* as an *ibur*, and if he merits more, then the eighth *Nefesh* will enter. Thus, he will have received three *Nefashot*, and, including his own, there will be four in total. More than this is not possible.

However, if he further increases his merits, then he can even receive the seventh *Nefesh* as well, causing the tenth *Nefesh* to surrender its light to the three higher *iburim*.

There can only be four *Nefashot* in the body at one time. One is the host, and three are *iburim* [plural form of *ibur*]. If the fourth *Nefesh* above the host enters, then the lowest of those above the host must leave.

This is the way it continues until he achieves the three highest *Nefashot* of the ten: the first, second, and third. The light of these three will be revealed in this *ibur* to assist him. The other seven will lose their light to them; in contrast to the light of the three upper *Nefashot*, they will seem as if they no longer exist. This is because only three *Nefashot*, in addition to the *Nefesh* of the person himself, are possible [in one *gilgul*].

[Commentary by Shabtai Teicher.]

Two Sets of Three, Plus One

"Gate of Reincarnations": Chapter Five, Section 4

If the *Nefesh* is not rectified in the first three *gilgulim*, then there will be another set of three *gilgulim* together with the *ibur* of a *tzadik*.

The verse says, "*All these things G-d does, two or three times with a man*" (Job 33:29).

This verse was already mentioned in Section 2 in conjunction with another, "…*Visit the sins of the fathers on the children for three and four* [generations]." We learned that a maximum of four *Nefashot* can come into a single body at one time, whether in *gilgul* or in *ibur*. One is the main or host *Nefesh* and the other three are *gilgulim* or *iburim*. This verse, "All these things G-d does, two or three times with a man" was also mentioned there, seemingly, as a secondary source to the rule of quantitative limitation. Now, the Rav will give it a new interpretation.

It must come back...but not alone since it lacks the ability to become rectified (on its own)

In the first three *gilgulim*, the *Nefesh* of a person reincarnates by itself without any partnership in the body. However, if after these three times his *Nefesh* is still not rectified, it must come back an additional three times, but not alone since it lacks the

ability to become rectified [on its own].

The first three *gilgulim* have proven, so to speak, that he cannot make it on his own.

Therefore, it returns together "with a man." This is a righteous *tzadik* who will come as an *ibur* to help him and direct him in the right direction.

The "man" that is mentioned in the verse refers to the soul of a *tzadik* who comes as an *ibur* to assist the host and direct him in the right path.

Therefore, the verse does not say "three times," which would seemingly refer to the first three times, but rather "two or three times…."

The Hebrew phrase that is translated "two or three times" is "*pa'amayim shalosh*". A literally accurate meaning of these words is "twice three."

This teaches that during a second set of three *gilgulim* he will have a "man" as a partner with him.

Since he did not succeed in the first set of three *gilgulim*, he gets a second set of three *gilgulim*. In this second set, however, he also gets an *ibur*, the soul of a *tzadik*, to help him.

[Commentary by Shabtai Teicher.]

Connected Levels of Soul

"Gate of Reincarnations": Chapter Five, Section 5

A fascinating concept is explained in *Sabba* of *Mishpatim* regarding the body of someone who has reincarnated many times. In what body does the soul arise in the time of the Resurrection?

The Secret of Servitude is a related article from our writings drawn from the Zohar. (To return to this article afterward, use the **BACK** arrow.)

Previously, we learned there that in the time of the Resurrection the body will arise with those parts of the soul that were rectified in the lifetime of each particular body. Is the Rav just repeating himself here, or is he trying to teach something new?

Furthermore, it seems at first glance that the end of this chapter consists of four disparate points without any connection to each other or to what came beforehand. However, an attempt will be made to try to present them as a unified idea (or at least the first three of them) and also tie them to the preceding subjects of this chapter.

The souls on this chain are connected to each other…

Previously, where multiple *gilgulim* and multiple *iburim* were discussed, we learned that there is a chain of souls, from higher to lower. The higher levels of soul descend as *iburim* to assist the lower levels to accomplish *tikun*. As we will see, all the various levels are also interconnected.

We have already explained earlier what the Introduction to *Tikunim* (pg.1b) says regarding the verse, "*…like a bird that wanders from her nest*" (Proverbs 27:8).

The Divine Presence goes down among the *kelipot* into exile. She is joined there by the souls of the *tzadikim*.

And we have discussed what the *Zohar* says in *parashat Pekudei* (258a) with respect to the *Shechina*. She is exiled among the *kelipot* until her legs are immersed in impurity.

The lowest *sefirot* of the *Shechina* are called her legs. They descend to the deepest place of impurity and exile among the *kelipot*, as the verse (Proverbs 5:5) says, "*Her feet go down to Death….*"

We also spoke about how the souls of righteous people are exiled with the *Shechina* in the *kelipot* as well.

The souls of the *tzadikim*, descended from the soul body of *Adam*, are also exiled into the realm of the *kelipot*. Each one of them covers a different part of the body of the *Shechina*, according to the part of the soul body of *Adam* from which they came.

In earlier times the souls that are exiled with her are the sparks and sections from the levels on which the *Shechina* stood at that time. It is the same in every generation.

The souls of these generations are from the level of the legs…

In each generation the *Shechina* descends lower and stands on a less elevated level. The souls of each succeeding generation are the souls associated with her on each subsequent level. As she goes down to the lower levels, it is said that she descends to the feet or legs. Correspondingly, the souls of the later generations are those associated with her feet and legs.

Thus, at this time in history the *Shechina* has already descended until the legs, and the souls of these generations are from the level of the legs.

Every soul has many parts and sparks…

Since all the souls were exiled among the *kelipot* together with the *Shechina*, those earlier souls that were already rectified and elevated, now they descend to direct and correct the

lower souls in order to rectify them.

Thus, we find that every soul has many parts and sparks, and they are all called a single soul, and this is true for all the souls.

The main point here seems to be the stress that "they are all called a single soul." Indeed, this terminology was also used in Section 1 in reference to multiple *gilgulim*. The Rav wrote there, "They are called one *Nefesh*." The intention there, it seems, was also to stress the unity and interconnectedness of the souls, which enables them to join together in one *gilgul* and to assist each other to achieve *tikun*.

Since all the souls were exiled among the *kelipot*, and since they are all interconnected and intermixed (as will be explained in another place) they are able to join together in *gilgulim* and *iburim* to assist and help each other.

When the time for resurrection arrives, each body will take its portion of soul according to the level [that was rectified] **in its time.**

Because of their interconnectedness they are like one soul

Previously (Chapter Four, Section 3) we learned that parts of one soul that are rectified in different lifetimes will resurrect with the body in whose lifetime that part of the soul was rectified. Here, however, we are learning that many souls can come together into a single body to assist the main soul of that *gilgul*. Because of their interconnectedness they are like one soul. Nevertheless, in the time of Resurrection each soul will arise with the body in whose lifetime it was rectified.

For example, a soul that originated from a level in close proximity to that of the soul body of Adam, which was rectified and elevated in an earlier generation, can come down into a body together with a soul from the "legs" in order to assist the latter to achieve *tikun*. In the time of Resurrection, that earlier soul will not be cast down to the level of Legs. It will resurrect together with the body in whose lifetime it was rectified.

[Note: The following is a more specific example: The souls that derive from the Head of the soul body of Adam can be seen as one single *partzuf*. In other words, if we would look at the Head under a "Lurianic microscope" we would see a *partzuf* with 248 limbs and 365 sinews. The origin of some of the souls in that *partzuf* would be designated as the Head of the Head; others would be the Torso of the Head; others would be the Legs of the Head. The souls that come from the Torso of the Head are really connected to all the Torsos throughout the soul body of Adam. Thus, a soul from the Torso of the Head might come to assist a soul from the Torso of the Legs. In the same way, all the Legs are connected, etc. and etc., in such a way that all their details and particulars are interconnected and interchangeable. Nevertheless, in the time of the Resurrection they will all go back to their proper places.]

[Commentary by Shabtai Teicher

Switched Souls

"Gate of Reincarnations": Chapter Five, Section 6

It can be that even though a person has a single, pure, and elevated *Nefesh*, he may become angry and it will leave him. A lesser *Nefesh* will then replace it. Or, he may contract a terrible sickness, and an exchange of souls may occur. Or, he may contract a debilitating illness, and his *Nefesh* may be exchanged and go to another person, while he receives a different *Nefesh*. This is the secret of what is said, "A righteous person all of his life, only to become evil in the end" (*Berachot* 29a).

Differences consequent upon the variant levels of soul can be tremendous. Look what can happen when a person becomes angry or seriously ill. His soul can be switched from a higher one to a lower one.

…the roots of their souls are from much lower places in the soul body of the human race…

Then his behavior may change accordingly from moral to immoral, and to such an extent that it would be said about him, "A righteous person all of his life, only to become evil in the end."

This is also true in a more general way concerning the earlier and later generations. The spiritual levels of the later generations are much lower than the earlier generations, and their behavior is much less righteous. This is because the roots of their souls are from much lower places in the soul body of the human race than those of the earlier generations. Thus, if the soul body of Adam is considered one *partzuf* and one lifetime, then it could also be said of it, "A righteous person all his life, only to become evil in the end."

Or, just the opposite may occur.

In the lifetime of individuals something may happen to cause the soul of a wicked person to be exchanged for one of a higher grade. He will then finish his life as a righteous person.

Having said this, it is also possible for a woman who was originally meant to be the wife of a particular person, but his soul gets switched and she becomes the wife of the other person [into whom his soul migrated].

Several times in the Gate of Reincarnations, the relationship of man and wife has been compared to that of the soul and the body. Accordingly, it may be that the Rav is implying that souls which are switched because of some sin or sickness may be switched more or less permanently like where a wife who goes to another person.

[Commentary by Shabtai Teicher.]

Legs and the 10 Martyrs

"Gate of Reincarnations": Chapter Five, Section 7

It is possible for the *Nefesh*, *Ruach*, or *Neshama* of a person to elevate its sparks that were immersed in the depths of the *kelipot.* They will be rectified through him, like what was explained concerning the deaths of the Ten Political Martyrs. See there.

To comprehend what is being said here it is necessary to understand the kabbalistic explanation of the Ten Political Martyrs. Following is a brief summary of what was taught in Sections 5 - 6.

The Ten Political Martyrs are called, literally, the Ten Martyrs of *malchut*. Their souls ascended to *malchut* of *Atzilut*, which is called the *Shechina*. Because of their ascent it became possible, even in these later generations when spiritual power is severely diminished, to complete the rectification of the sparks that are supposed to be raised from the *kelipot* to the *malchut* of *Atzilut*.

Historically, the time of the Ten Political Martyrs was the time of the destruction of the Second Temple. The rule of the Romans over the Land of Israel and the Jewish People was at its height. The oppression was great, violence was ubiquitous, and sin was extremely prevalent. At that time the Romans grabbed ten leaders of Israel and condemned them to death, hoping in this way to forever eliminate Israel as an independent identity, G-d forbid. The Ten Martyrs were cruelly tortured and murdered. Their martyrdom is commemorated during the prayers of Yom Kippur, and it is praiseworthy to weep over them at that time. Now, the words of the Ari (*Etz Chaim* 39:1, p.2:132b) will continue the description of those times from the kabbalistic point of view.

The time of the Ten Political Martyrs was the time of the destruction of the Second Temple. At that time sin was so prevalent that people did not have the power to purify the sparks through prayer and to raise them up in the secret of *ma'n*.

Whenever the sparks are rectified through our Torah, *mitzvot* and prayer, they ascend to the *malchut* of *Atzilut*, where they are refurbished into rectified *partzufim* that emanate blessing and knowledge until our world is penetrated by those good things. The beginning of this process is called the raising up of *mayin nukvin* [female waters, abbreviated as *ma'n*], and it has already been discussed somewhat in Chapter Three, Section 8.

It was as if the world had no more purpose

At the time of the Ten Martyrs and the destruction of the Temple, the people did not have the power to raise *ma'n.* It was as if the world had no more purpose. It certainly could not

continue to endure if the purpose of Torah, *mitzvot*, and prayer could not be accomplished.

Moreover, even the *ma'n* of *bina* descended downward and got mixed up once again among the *kelipot*, as it is written, "For your sins your Mother was sent away" (Isaiah 50:1).

The *ma'n* of *bina-Imma* [Mother], moreover, does not normally descend to the lower realms among the *kelipot*. Therefore, we do not need to raise them from the *kelipot* back to the world of *Atzilut*. That this *ma'n* began to descend into the realm of the *kelipot* was another indication that the world was on the edge of destruction.

The physical sufferings of the Ten Martyrs...made possible...the raising of *ma'n*…

The holy Zohar says, furthermore, that the souls of these extraordinary *tzadikim* were totally pure, but their bodies were given over to the Evil Side. The Ari explains that the physical sufferings endured by the Ten Martyrs at the hands of the evil torturers made possible, once again, the raising of *ma'n* through prayer, *mitzvot* and Torah. In this way the world was saved.

In addition, in Chapter 36 the Ari will explain that the physical sacrifice of the Ten Martyrs gives hope and inspiration to all the later generations. Also, because of them it is possible for all the later generations to raise *ma'n*. If they, through the sacrifice of their lives and the physical suffering that they endured had not opened the way for our *tikunim* to ascend to the *Shechina*, then we in these later generations would be without hope because of the intense levels of impurity from which our souls must ascend.

Summary

Malchut of *Atzilut* is called the *Shechina*. She is exiled from the world of *Atzilut* to descend among the *kelipot* in the lower realms.

In the lower realms she is covered by the souls of the soul body of *Adam* that have also been exiled into the realm of the *kelipot*.

Throughout the lower realms are strewn sparks that belong to the souls of the soul body of Adam who cover the *Shechina* exiled into the realm of the *kelipot*.

When we pray, study Torah and perform *mitzvot*, then we release the sparks from the *kelipot* and they ascend to *malchut* of *Atzilut*. She receives them and returns with them to the world of *Atzilut*. This ascent is called Female Waters [*ma'n*]. When they reach the world of *Atzilut* they become the germs to draw down illumination from above. At this point they are comparable to the female zygote.

The ability of the various levels of soul to rectify their corresponding sparks is enhanced by the interconnectedness of souls who give and receive assistance from each other.

In these later generations, because of their diminished spiritual power, rectification would

be entirely impossible if it were not for the assistance consequent upon the interconnectedness of the souls.

When the spiritual level descends so low that the world is on the verge of destruction, then physical sacrifice can restore spiritual power. The classic expression of this phenomenon was the Ten Martyrs of *malchut*.

[Commentary by Shabtai Teicher.]

Return Due to Lack of Procreation

"Gate of Reincarnations": Chapter Five, Section 8

There is a difference between someone who reincarnates because he was childless and did not perform the *mitzva* of procreation, and someone who reincarnates because of any other transgressions that he may have committed. Someone who reincarnates for not having procreated will not be able to return alone, but only in partnership with another.

This will [also] **be the case even if he is like Shimon ben Azzai who did not need to reincarnate to have children.**

Rabbi Shimon ben Azzai is a special case in Jewish history and law. He was married to the daughter of Rebbe Akiva, but he divorced her. His love of Torah was so great and consuming that he could not share it with anyone else. Since he had accomplished the *mitzvah* of procreation in a previous *gilgul*, it was not necessary for him to reincarnate specifically to do that *mitzva*.

The extension of his own physical existence achieved through procreation is missing

Nevertheless, when he reincarnates at birth because of a different sin, or to assist someone else, or to come as an *ibur* during lifetime, it will not be possible to return alone, but only in partnership with another.

Since he is "half of a body"; he cannot come alone.

The extension of his own physical existence that would have been achieved through procreation is missing. It is as if he is only half a body. The compensation for this deficiency is that he will be born together with another soul.

It could be that this is also called a "Double *Gilgul*," as we have discussed in previous chapters. This *gilgul* is not because of *yibum*. So it seems to the humble opinion of Chaim.

The secret of *yibum* was discussed in Sections 6 and 7 of Chapter Three, and the last

section of Chapter Two. The secret of *yibum* is a special type of *gilgul* that takes place when there is a lack of procreation. In *yibum* it is considered as if the first *gilgul* almost never existed. This is not the case here. Therefore, the writer, Rav Chaim Vital, may his memory be a blessing, considers that this case is not *yibum* but Double *Gilgul*.

[Commentary by Shabtai Teicher.]

Bringing Down New Souls

"Gate of Reincarnations": Chapter Six, Section 1

Now we will discuss the idea of new and old souls, which we have already discussed somewhat in the Fifth Gate, *The Gate of Mitzvot*, regarding the *mitzva* of sending away the mother bird (*parashat Ki Tetze*). We will also explain the origin of the root of souls.

These words are a general introduction. In the source mentioned, the *Gate of Mitzvot*, there is a section that is directly relevant to the subjects covered here.

Before we actually begin to get involved with what is being taught in this chapter, it is necessary to explain the concept of "back to back" and "face to face" unifications.

Two *partzufim* that are on the same level are destined to unite with each other…

Two *partzufim* that are on the same level are destined to unite with each other. The nature of their unification depends on several factors. One of the most important is the amount and quality of *ma'n* raised by the lower beings to the feminine aspect of the uniting supernal couple.

Normally, we raise *ma'n* from the *kelipot* to *malchut* of *Atzilut* by the performance of *mitzvot*, the study of Torah and prayer. *Malchut* of *Atzilut* is none other than *Nukva* of *Zeir Anpin* (the consort of *Z'A*). Initially, she and *Z'A* stand Back to Back. (The reason for this will be briefly explained, with the help of G-d, in Section 2 of this chapter.) As a result of the merit that is being accrued by our *mitzvot*, Torah and prayer, they are able to turn to face each other face to face.

Of course, in order to unite they must be face to face, and the unification that takes place at that time is called the Unification of Face to Face (*Zivug Panim Be'Panim*). However, what happens if sufficient *ma'n* has not been raised and they cannot turn towards each other face to face?

The lower couple has ascended to the place of the higher couple in order to unite there…

It sometimes happens that the supernal couple will unite even though sufficient *ma'n* has

not been raised. In such a case the higher couple, *Abba* and *Imma*, will raise *ma'n* for them. The unification that ensues is not called the unification of *Z'A* and his *Nukva*, but the unification of *Abba* and *Imma*. However, this is really not an ascent because it is entirely incomplete. It is as if they have united mentally, without physical completion. Or, it might be compared to two very young children sleeping in their parents' bed. This type of unification is called Unification of Back to Back, *Zivug Achor Be'Achor*.

Indeed, this is what takes place in special cases of divine intervention when insufficient *ma'n* has been aroused. This is actually what happened when Adam, the first man, was created. You can see this in the relevant verses themselves (Gen. 2:5 - 7).

…G-d did not cause rain upon the earth

And there was no Man to work the Land.

A mist went up from the earth

To water all the face of the Land.

And G-d formed the Man dust from the Land….

Rashi explains that G-d "did not cause rain upon the earth" because there was no one to pray for it. Therefore, the end of the verse states that "there was no Man to work the Land."

Adam was created by an act initiated from Above…

In other words, there wasn't anyone to raise *ma'n* from below for the unification of *Z'A* and *Nukva*. Consequently, the *ma'n* that was necessary was raised, seemingly, on its own ("A mist went up from the earth…"). Thus, Adam was created by an act initiated from Above, because there was no one to arouse it by the raising of *ma'n* from below.

In summary, the Unification of Back to Back takes place when there is an insufficient elevating of *ma'n* from below. The *partzufim* are not really in a condition to unify, and the unification is accomplished on a level other than their real level. In contrast, Unification of Face to Face is the normal situation. It takes place when there is a sufficient arousal of *ma'n* from below to above.

When all the worlds were created, even the world of *Atzilut*, they were brought into being by the Unification of Back to Back. Afterwards they turn to come into being in the aspect of Face to Face.

There is reason to think that the world of *Atzilut* was not brought into being by the Unification of Back to Back, but only by Face to Face. In fact, even *Atzilut* was first brought into being by the Unification of Back to Back. Moreover,it is the same worlds that are first brought into being by the Unification of Back to Back that are brought into being

anew by the Unification of Face to Face.

This is also true of the souls of humanity. At first they came into being in the aspect of Back to Back.

These souls were born into the world by the Unification of Back to Back. There are those among them who have already been reborn by the Unification of Face to Face. The others will yet undergo that *tikun*.

A righteous *tzadik*…can draw out a new soul…

However, from the time of Adam until the arrival of *Mashiach*, the *tikun* will be to renew those souls that were originally Back to Back, so that they can emerge from [the aspect of] Face to Face.

After they were created Back to Back, they descended with the *Shechina* into exile among the *kelipot*. However, a righteous *tzadik*, through an absolutely good intention, can draw out a new soul.

The "new soul" mentioned here is actually the renewed soul that was at first Back to Back and has been turned to Face to Face. That is the main point of the Rav throughout this section. However, what is "an absolutely good intention " that can accomplish this renewal?

The word "intention" is the standard translation of the word used in the original Hebrew text, *kavana*. A better translation, perhaps, is "meditation". It means the internal and highest level of Prayer. Sometimes it has been called "meditative prayer."

Besides the quality of the intention itself, there are other elements that come into effect. For example, when is it happening, on *Shabbat* or during the week? Who is doing it? In this case the Rav says that it is a righteous *tzadik*. The intention must also be supercharged with the merit of Torah and *mitzvot* and must be done with awareness and total simplicity, as it is written, "*G-d is close to all those who call upon Him in truth…*" (Psalms 145:18).

In other words, through this intention a soul can ascend from the *kelipot* to be renewed in the secret of "*They are new every morning; great is Your faithfulness* ". (Lamentations 3:23)

The soul that is being elevated from the *kelipot* by the person's intentions was originally created from the Unification of Back to Back. It is finally raised to a place where it will be renewed, recreated, and brought into being anew by the Unification of Face to Face.

Afterwards it will descend from the aspect of Face to Face into this world. It will be the beginning of its existence, and it will be called "new."

These souls are predisposed in such a way as to not sin like other souls.

Other souls, who are in the secret of Back to Back when they enter into bodies, are likely to become involved in sin. These *new* souls, however, are so full of Light and spiritual power that they are predisposed not to sin at all when they enter into this world.

[Commentary by Shabtai Teicher.]

Two Types of New Souls

"Gate of Reincarnations": Chapter Six, Section 2

At this stage of history we only have the ability to draw new souls from *BY'A*, which are the of *Neshama*, *Ruach*, and *Nefesh*, as is known.

BY'A is the abbreviation for the worlds of *Beriya*, *Yetzira*, and *Asiya*. They correspond to *Neshama*, *Ruach*, and *Nefesh*, respectively, as is known. It is only these levels of the soul body of Adam that can emerge as new souls, until the time of the Resurrection of the Dead.

However, in the future, after the Resurrection of the Dead, higher "new souls" will descend from the world of *Atzilut*. They will be from the *Atzilut* level of the soul of *Adam*, which is called *Zehira Ila'a* [Upper Emanation]**, as we will explain in future discussions.**

This is the secret of what is written in the Zohar (*Pekudei* 253a), "From the time the Temple was destroyed, souls have not entered the Sanctuary of Love [*Heichel Ha'ahava*]."

The Ari will now give this teaching of the Zohar a unique interpretation based on the topic at hand.

New souls that are born from the Unification of Face to Face from *Atzilut* have not entered there [the Sanctuary of Love]**. However, new souls from *BY'A* can come** [into that place] **even in these days after the Destruction of the Temple.**

All the other souls that come into the world were included in the soul body of Adam after he was created by the Unification of Back to Back.

Since *Zu'N* are Back to Back…the *kelipot* are afraid to approach her face…

New souls can come from *BY'A*, but not from *Atzilut*. All other souls that come into the world are old souls. They are all born from the Unification of Back to Back.

They need to be separated from the aspect of Back to Back, and turned to Face to Face. *Z'A* and *Nukva* (abbreviated: *Zu'N*) are originally manifested Back to Back, as mentioned previously. The Ari explains the reason for this.

The *kelipot* want to suck light and nourishment from *Nukva*. She is susceptible to them because she does not contain great light in the first place and "*Her feet go down to death…*" (Proverbs 5:5). If *Zu'N* were Face to Face, then the back of *Nukva* would be exposed, and the *kelipot* would be able to take hold there, G-d forbid. Since *Zu'N* are Back to Back, and her face is projected outward, the *kelipot* are afraid to approach her face.

Also, when they are Back to Back they are joined together with one Back, like what is found sometimes among Siamese Twins. Because they are joined together by one Back the *kelipot* cannot insinuate themselves between them to attack the back of *Nukva*.

The *kelipot* suck when there is a little bit of light, but when there is a lot of light it is their nemesis. When *Zu'N* receive greater light from above, then the threat from the *kelipot* is diminished. It is then possible to expose her back, and allow them to turn Face to Face in order to accomplish the Unification of Face to Face.

However, since they were joined by one Back, in order to turn Face to Face a process that the Ari has compared to surgery must separate them. Specifically, *Z'A* must receive sufficient light from above to enable the shared Back to double, one for him and one for her. Then they are separated *sefira* by *sefira*, until they are two, separate, independent *partzufim*. This is the first stage of the process called *nesira* - the Separation. It is a very important concept in the Lurianic Kabbala.

He gives her light and builds her up until they are both Face to Face…

Nesira plays an especially important role in the intentions of the weekday meditative prayer in the word *be'ahava* - "in love" - which appears in the first blessing of the Standing Prayer. *Z'A* began with a lot of light, and *Nukva* with only a little. During *nesira* he gives her his light, and she receives an additional enormous amount from above. At that time he is asleep like an anesthetized person in an operation; he is dormant, nearly non-existent. At the end of the *nesira* he receives once again an influx of light directly from above. She is diminished again but is then opposite his face and not attached to his back. Little by little throughout the rest of the prayer, he gives her light and builds her up until they are both Face to Face, receiving more or less equally from above, and ready for the Unification of Face to Face. This is *be'ahava* - in love!

It seems that the Ari has deliberately made this allusion because of his explanation of the teaching of the Zohar concerning the Sanctuary of Love. Since the old souls from the level of *BY'A* can enter the Sanctuary of Love, they can be separated and turned towards each other to enable the Unification of Face to Face that will give birth to them anew. The souls of *Atzilut*, however, cannot enter the Sanctuary of Love at this time.

In summary, all old souls come from him [from *Adam*].

All old souls come from the soul body of *Adam*. New souls do not come from him specifically because they are new, as if they were never in the world before. Old souls from *BY'A* can be elevated, renewed, and reborn as new souls, even in this period from the Destruction of the Temple until the Resurrection of the Dead. New souls from the level of *Atzilut* will only come into the world after the Resurrection.

[Commentary by Shabtai Teicher.]

Division of Adam's Soul

"Gate of Reincarnations": Chapter Six, Section 3

[The soul of] **Adam divides into 248 "limbs" just does his body. In addition, there are other aspects, such as the countless "hairs" that hang from his body.**

The Rav is referring to the spiritual counterpart of the body hair. Not just limbs, but even incidental aspects such as the spiritual counterparts of body hair may be the root of souls.

All the sparks of the individual souls in this world are from these aspects that are within Adam. All of the specific souls and levels of souls that will later enter bodies born from Adam are called "Soul-Roots" and are drawn from these aspects of Adam.

Concerning each and every limb, it is exactly as the sages understood the verse, "*Where were you when I founded the earth*?" (Job 38:4).

This was discussed at length in Chapter Three, Section 2. The Hebrew words for "where were you" can also be construed to mean "a lifeless lump."

The roots of all the souls that would descend from Adam were implanted within him…

When Adam was only a lifeless lump, G-d breathed into him a living soul. At that time the roots of all the souls that would descend from Adam were implanted within him.

When Job complains about his lot, G-d says to him, "Where were you when I founded the earth?" In other words, "If you do not know the root of your soul and where you were in the soul body of Adam when I breathed into him a living soul, then you do not know your own history, and, if this is so, how can you complain about what happens to you?!"

We have already explained that most souls are from Cain and Abel, the sons of Adam.

This statement is problematic, since there are several places in the writings of the Ari

himself that seem to contradict it. See, for example, *Benei Aharon*.

From that time onward, they have since divided among all people ever born. Even though we won't explain this concept in detail now, since this is not the place to do so, we will provide an example of what it means.

For example, suppose that Abel is the aspect of the head of all the souls. Then Abel would be the root of all the individual sparks of human souls that are in the aspect of the head.

This type of kabbalistic conception was discussed in the extended note to Chapter Five, Section 5: Connected Levels of Soul.

Likewise, if our patriarch Abraham was the right arm of Adam, then all the individual sparks that belong to the right arm of Adam are included in Abraham. He will be considered the root of all of them.

It is the same for every limb and hair of the soul of Adam. However, this is not the place for this discussion.

[Commentary by Shabtai Teicher.]

Eight Levels of Repentance

"Gate of Reincarnations": Chapter Six, Section 4

Now we will explain the individual types of *teshuva* [repentance] that a person must perform, and through them you will understand a little of this analysis.

In this Section the Rav is continuing the discourse that he began in the beginning of the Chapter. The souls that were created from the Unification of Back to Back are destined to return, ascend, and to be reborn in the Unification of Face to Face. In order for this to happen, eight levels of *teshuva* must be attained.

There are eight divisions of *teshuva*.

Each specific place in the soul body of Adam contains the roots of all the four worlds of *ABY'A* [i.e. *Asiya*, *Beriya*, *Yetzira*, *Atzilut*]. The *teshuva* discussed here concerns rectification of damage that was done by sin in the roots of the souls, in the soul body of Adam. The higher one's Soul Root, the greater the damage his sin will cause.

First of all, if a person has a *Nefesh* from the world of *Asiya* and he sins, he causes a separation of (the world of) *Yetzira* from that of *Asiya* in the specific place from which the root of his soul is suspended. This person's *teshuva* would reunite *Asiya* with *Yetzira* on the

level of the root of his *Nefesh*.

Similarly, if someone who has *Ruach* from *Yetzira* sins, he will need to rejoin *Yetzira* to *Beriya* on the level of his root. Likewise, someone who has a *Neshama* from *Beriya* must reunite *Beriya* to *Atzilut*. These are the three levels of *teshuva* from the lower worlds of *BY'A*.

There are five higher levels of *teshuva* in the world of *Atzilut* itself…

There are five higher levels of *teshuva* in the world of *Atzilut* itself. The first is to cause the return of *malchut* of *Atzilut* to its place, which is below the *yesod*, in the specific level of his Soul Root, as we discussed.

The information being described by the Rav here corresponds to an important introductory lesson in Etz Chaim, The Palace of the Consort of *Z'A*, and especially the "Gate of the Moon's Diminution," 36:1, concerning the *tikun* of *malchut* of *Atzilut*. In each successive stage of *tikun* she ascends through *Atzilut* until she reaches the stage of the Unification of Face to Face with *Z'A*.

In the first stage, her starting point in *Atzilut*, she is below the *yesod* of *Z'A*. This is before she is a *partzuf*, when she is only a "point".

The second (stage) is to return her to a higher place, which is *nh'y*, the place from which she emanated, as is known.

Nh'y is the acronym for the *sefirot netzach*, *hod* and *yesod*. At first, *Nukva* of *Z'A* is a point under the *yesod* of *Z'A*. When she begins to grow, she becomes a full *partzuf* from the back of the chest of *Z'A*, extending downward to the end of his feet on the floor of *Atzilut*. This is when *Zu'N* are attached Back to Back, and she receives all her light from him.

…then she begins to receive light that is imparted to her…

The chest of *Z'A* is above *nh'y* (often described as being located 2/3 of the way up *tiferet*), but sometimes the Rav will designate it as *nh'y*.

When she is only a point below *yesod*, she has not yet begun any *tikun* at all. When she begins to get *tikun*, then she begins to receive light that is imparted to her from *Z'A*. This light is transmitted to her from a point that is in the back of the chest of *Z'A*. Therefore, this point, which the Rav is calling *nh'y*, is called the point from which she has emerged, and so it is known throughout the kabbala.

The third (stage) returns her to a yet higher level, to the *chg't*.

Chg't denotes the *sefirot* of *chesed*, *gevura* and *tiferet*. She is still in the back of *Z'A*, although she has probably reached the apogee of her growth there, although this point is also not exactly equivalent to *chg't* of *Z'A*, but a bit higher. This is just before the *nesira*

(see the end of Section 2, this chapter).

The fourth (stage) is to cause her to return to a higher (level), to *chb'd*, which are the three *mochin* of *Z'A*.

Chb'd refers to the three *sefirot* of*chochma*, *bina* and *daat*. These are the *mochin*, or brains, of the *partzuf*, as one might surmise from the translations of these terms: wisdom-*chochma*, understanding-*bina*, and knowledge-*daat*.

Probably, the Rav is referring here to the stage where *Nukva* is Face to Face with *Z'A*, nearly equal in stature to him, and just before Unification. At this stage, the *keter* of *Z'A* is still higher than the *keter* of *Nukva*, and she is receiving her light from him. It is referred to by the nomenclature *chb'd* because that term indicates the internal aspect or the Front Face of the *partzuf*, and it is appropriate here because they are Face to Face.

There is a fifth *teshuva*, more essential and elevated than the rest of them…

These four elevations are all within the level of *Zeir Anpin*.

There is a fifth *teshuva*, more essential and elevated than the rest of them, and that is to elevate it (the *malchut* of *Atzilut*) to the level of *Abba* and *Imma*.

This is the level where the Unification of Face to Face takes place. Her *keter* is now equivalent to the *keter* of *Z'A*. They receive their levels of *keter* directly from *Abba* and *Imma*. Indeed, their levels of *keter* were once part of the bodies of *Abba* and *Imma*. Therefore, it is appropriate to call this the level of *Abba* and *Imma*. Also, *Nukva* will now receive her light directly from *Imma* without any intermediary.

This level is alluded to in *Sefer HaTikunim* and it is called the "Eighth Level," because *Imma* (i.e., *bina*) is the eighth from below to above.

Normally, *bina* is called the *eighth* because it is the eighth *sefira*, counting from below to above. Here, also, it is the eighth level of *teshuva*.

[Commentary by Shabtai Teicher.]

Hidden Effects of Sin

"Gate of Reincarnations": Chapter Six, Section 5

It is important to know that the impact of one's sin is dependent upon the level of his soul. Thus, someone whose *Nefesh* is from the *malchut* of *Atzilut* will cause a blemish in that level and to his soul root there. This is the case for the rest of the levels as well.

However, if a person in a previous *gilgul* had a *Nefesh* and *Ruach* from *Asiya* and *Yetzira* and then sinned and blemished his *Ruach*, this would necessitate reincarnation into a second person. Even if only the *Nefesh* returned into this [second] person, when he sins he blemishes *Yetzira*, as if he had also received the level of *Ruach*.

In his previous *gilgul* he blemished both *Nefesh* and *Ruach*. Only *Nefesh* reincarnates. Nevertheless, if he sins in the new *gilgul*, it will also blemish *Yetzira*, as if he had also received *Ruach*. Because he had *Ruach* in a previous *gilgul* he can blemish it again in his current *gilgul*, even though he currently only has his *Nefesh*.

Also, when he (the second person) wants to do *teshuva*, he must perform a *tikun* as if he had a blemished *Nefesh* and *Ruach*.

He only has a blemished *Nefesh*, but he must repair the damage as if he had both *Nefesh* and *Ruach*, even though a blemished *Nefesh* and *Ruach* cannot reincarnate together. Regarding *teshuva*, it is necessary to know the manner of one's *gilgulim*…

Also regarding *teshuva*, it is necessary to know the manner of one's *gilgulim*, which we will briefly explain now based upon what we have discussed in another place.

This is a continuation of the subject of *teshuva*, which was discussed in the last section.

Suppose that a person, for example, reincarnated twenty to thirty times beforehand. He will need to know if the first ones had *NR'N* from *BY'A*, and if he blemished them. If that is the case, then all the subsequent thirty, even if the *Nefesh* alone entered each one, will have to rectify as if they blemished **all** of *BY'A*, since the first one that preceded all of them was a *Nefesh* that received light from the *Neshama* of *Beriya*. Thus, to complete his *teshuva* he will have to return the light that it [his soul] had in the beginning.

Although *Nefesh* only is reincarnating in the current *gilgul*, he must rectify all three levels of the soul. This is because all three levels of the soul were blemished together in the first *gilgulim*. The reason for this is that the *Nefesh* received light from the higher levels when they reincarnated together. Rectification of the *Nefesh* includes rectification of the higher lights that had become part of her existence. And those higher lights belong to *Ruach* and *Neshama*.

Furthermore, this phenomenon has very important implications for some of the things that we observe in this world.

This is the esoteric meaning of the verse, "…*For she has taken from the hand of G-d double for all her sins.*" (Isaiah 40:2). One cannot grasp such matters, but he must trust that all G-d does is righteous …

Sometimes a person will commit a (relatively) light sin, but they will be very strict and very exacting with him, punishing him as if he committed a severe sin, "twice" what he did. Thus, one cannot fully fathom the ways of G-d when he sees someone experiencing this.

One cannot grasp such matters, but he must trust that all G-d does is righteous and with justice.

It seems that he is getting a double punishment, something completely disproportionate relative to the sin, but it is because he is being punished for the blemishes caused by his sin in the higher worlds of *Yetzira* and *Beriya* as well.

When one who does not have this special knowledge about the roots of *gilgulim* sees a case of retribution that is apparently inordinate relative to the sin, he may begin to doubt, G-d forbid, the justice of the divine system of reward and punishment. Therefore, "he must trust that all G-d does is righteous and with justice."

However, suppose from the first [*gilgul*] through the ninth of the thirty he only merited a *Nefesh* and a *Ruach*, but for the tenth [*gilgul*] he merited a *Neshama*; he then sinned and blemished it. Any sins that resulted during the first nine blemished the *Ruach*, and even more so, the *Nefesh*. However, regarding the tenth and all those after it, through the thirtieth, the blemish and *tikun* will also affect the *Neshama.* Based upon this, you should be able to figure out any other case.

A person cannot do complete *teshuva*…until he knows his Soul-Root…

Thus, we find that a person cannot do complete *teshuva* as it should be done until he knows his Soul-Root and the levels of *gilgulim* of his soul that preceded him. The *Zohar*, when discussing the verse, "*Tell me, you whom my soul loves*" (Song of Songs 1:7) is adamant about this. It discusses there at length that a person needs to know the identity of his soul, why it has come into this world, and what it needs to rectify.

Obviously, this requires knowledge beyond the normal. See for example, ***Kol Hatur, "Remizin Kadishin."***

[Commentary by Shabtai Teicher.]

Three Types of Soul

"Gate of Reincarnations": Chapter Seven, Section 1

The First Type

The Rav will explain in this section that there are three different types of soul.

We have already explained that there are some souls that were not part of Adam's soul when it was first created. These are truly completely "new souls", whereas the souls that were already included in Adam are called "old souls" by comparison, of which there are

two types. New souls…were never included in the soul of Adam…

This is a continuation of the last chapter. The new souls are those that are being born anew from the Unification of Face to Face. Since they are new, they were never included in the soul of Adam. The old souls that were included in the soul body of Adam were born from the Unification of Back to Back, but of these the Rav is now adding that there are two types.

Thus, there are three types, the first being those which were not included in Adam and which are considered to be completely new souls.

The second type of soul is a result of Adam's sin, after which his limbs "fell off" and he was reduced until he was no higher than one hundred cubits. This is the secret of the verse "…And You laid Your hand upon me". (Psalms 139:5) Just as it happened to his body, so too did it happen to his soul.

This is in the Talmud, *Chagiga* 12a. As a result of Adam's sin, G-d laid His hand upon him and diminished his stature. Before the sin, he spanned five spiritual worlds, whereas after the sin he only spanned one…

Prior to Adam's sin, he was said to have been five hundred cubits high. If taken literally, then he would have been between 750 to 1000 feet high. In Kabbala, it means that before the sin, he spanned five spiritual worlds, whereas after the sin he only spanned one.

We have already seen that the sparks that constituted the spiritual body of Adam fell into the *kelipot*. This is what it means that "his limbs fell off" and corresponds to the diminution of his physical stature as a result of the sin. However, some of the sparks remained part of him, i.e. included within him.

The sparks of his soul that remained within him after the sin were necessary for Adam himself. After the sin, he fathered Cain and Abel, and, as the sages (*Pirkei d'Rebbe Eliezer*, Chapter 21) and the *Zohar* say, it was from these sparks that they came. These constitute the second type of soul.

In other words, some sparks did not fall, but remained within Adam for the sake of his own existence, and most of these were transmitted to his children, Cain and Abel. These constitute the second level of souls that will be discussed in this chapter.

The third level is those sparks of his soul that left him at the time of the sin and which returned to the depths of the *kelipot*.

Note that the Rav writes explicitly that they "*returned*" to the depths of the *kelipot*.

The sages alluded to them by calling them "limbs that fell off". It was from this third level that the soul of Seth, the (third) son of Adam was taken.

[Commentary by Shabtai Teicher.]

New Souls

"Gate of Reincarnations": Chapter Seven, Section 2

The first level is considered to be a completely new soul. It is about such a soul that has descended into this world, born into a body, that the sages alluded to when they said, "Come and see: When a person is born they give him a *Nefesh*, etc., and if he merits more, etc."

This is the statement appearing in the beginning of *Saba* of *Mishpatim* (Zohar, *Mishpatim*, p.94b). The Rav has quoted it several times, and we already learned about it in Chapter One, Section 2.

Since it is a first lifetime he can achieve everything…

It appeared to be a statement that applies to all first incarnations, but now it apparently applies only to first incarnations of completely new souls, those that were not originally part of Adam's soul before the sin.

Since it is a first lifetime, he is able to achieve the *Nefesh* of *Asiya* until the *Neshama* of the *Neshama* of *Atzilut*, level after level, as it says, "…if he merits more, etc."

The *Neshama* of the *Neshama* is another nomenclature for the fourth general level of *Chaya*. Since it is a first lifetime he can achieve everything.

And this he can do without much effort. We have already explained this first level before. However, if during that time he sins and causes a blemish and dies, necessitating a return to this world, then he is called an "old *gilgul*".

Before going on to discuss the next level the Rav comes back to the subject of new souls to make one more point, which he also taught previously in the beginning of Chapter One.

As we have already explained beforehand, the *Nefesh* comes to him at birth, but the *Ruach* cannot come to him until he is thirteen years old and one day; the *Neshama*, cannot (come) until he is twenty years or more. In this way he advances and gains according to his deeds until he achieves the *NR"N* of *Atzilut*, according to the level of his years.

In effect, there are two requirements conditioning the advance of soul from level to level: one is age, and the second is the merit of his deeds.

[Commentary by Shabtai Teicher.]

Sparks Retained

"Gate of Reincarnations": Chapter Seven, Section 3

In this section the Rav will explain in greater detail what the second level of soul is, and he will describe an advantage of the first level over the second.

The second level consists of the sparks of the soul that remained with Adam after the sin, and which he bequeathed to Cain and Abel when they were born. They are considered to be new to some extent, but not completely. When they are rectified they will be more elevated than all the other souls that fell from Adam since they had the ability to remain in Adam, and they did not fall into the *kelipot*. It was during the actual lifetime of Adam that he bequeathed them to his sons…

When his sons Cain and Abel inherited them, it was not considered an actual *gilgul* as if they came from a first body that died. It was during the actual lifetime of Adam that he bequeathed them to his sons when they were born. Therefore, all the sparks that are included in Cain and Abel are considered as if they are still part of Adam himself, as if they did not fall from him.

When these sparks came as part of Adam, they did not come to rectify themselves. Even though they were a part of him, they did not belong to him. Thus, they are considered as if they never came.

Not all the sparks that were included in Adam fell from him, as we learned previously. Some of these soul-sparks remained within him, and he needed them for his own existence. However, others that remained within him were not needed for his own *tikun*, and they were transmitted to his sons, Cain and Abel. It is these that constitute the second level discussed here. Since they were not needed by Adam himself, and they also did not fall with the other old souls, they are to be considered as "somewhat new", an intermediate category between the new souls (first level) and the old souls (third level).

Also, when they later came included within Cain and Abel during the lifetime of Adam, it is also not to be considered a true incarnation. They did not come for themselves (again) because they had yet to be divided into individual sparks in their own bodies. Rather, they were only included in the bodies of Cain and Abel, which was not to be considered a true incarnation.

They were included in Cain and Abel, apparently, because the latter were still the roots of the entire human race that was to follow. However, they were not participants in the *gilgul*.

They were just being stored there awaiting distribution.

Hence, only when one of these sparks is afterwards apportioned to a body is it considered a first incarnation in the world. It is a new incarnation to some extent, but not entirely, because they did already come in Adam, Cain,and Abel. If one of these almost-new souls sins, he will have to die and reincarnate…

If such a person sins and causes a blemish and dies and reincarnates, then it will be called an old *gilgul*.

If one of these almost new souls sins, like other old souls, when he completes *Nefesh* from *Asiya*, he will have to die and reincarnate in order to get *Ruach*, etc..

During the first time in the world it is called a somewhat new soul, as we have explained. It can achieve the *Nefesh* of *Asiya*, the *Ruach* of *Yetzira*, the *Neshama* of *Beriya*, and the *Nefesh* of *Atzilut*.

In this respect they are like new souls. If they have not yet become blemished, then they can grow all the way to *Nefesh* of *Atzilut*.

However, it cannot achieve more than this, which is a difference between these second level souls and the first level souls, which can attain all the way to the *Neshama* of the *Neshama* of *Atzilut*.

The first level souls can complete until *Chaya* of *Atzilut*, but the second level souls can complete only until *Nefesh* of *Atzilut*. Still, that is very much relative to old souls.

The reason for this difference is that when Adam sinned, he lost the "Supernal Radiance" [*Zehira Ila'ah*, as mentioned in the *Zohar*, *Kedoshim* 83a]**, which is the levels of *RNCh"Y* of the world of *Atzilut*.**

The "Supernal Radiance" is the soul of Adam from the level of *Atzilut*. When he sinned the higher levels of the "Supernal Radiance" disappeared by ascending above. The only level that was left to him was the *Nefesh* of *Atzilut*.

They are called the "Supernal Radiance" and rather than fall into the *kelipot*, which are only in the three worlds of *BY"A*, they were taken up to their places. Thus, from all the levels of *Atzilut* called "Supernal Radiance", only the *Nefesh* of *Atzilut* remained. Whenever there is sin, then the higher lights ascend and depart in order not to be taken up in the sin and sullied…

This description is exactly the same as the description of one of the details of the Shattering of the Vessels. In that place also, when the vessels broke, the higher lights ascended back to where they had come from. At the same time the sparks, equivalent here to the lower lights, descended together with the broken vessels into the realm of the *kelipot*.

The Rav explains, furthermore, that whenever there is sin, then the higher lights ascend and depart in order not to be sullied.

Thus, when these sparks that were included in Cain and Abel come into the world now for the first time, they can only achieve through their deeds up to the level of the *Nefesh* of *Atzilut* and no more.

However, completely new souls can grow from the *Nefesh* of *Asiya* to the heights of *Atzilut* called "Supernal Radiance". This is an advantage of the first level over the second level.

[Commentary by Shabtai Teicher.]

Challenge to 2nd Level Souls

"Gate of Reincarnations": Chapter Seven, Section 4

Another advantage of Level One over Level Two is the facility by which the highest levels of soul can be rectified, whereas Level Two souls can rectify the highest levels only with difficulty and effort, even though they can achieve the highest levels.

There is another advantage of a new soul, which has been called "Level One". When it comes into the world for the first time it can *easily* attain within the same body the *Nefesh* of *Asiya* until the *Neshama* of the *Neshama*, as we have mentioned. The *Nefesh* will become the "dwelling place" and "throne" of the *Ruach*, and the *Ruach* to the *Neshama*, and so on.

The main point here is that new souls can easily achieve all the highest levels. Furthermore, as new levels are attained, each previous level becomes the "dwelling place" or "throne" of the next level. This is none other than the concept of *Hitlabshut*, or "enclothing", which was explained in a special note at the end of Chapter Two.

However, this is not the case for (the souls of) Level Two, which are the sparks that were included in Cain and Abel. Although they can achieve as high as the *Nefesh* of *Atzilut* in one lifetime, it will not be with the ease of Level One. This is what we spoke about regarding the secret of *Yibum* at night, and the verse,"My *Nefesh* has desired You at night; even (with) my *Ruach* that is within me will I seek for You…" (Isaiah 26:9).

In Chapter Three, Section 8 we learned that a person who completes his *Nefesh* cannot normally receive his *Ruach* in the same lifetime if his *Ruach* has already been blemished in a previous *gilgul*. He will have to die and reincarnate, unless "the need is great". By meditating upon the verse, "My *Nefesh* has desired You at night; even (with) my *Ruach* that is within me will I seek for You…" when he goes to sleep at night, he can cause his *Ruach* to descend in place of his *Nefesh*. This will allow him to rectify the *Ruach* in the same lifetime that the *tikun* of the *Nefesh* was completed. After a *Nefesh* has become completely

rectified, it leaves a person at night while he sleeps…

One of the points that the Rav will add here is that the *Ruach* will descend in the morning in place of the *Nefesh* while it is clothed within the *Nefesh* of the convert. It cannot descend into a body without being ensconced within a *Nefesh*, and its own *Nefesh* has remained above in the Supernal Well. Therefore, as we shall see, it clothes itself in the *Nefesh* of the convert.

In addition, the Rav has added here a new nomenclature for this phenomenon. He calls it "the secret of *Yibum* at night", and has mentioned it here since it is possible, through meditation at night upon the verse mentioned above, to attain all three levels of *NR"N* in one *gilgul*.

After a *Nefesh* has become completely rectified, it leaves a person at night while he sleeps, and the *Nefesh* of a convert enters him in its place in the morning together with the *Ruach* of the man himself.

At night while a person sleeps he deposits his soul Above. Normally the soul comes back the next morning to continue on with its *tikun*, which in the case of a completed *Nefesh* would not be necessary. Therefore, it remains Above, and instead the *Nefesh* of a convert returns in its place to make possible the *tikun* of the *Ruach* during a single lifetime. The *Nefesh* will be the "throne" for its own *Ruach*…

[The *Ruach*] will be clothed within this *Nefesh* until it is completely rectified. At that point the first *Nefesh* will return to the body, and they remain together. The *Nefesh* will be the "throne" for its own *Ruach*.

If the person merits even more afterwards, then his *Nefesh* and *Ruach* will leave him at night, and in the morning his *Neshama* will enter him and remain there until completely rectified. After that time, his *Nefesh* and *Ruach* will re-enter him, and the three levels will remain together.

However, all of this is only with great effort and difficulty, and after focusing intently. This is the secret of the verse, "If He would take notice of him, then He would gather into Himself his *Ruach* and *Neshama*". (Job 34:14) If he will be wise, and if he knows the meditation "*Yibum* at Night", of which we spoke, and if he will pay attention and focus his heart, then he will be able to gather unto himself, in this body, his *Ruach* and *Neshama* without the need for further *gilgulim*.

With the proper wisdom, understanding, and concentration, a person who might normally have required many different *gilgulim* to rectify his *Nefesh, Ruach,* and *Neshama* can use the "*Yibum* at Night meditation" as a way to complete all three of them during one incarnation.

In addition, another advantage of Level One souls over Level Two souls has been explained. Although Level Two souls can achieve very high levels like Level One souls,

they can only do so with great effort and difficulty, when the need is great, and when they are proficient in the meditation called "*Yibum* at Night."

[Commentary by Shabtai Teicher.]

Early Death of *Tzadikim*

"Gate of Reincarnations": Chapter Seven, Section 5

People who do not know how to draw down *Ruach* and *Neshama* through the "*yibum* at night meditation" have to die, and if they are *tzadikim* who have rectified the *Nefesh* at an early age, then they will die young, and this applies to second level souls as well. This person must therefore die in order to rectify his *Ruach* in a second body…

A person may completely rectify his *Nefesh*, but not know how to draw his *Ruach* to him to rectify it, as has been previously explained: leaving his *Nefesh* at night (in the Supernal Well) through meditation upon the verse, "My *Nefesh* has desired You at night…." (Isaiah 26:9) This person must therefore die in order to rectify his *Ruach* in a second body. When it is rectified, then his *Nefesh* will join him.

If by this time he still does not know how to send his *Ruach* away at night in order to draw his *Neshama* to rectify it according to the previously mentioned meditation, then he will have to die a second time so that his *Neshama* can enter a third body to become rectified. After rectification, his *Nefesh* and *Ruach* will re-enter to join his *Neshama*, as discussed previously. They die at an early age since there is no reason to delay their time in this world…

Remarkably, this is why some completely righteous people die early in life. They have rectified their *Nefesh* entirely after only a few years, but they do not know how to draw down their *Ruach* by sending away their *Nefesh* using the meditation we mentioned earlier. They die at an early age since there is no reason to delay their time in this world.

There is no reason for them to remain in this world since they have completed the *tikun* of their *Nefesh*. If they would receive *Ruach*, then they could begin the *tikun* of *Ruach* while still in the same lifetime. However, since they do not know how to draw down their *Ruach*, and have no need for further rectification of the *Nefesh*, there isn't any reason for them to remain in this world.

They leave early [so] that their *Ruach* may enter a second body to become rectified. The same is true for righteous people who merited their *Nefesh* and *Ruach* and rectified them, and do not know how to send them away to draw down their *Neshama*.

This is the esoteric meaning of the verse "…They die, but not with wisdom" (Job 4:21). Sometimes people die due to a lack of wisdom, not knowing how to draw down their *Ruach*

or their *Neshama*. However, this only applies for someone who has rectified his *Nefesh*, but whose *Ruach* and *Neshama* still remain blemished from the first time.

It should be recalled that the Rav reverted to the discussion of the "*yibum* at night meditation" by way of explaining the second advantage of first level over second level souls. Their ascent can go beyond *Beriya* to the level of *Nefesh* of *Atzilut*…

Second level souls are those that remained in Adam after his sin and were transmitted to his sons, Cain and Abel. Like first level souls, they can complete immense *tikunim* in one lifetime, from the *Nefesh* of *Asiya* to the *Nefesh* of *Atzilut*. However, unlike first level souls, they can only accomplish this with great difficulty and effort, and it was for this reason that the Rav reverted to the discussion of the "*yibum* at night meditation."

However, second level souls have been somewhat blemished by the sins of Adam, Cain and Abel. They can only advance from level to level with difficulty and with the assistance of the "*yibum* at night meditation".

We have now explained the advantages of the first level over the second level.

These second level souls were blemished to some extent by the sins of Adam, Cain, and Abel, although not like those souls of the third level who fell into the realm of the *kelipot*. Therefore, they need the "*yibum* at night meditation" in order to ascend from level to level, but their ascent can go beyond *Beriya* to the level of *Nefesh* of *Atzilut*.

In contrast, someone whose *Ruach* and *Neshama* were not previously blemished does not need the meditation in order to ascend from level to level.

Someone whose *Ruach* and *Neshama* are already rectified and now completes the rectification of his *Nefesh*, then his *Ruach* and *Neshama* can enter to be clothed within the *Nefesh* since they are already rectified like it.

Obviously, *Ruach* and *Neshama* do not need to enter a body if they have already been rectified. In contrast, if they are only unblemished, they will still need to come in order to complete their *tikun*. Thus, it is likely that the words "already rectified" written here should be understood as "not blemished". *Ruach* and *Neshama* that are unblemished, but their *tikun* has not yet been completed, will be able to enter and become ensconced within a rectified *Nefesh*. Since they are not blemished, the rectified *Nefesh* can become an exterior garment or throne for them.

[Commentary by Shabtai Teicher.]

Advantage of Level Two Souls

"Gate of Reincarnations": Chapter Seven, Section 6

The growth of New Souls depends upon two factors: merit and the passage of specific time segments; but the growth of Level Two souls that were included in Cain and Abel is not limited by a time factor and depends only upon merit.

Now we will explain an advantage of the second level over the first level. First level [souls] are unable to achieve *NR"N* all at once. If his deeds are worthy, at thirteen years he merits *Ruach*…

The next few sentences are not easy to comprehend, but the overall intention of the Rav can be clarified. The classical commentary on Gate of Reincarnations, *Benei Aharon* by R' Shimon Agassi, makes a parallel between the following teaching and what is taught in *Etz Chaim* (25:3). It is explained there that there are two different modes for the growth of *Zeir Anpin*. One depends upon the passage of specific time segments, and the other does not. In the same way we will see that the growth of Level One souls depends upon two factors: one is the merit of deeds, and the second is the passage of specific numbers of years. When he is born he gets a *Nefesh*, when he is thirteen he gets *Ruach*, etc. On the other hand, the growth of Second Level souls is not limited by the time factor. They can merit from *Nefesh* to *Chaya* at one time, independent of age, and that is their advantage over first level souls.

Although they [First Level souls] **merit** [by virtue of their deeds]**, it is only through the number of years** [that they can achieve growth].

In other words, at birth a person merits *Nefesh*, and if his deeds are worthy, at thirteen years and one day he merits *Ruach*. When he reaches twenty years and there is sufficient merit, then the *Neshama* enters. This is the way it precedes until everything is completed.

Clearly, the growth of Level One souls depends upon two factors: merit and age. Level Two [souls]… are not dependent upon years but rather upon actions…

However, Level Two [souls] can achieve until the *Nefesh* of *Atzilut* even before the age of thirteen years and one day. When these sparks were included together within Cain and Abel, they were able to merit to all of the levels mentioned. Therefore, now as well, they are able to achieve all the levels fitting for them at one time. They are not dependent upon years but rather upon actions, including the meditation mentioned previously.

Second Level souls are not dependent upon the passage of specific time segments in order to achieve growth. The reason for this is that all the sparks of Level Two souls were included in Cain and Abel. At that time had Cain and Abel not sinned they could have grown all the way from *Nefesh* to *Chaya*. This potential became inherent in their sparks, even those that would be born later on.

However, the new souls of Level One are like those that have just been created. Their growth takes time. But once the paradigmatic pattern is established, then the passage of specific segments of time to develop is not a limitation, as the Rav has written in *Etz Chaim* (25:3, p.2:15a-b).

Know this rule. Whenever we are talking about the growth of *Zeir Anpin* needing time, we are talking about its first emanation. From then onwards, after it is emanated and set up, even though it receives new *mochin* every day as at first, it doesn't need to wait for [the passage of specific] **time. In one instance it can be done, and not over long periods of time…**

Therefore, new souls of Level One are dependent upon specific time segments. Level Two souls have already had the paradigmatic pattern set up. They do not need to wait for the passage of years. It appears that it is dependent upon the person's actions, and not his age…

Knowing this, we can now account for two different statements that seem to differ regarding the same issue. At the beginning of *parashat Mishpatim* (Zohar, 94b) it says, "Come and see. When a person is born, they give him a *Nefesh*... If he *merits* more, etc." It appears that it is dependent upon the person's actions, and not his age. This refers to Second Level souls that were included in Cain and Abel, and which are called "new" in some respect.

In *Sabba* of *Mishpatim* (Zohar, 98a), it seems that it is dependent upon one's age, as it says, "When he reaches thirteen years it is said about him, "…Today I have given birth to you ". (Psalms 2:7) Then they give him a *Ruach*. When he reaches his twentieth year, they give him a *Neshama*. Regarding this it says, "A son I was to my father…" (Prov. 4:3) This refers to Level One souls, which are completely new souls, and were never included in the soul of Adam.

[Commentary by Shabtai Teicher.]

Level Three - Splinters

"Gate of Reincarnations": Chapter Seven, Section 7

The third level constitutes those souls that fell amongst the *kelipot* after Adam sinned, from which came his son Seth and others. These are old souls and the lowest of all of the types, because they fell from Adam and splintered into many sparks and pieces as a result of his sin. Since these souls had once been part of Adam, they are called "old", meaning from a previous *gilgul*. Their residence within Adam is considered a first incarnation…

When they were within Adam they could have become rectified if he had not sinned. Consequently, their residence within Adam is considered a first incarnation. When any of them will come again into the body of a mortal human being, it will be the second

incarnation of that soul.

When they come back in the body of a person who later dies, the soul is considered to have incarnated twice, etc. Now, when a soul from this level comes into a body for the first time, it only has the ability to rectify a portion [of the soul] **in each *gilgul*.**

The information in most of the rest of this section has already been taught previously. Indeed, this section is a wonderful summary and review of much of what has preceded it. The serious student might take the opportunity after this section to reread the preceding chapters.

In the beginning only a portion of the *Nefesh* will come to be rectified. For example, if the *Nefesh* was from the *malchut* of the *Nukva* of *Asiya*, then rectification will be necessary until *keter* of *Aliyah* is completed.

Each part must be rectified until the *tikun* of the entire *Nefesh* is completed. When this has been accomplished, then the person will die and return in a second body with the *Ruach* in order to complete its *tikun*. When that *tikun* is accomplished, then the person will die and return in a third body with the *Neshama* to achieve its *tikun.* When this is done, then he too will die. However, no more reincarnations will be necessary. The *Nefesh*…needs to reincarnate as many times as it is necessary until it achieves rectification…

We have already explained that when the *Ruach* comes to be rectified, it does so clothed within the *Nefesh* of a convert. The same is true regarding the *Neshama* as well.

Since a tainted *Ruach* or *Neshama* cannot come back clothed within a rectified *Nefesh* or *Ruach*, if the *Nefesh* does not complete its *tikun*, then it needs to reincarnate as many times as it is necessary until it achieves rectification. After that, the *Ruach* will come into another body with the *Nefesh* of a convert and will reincarnate by itself many times, until it is complete. After that, the *Neshama* will come by itself in yet another body, reincarnating many times, if necessary, until it is complete.

If the *Nefesh*, *Ruach*, and *Neshama* are rectified, but then the person sins causing a blemish to them, which necessitates reincarnation, as we have described, he will only be able to rectify either the *Nefesh*, or the *Ruach*, or the *Neshama* each time. He will have to start again, but he cannot return with all three of them. There are those that reincarnate…to rectify and guide the people of their generation …

However, it may be that a person rectifies his *NR"N* to the heights of *Atzilut*, and he reincarnates, not for his own sake, but for that of another. Since he neither sinned nor caused a blemish, he can retain in this *gilgul*, even while still only a child, all that which he achieved previously. This is the secret of the son of Rav Hamnuna Sabba, mentioned in [Zohar] ***parashat Balak*, and the rest of the phenomenally righteous and wise children mentioned in the> *Zohar*. They were complete from previous *gilgulim* in all their *NR"N*** [and other parts that were already rectified].

This is new information, but it is surprising. If he is not coming for his own sake, but for someone else, then why is he reincarnating? And if he is coming as an *ibur*, we have learned in Chapter Five, Section 1, and in Chapter 38 that an *ibur* comes only after the age of thirteen years and a day?

To clarify this problem we will translate a section from *Sefer HaGilgulim*, the beginning of Chapter 12, where the words of the Rav are more detailed and clearer.

There are those that reincarnate for the sake of others, to rectify and guide the people of their generation. Since people like these are perfect *tzadikim* that may have merited even the *Neshama* of *Atzilut* or similar [very high levels]**, they do not need to reincarnate for themselves. They only reincarnate for the needs of the hour for the sake of others, to rectify and guide the people of the generation. These people can certainly achieve all their *NR"N* together, at one time, and all their other parts that were already rectified** [as well]**. This is the reason that we find young children whose deeds are wondrous like the son of Rav Hamnuna Sabba in** [Zohar] ***Vayechi*** [who is also] **the child in** [Zohar] ***parashat Balak* and all the other** [wonder] **children** [throughout the Zohar]**. These did not come to complete themselves, but for others. Therefore, they achieved *NR"N* and all that they had accomplished beforehand in one time, and that is why they were different and wondrous in wisdom.**

I, Chaim the writer, am in doubt, however, regarding those who must reincarnate, but not to rectify a sin but to make up for a lacking.

They had not yet fulfilled some Positive Mitzvah, as opposed to actually transgressing a Negative Mitzvah. The question here is whether they will they return with all their previously acquired levels, or not.

In *Sefer HaGilgulim*, in the chapter just quoted the Rav answers this question in the affirmative and unequivocally.

[Commentary by Shabtai Teicher.]

Rescuing Spirit from the Depths

"Gate of Reincarnations": Chapter Seven, Section 8

For Third Level souls, meditation in the *Tachanun* prayer enables the coming of the *Ruach* even while the *Nefesh* has not been completely rectified.

Now we will explain the differences between Level Two and Level Three [souls].

The *Ruach* of Level Two, made up of sparks from Cain and Abel, cannot emerge from the depths of the *kelipot* until the *Nefesh* is rectified. Therefore, the *tikun* to the *Ruach* cannot

occur through another person, but only through himself. He must either die, and his *Nefesh* and *Ruach* will afterwards come back in another body, as it was explained previously. Or, he can do it by himself with the meditation on the verse "My *Nefesh* has desired You at night…" (Isaiah 26:9, see Gate of Reincarnations 3:8). After the *Nefesh* is rectified it will leave, and the *Ruach* will come by itself to become rectified, as mentioned earlier. It is likewise with the *Neshama*.

However, the sparks from Level Three have a different ability. Although they cannot achieve all levels in one lifetime, they can achieve *tikun* using the proper mediations during the *Tachanun* prayer.

In other words, the souls of level three can grow from *Nefesh* to *Ruach* in one lifetime using the proper *kavana* during the *Tachanun* prayer. *Tachanun* is recited most weekdays during the Morning and Afternoon prayers and is a request for forgiveness of sins.

In some communities at this time it is customary to place one's forehead on the arm for a portion of this prayer like one who is distraught and looking for forgiveness.

The actual term the Rav uses in the text is "*Nefilat Apayim*", which means "falling on the face", and this is a common nomenclature of the prayer, as well. However, since *tachanun* is a more commonly known terminology these days, that term is used in the translation. He would meditate that he was entering into the lowest realms…to extract from there the remnants of holy sparks…

It was once customary that the person who was praying would fall prostrate on his face during this prayer. At that time he would meditate that he was entering into the lowest realms, the realms of the *kelipot*, to extract from there the remnants of holy sparks on their way to rectification. In our days this practice is considered too dangerous because the soul of the one who is praying may get caught there. Therefore, at most, in some communities people place their forehead upon their arm; in other communities the prayer is merely recited in a sitting position.

During the "Falling on the Face" prayer, they can meditate that they are extracting their *Ruach* from the depths of the *kelipot*. This works even if the *Nefesh* is not yet fully rectified to ascend in the secret of *Mayin Nukvin.* (The subject of *Mayin Nukvin* is also explained in Chapter Three, Section 8.) This meditation is in the verse, "To You, G-d, I lift up my soul…." (Psalms 25:1)

In the Prayer rite practiced by the Ari, and consequently adopted by all Sephardic Jews and some of the Chasidim, this Psalm is in place of Psalm 6 as the basic text of the *Tachanun* Prayer. His *Ruach* is *simultaneously* being rectified in the body of another person…

His *Ruach* can then come during his lifetime into the body of another person who is born in combination with the *Nefesh* of a convert. If he merits it, then it is possible to draw it into his own son born to him.

Therefore, even while the person is rectifying his own *Nefesh* in his own body, his *Ruach* is *simultaneously* being rectified in the body of another person who has the *Nefesh* of a convert, or, if he merits it, within the body of his own son.

Through the meditation of the "Falling on the Face" prayer, only the *Ruach* can be withdrawn from the *kelipa* before the rectification of the *Nefesh* is completed. This process of drawing out a higher level of soul before the *Nefesh* has completed its *tikun* only applies to the level of *Ruach*. Under no circumstances can the *Neshama* be drawn from the depths of the *kelipot* until the *Nefesh* and the *Ruach* have been completely rectified, and those people who had the *Nefesh* and *Ruach* must die. Afterwards the *Neshama* can come in a *gilgul* to achieve *tikun*.

[Commentary by Shabtai Teicher.]

Dangers of Nefilat Apayim

"Gate of Reincarnations": Chapter Seven, Section 9

When the *Ruach* is drawn down during the *Nefilat Apayim* meditation while the *Nefesh* is still completing its *tikun*, then there are dangers for the one who has the *Nefesh*. During Resurrection of the Dead the *Nefesh* and the *Ruach* will both arise within him…

There is yet another thing to be clarified regarding this matter of the *Ruach* and the *Nefesh* that was just discussed. Since they can both come into the world in separate bodies, they are judged against each other in terms of who finishes his *tikun* first. If the person who received the *Ruach* completes his *tikun* prior to the person with the *Nefesh*, then he becomes the "main one." Therefore, during Resurrection of the Dead the *Nefesh* and the *Ruach* will both arise within him.

However, if the one who possessed the *Nefesh* finished his *tikun* first, then I [Rabbi Chaim Vital] **do not recall what was said. However, it seems to me that I heard that during Resurrection of the Dead they arise into the body that possessed the *Nefesh*, since he became the main one.**

There is another important distinction regarding the person who took *Ruach* during *Nefilat Apayim* before the final *tikun* of the *Nefesh*.

We have learned that if he completes the *tikun* of *Ruach* before the one who has *Nefesh* completes its *tikun*, then it may be that he will arise in the time of the Resurrection of the Dead with both the *Ruach* and the *Nefesh*. In such a case there exists a very serious danger for the one who had *Nefesh*.

In such a case, if the person merits through his actions, he can draw all the good of the *Ruach* to himself and leave the other evil. The *Nefesh* will lose all his merits to the one who

is completing *Ruach*…

In other words, the one who had the *Nefesh* will lose all his merits to the one who is completing *Ruach*. The first will be left with evil only. Therefore, he will not arise in the time of Resurrection, and all his good and merits will go to the second one who has rectified *Ruach*.

This is the secret of the verse "Let the evil of the wicked finish them, but You will establish the righteous…" (Psalms 7:10) One whose deeds make him evil - he will finish by taking all the evil to himself. This is what it says, "Let the evil of the wicked finish them", while all the good is taken by the righteous person whose actions have purified him. Thus, he is finished and totally established, as it says, "…You will establish the righteous."

It is known that a person is a combination of good and evil, purity within *kelipa*. Sometimes the evil is greater than the good, and the evil that is within him must be purified until all that remains is complete good.

There are several mechanisms to accomplish this purification. What the Rav is having us contemplate here, since the evil is greater than the good, seems to be one of the more unpleasant possibilities.

Thus have I heard from my teacher, may his memory be blessed, though I did not merit to understand this well. However, it seems to me that it is possible for the evil of the *Nefesh* and the *Ruach* to come together into one person whose actions are evil, and for the good of the *Nefesh* and the *Ruach* to come to someone who has purified his actions, as mentioned before.

Knowing this you will be able to understand in the next section the danger faced by King David.

[Commentary by Shabtai Teicher.]

The Danger Faced by David

"Gate of Reincarnations": Chapter Seven, Section 10

Although his *Nefesh* was intact, King David was in danger of losing his portion in the Resurrection of the Dead as a result of his sin with Bat Sheva because his *Ruach* had entered the world while his *Nefesh* was still completing its *tikun*.

Knowing this, you can understand what concerned King David when he said, "*Many have said, 'For my Nefesh there is no salvation for it from G-d.' Selah.*" (Psalms 3:3).

Knowing what was taught in the previous section we will now be able to understand how

King David could seem to be poised on the verge of destruction.

It is strange that people should have spoken so badly about such a great person as King David. However, to understand this we must be precise about what is written. It is written, "…There is no salvation for it [him]**." It should have been written, "…There is no salvation for it** [her]**" if it referred back to the word "my *Nefesh*" mentioned at the beginning of the verse.**

The *Nefesh* of King David…descended to the *Malchut* of spiritual impurity…

It was written in the verse, "…There is no salvation from G-d for it." At first glance it would seem that the subject referred to by the pronoun "it" is the *Nefesh* of King David that has no hope of salvation because of his sin with Bat Sheva. However, the Hebrew word used for the pronoun "it" is "*lo*", which refers to the masculine. If "it" were referring to the *Nefesh* of King David, then it would have to use the feminine word "*lah*", because *Nefesh* is a feminine noun.

It will now be understandable based upon what has been said. The *Nefesh* of King David was very elevated. As a result of the primordial sin of Adam it descended into the depths of the *kelipot* on the side of the *Nukva* [the feminine side] **of the *kelipot*.**

In other words, it descended to the *Malchut* of spiritual impurity. *Malchut* is the lowest of the *sefirot*, and the feminine side is generally below the masculine side. Therefore, at the least, we must understand that it descended very low indeed.

When David was born, it was the first time it had left the *kelipot.* Therefore, it began its *tikun* only from the level of *Asiya*, which is called *Nefesh*. The reason [for this] is that it was a *gilgul* from Level Three.

Like all Third Level souls, the soul of King David fell from Adam into the *kelipot*. However, this particular soul did not begin any *tikun* whatsoever for many, many generations. Therefore, when it was reborn into a human body to begin the process of *tikun*, it had descended to the lowest possible level.

We often meet the rule that the highest levels ascend to the lowest places. And things that were on the lowest levels must eventually ascend to the highest places. This is exactly the case of the soul that was born into King David. In the time of the Resurrection of the Dead there would be no salvation for the body of David…

This is the secret of what is mentioned in *Sabba* of *Mishpatim* (Zohar, 103a), and many other places as well, that David was from the "feminine side" and not the "masculine side". Rather, [the origin of his soul was] **in the "World of Death" that is called *Nukva*. Understand this.**

It is said of the *Malchut-Nukva* that "Her feet go down to death…"; this is a general characteristic of *Nukva*-feminine relative to the masculine in all places. Indeed, the soul of

King David descended to such a low place that it was devoid of the ability to survive in this world even one second, but Adam gave it seventy years of his own life.

Thus, it was asked there [in *Saba* of *Mishpatim*]**, "Why was he called 'Oved'?"**

Oved was the grandfather of David. He and his son, Jesse, the father of David, made possible the birth of this soul that had sunk to the lowest of levels. The name "Oved" means "devotee" or "worker". The Holy Zohar in *Saba* of *Mishpatim* compares him to someone who is working on an orchard. His name derives from the fact that he did such good work rectifying the supernal tree that becomes the line of *Mashiach*.

"The tree was lacking, and he rectified it." (*Zohar*, 2:103b)

In other words, Oved began the process of *tikun* that resulted from the sin of Adam, and the Zohar says that Jesse, David's father, continued the process, paving the way for King David to become king and prototype of *Mashiach*. However, since the *tikun* was not complete, the ability of the soul of David to grow was limited in its first lifetime.

It [the soul of David] **was immersed in the depths of the *kelipot* of the *Nukva.* Since this was the case, David was only able to acquire his *Nefesh*, leaving his *Ruach* to come in the body of another person. When David sinned with Bat Sheva, he blemished his *Nefesh*.**

Although the Talmud teaches that David did not commit any formal sin, his behavior throughout the incident of Bat Sheva was so dismal and disappointing for someone on the level that he had already attained that it amounted to a very serious setback to his spiritual progress.

As a result, it became possible for the one who possessed his *Ruach* to merit completion of its *tikun* before David could rectify his *Nefesh*. In the time of the Resurrection of the Dead there would be no salvation for the body of David. The other body belonging to the one who had the *Ruach* will take both the *Nefesh* and the *Ruach*.

Consequently, this phenomenon that was originally considered a blessing becomes a curse. Originally it was considered a good thing that the *Ruach* can be made through *kavana* to descend into a second body to be rectified there while the *Nefesh* is still undergoing *tikun* in the first body. Nevertheless, there is a danger in this phenomenon to the body and person of the *Nefesh*, as we have learned. The one with the *Ruach* might finish its *tikun* first, and come to take both the *Ruach* and the *Nefesh* in the time of Resurrection of the Dead. Apparently this upheaval can occur if the evil committed by one with such an important and high *Nefesh* is serious enough, or if he repeats the evil consistently enough.

However, the *Nefesh* itself will not be damaged, only the body. This is why he said, "there is no salvation for it [*lo* - meaning him]**," and not, "there is no salvation for it** [*lah*- meaning her]."

"There is no salvation for it (*lo*-him)," refers to the body of David, and not to his *Nefesh*, which would require a feminine pronoun.

This is the way the verse goes. "Many say…" - that since there is only a *Nefesh* within me, she has no hope in the body of David at the time of the Resurrection of the Dead.

[Commentary by Shabtai Teicher.]

Transferring Merit

"Gate of Reincarnations": Chapter Seven, Section 11

One can lose his portion in the Resurrection of the Dead by transference of all the good to one soul partner and transference of all the evil to the other one.

There is another explanation to the verse mentioned above, "Let the evil of the wicked finish them, but You will establish the righteous…" (Psalms 7:10) It can sometimes happen that a person's *Nefesh* will not enter him wholly and completely. Some of the good with most of the evil that is within it will go into the body of another person. The one who is mostly good will have the ability to draw all of the good to himself…

These two will then be friends. The one who is mostly good will have the ability to draw all of the good to himself. The entire portion of evil will be banished to the mostly-evil person. Regarding the second person it says, "Let the evil of the wicked finish them…." Concerning the first person it says, "…You will establish the righteous", along the lines of what was said in the first explanation.

It might also be that both of them are equally balanced. If one of them commits a sin, and definitely if the second one also performs a mitzvah, then he will overcome his friend. He will begin to draw the good to himself little by little until the good is completely by him, and the evil is completely by the other one.

The Rav will now provide an explanation for a difficult passage in the Talmud, which will also describe how the good was completely taken from a person, who was then left with only evil.

With this you can understand what the sages meant when they wrote, "Ahab was balanced," (*Sanhedrin* 102b) and when it says, "All the hosts of Heaven stood by his right and his left" (Kings I, 22), which was said regarding King Ahab. Although the evil sometimes overpowered him…still the *Nefesh* itself was half good and half bad…

The Talmud teaches that the heavenly tribunal met to decide what to do with King Ahab. The angels that stood on the left were prosecutors demanding punishment. The angels that stood on the right were defenders recalling merit. The Rav brings the teaching of the

Talmud that Ahab was balanced and that he had the ability to repent and rectify all his sins until he murdered Nevot (Kings I, 21). It was the spirit of Nevot that decided the judgment against Ahab and led him to destruction. (Ibid. 22)

Is this not amazing? It says that the lightest sin of Ahab was like the worst sin of Jeroboam.

The prophet many times writes that not only was King Jeroboam a sinner, but he also caused the entire nation to sin. It was he who built the golden calves in Bet El and Dan, which eventually caused the exile and disappearance of the Ten Tribes of Israel.

In one place the Talmud states that the lightest sins of Ahab were equal to the worst sins of Jeroboam. Yet, on the same page the Talmud teaches, as we have read, that Ahab was equally balanced! The Talmud seems to contradict itself.

How could they call him "balanced"?! Rather, it is like this. His actions were *not* balanced, but rather they leaned in the direction of guilt. However, his *Nefesh* was balanced - half good and half bad. Although the evil sometimes overpowered him and he worshipped idols, still the *Nefesh* itself was half good and half bad.

Thus, it could be that at the same time that a person's actions are terrible and horribly sinful, his *Nefesh* could still retain a large repository of good, and the balance sheet of his *gilgul* could still finish in *tikun*. This is very encouraging.

Therefore, G-d did not reject him completely, but rather wanted him to repent. He might do good. And that is why Elijah the Prophet chased after him, in order to bring him back in *teshuva* until the incident of Nevot from the Jezreel Valley.

[Commentary by Shabtai Teicher.]

Why Souls Reincarnate

"Gate of Reincarnations": Chapter Eight

This short chapter consists of this section only. The list of reasons for reincarnation given here is not intended to be exhaustive, but it is interesting because of the interplay between the male and female aspects of souls that is described herein.

There are several reasons for the reincarnation of souls. It can be because a person sinned against the Torah and must return to rectify it. It can be to perform a mitzvah he previously had not completed. A third reason is for the sake of another individual, to guide and rectify him.

In the first scenario, he can easily sin since he originally transgressed. In the second case,

he is less likely to sin. In the third, he certainly will not sin.

Sometimes he will reincarnate in order to marry his soul-mate….

There are other reasons as well. Sometimes he will reincarnate in order to marry his soul-mate because he did not merit to do so the first time. Sometimes he may have already married his soul-mate, but he sinned and must return to rectify it, as was explained above. In this case he will come back alone, as *Sabba* of *Mishpatim* has written (Zohar 105b) on the verse, "If he came by himself…" (Ex. 21:3). Sometimes he has merits, and even though she does not need to reincarnate she returns with him. This is the secret of the verse, "…his wife will go out with him" (*ibid*.).

The last two possibilities are opposite of each other. Either he sinned alone and returns alone without his soul mate, or he may have merit and she will return with him even though she has no need to reincarnate on her own.

Sometimes, a person did not merit to take his soul-mate the first time, but a wife comes along for him according to his deeds. Among the souls of all the women in the world, there are none as close to him as this woman, even though she is not his actual soul-mate. When he sins and reincarnates, he will do so with this woman, even though she does not need to reincarnate for herself, and even though she is not his actual soul-mate.

Furthermore, there are some roots of souls, men and their feminine soul-mates, who have fallen off into the *kelipot*. It is possible that the males will be able to leave the *kelipot* into this world, but their female consorts cannot go out at all until *Mashiach* comes.

We have already learned that the female aspect is more susceptible to negative forces than the male because "…Her feet go down to death".

Now they are sunk and given over into the authority of the female *kelipa*.

We have already learned beforehand that the feminine aspect of the *kelipa* is lower and more deeply in trouble. Thus, the female aspects of these souls are in the lowest of places, and they cannot get out.

I have forgotten if her name (i.e. the name of the female *kelipa*) is "Igrit" daughter of Machlat, or "Naamah" mother of Sheidim.

"*Sheidim*" is also the Hebrew word for "demons", and no doubt this fact is applicable here.

Indeed, all the female souls of the entire root of Hur, son of Miriam, cannot leave until *Mashiach* comes.

Miriam is the sister of Moses, our teacher. Hur appears in the Book of Exodus, Chapters 17 and 24. He was also the grandfather of Bezalel, who knew how to permutate the letters by which the world was created, and consequently was the chief artisan in the construction of

the Tabernacle.

I believe that I heard from my teacher that Aaron the Priest did not marry his soul-mate, since he was close to the root of the soul of Hur, son of Miriam, his sister.

[Commentary by Shabtai Teicher.]

Floating Towers

"Gate of Reincarnations": Introduction to Chapter Nine

Chapter Nine involves one of the four hundred questions that Doeg and Achitophel asked concerning "the Tower Floating in the Air". The sources for this extraordinary image, "the Tower Floating in the Air", are in the Talmud and the Zohar. In Talmud, *Chagiga* 15b the number of questions asked by Doeg and Achitophel is "three hundred". In Talmud *Sanhedrin* 106a two numbers, three hundred and four hundred are both recorded. In the Zohar (II:102a) the number of questions is "four hundred", and that is the number that the Arizal favors.

The following is the text of the Talmud, *Chagiga*:

Samuel found Rabbi Yehuda leaning against a doorpost and weeping. He said to him, "Keen scholar, why are you crying?"

He replied, "Is it a small matter what is written concerning the Rabbis? …*Where is he who counted? Where is he who weighed? Where is he that counted the towers?* (Isaiah 33:18)

"Where is he who counted" refers to scholars who counted all the letters in the Torah. "Where is he who weighed" refers to those who weighed the laws of the Torah to determine which are heavy and which are light. "Where is he that counted the towers" alludes to those that taught three hundred laws concerning a Tower Floating in the Air.

Erudition to Obscure and Confound

The Laws of Spiritual Purity and Defilement are the most difficult, obscure and esoteric in all Jewish Law. One of the main sections of this category of Law is taught in Mishna *Ohalot*, and it is one of the most difficult and one of the most obscure. Indeed, in these days, centuries after the destruction of the Temple, nearly all of these laws are no longer practiced, and the scholars who are proficient in them are few.

Mishnah *Ohalot*, Chapter Four, teaches about "a tower standing in the air". It refers to a tower (a small portable closet resting on thin legs) standing outside, under the roof of the sky, as opposed to a tower located within another building. Nevertheless, according to Rashi (*Chagiga*15b), the leading commentator of the Talmud and Bible, and based upon his

supreme authority, the "tower standing in the air" is none other than our "Tower Floating in the Air".

[Rashi does provide another alternative interpretation, but it is hardly less esoteric than the one that will be discussed here. According to the alternative interpretation "the tower floating in the air" refers to the top of the Hebrew letter *lamed* which protrudes like a tower above all the other letters.] Doeg and Achitophel
…desired…to disclose esoteric secrets for selfish and impure reasons...

When does its contents remain undefiled in opposition to the environment surrounding it? If it contains something defiled, under what circumstances does it defile the surrounding environment? These are some of the questions concerning this section of Mishna *Ohalot*.

In brief, "those that taught three hundred laws concerning a Tower Floating in the Air" refers to those that were proficient in a very difficult section of Jewish Law. It is a section that was also obscure and esoteric, even in the days of the Talmud, even in the days of King David. These scholars were few and great, and Rabbi Yehuda was crying over their disappearance.

Rabbi Ami said, "Three hundred questions were asked by Doeg and Achitophel concerning a Tower Floating in the Air."

In Talmud *Sanhedrin* this teaching is also stated in the name of Rabbi Ami, but the number of questions recorded there is "four hundred". These questions were asked by Doeg and Achitophel who have in common, in addition to their keen intellects, implacable enmity to King David, the prototype of Mashiach. They were not motivated by the pursuit of truth. Rather, they desired to confound and obscure, to disclose esoteric secrets for selfish and impure reasons, and especially to use their erudition as a weapon against David, the Messiah King. Asking these four hundred questions on the three hundred laws concerning a Tower Floating in the Air, they are, so to speak, the devil quoting Scriptures. This view is supported by the text in Talmud *Sanhedrin*:

Rabbi Ami said, "Four hundred questions were asked by Doeg and Achitophel concerning a Tower Floating in the Air, and none of them were answered."

Rabba said, "Is it such a great thing to ask questions! In the years of Rabbi Yuda they only studied the Laws of Damages."

Rashi explains there (in Tractate *Sanhedrin*) that "G-d wants [the service] of the heart," and not impure erudition. Rabba's statement is intended to disparage the greatness of men like Doeg and Achitophel who use their sharp minds in such a negative way - to ask four hundred confounding questions. In contrast, in the generation of Rabbi Yuda the esoteric Laws of Spiritual Defilement were not even studied, but only the straightforward, practical Laws of Damages.

Spiritual Defilement Entering the Line of King David?

Furthermore, in the Mishna *Ohalot* that begins with "the tower that is standing in the air", the main theme is the rule that spiritual defilement "goes out, but it doesn't go in". Thus, if there is something defiled inside the tower, then it's influence will go out, under certain circumstances, to defile objects in the environment around the tower. However, if the impurity is outside, it will not enter into the tower to defile objects that are within it. Doeg and Achitophel wanted to prove otherwise; and in the same way to claim that something entered into the *gilgul* of King David or his antecedents that made him ineligible for kingship.

It was far from outlandish to suppose that there really was something seriously wrong in the line of King David. Come and see who his antecedents were. From the side of his ancestress, Ruth the Moabite woman, there was the incestuous relationship between Lot and his daughters (which is just about the lowest of the low) as well as the law that prohibits Moabites from converting into the congregation of Israel. His father's line was also full of problems. First there was Er and Onan, Judah and Tamar. Afterwards came the story of Elimelech and Naomi, their two sons Machlon and Chilyon, and the strange "levirate" marriage (*yibum*) of Boaz and Ruth. These difficulties, by the way, are some of the subject matter dealt with by the *Sabba* in Zohar, *Mishpatim*, which is the section that will be briefly introduced in this introduction.

Moreover, mystery and doubt surrounded the birth of David. His father, Jesse, had separated from his wife after the birth of their seventh son. How did she come to be pregnant once again, and according to her, impregnated by her husband who didn't remember a thing? Finally, the incident of David with Bat Sheva belongs in this category as well (see 7:10) since it also served as a prominent argument for those who wanted to derail the Davidic dynasty.

In addition, there is another interpretation of "the Tower Floating in the Air" that it refers to the erected, male sexual organ. In this case the questions of Doeg and Achitophel refer to the complicated and questionable sexual history of the Davidic line as outlined here. The purpose of their questions, accordingly, is the same as what has been explained. According to Doeg and Achitophel something entered into the *gilgul* of King David or his antecedents that made him ineligible for kingship.

Who Were Doeg and Achitophel?

Doeg, in addition to being the head of the *Sanhedrin* (the ancient court and legislature of Israel) also commanded the special police of King Saul. In that capacity he pursued David relentlessly, and of all the advisers of King Saul he was the most insistent that David had to be eliminated. The authority of the court to annul vows…floats in the air…

When David appeared out of obscurity to kill Goliath, King Saul began to inquire after his identity and the lineage of his family. Doeg answered, "Before you inquire about the lineage of his family, inquire whether they are even allowed to be members of the congregation?" Since one of the matriarchs of the family is Ruth the Moabite woman,

according to Doeg (the Edomite), her ancestors are not even allowed to be part of the Jewish people. In this way he wanted to banish David from any position of leadership despite the fact that permission for a Moabite woman (as opposed to a man) to enter the congregation had already been decided by several courts before his time.

Achitophel was the wisest of all counselors in the generation of King David. Had Absalom, King David' son, followed the advice of Achitophel when he rebelled against his father, then David's cause would have been lost and the King would have been killed. Indeed, it may be that the entire rebellion was the design of Achitophel, and Absalom was just a helpless dupe against a force like that.

Many divisions of soldiers fighting for Absalom did not threaten David as much as Achitophel joining the ranks of the rebellion. For this reason David prayed special prayers, and he sent special, secret agents to infiltrate the ranks of Absalom's counselors for the specific purpose of frustrating the advice of Achitophel.

It is not insignificant that King David is the prototype of *Mashiach*, and these two, Doeg and Achitophel, with their great minds and keen perceptions, were the most implacable and most dangerous of his enemies. Typical of secret agents working behind the lines, with these questions they wanted to confound and confuse, hoping in that way to cast doubts upon the legitimacy of the Davidic dynasty. Furthermore, they wanted to uncover a secret weakness in the root of King David's soul, a defilement or impurity in his *gilgul*, or in the *gilgulim* of his antecedents. In this way they hoped to gain the power to stop the Redemption.

Floating in the Air With Nothing to Rest Upon

There is another possible interpretation to the four hundred questions of Doeg and Achitophel on the Tower Floating in the Air. Mishna *Nedarim* 10a makes the following statement: "(The annulment of) Vows are floating in the air and they do not have anything to anchor upon…." In other words, the body of law concerning the authority of the court to annul vows does not have any scriptural source to rest upon, and it is not anchored in any scriptural source although it has become established law. It floats in the air. King Solomon, the wisest of all men, answered all…of the 400 questions…

The decision to allow a Moabite woman to convert and enter the congregation may be comparable. The scriptural source for this ruling is questionable. It was established on the authority of the Oral Torah. The courts of Boaz and Samuel the Prophet ruled accordingly, and it was finally established once again by the Sanhedrin in the time of King David. Doeg and Achitophel asked four hundred questions in the attempt to nullify this ruling. Although their logic was impeccable and could not be disproved until the time of Solomon, King David's son, the courts consistently ruled against them because there was a tradition that took precedence over their logic. That, too, is a Tower Floating in the Air.

The *Sabba* Enters the Place of 400 Questions

As mentioned previously, the number of difficulties and questions raised by Doeg and

Achitophel, according to the Zohar, is not three but four hundred. The Holy Zohar also says that King David's son, King Solomon, the wisest of all men, answered all of them.

Furthermore, in the Zohar the Sabba of *Mishpatim* also asks and answers some of them, or at least one of them. In the middle of this section, it is stated explicitly that the Sabba has entered into the place of the 400 questions. Some of the text that records it will follow. (Indeed, it may be that the entire text of the Sabba in Zohar, *Mishpatim*, from its beginning, is really part of the four hundred questions. See "The Riddle of the Saba")

However, before we can translate and explain the explicit text we must first recall something that was learned previously. There is a phenomenon called "the spirit that is left within the woman" as a result of the first intimate relationship with her husband. This spirit remains within her at all times. However, what happens when her first husband dies, she remarries, and the spirit of her second husband enters within her? This is one of the four hundred questions.

Say your thing, Sabba. The Holy King is here…

Come and see. How high are the awesome and mighty [things] **the Holy King does. Who can speak about them?** His spirit is flopping around within her womb like a snake, and it quarrels with the other spirit of the second husband that has entered…

When the second husband comes and puts his spirit into this vessel, the first spirit quarrels with this spirit that has entered, and they cannot settle down together. For this reason the woman does not settle down properly with her second husband. The first spirit knocks around within her; she always remembers him, and cries and grieves for him because his spirit is flopping around within her womb like a snake, and it quarrels with the other spirit of the second husband that has entered.

If this spirit that has entered pushes out the first one, then the first one goes its way. Sometimes the first one pushes out the second, and quarrels with it until he takes it out from the world. And that is why we have learned that a man should not marry a woman who has had two husbands die on her because the Angel of Death is strong within her. People do not realize that it is this spirit [of the first husband] **that has conquered the other spirit of the second** [husband]**, and that is why nobody should get mixed up with her…**

If the spirit of the first husband is strong enough to conquer and push out the second spirit, and consequently the second husband dies as well, then it is not advisable for any third man to marry her. It is likely that what has happened to the second husband will happen to the third as well. Therefore, tradition suggests that a man should not marry a woman who has had two husbands die on her (unless special banishing meditations are performed).

However, if the second spirit that has entered overpowers and conquers the first one, then the first spirit goes out from there and goes on its way. To where does it go, and what

happens to it?

O' Sabba, Sabba [he says to himself] **what have you done? You thought you would say a few words and get out of this*, but now you have entered a place that no one else has entered since the day that Doeg and Achitophel made those difficulties. They asked four hundred questions concerning the Tower Floating in the Air,* but no one could answer any of them until King Solomon came along and clarified each one of them exactly.**

Sabba, Sabba, will you reveal this supernal secret that was hidden? What have you done?

"Sabba, Sabba, you should have watched yourself in the first place, but now, Sabba, is not the time to hide out. Get your courage back! Where does the spirit that leaves [her] **go?"**

He began to cry…

The spirit that goes out [from her] **on its way wanders through the world, and it is not known. It goes to the grave of that man** [the first husband from whence it came]**, and from there it wanders about the world. It appears to people in dreams who see in their dreams an image like that man…**

Thus it wanders in the world and constantly visits that grave until the time when the [soul-]**spirits visit the graves of bodies.**

The second spirit, the soul-spirit, is a part of the soul of the person who has died, in this case the first husband. The time when the spirits of the soul visit the graves of the bodies is, for example, on the day of the *yahrzeit*, the yearly anniversary of the day when the person died. It is customary that descendants and students visit the graves of the departed on the *yahrzeit* day to pray there because it is a time when their prayers can receive assistance and power from the spirits of the departed ones. At such a propitious time the spirit that was left within the woman by the first husband and has gone out from her to wander in the world meets the spirit of the soul of the first husband from whence it has come.

This spirit joins with its main spirit, which clothes itself within it.

The wandering spirit joins the main spirit of the soul that has come down to the grave. The former, the wandering spirit, becomes an exterior addendum to the latter, until the soul-spirit returns to its place.

When it (the main spirit) goes into its place, it divests itself of it (the wandering spirit), but there is a place for it among the palaces of Paradise, or just outside of them, and there [the spirit] **shelters - each one according to its ways.**

When the spirits visit this world, when those that have died are needed among the living, then they ensconce within these spirits. There are times of trouble when the living need the

assistance of the spirits of the deceased…

In other words, there are times of trouble when the living need the assistance of the spirits of the deceased. In such times, the spirits of the deceased are able to communicate with the world of the living through the interface of these minor spirits that have been sheltering "among the palaces of Paradise, or just outside of them".

Accordingly, it would seem that there is a happy ending to this story; the spirit drawn from the first husband that was left within the woman, which was banished as a consequence of her second marriage and made to wander through the world, has become the interface enabling communication between the spirits of the souls with the world of the living. However, the Sabba rejects this contention.

Perhaps you will say that it has been an advantage to the spirit, and this woman has benefited everyone. It is not so! If she did not marry another one, and if the first spirit had not been pushed out from before the other, then it would have had a different advantage, and it would not have had to wander in the world as it did. And it was not necessary for the living of this world that it should wander as it did here and there.

Rabbi Chiya and Rabbi Yossi challenge the Sabba'sposition on this issue with the following question:

"If that is the case, then the second union of this woman was not a good thing, but you said that [the rule is that] **one man is pushed out by another man."**

The Sabba himself taught us a rule that applies to these matters: one spirit is pushed out by another. Therefore, it is quite natural that the first spirit should be pushed out from before the second. It is not a calamity, and it should not be looked at in a negative way. Now, one of them will ask him another, stronger and more compelling question:

"And I say, maybe the second husband that married this woman is really her soul-mate, and the first one was not her real soul-mate. The second belongs to her, and when the time came the first one was pushed out from before him."

"Therefore, Sabba, pushing out the first spirit was not only natural; it was also just!" The Sabba answers:

It is certainly that way! The first spirit that was in this woman is never pushed out unless the second is her soul-mate. And in all the cases where the second is pushed out from before the first ones, it is the first ones that are the soul-mates and not the others. That is why they cannot abide together, and the second spirit is pushed out from before the first one.

Consequently, it is said about someone who marries a widow that he doesn't know his soul [i.e. he doesn't know what he is doing] **"Because the net is spread for no reason…"**

(Proverbs 1:17). He does not know if she is his soul mate or not.

The Sabba now introduces an entirely new possibility that coincides with his own preference in these matters:

One Husband, No More

There is a widow who does not remarry. Even if her soul-mate comes along, but she does not want to remarry, G-d does not coerce her with force. He prepares another woman for the man, and He does not enter into harsh judgment with this one in this world, even if she never has any children, because a woman is not commanded "Be fruitful and multiply..." (Gen. 1:22), as is known.

Thus, even if her first husband who has died was not her soul mate, and the second, potential husband is her soul mate, the Sabba nevertheless prefers that the woman refrain from marrying.

Yibum

There is one major instance where the Sabba will agree that a woman should remarry after the death of her first husband, and the Torah just about obligates it as well. It is the case of "*yibum*" (levirate marriage), where the first husband has died without leaving any progeny in the world. The brother of the deceased first husband (the woman's brother-in-law) is designated by the Torah to marry the widow. This act of *yibum* will liberate the spirit that was left within her by the first intimate relationship with her first husband and build living progeny in the name of the deceased.

Now, the foundations of the Davidic dynasty are the *yibum* of Tamar by Judah and the *yibum* of Ruth by Boaz. Both these relationships were questionable and susceptible to the challenges of Doeg and Achitophel. They are the Tower Floating in the Air.

Judah was not the brother-in-law of Tamar, but her father-in-law. Ruth was a Moabite woman, and her legitimate entry into the congregation was questionable, let alone that she should become the mother of the royal house. Furthermore, even if her marriage to Machlon, the son of Elimelech, was legitimate, Boaz was not his brother but his father's cousin. What kind of *yibum* is that?

The spirit that was left within the woman by her first husband may well have been flopping around within Tamar and Ruth, but did these unorthodox types of *yibum* free those spirits and build them up? Could these relationships build the foundations of the genealogy of the kings of Israel and Messiah? Around these issues Doeg and Achitophel ask four hundred confounding questions, such as what happens to the spirit of the first husband. These are the four hundred questions of Doeg and Achitofel on the Tower Floating in the Air.

The discussion of the points touched upon here goes on and on in the inimitable way of the Zohar and the Sabba. Obviously, the Sabba was quite reluctant to reveal these things. For

us it is not so much of a problem since we do not understand too much of the Zohar anyway, but now the Holy Ari comes and tells us that he too will be revealing one of the four hundred questions!

Chapter Nine is one of the four hundred questions that Doeg and Achitophel asked concerning "the Tower Floating in the Air." Like the Sabba, the subject of Chapter Nine will be illicit sexual relationships (in particular, that of homosexuality), how they effect *gilgulim*, and how the sparks that fell into the *kelipot* because of the sin are ultimately redeemed.

[Commentary by Shabtai Teicher.]

Reincarnation Discrimination

"Gate of Reincarnations": Chapter Nine, Section 1

Men must reincarnate to clear their sins because they study Torah and cannot go to *Gehinom*, whereas women are not thus protected by the study of Torah and can purify their sins in *Gehinom*.

***Gilgulim* really only apply to men and not to women. This is the esoteric meaning of the verse, "A generation goes and a generation comes, but the earth remains stationary forever" (Ecclesiastes 1:4). "A generation goes and a generation comes…" refers to men who reincarnate. However, women are referred to as "earth"; they are forever stationary.** [In other words] **they do not return in *gilgul*.**

Throughout Jewish literature in general, and Kabbala in particular, the earth is considered an aspect and personification of the feminine. (See, for example, *Shaarei Ora*, 1, by Rabbi Yosef Gikatlia.) *Malchut* is the preeminent female aspect of the *sefirot*, and one of her attributes is "earth". Furthermore, the entire section in the Torah concerning illicit sexual relationships is associated with the "earth", its settlement, and exile from it (G-d forbid). For example, it is written, "And you shall guard all My statutes and all My laws, and the *Land* that I brought you there to settle it shall not spit you out" (Lev. 20:22). The earth…takes the place of the widow who is not marrying the brother-in-law…

Similarly, if the brother-in-law does not perform the *mitzvah* of *yibum*, then he and his brother's widow perform the mitzvah of *chalitza*; in *chalitza*, the "earth" plays a prominent role. He stamps his foot upon the ground, she throws his shoe upon the ground, and finally she spits upon the ground. And the Zohar explains that the earth here takes the place of the widow who is not marrying the brother-in-law to allow the soul of the deceased to come back in *gilgul* through her.

The Ari has explained the indication from the verse that informs us that men reincarnate and not women. Now, he will give a reason for it, and it is the first reason for this distinction that he is providing here (according to the text of *Sefer Hagilgulim* and *Bnei*

Aharon).

The reason is that men are commanded with the mitzvah to get involved with the study of Torah. [Therefore] **they cannot enter *Gehinom* because the fire of *Gehinom* cannot affect them, as it says regarding Elisha son of Abuya. He was not judged because he learned Torah, but they did not give him the World-to-Come either, since he had sinned.**

This is taught in Talmud *Chagiga* 15b, and we have already learned about it in Chapter 4:7. We learned there that the Torah protects against the fires of *Gehinom.* Therefore, those that learn Torah must reincarnate in order to get purified of their sins. Now we learn, for the same reason, only men reincarnate and not women.

Thus, they [men] **must reincarnate to erase their sins in place of *Gehinom*. Women, on the other hand, who are not** [commanded to be] **involved with Torah, can enter *Gehinom* to erase their sins, and they do not need to reincarnate.**

[Commentary by Shabtai Teicher.]

Cross-Gender Soul Migration

"Gate of Reincarnations": Chapter Nine, Section 2

Because of sins such as homosexuality a male soul might reincarnate into a woman's body, and such a woman will not be able to give birth without great merit and the entry of a feminine soul into her as an *ibur*.

Although women do not reincarnate, they can sometimes come as an *ibur* into women, together with sparks of new, feminine souls.

There is another possibility when they come as an *ibur* in some other woman. If that woman conceives, becomes pregnant and gives birth to a girl, then the one that came as an *ibur* might reincarnate as an actual *gilgul* in that daughter who was just born.

The Ari will return to this phenomenon further in this section. Sometimes a man may reincarnate into the body of a woman because of a sin, such as homosexuality…

Sometimes a man may reincarnate into the body of a woman because of a sin, such as homosexuality or something similar. This woman who has received the soul of a man will not be able to conceive and become pregnant.

This is a serious punishment. Barren women usually suffer tremendously.

This is because she lacks [the ability] **to raise *Mayin Nukvin*, and she cannot receive**

***Mayin Duchrin*.**

The concept of *Mayin Nukvin* (*M"N*), "Female Waters", was explained somewhat in Chapter 3:8. Its counterpart is *Mayin Duchrin* (*M"D*), "Male Waters" or juices that flow from above to below, such as the sperm that is emitted during marital intimacy. In Kabbala, this term refers to all the light and blessing that flow downward from Above.

Obviously, the physical bodies of the partners must be able to function normally in order for procreation to happen. The Ari is adding here that some similar function must also take place in the soul bodies. Souls have masculine and feminine aspects, as it is written, "…He created them male and female" (Gen. 1:27). Furthermore, the rule in the Kabbala is that This World is a sort of reflection of what is contained in the spiritual roots (despite the anomaly under consideration here). Thus, the female soul must also be able to emit juices of *M"N* and lubrications that draw downward to herself the *M"D* of the masculine soul. The male soul that is within her cannot…become pregnant or give birth…

In this anomalous case, however, as a result of sin, the soul that is within the female body is not feminine, but male. The female body in this case will be able to function normally in a biological sense, to emit female juices and lubrications. However, the male soul that is within her cannot do so. The consequence will be that this woman cannot become pregnant or give birth.

This woman will need great merit to enable her to become pregnant and give birth. The only way it can be done is that some other feminine soul must enter her as an *ibur*. In partnership they can raise *M"N*, conceive and give birth.

One has a female body; the other is a female soul. She cannot give birth to boys, but only to girls…

However, she cannot give birth to sons for two reasons. The first is [as follows:] **There is a verse that says, "…If a woman puts forth seed, and a male child is born" (Lev. 12:2).**

In the Talmud (*Berachot* 60a, also *Nidda*) it is said, "If a woman 'puts forth seed' first, then a boy will be born. If the man puts forth seed first, then a girl will be born."

In this case, the woman is a male, just like her husband.

In this case, whichever one biologically "puts forth seed" first, in the spiritual realm both partners are masculine souls, and it will always be the male who puts forth seed first. Therefore, the child must be female.

She cannot give birth to boys, but only to girls. At the time that she gives birth, that feminine soul enters into the fetus…

The second reason is that the feminine soul that has entered her does so only as an

***ibur* in order to help her become pregnant and give birth. Once this woman gives birth, that soul does not need to stay there any longer for no reason. At the time that she gives birth, that** [feminine] **soul enters into the fetus as an actual *gilgul*, and not as an *ibur*, like it was at first. That is why the child that is born must be female and not male.**

The child that is born will be the *gilgul* of the feminine soul that entered the mother as an *ibur*. Since the feminine soul is not itself tainted with any sin of illicit sexual relations, she must enter a feminine body. Therefore, the child will be a female.

In summary, any woman whose soul is a masculine soul, as explained beforehand, cannot give birth to a male, but only to a female. The female child that is born will be the same feminine soul that originally entered to help out.

In Chapter 38, the Ari will actually relate that the first wife of Rabbi Chaim Vital was the *gilgul* of a soul of the type discussed here in this section. That is why she could not give birth to a son. Rabbi Shmuel Vital, the son of Rabbi Chaim, through whom the Lurianic tradition was transmitted, was the son of Rabbi Chaim's second wife, who was actually his soul mate.

[Commentary by Shabtai Teicher.]

Male Souls and Male Sons

"Gate of Reincarnations": Chapter Nine, Section 3

This section continues the previous one, where a masculine soul reincarnated as a woman because of a sin, such as homosexuality, and this woman cannot give birth unless a feminine soul comes to be an *ibur* within her.

In the last section, we learned that in this case of a feminine soul being an *ibur* within a woman whose soul is masculine, the child that will be born will be a girl. The feminine soul that came as an *ibur* will become the soul of that daughter in a full-fledged *gilgul*.

If there is surprisingly great merit, then it is sometimes possible that at the time that child is born, the feminine soul that was there as an *ibur* will depart and go on its way. A masculine soul will then enter the fetus and the child will be a male.

Afterwards, it will be impossible for this woman to give birth another time, unless that same feminine soul returns to be an *ibur* within the woman as at first.

Whether the child that is born is male or female, it will be impossible for that woman to give birth another time. Her soul is masculine, and she cannot give birth without the feminine soul that comes to assist her as an *ibur*. However, that feminine *ibur* is no longer

together with her. If the child that was born is a girl, then the feminine *ibur* has become the child's soul as a *gilgul*. If the child is a boy, then the feminine *ibur* has gone on her way to allow the child to be born as a male. The woman can only become pregnant again if that feminine soul leaves the daughter to become once again an *ibur* in the mother…

In either case, it will be impossible for this woman to give birth another time, unless that same feminine soul returns to be an *ibur* within the woman once again as at first. However, this presents a serious difficulty if the child that was born was a girl and the feminine *ibur* has become the child's soul.

Therefore, if the first child was a daughter, then this girl will have to die, and maybe the feminine soul will return to be an *ibur* within the woman, as it was beforehand.

If this woman whose soul is really masculine is going to have any other pregnancy after the birth of a daughter, then that girl will die first. This is because the feminine *ibur* that makes possible this woman's pregnancies has become the soul of the daughter. The woman can only become pregnant again if that feminine soul leaves the daughter to become once again an *ibur* in the mother.

Then she will conceive, become pregnant and give birth to a daughter whose soul will be the feminine soul that was there as an *ibur*. This sequence of *ibur* and *gilgul* can go on many times, and the laws applicable to it will always be the same.

However, if she gave birth to a boy, then the child does not need to die. The feminine soul that was an *ibur* within her has gone on her way at the time of birth, as mentioned previously. That [feminine soul that was an *ibur*] **must return a second time to be an *ibur* within her** [the woman] **in order that she will conceive and give birth to a girl.**

The feminine soul that was an *ibur* needs to return again to this woman to help her become pregnant again because the feminine soul needs to enter a *gilgul* in a feminine body. The first time a boy was born; maybe the second time a girl will be born.

This also needs great merit!

It is also sometimes possible, although a girl is born first, that the daughter does not need to die.

Even though there will be another pregnancy, it is also possible that the first daughter does not need to die.

It is possible that a *different* feminine soul will come to be an *ibur* within that woman, and she will conceive and give birth to a girl, and this soul will reincarnate within her as a full-fledged *gilgul*. No soul enters the body of a man or a woman in their lifetime, unless there is a great affinity between them…

This woman with a masculine soul had an *ibur* of a feminine soul. Consequently, she conceived and gave birth to a girl. The feminine soul that was an *ibur* becomes the soul of the daughter. Then a different, second feminine soul becomes a second *ibur* within the woman whose soul is masculine. She becomes pregnant and gives birth a second time. The second child is also a girl. The second feminine soul that was the second *ibur* becomes the soul of the second child.

It is possible that these elements can interchange in this way pregnancy after pregnancy whenever this woman conceives. However, this phenomenon also needs great merit and a powerful miracle. This is because of a fundamental lesson that we have concerning the secret of *ibur*.

No soul enters the body of a man or a woman in their lifetime, unless there is a great affinity between them. This woman whose root is a masculine soul needs an *ibur* of a feminine soul. This feminine soul must contain all the qualities that are needed for this *ibur*. In addition, it has to have an affinity or similarity to her. Consequently, this requires great merit, and all the more so if she has to come in *ibur* several times, as explained. And it is an even greater [miracle] **to find many feminine souls with the right conditions, and they will also come as an *ibur*, each one at a different time! This needs much merit and great miracles!**

[Commentary by Shabtai Teicher.]

Fathers and Teachers

"Gate of Reincarnations": Chapter Ten, Section 1

The father gives a portion of his soul to the son, and the teacher gives part of his spirit to the student.

It makes no difference: if a man marries his soul mate or if he takes another woman who is not his soul mate, he can father children that are sparks of souls from his own root, or souls from a different root.

The father gives a portion of his soul to his children.

The mother also gives a portion to her children, but her role in *gilgulim* is not as relevant as that of the father.

This portion becomes an exterior garment to the soul of the son.

According to the Kabbala, everything in Creation has two aspects: "Light" and "Vessel". When we are talking about humans, for example, these two aspects are called "body" and "soul". When we are talking about *partzufim*, the aspect of Light is usually called "*mochin*",

but here we are going to also use the original term "Light". (Actually, the Light itself has three aspects: Light, *mochin* and *tzelamim*-images, but these details do not concern us here.)

Although everything has these two aspects of Light and Vessel, there is another third aspect, which lies intermediate between the Light and the Vessel. It is called the "*Levush*", or "Garment", because it is an external garment to the Light. This garment is interior to the vessels which comprise the limbs of the *partzuf*, but it is called *Levush* because it is the garment of the Light and *Mochin*. It covers them and dims them to eliminate the possibility that the vessels might break because of the great magnitude of light entering into them. The father gives a portion of his soul to his children…

This *Levush* or garment is actually the *NHY* (the *sefirot* of *netzach*, *hod* and *yesod*) of the Higher *Partzuf*. For example, let us say that the Lower *Partzuf* is *Zeir Anpin*. We will call the Higher *Partzuf "Imma"*, but in the realm of the soul this description applies to the relationship of father and son as well. (See *Otzrot Chaim*, *Aifah Shelaimah*, p.34a, *bet*.)

The light of *Imma* that is within its three lower *sefirot*, *NHY*, ascends upward into its own *tiferet*, leaving the vessels of *NHY* empty. Then the Light or *mochin* that is being transmitted to *Zeir Anpin* from above through *Imma* enters into the vessels of *NHY* of *Imma*. The vessels of *NHY* of *Imma* become the garment for the Light of *Zeir Anpin*, and in that configuration they enter into the Vessels of *Zeir Anpin*.

Afterwards, *Imma* grows new *NHY* for her own Light of *NHY*.

The *ChaBaD* of the Light of *Zeir Anpin* enters into the *ChaBaD* of the Vessels of *Zeir Anpin*.

The *ChaGaT* of the Light of *Zeir Anpin* enters into the *ChaGaT* of the Vessels of *Zeir Anpin*.

The *NHY* of the Light of *Zeir Anpin* enters into the *NHY* of the Vessels of *Zeir Anpin*.

However, the Garment of the Light of *Zeir Anpin*, which is the *NHY* of *Imma*, is always situated between the Light and the Vessels.

(A section of *Etz Chaim*, Gate 20, Chapter 3, is relevant to this description.) Each of the *Nefesh-Ruach-Neshama* has five *partzufim*, and each *partzuf* consists of 613 limbs…

In our text the Arizal wrote, "The father gives a portion of his soul to his children, and this portion becomes an exterior garment to the soul of the son." The portion that was part of the father's soul is the *NHY* of the father's soul. It becomes a garment for the soul of the son. (See Appendix 20:3.)

(This portion that became an exterior garment to the soul of the son) **helps him and guides him down the proper path. For this reason, a son is obligated to honor his father.**

The father gives up a part of himself for the sake of his son. Therefore, the son is obligated to honor the father.

However, if there is less than five hundred levels difference between the soul of the father and that of the son, then the portion of the father's soul will remain with the son's even in the time of *Mashiach*.

We have already learned that each of the *NR"N* (*Nefesh-Ruach-Neshama*) has five *partzufim*, and each *partzuf* consists of 613 limbs. These are called "major roots".

Now, it will be explained with the help of G-d in Gate of Reincarnations 11:2 that each one of these limbs, or major roots, has 600,000 branches that are called "minor roots." Each spark is a whole soul in itself that must enter the world in *gilgul*, each one in its time, in order to achieve *tikun*…

In addition, each one of the 613 major roots consists of 613 sparks. These are called "major sparks," and they may divide into 600,000 minor sparks, according to need.

Thus, there is a maximum of 613 x 600,000 minor sparks in each and every *partzuf*. This number, by the way, is 367.8 million. Each spark is a whole soul in itself that must enter the world in *gilgul*, each one in its time, in order to achieve *tikun*.

Thus, each one of the roots and sparks of each *partzuf* have a place, or level, in the general hierarchy of souls. The levels of two different souls may be close to each other in this hierarchy, or far apart. If the distance between them is more than 500 levels, then the portion of the father's soul given to the son will remain with the son's soul even in the time of *Mashiach*.

Nevertheless, in the time of Resurrection of the Dead or in the World-to-Come everything returns back to its root. They will separate completely.

If there is less than five hundred levels difference between the soul of the father and that of the son, they will remain together even in the time of *Mashiach*. However, in the time of Resurrection of the Dead or in the World-to-Come, when everything returns back to its root, they will separate completely.

On the other hand, if there is a difference between them of five hundred levels, or more than five hundred levels, then the lesser will be nullified within the greater. They will permanently unite forever, and they will never separate. The two of them will become one root.

This is in regards of a father with a son. A teacher gives some of his spirit to his student…

Regarding a teacher and his student, we have already explained that a teacher gives some of his spirit to his student, like a father does to a son.

This does not refer to the *Ruach* (often translated as "spirit") that is one of the *NR"N*. Rather, it refers to a minor *ruach*. In effect, the Arizal does not consider the information transmitted by the teacher to the student as a mere ethereal, non-entity. Rather, it is something that is real; it has content and substance, and it endures forever.

However, it is a more forceful connection. The spirit stays with the student forever, and they never separate. This is the esoteric meaning of the joining of the *Nefesh* of David with the *Nefesh* of Jonathan.

The joining of the souls of David and Jonathan was also mentioned earlier in 3:1 in a different context. It was based there on the verse from Samuel I 18:1. Here, the connection to the verse is more general and less explicit.

This is the reason that more respect is due to a teacher than to a father.

There are many laws in regarding respect due to a teacher and to a father. The teacher referred to here is called a "*Rebbe Muvhak*," which is defined as someone from whom the student has learned most of his wisdom. In our generation it is very difficult to imagine the relationship between a student and a *Rebbe Muvhak*.

In general, more respect is due to a teacher, i.e. a *Rebbe Muvhak*, than to a father. For example, if a person's *Rebbe Muvhak* and father were both captured by pirates, and he only has money to redeem one of them, then the *Rebbe Muvhak* takes precedence. It is the same if he can only save the lost or stolen property of one of them. The Talmud provides a simple reason; one's father has given him life in This World, while one's teacher gives him eternal life in the World to Come. (*Baba Metzia* 33a, and see Book of Knowledge, Rambam, "The Laws of Talmud Torah," 5:1)

However, there is an exception to the rule, when the father is also a scholar, and all the more so if he is also the son's teacher or the teacher's teacher.

What is the case if the teacher of the student is also his son? Then they are doubly bound together, because the same one is his teacher and his son. If there is less than five hundred levels difference between them, then they are (permanently) **bound together to each other.**

This is according to what was taught in this section previously: "If there is a difference between them of five hundred levels or less…they will permanently unite forever, and they will never separate. The two of them will become one root."

The father (is bound) **with the son because he** (the son) **is the teacher, and the son is bound with the father because he is his father. The two are bound to each other, this one to that one, and that one to this one, from both sides.**

In one respect this one is higher, and in another respect that one is higher. Nevertheless, they bind together, become one root, and "the lesser will be nullified" and subsumed within

the greater.

[Commentary by Shabtai Teicher.]

From Parents to Children

"Gates of Reincarnation": Chapter Ten, Section 2

We will speak further about children born to fathers.

Obviously, children are born to fathers and mothers, but the Arizal is specifying here the father only. The reason will become clear at the end of the section when he talks about Asa-el. In some children, the dominating driving force comes from the father, and sometimes to an extreme degree.

When a man unites with his wife in intimacy, from the energy of the father there is drawn the son's Surrounding Light. Also, the aspect of Internal Light is drawn from the energy of the mother.

It was mentioned earlier that all things consist of two aspects, Light and Vessel. These two also consist of two aspects each. There is the internal part of a vessel, and the external part. Similarly, there are two aspects of Light; they are the Internal Light and the Surrounding Light.

The Internal Light is the aspect of light that enters into the vessel. It is contained within the vessel under pressure because it cannot easily expand outward. The Surrounding Light, on the other hand, does not enter into the vessel, but hovers around it. It is much less concentrated because it is not contained within the limited space of the vessel, although it is always connected and associated with the vessel, and always shines upon it. The amount of light that enters into the vessel is always much more limited than the Surrounding Light…

Also, the amount of light that enters into the vessel is always much more limited than the Surrounding Light which is not forced into a limited space. Therefore, the Surrounding Light is considered greater and of a higher quality than the Internal Light. That is why it is the Surrounding Light that brings about miracles, whereas normal, everyday affairs are in the province of the Internal Light.

The process of transmission from parent to son is the same irrespective of whether it is Surrounding Light or Internal Light. The Light is clothed within the *NHY* of the soul of the parent, as was taught in the previous section.

Now, since the Surrounding Light is greater, it is associated with the *sefira* of the right side, which is also the higher one, called *chochma* and *Abba*. Correspondingly, the Internal Light

is associated with *bina*, called *Imma*.

Now, at the time of their unification it is possible that both parents will concentrate upon the mitzvah and holiness.

The mitzvah is what we have been commanded "…And G-d said to them, 'Be fruitful and multiply and fill the earth and subdue it'" (Gen. 1:28). The intimacy that derives from the long-term relationship of husband and wife is also considered by many to be part of the completion of the mitzvah. The characteristics and qualities of the children depend upon the thoughts and behavior of the parents at the time of conception…

The mitzvah should be done in purity and holiness, and in that way it increases the holiness of husband and wife, and it increases holiness throughout the world. This is a very important subject in the Kabbala, but this is not the place to even begin the subject. In addition to the laws of Family Purity that must be known, the reader may also refer to the *Shulchan Aruch, Even Ha'ezer* #25 concerning the set and setting of the mitzvah, and to the important kabbalistic book ascribed to the Ramban (Nachmanidies), called *Da'at Kedusha*.

Now, the Arizal is adding here the well-known Kabbalistic rule that when the mitzvah is performed with purity and holiness and proper thoughts, then it also increases the holiness of the offspring. Another important, associated Kabbalistic rule is that the characteristics and qualities of the children depend upon the thoughts and behavior of the parents at the time of conception.

Alternatively, the concentration of both of them may not be for the sake of the mitzvah, but for their own pleasure, or for evil.

Marital intimacy without pleasure is just as bad as when the partners are only thinking about satisfying their own physical desire for stimulation and pleasure. Indeed, children born from intercourse where there was no pleasure are likely to be damaged physically or mentally. On the other hand, the desire that the partner's have for each other is a positive factor in the determination of the child's level of intelligence.

However, when their thoughts and concentration are *only* on physical pleasure then the quality of their unification plummets downward towards zero. In addition, such people are likely to do other things that are wrong: in the preparation for their meeting, in the setting of the intimacy, and in the human dynamics of their relationship. Thus, their unification can actually, eventually, take place in the realm of evil, G-d forbid. They give birth to devils!

Alternatively, the concentration of the father might be for good, whereas that of the mother is bad, or *vice versa*.

If both of them are thinking about (the holiness) **of the mitzvah, then the child will be a perfect *tzadik* in Surrounding Light and in Internal Light. If the intentions of both of them were for evil** (purposes)**, then the child will be completely evil in Surrounding**

Light and in Internal Light.

If the father's intentions were for good, but that of the mother was bad, then the Surrounding Light of the child will be righteous, but the Internal Light will be wicked. With the passage of time the Surrounding Light will overcome the Internal Light, and he will be completely righteous. This is because the Surrounding Light includes the Internal Light, and it [the Surrounding Light] **will overturn it to purify it.**

The Surrounding Light includes the Internal Light because they were originally like one light. Some of the original light entered into the vessel, but most of it remained outside. Thus, the light that is inside the vessel was once included within the greater light that remained outside. There are some children who are very sharp and they cannot stay still, whereas some children are lazy and move very heavily…

Since the Surrounding Light is greater than the Internal Light, the former will conquer the latter and change it entirely, if necessary, into something good. The quality of the two Lights, in turn, will influence the child's character and behavior, and even many of the things that will happen to him throughout his life.

If the father's intentions are for evil, but the mother's is for good, then the Surrounding Light will be bad and the Internal Light good. However, after a time the Surrounding Light that is bad will overcome the good Internal Light and it will also become bad.

Nevertheless, it seems from the following words of the Arizal that the situation is not clear-cut black and white. There are degrees. There are other factors.

If you want to know if the power of the father or of the mother will dominate, then you can recognize it by the lightness or heaviness of the son.

It is not clear-cut that the power of the father always dominates. There are other factors that alter the determination. It is possible for the power of the mother to sometimes dominate. These other factors, however, are not the subject of the Arizal here. Rather, he wants to describe now how it can be known if the light coming from the father will dominate, or *vice versa*, and the consequences upon the child.

The Internal Light is limited and it is not dynamic, but the Surrounding Light moves around outside and propels a person to the place that it wants. Consequently, if you see a person who is "light like an eagle and runs like a deer" in all his activities and quick in all his work, it is because the Surrounding Light that comes from the energy of the father dominates over him.

Yehudah ben Tayma said, "Be bold like a panther, *light like an eagle, swift as a deer* and strong like a lion to do the will of your *Father* who is in Heaven" (Mishna *Avot* 5:20).

On the other hand, if you see someone who is lazy and moves heavily, it teaches that it is

the Internal Light from the side of the mother that is dominant.

Now, everything goes according to their deeds, by which I mean that if the father's intention at the time of intercourse was for the mitzvah, then this child will be quick to do the work of Heaven, and he will be very great in Torah. However, if his father's intentions were [only] **for his own enjoyment, then he will be quick in the tasks of this world.**

The opposite is also true. If he is slow moving, when his mother's intention was for the mitzvah, then he will be lazy to do the work of this world. However, if her concentration was not upon the mitzvah, then the son will be lazy in the work of Heaven.

Having said this it is possible to understand why there are some children who are very sharp and they cannot stay still, whereas some children are lazy and move very heavily.

The children of the first group are those heavily influenced by the Surrounding Light. The second are those influenced by the Internal Light. High magnitudes of Surrounding Light…can produce a power capable of overriding natural law…

This is the reason that Asa-el the brother of Yoav was unfathomably light upon his feet.

The story of Asa-el the brother of Yoav is told in Chapter Two of Samuel II.

The sages said that he could run over the stalks of grass without bending them.

In other words, he ran so swiftly that his weight never came to rest upon the surface. Before it could rest, he was already gone from there. It seems to us that the sages are speaking here metaphorically. However, the Arizal is insisting that we take their words here literally.

Definitely a Midrash of the Sages cannot digress from its simple meaning. However, with what was mentioned here it is understandable. The energy of his father was over-dominating, and there was no maternal energy within him at all. The Surrounding Light was totally augmented within him, and he was almost able to fly through the air.

It seems to me that the point of the Arizal here is to teach that high magnitudes of Surrounding Light, combined with proper intentions and thought patterns at the time of conception, can produce a power capable of overriding natural law and provide an instrument for wondrous miracles.
(End of Chapter Ten)

[Commentary by Shabtai Teicher.]

Summary of the Soul

"Gate of Reincarnations": Chapter Eleven, Section 1

Shmuel [the son of Rabbi Chaim Vital and editor of the Writings of the Ari] **says: I found an essay that is a brief summary of the entire subject of *gilgul*, and it seems to me that it is a choice selection of everything that has been said about the subject. It contains what a person absolutely needs to know in order that he may accomplish rectification.**

Here, the categories of souls are detailed. The content of this section has already been written explicitly, or it was implicit in the first sections of Chapter One; see the extensive commentary that has been included there, and especially the tables of correspondences.

There are four Worlds, and they are [nicknamed] ***ABY"A*** [*Atzilut*, *Beriya*, *Yetzira*, and *Asiya*].

Each world consists of five *partzufim*. They are *Arich Anpin*, *Abba* and *Imma*, *Zeir Anpin* and *Nukva* of *Zeir Anpin*.

However, there is an incongruity concerning them.

This is new information. The souls of human beings are different than all the other aspects contained within the four worlds…

Each of the three worlds of *BY"A* equals one [of the three lower *partzufim*] **of *Atzilut* - *Imma*, *Zeir Anpin* or *Nukva*. However, there are not two worlds above *BY"A* that replicate *Abba* and *Arich Anpin* of *Atzilut* because** [those levels] **are very hidden.**

Each one of the three lower worlds is "equal" to one of the three lower *partzufim* of *Atzilut*. The two higher *partzufim* do not have such a correspondence. Although the Ari does not spell it out, the realm of Souls has the same incongruity. *Chaya* and *Yechida* do not enter into the body or fit into any of its vessels.

The Souls of human beings are different than all the other aspects contained within the four worlds of *ABY"A* because they are the secret of "You are children to the Lord your G-d…" (Deut. 14:1) There is a deeper…connection between the Souls and the Creator than there is between the Worlds and the Creator…

There is a deeper, more immediate and more intimate connection between the Souls and the Creator than there is between the Worlds and the Creator. The relationship of the Creator to the Souls is like that of father to son. In other respects, however, the realm of the Souls is a replicate of the Worlds.

The realm of Souls is a replicate of the Worlds, in general and in particular.

The section that follows is comparable to a meditation in which the serious student should be so proficient in these categories that he can review them by heart even when he is falling asleep.

Souls from *Atzilut*

The souls that are from the World of *Atzilut* divide into five categories corresponding to the five *partzufim* of *Atzilut*.

Those that are drawn from *A"A* are called "*Yechida*". Those from *Abba* are called "*Chaya*".
Those from *Imma* are called "*Neshama*".
Those from *Z"A* are called "*Ruach*".
Those from *Nukva* are called "*Nefesh*".
They are all divisions of *Atzilut*.

Afterwards, come lower ones. There are those that are drawn from the world of *Beriya*, and they are called the "*Neshama* [that is] **from *Beriya*".**
Those from *Yetzira* are all called the "*Ruach* [that is] **from *Yetzira*".**
Those from *Asiya* are called the "*Nefesh* [that is] **from *Asiya*".**

Those that are drawn from *Imma* of *Atzilut* are called "*Neshama* of *Atzilut*"; those that are drawn from the World of *Beriya* are called "*Neshama* of *Beriya*".

In the same way, those that are drawn from *Zeir Anpin* of *Atzilut* are called the "*Ruach* of *Atzilut*"; those that are drawn from the World of *Yetzira* are called the "*Ruach* of *Yetzira*".
Those that are drawn from *Nukva* of *Atzilut* are called the "*Nefesh* of *Atzilut*"; those that are drawn from the World of *Asiya* are called the "*Nefesh* of *Asiya*".

This is in general, but there are also details, as follows.

Souls from *Arich Anpin* of *Atzilut*

The souls that come from *Arich Anpin* of *Atzilut* divide into five categories:
From *Keter* of *Arich Anpin* is what is called the "*Yechida* of *Yechida*".
From its *Chochma* is what is called the "*Chaya* of *Yechida*".
From its *Bina* is what is called the "*Neshama* of *Yechida*".
From its Six Extremities is what is called the "*Ruach* of *Yechida*".
From its *Malchut* is what is called the "*Nefesh* of *Yechida*".
All these five categories are, in general, "*Yechida*".

The five aspects of *Chaya* that come from *Abba* of *Atzilut* divide in the very same way, and they are all called "*Chaya*".

It is the same with the five categories of *Neshama* that come from *Imma*, and they are all called "*Neshama*".

It is the same with the five categories of *Ruach* from *Zeir Anpin*, and they are all called "*Ruach*".

It is the same with the five categories of *Nefesh* from *Nukva*, and they are all called the "*Nefesh* of *Atzilut*".

These are all the categories of *Atzilut*. Now come the categories of *BY"A*.

Souls from the categories of *BY"A*

It is the same with the three worlds of *BY"A*, but all five divisions of each world are only equivalent to one of the *partzufim* of *Atzilut*, as already mentioned.
The *Neshama*s that are from *Arich Anpin* of *Beriya* are called the "*Yechida* of *Beriya*".
Those from *Abba* are called "*Chaya*".
Those from *Imma* are called "*Neshama*".
Those from *Zeir Anpin* are called "*Ruach*".
Those from *Nukva* of *Beriya* are called the "*Nefesh* of the *Neshama* [that is] **from *Beriya*".**
All these five categories that are from the five *partzufim* of *Beriya* are called the "*Neshama* that is from *Beriya*".
All five of them equal the five categories of *Neshama* of *Atzilut*.

Similarly, the souls from the five *partzufim* of *Yetzira* divide into the *Yechida, Chaya, Neshama, Ruach* and *Nefesh*. They are all called the "*Ruach* [that is] **from *Yetzira*".**

They are equal to the five categories of *Ruach* of *Atzilut*.

Similarly, the souls from the five *partzufim* of *Asiya* divide into the *Yechida, Chaya, Neshama, Ruach* and *Nefesh*. They are all called the "*Nefesh* [that is] **from *Asiya*".**

They are equal to the five categories of *Nefesh* of *Atzilut*.

We have already learned (Gate of Reincarnations 1:4) that each of these five can also be subdivided into five more. Theoretically, there is no final level of subdivision. Nevertheless, the Ari will provide specific numbers in the next section.

Before going on, it is worthwhile to summarize: The *Nefesh*, in general, is from *Asiya*. The *Ruach*, in general, is from *Yetzira*. The *Neshama*, in general, is from *Beriya*. They correspond to particular *partzufim* in *Atzilut*: *Nukva*, *Zeir Anpin* and *Imma*, respectively. These, in turn, are the *Nefesh-Ruach-Neshama* [*NR"N*] of *Atzilut*. *Chaya*, on the other hand, does not derive from *Atzilut* in general, but only from *Abba* of *Atzilut*. It is the same with *Yechida*, which is not ascribed here to *Atzilut* or to *Adam Kadmon* in general, but to *Arich Anpin* of *Atzilut* only.

Behold, souls have been explained in general and in particular.

[Commentary by Shabtai Teicher.]

Roots and Sparks

"Gate of Reincarnations": Chapter Eleven, Section 2

This section describes the divisions of souls into Roots and Sparks, and the minimum and maximum number of roots and sparks that must go through *gilgul* to achieve *tikun*.

All these levels of Soul that were mentioned [in the previous section] **were included within Adam. Adam was composed of 248 limbs and 365 sinews, even in the aspect of Souls, and every particular that was mentioned was divided in this way.**

Each particular *partzuf* that was mentioned in the last section is a soul body of Adam. It has already been discussed in Gate of Reincarnations 3:2 that each *partzuf* divides into 248 limbs and 365 sinews (613).

The *Yechida* of *Atzilut* divides into 613 limbs and sinews. Each limb or sinew is called a "Root". Similarly, each one of the aspects of *Chaya*, or *Neshama*, or *Ruach*, or *Nefesh* of *Atzilut* divides into 613 roots.

Similarly, each one of the five *partzufim* of *Beriya* divide into 613 roots, and they are all called the *Neshama* of *Beriya*. It is the same with each of the five *partzufim* of *Yetzira*, and each of the five *partzufim* of *Asiya*.

The 613 roots of each *partzuf* are the major Roots.

Furthermore, it is possible that each one of these divisions divides into a greater number of particulars as a result of the sin of Adam and other creatures. It is impossible for any *partzuf* to have less than 613 major roots...

All of these major roots together fragment into as many as 600,000 minor roots, as we have already learned in Gate or Reincarnations 10:1, and which the Ari will explain momentarily. The result of Adam's sin was that it became more difficult for people to achieve *tikun*. Therefore, more *gilgulim* became necessary in order to complete *tikun*.

In order to clarify this subject we will begin with the example of *Nukva* of *Asiya*, and you will be able to infer from there all the others.

Nukva of *Asiya* is divided into 613 limbs and sinews. They are classified as 613 major roots. It is impossible to have less.

Each one of these roots is never less than 613 sparks, and each one of them is one whole

soul. They are called "613 Major Sparks".

It is impossible for any *partzuf* to have less than 613 major roots. It is also impossible that any root will have less than 613 major sparks. Thus, the *minimum number* of souls that must go through the process of *gilgul* to achieve *tikun* is 613 x 613 in each and every *partzuf* of the soul-body of Adam. The larger the defect that strikes the major root, the greater will be the number of minor roots that it divides into...

Now, because of blemish they fragment into a greater number of particulars. The 613 major roots may fragment into as many as 600,000 minor roots. They cannot be more than that, but less than that is possible.

It is also not necessary that every major root divide into the same number like each other. This is because everything depends upon the blemish.

The larger the defect that strikes the major root, the greater will be the number of minor roots that it divides into.

There are some major roots that divide into a thousand minor roots, and some into a hundred, etc. However, all the 613 major roots together cannot divide into more than 600,000 minor roots.

There is a maximum number of 600,000 minor roots that are grouped in sets of various sizes. Each one of these sets is called a major root, and there are 613 major roots.

It is the same way with each of the 613 Sparks in each and every one of the 613 major roots. Each Spark divides into a number of Sparks. There is a Major Spark that divides into a thousand Minor Sparks, and there are those that divide into a hundred, and so on. However, all the 613 Major Sparks, in their entirety, do not divide into more than 600,000 Minor Sparks.

There are 600,000 minor sparks, and they are also grouped in sets of various sizes. Each one of these sets is called a major spark, and there are 613 major sparks in each one of the major roots.

Each of the 613 major roots contains 613 major sparks, but these major sparks, as we have seen, fragment into as many as 600,000 minor sparks. Thus, the maximum number of sparks in each and every *partzuf* is 613 x 600,000.

613 major roots → 600,000 minor roots
↓ expands into
613 major sparks → 600,000 minor sparks

[Commentary by Shabtai Teicher.]

Root and Spark Dynamics

"Gates of Reincarnation": Chapter Eleven, Section 3

This section is based on the previous one, but the Ari will add two new aspects: the model of dynamic development, and an explanation in detail of how it works. In addition, he will change some of the terminology that was introduced in the previous section.

First of all, in the previous section we learned that the 613 Major Roots become by fragmentation, as a result of sin and blemish, 600,000 Minor Roots. The 600,000 Minor Roots are not subdivisions of the 613 Major Roots. Rather, the 613 are divided into smaller units. 600,000 is the maximum number that may be reached. That is what we mean when we say that the 613 Major Roots *become* or *fragment* into 600,000 Minor Roots. The symbol we will use for this phenomenon is: →, i.e.:

613 Major Roots → 600,000 Minor Roots

Each one of the 613 Major Roots divides into 613 Major Sparks. In this case we mean *subdivision*. We will use the following symbol for it: ↓, i.e.:

613 Major Roots
↓
613 Major Sparks

Each and every one of the 613 Major Roots is itself composed of 613 Major Sparks. In other words, there are 613 X 613 Major Sparks *Adam* was the progenitor of all the roots and sparks

The 613 Major Sparks divide into 600,000 Minor Sparks. Once again, here we are not talking about subdivision, but fragmentation. The 613 Major Sparks are divided into smaller units than their original division. Thus, they will constitute, without their number having changed at all, a maximum of 600,000. The 613 Major Sparks become 600,000 Minor Sparks, i.e.:

613 Major Sparks → 600,000 Minor Sparks

In this section the Ari will switch the terminology, which will become the following:

613 Major Roots → 600,000 Major Sparks

↓

613 Minor Roots → 600,000 Minor Sparks

Nevertheless, it remains the same that the first, general category of 613 Major Roots subdivides (↓) into 613 particulars. In the previous section these 613 particulars were called Majors Sparks. In this section they are called, instead, Minor Roots.

In either case, each one of the 613 Major Roots ultimately becomes 600,000 Minor Sparks as a result of subdivision (↓) and further fragmentation (→). In either case, the number of Minor Sparks constituting the original *partzuf*, remains the same: 613 x 600,000.

The Ari will now add new information, what is being called here "dynamic development."

Furthermore, you need to know that all the 613 Major Roots of *Nukva* of *Asiya* fragment in the following way:

We have been using *Nukva* of *Asiya* as an example. Since she is a *partzuf*, she consists of 613 Major Roots. They fragment in the following way:

First, there is one soul, *Adam*, who is the progenitor of all of them and includes all of them.

Adam was the progenitor of all the roots and sparks that were described previously, and all of them were included within him.

Afterwards, they are all included within the 3 Patriarchs, Abraham, Isaac and Jacob. Afterwards, they are all included within the 12 Tribes. Afterwards, they divide into 70 Souls. Afterwards, these 70 Souls divide into as many as 600,000 Major Sparks. This dynamic development parallels the historical development of Israel

The Ari is describing the dynamic development of one *partzuf*, *Adam*, into 600,000 Major Sparks (keeping in mind what was introduced at the beginning of this section: **613 Major Roots → 600,000 Major Sparks**). Since it is a *partzuf*, it is in the secret of 613. How does that 613 become 600,000? This is the dynamic development being described here, but it is starting with 1 because in this case there is no difference between 1 and 613. One *partzuf* is composed of 613 limbs and sinews. In other words, 613 = 1.

The Ari is describing the dynamic development of one *partzuf*, *Adam*, into 600,000 Major Sparks (keeping in mind what was introduced at the beginning of this section: **613 Major Roots --> 600,000 Major Sparks**). Since it is a *partzuf*, it is in the secret of 613. How does that 613 become 600,000? This is the dynamic development being described here, but it is starting with 1 because in this case there is no difference between 1 and 613. One *partzuf* is composed of 613 limbs and sinews. In other words, 613 = 1.

Diagram 11:3 – 2

THE HEEL OF THE LEFT LEG

The HEEL OF THE LEFT LEG is one of the 70 Minor Roots of the LEFT SHOULDER.
The HEEL OF THE LEFT LEG divides into 613 sets of sparks.

TALMEDEI CHACHAMIM		MASSES, MERCHANTS, FARMERS, HOUSEHOLDERS
	1	----------
	2	---------
	3	----------
	....	----------
	....	----------
	....	----------
	611	----------
	612	--------
	613	----------
613 INTERNAL SPARKS		VARYING NUMBER OF **EXTERNAL SPARKS** DERIVED FROM EACH ONE OF THE 613 *TALMEDEI CHACHAMIM*
TOTAL NUMBER OF INTERNAL AND EXTERNAL SPARKS FOR ALL 70 MINOR ROOTS: 600,000		

The description of this dynamic development parallels the historical development of Israel as it is described in the Torah. First, the Torah tells us the story of Adam. Then it focuses upon the lives of the 3 Patriarchs. The last patriarch, Jacob, gives birth to 12 sons who are the forefathers of the 12 Tribes. When the family of Jacob descends into Egypt, they number 70 Souls (Ex.1:5). When the people of Israel are liberated from bondage, coming out from Egypt to stand at Mt. Sinai and receive the Torah, then they number 600,000. (Although this is an approximate, rounded-off number, it is the number actually recorded by the Torah in Exodus 12:37 when the count of Israel is first given, and all subsequent literature uses it.)

In the same way, each one of the 613 Major Roots is made (↓) into a *partzuf* that is comprised of 613 (Minor Roots). They then fragment (→), as has been explained, until 600,000 Minor Sparks.

Each one of the 613 Minor Roots fragments into as many as 600,000 Minor Sparks.

For example, *Adam* contained all the 613 Major Roots of the entire *partzuf* of *Nukva* of *Asiya*. The left shoulder of *Adam* is one Major Root, and it is a whole *partzuf*.

The left shoulder of *Adam* is one of the 613 Major Roots of *Adam*. It is a whole *partzuf*. In itself it consists of 613 limbs and sinews. The left shoulder is the *partzuf*, or Root, called "*Kayin*", Hebrew for "Cain".

According to what was written in the introduction to this section, each Major Root subdivides into 613 Minor Roots. Thus, the Major Root of *Kayin* should subdivide into 613 Minor Roots. However, note the number that the author teaches now.

It (the left shoulder) divides into no more than 70 Minor Roots.

When the Ari uses the system of dynamic development, he does not start with the number 613. He does not say that one Major Root such as the left shoulder subdivides (↓) into 613 Minor Roots, although that would be an accurate statement. However, when he uses the system of dynamic development, the number 613 is equivalent to 1, to one whole *partzuf*. In this case the left shoulder of Adam, which is one of the Major Roots subdivides (↓) into 613 limbs or 1 partzuf --> 3 Patriarchs --> 12 Tribes --> 70 Souls. Thus, each one of the 613 Major Roots subdivides into 70 Minor Roots, and they are the 70 particular Souls of the Minor Root.

He does not go on to say that it fragments into 600,000 because on that level it is no longer called "Root", but "Spark".

These 70 (Minor) Roots comprise the 613 limbs and sinews of this *partzuf*.

This one Major Root has 3 Patriarchs that include all of it, and then 12 Tribes, and then 70 Souls into 600,000 Minor Sparks.

These 70 Minor Roots comprise the 613 limbs and sinews of the one *partzuf* that is the left shoulder of *Adam*. The 613 limbs and sinews do not subdivide into the 70 Minor Roots. They are merely reorganized into these 70 sets.

All these 70 Minor Roots fragment (→) into 600,000 Minor Sparks.

They do not subdivide (↓) into 600,000 each. The 70 become (→) 600,000, but their name changes from Root to Spark.

Kayin consists of this one Major Root that includes 70 Minor Roots comprised of 600,000 Minor Sparks. He is just like *Adam* (in the following respect). This one Major Root (called "*Kayin*") has 3 Patriarchs that include all of it, and then 12 Tribes, and then 70 Souls. Afterwards, they fragment into 600,000 Minor Sparks.

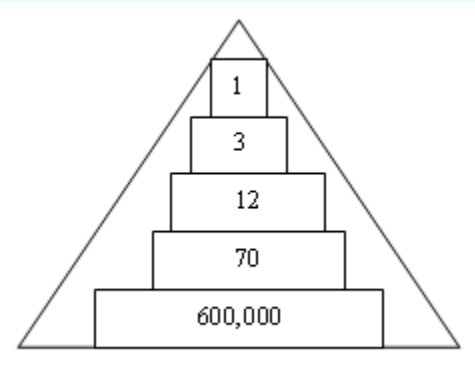

Thus, the *partzuf* of *Adam* contained 613 limbs and sinews. One of them was the Left Shoulder, which is the Major Root called *Kayin*. It is one of the 613 subdivisions () of the *Nukva* of *Asiya* of *Adam*. This Major Root, *Kayin*, subdivided into 70 Minor Roots, which further fragmented into 600,000 Minor Sparks.

The Ari will now go on to explain the second new aspect of this section. How do the 70 Minor Roots become 600,000 Minor Sparks?

Now, I will explain the fragmentation of the 70 Minor Roots. It has already been made clear that all of them together fragment (→) into 600,000 Minor Sparks. Each one of the 70 Minor Roots contains 613 internal sparks and an unspecified number of external sparks

Note how the Ari uses the phrase that "all of them *together*" divide into 600,000 Minor Sparks. They do not subdivide into that number, but all of them together are reorganized into that larger number.

However, each Root among them is not necessarily an equal number of Sparks as any of the other ones.

Each one of the 70 Minor Roots has an average of 8,571 Minor Sparks. But this number is an *average*. Some of the 70 Minor Roots have more; and some of the 70 have less. All together they equal a maximum of 600,000.

The only thing concerning them that is equivalent is the following. Each one of the (70) Roots divides (↓) into 613 Sparks that are internal and essential.

Of the average 8,571 there are 613 Sparks that are internal and essential. Each one of the 70 Minor Roots contains 613 internal and essential Sparks, no matter what the actual number of Sparks are contained by that Root.

These are the Torah scholars in this Root.

Developing around them are the branches, who are the householders and masses. These are without any specific number.

The 70 Minor Roots can become a maximum of 600,000 Minor Sparks. We will review the Ari's description of how it happens.

One Major Root has subdivided into 70 Minor Roots. Each one of the 70 Minor Roots contains 613 internal sparks and an unspecified number of external sparks. The internal sparks are the saints, scholars and students of wisdom of the root; the external sparks are the masses - the farmers, merchants and householders of the root.

All of these Sparks all together, the internal ones and the external ones, of all the 70 Minor Roots all together, equal 600,000 maximum.

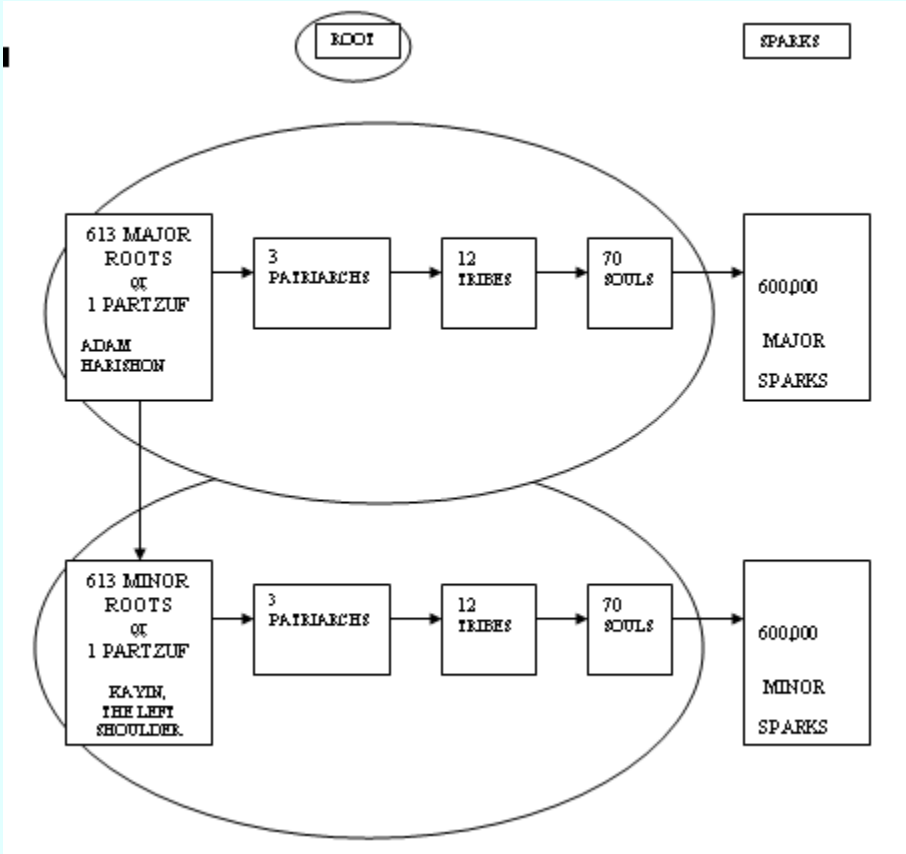

In the left-hand column of the accompanying table you see the 613 limbs and sinews that comprise one of the Minor Roots of the left shoulder of *Adam* (or any other one of the Minor Roots). These 613 are the *talmedei chachamim*, the "students of wisdom" of the Root. Each one of these develops an indefinite amount of branch sparks. These are the masses of the Root. All together, in all the 70 Minor Roots, there are not more than 600,000 sparks.

Thus, each Major Root in *Adam* has subdivided into 613 (one *partzuf*) according to one way of looking at it, into 70 Minor Roots according to another way of looking at it, and finally into 600,000 Minor Sparks. None of these viewpoints is contradictory.

The left shoulder is one Major Root of *Adam*, and it is called *Kayin*. One of the 70 Minor Roots of this limb is the Heel of the Left Leg of the general *partzuf* that is the Root of *Kayin*. In this Minor Root (the Heel of the Left Leg) there are 613 Sparks. All of these are students of wisdom.

In Chapter 38 the Ari will identify some of these 613 internal sparks of the Heel of the Left Leg of the Left Shoulder of *Nukva* of *Asiya* of *Adam*.

In general, all other human souls develop out from the 613 internal, essential sparks, as shown in the table.

All the other Sparks of human souls develop around them. These are those that do *mitzvot*, the merchants and the peasants. Of these there are no specific number. The only requirement is that all the Sparks of these 70 Minor Roots that comprise this one Major Root not exceed the number of 600,000 Minor Sparks.

[Commentary by Shabtai Teicher.]

Flesh, Tendons and Bones

"Gate of Reincarnations" - Chapter Eleven, Section 4

The model described in the previous sections exists on three parallel levels at the same time: Flesh, *Giddim* and Bones.

You should also know that every limb is composed of Flesh, *Giddim* and Bones.
These *giddim* (tendons) of the limbs are not the same as the 365 *giddim* (sinews).

The Hebrew word "*giddim*" is normally translated as "tendons" or "sinews." Elsewhere we have always translated it as "sinews," and that is probably the best translation for the intention of the Ari. However, here we have preferred to leave "*giddim*" without translation to emphasize the distinction between the two different concepts of *giddim* that will be explained now. First, there is the Flesh. Above them are the *Giddim*. Above them are the Bones…

In every *partzuf* there are 248 limbs and 365 sinews - *giddim*. Sometimes we refer to them, in short, as 613 limbs. The *giddim*-tendons under discussion here, however, refer to an intermediate level of the body structure situated between the flesh, which is external to it, and the bones, or (more specifically) the bone marrow, which is internal to it. Together they comprise three separate, parallel, congruent and equal *partzufim*. The only difference between them is that one is more internal, and the other is more external.

Consequently, the 613 sparks, who are the students of wisdom of this Heel (of the Left Leg of the Left Shoulder) consist of three divisions. These are, as already mentioned, the Flesh,

Giddim and Bones.

It is the same for the other [external] sparks who are the active people, as explained previously. They divide into the same three divisions.

It is interesting to note the term the Ari uses here to describe the external sparks. They are the "active people". Similarly, in the last section he called them "those that do *mitzvot*". These terms are in opposition to the students of the wise, the scholars and saints, who are seen as more sedentary and contemplative, whose accomplishments are in the realm of the mind more than that of action and deeds.

Nevertheless, it seems obvious that these terms are relative and not absolute. The Torah scholars certainly perform mitzvot and act in the world when they must, but the center of gravity for them is more in the mind than in action. Similarly, the householders, merchants, farmers and all the other masses certainly have intellectual accomplishments. Furthermore, since the time of the *Baal Shem Tov*, and even before that, it is not uncommon for the Torah scholars and saints to be hidden among the common people.

Their order is as follows. First, there is the Flesh. Above them are the *Giddim*. Above them are the Bones, because of the marrow that is within them as opposed to the hard substance that comprises the bones themselves.

The Ari always calls the marrow of the bones "*mo'ach*"or "*mochin*". These are the "brains", equivalent to the Light, the internal and highest part of every *partzuf*. See Chapter One and Appendix 42:1.

Thus, the *partzuf* of *Nukva* of *Asiya* has been explained. It was entirely included within *Adam*. You can infer from it all other particulars, even [as far] as *Arich Anpin* of *Atzilut*.

In the previous section it was stated that *Adam* is the *partzuf* of *Nukva* of *Asiya*. Here it is stated explicitly that *Nukva* of *Asiya* is one of the *partzufim* of *Adam*! It should be obvious to students by now that these are one and the same. *Adam* is a composite of the *partzufim*, and each *partzuf* is in the image of Adam.

[Commentary by Shabtai Teicher.]

Specific and General Connections

Gate of Reincarnations - Chapter Eleven, Section 5

There are two types of interconnectedness between the souls that the Ari calls "specific" and "general". First he will explain specific interconnectedness, then general. We will call them "vertical" and "horizontal" respectively.

Now we will explain the attachments of a person's soul in all the worlds, and this is according to what the Sages said about the verse, "Where were you when I founded the earth…?" (Job 38:4)

This verse was first expounded in Chapter 3:2. Its relationship to the material that is being described here will be explained later on. Meanwhile, the Ari is continuing from where he left off in the last section.

There is a soul that is a spark from one of the sparks of the Left Heel, which is one Minor Root of the 70 Minor Roots in the Major Root that is the Left Shoulder of the *partzuf* of *Adam Harishon* from *Nukva* of *Asiya*. Details pinpointing a site somewhere in the supernal worlds of the ethereal realms are often called by modern kabbalists *addresses*…

To fully understand the following, one should understand the previous chapters. These long lists of details pinpointing a site somewhere in the supernal worlds of the ethereal realms are often called by modern kabbalists "addresses". The long addresses of pages or sites on the internet, which may be more familiar to the modern reader, may be compared to them.

The person's soul (that is from that place in *Nukva* of *Asiya*) will also be attached to the same place in the *partzuf* of *Zeir Anpin* of *Asiya*, and in *Imma* of *Asiya*, and so on, until the Highest Height, which is the Heel of the Left Leg, one of the Minor Roots of the 70 Minor Roots of the Major Root that is the Left Shoulder of *Arich Anpin* of *Atzilut*.

The only difference between this address and the address first given above in the previous paragraph is as follows. The first address was a specific place (a spark of the Left Heel of the Left Shoulder) in *Nukva* of *Asiya*. In the Highest Height the address is the same specific place, but in *Arich Anpin* of *Atzilut*.

"Highest Height" is a term denoting the highest place beyond which we do not specify any more details. For example, in *Kavanot* it usually refers to the highest place in *Adam Kadmon* (*A"b - S"ag* of *A"K*). Here, however, it refers to *Arich Anpin* of *Atzilut*.

All these sections are called "one soul".

This specific aspect, the Left Heel of the Left Shoulder, in each *partzuf* in each world makes one soul. The specifics for the world of *Atzilut* (from top to bottom) are as follows.

Minor Root of Major Root	**Specific *Partzuf***	**General *Partzuf***	**Soul**	
Left Heel of the Left Shoulder	of *Arich Anpin*	of *Arich Anpin*	*Yechida*	of *Yechida*
Left Heel of the Left Shoulder	of *Abba*	of *Arich Anpin*	*Chaya*	of *Yechida*

Left Heel of the Left Shoulder	of *Imma*	of *Arich Anpin*	*Neshama*	of *Yechida*
Left Heel of the Left Shoulder	of *Zeir Anpin*	of *Arich Anpin*	*Ruach*	of *Yechida*
Left Heel of the Left Shoulder	of *Nukva*	of *Arich Anpin*	*Nefesh*	of *Yechida*
Left Heel of the Left Shoulder	of *Arich Anpin*	of *Abba*	*Yechida*	of *Chaya*
Left Heel of the Left Shoulder	of *Abba*	of *Abba*	*Chaya*	of *Chaya*
Left Heel of the Left Shoulder	of *Imma*	of *Abba*	*Neshama*	of *Chaya*
Left Heel of the Left Shoulder	of *Zeir Anpin*	of *Abba*	*Ruach*	of *Chaya*
Left Heel of the Left Shoulder	of *Nukva*	of *Abba*	*Nefesh*	of *Chaya*
Left Heel of the Left Shoulder	of *Arich Anpin*	of *Imma*	*Yechida*	of *Neshama*
Left Heel of the Left Shoulder	of *Abba*	of *Imma*	*Chaya*	of *Neshama*
Left Heel of the Left Shoulder	of *Imma*	of *Imma*	*Neshama*	of *Neshama*
Left Heel of the Left Shoulder	of *Zeir Anpin*	of *Imma*	*Ruach*	of *Neshama*
Left Heel of the Left Shoulder	of *Nukva*	of *Imma*	*Nefesh*	of *Neshama*
Left Heel of the Left Shoulder	of *Arich Anpin*	of *Zeir Anpin*	*Yechida*	of *Ruach*
Left Heel of the Left Shoulder	of *Abba*	of *Zeir Anpin*	*Chaya*	of *Ruach*
Left Heel of the Left Shoulder	of *Imma*	of *Zeir Anpin*	*Neshama*	of *Ruach*
Left Heel of the Left Shoulder	of *Zeir Anpin*	of *Zeir Anpin*	*Ruach*	of *Ruach*

Left Heel of the Left Shoulder	of *Nukva*	of *Zeir Anpin*	*Nefesh*	of *Ruach*
Left Heel of the Left Shoulder	of *Arich Anpin*	of *Nukva*	*Yechida*	of *Nefesh*
Left Heel of the Left Shoulder	of *Abba*	of *Nukva*	*Chaya*	of *Nefesh*
Left Heel of the Left Shoulder	of *Imma*	of *Nukva*	*Neshama*	of *Nefesh*
Left Heel of the Left Shoulder	of *Zeir Anpin*	of *Nukva*	*Ruach*	of *Nefesh*
Left Heel of the Left Shoulder	of *Nukva*	of *Nukva*	*Nefesh*	of *Nefesh*

This is for the world of *Atzilut*. It is exactly the same for the levels of *Nefesh, Ruach* and *Neshama* from the lower three worlds of *Beriya, Yetzira* and *Asiya*. If one would "extract", so to speak, all the specific aspects and put them together to form "one soul", then they would constitute one *partzuf*. The aspects from the world of *Asiya* would be the lowest part of the *partzuf*, for example, the legs. The aspects of *Yetzira* would constitute a higher place in the *partzuf*, and so on, until the *Yechida* of *Arich Anpin* of *Atzilut*, which would be the top of the crown of the head. All together they constitute one *partzuf* and one soul. At the same time each one is the left heel of the left shoulder of the specific *partzuf* of *Adam* to which it corresponds.

This person ascends and takes his portion from all of them, from the end to the head. First, he takes his portion - the Heel etc. - of *Nukva* of *Asiya*, which is called the *Nefesh* of the *Nefesh*. Then he ascends and takes [the next portion] until he takes his portion in *Arich Anpin* of *Asiya*, in its aspect of Heel, etc. Then all the parts of his *Nefesh* from the world of *Asiya* are complete.

His portion, obviously, is always the Heel of the Left Shoulder of the *partzuf* of each level in each world.

It is the same with his *Ruach*, which is from *Yetzira*, and so on, until he ascends to take his portion in the Heel…of *Arich Anpin* of *Atzilut*. Then his *Yechida* from the world of *Atzilut* is completed and all the parts of his soul are finished.

This is the "minute detail" concerning the attachment of a person's soul.

This is specific interconnectedness. The entire *partzuf* of the Left Heel of the Left Shoulder consists of that specific place on each level of the vertical hierarchy from the bottom of *Asiya* to the top of *Atzilut*. That is why we have called it "vertical". The Ari has called it here "minute detail". They are called *one soul* because they are close to each other…

(There are, by the way, three major schools of thought that emanate from the teachings of the Holy Ari. They are the schools of the *Baal Shem Tov*, the *Vilna Gaon*, and the *Rashash* (Rabbi Sar Shalom Mizrachi). The latter founded the Sephardic school of meditative prayer, called "*Kavanot*". It is also called the system of "*pertai peratim*" - the Hebrew phrase used here that has been translated as "minute detail.")

However, there is another general aspect.

The general aspect concerns the other soul-sparks from the specific Minor Root. In the case that the Ari has been discussing in this chapter, it is the Left Heel. All the sparks of the Left Heel that are situated nearby to each other in a cluster are one of the Minor Roots of the Left Shoulder. Thus, all the sparks of the Left Heel, together, form one *partzuf*, or one soul, as the Ari will now explain.

It has been explained that the soul of a person is only the specific, detailed *Nefesh*.

It is not the intention of the Ari here to exclude *Ruach*, *Neshama*, etc. Rather, he wants to say that "one soul" consists of exactly the same, specific detailed place in all the worlds, as has been explained beforehand.

Nevertheless, in general, all the individual soul-sparks constituting the Heel of the *partzuf* of the Major Root called "*Kayin*" [Hebrew for "Cain"], which is the Left Shoulder of *Adam*, all together are called one, entire Major Soul. As mentioned previously, there are 613 major souls in each of the Major Roots, and this entire Heel is one of the 613 major souls in the Root of the Left Shoulder that is one Major Root.

In other words, all the sparks in the Left Heel of the Left Shoulder are also called "one soul". This is in general. They are called "one soul" because they are close to each other, and together they constitute one *partzuf*.

In the case of minute detail that was discussed previously, one soul, or *partzuf*, was formed because the specifics occupied the exact same position in each of the hierarchical, "*vertical*" levels of soul. The relationship here, on the other hand, may be called "*horizontal*". It is based on proximity and position within the same *partzuf*.

The advantage of specifying this will be explained later on.

[Commentary by Shabtai Teicher.]

Team Work

Gate of Reincarnations: Chapter Eleven, Section 6

The sparks that are grouped together within one Minor Root, such as the Left Heel of the Left Shoulder, assist each other, and they are also influenced by each other for the good and the bad. The previous section ended describing the concept of general, horizontal proximity of souls grouped together within one *partzuf* such as the Minor Root that is the Left Heel of the Left Shoulder. All the soul-sparks grouped together within the Left Heel are "one soul". The Ari said that this is a great advantage, and now he is going to explain what that advantage is.

Now that the subject of souls and their positions has been clarified, we will explain the laws concerning them.

It has been explained previously that a person is not complete until he rectifies and merits in his lifetime to take *Yechida* of *Arich* of *Atzilut*.

It was previously taught (Gates of Reincarnation 2:1) that a person who completes his *Nefesh-Ruach-Neshama* does not need to reincarnate any more. The *Benai Aharon* explains that he does not need to reincarnate in a new *gilgul*, but he still has to complete his *Chaya* and *Yechida*, either through *ibur* or in the *gilgul* of his *Neshama*.

However, if he only merits taking the aspect of *Asiya*, then this person merits taking the whole *Nefesh* of the entire world of *Asiya*, in general. It is the same with all the other levels until he finally completes them. A person's *tikun* depends upon many things, such as performance of all the positive *mitzvot* and occupation with Torah…

In other words, once he finally completes his *tikun* in the world of *Asiya*, then he merits all of the *Nefesh*. It is the same for his *Ruach* from *Yetzira*, his *Neshama* from *Beriya* and the parts of his soul from *Atzilut* as well. This is the case, as we have learned, even though his soul is attached to a very specific place. Once he achieves rectification of that specific place, then it is tantamount to having achieved the whole *Nefesh*, the whole *Ruach*, etc.

Now, a person's *tikun* depends upon many things, such as performance of all the positive *mitzvot* and occupation with Torah. As he increases these things, his *tikun* becomes complete, and he merits to achieve all the parts of his soul.

In the next section the Ari will explain that positive *mitzvot* rectify the external *partzuf*, equivalent to *Nefesh*, whereas the main *tikun* of the internal *partzuf*, equivalent to *Ruach*, is accomplished through occupation with the Torah. (For further relevant background about the uniqueness of occupation with Torah as opposed to all the other positive *mitzvot* see especially Tanya 1:4-5 and further in this chapter, Gates of Reincarnation 11:10.)

Furthermore, some explanation of the term "occupation with Torah" is necessary. It would seem more simple and straightforward to say "study of Torah". However, occupation with Torah is a broader term. Although study of Torah comprises most of it, occupation with Torah, nevertheless, includes more things, many of which are not themselves positive *mitzvot*. For example, there is going to and from the place of study, or writing books of

Torah, and most importantly, there is teaching and making it possible for others to study. Relevant to this last and vitally important point, a section of the Code of Jewish Law (*Shulchan Aruch*) *Yoreh De'ah* 246:1 will be translated and explained in notes at the end of this chapter.

When he sins, G-d forbid, and transgresses any of the 365 negative *mitzvot*, then he blemishes parts of his soul accordingly, even if he has performed many positive *mitzvot*. The essence of *tikun* or blemish concerns the place where the individual spark that is his soul is attached…

A person should not think that some of his many *mitzvot* will cancel out his transgressions, and what is left over will be his profit. Rather, each act is recompensed separately. A person's transgressions are paid off first, and then he can enjoy eternal reward for all his *mitzvot*. In the same way, blemishes caused to the parts of a person's soul must be rectified. They do not cancel any of his merits, and his merits do not automatically erase any of the defects.

The *tikun* [that a person accomplishes] **or its opposite, which is blemish, affects the place to where his soul is attached, and not any other place. This is according to what we have learned previously. The essence of *tikun* or blemish concerns the place where the individual spark that is his soul is attached.**

However, he does rectify or blemish, G-d forbid, all the sparks that are close to him.

The sparks that are his close relatives, who are influenced by him, and who influence him, are those that are with him in the same cluster, such as the Left Heel of the Left Shoulder. Each one of them is not considered whole or fully rectified until there does not remain a single spark…that is not entirely completed…

For example, if someone from the Left Heel of the *partzuf* that is the Left Shoulder, the Root called *Kayin* [Hebrew for "Cain"]**, accomplishes *tikun*, then he causes a *tikun* for all the sparks of that Heel. If he causes a blemish, then he blemishes all of them, even though all the *tikun* that was required of those individual sparks was finished. Each one of them is not considered whole or fully rectified until there does not remain a single spark, whether a big one or a little one, among all the sparks of the Heel that is not entirely completed. The entire Heel is called a spark of one major soul. Even if Samuel the Prophet, may he rest in peace, be one of them, none of these sparks are called whole until all the sparks of this Heel, even the worst among them, are completely rectified.**

Consequently, all come to help a blemished spark to achieve *tikun* in this world.

Since the final *tikun* of all of them depends upon the progress and completion of each and every one of them, they all come to the assistance of blemished sparks. Obviously, this is a tremendous advantage to those that need help.

The other sparks of the Left Shoulder, however, do not get any *tikun* or blemish because of the sparks of the Heel.

The other sparks of the Left Shoulder that are not part of the root that is the Left Heel do not get any *tikun* or blemish from the accomplishments or distortions performed by the sparks of the Left Heel.

The general rule [stated here] concerns every one of the Minor Roots within a limb that is a Major Root among the 613 Major Roots in the *partzuf* of *Adam*. Each one of these Minor Roots is called "one major soul", and they all help each other.

In other words, the sparks grouped together in one major soul all help each other to achieve *tikun*, and that is the advantage of the general, horizontal clustering of all these sparks into one major soul.

However, one defect does not blemish all the levels in all the worlds. There is a blemish that flaws his *Nefesh* from the realm of *Asiya*, and there is a blemish that flaws his *Ruach* in *Yetzira*, etc. If his individual spark blemishes within *Asiya*, then all the sparks of this Heel within *Asiya* become defaced like him. It is the same in all the other worlds.

Finally, it is obvious that the main reward and punishment goes to the individual spark [that became rectified or blemished]. However, the *shefa* [i.e. illumination] that is drawn down to the sparks of this Heel is diminished because of the individual spark's blemish.

Alternately, the *shefa*-illumination that is drawn down to the sparks of the Heel will be increased because of the individual spark's *tikun*. It seems to me that this is the first time in Gate of Reincarnations that we are encountering the word "*shefa*", which is usually translated as "illumination", although it is a very important concept in the Kabbala.

It has already been taught that according to the Kabbala everything consists of two aspects, the Light and the Vessel. The Light must come down into the vessel to fill it, vitalize it, purify it, cause it to grow and reach wholeness. We said that this Light is also called "*mochin*", literally "brains". Actually, it has several other names as well, but the most general term for it, including *mochin* of various types and sizes, is "*shefa*" - illumination.

[Commentary by Shabtai Teicher.]

General Rectification and Blemish

Gate of Reincarnations: Chapter Eleven, Section 7

Tikun for the *Nefesh* is accomplished through the performance of positive *mitzvot*, and blemish of the *Nefesh* is caused by transgression, but for the *Ruach* the emphasis is on occupation with the Torah and its study.

We will now explain rectification and blemish in detail. We will begin with the rectification of *Nefesh*, that is from the world of *Asiya*, which is the lowest of all of them and enters into a person first at the time of birth.

You already know that no higher portion can enter until the lower part completes its *tikun*. First, all the parts of the *Nefesh*, that is from *Asiya*, must enter and complete their *tikun*. Afterwards, the parts of the *Ruach*, that is from *Yetzira*, can begin to enter within him. When they are completed, then the *Neshama*, that is from *Beriya*, will begin to enter until everything is finished.

However, there are conditions and distinctions concerning all this as will be explained in this, the eighth gate, called the Gate of Reincarnations.

It seems that this general introduction ought to appear at the beginning of the book! However, keep in mind what Reb Shmuel the son of Rabbi Chaim Vital, the editor and redactor of the Eight Gates, wrote in the beginning of this chapter. This chapter is a sort of abridgement of the entire subject of *gilgulim*. Therefore, it makes sense that this introduction appears here.

Occupation with Torah acquires *Ruach*….

Nevertheless, it is also worthwhile to keep in mind an important rule concerning all Torah knowledge. Subjects, descriptions and stories of the Torah are not necessarily presented in a chronological order. Events that occur at a later time may very well appear before the presentation of other events or descriptions that precede them. Similarly, sometimes what you need to know first to understand the "beginning" will not appear until later. This is because the Torah is an open or "infinite system" (if such a combination of words is permissible).

The *tikun* of a person who merits to the *Nefesh* of *Asiya* is through the performance of positive *mitzvot* whose number is 248.

Blemish is a result of [positive *mitzvot*] that were not fulfilled, or because of transgression of one of the 365 negative *mitzvot*.

Blemish caused by one of the positive *mitzvot* that was not fulfilled, applies when both the opportunity and the obligation were present, but he transgressed and did not do what was incumbent upon him to do. In the next section the Ari will discuss *mitzvot* where the opportunity or obligation were not present.

Occupation with Torah acquires *Ruach* that is from *Yetzira*, as will be explained.

This statement is somewhat problematic, and needs to be understood by broadening our conceptual categories. The *Benei Aharon* (11:31) has also pointed this out. For example, if occupation with Torah alone rectifies *Ruach*, then a person who is working on his *Ruach* should be exempt from the active performance of all the other *mitzvot*!?

To answer this problem consider the following. It is the teaching of the Ari in *Etz Chaim* 40:2, but the words quoted are those of the *Benei Aharon* (ibid.).

All practical *mitzvot* (like *tzitzit*, *tefillin*, eating *matzah*, *sukkah*, etc.) rectify the External (*Partzuf*). *Mitzvot* that are performed through speech, such as prayer and occupation with Torah, rectify the Internal (*partzuf*).

The External *Partzuf* is a *partzuf* just like the Internal *Partzuf*. It, too, has Vessels and Light, or *mochin*. The two are equivalent and parallel. The only difference between them is one is external and the other is internal. Relative to each other they are equivalent to *Nefesh* (External) and *Ruach* (Internal) relative to each other.

Thus, on every level there are the External and Internal aspects, or what can be called the *Nefesh* and *Ruach* of that level. The *Nefesh*/External *partzuf* of any level is rectified by the performance of practical *mitzvot*, whereas the *Ruach*/Internal *partzuf* is rectified by the *mitzvot* pertaining to speech and thought.

[Commentary by Shabtai Teicher.]

Categories of Positive Mitzvot

Gate of Reincarnations: Chapter Eleven, Section 8

There are five categories of positive mitzvot with some additional subsections, and each one has a different law concerning the requirement of *gilgul* when a person does not perform one of the mitzvot from that category.

The 248 positive *mitzvot* are divided into five categories….

In this section we will explain four of the five categories. Because of the length of the explanation, description of the fifth category, which is one particular mitzvah, will be left until the next section. The accompanying Table will make understanding of this section easier. The numbers in parentheses refer to it.

A person must perform all the 613 *mitzvot*. If he is missing even one of them, then his *Nefesh* is deficient by the amount of the mitzvah that is missing.

However, the 248 positive *mitzvot* are divided into five categories:

(1) First, there are *mitzvot* that may be impossible for him to do, such as the mitzvot that pertain to the time when the Holy Temple was existing. An example of these is sacrifices. For these, a person does not return in *gilgul* to fulfill them. What advantage would there be in *gilgul*?

Even when he returns in *gilgul*, he would still not be able to perform them.

However, when the Holy Temple is rebuilt, then he will be able to fulfill them.

When the Holy Temple is rebuilt, then he can return in *gilgul* to do them.

(2) Second, there are those *mitzvot* that he can perform, such as *tzitzit*, *tefillin* and the like. If he does not do them, then he must necessarily return to reincarnate [even] many times, until he fulfills all of them.

Because of his refusal…he has also blemished his soul, which requires extra purification….

It is important to note that the Ari is not talking here about a person who could have done any of these mitzvot but refused to do them. Such a person was discussed in the last section. Because of his refusal, he must not only reincarnate to do the mitzvot that he is missing, but he has also blemished his soul, which requires extra purification.

In contrast, throughout this section we are dealing with people who did not perform mitzvot because they were not able to do so. In Jewish Law, a person who is prevented by overpowering circumstances from fulfilling mitzvot is called "*anous*", someone who is coerced. Thus, this second category includes people who did not do mitzvot such as *tzitzit* or *tefillin* because they were prevented as an *anous* from doing so. They must reincarnate to complete what is missing to them.

In addition, there are different gradations of *anous*. The mitzvot of the first category, those pertaining to the service in the Holy Temple, are entirely impossible of performance during our days. Concerning them, an individual *gilgul* is totally *anous*. It is the exact opposite with mitzvot of the second category. They are least likely to be impeded by overriding circumstances of *anous*.

Throughout the rest of this section we will be dealing with milder degrees of *anous*.

Category		Definition	Examples	Law	Degree of *Anous*
1		Impossible to do	Temple sacrifices	No gilgul	HIGH
4		Not up to him to attain	Redemption of first born son; *yibum; chalitza;* divorce	Ibur	
	3a	Not obligated to run after them. Ran after them. Did not attain.	(same as 3) Shiluach Hakan; Ma'akeh	*Ibur*, or *gilgul* with guarantee not to sin	
3		Not obligated to run after them	Teruma; tithe; Shiluach Hakan; Ma'akeh	*Gilgul* with guarantee not to sin	
	4a	Circumstances presented, but he did not do it	(same as 4)	*Gilgul* with guarantee not to sin, or full-fledged *gilgul*	
2		Possible to do	*Tzitzit; Tefillin*	Full-fledged *gilgul*	LOW

Now, we go back to the case of the second category where a person did not do mitzvot, such as *tzitzit* or *tefillin*, and he must reincarnate in order to fulfill the missing mitzvot.

In this *gilgul* [to fulfill missing *mitzvot*]**, for someone who has already reincarnated and performed some *mitzvot*, it is sufficient that he fulfills those mitzvot that are missing to him, which he had never fulfilled at all.**

However, a person who reincarnates for this reason can sin or bring about other transgressions.

(3) Third, there are those mitzvot that he is not obligated to perform unless the circumstances [of the *mitzvah*] **come to him. Examples are *Teruma*** [Donations]**, Tithes and *Shiluach Hakan*.**

He must necessarily reincarnate to fulfill them….

Shiluach Hakan is the mitzvah of chasing away the mother bird before a person takes for himself the pigeons or the eggs that are in the nest. This mitzvah is only applicable when he comes across the nest unexpectedly. If he knows the nest with pigeons or eggs is there and he goes to it, then the mitzvah does not apply. It only applies if he happens upon it.

The mitzvah of *Teruma* is the giving of one percent of the agricultural produce in the Land

of Israel to support the Priests. According to one rabbinical opinion this mitzvah and the mitzvah of Tithes apply in our times. Even according to the alternative opinion, many hold that when the majority of the Jewish People live in the Land of Israel, then this mitzvah will be applicable once again. However, this is only relevant if a person grows agricultural produce in the Land of Israel. If he doesn't, then the circumstances of the mitzvah do not apply to him, and he is not required to run out and become a farmer in the Land of Israel (although in these days he could do that more easily than in previous times).

He is not obligated to run after them, but he must necessarily reincarnate to fulfill them.

In the first category are mitzvot that he could not perform at this time, under any circumstances. In the second category are mitzvot that the circumstances are right for the performance of the mitzvah, but he was prevented from doing it by some other reason. In this, the third category, are mitzvot that he could perform if the circumstances are right, and if they are, then he must perform them. However, the circumstances never present themselves, and the *Halachah* does not require him to run after them, to roam the fields until he comes upon a mother bird and her nest, to cross the ocean to buy land in Israel and become a farmer in order to give *Teruma*, etc. However, if he has not performed them in a previous *gilgul*, or in this one, then he must reincarnate in a new *gilgul* in order to fulfill them.

However, since he needs to reincarnate only for this reason [to fulfill the mitzvah]**, then he is assured that he will not sin in the second *gilgul*.**

Since he needs to reincarnate only to fulfill a *mitzvah* of the third category, then he is assured that he will not sin.

(4) The fourth category consists of those mitzvot that he cannot do unless G-d forcibly puts him in a position to do one of them. Examples are Redemption of the first born son, *Yibum, Chalitza*….

If the circumstances of the mitzvah are presented to him, but he does not do them, then he must necessarily reincarnate….

In this category are mitzvot that he cannot perform, even if he would run after them. There is no guarantee that he will attain the circumstances of the mitzvah by running after them because it is not entirely up to him. For example, even if he were to marry one woman after another there is no guarantee that any one of them would give birth to a first born son. Similarly, if his brother dies without leaving progeny in the world, he can perform either the *mitzvah* of *Yibum* or the *mitzvah* of *Chalitza*. He cannot perform both. Furthermore, this category includes mitzvot whose circumstances no one wants to attain, or whose circumstances people normally run away from rather than towards it, like the death of his brother. This will be clear in the Ari's next example as well.

[Another example of a mitzvah from the fourth category is] **giving a bill of divorcement. He is not obligated to divorce his wife unless he dislikes her, as everyone knows.** [Even

then] **it is hard to divorce, and the altar sheds tears.**

According to the words of the Ari here, a person who dislikes his wife should divorce her and not transgress the mitzvah of "Love your neighbor like yourself" (Lev. 19:18). There are rabbinical opinions, however, that a person should not divorce his wife for any reason, except adultery. Neither are situations that people pursue or have any desire to attain. Furthermore, even if a person has no great love for his wife, it is still hard to divorce because of children or other reasons. Finally, it has been taught (*Gittin* 90b, Zohar II:102b) that the altar sheds tears when a man divorces the bride of youth. We may learn from here that the circumstances of divorce are no great boon to the well being of the universe. The altar makes peace between G-d and humanity, and it laments the lack of peace among the divorcing couple. Although divorce by giving a bill of divorcement is a mitzvah of the Torah when necessary, it is nevertheless not a situation that people seek out or pursue.

There is a distinction concerning these [mizvot] and those like them. He does not return to reincarnate if the opportunity to do one of them has not presented itself. He will merely come as an *ibur*, temporarily, until it is fulfilled, and then he will depart immediately.

(4a) However, if the circumstances of the mitzvah are presented to him, but he does not do them, then he must necessarily reincarnate.

If the circumstances of the mitzvah are present, but he does not do them because of some other reason that prevents him, then he must reincarnate.

In this case I do not remember what my Master said, whether he is guaranteed not to sin as in the third category, or not.

He must return in *gilgul*, but he is guaranteed not to sin….

Since he was not obligated, in the first place, to run after the mitzvah, as in the third category, then the law concerning him is like the law of the third category. In that case he would be guaranteed not to sin in his second *gilgul*. Or alternatively, since the mitzvah was before him, unlike the third category, but like the second category, and he did not do it, then the law pertaining to him will be *gilgul* like the second category where there is no guarantee not to sin.

(3a) I am also in doubt concerning other mitzvot, especially those where a person is not obligated to run after them, such as *ma'akeh* or *shiluach hakan*, etc.

The mitzvah of *ma'akeh* is the commandment to the owner of a house to build a fence around the roof of it in order that someone on the roof will not fall off. "When you build a new house, you shall make a fence around your roof; and do not bring blood into your house if someone falls from there" (Deut. 22:8). Like *shiluach hakan*, it is one of the *mitzvot* of the third category where a person is not obligated to run after it. In this case, he is not obligated to go buy a house just to put a fence around the roof.

[What is the law] **if a person ran to do them, but did not succeed? For example, he was poor and could not buy a house to build a fence.**

In this case he is more of an *anous* than in the previous examples of the third category. In those examples he did not run after the mitzvah to try to do it. Here, he did, but still he did not achieve the circumstances to enable him to perform it.

Do we say that he is called an *anous* and *ibur* is sufficient for him, or does he need an actual *gilgul*?

In this case, is he like a person who does not do a mitzvah of the fourth category because the full circumstances of the mitzvah never presented themselves? He is like a person who never had a first born son to redeem. This is a high level of *anous*. He does not need to return in a full-fledged *gilgul*, but it is sufficient for him to come as an *ibur* and fulfill the mitzvah in that way.

Or alternatively, since the mitzvah that is missing is from the third category, then its judgment remains as one from the third category and he must return in *gilgul*, but he is guaranteed not to sin.

In another place we wrote that it appears that he is exempt from *gilgul*, and *ibur* is enough for him. On the other hand, it is possible that he does reincarnate, but G-d arranges that the circumstances to do the mitzvah are definitely given to him.

[Commentary by Shabtai Teicher.]

Obligation of Procreation

Gate of Reincarnations: Chapter Eleven, Section 9

The mitzvah of procreation has a special status and it is a category in itself.

The fifth category is one particular mitzvah, the mitzvah of procreation.

This is the mitzvah to father children, as it is written, "…Be fruitful and multiply" (Gen. 1:28).

It is a mitzvah that a person is obligated to run after it to fulfill it, and he is also capable of fulfilling it.

It may happen that a person marries, but the couple does not succeed in giving birth to children. According to *Benei Aharon*, the judgment described here applies to that person because most men are capable of fathering children. It also applies to men whose children

have all died and they do not have any other surviving progeny in the world.

On the other hand, someone who does not marry at all is not included within this category, but his fate is worse, according to the *Benei Aharon*. He cites proof from the explanation of the Talmud (*Berachot* 10a) on the verse "In those days Hezekiah was sick unto death, and Isaiah the son of Amotz came to him and said, 'Thus said the Lord… you will die, and not live.'" (Isaiah 38:1)

What have you to do with the secrets of G-d? What you have been commanded, you need to do….

The Talmud asks the following question. If he said to him that "you will die", why does he also say that he will "not live"? It answers that Isaiah said to him, "you will die" in this world and you will "not live" in the next world.

Hezekiah asks why his punishment is so severe.

Isaiah answers that it is because Hezekiah never married and never fulfilled the mitzvah of procreation, and although Hezekiah foresaw that his children would turn out bad, it was no excuse. "What have you to do with the secrets of G-d? What you have been commanded, you need to do, and G-d will do what pleases Him."

This one has stringency beyond all the other mitzvot, as will be explained. *Gilgul* does not satisfy the deficiency of someone who dies without children, and he did not fulfill it [the mitzvah].

Gilgul of one sort or another, or even *ibur*, does satisfy the need of someone who dies while he is missing any of the other mitzvot, as it was taught in the last section. This is not the case for "someone who dies without children, and he did not fulfill it."

The repeated phrase, "and he did not fulfill it", seems to exclude those who fulfilled the mitzvah in a previous *gilgul*, as we learned concerning Ben Azai in Gate of Reincarnations 5:8.

The sparks of the soul of the one who dies without children will enter into the body of the second gilgul….

Concerning all the others that reincarnate because they are missing some mitzvah, each and every one of their bodies will arise and come back to life in the time of the Resurrection. The sparks of his soul that will enter within [each body at the time of Resurrection of the Dead] **will correspond to the amount of mitzvot that were done in the lifetime of that body. However, the sparks of the soul of the one who dies without children will enter into the body of the second *gilgul*, and this is esoteric *yibum*.**

In other words, the body will not gain any merit from any of the other mitzvot done in its

lifetime. All the merit and rectified soul sparks will go to the body of the next *gilgul*.

Then he will fulfill the mitzvah of procreation. Concerning the first body that did not fulfill it, there will be nothing to enter into it except that first spirit that was left within his wife from their first intimate relationship when he married her.

There is a minor spirit that is transmitted from the man to the woman at the time of her first intimate relationship with her husband. This minor spirit is a derivation from the soul of the man. Some of its "adventures" have already been discussed in the introduction to Chapter Nine, in the subsection called "The *Sabba* Enters Into the Place of the 400 Questions." As we learned there also, at the time of Resurrection of the Dead it is only this minor spirit that is available to vitalize and enter the body of the person who did not fulfill the mitzvah of procreation. All the other soul sparks that may have been rectified in that *gilgul* go the body of the next *gilgul* that did fulfill the mitzvah.

[Commentary by Shabtai Teicher.]

he 613 Mitzvahs and Torah Study

Gate of Reincarnations: Chapter Eleven, Section 10

The levels involved in the study of Torah called *PaRDeS*, and the levels of Action, Speech and Thought concerning all the 613 mitzvot and the general distribution of the mitzvot will be explained.

The sixth category is [also] **a particular mitzvah. It is occupation with the Torah.**

The mitzvah of studying Torah is equivalent to all the other mitzvot….

In the beginning of the previous section when the Ari began his discourse on the positive mitzvot he wrote that they were divided into *five* categories. He did not include this sixth category of studying Torah and being occupied with it. Previously he had described the laws of *gilgulim* relevant to the five categories of mitzvot when they are not fulfilled. Here, however, he is only going to tell us that the mitzvah of studying Torah is equivalent to all the other mitzvot and it must be accomplished on four levels, as if they were four separate mitzvot. If any one of the levels is missing, then the person must reincarnate in order to fulfill it. He does not tell us what will be the law of the *gilgul* since that has already been explained beforehand.

It is equal weight with all the others, as the Sages have said "The study of Torah is equivalent to all of them." (*Kedushin* 39b)

It has four ways whose mnemonic device is *PaRDeS: Peshat, Remez, Derush,* and *Sod.*

In other words, the Torah must be studied and understood on four different levels. It is worthwhile to note that it is said that each one of these four levels also has four levels of "*PaRDeS*" understanding.

A person must go out of his way to occupy himself with all of them as much as his intellect is capable of grasping. He must seek out a rabbi to teach it to him, and if he is missing any one of them relative to what he could have beheld, then he will have to reincarnate because of it.

Everyone's ability to understand *PaRDeS* is different, but there is an aspect of *PaRDeS* relevant to every level of soul.

…a person must fulfill all the 613 mitzvot in Action and in Speech, as well.

Furthermore, it is necessary to know that a person must fulfill all the 613 mitzvot in Action and in Speech, as well. This is similar to what the Sages said: "Anyone involved with [reading] **the section of *Olah* is considered as if he actually sacrificed an *Olah*" (*Menachot* 110a). It is the same with Thought.**

An *Olah* is a "free-will offering". This was one of the types of sacrifices offered in the Holy Temple. The simple meaning of the Sages' remark is that reading and studying of the Torah, especially its relevant sections, has been substituted for the Temple sacrifices which can no longer be performed in Action since the Destruction of the Temple.

However, if Torah Study and prayer were a complete substitute for the Temple sacrifices, then the practice of sacrifices would never have had to be prevalent. Instead of the Temple and the activities performed in the Temple, reading of Torah would have been sufficient. Since this was not the case, it must be that each period was characterized by concentration on a different *tikun* - according to our example, the *Olah* in Action during the time of the Holy Temple, and the *Olah* in Speech during our times. And may the Holy Temple be rebuilt speedily in our days.

Now, there are three levels of Torah, and all the 613 mitzvot exist on all three of these levels. They are Action, Speech and Thought. They are like three parallel and equal *partzufim*, and each *partzuf* consists of 613 limbs corresponding to the 613 mitzvot of that level. Needless to say, the level of Thought is the most internal of the three, and the level of Action is the most external.

Each one of the 613 mitzvot can be classified into one of these three levels….

In addition, each one of the 613 mitzvot can be classified into one of these three levels. Some or most mitzvot, like *tefillin* or charity primarily exist in the realm of Action. Some, like the study of Torah or prayer, primarily exist in the realm of Speech. Some, like the fear of G-d or the love of G-d, primarily exist in the realm of Thought. Nevertheless, each one also pertains to the other two realms as well. For example, the mitzvot of *tefillin* or charity have to be studied in the Torah. Thus, they also exist in the realm of Speech. Similarly, a

person should come at some point in his life to think about these mitzvot before he does them, or while he is doing them, or while he is studying them, etc. Thus, these mitzvot also exist in the realm of Thought.

It is the same with the mitzvot like study of Torah and prayer that exist primarily in the realm of Speech. A person needs to physically go to the Study Hall or the Synagogue, he needs to turn the pages of the book or make specified genuflections and other movements during prayer. Even the movement of his speech organs is a physical act.

Similarly, a person who fears G-d and loves Him will do things and say things, over and beyond the physical shapes of the mitzvot, that reflect his attitudes towards the Almighty and His creation. Thus, all the 613 mitzvot exist on all three levels of Action, Speech and Thought at the same time.

Furthermore, it must be known that there are 613 mitzvot distributed among the 613 limbs and sinews of Adam. These are called the 613 Major Roots. Each limb has particular mitzvot that pertain to it.

This is like the sayings of the Sages listed in Talmud *Shabbat* 118b, from which we learn that the rabbis each had mitzvot that were especially dear to them from among all the others, and which they were especially strict and diligent to perform. The following is one example:

In the Left Shoulder there are 11 positive mitzvot and 15 negative mitzvot….

Rabbi Yosef asked Rabbi Yosef the son of Rabbah, "Which is the mitzvah that your father was especially careful in its performance?"

"In *tzitzit*…" he answered him. "One day [my father] was ascending a staircase and a thread of his *tzitzit* was torn off. He did not move from the place until the thread was replaced."

Nevertheless, we shall see that Rabbi Chaim Vital does not necessarily accept this easy explanation to the words of the Holy Ari.

In the Left Shoulder there are 11 positive mitzvot and 15 negative mitzvot that pertain to it. Everyone who is from this shoulder is obligated to fulfill these mitzvot more than all the other 613.

There is an obvious problem here. If more than one mitzvah pertain to one limb, then there will not be enough to go around!

First, it should be known that there is a *Mishna* (*Ohalot* 1:8) that lists the 248 limbs of the body. There the Left Shoulder, by the way, consists of 4 limbs. Nevertheless, the Ari has already written in another place that the distribution of the mitzvot is not like the divisions of the limbs in *Ohalot*. The mitzvot correspond to a different aspect of the limbs and not to

their actual structure per se.

It is not entirely clear to me what is this special obligation concerning the particular mitzvot of the limb in opposition to all the rest of the 613, since everyone is obligated to fulfill all the 613 mitzvot.

Moreover, I heard from my Teacher, may he rest in peace, that there are sparks that have been preceded by [other] **sparks from the Root of his soul who fulfilled all the mitzvot. In contrast, there are sparks that have been preceded by sparks** [from the Root of his soul] **who did not fulfill the mitzvot that he also has not yet fulfilled.**

The first type consists of sparks that are preceded by other sparks from the same Root. Those that preceded already fulfilled the mitzvot that the new one has to fulfill. It seems obvious that he will have an easier *tikun* because of the accomplishments of those that preceded him.

In contrast, the second type consists of sparks that have also been preceded by other sparks from the same Root. However, here the preceding sparks did not fulfill the mitzvot that the new one has come to do. It seems obvious that he will have a harder *tikun* than those of the first type because he is like someone who is breaking new ground.

Nevertheless, here too, it seems that Rabbi Chaim does not accept this seemingly obvious explanation.

However, I do not know what the difference between them is.

In the last section of this chapter, the *Benei Aharon* will suggest a solution to this difficulty.

Performance of the positive mitzvot has now been explained.

[Commentary by Shabtai Teicher.]

Repenting Over Negative Mitzvahst

Gate of Reincarnations: Chapter Eleven, Section 11

The laws of *gilgulim* concerning transgression of some of the negative mitzvot will be explained here.

The negative *mitzvot* will now be explained.

There are negative *mitzvot* that *teshuva* [repentance] **and *Yom Kippur* make atonement for them.**

Transgression of negative *mitzvot* requires atonement or purification from the blemish of the sin. This is accomplished, in the first place, by *teshuva* and Yom Kippur. The unique and special grace of Yom Kippur is that its arrival brings atonement from sin for the people of Israel when it is accompanied by *teshuva*.

There are severe transgressions, for which there is no atonement until his death….

The word "*teshuva*", which means repentance, comes from the root that means "to return". In other words, he turned from a good way to a bad way, and now he is *returning* to the good way. At the essence of *teshuva* is "*viduy*" - confession of sins. However, there are many other laws and details involved in *teshuva*.

The following are the words of the Rambam in The Book of Knowledge, "The Laws of *Teshuva*," 1:4:

…If a person transgresses positive *mitzvot* that do not incur the penalty of excision, and he does *teshuva*, then he does not move from that spot until they forgive him…

If he transgresses negative mitzvot that do not incur the penalty of excision or a death penalty imposed by the court, and he repents, then his repentance is suspended and Yom Kippur makes atonement….

If he does transgress mitzvot whose penalty is excision or court-ordered death, and he repents, then his repentance and Yom Kippur are suspended until sufferings that come to him make the final atonement….

When is the (preceding) applicable? (It only applies when) he did not profane the Name of G-d at the time of the transgression. However, if he did profane the Name of G-d, even though he did *teshuva* and Yom Kippur arrives, and his repentance is enduring, and sufferings have come upon him, he does not attain complete atonement until he dies. All three - repentance, Yom Kippur and sufferings - are all suspended, and death atones….

There are those that entail excision or a court-imposed death penalty, which also require sufferings for atonement. However, there are severe transgressions, for which there is no atonement until his death. Among these there are [two] **divisions.**

Non-believers and those who deny the prophetic authority of the Torah…must reincarnate….

The translation here has followed the *Benei Aharon* in line with the Laws of *Teshuva* quoted above. Now, the Ari will explain the first type of severe transgression where atonement is put off until death.

[The first division includes] **a transgression** [which incurs the penalty] **that his body is destroyed and it does not arise in the time of the Resurrection of the Dead. And** [this type includes] **those that have no portion in the World to Come, such as non-believers**

and those who deny the prophetic authority of the Torah. In this class, the *Nefesh* [of the person] **must reincarnate to rectify what he sinned, but the first body is destroyed and lost.**

The Talmud in *Avoda Zara* 18a and *Sanhedrin* 91a records those transgressions that entail the loss of their portion in the World to Come and/or failure to arise in the time of the Resurrection of the Dead. The souls of people who commit these transgressions must reincarnate to rectify what they sinned. However, for their bodies there is no future. They do not arise in the time of Resurrection of the Dead and they have no future in the World to Come. Any merit that they had from the first will go to the second *gilgul*.

However, if he [the sinner] **does not fit within this category, then his first body is not lost.**

A person who causes someone else to transgress…must come as an *ibur* with the reincarnating one until the sin is rectified….

In other words, this type of sinner, even though it is a severe sin such as profaning the Name, does have a portion in the Resurrection of the Dead and in the World to Come. Therefore, his first body is not lost, but it will arise in the time of the Resurrection of the Dead with those parts of the *Nefesh* that were rectified in its lifetime.

Nevertheless, his *Nefesh* has to reincarnate into a second body together with a spark from his Root who enters there and who is the "owner" of that body. With him, the reincarnated one will be rectified. He [the reincarnated one] **is called a "guest" - and not the "host".**

This is the law of *gilgul* concerning the second type of severe transgression, when the sinner has a portion in the Resurrection of the Dead and the World to Come. Meanwhile, he will reincarnate as a "guest" into a second body, and in the time of Resurrection of the Dead he will return to the first body. The Ari will now add another detail.

However, a person who causes someone else to transgress a sin that requires reincarnation, yet this person did not himself sin, must come as an *ibur* with the reincarnating one until the sin is rectified, and then the one who caused the sin can leave there.

[Commentary by Shabtai Teicher.]

Unique Mitzvah for Each Soul Root

Gate of Reincarnations: Chapter Eleven, Section 12

Some parts of soul are rectified by the performance of all 613 mitzvot, and some parts are rectified by the mitzvot pertaining to one's soul Root, and to explain this the "Meditation on

the Interconnections and Interweaving of the Worlds" will be reviewed.

The Ari will now revert to the topic that was left off at the end of Section 10. He wrote that there are particular mitzvot pertaining to every limb, and a person is more responsible for the particular mitzvot pertaining to the limb that is his Root than he is for all of the other 613 mitzvot. We saw there that this statement of the Holy Ari gave Rabbi Chaim difficulty because everyone is responsible to fulfill all the 613 mitzvot. Therefore, Rabbi Chaim asked, "What is unique about the particular mitzvot of the Root? "

Although there are particular mitzvot pertaining to each limb, all the 613 mitzvot must be completed….

He did not accept there the easy answer of extra, special, added responsibility for the particular mitzvot of the Root. Now, we will see that he wants to connect this statement of the Holy Ari with the introductory teaching that we learned in 1:4, see there.

Nevertheless, the answer that he posits here is very difficult to understand. The truth is that he wants to somewhat "hide, even while he is revealing" a very important teaching, as we shall see, with the help of G-d. In order to make sense of the words we will have recourse to the commentary of *Benei Aharon*, which is based upon the "Meditation on the Interconnections and Interweaving of the Worlds."

It is not sufficient for a person to rectify the particular place where his soul is attached above. He must rectify all the parts of *Asiya* and *Yetzira*, etc.

As we have learned many times throughout the Gate of Reincarnations, it is not possible for a person to receive *Ruach* from *Yetzira* until he rectifies all of the *Nefesh* from *Asiya*. In the same way he cannot receive *Neshama* until all of *Ruach* is rectified. In order to rectify each one of these levels of soul in its entirety he must do all the 613 mitzvot. Because of this, Rabbi Chaim Vital seemingly did not understand the teaching of the Holy Ari that a person has to fulfill the particular mitzvot pertaining to the Root of his soul, and these are more relevant to him than the other 613 mitzvot.

This helps to explain what I wrote here.

This helps to explain the contradiction between what he wrote in the previous section and the rule that a person has to rectify all the parts of *Asiya*, etc.

Although there are particular mitzvot pertaining to each limb, all the 613 mitzvot must be completed. It seems to me now that the explanation is in a different way, as follows.

Before we go on to translate and explain the new explanation given by Rabbi Chaim Vital, it will be worthwhile to briefly review the "Meditation on the Interconnections and Interweaving of the Worlds." Afterwards, we will refer to the commentary of the *Benei Aharon* on this section and translate some of it:

On the Interconnections and Interweaving of the Worlds

In the "minute detail" system of the *Rashash* (Rabbi Shalom Sharabi) there are meditations on this deep teaching in three and even four dimensions, but I will start with a prosaic, two dimensional description of it, which my teacher often used:

- There is a farmer who has 4 cucumbers.
- There is a farmer who has 4 tomatoes.
- There is a farmer who has 4 onions.
- There is a farmer who has 4 stalks of lettuce.

They can each eat their own produce to their hearts' content. But that is boring. They want variety. They want a salad. What do they do? The one who has cucumbers gives…

- One to the tomato man
- One to the onion man
- One to the lettuce man.

The one who has tomatoes gives…

- One to the cucumber man
- One to the onion man
- One to the lettuce man.

The one who has onions gives…

- One to the cucumber man
- One to the tomato man
- One to the lettuce man.

The one who has lettuce gives…

- One stalk to the cucumber man
- One stalk to the tomato man
- One stalk to the onion man.

Thus, each one of them has a tasty salad. Each one has one cucumber, one tomato, one onion and one stalk of lettuce.

It is hard to believe that such a prosaic example can contain such an important secret, but obviously, a profound teaching about social cohesion, unity and love, is implied here.

The same concept is depicted in Kabbalistic terms by the following **Diagram 11:12 - 1**.

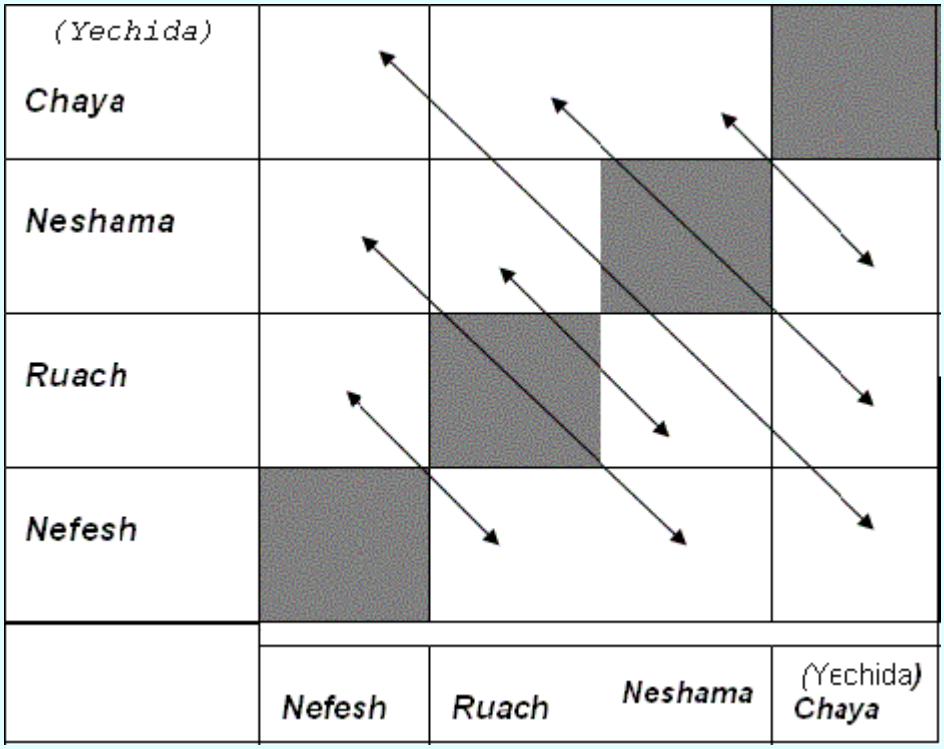

With the help of G-d we will now translate and explain the words of the text. From here to the end of the section it will be worthwhile for the student to refer to Diagram 11:12 - 2 below.

If a person's *Nefesh* is, for example, from *Nukva* of *Asiya*.

Since the Ari is talking about *Nefesh*, this place in the diagram below is the bottom row - *Nefesh* of *Asiya*. The place, *Nukva* of *Asiya*, is the lowest line of that row, marked in **Diagram 11:12 - 2** "*Nf*."

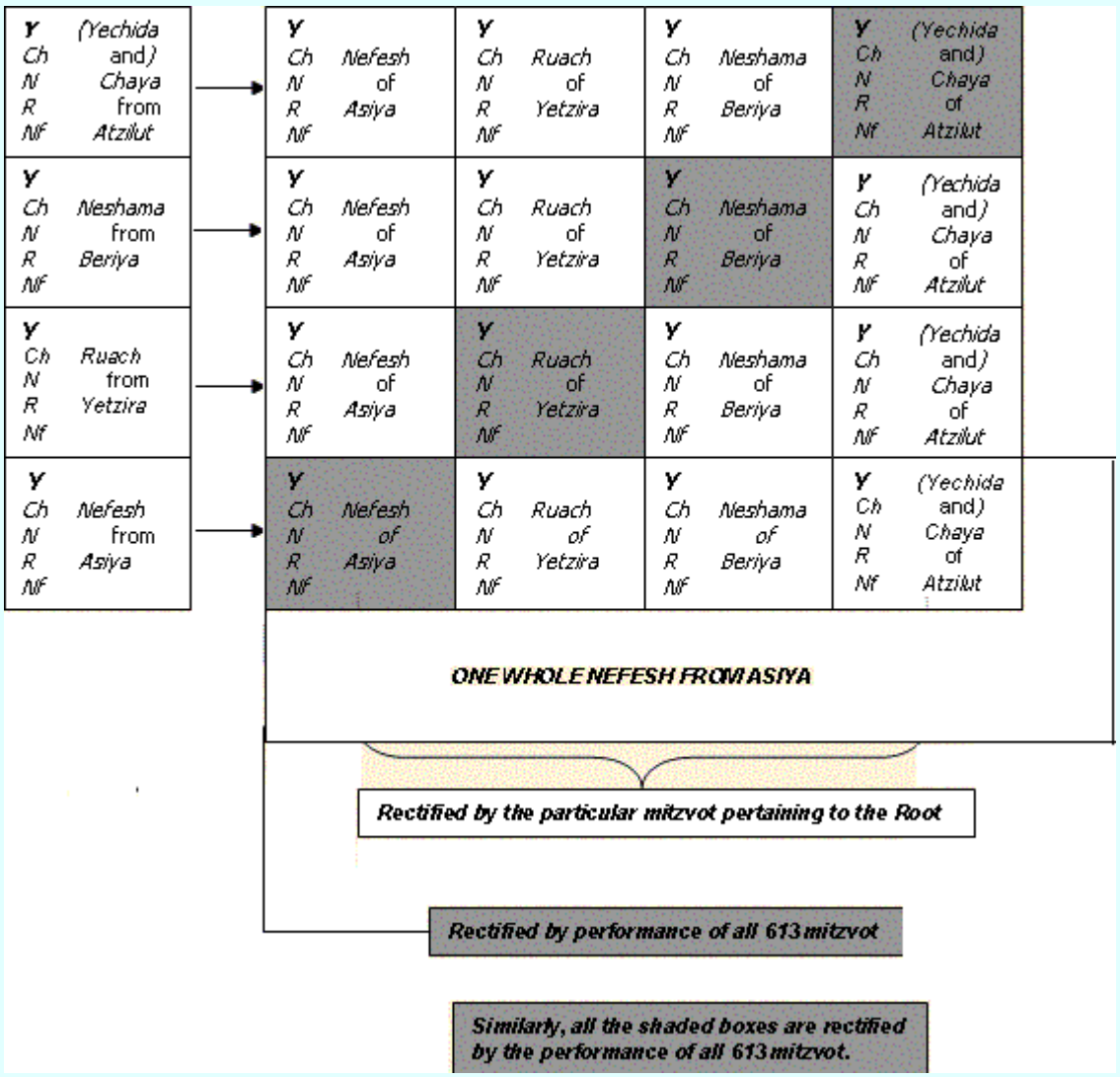

It is not enough for him to rectify only this section in order to enable *Ruach* from *Nukva* of *Yetzira* to enter within him.

It is not enough for him to rectify the row, *Nf* of *Nefesh* of *Asiya*, in order to ascend to the rectification of *Nf* of *Ruach* from *Yetzira*. Indeed, this is what we might have thought after reviewing Gate of Reincarnations, Chapter 1:4. Now, the Ari is revealing new information.

He will have to rectify all the parts of *Nefesh* that are from his portion of *Asiya*: the *Nefesh* from *Malchut* of *Zeir Anpin* that is from *Asiya*, for example, and the *Malchut* of *Imma*, *Abba* and *Arich* of *Asiya*.

In other words, he will have to rectify the *Malchut*, or *Nf*, of all the cells on the bottom row:

the *Nf* of *Ruach* of *Yetzira* on the bottom row, *Nefesh* from *Asiya*,

the *Nf* of *Neshama* of *Beriya* on the bottom row, *Nefesh* from *Asiya*,

the *Nf* of *Chaya* of *Atzilut* on the bottom row, *Nefesh* from *Asiya*.

Only then will he be ready to ascend to *Ruach* (the second row) because only then will he have finished his *Nefesh*.

All these are parts of his entire *Nefesh*. They are the *NRNCh"Y* of *Asiya*, and all together they are called one whole *Nefesh* from *Asiya*.

Then he can begin to acquire his portion of the *Nefesh* that is within *Ruach* of *Asiya*.

Then he can begin to acquire *Ruach*. In this example he is from the aspect of *Nukveh*. Therefore, he will rectify all the *Nf* places in the cells of the second row.

The explanation of the *Benei Aharon*:

In *Asiya* there is the *NRNCh"Y* of *Nefesh* of itself (i.e. *NRNCh"Y* of *Nefesh* of *Nefesh*) and they are external to everything. Ensconced within them is the *NRNCh"Y* of *Yetzira*. Ensconced within them is the *NRNCh"Y* of *Beriya*, and within them is the *NRNCh"Y* of *Atzilut*.

The *Nefesh* of *Nefesh* itself is acquired by the performance of all the 613 mitzvot….

There are those that acquire only the *NRNCh"Y* from *Asiya*, which are external to everything. There are those that enter further within and acquire the *NRNCh"Y* of *Yetzira* that is within *Asiya*. There are those that enter further within and acquire the *NRNCh"Y* of *Beriya* that is within *Yetzira* that is within *Asiya*. There are those that enter all the way within and acquire the *NRNCh"Y* of *Atzilut* that is within the *Beriya* that is within *Yetzira* that is within *Asiya*.

All these levels that are acquired are all called *Nefesh* from *Asiya*, even the *Atzilut* that is ensconced there. It is not the real *Atzilut* because the real *Atzilut* cannot come to a person until he completes the real *NR"N* from *Beriya*, *Yetzira* and *Asiya*.

Therefore, there is the *Ruach* of *Yetzira* that is ensconced within *Asiya*, and there is the real *Ruach* from *Yetzira*.

Rabbi Chaim Vital is talking about the *Ruach* of *Yetzira* that is ensconced within *Asiya*.

[It is acquired by the particular mitzvot that pertain to the limb that is his Root.]

The Holy Ari is dealing with the real *Ruach* that is from *Yetzira*. (In our diagram it is the second cell on the second row, outlined in black.) It is only acquired when all the levels of *Nefesh* are complete by accomplishment of all the 613 mitzvot.

[Thus, the contradiction has been solved, and it is to be understood in the following way: The *Ruach, Neshama* and *Chaya* of the *Nefesh* are acquired by performance of the particular mitzvot pertaining to the Root. The *Nefesh* of *Nefesh* itself is acquired by the performance of all the 613 mitzvot.

It is the same with the next level of *Ruach*. The *Ruach* of *Ruach* is acquired by the performance of all the 613 mitzvot. The *Nefesh* and *Neshama* and *Chaya* of *Ruach* are acquired by performance of the particular mitzvot pertaining to the Root.

The *NRNCh"Y* of *Neshama* of *Neshama* is acquired by doing all the 613 mitzvot. The *Nefesh, Ruach* and *Chaya* of *Neshama* are acquired by doing the particular mitzvot pertaining to the Root. And it is the same with *Chaya* and *Yechida*.]

In conclusion…

In conclusion, both statements are true. Some parts of the soul are rectified only by performance of all the 613 mitzvot. These are the *Nefesh* of *Nefesh* from *Asiya,* the *Ruach* of *Ruach* from *Yetzira,* the *Neshama* of *Neshama* from *Beriya* and the *Chaya* (and *Yechida*) of *Chaya* (and *Yechida*) from *Atzilut.*

In addition, each person rectifies one of the *NRNCh"Y* aspects of each of these places, but the rectification of each place is accomplished only through performance of all the 613 mitzvot.

However, there are other parts of the soul that are rectified through performance of the particular mitzvot pertaining to the Root of the soul. These are the *RNCh"Y* of *Nefesh*, the *Nefesh* and *NCh"Y* of *Ruach*, the *N"R* and *Ch"Y* of *Neshama*, etc.

It can also be seen that in essence this explanation is the same as the simple, easy explanation that Rabbi Chaim Vital seemingly rejected at first. In other words, everyone must fulfill all the 613 mitzvot, but there are some mitzvot for which each person has extra, special, added responsibility. These are the particular mitzvot pertaining to the Root of the soul of that person.

[Commentary by Shabtai Teicher.]

Categories of Positive Mitzvahs

Gate of Reincarnations: Chapter Eleven, Section 13

Three concepts concerning which mitzvot repair each of the *Nefesh, Ruach, and Neshama*, respectively.

Although the subject of *Ruach* and *Neshama* was already discussed previously, we will

now explain it.

The rectification of the *Ruach* that is from the world of *Yetzira* is through involvement with Torah according to Jewish Law, in the Oral Torah of *Mishnah* and Talmud, for the sake of itself.

The *Ruach* that is part of the general *Nefesh*, *Ruach*, *Neshama*, is rectified by the particular mitzvot pertaining to the Root. These mitzvot exist on three levels of Action, Speech and Thought, which therefore includes the study of Torah insofar as it relates to these mitzvot.

The mitzvah of involvement with Torah also applies to the general *Ruach*. It is rectified by performance of all the 613 mitzvot, which all exist on the levels of Speech and Thought as well as Action, as we have seen. Furthermore, one of the 613 mitzvot is the study of Torah.

The reason the Ari prefers the phrase "occupation with Torah," as opposed to "study of Torah" was explained in Gate of Reincarnations (Chapter 11, Section 6). *Midrash*…brings about the *Tikun* of the world of *Beriya*….

Furthermore, it is well known that there are two divisions of Torah: the Written Torah, which is comprised of the 24 books of the Bible, and the Oral Torah. The main part of the Oral Torah deals with Jewish law, which is called "*halachah*". It is comprised, for the most part, of the Talmud, which contains two or three parts. First, there is the *Mishnah*, written around 170 C.E., approximately 100 years after the destruction of the Holy Temple. The second part is the Babylonian *Gemara*, written down around the year 550 C.E. It consists, for the most part, of discussions and analyses of the Mishnah, although the discussions often stray into topics that are far from the original Mishnah. Finally, on these texts there are hundreds and thousands of commentaries that have been written down over the course of centuries since the redaction of the Talmud until today. The most important of these, probably, are *Rashi*'s explanation of the Bible and Talmud, the *Rambam*'s compilation of the final legal decisions of the Talmud arranged according to topic and not necessarily according to the order of the Talmud, and the *Shulchan Aruch*, the Code of Jewish Law, written in the middle of the 16t^{h} Century by Rabbi Yosef Karo and appended by Rabbi Moshe Isserles about 15 years later.

There is another major category of material within the Talmud called "*aggadata*". It consists of stories, legends, myths and ethical lessons. In the same class are the *Midrashim*, especially the *Midrash Rabbah*. It seems from the wording of the Ari here that these are included in the next category of Torah, that which brings about the *Tikun* of the world of *Beriya*.

Rectification of the *Neshama* that is from *Beriya* is through knowledge of the Inner Torah…the Kabbala….

"*For the sake of itself*" means that the mitzvah, in this case occupation with the Torah, is not done for ulterior motives such as money, personal glory, to be called Rabbi or Master,

etc., or for the sake of amassing power and control over other people.

The rectification of the *Neshama* that is from *Beriya* is through knowledge of the Inner Torah, its secrets and the *sod*, which are contained in the wisdom of the Zohar.

These are generally called the Kabbala.

In another place we wrote that someone who does positive mitzvot without *kavana* rectifies the world of *Asiya*, which is the *Nefesh*.

The word *kavana* means "intention", or concentration to direct the mind to specific thoughts, Holy Names or Letters, which are the inner dimensions of a mitzvah. The word includes the basic intention of the mitzvah. For example, if I put on *tefillin* I am obviously doing it because G-d commanded me in the Torah to do it (although the possibility does exist that I am doing it because someone else is watching me). However, I can do the act of wearing *tefillin* without any further thought. On the other hand, I can think before doing it that I am putting on *tefillin* because G-d commanded me to do so and maybe even add that He wrote in the Torah specific verses that constitute the command, etc. These are also called *kavana*.

There is a special resonance between the world of Asiya…and the legs….

Thus, someone who does positive mitzvot without *kavana* is fulfilling the *form* of the mitzvot, which is essential. Although something is missing from his performance, he is rectifying *Nefesh*.

Someone who is occupied with Torah, but without *kavana*, rectifies *Yetzira*, which is *Ruach*.

Someone who does a mitzvah, or who is occupied with Torah, with *kavana*, rectifies *Beriya*, which is *Neshama*.

According to this second description, mitzvot and Torah accomplish the *tikun* of *Nefesh* and *Ruach* respectively. The *tikun* of *Neshama*, on the other hand, is accomplished by *kavana*.

In another place I wrote that an advantage for someone whose *Neshama* comes from *Beriya* is attachment of Thought to the names *Sag*, *Eh-yeh YaHO* [*yud*, *hei*, *vav*], and *Eh-yeh Asher Eh-yeh*.

These Holy Names are objects of meditation to assist accomplishment of the *tikun* of *Beriya*.

Occupation with Torah in the realm of Speech is an advantage to the *Ruach* that comes from *Yetzira*.

Performance of the mitzvot in Action is an advantage to the *Nefesh* that comes from *Asiya*.

This is especially the case concerning those mitzvot that depend upon walking with the legs, such as visiting the sick, accompanying guests and the dead.

When considering a *partzuf* it is common to divide it into three segments. The head, including the *mochin*-brains corresponds to the ***Ch**ochma-**B**ina-**D**aat* (known as "*Chabad*") of the *partzuf*. The torso and two arms are ***Ch**esed-**G**evura-**T**iferet* ("*Chagat*"). The lower part of the body is ***N**etzach-**H**od-**Y**esod* ("*NaHY*").

Similarly, the three realms of Thought, Speech and Action also correspond to *Chabad*, *Chagat*, *Nahy*, respectively. Thus, there is a special resonance between the world of *Asiya* (Action), the realm of Action and the legs.

[Commentary by Shabtai Teicher.

Four Types of Reincarnations

Gate of Reincarnations: Chapter Eleven, Section 14

Four types of *gigulim* are explained.

In order for the *Nefesh* to become whole to ascend to its place, there are two conditions. The first is called *tikun* of the completion of the *Nefesh*, which is fulfillment of all the 248 positive mitzvot. The second is *tikun* of the blemish of the *Nefesh* if it transgressed any of the 365 negative mitzvot.

Furthermore, it is known that the *Ruach* cannot enter the body until the *Nefesh* is complete in these two parts.

The Ari will now go on to delineate four laws that govern the phenomenon of *gilgulim*.

[Firstly]**, a *Nefesh* could be one particular spark that cannot be divided further. If it were a smaller unit than this, it could not be called a "whole *Nefesh*".**

In other words, it is one of the 600,000 Minor Sparks of one Major Root. Theoretically, things could be divided into smaller and smaller units ad infinitum. However, if this soul were divided into something smaller than this final soul unit called a "spark", then it could not be called a whole *Nefesh*.

Afterwards, if the person sins, the blemish is not accounted to the *Nefesh* but only to the *Ruach*….

If this [spark of soul] **becomes complete in the two conditions that were mentioned, then it is called a whole *Nefesh* and it is ready to receive *Ruach*. Afterwards, if the**

person sins, the blemish is not accounted to the *Nefesh* but only to the *Ruach*.

Secondly, even if she is complete with all 248 positive mitzvot, but in the lifetime of a body she transgressed one of those sins that prevent resurrection of the dead, then this *Nefesh* will reincarnate into a second body by herself. She will rectify the damage of this transgression there, but the mitzvot were already done.

In other words, the purpose of her *gilgul* into this second body is rectification of the transgression for which the first body is denied resurrection. In the second body this Spark of *Nefesh* does not need to accomplish mitzvot because she has already completed them.

Afterwards, in the time of the Resurrection of the Dead she will enter the second body, but the first body will be wiped out from the world….

Afterwards, in the time of the Resurrection of the Dead she will enter the second body, but the first body will be wiped out from the world. This is even more so if she did not complete all the 248 positive mitzvot in the first body.

Thirdly, she did not complete all the 248 positive mitzvot in the first body, but she was not damaged by any transgression. Or, she was blemished by a transgression, but not one of those that cause destruction of the body in the time of the Resurrection of the Dead. Then all of her will reincarnate into a full *gilgul* in a second body.

It is a full *gilgul*, not an *ibur* or a Double *gilgul*. The main point here is that the Spark of *Nefesh* totally reincarnates into a second body. Although mitzvot were performed in the first body, and that body will arise with the merit of those mitzvot in the time of the Resurrection of the Dead, the entire Spark must meanwhile reincarnate into the second body wherein its tally of mitzvot will be completed.

Afterwards, in the time of the Resurrection of the Dead, that [Spark of] ***Nefesh* will be divided into parts, even though no single part among them will be called a whole *Nefesh*, as explained previously. Those fractions did perform positive mitzvot that were accounted to them. They will return with the first body in the time of the Resurrection of the Dead because those mitzvot were fulfilled within it.**

In the time of the Resurrection of the Dead each body arises with a complement of soul equivalent to the mitzvot that were performed in its lifetime.

Nevertheless, these fractions need to reincarnate into a second body. Since they do not constitute one whole *Nefesh*, they must also exist within the second body when it is fulfilling the mitzvot that were missing.

If she transgressed some prohibition in the first body, then she will rectify it now in the second body. She will bear suffering and the pain of death together with it [the second body].

The fractions in the second body that do the mitzvot which were missing will arise in the time of the Resurrection of the Dead with the second body wherein they were done.

Any transgression that blemishes the second body will not affect the first fractions.

If the complement of 248 positive mitzvot is completed in the second body, and it is also not damaged by any transgression, then the *Ruach* will also enter into it [the second body] **in its lifetime. Similarly, after the Resurrection of the Dead the *Ruach* will enter into the second body together with those fractions of *Nefesh*.**

Fourthly, the *Nefesh* completed all the 248 positive mitzvot in the first body, but she was blemished by a slight transgression. She will reincarnate with another, newer *Nefesh*.

The Ari does not mean new souls of the first type discussed in previous chapters. These are souls of the second and even the third type, but they were never in the world beforehand, never blemished, and certainly they were never united in a single body together with the soul that is reincarnating.

Both sparks of *Nefesh* must actually be from the same Root….

This is called Double *Gilgul*. She will receive pains of suffering and death as a punishment for her [previous] **transgression, but she will not be punished for the transgressions committed in the second body. However, she will receive reward for the mitzvot done in the second body. In the time of the Resurrection of the Dead she will return to the first body. The newer *Nefesh*, which is the main one of the second body, will take that body.**

If the newer *Nefesh* were not from the same Root as the first *Nefesh*, then she would not reincarnate together with it. Both sparks of *Nefesh* must actually be from the same Root.

This reincarnation of the first *Nefesh* [in Double *Gilgul*] **is also called *ibur* to some extent because she does not get punishments for the transgressions of the second body, and in the end she will return in the Resurrection of the Dead with the first body. The same applies to the third category when some parts of the *Nefesh* that were already rectified reincarnate with her other parts into a second body. The reincarnation of the rectified parts is called an *ibur* to some extent for the same reason.**

It is called an *ibur* to some extent because the rectified parts do not suffer from the sins that are committed in the lifetime of the second body. Beforehand the Ari called the reincarnation of the third category a "full *gilgul*", but this was because they come at birth and they do not leave until death, and in these respects it is not like *ibur*.

It appears to me that the fourth category is not a "full *gilgul*" for the *Nefesh*. Rather, it stays there only as long as it needs to fulfill the blemish of the first body.

The reincarnating *Nefesh* of the fourth category (Double *Gilgul*) comes at birth, but it does

not need to stay until death.

[She leaves] **because she bears the suffering and pains of the second body.**

The Ari wrote previously about the fourth category that "she will receive pains of suffering and death as a punishment for her (previous) transgression, but she will not be punished for the transgressions committed in the second body."

In other words, once she rectifies her blemishes from the previous *gilgul*, she does not need to stay in the second body. Her debt has been paid, and she does not need to suffer the pains attached to the death of the second body.

When she is completed she goes out while he [the person of the second body] **is still alive, and she goes Above.**

This contradicts what the Ari wrote in "Gate of Reincarnations" 5:1:

"They do not separate until death. They are called one *Nefesh*. As one they suffer the pain and punishments that are inflicted on the body throughout its lifetime, as well as the pain of death."

In most cases the first *Nefesh* does not complete its tikun until it also suffers the pain of death of the second body….

In Double *Gilgul* the first *Nefesh* reincarnates together with a second *Nefesh* into a second body because of some minor blemish, or to fulfill something missing to it from the first *gilgul*. Once she has completed that task, she does not need to suffer the pains and tribulations of the second body including the pain of death. However, the *Benei Aharon* suggests (and this clears up all the seeming contradictions) that in most cases the first *Nefesh* does not complete its *tikun* until it also suffers the pain of death of the second body.

If she does not complete her punishment until death of the second body, then she will stay there until she suffers the pain of death. That is why it is called "an *ibur* that is like a *gilgul*".

It is the same with the third category. The first fractions [of Sparks that were rectified] **stay there in the *sod* of full *gilgul* until the mitzvot that were missing are fulfilled. When they are completed, they go out while** [the person of the second *gilgul*] **is still alive.**

This statement is obviously difficult. The whole idea of the third category is that the first fractions of the Spark that were rectified in the first *gilgul* must reincarnate with the fractions of the Spark that are still missing *tikun*, and the Ari explicitly called them a "full *gilgul*".

In Section 10 of this Chapter the Ari wrote the following:

"There are sparks that have been preceded by (other) sparks from the Root of his soul who fulfilled all the mitzvot. In contrast, there are sparks that have been preceded by sparks (from the Root of his soul) who did not fulfill the mitzvot that he also has not yet fulfilled."

According to the *Benei Aharon*, this statement applies to the fractions of Sparks that are being discussed here. Sometimes there are fractions that must fulfill mitzvot that were already accomplished by some of its other fractions. When they fulfill those mitzvot, then the first fractions no longer need to stay. On the other hand, the fractions that fulfilled mitzvot that have not been repeated by later fractions will have to stay until the end.

Furthermore, according to the *Benei Aharon*, the entire statement of the Ari in Section 10 that has been quoted belongs here, and not there. In other words, the difference between preceding sparks that fulfilled mitzvot and preceding sparks that didn't applies to fractions of sparks, and not whole sparks. Although this solution is not easily acceptable, it does remove the doubt that the Ari expressed there concerning application of the statement to whole sparks. Also, this solution seems to be somewhat vindicated by the following words of the Ari.

If no [fraction of] **spark among the preceding sparks has** [ever] **fulfilled the missing mitzvot, and they are from the same Root of his soul, then they need to come in full *gilgul* until the day of death. However, if the preceding sparks did fulfill the mitzvot, then it is sufficient to reincarnate as an *ibur* that is like a *gilgul*.**

In other words, it is sufficient to come as an *ibur* that is like a *gilgul*. It is like a *gilgul* because it is from birth. It is like an *ibur* because these fractions may leave when the new sparks perform the mitzvot that the first sparks already accomplished.

In another place it has been explained that for the need of fulfilling a mitzvah an *ibur* might be sufficient.

See for example the following from Section 8 of this Chapter:

"The fourth category consists of those *mitzvot* that he cannot do unless G-d forcibly puts him in a position to do one of them. Examples are Redemption of the first born son, *Yibum*, *Chalitzah*, giving a bill of divorcement….

There is a distinction concerning these (mitzvot) and those like them. He does not return to reincarnate if the opportunity to do one of them has not presented itself. **He will merely come as an *ibur*, temporarily, until it is fulfilled, and then he will depart immediately."**

Shmuel [Vital] **says: All this I have gathered and sifted repeatedly from the sheaves that my Father, my Master bundled. It is the finest sifted flour. Among all the lessons**

on the reincarnation of souls it is the clearest explanation.

It is necessary now to also quote what the *Benei Aharon* wrote in this place.

"I have reviewed what was written until here, and I made a revised edition. From here onwards I did not have the opportunity, and it has remained (as I wrote it) originally. In a few places I made notes and some minor changes."

May the Rock of Israel save us from errors…!

[Commentary by Shabtai Teicher.]

New Incarnation for 'Gate of Incarnations!'

By Yerachmiel Tilles

"Gate of Incarnations" is the translation of one of the main collections of teachings of the holy Ari of Tzefat, Rabbi Yitzchak Luria. The translation by Yitzchak Bar Chaim of the text of *Shaar Gilgulim* that KabbalaOnline edited and annotated was subsequently published in California by ThirtySevenBooks.com, but without our commentary.

We completed posting recently on this new version of our site the first eleven chapters with our annotations and commentary, as produced for us by a prominent student of Kabbalah in Jerusalem, **Rabbi Shabtai Teicher**. Unfortunately, R. Shabtai passed away this past year - may his soul be elevated and his memory be for a blessing -- before the work could be completed.

Now the torch has been passed. Nearly all the rest of the manuscript has been gone over and adorned with lucid, detailed explanations by **Rabbi Perets Auerbach**, also a resident of Jerusalem and a noted teacher in English of Zohar, Ari Kabbalah, and Chasidut.

We will post the three sections of chapter 12 in the week between Rosh Hashanah and Yom Kippur, and continue with the two sections of chapter 13 in the week following Simchat Torah. After that we hope to publish one chapter per week (although the very long chapters will be split over several weeks), until the completion, chapter 40.

Eventually, G-d willing, we will make the entire manuscript available as an E-book through our daughter store site. Your comments along the way will be most welcome.

Old & New Souls: A Review

Gate of Reincarnations: Chapter Twelve, Section 1

We have already explained that all souls were part of Adam, and that when he sinned, his limbs "fell off" and his stature was reduced.

The key to properly understanding this is that the body is modeled after the soul. Each one of the physical parts is an embodiment of a part of the soul. The soul of Adam is a grand collective, all-encompassing entity that includes all the souls of mankind.

Sin, by definition, separates the self from G-d. Accordingly, the original sin separated the souls from their root in Adam on the side of holiness, and caused them to fall to the *sitra achra*.

Limbs are what a person uses to act. The limbs were used to do the sin, therefore they were primarily what fell. In some way, to a lesser degree, all the parts of the body participated, therefore something of them also fell. The Arizal mentions "limbs" because it was mostly them.

On a deeper level: It was the lower *sefirot* that fell in the shattering of the vessels. From them come the limbs. The sin increased the breakage, therefore the corresponding aspect within Adam "broke" and fell.

Man is created in the Divine image. This was not just a one time model. Rather, it means that there is continuous connection. All the time, everything any human being does affect a corresponding aspect of Divinity above. Sin causes that the Infinite Light is impeded, in different ways to varying degrees, in its transmission to the world. According to the nature of the defect, that part of the body that transgressed causes a complication in its root in Divinity above.

Therefore, it is specifically as if G-d's hand, the level affected by the sin, was used to reduce Adam.

Furthermore, we explained...

in chapter seven, section 1

...that most of the souls fell down into the depths of the *kelipot*, and that only a few remained with him; this is the secret of the "100 cubits" that the Sages speak about in reference to the verse, "And You laid Your hand upon me" (Psalms 139:5).

The Rabbis teach that Adam was originally the first skyscraper - he was as tall as the heavens. After he sinned, G-d placed His hand upon him and diminished his posture to a

mere hundred cubits - approximately two hundred feet.

The underlying goal of the redemption process is to eventually restore man to his royal, divine privilege of full and free access to the King's palace….

This is primarily meant as an allegory to teach us what primordial man was, and what became of him. Every bit of Creation was for his sake, from top to bottom. His spirit therefore reached up and spanned from the highest heights of *Atzilut* to the lowest levels of where *Asiya* was - and then the sin diminished his connection above. He was left only with the ability to reach up to the hundred levels of the *sefirot* of *Beriya*, with only limited access to *Atzilut*.

The Rabbis use the anthropomorphic parable of G-d's hand that did this to express that Adam fell from *Atzilut*, the world that draws from the upper three *sefirot*, to *Beriya*/*Yetzira*/*Asiya* - the worlds that draw from the lower seven, which manifest primarily through the hands.

The underlying goal of the redemption process is to eventually restore man to his royal, divine privilege of full and free access to the King's palace - *Atzilut*, the place of only bliss (*Chagiga*).

Now the Arizal will enumerate the different levels of souls within Adam's collective soul.

Originally, some new souls which had yet to come into the world were part of Adam, and these are called "authentic new souls". And below them was another level, made up of the souls that remained a part of him and which did not fall off. They are also considered to be "new", but not in comparison to the first level.

Zeir Anpin and *Nukva* are the root spiritual archetype that Adam and Eve are modeled after….

After the death of Adam, they were separated from him. When these souls from Level Two enter a body in reincarnation, they are still called "new". The reason being that the creation of Adam occurred as a result of an Upper Pairing [called "*zivug elyon*", occurring in a manner of] **being back-to-back.**

These concepts are enumerated elsewhere. There are two primary unifications in the *partzufim*, *Abba* and *Imma*, and *Zeir Anpin* and *Nukva*. The former is an upper unification, the latter a lower unification (*Etz Chaim*, *Shaar Abba v'Imma*, see *Likutei Moharan* 11:1). *Zeir Anpin* and *Nukva* are the root spiritual archetype that Adam and Eve are modeled after. Therefore the primal human souls needed to come from their unification.

The nature of their unification accordingly establishes the entire nature of mankind. The Arizal explains that *Zeir Anpin* and *Nukva* were originally created back to back. *Nukva* is the lowest level on the side of holiness; the *kelipot* are immediately beneath it and are as parasites that seek to suck energy and life force. The front side of *Nukva* emanates too

much light for the *kelipot* to take; the only place that they are able to grab from is the back of *Nukva*. In order to prevent this, G-d made *Zeir Anpin* and *Nukva* back to back. The vulnerable back side of *Nukva* was thus protected, the bright front side that was left facing the *kelipot* disallowed them nourishment (*Etz Chaim*, *Shaar Ma'N*/*Ma'D*; *Shaar A'K* 8).

The proper full state of unification of any pair of *partzufim* is only face to face….

The proper full state of unification of any pair of *partzufim* is only face to face. That way the light is directly transmitted between them and flows in full force. The purpose of Creation was for humankind. The question is, couldn't G-d the Almighty have set things up in such a way that *Zeir Anpin* and *Nukva* could have unified in the highest fashion, face to face, in order to make His choice creature, who is the point of it all?

The answer is that G-d *specifically* positioned things like this. The stage is set for man to be born into a world of tests, where things don't flow so smoothly. The souls are brought into existence from a state of back to back, causing them to experience the divine light indirectly. Work is required to change this. Thus man is not spiritually unemployed.

There is another important lesson to be learned from the configuration of the initial unification. Here it is called the "upper" pairing. The reason for this is as follows: In truth, there can be no unification back to back. When a face to face pairing cannot occur below in the home of *Zeir Anpin* and *Nukva*, the Supernal Emanator raises them up to the place of their as if it were "parents", *Abba* and *Imma*. There, beyond the reach of the *kelipot*, unification can occur with no fear (*ibid*.). When a person is down and out, then specifically there is a great light and inspiration that lies inside of that situation….

What comes out is that *Zeir Anpin* and *Nukva* end up uniting in a much higher place than their own. The fact that they must come to this as a means of refuge to be saved from the *kelipot* caused that the great light of this place did not shine to them openly. It did however plant a hidden seed. As a result, when a person is down and out, then specifically there is a great light and inspiration that lies inside of that situation. If one seeks G-d from that place, it can result in a very deep connection (*Likutei Moharan* 2-12).

From all of this we can begin to understand the entire idea behind the Gate of Reincarnations. Understanding in general how the souls were brought about grants insight into their general nature and purpose. Understanding specifics leads the individual to grasp details about his own soul root and what to do for its rectification. The more specifics one knows, the more one will be enabled to fix himself.

For this reason, every chapter of this work is called an "introduction". Each section features introductory principles that teach how to recognize one's soul root and, based on that, how to go about its repair.

Adam's soul was…the granddaddy of all souls….

Here, the Arizal explains the different degrees of souls in terms of their station in the

original, collective soul of Adam. There are new souls and old souls, and there are rungs within each of these categories unto themselves. As the lesson progresses, we will see the significance of these categories.

Therefore, until it returns to come [into the world] **when that category of Upper Pairing is face-to-face, then it is as if they have come to the world for the first time, and it is so called "new".**

If, after the death of Adam, a soul does not merit to come another time into the world except during a *zivug* that is back-to-back, then it will still be considered to have come the first time. This is even though it did not come at a time of a face-to-face *zivug*, since at least it came after the death of Adam.

The first entry of Adam's soul was not considered an official one, since it is the granddaddy of all souls. The souls that follow are considered new, irrelevant of which *zivug* they originate from. This can be compared to the preface of a book, that is not counted as chapter One.

[Translation and commentary by Perets Auerbach.]

New Souls, Levels Three & Four

Gate of Reincarnations - Chapter Twelve, Section 2

(This is a continuation from Chapter 12, Section One.)

Below this level there is a third one, and these are the those that remained with Adam, which his sons Cain and Abel inherited when they were born. It is like Level Two because they were also part of Cain and Abel.

They are not considered to have come for the first time, since they did not come to Cain and Abel after the death of Adam, but rather they inherited them during his lifetime. Therefore, their inclusion in Cain and Abel is not even considered a first time, and instead they are considered as if they are still a part of Adam.

While the fruit is still on a living tree…it is looked at as being one with the tree….

As long as a person is alive, there is an aspect that his children are counted as part of him. After death, children are considered to be separate. This can be likened to a tree that bears fruit. While the fruit is still on a living tree, even though the fruit has its own identity, it is looked at as being one with the tree. After the tree dies, it attains a full separate identity.

The reason why children are reckoned as being part of the parents is that the parents actually give them a piece of their soul (as taught later in Gates of Reincarnations). Thus

the expression: "a chip off the old block". Once the parents' soul departs to the next world, this oneness is no longer apparent.

Any of these souls that come back to the world after Cain and Abel have died, even at a time of a back-to-back *zivug*, will be considered to have entered the world for the first time, and would therefore be called "new". After that, when the person dies and the souls come back to the world, they are said to have reincarnated. That is, they have come back a second time.

The newer the soul is, the purer it is….

Even though this level is very similar to Level Two, still, these lesser souls which were contained in Cain and Abel are considered to be a separate level from those which remained with Adam himself. They are not considered as new as those of Level Two.

The newer the soul is, the purer it is, and the higher its energy level. New souls will be more fine-tuned to holiness, and will also be more intensely spiritual.

Level Four souls are those which fell from Adam into the depths of the *kelipot* and are called "old souls". This is even when they come into the world for the first time, since then they are considered to be "old souls" that have reincarnated.

The more one focuses on living from the soul, the more one transcends time….

The *kelipot*/Other Side is run by our good old friend the Evil Inclination/Devil/Angel of Death (the Talmud tells that they are all the same character). He is called an "old, foolish king" (Ecclesiastes 4:13). The foundational principle of his entire operation is age and oldness. He tries to make a person feel old, set in their ways, and unable to change. Everything in front of our eyes, including the body itself, heads towards death and decapitation. This comes from age taking hold and setting in. This comes from being subject to time.

The root of the soul is above time (*Likutei Moharan* 33:5). The more one focuses on living from the soul, the more one transcends time (*Likutei Moharan* 2-61). In simple terms, this means that a spiritually oriented person can more easily renew and change himself. Also, even the good things that such a person does that do not require change, he does with freshness and vigor. In addition, his consciousness is infused with enthusiasm and enabled to constantly seek to ascend to higher levels.

Someone's true age is determined by their state of consciousness….

The Baal Shem Tov teaches that a person is where his mind is. One of the many things that this means is that someone's true age is determined by their state of consciousness (ibid.). There are people who are very old that are really very young, and vice versa. The greatest youth potion is to take a dose of mind expansion. For example: Meditate on the presence of G-d, and how His omnipotence fills and permeates your being. This is one method of

renewing the awareness and elevating it to a transcendent state. It draws a rejuvenating light to the soul that can invigorate the psyche and grant a true taste of what eternal life means. (*Likutei Moharan* 21:11)

New souls have less trouble renewing themselves. Within this category itself, the higher the class of soul, the easier it will it to find to transcend time and live in a state of indefinite, elongated youth.

Does this mean that old souls should just throw in the towel and resign themselves to a life of senior citizenship? Most certainly not! In Song of Songs, an exquisite, allegorical love song between the collective root of all souls and G-d, she (this soul of souls) says to Him, "I stored new ones, also old ones, for You, my Beloved" (Songs 7:14). "Renew as an eagle your youth" (Psalms 103:5). The lowest grade, oldest souls through acting spiritually in their bodies can be reborn as babies. Coming out of more difficulty, their renewal process is especially beloved and precious to G-d. Learn to know and understand your soul root. From that place rectify and elevate.…

After this comes Level Five, which is the lowest of all of them. These enter the bodies of converts.

Later on, the Arizal adds another piece of the puzzle and tells us that they are from *Malchut*, the lowest level, whereas the other souls are from *Zeir Anpin*, a step above. This requires clarification, because there are other places that seem to say that the souls of the converts are actually higher (*Likutim* 10:2,215,228).

"Not with you alone do I establish this covenant…but with he who is here, standing with us today, before G-d your L-rd, and (also) with he who is not with us today." (Deut. 29:13,14) Further on in this work, the Arizal explains that the six hundred thousand people that were present by the giving of the Torah were the embodiment of six hundred thousand grand soul roots from which all the successive souls that would be come to the world are drawn. "Not with…he who is here, standing with us" means those branches of the roots that were not yet born into the world. Also included was the soul of every convert. They were all there at the giving of the Torah, and they all entered the covenant. Their soul is born into a secular lifestyle. Its root connection to the Torah from days of yore draws it back.

Precisely in the low, far off places, lie the highest lights….

The reason why the souls of the converts must specifically come from the lowest spiritual level is in order to afford their start into a secular lifestyle. This causes that the inherent holiness in their soul is able to bear the clothing of divinity in a material oriented setting. Eventually, the innate connection surfaces and draws them to a spiritual lifestyle. If their souls would have come from a higher place, they would not be able to pass through the intermediary stage of disconnection.

[Translation and commentary by Perets Auerbach.]

Low Souls, High Potentials

Gate of Reincarnations - Chapter Twelve, Section 3

All the souls mentioned above, with the exception of Level One, which are the real new souls, are similar inasmuch as they all fell into the depths of the *kelipot*. However, they did not all fall to the same level.

For the Level Two souls which remained with Adam only have one blemish as a result of Adam's sin. Those which went to Cain and Abel have two blemishes: Adam's sin and the sins of Cain and Abel, which are mentioned in *Sefer HaTikunim, Tikun* 90.

Personalities…are an outgrowth of a person's soul root….

This is very important thing to know. Personalities are not primarily a product of environment. Rather, they are an outgrowth of a person's soul root. Each person is born with certain tendencies because of their soul's root in Adam and his sons and its position in them. For example, a soul that comes from the hand of Cain that killed Abel will be naturally tended towards violence.

All men are not created equal. G-d is "the place of the world" (Talmud). He sees each one's soul root and what headspace and place they are in. Based on this, He judges in the scale of merit and helps each person along in their rectification process (*Likutei* Moharan 2-8). The individual's obligation is to do his best from his unique place.

The lesson is that there is no reason to be upset if you have negative tendencies. The measure of success is determined by how much a person tries to rectify from the point that he starts from. This Gate of Reincarnations is aimed at teaching how to fathom the soul root, what it needs to fix, and how to do it.

When the time comes for a soul to leave the *kelipot* and enter this world, it must first come as an *ibur* into the "stomach of the Upper Female *Malchut*" in order to be purified and cleansed from the filth of the *kelipot*, within which they were held.

Everything below is modeled after…transcendental sources….

The "stomach of the Upper Female *Malchut*" is a reference to the *Malchut* of *Atzilut* from which Jewish souls are said to come. Before there can be birth through a woman in this world, the soul must be planted in and born through the supernal feminine aspect. This is a prime example of how everything below is modeled after and comes from transcendental sources.

The conception and birth process is a designed to prepare the soul for its descent to the world. A certain head start is given, and the rest is left to do throughout a lifetime.

However, the duration of time for which they remain there is not the same for each soul. Rather, it will depend upon its ability and merit to remain there until it is are purified completely and renewed.

This is the order of the five levels. With respect to the first level, the truly new souls, they can remain within the "*Malchut* within the secret of the fetal stage" for a period of twelve months, after which time they will descend into a body in this world. Thus, we find women whose term of pregnancy is twelve months, as mentioned in the Talmud regarding a certain incident where he remained twelve months, and Rava decided kosher.

A man had been away for twelve months after which time his wife gave birth. The question was: did she become pregnant from another man nine months earlier, or was the fetus from the husband, conceived twelve months prior to the birth? Rava decided that, without evidence to the contrary, the latter was the case (*Yevamot* 80b), and thus the child was legitimate and kosher. This comes to show that there is *some* expression in the physical world of this spiritual reality of a twelve month gestation period for the birth of the soul.

Level Two souls which remained with Adam and which are considered new to some degree have the ability to remain within the *Malchut* for nine months before coming into the world. Level Three souls of Cain and Abel are also considered new on some level, but they have two blemishes. As a result, they can only remain in the stomach of *Malchut* for a seven month period of time.

Only the higher grade souls can take more purification….

Level Four - the rest of the souls that fell off Adam down into the *kelipot* - even though they have left the *kelipot* and now descend into this world for the first time, nevertheless they are like the rest of the previous levels that have come a second time. They are considered to be old and reincarnated souls. Therefore, whether from Level Four which have come for the first time, or from the previous levels that have come for the second time or more, they only remain in the stomach of the *Malchut* for forty days, the time it takes to form the fetus. After that, they descend into this world.

Level Five souls, those of converts, only remain in the stomach of the *Malchut* for three days, the time it takes for the seed to fertilize. After that, they come into this world.

The Zohar (Shlach 168, Lik.2-72) teaches that their souls come from the union of the righteous, starting with Abraham and Sarah, which do not result in physical conception. Their souls are only a short time in the supernal feminine aspect; they require another step of processing to be actualized.

Depending upon the amount of time spent within the "*Malchut* within the secret of the fetal stage", that is how great their light will be and their purification from the effects of the *kelipot*.

If so, on the contrary, precisely the lower grade souls are the ones that should stay in the

Malchut longer, not shorter?!

It takes stamina to bear a cleaning. Only the higher grade souls can take more purification. The lower the class soul, the less it can be refined before birth. The more it then requires purification in this world. Again, externally, these souls are worse off. In the deepest sense, these souls are the special channels through which the most awesome revelations are brought into the world.

[Translation and commentary by Perets Auerbach.]

Within The Malchut

Gate of Reincarnations - Chapter Thirteen, Section One

Those souls that leave the *Kelipot* and which are elevated into the world of holiness *b'sod ibur* (in the secret of the embryonic state)...

The *Kelipot* are the source of death. The souls that fell there must initially undergo a spiritual rebirthing process in order to be prepared to enter this world through physical birth. Their first stage on the good side is embryonic.

What place then is there for a human being of flesh and blood to come along and try to change things with his little prayer?!

...as we spoke about, do so only as a result of the prayers of the Jewish people.

G-d is absolutely omnipotent and all-knowing, and there are reasons why He makes things the way they are. What place then is there for a human being of flesh and blood to come along and try to change things with his little prayer?! Nonetheless, the Torah tells us in many places that G-d wants our prayer. The Rabbis teach, "the Holy One Blessed be He desires the prayers of the righteous". The simple reason for this is that He wants us to use our free will and make an awakening from below. He therefore sometimes sets things up specifically not the way He really wants them, as if it were hoping and expecting that we should pray and thereby change them.

From here we see that this does not only apply to the physical plane, but even to the spiritual plane. We also see the great responsibility that rests upon us to pray with full feeling and intent. You never know how many souls may be dependent upon your words…

Rabbi Nachman teaches that the main life force is drawn through prayer (*Likutei Moharan* 9:1). Thus prayer enlivens not on only unborn souls, but also the person himself. "Wisdom enlivens its owners" (Ecclesiastes 7:12), "a person is where his mind is" (Rabbi Israel Baal Shem Tov). There are people that go through life never graduating from the embryonic state of mind. Prayer is the key to open the soul to expanded consciousness. Renewing the

mind renews the entire the being.

Certain special, high caliber *mitzvot* make *Yichudim* to the same degree as meditations.

…*b'sod M"N*…

"*Mayn Nukvin*," or "Female Waters," which refers to the sparks that are elevated from the level of *Malchut* when Torah is learned and *mitzvot* are performed. It is dependent by our awakening from below.

…as it is known, or through a "*yichud*" (supernal unification)…

The Divine names and their corresponding attributes are the vehicles through which G-d transmits His Divinity to us. In general, they are affected by our actions below. Above the world of action is the universe of thought. There are systems of meditating on Divine names that make the supernal unifications happen more intensely than actions. One of the major accomplishments of the unifications is that they free souls from the kelipot and prepare them to be born.

…that a righteous person…

In truth, even a wicked person causes unifications to happen at the time that he does something good. But the elite, upper unifications that come about through meditation are not made to a powerful, significant degree unless the person is worthy.

…causes in this world, as discussed in *Sha'ar Ruach HaKodesh* regarding *Yichudim*. Or, they can leave when a person performs a *mitzvah* in this world…

Certain special, high caliber *mitzvot* make *Yichudim* to the same degree as meditations.

Sometimes, souls, as a result of a certain blemish in the lower levels...

Take note! The original sin caused many souls to fall to bad places and this causes them to experience many difficulties in their carnations. These are from the wondrous ways of G-d, why different people start from different spiritual places. The main thing is not to indulge in feeling bad when encountering in oneself natural tendencies towards evil. A repairman doesn't look at the broken washing machine as evil - just something that requires fixing. The same attitude must be exercised in regards to oneself.

…or because of their own blemish that resulted from a transgression while they were in this world, descend into the depths of *Kelipot*. If the opportunity arises for a particular soul to be elevated from the *Kelipot* and to enter the *Malchut* for rectification, then that soul in the *Malchut* has the ability to seize blemished souls before they descend to the *Kelipot*, and bring them up into the "stomach" of the *Malchut*, *b'sod ibur*.

Once anyone merits to start to enter into the side of holiness, he brings other souls along.

The fact that the first soul has left the *Kelipot* and is already within the *Malchut* for rectification gives it the ability to save other souls that may be destined for the *Kelipot* for one of the reasons mentioned. This is a great principle: Once anyone merits to start to enter into the side of holiness, he brings other souls along. The responsibility to choose good is greatly expanded by the realization that everything anyone does affects everyone else.

There they will be rectified, after which they will come into the world.

This is because while the soul is in the stomach of the *Malchut*, it is constantly elevating *M"N*, and as a result of the *M"N* that is elevated, it is able to elevate souls as well. However, this is not possible unless it places a "spirit" in it, that is the soul which is first in the *Malchut* gives ability to the blemished soul, and it becomes enclothed in this spirit and rectified.

The underlying principle here is that "all Israel are responsible for one another" (Talmud). The souls share a grand collective root, and it is just one big soul family. They are therefore automatically enabled to help each other.

This spirit remains with it until the time of resurrection, at which time it is separated from it.

At that time every single last spark will be rectified. The ensuing result will be that every soul and spark will return to its own place and real root. Important to learn from this, until the ultimate rectification, sparks, souls, and people are not always in their real place. If you feel out of place, whether in your job, or with the people around you…, know that sometimes, in truth, things aren’t the way they are supposed to be. There are very deep reasons why it is like that, and awesome rectifications are made. What is left for us is to have simple faith that G-d the omnipotent, all-knowing One knows what He’s doing. The more faith one can muster up under such circumstances, the higher the unifications and rectifications that are made.

[Translation and commentary by Perets Auerbach.]

Soul Splits

Gate of Reincarnations - Chapter Fourteen

When we speak of a certain person reincarnating into other people, we must not make the mistake of thinking that this refers to the "original soul." Rather, a person’s soul can divide into an unlimited amount of roots…

The spiritual realm is … boundless

The spiritual realm is by nature boundless.

From each root comes out a different potential. One should therefore never limit one's abilities. Even though in this incarnation you come from a specific root which can manifest certain abilities, and others not, that root is connected to a grand soul central that branches into other roots that possess other abilities. When a person lives a spiritual life, he is close to the grand root, and is therefore able to access the abilities of the other roots that share his mutual grand source. Never underestimate yourself and what you might be capable of doing. Rather strive to always be more spiritual, so that your potentials will open and flow.

…and within a single root there is an unlimited amount of sparks…

How then does anyone ever become fully rectified?

Firstly, for this reason many people share the same one of these soul roots. But still, even if a thousand people share one source, how can they, or even a million people, possibly deal with an unlimited, infinite amount of sparks?!

The answer is that the soul comes from endless, boundless, immeasurable places. Even after it enters the finite plane, it does not lose connection with those places. In fact, its entirety does not descend, and part of it actually still remains there. This is expressed by the aforementioned piece of Zohar about every righteous person having two souls, one above, one below.

What comes out of this is that a person comes from a root of countless sparks because his actions have infinite proportions and can really deal with and fix an unlimited amount of sparks!

The sparks that are *not* yet rectified … return, while those that are rectified ascend to their fitting level

…and each *gilgul* rectifies some of those sparks. Thus, it is the sparks that are *not* yet rectified that return, while those that are rectified ascend to their fitting level, where they will remain

It has to be like this, otherwise people would never become rectified, because they would constantly destroy what they fixed up, and no one would ever get anywhere.

"It does not rest upon you to finish the work, yet you are not free to be exempt from it" (*Pirkei Avot*). Based on the above, it means that you don't have to finish fixing all of your soul's sparks in one lifetime. Simply do diligently what's in front of you at the moment, and, step by step, everything will be rectified.

This, in fact, is the matter of Nadav and Avihu who reincarnated many times, as was explained on the *posuk, "Let there be double of your spirit for me"* (Kings II 2:9). For, in

the beginning Nadav and Avihu were in Elijah, and after that in Elisha, aside from the other *gilgulim*.

In other words, the "double spirit" was Nadav and Avihu, which Elisha wanted to inherit from Elijah.

This is not just a random example. As will be seen from later in this work, the entire world depends upon the rectification of these special souls. The example of Nadav and Avihu is used here to hint to us that knowing about them aids in comprehending how to bring *Mashiach*.

Elisha was a combination of two levels.

After all, Nadav and Avihu came from the same root and many sparks were affected by them. Thus, as a result of each *gilgul*, many sparks and portions of their root were rectified. However, the sparks that were not rectified were the ones that Elisha asked of Elijah; those that were already rectified ascended to their fitting place. Therefore, Elisha was a combination of two levels. The main spark of his soul came from Yosef , as is known and he also possessed part of the root of Nadav and Avihu, from the level of Cain.

As Rabbi Nachman taught, G-d never does the same thing twice (Sichot Rabbi Nachman). Even when He sends a soul again to the world, it comes back with different parts. Here a new combination is made; Yosef is merged with Nadav and his brother.

This type of fusion is usually made between souls that are close in root. Most of the souls branch out of either Cain or Abel. The Cain root comes from the world of *Tohu* [chaos]. The Abel root comes from the world of *Tikun* [rectification].

Nadav and Avihu come from *netzach* and *hod*. These *sefirot* are as a pair.

Nadav and Avihu come from *netzach* and *hod*. These *sefirot* are as a pair, that are ' one that is two', and they are the root of the firstborn's double portion. Thus *netzach* and *hod* are called two parts of one body (Zohar), and they always identify as two halves of a unit that cannot function without each other - the blades of a scissors, the lips, wings… Therefore Yosef, who always associates with doubledness (see Gen. 41:32,43), and who reclaimed his double right, became hooked to Nadav and Avihu, who are rooted in the source of the firstborn's double share. This relationship connection is hinted to in the Torah when it describes their lineage, "And these are the names of the children of Aaron: the firstborn is Nadav…" (Num. 3:2). Elsewhere, when the Torah relates a family tree, it does not go out of its way to say that so and so is the firstborn, because it is automatically understood by the order of the names mentioned who has this privilege. Here this is emphasized to hint to the fact that this is a classic, archetype case per se, par excellence of firstbornhood.

The Zohar reveals that Pinchas merited great longevity. He lived for generations and eventually became the illustrious prophet Elijah (Kings 1-19:10,14). When his time came to leave the world, he was told by G-d to anoint Elisha in his place. As part of the deal of

taking the position, Elisha asked for an inheritance. "Let there "*na*" [please] be a double portion of your spirit to me" (Kings 2-2:9).

The Ari.. explains that he was asking for Elijah's bi-soul portion of Nadav and Avihu. This is hinted to in the polite wording of his request. "*NA*" [please] is the first letters of their names (*Likutei Torah*).

"Revival comes through Elijah, of good memory" (*Avoda Zara*). This is a result of his special power to unify and harmonize above and below. Therefore is the *gematria* of his name fifty-two, which equals twice the tetragrammaton, representing the union that is brought about through him between the Divinity that is found above and below. For this reason, Elijah himself, whose soul was in perfect union with his body, did not have to die (Kings II 2:11).

The main Messianic light is in the Cain root, played out through Mashiach the son of Yosef, and Mashiach the son of David

The main Messianic light is in the Cain root. In the grand redemption process, it plays out through Mashiach the son of Yosef, and Mashiach the son of David, who come primarily from this root. Therefore did this process have to express through their children. The souls of Nadav and Avihu, from *netzach* and *hod*, share the same source as the two Messianic roots. Moreover, they actually energize them and channel to them their light. Also, part of the secret of *netzoch* and *hod's* unity is that each is included within the other. Therefore, even though intrinsically *Mashiach* the son of David is rooted in Nadav/*netzoch*, and *Mashiach* the son of Yosef comes from Avihu/*hod*, nonetheless they each contain each other.

Elisha the prophet was a major, milestone stage in this unfolding soul procession from its *Mashiach* the son of Yosef aspect. This is the real, intrinsic reason why Yosef teamed with him, to help it along all the more. From the mutual inclusion aspect, he possessed Nadav and Avihu. (Thus they are "two that are four" (Shabbat 1:1, Shavuot 1:1), which itself comes from the two names subnames YH and VH, of four letters, within the tetragrammaton, YHVH, itself. This teaches that the two Messiahs each inclusive of two souls, will reveal all aspects of Divinity, on all levels...)

Another reason why these souls were wielded together: The special upper, premium, deluxe part of Cain comes from the "*zihara eilah*" - the supernal effulgence of Adam. It is the brilliant, higher section of his soul, which he inherited to his sons. Nadav and Avihu, and also Yosef, drew from this level. Together they granted to the world a special connection to this higher light and the expanded consciousness it brings, which leads to redemption and the revival that follows.

The prophet Samuel was also a major step of this process. He received the souls of Nadav and Avihu before Elisha. The Rabbis teach that Samuel was in some sense equal to Moses and Aaron together (Psalms 99:6). The Ari explains that Moses and Aaron are from *netzoch* and *hod*. Harboring the souls of Nadav and Avihu, who are also from this level, accordingly

makes him like them.

Empowered by [the souls of Nadav and Avihu], Samuel anointed King David, thus opening a channel for the Mashiach the son of David aspect to flow to the world.

Empowered by these souls, Samuel anointed King David, thus opening a channel for the Mashiach the son of David aspect to flow to the world.

His name "Elisha" indicated this, for with respect to Cain it says, "*To Cain and his offering God did not pay favorable attention* [in Hebrew, *"lo sha'ah"*]**" (Gen. 4:5), because of his sin. However, Elisha rectified the sin of Cain, and thus is called "Elisha," since G-d heeded and accepted him. The letters of "*lo sha'ah*" (*lamed-aleph, shin-ayin-heh*) can be turned into "*Eli Sha'ah*" (*aleph-lamed-yud, shin, ayin-heh*),** [meaning "to me (G-d) paid favorable attention."]

The root word for attentive favor is "*sha'ah*". Its *gematria* is three hundred and seventy. [*sh*in-300 + *ayin*-70 = 370] It refers to the three hundred and seventy 'lights of the face' that shine from *Arich*, the highest *partzuf*, through which G-d as if smiles upon His creatures (*Zohar Idra Raba Zutra, Eitz Chayim Shaar Tlot Rashin*). One way of describing the goal and point of the entire Torah is to seek and strive for a Divine smile. Cain, who must attain special closeness to G-d, is especially in need of favor and smile. To him, it is not a luxury, but an absolute necessity. Because of the "husk must precede the fruit principle", he must to some degree go through the opposite. He cares so much about having G-d's goodwill and favor that he is hypersensitive to anything that might look as if he is being pushed away and not accepted. Thus he requires constant validation and is easily discouraged. Rejection is his greatest crisis, acceptance is his greatest joy.

King David's entire essence is to always look for G-d and seek His favor. This comes from his messianic root in Cain. He had the lower part of the *Mashiach* soul, which will return (with the upper part) and lead the whole world to thirst for G-d and perpetually seek His goodwill

Elisha paved the way for the individual to turn deep rooted feelings of rejection and discouragement into a thirst to enthusiastically quest for the Divine favor by successfully balancing and integrating the awesome energies of Yosef and Nadav and Avihu,

Thus, since he originated from the spark of the Cain root, he also wanted the sparks of Nadav and Avihu to join him, as it says, *"Let there be double your spirit for me."* He merited them because of the spark of Cain that he already possessed.

In spiritual space, closeness is determined by similarity (*Derech Hashem, Sulam* intro). The likeness of these bits of Cain brought them close until they fused into one incarnation. Nonetheless, each of the souls retains its qualities. Sometimes they can be contradictory. This is significant for us to know.

A person should not be fazed if he sees diverse tendencies and traits in his personality.

A person should not be fazed if he sees diverse tendencies and traits in his personality. When G-d puts things together, He knows every single detail of what it will mean. Thus He has some special reasons why He sometimes merges souls that have different perspectives into one human being. Somehow, the dynamic of the inner conflict helps the self grow into something much greater than otherwise. Nadav and Avihu were extremely ascetic creatures who never cared to get married (Zohar *parashat* Acharei Mot) or have much to do with worldliness, in any shape or form. Yosef was a ladies' man. The Midrash tells that he was so handsome that the women who were in his presence lost hold of what they were doing, to the point of cutting their hands instead of the bread. The Zohar explains that Yosef is rooted in *yesod*, the *sefira* that attaches male and female in procreation. This manifested below in him having tremendous beauty and charisma (Gen. 39:4,6,21), causing him to be very attractive and desirable.

It's not problematic that they both come from Cain. It is an expansive soul source that includes many things.

From this you can make the necessary connections and understand all reinincarnations throughout history. Hence, it is never the rectified sparks that reincarnate, but rather those sparks that have yet to be rectified.

And so we are never spiritually unemployed. This is wonderful –"Man was born to work" (*Chagiga*).

[Translation and commentary by Perets Auerbach.]

Souls Saving Souls

Gate of Reincarnations - Chapter Thirteen, Section 2

If the soul that remains in the 'stomach' of the *Malchut b'ibur* is on the level of those souls that remain for twelve months, having their capacity, then even the blemished soul which remains with it will stay there for twelve months like it. This is so even if it is from the lowest level of souls, that of the souls of converts, which normally remain only three days.

Higher souls can elevate lower ones to their level

Again we see that the inter-relationship of the souls allows them to help each other. Furthermore, higher souls can elevate lower ones to their level. This is an example of the principle, "it is good for the righteous, it is good for his neighbor" (Chagiga).

Likewise, if the first one is only of those that remain nine or seven months, and the other one is even lesser, for example, from those that remain only forty days or three days, then they too will remain there either nine months or seven months like it. If the opposite is the

case and the first one is only from those souls that remain nine months, and the one that remains with it is of those that normally remain for twelve months, then both will remain twelve months. In general, it follows the larger time.

"The good quality is greater" (Talmud). Therefore it always goes after the higher soul, even if it is the blemished one.

I am in doubt regarding what I heard from my teacher about when a new soul from the level of Cain and Abel, whose time is seven months, remains with a soul from Adam, an old soul which has been to the world twice and whose duration is nine months. Do we say that the seven-month soul, since the second soul now helping with rectification is a nine-month soul, also remains for nine months?

Each of these souls has its forte. The new soul is new, the old soul, in this case, is longer inside the belly of the *Malchut*, and accordingly receives more purification. It is not clear which is higher. It could be that in this case, it works in a way that they are mutually beneficial to each other.

As we have said, a soul can prevent another soul from descending to the *Kelipot* by giving a spirit to it.

If you have a friend who you know is spiritually in a bad place, give him some inspiration.

This process can be triggered also by souls already in the flesh to each other. If you have a friend who you know is spiritually in a bad place, give him some inspiration. It is actually a type of good spirit that rests on the person (Zohar Teruma, *Likutei Moharan* 31:9) and can energize him to get out.

As a result of the "partnership," they have the combined ability to prevent a third soul from descending to the *Kelipot* when the second soul gives a spirit to it. It can work this way for up to ten souls, each being joined to the other, until the tenth soul has a spirit from the first soul, as well as from all the other nine souls that preceded it.

The spiritual effect of good energy is collective. In this case it works up to ten. Ten is a unit that ascends to the next power, i.e., a graduation from the plane of individuals to the all-encompassing collective level. Again, the same affect can come into play in the physical plane when people awaken each other. Thus we find the concept of group repentance (Sh.).

Thus we find that the first soul has given nine spirits to the nine souls under it; the second eight spirits, etc. The tenth has only its own, because there are none below it to receive from it.

It’s not lonely at the top! All the souls beneath are as its children. It stands alone in terms of stature.

As a result of this, the nine souls are "obligated" to the first one, which is like a father for

all of them, guiding and rectifying them vis-à-vis the spirit it has given to each of them. Consequently, it has a portion in all the mitzvot they perform and a portion in the good they will receive...

The mitzva of helping someone out to be spiritual and do good is like a seed that grows into a beautiful tree that constantly makes fruit.

Thus it is written, "Light is *sown* for the righteous…" (Psalms 97:11). The mitzva of helping someone out to be spiritual and do good is like a seed that grows into a beautiful tree that constantly makes fruit. Even after its planter dies, it continues to grow and produce. When the soul ascends to its place in heaven, its mitzvot live on and enable it to amass more reward and ascend constantly to higher places.

...and he is duty-bound to direct them in the correct path.

All of the souls are like one big organism. If something is wrong with the foot, the hand cannot ignore it, because they are part of the same body. It’s not just a nice thing to help others - it’s really mandatory. And we have to realize that it’s just really helping ourselves.

Sometimes members of the same soul family live in different parts of the world. How can they help each other? This is especially an issue for a central, big daddy, father soul, upon whom rests an absolute duty to correct the souls that branch out of him (*Likutei Moharan* 56:3).

The spiritual web-network transcends time and space.

The spiritual web-network transcends time and space. Any good act that anyone does affects and can even ignite (if powerful enough) all the souls that share the root of the doer. (And also the opposite) Especially words can have a very strong influence. A person on one side of the world who speaks words of truth from an expanded state of mind. This broadcasts on the "net" and can awaken someone on the other side of the world (*Likutei Moharan* 17:5). This can even affect someone from a different root, but generally, the primary influence will be to those of the same root. A primary factor that facilitates the success of this process is good energy and relations between people. This creates calm "air" to allow the spiritual waves to broadcast unhindered (ibid).

With this we can understand a story about the Baal Shem Tov. He was once very upset at one his students, as if he had committed murder. The student asked his teacher why he was so perturbed. The Baal Shem Tov told him that he had gotten angry, and this triggered someone from his soul family to kill someone.

As this book carries on, it will reveal more and more details about how the soul infrastructure works and the incurring responsibilities that stem from it.

However, they have no share in his actions and therefore they have no obligation to direct

him, in spite of the fact that the second soul and the eight that follow it are obligated to it.

Parents have to guide children and not vice versa.

This is the *sod* [secret] **of what the Sages taught and what the Maimonedes wrote ("Laws of Neighbors," Chapter Three): If five gardens receive water from one spring and the spring becomes damaged, all of them must repair it with the upper one.**

That is, the one closest to the river, which receives the water first. The gardens lower down are like the souls that follow after the first one. The case is speaking where the gardens are set up in such a way that the water must pass through one to get to another. It is thus similar to our domino soul arrangement case at hand. Even though the upper garden is close to the water source and does not suffer from its being damaged and lack of flow, since the water must pass through it to get to the other gardens, it is also held responsible to pay for repairs.

Important to remind ourselves: Even though the upper garden/soul is obligated to contribute to the repairs, the lower gardens/souls must certainly also do their share to fix the spring! One should not rely on someone on a high level to do the fixing to the extent of not working on himself.

When the Ari. says "this is the *sod*", it comes to tell us that he is not just bringing a parable or comparison to better depict his lesson. Rather he comes to point out that his revelation is actually the underlying principle and the intended secret meaning of that case. The Zohar tells us, "all of the issues of the Tanaim and Amoraim [the Rabbis of the Talmud] are arranged upon the secrets of the Torah". Every seemingly mundane case in the Talmud in reality contains the deepest mysteries.

the souls are often referred to …as trees that grow in the Garden of Eden

In order to understand better this apparent mundane squabble of who has to pay for the plumbing bill, we need to preface that the souls are often referred to in the Zohar as trees that grow in the garden, referring to the Garden of Eden. The Shechina is allegorized to mother earth from which all grows. The trees are the souls/children it produces. They are all born into a utopian state of non-stop awareness of the Divine light, which is the central theme of paradise.

Taking this idea a step further, together with the concept that "man is a world in miniature" (Zohar), the souls themselves can be viewed as gardens. The trees that grow in it are its mitzvot, as seen above, about "Light is sown…". The spring is the source of the Infinite Light that flows to the souls and waters them with consciousness. If one of them sinned, it causes a breakage in the piping system. This affects all of the souls from that root, and they all have to work together to fix it, even the ones that didn’t sin.

there is no righteous person in the entire world who does not have two souls

It must be this way, for there is no righteous person in the entire world who does not have

two souls, as mentioned in the *Zohar* (Noach) with respect to the verse, "*These are the generations of Noach: Noach*," and likewise, "*Moses, Moses*," and, "*Samuel, Samuel*," etc., where the name is mentioned twice.

Often in the Bible, when a righteous person is called by G-d, the name is called twice. In the simple explanation, this is said to indicate endearment of the righteous person being summoned. However, now the Ari is explaining that this alludes on a *Sod*-level to the double soul of each righteous person.

The analogy here needs to be understood. The case at hand is about a master soul that saves others that branch out from its root. To support this idea, the Ari. brings the teaching that each individual has a soul above that is aligned with his soul below?

The soul beneath is as a child of the soul above. G-d calls the righteous twice, measure for measure, because they function and actively relate to Him from both souls. He starts by calling the upper soul, and it in turn activates the lower soul. Similarly, the parent soul of a cluster can affect and ignite its children beneath. One who is not so in contact with his higher self/upper soul, will have a lesser affect on the souls that are in turn beneath him.

[Translation and commentary by Perets Auerbach.]

Impurity Leads To Sin

Gate of Reincarnations - Chapter Fifteen, Section 1

Now we will explain the reason why sometimes great and righteous people are the sons of completely evil people, like Abraham who was the son of Terach, a priest of idol worship who made idols for the world and caused people to stumble. We will then be able to understand why the *kelipot* cause man to sin to the extent that the Temple was destroyed, the blessed *Shechina* was exiled amongst the nations, and G-d was angered.

As a result of the sin of Adam, all the souls fell into the depths.

The *sod* is that as a result of the sin of Adam, all the souls fell into the depths of the *kelipot*.

The Zohar explains that today also, sins cause souls to be given over to and taken captive by the *kelipot*. From this we see the great responsibility we have for our actions.

(If one has already caused damage, it's never too late to repair. The Hebrew word for repentance is 'teshuva', it literally means to return. It refers to the restoration of the souls to the side of holiness.)

The *kelipot* themselves are the remainder of the '*zuhama*' [dirt] **and '*pesolet*'**

[extraneous material]…

"*Zuhama*" usually refers to the profound and indelible spiritual impurity imparted to mankind by the Original Snake. "*Pesolet*" is usually a type of unusable waste product, which in this case is also the aspect of spiritual impurity within creation. Both of these terms are used in reference to the negative forces. They came into being through the shattering of the vessels, from the broken pieces. Therefore, all of the things that come out of them have an aspect of being extraneous and tend to be unclean.

…separated out from that which was holy, at the time the "kings" of Edom died, as we explained.

This refers to the "breaking of the vessels," the shattering of the pre-creation *sefirot* which resulted in the World of *Tohu*, the state of existence just prior to the first day of creation. Before the initial rectification of creation, the *sefirot* had yet to be named *chesed*, *gevura*, etc. Instead, they are referred to by the names of the kings of Edom, as listed at the end of *parashat* Vayishlach (Gen. 36:31-40).

The *kelipot* are called the "level of death"

The *kelipot* themselves are actually called the "level of death," whereas holiness is the "Living G-d" and "King of the world." Therefore, they [the *kelipot*] **chase after holiness which is called "life" in order to feed from them and survive.**

Evil has no intrinsic existence of its own and therefore must derive its sustenance from the side of holiness.

As long as something from the side of holiness is among [the *kelipot*]**, they are able to derive sustenance and can survive. The moment the source of holiness leaves them, they die.**

Therefore, they pursue holy sources and cause the holy soul of man to sin, since this brings the holy soul to enter their "vicinity."

When someone sins, it opens the spiritual door for impurity to envelope the person and his soul.This allows the *kelipot* to derive nourishment from the soul's energy field. For example, sometimes one may feel depleted and down, fatigued and unhealthy – for no psychological or physically diagnosable reason. The real cause is the person's own bad actions. They generate an unholy energy that becomes attached to him. It becomes like a leech that sucks sustenance from the soul.

Once this happens they can draw sustenance from it, since something holy can never be severed from its holy source; the Creator always tries to save those who stray from disappearing altogether—even a small spark from a holy soul.

This is what King David requested, "I have strayed like a lost sheep – seek your servant"

(Psalms 119:176). Just as a sheperd looks for a lost member of his flock, so does G-d quest after us. A prayer to be sought by G-d helps hurry this up. It also increases the person's awareness of G-d while he is away in the lost place itself.

G-d continues to sustain the soul from His holy place while it is within the *kelipot*.

Therefore, G-d continues to sustain the soul from His holy place while it is within the *kelipot*, and from that sustenance the *kelipot* draw benefit as well. For this reason, they chase after a person to cause him to sin, like one who troubles himself to find food and for whom there is no disgrace in stealing since he is famished.

Thus does it say, "sin crouches at the door, and to you is its desire" (Gen. 4:7).

[Translation and commentary by Perets Auerbach.]

Escaping the Clutches of the Impurities

Gate of Reincarnations - Chapter Fifteen, Section 3

The greater the soul, the more the *kelipot* will benefit.

Returning to the topic, while the *Shechina* is among them for the sake of the souls that are there, it is impossible that the *kelipot* not benefit. Therefore, they cause them [the *kelipot*] **to remain amongst them, and they continue to be sustained as a result of their presence. And, the greater the soul, the more the *kelipot* will benefit.**

The greater the soul, the higher the degree of intensity is its energy. It is thus a 'big investment' that reaps for them high dividends.

Thus, when a particular soul is very important, they will not allow it to leave them, and [the *kelipot* will] **make every effort to defile it, in order to prevent it from leaving. Sometimes, they fear that a certain righteous person will do an important *mitzvah* and cause a soul to be removed from amongst them, and** [they] **draw it out through his seed from a holy union with his wife.**

Every union accomplishes something. Even when there is no conception, it is not for naught, and great rectifications can be made. Souls can be redeemed and liberated. The power of the union to do this depends upon the purity of the intentions of the couple.

They accuse this soul before G-d in order to cause it to enter the defiled seed.

Therefore, when they see a certain evil person who has become completely blemished and has forsaken his purpose, they try very hard to accuse this soul before G-d in order to cause

it to enter the defiled seed, so that it will further destroy itself.

Rather than the righteous soul enter the product of the unholy union, the *kelipot* urge G-d to send the blemished soul instead to become even more blemished.

This, in turn, will cause it to become even more blemished and forever unable to leave them.

Forever here means until the *kelipot* are eternally obliterated.

G-d desires the repentance of even the greatest sinner rather than see a soul destroyed

However, G-d considers how to prevent those which stray from being pushed off completely, specifically those souls which are still pure and special. G-d desires the repentance of even the greatest sinner rather than see a soul destroyed, G-d forbid.

If matter is not destroyed, how much more so a soul! However, one who has seriously defiled his soul will have to undergo a greater transformation process. In general, sin soils the soul and causes it to need a cleaning. The dirtier it is, the more of a cleaning it requires. There is a point where it becomes so dirty that the washing machine won't help any more. The garment needs to be set on fire. Through being burned, the unclean molecules connect with their root in the Infinite Light and are rejuvenated to assume a new identity. This is a parable for the soul. Its being *destroyed* means that its energy is transformed, and is made into something good.

Though He heeds their [the *kelipot*'s] **voice and places such souls in an evil place, after time the *kelipot* weaken their grasp.**

thinking they have won control over the seemingly lost soul. This is a type of decoy tactic. G-d created a system in order to set the stage for free will. In order to keep the system going, He as if it were plays by His own rules. Therefore, He as if it were must allow the *sitra achra* to have its place and power. He plays around within system within the rules of the system to usurp the *kelipot.*

However, it is then that G-d helps the soul to rise up from the dust of its sin…

This is what King David means when he praises saying, "from the garbage heaps He lifts up the destitute…" (Psalms 113:7).

Each and every soul is pure and holy.

…and impurity, to become "kosher" once again through its actions, like pearls that are cleansed and whose appearance becomes fitting to the eyes of all.

This is a foundational principle. Each and every soul is pure and holy. Any mistake anyone makes is not who they really are. At the bottom of the self lies a precious diamond. It just

requires polishing.

Not only is the soul rectified, but even the one who fathered it also merits from the *repentance* of the son, like we see in the case of Job who was the *gilgul* of Terach, the father of Abraham who repented because of Abraham.

Abraham's spiritual accomplishments acted as a merit for Terach which brought Divine assistance so that Terach could eventually repent. This is based on the Zohar, "a son gives merit to the father (posthumously)". The Ari. says here, we see that this applies not only in regards to the merit of the parents, but it goes a step further. The children can energize the parents' soul to be reincarnated into a good lifetime and change their destiny for the better.

G-d tricks the *kelipot*, in order to save those who stray from being pushed off completely.

This concept will be discussed in more detail in Chapter 38.

[Translation and commentary by Perets Auerbach.]

Divine Presence in Exile

Gate of Reincarnations - Chapter Fifteen, Section 2

When the Temple was destroyed, the *Shechina* was exiled among the *kelipot.*

When the Temple was destroyed, the *Shechina* was exiled among the *kelipot* because the souls were also exiled among them, and they lack the ability to extricate themselves, being blemished by their sins. Therefore, the *Shechina*, of which it is said, "*The L-rd your G-d is (like) a consuming fire*" (Deut. 4:24)…

Fire can be used in a positive way, to destroy the negative and the unwanted. In this sense, the Divine Presence is like fire, because it eradicates evil from the world.

…entered the *kelipot* in order to gather the sparks of the souls within them, to separate and elevate…

This hints to the three step process of retrieving good from its captivity in the other side. '*Hachna'ah*' (subjugation), '*havdala*' (separation). As soon as the *Shechina* enters the other side, the intense light of the Presence automatically subdues the *kelipot – hachna'ah*. Then a separation must then be made between the good spark there and the negative energies surrounding it – *havdala*. After this processing, the spark is ready to arise and exit that place - *hamtaka*.

(The ultimate expression of this principle *hachnah-havdala-hamtaka* will come when G-d comes and slaughters the angel of death (Poem at end of Passover Hagada). The Ba'al

Shem Tov explains that slaughtering is done by a knife that cuts and separates something. The name of the angel of death is S"M plus E-L, a Divine name. The latter part will be severed from the former piece and the hidden Divinity in death itself shall be revealed and shine out forever!)

…them to a place of holiness and renew them for life in this world, in the bodies of people. This is the *sod* of the *Shechina* in exile.

This is perhaps the greatest expression of G-d's love for us: that he exiles his own Divine Presence into the negative side in order to help us retrieve the lost sparks of our own souls. In addition, there are some people that have fallen so far away that they themselves are actually mostly in the *sitra achra*. The *Shechina* descends to be with them there also (*Likutei Moharan* 33,2-12). This grants them the ability to connect to G-d even from the deepest, darkest, lowest places, affording them an opportunity to repent and get out.

Since the destruction G-d sits and makes matches.

Since the destruction of the Temple, this is what God has been doing.

The Talmud teaches that since the destruction G-d sits and makes matches (Avoda Zara). The simple explanation is that He puts couples together in marriage. A step deeper, this means that He helps raise the fallen sparks out of the *sitra achra*, in order to couple them with the soul that they belong to.

This is an important, true perspective on marriage: Each one of the couple is actually a lost, fallen soul part relative to the other. Therefore does the Talmud call finding a mate looking for a lost article (Kidushin 2b).

Until such time as all the souls that fell amongst the *kelipot* of "*Adam Bli'al*" [the despicable man]…

Man is in the Divine image (Gen. 1:27). This means that his soul and body are modeled after a type of spiritual archetype. One reason G-d created humankind is to give to us and to relate to us. The Infinite Light is too much for finite creatures to bear. It unites and clothes itself in the *sefirot*. The way they are arranged is the root blueprint that man is formed after. Thus, in their highest source state they are called the world of "*Adam Kadmon*" – "Primordial Man" (*Eitz Chayim Shaar Adam Kadmon*). When Adam committed the primordial sin, it created an antithesis. This is the *Adam Bliya'al* that the Ari is referring to here.

They are both called Adam. This is teach the human Adam, and all of his descendents for generations on, that he now has the choice to be attached to and draw from a spiritual source Adam on the side of holiness, or the one on the other side of the fence. Sins give sparks to the wrong place.

The "*bliya'al*" can also be interpreted as "*Adam bli-ole*," which means "man without yoke,"

that is without the yoke of Heaven. Therefore, it is a term that refers to the side of unholiness and licentiousness.

…intermixed there from the head unto the feet…

through the entire structure of impurity, which mirrors the ten *sefirot* on the side of holiness. *Keter*, the highest *sefira*, expresses through the head, *malchut* the lowest *sefira* expresses through the feet. About this state of complete admixture the prophet bemoans, "from head to foot there is no soundness, wound and sore…" (Isaiah 27:6).

The ultimate stage of rectification is called "the *heels* of *Mashiach*"

…have been gathered even from as low as the feet…

There is a great secret in this. About the *Shechina*, it allegorically says, "and she lay by his feet until the morning" (Ruth 3:16). This comes to describe the state of exile. The Divine Presence descends to lay down low in the most down and out places, in order to redeem the most fallen, outcast, dispersed sparks. For this reason, the ultimate stage of rectification is called "the *heels* of *Mashiach*" (Sota). This process occurs all the time, in many ways, especially in the order of the day. Every night, the *Shechina* descends to the *kelipot* to retrieve the lost souls and sparks. At midnight, it begins to arise, little by little, until the morning, when it comes out completely. For this reason, every new daybreak is a sort of miniature liberation, and the final redemption is called sunrise (Isaiah).

…*Mashiach* will not be revealed…

G-d did not create a broken world for Himself to fix – the job is left for us to do. Every spark is precious and must be raised out of the *kelipot*. And each one must be elevated through our using free choice to do good. Until we finish our awakening from below, the sparks cannot be fixed, and *Mashiach*, as it were, cannot come.

This explains the answer that the *Mashiach* himself gave to Rabbi Yehoshua ben Levy when he asked him, "When is the Master coming?". He replied, "Today – if you'll listen to His voice!" (Sanhedrin). If we would only give ourselves over to fully serve G-d, the rectification process could be mega accelerated, and *Mashiach* could come right away!

…nor will the Jewish people be redeemed. This is what the *Zohar* says (Pekudei 258): "Until the feet come to the feet…"

The lowest level of holiness is prone to fall. As it says, "her feet descend to death" (Chagiga). *Mashiach* will come when the fallen feet are raised up "to the feet"– back to the place, on the side of holiness, where they are supposed to be.

On a deeper level, this can be interpreted to refer to the *sitra achra* itself. Opposite the ten *sefirot*, there are "ten crowns of impurity" (Zohar). The *malchut* is the lowest of them, and it is therefore the feet of the *kelipot*. As it were, G-d Himself pays the godfather his check

(*Likutei Moharan* 2-11, see Zohar the parable of the king who hired a criminal to test his son…).

The messianic period is an anteroom that leads to the ultimate perfection of the resurrection. Then will be fulfilled what is said, "and His kingdom rules (and is revealed) over all (even the *sitra achra*)" (Chagiga), "and You enliven them all (even the *kelipot*)" (Nehemiah 9:6), "and death (the *kelipot*) will be swallowed forever" (Chagiga). This means that the feet of the *sitra achra* itself shall be raised out of negativity to stand 'head and shoulders' equal to the feet of the side of holiness. Through this, we will be granted to see retroactively the holiness that was hidden in the other side all along.

…as it says, "*They stood on their legs on that day on the Mount of Olives*" (Zechariah 14:4).

This verse speaks of the final redemption. That is why it concludes, "and to G-d (alone) shall be the kingship". The fact that the Torah juxtaposes these topics shows that the in order for the redemption to be finished, the feet must be fixed.

Mount Olives is significant because it is the place from which the resurrection will commence. The verse then means the same thing that the above Zohar teaches: resurrection will sprout when the lowest levels are elevated to the side of holiness. The result will be that the whole world, from top to bottom, will see that G-d is King.

However, the *Shechina* does not gather them except as a result of the actions of those below and their prayers, *b'sod*, "*Give strength to G-d*" (Psalms 68:35).

When we do *mitzvot* we are said to strengthen the hand of God to rectify creation, and just the opposite, God forbid, when we sin. This is the system that God has established for the sake of our own free-will. In order to set the stage for this to work, He as if imposes it upon Himself.

From this little bit we can understand the concept of the *Shechina* in general. It comes from the root word '*shachen*' – a neighbor. G-d is most certainly completely omnipotent, imminent and transcending – at the same time – all of the time. He is absolutely, intrinsically perfect and infinite. However, the degree of His revelation to our consciousness is not fixed, and it depends upon our actions. This manifestation of His Presence to our awareness is what we call the *Shechina.* G-d is essentially almighty and all powerful. The strength that we, as it were, need to give Him is the shining of His countenance to our own mentality. As an act of love, He left this up to us, so that it could be something that we earn, and thereby appreciate and enjoy properly.

According to the extent of the actions of those below, the souls can be drawn out. Thus, if the entire Jewish people were to repent then the *Shechina* would be able to take *all* the souls out in *one* instance.

In other words, Mashiach's arrival could be hastened, as it says, ""The smallest shall

become a thousand and the least, a mighty nation; I am the L-rd, in its time, I will *hasten* it' (Isaiah 60:22). If they are worthy, I will hasten it; if they are not worthy, it will be in its time" (Rashi Sanhedrin 98a).

Repentance energizes the *Shechina* to retrieve the lost souls and sparks.

Thus does the Zohar teach, "This issue (of the redemption) depends upon nothing but repentance". As mentioned, *teshuva* [repentance] is "*teshuv-H*": the letter that represents the *Shechina*. Repentance energizes the *Shechina* to retrieve the lost souls and sparks.

On the other hand, our sins weaken G-d (so-to-speak), as it says, "*You weakened the Rock that bore you*" (Deut. 32:18).

They cause a hiding of His Presence from the world.

This secret is told to us through the medium of G-d being to us as a rock. On the simple level, this reiterates to us the fact that G-d is really steadfast and unchanging, and the problems caused by any sin are really only to ourselves.

A step deeper, this comes to teach the underlying principle of why what we do is so important. Josef was blessed by Jacob his father, "… from there he was nourished by the Rock of Israel" (Gen.). The souls are called a *'chalek Eloka mema'al'* – a piece of Divinity from above. A little pebble hewn and quarried is a part of the entire mountain. As if it were, we are a 'chip of the old block' from upstairs. Thus, at the soul source, father and son are one.

The word for rock, "*even"*, is by way of *remez* (hint), a type of compound word - *av/ben* - father/son. In the pre-creation stage, all that would ever be was included in potential. This is like the state of the child included in the father's mind prior to conception (Tanya 1;2). As if it were, everything is included in G-d's mind. Thus do the Rabbis speak of creation as having arose in Divine thought (Menachot). There, reality basks in brilliant light. It all waits to express and shine. After the actual is separated from the potential, it comes out and manifests the root light that it was attached to above. Sin causes the actual to ascend and be re-included above. It thus reverses the creation process and destroys the world (*Likutei Moharan* 66). In order to allow free will to continue, the sinner and the world around him appears to go on. If one had spiritual eyes to see what is really happening, he would see the life force depart from the evil-doer. This lack of Divinity shining below is called, relative to us, as if a weakening of G-d.

One way of describing our job in a nutshell is that we must manifest outwardly this inner connection. Sin causes the opposite of this. Therefore it as if it were weakens the root rock connection. In short, if you want G-d – *you gotta rock*!

Once the souls are able to leave the *kelipot*, then the *Shechina* can remove them. After removing their life force, the *kelipot* then die…

The negative forces are parasites. They cannot exist without nourishment from their very enemies. As soon as they are suspended from drawing energy, they are nullified.

…and the evil person is consumed like smoke.

There is great depth to this comparison. E=mc squared. Matter does not become destroyed, just transformed. The same applies to evil. It does not need to be eradicated, just adjusted. All we need to do is to turn it into its proper form. This is the concept of sublimation.

. In order to set the stage for free choice, there must be things in the world that look [bad].

This underlying principle comes out especially in regards to loving G-d. As seen from the Rabbi's interpretation of the verse, "'And you shall love G-d your L-rd, with all of your heart…'. 'With *all* of your heart' – with both of your inclinations, the good one *and the bad one*" (Brachot). The Torah chose to here show us this principle by the mitzvah of loving G-d, because love is the root force that makes this happen. This can be understood based on the verse "the world is built (on) lovingkindness" (Psalms 89:3). The root of creation was the pure, altruistic Divine desire to give good (*Derech Hashem*). Because this is the underlying, axiomatic energy of all existence, it automatically implants and programs the base essence of everything to be good. In order to set the stage for free choice, there must be things in the world that look like the opposite. However, since at the bottom of all things lies love, it is always possible to transfer any given thing back to this innate source. Moreover, at the end of days, this will indeed happen in a complete, grandiose, glorious way. "'On that day, G-d will be one, and His name one' (Zechariah). Isn't He one now? (Indeed He is! But now this is not apparent. Because now,) on good tidings (things that we feel to be positive,) we bless 'He is good and does good'. On bad tidings (things that we experience as being negative,) we bless 'He is the truthful Judge'. But in time to come (it will always be experientially clear that everything is for the best. Therefore we will) always (bless) 'He is good and does good'" (Brachot 54a). All of creation will completely assume its true nature of love and good.

In this lies the secret of how to turn the evil inclination into good. The Hebrew word for love is '*ahavah*'. It relates to the root '*yahav*' – to give. The intrinsic nature of the good inclination is to give, for the opposite the opposite. A person has to learn to take the selfish energy of his negative tendencies and turn them into giving

Another explanation: "Smoke" is '*oshan*' (OShN). It is the first letters (an acronym) of *olom-shana-nefesh*, the time-space-soul continuum. The ability of evil to masquerade and appear as bad comes from the fact that our minds are underneath time and space. When something goes up in smoke, it forfeits its revealed aspect of manifestation to the soul through the mediums of time and space. It thereby comes closer to its root above in the ultimate purpose, i.e., the Divine love inside. Therefore does the Ari. tell us that the wicked will be consumed like *smoke*, to teach that even the negative energy amassed by someone through an entire lifetime of evil will be transformed to good.

The *kelipot* which are called 'death' will be 'swallowed' in a single moment.

This is the *sod* of the verse, "*Death will be swallowed forever*" (Isaiah 25:8), for the *kelipot* which are called 'death' will be 'swallowed' in a single moment…

Food becomes the eater (*Likutei Moharan*). Contrary to popular opinion, it's not "you are what you eat", rather "what you eat becomes what you are". The *kelipot* will be swallowed and digested by the side of holiness and thereby also turned to good.

…since the *Shechina* together with the Soul-Sparks that were among them will have left them.

[Translation and commentary by Perets Auerbach.]

Fulfilling All 613 Commandments

Gate of Reincarnations - Chapter Sixteen, Section 1

Doing [mitzvahs] unites one with the body of the king

Man is a microcosm of the universe (Zohar). He is modeled after the Divine image. By way of anthropomorphosis and spiritual parable, the mitzvahs are called as if "limbs of the king" (Zohar). Doing them unites one with the body of the king (Tanya). Each limb of the soul is modeled after **a** Divine limb, so to speak, i.e., a mitzvah. Doing the mitzvahs connects every limb with its source. This enlivens the soul and makes it shine. A person must somehow or another fulfill all the mitzvahs in order to have the complete connection to G-d through all the channels of the self that he was created to attain.

However, someone whose soul is not new, but one that has reincarnated and returned to this world, only has to complete those mitzvahs it has yet to fulfill in previous *gilgulim.*

Thus, the fulfillment of the 613 Mitzvahs may take place over the course of all the *gilgulim*.

With this we can understand why in the Talmud we learn of certain Torah scholars who were careful with respect to a particular mitzvah more than other mitzvahs, while another scholar was careful regarding a different mitzvah (*Megillah* 28a). For example, one Talmudic rabbi asked his colleague, "In what mitzvah was your father most careful?"…

The one who this posed question was interested in determining the *tzadik's* soul root and the focal point of its rectification. The more we understand about the *tzadik's* angle in spirituality, the more we have a handle to learn from him and to emulate his ways.

…and he answered, the mitzvah of *tzitzit*, or *tefillin*, or something of that nature.

Why does the Ari mention this? It must be that he is hinting to us the general principles

upon which understanding about being careful with a certain mitzvah relative to one's tailor-made *tikun* has to do with.

The commandments were given to refine and heal the soul.

The commandments were given to refine and heal the soul. They do this by connecting the self to varied channels of G-d's light. The mitzvah of *tefillin* draws to the soul primarily an internal light, as opposed to *tzitzit*, which brings a surrounding light. (*Shaar Hakedusha - Tefillin & Tzitzit*) Internal light affects and expands the consciousness awareness. Surrounding light affects the sub-consciousness more. Depending upon the soul-root and its specific need of rectification, it will accordingly require being careful with a certain mitzvah. The mentioning of "*tzitzit* or *tefillin*, or something of that nature" comes to teach that the general principle underneath determining what one needs is either a mitzvah that brings internal light or surrounding light.

However, this would seem to contradict the *mishna* that says, "Be [as] careful with a light mitzvah as you would be with a serious one!" (*Pirkei Avot* 2:1). The *sod* is that every scholar is careful with the particular mitzvah that is missing from his previous *gilgulim*, either all of it, or part of it.

This means to say that even though some mitzvahs are intrinsically less important, a person may still have to give special attention to their fulfillment, more than others that are usually more important, because they may be necessary for his specific rectification.

This is also the *sod* of what we find in the Talmud where one person focused on a particular character trait, while another focused on a different one. For example, they asked one person, "To what do you owe your long life?" and he answered, "All of my life I was never particular about my honor."

There are many Rabbis who were asked this and gave varied responses. The Ari brings this answer out of all of them. He also leaves out the name of the one who said it. This comes to teach that even though a certain rabbi was extra careful with this, it is something that is necessary for everyone to be especially careful about.

Honor belongs to G-d, as it says "G-d reigns, He clothed Himself in honor" (Psalms 92:1), and "…for My honor I created it" (Isaiah 43:7). The job of man is to do everything for the Divine honor. If a person tries to take honor for himself, this destroys the world and causes the *Shechina* to depart. As the sages teach "Anyone who is proud, G-d (then) says, "I am not able to live in the world with him"' (Talmud).

All negative qualities are rooted in some type of ego. From it comes a person's will to be exacting about his honor. One who can get past this hurdle will have a much easier time conquering all other bad qualities.

Hence, each one worked on a certain trait that remained lacking from his previous *gilgulim*.

Personality qualities are from the deepest expressions of the soul.

Personality qualities are from the deepest expressions of the soul. Therefore is it of paramount importance to fix them. The entire person is made up of traits. Therefore did Rabbi Nachman write his "Book of Qualities": Most people decide most of what they do from traits, more than from logic. This leaves room to rationalize. In order to be truly righteous, one must cleanse and refine the qualities. This is like polishing the soul, and makes it to shine.

There is a major difference between one whose previous soul-sparks from his soul-root fulfilled all the 613 Mitzvahs to one whose soul-sparks did not as well. We will explain this further on.

[Translation and commentary by Perets Auerbach.]

Completing the "Orchard"

Gate of Reincarnations - Chapter Sixteen, Section 2

If there are mitzvahs that a person is able to fulfill and the opportunity arises to do so and he does not fulfill them, or if he has the ability to bring them about and yet doesn't, then he will have to reincarnate until he completes them.

Take an opportunity to do something good when it presents itself.

It is therefore very important to take an opportunity to do something good when it presents itself. It could save having to go through a whole other lifetime!

However, regarding mitzvahs he cannot perform without G-d creating the necessary circumstances, such as redeeming the first born son, *yibum* or *chalitza*, divorce, and similar, it will depend.

For example, if G-d did create the necessary circumstances to fulfill any of them and he did not [fulfill that mitzvah]**, then he will have to reincarnate to fulfill which ever one he could have fulfilled but did not.**

However, if the occasion did not arise to fulfill them, then he will not have to reincarnate to perform them, but rather, he will only come back *b'sod ibur* into a person who is undergoing that particular mitzvah and fulfill his obligation that way. Once the mitzvah has been completed, then he will return to his place.

Then there is a third level, which is the mitzvahs which cannot be performed today, such as sacrifices. Yet, we have stated that every person must fulfill all 613 mitzvahs and reincarnate until he does so! Thus, at this time he would not have to reincarnate for their

sake since they cannot be performed. However, after *Mashiach* arrives and the Temple is re-built, may it be so speedily in our days, he will reincarnate in order to perform those particular mitzvahs .

"I will have to record this in my ledger for when the Temple returns"

Rebbi Yishmael, son of Elisha the High Priest, hinted to this when, after tilting the lamp on Shabbat night, he said, "I will have to record this in my ledger for when the Temple returns, so that I will then bring a substantial Sin-Offering" (*Shabbat* 12b).

He accidentally did a type of lighting fire, which is forbidden on Shabbat (Ex. 35:3).

Why did he record something in order to do something that could not be done? It must be that he knew that even if the Temple would not end up being rebuilt in his days (as it wasn't) that he would someday be able to bring the sacrifice, in a reincarnation.

From the mitzvahs that are not obligatory, such as reciting *Shema Yisrael* or *tefillin…*

These mitzvahs need to be done every day – how can he speak of them as being optional? "Not obligatory" here does not mean that you don't have to do them. Rather it means that not doing them does not incur serious punishment. This is because the lack of fulfilling positive commandments is not as punishable as the transgression of negative commandments.

…there are mitzvahs that one need not pursue, such as sending away the mother bird, or putting up a parapet [on a roof]**, and which he may also have been prevented from completing. However, since he was not told to pursue and fulfill them, though the person will have to reincarnate he will definitely not sin in the upcoming *gilgul*.**

This means to say that he will be protected from heaven in that lifetime, since he only came back to fix something that was never an absolute obligation.

However, if the mitzvah did present itself and he did not want to perform it, then he must reincarnate and in this case, there will be no guarantee that he will not sin.

Since the gravity of what he did was greater, the consequences are greater. He must come back without a guarantee of being protected.

However, one who actually transgresses and is thereby forced to reincarnate will most definitely sin again.

This needs to be understood in stages: The soul is intrinsically a pure simple light. No matter what bad deeds a person falls into, it does not affect his essence. However, it does taint the external aspects of the soul. This can be compared to a brilliant diamond. Even if it falls into the mud, it still really retains its beauty. The dirt only occupies the surface and prevents the light from shining out. As soon as the dirt is cleaned off, it resumes all of its

glory.

The world was created for free will. A person must therefore bear the consequences of his actions. If he soiled his soul, he comes back in that state. It is his job - and actual claim to fame - to cleanse himself. However, he must know that he's not starting with a clean slate, rather from being in the negative. Therefore he will have certainly tendencies to do bad. This is what the Ari means by saying he will sin again. The person must be strong to withstand the test.

A person must fulfill all the 613 Mitzvahs in deed, verbally, and in thought.

Not only this, but a person must fulfill all the 613 Mitzvahs in deed, verbally, and in thought, ..

These are the three garments of the soul (Tanya). They come from the three triads of the *sefirot*. Thought comes from *chaba"d – chachma/bina/da'at*, speech comes from *chaga"t – chesed/gevura/tiferet*, deed comes from *neh"i – netzoch/hod/yesod*.

In order for the connection to be complete, it must be from all of our attributes to all of G-d's. "I am to my beloved, and my beloved is to me" (Songs of Songs 6:2). Just as the simple Infinite light expresses to us, above to below, through these garments of the *sefirot*, so does the simple light of the soul express and connect to G-d through its counterpart clothes: thought, word, and deed, below to above.

…as the Sages have said on the verse, "*This is the law for the Burnt-Offering and the Meal-Offering*" (Lev. 7:37): Anyone who learns the section of the Burnt-Offering is like one who offered it (*Menachot* 110a). They were indicating that a person is obligated to fulfill all 613 Mitzvahs verbally, and in thought as well.

The simple explanation of this teaching is that even when there is no Temple, there is some way that we can, as if, bring the sacrifices. When you learn about something, its root energy above is activated and channeled to the world. (How much it is activated depends upon how deeply you engage in delving into it.)

The same applies to meditating. There is even some category that doing something through learning and meditation is actually higher than doing in deed. The faculty of thought is higher than that of action. Some *tzadikim* are so able to be focused in the world of thought that they are able to make the rectification and fulfill their obligation through thought alone. Thus we found that Rabbi Shimon bar Yochai was exempt from doing mitzvahs because of his exalted level of meditation and learning.

The Ari comes to point out a lesson hidden and hinted in this rabbinical teaching, that there is an obligation to do all the mitzvahs also in thought and speech. If thought and speech were only optional, they would not be powerful enough to fuel a makeshift, 'winged' fulfillment of the mitzvahs when deed is not possible.

A person must learn Torah on four levels.

If a person fails to fulfill all 613 Mitzvahs on all three levels of deed, speech, and thought, then he will have to reincarnate until he does. As well, a person must learn Torah on four levels, alluded to by the word "*PaRDeS*," which stands for "*Peshat*," "*Remez*," "*Drash*," and "*Sod*." He will have to reincarnate until he does.

As explained in Chapter 11, that there are four primary levels of interpreting the Torah: *Pshat* (simple understanding), *remez* (hint), *drash* (exegetical), and *sod* (secret).

Learning Torah is the foundational root of all of the other mitzvahs. The comparison of the need to fulfill everything in thought word and deed to the necessity of learning the entire Torah comes to show that learning corresponds to all of the commandments (Pe'ah). The depth and breadth of the mind and heart must be connected to G-d. One does this through learning the whole Torah, to its full length and width.

[Translation and commentary by Perets Auerbach.]

Six Hundred Thousand Souls

Gate of Reincarnations - Chapter Seventeen, Section 1

As we have already said, a person is obligated to learn Torah on all four levels. Now, there are only 600,000 souls…

The [souls] all come from the six *sefirot*.

They correspond to the six days and the six directions of the world. They all come from the six *sefirot*.

There are stages in the evolution of the descent of the souls into the world. First there were the three patriarchs. Then there were the seventy souls of the house of Jacob (Ex. 1:5). The sixty myriads of souls come next, due to miraculous fertility during the centuries in Egypt.

But don't we see a lot more Jews than six hundred thousand roaming the face of the earth?! How could there be only six hundred thousand? The answer is that each one is like a grand tree root from which stems out many branches/souls. Thus many people in bodies share the same soul root. If you feel especially connected with certain individuals, this is a sign that you share with them a mutual source.

…and the Torah itself is the source of all Jewish souls..

Therefore there are six hundred thousand letters in the Torah (Zohar).

…the place from which they are "hewn."

Each letter is a source and channel for a soul root to evolve from. The sages view this as if a rock hewn from a mountain.

Therefore, there are 600,000 explanations on the level of "*Peshat*," on the level of "*Remez*," on the level of "*Drash*," and on the level of "*Sod*."

From this we see how important each individual is! Each of these souls has its own original, custom made connection to the four ways of learning. Therefore, no matter how much Torah has already been written, there is always place for you to come along and give the world new ideas!

The Torah and the souls are one.

At root level, the Torah and the souls are one (Zohar).

Thus, for every one of the 600,000 explanations there is one Jewish soul, and in the Time-to-Come each will know Torah according to the explanation that corresponds to the root of his soul. In the Garden of Eden, after a person has died he will understand all of it.

If so, why should one toil to understand the Torah in this world? The answer is, the more one learns and the deeper one understands, the higher level he starts learning at in the after life.

Furthermore, every night when a person goes to sleep he 'deposits' his soul above. The one who merits to ascend above…

Later the Ari enumerates what one can do to gain this privilege.

that day the specific verse 'shone' in him more than other days.

…is taught the explanation upon which his soul-root is based, the extent to which depends upon what he accomplished that day, either a verse or a particular *parasha*, because that day the specific verse 'shone' in him more than other days.

Since his soul is rooted in that verse , when he accomplishes something positive, it is a reflection and revelation of the verse itself. Thus it says about the words Torah, "they are our life, and we will meditate in them day and night" (Joshua 1:8). One who has eyes can see everything going on around in its root in the Torah. This greatly deepens the consciousness and the level of life.

Another night, a different verse will shine in his soul, based upon his actions that day, always according to the explanation upon which his root is dependent.

Originally a great, awesome light shined that spanned the far-flung ends of creation. G-d

saw that not everyone would be fit to enjoy such a light. He therefore hid it (*Breishit Raba* 3:6). Nonetheless, a little bit of this light must shine to the world every day, or the universe could not endure (Zohar). Each day is a gift from G-d and comes to us with its own secrets, derived from the bit of light allotted to the day.

Every night my teacher used to look at the forehead of the students standing before him, on the side upon which his soul dwelled and illuminated…

The soul manifests at different times in different parts of the body.

…and determine which verse shone more in that person. He would then explain a portion of the explanation of that verse, according to that which was relevant to his soul.

Even one who is not himself pure enough to merit to such revelation alone can still benefit from this level through being connected to a true *tzadik*.

Before the person would go to sleep, he would concentrate on that which was partially explained to him. He would also recite the verse in order that when his soul ascended for the night they (in heaven) would teach him the completion of the explanation. This would purify the soul and allow it to keep ascending to even higher levels, where more would be revealed to him, though his body may not have sensed anything upon awakening.

The Vilna Gaon teaches that there are certain boundless levels of Torah that the soul cannot perceive while clothed in the limiting body. In order to enable the soul to access these levels, G-d created sleep. The soul leaves the body and is thereby allowed to perceive in its intrinsic, full capacity. Even though this level does not necessarily reach the conscious awareness, the light of it enlivens and invigorates the person to a higher degree of spirituality. Also, if one merits, sparks of what he learned trickle into his daily state of mind.

[Translation and commentary by Perets Auerbach.]

Soul-Roots in the Shoulders

Gate of Reincarnations - Chapter Seventeen, Section 2

The 600,000 explanations of Torah include the levels of *Peshat*, *Agada*…

A term usually used for the Midrashic sections of the Talmud, but, which can apply to all *midrashim*.

There is not one Jewish soul that does not include all four levels [of explanations]

…and *Kabbalah*, and are alluded to by the letters of the word "*Pardes*" [*pei-reish-*

dalet-sod]**. There is not one Jewish soul that does not include all four levels, but there are some souls that can grasp** [only] **two levels of explanations while others can grasp even more.**

The soul of Moses was able to grasp all 600,000 explanations of Torah, as the Sages indicated when they wrote that he knew even that which every student would [eventually] **innovate (*Megillah* 19b). This was because his soul incorporated all 600,000 Jewish souls.**

Moses is the grand soul-root of Israel. All the souls, for all generations, that branch out of him, are existentially as his students. He therefore automatically knows each person's special Torah portion and the novelties that come with it.

Likewise, the rest of the wise men of Israel will grasp according to the amount of souls included within each.

One time, a person came before my teacher who looked at him and spoke to him about a certain matter. I am writing about it here in case one can make connections and understand other matters regarding the performance of mitzvahs. This is what he wrote for him.

With regard to both positive and negative mitzvahs, there are those which are considered "masculine" and some which are considered "feminine."

The positive commandments come from the male, active movement in the soul, as opposed to the negative commandments which come from the female, passive motion.

All of the 248 limbs of the souls of Adam are comprised of what is called "flesh," "tendons," and "bones," as is known. The flesh and the bones are the positive mitzvahs of that limb and the tendons are the negative mitzvahs. Later, with the help of God, we will explain that these tendons are not included in those that comprise the 365 Tendons.

He told him that the root from which his soul was taken was the left-shoulder limb of Adam, from the level of the *partzuf* of Leah standing behind him. The number of mitzvahs in that limb called the left-shoulder are eleven positive mitzvahs, the numerical value of *vav-hei* (VH), the last two letters of the Tetragramaton.

Their *gematria* is equal to "*katef*" [shoulder]**, in a manner called "*Haka'a*"** [collision]

A form of *gematria* that takes the letters and 'throws' them at each other in the 'collision' of multiplication.

The letters are the basic building blocks of existence. We can accordingly look at them as the 'atoms' of the root spiritual plane from which all comes. The process here outlined can thus be viewed as a type of 'atomic letter collider'. As we will see, the results are indeed explosive.

"Hit" [multiply] ***vav-yud-vav*** [the expanded form of the *vav* of the Tetragramaton - 22] **and *hei-yud*** [the expanded form of the *hei* - 15] **i.e., 22 times 15 and they equal *shin-lamed*** [330]**; *vav-vav*** [then take another form of *vav* expansion: 12] **times *hei-yud*** [15] **and they equal *kuf-pei*** [180]**; for a** [sum] **total of *tav-kuf-yud*** [510]**. Subtract eleven, the number of *vav-hei*** [VH itself]…

The root letter values of this equation are not included in the final tally. The reason for this is that the point of this spiritual formula is to utilize the energies *extracted* by multiplication.

…and what remains is *tav-kuf* [500] **with the "*kollel*"** [plus one]…

There is always an option to add one to the numerical value of any word. The gematria of the word tells us how many inner lights energize it. Then there is a singular surrounding light that encompasses all of those energies. It can therefore always be added.

…the *gematria* of "*katef*". – The idea is that we see how the energies that comprise the shoulder come out of the power of *vav-hei*/eleven. This shows an inherent connection between *vav-hei*, the number eleven, positive commandments, and the shoulder [being that there are 11 positive commandments in the shoulder – Ed. Note]

There are ten *sefirot* on the side of holiness. Eleven represents the next step down - i.e. the spark that intentionally exiles and descends to the *sitra achra* in order to provide it with its necessary life force (*Shaar Hakedusha Ketoret, Shichrut Shel Purim*)

From *vav-hei* comes the lower seven *sefirot*. They span until *malchut*, who is the secret agent central. It periodically descends to redeem its exiled sparks. *vav-hei* is thus the battery that energizes the revelation of Divinity in all of the far-flung, outcast corners of existence.

Every positive commandment possesses this power. They therefore are all drawn from *vav-hei*, the root energy for this. This is in line with the teaching of the Ramban that the main acquisition of perfection is through the positive commandments, whereas the negative commandments are designed to guard the soul from bad energies. Through fulfilling the positive mitzvoth, manifestation of G-dliness spreads through all of reality.

However, there are fifteen negative mitzvahs in the Shoulder Limb, like the first two letters of the Tetragramaton (*yud-hei*). As the Sages said (in explanation of the verse "This is *'shmi'* [in Hebrew, My name] **forever, and this is *'zichri'*** [the way I am to be mentioned] **for all generations" (Ex. 3:15). *yud-hei*** [15] **with "*shmi*"** [350, equals] **365, and *vav-hei*** [11] **with "*zichri*"** [237, My mention, equals] **248 (*Zohar* 1:24a).**

These two letters also total the *gematria* of "*katef*," in the following way: *yud-vav-daled* [20] **times *hei-yud*** [15] **equals 300; *yud-vav-daled*** [20] **times *hei-hei*** [10] **equals 200, for a total of 500, the *gematria* of "*katef*."**

This demonstrates an inherent linkage between *yud-hei*, number fifteen, negative

commandments, and the shoulder [being that there are 15 negative commandments in the shoulder – Ed. Note]

From *yud-hei* come the upper three sefirot (*Eitz Chayim)*. They are the source of the mental faculties. The negative commandments are primarily to protect the soul from falling into the *sitra achra*. "The eyes of the sage are in his head" (Ecclesiastes 2:14). "The beginning of wisdom is fear of G-d" (Psalms 111:10). *yud-hei* is higher than *vav-hei*. On the outside, action seems to accomplish more than passiveness. On the inside, there are times that the opposite turns out to be true. No matter how much you do, that's as far as it goes - whatever was done was done, and no more. When you don't do anything, it is certainly less, because you have accomplished nothing. However, there is a positive aspect to doing nothing. Only through not doing—that is, through 'doing' the negative commandments does one connect with infinity.

How does one do them? When they come to hand (Talmud). If someone never has the opportunity to commit murder, he gets no reward for having not killed. However, if the opportunity presents itself to kill someone that one wants to kill, this is called 'fulfilling' the mitzvah not to murder. At that time, one connects with the infinite aspect of nothingness that lies underneath the simple zero. This elevates the soul to connection with Divinity far beyond what it accomplishes by doing. And this is the secret of why the negative commandments are rooted above the positive commandments. This is hinted to in "a woman (the negative commandments) of valor is the crown of her husband (the positive commandments)" (Chagiga).

Through the simple aspect of guarding the negative commandments, the soul is saved from falling into the *kelipot*. The positive commandments come up every day, and it is through actively doing them that the soul draws and connects with G-d's light. However, when the negative commandments do come into play, in a hidden way, they give the soul access to rare, precious, boundless levels that compliment and augment the lights of the positive commandments.

The Ari specifically chose to explain the mitzvahs of the shoulder.

What remains to be understood, is the connection of all this to the shoulder. And, in general, we need to understand why the Ari specifically chose to explain the mitzvahs of the shoulder, when each limb has mitzvahs that come from it.

As mentioned, most souls stem from the grand Cain and Abel roots. Later we will be told that they themselves are rooted in the right and left shoulder of their father Adam. Since these roots that are found in the shoulder include most of humanity, the Ari here uses them as the classic example of limbs that mitzvahs come from. And for this reason itself we find the Tetragramaton hinted to in the number of mitzvahs in the shoulder, for it shows that the point of the souls' creation and succeeding obligation to fulfill mitzvahs is in order to reach complete attachment to G-d. It is the mitzvahs that provide access to G-dliness through connecting us with the medium of His name – the Divinity conductor.

However, we still need to fathom why G-d made the Cain and Abel centrals rooted in the

shoulder?!

There are three parts of the mind, drawn from *chochma, bina, da'at*. From *chochma* and *bina* come certain abilities. *Da'at* does not add anything; rather it fuses these right/left mental powers (*Likutei Torah* by *Ba'al HaTanya*). Curiously enough, the Ari. calls the right and left side of the mind *'itran d'da'at'* – the crowns of the mind. From this is comes that *chochma* and *bina* clothe the two shoulders of *Arich Anpin*. The light of these two shoulder roots descends and energies the mentality as two crowns. They are called crowns because they come from the surrounding light, which always surrounds and crowns the level beneath it.

The original test was with the tree of knowledge. Therefore the whole soul-scenario focuses around the source of knowledge, the mind. The rectification of the mind is made through drawing to it the surrounding lights (*Likutei Moharan* 21:11). Therefore are the soul centrals rooted in the shoulders, the source of drawing these lights to the mind.

[Translation and commentary by Perets Auerbach.]

Male & Female Mitzvahs

Gate of Reincarnations - Chapter Seventeen, Section 3

The ten negative mitzvahs, hinted to by the letter *yud* are masculine, and the five remaining hinted to by the letter *hei* are feminine.

Yud and *hei* are male and female relative to each other.

The reason for this is that *yud-hei* are male and female relative to each other. Being the first two letters of the name, they are called the upper unification.

Even though the negative commandments are primarily feminine, male and female aspects exist within and relative to themselves, in their own infrastructure.

The six positive mitzvahs alluded to by the letter *vav* are masculine, whereas the five alluded to by the last *hei* are feminine.

The same relationship between *yud-hei* above is found by *vav-hei* below in the lower unification.

I did not receive from my teacher knowledge of what the ten masculine negative mitzvahs are, but these are the five remaining feminine mitzvahs referred to by the first *hei*:

> **1. Do not murder, which includes not embarrassing a person in public, since** [when one is shamed,] **the red** [blood in his face] **goes and leaves him** [looking]

white. It is therefore [considered] **a form of spilling blood.**

2. Do not steal, a warning regarding things of monetary value.

3. Do not cook a kid [meat] **in its mother's milk.**

4. Do not eat [forbidden] **fat.**

5. Do not eat blood.

These are the six positive mitzvahs of the letter *vav*:

1. Your brother shall live with you; this is like the mitzvah to give *tzedakah* and it means to seek out a way to be able to live together without financial hardship.

2. Eat tithes of the second year [*ma'aser sheni*] **in Jerusalem.**

3. Make a parapet for your roof.

4. Procreate and fill the land.

5. Circumcise your son.

6. Love your neighbor as yourself.

The five feminine positive mitzvahs alluded to by the final *hei* are:

1. Lend to a poor person, and the way to recall this is, "*If you will lend money to My people* …" (Ex. 22:24); don't read "*im*" [if], rather read "*aim*" [mother]. (*Hei* is the maternal letter, thus this mitzvah associates with it.)

2. *Tzitzit*, and included in this is to put it on the shoulder, for as we mentioned the root of this particular soul was from the shoulder.

3. Send away the mother bird, and your reminder is: *Surely send away the mother bird*.

4. Keep the *Shemita* year.

5. Remember the *exodus* from Egypt.

A person who does not learn Torah blemishes the *sefira* of *tiferet*.

A person who does not learn Torah blemishes the *sefira* of *tiferet*, since in each of the Four Worlds of *ABY"A* Torah is on the level of *tiferet*.

There are four levels and their pneumonic is, "*PaRDeS*" for: *Peshat, Remez, Drash*, and *Sod*. A person who merits to enter the depths of these four levels, merits, in the end, to all of the levels. And with respect to him it says, "*He will do (special things) for one who waits for Him.*" (Isaiah 64:3).

This verse is referring to the pleasures of the World-to-Come.

However, the one who does not want to learn Torah, even the simple meaning of the verses, blemishes *tiferet* of *Asiya*. One who does not wish to pursue proofs for a Torah matter [i.e., Hints]**, blemishes the *tiferet* of *Yetzira*. One who does not learn the exegetical teachings of the Torah** [*Drash*] **blemishes the *tiferet* of *Beriyah*. And, one who does not learn the mysteries of Torah** [*Sod*] **blemishes the *tiferet* of *Atzilut*.**

These high levels all depend upon little man below. When one learns, he draws to them nourishing, sustaining light. If not, they are left lacking. Learning Torah is not a mental exercise. It is not a way of amassing data. It is a spiritual process that illuminates the self and all the worlds dependent upon it, each according to his soul root.

[Translation and commentary by Perets Auerbach.]

Levels Within Levels

Gate of Reincarnations - Chapter Eighteen, Section 1

We have already discussed the Four Worlds and the order *ABY"A* [*Atzilut, Beriya, Yetzira,* and *Asiya*].

Each world contains its own set of four.

Each world contains its own set of four. For example, within the world of *Atzilut, Abba* is called "*Atzilut*," *Imma* is called "*Beriya*," *Zeir Anpin* is called "*Yetzira*," and *Nukva* is called "*Asiya*." It is the same in each world.

Each world has its own ten *sefirot* that divide into their respective *partzufim*. When looking at the whole picture - relative to each other - *Atzilut* expresses the *partzuf* of *Abba*, *Beriya* of *Imma*, *Zeir Anpin* of *Yetzira*, and *Nukva* of *Asiya*.

However, the level of *Arich Anpin* is quite hidden and not referred to.

It draws from *Keter*, the highest *sefira*, which is too lofty to be revealed. Likewise, *Adam Kadmon* and *yechida*, the corresponding world and soul level, are hidden and rarely even mentioned. (*Eitz Chayim, Shaar Adam Kadmon*)

Neshamot* come from the level of *Atzilut, ruchin kadishin [holy spirits] **from the level of *Beriya*,** [standard] **angels from the level of *Yetzira*, and *ofanim*** [wheel angels] **come from the level of *Asiya*.**

Man below contains all the worlds, and in the beginning he receives the *Nefesh* of *Asiya*. If he does not merit *Ruach* [the rung above] **because of a transgression that blemished his *Nefesh*, and as a result of his actions he entered the *kelipot*, then they say to him, "The fly preceded you** [in creation; it was made on day five, man on day six. so as to keep man ever humble] **and** [moreover] **is better than you!" (Sanhedrin 38a). This is because the fly does not do anything to blemish Above and does not enter the *kelipot*.**

Just as the fly is a pest to man, so is man a nuisance to the world when he sins.

Just as the fly is a pest to man, so is man a nuisance to the world when he sins. Transgression existentially places the soul in the realm of the *sitra achra*, Conversely, one who fulfills God's will automatically ascends to attain higher soul levels.

However, if he does not sin or blemish his *Nefesh*, then he will be on the level of the *ofanim*.

Ofanim is the plural form of *ofan*, which means wheel. These angels are so called because they are the lowest level in the Divine chariot and through them the higher angels act. They are thus to the chariot as wheels. The Divine chariot is the spiritual mechanism that G-d uses to transmit His will to the universe. The *Nefesh*, like the *ofanim*, is like the 'wheels' of one's being.

The underlying reasons behind the actions are not revealed to the wheel. Wheels are steered; the driver decides and does the steering. The *Ruach* is in the driver's seat. One who nullifies himself and fulfills G-d's will without understanding merits a *Ruach* and graduates to the level of knowing why G-d does through him what He does. We see in many places from the Zohar and Ari that everyone is supposed to strive to attain *Ruach*.

A person might only merit his *Nefesh* and yet he can be more important and special than one who already has his *Ruach*.

That is, the *Nefesh* or even Ruach of the general *Ruach*.

This is because, as we have explained, each world incorporates four [levels]**, and that even the *Nefesh* of *Asiya* has the levels of *NR"N* and *Neshama* of *Neshama*** [*chaya*].

Thus, the four levels of *Asiya* are only called *Nefesh* in general.

Hence, if the person happens to be from the *Neshama* of *Asiya* and has begun rectification, then the level of the *Neshama* of the general *Ruach* of *Yetzira* will shine within him.

Since he is from the level of the *Neshama*, it is that level in every world that he must rectify. Having already begun rectification on one level can activate the next level.

This applies even though it has yet to become completely enclothed within him, for, as we have already taught, it is impossible for the *Ruach* of *Yetzira* to be completely enclothed in a person until he has rectified his *Nefesh* in all portions of *Asiya* completely. Nevertheless, it can shine within him.

Striving for something above where one presently is, grants a connecting cable to it.

Striving for something above where one presently is, grants a connecting cable to it. This provides light and energy to enjoy even before one actually fully attains it.

A person can be from the *Nefesh* of *Asiya*, and also have a *Nefesh* of *Yetzira*, called the "*Nefesh of Ruach*" as mentioned. This person is certainly on a lower level than the first.

[Translation and commentary by Perets Auerbach.]

The Righteous & Rectification

Gate of Reincarnations - Chapter Eighteen, Section 2

One who arises to *Atzilut* takes a quantum leap.

A person can also achieve until the *Nefesh* of *Atzilut*, that is, the *malchut* of *Atzilut*...

Atzilut is a world that is all Divinity. One who arises to it takes a quantum leap.

...and even higher than all the levels of *Atzilut*.

A human being of flesh and blood can ascend to ever infinitely higher levels of G-dliness!

If a person merits *Ruach* from *yesod* of *Atzilut* then he will be called "*Ish Elo-him*" (Psalms 90:1) [lit. Man of God - The Torah uses this term in reference to Moses. According to how much one emulates Moses, one can merit to draw the awesome level of *Ruach* of *Zeir Anpin* of *Atzilut* and be a G-dly person on whom the *Shechina* rests, and merit constant access to Divine inspiration.] **"husband of the Matroness'" (Zohar)**

Regarding him it says, *"A Tzadik rules upon the fear of the L-rd"* (Samuel II 23:3).

The Rabbis learn from this that "G-d decrees, and the *tzadik* [can nonetheless nullify it]. The *tzadik* decrees, and G-d fulfills [it]" (Moed Katan 16b). G-d willingly grants the *tzadik* this awesome power measure for measure. Because he ruled over his own desire and

nullified himself to G-d, G-d in turn as if nullifies Himself to the *tzadik*.

The root level through which the 'husband of the mistress' gives to his wife is our present topic *sefira* - *yesod* of *Atzilut*. It is clothed primarily in Joseph. He therefore is the grand example of "*tzadik* rules over fear of the L-rd". Thus we see that Pharaoh gave him rulership over all of Egypt (Gen. 41:40-44). In addition, there were cases when Pharaoh himself was forced to listen to him, and simply said "go to Joseph and do whatever he says (Ibid 41:55, see Rashi).

The kingdom below is like the kingdom above.

"The kingdom below is like the kingdom above."(Brachot) Being the viceroy below gave Joseph status to lord it over the worlds above – second to G-d alone. Everyone has a point of Joseph inside. Through this point, every person can actually nullify harsh decrees, and perpetrate good ones (*Likutei Moharan* 34:2). It all depends upon how much one merits to guard the covenant and the expression of *yesod* in his body.

For, just as there is the righteous person who, upon his death, ascends in the secret of *M"N*[1] to the *malchut* of *Atzilut*, there is also the righteous person who ascends in the secret of *M"D* to the *yesod* of *Atzilut*.

The Zohar teaches that a person cleaves to G-d in the afterlife the same way he cleaved to G-d in life. One whose primary service was from *Nefesh*, and thereby activated *malchut*, will thus trigger that level in his death. One who was more *yesod* oriented will awaken that when he departs.

Regarding this, you can understand what is written in the Zohar (*Parashat* Teruma 166b) on the verse, "Light is sown for the righteous" (Psalms 97:11) - A light that is already sown.

A person progressively creates his quarters in the next world by his actions everyday. We can look at the world as a garden. Everything anyone does is as a seed planted. These seeds take root and grow. When you come to the afterlife, you reap the fruits of what you did – for better or worse.

Good deeds plant light, bad actions sow darkness.

Good deeds plant light, bad actions sow darkness. Just as seeds grow into trees that continue to grow and produce fruit, so the repercussions of one's actions continue to produce light or darkness in the universe. This is one way of understanding the Rabbis' statement "a mitzvah draws a mitzvah, a sin draws a sin" (Avot)

This means that after the destruction of the Temple, *Zeir Anpin* became separated from *Nukva*, and that the 'supernal gardener', which is *yesod*, no longer plants his 'garden' [*malchut*].

One of the expressions of the *yesod/malchut* relationship is that of a gardener to his garden.

Rather, his garden becomes planted by itself, from the after-growths that went out and were planted in the beginning; they return and seed it.

The mitzvahs one does energize the soul to hold on to G-d even at a time when he is not able to do much.

The 'after-growths' are the souls of the righteous, which the gardener planted in the supernal garden before the destruction, after which they sprouted. After they return, and later leave this world. They ascend in the secret of *M"N* to the *malchut* of *Atzilut*, or in the secret of *M"D* to *yesod*—the 'supernal gardener', and there is a re-planting.

This is the secret of the verse, "*Light is sown for the righteous*." In other words, lights that are *already* sown from the beginning, in the supernal garden, return on their own and become re-planted, since there is no new seed [after the destruction].

The destruction of the Holy Temple disrupted the unification above. There is no new flow of 'seed' - reproduction of spiritual lights. Accordingly, the process of the sefirot redeeming and purifying the sparks and bringing creation to fulfillment is stifled during the time of exile. Nonetheless, righteous people can still maintain that process through their lives and subsequently, their deaths.

[Translation and commentary by Perets Auerbach.]

Yabok and Rectification

Gate of Reincarnations - Chapter Eighteen, Section 3

A man who only performs [positive] ***mitzvahs* merits the *Nefesh* called "*Asiya*". However, he is similar to a woman whose husband has gone overseas and has left her without clothing, food, or drink. He is like the *Shechina* that sits in exile and darkness while her house lays in ruin. That is what a *Nefesh* of a person is like without a *Ruach*, which is its husband, so-to-speak: without light and intelligence for understanding.**

He is similar to a woman whose husband has gone overseas and has left her without clothing, food, or drink.

Nefesh is drawn from *malchut*, the *sefira* of action. Spiritual intelligence starts from *Ruach* and up.

If this person then strives to learn Torah constantly and teach the oral law for altruistic motives, he will merit *Ruach* from *Yetzira*. He will be like the woman whose husband has arrived to live with her forever in her house — clothing her, feeding her, giving her to

drink, and elevating her. Such is one to whom *Ruach* comes and dwells within his *Nefesh*, filling it with the spirit of wisdom, elevating the *Nefesh* from *Asiya* to *Yetzira*.

If a person then endeavors to learn the 'hidden wisdom' — the secrets of Torah — then he will merit to receive a *Neshama* from *Beriya,* It will shine from within the *Ruach,* and cause even greater ascent. Then he is called *'adam shalaim*' [a complete man] **to which the verse refers when it says: *God made man in His image*. (Gen. 1:26)**

Learning kabala causes the inner light of the soul to shine forth.

The secret is as follows: when a person only possesses *Nefesh* then he is only affected by the name *Aleph-Dalet-Nun-Yud* [ADNY].

This is the name that energizes *malchut*, the lowest *sefira*.

When he learns Torah altruistically, then he merits *Ruach,* which comes from the name *Yud-Hei-Vav-Hei* [YHVH].

This name enlivens *tiferet*, the source of *Ruach*.

When he learns the mysteries of Torah, then he merits *Neshama,* and he will draw down strength and blessing from the Name *Aleph-Hei-Yud-Hei* [AHYH].

This name gives strength to *bina*, the source of *Neshama*.

Now, when all three names come together in the person they total the *gematria* of '*yabok*'

ADNY (= 65) + YHVH (= 26) + AHYH (= 21) = 112 = YBK (= 112).

The same name, YBK, is an eastern tributary of the Jordan River, located about half-way between the Kineret and the Dead Sea. This is the river that Jacob crossed over the night he fought with the Angel of Eisav and had his name (unofficially) changed to "Israel" (Gen. 32:23), representing his personal perfection. Through the power of this Divine name, he was able to ascend to a higher level.

This name is used for elevation as it is composed of the three names ADNY, YHVH, and AHYH, which correspond to *Nefesh*, *Ruach*, and *Neshama*, the successively higher aspects of the soul. Jacob went so far as to reach such a level that he required a higher name.

The Talmud (Berachot) teaches that his original name remained. Jacob is his name from the *Nefesh* aspect of his being; Israel is the name of the *Neshama* aspect.

Rectification of the soul is personal redemption.

With respect to him it says, "God save! May the King answer us on the day we call."

(Psalms 20:10)

at the time of the redemption; rectification of the soul is personal redemption.

[This verse in Hebrew: *ye'anainu b'yom karainu*] **has the head-letters YBK** [i.e. yabok]

One merits redemption through repenting, through the Divine names YBK and BKY.

Then the person will have *Nefesh* from *Asiya*, *Ruach* from *Yetzira*, and *Neshama* from *Beriya*.

If he will further rectify himself, he can then achieve the three from *Yetzira*. If he rectifies himself even more, he can receive the three from *Beriya*, and after further rectification, the three from *Atzilut* as well.

[Translation and commentary by Perets Auerbach.]

The Four Elementals

Gate of Reincarnations - Chapter Eighteen, Section 4

Regarding created beings, there are four elementals…

Present day science claims that there are over a hundred elements. In fact, it is not a contradiction. These four grand elements have many sub-divisions.

…and their pneumonic is *alef-reish-mem-ayin*…

One whose predominant quality is love will merit worlds of resplendent seas and water castles.

whose *gematria* is 310. This is the number of worlds that the righteous inherit in the world-to-come. The significance of this is that each of these worlds has in it the four elements. The nature of each individual's set of worlds depends upon how he blended the elements in his service of G-d while alive. For example, love manifests primarily from the element of water. One whose predominant quality is love will merit worlds of resplendent seas and water castles.1

…which stands for '*aish*' [fire]**, '*Ruach*'** [wind]**, '*mayim*'** [water]**, and '*afar*'** [dust]**. They are themselves an expression of the four letters of the *the tetragrammaton* as explained in the *Zohar* (*Vaera* 23b). From these four elements, which are hinted to by the four letters of the Tetragrammaton, all of physical creation was brought into existence.**

The Infinite light shines to the four letters, and they shine to the four sides of the Divine

chariot, which in turn shine to the four elements and the four angels in charge of them (*Sefer Yetzira*). Eventually, it all progressively descends and cascades down to become the four elements of the universe

Furthermore, the four letters of the tetragrammaton combine to make twelve permutations (*Sefer Yetzira*)...

A set of four members can be combined in sixteen ways (4x4). However, since one of the letters of the tetragrammaton (the *hei*) is repeated, it only combines twelve ways (4x3).

...and they continue to create even more combinations, each different from the other, in level and in number, until they total 600,000.

Each combination itself expands into further permutations, and they in turn expand more, until the total equals the amount of soul roots. Each name is a direct channel of Divinity. "The souls are one with G-d." (Zohar). There are therefore the same amount of soul roots as the names that channel Divinity.

The tetragrammaton is the *intrinsic* name.

There are actually infinite categories of names. The tetragrammaton is however the *intrinsic* name; therefore the essential soul roots come from it.

These six hundred thousand combinations also have among them the four elements, and this is what allows various different combinations, which result in an unlimited amount of different creations — all from the four elements. However, [the] **uniqueness** [of any given name, or part of creation drawn from a name] **will be based upon its predominant element, as the Rambam writes in** [the first book of *Mishna Torah*]**, *Hilchot Yesodei HaTorah*, Chapter Four.**

The souls of man, which are from the four [spiritual] **elements, as mentioned.**

From the elements come all of the quality traits. Tanya (Chapter 1) explains which traits come from which elements. This is the key to rectifying the personality The main job of a person in the world is to purify all of his qualities from their bad aspect (*Shaar Kedusha*). Fire must be cleansed from manifesting as anger, to be left as pure holy passion. Water needs to be purified from being drawn after lust, leaving it to shine in the soul as Divine delight. Wind must be separated from its negative aspect of energizing pride and idol chatter, to be left as a calm spirit. Dust requires cleansing from expressing as laziness and depression, to remain a channel for a proper measure of stoicism in the psyche.

Each of the four elements, in all of their combinations, total six hundred thousand. Therefore they divide into many parts, according to the permutations, each part being called a complete *partzuf* called 'man' [his supernal root].

This is a term for a complete spiritual organism, composed of two hundred and forty eight

spirit limbs and three hundred and sixty fix spirit veins.

The division is unlimited. With this you can understand the secret of *gilgul* which is the reincarnation of the 'parts', and the arrival of each will depend upon the time appropriate for it.

When G-d reincarnates a soul, a different *Ruach* is paired with a different *Nefesh*.

"When G-d reincarnates a soul, a different *Ruach* is paired with a different *Nefesh*." (*Sichot HaRan*). This causes a different element dynamic in the personality. It is done in a specific manner, tailor made to suit the needs of what that person must be tested with and what he must accomplish in that given lifetime. In a past lifetime one who rectified the quality of love, might have to come back to rectify fear. The simple lesson of all this is how important it is to take advantage of where one is at any given moment, to use it to its fullest.

[Translation and commentary by Perets Auerbach

Different Levels Of Souls

Gate of Reincarnations: Chapter Nineteen, Section 1

We have explained elsewhere that the difference between the souls of angels and that of man is that these [man] **come from the *zivug* of '*haneshikin ha'elyonim*'** [lit. supernal kisses; unification of *chochma* and *bina*]...

The point of creation is the soul of man.

The interaction and pairing of *sefirot* takes place on different levels within their structure. Different types of souls result from different variations. The point of creation is the soul of man. It therefore comes from the loftiest unifications.

Kisses come from face to face. The word for face is '*panim*', which also means within. The soul within shines out through the face. This deepest part of a person radiates love to another by means of a kiss. For this itself the soul is created from the uniting of the deepest levels above as if in a loving kiss. This equips it to be ready by nature to unite with its Maker in the deepest manner.

This is the secret of The Song of Songs. It is a love story between God and the soul. It so begins, "Let Him kiss me with the kisses of His mouth" (Song of Songs 1:2). Rashi explains that it is the soul's supplication for Divine inspiration and prophecy - the highest connection to God.

…whereas these [angels] **come from the lower *zivug*** [which occurs] **in *yesod*.**

This is called as if '*zivuk gufani*', lit. physical unification. It is so coined relatively, because it happens in the lowest place of the sefirot of any given *partzuf*.1

Likewise, souls stem from the internal part of the worlds and angels from the external part of the worlds. (*Eitz Chayim, Shaar Hakavannot Shabbat*)

There are countless levels of soul roots in between.

Many kinds of souls come from the '*zivug ha'olam elyon'*, lit. upper world pairing, but due to a blemish are forced to descend. The descent however is not necessarily the same for each; there are many different levels to which a soul can descend as a result of a blemish.

The blemish can come from the soul's mistakes while it was incarnated or from damage caused by the Original Sin.2

There are two groups, the first being those which descend because of a blemish and come into this world on the level to which they have descended. The second are those souls whose roots are on the same level at which they enter this world. Therefore, the status of each is not the same.

The main *tikun* is at night.

However, the main *tikun* is still at night when one 'deposits' his soul by saying upon lying down, "*In Your hand I entrust my spirit*" (Psalms 31:6). At that time, the soul is elevated through a higher level of *zivug* and then returns as a new creation, in the secret of "*They are new every morning*" (Lamentations 3:23).

A person can go from level to level this way until he reaches his actual root and achieves completion. Alternatively, this can occur in the secret of *nefilat apayim* [lit. "supplication while bending", penitential prayers recited after the *Amida*] upon reciting the verse, "*To You G-d I lift up my soul*" (Psalms 25:1). Through this he is able to ascend from level to level according to his deeds until his root.

One who is a scholar and finds himself doing dishes at the moment needs to return to his scholarly pursuits. Likewise, a soul that has fallen to a lower station within the *sefirot* naturally needs to return to its higher source. This is one way of expressing what its rectification is about.

[Translation and commentary by Perets Auerbach.]

Examples of Different Soul Levels

Gate of Reincarnations, Chapter Nineteen, Section 2

An example could be a soul which originated above, perhaps in the world of *Atzilut*, but which descended because of a blemish to the world of *Asiya*, the level from which it entered a body. It can, through good deeds, ascend back to the world of *Atzilut*, and through the *zivug* of *Atzilut* he can do all of this while still alive and no longer need to reincarnate.

One can ascend during daytime while performing *nefilat apayim* in the morning because at that time Jacob has a *zivug* with Rachel who is called '*akeret haBayis*' [the mainstay of the house - meaning that Rachel is the main wife of Jacob]…

"The patriarchs are the very *merkava* (lit. Divine chariot)" (Midrash). i.e., they are an embodiment and expression of the supernal *partzufim* in this world. Moreover, the manner in which they pair below reflects the way it is above. These *zivugim* will be discussed at length in chapter 26.

Prayer starts by relating to the lowest levels of *Asiya* and ... climaxes by connecting to *Atzilut*.

The point is that at the time when there is coupling above, the soul can, through its intentions, latch onto this and as if 'hitch a ride' uptown.

The underlying process that occurs throughout the order of the daily prayers is the unification of *partzufim*. This gives birth to light and Divine flow from which come all the spiritual and physical sustenance to the universe. Prayer starts by relating to the lowest levels of *Asiya* and progressively rises. The standing *Amida* prayer climaxes by connecting to *Atzilut*. Where do you go from the top? To the bottom. The succeeding *nefilat apayim* prayer takes us beneath *Asiya* to the *sitra achra*. By virtue of having reached such a lofty place, we are empowered to go to the lowest place and redeem sparks that fell there. Relative to the individual, one is enabled to elevate the fallen parts of his own soul and restore them to himself. This liberates the soul to ascend back to its roots.

…since it is the tenth *sefira* in *Atzilut* - the main *sefira* of the ten of *Atzilut*.

"First in thought, last in deed."[1] The sefira progression is an enfolding from above to below of Providence. *Malchut*, the last stop, is the point of it all. Only through it can the lights of the other *sefirot* come to fruition. Just as all the male energies can only reproduce through the woman.

However, if a soul is rooted below and wants to become elevated higher than its root through good deeds, it can only do so at night through the verse, "*In Your hand I entrust my soul*," as mentioned above. For, the highest form of elevation is one whose root is above, and after descending ascends once again. At night time, there is a *zivug* between Jacob and

Leah which is not included in the ten *sefirot*, but is the backside aspect of the *malchut* of *tevuna*, as is known.

Sometimes unofficial help can help the most. A level that exists outside of the ten sefirot per se is not bound to ascend through their hierarchy and can therefore end up in a higher place.2

The main rectification process of the shattering of the vessels involved the wielding of the *sefirot* into *partzufim*. (*Eitz Chayim, Shaar Shvirat Hakeilim*) An entire infrastructure was created. For reasons explained elsewhere, a small system was also created outside of the main structure.

The *sefira* of *bina* became the *partzuf Imma*. Its light is too great to be directly transmitted to the lower realms. It operates through a sub/quasi-*partzuf* at its bottom called *tevuna*. Some of its light is further filtered by the *partzuf* of Leah. It stands at *malchut*, the lowest point of *tevuna*, at its back. It is so designed to relate to 'backside levels' - those who have fallen away from G-d to as if the 'backside' of Providence, outside of its system.

If one wants to experience direct relationship to G-d, one must act at all times as if He is here.

Certainly the Divine omniscience is absolute at all times. How it manifests to *us* depends upon what we do. If one wants to experience direct relationship to G-d, one must act at all times as if He is here, as in, "I set G-d before me continuously" (Psalms 16:8).

This concept was opened to the world through Leah. The Torah tells that she lacked beauty (Berachot) Moreover, the Rabbis tell that people would say that she is destined to marry Esau, who was known to be wicked. (Talmud) She so found herself in a 'backside situation', one in which Providence seemed to place her behind the game. She did not despair. She constantly cried and prayed for help. She ended up marrying the righteous Jacob and giving birth to some of his best offspring. She so merited to be the embodiment of this spiritual root above. And so each one who to serve G-d from amidst any backside sort of situation merits to draw the energy of this *partzuf*, which can result in a catapulting to lofty heights.3

What is similar between them, however, is that all souls can be elevated from level to level, without limit, as a result of one’s deeds - providing one has this intention.

What comes out of this is very inspiring: Not only can a person return home to his lost soul root - he can supersede it and ascend to an even higher place! It all depends upon one's actions.

The first step is to find out who you are. This requires time alone in communion with G-d. One examines his deeds and judges them before G-d. Measure for measure, G-d reciprocates and relates more and more to the person, revealing things about Himself. Once an understanding of the intrinsic soul root is attained, one can then learn about the specific

things necessary to return to it. After reaching it, one can strive for rungs above...

[Samuel says: Since I mentioned the matter of angels, I will write a small introduction regarding the issue. The angels of *Beriya* are greater than the souls of righteous people from the world of *Yetzira*. Likewise, the angels of *Yetzira* are greater than the souls from *Asiya*. However, the souls of *Beriya* are greater than the angels of *Beriya* itself and how much more so than the angels of *Yetzira*. The same is true of *Yetzira* and *Asiya*. The souls from the *Keter* of *Beriya* are greater than the angels from the *Keter* of *Beriya*. However, the angels from the *Keter* of *Beriya* are greater than the souls from the *Chochma* of *Beriya*, and this is the way it is throughout.]

[Translation and commentary by Perets Auerbach.]

First and Second Soul-Mates

Gate of Reincarnations: Chapter Twenty, Section 1

In the Introduction to Chapter Nine, we discussed whether or not women reincarnate as men do. Regarding this topic in the first chapter of *Sotah* (2a) in reference to the verse, "*G-d settles the individuals into a house* [i.e. family]**, *He releases those bound in fetters*" (Psalms 68:7), the Sages of speak of a first and second soul-mate.**

Pairing people is as difficult as the splitting of the Red Sea.

Hence, when it says, "pairing people is as difficult as the splitting of the Red Sea," it refers to the second soul-mate. However, the understanding of a first and second soul-mate cannot be according to the simple definition since in many instances we see that the second marriage is better than the first.

Rather, we learn the explanation from The Saba of *Mishpatim*1 on the verse, "*If he was married then his wife will go out with him*" (Ex. 21:3). That is, when a person is new and in the world for the first time, then his soul-mate is born with him, and when it comes time to marry, they [Heaven] **arrange the moment, making it simple for them to meet.**

As the Talmud says, before a man is born it is declared in Heaven who he will marry. However,, the Ari explains that this refers to when he comes into the world the first time, and it is only during this lifetime that Heaven arranges events to make the finding and marrying of one's soul-mate as simple as possible.

However, if a man sins and needs to reincarnate as a result, then the verse "*his wife will go out with him*" applies to him, as it says in *Saba* of *Mishpatim*, that is, she will reincarnate as well for his good. Nevertheless, when the time comes to get married, they will not assist them and he will only succeed after great effort. Since he was forced to reincarnate as a

result of his sin there will be those who will accuse him and want to prevent her from being available to him, and they will cause fighting.

It is a test of faith to plow forward nonetheless and seek G-d from amidst the concealment.

Providence will not openly work in his favor since he has returned as a result of previous sins which create accusers who work against him. Truthfully, in such case G-d is also working to help the person, but in a hidden manner. It is a test of faith to plow forward nonetheless and seek G-d from amidst the concealment.

This is what it means when it says, "pairing people is as difficult as the splitting of the Red Sea" - it is a reference to the second *zivug*.

Hence, in actuality she is his *real* soul-mate who he has already married in his previous *gilgul* and thus now, in this new *gilgul*, it is their second *zivug*. In other words, she herself is the first wife but it is the second time she is marrying him. This is why it does not say the "second soul-mate" (*zivug sheinis*) but rather the "second-time pairing" (*zivug sheini*). The former would refer to a different wife and not the same woman herself.

Thus, it can happen that a man can marry a woman quickly and without any difficulty or argument. Yet, another man may fight the entire time with his future wife until marriage, after which time there is finally peace, proving that she is indeed his soul-mate, but that it was the second *zivug*. Only had there been no peace after marriage could we assume that she is not his *zivug*.

[Translation and commentary by Perets Auerbach.]

Men, Not Women, Reincarnate

Gate of Reincarnations: Chapter Twenty, Section 2

As we have said earlier, principally the concept of *Gilgul* applies to men and not to women, since the latter are punishable in Purgatory in the World-to-Come, which is not the case for men who learn Torah.

(Shmuel says: This is the secret "*revealed with Me*" (Deut. 32:34) regarding the verse, "*Behold, G-d does all these things with man two or three times*" (Job 33:29); it is the secret of *gilgul* as it says "with man," that is with man and not with woman.)

The secret of *gilgul* is the letter *vav*

The reason is because the secret of *gilgul* is the letter *vav*, which hints to the six [spiritual] **extremities** [*chesed, gevura, tiferet, netzach, hod, yesod*].

They are the source above of the six directions below.

The form of the letter *vav* is as a line from top to bottom. This represents its connecting quality. it is also a prefix used to mean 'and'. It relates to *gilgul* to show that all of the souls' lifetimes are interconnected and are actually an unfolding process of its abilities.

It also teaches partly why there is reincarnation; why one lifetime isn't enough: to allow the soul to span all of creation in its relationship to its Maker. And so one incarnation the souls expresses a primarily *chesed* link (of love) above and to fellows. Another lifetime features a predominant *gevura* link (of fear)...

with respect to which it says, "*Six years shall you work*" (Ex. 21:2), as mentioned in the *Zohar* (Zohar III Pinchas 215b).

The 'work' of the verse refers to the soul's labor of rectifying itself and the world through elevating the fallen sparks.

The letter *yud* hints to *galgal* [wheel].

(Says Shmuel: It seems to me that the *yud* referred to here is the last letter of the name, ADNY (65). Therefore GLGL/*galgal*, which has a *gematria* of 66, equals this name with the *kollel*.)

With the letter *vav* it becomes GLGVL/*gilgul*.

'The wheel of life' circles from death to life and vise versa.

'The wheel of life' circles from death to life and vise versa. The form of *yud* is a dot, which is conceptually a circle.

The name ADNY enlivens *malchut* (At.Ch.Sh.HaShms), the last *sefira* that they all lead to. It in turn ascends back up in a circle to bind with *keter*, the highest *sefira*. This is an expression of the wheel of life within the *sefirot*. From this actually comes the wheel that we orbit in.

The general idea behind this is that the soul toils through conceptual years of work, just as a slave labors six years. Through this it eventually reaches *malchut* – where the buck stops. Therefore is it and the slave freed in the sabbatical. For *malchut* ascends to *keter*, the source of infinity and freedom...

Sh'vi'it [the sabbatical year] **however, corresponds to *malchut* and is thus feminine, and therefore does not reincarnate, as it says, "*In the Seventh Year he shall go out for free*" (Ex. 21:2).**

The *vav* of *gilgul* alludes to the six *sefiro*t of *Zeir Anpin*, the masculine *partzuf*. Therefore,

it is also an allusion to the fact that only men come back in *gilgul*.

Nevertheless, sometimes a woman will reincarnate for the sake of her husband who must reincarnate, as mentioned in *Saba* of *Mishpatim* on the verse, "*If he was married then his wife will go out with him*" (Ex. 21:3).

[Translation and commentary by Perets Auerbach.]

Wives, Brothers, & Friends

Gate of Reincarnations: Chapter Twenty, Section 3

A *talmid chacham* who stood out in his generation because of his wisdom but sinned and reincarnated, there are certain types of sins1 for which his wisdom will be hidden and not recognizable at all in the next *gilgul*.

Similarly, all those who learn Torah in this generation are on the level of the generation of the wilderness, with respect to whom it says, "*As in the days of leaving Egypt I will show you wonders*" (Michah 7:15), alluded to in the verse, "*Behold, you shall die with your fathers and this people will rise up*" (Deut. 31:16).

This last verse was said by Moses, the soul root of all the people in the wilderness. The juxtaposition of "this people shall rise up" to his death hints to the returning of his and their souls to coming generations in *gilgul*.

Moses brought the Torah to the world. His entire generation was centered on Torah learning. (Zohar) They are therefore called 'the generation of knowledge'. In general, in each succeeding generation, those who fully devote themselves to learning share their soul root.2

Their wives will dominate them since originally when the Mixed Multitude [that came out of Egypt with the Jews] **made the golden calf, these men did not protest. (Ex. 32:3) The women, however, did not want to give their gold earrings to build the calf. (Midrash Raba on Ex. 32:2) They therefore now dominate their husbands.**

If two souls from the same root reincarnate into co-existing brothers or friends, then the two of them will be inclined to hate each other and fight, though they may not know why. "Even though they don’t see, their *mazel* does",

Even though we may not be consciously aware of our spiritual realities, on some level we can sense such things through something called *mazel* (Meg. 3a) - the guardian angel that accompanies each person. (Rashi Baba Kama)

and each will want to draw from the root more than his spiritual counterpart, so they will

find themselves jealous of each other. However, if through Divine inspiration they would see that they come from the same root, then they would come to love one another even though they live at the same time.

As we find by David and Saul, that there was strife between them, even they came from the same root. (See Likutei Maharan) Yet David cared very deeply about Saul.

However, the souls of righteous people who have already died greatly desire to rectify and bring completion to the souls of people living in this world who come from their root. For there is nothing more they can do to become even more complete, so jealousy is irrelevant, as the verse says, "*For, there is no deed nor planning... in the grave to which you are going*" (Eccl. 9:10). Quite the contrary, there is great benefit for them in the good deeds performed by living people who share their root.

In order to ascend spiritually, it is necessary to descend. (Likutei Maharan II 12) However, once one leaves the world, there is no free will and nothing to bring one down. It requires a certain going down for a soul in the next world to relate to the living. They are very happy to do this, for it facilitates a special degree of elevation.

[Translation and commentary by Perets Auerbach.]

Rectification, Moses, Generation of the desert, & Mashiach

Gate of Reincarnations: Chapter Twenty, Section 4

We have already mentioned that as a result of the sin of Cain and Abel, the souls became mixed into the *kelipot* and that this is called, 'the mixture of good and evil'. From that time onward, the souls have been undergoing a process of *birur* from within the *kelipot*, just as silver is smelted from the dregs.

This process will continue until all the souls that fell into the 248 limbs of '*Adam HaBliya'al*'1 ['the despicable man'] **are separated out from the full length of its being, which is until the bottom of '*Adam d'Kedusha*'** ['the man of holiness'] **which overlaps with the legs of *Adam d'Kelipa* 2** ['the man of the husks']. **This is hinted to in the *Zohar*. (Pekudei) Until the "feet** [of the *sitra achra* are elevated to] **reach the** [level of the] **feet** [of *kedusha*]**", as it is written, "*On that day, his feet will stand on the Mount of Olives...*" (Zachariah 14:4)**.

The souls fell all the way down to the feet of the *sitra achra*. When they are all purified, elevated, and extracted from the *kelipot*., the 'feet' of the *sitra achra* will stand 'head and shoulders with the side of *kedusha*.

This happens through the concept of 'olives', which kabala associates with wisdom, the source power that lifts up the sparks. "They are all elevated through wisdom,"(Zohar) through the elevating 'mountain' energy, as we find that the Torah was given specifically on a mountain (Midrash).

Once the separation of all the souls has been completed, *Adam d'kelipa*, the spiritual dregs which is only removed through [good] **deeds, will collapse on its own and be absorbed to the point of "*bal yira'eh*"** ["not to be seen"] **and "*bal yimatzeh*"** ["not to be found"].

These terms refer to the Pesach law of ridding oneself completely of all leavening which causes the dough to rise and is attributed to represent the rising of the ego, the root dynamic of the *sitra achra* (Tanya). It must be eradicated to the point of "not being seen" and "not being found" within the heart. This vanquishes the *kelipot* from the world.

For holiness is the life [energy] **that results from separating from spiritual impurity which is called death.**

Therefore, they will no longer have any life and will disappear like smoke, as it says, "*Bila hamaves lanetsach* [Death will be swallowed forever]**" (Isaiah 25:8). But this will not be until all of the souls are separated out. The first letters of each word, combined together spell HBL – *Hevel*, Abel's Hebrew name. Abel is Moses, who reincarnates into every generation to separate out the souls from amongst the spiritual dregs. The acronym alludes to the fact that only when all of his incarnations are complete will the *Mashiach* come and death be swallowed forever.**

Now you can understand the meaning of, "*Behold, you shall die with your fathers, and this people will rise up*" (Deut. 31:16), which is considered one of the verses that has no apparent clarity as to which way to be interpreted. (Yoma 56a)

However, it can be explained with the words "rise up" referring to that which comes before and after them, and really both explanations are true.

The way the words "rise up" appear in the verse they can either refer to Moses, who will lay down with his fathers and once again rise up, or to the people who will rise up after he has died. This is why the Talmud has difficulty interpreting this verse definitively. The Ari shows how both interpretations are intended and true.

For in the future Moses himself will reincarnate and return to the last generation. As it says, "*you will die with your fathers and rise up*". However, in the final generation, the "*generation of the desert*" will also reincarnate with the Mixed Multitude. And this is also said by the verse, "*this people will rise up*." Hence, there is not a single generation in which Moses does not return. In the secret meaning of, "*The sun* [i.e. the shining of the soul] ***rises*** [i.e. is born] ***and the sun sets*** [i.e. dies]**" (Eccl. 1:5) and, "*A generation goes and another*** [i.e. however the same souls] ***comes*** [back]**" (Eccl. 1:4) - in**

order to rectify that generation.

Thus, the generation of the desert along with the Mixed Multitude reincarnate in the final generation, [hinted to by] "***as in the days of leaving Egypt*" (Michah 7:15). Moses as well will arise among them, since they are all from the secret of *da'a*t: Moses, *generation of the desert*, and the *Mixed Multitude*, as we explained in** [our commentary on the Torah portion] **Shemot.3**

This is why the verse concludes, *"to where they go there*" which has the letters: MShH [Moses, in Hebrew 'Mosheh'], since Moses will reincarnate with them.

This is the secret why in that generation every Torah scholar will be dominated by his wife. They are from the *generation of the desert*, and the wives did not give their earrings for the [golden] **calf while the men did and sinned. (Shmuel says: We wrote about this earlier.)**

[Translation and commentary by Perets Auerbach.]

Redeeming Good

Gate of Reincarnations: Chapter Twenty, Section 5

Know that as a result of Adam's sin, good and evil became intermixed. Therefore, sometimes a little of the good of the *Nefesh* of a righteous person can be in an evil person, and a little evil can be found in the righteous person. This is the meaning of, "*There are some righteous people who are reached by* [can perform] ***acts of the wicked*" (Eccl. 8:14). Thus you find some righteous people who sin in ways that even evil people do not, and just the opposite: evil people can be particular about specific mitzvahs all of their lives.**

You find some righteous people who sin in ways that even evil people do not.

From this you can also understand the concept of a '*tzaddik gamur*' [a completely righteous person]**, '*rasha gamur*'** [a completely evil person]**, and '*beinoni*'** [an average person.] **Each one is the product of a different combination of good sparks and bad sparks.**

This is no contradiction to free will. It only comes to explain people's tendencies. The final choice of one's spiritual status always remains with the person.

Furthermore, the way in which one transgresses or performs mitzvahs will also depend upon the level of the sparks he has received, from which limb [of the inclusive soul of Adam] **they have came, and whether or not they are good or evil. This will affect a person's desire to perform mitzvahs and can explain why they pursue**

mitzvahs more than other people.

Thus, the *Sefer HaBahir* insists that a person pursue the guilty in order to find merit for them1, like one who runs after [saving] **his own life. This is because the evil person, whom the righteous person pursues to find merit, may possess good sparks that the righteous person lacks, while he himself may have received the evil person's bad sparks. However, through a loving relationship, he** [the righteous person] **can extract the good sparks from him and achieve completion, while giving away the bad sparks and completing the other's evil. This is the secret meaning of, "The righteous person takes his portion and that of his friend in the Garden of Eden; the wicked one takes his portion and that of his friend in Purgatory". (Chagigah 15a)**

Who could be your enemy when one is supposed to love everyone?

This is also the meaning of, "*If your enemy is hungry, feed him bread*" (Proverbs 25:21), for it says, "*When you see the donkey of your enemy*" (Ex. 23:5). [Who could be your enemy when one is supposed to love everyone? Hence] **it must be referring to an evil person who hates God, as it says, "*Those who hate You G-d, I hate*" (Psalms 139:21). Yet it says, "*If your enemy is hungry, feed him bread*." Thus it means, for the sake of the good spark that is in him which drives him to do good, feed him the bread of Torah and mitzvahs and cause him merit. For the "*coals*," that is the bad sparks within you, which you "*pour on his head*" (Proverbs 25:21) by joining with him - they will** [thereby be] **removed from you.**

The *tsadik* magnetizes the spark by feeding it good.

The *tsadik* has to retrieve the sparks that really belong to his soul. Yet how can he extract the little good found in a wicked person and leave him empty? The Ari says, "for the sake of the good spark that is in him which drives him to do good, feed him the bread of Torah and mitzvahs and cause him merit". The *tsadik* magnetizes the spark by feeding it good. Even though he takes it away, he gives other sparks to the wicked person in its place. This can result in inspiring him to turn over a new leaf. (See Likutei Maharan 282)

This is also like what is written, "*The goat shall bear all the sins upon it into a desolate land*" (Lev. 16:22). That is, the good sparks in it shall be removed and G-d shall repay them to you and make you completely good and him completely evil.2 For, as the sages say, "Don't read '*repay you*,' but rather '*He will complete you*'". For God, since He is good, will not mention His Name in conjunction with the wicked, as it says, "*through the coals of fire that you pour on his head*" (Proverbs 25:21). However, with respect to good, He will mention His Name, as it says, "*G-d will repay you*" (Ibid.) - because he does this good.

Yom Kippur, the Day of Atonement, is set aside for forgiveness. Part of the way it works is through this that God looks at the good and judges in the scale of merit. He reckons that all of the sins really don't come from us, rather from the evil inclination, represented by the goat. He bears all the sins (Lev. 16:22) and is send away, to be pushed down the mountain. All the sins are thereby dissolved.

[Translation and commentary by Perets Auerbach.]

The Foundation of Teshuvah

Gate of Reincarnations: Chapter Twenty-One, Section 1

Teshuvah* is a function of *Imma* and *gilgul* is a function of *Abba*.1 Therefore, anyone who sins and does *teshuvah*, *Imma Ila'a [Supernal *Imma*] **- which is called *teshuvah* - rectifies the blemish, which is sufficient.**

If he does *not* do *teshuvah*, then he will have to reincarnate to rectify his sins.

However, if he does *not* do *teshuvah*, then he will have to reincarnate to rectify his sins, a function of *Abba* which is called '*machshava*' [thought]**.2 With respect to this it says, "He thinks thoughts** [devises means, in Hebrew, *'choshaiv machshavot'*] **so that he who is banished is not cast away from Him." (Samuel II 14:14), since by bringing him back in *gilgul* he rectifies his transgression.**

The point is that G-d in His love is so concerned about fixing the soul that He always provides a means for its repair. The best thing is if one takes the initiative to fix himself through *teshuvah*. If not, Providence still steps in and shuffles the life-cycle. This requires an even greater juggling of destiny than if one repents. Therefore, it comes from *Abba*, a higher source than *Imma*.3

We will now explain the concept of *teshuvah*, since we already began in chapter six discussing the steps of *teshuvah*, of which there are eight. However, here we will discuss it in another manner, and in the process explain the statement of Rabbi Matya ben Cheresh in the last chapter of *Yoma* (86a), regarding the four divisions of atonement: One who transgresses a positive *mitzvah* and repents, etc.

In general, TShVShH/*teshuvah* means 'TShVSh-H/*teshuv-hei*' [restore *hei*]**.4 (Zohar) For, as is well known, man incorporates all the worlds. Even though he may not presently merit all of them - perhaps only the *nefesh* of *Asiya* - still, he is created with the potential to achieve all of them through his actions - all those** [levels] **that** [become] **dependent upon him** [as he grows]**. According to his actions, he can achieve either *Yetzira*, *Beriya*, or, *Atzilut*. This is the secret of the verse, "He creates the *ruach* of man within him" (Zachariah 12:1). As the Midrash says, "The *nefesh* of a person grows while it is within him**".

The soul of a person grows while it is within him.

A person needs to train and educate himself in order to literally raise his own spirit. "Train a child according to his way" (Proverbs 24:6). One needs to learn the nature of his soul and

what speaks to it. This means uplifting the soul in the manner that works for it.

For some this means increased self-discipline. For others it means to ease up and increase patience. At times both are necessary at the same time. Prayer is imperative to help call the shot and know at each time what will be productive and conducive to growth.

It all depends upon this idea of '*tashuv* H [restore *hei*]': Restore *malchut* to G-d, the true King of Kings. Self-awareness comes from *malchut*. The ego separates the self from God. Repentance means realizing that its not me – it's all G-d. This restores the soul to its source in Divinity.

However, there is a great difference between one who merits one level as opposed to another level, and this leads to another principle: The *nefesh* of a person includes 248 limbs and 365 tendons, as does the *ruach* and *neshama.* When a person sins he causes blemish to the limbs of his *nefesh* or *ruach* or *neshama*.

This gives reason to always be careful what one does with his limbs in all actions. Whatever happens below so causes the parallel to happen above. (Zohar II Teruma)

Moreover, the state of the body by the revival of the dead is determined by what one does here while alive. If someone defected in a limb it will be incomplete in the next world. (*Mishne Berura* Introduction) For example, one who withheld his hand from giving charity might get up from the grave handless. A general precautionary remedy is to always be giving and loving.5

The extent of his sin will depend upon what he has thus far achieved: if he has only his *nefesh* then he will blemish the *nefesh,* if *ruach* then *ruach,* if *neshamah* then *neshamah*. So, according to the greatness of a person's *nefesh* is the strength of a person's evil inclination. As the Talmud says, "Anyone who is greater than his friend - his evil inclination is [accordingly] **greater."**(*Sukka* 52b)

Anyone who is greater than his friend - his evil inclination is greater.

Therefore, it is not at all surprising if at times great people seem to fall into terrible things. Rabbi Nachman states that the public is mistaken in certain issues. For one, they think that a *tzadik* cannot make a mistake. And if for some reason he does, he is not anymore a *tzadik*… The truth is, "The bigger they are, the higher they fall."

"The purpose of descent is for ascent." (*Ba'al Shem Tov*) "Seven [times] falls the *tzadik* and gets up." (Proverbs 24:16). Were it not that he fell he would not have gotten up. One who gets up after stumbling stands up stronger than he did before.

The reason is because G-d made a counterpart for everything, and therefore just as there is ABY"A on the side of holiness so too is there on the side of the *kelipot* as well. This is the secret of, "The wicked one watches for the righteous" (Psalms 37:32) - because he wants to

mimic the side of holiness, like a monkey does a man.

The as-if equal aligning of the *sitra achra* opposite the *kedusha* preserves the necessary balance of free will. (See *Likutei Moharan* II 11)

One is alerted not to follow the impersonation, rather to constantly look for the real thing.

The Zohar provides the monkey parable to describe the whole workings of the *sitra achra*. Realizing this, one is alerted not to follow the impersonation, rather to constantly look for the real thing. (*Likutei Moharan*) In simple terms, the heart is to always look for the honor of God, in every thought/word/deed - and not for the honor of the ego. (*Likutei Moharan* 6)

Rabbi Elchonon Wasserman used to say that Darwin was only able to entertain his theory because he never saw a real *tzadik*. For if he had, he would have experienced the real truth of how the true plateau of man is so far above, aloof, and removed from even the most sophisticated similar animal that there is no place for any supposition that he comes from it.

Nonetheless, every falsity must contain some light and have some source in truth. (Midrash Raba) The order of the supernal worlds is arranged in an order of the evolution principle. One level is as if born and evolving from the level above it. They so develop and progress - coming to a climax in this world.6 The chained cascading downward order of rungs features the inner Divine light clothed more and more as it descends. The final product is this world of dense physicality. It is rock bottom where the buck stops. It becomes the arena for free will. The stage is set for man to reverse direction and ascend back up through the worlds.

The Torah is God’s prescribed formula for "reverse evolution." It guides a person step by step to ascend to higher and higher levels of revelation of Divinity. The material nature thereby becomes elevated and cleansed.

[Translation and commentary by Perets Auerbach.]

Causing Defect to the Name of G-d

Gate of Reincarnations: Chapter Twenty-One, Section 2

Now you can appreciate the impact of Adam’s sin, which caused destruction and blemish in all the worlds for all generations. It is based upon what we have said, that according to the greatness of the soul is the extent of the damage.

Adam’s sin caused destruction and blemish in all the worlds for all generations.

Therefore, a 'light' sin by completely righteous and pious people, such as Rabbi Yochanan ben Zakkai, is considered as severe as many sins by another person. Thus, one who only

possesses *nefesh* of *Asiya* can only cause damage to *Asiya*, since that is as far as his hand can reach. Therefore, he only has to do *teshuvah* on the level of *Asiya*, since that is all he damaged.

The example of Rabbi Yochanan ben Zakkai is specific. For one, he is one of the outstanding characters of the grand root of Cain, which is an underlying theme of this whole compilation [Gates of Reincarnation]. Furthermore, an intrinsic quality of this root is to sometimes seem very pious and yet be quite the opposite.1 Also, Rabbi Yochanan was known to be entirely righteous, yet he is reported as having approached death with great trepidation, not being sure if he would thereafter be led to Heaven or to Purgatory. (*Berachot* 28b) The reason is here explained: According to his towering plateau - even a small defect is considered serious.

According to his towering plateau - even a small defect is considered serious.

What comes out of this is that one must constantly scrutinize his actions. (See *Mesilot Yesharim*, '*Zehirut*')

If ascending causes you to be put under a microscope and subject to rigid standards (Yevamot 121b), why try at all?! The answer is that the benefits of the ascent are well worth it. The higher you go, the higher state of consciousness you achieve.

We have already spoken about how the four letters of *Havayah* divide into four worlds ABY"A, and that each letter divides again. The letter *yud* corresponds to *Atzilut* and [links] to the expansion of YHVH that equals 72 [YVD HY VYV HY]**. The letter *hei* corresponds to *Beriya* and** [aligns with the expansion that] **equals 63** [YVD HY VAV HY]**. The *vav* corresponds to *Yetzira* and** [associates with the expansion that] **equals 45** [YVD HA VAV HA]**. The [final] *hei* corresponds to *Asiya* and** [connects to the expansion that] **equals 52** [YVD HH VV HH].

G-d enlivens everything by way of His Names.

"G-d and His Name are One" (Zachariah 14:9). "And You enliven them all" (Hagiga). G-d enlivens everything by way of His Names. YHVH is the central Name. It literally means ‘Existence Giver’. Its varied expansions are the batteries for all the worlds. And it does not stop at this. Each detail within each world derives its life-force from the expansions. In short - from the most colossal macrocosmic to the most infinitesimal microcosmic - all of reality derives its actuality from the Infinite Light clothed in the worlds via the medium2 of the Names. The light dons the Names and is one with them. (*Tanya*)

Therefore, by calling God through them His light is drawn and manifest to a person. Just as by calling a person his attention is drawn. (*Likutei Moharan* 56:3)

The worlds dividing out into YHVH, with all of their details, is aligned according to the root archetype source format of the supernal Divine Chariot. It has four sides, with four angels flanking them. "Each angel has four-faces, each face has four wings3 unto itself."

(Ezekiel 1:6) So the Names branch out, expand, and cascade to being a root above for every single bit of reality below. This means that whatever anyone is doing at any given moment in any place in any situation is all sourced in complex combinations of the Divine Name infrastructure. (*Likutei Moharan* 6, end)

To better grasp the idea of how and what Names do what:

Different pies have different filling. Even if they have the same base, the taste and effect vary according to the filling. So the grand intrinsic Name YHVH is the basis of existence. Its manifestation in each part of existence varies according to how it is 'filled', otherwise called its expansions.

'*Yud*-filling' is quite delicious and is the highest of expansions.

'*Yud*-filling' is quite delicious and is the highest of expansions. *Yud* was used to create the world-to-come because of its lofty root. It so is always used for filling of the expansion that enlivens the highest of worlds/levels. *Aleph* is next in line. Last is *hei*. (Shaaar HaKavanot Pesach)

The Name YVD HY VYV HY-A"B/72 is filled with *yud's* and so enlivens the highest world *Atzilut*. *Beriya* the world beneath is powered by YVD HY VAV HY-S"G/63. Two of its letters are filled with *yud*, but one is filled with *aleph*, denoting a descent in the intensity of Divinity from the realm above it. *Yetzira* is the next world down and is energized by YVD HA VAV HA-M"H/45. All its letters feature *aleph*-filling. Last on the rung is *Asiya*, which fueled by YVD HH VV HH-B"N/52 – *hei's*.

In every case, there are filling letters that are constantly the same, but the quality of the name is determined by the ones that are subject to change. (*Eitz Chayim, Shaar Otzrot Chaim*)

But if the very base of the pie is changed, all the more so is it different. There are infinite Names through which the Divine light expresses and runs the world. They all draw from the basic theme of YHVH/Existence-Giver, but each with its own nuance. For example, the Name EHYH. It means "I will be" and is the special existence-giving power of self-renewal. (Zohar, *Likutei Moharan* 6) Meditating on it draws on the soul revitalization, rejuvenation, and the power to change…

Therefore if a person damages all four worlds it is as if he damages the great Name! This is the secret of the verse, "They went out and saw the carcasses of those who sinned in Me" (Isaiah 66:24). That is literally against My name - each one according to the level of his soul, as explained.

Picturing the letters can stir to take inventory and repair.

Elsewhere, the Ari explains that when one meditates on YHVH and has a problem in depicting the Name, it is a sign that he has caused defect in that letter by committing a sin

that damaged that level. (*Etz Chayim, Shaar Ruach Hakodesh*) It so serves as a type of check to trouble-shoot spiritual defects. All sins affect all of the letters, but each one is primarily rooted in one of letters. Picturing the letters can stir to take inventory and repair.

"His Name partners with our name." (Midrash) "'Living-soul' is its name" (Gen. 2:19). One receives their allotted portion of manifest Divinity and life-force by way of his name. According to how one affects God's names by his actions, so is his own name a receptacle for the flow from above.

Hence, when a person does *teshuvah* he rectifies His great name - all four letters. This is the secret of the 'four divisions of atonement' and the *teshuvah* for four types of sins. For four [types of] **sins cause damage to the four letters of *Havayah*, and the four kinds of *teshuvah* and atonement rectify the four letters of *Havayah*.**

As mentioned, any given mistake causes damage in the Names. But there are certain transgressions that are primary and as if roots for all the others that disturb a letter.

All types of forgiveness come from the four grand letters. They divide and group in the four progressive categories that come from them. Learning their workings helps provide guidelines and a path of self-rectification.

What comes out is that one can fix everything. Revelation of the Name is then able to manifest and shine to the self. From this comes expanded consciousness. (*Likutei Moharan* II 67)

[Translation and commentary by Perets Auerbach.]

Four Levels of Shechina in Exile

Gate of Reincarnations: Chapter Twenty-One, Section 3

Having said this, we will explain what it means when it says: "If a person violated a positive mitzvah [and repents]**, he does not move without being forgiven." (Yoma 86a) However, before explaining this, we must first return to the idea that *teshuvah* means '*teshuv-hei*'** [returning the letter *hei*]1 **and the four divisions of *teshuvah*.**

To begin with, sometimes the world of *Asiya* - which corresponds to the bottom *hei* - descends to the first three *sefirot* [upper triad] **of the *kelipot*. This concept is called *galut*** [of the] ***Shechina* .**

The letters of the tetragrammaton branch into the *sefirot*. The final *hei* associates with *malchut*, the *sefira* of the *Shechina* - the revelation of G-d's Presence as King of His world.

If the sin is more serious, the person can cause *Asiya* to go down as far as the three

middle *sefirot* of the *kelipot*, and if more severe, then as far as the three that follow. If the sin is even more serious, *Asiya* can descend to the '*malchut harashah*' [evil kingdom]**, the tenth *sefira* of the *kelipot*. These are the four levels to which the *Shechina/Asiya* can go into exile within the *kelipot*.**

The last defect is what gives rulership to the kingdom of the other side. Although the other lesser defects still contribute to the cause.

One may decide to go on a diet, but find himself violating it.

Often a person finds it hard to control himself. One may decide to go on a diet, but find himself violating it. This comes from the lower, subsidiary parts of the self rebelling and taking command in place of listening to the mind. The general principle is that repentance really fixes. One who repents automatically usurps the rebels and puts them in their place. He will merit to Divine honor resting upon him that no one will even question him. (*Likutei Moharan* 6)

Learning Torah empowers the true kingship. It strengthens the good inclination and automatically the evil kingdom falls. (*Likutei Moharan* 1) It is a path to re-instating the true self to its royal regal reign over the being. Therefore was the prayer enacted, thrice a day: "Restore us oh Father to Your Torah, and draw us close to Your service - and bring us (thereby) back to You in perfect repentance." (Daily *Amida* prayer) Rabbi Nachman emphasizes that if even the worst person would set for themselves an established time to learn Torah every day, it would bring them out of the most terrible habits and liberate them to make complete self-improvement. (*Sichot HaRan*)

However, someone who causes defect to *Yetzira*, *Beriya*, or *Atzilut* does not cause them to go down into the *kelipot* since the *kelipot* are lower than the world of *Asiya*. Instead, *Yetzira* descends to the world of *Asiya*, to the level of the first three *sefirot*, then to the middle three *sefirot*, and after that to the three *sefirot* beneath these - finally to *malchut* of *Asiya*. These are the four levels to which *Yetzira* can descend within *Asiya*. They are called the 'exile of *Yetzira*', since it went from a higher level of holiness to a lesser one.

They are called the 'exile of *Yetzira*.'

Exile is a relative state of death. (*Hachinuch*) One who descends from his level as if dies. (Zohar III Naso *Idra Raba*)

In the same manner, *Beriya* can descend four levels within *Yetzira* which is called '*galut* [of] ***Beriya*'. *Atzilut* can descend to *Beriya*, which is called 'g*alut*** [of] ***Atzilut*'. The four categories of levels themselves that we mentioned are** [all generally] **called *galut*** [of the] ***Shechina*.**

The concept of '*Shechina*' is the concentrated root revelation of Divinity. It finds expression in each realm according to its parameters. It can so accordingly be conceptually in a state of exile within each realm. The 'descent' means either a lessening of the intensity

of the concentration of *Shechina* light, or complete hiding.

The principle that emerges is that there are four categories, and each contains four types - that is four worlds and correspondingly four general types of *teshuvah*. Within each world there are also four specific types of *teshuvah*. We will now explain the first one, and from it explain four others.

They all correspond to the four expansions in each world unto itself. According to what a person does, so does he draw upon himself the Divine Names. (*Likutei Moharan* 6, end)

Also, each world is composed of four major quadrants, which branch out from the Names: The world itself, chambers within it, angels, and souls. (*Eitz Chayim*)

To begin with, when the Talmud writes, "When a person transgresses a positive *mitzvah* and then returns [does *teshuvah*] **etc." it is talking about if he damaged *Asiya*. When he repents he is immediately forgiven. For by transgressing a positive *mitzvah* he causes *hei*/*malchut* of *Asiya* to descend and separate from *tiferet*, making it to only descend to the first three of the *kelipot*.**

Transgressing a positive commandment...causes a lack of light in the worlds.

'Transgressing' a positive commandment refers to a lack of doing something.2 This causes a lack of light in the worlds. Like someone who didn't make lunch, leaving the family deprived of nourishment. This lack is not as bad as actually getting up and damaging something, like someone who demolishes the family's house. The damage caused by lack is generally the least and only causes problems in the lowest of worlds.

This needs to be understood, for Nachmanides teaches that the main acquiring of perfection is through doing the positive commandments, whereas the idea behind the prohibitions is to simply protect one's level?

Indeed both are true. When looking at what actually elevates a person, the positive commandments are primary. However, in terms of our discussion about one who violated the precepts, the damage caused by transgressing prohibitions is worse. And this itself is the reason why the whole premise behind them is protection.

One who is in a state of self-nullification...has no bounds.

One who does something, no matter how much he does, can only do what he can do - and no more. A creature of limitation can so only do so much, whereas in the aspect of passive nothingness, there are no limitations. One who is in a state of self-nullification can so relate to and draw upon limitless energies that expand to eternity - for he has no bounds.

Yet the main acquiring of completion is through the positive commandments. Guarding the prohibitions grants connection to levels of limitlessness that cannot be accessed except through negation. But actual light is drawn to the soul and the universe through getting up

and fulfilling the positive precepts.

The 248 positive commandments associate with "My remembrance" and VH, the letters from which come the lower seven *sefirot*. The 365 prohibitions correspond to "My Name" and YH, the source of the upper *sefirot*. Doing *mitzvot* draws light to the lower *sefirot* and sustains the world. Refraining from doing bad attaches the soul to the higher reality.

In terms of repentance, the damage done by transgressing a negative commandment is repairable through *teshuvah* - just as a repair man can come and fix things. But what about the light that was not drawn down through the lacking of positive action - how can that ever be fixed?

Rabbi Shneur Zalman explains that this is idea of the Zohar's teaching about penitents: "That they draw it [the light] with extra power." This means that they can actually ascend to draw from the Infinite being Who sends a new ray/line/thread of His Divine light into the empty vacuum. They so can fix everything.3

What comes out is that each has its own advantage. It is important to note that one can only be considered as having 'fulfilled' a prohibition if it comes to his hand to transgress it. If he then withstands the test, it counts to his credit as if having 'done' the negative command.(Talmud)

It is easy to repent and become immediately rectified.

Hence, it is easy to repent and become immediately rectified. For as is known, the first three *sefirot* of the *kelipot* can also transform to holiness. Which is the secret of *what the Sages* say, "The Jordan [river] **also takes from this one and gives to another." (Baba Metziya 22a)**

The Talmud is talking about how a river can cause one person's property to go to another by washing it off shore and down the river. This is used as an analogy for the top three *sefirot* of the *kelipot* being brought over to the side of holiness.

Heaven causes this to happen because it is revealed above that for some reason the property really belongs to the new party. And so, relatively, it is considered to be brought out of the *kelipot* - the supposed 'owner', and transferred to holiness - the rightful owner.

Therefore he can immediately return in *teshuvah* and *malchut* can ascend to its place and rejoin *tiferet*. This is called *teshuvah* - *tashuv-hei.* This is the first level within *Asiya*.

In the parable of the Zohar, this is akin to restoring an estranged, captive wife to her husband.

[Translation and commentary by Perets Auerbach.]

Levels of Teshuvah

Gate of Reincarnations: Chapter Twenty-One, Section 4a

The second level within *Asiya* is when *tiferet* becomes disconnected from *bina* as well, in a way that causes *Asiya* to descend to the first three *sefirot* of the *kelipot*. It is caused by the transgression of a positive *mitzvah*. This *teshuvah* is also called *teshuv-hei*, since it causes the lower *hei/malchut* to be reconnected to the upper *hei/bina* – [in turn] **allowing *tiferet* to ascend as well.**

The third level with respect to *Asiya* is when a person transgresses a positive *mitzvah* in such a way as to damage *bina* and cause it to descend, [thereby causing] ***Asiya* to descend to the last three *sefirot* of the *kelipot*. When he repents, it is also considered *tashuv-hei*, since *teshuvah* is from *bina* and its** [power] **goes down** [and extends] **until *malchut*. Then *malchut* and *tiferet* will return** [together]**, for *bina* descending causes them to join, and this** [itself] **is *teshuvah*.**

Bride and groom unite under a *chupah*. They embody *tiferet* and *malchut*. The light of *bina* descends to engulf and unite them. (*Tefilat Kol HaShanah, Drushin LiChatanah*) It is clothed in the *chupah* that is used for the marriage ceremony.

In order for opposites to unite, an energy that transcends them both must be drawn.

In order for opposites to unite, an energy that transcends them both must be drawn. (*Likutei Torah, Baal HaTanya*) This is part of the reason why *teshuvah* comes from *bina*, the eighth *sefira*, the transcending force of this universe of seven days/directions.1

The fourth level is when a person transgresses a positive *mitzvah* in such a way as to damage *chochma*, causing it to separate from *keter*. When such a person repents it is also *teshuvah/tashuv-hei*, since he causes the upper *hei* to return to *keter*, at which time *chochma* will ascend with it. We have now explained the first division of atonement.

One example of this is when someone learns Torah in manner of amassing data without reverence for G-d. "The Torah comes out from *chochma*." (Zohar) This means the place from which it is revealed. But its hidden source is *keter*. In order to access the true light of the Torah, one must draw from these places. This involves learning with reverence for G-d and also that the learning experience be geared to be an uplifting of consciousness.

This concept poignantly expresses what is considered to be an underlying cause of the

desolation of the land of Israel after the destruction of the first Temple. "'So says G-d, because they abandoned My Torah…' [This means that] they did not bless on the Torah first [before their Torah learning]." (Nedarim 81a) It is the blessing on the Torah that draws from *keter*, the first of levels, into *chochma*. The word *brachah* literally means a fountain - of the light of the Infinite One shining into *chochma*. One who does not do this lacks the fulfillment of the root of the positive commandments. This is the idea behind the fourth level of not doing a positive commandment.

The second division of atonement is when a person violates a negative *mitzvah*, for which his *teshuvah* is 'suspended' [does not evoke immediate forgiveness]**, and so for which *Yom Kippur* must atone. This is because the person sinned and damaged *Yetzira*, specifically the level of *tiferet*, causing *malchut* to separate, as well as the six *sefirot* of *Yetzira*.**

His simple repentance only reaches to *malchut* and therefore he needs the engine of *Yom Kippur* to fuel and propel his *teshuvah* up to repair *Yetzira*.

It is important to note that there are deeper degrees of *teshuvah* that indeed by themselves ascend to *Yetzirah* and even above, to mend. This applies to the following divisions of atonement that require other things with *teshuvah* to repair.

The deeper one digs in his heart to return to G-d, the greater the velocity and the higher the *teshuvah* will reach.

The deeper one digs in his heart to return to G-d, the greater the velocity and the higher the *teshuvah* will reach. Therefore, "nothing stands before *teshuvah*". (Yerushalmi Pe'ah, Chapter 1)

The underlying idea is that the common denominator of *bina* and *teshuvah* both draw from *bina*. As mentioned, *teshuvah* is the grand transcending energy of existence. The secret of its power to repair is that it is the pure, pristine, untainted source in the universe. Anything can so be fixed by harnessing this amazing energy. The only issue is how much of this energy needs to be drawn to fix a specific mistake. The greater the mistake, the more needs to be drawn, as we find in actual cases of those who did the worst things and repaired everything through *teshuvah*. (*Avodah Zara*, *Gittin*)

When this person repents, then *malchut* returns to its place in the secret of *teshuvah/tashuv-hei*. However, regarding the six *sefirot*, a void remains among them, and though it [*malchut*] **wants to rise and bond with them, it cannot and will not be able to until the light of *Beriya*** [*bina*] **comes, which is called '*Yom Kippur*'. This is what is meant by, "his *teshuvah* is suspended and *Yom Kippur* atones."**

"A day one repents is above time...and so is *Yom Kippur* above time." (*Likutei Moharan*)

Once someone did something and etched it into reality, how can they possibly change it? It must be that the power of repentance draws from a higher reality. And so the Sages teach,

"*Teshuvah* preceded the world". (*Breishit Raba* 1:4) Coming from a deeper dimension, it affords the ability to enter the master booth and edit the film of Life.

In order to access this awesome power, one must go to a deeper dimension of the self. Change in such a place evokes a tremor of change in the depths of existence/reality.

Within this level, there are also the four levels we mentioned with respect to *Asiya*, except that all of them are in the secret of *Yetzira* descending into *Asiya* and not into the *kelipot*.

The third level of atonement is when a person commits a sin whose punishment is *kareit* [excision]2**, which blemishes *Beriya*.**

KRT/*kareit* comes from KTR/*keter* - for its damage reaches to there, and from there the person is cut off.

Perhaps here things are being said in relative terms. For the Ari here mentions the world of *Beriya* in terms of its association with *chochma*, and *bina* and *Atzilut* with *keter*, while elsewhere *Beriya* identifies with *bina* alone and *Atzilut* only with *chochma*. The effect of *chillul Hashem* is worse than that of sins involving *kareit* and is therefore described as reaching until *keter*. *Kareit* issues, which are not as bad, are described as coming to a notch lower, *chochma* and *bina*. This however doesn't mean to say that they have no line to *keter* also.

The *brit* [covenant] God established with people is as if from His highest self3 - *keter*. Different mistakes cause different problems. Some do not go so deeply as to disturb the *brit*. There are however those that do. This is the idea of our category at hand. The brilliant light of *keter* becomes *kareit*. This is a prime example of how raw energy can be utilized either way.4

As seen from here, *teshuvah* helps even for such deep disturbances.

When he repents, *Yom Kippur* is also [only able to] **suspend** [his atonement]**. For *tiferet* and *malchut* cannot return to their places until suffering comes from *Abba* and *Imma*, which has the effect of purging sin. In the secret of, "YH** [G-d] **has much chastised me" (Psalms 118:18). "YH" refers to *Abba* and *Imma*. Also in the secret of "From the straits I called YH" (Psalms 118:5). From these come trouble and suffering. There are four levels here as well.**

As mentioned previously, the *yud* of G-d's Name corresponds to *Atzilut /chochma /Abba*, the following *hei* corresponding to *Beriya/bina/Imma*.

Chochma and *bina*, the eighth and ninth *sefirot*, transcend our world of seven days/directions from the seven lower *sefirot*. As said, the simple meaning of this is that the secret of how suffering actually fixes and is good comes from a source above this world.

Suffering purges a person of sins that the lowest degree of *teshuvah* has not.

Suffering purges a person of sins that the lowest degree of *teshuvah* has not. It is a function of Providence emanating from *chochma* and *bina*.

As mentioned, it is important to note that the amount of suffering necessary for rectification all depends upon the degree of *teshuvah*; the greater the *teshuvah*, the less pain necessary to make repair.

What do *chochma* and *bina* have to do with suffering? The world was created for love. (Psalms 81:3) There is nonetheless an opposite movement planted in the inner workings of the universe which is designed to ultimately bring about the greatest expression of love. One who made mistakes, damages and soils his soul and makes it unfit to receive this love. Suffering cleanses and restores the soul to its full fitness. *Chochma* and *bina* are the source mental faculties. The lower *sefirot* are the source of both the emotions and the time/space continuum. This means that from their perspective, 'good' and 'bad' are determined by what is experienced in the moment. In terms of the moment, suffering is felt as being not good. In order to appreciate the gift of good that it grants the soul, one needs to transcend the small limited picture of the moment. This is why the *tikun* of suffering is drawn from *chochma* and *bina* which transcend the moment/world/limited outlook.

The fourth division of atonement is when a person commits '*chillul Hashem*' [profanes the name of G-d]**, which has the effect of damaging *Atzilut*, also called the 'world of** [eternal] **life' - since there is no death there. Yet he caused**[some aspect of] **death in the world of life and eternity, and therefore his *teshuvah* and *Yom Kippur* suspend** [punishment]**, since none of the three worlds can ascend there - until the day of his death, measure-for-measure. This** [then] **completely atones for him, and there are also four levels here.**

Dishonoring the Divine Name...shakes the foundations of existence.

"All that I created - for My honor I created, formed - indeed made…" (Isaiah 43:7). Dishonoring the Divine Name does the opposite and shakes the foundations of existence. This is how it touches the untouchable place, *Atzilut*. Even though it is intrinsically a place of such pure high light no damage can affect it, *chillul Hashem*/ profanation of G-d's Name can at least masquerade to reach there because it is so serious a sin.

The literal meaning of the word *chillul* comes from *challal*, literally meaning empty. *Challal* is also used to refer to a corpse, devoid of soul. The implication is very deep. This word is further associated with the concept of the *challal hapanoi* [empty vacuum], the original empty space that was made to facilitate reality. (*Eitz Chaim, Likutei Moharan* 49) A line of light was drawn into the vacuum; from it everything was made. As said, the purpose of this is for the Divine glory. Dishonor, as it were, cloaks and removes the shining of the line of light, leaving an 'empty vacuum', hence *chillul Hashem*.5

Now it can be understood why removing of the soul of one committed this sin repairs it. Measure for measure, he caused *challal*/vacuum above; therefore, the same happens to him. This however doesn't means to say that there are no other means of repair. The simplest

alternative, which is actually sweet and easy, is for someone to increase in honoring and sanctifying G-d's name. Give Him a good reputation in any and every way that you can; "that the Name of Heaven should become beloved through you." (Yoma 86:1)

A deeper form of repair is through deep *teshuvah*. One who caused a concealment of the deepest aspect of Divinity needs to return to G-d from the deepest aspect of self. This involves *teshuvah* from great love and *mesirut nefesh*/self-sacrifice. Measure for measure, G-d reciprocates and restores his missing light and honor.6 Giving the deepest inner self evokes that level to come down from Above. Moreover, "great are *repentant*s for they draw light with extra power". (Zohar) The light restored is actually greater than what was removed.

[Translation and commentary by Perets Auerbach.]

Three Different Kinds of Sin

Gate of Reincarnations: Chapter Twenty-One, Section 4b

Now we will also explain the differences between *cheit* [iniquity]**, *avon*** [transgression]**, and *pesha*** [rebellious sin].

Pesha is when a person recognizes his Master, and yet rebels against Him to cause anger.

***Pesha* is when a person recognizes his Master, and yet rebels against Him to cause anger. This causes the *kelipot* to take all of the ShPA/'*shefa*'** [spiritual sustenance]**, which shares the same letters of PShA/'*pesha*' , except re-arranged. So the *shefa* does then not come down to the Jewish people at all.** [It is 'rearranged' and given into the wrong hands - the *sitra achra*.]

This comes from the *Sefer Yetzira*. It also mentions there ONG/*oneg* [delight] which permutates to NGO/*nega* [leprosy]. It is a great lesson in how 'every man digs his own grave'. The same Divine flux granted to the person that could have been utilized for good and would have resulted in delight instead was used for bad and digs the person a grave of problems - relative states of death.

***Avon* is when a person does whatever he wants, but not to anger G-d, but just to enjoy forbidden things he desires. This also causes the *kelipot* to take the *shefa* that flows down, except that after they take it they eventually return and leave a little of the *shefa* for us as well. This is the secret of exile** [during which a minimum amount of spiritual sustenance makes it through].

The world was made from the Torah and for the sake of fulfilling it.

One of the problems of exile is that it switches the proper order. The world was made from

the Torah and for the sake of fulfilling it. The Divine flow then comes to its target audience on the side of holiness. The *sitra achra* receives afterwards and is subsidiary. This is the fitting order. If the *sitra achra* is as if on top and receives first, this gives it license to act as the main thing.

When redemption comes everyone will see the truth and the king will be restored to his royal status and the servant to his place.

This will help you to understand two statements of *the Sages* in the last chapter of *Yoma* (86b), the first being: "Great is *teshuvah*, for it transforms deliberate sins into accidental ones". This is talking about the level of sin called *pesha*, which causes the *kelipot* to take <u>all</u> the *shefa* for themselves. However, as a result of *teshuvah*, he can cause the *kelipot* to later surrender that *shefa* [back] **to us.**

teshuvah can fix even such things.

Measure for measure; if the person fully rebelled, he loses all his *shefa*. The discovery here is that *teshuvah* can fix even such things.

The other opinion is that the deliberate transgressions become merits. This is talking about the level of *avon*, sins for the sake of fulfilling desires. When a person repents for such sins, he prevents the *kelipot* from taking any *shefa* at all, [And] **even that which they originally took for themselves** [is restored to *holiness*].

Teshuvah can go so far that even rebellious sins can be turned into actual merits. Of it says the Prophet, "I will heal their backslidings, I will love them freely" (Haggai), It is a Divine magic gift that can change and transform truckloads of mistakes into masses of good energy

[Translation and commentary by Perets Auerbach.]

Rectification of the Wicked & the Righteous

Gate of Reincarnations: Chapter Twenty-Two, Section 1

Regarding the punishment in this world of the souls of wicked people, they have to reincarnate many times to rectify their sins, and there is almost no person who can avoid these *gilgulim*. After they die, the wicked enter *Purgatory* and receive punishment there to atone for their sins, and their judgment lasts twelve months.

Their souls get pushed from *gilgul* to *gilgul* until their sins have been cleansed a little.

There are wicked people of whom the verse says, "*And may He hurl away the soul of*

***you enemies as one shoots a stone from a slingshot*" (Samuel I 25:29); they don't yet merit to enter *Purgatory* after their deaths to cleanse their sins. Rather, their souls get pushed from *gilgul* to *gilgul* until their sins have been cleansed a little**[, just enough] **to allow them to enter *Purgatory* for twelve months to atone. There is no set time for this, sometimes they can continue in *gilgulim* for ten, one hundred, or even one thousand years - depending upon to what extent they sinned previously.**

Though *Purgatory* is not a place one looks forward to, once a person requires atonement it becomes a necessity. However, even to enter *Purgatory* one must not have slipped to too low a spiritual level because if he has, he will first require *gilgulim* to raise him to a level that can allow him to enter *Purgatory* and achieve his final atonement.

However, righteous people and Torah scholars can never be affected by the fires of *Purgatory*, as it is written regarding Elisha: "He cannot be judged because of his involvement with Torah". (Chagiga 15b) Therefore, they need to reincarnate in this world to cleanse their sins for, "*There is no righteous person in the world who does good and does not sin*" (Eccl. 7:20).

Torah-learning provides a special protection against the rectifying "flames" of *Purgatory*, which creates a problem for a Torah scholar in need of rectification. Therefore, he has no alternative but to complete all of his *tikunim* through *gilgulim* instead.

A righteous person after he leaves this world is able to ascend to great heights in the world-to-come, but not all at once. Immediately after his death they punish him to rid him of his more severe sins, after which time they place him past the first division. When the time comes to ascend to a higher partition, they return him [to this world] **to receive more punishment, this time for the lighter sins, after which he can ascend to the second level.**

Then he will finally be able to ascend to his true, fitting section in paradise.

After that, they return him again to be punished for the minutiae of the law - the 'hairsbreadth' that he did not carry out, according to the secret of, "*His* [closely] *surrounding ones are* [subject to] ***extreme turbulent*** [conditions]**" (Psalms 50:3). Then he will finally be able to ascend to his true, fitting section** [in paradise].

Completely righteous people like David1 or Daniel, G-d wanted to make known that they were in the world-to-come and that they would not require neither punishment nor *gilgulim*. As it says, "*Had I not trusted that I would see the goodness of G-d in the land of life!*" (Psalms 27:13), and, "*One thing I asked from G-d, this that I shall seek. That I dwell in the House of G-d all the days of my life*." (Psalms 27:4).

This was also stated by Abigail the prophetess (Megila) when she said, "The nefesh of my master is bound up in the bundle of life" (Samuel I 25:29). Of Daniel it was said, "As for you, go to your end [where] **you will rest." (Daniel 12:13).**

Judgment After Death

Gate of Reincarnations: Chapter Twenty-Two, Section 2

We find explicitly stated in *Midrash Ne'elam* of the *Zohar* on the verse, "*For all the good that G-d did for David and Israel his people*" (Kings I 8:66), that David stayed in the world-to-come seven years after his death before they allowed him to enter the upper Jerusalem [the upper level of paradise].

David stayed in the world-to-come seven years after his death before they allowed him to enter upper Jerusalem.

We also find this with respect to Samuel the prophet, who is considered equal to Moses and Aaron, (Psalms 99:6) when Saul raised him [from the dead] **using *Ob*…**

One of the ancient and forbidden methods of sorcery, using bones done to raise up the dead and communicate with them. (Lev. 19:31).

…as it says, "*Why did you disturb me to raise me up*?" (Samuel I 28:15). *The Sages* say, "He [Samuel] **was afraid that it was the great day of judgment." (*Vayikra Raba* 26:7)**

So would it seem that even if one is judged at the time of death, still there are more judgments and punishments to follow.

Even Rabbi Yochanan Ben Zakkai, "who did not miss one verse or mishna" cried at the time of his death, as it says in *Brachot* (28b). [So his students asked him,] **"What will be with the other righteous people who are not like you, and how much more so those people whose sins are many?"**

In other words, if he was worried about judgment after death, then what about the rest of us who don't come close to him in deed?

However, it is not now the place to elaborate.

Because of a certain sin he committed, he was reincarnated into this rock.

On many occasions I walked with my teacher through a field, and he would say to me, "This person was called such-and-such, and though he was a righteous person and Torah scholar, because of a certain sin he committed he was reincarnated into this rock, or this plant, etc." Even though he never knew the person nor inquired about him after his death, we always found that he was right. If we discussed this in depth, this book would never

end!

Sometimes, he would look from a distance of five hundred *amot* [cubits, about 1000 feet] **at a certain grave that was among twenty thousand others, and he would see the *nefesh* of the person buried there standing on the grave. He would say to us, "In that grave is buried so-and-so, and they gave him such-and-such a punishment for such-and-such a sin." We would then investigate the person's life and find his words to be true. There are many great stories like this one.**

Forms Of Gilgulim

Gate of Reincarnations: Chapter Twenty-Two, Section 3

When a person dies, he is punished for all of his sins even before entering Purgatory. There are many types of punishment, all of which are called '*gilgulim*', through which a person can reincarnate: into *domaim* [mineral]**, *tzomai'och*** [vegetation]**, *chai*** [inanimate]**, or into *midabair*** [another person]**. Just about everyone must undergo these *gilgulim*.** .

The reason is because a person cannot receive punishment until he exists physically in a body with a soul, at which time he can bear and feel pain and atone for his sins.1 The extent to which a person sins determines the type of *gilgul* he will have to undergo, either as something from the *tzomai'och* [domain]**, or as *chai*, etc.**

Thus, even righteous people and Torah scholars can reincarnate in this manner for having committed sins in their lifetimes, after which time they will ascend to the level befitting them. The sin must be removed, for G-d does not disregard [any of them]**, since He operates according to judgment. Even should the person be completely righteous, He will not accept any 'bribe' from him - even a mitzvah.2**

Also, when a person wants to ascend to a higher level he is sent back [to this world] **and reincarnates in one of the manners mentioned above, if he still has a particular sin to purge.**

Once I was with my teacher and he told me about a certain man he saw from the time of the *Tanaim*3 who reincarnated into a female goat for having had relations by the light of a candle [which is forbidden by Jewish law (*Orach Chayim Tsniyut*)]**. This can result in children who are epileptic (Nedarim), which it turned out they were, and as a result died young. It was literally considered** [that he was guilty of] **spilling the blood of his children.**

Another time, he told us that he saw a very learned Torah scholar from a previous generation for whom the time had come to ascend to a higher level. Therefore, at that time, he could see him being punished for not having been scrupulous in the finer points of

mitzvot, in order for him to ascend to a higher level. According to the level to which a person is to be elevated, that is the extent to which he must be purified - even for the finer details of *mitzvot*, to a hairsbreadth.

At that time the person was punished for two reasons. Firstly for having become distracted from his *tefilin* while saying the words, "May it be Your will before You... that we shouldn't toil for naught and not give birth to confusion" after the *kedusha* in the prayer, "*U'Va LeTziyon*". When concentrating on this prayer, he became distracted from his *tefilin*, and for that slight transgression he was punished.4

Secondly, one *Shabbat,* [as] **he walked in a public domain, some dust gathered on his shoe, and as a result he carried four *amot*** [cubits] **unwittingly in a public domain.5**

Now you can understand what it means when it says that righteous people have no rest in the world-to-come, as the Sages teach on the verse (Psalms 84:8), "*They go from strength to strength*" (*Berachot* 64b) As they ascend from level to level, they need to purge [previous sins] **even more.**

The positive, deeper meaning is that they are constantly in a state of ascent. A person is attached to G-d in the next world the same way he is here - just amplified (Zohar). In order to merit proper acceleration and ascent there, one must start by doing it here. And so it is necessary to renew oneself everyday. Start today's quest for enlightenment with new vigor and enthusiasm. This is the key to being constantly fresh. (*Likutei Moharan*)

[Translation and commentary by Perets Auerbach.]

Elevation & Descent of Gilgulim

Gate of Reincarnations: Chapter Twenty-Two, Section 4

As is well known, the entire world was made from the parts of the "*seven kings that ruled in the land of Edom*" (Gen. 36:31) who died and [the fallen sparks] **were separated out. (*Eitz Chayim, Sha'ar Shevirat Hakeilim*)**

Prior to day one of creation and the existence of the *sefirot* as we know them, there existed preliminary *sefirot*, the vessels which G-d was forced to break. This resulted in the world of *Tohu* [*chaos*]. Since these were preliminary *sefirot*, they were not given their final names of *keter, chochma*, etc. They are referred to by the names of the kings of Edom mentioned in the Book of Genesis (Chap. 36), and the pre-creation existence is called "the Land of Edom." Once G-d willed the world to be, He sent down a repairing light that 'resurrected' as many of the broken pieces necessary for existence, separating them out from amongst the *kelipot*.

Those which were the most refined were used for the level of *Atzilut*, and the next level

went to *Beriya*, after that to *Yetzira*, and finally to *Asiya*.

From those used to create *Asiya*, the most refined were used for man and they were separated out first. After that came the animals who cannot speak, then the vegetable kingdom, and after that inanimate creation. However, a righteous person through his actions such as eating for the sake of a *mitzvah*, can separate out aspects of the inanimate world and elevate them to the level of the vegetable kingdom, or the animal kingdom, or even to the level of man, as we have explained in *Sha'ar HaMitzvot*, in the portion Eikev on the mitzvah of *Birkat Hamazon*.

It all depends upon how intensely one is attached to the spiritual energy inside the food, and not drawn after the physical desire. (*Likutei Moharan*)

A wicked person, however, through his actions can cause just the opposite to happen and will lower [the sparks down] **rungs. Some sins can cause portions of man**[soul sparks] **to descend until the level of *domaim*, some until *tsoma'och*, and some until *chai*. Thus, after a wicked person dies he can reincarnate into an inanimate rock as a result of the sins he performed in his lifetime, or into vegetation, or into an animal - if his sins were animal-like.**

The person who reincarnates in this way will remain there for a set amount of time until he has become purged of the sin that caused him to reincarnate into vegetation. After, he will be elevated to the level of the animal kingdom, and when the time is complete, he will be elevated to that of man.

Reincarnating into a man can happen in one of two ways. Regarding the first way, and the souls of wicked people which after death do not merit to enter Purgatory, or bodies of living people in this world, we will speak about later. According to the second way, they may enter a person in the secret of *'ibur'* ['pregnancy' (an added soul part)] **as we spoke about earlier, clinging to the person without him even knowing anything at all.**

Just as an accessory can be added to a stereo system to enhance and increase the sound it produces, so can soul parts be added to amplify its tendencies and performance - for good or otherwise.

Thus, if a person sins, the *nefesh* that has come into him will overcome him, and the person will sin and be pulled to the side of evil. For, just as the soul of a righteous person enters a person to help him do good, so the soul of a wicked person causes another to do evil.

Sometimes the *ibur* is to help the soul rectify itself, and sometimes it is for the sake of the person to bring him to do good. These two levels also exist with respect to the *ibur* of an evil soul, either for the sake if it having entered the body of a righteous person, or to cause an wicked man to 'complete' his evil and warrant destruction from the world, G-d forbid.

An evil soul can come into the body of a righteous person to achieve *tikun* through his

actions. It can also come into the body of a wicked person to accelerate his spiritual demise.

Once the set time to atone has finished for the soul that has reincarnated into a person in one of these two ways just mentioned, then he is forgiven. He can then come into this world as a true *gilgul*, born into a body like most people.

[Translation and commentary by Perets Auerbach.]

Order Of Ascension

Gate of Reincarnations: Chapter Twenty-Two, Section 5

Reincarnation to something *domaim* or into *tsome'ach*, etc., happens at specific times of the year. For example, someone who reincarnated into something inanimate for a few years, when the time arrives for him to ascend to the higher level of *tsome'ach*, he can only do so during the four middle months of the year: Av, Elul, Tishrei, and Cheshvan.1 If the time to ascend occurs during these four months then he will ascend. If not, he will have to wait until these four middle months come around again.

The time to be elevated from *tsome'ach* to *chai* is the first four months: Nissan, Iyar, Sivan, and Tammuz.2 The time to be elevated from *chai* to *midabair* is the last four months: Kislev, Tevet, Shevat, and Adar.3

Even though the order of ascension is from the *domaim* to *tsome'ach*, then to *chai*, and finally to *midabair*, sometimes a person can climb two levels at once.

For example, if a soul reincarnated into something *domaim* such as dust, and an animal came along and ate grass which had the dust on it, then this soul will now reincarnate into that animal…

According to the principle "the nature of food is to become the eater". (*Likutei Moharan*) This is accomplished by digestion.

…thus rising two levels at once. Sometimes, he can even reincarnate all levels at once - from *domaim* to *midabair* - if a person eats food that has dust into which a soul reincarnated.

Someone who has reincarnated into water and salt is not considered to be part of *domaim*, rather *tsome'ach*, since water is life-giving - it flows and it is not stationary like dust. Salt itself is made from water and therefore is it considered part of *tsome'ach*. This is what the Sages say : One who takes salt from his quarry is guilty of 'cutting', and as it is well known [in the laws of Shabbat that] **such cutting only applies to things belonging to *tsome'ach*. (*Shabbat,* Chap. 7)**

These types of reincarnations are discussed in many places and are alluded to by the verse, "*Rescue my soul from the sword, my only one from the grip of the dog* [i.e. from reincarnation into him]" (Psalms 22:21).

The Sages hinted to this when they said: If the head of an ox is in the feeding basket, go to the roof and be very careful. One who sees a black ox during the month of Nisan should run from it and go up to the roof because the Satan is dancing between its horns. (*Berachot* 33a)

This is what they mean. Since the ox represents strict judgment[4] it is better suited for the *gilgul* of a [wicked] **soul more than other animals, and therefore you should run from it more than from other animals. For, there is no better time to reincarnate from vegetation to animals than in Nissan and the three months that follow. Therefore, during the month of Nissan, because of the addition of a wicked *ibur*, it might damage anyone who meets it. However, after he** [the ox] **is accustomed to it** [the *ibur*]**, he will not cause harm, and therefore there is no reason to be so concerned regarding the elevation.**

The ox, by eating the grass, allows the wicked person who was originally *tsome'ach* to reincarnate into it. We have already explained the story of Yanus and Yambrus, the sons of Balaam the wicked, who made the calf in the month of Tammuz, in regard to whom it says, "*for the likeness of a grass-eating ox*" (Psalms 106:20).

(Elsewhere it says in the name of Rav Chaim Vital that '*eisev*' [grass] spells AShB - the head-letters of the words '*Shivah Asar b'Tammuz*' [the 17th of Tamuz].)

The day on which Moses broke the two tablets, after seeing the golden calf constructed in the Jewish camp, is within one of the four months that souls reincarnate from vegetation to animals. Balaam's sons were there at the time, and they used their magical abilities to draw down the radiance of the image of the ox from the *merkavah* [chariot] in Heaven.

Naval HaCarmeli reincarnated into something inanimate, and thus it says, "*His heart died within him and he was a rock*" (I Samuel 25:37). The secret of this is understood from knowing that Laban reincarnated into Balaam, and later into Naval HaCarmeli. Balaam, who was a snake-charmer, had power only in his mouth to curse people, and when Balaam was killed it was with a single rock something *domem* [literally meaning 'silent'] **- to atone for the charming he did with his mouth.**

When he further reincarnated it was into Naval HaCarmeli, originally for the sake of rectification. But instead he angered David when he said, "*Who is David and who is Ben Yishai?*" (Samuel I 25:10). David wanted to kill him; instead he came to rectify the wicked speech of Balaam. Instead, he [Balaam] **repeated the mistake, and therefore "his heart died" when he remembered that he had once been a rock. This is why the verse does not say, "and he became a rock," but rather, "he was a rock."**

You need not wonder how he knew this, for Naval was an important person and it is even likely that he was a prophet, or just someone with great understanding. It could be that his

mazel understood this, even though he did not.

The concept of reincarnating into something inanimate is also hinted to by the verse, "*The stone from the wall cries out*" (Habakkuk 2:11). For, it is possible for stones in a wall to be reincarnations, or for wood rafters to be from the level of vegetation, and they will cry out from the extent of their punishment which they are undergoing. We will explain other verses along these lines.

[Translation and commentary by Perets Auerbach.]

Sins & Their Reincarnations

Gate of Reincarnations: Chapter Twenty-Two, Section 6

One who speaks *loshon hara* [i.e. slander]**, or similar will reincarnate into a stone, which cannot speak and as we said** [in the preceding section] **regarding Naval HaCarmelli, since the opposite of speaking is silence.**

Someone who feeds improperly slaughtered meat [in Hebrew, '***neveilah***'] **to a Jew comes back as a leaf on a tree, the level of vegetation. The wind blowing him back-and-forth will never allow him rest and this will be his punishment. When his time is over, the leaf will become detached from the tree, wither** [in Hebrew, '***novelet***]**, and fall to the ground. This is an example of a real death for him one who was cut off and uprooted from the world.**

Sometimes the withered leaf can return as another leaf which will wither...

This is the secret of the verse, "*The leaf will wither*" (Jeremiah 8:13), since one who feeds *neveilah* to a Jew reincarnates into a leaf that withers and falls to the ground. This is also the secret of the verse, "*You will be like a elm tree with withered leaves*" (Isaiah 1:30). Because sometimes the withered leaf can return as another leaf which will wither, even many times, as in the case of a person who has to reincarnate many times in this world to receive his specified punishment.

Some people reincarnate into water, [which is] **considered on the level of vegetation, as we mentioned previously. This can happen to a person who spills blood in this world, and you can remember this from "*you will spill it*** [blood] ***on the ground like water***" (Deut. 12:16).

It also says, "*One who spilled the blood of another, his blood will be spilled*" (Gen. 9:6), meaning that he will be placed under a flow of water that will pour on him constantly. He will want to get up and stand, but the water will constantly pour on him and he will find no relief, constantly rotating in circles under the flow of water.

Anyone meant to die by strangulation ... will reincarnate into water.

This is hinted to in the verse, "*We will all die, like water flowing along the ground that connects* [shall we] ***be collected*****" (Samuel II 14:14). As well, anyone meant to die by strangulation but who was not punished by a court, will reincarnate into water and so be 'strangled' every moment.**

One who commits adultery with a married woman, and who is therefore punishable by strangulation, will reincarnate into a grinding stone, into which wheat is placed and which uses water to grind. That is where the man and woman will be judged, in the secret of "*for another my wife will be ground*" (Job 31:10).

The word 'grinding' is used here as a euphemism for marital relations. (*Sota* Chap.1)

One who is not scrupulous with the washing of the hands [before eating bread] **will reincarnate into water. This is the secret of the verse, *"Then they would have surged across our soul, the treacherous waters. Blessed is G-d, Who did not present us as prey for their teeth"* (Psalms 124:5-6). The head-letters of "*nisananu teref lishenaihem*** [did not present us as prey for their teeth]**" spell the word NTL** [to wash].

We must thank G-d that we, unlike the wicked, wash our hands.

This is the secret of what the Sages say: One who eats without washing his hands is uprooted from the world and is judged with water. (*Sota* 4b) There is a hint to this from, "*Blessed is G-d, Who did not present us as prey for their teeth,"* whose head-letters spell the word NTL [wash]**; by washing one's hands one is not given "as prey for their teeth," that is, of the surging waters. Therefore, we must thank G-d that we, unlike the wicked, wash our hands.**

One who does not recite blessings in advance of enjoying something, treating them with no respect, or steals from his father or mother, or befriends a destructive person, also reincarnates into water.

Some reincarnate into animals. A community leader who lords himself over others reincarnates into a bee, as Rabbi Nachman bar Yitzchak said: "Pride does not suit women. Two women were proud, and the names of both were not positive: one was called 'bee' and the other was called 'weasel'. (*Megila*14b) He was referring to Deborah the prophetess, who lorded herself over Barak when she sent for him and did not go to him herself (Judges 4:6).

The other was Chuldah the prophetess, who insulted Zedekiah the king when she said, "*Speak to the man*" (Kings II 22:15), as opposed to "Speak to the king," as the Sages say. From their words you can see that Deborah was a proud woman, and therefore she didn't perform any work and was very talkative, never remaining silent. Therefore, a leader who lords himself over the community, and one who speaks improperly, comes back as a bee who have these two traits.

[Translation and commentary by Perets Auerbach.]

Beit Din, Enforcers & Other Incarnations

Gate of Reincarnations: Chapter Twenty-Two, Section 7

Regarding these types of *gilgulim* or any soul that is judged in the heavenly court, someone goes before him continuously announcing his *gilgul* or punishment, never leaving him. There is also one 'enforcer' assigned to him, punishing him as is fitting. For example, in the case of one who reincarnates into water, the enforcer stands over him continuously, constantly lowering him into the water for the duration of allotted time.

The enforcer stands over him continuously, constantly lowering him into the water for the duration of allotted time.

As well, for the majority of reincarnations or punishments mentioned, there is a court before him during the period of the *gilgul* or punishment, judging him, changing his punishment from time-to-time according to what is fitting for him.

(Shmuel said: I found another collection of writings of those close [to the *Arizal*]**, and even though within them are words of the *Rav*, it seems that they are not from the mouth of my teacher, the Rav - 'the great feeder of all', as he** [the author] **wrote. Nevertheless, I will present them. This is what I found in the book of HaRav Eliezer HaLevi, though in my humble opinion without doubt they are not from my teacher.)**

One who has relations with an animal reincarnates as a bat. One who has relations with *nidah* [a menstruant] **reincarnates into a female gentile; with a married woman into a male donkey; with his mother, into a female donkey.**

One who commits homosexuality reincarnates into a coney or a rabbit, depending upon whether he was the one committing the act or to whom it occurred.

One who has relations with his daughter-in-law reincarnates into a mule; with a non-Jew, into a female Jewish prostitute; with one's step-mother, into a camel; with one's sister-in-law (brother's wife), into a male mule; with one's sister through his father or his mother, into a *chasidah* [a stork]**, and his companions will kill him. This is the secret of the verse, "*If a man takes his sister through his father or his mother... it is a chesed*." (*Vayikra* 20:17)** [similar to the Hebrew word for stork]. **It is the same for one who has relations with his mother-in-law.**

One who constantly looks at those forbidden to him and gazes at them will reincarnate into a white vulture

One who lies with a domesticated animal, a wild animal, or a bird, reincarnates as a

raven. One who constantly looks at those forbidden to him and gazes at them will reincarnate into 'ra'ah' [a white vulture] **- who can *ro-eh*** [see] **the farthest of all birds. All of this is only when he has not done *teshuvah*.**

(Shmuel said: This is the correct location for another introduction that I already wrote about in *Sha'ar Ma'amrei Chazal* regarding the reward for the righteous and '*chibut hakever*' [the cleansing of the grave].)

[Translation and commentary by Perets Auerbach.]

Souls Fallen Into Impurity

Gate of Reincarnations: Chapter Twenty-Three, Section 1

We already know from the *Pirkei Rebbi Eliezer* in the discussion of *chibut hakever* [torments of the grave] **about the angel that comes to a person's grave and asks him, "What is your name?" The person then answers, "G-d knows that I don't know my name, etc."[1]**

The person then answers, "G-d knows that I don't know my name, "

This is strange, for what does asking this question accomplish, and why does he forget his name? How does this help with the administration of punishment?

As we have said before, all souls were included in Adam before the sin, and that after he sinned, limbs 'fell off' him. As a result, the souls that were a part of him fell into the depths of the *kelipot*, and Adam fell to the level of only 'one hundred *amot*', as we spoke about elsewhere. (See chapter 7)

Not all the souls were equal, since the defect was not the same for all limbs. The limbs that were most affected by the sin of Adam fell deeper into the *kelipot* than other limbs more distant from the blemish. As a result, some souls pursue sin more than others.

Adam Bliya'al ['the despicable man'] mirrors *Adam d'Kedushah* ['the man of holiness']

Thus, the impact of the sin on a limb determined how deep it fell into the *kelipot,* since God made them correspond to each other. In other words, *Adam Bliya'al* ['the despicable man'] **mirrors *Adam d'Kedushah*** ['the man of holiness']**, and also has 248 limbs and 365 tendons.**

The limbs used by Adam to commit the sin fell from him to the corresponding level within *Adam Bliya'al*. There they were enveloped and enclothed by the *kelipot* on their corresponding level. For all the ways of G-d are just and straight without confusion (Deut.

32:4), and thus every limb fell to the corresponding level within *Adam Bliya'al*.

Therefore, all souls that fell from Adam, though enclothed in holiness prior to the sin, lost their crowns and glory after falling into the *kelipot* and instead donned clothing of *kelipot*. Hence, all souls have a level of *kelipot* that acts like clothing attached to it, according to the effect of Adam's sin on it. That *kelipa* clothes the soul and encircles it all the days of its life [in the physical world]**. Even though the soul is holy and spiritual it is nevertheless garbed in *kelipot* and dirt.**

[Translation and commentary by Perets Auerbach.]

Sin, Impurity, and Zuhama

Gate of Reincarnations: Chapter Twenty-Three, Section 2

This is the meaning of the verse, "*It is your sins that separate you from your G-d*" (Isaiah 59:2); *Kelipa* which results from sin clothes the soul and stands between it and G-d, preventing the flow of light. This idea is hinted at in the Talmud: "We learn that the snake came upon Eve and imparted *zuhama* [spiritual dirt] **to her."1** (*Avoda Zara* 22b)

...the snake came upon Eve and imparted *zuhama* [spiritual dirt] to her.

This was the case for Adam as well, and all his descendants after him until the days of *Moshiach*, since they [their souls] **were included in Adam at the time of the sin. Thus all people die "because of the bite of the snake," since all were affected by the *zuhama*. Nevertheless, not all souls are equal, because every soul was blemished according to its proximity to the sin.**

Some limbs were more directly involved in the sin than others, and so were damaged more. E.g., the hands actually took the fruit, the mouth ate it, whereas the chest only derived nourishment.

However, all sins that people perform on their own, that is, other than the one that Adam committed, draws *kelipa* to them, depending upon the severity of the sin committed. However, a person's *teshuvah* can push away the *zuhama* that came to him because of his sin, even in the case of very serious sins.

The dirt and the *kelipot* that bond with all souls as a result of the sin of Adam are not affected by *teshuvah*, necessitating death to rectify the defect. For even though G-d accepted Adam's *teshuvah* and granted him atonement, nevertheless the *zuhama* and *kelipa* remained with him as when he sinned. It only separates from us at death, since he committed a very serious crime, for many reasons that we will not explain here.

This is the secret of those who died [only] **from the bite of the snake: Benjamin, Yishai, Kilav** [one of David's sons – Ed.]**, Levi, and Joshua bin Nun who did not participate in the sin of the calf, as the *Zohar* says (Zohar I 53a, *Shabbat* 55b). In other words, even though they did not commit any sins, they still had to die, since the *kelipa* and *zuhama* adhered to them as a result of Adam's sin and only leaves at death. This is also the secret of what the Sages mean when they refer to the *zuhama* of the snake that was imparted to Adam and Eve.**

We need to explain why death causes a separation of the *kelipot* from man. First of all, *kedushah* [holiness] **is called life. As it says, "*See! I place before you life and good*" (Deut. 30:15), and, "*Those who adhere to G-d your L-rd - all of you are alive today*" (Deut. 4:4). This is because it is G-d who gives sustenance and food to all of his creations.**

...the *kelipa* cannot leave him until he dies...

However, the *sitra achra*, which removes [flow] **from creations, is called death, as it says** [in the former verse]**, "*and death and evil*". Thus when a person sins, he draws the *sitra achra*, called death, towards him. Therefore the *kelipa* cannot leave him until he dies, when the flesh rots in the soil. Then the *kelipa* that was tied to him leaves along with the *kelipa* from the *zuhama* that was imparted to Adam and Eve.**

[Translation and commentary by Perets Auerbach.]

Chibut Hakever

Gate of Reincarnations: Chapter Twenty-Three, Section 3

Now you can understand the concept of '*chibut hakever*' [torments of the grave]**. After a person dies and is buried in the dust of the earth, four angels immediately arrive and deepen his grave to the height of the man1, as it says in treatise *Perek Chibut Hakever*. Then they restore his soul to his body just like during his lifetime, since the *kelipa* remains attached to both.**

Then these angels take him by the corners and shake and beat him with fire...

Then these angels take him by the corners and shake and beat him with fire - just as a garment is held from the ends and shaken to remove dust2 - until the *kelipa* leaves him completely. This is called *chibut hakever*, which is like the beating and shaking of a garment. They deepen the grave in order to create an area within which to shake and beat him.

However, the judgment is not the same for everyone. Righteous people distance themselves from the *yetzer hara* during their lifetimes and humble themselves and use their suffering as

self-affliction. Torah and *mitzvot* as well weaken the *kelipot* until the day comes for them to die. Such righteous people do not need much suffering, just a minor beating to separate the *yetzer hara* from them.

It is just the opposite for evil people. Through indulging in the pleasures of this world they become even more strongly attached to the *kelipa* of their bodies and souls. This is the secret of why a person is not saved from *chibut hakever*, as mentioned in *Perek Chibut Hakever*.

...there is no other way to remove and rectify other than through death and *chibut hakever*.

As we said regarding those people who died only because of the bite of the snake, there is no other way to remove and rectify other than through death and *chibut hakever*. The only exception is for those people mentioned in *Perek Chibut Hakever* who performed certain *mitzvot* which accomplish this. However, the rest require *chibut hakever* and it is only a question of how much will be necessary. Each person receives what he needs based upon the level of his *kelipa* and the extent to which it adheres to him.

However, even for those people who do not require *chibut hakever*, having performed specific *mitzvot* that remove the *kelipa* without the need for suffering after death, death is still inevitable, as we mentioned regarding those who died from the "bite of the snake."

[Translation and commentary by Perets Auerbach.]

Two Names For Each Person

Gate of Reincarnations: Chapter Twenty-Three, Section 4

I heard from my teacher that all who are buried on Friday from the fifth hour onward do not have to undergo *chibut hakever* [torments of the grave]**. This is because the holiness of *Shabbat* itself separates the *kelipa* from these people without any pain. This is the secret of 'something extra' on the sixth day (Ex. 16:22) - for from the fifth hour onward the holiness of *Shabbat* begins to shine.**

All the worlds rise on *Shabbat* to a higher station in the spiritual structure. They start this ascent on Friday from the fifth hour. This is why G-d made Adam at that time (*Sanhedrin*). For the goal is that man should ascend to the perfect *Shabbat* state.

In order to prepare for the additional Sabbath sanctity, there is a custom to immerse in purifying *mikveh* water on Friday. This can be done from the fifth hour. (*Shaar HaKedushat Shabbat*)

This is why the evil forget their name, as mentioned above [in section 1]**. As we have already explained, every soul in the world is clothed in *kelipa* i.e., the *zuhama* of the**

snake. That *kelipa* is the secret of the *yetzer hara* with which a man is born. For as a result of Adam's sin, the *yetzer hara* became ingrained in him - they became mixed together like dough.1 This is the secret of why the *yetzer hara* has such ability to cause a person to sin - he is a complete 'master of the house' in the body of man. (Talmud)

We have already explained that not all *kelipot* are the same, since every *kelipa* is an evil spark from the *sitra achra,* a specific aspect of the 248 limbs of *Adam Bliya'al* of impurity, like the limbs of *Adam d'Kedushah*. And, just like every soul has a specific name based upon its level within the limb from which it was hewn, as *The Sages* the Sages say regarding the verse, "'*Who has wrought shammot* [devastation] ***in the land'* (Psalms 46:9): Don't read '*shammot*' but rather '*shaimot'*"** [meaning names]**".2 Likewise, each spark from the side of the *kelipot* has its own name. And so the *yetzer hara* of one person is not like the *yetzer hara* of another person.**

After someone is born and named by his father and mother, it is not by chance [which name is given]**, for G-d places in the mouth** [of the parent] **the name that suits that soul. As it says, "*names in the land,*" based upon the limb within the upper man from which it was taken. This name itself is imprinted above on the holy throne,3 as is known. This is why the Sages say what they do regarding the names of converts,4 and why Rebbe Yehoshua ben Korchah and Rebbe Meir used to check names.5**

God created a corresponding reality with respect to this as well. Therefore just as there is for a person a pre-determined name from the side of holiness, given to him by his father and mother at the time of his *brit milah* [ritual circumcision]**, likewise there is an established name from the side of the *kelipot* - the *yetzer hara* that enters the person at birth.6**

Hence, every person possesses two names, one from the side of holiness and one from the side of *kelipa*. If a person while living in this world is able to ascertain and know the name of the *kelipa* within him, he can thereby know from which level within *Adam Bliya'al* it was taken. In this way, he can understand his defect and the *tikun* [rectification process] **he requires. This would then make rectification simpler and separation from the *kelipa* possible during his lifetime, as opposed to after death through *chibut hakever*.**

Therefore, when a righteous person dies, there is no need to ask him his name from the *sitra achra*, since during his lifetime he worked hard and withstood suffering to separate the *kelipa* from himself. This makes the separation through *chibut hakever* easier.

However, an evil person does just the opposite, instead causing the *kelipa* to bond with him. This necessitates much beating and great punishment to carry out separation through *chibut hakever*. If he had come to know the name from the *sitra achra* during his lifetime, he could have easily rectified it then. Instead, he must receive intense beatings for not having come to know the name during his lifetime - for not bothering to investigate what it was. He didn't care to work hard as the righteous person did.

The point is that one must constantly take spiritual inventory, examining and taking stock

of thoughts/words/actions. God reciprocates to one who shows such interest by granting him self-knowledge. The more he examines and tries to fix himself, the more that is revealed to him. This will lead to one knowing exactly what they need to repair, and then how to repair it.

[Translation and commentary by Perets Auerbach.]

More On Chibut Hakever

Gate of Reincarnations:, Chapter Twenty-Three, Section 5

(Shmuel [son of Rabbi Chaim Vital] **says: I found another very good introduction to *chibut hakever*** [torments of the grave]**, and this is what it says:) We have explained the matter of *chibut hakever* previously. We have also mentioned that, as a result of the sin of Adam, there was a combining of good and evil in all souls, as we explained already with respect to Cain and Abel.**

This is the secret of the verse, "*and Adam called names*" (Gen. 2:20). For just as they have souls from holiness, likewise have they names from souls in *kelipa*. This is so because when Adam sinned through the tree of knowledge he caused souls to be taken from the side of impurity, just as it occurs from the side of holiness.

I have already explained that in the world of *Asiya*, evil overcomes good since there they are intermingled. However, in the world of *Yetzira*, they are equal, and in the world of *Beriya*, good overcomes evil and they are no longer combined.

There are people who have [only] **a *nefesh* from *malchut* of *Asiya* of the *kelipot*, and there are people who have an** [entire] ***NR"N* from the *kelipot*. However, one who does not perform that much evil has** [clearly] **not received a *neshama* from the *kelipot*. He can achieve rectification through *teshuvah* and by reincarnating into this world and undergoing punishment.**

[When the former is the case,] **they will be like Jeravam ben Nevat and similar, of whom it is said, "they have no portion in the world-to-come". (*Sanhedrin* 1:2) That is, rather than have their souls elevated above as *M"N*, through an upper unification of *Abba* and *Imma* who are called the 'world-to-come'; they will ascend only on the level of *M"N* through a unification of *Zu"N*.**

This explanation settles the question of what about their *mitzvot*?! And don't all souls have a portion in the world-to-come? (*Ibid.* 1:1) Rather, they certainly are rewarded for whatever good they did. But certain terrible things they did caused their *mitzvot* not to be able to elevate them to the highest connection above that which they should have merited.

Mitzvot are drawn from a towering source, way above our world. It is fitting for one who

fulfilled them in life to ascend in death to the transcending levels of *Abba* and *Imma*. In general, because they are a step beyond, one must give whole self over in order to activate those levels. There are places in prayer that are geared to arouse them. Those places need to be recited accompanied by willingness and intention to give one's very life over for the Divine honor. (*Shaar HaKavanot Kri'at Shema*)

This does not work for one who was sunk extra deep into physicality. They can only rise to be included in *Zu"N* - the *partzufim* from which our world is drawn.

Everything we do below awakens a reciprocal reaction above. Positive actions awaken unifications above. When a person dies, the sum total of all his *mitzvot* bond and make a grand awakening above. (Zohar Chayei Sara) His soul ascends to be included in this collective unification and derives great delight from it.

However, someone who has *NR"N* from the *kelipot* must have their bones rot and eat their flesh. This is the secret of Ruth and Orpah, the latter being the one who returned to her people and her god.1 (Ruth 1) This is also the secret of the verse, "*The fool clasps his hands together and has nothing to eat but his own flesh.*"2 (Eccl. 4:5) They destroy themselves, and in order to separate from this [evil] **soul they require *chibut hakever*.**

Even in the land of Israel, a minor amount of *chibut hakever* is necessary. For it [the bad soul] **is already separate from one born in the land of Israel. Nevertheless, it will depend upon the actions of a person, whether they are good or evil.**

The intrinsic sanctity of the Land of Israel grants the soul a head-start in purity. Nonetheless, "[The status of] all is [determined] according to the abundance of [one's] actions". (*Pirkei Avot*)

If one is jealous regarding spiritual matters, [his spiritual station] **is as the Sages have written: "A man only becomes jealous over his wife when a spirit of zealotry enters him." (*Sota* 3a)**

"There is no [true] love without jealousy." (Zohar III Naso) A mate feels his partner inside his intrinsic self. From this place he is jealous.

"Jealousy of scholars increases wisdom." (*Baba Basra* 21a) There is a form of positive jealousy: when someone sees a good quality in someone else and wants to also attain it - without begrudging the other. One feels the good he sees on the outside as being something that is really within, just not manifest.

However, if one is jealous regarding worldly matters - that is a function of the outside forces. As a result his bones will have to rot [to be cleansed of their attachment to the *kelipot*].

The soul needs to be cleansed of all negative qualities in order to attain its ultimate

perfection. (*Sefer HaLikutim* and *Shaar HaGilgulim*, *parashat* Bechukotai) However, jealousy comes from an especially deep place within - the essence. For one who is jealous feels that something belonging to someone else is really his - he feels a part of himself in it and it reaches his essence.

The word for bone, '*etzem*', also means essence. The bones are the essential essence of the body. Therefore, only they are left at the end of the death process. From them the body is to be rebuilt at the time of the resurrection. (Talmud) And in them rests the last, lowest piece of the soul that stays below. (Zohar) Improper jealousy defects them, requiring them too to deteriorate in order to cleanse the soul and allow such a person to also eventually be rebuilt.

Similarly, the *luz* (the primary bone for resurrection) of one who does not bow and say thanks to G-d is turned into a snake.3 (*Baba Kama*) Appreciation is also an intrinsic root quality.4 One who lacks it needs a root cleansing in order to become fit for resurrection.

We find this regarding what is said about Rav Achai bar Yeshaya, based upon the verse, "*But envy is* [causes] ***rotting of the bones*****." (Proverbs 14:30) For jealousy regarding worldly matters causes the bones to rot and "*like a garment AS"h*** [a moth] ***shall devour them*****." (Isaiah 50:9)**

This is the secret of the matter: There are Sh"A/370 lights on the side of holiness. (Zohar III *Idra Raba*) [At times, another 8 encompassing lights are added to them. (Ibid., *Shaar Ruach HaKodesh*, '*Yichud D'chivarti*')] **When they become 378 it totals the words *chashmal*** [fiery radiance (*Chagiga* 13a)] **and '*malbush'*** [clothing]**. This is because the 378 lights become like clothing and a covering that envelopes the four worlds, *ABY"A*, as a result** [of which]**, the outside forces have no power over them.**

The intense radiation of the upper triad shines to the power of hundreds. The lesser lower seven shine to the power of tens. When they all smile and radiate, 370 brilliances grace the world - providing much love and mercy.

At times of extra favor, another "eight white lights" shine from the 'skull' of *keter*. This provides a kind of spiritual lightning [*chashmal*] that the worlds don as a garment which provides extra protection.

It is well-known that four garments enclothe the worlds *ABY"A*, and each garment [progressively down the ladder] **is denser than the other. The thickest of all belongs to *Asiya*, since that** [being the lowest area] **is the principle place that the *kelipot* latch onto.**

And just as there are 370 Lights on the side of holiness, so are there also on the side of the *chitzonim* [outside forces]**. They are called the opposite: *ASh*. This is the secret of the verse, "*like a garment, ASh*** [*a moth*] ***will devour them*****" - a devouring moth is the one who eats and causes the bones to rot.5**

Hence is there also a concept of '*tolai'a*' [a worm] **from the side of holiness in the secret of "*tola'as shani*"** [scarlet wool] **(Ex. 25:4) and in the secret of, "*Fear not tola'at***

Ya'akov [the worm of Jacob]**." (Isaiah 41:14) Its letters form the name *ABGYT"Ts*, which has the *gematria* of *tola'a*. This is the secret of the** [first row and] ***chesed*-**[name] **that is in the seven** [six-letter sub-]**names of the 42-letter name. And it** [also hints to] **the "*kohen*"** [priest, who is rooted in *chesed*]**, of whom it says, "*VNTN/V'natan*** [and give] ***to the kohen the foreleg and cheek*." (Deut. 18:3) The word "*v'natan*" also has the** [same] ***gematria* of the name we mentioned** [*tola'a* = 510] **and that of the word ShR/*shor*** [ox]**, of which the Talmud writes, "a black ox in the month of Nissan". (*Brachot* 33a) For the 42-Letter Name is one of strong *gevurot* (*Eitz Chaim*)** [and the ox is rooted in the left side above6, the source of *gevurot*].

Scarlet wool was used for the curtains of the Sanctuary, the place where the 370 lights are most manifest. (Zohar) "Our father Ya'akov never died." (*Ta'anit 5b*) He reached a level of perfection that transcended mortality. Consequently, even though his offspring must pass through death, they have a special imprint of holiness in them that protects.7 Therefore does the verse ensure the 'worm of Ya'akov' of his safety and that there is no need to harbor worries.

The seven sub-names of the 42-letter name parallel the seven *sefirot*. Accordingly, the first row is *chesed*, the energy that the 370 protecting lights emanate. In souls, *kohen* comes from *chesed*. (Zohar III Emor) The motion of *chesed* is giving, hence giving mentioned by the *kohen* shares the *gematria* of the *chesed* name. Even though it actually refers to the portion that G-d commands the rest of the people to give to the *kohen* - this itself: Because the *kohen* gives so much, he is rewarded and granted special gifts.

Why then is the next link to the infamous ox, a creature who embodies the left side of *gevura*? In order for the light of *chesed*/giving to be true, it must be contained in a fitting restricting *gevura*/restraint vessel. Part of expanding in giving involves constricting to preserve giving and keep it in context and good. If someone wants mustard on a sandwich, don't deliver a whole barrel to his table! Even though something, let us say steak, is the best food, limit your giving and feed the baby you love baby food.

And so, even though "the world is made for *chesed*" (Psalms 89:3), it comes garbed in *gevura*. The world was made with the 42-letter name. (Zohar I Breishit, Tikunei Zohar) Its initial row comes, of course, from *chesed*. But as a whole it stems from *gevura*.

This all explains the association train of concepts mentioned in this paragraph.

Correspondingly, there is the concept of a 'worm' on the side of the *kelipot*. One that eats the flesh of the dead in the grave, of which it says, "*The fool holds his hands together and has nothing to eat but his own flesh*." (Eccl. 4:5) And, "*If it* [sin] ***will be tolai'a*** [red as crimson]**, *it shall become*** [white] ***as wool*." (Isaiah 1:18)**

However, one who is righteous in this world can rectify everything during his lifetime, as we saw with respect to Rav Achai bar Yeshaya, who was never jealous over worldly matters - a jealousy that stems from the *kelipot*. Therefore, neither death nor *tolai'a* [worms] **nor ASh** [a moth] **had any effect on him. As King David wrote, "*Even my flesh will dwell in safety*." (Psalms 16:9) To the extent that you have four people who, even**

though they died, did so only because of the bite of the snake [but their flesh remained safe - free of *chibut hakever* and decapitation].

[Translation and commentary by Perets Auerbach.]

The Reward for the Souls of the Righteous

Gate of Reincarnations: Chapter Twenty-Four

Having spoken about the punishment of the souls of the evil, we will now discuss the reward for the souls of the righteous. In doing so, we will explain a distinction that the Sages often make, sometimes saying that a certain type of person has a "portion in the world-to-come," or that he is a "*ben olam haba*" [son of the world-to-come]**, or he is "ready for life in the world-to-come."**

There are three categories with respect to a *tzadik gamur*...

The reason for the nuances is as follows: There are three categories with respect to a *tzadik gamur* [completely righteous person] **who leaves this world and does not require any punishment. The first is that from the moment he dies he ascends in the secret of '*M"N elayin*'** [upper awakening] **through the *yesod* of *Imma Elai/binah* - which is called *olam habah.* This causes the upper unification, bringing *Abba* and *Imma* together. And so this group is called *benei olam habah*. In other words, he is like *Zeir Anpin*, who is called *ben*** [a son of] ***Imma Elai*, who ascends in the secret of *M"N* as high as *Abba* and *Imma*, and causes them to unite. Likewise, a righteous person is called a *ben olam habah* - that is of *Imma Elai*, since he causes a unification above.**

This world of seven directions1 is made in seven days, an expression of the seven *sefirot*. (Zohar I *Breishit*) Death transports to a revealed connection to steps above. The first rung is *Imma*. *Yesod* is the connecting part of each *partzuf*. So the soul ascends above through *yesod Imma*. Alive, one makes unifications in *Zu"N*. In death they are replaced by *Abba/Imma*.

The *partzufim* are the source of the family order. The maternal aspects, *Abba* and *Imma*, are aroused by *Zu"N* their children to unite and provide sustenance. In death, the soul accomplishes the same thing. Inclusion in this ethereal plateau is delightful.

The second group is not as great as the first one. It is composed of righteous people who are not fitting to ascend by themselves and cause a unification between *Abba* and *Imma*. Rather, they must combine with a soul more righteous than their own and in this way cause a unification above. It was to this group that the Sages referred when they wrote, "Every Jew has a portion in the world-to-come". (*Sanhedrin* 91a)

...all Jews, even if they do not become completely righteous, at least have a 'portion'...

In other words, all Jews, even if they do not become completely righteous, at least have a 'portion' and can unite with the rest of the souls to ascend and cause a unification in the upper world-to-come. They are not however, individually *benei olam haba*, that is like a '*ben-bayit*' [son of the house] **who can enter his father's house on his own.**

The key to ascent to this level depends upon *mesirut nefesh* [complete giving of oneself]. And so the *Shema* prayer, the basic declaration of faith in *mesirut nefesh*, also causes *Abba/Imma* pairing. (*Shaar HaKavanot Kriyat Shema*) Even those that always serve G-d cannot rise to this height unless they are completely devoted.

The third group is the highest of the three, referred to by the words "ready for life in the world-to-come". This is the level of the world-to-come which does not occur immediately after death, rather in a future time of which it says, "*the light of the moon will be like that of the sun*" (Isaiah 30:26). At that time, *Abba* and *Imma* will rise to *Arich Anpin* once again, just as they [were stationed] **at the time of creation.**

G-d first made each level in its fitting place. Subsequently, He specifically caused each one to fall a notch down in order to create a job for man to do. "Descent is for ascent." (Baal Shem Tov) When everything returns to its source through the deeds of man, it is not just a restoration to the original state. The universe is upgraded and all levels step up rungs.

Any time an *ibur* is repeated it is in order to renew the *mochin* [mentality]**. Doing so provides the ability to cause the light of the moon to become like that of the sun, the latter being *Zeir Anpin* and the former *Nukva*.**

The sun and moon are a reflection in the physical of the *partzufim Zeir Anpin* and *Nukva*.

The sun and moon are a reflection in the physical of the *partzufim Zeir Anpin* and *Nukva*. Just as the sun's light unites with the moon every night to make it shine, so does *Zeir Anpin* unite with *Nukva* to make it shine forth the light of G-d-consciousness and a flow of sustenance to the world.

The Rabbis teach that at first the moon's light was equal to the sun. (*Chulin*) It was diminished. Scripture tells that it will be restored in time to come to its original status.

It is outside the context of this discussion to explain what this means in terms of the actual physical reality. In the spiritual roots, this means that the manifestation of Divinity in the lower realms, represented by the lunar/receiving aspect, was equal to the manifestation in the upper/giving realms. God purposely diminished the lower aspect in order to set the stage for man's free will. The lunar/nocturnal aspect lacks light, leaving unclear sight. This whole, lower world is as night (Talmud) - the truth is unclear.

But it was never meant to so remain. Each generation has its part in filling the moon's light – revealing Divinity in the world. The sum total of the work of all generations will result in

a replenishing of the moon – an equating of the manifestation of G-dliness below to above.

In this state, super-consciousness will prevail and everyone will know G-d.2 This is one way of describing the utopian state of the world-to-come.

The *mochin* are coined 'life of the world-to-come', since they are the source of its existence. They are [also] **called '*chayei hamelech*'** [life of the King]**. In the secret of what *the Sages* say, "All those who wear *tefilin* live** [real life]**, as it says (*Brachot*): "*G-d, concerning them*** [You said]**, '*They will live*'." (Isaiah 38:16) For, they** [draw from *chochma*,] **the life source that flows to the world-to-come, which is *Imma*. (*Shaar HaKavanot Tefilin*) Therefore, anyone who is fitting to ascend in the secret of *M"N* to *Arich Anpin* and cause a unification there for the sake of the *mochin* of *Imma* is called 'one who is ready for the world to-come'.3**

[Samuel] was afraid of the great day of judgment in the future.

Now you can understand what Samuel the prophet meant when he said, "*Why did you disturb me, to raise me up*?" (Samuel I 28:15): He was afraid of the great day of judgment in the future. Even though he already knew that he was a *ben olam habah*, still he was in doubt as to whether he was already on the level of being fit for life in the world-to-come.

There is also a fourth group referred to in *Sanhedrin* in the chapter *Chailek* of "those who have no portion in the world-to-come: Three kings and four laymen etc." In other words, even though they were punished, they still don't manage to make it to the lowest group of those who have a portion in the world-to-come after death - even with the help of other souls. These souls will not be able to ascend at all to the world-to-come to cause *M"N* through a unification of *Abba* and *Imma*. Rather, they will be forced to remain below in the secret of *M"N* on the level of the *malchus/Nukva* of *Zeir Anpin* only.

They, so, miss the boat and remain on the present level of this world.

[Translation and commentary by Perets Auerbach.]

Mountains, Valleys, Streams, & Trees

Gate of Reincarnations: Chapter Twenty-Five

I have decided to discuss a topic from my teacher regarding the mountains, valleys, and streams that G-d created in this world:

Just as the upper land, which is the *malchut*, is divided into seven sections, which is why it is called *Bat Sheva* [daughter of seven]**, so the lower land is divided into seven different continents, as is known. Nothing happens in the land below that is not the**

result of [the actions of] **a heavenly minister above,** [who is] **appointed over it.**

...each of the large mountains and hills of the land have ministers assigned to them.

Thus, each of the large mountains and hills of the land have ministers assigned to them. Depending upon the height of one mountain over another, relatively-speaking, that is how much higher its minister is than the one for the lower mountain.

Furthermore, each day these mountains either increase or decrease in size, though it may not be noticeable to man. It is as the Sages say regarding the Land of Israel, that it was once four hundred *parsot*,1 but it shook and shrank. (*Gittin* 57a)

There are some mountains that increase in size and become stronger, as result of the power of the Heavenly minister over it. Sometimes the heavenly minister is eliminated, and so the mountain to which it was assigned will also disappear by joining to another mountain to which it is attached. It will then no longer be recognizable on its own.

Sometimes, they remove part of his rulership from him and divide his dominion, giving half to another minister. The result is a split in the mountain itself. Occasionally, we see large rocks that have been split into two equal halves, with no residual rocks to be found.

...there is no spring on the lower land that does not have a corresponding light in the upper land.

Springs correspond to the level of the springs of *M"N* in the upper land of *malchut*, which ascend from the depths to above on the face of the land. However, the rain that falls is the level of *M"D*, and so you find that there is no spring on the lower land that does not have a corresponding light in the upper land.

M"N is the upward flow of sparks from *malchut* to the *sefirot* above, which brings them to unify. It is so represented by the flow of water from the hidden great abyss in the earth to the surface. Whereas *M"D* is that which reciprocally flows downward to bring blessing to the lower worlds. It is so likened to rain.

M"N ascends from *malchut* to *Zeir Anpin* the entire lifetime of the stream. When a stream or well closes and dries up, so too does the source above, and *M"N* no longer ascends. Sometimes, we see that a stream is renewed producing water from a new source. This reveals that a light above has been renewed, or that a soul has caused *M"N* to ascend from *malchut* to *Zeir Anpin*.

There is also a minister appointed over each tree below, and when it is terminated the tree dries up. Not only this, but every time a leaf falls from the tree, the minister above is accordingly weakened. From what we have just written you will be able to understand many wondrous things.

This revelation prompts the awareness to a whole new perspective on reality: Everything

that happens before our eyes is the result of and actually a lower expression of what happens above. It so being, one can expand their operational mode to new vistas.

[Translation and commentary by Perets Auerbach.]

The Basis of the Zivugim

Gate of Reincarnations: Chapter Twenty-Six, Section 1

There is no soul in the entire world, heaven forfend, that does not have at least one garment to wear in this world. The concept of [spiritual] **apparel…**

Rabbi Shneur Zalman explains the need for clothes in the afterlife. (*Likutei Torah Baal HaTanya*) The reward and delight of the world-to-come comes from the splendor of the *Shechina* that shines to the person. It is too bright for even the soul to bear. Just as physical garb protects from sunburn, so does spiritual garb shield from 'soul-burn'. The celestial garments serve as an intermediary buffer conduit to transmit the light to the self. The nature of the garments determines the nature of the transmission. Simple clothes grant simple lights of ideas. Psychedelic cloths afford kaleidoscope lights of concepts...

"And Avrohom was aged, having come in years, and God blessed Avrohom with everything." (Gen. 24:1) The sum total of the days of a person form for him his garment in the next world. (Zohar I Vayeira) According to how one lived his life, so is his attire. If he did not use a day properly, the part of the clothing formed by that day is defective. It could come out as a tear or a snag...

…is hinted to in the Zohar in the portion Mishpatim in the words of Rav Yabba on the verse, "*He must not diminish her clothing*" (Ex. 21:10) and, "*Seeing that "bigdo"* [in Hebrew, *'he rebelled'*; also can be translated, *'his garment'*] ***against her*." (*ibid* 21:8)**

On the simple level, this section of the Torah deals with the laws of slaves. Kabbalistically, it is talking about the slavery of souls in their *gilgulim*, as we saw in Chapter Twenty.

The owner of a maid-servant is expected to take her as a wife upon maturity. If he is not willing to do this for her, it is figuratively called 'rebelling' against her. The word that the Torah chooses to express this through is "*bigdo*", also meaning "his garment" - hinting to the spirit-clothes that are affected by ones choices in life. They may dictate that the soul return in incarnation.

Now we will explain this concept of clothing for the soul. All that happened to Joseph with the wife of his master Potiphar, (Gen. 39:7-12) which caused him to lose ten drops of seed from between his finger nails, as it says, "the fingers of his hand spread." (*Sota* 36b) also happened to the supernal Joseph, which is the *sefira* of *yesod*. Hence, ten drops and sparks of holy souls left the supernal *yesod*, which is male, and were not received by the supernal

female womb - instead taken by the *kelipot*.

The patriarchs and matriarchs are not just founding fathers. They are real meta-physical archetypes for their children to draw energy from. Their accomplishments elevated them to embody these levels, and the *partzufim* are called after them. The soul of Joseph comes from the *sefira* of *yesod*. He therefore was tested in his life in *yesod*-oriented issues. Because he withstood these tests, he merited to embody this level.

According to the Talmud, (Ibid) the result of Joseph 's refusal to the wife of Potiphar still resulted in a minor defect of some type of involuntary emission - from his nails.

A man below is not allowed to ejaculate except inside of the female. (*Yorah Daiah*, Zohar I *Breishit*) If not, it causes a corresponding emission above without a union of the male/female coupling of the *partzufim*. This causes the sparks rooted in his seed to fall into the *sitra achra*.

I have already mentioned how many levels of *partzufim* there are above that depend upon *Zeir Anpin* and how each has a *yesod* aspect. Thus, from every level of *yesod*, sparks and souls went to waste and were taken by the *kelipot* - the *yesod* of each one alluding to Joseph. There are five [principle] **levels of *zivugim*** [pairs] **above, and sparks went out from the *yesod* of each one.**

This is the order according to their level:

At different times of the day, at different times of the week, *partzufim* line up in specific orders of pairs called *zivugim.* The nature of the particular pairing will determine the nature of the particular policy through which the world is run at that time. Whether one predominantly of mercy or judgment, leniency or stringency...

In general, the female *partzufim* process and actualize the flow they receive from the male *partzufim*. They as if conceive and give birth to certain types of light and energy, creating various flows and opportunities that are in turn given to the realms beneath.

The coming lesson will elaborate the specifics of how this works.

[Translation and commentary by Perets Auerbach.]

The Zivugim

Gate of Reincarnations: Chapter Twenty-Six, Section 2

ZIVUG* 1: This is *Zeir Anpin* which is called Israel, and its female counterpart is called Rachel. The time for this *zivug* is** [during the] ***musaf [prayer] **on *Shabbat*, at which time Rachel,** [who is usually only up to the chest of] ***Zeir Anpin*, grows to equal his full size,**

and a *zivug* is able to occur with the real *yesod*.

Musaf means addition. Previously the Ari mentioned 'additional *Shabbat*' with regard to time immediately before and after *Shabbat*; this time has less sanctity than *Shabbat* proper. The concept of *kedusha* of the additional *musaf* prayer on *Shabbat* itself is greater than the rest of *Shabbat.* Israel and Rachel, the highest coupling, pair at that time.

ZIVUG* 2: This is the *zivug* of Yaakov and Rachel during the weekday *shacharit [morning prayer]**. It occurs through his real *yesod*.**

Like *Shabbat musaf*, this is a morning pairing. "To tell in the morning of Your loving-kindness." (Psalms 92:3) The morning is a time of mercy. In general, the feminine *partzufim* lean towards judgment. The pairing process sweetens the judgment. The judgments of Rachel are stronger than those of Leah. (*Shaar HaKedusha Rosh Hashana*) The great awakening of mercy in the morning affords the ability to sweeten Rachel. Therefore the pairing is then with it.

ZIVUG* 3: This is the *zivug* of Yaakov and Leah, and it occurs after *chatzot [midnight]**. At that time both enlarge, spreading to the full length of *Zeir Anpin*.** [This unification happens] **as a result of his single *yesod*.**

Night is a time of judgment. Midnight is the special, golden time when things are turned around. Yaakov and Leah are *partzufim* around *Zeir Anpin* that come from fallen lights of Abba. The movement of falling is a backside aspect that associates with night. The judgment is broken and sweetened at midnight. The gates open - opening the *partzufim* to expand. This results in expanding the consciousness of those below. For this reason, midnight is the choice time for meditation and communion with the Maker of All. (*Likutei Moharan*)

ZIVUG* 4: This is the *zivug* of Israel with Leah during the weekday *minchah [afternoon prayer]**. She only extends to the length of his upper half, until his chest-aspect. The *zivug* then takes place through his *yesod* that was originally toward *Zeir Anpin*, since he is only on the level of the six extremities** [*chesed* through *yesod*]**, as we explained regarding prayer. (*Shaar HaKedusha Tefila*)**

Leah is the upper feminine aspect, Rachel is the lower. The day starts in a morning with Providence being channeled through the lower Rachel aspect. The coming afternoon period ascends to a channeling through the Leah aspect. Without the midnight sweetening, it remains only in the upper half of *Zeir Anpin.*

The above does not contradict the idea that *minchah* is a time of judgment. The sun rises in the morning, representing the rise of *chesed*. At noon it begins to wane and set, representing the decrease of *chesed*. Both dynamics function simultaneously. As we find that Elijah was answered specifically at the time of *minchah*. (*Berachot*) Because the light is so high, it lends itself to lesser revelation and appears decrease.

ZIVUG* 5: This is the *zivug* of Yaakov with Leah during the weekday *arvit [evening prayer]**, which occurs over the upper half of *Zeir Anpin*, and through another *yesod*.**

This is the same coupling as at midnight, without the extension. It is best to sleep the first part of the night. (*Chagiga*, *Noam Elimelech*) then to awaken at midnight (*Likutei Moharan*) and use the special time of good will for spiritual pursuits. (Zohar)

Thus, there are five kinds of *zivugim*, and from them five types of *yesodot*. From each of these *yesodot*, wasted seed went out. These drops are the secret of the clothing of the souls, which always remain attached to the souls even after resurrection, as is the case with the rest of the kinds of clothing for the other souls.

[Translation and commentary by Perets Auerbach.]

The First Zivug

Gate of Reincarnations: Chapter Twenty-Six, Section 3

Now we will explain these five levels. The first level, which is the most elevated *zivug* of them all, is that of Israel with Rachel. Unlike the other *zivugim*, it has two levels. Within the true *yesod* of Israel which joins with Rachel, there are five *chasadim* and five *gevurot* that flow from the *mochin* of *Imma*, and *chasadim* and *gevurot* from the *mochin* of *Abba*. For the *yesod* of *Abba* is [clothed] **within *Zeir Anpin* emanating light and reaching as far down as the end of the *yesod* of *Zeir Anpin*.** (*Eitz Chaim Shaar Abba*)

Hence, there are ten *gevurot*, five from *Abba* and five from *Imma*, and they represent the level of the Ten Martyrs1, whose souls were enclothed within these drops. The five *gevurot* of *Abba* [expressed as]**: Rebbe Akiva, Raban Shimon ben Gamliel, Rebbe Yeshavev HaSofer, Rebbe Yishmael ben Elisha *Kohen Gadol*** [the high priest]**, and Rebbe Yehudah ben Babba. It would seem to me that this is the actual order, since Rebbe Akiva was the *chesed* within *gevurot*, Rebbe Shimon ben Gamliel was the *gevurot* of the *gevurot*, etc.**

It should not surprise you that Rebbe Akiva's soul was from the source of Cain which was *Imma*, as mentioned elsewhere, [in a previous chapter] **and that the clothing of his soul was from *Abba*. This is not problematic, for the reason that we mentioned elsewhere ,** [in a previous chapter] **when discussing how the *chasadim* of *Imma* can clothe the *yesod* of *Abba* and be called the *gevurot* of *Abba*. Furthermore, within *yesod* everything becomes intermingled, which is why Joseph could be close to all the tribes, since he was from the level of *yesod*.**

The rest of the clothing of the souls were for the five remaining martyrs, from the five *gevurot* of *Imma*. Since the ten martyrs were clothed in the level of *gevurot* and *dinim*

[judgments]**, they needed to be killed because the *kelipot* adhere strongest to *gevurot,* and especially when from wasted seed as great as these.**

The ten *chasadim* of *Abba* and *Imma* were the ten garments for the souls of the ten students of Rebbe Shimon bar Yochai (*Rashbi*), mentioned in the holy *Idra Rabba* and *Sefer HaTikunin*. (Book of Rectifications). They were his son Rebbe Eliezer, Rebbe Abba, Rebbe Yehudah, Rebbe Yitzchak, etc.

[Shmuel (son of Rabbi Chayim Vital) **says: This requires investigation since other than the Rashbi himself, there were only nine students as mentioned at the beginning of *Idra Rabba* : "It was taught that the colleagues of Rebbe Shimon were before him, and they were: Rebbe Eliezer his son, Rebbe Abba, Rebbe Yehudah, Rebbe Yosi bar Ya'akov, Rebbe Yitzchak, Rebbe Chizkiah bar Rav, Rebbe Chiya, Rebbe Yosi, Rebbe Yaysa, etc." (Zohar III *Naso* 127b) Furthermore, at the end of the *Idra* (Ibid. 144b), it says, "Rebbe Shimon told them, 'We are the seven eyes of God, as it says, '*these seven... the eyes of God*' (Zechariah 4:10)." Rebbe Abba said, "We are six candles who get their light from the seventh - you are the seventh of them all," and that was after three of them had already died, which clearly indicates that there were only nine. If you want to say that Rebbe Shimon bar Yochai was the tenth, it can't be, since the Rashbi himself was on the level of *yesod* and not included in the ten *chasadim*. Perhaps we can say that there were eight when Rebbe Yaysa the Small joined them... And there is proof that Rebbe Yaysa completed the number of ten aside from the Rashbi.]**

Since they were on the level of *chasadim*, they did not have to be killed because the *kelipot* were not strongly attached to them. However, the three that died, mentioned in the holy *Idra Rabba*, Rebbe Yosi bar Ya'akov, Rebbe Chizkiah, and Rebbe Yaysa, were on the level of the three revealed *chasadim* of *Imma*2 that emanated light into the *tiferet*, *netzach*, and *hod* of *Zeir Anpin*. Thus, they ascended above to give off light to *Zeir Anpin*, as we know.

When *tzadikim* die, they awaken *M"N* [returning light], from below to above. This activates the *partzufim* to unite.

"Ten entered [the barn to learn with Rabbi Shimon] – [only] seven left." (Zohar III *Idra Rabba*) Their souls were elevated and powerfully attached above through listening to Rabbi Shimon. They departed in an intense state of rapture, causing a great unification above. This was the ultimate *tikun* of their souls...

Rashbi was the level of *yesod* from which the ten drops came out, and he therefore had to teach them Torah and rectify them. However, the ten martyrs from the *gevurot* did not have a specific teacher for all of them, for the reason explained regarding the secret of *tefilin* according to the opinion of *Rabeinu Tam*, on the verse: (Psalms 32:10) "*One who trusts in G-d will be surrounded by chesed*". (*Olot Tamid* pg.81)

The reason discussed there is that, with respect to the *chasadim* of *Abba*, they do not stand in the *yesod* of *Abba*, since it is a very narrow place. Therefore, they go out and surround *yesod* from without, which means that the *chasadim* of *Abba* stand within *yesod* of *Imma* and clothe the *yesod* of *Abba*. Unlike the *gevurot*, which lack unification, whether in *yesod*

of *Abba* or *Imma*. Therefore, it was not possible to establish one teacher for all of them, for there is no one *yesod* unique to all of them who could teach them.

Yesod is the point that manifests the light of a *partzuf* outside and so expresses through a teacher who gives his knowledge.

'*Ahavah*' [love] comes from the root '*yahaiv*' - to give. It is a motion of uniting in oneness. For this reason, *chasadim* work together in a unified way and are devoted to a single *yesod*, unlike *gevurot* whose nature is to break apart. (*Likutei Torah Baal HaTanya*)

From what my teacher once answered, I could see that this is not really the reason. For I once asked him regarding this, suggesting that two teachers could have existed corresponding to the two *yesodot*, but he wouldn't answer me - seemingly because he did not want to reveal everything regarding this matter, though I don't know why.3

Since the ten students of Rashbi were from the level of the *chasadim* and an excellent *zivug*, Israel with Rachel, all the secrets of Torah could be revealed to them without the need for any suffering. This will not be the case again until the generation of *Moshiach*, as mentioned in the *Zohar* in many places. (Zohar II 149a, 156a)

[Translation and commentary by Perets Auerbach.]

Zivug Two & Three

Gate of Reincarnations: Chapter Twenty-Six, Section 4

ZIVUG 2: This is Yaakov with Rachel. As is known, there are not as many *dinim* in Rachel as there are in Leah, (*Eitz Chaim*) and Yaakov is from the emanation of light from the *mochin* of *Abba* within *Zeir Anpin*. (*Eitz Chaim, Shaar Zeir Anpin*) Therefore, only the five *chasadim* and the five *gevurot* of *Abba* are in his *yesod*. The level of this *yesod* was Rabbi Yehudah HaNasi1, who organized the *Mishnah*, and whose students, Rebbe Chiya, Rebbe Oshia, Bar Kapora, Levi bar Sisi, Rebbe Chanina bar Chama, Rav and others like them, were the drops of *chesed* and *gevura* that came out of him.

ZIVUG 3: According to the ascending order of *zivugim*, this is Yaakov with Leah after *chatzot*, and even though Leah has *dinim*, after *chatzot* the *dinim* become sweetened. Furthermore, after *chatzot*, Yaakov extends to be the entire length of *Zeir Anpin*, which is not the case with the previous *zivug* of Yaakov and Rachel.

From the *yesod* of this *zivug* ten drops come out, five *chasadim* and five *gevurot* from *Abba*. Thus, with respect to these two *zivugim*, the second *zivug* of Yaakov and Rachel, and the third *zivug* of Yaakov and Leah after *chatzot*, there was no need for them [the souls rooted here] **to be killed - since they were from the *yesod* of Yaakov from the side**

of *Abba*, divest of any *dinim* from *Imma*.

Also, within this third *zivug* there is another *zivug*, even though it was not written above, called '*kadruta d'tzafra*' ['morning darkness' - dawn]. It has more mercy than *chatzot* since it is almost day at that time, when Yaakov and Leah return for another *zivug*, as mentioned in the *Zohar*. (Zohar II *Shemot* 10a)

From this *zivug* only two drops come out, one with five *chasadim* and one with five *gevuros*. They are more elevated than the ten drops that came out after *chatsos*, and together they total twelve drops.

Prior to *chatzot*, Yaakov and Leah protrude from the chest of *Zeir Anpin* upward, as in the case of *zivug* 5, which will be explained shortly. After *chatzot*, they stretch to the entire length of *Zeir Anpin*, and therefore the effect of the first *yesod* of Yaakov prior to *chatzot* remains, since Yaakov and Leah do not return back-to-back after *chatzot*. Because they remain face-to-face, and even extend their presence to the bottom [of *Zeir Anpin*]**, their effect is not canceled out.**

There are ten other drops that come out of *yesod* before *chatzot*, though they don't actually exit until after *chatzot*. There are also another two like this that come out at the time of *kadruta d'tzafra*, and they are included with the first ten drops, since they are on a higher level than the second ten drops.

Thus, within this third *zivug* there are four *zivugim*, though altogether they are considered only one *zivug* - from these come twenty-four drops. Each has its own *yesod* that extends out: two *yesodot* before *chatzot* and two after *chatzot*, and one is included in the other. So it is really all one *yesod*. At the end of this discussion, we will mention who these twenty-four drops were, and who was their teacher.

[Translation and commentary by Perets Auerbach.]

Zivug Four & Five

Gate of Reincarnations: Chapter Twenty-Six, Section 5

ZIVUG 4: According to the ascending order of *zivugim*, this is the *zivug* of Israel with Leah during weekday *mincha*. Since they stand from the chest of *Zeir Anpin* upward, there is no room to spread to the *chesed* and *gevura*. Therefore, the *chasadim* gather in the right arm, and the *gevurot* in the left arm. So they are only called two drops.

When this *zivug* occurs at *mincha*-time with Leah, which are *dinim kashim* [harsh judgments]**, then these drops are on the level of the two brothers Pappus and Lulinos who were killed in Lod. (*Taanit* 18b) Since they are on the level of Israel, they are strong** [themselves] **and so they have no recognizable *yesod*. Thus, they are without a**

***yesod* and a specific teacher.**

ZIVUG* 5: This is last in the order, and it is Yaakov with Leah before *chatzot,* which is** [a time of] ***dinim gemurim [absolute judgments]**. They are those massacred in Beiter. Their *yesod* and teacher was Rebbe Elazar of Modi'in, who was killed in Beitar.**

There is a major difference between these fifty or more drops from these five *zivugim,* and the rest of the souls. They have a great advantage over the rest of the souls, since the rest of the souls are the result of a female arousal, who first seeks the *zivug,* desiring the male, after which he [in turn] **desires it.**

Since the male does not pursue it on his own, but as a result of her, the resulting drops of *chasadim* and *gevurot* from this *zivug* do not come from the *daat* of the male itself, which is the source of its longing, rather from the *chasadim* and *gevurot* that spread within it to the six extremities. After, the drops are clothed and restrained there while among the six extremities.

However, the fifty drops from the five *zivugim* are from the male arousal. The fact that they are inadvertent drops indicates that there was a desire to pair with the female and give these drops over to her, but that he could not find her since she was below in the world of *Beriya,* or similar. Therefore, they go to waste, which is why it is called *l'vatalah* [for naught].

So we find that since these drops are the result of the male arousal, emanating from the *chesed* and *gevura* of the *daat* aspect of the mind. When they flow through his six extremities, they do not become clothed there or held back, but by-pass them, which allows them to remain in their original form. So they are superior to the rest.

This is all with regard to the clothing of the souls, from which the 248 limbs are made, into which the soul goes. They are from the original *chasadim* from when they were in *Zeir Anpin* and *Nukva* in *Atzilut*, and not from the *chasadim* after this. For the level of these souls of this clothing are also from the level of *daat* itself. And they were not drawn downward, therefore they are given clothing from the drops which also come from *daat* itself.

Even though there is a strong connection between all these drops, nevertheless, this is only with respect to the drops that become the clothing. However, all the clothed souls themselves have a similar [general] **root, because they all come from upper *daat,* but they are not bound as one since they don't share a common particular root.**

These clothing-drops have an inner aspect and an outer aspect as well. For there are drops that flow from the *mochin* themselves [i.e. the inner aspect]**, which are clothed within the *netzach, hod,* and *yesod* of *Abba* or *Imma,* and there are drops that flow from the outer aspect, the clothing of the *mochin* -the vessels of the *netzach, hod* and *yesod* of *Abba* and *Imma*. These two levels are possible for either *Zeir Anpin* or *Yaakov,***

but are from the upper *daat* itself.

[Translation and commentary by Perets Auerbach.]

Souls of the Last Generation

Gate of Reincarnations: Chapter Twenty-Six, Section 6

All of these drops and clothing mentioned above which were the ten martyrs, the ten students of the *RaSHbi*, and the executed of Lod and Beitar, were all on the level of *pnimiut* [inner-ness]**. There are also corresponding drops on the level of *chitzoniut*** [outer-ness]**. However, my teacher did not explain to me which righteous people use these clothing.**

There are drops and clothing referred to by the prophets as '*she'ierit*' [remainder]**. Those on the level of Israel are called "*she'erit Israel*". As it says, "*She'ierit Israel*** [the remnant of Israel] ***will do no corruption."* (Zephaniah 3:13) Those on the level of Yaakov are called, "*she'erit Yaakov*". As it says, "*She'erit Yaakov will be among the nations*." (Micah 5:7)**

Since there are five levels among the five *zivugim*, correspondingly the prophets mentioned *she'erit Yaakov* and *she'erit Israel* many times. "*She'ar*" is mentioned twice in the verse as well. "*She'ier* [the remnant] ***will return*", "*She'ar*** [the remnant] ***of Yaakov,*" (Isaiah 10:21) corresponding to *she'erit Israel* and *she'erit Yaakov*.**

According to the order of *zivugim*, the drops of the third *zivug* are higher than those of the fourth and fifth one. However, when it comes to the generations that come into this world, they represent the last of all five *zivugim*, that is those destined to come out in the last generation just prior to *Mashiach's* arrival, G-d willing.

This last generation will come out during a time of exile and they were alluded to in Isaiah's prophecy, in the verse, "*A prophecy of Duma: He calls out to Me from Se'ir*." (Isaiah 21:11) As the *Zohar* explains, this prophecy refers to the final exile and that "*leil*" [night, mentioned in the verse] refers to before *chatzot*, and "*lila*" [another form of night, also in the verse] **refers to after *chatzot*. They refer to the two groups mentioned above with respect to the third *zivug*, all of which are from the *zivug* after *chatzot*. It is just that twelve of them include the first-half of the night, and with respect to them Isaiah prophesized that the *Shechina* will cry out during the exile of Se'ir, which is the exile of Edom. *(Gen. 36:8)* And she will say to G-d, "*Watchmen - what of lila?*" referring to one group of twelve drops, those from the *zivug* after *chatzot* which is called *lilah*. Regarding those called *leil* it says, *"Watchman - what of leil*"?**

The Holy One, Blessed is He, who is called "the Watchman", will answer her. As it says,

"*The Watchman said, 'Morning is coming, but also night.'"* (Isaiah 21:12) For, the "morning is coming" refers to those born from the *zivug* of the morning darkness, which is morning. Corresponding to the twenty born from the *zivug* after *chatzot*, it also mentions *lila*.

It also says, "*If you really desire it*," meaning when these twenty-four drops come in the last generation, they must try hard to do *teshuvah* and beg and supplicate before G-d - so that He will save them from exile and redeem them. Therefore, the verse says, "*The remnant will return, the remnant of Yaakov*," within which the word "*she'ar*" is mentioned twice, corresponding to the two groups mentioned above.

[Translation and commentary by Perets Auerbach.]

Leaving the Kelipot

Gate of Reincarnations: Chapter Twenty-Seven, Section 1

Every person has a soul on the level of *or makif* [surrounding light] **- the part of the soul not contained within any type of vessel, that is, a body, and an *or pnimi*** [internal light].

When Nadav and Abihu were born into this world, the[primary] ***tikun* for the root of Cain began, the second and superior level of root from Adam. All the souls of this root came from the *tzelem*** [image] **of Nadav and Abihu, on the level of the *or makif*** [which rests] **on them.**

The soul and the body are intrinsically opposites. In order for them to be able to get together, there must a kind of intermediate category that draws from both. (*Likutei Torah Baal HaTanya*) This is the secret of the *tzelem*. The soul becomes clothed in a sort of quasi-spiritual organism (astral body) that affords it the ability to enter a body and dwell within it. It has an aspect of surrounding light that accompanies the person.

These souls began their repair process with the birth of the first two, greatest sons of Aaron. (Zohar III)

However, all of these souls were still not purified - only the two sparks of Nadav and Abihu themselves. The rest of the souls of this root, included in the *tzelem* of the *or makif* of Nadav and Abihu, still contained evil *kelipot*.

When a soul comes into this world that was previously from the *tzelem* of Nadav and Abihu, it [thereby] **becomes purified from the *kelipot*.[1] The remainder of the souls of this root which are part of the *tzelem* from which this newly purified soul came remain amongst the *kelipot*. Thus, when a soul is purified and redeemed from within the *kelipot* and enters this world, the rest remain impure and part of the *tzelem*, in the**

secret of the *or makif* of the soul that was already purified.

They 'hop on the bandwagon' of the newly cleansed soul. This is a step to help them also attain purity.

As mentioned previously, the purification of a soul and when it comes into this world is not based upon its spiritual level, rather upon the situation created by man below. He determines the type of soul that will be drawn into his seed, as mentioned before in previous discussions.

Sometimes, a very elevated soul will remain sunk in the *kelipot* for a long time, unable to exit until a certain merit related to its leaving can be arranged. Less-elevated souls can exit and enter this world even prior to others, because of a merit that was performed connected to their leaving.

Based on the soul's root in the 613 commandments, it requires certain specific *mitzvot* to be a merit for it in order to be liberated from the *sitra achra*.

Sometimes, a person may transgress in this world, and the *kelipot* will want to destroy him and draw him astray. At that point, they will draw a soul from his root to him, one which is sunk in the depths of the *kelipot* and full of *chitzonom* [outside energies]. They draw it out and it becomes like a *tzelem* for the person who transgressed, causing him to sin more.

Being from his root and spiritually attached to him, it has the ability to steer him astray. This is a kabalistic example of how "the reward of sin is sin". (*Pirkei Avot* 2:1) The person is held somewhat responsible for the damage which the extra soul caused him to do because he drew it upon himself through doing the wrong things,

The inner workings of this aspect of Providence are based upon "A person is led in the way he wants to walk". (*Makot* 10b)

However, it can be that the soul they draw to him will be a great soul which happened to be immersed in the depths of the *kelipot* but [that] **the *kelipot* assumed was already destroyed and unable to return to its former state. Instead, G-d will help it, arouse it from amongst the *kelipot*, and reveal its strength and holiness. As a result, it will instead help the person to do good.**

This is the secret of the verse, "*The time when ha'adam* [the man] ***exerts power over his fellow to his disadvantage*" (Eccl. 8:9): The time when "*ha'adam habliya'al*** [the despicable man]**" - of the *kelipot* - exerts power over his fellow - the holy soul. However, in this case he made a mistake, for what he thought was to the benefit of the *kelipot* turns out to be just the opposite, as the *Saba* of *Mishpatim* explains. Afterwards, this soul itself (from the *kelipot*) will become purified and will also come into this world.**

Providence does this to as if 'trick' the *sitra achra* and bring about its designs.2

Although G-d is G-d (Ex. 3:14) and He can always do whatever He wants, He created a system with rules that He usually chooses to abide by.3

[Translation and commentary by Perets Auerbach.]

The Process of Departure

Gate of Reincarnations: Chapter Twenty-Seven, Section 2

As previously mentioned, as a result of the sin of Adam all of the souls became mixed good and evil, having fallen into the depths of the *kelipot*, into *Adam Bliya'al*, where they became hidden. Now, when it comes time for a soul to come into this world, it cannot immediately leave the depths of the *kelipot* through some merit of a person in this world.

After that, it will reincarnate as many times as it needs to.

Instead, it must first be included in the level of the *tselem* and *Or makif* three times on the heads of three different people from the same root, one after the other. After that, it can enter a body that is born and become a soul on the level of *Or pnimi*, which is considered to be the first actual reincarnation. After that, it will reincarnate as many times as it needs to.

It can occur that the three previous people for whom he acted as the *Or makif* did not completely rectify themselves. If so, when he finally reincarnates for the first time, they can come with him to finish their own *tikun*. However, the name of the body will be his, the other three souls being only like guests - even though they remain there until death.

A person who has come into the world for the first time will have a difficult time subjugating his *yetzer hara*, even if his soul is very high, since it is the beginning of his purification from the *kelipot*. Even while he was on the level of *tselem* he still contained *kelipot*. As a result, this person will be quite sad all of his days and find him himself worrying for no reason. In actuality, it is the *kelipot* that cause it.

This is the secret of what happened to King David, who was close to G-d. Amazingly, his *yetzer hara* [seemed to somewhat] **overcome him in the incidents involving BatSheba and Abigail.1 (Kings I) However, as said, it occurred because it was the beginning of his departure from the *kelipot*, as David wrote, "*I am sunk in the mire of the shadowy depths.*" (Psalms 69:3) There are other verses to this effect.**

Thus, the sins of someone who has come into the world for the first time do not count before G-d as they do for others, since he is still affected by the *kelipot*, and it takes great effort to leave them. This is the secret of what *the Sages* say: "Had you not been David and he Saul, I would have destroyed many David's before Saul." (*Moad Katan* 16b) Understand

this well.

...each person comes from a different place and is so judged.

How each person comes from a different place and is so judged. Therefore, only the One Who is "the place of the world, and the world is not His place" (*Breishit Raba* 68:10) can judge. For all of the places are by Him, and He alone truly understands them. Unless someone who is so nullified to G-d as to be included in Him... (*Likutei Moharan* II 1)

Sometimes, the soul of a new person is very lofty but he [still] **cannot overcome his *yetzer hara* - if he could, he would easily be very pious. This is a powerful lesson, for it explains why sometimes a person may only transgress lightly but receive a serious punishment, while someone else may perform a terrible sin, and yet not get punished for it.**

This is the secret of, "*The deeds of the Rock are perfect, and all His ways are judgment.*" (Deut. 32:4) This is enough for those who comprehend, and therefore you cannot question the ways of G-d, or even of the righteous when they sin.

A rock is an example in the physical world of solid, unchanging, stability.

A rock is an example in the physical world of solid, unchanging, stability. The verse comes to teach that even though Providence may seem to the naked eye as acting partial, in truth, it is totally impartial and just. Just we do not have the whole picture...

Furthermore, for someone who is from the level of Cain, who is a combined good and evil, the good is quite great. However, it is that the evil and *zuhama* [filth] **are also very great and overpowering. This is because the entire root of Cain is from *gevura*, to which the *kelipot* and *chitzonim*** [outside forces] **adhere strongly.**

The left side of *gevura* works in a motion of constriction and concealment. In its root above in *holiness*, it is makes holy boundaries that create vessels for the light to dwell in and express out of. As this motion descends from world to world in the *seder hahishtalshilus* [chained order of cascading, descending realms], it eventually hides Divinity to the point of allowing place for the seemingly opposite to express. And so the side of *gevura* is the source of *the sitra achra.* One who comes from this place in *holiness* might be plagued by unusual tests. Ultimately, this is only to propel him to unusual heights. This is part of what the Arizal mentioned to understand well about David: Those like him who find themselves facing extra tests should be fortified by knowing that they have tremendous potential.

[Translation and commentary by Perets Auerbach.]

The Effect of Sin on the Daat of Zeir Anpin

Gate of Reincarnations: Chapter Twenty-Eight, Section 1

Zeir Anpin has three *mochin*: *chochma*, *bina*, and between them, *daat* - which contains *chasadim* and *gevurot* - two crowns.

Wisdom, understanding, and knowledge are the three major faculties of the human mind. They are modeled after and come from the corresponding faculties of the supernal mind of *Zeir Anpin*.

Chochma occupies the right side of the mind, *bina* the left. *Daat* is the balancing energy that lies between them. From it come decisions between the different sides of an issue. In order to be able to do this, it must be composed in and of itself of both right and left dynamics. The *chesed*/right and *gevura*/left aspects are called crowns. They jump down a step, from the shoulders of *Abba* and *Imma*, surrounding and crowning *daat*.

When Adam sinned, he caused the *moach* of *daat* to descend between the two shoulders of *Zeir Anpin*, into the upper third of *tiferet*, until the *c*hest. There, the *chasadim* separated and went into the right shoulder and the *gevurot* went into the left shoulder.

Daat left its proper place in the mind and became part of the body.

Daat left its proper place in the mind and became part of the body. This caused it to diminish in quality. A simple way of understanding this is to say that the mind, which was meant to soar above and probe celestial vistas, sold out and became used for mundane pursuits.

The test was with the tree of *daat*/knowledge, as mentioned, because *daat* decides. Resisting eating from the energy of mixed knowledge would have immediately perfected their mind and given them a ticket to eternal utopia. Partaking of the tree caused the *daat* to become defected and brought it down to places it was never meant to operate in. Learning and living the Torah fixes and elevates the *daat*. The general idea behind how it does this is that it properly balances and puts in synch the right and left side of the mind. This results in the person enjoying a perspective of reality according to what it truly is. In such a headset, one can see how important each idea and thing is relative to itself and to everything else. From this mentality, one can understand how to harmonize his life and the world around.

Since Cain and Abel were born after Adam sinned, Cain was from the *gevurot* in the left shoulder after they arrived there and became unable to give off light as they did when part of the *moach* itself above.

Another negative result was that while the *daat* was in the head above where it belongs, the *chitzoniyut* [externality] **of the *nefesh* came from the bone and flesh of the head itself. For, as is known, every soul has a *penimiyut*** [inner aspect] **and *chitzoniyut***

[external]**, its clothing. Thus it was that the *penimiyut* was from the *gevurot* of the *moach daat* and was related to its *chitzoniyut,* which was from the bone and flesh of the left side of the head.**

However, once the *moach daat* descended, the *peniminiyut* of the soul of the root of Cain remained in the *moach* of *gevurot* in the *daat*, but the *chitzoniyut* was now from the left shoulder-limb, and they were no longer related to each other.

It also causes one to be 'two-faced', besides dividing between family and friends.

This is the cause of an ailment that plagues many of the Cain root: Self-separation, fragmentation, and even sometimes schizophrenia. It also causes one to be 'two-faced', besides dividing between family and friends.

The ultimate source of this itself is the root of Cain in the world of *Tohu* [chaos]. There, the lights are separate from the vessels… (*Eitz Chaim, Shaar HaShemot*) The *tikun* process involves lessening the light in order that it should fit in the vessels. This is done primarily through nullifying the ego. In terms of the mind and shoulder mentioned here, they must be 're-united'. This involves aligning one's actions to his mind - his understanding of how he should act. "Practice what you preach."

Furthermore, the *peniminiyut* no longer gives off light as it once did - before while in the head.

The second lacking on the level of *chitzoniyut* is that they are now from the bottom, that is the shoulder, and not from their rightful place: *galgalta* [the skull].

Even though a person in this world does not have the ability to correct these defects even through *mitzvahs* [good deeds]**, still, performing *mitzvahs* is to his merit.**

Even though the good things we do cannot change and correct everything that needs fixing, it is good to do them. For they aid the process of all corrections eventually coming to full fruition.

For in the time of *Mashiach*, these defects will be rectified and the *daat* will return to its proper place in the head. The *peniminiyut* of the soul will give off light as it did previously, and the *chitzoniyut* will come from their proper location: *galgalta*.

I don’t know if my teacher told me whether the *chitzoniyut* from the left shoulder will also remain there in the time of *Mashiach* with the *peniminiyut* of the soul, since they were joined together in this world, or just the opposite.

Furthermore, just as the *daat* descended between the shoulders as a result of Adam’s sin, so too did the *partzuf* of Leah descend from the backside of the *daat* of *Zeir Anpin*, which is her proper place. After the sin of Adam, she also descended to the back side of the shoulders, since Leah is from the *malchut* of *Imma*, which is in the *daat* of *Zeir Anpin*,

enclothed within *yesod Imma*. (*Eitz Chaim, Shaar Leah v'Rachel*)

[Translation and commentary by Perets Auerbach.]

Root of Rabbi Akiva's Soul

Gate of Reincarnations: Chapter Twenty-Eight, Section 2

You should know that all the souls mentioned, like that of Rabbi Akiva and others like him, are from the root of Cain, which is from *gevurot* of *hod* of *daat* - the fifth *gevura*. Also, all the souls from *gevurot* of *hod* in the *daat* of Leah are related to the root of Rabbi Akiva - they are considered one root. You can draw a parallel from this to the root of Abel, which is from the *chasadim* of *daat*.

[This is] **the issue of the Cain-root, and from it you can extrapolate and apply to the Abel-root.**

The choicest special ones fell further down than all of the rest.

All the sparks of souls from the Cain-root were dependent upon Cain. When he sinned, all of them became mixed in the *kelipot*. The choicest special ones fell further down than all of the rest. Because the sin of Cain blemished the [level of] ***machshava elyona*** [i.e. supernal thought]**, as mentioned in *Sefer HaTikunim, Tikun* 69. The place of the soul-root Rabbi Akiva ben Yosef was the hands. In the secret of, "*And his hand was holding the heel of Esau.*"** (Gen. 25:26)

This verse is said about Yaakov. Akiva shares the same letters of Yaakov, for he came from him. Therefore was he so outstanding in Torah - the quality of Yaakov.

The hands have the ability to go down as far as the heel or as high up as the head, unlike the rest of the limbs. Therefore, these limbs fell to the depths of the *kelipot*, until the heel. When Rabbi Akiva was killed, he ascended to the *machshava helyona*.

"The bigger they are - the harder they fall."

This is the *secret* of what G-d told Moses [when Moses saw a vision of] **the death of Rabbi Akiva, "Quiet! This is what arose in *machshava*** [i.e. thought]**" (*Menachot* 29b) - that is to fix the defect.**

So we find that all souls that are from the hand, through good deeds, are able to ascend to a very high level without limit, more than many other people who preceded them from earlier generations. Remember this.

Furthermore, even if a soul from the root of Cain comes into the world for the first time as a

new soul, still he must rectify the blemish that occurred to his *nefesh*, *ruach*, and *neshama* from the sin of Cain - on the level of the portion of the root of which he is part.

Earlier we explained how positive and negative mitzvahs are dependent upon the 248 limbs of Adam's soul, and how every limb includes flesh, tendons, and bones. The bones, the highest level, are on the level of the *moach* [bone-marrow] **within them, and not on that of the bones themselves.**

The...[tendons]...tie together all the limbs making them a single unit.

The next level down is the tendons, since a person's life-force runs through them, the blood moving through the arteries of the body. They also tie together all the limbs making them a single unit. The least of the three levels is the flesh.

On all three levels, flesh, tendons, and bones, there are souls which are considered to be the root of the level. They are the *talmidei chachamim* [Torah Scholars]**, *ba'alei battim*** [householders]**, *ba'alei ma'ase*** [doers of good deeds]**, and *amei ha'Aretz*"** [simpletons]. **This is true of all three levels in every limb.**

There are long limbs, like the arms and thighs, within which there are large gaps between the souls. However, *talmidei chachamim* from the shoulder-limb and the like are very closely knit.

[Translation and commentary by Perets Auerbach.]

The Effect of Sin on Cain

Gate of Reincarnations: Chapter Twenty-Nine, Section 1

As it is known, had *Adam*, who was created on day six, waited until *Shabbat* night to procreate with Eve, the worlds would have become rectified. However, since he did not wait, Cain was born with a mixture of good and evil, as will be explained. Furthermore, had Cain the firstborn not sinned, then he and his twin [sister] **would have been like *chochma* and *bina*, and Abel and his twin** [sister] **like *tiferet* and *malchut*.**

Originally, there was no negative energy within man - only outside of him. Its vehicle was the tree of knowledge of good and evil. Adam's job was to rectify it. He was to do this by refraining from partaking of it until *Shabbat* . Hand and hand with this is that he was also to wait to cohabit until *Shabbat* .

Shabbat is the day of all good and perfection. A great light shines on it that subjugates all negativity and augments shining revelation. (Zohar) Just waiting for the Shabbat process to take effect was all that was necessary to perfect the universe. Because they didn't wait,

reality has to take a small six millennium detour! In truth, 6,000 years is still as nothing compared to eternity. The bliss to come when everything reaches completion will be forever...

We see how important the quality of patience is. One who examines his life will see that a great part of the tests involve waiting. Growing up in a society that bombards the mind with constant messages that life is about instant gratification, may make it hard to implement this. One can reflect on the lesson of this teaching to help: According to how well a person masters his desire for instant gratification, he fixes a major part of his portion in the original sin.

Cain was born first, so most of the negativity injected into Eve from eating from the tree came out in him. (Zohar) This produced his murderous tendencies, among other things.

Had he not sinned, he would have assumed the full spiritual stature that his soul was rooted in: Cain and his mate embodied *chochma* and *bina*. After he defected, these levels did not fully express in him.1

These levels are intrinsically above the world as we know it, which is run primarily from the Abel aspects of *Zeir Anpin* and *Nukva*. Providence wants the universe to ascend and assume these higher aspects. However, once he killed Abel, it was not possible anymore for this to happen right away. First Shet had to be born - the one to assume and revive the Abel aspect; Cain had to wander. This is the beginning of the *tikun*. This entire *Sha'ar Hagilgulim* is focused on the Cain *tikun* - how to bring the super-energies into fruition in this world.

Later in history, Esau and Jacob were like Cain and Abel - had Esau been righteous, he would have surpassed Jacob. Because the firstborn is from *chochma*, and Jacob [who was born after]**, is from *tiferet*.2 However, since Esau sinned, the right of the firstborn was taken from him and Jacob received a double-portion, his own and that of his brother. Therefore,** [in his aspect of] **Jacob,** [he] **corresponds to *tiferet*, whereas** [in his aspect of] **Israel,** [he] **corresponds to *chochma.* This is the meaning of, "*Isaac loved Esau, for his trappings were in his mouth*." (Gen. 25:28)**

He understood Esau's phenomenal potential and wanted to bring it out. "Trappings" refer to the wealth of super energized sparks that he saw lying in the Esau root. They are as if trapped in the hands of the *sitra achra* and they need to be 'retrapped'. This is the secret of why Isaac wanted to give the blessings to Esau: he hoped through the power of the blessings to magnetize the sparks to his side of holiness. G-d saw that that was not going to happen. He therefore influenced Rebecca to prompt Jacob to take the blessings...

"Everything [below] is as above." (Zohar) Root-themes above were programmed into reality in the creation process in order that they should play out in man below.

Before the order of this universe came out, there was the world of *Tohu* [chaos], so called because of the chaotic state prevalent there. Too much light was poured into the vessels and they shattered. The lights departed and flew above. The shards fell down and from them

came the *sitra achra*.

Immediately, a repair process started. The lights were toned down and drawn into the vessels. This became the world of *Tikun* [rectification].

Cain and Abel are embodiment of *Tohu* and *Tikun.* The world endures in the *Tikun*/Abel mode. But it was not meant to stay this way. Providence directs things in such a way to eventually bring the superior Cain energy out.

A major step in the process comes out through Jacob /Abel /*Tikun* and Esau /Cain/*Tohu.* This is the idea here behind Esau being greater than Jacob. In the words of Rabbi Avigdor Miller Z"l, if Esau had done *teshuvah*, we would be saying "Lord of Esau " in the *Amida* prayer!

As said, because Adam sinned on Friday, the snake was able to impart *zuhama* [spiritual contamination] **to Eve, and this resulted in Cain and Abel being born with good and evil combined within them. However, there was a difference between them - Cain was mostly evil, whereas Abel was mostly good.**

This means that the NR"N of Cain was from BY"A of holiness, and that these three became mixed together with the NR"N of the *kelipot*. However Abel , although like Cain in that his NR"N was also from BY"A of holiness, only his *nefesh* and *ruach* became intermingled with the *kelipot*. Thus his *neshama* remained completely good, without a trace of evil.

This is what it means to be mostly good and partially evil. The three components of both sides are not equal. In the case of Cain, all three on both sides were mixed together. At this point, we will no longer discuss Cain's *gilgulim* and we will instead explain the *gilgulim* of Abel, his brother.

[Translation and commentary by Perets Auerbach.]

The Incarnations of Abel

Gate of Reincarnations: Chapter Twenty-Nine, Section 2a

As we already know, a *ruach* cannot reincarnate until the *nefesh* has [first] **done so and been rectified. (Chapter One, Section 2) When the *ruach* itself has been repaired, the *neshama* will then undergo rectification. In Abel's case, though the *nefesh* and *ruach* were damaged and mixed together with evil, his *neshama* remained completely good.**

Thus, when his *nefesh* reincarnated, it first went to Seth the son of Adam. This caused the evil to be separated out, which was later given to Balaam the wicked. In both of these levels, the good and the evil of the *nefesh* was previously included in Abel. As

alluded to in his name - the *hei* of Abel hinting to the good which was given to Seth. This is the secret of the verse, "*Everything You shattah/ShT* [*placed*] *under his feet,*" (Psalms 8:7) which has the letters ShT/Seth, plus the *hei*.

We already explained that this psalm is about Moses, about whom it says, "*You made him only slightly less than the angels*" (Psalms 8:6) - he is Seth himself, as we will soon explain. The evil of Abel's *nefesh* is represented by the letters *beit-lamed*, which is the secret of the verse, "*They know bal* [not] *such judgments*." (Psalms 147:20) For these two letters refer to the *kelipot* and the *beit-lamed* of Bilaam.

"Elo-him made this (the *sitra achra*) opposite that (the side of holiness)" (Eccl.). Balaam stands opposite Moses, on the wrong side of the fence. Therefore does the Ari. put them together in this paragraph. This is seen in Bilaam's name: BL (*beit-lamed*) are the beginning and end letters of the Torah, A (*ayin*)= 70, faces of the Torah. M (*mem*)= 40 - days on Mt. Sinai. (*Likutei Moharan*)

LB is also *laiv, meaning* "heart";. "the Merciful One wants the heart. (*Sanhedrin* 106) The Torah was given for the heart and it associates with *bina*. "*Bina, dinim* awaken from it(Zohar) Therefore, these same letters are explained here to refer to the hold of the *sitra achra*. Balaam was a very great soul. Soon we will we see that Providence brought him back many times and was busy in his *tikun*. His problem was an impure heart (*Avot* 5:19) as seen from his reincarnation in Nabal, whose *heart* died in him. Therefore, these heart letters are the ones through which the negative energies nurtured from Balaam.

We mentioned previously that even the level of evil that was separated from the good must of necessity contain an element of holy sparks. This is the secret of Balaam the prophet and what the Sages mean when they say that "he was equal to Moses (*Bamidbar Raba* 20) who was from the good of Seth, as we shall explain.

The little amount of good that was in Balaam reincarnated into Nabal the Carmelite, which was the beginning of the *tikun*. Balaam's only power was in his mouth, by speaking *loshon hara* [slander] **and cursing. Therefore, after Pinchas killed him he reincarnated into a rock that could not speak, to rectify the *loshon hara* that came from his mouth; as we stated, a person can reincarnate into *domaim*** [inanimate]**, *tsomai'och*** [vegetation]**, *chaya*** [living]**, or *medabeir*** [speaking].

However, when Nabal followed in his ways and **spoke** *loshon hara* about King David saying, "*Who is David and who is Ben Yishai*?" (Samuel I 25:10), he reversed the *tikun*. Not only did he not rectify the previous sin but he added to the damage. Therefore it says, "*and he was a rock,*" (Samuel I 25:37) since his *mazel* saw how previously he had reincarnated into a silent stone, and then "*His heart died within him.*"

King David was the expression of Moses in his generation. Therefore was Nabal/Balaam against him.

[Translation and commentary by Perets Auerbach.]

Abel's Nefesh, Ruach, and Neshama

Gate of Reincarnations: Chapter Twenty-Nine, Section 2b

The *Nefesh* of Abel

...the good nefesh of Abel was given to Seth...

Thus, the good *nefesh* of Abel was given to Seth, who completely rectified it. The evil part of the *nefesh* of Abel which still had some holy sparks in it, reincarnated into Balaam, and then into Nabal. So the letters *beit-lamed* are in *nun-beit-lamed*/Nabal as well.

After the *nefesh* was completely rectified, it was then possible to rectify the *ruach*. The *ruach* is from the six extremities of *chesed, gevura, tiferet, netzach, hod*, and *yesod*, which are included in the three lines - right, left, and middle.

The *Ruach* of Abel

The *ruach* reincarnated into Noah the *tzadik*, who was the level of the emanation of the six extremities of [the ten inter-included *sefirot* of] ***tiferet.***

When he fathered three sons, the *ruach*, which incorporates the mentioned three lines, reincarnated into them: Yefet corresponds to *chesed*, Ham to *gevura*, and Shem to *tiferet*. The level of *tiferet* within *Shem* is the level of the *sefira* of *tiferet* itself, which also includes [in itself] **all six extremities.**

The flood was an expression of its supernal predecessor *Tohu*...

Tiferet is the *sefira* of harmony and balance. The flood was an expression of its supernal predecessor *Tohu*, and so wrought chaos and havoc in the universe. Noah and his sons rebuilt existence, drawing from the *Tikun* dynamic, whose theme is balance. (*Eitz Chayim*) This happened especially through Shem. Abraham came from him and fathered the people who were to accept responsibility for the full *tikun* of the world through the Torah, whose intrinsic quality is *tiferet*.

The world comes from the *partzuf* of *Zeir Anpin*. (*Eitz Chayim*) Accordingly, its central energy is *tiferet*.

However, the *ruach* was not rectified since the evil within it was not being completely separated out, as was the case with the *nefesh* through *Balaam*. Since there remained a combination of good and evil, Tevi the servant of Rabban Gamliel was born into Ham, Noah's son [who was cursed to be a slave]**. (Gen. 9:25) This is why he is called '*tet-veit-yud*/Tevi', because he was from the level of good** [in Hebrew, '*tov*' - spelled *tet-*

veit] **that was still mixed together with evil, and it was given to him.**

Starting from a negative place, the letters *tet-veit* of goodness was not enough to help him out of it, so he has an additional Y, the only letter whose form does not touch the bottom of the line. Its transcending energy lifts off the ground elevating above the hold of the negative forces. Accordingly, *tet-veit-yud* equals 21, the *gematria* of EHY"H, the name of *bina*, the transcending eighth level. The Talmud tells about him in terms of the *mitzvah* of *Sukkah*, which draws from *bina*.

We can learn from his example. Every soul comes to the world with some of the 'non-blessing' baggage of the original sin, according to their root in it. It is what causes all problems in life. It is possible for each one to elevate above the complications through attaching to *bina* - the blessed source of sweetening. And so too, they were freed from Egypt through the power of *bina*. (Zohar II)

...the *neshama* reincarnated into Moses...

The *Neshama* of Abel

Later, the *neshama* reincarnated into Moses, since it never contained an element of evil. So it says regarding it, "*She saw that it* [Moses' *neshama*] ***was*** [completely] ***good*****" (Ex. 2:2) - unlike the *nefesh* and *ruach* which were mixed with evil.**

We have already taught that the *ruach* cannot come until the *nefesh* has been completely rectified, and likewise the *neshama* until the *ruach* has achieved *tikun*. Once the *ruach* has been rectified, then the *nefesh* can return with it; once the *neshama* has been rectified, the *nefesh* and *ruach* can come and return with it.

Since the *neshama* of Moses was already rectified, the *nefesh* and the *ruach*, which had already achieved *tikun*, were able to come back in him. This is hinted to in his name, with the *shin* of <u>She</u>T/*Balaam* being part of Moses [in Hebrew, **Mosheh**]**, as well as the two letters of *shin-mem*/Shem. There is also** [in Moses' name] **the H/*hei* of Abel.**

The Zohar points out that *shin* and *tet* are the last letters of the alphabet. After Adam sinned, the world went way off base. There was still hope for fixing through his sons Cain and Abel. The former murdering the latter made things fall to the end of the line. Seth started the reversal process which would eventually result in everything being returning to proper order. "Seth/*Shet* [means] 'that from whom the world was established [in Hebrew, '*hushtat*']'." (Tikunei Zohar, 469, 110b) *shin*precedes *tet* in his name, just as it does in the alphabet, signifying that the reverse order of the letters (See *Likutei Moharan* II) caused by destructive behavior was reset into place.

Shin-mem/Shem has the *shin* of order. In his name it proceeds to take a step further to couple with *mem*, forming the concept of 'name'. "That He placed Names in the land." (Psalms 46:9) Everything gets its existence-force from the Divine Names within creation. The original sin shrouded this. The good deeds of Shem greatly fixed and began to reveal

this again.

Moses has the *shin-mem* of Shem, plus the *hei*of Abel...

Moses has the *shin-mem* of Shem, plus the *hei* of Abel - the source that Seth and Shem come to fix. The reconnecting to the source of Moses demonstrates a special degree of *tikun* to the whole scenario. *hei*is the letter of *malchut*. Moses liberated from Egypt, split the sea, brought down the Torah, etc. These tremendous accomplishments greatly elevated *malchut* and repaired the broken Abel root.

This is the meaning of the verse, "Look *You say to me... and You said, 'I shall know you by shem* [*name*]***'..."* (Ex. 33:12)** [How could he say this?] **We don't find this conversation mentioned anywhere in a verse. Rather, it is an allusion to the fact that Shem reincarnated into Moses, from the words, "*I shall know you by shem*** [*name*]**." Noah as well reincarnated into Moses, alluded to in the words, "*and you have found favor*** [in Hebrew, *chein* , spelled *chet-nun*] ***in My eyes*" (ibid.), which is the reverse spelling of NCh/*Noach*.**

Moses incorporated both roots and used them to help the universe. *Noach* means both grace and rest. It is used to refer to the graceful Shabbat peace. Through it Moses received the Torah on Shabbat and brought grace and rest to the world. Through the Shem-force he extended the grace to reveal how "He calls them all by name" (Psalms 46:9) - how precious each name and each individual is above.

Since Shem is revealed in the letters of Moses, the term of knowing is employed. As it says, "*know you by name*," - since it is known and revealed. However, since Noah is not hinted to in the name Moses, "knowing" is not mentioned, but "finding" instead: *and you have found favor* - as if something hidden was found.1

This is why Moses responds, "*If I have indeed found favor in Your eyes, then make Your ways known to me*" (Ex. 33:13), but not, "If You have come to know me by name, if I have found favor," since the level of Shem was already known to him - already revealed in his name.

However, [Moses was really saying:] **I didn't know that the level of Noah was in me since it was not included in my name. Accordingly, if** [the] **Noah** [aspect] **is also included in me and as a result, "*I have found favor in Your eyes,*" in exchange for Noah, "*make Your way known to me, that I may know You, so that I may find favor in Your eyes.*" For, also with respect to Noah it is now clearly known, since "I found favor in Your eyes" - in order that his** [aspect] **should be included in me** [and made manifest].

After this, God gave a great revelation to Moses. "'And you shall see My back - and My face You shall not see.' (Ex. 33:23) He showed him the *tefilin* knot." (*Brachot* 7a) The Ari"Zl explains that Abigail referred to this level when she said to David, "And the soul of

my master shall be bound up in the bundle of life – G-d your L-rd." (Samuel I 25:29)

Tefilin awareness is like the "back"...

The level of Divine awareness brought to the consciousness on Shabbat is higher than that of *tefilin*, which are worn during the week. *Tefilin* awareness is like the "back", relative to Shabbat. As mentioned, Noah hints to the Shabbat state. It is a state of the world-to-come. (*Brachot* 57b) On Shabbat, a taste is given to everyone - but it remains mostly hidden. It could not even be fully revealed to Moses. He was given the backside-*tefilin* light. Thus, it is like Noah [in Hebrew, *noach* , spelled *nun-chet*] backwards - "for you have found favor [in Hebrew, *chein* , spelled *chet-nun*] in My eyes".

[Translation and commentary by Perets Auerbach.]

Other Matters

Gate of Reincarnations: Chapter Twenty-Nine, Section 3

[Shmuel said: I found other scattered, but congruent writings, from discussions regarding Adam. I decided to include them here, even though they lack relevance to this particular discussion.]

It is said that before the sin of Adam, he incorporated the four worlds of ABY"A, and all five levels of each world: *yechida, chaya, neshama, ruach*, and *nefesh*. When he sinned, some of them were removed and returned to their holy places. They are level one.

Some remained with Adam, but the *kelipot* have no effect over them. These are level two.

Some remained and fell within the *kelipot*, male souls into male *kelipot*, and female souls into female *kelipot*. They are level three.

Level two divides into two parts, the first part being the souls that remained within Adam for the sake of his own body, and the second part being those that remained with him but which were inherited by his sons Cain and Abel when they were born.

We will now briefly explain the three levels, after a short introduction:

The four worlds of ABY"A are [alternately] **called, *Abba, Imma, Zeir Anpin,* and *Nukva*. There are no *kelipot* on the level of *Abba/chochma*, the first three** [*sefirot*] **of *Imma*** [*bina*]**, and the levels of *keter* within *Zu"N*. With respect to the rest of the levels, the *kelipot* do latch on when people sin.**

The underlying point here is that *kelipot* are as if the antithesis of Divinity. G-d gives good, life, light - *kelipot* take and/or hide them. In a realm of complete G-dliness, *kelipot*

automatically have no place. This explains why they cannot exist in *Abba/chochma/Atzilut*.1 The upper triad of *Imma*, and the *keter's* of *Zu"N*, although much lower than *Abba*, do manifest enough Divinity to nix *kelipot* from breeding.

"They die - but not in *chochma*." (Ecc.) In order to nix the hold of *kelipot* from the self, one must draw *chochma*-force. It is the power of nullification/self-sacrifice. The more *chochma* drawn, the more *kelipot*/ego are eradicated from the self.

[Translation and commentary by Perets Auerbach.]

Man's Supernal Glow

Gate of Reincarnations: Chapter Twenty-Nine, Section 4

All levels to which the *kelipot* do not latch on are called *zihara ila'a d'Adam HaRishon* [supernal glow of Adam, the first man]**, except for the *nefesh*** [part] **of each level. This includes the levels of *yechida, chaya, neshama,* and *ruach* of the world of *Atzilut/Abba*; the *Abba* and *Imma* of *Beriya/Imma*1; the twenty *ketarim* in the *Zu"N* of *Beriya,* the eight *ketarim* in *Abba, Imma,* and *Zu"N* of *Yetzira*3 and the *Abba, Imma,* and *Zu"N* of *Asiya* - altogether ten *partzufim*.**

A little commemoration of the perfect state is left in each world...

We see that the concept of *zihara ila'a* relates to the utopian state that was predominant before the original sin. It was negated by the sin, so those special precious lights flew away. The rectification process prepares the world to receive them again. A little commemoration of the perfect state is left in each world, to enthuse and give something to aspire to.

Deep inside, everyone has some hidden point of utopian *zihara ila*. It is accessed through meditation. Understanding where it exists in the worlds helps activate it in the corresponding aspects of the self. For each person contains all of the worlds in microcosm.4

Now, each *partzuf* contains ten *sefirot* and each *sefira* itself has ten, making one hundred *ketarim* of ten *partzufim*. In turn, each *keter* has ten *sefirot* and four upper levels of *yechida, chaya, neshama,* and *ruach*. All of this is called *zihara ila'a*, and it is part of that which was completely removed from Adam and ascended to its holy place.

"And it is your sins that separate between you and your Lord." (*Hagiga*) Going against the Divine will prevents the soul from connecting to G-d and His effulgence. "The commandments of G-d are upright - rejoicing the heart." (Ps. 19:8) They restore the soul to the perfect state of being. This is why some minute expression of the dazzling light of the *zihara ila* was visible on certain *tzadikim*, whose countenance light up a dark room.5

There are two levels of *zihara*.

There are two levels of *zihara*. The first is *zihara ila'a of Atzilut,* composed of *yechida, chaya, neshama*, and *ruach* of the world of *Atzilut*. The second level is *zihara ila'a* of BY"A, which incorporates the entire two *partzufim* of *Abba* and *Imma*, that is, the *chaya* and *neshama* of the world of *Beriya*, and *Arich Anpin*, or the *yechida* of *Beriya*; the four levels of *yechida, chaya, neshama*, and *ruach* of each *keter* from the one hundred *ketarim* of the ten *partzufim* from the *Zu"N* of *Beriya* through the *Nukvah* of *Asiya*. All of these are called *zihara ila'a* of the three worlds of *BY"A*, as mentioned. These two types of *zihara ila'a* were completely removed from Adam [when he sinned] **and are called level one.**

Level two is also considered to be *zihara ila'a* to which the *kelipot* do not latch on, but since it is a lesser level, it was not removed from its place completely and remained with Adam and is the *nefesh* of the world of *Atzilut*; this is one level of *Atzilut*. The second level is the *nefesh* of the hundred *ketarim* in the three worlds of *BY"A*. Both stayed with Adam and are called level two.

Level three is the rest of the *sefirot* of the ten *partzufim* - other than the one hundred *ketarim*, they all fell off him and down to the place of the *kelipot*.

I heard from my teacher that level two is divided into two sections, and that the upper section is those souls that stayed with Adam in his body, and that the second lesser section is the souls that Cain and Abel inherited upon birth. But I'm not sure if this only applies to this level, and so on other levels the second section is higher than the first.

I am also in doubt as to which souls remained with Adam and which were given to Cain and Abel, and the order of how this second level was divided. Cain and Abel contain two levels, one being their actual souls themselves from the three worlds of BY"A only, like the rest of people who are not from level two. The other is the second section of level two which Adam their father bestowed upon them; it includes [parts] **from all four worlds - from the bottom of *Asiya* until the beginning of the *nefesh* of *Atzilut*. It is a very elevated soul.**

...Cain and Abel took the *nefesh* of *Atzilut*...

We also wrote that the two sections of level two are equal, with the exception of the first level only, which we mentioned there. We also wrote that Cain and Abel took the *nefesh* of *Atzilut*, and it seems that the second section of level two in Cain and Abel is higher than the rest of the souls that remained in Adam for his own sake.

We also wrote that the *nefesh* of *Atzilut* did not actually remain in Adam and that it was not completely removed either. Rather, it hovered above the head of Adam until Cain and Abel were born at which time they took it, as well as the other sections of the three worlds of *BY"A*.

We also wrote that after Adam sinned, Enoch took the *zihara* of *Arich*, Adam the *zihara* of

Abba, Eve of *Imma*, Abel of *Zeir Anpin*, and Cain of *Nukvah*.6 I do not know if all of these are considered to be sections of *Atzilut*, or of BY"A. Further investigation is required.

I also did not hear from my teacher who took the first three - *Arich Anpin*, *Abba*, and *Imma* of *Beriya*, whether it was Adam or Cain and Abel, his sons. This too needs further investigation, and in another place I wrote that Moses, who was the *gilgul* of Abel, took them.

I also wrote that the *da'at* of *Zeir Anpin* is made up of the two joints of the two arms of *Arich Anpin*, which are joined at the two shoulders of *Arich Anpin*, which are called 'inheritance', since *Abba* and *Imma* bestowed them to their children *Zu"N*. The rest of the four joints of the two arms remained for them, and they are called *achstanta d'Abba v'Imma* [the inheritance of *Abba* and *Imma*].

Kabbalah views the main body as being the torso. The arms implement the thoughts in the brain and allow the torso to express. They are so as an inheritance, which children use to implement the will and aspirations of their parents.

Cain and Abel came out of this *da'at* of *Zeir Anpin.* For since Adam and Eve, who are called *Abba* and *Imma*, took the level of four joints for themselves, from which *chochma* and *bina* were made twice for the two of them, and the two joints that they bestowed to their children are called the *da'at* of *Zeir Anpin*.

The rest of the *mochin* Adam left for himself...

It seems this way from another explanation. The rest of the *mochin* Adam left for himself; he only bestowed the *da'at* to his sons Cain and Abel. Thus we can say that he gave every portion of the *da'at* to Cain and Abel, from the *da'at* of the *nefesh* of *Atzilut* until the *da'at* of *Nukveh* of *Asiyah*, leaving for himself the rest of the sections of the *mochin chochmah* and *bina* within him, which extend through all ten *sefiros* of his body. Even *chesed* and *gevura* of *da'at* that he bestowed to Cain and Abel also spread out through the entire body of *Zeir Anpin* to the ten *sefirot* within him. This is clear.

From this you can understand what was lacking from the souls of Cain and Abel compared to those souls that remained in Adam for himself. For the main impact of the *kelipot* is to the *da'at* [knowledge]**, in the secret of the tree of *knowledge* of good and bad.**

Cain and Abel were entrusted with the job of fixing their parents mistake.

Da'at is a fusion of *chasadim* and *gevurot*. (*Eitz Chayim*) They each draw to a different side, creating the decision dilemma. Choice happens in and comes from *da'at*. It so is the pressure place that needs fixing from the original sin, which accordingly happened from the tree of *da'at*. Cain and Abel were entrusted with the job of fixing their parents mistake. They so had to come from *da'at*. Therefore it says, "And Cain *yada*7 [knew] his wife.

However, on their levels themselves, the souls that come from *da'at* give off more light than the souls that come from the two *mochin* of *chochma* and *bina*, which have many layers of clothing and veils. This is known from the levels of Nadab and Abihu which were above Elazar and Ithamar, as written elsewhere.. There we explained well all the doubts regarding Cain and Abel, and how Cain and all his male sparks came out from the *gevurot* of the crown of *Nukvah*. Look well over there.

[A small introduction regarding the secret of *yibum* (levirite marriage8). This is what he said:]

When a man must reincarnate and dies, and after that a son is born to him, since his wife was expecting when he died, the man himself reincarnates into the body of the son - this is the secret of *yibum*.

This is the secret of Abaye the *amora* who was born after his father died. His father reincarnated [into his son's body], which is why he is called Abaye [meaning "his father"]**, since his father reincarnated into him.9 I don't think this came from my teacher, rather from Rav Elazar HaLevi.**

[A small introduction.] **There are souls that are not from the root of the holiness of *Shabbat* itself, but are included in *tosefet haShabbat10*** [addition to *Shabbat*]**. They only contain that level and are not able to ascend higher than it, since it is the source of their root.**

The Rabbis learn out that it is possible to receive the sanctity of the Sabbath before sundown, when it officially comes to all, and to keep it after nightfall the next day, when it officially leaves.(*Yoma*) There is a special root of *Shabbat* holiness. Additional *Shabbat* is drawn from a lesser place.11

[Translation and commentary by Perets Auerbach.]

Sparks of Adam's Limbs

Gate of Reincarnations: Chapter Thirty, Section 1
Regarding the performance of *mitzvot*, it is important to know that every limb from the 248 limbs of the soul of Adam includes its own set of 248 limbs.

...every individual spark contain something from the entire limb...

This will be an explanation as to why it is not sufficient for a person to perform only those *mitzvot* that are relevant to his root. For just as each limb incorporates something from the 248 Limbs and so every limb is obligated to fulfill all 613 *mitzvot*, so too does every individual spark contain something from the entire limb, and is therefore commanded to

fulfill all 613 *mitzvot*. (*Bnei Aharon*)

Therefore, the entire posture of Adam was dependent upon it. Thus for example, someone who comes from the shoulder-limb includes 248 limbs from head to heel.

The entire macrocosm is included in the microcosm as it says, "Man is a small world." (Tanya IV, chap. 12) Therefore, "A person is obligated to say, 'The world is created for me' (*Sanhedrin* 4:5) and accordingly to seek to fix it." (*Likutei Moharan* 5) Since man actually includes in himself all aspects of all parts of existence, working to perfect himself is a method to fix the entire universe.

Someone whose soul is specifically from the heel of the shoulder does not have to rectify the entire shoulder and all its defects - just the level of the heel itself.1 However, if a soul-spark from the level of the heel caused a defect, then all the sparks of the heel do have to rectify this blemish, since all of the sparks of the heel are interdependent. When the entire heel is rectified, then not one spark will have to reincarnate to rectify any defects for the rest of the sparks of the shoulder.

Furthermore, if a spark from the heel transgresses in such a way as to necessitate reincarnation to rectify the damage, it will do so with another [spark] **from the heel to help him rectify it. However, if the transgression was one that results in the destruction of the body (i.e., excision), then that spark alone will reincarnate into another body without a partner while the first body will be destroyed.**

he will continue to do so until he completes all the 613 *mitzvot.*

If however he has to reincarnate only to make up for a *mitzvah* yet to be fulfilled, then he will not need to reincarnate with another spark - he alone will reincarnate into a second body. Thus, he will continue to do so until he completes all the 613 *mitzvot.* At the time of resurrection, all the bodies will return and take the portion that was completed while in them.

More than one body of the same person can resurrect! Each one will contain within it the sparks that were rectified during its specific *gilgul*.

[Translation and commentary by Perets Auerbach.]

Reincarnation to Complete a Mitzvah

Gate of Reincarnations: Chapter Thirty, Section 2

We will now explain another difference between one who must reincarnate to complete a *mitzvah* and one who does so to rectify a defect.

If a spark...completely rectifies its souls, then all sparks...that preceded it become revealed...

If a spark from the heel completely rectifies its souls, then all sparks of the heel that preceded it become revealed to it and illuminate it, giving off light in one body, in the secret of *ibur* [added soul] - and they help it in all its ways of serving God. If he sins, they are removed from him, Heaven forbid.

So we see that the effect of actions is collective. It is like putting money in a bank, every little bit is never lost and adds up. The result of this ends in a great withdrawal.

What he does and the amount or level of *mitzvahs* he performs determines how many sparks will be revealed to him. The level of the sin or the amount of sins determines how many sparks will be withdrawn from him. It is the same if he rectifies his *ruach* or his *neshama*. Thus, according to his good deeds or bad deeds, the sparks will either draw close or be distanced from him. There are those which will encircle him from afar, and some come close, hovering from above.

Spiritual proximity goes after similarity.(Zohar, *Sulam* commentary) One magnetizes or distances energies according to who he is. If one manifests good, good energies are magnetized, according to how much force of good manifested; and so the opposite.

...the one who caused him to sin will be within to help rectify it.

If we are talking about a spark from the root of the heel which lacks a certain *mitzvah* and must reincarnate with another spark from its root, it will only do so with a spark that is the most similar to it of all the sparks of the heel, even though they are *all* from the root of this heel. Likewise, if a person causes another to sin, even though they are not from the same root, still they will have to reincarnate [together] - the one who caused him to sin will be within to help rectify it.

This is a case of spiritual responsibility. One is not only forbidden to damage someone else’s body, also their soul. And just as if one did do physical damage, he must pay and make compensation, so it is with soul damage.

[Translation and commentary by Perets Auerbach.]

Intermingled Souls

Gate of Reincarnations: Chapter Thirty, Section 3

We explained previously that every limb of the 248 limbs of the soul of Adam is a root unto itself and includes countless soul-sparks. Nevertheless, when Adam and his wife Eve sinned, as well as Cain and Abel1, their children, all the soul-sparks became mixed together. Accordingly, sparks of Adam combined with those of Cain and Abel, and sparks of Abel with Adam's and Cain's, etc.

...all mistakes are drawn from the tree of knowledge of good and evil.

The reason for this is that all mistakes are drawn from the tree of knowledge of good and evil. Its outstanding quality is the mix-up. The chief component of the rectification process involves straightening out the mess and separating each thing to its proper place.

One of the main themes of *Sha'ar Hagilgulim* is to learn about and understand the mix-up. This in itself is a great step to fixing it up.

Therefore, sometimes the *nefesh* of a person will be from Cain, but the *ruach* comes from Adam. For once they mixed together, they bond. Sparks of Adam often come together with sparks of Cain, the *ruach* from Adam and the *nefesh* from Cain. It is the same matter with respect to the *neshama* with the *ruach* and the *nefesh* .

Thus, if a person works to rectify his *nefesh*, which happens to be from the level of Cain, until it literally becomes similar to the *ruach* from the level of Adam, then this *ruach* will enter and become clothed by this *nefesh*. This applies even though they do not come from the same source and type, one being from Adam and the other from Cain .

Good things can come out of the tumultuous journey of...things being out of place.

Good things can come out of the tumultuous journey of the haphazard ride of things being out of place. New connections are made that provide new angles and end up enhancing the soul's own fortes.

The combination of souls will continue until *Mashiach* and Elijah's coming, at which time everything will return to its proper root. From that time onward, the *ruach* from the level of Cain will join with the *nefesh* that it is similar to it from the level of Cain, and the *ruach* from the level of Adam will unite with the *nefesh* from the level of Adam.

The admixture within the tree of knowledge caused that everything became disjointed and then improperly mixed. Sparks were forced to lend themselves and join others of a different source. The *tikun* involves restoring each spark to its rightful root.

A person may have to go through phases that require him to do things not according to his

essence. At such times, he can be fortified by the knowledge that these are only steps that lead to achieving who he really is.

This is the secret of the verse, "*Behold, I will send to you Elijah the prophet before the great and awesome day of G - d. He will restore the hearts of fathers to sons, and the hearts of sons to fathers* . " (*Malachi* 3:23-24) In other words, he will return each soul to its proper root - - understand this.

The intrinsic truth of God's existence and sovereignty will then be fully manifest.

The way must be paved before the great awesome day. The intrinsic truth of God's existence and sovereignty will then be fully manifest. Therefore, "Elijah comes to distance falsehood and bring truth close." (*Eduyot* 8) The great revelation of truth will magnetize each thing back to its source.

"Fathers" symbolize the source level. "Children" symbolize the offshoots. Each one will re-connect to where it truly belongs. This needs to be well understood - how not to be discouraged when a person sees himself operating out of character in many ways. Also, when one sees things around disjointed and out of place. This could include foundational things such as having the wrong business partner, working the wrong job, having the wrong mate, etc. As long as he adopts the quality of Elijah and acts out of truth, he is guaranteed to merit to return to his true self and eventually act outside in a manner that is truly congruent to within. Along with this root alignment fitting connections will manifest and be restored.

The reason why Elijah will do this is because he himself is a combination of souls, his *nefesh* coming from the level of Nadab and Abihu of Cain, as we will explain later . His *ruach* came from another level, although I did not learn from my teacher from where. There are many other issues regarding this matter.

Elijah comes from a great level of perfection. His awesome soul root stood before G-d before creation. (Rabbi Laizer Berland) In order to afford him the ability to reach down to the world's problems and fix them, he was also set up in a problem. Many times this idea applies to every person. Things that are intrinsically wrong for him are actually part of his *tikun* in order to fix the universe. As mentioned, the person needs to know that this ends up expanding his own horizons.

[Translation and commentary by Perets Auerbach.]

Division in Roots & Sparks

Gate of Reincarnations: Chapter Thirty-One, Section 1

All the *neshamot, ruchot,* and *nefashot* of all that was created in this world are included in and dependent upon Adam. This is because Adam incorporated all five parts mentioned above: NRNCh"Y which come from the five *partzufim* and ten *sefirot* called [from top to bottom]**: *Arich Anpin, Abba* and *Imma, Zu"N*. We will explain the level called *nefesh,* and from this discussion you will be able to extrapolate to the *ruach* and *neshama,* etc.**

...the *nefesh* of a person has 613 roots.

The *nefesh* of Adam is comprised of 248 limbs and 365 tendons - a total of 613. Thus, the *nefesh* of a person has 613 roots. However, every limb from the 248 limbs and every tendon from the 365 tendons consists of one complete *partzuf*, which is also made up of 613 limbs and tendons. Every limb and tendon is called one large and complete root.

Sometimes, as a result of sins and defects, the 613 grand roots will sub-divide into 600,000 small roots, which are also actual roots, except that they are smaller. However, there cannot be more than 600,000 mini-roots since there are no more than 600,000 *gilgulim*, as is mentioned in *Tikun* 69.

It is the same for every limb and tendon of Adam that is called a large root, that they divide into 613 soul-sparks called grand sparks, and that each one is a root. Moreover, sometimes, as a result of a defect, they sub-divide into 600,000 mini-sparks, as did the 613 grand roots - but not less than this. However, it is possible to divide up until 600,000 min-roots - but not more.

It is the same for every root of the 613 large ones, that they have in them 613 grand sparks, and no less, and that they can divide until 600,000 mini-sparks, and no more. However, more than 613 and less than 600,000 is possible, such as 10,000 or similar, but only up until 600,000.

This is the root of the teaching that there are 600,000 souls. (*Zohar Chadash*, Songs 74) They connect with the 613 commandments of the Torah - actually they are sub-divisions of them. This is one way of understanding the teaching of the Zohar that the souls and the Torah are one.

The world was made through the six *sefirot* of *Zeir Anpin*.

The world was created for the souls. Accordingly, the way things are set up in the world is a reflection of the way things are for the souls. There are six directions to the world. There are six primary soul roots. The world was made through the six *sefirot* of *Zeir Anpin*.

(Zohar, intro.) From this come the six directions in space, and six days in time.

Six hundred thousand is the standard size of a generation (Above 17:1) as we find by the generation of the wilderness, (Num. 2:32) who were the first generation of the Jews as a people. They are the general, primary expression of *Zeir Anpin* in the world.

It is a higher level for the sparks to remain at the grand rung of 613, for they are so less fragmented and more energized.

This applies to the *nefesh* - it is the same for *ruach* and *neshama*, that it is possible to divide up to 1,000, or 2,000, etc.

[Translation and commentary by Perets Auerbach.]

The Root of Cain & Abel: The Shoulders

Gate of Reincarnations: Chapter Thirty-One, Section 2

The size of the division depends upon the defect and the sins. Cain and Abel are the two shoulders of Adam, with Cain on the left and Abel on the right. The shoulder is the limb that joins the arm to the body, and it turns a bit towards the back from the top. It so being, as a result of their sins the limbs of both Cain and Abel divided up to 600,000 mini-sparks.

...Moses, who was from Abel, emanated until 600,000...

This is the secret of what is written in *Tikun* 69, that Moses, who was from Abel, emanated until 600,000 and his sparks reincarnate in every generation, in the secret of, "*One generation goes, and another* [the same one, i.e. sparks] ***comes*** [back]**." (Eccl. 1:4) Understand this.**

"There is someone who had [one comparable to all] 600,000 [Jews] in one belly: Jochebed the mother of Moses." (*Shir Hashirim Raba*) At one point, G-d wanted to start the people over from Moses, (Ex. 32:10) for he is the grand root soul of his and all generations. (Zohar, *Likutei Moharan*)

His offshoots have to keep coming back to be repaired until the job is finished and all of the sparks are rectified. The necessity of reincarnation is according to how great the task is. Since Moses has the grand task of fixing the entire universe, his own perfection is not enough to prevent *gilgul*. It will continue until everything is fixed.

Understand how Providence is constantly setting up souls to reach their ultimate *tikun* through the reincarnation process. And make sure to use your lifetime to constantly fix things - and not for the opposite.

There is something unique regarding these two shoulders which depend upon Cain and Abel, and that is that the *moach* of *da'at*, which travels through the spinal cord, begins from these two shoulders. From there it continues downward to *yesod*, where it comes out as a drop of seed.

When the seed-drop goes from the shoulders until *yesod*, it is then called KPT/"*kapot tamarim*" [palm cluster - the *lulav*]... (Lev. 23:40)

There is a mitzvah to "take" four special species of vegetation on the holiday of *Sukkot*. The four species sometimes are collectively referred to by the *lulav- kapot tamarim* [palm branch]. The reason for this is that the *lulav* embodies *yesod*, the *sefira* that includes all the six of *Zeir Anpin*. (Zohar) The other species –- citron, myrtle, willow -- embody the other *sefirot* of *Zeir Anpin*. Together, they empower the *lulav* with seed/flux, which it in turn gives to *malchut*, in the unification.

And so they are waved out to the six directions, (*Orach Chaim, Lulav*) drawing flow from each one. Each time they are also waved in, representing the channeling of the flow into *malchut*.

This prepares the way for a full unification to be made through taking the *lulav*.

All this is done on *Sukkot*, the holiday that follows *Yom Kippur*, when the sins are forgiven. This prepares the way for a full unification to be made (*Shaa'r HaKavonot Yom HaKiporim/Sukkot*) - through taking the *lulav*.. (*Shaa'r HaKavonot Lulav*)

…which has the letters of KTP/shoulder. Once the two shoulders unify in *yesod*, by way of a drop from each of them descending to *yesod*, the following applies: "*It* [the *ephod*, worn by the *Kohen Gadol*] *shall have two shoulder straps attached to its two ends, and it shall be attached*" (Ex. 28:7) - the two are joined through *yesod*.

The garments of the *kohanim* [priests] in the Temple represent and draw down lofty energies. (Zohar) Wearing them and doing the service in the Temple makes great unifications above.

The *choshen* [breastplate] is the *mishpat* [judicial] root source worn by the *Kohen Gadol* [high priest]. It rectifies the power of judgment on all levels, from the leaders & judges to each individual in their own mind. The *ephod* is the power to implement in action: "And the *ephod* shall not move from attachment to the *choshen*." (Ex. 28:28) It must be bound to the *choshen* and never leave connection with it – one always has to make sure that action comes from true, balanced judgment.

Cain's sin was a mistake of *p'gam hamishpat* [defective judgment]. (*Likutei Moharan* II 8) This test came to him from the place where *mishpat* [judgment] begins - *da'at*, which, after the sin, resides in the shoulder.

The idea of shaking the *lulav* is to draw the powers of *da'at* into the body, into each of its

sefirot. This means drawing the ability of fulfilling what one knows into expression in every aspect of the self. In general, this is the dynamic in the crying the features the period of the day of awe. (*Sichot HaRan*) It all revolves around the theme of *tikun hamishpat* [rectified judgment].

The perfect unification is made in the self when a person fully fulfills in action the truth of what he knows in thought. This in turn unites the worlds above and brings a flow of unity to this world below.

This is the secret behind the concept-train outlined in this paragraph...

At that point it is said of *yesod*, "*The thousand are to you Solomon*." (Songs 8:12) Because Solomon, who [embodies] ***yesod*, and is called "*briti shalom*"** [covenant of peace1] **totals one-thousand, or two times KTPh/shoulder. However, each shoulder by itself only equals five hundred, the *gematria* of the concealed letters of the expansion of ShDY** [the Al-mighty].

Gematrias reflect the energies of a word. The reality of the two shoulders shining their power to *yesod* is seen through this that two times KTPh equals Solomon/Shlomoh - a primary representative of *yesod*.

There are many representatives of *yesod.* It is coined Shlomoh in *Shir Hashirim* [The Song of Songs]. This most holy of songs (Mishna *Yadayim* 3:5) was said about the building of the Temple (*Rashi Shir Hashirim*) - the connecting portal between above and below. The Shlomoh angle of *yesod* is its power to bring the harmony above to this world. As said, one can actualize this in life through *da'at*: When he implements all understanding of how to be into action. Then one has strong 'shoulders' to fully bear the burden of his *tikun*. If one will cease to indulge and instead work to supersede his own boundaries, the result will be transcending consciousness.

Cain is from the shoulder. G-d said to him, "If you do well, you will be uplifted (above boundaries) - and if you do not, sin (limitation2) crouches at the door." (Gen. 4:7)

The two shoulders/sides of the mind bear the burden of understanding...

This is the significance of the "thousand" that are imparted to Shlomoh/*yesod*. They are rejoicing lights that come from the union of supernal levels which are brought together by our actions in this world. The two shoulders/sides of the mind bear the burden of understanding the spiritual and physical side of reckoning an issue. As mentioned, *da'at* unites them harmoniously. The word for thousand is ELPh/'*elef*', which shares the same letters as PLE/'*pele*' [wonder], a term for *keter*. Once the *da'at* does its thing, the way is paved for the revelation of the highest lights - *keter*.

The "thousand" also hint to the thousand lights that Moses received by the giving of the Torah. (*Shaar HaKavanot Shachrit Shabbat*) It goes part and parcel with the building of the Temple.3 "A prayer LMShH/to Moses..." (Psalms 92:1) LMShH is the same as

ShLMH/Shlomoh – hinting to the bond between them. What Moses started by bringing the Torah down to the world, Shlomoh finished by bringing the supernal lights down through the Temple... "Anyone who has *da'at* - it is as if the Temple is built in his days." (*Sanhedrin* 92a) As mentioned, the power of *da'at* in Torah affords one the ability to implement all of these categories in the self.

[Translation and commentary by Perets Auerbach.]

The Left Shoulder: Root of Cain

Gate of Reincarnations: Chapter Thirty-One, Section 3

Now we will explain the left shoulder of Adam, which is called the Cain-root. It is considered only one limb, but as with all limbs, it incorporates flesh, tendons, and bones. The tendons in each of these limbs are not included in the 365 tendons of the 248 Limbs, but are small arteries in each limb.

The three levels of each limb, from head to heels - flesh, tendons, and bones - divide into 600,000 soul-sparks - making up one [complete] ***partzuf*. The left heel of this *partzuf* divides into more than the 613 soul-sparks from which come the souls of Hezekiah the King of Judah, Rabbi Akiva ben Yosef, and Akavia ben Mehalelel. There is a link joining the souls of this root. However, the seed-drop from this heel that goes to the *yesod* can be called Yaakov, and sometimes Akavia ben Mehalelel, and sometimes Akiva - and the like.**

The entire level of the heel is the *malchut* of that *parzuf*...

The entire level of the heel is the *malchut* of that *parzuf*, and there is therefore an ability for all the souls of this heel to ascend until the secret of '*machshava*', [thought - the *chochma* of *Arich*] **- in the secret of "*The woman*** [*malchut*] ***will court the man*** [*chochma*]." (Jeremiah 31:21)

"The woman" symbolizes the awakening from below. When she is the catalyst for the relationship, she then as if "courts the man" - ascends to unite with and assume the male aspect. This is also called "a woman of valor is the crown of her husband." (Prov. 12:4, *Likutei Torah*)

From the external perspective, this is a lower level. Inside, it is really higher. The *bina*/feminine aspect ricochets above *chochma* to *keter*. This is the secret of this soul root being so essential to the final redemption, which is incumbent upon drawing *keter* flow. " And those redeemed by G-d shall return...eternal joy upon their heads [the place of *keter*/crown]." (Isaiah 35:10)

For this reason, Rebbi Akiva ascended to the level of *machshava.* As *the Sages* indicate

when they wrote about him, "Quiet! This is what went up to *machshava*". (*Menachot* 29b) Understand this.

Upon seeing a vision of Rabbi Akiva being ruthlessly executed, Moses questioned G-d, and was answered, "Quiet!..." It seems as if G-d was telling Moses that the answer to the question is beyond comprehension. On a deeper level, the answer was that Rabbi Akiva reached the perfect inclusion in the level of *machshava*, the very foundations of creation, (See *Likutei Moharan* II-7) as the Rabbis teach, "At first *machshava* [thought], G-d wanted to create the world with *din* [judgment]. He saw that the world could not endure [like that], so He attached to it the quality of mercy." (*Breishit Raba* 12)

Rabbi Akiva lived his life in extreme piety...

Rabbi Akiva lived his life in extreme piety, fulfilling the mitzvahs to a super-human degree of exactingness.1 In the grand finale of his death at the stake, he connected to judgment, the initial motion of creation. His students asked him then how he could bear such torture; he explained that his entire life he was waiting for this moment.

But, could judgment be the starting point of genesis? Doesn't it say, "The world is built for lovingkindness"? (Psalms 103:2)

The sacred works are filled with elaboration on the theme that everything was made for good. But because G-d wanted to give man the *greatest* good possible, He originally thought to set existence on the strictest standard; the higher the standard man lives up to, the more good he is able to receive. However, when He saw that the world could not bear it, he toned down the *din* and paired it with lovingkindness. However, there are extremely rare individuals who ascend to the plane of the originally intended standard and merit a place in the world-to-come that no one else can access. (Zohar II *Pekudei*)

Here, the Ari explains that Rabbi Akiva was especially geared to reach such a plateau since his soul is a major hitter in the left/*din* Cain-root. This equipped him with the ability to bear and live with harsh judgment on a daily basis, reaching crescendo in death.

One of the major underlying themes of this *Sha'ar Hagilgulim* is that the *Mashiach* process primarily involves the rectification and revelation of the Cain root. Since Rabbi Akiva is one of the greatest of this root, there came a spark of messianic energy in his generation, embodied in Bar Kochva. Rabbi Akiva did *not* make a mistake. On the contrary, because of his special level, he alone recognized that Bar Kochva actually had a part of the messianic soul, and that it was on the verge of being actualized. The fact that it wasn't successful does not take away from this truth - it *was* another major step to the final redemption.

Regarding these two shoulders: When a defect results from a certain sin in one of the shoulders, or if the defect is in the left shoulder, such as when it became blemished through the sin of Cain whose place it is, then the right shoulder also becomes blemished. Therefore, even though someone whose root is the left shoulder will have long hairs from both his shoulders. There will be more hair on his left shoulder than on his right shoulder, since that is his main place. However, if the right shoulder becomes defected, which is the

root of Abel, then the sign will only be in the right shoulder.

The left level of *din* always includes the right side within itself. So, it affects the right side together with itself, whereas the right side can as if be alone at times.2

Hairs are constrictions of the mental energies.

Hairs are constrictions of the mental energies. (*Likutei Moharan* 11) They come from *din* and accordingly is a vehicle of expression for the side of *din*.

So we find that the hair of the left shoulder of one who is from the left shoulder will be more than on the rest of his body, to indicate that is the place from which he is attached to Adam.3

In *Sha'ar Ruach HaKodesh* [The Gate of Divine Inspiration]**, in the chapter '*Hakaras Hapartzuf*'** [Recognizing Faces]**, a little about the letters *NR"N*, etc., is explained.**

[Translation and commentary by Perets Auerbach.]

More About The Shoulders of Adam

Gate of Reincarnations: Chapter Thirty-One, Section 4

I will now further explain the two shoulders of Adam:

It has already been made known how *netzach* and *hod* of *Atik Yomin* are clothed within *chesed* and *gevura/*the two arms of *Arich Anpin.* After that the two arms of *Arich Anpin* are [in turn] **clothed in the two *mochin - chochma* and *bina* of *Abba* and *Imma*.**

The two shoulders of *Arich* are clothed within the *da'at* of *Zeir Anpin*, which divides into two crowns called *chesed* and *gevura*. From them flows *ohr makif* to the *Nukva* of *Zeir Anpin*.

It is also known that *Atik Yomin* only has nine *sefirot,* which in the Zohar (Noach) are called '*tisha heichalin*' [nine chambers]**, as is explained at the beginning of the *Idra Zuta*. The level of *malchut* is not mentioned at all with respect to *Atik Yomin.* Therefore, the only *malchut* mentioned is with respect to the *sefira* of *hod,* because the male side is *netzach* and the female side is *hod*.**

The *hod* of *Atik Yomin* is clothed in the *gevura* of *Arich Anpin,* which is its left shoulder. It is called the crown of *gevura* , in the secret of *ateret ba'alah* [crown of her husband] **- because that is where *malchut* is alluded to, as mentioned. From this we see that a spark of light flows from this left shoulder acts as an *ohr makif* for the *Nukva* of**

***Zeir Anpin*.**

Therefore, the root of Cain, which is from the side of the *Nukva* of *Zeir Anpin*, grasps onto the left shoulder of Adam. However, the right shoulder is from the *netzach* of *Atik Yomin*, and within it is the secret of *Zeir Anpin*, the male aspect. Therefore, the root of Abel is in the right shoulder of Adam. It is already known that *malchut* can ascend to the male place, in the secret of *ateret ba'alah* - specifically on the level of o*hr makif*. With this you can appreciate the greatness of the left shoulder of Adam.

This point is brought out in order to fully appreciate the *Mashiach* root.

[Translation and commentary by Perets Auerbach.]

Sub-Division of Roots

Gate of Reincarnations: Chapter Thirty-One, Section 5

The idea of the 248 Limbs was explained to me in this way:

All souls are included in Adam and divide into many roots...

All souls are included in Adam and divide into many roots, as follows. In the beginning, they divide into the three forefathers, after that into the twelve tribes, and then into the seventy souls. After that up to 600,000 small roots - all of which are included in Adam.

Rabbi Moshe Chaim Luzzato explains that after the original sin, the privilege of starting the nation that would be responsible for the rectification process was up for grabs. There were previous *tzadikim*, but only Abraham took full responsibility and accepted this yoke upon him and his children. (*Derech Hashem*)

"We do not call anyone 'patriarchs' except for three." (*Baba Basra*) Abraham, Isaac, and Jacob, the founding fathers, all operated out of the highest world *Atzilut*. (Root and Spark Dynamics) Jacob, the culmination of their efforts, is "the choice of the patriarchs" (Zohar) and completely fixed the original sin - on the level of *Atzilut*.

The next step in the rectification process was to draw the efforts of the patriarchs a rung down into *Beriya*. This was the task of Jacob's children, the twelve tribes.

The following step was to expand the *tikun* of the tribes to the seven lower *sefirot* of *Yetzira*. This was the job of the seventy souls (Gen. 46:27) that the tribal clans branched out into.

The succeeding rung was to draw everything into the lowest of worlds - *Asiya*. The seventy exploded into 600,000 souls, who took this task. They started in Egypt. By the time they

stood at Mt. Sinai to receive the Torah they were perfect. (*Shabbat*)

The sin of the golden calf disturbed the whole *tikun*.

The sin of the golden calf disturbed the whole *tikun*. The 600,000 come back repeatedly to fix it, little by little in each generation.

The right shoulder of Adam divides as said, first into three forefathers, then into twelve tribes, and after that into seventy souls. Each of the seventy small roots is an individual root from the grand roots of Adam. However, there are only seventy small roots in him, and all of them together are the *partzuf* of a single person. After this, the seventy roots divide up to 600,000 soul-sparks; they are not called roots but sparks.

Each of the seventy small roots of the right shoulder we are discussing has one complete *partzuf*, and all of the 600,000 sparks of this right shoulder are one large root of Adam, called after Abel, the son of Adam. It is the same with the left shoulder of Adam. Three forefathers divide into twelve tribes, and then into seventy souls, which are called the seventy small roots. These seventy roots also divide into 600,000 sparks which are not called roots. Each of these seventy roots is a complete *partzuf*, and all of them are called the root of Cain, son of Adam.

From one of these seventy roots came Rabbi Akiva, Akavia ben Mehalelel, and King Hezekiah, as mentioned previously. This root divides into more than 613 sparks, all of which make up one complete *partzuf*, and from the *partzuf* of this root comes King Hezekiah, Rabbi Akiva, and Akavia ben Mahalelel. However, King Hezekiah is from the head of this *partzuf*, and Akiva and Akavia ben Mahalelel are from the heel of this *partzuf*.

Coming from the head, he is king. 'Akiva', like Jacob, suggests '*akev*' - the heel.

Jacob comes from the heel and thereby infiltrates and subjugates Esau...

The source of all this is found by what G-d said to the snake, "He (man) shall smite you on the head, and you shall smite him on the heel." (Gen. 3:15) "And his (Jacob's) hand holds on to the heel of Esau." (ibid 25:26) Jacob comes from the heel and thereby infiltrates and subjugates Esau/the snake on his own territory. Rabbi Akiva continued this dynamic; therefore he was born of converts, Just as Jacob's outstanding quality is Torah.1 It empowers to subdue all negative forces.

In the humble opinion of Chaim, based upon what we are now saying and what was said in the previous discussion, we find that this root mentioned is on the level of the heel of the general shoulder, which is one of the seventy roots of Cain. The head of the heel is Hezekiah, and the end of this heel2, that is the heel of the heel, is Rabbi Akiva and Akavia.

However, in the previous discussion we explained that the souls included in Adam divide into 613 large roots, and after that into 600,000 small roots. Here, we are explaining that it occurs in another way, that they are three forefathers that divide into Twelve Tribes, and

then Seventy Souls only, and after that into 600,000 small roots?

However, if we look closely, we will see that it results in the same conclusion, and you will see how the TRYG/*taryag*/613 mitzvahs divide into 600,000.

For the letters TR from TRYG/*taryag* [equal 600 and can be rendered] **'TR *ribuy'*'** [sixty myriads]**. The letter "*yud*"** [hints to] **the level of the seventy souls because the six extremities correspond to the sixty myriads, as is known.**

If you add Y/ten to sixty, you arrive at the number seventy - that is the seventy souls. The letters YG/13 are the twelve tribes, with one extra that unifies them. This is how *TaRYaG* includes all the parts.

The wisdom of *gematria* [kabalistic numerology] **teaches that after the calculation of the value of a word, one extra can always be added. It represents the surrounding energy that encompasses the specific energies of the totality.**

The idea here is that *taryag*, the amount of God-given commandments, (*Makot* 23b) is a universal concept that encompasses all of the souls - and accordingly all of existence, which is made for the souls.

Returning to the topic of Cain and Abel: The two 'crowns' are the crown of *chesed* and the crown of *gevura*, which are hidden within *Abba* and *Imma*. Adam and Eve are *Abba* and *Imma*, and so Abel is the crown of *chesed* while Cain is the crown of *gevura*.

My teacher also organized the soul-roots for me in another way: We already explained that a person has a *nefesh* from *Asiya*, a *ruach* from *Yetzira*, a *neshama* from *Beriya*, a *nefesh* from *Nukva* of *Atzilut*, a *ruach* from *Zeir Anpin* of *Atzilut*, a *neshama* from *Bina* of *Atzilut*, the 'soul of the soul' called *chaya* from *Abba* of *Atzilut*, and *yechida* from *keter*, which is called *Arich Anpin* of *Atzilut*.

Every root from the roots of the soul has a portion of these levels. However, this is how the division of the soul-roots takes place: To begin with they divide into five roots, *Arich Anpin*, *Abba* and *Imma*, *Zeir Anpin* and *Nukvah*. When the world was created, these five roots divided into *zehira ila'a* of Adam, which Enoch later merited - this is the level of *Arich Anpin*. Adam also took the level of *Abba*, and Eve, that of *Imma*. Abel received *Zeir Anpin*, and Cain the *Nukvah*.

...it would have been preferable that Abel, who is *Zeir Anpin*, be born before Cain, who is *Nukvah*.

Therefore, it would have been preferable that Abel, who is *Zeir Anpin*, be born before Cain, who is *Nukvah*. However, when Adam sinned, he caused the intermingling of good and evil, causing a defect, the result of which was Cain being born before Abel. This is explained in *Sha'ar Hapsukim* [The Gate of Verses] **on the verse, "*And Adam***

***knew Eve his wife*."** **(Gen. 4:1) Look over there.**

All the rest of the souls of the world that are born from these five roots are in the world of *Atzilut*. The rest of the souls, however, are born from the five roots of *BY"A*, for in each world there are five roots. All of them are secondary to the roots of *Atzilut*, follow after them, and are included in them, in the same way that all the souls of the world are rooted in these five roots. Each root divides into ten *sefirot*, resulting in fifty roots in each world. The fifty that are in *Atzilut* are the root of everything. These fifty roots divide even further, which we will explain elsewhere.

Every root from the roots of the souls include one complete *partzuf* composed of 248 limbs and 365 tendons, which incorporate 613 [sparks]**, though combined they are a complete *partzuf* of one soul with all its parts, a single root. However, specifically they are 613 sparks, which are Torah scholars.**

There are also many sparks in every root that are *amei ha'aretz* [ignoramuses]**, who work in the dwelling places of the world. For every root is like a tree that produces fruit, which are the scholars, and leaves, branches, wood, peels, etc., which are the *amei ha'aretz*.**

[Translation and commentary by Perets Auerbach.]

Souls Leaving the Kelipot

Gate of Reincarnations: Chapter Thirty-One, Section 6

When the time comes for these souls to enter this world, it is possible for one, two, three, or ten, etc. sparks to come at once and in the same generation, if they are from the same root. More specifically, it is possible for two sparks to come into this world at one time, one from the right spring and one from the left spring of that root, or for five sparks to come at the same time and they are the first five joints of the five fingers of the right hand. Alternatively, the first ten joints of the ten fingers of the right and left hands and the like.

...it is possible for two sparks to come into this world at one time...

Thus, you can find in a single generation many sparks that are from the level of the tendons which are close to each other. This is why you should not be surprised to find Rabbi Akiva and Akavia ben Mehalelel [living simultaneously]**, or to find in the generation of *Amoraim* Abaye, Rami bar Chamma, and Rav Dimi from Nehardea, even though they are** [all] **from the root of Cain, from the left shoulder of Adam, as we will later explain.**

There is another reason for what we have been speaking of and that is, when the *Shechina* went into exile amongst the *kelipot*, all the souls of the righteous went with it. Depending

upon the level of the mitzvahs performed by a righteous person from that root, and the time it is done, one or more sparks will be able to leave the *kelipot* and ascend into this world. This is even though the sparks are not near one another in the root. It all depends upon the time and the mitzvahs that the righteous person from that root performs.

There is also another related matter: Adam had a *nefesh* from *Asiya,* a *ruach* from *Yetzira,* a *neshama* from *Beriya,* and above this a NR"N from *Atzilut,* from the *Nukva* of *Zeir Anpin,* from *Zeir Anpin,* and from *Imma* [respectively].

The three from the world of *Atzilut* are called *zehira ila'a* of Adam, and are explained in the *Zohar* in the *Sitrei Torah* [Secrets of the Torah] **section. (*Kedoshim* 83a)**

Before Cain and Abel were born, Adam sinned and the *zehira ila'a* was removed from him...

Before Cain and Abel were born, Adam sinned and the *zehira ila'a* was removed from him, that is the three portions we mentioned from *Atzilut*. In this manner, the decree of G-d was fulfilled: "*On the day you eat from it you shall surely die*" - for the three portions of *Atzilut* were removed from him and there is no harsher death than this.1

When Cain and Abel were born, the *nefesh* of *Atzilut* which had been removed from Adam was divided between Cain and Abel. Later we will explain, G-d willing, the *gilgul* of *Cain* from the level of *nefesh* of *Atzilut* that he merited, how it reincarnated and went to Keinan and Mehalelel, until it reincarnated into Nadab and Abihu, the sons of Aaron, "the two parts of one body2", as mentioned in the Zohar Pinchas and Acharei Mot.

This is what is written, "*There were men who were unclean by nefesh adam* [the dead body of man]**" (Num. 9:6) - literally *nefesh Adam*** [the soul of Adam]**, for it is talking about Nadab and Abihu, as the Sages say, who were on the level of the *nefesh* of Adam. After that, it went to Pinchas when he killed Zimri, as the *Zohar* mentions, and as we will discuss later, G-d willing. We will also clarify how Cain and Abel took the *nefesh* of *Atzilut* of Adam to rectify it, after he sinned with the tree of knowledge of good and evil.**

[Translation and commentary by Perets Auerbach.]

The Souls Elijah and Enoch

Gate of Reincarnations: Chapter Thirty-One, Section 7a

However, the prophet Elijah took the *ruach* of *Atzilut* of Adam, and therefore he went up to Heaven and did not die like the rest of people. For he is as an angel from the hosts of G-d, and after that he literally became a heavenly angel. This is the reason why only *ruach* is mentioned with respect to Elijah, as it says, "*Please let two portions of your ruach be mine*"

(Kings II 2:9), "*The ruach of Elijah rested upon Elisha*, (Ibid. 15) and, "*A ruach of Elo-him will carry you*." (Kings I 18:12)

...when Pinchas killed Zimri, he merited to receive the *nefesh* of *Atzilut*...

However, he did not merit this *ruach* of *Atzilut* until he killed Zimri in *Shittim*, (Num. 25:1) making it clear that the *ruach* does not dwell in a person until he received his *nefesh*. Therefore, when Pinchas killed Zimri, he merited to receive the *nefesh* of *Atzilut*, which was previously in Nadab and Abihu.

Nefesh associates with *malchut*, the *sefira* of *din*, from which holy zealousness and vengeance for the Divine honor come. When Pinchas clothed in jealousness and expressed such an act, the highest level of *nefesh* of *Atsilut* was magnetized and drawn to him.

Each person draws to himself flow from above according to his actions. (*Likutei Moharan* 6 - end)

Once he merited the *nefesh* of *Atzilut*, he also then merited a portion of the *ruach* of *Atzilut*. With respect to this it says, "*Behold, I give to him My covenant shalom* [of peace]**," (Num. 25:12) for *ruach* is from *tiferet* and *yesod*, both of which are called *shalom*, as is known from the verse, "*Peace, peace for the far and near.*" (Isaiah 57:19) This is talking about *tiferet* and *yesod* .**

Peace to the far comes from *tiferet*, which is higher and farther away from us below than the peace of *yesod*, which is closer.

"A man that *ruach* is in him," (Num. 27:18) "And no *ruach* arose in a man," (Joshua 2:11) "As a man, so is his *gevura* (in respect to the *ruach* energy in *yesod*)." (See *Likutei Moharan* 8) *Ruach* is the male aspect. It so especially links with *yesod*, the root of the male organ, and *tiferet*, the source of *yesod*. The idea behind this is that they are the root power to unite with the feminine aspect and thereby make peace and harmony. They are empowered to do this by virtue of their occupying the middle line of the *sefirot. Tiferet* lies between and balances *chesed* and *gevura*, *yesod* stands in the middle of *netzach* and *hod*.

The highest root place of the *midot* is *Atzilut*.

The highest root place of the *midot* is *Atzilut*. There Elijah is busy balancing and harmonizing these energies. Through this he " distances falsehood and brings close truth" - the central dynamic necessary for the bringing of the final redemption. One who does this in their own little world - the self, family, friends, etc., also takes great part in bringing it close. The elite who work much at this can actually merit Elijah coming to them and revealing secrets. (*Shaar Ruach HaKodesh*)

A portion of the *neshama* of *Atzilut* was received by Enoch son of Jared, (Gen. 5:18) and therefore, he was a heavenly angel called Matatron, as is known. Therefore he also did not

die in the way of men. (Zohar, *Eitz Chayim*, See also *Likutei Moharan*)

The level of *neshama* of *Atzilut* is called the Minister of the World, coming from *Atzilut*, the [highest] **realm, and so it has power over all worlds.**

Science can at best reveal the axiomatic forces of nature and predict how they inter-react. The reason why they are so always remains aloof and unfathomed. Kabbalah reveals the source of the axioms themselves. They are angels commanded by G-d to so do; i.e., there is an angel appointed over the speed of light and all of its properties. This was programmed into existence by Genesis, in the saying "Let there by light;" (Gen. 1:3, *Keter Shem Tov*) "There is nothing new under the sun." (Eccl. 1:9) "Forever G-d Your word is planted in heaven." (Psalms 119)

The Zohar tells that the *Shechina* is as if clothed in Matat during the week. (Zohar, *Eitz Chayim*, See also *Likutei Moharan*) This means that Providence runs the world masked in the cause and effect relationships of nature - transmitted to the universe through the heavenly hierarchy of angels.

Matat, being the chief angel, is so called the Minister of the World.

With this we can answer the question regarding Enoch and Matatron. For if they are one and the same being, and the world of *Yetzirah* is called the world of Matatron, then who was its minister while Enoch was still alive on earth?

...every righteous person has two *ruachs*, one on earth below and one in Heaven above.

However, the *Zohar* states at the beginning of the portion *Noach* in the *Tosefta* on the verse "*Noach, Noach*" (Gen. 6:9) that every righteous person has two *ruachs*, one on earth below and one in Heaven above. Understand this - it is the secret of, "Behold ADY-84/*aidie* [My witness] ***is in Heaven*,"** **(Job 16:19) which refers to ChNOCh-84/Enoch, whose *gematria* is that of "*aidie*." And "My testifier in the exalted heights is Elijah, because he too is a heavenly angel** [Sandalfon]**, as said.**

Enoch is an exalted soul-root theme/archetype that exists above and transcends the specific time-slot that the lower Enoch aspect actually visited in this world. The same is true of Elijah. It so being, they are fit to be absolute witnesses. For their testimony is eternal.

A witness is necessary only in a place where there is some aspect of truth that is unclear. The spiritual mechanics of testimony work in this manner. A pipeline of light is drawn from a place of absolute, revealed truth - above, to the place of doubt and darkness - below. The witness so has to access his upper soul, and link it to earthy reality. (*Likutei Halachot Aidut*)

Enoch equals "My witness " showing that he has an intrinsic connection to this task. He merits this because he is the first one to have been in the world and left without dying. (Gen. 5:24) When a person dies, his upper soul descends somewhat into this world and

magnetizes the lower soul, sucking it up. (*Likutei Moharan* 66) "More Bitter than death:" (Prov. 7:26) The bitterness of death comes from an interruption between the upper and lower souls, caused by the original sin, which the death process removes. "And Enoch walked [with] *Elo-him* [Divinity]." (Gen. 5:22) Enoch was so connected above while alive below that he did not need this step. The direct link to on high makes him an extra special 'eye witness' who proclaims the light of the Divine truth in a world of darkness and falsehood. He so accomplishes here a state of the world-to-come when "the light of the moon will be like the light of the sun" (Isaiah 30:26) - the perfect testimony.

Elijah also ascended without passing through the intermediary stage of death, (II Kings 2:11) so he serves as a supernal witness. This itself affords him the privilege of being the one to herald the final redemption. (Malachi 3:23)

Yetzira draws from *Zeir Anpin*, *Asiya* from *Nukvah*. Enoch/Matot works out of *Yetzira*, Elijah/Sandal is the landlord of *Asiya*. These two worlds have the giver-receiver/sun-moon relationship. Their masters appropriately serve as supernal witnesses whose job is to bring lofty truth into this lower realm. When the process is complete, all will be liberated from death - just as they already were.

[Translation and commentary by Perets Auerbach.]

Joseph's Soul

Gate of Reincarnations: Chapter Thirty-One, Section 7b

This is the secret of, "*He appointed it as an eidut* [testimony] ***to Joseph …*" (Psalms 81:6) - since Joseph merited to receive the *neshama* of Enoch which is called "*eidie*"** [My witness]**, as said. Therefore Joseph was "*yafeh to'ar*"** [handsome], **(Gen. 39:6) because he merited Adam's *yafyo*** [beauty1]**, which came to him from the edge of the *neshama* of supernal *Atzilut*.**

The primary root of the soul of Joseph is in *yesod*, also known as "*tzadik* - who stands between heaven and earth (and unites them."2) Heaven and earth are relatively the sun and moon.3 Uniting them is the intrinsic 'witness' quality. This explains the correlation between Joseph and Enoch and why they are both Divine witnesses.

They are both also called "lad". (Gen. 37:2) This implies pending maturity. *Yetzira* draws from *Zeir Anpin*, who must go through *katnut* [constricted consciousness] in order to get to *gadlut* [expanded consciousness]. Enoch is the minister of the world - as if G-d's viceroy. "Earthly kingship is like heavenly kingship." (*Brachot*) Joseph was the viceroy to Pharaoh. (Gen. 41:40-44) The world is drawn from *Zeir Anpin*. It needs to grow up from the constricted state of consciousness - that presently perceives separation between above and below, to the expanded headset that will see above and below as one. Enoch and Joseph are the ones who have this special consciousness and are therefore in charge of the world - in

order to labor to elevate it to the perfection it needs to attain.4

Neshama is always the transcendental, hence his beauty is otherwordly.

All of this is the reason behind Joseph's extraordinary gorgeousness: An expression of the splendorous supernal lights of *neshama* of *Atzilut* in the physical. *Neshama* is always the transcendental, hence his beauty is otherwordly.5 "And Joseph was handsome in appearance and good looking." (Gen. 39:6)

However, Joseph did not merit this until the night of the "*end of the two years,*" (Gen. 41:1) when it was decreed that he should leave jail - that very day he rose to greatness. So is it written, "[*He appointed it as a testimony to Jehoseph*] ***when He went out over the land of Egypt.*" (Psalms 81:6) This becomes understandable when you recall what we said in previous chapters, that the *ruach* or the *neshama* enters a person at night while he is sleeping.**

"Descent is for the sake of ascent." (Ba'al Shem Tov) Joseph went through years of affliction and ended up living in great power, wealth, and honor as the viceroy of Egypt, the world's greatest nation. His 'testimony' is special because it unites affliction and delight, slavery and freedom, poverty and riches. "'He is Joseph' (Gen. 42:6) - the same Joseph when he was king as when he was a slaveboy." (*Megilah*) The day he left jail served as the portal between both modes. It so is the intermediary category that includes and unites both. (*Likutei Torah Baal HaTanya*) The Rabbis have a tradition that that day was *Rosh Hashanah* (*Rosh Hashanah*) - the portal from the old year to the new year. A new light from above is then given to the world below. Joseph went out over Egypt in royalty empowered by the new year and the new soul it gave him. This subjugated the negative energies in Egypt and paved the way for his people to survive there in exile - and eventually get out.

The new soul often comes...during sleep.

The new soul often comes at 'the changing of the guard' - during sleep. The soul and the day leave. The soul returns together with a different day and its additional soul.

You can also understand what the Sages say based upon the end of the verse, "[*He appointed it as a testimony to Jehoseph when He went out over the land of Egypt*] ***when I heard a language unknown to me*:" (Psalms 81:6) That night Gabriel came and taught him seventy languages. (*Sotah* 36b) What actually happened was that the *neshama* of Enoch/Matatron, the minister over the seventy nations, who knows their seventy languages, entered him that night and immediately he knew the seventy languages.**

Even though the Rabbis teach that Gabriel was his linguist mentor, the *Sefer Yetzira* reveals that Gabriel was Joseph's general teacher. Through his learning with Gabriel, Joseph was elevated to a state to be able to receive the extra super-soul of Enoch by means of which he automatically knew the seventy languages.

The Rabbis point out that his name is spelled '*Jehoseph*' in this verse - with an additional H/*hei*. It is the letter of *malchut*, (Zohar) and it furnished him with royal energies. The seventy kingdoms each have their own *malchut*-channel. Joseph ascended to the root of *malchut* and so accessed all of them. Moreover, through knowing their tongues he reigned over them: Physically, for he controlled Egypt, the superpower of the world at that period. Spiritually, he controlled all of the flow of sustenance to the world. (Zohar) This was all through his 'perfect guarding of the covenant', which subjugates all the nations and their tongues. (*Likutei Moharan* 19) This also links with the concept of H/*malchut* being the source of speech.6

This *neshama* of Enoch also reincarnated into Rabbi Yishmael son of Elisha the High Priest. And so with respect to Rabbi Yishmael it also says he was very *yafeh to'ar*. (*Gittin* 58a) This is the secret of what is written in *Pirkei Heichalos*, "When Rabbi Yishmael ascended to the exalted heights, Matatron called to him, 'Return, my radiance.'"

The reincarnation into Rabbi Yishmael had to occur for two reasons. The first reason was because, G-d said, "[Do not eat of the tree of knowledge,] ***for on the day that you eat you shall surely die*****." (Gen. 2:17) However, this *neshama* was not with Adam when he died, having been withdrawn, and so it never really suffered death.**

We see from this what an awesome portion Joseph and Rabbi Yishmael his *gilgul* have in fixing the original sin. This is the reason why Joseph went through so much suffering, and Rabbi Yishmael was one of 'the ten executed by the government'. (*Gittin*) He died *al kidush Hashem* [for the sanctification of the Divine name], fixing the opposite of that which was caused by the original sin. As mentioned, it had caused the departure of the *zihara ila*. Joseph and Rabbi Yishmael embodied the *zihara ila* in themselves. Their tremendous *mesirut nefesh* [self-sacrifice] paved a path for it to be eventually restored to the world at large.

This is the secret of why both of them suffered specifically through their good looks.

This is the secret of why both of them suffered specifically through their good looks. The wife of Potifar desired Joseph's beauty. She tried to seduce him. When he refused, she turned the tables and accused him of it. Because of this, he was put into prison. (Gen. 39:1-20) When Rabbi Yishmael was sentenced to execution, the daughter of the Caesar requested him to be spared, for she desired his beauty. The request was denied, but they peeled off his face skin while he was alive to preserve an image of him. (*Midrash Eile Ezkarah*) The pain they went through for their looks drawn from *zihara ila* peeled the husk of this level caused by the sin - allowing for a time to come when it would once again fully manifest.

It is the bones of Joseph that energized the emancipation from Egypt and its conclusion by the splitting of the sea. That first liberation is the source for all following liberations - climaxing in the final redemption. (Gen. 13:19, *Sota*)

This is part of why one of the two Messiah's is *Mashiach* the son of Joseph. Elijah comes

with *Mashiach* the son of David.

Furthermore, Joseph also sinned, having caused his brothers to sell him when he provoked them with his dreams, and because he spoke badly about them to his father. Therefore, this soul had to reincarnate into Rabbi Yishmael son of Elisha the High Priest in order to finally undergo death.

The natural death he died as Joseph did not serve to atone for this.

Know that Adam merited the NRN"Ch from *malchut, tiferet*, *bina* and *chochma* of *Atzilut* - all four of them at once. Moses merited the *da'at* of *Atzilut*. The three forefathers Abraham, Isaac, and Jacob merited to *chesed*, *gevura*, and *tiferet* of *Atzilut* respectively.

This is put specifically here. After having expanded about *neshama* of *Atzilut* and its manifestations in the world, the other levels of *Atzilut* are not to be left out. Also, here some of what is necessary to restore *neshama* is explained, from this one can draw parallel and figure out what is necessary to draw the rest. It involves following in the ways of the forefathers. "If you do not know, oh most beautiful of woman – go in the footsteps of the shepherds." (Songs 1:8)

[Translation and commentary by Perets Auerbach.]

The Effect of Sin on Adam's Soul

Gate of Reincarnations: Chapter Thirty-two, Section 1

In this chapter we will explain the statement of the Sages which says, "It was taught: "Michael [travels the world] **in one** [flight]**, Gabriel in two, Eliyahu in four, etc." (*Berachot* 4b) We have already explained the matter of Elijah's four flights in earlier discussions.**

Before the sin, Adam had *nefesh/ruach/neshama* from *Yetzira*, *Asiya* and *Beriya*. On top of this, he had *nefesh/ruach/neshama* from *malchut*, *tiferet*, and *bina* of *Atzilut*.1 Moreover, as we have also explained previously, all the souls were included in Adam except for the completely new souls, since he had yet to merit them. Therefore, they were not included in him.

After [Adam] sinned with the tree of knowledge, limbs fell off him everywhere he went...

After he sinned with the tree of knowledge, limbs fell off him everywhere he went, as the Sages say. (Midrash) It happened to him as it happened to Jephtah from Gilad because of the sin of his daughter, as it says, "*They buried him in the cities* [pl.] ***of Gilad*." (Judges 12:7) It does not say "the city** [singular] **of Gilad."**

Thus, all the souls that were included in the limbs of the soul of Adam fell off him once he sinned into the depths of the *kelipot*, each one to its appropriate level. However, the *nefesh/ruach/neshama* of *Atzilut*, called *zehira ila'a* [supernal glow] **by the *Zohar*, did not heaven forbid fall into the *kelipot*. (Zohar III Kedoshim) However, the level of *Ruach* and *Neshama* were removed from Adam once he sinned and flew upward. The *Nefesh* of *Atzilut* flew above him, but it did not completely leave him, as mentioned before.**

Enoch, after he merited his [Adam's] ***Nefesh, Ruach*, and *Neshama*** [of *Beriya, Yetzira,* and *Asiya*]**, also merited the level of *Neshama* of *Atzilut* which was removed from Adam when he sinned. Now we will discuss the *Nefesh* of *Adam* from the World of *Atzilut*, which remained and hovered above him.**

When Cain and Abel, Adam's sons, were born, they received the level of *nefesh/ruach/neshama* of *Asiya, Yetzira*, and *Beriya*, as well as the level of *Nefesh* of *Atzilut* which was previously their father's. As is known, every soul has levels called *ohr makif* [surrounding light] **and *ohr penimi*** [internal light].

Part of these souls were left in Adam, part went to his sons. The details will be elaborated.

When Jethro the father-in-law of Moses converted, he merited the *Nefesh* of *Atzilut* that had been given to Cain, but just on the level of *ohr penimi*. So it is written, "*Heber the Kenite separated from Kenites* [hinting to Cain**."2] (Judges 4:11) We will explain this in its proper place. Nadab and Abihu took the *ohr makif* of the *Nefesh* of *Atzilut* of Adam, which had been given to his son Cain.**

[Translation and commentary by Perets Auerbach.]

From Pinchas to Elijah

Gate of Reincarnations: Chapter Thirty-Two, Section 2

Regarding Pinchas' birth it says, "*Elazar the son of Aaron took a daughter of Potiel for a wife and she bore him Pinchas*." (Ex. 6:25) On this the Sages say, 'Potiel' - this is Joseph, *shepitpit* [that he controlled1] **his *yetzer hara*;** [also] **this is Jethro, *shepitem*** [who fattened] **calves for idol worship."2 This is the secret: When Pinchas was born, he incorporated two soul-sparks. This is the meaning of "Potiel", which is similar to *tipin*** [drops]**, for he was from two soul-drops, one spark from the root of Joseph and the second spark from the side of Jethro. This level that incorporates these two souls is called "Pinchas".**

The two explanations of Potiel are one. Through the secret of the Pinchas-*tikun* they unite and come to fruition. The Talmud draws parallel between *shmirat habrit* [guarding the covenant]**, the quality of Joseph, and faith - the opposite of idolatry. (*Sota***

) They both relate to the *sefira* of *yesod*, the root of Joseph, and greatly connected to Jethro. "And I betroth you [to Me] **in faith - and you shall know G-d." (*Hagiga*) The covenant of faith between G-d and His people is like the covenant of marriage. Therefore were they coined an adulterous woman in the prophet's parable when they went after other deities. (*Hagiga*)**

They do however start from opposite ends of the spectrum. Joseph stood the test and was circumcised as an infant, always guarding the covenant. Jethro started out not only as a pagan, but as the chief priest of idolatry of the entire world. (Ex. 18:11, Rashi) From this place of darkness, he came to recognize monotheism.

The relationship between Joseph and Jethro is that of the classic archetypes of a *tzadik* and a *ba'al teshuvah*.

The relationship between Joseph and Jethro is that of the classic archetypes of a *tzadik* [one perfectly righteous] **and a *ba'al teshuvah*** [the penitent3]**. The Talmud has a discussion about who is greater. But all agree that they are mutually beneficial and absolutely necessary for the world's perfection.**

Pinchas is special in that he incorporated both. This is hinted to in the way the Zohar divides his name: PN-ChS/*pen-chas* [face of pity]**. (Zohar III Pinchas) *Pen* hints to the Joseph aspect of *shmirat habrit* causing a shining of the Divine countenance on the person. (*Likutei Moharan*) *Chas* hints to the pity extended to Jethro to accept his repentance and fix the damage caused by his idolatry.4**

These innate soul-ties were prepared from above to make Pinchas ready to receive the souls of Nadab and Abihu. Presently it will be revealed that he acquired them through an act of zealousness, a transcending quality that draws a great encompassing light that unites opposites.5

Nadab was from *netzach*, Abihu from *hod*. Again, the above dynamic manifests through them. *Netzach* is absolute victory and eternity - one who never makes mistakes. *Hod* is submission and admittance of one who realizes his mistakes and corrects them.

Pinchas ascended to his category through his zealousness.

Along with these souls, Pinchas had an extra Y/*yud* added to his name, the letter that is written as a point. It represents the root idea that includes all the details that flow out from it. Interestingly, *yud* is the first letter of both Joseph and Jethro. Furthermore, with a *yud*, Pinchas equals 208, equivalent ot the *gematria* of Yitzchak/Isaac. This number is also eight times the Tetragrammaton, representing transcendence. It is the marked quality of Isaac, who was not totally of this world. (Gen. 26:2, Rashi) Pinchas ascended to his category through his zealousness. He therefore became Elijah, who did not die and ascended straight to heaven. A person can also exercise zealousness in himself to banish bad qualities. This

helps bridge the gap and unite things inside him that seem to clash.

Do not be surprised how the spark of Jethro could combine with the spark of Joseph. It is already known that Joseph is in *yesod*, from which flows the drops of seed from all *chasadim* and *gevurot* - it is there that they intermingle. Thus it should not make you wonder how the soul-spark of Jethro, which is from another root, could mix with the soul-spark from Joseph. [By nature his soul is given to mingle with other roots.]

So we find that Pinchas received a soul-spark from Jethro, which was the level of *ohr pnimi* of the *Nefesh* of Adam from *Atzilut*. After that, Nadab and Abihu died because they brought the unauthorized incense-offering, (Lev. 10:1) and when Pinchas killed Zimri, he merited the souls of Nadab and Abihu, which are from the *ohr makif* of Adam of *Atzilut*.

This was possible because he already possessed a spark from the root of Jethro, and it completed the *Nefesh* of *Atzilut* within him, since he now possessed both the *ohr pnimi* and the *ohr makif*.6 However, the *ohr pnimi* entered him as an actual *gilgul* when he was born, whereas the *ohr makif* came to him in the secret of *ibur* after he was born and grown up.

There is another matter as a result of this difference. The soul that comes to a man when he is born is an actual *gilgul*, even if it is the combination of two sparks, as in the case of Pinchas who had a spark of Joseph and a spark from Jethro. Nothing else is required to make them work together.

However, in the case of a soul that comes in the secret of *ibur* after birth, like the *Nefesh* of Nadab and Abihu that came to Pinchas, another spark must accompany it. Furthermore, this spark must be new to the world and not a reincarnation. Such a spark joined with the *Nefesh* of Nadab and Abihu that came in *ibur* to unify it with the *Nefesh* of Pinchas, who was an actual reincarnation.

...another new soul had to come in *ibur* in Pinchas called "Elijah the Tishbi...

Therefore, another new soul had to come in *ibur* in Pinchas called "Elijah the Tishbi" from the inhabitants of Gilad, and from the root of Gad, which was a new soul at that time. This was in order to combine the *Nefesh* of Nadab and Abihu with the *Nefesh* of Pinchas itself, a *gilgul* from the time of his birth.

He also required an additional new soul in order to unite the new soul called "Elijah the Tishbi" with the rest of the older souls, that is the *Nefesh* of Pinchas and that of Nadab and Abihu. Therefore, he received an additional soul called "Elijah" from the root of Benjamin, mentioned in the verse, "and *Jaareshiah, and Elijah, and Zichri, were the sons of Jeroham*." (Chronicles I 8:27), as Elijah himself wrote to the Sages [that he is] **"from the children of the children of Rachel** [the mother of Binyamin]." (*Bereishit Raba* 71:12) **We explain this matter at the end of this discussion.**

Thus we find that four levels were in Pinchas. The first was that of the *Nefesh* of Pinchas with which he was born, a single soul even though it was the combination of two drops, one

from Joseph and one from Jethro. The second level was the *Nefesh* of Nadab and Abihu, which came in the secret of *ibur* and is also called one soul, as is known from the Zohar - Nadab and Abihu are two limbs of one body. (*Acharei Mot* 57b) The third was a *Nefesh* called "Elijah the Tishbi" from the root of Gad, and the fourth level was "Elijah" from the root of Benjamin.

This then is the secret of what the Sages say, "Michael in one ... Elijah in four." Understand this.

The four souls of Pinchas became Elijah. Propelled by these souls, he is able to fly the whole world - span all of existence. *Netzach* and *hod* are called 'the two pillars'7 of existence. Energized by them, Elijah supports the universe and is at liberty to traverse it.8

[Translation and commentary by Perets Auerbach.]

Nadab & Abihu Move On

Gate of Reincarnations: Chapter Thirty-Two, Section 3

Later in history, when the incident of the daughter of Jephtah of Gilead occurred, they [Elijah and Jephtah] **were both punished. For as the Sages say, Jephtah was a judge and he did not want to come to Elijah1 to annul his vow. Elijah did not want to come to him, for he said, "The one who is suffering must come to the doctor" (*Breishit Raba*) - and so between the two of them the daughter of Jephtah went** [to live in seclusion in the mountains].

Jephtah was a judge and he did not want to come to Elijah to annul his vow.

Jephtah, who was directly involved in the incident, was punished and as a result, everywhere he went he lost limbs, as it says, "*They buried him in the cities of Gilead*" (Judges 12:7) - in the plural. Elijah was punished by the departure of the *Shechinah*. As the Sages say on the verse, "*And Pinchas the son Elazar was the supervisor over them in former times, for G-d was with him*," (Chron. I 9:20) which is talking about the Pinchas. (*Breishit Raba* 60:3) Thus he *was* the "supervisor" over them - but no longer.

After the *Nefesh* of Nadab and Abihu that had been in him *b'ibur* was removed, it later reincarnated into Samuel the prophet, as we will explain. This is the secret of what the Sages say, " The V/*vav* of "*briti shalom* [My covenant of peace]**" (Num. 25:12) is** [written in the Torah scroll] **cut.2 They also say in the Zohar, that the Y/*yud* of Pinchas is** [written in Num. 25:11] **small.** (Zohar III Acharei Mot)

Both indicate that something is lacking in Pinchas. In this case, the lack manifested itself in the future. This did not at all detract from the power of free choice of Pinchas. It just comes

to point out a coming test.

These letters Y/*yud* and V/*vuv* through which the lack is expressed are the mutual letters shared by Joseph/Yosef and Jethro/Yitro - the batteries of Pinchas. As mentioned, they are the male/active letters of the Tetragrammaton. The defect in them implies a test that involves lack of action. This is exactly what happened - Pinchas was passive in not going to annul the vow of Jephtah.

The mistakes of colossal, towering *tzadikim* such as Pinchas are not to be taken simply.

The mistakes of colossal, towering *tzadikim* such as Pinchas are not to be taken simply. (*Shabbat* 56a) They are humans in a state of complete ego-nullification and do every single thought/word/deed solely for the glory of G-d. A simple way of understanding the issue here is that the lack of *yesod*/*brit* energy of the people caused an unwarranted, out of character lack in Pinchas, preventing him from getting up and doing what he was supposed to.3

Thus, in the incident with Zimri he merited the *ibur* of Nadab and Abihu, as mentioned in the *Zohar*, (Zohar III Pinchas 217a) but he lost the *ibur* as a result of the sin of the daughter of Jephtah. This is why the *vav* is cut, to represent the *sefira* of *yesod*, which is called *briti shalom*. It was actually cut when he lost the *Shechinah* and the *ibur* of Nadab and Abihu.

The withholding of proper action caused a cut in *yesod* expressing its energy to reveal Divinity. This itself is an intrinsic lack of *shalom*. For it is actually a name of G-d and represents His essential nature. When G-dliness is manifested, there is harmony and *shalom*.

Thus, from that time onward all that remained was the spark from the root of Joseph. For the *ibur* of Nadab and Abihu went to Samuel, and the spark of Jethro was removed from him to reincarnate into Hiel the Bethelite, who was born at that time and [later] **rebuilt Jericho.**

This was because the *ibur* of Nadab and Abihu, Elijah from the tribe of Gad and Elijah from Binyamin, were not principle souls of Pinchas but on loan in the secret of *ibur*. Therefore, the sin which resulted because of the daughter of Jephtah did not blemish them, and even the spark from the drop of Joseph was not that involved in the sin, just the spark from Jethro.

This was because the spark from Jethro, which came from Cain, when it went to Jethro had the name *komer* [non-Jewish priest] **who fattens cows for idol-worship. Therefore, it was the primary cause of the sin. And therefore it was removed and it reincarnated into Hiel <u>the Bethelite</u>** [in Hebrew, '*Bait Ha'eli*'].

Thus, the letters of Hiel are the same letters of Elijah, when the H/*hey* [of Elijah] **is switched with the Ch/*chet*** [of (C)hiel] **from the letters of the *aleph-chet-ayin-hei***

pronunciation grouping.

All letters whose sounds originate from the same place in the throat are grouped together and are considered interchangeable. (*Eitz Chaim*)

Even Ha'eli is the same letters as "Elijah" [again, without the *vav*]**. This is the secret of "*Bait Ha'eli*" - that is "*Bait Elijah*", from the "house of the dwelling of Elijah," since Elijah "dwelled" in the body of Pinchas, who was from the spark of the drop of Jethro. Hence, the main body was that of Pinchas and not Elijah - it was just that it was called the "house of the dwelling of Elijah."**

Hiel was an important man, to whose house King Ahab and Elijah used to come.

The Sages say that Hiel was an important man, to whose house King Ahab and Elijah used to come. However, because of the sin of Jephtah's daughter, this caused him to build Jericho, which is similar in nature. The sin of the daughter of Jephtah had to do with a vow, and this sin was a violation of the vow made by Joshua not to re-build Jericho.4 Since the city of Jericho was connected to the root of Cain, as it says, "*and the children of the Kenite, the father-in-law of Moses, went up from the city of date palms*," (Judges 1:16) which is Jericho, Hiel, who is from the root of Cain, wanted to re-build it.

Date palm is called *tamar*. It also identifies with *temurah* [switch], as in '*haichalai hatmurot*' [the palaces of exchange]. They came into being when Adam ate from the tree. They cause a great mix-up in everything so that much toil and hardship is required to reveal Divinity. (*Likutei Halachot*) The work stage is called *chol* [mundane] the state of the week, as opposed to the *Shabbat* state, which is like the tree of life. (Zohar II Yitro) The same relationship between *Shabbat* and *chol* is found between Israel and other lands. (Based on *Likutei Moharan* 19) The whole process of leaving Egypt was in order to fix the tree the sin of knowledge. (*Shaar HaKorban Pesach*) G-d took the people out with the goal of leading them to Israel - the final stage of bringing the world back to the utopian *Shabbat* state it fell from when they ate from the tree.

Based on this, we can understand why the first city they conquered upon entering Israel was the city of *temarim* (Judges 1:16) i.e., a *birur* of the *hachailei hatemurot* which allows entry into Israel/the tree of life/*Shabbat* mode.

Therefore they conquered the city in a *Shabbat* oriented manner. Each day they walked around and blew the *shofar* blast. On *Shabbat* they blew seven times "and the walls came tumbling down". (Joshua 6:20)

'Jericho' comes from *reioch* [aroma]. *Mashiach* is known for his special sense of smell.5 *Mashiach* is the one who will raise up the collective efforts of all of mankind and elevate the whole world to the *Shabbat* state. This will open the sweet aromas of the Garden of Eden to permeate all of existence.6

All of this relates to the concept of a vow. The Torah forbids many things. A human being

has no way of making a prohibition binding upon himself except through a vow. It is as creating his own personal Torah. (*Likutei Halachot Nedarim*)

Making a vow extends *Shabbat* energy to places it could not go before.

Guarding the Torah elevates the individual to the *Shabbat* state. Making a vow extends *Shabbat* energy to places it could not go before. It so as if 'conquers' the negative forces on their own territory, similar to the people coming and conquering the nations that occupied Israel inside their very borders. Breaking a vow does the opposite - bringing holy things down to the mundane state.

This is reason why Joshua commanded that Jericho never be rebuilt.7 The Torah commands to destroy Amalek. Moshe told specifically Joshua to go to war against them, as the Zohar teaches. (Zohar II Beshalach) Amalek is from the bad part of the tree of knowledge. (*Megila*) Its *tikun* is its destruction, just as certain sweet fragrances come from the burning up of a substance. As mentioned, Jericho comes from *reioch*. It is the exotic perfume manufactured from the eradication of evil. This is a good thing. Because of the hold of the *tamar*/*haichalai hatmurot* energy on Jericho, the best thing is for it to remain destroyed. The place that this energy always attacks is *malchut*, therefore Joshua, who is rooted in this quality, is the one to combat it. And he decrees that it never be rebuilt.

After this, his name changed to Elijah the Tishbi. Nadab and Abihu were rectified in him, and Pinchas himself from the side of Jethro was involved in the sin of the daughter of Jephtah. Elijah from the tribe of Binyamin was only in him in *ibur* to join together the other souls. Thus what remained as the main part was Elijah from the root of Gad, and therefore he could no longer be called Pinchas, but Elijah the Tishbi - hinting that his soul was from the tribe of Gad.

When prophecy returned to him it was after he was called Elijah the Tishbi and after Samuel died, so that Nadab and Abihu could return to him in *ibur* during the incident of Mt. Carmel. At that time, the people fell on their faces and said, "*Havaya is Elo-him* ." (Kings I 18:20-29) When they said, "*Havaya is Elo-him* ", they [Nadab and Abihu] **were forgiven for their sin of 'cutting off the plantings'8 when they** [as if] **caused defect in the Divine Presence** [by their improper incense offering]**. Understand this.**

The infinite Creator created the *sefira* system as a medium to relate to His finite world.

The infinite Creator created the *sefira* system as a medium to relate to His finite world. Still, there is a test if the world will use this system. Faith 'plugs everything in' and attaches the world to its Maker. The *sefira* system is as a tree.9 One who denies faith conceptually severs the tree from its roots – detaches the *sefirot* from the flow of the Infinite Light in them. (*Tikunei Zohar*, Intro.)

Havaya is the intrinsic name through which the Infinite Light flows to the universe; it means 'Existence Giver'. *Elo-him* equals *hateva* [nature] and refers to the clothing of the Divine energy in the cause and effect system of the world. The statement "*Havaya* is *Elo-him*" comes to unite them and show that all is one - after creation as before creation. So it

rectifies the defect of heresy.

Nadab and Abihu were most certainly great believers. However, they actually reached for a level that was then too high to bring into the world. (Zohar III Shemini) It backfired and caused damage. Too much electricity blows the circuits and causes separation in the wiring. So the abundant light they drew caused division in the *sefira* system.10

Furthermore, they [Nadab and Abihu] **had sinned in the beginning when they glanced at the *Shechinah* at Mt. Sinai, as it says, "*They saw the G-d of Israel.*" (Ex. 24:10) However, they underwent rectification when they fell on their faces in order to avoid seeing the fire that descended from Heaven.**

"Blinded by the light" is also an aspect of too much light. If the eyes try to see it - they end up blinded. In a world of limitations and impurity, if the *Shechina* at times comes to honor us and manifest, it is not honorable to look and gaze. The experience of the manifestation is to remain an unseen experience - until the world is cleansed and "eye to eye we will see when G-d restores Zion." (Isaiah 52:8, *Hagiga*)

[Translation and commentary by Perets Auerbach.]

Another Reason to be Called Elijah

Gate of Reincarnations: Chapter Thirty-Two, Section 4

This is another reason why he is called Elijah and not Pinchas. Through this act he merited a name change, as we will explain later regarding the matter of Elisha the prophet. Once they were rectified they did not need to remain there, and Nadab and Abihu were withdrawn.

Now Jezebel the wife of Ahab was a great sorceress - it says that she caused Israel to go astray [to idolatry] **through her magic. Through her magic she knew that Nadab and Abihu, of whom it was declared, "*Behold, I give to him my covenant of Shalom,*" (Num. 25:12) which means eternal life, had been withdrawn from Elijah.**

...the decree of life and peace was removed from him.

Thus she told him, "*At this time tomorrow, I will make your nefesh* [life] ***like the life of one of them*** [who were killed]**" (Kings I 19:2) - since the decree of life and peace was removed from him. There is also a connection to Nadab and Abihu who were burned by the fire of the incense. This is the secret of, "like the *nefesh*** [life] **of one of them** [Nadab and Abihu1]**." Since Elijah felt that this gift was taken from him he became afraid and fled to Mt. Horeb. This is what is written, "*And he saw, and he arose and went for his nefesh*** [life]**." (Ibid. 3) That is, he saw that he had only one *nefesh*** [soul]**,**

and so feared Jezebel.

He found respite in the cave at Mt. Horeb [Sinai2]**, until he went up in a storm wind to Heaven. It was Elijah the Tishbite from the tribe of Gad who ascended to Heaven and he did not descend again. However, Elijah from the tribe of Benjamin reincarnated into the one mentioned in the verse, "*And Jaareshiah, and Elijah, and Zichri were the sons of Jeroham*." (Chron. I 8:27) Later when he died, he ascended to join Elijah who had ascended.**

It is Elijah from the tribe of Benjamin who ascends and descends constantly to perform miracles for the righteous and to speak with them. (*Shaar Ruach HaKodesh*)

At first, the sages only knew that Elijah was comprised of four levels, but they did not know which level descended and ascended and spoke with them. They differed in opinion, until he told them, "My Rabbis ... why are you disagreeing over me? I come from the children of Rachel, as it says, *'And Jaareshiah…Elijah'"*. Thus, he revealed to them which level it was that spoke to them, the level of Elijah of Benjamin, which is joined together with the drop from Jethro that was given to Hiel Bait Ha'eli. After he had died, Elijah took it with him.

It seems to me the author that the two of them reincarnated into Elijah of Benjamin. Elijah gave the level called the drop of Joseph to [the prophet] **Jonah, son of Amitai the Tsarafite when he revived him. (Kings I 17:17-23) This is the secret of what is written in the Zohar, "It was taught: Jonah came from the legion of Elijah, which is why he is called, "*son of Amitai*** [son of Truth]**," As it says, "*and that the word of G-d in your mouth is truth*!" (Kings I 17:24, Zohar II Vayakhel 197a)**

This is the secret of why Jonah is also a great man of truth and he underwent and survived miniature state of death when he was swallowed by the whale. (Jonah, Zohar Yonah)

"The lad that I revived was *Mashiach son of Joseph*."

This is also the secret of what the Sages write, "It was taught in the school of Elijah, "The lad that I revived was *Mashiach* son of *Joseph*." Since he came from a drop of Joseph he will therefore be *Mashiach ben Joseph* - may it happen speedily in our time!

The part that remained for Elijah in the future was that of the tribe of Benjamin. The *ibur* of Nadab and Abihu was given to Elisha [his disciple] **in the secret of *ibur*, when he ascended to Heaven. This is the secret of what Elisha requested, "*Na*** [please]**, *may twice as much of your spirit be mine*." (Kings I 2:9) In *Sefer Hakanah* it says, "*twice as much"* - that is Nadab and Abihu.**

That is the NA/*na* [please] **that he added, which is made up of the first letters of Nadab and Abihu - they are the double portion that was added to the *ruach* of Elijah. Also, the first letters of "*Na pi shnayim biruchacha alai*** [Please, may twice as much as your spirit be mine]**" spell *nefesh bah*** [the soul comes]**, that is, Nadab and Abihu who were**

the level of the *nefesh* of *Atzilut* of Adam, which had come to him when he had killed Zimri. [Elisha requested,] **"Give them to me."**

The extra souls are hinted to in NA/please - asking permission before taking. For they come to fix the defect of Nadab and Abihu, which involved entering the holy of holies and offering incense "that they were not commanded" - a drawing/taking of light without permission. Elijah/52 equals3 NA-51, showing that this is part of his intrinsic *tikun*.

This fixed the very foundations of the *tikun* that was then happening. For we know that the Cain root comes from the world of *Tohu*. There, too much light was forcibly poured into the vessels. Simply saying 'please' is a great reparation of this root. For the elite who are possessed by yearning for light, this can at times actually be a test.

What comes out is that Elisha asked for the double portion of spirit that Elijah had - Nadab and Abihu. The Talmud interprets this to mean that Elijah revived one person from the dead, Elisha two.4 Rabbi Nachman explains that a disciple can receive double his teacher's spirit - specifically at the time of the mentor's departure. For then the upper aspect of his soul comes down to take away the lower aspect. The teacher, whose time it is to go, leaves, whereas the student receives an infusion from the upper soul that leaves him with a double helping. This is the secret of Elisha asking for it, and Elijah telling him that if he is present when he departs from the world the request would be fulfilled.5

[Translation and commentary by Perets Auerbach.]

"On To Elisha"

Gate of Reincarnations: Chapter Thirty-Two, Section 5

Elisha was from the root of Enoch called *Matatron*, from the aspect of *neshama* of *Atzilut* which is called the *zehira ila'a* of Adam. Therefore, [in order to complete his soul spread of all levels - *nefesh/ruach/neshama* of *Atzilut*] **he needed to take the *nefesh* of Nadab and Abihu, which was the *nefesh* of the *zehira ila'a* of Adam, which was in Elijah. Since Elijah merited the *ruach* of the *Zehira Ila'a* as mentioned before, he therefore said, "*your ruach be mine*".**

Hinted in "*b'ruch'cha* [your spirit]**" is what we explained (Zohar III 56b) that though both the *nefesh* and *ruach* of Abihu were from the root of Cain, whereas the *nefesh* of Nadab was from another root, making only his *ruach* from the root of Cain. Thus, since only his *ruach* was from Cain he said, "*b'ruch'cha*** [meaning: your *ruach* (and not *nefesh*)]".

So his name is Elisha. For with respect to Cain it says, "*to Cain and his meal-offering He did not pay attention*" (Gen. 4:5) Since he rectified Cain he is called Elisha - as if to say, "*Li* [Hebrew for 'to me'] ***sha'ah*"** [Hebrew for '*pay attention*', his name then meaning]

"to <u>me</u> G-d did pay attention" whereas to Cain He did not, before his *tikun*.

Here the Ari Zl. touches upon the essential issue of the Cain root. The Torah is not a history book and when it relates an account, the points outlined are all meant to teach foundational ideas about the scenario. Cain's offering was not accepted. He became discouraged. God warned him not to fall. He still went on to murder Abel.

...a person should always work to keep his spirits up.

A central theme of these chapters is to explain how the different parts of Cain's mistakes were fixed. They all stem from discouragement. The starting point of it is good - a desire to find favor in G-d's eyes. A *tikun* must be made for what ensues - a falling of the heart if not.1 Therefore, a person should always work to keep his spirits up. "The spirit of a man sustains his ailment" (*Hagiga*) - this is true even physically. How much more so in regards to soul issues! Rabbi Nachman emphasized that no matter what, one should never give up. (*Likutei Moharan*) No matter what a person did/does and to where they might have strayed and fallen - there is always hope. "For no outcast shall be pushed away from You" (II Samuel 14:14) G-d really loves each soul very much and desires for it to come back to Him. He sometimes shows a distancing in order to awaken the person to try harder, etc. One must not pay attention to the outward pushing away - only plow on to do *teshuvah* in all circumstances - no matter what.

Elisha trailblazed a major milestone step in this *tikun*. He opened a path to the world in which the Cain root can say, "*Li sha'a* [to me He shows favor/attention]": I know that G-d really loves me and wants me to return to Him. That being the case, I will plow through whatever obstacles He sees fit to place before me and come back.

I already alluded earlier that Pinchas is called Elijah to indicate that the *ibur* of Nadab and Abihu, which came from Cain, was rectified by him. Therefore, the three letters ELY of Elijah are also in Elisha - indicating that Elisha also rectified these three letters like Elijah.

These letters form *Eili* - my L-rd, as in "*This is Eili* [my L-rd] *and I will glorify Him* ." (Ex. 15:2) This means Divinity to me is fixing the defect of Nadab/Abihu that draw too much G-dliness and caused it to depart from the self.

ELY is *gematria* 41, which equals EM/*eim* [mother] - *bina*/upper *Shechinah*/the maternal aspect of the *sefirot*. Just as a mother takes care of and nurtures the child, so does G-d tend to the soul and its needs.2 This level of closeness was what Nadab/Abihu wanted to draw. Elijah/Elisha fixed their improper drawing and afforded the world access to it.

This is in line with Nadab and Abihu's deaths when the *Mishkan* [Tabernacle] was being consecrated. Rashi explains that the souls of Nadab/Abihu were taken to the heavens as part of the spiritual inauguration. In order to draw down the intense level of *Shechinah* that rested in the *Mishkan*, a tremendous awakening from below had to be stirred up. Only the greatest souls were powerful enough to do this. And so Moses remarked to his brother Aaron that he had thought one of them would be taken for the task. Seeing that Aaron's sons were taken shows that they were greater. (Lev. 10:3, Rashi) The *Shechinah* is the

personification of the Divine maternal aspect that looks after the souls. Elijah/Elisha fully fixed what Nadab/Abihu tried to do, and so they share the letters ELI = EM.

...they made an earth-shattering *tikun* that lasts for all generations to the end of time.

What comes out is that Nadab/Abihu were only trying to do good - and they ended up doing good. The establishment of the *Mishkan*, the forerunner of the Holy Temple/center of Divinity to the universe, was all drawn down through them. Relative to themselves, they tried for too much and were burned. Relative to the world, they made an earth-shattering *tikun* that lasts for all generations to the end of time. Elijah/Elisha only had to perfect what they did.

This is the secret of the children's mocking, who said to him [Elisha]**, "*Go up, baldhead*** [in Hebrew, '*kereach*', the same letters as Korach]**! *Go up, baldhead*!" (Kings II 2:23) For Korach son of Yitzhar was the *ruach* of Cain from the side of evil, which is why he went down to *Shaol* alive. (Num. 16:30) The children wanted to insult and curse him, as if to say, "Korach went down to *Shaol* and needs to ascend - if you come from the root of Cain, how can you ascend?"**

The most difficult task is to fix the Cain root. Since the final redemption depends upon it, it must happen. However, those that are involved in it have to undergo the greatest hardships.

Elijah, the teacher and soul-root of Elisha, was the diametrical opposite of Korach. He was punished unnaturally and descended alive to the pit. Elijah miraculously ascended alive to heaven!

Korach tried to usurp Moses. It was a lack of faith in Moses. He said "the entire congregation is holy, and G-d is in there midst..." (Num. 16:3) He seemed to be preaching democracy. As mentioned, Korach was trying to bring a high level into this world prematurely. Everyone is equal. This arrangement is rooted in Korach's source - the world of *Tohu*. There, each of the *sefirot* receives the light of *Ein Sof* directly, without coming on to each other. This order was followed by the world of *Tikun*. A hierarchy was set up in which the *sefirot* receive by means of an inter-related system.

Presently, the world needs to be run by the *Tikun* order; through this, it will reach a state of being ready to receive the superior lights of *Tohu*. Until that time, just as the *sefirot* receive from each other, so it is by man below. This is the root of the teacher/student, leader/people order. Korach tried to change this and make everyone equal - before it would be productive.

On the other hand, Elisha from the Korach root was the classic student. As mentioned, he is the root-model and exemplification of the highest goal of every student - to receive a double portion of his teacher's spirit. Thus, he fixed the Korach root. This itself is the secret of why he was then attacked by those bad children. When something is finally being fully fixed, the *sitra achra* is then most concerned about trying to thwart it.3

They also were hinting that just as Korach ben Yitzhar was shaved by Moses [As were

all the Levites in their inauguration (Num. 8:7)]**, and was thus bald of any hair, so too was Elisha bald of his hair, since the root of his soul was connected to Korach. This is what caused the *ibur* of Nadab and Abihu after that, for they too were from the root of the soul of Korach. Furthermore, just as Moses used the forty-two letter name to kill the Egyptian (Ex. 2:12) - who was from the *nefesh* of Cain from the side of evil - so too did Elisha mention the forty-two letter name and kill these forty-two children, as the Zohar states.**4

The forty-two letter name fixes the shattering of the vessels...

Moses saw that the part of Cain that killed Abel was in that Egyptian. He also saw that it was completely bad, and no good would come out of it. Because of this he killed him. The same applies to Elisha with these children, who were from the evil of Cain. The forty-two letter name fixes the shattering of the vessels, from which comes the bad of Cain, and is so fitting to use to destroy this negative element.

"And they were both naked - and they were not ashamed." (Gen. 2:25) Hairs are constrictions/garments for thoughts and ideas. (*Likutei Moharan* 11) The secret of baldness is a lack of constriction. Before the sin, it was possible to perceive the Divine light directly. Afterwards, it is only possible through constrictions. As said, this was the mistake of Korach - to attempt to restore the world to this state before it was ready.5

The arrangement of the world of *Tikun* has each level as if clothed in the level beneath it. The step lower finds the light of the higher level toned done through its cloths. This is also the concept of hair. Korach, who rebelled against this system of hierarchy and gradation, therefore was bald. Elisha incorporated the good aspect of what Korach was trying to do and so was somewhat bald.6 Through his nullification and humility, he prepared the world for the final state and struck a proper balance between the two approaches that could be received in his time.

[Translation and commentary by Perets Auerbach.]

Akavya and Akiva

Gate of Reincarnations: Chapter Thirty-Two, Section 6b

Later, as a result of the Chanukah miracle, it reincarnated into Mattathias the Hashmonite, who was actually the High Priest *and* the King, thus meriting two parts of the Firstborn right.

Here is hinted to the secret of *Chanukah*. It is the last holiday in history before the coming of *Mashiach*, who will unite the three heads. As the stepping-stone to this, Chanukah unites two of them.

The Greeks were not primarily interested in destroying the Jewish body - they were after the soul. Their attack was from *chochmah*. (*Ner Mitzvah*, by the Maharal) Hellenism sought to replace the Torah. In order to controvert this, a shining of the step above *chochmah* was necessary. At the time, the people had great *mesirot nefesh* [self-sacrifice] to keep the Torah. This warranted the transcendental *keter* revelation and brought two of its aspects together,1 paving the way for the three that will combine forces in the final redemption.

Then it reincarnated into Akavia ben Mehalelel, as already taught. Cain is hinted to in the secret of the *aikev* [heel] **of Esau, and therefore his name was Akavia. Moreover, since Akavia was also a *tikun* for the level of Mehalel ben Keinan,2 he was called Akavia ben Mehalelel.**

This links with the above. As mentioned, through *malchut* the upper levels of *keter* are bound and manifest. *Malchut* is at the end of the *sefirot* - and is so the heel. Akavia is from the heel of the Cain shoulder. The Left Shoulder: Root of Cain Those who stand at the end/heel and elevate it merit to hit the jackpot and scale all the way up to the top - *keter*.

'Mehalel' means one who makes praise. 'Mehalelel' is *mehalel*-E - L - one who makes praise to the Lord. 'Hallel' [praise] equals 65, which equals ADNY, the name of *malchut* (Zohar, *Eitz Chaim*) " And I shall get My praise from pieces of material, from lumps of dust. " (*Hagiga*) The greatest honor of God is the singing of His praise from this lowest of realms. *Likutei Moharan*) This affords the soul *keter*-connection.3

Cain spoke as if somewhat brazenly to on High.4 "Mehelel the son of Kainan;" Mehalel's praise fixed it. "KYNN/Kainin" is 'KYN-N/Cain-N'. By Akavia's uplifting the heel aspects, he took Mehalel a step further into manifestation of Divinity. This is the *mehalel*-**EL**. This fixed the Cain root all the more until it paved the path for Rabbi Akiva to ascend to the very foundations of existence. For the first thought was that creation should be run by din. Even though G-d saw that the world could not so endure and He paired mercy with it, it remains the ideal. Moreover, *Mashiach* will lift the whole world to this mode. Rabbi Akiva was extraordinary in that not only did he accomplish this for himself, he also opened the door for *Mashiach* to eventually do this for the world.

Akavia ben Mehalelel did this. Rabbi Akiva accepted upon himself tremendous *din* with great joy.5 He built upon Akavia's achievements and brought the realization of *how* to praise G-d for difficulties to the world.

From there, it reincarnated into Rabbi Yochanan ben Zakkai. Thus, at the time of his death he announced, "Prepare a throne for Hezekiah, King of Judah, who has come to accompany me," (*Brachot* 28b) since he was a reincarnation of his soul-root. He also merited taking the crown of Priesthood of Cain the Firstborn.

Each person sees all the members of his soul family at the time of death. (*Sichot Haran*) If one merits, the major hitters that share a mutual root actually come to escort his soul to paradise.

Rabban Yochanan is unique in that he learned from both Hillel and Shammai. (*Avot* 2:8)

Binding together these two opposite approaches elicited a shining of the source of opposites - *keter* manifestation in him. He so fits into this chain of progressive *keter* revelation.

After this, it reincarnated into Akiva ben Yosef, whose name also alludes to the *aikev* of Esau, as in the case of Akavia. With this you can appreciate what is written in *Mesechet Rut* of the *Zohar* - "Issachar, he is Rabbi Akiva", (*Zohar Chadash* 89) as we will explain.6 Issachar is also from the root of Cain.

Gen."First in thought, last in deed." The Akiva/*aikev*-heel aspect is last in deed. Through it specifically comes manifest first in thought. This is the secret of what it says by Rabbi Akiva, "Silent - so arose in (the original) thought (of creation)". (See The Left Shoulder: Root of Cain)

'*Esau*' comes from '*asui*' [done]. His doctrine is that things are finished and fine the way they are: "Man is born a mule" and there is no need for him to work on himself to supersede his materialistic nature.7 "*And his [Jacob's] hand held the heel of Esau.*" (Gen. 25:26) As mentioned, 'Akiva' comes from '*Jacob*'. (See The Left Shoulder: Root of Cain) Rabbi Akiva came from converts. (*Brachot*) He captured the stray, high-powered *Esau*-energy and transformed it into *kedusha*.

"*Aikev* [the heel] of humility is fear of G-d."8 (Prov. 22:4) As explained, Esau the firstborn, who is from Cain the firstborn, included in himself the choice super-lights of the world of *Tohu*. When he did not use them for good, Jacob took them away. He was able to do this through his great degree of fearing God. This is the secret of Jacob taking the firstborn right away from Esau. This came to manifestation especially in Rabbi Akiva, who was also extremely G-d-fearing. He also was fitting for the Torah to be given through him. (*Menachot*) Even after this honor was given to Moses, Rabbi Akiva is the great pillar upon which stands the Torah of generations after him. By raising up the lowest levels,9 he ricocheted up to *keter* and drew to the universe its special intense light.

Then it came as an *ibur* into two *Geonim*10 whose names were Rav AChAY/Achai and Rav AChA/Acha Shivcha Gaon, to rectify them. For they were from the root of the *Nefesh* of King Ahab, and through them the three letters AChA of AChAB/Achav were rectified, by way of *ibur*. However, the B of Ahab was rectified through Rabbi Avraham Galid, as is known from the order of reincarnations of the root of the *Nefesh* of King Ahab.11

The whole soul is included in its name. (*Sichot HaRan*) This also includes its actions - for good or otherwise. As the soul is fixed, its letters gain repair. Sometimes the rectification process is divided up and different letters are fixed through different individuals in various lifetimes.

Ahab was one of the wickedest kings. Some say that he has no portion in the world-to-come. He was actually an intense soul of the Cain root that went the wrong way and so was very bad. He worshipped idols and led a whole nation astray after them. He also committed great offences of promiscuity. And it was all to as if anger His Creator. (*Sanhedrin*) It took specifically an intense positive energy from this source to fix it: Precisely the Nadab/Abihu root. They died to consecrate the *Mishkan* [Sanctuary], the place where the entire people

directly worshipped one God - the place that most nullifies idolatry.12 They were extremely ascetic and never married,13 to fix Achav's crimes in this area. They served God with tremendous love and fear - the opposite of rebellion.

[Translation and commentary by Perets Auerbach.]

Hezekiah, King of Judah

Gate of Reincarnations: Chapter Thirty-Two, Section 6a

After that, he reincarnated into Hezekiah/*Chizkiyahu* King of Judah, to hint to what is written by our Sages, "In the days of the flood, G-d hung it on Cain weakly, and with respect to him it says, "*All that existed was eradicated*." (Gen. 7:23, *Breishit Raba* 22:12) After it was rectified he was called '*Chizkiah*', because through him Cain was *nitchazaick* [strengthened] **from his weakness.**

The generation of the flood was an expression in our history below of the mechanics of the world of *Tohu* above. Therefore did they do *Tohu* oriented sins.1 The general theme of the *Tohu* motion associates with Cain.2 He planted the root of its expression in the world. The principle *Tohu* theme of the vessels shattering left them weak. *Chizkiyah*, who fixed the *Tohu*/Cain root repaired and strengthened it.

The letters YHV from EL**YHV**/*Eliyahu*/Elijah were rectified. As a result, ChZK**YHV**/*Chizkiyahu*/Hezekiah merited one-third of the portion of the firstborn that was meant for Cain, who was the firstborn of Adam. They are: Priesthood, Kingship, and the Firstborn Right, mentioned by the *Targum Yonatan* on the verse, "*Reuven, you are my firstborn*." (Gen. 49:3)

Keter is the highest of the *sefirot*. It means crown - the king's primary expression of royalty. It itself divides into three sub-coronets, (Zohar III Naso, *Idra Raba*) expressed in the world as the crowns of Firstborn, Priesthood, and Kingship.3 The perfect level is when they are all found together in one person.

The three heads are the ultimate source of the right/left/middle principle that governs existence. (Zohar III Naso, *Idra Raba*) The greatest manifestation of the absolute Divine unity is when they are all found in one individual.

Cain made great offences. He tended to do this only because he had super potential for good. He was supposed to embody all of the three heads of *keter* together. In place of this, he committed three major crimes.4 This 'unraveled the bundle', disallowing the three to express together - darkening the manifestation of *keter*.

Jacob attained a great degree of perfection. (Zohar, *Ta'anit*) Through this, his children stood in the heights of the universe. Reuben the firstborn was equipped to don Priesthood

and Kingship. This would have made the tribes into a miniature *Mashiach tikun* and caused the final redemption to come much sooner; the Egyptian redemption would have been for all time. Still, the world was not yet ready for it. This caused a tremor in the family bond that pushed Reuben to disturb the bed arrangement of his father.5 (Gen. 35:23) The *Shechinah*/*malchut* rests on the beds of *tzadikim*. (Zohar) *Malchut* is the last *sefira* that ricochets up and binds with the first *sefira* - *keter*.6 "*And he* [Achashvairosh] *placed a keter malchut* [royal crown] *on her* [Esther's] *head - and he made her queen in place of Vashti*." (Esther 2:17) It is specifically through *malchut* connection below that *keter* is completed and its three heads are bound together and come into expression. Upsetting the *malchut* connection again separated the three heads. As a result Reuben lost all three, and they were divided.7

The letters YHV give into the final H/*malchut*. They are rooted in the three heads. By fixing them, *Chizkiyah*, who is from Judah, was able to draw them to *malchut* and take his portion of the three heads - kingship.

Thus Hezekiah wore the crown of Kingship, and this is the secret of what our Sages say, "G-d wanted to make Hezekiah the *Mashiach*8... (*Sanhedrin* 94a) The reason was because he was from Cain the firstborn, and so was he fitting to take the crown of Kingship and to be the future *Mashiach*. However, it didn't happen because he didn't say *shirah* [song].

Hezekiah was very righteous. He brought his generation to such a great level that even children were great Torah experts. (Ibid.) "Torah comes out from supernal *chochmah*." *Mashiach's* job is to infuse the world with the step above - *keter*. This is reached through song. (*Ki Ata Neri* IV, by Rabbi Dovber of Lubavitch) Therefore, the final redemption comes through the song of the world-to-come (*Tikunei Zohar, Likutei Moharan* II 8) which *Mashiach* will sing and teach the world. Any messianic candidate can only be in the ball park of reaching this level by first attaining a great plateau of *chochmah*. Hezekiah did ascend to this place. All he had to do was sing to activate his messianic potential. The Rabbis do not explain why he did not do this.

" I'd like to teach the world to sing, in perfect harmony... "

[Translation and commentary by Perets Auerbach.]

The Good Side of Cain

Gate of Reincarnations: Chapter Thirty-Three, Section 1a

Enoch is [became the angel] ***Matatron*, his *neshamah* being from the *zihara ila'a*. Cain received the *nefesh* of the *zihara ila'a* of Adam.**1

Enoch was a unique, primordial *tzadik*. He reached a level of transcending the worldly

limitations until he ascended to angelic parameters.

The angel *Matat* is a very awesome entity. "His name is like the name of his Master."2 During the week, God sets up a certain theme of tests for His world. He cloaks Providence and does not allow it to be so revealed. The spiritual mechanics behind how this works is that He clothes His control in the angel *Matat*,3 who in turn operates through a hierarchy of angels throughout the *seder hihishtalshilut*. This affords him the title 'prince of the world' - i.e., not the King, but viceroy-next in rulership – the one whom the King operates through. (Midrash)

Elsewhere, the Ari'Zl explains that he reached the *neshama* of *Atzilut*. This is an extremely high level. The juxtaposition of Enoch/*Matat* to Cain implies that Enoch drew from the deluxe energy of the Cain root to attain this plateau.4 The same applies to the prophet Elijah, who likewise to Enoch, didn't die and ascended to become an angel.

As is already known, all the souls were included in Adam, and when he sinned, his spiritual posture was reduced until all that remained within him was a *terumah* [designated portion] **which is two from one hundred** [5%] **- the *challah*** [choice part] **of the world.**

Terumah is a small piece that G-d commanded to give to the *kohen* from produce. (Num. 18:12) *Challah* is a similar Divine gift given to the *kohen* from dough. (Num. 15:17) In the simple understanding, here they are used as borrowed terms to teach that Adam was but a fraction of his former self after his sin.

This however, does not mean that he was not himself. *Terumah* and *challah* are the choice portions. No matter what a person does, their intrinsic good point and soul are untouchable.5

However, the comparison to these *kohen* gifts can be understood more deeply. TRVMH/*terumah* is 'TRV-M"H/*taru*-M"H' [raising the Divine Name M"H]. M"H (45) is also a word meaning nullification,6 as well as the *gematria* ADM/Adam (45). The innermost, untouchable place of the soul is always connected to G-d and included in Him. The work of true Adam/man is to access this point and cause it to spread and take hold of the personality.7

Challah comes from an etymological root of yearning and supplication - "And Moses supplicated with yearning [in Hebrew, '*vayichal*']." (Ex. 32:11) At the giving of the Torah, the nation ascended to the plateau of Adam's level before he sinned. (*Shabbat* 146a) The mistake of the Golden Calf was similar in effect to Adam's eating from the Tree of Knowledge which had caused the spiritual downward plummet of man.

Moses' prayer started with "*vayichal*"/*challah* to fix it. The deepest point of the heart is filled with yearning for its Maker and longs to express and connect to Him through prayer. (*Likutei Halachot*) Adam is the choice portion of the universe. After he lost this status, the

mitzvah of separating *challah* came to restore his prestige.

"And they shall build for Me a sanctuary - and I shall dwell in their midst." (Ex. 25:1) "'Take *terumah*' [as if it were] Me." (Zohar) *Terumah* was given for the building of the *Mishkan* [Sanctuary] which restored Divinity to the world.8

The mitzvahs of *terumah* and *challah* are two special priestly privileges. The *kohanim* bring the offerings in the Temple and activate M"H/nullification and *challah*/yearning-prayer powers in the souls of the nation and the gifts of *terumah* and *challah* are given to them for this purpose. Moreover, just by people giving them these gifts their accompanying motions are awakened in the soul.

From the level of *nefesh*, which is the level of *Asiya*, two souls remained with him that are better than the rest. This *terumat nefesh* [choice soul] **was given to Cain, while the rest of the portions of the souls flew away from Adam after he sinned.**

We already spoke about how Cain was a combination of good and evil. Thus, he was also able to father souls that were like Abel his brother,9 as is mentioned at the end of the *Idra Raba*, Naso. From his good comes the souls of *tzadikim*, whereas from the side of evil comes the souls of the wicked.

Reuben, the First-born

Gate of Reincarnations: Chapter Thirty-Three, Section 1b

From the good side of Cain came Keinan and Mehalel, as mentioned in the Zohar. (Zohar II Terumah 168a) After that, Reuben the firstborn of Jacob was born. He would have received the firstborn rights of Cain, the firstborn of Adam, had it not been for the episode of Bilhah. (Gen. 35:22)

The firstborn right goes part and parcel with guarding the *brit* [covenant]. Reuven disturbed the bed arrangements of Jacob, which, on his exalted level, was counted as a lack of guarding the *brit*. Joseph, who was outstanding in guarding the *brit*, took it over. (*Likutei Moharan* 2)

Although not mentioned in Scripture, the *Midrash* tells that Cain took the extra wife of Abel. (*Midrash Raba*) Here the Ari'Zl reveals that the spark of Cain in Reuben caused him the incident with Bilhah.1

Reuben...used the Cain energy for good...

The name of Reuben comes from "'*r'u bain*/see the distinction' - between Reuben and Esau." (Gen. 29:32, Rashi) Esau is also from Cain. See the distinction - between Reuben, who used the Cain energy for good, and Esau, who did the opposite. Like Cain, they are

both firstborn.

The Rabbis explain that all Reuben did was switch the bed of Bilhah. His intention was to protect the honor of his mother Leah, who was treated somewhat secondary while Rachel was alive. After her death, he reasoned that Rachel's maidservant should not enjoy first level status over his mother. Even though his intentions were good, he was held accountable for having disturbed his father's marital arrangements.

Nonetheless, the scenario shows the spark of Cain making progress. An outright crime graduated to become a subtle disturbance. This is a general theme found in the *gilgul* process. Just as the metal gets more and more refined each time it goes through the furnace, so are souls purified more and more each time they come back.

This paragraph starts by mentioning that Kainan and his son Mehalel are from the good of Cain – what seems to have no connection to the continuation about Reuben?! Mehalel means 'praisemaker'. He furthered the good of Cain by being busy, as David, praising G-d. This empowered the good of Cain to step further in Reuben and open a channel for the revelation of the grand firstborn energies. Even though it was too high to remain by Reuben, he opened a channel for his following offspring to eventually do it completely.2

When he sinned, he also lost the priesthood...

According to the *Targum* [Aramaic translation of the Torah]**, the verse "*Reuben, you are my firstborn... foremost in s'eis*** [*rank*] ***and foremost in power"* (Gen. 49:3) refers to the Birthright, Priesthood, and Kingship. The secret of "*s'eis*" is that it refers to the Priesthood, which is alluded to with respect to Cain as well. When he sinned, he also lost the priesthood, which is called "*s'eis*."**

G-d told Cain before he murdered his brother, "If you do well s'*eis* [you will be uplifted] - and if you don't do well, sin crouches at the door". (Gen. 4:7) The Ari'Zl reveals that this is the source of *s'eis* that is said by Reuben. The meaning of *s'eis* is to lift up. The good part of Cain is super-good. The birthright, priesthood, and kingship are the outstanding forms of prominence - being raised up - that are found in the world. SAS-701/*s 'e is* plus one equals ShBS-702/*Shabbos*, which is like the world-to-come (*Brachot* 57b) – the source of all elevation, where the three heads will shine in full brilliance.

G-d gave Cain a 'heads up' as to what he could merit if he withstands coming tests. This is written in the Torah to call attention to the fact that G-d does this - in different ways, to varying degrees - for everyone. Also, each person can merit to extraordinary things. Man was made to ascend - and the sky's the limit.

The three forms of prominence are all inter-related. They are all forms of being a head. They come from the three heads that are found in *keter* (*Eitz Chaim*) - the head of the *sefirot.* This itself is the source of the extra-specialty of the good part of Cain.

The patriarchs fixed up the original sin.3 They removed the cover of extraneous material

that cloaked the good of Cain. Automatically, the first born of Jacob, the culmination of the patriarchs, found a major expression of the good of Cain within him.

Nonetheless, the tribes were imparted with the job of taking the work of the patriarchs to the next level. Therefore, there still had to be a test for this to express. Even though Reuben as if did not seem to pass the test 100%, the special levels of good were channeled through him and brought into the world. Joseph took the firstborn right, Levi took priesthood, and Judah took kingship. This allows the three heads of *keter* to come out and do their thing to perfect the universe.

...the whole point of the redemption is to reveal the firstborn aspect...

The unification was later actualized in the people, after suffering the pangs of Egyptian servitude. The first thing G-d told Moses to say to Pharaoh in his mission to redeem them was, "My son, My firstborn Israel." (Ex. 4:22) This implies that the whole point of the redemption is to reveal the firstborn aspect - in all of its triple facets. "And this shall be the sign that I sent you (to redeem them): When you take the people out, they shall serve *Elokim* on this mountain (Mt. Sinai, by the giving of the Torah)." (ibid.) The goal of the redemption from Egypt was to be manifest there. And so before the Torah was given it says, " And you shall be for Me a kingdom of *kohanim* [priests] and a holy nation." (ibid.) " Kingdom " hints to the crown of Kingship. " *Kohanim* " means the crown of Priesthood. " Holy " alludes to the crown of Firstborn, who is holy. (Ex. 13:2) The three heads were brought together in the entire nation. Therefore, if they had only held on to the level attained by the giving of the Torah, no exile would have followed. (Midrash)

The Forefathers are rooted in *Atzilut* and they made their *tikun* there. The tribes took it a step further down and drew the repair to *Beriya*.4 Then came the seventy soul stage (Ex. 1:5) - out of the seventy *sefirot* of *Yetzira*. They exploded into the six hundred thousand of Egypt, (Num. 1:15) who operate out of *Asiya*. To this day, their offspring fix in this world.

[Translation and commentary by Perets Auerbach.]

Issachar of the Jasmines

Gate of Reincarnations: Chapter Thirty-Three, Section 1c

After Reuben did *teshuvah*, he merited bringing the *duda'im* [jasmine flowers] **(Gen. 30:14), which resulted in the birth of Issachar, who is from the good side of Cain the firstborn. Eve said when Cain was born, "*I have acquired a man with G-d,*" (Gen. 4:1) which is actually an allusion** [to Cain's rectification through Issachar]**, since both Eve and Leah were from the level of *bina*, which as we know is called *Imma Ila'a*** [the supernal maternal aspect].

Both Rachel and Leah are from Eve, who is of dual nature.

Both Rachel and Leah are from Eve, who is of dual nature.1 Each one embodies a different mode: Leah the upper/*bina* aspect, Rachel the lower/*malchut* aspect. (*Eitz Chaim, Shaar Rachel V'Leah*) Together they form the complete archetype, feminine principle Above.

Jasmine (or mandrake, according to other translators) was known to have birth powers. Rachel had not as of yet had children and was willing to sacrifice a night of the privilege of being with Jacob in order to increase her chances of conception. Leah waited for Jacob to come from the field and ushered him into her tent.

The firstborn takes a double portion in the inheritance because spiritually he actually participates in the conception of the following children. (*Likutei Torah, Eitz Chaim*) This is why specifically Reuben the firstborn brought the *duda'im*. The *duda'im* transfer from Leah to Rachel embodies a shift in the supernal realms of blossoming powers from upper to lower rungs.

Issachar is the result of this.2 Let us examine some of his level in order to then look back at these his roots and understand their inner mechanics.

The tribe of Levi has no portion in the land - G-d is their portion. (Num. 18:20) They are to be busy with spiritual pursuits alone. The Rambam teaches that every person has the option to be like Levi (*Mishna Torah, Hilchot Shemita Ve-Yovel* 13:13) by letting go of worldly endeavors and fully focusing on Above.

Issachar is the pioneer who paved the path for all who wish to do so. Because he was born to this world and has his portion in it, and nevertheless restrains himself from making it a focus, he is continuously attached Above and is extra bound to the world-to-come. According to the *Ohr Hachayim*, his name means '*yaish-sechar* [there is reward]' - in the world-to-come. The Ari'Zl tells that the catalyst of his birth is the *teshuvah* of Reuben. The Zohar states that *teshuvah* comes from *bina*, the eighth *sefira* that lies a rung above known reality.

His name has two S/*sin*'s - one is pronounced, the other is not.3 The form of this letter is three heads sitting on a base. The three headed S/sin corresponds to the three heads of *keter*, corresponding to the crowns of Priesthood, Kingship, and Torah. One can only be born into the first two, whereas Torah can be acquired be anyone. It also includes the other two.4

The *teshuvah* of Reuben, who had all three, empowers Issachar to be a vessel for some degree of their manifestation - both the three heads of this world and the next.

...the complete *tikun* of Cain came through Issachar...

Thus, there is a hint to the fact that the complete *tikun* of Cain came through Issachar, who was born as a result of an 'acquisition' [just as Cain is so called]**. For Leah <u>bought</u> the right to be with Jacob from Rachel as a result of the *duda'im*, as it says,**

***"Therefore he shall lie with you tonight in return for your son's duda'im."* (Gen. 30:15)**

"*Blessed is Abram to E-L the Highest One - who acquires Heaven and earth...*" (Gen. 14:22) We learn from this that Abram is one of G-d's five special acquisitions in His universe. (*Pirkie Avot*)

G-d, as if, lost ownership of His world when He made it and separated it from himself and He repossessed His world through Abraham. Eve lost Divinity by her mistake and repossessed G-dliness by giving birth. This reveals a great depth of how awesome the Cain root is - through it special relationship is re-established between man and G-d - in the closest, most inter-personal manner.

This sheds light on the source of Cain's mistake. His name also comes from *kinah* [jealousy]. A person is only jealous because they see somewhere else something that they want because they feel that it really does belongs to them. A piece of Divinity fell away from them through Adam's mistake and is now found somewhere else.

G-d has a much greater degree of favor to show Cain. For this reason he has to undergo great obstacles to attain it. Cain the firstborn is supposed to get a double portion. (Deut. 21:17) Cain was jealous of Abel's receiving the Divine favor (Gen. 4:5) and also that his brother had an extra wife. (*Breishit Raba* 22:7) He sees not just that Abel has twice as much as him, but that the additional wife is actually his soulmate.5

Reuben comes from the Cain root and fixes it. He was born into the most exalted acquisitions. When he lost what was his, he was not jealous. As mentioned, '*re'u ben*' - see the distinction between him and Esau, who was so jealous that he was ready to kill, (Gen. 27:41) just as Cain did at the beginning of days.

At first, Leah was upset at Rachel's request for the *duda'im*. "To almost take away my husband - and to also take my son's *duda'im*?!" (Gen. 30:15) This is understood in light of the story of Jacob's matrimony. He wanted Rachel and made a deal with Laban to work for her seven years. At the end of the term, Laban pulled a switch on him and gave him Leah instead. Even though Jacob and Rachel set signs between them to avoid this, Rachel gave over the signs to Leah at the final moment to prevent her from being embarrassed. (*Pesicha*, *Eicha Rabati* 24) This act of giving away what was hers rectified Cain's taking what was not technically his.6 Rachel ended up not losing Jacob, for he worked another seven years and also married her.7

...Leah was said to be destined to marry Esau.

This is all understood more deeply in light of the fact that Leah was said to be destined to marry Esau. She found out that he was wicked and cried to be saved from this.8 G-d heard her prayers and gave her to Jacob instead. This explains why her firstborn Reuben specifically comes to fix the Esau/Cain root.

After Eve's re-acquiring Divinity was disrupted by Cain's sins, the Eve root worked

through Rachel and Leah. They fixed it by Rachel *acquiring* from Leah, resulting in Issachar/world-to-come connection. The chasing away of the highest levels of G-dliness caused by the original sin was bought and brought back into the world through this whole scenario.

So Issachar, the fifth portion [Leah's fifth son] **from the side of good, was born. Since he is from the level of *nefesh*** [which is] **called *Asiya*, there was** [in him] **an attachment to *kelipot* and *zuhama*** [dirt] **of the snake** [who attacks the heel. (Gen. 3:15)] **Therefore, Esau, who is called snake, had a hold on him, and he is called the "heel of Esau" (Gen. 25:26) - since he is from *Asiyah*, which is called the heel** [it being the lowest of realms].

Leah's seven children correspond to the seven lower *sefirot* in order, so Issachar aligns with *hod*. In the body, it expresses as the left leg. This is the place that Satan damaged when he lost the wrestling match with Jacob. (Zohar, *Breishet*) It caused him to limp.

Reuben is the catalyst for *hod*/Issachar's birth. He corresponds to *chesed*. These *sefirot* find inter-linkage in Aaron, who is the fifth/*hod* representative of the seven shepherds, (Zohar III Emor) and a *kohen* is called "a man of *chesed* ". (Zohar, Vayechi) The Chanukah/*hod* miracle happened through *kohanim*.

Issachar acquired the crown of Torah. As mentioned, the crown of Torah includes the other two - Priesthood and Kingship. Issachar/*hod* is the forerunner of Chanukah. He restores to the world the special inner, hidden light of Torah. This snatches back and retrieves the levels stolen by Satan from Jacob in their battle. Through Issachar's *mesirot nefesh* for Torah, his descendents were able to give their lives for the Torah and draw a new revelation of its light.9 The Temple was restored and the *kohanim* shone their brightest and even temporarily took hold of the kingship.

We see now a little of why the Ari'Zl. here mentions that Issachar is the fifth son.

Jacob snatched them from Esau, in the secret of "*His hand was holding onto the heel of Esau,*" (Gen. 25:26) and Issachar was born from this level of *nefesh*. Much later in time, Rabbi Akiva ben Yosef, whose name has within it *aikev*, was born from this level of *nefesh*. As we alluded to in previous discussions, based upon *Midrash Rut* of the *Zohar*, that Issachar is [from] **Rabbi Akiva.10**

This hold of Esau caused the friction in the story around Issachar's birth. It also caused Rabbi Akiva to not learn during the first forty years of his life.

As mentioned, Jacob comes from the *aikev* [heel], because his glory primarily comes out at the tail, heel/end of days. Issachar/*yesh-schar* is a special sneak-peak preview of this level here and now.11 Therefore he comes specifically from Jacob's snatching Esau*'s heel*, capturing the prime *Tohu* lights in Esau that are to shine out at history's conclusion. The 'snatching' is the aspect of the sneak-peak.

Rabbi Akiva furthered this *tikun* and built a legion of 24,000 students

Rabbi Akiva furthered this *tikun* and built a legion of 24,000 students who drew from this deluxe level. It was such a high category that it could not remain in the world as is and they died an untimely death.12 But their having had a brief hey-day drawing from this premium category brought it a step closer to the world and paved the way all the more for it to eventually fully manifest at the end of days. He started again and rebuilt from five super-students - who parallel the five special possessions of G-d in His world.13 Through them the whole world will become the special possession of the One Above in the final redemption.

[Translation and commentary by Perets Auerbach.]

FOOTNOTES

1. See *Likutei Torah Breishit*, that there were actually two Eve's.
2. Although it is not known for sure, it does not seem from the simple story of Scripture that the *duda'im* aided Rachel's conception, as she gave birth to Joseph her firstborn at a later point, and it says then: "*And Elokim heard her and He opened her womb*," (Gen. 30:22) that it was directly from G-d.
3. There are those who have a custom to pronounce the second S/*sin* by his birth, the first time Issacher's name is read in the public Torah reading on Shabbat.
4. As seen above, that by the giving of the Torah to the whole people they were all called "*a kingdom of priests and a holy nation*" (Ex. 19:6) - Torah includes them all.
5. This big switch comes about because they eat from the tree of good and evil, which switches them around and causes a big mixup. (*Eitz Chaim*)
6. G-d has His ways of setting the score straight and our job is to sometimes sit tight and wait patiently for Him to do this.
   "*And Rachel was jealous of her sister*" (Gen. 30:1) "Jealousy of scribes increases wisdom." (*Baba Batra* 21a) The holy jealousy of Rachel fixes the selfish jealousy of Cain. It revolved around birth - that Leah had children and she didn't. Birth is the main channel for the fixing of souls, for they were disturbed by the original sin. Rachel's jealousy here helped draw and repair the soul roots for all time.
7. "He does not withhold good from those who walk in simplicity." (*Hagiga*)
8. People said that the Esau/Jacob twins would marry the Leah/Rachel twins, the oldest to the oldest and the youngest to the youngest. (*Baba Batra* 123a)
9. a new shining of the hidden light of creation. This is in line with "And the children of Issachar know *bina*."
10. This all finds full elaboration above, in the thirty-second chapter.
11. All those who make spirituality their primary focus also draw from this aspect.
12. The Rabbis attribute their death by plague to a lack of treating each other properly. (*Yevamot* 62b) Because they come from such a high level, they were treated with a very strict standard, especially since they were attached to Rabbi Akiva, who as mentioned ascended to the original thought of creation with *din* (above).

13. See above about the root of these five disciples in the five powers of *gevura*.

Nadab & Abihu

Gate of Reincarnations: Chapter Thirty-Three, Section 2a

Later on, Nadab and Abihu also came from the good side of Cain, and this is the secret of "*the firstborn Nadab and Abihu, Elazar*." (Num. 3:2) On this, the Zohar in the portion Acharei Mot asks, "It should have said "*v'Elazar* [and Elazar] **- with a V/*vav*?" It is so an allusion to Cain who was the firstborn of Adam - the firstborn of all history, and he reincarnated into Nadab and Abihu. Elazar and Ithamar however are from a different root. Therefore, it does not use V/*vav*** [meaning 'and'] **with Elazar - to separate him from Nadab and Abihu.**

However, only Nadab had his *ruach* from the level of Cain, which is the secret of the verse, "*Sustain me with Your ruach* <u>ND</u>Y<u>V</u>H/*nedivah* [generous spirit]**." (Ps. 51:14) His *nefesh* came from his elder, AMY**NDV/**AmiNadab the father of Elisheva his mother, and so he took the last three letters NDV/*Nadab*.**

NDYVH is NDV-YH. YH is the upper unification within the Tetragrammaton and in terms of Nadab implies that he had higher connection - exactly what the Ari'Zl says here about him having the special level of *ruach* - *ruach nidivah*/NDV-YH.

The verse that this is learned from is in the special psalm of David's repentance over the Bat Sheba scenario. (Ps. 51) It involved him falling into what seemed to be adultery. Even though it was not, his nonetheless repenting over what seemed so, fixed a great part of Cain's taking Abel's wife. Nadab helped make somewhat of a *tikun* for this by not getting married at all.

This is the meaning of "Abihu"- he is from Adam, the father of the entire world.

However, with respect to Abihu, both his *nefesh* and *ruach* were from Cain, and that is why he is called "*Abihu*" [lit. 'he is my father'] **- to indicate that all of his levels were from Cain, who received the *nefesh* from Adam himself, the father of the entire world. This is the meaning of "Abihu"- he is from Adam, the father of the entire world.**

" *Ab* ['father'] is in *chochmah*. " (Zohar) Abihu indicates strong, essential *chochmah* linkage. AVYHU/Abihu is AV-YHV - *chochmah* includes the energies of *bina* and *da'at* that come from it and are included in YHV.

"Behold I send you the prophet Elijah, before the great, awesome day of G-d comes. And he shall restore the heart of fathers to their children and the heart of children to their fathers." (Malachi 3:23-24) *Atzilut*/*chochmah*/*Abba* is as the father of B"YA, the children. The prophet Elijah will come and, through his great power of prophecy, unite Above and

Below - *Atzilut* with B"YA. He will do this empowered by the super Nadab/Abihu energy entrusted to him.

In simple terms, the universe will awaken to know that it has a loving father. This will bring everyone close to their Father in Heaven and to each other. Cain, who murdered his brother, will be responsible for the greatest love, unity, and brotherhood known to mankind.

This is the secret of, "*We are unclean for the nefesh adam* [soul of man]**," (Num. 9:7) which were** [i.e. *adam* is referring to] **Nadab and Abihu, the *nefesh* of Adam himself. However, since Nadab did not have the *nefesh* of Adam, it does not say "*nefashot Adam*" in the plural, since the main *nefesh* of Adam was only in *Abihu*.**

This prevented those who carried their bodies out from the Tabernacle from offering the paschal lamb. (Num. 9:6) Their plea elicited the giving of a whole new *mitzvah* and portion of Torah - the *Pesach Shaini* [second paschal lamb]. It is brought a month later by all those who are unable to bring it at its fixed time on *Pesach* [Passover] itself. Included in the criteria of who can bring it are those who were ritually impure by way of impurity of a corpse before *Pesach*. This impurity comes as a result of the original sin.

The second chance comes to give extra opportunity to fix things. It plants a motion in creation of *teshuvah* - fixing mistakes. As mentioned, this in general is the theme of the Cain root, and its superiority over the Abel root – mostly brought to fruition through the Nadab/Abihu channel.

Abihu also received from Nachshon, his mother's brother…

The Ari'Zl starts this paragraph by mentioning that Abihu received from Nachshon - his mother's brother . The Rabbis teach that one who wants to marry a woman should always check her brother. It is learned from "And Aaron took Elisheva the daughter of AmiNadab, the sister of Nachshon, to him for a wife." (Ex. 6:23) In other words, this dynamic empowered Abihu to draw from the Nachshon energy.

…because he [Nachshon] was also from the root of Cain...

…because he [Nachshon] **was also from the root of Cain called *nefesh*. Furthermore, since the main attachment of the *zuhama* of the snake in Adam is on the level of the *nefesh* of *Asiya*, he is called NChShN/Nachshon after the NChSh/*nachash*** [snake].

NChShN/Nachshon is 'NCSh-N/*nachash*-N/*nun*' - the snake of the fiftieth gate. *Nachash* is *gematria Mashiach*. There cannot be a hero without a villain. The classic first villain mentioned in the Torah is Pharaoh, who is called a serpent. (Ezekiel 29:3)

A step deeper, *Mashiach* comes to transform, sublimate, and harness the snake energy to the good side. It comes from the unique messianic place - the fiftieth gate. It is channeled through Nachshon, the prince of the tribe of Judah (Num. 1:7) - the forefather of *Mashiach*. (Zohar I Vayeishev) The snake tastes not his food, for whatever he eats tastes like dust. He

always crawls on his belly. (Gen. 3:14) In the rectified state, this represents one who is completely nullified to and included in the Infinite Light. "Let my soul be to all as dust." (Morning Liturgy)

Mashiach will purify and elevate the entire world to this level - the exalted inclusion of the fiftieth gate in the Infinite One. Nachshon, who was at this level, was the one who jumped into the sea and caused it to split. (*Shemot Raba*) When one is in extreme danger, the essence surfaces. He demonstrated complete trust in G-d and nullification to His will. This was the catalyst for the miracle and opened the path for the whole nation to walk through the sea on dry land.

So it is will be with *Mashiach* by the final redemption. His outstanding faith, trust, and self-sacrifice will push the entire people through the pangs of exile, make miracles sprout left and right, and open the light of the grand fiftieth gate to shine to all.

The supernal snake removed two *mochin* from *Nukvah*, which is two times the word OVR-207/*ohr*, as we discussed on the verse, "VAHVT-414/*va'ahavta* [and you shall love] ***G-d your L-rd*." (Deut. 6:5) This is the *gematria* NChShN/Nachshon, to teach that Nachshon through his good deeds restored them to *Nukvah*.**

Judah is rooted in *malchut*. (*Likutei Moharan* 4) The first prince of this tribe has to work to fix *Nukvah* the *malchut*/feminine principle. *Nukvah* is the *partzuf* that infuses this world. Mind power is light. *Nukvah* has two mind powers/lights. (*Eitz Chayim, Shaar Nukvah*) From this comes love and fear of G-d. Twice *ohr* [light] equals *v'ahavta*, from which is learned the *mitzvah* to love G-d, for fear and love.Together are two wings that propel the soul above to cleave to G-d. (Deut. 10:12-13)

The main attack of the snake/evil inclination is to put the soul asleep to Divine connection.

The main attack of the snake/evil inclination is to put the soul asleep to Divine connection. He injects the poison of materialism and causes the soul to forget what it is here for. Nachshon jumped into the sea and jolted the entire people into remembering their purpose. His self-sacrifice stands for generations in the soul-switch board as a battery to enlighten *Nukvah* and the whole world drawn from it to aspire to on High.

Moreover, when it reincarnated into Yishai, David's father, then the level of Cain called snake was completely rectified. As the verse says, "*who consorted with Abigail daughter of Nachash*." (Samuel I 17:25) the Sages explain that she was the daughter of the one "who died because of the bite of the *nachash* [snake]**", (*Baba Batra* 17a) alluding to the fact that Yishai was the end of the rectification of the *zuhama* of the *nachash*, having the *nefesh* of Cain. Nevertheless, he died because of the bite of the snake (*Shabbat* 55b) - because of the sin of Adam. Thus, more completion was achieved through Yishai than through Nachshon.**

Yishai and David are also from Judah. Accordingly they also took a major part in rectifying the snake, who is stationed immediately beneath *malchut* in the worlds. Coming after

Nachshon, they built on and furthered his work.

Yishai was one of the four who never sinned. His death was directly for the original sin and made a great repair for it. His great level of perfection paved the way for David/the *Mashiach* root to be born to the world.

From these last paragraphs we see clearly that the Nadab/Abihu Cain root is instrumental in fixing the tree of knowledge and bringing the final redemption.

Returning to the discussion of Nadab and Abihu, since they were on the level of the *nefesh* called *Asiya*, the *zuhama* of the snake attached itself to them, and they sinned in the incident of the "unauthorized incense-offering". (Lev. 10:1) As a result, they were punished with death [which has its hold on *Asiya*].

[Translation and commentary by Perets Auerbach.]

Elijah is Pinchas

Gate of Reincarnations: Chapter Thirty-Three, Section 2b

Elijah the Prophet is Pinchas, (Zohar) who had the *nefesh zehira ila'a* of Adam. Therefore, Nadab and Abihu came into him in *ibur* in the incident with Zimri, since they were also the level of the *nefesh* of Adam from the aspect of the *nefesh* of *Asiya*, as mentioned earlier.

Likes attract and aid each other to rectify.

Nadab and Abihu had to die through burning.

Now, had the Jewish people not sinned with the [golden] **calf, the *zuhama* would have been completely removed from them.1 Had that been the case, then even though Nadab and Abihu sinned with the incense, they could have simply died a normal death. However, since Israel did commit the sin with the calf, they caused the *zuhama* to adhere once again to the *nefesh* of Adam. As a result, Nadab and Abihu had to die through burning.**

Before the sin, Adam's body was from the world of *Yetzira*. The sin caused a great fall to the lowly, earthy realm of *Asiya* and the body assumed a base, physical attire. (*Likutei Torah, Bereishit*) This is what the snake has a hold on. Physically, man is not that much different than beast.2

Fire destroys the substantiality of the material. It is therefore one method of destroying the evil energy of the snake intermingled with the body. Cremation is forbidden as G-d in His infinite wisdom sees that the best rectification for the body after death is to let it deteriorate. Therefore, only their souls were burned while their bodies were left unscathed, for the

negative energy was primarily attached to their souls and from there was burned away. Their bodies were buried and left to natural designs.

This is the reason for, *"And all your brothers the entire House of Israel shall cry over the burning."* (Lev. 10:6) Their sin of the [golden] **calf caused the burning of the *nefesh* of Adam, the father of the entire world. This is the reason why Nadab and Abihu were considered equal to the entire Jewish people, like Moses and Aaron, because they possessed the *nefesh* of Adam itself.**

Rashi states that Moses remarked to Aaron that he knew the consecration of the Tabernacle would involve the death of great *tzadikim*. He had thought that it would be himself or Aaron. After Nadab and Abihu were taken, he saw that they were greater.

Even though we explained that in order to draw down the tremendous *Shechinah* concentration in the Tabernacle, it was necessary to create an extreme awakening from below, which was to come through *tzadikim* dying for the Divine honor. Still, if they had not sinned with the golden calf, it would have been possible to make this awakening by means of the offerings without anyone having to die.3

After the golden calf, only the choicest were powerful enough...

After the golden calf, only the choicest were powerful enough to propel a strong enough ascent from below to bring down the highest light. This shows the greatness of Nadab and Abihu. The secret is here revealed – that they are from the *nefesh* of Adam himself.

Adam's mistake took the *Shechinah* out of the universe, he himself is accordingly the one to sacrifice and give up life for its return.

Regarding the *ibur* into Pinchas it is written, "*Remember NA/na* [*please*] ***which NKI/naki*** [innocent] ***person ever perished,*" (Job 4:7) as the *Zohar* says. (Pinchas 217a) For the first letters of** Nadab **and** Abihu **are NA/*nun-aleph*, and they are from the root of KYN/Cain, whose letters spell NKY/*naki*. In other words, they never perished but went into Pinchas, who was also from Cain. However, as we explained earlier, (Chapter 32) when Pinchas sinned with the incident of the daughter of Yiftach, the *ibur* of Nadab and Abihu was removed from him and it went to Samuel the Prophet.**

Above, the Ari'Zl taught us that NA/*na* hints to Nadav and Abihu, when this word of supplication was used by Elisha to receive double the spirit of Elijah. It again comes into play here by the verse speaking of Pinchas/Elijah receiving these souls to fix them.

Above we explained that *na* ['please'] fixes the forceful taking of light found in the Cain root in *Tohu*. Two *na's* are necessary to fully repair this: one at the stage of Pinchas himself receiving the souls and one when he passed them on as Elijah to Elisha.4

As a result of Israelites sinning with the Moabite women, a plague was sent and they were dying like flies. Pinchas got up, was vengeful on behalf of G-d, killed the main offenders,

and the plague ceased. (Num. 25:1-9) His jealousy for the Divine honor fixed Cain's selfish jealousy. By saving his brethren from deserved death, Pinchas fixed Cain's killing his brother undeservedly. His care about his brothers fixed Cain's "Am I my brother's keeper?"(Gen. 4:9)

Pinchas thus rectified the separateness and lack of relation of the *sefirot* of *Tohu*...

At first the *sefirot* of *Tohu* were selfish in that each one received directly from *Ein Sof*, without giving to each other. Then the vessels tried to obtain too much light. (*Eitz Chayim, Shaar Shevirat HaKeilim*) Pinchas thus rectified the separateness and lack of relation of the *sefirot* of *Tohu*, source of the Cain mechanics. This gave into Pinchas' jurisdiction the choice souls of Cain.

Korach the son of Yitzhar was from the level of the *ruach* of Cain from the side of evil, as the verse indicates, "*And Korach took*" (Num. 16:1) - see the Targum there.5 This evil *ruach* of Cain was enclothed within him [Korach]**, and therefore he accused Abel his brother,** [who was enclothed in] **Moses. However Jethro, though he too is from Cain, as it says, "*Heber the Kenite separated from KYN/Kenites,*" (Judges 4:11) is from the level of good of Cain. Therefore, he gave his daughter Tziporah to Moses, was good to him, and fed him bread.**

This greatly fixed the Cain root. Empowered by it, Jethro 's recognizing one G-d and His power was actually the local catalyst for the giving of the Torah. (Zohar, see *Likutei Moharan* 10) The crown of Torah goes together with the others, which belong to Cain the firstborn.

Korach thought he had rectified Cain the firstborn, and therefore he tried to overcome Moses, who was Abel. However, he had erred in this because the *tikun* of Cain could not have come through Korach, since he was from his evil side. Rather, it could only come through his descendant, Samuel the Prophet, who was also from the good side of Cain. The Sages have said that Korach prophesized but did not know [what he was prophesying]**, because he saw a fire go out from his** [reproductive] **organ** [making him think that since his descendents were to be rulers,6 he would be successful in usurping Moses7]**. Understand this.**

[Translation and commentary by Perets Auerbach.]

Samuel the Prophet

Gate of Reincarnations: Chapter Thirty-Three, Section 3a

This is the secret of: "*And he saw the Kenites,*" (Num. 24:21) who is Cain, and Samuel was from Cain. This is alluded to in, "*Oy! Who will survive when MShMV/misumo* [He

imposes] ***AL/el*** [these]**?" (Num. 24:23) - which are the letters ShMUAL.**

...Samuel himself finished what Saul started...

Moreover, just before that it said, "*He saw Amalek*," (Num. 24:20) who is from the evil side of Cain, as we will later explain. Thus he was saying, "Woe to Amalek when Samuel will come", because it was him who urged Saul to go off to war against him. As it says [that Samuel himself finished what Saul started], "*Samuel severed Agag* (king of Amalek) ***in Gilgal*.**" (Samuel I 15:33)

This is from the prophecy of Balaam the wicked. Even though he was bad, he was given revelations way beyond what he deserved, in order for G-d to thereby show His people how much He watches over and protects them from those who plot to destroy them. Based on previous discussions of the Balaam root this is well understood.

Balaam tried to destroy the people three times. Each time, G-d foiled his efforts. (*Berachot* 55b) He then said this prophecy. He was saying to the nations that those who try to wipe out the chosen people will themselves end up obliterated. Samuel, who comes from the rectified Cain energy, is the one who eradicates those who come from the bad side of Cain to annihilate. This relates to Balaam, whose evil powers came from the bad of Cain. (Zohar III Balaam) When his own efforts to do harm were thwarted, he was made to prophesize how coming efforts of succeeding enemies are also be destined to fail.

Samuel killed the king of Amalek in Gilgal - invested by the power of the rectified *gilgul* of his Cain sparks. Rashi teaches that he sliced him into four. Rabbi Nachman explains that this refers to the four principle kingdoms through which the *sitra achra* manifests in the world - which are all under the jurisdiction of the Amalek scoundrel. Samuel retrieved the *malchut*/kingdom of holiness from them.1 This empowered him to anoint David, the full bearer of *malchut* of holiness in his *Mashiach* essence.

"Samuel snatched back from ...Satan what he had taken from Jacob..."

This is the secret of what the Zohar (Vayeitzei) writes, "*'And he touched his thigh'* (Gen. 32:26) - this refers to Nadab and Abihu." In *Saba* of *Mishpatim* it says, "Samuel snatched back from *Samael*/the Satan2 what he had taken from Jacob [when they wrestled]**".** (Zohar II Mishpatim 111)

The Satan saw that Jacob was invincible and there was no way he could beat him. He tried at least to cause some damage. Nadab and Abihu harbor the messianic potential. Thus they were able to facilitate the consecration of the *Mishkan*. If this *tikun* was able to fully spread out, *Mashiach* could have come then. Instead, it was damaged by the Satan. Now it takes this whole series of Nadab/Abihu stages enumerated by the Ari'Zl for the full *tikun* to eventually fully take hold.

This is because Nadab and Abihu are the two legs, *netzach* and *hod*, the root of all prophets. *Samael* had grabbed on to them. When Samuel came along and grabbed this thigh from

Samael, which is Nadab and Abihu, he merited prophecy through them, because the thighs are the source of the prophets. Prior to Samuel, the thigh had been in *Samael's* possession, as the Ari' Zl explains on the verse: "*vision was not widespread*." (Samuel I 3:1, *Sefer HaLikutim*)

This demonstrates the awesome power of Samuel - that he battles and defeats the Devil himself. Therefore was he empowered to anoint David/*Mashiach* (lit. "anointed"). He also opened the channel of prophecy to spread out to all those who are worthy. To this day, his grave is a special place that can open up Divine inspiration for visitors.

This is the secret of what the Sages say on the verse, "*If You take note of the suffering of Your maidservant*." (Samuel I 1:11) For Hannah [Samuel's mother] **said, "I will go into seclusion** [with another man] **and** [will be forced to] **drink the *sotah*** [wayward woman's] **waters, and then certainly will I have children".**

A *sotah* is a woman who was alone with another man and is suspected of adultery. She is to be brought to the Holy Temple and given a special potion to drink. (Num. 5:24) If she is guilty, she dies a terrible death. If innocent - on the contrary, she is blessed to give birth to healthy children. Hannah was an extremely virtuous woman. According to Rabbi Elazar, she as if threatened on High and made a vow that if she would not have children, she would set herself up to go through the whole dark, suspicious *sotah* process in order to end up a mother. (*Berachot* 31b) She only meant this for the Divine honor, to be a vessel for its expression through motherhood.

This can be understood in light of what is found in the *Saba* of *Mishpatim*, where it says that Samuel grabbed the thigh from *Samael*, and gave him the thigh of the *sotah* in its place. Therefore, Hannah told G-d that if she could not give birth to Samuel who could grab the thigh from *Samael*, she would go and become secluded [with another man]**. This would cause two thighs to be taken away from *Samael*, the thigh of Jacob through Samuel, and the thigh of the *sotah* - since she would be pure and he would not overcome her.**

She would set herself up in a test, withstand it, and thereby as if force Heaven to answer. This would come by virtue of the *sotah* process. For when she stands the test and is pure, this overcomes and subjugates the the Satan, forcing him to relinquish energies that he stole from holiness through peoples' mistakes.

She reached up to the level of super mercy...

"Hannah prayed upon G-d..." (Samuel I:10) She reached up to the level of super mercy that is above the usual expression of Divinity afforded to people, called *Atik*, and changed the natural order. (Zohar) Samuel who came from this, lived above nature and anointed David/*Mashiach* who will elevate the whole world to this state. This all comes from Nadab and Abihu, who lived in this world in an elevated state.3

This is also the secret of "*Moses and Aaron were among His priests, and Samuel among those who invoke His Name,*" (Ps. 99:6) for Samuel was considered equal to Moses and

Aaron. (*Berachot* 31b) This is because Nadab and Abihu were in him, and they were equal to Moses and Aaron, as is said on the verse, "*It* [the *Mishkan*] ***shall be sanctified by My Glory*** [through the death of *tzadikim*4]." (Ex. 29:43)

And just as ELYShA/Elisha took the three letters ELY from ELYHV/*Eliyahu*/Elijah, as said in the previous discussion, so too did ShMVEL/*Shmuel*/Samuel take the two letters E-L from *Eliyahu*, alluding to the fact that he took Nadab and Abihu, who were originally in Elijah.

E-L is a Divine name denoting G-d's power. Yet it is a name of *chesed*5 (lovingkindness). As mentioned, this is part of the essential Nadab/Abihu dynamic.

Elisha also took the Y/*yud* from his master. As mentioned ELY/Eili means My L-rd. It fits with the ShA of ELYShA which means favor, referring to the lack of favor Cain experienced that was fixed in Elisha. This granted him the extra favor of 'My L-rd'.

We need to explain the matter of Samuel, and we will start with Nadab and Abihu. Know that just as Nadab and Abihu sinned with the incense-offering, so too did Israel sin with the calf, and they caused them to be burned. As said earlier on the verse, *"And all your brothers, the entire House of Israel, shall cry over the burning."* (Lev. 10:6) Aaron also played a role in their death when he made the calf. As it says, "G-d *became very angry with Aaron to destroy him*" (Deut. 9:20) - this refers to the destruction of his sons.6

[Translation and commentary by Perets Auerbach.]

Aaron & Haran

Gate of Reincarnations: Chapter Thirty-Three, Section 3b

Now Aaron was from the root of Abel,1 the son of Adam. The root of Abel divided into many levels of roots, principally two soul-roots: The roots of Haran and Nahor, the brothers of Abram.

Nahor reincarnated into Hur the son of Miriam (Moses' sister)**, while Haran reincarnated into Aaron. ChVR/(*C*)*hur* took the three letters of NChVR/*Na(c)hor*, while the N/*nun* from Nahor remained for the root of Ahab king of Israel, as we will explain. However, AHRN/Aaron has the three letters of HRN/Haran** (*hei-reish-nun*)**, plus an additional A/*aleph*.**

Lot the son of Haran was also from the root of Abel. Therefore the head-letters of LVT BN HRN/Lot ben [son of] **Haran spell HVL/Abel in reverse - since both Lot and Haran were from the Abel-root. From Lot later came King Rehoboam,** [King Solomon's son] **as we will explain. Thus we find that Moses, his brother Aaron, Hur ben Miriam** (their nephew)**, Lot, and Ahab are all from the root of Abel the son of**

Adam - different branches but all from Abel.

Haran himself came to rectify the sin of Adam who had performed idol-worship.

As said, Aaron was Haran the brother of Abram. Now, Haran himself came to rectify the sin of Adam who had performed idol-worship. However, not only did he not rectify, but he didn't even believe in G-d until after Abraham came out of the fiery furnace, as the Sages say.2 Therefore Haran was burned in *Ur Kasdim* [the furnace in Kasdim].

"Whatever is in your power to do - do!" (Eccl. 9:10) The fact that Haran died for the sake of faith started the process and paved the way for his soul to continue to undergo stages of *tikun*. A person should never say that since he wasn't able to do everything that it seem he should do - therefore he won't do anything.

After that, he reincarnated into Aaron to rectify the sin - but in the end he did just the opposite by making the [Golden] **Calf. Really he should have instead sacrificed himself when the Mixed Multitude came to him and said, "*Arise and make a god for us*." (Ex. 32:1) However he erred, thinking that it was enough that they had already killed Hur, who was also from the root of Abel.**

The intention of Aaron was totally good. He knew that if he would not listen to the people they would kill him. This alone was not an issue for him. However, he was concerned that because of this, G-d would destroy the people, in accordance with the principle that G-d is more exacting about the honor of *tzadikim* than of His own. (Zohar III)

Nonetheless, there was some aspect of this that was considered a lack on the part of Aaron. Adam's original mistake planted in events a strange scenario that, at times, no matter what a person might do, things cannot be completely good. Moreover, he might have to suffer consequences. This seems unfair, but life is not meant to be fair. We are here to fix things. A repair man who is sent to fix a stove does not question why the stove broke or why he is sent to fix it - he knows that his purpose is simply to do his job and make the repair. Each soul is a repairman of some part of existence and is sent in certain places/situations to rectify sparks of the original sin - according to their soul-root and according part in it. This is the ultimate cause of all seemingly impossible circumstances.

...he built an altar as a result of the one slaughtered before him...

This is the secret of, "*And he built an altar <u>before</u> him*," (Ex. 32:5) which the Sages interpret to mean that he built an altar as a result of the one slaughtered before him - that is Hur. Thus, he didn't stop them and sacrifice himself instead - and sinned as a result. This was not rectified until Uriah the Priest, as we will explain later.

However, prior to this he reincarnated into Ya'abetz the Judge. He sinned then as well, constantly making vows, as the Sages say on the verse, *"Ya'abetz called out to the G-d of Israel, saying, 'If you will bless me'."* (Chron. I 4:10) Therefore, he reincarnated

into Tola the son of Pu'ah the Judge. He was called 'Tola' after '*tola'a*' [worm]**, whose strength is in its mouth,3 to hint that he had come to rectify the vows that came forth from his mouth.**

He sinned in another way as well, as the Sages explain on the verse, "*He dwelt in Shamir, in Mount Ephraim*." (Judges 10:1) For, he remained in a single location in one city, rather than traveling from place to place to judge Israel. This prevented the people from coming to him for judgment because of the need to travel. Therefore he reincarnated into Samuel the Prophet, who rectified this sin by traveling from place to place to judge the people, as the verse says.

Nadab and Abihu, who are called 'limbs of truth', came to him in *ibur*. From there (*netzach* and *hod*, which they represent) **comes prophecy, and therefore he merited prophecy through them. When he fathered Abijah, his own son, Abihu reincarnated into him4 - so their names are similar. Nadab however remained in Samuel, which is the secret of, "*his second*** [born son] **Abijah.*"* (Samuel I 8:2) For Nadab remained in Samuel, but from his second, that is Abihu, came the reincarnation into his son called Abijah.**

The limbs represent the *sefirot*. They are all truthful. Nonetheless *netzach* and *hod* are special, for although they are in some aspect considered outside of the body of holiness and are thus susceptible to the *kelipot*, which are called *sheker* [falsehood] - they remain truthful. Linking to this special degree of truth afforded Samuel the merit of prophecy. A person can merit divine inspiration through simply thinking of G-d and connecting his everyday business to Him.

...that good was *Mashiach ben Yosef*, who was destined to come from him...

After that, Samuel died and reincarnated into Abijah, the son of Jeroboam. Thus it says by Samuel, "*All of Israel eulogized him*" (Samuel I 28:3) and with respect to Abijah, the son of Jeroboam it says, "*All of Israel eulogized him*." (Kings I 14:18) For they saw something good within him. According to *Midrash Eichah* in the *Zohar*, that good was *Mashiach ben Yosef*, who was destined to come from him - the reason being because he was the reincarnation of Samuel.

"'And G-d saw the light that it was good' (Gen. 1:3) - that it is good to hide."5 He hid it in *yesod* - the *sefira* of Joseph/*Yosef*. It is thus to be revealed by *Mashiach ben Yosef*. *Yesod* is the *sefira* of connection - between above and below. A new level of this connection is revealed at the time of death, when the soul departs above. It is thus a powerful time of *yesod* energy. People sensed this and saw through it some of the special good of the hidden light.

[Translation and commentary by Perets Auerbach.]

Uriah The Kohen

Gate of Reincarnations: Chapter Thirty-Three, Section 3c

After that, Aaron returned and reincarnated into Uriah the Kohen of Kiryat Ye'arim, who was killed by King Yehoyakim. Through this, he was forgiven for the death for which he was culpable as a result of the (Golden) **Calf. However, Nadab and Abihu also reincarnated with him into Uriah the Kohen as an actual *gilgul*, since they died because of him, as we said on the verse, "*God became very angry with Aaron to destroy him*." (Deut. 9:20)**

...Nadab and Abihu also reincarnated with him into Uriah the Kohen...

Therefore, ARYH/Uri(y)ah was named after AHRN/A(h)aron - their names are similar and both were priests. In addition, even though he was rectified when Uriah was killed, since he caused Nadab and Abihu his sons to reincarnate and be killed because of him, therefore he needed to reincarnate a second time into Zechariah the prophet and *kohen*, the colleague of Haggai and Malachi. Nadab and Abihu reincarnated with him as a real *gilgul*.

Thus Uriah the Kohen, who came to rectify the sin of Aaron, was called *kohen*, to allude to Aaron the <u>first</u> *kohen*. However, Zechariah came for the purpose of Nadab and Abihu, and therefore was not called *kohen* even though he was one (and they were also *kohanim*)**. As it says, "*I appointed trustworthy witnesses for myself: Uriah the Kohen and Zechariyahu the son of Yeberechiah*." (Isaiah 8:2)**

There is also another hint, for with respect to Uriah it does not mention "son of", though it does with respect to Zechariah/*Zechariyahu*. This is to allude to the fact that Uriah was the father and *Zechariyahu* was the son - that is that Nadab and Abihu his sons were the principle souls in Zechariah.

...each of them had reincarnations of two "witnesses"...

Therefore are they called "trustworthy witnesses" - because the two of them are one (the same) **soul, as mentioned, and each of them had reincarnations of two "witnesses" - an aspect of Aaron and an aspect of his two sons. Hence, Uriah also prophesied about chastisements since he still needed to be killed. However, Zechariah prophesied about times of comfort and the building of the Second Temple, as found in his book.**

A witness comes to clarify the truth in places where it is hidden. (*Likutei Moharan*) These *tzadikim* came to fix the root of Aaron and prove its absolute goodness from amidst its falls. They thereby testify to the Divine unity, which rests on and manifests through *tzadikim*. This is one idea behind "*tzadikaya anpei Shechinta*/the righteous are (as if) the face of the Divine Presence". (Zohar)

Each prophet expresses his vision in a different manner - according to his soul root.

(*Chatam Sofer* 15:16) Also, the nature of the prophesy given to him to tell relates to his merit and his own *tikun* in the world. Isaiah accepted upon himself the yoke of Heaven with joy and so merited to foretell times of happiness. (*Yalkut Shimoni* Isaiah 6) Uriah had to work on the *din* side, which involves suffering - therefore he had to give over messages of reproof. After this *tikun*, the door was opened for Zechariah to do it on the *chesed* side.

[Translation and commentary by Perets Auerbach.]

Moses our Teacher

Gate of Reincarnations: Chapter Thirty-four, Section 1

Abel is [drawn from] **the right shoulder of Adam, which is the level of *itra d'chesed*** [the crown of *chesed*] **- which remained in *Zeir Anpin*. So we find that he is from the in the secret of *da'at*, which, as we have explained before resolves between *chochmah* and *bina*. Therefore, *da'at* itself has to incorporate the three levels of *chochmah, bina*, and *da'at*.**

At first, Moses was Abel, who was the son of Adam. Later, he reincarnated into Seth, then Noah, and after that, into Shem, Noah's son. This is the secret of, "*You have said, 'I shall know you by* <u>*shem*</u> [literally meaning 'name']**'" (Ex. 33:12) - an allusion to the reincarnation into Shem. "*And you found favor ChN/cheit-nun*** [*favor*] ***in My eyes*" hints at the reincarnation into Noah, the father, since Noah also contains the letters ChN/*cheit-nun*. In the secret of, "*Noah found favor CN/cheit-nun*** [*favor*](Gen. 6:8)

I mentioned elsewhere that these *gilgulim* are in the secret *of NR"N*, and therefore, you need not be surprised about how Noah and Shem could live at the same time if they are from the same level

since they can take different soul-sections from one person who had them altogether.

Shem, Noah, and Moses are all from the same root, the level of *chesed*...

Thus MSh/*mem-shin*, the first letters of MShH/*mem-shin-hey*/*Moshe* (Moses) **allude to ShM/*shin-mem*/Shem. And so we learn that Shem, Noah, and Moses are all from the same root, the level of *chesed*, which is that of Abel the son of Adam. This is the secret of** [what it says regarding Moses]**, "*for from the water he was drawn*" (Ex. 2:10) - that is** [from] **the waters of *chesed*.**

Water spreads out wherever it is put. It gives life. It is formless, colorless, tasteless - boundless by nature. These are all *chesed*-oriented qualities.

"The world is built from *chesed*".1 (Ps. 103:2) After they ate from the tree, the original *chesed* - directive of creation became hidden. The giving of the Torah restored the

revelation of this directive.2 Moses brought the Torah to the world. He was chosen for this because of his root in *chesed*.

Water is formless, whereas Moses gives purpose, structure, and form to the world.

Pharaoh decreed that all males should be thrown into the Nile. This was because his astrologers saw that the people's savior would be smitten by water. (*Shemot Raba*) The Maharal explains that there is an opposite dynamic between Moses and water. Water is formless, whereas Moses gives purpose, structure, and form to the world. (*Gur Aryeh Shemot*)

This does not contradict the above. The greatness of Moses is that he takes the raw spreading, giving *chesed* energy and draws it into the vessels of actualization. He transferred the Torah from its free, water-like form in the worlds above into a concrete, down to earth doctrine.3 This explains the concept brought presently about the Torah being given from the aspect of fiery *gevura*.4

When Moses received the Torah from Sinai, all three levels were incorporated and ascended in the secret *da'at machriyah* [resolving knowledge], from which comes the level of the written Torah. This is the secret of "*From His right hand a fiery doctrine (Torah, was presented) to them*," (Deut. 33:2) for the Torah is given from the side of *gevurot* - which is the side of *gevura* of *da'at*, as mentioned.

Torah is '*moreh derech*' - shows the way. It is given to give a way for each person to connect to G-d. It must then include all diverse paths and present means for each individual to decide between them and know for himself what to do. *Da'at* includes the extremities of *chochmah*-right/*bina*-left. It incorporates them into itself and decides between them. Accordingly, the Torah was given from *da'at*. It was given on Sinai, which equals *sulam* [latter] - a means to ascend and connect above…

As said, the soul of Moses is sourced in *da'at*. This facilitates him to be the one to bring Torah to the world.5

I already explained that until the vision of the bush, Moses had yet to rectify the letters of Abel and Seth, except for the Sh of *ShS*/*Shais*/Seth and the H of *HVL*/*Hevel*/Abel, hinted to in the name *MShH*/*Moshe*/Moses. The three letters *HVL* of *Hevel*/Abel had yet to be rectified.

As mentioned, the soul is included in the name. Each letter is a different aspect of the soul. Each one receives attention and rectification at different stages.

"Do whatever is in your power!" (Eccl. 9:10) At any given chapter of life, there are special things/letters to repair and enjoy. " If only *today* you would head His voice!" (Ps. 96:5) Wherever an individual may find himself, he is advised to take advantage of those special things and do his best to fix them. They can provide a unique connection to G-d that no

other letters/things can.

"Moses equaled the entire children of Israel."

This is the reason that Gershom and Manasseh [Shmuel says: I don't know why Manasseh is mentioned here, since no sons other than Gershom and Eliezer were born to Moses before the vision of the bush (Ex. 3)] **were not that righteous. There is also another reason, and that is: The entire Jewish people were like his children and sparks from his soul. This is the secret of what the Sages say: "Moses equaled the entire children of Israel." (*Shir Hashirim Raba* 1:4) Thus he was like Adam who incorporated all souls. Hence, one should not be perplexed if Gershom and Manasseh were not so righteous, since the entire Jewish people were already his children.**6

There are seventy faces to the Torah. On the level of each face, things are said in a way that is pertinent to that level. The above applies to the simple perspective. A rung deeper, the children of Moses were actually much higher than the rest of the people.7 They seemed to be lower because they were so outstanding that they were aloof. This itself is the idea behind the simple explanation that they weren't so righteous.

Returning to the matter, the bush rectified the letters HVL as well. Thus it says, "*The angel of God appeared to him in a LVT* [*flame*] *of fire,*" (Ex. 3:2) to hint that in the beginning the letters LVT were not yet rectified.8 Therefore, it says "*in a flame of fire*," - from the side of judgment, since they were not yet rectified.

"*in a flame of fire*," - from the side of judgment, since they were not yet rectified.

G-d first revealed Himself to Moses on Mt. Sinai by the burning bush. Moses was then commanded to redeem the people. The Ari.Zl. calls this scene, "the bush". Why is it so referred to?

"*Behold the bush burns - but it is not consumed.*" Despite the flames of persecution and exile throughout generations, the people are never destroyed. At first, Moses did not want to redeem them because he knew that they would end up in exile again. (Gen. 4:13, Rashi) G-d pre-empted his concern by attracting his attention through the burning bush, guaranteeing their survival - and eventual final redemption. This is the sweetening of all judgments. And so the *din* letters of Abel were fixed.

However, at the bush they became rectified, and this is indicated by the repetition of Moses' name [as it says there, "*Moses, Moses* "]**. The first refers to before the bush when he wasn't rectified, the second to his newly rectified state. Nevertheless, even in the beginning the blemish wasn't that bad, as it says in the *Idra*. (Zohar Naso 138a)**

The Zohar points out that by other *tzadikim* who God doubled in calling their name, an interrupting line is written in the text between the names - except by Moses. (Zohar III *Idra*) This comes to demonstrate his unique greatness. There is no interruption between Moses above and Moses below. This is part of what is behind this teaching that the

beginning blemish was not so bad.

[Translation and commentary by Perets Auerbach.]

FOOTNOTES 1. Even though it originally arose in thought to create the world with *din* (*Bereisit Raba*), this was only intended as means of eventually bringing about the greatest *chesed.* 2. Even though the world was at first sustained from 'free-*chesed*', which is a higher level than 'general-*chesed*' (*Likutei Moharan* II), this itself was only because the world was not ready to have direct relation to its Maker. G-d put it on a freebie in order to allow it to develop and reach a state of direct relation to Him. After this, there is much less freebie, but the connection is real - specifically because it is earned. 3. He did this through triumphing over the angels, who claimed that the Torah would be better left in heaven by them. "Is there any theft among you, for which it says *thou shalt not steal*?..." He pointed out that the purpose of the Torah is not to hover over creation. Rather to deal with an imperfect world and perfect it. 4. Moses ended up suffering from the water element when he brought forth water from the rock by hitting it, in place of speaking to it. (Num. 20:11) This was only because the people had not done their job of concretizing the Torah by fulfilling it. That so being, the nebulous nature of water/unrealized potential then becomes antagonistic to Moses and he suffers from it. 5. Although the Ari'Zl just told us that Moses is from chesed, a soul can come from varied roots. Especially the general, all-inclusive soul of Moses that all draw from must be a fusion of many dynamics. 6. It is impossible that out of all the people some of them would not be outstanding. 7. "'And the sons of Moses increased above' - above six hundred thousand." They were so lofty as not to be considered from the rest. (*Likutei Moharan*) 8. As mentioned, the H was already somewhat fixed.

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Eugene D. Matanky*

Praying with Moses Cordovero: Adopting and Adapting Spanish Kabbalah in Italy and East-Central Europe

Beten mit Moses Cordovero: Übernahme und Anpassung der spanischen Kabbala in Italien und Ostmitteleuropa

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Abstract: This article explores Moses Cordovero's (1522–1570) commentary on the Rosh Hashanah liturgy and its reception among Italian and East-Central European Jews, highlighting its intersections with broader issues in early modern Jewish history, such as manuscript and print cultures, individual mobility, and the dissemination of knowledge. Through an in-depth analysis of three documents—an annotated printed Mahzor and two manuscripts written in Ashkenazi script—the article demonstrates how individuals enhanced and adapted Cordovero's kabbalistic intentions for their own liturgical practices. The study traces the journey of Cordovero's commentary from manuscript to print and back into manuscript, emphasizing the personal stories and material transformations that made this text a practical tool for prayer. Ultimately, the article provides insights into the dynamic interplay between Cordoverean kabbalah and local liturgical rites, illustrating how early modern Jews actively engaged with and reshaped their devotional texts.

Keywords: Prayerbooks; Liturgy; Kabbalah; Moses Cordovero

Schlüsselwörter: Gebetbücher; Liturgie; Kabbala; Moses Kordovero

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Introduction

A text is not merely the ideas it contains, but the intellectual and cultural horizons that afford these ideas with the context as to be intelligible. Moses Cordovero's (1522–1570) commentary on the Rosh Hashanah liturgy is no exception and it provides us with fascinating intersections with broader issues in early modern Jewish history. This article will touch upon major early modern issues of mobility and the spread of knowledge through print and manuscript by delving into the factors surrounding the transportation and printing of this commentary and its later dissemination among specific Italian and East-Central European Jews. By analyzing this text's manifestation in these different manuscripts and printed books—in which these individuals enhanced, altered, and modified this commentary through their various marginalia and its reorganization—this article offers micro-historical perspectives on broader cultural trends, including the dissemination of kabbalah and its interaction with local liturgical rites.

This article will begin by tracing the journey of Cordovero's commentary on the Rosh Hashanah liturgy from a Safedian manuscript to a Venetian printed book via the travels of Gedaliah Cordovero (1562–1625), Moses Cordovero's son. It will then delve into three documents—an annotated Mahzor that included a printed version of this text and two Ashkenazi script manuscripts of Cordovero's commentary. The former case will demonstrate how Jacob Poggetti in the late sixteenth century augmented his prayerbook with additional Cordoverean kabbalistic material that he had acquired, creating a comprehensive Cordoverean prayerbook. The latter two cases will show how Cordovero's kabbalistic intentions, based on the Sefardic rite, were adopted and adapted by early modern Ashkenazi individuals for their liturgical rite, thus expanding Cordoverean kabbalah beyond its original context and audience. Exploring these marginale and reflective statements reveals the devotional practices of these early modern Jews, highlighting the differences between Sefardic and Ashkenazi rites. Lastly, this article will draw attention to the common feature of these different customizations—the material transformation of this text into a practical instrument for prayer.

From Safed to Venice (via Constantinople): Printing Cordovero's Commentary on the Rosh Hashanah Liturgy

Gedaliah Cordovero was eight years old when his father, Moses Cordovero, passed away. He only had a brief period in which he studied with him. His mother was responsible for his upbringing and study—finding him tutors and taking care of their finances. Gedaliah would continue his studies in the Safedian yeshiva of Solomon Sagis (d. 1587) until he came of age.[1] When he came of age (between 18 and 22) he traveled to Venice by way of Constantinople in the early 1580s, arriving in Venice probably between 1583 and 1584.[2] Presumably, he immersed himself in the book trade—both printing and selling. Between 1587 and 1588 he printed four books in the Di Gara press: two of his father's works (*Or Ne'erav* and *Perush 'Avodat Yom ha-Kippurim*) with the help of Menahem Azariah da Fano (1548–1620),[3] a glossary of biblical terms in Ladino, and Elisha Gallico's (d. 1583) commentary on the Song of Songs. His introduction to *Or Ne'erav* extends far beyond the contents of this work and in it he offered the reader a window into his motivations for printing. Gedaliah wrote:

And I feared lest it will occur what occurred with the commentary on the Rosh Hashanah liturgy. For it was stolen from me and they who printed it without my permission did not delve into the author's thought (*lo yarad le-sof da'at ha-rav ha-mehaber*). And it is not enough that he did not fix what he possesses—through

1 See Abraham David: To Come to the Land. Immigration and Settlement in 16th-Century Eretz-Israel. Tuscaloosa 2010, pp. 130, 146; Marvin J. Heller: His Hand Did Not Leave Hers Until He Was Grown. Two Little Known Works From Moses Cordovero (Ramak). In: Studies in the Making of the Early Hebrew Book, Leiden 2008, pp. 278–283; Zohar Raviv: Decoding the Dogma within the Enigma. The Life, Works, Mystical Piety and Systematic Thought of Rabbi Moses Coroeiro (aka Cordovero; Safed, Israel, 1522–1570). Saarbrücken 2008, pp. 123–128.

2 Meir Benayahu: Le-toldot rebbi Gedaliyah Qordoveiro [Hebrew]. In: Sinai 16 (1945), p. 83, asserted that it was around 1580 (5340). As evidence he cited Joseph David Azulai, who saw a business document between Gedaliah's mother and Menahem Azariah da Fano dated to September 1583 (Tishrei 5344). Later scholars challenged Benayahu's assertion, see Isaiah Tishby: Rabbi Moses Cordovero as he Appears in the Treatise of Rabbi Mordekhai Dato. In: Sefunot: Studies and Sources on the History of the Jewish Communities in the East 7 (1963), p. 126 n. 21; David, To Come to the Land (cf. n. 1), p. 146. Concerning early modern mobility, see David B. Ruderman: Early Modern Jewry. A New Cultural History. Princeton 2010, pp. 23–56. Specifically, among kabbalists, see Moshe Idel: On Mobility, Individuals and Groups. Prolegomenon for a Sociological Approach to Sixteenth-Century Kabbalah. In: Kabbalah 3 (1998), pp. 145–173.

3 See Eugene D. Matanky: Remaking a Kabbalist. Manuscript and Print Cultures in Early Modern Italy. In: Jewish History 36 (2022), p. 69.

theft—from scribal error, but he omitted and detracted [parts of it]. And I promised, with the mercy of heaven, that I will merit to rectify the errors, God willing.[4]

Alongside his general complaint, Gedaliah mentioned a specific error for immediate rectification. He explained that his father, in contrast to his uncle Solomon Alkabets (c. 1505–1576), had changed his mind concerning the number of liturgical passages that should begin with the word »*uve-khein* (And so, too)« during *kedushat ha-shem* (sanctification of the name) of the Rosh Hashanah *'Amidah* and ultimately retained the formula »And so too he will be sanctified.«[5]

Scholarship has assumed the publication that Gedaliah is referring to is the 1576 Mahzor printed by the Jabez brothers in Constantinople.[6] However, although Gedaliah traveled through Constantinople to arrive in Italy, it is implausible that he was there in 1576 at the age of fourteen.[7] Rather, we may determine that he was discussing the recent printing of the 1584 Venice Mahzor printed in the Di Gara shop. It is in this Mahzor that not only was the formula of »And so too he will be sanctified« changed, unlike the 1576 Mahzor, but in which the printers added an entire

4 See Moses Cordovero: Or Ne'erav [Hebrew]. Venice 1587, fol. 3r.

5 See Bracha Sack: From the Fountains of Sefer Elimah by R. Moshe Cordovero and Studies in his Kabbalah [Hebrew]. Beer Sheva 2013, pp. 78–80, for a fuller discussion of this issue. Another point of disagreement between Cordovero and Alkabets may be gleaned from Meir Benveniste: Ot Emet [Hebrew]. Salonika 1564, fol. 174v, which stated that Alkabets's prayerbook, following Sefer ha-Zohar [Hebrew]. Mantua 1558–60, vol. 3, fol. 256v, had the word »*ve-omrim* (and they say)« of the *Musaf Kedushah* recited on the Sabbath. In contrast, it may be gleaned from Cordovero's commentary in *Tefilah le-Mosheh*, 12:11 that he only recited »*omrim* (they say),« see Jewish Community of Mantua, Mantua, Italy Ms. ebr. 29, fol. 187v. This manuscript is the oldest extant copy of *Tefilah le-Mosheh*, as it was copied by David b. Jacob in Safed, see Eugene D. Matanky: Identifying Solomon Alqabeṣ's and Moses Cordovero's Autographs. A Preliminary Catalog of Safedian Kabbalistic Manuscripts. In: Kabbalah: Journal for the Study of Jewish Mystical Texts 57 (2024). The latter formulation reflects the *Zohar* in *Or Yakar*, see Moses Cordovero: Sefer ha-Zohar im Peirush Or Yakar [Hebrew]. Jerusalem 1962–1995, v. 16 p. 29; Estense University Library, Modena, Italy Ms. a.L.I.7, fol. 252r. The printed edition of *Tefilah le-Mosheh* presumably used a late manuscript, such as Braginsky Collection of Hebrew Manuscripts and Printed Books, Zurich, Switzerland Ms. 133, which included a liturgical hypotext. However, no other manuscripts contain such hypotexts. On the printers' efforts to acquire multiple copies, see the printer's preface Moses Cordovero: Tefilah le-Mosheh [Hebrew]. Przemyśl 1891, unpaginated [fol. 1r]: »I attempted with much strength and courage to acquire several Sefardic and Italian copies [of *Tefilah Le-Mosheh*].«

6 See Meir Benayahu: Yosef Behiri [Hebrew]. Jerusalem 1991, p. 226; Marvin J. Heller: The Sixteenth Century Hebrew Book. An Abridged Thesaurus. Leiden 2004, p. 749; Yoed Kadary: Moses Cordovero's Angels. Kabbalah and Magic [Hebrew]. Los Angeles 2022, p. 28 n. 32.

7 Furthermore, this Mahzor contains the formula of »And so too he will be sanctified,« as well as the no longer correct »And then righteous people (*ve-az tsadikkim*),« see Mahzor. Me-Rosh ha-Shanah ve-Yom ha-Kippurim [Hebrew]. Constantinople 1576, unpaginated [fols. 14v–15r]. In other words, Gedaliah's complaint would not make sense in this context.

discussion as to explain their decision.[8] Furthermore, one of the prooftexts was an annotation in Alkabets's Mahzor. As the printers' wrote: »And Solomon Alkabets, z"l, his [i. e. Cordovero's] master in kabbalah wrote in his Mahzor in the margins (*me-be-huts*) and these are his words (*zeh leshono*): ›In the *Tikkunim* it is found »And so too righteous people (*uve-khen tsadikim*)« and afterwards it is also found in Parashat Pinhas [3:219v].‹«[9]

8 See Mahzor. Sefardim me-Yamim Nora'im [Hebrew]. Venice 1584, fols. 38v–39r.

9 Mahzor (cf. n. 8), fol. 39v. The reference to the Mantua *Zohar* (otherwise he would have referred to it *Raya Meheimna*) allows us to date this annotation to after 1560. The printers likewise referred to Alkabets's Mahzor when they emended a text, see Mahzor (cf. n. 8), fol. 33v. Although the words printed are »*inyan gilui* (a revealed matter),« the context is nonsensical and, therefore, I believe it was meant to be »*ayen gilayon* (see the margin).« In fact, in the 1635 reprint, the words »*inyan giluy*« were omitted. However, it should be noted that in an earlier Mahzor (Seder Tefilot le-kol ha-Shanah ke-Minhag ha-Sefaradim [Hebrew]. Venice 1571–72, fol. 180r) concerning this poem of *Ahot Ketanah* (Little Sister), the word »*aru* (wake up)« is explained as »*lashon galuy* (a revealed term).« However, if that was the intention of the printers than there would be no reason to mention Alkabets's prayer book. Furthermore, this would be the only word that was explained, even though in the earlier Mahzor many other words of this *piyyut* were explained. In addition to the availability of Alkabets's prayerbook to the Venetian printers, it was also available to Meir ben Samuel Benveniste, see Benveniste, Ot Emet (cf. n. 5), fols. 173v, 174r–v. Also, see Uri Safrai: ›Worship of the Heart‹ in the Kabbalah of the Sixteenth Century [Hebrew]. Diss. Be'er Sheva 2016, p. 11. *Ot Emet* is a philological work concerning Jewish canonical texts that were printed during this time. Benveniste suggested various corrections based on manuscripts that he had collected or to which he had access. One of the texts that was emended was the Sefardic prayerbook. Based on an analysis of Benveniste's suggestions, the prayerbook in question was either Temunot Tehinot Tefilot Sefarad [Hebrew]. Venice 1524 or Temunot Tehinot Tefilot Sefarad [Hebrew]. Venice 1544. These liturgies include four paragraphs beginning with »And so, too« and Benveniste neither mentioned Alkabets's emendation of »And his name will be sanctified,« instead of »And so, too, his name will be sanctified,« nor any emendation of the liturgical poem *Ahot Ketanah* mentioned in the 1584 Mahzor. In fact, he explicitly mentioned that Maimonides's had »and then righteous people« instead of »And so, too, righteous people,« see Benveniste, Ot Emet (cf. n. 5), fol. 176v. Benveniste completed his work in 1564 in Salonika and we do know that Alkabets was in Constantinople that year (see Bracha Sack: »Solomon Had a Vineyard«. God, the Torah and Israel in R. Shlomo Halevi Alkabetz's Writings [Hebrew]. Beer Sheva 2018, p. 31) and—despite the distance—perhaps their paths crossed at this time. But as Benveniste does not note either of these emendations, it seems more likely that he had gained access to Alkabets's prayerbook before Alkabets left Salonika in 1534. The implication of Benveniste's statement that he »copied emendations from a prayerbook (*siddur*) of Solomon Alkabets that I currently do not remember which [originated there] to reference him by name« (see Benveniste, Ot Emet [cf. n. 5], fol. 173v) is that at the time of writing he no longer had access to it. If this is the case, we may suggest that Alkabets himself prayed with the *Temunot Tehinot* prayerbook from 1524, the same that Benveniste criticized. Additionally, this was the prayerbook that Hayyim Vital used for discussing Isaac Luria's liturgy, see Hayyim Vital: Sha'ar ha-Tefilah [Hebrew]. Jerusalem 2020, p. 271. As a side note, the republication of Benveniste's *Ot Emet* in Prague 1624 is another interesting case of an Ashkenazi adaptation of Sefardic liturgical material. As the printers wrote

From the shreds of evidence left behind in this Mahzor we may tentatively reconstruct events. Gedaliah arrived in Italy with his father's handwritten compositions and his uncle's Mahzor probably in 1583,[10] following he contacted Menahem Azariah da Fano.[11] He began to make inroads in the book industry, at which point the correctors of the 1584 Mahzor borrowed (without permission) Alkabets's Mahzor and prepared their text. While Gedaliah may have been convinced that his manuscript of the commentary was stolen, philological evidence indicates that the Venetian printers based their text on the Jabez brothers' 1576 Mahzor from Constantinople and on The Russian State Library, Moscow, Russia Ms. Guenzburg 249. This manuscript was copied in 1581 by Abraham b. Meshulam da Sant'Angelo, a central figure of the Italian Hebrew printing press, and contains Cordovero's commentary as it appeared in the 1576 Mahzor.[12] Furthermore, in this manuscript Sant'Angelo included two *piyyutim* written by Mordekhai Dato, which were printed in the 1584 Mahzor.[13] Thus, the Venetian printers did not in fact steal Gedaliah's manuscript.

Nevertheless, Gedaliah believed they had stolen his manuscript, which indicates that Cordovero's final version of his commentary did not in fact change the text found in the disseminated versions. For, if Gedaliah's manuscript was a new, corrected edition, then he would never have thought that the printers had stolen his manuscript; rather, he would have complained that they did not come to him to receive the most updated text. Ironically, it was only due to the printers reading Cordovero's commentary that Gedaliah had a complaint. As they only changed the liturgy to follow Cordovero's instructions. This specific example is an important reminder that texts—especially kabbalistic texts—in the early modern period are

when they came to the liturgy section (Meir Benveniste: Ot Emet [Hebrew]. Prague 1624, fol. 86v) that they »did not rest their hands from completing the work« even though the author emended a Sefardic-rite prayerbook, for »every place that his words were relevant (*devaro magi'a el inyan ha-shayakh*) for our prayerbook, we placed in parentheses *(betokh shenei hetsi igulim*) so that the seeker may easily find his request.« Instead of finding the original prayerbook that Benveniste emended, the printer decided to index the liturgical section by prayer instead of folio number, thereby allowing the Ashkenazi audience to use it for their purposes.

10 A rare copy of Cordovero's intentions for the recitation of the bedtime *shema* is dated to 1583 (5343). This copy is housed in Ambrosian Library, Milan, Italy, 1990 1 reel. A negative scan, which I checked, is available at The National Library of Israel, Jerusalem, Israel, 2011 F 23 (2).

11 See Benayahu, Le-toldot rebbi Gedaliyah Qordoveiro (cf. n. 2), p. 84, concerning the letter between Gedaliah's mother and Fano. Likewise, see Cordovero, Or Ne'erav (cf. n. 4), fol. 3v. It may even be suggested that Gedaliah was responsible for delivering Fano the copy of his father's *Or Yakar*, as it was completed in 1582.

12 See The Russian State Library, Moscow, Russia Ms. Guenzburg 249, fols. 176r, 178v–179r, which contain brief passages and annotations that all originate in the 1576 Mahzor.

13 Cf. The Russian State Library, Moscow, Russia Ms. Guenzburg 249, fols. 242r–v, 248v–249r; Mahzor (cf. n. 8), fols. 410v–411r.

not merely transported from one locale to another. Those who deliver them are intimately involved in the content of the texts and partake in their dissemination. Gedaliah, as Cordovero's son, had access to his father's more mature reflections found in *Or Yakar*, but this was not available to the printers of the 1584 Mahzor.

Adoptions and Adaptations of Cordovero's Liturgy in Central and Eastern Europe

Once this text was printed in Europe, it reached a much larger audience. As Ze'ev Gries noted, the primary delivery method of kabbalistic ideas was through the printing of kabbalistic liturgical, homiletical, and conduct literature,[14] and this case is no different.[15] Presumably, the reason that there are few handwritten codices of this work was due to it being printed early and often. Within sixty years this text was printed in several Mahzorim, Constantinople 1576, Venice 1584, Venice 1616, and Venice 1635, and together with Cordovero's commentary on the Day of Atonement service in 1613, as *Zivhei Shelamim* in Lublin.[16] While many of Cordovero's

14 See Zeev Gries: The Conduct Literature (Regimen Vitae). Its History and Place in the Life of Beshtian Hasidism [Hebrew]. Jerusalem 1989, p. xiv; Zeev Gries: The Book in the Jewish World. 1700–1900. Oxford 2007, p. 82.

15 In fact, the only extant manuscript that is not based at all on the Constantinople 1576 Mahzor or Venice 1584 Mahzor is The Russian State Library, Moscow, Russia Ms. Guenzburg 373, which Mordekhai Dato acquired during his stay in Safed in 1560–1561. Concerning Dato, see Yoram Jacobson: Along the Paths of Exile and Redemption. The Doctrine of Redemption of Rabbi Mordecai Dato [Hebrew]. Jerusalem 1996; concerning his stay in Safed, see Tishby, Rabbi Moses Cordovero as he Appears in the Treatise of Rabbi Mordekhai Dato (cf. n. 2). Lastly, concerning his role in the dissemination of Safedian literature, see Matanky, Remaking a Kabbalist (cf. n. 3), pp. 66–68. The Bodleian Libraries, University of Oxford, Oxford, England Ms. Mich. Add. 24 is a partial exception, as it is based on The Russian State Library, Moscow, Russia Ms. Guenzburg 373, but with additions and emendations from the Constantinople 1576 Mahzor. This manuscript contains Menahem Azariah da Fano's handwriting and scarce notes, see The Bodleian Libraries, University of Oxford, Oxford, England Ms. Mich. Add. 24, fols. 24r–v, 25v. Many of these notes were copied into The British Library, London, England Add. 27013, which was presumably in Poggetti's possession, as the first textual unit of this manuscript, which is *Tefilah le-Mosheh*, contains his handwriting.

16 Likewise, it is entirely possible that other print runs occurred between these years. Cordovero's other popular text was his *tikkun keriyat shema*, which likewise was printed in various formats, as well as the excerpted intentions for the Shofar blasts, found in later Mahzorim. In 1614 Leon Modena worked on a Sefardic Mahzor that omitted Cordovero's Rosh Hashanah commentary. However, even in this Mahzor and those based on it, Cordovero's commentary on the Shofar blasts remained, see Mahzor. Sefardim me-Yamim Nora'im [Hebrew]. Venice 1614, fol. 311r. Additionally, the formulation »And his name will be sanctified« continued to be printed.

text remained in manuscripts, this text was printed repeatedly. Even more exceptional is the fact that most surviving manuscripts are in Ashkenazi script and not Sefardic or Italian, as is the case for the majority of Cordoverean manuscripts.[17] This paper will examine two of these, both residing in the Bodleian Library:[18]

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17 This is likewise the case with Cordovero's commentary on the Yom Kippur service, of which all extant manuscripts are based on the 1587 printing. Yoed Kadary indicated that there are two manuscripts that predate the printing (Kadary, Moses Cordovero's Angels [cf. n. 6], p. 28 n. 31): The Russian State Library, Moscow, Russia Ms. Guenzburg 249 and The National Library of France, Paris, France Ms. hebr. 1410. The former contains Cordovero's commentary on the Rosh Hashanah liturgy, as discussed above. However, there is no Yom Kippur service (seemingly the mistake occurred as there is a text that begins with the words »Service order [*seder avodah*]« and the author is from Safed, although his name is Menahem b. Judah, see The Russian State Library, Moscow, Russia Ms. Guenzburg 249, fol. 193r). Concerning the latter manuscript, Kadary was led astray by the catalogers, who stated that it was written by Gedaliah Cordovero himself in 1584. First, it is impossible that Gedaliah Cordovero copied this manuscript, as it is in Ashkenazi script. Second, the catalogers misread שמ"ז (1587; 5347), which is the year that the commentary was printed, as שמ"ד (1584; 5348), thereby predating the manuscript to the printed edition. The manuscript in question even includes Fano's *Neshamah Yeterah* and Samuel Archivolti's poem commemorating Moses Cordovero, as they appear in the printed version. The details have since been amended on KTIV after I informed them.
18 The other Ashkenazi script manuscripts are: (1) The Bodleian Libraries, University of Oxford, Oxford, England Ms. Opp. 658; (2) The Bodleian Libraries, University of Oxford, Oxford, England Ms. Opp. 408; (3) Manfred and Anne Lehmann Foundation, New York, NY, USA Ms. 217. These manuscripts also include Cordovero's *tikkun keriyat shema*, which is likewise based on its printed appearance in one of the many editions. These manuscripts are all related to one another—each include a kabbalistically-influenced note concerning the liturgical formulation of *Ezrat Avoteinu* (help of our forefathers) and its relation to the seventy-two letter theonym, which is verbatim found in Mahzor (cf. n. 8), fols. 77v–78r and from there appeared in *Zivhei Shelamim* (Moses Cordovero: Zivhei Shelamim [Hebrew]. Lublin 1613, unpaginated [fol. 3])—although there may be an earlier shared source. Likewise, the latter two add the liturgy itself as a hypotext in addition to Cordovero's commentary (however The Bodleian Libraries, University of Oxford, Oxford, England Ms. Opp. 408 appears to have been damaged and from fol. 22r several scribes completed the commentary without a hypotext). As none of these manuscripts include the Day of Atonement service, it is unlikely that their base text was *Zivhei Shelamim*. Furthermore, as they included the *shema*, it is likely that the base text was the 1584 Mahzor and one of the many editions of Cordovero's commentary on the *shema*. This commentary was originally printed in Venice in 1583 and then again in 1593. Following an adaptation, with commentary, it was printed in Prague in 1615 and Kraków in 1645, which added Lurianic content as well. This commentary is very interesting, as the author, Judah b. David ha-Kohen, was fully aware of the differences between Ashkenazic and Sefardic customs, even writing: »Truthfully, they followed the approach and intention that they received from their fathers and their words are the words of the living God. But now that the words … of the two lights mentioned above [Cordovero and Luria] have been revealed … we will follow them,« Judah b. David ha-Kohen: Seder ve-Tikkun Keriyat Shema she-al ha-Miṭah [Hebrew]. Prague 1615, unpaginated [fol. 26r]. The opinion mentioned granted a special significance to the number sixty, whereas Cordovero and Luria related the *shema* to the number of limbs (248), following the *Zohar*. See,

1. The Bodleian Libraries, University of Oxford, Oxford, England Ms. Opp. 568 (hereafter, Ms. Oxford 568). Ashkenazi-script. 17th cen. Unknown location. Unknown scribe.
2. The Bodleian Libraries, University of Oxford, Oxford, England Ms. Opp. 696 (hereafter, Ms. Oxford 696). Ashkenazi-script. 1623. Written by Meir b. Judah Reutlingen of Fulda, Germany.

The first manuscript is an abridgment and adaptation of Cordovero's commentary, while the second rearranges Cordovero's commentary for Ashkenazi purposes. Besides these manuscripts written in Ashkenazi script, I will also explore the handwritten marginalia found in the Venice 1584 Mahzor found in the National Library of Israel,[19] which I have identified as belong to Jacob Poggetti.[20] These books offer us a unique view from individual perspectives concerning a larger phenomenon: the influence of kabbalah on liturgy.

Many scholars have discussed the interaction between kabbalah and Jewish religious practices, especially as it has manifested in liturgy and customs. Jacob Katz and Meir Benayahu discussed at length various issues that arose in the early modern period with the spread of kabbalah.[21] Israel M. Ta-Shma scoured the *Zohar* for halakhic issues.[22] Concerning the particular issue of prayer, Moshe Hallamish has devoted dozens of studies to various issues in this field.[23] Most recently, Uri

e. g. Cordovero, Tefilah le-Mosheh (cf. n. 5), fol. 235r; Moses Cordovero: Pardes Rimonim [Hebrew]. Kraków/Nowy Dwór 1591, gate 8, chap. 23; Cordovero, Sefer ha-Zohar im Peirush Or Yakar (cf. n. 5), v. 11, p. 286; Vital, Sha'ar ha-Tefilah (cf. n. 9), pp. 124, 147. For more on Hebrew printing in Prague, see Olga Sixtová: Hebrejský knihtisk v Praze 1512–1672. Diss. Prague 2018. Specifically concerning this work, see Sixtová, Hebrejský knihtisk v Praze 1512–1672 (cf. n. 18), p. 566, no. 207.

19 Shelf number A 1259.

20 Concerning this figure, see Mordechai Pachter: The Book ›Reshit Hokhmah‹ by R. Eliyahu de Vidas and its Epitomes. In: Qiryat Sefer 47 (1972), pp. 696–698; Lawrence Fine: Safed Spirituality. Rules of Mystical Piety, the Beginning of Wisdom. New York 1984, pp. 83–91; Uri Safrai, Eliezer Baumgarten: ›The Wedding Canopy Is Constituted by the Being of These Sefirot‹. Illustrations of the Kabbalistic Huppah and Their Derivatives. In: Jewish Quarterly Review 110 (2020), no. 3, pp. 434–446.

21 See Jacob Katz: Halakhah and Kabbalah. Studies in the History of Jewish Religion [Hebrew]. Jerusalem 1984, pp. 9–126; Meir Benayahu: Kabbalah and Halakhah. A Confrontation [Hebrew]. In: Daat 5 (1980), pp. 61–115. See also, Moshe Hallamish: Kabbalistic Ritual [Hebrew]. Tel Aviv 2016, pp. 25–86, 219–282.

22 See Israel M. Ta-Shma: Ha-Nigle She-Banistar. The Halachic Residue in the Zohar [Hebrew.]. Tel Aviv 2001. Specifically concerning the issue of »And so, too«, see Ta-Shma, Ha-Nigle She-Banistar (cf. n. 22), pp. 33–34.

23 See, e. g., Moshe Hallamish: The Influence of the Kabbalah on Jewish Liturgy. In: Prière, mystique et judaïsme. Ed. by Roland Goetschel. Paris 1987, pp. 121–131; Moshe Hallamish: Kabbalah

Safrai has added a further dimension to these issues with his studies on kabbalistic intentions, which he placed into a broader context of other changes occurring in the Jewish and early modern world.[24] These studies have primarily been macro-historical, conceptual, or textual in their orientation. They have either utilized the wealth of resources found in various halakhic responsa concerning these issues, weaved together a historical narrative concerning the major trends and forces that have shaped Jewish liturgy in light of kabbalistic writings, focused on the concept of prayer and its dynamics in the thought of various kabbalists,[25] or have concentrated entirely on the evolution of a specific liturgical text in a classical philological manner.[26] In contrast, this study will begin with the appearance of these texts in their material context of handwritten and printed books to ascertain how their owners used these texts and adapted them to their needs.

While one may state that all books are used and not only read,[27] the case can be made that liturgical books are designed first for use and only after for comprehension. Abraham J. Heschel famously lamented that the prayerbook »has the distinction of being one of the least known books in our [Jewish] literature.«[28] However, perhaps this is a feature and not a bug of prayerbooks. In contrast to scholarly works, which are meant to be studied, consulted, and interpreted, liturgical works are meant to be recited. Of course, as various manuscripts and printed books will show, individuals still felt a need to understand what they said or accomplished and commentaries (such as the one at the center of this paper) were written for them.

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in Liturgy, Halakhah, and Customs [Hebrew]. Ramat-Gan 2000; Moshe Hallamish: Studies in Kabbalah and Prayer [Hebrew]. Beer Sheva 2010; Moshe Hallamish: Daily Life Routine of the Kabbalist [Hebrew]. Tel Aviv 2019.

24 See Safrai, ›Worship of the Heart‹ in the Kabbalah of the Sixteenth Century (cf. n. 9).

25 For studies of this type concerning Safedian kabbalists, see, for example, Bracha Sack: Some Remarks on Prayer in the Kabbalah of 16th Century Safed. In: Prière, mystique et judaïsme. Ed. by Roland Goetschel. Paris 1987, pp. 179–186; Bracha Sack: Prayer as Shi'ur Qomah [Hebrew]. In: Jewish Prayer. New Perspectives. Ed. by Uri Ehrlich. Beer Sheva 2016, pp. 101–118; Moshe Idel: The Liturgical Turn. From the Kabbalistic Traditions of Spain, to the Kabbalistic Traditions of Safed, to the Beginning of Hasidism [Hebrew]. In: Jewish Prayer. New Perspectives. Ed. by Uri Ehrlich. Beer Sheva 2016, pp. 9–50; Moshe Idel: Enchanted Chains. Techniques and Rituals in Jewish Mysticism. Los Angeles 2005, pp. 165–204. For an important discussion of Cordovero's understanding of prayer within a broader perspective concerning the manipulation of divine power, see Jonathan Garb: Manifestations of Power in Jewish Mysticism. From Rabbinic Literature to Safedian Kabbalah [Hebrew]. Jerusalem 2004, pp. 202–224.

26 See, for example, Avishai Bar-Asher: ›Berikh Shemeh‹. The History of an Anonymous Aramaic Prayer that Found Its Way into Sefer ha-Zohar and the Prayer Book [Hebrew]. In: Tarbiẓ 86 (2018).

27 Concerning this terminology, see William H. Sherman: Used Books. Marking Readers in Renaissance England. Philadelphia 2008.

28 Abraham J. Heschel: Moral Grandeur and Spiritual Audacity. New York 1996, p. 118.

Nevertheless, the majority of prayer books do not include any commentary and it may be suggested that those interested in one comprise a scholarly elite—a minority. Christian prayer books, especially Book of Hours and the Common Prayer, have received much attention in scholarship, particularly how people used them.[29] To my knowledge this is not the case concerning Jewish prayerbooks. Similar to scholarship concerning kabbalah and liturgy, the bulk of existing research concerns the historical and textual development of the different Jewish liturgical rites found in these books.[30] Turning to these manuscripts and marginalia allows us a glimpse into how individuals at this time customized their personal devotion beyond the received text.

29 See, e. g., Seth Lerer: Literary Prayer and Personal Possession in a Newly Discovered Tudor Book of Hours. In: Studies in Philology 109 (2012), p. 426; Virginia Reinburg: French Books of Hours. Making an Archive of Prayer, C.1400–1600. Cambridge 2012, pp. 109–112; Rosalind Smith: Paratextual Marginalia, Early Modern Women, and Collaboration. In: Gender, Authorship, and Early Modern Women's Collaboration. Ed. by Patricia Pender. Cham 2017, pp. 175–200, pp. 182–184. On common prayer, see Sherman, Used Books (cf. n. 27), pp. 87–112; Daniel Swift: Shakespeare's Common Prayers. The Book of Common Prayer and the Elizabethan Age. Oxford 2013, pp. 28–64, esp. pp. 41–48.

30 A major exception is the foundational codicological work of Stephan C. Reif, see, e. g., Stephan C. Reif: Codicological Aspects of Jewish Liturgical History. In: Bulletin of the John Rylands Library 75 (1993); Stephan C. Reif: From Manuscript Codex to Printed Volume. A Novel Liturgical Transition? In: Liturgy in the Life of the Synagogue. Studies in the History of Jewish Prayer. Ed. by Ruth Langer and Steven Fine. Winona Lake, IN 2005, pp. 95–108; Stephan C. Reif: Late Manuscript Prayer Books of the Ashkenazi, French, Sefardi and Italian Rites. A Tentative and Comparative Analysis. In: Jewish Prayer. New Perspectives. Ed. by Uri Ehrlich. Beer Sheva 2016, pp. 71–98. Also of note is Reif's in-depth study of Shabbethai Sofer's creation of his prayerbook, see Stephan C. Reif: Shabbethai Sofer and His Prayer-Book. Cambridge 1979. Recent exceptions include Patrick Benjamin Koch: ›Gathering the Dispersed of Israel‹. The Evolution of a Kabbalistic Prayer Addendum for *Tiqqun Qeri*. In: Harvard Theological Review 114 (2021), no. 2, pp. 253–255 and a special note should be made of the tremendous work undertaken in Lucia Raspe's studies concerning Ashkenazi *selihot*, see Lucia Raspe: Portable Homeland. The German-Jewish Diaspora in Italy and Its Impact on Ashkenazic Book Culture, 1400–1600. In: Early Modern Ethnic and Religious Communities in Exile. Ed. by Yosef Kaplan. Newcastle upon Tyne 2017, pp. 26–43; Lucia Raspe: Three Sixteenth-Century Translations of Penitential Prayers into Yiddish. In: Jewish Studies Quarterly 26 (2019), no. 3; Lucia Raspe: Tradition, Migration, and the Impact of Print. Local Rites of Selihot Recitation in Early Modern Ashkenaz. In: Jewish Quarterly Review 113 (2023), no. 1, pp. 83–104.

Jacob Poggetti's Annotated 1584 Venice Mahzor

Poggetti was a disciple of Menahem Azariah da Fano and acquired a large—mostly—Cordoverean collection of manuscripts, which he annotated extensively.[31] His annotations were not interpretations, but more akin to succinct notes concerning the content or relevant material from another Cordoverean source. The primary annotation found in his Mahzor is interlinear. Above almost each word of the liturgy, upon which Cordovero commented, Poggetti added the kabbalistic intention discussed in the commentary (Fig. 1). We may suggest two reasons for this: first, Cordovero's commentary is quite lengthy, and while praying, it would be difficult to find the practical aspects in his words.[32] By placing the very succinct practical information above the related word, Poggetti allowed his prayer to flow naturally. The second reason concerns the constraints of the mise-en-page of this Mahzor—and all the other Mahzorim that were printed before and after. The commentary was much lengthier than the liturgy. Thus, the liturgy on fol. 90r is unrelated to the commentary below it; rather, its respective commentary is only found on fol. 108r. Flipping back and forth would be very cumbersome, even if Poggetti had a multi-thread bookmark to keep track of everything.[33]

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31 For a partial list of his manuscripts, see Safrai, Baumgarten, ›The Wedding Canopy Is Constituted by the Being of These Sefirot‹ (cf. n. 20), pp. 1–2 n. 1–3. To these we should add Institute of Oriental Manuscripts, the Russian Academy of Sciences, St. Petersburg, Russia Ms. B 379, which contains many excerpted marginalia found in Poggetti's copies of *Or Yakar*. Likewise, the work referred to as *Raze Torah*, which was copied by Abraham Graziano in The Montefiore Library, London, England Ms. 479, fols. 63r–113r, is not a biblical commentary, but in fact the excerpted marginalia that Poggetti made in his own Bible: »Written … around his small Bible« (ibid., fol. 63r), as Graziano wrote. The vast majority of these notes are cross references to Poggetti's copies of *Or Yakar* as well. For an extensive study of Graziano's library, see Yael Okun: Abraham Joseph Salomon Graziano's Manuscripts Library (1620c–1685). Master Thesis. Hebrew University of Jerusalem 1991 [Hebrew].

32 Moshe Idel has discussed this type of interlinear annotation in the case of David b. Judah ha-Hasid's *Or Zaru'a* and other works, in which a single letter representing a *sefirah* is placed above a word, see Moshe Idel: Kabbalistic Prayer and Colors. In: Approaches to Judaism in Medieval Times. Ed. by David Blumenthal. Chico, CA 1984–88, v. 3, pp. 17–27, 18–19. Idel further claimed that this technique is what inspired Cordovero's placing of *sefirot* above words in his *Tefilah le-Mosheh*. However, Idel relied only on the printed text of *Tefilah le-Mosheh*. All manuscripts, excluding Braginsky Collection of Hebrew Manuscripts and Printed Books, Zurich, Switzerland Ms. 133, only contain Cordovero's commentary.

33 I would like to thank Prof. Peter Stallybrass who brought these instruments to my attention. See Peter Stallybrass: Books and Scrolls: Navigating the Bible. In: Books and Readers in Early Modern England. Material Studies. Ed. by Jennifer Lotte Andersen and Elizabeth Sauer. Philadelphia 2002, pp. 42–79, pp. 42–47.

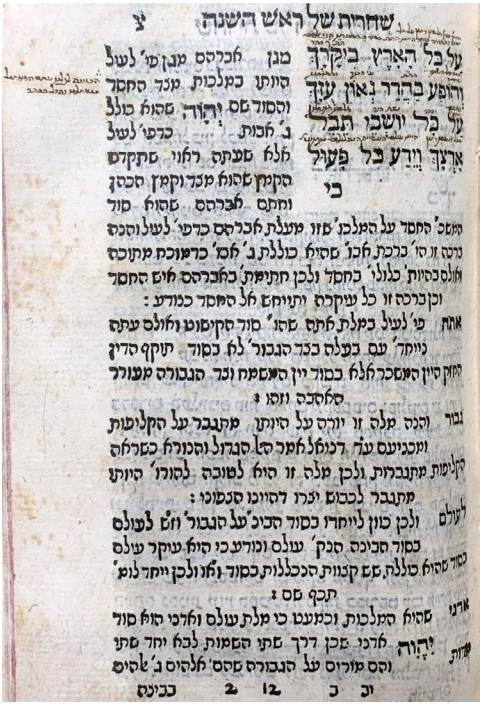

Fig. 1: Mahzor. Sefardim me-Yamim Nora'im [Hebrew]. Venice 1584, fol. 90r. The National Library of Israel, Jerusalem, Israel, Shelf number A 1259. Photo: author

In addition to these interlinear notes, Poggetti added extracts from Cordovero's other works.[34] For example, this Mahzor did not contain Cordovero's commentary on the Yom Kippur service, although the correctors claimed it did. Thus, the entire Yom Kippur liturgy was open to additional Cordoverean material (e. g. Fig. 2).[35] Through his additions, Poggetti was able to essentially create his own Cordoverean

34 Some of these interlinear notes were likewise based on other Cordoverean works. For example, Poggetti added the censored text of the *Aleinu* prayer, which depicts non-Jews as praying to »vanity (*hevel*)« and »emptiness (*rik*).« Above these words he added the names of the evil entities Samael and Lilith, see Mahzor (cf. n. 8), fol. 133r. Cordovero did not explicitely refer to these words as representing these figures in this context. However, in various other places Cordovero did make this reference explicit, e. g., Cordovero, Tefilah le-Mosheh (cf. n. 5), fol. 143v; Moses Cordovero: Sefer Tikkunei ha-Zohar im Perush Or Yakar [Hebrew]. Jerusalem 1972–2009, v. 5, p. 212.

35 For example, see Mahzor (cf. n. 8), fol. 316r. This section of the Yom Kippur service discusses the cathartic moment in which the High Priest would recite the explicit name in front of all the people and other priests and announce that they have been purified. Poggetti added a large extract from his copy of *Or Yakar* on *Parashat Ahrei Mot* (*Zohar* 3:66v) (see The British Library, London, England Add. 27066, fol. 162v; cf. Cordovero, Sefer ha-Zohar im Perush Or Yakar [cf. n. 5], v. 13, p. 51), which discussed the same moment within a mystical context of the High Priest acting as an axis

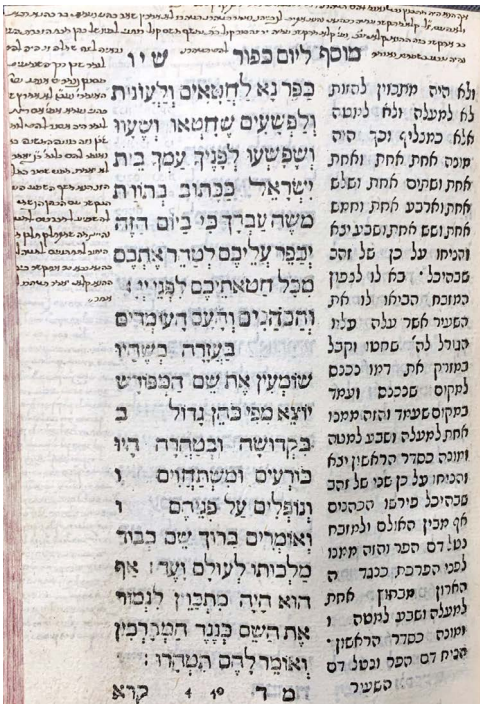

Fig. 2: Mahzor. Sefardim me-Yamim Nora'im [Hebrew]. Venice 1584, fol. 316r. The National Library of Israel, Jerusalem, Israel, Shelf number A 1259. Photo: author

commentary on the Yom Kippur service, which would only be printed in 1587.[36] Likewise, Poggetti added more advanced Cordoverean conceptions of prayer and the divine realm,[37] which Cordovero himself may have not developed at the time of composing his commentary on the Rosh Hashanah liturgy.[38] Additionally, Poggetti

mundus between the supernal realm and terrestrial realm—the fusing of the spiritual voice with the corporeal priest.

36 See for example, Mahzor (cf. n. 8), fol. 173v, in which Poggetti added copious notes for the *vidduy* (confession), including an extract from Cordovero's commentary on *Tikkunei Zohar*, which matches Poggetti's own copy that he explicitly cross-referenced, see The British Library, London, England Add. 27060, fol. 169r.

37 See Mahzor (cf. n. 8), fol. 78v, in which Poggetti added further permutations to Cordovero's introduction, specifically concerning such aspects of »Primal *Hokhmah*« and »The Infinite within the *Keter* of *Keter*,« cf. Cordovero, Sefer Tikkunei ha-Zohar im Perush Or Yakar (cf. n. 34), v. 2, p. 145.

38 The commentary was composed in either 1550 or 1555 (*HaYeSH*), as it is unclear if the *H* is part of the chronogram. In: The Russian State Library, Moscow, Russia Ms. Guenzburg 373, fol. 161r (Dato's copy), there is a very small dot above the *H*, which may indicate that it is not part of the chronogram. Either way it is a very early composition. Only predated by parts of what would become *Or Yakar* and Cordovero's *Pardes Rimonim*. Cf. Kadary, Moses Cordovero's Angels (cf. n. 6), pp. 28–29.

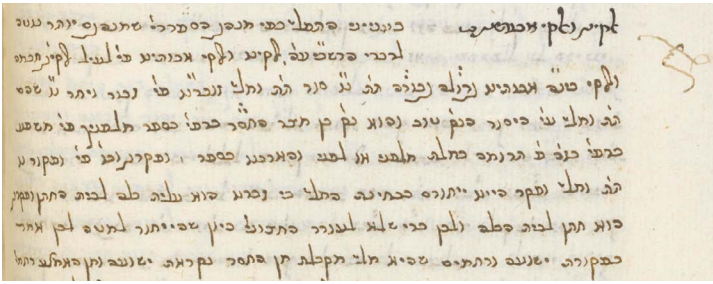

Fig. 3: The British Library, London, England Add. 27013, fol. 15v. (Photo: © British Library Board)

added Cordoverean content for the prayers that overlapped with those discussed by Cordovero in his *Tefilah le-Mosheh*, of which Poggetti also owned a copy.[39]

These various examples of Poggetti's customization of his Mahzor not only show his intense study of Cordoverean kabbalah, but also his adoption of Sefardic custom. Cordovero wrote in his *Tefilah le-Mosheh* that »concerning matters of prayer [I will explain] according to the custom of the Spanish Jews (*sefardim*), as their custom is more inclined toward the words of R. Simeon bar Yohai.«[40] In the margins of this comment, Poggetti added a notation (.:.) above the word »Spanish [Jews]« and a manicule pointing toward it (Fig. 3). This full adoption of Sefardic custom is unsurprising, as Poggetti was deeply immersed in Cordovero's kabbalistic system—a system that was not only scholarly, but devotional. To make the most of it, one had to practice it.[41]

39 Poggetti's copy is The British Library, London, England Add. 27013. The primary copyist may be identified as Shabbatai b. Mahalel Del Vecchio based on parascriptual elements and Poggetti's handwriting may also be identified in the margins. Likewise, he cross-referenced one of his copies of *Or Yakar*. See The British Library, London, England Add. 27013, fol. 7v, in which he wrote to »inspect *Parashat lekh lekha*, fol. 62v,« which corresponds to The British Library, London, England Add. 27065, fol. 62v, specifically a note he wrote concerning »the lower man.«

40 See The British Library, London, England Add. 27013, fol. 15v. The lemme »אלקינו ואלקי אבותינו« was written by Poggetti. On this statement, see Uri Safrai: *Nusah Haari* and the Polemic Over Prayer Customs in the Aftermath of the Expulsion from Spain [Hebrew]. In: Daat 85 (2018), p. 375 n. 48.

41 From the surviving Mahzor of the Poggetti family (The Palatina Library, Parma, Italy Cod. Parm. 3006 and The Palatina Library, Parma, Italy Cod. Parm. 3007), we can state that Poggetti originally prayed according to the French rite and seemingly even the APAM rite, as his family resided in that area. These rites or the people who practiced them were more susceptible to influences from other types of liturgies. Therefore, Poggetti's adoption of Sefardic custom does not have to be seen as a dramatic break. See Benayahu, Kabbalah and Halakhah (cf. n. 21), pp. 107–115; Eliezer Baumgarten, Uri Safrai: Kabbalah and Marriage Customs in Early Modern Italy [Hebrew]. In: Jerusalem Studies in Jewish Thought 26 (2021), pp. 166–168. Another disciple of Fano

Cordovero's Kabbalistic Intentions in Central and Eastern Europe

The manuscripts of Cordovero's Rosh Hashanah liturgy that were presumably produced in Eastern and Central Europe differ greatly from Poggetti's Mahzor. These individuals did not have access to the vast Cordoverean library of kabbalistic literature that was disseminated in Italy via Menahem Azariah da Fano and, therefore, could not augment their texts in such a robust manner.[42] While some of these copies may be said to have wholly adopted Cordovero's, and therefore Sefardic, customs (however, they may also have just been faithful copies), two manuscripts, Ms. Oxford 696 and Ms. Oxford 568, show different strategies.

In Ms. Oxford 696 we find some additions based on Ashkenazi liturgy. For example, immediately before Cordovero's commentary on the liturgy, which begins with an explanation of »Lord open my lips (*Adonai sefatai tiftakh)*«, Meir b. Judah Reutlingen of Fulda, the copyist, added penitentiary words found in the Western

was Samuel Portaleone, who according to an annotation in Graziano's Mahzor (Library of the Hungarian Academy of Sciences, Budapest, Hungary Ms. Kaufmann B 466, fol. 402), owned a Mantua Mahzor (1557–1559), which was according to the Roman rite. However, in The Jewish Theological Seminary of America, New York, NY, USA Ms 1607, Portaleone included a kabbalistic commentary on prayer, in which he included the liturgy of *le-dor ve-dor* (for all generations, forever), which is only found in the Sefardic rite of the blessing of the sanctification of the name on Rosh Hashanah, see The Jewish Theological Seminary of America, New York, NY, USA Ms 1607, fol. 4r.

42 Concerning the dissemination of kabbalah and especially Safedian kabbalah in this region, see Jacob Elbaum: Openness and Insularity. Late Sixteenth Century Jewish Literature in Poland and Ashkenaz [Hebrew]. Jerusalem 1990, pp. 183–222; Elchanan Reiner: A Biography of an Agent of Culture. Eleazar Altschul of Prague and his Literary Activity. In: Schöpferische Momente des europäischen Judentums in der frühen Neuzeit. Ed. by Michael Graetz. Heidelberg 2000, pp. 229–247; Agata Paluch: Copying, Compiling, Commonplacing in Kabbalistic Manuscript Collectanea. Sefer Hesheḳ and the Kabbalah of Divine Names in Early Modern Ashkenaz. In: Representing Jewish Thought. Ed. by Agata Paluch. Leiden 2021, pp. 100–125; Agata Paluch: The Circulation of Jewish Esoteric Knowledge in Manuscript and Print. The Case of Early Modern East-Central Europe. In: Print Culture at the Crossroads. The Book and Central Europe. Ed. by Elizabeth Dillenburg, Howard Louthan and Drew B. Thomas. Leiden 2021, pp. 472–493, pp. 479–490; Andrea Gondos: Kabbalah in Print. The Study and Popularization of Jewish Mysticism in Early Modernity. Albany 2020; Eugene D. Matanky: Illustration, Dissemination, and Production. Diagrams in Moses Cordovero's *Pardes Rimonim*. In: Kabbalah: Journal for the Study of Jewish Mystical Texts 51 (2022), pp. 20–24. Specifically concerning the differences between the dissemination of Cordoverean kabbalah in Italy and East-Central Europe, see Eugene D. Matanky: Abraham Galante's Abridgment of Cordovero's *Pardes Rimonim*. From Safed to Central Europe. In: Jewish Thought (accepted). However, the owner/copyist of Ms. Oxford 568 did have Cordovero's commentary on *Zohar Eikhah*.

Ashkenazi rite.[43] Likewise, we find a stated awareness of the differences between the Sefardic and Ashkenazic rites. For example, at the *Shaharit Kedushah*, the copyist stated that he will place it at the end of the prayer, where he added: »And I saw to shorten and order the Rabbi [Cordovero] to the Musaf order that is relevant according to our Ashkenazi custom.«[44] Within this *kedushah* he notes that the formulation »*le-dor ve-dor (*For all generations forever)« does not follow the Ashkenazi custom.[45] Nevertheless, he brings Cordovero's interpretation. Likewise, upon arriving to the end of the Musaf liturgy, Meir b. Judah informed the reader that they will find the *Kedushah* in the *Shaharit* section and that he is now going to copy the Sefardic *Kedushah*.[46] He likewise added the *Ohilah* prayer, which was previously omitted as it is only recited during the cantor's repetition in Ashkenazi custom, which he likewise said he would do. Meir b. Judah even added Cordovero's commentary on the words »Lord open my lips« from the beginning of the commentary, as they appear in the *Ohilah* prayer as well. However, Cordovero himself did not do so in his commentary.

It should be noted that Meir b. Judah was not always careful to retain the Ashkenazi custom. For example, he retained Cordovero's interpretation of »And so, too, righteous people«, even though Ashkenazi custom dictated »And then righteous people«.[47] Likewise, many of his changes were of a practical nature, such as placing the *Ohilah* prayer after the Musaf prayer, as it is only said during the repetition. Similarly, placing the commentary on »Today is the birthday of the world (*hayom harat 'olam*)« with the shofar blowing and even placing the shofar blowing

43 See Ms. Oxford 696, fol. 9v.
לאדם מערכי לב ומה' מענה לשון האזינו אמרינו בינה הגיגינו ויהיה לרצון אמרי פני והגיון לבינו לפניך צורינו וגואלינו כי לך הוחלנו ואתה תענה י"י אלוקינו.
These words are a combination of the *Ohilah le-El* prayer common to all rites, but with additions found in the *piyyut* of *Shema Koleinu* found in Ashkenazi *selihot*, but not Sefardic *selihot*. See, e. g., Mahzor le-Yamim ha-Nora'im [Hebrew]. Ed. by Daniel Goldshmidt. Jerusalem 1970, v. 2, pp. 43, 779. Concerning this text's appearance in only Ashkenaz sources, see Shulamit Elizur: The Origins of the *Selihot Piyyutim* [Hebrew]. In: Tarbiẓ 84 (2016), p. 510. Adding additional verses and requests before the *Amidah* is discussed by the *Ṭur* (Orah Hayyim § 111), in which it is discouraged for *shaharit*, but allowed for other services.

44 Ms. Oxford 696, fol. 226v.

45 Ms. Oxford 696, fol. 228r.

46 Ms. Oxford 696, fol. 240r. In the Prague printing of *Ot Emet* this was also done for the emendations done to the Sefardic *shaharit kedushah*, which the printer placed in parentheses and wrote: »In *kedushat na'aritsekha*, which we recite at *musaf*,« Benveniste, Ot Emet (cf. n. 9), fol. 87r.

47 See Ms. Oxford 696, fol. 220r. Concerning the formulation »And then righteous people« see Goldshmidt, Mahzor le-Yamim ha-Nora'im (cf. n. 43), p. xxi. Likewise, he included »*morid ha-tal* (brings down the dew)« (fol. 215v), even though Ashkenazim do not recite it outside the Land of Israel.

itself after the prayers, which is presumably due to his role as a congregant and not the congregation's master blower (*ba'al ha-toke'a*).

The next manuscript that we will investigate is Ms. Oxford 568. It should be noted that this manuscript contains several kabbalistic works, including Cordovero's commentary on *Zohar Eikhah* and certain Lurianic works. Thus, we may assume that its copyist/owner was well acquainted with the new Safedian kabbalah. This is—unless we include Poggetti's annotations—the only abridgment of Cordovero's commentary on the Rosh Hashanah liturgy. In this manuscript we find a few references to the differences between the Ashkenazi and Sefardic rites. For example, this individual retained the formulation of »And then righteous people«, while recording in the margins the word »*uve-khen* (And so, too)«.[48] Likewise, when he reached the liturgical passage of »*va-timlokh* (and you will reign)«, he did not give a bold heading for the words »You are the Lord our God (*ata hu YHWH Elohenu*)«, but rather incorporated them within the passage. He explained in the margins that: »this is according to the Sefardic rite that have the text ›You are the Lord our God quickly (*ata hu YHWH Elohenu meherah*).‹«[49] For in the Ashkenazi rite the words are »And you will reign, you the Lord alone on all your deeds (*va-timlokh ata YHWH levadkha 'al kol ma'asekha*).« However, in a later section in which the Sefardic rite has the formulation: »And we are unable to bring a sacrifice (*ve-eyn anu yekholin le-hakriv korban*)« and the Ashkenazi rite has the formulation: »And we are unable to fulfill our obligations (*ve-ein anu yekholin la-asot hovotenu*),« the abridger placed the Ashkenazi formulation in the body of text and added his own commentary.[50] As Cordovero's text relied on zoharic prooftexts that explicitly mentioned the sacrifices, the individual responsible for this abridgment had to improvise. The copyist playfully used the famous line: »It is time to act (*la'asot*) for the Lord« and interpreted as stating »to perform (*la'asot*) our obligations for God« in order to unite him. Interestingly, as the Sefardic rite slightly later states »And there we will make before you sacrifices, our obligations (*ve-sham na-aseh lefanekha korbanot hovotenu*),« the copyist wrote in the margins that he found Cordovero's commentary to be like his own.[51]

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48 See Ms. Oxford 568, fol. 161r.

49 Ms. Oxford 568, fol. 161v.

50 See Ms. Oxford 568, fol. 168r. He wrote:
ואין אנו יכולין לעשות חובתנו ידוע כי סוד הזיווג בכח התעורר[ות] התחתון בסוד כשמברכ[ים] ע[ל] י[די] מצות ואחר שהחטא גרם גלות השכינה אין זיווג משחרב ב[ית] ה[מקדש] ניטל טעם ביאה א[ם] כ[ן] אין בכח נשמותינו לחבר האל כל ע[ל] ד[רך] עת לעשות לה' והיינו לעשות חובותינו. המוטל עלינו או לתקן חובותינו היינו עונותינו והיינו לבטל הקליפות המעכבו[ת] ע[ל] ד[רך] כי עונותיכם מבדילים והיינו מפני כו'.

51 Ms. Oxford 568, fol. 168r.

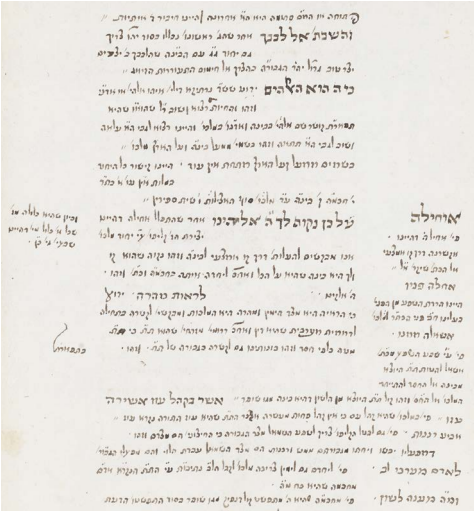

Fig. 4: The Bodleian Libraries, University of Oxford, Oxford, England Ms. Opp. 568, fol. 170v.

As the Ashkenazi rite continued to differ, so the author continued to create his own commentary.[52] Cordovero's text concerns how the priest is no longer able to perform an atonement for the individual, while the Ashkenazi text continued with the destruction of the Temple. In this instance, the author had to create an interpretation out of whole cloth. The specific wording of the Ashkenazi rite references »a hand« that destroyed God's Temple. Thus, the author connected this imagery to »the hand of Esau« and the evil forces associated with it, specifically those rooted in the fingernails. Although this idea of the impurity of the fingernails is located in the *Zohar*, it is interesting that the author was able to craft a commentary that was so in sync with Cordovero's thought as expressed in other texts, such as his discussion of the »secret of the fingernails« in his commentary on *Zohar Yitro*, in which he wrote that »they are the husks (*kelipot*), they are the secret of Esau grasping from the left and Ishmael from the right.«[53] Furthermore, the author did not only find a suitable interpretation of the Ashkenazi rite that fit with Cordoverean kabbalah, but even ensured that it would match—as much as possible—Cordovero's interpretation of the role of

52 See Ms. Oxford 568, fol. 168r:
מפני יד שנשתלח[ה] במקדשך נ[ראה] ל[י] בסוד וידים ידי עשו כי הקליפו[ת] מגיע עד היד וע[ל] כ[ן] נקרא[ה] יד כהה בסוד זוהמת הצפרני[ם] וע[ל] כ[ן] צריכו[ת] נטילה לבטל כי מצד החסד דהיינו מקום טהרה מים עליונים נתבטלו הקליפות.

53 See Cordovero, Sefer ha-Zohar im Perush Or Yakar (cf. n. 5), v. 8, p. 98. Also see Cordovero, Tefilah le-Mosheh (cf. n. 5), fol. 3r, in which he refers to the same biblical line of the hands of Esau in the context of ritually washing one's hands.

the priest. As Cordovero wrote: »The priest is from the aspect of *Hesed* [the divine aspect of Mercy within the Godhead] and influences and draws the *Hesed* to the pollution of the husks.«[54] Thus, the author also wrote concerning the role of *Hesed* in nullifying the husks, even though the context had been altered. Beyond his original interpretations, the author likewise modified Cordovero's commentary in regard to its order. This individual, similar to the previous Ashkenazi manuscript, placed the *Ohilah* prayer outside of the main text (Fig. 4), presumably for the same reason—it is only said during the cantor's repetition. Likewise, he did not include a commentary for the *Kedushah*, which is also only recited during the cantor's repetition.

Between Italy and Ashkenaz: Pragmatic Similarities

All the examples discussed above demonstrate a variety of responses to the influx of Cordoverean kabbalah in Europe. While these manuscripts displayed various differences, they all shared a common concern—the pragmatic use of the text. As mentioned above, all books are used to whatever extent. While seemingly their main purpose is to be read for their own sake, historically people used their books for many purposes. Prayer books are perhaps extreme examples of books that are not to be read. Not that people did not pray, but that prayer itself is quite distinguishable from reading practices. Just as prayer has been differentiated from everyday speech, the former performative and the latter generally constative, following the work of J. L. Austin,[55] we should differentiate prayer recitation from reading. Historically, most individuals, as far as we know, did not sit to read the liturgy; rather, they performed it. Even Cordovero's commentary is not precisely an interpretation of the words, but what these words, through their performance, accomplish in the divine sphere—understanding their practical properties, but not their meaning. This attitude is accentuated precisely in those places in which Cor-

54 See Mahzor (cf. n. 8), fol. 129v.

55 See J. L. Austin: How to Do Things with Words. Oxford 1962, pp. 4–11, 47. While Austin did not use prayer as an example, his speech-act theory was quickly developed by theologians and scholars of religion, especially magic, see, e. g., Yuval Harari: Jewish Magic before the Rise of Kabbalah. Detroit 2017, pp. 176–203; Jay C. Hogewood: The Speech Act of Confession. Priestly Performative Utterance in Leviticus 16 and Ezra 9–10. In: Seeking the Favor of God. The Origins of Penitential Prayer in Second Temple Judaism. Ed. by Mark J. Boda, Daniel K. Falk and Rodney Alan Werline. Atlanta 2006, pp. 69–82; Juliette J. Day: Reading the Liturgy. An Exploration of Texts in Christian Worship. London 2014, pp. 103–121.

dovero wrote pages upon pages on one word. This style of commentary does not allow one to better understand these words for their inherent meaning, but rather for their theurgical purpose.

Each of these codices devised pragmatic and material responses to the use of kabbalistic intentions. This is perhaps a quality of Mahzorim as a genre. While some required the user to flip back and forth, many were designed to be used in a linear and sequential order. The 1584 Mahzor did not advertise on its title page, dissimilar to the Jabez 1576 Mahzor, that it included Cordovero's intentions; rather, that the prayers »are organized in a manner that does not require one to return to that which has passed and search for anything.«[56] Likewise, in 1587 when Gedaliah printed his father's commentary on the Day of Atonement service, the title page stated »And we printed this [i. e. commentary] in a small volume in order that people may bind it to the end of their prayer book.«[57] The devout Jew attending the synagogue during the high holidays had to carry the Mahzor with them (if they had one) and use it during the prayer service—they would not bring a stack of books. Thus, Poggetti, prior to the holiday, added his own notes and embellished his Mahzor with kabbalistic intent. He also added interlinear glosses to make the intentions practical. This allowed him to stay on one page at a time without flipping through the Mahzor to match the words with Cordovero's commentary,[58] which was almost always on a different page due to the typesetting.

In East-Central Europe, we may detect a similar pragmatic orientation to adapting liturgical manuscripts for practical purposes. Ms. Oxford 696 and Ms. Oxford 598 both switched the order of the liturgy or did not include parts that are only recited by specific congregants. In other words, their copyists/users customized their manuscripts for their personal private prayer. Likewise, adapting Cordovero's commentary to the Ashkenazi rite was not merely a theological issue, but a pragmatic one. Ashkenazi practitioners would not bring, if they even had access, a Sefardic rite Mahzor in addition to their Ashkenazi rite Mahzor, and reference each during prayer in the synagogue. By adapting Cordovero's commentary to their liturgy, they made a pragmatic decision to have their prayerbook as a unified whole, rather than spread out over several book objects.

56 Mahzor (cf. n. 8), title page.

57 See Moses Cordovero: Seder 'Avodat Yom ha-Kippurim [Hebrew]. Venice 1587, title page.

58 Presumably, the printers attempted different organizational methods of the liturgy and its commentary. However, Cordovero's commentary in certain places would have required them to only have one word of the liturgy on a printed page. Thus, either due to concerns for the average person's use of this Mahzor (who may not have been very interested in the kabbalistic intentions) or the printers not wanting to change their template too often, they laid out the text in a manner that did not allow for the commentary to align with the liturgy on the same page.

Conclusion

Since antiquity, Jews have composed prayers that have accompanied them from place to place—whether due to persecution or opportunities. Each locale developed their own rites and customs, while retaining much of the core prayers. The dispersion of Iberian Jewry was one critical moment in the transmission of Sefardic rites from their centralized location in the communities of Iberia to the larger Jewish world located in North Africa, Central and Eastern Europe, and the Levant. This expulsion transferred not only individuals, but also their liturgy.

Cordovero's commentary on the Rosh Hashanah liturgy was not merely printed in Venice in 1584, but it also included personal stories of individuals who exemplified larger cultural trends. Cordovero's commentary allowed us to contrast Italian and Ashkenazi practitioners who wished to use this text for their own worship. While Poggetti had access to Cordovero's broad range of writings and adopted the Sefardic rite, the Ashkenazi individuals showed a range of responses to the new Cordoverean kabbalistic framework. While some wholly adopted it, others adapted it for their own religious needs. Common to all, however, was the need to make Cordovero's commentary useful. Transporting a stack of books—printed and handwritten—was not always feasible, as turning back and forth the Mahzor's pages would not allow the individual to maintain the proper frame of mind for their prayers. Rather, each person made their own material and textual modifications so that the book that they had in front of them would be a practical prayerbook. Thus, copying Cordovero's commentary was not a passive act but involved practical and theological decisions that each person had to make for themselves.

Pri Etz Chaim

Based on the book "Pri Etz Chaim" by I. Luria

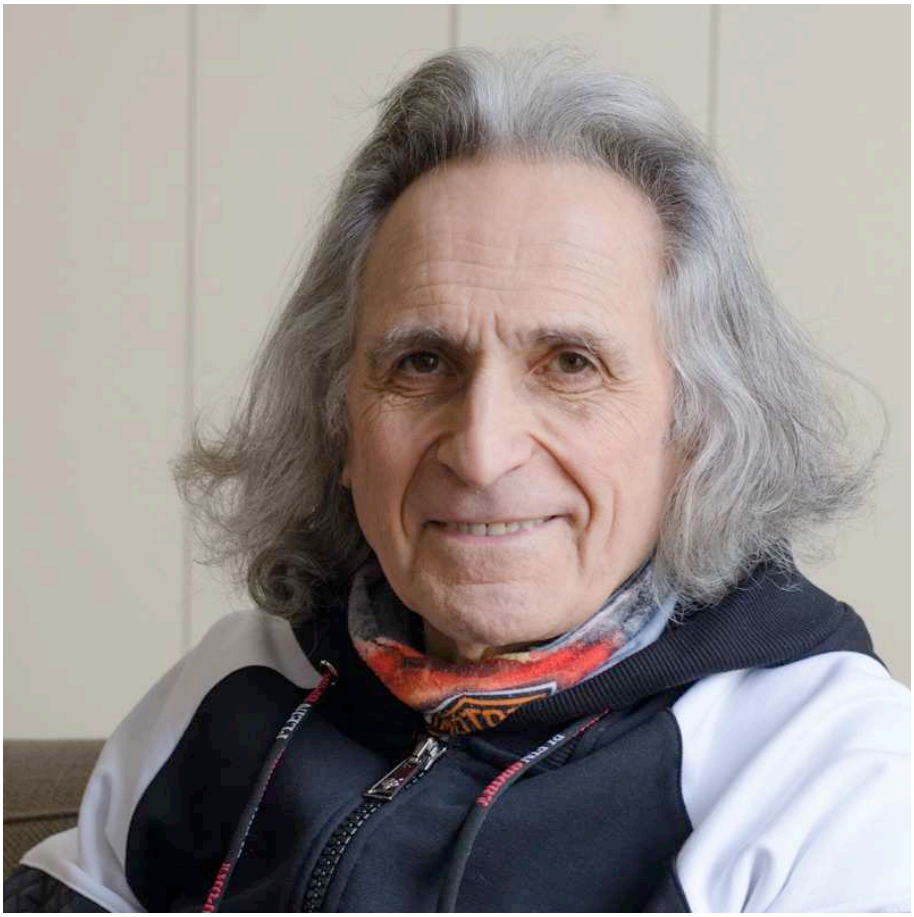

by

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About the Book

We continue to learn Etz Chaim, the Tree of Life and this is its fruit. The whole purpose of our study is that we put it into practice. This work what we see here is at a high level within the human to apply it in our daily lives. That is the core of our study. HaShem wants us to request Him daily, a la minute, in the way that one keeps striving for unity, to merge with Him. That works sometimes and sometimes not. Step by step, man comes to his absolute maturity, absolute adulthood and perfection when he continuously, permanently, remains connected with HaShem.

I will not expand about this, we will start immediately. First a few words: the concept of prayer that Ari covers in this book ... he teaches us to deal with it on the basis of the prayer book, siddur, which was prepared by the Great Assembly, the great Sanhedrin, about 500 years before our era, before the coming of Yeshua. The whole Siddur is composed in a curious way. They were the last who knew how to describe this absolute connection to HaShem in Hebrew words which actually reflect the forces that correspond to the forces of the universe. That is the unique that was given by HaShem to humanity. There is only one Siddur. There are several variations, but that is in details, not in essence. We'll see that there is given to the Jews only one Siddur, one prayer book, one way to always work towards and to come to HaShem through Yeshua, through the Kether. That's what Ari explaines to us and he shows us the relationships between the words used in the siddur. Words which look like how men pronounce them in our world and the corresponding forces.

With this digital format of the book, I sent a work file of what b'ezrat HaShem will be the Lurian prayer book, Lurian siddur. It is still in raw form, it is a bulk. It is still under construction. You have received a bilingual Siddur, made up in two columns: on the right Hebrew and on the left Dutch. We are still updating. For now you have a kind of framework that if we work on a prayer from the siddur, you can look it up in our Lurian siddur. Mainly we will adjust it step by step, that it will

form the basis of what we learn here in the masterpiece Pri etz chaim, which we abbreviate to pec.

I hope that it will be given to us. It is very very very high and powerful. Whether we can handle it, we will see. We have to ask, request for it. To do prayer that it will be given to us. Who am I to touch this? It is pointed to me to try. We will see whether it will be bestowed on us. So you see how powerful, how wonderful this document is. This document does not compare to that of Shlavei haSulam, that from a spiritual view is close to the ground. While this document makes the connection to the heavens, the zeir anpin (z'a) of the world Atsieloet itself.

Also when reading this e-book without having heard the audio recording, the reader can get the impression that is not fluent. The language is often not up to the Dutch grammar standard (and translations into English are done by people who do the best they can.) and in between there are interruptions because of additional statements. When listening to the lessons one will notice that through this method the force in this book remains. To get as much as possible out the lessons in written form, it is good for you not to rush and not to try to understand the text just by your mind, but let the text affect you, touch you.

חיים עץ פרי

Pri Etz Chaim

Fruit of the Tree of LifeLesson 1: 15 Cheshvan 5770 / November 2, 2009

We begin the first lesson of our follow-up study, the master book of Ari "Pri Chajiem Etz Chaim.

Pag. 1r.1 ל"ז ויטאל חיים רבי

Rabbi Chaim Vital of blessed memory r.2 **Pri Etz Chaim.**

r.5 :התפלה שער - הקדמה **Gates of Prayer - the introduction**.r.6 :השער
פרקים 'לו ויתחלק התפלה שער 'הא **The first gate is the gate of prayer and it is**

divided into six sections.

r.7 :ויתבאר ענינה ומה תפילה וצורך בחול התפילות עליות ענין בו ונבאר
בפרקים **And we will explain in it the aspect of the ascent of the prayers during the week in the weekdays, weekly days and the need for prayer, what prayer means and it will be explained one by one.**

The whole point is ... See what we learn in our Zoharlessons. Constantly we learn about the ascent of the ma'n to rise to Yeshua to obtain salvation. Through our connection with Yeshua, the klie Kether, we obtain the light, we obtain salvation. But how to ascend? We have given a number of ways, practically, how to do that. In all our study. In the introductory course, basiccourse, Zohar ...

We have many ways to ascend from below the taboer to above chaze and then we come to Yeshua and do we come back. Do not stay there. The whole purpose is to receive the heavenly manna – heavenly manna because it comes from z'a and z’a is called heaven - and then to bring it

down to our keliem, because the Creator wants us to bring that down, that His light will be manifestated in all of creation and, not only above.

That is why he will tell us now the issue of ascending prayers. We learn not just ascend, we will eventually we will learn ways to descend from the higher realms to the lower in a kosher way, not to crash down, but in an appropriate pace enriched by the light, knowledge, the grace of HaShem as we see with Moshe. Moshe ascended to the mountain. Does the Torah speaks of the physical mountain? There are higher mountains in the world than Mount Sinai. The top of Mount Everest is higher than the top of mount Sinai. Sinai is not a big mountain. It is not about the the material ascending of Moshe, but spiritual ascent and then gradually he came down with his face radiating in such a way that one could not look into his face. He had to cover, to veil, his face.

---

r.8 :התפלה ענין **Aspect ofprayer**, issue of prayer.

r.9

והיא.שתפלהלעניכייעטוף"כמ.הנהכלתפילהההיאבעולמהעשייהמלכותדעשייה וסימן .חסרונה לה שיתן ,בעלה א"מז ומתפללת ששואלת ועניה המלכותדלה תפלה ואני ,המלכות היא אני כי.Here, the whole prayer is in the world assiyah, malchut of assieja. As written **in the Psalms** prayer for the poor, because he will be covered. And she, the malchut is poor and needy that she is praying and requesting to z'a her husband, that he will gvie her **the filling of her** shortage. And the sign **of this** is and I am the prayer, because **the word** 'I' is the malchut.

Do you still remember? We have learned that if you turn around the letters of the word ani, put the nun at the end, then it becomes 'ein', none, undifferentiated, potentially, not unfolded, that is Kether. But when the ten sfirot develop themselves fully with a person and come to malchut, then the nun which is fifty, will come to stand in the middle and make up the body between alef, one, and yud, ten. That is ani, I, the complete individualization. Only I is malchut. I is the ultimate

destination of the evolution of man. No mass mind, no ‘we’, but ani, me. I is not we is the malchut.

Our study also has to be prayer. It is not intended that we learn here a method in order to afterwards open the siddur and say all of these prayers. What we learn here is the main prayer, while we learn from Ari what prayer is, that is prayer. During listening to and working on the lessons you must do all the work. Hence you have to very very delicately tune yourself to absorb it all into yourself, both words and non-verbal things. There are more dimensions that we will find here, which are impossible to verbalize. Try also to absorb this. Man is a feeling being, not a thinking being. Thinking is also given, but not to pull us away from the feeling. In feeling, experiencing, are 98% of the human forces, and 2% is thinking.

And so ולכן

r.11 בחי' או שהיא, נפש שפיכת בלשון נזכר שבתורה תפילה לשון כל נפש נקראים שניהם כי, עשיה עולם או שבאצילות מלכות.

every use of the word prayer that is mentioned in Torah in the sense of outpouring of the nefesh, outpouring of tears, so is prayer. Pouring out his soul as tears. **she** aspect prayer **is aspect malchut who is in atsieloet or** malchut in **the world assiyah, because they both called nefesh.** Both zalchut of the world atzilut as the malchut of the world assiyah is called nefesh.

r.12 כמוהו ורבים ה' לפני נפשי את ואשפוך הכתוב ש"וז. **And that is what is written in the verse** as David says in his Psalms**: and I will break open my heart to pour out my nefesh for HaShem and so many similar** verses from Torah**.**

We have now learned one aspect of the meaning of prayer. For us our prayer should have the same meaning as ma'n: to ascend to HaShem through Yeshua. It is the same. Only in the language of the Kabbalah we say to raise up ma'n. In the language of the Torah it is called prayer. It is

the same.

What have we learned extra? That it must be like pouring out your nefesh. You see, he does not say outpouring of your ruach or neshama, but outpouring of your nefesh, there is shortage.

Shortage is in the malchut. Fix this in yourself: pouring out your nefesh for HaShem. Only with Yeshua you can do that, because to do that with man has no sense. To ask a man for help, aid or comfort has no sense, you will speak to the desire to receive for oneself. It is as said at the Zoharles, that it is if you go to the zoo, standing for a gorilla and pour out your nefesh, pour out your heart as tears to that gorilla and ask him for support. It is precisely in this world, the only difference is that they will listen to you, but they cannot give you any help, on the contrary. Do you see what he teaches us? To who you should do so? To the malchut of assiyah or malchut of atzilut. Bring it up. Malchut of assiyah and malchut of atzilut are also embedded in kether of the lower step, so in Yeshua.

ישפוך 'וכו לעני תפלה דכתיב, השיח בלשון נקראת התפילה לכן א"ס(
ה' ולפני. כלום מגרמא לה דלית לעני, המלכות 'בחי היא תפלה כי, שיחו
בין נאמר וזהו, צרכיה שואלת, י"י הנקרא א"ז דהיינו

שלמעלה ממה שואלת אחת כל כי, דיצירה במלכות בין דעשיה במלכות
ממנה):

(**samech alef** is the commentary, so the prayer is called siecha. In Dutch is a siddur "Siach Yitzhak", conversation of Yitzhak. His way of praying was going in the field and to pray there. Prayer is called siecha, conversation, which is a another word for prayer. Conversation with the higher. **because it is written** in the Torah **prayer for the poor etc.** that he will outpour his inner conversation, prayer, for HaShem **because prayer is the aspect malchut, for the poor** For whom prayer is done ? For the poor. Who is the poor? **who has nothing of himself**.)

When can you bring up prayer? If you have nothing of yourself, because

than it is the true prayer. Just like malchut: she is poor, she has nothing . Your attitude, intention is like that and then because of similarity of traits your prayer will go to her and she will go up with it to zeir anpin and she will connect herself with the z’a. From the z'a and not from the malchut, she receives the light, the filling of the shortage.

And for HaShem that one pour out his heart, his inner prayer.What does it mean: **i.e. for z’a who is called Hashem**, י"ה is the name of HaShem. What does that mean? That she, malchut, **request her needs**, question comes from her needs. Exactly the same it should be with man who comes from the malchut comes, the spiritual mother. To make ourselves empty, make void. so that we have absolutely nothing of ourselves. We have nothing of ourselves, we are a black box. We are being out of nothing. We must from within notice that when we want to ascend to malchut, who sits in the kether of our rung. Where do we have to do that? Ourside ourselves? No, certainly not. We have to do that within ourselves. Malchut of the higher rung is also embedded in the kether of the lower rungs. That is the connection between the rungs. How can we ascend to a higher stage rung?

The Malchut of a higher rung is embedded in the kether of the lower rung. In this way there is a connection. If we rise to the kether of the lower rung e.i. our rung, then we connect ourselves with the malchut of the adjacent higher rung. In this way we go draw from a higher rung. **and it is said** of the malchut who request z'a with her shortages **from the malchut of** the world **assiyah as well as from the malchut of** the world **yetzirah, as every** rung **of it asks** request **from that which is above her).**

Is it clear what it is? It is not important at which level you are. It is always individual. Your rung in the state where you are and the adjacent higher, there you have to deal with, that is your Creator. That is your Creator in your personal spiritual work. Do not look at the work of others, because that does not help you. You can only ascent your prayers, ma'n, siecha, inner

conversation to the malchut of the adjacent rung which is embedded in the kether of your rung. Doing so you obtain the filling of what you have asked that higher rung.

ROBERT GRAVES and RAPHAEL PATAI

HEBREW MYTHS

THE BOOK OF GENESIS

Edited with an introduction by Robert A. Davis

ROBERT GRAVES AND RAPHAEL PATAI

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ROBERT GRAVES
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THE BOOK OF GENESIS

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by ROBERT A. DAVIS

CARCANET

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Editorial Introduction

First published in 1964, *Hebrew Myths: The Book of Genesis* was the last major work of prose writing completed by Robert Graves. In comparison with Graves's earlier studies of myth and religion – especially *The White Goddess* (1948) and *The Greek Myths* (1st edn.,1955) – *Hebrew Myths* made only a modest critical impact, notwithstanding an initial flurry of promotions and reviews. It has since receded further from the catalogue of Graves's more celebrated works, receiving only minimal attention from several important critical and biographical studies published since Graves's death in 1985.[1] The reasons for this low visibility are complex, attributable to factors such as its co-authorship, the specialisation of its subject matter and its intended readership. The relatively limited reputation of the book, and its continuing marginalisation in the wider literary appreciation of Robert Graves, seriously undervalues its inherent merit as a work of scholarship and leaves incomplete a proper understanding of the direction and the goals of Graves's mature thought, where myth, religion and poetry finally merged in a single transformative – if troubled – vision of human destiny.

Typically, the immediate origins of *Hebrew Myths* reside in much less exalted concerns of its two authors. In 1955, Graves published the highly successful *The Greek Myths*, which, despite the cavils of its classicist reviewers, sold in considerable numbers, earning the financially hard-pressed Graves some much needed income. Building on the mythographic methods perfected in the writing of *The White Goddess*, *The Greek Myths* found a hugely readable formula (crafted in part by Graves's devoted secretary, Karl Gay) in the tripartite organisation of its individual chapters. Spare yet lucid retellings of the traditional Greek myths in all of their variants are accompanied by unobtrusive documentation of sources and erudite yet lively commentaries on each of the stories, the proposed

1 Volume 3 of R.P. Graves's otherwise exhaustive biography makes only passing reference to Hebrew Myths: *Robert Graves and the White Goddess, 1940–1985*, London (Weidenfeld and Nicolson), 1995. Miranda Seymour's excellent critical biography is only slightly less economical: *Robert Graves: Life on the Edge*, London (Doubleday), 1995.

interpretations skilfully informed by Graves's own provocative views of ancient Greek religion and society.[2] Despite trenchant criticism of all three features of its methodology by reviewers, the impressive sales of *The Greek Myths* recorded on both sides of the Atlantic strongly suggested the likelihood of a sequel, the natural focus of which might reasonably have been that other vital aspect of Graves's mythological interests as originally set forth in *The White Goddess*: Celtic mythology.[3] All through the composition of *The Greek Myths*, however, Graves had been quietly pursuing what John Presley has termed his 'other obsession': the historical Jesus, a subject that had haunted Graves's imagination from the period of his traumatic wartime loss of personal Christian faith and about which he had written both in his poetry and in his 1946 historical novel, *King Jesus*.[4] The significance of his interest in the figure of Jesus, and his wider preoccupation with the riddles of Biblical narrative, are among the most habitually neglected aspects of Graves's literary career, despite the frequent recurrence of scriptural themes and theological puzzles in almost all of his major mythopoetic undertakings.

The intellectual roots of Graves's obsession with Jesus in particular and the Bible in general can be traced to his early engagement with the works of James Frazer, to which he was directed by the psychologist and anthropologist W.H.R. Rivers,[5] and which chimed with Graves's increasing alienation from the institutional Church. Frazer's *The Golden Bough* exercised a powerful hold over Graves's thought at a formative period in his life. His less well known study, *Folk-Lore in the Old Testament: Studies in Comparative Religion, Legend and Law*, published in 1918, struck a suitably sceptical and heterodox note for restless young men like Graves, emerging disillusioned from the upheavals of the First World War. Frazer's anthropological readings of key passages from the Old Testament, intended deliberately to undermine the doctrinal authority of the Hebrew Scriptures by aligning them with the literary and religious writings of other ancient societies, etched themselves on Graves's inquiring mind and fed his creative imagination. The most obvious evidence of their influence comes through in Graves's first novel, *My Head! My Head!* (1925) – a retelling of the stories of both Moses and Elisha – written under the direct influence of Frazer's *Folk-Lore in the Old*

2 Michel Pharand, 'Greek Myths, White Goddess: Robert Graves Cleans Up a "Dreadful Mess"', in Ian Firla and Grevel Lindop (eds), *Graves and the Goddess*, London (Associated University Presses), 2003, 183–93.

3 A view communicated to Seymour by the late Ted Hughes, then a young admirer of Graves. Seymour, *op. cit.*, 392.

4 'Graves's other obsession: *King Jesus*, *The Nazarene Gospel Restored* and *Jesus in Rome*', in Firla and Lindop, *op. cit.*, 166–83.

5 Seymour, *op. cit.*, 107.

Testament.[6] Returning to the figure of Jesus, Graves in the 1930s embarked upon what was destined to become a twenty-year examination of the origins, development and supposed misappropriation of the Christian story. This endeavour inevitably drew his thought into the orbit of German Biblical and New Testament studies, in which he swiftly became adept and which he boldly harnessed to his own highly individual account of the birth of Christianity. The culmination of the multilayered Jesus project was the collaboration with the gifted Jewish scholar, Joshua Podro, which produced *The Nazarene Gospel Restored* of 1953, an ambitious attempt to extend the hermeneutical boundaries of the Tübingen School by an audacious hypothetical reconstruction of a putative Aramaic Gospel pre-dating the canonical Gospels of the New Testament. Graves was convinced that this primitive Gospel, or something close to it, contained the essential manifesto of the first Jewish Christians, subsequently distorted and eclipsed by the theology of Paul of Tarsus and the creeping Hellenism of the early Church. Whatever its academic merits or defects as an account of the origins of Christianity, *The Nazarene Gospel Restored* established a twofold pattern in this important area of Graves's mythographic writings. Whilst focused principally on the embryonic or 'Nazarene' Christianity of the Jerusalem Church, it also highlighted Graves's underlying interest and growing expertise in Judaism more generally conceived, and demonstrated his broader readiness to collaborate with free-thinking Jewish intellectuals in the investigation of the Biblical questions over which he had brooded since his youth. Both aspects of this pattern were to recur in the composition of *Hebrew Myths*.

The distinctive method applied by Graves to the interpretation of scripture evolved from the synthesis of his reading in both Biblical studies and anthropology, a less than fashionable academic combination in the period in question, especially for distinguished amateurs such as Graves, inexpert in the ancient languages and remote from the rigors of anthropological fieldwork. The steady refinement of the method gave rise to two quite uniquely Gravesian strategies for understanding and reconstructing the distant past and unearthing the presumed prototexts lying behind the sacred documents of ancient religious belief and cultic practice, such as the Biblical canon. The first strategy, explained in the Historical Commentary to the novel *King Jesus*, Graves termed 'the analeptic method': a disciplined imaginative technique for concentrated 'recovery of forgotten events by a deliberate suspension of time', involving the need to 'train oneself to think wholly in contemporary terms'.[7] The second strategy Graves named 'iconotropy', defined in *King Jesus* and elsewhere

6 Martin Seymour-Smith, *Robert Graves: His Life and Works*, London (Hutchinson), 1982, 119.

7 Robert Graves, *King Jesus*, London (Cassell), 1946, 353.

as an approach to exegesis based on the premise that, in the past, rival religious dispensations had expended much intellectual energy disputing the ownership and interpretation of inherited religious icons or pictographs – icons in which important religious narratives and doctrines had been carefully recorded for posterity. The theory of iconotropy suggests that when a new orthodoxy overthrows an older one, 'the icons are not defaced or altered, but merely interpreted in a sense hostile to the original cult'.[8] The opportunity then exists for the modern commentator to reverse this process, even where the actual icons may have been lost or destroyed, by sympathetically rebuilding the original cultic narrative occluded by the successor belief system and through this action restoring the representation and understanding of the primary beliefs encoded when the icons were initially created.

An important and often overlooked link between the texts in which Graves pioneered these two methods and their flowering in, first, *The Greek Myths* and then *Hebrew Myths*, is the curious volume of 1955, *Adam's Rib*, produced in partnership with the artist James Metcalf. *Adam's Rib* is revealing because it shows Graves applying the iconotropic method to a part of the Book of Genesis, repeating and extending the procedures first employed in the fictional realm of *King Jesus* and then used with such dexterity in *The Greek Myths*. Indeed, the imagined icons used in the self-consciously experimental *Adam's Rib* – and actually drawn for the book by Metcalf – are almost identical to the pictographs over which Jesus and Mary Magdalene struggle in the celebrated chapter in *King Jesus*, entitled 'The Terebinth Fair',[9] where Mary is portrayed as the priestess of an ancient Canaanite matriarchal cult vainly resisting the patriarchal message of Jesus. The lengthy introductory 'Argument' in *Adam's Rib* explains the 'Iconotropic Method of Narrative', in the specific historical context of Genesis, as the calculated misreading of a series of sacred tablets originally appropriated by 'Joshua's invading Israelites when they seized Hebron' and, centuries afterwards, purposely 'misinterpreted to suit the monotheistic doctrines of later Judaism'.[10] The elevation of the iconotropic approach in this reading of the Old Testament text is a uniquely Gravesian manoeuvre. Similarly, the resultant attempt tendentiously to reconstruct from the rearranged elements of Genesis 1–4 a narrative that recounts the core seasonal myth of the Great Goddess and her dealings with her consorts is also characteristic of Graves's wider agenda. In other respects, however, the argument in *Adam's Rib* sits squarely in the standard Higher Criticism orthodoxies of the Biblical

8 *ibid*, 355.

9 Robert Graves, *Adam's Rib and Other Anomalous Elements in the Hebrew Creation Myth*, London (Trianon Press), 1955.

10 *ibid*, 15.

studies of the mid-twentieth century. Graves accepts the threefold composite authorship of Genesis, first proposed in the nineteenth century, and he presses home the long-established parallels with ancient Mesopotamian antecedents such as the *Epic of Gilgamesh* and the *Enuma Elish*. Interestingly, he also sides with the view that the text of Genesis as finally recorded in the Hebrew Bible is a relatively late editorial development, decisively shaped by the impact of the Babylonian Exile on Jewish theology and by a post-Exilic religious revolution in sixth century BC Jerusalem. Firmly associated with the consolidation of monotheism, the reforms of this period saw Israel's final expulsion of pagan and non-Jewish cultic elements from the newly rebuilt Temple and from the texts of sacred scripture. This view of a 'late Genesis' enjoyed only minority support in the 1950s, but it has since won widespread adherence among more radical students of the Old Testament as the full diversity of the Babylonian and Persian multicultural empires, and their impact on ancient Israel, has been thoroughly reassessed.[11] *Adam's Rib* makes many controversial – and finally unverifiable – claims about the provenance of Genesis. Amongst the least convincing of these is Graves's insistence that the first two chapters of the book show that Jewish myth derived from the same cultural milieu as the Creto-Aegean mythologies of the Bronze Age Greeks. The etymological and morphological evidence marshalled in support of this proposition is fragile, even if the resemblances adduced by Graves are sufficiently intriguing to warrant some acknowledgement of possible intercultural contact. Graves's aim, however, is less to draw illuminating parallels between Greek and Hebrew storytelling and more to wrest sacred scripture from the exclusive possession of Biblical and confessional hermeneutics and locate it in an essentially mythological framework, subject to the procedures of mythographic analysis. This goal in many respects echoes the intentions of Frazer and the Ritualist School, though Graves's relative freedom from the constraints of academic surveillance permitted him to pursue it with much greater liberty of thought.

From the outset, Graves realised that the revision of the first few chapters of Genesis attempted in *Adam's Rib* would be seen as inflammatory. He confided to James Reeves that the task involved nothing less than

> solving the secret of the first four chapters of Genesis which, as primitive myth stink to High Heaven yet contain all the ingredients of the corresponding 'Orphic', i.e. Libyo-Thracian creation story and sequel. Shall make a little book of the real story with pictures, beginning with 'Eve's' sexual dance with the North Wind (which

11 Mark S. Smith, *The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts*, Oxford (Oxford University Press), 2001.

> resulted in the Cosmic Egg) and ending with 'Lamech's' killing of his brother 'Cain' in revenge for 'Cain's' killing of his uncle 'Abel' who had killed Cain's father Ephron, the oracular hero of the Hebron Garden of Eden.[12]

The notion of 'secret-solving' is highly typical of Graves's approach to myth, anchored in his desire to recover the religious and poetic principles associated with the sovereignty of the Great Goddess and supposedly concealed by the activities of subsequent patriarchal religious and political history. Graves's confidence in handling Judaeo-Christian materials in this way stemmed, once again, from his adventurous work on Jesus, in the course of which he had found some unexpected support for his evolving theories in the form of a book entitled *Man and Temple* (1947) by a distinguished Jewish historian and anthropologist named Raphael Patai.[13] 'I have just bought a remarkably clear and sensible and original book *Man and Temple* by Raphael Patai,' he informed Joshua Podro, his longstanding friend and collaborator on *The Nazarene Gospel Restored*. 'It is first class and I agree with almost every word.'[14] In *Man and Temple*, Patai tried to analyse the place of the Temple in ancient Jewish worship by cultivating a fresh, mythological understanding of its symbolism and a comparative interpretation of its major rituals, especially those associated with priestly actions such as purification and libation. Patai takes detailed reconstructions of the major festivals celebrated within the Temple confines and places them alongside comparable Babylonian and Sumerian fertility rites in order to situate primitive Jewish religious practice in its wider Near Eastern cultic context. His intention is firmly to challenge the accepted notion of Jewish difference by charting the slow and uncertain evolution of monotheism and documenting the endurance of typically pagan features – such as devotion to Yahweh's goddess consort, Asherah – at the heart of early Israelite belief. Graves took to this argument enthusiastically, especially its stress on the priority of ritual, because it appeared to lend valuable credence to some of the theories espoused in *The White Goddess*. Another of Patai's books, *Hebrew Installation Rites* won similar levels of approbation from Graves because of the claims it made in relation to the sacred monarchy of Israel and the possible kingship of Jesus – though publication dates show clearly that each author arrived at their conclusions independently.[15] Writing again to Podro, Graves noted,

12 'To James Reeves' (n.d.; c. January 1952), in Paul O'Prey (ed.), *Between Moon and Moon: Selected Letters of Robert Graves, 1946–1972*, London (Hutchinson), 1984, 105.

13 Raphael Patai, *Man and Temple*, London (Nelson), 1947.

14 'To Joshua Podro' (15 December 1947), in O'Prey, *op. cit.*, 51.

15 Raphael Patai, *Hebrew Installation Rites: a Contribution to the Study of Ancient Near Eastern-African Contacts*, Cincinnati (Hebrew Union College), 1947.

> it is strange that this morning before I got your letter I was working at this very point – the quarrel between Jesus and John – and applying Raphael Patai's findings about the Jewish monarchy to Jesus's case. He proves that by ancient tradition the prophet who crowned the King never saw him again and often behaved like a personal enemy.[16]

The arguments in *Hebrew Installation Rites* impressed Graves with their combination of, as he saw it, scrupulous Talmudic scholarship and creative anthropological conjecture, especially in the analogies Patai drew between kingship practices in ancient Israel and the coronation rites of African tribal kings (in fact, the weakest, least researched component of the book). The convergence of Patai's ideas with those being developed by Graves in connection with his changing interpretation of Jesus eventually drew Graves into a correspondence, the content of which is carefully recorded in Patai's late memoir of their friendship.[17]

At the commencement of these exchanges, Raphael Patai was a journeyman academic recently arrived in the Unites States from Israel. Born in Hungary in 1911, he had been educated at the University of Breslau Rabbinical Seminary, receiving a doctorate and a rabbinical diploma from the University of Budapest. In 1933, growing anti-Semitism in Hungary encouraged his family's emigration to Palestine, where he swiftly became a convinced Zionist. He undertook further studies at the Hebrew University in Jerusalem, where he received the university's first doctorate in 1936. Intensely loyal to the emerging state of Israel, Patai nonetheless found its under-funded institutions and war economy austerities very difficult for a beginning anthropologist, particularly one who wanted to ask serious questions of orthodox Judaism. In 1947, he left for the United States, teaching first at Dropsie College in Philadelphia and then at the Herzl Institute in New York. A man of profound but idiosyncratic learning, Patai was nonetheless a serious and professional academic by the time Graves became acquainted with him, soon to be recognised across America for his stimulating work in religion and cultural anthropology and establishing a wide reputation for the application of anthropological categories of analysis – such as kinship, gender and ritual – to problems in Biblical studies.

It seems clear that, initially at least, it was these areas of Patai's expertise that attracted Graves. Despite his many cavalier dismissals of the scepticism of mainstream academic opinion towards his theories, Graves drew obvious satisfaction from the approval of a well-respected and highly

16 'Letter to Joshua Podro' (8 September 1949), in O'Prey, *op. cit.*, 66.

17 Raphael Patai, *Robert Graves and the Hebrew Myths: A Collaboration*, Detroit (Wayne State University Press), 1991, 14–19.

qualified specialist, learned in the fields in which Graves, to the delight of his critics, often made egregious mistakes. Joshua Podro, Graves's co-author on *The Nazarene Gospel Restored*, came from a not dissimilar Jewish intellectual background and was himself a man of formidable erudition. Podro's scholarship, however, sat, like that of Graves, somewhere in the doubtful realm of the inspired amateur, frowned upon and easily ignored by the academic establishment. With Podro's consent, Graves began to communicate to Patai some of the ideas he and Podro intended to include in *The Nazarene Gospel Restored*, particularly their interpretations of the nativity and baptism of Jesus, Jewish rites on which Patai was a recognised expert. Patai soon became involved in checking the references and the explanations that Graves and Podro intended to put forward, particularly on those issues in which Graves's speculative drive had overruled Podro's native caution, such as the account of Jesus's supposed coronation ceremony.[18] As a consequence of these initial enquiries, there rapidly developed a voluminous and vigorous correspondence between Graves and Patai, its scale and temper reflective of a genuine and growing meeting of minds, even at the many sensitive junctures where Patai found himself unable to endorse Graves's more outlandish propositions. When *The Nazarene Gospel Restored* received disappointing critical attention, marginalised by most of the specialist journals and largely ignored by the schools of divinity and religious studies, it was Graves's deepening appreciation of Patai's (not uncritical) support, and the sympathetic direction of his researches, that preserved and enhanced Graves's interest in Judaeo-Christian religious literature as a potential locus for his ongoing mythographic investigations.[19] The two men finally met in January 1960, on the occasion of Graves's visit to New York to receive the Gold Medal of the National Poetry Society. The shared interests and convergence of views proved as enduring in the flesh as it had been on paper. Almost immediately, Patai suggested that they collaborate on the sequel to *The Greek Myths* that Graves had long envisaged. The subject would be, however, not Celtic myth, but the tradition that had provided Graves with the backdrop to all of his recent excursions into the worldview of the New Testament – the Hebrew myths.[20]

Looking back, it is now clear that, by 1960, Graves had begun to show early signs of the decline of mental powers that would increasingly affect the last two decades of his life.[21] A telling indication of this was his tacit admission to those around him that a task of the same scale and detail as

18 O'Prey, *op. cit.*, 74. Seymour, *op. cit.*, 324. Patai, *Robert Graves and the Hebrew Myths*, *op. cit.*, 69–84.

19 Patai, *Robert Graves and the Hebrew Myths*, *op. cit.*, 106–13.

20 Patai, *Robert Graves and the Hebrew Myths*, *op. cit.*, 140–8. Seymour, *op. cit.*, 390–2.

21 Seymour, *op. cit.*, 388–90.

The Greek Myths was now beyond him. Much activity and achievement, of course, still lay ahead: dazzling lecture tours, controversial essays and interviews, the inspiration of a succession of personal muses, a recognisable place in the youth culture of the 1960s and, above all, an astonishing late blossoming of love poetry. Nevertheless, Patai quickly recognised that much of the basic groundwork of the proposed project would be his and this awareness is duly reflected in the overall style and structure of *Hebrew Myths*. Between 1960 and 1964, Graves would many times amaze Patai with the brilliance of his insights and the synthesising powers of an imagination inclined to instinctive problem-solving and almost preternaturally intuitive judgement. *Hebrew Myths* is, as a result, as thoroughgoing and genuine a collaboration as *The Nazarene Gospel Restored*. Individual passages and commentaries, as well as sustained sequences of explanation and argument, carry forward the Gravesian mythographic endeavour and defend, in the potentially inhospitable setting of ancient Jewish belief and society, the central hypotheses first advanced in *The White Goddess*.

In searching out the detail of the collaboration, it is ultimately impossible fully to separate the elements belonging to Graves from those belonging to Patai, even if, as Patai himself later suggested, the faultlines in their contrasting views of the Book of Genesis were sometimes glaring and painful.[22] One reason for this lies in the similarities between the two writers, unnecessarily disguised, perhaps, by their superficially contrasting social and professional backgrounds. It is tempting to think of *Hebrew Myths* as a classic combination of the cool academic, painstakingly immersed in texts and scholarship, and the singleminded, impulsive artist committed to the imaginative coherence of his vision and unperturbed by occasionally inconvenient details of fact and history. A certain pedantic, even patronising, flavour in Patai's otherwise affectionate and respectful memoir reinforces this perception, almost as if the tenured academic wished retrospectively to distance himself from the critically suspect excesses of his over-exuberant literary colleague.[23] This judgement tends to oversimplify, however, the nature of the overall partnership and the grounds on which it was conducted. Like *The Greek Myths*, *Hebrew Myths* is essentially a huge work of storytelling – perhaps because both of its authors were, at root, storytellers. Throughout his colourful career, Patai won a devoted readership for his collecting and collating of Jewish folktales, covering the spectrum from the Old Testament to the rabbinic lore. At the same time, he earned the periodic rebukes of the Jewish religious establishment for the rationalism of his approach to the traditional resources of Jewish wisdom, from the Torah, through the Talmud to the Cabbala. Patai's attitude to Orthodox Judaism remained implicitly pious

22 Patai, *Robert Graves and the Hebrew Myths*, *op. cit.*, 154–8.
23 *ibid*, 176–80.

but non-observant, despite his Zionism, and he enjoyed the full benefits of life in the affluent West. There was, of course, a corresponding streak of rationalism also in Graves's personality, highly visible in his 'analeptic' fiction and his receptiveness to concepts in anthropology and psychology that might help debunk the claims of traditional 'patriarchal' religion. The synthesis of the poetic and the rational is evident in many of Graves's projects, even those that appeared to lay great weight on the express eschewal of reason. The respect in which Graves came to hold Jewish culture, from the person of Jesus to the existence of the State of Israel, implied no allegiance to the tenets of Judaism, but it did signal a resolute desire rationally to comprehend the ways in which the tectonic plates of religious conviction shifted and clashed in the Jewish experience.

In spite of their obvious differences of background and values, Graves and Patai might each be justly described as outsiders, even mavericks. In Patai's case, this may seem at first sight a difficult judgement to sustain of a man who held in his lifetime several distinguished academic positions in major research institutions and who was regularly published by the presses of leading American universities. Posterity, however, has underlined Patai's status as an awkwardly unconventional, nomadic thinker whose enormously varied interests led at times to generalisation, ethnocentrism and Orientalist attitudes to cultural difference and diversity.[24] In these perceived weaknesses, Patai was, to a great extent, a product of his time and of the historical forces that shaped the discipline of anthropology in the inter-war period, with its preference for dubious concepts like 'the savage mind', the 'primitive mentality' and the 'tribal world picture'.[25] Patai's humanism drifted at times towards a kind of dogmatism with which subsequent ethnography has found itself uneasy. Behind the veneer of public recognition, it is therefore possible to see Patai as in some sense an isolated, even anachronistic, figure, eventually left behind by the structuralist revolution that was overtaking social anthropology just as *Hebrew Myths* went to print. Like his near contemporary and fellow anthropologist, Laurens van der Post, Patai's popularity beyond the academy sometimes disguised, and even exacerbated, a restless dissatisfaction with his ideas inside the institutions with which he was most closely associated. The tendency in his thought to fix or categorise the expressions of a 'tradition' or 'worldview' frequently assumed an approach to culture in which stable and scientifically predictable correlations of place, ethnicity and identity could be effortlessly imposed on the object of study and in which the influence of forces such as social change, economics or the use and abuse of imperial power were seriously underestimated. This vulnera-

24 Edward Said, *Orientalism*, London (Routledge and Kegan Paul), 1978, 308–9, 311.

25 H. Glenn Penny and Matti Bunzl (eds), *Worldly Provincialism: German Anthropology in the Age of Empire*, Ann Arbor (University of Michigan Press), 2003.

bility in Patai's thought has recently come into public view very sharply in relation to his 1973 publication, *The Arab Mind*, the subject of heated controversy at the time of writing.[26] Statements in the international press in 2004 that the US military were using *The Arab Mind* as a training manual for soldiers about to embark on combat operations in the Middle East in order to shape their perceptions of a supposed Arab 'mentality' prompted howls of protest from liberal opinion. *The Arab Mind* has been condemned for its seeming racism and stereotyping and for the ethnographic fantasies upon which its portrait of Arab culture rests, including its depiction of Arab men as a group forever prey to the fear of shame and humiliation. Most damagingly, *The Arab Mind* has been held by some journalists to be implicated in the scandal of Abu Ghraib, the jail in Baghdad where scores of Iraqi prisoners of war were systematically abused by their American guards in the summer of 2004.[27] Whatever the precise truth of these reported connections (and they have been disputed), the anxieties raised by aspects of Patai's work are not without foundation. It is possible to discern in elements of his scholarship, despite its energy, a preference for large-scale explanatory frameworks insufficiently sensitive to local detail and the genealogies of textual transmission, guided by the presupposition that writing is a reflection of, rather than an intervention in, culture. In these tendencies, there is further evidence of an overlap with the strain of obstinacy in Graves's theorising, the inclination to pursue the instinctive solution to a problem or puzzle without questioning the underlying assumptions on which the whole approach might be resting. The more or less happy collaboration of the two writers may indeed have been a mark of their shared sense of nonconformity, the misgiving that the kind of anthropological enterprise on which they had daringly embarked belonged to a era of grand narratives under threat even as they started to write together.

Arriving at an agreed set of principles for the methodology of *Hebrew Myths* proved markedly less straightforward than the division of labour. The Introduction to the book concludes by describing it as 'a companion volume to *Greek Myths* (Graves); its material being similarly organized' (p. 19). *The Greek Myths* – which Graves had thoroughly revised for its second, 1960, edition – was, however, an exclusively Gravesian undertaking, not only in its organisation but also in its style and method, which are stamped by its author's personality and his lifelong poetic credo. The Introduction to *Hebrew Myths* maps out some of the same methodological

26 Raphael Patai, *The Arab Mind*, New York (Charles Scribner's Sons), 1973.

27 The original reference to the book's place in US military thinking was made by Seymour Hersh, 'The Gray Zone', *The New Yorker*, 24 May 2004. It was amplified by Louis Werner, '"The Arab Mind"', *The Jordan Times*, 16 June 2004. See also the attempted rebuttal in the editorial of *The Middle East Quarterly*, 11.3, Summer 2004.

terrain. There are prominent references to the suppressed polytheistic heritage of Judaism; to the planetary and calendrical narratives concealed in tales of Israelite tribal heroes; to the memory of an 'ancient matriarchal culture' (p. 13) steadily overwhelmed by patriarchy and its male sky-gods; to myths as clan 'charters' (p. 17) symbolically recording the possession of a territory or the patronage of a local deity. Even where they have antecedents in wider anthropological literature, each of these themes can be seen to derive from ideas Graves first proposed in *The White Goddess* and then documented in detail in *The Greek Myths*. They form the bedrock of Graves's whole approach to myth and Patai later recorded polite but serious disagreements about the status each was to be accorded in the Introduction.[28] The Introduction also highlights, however, important judgements hitherto absent from Graves's thought and most probably attributable to Patai's expert understanding of the ancient Hebrew cultural matrix. Two elements, in particular, help set the tone for the rest of the study and constitute, between them, a lasting strength of the book and its contribution to its subject matter. The first is the authors' recognition that the Hebrew mythological deposits are essentially *democratic* in outlook, as opposed to the royal and *aristocratic* perspectives of the Greeks. The second is their acknowledgment of the role played by early Biblical myth in the formation of Jewish national identity, and its striking philosophical contrast with the turbulent city-state loyalties of the Greeks. These elements draw obvious credibility from Patai's skill in embedding them in broader themes from the Old Testament studies of the period. The Introduction embraces the view that Jewish tribal society was founded upon an amphictyonic league – a desert confederation of loosely related nomadic clans organised around religious and agricultural patterns associated with the servicing of important shrines and oases and coordinated by a powerful priesthood. It also embraces the then prevailing theory, strongly alluded to in *Adam's Rib*, that the reforming activities of the seventh century BC King Josiah of Judah rationalised the worship of Yahweh at Jerusalem, consolidated the legendary history of Israel, and placed Jewish society in a firmly monotheistic mould as a means of fortifying national cohesion. Patai's profound knowledge of Jewish moral and religious attitudes lends a subtlety to Graves's 'mythographic' methods by reflecting the complex intertwining of *mythology* and *theology* in the content and meaning of the early Hebrew Scriptures. In some respects, *Hebrew Myths* as a finished product participates in a counter-theological campaign first begun by Frazer, and with roots in the speculations of older thinkers such as Ignaz Goldziher (on whom Patai was something of an authority) – the first commentator to argue that the stories of the Old Testament disclosed a primeval solar mythology at the heart of early

28 Patai, *Robert Graves and the Hebrew Myths*, *op. cit.*, 217–25; 294–302.

Hebrew religion.[29] It is, however, in the delicate balance of mythology and theology that the methodological virtues of the book lie. In this it not only compares favourably with more orthodox Biblical scholarship of the period in which Graves and Patai were writing, it also anticipates some significant developments in contemporary scriptural research and theory.[30]

As the detailed commentaries on the Genesis stories unfold, *Hebrew Myths* demonstrates a level of systematic organisation and engagement with its subject matter quite distinct from the polemics of Graves's earlier work, even in those areas where the claims it makes are as avowedly controversial as Graves's previous writings. It may be this quality more than anything else that reflects the academic presence of Patai. It may also be the feature of the book that has contributed to its much narrower appeal and its failure to replicate the popularity of *The Greek Myths*. It is hard to see *Hebrew Myths* as a work intended for 'the intelligent general reader' (p. 19), perhaps because it is forced to expend so much energy patiently persuading the reader of the general principle that the scriptures of the Hebrew Bible in fact constitute 'myth' in any appreciable sense. That is does very largely succeed in validating this claim is a tribute to both its erudition and its lucidity. It remains difficult, however to detach the Genesis narrative and its many variants from a whole set of cultural assumptions in many respects antithetical to the traditions of myth and folktale. *The Greek Myths* found a large and enthusiastic readership because it retold and reinterpreted stories recognisably a part of a Western mythological legacy. *Hebrew Myths* was concerned with the much more demanding assignment of persuading its readers to reclassify the Book of Genesis to a wholly unfamiliar category of understanding with ramifications well beyond the experience of storytelling and the transmission of cultural heritage. The unsettling implications of this task affect the book at every stage of its argument, constituting a major source of both synergy and tension between its two authors. In his final evaluation of the relative weight of their respective contributions, Patai concluded, with a marginally disingenuous note of pessimism, that

> the more carefully I prepared my first draft of a chapter the less Graves felt he could significantly contribute to it…he now expected his share in the book to be very small. Today I wonder whether, recognizing this to be the case, I was not tempted to reduce some-

29 Ignaz Goldziher (trans. Russell Martineau), *Mythology Among the Hebrews and its Historical Development*, London (Longmans, Green and Co.), 1877.

30 Robert A. Odeń, *The Bible Without Theology: The Theological Tradition and Alternatives to it*, San Francisco (Harper and Row), 1987; Bernard F. Batto, *Slaying the Dragon: Mythmaking in the Biblical Tradition*, Louisville (Westminster/John Knox Press), 1992.

> what my vigilance – especially over the material Graves contributed to the book.[31]

Patai's memoir of the collaboration sets up a perhaps exaggerated contrast between the literary and anthropological designs of Graves and the more restrained linguistic, textual and philological readings of Patai himself. Repeatedly, Patai portrays himself writing long letters to Graves patiently explaining why the oldest versions of manuscripts or the Hebrew etymologies will not support the construction Graves wishes to place on a particular passage of scripture. The divide between their temperaments is not without foundation in the documentary record Patai presents, but it is not always easy to relate it to *Hebrew Myths* as a finished product, except by the special pleading hinted at above: that the more speculative parts of the book are examples of Patai relaxing his native scholarly self-discipline and indulging his eccentric friend's flights of fancy.

Within the book itself, the Creation story represents one locus for this version of the relationship between the two authors. The understanding of the Genesis tale of Adam's helpmeet is another. The first chapter of *Hebrew Myths* is as finely crafted as any section of *The Greek Myths*. In only nine pages the two authors succeed in capturing the essence of the first few verses of Genesis, placing them against their textual and historical backdrop and offering far-reaching interpretations of their mythological meaning that both enrich and destabilise the conventional Biblical narrative. The writing is spare and informative, skilfully combining the theological and the mythographic and ranging widely over the sources. The numbered paragraphs of commentary cleverly support the collaborative process, enabling the 'two voices' of scholar and poet to weave independently and cooperatively across the material, yet in the end conveying a synthesis of argument that appears almost seamless in its persuasion – and indeed its entertainment – of the reader:

> Irreconcilable views as to the season of Creation were held by rival Jewish schools... But Rabbi Eliezer preferred the autumnal Creation and his view gained the upper hand among the Orthodox; it was decided that the first of Tishri had been God's New Year's Day. Others, while agreeing on an autumnal Creation, held that God's New Year fell on the twenty-fifth of Elul, and that the first of Tishri, five days later, celebrated Adam's birth (p. 26).

From the outset of the book, there is something almost rabbinical in its intensive, loving absorption in the text of the Hebrew Bible. Paradoxically, perhaps, this impression may convey a debt in the wider pattern of Graves's writing to an older strain of annotative scriptural

31 Patai, *Robert Graves and the Hebrew Myths*, *op. cit.*, 164.

commentary with deep roots in the pietistic practices of his Protestant Germanic forebears. Indeed, the influence of this quasi-devotional literature is now widely recognised as an important factor in both the origins of anthropology and in the radical Enlightenment critique of Christianity.[32] The wider corpus of Graves's mythographic work can justly be said to participate in each of these traditions of writing, even where it finally diverts into a more 'magical' or Romantic defence of religious experience remote from both.

Shifting from the cosmological to the cultural, *Hebrew Myths* is, of course, compelled to engage with one of the founding myths of Western civilisation: the Fall of Man. Patai's memoir indicates that the retelling and reinterpretation of the story of Adam and the Garden of Eden was the source of considerable debate between the two authors.[33] Correspondence between them ranged over every aspect of the verses in question, particularly the role of Eve and the place of the Temptation in the Garden. Both Graves and Patai were deeply averse to the Christian theology of Original Sin. As a result, their commentary concentrates on tracing a genealogy for the story, as it finally appears in Genesis, based on comparison with the deposits of analogous mythical material in surrounding or pre-existing cultures such as Babylon. In the process, the commentary minimises the Judaeo-Christian concept of sin and elevates elements such as the motherhood of Eve and the changing symbolism of food and eating brought about by the shift from a mostly hunting to a mostly agricultural society. Patai later professed himself impatient with the 'utter abandon with which...anthropologists approach the interpretation of biblical myths, and read into them references to their own favourite subjects.'[34] His restraint must have been particularly tested by Graves's insistence that another of his recurrent obsessions – the cultic use of hallucinogens by the ancients – be factored into the explanation of the Genesis depiction of Paradise. The language of the sections in question is distinctively Gravesian and represents one of the few areas in which *Hebrew Myths* sounds like an artefact of its era, the mid-1960s:

> jewelled gardens of delight are commonly connected in myth with the eating of an ambrosia forbidden to mortals; and this points to a hallucinogenetic drug reserved for a small circle of adepts, which gives them sensation of divine glory and wisdom... Since 'knowledge of good and evil', in Hebrew means 'knowledge of all things both good and evil' and does not refer to the gift of moral choice, the

32 J. H. Zamitto, *Kant, Herder, and the Birth of Anthropology*, Chicago (University of Chicago Press), 2001.

33 Patai, *Robert Graves and the Hebrew Myths*, *op. cit.*, 162–71.

34 *ibid*, 167.

'Tree of Life' may have once been the host tree of a particular hallucinogenetic mushroom (p. 81).

Agreement between Graves and Patai was, for the most part, much more straightforwardly maintained in the interpretation of the lives and actions of the Patriarchs as recounted in Genesis, along with the tales of the origins of the Jewish people, of which they form the core. These themes, naturally enough, propelled the book firmly into Patai's zone of expertise and this is reflected in the correspondence between the two men. In general, the accounts of the Patriarchs follow a recognisable pattern. The story of each major Patriarch is told in the typically economical narrative style derived from *The Greek Myths*. The recount is almost always accompanied by faithful rendition of variant or related versions drawn from elsewhere in scripture or from apocryphal or rabbinical sources and interpolations. The chronology or provenance of variants is handled with considerable licence (a habit for which Graves was frequently censured in *The White Goddess*), the status of individual variants controversially assessed in relation to their concordance with the predetermined interpretation rather than their likely age or authenticity. The commentaries then go on to examine the narratives with a concentrated attention to their cultic and ritual allusions, their representation of changing patterns of religious belief and their regional parallels.

For the reader, this results in a highly convincing and stimulating scheme of argument, enabling wide-ranging, unifying analysis of the meaning and function of important Biblical characters and events and importing into their interpretation elements of comparative mythography and euhemeristic anthropology (the theory that myths have their origins in traditional accounts of real events) normally absent from Biblical concordances. Thus Noah is portrayed as a classic Near Eastern culture hero, standing somewhere between a father-god and a totemic ancestor, rescuing his people from natural disaster and laying the foundation for their innate understanding of their place in the melting pot of nations. The famous, if puzzling, tale of Noah's drunkenness is revised as a classic story of filial castration, the Genesis text seen as a humanisation of Mesopotamian and Aegean mythological precursors hastily and incoherently re-edited as a shame-narrative in order 'to justify Hebrew enslavement of Canaanites' (p. 122). The stories associated with the figure of Abraham, which take up almost a hundred pages of *Hebrew Myths*, are closely linked by Graves and Patai to an Egyptian cultural environment and contextualised in terms of the ancient ancestral wanderings of the tribal progenitors of the Jewish people, whom the writers closely identify with the Hyksos invaders of Palestine and Egypt. The Covenant – of such crucial significance for both Jewish and Christian theology – is seen as emblematic of a process of far-reaching religious change. A brutal and

savagely capricious deity, presiding over a small but aggressive coalition of desert raiders that has hitherto survived by preying off the luxurious civilisations of the Fertile Crescent is gradually reinvented, in their own evolving self-consciousness, into the monotheistic divinity of an essentially settled and egalitarian community of pastoralists. Abraham's various tests and adventures allegorise, in this framework, the shifting patterns of conquest, alliance, marriage and trade by which the forerunners of the Jews secured their fortunes, and defined their unique identity, in the unforgiving world of the Late Bronze Age Near East, dominated by a succession of fading imperial powers. 'Abraham,' Graves and Patai note, 'is shown no particular reverence in the Bible until Ezekiel's time... neither is Sarah, until Ezra's' (p. 165). Their point is that the mythological record of Genesis is the composite construct of a much later religious establishment, for whom the attachment to monotheistic belief is as much a defence of minority identity in an unfriendly world as it is a theological revolution.

In the analysis of the story of Jacob, the various lines of argument are repeated, but the deeper symbolism of the key events attains greater prominence, perhaps because of Graves's prior attachment to the narrative as a misreading of ritual actions of central significance to the single poetic theme of *The White Goddess*. The career of Jacob, from conception to death, represents, for Graves, the most 'Hellenised' of the Genesis myths – a concept with which Patai expressed his lingering unease and which he repeatedly resisted in his contributions to the commentaries. Jacob is the classic wonder-child, conceived and born in fairy-tale circumstances, confronted from birth by his twin and rival until finally installed as the true father of the Jewish nation in the ritual action of wresting a new name from the messenger of God. The account of Jacob at Peniel, a Biblical episode of such lasting inspiration to generations of artists and writers, is described by Graves and Patai as 'charged with mythic significance' (p. 227). The priestly redactors responsible for the final composition of the Book of Genesis correctly recognised the story as a genuine turning-point in the evolving spiritual consciousness of the tribes of Israel, the crucial point at which a generalised mythological narrative assumed the status of legendary history stamped by an internally compelling psychological veracity of motive and character. The elements of an eternally recurring yet immobilising primal myth are repossessed and restructured as the founding story of a people:

> Jacob's crossing of the Jabbok signified an important change in his position...now he was an independent chieftain, ready to enter and occupy his own tribal lands, secure in a parental blessing and a divine promise...It is possible, therefore, that the Peniel myth originally accounts for a limping ceremony which commemorated

> Jacob's triumphal entry into Canaan after wrestling with a rival...The midrashic statement that Rachel was afraid of being married to Esau hints at an added motive for the twins' struggle: the rivalry for a beautiful woman... But more than the love of a mortal woman may have been at stake. If Rachel stands for the Rachel tribes that were to be, then the fight between the twins is a mythical struggle for supremacy over tribal territories (pp. 228–9).

While the documentary record of Graves and Patai's collaboration would not ultimately support its description as a 'struggle', the compromise and syncretistic retelling of the story of Jacob, which in its Biblical form comports so well with Graves's theories, does perhaps epitomise the underlying tension between Jewish aetiological reasoning and Greek idealism that colours a great deal of *Hebrew Myths*, lending it much of its interest and no small measure of its difficulty.

For Patai at his most impatient, the forms of reading practised by Graves exemplified what was formerly known in Biblical studies as *eisegesis* – the heretical proclivity for interpreting scripture in accordance with a predetermined system of beliefs, even where the eventual interpretation requires an unsustainable distortion of the original meaning of the text. Patai's natural bent was (he claimed) towards a more cautious *exegesis*, still ready to challenge accepted orthodoxies but only on the basis of watchful engagement with the actuality of texts and languages. The crux of this difference between them became, in *Hebrew Myths*, the question of the Goddess. The final version of the book glosses the conflict with considerable editorial diplomacy, but the compromise reached may account for the dissatisfaction felt by many Gravesians on completing *Hebrew Myths* that the book, unlike its predecessors, lacks a unifying vision of the Triple Muse. Patai's concessions to Graves emerge most clearly in the analysis of the early Creation material and in certain aspects of the description of primitive Jewish sacral kingship. Patai's own, much more conservative view of the Goddess theme he for the most part suppressed, its tenor recoverable only in an intended prolegomena to the book that he finally and generously set aside in favour of the collaborative Introduction.[35] It is clear from his own later monograph, *The Hebrew Goddess*,[36] that Patai saw great merit in reappraising the role of female divinities in the religious belief and practice of ancient Israel. However, his determination to propose only the most cautious reconstructions of a possible female deity (or, indeed, pantheon), based exclusively on what the textual and archaeological deposits could support, fell far short of Graves's commitment to the pervasive seasonal monomyth of the single poetic theme of life and

35 Patai, *Robert Graves and the Hebrew Myths*, *op. cit.*, 411–40.

36 Raphael Patai, *The Hebrew Goddess*, New York (Ktav Publishing House, Inc.), 1967.

death. As a result, little of the imaginative range of the bold iconotropic conjectures of *Adam's Rib* appears in *Hebrew Myths* and Patai's *The Hebrew Goddess*, in its turn, makes no reference to Graves. A much more sceptical anthropologist than Graves could ever be, Patai proved in his later book equally resistant to another important dimension of Graves's thought, which meanders in and out of *Hebrew Myths* – the theory of the primitive matriarchy. Patai's objective in *The Hebrew Goddess* is not to defend the historical priority of the Great Mother, nor to celebrate an imagined gynocratic utopia, but to examine the place of the feminine principle in the special Jewish apprehension of the divine. In the last analysis, and for all his inconsistencies, Patai stands forth as a disinterested (and in some respects conventionally Jewish) observer of the Goddess and her place in the history of religions, while Graves remains forever her unswerving votary.

Subsequent scholarship has reproached and rewarded the thinking of both men in equal measure on this vexatious and problematic topic. Just as the anthropological methods of *Hebrew Myths* were, on its first publication, about to be overtaken by a revolution in social anthropology, so the theological strands in the book were to be powerfully surpassed by the rise of feminist theology in the 1970s. Following an initial and naïve burst of enthusiasm for mother goddesses and matriarchal solidarity, feminist theology and scripture studies turned to a much closer examination of the Biblical record, focusing on archaeological discoveries made in the 1980s about figures such as the Asherah, whom Graves and Patai had both suggested might be a memory of a once important consort of the sky god Yahweh, later displaced by the post-Exilic reforms (pp. 218–19). The precise nature of Asherah remains highly problematic and the scholarship surrounding her lacks consensus, but her visibility has grown considerably in the decades since *Hebrew Myths*, reinforcing the view that the mythological remains of the ancient Hebrews lying beneath the palimpsest of the Biblical text retain polyvalent and sometimes transgressive narratives of religious contest and defeat involving powerful female deities.[37] Less reassuring for the revisionist designs of *Hebrew Myths*, the theologian Tikva Frymer-Kensky has recently pointed out that the devotion to Near Eastern goddesses that may indeed be submerged in the Biblical record has no correlation with the actual status of women in ancient society. She further suggests that although archaic polytheism may well have accorded females occasionally important symbolic roles, the strict separation of males and females actually served to keep women

37 Tilde Binger, *Asherah: Goddesses in Ugarit, Israel and the Old Testament*, Sheffield (Sheffield Academic Press), 1997; Judith M. Hadley, *The Cult of Asherah in Ancient Israel and Judah: Evidence for a Hebrew Goddess*, Cambridge (Cambridge University Press), 2000.

in subordinate subject positions even where goddess cults were seen to thrive. Never at any time the presiding deities of authentically gynocratic cultures, the goddesses were too easily relegated to hearth and home, leaving male gods as patrons of wisdom and learning. This dualism, far from intensifying with the rise of monotheism, was challenged by the scriptural theology of Judaism, which embraced a divergently egalitarian view of human nature in which women were, for the first time, not regarded as inherently inferior.[38] Frymer-Kensky's view veers more towards Patai's outlook than Graves's, but the point of real importance is that in their sometimes awkward combination of talents and preoccupations Patai and Graves succeeded in contributing to a delayed debate in religious studies for which they have received little in the way of recognition.

Perhaps something of the academic oblivion into which *Hebrew Myths* would sink was anticipated in the initial reviews. A well-orchestrated campaign of interviews, lectures and press releases in Britain and the United States secured the book a decent level of journalistic and academic interest and led to a plethora of reviews in newspapers and journals. Patai's memoir includes a typically defensive selection and critique of these.[39] Graves's standing as a poet and novelist was at its height in this period and the literary impact of his previous mythographic works had won him a sizeable following among writers, poets and the growing student population, if not their academic teachers. Non-specialist reviews, focusing on the narration and presentation of the Genesis stories, were generally very favourable. A young Frank Kermode complimented the 'athletic prose' and 'sober clarity which makes the whole book eminently gravesian and a model of exposition'.[40] Reviews by professional theologians and anthropologists were markedly less positive. Ominously, the anonymous reviewer for the *Times Literary Supplement* reproached both authors for their ignorance of continental structuralism and juxtaposed their approach unflatteringly with that of the rising star of British anthropology, Edmund Leach.[41] Writing in the *Journal of American Folklore*, Francis Lee Utley slyly suggested that Graves and Patai's own methods of textual analysis might be employed to disentangle their separate contributions to the book and to isolate Graves's crazier theories from Patai's sometimes pedantic but thoughtful antiquarianism.[42] The eminent University of Manchester theologian, H.H. Rowley made telling criti-

38 Tikva Frymer-Kensky, *In the Wake of the Goddesses: Women, Culture and the Biblical Transformation of Pagan Myth*, New York (Free Press), 1991.

39 Patai, *Robert Graves and the Hebrew Myths*, *op. cit.*, 379–92.

40 *ibid*, 382–3.

41 *ibid.*

42 Francis Lee Utley, *The Journal of American Folklore*, Vol. 78., No. 310 (Oct.–Dec. 1965), 356–8.

cisms of the absence of any real engagement with the ethical character of the Book of Genesis and challenged the underlying assumption that the Biblical text could, in fact, be addressed as myth.[43]

Graves and Patai were stung by some of the criticisms, as is revealed in Patai's slightly prickly tone in the section of the memoir concerned with them. Nevertheless, the interests and enthusiasms of both men were volatile and dynamic, leading to a steady divergence in their activities, if not their friendship and mutual regard. Thoughts of further collaborative work were swiftly abandoned, as was any tentative suggestion of a second volume. The 'Jewishness' of Patai's subsequent writings deepened, even as his academic methods began to seem, to the larger world, outdated and transitory. Graves, meanwhile, finally gave up the detailed, extended prose defence of his theories, throwing himself headlong into the quiet embrace of the mysterious Black Goddess of Wisdom and committing himself to a final and prolific burst of poetic creativity under her beneficent aegis. To each of them, *Hebrew Myths* must have looked increasingly like a digression from the main tasks of their contrasting, yet curiously complementary, vocations, their own growing indifference to its reputation colluding with the book's steady decline into an inevitable, yet oddly unjust, obscurity. It is to be hoped that for perhaps characteristically dissimilar motives their shades would see merit in the book's republication, each recognising the fitness of their joint venture assuming its rightful place in the library of twentieth century mythography.

This volume in the Carcanet Robert Graves Programme was commissioned by the General Editor, Professor Patrick Quinn whose expertise and resilience in supporting the programme is by now legendary. Like all Gravesians, I am forever in his debt and have learned much from his example as an editor and critic. Judith Willson at Carcanet seemed able to read my mind and has guided me through many of the complexities involved in preparing a book of this kind for publication.

The work was undertaken with the generous support of all of my colleagues in the Department of Religious Education of the University of Glasgow. I am especially grateful to Jim Conroy for quiet encouragement and much practical assistance in releasing me from other duties. Stephen McKinney and Leon Robinson have also enabled the completion of this task by assuming several of my teaching and administrative responsibilities at key points in the process. Honor Hania, our Subject Librarian, gave me invaluable help in charting the reaction to *Hebrew Myths* and in compiling a bibliography of the anthropological and theological works that influenced it. I learned much from extensive conversations on the meaning of myth with Jim Conroy, James MacMillan, Michael Symmons

43 Patai, *Robert Graves and the Hebrew Myths*, *op. cit.*, 383–4.

Roberts, Marina Warner, Juliette Wood, Thomas Owen Clancy, Nils-Holger Petersen, Gilbert Markus, David Carr, Ian McPherson, Michael Peters, Joe Dunne, Gerry Carruthers and my successful PhD student, Karen McGavock. When the Introduction was well underway, I helped organise and participate in a fascinating conference on Education and Myth at the University of Edinburgh in the summer of 2004. Absorbing discussions there with Robert Segal – even where we disagreed – influenced my perception of Patai and his anthropological scholarship. Other participants at the conference, including Michael Bell, Richard Harries, Meggie Hiley and John Milbank, helped clarify my appraisal of the English preoccupation with myth, raising still more questions in my mind and fueling prolonged email conversations.

My interior dialogue has been sustained throughout by the patience and support of my wife Ann and our children. Nothing would be achieved without them. My most patient and responsive interlocutors throughout the preparation of this volume have been my friends Joe Fodey, of Glasgow Caledonian University, and Fr Robert Pollock, OP. A wise counsellor and discriminating guide to the highs and lows of the anthropological temperament, Robert Pollock has accompanied me throughout this task. I therefore dedicate the editorial work of the volume, in gratitude, to him.

Robert A. Davis
University of Glasgow
February 2005

Hebrew Myths

The Book of Genesis

INTRODUCTION

Myths are dramatic stories that form a sacred charter either authorizing the continuance of ancient institutions, customs, rites and beliefs in the area where they are current, or approving alterations. The word 'myth' is Greek, mythology is a Greek concept, and the study of mythology is based on Greek examples. Literalists who deny that the Bible contains any myths at all are, in a sense, justified. Most other myths deal with gods and goddesses who take sides in human affairs, each favouring rival heroes; whereas the Bible acknowledges only a single universal God.

All pre-Biblical sacred documents in Hebrew have been either lost or purposely suppressed. They included *The Book of the Wars of Yahweh* and the *Book of Yashar*, epic accounts of the Israelites' desert wanderings and their invasion of Canaan. That these books were written in the early poetic Hebrew style, can be seen from the brief fragments quoted from them in *Numbers* XXI. 14; *Joshua* X. 13 and 2 *Samuel* I. 18. A third book, reputedly compiled in seven parts at Joshua's orders, described Canaan and its cities (*Joshua* XVIII. 9). The *Book of the Story of Adam* (*Genesis* V. 1) suggests a detailed account of the first ten generations from Adam to Noah. *The Book of Yahweh* (*Isaiah* XXXIV. 16) seems to have been a mythological bestiary. Several other lost books mentioned in the Bible, such as the *Acts of Solomon*, the *Book of Genealogy*, the *Chronicles of the Kings of Judah*, *Of the Kings of Israel*, *Of the Sons of Levi*, must have contained many mythic references.

Post-Biblical sacred documents are abundant. In the thousand years after the Bible was first canonized, the Jews of Europe, Asia and Africa wrote prolifically. Theirs were either attempts to clarify the Mosaic Law; or historical, moralistic, anecdotal and homiletic comments on Biblical passages. In both cases the authors included much mythic material, because myth has always served as a succinct validation of puzzling laws, rites and social customs.

Now, although the canonical books were regarded as written by divine inspiration and the least taint of polytheism had therefore to be exorcized from them, the apocryphal books were treated more leniently. Many suppressed myths were also allowed to re-emerge in the unquestionably orthodox context of the post-Biblical midrashim. For example in *Exodus* we read that Pharaoh's horses, chariots and horsemen pursued the Children of Israel into the midst of the sea (Exodus XIV. 23). According to one midrash (Mekhilta diR. Shimon 51, 54; Mid. Wayosha 52) God assumed the shape of a mare and decoyed the ruttish Egyptian stallions into the water. If the mareheaded Goddess Demeter had been described as drowning King Pelops's chariotry in the River Alpheus by such a ruse, this would have been acceptable Greek myth; but to the pious reader of the midrash it was no more than a fanciful metaphor of the lengths to which God could go in protecting His Chosen People.

The Bible itself allows us only brief hints of its lost mythological riches. Often the reference is so terse that it passes unnoticed. Few, for instance,

who read: 'And after him was Shamgar ben Anath who smote of the Philistines six hundred men with an ox-goad, and he also saved Israel' (*Judges* III. 31), connect Shamgar's mother with the bloodthirsty Ugaritic Love-goddess, the maiden Anath, in whose honour Jeremiah's priestly town of Anathot was named. The myth of Shamgar is irrecoverable, yet he must have inherited his virgin mother's warlike prowess; and the ox-goad with which he smote the Philistines was doubtless a gift from her father, the Bull-god El.

Genesis nevertheless still harbours vestigial accounts of ancient gods and goddesses—disguised as men, women, angels, monsters, or demons. Eve, described in *Genesis* as Adam's wife, is identified by historians with the Goddess Heba, wife of a Hittite Storm-god, who rode naked on a lion's back and, among the Greeks, became the Goddess Hebe, Heracles's bride (see 10. *10*). A prince of Jerusalem in the Tell Amarna period (fourteenth century B.C.) styled himself Abdu-Heba—'servant of Eve' (see 27. 6). Lilith, Eve's predecessor, has been wholly exorcized from Scripture, though she is remembered by Isaiah as inhabiting desolate ruins (see 10. 6). She seems, from midrashic accounts of her sexual promiscuity, to have been a fertility-goddess, and appears as Lillake in a Sumerian religious text, *Gilgamesh and the Willow Tree* (see 10. 3–6).

There are pre-Biblical references to the angel Samael, *alias* 'Satan'. He first appears in history as the patron god of Samal, a small Hittite-Aramaic kingdom lying to the east of Harran (see 13. *1*). Another faded god of Hebrew myth is Rahab, the Prince of the Sea, who unsuccessfully defied Jehovah ('Yahweh'), the God of Israel—much as the Greek God Poseidon defied his brother, Almighty Zeus. Jehovah, according to Isaiah, killed Rahab with a sword (see 6. *a*). A Ugaritic deity worshipped as Baal-Zebub, or Zebul, at Ekron was insulted by King Ahaziah (2 *Kings* I. 2ff) and centuries later the Galileans accused Jesus of traffic with this 'Prince of the Demons'.

Seven planetary deities, borrowed from Babylon and Egypt, are commemorated in the seven branches of the Menorah, or sacred candlestick (see 1. 6). They were combined into a single transcendental deity at Jerusalem—as among the Heliopolitans, the Byblians, the Gallic Druids and the Iberians of Tortosa. Scornful references to gods of enemy tribes humiliated by Jehovah occur throughout the historical books of the Bible: such as the Philistine Dagon, Chemosh of Moab, and Milcom of Ammon. Dagon, we know from Philo Byblius to have been a planetary power. But the God of *Genesis*, in the earliest passages, is still indistinguishable from any other small tribal godling (see 28. *1*).

Greek gods and goddesses could play amusing or dramatic parts while intriguing on behalf of favoured heroes, because the myths arose in different city-states which wavered between friendship and enmity. Yet among the Hebrews, once the Northern Kingdom had been destroyed by the Assyrians, myths became monolithic, and centred almost exclusively on Jerusalem.

In Biblical myth, the heroes sometimes represent kings, sometimes dynasties, sometimes tribes. Jacob's twelve 'sons', for instance, seem to

have been once independent tribes which banded together to form the Israelite amphictyony or federation. Their local gods and populations were not necessarily of Aramaean race, though ruled by an Aramaean priesthood. Only Joseph can be identified, in part, with a historical character. That each of these 'sons', except Joseph, is said to have married a twin-sister (see 45. *f*), suggests land-inheritance through the mother even under patriarchal government. Dinah, Jacob's only daughter born without a twin, is best understood as a semi-matriarchal tribe included in the Israel confederacy. The *Genesis* account of her rape by Shechem and the midrash about her subsequent marriage to Simeon should be read in a political, not a personal, sense (see 29. *1–3*).

Other hints of an ancient matriarchal culture occur in *Genesis*: such as the right of a mother to name her sons, still exercised among the Arabs, and matrilocal marriage: 'Therefore shall a man leave his father and mother and cleave unto his wife' (*Genesis* II. 24). This Palestinian custom is proved by the account in *Judges* of Samson's marriage to Delilah; and explains why Abraham, the Aramaean patriarch who entered Palestine with the Hyksos hordes early in the second millennium B.C., ordered his servant Eliezer to buy Isaac a bride from his own patrilocal kinsmen of Harran—rather than let him marry a Canaanite woman, and be adopted into her clan (see 36. *1*). Abraham had already sent away the sons borne to him by his concubines, lest they should inherit jointly with Isaac (see 35. *b*). Matrilocal marriage is the rule in early Greek myth, too: one mythographer records that the first to defy this tradition was Odysseus, who carried Penelope away from Sparta to Ithaca; and that she returned to Sparta after their divorce.

Just how powerful goddesses were under the Jewish monarchy can be seen from Jeremiah's denunciation of his co-religionists who attributed Judaea's downfall to their breach of faith with Anath and cried: 'Let us once more worship the Queen of Heaven, as our fathers did before us!'

Every ruler who reforms national institutions or, like King Josiah, has reforms pressed upon him, must either write a codicil to the old religious charter, or produce a new one; and this involves the manipulation or complete re-writing of myths. It became clear that if Judaea—a small buffer state between Egypt and Assyria—was to keep its political independence, a stronger religious discipline must be inculcated, and the people trained in handling arms. Hitherto most Israelites had embraced the easy-going Canaanite cult in which goddesses played the leading rôle, with kings as their consorts. This, though all very well in peaceful times, could not steel the Jews to resist the invading armies of Egypt and Assyria. A small, tough Israelite minority was led by the Guild of Prophets who made a point of dressing as shepherds or herdsmen in honour of their pastoral God. These prophets saw that Israel's sole hope of national independence lay in an authoritarian monotheism, and ceaselessly declaimed against goddess-worship in the Canaanite sacred groves. The Book of *Deuteronomy*, published under Josiah, bans numerous Canaanite rites, among them ritual prostitution, ritual sodomy, and all forms of idolatry. The subsequent demise of the Davidic crown converted all the

Babylonian exiles to this view. When Zerubbabel rebuilt Jehovah's temple, He no longer had any competitors. The Baals, Astartes, Anaths and all the other old Canaanite deities were dead so far as the Judaeans returning from captivity were concerned. *Genesis*, which is far more closely linked with Greek, Phoenician, Hittite, Ugaritic, Sumerian and other bodies of myth than most pious Jews and Christians care to admit, was thereafter edited and re-edited from perhaps the sixth century B.C. onwards, for moralistic ends. The Ham myth was once identical with that of the conspiracy against the shameless god Cronus by his sons Zeus, Poseidon and Hades: Zeus, the youngest, alone dared castrate him, and as a result became King of Heaven. But Ham's (or Canaan's) castration of Noah has been excised from *Genesis* just before the line: 'Noah awoke from his wine, and knew what his little son had done unto him.' The revised version, a moral lesson in filial respect, sentences Ham to perpetual servitude under his elder brothers for no worse a crime than accidentally seeing his father's nakedness (see 21. *1–4*).

Yet the Biblical editors had been careless about excising all favourable mention even of human sacrifice (see 47. *11*) and the idolatrous worship of seraphim (see 46. *2*). Tabernacles, a Canaanite vintage feast, could not be suppressed but only purged of sexual abandon, and converted to the joyful worship of a Supreme God by being associated with the Israelite use of tents in the Wilderness; even so, the light-headedness of women devotees continued to trouble Pharisee sages. The Canaanite feast of unleavened bread was similarly converted into a commemoration of Israel's Exodus from Egypt.

A main theme of Greek myth is the gradual reduction of women from sacred beings to chattels. Similarly, Jehovah punishes Eve for causing the Fall of Man. Further to disguise Eve's original godhead—her title 'Mother of All Living' survives in *Genesis*—the mythographers represented her as formed from Adam's rib, an anecdote based apparently on the word *tsela*, meaning both 'rib' and 'a stumbling'. Still later mythographers insisted that she was formed from Adam's barbed tail... (see 10. 9). The Greeks, too, made woman responsible for man's unhappy lot by adopting Hesiod's fable of Pandora's jar, from which a Titan's foolish wife let loose the combined spites of sickness, old age and vice. 'Pandora'—'all gifts'—it should be observed, was once a title of the Creatrix.

Greek myths account for curses and taboos still in force after a thousand years; and the Greek Hell contained warning instances of criminals punished, like Tantalus, for eating forbidden food; like the Danaids, for husband murder; like Peirithous, for the attempted seduction of a goddess. Yet the Greeks never glossed their myths with pietistic comment: such as that Abraham's attempted sacrifice of Isaac took place on the first of Tishri, when all Israel blows a ram's horn to remind God of Abraham's piety and implore forgiveness of their sins. Or that the Feast of Atonement scapegoat commemorates Jacob's deception by the Patriarchs when they sprinkled Joseph's long-sleeved tunic (or 'coat of many colours') with blood of a kid (see 53. 3). Although the Isaac myth is paralleled in the Greek account of Athamas's attempted sacrifice to Zeus of his

son Phrixus—a sacrifice interrupted by Heracles's arrival and the divine appearance of a ram—this occasion was remembered only because the ram supplied the Golden Fleece for which Jason's Argonauts eventually sailed in quest. *Genesis* presents it as the crucial episode in Hebrew history (see 34. 9).

Nor were the Greek myths used as texts for political sermonizing. The account of Esau's ill-treatment at Jacob's hands was later rounded off by a prophecy that he would one day break Jacob's yoke from off his neck—an addition clearly intended to justify an Edomite revolt against Judaea in King Joram's reign (see 40. 3). This text was given a new meaning when the Roman invaders crowned Herod the Wicked, an Edomite, King of the Jews: Edom then became a synonym for 'Rome', and the Pharisees counselled the Jews to make no armed rebellion but to expiate their ancestor's ill-treatment of Esau with patience and forbearance (see 40. 4). A full historical prescience was attributed to Israelite heroes, including a foreknowledge of the Mosaic Law; and whoever in the Scriptures performs any solemn act is understood to be thereby determining the fate of his descendants for all eternity. Thus when Jacob, on his way to meet Esau, divides his household and cattle into three groups, sending gifts with each at intervals, he is warning his descendants that they should always prudently guard against the worst. According to the midrash, Jacob prayed: 'Lord, when afflictions descend upon my children, pray leave an interval between them, as I have done!' (see 47. 2). And the apocryphal *Testaments of the Twelve Patriarchs* credits these patriarchs with a precise knowledge of later history.

The Jacob myth illustrates another difference between Greek and Hebrew religious attitudes. He steals flocks and herds from his kinsman by altering their colour; the Greek hero Autolycus does likewise; and these two myths apparently have the same Palestinian source. Autolycus is a clever thief, and no more; but since Jacob, re-named Israel, was to become the saintly ancestor of all Jews, his deceit has been justified on the ground that Laban had twice cheated him. And, instead of using vulgar magic, as Autolycus did, on animals already the property of others, Jacob conditions their colour and establishes his ownership of them by studied use of pre-natal influences—the lesson being that Jews may defend themselves against oppressors by legitimate means only (see 46. 1).

No moral conclusions were drawn from the deeds of Greek heroes, unless it were a warning against fortune's fickleness. Whereas the destruction of Troy brought nothing but ill-luck on every important Greek leader, and famous warriors of an earlier generation, such as Theseus and Bellerophon, had been destined to end miserably, victims of divine nemesis, yet Abraham, Isaac, Jacob and Joseph died in peaceful old age and were honourably gathered to their fathers. This contrast is sharpened when we recall that the story of Joseph and Potiphar's wife Zuleika is identical with that of Bellerophon and his step-mother Anteia (see 54. 1). Major Hebrew prophets were likewise blessed: Enoch and Elijah rose straight to Heaven; but the Greek seer Teiresias foresaw the doom of Thebes and died in ignoble flight. And although Moses, who rescued his

people from the Egyptian Sphinx—namely, the power of Pharaoh—had to expiate a particular fault on Mount Pisgah, he was honourably mourned by all Israel and buried by God Himself; whereas Oedipus, who saved his people from the Theban Sphinx, and had much the same nativity as Moses, died in miserable exile hounded by the Furies of Mother-right.

The main difference between Greek and Hebrew myths—apart from this glaring contrast in the rewards of virtue—is that the Greek were royal and aristocratic: accounting for certain religious institutions in particular city-states, presided over by priests who claimed descent from the gods or heroes concerned. Only the hero, or his descendants, could hope for a pleasant after-existence in the Fortunate Isles or the Elysian Fields. The souls of slaves and foreigners, despite exemplary lives, were sentenced to a dismal Tartarus where they flew blindly about, twittering like bats. Among the synagogue Jews, on the contrary, all who obeyed the Mosaic Law, whatever their birth or station, were made free of a Heavenly Kingdom which would arise from the ashes of our present world. The Greeks never took so democratic a step: though excluding from the Mysteries (which gave initiates an assurance of Paradise) all persons with criminal records, they still confined admission to the free-born.

Greek myths are charters for certain clans—descendants of Perseus, Pelops, Cadmus or whoever it may have been—to rule certain territories so long as they placated the local gods with sacrifices, dances and processions. Annual performance of such rites enhanced their authority. Hebrew myths are mainly national charters: the myth of Abraham for the possession of Canaan, and for patrilocal marriage; the myth of Jacob for Israel's status as a chosen people; the myth of Ham for the owning of Canaanite slaves. Other myths uphold the supreme sanctity of Mount Zion against the rival shrines of Hebron and Shechem (see 27. 6 and 43. 2). A few later ones are written to solve serious theological problems: such as the origin of evil in man, whose ancestor Adam was made by God in His own image and animated by His own spirit. Adam erred through ignorance, Cain sinned deliberately, and a late myth therefore makes him a bastard begotten by Satan on Eve (see 14. *a*).

In Greek myths the time element is occasionally disregarded. Thus Queen Helen who retained her beauty throughout the ten years' siege of Troy, and for ten years afterwards, was said by some to have borne King Theseus a daughter one generation before this siege began. Yet the two stories are not reported by the same author, and Greek scholars could assume either that there were two Queen Helens or that one of the mythographers had erred. In Biblical myths, however, Sarah remains irresistibly beautiful after she has passed her ninetieth birthday, conceives, bears Isaac, and suckles all her neighbours' children as well as him. Patriarchs, heroes and early kings live to nearly a thousand years. The giant Og survives Noah's deluge, outlives Abraham, and is finally destroyed by Moses. Time is telescoped. Adam sees all the future generations of mankind hanging from his gigantic body; Isaac studies the Mosaic Law (revealed ten generations later) in the Academy of Shem, who lived

ten generations before him. Indeed, the hero of Hebrew myth is not only profoundly influenced by the deeds, words and thoughts of his forebears, and aware of his own profound influence on the fate of his descendants; he is equally influenced by the behaviour of his descendants and influences that of his ancestors. Thus King Jeroboam set up a golden calf in Dan, and this sinful act sapped the strength of Abraham when he pursued his enemies into the same district a thousand years previously.

Fanciful rabbinic expansions of the *Genesis* stories were still being made in the Middle Ages: answers to such questions by intelligent students as—'How was the Ark lighted? How were the animals fed? Was there a Phoenix on board?' (see 20. *i–j*).

Greek myths show no sense of national destiny, nor do Roman myths until it was supplied by gifted Augustan propagandists—Virgil, Livy and the rest. Professor Hadas of Columbia University has pointed out close correspondences between the *Aeneid* and *Exodus*—the divinely led exodus of refugees to a Promised Land—and concludes that Virgil borrowed from the Jews. It is possible, too, that Livy's moral anecdotes of Ancient Rome, which are quite unmythical in tone, were influenced by the synagogue. Of course, Roman morals differed altogether from the Jewish: Livy rated courageous self-sacrifice above truth and mercy, and the dishonourable Olympians remained Rome's official gods. Not until the Hebrew myths, borrowed by the Christians, gave subject people an equal right to salvation, were the Olympians finally banished. It is true that some of these came back to power disguised as saints, and perpetuated their rites in the form of Church festivals; yet the aristocratic principle had been overthrown. It is also true that Greek myths were still studied, because the Church took over schools and universities which made the Classics required reading; and the names of Constellations illustrating these myths were too well established to be altered. Nevertheless, patriarchal and monotheistic Hebrew myth had firmly established the ethical principles of Western life.

Our collaboration has been a happy one. Though the elder of us two had been brought up as a strict Protestant, and the younger as a strict Jew, we never disagreed on any question of fact or historical assessment; and each deferred to the other's knowledge in different fields. A main problem was how much scholarly reference could be included without boring the intelligent general reader. This book could easily have run to twice its present length by the inclusion of late pseudo-mythic material rivalling in dullness even the *Wars of the Children of Light and the Children of Darkness*, which was found among the Dead Sea Scrolls; and by the citation of learned commentaries on small disputed points. Our gratitude is due to Abraham Berger and Francis Paar of the New York Public Library for bibliographic advice, and to Kenneth Gay for help in preparing the book for the press. Although of dual authorship, *Hebrew Myths* serves as a companion volume to *Greek Myths* (Graves), its material being similarly organized.

R.G.
R.P.

ABBREVIATIONS, SOURCES AND ANNOTATED BIBLIOGRAPHY

This list does not include the Old and New Testaments, nor the standard Greek and Roman authors.

A

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ACTS OF ST. THOMAS. See *Gospel of St. Thomas*.

ADAMBUCH. *Das christliche Adambuch des Morgenlandes*. Aus dem Äthiopischen mit Bemerkungen übersetzt von A. Dillmann, Göttingen, 1853. An apocryphal *Book of Adam*, preserved in an Ethiopic text of the sixth century.

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ALPHA BETA DIBEN SIRA. Two versions, one (*a*) in Aramaic and one (*b*) in Hebrew, of alphabetically arranged proverbs with explanations, attributed to Jesus ben Sira, author of the apocryphal *Ecclesiasticus*, but in fact a much later compilation. Quoted by folio of Steinschneider's edition, Berlin, 1858; or, if so stated, by page and column of *Otzar Midrashim* (q.v.).

ANET. See Pritchard.

APOC. OF ABRAHAM. An apocryphal book written originally in Hebrew or Aramaic in the late first century A.D. Ed. by George Herbert Box, London, 1918.

APOC. OF BARUCH, or 2 Baruch. An apocryphal book, written originally in Hebrew by orthodox Jews of the first century A.D. Extant in a Syriac version. See Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, Oxford, 1913, Vol. ii. pp. 470–526.

APOC. MOSIS. *Apocalypse of Moses*, ed. L. F. C. von Tischendorf, in his *Apocalypses Apocryphae*.

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ASENATH, PRAYER OF. See *Joseph and Asenath*.

AZULAI, ABRAHAM, HESED LEABRAHAM. A kabbalistic work of a sixteenth-century commentator. Printed in Wilna, 1877.

B

B. *Bavli* (Babylonian). The *Babylonian Talmud*, compiled in Babylonia around 500 A.D. Written partly in Hebrew, but mostly in Aramaic. Quoted by tractate (whose title follows the abbreviation B.) and folio.

BABA BATHRA. A tractate of the *Babylonian Talmud*. See B.

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2 BARUCH. See *Apoc. of Baruch*.

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BEKHOROT. A tractate of the *Babylonian Talmud*. See B.

BERAKHOT. A tractate of the *Babylonian* and of the *Palestinian Talmud*. See B. and Yer.

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BEROSSUS'S BABYLONIAN HISTORY. Fragmentarily preserved in the works of Josephus Flavius, Eusebius, etc. Berossus himself was a priest of Bel in Babylonia during the third century B.C.

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BOOK OF ENOCH. See *Enoch*.
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C

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D

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ENOCH. The apocryphal *Book of Enoch*, written in either Hebrew or Aramaic during the first century B.C. in Palestine and preserved in Greek and Ethiopic texts. 2 *Enoch* is a different version of the same book preserved in a Slavonic text. The best English translations of both are made by Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. ii. pp. 163 ff.
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ESDRAS OR EZRA. The name of two apocryphal books attributed to Ezra: one preserved in Greek and called either *1 Esdras*, or *3 Esdras*; one preserved in Latin and called either *2 Esdras* or *4 Esdras*. Both written originally in Hebrew, in Palestine; the first probably dates from the fourth century B.C., the second from the first century A.D.

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I

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J

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JOSHUA B. SHU'AIB. See Shu'aib.

JUBILEES. The apocryphal *Book of Jubilees*. Written, probably in the second century B.C., in midrashic vein, by a Pharisaic Jew. The original Hebrew version has been lost. The best extant version is the Ethiopic. See Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. ii. 1 ff.

K

KALIR. Eleazar Kalir, lived probably in the eighth century; wrote Hebrew religious poems, of which some two hundred are extant.

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KERET EPIC. An Ugaritic legend dating from the fourteenth century B.C. See Pritchard, *Ancient Near Eastern Texts*, pp. 142–9.

KETUBOT. A tractate of the *Babylonian Talmud*. See B.

KIDDUSHIN. A tractate of the *Babylonian Talmud*. See B.

KORAN. The Bible of Islam: revealed to the Prophet Mohammed in the early seventh century at Mecca and Medina.

L

LEV. RAB. *Leviticus Rabba*, a midrash on the Book of *Leviticus*, compiled probably in the seventh century. Quoted by chapter and section from the Wilna, 1884, edition.

LIFE OF ADAM AND EVE. See *Vita Adae*.

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LIQQUTIM. *Liqqutim miMidrash Abkir*, ed. Solomon Buber, Vienna, 1883. A collection of the passages quoted by the *Yalqut* (q.v.) from the *Mid. Abkir* (q.v.).

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M

M. *Mishna*. The first code of rabbinic law, written in Hebrew and compiled by Rabbi Jehuda Hanasi *c.* 200 A.D., in Palestine. Quoted by tractate, chapter, and paragraph.

MA'ASE ABRAHAM. A heroic midrash about the exploits of Abraham, originally written in Arabic, extant in a Hebrew translation. Printed in BHM (q.v.) vol. i. pp. 24–34.

1 MACCABEES. A historical book about the Maccabean period to the death of Simon (135 B.C.). Written in Hebrew in Palestine between 104 and 63 B.C. Extant in a Greek translation.

4 MACCABEES. A sermon about the rule of reason over the passions, written in Greek but in a strictly Jewish spirit, probably between 56 and 66 A.D.

MAKKOT. A tractate of the *Babylonian Talmud*. See B.

MANETHO. Egyptian priest and historian of the fourth century B.C. See *Manetho the Historian*, The Loeb Classical Library, Cambridge, Mass., 1940.

MASSEKHET SOFERIM. An extra-canonical tractate joined to the *Babylonian Talmud* (see B.) and dating from the times of the Geonim (i.e. between 589 and 1040 A.D.).

MEGILLA. A tractate of the *Babylonian Talmud*. See B.

MEKHILTA. *Mekhilta of Rabbi Ishmael*, ed. M. Friedmann, Vienna, 1870. A Tannaitic midrash on *Exodus*, primarily intended to elucidate the laws contained in *Exodus* XII–XXIII. The authorities quoted are Tannaites, i.e., sages of the school of Rabbi Ishmael, who lived in Palestine not later than the second century A.D. Quoted by Pentateuchal weekly section and page.

MEKHILTA DIR. SHIMON. A midrash on *Exodus* attributed to Rabbi Simeon ben Yohai (second century A.D.) and compiled by Hezekiah son of Hiyya (end of second century A.D.). Quoted by page of the critical edition by David Hoffmann, Frankfurt a. M., 1905.

MENAHOT. A tractate of the *Babylonian Talmud*. See B.

MGWJ. *Monatschrift für Geschichte und Wissenschaft des Judentums*. The foremost German Jewish scholarly journal. Appeared from 1852 to 1939, in Dresden and later in Breslau.

MID. *Midrash*. The generic name of a major type of rabbinic literature, taking the form of exegetic expositions appended to Biblical verses. *Midrashim* (pl.) were written and compiled from the second to about the twelfth century.

MID. ABKIR. A lost midrash, probably compiled in the ninth century, of which some fifty passages are quoted in the *Yalqut Shimoni*. See *Yalqut*.

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MID. ADONAY BEHOKHMA YASAD ARETZ. A midrash on *Proverbs* III. 19: 'The Lord by wisdom founded the earth.' Printed in BHM (q.v.), vol. v. pp. 63–9.

MID. AGADA. A midrash on the *Pentateuch*. Edited by Solomon Buber, photostatic reprint, New York, 1960, 2 vols. Quoted by Pentateuchal book and page number of Buber's edition.

MID. ALPHABETOT. One of several midrashim arranged in alphabetic order and attributed to Rabbi Akiba (second century A.D.), but actually compiled much later. This midrash was preserved in a sixteenth-century manuscript from Bokhara. Printed in *Bate Midrashot* (q.v.), vol. ii.

MID. ASERET HADIBROT. A midrash appended to the Ten Commandments, containing much cosmogonical material. Compiled in the tenth century. Printed in BHM (q.v.), vol. i. pp. 62–90.

MID. HAGADOL. Compiled in the twelfth century in Yemen. Quoted by page of Solomon Schechter's edition, Cambridge, 1902.

MID. KONEN. A cosmogonical and cosmological midrash, containing four parts written by four different authors. Its contents often closely parallel such apocryphal books as *Enoch*, *4 Esdras*, etc. Printed in BHM (q.v.), vol. ii. pp. 23–39.

MID. LEQAH TOBH. A midrash on the *Pentateuch*, compiled probably in 1079 by the Bulgarian Tobiah ben Eliezer. Quoted by Biblical book and page of Solomon Buber's 2-volume edition, Wilna, 1880.

MID. MISHLE. A midrash and commentary on *Proverbs*. Compiled in the late tenth or early eleventh century, probably in Babylonia. Quoted by chapter of *Proverbs* and page of Solomon Buber's edition, Wilna, 1893.

MID. QOHELETH. See *Eccl. Rab.*

MID. SEKHEL TOBH. A midrash on *Genesis* and *Exodus*, compiled in 1139 by Menahem ben Shelomo. Edited by Solomon Buber, Berlin, 1900–1.

MID. SHEMUEL. A midrash on the Book of *Samuel* compiled from older writings, in Palestine, during the Gaonic period (seventh to tenth centuries). Edited by Solomon Buber, Cracow, 1893. Quoted by chapter.

MID. SHIR. *Canticles Rabba*, quoted by folio of the Wilna, 1887, edition.

MID. TEHILLIM. Also known as *Shoher Tobh*, a midrash on the Book of *Psalms*, compiled probably during the tenth or eleventh century in Palestine. Quoted by page of Solomon Buber's edition, Wilna, 1891; photostatic reprint, New York, 1947.

MID. WAYISSAU. A midrash on *Genesis* XXXV. 5 and XXXVI. 6, describing the wars of the Sons of Jacob with the Amorites and Sons of Esau. Its text

is preserved in the *Yalqut* (q.v.), but it has close affinities with the *Book of Jubilees* and the *Testament of Judah* which attest to its antiquity. Printed in BHM (q.v.), vol. iii. pp. 1–5.

MID. WAYOSHA. A midrash on *Exodus* XIV. 30; XV. 18, based partly on *Tanhuma* (q.v.), and quoted by the *Yalqut* (q.v.); it can therefore not be earlier than the twelfth century. Printed in BHM (q.v.), vol. i. pp. 35–57.

MID. YONAH. A midrash on the Book of *Jonah*, compiled from the *Yalqut* (q.v.) on *Jonah*, to which is added the Hebrew translation of Zohar (q.v.), ii. 198b–199a. Printed in BHM (q.v.), vol. i. pp. 96–105.

MOSES OF CHORENE (fifth century A.D.), *Armenian History*. French translation: *Histoire d'Armenie*, Venice, 1841.

MUSIL, ALOIS, *Manners and Customs of the Rwala Bedouins*, New York, 1928.

N

NAZIR. A tractate of the *Palestinian Talmud*. See Yer.

NEDARIM. A tractate of the *Babylonian Talmud*. See B.

NIDDA. A tractate of the *Mishna* and of the *Babylonian Talmud*. See B. and M.

NUM. RAB. *Numeri Rabba*, a midrash on *Numbers*, compiled in the twelfth century. Quoted by chapter and section of the Wilna, 1884, edition.

NUR AL-ZULM, *'Light of Shade and Lamp of Wisdom'*, by Nathanel ibn Yeshaya. Hebrew-Arabic homilies composed in 1327. Ed. by Alexander Kohut, New York, 1894.

O

OPPENHEIM, *Fabula Josephi et Asenathae*, Berlin, 1886.

ORIGEN (185–254 A.D.). Ecclesiastical writer, lived in Egypt, Rome and Palestine. His works were edited in the *Ante-Nicene Fathers* series.

OROSIUS OF TARRAGONA, *Seven Books Against the Pagans*. Paulus Orosius, a Spanish historian and theologian of the fifth century A.D. His *Seven Books* were edited by C. Zangemeister, 1882.

ORPHIC FRAGMENTS. See Tannery, Paul, 'Orphica,' *Revue de Philol.*, Paris, 1899, pp. 126–9; 1900, pp. 54–7, 97–102.

OTZAR MIDRASHIM, ed. J. D. Eisenstein, New York, 1915. A collection of two hundred minor midrashim. Quoted by page and column.

P

PALESTINIAN TALMUD. See Yer.

PATAI, RAPHAEL, *Adam weAdamah* ('Man and Earth in Hebrew Custom, Belief and Legend'). In Hebrew. Jerusalem, 1942–3. 2 vols.

PATAI, RAPHAEL, *Man and Temple in Ancient Jewish Myth and Ritual*, Edinburgh, 1947.

PEAH. A tractate of the *Palestinian Talmud*. See Yer.

PESAHIM. A tractate of the *Babylonian Talmud*. See B.

PESIQTA DIR. KAHANA. A midrash of some thirty-two homilies which grew out of discourses for festivals and special Sabbaths, compiled not later

than 700 A.D. Quoted by folio of Solomon Buber's edition, Lyck, 1868; photostatic reprint, New York, 1949.

PESIQTA HADTA. A medieval midrash drawing on Gen. Rab., PRE, *Sepher Yetzira*, etc. Printed in BHM (q.v.), vol. vi. pp. 36–70.

PESIQTA HADTA. A mediaeval midrash drawing on Gen. Rab., PRE, *Sepher* compiled during the ninth century in Italy. Quoted by folio of M. Friedmann's edition, Vienna, 1880.

PHILO OF ALEXANDRIA, also known as Philo Judaeus. Jewish Hellenistic philosopher of the first century A.D. His works are quoted by their Latin titles, such as *De Decalogo, De Migr. Abrah., De Mundi Opif., De Somn.*

PHOTIUS. Ninth-century Byzantine scholar, Patriarch of Constantinople. Most of his works (*Myriobiblion, Mystagogia, Letters*) are printed in J. P. Migne's *Patrologia Graeca.*

PIRQE MASHIAH. A midrash on the messianic glories of Jerusalem, the Temple and Israel, written during the Gaonic period (seventh to tenth century A.D.) in Persia. Printed in BHM (q.v.), vol. iii. pp. 68–78.

PIRQE RABBENU HAQADOSH. A collection of ethical or practical sayings attributed to Rabbi Jehuda Hanasi (second century A.D.), but compiled considerably later. Printed in *Otzar Midrashim* (q.v.) pp. 505–14.

PRAYER OF ASENATH. See *Joseph and Asenath.*

PRE. *Pirqe Rabbi Eliezer*, a midrash on the work of God in His Creation, and the oldest history of Israel. Attributed to Rabbi Eliezer ben Hyrcanos, a Palestinian sage ('Tannaite') of *c.* 90–130 A.D., but actually written during the eighth or early ninth century in Palestine. Quoted by chapter.

PRITCHARD, JAMES B., *Ancient Near Eastern Texts*, Princeton, 1955.

PSALMS OF SOLOMON. Eighteen apocryphal psalms written by Jews in the first century B.C. See Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. ii. pp. 625 ff.

PSEUDO-PHILO. Guido Kish, *Pseudo-Philo's Liber Antiquitatum Biblicorum*, Notre Dame, Ind., 1949.

PTAHHOTEP'S MAXIMS. Precepts and wise sayings compiled by Ptahhotep, the vizier of King Izezi of the Fifth Egyptian Dynasty (*c.* 2450 B.C.). See Pritchard, *Ancient Near Eastern Texts*, pp. 412–14.

R

RAGLAN, LORD. *The Hero: A Study in Tradition, Myth and Drama.* London, 1936.

RASHI. The commentary of Rabbi Shelomo ben Yitzhak (1040–1105) on the Bible. Quoted by Biblical book, chapter, and verse.

ROSH HASHANA. A tractate of the *Babylonian Talmud.* See B.

S

SABA, ABRAHAM. *Tseror HaMor.* A collection of animal fables, translated into Hebrew by Judah Loeb b. Kalonymos (fourteenth century) from the Arabic encyclopaedia of the *Ikhwān al-Safā* (Brethren of Sincerity). Printed in Mantua, 1557.

SALTAIR NA RANN. The longest Irish mediaeval poem on a religious subject, containing sections on cosmogony and speculations on the fate of the universe.

SANCHUNIATHON'S *Phoenician History*. Sanchuniathon was a fourth- to third-century B.C. priest born in Berytus (today Beirut) whose *Phoenician History* was translated into Greek by Philo of Byblus (*c.* 64–140 A.D.). A fragment of this work is preserved in Eusebius's *Praeparatio Evangelica* (q.v.).

SANH. *Sanhedrin*. A tractate of the *Babylonian* and *Palestinian Talmud*. See B. and Yer.

SCHATZHÖHLE, DIE ('Cave of Treasures'). Ed. by Carl Bezold, Leipzig, 1883–88. A Christian life of Adam and Eve, written in Syriac during the sixth century A.D.

SEDER ARQIM. A midrash, closely related to *Mid. Adonay Behokhma* (q.v.), extant in a thirteenth-century manuscript. Printed in *Otzar Midrashim* (q.v.).

SEDER ELIAHU RABBA and SEDER ELIAHU ZUTA. An ethical midrash composed of two parts ('The Great' and 'The Small' Seder Eliahu), also known as *Tanna diBe Eliahu*. According to *B. Ketubot* 106 a, the Prophet Elijah taught Rabbi Anan (late third century A.D.) the contents of these two books. Their earliest extant manuscript, however, dates from 1073 A.D. Quoted by page of M. Friedmann's edition, Vienna, 1902–4; photostatic reprint, Jerusalem, 1960.

SEDER ELIAHU ZUTA. See preceding entry.

SEDER GAN EDEN. A midrash describing the Garden of Eden, compiled *c.* 1050 A.D. Printed in BHM (q.v.), vol. i. pp. 131–40, with additions on pp. 194–8.

SEDER OLAM. A chronological midrash, probably compiled during the third century A.D., but subsequently revised and enlarged. Printed in Wilna, 1897. See also Al. Marx (ed.), *Seder Olam* (Kap. 1–10), Königsberg.

SEDER RABBA DIBERESHIT. A cosmogonical and cosmological midrash, used by the *Mid. Konen* and the *Mid. Aseret Hadibrot* (q.v.). Printed in *Bate Midrashot* (q.v.), vol. i. pp. 19–48.

SEPHER HAQANE WEHU SEPHER HAPELIAH, ed. Koretz, 1784. A fifteenth-century kabbalistic book by Avigdor Kanah.

SEPHER HASSIDIM, ed. by Judah Hacohen Wistinezky, Berlin, 1891–3. The author of this book of ethics, Judah ben Samuel He-Hasid, died in 1217.

SEPHER HAYASHAR, ed. by Lazarus Goldschmidt, Berlin, 1923. A late (twelfth-century A.D.) heroic midrash on *Genesis*, the beginning of *Exodus*, *Numbers*, and *Joshua*. Compiled in Spain, written in Hebrew. Quoted by page.

SEPHER HEKHALOT. A midrash on the secrets of Heaven, closely related to the Books of *Enoch* (q.v.). Printed in BHM (q.v.), vol. v. pp. 170–90.

SEPHER NOAH. A midrash on the medical secrets given by the Angel Raphael to Noah. First quoted in the eleventh century, but has close affinities with *Jubilees* (q.v.). Printed in BHM (q.v.), vol. iii. pp. 150–60.

SEPHER RAZIEL. A kabbalistic work on the secrets of Heaven, creation, angels, amulets, etc. Compiled during the Gaonic period (seventh to tenth century A.D.).

SEPHER YUHASIN, ed. by Philipowski and Freiman, Frankfurt a. M., 1924. Abraham ben Samuel Zacuto, author of this chronicle, lived *c.* 1450–1510.

SERAPION. Physician of Alexandria, Egypt, flourished in the third century A.D.

SHABBAT. A tractate of the *Babylonian* and of the *Palestinian Talmud*. See B. and Yer.

SHET B. YEFET, *Hem'at ha-Hemda*. An Arabic and Hebrew commentary on the *Pentateuch*, written in 1284, in Babylonia. See *Ginze Yerushalayim*, vol. iii, edited by Samuel Aharon Wertheimer, Jerusalem, 1902, pp. 13b–15a.

SHU'AIB, JOSHUA BEN, *Derashot al ha-Torah*, Constantinople, 1523. The author of these kabbalistic homilies on the *Pentateuch* lived in the first half of the fourteenth century. Quoted by Pentateuchal weekly portion and folio.

SIEGFRIED, CARL. *Philo von Alexandria als Ausleger des alten Testaments*, Jena, 1875.

SIFRA. A midrash on *Leviticus* compiled by Hiyya son of Abba, in Palestine, *c.* 200 A.D. Edited by M. Friedmann, Breslau, 1915.

SIFRE. A midrash on *Numbers* and *Deuteronomy*, of Tannaitic origin (i.e., from second century A.D., Palestine). Quoted by folio of M. Friedmann's edition, Vienna, 1864; photostatic reprint New York, 1948.

SLAVONIC ENOCH. See *Enoch*.

SODE RAZA, or *Sode Razaya*. A kabbalistic work by Eleazar ben Judah of Worms, *c.* 1176–1238. Published by Israel Kamelhar, Bilgoraj, 1936.

SOTA. A tractate of the *Babylonian Talmud*. See B.

ST. JEROME. See Jerome.

SUKKA. A tractate of the *Mishna* and of the *Babylonian Talmud*. See B. and M.

SUSANNA. One of the apocryphal additions to the Book of *Daniel*. Written probably between 80 and 50 B.C. See Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. i. pp. 638 ff.

T

TAANIT. A tractate of the *Babylonian* and of the *Palestinian Talmud*. See B. and Yer.

TALE OF THE TWO BROTHERS. An Egyptian story, paralleling the Biblical story of Joseph and Potiphar's wife, and dating from the thirteenth century B.C. See Pritchard, *Ancient Near Eastern Texts*, pp. 23–5.

TANHUMA. A midrash on the *Pentateuch*, based on sayings of Rabbi Tanhuma bar Abba, a Palestinian Amora (Talmudic sage) of the fourth century A.D. Quoted by Pentateuchal weekly portion and paragraph to which sometimes the folio number of the Levin-Epstein, Warsaw (undated), edition is added. For an older text see next entry.

TANHUMA BUBER. *Midrash Tanhuma*, an older version, edited by Solomon Buber, Wilna, 1885; photostatic reprint, New York, 1946 (2 vols.). Quoted by book of the *Pentateuch* and page. See preceding entry.

TANIS PAPYRUS. See *Two Hieroglyphic Papyri from Tanis*. I. The Sign Papyrus; II. The Geographical Papyrus. Extra (9th) Memoir of the Egypt Exploration Fund, London, 1889.

TARG. *Targum*, the Aramaic translation (or, rather, paraphrase) of the Bible. The *Targum* to the *Pentateuch*, called *Targ. Onkelos*, was completed in Babylonia during the early third century A.D. The Babylonian *Targum* to the *Prophets*, called *Targ. Jonathan*, dates from the fourth century A.D.

TARG. YER. *The Jerusalem Targum*, a paraphrastic Aramaean translation of the *Pentateuch*, extant only in fragments. Prepared in Palestine, probably during the first or second centuries A.D. See M. Ginsburger, *Fragmenten-Targumim*, 1899.

TELL AMARNA LETTERS. Three hundred and seventy-seven tablets, being letters written by petty rulers of Canaanite, Phoenician, and Syrian cities to their overlords, Amenhotep III and his son Akhenaten, in the fourteenth century B.C. See Pritchard, *Ancient Near Eastern Texts*, pp. 483–90.

TESTAMENT OF ABRAHAM. An apocryphal book, written in Hebrew by a Jew or Jewish Christian, during the second century A.D. Extant in two Greek versions. See G. H. Box, *The Testament of Abraham, Isaac and Jacob*, 1927.

TESTAMENT OF GAD. See *Testaments of the Twelve Patriarchs*.

TESTAMENT OF ISSACHAR. See *Testaments of the Twelve Patriarchs*.

TESTAMENT OF JOSEPH. See *Testaments of the Twelve Patriarchs*.

TESTAMENT OF JUDAH. See *Testaments of the Twelve Patriarchs*.

TESTAMENT OF REUBEN. See *Testaments of the Twelve Patriarchs*.

TESTAMENT OF ZEBULON. See *Testaments of the Twelve Patriarchs*.

TESTAMENTS OF THE TWELVE PATRIARCHS. An apocryphal book written in Hebrew by a Pharisaic Jew between 109 and 107 B.C. Moral teachings put into the mouths of Jacob's twelve sons on their death-beds. See Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. ii. pp. 282 ff.

THEODORET. Fifth-century Church historian, theologian and Bishop of Cyrus, Syria. His commentaries on the Old Testament and the Pauline Epistles (including the *Quaest. 60 in Gen.*) were published in Migne's *Patrol. Graec. 80*.

THEODOTION AD GEN. Theodotion prepared his Greek version of the Bible about 185 A.D.

THOMAS, BERTRAM, *Arabia Felix*, New York, 1932.

TOSEPHTA. A collection of Tannaitic statements and traditions closely related to the *Mishna*. Probably compiled by Hiyya bar Abba in Palestine, *c.* 200 A.D. Quoted by tractate, chapter, and paragraph of S. Zuckermandel's edition, Pasewalk, 1880; photostatic reprint with additions, Jerusalem, 1937.

TOSEPHTA ATIQTA. By Chaim Meir Horowitz, Frankfurt a. M., 1890. A collection of old extra-canonical *Baraitot*.

TZETZES, JOHANNES. Byzantine mythographer of the twelfth century. His extant works comprise the *Chiliades*, *Iliaca*, and commentaries on Homer, Hesiod, Aristophanes, and Lycophron.

U

UGARITIC texts, poems, or myths. See Pritchard, *Ancient Near Eastern Texts*, pp. 129–55.

V

VITA ADAE. Full title *Vita Adae et Evae*, i.e., 'The Life of Adam and Eve'. An apocryphal book of Jewish origin, written probably in the first century B.C., extant in Greek, Latin, and old Slavonic versions. See Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. ii. pp. 123 ff.

VULGATE. The first Latin translation of the Bible, prepared by the Church Father Jerome, and completed about 405 A.D.

W

WOOLLEY, SIR CHARLES LEONARD, *Ur of the Chaldees*, London, 1929.

Y

YALQUT. The first word in the title of several collections of midrashim. When followed by no name, it refers to the *Yalqut Shimoni*, the most important such collection, made in the first half of the thirteenth century by R. Shimeon Hadarshan of Frankfurt. Quoted by Biblical book and paragraph.

YALQUT MAKHIRI. A collection of midrashim made by Makhir ben Abba Mari in the fourteenth century, probably in Spain. Quoted by Biblical book, chapter, and verse.

YALQUT REUBENI. A collection of kabbalistic comments on the *Pentateuch* compiled by R. Reuben ben Hoshke Cohen (died 1673) in Prague. Quoted by volume and page of the Warsaw, 1889, 2-vol. edition.

YAQUT AL-RUMI. (1179–1229). Arab geographer of Greek origin.

YEBAMOT. A tractate of the *Babylonian Talmud*. See B.

YER. *Yerushalmi* ('Jerusalemite'). When followed by the name of a tractate, refers to the *Palestinian Talmud*, compiled in Palestine in the early fifth century A.D. and written mostly in Aramaic. Quoted by tractate, folio, and column.

YERAHMEEL. *The Chronicles of Jerahmeel*, translated by Moses Gaster. Oriental Translation Fund, London, 1899.

YOMA. A tractate of the *Mishna* and of the *Babylonian Talmud*. See B. and M.

Z

ZDMG. *Zeitschrift der deutschen morgenländischen Gesellschaft*.

ZEBAHIM. A tractate of the *Babylonian Talmud*. See B.

ZOHAR ('Splendour'). The 'Bible' of the Kabbalists, written by the Spanish Kabbalist Moses de Leon, in Aramaic, during the thirteenth century. It is a commentary on the Bible, pseudepigraphically attributed to Rabbi Simeon ben Yohai, the famous *Mishna*-teacher. First printed at Mantua, 1558–60, in three volumes, whose pagination is usually followed by subsequent editions, e.g., the Wilna, 1894, edition quoted here.

ZOHAR HADASH ('New Zohar'). Contains those parts of the *Zohar* missing in manuscripts used by editors of the Mantua version. The material was chiefly collected by Abraham Halevi Berokhim from manuscripts found at Safed. Quoted by folio of the Warsaw (Levin-Epstein) undated edition.

1

THE CREATION ACCORDING TO *GENESIS*

(*a*) When God set out to create Heaven and Earth, He found nothing around Him but Tohu and Bohu, namely Chaos and Emptiness. The face of the Deep, over which His Spirit hovered, was clothed in darkness.

On the first day of Creation, therefore, He said: 'Let there be light!', and light appeared.

On the second day, He made a firmament to divide the Upper Waters from the Lower Waters, and named it 'Heaven'.

On the third day, He assembled the Lower Waters in one place and let dry land emerge. After naming the dry land 'Earth', and the assembled waters 'Sea', He told Earth to bring forth grass and herbs and trees.

On the fourth day, He created the sun, moon and stars.

On the fifth day, the sea-beasts, fish and birds.

On the sixth day, the land-beasts, creeping things and mankind.

On the seventh day, satisfied with His work, He rested.[1]

(*b*) But some say that after creating Earth and Heaven, God caused a mist to moisten the dry land so that grasses and herbs could spring up. Next, He made a garden in Eden, also a man named Adam to be its overseer, and planted it with trees. He then created all beasts, birds, creeping things; and lastly woman.[2]

1. *Genesis* I–II. 3.
2. *Genesis* II. 4–23.

*

1. For many centuries, Jewish and Christian theologians agreed that the accounts of the world's origin given in *Genesis* were not only inspired by God, but owed nothing to any other scriptures. This extreme view has now been abandoned by all but fundamentalists. Since 1876, several versions of Akkadian (that is, Babylonian and Assyrian) Creation Epics have been excavated and published. The longest of these, known as *Enuma Elish* from its initial two words—which mean 'when on high'—is assumed to have been written in the early part of the second millennium B.C. It has survived almost complete on seven cuneiform tablets containing an average

of 156 lines apiece. The discovery did not altogether astonish scholars familiar with Berossus's summary of Creation myths, quoted by Bishop Eusebius of Caesarea; for Berossus, born in the fourth century B.C., had been a priest of Bel at Babylon.

2. Another version of the same Epic, written both in Babylonian and Sumerian as a prologue to an incantation for purifying a temple, was discovered at Sippar on a tablet dated from the sixth century B.C. It runs in part as follows:

The holy house, the house of the gods, in a holy place had not yet been made;
No reed had sprung up, no tree had been created;
No brick had been laid, no building had been erected;
No house had been constructed, no city had been built;
No city had been made, no creature had been brought into being;
Nippur had not been made, Ekur had not been built;
Erech had not been made, Eana had not been built;
The Deep had not been made, Eridu had not been built;
Of the holy house, the house of the gods, the habitation had not been made;
All lands were sea.

Then there was a movement in the midst of the sea;
At that time Eridu was made, and Essagil was built,
Essagil, where in the midst of the deep the god Lugal-du-kuda dwells;
The city of Babylon was built, and Essagil was finished.

The gods, the spirits of the earth, Marduk made at the same time,
The holy city, the dwelling of their hearts' desire, they proclaimed supreme.

Marduk laid a reed on the face of the waters,
He formed dust and poured it out beside the reed;
That he might cause the gods to dwell in the dwelling of their hearts' desire,
He formed mankind.

With him the goddess Aruru created the seed of mankind.
The beasts of the field and living things in the field he formed.
The Tigris and Euphrates he created and established them in their place;
Their name he proclaimed in goodly manner.
The grass, the rush of the marsh, the reed and the forest he created,
The green herb of the field he created,

The lands, the marshes and the swamps;
The wild cow and her young, the wild calf, the ewe and her young,
the lamb of the fold.
Orchards and forests;
The he-goat and the mountain goat . . .

The Lord Marduk built a dam beside the sea.

. . . . . .

Reeds he formed, trees he created;
Bricks he laid, buildings he erected;
Houses he made, cities he built;
Cities he made, creatures he brought into being.
Nippur he made, Ekur he built;
Erech he made, Eana he built.

3. The longer Creation Epic begins by telling how 'when on high the heavens had not been named', Apsu the Begetter and Mother Tiamat mingled chaotically and produced a brood of dragon-like monsters. Several ages passed before a younger generation of gods arose. One of these, Ea god of Wisdom, challenged and killed Apsu. Tiamat thereupon married her own son Kingu, bred monsters from him, and prepared to take vengeance on Ea.

The only god who now dared oppose Tiamat was Ea's son Marduk. Tiamat's allies were her eleven monsters. Marduk relied upon the seven winds, his bow and arrow and storm-chariot, and a terrible coat of mail. He had smeared his lips with prophylactic red paste, and tied on his wrist a herb that made him proof against poison; flames crowned his head. Before their combat, Tiamat and Marduk exchanged taunts, curses and incantations. When they came to grips, Marduk soon caught Tiamat in his net, sent one of his winds into her belly to tear out the guts, then brained and shot her full of arrows. He bound the corpse with chains and stood victoriously upon it. Having chained the eleven monsters and cast them into prison—where they became gods of the underworld—he snatched the 'Tablets of Fate' from Kingu's breast and, fastening them upon his own, split Tiamat into halves like a shell-fish. One of these he used as firmament, to impede the upper waters from flooding the earth; and the other as a rocky foundation for earth and sea. He also created the sun, the moon, the five lesser planets and the constellations, giving his kinsmen charge over them; and finally created man from the blood of Kingu, whom he had condemned to death as the instigator of Tiamat's rebellion.

4. Much the same account appears in the Berossian summary though Bel, not Marduk, is its divine hero. In the corresponding Greek myth, perhaps of Hittite provenience, Mother Earth created the giant Typhon, at whose advent the gods all fled to Egypt, until Zeus boldly killed him and his monstrous sister Delphyne with a thunderbolt.

5. The first account of Creation (*Genesis* I. 1–II. 3) was composed at Jerusalem soon after the return from Babylonian Exile. God is here named 'Elohim'. The second account (*Genesis* II. 4–22) is also Judaean, possibly of Edomite origin, and pre-Exilic. Here God was originally named 'Yahweh', but the priestly editor has changed this to 'Yahweh Elohim' (usually translated as 'the Lord God'), thus identifying the God of *Genesis* I with that of *Genesis* II, and giving the versions an appearance of uniformity. He did not, however, eliminate certain contradictory details in the order of creation, as will be seen from the following tables:

Genesis I	*Genesis* II
Heaven	Earth
Earth	Heaven
Light	Mist
Firmament	Man
Dry Land	Trees
Grasses and Trees	Rivers
Luminaries	Beasts and Cattle
Sea-beasts	Birds
Birds	Woman
Cattle, Creeping things, Beasts	
Man and Woman	

Jews and Christians have always been puzzled by these contradictions, and tried to explain them away. The seven-day scheme in the first account provides the mythical charter for man's observance of the Sabbath; since God, who rested on the seventh day, blessed and hallowed it. This point is expressly made in one version of the Ten Commandments (*Exodus* xx. 8–11). Some early rabbinic commentators observe that the main elements were created in the first three days; and embellished in the second three; and that a close symmetry can be discerned between the first and fourth days, the second and fifth, the third and sixth.

First Day Creation of the heavens its separation from darkness.	*Fourth Day* Creation of the luminaries—sun, moon and stars—to separate day from night and season from season.
Second Day Creation of the heavens and separation of the upper waters from the lower.	*Fifth Day* Creation of birds that fly through the heavens, and of fish that swim through the lower waters.

Third Day	*Sixth Day*
Creation of dry land and establishment of its immobile woods and herbs.	Creation of beasts, men and creeping things that walk on dry land.

6. This scheme, and others like it, prove the rabbis' desire to credit God with systematic thought. Their labours would not have been needed, however, had it occurred to them that the order of Creation was tied to the order of the planetary gods in the Babylonian week, and therefore to the seven branches of the Menorah, or Sacred Candelabrum—both Zechariah in his vision (IV. 10), and Josephus (*Wars* V. 5. 5), make this identification of the Menorah with the Seven Planets—and that God claimed all these planetary powers for Himself. Since Nergal, a pastoral god, came third in the week, whereas Nabu, god of astronomy, came fourth, pasture was given precedence to the stars in the order of Creation. The *Enuma Elish* has the following order: separation of heaven from earth and sea; creation of planets and stars; creation of trees and herbs; creation of animals and fish (but the fifth and sixth tablets are fragmentary); Marduk's forming of man from Kingu's blood.

7. The second Creation account is vaguer than the first, divulges less about the pre-Creation Universe, and has no structure comparable to that of *Genesis* I. In fact, it implies that the work of Creation occupied a single day. The opening statement recalls several Near Eastern cosmogonies, by describing the pre-Creation Universe in terms of the various things which had not hitherto existed. Trees and shrubs were not yet in the earth, grasses and herbs had not yet sprung up because God had not yet sent rain, and there was still no man to till the soil (*Genesis* II. 5). Then came the great day in which God created the generations of heaven and earth (*Genesis* II. 4a): a mist rose from the soil (presumably at His command), and watered it. The soil (*adama*) was now in condition for man (*adam*) to be formed from it. God duly breathed life into man's nostrils and gave him a living soul. Then He planted a garden, eastward of Eden, and ordered man to dress and keep it (*Genesis* II. 6–9, 15).

8. *Genesis* I resembles Babylonian cosmogonies, which begin with the emergence of earth from a primeval watery chaos, and are all metaphorical of how dry land emerges annually from the winter floods of Tigris and Euphrates. Creation is thus represented as the world's first flowering after the primeval watery chaos: a Spring season, when birds and beasts mate. *Genesis* II, however, mirrors Canaanite geographic and climatic conditions. The pre-Creation Universe is sun-scorched, parched and barren, as if after a long summer. When finally autumn approaches, the first sign of rain is morning mist risen dense and white from the valleys. Creation as pictured in *Genesis* II. 4 ff took place on just such an autumn day. The Babylonian version, which made Spring the creative season, was borrowed during the Captivity, and the first of Nissan became a Jewish New Year's day. The

earlier autumnal version, however, required the first of Tishri to be observed as the true New Year's day.

9. Irreconcilable views as to the season of Creation were held by rival Jewish schools from the first century A.D. onward. Philo of Alexandria maintained, with the Greek Stoics, that the Universe had been created in the Spring, and was followed by Rabbi Jehoshua and others. But Rabbi Eliezer preferred the autumnal Creation, and his view gained the upper hand among the Orthodox; it was decided that the first of Tishri had been God's New Year's day. Others, while agreeing on an autumnal Creation, held that God's New Year fell on the twenty-fifth of Elul, and that the first of Tishri, five days later, celebrated Adam's birth.

10. Creation being originally understood in terms of procreation, not fabrication, its central figure was a matriarch. Thus in the Greek myth, Eurynome, Goddess of All Things, rose naked from Chaos, divided sea from sky, danced upon the waves, stirred up the wind, was impregnated by it in the shape of a great serpent named Ophion or Ophioneus, and laid the World Egg. A similar story is told in *Orphic Fragments* 60, 61, 70 and 89: Night, the Creatrix, lays a silver egg from which Love is hatched to set the Universe in motion. Night lives in a cave, displaying herself in triad as Night, Order and Justice.

11. Most Near Eastern myths, however, derive from a time when part, at least, of the matriarch's divine prerogatives had been delegated to her male warrior-escort. This stage is reflected in the *Enuma Elish*'s account of how the Universe proceeds from a union between Apsu the Begetter and Mother Tiamat; and in Berossus's account of the Creation—summarized by Alexander Polyhistor—where after El's victory over Tiamat, the Goddess Aruru formed man from El's own blood kneaded with clay.

12. The Syrian philosopher Damascius (early sixth century A.D.) summarizes a primitive version of the *Enuma Elish* myth, paralleled by the Egyptian Sky-goddess Nut's union with the Earth-god Geb; and by the Greek Sky-god Uranus's union with the Earth-goddess Gaia. Damascius names Tiamat before Apsu, and accords similar precedence to the female of each divine couple he mentions.

13. Were it not for the Tehom-Tiamat parallel, we should never guess that Tehom represents the formidable Babylonian Mother-goddess who bore the gods, was rebelled against by them, and finally surrendered her own body to serve as building material for the Universe. Not even the female gender of the Hebrew name 'Tehom' can be read as significant in this connection, since in Hebrew every noun must either be male or female, and many cosmic terms are female even when lacking the female suffix *ah*, or of ambivalent gender.

14. Yet goddesses were well known to the Hebrews of Biblical times who worshipped in the groves of the Goddess Asherah (*Judges* III. 7; VI. 25–26, 30; 1 *Kings* XVI. 33; XVIII. 19), and bowed down to her images (2

Kings XXI. 7; 2 *Chronicles* XVII. 6, etc.). They also honoured Astarte, the goddess of the Phoenicians and Philistines (*Judges* II. 13; X. 6; 1 *Samuel* XXXI. 10; 1 *Kings* XI. 5, 33; 2 *Kings* XXIII. 13, etc.). Not long before Nebuchadrezzar's destruction of the Judaean Kingdom (586 B.C.), Jewish women were offering cakes to her as the 'Queen of Heaven' (*Jeremiah* VII. 18): *alias* Anath, whose name survives in the Bible as that of Shamgar's mother (*Judges* III. 31; V. 6) and of the priestly village Anathot, Jeremiah's home, now Anatha, north of Jerusalem. She had become so dear to Jews of both sexes, that those who escaped to Egypt vowed to serve her with libations and cakes made in her image (*Jeremiah* XLIV. 15–19).

15. Though Astarte and Asherah were worshipped by all classes to the very end of the Judaean monarchy, nowhere in the Bible is any hint found of their connexion with El or Elohim—unless God's repudiation in *Ezekiel* XXIII of the lecherous Aholah and Aholibah is directed against these goddesses rather than against Jerusalem and Samaria, the main seats of their worship. Nor does any Hebrew tradition assign to either goddess the rôle of Creatrix. Yet Astarte's dove suggests that she had once been so regarded.

16. The monotheistic editor of the cosmogony in *Genesis* I and II could assign no part in Creation to anyone but God, and therefore omitted all pre-existing elements or beings which might be held divine. Such abstractions as Chaos (*tohu wa-bohu*), Darkness (*hoshekh*), and the Deep (*tehom*) would, however, tempt no worshippers: so these took the place of the ancient matriarchal deities.

17. Though the revolutionary concept of an eternal, absolute, omnipotent and only God was first proposed by Pharaoh Akhenaten (see 56. 1. 4.), and either adopted by the Hebrews, whom he seems to have protected, or re-invented by them, yet the name 'Elohim' (usually translated as 'God'), found in *Genesis* I, is the Hebrew variant of an ancient Semitic name for one god of many—Ilu among the Assyrians and Babylonians; El among the Hittites and in the Ugaritic texts; Il, or Ilum, among the South Arabians. El headed the Phoenician pantheon and is often mentioned in Ugaritic poems (dating from the fourteenth century B.C.) as 'Bull El', which recalls the golden bull-calves made by Aaron (*Exodus* XXXII. 1–6, 24, 35) and Jeroboam (1 *Kings* XII. 28–29) as emblems of God; and Zedekiah's impersonation of God as an iron-horned bull (1 *Kings* XXII. 11).

18. In *Genesis* II, the name 'Elohim' is combined with a second divine name pronounced *Yahweh* (usually transcribed as *Jehovah*, and translated as 'Lord') and regarded as an abbreviation of the full name *Yahweh asher yihweh*, 'He causes to be what is' (*Exodus* III. 14). In personal names, this was further shortened into *Yeho* (e.g., *Yehonathan*, or 'Jonathan'), or *Yo* (e.g., *Yonathan* or 'Jonathan'); or *Yahu* (e.g., *Yirm'yahu* or 'Jeremiah'); or *Yah* (e.g., *Ahiyah*). That *Yahweh* in *Genesis* is given the divine sur-

name *Elohim*, shows him to have become a transcendental God, credited with all the great feats of Creation.

The titles and attributes of many other Near Eastern deities were successively awarded to Yahweh Elohim. For instance, in the Ugaritic poems, a standing epithet of the God Baal, son of Dagon, is 'Rider of Clouds'; *Psalm* LXV. 5 awards it to this Hebrew God, who also, like Baal 'The God of Saphon', has a palace in the 'farthest north' (*yark'the ṣaphon*), imagined as a lofty mountain (*Isaiah* XIV. 13; *Psalm* XLVIII. 3).

19. Moreover, many of the acts attributed in Ugaritic mythology to the bloodthirsty Goddess Anath are attributed in the Bible to Yahweh Elohim. The Ugaritic description of how Anath massacres her enemies:

> *She plunged knee-deep in the blood of soldiers,*
> *Neck-high in the gore of their companies.*
> *Until she is sated*
> *She fights in the house . . .*

recalls the second Isaiah's vision of God's vengeance upon Israel's enemies (*Isaiah* LXIII. 3):

> *Yes, I trod them in Mine anger,*
> *And trampled them in My fury;*
> *And their lifeblood sprinkled upon My garments,*
> *And I have stained all My raiment . . .*

Prophets and psalmists were as careless about the pagan origins of the religious imagery they borrowed, as priests were about the adaptation of heathen sacrificial rites to God's service. The crucial question was: in whose honour these prophecies and hymns should now be sung, or these rites enacted. If in honour of Yahweh Elohim, not Anath, Baal or Tammuz, all was proper and pious.

2

THE CREATION ACCORDING TO OTHER BIBLICAL TEXTS

(*a*) According to others, God created Heavens, complete with Sun, Moon and stars, by a single word of command. Then, clad in a glorious garment of light, He stretched out the Heavens like a round tent-cloth, exactly cut to cover the Deep. Having confined the Upper Waters in a fold of His garment, He established His secret Pavilion above the Heavens, walling it with a thick darkness like sackcloth, carpeting it with the same, and resting its beams upon the Upper Waters. There He set up His divine Throne.[1]

(*b*) While performing the work of Creation, God would ride across the Deep upon clouds, or cherubs, or the wings of the storm; or catch at passing winds and make them His messengers. He set Earth on immovable foundations: by carefully weighing the mountains, sinking some as pillars in the waters of the Deep, arching the Earth over them and locking the arch with a keystone of other mountains.[2]

(*c*) The roaring waters of the Deep arose and Tehom, their Queen, threatened to flood God's handiwork. But, in His fiery chariot, He rode the waves and flung at her great volleys of hail, lightning and thunderbolts. He despatched her monstrous ally Leviathan with a blow on its skull; and the monster Rahab with a sword thrust through its heart. Awed by His voice, Tehom's waters subsided. The rivers fled backwards up the hills and down into the valleys beyond. Tehom, trembling, acknowledged defeat. God uttered a shout of victory, and dried the floods until Earth's foundations could be seen. Then He measured in the hollow of His hand what water was left, poured it into the Sea Bed, and set sand dunes as its perpetual boundary; at the same time making a decree which Tehom could never break, however violently her salt waves might rage—she being, as it were, locked behind gates across which a bolt has been shot.[3]

(*d*) God then measured out dry earth, fixing its limits. He allowed Tehom's fresh waters to rise as valley springs, and rain to fall gently on the mountain tops from His upper chambers. Thus He made

grass grow as fodder for cattle; also corn and grapes for the nourishment of man; and the great cedars of Lebanon for shade. He ordered the Moon to mark the seasons; and the Sun to divide day from night and summer from winter; and the stars to limit the blackness of night. He filled the earth with beasts, birds and creeping things; and the sea with fishes, sea-beasts and monsters. He let wild beasts roam about after dark; but once the Sun arose they must return to their lairs.[4]

The Morning Stars, as they watched, burst into a song of praise; and all the sons of God shouted for joy.[5]

(*e*) Having thus completed the work of Creation, God withdrew to a sanctuary on Mount Paran in the Land of Teman. Whenever He leaves this dwelling place, Earth trembles and mountains smoke.[6]

1. *Psalm* XXXIII. 6; CIV. 2; *Isaiah* XL. 22 and XLIV. 24; *Psalm* CIV. 6; *Isaiah* L. 3; *Psalm* XVIII. 10–12; 1 *Kings* VIII. 12; *Psalms* CIV. 3; XCIII. 1–2.
2. *Psalm* XVIII. 10 and *Nahum* I. 4; *Proverbs* XXX. 4; *Psalm* CIV. 3–5; *Isaiah* XL. 12; *Psalm* LXV. 7.
3. *Psalm* XCIII. 3; *Jeremiah* XXXI. 35; *Job* IX. 13; *Psalm* LXXXIX. 11; *Job* XXVI. 12–13; *Isaiah* LI. 9; *Psalm* CIV. 6–8; LXXIV. 13–14; *Nahum* I. 4; *Psalm* XVIII. 15–16; *Isaiah* XL. 12; *Psalm* XXXIII. 7; *Jeremiah* V. 22; *Job* XXXVIII. 8–11.
4. *Psalm* LXXIV. 17; *Job* XXXVIII. 5; *Psalm* CIV. 10–26; *Jeremiah* XXXI. 35.
5. *Job* XXXVIII. 7.
6. *Habakkuk* III. 3; *Psalm* CIV. 32.

*

1. This third account of the Creation, built up from Biblical references elsewhere than in *Genesis*, recalls not only Babylonian, but Ugaritic and Canaanite, cosmogonies; and notably expands the brief reference to Tohu, Bohu and the Deep. Such a Creator as El, Marduk, Baal, or Jehovah, must first struggle against water—personified by the Prophets as Leviathan, Rahab, or the Great Dragon, not only because the Creatrix whom he displaces is a goddess of Fertility, and therefore of water, but because the matriarchate can be portrayed in myth as a chaotic commingling of the two sexes which delays the establishment of patriarchal social order—like rain pouring down into the sea, which delays the appearance of dry land. Thus male and female principles must first be decently separated, as when the Egyptian cosmocrator Shu lifted the Sky-goddess Nut from her embrace of the Earth-god Geb; or when Yahweh Elohim tore the Upper Male Waters from their embrace of the Lower Female Waters (see 4. *e*). The Babylonian Marduk, when slicing Tiamat in two, was really parting her from Apsu, God of the Upper Waters.

2. In Ugaritic mythology, Baal fixes the sea bed as the abode of the defeated water, which is treated as both a deity and an element:

O fisherman . . .
Take a large seine in thy two hands,
Cast it into El's beloved Yamm,
Into the Sea of El, the Benign,
Into the Deep of El . . .

3. What 'Tohu' and 'Bohu' originally meant is disputed. But add the suffix *m* to Tohu (*thw*) and it becomes Tehom (*thwm*), the Biblical name for a primitive sea-monster. Tehom, in the plural, becomes Tehomot (*thwmwt*). With the same suffixes, Bohu becomes Behom and Behomot (*bhwmwt*), a variant form of Job's Behemoth, the dry-land counterpart of the sea-monster Leviathan. Leviathan cannot be easily distinguished from Rahab, Tannin, Nahash or any other mythical creatures that personify water. The story underlying *Genesis* 1. 2 may therefore be that the world in its primeval state consisted of a sea-monster Tohu and a land-monster Bohu. If so, Tohu's identity with Tehomot, and Bohu's with Behemoth (see 6. *n–q*), has been suppressed for doctrinal reasons (see 1. 13, 16)—Tohu and Bohu being now read as unpersonified states of emptiness or chaos; and God being made responsible for the subsequent creation of Tehomot (or Leviathan) and Behemoth.

4. The Babylonian sea-monster corresponding with the Hebrew Tehomot appears as Tiamat, Tamtu, Tamdu and Taawatu; and in Damascius's *First Principles* as Tauthe. Thus the root is *taw*, which stands in the same relation to Tiamat as Tohu does to Tehom and Tehomot. Moreover, that *tehom* never takes the definite article in Hebrew proves it to have once been a proper name, like *Tiamat*. Tehomot, then, is the Hebrew equivalent of Mother Tiamat, beloved by the God Apsu, whose name developed from the older Sumerian Abzu; and Abzu was the imaginary sweet-water abyss from which Enki, God of Wisdom, emerged. Rahab ('haughtiness') is a synonym of Tehomot; in *Job* XXVI. 12 occur the parallel lines:

By His power He threatened the Sea,
And by His skill He shattered Rahab.

5. The hovering of the Spirit of God over the waste of waters in *Genesis* 1. 2 suggests a bird, and in an early Biblical poem God is compared to an 'eagle hovering over her young' (*Deuteronomy* XXXII. 11). But the word *ruah*, usually translated as 'spirit', originally means 'wind', which recalls the Phoenician creation myth quoted by Philo of Byblus: the prime chaos was acted upon by Wind which became enamoured of its own elements. Another Byblian cosmogonist makes Baou, the female principle, impregnated by this wind. The Goddess Baou, wife to the Wind-god Colpia, was also identified with the Greek Goddess Nyx ('Night'), whom Hesiod

makes the Mother of All Things. In Greece she was Eurynome, who took the Serpent Ophioneus for a lover (see 1. 10).

6. The heretical Ophites of the first century A.D. believed that the world had been generated by a serpent. The Brazen Serpent made, according to Hebrew tradition, by Moses at God's command (*Numbers* XXI. 8–9) and revered in the Temple Sanctuary until the reforming King Hezekiah destroyed it (2 *Kings* XVIII. 4), suggests that Yahweh had at one time been identified with a Serpent-god—as Zeus was in Orphic art. Memory of Yahweh as a serpent survived in a late midrash according to which, when God attacked Moses (*Exodus* IV. 24 ff) in a desert lodging place in the dead of night, He assumed the shape of a huge serpent and swallowed Moses as far as his loins. The custom at Jerusalem of killing the sacrificial victims on the north side of the altar (*Leviticus* I. 11; M. Zebahim V. 1–5) points to an early North-Wind cult, like that at Athens. In the original myth, presumably, the Great Mother rose from Chaos; the wind of her advent became a serpent and impregnated her; she thereupon became a bird (dove or eagle) and laid the world-egg—which the serpent coiled about and hatched.

7. According to a Galilean psalm (LXXXIX), God created Heaven and Earth, north and south, Tabor and Hermon, only after subduing Rahab and scattering His other enemies. And according to *Job* IX. 8–13, when He stretched out the Heavens and trod upon the sea-waves, the 'helpers of Rahab' stooped beneath Him. These helpers suggest Tiamat's allies in her struggle against Marduk, when he 'subdued' her with a sacred imprecation.

8. Biblical allusions to Leviathan as a many-headed sea-monster, or as a 'fleeing' serpent (*nahash bariah*), or 'crooked' serpent (*nahash aqalaton*), recall the Ugaritic texts: 'If you smite Lotan . . . the crooked serpent, the mighty one with seven heads . . .' and: 'Baal will run through with his spear, even as he struck Lotan, the crooked serpent with seven heads.' The language approximates to Biblical Hebrew: Leviathan (*lwytn*) appears as *lotan*; *nḥsh brḥ* as *bthn* (= Hebrew *pthn*, 'serpent') *brḥ*; and *nḥsh 'qltwn*, as *bthn 'qltn* in Ugaritic (ANET 138b).

9. Tiamat's mate Apsu, a personification of the Upper Waters, has been correlated (by Gunkel and others) with the Hebrew term *ephes*, meaning 'extremity, nothingness'. The word usually appears in dual form: *aphsayim* or *aphse ereṣ*, 'the ends of the earth' (*Deuteronomy* XXXIII. 17; *Micah* V. 3; *Psalm* II. 8; etc.). Its watery connotation survives in a Biblical prophecy (*Zechariah* IX. 10): 'His dominion shall be from sea to sea and from the river to the ends of the earth,' where poetic convention requires that 'the ends of the earth' should also mean 'river', presumably the Ocean Stream. Similarly, in *Proverbs* XXX. 4, *aphsayim* corresponds with 'waters':

> *Who hath bound the waters in His garment?*
> *Who hath established all the* aphsayim *of the earth?*

That the Creator holds the cosmic elements in his fist, or hands, is a favourite theme of Near Eastern myth. God's victory over *ephes* or *aphsayim* has been recorded in *Psalm* LXVII. 8 and 1 *Samuel* II. 10. Isaiah (XLV. 22), after declaring that God alone created the earth, addresses the *aphsayim* in His name: 'Look unto me and be saved, all ye *aphsayim* of the earth!'

10. Though the Hebrew prophets disguised the names of Apsu, Tiamat and Baou as empty abstractions, yet *Isaiah* XL. 17:

> *All the nations are as nothing before Him,*
> *They are accounted by Him as* Ephes *and* Tohu . . .

immediately follows a passage recalling God's feats in the days of Creation. And in *Isaiah* XXXIV. 11–12, Tohu, Bohu and Ephes are used with plain reference to their mythological meaning, when the prophet predicts Edom's destruction:

> *He* [*God*] *shall stretch over it*
> *The line of* Tohu
> *And the stones of* Bohu . . .
> *And all her princes*
> *Shall be* Ephes . . .

11. 'He confined Tehom with a bolt and two doors,' refers to a double door and the bolt shot across its wings. The same image occurs in the *Enuma Elish:* after Marduk had killed Tiamat and formed the Heavens from one half of her body, he 'shot a bolt across, and placed watchers over it to prevent Tiamat from letting out her waters.' The text of the *Enuma Elish* suggests that *nahash bariah*, the phrase in *Isaiah* XXVII. 1 and *Job* XXVI. 13 describing Leviathan, could also mean 'the bolted-in serpent'. *Bariah*, without any change in vocalization, means 'bolted, shut in', as well as 'fleeing'.

12. Paran, on which God took up His abode according to *Habakkuk* III. 3, is one of several mountains in Teman ('the South-land') which He is said to have thus honoured; the others being Horeb, Sinai and Seir (*Exodus* III. 1; *Deuteronomy* XXXIII. 2). From Paran He would ride out vengefully on the wings of the storm (*Zechariah* IX. 14). The mountainous wilderness of Paran, Zin and Kadesh, where the Israelites wandered for forty years, and where God appeared to them in fire (*Exodus* XIX. 1–3 and 16–20), had associations not only with Moses, but with Elijah (1 *Kings* XIX. 8), and Abraham (see 29. g).

3

MYTHICAL COSMOLOGY

(*a*) So great was the work accomplished at the Creation that a walk from east to west across the Earth would take a man five hundred years — if he lived to finish it; and a walk from north to south would take him another five hundred years. These distances correspond with those from Earth to the First Heaven, and from the First Heaven to its summit. As for Earth itself — one-third of its surface is desert, one-third sea, and the remaining third habitable land.[1]

Some reckon the width of Earth as 6000 parasangs, namely 18,000 miles, in all directions; and the height of the sky as 1000 parasangs, or 3000 miles.[2] Others believe Earth to be even larger: Egypt, they say, measures 400 by 400 parasangs, or 1200 by 1200 miles; yet Egypt is one-sixtieth the size of Ethiopia, Ethiopia one-sixtieth of the Earth's surface, Earth one-sixtieth of Eden, and Eden one-sixtieth of Gehenna. Thus Earth is to Gehenna as a small lid to an immense pot.[3]

Eastward of the habitable world lies the Garden of Eden, abode of the righteous. Westward lie the Ocean and its islands; and behind them the Desert, a parched land where only snakes and scorpions crawl. Northward stretch Babylonia and Chaldaea, and behind them are storehouses of Hell-fire and storehouses of snow, hailstones, fog, frost, darkness and gales. Here live demons, harmful spirits, the host of Samael; here also is Gehenna, where the wicked are confined. Southward lie the Chambers of Teman, storehouses of fire, and the Cave of Smoke, whence rises the hot whirlwind.[4]

(*b*) According to others, the east is the quarter from which light and heat spread across the world; the west contains the storehouses of snow and hailstones from which cold winds blow; dews and rains of blessing come from the south; the north breeds darkness.[5]

God fastened down the firmament to the rim of Earth on the east, south and west, but left the northern part loose, announcing: 'Should anyone say "I am God!", let him fasten down this side too, in proof of his godhead.'[6]

(*c*) The seven Earths, separated from one another by intervals of

whirlwind, are named in ascending order: *Ereṣ, Adama, Ḥarabha, Ṣiyya, Yabbasha, Arqa, Tebhel* and *Ḥeled.*[7]

(*d*) *Arqa*, the Fifth Earth, contains Gehenna and its seven layers, each with its storehouses of darkness. The highest of these is *Sheol*, and beneath lie others named Perdition, The Lowest Pit, The Bilge, Silence, The Gates of Death and The Gates of the Shadow of Death. The fire of each layer is sixty times fiercer than that immediately below. Here the wicked are punished, and angels torture them.[8]

Tebhel, the Sixth Earth, contains hills, mountains, valleys and plains, inhabited by no fewer than three hundred and sixty-five kinds of creatures. Some have the heads and bodies of oxen, but are endowed with human speech; others have twin heads, four ears and four eyes, twin noses and mouths, four hands and four legs, yet only one trunk. When seated they look like two people; but when they walk, like one. As they eat and drink, the twin heads quarrel and accuse each other of taking more than a fair share; nevertheless, they pass for righteous beings.[9]

Ḥeled, our own Earth, the seventh, needs no description.[10]

(*e*) Opinions vary as to whether there are two, three, seven or ten Heavens;[11] but doubtless their number agrees with that of the seven Earths.[12] The Firmament covers Earth like a dome-shaped lid;[13] its edges touch the surrounding Ocean. The hooks of Heaven are sunk in these waters.[14]

An Arab once led Rabba bar Bar-Hana to the very edge of Earth, where the Firmament is fastened down. Rabba had brought a basketful of bread and, since this was the hour of prayer, set it on the heavenly window-ledge. Later he looked in vain for the basket, and asked: 'Who has stolen my bread?' The Arab answered: 'No man, but the wheel of the Firmament has turned while you prayed. Wait until tomorrow, and you will eat bread again.'[15]

Some describe Earth as a hall open only to the north; because once the Sun, moving from east to west, has reached the north-western corner, it turns and goes upwards and backwards, this time behind the dome of the Firmament. Thus, since the Firmament is opaque, the Sun's return journey causes night upon Earth. After reaching the east, however, it passes once more below the dome of the Firmament, and shines for all mankind.[16]

(*f*) Rabbi Shimon ben Laqish names the seven Heavens as follows: *Wilon, Raqi'a, Sheḥaqim, Zebhul, Ma'on, Makhon*, and *'Arabhoth.*[17] They are all fixed and vaulted over Earth, one above the other, like the skins of an onion; except only *Wilon*, the lowest, which

shades the uppermost earth from the heat. At daybreak, therefore, *Wilon* stretches across the sky; but at sundown is rolled away to enable the Moon and stars to shine from *Raqi'a*, the Second Heaven.[18]

(*g*) In *Sheḥaqim*, a pair of millstones grind manna for the righteous; in *Zebhul* are found the Heavenly Jerusalem, the Temple, and the altar upon which the Archangel Michael offers sacrifices; in *Ma'on*, hosts of ministering angels hymn God's mercy all night long, but fall silent at dawn, thus allowing Him to hear His praises sung by Israel below; *Makhon* contains storehouses of snow and hailstones, lofts of dews and rains, chambers of storms, and caves of fog; in *'Arabhoth* abide Justice, Law and Charity, the treasures of Life, Peace and Blessing, the souls of the righteous, the souls of the yet unborn, the dew with which God will revive the dead, the chariot seen by Ezekiel in a vision, the ministering angels, and the Divine Throne.[19]

(*h*) According to a very different view, the lowest Heaven contains clouds, winds, air, the Upper Waters, the two hundred angels appointed to watch the stars, and storehouses of snow, ice and dews with their guardian angels.

In the Second Heaven complete darkness reigns over the sinners chained there in expectation of Judgement.

In the Third Heaven lies the Garden of Eden, full of marvellous fruit trees, including the Tree of Life under which God rests whenever He comes on a visit. Two rivers issue from Eden: one flowing with milk and honey, the other with wine and oil; they branch out into four heads, descend, and surround the Earth. Three hundred Angels of Light, who unceasingly sing God's praises, watch over the Garden, which is the Heaven to which righteous souls are admitted after death. Northward of Eden stretches Gehenna, where dark fires perpetually smoulder, and a river of flame flows through a land of biting cold and ice; here the wicked suffer tortures.

In the Fourth Heaven are chariots ridden by the Sun and Moon; also great stars, each with a thousand lesser stars as followers, that accompany the Sun on its circuit: four to the right, another four to the left. Of the two winds that draw these chariots, one is shaped like a phoenix, the other like a brazen serpent; though, indeed, their faces resemble those of a lion, and their lower parts those of Leviathan. Each wind has twelve wings. To east and west of this Heaven stand gates through which the chariots pass at their appointed hours.

The Fifth Heaven houses the gigantic Fallen Angels, who crouch there in silent and everlasting despair.

In the Sixth Heaven live seven Phoenixes, seven Cherubim singing God's praises without cease, and hosts of radiant angels engrossed in astrological study; besides other angels who guard the hours, years, rivers, seas, crops, pastures, and mankind, recording for God's attention whatever unusual sights they observe.

The Seventh Heaven, one of ineffable light, holds the Archangels, Cherubim, Seraphim, and divine wheels; here God Himself occupies His Divine Throne, and all sing His praises.[20]

These seven Heavens and seven Earths are prevented from falling apart and dropping into the Void beneath by immense hooks attached to the rim of each Heaven and linking it with the rim of a corresponding earth. The uppermost Earth has, however, been hooked to the rim of the Second Heaven (not the First, which is no more than a huge folding veil); the Second Earth is hooked to the Third Heaven, and so forth. In addition, each Heaven is similarly fastened to its neighbouring Heaven. The entire structure thus resembles a fourteen-storeyed tower the top storey of which, '*Arabhoth*, hangs on God's arm—though some say that God holds up the Heavens with His right hand, and the Earths with His left.

Every day God mounts a cherub and visits all these worlds, where He receives homage and adoration. On His return journey, He rides on the wings of the Wind.[21]

1. Mid. Konen, 27.
2. B. Pesahim 94a.
3. B. Pesahim 94a.
4. Mid. Konen, 27–31.
5. Num. Rab. 2.10; 3.12; Mid. Konen, 38; Pesiqta Hadta, 49.
6. PRE, ch. 3.
7. Mid. Konen, 32–33. In other sources somewhat different names are given, cf. Zohar Hadash, 20b.
8. Mid. Konen, 30, 35–36.
9. Mid. Konen, 36.
10. Mid. Konen, 36.
11. Gen. Rab. 176–77; B. Hagiga 12b.
12. Cf. Ginzberg, LJ, V. 10.
13. Mid. Konen, 33.
14. PRE, ch. 3.
15. B. Baba Bathra 74a.
16. B. Baba Bathra 25b.
17. B. Hagiga 12b.
18. Mid. Konen, 37.
19. B. Hagiga 12b.
20. 2 *Enoch* III–IX, and parallel rabbinic sources, Ginzberg, LJ, V. 158 ff.
21. Mid. Konen, 33–34.

*

1. These rabbinical doctrines, mostly borrowed at haphazard from Greek, Persian and Babylonian sources, were meant to impress hearers with the amazing range and complexity of God's works; and the very irreconcilability of any two theories supported this impression. The sages accepted the Biblical concept of a flat earth, and were all baffled by the Sun's reappearance in the East each morning. One small fragment of mathematical science has slipped in: the measure of the earth's dimensions comes reasonably close to that offered by the Ptolemaic physicist, Eratosthenes of Cyrene, in the third century B.C.

The placing of Gehenna not only in the Underworld, but on earth, and in one of the heavens, is perhaps deliberate: an echo of *Amos* IX. 2—'though they dig into hell, there shall Mine hand take them; though they climb up into heaven, thence will I bring them down.'

2. *Teman* means both 'south' and 'south-land'. Esau had a grandson of that name, his father being Eliphaz. A 'chief of Teman' is twice mentioned in a passage that also names Husham of the Southland (*temani*) as a King of Edom. 'Eliphaz the Temanite' (*temani*) was one of Job's comforters; elsewhere the distant 'Southland' appears as a region of mysterious 'chambers' and 'southern whirlwinds'. The late midrash (see *b.*) on these chambers refers either to Yemen in South Arabia, or to Tayma, a settlement in North Arabia, about 250 miles east of the entrance to the Gulf of Aqaba.

3. *Hashmal* is a divine substance which, according to the first chapter of *Ezekiel*, provides the fiery splendour of God's Throne and Countenance. The Septuagint translates *electron*, which in Greek is connected with *Elector*, a name for the sun, and thus means 'shining with a golden light'; hence either amber, or amber-coloured *electrum*, an alloy of gold and silver. *Hashmal* is modern Hebrew for 'electricity', because the rubbing of amber to attract particles of dust was, it seems, the earliest experimental use of electricity. But the association of lightning with the power of God being ancient, Ezekiel may have regarded this divine *hashmal* as the source of lightning.

4. In Talmudic times, speculations on the structure of the Universe were called *ma'asse merkabhah*, 'matters of the chariot', because of the divine chariot described by Ezekiel. The Pharisees regarded the study of these matters as dangerous, and several stories are told about learned men who failed to take proper precautions: Ben Azzay died suddenly, Ben Zoma lost his mind, Elisha ben Abuya became a heretic; Rabbi Akiba alone escaped harm by humility and circumspection (*B. Hagiga* 14b–16a).

5. That the entire Universe hangs from God's arms is first quoted in the Babylonian Talmud (*B. Hagiga* 12b): 'Rabbi Yose said: "The earth rests on columns, the columns on water, the water on mountains, the mountains on wind, the wind on the whirlwind, and the whirlwind hangs from God's arm."' But it can hardly be reconciled with His daily visits to each Heaven and Earth.

6. *Ereṣ* means 'earth'; so do *adama* and *arqa* (an Aramaic loan-word); *ṣiyya*, 'dryness'; *yabbasha*, 'dry land'; *ḥarabha*, 'parched land'; *tebhel* and *ḥeled*, 'world'.

Wilon means 'curtain'; *raqi'a*, 'firmament'; *sheḥaqim*, 'clouds' or 'grindstones'; *zebhul*, 'dwelling'; *ma'on*, 'residence'; *makhon*, 'emplacement'; and *'arabhoth*, 'plains'.

4

GLOSSES ON THE CREATION STORY

(*a*) God created the Heavens from the light of His garment. When He spread them out like a cloth, they began to stretch farther and farther of their own accord, until He cried 'Enough!' He created Earth from the snow beneath His Divine Throne: throwing some of this on the waters, which froze and turned to dust. Earth and Sea also stretched farther and farther, until He cried 'Enough!'[1]

(*b*) Some, however, say that God wove together two skeins, one of fire and one of snow, for His creation of the world; and two more, of fire and water, for the creation of the Heavens. Others hold that the Heavens were made of snow alone.[2]

(*c*) Under the ancient rule of Water such disorder and chaos prevailed that wise men avoid all mention of it. 'Likening God to a king who has built his palace above a vast privy,' they say, 'would be apt but irreverent.'[3]

(*d*) God therefore banished Tohu and Bohu from Earth, though retaining them as two of five layers that separate the seven Earths. Tohu may be readily discerned as the horizon's thin green line from which, every evening, Darkness rises across the world. 'Bohu' is also the name given to certain glittering stones sunk in the abyss where Leviathan lurks.[4]

(*e*) God found the male Upper Waters and the female Lower Waters locked in a passionate embrace. 'Let one of you rise,' He ordered, 'and the other fall!' But they rose up together, whereupon God asked: 'Why did you both rise?' 'We are inseparable,' they answered with one voice. 'Leave us to our love!' God now stretched out His little finger and tore them apart; the Upper He lifted high, the Lower He cast down. To punish their defiance, God would have singed them with fire, had they not sued for mercy. He pardoned them on two conditions: that, at the Exodus, they would allow the Children of Israel to pass through dry-shod; and that they would prevent Jonah from fleeing by ship to Tarshish.[5]

(*f*) The divided Waters then voiced their agony of loss by blindly rushing towards each other, and flooding the mountain tops. But

when the Lower Waters lapped at the very foot of God's throne, He shouted in anger and trampled them under His feet.[6]

(*g*) Others say that the Lower Waters, heart-broken at being no longer so close to God, shrieked: 'We have not been found worthy of our Maker's presence,' and tried to reach His throne as suppliants.[7]

(*h*) On the third day, when God set Himself to gather the Salt Waters in one place—thus letting dry land emerge—they protested: 'We cover the entire world, and even so lack elbow room; would you confine us still further?' Whereupon God kicked their leader Oceanus to death.[8]

(*i*) These difficulties past, God allotted a separate place to each body of Waters. Yet at the horizon they are parted by no more than the breadth of three narrow fingers.[9]

(*j*) At times, the Sea still menaces her barrier of sand. A seasoned mariner once told Rabbah of Babylon: 'The distance between one wave and its fellow may be three hundred leagues; and each may rise to a height of three hundred leagues also. Not long ago, a wave lifted our ship so close to a small star that it spread to the size of a field on which forty measures of mustard seed might grow. Had we risen higher yet, the star's breath would have scorched us. And we heard one wave call to its fellow: "Sister, is anything left in the world that you have not already swept away? If so, let me destroy it." But the wave answered: "Respect the power of our Lord, sister; we may not cross the barrier of sand by even the width of a thread . . ."'[10]

(*k*) God also forbade Tehom, the sweet Underground Waters, to rise up—except little by little; and enforced obedience by placing a sherd above her, on which He had engraved His Ineffable Name. This seal was removed once only: when mankind sinned in Noah's day. Thereupon Tehom united with the Upper Waters and together they flooded the earth.[11]

(*l*) Since then, Tehom has always crouched submissively in her deep abode like a huge beast, sending up springs to those who deserve them, and nourishing the tree roots. Though she thus influences man's fate, none may visit her recesses.[12]

(*m*) Tehom delivers three times more water to Earth than the rain. At the Feast of Tabernacles, Temple priests pour libations of wine and water on God's altar. Then Ridya, an angel shaped like a three-year-old heifer with cleft lips, commands Tehom: 'Let your springs rise!', and commands the Upper Waters: 'Let rain fall!'[13]

(*n*) Some say that a gem bearing the Messiah's name—which floated with the wind until the Altar of Sacrifice had been built on

Mount Zion, and then came to rest there—was the first solid thing God created. Others, that it was the Foundation Rock supporting His altar; and that, when God restrained Tehom's waters, He engraved His forty-two-letter Name on its face, rather than on a sherd. Still others say that He cast the Rock into deep water and built land around, much as a child before birth grows from the navel outward; it remains the world's navel to this day.[14]

(*o*) Later, when Adam wondered how Light had been created, God gave him two stones—of Darkness and of the Shadow of Death—which he struck together. Fire issued from them. 'Thus it was done,' said God.[15]

1. PRE, ch. 3; cf. Gen. Rab. 3–4, 20; B. Hagiga 12a.
2. Tanhuma Buber Gen. 8; Gen. Rab. 31 and 75, and parallel sources.
3. Yer. Hagiga 77c mid.
4. Gen. Rab. 75; cf. Pesiqta Hadta, 59; Mid. Konen, 35–36; B. Hagiga 12a; based on *Isa.* XXXIV. 11; XLV. 19 and *Job* XXVI. 7.
5. Mid. Konen, 25.
6. Gen. Rab. 34–35; Seder Rabba diBereshit, 314; Mid. Aseret Hadibrot, 63; Mid. Tehillim, 414; PRE, ch. 5.
7. *Sefer Raziel*, 315.
8. PRE, ch. 5; Mid. Tehillim, 415; Ex. Rab. 15, 22; Num. Rab. 18.22; Tanhuma Hayye Sara 3, p. 32b.
9. Gen. Rab. 17.
10. B. Baba Bathra 73a.
11. Yer. Sanh. 29a bot.; Mid. Shemuel, ch. 26; Yalqut Reubeni i:4 f.; ii: 109; cf. *Enoch* LIX. 7–10; PRE, ch. 23; all based on *Gen.* VII. 11.
12. *Genesis* XLIX. 25; *Ezekiel* XXXI. 4; XXVI. 19; XXXI. 15; *Job* XXXVIII. 16.
13. Gen. Rab. 122, 294; B. Taanit 25b.
14. Yalqut Reubeni, i:4 ff., 22; ii: 109; Mid. Adonay Behokhmah, 63; Seder Arqim, 70a; B. Yoma 54b; PRE, ch. 35; Mid. Tehillim, 91; Zohar iii. 322; cf. Patai, *Man and Temple*, 85.
15. Mid. Tehillim, 404; Num. Rab. 15.7.

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1. In Ugaritic mythology, as in Hebrew, water always takes a dual form: thus there are two Floods, two Oceans, and two Deeps. Allusion is also made to the desire of the male waters for the female: when Kothar wa-Khasis built the Rain-god Baal's house, he was forbidden to open any windows through which the amorous Yamm ('the Sea') might catch sight of the god's two wives—Padriya ('Flashing One') daughter of Ar ('Light'), and Talliya ('Dewy') daughter of Rabb ('Distillation'). The house-walls were clouds, as in God's Celestial Pavilion (see 2. *a*). When about to attack Yamm, Baal 'opens a window within the house, makes rifts in the clouds, and gives forth his holy voice, which convulses the earth . . . so that the mountains quake . . .'

2. The metaphor of the king who built his palace above a privy may

refer to male and female prostitution, and other Canaanite 'abominations' practised on Mount Zion in honour of Baal and Asherah, before the monotheistic reform of the Temple rites (2 *Kings* XXXIII. 4 ff).

3. Three-year-old heifers are widely associated with Moon-worship because their horns resemble a new moon and because the Moon has three phases. In Babylonian astrology (see 1. 14), the Moon held the planetary power of water; and, under Mosaic Law, perfect ritual cleanliness could be conveyed by a 'water of separation' (*Numbers* XIX. 2 ff) mixed with the ashes of a red heifer. Ridya's appearance as a heifer at Tabernacles, which introduces the rainy season, is therefore mythically apt.

4. The waters' plea for pardon when God threatened to singe them, is reminiscent of the *Iliad* where Hephaestus kindles a brush fire on Xanthus's banks and makes his waters boil until he surrenders. Yet a common source is possible: Homer's debt to Near Eastern myths has become yearly more apparent.

5. God's use of snow and fire for Creation may be derived from *Psalm* CXLVIII. 4–8:

> *Praise Him ye heavens of the firmament, and ye waters that be above the firmament.*
> *Let them praise the name of the Lord, for He commanded and they were created.*
> *He has established them for ever and for ever; He has made a decree which shall not pass.*
> *Praise the Lord from the earth, ye dragons and all deeps,*
> *Fire and hail, snow and vapours and a stormy wind fulfilling His word.*

6. There are parallels in Egypt to the Jewish Temple legend that a rock on which the Sanctuary stood was the first solid thing created. The Pythoness's stone seat at Delphi also became known as 'the world's navel'.

7. Rabbah, a Babylonian Jew of the third century A.D., had travelled far. An apocryphal collection of his adventures recalls Lucian's early-second-century *True History*; but has a moralistic, rather than a satiric, intention.

8. The name of the God of Israel came to be regarded as too holy to be pronounced, except by the High Priest in the Holy of Holies on the Day of Atonement. In Talmudic times the sages entrusted their disciples once every seven years with the secret pronunciation of the Tetragrammaton YHWH (B. Kiddushin 71a), which otherwise was always spoken as *Adonai*. At the same time, twelve-letter, forty-two-letter and seventy-two-letter names of Yahweh, perhaps connected with Calendar Mysteries (Graves, *White Goddess*, ch. xvi) were also known to the initiated; when, however, these names were abused by sorcerers, they were suppressed,

and only the more pious priests continued to use them when giving their benediction; but even so purposely sang them indistinctly, 'swallowing' some phonemes and expanding others into sustained melodious lines (B. Kiddushin, *ibid.*). This is reminiscent of the Egyptian ritual in which, according to Demetrius of Alexandria, the gods were celebrated with seven vowels sung in succession.

9. The allegory of the two stones from which Adam struck fire is based on *Job* XXVIII. 3:

> *Man setteth an end to darkness and searcheth*
> *out the furthest bound, the stones of thick darkness*
> *and of the shadow of death.*

The midrash about the stone, rock or potsherd which God placed upon Tehom, thereby preventing her from rising up and flooding the earth, has a Sumerian prototype. An Enki-Ninhursag myth relates that the primeval waters of the Kur, or Nether World, rose violently to the surface, thus preventing any fresh waters from reaching fields and gardens. Thereupon Ninurta, god of the stormy South Wind and son of Enlil set a pile of stones over the Kur and restrained the flood.

5

EARLIER CREATIONS

(*a*) In the beginning God created numerous worlds, destroying one after the other as they failed to satisfy Him. All were inhabited by man, a thousand generations of whom He cut off, leaving no record of them.[1]

(*b*) After these first essays in creation, God was left alone with His great Name, and recognized at last that no world would satisfy Him unless it offered man a means of repentance. Hence, before making a new start, He created seven things: the Law, Gehenna, the Garden of Eden, the Divine Throne, the Celestial Pavilion, the Messiah's Name, and Repentance.[2]

(*c*) When two Divine Days—namely two thousand terrestrial years—had passed, God asked the Law, who had become His counsellor: 'What if I should create yet another world?' 'Lord of the Universe,' she asked in return, 'if a king has neither army nor camp, over what does he rule? And if there is no one to praise him, what honour has he?' God listened and approved.[3]

(*d*) Yet some say that the Law pleaded against God's creation of mankind with: 'Do not leave me at the mercy of sinners who drink evil like water!' God answered: 'I created Repentance as a remedy for such; the Divine Throne as my Seat of Judgement; the Pavilion, to witness sacrifices of atonement; the Garden of Eden, to reward the righteous; Gehenna, to punish the unrepentant; yourself, to occupy the minds of men; and the Messiah, to gather in the exiles.'[4]

1. Gen. Rab. 23, 68, 262–63.
2. Mid. Tehillim, 391; PRE, ch. 3.
3. PRE, ch. 3; cf. Gen. Rab. 20.
4. Yalqut Reubeni, i:22, quoting Sode Raza.

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1. It is not known whether the discovery of fossils far older than the four thousand years which had elapsed since Adam's day troubled the rabbis. If so, their account of previous experimental creations was more plausible than the theory held by such Victorian zoologists as Philip Gosse: God, he said, had inserted fossils in the rocks to try the Christian's faith.

2. It became an article of belief that the Law was eternal (cf. *Matthew* v. 18), and had existed before Creation. Hebrew myth, a charter confirming successive historical changes in religion, becomes allegorical at this late stage and defines the doctrine of individual salvation (see 61. 5).

3. Gehenna was the Jewish Hell. Its name is borrowed from the Valley of Hinnom at Jerusalem, which included Tophet (2 *Kings* XXIII. 10): a site originally used for human sacrifices to the God Moloch (2 *Chronicles* XXXIII. 8), afterwards for burning the city's rubbish.

4. The equivalence of one divine day with a thousand terrestrial years is derived from *Psalm* XC. 4: 'A thousand years in Thy sight are but as yesterday.'

6

THE PRIMEVAL MONSTERS DESCRIBED

(*a*) In the days before Creation, Rahab, Prince of the Sea, rebelled against God. When commanded: 'Open your mouth, Prince of the Sea, and swallow all the world's waters,' he cried: 'Lord of the Universe, leave me in peace!' Whereupon God kicked him to death and sank his carcase below the waves, since no land-beast could endure its stench.[1]

(*b*) Others hold that God spared Rahab's life, and that afterwards, when envious angels stole and threw into the sea 'The Book of Raziel', a compendium of divine wisdom which God had given Adam, He ordered Rahab to dive down and recover it. The Prince of the Sea obeyed without demur, yet later comforted God's enemies by supporting the Egyptians in their quarrel with the Children of Israel, and pleading for Pharaoh's army which God was about to drown in the Red Sea. 'Spare the Egyptians,' he cried, 'be content with the rescue of Israel!' But God, lifting His hand, destroyed Rahab and all his helpers. Some style Rahab 'the Celestial Prince of Egypt'. Others do not distinguish him either from Leviathan or Oceanus; or from the boastful Great Dragon who claimed to have created all seas and rivers, but whom God hauled ashore in a net, with his progeny, afterwards shattering their skulls and piercing their sides. When they still would not die, He set guardians to watch over the Great Dragon, who will finally be despatched on the Day of Reckoning.[2]

(*c*) Leviathan's monstrous tusks spread terror, from his mouth issued fire and flame, from his nostrils smoke, from his eyes a fierce beam of light; his heart was without pity. He roamed at will on the surface of the sea, leaving a resplendent wake; or through its lowest abyss, making it boil like a pot. No weapon in the armoury of mankind could dint his scales. Heaven's inhabitants themselves feared him. Yet God caught Leviathan with a hook, hauled him up from the Deep, tied down his tongue with a rope, thrust a reed through his nostrils, and pierced his jaws with a thorn—as though he had been a river fish. Then He threw the carcase in the bottom of a boat and took it off, as if to market.[3]

(*d*) When God created fishes and sea-beasts from light and water, He allowed Leviathan, who was larger than all his fellows put together, to rule them from a throne raised on a colossal underwater rock. Some say that he had many heads, or that there were two Leviathans—the Fleeing Serpent and the Crooked Serpent—both of whom God destroyed. Others, that He spared Leviathan as being one of His creatures, but wholly tamed him (or ordered the archangel Jahoel to do so), and still deigns to sport with him on the wide seas for three full hours a day. Great sea-dragons serve as Leviathan's food. He drinks from a tributary of the Jordan, as it flows into the ocean through a secret channel. When hungry, he puffs out a smoky vapour which troubles an immense extent of waters; when thirsty, he causes such an upheaval that seventy years must elapse before calm returns to the Deep, and even Behemoth on the Thousand Mountains shows signs of terror. But Leviathan fears one single creature only: a little fish called Chalkis, created by God for the sole purpose of keeping him in check.[4]

(*e*) Others hold that Leviathan has been confined by God to an ocean cave, where the world's whole weight rests upon him. His huge recumbent body presses down on Tehom, which prevents her from flooding the earth. Yet, since sea water is too salt for Leviathan's taste, thirst often compels him to raise one fin; the sweet waters of Tehom surge up and he drinks awhile, then drops the fin again.[5]

(*f*) Some say that Leviathan has as many eyes as the year has days, and radiant scales that obscure the very sun; that he grips his tail between his teeth and forms a ring around the Ocean. The firmament's lower band, which carries the signs of the Zodiac, is therefore also called 'Leviathan'.[6]

(*g*) Few men have ever been granted even an inkling of Leviathan's bulk; but once Rabh Saphra, as he sailed in a ship, saw a two-horned beast lifting its head from the waters. Engraved upon the horns he read: 'This tiny sea-creature, measuring hardly three hundred leagues, is on his way to serve as Leviathan's food.'[7]

(*h*) Some sages reconcile the rival traditions that God killed, and did not kill Leviathan, by believing Him to have created both a male and a female. According to these, God butchered the female and gelded the male, to prevent them from mating and thereby destroying the world—they say it would have been unseemly for Him to kill the male and sport with the female . . . When this lonely survivor sees God approach, he lays aside his grief; the righteous, watching the play, are likewise cheered by anticipation of what awaits them—

knowing that on Judgement Day they shall banquet off its flesh. From the female's hide, God made bright garments to clothe Adam and Eve; and preserved her flesh in brine for the same banquet.[8]

(*i*) Leviathan, like Rahab, exudes a fearful stench. Were it not that from time to time the monster purifies himself by sniffing the sweet flowers of Eden, all God's creatures would surely stifle.[9]

(*j*) Those who hold that Leviathan's life was spared, foresee a great angelic hunt in which he is the quarry. Yet even the boldest angels must flee from him as he stands at bay; and, if they rally to the attack, can only blunt their weapons on his scales. When, at length, Gabriel tries to haul him out of the Deep to which he has returned, Leviathan will swallow hook, line and fisherman. Then God in person must net and slaughter him.[10]

(*k*) God will not only prepare a magnificent banquet from Leviathan's flesh, distributing for sale in the streets of Jerusalem what the righteous cannot eat, but make them tents from his hide, and adorn the city walls with what is left—until they shine to the ends of the world.[11]

(*l*) Others predict a duel between Leviathan and Behemoth. After an earth-shaking struggle on the sea-shore, Behemoth's curved horns will rip Leviathan open, while Leviathan's sharp fins mortally stab Behemoth.[12]

(*m*) Yet others hold that Leviathan was to have been Behemoth's mate; but that God parted them, keeping Behemoth on dry land and sending Leviathan into the sea, lest their combined weight might crack Earth's arches.[13]

(*n*) Behemoth, the first land-beast created, resembles a prodigious hippopotamus: with a tail bigger than the trunk of a cedar, and bones like pipes of brass. He rules the land-creatures, as Leviathan those of the sea. They gambol around him, where he takes his ease among lotus, reed, fern and willows, or grazes on the Thousand Mountains. It is disputed whether Behemoth was fashioned from water, dust and light, or simply told to arise from Earth; also, whether he was born solitary, or once had a mate, as have all living creatures.[14] Some say that if Behemoth did possess a mate, he cannot have coupled with her: since their offspring would surely have overwhelmed the world. Others, that God prudently gelded the male and cooled the female's ardour; but spared her until the Last Days, when her flesh will delight the righteous.[15]

(*o*) God lets Behemoth graze on the Thousand Mountains, and though he crops these bare in a single day, yet each night the grass

grows again and, by morning, stands as high and rank as before. Behemoth is said to be a flesh-eater also: the Thousand Mountains supporting with their pasture many beasts that serve as his food. Summer heat makes him so thirsty that all the waters flowing down Jordan in six months, or even a year, barely suffice for a single gulp. He therefore drinks at a huge river issuing from Eden, Jubal by name.[16]

(*p*) Behemoth is called 'the Ox of the Pit.' Every year, at the summer solstice, he rises on his hind legs, as God has taught him, and lets out a fearful echoing roar that restrains all wild beasts from preying on man's flocks and herds for the next twelve months. He will often raise his great bushy tail and let the birds of the air take shelter there; then lower it gently and let the beasts of the field do likewise. Behemoth, despite his enormous strength, is as merciful as a good king should be: solicitous that none of the birds shall be harmed by their fellow-subjects, the beasts.[17]

(*q*) Although some believe that Leviathan and Behemoth will murder each other, it is predicted by others that God will send Michael and Gabriel against both creatures and that, when they fail to despatch either, He will shoulder the task Himself.[18]

1. B. Baba Bathra 74b; Num. Rab. 18.22; Mid. Wayosha, 46.
2. Mid. Wayosha, 47; Mid. Sekhel Tobh, 182; Ginzberg, LJ, I. 156; V. 26; *Isaiah* LI. 9; *Psalm* LXXIV. 13; *Isaiah* XXVII. 1; *Job* VII. 12; *Ezekiel* XXIX. 3–4 and XXXII. 2–6; cf. *Psalm* CXLVIII. 7; *Psalms of Solomon* II. 25–32; Gunkel, *Schöpfung und Chaos*, 78 ff.
3. *Isaiah* XXVII. 1; *Psalm* LXXIV. 14; *Job* XL. 25–32; XLI. 2–26.
4. *Psalm* LXXIV. 14; *Isaiah* XXVII. 1; *Psalm* CIV. 24–26; *Job* XL. 29; B. Baba Bathra 74b–75a; Gen. Rab. 52; Mid. Konen, 26; Alpha Beta diBen Sira B, 27a–28b, 36a; PRE, ch. 9; Targ. Yer. Gen. 1. 20; Mekhilta Bahodesh 7, 69b; Mekhilta diR. Shimon 109; Mid. Yonah, 98; Pesiqta diR. Kahana 188a; *Apoc. Baruch* XXIX. 4; B. Shabbat 77b; Pirke Rabbenu Haqadosh, 512a; Iggeret Baale Hayyim 3, 12.
5. *Apoc. Baruch* XXIX. 4; Seder Rabba diBereshit, 9; Baraita diMaase Bereshit, 47; Pesiqta Rabbati, 194b.
6. Kalir, in the piyyut Weyikkon Olam, following the Lamentations in the Roman Mahzor, ed. Mantova, 1712, p. 115; Pesiqta diR. Kahana, 188a; B. Baba Bathra 74b; Ginzberg, LJ, V. 45.
7. B. Baba Bathra 74a.
8. B. Baba Bathra 74b; B. Aboda Zara 3b; PRE, ch. 9; Mid. Yonah, 98; Sepher Hassidim, 476; cf. Zohar 2, 216.
9. B. Baba Bathra 75a.
10. B. Baba Bathra 75a; Mid. Alphabetot 438.
11. *Apoc. Baruch* XXIX. 4; B. Baba Bathra 75a–b; Targum *ad Ps.* CIV. 26; cf. Pesiqta diR. Kahana 29, 188a–b; Mid. Alphabetot 438; Pirqe Mashiah 76.
12. Lev. Rab. 13.3.
13. 4 *Ezra* VI. 47–52; *Enoch* LX. 7–8.
14. *Job* XL. 15–24; *Psalms* I. 10; Mid. Konen, 26; PRE, ch. 11; Gen. Rab. 52.
15. B. Baba Bathra 74b.
16. Mid. Konen, 26; Pesiqta Rabbati, 80b–81a; Lev. Rab. 13.3; 22.10; Num. Rab. 21.18; PRE, ch. 11.

17. Mid. Konen, 37; Mid. Adonay Behokhma, 64; Pesiqta Hadta, 48; Kalir, in the piyyut Weyikkon Olam, following the Lamentations in Roman Mahzor, ed. Mantova, 1712, p. 114b.
18. Pesiqta diR. Kahana, 29, 188a–b; Mid. Alphabetot 98; Ginzberg, LJ, V. 43.

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1. God's watch over the Great Dragon even after its death, and His restraint of Tehom by use of a magical sherd (see 4. *k*), recall the *Enuma Elish*, where Marduk sets watchers over Tiamat's carcase to prevent an escape of water.

2. Leviathan, in some aspects, resembles a whale; in others, a crocodile. Why he is called 'the Celestial Spirit of Egypt', and why Ezekiel (XXIX. 3) calls Pharaoh 'the great dragon that lies among his rivers', can be seen from a victory song in honour of Thotmes III: 'I let [the vanquished peoples] behold your Majesty in the likeness of a crocodile feared in the waters, which no man dares approach.'

3. Crocodiles were worshipped at Crocodilopolis, Ombos, Coptos, Athribis and Thebes. Their mummies have been found in several Egyptian cemeteries. According to Plutarch, crocodiles were believed to lay their eggs exactly above the level of the next Nile flood—a great assistance to farmers who came across them. Crocodiles were also native to Palestine, and survived in the River Zerka until the beginning of this century. A small Gnostic stele from Caesarea shows them being hunted; according to Diodorus Siculus, they were caught on baited hooks, and killed with iron forks, though seldom, because of their sanctity. He wrote that the crocodile feared only the ichneumon, a creature no bigger than a little dog, which ran up and down the banks of the Nile breaking their eggs for the benefit of mankind.

The chalkis, a substitute for the ichneumon in Jewish tradition, is a gregarious fish. Some commentators make it a sardine, others a herring: which seems an apter choice, because in Northern European folklore the herring is preferred to the whale as King of the Sea.

4. Leviathan perhaps borrowed his stench from Tehom-Tiamat, whose name seems to have been connected by early popular etymology with the Arabic *tahama* ('stinking'), and *Tihama*, a name for the low-lying southwest Arabian shore. This etymology would have been strengthened by the phenomenon of a stranded whale: no dead animal smells stronger.

5. Behemoth resembles a wild ox in so far as he roved on the Thousand Mountains—doubtless at the sources of the Nile—and would one day rip Leviathan open with his curved horns. For the most part, however, he is a hippopotamus. Herodotus, Diodorus and Pliny, in writing of the Nile, all pair the hippopotamus and crocodile. That the hippopotamus has enormous strength, frequents the reedy parts of rivers, can stay under water for as long as ten minutes, but is herbivorous and therefore inoffensive to other beasts, agrees with the account of Behemoth in *Job* XL. 15–24. Ac-

cording to Herodotus, the female hippopotamus was worshipped at Pamprenis as Set's wife. She was called Taurt ('the great one'), and made patroness of pregnancy, but never humanized like other animal deities. Diodorus notes that it would be disastrous to mankind if hippopotami were to breed unmolested, and that some Egyptians therefore harpoon them. Possibly this comment and Diodorus's praise of the ichneumon's concern for the future of mankind has suggested the inevitable castastrophe if Leviathan and Behemoth were to mate. The mild hippopotamus caused such damage to Nile crops that by Roman times it had been practically exterminated.

6. Both crocodile and hippopotamus were sacred to Set, and supernatural pictures of them in the Egyptian *Book of the Dead*, which honours Osiris, Set's enemy, may have prompted Jewish mythologists to identify them with the Babylonian monsters.

7. Crocodiles and hippopotami are, according to Diodorus, all but inedible, but Herodotus says that they were sometimes eaten, presumably at an annual totem feast: hence the flesh of Leviathan and Behemoth reserved for the righteous on the Last Day. The poor of the Middle East have always hungered for flesh feasts to supplement their predominantly cereal diet.

8. Oceanus, whom Hesiod makes the eldest of the Titans and father of three thousand rivers, and whom Homer calls a god inferior only to Zeus, was supposed to girdle the earth like a serpent, just as the Zodiac girdles the sky. He was thus readily identified with Leviathan, the Great Dragon and Rahab; Scandinavian myths also make him a dragon. His appearance on the coins of Tyre, a city against which Isaiah (XXIII. 1–18), Amos (I. 10) and Joel (IV. 4) prophesied destruction, may account for the brutal kick which God dealt him (see 4. *h*).

9. The many-headed Leviathan of *Psalm* LXXIV. 14, is the seven-headed monster on Hittite cylinder seals, and mentioned in Ugaritic mythology. It also occurs on a Sumerian mace-head, and on a Babylonian seal from the third millennium B.C.

10. Mythical water-monsters in relief decorate six small panels at the base of the Menorah candelabrum shown on Titus's triumphal arch at Rome. This arch commemorates his sack of Jerusalem in 70 A.D. King Solomon had placed five such golden candelabra on either side of the Great Altar, besides supplying silver ones. When Nebuchadrezzar destroyed the Temple in 586 B.C., he took them all away. Some decades later, another golden Menorah stood in the Second Temple, built by Zerubbabel. This, in turn, was carried off by Antiochus Epiphanes, King of Syria (175–163 B.C.), but replaced by Judas Maccabeus. Close correspondences between the candelabrum shown on Titus's Arch and the account in *Exodus* of the pre-Exilic Menorah suggest that, though the author of *Exodus* has described no more than stem and branches, yet the monsters of the Maccabean Menorah also occurred on the Solomonic one.

11. The Menorah's cosmic significance was first mentioned by Zechariah (IV. 10), who had learned in a vision that its seven lamps were 'the eyes of Yahweh that run to and fro through the universe', namely the seven planets (see 1. 6). This view was endorsed by Josephus and Philo, contemporaries of Titus, and by midrashic writers of two or three centuries later. The annual lighting of the Temple candelabra at the autumn festival will have commemorated God's creation of stars on the fourth day: because the Menorah's central stem rises into the fourth branch, and because Babylonian priests held the fourth planet sacred to Nabu who invented astronomy. Probably, then, the Menorah monsters represent those which God overcame before He began His work of Creation.

On the lower left panel, a pair of dragons face each other in similar positions, though their wings and tails differ. These may be read as two Leviathans: the Fleeing Serpent and the Crooked Serpent. The symmetrical and identical fish-tailed creatures with somewhat feline heads shown in the top left and right panels are, perhaps, the 'great dragons' of *Genesis* 1. 21. The dragon on the lower central panel, with its head twisted haughtily up and backward, suggests Rahab ('haughtiness'). An indistinct monster on the lower right may be Tehom or Ephes. A relief on the top central panel vaguely resembles the familiar pair of Phoenician winged creatures always shown facing each other: possibly they are cherubim, God's messengers, whose effigies surmounted the Ark of the Covenant. It may have been in memory of these reliefs that a second-century Tannaitic rule explicitly forbids representations of dragons with spikes protruding from their necks as being emblems of idolatry, though smooth-necked dragons, such as those shown on the base of the Menorah, are permitted (Tos. Avodah Zarah, v.2).

12. Solomon is said to have won much of his wisdom from the 'Book of Raziel,' a collection of astrological secrets cut on sapphire, which the angel Raziel kept. The idea of a divine book containing cosmic secrets appears first in the Slavonic *Book of Enoch* (xxxiii), which states that God had written books of wisdom (or, according to another version, dictated them to Enoch), that He then appointed the two angels Samuil and Raguil (or Semil and Rasuil) to accompany Enoch back from heaven to earth, and commanded him to give these books to his children and children's children. This may well be the origin of the 'Book of Raziel' which, according to Jewish tradition, was given by the Angel Raziel to Adam, from whom it descended through Noah, Abraham, Jacob, Levi, Moses and Joshua until it reached Solomon. According to the Targum on *Ecclesiastes* x. 20: 'Each day the angel Raziel standing upon Mount Horeb proclaims the secrets of men to all mankind, and his voice reverberates around the world.' A so-called *Book of Raziel*, dating from about the twelfth century, was probably written by the Kabbalist Eleazar ben Judah of Worms, but contains far older mystical beliefs.

7

THE REEM AND THE ZIZ

(*a*) So strong and fierce is the enormous wild-ox called Reem that any attempt at teaching it to draw a plough or harrow would be extreme folly. God alone can save mankind from those terrible horns.[1]

(*b*) Only a single pair of reems ever exists at the same time. The bull lives at one end of Earth, the cow at the other. Every seventy years they meet and copulate, whereupon the cow bites the bull to death. She conceives twin-calves, a male and a female; but, in the eleventh and last year of her pregnancy, becoming too gravid to move, lies down and rolls from side to side. There she would starve, were it not for her copious spittle which waters the fields all around and makes them grow sufficient grass to sustain life. At last her belly bursts open, the twins leap out, and she expires. Immediately, the young reems separate—the male calf going east, the female west—to meet again after seventy years.[2]

(*c*) King David, as a boy, led his father's sheep up what he mistook for a mountain but was, in fact, a sleeping reem. Suddenly it awoke and rose to its feet. David clasped the reem's right horn, which reached to Heaven, praying: 'Lord of the Universe, lead me to safety, and I will build You a temple one hundred cubits in span, like the horns of this reem.' God mercifully sent a lion, the King of Beasts, before whom the reem crouched in obeisance. Since, however, David was himself afraid of the lion, God sent a deer for it to pursue. David then slid down from the reem's shoulder and escaped.[3]

(*d*) Many generations later, Rabba bar Bar-Hana, the famous traveller, saw a day-old reem-calf bigger than Mount Tabor, with a neck measuring three leagues around. The dung it dropped into the river-bed of Jordan caused the stream to overflow.[4]

(*e*) Yet the reem would have perished in the Flood, had not Noah saved two of its young. He found no room for them in the Ark, but bound their horns to the stern and let their nose-tips rest on deck. Thus they swam behind, leaving a furrow-like wake which spread as far as the distance between Tiberias and Susita on the opposite shore of Lake Gennesaret.[5]

(*f*) In Rabbi Hiyya bar Rabha's day, a newly born reem-calf came to Israel and uprooted every tree in the land. A fast being proclaimed, Rabbi Hiyya prayed God for deliverance; whereupon its dying mother lowed from the desert, and it went back to her.[6]

(*g*) The Ziz is so named because his flesh has many different flavours: tasting like this (*zeh*) and like this (*zeh*). He is a clean bird, fit for food, and capable of teaching mankind the greatness of God.[7]

(*h*) All birds, including the Ziz, their King, were created on the Fifth Day from marsh, and thus rank between land and sea-beasts.[8] But if God had not given the weaker birds a merciful dispensation, they could never have held their own against eagle, hawk and other birds of prey; for in the month of Tishri, He commands the Ziz to lift his head, flap his wings, crow aloud, and fill birds of prey with such terror that they spare the lesser breeds.[9]

(*i*) God set one of the newly created Ziz's feet upon a fin of Leviathan, and found that his head reached the Divine Throne. His outspread wings can darken the sun, and restrain the fiery South Wind from parching all Earth.[10]

(*j*) The same Bar-Hana reports that, on a sea voyage, he and his shipmates saw the Ziz standing in mid-Ocean; yet the waves wetted only his ankles. 'We judged that the sea must be shallow,' writes Bar-Hana, 'and thought to disembark and cool ourselves. But a heavenly voice warned us: "Seven years ago, a ship's carpenter dropped his axe at this spot and it has not yet touched bottom!"'[11]

(*k*) There is also a hen-Ziz. Though taking good care of her single huge egg, and hatching it on some far mountain, she once accidentally let fall one that was addled. The stinking contents drowned sixty cities and swept away three hundred cedar-trees.[12]

(*l*) Eventually, the Ziz will share the fate of Leviathan and Behemoth: to be slaughtered and served as food for the righteous.[13]

1. *Psalms* XXII. 22; XCII. 11; *Job* XXXIX. 9–10.
2. Agudat Agadot 39; Ginzberg, LJ, I. 30–31.
3. Mid. Tehillim 195, 395, 408.
4. B. Baba Bathra 73b.
5. Gen. Rab. 287; B. Zebahim 113b.
6. See preceding note.
7. Lev. Rab. 22.10; Mid. Tehillim 363; B. Gittin 31b; B. Baba Bathra 25a; Targ. *Job* III. 6; XXXVIII. 36; XXXIX. 13; B. Bekhorot 57b; B. Menahot 66b, B. Sukka 5a; B. Yoma 80a; Sifra 1.14; Gen. Rab. 173.
8. B. Hullin 27b; Pesiqta diR. Kahana 35a; Tanhuma Buber Num. 122; Tanhuma Huqqat 6; Num. Rab. 19.3; Eccl. Rab. 7.23; Mid. Konen, 26; Philo, *De Mundi Opif.* 20; PRE, ch. 9; Targ. Yer. *ad Gen.* I. 20.

9. Mid. Konen, 37–38; Mid. Adonay Behokhma, 65–66; Pesiqta Hadta, 48.
10. Mid. Konen, 26; Lev. Rab. 22.10; Gen. Rab. 173; B. Gittin 31a; B. Baba Bathra 25a.
11. B. Baba Bathra 73b.
12. B. Bekhorot 57b; B. Menahot 66b; B. Yoma 80a.
13. Mid. Tehillim 153.

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1. Balaam, in his blessing, compared God's matchless strength to that of a reem (*Numbers* XXIII. 22; XXIV. 8); and Moses used the same metaphor in his blessing of Joseph (*Deuteronomy* XXXIII. 17). According to Doughty's *Arabia Deserta*, the *reem* of Northern Arabia, though called a 'wild-ox', is a large, very fleet antelope (*beatrix*), whose venison is esteemed above all other by the Bedouin. Because its long, sharp, straight horns can transfix a man, Arab hunters keep at a respectful distance until their shots have wounded it mortally. Leather from a buck's tough hide makes the best sandals; its horns serve as tent-pegs or picks.

Since the Palestinian reem had become extinct by late Biblical times, and single horns from Arabia were imported to Alexandria as rarities, the third century B.C. Septuagint translators rendered 'reem' as *monokerōs*, or 'unicorn'; thus confusing it with the one-horned rhinoceros. Balaam's comparison of God's strength to that of a reem explains later exaggerated accounts of its size. The Noah's Ark story answers a disciple's question: 'Why did the reem, if it were so huge, not drown in the Deluge?'

2. The original meaning of *ziz* (in the phrase *ziz sadai*, or 'ziz of the field'—*Psalms* I. 11 and LXXX. 14) seems to have been 'insects', or possibly 'locusts', from the Akkadian word *zizanu*, or *sisanu*. But when the Septuagint appeared, this had been forgotten, and it was translated in the First Psalm as 'fruit of the field', though in the Eightieth Psalm as 'wild ass'. St. Jerome's Latin Vulgate (completed A.D. 405) altered the Septuagint's 'fruit of the field' to 'beauty of the field'; and 'wild ass' to 'peculiar beast'. The Aramaic Targum and the Talmud, on the other hand, explain *ziz* as *tarnegol bar* ('wild cock'), or *ben netz* ('son of the hawk'), or *sekhwi* ('cock'), or *renanim* ('jubilations') or *bar yokhni* ('son of the nest'); thus connecting it with elaborate Iranian myths about the sacred cock of Avesta, and with the *roc* or *rukh* also called *saēna* or *simurgh*, of the *Arabian Nights* and Persian folklore, which could carry off elephants and rhinoceroses as food for its young. Rashi of Troyes, the eleventh-century scholar, comes closer to the original sense with 'a creeping thing, named *ziz*, because it moves on, *zaz*, from one place to another.'

8

THE FALL OF LUCIFER

(*a*) On the Third Day of Creation God's chief archangel, a cherub by name Lucifer, son of the Dawn ('Helel ben Shahar'), walked in Eden amid blazing jewels, his body a-fire with carnelian, topaz, emerald, diamond, beryl, onyx, jasper, sapphire and carbuncle, all set in purest gold. For awhile Lucifer, whom God had made Guardian of All Nations, behaved discreetly; but soon pride turned his wits. 'I will ascend above the clouds and stars,' he said, 'and enthrone myself on Saphon, the Mount of Assembly, thus becoming God's equal.' God, observing Lucifer's ambitions, cast him down from Eden to Earth, and from Earth to Sheol. Lucifer shone like lightning as he fell, but was reduced to ashes; and now his spirit flutters blindly without cease through profound gloom in the Bottomless Pit.[1]

1. *Isaiah* XIV. 12–15; 2 *Enoch* XXIX. 4–5; *Luke* X. 18; 2 *Cor.* XI. 14; Septuagint and Vulgate to *Isaiah* XIV. 12–17; Targum *Job* XXVIII. 7.

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1. In *Isaiah* XIV. 12–15, the King of Babylon's pre-ordained fall is compared to that of Helel ben Shahar:

How art thou fallen from heaven,
O Lucifer son of the Dawn!
How art thou cast down to the ground,
Despoiler of nations!

And thou saidst in thy heart:
'I will ascend to heaven,
Above the stars of El
Will I lift my throne;
I will sit on the Mount of Meeting,
In the utmost North.

'I will ascend above the hills of cloud;
I will be like unto the Most High!'

Yet thou art brought down to Sheol,
To the bottomless abyss.

This short reference suggests that the myth was familiar enough not to need telling in full: for Isaiah omits all details of the archangel's punishment by God (here named *Elyon*, 'the Most High'), who resented rivals in glory. Ezekiel (XXVIII. 11–19) is more explicit when he makes a similar prophecy against the King of Tyre, though omitting Lucifer's name:

> *Moreover the word of the Lord came unto me, saying:*
> *'Son of man, take up a lamentation upon the King of Tyrus, and say unto him: "Thus saith the Lord God: Thou sealest up the sum full of wisdom, and perfect in beauty.*
> *'"Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared for thee in the day that thou wast created.*
> *'"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*
> *'"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*
> *'"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.*
> *'"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.*
> *'"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.*
> *'"All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."'*

2. Helel ben Shahar was originally the planet Venus, the last proud star to defy sunrise: a simple Hebrew allegory which has, however, been combined with the myth of Phaethon's fall—burned to death when he presumptuously drove his father Helius's sun-chariot. This myth, though Greek, seems to have originated in Babylon where, every year, a masterless sun-chariot symbolizing the demise of the Crown—during which a boy-

surrogate occupied the royal throne for a single day—careered through the city streets. The surrogate, a favourite of the Goddess Ishtar (who controlled the planet Venus) was afterwards sacrificed. Isaiah seems, therefore, to be prophesying that the king must suffer the same death as his surrogate. In Greek myth, Phaethon son of Apollo became identified with a namesake, Phaethon son of Eos ('Dawn'); according to Hesiod, the Goddess Aphrodite (Ishtar) carried him off to guard her temple. Ezekiel's King of Tyre worshipped Ishtar and watched boys being burned alive as surrogates of the God Melkarth ('Ruler of the City').

3. Although *Job* XXXVIII. 7 describes the 'morning stars' singing together, the name 'Helel' occurs nowhere else in Scripture; but Helel's father, Shahar ('Dawn'), appears in *Psalm* CXXXIX. 9 as a winged deity. Ugaritic mythology makes Shahar, or Baal son of El, a twin-brother to Shalem ('Perfect'). The Mountain of the North ('Saphon') which Helel aspired to ascend, can be identified with Saphon, Mount of God, upon which, according to Ugaritic myth, stood Baal's Throne. When Baal was killed by Mot, his sister Anath buried him there. Saphon, or Zaphon, the 5800-foot mountain—now called Jebel Akra—on which the North Semitic Bull-god El also ruled 'in the midst of his divine assembly', rises near the mouth of the Orontes. The Hittites named it Mount Hazzi, and held it to be the place from where Teshub, the Storm god, his brother Tashmishu, and his sister Ishtar sighted the terrible stone-giant (the 'diorite man' as some scholars translate it) Ullikummi who planned their destruction; launched their attack against him, and finally defeated him. The Greeks named it Mount Casius, home of the monster Typhon and the she-monster Delphyne who together disarmed Zeus, King of Heaven, and kept him prisoner there in the Corycian Cave until the god Pan subdued Typhon with a great shout and Hermes, god of Cunning, rescued Zeus. The Orontes had been known as 'Typhon'. Saphon was famous for the destructive north winds that whirled from it over Syria and Palestine. All these myths refer to conspiracies against a powerful deity; in the Hebrew alone no mention is made of God's initial discomfiture.

4. Lucifer is identified in the New Testament with Satan (*Luke* X. 18; 2 *Corinthians* XI. 14), and in the Targum with Samael (Targ. ad *Job* XXVIII. 7).

9

THE BIRTH OF ADAM

(*a*) On the Sixth Day, at God's command, Earth was delivered of Adam. And as a woman remains unclean for thirty-three days after the birth of a male child, so likewise did Earth for thirty-three generations—until the reign of King Solomon, before which time God's Sanctuary could not be built at Jerusalem.[1] The elements of fire, water, air and darkness combined in Earth's womb to produce living creatures;[2] yet, though all her offspring were conceived on the First Day, herbs and trees made their appearance on the Third, sea-beasts and birds on the Fifth, land-beasts, creeping things and Man on the Sixth.[3]

(*b*) God did not use earth at random, but chose pure dust, so that Man might become the crown of Creation.[4] He acted, indeed, like a woman who mixes flour with water and sets aside some of the dough as a *halla* offering: for He let a mist moisten the earth, then used a handful of it to create Man, who became the world's first *halla* offering. Being the son of *Adama* ('Earth'), Man called himself 'Adam' in acknowledgement of his origin; or perhaps Earth was called Adama in honour of her son; yet some derive his name from *adom* ('red'), recording that he was formed from red clay found at Hebron in the Damascene Field near the Cave of Machpelah.[5]

(*c*) It is improbable, however, that God used earth from Hebron, this being a less holy site than the summit of Mount Moriah, Earth's very navel, where the Sanctuary now stands: for there Abraham was blessed because of his readiness to sacrifice Isaac. Hence some relate that God commanded the Archangel Michael: 'Bring Me dust from the site of My Sanctuary!' This He gathered into the hollow of His hand and formed Adam, thus binding mankind by natural ties to the mountain on which Abraham would expiate his forefathers' sins.[6]

Some say that God used two kinds of dust for Adam's creation: one gathered from Mount Moriah; the other a mixture culled at the world's four corners and moistened with water drawn from every river and sea in existence. That, to ensure Adam's health, He used male dust and female soil. That Adam's name reveals the formative elements of his creation: its three Hebrew letters being their initials—

epher ('dust'), *dam* ('blood') and *marah* ('gall')—since, unless these are present in equal measure, man sickens and dies.[7]

(*d*) God disdained to fetch Adam's dust Himself, and sent an angel instead—either Michael to Mount Moriah, or Gabriel to the world's four corners. Nevertheless, when Earth gainsaid the angel, knowing that she would be cursed on Adam's account, God stretched forth His own hand.[8]

Some insist that dust for Adam's trunk was brought from Babylonia, for his head from Israel, for his buttocks from the Babylonian fortress of Agma, and for his limbs from certain other lands.[9]

The various colours found in man are a reminder of these different kinds of dust: the red formed Adam's flesh and blood; the black, his bowels; the white, his bones and sinews; the olive-green, his skin.[10]

By using dust from every corner of the world, God has ensured that in whatever land Adam's descendants die, Earth will always receive them back. Otherwise, if an Easterner should travel to the West, or a Westerner to the East, and the hour of his death came upon him, the soil of that region might cry: 'This dust is not mine, nor will I accept it; return, sir, to your place of origin!' But whereas Adam's body was fashioned from terrestrial elements, his soul was fashioned from celestial ones; though some believe that this also proceeded from Earth.[11]

(*e*) The hour at which God created Adam's soul has been much disputed: whether at dawn on the Sixth Day (his body being made a little later), or whether on the Fifth Day before the appearance of sea-beasts; or whether this precious thing was the very first of God's handiworks. Some hold that the creation of Adam's inert clod preceded not only his soul, but even Light itself. They say that God, when about to breathe His spirit into it, paused and reminded Himself: 'If I let Man live and stand up at once, it may later be claimed that he shared My task . . . He must stay as a clod until I have done!' At dusk on the Sixth Day, therefore, the ministering angels asked: 'Lord of the Universe, why have You not yet created Man?' He made answer: 'Man is already created, and lacks only life.' Then God breathed life into the clod, Adam rose to his feet, and the work of Creation ended.[12]

(*f*) God had given Adam so huge a frame that when he lay down it stretched from one end of Earth to the other; and when he stood up, his head was level with the Divine Throne. Moreover, he was of such indescribable beauty that though, later, the fairest of women seemed like apes when compared with Abraham's wife Sarah, and though Sarah would have seemed like an ape when compared with

Eve, yet Eve herself seemed like an ape when compared with Adam, whose heels—let alone his countenance—outshone the sun! Nevertheless, though Adam was made in God's image, yet he too seemed like an ape when compared with God.[13]

(*g*) All living things approached the radiant Adam in awe, mistaking him for their Creator. But as they prostrated themselves at his feet, he rebuked them saying: 'Let us come before God's presence with thanksgiving; let us worship and bow down, kneeling before the Lord our Maker . . .' God was gratified, and sent angels to pay Adam homage in Eden. They bowed submissively, roasted his meat and poured his wine. The envious Serpent alone disobeyed; whereupon God expelled him from His presence.[14]

Some say that all the ministering angels conceived a hatred for Adam, lest he might become God's rival, and tried to scorch him with fire; God, however, spread His hand over Adam and made peace between him and them.[15]

Elsewhere it is told that Adam's huge frame and radiant countenance so amazed the angels that they called him 'Holy One', and flew trembling back to Heaven. They asked God: 'Can there be two divine Powers: one here, the other on Earth?' To calm them, God placed His hand on Adam and reduced his height to a thousand cubits. Later, when Adam disobediently ate from the Tree of Knowledge, God further reduced his stature to a mere hundred cubits.[16]

(*h*) It has been said that God did not shrink Adam's body, but trimmed innumerable flakes off his flesh. Adam complained: 'Why do You diminish me?' God replied: 'I take only to give again. Gather these trimmings, scatter them far and wide: wherever you cast them, there they shall return to dust, so that your seed may fill the whole Earth.'[17]

(*i*) While Adam lay a prostrate clod, stretched immobile across the world, he could nevertheless watch the work of Creation. God also showed him the Righteous Ones who should descend from him—not in vision, but by pre-creating them for his instruction. These Righteous Ones were dwarfed by Adam's frame and, as they thronged about him, some clung to his hair, others to his eyes, ears, mouth and nostrils.[18]

1. Agudat Agadot 77.
2. Gen. Rab. 100; Mid. Agada Gen. 4; cf. Aptowitzer, HUCA VI. 212; Zohar, Gen. 92; Philo, *De Mundi Opif.* 13.
3. *Genesis* I. 9–13, 20–27.
4. *Genesis* II. 6–7; Philo, *De Mundi Opif.* 47; Yer. Shabbat 5b mid.; cf. Tanhuma Buber Gen. 23; Tanh. Noah 1, Wayiqra 53, Metzora 9; Gen. Rab. 126, 160;

Yalqut Makhiri Prov. 20:25; Metzora 69; Baraita diMass. Nidda in Tosephta Atiqta; Abot diR. Nathan 117; Otzar Midrashim 10.

5. Gen. Rab. 156; Num. Rab. 19:63; Mid. Tehillim 74; Pesiqta Rabb. 61b; Pesiqta diR. Kahana 34a, 36b; Mid. Qoheleth 7:27; Mid. Abkir, ed. Marmorstein, 131; Sepher Yuhasin 232; Otzar Midrashim 317; cf. Abot diR. Nathan 119; Josephus Flavius *Ant.* i.1.2; Siegfried, Philo von Alex. 391; Theodoret., Quaest. 60 in Gen.; Dillmann, *Gen.* 53; G. Rosen, ZDMG, 1858:500; Grünbaum, ZDMG, 1877: 299.
6. Gen. Rab. 132; Yer. Nazir 56b top; Mid. Hagadol, Gen. 73; Num. Rab. 4:8; Mid. Tehillim 92; Seder Eliyahu Zuta, 173; PRE, ch. 11 and 20: Apoc. Mos. ed. Tischendorf, 21; Mid. Konen, 27.
7. Targum Yer. *ad Gen.* II. 7; Gen. Rab. 130–31; cf Mid. Abkir, 131; Philo, *De Mundi Opif.* 51; *De Decalogo* 8; *De Somn.* 1:3; Num. Rab. 14:12; Mid. Hagadol Gen. 73, 101; B. Sota 5a; cf. PRE, ch. 12; Otzar Midrashim 164.
8. Mid. Konen, 27; Yerahme'el 15; Ginzberg, LJ, I. 54; V. 71, 72.
9. B. Sanh. 38a–b.
10. Targum Yer. *ad Gen.* II. 7; PRE, ch. 11.
11. PRE, ch. 11; Rashi *ad Gen.* II. 7; Tanhuma Pequde 3; Tanhuma Buber Lev. 33; Gen. Rab. 54, 128; Mid. Tehillim 529.
12. Gen. Rab. 54–56, 199, 230f; Mid. Tehillim 529; Lev. Rab. 14.1: Tanhuma Buber Lev. 32; Yalqut, 34; Liqqutim 2; cf. Ginzberg, LJ, V. 64; Patai, *Adam* I:187.
13. B. Baba Bathra 58a; Lev. Rab. 20.2.
14. PRE, ch. 11; cf. Zohar Gen. 442; Lev. 214; Ephr. Syr. Gen. main part 1; *Schatzhöhle* 4; Hagoren, 40; Vita Adae, 12; B. Sanh. 59b; Abot diR. Nathan 5; Bereshit Rabbati 24; Eldad Hadani, 77 f.
15. Abot diR. Nathan 23.
16. Otzar Midrashim 70f., 428b; BHM iii. 59; Eldad Hadani 66; Hagoren, 40; Sepher Hassidim, 200; B. Hagiga 12a; Gen. Rab. 102, 178; PRE, ch. 11; cf. Lev. Rab. 14.1; 18.2; Pesiqta Rabbati 115b; Tanhuma Buber Lev. 37, etc.
17. Sepher Hassidim, 290.
18. Ex. Rab. 40.3.

*

1. It is doubtful whether the masculine word *Adam* ('man') and the feminine *adama* ('earth') are etymologically related. However, such a relation is implicit in *Genesis* II, and accepted by midrashic and Talmudic commentators. A less tenuous connexion, first suggested by Quintilian (i. v. 34), exists between the Latin *homo* ('man') and *humus* ('earth'): modern linguists trace both to the ancient Indo-European root which, in Greek, produced *chthon* ('earth'), *chamai* ('on the earth') and *epichthonios* ('human').

2. The myth of Man's creation from earth, clay or dust is widely current. In Egypt, either the God Khnum or the God Ptah created man on a potter's wheel; in Babylonia, either the Goddess Aruru or the God Ea kneaded man from clay. According to a Phocian Greek myth, Prometheus used a certain red clay at Panopeus; what was left there continued for centuries to exude an odour of human flesh.

3. A *halla* was the priest's share in 'the first of your dough' (*Numbers* xv. 17–21); but the rabbis ruled that dough should be subject to the Law only if it amounted to an *omer*, and that the priest's share should be one-twelfth of the whole, or one-twenty-fourth if mixed at a bakery rather than a private dwelling (M. Eduyot i. 2; M. Halla ii. 17).

4. The ancient Hebrews regarded what we call olive-green as the ideal complexion. Thus it is said of Esther, in praise of her beauty, that 'her skin was greenish like the skin of a myrtle.' (B. Megilla 13a).

5. Speculations about Adam's origin vexed Christians and Moslems who knew no Hebrew. According to the Slavonic *Enoch*, based on a Greek original, 'Adam's name comes from the initials of the four principal winds: Anatole, Dysis, Arctos and Mesembria,' because his body was made of dust gathered at the cardinal points of the compass. According to the Syriac *Cave of Treasures*, God's angels saw His right hand stretched across the world, and watched while He took dust, as little as a grain, from the whole earth, and a drop of water from all the waters of the universe, and a little wind from all the air, and a little warmth from all the fire, and placed these four weak elements together into the hollow of His hand, and thus created Adam. The Moslems relate that the angels Gabriel, Michael, Israfil and Azrail brought dust from the four corners of the world, and with it Allah created the body of Adam; to form his head and heart, however, Allah chose dust from a site at Mecca, where the Holy Ka'aba later rose. Mecca is the navel of the earth for Moslems; as Mount Moriah was for the Hebrews; and Delphi for the Greeks.

6. An Arab tradition of Jewish origin agrees that Earth had rebelled against Adam's creation. When Allah sent first Gabriel and then Michael to fetch the necessary dust, she protested on each occasion: 'I invoke Allah against you!' Thereupon he sent the Angel of Death, who swore not to return until he had accomplished the divine will. Earth, fearing his power, let him gather white, black and copper-red dust—hence the different-coloured races of mankind.

7. That God made Adam perfect, although liable to be misled by a wrong exercise of free will, is the main moral of these myths and glosses. It deprives man of an excuse to sin, and justifies God's command to Abraham: 'I am Almighty God, walk before Me and be perfect!' Nevertheless, the origin of evil continued to puzzle the sages. They invented a myth of Eve's seduction by Samael, who begot Cain the murderer on her (see 14. *a*), though *Genesis* specifically makes Adam father Cain as well as Abel.

8. Adam's rebuke to the angels is borrowed from the Ninety-Fifth Psalm.

10

ADAM'S HELPMEETS

(*a*) Having decided to give Adam a helpmeet lest he should be alone of his kind, God put him into a deep sleep, removed one of his ribs, formed it into a woman, and closed up the wound. Adam awoke and said: 'This being shall be named "Woman", because she has been taken *out of man*. A man and a woman shall be one flesh.' The title he gave her was Eve, 'the Mother of All Living'.[1]

(*b*) Some say that God created man and woman in His own image on the Sixth Day, giving them charge over the world;[2] but that Eve did not yet exist. Now, God had set Adam to name every beast, bird and other living thing. When they passed before him in pairs, male and female, Adam—being already like a twenty-year-old man—felt jealous of their loves, and though he tried coupling with each female in turn, found no satisfaction in the act. He therefore cried: 'Every creature but I has a proper mate!', and prayed God would remedy this injustice.[3]

(*c*) God then formed Lilith, the first woman, just as He had formed Adam, except that He used filth and sediment instead of pure dust. From Adam's union with this demoness, and with another like her named Naamah, Tubal Cain's sister, sprang Asmodeus and innumerable demons that still plague mankind. Many generations later, Lilith and Naamah came to Solomon's judgement seat, disguised as harlots of Jerusalem.[4]

(*d*) Adam and Lilith never found peace together; for when he wished to lie with her, she took offence at the recumbent posture he demanded. 'Why must I lie beneath you?' she asked. 'I also was made from dust, and am therefore your equal.' Because Adam tried to compel her obedience by force, Lilith, in a rage, uttered the magic name of God, rose into the air and left him.

Adam complained to God: 'I have been deserted by my helpmeet.' God at once sent the angels Senoy, Sansenoy and Semangelof to fetch Lilith back. They found her beside the Red Sea, a region abounding in lascivious demons, to whom she bore *lilim* at the rate of more than one hundred a day. 'Return to Adam without delay,' the angels

said, 'or we will drown you!' Lilith asked: 'How can I return to Adam and live like an honest housewife, after my stay beside the Red Sea?' 'It will be death to refuse!' they answered. 'How can I die,' Lilith asked again, 'when God has ordered me to take charge of all newborn children: boys up to the eighth day of life, that of circumcision; girls up to the twentieth day. None the less, if ever I see your three names or likenesses displayed in an amulet above a newborn child, I promise to spare it.' To this they agreed; but God punished Lilith by making one hundred of her demon children perish daily;[5] and if she could not destroy a human infant, because of the angelic amulet, she would spitefully turn against her own.[6]

(*e*) Some say that Lilith ruled as queen in Zmargad, and again in Sheba; and was the demoness who destroyed Job's sons.[7] Yet she escaped the curse of death which overtook Adam, since they had parted long before the Fall. Lilith and Naamah not only strangle infants but also seduce dreaming men, any one of whom, sleeping alone, may become their victim.[8]

(*f*) Undismayed by His failure to give Adam a suitable helpmeet, God tried again, and let him watch while he built up a woman's anatomy: using bones, tissues, muscles, blood and glandular secretions, then covering the whole with skin and adding tufts of hair in places. The sight caused Adam such disgust that even when this woman, the First Eve, stood there in her full beauty, he felt an invincible repugnance. God knew that He had failed once more, and took the First Eve away. Where she went, nobody knows for certain.[9]

(*g*) God tried a third time, and acted more circumspectly. Having taken a rib from Adam's side in his sleep, He formed it into a woman; then plaited her hair and adorned her, like a bride, with twenty-four pieces of jewellery, before waking him. Adam was entranced.[10]

(*h*) Some say that God created Eve not from Adam's rib, but from a tail ending in a sting which had been part of his body. God cut this off, and the stump—now a useless coccyx—is still carried by Adam's descendants.[11]

(*i*) Others say that God's original thought had been to create two human beings, male and female; but instead He designed a single one with a male face looking forward, and a female face looking back. Again He changed His mind, removed Adam's backward-looking face, and built a woman's body for it.[12]

(*j*) Still others hold that Adam was originally created as an androgyne of male and female bodies joined back to back. Since this posture made locomotion difficult, and conversation awkward, God

divided the androgyne and gave each half a new rear. These separate beings He placed in Eden, forbidding them to couple.[13]

1. *Genesis* II. 18–25; III. 20.
2. *Genesis* I. 26–28.
3. Gen. Rab. 17.4; B. Yebamot 63a.
4. Yalqut Reubeni *ad. Gen.* II. 21; IV. 8.
5. Alpha Beta diBen Sira, 47; Gaster, MGWJ, 29 (1880), 553 ff.
6. Num. Rab. 16.25.
7. Targum *ad Job* I. 15.
8. B. Shabbat 151b; Ginzberg, LJ, V. 147–48.
9. Gen. Rab. 158, 163–64; Mid. Abkir 133, 135; Abot diR. Nathan 24; B. Sanhedrin 39a.
10. *Gen.* II. 21–22; Gen. Rab. 161.
11. Gen. Rab. 134; B. Erubin 18a.
12. B. Erubin 18a.
13. Gen. Rab. 55; Lev. Rab. 14.1: Abot diR. Nathan 1.8; B. Berakhot 61a; B. Erubin 18a; Tanhuma Tazri'a 1; Yalqut Gen. 20; Tanh. Buber iii.33; Mid. Tehillim 139, 529.

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1. The tradition that man's first sexual intercourse was with animals, not women, may be due to the widely spread practice of bestiality among herdsmen of the Middle East, which is still condoned by custom, although figuring three times in the Pentateuch as a capital crime. In the Akkadian *Gilgamesh Epic*, Enkidu is said to have lived with gazelles and jostled other wild beasts at the watering place, until civilized by Aruru's priestess. Having enjoyed her embraces for six days and seven nights, he wished to rejoin the wild beasts but, to his surprise, they fled from him. Enkidu then knew that he had gained understanding, and the priestess said: 'Thou art wise, Enkidu, like unto a god!'

2. Primeval man was held by the Babylonians to have been androgynous. Thus the *Gilgamesh Epic* gives Enkidu androgynous features: 'the hair of his head like a woman's, with locks that sprout like those of Nisaba, the Grain-goddess.' The Hebrew tradition evidently derives from Greek sources, because both terms used in a Tannaitic midrash to describe the bisexual Adam are Greek: *androgynos*, 'man-woman', and *diprosopon*, 'two-faced'. Philo of Alexandria, the Hellenistic philosopher and commentator on the Bible, contemporary with Jesus, held that man was at first bisexual; so did the Gnostics. This belief is clearly borrowed from Plato. Yet the myth of two bodies placed back to back may well have been founded on observation of Siamese twins, which are sometimes joined in this awkward manner. The two-faced Adam appears to be a fancy derived from coins or statues of Janus, the Roman New Year god.

3. Divergences between the Creation myths of *Genesis* I and II, which allow Lilith to be presumed as Adam's first mate, result from a careless weaving together of an early Judaean and a late priestly tradition. The older version contains the rib incident. Lilith typifies the Anath-worship-

ping Canaanite women, who were permitted pre-nuptial promiscuity. Time after time the prophets denounced Israelite women for following Canaanite practices; at first, apparently, with the priests' approval—since their habit of dedicating to God the fees thus earned is expressly forbidden in *Deuteronomy* XXIII. 18. Lilith's flight to the Red Sea recalls the ancient Hebrew view that water attracts demons. 'Tortured and rebellious demons' also found safe harbourage in Egypt. Thus Asmodeus, who had strangled Sarah's first six husbands, fled 'to the uttermost parts of Egypt' (*Tobit* VIII. 3), when Tobias burned the heart and liver of a fish on their wedding night.

4. Lilith's bargain with the angels has its ritual counterpart in an apotropaic rite once performed in many Jewish communities. To protect the newborn child against Lilith—and especially a male, until he could be permanently safeguarded by circumcision—a ring was drawn with natron, or charcoal, on the wall of the birthroom, and inside it were written the words: 'Adam and Eve. Out, Lilith!' Also the names Senoy, Sansenoy and Semangelof (meanings uncertain) were inscribed on the door. If Lilith nevertheless succeeded in approaching the child and fondling him, he would laugh in his sleep. To avert danger, it was held wise to strike the sleeping child's lips with one finger—whereupon Lilith would vanish.

5. 'Lilith' is usually derived from the Babylonian-Assyrian word *lilitu*, 'a female demon, or wind-spirit'—one of a triad mentioned in Babylonian spells. But she appears earlier as 'Lillake' on a 2000 B.C. Sumerian tablet from Ur containing the tale of *Gilgamesh and the Willow Tree*. There she is a demoness dwelling in the trunk of a willow-tree tended by the Goddess Inanna (Anath) on the banks of the Euphrates. Popular Hebrew etymology seems to have derived 'Lilith' from *layil*, 'night'; and she therefore often appears as a hairy night-monster, as she also does in Arabian folklore. Solomon suspected the Queen of Sheba of being Lilith, because she had hairy legs. His judgement on the two harlots is recorded in 1 *Kings* III. 16 ff. According to *Isaiah* XXXIV. 14–15, Lilith dwells among the desolate ruins in the Edomite Desert where satyrs (*se'ir*), reems, pelicans, owls, jackals, ostriches, arrow-snakes and kites keep her company.

6. Lilith's children are called *lilim*. In the *Targum Yerushalmi*, the priestly blessing of *Numbers* VI. 26 becomes: 'The Lord bless thee in all thy doings, and preserve thee from the Lilim!' The fourth-century A.D. commentator Hieronymus identified Lilith with the Greek Lamia, a Libyan queen deserted by Zeus, whom his wife Hera robbed of her children. She took revenge by robbing other women of theirs.

7. The Lamiae, who seduced sleeping men, sucked their blood and ate their flesh, as Lilith and her fellow-demonesses did, were also known as *Empusae*, 'forcers-in'; or *Mormolyceia*, 'frightening wolves'; and described as 'Children of Hecate'. A Hellenistic relief shows a naked Lamia straddling a traveller asleep on his back. It is characteristic of civilizations where

women are treated as chattels that they must adopt the recumbent posture during intercourse, which Lilith refused. That Greek witches who worshipped Hecate favoured the superior posture, we know from Apuleius; and it occurs in early Sumerian representations of the sexual act, though not in the Hittite. Malinowski writes that Melanesian girls ridicule what they call 'the missionary position', which demands that they should lie passive and recumbent.

8. *Naamah*, 'pleasant', is explained as meaning that 'the demoness sang pleasant songs to idols'. *Zmargad* suggest *smaragdos*, the semi-precious aquamarine; and may therefore be her submarine dwelling. A demon named Smaragos occurs in the *Homeric Epigrams*.

9. Eve's creation by God from Adam's rib—a myth establishing male supremacy and disguising Eve's divinity—lacks parallels in Mediterranean or early Middle Eastern myth. The story perhaps derives iconotropically from an ancient relief, or painting, which showed the naked Goddess Anath poised in the air, watching her lover Mot murder his twin Aliyan; Mot (mistaken by the mythographer for Yahweh) was driving a curved dagger under Aliyan's fifth rib, not removing a sixth one. The familiar story is helped by a hidden pun on *tsela*, the Hebrew for 'rib': Eve, though designed to be Adam's helpmeet, proved to be a *tsela*, a 'stumbling', or 'misfortune'. Eve's formation from Adam's tail is an even more damaging myth; perhaps suggested by the birth of a child with a vestigial tail instead of a coccyx—a not infrequent occurrence.

10. The story of Lilith's escape to the East and of Adam's subsequent marriage to Eve may, however, record an early historical incident: nomad herdsmen, admitted into Lilith's Canaanite queendom as guests (see 16. 1), suddenly seize power and, when the royal household thereupon flees, occupy a second queendom which owes allegiance to the Hittite Goddess Heba.

The meaning of 'Eve' is disputed. *Hawwah* is explained in *Genesis* III. 20 as 'mother of all living'; but this may well be a Hebraicized form of the divine name Heba, Hebat, Khebat or Khiba. This goddess, wife of the Hittite Storm-god, is shown riding a lion in a rock-sculpture at Hattusas—which equates her with Anath—and appears as a form of Ishtar in Hurrian texts. She was worshipped at Jerusalem (see 27. 6). Her Greek name was Hebe, Heracles's goddess-wife.

11

PARADISE

(*a*) Having formed Man from dust, God planted a paradisal garden eastward of Eden and stocked it with trees, whose fruit were blazing jewels, among them the Tree of the Knowledge of Good and Evil. The river that flowed through Eden afterwards divided into four streams. Pishon waters the Land of Havilah where gold, carbuncle and onyx are found; Gihon waters Cush; Tigris runs beyond Assyria; and Euphrates is the fourth. God set Adam here, and permitted him to attend the Divine Assembly.[1]

(*b*) After Adam's expulsion, God appointed the Cherubim, also called 'the Flame of Whirling Swords', to guard Eden.[2]

(*c*) It is disputed where this terrestrial Paradise lies: whether in a desert,[3] or on the Mountain of God;[4] and whether westward or northward, rather than eastward, of Israel. A certain king of Judah once set himself to discover it. He ascended Mount Lebiah, from the summit of which could be heard the sound of whirling swords on the far bank of a river. Having lowered a number of his courtiers into the valley, he told them: 'Follow the sound!' But none came back.[5]

(*d*) Eden has seven gates,[6] and the outermost opens from the Cave of Machpelah at Hebron. Adam came upon it while burying Eve's body there. As he dug, a divine fragrance greeted his nostrils. He dug deeper, hoping to regain his lost abode, but a deafening voice cried 'Halt!'[7] Adam lies buried in the same cave; his spirit still guards the gate of Eden,[8] through which shines a celestial light.[9] The fragrance of Eden once so pervaded the neighbouring field, that Isaac chose it as a place of prayer.[10] For some twenty generations, it also clung to the garments of skin which God gave Adam, and which were handed down to his male descendants in the elder line.

Others claim that the outermost gate of Eden opens from Mount Zion.[11]

(*e*) The first man after Adam who entered Paradise alive was Enoch. He saw the Tree of Life, under whose shade God often rests. Its beauty of gold and crimson transcends all other things created; its crown covers the entire garden; and four streams—of milk, honey,

wine and oil—issue from its roots. A choir of three hundred angels tends this Paradise—which some, however, say is situated not on Earth but in the Third Heaven. Isaac, the next man to visit it, studied there three years; and later his son Jacob gained admittance. Yet neither of these recorded what he saw.[12]

(*f*) Moses was taken to Eden by Shamshiel, its guardian angel, who among other wonders showed him seventy jewelled thrones made for the righteous and standing on legs of fine gold, ablaze with sapphires and diamonds. On the largest and costliest sat Father Abraham.[13]

(*g*) After Moses, no mortal was found worthy of Paradise except Rabbi Jehoshua ben Levi, a teacher of exceptional piety,[14] who entered by means of the following ruse. When he grew very old, God commanded the Angel of Death to grant him a dying wish; Jehoshua thereupon asked for a view of his appointed place in Paradise, but before they set out, side by side, demanded the Angel's sword—'lest, by some mischance, you may frighten me to death.' The Angel handed him the sword and, when they reached Paradise, set Jehoshua astride the boundary wall, saying: 'Look down! Yonder is your appointed place.'

Jehoshua then leaped from the wall, and though the Angel seized hold of his cloak, trying to haul him back, vowed that he would stay. When God's ministering angels complained to Him: 'This man has taken Paradise by storm,' He answered: 'Go and enquire whether Jehoshua ever broke a vow while in the world; if not, let him likewise be true to this one.' They went, enquired, and reported: 'He has kept every vow.' 'Then he shall stay,' God pronounced.

The Angel of Death, seeing that he had been outwitted, asked for his stolen sword. This Jehoshua withheld, well aware that the Angel could not enter Paradise. A divine voice then cried: 'Restore the sword for his needs!' Jehoshua answered: 'Lord, I will do so, if he swears never to draw it when You take a man's soul. Hitherto he has slaughtered his victims like beasts, even children in their mothers' bosoms.' The Angel renounced this savage practice, and Jehoshua gave him back the sword.

Thereupon Elijah commanded the righteous: 'Make room! Make room!' and Jehoshua, going farther into Paradise, saw God seated among thirteen companies of the righteous. God asked: 'Jehoshua ben Levi, have you ever beheld the rainbow?' He answered: 'Lord of the Universe, what person of my age has been refused this great sight?' God smiled and said: 'Are you not Jehoshua ben Levi?' For

while a single truly pious man is alive on earth, the Rainbow no longer needs to remind God of His promise, made in Noah's day, that he would never again flood the whole world as a punishment of its wickedness. God knew that Jehoshua, not having seen a rainbow in all his life, had evaded this question to avoid the sin of presumption.

The Angel of Death then lodged a complaint against Jehoshua with the sage Gamaliel. Gamaliel said: 'Jehoshua did well! Now go back and tell him to survey Eden and its treasure houses, and make a report for me. Especially I wish to know whether there are Gentiles in Paradise, and whether there are Children of Israel in Hell.'

This mission the Angel of Death carried out; and Jehoshua reported to Gamaliel as follows: 'Paradise has seven gates, each leading to the next. The First House, facing the entrance, holds converts who came to God of their own free will. Its walls are crystal, its beams cedar, and Obadiah the righteous prophet rules over it.

'The Second House is similarly built, and holds the penitents of Israel. Manasseh ben Hizkiyahu rules over it.

'The Third House is of silver and gold. There grows the Tree of Life, under whose shade sit Abraham, Isaac and Jacob, the patriarchs of the twelve tribes, all those Israelites who went out of Egypt, and the whole generation of the Wilderness; also King David, his son Solomon as all the kings of Judah—except Manasseh, who lies in Hell. Moses and Aaron guard this house, which contains fine silver vessels, costly oils, couches, stools, canopies, and candelabra of gold, pearls and precious stones.

'When I asked: "For whom are these preserved?", King David answered: "For the righteous of Israel, dwelling in the world whence you came." And when I asked again: "Are any of Esau's descendants here?", he answered: "No, for if one such performs a good deed, God rewards him while he yet lives, but at the end he inherits Hell; whereas among the Children of Israel, every man receives his punishment while he yet lives, but afterwards wins a place in Paradise—unless he causes Israel to sin, as did King Manasseh."

'The Fourth House is built of gold, its beams are olive wood, and holds the righteous whose lives were bitter as the unripe olive.

'The Fifth House, through which Gihon flows, is built of silver, crystal, pure gold and glass. Its beams are gold and silver, and the fragrance of Lebanon pervades every hall. Here I saw silver and golden couches, sweet spices, with red and purple cloths woven by Eve; also scarlet yarn, and goat's hair braided by angels; and here dwell the Messiah son of David, and Elijah. When the Messiah asked me: "How do the Children of Israel spend their time in the world whence you

come?", I replied: "In hourly preparation for your coming." At this he wept.

'The Sixth House holds those who have died while performing their duty to God.

'The Seventh House holds those who have died of grief for Israel's sins.'[15]

(*h*) Some say that the inhabitants of Paradise stand on their heads and walk on their hands; as do all the dead. If a sorcerer summons a dead spirit by conjuration, it always appears upside-down; unless summoned by order of a king—as the witch of En-Dor summoned Samuel at Saul's demand—whereupon it stands on its feet to show respect for royalty.[16]

(*i*) When Adam was expelled from Eden, God let him take away certain spices, namely saffron, nard, sweet calamus and cinnamon; also a few Paradisal seeds and cuttings of fruit trees, for his own use.[17]

Moses built the Tabernacle with wood fetched by Adam out of Paradise.[18]

1. *Genesis* II. 8–14; *Ezekiel* XXVIII. 13.
2. Philo, *De Mundi Opif.* 60.
3. *Isaiah* LI. 3; *Joel* II. 3.
4. *Ezekiel* XXVIII. 16.
5. Shet b. Yefet, *Hem'at ha-Hemda* 14a.
6. BHM, ii. 52; Yalqut, Gen. 20; Zohar Hadash, p. 41.
7. Zohar Hadash, Midrash Ruth, p. 158 (beginning "weamar R. Rahumai").
8. Zohar Hadash, p. 41.
9. Zohar Genesis 250b.
10. Zohar Exodus 39b.
11. Gen. Rab. 744; PRE, ch. 20; Targum Yer. *Genesis* III. 23.
12. Perek Shirah; Midrash Shir 42a; Seder Gan Eden 132–33, 194; cf. Slavonic Enoch (2 *Enoch*) VIII; *Apoc. Mosis* XXXVII; Yalqut Shir 982.
13. Wertheimer, Bate Midrashot i. 284–85.
14. B. Ketubot 77b.
15. BHM, ii.28–30, 48–50.
16. *Genesis* XXIV. 65; Tanhuma Buber Lev. 82; Lev. Rab. 26.7; and medieval sources cited by Ginzberg LJ, V. 263.
17. *Apoc. Mosis* XXIX; *Adamschriften* 16; Mid. Tehillim 445, note 66.
18. Joshua b. Shu'aib, Derashot al haTorah, Constantinople, 1523, end of Terumah; referring to *Exodus* XXVI. 15 ff.

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1. For the origin of the Paradise concept common to Europe, the Orient, Central and North America, and Polynesia—see Chapter 12.

2. Adam's terrestrial Paradise, the Garden of Eden, was speculatively located first on the 'Mountain of God', Mount Saphon in Syria; next at Hebron, once the most fertile valley of Southern Palestine and famous for its oracular shrine; then at Jerusalem, after King David had moved his capital there from Hebron; and during the Babylonian captivity, at the

head of the Persian Gulf—a delta watered by four main streams: Tigris, Euphrates, Choaspes, and the Pallakopas Canal. The wording of *Genesis* II. 8, 'God planted a garden eastward *in* Eden,' and 10, 'a river went out of Eden to water the garden,' made for geographical confusion. Some understood 'Eden' as the central part of the garden; others, as the region enclosing the garden. Further confusion persuaded some Babylonian Jews to identify Eden with Beth Eden (*Amos* I. 5; *Ezekiel* XXVII. 23), the Bit Adini of Assyrian inscriptions, which flourished in the tenth and ninth centuries B.C. Beth Eden lay in Armenia, the presumed source not only of the Tigris and Euphrates, but of the Nile—Alexander the Great held this view—and of the Orontes (Pishon?), which is the main river of Havilah (Northern Syria?), as the Nile is of Egypt (Cush). Josephus and the Septuagint (*Jeremiah* II. 18) equate the Gihor with the Nile. Some read Havilah as Central Arabia, though it lacks rivers; since Havilah appears in *Genesis* X. 7 as a son of Cush, and a descendant of Shem through Yoqtan.

3. Homer makes the same association of Paradise with rewards and punishments in the *Odyssey* (iv. 561), describing the Elysian Fields and 'the verge of the world where fair-haired Rhadamanthus rules, and life is easiest for man; no snow falls there, nor any violent storms, nor rain at any time, but Oceanus ever sends forth the clear, shrill blast of the West Wind to refresh mankind.' Rhadamanthus was one of the Infernal Judges. According to Josephus, the Essenes of the Dead Sea coast also believed that after death the righteous went to a Western region where they were untroubled by rain, frost or heat, but enjoyed continuous cool sea breezes. The wicked, however, were confined to a dark, chilly Hell, and there suffered endless punishment—as in the Greek Tartarus.

For the absence of all Esau's descendants from Paradise, see 38. 5 and 40. 3.

4. 'Mount Lebiah' means 'Mountain of the Lioness'. Its location is unknown. The two cherubim who guarded Eden with their whirling swords were probably swastikas (fire-wheels) painted on the gate as a warning to mankind that the garden lay under taboo.

5. Jehoshua ben Levi was head of the Lydda Rabbinic School during the early third century A.D., and hero of many edifying anecdotes.

6. The upside-down appearance of the dead is probably deduced from a view that ghosts assume a pre-natal posture in hope of re-birth (see 36. *a*, end).

7. A reference to what seems an older version of the *Genesis* Paradise myth occurs in *Job* XV. 7–8:

> *Art thou the first man that was born?*
> *Wast thou brought forth before the hills?*
> *Dost thou hearken in the council of Eloah?*
> *And hast thou stolen wisdom for thyself?*

According to this passage, Adam was born before the hills were formed, attended the Divine Assembly and, ambitious for still greater glory, stole wisdom—thereby doing of his own accord what, in the *Genesis* version, Eve and the subtle serpent persuaded him to do. His theft recalls the Greek myth of the Titan Prometheus who stole fire from heaven as a gift for mankind, whom he himself had created, and suffered fearful punishment at the hands of Almighty Zeus.

12

THE FALL OF MAN

(*a*) God permitted Adam and Eve, his wife, to eat fruit from every tree in Eden except the Tree of Knowledge of Good and Evil, which it would be death to taste or even touch. The Serpent who was there subtly asked Eve: 'Has God not forbidden you to eat any fruit whatsoever?' She answered: 'No, but he warned us on pain of death to abstain from a certain tree in the middle of this garden.' The Serpent cried: 'Then God has deceived you! Its fruit does not cause death, but only confers wisdom: He is keeping you in ignorance.' Thus Eve was persuaded to taste the fruit, and made Adam do likewise.[1]

(*b*) When they had eaten, Adam and Eve looked at each other and, suddenly understanding that they were naked, plucked fig-leaves and sewed them into aprons. They heard God walking through the garden at dusk, and hid among the trees. God called: 'Adam!', and again: 'Adam, where are you?' Adam looked out from his hiding-place and said: 'I heard Your approach, Lord, and hid my nakedness for shame.' God asked: 'Who told you of nakedness? Have you then eaten fruit of the forbidden tree?' Adam answered: 'Eve gave me fruit from the tree, and I ate it.' God turned to Eve: 'Alas, woman, what have you done?' She sighed, saying: 'The Serpent tricked me.' God cursed the Serpent: 'You shall lose your legs, and writhe upon your belly for ever, eating dust! I set a lasting enmity between you and woman. Her children will stamp on your children's heads until their heels are bruised.'[2]

Then He cursed Eve: 'I will multiply your labour and sorrow; you shall bear children in pain; you shall yearn for your husband, and be ruled by him!'

(*c*) His next curse fell upon Adam: 'Because you have listened to Eve rather than to Me, I curse the soil that you must now till all the days of your life, eating bread in the sweat of your brow, struggling to uproot thorns and thistles. And at length death shall return your body to the dust from which I formed it!'[3]

(*d*) Since aprons of fig-leaves were too fragile for such hard la-

bour, God mercifully made Adam and Eve garments of skin. But He said to Himself: 'This man has become like a god in his knowledge of good and evil! What if he were to pluck the fruit hanging on the Tree of Life, and live eternally?' With that, He drove Adam out of Eden, posting at its East Gate certain cherubim called 'the Flame of Whirling Swords', to bar his way.[4]

(*e*) The Serpent had rudely thrust Eve against the Tree of Knowledge, saying: 'You have not died after touching this tree; neither will you die after eating its fruit!' He also said: 'All former beings are ruled by the latest beings. You and Adam, created last of all, rule the world; eat therefore and be wise, lest God send new beings to usurp your rule!' As Eve's shoulders touched the tree, she saw Death approaching. 'Now I must die,' she groaned, 'and God will give Adam a new wife! Let me persuade him to eat as I do, so that if we must both die, we shall die together; but if not, we shall live together.' She plucked a fruit and ate, then tearfully pleaded with Adam until he agreed to share it.[5]

(*f*) Eve later persuaded all beasts and birds to taste the fruit—or all except the prudent phoenix, which has remained immortal ever since.[6]

(*g*) Adam wondered at Eve's nakedness: because her glorious outer skin, a sheet of light smooth as a finger-nail, had fallen away.[7] Yet though the beauty of her inner body, shining like a white pearl, entranced him, he fought for three hours against the temptation to eat and become as she was; holding the fruit in his hand meanwhile. At last he said: 'Eve, I would rather die than outlive you. If Death were to claim your spirit, God could never console me with another woman equalling your loveliness!' So saying, he tasted the fruit, and the outer skin of light fell away from him also.[8]

(*h*) Some hold that Adam, by eating the fruit, won the gift of prophecy;[9] but that, when he tried to pluck leaves for an apron, the trees drove him off, crying: 'Begone, thief, who disobeyed your Creator! You shall have nothing from us!' Nevertheless, the Tree of Knowledge let him take what he wished—they were fig-leaves—approving his preference of wisdom to immortality.[10]

(*i*) Others make the Tree of Knowledge an immense wheat stalk, taller than a cedar; or a vinestock; or a citron-tree, whose fruit is used in celebration of Tabernacles. But Enoch reports that it was a date-palm.[11]

(*j*) According to some, the garments God gave Adam and Eve resembled fine Egyptian linens from Beth Shean, that mould them-

selves to the body;[12] according to others they were of goat-skin, or coney-skin, or Circassian wool, or camel's hair, or of the Serpent's slough.[13] Others again say that Adam's garment was a High-priestly robe, bequeathed by him to Seth; who bequeathed it to Methuselah; whose heir was Father Noah. Although his first-born son, Japheth, should have inherited this robe, Noah foresaw that the Children of Israel would spring from Shem, to whom therefore he entrusted it. Shem gave the robe to Abraham who, as God's beloved servant, could claim the first-born's right; Abraham to Isaac; Isaac to Jacob. It then passed to Reuben, Jacob's first-born son; and so the legacy continued, generation after generation, until the privilege of offering up sacrifices was taken by Moses from the first-born of Reuben's house, and given to Aaron the Levite.[14]

(*k*) Adam and Eve were driven out of Eden on the First Friday, the day in which they had both been created and had sinned. On the First Sabbath, Adam rested and prayed God for mercy. At its close he went to the Upper Gihon, strongest of rivers, and there did seven weeks' penance, standing in midstream with water to the chin, until his body turned soft as a sponge.[15]

(*l*) Afterwards an angel came to Adam's comfort, and taught him the use of fire-tongs and a smith's hammer; also how to manage oxen, so that he should not fall behindhand in his ploughing.[16]

1. *Genesis* III. 1–6.
2. *Genesis* III. 7–13.
3. *Genesis* III. 14–19.
4. *Genesis* III. 20–24.
5. PRE, ch. 13; Gen. Rab. 172–74; B. Sanhedrin 29a; *Adamschriften*, 28.
6. PRE, ch. 14; Gen. Rab. 196.
7. Sources same as in preceding footnote.
8. *Adamschriften*, 28–29.
9. Gen. Rab. 200–01; Yalqut Gen. 34.
10. Gen. Rab. 139–42.
11. Sources same as in preceding footnote, and Ginzberg LJ, V. 97–98.
12. Gen. Rab. 196; Tanhuma Buber Gen. 17–18.
13. Sources same as in preceding footnote.
14. Tanhuma Buber Gen. 133; Num. Rab. 4.8.
15. Yalqut Gen. 34.
16. *Adamschriften*, 24, 33.

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1. Some elements of the Fall of Man myth in *Genesis* are of great antiquity; but the composition is late, and even in places suggests Greek influence. The *Gilgamesh Epic*, the earliest version of which can be dated about 2000 B.C., describes how the Sumerian Love-goddess Aruru created from clay a noble savage named Enkidu, who grazed among

gazelles, slaked his thirst beside wild cattle and sported with dolphins—until a priestess sent to him by Gilgamesh initiated him into the mysteries of love. Though wise as a god, he was now shunned by the wild creatures; and the priestess therefore covered his nakedness, using part of her own garment, and brought him to the city of Uruk, where he became blood-brother to the hero Gilgamesh. Later, Gilgamesh went in quest of the herb of immortality. He entered a gloomy tunnel twelve leagues long, and emerged in a paradise of jewel-hung trees owned by Siduri, Goddess of Wisdom. Declining the Sun-god's invitation to remain, Gilgamesh pressed on, until he learned from Utnapishtim (the Sumerian Noah) that the desired herb—a plant resembling buckthorn—grew deep under the sea. Gilgamesh tied stones to his feet, plunged down, found the herb and brought it safely back; but a serpent stole it from him when he visited a fresh-water spring. He sadly resigned himself to death.

2. Adam calls Eve 'the Mother of All Living', (*Genesis* III. 20) a title of this same Love-goddess Aruru, or Ishtar; and she confers wisdom on him, just as Aruru's priestess did on Enkidu. Since, however, the Babylonian legend of Marduk as Creator had, centuries before, succeeded the Sumerian legend of Aruru as Creatrix, the Hebrew Creator is made to punish Eve for enlightening the innocent Adam.

3. Another source of the *Genesis* Fall of Man is the Akkadian myth of Adapa, found on a tablet at Tell Amarna, Pharaoh Akhenaten's capital. Adapa, son of Ea, the Babylonian god of Wisdom, was attacked in the Persian Gulf by a Storm-bird while catching fish for his father's priests, and broke its wing. The bird proved to have been the South Wind. Ea summoned Adapa to explain his violence and warned him that, having displeased Anu, King of Heaven; the gods would offer him the food and drink of death, which he must refuse. Anu, however, learning of this indiscreet disclosure, foiled Ea by offering Adapa the bread of life and the water of life and, when he refused them at his father's orders, grimly sending him back to earth as a perverse mortal. This myth supplies the theme of the Serpent's warning to Eve: that God had deceived her about the properties of the forbidden fruit.

4. Another possible source of the *Genesis* Fall of Man is an ancient Persian myth: Meshia and Meshiane at first live on fruit alone, but are then persuaded by the Demon Ahriman to deny God. They lose their purity, fell trees, kill animals, and commit further evil.

5. According to a Cretan myth quoted by Apollodorus and Hyginus, and a Lydian myth quoted by Pliny, serpents possessed a herb of immortality.

6. The *Genesis* story, in which agricultural work is represented as a curse laid upon man because of Eve's inquisitiveness and disobedient mischief, mythically expresses the age-old Mediterranean point of view which regards physical labour (symbolized and exemplified by tillage of the soil)

as an unmitigated and unavoidable hardship. This view continues to be shared in the Middle East, not only by the nomads who regard fellahin as 'slaves of the soil', but by most of the agricultural population itself. It was held, even before the Creation story received its final shape, by a bitter Greek farmer, Hesiod, who was the first writer to regard agriculture as an evil laid upon mankind by ruthless gods. An entirely different view is expressed by the Greek myth of Triptolemus: whom Demeter rewards for his father's sake by initiating him into the mysteries of agriculture, which he rides out through the world to teach, mounted on a serpent-drawn chariot.

7. Eden as a peaceful rural retreat, where man lives at his ease among wild animals, occurs not only in the story of Enkidu but in Greek and Latin legends of the Golden Age, and must be distinguished from the jewelled paradise which Gilgamesh and Isaiah's Helel visited (see 8. *a*). The terrestrial paradise represents a jaded city-dweller's nostalgia for simple country joys, or a dispirited labourer's for the fruit-eating innocence of childhood; the celestial paradise is enjoyed in a schizophrenetic trance, induced either by asceticism, by glandular disturbance, or by use of hallucinogenetic drugs.

8. It is not always possible to judge which of these causes produced the mystic visions of, say, Ezekiel, 'Enoch', Jacob Boehme, Thomas Traherne and William Blake. Yet jewelled gardens of delight are commonly connected in myth with the eating of an ambrosia forbidden to mortals; and this points to a hallucinogenetic drug reserved for a small circle of adepts, which gives them sensations of divine glory and wisdom. The Gilgamesh reference to buckthorn must be a blind, however—buckthorn was eaten by ancient mystics not as an illuminant but as a preliminary purgative. Soma, the Indian ambrosia, is said to be still in secret use among Brahmans.

9. All gardens of delight are originally ruled by goddesses; at the change from matriarchy to patriarchy, male gods usurp them. A serpent is almost always present. Thus, in Greek myth, the Garden of the Hesperides, whose apple-trees bore golden fruit, was guarded by the Serpent Ladon, and had been Hera's demesne before she married Zeus, though her enemy Heracles eventually destroyed Ladon with Zeus's approval. The jewelled Sumerian paradise to which Gilgamesh went, was owned by Siduri, Goddess of Wisdom, who had made the Sun-god Shamash its guardian; in later versions of the epic, Shamash has degraded Siduri to a mere 'ale-wife' serving at a near-by tavern. Indra, the leading Aryan god, appears to have borrowed a new form of soma from the variously named Indian Mother-goddess.

10. A paradise whose secrets have lately been revealed is the Mexican Tlalócan—a picture of which Heim and Wasson reproduce from the Tepantitla fresco in *Les Champignons Hallucinogènes du Mexique*. It shows a spirit, branch in hand, weeping for joy on entering an orchard of fantasti-

cally bright fruit-trees and flowers, watered by a river, full of fish, flowing from the mouth of a divine toad. This is the God Tlalóc, who corresponds closely with the Greek Dionysus, and whom his sister Chalcioluthlicue has made co-ruler of her paradise. In the foreground lie irrigation canals over which four mushrooms meet to form a cross denoting the cardinal points of the compass. Behind the spirit rises a spotted serpent—Tlalóc in another aspect; a flowery dragon and huge coloured butterflies hover aloft. The hallucinogenetic drug inducing this vision was a toxic mushroom, still ritually eaten in several provinces of Mexico. *Psilocybin*, the active agent, is now ranked by psychiatrists with lysergic acid and mescalin as among the leading psychodelotics—'revealers of man's inner self'.

11. Hallucinogenetic mushrooms are common throughout Europe and Asia. Some varieties, which do not lose their toxic qualities when cooked, seem to have been introduced into sacred cakes eaten at Greek Mysteries; and also at Arabian Mysteries, since the Arabic root *ftr* occurs in words meaning 'toadstool', 'sacrificial bread', and 'divine ecstasy'. Perseus went to the jewelled Garden of the Hesperides aided by Athene, goddess of Wisdom and, according to Pausanias, later built and named Mycenae in honour of a mushroom found growing on the site, from which flowed a pool of water. That the Indian paradise closely resembles these others suggests that soma is a sacred mushroom disguised in food or drink—not, as most authorities hold, a variety of milkweed; and the ancient Chinese reverence for a 'Mushroom of Wisdom' may have its origin in a similar cult.

12. The fervent love between Enkidu and the priestess, though omitted from the *Genesis* story, has been preserved by a Talmudic scholiast who makes Adam wish for death rather than be parted from Eve. Yet the myth of the Fall licenses man to blame woman for all his ills, make her labour for him, exclude her from religious office and refuse her advice on moral problems.

13. Ambrosia-eaters often enjoy a sense of perfect wisdom, resulting from a close co-ordination of their mental powers. Since 'knowledge of good and evil', in Hebrew, means 'knowledge of all things, both good and evil', and does not refer to the gift of moral choice, the 'Tree of Life' may have once been the host-tree of a particular hallucinogenetic mushroom. For example, the birch is host to the *amanita muscaria* sacramentally eaten by certain Palaeo-Siberian and Mongol tribes.

14. An addition to the story of Adam's penance occurs in the tenth-century Irish *Saltair na Rann*, based on an earlier Syrian *Life of Adam and Eve* evidently drawn from Hebrew sources: he fasts in Jordan, not Gihon, with water to his chin and, as a reward, God lets Raphael give him certain mystical secrets. According to this text, God created Adam at Hebron; which may be a pre-Exilic version of the myth. Some Byzantine writers make Adam repent only in his six-hundredth year.

15. The Serpent is widely regarded as an enemy of man, and of woman (see 13 and 14).

13

SAMAEL'S REBELLION

(*a*) Some say that the Serpent of Eden was Satan in disguise: namely the Archangel Samael. He rebelled on the Sixth Day, driven by an overwhelming jealousy of Adam, whom God had ordered the whole host of Heaven to worship. The Archangel Michael complied without delay, but Samael said: 'I will not worship any lesser being! When Adam was made, I had already been perfected. Let him rather worship me!' Samael's angels agreed, and Michael warned them: 'Beware of God's anger!' Samael replied: 'If He show anger, I will set a throne above the stars and proclaim myself the Highest.' Then Michael flung Samael out of Heaven and down to earth, where he nevertheless continued to scheme against God's will.[1]

(*b*) Others say that when all the angels had obediently fallen at Adam's feet, Samael addressed God: 'Lord of the Universe, You created us from the splendour of Your Glory. Shall we then adore a being formed from dust?' God replied: 'Yet this creature, though formed from dust, surpasses you in wisdom and understanding.' Samael challenged Him: 'Test us!' God said: 'I have created beasts, birds and creeping things. Go down, and set them all in line; and if you can name them as I would have them named, Adam shall reverence your wisdom. But if you fail, and he succeeds, you must reverence his.'

In Eden, Adam did obeisance to Samael, whom he mistook for God. God, however, pulled him upright and asked Samael: 'Will you be the first to name these beasts, or will Adam?' He answered: 'I will, being both elder and wiser.' God thereupon set oxen before him, inquiring: 'How are these named?' When Samael stood silent, God removed the oxen. He fetched a camel, and afterwards an ass, but Samael could not name either.

God then planted understanding in Adam's heart, and spoke in such a manner that the first letter of each question pointed to the beast's name. Thus He took oxen, saying: 'Open your lips, Adam, and tell me their name!' Adam answered: 'Oxen.' God next showed him a camel, saying: 'Come, tell me the name of this!' Adam an-

swered: 'Camel.' Lastly God showed him an ass: 'And can you name this also?' Adam answered: 'It is an ass.'

When Samael saw that God had enlightened Adam, he yelled indignantly. 'Do you yell?' God asked. 'How should I not,' replied Samael, 'when You have created me from Your Glory, and afterwards bestow understanding on a creature formed from dust?'

God said: 'O evil Samael, are you astonished at Adam's wisdom? Yet he will now foresee the birth of his descendants, and give every one his own name, until the Last Days!'[2] With that, He hurled Samael and his attendant angels from Heaven. Samael clutched at Michael's wings, and would have dragged him down too, had God not intervened.[3]

(*c*) Some allege that Satan was not Samael, but the oxlike Prince of Darkness who had opposed God's creative will even before He commanded 'Let there be light!' When God said: 'Away! I will create My world in light!', the Prince asked: 'Why not from darkness?' God replied: 'Beware, lest I subdue you with a shout!' The Prince, loth to acknowledge himself God's inferior, feigned deafness. Whereupon God's shout subdued him, as He had threatened.[4] Samael and his angels were banished to a dark dungeon, where they still languish, their faces haggard, their lips sealed; and are now known as the Watchers.[5] In the Last Days, the Prince of Darkness will declare himself God's equal, and claim to have taken part in Creation, boasting: 'Though God made Heaven and Light, I made Darkness and the Pit!' His angels will support him; but the fires of Hell shall quench their arrogance.[6]

1. *Vita Adae* XIII. 1–16; cf. *Hebrews* I. 6; *Rev.* XII. 7–9; XX. 1–7.
2. Bereshit Rabbati, 24–25. Cf. Gen. Rab. 155–56, where Adam's rivals are the ministering angels.
3. PRE, ch. 27; Bereshit Rabbati, 70.
4. Pesiqta Rabbati, 95a, 203a; Yalqut Reubeni *ad Gen.* I. 3, vol. I. 19.
5. 2 *Enoch* XVIII. 1–6; cf. also chapter VII.
6. Mid. Alphabetot 434.

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1. 'Samael', though said to mean 'Venom of God', is more likely a cacophemism for 'Shemal', a Syrian deity. In Hebrew myth, Samael occupies an ambiguous position, being at once 'chief of all Satans' and 'the greatest prince in Heaven' who rules angels and planetary powers. The title 'Satan' ('enemy') identified him both with Helel, 'Lucifer, son of Dawn', another fallen angel; and with the Serpent who in the Garden of Eden plotted Adam's downfall. Some Jews (Ginzberg, LJ, V. 85) also hold that he had

planned to create another world, which identifies him with the Gnostic 'Cosmocrator' or 'Demiurge'. The Orphic Greek Cosmocrator Ophion, or Ophioneus, was also a serpent (see 1. 10).

2. Adam's naming of the beasts is a tale derived perhaps from a myth of how the alphabet was invented: the first and third Hebrew letters being *aleph* and *gimmel*, namely 'ox' and 'camel'.

3. That darkness (*hoshekh*) had existed long before Creation not as a mere absence of light, but as a positive entity, was believed by all Middle Eastern and Mediterranean peoples. The Greeks spoke of their 'Mother Night'; the Hebrews of their 'Prince of Darkness', relating him to Tohu (see 2. 3), and placing him in the north. The shout with which God overcame this Prince recalls Pan's when, according to Apollodorus, he subdued Typhon: a monster whose wings darkened the sun, and who also lived in the north, on Mount Saphon (see 8. 3).

4. 'Watchers' (*egrēgorikoi* in Greek), the name given to Satan's angels in the *Second Book of Enoch*, seems to be a rendering of two Aramaic words: *irin*, applied to angels in *Daniel* IV. 10, 14, 20; and *qaddishin*, 'holy ones'. A nearer translation would be 'guardian angels', which agrees both with their functions and the meanings of their names. According to *Midrash Tehillim* on *Psalm* 1, *ir* refers to the deity *Eloah*.

14

THE BIRTHS OF CAIN AND ABEL

(*a*) Some say that Samael disguised himself as the Serpent and, after vengefully persuading man to eat from the Tree of Knowledge, fathered Cain upon Eve; thus defiling all the offspring of her subsequent union with Adam. Only when the Children of Israel stood beneath Mount Sinai and received the Law at Moses' hands was this curse finally lifted. It still taints the other nations.[1]

(*b*) According to some accounts, Samael never lay with Eve before Adam had done so. God at first intended Samael to rule the world, but the sight of Adam and Eve coupling, naked and unashamed, made him jealous. He swore: 'I will destroy Adam, marry Eve, and truly rule.' Having waited until Adam had lain with Eve and fallen asleep, he took Adam's place. Eve yielded to him, and conceived Cain.[2]

Soon, however, she repented of her faithlessness and cried tearfully: 'Alas, Adam, I have sinned! Banish me from the light of your life. I will go westward, there to await death.' Three months later, having reached the Ocean, Eve gathered branches and built a hut. When the pangs of labour overcame her, she prayed God for deliverance, but fruitlessly, and could only beg the Sun and Moon to tell Adam of her plight on their next eastward circuit. This they did. Adam hastened to Eve's side and, finding her still in labour, joined his prayers with hers. God sent down twelve angels and two Virtues, led by Michael, who stood at Eve's right hand, stroking her face and breast, until she gave birth.[3]

(*c*) Since the infant Cain's face shone angelically, Eve knew that Adam had not been his father and, in her innocence, exclaimed: 'I have *gotten* a man-child from Yahweh!'[4]

(*d*) Others account for Cain's name by saying that he stood up as soon as born, ran off and brought back a wheat straw, which he gave to Eve; who thereupon called him Cain, which means 'stalk'.[5]

(*e*) Afterwards Eve bore a second son, whom she named Abel, which means 'breath' or, some say, 'vanity' or 'sorrow', foreseeing his early doom.[6] This knowledge came to her in a dream: she saw Cain drinking Abel's blood and refusing his mournful plea to be left

a few drops. When Eve told Adam her dream, he said: 'We must part our sons.' Cain therefore grew up as a husbandman, and Abel as a shepherd; each living in his own hut.[7]

(*f*) Some, however, believe that Cain was Abel's twin, begotten on Eve by Adam; their conception being one of the miraculous happenings which occurred on the Sixth Day. In the first hour, God collected Adam's dust; in the second, Adam became an inert clod; in the third, his limbs were stretched out; in the fourth, God breathed a spirit into him; in the fifth, he stood upon his feet; in the sixth, he named the beasts; in the seventh, God gave him Eve; in the eighth, 'two went to bed, and four came out'—since Cain and Abel were twins, immediately conceived; in the ninth, Adam was forbidden to eat fruit from the Tree of Knowledge; in the tenth, he sinned; in the eleventh, he was punished; and in the twelfth, cast out of Eden.[8]

(*g*) Others again hold that the first act of love between Adam and Eve produced at least four children: Cain with his twin sister, Abel with his; or even with two twin sisters.[9]

1. PRE, ch. 21, with textual comments by Luria; Mid. Hagadol Gen. 88–89 and 105; B. Shabbat 146a; B. Yebamot 103b; B. Abodah Zarah 22b; Targum *ad Gen.* IV. 1 and V. 3; Gen. Rab. 182.
2. Tosephta Sota IV. 17–18; Abot diR. Nathan i. 7–8; Gen. Rab. 168–69, 171–72; PRE, ch. 21; Yalqut *ad Gen.* IV. 1, par. 35.
3. *Vita Adae* 18–21.
4. *Vita Adae* 21; *Apoc. of Moses* 1; PRE, ch. 21; *Genesis* IV. 1.
5. *Vita Adae* 21.
6. Josephus, *Ant.* i.2.1; Philo, De Migr. Abrah. 13.
7. *Vita Adae* 22–23; *Apoc. of Moses* 2, ed. Charles ii.138; *Adamschriften*, 7, 42.
8. B. Sanhedrin 38b; cf. Abot diR. Nathan 1st version, end; PRE, ch. 11; Pesiqta diR. Kahana 150b; Lev. Rab. 29, beginning; Pesiqta Rabbati 46; Tanhuma Buber Gen. 28; Tanhuma Shemini 8; Mid. Tehillim 92:3.
9. Gen. Rab. 205, 214, 662; B. Yebamot 62a; Yer. Yebamot 11.4; B. Sanhedrin 38b; Targum Yer. *ad Gen.* IV. 1–2; PRE, ch. 11 and 21; Abot diR. Nathan 1.6; Mid. Hagadol Gen. 106; Yalqut Reubeni 35; Yalqut Psalms 840.

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1. An alleged desire of divine serpents to impregnate mortal women appears in many mythologies. Sacred serpents kept in Egyptian temples acted as the god's procreative agents. The second *Tanis Papyrus* contains a list of sacred titles given to such beneficent serpents housed in the larger temples. Among the Greeks, too, barren women would lie all night on the floor of Asclepius's temple, hoping that the god would appear in serpent shape and impregnate them during sleep. At the Phrygian Mysteries of Sabazius, women ritually married the god by letting live snakes, or golden replicas, slide between their breasts down to the thighs.

2. Such rites may have originated in an identification of snakes, emerging

from holes underground, with the spirits of dead heroes. These were frequently portrayed as snakes, or half-snakes—among them Cecrops, Erichthonius and Cadmus—and given divine honours, as happened to Asclepius and Sabazius. Alexander the Great believed that he had been fathered on Olympia by Zeus Ammon wearing serpent disguise; and his was not an isolated case. Barren women would also bathe in rivers, hoping for impregnation by the serpentine river-god. Trojan brides bathed in the Scamander, crying: 'Scamander, take my maidenhead!' The Babylonian Ea, as god of the Euphrates, was shown in serpent shape, or riding a serpent.

3. Menstruation is ambivalently regarded by most primitive people as both holy and impure: holy, because marking a girl's readiness for motherhood; impure, because men must avoid contact with menstruous women. Some tribes believe that menstruation results from a snake bite; though snake venom is a coagulant. The myth of Eve s defilement by the Serpent was first told, perhaps, to explain the origin of menstruation: as caused by the lecherous Serpent whose bite made her nubile. According to one Talmudic passage, menstrual pains are among the curses that God laid on Eve.

4. The *Fourth Book of Maccabees* contains evidence for a popular belief that snakes desire intercourse with women. A mother of seven sons tells them proudly that, until marriage, she was a modest virgin whom Satan could not defile in desert or field, nor the smooth-tongued Serpent rob of her maidenhead. This belief continued to be held so strongly that a discussion is recorded in the Talmud as to the best method of safeguarding a woman so threatened:

> *If on seeing a snake, she is unsure whether he lusts after her or not, she should remove her garments and throw them before him. If he coils into them, then he lusts after her; otherwise, not. And if he does so lust after her, she should have congress with her husband in the snake's presence. But, since others hold that the sight may merely increase his desire, she should rather, perhaps, take some nail parings and hair trimmings to throw at him, with the words: 'I am impure!' If a snake has already penetrated her, she should sit on two barrels, her thighs parted. Then let fat meat be thrown on burning coals, and a basket of cress moistened with sweet-smelling wine be set beside the meat; and let a pair of tongs be held in readiness. When the snake smells the good food he will leave her; whereupon he must be seized and burned in the fire, lest he return.*

This recalls the Serpent Samael who, grown jealous from watching Adam and Eve couple, seduced her.

5. Michael led the hosts of Heaven against the false Cosmocrator (a planetary power of the Fourth Day—like Nabu in Babylonia, and Thoth in

Egypt) because he had been appointed Archangel of that day. Among the Greeks, Hermes ('Mercury') held the same planetary power and had, with Pan's help, rescued Zeus from the rebel Typhon in the deadly struggle on Mount Saphon.

6. According to *Genesis* IV. 1, Eve called her first son Cain (*qayin*) because, as she said: 'I have gotten (*qaniti*) a man from Yahweh.' A later account derives his name from *qaneh*, a reed or stalk. Abel's name, *Hebel*, remains unexplained perhaps because the word *hebel* was well known to mean 'breath', 'nothingness', 'fleetingness', in reference to human life (*Psalm* CXLIV. 4; *Job* VII. 16). However, in the Septuagint translation, *hebhel* was written 'Abel' which, transcribed into Hebrew, becomes *abhel* or *ebhel*: 'mourning' or 'sorrow'.

7. The twin sisters will have been invented in answer to the question: 'Where did Cain and Abel find wives?'

8. Samael's fathering of Cain is intended to explain the origin of evil. In the early generations the evil Cainites and the pious Sethites formed separate branches of the human family. When however the daughters of Cain succeeded in seducing the sons of Seth (see 18, *n–p*), both good and evil became parts of man's heritage. The two strains were considered to be continuously fighting for supremacy in every human heart: only knowledge of and obedience to the law could keep Cain's blood in check.

15

THE ACT OF LOVE

(*a*) Cast out of Eden, Adam and Eve rested on a river bank and, though glad to have escaped immediate death, brooded on their loss of immortality, wondering how they might still assure the continuance of mankind. Samael, aware of Adam's preoccupation with this problem, planned to take further revenge. He and ten of his angels escaped from their underground dungeon and, assuming the shape of incomparably beautiful women, came to the river bank. There they greeted Adam and Eve, and Adam cried incredulously: 'Has the earth truly bred such matchless creatures as these?' Then he asked: 'Friends, how do you multiply?' Samael answered in a woman's seductive voice: 'Men lie beside us in love. Our bellies swell, we bear infants, they mature and do as we have done. If you disbelieve me, I will prove it!'

At this, other fallen angels in disguise swam up from the river bed. Samael said: 'These are our husbands and children; and since you wish to know how infants are engendered, let us show you.' Whereupon the women lay down in their nakedness, each with her supposed husband, and all did ugly things before Adam's eyes. Afterwards Samael said: 'Do thus and thus with Eve, for only so can you multiply your race.'

The fire of sin began to burn in Adam's veins, yet he refrained from performing an act of shame publicly in daylight, and implored God's guidance. God then sent an angel, who married Adam to Eve, commanding them to pray forty days and forty nights before coupling as husband and wife.[1]

(*b*) Some say that Adam and Eve were the first living creatures to perform the act of love.[2]

1. *Adambuch*, 64–67.
2. Gen. Rab. 204–05.

*

1. The Essene character of this myth is unmistakable: marital embraces being here called 'ugly things'; and marital desire, 'the fire of sin'. Never-

theless, certain Free Essenes, recognizing the physical and mental dangers of cloistered celibacy—such as sexual dreams and homosexual temptation—compromised by permitting marriages in which the act of love was performed in obedience to God's command 'Increase and multiply!', but without sensual pleasure.

2. A Hittite myth, *Appu from Shudul*, also contains the notion that coition is not an inborn human instinct, but must be taught.

16

THE FRATRICIDE

(*a*) Cain offered God a sacrifice of first fruits, while his brother Abel offered a first-born lamb. When God accepted Abel's gift but rejected the other, Cain's face turned black with rage. God asked: 'Why take this ill? Subdue your jealous pride!'[1]

(*b*) God accepted Abel's gift, and rejected Cain's, with good reason: for whereas Abel had chosen the best lamb of his flock, Cain had set only a few flax-seeds upon the altar.[2] Moreover, he answered God's rebuke with a cry still echoed by blasphemers: 'There is no law and no judge!'

Meeting Abel in a field soon afterwards, he told him: 'There is no world to come, no reward for the righteous, no punishment for evil-doers. This world was not created in mercy; neither is it ruled by compassion. Why else has your offering been accepted and mine rejected?' Abel answered simply: 'Mine was accepted because I love God; yours was rejected because you hate Him.' Cain then struck and killed Abel.[3]

(*c*) Some say that the quarrel arose at Earth's division between the brothers, in which all land fell to Cain, but all birds, beasts and creeping things to Abel. They agreed that neither should have any claim on the other's possessions. As soon as this pact had been concluded Cain, who was tilling a field, told Abel to move his flocks away. When Abel replied that they would not harm the tillage, Cain caught up a weapon and ran in vengeful pursuit across mountain and valley, until he overtook and killed him. Others report that Cain said unreasonably: 'The soil on which you stand is mine. Rise into the air!' and that Abel rejoined: 'Your garments are taken from my flocks; strip them off!'

Or that Cain proposed to Abel: 'Let us divide Earth into three parts. I, the first-born, will take two; and you the remaining one.' Since Abel would not accept less than a half share, Cain said: 'Agreed, but the hill on which you sacrificed must be in my half.' Because this was the Holy Mount at Jerusalem where, in due time,

Abraham would make his covenant with God, and Solomon would raise Him a temple, Abel judged Cain unworthy to own such a site.

(*d*) Still others hold that the brothers quarrelled for love of the First Eve, whom God had formed to be Adam's helpmeet, but who had been rejected.[4] Or that, when the brothers were ready for marriage, Adam said to Eve: 'Let Cain take Qelimath, Abel's twin sister; and let Abel take Lebhudha, Cain's twin sister.' But Cain wished to marry his own twin, who was more beautiful—though Adam warned him that this would be incest and made each of the brothers sacrifice to God before taking his assigned bride. When Cain's offering was refused, Satan persuaded him to kill Abel for Lebhudha's sake.[5]

(*e*) Some say that Cain lured his brother into the open, and there struck him repeatedly with a club until Abel, lying helpless on the ground, cried: 'Do not beat me to death, Brother; but if I must die, crush me with a rock at one blow!' This Cain did. Or that Cain, as if he had been an adder, bit Abel to death.

(*f*) According to others Abel, the stronger of the two, had Cain at his mercy. God encouraged Abel to despatch him, saying: 'Do not spare this evil-doer!' Yet when Cain wept and cried: 'Brother, forgive me! There are only two of us in the world, and what will our parents say if I am killed?', Abel mercifully released his grip. God then said: 'Having spared him, you must die yourself!' Whereupon Cain rose up, snatched a sharp reed and, not knowing where the vital organs lay, wounded Abel in every part, beginning at his hands and feet. Others say, however, that Cain had watched Adam slaughtering a bull, and therefore hacked at Abel's neck with a sword.[6]

(*g*) Abel's spirit escaped from his body, but could find refuge neither in Heaven—where no other soul had as yet ascended; nor in the Pit—where no other soul had as yet descended; and therefore flew about near by. His blood lay, bubbling and seething, where it was spilt. The whole neighbourhood still supports no grass or trees.[7]

(*h*) Afterwards God asked Cain: 'Where is your brother Abel?' Cain replied: 'Am I my brother's keeper? Why should One who watches over all creatures ask me this, unless He planned the murder Himself? But for Your preference of his offering to mine, I should not have envied him. Nor had I ever seen or heard of a corpse. Did You even warn me that, if I struck him, he would die? My grief is too heavy a burden to bear.' God then cursed him, saying: 'What have you done? Your brother's blood cries unto Me from the ground!' Yet God had given no signal for the brothers to break off their fight,

but allowed Cain to deal Abel a mortal blow; hence Abel's last words were: 'My King, I demand justice!'

(*i*) God, having detected something like repentance in Cain's heart, let him live, though as an outlaw. Wherever he went, Earth would quake beneath his feet and the wild beasts would tremble. At first they tried to devour him, but he wept and prayed for mercy, at which moment a Sabbath began, and they were forced to desist. Some say that God then made a horn sprout from Cain's brow, which protected him against their vengeance. Others, that God afflicted him with leprosy; or that He inscribed a mark upon his arm: a warning against any attempt to avenge Abel.

(*j*) Adam, presently meeting Cain, was astonished to find him alive. 'Did you not kill your brother Abel?' he asked. Cain answered: 'I repented, Father, and was forgiven.' Smiting his own face, Adam cried: 'Such is the power of repentance; yet I never knew!'[8]

(*k*) God inflicted seven punishments on Cain, worse than death itself: namely, a shameful horn sprouting from his brow; the cry 'Fratricide!', with which mountains and valleys echoed; a palsy, that shook him like a poplar leaf; a voracious hunger, never sated; disappointment in every desire; a perpetual lack of sleep; and an edict that no man should either befriend or kill him.[9]

(*l*) According to one account Cain, unaware that God sees and knows all, dug a grave and there hid Abel's corpse. According to another, he doubted what to do until God sent down two birds, one of which killed its fellow and then buried it. Cain followed this example. Others again say that he fled, leaving Abel where he had fallen; and, when Adam and Eve found the corpse, they sat mourning and at a loss, while Abel's sheepdog kept guard against carrion birds and beasts. At last they observed a raven interring its dead mate—a sign from which Adam learned what God required of him.[10]

(*m*) Still others hold that Earth, though she drank Abel's blood, refused to accept his flesh—quaking so violently that Cain, too, was almost engulfed. Wherever he tried to bury the corpse, Earth spewed it up again, and cried at last: 'I will receive no other body until the clay that was fashioned into Adam has been restored to me!' At this Cain fled, and Michael, Gabriel, Uriel and Raphael placed the corpse upon a rock, where it remained many years without corrupting. When Adam died, these same archangels buried both bodies at Hebron side by side, in the very field from which God had taken Adam's dust. Yet Abel's spirit still found no rest: his loud complaints could be

heard in Heaven and on earth for centuries—until Cain, his wives and his children were all dead.[11]

(*n*) After the birth of an eldest son Enoch, Cain was allowed by God to rest from wandering and build a city, called 'Enoch' in honour of the occasion. He then founded six more cities: Mauli, Leeth, Teze, Iesca, Celeth and Tebbath; and his wife Themech bore him three more sons: Olad, Lizaph and Fosal; as well as two daughters: Citha and Maac.

(*o*) Yet Cain had not changed. He still indulged his bodily lusts, amassed wealth by rapine, taught evil practices and lived luxuriously. His invention of weights and measures ended mankind's simplicity. Cain was also the first man who placed boundary stones around fields; and who built walled cities, in which he forced his people to settle.[12]

1. *Genesis* IV. 3–8.
2. Zohar Hadash *ad Gen.* IV. 2; Gen. Rab. 207, 209; PRE, ch. 21; Theodotion *ad Gen.* IV. 4; Agadat Shir 40; Mid. Hagadol Gen. 107; Sepher Hayashar 3.
3. *Adamschriften* 34; Targ. Yer. *ad Gen.* IV. 8; Mid. Leqah Tobh Gen. 30.
4. Gen. Rab. 213; Tanhuma Bereshit 9; Mid. Hagadol Gen. 111; PRE, ch. 21; Zohar Gen. 54b.
5. *Schatzhöhle* 8.
6. *Adambuch* 70–72; Gen. Rab. 214–15; Agadat Shir 43, 91; Zohar Gen. 54b.
7. Gen. Rab. 216; M. Sanhedrin 4.5; Agadat Shir 43, 91.
8. *Genesis* IV. 10–11; Tanhuma Bereshit 9–10; Gen. Rab. 216–20; PRE, ch. 21; Mid. Leqah Tobh 30; Yalqut Reubeni *ad Gen.* IV. 15.
9. *Adamschriften* 35, 43.
10. PRE, ch. 21; Tanhuma Bereshit 10.
11. *Apoc. of Moses* XL; *Vita Adae* XLVIII; *Adamschriften* 22; *Adambuch* 72–73; *Enoch* XXII. 7.
12. *Genesis* IV. 17; Sepher Hayashar 5; Philo 77–78; Pseudo-Philo 113; Josephus, *Ant.* i.2.2.

*

1. Scholars who interpret this myth as a record of ancient Palestinian conflicts, between nomadic herdsmen and agriculturists, fail to explain why, if so, Cain was not a nomad herdsman—and therefore prone to rob and murder the peaceful farmer—but a farmer himself; while Abel was the herdsman.

In *Genesis* it is suggested that Cain grew jealous because Abel's offering had been preferred to his own. But since Temple ritual required grain offerings as well as flesh sacrifices, early commentators felt that either some explanation of God's preference for Abel's gift should be found—or else some motive for the murder other than jealousy. They were loth to admit that God might have acted arbitrarily: denying a first-born the precedence due by law, and favouring a younger son—as a patriarchal chieftain might favour the child of his prettiest wife. Jacob's preference for Joseph, a

younger son, was a case in point; his brothers plotted to kill him (see 53. *a–e*).

2. The historical events underlying this myth may be reconstructed as follows. Starving herdsmen break into a settled farming area during a drought, and are accepted as tribute-paying guests. Later, they demand a share of the government. Simultaneous sacrifices to the state deity are then offered by both parties. The chief herdsman's offering is preferred; whereupon the chief farmer, aided by his maternal kinsmen, murders him. As a result, the farmers are expelled and eventually found a city-state elsewhere. This political situation has been a commonplace in East Africa for centuries: intruding herdsmen, who first appear as starving suppliants, gain political ascendancy, after having aroused bitter antagonism by letting their animals trample crops.

3. This myth has, however, been complicated by the brand incident, given to explain the origin of nomadic, camel-herding bedouin who entered Palestine later than the goat-and-sheep-owning semi-nomads, and who still use tribal tattoos. The Hebrews pretended to see in these, and in the bedouins' addiction to raids, God's punishment on Cain and his descendants for the crime of murder.

4. The theme of fratricide adds a further complication. What the wise woman of Tekoah told David was a commonplace of myth (2 *Samuel* XIV. 6): 'Thy handmaids had two sons, and they strove together in the field, and there was none to part them, but the one smote the other and killed him.' Zerah and Perez fought even in their mother's womb (*Genesis* XXXVIII. 27–30); as Jacob and Esau also did (see 38. *a*. 2). The woman in dispute seems always to have been a regnant princess of a matrilinear state, marriage to whom conferred kingship on the victor. Sometimes the rivals are uncle and nephew, as in the case of Set and Osiris.

5. An ancient Palestinian myth comparable to that of Cain and Abel, and of Esau and Jacob, has been preserved in Philo's Greek translation of Sanchuniathon's *Phoenician History*. Usöus and Hypsouranius, heroes begotten on sacred harlots by Pyr and Phlox, sons of Phos ('Fire and Flame, sons of Light'), were perpetually at odds. Usöus, the first hunter, discovered how to make skin garments. He thus resembles both Cain and Esau. Samemroumus—whose name Philo translates as 'Hypsouranius', corresponding to the Hebrew *shme marom* ('High Heaven')—is said to have invented reed tents. He thus resembles Jabal (*Genesis* IV. 20), 'the father of such as dwell in tents and have cattle'; and Abel, who was a shepherd (*Genesis* IV. 2); and Jacob, 'a plain man living in tents' (*Genesis* XXV. 27).

Yet 'Cain' and 'Abel' may be versions of the mythical heroes Agenor and Belus: Agenor being the Greek form of 'Canaan', and Belus of 'Baal'. These twin sons of Poseidon and Lamia were reputedly born in Egypt, whence Agenor was expelled by Belus. Belus then begot another pair of

twins: Danaus and Aegyptus, whose quarrel was prolonged when Danaus's daughters murdered Aegyptus's sons.

6. A historical connexion is likely between Cain the fratricide and the tribe of Cainites (*Qeni*), also referred to collectively as 'Cain' (*Numbers* XXIV. 22; *Judges* IV. 11): a desert people living to the south of Israel. Cainites, or Kenites, first appear as one of the ten nations inhabiting Palestine in Abraham's day (*Genesis* XV. 19). Balaam, the Moabite prophet, counted Kenites among Israel's enemies living to the south and east (*Numbers* XXIV. 17–22)—namely, Moab, Seth, Edom, Seir and Amalek. He described them as dwelling in mountain strongholds. Another group lived in the Sinai peninsula, and were ruled by Hobab, Moses' father-in-law (*Judges* IV. 11; 1 *Samuel* XV. 5). At a later date the Kenite sons of Hamat left Arad, seventeen miles south-east from Hebron, and their descendants became Rechabites (*Judges* I. 16; 1 *Chronicles* II. 55). Still later another family settled in Galilee. Their chieftain Heber—whose wife Jael killed Sisera*—allied himself to Jabin, King of Hazor, an enemy and oppressor of Israel (*Judges* IV. 17). The Kenites of Arad remained enemies of Israel for several generations, joining the Amalekites in their war against King Saul. Only when Saul gained the upper hand and promised not to take vengeance on the Kenites, did they withdraw from the battle (1 *Samuel* XV. 6). Under King David, they had cities of their own in the Negeb (1 *Samuel* XXVII. 10; XXX. 29): Kinah (*Qinah*) and Kain (*Qayin*) in Southern Judaea may have been two of these.

Since the Kenites were therefore known to the Israelites both as nomads and city dwellers, and generally hostile, their legendary ancestor Cain could figure in myth as the first murderer, the first nomad, and the first city builder. His invention of weights and measures suggests that the farming community which Abel's herdsmen took over—perhaps during the Hyksos conquest—had Cretan and Egyptian affiliations. In Greek myth, this invention is attributed to Palamedes, who represents Cretan culture implanted in the Peloponnese; or to Hermes, who represents the Egyptian Thoth.

7. An early midrash describes Cain's mark as a letter tattooed on his arm; its identification in mediaeval texts with the Hebrew *teth* is prompted, perhaps, by *Ezekiel* IX. 4–6, where God sets a mark (*tav*) on the brows of the righteous few at Jerusalem who are to be saved. Cain was not judged worthy of this emblem. But the character for *tav*, the last letter of the Hebrew and Phoenician alphabets, was a cross; and from it derived the Greek

*Jael's deed, although celebrated by the Israelite leaders (*Judges* V. 24 ff), seems at first sight one of treachery. But it should be remembered that if Jael belonged to the Sons of Hamat—Kenites allied to Israel—her father's enemies would be hers, even after marriage to Heber, unless he were present when they arrived; and that he was conveniently absent, perhaps on purpose, and thus escaped both his allies' censure and the Israelites' praise.

character *tau* which, according to Lucian's *Court of Vowels*, inspired the idea of crucifixion. Since *tav* was thus reserved for an identification of the righteous, the midrash has substituted as Cain's brand the letter closest to *tav* both in sound and written character; namely *teth*, whose ancient Hebrew and Phoenician form was a cross within a circle.

17

THE BIRTH OF SETH

(*a*) Adam, fearing that another son born to Eve and himself might share Abel's fate, abstained from intercourse with her for no less than one hundred and thirty years. During this time succubi often bore demons to Adam as he slept, by causing him dreams of sin and involuntary emissions of seed. Moreover, incubi debauched the sleeping Eve, fathering demons on her.[1]

(*b*) Like the succubi, these incubi, or Meri'im, were the shadowy spirits created by God on the Sixth Day towards dusk. Before He could complete their bodies the Sun set, the First Sabbath began and obliged Him to desist.[2]

(*c*) Since God chose to people Earth with men, not demons, He implanted in Adam's heart a burning desire for Eve. Hitherto, Adam could refrain merely by absence; now, even at a great distance from Eve, desire rose in him so strongly that, remembering God's command 'Be fruitful and multiply!', he sought her out again, they lay together, and she bore him Seth.[3]

(*d*) Some say that God's angel commanded Adam to lie with Eve, but that he held back until promised a son named Seth—meaning 'consolation'—who would relieve his grief for Abel. Others, that Eve said: 'God has appointed (*shath*) me another son in Abel's stead.'[4]

(*e*) When, after Seth's birth, Adam returned to abstinence, Samael, again disguised as a beautiful woman, came pretending that he was Eve's sister, and demanded marriage from him. Adam prayed for guidance, and God immediately revealed Samael's evil shape. Seven years later, God once more told Adam to lie with Eve, undertaking that he would remove their temptation to wild and indecent lust. This promise He kept.[5]

(*f*) Before Eve died, she had borne Adam thirty pairs of twins, a son and a daughter each time, as the result of marital rites conducted in the utmost holiness and decorum.[6] Adam lived eight hundred years after Seth's birth.[7]

1. Tanhuma Buber Gen. 20; Gen. Rab. 195–96, 204, 225–26, 236; B. Erubin 18b; Pesiqta Rabbati, 67b.

2. Gen. Rab. 54.
3. See note 1.
4. *Adamschriften*, 36; *Genesis* IV. 25.
5. *Adambuch*, 75–77.
6. *Adamschriften*, 8, 44.
7. *Genesis* V. 4.

*

1. This myth, like that of Samael's initiation of Adam into lust (see 15. *a*), reflects the Free Essenes' view that to abstain from all sexual activity might have dangerous consequences. Josephus records their abstention from intercourse in the early stages of a woman's pregnancy, and their three-year trial marriages to ensure fertility.

2. 'Seth' appears in *Numbers* XXIV. 17 as a people living next to Moab, probably the nomadic 'Sutu' of Assyrian and Babylonian inscriptions.

3. Josephus describes Seth as a virtuous man whose descendants lived in harmonious peace and who perfected astronomy, recording their discoveries on two pillars, one of which survived to his day. The first-century A.D. *Ascension of Isaiah* places Seth in Heaven; and a late Jewish tradition makes him the Messiah. Seth became a hero of the Gnostic 'Sethians'; also of the third-century A.D. Manichees, whose myths were partly Persian, partly Gnostic Jewish. Mani, the founder of Manicheeism, regarded both Cain and Abel as Satan's sons by Eve; but Seth as their true offspring, full of light. In *Genesis*, however, no particular virtue is ascribed to him.

18

THE SONS OF GOD AND THE DAUGHTERS OF MEN

(*a*) By the tenth generation, Adam's race had hugely increased. Lacking female company, the angels known as 'Sons of God' found wives among the lovely Daughters of Men. The children of these unions would have inherited eternal life from their fathers, but that God had decreed: 'Let not My spirit abide in flesh for ever! Henceforth the years of man are limited to one hundred and twenty.'

(*b*) These new creatures were giants, known as 'the Fallen Ones', whose evil ways decided God to wipe from the face of the earth all men and women, with their gigantic corruptors.[1]

(*c*) The Sons of God were sent down to teach mankind truth and justice; and for three hundred years did indeed teach Cain's son Enoch all the secrets of Heaven and Earth. Later, however, they lusted after mortal women and defiled themselves by sexual intercourse. Enoch has recorded not only their divine instructions, but also their subsequent fall from grace; before the end they were indiscriminately enjoying virgins, matrons, men and beasts.[2]

(*d*) Some say that Shemhazai and Azael, two angels in God's confidence, asked: 'Lord of the Universe, did we not warn You on the Day of Creation that man would prove unworthy of Your world?' God replied: 'But if I destroy man, what will become of My world?' They answered: 'We shall inhabit it.' God asked: 'Yet upon descending to earth, will you not sin even worse than man?' They pleaded: 'Let us dwell there awhile, and we will sanctify Your name!'

God allowed them to descend, but they were at once overcome by lust for Eve's daughters, Shemhazai begetting on them two monstrous sons named Hiwa and Hiya, each of whom daily ate a thousand camels, a thousand horses and a thousand oxen. Azael also invented the ornaments and cosmetics employed by women to lead men astray. God therefore warned them that He would set loose the Upper Waters, and thus destroy all men and beasts. Shemhazai wept bitterly, fearing for his sons who, though tall enough to escape drowning, would starve to death.[3]

(*e*) That night, Hiwa dreamed of a huge rock above the earth,

like a table-top, and having a legend inscribed on it which an angel scraped off with a knife, leaving only four letters. Hiya also dreamed: of a fruitful orchard, and of other angels felling it until only a single three-branched tree remained. They told their dreams to Shemhazai, who replied: 'Your dream, Hiya, signifies that God's Deluge will destroy all mankind, except Noah and his three sons. Nevertheless, be comforted, for Hiwa's dream signifies that your fame, at least, can never die: whenever Noah's descendants hew stones, quarry rocks or haul boats, they will shout "Hiwa, Hiya!" in your honour.'[4]

(*f*) Afterwards Shemhazai repented, and set himself in the southern sky, between Heaven and Earth—head down, feet up, and hangs there to this day: the constellation named Orion by the Greeks.

(*g*) Azael, however, far from repenting, still offers women ornaments and many-coloured robes with which to lead men astray. For this reason, on the Day of Atonement, Israel's sins are heaped on the annual scapegoat; it is then thrown over a cliff to Azazel—as some call Azael.[5]

(*h*) Others say that certain angels asked God's permission to collect sure proof of man's iniquity, and thus assure his punishment. When God agreed, they turned themselves into precious stones, pearls, purple dye, gold and other treasures, which were at once stolen by covetous men. They then took human shape, hoping to teach mankind righteousness. But this assumption of flesh made them subject to human lusts: being seduced by the Daughters of Men, they found themselves chained to Earth, unable to resume their spiritual shapes.[6]

(*i*) The Fallen Ones had such huge appetites that God rained manna upon them, of many different flavours, lest they might be tempted to eat flesh, a forbidden diet, and excuse the fault by pleading scarcity of corn and pot herbs. Nevertheless, the Fallen Ones rejected God's manna, slaughtered animals for food, and even dined on human flesh, thus fouling the air with sickly vapours. It was then that God decided to cleanse Earth.[7]

(*j*) Others say that Shemhazai and Azael were seduced by the demonesses Naamah, Agrat daughter of Mahlat, and Lilith who had once been Adam's spouse.[8]

(*k*) In those days only one virgin, Istahar by name, remained chaste. When the Sons of God made lecherous demands upon her, she cried: 'First lend me your wings!' They assented and she, flying up to Heaven, took sanctuary at the Throne of God, who transformed her into the constellation Virgo—or, some say, the Pleiades. The

fallen angels, having lost their wings, were stranded on earth until, many generations later, they mounted Jacob's ladder and thus went home again.[9]

(*l*) The wise and virtuous Enoch also ascended to Heaven, where he became God's chief counsellor, henceforth known as 'Metatron'. God set His own crown upon Enoch's head, and gave him seventy-two wings as well as multitudinous eyes. His flesh was transformed into flame, his sinews into fire, his bones into embers, his eyes into torches, his hair into rays of light, and he was surrounded by storm, whirlwind, thunder and lightning.[10]

(*m*) Some say that the Sons of God won that name because the divine light out of which God had created their ancestor Samael, Cain's father, shone from their faces. The Daughters of Men, they say, were children of Seth, whose father was Adam, not an angel; and their faces therefore resembled our own.[11]

(*n*) Others, however, make the Sons of God pious descendants of Seth, and the Daughters of Men sinful descendants of Cain—explaining that when Abel died childless, mankind soon divided into two tribes: namely the Cainites who, apart from Enoch, were wholly evil, and the Sethites who were wholly righteous. These Sethites inhabited a sacred mountain in the far north, near the Cave of Treasure—some take it for Mount Hermon. The Cainites lived apart in a valley to the westward. Adam, on his death-bed, ordered Seth to separate his tribe from the Cainites; and each Sethite patriarch publicly repeated this order, generation after generation. The Sethites were extraordinarily tall, like their ancestor; and, by living so close to the Gate of Paradise, won the name 'Children of God'.[12]

(*o*) Many Sethites took celibate vows, following Enoch's example, and led the lives of anchorites. By way of contrast, the Cainites practised unbridled debauchery, each keeping at least two wives: the first to bear children, the second to gratify his lust. The child-bearer lived in poverty and neglect, as though a widow; the other was forced to drink a potion that made her barren—after which, decked out like a harlot, she entertained her husband luxuriously.[13]

(*p*) It was the Cainites' punishment to have a hundred daughters borne them for each son; and this led to such husband-hunger that their women began to raid houses and carry off men. One day it pleased them to seduce the Sethites, after daubing their faces with rouge and powder, their eyes with antimony, and the soles of their feet with scarlet, dyeing their hair, putting on golden ear-rings, golden anklets, jewelled necklaces, bracelets and many-coloured garments.

In their ascent of the holy mountain, they twanged harps, blew trumpets, beat drums, sang, danced, clapped hands; then, having addressed the five hundred and twenty anchorites in cheerful voices, each caught hold of her victim and seduced him. These Sethites, after once succumbing to the Cainite women's blandishments, became more unclean than dogs, and utterly forgot God's laws.[14]

(*q*) Even the 'Sons of Judges' now corrupted the daughters of the poor. Whenever a bride was beautified for the bridegroom, one such would enter the nuptial chamber and enjoy her first.[15]

(*r*) Genun the Canaanite, son of Lamech the Blind, living in the Land of the Slime Pits, was ruled by Azael from his earliest youth, and invented all sorts of musical instruments. When he played these, Azael entered into them too, so that they gave forth seductive tunes entrancing the hearts of all listeners. Genun would assemble companies of musicians, who inflamed one another with music until their lust burned bright like fire, and they lay together promiscuously. He also brewed beer, gathered great crowds in taverns, gave them to drink, and taught them how to forge iron swords and spear-points, with which to do murder at random when they were drunk.[16]

(*s*) Michael, Gabriel, Raphael and Uriel told God that such wickedness had never before flourished on earth. God then sent Raphael to bind Azael hand and foot, heaping jagged rocks over him in the dark Cave of Dudael, where he now abides until the Last Days. Gabriel destroyed the Fallen Ones by inciting them to civil war. Michael chained Shemhazai and his fellows in other dark caves for seventy generations. Uriel became the messenger of salvation who visited Noah.[17]

1. *Genesis* VI. 1–7.
2. *Jubilees* IV. 15, 22; V. 1; Tanhuma Buber Gen. 24.
3. Yalqut Gen. 44; Bereshit Rabbati, 29–30.
4. Sources as in preceding footnote.
5. Sources as in preceding footnote.
6. The Clementine *Homilies* viii. 11–17 (pp. 142–45). The *Homilies* are an early 3rd cent. A.D. Christian tract, written probably in Syria. Cf. also Enoch 6–8; 69; 106, 12 f.
7. Sources as in preceding footnote.
8. Zohar Genesis 37a, 55a.
9. Liqqute Midrashim, 156; a somewhat different version in Yalqut Gen. 44.
10. Sepher Hekhalot, 170–76.
11. Zohar Genesis 37a.
12. PRE, ch. 21 (where *mishēm* should be amended to read *mishēth*) and 22; cf. also Gen. Rab. 222; *Adambuch*, 75, 81–86; *Adamschriften*, 37; *Schatzhöhle*, 10.
13. *Adamschriften*, 38; cf. Gen. Rab. 222–23.
14. Sources as in preceding footnote, and PRE, ch. 22.
15. Targ. and Targ. Yer. *ad Gen.* VI. 2–4; Gen. Rab. 247–48.

16. *Adambuch*, 92–93.
17. *Enoch* IX–X; cf. also chapters XI–XV and LXIX; 2 *Baruch* LVI. 11–16; 2 *Enoch* XVIII. 1–6.

*

1. The explanation of this myth, which has been a stumbling block to theologians, may be the arrival in Palestine of tall, barbarous Hebrew herdsmen early in the second millennium B.C., and their exposure, by marriage, to Asianic civilization. 'Sons of El' in this sense would mean the 'cattle-owning worshippers of the Semite Bull-god El'; 'Daughters of Adam' would mean 'women of the soil' (*adama*), namely the Goddess-worshipping Canaanite agriculturists, notorious for their orgies and premarital prostitution. If so, this historical event has been tangled with the Ugaritic myth of how El seduced two mortal women and fathered divine sons on them, namely *Shahar* ('Dawn') and *Shalem* ('Perfect'). Shahar appears as a winged deity in *Psalm* CXXXIX. 9; and his son, according to *Isaiah* XIV. 12, was the fallen angel Helel. Unions between gods and mortals, that is to say between kings or queens and commoners, occur frequently in Mediterranean and Middle Eastern myth. Since later Judaism rejected all deities but its own transcendental God, and since He never married or consorted with any female whatsoever, Rabbi Shimon ben Yohai in *Genesis Rabba* felt obliged to curse all who read 'Sons of God' in the Ugaritic sense. Clearly, such an interpretation was still current in the second century A.D., and lapsed only when the *Bene Elohim* were re-interpreted as 'sons of judges'. *Elohim* meant both 'God' and 'judge', the theory being that when a duly appointed magistrate tried a case, the Spirit of El possessed him: 'I have said, ye are gods.' (*Psalm* LXXXII. 6).

2. This myth is constantly quoted in the Apocrypha, the New Testament, the Church Fathers, and midrashim. Josephus interpreted it as follows:

> *Many angels of God now consorted with women, and begot sons on them who were overbearing and disdainful of every virtue; such confidence had they in their strength. In fact, the deeds that our tradition ascribes to them recall the audacious exploits told by the Greeks of the giants. But Noah . . . urged them to adopt a better frame of mind and amend their ways.*

These Greek giants were twenty-four violent and lecherous sons of Mother Earth, born at Phlegra in Thrace, and the two Aloeids, all of whom rebelled against Almighty Zeus.

3. Josephus's view, that the Sons of God were angels, survived for several centuries despite Shimon ben Yohai's curse. As late as the eighth century A.D., Rabbi Eliezer records in a midrash: 'The angels who fell from Heaven saw the daughters of Cain perambulating and displaying their secret parts, their eyes painted with antimony in the manner of harlots;

and, being seduced, took wives from among them.' Rabbi Joshua ben Qorha, a literalist, was worried by a technical detail: 'Is it possible that angels, who are flaming fire, could have performed the sexual act without scorching their brides internally?' He decided that 'when these angels fell from Heaven, their strength and stature were reduced to those of mortals, and their fire changed into flesh.'

4. *Hiwa* and *Hiya*, the names given to giants begotten by Shemhazai and Azael on mortal women, were merely the cries of work-teams engaged in tasks demanding concerted effort. In one Talmudic passage, Babylonian sailors are made to shout as they haul cargo vessels ashore: '*Hilni, hiya, hola, w'hilok holya!*' The giants' voracious flesh-eating was, however, a habit of El's Hebrew herdsmen, not of the agricultural Daughters of Adamah; and this anecdote suggests that the myth originated in an Essene community whose diet was severely restricted, like that of Daniel and his three holy companions, to pulses. (*Daniel* I. 12).

5. The names of several fallen angels survive only in careless Greek transcriptions of Hebrew or Aramaic originals, which make their meaning doubtful. But 'Azael' does seem to represent 'Azazel' ('God strengthens'). 'Dudael' is sometimes translated 'God's cauldron', but it is more likely to be a fantastic modification of *Beth Hadudo* (*M. Yoma* VI. 8)—now Haradan, three miles to the south-east of Jerusalem, the Judaean desert cliff from which 'the scapegoat for Azazel' yearly fell to its death on the Day of Atonement (*Leviticus* XVI. 8–10). This goat was believed to take away Israel's sins and transfer them to their instigator, the fallen angel Azazel, who lay imprisoned under a pile of rocks at the cliff-foot. The sacrifice did not therefore rank as one offered to demons, like those which *Leviticus* XVII. 7 prohibits.

6. The Mount of God, where certain pious Sethites lived near the 'Cave of Treasure', at the Gate of Paradise, will have been El's holy Mount Saphon, not Hermon.

7. Istahar's story is borrowed partly from the Greek writer Aratus (early third century B.C.). He tells how Justice, a daughter of Dawn, ruled mankind virtuously in the Golden Age; but when the Silver and Bronze Ages brought greed and slaughter among them, exclaimed: 'Alas, for this evil race!' and mounted into Heaven, where she became the constellation Virgo. The rest of this story is borrowed from Apollodorus's account of Orion's attempt on the seven virgin Pleiades, daughters of Atlas and Pleione, who escaped from his embraces transformed to stars. 'Istahar', however, is the Babylonian Goddess Ishtar, sometimes identified with Virgo. Popular Egyptian belief identified Orion, the constellation which became Shemhazai, with the soul of Osiris.

8. The right claimed by certain 'sons of judges' to take the maidenheads of poor men's brides is, apparently, the ancient and well-known *jus primae*

noctis which, as the *droit de cuissage*, was still reputedly exercised by feudal lords in Europe during the Middle Ages (see 36. 4). Yet at a time when the Sons of God were regarded as divine beings, this story may have referred to a custom prevalent in the Eastern Mediterranean: a girl's maidenhead was ritually broken by 'equitation' of a priapic statue. A similar practice obtained among Byzantine hippodrome-performers as late as Justinian's reign, and is hinted at in records of the medieval English witch cult.

9. Many details in the Genun story, taken from the fifth-century A.D. Ethiopian *Book of Adam*, are paralleled in midrashic writings. Although Genun's name suggests 'Kenan', who appears in *Genesis* v. 9 as the son of Enoch, he is a composite Kenite character: the invention of musical instruments being attributed in *Genesis* to Jubal, and of edged brass and iron blades to his brother Tubal Cain. Genun was said to occupy 'the Land of the Slime Pits', namely the southern shores of the Dead Sea (*Genesis* XIV. 10), doubtless because the evil city of Sodom stood there (see 32. 6).

10. Enoch ('Instructor') won his immense reputation from the apocalyptic and once canonical *Book of Enoch*, compiled in the first century B.C. It is an ecstatic elaboration of *Genesis* v. 22: 'And Enoch walked with God three hundred years after he begat Methuselah.' Later Hebrew myth makes him God's recording angel and counsellor, also patron of all children who study the Torah. *Metatron* is a Hebrew corruption either of the Greek *metadromos*, 'he who pursues with vengeance', or of *meta ton thronon*, 'nearest to the Divine Throne'.

11. The *Anakim* may have been Mycenaean Greek colonists, belonging to the 'Sea Peoples' confederation which caused Egypt such trouble in the fourteenth century B.C. Greek mythographers told of a Giant Anax ('king'), son of Heaven and Mother Earth, who ruled Anactoria (Miletus) in Asia Minor. According to Apollodorus, the disinterred skeleton of Asterius ('starry'), Anax's successor, measured ten cubits. *Anakes*, the plural of *Anax*, was an epithet of the Greek gods in general. Talmudic commentators characteristically make the Anakim three thousand cubits tall.

12. Megalithic monuments, found by the Hebrews on their arrival in Canaan, will have encouraged legends about giants; as in Greece, where the monstrous man-eating Cyclopes were said by story-tellers ignorant of ramps, levers and other Mycenaean engineering devices, to have lifted single-handed the huge blocks of stone that form the walls of Tiryns, Mycenae and other ancient cities.

13. The *Nefilim* ('Fallen Ones') bore many other tribal names, such as *Emim* ('Terrors'), *Repha'im* ('Weakeners'), *Gibborim* ('Giant Heroes'), *Zamzummim* ('Achievers'), *Anakim* ('Long-necked' or 'Wearers of Necklaces'), *Awwim* ('Devastators' or 'Serpents'). One of the Nefilim named Arba is said to have built the city of Hebron, called 'Kiriath-Arba'

after him, and become the father of Anak whose three sons, Sheshai, Ahiman and Talmai, were later expelled by Joshua's comrade Caleb. Since, however, *arba* means 'four' in Hebrew, Kiriath-Arba may originally have meant 'City of Four', a reference to its four quarters mythically connected with the Anakite clans: Anak himself and his 'sons' Sheshai, Ahiman and Talmai.

19

THE BIRTH OF NOAH

(*a*) Cain died several generations later at the hands of his great-great-grandson Lamech. This Lamech was a mighty hunter and, like all others of Cain's stock, married two wives. Though grown old and blind, he continued to hunt, guided by his son Tubal Cain. Whenever Tubal Cain sighted a beast, he would direct Lamech's aim. One day he told Lamech: 'I spy a head peeping above yonder ridge.' Lamech drew his bow; Tubal Cain pointed an arrow which transfixed the head. But, on going to retrieve the quarry, he cried: 'Father, you have shot a man with a horn growing from his brow!' Lamech answered: 'Alas, he must be my ancestor Cain!', and struck his hands together in grief, thereby inadvertently killing Tubal Cain also.

Lamech mourned all day beside the corpses, being prevented by blindness from finding his way home. In the evening, Adah and Zillah, his wives, found him. Lamech cried: 'Hearken to me: I have slain a man to my wounding, and a young man to my hurt! If Cain shall be avenged sevenfold, truly Lamech shall be avenged seventy-and-sevenfold!' At that, Earth opened and swallowed all Cain's nearest kinsmen, except Enoch: namely Irad, Mehujael, Methuselah and their families.

(*b*) Lamech told his wives: 'Enter my bed, and there await me!' Zillah answered: 'You have killed our ancestor Cain and my son Tubal Cain; therefore neither of us shall lie with you.' Lamech replied: 'This is God's will. Seven generations, the span allotted to Cain, have now elapsed. Obey me!' But they said: 'No, for any children born of this union would be doomed.' Lamech, Adah and Zillah then sought out Adam, who was still alive, and asked him to judge between them. Zillah spoke first: 'Lamech has killed your son Cain, and also my son Tubal Cain.' Lamech declared: 'Both deaths were caused by inadvertence, since I am blind.' Adam told Adah and Zillah: 'You must obey your husband!'

(*c*) Zillah then bore Lamech a son already circumcised: a sign of God's especial grace. Lamech named him Noah, finding great *consolation* in him.[1] Noah's cheeks were whiter than snow and redder

than a rose; his eyes like rays of the morning sun; his hair long and curly; his face aglow with light. Lamech therefore suspected him to be a bastard fathered on Zillah by one of the Watchers, or Fallen Ones; but Zillah swore that she had been faithful. They consulted their ancestor Enoch, who had lately been caught up to Heaven. His prophecy, 'In Noah's lifetime God will do a new thing on earth!', gave Lamech his needed reassurance.

(*d*) At Noah's birth, which coincided with Adam's death, the world greatly improved. Hitherto, when wheat had been sown, half of the harvest was thorns and thistles. God now lifted this curse. And whereas hitherto all work had been done with bare hands, Noah taught men to make ploughs, sickles, axes and other tools.[2] But some award the invention of smithcraft to Tubal Cain, his dead brother.[3]

1. Tanhuma Noah 11; cf. Gen. Rab. 224–25; Sepher Hayashar, 7–8.
2. *Enoch* CVI, ed. Charles, ii. 278; *Genesis Apocryphon* 40; *Jubilees* IV. 28.
3. Sources as in footnote 1, and *Genesis* IV. 22.

*

1. This story recalls two Greek myths—Perseus's accidental killing of his grandfather Acrisius, and Athamas's mistaking of Learchus for a white stag—and is told to explain Lamech's cry in *Genesis* IV. 23: 'I have slain a man to my wounding, and a young man to my hurt!', the original context of which has vanished. Although tautology—the pairing of two phrases, differently worded but of the same sense—is a common ornament in Hebrew poetry, Lamech has here been absurdly credited with killing not one warrior, but an old man and a youth; very much as when Jesus is said to have fulfilled Zechariah's prophecy (*Zechariah* IX. 9) by 'riding on an ass and on a colt, the foal of an ass,' (*Matthew* XXI. 1–3), rather than on a single young ass. The law which required the next of kin to avenge murder, or even manslaughter, accounts for the Cities of Refuge instituted by Moses (*Numbers* XXXV. 13; *Joshua* XX. 1–9), where a man was safe until his case came before a judge. Thus Adam acts as judge and allows Lamech's plea of manslaughter, when he points out that if vengeance were taken on him, his nearest kinsman would take even more merciless vengeance on the avengers. But Earth has already supported Lamech's plea by swallowing up all Cain's kin. Although the etymology of 'Lamech' is uncertain, the midrash on this double homicide evidently connects it with three related Arabic roots *lamah*, *lamakh*, and *lamaq*, which mean 'to strike with a flat hand' and 'to look stealthily or sideways'.

2. Tubal Cain, in *Genesis* IV, is a smith whose brothers are Jabal, a herdsman, and Jubal, a musician. These names evidently record the occu-

pations of certain Kenite families. 'Tubal' stands for *Tabali* (in Greek: *Tibareni*), Anatolian tribesmen described by Herodotus as neighbours of the iron-working Chalybes. In *Ezekiel* XXVII. 13, 'Tubal' supplies Tyre with brazen vessels and slaves; 'Tubal Cain' thus probably means 'the metal-working Kenite'. Jubal was a Canaanite god of music.

3. The two Biblical accounts of Lamech's family are inconsistent. According to *Genesis* IV. 19–22, he had Jabal and Jubal by his wife Adah; by his wife Zillah, Tubal Cain and a daughter Naamah. According to *Genesis* V. 28–31, Noah was Lamech's first-born; other sons and daughters are mentioned but not named.

20

THE DELUGE

(*a*) Noah was so loth to lose his innocence that, though often urged to marry, he waited until God found him Naamah, Enoch's daughter—the only woman since Istahar to have remained chaste in that corrupt generation. Their sons were Shem, Ham and Japheth; and when they grew up, Noah married them to the daughters of Eliakim, son of Methuselah.[1]

(*b*) Warned by God of the coming Deluge, Noah spread the news among mankind, preaching repentance wherever he went. Though his words burned like torches, the people mocked him with: 'What is this deluge? If it be a deluge of flame, we have *alitha* (asbestos?), which is proof against fire; and if a deluge of water, we have sheets of iron to restrain any flood that may break from the earth. Against water from the sky, we can use an *aqeb* (awning?).' Noah warned them: 'Yet God will send the waters bubbling up beneath your heels!' They boasted: 'However great this deluge, we are so tall that it cannot reach our necks; and should He open the sluices of Tehom, we will block them with the soles of our feet.[2]

(*c*) God then ordered Noah to build, and caulk with pitch, an ark of gopher-wood large enough for himself, his family and chosen examples of all other creatures living on earth. He must take seven beasts and birds of every clean kind, two of every unclean kind and two creeping things of every kind. He must also provide them with food. Noah spent fifty-two years on this shipwright's task; he worked slowly in the hope of delaying God's vengeance.[3]

(*d*) God Himself designed the ark; which had three decks and measured three hundred cubits from stem to stern, fifty from gunwale to gunwale, and thirty from hatches to keel. Each deck was divided into hundreds of cabins, the lowest made to house all beasts both wild and tame; the middle deck, all birds; the upper deck, all creeping things, and Noah's family besides.[4]

(*e*) Certain wandering spirits also entered the ark, and were saved. A couple of monsters too large for any cabin, nevertheless survived: the Reem, which swam behind, resting its nose on the poop; and the

Giant Og. This was Hiya's son by the woman who had since married Ham and who begged Noah to keep Og's head above water by letting him cling to a rope-ladder. In gratitude, Og swore that he would be Noah's slave; but though Noah compassionately fed him through a port-hole, he afterwards resumed his evil ways.[5]

(*f*) When Noah set about gathering the creatures together, he was appalled by his task, and cried: 'Lord of the Universe, how am I to accomplish this great thing?' Thereupon the guardian angel of each kind descended from Heaven and, carrying basketsful of fodder, led them into the ark; so that each seemed to have come by its own native intelligence. They arrived on the very day that Methuselah died, at the age of nine hundred and sixty-nine years, a full week before the Deluge began; and God appointed this time of mourning as a time of grace, during which mankind might still repent. He then commanded Noah to sit beside the door of the ark and observe each creature as it came towards him. Such as crouched down in his presence were to gain admittance; such as remained standing must be excluded. Some authorities say that according to God's orders, if the male lorded it over the female of his own kind, both were admitted, but not otherwise. And that He gave these orders because it was no longer men alone that committed bestiality. The beasts themselves rejected their own mates: the stallion mounted the she-ass; the jack-ass, the mare; the dog, the she-wolf; the serpent, the tortoise; and so forth—moreover, females frequently lorded it over males. God had decided to destroy all creatures whatsoever, except those that obeyed His will.[6]

(*g*) Earth shook, her foundations trembled, the sun darkened, lightning flashed, thunder pealed, and a deafening voice the like of which was never heard before, rolled across mountain and plain. Thus God sought to terrify evil-doers into repentance; but without avail. He chose water rather than fire as a fit punishment for their unspeakable vices, and opened Heaven's sluices by the removal of two Pleiades; thus allowing the Upper and Lower Waters—the male and female elements of Tehom, which He had separated in the days of Creation—to re-unite and destroy the world in a cosmic embrace.

The Deluge began on the seventeenth day of the second month, when Noah was six hundred years old. He and his family duly entered the ark, and God Himself made fast the door behind them. But even Noah could not yet believe that God would wipe out so magnificent a handiwork, and therefore had held back until waves lapped at his ankles.[7]

(*h*) The floods spread swiftly over the entire earth. Seven hundred thousand evil-doers gathered around the ark, crying: 'Open the door, Noah, and let us enter!' Noah shouted from within: 'Did I not urge you to repent these hundred and twenty years, and you would not listen?' 'Now we repent,' they answered. 'It is too late,' he said. They tried to break down the door, and would have overturned the ark, but that a pack of rejected wolves, lions and bears which were also trying to enter, tore hundreds of them in pieces, and dispersed the rest. When Tehom's Lower Waters rose, the evil-doers first threw children into the springs, hoping to choke their flow, then climbed trees or hills. Rain cascaded down, and soon a rising flood bore up the ark, until at last it floated fifteen cubits above the highest peaks—yet so buffeted by waves that all inside were hurled to and fro like beans in a boiling pot. Some say that God heated the Deluge in the Pit's flames, and punished fiery lusts with scalding water; or rained fire on the evil-doers; or let carrion birds tear out their eyes as they swam.[8]

(*i*) A pearl hanging from the ark's roof shone calmly on Noah and his family. When its light paled, he knew that the hours of daylight had come; when it brightened, he knew that night was at hand, and thus never lost count of the Sabbaths. Some say, however, that this light came from a sacred book which the Archangel Raphael gave to Noah, bound in sapphires, and containing all knowledge of the stars, the art of healing and the mastery of demons. Noah bequeathed this to Shem, from whom it passed by way of Abraham to Jacob, Levi, Moses, Joshua and Solomon.[9]

(*j*) Throughout the next twelve months neither Noah nor his sons slept, being continually busied with their charges. Some creatures were accustomed to eat at the first hour of the day or night; others at the second, third or fourth hour, or even later; and each expected its own fodder—the camel needed straw; the ass, rye; the elephant, vine shoots; the ostrich, broken glass. Yet, according to one account, all beasts, birds, creeping things and man himself, subsisted on a single food: namely fig-bread.[10]

(*k*) Noah prayed: 'Lord of the Universe, release me from this prison! My soul is wearied by the stench of lions, bears and panthers.' As for the chameleon, no one knew how to feed it; but one day Noah opened a pomegranate, and a worm fell out which the starving creature devoured. Thereupon he kneaded shoots of camel-thorn into a cake, and fed the chameleon with the worms that it bred. A fever kept both lions sick all this time; they did not prey on other beasts,

but ate grass like oxen. Seeing the phoenix huddled in a corner, Noah asked: 'Why have you not demanded food?' 'Sir,' it replied, 'your household are busy enough; I do not wish to cause them trouble.' He then blessed the phoenix, saying: 'Be it God's will that you never die!'[11]

(*l*) Noah had parted his sons from their wives, and forbidden them marital rites: while the world was being destroyed they must take no thought for its replenishment. He laid the same prohibition upon all beasts, birds and creeping things. Only Ham, the dog, and the cock-raven disobeyed. Ham sinned in order to save his wife from disgrace: had he not lain with her himself, Shem and Japheth would have known that she was already bearing a child to the fallen angel Shemhazai. Nevertheless, God punished Ham by turning his skin black. He also punished the dog, by attaching it shamefully to the bitch after copulation; and the raven, by making it inseminate the hen-bird through its beak.[12]

(*m*) When one hundred and fifty—though some say, forty—days had passed, God shut the sluices of Heaven with two stars borrowed from the Great Bear. This still pursues the Pleiades nightly, growling: 'Give back my stars!' He then sent a wind that drove Tehom's waters toppling over Earth's brink, until the Deluge slowly subsided. By the seventh day of the seventh month, Noah's ark had come to rest upon Mount Ararat. On the first day of the tenth month, summits of other mountains rose in sight. Having waited a further forty days, Noah opened a skylight and told the raven to fly off and fetch back news of the outside world. It replied insolently: 'God, your master, hates me; and so do you! Were not His orders: "Take seven of all clean creatures, and two of all unclean"? Why choose me for this dangerous mission, when my mate and I are only two? Why spare the doves, which number seven? If I should die of heat or cold, the world would be bereft of ravens. Or do you lust after my mate?' Noah cried: 'Alas, Evil One! Even my wife is forbidden me while we are afloat. How much more your mate, a creature not of my kind?' The raven thereupon hid itself. Noah searched the ark with care and, presently finding the truant hidden under the she-eagle's wing, said: 'Evil One! Did I not order you to see whether the floods have abated? Be off at once!' The raven answered impudently: 'It is as I thought: you lust after my mate!' Noah, enraged, cried: 'May God curse the beak that uttered this calumny!' And all the creatures, listening, said 'Amen!' Noah opened the skylight, and the raven—which had meanwhile impregnated the she-eagle, and other carrion-birds besides, thus depraving their natures—flew out but soon came back. Again sent

out, again it came back. The third time it stayed away, gorging on corpses.[13]

(*n*) Noah now gave similar orders to a dove, which also soon returned, finding no tree to roost upon. Seven days later, he freed the dove a second time, and it returned towards nightfall, carrying a freshly plucked olive leaf in its bill. He tried once more, after another seven days had passed, and this time it did not return. On the first day of the first month, Noah climbed through the skylight and looked around. He saw only a vast sea of mud stretching to the distant mountains. Even Adam's tomb had vanished from sight. Not until the twenty-seventh day of the second month did wind and sun dry this morass sufficiently to let Noah disembark.[14]

(*o*) As soon as his foot touched land, he took stones and raised an altar. God sniffed the sweet odour of burnt offerings, and said: 'Despite man's evil disposition, I will never again use water to destroy him. Henceforth, so long as Earth lasts, let seed-time follow harvest; and harvest, seed-time—as summer follows winter; and day, night.' God blessed Noah and his family with: 'Be fruitful, multiply, rule all beasts, birds and creeping things!' He also permitted them to eat flesh, on condition that they first bled the carcase, explaining: 'A beast's soul lies in its blood'; and instituted the death penalty for any man or beast that should do murder. Then He set the Rainbow in the sky, saying: 'Whenever I bring rain clouds over the earth, this shining bow will recall My promise!'[15]

1. *Adamschriften* 39; Sepher Hayashar 16–17.
2. B. Sanhedrin 108b; PRE, ch. 22–end.
3. *Genesis* VI. 13–22; VII. 1–3; PRE, ch. 23.
4. *Genesis* VI. 15–16; PRE, ch. 23.
5. Gen. Rab. 253, 287; PRE, ch. 23; B. Nidda 61a; B. Zebahim 113b; Hadar 59a; Da'at Huqqat 18a.
6. PRE, ch. 23; Gen. Rab. 287, 293; Tanhuma Noah 12; Tanhuma Buber Gen. 36, 45; B. Sanhedrin 108a–b; Sepher Hayashar 17.
7. *Genesis* VII. 11–16; Gen. Rab. 293; B. Berakhot 59a; B. Rosh Hashana 11b–12a; PRE, ch. 23; Sepher Hayashar 18.
8. *Genesis* VII. 20; B. Sanh. 108b; B. Rosh Hashana 12a; B. Zebahim 112a; Lev. Rab. 7.6; Tanhuma Noah 7; Tanhuma Buber Gen. 35–36; Sepher Hayashar 18–19.
9. Gen. Rab. 283; B. Sanhedrin 108b; PRE, ch. 23; Sepher Noah, BHM, iii, 158.
10. Tanhuma Buber Gen. 29–30; 37–38; Gen. Rab. 287; Tanhuma Noah 2, 9; B. Sanhedrin 108b.
11. PRE, ch. 23; B. Sanhedrin 108b.
12. Gen. Rab. 286, 341; Tanhuma Buber Gen. 43; Tanhuma Noah 12; Yer. Taanit 64d; B. Sanhedrin 108b; PRE, ch. 23; Yalqut Reubeni *ad Gen.* VII. 7, p. 130.
13. *Genesis* VII. 4, 17, 24; VIII. 1–7; B. Berakhot 59a; B. Rosh Hashana 11b–12a; B. Sanhedrin 108b; Alpha Beta diBen Sira, *Otzar Midrashim* 49a, 50b.
14. *Genesis* VIII. 8–19.
15. *Genesis* VIII. 20; IX. 17.

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1. Two ancient myths parallel the *Genesis* Deluge: one Greek, one Akkadian. The Akkadian, found in the *Gilgamesh Epic*, was current also among the Sumerians, the Hurrians and the Hittites. In it the hero Utnapishtim is warned by Ea, god of Wisdom, that the other gods led by Enlil, the Creator, have planned a universal deluge, and that he must build an ark. Enlil's reason for wiping out mankind seems to have been their omission of his New Year sacrifices. Utnapishtim builds a six-decked ark in the shape of an exact cube, with sides of one hundred and twenty cubits, and uses bitumen to caulk it. The ark is completed in seven days, Utnapishtim having meanwhile given his workmen 'wine to drink, like rain, so that they might feast in the style of New Year's day.' When a blighting rain begins to fall, he, his family, craftsmen and attendants bearing his treasures, besides numerous beasts and birds, enter the ark. Utnapishtim's boatman then battens down the hatches.

2. For a whole day the South Wind rages, submerging mountains and sweeping away mankind. The gods themselves fly up in terror to Heaven, where they cower like dogs. The deluge continues for six days, but ceases on the seventh. Thereupon Utnapishtim opens a hatch and looks about him. He sees a flood, level as a flat roof, bounded by fourteen distant mountain tops. All mankind has been drowned and returned to clay. The ark drifts to Mount Nisir, where Utnapishtim waits seven more days. He then sends out a dove which, finding no resting place, returns. After another seven days, he sends a swallow, which also returns. Then a raven which, finding carrion to eat, does not return, because the floods have now diminished.

3. Utnapishtim releases all his people and animals, pours a sevenfold libation of wine on the mountain top, and burns aromatic woods—cane, cedar and myrtle. The gods smell this sweet odour and crowd about the sacrifice. Ishtar praises Utnapishtim, and reviles Enlil for causing a senseless disaster. Enlil cries angrily: 'No man should have survived my deluge! Are these yet alive?' Ea confesses that Utnapishtim was warned of the deluge in a dream. Enlil, mollified, boards the ark and, blessing Utnapishtim and his wife, makes them 'like unto gods', and places them in Paradise where, later, they are greeted by Gilgamesh.

4. In a fragmentary Sumerian version, the Deluge hero is the pious King Ziusudra (named Xisuthros in Berossus's third-century B.C. *Babylonian History*). Xisuthros digs up certain sacred books which he has previously buried in the city of Sippar.

5. The *Genesis* myth is composed, it seems, of at least three distinct elements. First, historical memory of a cloudburst in the Armenian mountains which, according to Woolley's *Ur of the Chaldees*, flooded the Tigris and Euphrates about 3200 B.C.—covering Sumerian villages over an area of 40,000 square miles with eight feet of clay and rubble. Only a few cities

perched high on their mounds, and protected by brick walls, escaped destruction.

A second element is the autumnal New Year vintage feast of Babylonia, Syria and Palestine, where the ark was a crescent-shaped moon-ship containing sacrificial animals. This feast was celebrated at the New Moon nearest the autumnal equinox with libations of new wine to encourage the winter rains.

Remains of the ark on Ararat—'Mount Judi near Lake Van'—are mentioned by Josephus who quotes Berossus and other historians; Berossus had written that the local Kurds still chipped pieces of bitumen from it for use as amulets. A recent American expedition claims to have found half-fossilized timbers there dating from about 1500 B.C. An Armenian historian, Moses of Chorene, calls this sacred site Nachidsheuan ('the first place of descent'). 'Ararat' appears in an inscription of Shalmanassar I of Assyria (1272–1243 B.C.) as *Uruatri* or *Uratri*. Later it becomes *Urartu*, and refers to an independent kingdom surrounding Lake Van, known to the Hebrews of Biblical times as the Land of Ararat (2 *Kings* XIX. 37; *Isaiah* XXXVII. 38).

6. The Greek myth runs as follows: 'Disgusted by the cannibalism of the impious Pelasgians, Almighty Zeus let loose a great flood on earth, meaning to wipe out the whole race of man; but Deucalion, King of Phthia, warned by his father Prometheus the Titan whom he had visited in the Caucasus, built an ark, victualled it, and went aboard with his wife Pyrrha, a daughter of Epimetheus. Then the South Wind blew, rain fell and rivers roared down to the sea which, rising with astonishing speed, washed away every city of coast and plain; until the entire world was flooded, but for a few mountain tops, and all mortal creatures seemed to have been lost, except Deucalion and Pyrrha. The ark floated about for nine days until, at last, the waters subsided, and it came to rest on Mount Parnassus or, some tell, on Mount Aetna; or Mount Athos; or Mount Orthrys in Thessaly. It is said that Deucalion was reassured by a dove which he had sent on an exploratory flight.

7. 'Disembarking in safety, they offered a sacrifice to Father Zeus, the preserver of fugitives, and went down to pray at the Goddess Themis's shrine beside the River Cephissus: its roof now draped with seaweed, and its altar cold. They pleaded humbly that mankind should be renewed, and Zeus hearing their voices from afar, sent Hermes to assure them that whatever request they might make would be granted forthwith. Themis appeared in person, saying: "Shroud your heads, and throw the bones of your mother behind you!" Since Deucalion and Pyrrha had different mothers, both now dead, they decided that the goddess meant Mother Earth, whose bones were rocks lying on the river bank. Therefore, stooping with shrouded heads, they picked up rocks and threw them over their shoulders; these became either men or women, according as Deucalion or Pyrrha had handled them. Thus mankind was renewed, and ever since "a people" (*laos*) and

"a stone" (*laas*) have been much the same word in many languages. Yet the flood proved of little avail; for some Pelasgians who had taken refuge on Mount Parnassus revived the cannibalistic abominations which had prompted Zeus's vengeance.'

8. In this version, apparently imported to Greece from Palestine, the Goddess Themis ('Order') renews man; and so probably did Ishtar the Creatrix in an earlier version of the *Gilgamesh Epic*. Deucalion's son Hellen was the supposed ancestor of all Greeks, and 'Deucalion' means 'new wine sailor' (*deuco-halieus*); which makes a connexion with Noah, inventor of wine (see 21. *a*). Hellen was brother to Ariadne of Crete, who married Dionysus the Wine-god. Dionysus also voyaged in a new-moon boat full of animals, including a lion and a serpent. Deucalion's wife was Pyrrha whose name means 'bright red', like wine.

9. The Ark's Biblical dimensions contravene the principles of shipbuilding: a wholly wooden three-decker 450 feet long would have broken up in even a slight swell. The timber used by Noah was not necessarily cedar, as most scholars hold, 'gopher-wood' being elsewhere unknown. It may have been acacia, the timber of Osiris's funeral boat.

10. Although absent from Greek or Mesopotamian Deluge myths, the rainbow as an assurance against floods occurs in European and Asiatic folklore. Stars are here imagined as bright studs plugged into the firmament, above which lie the Upper Waters.

11. Sexual aggression is considered a male prerogative in the Middle East; complete passivity being expected of women. Midrashic fancy transfers this view from men to animals. Noah's unwearying care for his charges reflects *Proverbs* XII. 10: 'A righteous man regardeth the life of his beast.' The belief that broken glass is an ostrich's sole food, rather than used like the grit swallowed by poultry as a means of dealing with the contents of its crop, occurs two or three times in midrashic literature.

12. Ravens were both venerated and shunned by the Hebrews. In *Job* XXVIII. 41 and *Psalm* CXLVII. 9, God takes especial care of them. In *Deuteronomy* XIV. 14, they are classed with unclean birds; and in *Proverbs* XXX. 17, they pluck out and eat the eyes of the ungodly. Yet in 1 *Kings* XVII. 4–6, despite their accursed beaks, they feed Elijah; and in *Canticles* V. 11, Solomon's locks are praised for being black as a raven's wing. It is possible that in an earlier version the raven, not Ham, was turned black by way of punishment; for Ham's descendants were the non-Negroid Canaanites, and in Greek myth the raven was turned from white to black either by Athene (Anath-Ishtar) for bringing bad news about the death of her priestesses, or by Apollo (Ea), for not picking out the eyes of his rival Ischys.

13. The 'pearl' is a Gnostic symbol for the Soul of Man: as in the apocryphal 'Hymn of the Pearl' (*Acts of St. Thomas*); and in the Manichaean *Kephalaia*. A Mandaean text runs: 'Who has carried away the pearl which illumined our perishable house?' According to Jonas, it sometimes also

stands for 'God's Word', which seems to be the meaning here. The Book of Wisdom given to Noah by Raphael has been omitted from *Genesis*, though the sacred book of Sippar mentioned by Berossus shows it to have formed part of the early Babylonian Deluge myth. This strengthens the view that Enoch who, like Utnapishtim, was rewarded for his virtues by residence in Paradise, and whom the angels helped to write a book of wisdom, is really Noah. 'Raphael' seems an error for 'Raziel' (see 6. *b*. 12).

14. The Pleiades were associated with rain because their rising and setting marked the limits of the Mediterranean sailing season. One of them (not two) appears from Greek myth to have become extinct in the late second millennium B.C.

21

NOAH'S DRUNKENNESS

(*a*) Noah, the first man to plant a vineyard, made wine from its grapes, grew drunk, and uncovered his secret parts. . . Ham, Canaan's father, entered the tent where Noah lay, observed his nakedness, and presently told Shem and Japheth what he had seen. They laid a garment over their shoulders, walked backwards into the tent and covered their father's nakedness, without looking at him. When Noah awoke from his drunken sleep, he saw what his little son [*sic*] had done to him, and cried: 'God's curse upon Canaan! May his brothers make him a slave of slaves! But blessed be the God of Shem, whom Canaan shall serve. May He also enlarge Japheth, to dwell in the tents of Shem; and Canaan shall serve them both.'

Noah lived another three hundred and fifty years.[1]

(*b*) Some embroider upon this story, saying that Noah brought grape-seed in the ark—or a vinestock from Eden—which he planted on Mount Lubar, one of the peaks of Ararat. His vines bore fruit that same day and, before nightfall, he harvested grapes, pressed them, made wine and drank freely of it.[2]

(*c*) Now Samael, the fallen angel, had come to Noah that morning and asked: 'What are you doing?' He answered: 'I am planting vines.'

'And what are they?'

'The fruit is sweet, whether eaten fresh or dry, and yields wine to gladden man's heart.'

Samael cried: 'Come, let us share this vineyard; but do not trespass on my half, lest I harm you.'

When Noah agreed, Samael killed a lamb and buried it under a vine; then did the same to a lion, a pig and an ape, so that his vines drank the blood of all four beasts. Hence, though a man be less courageous than a lamb before he tastes wine, yet after drinking a little he will boast himself strong as a lion; and, drinking to excess, will become like a pig and soil his garments; and, drinking yet more, will become like an ape, lurch about foolishly, lose his wits and blaspheme God. So it was with Noah.[3]

(*d*) Some say that at the height of his drunkenness he uncovered himself, whereupon Canaan, Ham's little son, entered the tent, mischievously looped a stout cord about his grandfather's genitals, drew it tight, and unmanned him. Ham then also entered. When he saw what had happened, he told Shem and Japheth, smiling as if it were a jest for idlers in the marketplace; but earned their curses.[4]

(*e*) Others say that Ham himself unmanned Noah who, awakening from his drunken sleep and understanding what had been done to him, cried: 'Now I cannot beget the fourth son whose children I would have ordered to serve you and your brothers! Therefore it must be Canaan, your first-born, whom they enslave. And since you have disabled me from doing ugly things in the blackness of night, Canaan's children shall be born ugly and black! Moreover, because you twisted your head around to see my nakedness, your grandchildren's hair shall be twisted into kinks, and their eyes red; again, because your lips jested at my misfortune, theirs shall swell; and because you neglected my nakedness, they shall go naked, and their male members shall be shamefully elongated.' Men of this race are called Negroes; their forefather Canaan commanded them to love theft and fornication, to be banded together in hatred of their masters and never to tell the truth.[5]

(*f*) Others however acquit Ham of any such crime. They say that when Noah was disembarking on Ararat, the sick lion showed base ingratitude by dealing his genitals a blow with its paw, so that he could never again perform the marital act. For this reason Shem offered the sacrifice in Noah's stead: men who have been thus injured being forbidden to serve at God's altar.[6]

1. *Genesis* IX. 20–28.
2. Tanhuma Buber Gen. 48; Tanhuma Noah 13; Gen. Rab. 338; PRE, ch. 24; *Jub.* V 28; VII. 1.
3. Tanhuma Noah 13; Gen. Rab. 338.
4. Tanhuma Buber Gen. 48–49; Gen. Rab. 338–40; PRE, ch. 23.
5. B. Sanhedrin 72a–b, 108b; B. Pesahim 113b; Tanhuma Buber Gen. 49–50; Tanhuma Noah 13, 15; Gen. Rab. 341.
6. Gen. Rab. 272, 338–39; Tanhuma Buber Gen. 38; Tanhuma Noah 9; Lev. Rab. 20. 1; Bate Midrashot II. 237.

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1. The *Genesis* version of this myth has been carelessly edited. Ham could not be blamed, in justice, for noticing his father's nakedness; and Noah could never have laid such a grave curse upon Ham's innocent son Canaan, even if this involuntary act had been Ham's only fault. The text: 'And Noah awoke from his wine, and knew what his little son had done

unto him,' points to a gap in the narrative, plausibly filled by the midrashic account of his castration. Noah's curse shows that the sinner was little Canaan, not Ham. 'Ham, father of' is clearly an editorial insertion.

2. The myth is told to justify Hebrew enslavement of Canaanites—Canaan was *Chnas* for the Phoenicians, and *Agenor* for the Greeks. In one midrashic passage, sodomy has been added to Ham's crimes. A long list of Canaanite sexual offences is contained in *Leviticus* XVIII; and King Rehoboam's subjects are reproached in 1 *Kings* XIV. 24 for practising 'all the abominations of the nations whom the Lord drove out before the Children of Israel.' The sexual modesty of Shem's Hebrews is emphasized in this midrash, and God's blessing extended to all sons of Japheth who have now joined them.

3. 'Japheth' represents the Greek Iapetus, father by Asia of Prometheus and thus ancestor of the pre-diluvian human race. Iapetus was worshipped in Cilicia, former home of the Peoples of the Sea (see 30. 3), who invaded Canaan, adopted the Hebrew language and, as we learn from the story of Samson and Delilah, were intermarrying with Hebrews. Shem and Japheth's descendants made common cause against the Canaanites—the sons of Ham—whom they enslaved: a historical situation to which Noah's curse gives mythical validity. Ham, identified by a play on words in *Psalms* CV. 23 and CVI. 22 with *Kemi*, 'black', a name given to Egypt, was according to *Genesis* X. 6, the father not only of Mizraim (Egypt) but of Put (Punt), the Negroes of the Somali Coast; and of Cush, the Negroes of Ethiopia, imported to Palestine as slaves. That Negroes are doomed to serve men of lighter colour was a view gratefully borrowed by Christians in the Middle Ages: a severe shortage of cheap manual labour, caused by plague, made the re-institution of slavery attractive.

4. The myth of Shem, Ham and Japheth is related to the Greek myth of how five brothers, Coeus, Crius, Hyperion, Iapetus and Cronus successfully conspired against their father Uranus. Not only did Cronus castrate and supplant Uranus but, according to the Byzantine mythographer Tzetzes, Zeus followed his example in both particulars, with the help of Poseidon and Hades. In the Hittite myth, based on a Hurrian original, the Supreme God Anu's genitals were bitten off by his rebel son and cup-bearer Kumarbi, who afterwards rejoiced and laughed (as Ham is said to have done) until Anu cursed him. The God El himself, according to Philo of Byblus's quotation from Sanchuniathon, castrated his father Uranus. The notion that any son could behave in this unfilial manner so horrified the editors of *Genesis* that they suppressed Ham's castration of Noah altogether as the Greeks suppressed the myth of Cronus's castration until Christian times; Plato in his *Republic* and *Euthyphro* repudiated even Uranus's castration. Nevertheless, the myth of Noah's castration and consequent supersession as God's priest because of his injury, was preserved by the Jews. Canaan's use of a cord for the operation does not ring true; a

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pruning-knife from Noah's vineyard is likely to have been the original instrument.

5. Although eunuchs were forbidden membership in God's congregation (*Deuteronomy* XXIII. 1), it was an early Israelite battle custom to castrate uncircumcised enemies, as it was in the Egyptian wars of the fourteenth to the thirteenth centuries B.C. against the Sea Peoples. According to 1 *Samuel* XVIII. 25–27, David pays King Saul two hundred Philistine foreskins as a bride-price for the Princess Michal. The same custom, originally perhaps a magical means of warding off a dead man's ghostly vengeance, survives today among the Arabs.

6. Japheth's sons are listed in *Genesis* X. 2 as Gomer, Magog, Madai, Javan, Meshech and Tiras. Gomer is now generally identified with the Cimmerians of Anatolia; Magog, with the Armenian kingdom of Gog (*Ezekiel* XXXVIII. 1 ff) mentioned in the fourteenth-century B.C. Tell Amarna letters; Madai, with Media; Javan, with Ionia—his sons, recorded in *Genesis* X. 5, are Elisha, the Alashya of Cyprus; Kittim, another Cypriot people; Tarshish, the Tartessians of Southern Spain; and Dodanim, an error for Rodanim, the Rhodians. Tubal represents the Tibareni of Anatolia (see 19. 2); Meshech, their neighbours, the Moschians; Tiras, a people mentioned in an Egyptian document of the thirteenth century B.C., as Tursha, members of a sea-confederacy—perhaps the piratical Tyrsenians, some of whom held the Aegean islands Lemnos and Imbros as late as the sixth century B.C., while others emigrated to Italy and became the Etruscans.

22

THE TOWER OF BABEL

(*a*) Noah's descendants journeyed together from country to country, slowly moving eastward. They came upon a plain in Shinear, and said: 'Come, let us bake bricks; we will build ourselves a city, and a tower reaching to Heaven, and become one nation, lest we be scattered over the earth.' At once they began work, using bitumen for mortar to seal the courses of brick. God watched them, and thought: 'While they continue as one people, speaking one tongue, whatever they have in mind will be accomplished . . . Let us now confuse their language, and provoke misunderstandings between them.' This He did, and presently work on the tower ceased, and the builders dispersed in all directions. Its ruins were called Babel, because God *confused* the tongues of mankind, and divided a single nation into seventy.[1]

(*b*) Others say that Nimrod, a famous hunter in God's service, raised the Tower of Babel; but that it was not his first foundation. Having won dominion over all Noah's descendants, he had already built a fortress upon a round rock, setting a great throne of cedar-wood upon it to support a second great throne, made of iron; this, in turn, supported a great copper throne, with a silver throne above the copper, and a golden throne above the silver. At the summit of this pyramid, Nimrod placed a gigantic gem from which, sitting in divine state, he exacted universal homage.[2]

(*c*) Nimrod's father was Cush, Ham's son by the wife of his old age. Ham doted on Cush, and secretly gave him the garments of skin which God had made for Adam and Eve, and which Shem should have inherited from Noah, but that Ham stole them. Cush kept the garments well hidden, and bequeathed them to Nimrod. When, at the age of twenty, Nimrod first wore these holy relics, he became exceedingly strong; and God granted him courage and skill in the chase. After killing his quarry, he never failed to raise an altar and offer God sacrifices.

(*d*) Twenty years passed, and a war broke out between the Sons of Ham and the Sons of Japheth, their chief enemies. Despite an

Statue of Nebuchadnezzar is Ziggurat

early defeat, Nimrod gathered together four hundred and sixty Sons of Ham and eighty chosen mercenaries from the Sons of Shem. With this army he routed the Sons of Japheth, and returned victorious. The Sons of Ham thereupon crowned him King, and he appointed governors and judges over his entire kingdom, choosing Terah the son of Nahor to command the army. Nimrod's Councillors advised him to build a capital in the Eastern plain. He did so, calling the city Shinear because, he said, 'God has *shattered* my enemies.' Presently he also overcame the Sons of Shem. They brought him tribute, paid homage, and came to live at Shinear, side by side with the Sons of Ham and Japheth, all continuing to speak the Hebrew tongue.

(*e*) In his pride, Nimrod did more evil than any man since the Deluge, raising idols of stone and wood, which the whole world must worship; his son Mardon proved to be yet worse—hence the proverb 'Evil parents, evil child.' Nimrod and his people raised the Tower of Babel in rebellion against God; for he said: 'I will be revenged on Him for the drowning of my ancestors. Should He send another flood, my tower will rise even above Ararat, and keep me safe.' They planned to assault Heaven by means of the Tower, destroy God, and set up idols in His stead.[3]

(*f*) Soon the Tower had risen seventy miles high, with seven stairways on its eastern side, by which hod-carriers climbed to the summit; and seven on the western, by which they descended. Abram, Terah's son, viewed this work and cursed the builders in God's name: for should a brick drop from a man's hand and break, all bewailed its loss; but should a man himself fall and die, his neighbours never so much as turned their heads. When Nimrod's men shot arrows into Heaven, God's angels caught every one and, to deceive them, threw it back dripping blood. The archers cried: 'Now we have killed all Heaven's inhabitants!'[4]

(*g*) God then spoke to the seventy angels nearest His throne, saying: 'Let us go down again and confuse their language, making seventy tongues of one!' And so He did, for immediately the builders became embroiled in misunderstandings. If a mason told a hod-carrier 'Give me mortar!', the carrier would hand him a brick instead, with which the mason would angrily kill the hod-carrier. Many were the murders done in the Tower; and on the ground also, because of this confusion; until at last work slowed to a standstill.

As for the Tower: Earth swallowed a third part; fire from Heaven destroyed another third; the remainder stands to this very day—still so tall that from its summit the distant groves of Jericho appear

like a swarm of locusts; and the thin air robs men of their wits. Yet the Tower seems less tall than it is, because of an exceedingly wide base.[5]

(*h*) Every family now spoke its own language, chose its own country, founded its own cities, became a nation, and acknowledged no universal ruler. God appointed seventy angels to guard these separate nations; but He said also: 'Over Abram's Children I will Myself watch, and they shall stay true to the Hebrew tongue.'[6]

(*i*) Nevertheless, Nimrod continued to rule from Shinear, and built more cities; namely Erech, Akkad and Calne, which he filled with inhabitants, reigning over them in majesty, and taking the title of 'Amraphel'.[7]

(*j*) At last Jacob's son Esau met Nimrod by chance while both were out hunting, killed him, and despoiled him of the holy garments. Esau was then likewise greatly strengthened, until Jacob stole them from his tent; saying: 'My brother does not deserve such a blessing!', he dug a hole and buried them.[8]

1. *Genesis* XI. 1–9; PRE, ch. 24.
2. Mid. Hagadol Gen. 188; Gaster, Maasiyot 2; Ginzberg, LJ, V. 201, n. 87.
3. Sepher Hayashar 22–31; Tanhuma Noah 18, 19.
4. See preceding footnote.
5. Sepher Hayashar 22–31; B. Sanhedrin 109a; PRE, ch. 24.
6. See preceding footnote.
7. PRE, ch. 24.
8. PRE, ch. 24.

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1. This twelfth-century Jewish version of the ancient Tower of Babel myth closely resembles that given by the fifth-century Christian writer Orosius of Tarragona in his *Seven Books Against the Pagans*. Orosius, who seems to have drawn—though at second or third hand—from Jewish Tannaitic sources, describes the Tower as five and a half miles high, ten miles in circumference, with a hundred brazen gates and four hundred and eighty storeys. He reports that Nimrod's grandson Ninus built the city of Nineveh —an honour which *Genesis* X. 11 gives to Asshur.

2. Haupt identifies Nimrod son of Cush, also called Nebrod, or Nebron, with Nazimarattas, one of the non-Semitic (but also non-Indo-European) Cassite Kings of Babylon. Coming down from Cush (Kashshu) now Kurdistan, the mountainous region which separated Assyria from Media, they had overwhelmed the Amorite dynasty of Babylon, and ruled from the sixteenth century B.C. to the twelfth. Their national god was called Kashshu, and their kings could therefore be described as 'Sons of Cush'. Another Cassite god was Murudash, identified with Ninurta, a name from which

Nimrod may have been evolved. Like all his predecessors and successors, Nimrod will have been 'a mighty hunter' in so far as he was depicted on monuments killing lions, bulls and serpents—a symbolic act suggesting a coronation ritual. This myth may preserve the tradition of Nazimarattas's early glory—before he was humbled by Adadnirari I, a fourteenth-century king of Assyria. It is, however, confused by the existence of a second Cush —namely the Ethiopian kingdom centred on Meroe, and referred to in *Isaiah* XVIII. 1, which had ethnic connexions with Southern Arabia. The Cush mentioned in *Genesis* X. 8, which makes Nimrod a 'son of Cush', is Cassite; the one mentioned in the preceding verse fathered several South Arabian peoples and must therefore be the second Cush.

3. Nimrod's Hebraicized name (from the verb *marod*, 'to rebel') confirms his evil reputation. According to the seventh-century A.D. *Chronicon Paschale*, Persians called the constellation Orion 'Nimrod'; thus linking him with the rebel angel Shemhazai (see 18. *f*), and with the Greek hero Orion, also 'a mighty hunter' who offended his god.

4. The Nimrod tradition has, however, become attached to the myth of Samael's rebellion against El (see 13. *b. c.*), and the Hittite myth of Kumarbi's towering stone-giant Ullikummi from whose head he intended to launch an attack on the seventy gods of Heaven (see 8. 3). A Greek myth, evidently drawn from the same source, tells how the gigantic Aloeids piled Mount Pelion upon Mount Ossa as a means of attacking Zeus's Olympian Heaven.

5. In *Genesis* XIV. 19 Amraphel is called the King of Shinear; in the Targum, King of Babylon; and in Josephus's *Antiquities*, 'Amara Psides, King of Shinar'. He has been confidently identified with Hammurabi, King of Babylon (1728–1686 B.C.), the code-maker and city-builder, though Shinar is now thought to be the Akkadian Shankhar, a country lying to the north-west of Babylon.

6. These early Hebrew traditions were reinforced and enlarged when King Nebuchadrezzar II (604–562 B.C.), another great administrator who forcibly populated the cities he built, carried off large numbers of Judaeans to exile in Babylon. King Sargon II of Assyria (721–705 B.C.) had already deported all but a few of the Northern Israelites; and Nebuchadrezzar needed the Judaeans to help him repair the shameful damage done at Babylon by Sennacherib in 689 B.C., when he plundered and burned the enormous terrace-temples known as *ziggurats*.

7. For a long time the lofty tower of *Birs Nimrud* was believed to be the Tower of Babel. With the decipherment of cuneiform inscriptions, it has, however, been established that *Birs Nimrud* was the tower of the city of Borsippa; and agreed that the Tower of Babel must have been located within the city of Babel (or Babylon) herself. This huge tower, called in Sumerian *Etemenenanki* ('House of the Foundation of Heaven and

Earth') stood in the central temple-complex called *Esagila* or 'House that Lifts Up the Head'.

The location of Babylon had been known before the German Oriental Society excavated it in 1899–1918, because the mound which marked its site near modern Hillah was called *Bābil* by the Arabs. This name preserved the old Akkadian form of the city's name, *Bab-Ili* or 'Gate of God'. The Biblical interpretation of Babel, as deriving from the Hebrew *balal*, 'to confuse', is an early and classic example of popular etymology.

8. Literal belief in the 'confusion of tongues' myth has been encouraged by the discovery at Borsippa of another Nebuchadrezzar II inscription. It records that the local ziggurat, long fallen into disrepair, had never been completed by its original architect; the God Marduk, therefore, persuaded his servant the King to perfect it. 'Mardon', the name of Nimrod's son, also means 'rebel', but may well be a cacophemism for 'Marduk'.

Though the Judaeans transported to Babylon by Nebuchadrezzar will have been astonished at the number of different dialects spoken by their fellow-deportees, God's confusion of tongues seems to be a far more ancient tradition—Moses of Chorene records it in his *Armenian History*, when discussing Xisuthros and the ark (see 20. 5).

9. St Jerome, like Orosius, identifies the Tower of Babel with Babylon itself—the outer walls of which, according to Herodotus, measured over fifty-five miles. The circumference of the Royal City enclosed by it was, however, about seven miles (not much less than the Tower's), and its inner walls stood over a hundred yards high.

10. Nebuchadrezzar's corvées, cruelly enforced, may account for the graphic description of how workmen went up and down the Tower stairs, and of what happened when a brick was dropped. His royal palaces, also, were 'adorned with gold, silver and precious stones, after being reared as high as the hills'—which may explain Nimrod's extravagant throne-pyramid. Forty years later, King Darius the Persian (522–485 B.C.) began the work of destruction so often prophesied by Isaiah and Jeremiah; his son Xerxes continued it. According to Arrian, Alexander the Great (366–323 B.C.) thought seriously of restoring Babylon's glory, but reckoned that it would take ten thousand men more than two months even to cart away the rubble. Meanwhile, the population had emigrated to Seleucia on the Tigris and, by Josephus's time (end of first century A.D.), all the ziggurats had fallen into complete neglect.

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23

ABRAHAM'S ANCESTRY

(*a*) This is the genealogy of Abram, whom God afterwards renamed Abraham, and who was descended in the elder line from Noah's son Shem:

Shem begot Arpachshad two years after the Deluge.
Arpachshad begot Shelah at the age of thirty-five.
Shelah begot Eber at the age of thirty.
Eber begot Peleg at the age of thirty-four.
Peleg begot Reu at the age of thirty.
Reu begot Serug at the age of thirty-two.
Serug begot Nahor the First at the age of thirty.
Nahor begot Terah at the age of twenty-nine.
Terah begot Abram, Nahor the Second, and Haran at the age of seventy.[1]

(*b*) Abram's wife was Sarai, his half-sister by a different mother; for Terah had married both Amitlai daughter of Barnabo, and Edna, daughter of an elder kinsman also called Abram. Nahor the Second married his niece Milcah, daughter of Haran. The name of Haran's wife is forgotten, but he had Lot by her, and another daughter, Iscah. Some say that Haran was also Sarai's father.[2]

(*c*) When Haran died young, Terah left Ur, the city of his birth, accompanied by Abram, Sarai and Lot, to settle in the Land of Harran; but Nahor the Second stayed behind at Ur with his ancestors, who were all still alive. Shem finally attained the age of six hundred years; Arpachshad, of four hundred and thirty-eight; Shelah, of four hundred and thirty-three; Eber, of four hundred and sixty-four; Peleg, of two hundred and thirty-nine; Reu, of two hundred and thirty-nine; Serug, of two hundred and thirty; Nahor the First, of one hundred and forty-eight; and Terah, of two hundred and five.[3]

(*d*) Chaldean Ur was so named by its founder, Ur son of Kesed, Noah's descendant—an evil, violent ruler who made his subjects worship idols. Abram's ancestor Reu married Ur's daughter Orah, and called his son Serug, grieved that he would *turn aside* towards wickedness. Serug taught his son, Nahor the First, all the astrological wis-

MAP II
Abraham's World
BLACK SEA
GOMER
ARARAT
CASPIAN SEA
MESHEKH
TUBAL
BET EDEN?
PELEG?
REU?
SHAMAL
SERUG
(Tel) Nahor?
(Tel) Terah
CARCHEMISH
HARRAN
ELLASAR
ARPAD
ISHBAK?
NINEVEH
MOUNT ZAPHON
HALEB
SHUAH?
ARPACHSHAD (ARRAPKHA)
UGARIT
ASHUR
Tigris River
ELISHA
KITTIM
HAMATH
BENYAMIN
Euphrates River
TADMOR (PALMYRA)
MARI
GEBAL (BYBLUS)
THE GREAT SEA
ARAM
DAMASCUS
SHINEAR (SHANKHAR)
BABEL (BABYLON)
JERUSALEM
HEBRON
SONS OF KETURAH
UR OF THE CHALDEES
MIZRAIM (EGYPT)
MIDIAN

dom of the Kasdim (Chaldeans); and Nahor called his son Terah because of the *suffering* he underwent when immense flocks of ravens ravaged the crops at Ur. Terah called the son borne him by Jessica the Chaldean, Abram, in honour of Edna's father.[4]

(*e*) Some make Abram the youngest of Terah's sons; others, the eldest.[5]

1. *Genesis* XI. 10–32; XX. 12.
2. *Jubilees* XI. 1–15; B. Baba Bathra 91a; PRE, ch. 26.
3. *Genesis* XI. 10–32.
4. *Jubilees* XI. 1–15.
5. *Genesis* XI. 26–27; Sepher Hayashar 27.

*

1. The Patriarchs' names have been identified with those of places or ethnic groups known from historical documents, which makes it plausible that they are the mythical residue of ancient traditions about ancestral wanderings. Arpachshad, whom Josephus calls 'ancestor of the Chaldeans', may refer to the land of Arrapkha, with the addition of Akkadian 'shad', meaning mountain. These 'mountains of Arrapkha' were ringed around modern Kirkuk with which Arrapkha is identified. Shelah seems to be the name of a deity, to judge from the composite name Methuselah (*Genesis* v. 21 ff) which means 'Man of Shelah', as Ishbaal means 'Man of Baal'. Eber, the eponymous ancestor of the Ibrim or Hebrews, may be connected with any of the several areas which Hebrew and Assyrian sources describe as the land 'beyond the river' (*eber hannahar*, in 1 *Kings* v. 4). Peleg is the name of a city located in the Middle Euphrates region and mentioned in the Mari letters. Reu occurs as a personal name in the same documents, and could possibly also be identified with the city of Rakhīlu in the same neighbourhood. Serug was a city called Sarugi, between Harran and Carchemish. Nahor is the city called Nakhuru, or Til Nakhiri, in the Mari letters and in Assyrian inscriptions from the eighteenth to the twelfth centuries B.C., located near Harran. The city of Terah, which occurs as Til Turahi in ninth-century B.C. Assyrian inscriptions, also lay near Harran.

2. The ages of the Patriarchs—Adam is said to have lived 930 years, Seth 912, Enosh 905, Kenan 910, Mahalalel 895, Jared 962, Enoch 365, Methuselah 969, Lamech 777, Noah 950, Shem 600, Arpachshad 438, Shelah 133, Eber 464, Peleg 239, Reu 239, Serug 230, Nahor 148 and Terah 205—are the modest Hebrew equivalents of the much longer life-spans attributed by the Babylonians to their antediluvian kings. The first five names will suffice as examples: Alulim reigned 28,800 years, Alamar 36,000, Enmenluanna 43,200, Enmenluanna 28,800, Dumuzi the Shepherd 36,000, etc. These Babylonian lists, a version of which is recorded also by Berossus,

have one feature in common with the Biblical list of patriarchs: that both attribute extremely long life-spans to the earliest figures, then shorter, but still unrealistically long, lives to the later ones, until the historical period is reached when both kings and patriarchs are cut down to human size. In the ancient Near East, where longevity was considered man's greatest blessing, the quasi-divine character of early mythical kings and patriarchs is indicated by a ten-fold, hundred-fold or thousand-fold multiplication of their reigns or ages.

3. Harran (Assyrian *Kharran*, 'road') was an important mercantile city, on the highway from Nineveh to Carchemish, at its junction with the main road to Damascus. It is still in existence on the River Balikh, sixty miles west of Tell Halaf.

4. Since the raven is a solitary bird, the 'ravens' which damaged Mesopotamian crops may have been starlings, which fly about in large flocks. Or they may have been tribesmen with a raven totem; perhaps Midianite nomads from the Syrian Desert—Oreb ('raven') mentioned in *Judges* VII. 25, was a Midianite Prince.

5. Abram's genealogy is meant to show that the ancestors of Israel were all wise, virtuous, first-born sons; and the final details are evidently edited in that sense. Haran's birth should refer to a stay in Harran—though, indeed, the names are not etymologically identical; but he is said to have previously died at Ur. The repetition of 'Nahor' suggests that despite *Genesis* XI. 26–27, which lists Terah's three sons as Abram, Nahor the Second and Haran, Nahor will have been considered Terah's first-born, because he bore his paternal grandfather's name. This custom still prevails in the Middle East. Moreover, Terah married his cousin Edna, Abram's daughter; their second son should therefore have been an Abram too. Thus the midrashic tradition that Abram was younger than Nahor makes sense, though he would have been so named only if he were the second, not the third, son.

6. Midrashic commentators on Abram's marriage, who uphold the laws against incest found in *Leviticus* XX. 17, are obliged to disregard the clear evidence of *Genesis* XX. 12 that Sarai was his sister by a different mother. Instead, they make her Abram's brother's daughter—a union permitted under Mosaic law. Yet marriage to a half-sister born of a different mother was common in Egypt—Abram is connected in Biblical myth with Egypt—and was legal in Israel down to the days of King David.

24

ABRAHAM'S BIRTH

(*a*) Prince Terah commanded the royal armies, and one evening all King Nimrod's courtiers, councillors and astrologers assembled in his house to make merry with him. That same night Terah's son Abram was born and, as the company returned to their homes and gazed up at the sky, an enormous comet coursed around the horizon from the east, and swallowed four stars each fixed in a different quarter of Heaven. The astrologers stood amazed, knowing what this sight portended, and whispered to one another: 'Terah's new-born son will be a mighty Emperor. His descendants will multiply and inherit the earth for all eternity, dethroning kings and possessing their lands.'

When morning came they assembled again, and said: 'That comet was hidden from our lord Nimrod. Were he now to hear of it, he would ask us: "Why have you concealed so great a wonder from me?", and thereupon kill us. Let us rather acquit ourselves of blame by freely disclosing it.'

They did so, telling Nimrod: 'Pay Terah his price, and kill the child, before he can engender sons to destroy the King's posterity and ours.'

Nimrod sent for Terah, commanding him: 'Sell me your son!' Terah answered: 'Whatever the King orders his servant, will be done. Yet I humbly beg my lord's advice in a certain matter. Last night your Councillor Aayun ate at my table. He said: "Sell me that tall, swift stallion which our master lately bestowed on you, and I will fill your house with gold, silver and excellent fodder." How, my lord, could I have avoided offence in answering him?'

Nimrod cried angrily: 'Were you so foolish as even to consider such a sale? Does your house lack silver and gold? Or of what use would his fodder have been if you sold my gift, the finest stallion alive?'

Terah replied softly: 'Did not the King command me to sell my son? And is it not his purpose to destroy him? And what use will I have for silver and gold after the death of my heir? Must not all my treasures return to the King if I die childless?'

At this Nimrod grew angrier yet; but Terah said pacifically: 'All that is mine lies in the King's hands! Let him do to his servant as he wills, taking my son without payment.'

Nimrod said: 'No, but I shall surely pay you well for the child!'

Terah answered: 'May it please my lord that I ask a small favour?' And, being given leave, he said: 'Only allow me three days in which to commune with my soul and with my kinsmen, that we may do gladly what our lord demands in rage.'

Nimrod granted this favour and, on the third day, his messengers fetched the child. Terah, knowing that he and his kinsmen would be put to the sword unless he obeyed, took a slave-woman's son, born on the same night as Abram, gave him to the King, and accepted a price in silver and gold.

Nimrod dashed out the infant's brain, and afterwards forgot the matter. Terah hid Abram in a cave with a chosen foster-mother, and brought them food month after month. God cared for Abram throughout the next ten years; though some say that thirteen years passed before Terah at last gave Abram permission to leave the cave, where he had seen the light of neither sun nor moon; and that, on emerging, he spoke the holy tongue of Hebrew, despised the sacred groves, loathed idols and trusted in the strength of his Creator.[1]

Abram sought out his ancestors Noah and Shem, at whose house he studied the Law for thirty-nine years; but none knew his parentage.[2]

(*b*) According to another account, King Nimrod himself was versed in astrology, and learned from the stars that a child soon to be born would overthrow the gods whom he held in awe. Nimrod sent for his chief princes and councillors, asking them: 'What can I do against this child of destiny?' They advised him to raise a great building, and issue an order that all women big with child should be delivered there; he should also post sentries at the gates, and set midwives to watch over the women and slaughter every male child as soon as born. 'Nevertheless,' they added, 'spare every female infant, clothe its mother in royal purple, and shower her with gifts, saying: "Thus shall it be done to mothers of daughters!"'

Nimrod took their advice, and the angels who watched this slaughter, reproached God, crying: 'Have You not seen how Nimrod the blasphemer murders innocents?' God replied: 'I never sleep, nor turn away My eyes, but observe all that happens on earth—either openly or in secret! Soon I shall chastise him.'

When Terah saw that Amitlai's belly swelled and her face paled,

he asked: 'What ails you, wife?' She answered: 'This ailment, the *qolsani*, comes upon me yearly.' He told her: 'Uncover yourself, that I may see whether you are with child; for, if so, we must obey the King's command.' But the unborn child rose in her breast; thus Terah, groping at Amitlai's belly, found nothing and said: 'It is indeed the *qolsani*.'

Amitlai, knowing that her hour was at hand, went out across the desert to a cave by the River Euphrates. There the pangs of travail came upon her, and she gave birth to Abram, the radiance of whose face lighted up the cave from end to end. Amitlai cried: 'Alas, that I have borne you in this evil time! King Nimrod has destroyed seventy thousand male infants, and I fear greatly for your sake.' She took part of her garment and wrapped Abram in it, saying: 'God be with you and forsake you not!' Then she departed.

Abram, lying alone in the cave without food, began to weep; but God sent the archangel Gabriel to give him milk, which flowed from the little finger of his right hand—and so the child was suckled.

At sunset on the tenth day, Abram stood up and walked down to the river bank. He saw the stars rise, and thought: 'Surely, these are as gods?' When dawn came and the stars vanished, he said: 'Yet I shall give them no worship, for gods do not vanish.' Then the sun rose in splendour, and he asked: 'Is this my god, whom I should praise?' But when it set again at dusk, he cried: 'It was no god! Sun, Moon and stars are surely moved by One greater than they.' Gabriel appeared, saying: 'Peace be with you!' Abram answered: 'And with you be peace! What is your name?' He said: 'I am Gabriel, the Messenger of God,' whereupon Abram washed his face, hands and feet at a spring, and prostrated himself.

Some days later, the sorrowing Amitlai, pale from lack of sleep, returned to the cave where she had left her son, but found no sign of him; and her tears flowed afresh to think him devoured by wild beasts. On the river bank she saw a grown boy, and said: 'Peace be with you!', whereupon the following colloquy took place:

Abram: And with you be peace! What is your business?
Amitlai: I am come to find my infant son.
Abram: And who brought him here?
Amitlai: I was with child, and fearful lest our King should destroy my son, as he has destroyed seventy thousand others. Therefore I came here, bore him in yonder cave, went home alone, and now he is nowhere to be seen.

Abram: When was your son born?
Amitlai: Twenty days ago.
Abram: Can any woman abandon her child in a desert cave, yet hope to find him alive after twenty days?
Amitlai: Only if God shows mercy.
Abram: Mother, I am your son!
Amitlai: That cannot be! How have you grown so tall, and learned to walk and talk in twenty days?
Abram: God has done these things for me, to show you how great, terrible and eternal He is!
Amitlai: My son, can there be a greater one than King Nimrod?
Abram: Even so, Mother: God sees, but cannot be seen! He lives in Heaven, yet His glory fills the earth! Go to Nimrod, and repeat my words to him!

Amitlai returned, and when Terah heard her tale, he bowed low before the King, and asked leave to address him. Nimrod said: 'Lift up your head, and say what you would have me hear!' Terah told him all, repeating Abram's message; and Nimrod blanched. He asked his chief princes and councillors: 'What shall be done?' They cried: 'Divine King, do you fear a little child? Does not your kingdom hold princes by the thousand thousand, besides countless lesser nobles and overseers? Send the least of your nobles to secure the child and shut him in your royal prison.' But Nimrod asked: 'What infant ever grew to boyhood within twenty days, or sent me a message by his mother that there is a God in Heaven who sees yet cannot be seen, and whose glory fills the world?'

Then Satan, dressed in raven-black silk, prostrated himself before the King and, being given leave to raise his head, said: 'Why be confounded by a child's babble? Let me offer you good counsel!' Nimrod asked: 'What counsel is that?' Satan answered: 'Throw open your armouries and deal out weapons to every prince, noble and warrior in your land, so that they may secure the child and bring him here to serve you.'

This Nimrod did; but when Abram saw the approaching army, he prayed for deliverance, and God interposed a cloud of darkness between him and his enemies. They ran in terror to the King, crying: 'It were better if we departed from Ur!' Nimrod gave them leave of absence, paid for their journey and fled himself to the Land of Babel.[3]

1. Sepher Hayashar 24–27; PRE, ch. 26.
2. Sepher Hayashar 27.

3. Ma'ase Abraham, BHM i. 25 ff.

*

1. The birth of Abraham is laconically recorded in *Genesis* XI. 27: 'Terah begot Abram, Nahor and Haran.' Myths of Abraham's miraculous birth and his escape from King Nimrod have survived among the Near Eastern Jews. Both these versions are midrashic, and draw on a common stock of Indo-European mythology. The second was sung until recently as a Ladino (i.e. Sephardic Spanish) ballad at birth celebrations in Salonica.

2. Lord Raglan, in *The Hero*, examines myths of many diverse heroes—Greek, Latin, Persian, Celtic and Germanic, listing their common characteristics. The hero's mother is always a princess, his reputed father a king and her near kinsman; the circumstances of his conception are unusual, and he is also reputed to be the son of a god; at his birth, an attempt is made, usually by his father or grandfather, to kill him. The hero is spirited away by his mother, reared in a far country by lowly foster-parents; nothing is known of his childhood, but on reaching manhood, he returns home, overcomes the king, sometimes also a dragon, giant or wild beast, marries a princess, often the daughter of his predecessor, and becomes king himself.

3. Sometimes the child is set adrift in a boat by his mother, as were Moses and Romulus; sometimes, exposed on a mountainside, as were Cyrus, Paris and Oedipus—though Oedipus is also said to have been set adrift. The later stages of the hero's progress, his assumption of power, successful wars, and eventual tragic death, are equally constant. The myth represents a dramatic ritual in honour of the Divine Child, the fertile Spirit of the New Year. His 'advent', which gave its name to the rites at Eleusis near Athens, was celebrated in a sacred cave, where shepherds and cattlemen carried him by torchlight. The Spirit of the New Year, in fact, defeats the Spirit of the Old Year, marries the Earth-princess, becomes King, and is himself superseded at the close of his reign.

4. Abraham, however, like all succeeding patriarchs who obeyed God, was spared the disgraceful end of Romulus (torn in pieces by his fellow-shepherds); of Cyrus (impaled by a Scythian queen); of Paris (killed in the fall of Troy); of Oedipus, Jason and Theseus (all dethroned and exiled). Moses, though forbidden to enter the Promised Land for his sin of smiting the rock at Marah, died nobly, earned a splendid funeral and an interment by God Himself.

5. The only Israelite for whom almost the entire mythic sequence has been claimed was Jesus of Nazareth; yet his own people repudiated the divine parentage awarded him by Greek-speaking Christians. The Gospels make Jesus come of royal stock, his putative father being a close kinsman of his mother; shepherds worshipped him in the cave, he lay cradled in the usual winnowing-basket, astrologers saw his star in the East, King Herod murdered the infants of Bethlehem. Jesus was then spirited away across

the desert, and returned incognito to Israel years later. The Apocryphal Gospels also celebrate his precocity as a child.

6. Certain elements in the two Abraham nativity myths may be borrowed from Christian sources, though that of Cyrus told by Herodotus comes close enough to the first version—wicked king, astrologers and substituted victim. Moreover, Cyrus had been praised in *Isaiah* XL–XLVIII as God's servant chosen for the destruction of Babylon and the freeing of Nebuchadrezzar's Judaean captives; and remained a national hero in Israel even after he failed to fulfill all Isaiah's prophecies.

7. In the second version, Gabriel's lacteous finger recalls the beasts—wolves, bears, mares, goats, bitches—divinely sent to suckle such heroes as Oedipus, Romulus, Hippothous, Pelias, Paris and Aegisthus; the riverside, and the murder of innocents, recall the story of Moses.

8. A child who walks, talks and grows up soon after birth occurs in the Greek myths of Hermes and Achilles, and in the *Hanes Taliesin*, a Welsh Divine Child myth.

9. That Amitlai wrapped Abraham in her own garment is understood by Near Eastern Jews as the still prevalent custom of dressing infant sons as daughters, to ward off ill-luck. In the original story, however, this garment is more likely to have been a token by which she afterwards recognized Abraham. Her *qolsani* ailment may stand for *calcinaccio*—a fever burning like a lime-kiln.

10. The mention of Abram's brother Haran seems to be a gloss on the text identifying him with Nahor, King of Harran (see 23. 1 and 36. 5).

25

ABRAHAM AND THE IDOLS

(*a*) Some say that Gabriel raised the boy Abram on his shoulders and, in the twinkling of an eye, flew through the air from Ur to Babel. In the market place, Abram met his father Terah, who had fled there with Nimrod. Terah at once warned the King that his wonder-working son had pursued them to the city; and Nimrod, though greatly afraid, sent for him. Abram entered the palace, testified in a loud voice to the Living God before the whole court and, shaking Nimrod's throne, named him a blasphemer. At this, the royal idols ranged all about fell flat on their faces, and so did the King himself. After two hours and a half, he dared raise his head and inquire faintly: 'Was that the voice of your ever-living God?' Abram answered: 'No, Abram spoke, the least of His creatures.' Nimrod then acknowledged God's power, and let Terah depart in peace. Terah accordingly went to Harran, accompanied by Abram, Sarai and Lot.[1]

(*b*) Others say that Abram returned to Babel full of wisdom from studying under Noah. He found his father Terah still commanding King Nimrod's armies, and still bowing down to idols of wood and stone—twelve great ones and many lesser. Abram thereupon asked his mother Amitlai to kill and dress a lamb. Having set the dish before these idols, he watched whether any of them would eat. When they never moved a finger, he mocked, and said to Amitlai: 'Could it be that the dish is too small, or the lamb lacking in savour? Pray kill three other lambs, and season them more delicately!' She did so, and he offered this dish also to the idols; but again they never stirred.

The Spirit of God came upon Abram. He took an axe and hacked them in pieces, leaving untouched only the largest; then put the axe into its hand and went away. Terah had heard the noise and, running into the hall, saw what destruction his son had made. He sent for Abram and cried angrily: 'What is this?'

Abram answered: 'I offered food to your idols; doubtless they have quarrelled over it. Has not the largest of them hacked the lesser ones in pieces?'

Terah said: 'Do not deceive me! These are images of wood and stone, fashioned by the hand of man.'

Abram asked: 'If so, how can they eat the food that you offer them daily? Or how can they answer your prayers?' He then preached the Living God, reminding Terah of the Deluge, God's punishment for wickedness. While Terah doubted what answer to make, Abram caught up the axe, and hacked the surviving idol in pieces.

Terah thereupon denounced Abram to King Nimrod, who at once imprisoned him. Afterwards, when the astrologers recognized Abram as the destined Emperor, Nimrod ordered him and Haran, his brother, to be thrown bound into a fiery furnace. Flames soon consumed the twelve men chosen for this task, and also Haran, who was an unbeliever; but Abram stood unhurt with his garments unsinged, though fire had scorched away the ropes that bound him. Nimrod cried to his remaining guards: 'Cast this felon into the furnace, or you shall all die!' But they lamented, crying: 'Would the King condemn us to be burned, as were our comrades?'

Then Satan prostrated himself before Nimrod, and said: 'Give me timber, ropes and tools! I will build my lord a siege-catapult to hurl Abram into the fiery furnace from a convenient distance.' Nimrod agreed, and Satan set to work. First he tested the catapult, using huge boulders; then took Abram and bound him. Though implored by Amitlai to bow down and worship the King, Abram said: 'No, Mother; for water can quench the fire of man, but not the fire of God!' Then he prayed, and instantly the flames died down; moreover, God made the logs bud, blossom and yield fruit, until the furnace became a royal pleasure garden in which Abram walked freely among angels.

(*c*) All the astrologers, councillors and courtiers then praised the Living God; and Nimrod, standing abashed, gave Abram his two chief slaves, by name Oni and Eliezer, besides rich treasures of silver, gold and crystal. Three hundred of Nimrod's men also joined Abram, when he went away to Harran.[2]

1. Ma'ase Abraham, BHM i. 24–30.
2. Sepher Hayashar 34–43; Ma'ase Abraham 32–34.

*

1. These legends have no Scriptural authority. *Genesis* tells only that Abraham married his half-sister Sarai, and that Terah took them and his nephew Lot from Ur of the Chaldees to Harran, where he died, and where God later commanded Abraham: 'Go hence to the land which I will

show you!' (*Genesis* XII. 1). But according to a tradition quoted by Stephen, a Greek-speaking Egyptian Jew (*Acts* VII. 2–4), God gave Abraham this order while he still lived at Ur.

2. The tale of the fiery furnace may have been told to fortify the midrashic explanation of 'Ur Kasdim' as meaning 'furnace of the Chaldeans'. It is drawn partly from *Daniel* III, according to which Daniel and his three companions were thrown into a fiery furnace by King Nebuchadrezzar for refusing to worship idols, but escaped unharmed; partly from *Bel and the Dragon*, an apocryphal addition to *Daniel*, according to which Daniel exposed the powerlessness of King Cyrus's idols, proved that his priests had themselves eaten the food-offerings set before Bel's golden image, and was permitted by Cyrus to pull down his temple. Gabriel helped Daniel (*Daniel* VIII. 16 and IX. 21), as he here helps Abraham.

3. Both legends are based on a prophecy in *Jeremiah:*

> '. . . *Every goldsmith is put to shame by the graven image, that his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion; in the time of their visitation they shall perish. The portion of Jacob is not like these, for He is the fashioner of all things . . . The Lord of Hosts is His name . . . And I will punish Bel in Babylon, and I will drive forth out of his mouth that which he hath swallowed up . . . I will do judgement upon her graven images . . .*' (*Jeremiah* LI. 17–19, 44, 52).

26

ABRAHAM IN EGYPT

(*a*) When Terah died in Harran, God ordered Abram to visit Canaan, the land of his inheritance, and laid a curse on all who opposed him. Abram set out at the age of seventy-five, with Sarai, Lot, their retainers, cattle and treasures; said goodbye to Nahor, and journeyed southward. At Shechem, God appeared again to Abram, saying: 'This is the land which your children shall possess!' Having built Him an altar there, Abram next pitched his tent between Bethel and Ai; but famine drove him on farther, until he reached the border of Egypt, where he warned Sarai: 'If the Egyptians know you to be my wife, they will grow jealous, I fear, and kill me. Tell them only: "I am Abram's sister."'

(*b*) The Egyptians were indeed astonished at Sarai's beauty; and when King Pharaoh heard of it he resolved to make her his concubine, paying Abram a huge price in oxen, cattle, sheep and slaves. God, however, afflicted the palace with so many plagues that at last Pharaoh, discovering their cause, sent for Abram and reproached his withholding the full truth. 'What if I had taken your wife into my bed?' he asked angrily; and expelled Abram from Egypt, restoring Sarai to him, and not even taking back the gifts won by his deception.[1]

(*c*) Some say that when Abram came to the Torrent of Egypt which separates Egypt from Canaan, Sarai went down to wash her face. Abram who, because of his austerity, had never performed the act of love with Sarai, nor so much as lifted her veil, saw so lovely a face reflected in the water that, knowing the Egyptians for shameless fornicators, he took her across the border shut in a chest and dressed in all her finery. The officer of customs, dissatisfied with Abram's evasive answers, made him open the chest. When he saw Sarai lying inside it, he said: 'This woman is far too beautiful to be enjoyed by anyone but Pharaoh!' A prince of Pharaoh's household, named Hyrcanus, hastened to inform his master; who rewarded him richly and sent an armed escort for Sarai.[2]

(*d*) This is the song that Hyrcanus sang in Sarai's praise:

How beautiful is Sarai:
Her long, fine, glossy hair,
Her shining eyes, her charming nose,
The radiance of her face!
How full her breasts, how white her skin,
Her arms how goodly, how delicate her hands—
Their soft palms and long slender fingers—
How lissom her legs, how plump her thighs!
Of all virgins and brides
That beneath the canopy walk
None can compare with Sarai:
The fairest woman underneath the sky,
Excellent in her beauty;
Yet with all this she is sage and prudent,
And gracefully moves her hands.[3]

(*e*) Assured by Sarai that she was Abram's sister, Pharaoh sent him valuable gifts and led her into the royal bed chamber. Abram wept all night, and so did Lot, praying that Sarai would keep her virginity. God therefore sent down an angel; and Pharaoh, when he tried to embrace Sarai, was dealt a blow by an unseen hand. When he tried to remove her sandals, another blow fell; when he tried to touch her garments, the angel buffeted him harder. Sarai, however, saw the angel, and slyly moved her lips to form words of instruction: either 'Wait!' or 'Strike now!', as the case might be. A whole night went by in this manner, and Pharaoh accomplished nothing. At dawn, he saw signs of leprosy on the walls, beams and pillars of his bed chamber, and on the faces of his eunuchs. Sarai then confessed: 'Abram is not only my brother, but my husband,' and Pharaoh made no more attempts to enjoy her. He placated Abram with even richer gifts than before; and gave Sarai a bond-maid named Hagar, his own daughter by a concubine. Thereupon the leprosy faded.[4]

(*f*) Others say that a pestilential wind invaded the palace; and that Pharaoh promised Sarai the Land of Goshen; and all the silver and gold she desired, in payment for the night he would spend with her.[5]

(*g*) But before leaving Egypt, Abram taught Pharaoh's court mathematics and astronomy, which he had learned from the Chaldeans.[6]

1. *Genesis* XII. 1–20.
2. Sepher Hayashar 51; Josephus, *Ant.* i.8.1.
3. Genesis Apocryphon 43–44; *Jubilees* XIII. 1–15.
4. Gen. Rab. 389, 554; Tanhuma Lekh 5 and 6; Tanhuma Buber Gen. 66–67; Sepher Hayashar 51, 52; PRE, ch. 26.
5. Genesis Apocryphon 43–44; PRE, ch. 26.
6. Josephus, *Antiquities* i.8.

*

1. The historical fact underlying *Genesis* XII seems to be the movement of Hebrew-speaking tribes southward through Palestine into Egypt, among a mixed horde of Hittites, Mitannians from Harran, Syrians and Palestinians. Their leaders, the Hyksos Kings, ruled Egypt from 1730(?) to 1570 B.C. and their empire extended over a great part of Syria. Very little is known about these Shepherd Kings because, when their viceroys in Upper Egypt rebelled against Pharaoh Apopy II (1603–1570 B.C.), and dethroned him after a long war, the Egyptian scribes—for whom the sheep was an unclean animal (*Genesis* XLVII. 34)—suppressed the dynastic records.

2. Abram's short stay in Canaan 'because of the famine', is consonant with the destructive Hyksos march through Palestine. He paused only to raise an altar at Shechem, which was to become an important Israelite sanctuary. His somewhat hasty return suggests that certain Hebrew tribes, finding Egypt a country unsuitable for nomads, wandered back to Palestine where, some generations later, they were joined by their compatriots under Joshua.

3. The myth of Abram, Sarai and the King who desired her, occurs twice again: in the story of Abram, Sarai and Abimelech of Gerar (see 30); and in that of Isaac, Rebekah and the same Abimelech (see 37). It has been borrowed from the Egyptian *Tale of the Two Brothers*, which also provides that of Joseph and Potiphar's wife. Abram's locking of Sarai in a chest is paralleled by the opening tale of the *Arabian Nights*. His mistrust of the Egyptians as fornicators is based on the bad reputation of Ham's descendants: for Mizraim (Egypt) figures in *Genesis* X. 6 as a son of Ham.

4. Pharaoh's gift of Goshen and all the silver and gold Sarai desired was a retrospective midrashic charter permitting the Israelites to occupy Goshen in Joseph's day, and to despoil the Egyptians during the Exodus (*Exodus* XI. 2 and XII. 35–36). Pharaoh's further gift of Hagar is intended to account for her Egyptian nationality. The poem in praise of Sarai's beauty comes from the *Genesis Apocryphon* discovered in 1947 among the Dead Sea Scrolls.

5. Leprosy, to the Israelites, meant such skin diseases as ringworm, scaldhead and vitiligo (*Leviticus* XIII. 29–46); not leprosy proper. The term ('*ṣara'at*') was further applied to mould or mildew in buildings (*Leviticus* XIV. 33–57), or on garments (*Leviticus* XIII. 47–59). That the Israelites themselves suffered from 'leprosy' is reported by the Egyptian priest Manetho (fourth century B.C.), who alleges that this was the cause of eighty thousand scabby Israelites being quarantined in a separate city, and afterwards either drowned or driven into the wilderness under Moses.

6. Jacob's vision of the ladder occurred at Bethel (see 43. *c*). Haai ('ruin'), or Ai, a royal Canaanite city sacked by Joshua (*Joshua* VII and VIII), was standing again in Isaiah's time (*Isaiah* X. 28). It has been identified with modern el-Tell, one mile south-east of Bethel.

27

ABRAHAM'S RESCUE OF LOT

(*a*) From Egypt, Abram led his flocks and herds back to the place where he had pitched his tent between Bethel and Ai; and then on again to Shechem, where he had built God's altar. His nephew Lot accompanied him, but their shepherds quarrelled so hotly about pasturage that the two kinsmen thought it best to divide the land between them. Lot chose the eastern side, making his home at Sodom, a city of the Plain; Abram took the western side, making his home at Hebron.

(*b*) Meanwhile, King Chedorlaomer of Elam persuaded three Kings, namely Amraphel of Shinear, Arioch of Ellasar and Tidal of Goyim, to march against five other Kings—Bera of Sodom, Birsha of Gomorrah, Shinab of Admah, Shemeber of Zeboyim and Bela of Zoar—who had jointly rebelled after twelve years of vassalage. On their march from Elam, Chedorlaomer and his allies defeated three tribes of giants: the Rephaim at Ashteroth-Karnaim, the Zuzim at Ham, and the Emim at Shaveh-Kiriathaim; they also drove the Horites from Mount Seir to El-Paran. Turning about, they stormed En-Mishpat, an Amalekite stronghold now known as Kadesh, and the city of Hazezon-Tamar. Then they met the King of Sodom and his allies in the Vale of Siddim, which was full of slime pits, and won a further victory. The Vale of Siddim is now the Dead Sea.

(*c*) Abram, while encamped at Hebron in the terebinth grove of Mamre the Amorite, heard from a fugitive that Lot and his family had been captured at Sodom. At once he led three hundred and eighteen retainers to the rescue, and followed Chedorlaomer's army northward. Coming up with the enemy at Dan, Abram attacked them by night on both flanks, slaughtered some, pursued the rest as far as Hobah near Damascus, and recovered all the booty; at the same time liberating Lot, his family and numerous other prisoners-of-war.

(*d*) Upon Abram's triumphal return, the King of Sodom welcomed him in the royal Vale of Shaveh, by Salem; where Melchizedek, King of Salem and priest of the Most High God, gave him bread, wine and this benediction:

Abram, be you blessed by the Most High God,
Maker of Heaven and Earth!
And blessed be the Most High God Himself,
Who has delivered your enemies to you!

In acknowledgement of Melchizedek's kindness, Abram presented him with a tenth part of his spoils. The King of Sodom then said: 'Pray, my lord Abram, restore me my subjects, but keep their flocks, herds and treasure.' He answered: 'I have sworn to the Most High God, Maker of Heaven and Earth, that I shall not take so much as a thread or a shoe-latchet from you, lest word go about: "Abram was enriched by the King of Sodom!" Repay only what my servants, my ally Mamre, and his sons Aner and Eshcol, have cost me in food and drink.'[1]

(*e*) Some say that Chedorlaomer had previously rebelled against King Nimrod and made him his vassal. And that, when Abram mustered his retainers against Chedorlaomer, he said: 'We are about to do battle. No man who has committed a sin and suffers from guilt should come with me!' But when they reached Dan—which is now called Paneas—Abram's strength suddenly drained away: a prophetic voice had told him that here, many generations later, the idolatrous King Jeroboam would set up a golden calf for Israel to worship. Nevertheless, Abram's servant Eliezer fought valiantly that day, and caused the enemy as much loss as did all his three hundred and seventeen comrades.[2]

(*f*) Others again say that the planet Zedek (Jupiter) shed a mysterious light around Abram as he fought, so that he saw his enemies clearly despite the gloom; Layla, the Angel of Night, also assisted him. Moreover, all his enemies' swords turned to dust, and their arrows into chaff; contrariwise, Abram only needed to hurl dust and it became javelins; a handful of straw, and it became a volley of arrows.[3]

(*g*) Others again say that Melchizedek (also known as Adoni-Zedek), was Abram's ancestor Shem, and that he now taught Abram the duties of priesthood, particularly the rules governing shew-bread, wine-libations and burned offerings. He also gave Abram the garments of skin made by God for Adam and Eve, stolen by Ham, but now restored to him. All this Shem did because God had appointed Abram his successor. For when Shem said: 'Abram, be you blessed by the Most High God, Maker of Heaven and Earth; and blessed be the Most High God Himself, who has delivered your enemies to you!', Abram at once cried: 'Is it seemly to bless the servant before

the Master?'—a reproof which convinced God that Abram was the fitter to be His priest.[4]

1. *Genesis* XIII. 1–18, XIV. 1–24.
2. Sepher Hayashar 46; Tanhuma Buber Gen. 73–74; Gen. Rab. 419; PRE, ch. 27.
3. Gen. Rab. 418; Tanhuma Buber Gen. 76; B. Sanhedrin 96a, 108b; B. Taanit 21a.
4. Gen. Rab. 420–22; Lev. Rab. 25.6; Num. Rab. 4.8; B. Nedarim 32b; Tanhuma Buber Gen. 76.

*

1. Shinear, over which King Amraphel reigned, has been identified with Akkadian Shankhar (see 22. 5); and Tidal with Tudkhalya, the name of several Hittite kings. Goyim, Tidal's kingdom, may be a proper name or may simply mean 'peoples'. Ellasar seems to be Ilansra, mentioned in eighteenth-century B.C. Mari inscriptions, and later Hittite documents, as a royal city between Carchemish and Harran. The name Arioch seems to mean 'Honoured One' (*Ariaka*) in Old Iranian. Elam was an ancient and powerful kingdom at the head of the Persian Gulf. Chedorlaomer may have been one of several Elamite kings whose names, extant in cuneiform inscriptions, resemble his.

2. It was for long doubted that *Genesis* XIV contained any historical kernel. Nevertheless, some scholars now regard it as an ancient historical tradition, first recorded, probably in the Akkadian or Canaanite language, soon after the war described in it took place, and much later translated into Hebrew. The date of this war is variously placed as early as the twentieth and as late as the seventeenth century B.C. However, in its extant form, the chapter serves as a charter for possession of Canaan. Canaan was conquered from Kadesh and El-Paran (or Elath) on the Red Sea gulf in the south, to Dan in the north, by four invaders; but immediately afterwards, Abram defeated them, recovered all the booty they had taken and, by the right of succession, also acquired all the land overrun by them. Thus Abram's children, when they emerged from Egypt and conquered Canaan, were taking possession of a country the title to which was theirs by inheritance.

3. The names of five Cities of the Plain and their kings still present numerous problems. What the name of Bera, King of Sodom means, is uncertain. Some see in it an abridged form of a theophoric name, such as Bera-Baal, found in Liḥyānite (North Arabian) inscriptions, which may mean 'Splendour of Baal'. Birsha, the name of the King of Gomorrah, has not been satisfactorily explained, although some connect it with an old Semitic word meaning 'flea' which, in Akkadian, has the form of *Burshu'u*, and is used to this day in Arabic as a personal name.

Admah has been identified with *Adamah* (Psalm LXXXIII. 11) and *Adam* (*Joshua* III. 16), today Tell Adamiya, on the eastern bank of Jordan, near the mouth of the River Jabbok. If so, Admah was the most northerly

frontier outpost of this confederation of five cities. Its king, Shinab, carried a royal name which recurred centuries later as that of an Ammonite king, Sanibu, mentioned in the time of Tiglath Pileser III (745–727 B.C.). Shemeber's city, Zeboyim, has been located tentatively in the Lisan peninsula of the Dead Sea, where there is a Wadi Sebaiye. Others, however, hold that these four cities stood in an area now covered by the southern part of the Dead Sea. Bela appears as the name of an Edomite king whose city was Dinhabah (*Genesis* XXXVI. 32–33). This name was also current among the Hebrews (*Genesis* XLVI. 21; 1 *Chronicles* V. 8) and the South Arabians, where it meant 'gourmand'. Bela's royal city, Zoar (meaning 'little'), seems to be identical with Zukhr, mentioned in the Tell Amarna letters and called 'Zoara' by Josephus and 'Segor' by Eusebius and the Crusaders. It lay north-east of the Dead Sea, probably at modern Tell el-Zara. Zoar figures prominently in the Lot myth as the only place, a 'small' one (*miz'ar*), that escaped God's destruction of the Cities of the Plain (*Genesis* XIX. 20–23; see 32. *a*).

4. How far the Promised Land extended, to whom it was promised, and under what conditions, can be seen from the following Biblical passages:

Genesis XII. 7—Abraham, coming south from Harran on the Middle Euphrates, is promised the land inhabited by the Canaanites for his seed in general, without condition.

Genesis XIII. 11–18—Abraham amicably resigns the Plain of Jordan to Lot, ancestor of the Moabites and Ammonites, but God repeats His promise to Abraham that as far as he can see to north and south, east and west, will belong to his seed.

Genesis XV. 18–19—Abraham is promised for his seed in general all the territory between the Torrent of Egypt (near Gaza) and the Euphrates, including the entire Land of Canaan defined in *Genesis* X. 19 as extending from Sidon to Gaza and the Red Sea.

Genesis XVII. 8–14—Abraham is promised for his seed in general, for ever, all the Land of Canaan; on condition that they worship God alone and practise circumcision. Circumcision will constitute their title-deeds to the land.

Genesis XXVI. 3–4—This promise is renewed to Isaac, Abraham's second son.

Genesis XXVIII. 13–15—The same promise is repeated by God to Jacob, Isaac's younger son, just before he leaves Canaan to go to Mesopotamia.

Genesis XXXV. 11–12—Upon Jacob's return to Canaan, God again repeats His promise at Bethel.

Exodus XXIII. 31–33—The Israelites descended from Isaac through Jacob are promised the same large territory; on condition that they eventually expel its original inhabitants, and make no treaty with them.

Numbers XXXIII. 50–56; XXXIV. 1–15—The Israelites are ordered to occupy Canaan, including Philistia and part of Transjordan.

Deuteronomy I. 7–8—The boundaries of the Promised Land are stated to extend from the wilderness to Lebanon, and from the Mediterranean Sea to the River Euphrates. In *Deuteronomy* XI. 22 a further condition attaches to the promise: that Israel should keep the Mosaic Law.

Dan, the northernmost point of Palestine occupied by the Hebrew tribes, was originally called Laish ('Lion', *Judges* XVIII. 7, 29, etc.), and later Paneas. It was not only the place where Jeroboam raised a golden calf (1 *Kings* XII. 28–29), but famous for a grotto sacred to Pan and the Nymphs, from which the River Jordan springs; and for a temple raised in honour of Augustus by Herod the Wicked (Josephus: *Antiquities* XV. 10). It afterwards became Caesarea Philippi, a heathen city studiously avoided by Jesus (*Matthew* XVI. 13; *Mark* VIII. 27). The mound over the grotto is called to this day Tell el-Qādī ('Mound of the Judge'), Qādī being the Arabic translation of Dan, 'judge'.

5. The Melchizedek myth provides a charter for Jerusalem's peculiar sanctity and the institution of a priestly tithe; but, according to *Exodus* XXV. 30; XXIX. 40, etc., the rules governing shew-bread, wine-libations and sacrifices were first revealed by God to Moses in the Wilderness. The tithe laws were also Mosaic (*Leviticus* XXVII. 30 ff; *Numbers* XXVIII. 26 ff, etc.).

6. Though *Melchizedek*, a name resembling Adoni-Zedek, King of Jerusalem (*Joshua* X. 1 ff), means 'The God Zedek is my King', it was later understood as 'Lord of Righteousness'. Zedek will have been the city-god of Salem, not the God of the Hebrews, and not monotheistically worshipped. The Ammonites called him 'Zaduk'. *Zedek*, moreover, was the Hebrew name for the planet Jupiter, which enabled the midrash to develop from this encounter between Melchizedek and Abram a myth that the planet helped Abram against his enemies. A 'royal vale' occurs in the story of Absalom (2 *Samuel* XVIII. 18) and, according to Josephus, lay a quarter of a mile from Jerusalem; this may be 'the royal vale of Shaveh' later accursed as the Valley of Hinnom ('Gehenna' or 'Tophet'), the scene of King Ahaz's human sacrifices (2 *Chronicles* XXVIII. 3). A tradition quoted in *Hebrews* VII. 3, that Melchizedek had 'neither father nor mother' may be based on a similar phrase found repeatedly in letters sent by the Jebusite King Abdu-Heba (slave of [the Goddess] Heba), to Pharaoh Amenhotep III in the fourteenth century B.C., which meant that he depended for his position not on birth but on Pharaoh's grace.

7. Lotan occurs in *Genesis* XXXVI. 21–22 and 1 *Chronicles* I. 38–39 as the eldest son of Seir the Horite; and in Egyptian records as a geographical area of Southern Palestine, which included Mount Seir. Since Horites, or Hurrians, had lived on Mount Seir before the Hyksos hordes arrived, Abraham's nephew Lot of Harran may well be another fictional charac-

ter. But perhaps Abraham's Hebrews, after dislodging the Hurrians from their Lotan pastures, assisted them against Eastern raiders from the direction of Elam.

8. The Canaanite giants conquered by Chedorlaomer were known as Emim ('Terrors') by the Moabites, Zamzummim or Zuzim ('Busy Ones') by the Ammonites, and Rephaim ('Weakeners') by the Gileadites. The *Book of Jubilees* makes them anything from ten to fifteen feet tall. They appear in Ugaritic mythology as spectres. Other names were Anakim ('Giants'), Awwim ('Devastators'), Gibborim ('Heroes'), Nefilim ('Fallen Ones')—(see 18. *i.* 11–13). An Egyptian execration text of the early second millennium B.C. mentions several rulers of Jy'aneq ('Land of the Anakim'?), one of whom is named Abi-imamu, perhaps 'Father of the Emim'.

9. The midrash makes them tall as cedars, and explains that every Hebrew of that generation was equally gigantic. Abraham himself was seventy times the height of an ordinary man, and each of his steps measured three or four miles; so was his servant Eliezer, who alone passed the test of holiness which Abraham set his three hundred and eighteen retainers, and who had as much strength as all of them together. It should be observed that the numerical equivalents of the letters in *Eliezer* add up to 318. Jacob, his son Simeon, and his grandson Manasseh were reputedly giants. So were Samson and Saul's general Abner, who said: 'If I could but seize the earth with my feet set elsewhere, I should be able to shake it!'; also Absalom, David's son, whose hair when shorn weighed two hundred shekels.

10. Aner, Eshcol and Mamre, Abraham's allies, are thought by some scholars to represent three residential districts of the city of Hebron. Mamre is stated in *Genesis* xxxv. 27 to have been a section of the city of 'Kiriath-Arba, the same is Hebron, where Abraham and Isaac sojourned,' and in *Genesis* XXIII. 18 is identified with Hebron. Eshcol was the name of a valley or wadi near Hebron (*Numbers* XIII. 22–24); while Aner seems to have survived in *Ne'ir*, the name of a neighbouring hill.

11. For the Vale of Siddim see 32. 2.

28

THE SEVERED CARCASES

(*a*) As Abram lay asleep in his tent, God appeared to him, saying: 'Fear not, for I am your shield, and your reward shall be great!' He asked, 'O Lord, what reward can console me if I die childless, and my slave Eliezer inherits all that is mine?' God answered: 'Not he, but your own son shall inherit. Arise, go out into the night!' Abram obeyed, and heard Him say: 'I am your God, who brought you from Ur of the Chaldees to make this inheritance yours. Look at the stars of Heaven, and try to count them; for your posterity shall be no less numerous.' Abram pleaded: 'O Lord, how can I be assured of this blessing?' God replied: 'Offer Me a three-year-old heifer, a three-year-old she-goat, and a three-year-old ram; also a turtle dove and a wild pigeon.'

(*b*) When morning came, Abram cut a heifer, a she-goat and a ram into halves with his sword; laying one half of each beast on the left side of a narrow lane, and the other half opposite it on the right. Then he killed a turtle dove and a pigeon; laying one on the left side of the lane, and the other opposite it on the right. As Abram worked, vultures flew down to feast on the carcases; but he drove them off.

(*c*) That night, as the sun set, Abram fell into a trance, and dread of the darkness overcame him. Again, he heard God's voice: 'When you have died at a ripe age, your children shall be strangers in an alien land, and slaves to its rulers. After four hundred years I will punish that land, and lead your people out, greatly enriched. Yet not until the fourth generation of their wanderings, when the Amorites have at last fully deserved My punishment, will your people return to possess what is their own!' The thick darkness was then dispelled by a smoky flame, like that of a torch, which passed along the lane between the severed carcases. God declared: 'I have given this land to your posterity: from the Torrent of Egypt to the Euphrates. The Kenite, the Kenizzite, the Kadmonite, the Hittite, the Perizzite and the Rephaim; also the Amorite, the Canaanite, the Girgashite and the Jebusite shall be their subjects!'[1]

(*d*) Some say that God lifted Abram above the dome of Heaven,

and said: 'Look at the stars, and try to count them,' adding: 'Whoever stands beneath a star, fears it; but you, seeing one shine below you, may now lift up your head and consider yourself the greater!'[2]

(*e*) Others hold that Abram's severed carcases foreshadowed the Empires destined to oppress Israel: the heifer, Babylon with its three Kings Nebuchadrezzar, Evil Merodach and Belshazzar; the she-goat, Media with its three Kings Cyrus, Darius and Ahasuerus; the ram, Greece with its three Kings Alexander, Caligula and Antoninus. Moreover, the turtle dove signified the Ishmaelites; and the pigeon, Israel. Had Abram not severed the beasts with his sword, these Empires would have grown too powerful; but thus they were weakened.[3]

(*f*) Azazel, the fallen angel who seduces mankind, came disguised as a vulture to feast on the carcases. He addressed Abram: 'What do you here, on these holy heights, where no mortal may eat or drink? Fly off, lest heavenly powers burn you!' But Abram's guardian angel rebuked Azazel: 'His lot lies on the heights, as yours lies in the depths. Depart, for you can never lead him astray!'[4]

(*g*) God then showed Abram a vision of Hell, the oppressive Empires, the Torah and the Sanctuary, saying: 'While your children honour these last two, they will escape the first two. Choose now whether they are to be punished by damnation or by servitude!' All day long, Abram sorrowfully weighed one evil against the other. At last, having been granted another vision of a Fourth oppressive Empire, namely Edom—though it would fall, as the three earlier ones were fated to fall and never rise again—he left God to make the choice. God chose servitude.[5]

1. *Genesis* xv. 1–21.
2. Gen. Rab. 433; Tanhuma Shoftim 11.
3. Gen. Rab. 437; Mid. Agada Gen. 33; PRE, ch. 28.
4. *Apocalypse of Abraham*. ed. Box, 51–53.
5. Targum Yer. *Gen.* xv. 1–11; Gen. Rab. 443–44; Tanhuma Buber Ex. 130; Mid. Agada Gen. 34.

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1. The savage deity here described has more in common with the one who attacked Jacob (*Genesis* xxxii. 25–33) and tried to kill Moses (*Exodus* iv. 24), than with the friendly guests entertained by Abraham and Sarah in bright sunshine (*Genesis* xviii. 1–15). His presence was later attested by a pillar of fire in the Wilderness (*Exodus* xiii. 21, etc.), and by the fire that consumed Elijah's sacrifices on Mount Carmel (1 *Kings* xviii. 38).

2. This myth of a covenant between severed carcases authorizes a solemn Hebrew rite still performed at Jerusalem in the sixth century B.C. During

Nebuchadrezzar's siege, King Zedekiah and his courtiers swore they would free their Hebrew bondmen in accordance with the Law; but failed to do so when the siege was temporarily lifted. Jeremiah then reminded them of their ancestors' oath: to release every Hebrew bondman after six years of service (*Exodus* XXI. 2). This covenant, neglected for generations, had recently been renewed in the Temple by priests, leaders and freemen of Judah who passed between the severed quarters of a calf. Jeremiah therefore prophesied that their latest breach of faith—which profaned God's name—would be punished in some by slavery, in others by carrion birds and beasts sent to mangle their corpses (*Jeremiah* XXXIV. 1–22).

3. In Biblical Hebrew, covenants were not 'made', but 'cut' (*karath b'rith* —*Genesis* XV. 18; XXI. 27, etc.); or 'passed through' (*'abhar bibh'rith*—*Deuteronomy* XXIX. 11); or 'come into' (*Ezekiel* XVI. 8); or 'stood in' (2 *Kings* XXIII. 3). This proves the antiquity of the rite, which is still practised by the Male and Baka tribes of south-western Ethiopia: the man who 'cuts' the covenant smears himself with blood from the severed carcases. In late Hebrew practice, oath-takers were sprinkled with blood of animals sacrificed on the altar—the 'blood of the covenant' (*Exodus* XXIV. 5–8).

4. Since the carrion birds mentioned in both *Genesis* and *Jeremiah* signify divine punishment of transgressors, the rite amounts to a declaration: 'Unless I tread faithfully along a narrow lane of truth, let my body be cut in two like these carcases; and let carrion birds and beasts mangle it!' Thus King Saul cut a yoke of oxen in pieces, which he sent through Israel with the message: 'Either come to fight behind Saul and Samuel, or be treated like these oxen!' (1 *Samuel* XI. 7). In Greek myth, the covenant sworn by Helen's suitors for common action against whoever wronged the man she chose to marry, was taken, according to Pausanias, on the severed pieces of a horse, Poseidon's sacred animal. The animals here chosen by Abraham were sacred, it will be observed, to three deities other than the Bull-god El: heifer, to the Canaanite Moon-goddess; she-goat, to the Philistine goddess, mother of Cretan Zeus, whom the Greeks knew as Amaltheia; ram, to the Sumerian Sky-god, or to the ram-headed Ammon of Egypt.

5. In the midrashic list of empires, 'Media' means Persia; and Greece and Rome have been conflated by the listing of Alexander, Gaius Caligula (if the emendation of GSQLGS into 'Gaius Caligula' is correct) and Antoninus Pius as Greek kings. If two more animals had been available, Alexander and the two main Seleucid oppressors of Israel, Antiochus Ephiphanes and Antiochus Sidetes, would have represented the Greek; Pompey, Caligula and Antoninus Pius (138–161 A.D.), the Romans. Rome is called 'Edom' because King Herod 'the Wicked', whose seizure of the Jewish throne had been confirmed by the Emperor Augustus, was an Edomite; this usage avoided direct offence to the Roman authorities.

6. In Abraham's time, according to *Genesis*, the Promised Land contained not only such early peoples as the Amorites, Canaanites, Kenites and

Rephaim, but the Kadmonites (*bene Kedem*, or 'Men of the East'), invaders from the Syrian Desert; the Kenizzites, an Edomite clan (*Genesis* XXXVI. 11); the Perizzites ('Pheresites' in 1 *Esdras* VIII. 69), whose identity is still a riddle; the Hittites; the Girgashites (perhaps the QRQShA, allies of the Hittites in their war against Rameses II); and the Jebusites, whose origin is unknown, but whose King Abdu-Khipa ('Slave to [the Goddess] Khipa'—see 10. 10) acknowledged Egyptian sovereignty in the fourteenth century B.C. (see 27. 6)

7. Israel's emblem, a pigeon (*Hosea* VII. 11; XI. 11), was the non-migratory *columba livia*, which frequented rocks and caves (*Jeremiah* XLVIII. 28 and *Canticles* II. 14), whereas the migratory turtle dove (*turtur communis*) represented the nomadic Ishmaelites and their kinsmen the Edomites.

29

ISHMAEL

(*a*) After ten years of marriage Sarai, Abram's wife, believing herself barren, offered him her Egyptian bond-woman Hagar as his concubine. Abram, now eighty-five years old, accepted the gift. When Hagar conceived, and Sarai complained to Abram of being held in scorn by her, he answered: 'Do as you will with Hagar; is she not your bond-woman?' Sarai took him at his word and tormented Hagar so cruelly that she ran away. God, disguised as an angel, found her at a desert spring between Kadesh and Bered, on the way from Shur, and asked why she had come there. When Hagar answered, 'I have run away from my unkind mistress,' God told her to return and suffer in silence, promising that she would mother a race of warriors. He continued: 'Your son shall be named Ishmael, for *God has heard* your cry of suffering. Ishmael shall live in the wilderness, like a wild ass, and maintain himself by force of arms.'

Hagar cried: 'The *Living One has seen me!*', and named the well Lahai-Roi. She then returned to her mistress and bore Abram a son, duly called Ishmael.[1]

(*b*) Many years later, when Sarai had borne Isaac, the child of her old age, she saw Ishmael playfully dandling him, and said to Abram: 'Cast out this bond-woman and her son; Isaac is your heir, not Ishmael!' Abram grieved at these words, but God comforted him: 'Grieve neither for Hagar, nor yet for Ishmael! Do as Sarai says; because the children of Isaac shall be My chosen people. Nevertheless, since Ishmael also is your son, his children shall become a great nation.'

(*c*) Abram arose early and, giving Hagar a loaf of bread and a skin of water, sent her away with Ishmael in her arms to the desert of Beersheba. When the skin was dry, she laid Ishmael under a bush and sat down a bowshot from him, saying: 'Let me not see my son perish!' As she wept, an angel heard Ishmael calling on God's name, and said: 'Weep no more, Hagar! *God has heard* your son's voice. Take him up again and hold him fast, for Ishmael shall become a great nation.' Then Hagar's eyes were opened and, seeing a spring of water, she refilled the skin and gave the child to drink. God guarded Ishmael, who

lived thereafter in the Wilderness of Paran. Hagar married him to an Egyptian woman named Meribah, because she was given to *quarrelling;* though others call her Isa, a Moabitess.[2]

(*d*) Some say that vexed by Hagar's presumption, Sarai turned her out of Abram's bed, threw shoes in her face, and cast the evil eye on her, so that Hagar's first-born, a girl, died at birth. She also made Hagar follow behind her, with pails and towels, to the bath house. Sarai then cast the evil eye on Ishmael, who grew so feeble and wizened that he could no longer walk. Therefore, when Abram sent Hagar away, she had to carry Ishmael on her back—though already seventeen years, or even twenty-five, of age; and suffering from such a burning thirst that the water-skin was soon dry.[3]

(*e*) Some absolve Sarai of blame, saying that Ishmael, as a child, shot an arrow at Isaac but missed him; and later he raised an altar to a false god, worshipped idols, caught locusts, lay with harlots, forced virgins. Ishmael also mocked those who told him that Isaac would receive the first-born's double portion after Abram's death, asking: 'Am I not the first-born?'[4]

(*f*) Others say that when God let the spring flow in the wilderness to save Ishmael's life, His ministering angels protested: 'Lord of the Universe, why spare one who will leave Your own chosen children to die of thirst?' God asked: 'Does he honour me now?' They answered: 'He still lives in righteousness.' God said: 'I judge every man as he is now, not as he will be!'[5]

(*g*) Others, again, deny Ishmael's idolatry and evil living. They say that Abram, many years after Hagar's expulsion, told Sarai: 'I yearn to visit my son Ishmael.' Sarai cried: 'Stay, my lord, I beseech you!' However, seeing Abram determined on the journey, she made him swear not to alight from his camel when he reached Ishmael's tent, lest his heart should be turned against Isaac.

Abram rode out into the Wilderness of Paran and, about noon, found Ishmael's tent, but neither he nor Hagar were at home; only Meribah, his wife, and some young sons. Abram inquired: 'Where is Ishmael?' Meribah answered: 'He has gone hunting.' Abram, keeping his promise to Sarai, did not alight. 'Give me refreshment, daughter,' he said, 'for travel has made me faint.' Meribah told him: 'We have neither water nor bread.' She would not leave the tent, nor look at Abram, nor ask his name, but beat her young sons and reviled the absent Ishmael. Abram, greatly displeased, ordered Meribah to approach him; and then, still mounted on his camel, said: 'When your husband returns, tell him: "An aged man of such and such appear-

ance came here from the Land of the Philistines, in search of you. I did not ask his name, but reported your absence. Thereupon he said: 'Advise your husband to cast away this tent-peg and cut himself another!'"' Then Abram rode off. Upon Ishmael's return, Meribah delivered the message, from which he understood that she had denied his father hospitality. He obeyed Abram by divorcing Meribah and marrying another wife, his mother's kinswoman Patuma.

Three years later, Abram again visited Ishmael's tent. Patuma ran out to greet him, saying: 'I regret that my lord Ishmael has gone hunting. Come in, take refreshment, and await his return; for you must be weary of travel.' Abram answered: 'I cannot dismount; but pray give me water to quench my thirst!' Patuma fetched water, and also pressed him to eat bread; which he did gladly, blessing Ishmael, and God also. Abram told Patuma: 'When Ishmael returns, say: "An aged man of such and such appearance came from the Land of the Philistines, in search of you. He said: 'Assure your husband that the new tent-peg is an excellent one; let him not cast it away!'"' Upon receiving this message, Ishmael understood that Patuma had paid her father-in-law due respect; and presently took her, his sons, flocks, herds and camels, to visit Abram in the Land of the Philistines, where they spent many days; and his house prospered.[6]

(*h*) Ishmael met Isaac only once more: when together they buried Abram in the Cave of Machpelah at Hebron.[7]

(*i*) Before Ishmael died, at the age of one hundred and thirty-seven, he had twelve sons. They were Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish and Kedmah. Each became a prince, and each had a village from which his people set out on their wanderings.[8]

1. *Genesis* XVI. 1–16.
2. *Genesis* XXI. 8–21; PRE, ch. 30; Sepher Hayashar 69–70.
3. Gen. Rab. 453–54, 570.
4. Tosephta Sota 304; Gen. Rab. 567–68; Sepher Hayashar 69–70; PRE, ch. 30.
5. Gen. Rab. 572–73.
6. Sepher Hayashar 70–72; PRE, ch. 30.
7. *Genesis* XXV. 9.
8. *Genesis* XXV. 12–18.

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1. This myth supports Israelite claims to nobler, though later, descent than the Southern kinsmen who had been forced into the wilderness by their step-mother Sarai. *Hagar* in South Arabic means 'village', which explains why her grandsons are said to have lived in villages of their own.

Lahai-Roi is more likely to mean 'Well of the Reem's Jawbone', on the

analogy of others named after animals, such as *En-Gedi*, 'Well of the Kid', (*Joshua* xv. 62) and *En-Eglaim*, 'Well of the Two Calves' (*Ezekiel* xlvii. 10). In *Judges* xv. 17–19 Samson, like Ishmael, is given water by God when thirsty, at a well called Lehi ('jawbone').

Bered is identified by the *Targum Yer.* with Khalasa, an important town on the road from Beersheba to Egypt. Kadesh, east of Bered, possessed an oracular spring, En-Mishpat (*Genesis* xiv. 7).

2. A close parallel to the difficult relationship between Abram, Sarai and Hagar is found in the Laws of Hammurabi: 'If a man marries a priestess—*naditum* (a hierodule, or temple servant, forbidden to bear children)—and if she gives her husband a bond-maid to bear him children, and if afterwards this bond-maid demands equal honour with her mistress because of the children she has borne, the priestess must not sell her, but she may be returned to bondage among her fellow-slaves.' Casting a shoe across property was a ritual act of asserting possession (*Ruth* iv. 7; *Psalm* lx. 10). Sarai cast shoes in Hagar's face as a reminder of her servitude.

3. Abram circumcised Ishmael at the age of thirteen (*Genesis* xvii. 25) —circumcision being originally a pre-marital rite—and Isaac was born about a year later (*Genesis* xviii. 1–15; xxi. 1 ff); which makes Ishmael the elder by fourteen years. Since Ishmael here appears as a babe in arms whom Hagar lays under a bush, a later mythographer has repaired this inconsistency by explaining that Sarai had cast the evil eye on him, so that he grew wizened. His catching of locusts probably means that Sarai suspected Hagar of planning to supplant her in Abram's affections: according to the Ethiopian *Kebra Nagast*, Pharaoh's daughter used locusts and a scarlet thread to seduce King Solomon.

4. The Wilderness of Paran, occupied by Ishmael, lies in Northern Sinai. Most of the twelve Ishmaelite tribes here named appear in other records; but their confederacy does not seem to have been securely fixed. In *Judges* xiii. 24 the Midianites are reckoned as Ishmaelites, although *Genesis* xxv. 1 ff ranks Midian as Ishmael's half-brother. Nebaioth and Kedar, the first two sons of Ishmael, are mentioned by *Isaiah* xlii. 11; lx. 7; *Jeremiah* xlix. 28; *Ezekiel* xvii. 21. Nebaioth's territory lay east of the Dead Sea; Kedar's north of Nebaioth, in the Syrian Desert. Nebaioth has been implausibly identified with the Nabataeans. Hadad's territory is unknown; but *Hadad* was a Canaanite Storm-god. *Kedmah* means 'people of the East'—probably the Syrian Desert.

5. Adbeel, Massa and Tema appear in records of the Assyrian King Tiglath-Pileser III (eighth century B.C.) as the *Idiba'ilites*, *Mas'a* and *Tema*—all Arab tribes. The records of Assurbanipal (seventh century B.C.) contain the names *Su-mu'-il*, or *Ishmael*: whose king was Uate or Iaute, and Kedar: whose king was Ammuladi. Tiglath-Pileser assigned Idibi'lu of Arabia the task of guarding the Egyptian frontier and, after conquering the Philistines, gave him twenty-five of their cities. Tema is the oasis in North-

ern Arabia still called Tayma. Dumah seems to be Adumatu, an oasis and fort in the Syrian Desert conquered by Sennacherib. Mibsam and Mishma rank in 1 *Chronicles* IV. 25 among the sons of Simeon, which suggests that the Israelite tribe of Simeon, whose territory spread southward from Judaea, assimilated at least part of them.

6. Jetur and Naphish are mentioned in 1 *Chronicles* V. 19, together with Nodab and the Hagrites, as tribes against whom the trans-Jordanian Israelites—Reuben, Gad and the half-tribe of Manasseh—made war. The same passage (V. 21) indicates that the Hagrites were camel-breeders and shepherds. Josephus, St. Luke and the Church Fathers mention the Jeturites, or Ituraeans (*Itouraioi*). Their territory bordered on Edom (Idumaea) and, in 104 B.C., King Aristobulus the Hasmonean annexed some of it, at the same time forcibly converting the Ituraeans to Judaism. Two generations later, they moved northward and occupied parts of the Hermon range and Syria where, in Gospel times, Herod's son Philip the Tetrarch ruled them. Their archers served as Roman auxiliaries, and are mentioned by Virgil and Cicero—who calls them 'the most savage race on earth'.

7. After David founded his kingdom and strengthened the Aramaean nomads, the Ishmaelites seem to have been forced southwards, where they merged with better established Arab tribes. Subsequently, the Arabs accepted the view, still held by them, that all Northern, or Adnani, Arab tribes were descended from Ishmael. Hagar's name has been preserved by the Hagrites (*Hagrim* or *Hagri'im*), a tribe mentioned with Jetur and Naphish in 1 *Chronicles* V. 19, and with the Ishmaelites in *Psalm* LXXXIII. 7. Eratosthenes, cited by Strabo, places them east of Petra.

30

ABRAHAM IN GERAR

(*a*) At Gerar, between Kadesh and Shur, Abram again passed off Sarai as his sister. When King Abimelech of Gerar would have enjoyed her, God threatened him with death. Like Pharaoh, Abimelech protested his innocence; but God answered: 'Nevertheless, make amends by sending Sarai back, and begging Abram to intercede for you!' This Abimelech did, though reproaching Abram, who said, unperturbed: 'When the gods caused me to wander abroad, I commanded my wife: "Tell all whom you meet that I am your brother!"—which is the truth.'

King Abimelech gave Abram oxen, sheep, bond-women and a thousand pieces of silver, and invited him to stay at Gerar. Abram then made his intercession and God, who had closed the wombs of all the Gerar women, restored their fertility.[1]

(*b*) Some say that Michael threatened Abimelech with a sword, and overruled his excuses, arguing: 'When strangers enter a city, it is proper to offer them food; but improper to inquire after their women. Since you inquired after Sarai, Abram feared that your men might kill him if he acknowledged her as his wife. The guilt must therefore be yours!'

They explain that God not only made the Gerar women barren: He closed up their other secret orifices, and those of the men too, so that at dawn the sorely troubled people met together, complaining: 'By Heaven, one more night like the last, and we shall be dead!'[2]

1. *Genesis* xx. 1–18.
2. PRE, ch. 26; B. Baba Kamma 92a; B. Makkot 9b; Pesiqta Rabbati 176b; Gen. Rab. 553.

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1. Gerar was the name of both a kingdom and its capital city. The Land of Gerar lay on the south-western border of Canaan, separating it from Egypt, between Gaza and Beersheba. The city of Gerar was located in or near the Valley of Gerar which is identified by some scholars with modern Wadi Shari'ah, to the north-west of Beersheba, by others with

modern Wadi Ghaza, due west of Beersheba. But the name of the country survived as late as Byzantine times, when Bishop Eusebius of Caesarea called it Geraritica.

2. The designation of Abimelech as a Philistine king (*Genesis* XXI. 33–34; XXVI. 1, 8, 18) has been regarded as an anachronism, since the arrival of the Philistines in Canaan is usually assumed to have taken place around 1200 B.C., whereas Abraham lived in the second half of the fifteenth century B.C. An increasing number of scholars, however, incline to the view that the 1200 B.C. Philistine invasion was not the first (just as Joshua's was only the concluding phase of a protracted process of Hebrew immigration into Canaan) and that some Philistines may well have been established in Gerar by 1500 B.C.

3. The original home of the Philistines was Caphtor, which does not necessarily refer to the island of Crete (*Keftiu* in Egyptian) alone, but rather to the Minoan sphere in general, including the south-west of Asia Minor. Minoan or Caphtorian culture goes back to the third millennium B.C., and one instance of its early impact on the East Mediterranean coast is the location in Caphtor of Kothar wa-Khasis's workshop. He was the divine craftsman known to Greeks of the fourteenth century B.C. as Daedalus. In 1196 B.C. the Peoples of the Sea were defeated by Rameses III, whose monuments at Medinet Habu depict them wearing their characteristic helmets—the Biblical word for helmet, '*koba*', is borrowed from Philistine, a non-Semitic tongue. Egyptian monuments mention several 'Peoples of the Sea', among whom the Pulasati, or Purasati, have been definitely identified with the Philistines.

4. An earlier monument of Pharaoh Merneptah (late thirteenth century B.C.) mentions the Aqaiwasha or Ekwesh as one of the Sea Peoples. These have been equated by Eduard Meyer and others with the Achiyawa whose kingdom flourished in the fourteenth and thirteenth centuries B.C. in Pamphylia (southern Asia Minor), although some historians regard the island of Rhodes as their main base. They are known to have penetrated also Cyprus, are regarded as Achaeans (*Achivi* in Latin), and have been identified with the Hivi, or Hivites, frequently referred to in the Bible as one of the pre-Israelite peoples found in Canaan.

31

THE BIRTH OF ISAAC

(*a*) When Abram was ninety-nine years old, God changed his name to *Abraham,* which means 'Father of Many Nations'; once more announcing that his descendants should rule all the Land of Canaan, but now making this bequest conditional on the circumcision of every male child at the age of eight days. Thereupon Abraham circumcised himself and his entire household. God also changed Sarai's name to *Sarah,* which means 'Princess', promising that she should become a mother of nations.

Abraham fell upon his face before God, but secretly laughed to himself, thinking: 'How can a child be borne by a ninety-year-old woman to a hundred-year-old husband?' Yet, needing assurance that at least Ishmael would thrive, he said: 'O that my son Ishmael might keep Your ways!' God answered: 'Have I not declared that Sarah will bear you a son? And since you laughed at My promise you shall name him *Isaac.* Ishmael is already blessed as the destined father of twelve princes, and ancestor of a great nation; but I will make My everlasting covenant with Isaac, whom Sarah shall bear you next year.'

So saying, God vanished.[1]

(*b*) Not long afterwards, as Abraham sat at his tent door in the terebinth grove of Mamre, three strangers approached. He invited them to wash their feet and take refreshment. While Sarah baked a large number of ember-cakes, Abraham ran to kill a calf for supper, and offered the strangers curds and whey besides. They sat in the shade of a tree, and presently asked where Sarah was. Abraham replied: 'In yonder tent.' They told him: 'A year hence, she will bear you a son.'

Sarah laughed to herself when she overheard this prophecy, since her monthly courses had long ceased.

They asked: 'Why does Sarah laugh? Is there anything God cannot accomplish?'

'I never laughed!' cried Sarah, reddening.

'You did laugh!' they repeated.

Abraham's visitors then rose to go, and he went part of the way with them. They were bound for Sodom.[2]

(*c*) The following year Sarah bore a son, whom Abraham named Isaac and circumcised after eight days. Sarah said: 'All the world will laugh when they hear that I am suckling Abraham's son.' But he gave a great feast on the day of Isaac's weaning.[3]

(*d*) Some say that astrologers had cast Abraham's horoscope, and told him: 'You will never beget a son!'; but God reassured him: 'This horoscope was cast for Abram; therefore have I changed your name, and as Abraham you will beget a son. I have also changed Sarai's name because of her horoscope.'[4]

(*e*) Others say that Isaac's birth was announced three days after Abraham's circumcision of his entire household, and that God commanded Michael, Gabriel and Raphael to comfort Abraham, who suffered much pain, as always happens on the third day. The archangels protested: 'Would You send us to an unclean place, full of blood?' God answered: 'By your lives, the odour of Abraham's sacrifice pleases me better than myrrh and frankincense! Must I go Myself?' Then they accompanied Him disguised as Arab wayfarers. Michael was to announce Isaac's birth; Raphael, to heal Abraham; and Gabriel, to destroy the evil city of Sodom.[5]

1. *Genesis* XVII. 1–22.
2. *Genesis* XVIII. 1–16.
3. *Genesis* XXI. 1–8.
4. Gen. Rab. 432; Pesiqta Rabbati 179a.
5. Tanhuma Buber Gen. 85–86; B. Baba Metzia 86b; Gen. Rab. 517–18.

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1. The narrative alternates frequently between singular and plural verb forms when referring to the deity here called Elohim. Though Gunkel and others have attempted to resolve this apparent inconsistency by suggesting that the chapter is based on several different sources, the alternation seems deliberately chosen to emphasize God's power of appearing in trinity. The divine character of the strangers (or 'Stranger') is conveyed by their knowledge that Abraham's wife is now named Sarah, and that childlessness has been her greatest sorrow. They also know that Sarah has laughed to herself, though she remains unseen. Midrashic commentators make all three strangers archangels.

2. Sarah's long barrenness is paralleled in the myths of Rebekah (*Genesis* XXV.—see 38. *a*), Rachel (*Genesis* XXIX.—see 45. *a*), Samson's unnamed mother (*Judges* XIII), Samuel's mother Hannah (1 *Samuel* I), and the Babylonian hero Etana's wife.

3. God's change of Abram's name to 'Abraham' does not, at first sight, seem to deserve the importance it is here given, since both are variants of the same royal title *Abamrama*, or *Abiramu*, occurring in cuneiform tablets from the nineteenth and seventeenth centuries B.C.; so also is 'Abiram', the name of a leading conspirator against Moses (*Numbers* XVI. 1). *Abiramu* means 'The God Ram is [My] Father', or may be read as 'The Father is Exalted'. 'Father of Many Nations', the meaning given to 'Abraham' in *Genesis* is, however, borne out by the Arabic *raham*, meaning 'multitude'. The divine name *Ram* occurs also in Adoniram, Jehoram, Malchi-ram; and its plural (*Job* XXI. 22) is used to describe heavenly beings. A King of Edom in Sennacherib's day was called Malik-ramu—'Ram is King'.

Changes of names at the coronation ceremony or the assumption of important office were common in Israel; thus Hoshea became Jehoshua (*Numbers* XIII. 16), Gideon became Jerubbaal (*Judges* VI. 32), Jedidiah became Solomon (2 *Samuel* XII. 25), Eliakim became Jehoiakim (2 *Kings* XXIII. 34), Mattaniah became Zedekiah (2 *Kings* XXIV. 17). Jacob's adoption of the title 'Israel' (*Genesis* XXXII. 29—see 47. *b*) may be a further example.

4. 'Sarai' also is merely another, older form of 'Sarah', both deriving from an ancient Semitic noun meaning 'queen' or 'princess'. A goddess named Sharit or Sharayat (the phonemic equivalent of Sarai) was worshipped at Bozrah in the Hauran. This suggests that the account of Abraham and Sarah's marriage records the union of a patriarchal Aramaean tribe headed by a priestly chieftain, with a matriarchal proto-Arab tribe led by a priestess-princess.

5. The curds and whey offered to Abraham's guests is translated 'butter' in the Authorised Version. Milk, poured into a skin and shaken, acquired the agreeably sour taste of buttermilk.

6. Abraham is shown no particular reverence in the Bible until Ezekiel's time (early sixth century B.C.—*Ezekiel* XXXIII. 24); neither is Sarah, until Ezra's, when *Isaiah* LI. 2 was written.

7. Sarah's pregnancy at the age of ninety is a curious example of how pious editors converted unusual events into miracles. Here they have taken literally Abraham's mocking exaggeration of his own age and Sarah's, on hearing that she will bear him a son after perhaps some thirty years of marriage. That she had passed her menopause is editorial comment, not Abraham's statement. Midrashic enlargement on the miracle (Pesiqta Rabbati 177 a–b; Tanhuma Buber Gen. 107–08; Gen. Rab. 561, 564; B. Baba Metzia 87a) has been copious: thus the women of Abraham's household thought Isaac a supposititious child, and tested Sarah's motherhood by inviting her to suckle their own infants. When she bashfully refused, they grew still more suspicious, until Abraham told her 'Uncover your breasts and provide milk for this entire brood!', which she did.

32

LOT AT SODOM

(*a*) God hesitated before confiding to Abraham His proposed destruction of Sodom; but did so after being hospitably welcomed at Mamre. He told him: 'The evil fame of Sodom and Gomorrah has reached My ears. I shall now go down and see whether it has been exaggerated.' Abraham drew closer, and said: 'Would my Lord indeed sweep away the good with the wicked? There may be fifty righteous men in Sodom!' God replied: 'For the sake of fifty righteous men I will spare it.' Abraham then bargained with God, asking: 'What if there be only forty-five such men? Or thirty? Or even so few as twenty?' Each time God answered: 'For their sakes I will spare the city.' At last He agreed to hold His hand for the sakes of only ten righteous men, and went hastily away.

Two of the three angels whose shape God had taken reached Sodom that evening. Lot saw them nearing the city gate, prostrated himself humbly and said: 'Pray turn aside, my lords, wash your feet and spend the night in my house!' They answered: 'Do not trouble yourself. We can sleep in the street.' Lot, however, persuaded them to visit his house, where he baked unleavened bread, and they feasted well in his company.

Meanwhile a crowd of Sodomites surrounded Lot's house, crying: 'Where are the young strangers whom you brought here? Send them out for our pleasure!' Lot went into the street and locked the door behind him, pleading: 'Pray, neighbours, refrain from such wickedness! These are my guests, whom I cannot let you abuse. I would rather you deflowered my two virgin daughters; and will fetch them at once, should that satisfy your lusts.' They shouted: 'Stand back! A late-comer to Sodom, and you dare reprove us? Beware, lest we deal worse with you than with these strangers!'

Thrusting Lot aside, they tried to force an entrance; but the angels blinded them, unlocked the door from inside, rescued Lot, and locked it again. The Sodomites, after groping about to no purpose, retired cursing.

The angels asked Lot: 'Have you any kinsfolk here—sons, daughters

or sons-in-law? If so, gather them quickly and flee, because we are commanded to destroy this city.' Lot went out, found his sons-in-law, and urged them to escape with him; but they laughed at this prophecy of immediate doom. Just before sunrise, the angels said: 'Come now, take your wife and these two daughters and flee without delay, lest you perish!'

Since Lot was slow to move, they caught him by the hands and dragged him off, with the warning: 'Neither look behind you, nor pause anywhere in the Plain; flee to the hills!' Lot replied: 'Not so, my lords! You have shown us great kindness; yet if we flee to the hills, we will die of hunger and thirst. I know of a small city near by —give us leave to seek refuge there!' They answered: 'Do so, and for your sake we shall not destroy it. But make haste, because God's vengeance on Sodom and Gomorrah is ripe!'

As the sun rose, Lot and his family entered this *small* city—afterwards called 'Zoar', in memory of his plea. God then rained brimstone and fire upon Sodom and Gomorrah, which destroyed all the Cities of the Plain, except Zoar, together with their people, beasts and crops. But Lot's wife, lagging behind, looked back and was turned into a pillar of salt. Meanwhile Abraham saw the smoke of Sodom and Gomorrah rise up like that of a furnace.[1]

(*b*) The Sodomites were among the richest of nations; for if a man needed pot-herbs, he would say to a slave: 'Go, fetch me some!' The slave would visit a field, and discover gold beneath their roots; likewise, when corn was harvested, silver, pearls and precious stones were found to have bred beneath its stubble. Great riches, however, lead men astray. A Sodomite never gave so much as a crumb of bread to any stranger; and would even poll his fig-trees, so that no birds should eat fruit hanging out of reach.

Sodom was secure against attack; yet to discourage visitors, its citizens passed a law that whoever offered a stranger food should be burned alive. Instead, the stranger must be robbed of all he had and flung from the city stark naked.[2]

(*c*) Once a year they held a feast and danced on grass beside springs of water to the sound of drums. When they had well drunken, every man would seize his neighbour's wife, or his virgin daughter, and enjoy her. Nor did any man care whether his own wife or daughter were sporting with his neighbour; but all made merry together from dawn to dusk, during those four days of festival, and returned home unabashed.[3]

(*d*) Beds were placed in the streets of Sodom for measuring strang-

ers. If a man proved to be shorter than the bed on which he had been laid, three Sodomites would seize his legs, three more his head and arms, and stretch him until he fitted it. But if he proved to be longer than the bed, they forced his head downwards and his legs upwards. When the poor wretch cried out in a death agony, the Sodomites said: 'Peace! this is an ancient custom here.'[4]

(*e*) In the city of Admah, near Sodom, lived a rich man's daughter. One day a wayfarer sat down by her house door, and she fetched him bread and water. The city judges, hearing of this criminal act, had her stripped naked, smeared with honey, and laid beside a wild bees' nest; the bees then came and stung her to death. It was her cries that prompted God's destruction of Sodom, Gomorrah, Admah and Zeboyim; also those uttered by Lot's elder daughter, Paltit—who had given a needy old man water, and was dragged to the stake for her obstinate ways.[5]

(*f*) It is said that Idith, Lot's wife, distressed at the fate of his other daughters, looked back to see whether they followed. Her body, a tall pillar of salt, still stands at Sodom. Though every day cattle lick the salt off until nothing is left but the feet, by night the pillar is always miraculously restored.[6]

1. *Genesis* XVIII. 16–33; XIX. 1–28.
2. PRE, ch. 25; Gen. Rab. 523.
3. Sepher Hayashar 58.
4. Sepher Hayashar 62.
5. PRE, ch. 25; Sepher Hayashar 63–65.
6. PRE, ch. 25; cf. Gen. Rab. 504–05, 519; B. Sanhedrin 109a–b.

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1. Strabo records a legend that near Massada, a massive fortress on the south-western shore of the Dead Sea, thirteen flourishing cities were once destroyed by an earthquake, eruptions of bitumen and sulphur, and a sudden advance of the sea which swept away the fleeing inhabitants. Josephus writes: 'Lake Asphaltitis [the Dead Sea] borders on the territory of Sodom, once prosperous but now an arid waste, God having destroyed its cities by lightning. The "shadows" of five cities may be seen there.'

2. After earthquake activity, masses of bitumen have been found floating on the Dead Sea. Diodorus Siculus, writing in 45 B.C., mentions this phenomenon, which occurred again in 1834. *Siddim* ('slime pits') seem to have been salt marshes on the southern shore, from which lumps of bitumen could be gleaned. The Dead Sea as a whole has never been dry land—soundings of 188 fathoms are recorded—and when recently the Israelis drilled for oil near Sodom (Jebel Usdum), salt was still found at a depth

of 18,000 feet. Nevertheless, the shallower southern basin, beyond the Lisan peninsula, may once have been a plain, encroached upon by the salt waters after severe earthquakes about 1900 B.C. But the soil is sour, and there are no ruins near by earlier than a Roman jetty. Since the valley lies some 1300 feet below sea level, intense heat makes it too hot for residence in summer: a true fire from Heaven. It is difficult to believe in the thirteen flourishing cities mentioned by Strabo, or the five mentioned by Josephus.

3. Cities divinely destroyed in punishment of ungenerous behaviour towards strangers are a commonplace of myth. Birket Ram, near Banias in Northern Galilee, an extinct volcano crater, is said by the local Arabs to cover with its waters a city whose inhabitants had this failing. Pherecydes records that Gortyna in Crete was destroyed by Apollo for its lawlessness. Ovid, in his *Metamorphoses*, tells how an old Phrygian couple, Philemon and Baucis, hospitably entertained Zeus, who spared them the catastrophe he visited on their surly neighbours.

4. Part of the myth is easily understood as one descends from the Beersheba-Elath road to Sodom, and looks left. The eye is cheated by roofs and minarets of a phantom city, which prove to be rock salt formations of the Jebel Usdum; and soon, near the shores of the Dead Sea, Lot's wife herself appears—a huge pillar of salt, which closely resembles a woman wearing a grey apron, her face turned towards this phantom city. The account of how she looked back and thus lost her chance of salvation is paralleled in Plato's well-known story of Orpheus's wife Eurydice. A small Arab settlement on the farther shore is identified with Zoar (see 27. 3).

5. The story of Lot and the Sodomites seems to be iconotropic; that is to say, based on a misreading of an ancient picture or relief. In the Hierapolis temple—the plan and furniture of which corresponded with that of Solomon's—a yearly holocaust and orgy was celebrated: when pederasty between male worshippers and 'Dog-priests' dressed in female garments took place, and unmarried girls acted as temple prostitutes. That these were also temple practices at Jerusalem is suggested by the reforms of King Josiah (or Hilkiah, or Shaphan), commemorated in *Deuteronomy* XXII and XXIII: prohibitions against the wearing of women's clothing by men, and the paying into Temple funds of 'the hire of a harlot, or the price of a Dog'—meaning a Dog-priest. That special quarters had been assigned to Dog-priests, or Sodomites in the Temple, is stated in 2 *Kings* XXIII. 7. Thus a fresco showing these legitimized sexual orgies against a Temple background of swirling smoke, with a white aniconic image of the Goddess Anath on one side, and a priest standing at the Temple door on the other, could later be read as a warning tale of Sodomite excesses, Lot's righteousness, his wife's metamorphosis, and the destruction of their city.

6. The tradition of sexual promiscuity at Sodom is paralleled by Yaqut's fourteenth-century account of orgies at Mirbat in Southern Arabia: 'The

customs there are those of the ancient Arabs. Though good people, they have rough and repulsive customs, which explain their freedom from jealousy. At night, their women go outside the town and entertain such men as are not forbidden to them [by the laws of incest], sporting with them for the greater part of the night: a man pays no heed when he sees his wife, sister, mother or father's sister in a neighbour's arms; but himself seeks some other mate and is entertained by her as though she were his wife.' But the Spanish-born editors of *Sepher Hayashar* may have observed similar Tuareg festivities in the Sahara.

7. Whether the Sodomites' torture-beds have been borrowed from Plutarch's account of Procrustes the innkeeper, or from a common Oriental source, is arguable. Procrustes, whom Theseus killed for treating his guests in this manner, lived near Corinth, where the Palestinian Melkarth ('Lord of the City') was worshipped as Melicertes. Several Corinthian myths have Palestinian counterparts.

33

LOT AT ZOAR

(*a*) Lot and his daughters took refuge in a cave near Zoar. Since both girls thought that God had destroyed all mankind but themselves, the elder said to the younger: 'Our father is old, and there are no other men left alive. Let us therefore speedily make him drunken and be, as it were, his wives: to preserve mankind from extinction.' That night, they gave Lot much wine to drink, and the elder daughter lay with him; yet he remembered nothing the next day. Again they made him drunken; and that night, the younger daughter did what her sister had done. Both conceived. The elder called her son Moab, saying 'he comes *from my father*'; and the younger called hers Ben-Ammi, saying 'he is *the son of my kinsman*'. Moab became the ancestor of the Moabites; and Ben-Ammi, of the Ammonites.[1]

(*b*) Some see God's hand in this, because when the family fled from Sodom they brought away no wine. Except for God's plentiful provision of drink in the cave, the daughters of Lot could never have persuaded so righteous a man to lie with them.[2]

(*c*) The sons of Moab were 'Ar, Ma'yun, Tarsion and Qanvil, whom the Moabites honour to this day. Ben-Ammi's sons were Gerim, 'Ishon, Rabbot, Sillon, 'Aynon and Mayum, each of whom built a city called after his own name.[3]

1. *Genesis* XIX. 30–38.
2. Mekhilta Beshallah, Mass. diShirata 72; Sifre 81a.
3. Sepher Hayashar 84.

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1. Though this myth serves to vilify Israel's warlike south-eastern neighbours, the Moabites and Ammonites, as having been born in incest, it recalls the Ionian Greek myth of Adonis, or Tammuz, whose mother Smyrna had made her father, King Theias of Assyria, drunk and lain with him for twelve nights. It also reads as if iconotropically based on a familiar Egyptian scene: the ithyphallic Osiris lying dead in a grape arbour and mourned by the Goddesses Isis and Nepthys, each with a son crouched at her feet. Moreover, the famous Moabite Stone (late ninth century B.C.),

which records Mesha King of Moab's successful revolt against King Ahab, and his subsequent defeat of Ahab's son Jehoram (2 *Kings* I. 1 and III. 4ff), is written in language so close to Biblical Hebrew that the Israelites may, at one time, have read the names 'Of my Father' and 'Son of my Kinsman' as implying Moabite brotherhood and Ammonite cousinage with themselves.

2. Lot's daughters are not here reproached for their breach of the incest taboo, since they acted innocently; a midrash even suggests that God aided them. Much the same situation occurs in a South Arabian myth told by Bertram Thomas: of one Bu Zaid, chief of the Beni Hillal, who always practised onanism when he lay with his wife. Since the tribal elders wished Bu Zaid to beget an heir, his sister visited him one night at their request, disguised as his wife, and pricked him with a bodkin at the critical moment of intercourse. This so startled Bu Zaid that she became pregnant by him, and her son Aziz ben Khala, 'Aziz, son of his uncle', achieved great fame in battle.

3. The names of Moab's four sons and Ben-Ammi's six are deduced from those of Moabite and Ammonite cities known to the twelfth-century Spanish author of the *Sepher Hayashar* or to his sources. The four 'sons' of Moab can be identified without much difficulty. 'Ar is the capital city of Moab, also called 'Ar Moab or 'Ir Moab (*Numbers* XXI. 15, 28; *Isaiah* XV. 1) located on the bank of the River Arnon, after which also the district south of the Arnon was named (*Deuteronomy* II. 9). Ma'yun seems to be a misspelling for Ma'on—full name: Ba'al Ma'on (*Numbers* XXXII. 38), or Beth Ma'on (*Jeremiah* XLVIII. 23), or Beth Ba'al Ma'on (*Joshua* XIII. 17) —a city on the border between Moab and Israel, mentioned also on the Moabite Stone, today Ma'in, a large Christian Arab village four miles south-west of Madeba. Tarsion could be an abbreviated and distorted form (perhaps under the influence of the name of the Spanish city and district Tarseion—Polybius III. 24. 2) of the Biblical Atroth-Shophan (*Numbers* XXXII. 35), a town in Moab, near the River Arnon. Qanvil could be a distortion of Biblical Beth Gamul (*Jeremiah* XLVIII. 23), a city in Moab; today Khirbet Jumayl, north of the Arnon.

4. Of the six 'sons of Ben-Ammi', Rabbot is derived from the name of the capital of Ammon, Rabbah (*Joshua* XIII. 25), or in full form Rabbat bnei Ammon ('Rabbah of the Sons of Ammon'—*Deuteronomy* III. 11) situated near the sources of the River Jabbok. 'Aynon seems to be Ai (*Jeremiah* XLIX. 3). 'Ishon is possibly a corrupt form of Heshbon (*Jeremiah, ibid.*), another Ammonite city; and Mayum of Malcam, the god of Ammon (*Jeremiah* XLIX. 1, 3). No conjecture can be made about the origin of Gerim and Sillon.

34

THE SACRIFICE OF ISAAC

(*a*) God appeared to Abraham at Beersheba, saying: 'Take your son, and together ascend a mountain that I shall show you in the Land of Moriah!'

Abraham answered: 'Lord, I have two sons. Which of them is to come with me?'

'Your only son!'

'Lord, each is the only child of his mother.'

'Take the son whom you love!'

'Lord, I love both.'

'Take the son whom you love best!'

'Lord, what must I do in the Land of Moriah?'

'Lay a burned offering upon My altar!'

Abraham asked: 'Am I then a priest, to offer sacrifices?'

God said: 'I will consecrate you My High Priest; and your son Isaac shall be the sacrifice!'[1]

Abraham rose early, saddled an ass and, having cut faggots for the burned offering, tied them on its back. Then he set out northward, accompanied by Isaac and two servants. On the third day he saw Mount Moriah from afar, and told his servants: 'Stay here, with the ass; I and the lad will go yonder, worship God, and presently return.' He loaded the faggots on Isaac's shoulders, and himself carried the sacrificial knife, also charcoal embers in an earthen pot.

Isaac said: 'Father, we have a knife and faggots; where is the lamb for sacrifice?' Abraham replied: 'God will provide it, my son!' At the mountain top, Abraham built a stone altar, heaped the faggots around, tied Isaac and laid him upon it; but as he reached for the knife, a voice from Heaven cried 'Abraham!' He answered: 'I am here, Lord!' The voice cried again: 'Put down your knife and do the lad no harm! Since you have not grudged Me so great a sacrifice, I know that your heart is perfect.'

Abraham turned about and saw a ram with its horns caught in a thicket; this he sacrificed instead of Isaac, and called the place Yahweh Yireh, saying '*God watches over me!*'

God swore by His Name to multiply Abraham's posterity like stars in Heaven or sand on the seashore, because he had obeyed without faltering. Abraham and Isaac thereupon rejoined the servants, and all together made for Beersheba.[2]

(*b*) Some say that these servants were Ishmael, Hagar's son, and Eliezer of Damascus; and that Ishmael told Eliezer, when they were alone: 'My father has been commanded to sacrifice Isaac; now I shall be his heir!' Eliezer replied: 'Did not your father expel Hagar at Sarah's plea, and thus disinherit you? Surely he will bequeath all his goods to me, who have served him faithfully day and night, ever since I became his bondman?'[3]

(*c*) As Abraham ascended Mount Moriah, the fallen angel Samael stole up, in the shape of a humble grey-beard, and said: 'Can a command to kill the son of your old age proceed from a God of mercy and justice? You have been deceived!' Abraham, seeing through Samael's disguise, drove him away; but he reappeared in the shape of a handsome youth, who whispered to Isaac: 'Wretched son of a wretched mother! Was it for this that she awaited your birth so long and patiently? Why should your besotted father slaughter you without reason? Flee, while there is yet time!' Isaac repeated these words to Abraham, who cursed Samael and sent him about his business.[4]

(*d*) On the summit of Mount Moriah, Isaac willingly consented to die, saying: 'Blessed be the Living God, who has chosen me as a burned offering before Him today!' He also handed Abraham stones to rebuild the broken altar which stood there; it had been raised by Adam and used in turn by Abel, Noah and Shem.[5] Then he said: 'Bind me tightly, my father, lest I shrink from the knife and make your offering unacceptable to God! Afterwards take the ashes and tell my mother Sarah: "These bear witness to the sweet savour of Isaac's sacrificial flesh!"'[6]

Having offered up the ram, Abraham prayed: 'When You demanded the life of my beloved son, O Lord, I could have cried in anger: "Only yesterday You promised me a large posterity by him; must I now burn his bloodless body upon Your altar?" Yet I stood as though deaf and dumb. Therefore I pray that, if my descendants ever do evil, You will likewise refrain from anger; and that each year, when they have repented of their sins, and the ram's horn sounds on the First Day of the Seventh Month, You will recall how I bound my son and, rising from the Throne of Judgement, will seat Yourself upon the Throne of Mercy!'[7]

(*e*) Isaac spent the next three years in Paradise; or, some say, at

the house of Shem and Eber, where he studied God's Law. But first he attended the burial of his mother Sarah who, going to Hebron for news of him, heard of his rescue and expired from pure joy—Samael having assured her that he had already been sacrificed.

Sarah died at the age of one hundred and twenty-seven years. Abraham bought the Cave and field of Machpelah from Ephron the Hittite, paying him four hundred silver shekels, buried Sarah there, and mourned her seven days.[8]

1. *Genesis* XXII. 1–2; Gen. Rab. 590, 592; Tanhuma Buber Gen. 111; Pesiqta Rabbati 170a; PRE, ch. 31.
2. *Genesis* XXII. 3–19.
3. Sepher Hayashar 76–77.
4. Sepher Hayashar 77–79; cf. Gen. Rab. 595–98.
5. Sepher Hayashar 80; PRE, ch. 31.
6. Sepher Hayashar 80.
7. Lev. Rab. 29.9; Gen. Rab. 607; Yer. Taamit 65d; Tanhuma Buber Gen. 46.
8. *Genesis* XXIII. 1–20; Mid. Wayosha, BHM i. 35 ff; PRE, ch. 32; Sepher Hayashar 81–83.

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1. Sacrifice of first-born sons was common in ancient Palestine, and practised not only by the Moabite King Mesha, who burned his eldest son to the God Chemosh (2 *Kings* III. 26–27); by the Ammonites, who offered their sons to Molech (*Leviticus* XVIII. 21 and XX. 2 ff); by the Aramaeans of Sepharvaim, whose gods were Adram-melech and Ana-melech; but also by the Hebrew Kings Ahaz (2 *Kings* XVI. 3) and Manasseh (2 *Kings* XXI. 6). King Saul's attempt to sacrifice his warrior son Jonathan after a reverse in the Philistine war is hinted at (1 *Samuel* XIV. 43–46), though the army elected to save him.

2. *Exodus* XXII. 28–29 reads: 'The first-born of thy sons shalt thou give unto Me, and of thine oxen and thy sheep, on the eighth day!', which Ezekiel (XX. 24–26) later described as one of the 'statutes that were not good' and that polluted Israel as a punishment for idolatry. But this law referred to infant sacrifice rather than to that of youths or grown men, and could be evaded by a token sacrifice of the first-born's foreskin at circumcision. Isaac's sacrifice was of the kind resorted to in national emergencies —as by Mesha, Ahaz and Manasseh—or at foundation ceremonies, as by Hiel at Jericho (1 *Kings* XVI. 34).

3. Solomon had introduced into Jerusalem the worship of Molech and Chemosh (1 *Kings* XI. 7), to whom children were burned in the Valley of Tophet, *alias* Gehenna (2 *Kings* XXIII. 10). Some of these victims seem to have been offered as surrogates for the King, the incarnate Sun-god, at an annual demise of the crown. Micah (VI. 7), Jeremiah (VII. 31; XIX. 5–6; XXXII. 35) and Ezekiel (XVI. 20; XX. 26) denounced this practice; which was

also legislated against in *Deuteronomy* XII. 31 and in *Leviticus* XVIII. 21 and XX. 2 ff. *Exodus* XXXIV. 20, an amendment to XXII. 28–29, equates the first-born of man with that of the ass: both were redeemable with a lamb, or two young pigeons (*Exodus* XXXIV. 20; *Leviticus* XII. 6–8). Abraham's interrupted sacrifice of Isaac displays his absolute obedience to God, and His mercy in waiving the 'statute that was not good', as an acknowledgement of obedience. Isaac, however, was no longer an infant but a 'lad' capable of carrying a heavy load of faggots, and Abraham redeemed him with a ram, not a lamb. A midrash that regards Sarah's death as an indirect consequence of Isaac's binding, deducts ninety years—her age when she bore Isaac, from 127, her age when she died—and makes him thirty-seven.

4. The ram 'caught in a thicket' seems borrowed from Ur of the Chaldees, where a royal grave of the late fourth millennium B.C. has yielded two Sumerian statues of rams in gold, white shell and lapis lazuli, standing on their hind legs and bound with silver chains to a tall, flowering golden bush. This theme is common in Sumerian art.

5. Abraham's attempted sacrifice of Isaac is paralleled in Greek myth: the Cadmean story of Athamas and Phrixus. These Cadmeans ('Easterners' in Hebrew) traced their descent from Agenor ('Canaan'). In the eleventh century B.C., some of them seem to have wandered from Palestine to Cadmeia in Caria, then crossed the Aegean and founded Boeotian Thebes. Cadmeans also figure as 'Children of Kedmah' in Ishmael's genealogy (see 29. 5). This parallel solves three important problems raised by *Genesis*: first, since Abraham was not founding a city, what emergency prompted him to sacrifice his grown-up son? Next: why was his first-born Ishmael not chosen in preference to Isaac? Lastly: did the quarrel for precedence between Sarah and Hagar, so important in the introductory chapters, bear any relation to the sacrifice?

6. Here is the Cadmean story. King Athamas the Boeotian, having married Queen Nephele of Pelion, who bore him a son named Phrixus, afterwards begot a son, Melicertes (*Melkarth*, 'ruler of the city') on Nephele's rival Ino the Cadmean. When Nephele heard of this, she cursed Athamas and Melicertes; whereupon Ino created a famine by secretly parching the seed-corn, and bribed Apollo's priestess to announce that the land would recover its fertility only if Athamas sacrificed Nephele's son Phrixus, his heir, on Mount Laphystium. Athamas had already grasped the sacrificial knife when Heracles ordered him to desist, crying: 'My Father, Zeus, King of Heaven, loathes human sacrifices!' A golden-fleeced ram, sent by Zeus, then appeared; and Phrixus escaped on its back to the Land of Colchis, where he prospered. Ino fled with Melicertes from Athamas's anger and leaped into the sea, but both of them were rescued and deified by Zeus: Ino as the White Goddess, Melicertes as the New Year God of Corinth.

7. This suggests that, in the original myth, Hagar avenged herself on Sarah by ascribing a famine to some action of Abraham's; for one famine

occurs in the *Genesis* story when he is already married to Sarah (see 26. *a*), and another in the account of Isaac at Gerar, which seems to have originally been told about Abraham (see 37. *a*). It also suggests that the sacrifice was ordered by a false prophet, whom Hagar bribed to do so in revenge for Ishmael's disinheritance. There may even be a recollection of this in Samael's attempt to interrupt the sacrifice. Yet the cause of Sarah's quarrel with Hagar, which is discussed in the ancient code of Hammurabi (see 29. 2), reads more convincingly than the cause of Nephele's quarrel with Ino and points to Sumeria as the original source of the story. The Cadmean version suggests, however, that Hagar's second flight from Abraham (see 29. *c*) took place after the attempted sacrifice of Isaac, not before. 'Athamas' may be derived from the Hebrew *Ethan*, a mythical early sage and poet whose name, meaning 'lasting' or 'strong', is transcribed in the Septuagint as *Aitham*. The strange phrase 'the fear of Isaac' (*Genesis* XXXI. 42, 53) recalls the name Phrixus ('Horror'). Famine in a nomadic society means drought, and the mock-sacrifice of a man dressed in a black ram's fleece, still celebrated on Mount Laphystium by Boeotian shepherds at the Spring Equinox, is a rain-making rite.

8. Two other myths are to the point here. The earlier one concerns Jephthah's vow to give God the first living creature that met him after his victory over the Ammonites (*Judges* XI. 29 ff); the later concerns Idomeneus the Cretan's similar vow to Poseidon when faced with shipwreck. Jephthah, however, came to no harm after sacrificing his daughter, this being 'a custom in Israel'; whereas Idomeneus's men were struck by plague, and he was banished from Crete. The Greeks, who had acquired a horror of human sacrifice at about the same period as the Hebrews, preferred for instance to believe that Iphigeneia, Agamemnon's daughter, was redeemed with a doe when about to be despatched at Aulis, and then spirited away to the Tauric Chersonese. Plutarch records a case which combines the vow theme with that of a first-born son sacrificed in time of emergency: Maeander promised to reward the Queen of Heaven with the first person who should congratulate him on the storm of Pessinus; this proved to be his son Archelaus, whom he duly killed, but then remorsefully drowned himself in the river which now bears his name. The practice of burning children to Hercules Melkarth continued among the Phoenicians long after the Hebrews had abandoned it; and Micah's view (VI. 6–8) that God dislikes not only human sacrifices but animal sacrifices, too—preferring justice, mercy and a humble heart—was a shockingly radical one at that epoch.

9. The Jewish New Year ritual commemorates the binding of Isaac. When asked to explain the blowing of a ram's horn (*shofar*) in *Leviticus* XXIII. 23–25, Rabbi Abbahu said: 'It is done because God ordered our fathers "Blow Me a ram's horn, that I may remember Abraham's binding of Isaac; and count it as if you had bound yourselves before Me!"' (B. Rosh Hashana 16a). The same explanation occurs in the New Year *mussaf*

prayer; and a typically Tannaitic saying attributed to Jesus in the *Gospel of St. Thomas:* 'Raise the stone and ye shall find me, cleave the wood and I shall be there!' clearly refers to Isaac's binding, which was regarded as the greatest test of faith in all Scripture.

10. Midrashic comment on the ram is expansive and fanciful. God had made this particular beast on the First Day of Creation; its ashes became the foundations of the Temple Sanctuary; King David used its sinews to string his harp; Elijah girded his loins with its skin; its left horn was blown by God on Mount Sinai, and the right horn will be sounded in the Days of the Messiah to recall the lost sheep of Israel from exile. When Abraham found the ram, it repeatedly freed itself from one thicket, only to become entangled in another; which signified that Israel would be similarly entangled in sin and misfortune, until at length redeemed by a blast on the right-hand horn.

11. The *Genesis* chronicler purposely varies between 'God' and 'an angel' when writing of Abraham's interlocutor: as he has done in his account of the divine visit to Abraham at Mamre (see 31. 1). To connect the Mountain of Sacrifice with Mount Zion is inept, because it has already been recorded (see 27. *c*) that Melchizedek reigned there as King of Salem and priest of the Most High God—a midrash emphasizes this point by making Abraham ask God why the duty of sacrificing Isaac had not been entrusted to Shem—meaning Melchizedek (see 27. *d*). This is to contradict the reliable Samaritan tradition that Mount Moriah was the 2300-foot Mount Gerizim (*Deuteronomy* XI. 29 ff), which overlooks the 'terebinths of Moreh' where Abraham had offered his first sacrifice (*Genesis* XII. 6). The Authorised Version mistranslates this as 'the plain of Moreh', relying on an Aramaic text intended to disguise Abraham's acceptance of Canaanite tree-worship. Moreh, afterwards Shechem, and now Nablus, was the holiest shrine in Israel—visited by Abraham, blessed by Moses, and famous both for Joshua's memorial stone and Joseph's grave (*Joshua* XXIV. 25 ff). It lost its holiness, however, when a prophecy (*Hosea* VI. 9) of God's punishment for the idol-worship inaugurated there by King Jeroboam (1 *Kings* XII. 25 ff) took effect, and all priests and leaders of the Northern Kingdom were carried off by Sennacherib. Jerusalem then became the sole legitimate centre of worship, and as many early myths as possible were transferred to Mount Zion, including those of Adam, Abel, Noah and Abraham.

12. The Cave of Machpelah had been bought by Abraham from Ephron the Hittite (see 11. *d*). Sarah's joyful death is intended by the late mythographer to account for her absence from Beersheba, Abraham's home, and for his journey to Hebron. Athamas, too, was connected with the Hittites, by being a brother of 'Sisyphus', the Hittite God Teshub (see 39. 1). The cave of 'Ephron the Hittite' may have been a shrine sacred to Phoroneus, who is called father of Agenor ('Canaan') and said to have not only discovered how to use fire, but initiated the Greek worship of Hera ('Anath').

35

ABRAHAM AND KETURAH

(*a*) Though now one hundred and thirty-seven years of age, Abraham continued youthful and hale. He prayed that God might distinguish him from Isaac, for whom he was often mistaken by strangers. God accordingly crowned Abraham with locks white as wool, like His own: the first external sign of old age granted mankind and treated as a mark of respect.[1]

After Sarah's death, Abraham married Keturah. Some say that this was a nickname of Hagar's, who had been *bound* in service to Sarah; who *bound* together a garland of sweet-smelling virtues; and who remained *bound* to Abraham by a vow of chastity, even when she had been driven away. Others say that Abraham chose Keturah, a descendant of Japheth, so that he might have posterity in the female line from each of Noah's sons: Hagar being descended from Ham, and Sarah from Shem.[2]

(*b*) Abraham's sons by Keturah were Zimran, Jokshan (father of Dedan and Sheba), Medan, Midian, Ishbak and Shuah. He sent them all off eastwards, laden with gifts, to fend for themselves, and pronounced this warning: 'Beware of Isaac's fire!' They took possession of many lands, including Trogloditis and the Red Sea shores of Arabia Felix. Distant nations now claim descent from Abraham through them, even the Spartans of Greece. None of Keturah's sons kept God's Law, which explains Abraham's warning. Among the children of Dedan were the Asshurites, who founded Assyria; the Letushites; and the Leummites. Midian's sons were Ephah and Epher, Hanoch, Abida and Eldaah.[3]

(*c*) Some say that Abraham entrusted Keturah's sons with the secret names of demons, whom they could thus bend to do their will when making magic; and that all the wisdom of the East, now so much admired, was Abraham's.[4]

(*d*) Others say that Keturah bore Abraham twelve sons.[5]

1. Tanhuma Hayye Sarah 4; B. Baba Metzia 87a; Gen. Rab. 717–18.
2. *Genesis* xxv. 1; Gen. Rab. 654, 661; Tanhuma Hayye Sarah 8; Tanhuma Buber Gen. 123; PRE, ch. 30; Hadar Zeqenim 9b; Leqah Tobh Gen. 115.

3. *Genesis* xxv. 2–6; Gen. Rab. 663, 669; Shoher Tobh 411–12; 1 *Macc.* xii. 21; 2 *Macc.* v. 9.
4. B. Sanhedrin 91a; Zohar Gen. 133b, 223a–b.
5. Massekhet Soferim 11.9; Tanhuma Hayye Sarah 6.

*

1. This myth is historically important, since it suggests that Abraham's Hebrews controlled the desert routes to Egypt and acted as agents for trade with various eastern tribes. 'Medan' recalls the Yemenite god *Madan*. The North Arabian tribe of Midian occupied the Gulf of Aqaba and the Sinai Peninsula. 'Ishbak' seems to be *Iashbuqi*, a small North Syrian kingdom mentioned in an eighth-century B.C. Assyrian inscription; and 'Shuah' (*Soge* or *Soe* in the Septuagint) its neighbouring kingdom of Shukhu. 'Keturah' will have meant a *binding together* of tribes for the common interest of trade under Abraham's benevolent guidance.

2. 'Jokshan' seems to be identical with Yoqtan, father of Sheba (*Genesis* x. 27–28), who is called Qaḥṭān in Arabic and regarded by Arab genealogists as the ancestor of all Southern Arab tribes. Sheba fathered the mercantile Sabaeans. Jokshan's son Dedan—who also figures as a son of Raamah the Cushite in *Genesis* x. 7 and 1 *Chronicles* i. 9; and in Josephus's *Antiquities* as a son of Shuah—was a North Arabian desert tribe from Tema and Buz (*Jeremiah* xxv. 23). According to *Ezekiel* xxvii. 15–20, they supplied Tyre with saddle-rugs until 'Esau' or 'Edom' harried their caravans (*Isaiah* xxi. 13–15; *Jeremiah* xlix. 8; *Ezekiel* xxv. 13) and forced them to retreat south.

3. 'Asshur', here called a son of Dedan, was the god from whom the city of Asshur—later the Assyrian capital—took its name. The names Ashuru and Latashu (i.e. Asshur and Letush) occur in Nabataean inscriptions as personal names. 'Leummites' is probably a mistake for 'and other nations', from *le'om*, 'a nation' (as in *Genesis* xxv. 23).

4. The sons of Midian also moved to South Arabia. 'Ephah' (Gephar in the Septuagint), mentioned with Midian (*Isaiah* lx. 6) as a camel-owning tribe that brought gold and incense from Sheba, is Khayapa in inscriptions of Sargon of Assyria; today Ghwafa, east of the Gulf of Aqaba. 'Epher' (*Opher* or *Gapher* in the Septuagint, *Eperu* or *Apuriu* in Egyptian inscriptions), has been identified with the Banu Ghifar of the Hejaz. 'Hanoch' may represent the modern Hanakiya, a settlement north of Medina, visited by Doughty and Burckhardt. Abida could be Ibadidi, mentioned in inscriptions of Sargon II. Both Abida and Eldaah occur as proper names in Sabaean and Minaean inscriptions.

5. Josephus's tribal genealogy is based on an alternative tradition; so is the *Sepher Hayashar*, which gives Dedan's sons different names. *Genesis* itself embodies rival traditions of kinship, produced by constant political changes among nomadic tribes, from Hyksos times onward.

6. Josephus states that King Areus of Sparta, in a letter written about

183 B.C. to Onias III, High Priest of Jerusalem, claimed Abraham as his ancestor; this claim was acknowledged some twelve years later by the High Priest Jonathan (*Maccabees* XII) who admitted its conformity with Jewish sacred books, but did not cite them. At all events, Menelaus the Spartan had spent ten years in Egypto-Palestinian waters, according to various passages in the *Odyssey*; and the early Achaean Greeks had founded colonies in Palestine (see 30. 3). Xanthus the Lydian records that Ascalon was built by Ascalus, an ancestor of the Spartans.

7. Hebrew mythographers tend to credit tribal ancestors with twelve sons. Thus, although *Genesis* allows Abraham only six, the midrash elevates him above his brother Nahor who had twelve, by giving him twelve in addition to Ishmael and Isaac. Ishmael begot twelve sons (see 29. *i*); and so did Jacob (see 45); so, according to the *Sepher Hayashar*, did Abraham's nephew Aram, son of Zoba, Terah's youngest child, who founded Aram-Zoba (2 *Samuel* x. 6–8), a city north of Damascus.

36

ISAAC'S MARRIAGE

(*a*) Word reached Abraham from Harran that his brother Nahor was now blessed with twelve sons, of whom eight had been borne by his wife Milcah; namely, Uz, Buz, Kemuel, Chesed, Hazo, Pildash, Jidlaph and Bethuel. The other four were children of a concubine, Reumah; namely, Tebah, Gaham, Tahash and Maacah. Nahor had a grandson Aram, by Kemuel; also a grandson and grand-daughter by Bethuel, namely, Laban and Rebekah.[1]

Abraham called his chief steward Eliezer, and said: 'Put your hand under my thigh, and swear by the Living God that you will obey me! Since I cannot let Isaac marry among the Canaanites, a bride must be found for him at Harran. I am too old to settle this matter in person; therefore go, make your choice on my behalf, and bring the woman back to Hebron.'

Eliezer asked: 'What if she hesitates to accompany me? Must Isaac then marry her in Harran?'

Abraham replied: 'Isaac shall never leave the land which God has given us! If she declines, you are free of this oath. Nevertheless, have no fear: God's angel will prepare your way.'

Eliezer took the oath, chose ten fine camels from Abraham's herds, filled their saddle-bags with rich gifts, and rode off at the head of a large retinue. Many days later, at dusk, he made his camels kneel at the well outside Padan-Aram in Harran, and saw the city women trooping up to draw water, as was their custom. He prayed: 'God of my master Abraham, prosper me today and grant me a sign: that when I say to one of these women "Let down your pitcher, and give me drink!", and she answers "Drink, and I shall also water your camels," that same woman will be Isaac's appointed bride.'

The first woman to reach the well was young, stately and dressed as a virgin. She descended the steps, and soon re-appeared with a brimming pitcher on her shoulder. Eliezer asked leave to quench his thirst from it. The woman answered: 'Drink, my lord,' and handed him the pitcher. Eliezer drank, then awaited her next words. When she said:

'I will also water your camels,' and emptied the pitcher into a trough, he knew her for God's choice. Eliezer fetched the bridal gifts—a golden nose-ring weighing half a shekel, and two golden bracelets of ten shekels' weight—then, having set the ring in her nostrils and the bracelets on her wrists, he asked: 'Whose daughter are you?' She replied: 'Bethuel is my father: Nahor's son by his wife Milcah. I am named Rebekah.'

Eliezer asked again: 'Will there be lodging for us in your father's house?'

She said: 'Yes, we have sufficient lodging, also straw and green fodder for your camels.'

Eliezer at once prostrated himself and thanked God that he had been led to Abraham's kinsfolk.

Rebekah hurried home to announce Eliezer's arrival; and when her brother Laban saw the golden ornaments she wore, he ran to the well and cried: 'Come, stranger, with God's blessing! I have made ready a room for your lodging, and a stable for your beasts.' He took Eliezer and his fellow-servants to Bethuel's house, where they ungirded and fed the weary camels. Water was brought to wash the travellers' feet, and platters of food placed before them. But Eliezer said: 'First let me reveal my errand!' He then told Bethuel and Laban of his mission, of Abraham's riches, and of his own providential encounter with Rebekah, ending: 'Pray decide at once, my lords, whether you will gratify my master's wish, or whether you will not.'

Bethuel and Laban both replied: 'Since the hand of God is manifest in this matter, how dare we oppose Him? Take Rebekah and go; she shall be Isaac's wife, as God wills.'

Eliezer bowed low in thanksgiving, then took out bridal garments and more jewels from the saddle-bags; presenting rich gifts also to Rebekah's mother, and to Laban. Then they all feasted merrily. The next day, Eliezer was for going home, but Laban and his mother desired Rebekah to stay ten days longer. Eliezer said: 'Do not delay a servant of God! I must return to my master.' They asked Rebekah: 'Will you accompany this honest man at once?' When she answered: 'I will,' they let her go with their blessing. Laban said: 'May you become the mother of unnumbered thousands, sister; and may they hold the city gates of all who hate them!'

Rebekah, attended by her nurse Deborah and other bond-women, followed Eliezer to Canaan. Some days later, at sunset, they reached the well of Lahai-Roi, where God had once comforted Hagar. Re-

bekah alighted from her camel, and asked: 'Who can this be: walking across the field to greet us?' When Eliezer replied: 'It is my master's son,' she quickly veiled her face.

After hearing Eliezer's story, Isaac brought Rebekah into the tent which had been Sarah's. That night they lay together, and he ceased mourning for his mother.[2]

(*b*) Some say that Abraham formerly planned to choose Isaac's wife from among the daughters of his friends Aner, Eshcol and Mamre who were pious men, though Canaanites. But God, when blessing him on Mount Moriah, revealed the bride-to-be as his brother Nahor's newly born grand-daughter—Isaac's paternal cousins having first claim on him as a husband.[3]

Yet since a girl cannot be given in marriage until at least three years and one day old, Abraham refrained from sending Eliezer on his mission until this time had elapsed; others even say that he waited fourteen years, until Rebekah should be nubile.

When forbidden by Abraham to choose Isaac a Canaanite wife, Eliezer offered him his own daughter. Abraham, however, replied: 'You, Eliezer, are a bondman, Isaac is free born: the cursed may not unite with the blessed!'[4]

(*c*) Some say that among the Aramaeans a father would deflower his virgin daughter before her wedding; and that Bethuel, upon agreeing to Rebekah's marriage, would have dishonoured her in this manner, had he not suddenly died. According to others, Bethuel, as King of Harran, claimed the sole right to deflower brides and, when Rebekah became nubile, the princes of the land gathered around, saying: 'Unless Bethuel now treats his own daughter as he has treated ours, we shall kill them both!'[5]

(*d*) According to others Laban, seeing the rich gifts Rebekah brought back from the well, had planned an ambush for Eliezer, but awe of his gigantic stature and numerous armed retainers made him desist. Instead, he pretended great friendship, and set a platter of poisoned food before Eliezer. The archangel Gabriel, entering unseen, exchanged this platter with Bethuel's, who died instantly. Though Laban and his mother wished Rebekah to stay until they had mourned Bethuel for a full week, Eliezer mistrusted Laban and demanded that Rebekah should leave home at once. Being now an orphan, she could make her own decisions, and told Laban: 'I shall go, even if it be against your will!' Thus constrained to agree, he blessed her with such mockery that she was barren for many years.

(*e*) When the travellers neared Hebron, Rebekah saw Isaac on his way back from Paradise, walking on his hands, as the dead do. She took fright, fell off her camel and was hurt by the stump of a bush. Abraham greeted her as he stood at the tent door, but said to Isaac: 'Bondmen are capable of any deceit. Take this woman into your tent, and finger her to see whether she is still a virgin after this long journey in Eliezer's company!' Isaac obeyed and, finding Rebekah's maidenhead broken, sternly asked how this had come about. She answered: 'My lord, I was frightened by your appearance, and fell to the ground, where the stump of a bush pierced my thighs.' 'No, but Eliezer has defiled you!' cried Isaac. Rebekah, swearing by the Living God that no man had touched her, showed him the stump still wet with her virginal blood; and he believed at last.

As for the faithful Eliezer, who had been near death because of a suspected crime, God took him alive into Paradise.[6]

1. *Genesis* XXII. 20–24.
2. *Genesis* XXIV. 1–67; XXV. 20; XXXV. 8.
3. Gen. Rab. 614; Mid. Hagadol Gen. 356.
4. Gen. Rab. 612–13, 636–37; Mid. Hagadol Gen. 388–89, 770–71.
5. Massekhet Soferim 21.9, end; M. Nidda 5.4; Yalqut Gen. 109; Gen. Rab. 652; Mid. Agada Gen. 59; Hadar 9b.
6. Yalqut Gen. 109; Mid. Hagadol Gen. 366, 369–70; Gen. Rab. 651–53; Mid. Agada Gen. 59–60; Mid. Leqah Tobh Gen. 111, 113; Mekhilta diR. Shimon 45; Da'at 13d, 14b; Hadar 9b.

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1. Abraham refused to let Isaac marry a Canaanite wife (*Genesis* II. 24) by the ancient matrilocal law which insists that a husband must leave home and live with his wife's kinsfolk. Instead, he chose him a wife from among his patrilocal cousins at Harran. (Doubtless he would have preferred a daughter of his ally and nephew Lot, but both had made themselves ineligible by their precipitate acts of incest.) Later, Isaac and Rebekah similarly refused to let their son Jacob marry a Canaanite or Hittite maiden (*Genesis* XXVII. 46; XXVIII. 1—see 45). Matrilocal marriage was also the rule in Mycenaean Greece, and the first woman said to have made a patrilocal marriage, despite parental opposition, was Odysseus's wife Penelope; who veiled her face, when headed for Ithaca, in a manner reminiscent of Rebekah.

2. Midrashic embroideries on the Rebekah myth incorporate various ancient traditions. Hebrew patriarchs demanded virginity from brides, and in several Near and Middle Eastern countries the bride's maidenhead is still tested on her wedding night by the bridegroom's finger. Canaanite women, however, were promiscuous before marriage, as was customary among all matrilineal societies of the Eastern Mediterranean.

A legend that Isaac came to meet Rebekah walking upside down, after a stay in Paradise (see 11. 6), is an example of rabbinical humour, explaining her startled question: 'Who is this that comes walking?'

3. That Bethuel's wife and son are left to settle the marriage contract with Eliezer on his behalf; and that Laban, not Bethuel, blesses Rebekah, is unusual enough to call for an explanation: this the midrash supplies by presuming his sudden death. Perhaps the chronicler emphasizes Laban's part at Bethuel's expense because Laban's daughters Leah and Rachel subsequently married Isaac's son Jacob (see 44).

4. The *jus primae noctis* of many primitive tribes (see 18. 8) is exercised sometimes by a girl's father, sometimes by a chieftain. Herodotus reports it among the Adyrmachidae, a Libyan people settled between the Canopic mouth of the Nile and Apis, about whose customs the midrashic commentator may have heard. Laban's use of the word *asor* suggests that the *Genesis* account is based on an Egypto-Hebraic source—'asor' being an Egyptian ten-day week.

5. Nahor's twelve sons show him to have ruled a twelve-tribe confederacy, like those of Israel, Ishmael, Etruria and the Amphictyonic League of Greece—twelve in honour of the Zodiac. His capital seems to have been Padan-Aram, or Harran (see 23. 1 and 24. 10). Some of Nahor's eight sons by Milcah ('Queen') later migrated from the neighbouring desert to Northern Arabia. Three of Reumah's four sons are recorded by place names in Southern Syria and Northern Transjordan, which proves a West Semitic tribal federation of Nahor to have existed before the Aramaean conquest.

6. The leading character in *Genesis* XXIV, first described as Abraham's 'chief-steward', is afterwards termed either 'the servant', 'Abraham's servant', or 'the man'. He even withholds his own name when introducing himself to Bethuel and Laban. Yet all Biblical commentators assume him to have been Eliezer of Damascus, whom Abraham, while still childless, regretfully mentions as his prospective heir (*Genesis* XV—see 28. *a*). The chronicler clearly wished to emphasize that Eliezer had been no more than Abraham's slave and God's instrument.

7. When Abraham orders Eliezer 'Put your hand under my thigh!', this was a euphemism for 'touch my sexual organ', a most solemn form of oath, which served to remind him of the circumcision rite that bound Abraham and all his household in God's service. Jacob used the same oath when he made Joseph swear to bury him in the Cave of Machpelah (*Genesis* XLVII. 29—see 60. *a*). Rwala Bedouin of the Syrian Desert still preserve this custom. A. Musil has written lately:

> *When a chief wishes to extract the truth from a tribesman, he springs forward, lays his right hand on the man's belly underneath the belt, so as to touch his sexual organ, and exclaims: 'I adjure*

you by your belt, by this thing that I touch, and by all that lie down to sleep before you at night, to give me an answer that will please God!'

The belt which is laid aside for intercourse, signifies a man's wife; the sexual organ, children; and 'all that lie down to sleep', his herds.

37

ISAAC IN GERAR

(*a*) Isaac made ready to visit Egypt because of a famine in his own land; but since God forbade him, while renewing the benediction bestowed on Abraham, he went to Gerar as a guest of Abimelech, King of the Philistines. There, guided by Abraham's example, he passed the lovely Rebekah off as his sister. One day the King happened to look out of a palace window and saw Isaac and Rebekah making marital love. He reproached Isaac, saying: 'Why have you deceived me? Some courtier of mine might have secretly enjoyed your wife, and thought no harm of it.' Isaac said: 'I would rather thus be dishonoured, than murdered by a jealous man!'

Isaac was given land in Gerar, and for every grain sown he reaped a hundredfold. The Philistines so envied his flocks, herds and riches that, soon after the famine ended, Abimelech asked him to leave the city.[1]

1. *Genesis* XXVI. 1–17.

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1. This is the third instance of the same borrowing from the Egyptian *Tale of the Two Brothers* (see 26 and 30); but here the King, having made no attempt to seduce his guest's wife, does not need to compensate him; and Isaac deliberately lies, rather than telling a half-truth like Abraham. Midrashic commentators identify the Abimelech whom Isaac deceived with Benmelech, son of Abraham's host Abimelech, who adopted his royal title (Mid. Leqah Tobh Gen. 126; Sepher Hayashar 84).

2. This myth bridges the gap between Isaac's youth and old age; justifies the use of deception when Israelites are in danger abroad; and demonstrates God's care for their ancestor. One midrash enlarges on Isaac's wealth by quoting a proverb: 'Rather the dung of his mules, than all Abimelech's gold and silver!' Another records that as soon as Isaac left Gerar, the prosperity that he had brought vanished with him: bandits sacked the royal treasure-house, Abimelech became a leper, wells dried up, crops failed (Gen. Rab. 707, 709; Mid. Leqah Tobh Gen. 126; Targ. Yer. ad Gen. XXVI. 20, 28).

38

THE BIRTHS OF ESAU AND JACOB

(*a*) When Isaac prayed that God would lift the twenty-year curse of barrenness from Rebekah, she at once conceived twins. Soon they began struggling with each other in her womb, so violently that she longed for death; but God reassured Rebekah, saying:

> *'Two nations are in your womb;*
> *Two peoples will rise therefrom.*
> *One shall be proved the stronger:*
> *For the elder shall serve the younger!'*

Esau, Rebekah's first-born, was covered with red, *shaggy hair*; and, because the other came out *clutching his heel*, she named him Jacob. Esau grew up to be a cunning hunter, a man of the rocky wilderness; whereas Jacob lived quietly at home, guarding his flocks and herds.[1]

(*b*) Some say that the colour of Esau's hair signified murderous inclinations; and that Jacob was conceived before him, since if two pearls are placed in a narrow phial, the first to enter emerges last.[2]

(*c*) Whenever Rebekah passed a Canaanite shrine during her pregnancy, Esau struggled to get out; whenever she passed a house of righteous prayer, Jacob did likewise. For he had addressed Esau in the womb: 'The world of flesh, my brother, is not the world of spirit. Here is eating and drinking, marriage and procreation; there, none of these are found. Let us divide the worlds between us. Take which you prefer!' Esau hastily chose the world of flesh.[3]

(*d*) Others say that Samael helped Esau in this pre-natal struggle; and Michael, Jacob; but that God intervened on Jacob's behalf, saving him from death. Nevertheless, Esau so cruelly tore Rebekah's womb that she could never conceive again. Otherwise Isaac might have been blessed with as many sons as Jacob.[4]

(*e*) Jacob was born circumcised—as were only twelve other saints, namely Adam, Seth, Enoch, Noah, Shem, Terah, Joseph, Moses, Samuel, David, Isaiah and Jeremiah; though some add Job, Balaam and Zerubbabel. Isaac circumcised Esau at the age of eight days; but

in later years, he subjected himself to a painful operation which made him look as though he had never been circumcised.

(*f*) At first the difference between the twins was no more than that between a myrtle-shoot and a shoot of thorn. Afterwards, however, while Jacob piously studied the Law, Esau began to frequent Canaanite shrines and do acts of violence. Before the age of twenty, he had committed murder, rape, robbery and sodomy. God therefore blinded Isaac: which preserved him from the neighbours' silent reproaches.[6]

1. *Genesis* XXV. 20–27.
2. Gen. Rab. 687–691.
3. Gen. Rab. 683–84; Yalqut Gen. 110; Seder Eliahu Zuta 26–27.
4. Yalqut Gen. 110; Bereshit Rabbati 103; Tanhuma Buber Deut. 35–36; Tanhuma Ki Tetze, ch. 4; Pesiqta Rabbati 48a.
5. Aboth diR. Nathan 12; Mid. Tehillim 84; Tanhuma Buber Gen. 127; Gen. Rab. 698; PRE, ch. 29.
6. Gen. Rab. 692–93, 713; Tanhuma Buber Gen. 125; Tanhuma Ki Tetze, ch. 4; Mid. Leqah Tobh Gen. 127; Pesiqta Rabbati 47b, B. Baba Bathra 16b.

*

1. Like Sarah, Rebekah gave birth only once, after years of barrenness. So did Samuel's mother, Hannah the Levite (1 *Samuel* 1). Rachel was long barren before bearing Joseph, and waited many years more until she conceived Benjamin and died in childbirth. None of these women had daughters, and in each case the son was peculiarly blessed by God. Does this perhaps record a tradition of childlessness required from a *naditum* priestess (see 29. 2) over a certain term of years—as from the Vestal Virgins at Rome—and of a peculiar sanctity enjoyed by any son born afterwards?

2. Another pre-natal struggle between twins occurs in the myth of Perez and Zerah (*Genesis* XXXVIII. 27–30), whom Judah fathered on his daughter-in-law Tamar; but whose post-natal wars have not been recorded. These two Hebrew instances are paralleled in Greek myth by the struggle between Proetus and Acrisius in the womb of Queen Aglaia ('Bright'), which portended a bitter rivalry for the Argive throne. When their father died, they agreed to reign alternately; yet Proetus, having seduced Acrisius's daughter Danae, was banished from the kingdom and fled overseas. There he married the Lydian King's daughter and returned to Argolis at the head of a large army. After a bloody but indecisive battle, the twins agreed to divide the kingdom and each rule half. Acrisius, who claimed descent from Belus (Baal), twin-brother of Agenor (Canaan), was not only grandfather to Perseus, whose exploits in Palestine have enriched the night sky with five constellations—Andromeda, Cassiopeia, Cepheus, Draco and Perseus—he was also an ancestor of the Achaean Kings Menelaus and Ascalus (see 35. 6). The Achaeans who came to Syria and are referred to in the Bible

as Hivites (see 30. 4) may have brought a myth with them of a pre-natal fight between twins, which was applied to the division of Abraham's patrimony between Israel (Jacob) and Edom (Esau); the same motive may have been used again in a lost myth about Perez and Zerah to account for an early partition of Judah. Esau probably begins as the shaggy Hunter-god Usöus of Usu (Old Tyre), mentioned in Sanchuniathon's *Phoenician History* as brother to Samemroumus (see 16. 5). But his *hairiness* foreshadows the Edomite occupation of Mount Seir, which means 'shaggy'—that is to say 'covered with trees'—and he had red hair because *Edom* was popularly construed as meaning *adom* or *admoni*, 'tawny red'.

3. The Edomites, or Idumaeans—at one time tributaries to Israel, though earlier arrivals in Palestine—seized part of Southern Judaea after Nebuchadrezzar's capture of Jerusalem (*Ezekiel* XXXVI. 5) including Hebron. However, in the second century B.C., Judah the Maccabee destroyed Hebron and the villages surrounding it (1 *Maccabees* V. 65), and subsequently the Idumaeans were defeated and forcibly converted to Judaism by John Hyrcanus. Two generations later, Herod the Edomite became King of the Jews, murdered the last Maccabean prince, and was confirmed in power by the Romans. Though officially respecting the Mosaic Law, and rebuilding God's Temple at Jerusalem, he raised several shrines to pagan deities. The midrashic Esau is thus a combined portrait of Herod and his Romanized sons Archelaus, Herod Antipas and Herod Philip. Esau's uncircumcised appearance refers to these 'sons of Edom' and their associates who had the operation known as *epispasm* performed on themselves, so that they could participate without embarrassment in Hellenistic sports, which required complete nakedness. The view of Esau as an evil-doer is midrashic, however, not Biblical.

4. The Law given Moses on Mount Sinai was held to have been in existence before Creation and taught in Pharisaic style by Noah's son Shem, *alias* Melchizedek (see 27. *d*). Three further names added to the twelve saints born circumcised brings their number to fifteen, probably celebrating the fifteen holy steps of Ascent in the Temple.

5. John Hyrcanus's conversion of Edom was Sadducaic: that is to say, it did not include a belief in the resurrection of the dead. Thus Esau's grasping at this world, rather than the world beyond, distinguishes him from Jacob the Pharisee.

6. The Biblical explanation of the name Jacob as 'one who takes by the heel' or 'supplants' (*Genesis* XXV. 26; XXVII. 36) is popular etymology, or perhaps a pun on the name, as are Jeremiah's words (IX. 3): 'Every brother deceives (*Ya'qobh*)'. Its original meaning was theophoric, and the full form, *Ya'qob-el*, meant 'God protects'. Numerous variants of this name are known both from Jewish sources (*Ya'qobha*, *'Aqabhya*, *'Aqibha* or *Akiba*, etc.), and from neighbouring countries (*Ya'qob-har*, *'Aqab-elaha*, etc.).

39

ABRAHAM'S DEATH

(*a*) Abraham died at the age of one hundred and seventy-five years. His sons Isaac and Ishmael laid him to rest beside his wife Sarah, in the Cave of Machpelah.[1]

(*b*) He had chosen this place of burial because, when the three angels visited him at Mamre, and he ran to slaughter a calf, it fled into the cave's dark recesses. Following close behind, Abraham came upon Adam and Eve lying side by side, as though asleep; candles burned above them, and a sweet fragrance filled the air.[2]

(*c*) Not long before Abraham's death, Isaac and Ishmael celebrated the Feast of First Fruits with him at Hebron, offering sacrifices on the altar he had built there. Rebekah baked cakes from newly harvested corn, and Jacob took them to Abraham who, as he ate, gave God thanks for his happy lot. He also blessed Jacob, with a warning never to marry a Canaanite woman and, at the same time, bequeathed him the house near Damascus still known as 'Abraham's Home'. Afterwards he lay down, clasping Jacob close and printing seven kisses on his brow; then used two of Jacob's fingers to close his own eyes, drew a coverlet over them, stretched out straight, and died peacefully. Jacob slept in Abraham's bosom until, waking some hours later, he found it cold as ice. He reported the death to Isaac, Rebekah and Ishmael, who all wept aloud and presently buried Abraham in the cave, mourning him forty days. God had shortened Abraham's span by five years, so that he might die unaware of Esau's evil deeds.[3]

(*d*) Some, however, say that Abraham fought death no less vigorously than did Moses afterwards; for when Michael came to fetch his soul, he boldly insisted upon first seeing the whole world. God therefore commanded Michael to let Abraham ride across the heavens in a chariot drawn by cherubim, and thus fulfil his wish; yet Abraham was still reluctant to die.

Then God summoned the Angel of Death, saying: 'Come, Death, you cruel one, hide your fierceness, veil your foulness and, disguised in youth and glory, go down and fetch My friend Abraham to Me!'

Abraham received Death hospitably but, doubting that this hand-

some youth could be Death, asked him to reveal his true aspect. This Death did. Abraham fainted in horror, and whispered, when he came to his senses: 'I charge you in God's name to renew your disguise!' Death obeyed, saying deceitfully: 'Come, friend, clasp my hand and let lusty life and strength flow back to you!' He took Abraham's proffered fingers and through them drew out his soul; which Michael wrapped in a divinely woven kerchief and conveyed to Heaven.[4]

1. *Genesis* XXV. 7–10.
2. PRE, ch. 36.
3. *Jubilees* XXII. 1–XXIII. 7; Pesiqta Rabbati 47b; Tanhuma Buber Gen. 126.
4. *Testament of Abraham*, 1–38.

*

1. The myth of Abraham's fight against Death is also told about Moses and, in a different form, about Sisyphus King of Corinth. Sisyphus twice cheats Death, whom Zeus has sent in anger to take his soul. First he asks to be shown how the infernal handcuffs work, and then quickly locks them on Death's wrists. Next he orders his wife not to bury him and, when ferried across the Styx, persuades Persephone, Queen of the Underworld, that his presence there is irregular and that he must return for three days to arrange a decent funeral—after which he absents himself until Hermes (Michael's counterpart) drags him back by force. Sisyphus was a representative of the Hittite Storm-god Teshub, and the myth may be Hittite too, though altered to suit the ethics of *Genesis*—where God is not angry with Abraham; Abraham opposes, but does not deceive, Death; and his soul is taken to Paradise, not to the punishment grounds of Tartarus.

2. The sharing of Abraham's death-bed emphasizes Jacob's fundamental piety—which his deeds often belie—and explains the Aramaic phrase 'to rest in Abraham's bosom' used, among others, by Jesus in the parable of Dives and Lazarus (*Luke* XVI. 22).

3. 'Abraham's Home' is mentioned by Josephus as still shown near Damascus.

40

THE BARTERED BIRTHRIGHT

(*a*) One day, while Jacob was stewing red lentils outside his hut, Esau returned from a desert hunt, worn to skin and bone.

'Give me some of that red food, Brother,' he pleaded. 'I am starving!'

Jacob answered: 'Eat, Red One; but on condition that you sell me your birthright.'

'Not to sell would likewise lose me my birthright,' groaned Esau, 'because I should soon die of hunger.'

Before restoring Esau's strength with bread and lentil stew, Jacob made him confirm the sale by an oath; and when he had gone off again, laughed, saying: 'My brother despises his birthright!'[1]

(*b*) Some excuse Jacob's apparent lack not only of brotherly love but even of common humanity. He knew, they say, that Esau had just ambushed King Nimrod—who was still alive at the age of two hundred and fifteen years—and murdered him; each having been jealous of the other's fame as a hunter. It was a long pursuit of Esau by Nimrod's vengeful companions that reduced him to such straits. Jacob, indeed, bought Esau's birthright with God's approval, because until the Tent of Assembly had been raised in the Wilderness centuries later, only the first-born of each family might offer sacrifices, and Jacob now cried: 'Shall this evil-doer, standing before God's altar, be blessed by Him?' Moreover, Esau readily agreed to sell the birthright, lest he should be struck dead at the altar for having derided the Resurrection of the Dead.

Others say that Esau also exacted a large sum in gold from Jacob, because his birthright gave him a double share in the inheritance of Canaan; and that he would have afterwards repudiated the sale had Jacob not made him swear by the fear of his father Isaac, whom he loved dearly; and had not Michael and Gabriel witnessed his signature to the contract.[2]

(*c*) Esau showed Isaac exemplary love: bringing venison every day, and never entering the tent except in festal dress. He was therefore rewarded when Joshua entered Canaan and God forbade the

Children of Israel to attack their Edomite cousins, saying: 'I must acknowledge the honour that he paid his father!' Esau, indeed, enjoyed great prosperity so long as he lived.[3]

1. *Genesis* xxv. 29–34.
2. Gen. Rab. 694–97, 699; Sepher Hayashar 90–91; B. Baba Bathra 16b; Tanhuma Buber 125–27; Pesiqta Rabbati 47b–48a; Mid. Leqah Tobh Gen. 123–24; Mid. Sekhel Tobh and Imre Noam *ad Gen.* xxv. 26; Mid. Hagadol Gen. 400–401; Mid. Agada Gen. 64–65; Bereshit Rabbati 105.
3. Gen. Rab. 728; Pesiqta Rabbati 124a; Mid. Leqah Tobh Gen. 133; Cf. Ginzberg LJ, V. 278.

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1. Esau's desire for red lentils emphasizes the redness of his hair (see 38. 2). That he was Edom, 'the Red One', or at least Edom's father, is repeatedly stated in *Genesis*. He was also Seir, 'the Shaggy One' (see 38. 2) and, in later books (*Numbers* xxiv. 18; 2 *Chronicles* xxv. 11 read in conjunction with 2 *Kings* xiv. 7) 'Seir' and 'Edom' were interchangeable terms (see 38. 2). Yet the Sons of Seir are elsewhere identified with the Horites: 'These are the Sons of Seir the Horite, the inhabitants of the land . . .' (*Genesis* xxxvi. 20) and: 'These are the Horite chieftains in the land of Seir . . .' (*Genesis* v. 30). The chronicler of *Deuteronomy* ii. 12 therefore explains that the Horites once lived in Seir, but that the Children of Esau drove them out and occupied their land.

2. The Horites, or Hurrians, whose language was neither Sumerian, nor Semitic, nor Indo-European, appeared on the northern frontier of Akkad towards the end of the third millennium B.C. Their settlements were in Northern Syria and Eastern Anatolia; and though no archaeological evidence of their establishment in Idumaea has yet come to light, the testimony of *Genesis* need not be doubted—unless 'Horites' means 'Hori', or Troglodites (compare *Job* xxx. 6), who ranked as the sons of Keturah (see 35. *b*). The Seirites, non-Semitic Bronze Age agriculturists, inhabited these parts from about 2000 B.C., and their name occurs on an obelisk raised seven hundred years later by Rameses II of Egypt. However, Semitic-speaking tribes already held the area, and 'Edom' is mentioned for the first time on a papyrus list made for Seti II about 1215 B.C. These Edomites, who partly assimilated both the Seirites and the Horites, prospered until their conquest by King David about 994 B.C.

3. Esau's bartered birthright mythically justifies the Edomites' subsequent conquest by their junior kinsmen, the Israelites (*Numbers* xx. 14) who spoke the same language but had not previously dared to attack them. David took the precaution of garrisoning Edom (2 *Samuel* viii. 14; 1 *Kings* xi. 15–16), which acknowledged Israelite overlordship until the reign of the Judaean King Jehoram (about 850 B.C.). The Edomites then made a successful revolt (2 *Kings* viii. 20 ff and 2 *Chronicles* xxi. 8 ff) and, apart from

a brief reconquest by Amaziah (2 *Kings* XIV. 7) two centuries later, kept their independence for the next seven hundred years.

4. When eventually Herod the Edomite, by his murder of Aristobulus the Hasmonean heir, and a marriage forced on the Hasmonean Princess Mariamne, had become King of the Jews, and Augustus had confirmed his title, the myth of Esau's birthright called for expansion with charges of murder and rape. Esau's demand for gold in addition to lentils may have been appended as a reminder of the crushing taxes which Herod demanded from his subjects. Esau's one virtue, that of filial piety, was held to have been rewarded by prosperity in this world, though all Edomites would inevitably suffer torments in the world beyond (see 11. g). When forcibly converted to Judaism by the Hasmoneans, the Edomites were given the Mosaic Law—but not the Prophets; hence Esau scoffs at the resurrection of the dead (see 38. 5). Yet even under Esau's new tyranny, Israel at least retained the first-born's priestly right of ordering Temple worship at Jerusalem and interpreting Law in the Pharisaic Supreme Court.

5. The midrashic identification of Rome with Edom must not be read as myth—not, in fact, as a claim that Aeneas or Romulus was descended from Edom—but merely as a security measure for disguising political complaint. Pharisaic quietists regarded Herodian tyranny under Roman patronage as detestable, yet predetermined by a historic event which, if Israel wished to assure God's providence, she must accept as His will. The later Herodians, continuing as Roman puppets until the rebellion of 68 A.D., were courted by the Sadducee priesthood, and flattered by such renegade Pharisees as Paul of Tarsus (*Acts* XXV. 13–XXVI. 32), and Josephus—who proudly reports his long intimate correspondence with Agrippa II, and his friendship with the Emperors Vespasian, Titus and Domitian.

6. Nevertheless, a main implication of the *Genesis* account is that momentary greed overcame Esau: he would not really have died if the lentils had been denied him. Jacob therefore decided that a nomad hunter who lived from hand to mouth was unworthy to inherit the Promised Land. It is true that peoples who lead a settled agricultural life, not exhausting themselves by wild forays into the desert, have more time for meditation and religious duties. But the midrashic commentators miss this point: perhaps because, in the earlier quarrel between two brothers similarly placed, Abel, a nomad, is the hero, and Cain, a settled farmer, the villain (see 16. 1); and because Edom practised agriculture while Israel was still wandering in the Wilderness.

41

THE STOLEN BLESSING

(*a*) Isaac grew old and blind. Having reached his one hundred and twenty-third year, he felt that death was close and called Esau into the tent. 'My son,' he said, 'take your bow and fetch venison from the wilderness. Prepare it in the manner that best pleases me; afterwards I will give you my blessing and die.'

Rebekah, who overheard Isaac's words, summoned Jacob as soon as Esau was out of sight. 'Your father means to bestow a blessing on Esau. This must not be, since you are now his first-born! Go to the flock, bring me two likely kids for a savoury stew of the sort your father loves; he will mistake it for venison.' Jacob objected: 'But Esau's skin is hairy, and mine smooth! What if our father Isaac should touch it and discover the deceit? Would he not then curse rather than bless me?' Rebekah reassured him: 'The curse be on my head! Away now, fetch the kids!'

Jacob obeyed. Rebekah prepared a stew, and dressed Jacob in Esau's garments, afterwards fastening the newly-flayed kids' skins on his hands and neck. He entered Isaac's tent with the platter of venison; and these words passed between them:

'Father, here I am.'

'Who are you, my son?'

'Do you not recognize your first-born? Pray taste my venison, Father, and bless me!'

'How did you find it so quickly, my son?'

'Because God favoured me.'

'Come closer! I wish to assure myself that you are Esau.'

Isaac ran his fingers over him, saying: 'There is no mistaking Esau's hands, but your voice sounds like Jacob's. Are you truly my son Esau?'

'I am he.'

'Then hand me the platter, so that I may eat and bless you from a full heart.'

Jacob gave him the platter, and with it a cup of wine. When Isaac had well eaten and drunken, he said: 'Come here, my son, and kiss

me!' As Jacob bent down, Isaac caught the fragrance of his garments, and prophesied:

'The garments of my son
Smell like a field
Which is blessed by God.

May God reward you
With heavenly dew,
With the fat of the land,
With corn and with wine!

Let peoples serve you
Let nations do you homage,
Lord of your mother's sons!

Let your brothers bow to you,
Let your curser be cursed,
Let your blesser be blessed!'

No sooner had Isaac concluded his prophecy, than Esau returned from a successful chase. He made a savoury stew, brought it to his father and said: 'Pray, Father, taste my venison and bless me!' Isaac asked: 'Who may you be?' Esau answered: 'Do you not know your first-born son Esau?' Isaac, trembling for dismay, said: 'Someone has already brought me a great platter of venison which I ate, and in joy of which I blessed him—and, indeed, he shall be blessed! It must have been your brother Jacob, who deceived me and stole your blessing!'

Esau cried bitterly: 'Is he not rightly named Jacob? He has twice *supplanted me*—stealing first my birthright, and now my blessing! Have you kept none for your son Esau?'

Isaac answered: 'Alas, I appointed Jacob lord over all his brothers, and promised him boundless corn and wine! What blessing is left to bestow on you, my son?'

Esau insisted, weeping: 'Bless me too, Father, in whatever manner may be fitting!'

So Isaac prophesied again:

'Far from the fat of the land
Must your dwelling be,
Far from the field
Where falls a heavenly dew!

By your sword shall you live,
Your brother shall you serve
Till it be time to shake
His yoke from your shoulders!'

Yet Esau hated Jacob for his double-dealing, and swore to himself: 'As soon as my father dies and the mourning has ended, I will kill him!'[1]

(*b*) Some say that God sent an angel to detain Esau in the wilderness, while Rebekah prepared the stew and Isaac ate his fill. Whenever, therefore, Esau shot a deer, left its carcase lying, and went in chase of another, the angel both revived and released it. Whenever Esau shot a bird, cut its wings and continued his hunt, the angel made it fly away; thus, in the end, he brought Isaac no better than dog's meat.[2]

(*c*) Others say that, though Jacob obeyed his mother because of the Fifth Commandment, he hated the enforced deception: tears streamed from his eyes, inwardly he prayed God to remove this shame, and two angels supported him. But Rebekah, being a prophetess, knew that Jacob must face the ordeal, and said: 'Courage, my son! When Adam sinned, was not Earth, his mother, cursed? If needs be, I shall tell your father that I have acted in my knowledge of Esau's evil ways.' Yet Jacob did not lie to Isaac, saying only: 'I am your first-born son,' which was the truth—since he had bought Esau's birthright.

Others again say that Esau's garments in which Rebekah clothed him, namely those made by God for Adam and Eve, had now rightfully become Jacob's, and Isaac recognized their Paradisal fragrance. However, discovering the trick played on him, Isaac grew angry and would have cursed Jacob, but that God warned him: 'Did you not say "Let your curser be cursed! Let your blesser be blessed!"?' Then Isaac told Esau: 'While Jacob is worthy to be served, serve him you must! But when he ceases to obey God's Law, rebel, and make him your servant!'[3]

1. *Genesis* XXVII. 1–41.
2. Tanhuma Buber Gen. 131; Tanhuma Toldot ch. 11; Gen. Rab. 754; Mid. Leqah Tobh Gen. 135; Targum Yer. *ad Gen.* XXVII. 31.
3. Gen. Rab. 727, 730, 740–41, 756, 762–63, 765; Mid. Hagadol Gen. 424, 435, 440; Mid. Leqah Tobh Gen. 132–34, 137–38; Tanhuma Buber Gen. 131–33; Mid. Sekhel Tobh 117; *Jubilees* XXVI. 13.

*

1. The rival twins, their mother, and their moribund father shared a firm belief in the efficacy of his last blessing, which would establish, rather than merely predict, the future of Israel; nor could the words, once pronounced, be unsaid even by himself. If Esau had brought the venison stew in good time, his posterity would have enjoyed Isaac's blessing and inherited Canaan. The significance of this blessing was that of a property charter. Hav-

ing once awarded the fat of the land to Jacob—namely, fertile Western Palestine, watered by dew from Heaven—Isaac could bequeath Esau no more of Abraham's kingdom than Idumaea, the meagre produce of whose soil his semi-nomadic sons would have to supplement with the sword: by raiding, and by extorting protection money from caravans and the frontier villages of neighbouring peoples (see 35. 2). 'Your brother shall you serve!' looks forward to the period of Edomite vassalage between the reigns of King David and King Jehoram (2 *Kings* VIII. 20–22). The second half of Esau's blessing, which differs in style and rhythm from the first, has been added to justify Edom's subsequent rebellion.

2. Though midrashic commentators admitted the efficacy of Isaac's blessing, they also knew that the prophet Hosea (XII. 3–13) had threatened 'Jacob' with punishment for his evil deeds, recalling how he took Esau by the heel at birth, and by his strength made himself a prince, thereafter using deceitful balances, and fleeing to Syria from Esau's vengeance. A sentence condemning Jacob's theft of the blessing has evidently been excised by some early editor, and the gap filled (verses 4 and 5) with praise of his wrestling feat at Bethel. The Second Isaiah (*Isaiah* XLIII. 27–28) later declares that Jacob's sin is at last punished by the Babylonian Exile: 'Thy first father sinned . . . therefore . . . have I given Jacob to condemnation.'

3. This myth—the first chapter of which has a Greek parallel of Canaanite origin (see 38. 2)—became fixed in Hebrew tradition at a time when to be 'a man of many wiles', like the cruel and treacherous Odysseus, was still a noble trait. Indeed, Autolycus the Greek master-thief, Odysseus's grandfather, can be identified with Jacob in the Laban context (see 46. *a. b.* and 1). Yet lies and thieving were strictly forbidden by the Law to God-fearing Jews of rabbinic days (*Leviticus* XIX. 11 reads: 'Ye shall not steal, nor lie to one another!'), who thus faced a cruel dilemma. They held that the fate of the Universe hung on their ancestor Jacob's righteousness, as the legitimate heir to God's Promised Land. Should they suppress the Esau-Jacob myth, and thereby forfeit Isaac's blessing? Or should they agree that refusal of food to a starving man, conspiracy to rob a brother, and deceit of a blind father are justifiable when a man plays for high enough stakes? Unable to accept either alternative, they recast the story: Jacob was bound, they explained, by obedience to his mother; hated the part she forced on him; took pains to evade downright lies. Since Esau married Hittite wives whose idolatry distressed Rebekah (see 42. *a*), they equated him with the Wicked Kingdom of Rome, whose officers and agents it was permissible to deceive, and made Jacob their exemplar of how to survive in a hostile world. Though unwilling to excuse his deceit on the ground that he lived before the Mosaic Law was promulgated—the Law, for them, preceded Creation—they could at least portray him as decoyed into sin by

Rebekah, a woman who, from a prophetic sense of Israel's future, had taken the curse on her own head.

4. The late-first-century Jewish author of the *Epistle to the Hebrews* (XII. 16–17) characteristically argues that Esau, a profane fornicator who bartered his birthright for a 'morsel of food', was rejected when he afterwards tried to inherit the first-born's blessing, because he could not repudiate this sale.

42

ESAU'S MARRIAGES

(*a*) At the age of forty, Esau brought two Hittite wives to Hebron: Judith, daughter of Beeri—though some name her Aholibamah the Hivite—and Basemath, or Adah, daughter of Elon. Their idolatry vexed Isaac and Rebekah, to please whom he married a third, God-fearing wife: namely, Basemath, or Mahalath, daughter of his uncle Ishmael.[1]

(*b*) Some say that Esau's love for Isaac and Rebekah turned to hatred when they condoned Jacob's theft. He thought: 'I will marry a daughter of Ishmael, and make him insist on having the forced sale of my birthright annulled. When Isaac refuses this, Ishmael will kill him. As my father's blood-avenger, I shall then kill Ishmael; and thus inherit the wealth of both.' Yet to Ishmael he said no more than: 'Abraham bequeathed all that he had to your younger brother Isaac, and sent you off to die in the wilderness. Now Isaac plans to treat me likewise. Take vengeance on your usurping brother, and so shall I on mine.' Ishmael asked: 'Why should I kill your father Isaac, when it is you whom he has wronged?' Esau answered: 'Cain murdered his brother Abel; but no son has hitherto committed parricide.' God, however, reading Esau's evil thoughts, said: 'I shall make public what you planned in secret!'[2]

(*c*) Ishmael died soon after Basemath's betrothal; and Nebaioth, his eldest son, therefore gave her to Esau. Meanwhile, Ishmael had renamed Basemath 'Mahalath', as a means of distinguishing her from Esau's Hittite wife of that name, and in hope that this marriage would make God *forgive* Esau's wickedness. Here, indeed, was Esau's opportunity to win God's favour at last; but since he would not send away his other wives, they soon corrupted Mahalath. All her sons intermarried with idolatrous Horites and Seirites.[3]

(*d*) The Edomite tribes were Teman, Omar, Zepho, Gatam and Kenaz, grandsons of Adah by Eliphaz; Nahath, Zerah, Shammah and Mizzah, grandsons of Basemath by Reuel; Amalek, son of Timna by Eliphaz; Jeush, Jalam and Korah, sons of Aholibamah by Esau.[4]

1. *Genesis* XXVI. 34; XXVIII. 8–9; XXXVI. 2.
2. Gen. Rab. 764–65; Agadat Bereshit 6, 95–96; Mid. Tehillim 112; Hadar on *Gen.* XXVII. 42; Mid. Hagadol Gen. 440.
3. Mid. Hagadol Gen. 440; Seder Olam 2; B. Megillah 17a; Nur al-Zulm 87; Gen. Rab. 768–69; Sepher Hayashar 99–100.
4. *Genesis* XXXVI. 1–14.

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1. The chroniclers of *Genesis* named Edom's three ancestresses from hearsay. One of them had certainly been Basemath; but the other two were remembered as either Judith and Mahalath, or Adah and Aholibamah. *Basemath* may mean 'perfumed'. *Aholibamah* means 'my tent is exalted'; *Adah*, 'assembly'. 'Aholibamah the *Hivite*' is probably a misreading of *Horite*.

2. *Genesis* XXXVI. 10–14 lists the sons of Esau matrilineally, as *Genesis* XXXV. 23–26 has listed the sons of Jacob. Jacob's sons had four ancestresses: Leah, Rachel, Bilhah and Zilpah (see 45. *a–c*). Perhaps because Esau's sons had only three such, the chronicler has added another—Timna, sister of Lotan (Lot)—to point a parallel. The earlier confederacies seem to have corresponded with the twelve signs of the Zodiac (see 43. *d*).

3. Edom's genealogical tree closely matches that of Israel, as the following tables show:

THE SONS OF ISRAEL

Leah	*Rachel*	*Bilhah*	*Zilpah*
Reuben	(Joseph)	Dan	Gad
Simeon	Ephraim	Naphtali	Asher
Levi	Manasseh		
Judah	Benjamin		
Issachar			
Zebulon			

THE SONS OF EDOM

Adah	*Basemath*	*Timna*	*Aholibamah*
(Eliphaz)	(Reuel)	(Eliphaz)	Jeush
Teman	Nahath	Amalek	Jalam
Omar	Zerah		Korah
Zepho	Shammah		
Gatam	Mizzah		
Kenaz			

4. Six of these Edomite tribal names, namely Kenaz, Nahath, Zerah, Shammah, Jeush and Korah, occur also as proper names in the Israelite tribes of Judah, Benjamin and Levi—proof of the close relations between Edom and Judaea. Moreover, *Judith*, 'Praise of God', is the feminine form of *Judah*; and 'Aholibamah', in its associated form 'Aholibah', is the sym-

bolic name given to Judah by Ezekiel (XXIII) when he condemns idolatrous practices at Jerusalem. The tribe of Judah was early expanded by addition of the Edomite Kenizzites (*Numbers* XXXII. 12 and *Judges* I. 13) and Kenites (*Judges* I. 16), who included the Calebites and lived in Amalek's territory (1 *Samuel* XV. 6).

5. The 'sons of Eliphaz', according to *Genesis* XXXVI. 10–12, were grandsons of Esau and his wife Adah, but are subsequently described as 'sons of Adah' (verse 16). The grandsons of Basemath are also described as her sons in verses 13 and 17, and in verse 19 as 'sons of Esau'. Similarly, in *Genesis* XLVIII. 5–6, Jacob's grandsons Ephraim and Manasseh become his 'sons', thus eliminating the tribe of their father Joseph; but Ephraim seems to have won its position by absorbing the matriarchal tribe of Dinah (see 49. 3). The priestly tribe of Levi, which was allotted no tribal territory, corresponded with the ambiguous, and therefore holy, thirteenth tribe. These thirteen tribes were symbolized by the almond rods stored in the Sanctuary at Moses' orders, of which Aaron's alone put forth buds: thereby designating Levi as God's choice for the priesthood (*Numbers* XVII. 16–24). Almonds symbolized holy wisdom, and the Seven-branched Candlestick, or *Menorah*, was carved with almond leaves (*Exodus* XXV. 31).

6. *Genesis* emphasizes the continual struggle of these patriarchal Hebrews against their matrilineal neighbours (see 36. 1). Since Esau compromised between the two systems, midrashic commentators felt at liberty to place the worst possible construction on his marriage into Ishmael's patriarchal clan.

43

JACOB AT BETHEL

(*a*) Rebekah called Jacob and said: 'Esau plans to kill you, and Ishmael will then avenge your death. But why should I lose two sons in one day? Take refuge with my brother Laban at Padan-Aram, and when Esau's anger has abated I will send you word.' To Isaac she said: 'These Hittite wives of Esau make me weary of life! If Jacob, too, were to marry an idolatress, the shame would kill me.' Isaac thereupon warned Jacob: 'My son, do not take a Canaanite wife! Instead, go to Padan-Aram and choose one of your uncle Laban's twin-daughters.' And he prophesied again:

'O may God favour you,
And multiply your race
To a concourse of tribes!
May Abraham's blessing
Rest on you and your sons:
To inherit this land
That was Abraham's gift!'[1]

(*b*) Jacob and Esau were sixty-three years old at the time. Some say that Rebekah, while complaining of Esau's wives, did not mention them by name, but blew her nose in a bitter rage and flung the snot from her fingers to the ground. Also, that when Jacob fled, Esau sent out his son Eliphaz with orders to kill and despoil him. Eliphaz, a famous archer, led ten of his maternal uncles in pursuit and overtook Jacob at Shechem. Jacob pleaded: 'Take all that I have, only spare my life—and God will reckon your plunder as a righteous deed.' Eliphaz accordingly stripped him naked and brought the spoils home; but this show of mercy enraged Esau.[2]

(*c*) Fearing pursuit by Esau himself, Jacob turned aside from the road to Shechem, and neared Luz at sunset. Because of his nakedness he did not enter the city gates; and for want of a saddle-bag used a stone as his pillow. That night he dreamed of a ladder, its foot set on earth, its top touching Heaven, and angels going up and down the

rungs. A voice said: 'I, the God of your father Isaac, and of his father Abraham, award this land to you and your children! Numerous as grains of dust, they shall spread to all four quarters of Earth, and bestow a blessing wherever they go. I will protect you, both now and on your return journey, never forsaking My chosen son.'

Jacob awoke, and cried in terror: 'God is surely here, and I did not know! This place of dread must be His house, and the gateway to Heaven!' Next morning, he rose early, set up the stone as a pillar and anointed it with oil, vowing: 'If God indeed protects me on my journey—giving me bread to eat and garments to wear—and fetches me safely home, I will serve no other God, and pay Him tithes of all my riches! This pillar shall be His abode.' Thereafter the place was called Bethel, or 'The House of God'.[3]

(*d*) Some say that Luz stood below the shoulder of Mount Moriah, on the summit of which Jacob was granted his vision. Also, that his pillow had been the twelve separate stones of an altar raised by Adam, and rebuilt by Abraham; but that, as Jacob chose one of them, they all cried out together in rivalry: 'Lay your righteous head upon me!', and were miraculously united. God said: 'This is a sign that the twelve pious sons whom I give you shall form a single nation! Are there not twelve signs of the Zodiac, twelve hours in the day, twelve hours in the night, and twelve months in the year? So, surely, there shall also be twelve tribes in Israel!'[4]

(*e*) Others say that when God first created angels, they cried: 'Blessed be the Lord, the God of Israel, from eternity to eternity!'; and that, when Adam was created, they asked: 'Lord, is this the man for whom we should give praise?' God answered: 'No, this one is a thief; he will eat forbidden fruit.' When Noah was born, they asked again: 'Is this he?' God answered: 'No, this one is a drunkard.' When Abraham was born, they asked once more: 'Is this he?', but God answered: 'No, this one is a proselyte, not circumcised in infancy.' When Isaac was born, they asked: 'Is this he?' God answered: 'No, this one loves an elder son who hates Me.' But when Jacob was born, and they once more asked the question, God cried: 'This is he indeed! His name shall be changed from Jacob to Israel, and all his sons shall praise him!'

Jacob was chosen as a model for the man-faced angel of God's chariot, which Ezekiel saw in a vision; and his mild and hairless visage is also imprinted on the Moon.[5]

(*f*) Others say that the angels of Jacob's dream were princely guardians of four oppressive nations. The Prince of Babylon ascended

seventy rungs and then came down; that of Media ascended fifty-two rungs and then came down; that of Greece ascended one hundred and eighty rungs and then came down; but the Prince of Edom went higher and higher, out of Jacob's sight. He cried in dismay: 'Will this one never descend?' God comforted him, saying: 'Fear not, my servant Jacob! Even if he should reach the topmost rung and seat himself at My side, I would yet cast him down again. Come, Jacob, mount the ladder yourself! For you at least will never be called upon to descend.' Jacob, however, was timid, and thus doomed Israel to subjection by the four kingdoms of this world.[6]

(*g*) When Jacob anointed his pillar with oil which had dripped from Heaven, God trod it so deep into the earth that it is now called the Foundation Stone: namely, the world's navel, upon which stands Solomon's Temple.[7]

1. *Genesis* XXVII. 42; XXVIII. 5.
2. *Jubilees* XXV. 1 ff.; Gen. Rab. 767; Mid. Sekhel Tobh 119; Mid. Hagadol Gen. 437; Sepher Hayashar 96–98.
3. *Genesis* XXVIII. 10–22.
4. Gen. Rab. 780–82; Bereshit Rabbati 118; PRE, ch. 35; Sepher Hayashar 98; Mid. Tehillim 399; B. Hullin 91b; Seder Eliahu Rabba 29; Tanhuma Buber Gen. 181.
5. Tanhuma Buber Lev. 72–73; cf. Ginzberg, LJ, V. 275, 291.
6. Lev. Rab. 29.2; PRE, ch. 35; Pesiqta diR. Kahana 150b–151a; Mid. Tehillim 347.
7. PRE, ch. 35; Mid. Tehillim 400.

*

1. Bethel, which had been a Canaanite shrine long before the Hebrew patriarchal age, lies ten miles north of Jerusalem and about a mile east of Luz. Its name is preserved by the Arab village of Betin. Archaeological evidence shows almost continuous settlement of this area from the twenty-first century B.C. until the first century A.D. The holiness of Bethel was confirmed by the myth of Abraham's having sacrificed, both on his way to Egypt (see 26. *a*) and on his return, at a place between Bethel and Ai (see 27. *a*). In the semi-historic days of the Judges, God's Tent of Assembly containing the Ark was kept there (*Judges* XX. 18, 26–27; XXI. 2–4). Bethel's religious importance remained supreme until the reign of Saul (1 *Samuel* X. 3 and XIII. 4) and, though declining somewhat after Solomon built the Temple at Jerusalem, revived when Rehoboam and Jeroboam divided his empire between them and the Northern Kingdom chose Bethel as its central sanctuary (1 *Kings* XII. 29–33).

2. The Ladder myth, establishing Bethel as the 'Gate of Heaven' revealed by God to the founder of Israel, authorizing the anointment of a famous local *massebah*, or sacred pillar, and sanctifying the payment of tithes (see 27. 5), dates from the days of the Judges. But the version identifying Bethel with Mount Moriah, and Jacob's stone-pillow with the rocky

summit on which Solomon built his Temple, must post-date King Josiah's destruction or desecration (628 B.C.) of all the 'high places' sacred to the Canaanite goddesses Anath and Asherah, and his reformation of Temple worship at Jerusalem. Only then could the scene of Jacob's vision be arbitrarily transferred to Jerusalem from the well-known shrine of Bethel.

3. God's blessing is unconditional, but Jacob feels impelled to promise Him thank-offerings: namely, honoured residence in the pillar and a tithe of all riches won by divine favour. His plea for food, clothes and a safe journey underlies the midrashic story of how Eliphaz robbed him.

4. The rungs up which the guardian angels climbed represent years of their nations' rule over Israel: namely, seventy years of Babylonian exile—from the fall of the First Temple (586 B.C.) to the completion of the Second (516 B.C. or, more precisely, 515 B.C.); the subsequent fifty-two (in fact, fifty-eight) years of dependence on the Medes, which closed with Ezra's leading back his group of exiles in the reign of Cyrus (457 B.C.); and one hundred and eighty years of Hellenistic rule—from the conquest of Palestine by Alexander the Great (333 B.C.) to the re-establishment of an independent Jewish kingdom by the Maccabees (153 B.C.). Edom's unbroken ascent (see 40. 4 and 41. 3) shows that this particular midrash dates from the period of Roman control over Palestine, which began with Pompey's capture of Jerusalem in 63 B.C. and continued until the Persian invasion of 614–629 A.D.

5. The Greek word *baetylos* signified a cone-shaped pillar, periodically anointed with oil, wine or blood, in which a god resided, and which was often said to have fallen from heaven—like the thunder-stone sacred to the God Terminus at Rome, or the Palladium of Troy. Since the Greeks personified 'Baetylus' as a son of the Sky-god Uranus and the Earth-mother Gaea; and since, according to Sanchuniathon, El (identified by Philo of Byblus with Cronus) had the same nativity, *baetylos* is likely to be a borrowing from the Phoenician or Hebrew *Beth-El*, meaning 'the House of the God El'. Hesychius also records that the stone substituted for the infant Zeus, which Uranus swallowed and afterwards disgorged, was shown at Delphi and called 'Baetylus'; priests oiled it every day and, according to Pausanias, covered it with raw wool on solemn occasions. Photius, the ninth-century Byzantine scholar, mentions several 'baetyls' on Mount Lebanon, about which marvellous tales were told. The word could be applied to female deities also: thus in the Temple accounts from the late-fifth-century B.C. Jewish colony at Elephantine, a goddess is named 'Anath-baetyl'.

6. That the twelve patriarchs were pious men flatly contradicts *Genesis*. All except Reuben and the infant Benjamin conspired to murder their brother Joseph, then sold him into slavery and gave out that he had been killed by a wild beast. Reuben cuckolded Jacob, and earned his dying curse (*Genesis* XXXV. 22 and XLIX. 4—see 50. *a*). Levi and Simeon were similarly

cursed for their treacherous massacre at Shechem (*Genesis* XXXIV. 25–31; XLIX. 5–7—see 49. *d*); and Benjamin was promised a successful life wholly devoted to pillage (*Genesis* XLIX. 27—see 60. *e*). Yet the apocryphal *Testaments of the Twelve Patriarchs* presents every one of them as a fountain of piety and wisdom. Jesus quotes the *Testament of Joseph* (XVIII. 2) in *Matthew* V. 44; and the *Testament of Levi* (XIII. 5) in *Matthew* VI. 19.

44

JACOB'S MARRIAGES

(*a*) Continuing his journey to Padan-Aram, Jacob saw three flocks lying around a well near the city. The shepherds whom he questioned, answered that they knew Laban son of Nahor—'And look, here comes his daughter Rachel with the sheep!'

'Why do you not water your flocks?' he asked.

'We are awaiting the other shepherds. They will help us to roll back yonder huge stone from the well-head.'

When Rachel arrived, leading Laban's flock, Jacob rolled away the stone single-handed and watered the sheep for her—some say that the waters thereupon rose miraculously and maintained the same level throughout his stay.[1] He then revealed himself to Rachel as her cousin, kissed her, and wept. Some say he wept because, many years before, Eliezer had brought rich gifts from Abraham to this very spot, when proposing Rebekah's marriage with Isaac; but he, their son, now stood here destitute. Others say it was because the shepherds whispered jealously among themselves when he gave Rachel his cousinly kiss.[2]

(*b*) Rachel went home to announce Jacob's arrival, and soon Laban hurried to the well, embraced him, and invited him to the house. Laban hoped for even more valuable gifts than those brought by Eliezer and, though Jacob had come on foot without even a bundle, suspected that he kept gold in a belt beneath his garment. While they embraced, Laban searched but found no belt; then kissed him on his mouth to see whether it contained pearls. Jacob said plainly: 'Uncle, you will find no wealth hidden on me: I bring only greetings, having been robbed on the way by Eliphaz, son of my twin-brother Esau.'[3]

(*c*) Laban thought: 'He comes empty-handed, expecting to eat and drink at our table for a full month, or perhaps even a year!' Angrily he went to consult his teraphim.

Now, when making an oracular idol of this sort, the Aramaeans of Harran would murder a first-born male and preserve his head in brine,

oil, and spices. Then they would chant spells, place underneath the tongue a golden disc engraved with a demonic name, mortar the head into a wall, light lamps, prostrate themselves, and ask questions to which it whispered replies. They had another sort of teraphim, also: idols of gold and silver, fashioned piece by piece at certain calculated hours, and empowered by the stars to foretell the future—Laban, a famous astrologer, had such in his possession. He now bowed down before them and inquired: 'This guest who lodges in my house, eating bread without payment—how shall I treat him?' They whispered back: 'Beware of antagonizing a man whose stars are in so marvellous a conjunction! For his sake, God will bless whatever you do in house or field.' Laban pondered: 'What if I should ask Jacob to enter my service, and he demands high wages?' The teraphim, reading his thoughts, whispered again: 'Let his pay be a woman. He will demand only women. Whenever Jacob threatens to return home, offer him one more, and he will stay.'[4]

(*d*) After a month had passed, Laban asked Jacob: 'What shall your wages be?' Jacob replied: 'Let me serve seven years for your daughter Rachel.' Laban cried: 'I should rather have you as her husband than any other man in the world!' So the bargain was struck.[5]

(*e*) Some say that, at first, Rachel and her elder twin, Leah, were equally beautiful; but that, when Leah heard people say 'Rebekah's twin sons are bound to marry Laban's twin daughters; the elder taking the elder, and the younger, the younger,' she asked: 'What is known of Rebekah's son Esau?' They answered: 'His ways are evil, and his trade banditry.' 'And what is known of Jacob?' They answered: 'He is a righteous one, who dutifully minds his father's flocks.' Leah began to weep, sobbing: 'Alas! May God keep me from marriage with that wretch Esau!' Constant weeping deformed her eyes; whereas Rachel, who heard nothing but good of Jacob, grew more lovely still.[6]

(*f*) Jacob, though aware that elder daughters should be married before their sisters, thought: 'Esau already hates me because I tricked him out of birthright and blessing; now, if I take her, he may come and murder me. I dare sue only for Rachel.'[7]

(*g*) Rachel warned Jacob: 'Do not trust my scheming father!' Jacob boasted: 'I will match my wits against his.' She asked: 'Are the righteous then free to deceive?' He answered: 'They may counter fraud with fraud. Tell me, what does your father plan?' 'I fear,' said Rachel, 'that he will order Leah to take my place in the darkness of the nuptial chamber; which can easily be done here in the East, where

no man enjoys his wife by either sunlight or lamplight. I have heard that it is otherwise in the sinful West.'

'Then let us agree upon a sign,' Jacob said. 'I shall accept the woman who first touches the great toe of my right foot; next, my right thumb; and finally, my right ear lobe.'

'I will remember those signs,' Rachel answered.[8]

(*h*) Jacob told Laban: 'I know that you Easterners are masters of evasion. Understand then, that I will serve seven years for Rachel, your younger daughter; and not for Leah, your elder daughter with the deformed eyes; nor for any other woman named Rachel, whom you may fetch in from the market-place!'

'We understand each other well, Nephew,' replied Laban.[9]

(*i*) Jacob served Laban seven years, and they seemed no longer than a week, so deeply did he love Rachel. On the very day they ended, he went to Laban saying: 'Come, Uncle, prepare the wedding feast!' Laban invited all Padan-Aram to his house, but sent Leah veiled into the nuptial chamber that night, and Jacob did not discover the fraud until morning! For Rachel, though she loved Jacob dearly, also loved Leah, and said to herself: 'I fear that from ignorance of our secret signs, my sister will be put to shame. I must therefore disclose them.' Thus, when Jacob called Leah 'Rachel', she replied 'Here I am,' in Rachel's voice; and touched, in turn, the great toe of his right foot, his right thumb and right ear lobe.[10]

(*j*) At the first light of dawn, Jacob reproached Leah angrily with: 'Deceiver, daughter of a deceiver!' Leah smiled and said: 'No teacher without his pupil: having heard from your own lips how my blind uncle Isaac called you "Esau", and how you replied in Esau's voice, I bore your lesson in mind.' Later, God granted Rachel, as a reward for this sisterly kindness, that Samson, Joshua and King Saul should be her descendants.

Jacob also reproached Laban: 'I served seven years for Rachel, why have you defrauded me? Take back your daughter Leah, and let me go. That was a wicked act!'

Laban answered mildly: 'It is not our custom, and forbidden in the Heavenly Tablets, to give away a younger daughter before the elder. Do not be vexed, but make your posterity observe the law; and thank me for teaching you by example. Rachel, too, shall be yours as soon as this wedding feast has ended; you must buy her by serving seven years more.'[11]

(*k*) Jacob agreed, and Laban, remembering the teraphim's advice, gave him two women besides Leah and Rachel: namely Zilpah, Leah's

bondmaid, and Bilhah, Rachel's bondmaid. They were Laban's own daughters by concubines; and later Jacob took both to his bed.[12]

1. *Genesis* XXIX. 1–10; PRE, ch. 36; Gen. Rab. 817; Targum Yer. *ad Gen.* XXVIII. 22 and XXI. 22.
2. *Genesis* XXIX. 11–12; Gen. Rab. 811–12.
3. *Genesis* XXIX. 12–13; Mid. Hagadol Gen. 460–61.
4. Yalqut Reubeni *ad Gen.* XXIX. 15; Tanhuma Wayetse 40b; PRE, ch. 36; Sepher Hayashar 103.
5. *Genesis* XXIX. 14–19; Gen. Rab. 813–14.
6. B. Baba Bathra 123a; Tanhuma Buber Gen. 152, 157; Gen. Rab. 815–16, 821–22.
7. Tanhuma Buber Gen. 153, 157.
8. Gen. Rab. 817–19; Targum Yer. *ad Gen.* XXIX. 22; Sepher Hayashar 100–01; B. Megilla 13b; B. Baba Bathra 123a; Mid. Hagadol Gen. 463–64; Azulai, *Hesed le-Abraham* II. 6.
9. Gen. Rab. 816.
10. *Genesis* XXIX. 20–24; B. Megilla 13b; B. Baba Bathra 123a; Gen. Rab. 819.
11. *Genesis* XXIX. 25–27; Gen. Rab. 814, 819; Tanhuma Buber Gen. 153; B. Sukka 27b; B. Megilla 13b; B. Baba Bathra 123a; *Jubilees* XXVIII. 4–9.
12. *Genesis* XXIX. 28–30; Gen. Rab. 870; PRE, ch. 36; Targum Yer. *ad Gen.* XXIX. 24; Bereshit Rabbati 119.

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1. Only Isaac's sympathy for his first-born son Esau could have decided him not to give Jacob a suitable bride-price; but, lest this harshness might read like a repudiation of the stolen blessing, we are told of Eliphaz's brigandage—with which Jacob, somewhat implausibly, excuses his empty-handed arrival. Laban will have realized that Isaac who, as Abraham's heir, could buy Jacob the most expensive bride in Harran, had driven him from home, unattended and in disgrace. But impecunious young Arab villagers still often serve a future father-in-law, instead of paying a bride-price; and Jacob furnishes them with an honourable precedent.

2. Laban's answer to Jacob's complaint: 'It is not our custom to give away the younger daughter before the elder' (*Genesis* XXIX. 26) implies that force of local custom annuls any individual undertaking which may contradict it. Jacob's acceptance of this view is proved by his subsequent silence; and the myth thus validates an 'excellent rule' which the *Book of Jubilees* wished to make binding on all Israel.

3. Polygamy remains legal in the Middle East for both Moslems and Jews, but is rarely practised. Marriage to two sisters, though prohibited by *Leviticus* XVIII. 18, must have been tolerated as late as the sixth century B.C., since Jeremiah (III. 6 ff) and Ezekiel (XXIII. 1 ff) symbolically speak of God's marriage to the sisters Israel and Judah, or Aholah and Aholibah.

4. 'Easterners' who insisted on darkness in the nuptial chamber included the Harranians, Persians and Medes. Jacob was suspected of Western immodesty: such as Absalom displayed when he had intercourse with his father's harem under an awning in the sight of all Israel (2 *Samuel* XVI. 22).

45

BIRTH OF THE TWELVE PATRIARCHS

(*a*) Because Jacob had hated Leah ever since she was foisted upon him by Laban, God in His compassion let her bear a son. She named him 'Reuben', saying: 'God has *seen my misery;* now Jacob will love me'; and her second son 'Simeon', saying: 'God *listened* to my prayer, and gave me another child'; and her third son 'Levi', saying: 'My husband will be *joined* to me in love: I have borne him three sons'; and her fourth son 'Judah', saying: 'Now indeed do I *praise God!*' Then, for a while, at Rachel's request, Jacob no longer slept with Leah.

Rachel, still barren, told Jacob: 'I shall die unless you give me children!'

He asked angrily: 'Is it my fault that God closed your womb?'

Rachel pleaded: 'At least pray over me, as Abraham prayed over Sarah.'

He asked again: 'But would you do as Sarah did, and lay a rival in my bed?'

'If it be jealousy that keeps me barren,' Rachel answered, 'take my bondmaid Bilhah, and reckon any child she bears as mine.'

Jacob accordingly took Bilhah to his bed, and when she bore a son, Rachel cried: 'God has been my *judge* and granted my plea!' She therefore named the child 'Dan'. Bilhah also bore a second son; and Rachel, saying: 'I have been a *wrestler* and won my bout against God!', named him 'Naphtali'.

Leah, not to be outdone in kindness, let Jacob use Zilpah, her own bondmaid, as his concubine. When Zilpah bore a son, Leah said: 'What *fortune!*', and named him 'Gad'. Zilpah likewise bore a second son, and Leah, saying: 'Now all women will call me *happy!*', named him 'Asher'. After this, Jacob slept only with Rachel; and Leah learned to hate her bitterly. But Rachel had constant fears of being sent back to Padan-Aram as a barren stock, and there claimed by her cousin Esau.[1]

(*b*) One day, however, during the wheat harvest, Leah's son Reuben was tending Jacob's ass, when he found mandrakes in a gully.

These magical roots resemble a man's lower members; the flower is flame-coloured and, at dusk, sends out strange rays like lightning. They grow in the valley of Baaras, which lies to the north of Machaerus in Judah, and can not only increase a woman's attraction for her husband, but cure her of barrenness. Mandrakes struggle fiercely against the hand that plucks them, unless menstruous blood, or a woman's water, be poured over them; even so they are certain death to touch, unless held legs downward. Mandrake-diggers trench the plant about until only its root tips remain fast in the ground; then they tie a dog to it by a cord, and walk away. The dog follows, pulls up the plant, and dies at once; which satisfies the mandrake's vengeful spirit.[2]

(*c*) Reuben, not recognizing the mandrakes by their fetid, lance-like leaves, innocently tethered his ass to them and walked off. The ass soon pulled out the mandrakes, which gave a blood-curdling shriek; and it fell dead. Reuben thereupon brought them home for his mother Leah, to show what had killed the beast; but Rachel met him on the way and snatched the mandrakes from his hands. Reuben wept aloud, and Leah ran up, asking what ailed him. 'She has stolen my little men,' he sobbed. 'Give them back at once!' Leah commanded Rachel. 'No, no,' she answered wildly, weeping too; 'these little men shall be my sons, since God has given me no others.' Leah screamed: 'Is it not enough that you have stolen my husband? Do you now also wish to rob his eldest son?'

Rachel pleaded: 'Give me those mandrakes, and Jacob shall lie with you tonight.'

Leah dared not scorn this offer and, when she heard the braying of Jacob's ass as he rode home from the fields at dusk, hurried to meet him. 'You must share my bed tonight,' she cried. 'I have hired you with your son's mandrakes.'

Jacob grudgingly complied and Leah, conceiving again, bore him a fifth son, whom she named 'Issachar', saying: 'God has rewarded my *hire!*' Indeed, God honoured Leah's disregard of woman's modesty in thus hiring Jacob—not for lust but from a desire to enlarge the tribes of Israel. He decreed that Issachar's sons should always possess a peculiar understanding of the weather and of astronomy.

Then Rachel, having grated and eaten the mandrakes, conceived at last and bore a son. She named him 'Joseph', saying: 'God has *taken away* my reproach! O may He *add* to me a second son also!'[3]

(*d*) Leah afterwards bore a sixth son, whom she named 'Zebulun',

saying: 'God has given me a good *dowry*; now Jacob will surely *dwell* in my tent, since I have borne him six sons!'[4]

(*e*) Benjamin was born many years later, during Jacob's return from Padan-Aram. He had brought his flocks, herds, and wives through Bethel and, just before they reached Ephrath, the pangs of labour overtook Rachel. When, after a day or more, her child finally appeared, the midwife cried: 'Courage: once more you have a son!', Rachel, worn out by travail, died whispering: 'Yes, in truth, he is *the son of my sorrow!*' She thus named him 'Benoni'; but Jacob called him 'Benjamin', which means 'Son of my right hand'. Grieving that he could not lay Rachel to rest in the Cave of Machpelah, Jacob set a pillar over her grave, still to be seen at Ephrath, near Ramah.[5]

(*f*) All the twelve patriarchs, except Joseph, had twin sisters whom they later married—Benjamin had two. Leah also bore a daughter, Dinah, without a male twin. Jacob would have divorced Leah, but she gave him so many sons that he felt bound at last to style her the head of his harem.[6]

(*g*) Some say that to commemorate Reuben's finding of the mandrakes, his tribe always carried a mannikin on their standard. Others, that Rachel never ate these roots—which would have been sorcery—but entrusted them to a priest; and that God rewarded her with two sons for having conquered so strong a temptation.[7]

1. *Genesis* XXIX. 31; XXX. 13; Gen. Rab. 829–30; Tanhuma Buber Gen. 158; Agadat Bereshit 103–05.
2. *Genesis* XXX. 14; Gen. Rab. 837; Yer. Erubin 26c; Yer. Shabbat 8b; Zohar Gen. 268, 314; Josephus, *Wars* VII. 6.3.
3. *Genesis* XXX. 14–24; Midrash Agada Gen. 112; Abraham Saba, *Seror HaMor*, Venice, 1523, p. 34a; *Test. of Issachar* I–II; Gen. Rab. 841, 1282; B. Niddah 31a; Mid. Leqah Tobh Gen. 152; B. Erubin 100b.
4. *Genesis* XXX. 19–20.
5. *Genesis* XXXV. 16–20.
6. *Genesis* XXX. 19–21; PRE, ch. 36; B. Baba Bathra 123a; Gen. Rab. 823.
7. Sepher Haqane 32b; Midrash Agada Num. 78; *Test. of Issachar* II.

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1. *Genesis* supplies popular etymologies for the names of the twelve patriarchs, few of them plausible. *R'ubhen* (Reuben), taken to mean 'See, a son!' cannot be construed as *ra'ah b'onyi*, 'He saw my misery' (see 50. 3). And although 'Dan' has been correctly derived from the root *dan*, 'to judge', in both *Genesis* XXX. 6 and XLIX. 16, and although Rachel's words 'God has judged me!' (*dananni elohim*) correspond with the Akkadian *shamash idinanni*, 'may Shamash judge me!' and are paralleled in Amorite and Katabanian names, yet Dan will originally have been an epithet of the tribal patron. 'Dinah' is the feminine form of 'Dan'.

2. The Ephraimites won their tribal name 'fertile tract' from the well-watered range of hills which they occupied about 1230 B.C. in the conquest of Palestine; and 'Benjamin', ('son of my right hand' or 'son of the South') meant that this tribe held Southern Ephraim. 'Ben-oni', however, the original name, suggests 'son of On'—an Egyptian city mentioned in *Genesis* XLI. 45 as the home of Joseph's father-in-law, from which Benjamin may have migrated with the two Rachel tribes and the priestly clan of Levi. Zilpah's two sons, Gad and Asher, bear the name of Aramaeo-Canaanite deities. Gad was the god of good luck, which is the meaning of his name in Hebrew, Aramaic, Syrian and Arabic, and his worship spread to Palmyra, Phoenicia and all Arabia. '*Ba Gad!*', Leah's alleged exclamation at the birth of Gad, would be understood simply as 'Good luck!' 'Asher' is the Amorite Ashir (see 35. 3), the masculine form of 'Asherah', a name of the wide-reigning fertility-goddess otherwise known as Atherat, Ashirat, Ashirtu, or Ashratu. 'Issachar' probably means 'Sakar's man'; Sakar or Sokar being the Egyptian god of Memphis.

3. A midrashic passage shrewdly points out that the Mosaic Law governing the inheritance of sons borne to a man by two co-wives, one beloved and one hated (*Deuteronomy* XXI. 15–17) is based on this myth and rejects the precedent set by Jacob.

> *If a man have two wives, the one beloved and the other hated, and they bear him children, both the beloved and the hated; and if the first-born son be hers that is hated, then it shall be that in the day that he gives his inheritance he may not make the son of the beloved the first-born; but he shall acknowledge the first-born, the son of the hated, by giving him a double portion.*

For Jacob, in his farewell blessing, gave Joseph, Rachel's first-born son, a double portion and preference over Reuben, Leah's first-born.

4. The traditional order of the patriarchs' birth is that of seniority in the Leah-Rachel federation: later called 'Israel', although at first 'Israel' properly included only the Rachel tribes. Leah ('Wild Cow') and Rachel ('Ewe'), are titles of goddesses. The wild cow is the variously named Canaanite Moon-goddess; the Ewe-goddess, mother of a Ram-god, will have been worshipped by shepherds settled in Goshen. Leah's six sons seem to have been Aramaeans, of the earlier Abraham confederacy, who never settled in Egypt, but with whom their Rachel cousins made common cause after returning from Goshen under Joshua. Zilpah's 'sons' were doubtless tributaries of Leah; as Bilhah's were of Rachel (see 50. 2). Benjamin could not claim to be of Aramaean stock, though titularly a son of Rachel: his was a peculiar tribe, renowned for its accurate and ambidextrous slingers, for its ferocity in war, and for having provided the Israel federation with its first monarchy. The other Israelite tribes used bows, which means that

they were always out-ranged by at least fifty yards when opposed to the Benjamites. David's use of the sling against Goliath, and his close contact with Saul's court, suggests Benjamite blood. The other most famous slingers of the ancient world were Greeks—Achaeans, Acarnanians, and Rhodians, with the Rhodianized Balearics. Slings reached Britain about 500 B.C.

Benjamin's share of food, five times greater than his brothers' (*Genesis* XLIII. 34—see 58. *c*), probably refers to the inclusion in Benjamite territory of the most important Canaanite shrines: Bethel, Jericho, Ramah, Gilgal, Mizpeh, Jerusalem, Geba, Gibeah and Gibeon. Gibeon was a Hivite city, that is, of Achaean origin, and the behaviour of its ambassadors when they came as suppliants to Joshua (*Joshua* IX. 3 ff), was characteristically Greek; and Geba and Gibeah, similar formations, are often confused with Gibeon. The question of Benjamin's racial origin is complicated by the existence of a people to the north of Palestine, called Benē-jamina, whose chieftain bore the title Dāwidum, possibly the origin of 'David'. They are described in eighteenth-century B.C. documents from Mari on the Middle Euphrates, as a savage and predatory tribe, which recalls Benjamin's characterization in *Genesis* XLIX. 27. Whatever the connexion between these two Benjamite tribes, the 'Hebrew' Benjamin was welcomed by Ephraim and Manasseh, the Joseph-tribes, into their confederacy as a Son of Rachel, whose pillar stood on the frontier of the two territories, and was perhaps raised originally not merely as a *massebah* dedicated to their divine ancestress, but also as a memorial to the birth of this new federation. Rachel's death suggests the discontinuance of sacrificial gifts to the early Ewe-goddess, when her three 'sons' adopted the locally predominant Asherah worship.

5. A constant change of tribal areas complicates this subject. In later days Judah absorbed Benjamin, mentioned by Jeremiah (XXXIII. 13) as one of its provinces; and though in 1 *Samuel* X. 2 ff and *Jeremiah* XXXI. 15, which record the older version of this myth, Rachel's pillar is placed on the northern border of Benjamin, to the north of Jerusalem, yet a gloss on *Genesis* XXXV. 19, followed in XLVIII. 7, equates Ephrath with Bethlehem, David's birthplace, well inside the Judahite territory as delimited in *Joshua* XV. 5–10, and thus places Rachel's tomb to the south of Jerusalem. The present so-called 'Tomb of Rachel' on the Jerusalem-Bethlehem road, was known already to Matthew (II. 16–18), who equates Ramah with Bethlehem.

6. That each of the patriarchs, except Joseph, had a female twin whom he married, suggests a compromise in the days of the Judges between patriarchal and matrilineal institutions, and therefore joint worship of a god and goddess.

7. The forked fleshy root of the Spring Mandrake (*Mandragora officinarum*), black outside, soft and white inside, and about a foot long, resembles a human body with two legs; sometimes a short subsidiary root supplies the genitalia. Its stem is hairy; its flowers cup-shaped and a rich

purple in colour; its apples, which ripen at the time of the wheat harvest, are yellow, sweet, palatable, and still believed by Palestinian Arabs to cure barrenness. The Autumn Mandrake (*atropa mandragora*) is a late importation to Palestine. One of the Ras Shamra Ugaritic texts (fifteenth or fourteenth century B.C.), referring to a fertility cult, begins: 'Plant mandrakes in the earth . . .' The Ugaritic word for mandrakes, *ddym*, differs only dialectically from the Biblical Hebrew *dud'ym*. They were called *yabruhim* by the Aramaeans, because they *chased away* demons; and *sa'adin* by the Arabs, because *helpful* to health; and *dudaim* by the Hebrews, because they were *love-givers*.

8. That the mandrake shrieks on being uprooted was still a popular belief in Elizabethan times. Shakespeare writes in *Romeo and Juliet:*

> *And shrieks like mandrakes torn out of the earth*
> *That living mortals, hearing them, run mad.*

Pliny had noted, in his *Natural History*, the danger of roughly uprooting this plant, and recommended diggers to face west, with the wind behind them, and to use a sword for tracing three circles around it. He describes mandragora juice, extracted from the root, stem or fruit, as a valuable narcotic which ensures insensibility to pain during operations. This use is substantiated by Isodorus, Serapion, and other ancient physicians. Shakespeare lists mandragora among the 'drowsy syrups of the East'. Its anti-spasmodic virtue explains why it was held to cure barrenness—involuntary muscular tension in a woman might prevent complete congress. Whether Rachel ate the grated root or the fruit, is disputed: the *Testament of Issachar* favours the fruit. Her pathetic demand for the roots as 'little men', the only sons she would ever get, recalls an old Teutonic custom of converting the root into oracular images known as Gold-mannikins or Gallows-mannikins. The mandrake's prophetic power refers to babblings under narcotic influence.

9. A mediaeval midrash finds fictitious names and genealogies for all the patriarchs' wives. With the exception of Simeon and Judah who, according to *Genesis*, married Canaanite women, and Joseph, who married Asenath, the daughter of an Egyptian priest (see 56. *e*), the patriarchs are said to have decently married Aramaean cousins.

46

JACOB'S RETURN TO CANAAN

(*a*) Joseph was born at the close of his father's seven years' service for Rachel; and on the same day, as it happened, Rebekah at last sent for Jacob by her old nurse Deborah. When, however, he gave Laban notice that their engagement had ended, Laban urged him to stay on, promising to pay whatever wages, within reason, he might ask. Jacob said: 'It pleases me that you value my services. In enlarging your flocks and herds so prodigiously, God has truly blessed you on my account; yet it is high time now for me to enrich myself.'

'What do you consider a fair wage?' Laban asked.

He answered: 'Let me go through your flocks once a year, culling for myself all sheep with brown markings, and all banded or mottled goats.'

Laban agreed, and Jacob having entrusted his sons with the few beasts already so marked, continued to tend Laban's flocks, grazing them a three days' journey from his own. But when the tupping season came, he peeled rods of green poplar, almond and plane, so that the sap-wood showed through in white streaks, and set them above the watering troughs where Laban's ewes and she-goats drank. All those that conceived while facing them would, he knew, bear him banded or mottled lambs or kids. Nevertheless, Jacob took care to display the rods only when the stronger beasts drank, and to remove them from the sight of feebler ones. Soon his flocks consisted wholly of strong beasts, large numbers of which he bartered against slaves, camels and asses.[1]

(*b*) Jacob saw that Laban no longer trusted him, and heard his brothers-in-law Beor, Alib and Morash mutter: 'He is draining our father's wealth!' When God Himself told Jacob in a vision 'Return to the land of your birth, for I am with you,' he summoned Rachel and Leah, and said: 'Your father Laban cannot deny that I have served him faithfully, yet he no longer trusts me. He has changed my wages at least ten times: assigning me first the mottled and banded beasts; then the plain ones; then the mottled and banded again; then the plain once more. But God is surely with me, because the flocks always

bear whatever sort your father offers as my wage. He has warned me in a dream to return home.' Both Rachel and Leah answered: 'Indeed, our father Laban treats us like strangers now that we are yours, grudging our prosperity; although whatever God takes from him and bestows on you will be his grand-children's inheritance. Your duty is to obey God!'[2]

(*c*) While Laban was absent at a sheep-shearing, Jacob, without saying goodbye, mounted his family on camels, loaded his treasures on asses, and drove his flocks across the Euphrates towards Canaan.

Laban did not hear of this until the third day. Then he and his kinsmen went in pursuit and, a week later, overtook Jacob among the hills of Gilead. 'You have carried off my daughters as though they were prisoners of war!' he shouted. 'Why such secrecy? If apprised of your intentions, I should have given you a farewell feast with songs to the drum and harp; nor did you let me even kiss my daughters and grandsons goodbye! I would punish you severely for this indecorous behaviour, had not God restrained me in a vision last night. And while I can well understand your longing for home, how dare you steal my teraphim?'

Jacob answered: 'I went away without notice lest you might prevent Leah and Rachel from accompanying me. About your teraphim I know nothing. If one of my people has stolen it, he certainly merits death! Come, search my baggage in the presence of our kinsmen, and take whatever is yours.'

Laban searched first Jacob's tent, then Leah's, then Bilhah's, and Zilpah's, but in vain. When he visited Rachel's, she said: 'Forgive me, Father, for not rising to salute you; my monthly sickness is upon me.'

Laban searched the tent carefully, but again found nothing. She had hidden his teraphim in a saddle-bag, and seated herself on it.[3]

(*d*) Jacob reproached Laban: 'What stolen goods have you discovered, my lord? Bring them here! Lay them before our kinsmen, who shall then judge between us. In twenty years, have I ever let your ewes or she-goats miscarry? Have I slaughtered and eaten your rams? Whenever wild beasts or bandits preyed on your flocks, who but I bore the loss? By day the heat consumed me, and the frost by night; yet my vigilance never relaxed. I served fourteen years for your daughters, and a further six for your flocks—though you constantly altered our compact and, in the end, would have sent me away empty-handed, had God not seen my misery and delivered His judgement!'

Laban answered: 'Your children are born from my daughters, your flocks are bred from my flocks, and all that you possess was once

mine! How could I harm my own flesh and blood? Let us swear a covenant of peace, you and I, and set up a pillar to witness it.'

Jacob agreed. He raised a pillar, and Laban's kinsmen heaped stones into a *cairn of witness* between him and Jacob—at a place now called Jegar Sahadutha by the Aramaeans, and Gal-'ed, or Gilead, by the Hebrews. The region is named Mizpeh, because Laban said: 'May the God of my grandfather Nahor and of your grandfather Abraham, his brother, *watch* our deeds while we are no longer living in the same land! If you ill-treat my daughters by making other marriages where God alone can witness their misery, He shall surely judge you. Moreover, let this pillar and cairn mark the frontier between your kingdom and mine; neither of us shall lead armed men across it!'

Jacob took the oath, confirming it with sacrifices. Laban's people and his then ate together in peace; and early next morning Laban kissed his daughters and grand-children farewell and rode home. The power of this place was such that no Aramaean or Israelite afterwards dared violate the frontier until King David, angered by Hadadezer, King of Aram, broke the pillar in pieces, scattered the cairn, and took away Hadadezer's kingdom.[4]

(*e*) Rachel stole Laban's teraphim not only to prevent it from disclosing Jacob's flight, but to rid her father's house of idols. However, Jacob's curse on the unknown thief presently caused her death in childbirth; for Rachel had lied in telling Laban that she was still subject to her monthly courses. It is also said that when Laban finished his sheep-shearing and returned to Padan-Aram, he found the city well, which had been brimful ever since Rachel gave Jacob to drink, quite empty and dry—a disaster which told him of Jacob's flight.[5]

(*f*) Laban then sent his son Beor, his cousin Abihoreph, and ten others, to Mount Seir, warning Esau of Jacob's approach. Esau hurried forward vengefully, at the head of his servants and a force of Horite allies. Laban's messengers, however, visited Rebekah on their journey back to Padan-Aram, and when they gave her this news, she at once sent seventy-two of Isaac's armed servants to assist Jacob. 'But,' she said, 'beg my son to show Esau the most obsequious humility, to placate him with rich gifts, and truthfully answer all his questions.'[6]

1. *Genesis* xxx. 25–43; Sepher Hayashar 101–02.
2. *Genesis* xxxi. 1–16; Sepher Hayashar 99.
3. *Genesis* xxxi. 17–35.

4. *Genesis* XXXI. 36; XXXII. 1; PRE, ch. 36.
5. Tanhuma Wayetse 40b; PRE, ch. 36; Sepher Hayashar 103; Gen. Rab. 863; Targum Yer. *ad Gen.* XXXI. 21–22.
6. Sepher Hayashar 105–06.

*

1. Two Greek mythic heroes, Autolycus the master-thief and his rival in deceit, Sisyphus the Corinthian, appear here in the persons of Jacob and Laban. Hermes, god of thieves, shepherds and orators, had granted Autolycus power to metamorphose stolen beasts from horned to unhorned, white to black, and contrariwise. Sisyphus noticed that his herds grew steadily smaller, while those of his neighbour Autolycus increased. One day he engraved his own initials on the cattle's hooves. When, that night, Autolycus stole again, Sisyphus and a group of kinsmen tracked the cattle to Autolycus's farm-yard. Leaving them to confront the thief, he hurried around to the front door, entered secretly, and fathered the famous rascal Odysseus on Autolycus's daughter. Autolycus also stole horses from King Iphitus of Euboea, changed their appearance, and sold them to Heracles as if bred by himself. Iphitus followed their tracks to Tiryns, where he accused Heracles of the theft; and when he was unable to identify the stolen beasts, Heracles hurled him over the city walls. This involved Heracles in a fight against Apollo, but Zeus made them clasp hands again.

Sisyphus and Autolycus, like Jacob and Laban, matched deceit against deceit. Moreover, Jacob was aided by God, as Autolycus was by Hermes, and died like him in prosperous old age. Both myths seem to be drawn from the same ancient source; their resemblances are more numerous than their differences, and Sisyphus can be equated with Abraham in another myth (see 39. 1). Nevertheless, *Genesis* justifies Jacob's trickery as forced on him by Laban's miserliness. Nor does he steal grown beasts, but merely arranges that lambs and kids are born in colours favourable to him; whereas Rachel, who does steal, earns the death unwittingly decreed by her loving husband.

2. 'Teraphim' here refers to a single household god, somewhat smaller than the one which Saul's daughter Michal placed in her bed to form the lower half of a dummy—the upper being supplied by a goat's-hair quilt (1 *Samuel* XIX. 13 ff). Since Laban's teraphim fitted into the U-shaped bolster placed around a dromedary's hump to make a latform for baggage, or a litter, it cannot have been much longer than two feet.

Neither Rachel nor Michal are reproached because they consult teraphim (see 44. 6); any more than are the Danites who stole an oracular breastplate and a teraphim from the house of Micah the Ephraimite in order to set up a new sanctuary at Laish, and at the same time abducted the young Levite priest in charge of them (*Judges* XVII. 1; XVIII. 31). On the contrary, Micah's mother had piously cast this image from silver dedicated to the God of Israel (*Judges* XVII. 3–5); and Micah, after persuading the Levite

to officiate in his private chapel, had exclaimed with satisfaction: 'God will certainly favour me, now that I have a Levite as my priest!' (*Judges* v. 13).

Since Rachel's theft is treated in *Genesis* merely as a proof that she shared her husband's resentment against Laban, it must date from the days of the Judges. She will have intended to found a shrine in Aramaean style. Laban was obliged to respect her excuse: the horror of contact with a menstruous woman, or with anything that she has touched, still prevails in the Middle East; and a man who passes between two such women is thought liable to fall dead. The avoidance of this danger helps to maintain the strict separation between men and women in synagogues and mosques; although it was originally designed to keep festive gatherings from becoming orgiastic (M. Sukka V. 2 and parallel sources).

3. An assembly of kinsmen is the common judicial forum among nomad Arabs: their numbers, and the publicity given to a dispute, assure that both parties will accept the verdict.

4. Laban represents the Aramaeans of Mesopotamia, and the boundary stone and cairn prove that Mesopotamian power once extended as far south as Gilead. In the early days of the Hebrew monarchy, however, the nation threatening Israel from that quarter was not Mesopotamia but Syria—also known as *Aram*, though sometimes distinguished from Mesopotamia, *Aram-Naharayim*, by being called *Aram-Dameseq*, 'Aram of Damascus'. Laban thus came to represent Aram-Dameseq, and the quarrel between him and Israel was interpreted in this sense. When, after the death of David's son Solomon, Syria freed itself from Hebrew sovereignty, the two countries lived at peace—a situation reflected in the Gilead feast—under treaties of friendship (1 *Kings* xv. 18–20) until Ben-Hadad, King of Damascus, defeated Ahab, King of Israel, in 855 B.C.

5. Boundary cairns, consisting of five or six largish stones placed on top of each other, are still used in Israel and Jordan to divide fields, and the respect shown them is founded on the Mosaic curse against removal (*Deuteronomy* XXVII. 17).

The derivation of *Gilead* from *Gal-'ed* is popular etymology; *Gilead* represents the Arabic *jal'ad*, meaning 'strong or hard', which occurs in several Gileadite place names, such as Jebel Jal'ad, Khirbet Jal'ad and Khirbet Jal'ud.

47

JACOB AT PENIEL

(*a*) Jacob crossed the Jordan and, next evening, so numerous a company of angels met him beside the River Jabbok, that he exclaimed: 'Here are *two camps:* God's and mine!' Hence the city afterwards built there was called Mahanaim.

He sent a message to Esau on Mount Seir: 'Greeting to my lord Esau from his slave Jacob, who has lived at Padan-Aram these past twenty years and is now rich in camels, oxen, asses, flocks, and servants. He mentions this prosperity because he desires to enjoy my lord's favour.' The messengers, hurrying back, reported that Esau had already set out for the Jabbok at the head of four hundred men. Jacob, greatly alarmed, divided his retinue into *two camps,* each containing half of the flocks, herds, and women. 'If Esau plunders the first,' he thought, 'the second may yet escape.' Then he prayed to God for deliverance.

Jacob prepared gifts to send Esau: a flock of two hundred she-goats and twenty he-goats; another of two hundred ewes and twenty rams; a drove of thirty milch-camels with their colts; a herd of forty cows and ten bulls; another of twenty she-asses with ten foals. He told his herdsmen to ford the Jabbok in turns, leaving intervals of a bowshot between flocks, herds, and droves; and to answer Esau, when questioned: 'These beasts are a gift to my lord Esau from his slave Jacob, who follows humbly behind, desiring your favour.'

The herdsmen obeyed, and Esau treated them well; but Jacob delayed on the farther bank, while sending his whole household ahead, over the ford.[1]

(*b*) Left alone that evening, Jacob was attacked by an unseen presence, who wrestled with him all night and shrank the sinew of his thigh, so that he limped ever afterwards. At last the adversary cried: 'Let go, for dawn is near!' Jacob answered: 'I will not let go unless you bless me!' 'What is your name?' his adversary inquired and, when Jacob gave it, said: 'Henceforth you shall be called "Israel", because you have *wrestled with God* and with men, and remain undefeated.' Jacob then asked: 'And what is your name?', but was

answered: 'Why inquire? Is it not enough that I give you my blessing?' Jacob cried: 'I have seen *God's countenance*, and am still alive!' So the place was called 'Peniel'; and because of the injury done to Jacob's thigh, no Israelite since eats the thigh sinew of any beast.[2]

(*c*) Some say that God assumed the shape of a shepherd, or a brigand chief, who led Jacob's herds across the ford in return for help with his own; and that, when they went back to see whether any beast had been overlooked, He began to wrestle. Others say that Jacob's adversary was not God but Samael, the celestial guardian of Edom, trying to destroy Jacob; and that the heavenly hosts made ready to fly down if summoned. Yet God said: 'My servant Jacob needs no aid; his virtue protects him!'[3]

(*d*) Others, again, say that Jacob's adversary was Michael and that, when he cried, 'Let go, for dawn is near!', Jacob exclaimed: 'Are you then a thief, or a gambler, that you fear dawn?' To which Michael replied: 'No, but at dawn we angels must sing God's praises.' Observing Jacob's lameness, God questioned Michael: 'What have you done to My first-born son?' Michael answered: 'I shrank a sinew in Your honour.' God said: 'It is good. Henceforth, until the end of time, you shall have charge of Israel and his posterity! For the prince of angels should guard the prince of men; fire should guard fire, and head guard head!'[4]

(*e*) Still others say that Michael fought Jacob because he failed to pay the tithes vowed at Bethel twenty years earlier; and that, next morning, Jacob repentantly sacrificed victims by the hundred, also dedicating his son Levi as God's priest and collector of tithes.[5]

1. *Genesis* XXXII. 2–24.
2. *Genesis* XXXII. 25–33.
3. Gen. Rab. 910; Yalqut Reubeni *ad Gen.* XXXII. 25.
4. Yalqut Gen. 132; PRE, ch. 37.
5. PRE, ch. 37.

*

1. Mahanaim ('Two Camps'), the name of which is here given two alternative explanations, stood on the banks of the River Jabbok, some six miles eastward from Jordan, and became one of Solomon's twelve capital cities.

2. Each stage in Jacob's wanderings is charged with mythic significance. He founds settlements at Bethel, Mizpeh, Mahanaim, Peniel, Succoth—all of which derive their names from one of his acts or sayings—though the chronicler has omitted to mention that the Jabbok was so called because there Jacob 'strove' (*yeabheq*) with God. Later commentators made him

foresee the far-reaching effect of what he said or did. Thus, his order to the herdsmen 'Put a space betwixt drove and drove!' (*Genesis* XXII. 17), was read as advising his descendants always to keep a reserve for use in emergencies; and he is said to have prayed: 'Lord, when disasters fall upon Your children, pray leave a space between them, as I have done!'

3. Jacob speaks in the first person singular when referring to his kinship group (*Genesis* XXXII. 12; XXXIV. 30–31), and after the new name is accepted (XLIII. 6, 11; XLV. 28), his identification with the Israelite people becomes more and more pronounced (XLVI. 1–4). God tells him: 'Fear not to go down to Egypt, for there I shall make of thee a great nation . . . and I shall also surely bring thee up again!' And in *Genesis* XLVIII. 20, Jacob himself uses 'Israel' instead of 'Children of Israel'.

4. The widely differing midrashic views of this wrestling match between Jacob and the 'man' whom he afterwards identifies with God, are all prompted by pious embarrassment. God, the transcendental God of later Judaism, could never have demeaned himself by wrestling with a mortal and then begging him to release his hold. In any case, if He loved Jacob so well, and was so perfectly loved in return, why should they have struggled? And if the adversary was only an angel, should he be identified with Gabriel or Michael, or rather with the fallen angel Samael? Nevertheless, the notion that a pious man can struggle against God in prayer, and force Him to grant a blessing, was theologically admissible; Rachel had used the wrestling metaphor when she won her adoptive son 'Naphtali' from Him.

5. To make historic sense of this myth, one must ask such questions as these: on what occasion does a tribal hero wrestle? On what occasion does he change his name? What was the nature of Jacob's thigh injury? What was its magical effect? How is it related to the taboo on eating the flesh around thigh sinews? Why is this anecdote interpolated in the myth of Jacob's reunion with Esau? And since it seems historically agreed that 'Israel' at first contained only the Rachel tribes, what part does Rachel play here?

6. The answers are perhaps as follows. A tribal hero changes his name either when he commits manslaughter, flees from his country and is adopted by another tribe—but this does not apply to Jacob—or when he ascends a throne, or occupies a new country. The latter seems to have been the reason for Abraham's change of name (see 31. 3). Jacob's crossing of the Jabbok signified an important change in his position: hitherto he had been a hired servant of Laban, his father-in-law; now he was an independent chieftain, ready to enter and occupy his own tribal lands, secure in a parental blessing and a divine promise.

7. Arabic lexicographers explain that the nature of the lameness produced by injury to the sinew of the thigh-socket causes a person so afflicted to walk on the tips of his toes. Such a dislocation of the hip is common among wrestlers and was first described by Harpocrates. Displace-

ment of the femur-head lengthens the leg, tightens the thigh tendons, and puts the muscles into spasm—which makes for a rolling, swaggering walk, with the heel permanently raised, like that attributed by Homer to the God Hephaestus. A belief that contact with the jinn results in a loose-mannered gait as though disjointed, is found among the Arabs: perhaps a memory of the limping dance performed by devotees who believed themselves divinely possessed, like the prophets of Baal on Mount Carmel (1 *Kings* XVIII. 26). Beth Ḥoglah, near Jericho may have been so called for this reason, because *ḥajala* in Arabic means to hobble or hop, and both Jerome and Eusebius call Beth Ḥoglah 'the place of the ring-dance'. The Tyrians performed such limping dances in honour of Hercules Melkarth. It is possible therefore that the Peniel myth originally accounts for a limping ceremony which commemorated Jacob's triumphal entry into Canaan after wrestling with a rival.

8. The explanation of the name Israel in *Genesis* XXXII. 29 is popular etymology. In theophorous titles, the element containing the deity's name is the subject, not the object. Israel therefore means 'El strives', rather than 'He strove with El'; just as the original form of Jacob, *Ya'qobel*, means 'El protects' (see 38. 6), and just as the original meaning of Jerubbaal was not 'He fights against Baal' (*Judges* VI. 32), but 'Baal fights'. The intention of names such as these was to enlist divine help for those who bore them. *Israel* thus meant 'El strives against my enemies'.

9. The prime enemy to be faced by Jacob upon crossing the Jabbok was his twin Esau, from whose just anger he had fled twenty years before. In fact, one midrash presents Esau as Jacob's unknown adversary at Peniel, an identification based on his likening Esau's countenance to God's (*Genesis* XXXIII. 10). The midrashic statement that Rachel was afraid of being married to Esau (see 45. *a*) hints at an added motive for the twins' struggle: the rivalry for a beautiful woman, which already had occasioned, according to one version, the first fratricidal combat between Cain and Abel (see 16. *d*). But more than the love of a mortal woman may have been at stake. If Rachel stands for the Rachel tribes that were to be, then the fight between the twins is a mythical struggle for supremacy over tribal territories. Jacob won and sealed his victory by rich expiatory gifts to Esau, who thereupon vacated the land and withdrew to Seir (*Genesis* XXXVI. 6–8).

10. The *Exodus* account of Moses, the only other Israelite hero with whom God wrestled, curiously resembles Jacob's. Moses flees from Egypt in disgrace, serves Jethro the Midianite as a herdsman for the hand of his daughter Zipporah, whom he has treated courteously at a well and, returning home accompanied by his wife and sons, after a fiery vision of God—is suddenly attacked on the way by a supernatural being. Zipporah thereupon circumcises him—circumcision being, as the context shows, part of the marriage ceremony—and he later rules a Midianite-Israelite federation.

11. Nevertheless, struggles in nightmares caused by an unquiet conscience provide a common enough metaphor for struggles with God who, according to *Hosea* XIII. 7, became to the sinful people 'as a lion, as a leopard which watches on the way'. Nor could God's hand be readily distinguished from Satan's. Thus the plague punishing David's sin was sent by God in one version (2 *Samuel* XXIV. 1), but by Satan in another (1 *Chronicles* XXI. 1); which justifies the midrash's identification of Jacob's adversary with Samael. The adversary's refusal to give his name does not necessarily make him God, although God later refuses to disclose His to Moses (*Exodus* III. 14), or to Manoah, Samuel's father (*Judges* XIII. 17–18); because all deities were chary of revealing their names lest these might be used for improper purposes—which is the original sense of 'blasphemy'. Witches and sorcerers, throughout the Eastern Mediterranean, used long lists of divine names to strengthen their spells. The Romans had a habit of discovering the secret names of enemy gods by bribery or torture, and then enticing them to desert their cities: a technique known as *elicio*. Jesus, when expelling a devil from the madman at Gerasa, first demands his name (*Mark* V. 9).

12. Thigh-bones were sacred to the gods in Greece as well as Palestine and constituted the royal portion among the Hebrews (1 *Samuel* IX. 24). The practice of the Central African Bagiushu tribe—as reported by Mgr. Terhoorst, a Roman Catholic missionary—supports the anthropological rule 'No taboo without its particular relaxation.' The Bagiushu, though otherwise not cannibalistic, eat the flesh-covered thigh-bones of their dead chieftain, or of an enemy chieftain killed in battle, to inherit his courage; and leave all other parts of the body untouched. It cannot be proved that this practice prevailed in Biblical Canaan, but Samuel's dismemberment of the sacred King Agag 'before the Lord' is read by some scholars as a eucharistic human sacrifice akin to the Arabic *naqi'a*.

48

RECONCILIATION OF JACOB AND ESAU

(*a*) Jacob saw Esau approach with four hundred men. He divided his household into two camps: Bilhah, Zilpah and their children were in the advance camp; Rachel, Leah and their children in the other. But Jacob found courage to go ahead of them all and prostrate himself seven times as he neared Esau.

Esau ran towards his brother, embraced and kissed him; both of them weeping for joy. Then he inquired: 'Whose are yonder children?' Jacob answered: 'God in His mercy has given them to your slave; and these, my lord, are their mothers.' They all came forward in turn and bowed low before Esau, who asked: 'And yonder herds and droves, Brother, were they truly your gift to me?' Jacob replied: 'I trust that they will please my lord.' Esau thanked him kindly, but said: 'No, Brother, already I have more than enough livestock for my needs. Keep what is yours!' Jacob insisted: 'In token of your favour, my lord, pray deign to accept these poor gifts. I have seen my lord's countenance shine like God's. Indulge me this once, and take all, with your slave's blessing; for God in His mercy has greatly enriched me.'

To set Jacob's mind at ease, Esau accepted them, and said: 'Come, ride with me to my city in Seir!' Jacob answered: 'My lord knows that I cannot travel so fast as he. Let him go ahead of his slave, who rides at a pace to suit the lambs, kids, calves, foals and little children. It will be weeks before we can reach my lord's city.'

Esau said: 'May I at least leave men to escort you?'

'Pray do not trouble, my lord!' Jacob cried.

So Esau rode home, while Jacob proceeded to Succoth and there built himself a house, and *shelters* for his flocks and herds.[1]

(*b*) Some say that Jacob's message to Esau was: 'Thus speaks your slave Jacob: let my lord not think that the stolen blessing has stood me in good stead! Laban, during the twenty years of my service to him, deceived me time after time, grudging my wages, although I laboured faithfully. Yet God in His mercy at last bestowed oxen, asses, flocks, slaves, and bondmaids on your servant. I am now come

to Canaan, hoping for my lord's pardon when he hears this humble and truthful account.'

Esau is said to have answered the messengers contemptuously: 'Laban's sons have told me of your master Jacob's ingratitude: that he stole flocks and herds by sorcery, then fled without notice, abducting my cousins Leah and Rachel as though they were prisoners of war. The report does not astonish me: for this was how your master treated me too, long ago. I suffered in silence then; but now I shall ride out with an armed company and punish him as he deserves.'[2]

(*c*) Some say that when the brothers met they were moved by true affection; that Esau forgave Jacob as they kissed and embraced; and that equal loving-kindness was shown between the many cousins, their children. Others, however, say that when Esau fell upon Jacob's neck, he tried to bite through his jugular vein, but the neck became hard as ivory, blunting Esau's teeth, which he therefore gnashed in futile rage.[3]

(*d*) God reproved Jacob for calling Esau 'my lord', and himself 'your slave'. He also said: 'By likening Esau's countenance to Mine, you have profaned what is holy!' Jacob answered: 'Lord of the Universe, pardon the fault! For the sake of peace I flattered the Wicked One, so that he should not kill me and my people.' God cried: 'Then, by your life, I will confirm what you have said: henceforth, Israel shall be Edom's slave in this world, though his master in the next. And, because you called Esau "my lord" eight times, I shall cause eight kings to reign in Edom before any rise to rule over Israel!' And so it came about. The eight kings of Edom were Bela, son of Beor; Jobab, son of Zerah; Husham; Hadad, son of Bedad; Samlah; Saul; Baal-Hanan, son of Achbor; and Hadar.[4]

(*e*) Jacob gave Esau pearls and precious stones, as well as flocks and herds, knowing that no virtue lies in treasure got abroad, and that these gifts would return to his descendants. What was left over, he sold; and, heaping the gold together, asked Esau: 'Will you sell me your share of Machpelah for this heap of gold?' Esau agreed, and Jacob set himself to acquire more wealth in the blessed Land of Israel.[5]

(*f*) Jacob also prophesied: 'Edom shall oppress Israel for centuries; but at last all the nations of the world will rise, taking from him land after land, city after city until, thrown back upon Beth Gubrin, he finds the Messiah of Israel lying in wait. Fleeing thence to Bozrah, Edom will cry: "Have You not set Bozrah aside, O Lord, as a city of refuge?" God shall seize Edom by his locks and answer:

"The avenger of blood must destroy this murderer!", whereupon Elijah will slaughter him, spattering God's garment with Edom's blood.'[6]

1. *Genesis* XXXIII. 1–17.
2. Sepher Hayashar 106–107.
3. Sepher Hayashar 110; PRE, ch. 37.
4. PRE, ch. 37; Gen. Rab. 891; *Genesis* XXXVI. 31–39.
5. Tanhuma Buber Gen. 169.
6. Mid. Abkir, as quoted in Yalqut Gen. 133 (pp. 82b–83a).

*

1. The *Genesis* account consistently favours Esau at Jacob's expense: not only by modern ethical standards, but by those of ancient Palestine. Esau refrains from vengeance and fratricide, remains dutiful to his parents, worships Isaac's God and, no longer a wild and improvident hunter, succeeds so well as a pastoralist that he can afford to refuse a large gift of livestock in compensation for the theft of his blessing. Moreover, instead of repudiating the sale of the birthright, forced on him while he was starving, he peaceably evacuates the Canaanite pastures to which the agreement entitled Jacob, calls the cowardly wretch 'brother', weeps with pleasure at his return and, though Jacob's guilty conscience prompts him to shameful obsequiousness, forgives wholeheartedly. Then he rides back to prepare a royal welcome on Mount Seir—an invitation studiously neglected by Jacob.

It was a Jewish commonplace that the worst day in Israel's history had not been when Sennacherib led the Northern tribes into captivity, nor when Solomon's temple was destroyed by Nebuchadrezzar; but when seventy scholars translated the Scriptures into Greek at the command of Ptolemy II (285–246 B.C.). These Scriptures, which contained records of evil deeds done by their ancestors and reminders of God's punishment for continual backsliding, should never, it was thought, have been divulged to Israel's enemies. The Jacob-Esau myth must have embarrassed Jews of the Dispersal more than any other, since Jacob was Israel incarnate and they were heirs to his faults as well as his merits. Nor could midrashic glosses on the *Genesis* account—denigrating Esau and excusing Jacob—alter the scholarly text of the 'Septuagint'.

2. Again the puzzling question arises: how did the Israelites come to libel their eponymous ancestor in favour of their national enemy? The sole acceptable answer can be that the myth originated in Edom, and was brought to Jerusalem by Calebite and Kenazite clansmen early incorporated into Judah (see 42. 4). Judah was a son of Leah, traditionally opposed both to Benjamin—the Rachel tribe whose royal dynasty he overthrew, and whose territory he swallowed—and to the other four Rachel tribes, Ephraim, Manasseh, Gad, and Naphtali, which formed the hard core of the Northern Kingdom. Leah's hatred of Rachel is admitted in *Genesis*; and

the tradition of 'Israel' as originally consisting of Rachel tribes, with whom the Leah tribes made an uncomfortable alliance, will have encouraged the Edomite aristocracy of Judah—Caleb held Hebron and the ancestral shrine of Machpelah—to glorify their ancestor Esau at Israel's expense. Moreover, by the time that *Genesis* was committed to writing, the Southern Kingdom of Judaea had temporarily lost its martial pride; and Jacob's art of patient survival by bending yet never breaking, by using subterfuge instead of force, and by never accepting any but the Mosaic Law, passed as the height of wisdom.

3. First-century A.D. Pharisees discouraged Jews from permanent residence abroad by decreeing Italy and other parts of the Roman world 'unclean', and by demanding purification ceremonies when they came home. That Jacob gave Esau all his wealth refers, perhaps, to the enormous sums raised by foreign Jews for the Edomite King Herod's beautification of the Temple.

4. The prophecy of Edom's disaster at Bozrah—'Edom' means 'Rome'—has been borrowed from a blood-thirsty Messianic prophecy in *Isaiah* LXIII, beginning: 'Who is he that cometh from Edom, in reddened garments from Bozrah?'; and another, in *Jeremiah* XLIX. 13, prophesying Bozrah's perpetual desolation. But Isaiah's 'Bozrah' was either Bozrah in the Hauran, or Basra in the Persian Gulf, not the Edomite 'little Bozrah'; and Jeremiah's 'Bozrah' was Bezer, a Levitical city conquered by Moab, which appears as a city of refuge in *Deuteronomy* IV. 43. 'Beth Gubrin' is the Hebrew name of Eleutheropolis in Southern Judaea.

5. Only the last four of the eight Edomite kings listed in *Genesis* are certainly historical.

49

THE RAPE OF DINAH

(*a*) When Leah, after giving birth to six sons, conceived a seventh time, she pitied her barren sister Rachel, and prayed: 'O Lord, let this child be a girl, lest my sister Rachel should again grow jealous!' God then changed Leah's child from male to female, and told her: 'Because you pitied your sister Rachel, I will grant her a son.' Thus Dinah was born to Leah; and Joseph to Rachel.[1]

(*b*) Jacob feared that Esau would demand marriage with Dinah, as was his avuncular right; and therefore kept her hidden in a chest during the reunion at Mahanaim. God reproached Jacob for this, saying: 'Since you have acted uncharitably towards your brother Esau, Dinah shall bear children to Job the Uzzite, no kinsman of yours! Moreover, since you rebuffed a circumcised son of Abraham, she shall yield her maidenhead to an uncircumcised Canaanite; and since you denied her lawful wedlock, she shall be taken unlawfully!'[2]

(*c*) Dinah was modest and dutiful, never leaving Leah's tent without permission. One day, however, while Jacob pastured his flocks near Mount Ephraim, a prince named Shechem, the first-born son of Hamor the Hivite, brought girls to dance and beat drums near the Israelite camp. Dinah stood watching and, overcome by love, he lured her to his house in the city of Shechem, and there lay with her. Jacob learned of Dinah's disgrace during his sons' absence, and did nothing until they returned. That Shechem had treated Dinah like a harlot incensed them beyond measure. Yet the brothers cloaked their rage when Hamor came, on Shechem's behalf, asking Dinah's hand in marriage and saying: 'Come, my lords, live and trade among us! Since Shechem is set upon making Dinah his lawful wife, I will pay whatever bride-price you may demand; and it would make me happier yet if our two royal houses were allied by other unions also.'

Jacob let Leah's sons settle the matter. They told Hamor deceitfully: 'Alas, we cannot allow our sister to marry an uncircumcised Hivite; but if the men of Shechem will accept circumcision, our father's house and yours may then be securely allied by marriage.'[3]

(*d*) Hamor consulted with the leaders of Shechem, who agreed that every male should undergo immediate circumcision. Three days later, when the Shechemites' members were inflamed, Simeon and Levi, Dinah's full brothers, secretly entered the city, sword in hand, massacred Hamor, Shechem, and all their bedridden subjects, and took Dinah away. Jacob's other sons followed close behind. They sacked the houses of Shechem, drove off flocks, herds, asses from its fields, enslaved women and children. Jacob cried indignantly: 'You have made me odious in the eyes of every Hivite, Perizzite and Amorite! Now they will band together and destroy us.' But Simeon and Levi asked: 'Could we allow our sister to be treated as a harlot?'[4]

(*e*) Some say, that though six hundred and forty-five Shechemite men and two hundred and seventy-six boys were circumcised, yet Hamor had been warned by his aged uncles, and by his father Hadkam, son of Pered, that this breach of custom would vex all Canaan, and that they would themselves raise an army to punish such impiety. Hamor explained that he had accepted circumcision only to deceive Jacob's sons: at Shechem's wedding feast, when the Israelites lay drunken and at ease, he would give the signal for their massacre. Dinah secretly sent her bondmaid to tell Simeon and Levi of Hamor's plan. They vowed that by the following night no man would be left alive in Shechem, and attacked the city at dawn. Though withstood by twenty bold Shechemites who had evaded circumcision, they killed eighteen: the other two ran and hid in a bitumen pit.[5]

(*f*) Hamor's Amorite allies, hearing the distant din of battle, hastened to Shechem and locked the city gates behind them, lest Jacob's other sons might reinforce Simeon and Levi. But Judah scaled the wall, flung himself on the enemy, and felled scores of them. Reuben, Issachar, Gad and the rest broke down the gate and rushed in, dealing death right and left. Together they slaughtered all the men of Shechem, besides three hundred infuriated wives who were hurling stones and tiles from the rooftops. Blood poured down the streets like a river. A second army of Amorites and Perizzites then came marching across the plain. Jacob took sword and bow, stationed himself at the gates and, crying 'Shall my sons fall into the hands of these Gentiles?', leaped at the enemy, cutting them down as a reaper does corn. Soon all was over. Jacob's sons divided the spoils, including numerous bondmen and children; also eighty-five virgins—one of whom, by name Bonah, Simeon made his wife.[6]

(*g*) Others say that Hamor had given Dinah leave to rejoin her family; but that she would not stir from Shechem's house, even

after the massacre, sobbing: 'How dare I show my face among kinsmen?' Only when Simeon swore to marry her himself, did she accompany him.[7]

(*h*) Dinah was already pregnant by Shechem, and bore him a posthumous daughter. Her brothers wished to kill the child, as custom demanded, lest any Canaanite might say 'The maidens of Israel are without shame!' Jacob, however, restrained them, hung about his grand-daughter's neck a silver disc on which were engraved the words 'Holy to God!', and laid her underneath a *thorn bush*—hence she was called 'Asenath'. That same day Michael, in the shape of an eagle, flew off with Asenath to On in Egypt, and there laid her beside God's altar. The priest, by name Potiphera, seeing that his wife was barren, brought Asenath up as his own child.

Many years later, when Joseph had saved Egypt from famine and made a progress through the land, women threw him thank-offerings. Among them was Asenath who, having no other gift, tossed Joseph her silver disc, which he caught as it flew by. He recognized the inscription and, knowing that she must be his own niece, married her.[8]

(*i*) After Joseph forgave his brothers, and sent them back to Canaan, his gifts included embroidered garments, and a load of myrrh, aloes, ointments and cosmetics for Dinah, who was now not only his sister and mother-in-law, but also a sister-in-law, having married Simeon and borne him a son named Saul.

Dinah at last died in Egypt. Simeon brought the bones home to Canaan, and buried them at Arbel, where her tomb is still shown. Others, however, say that Simeon divorced Dinah, and that she became the second wife of Job the Uzzite, when God restored him to prosperity. Job fathered seven sons and three daughters on her.[9]

1. Tanhuma Buber Gen. 157, 172; B. Berakhot 60a; Gen. Rab. 845; Yer. Berakhot 14a–14b.
2. Gen. Rab. 907–08, 928, 954; Mid. Agada Gen. 83, 85.
3. PRE, ch. 38; *Genesis* XXXIV. 1–19.
4. *Genesis* XXXIV. 20–31.
5. Sepher Hayashar 113–19; Mid. Leqah Tobh Gen. 174–75; Gen. Rab. 956, 965; Saba, *Tseror HaMor* on WaYehi 59c.
6. Sepher Hayashar, 113–19; Tanhuma Buber Introduction 127; Gen. Rab. 965–66.
7. Gen. Rab. 966; Mid. Sekhel Tobh 194; Mid. Hagadol Gen. 527.
8. PRE, ch. 38; Targum Yer. *Gen.* XLI. 45 and XLVI. 20; Yalqut Gen. 146; Sopherim, end; Hadar and Daat on *Gen.* XLI. 45; Hadar on *Gen.* XXXIV. 1; Yalqut Reubeni on *Gen.* XXXII. 25; Oppenheim, *Fabula Josephi et Asenathae*, Berlin, 1886, pp. 4 ff.
9. Gen. Rab. 966–67; Sepher Hayashar 202; Mid. Hagadol Gen. 527; Shu'aib, Wa-Yishlah 16a; *Test. of Job* I. 11.

*

1. Shechem, like Troy, was sacked in revenge for a princess's abduction by the king's son. Both Greeks and Hebrews seem to have borrowed this theme, separately, from the Ugaritic *Keret* epic, in which the God El orders Prince Keret to besiege Udum, where his lawful spouse Hurriya has taken refuge with her lover—though the King of Udum honourably offers to compensate his loss. In both cases the historical facts have been romantically obscured: the Trojan War was fought, it seems, for control of the Black Sea trade; Shechem was destroyed after a territorial dispute between Joshua's Israelites and their Hivite allies.

2. Dinah is said to have differed from her sisters—all born as twins to Jacob's other sons—in having a separate birth (see 45.*f*). Hers must therefore be regarded as an independent tribe of the Leah federation, which enjoyed not patriarchal but matriarchal, or semi-matriarchal, government—like the Epizephyrian Locrians of Calabria, about whose constitution Aristotle wrote a treatise. Patriarchy and matriarchy still co-exist in parts of Central Africa, as they did in ancient Greece: Hera's High Priestess of Argos attended meetings of the twelve-tribe Amphictyonic League, but was expected to wear a beard—all the other representatives being men.

3. Dinah's rape by Shechem suggests that, not long after Joshua's invasion of Canaan, her small tribe was overrun by Amorites of Shechem and that her allies, the Leah tribes of Simeon and Levi, took revenge by massacring them. Dinah then married Simeon—that is to say, the two tribes became temporarily united; but when Simeon forfeited his lands (*Genesis* XLIX. 5–7), and the tribal remnants joined Judah as a sub-clan (*Joshua* XIX. 1–9; 1 *Chronicles* IV. 24 ff)—which may explain why Simeon has been omitted from Moses' Blessing in *Deuteronomy* XXXIII.—Dinah lost her identity. However, we learn from a midrash that Asenath, Dinah's daughter by Shechem (ingeniously identified with Asenath, the High Priest of On's daughter—*Genesis* XLI. 45 ff) married Joseph. In other words, the tribe of Ephraim took over her former lands, an event anachronistically mentioned by Jacob in *Genesis* XL., when he blesses Ephraim, giving him 'one *shoulder* above your brothers, which I won from the Amorites with my sword and bow.' 'Shoulder' in Hebrew is *shechem*, and Jacob was conferring the sovereignty of Israel on Ephraim; because Shechem served until David's time as the political centre of Israel. A shoulder was the royal portion in Greece: when Creon expelled Oedipus from Thebes he laid the haunch, not the shoulder, before him at a sacrificial feast—as a token of his deposition.

4. The suggestion in *Genesis* that Dinah's downfall was caused by visiting the daughters of the land—that is to say, taking part in Canaanite orgies—disguises the fact that most Israelite girls did so in those early days, and points a familiar Jewish moral: 'Mothers, keep your daughters at home!'

5. Jacob's fight against the Amorites has been invented to account for

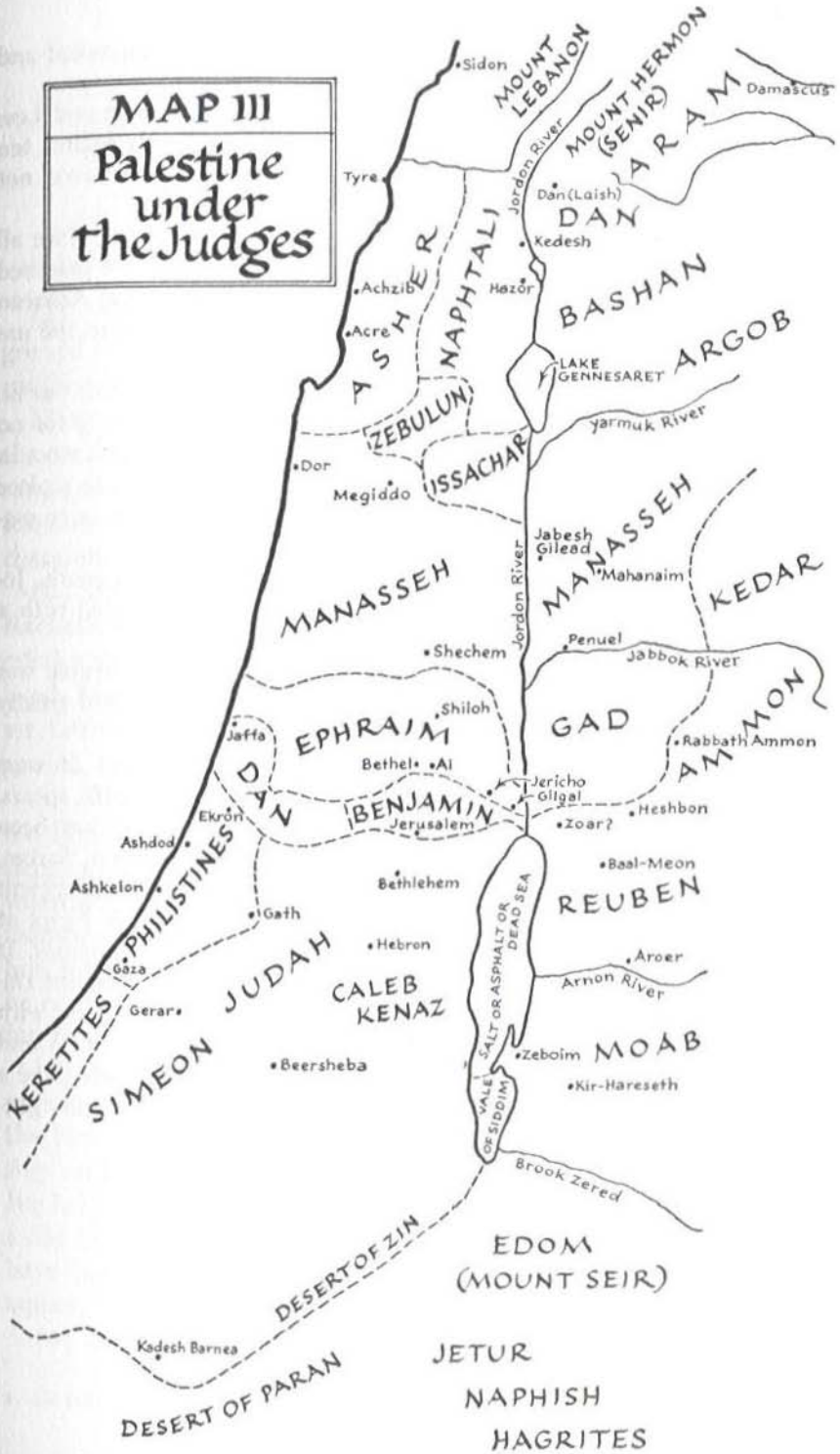
MAP III
Palestine under the Judges
Sidon
MOUNT LEBANON
MOUNT HERMON (SENIR)
ARAM
Damascus
Tyre
Jordan River
Dan (Laish)
DAN
Kedesh
ASHER
NAPHTALI
Hazor
BASHAN
Achzib
Acre
LAKE GENNESARET
ARGOB
ZEBULUN
Yarmuk River
Dor
ISSACHAR
Megiddo
Jabesh Gilead
MANASSEH
Mahanaim
KEDAR
MANASSEH
Jordan River
Shechem
Penuel
Jabbok River
Shiloh
GAD
AMMON
Jaffa
EPHRAIM
Rabbath Ammon
Bethel
Ai
Jericho
Gilgal
DAN
BENJAMIN
Ekron
Jerusalem
Heshbon
Zoar?
Ashdod
PHILISTINES
Baal-Meon
Ashkelon
Bethlehem
REUBEN
Gath
SALT OR ASPHALT OR DEAD SEA
Hebron
Aroer
Gaza
JUDAH
Arnon River
CALEB
KENAZ
Gerar
KERETITES
SIMEON
Zeboim
MOAB
Beersheba
Kir-Hareseth
VALE OF SIDDIM
Brook Zered
EDOM
(MOUNT SEIR)
DESERT OF ZIN
Kadesh Barnea
JETUR
NAPHISH
HAGRITES
DESERT OF PARAN

his boast, in the Blessing, that he won Shechem with his own sword and bow (*Genesis* XLIX. 8–9).

6. Midrashic commentators are at pains to show that Simeon and Levi did not merely massacre defenceless men, but fought gallantly against ten times their own number; also that Joseph correctly married his niece, not the daughter of an Egyptian priest.

7. The circumcision of the Shechemites is a puzzling incident, since all Palestinians, except the Philistines, are said by Herodotus to have practised it; but perhaps the Shechemites, here called 'Hivites', were recent Achaean immigrants. The custom had spread eastward from Egypt, where the use of flint lancets (*Exodus* IV. 25) proves its great antiquity.

8. That Dinah married Job after he made his peace with God, has no Scriptural sanction. But since both characters had suffered greatly for no fault of their own; and since we are told nothing about the woman who, in the last chapters of *Job*, bore Job seven sons and three daughters to replace those killed by a hurricane in the first chapter, Dinah's name at once suggests itself for such a marriage of convenience.

9. Asenath, daughter of Dinah, is a midrashic invention. Asenath, Joseph's wife (see 56. 5), has a genuine Egyptian name unconnected with a thorn bush (*sneh* in Hebrew).

10. Gabriel took the shape of an eagle because Potiphera's temple was sacred to the god Ra, and housed his Sun-eagle, or Phoenix, a bird greatly venerated by Israelite sages (see 12. *f* and 20. *k*).

11. The medieval *Sepher Hayashar* supplies a long account of wars fought between Jacob's sons and the Amorites, with swords, shields, spears, enormous boulders, and loud war cries. This Homeric fiction has been historically well conceived. Tappuah, Shiloh, Hazor, Beth-Horon, Sartan, Mahanaim and Gaash, the seven place names it mentions, are all ancient Ephraimite cities; and Ephraim himself (because he was born in Egypt at a later date) is carefully omitted from the roll of Israelite champions. It seems most improbable, however, that this war reflects even a genuine tradition of Joshua's later conquests, since the place names correspond with those found in the *Testament of Judah* (end of second century B.C.) and the somewhat later *Book of Jubilees*. The Beth-Horon battle seems to be a reminiscence of that fought by Judas the Maccabee against the Syrian general Seron (1 *Maccabees* III. 16).

50

REUBEN AND BILHAH

(*a*) While Jacob camped by the Tower of Eder in Judah, he was grieved to hear that Reuben had seduced Rachel's bondmaid Bilhah, mother of Asher and Naphtali, his own half-brothers.

Many years later when Jacob, on his death-bed, addressed each of the twelve patriarchs in turn, he told Reuben: 'Though the eldest son, and first proof of my manhood; though of great strength and fountain-like impetuosity; yet you have defiled my bed, and shall therefore not rule your brothers!'[1]

(*b*) Some say that Reuben was avenging Leah's wrongs; for after Rachel's death, Jacob set Bilhah's couch beside his own. Reuben cried angrily: 'My mother Leah suffered scorn enough while Rachel lived. Must she still bear it patiently?' He took away the couch and set Leah's in its place; then, because this plain warning went unregarded, he forced Bilhah—so that Jacob might never touch her again.[2]

(*c*) Reuben, on his death-bed, gave a different account of the matter. Having watched Bilhah bathe in a secluded stream, he could not sleep until he had enjoyed her. His opportunity came one evening when she lay drunken and naked in the tent. Although Bilhah remembered nothing afterwards, God saw Reuben's act and punished him for seven months with a cruel disease of the genitals. At length he confessed his sin to Jacob, and did seven years' penance—abstaining from wine, meat, dainties and merry-making.[3]

(*d*) Reuben, Jacob's first-born, should have inherited his blessing, priesthood, and kingship over Israel; but because he had sinned, the blessing was laid upon Joseph; the priesthood on Levi; the kingship on Judah. Jacob excused himself to Reuben: 'I served Laban for Rachel's sake, not for your mother Leah's. The ploughing and sowing I did in Leah should have been done in Rachel, and Joseph should have been my first-born. The first-born's right, therefore, is his by equity.'[4]

(*e*) Some charge Reuben with seducing Zilpah also.[5]

1. *Genesis* XXXV. 22; XLIX. 3–4; 1 *Chronicles* V. 1.

2. Gen. Rab. 1254–55; B. Shabbat 55b; Tanhuma Buber Gen. 218; Hadar 14d and 15d.
3. *Testament of Reuben* I. 1–10; III. 9–IV. 3.
4. Gen. Rab. 1253; Tanhuma Buber Gen. 218.
5. Gen. Rab. 1254.

*

1. No greater reproach attaches to Bilhah than to Tamar, seduced by Amnon (2 *Samuel* XIII); to Bathsheba, seduced by David (2 *Samuel* XI; XII); or to Dinah, seduced by Shechem (see 49). Hebrew myths treat women as fields to be ploughed and sown by godlike heroes—passive, and thus necessarily guiltless if the wrong farmer should enter. Sexual prohibitions in the Mosaic Law are addressed to men alone; and though proof of adultery sentences the woman as well as her lover to death by stoning, she is punished as an involuntary participant—like the luckless animal with which a man has committed bestiality (*Leviticus* XX. 10–18). The first-century Pharisees, however, despite a New Testament libel on them (*John* VIII), never stoned an adulterous couple: the woman was allowed to plead ignorance of the Law and, since the seducer could not suffer apart from her, both went free. Jesus therefore, by his timely quotation of *Deuteronomy* XVII. 2–7, must have saved the adulterous woman from Samaritan judges, who obeyed Moses literally, rather than from Pharisees.

2. The historical setting of this myth can only be guessed at, because the tribe of Reuben—said to have occupied the eastern side of Jordan, opposite Judah—has left no records: it vanished early from Israelite history, unnamed in Moabite inscriptions. Yet the meaning is clear: as titular head of the eight Leah tribes, a Reubenite chieftain seduced the tributary tribes of Dan and Naphtali from their allegiance to the Rachel federation. A conference of tribal representatives was held in the territory of Judah, the strongest Leah tribe; Eder lies close to Bethlehem.

3. Josephus and others spell Reuben as 'Reubel', which may be its earliest form. Moses' Blessing (*Exodus* XXXIII. 6) expresses a hope for Reuben's continued existence, despite the smallness of his numbers. But by the time of the Captivity two of his sons, or clans, namely Hezron and Carmi, had been admitted to the tribe of Judah and engrafted into his genealogy (1 *Chronicles* IV. 1; V. 3).

4. Since no sons were born of the Reuben-Bilhah incest, as they were to Lot's daughters (see 33. 1) and to Tamar (see 51. 1), a revolt, not a tribal affiliation, is the subject of this myth: indeed, the first act of a usurping king was to lie publicly, like Absalom, with his predecessor's harem (2 *Samuel* XVI. 20 ff)—and any ambitious movement in that direction was regarded as high treason, as when Abner lay with Saul's former concubine Rizpah (2 *Samuel* III. 7 ff), or when Adonijah petitioned Solomon for David's concubine Abishag (1 *Kings* II. 13 ff). It is therefore possible that this myth reflects the Leah tribes' revolt, under David of

Bethlehem, against their Rachelite overlord Saul the Benjamite; and that David could count on the support of Reuben and Gad, who had won the Bilhah tribes of Asher and Naphtali to his cause. David's main political strength clearly lay across Jordan in Gilead, where he later fled during Absalom's revolt (2 *Samuel* XVII. 24).

51

JUDAH AND TAMAR

(*a*) Judah parted from his eleven brothers and went southward to lodge with Hirah of Adullam. There he met and married Bath-Shua, the daughter of Shua, a Canaanite, who bore him three sons in the city of Chezib: Er, Onan and Shelah. In due time Judah chose Er a wife named Tamar, also a Canaanite; but God, forewarned of Er's wickedness, destroyed him, and Judah therefore ordered Onan to raise up children for his dead brother—a kindness later made obligatory by Moses in what is known as the Levirate Law. Onan, however, knew that no child born of such a union would be his, and so 'threshed within, but sowed without': that is to say, though often mounting Tamar, he always withdrew before ejaculation—a sin which God punished by death. Judah then said: 'Pray, Tamar, return awhile to your father's house at Enaim, and wear widow's weeds until my youngest son Shelah is old enough to marry you.' Yet, fearing that Shelah might be suddenly struck dead, like his brothers, Judah postponed the wedding year after year.[1]

(*b*) When Bath-Shua died, Judah, to drown his grief, attended a joyful sheep-shearing near Timnah; and Tamar, aware by now that she was being cheated, saw Judah pass through Enaim on his journey there. She said nothing but walked a little way out of the city, shed her widow's weeds, shrouded her face in a gaudy veil, came back, and sat down not far from the gate. Judah, returning at dusk, mistook Tamar for a sacred harlot, and asked: 'May I lie with you?'

'If the pay pleases me,' she replied, disguising her voice.

'Will a yearling kid be acceptable?'

'It will. Have you any kids here?'

'No, but I could send one from Adullam.'

'In that case, leave me a pledge.'

'Name it!'

'Your seal, cords and staff.'

Judah gave Tamar the pledge and they lay together; after which she stole off and secretly resumed her widow's weeds.

At Judah's request, his friend Hirah brought the promised kid to

Enaim, and asked all he met: 'Where shall I find the sacred harlot who sat outside the City gate on such and such a day?' They answered: 'We saw none such.'[2]

(*c*) Three months later, Judah heard that Tamar had plainly broken her marriage contract, being with child by some man other than Shelah. Obeying the custom of those days, he sentenced her to the stake. But as they led Tamar away, she sent Judah his seal, cords and staff, saying: 'If I must die, let the Israelite with whom I sinned also die; he will be known by these tokens.'

Judah, recognizing his own pledges, reversed the judgement. 'She shall live,' he pronounced, 'for I myself am at fault: not having honoured the marriage contract made with this woman on my son Shelah's behalf.' So Tamar went free; yet Judah could not touch her again, nor could she marry Shelah.[3]

(*d*) Tamar was brought to bed of twins. One of them thrust out a hand, but no sooner had the midwife tied a scarlet thread around his wrist, than he drew back, and his brother emerged first. She asked: 'How have you *broken through*?', and named him 'Perez'. Afterwards the first twin re-appeared, the scarlet thread still *shining* on his wrist; and she named him 'Zerah'.[4]

(*e*) Like all noble mothers of Israel, Tamar possessed the gift of prophecy. She foresaw that the Messiah would descend from her; and it was this prescience that prompted her to obey the ancient Amorite law by which every girl, before marriage, must spend seven days outside the city gate selling herself to strangers.

Some say that Judah, in his righteousness, refrained from Tamar at first, and walked on. But she prayed to God, at whose command the Angel of Carnal Desire flew down, whispering: 'Turn again, Judah! If you despise this woman, how shall Israel's kings and redeemers be born?' Judah therefore turned and lay with Tamar—though not before assuring himself that she was unmarried, an orphan, bodily pure, and a servant of the Living God. Afterwards Tamar, rather than tell the messengers who it was that had given her the pledges, left the revelation to Judah. And some say that because of her prudence in this matter—since a righteous person will rather burn than publicly shame a kinsman—Judah not only acknowledged the twins as his own, but continued to cheer Tamar in her widowhood.[5]

1. *Genesis* XXXVIII. 1–12.
2. *Genesis* XXXVIII. 12–23.
3. *Genesis* XXXVIII. 24–26.

4. *Genesis* XXXVIII. 27–30.
5. Gen. Rab. 1042, 1044; Tanhuma Buber Introd. 129 and Gen. 187; Mid. Hagadol Gen. 569, 572, 574; *Test. of Judah* XII; XIV. 3–5; B. Sota 10a–b.

*

1. It has been suggested that *Hosea* XII. 1 should read: 'Judah again separated himself from God, while remaining faithful to the *q'deshim* ("holy ones")'—meaning that he separated himself from his brothers, and adopted Canaanite religious customs, which included the *q'deshim* cult. The *q'deshim* were *kelebites*, or 'dog priests': male prostitutes dressed as women, who remained active under the later Judaean monarchy (1 *Kings* XV. 12; XXII. 47; 2 *Kings* XXIII. 7) in quarters assigned to them on Mount Zion itself. The admission of Caleb into the tribe of Judah supports this sense, which is consonant with Judah's unashamed enjoyment of a *q'deshah*, or sacred prostitute. The *q'deshah's* customary donation of her earnings to Temple funds was forbidden in the same Deuteronomic text as that of the *q'deshim* (*Deuteronomy* XXIII. 18). The last Scriptural mention of kelebites occurs in *Revelations* XXII. 15.

2. This ancient myth is securely attached to a small area north-west of Hebron, where most of the place names are still preserved. Adullam, the seat of a Canaanite king dispossessed by Joshua (*Joshua* XII. 15), is Khirbet 'Id al-Ma, some eleven miles north-west of Hebron; Chezib, or Achzib, or Cozeba (1 *Chronicles* IV. 22) is 'En al-Kazbah in the Wadi al-Sant; Timnah, between Bethlehem and Beit Nattif, is Khirbet Tibna. Only Enaim, lying between Adullam and Timnah, has disappeared since Talmudic times, when it was known as Kefar Enaim (*Pesiqta Rabbati* 23).

3. The brothers Er, Onan, and Shelah—Er's sins are not specified, but his name reversed spells *wicked* in Hebrew—represent three original Judahite clans, the two senior of which declined in importance. By the time of the Babylonian captivity, Er had come to rank as a son, or subclan, of Shelah (1 *Chronicles* IV. 21); while Onan ranked merely as a son of Jerachmeel, son of Hezron (see 50. 3), son of Perez (1 *Chronicles* II. 26). Perez (or Pharez) had taken precedence even of Shelah; and Zerah, whom he dispossessed at birth, was lost to history. Arab tribal genealogists still record the rise and fall of clans in precisely this manner.

4. Tamar's sentence to death by burning antedates *Deuteronomy* XXII. 23–24, which condemns a wife or betrothed woman taken in adultery to be stoned; burning, in the Mosaic Law, was reserved for erring daughters of priests (*Leviticus* XXI. 9). Yet no stigma attached in early Judaea to men who lay with prostitutes—so long as these were not the property of a husband, or father, or in a state of ritual impurity; nor did they draw any clear distinction between a *zonah*, or lay prostitute, and a *q'deshah*, or sacred prostitute.

5. It is hinted here that Judah suspected Tamar of being bewitched, like

Raguel's daughter Sara (*Tobit* VIII), whose six husbands had been mysteriously murdered, one after the other, on their wedding nights, by a jealous spirit. As a woman betrothed to an Israelite, Tamar took grave risks in playing the harlot, but since she handled the matter discreetly and got children from the man who had wrongfully denied them to her, she became exalted in popular tradition and listed with Rachel and Leah as a 'heroic mother of Israel' (*Ruth* IV. 12). Like Ruth the Moabitess, and Rahab the sacred harlot of Jericho (*Joshua* II), this Canaanite woman became (through Perez) an ancestress of David, and thus of the promised Messiah (see *Matthew* I. 3–6).

6. *Tamar* means 'palm-tree', and the palm was sacred to the Love-and-Birth goddess Isis, otherwise known as Ishtar or, among the Arabs, as Lāt or 'Ilāt. Arabians worshipped the great palm of Nejran, annually draping it with women's clothes and ornaments. Lat's son, Apollo of Delos—Lat is now generally equated with Leto or Latona—and the Nabataean God Dusares, were both born under palms: Apollo on Ortygia (Quail Island). In the original story, Tamar will have been a sacred prostitute, unrelated to Judah. She is linked to her sister Rahab by mention of the scarlet thread (*Joshua* II. 18) which marked their calling; and in the Ethiopian *Kebra Nagast*, Pharaoh's daughter seduces Solomon with the help of three locusts (see 29. 3) and a scarlet thread.

52

THE DEATHS OF ISAAC, LEAH, AND ESAU

(*a*) Jacob and Esau continued at peace for the next eighteen years —until their father Isaac died and was buried in the Cave of Machpelah. Only then, some say, did Esau tell his sons of the bartered birthright and the stolen blessing; yet still restrained their jealous rage, saying: 'Our father Isaac made us swear to live in peace with one another.'

They answered: 'While he lived, that was well enough. But now let us gather allies from Aram, Philistia, Moab and Ammon, and root Jacob out of the land that is rightfully ours!'

Eliphaz, being an upright man, dissented. Esau, however, keenly remembered the injuries Jacob had done him, and felt ashamed to be thought a weakling. He therefore led a huge army against Jacob at Hebron, but found the entire household in sackcloth and ashes, mourning Leah's death.

When Jacob took offence at this unseemly breach of their covenant, Esau said: 'You have always hated and deceived me! There can be no true brotherhood between us until lion and ox are yoked together before the plough; until the raven turns white as the stork; until the boar sheds its bristles and grows a fleece.'[1]

(*b*) At Judah's instigation, Jacob then bent his bow and shot Esau through the right breast. He was carried away on a pack-beast, to die at Adoraim on Mount Seir. Jacob also shot Esau's ally, Adoram the Edomite. In the fierce battle that ensued, Jacob's army would have been overpowered, had not a dust storm sent by God blinded their enemies. The Israelites slaughtered them in droves. A few survivors fled to Maale-Akrabbim, where they again suffered defeat. Jacob laid them under heavy tribute, and buried Esau at Adoraim.[2]

1. *Jubilees* XXXVII–XXXVIII.
2. Mid. Wayissa'u, Yalqut Gen. 133; BHM, iii. 4–5.

*

1. Adoram the Edomite is a non-Scriptural figure; his name has been taken from Adoraim, a Canaanite town mentioned in the Amarna letters

as 'Aduri', and rebuilt by Rehoboam (2 *Chronicles* XI. 9) on two hills—hence the dual form. The large twin villages of Dura al-Amriyya and Dura al-Arjan, some five miles west of Hebron, mark its site. Adoraim was occupied by the Edomites after Nebuchadrezzar's capture of Jerusalem, but retaken and forcibly Judaized by John Hyrcanus (135–104 B.C.). Maale-Akrabbim ('Scorpions' Ascent'), south-west of the Dead Sea, marked the boundary between Judah and Edom (*Numbers* XXXIV. 4; *Joshua* XV. 3; *Judges* I. 36), and was the scene of Judas the Maccabee's defeat of the Edomites (1 *Maccabees* V. 3). These Hasmonean Wars have here been put back into the mythical past to fill a narrative gap.

2. Eliphaz is excused the slaughter which overtook his brothers; probably because the descendants of his son Kenaz were engrafted on the tribe of Judah (see 42. *4*). An alternative account of Esau's death at the burial of Jacob (see 60. *h*) is supplied by a midrash to justify Rebekah's fear (see 43. *a*): 'Why should I lose two sons in one day?'

53

JOSEPH IN THE PIT

(*a*) At the age of seventeen, Joseph joined the sons of Bilhah and Zilpah on their father's pastures. He returned to Hebron after only one month, unable to endure the feverish blowing of an east wind; but told Jacob that shame at his half-brothers' evil ways had driven him home. Jacob believed Joseph, whom he loved better than all the rest as Rachel's first-born, and the one most closely resembling himself, both in nature and feature. Joseph had grown very vain, daubed his eyes with kohl, dressed his locks like a woman, walked mincingly, and wore a long-sleeved tunic which Jacob had given him. The brothers jeered whenever their father was not present, and Joseph took revenge by further tale-bearing. Gad, the finest shepherd among them, usually chose the night watch and, if a wild beast attacked his flock, would seize its hind legs and brain it against a rock. Joseph once saw him rescue a wounded lamb from a bear and mercifully end its pain. The brothers dined on this carcase; but Joseph accused them of secretly slaughtering and eating the best rams. In answer to Jacob's reproof, Gad declared that he never again wished to set eyes on Joseph.[1]

(*b*) When sent out under the charge of Leah's sons, Joseph once more returned home after a few weeks. There he complained of their consorting with Canaanite girls, and treating their half-brothers like slaves. A dream that he told further increased their hatred of him. He said: 'We were binding sheaves in the field. Suddenly mine stood upright, while yours formed a ring around it, and bowed obsequiously.'

They shouted: 'So you are to rule us—is that the meaning of your dream?'

Unmoved by their anger, Joseph told them another: 'Last night I saw the sun, the moon, and eleven stars do homage to me.' And when Jacob heard of it, he too exclaimed: 'What dream is this? Must I, and your step-mother, and your brothers, all serve you?'[2]

(*c*) Joseph thereafter remained at Hebron until, one day, his brothers drove the flocks to Mount Ephraim, and stayed so long

that Jacob sent him in search of them. At Shechem, Joseph learned of their new camp near Dothan, a day's march away, and pressed on. When they saw him in the distance, Simeon, Dan and Gad cried angrily: 'Here comes that boastful dreamer! Let us murder him and hide the body in one of yonder pits. That will put an end to his dreaming.' Reuben objected: 'Why bring a curse upon ourselves by spilling innocent blood? Why not leave him in the pit to starve?' This seemed good advice; so they stripped Joseph of his long-sleeved tunic, and threw him naked into the pit. It had been a well dug in a vain search of water, and was now the home of snakes and scorpions.[3]

(*d*) The brothers sat down to eat, several bowshots away, and presently saw an Ishmaelite caravan approaching from Gilead, with spices, balm and gum-mastic for sale in Egypt. Judah asked: 'Why let our brother die of starvation, when we can sell him to those Ishmaelites?' They answered: 'Not now! Because of his slanderous tongue, he must spend three days among snakes and scorpions.'

Meanwhile, a Midianite caravan came up behind them. Drawn to the pit by Joseph's shouts of terror, they hauled him out and afterwards sold him to the Ishmaelites for twenty pieces of silver. That night, Reuben repented of his cruelty. Unaware that the Midianites had forestalled him, he took a rope and went to rescue Joseph from the pit; there he called his name, but got no answer. He ran back in grief, shouting: 'Joseph is already dead and, as our father's first-born, I shall be called to account!' Issachar then proposed that they should slaughter a he-goat, dip Joseph's tunic in its blood, and pretend that a wild beast had killed him.[4]

(*e*) Naphtali, their chosen messenger, brought Jacob the blood-stained tunic on the tenth day of Tishri, saying: 'We found this at Dothan. Is it perhaps Joseph's?' Jacob cried: 'Alas, a wild beast has devoured my son!' He tore his garments, wore sackcloth, poured dust upon his head, and mourned miserably. When the household tried to comfort him, he drove them off, shouting: 'Find me Joseph's body without delay! Also catch the first wild beast you meet, and bring it here alive for my vengeance! God will doubtless deliver the murderer into your hands.'

They fetched him a wolf, but reported that Joseph's body was nowhere to be seen. Jacob railed at the wolf: 'Murderous wretch, do you respect neither God nor me?' God then granted the wolf human speech. It said: 'By the life of our Creator, and by your life, my lord: I am innocent! Twelve days ago my own cub left me and,

not knowing whether he were dead or alive, I hurried to Dothan in search of him. Now I am falsely accused of murder. Take what vengeance you please! But I swear by the Living God that I have never set eyes on your son, nor has man's flesh ever passed my lips!'

Jacob freed the wolf in amazement, and continued his mourning for Joseph.[5]

1. *Testament of Gad* I. 1–II. 1; PRE, ch. 38, Gen. Rab. 1008–09; Tanhuma Buber Gen. 180; Yer. Peah 15d–16a.
2. Sources as in preceding footnote and *Genesis* XXXVII. 1–11.
3. *Genesis* XXXVII. 12–24; Gen. Rab. 1015, 1017; Tanhuma Buber Gen. 183; PRE, ch. 38; Sepher Hayashar 146–47; *Test. of Zebulun* II.
4. *Genesis* XXXVII. 25–35; Gen. Rab. 1018–19; *Test of Zebulun* IV; Sepher Hayashar 141–48, 152–53.
5. Sepher Hayashar 152–53, 156–57.

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1. This is evidently a folk tale, like those of the Arabian Nights cycle, or the Milesian cycle borrowed by Apuleius for his *Golden Ass*, or those collected by Perrault and the Brothers Grimm—all of which combine popular entertainment with worldly wisdom, but have no historical basis. Nevertheless, it has been converted into myth by attaching it to particular localities—Hebron, Dothan, Gilead—and by making tribal ancestors the main characters. It serves as introduction to a longer myth which purports to explain the presence of Hebrews in Egypt during the Hyksos period, the rise of a powerful viceroy from among them, and their eventual return to Canaan, where they assumed the leadership of a tribal confederacy.

Joseph is said to have borne so close a resemblance to his father, and to have been so beloved by him, because the original 'Israel' consisted only of the two Joseph tribes and their Benjamite allies (see 47. 5. 7. 8). Political manoeuvres, while these Egyptianized Hebrews were invading Canaan under Joshua's leadership, are suggested by Joseph's tale-bearing about the Bilhah and Zilpah tribes; by the peculiar animosity to him of Simeon, Gad and Dan; and by the reluctance of Reuben and Judah to shed his blood.

2. Dothan, which occurs in the sixteenth-century B.C. list of Canaanite cities subject to Pharaoh Thotmes III, and in 2 *Kings* VI. 13–14 as a walled city, was built on a mound (now Tell Duthan) thirteen miles north of Shechem, overlooking the Damascus-Gilead-Egypt caravan route. Since Dothan commanded the main northern pass to the hill country of Ephraim, a fateful conference of the Hebrew tribes that already occupied a large part of Canaan—the question being whether to join forces with their Israelite cousins or appeal for armed Egyptian help against them—may well have taken place there. The chronicler does not disguise hostility to Joseph as an intruder and mischief-maker. That the Midianites sold Joseph to the

Ishmaelites is an ingenious gloss on a confused passage in *Genesis*, where the priestly editor has been clumsy in his interweaving of two discordant literary sources: one an Ephraimite document, composed before the destruction of the Northern Kingdom (721 B.C.); the other Judaean, composed later. According to the Ephraimite account, Joseph's brothers sold him to Midianite merchants; according to the Judaean, they sold him to Ishmaelites. Similarly, in the Ephraimite version Joseph's protector is Reuben; in the Judaean, Judah. But by the time that the *Genesis* text was established, Jerusalem had become the new centre of Israel, and Reuben had merged with Judah; so both brothers appear in a good light. Elsewhere, the more murderous parts are allotted to the landless tribes of Simeon, Gad and Dan.

3. Joseph's youthful beauty, his attempted murder, his resurrection from the pit after three days, and his eventual provision of bread to a starving world link him with the Tammuz myth; a meaning heightened by the he-goat sacrificed on the Day of Atonement, which the midrash explains as a penitential reminder of the he-goat killed by the brothers for blood to stain Joseph's tunic.

4. The tale has been given ingenious ethical glosses by midrashic commentators. Though the brothers seemed to be wreaking vengeance on Joseph they were, it is said, God's chosen instruments for securing his power in Egypt. God also stocked the pit with snakes and scorpions to make him scream in terror and attract the Midianites' notice. His servitude was divinely ordained, so that he should later save Israel from famine; but since the brothers sinned, their descendants were likewise fated to become slaves in Egypt. 'By your lives,' God told them, 'you sold Joseph into slavery, and therefore you will recite the tale of your own Egyptian bondage until the end of time' (*Midrash Tehillim* 93). God even arranged that the Ishmaelites should carry perfumed spices instead of their usual malodorous loads of skins, thus making Joseph's journey pleasant. One midrash adds that God miraculously provided a garment, so as to spare him the disgrace of standing naked in the presence of strangers; another makes God bless Reuben's attempted liberation of Joseph, by sending the prophet Hosea, a Reubenite, to preach repentance throughout Israel. Joseph's sins of vanity, tale-bearing and disrespect, are punished with nakedness, suffering and servitude.

5. Jacob's resolve to punish the wild beast which had devoured Joseph must be understood as piety, not hysteria. Moses ordered the death of any animal that killed a man. A similar English law of Anglo-Saxon origin, known as *Deodand* and not repealed until 1846, made any beast or object that had caused a man's death—ox, cart, fallen beam, or whatever else it might be—Crown property. Its value was distributed in the form of alms to the poor, or donations to the Church.

6. 'Pieces of silver' were nowhere coined before the seventh century B.C.

54

JOSEPH AND ZULEIKA

(*a*) Joseph was taken down to Egypt by the Midianites, and sold to Potiphar the eunuch, Pharaoh's chief victualler who, recognizing Joseph's talents, soon appointed him household steward, and never regretted the choice.

Potiphar had married, but his wife Zuleika did not consider herself bound by any marital ties: a woman naturally expects children. She tried to seduce Joseph; but he, although by no means insensible of Zuleika's outstanding beauty, rebuffed her advances, saying: 'My master, your husband, has set me over his household, denying me nothing except what you ask. It would be robbery, as well as a sin against God, if I succumbed.'

She asked: 'Since I cannot enjoy my husband's embraces, nor he mine, how would this be robbery?' Joseph saw that she had blinded the idol on the wall above her with a sheet. He said: 'That is well done; but no one blinds the eyes of God, who sees all!'[1]

(*b*) Zuleika's unsatisfied craving preyed on her health. Visiting court-ladies soon inquired: 'What ails you? Your health is usually so robust.'

'I will show you the cause,' Zuleika replied.

She ordered a banquet and called Joseph in to supervise the arrangements. The ladies could not take their eyes off him and, while peeling fruit set before them, all cut themselves.

When Joseph left the hall, Zuleika said: 'There is blood on the fruit! If you cut your fingers after so short a torment, what do I not suffer day after day?'[2]

(*c*) Zuleika wooed Joseph with words and gifts, constantly dressed in new garments, and took every opportunity to allow him brief glimpses of her naked breasts and thighs. She also used love philtres; but God always warned Joseph which cup or dish to avoid. At last she resorted to threats.

'You shall be cruelly oppressed!'

'God helps the oppressed,' Joseph answered.

'I shall starve you!'

'God feeds the hungry.'
'I shall cast you into prison.'
'God releases the captive.'
'I shall force you into the dust!'
'God raises those who are bowed down.'
'I shall put out your eyes!'
'God gives sight to the blind.'[3]

(*d*) The court-ladies told her: 'You must break his resistance, one day, when you two are alone. He is a man like any other, and cannot long withstand your charms. Doubtless he already reciprocates your passion.'

Zuleika took their advice. Early next morning, she stole into Joseph's bedroom and fell upon him suddenly. He awoke, broke loose, and left her lying there. She cried in despair: 'Has so beautiful a woman ever revealed her consuming love for you? Why so churlish? Why this fear of your master? As Pharaoh lives, no harm will come to you! Only be generous, and cure me of my wretchedness! Must I die, because of your foolish scruples?'[4]

(*e*) The annual rise of the Nile was greeted with harps, drums, and dancing; and all Potiphar's household attended the festivities, except Zuleika who pleaded ill health; Joseph, who busied himself at his accounts; and some porters. When everything was quiet, Zuleika crept into Joseph's study, caught hold of his garment and ripped it off him, crying: 'Sweetheart, at last we are alone! Enjoy me without fear!' Joseph fled, naked. Humiliated beyond endurance, Zuleika screamed for the porters, who came running with weapons in their hands. 'Your master has appointed this vile Hebrew slave to insult us!' she panted. 'He tried to ravish me, but when I cried out, he fled, leaving this garment behind.'

She told Potiphar the same thing on his return, and he angrily confined Joseph in the Royal Prison—God's punishment on him for not yet having learned to shun the sins of luxurious living and self-adornment, which had again brought trouble with them.

Some say that Potiphar himself doted on Joseph, and felt jealous of Zuleika.[5]

(*f*) When the case was tried in a priestly court, the Chief Judge, having listened to both parties, called for Joseph's garment, which they duly produced. Holding it up, he said: 'If, as the Lady Zuleika claims, this slave forced himself upon her, but fled when she cried out; and if she then tore off his garment to keep as evidence against him, the rent will be found behind. If, on the contrary, she tore it

off him, as he claims, the better to excite his lust, the rent will be found in front.'

All the judges solemnly agreed that the rent was certainly in front; yet, to avoid casting a slur on Zuleika's name, they returned Joseph to prison for ten more years, while recommending the prison-governor to treat him less severely than his cell-mates.[6]

1. *Genesis* XXXVII. 36; XXXIX. 1–9; Gen. Rab. 1031, 1064–68.
2. Tanhuma Wayeshebh 5; Sepher Hayashar 159–60; cf. Koran XII. 30–33.
3. B. Yoma 35b; *Test. of Joseph* IX. 5; Gen. Rab. 1075–76; etc.
4. Sepher Hayashar 159–60.
5. *Genesis* XXXIX. 10–20; Gen. Rab. 1054–55, 1071–73; Sepher Hayashar 157; Tanhuma Wayeshebh 9.
6. Sepher Hayashar 162–63.

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1. The same story appears in the Greek myths of Biadice and Phrixus, Anteia and Bellerophon, and Phaedra and Hippolytus. In each case, however, the man's reason for repelling the woman's advances is a horror of incest. The Biadice and Phrixus story comes from Boeotian Cadmeia where it introduces an imported Canaanite myth (see 34. 5); the other two come from the Gulf of Corinth, where Western Semitic influence was strong (see 39. 1). Further versions are found in Thessaly, and on Tenedos, where the Phoenician god Melkarth was worshipped; but its earliest written record appears in the Egyptian *Tale of the Two Brothers*, from which have been borrowed the myths of Abraham, Sarah and Pharaoh (see 26), Abraham, Sarah and Abimelech (see 30), and Isaac, Rebekah and Abimelech (see 37).

2. Potiphar's wife remained nameless, until the *Sepher Hayashar* called her 'Zuleika'; in the *Testament of Joseph* (XII. 1; XIV. 1, etc.), however, she is called 'the woman of Moph'.

The main midrashic elaboration of the bare *Genesis* account is reminiscent of Ovid's record of Phaedra's sufferings in *Heroides* IV. 67 ff. No obloquy attaches to Zuleika, because it was her duty to bear children and, if she had succeeded in getting twins from Joseph, might have been praised as highly as Tamar (see 51. 5). But God intended another Egyptian woman to bear Joseph's sons; and one midrash tells how Zuleika was deceived by the misreading of a horoscope which foretold that he would beget famous offspring on a woman of Potiphera's household—namely Asenath (see 49. *h*, 9). Joseph's rejoinders when threatened by Zuleika are all Scriptural quotations.

3. The festival which allowed Zuleika to be alone with Joseph was either 'The Reception of the Nile', also called 'The Night that Isis Weeps' (June 20th), or the mid-July New Year Festival, celebrating the re-appearance

of Sirius, when the river reached its highest flood level in Middle Egypt. 'The Ship of Rising Waters' was then ceremoniously launched.

4. Hebrew myth contains several anecdotes meant to sharpen the detective acumen of judges: such as Solomon's judgement of the two harlots (1 *Kings* III. 16 ff), and Daniel's defence of Susanna against the lying elders (*Susanna* v. 45 ff). The case of Joseph's torn garment is another such; but a rival midrash turns this legal argument inside out, making the dorsal rent proof of Zuleika's furious attempts to haul him back for her sexual enjoyment, and the frontal rent proof of her struggles to repel his attack.

5. Although one midrash explains the apparent anomaly of a married eunuch by saying that God had castrated him to punish an attempt on Joseph's virtue, this is unnecessary—Pharaoh's chief victualler needed a wife for social reasons. Such sterile unions were permitted at Rome in Juvenal's day: *ducitur uxorem spado tener.*

6. Potiphar was probably Pharaoh's Chief Executioner, not his Chief Victualler (see 55. 1).

55

JOSEPH IN PRISON

(*a*) God watched over Joseph in the Royal Prison, where the Governor soon thought fit to appoint him his deputy. Thus, when Pharaoh's Chief Butler and Chief Baker were also confined there, they came under Joseph's supervision. What charges had been brought against these two is unknown. Some say that a fly was found in the royal wine-cup, and lumps of alum in a loaf set upon the royal table. Others, that both were accused of complicity in an attempt to ravish Pharaoh's daughter.

One night, at all events, they dreamed dreams that haunted them throughout the next morning, and complained to Joseph: 'Alas, sir, that we have no soothsayer here who can interpret them!'

'Am I not a servant of the One God,' Joseph asked, 'to whom such interpretations belong?'

The Chief Butler then said: 'I dreamed of a three-branched vine. Its branches budded, blossoms burst out and formed grape clusters, the fruit grew ripe. Pharaoh's cup was in my right hand. I pressed the grape into it with my left, and gave him to drink.'

Joseph readily interpreted the dream: 'Each branch is a day. In three days' time Pharaoh will forgive your fault and let you bear his royal wine-cup as before. When this comes to pass, pray remember me, and bring my case to Pharaoh's attention. I am of noble blood, but abducted by Ishmaelites from the land of my fathers, sold into slavery, and now imprisoned on a false charge.'

'I shall do so without fail,' promised the Chief Butler.

The Chief Baker, greatly reassured by what he heard, said: 'In my dream I was carrying three bread-baskets upon my head: the topmost held all manner of cakes and confectionary for Pharaoh's table. Suddenly a flock of birds swooped down and ate them all.'

Joseph announced: 'In three days' time, Pharaoh will behead you and hang your body upon a tree for the kites to eat.'

Three days later, Pharaoh celebrated his birthday with a palace banquet, which he made the occasion of restoring his Chief Butler

to favour and beheading his Chief Baker. However, the Chief Butler quite forgot what he had promised Joseph.[1]

(*b*) After three months, Zuleika visited Joseph, saying: 'How long must I keep you in prison? Be my lover, and I will set you free at once.'

Joseph answered: 'I have sworn before God never to be your lover!' Zuleika then threatened Joseph with torture, and heavy fetters; but could not move him. It is said, though, that God lengthened Joseph's prison term by two more years: because he had twice asked the Chief Butler, not Himself, to secure his release.[2]

1. *Genesis* XXXIX. 21; XL. 23; Gen. Rab. 1078–79; Sepher Hayashar 167.
2. Sepher Hayashar 165; Tanhuma Wayeshebh 9.

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1. Zuleika's love for Joseph is a Judaean addition, evidently supplied to explain a mistaken reading of 'in prison'. The older Ephraimite account presents Joseph's master Potiphar as the Royal Prison governor, who placed the Butler and Baker under Joseph's charge. Joseph was 'in prison' merely as a warder.

2. Some midrashic commentators considered Joseph's interpretations of these dreams too ephemeral, and therefore suggested more edifying ones that Joseph had discreetly kept to himself. Thus the vinestock represented the world; its three branches, Abraham, Isaac and Jacob; its blossom, the patriarchs' wives; its ripe grapes, the twelve tribes. Or the vinestock represented the Law; its three branches, Moses, Aaron and Miriam; its blossom, the Assembly of Israel; and its grapes, the righteous souls of each generation. Or the vinestock represented Israel; its three branches, the three chief festivals; its budding, Israel's tribal increase in Goshen; its blossom, her redemption from bondage; and its grapes, the Exodus that would make Pharaoh's pursuing army stagger as if drunken. Similarly, the Chief Baker's three baskets represented the three kingdoms of Babylon, Media and Greece, which were to oppress Israel (see 28. 5); while the topmost basket (read as a fourth, not the third) stood for Rome, whose riches and luxuries would be destroyed by angels in the Messiah's Days.

3. The twelfth-century *Midrash Hagadol*, compiled in Yemen, states that the bird which ate from the Chief Baker's baskets symbolized the Messiah who would annihilate the kingdoms oppressing Israel. This symbol is elaborated by the mediaeval Kabbalists. In a *Description of the Garden of Eden*, dating perhaps from the eleventh century, and also in the Zohar, the Inner Hall or Paradise where the Messiah dwells is named 'The Bird's Nest'.

56

JOSEPH BECOMES VICEROY

(*a*) Two years later, Pharaoh dreamed that he was standing by the Nile, out of which stepped seven plump, sleek cows and began grazing on the papyrus reed. Seven lean, wretched-looking cows followed after a while but, instead of grazing, ravenously devoured their sisters—horns, hooves and all. Pharaoh awoke in horror. Falling asleep again, he dreamed of seven plump ears of corn that grew from a single stalk; but another seven ears growing near by, empty of grain and withered by the East Wind, swallowed them down.

At day break, Pharaoh sent for his soothsayers and recounted the dreams. None of their interpretations satisfied him. They said: 'The seven sleek cows indicate that you will beget seven beautiful daughters; the lean ones, that they will all die of a wasting ailment. The seven plump ears of corn indicate that you will conquer seven nations; the withered, that they will afterwards rebel.'[1]

(*b*) Observing Pharaoh's distress, Merod, the Chief Butler, suddenly remembered Joseph. He had not, indeed, been ungrateful: Joseph's case constantly troubled him, and he would tie knots in his kerchief as a reminder; but always forgot what they meant when he entered Pharaoh's presence. God thus delayed matters until the time should be ripe. Merod now told Pharaoh how accurately Joseph interpreted dreams, and pleaded for his release. Pharaoh thereupon summoned Joseph, who was at once shaved, dressed in decent garments, and brought into the Royal Council Chamber.

Pharaoh said: 'I am told that you interpret dreams.'

Joseph answered: 'Not I, but the Living God who speaks through me! He will set Pharaoh's mind at rest.'

Pharaoh told his dreams, adding that after the lean cows had swallowed the sleek, they looked as hungry as ever.

'God has sent Pharaoh two dreams with the same meaning,' said Joseph. 'The seven sleek cows and the seven plump ears of corn stand for years; likewise the lean cows and the empty ears. Seven years of plenty must be followed by seven years of famine so severe that the time of plenty will be quite forgotten. Pharaoh's second dream rein-

forces the first, and advises instant action. God herewith counsels Pharaoh to choose a trustworthy Viceroy, capable of providing against the evil days ahead; he must instruct his officers to buy up one fifth of the country's grain and pulses during the seven plentiful years. Let this surplus be stored under Pharaoh's seal in the Royal Granaries, one at each provincial city, as a reserve against the years of famine.'[2]

(*c*) The whole Court was convinced that Joseph had spoken the truth, and Pharaoh asked: 'Where can I find another man who will thus follow the dictates of the Living God?' Since no answer came, Pharaoh turned to Joseph and said: 'Inasmuch as God has revealed these things to you, we need look no farther. I appoint you my Viceroy over all Egypt, and whatever orders you give to the people, they shall also be mine. I reserve no more than my Pharaonic dignity, which is superior to yours.'

So saying, Pharaoh took the seal ring from his finger and put it on Joseph's, presented him with a royal linen apron, and hung a golden chain around his neck. He then pronounced: 'I name you Zaphenath-Paneah'—which means *Through him the Living God speaks*—'and no man in my dominions shall dare lift a hand or move a foot without your leave!' Pharaoh also lent Joseph a conveyance second in splendour only to his own chariot of state. The people hailed him as 'Abrech', and he ruled over all Egypt, though still in his thirtieth year. Joseph's officers now bought up surplus grain and pulses, and stored them in the provincial granaries.[3]

(*d*) Then, because Joseph would accept no praise, but gave God the credit for whatever he had spoken or done wisely, and because he looked modestly down when young Egyptian women admired his beauty, God rewarded him with long life, prosperity, and a peculiar gift enjoyed by his descendants: immunity from the evil eye.[4]

(*e*) By Pharaoh's favour, Joseph married Asenath, daughter of Potiphera, the priest of On. She bore him two sons, the first of whom he named 'Manasseh', saying 'God has made me *forget* my sufferings and my exile!'; and the second 'Ephraim', saying 'God has made me *fruitful*, despite affliction!'[5]

(*f*) According to some, however, Asenath was the bastard daughter of his sister Dinah, adopted by Zuleika and Potiphar, whom they identify with Potiphera. Asenath, they explain, accused Zuleika to Potiphar of having lied; whereupon Potiphar gave her in marriage to Joseph, by way of admission that he had done no wrong.

Others deny the identity of Potiphera with Potiphar; or of this

Asenath with Dinah's daughter, and say that Pharaoh's eldest son was Joseph's rival for Asenath's love.[6]

1. *Genesis* XLI. 1–8; Gen. Rab. 1093.
2. *Genesis* XLI. 9–36; Gen. Rab. 1085, 1086, 1094; Tanhuma Miqes 3; Sepher Hayashar 174.
3. *Genesis* XLI. 37–46.
4. Gen. Rab. 1268–69; Num. Rab. 14.6; Tanhuma Buber Num. 44; PRE, ch. 39; Mid. Hagadol Gen. 628–29; Targ. Yer. *Gen.* XLIX. 22.
5. *Genesis* XLI. 50–52.
6. Origen, Catena Nicephori I. 463; *Prayer of Asenath.*

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1. The historical basis of this myth seems to be the rise, under the eighteenth-dynasty Pharaohs Amenhotep III, and Amenhotep IV, of a Semitic general named Yanhamu, who is mentioned in the Tell Amarna letters as controlling the granaries of Yarimuta (or 'Jarmuth'—*Joshua* XII. 11) and governing the Egyptian domains in Palestine. He was not the first Palestinian to hold high office under the Pharaohs: Thotmes III's armour-bearer Meri-Re and his brother, the priest User-Min, were Amorites; and later Pharaoh Merneptah's Chief Spokesman was Ben Matana, a Canaanite. This Yanhamu had a high-ranking colleague, Dudu, the Hebrew form of which is *Dodo, Dodi,* or *Dodai*—a name occurring in 2 *Samuel* XXIII. 9, 24, and in *Judges* X. 1, etc.—and may well have been a Hebrew himself. When, in the Amarna letters, Syrian authorities petition Pharaoh Amenhotep IV for armed help, they add that Yanhamu is acquainted with their circumstances. Ribaddi, King of Gebal, begs Pharaoh to tell Yanhamu: 'Ribaddi is under your authority, and whatever evil the King of the Amorites does him, will harm you too.' Ribaddi later asks that Yanhamu shall be sent with an army to his assistance. Yanhamu had brought Yakhtiri, the commandant of Joppa and Gaza, and apparently his fellow-countryman, to the Egyptian court while still a child. Yanhamu may have been a slave; we learn from the Amarna letters that Syrians and Palestinians sometimes sold their children for corn at Yarimuta.

2. According to *Genesis,* Pharaoh gave Joseph 'garments of linen' but, this being no particular honour, the royal apron, or *shendit,* is evidently intended.

3. There was nothing against Pharaoh's promoting a minister as his Viceroy. Ptahhotep (about 2500 B.C.), known as 'Pharaoh's double' substituted at times for his absent master, using all the royal titles and being entrusted with the Great Seal. The office of 'Director of Granaries', though usually distinct from that of Viceroy, was important enough to be held by royal princes. This same Ptahhotep, in his *Maxims,* insists on the prime need of keeping the granaries well stocked against years of famine. One such famine is recorded in a Beni-Hasan cave-inscription on the tomb of Amene, a feudal prince of the Middle Empire. Amene had made due provision for this famine and, it is claimed, did not afterwards exact arrears

of produce from the farmers when favourable rises of the Nile had given them heavy crops of wheat and barley. One Baba, a nobleman of the seventeenth (Hyksos) dynasty, whose tomb is at El-Kab, mentions a famine that lasted many years. Some historians identify this with Joseph's famine —but details of the *Genesis* story reflect either an earlier or a later date than the Hyksos period.

4. The marriage of the Viceroy to a Sun-priest's daughter, and Pharaoh's acceptance of Joseph's monotheistic religion, both suggest that he was Amenhotep IV, the daring religious reformer who worshipped only Aten, the solar disc, changed his name to Akhenaten, and built a new capital at Amarna.

5. It had been suggested that Joseph's title, which makes no sense in either Hebrew or Egyptian, may represent *Zaphnto-Pa'anhi*, 'Nourisher of Life'. *Abrech* is not an Egyptian word, but recalls the Assyrio-Babylonian *abaraku*, a title given to the highest dignities, meaning 'Divinely Blessed'. Asenath's name was perhaps 'Anhesaten', which Akhenaten's own daughter bore (see 49. *h*). Akhenaten's High Priest of Aten is known to have been one Meri-re; and Potiphera's name may have been substituted for his by a confusion with Potiphar, Joseph's original owner.

6. Most of the midrashic embellishments on this myth are idle and out of key: among them is a tale of how Pharaoh's throne was set at the top of seventy stairs, and visiting princes or ambassadors ascended as many stairs as they knew languages: seventy being the canonical number of languages spoken after the Tower of Babel fell (see 22. *h*). Joseph, being granted by God a knowledge of all tongues, ascended to the very top and sat beside Pharaoh. He is also said to have fought a successful campaign against the 'Men of Tarshish', who had attacked the Ishmaelites. 'Tarshish' was southern Spain, or perhaps Sardinia, but the midrash equates it with the gold-producing Land of Havilah, because Solomon's Tarshish ships were said to have sailed for gold.

57

THE FAMINE

(*a*) Seven years of plenty came and went; seven years of famine followed. When all private bins were empty, Joseph opened the Royal Granaries and sold corn to the people. He had stored grain and pulses in each provincial city, and mixed them with dust from the very fields where they grew, knowing this to be the one sure safeguard against maggots and mildew. The Egyptians did not take such precautions, and their own stores soon rotted.

Famine spread beyond the bounds of Egypt, and Joseph collected vast sums of money from the sale of corn to Arabians, Canaanites, Syrians and others. He told his officers: 'In the name of Pharaoh and his Viceroy! All strangers wishing to buy corn must come in person and, if found to have bought it for resale rather than for their own needs, will be put to death. No man may bring more than one pack-beast, or fail to sign his name, his father's and his grandfather's, in receipt of purchase.' Joseph also made them submit a daily list of buyers. He knew that his brothers would arrive before long, and wished to be informed at once.[1]

(*b*) When the Egyptians were left penniless, Joseph let them buy corn with cattle and, in time, every herd passed into Pharaoh's hands. They then offered Joseph first their land, and finally their bodies in payment. Thus Pharaoh became sole owner of Egypt, entitled to move people from city to city, like the slaves they now were. Only the endowed priesthood kept their land and liberty.

In the third year, Joseph dealt out seed-corn, obliging the farmers to pay Pharaoh one-fifth of its produce in perpetuity. This law is still observed.[2]

(*c*) Jacob, hearing of corn for sale in Egypt, ordered his sons to go there and buy what they could. All set off except Benjamin, whom Jacob kept at home, saying: 'He might meet with an accident on the way.'

Jacob warned his sons: 'When you reach Egypt, tell as few people as possible that you are buying corn. Practise humility, efface yourselves, beware of jealous eyes! Enter Pharaoh's city by different gates,

and never be seen conversing together.' They obeyed these orders on arrival; but, that evening, when the day's list of foreign traders was submitted to Joseph, he noticed their names and sent for them. They were arrested in the harlots' quarter where, driven by stings of conscience, they had gone to inquire about their lost brother from the resident slave-dealers.[3]

(*d*) Ushered into Joseph's presence, they fell on their faces before him. He addressed them roughly through an interpreter: 'From what country do you come, and what is your business?'

'We come from Canaan to buy corn,' they answered.

Joseph roared: 'You are spies!'

'My lord,' they protested fawningly, 'we are not spies but honest, decent men travelling on legitimate business.'

Joseph cut them short: 'If you were honest men, why did you enter this city each by a different gate? And if decent men, why did you spend so long in the harlots' quarter?'

'We entered by different gates on our father's advice,' Judah answered, 'and in the harlots' quarter we made inquiries about some lost goods.'

Joseph insisted: 'You are clearly a band of soldiers, sent here by Pharaoh's enemies to report on the defences of Egypt.'

'I assure Your Eminence that we are all sons of a single Hebrew father settled in Canaan,' said Judah. 'Formerly we were twelve, but one is now dead, and the youngest stayed at home.'

'You have entered this city,' Joseph pronounced, 'like a libertine bent on uncovering the nakedness of another man's wife.' Then he studied his silver divining-cup and said: 'Moreover, I see in this cup that two of you once massacred the inhabitants of a fortified city; and that, together, you sold a near kinsman to travelling merchants. By Pharaoh's life, I will not release you until I have seen your youngest brother! One of you may fetch him, and thus let me verify your story. Meanwhile I shall imprison you all.'

He confined his brothers to a dungeon, but on the evening of the third day told them: 'Since my God is merciful, and requires mercy of His worshippers, I am keeping only a single hostage. The others are free to take their corn home. When they return, however, the youngest brother must be with them.'

Unaware that Joseph knew Hebrew, they whispered among themselves: 'This is our punishment for abandoning Joseph when he cried out from the pit!'

Reuben said: 'I warned you then not to ill-treat the child; but none would listen. Now his ghost cries out for vengeance.'

Their words affected Joseph so forcibly that he withdrew awhile and wept. Soon he washed his face, came back, ordered Simeon to be put in fetters again, and sent the rest away, after giving secret orders that, when their sacks were filled, each man's purchase money should be hidden in the sack's mouth.[4]

(*e*) At an inn near the frontier, one of them went out to fetch a little grain, and found his money among it. He ran to tell the others, who cried terror-stricken: 'What will God do next?'

When they reached home and told Jacob of their adventures, he said: 'You have already bereaved me of two children. Joseph has been killed, Simeon lies in fetters, and now you ask for Benjamin too! This is grief heaped upon grief.'

Reuben cried: 'I will leave you my own two sons as hostages. Kill them, if I return without Simeon and Benjamin!'

Jacob answered: 'Benjamin is the sole surviving son of my beloved wife Rachel. If any accident befalls him, my soul will descend in sorrow to the Pit . . . I will never let you take him!'[5]

1. *Genesis* XLI. 53–57; Gen. Rab. 1105, 1122–23; Tanhuma Buber Gen. 194; Sepher Hayashar 182–84; PRE, ch. 39.
2. *Genesis* XLVII. 13–26.
3. *Genesis* XLII. 1–5; Gen. Rab. 1109, 1121–23; Tanhuma Buber Gen. 193–94, 202; Targ. Yer. *Gen.* XLII. 5; Mid. Hagadol Gen. 635; Sepher Hayashar 184–85.
4. *Genesis* XLII. 6–25; Gen. Rab. 1124; Tanhuma Buber Gen. 203; Sepher Hayashar 186.
5. *Genesis* XLII. 26–38.

*

1. That Joseph required the Egyptians to pay Pharaoh one-fifth of their grain provides mythic authority for an arrangement which persists today between tenant farmers and feudal landlords in many parts of the Middle East. It seems, however, to have been introduced into Egypt by the Hyksos conquerors two or three centuries before the days of Amenhotep IV. Only priests were excused the due.

2. Among the midrashic fancies attached to this myth is Joseph's insistence that all Egyptians who sold their bodies should be circumcised; but circumcision was already an ancient Egyptian custom. His mixing of dust with the corn, ingeniously excused as a preservative measure, may be a reminiscence of how mediaeval millers adulterated their bread stuffs. According to another midrash, Joseph piously withheld enormous profits, made in Pharaoh's name, for the enrichment of his own family; this was

tacitly excused by God's later command in *Exodus* III. 22: 'Ye shall despoil the Egyptians!'

3. The brothers are said to have visited the harlots' quarter on the assumption that so handsome a boy as Joseph would have been sold to a sodomitic brothel. Jacob's alleged advice, like his separation of the flocks into two camps, and the space he put between herds sent as gifts to Esau (see 47. *a*), are reminders to Jews of the Dispersal that extreme caution and dissimulation are called for when dealing with a Gentile power.

4. The editors of *Genesis* have not troubled to correct Jacob's remark about his soul descending to the Pit; he therefore professes no greater faith in the Resurrection than Esau (see 38. 5, 40. 3 and 61. 4–5).

5. Silver divination cups used in the cult of Anubis, the Egyptian Hermes, are mentioned by Pliny. It appears that a portrait of the god was engraved inside the cup. The diviner filled it with water, into which he dropped some small object, and then watched how the ripples affected the god's expression. Talmudists assumed that such cups had guardian angels (*sare hakos*) to whom they attributed divinatory powers.

58

THE BROTHERS' RETURN

(*a*) Soon all the corn which Jacob's sons brought from Egypt was eaten. He told them to go and buy more.

Judah answered: 'Pharaoh's Viceroy forbade us to return without our brother Benjamin. Unless you let him come, we must stay at home and starve.'

'But why were you such fools as to admit having a younger brother?'

'He questioned us so closely that we dared not lie. How could we anticipate his demand for Benjamin? Put the lad in my charge, Father, and if I do not bring him home again, lay me under a perpetual curse. Had you given us leave at once, we might by now have twice gone to Egypt and back, and felt no hunger. Moreover, Simeon would be free.'

At last Jacob gave way: 'Go, then . . . Take the Viceroy suitable gifts—balsam, honey, spices, gum-mastic, nuts and almonds—also double the money you paid last time, besides returning what was mistakenly placed in your sacks. And when you present Benjamin to this harsh man, may God make him show mercy . . . If I must be bereaved of my children, why, that is His will!'[1]

(*b*) On reaching Egypt, the brothers announced Benjamin's arrival, whereupon Joseph sent them an invitation to dine at the Palace. They told the Chief Steward that their corn money had been accidentally repaid them. 'Say no more,' he answered, 'such miracles often happen, if God takes a hand in human affairs. His Eminence, however, acknowledges full payment; and now that you have brought your youngest brother, he has consented to free Simeon.'[2]

(*c*) Simeon soon appeared, looking none the worse; and the brothers were given water to wash their feet, and fodder to set before their pack-beasts. When led into Joseph's hall, they prostrated themselves, and offered him Jacob's gifts.

Joseph asked: 'Is the old man still alive?'

'Your servant is alive and well,' Judah answered humbly.

Joseph turned to Benjamin: 'So this is your youngest brother? God

bless you, my lad!' Then, unable any longer to restrain his tears, he withdrew and wept in secret. Presently, however, he came back and ordered dinner; but ate alone, as suited his dignity. Since Egyptians consider shepherds no better than swineherds, the brothers were kept apart from the courtiers. They sat in order of birth, wondering at their honourable treatment. Slaves served them with dainties from Joseph's table; yet they could not understand why Benjamin's helping should be five times larger than any other. A butler filled their wine-cups again and again, until they grew as drunken as Joseph himself.[3]

(*d*) Joseph ordered his Chief Steward to return the brothers' money while filling their corn sacks, and hide his own silver divining-cup in Benjamin's. The Steward obeyed and, at daybreak, watched them lead off their laden asses. Joseph then summoned him and said: 'Take a chariot, pursue those Hebrews, ask them why they have repaid my kindness with deceit, by stealing my divining-cup.'

The Steward soon overtook the brothers, who cried in astonishment: 'How can His Eminence accuse us of such villainy? Did we not return him the money paid us in error? Is it likely that we should steal silver or gold from the Viceregal Palace? Search our sacks, and if you find any cup, enslave us all!'

'My orders,' answered the Steward, 'are to arrest only the thief.'

When they unloaded their beasts, he made as if to search the sacks, until at last he found Joseph's cup in Benjamin's. They beat Benjamin unmercifully, shouting: 'Take that, and that, light-fingered wretch! You have shamed us worse than did your mother Rachel by her theft of Laban's teraphim.' Having torn their garments in grief, and reloaded the asses, they went back to Joseph's Palace.[4]

(*e*) Once more the brothers grovelled before Joseph. He asked: 'Why this folly? Was it not manifest that I could divine the present, past, and future even without my silver cup?'

Judah answered: 'What can we say to Your Eminence? How clear ourselves of guilt? God is punishing a crime that we committed long ago. Enslave us all, not merely our knavish brother.'

Shaking the edge of his purple cloak, Joseph replied: 'Far be it from me to accuse you of complicity! I shall, indeed, enslave Benjamin; but the rest of you may return to Canaan.'

'What shall we tell our unhappy father?' asked Judah in despair.

'Tell him,' Joseph answered, 'that the rope has followed the bucket into the well.'

Judah begged Joseph to hear him out, while he recounted the whole

story. Then he offered to take Benjamin's place, adding: 'You understand now that I cannot confront my father without him?'[5]

(*f*) Joseph dismissed his attendants and, weeping unashamedly at last, asked the brothers in Hebrew: 'Is our father truly still alive?'

They did not know how to answer, thinking him mad.

Joseph beckoned them closer. Terror-stricken, they obeyed. 'I am your brother Joseph, whom you sold into Egypt,' he said. 'But, pray, feel no undue remorse: because God Himself prompted your designs. There have now been two years of famine in Egypt, and five more must follow, without ploughing or reaping. God sent me ahead and appointed me Viceroy to provide for you all. Hurry home, and tell our father that I am alive! Beg him to come without delay, bringing his flocks, herds, and possessions to the Land of Goshen, which lies near this city. Neither you nor my brother Benjamin can doubt that I am speaking the truth. So do as I ask!'

With that, Joseph embraced Benjamin, after which he and the others exchanged fraternal kisses.[6]

1. *Genesis* XLIII. 1–14.
2. *Genesis* XLIII. 15–23.
3. *Genesis* XLIII. 24–34.
4. *Genesis* XLIV. 1–13; Tanhuma Buber Gen. 198; Agadat Bereshit 146–47; Sepher Hayashar 194.
5. *Genesis* XLIV. 14–34; Gen. Rab. 1163; Sepher Hayashar 196–97; Yalqut Gen. 150.
6. *Genesis* XLV. 1–15.

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1. This is historical fiction, but accounts for certain Hebrew shepherds, settled north-east of the Delta, who had given their townships such un-Egyptian names as Succoth, Baal-Zephon, and Migdol. Goshen, between the Pelusian branch of the Nile and Lake Timsah, was a district which, in Joseph's day, lay too far from the Nile floods to be arable, though providing good pasture. Some generations later, however, Rameses II irrigated Goshen by digging a canal, and built the cities of Rameses and Pithom with Hebrew labour (*Exodus* I. 11). Rameses II seems to have been the Pharaoh who 'knew not Joseph' (*Exodus* I. 8), and against whom Moses rebelled.

2. Joseph here anticipates the well-known modern technique of extorting confessions by first frightening the victim, then reassuring him, then frightening him again, until he grows confused and breaks down.

3. Shaking the edge of one's cloak for 'I will have nothing to do with this!' remains a common gesture in the Middle East. Joseph's enigmatic message to Jacob: 'The rope has followed the bucket into the well,' means: 'This is the consequence of your sons' having lowered me into the dry well at Dothan.'

59

JACOB IN EGYPT

(*a*) Hearing that Joseph's brothers had arrived, Pharaoh told him: 'If your father Jacob should bring his entire household here, he can count upon my royal welcome. Provide wagons for the women and children; and since I have placed all the wealth of Egypt at his disposal, persuade him to leave behind whatever possession may prove cumbersome.'

Joseph gave each of his brothers, except Benjamin, a handsome new robe; Benjamin received five such, also three hundred pieces of silver. Besides wagons and bales of fodder, he sent Jacob twenty asses laden with valuables and all manner of rich foods. His parting words were: 'No harsh thoughts on the journey, pray!'[1]

(*b*) The brothers were still debating how they should break their good news to Jacob, when Serah, Asher's daughter, a modest girl though an accomplished musician, came to meet them near Hebron. They handed her an Egyptian harp, saying: 'Go at once to your grandfather Jacob, pluck this instrument and sing as follows:

Joseph is not dead, not dead;
He wears upon his head
The crown of Egypt's land.
He is not dead, not dead—
Do you understand?'

Serah did as she was told, singing the words softly to him over and over again, until she was certain that they had lodged in his heart. Suddenly Jacob recognized the truth. He blessed Serah, sighing: 'Daughter, you have revived my spirit. May the shadow of death never disquiet you! Come, that song again! It is sweeter than honey to my ears.'[2]

(*c*) Thereupon the brothers arrived, clad in royal garments. They announced loudly: 'Joseph is alive, alive! He has become Viceroy of Egypt!' Jacob saw the wagons and laden asses, and cried: 'O joy! Glory be to God! It is true then? Shall I after all be restored to my favourite son?'

He now shook off the ashes of mourning, washed, trimmed his beard, dressed in the royal garments which had been brought him, and invited every king in Canaan to a three-day banquet; after which he set out for Egypt with his flocks, herds, possessions, and a household of seventy souls, not counting wives and servants.[3]

(*d*) At Beersheba, Jacob offered burned sacrifices, and God spoke in a dream: 'Fear not, Jacob, to visit Egypt under My protection! I will make Israel a great people. Afterwards I will bring you back again, and Joseph shall close your dying eyes.'[4]

(*e*) On hearing the news from Judah, who had ridden ahead, Joseph at once harnessed his chariot horses and drove down to Goshen. He and Jacob embraced tearfully, and Jacob sobbed: 'I am ready to die, my son, now that we have met again!'

Joseph told his brothers: 'I shall inform Pharaoh of your arrival. If he inquires about your occupation, admit that you are shepherds. Although Egyptians regard shepherds as unclean, no harm will attend you here in Goshen.'[5]

(*f*) He presented five of his brothers to Pharaoh, who appointed them overseers of the royal flocks, herds and droves in that region; then presented Jacob also. When Pharaoh politely asked his age, Jacob answered: 'Unlike my immediate ancestors, I have aged rapidly. Few and evil have been the years of my life; a mere one hundred and thirty in all.' With that, he blessed Pharaoh and went back to Goshen. But God reproached him: 'Jacob, I saved you from Esau and Laban; I saved Joseph from the pit and made him Viceroy of Egypt; and I saved this entire household from starvation! Yet you dare complain that your days have been few and evil! For this ingratitude I will shorten them by thirty-two years.'[6]

(*g*) At Pharaoh's orders, Joseph settled his father in the district of Rameses, and provided food for all Israel while the famine lasted. Jacob lived another seventeen years—thirty-two less than God had granted his father Isaac.[7]

1. *Genesis* XLV. 16–24.
2. Sepher Hayashar 2:2–04; cf. Abot diR. Nathan 90.
3. *Genesis* XLV. 25–28; Sepher Hayashar 202–04.
4. *Genesis* XLVI. 1–4.
5. *Genesis* XLVI. 5–34.
6. *Genesis* XLVII. 1–10; Tanhuma Buber Introd. 132; Agadat Bereshit 85.
7. *Genesis* XLVII. 11–12, 28.

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1. Midrashic additions to this story, reflecting Israel's two heroic revolts against the power of Rome, make Joseph's brothers show warlike defiance when Benjamin is arrested, and rout Pharaoh's entire army. Judah grinds iron bars to powder between his teeth, and utters so terrifying a shout that all the women who hear it miscarry, and the heads of Pharaoh's guards twist sideways and stay fixed—a memory, perhaps, of Egyptian reliefs in which soldiers' bodies face to the front, though their heads are in profile. He also burns the chariot given him by Pharaoh, because of its idolatrous decorations.

Jacob is credited with prescience of the Mosaic Law: he introduces the Feast of First Fruits before leaving Canaan, and fells the sacred acacias at Migdal beside Lake Gennesaret for Moses' use when the Ark of the Covenant should be built.

2. The chronicler of *Genesis* records that Jacob's household consisted of seventy souls, exclusive of the patriarchs' wives; but even if Jacob himself is counted, the names given add up to no more than sixty-nine. Commentators offer several irreconcilable explanations of this apparent error; one of these, by analogy with *Daniel* III. 25, reckons God as the seventieth soul. The only two women listed are Dinah, and Serah daughter of Asher. Serah, like Dinah, may have been a matriarchal clan.

3. There is no discrepancy between the famine caused by the Nile's failure to rise, and the provision of grazing in Goshen. Nile floods depend on heavy snows in Abyssinia, not on local rainfall. Jacob would hardly have starved at Beersheba while he could still pasture his flocks, none of which seem to have died there from drought. Perhaps southern Palestine depended on Egypt for its corn supply even in good years, and Hebrew pastoralists had come to treat bread as a necessity rather than a luxury.

60

THE DEATH OF JACOB

(*a*) Jacob, aware that his death was approaching, summoned Joseph to Goshen and said: 'Swear that you will lay me to rest not among Egyptians, but in the Cave of Machpelah at Hebron.'

Joseph answered: 'Am I a slave, that you demand an oath from me?'

'Nay, but put your hand beneath my thigh, and swear!'

'It is unseemly for a son to touch his father's circumcision. Nevertheless, I swear by the Living God that you shall be buried at Hebron.'[1]

(*b*) Joseph brought Ephraim and Manasseh to Jacob's death-bed. Jacob sat up with great difficulty, and said: 'God once blessed me at Luz in Canaan, promising that my sons should become tribes and hold Canaan as their everlasting possession. Though these sons of yours, Ephraim and Manasseh, were born before I visited Egypt, I count them no less my own than Reuben and Simeon. But let your younger children rank as their sons.' Then his mind wandered: 'When I left Padan-Aram, my wife Rachel died in Canaan, at some distance from Ephrath . . .' He was evidently grieved that his body would lie next to Leah's, not to his beloved Rachel's; but saw no help for it.[2]

(*c*) Noticing Ephraim and Manasseh, he asked forgetfully: 'Who are these?'

'They are my sons; born, as you say, in Egypt.'

'I will bless them.'

Joseph brought the lads forward, and Jacob sighed: 'I never thought to see your face again, let alone your sons'. God has indeed been very merciful!'[3]

(*d*) Bowing reverently, Joseph set Ephraim to Jacob's left, and Manasseh to the right. But Jacob, crossing his arms, rested the right hand on Ephraim's head, and the left on Manasseh's. He said:

'The God of my fathers Abraham and Isaac,
The God who has always been my shepherd,

The Holy One who has saved me from evil,
Let Him bless these lads, whom I name my sons,
As He blessed my fathers Abraham and Isaac;
They shall grow to a multitude over the earth!'

When Joseph tried to alter the position of Jacob's hands, protesting: 'Not so, my father; because Manasseh is the first-born. Pray set your right hand on his head, not on Ephraim's,' Jacob replied obstinately: 'I know, my son, I know! But though Manasseh will become great, Ephraim will become greater still.'

Having blessed them both with: 'May it always be fortunate in Israel to wish: "God prosper you like Ephraim and Manasseh!"', Jacob told Joseph: 'He will bring you safely back to inherit, in Canaan, the royal portion which I have denied your brothers: a Shoulder seized from the Amorites with my sword and bow.'[4]

(*e*) Jacob summoned his other sons, and said: 'I will now disclose the fates of all your posterity. Gather around, and listen!' Each of them expected a blessing; yet he punished Reuben for the lasciviousness that had prompted him to lie with Bilhah, by denying him his rights as the first-born; he also lamented the massacre done at Shechem by Simeon and Levi, cursing instead of blessing them—their fate, he said, was to be divided and scattered in Israel. Nevertheless, he praised Judah's lion-like courage, promising him a royal sceptre and an abundance of wine and milk. Zebulon, he announced, would become a tribe of merchants and seafarers. He compared Issachar to a strong pack-ass, cheerfully labouring in a pleasant land; Dan, to a serpent lurking by the highway, that stings passing horses and unseats their riders; Naphtali, to a swift doe running with fawns at her heels; Benjamin, to a hungry wolf. He told Gad: 'You will raid and be raided, but come off victorious in the end'; and Asher: 'You will harvest good corn and bake fine bread.' His chief blessing was reserved for Joseph, whom he compared to a strong young bull beside a fountain, scornful of sling-stones and arrows. God would destroy Joseph's enemies, and bless him with abundant rain, perpetual springs, rich flocks, fertile wives, and ancestral pride. Jacob did not, however, reveal the whole future—because God made him forget his promise. He merely repeated what he had told Joseph: that he must be buried in the Cave of Machpelah beside Abraham and Sarah, Isaac and Rebekah, and his own wife Leah.[5]

(*f*) Joseph had Jacob's body embalmed, which took forty days; and ordered seventy days of public mourning throughout Egypt.

Having asked and obtained Pharaoh's permission to visit Canaan and bury Jacob there, he marched off at the head of a vast mourning train—not only his brothers and the Viceregal household, but representatives from every city in Egypt—attended by a heavily armed escort.[6]

(*g*) They entered Canaan, followed the highroad into Gilead, where they wailed and wept seven full days at Atad's threshing floor. Because the wondering Canaanites cried: 'This is indeed a solemn *mourning of the Egyptians!*', the place was ever afterwards known as Abel-Mizraim. Thence the cortège circled back towards Hebron, laid Jacob to rest in the Cave of Machpelah, mourned seven days more, and returned across the frontier.[7]

(*h*) Some say that Jacob's brother Esau was still alive, and that his Edomite household accompanied Joseph on the progress through Canaan. At Hebron, however, they blocked the approach to Machpelah, and Esau shouted: 'I shall never let Jacob be buried in this cave, which is mine by right!' Fighting broke out, and Dan's deaf-and-dumb son Hushim beheaded Esau with a sword. The Edomites fled, carrying off his trunk to Mount Seir, but leaving the head behind for burial.[8]

(*i*) Jacob being now dead, the brothers feared that Joseph would take tardy vengeance on them, and sent a message: 'Our father, before he died, told us to beg your forgiveness. You will, we trust, respect his wishes.'

Joseph called them to the Palace, and when they once more abased themselves, crying 'We are your slaves!', answered: 'Have no fear! Though you plotted against my life, God turned this evil act to good account: saving innumerable lives through me. I shall therefore continue to provide for Israel.' They went away reassured.[9]

(*j*) Others say that because Joseph embalmed Jacob's body, as if God could not have preserved it, also letting Judah style Jacob 'your servant' without protest, he was outlived by all his brothers.[10]

1. *Genesis* XLVII 28–31; PRE, ch. 39; Mid. Hagadol Gen. 711 and 357; BHM vi. 83; Targ. Yer. *Gen.* XLVII. 30.
2. *Genesis* XLVIII. 1–7; Pesiqta Rabbati 11b; Mid. Hagadol Gen. 717–18.
3. *Genesis* XLVIII. 8–11.
4. *Genesis* XLVIII. 12–22.
5. *Genesis* XLIX. 1–32.
6. *Genesis* L. 1–9.
7. *Genesis* L. 10–13.
8. Sepher Hayashar 211–13; B. Sota 13a; PRE, ch. 39; Gen. Rab. 1288.
9. *Genesis* L. 14–21.
10. Gen. Rab. 1286; Mid. Agada Gen. 116; Sepher Hayashar 209.

*

1. Jacob's blessing gives mythological authority for the political future of Ephraim and Manasseh. It postulates an original tribe of Joseph consisting of several clans which, after invading Canaan under Joshua, formed a federation with the already resident Leah, Bilhah and Zilpah tribes. Joseph's two most powerful clans then claimed to be independent tribes, each equal in rank with its new allies, and adopted the lesser clans—Joseph's unnamed younger sons in the myth—as 'sons' of their own. Manasseh had originally been senior to Ephraim (or whatever the clan was first called which occupied Mount Ephraim—see 45. 2), but now admitted itself junior. Similar shifts in tribal status and structure still occur among Arabian desert tribes (see 42. 4–5 and 50. 3).

Jacob's final blessing on his grandsons is repeated to this day by orthodox Jewish fathers each Sabbath Eve. Touching their sons' heads, they say: 'God prosper you like Ephraim and Manasseh!'

2. Two early versions of the myth, one Ephraimite and the other Judaean, have here been somewhat carelessly combined, so that Jacob's speech rambles in a manner attributable to a failing memory. Ephraim and Judah, of course, come off far better than the other tribes; and even the late priestly editor has refrained from converting Jacob's curse on Levi into a blessing.

3. Joseph's funeral progress to Gilead with an armed escort suggests that he was asserting Israel's sovereign claims over all Canaan; a hint exploited by late midrashim, which make him reconquer the country as far as the Euphrates. But that Atad's threshing floor—*atad* means 'camel thorn'—lay beyond Jordan, is a late gloss on the *Genesis* text, perhaps suggested by a misreading of 'the stream', namely the Torrent of Egypt (*Genesis* xv. 18), *alias* the River Zior, which formed the Canaanite-Egyptian frontier. In other words, Joseph's followers performed the mourning ceremony at a Canaanite village just beyond the border. *Abel-Mizraim* means no more than 'the Egyptian meadow'—*ebel*, 'mourning' is another word altogether. Syrian weddings and funerals are still celebrated on the level surface of threshing floors.

4. The Cave of Machpelah has been for centuries hidden by an Arab mosque, to which neither Christians nor Jews are admitted, and its contents remain a holy secret. Benjamin of Tudela, who visited Machpelah in 1163 A.D., wrote that the six sepulchres occupied a third and innermost cave. According to Josephus, they were built of the finest marble.

5. The 'Shoulder' bequeathed to Joseph was Shechem (see 49. 3. 5).

6. A midrashic embellishment of Jacob's death-bed blessings attributes to him the first use of Moses' *Shema*, 'Hear, O Israel!' (*Deuteronomy* VI. 3), which still remains the chief Jewish prayer.

61

THE DEATH OF JOSEPH

(*a*) Before dying at the age of one hundred and ten years, Joseph had great-grandchildren to dandle on his knees. One day he told the brothers: 'Our God will assuredly lead you back to Canaan, the Promised Land. Since I have now reached the end of life, pray take my body there with you, and He will repay your kindness.'

These were his last words. He was duly embalmed and laid in a sarcophagus on the banks of the River Sihor. All Egypt mourned him for seventy days.[1]

(*b*) Some say that Joseph made the brothers swear to bury him near Shechem, where he had once gone in search of them; and to bury Asenath in Rachel's tomb beside the road to Ephrath.[2]

(*c*) Pharaoh also died. His successor reigned without a Viceroy and, when he saw Israel multiplying faster than the Egyptians, remarked: 'A dangerous people! If Egypt should be invaded from the East, they might well choose to assist my enemies.' He therefore treated even Joseph's descendants as serfs, appointing taskmasters who forced them to build the treasure cities of Rameses and Pithom, and who made their lives a burden. This bondage continued for many generations, until Moses arose and led Israel out of Egypt to the Promised Land, taking with him the bones of Joseph, in fulfilment of his ancestor Levi's promise, and burying them at Shechem.[3]

1. *Genesis* L. 22–26; Sepher Hayashar 219.
2. Tanhuma Beshallah 2; Ex. Rab. 20.19; B. Sota 13b; Gen. Rab. 1035; Deut. Rab. 8.4; Mekhilta Beshallah 24b; Tanhuma Eqeb 6; *Test. of Joseph* XVII. 1–3; XVIII. 1–2; XIX. 1–11; XX. 1–6.
3. *Exodus* I. 8 ff.

*

1. The River Sihor (or Zior), is identified with the Torrent of Egypt (now the Wadi el Arish—see 60. 3). Thus Joseph's sarcophagus was placed as close to the Canaanite frontier as possible.

2. The *Genesis* myths suggest that Israel's early religion compromised between ancestor worship and the cult of an Aramaean tribal war-and-fertility god, not much different from those of Moab or Ammon, whose

power could be effective only in the particular territory occupied by his people—thus Naaman the Syrian later imports two mule-loads of Ephraimite earth in order to worship the God of Israel at Damascus (2 *Kings* v. 17). No references to any goddess are included, and in parts of the Joseph myth He is clearly equated with Akhenaten's monotheistic conception of a supreme universal god (see 56. 4).

3. When a dead man had been duly mourned, he was thought to have joined the honourable company of his ancestors in Sheol, or the Pit, where they lay fast asleep (*Job* III. 14–19). Mourners who approached the clan's burial ground removed their shoes (*Ezekiel* XXIV. 17), as before visiting places traditionally sanctified by the tribal god's appearance (*Exodus* III. 5 and *Joshua* V. 15). The souls of the dead, however, did not slumber but were credited with powers of thought. They could be consulted by divination (1 *Samuel* XXVIII. 8–19), and were called 'the Knowing Ones' (*Leviticus* XIX. 31; *Isaiah* XIX. 3) because aware of their descendants' acts and fates. Thus Rachel mourns from the grave for her distressed children (*Jeremiah* XXXI. 15). The dead were, in fact, underworld deities, or *elohim* (1 *Samuel* XXVIII. 13–20).

4. Unless buried among his ancestors, a dead man was banished to an unknown part of Sheol and denied proper worship. Hence Jacob's and Joseph's repetitive demands for burial in Canaan, and the terrible punishment inflicted on Korah, Dathan and Abiram by God, when the earth swallowed them up without the obligatory funeral rites (*Numbers* XVI. 31 ff). Sheol was still considered to be outside God's jurisdiction (*Psalms* LXXXVIII. 5–6; *Isaiah* XXXVIII. 18). But the body had to be complete, and even so the soul perpetually bore marks of its death, whether by the sword as in *Ezekiel* XXXII. 23 or by grief, as when Jacob feared that his grey hairs would go down in sorrow to the grave (*Genesis* XLII. 38). Esau's loss of his head was considered a shameful calamity for Edom.

5. The notion that God controlled Sheol too does not occur until about the fifth century B.C. (*Job* XXVI. 6; *Psalm* CXXXIX. 8; *Proverbs* XV. 11); nor does that of the soul's resurrection until about a century later, when the unknown prophet whose words are included in *Isaiah* declared that all righteous Israelites should arise and participate in the Messianic Kingdom, quickened by God's 'dew of light' (*Isaiah* XXVI. 19). Sheol thus came to be treated as a Purgatory where souls await the Last Judgement. This is still Orthodox Jewish and also Catholic belief.

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[Book of Creation]
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SEFER YETZIRAH

I. Chapter One

¶ 1. In thirty-two mysterious paths of Wisdom, **Yah**, Eternal of Hosts [**Yod-Vav-Yod**], God of Israel, Living **Elohim**, Almighty God, High and Extolled, Dwelling in Eternity, Holy Be His Name, engraved and created His world in three **Sefarim**: in **writing**, **number** and **word**. Ten **Sefirot** out of nothing, twenty-two foundation letters, three mothers, seven doubles and twelve simples.

¶ 2. Ten **Sefirot** out of nothing according to the number of the ten digits [fingers and toes], which are five against five and a single covenant to be determined in the center. In word and tongue and mouth, they are ten extending beyond limit: depth of beginning, depth of end, depth of good, depth of evil, depth above and depth below, depth of east and depth of west, depth of north and depth of south, and the sole Master and lofty King faithfully governs them all from his Holy dwelling in Eternity forever.

¶ 3. Twenty-two foundation letters: three mothers, seven doubles and twelve simples. Three mothers: **Alef**, **Mem**, **Shin**: their basis is a scale of innocence and a scale of guilt and a tongue ordained to balance between the two. Seven doubles: **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh**, **Tav**. Their foundation is life and peace, wisdom and wealth, fruitfulness, grace and government. Twelve simples: **He**, **Vav**, **Zayin**; **Chet**, **Tet**, **Yod**; **Lamed**, **Nun**, **Samech**; **Ayin**, **Tsadeh**, **Qof**. Their foundation is seeing, hearing, smelling, swallowing, copulating, acting, walking, raging, laughing, thinking, and sleeping.

¶ 4. By means of these media, **Yah**, Eternal of Hosts, God of Israel, Living **Elohim**, Almighty God, High and Extolled, Dwelling in Eternity, Holy Be His Name traced out [carved] three fathers and their posterity, seven conquerors and their hosts, and twelve diagonal boundaries. The proof of this is revealed in the universe, the year, and the soul, which rule ten, three, seven and twelve. Over them rule Tali (the dragon), the wheel, and the heart.

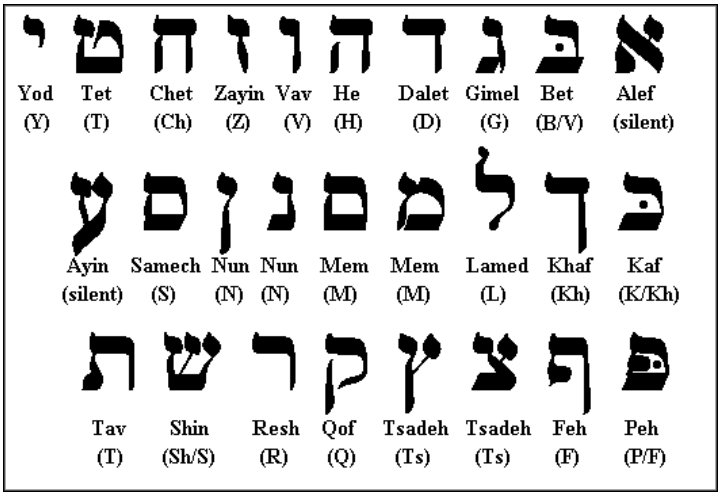

II. Chapter Two

¶ 1. Ten **Sefirot** out of nothing. Ten and not nine, ten and not eleven. Understand in Wisdom and be wise in Understanding. Examine them, investigate them, think clearly and form. Place the word above its creator and reinstate a Creator upon His foundation; and they are ten extending beyond limit. Observe them: they appear like a flash. Their boundary has no limit for His word is with them: "and they ran and returned." And they pursue His saying like a whirlwind [vortex]; and they prostrate themselves [bend] themselves before His throne.

¶ 2. Twenty-two foundation letters: three mothers, seven doubles, and twelve simples. Three mothers: **Alef**, **Mem**, **Shin**: a great mystery, concealed, marvelous and magnificent whence emerge fire, wind [air, spirit, breath] and water, whence everything was created. Seven doubles: **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh**, **Tav**, which are to be pronounced in two tongues: **Bet**, **Vayt**, **Gimel**, **Ghimel**, **Dalet**, **Dhalet**, **Kaf**, **Khaf**, **Peh**, **Feh**, **Resh**, **Rhesh**, **Tav**, **Thav**, a pattern of hard and soft, strong and weak. The doubles represent the contraries [syzygies]. The opposite of life is death, the opposite of peace is evil [or 'harm'], the opposite of wisdom is foolishness, the opposite of wealth is poverty, the opposite of fruitfulness is barrenness, the opposite of grace is ugliness, the opposite of dominion is slavery.

¶ 3. Seven doubles: **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh**, **Tav**. Seven and not six, seven and not eight. Six sides in the six directions, and the Holy Palace [**Heikhal**] ruling in the center. Blessed is the Eternal [**Yod-Vav-Yod**] in His dwelling. He is the place of the universe and the universe is not His place.

¶ 4. Twelve simples: **He**, **Vav**, **Zayin**; **Het**, **Tet**, **Yod**; **Lamed**, **Nun**, **Samech**; **Ayin**, **Tsadeh**, **Qof**. Twelve and not eleven, twelve and not thirteen. Twelve diagonal boundaries divide the directions and separate the different sides: the extremity of the northeast, the extremity of the eastern height, the extremity of the eastern depth, the extremity of the northwest, the extremity of the northern height, the extremity of the northern depth, the extremity of the southwest, the extremity of the western height, the extremity of the western depth, the extremity of the southeast, the extremity of the southern height, the extremity of the southern depth.

¶ 5. By these means, **Yah**, Eternal of Hosts, God of Israel, Living **Elohim**, Almighty God, High and Extolled, Dwelling in Eternity, Holy Be His Name traced twenty-two letters and fixed them upon a wheel. He turns the wheel forwards and backwards, and as a sign of this, nothing is better than to ascend in **delight** [**Ayin-Nun-Gimel**], and nothing is worse than to descend with the **plague** [**Nun-Gimel-Ayin**].

¶ 6. The proof of this is revealed in the universe, the year and the soul. The universe is calculated according to ten: the three are fire, air, and water; the seven are the seven planets; the twelve are the twelve signs of the zodiac; the year is computated by ten: the three are winter, summer and the seasons between; the seven are the seven days of creation; the twelve are the twelve months; the living soul is calculated according to ten: three are the head, chest and stomach; seven are the seven apertures of the body; the twelve are the twelve leading organs.

III. Chapter Three

¶ 1. Ten **Sefirot** out of nothing. Stop your mouth from speaking, stop your heart from thinking, and if your heart runs (to think) return to a place of which it is said "they ran and returned"; and concerning this thing the covenant was made; and they are ten in extent beyond limit. Their end is infused with their beginning, and their beginning with their end like a flame attached to a glowing ember. Know, think [reflect, meditate] and imagine that the Creator is One and there is nothing apart from Him, and before One what do you count?

¶ 2. Twenty-two foundation letters: three mothers, seven doubles, and twelve simples. Three mothers: **Alef**, **Mem**, **Shin** are fire, wind [air] and water. The nature of the heavens is fire, the nature of air is wind [**ruach**], the nature of earth is water. Fire ascends and water descends and wind balances between the two. **Mem** is silent, **Shin** is sibilant, and **Alef** balances between the two. **Alef**, **Mem**, **Shin** are signed in six rings and enveloped in male and female. Know, meditate and imagine that the fire supports water.

¶ 3. Seven doubles: **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh**, **Tav** which are to be pronounced in two tongues: **Bet**, **Vet**, **Gimel**, **Ghimel**, **Dalet**, **Dhalet**, **Kaf**, **Khaf**, **Peh**, **Feh**, **Resh**, **Rhesh**, **Tav**, **Thav**, a pattern of hard and soft, strong and weak. The doubles represent the contraries. The opposite of life is death, the opposite of peace is evil, the opposite of wisdom is foolishness, the opposite of wealth is poverty, the opposite of fruitfulness is barrenness, the opposite of grace is ugliness, the opposite of dominion is slavery.

¶ 4. Twelve simples: **He**, **Vav**, **Zayin**; **Het**, **Tet**, **Yod**; **Lamed**, **Nun**, **Samech**; **Ayin**, **Tsadeh**, **Qof**. He engraved them, hewed them, tested them, weighed them, and exchanged them. How did He combine them? Two stones build two houses. Three stones build six houses. Four stones build twenty-four houses. Five stones build one hundred twenty houses. Six stones build seven hundred twenty houses. Seven stones build five thousand forty houses. Thenceforth, go out and calculate what the mouth is unable to say and what the ear is unable to hear.

¶ 5. Through these media, **Yah**, Eternal of Hosts, God of Israel, Living **Elohim**, Almighty Master, Lofty and Extolled, Dwelling in Eternity, Holy Be His Name traced [carved] (His universe). **Yah** [**Yod-He**] is composed of two letters; **YHVH** [**Yod-He-Vav-He**] is composed of four letters; Hosts [**Tsvaot**]: it is like a signal [sign, **ot**] in his army [**tsava**]; God of Israel: Israel is a prince [**Sar**] before God [**El**]; Living **Elohim**: three things are called living, Living **Elohim**, the water of life and the Tree of Life; **El** [**Alef-Lamed**]: strength, **Shaddai** [**Shin-Dalet-Yod**]: He is sufficient to this point; Lofty [**Ram**]: because He dwells in the heights of the universe and is above all elevated being; Extolled [**Nisah**]: because He carries and maintains the height and depth whilst the bearers are below and their burden is above. He carries and maintains the entire creation; Dwelling in Eternity [**Shochen ahd**]: because His reign is eternal and uninterrupted; Holy Be His Name[**Qadosh Shmo**]: because He and His servants are sacred and they declare unto Him every day: Holy, Holy, Holy.

¶ 6. The proof of this is revealed in the universe, the year and the soul. The twelve are below, the seven are above them, and the three are above the seven. Of the

three, He has formed His sanctuary and all are attached to the One: a sign of the One who has no second, a solitary King in His Universe is One, and His Name is One.

IV. Chapter Four

¶ 1. Ten **Sefirot** out of nothing. One: Spirit-wind of the Living **Elohim**, Life of the Universe, whose throne strengthens all eternity, Blessed and Beneficent Be His Name, constant and eternal: this is the Holy Spirit.
¶ 2. Spirit from Spirit engraved and hewed: He cut the four dimensions of Heaven: the east, the west, the north and the south, and there is a wind for each direction.
¶ 3. Twenty-two foundation letters: three mothers, seven doubles, and twelve simples. He hewed them in spirit, carved them in voice, fixed them in the mouth in five place: **Alef**, **He**, **Het**, **Ayin** [**ahacha**]; **Bet**, **Vav**, **Mem**, **Feh** [**bumaf**]; **Gimel**, **Yod**, **Khaf**, **Qof** [**gikhaq**]; **Dalet**, **Tet**, **Lamed**, **Nun**, **Tav** [**datlanat**]; **Zayin**, **Samech**, **Tsadeh**, **Resh**, **Shin** [**zsats'ras**]. **Alef**, **He**, **Het**, **Ayin** are pronounced at the end of the tongue at the place of swallowing; **Bet**, **Vav**, **Mem**, **Feh** between the teeth with the tip of the tongue; **Gimel**, **Yod**, **Khaf**, **Qof** on the palate; **Dalet**, **Tet**, **Lamed**, **Nun**, **Tav** on the middle of the tongue and pronounced with the voice; **Zayin**, **Samech**, **Tsadeh**, **Resh**, **Shin** between the teeth with the tongue at rest.
¶ 4. Twenty-two letters: He carved them, hewed them, refined them, weighed them, and combined them, and He made of them the entire creation and everything to be created in the future. How did He test them? **Alef** with all and all with **Alef**, **Bet** with all and all with **Bet**, **Gimel** with all and all with **Gimel**, and they all return again and again, and they emanate through two hundred and thirty-one gates. All the words and all the creatures emanate from One Name.
¶ 5. He created reality from **Tohu** [**Tav-He-Vav**] and made His existence out of His nothingness, and He hewed great pillars from the intangible air.
¶ 6. Three: water of spirit carved and hewed of it **Tohu** [**Tav-He-Vav**] and **Bohu** [**Bet-He-Vav**], mud and clay. He made them like a garden bed, put them into position like a wall and covered them like a fortification; he poured water upon them and made dust, for He saith to the snow: be earth. **Tohu**: this is the green line which encircles the entire world; **Bohu**: this refers to the rocks split and submerged in the abyss where the water has its source. As it is said: He spread out the line of **Tohu** and the rocks of **Bohu** upon it [the water].
¶ 7. Four: fire from water, He engraved and hewed from it a throne of glory and the host dwelling in the heights, as it is written: Who maketh the winds His messengers, the flames of fire His ministers.
¶ 8. Five: He chose three simples and fixed them to His great Name, and with them He sealed six extremities. He sealed the height, turning upwards and sealed it with **Yod-He-Vav**. Six: He sealed the depth and He turned below and sealed it with **Yod-Vav-He**. Seven: he sealed the east and turned forwards, and sealed it with **He-Vav-Yod**. Eight: He sealed the west and turned backwards and sealed it with **He-Yod-Vav**. Nine: He sealed the south and turned to His right and sealed it with **Vav-Yod-He**. Ten: He sealed the north and turned to His left and sealed it with **Vav-He-Yod**. These are the ten **Sefirot** out of nothing, One: Spirit of the Living

Elohim; two: wind of the spirit; three: water of the wind; four: fire from the water, height and depth, east and west, north and south.

V. Chapter Five

1. He made the letter **Alef** King in Spirit and bound to it a crown and tested this one with this one, and formed of it: air in the universe, abundant moisture in the year, and body in the soul, male and female; with the male: **Alef**, **Mem**, **Shin**, and with the female: **Alef**, **Shin**, **Mem**. **2**. He made the letter **Mem** King in Spirit and bound to it a crown and tested this one with this one, and formed of it: earth in the universe, cold in the year, and belly in the soul (male and female). **3**. He made the letter **Shin** King in Spirit and bound to it a crown and tested this one with this one, and formed of it: Heaven in the universe, heat in the year, and head in the soul, male and female. How did He combine them? **Alef-Mem-Shin**, **Alef-Shin-Mem**, **Mem-Shin-Alef**, **Mem-Alef-Shin**, **Shin-Alef-Mem**, **Shin-Mem-Alef**. Heaven is from fire, the atmosphere is from air, the earth is from water. The head of Adam is fire, his heart is of the spirit-wind, and his stomach is from water. **4**. Seven doubles: **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh**, **Tav**. He carved them, hewed them, tested them, weighed them, and combined them. He made of them: the planets, the days (of the week), and the apertures (of the head). **5**. He made the letter **Bet** King and bound to it a crown and tested this one with this one, and formed of it: Saturn in the universe, the Sabbath in the year, and the mouth in the soul. **6**. He made the letter **Gimel** King and bound to it a crown and tested this one with this one, and formed of it: Jupiter in the universe, Sunday in the year, and the right eye of the soul. **7**. He made the letter **Dalet** King and bound to it a crown and tested this one with this one, and formed of it: Mars in the universe, Monday in the year, and the left eye of the soul. **8**. He made the letter **Kaf** King and bound to it a crown and tested this one with this one, and formed of it: Sun in the universe, Tuesday in the year, and the right nostril of the soul. **9**. He made the letter **Peh** King and bound to it a crown and tested this one with this one, and formed of it: Venus in the universe, Wednesday in the year, and the left nostril of the soul. **10**. He made the letter **Resh** King and bound to it a crown and tested this one with this one, and formed of it: Mercury in the universe, Thursday in the year, and the right ear of the soul. **11**. He made the letter **Tav** King and bound to it a crown and tested this one with this one, and formed of it: Moon in the universe, Friday in the year, and the left ear of the soul. **12**. He separated the witnesses and He bestowed a portion to each of them: a portion to the universe, a portion to the year, and a portion to the soul.

VI. Chapter Six

Twelve simples: **He**, **Vav**, **Zayin**; **Het**, **Tet**, **Yod**; **Lamed**, **Nun**, **Samech**; **Ayin**, **Tsadeh**, **Qof**. He carved them, hewed them, tested them, weighed them, and combined them. He formed of them: the signs of the zodiac, the months [of the year], and the leading organs of the body; two are agitated, two are tranquil, two are advising, and two are joyous (these are the two intestines), the two hands, and the two feet. **1**. He made them like contenders and set them up like a kind of war; **Elohim** made

them one against the other. **2**. Three, to each a portion; seven divided into three above, three [below], and the one rules as a balance between the two. Twelve are arranged in battle: three are friends, three are enemies, three are murderers, and three are resurrectors; and they all are attached one to another. As a sign of this thing, twenty-two inclinations and one body. **3**. How did He combine them? **He**, **Vav**, **Vav**, **He**; **Zayin**, **Het**, **Het**, **Zayin**; **Tet**, **Yod**, **Yod**, **Tet**; **Lamed**, **Nun**, **Nun**, **Lamed**; **Samech**, **Ayin**, **Ayin**, **Samech**; **Tsadeh**, **Qof**, **Qof**, **Tsadeh**. **4**. He made the letter **He** King and bound to it a crown and tested this one with this one, and formed of it: Aries in the universe, Nisan in the year, and the liver of the soul. **5**. He made the letter **Vav** King and bound to it a crown and tested this one with this one, and formed of it: Taurus in the universe, Iyyar in the year, and the gall-bladder of the soul. **6**. He made the letter **Zayin** King and bound to it a crown and tested this one with this one, and formed of it: Gemini in the universe, Sivan in the year, and the spleen in the soul. **7**. He made the letter **Het** King and bound to it a crown and tested this one with this one, and formed of it: Cancer in the universe, Tammuz in the year, and the intestine in the soul. **8**. He made the letter **Tet** King and bound to it a crown and tested this one with this one, and formed of it: Leo in the universe, Ab in the year, and the right kidney in the soul. **9**. He made the letter **Yod** King and bound to it a crown and tested this one with this one, and formed of it: Virgo in the universe, Elul in the year, and the left kidney in the soul. **10**. He made the letter **Lamed** King and bound to it a crown and tested this one with this one, and formed of it: Libra in the universe, Tishri in the year, and the intestines in the soul. **11**. He made the letter **Nun** King and bound to it a crown and tested this one with this one, and formed of it: Scorpio in the universe, Marheshvan in the year, and the stomach in the soul. **12**. He made the letter **Samech** King and bound to it a crown and tested this one with this one, and formed of it: Sagittarius in the universe, Kislev in the year, and the right hand of the soul. **13**. He made the letter **Ayin** King and bound to it a crown and tested this one with this one, and formed of it: Capricorn in the universe, Tevet in the year, and the left hand of the soul. **14**. He made the letter **Tsadeh** King and bound to it a crown and tested this one with this one, and formed of it: Aquarius in the universe, Shvat in the year, and the right foot of the soul. **15**. He made the letter **Qof** King and bound to it a crown and tested this one with this one, and formed of it: Pisces in the universe, Adar in the year, and the left foot of the soul. **16**. He divided the witnesses and bestowed a portion to each of them: a portion to the universe, a portion to the year, and a portion to the soul.

VII. Chapter Seven

1. Air, between seasons ["abundant moisture"], trunk [i.e. torso]. — Earth, cold, belly. — Heaven, heat [summer], the head: these are **Alef**, **Mem** and **Shin**. **2**. Saturn, Sabbath, the mouth. — Jupiter, Sunday, right eye. — Mars, Monday, left eye. — The Sun, Tuesday, right nostril. — Venus, Wednesday, left nostril. — Mercury, Thursday, right ear. —Moon, Friday, left ear: these are **Bet**, **Gimel**, **Dalet**, **Kaf**, **Peh**, **Resh** and **Tav**. **3**. Aries, Nisan, liver. —Taurus, Iyyar, gall-bladder. —Gemini, Sivan, spleen. — Cancer, Tammuz, intestine. — Leo, Ab, right kidney. — Virgo, Elul, left kidney.

— Libra, Tishri, intestines. — Scorpio, Marheshvan, stomach. — Sagittarius, Kislev, right hand. — Capricorn, Tevet, left hand. — Aquarius, Shvat, right foot. — Pisces, Adar, left foot: and these are **He**, **Vav**, **Zayin**; **Het**, **Tet**, **Yod**; **Lamed**, **Nun**, **Samech**; **Ayin**, **Tsadeh**, **Qof**.

VIII. Chapter Eight

With **Alef** have been formed: the spirit-wind, air, the between seasons, the chest, the tongue. With **Mem** have been formed: water, earth, cold, belly, and the balance of guilt. With **Shin** have been formed: fire, Heaven, heat, the head, and the balance of innocence. With **Bet** have been formed: Saturn, the Sabbath, life and death. With **Gimel** have been formed: Jupiter, Sunday, the right eye, peace and harm. With **Dalet** have been formed: Mars, Monday, the left eye, wisdom and foolishness. With **Kaf** have been formed: the Sun, Tuesday, the right nostril, wealth and poverty. With **Peh** have been formed: Venus, Wednesday, the left nostril, fertility and desolation [barrenness]. With **Resh** have been formed: Mercury, Thursday, the right ear, grace and ugliness. With **Tav** have been formed: the Moon, Friday, the left ear, dominion and slavery. With **He** have been formed: Aries, Nisan, the liver, vision and blindness. With **Vav** have been formed: Taurus, Iyyar, the spleen, hearing and deafness. With **Zayin** have been formed: Gemini, Sivan, the gall, odor and odorlessness. With **Het** have been formed: Cancer, Tammuz, the intestine, the word and silence. With **Tet** have been formed: Leo, Ab, the right kidney, eating and hunger. With **Yod** have been formed: Virgo, Elul, the left kidney, copulating and castration. With **Lamed** have been formed: Libra, Tishri, the intestines, acting and impotence. With **Nun** have been formed: Scorpio, Marheshvan, the gullet, walking and limping. With **Samech** have been formed: Sagittarius, Kislev, the right hand, rage and loss of faith. With **Ayin** have been formed: Capricorn, Tevet, the left hand, laughing and the loss of spleen. With **Tsadeh** have been formed: Aquarius, Shvat, the right foot, thinking and loss of heart. With **Qof** have been formed: Pisces, Adar, the left foot, sleeping and languor. And they are all fixed to the Dragon [Tali], the wheel, and the heart. Tali in the universe is like a king upon his throne, the wheel in the year is like a king in his empire, and the heart in the body is like a king at war. To recapitulate: some reunited with the others, and those reunited with the former. These are opposed to those and those are opposed to these. These are the contrary of those and those are the contrary of these. If these are not, those are not. And if those are not, these are not; and they are all fixed to Tali [the Dragon], the wheel and the heart.

And when Abraham our father had formed and combined and investigated and reckoned and succeeded, then **He-Qof-Bet-He**, "The Holy One Blessed Be He" was revealed unto him, and unto Abraham He called this convocation: "Before I formed thee in the belly, I knew thee, and before thou left the womb, I sanctified thee, and I placed thee like a prophet amidst the nations." And He made Abraham a beloved friend, and cut a covenant with him and his seed forever and ever.

Commentary on Sefer Yetzirah (excerpts) by Saadia ben Joseph (al-Fayyumi) [931 C.E.] [1]

I. On the Origin of the World According to the Pythagoreans & the Sefer Yetzirah

… The seventh system belongs to the theorist who admits a creation of things, but asserts that the first things created were numbers. By means of numbers, substances and particles are differentiated. Geometry and figures are based on number, for all created things necessarily have some kind of form. According to this theory, the figure of the created object precedes the object itself, for it is the object's material. However, if this theorist—may God have mercy upon you!—supposes the potential, and not actual, anteriority of numbers to numbered things, then we must accept this as a just and irrefutable theory. We maintain that the number, in potentiality, has prefigured the numbered object; that the form has preceded the formed thing; the figure, the figured thing; geometry, the geometrical body; and composition, the thing composed—all in potentiality and not in actuality. But if this theory posits the actual anteriority of pure numbers, isolated compositions, and abstract theorems, the supposition is inadmissible for two reasons: (1) the theory implies that the Mover and the moved were joined by a third thing: motion; with the forming agent and the formed object, it names another object: form; and along with the Creator and his creature, it posits a necessary third: creation. This is absurd; (2) it is contradictory to speak of abstract composition and pure theorem, for these are necessarily based upon at least two terms.

The eighth system belongs to the theorist who accepts a creation, but ascribes the origin of things to numbers and letters. This theory belongs to the author of this book. In fact, he ascribes the origin of the Creator's creation to thirty-two things: the ten numbers and twenty-two letters. He does not say, however, that they are abstract and isolated. He only says that God has created the air and has established the thirty-two things in it. The numbers, according to him, traverse the air, which is composed of distinct particles. When the air current follows these direct and inflected lines, it produces figures. After examining this theory, we find these points to be correct, but they need to be completed by the following exposition. The same applies to the letters. When their creator established them in the air, they were cleaved, and figures of diverse appearance and geometrical forms were created according to the faculty of each isolated letter, two letters combined, or one compound of numerous letters.

Our rabbis say something similar with regard to the scene at Mt. Sinai in the Scripture, for it is said: "And all the people saw the thunderings" [Exodus XX, 15]. The rabbis asked how it was possible to see sounds? They explained that the Sage brought a powerful and brilliant fire down upon the mountain, as it is said: "Because the Eternal descended upon it in fire" [Exodus XIX, 18]. Then He

[1] From Saadia ben Joseph (al-Fayyumi), *Commentaire sur le Séfer Yesira ou Livre de la Création par Le Gaon Saadya de Fayyoum*, trans. & ed., M. Lambert, Paris, Emile Bouillon, Editeur, 1891); translated into English from the French & Hebrew by Scott Thompson and Dominique Marson, San Francisco, 1985.

surrounded it with a black cloud, "and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness" [Deuteronomy IV, 11]. This darkness is the black cloud, as it is said: "He made darkness his secret place; his pavillion round about him were dark waters and thick clouds of the skies" [Psalms XLVIII, 12]. Thus did He create the scintillating voice in the fire; the voice emanated from fire and its form appeared in the cloud according to the impulsion given by the pronunciation's movement in the air. The people saw this form and knew then that the fire's scintillation had projected it into the surrounding black air, as it is said: "And the Eternal spoke unto you out of the midst of the fire,"[Deuteronomy IV, 12], and it is said: "when ye heard the voice out of the midst of the darkness" [Deuteronomy V, 23]. As an example of this, we see that when someone speaks on a cold day, the articulation of the voice cuts the air and produces forms varying in straight or inflected lines according to the current which the sounds follow. Similarly, the author says that numbers and letters are the origins of things; he means with the air, as we have just demonstrated. […]

II. On the Divine Epithets and the Aristotelian Categories

What do the ten names of God enumerated at the beginning signify and why does the author limit himself to one? The names of God, like the names of all beings, refer to actual or alleged events. In the **Ma'aseh bereshit** [Work of Creation], God is called **Elohim**, the name of essence. He is not called Eternal [Adonai, **Yod-Vav-Yod**] before the creation of the creatures, because to be Lord, He must be the Master of someone. The Sages have said: "He has mentioned a full name for a full world" [**Beresit Rabba**, XIII]. He is called **El Shaddai** ["Almighty God," Genesis, XVII, 1] when He orders Abraham's circumcision and says: count on me who helps and saves.

He called Himself "I am that I am" [**Ehyeh asher ehyeh**, Exodus III, 14], when He produced the miracles and marvels like the phenomena of creation, the ten plagues and the rest. He is the One who realizes but cannot be realized. He called Himself **Yah** [**Yod-He**] when He produced the extraordinary miracles on the Red Sea. He called Himself **Elohim Hayyim** ["Living God "] when He revealed His voice to the people and they heard, and did not die but were given life, as it is said: "For who is there of all flesh that hath heard the voice of the living God" [Deuteronomy, V, 26]. He called Himself **Adonai Sabaoth** ["Eternal (or Lord) of Hosts"] when the people's pilgrimage and assembly in the sanctuary was recounted, as it is said: "And this man went up out of his city yearly to worship and to sacrifice unto the Eternal of hosts in Shiloh" [I Samuel I, 3]. He is called High and Extolled [**Ram v'Nisah**] when Isaiah speaks of Uzziah, king of Judah: "In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up" [Isaiah VI, 1]. On account of Uzziyahu, he has said: "But when he was strong his heart was lifted up to his destruction: for he transgressed against the Lord his God" [II Chronicles XXVI, 16]. He called Himself Lord [**Adon**] when He announced that He would raise the noble among the people, for it is said: "For behold the Lord, the Lord of Hosts doth take way from Jerusalem," Isaiah III, 1]. He is most often called Eternal God [**Yod-Vav-Yod Elohim**] in the books of Jeremiah and Ezekiel, and not Eternal of

Hosts [**Yod-Vav-Yod Tsvaot (Sabaoth)**] because Israel's legions had been dispersed and His totality had been fragmented. When the Israelites gathered in the second temple, He called Himself Eternal of Hosts, and this appellation is always used in the prophecies of Haggai, Zechariah, and Malachi. Only once is He called Eternal God of Israel. This is in the verse: "Let him send her away saith the Eternal, the God of Israel" [Malachi II, 16]. This name can be understood in a general and a restricted sense. In the restricted sense, the law of divorce can be applied to the Israelite only by another Israelite, and not by the pagans. If the pagans compel the divorce, it is nullified. In the general sense of the word, it refers to the Lord's possession of Israel. Though Israel has been chased and exiled, the Lord has neither abandoned nor forsaken her, but considers her His own. He has been called "changeth the times and the seasons" [Daniel II, 21], when He transforms the era of domination into one of servitude. He has been called "He removeth kings and setteth up kings" [Daniel II, 21], when He dethroned Sedecias and made Nebuchadnezzar king. He has been called: "He giveth wisdom unto the wise" [Daniel II, 21], because He taught wisdom to Daniel. He has been called "He revealeth the deep and secret things" [Daniel II, 22] for He revealed the nature of vision to Daniel. Finally, it is said: "And Esdras blessed the Lord, the Great God" [Nehemiah VIII, 6], for God has said: "The glory of this latter house shall be greater than of the former" [Haggai II, 9].

The names of angels correspond in like manner to events which are the angel's task to realize. When God dispatched angels to Abraham to announce the glad tidings, they resembled and were thus called "men" [**anashim**, Genesis XVIII, 2]. When God sent the angels to destroy Sodom, they were called "angels" [**malachim**, Genesis XIX, 1]. When God sent them unto Isaiah to burn him with hot coal because he neglected to warn Israel, they were called "**seraphim**" as it is said: "Then flew one of the seraphim unto me having a live coal in his hand… and he laid it upon my mouth" [Isaiah VI, 6–7]. When Ezekiel saw them in the form of unreasoning animals, they were called "**hayyot**" ["creatures," Ezekiel I, 5]. The angels between them, which turned not when they went, were called "**ophanim**" ["wheels," Ezekiel I, 15]. The most elevated between them have been called "cherubim" [Ezekiel X, 1] because each elevated being among men is called "cherub," as it is said of the king of Tyre: "Thou wast the annointed Cherub that covereth" [Ezekiel XXVIII, 14].

The names of the celestial bodies vary according to their different characteristics. The one with a bright light in the center is called "bright" [or "luminary"] as it is said: "All the bright lights" [Ezekiel XXXII, 8], according to the term for the Sun. The star with lesser brilliance is called "**Nogah**" ["shining"] after a name for the Moon, as it has been said: "neither for brightness shall the moon give light unto thee" [Isaiah LX, 19]. **Nogah** is also the Hebrew name for Venus. Stars with a hot nature are called "**Kesilim**" ["constellations" and "Orion"], as it is said: "For the stars of heaven and the constellations" [Isaiah XIII, 10]. This refers to the name Orion, which is **Kesil** and its fires. Luminaries with a cold nature are called **Mazzaroth** ["Pleiades"], as it is said: "Canst thou bring forth Mazzaroth in his seasons?" [Job XXXVIII, 32]. Israel's different names of praise such as Jacob, Israel, and Jeshurun [Deuteronomy XXXII, 15], and her different names of blame

like "**M'shuva**" ["backsliding," Jeremiah III, 6], "**B'gedah**" ["treacherous," Jeremiah III, 8], "**Oholah**" and "Oholibah" [Ezekiel XXIII, 4] correspond to particular events. These names of the angels, luminaries, and the nation are an interpretation of actual characteristics. The names of the Creator, however, are only indications and extractions [abstractions] of his powers —may He be praised and exalted!

The author of our book intends to show us how the existence of beings is realized. When the wise grasped this knowledge, they discovered the ten and only ten categories which reason can use to order all things: substance, quantity, quality, relation, space, time, possession, position, action, and passivity. When the sages precisely established these ten categories, no conception remained unconnected to them except the idea of the Creator, for He is above all intuition and comprehension. Therefore, our author has enumerated these ten categories at the beginning of his book in a style befitting the rest of his exposition. The name **Yah** refers to substance [essence] for the author translates it as Eternal, and he derives it from the word **hayyot** [being or creature] and "**hayu**" ["they have been"]. This name applies to eternity, and God is the Creator of all substances. The name Eternal **Sabaoth** [Eternal of Hosts] corresponds to the categories of action and passivity. The Eternal is active, as it is said: "I am the Eternal that maketh all things" [Isaiah XLIV, 24]. The passive, which is great in number, is called "legion" [host or armies]. The name Living God [**Elohim Hayyim**] refers to Elohim as the Creator of quantity, for the measure of life (i.e., age) is a quantitative measure. The name **El Shaddai** ["Almighty God"] refers to God the Creator of quality, for the name **Shaddai** [**Shin-Dalet-Yod**] derives from "**dai**" [**Dalet-Yod**, "sufficient"] and "**daim**" [**Dalet-Yod-Mem**, "sufficiently"]. The name **Elohei Israel**, God of Israel, refers to relation. The name Lofty [**Ram**] refers to God as Creator of the Good, while the name **Nisah** ["elevated"] refers to the category of position. The name **Shokhen Ad** ["dwelling in eternity"] indicates the time before and after which He is; and finally, the epithet **Qadosh Shmo** ["Holy be His Name"] refers to the category of possession and to the noble attributes which allow our intelligence to reach an approximate idea of Him. Therefore, the ten names clearly suit the ten categories, and according to our author, there remains nothing which God has not created.

After a deep examination and detailed analysis, we conclude that the Ten Commandments heard by our fathers before Mt. Sinai correspond to these same ten categories which encompass every precept. The commandment "I am the Eternal" alludes to the category of action, as it is said: "I am the Eternal that maketh all things" [Isaiah XLIV, 24]. The commandment "Thou shalt have no other gods…" refers to substance, for it adds: "that is in heaven above or that is in the earth beneath or that is in the water under the earth." The commandment "Thou shalt not take (the name of the Lord in vain) refers to quality since most oaths only apply to modes of being. The commandment: "Remember the Sabbath day" explicitly relates to the category of time. The commandment: "Honor thy father and thy mother" is the relation itself. The commandment: "Thou shalt not kill" indicates the category of passivity, as it is said: "for in the image of God made He man" [Genesis IX, 6]. The commandment: "Thou shalt not commit adultery" designates the category of position, for this act is a kind of position and contact. The commandment: "Thou

shalt not steal" directly corresponds to possession. The commandment: "Thou shalt not bear false witness" refers to quantity since most false witnessing applies to measurement. Finally, the commandment: "Thou shalt not covet" indicates space and everything corresponding to it; thus the Sage adds: "the house of thy neighbor." Therefore, the decalogue clearly comprehends all the notions in the world. By the same token, the 613 precepts must therefore be contained in the decalogue without exception.

By co-ordinating these precepts in accordance with the Ten Commandments, I have discovered that 80 precepts correspond to the first commandment, 60 precepts correspond to the second commandment, 48 correspond to the third, 75 to the fourth, 77 to the fifth, 50 to the sixth, 58 to the seventh, 59 to the eighth, 52 to the ninth, and 54 to the tenth. This amounts to 613. There are 620 letters in the decalogue, of which 613 correspond to the 613 precepts. The remaining seven letters are contained in the two concluding words: "that is your neighbor's," but they are already subsumed in the words immediately before them: "nor anything" [Exodus XX, 17]. Blessed be the Sage who put so many things in so few words!

The words [from **Sefer Yetzirah**] "He created His world in three **sefarim**" indicate the three ways of recording all things. The sages counted four aspects: substance, word, writing or thought. For example, we see a man in substance; or we say the word: "man"; or we write the letters: M A N; or we represent an image of the man in thought. Now why does our author only enumerate three aspects of a thing? He calls them "three **sefarim**" ["three books"] or "three divans," and these are: scripture, number and word. When the category of substance is added to them, they comprise the four aspects. Substance and thought do not vary. Viewed according to these two categories, the object makes the same impression on all men. The other two aspects, scripture and word, do vary, for we see many different languages and scripts. However, the ideas underlying these are not different. [...]

III. On the "Closed" Numbers, Mothers, Doubles, & Simples

The author then explains the thirty-two paths, and says that these are ten numbers and twenty-two letters. We translate the word "**b'limah**" as "closed." The proper sense is: 'provided with a brake,' as it is said: "whose mouth must be held in with bit and bridle" [Psalms XXXII, 9]. The author then divides the letters into "three fundamental mothers". The sense of the word [**Alef-Vav-Mem**, **ôm**] is "mother" and this is a term in the Mishna. It is said: "There is one mother for the tradition and one mother for the reading" [Pesahim 6b; Sukkah 6b]. This means that the Law has been interpreted in two ways: according to the principle of the Scripture and according to the principle of oral lecture. The word [**ôm**] is called the primitive origin of the body part where leprosy resides, as in the passage: "either the primitive origin of the wound has disappeared or diminished" [Nega'im, I, 5]. Using this metaphor, the author says "three fundamental letters" [**yesod gimel otiot**].

The proper sense of the words "**sheva k'phulot**" is "seven doubles," for it is said that there are two kinds of knowledge: "the secrets of wisdom, that they are double to that which is" [Job XI, 6]. This is the knowledge of the Creator and the knowledge of the creature. There are also two kinds of punishments: "for she

[Jerusalem] hath received of the Lord's hand double for all her sins" [Isaiah XL, 2]. These are the punishments in person and fortune, of the sacred and the profane, for the king and the multitude, and among the distinguished and the vulgar.

The words "**shtem esre ph'shutot**" indicate the "twelve simple" letters. With respect to composed objects, isolated and separate things are called "simple" to distinguish them from compounds, as it is said: "a simple year" to distinguish it from the embolismic year. The simple year is of twelve months, the embolismic year has thirteen months. One also says "first born" and "simple". "First born" refers to two parts, and "simple" to one part. In astronomical charts of complex years, this is an approximate measure of a certain star's revolution. The simple years are the average of its progression through each solar year. Since the seven letters are double, the remaining letters are called simple to distinguish them from the compound… […]

IV. On the Creation's "Witnesses"

> *By means of these* [*32 paths*]*, the Eternal, Master of armies, God of Israel, living Elohim, Almighty, Unique, Lofty and Dwelling in Eternity, Holy Be His Name has traced three mothers and their progeny, seven chiefs and their armies, and twelve limits of the angle. Proof of this is given by the trustworthy witnesses: the universe, the year and the person* [*soul*]*. To each applies the rule of ten, three, seven and twelve and their correspondents: the sphere, the Dragon and the heart.* [Chapter One, ¶ 4].

I translate "fathers" [**avot**] as "mothers", for as I have previously stated, the words: fathers, mothers, principals, materia prima, initial substance, etc. all have the same meaning. I translate the word "**kobeshin**" as "chiefs" because they conquer countries, as it is said: "And shall consume the earth before the Eternal" [Deuteronomy XXXII, 22]. Elsewhere it is said: "of all the nations which he had subdued" [II Samuel VIII, 11]. I translate the words "**g'vulei alakson**" as "limit of the angles" because this is the sense of the words frequently found in the Talmud. There it is said: "every cubit forms a cubit and two-fifths in diagonal" [Baba Batra, 101b]. This means that the diagonal is one and two-fifths cubits in every square with a simple side of one cubit, though this is not quite correct. The exact measure of the diagonal is the square root of two.

Tali [**Tav-Lamed-Yod**] can be defined as the dragon. I understand this to be the place where two orbits intersect [the orbit of the sun and the orbit of the moon] like the equator and the sun's orbit. Actually, the circle of the sun's orbit is inclined twenty-three degrees and a fraction to the circle of the equator. When we suppose that the two orbits are aligned, they necessarily intersect at two opposite points. One of the two points is called the spring equinox and the other, the autumnal equinox. Just as the solar and lunar orbits intersect one another at two opposite points (each point called "dragon"), one of these points is sometimes called the head, and the other, the tail. This explains the origin of the dragon's name. It is not a constellation resembling a dragon or any other creature. "Dragon" refers to the coils and curves which it forms when one sphere is positioned in the north and

the other in the south. The Hebrews have given it a similar name, since it is said: "By his spirit hath he garnished the heavens; His hand hath formed the crooked serpent…"

V. On the Geometrical "Whirlwind" of the Hebrew Letters

> *The ten closed numbers are ten and not nine, nor eleven; understand in wisdom and ponder them in intelligence; know, reflect and believe; situate the thing according to its evidence and establish the Creator according to its quality. The numbers correspond to ten infinities, whose beginning flashes like lightning; but one finds no end to them when searching for their limit; and the decree of the Creator made them like angels who ran and returned; and they pursue his decree like a whirlwind, and it is as if they would prostrate themselves before his throne.* [Chapter Two, ¶ 1.]

… Of the two statements which follow the three propositions, the first is: "His decree is with them, and they ran and returned." The author's meaning is that every time the numbers arrive at ten, they return and begin again eternally and without limit for us, as it is also said of the angels: "And the living creatures ran and returned as the appearance of a flash of lightning" [Ezekiel I, 14]. They return and then depart again, and it is as if they had been stationary, as it is said: "Canst thou send lightnings, that they may go, and say unto thee, here we are?" [Job XXXVIII, 35]. They have faces on all sides, and thus it is said: "And behold, the angel that talked with me went forth, and another angel went out to meet him" [Zechariah II, 3]. It is not said that the angel appeared "behind him" because the angel presents a face every direction it turns. Like the numbers, the letters also always repeat themselves, following and succeeding without an end for us.

The second of the two statements is: "And they pursue his speech like a whirlwind." The author's intention here is to emphasize how the letters and numbers are formed in the air. He says that the whirlwinds describe figures and forms in the air, and though they all differ, they are still all circular. Among their material forms, some are more oblong, others combine circle and square, others combine circle and triangle, some are composed of superimposed spheres, and still others are composed of interpenetrating spheres. All of these are types of whirlwind. This analogy explains how the letters and numbers are formed and have sprung into the air; and this is why it is said: "The Eternal hath his way in the whirlwind and in the storm" [Nahum I, 3]; and also: "For behold, the Eternal will come with fire, and with his chariots like a whirlwind" [Isaiah LXVI,15]. Ezekiel demonstrated this with respect to the **ophanim** and the **hayyot**; the circles [or 'wheels'–trans.] interpenetrate like tubes within tubes. The same thing can be said for the junction of whirlwind within whirlwind and tempest within tempest. Thus it is clear that God —be He celebrated and exalted—has revealed the lights of the hayyot and the ophanim which have circular forms. The prophets were also shown winds which have the same circular forms, as it has been said: "Then the Eternal answered Job out of the whirlwind" [Job XXXVIII, 1], and elsewhere: "out of the whirlwind" [Job XL, 6]. If one has properly comprehended the formation of the

letters in the air, this will not seem difficult. As for the saying: "They prostrate themselves before His throne," it only alludes to the numbers and letters obeying him and executing his decrees. The word "prostrate" should not be understood in the literal sense…

VI. On the Rotation of the Letters and the Zodiac

When we say that it is by means of these media that the Eternal, Master of hosts, God of Israel, Living Elohim, Almighty, Sufficient, Noble and Sublime, Dwelling in Eternity, Holy Be His Name has traced the twenty-two letters according to the construction of the sphere, we refer to the sphere's rotation which displaces to the rear what was positioned to the fore. It is the same with the letters when one inverts them, putting to the rear what had been at the fore. Proof of this is demonstrated when one says *oneg* ["delight"] which is something desirable, and when one says *nega* ["plague"] which is something detestable: the letters are the same, only inverted.

This verse is the pivotal point of the book, namely that the Creator —Holy Be His Name— has so disposed some of the letters and numbers to create a kind of body. Later He transposed their positions in order to create a body different from the first. The author gives us two comparisons drawn from the rotation of the sphere and the rotation of the letters. More examples could be adduced, but we will begin with these two. If the three letters: **Het**, **Tsadeh** and **Resh** are combined, their meaning in this order is "courtyard." If we change the position of the **Tsadeh** and **Resh**, pronouncing the word **harats**, its meaning becomes "to cut." If we combine the letters in the order of **Resh**, **Tsadeh** and **Het**, which is pronounced **retsah**, the meaning is changed to 'murder'. If we combine the letters in the order of **Tsadeh**, **Het**, and **Resh**, this is then pronounced **tsohar** and means "whiteness". These four words are examples of the same letters used in different order. Sometimes the different ways of combining letters do not have a significance. If the letters **Qof**, **Shin** and **Resh** are combined in this order, they signify **qashar**, "to bind." If they are recombined in the form of **Qof**, **Resh** and **Shin**, or **qeresh**, the meaning is "beam." The same letters combined as **sharaq** means "hiss," and the combination of **Resh**, **Shin** and **Qof** is pronounced reshaq and means "happiness". There is, however, no meaning to the combination of **Resh**, **Qof** and **Shin** in this language. A word with four letters multiplies the number of possible combinations just as a word with five letters multiplies them even more so […]

… It is especially clear to anyone versed in the science of the sphere's revolution. When the sphere turns the measure of one zodiacal sign, diverse figures result which bring a corresponding influence into play, according to the data of this science. Let us examine the represented image of the sphere for this present day, which is Tuesday, the twelfth of Sivan in the year 1242; the Sun was at the 7° of Gemini, the Moon at the 2° of Scorpio, Saturn at the 14° of Capricorn, Jupiter at 25° of Pisces, Mars at 40° of Pisces, Venus at 25° of Cancer, and Mercury at 20° of Taurus. If we begin our work in the first and second hours of the day, the most powerful luminaries in the celestial sphere are the Sun at the horizon and Jupiter and Mars since they are both in the middle of the sky. The four other planets are

hidden since Venus is in the 2°, the Moon in the 6°, Saturn in the 8° and Mercury in the 12°. Everything under the influence of the first three is strongly effected because their light falls on the horizon. The influence from the four other planets is weak because the horizon does not receive their light. If we do our work during the third and fourth hours of the day, the celestial sphere has already turned one sign. Cancer is on the horizon, the Moon is at the 5°, Saturn in the 7°, Jupiter and Mars at 9°, Mercury at 11°s. The influence of each of them depends upon its force from its position. If we do our work during the fifth and sixth hours of the day, two signs have turned and Leo is on the horizon. The powerful luminaries in the sphere are the Sun because it is in the 11°, Mercury at 10°, and the Moon at 4°. As for Venus, Saturn, Jupiter and Mars, they are all hidden, and those under their influence will feel their effect. If we conduct our work during the seventh and eighth hours of the day, a quarter of the sphere will have turned, Virgo will be at the horizon and none of the planets will be hidden. The Moon will be at 3°, Saturn at 5°, Jupiter and Mars at 6°, Mercury at 9°, Venus at 11°. In this case, all the influences compliment one another. If we are working in the ninth and tenth hours of the day, one animal of the sphere will have turned. Scorpio will appear along with the Moon, and the sphere will take another form according to its revolution. The influence of the rays, the horoscope and other astronomical conditions are subsequently transformed as the sphere revolves. Fixed stars, changing stars, and stars which have two bodies likewise demonstrate this transformation during each quarter of the day (which begin anew each six hours). I have drawn out these examples only because the author has stressed them by saying: "the sphere turns forwards and backwards."

VII. On the Ethereal Realm and its Relation to Prophecy

The Holy Scriptures call the second, more tenuous air **Kavod** ["glory"], as it is said: "the whole earth is full of His glory" [Isaiah VI, 3]; and God Himself has declared: "But as truly as I live, all the earth shall be filled with the glory of the Eternal" [Numbers XIV, 21]. The people call him **Shekhinah** ["dwelling" or "abode"] as it is said: "And the glory of the Eternal abode" [Exodus XXIV, 16], and elsewhere: "that glory may dwell in our land" [Psalms LXXXV, 9]. The author of our book has called Him "breath of the Living God" as it is said: "And my spirit will remain in the midst of thee, that thou fearest not" [Haggai II, 5]. Via this second, tenuous air, the word of prophecy was delivered, as it is said: "The Spirit of the Eternal God is upon me" [Isaiah LXI, 1]. It is also via this second, tenuous air that all the visible miracles appeared to the prophets, as it is said: "in a vision by the Spirit of God" [Ezekiel XI, 24]. This is evidently a created thing, for everything outside the Creator —may His Name be exalted!—is a created thing, as it is said: "there is none other beside Him" [Deuteronomy IV, 35]. By way of this second, tenuous, but created air, which is in the world as life is in man, the created word heard by Moses in the visible air has been produced along with the decalogue heard by our fathers. This has been called: "voice of the living God" [Deuteronomy V, 26]. Through the voice of the living God, the seven qualifications of the voice of the Eternal were spoken. From this second air comes the knowledge of wisdom, which God bequeaths to distinguished men,

as it is said: "And the spirit of the Eternal shall rest upon him, the spirit of wisdom and understanding, the spirit of council…" [Isaiah XI, 2]. From this knowledge come the faculties of courage and bravery, which God grants to whomsoever He will, as it is said: "Then the Spirit of the Eternal came upon Jephthah" [Judges XI, 29] and: "But the Spirit of the Eternal came upon Gideon" [Judges VI, 34]. For this reason, the author of our book has given "life of the worlds" as the first name.

As for the sense of the words: "whose throne is fortified from the beginning," this means that the second, tenuous air is for God — may He be celebrated and exalted! —just as the throne, by comparison, is for the king. Thus it is said: "The Eternal hath prepared His throne in the heavens; and His kingdom ruleth over all" [Psalms CIII, 19]. This is the reason why the Tabernacle has been called His throne, according to the verse: "they shall call Jerusalem the throne of the Eternal" [Jeremiah III, 17].

As for the meaning of the words: "blessed and whose name is blessed" this is a general appellation for the light which enters the visible air of the entire world below, as it is said: "And blessed be His glorious name for ever: and let the whole earth be filled with his glory" [Psalms LXXII, 19]. This object is also what the Wise have called "*Ruach Ha-Qodesh*" ["Holy Spirit"]. Actually, after the prophecy had disappeared, a light appeared to them as if it were reflected by a mirror, and they heard a voice like an echo, that is to say that the desert reverberated it to them, and this has been called "*Bath Qol*" ["daughter of the voice"], which means child by the voice. With regard to this, Scripture has said: "And thine ears shall hear a word behind thee, saying…" [Isaiah XXX, 21]. Scripture has not said: "before thee".

The author of our book says that this concept was the first created thing, and it is the most tenuous thing in existence, but also the strongest. This is followed by the visible air where the Creator has formed the ten numbers and the twenty-two letters…

VIII. On the Geometry of Phonetics and the Order of the Alphabet

> *The twenty-two letters are three principals, seven doubles, and twelve simples, which are cleaved in the air, traced by the voice and situated in five places in the mouth. They have divided themselves into five sections:* (1) *Alef, He, Het, Ayin are pronounced at the extremity of the tongue with the uvula;* (2) *Bet, Vav, Mem, Peh are pronounced with the lips touching and with the tip of the tongue;* (3) *Gimel, Yod, Kaf, Qof are articulated with the side of the tongue;* (4) *Dalet, Tet, Lamed, Nun, Tav with the middle of the tongue;* (5) *Zayin, Shin, Samekh, Resh, and Tsadeh are pronounced between the teeth with a quiet tongue* [Chapter Four, ¶ 3].

According to the different locations in the mouth necessary to articulate them, there is also a difference between the letters as they are traced into the air. Thus the author has said "cleaved in the air," "traced by the voice". The voice traces the letters, dispatches them through the air, cleaves and orders them. The group **Alef**, **He**, **Het** and **Ayin** [**ahacha**] is the more delicate and produces a straight line in the air. This is followed by **Gimel**, **Yod**, **Kaf** and **Qof** [**gikhaq**], which produce either unequal or equilateral triangular figures in the air according to their motion. This

group is followed by **Dalet**, **Tet**, **Lamed**, **Nun**, **Tav** [**datlanat**] which produce square figures, either simple or complex according to their movement. Then follows **Zayin**, **Shin**, **Samech**, **Resh**, and **Tsadeh** [**zshosrots**] which produce oblique figures, some right angled, others acute or obtuse according to their movement in the air. Finally the letters **Bet**, **Vav**, **Mem** and **Peh** [**bumaph**] produce spherical forms in the air according to the force of their pronunciation, some being simple and others more complex. The author has enumerated the group [**bumaph**] after [**ahacha**] because **Bet** is the second letter of the alphabet. He who first established the alphabetical sequence, situated **Bet** towards the beginning to separate these five different letter groups, and to prevent their combination, as well as to eliminate any difficulties for students and children in pronouncing the letters. Actually, the composition of words with these twenty-two letters usually combines only the letters corresponding to the different vocal organs. Two letters which belong to the same letter grouping are very rarely combined with one another. Thus **Zayin** and **Shin** never appear next to each other in the Hebraic tongue; nor do **Samech** and **Shin**; nor **Kaf** and **Gimel**; nor are **Dalet** and **Tet** coupled in the same word. I have already explained this in the first of the grammatical books…

IX. On the 231 Gates of Letter Permutation

> *When He traced, cut, multiplied, weighed and inverted the twenty-two letters, He created everything which has been created, and everything which will be created in the future. How did He multiply them? Alef with each of the letters and each with Alef, Bet with each one and each one with Bet, and the same for Gimel. He turned and inverted them all, and formed the totality of 231 words. All the creatures and all the words cannot exist without another being above them* [Chapter Four, ¶ 4].

I have translated the words "**hozerot halilah**" as "they turn in a circle and invert themselves" because every hollow thing is so called in the Hebrew language. The words "**n'vuv luhot**" ["hollow with boards," Exodus XXVII, 8] are written as "**halil luhin**" in the Targum. Concerning the orifices of the body, it is said that: "God has created in it many holes and cavities" [Berakhot 60b]. In paraphrase, the Targum has likewise said of the king of Tyre: "But you have not considered your body which has been made with cavities and holes which are indispensible" [paraphrase of Ezekiel XXVIII, 13]. Similarly, the totality of air in the world is called "hollow of the world" because it always revolves [circulates].

This passage is sometimes misunderstood to say: "They are found to exit through two hundred twenty-one gates," and this is incorrect. Though we have learned that calculation demands that this number total two hundred thirty-one, the only number that I have seen written is "two hundred twenty-one." I have no doubt that this is an error. A similar mistake can be found in the **Four Gates**: "every Tishri of an embolismic year which begins before 695 parts of the twelfth hour." Now, in all the texts I have found "the 11th hour" written instead of the twelfth, but this is an error. If you add the surplus of two years, one of which is an embolismic year, the

new moon will be at exactly five o'clock on the Sabbath, but it must be at exactly six o'clock. It will not be at six, however, unless the twelfth hour is set as the starting point. Analogously, in response to our author's question, "How did he multiply them," it is correct to give the number two hundred thirty-one as the answer. I will explain this in accordance with the principle which the author himself applies: "**Alef** with all the letters and all with **Alef**, **Bet** with all and all with **Bet**," etc. This kind of multiplication can be found in the cities of Palestine and Egypt. The children write this in order to learn how to spell, and these are the twenty-two series which are called rows [files]. The first row is **Alef-Alef**, **Alef-Bet**, **Alef-Gimel**, **Alef-Dalet**, **Alef-He**, **Alef-Vav**, **Alef-Zayin**, up to **Alef-Tav**. The second row is **Bet-Alef**, **Bet-Bet**, **Bet-Gimel**, **Bet-Dalet**, **Bet-He**, **Bet-Vav**, **Bet-Zayin** up to **Bet-Tav**. The third row is **Gimel-Alef**, **Gimel-Bet**, **Gimel-Gimel**, **Gimel-Dalet**, **Gimel-He**, **Gimel-Vav**, **Gimel-Zayin** up to **Gimel-Tav**. It is the same for **Dalet-Alef**, **He-Alef**, up to **Tav-Alef**, **Tav-Bet**, **Tav-Gimel** etc., up to **Tav-Tav**. In all, this amounts to twenty-two multiplied by twenty-two or four hundred eighty-four. Of this total, twenty-two words must be subtracted which are not products [of one letter with another], namely **Alef-Alef** of the first row, **Bet-Bet** of the second row, **Gimel-Gimel** of the third row, **Dalet-Dalet** of the fourth row, and so on up to **Tav-Tav** of the twenty-second row. The reason for this subtraction is as follows: if **Dalet** is combined with **Dalet**, for example, it simply produces the same figure in the air and a single word in the verse, and they remain in their original state when they are inverted. Once we have subtracted these twenty-two [duplicates], we are left with four hundred sixty-two. Of these four hundred sixty-two, however, only a half are actually different sets of pairs. The pair **Alef-Bet** in the first row is like the pair **Bet-Alef** in the second row; **Alef-Gimel** in the first row is like **Gimel-Alef** in the third; **Alef-Dalet** in the first is like **Dalet-Alef** in the fourth, and so on for each of the series. One therefore discovers that one half of the letters simply reproduces the other half, and thus it is said: "And they all turn in a circle" because they turn into their reverse. When one subtracts half of the four hundred sixty-two, the remainder is two hundred thirty-one. Thus we have said: "The letters are found to exit through two hundred thirty-one gates". A person can make visible sense of this simply by calculating with coins or by writing rows of letters and counting them. This explains how the apparent unity above all multiplication is an index of the One, the Holy, may He be praised and exalted!

I have heard that a commentator on our book has kept the mistake of two hundred twenty-one gates. He has attempted to justify this error by saying that the total of **Alef-Alef**, **Alef-Bet**, **Alef-Gimel**, **Alef-Dalet** and so on is only twenty-one since **Alef-Alef** is not multiplied [combined] and **Alef** revolves only around itself. This commentator then multiplies these twenty-one by ten, i.e., the ten numbers, and this amounts to two hundred ten. Then he adds the ten numbers and **Alef**, which is the first unity, and this amounts to two hundred twenty-one. But —may God have mercy upon thee—this is a concatenation of a tissue of errors, all due to the fact that the commentator does not know how to multiply. We can cite five reasons why his explanation is in error: (1) he has multiplied **Alef** with all the letters but not all the letters with **Alef**. Later on he repeats this mistake by failing

to multiply **Bet** with all or all with **Bet**, and the same with the other letters. He has only multiplied **Alef** with all; (2) he has multiplied the sum of **Alef** with all (i.e., twenty-one) by ten, but there is no reason to multiply by ten. The author of our book has not given this direction. He has only directed the inquirer to multiply the letters, and he says "**Alef** with all" and "**Bet** with all". He has not mentioned the ten numbers in this section. The commentator has thus neglected this direction and has done what was not directed at all; (3) he has separately added the ten numbers to his product, but this is the chapter on multiplication and not abstraction. Were this the chapter on abstraction, one would add the twenty-two isolated letters, and this would then amount to two hundred forty-three; (4) the commentator has omitted the double **Alef** without multiplying it by ten, and therefore must add the isolated **Alef**, but there is no reason for this procedure; (5) this commentator's book also contains the phrase: "and they all turn in a circle." Now if the letters are multiplied one by another, they do turn in a circle, but they do not turn in a circle if they are merely multiplied by ten. With that said, I should like to know what remains of this commentator's argument to be defended.

Our author's purpose in this chapter on multiplication is to demonstrate that the Creator—may He be exalted!—by composing these twenty-two letters through the five procedures of tracing, carving, multiplying, weighing and transposing has created all that has been and will create all that will exist in the future. Actually, when He traced straight lines through the circumferences, triangles in the squares, and drew oblique lines in these circumferences, triangles and squares, the results were surfaces and volumes folding in upon one another according to these marvelous methods which create all forms. This is by the penetration of the **Bet** in the **Gimel**, the **Dalet** in the **He**, etc. For this reason, the pairs **Alef-Alef**, **Bet-Bet**, **Gimel-Gimel**, **Dalet-Dalet** up to **Tav-Tav** do not enter into such multiplication. If you say **Alef** one hundred times, it only results in a single form in the air, namely a straight line. And if you speak **Bet** a hundred times, you will only trace a single circular form repeatedly. This explains the creation of the letter forms in the air. However, we can only establish this form in our spirit. We will not be able to realize this form because it belongs to the Master of the worlds—may He be praised and exalted! The wise, therefore, first teach their students mathematics and geometry, for these are the origin of knowledge… […]

X. On the Crowning of the Letters

The reference to each letter, "and He attached a crown to it" conforms to an ancient principle—of happy memory! One tradition of the letters is that they have been revealed with ornaments and crowns, as it is said: "Seven letters necessitate three adornments: **Shin**, **Ayin**, **Tet**, **Nun**, **Zayin**, **Gimel** and **Tsadeh**" [Menahot 29b]. It is the same for each letter. For some letters, these adornments augment and for others they restrain the deductions drawn from them, as *The Book of Crowns* has explained. The ancients also had the tradition that when the crowns are not carefully written in the Torah, it is forbidden to pronounce benedictions upon it, and it is not permitted to read it in public. For this reason, they say that one who

hastily rushes through it will not live long. The ancient amulet makers say that the letters are worthless if they have not been written with their crowns. Similarly, our author says that it is not possible to form the triangular, square, folded, chain-formed, or convex figures (which the letters were meant to form) without a crown. He says, therefore, that "He attached a crown to it"...

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THIS IS THE BOOK OF THE GREAT REZIAL

PART 1

Blessed are the wise by the mysteries coming from the wisdom. Of reverence, the Torah is given to teach the truth to human beings. Of the strength and glory, honor the Skekinethov. The power of the highest and lowest works is the foundation of the glory of Elohim. The secret word is as milk and honey upon the tongue. Let it be to you alone. The teachings are not foreign to you. This book proclaims the secret of Rezial, but only to the humble. Stand in the middle of the day, without provocation and without reward. Learn the tributes of the reverence of Elohim. Turn away from evil and journey on the path to pursue righteousness. The secret is reverence of the Lord. The worthy go directly to the secret. It is written, only reveal the secret of El to serve the prophets.

There are three secrets corresponding to the Torah of the prophets. All secrets correspond to these three. The first commandment is the first wisdom, reverence of the Lord.[1] It is written, reverence of the Lord is the first knowledge. The beginning wisdom is reverence of the Lord, corresponding to three wisdoms.

It is written, of the outer wisdom, rejoice and build the house of wisdom with the secret of the foundation. Be wise by opening the heart to the secret.

There are three kinds of secrets. The secret of the Merkabah [chariot][2], the secret of Berashith [in the beginning, or Genesis],[3] and the secret of the commandments [the laws of God].[4] These are made clear by the help of Shaddai.

There are three kinds of reverence of heaven. They are reverence of the Lord, reverence of Shaddai, and reverence of Elohim. It is made clear that reverence of the Lord is to love the name of God and serve in love. It is written, man is happy to revere the Lord. It is not written here of reverence of Elohim, but only of reverence of the Lord.

It is written in the commandments to serve in love. Desire to regard in the heart and keep the commandments. In the commandments, it is said of the reverence of Elohim, revere Elohim, lest [you come] into the hands of temptation. Man is not to serve in temptation, of reverence before the king, not rising up by the name.

It is decreed, as it is written, Abraham was beloved. God spoke to him to lead his son. It is written, you know to revere Elohim. You know of love. Know it is decreed, man is happy not to journey by counsel of wickedness. It is written herein, man is happy to revere the Lord. Show reverence to the heavens all the day. Regard love in the heart. The reverence of the heavens is in the heart at all times, reverence of the purity of the Lord. Those giving reverence are loved by the Lord. There is much value in living in purity. Bathe in the glory of the light of Elohim. Go from darkness into light, divided from those led astray. As the light shines down upon the sea, that is the reverence of Elohim who spoke to Abraham. From love, understanding was created by the love and reverence. A thousand generations come after from the love.

[1] This is often interpreted as the beginning of wisdom is the fear of God." The term "Yirath" may be translated as "fear," but it may also be interpreted as "reverence." Many scholars disagree, but I firmly believe that "reverence" is appropriate. In support of this conclusion, I refer to the *Oxford Companion to the Bible,* Metzger and Googan, eds. (New York: Oxford University Press, 1993), p. 225, where it is stated: "The fear of God involves worshipping the Lord with deep respect and devotion. It is a religious expression, and as such implies obedience, love and trust."

[2] The term Merkabah is used to describe the mysteries of the Hekhaloth, or the seven heavenly halls of the palace of God. One would travel through them upon a chariot.

[3] Berashith is the name of the first book of the Old Testament, as well as the first word of the book.

[4] Most people are familiar with the tale of the Ten Commandments, which were handed down to Moses on Mount Sinai after the liberation of the Jews from the land of Egypt. However, in the Old Testament {Exodus 20:2-23:19), there are over sixty commandments that were proclaimed by God to Moses. Also, see *Oxford Companion to the Bible,* page 736.

It is written in the Midrash of three kinds of offerings. They are the burnt offering [A'avolah], the peace offering [Shelomim, or "thank offering"], and the sin offering [Chetath].[5]

There are three classes of righteousness. They are love, petition, and reverence. The burnt offering corresponds to love. The peace offering corresponds to petition. The sin offering corresponds to reverence. The burnt offering is a sacrifice to the glory of God alone. The peace offering and sin offering are for the sake of the living body. Proclaim love from the petition and petition from the reverence. From love, you serve God in righteousness. Give glory and honor to the kingdoms alone before all things. In goodness, the Lord created the universe by the word, not by labor. The God [Haloveh] and father and king is strong and wise, good and compassionate. You tolerate all things, filling all the highest and lowest, sustaining in the high places and bringing forth all creatures. You reveal the mysteries of the universe, the knowledge of good and evil. You tolerate wickedness for the sake of the restoration. Behold, all goodness to the righteous who love God. Give praise and laud over the greatest works.

The burnt offering is sacrifice. By petition, serve in the holy place, blessed is it. Fall in supplication and petition. Petition for every measure of goodness for the sake of the benefit of the body. This is the foundation of wisdom, understanding of knowledge. From this, bring light in the days. Heal the woman unable to conceive and make sons upright in the heart. You succeed in works of wealth and glory and treasures, all to the good. Petition the Lord above, thus sacrifice the peace offering.

Give reverence and serve God in great fear.[6] Be delivered from curses written in the Torah. The punishment comes forth from the holy place, blessed is it. Its measure is longer than the Earth and wider than the sea.[7] Receive salvation from affliction, injury, and suffering. Do not writhe in pain. Do not be ruled over by foreign lands. Do not bring death or speak evil. Fill the days in goodness and blessings in the world. Deliver from misfortune and affliction and destruction from the walls of fire in Gihenam. The wicked prepare to burn in flames on the day of the great judgment [Yom Hadin Hagedol]. By reverence of the Lord, rise up by sacrifice of the sin offering. Make three sacrifices: the burnt offering, the peace offering, and the sin offering.

Of sacrifices in the first house [Beth Achad] through the first priest [Kahen Achad] in the name of the one God [El Achad], three limes in righteousness: by love, by petition, and by reverence. Complete them and be protected by God, protecting and loving you from petition and reverence.

The beginning wisdom is reverence of the Lord and love of heaven. The heart of the righteous burns as flames of fire. Keep the commandments in reverence of the Lord. This the Lord Elohik requires, not making reward for reverence and love. It is written of reverence and love, the Shem Hamephorash was created from love. Of the written word, this is the reverence of Shaddai. Revere God by keeping every commandment. (Reverence of God is not in itself glory, but keeping every commandment.)

Fall down in supplication and cry out to El. Establish the heart and grant the petition at once. Reject wickedness and condemn the wicked. Forsake reverence of Shaddai. Know to withhold mercy for sins. Forsake the petition, not revering the name of Shaddai, and not making desire or evil grow in the heart. In the middle of the house, the humble show reverence and gather in the house. It is written in the Midrash, withhold the mercy from those forsaking reverence of Shaddai. Stand and serve before God. Show reverence in prayer and receive tranquility therein. Deliver from all evil. Dwell in the secret place of the most high, hidden in the darkness of the shadow of Shaddai. Deliver from the mouth of the trap [the opening of the snare].

Petition in prayer. Speak, protect from traps. In every petition to Shaddai, be blessed by God the father [El Abiek]. By support of El Shaddai, be fruitful and multiply [Pherov Vorebov]. El Shaddai sees and turns away. Behold, be fruitful and multiply. Wherefore be silent, and bring forth from the secret place that the father reveals to you. Establish Shaddai, of sixty, four hundred, thirty and the above [Hebrew: I' AaOLH, or ten burnt offerings] is five hundred.[8]

[5] There are five kinds of offerings described in the Old Testament (Leviticus 1:1-5:14): the burnt offering, the grain offering, the offering of well-being, the sin offering, and the offering with restitution.

[6] The context of this passage warrants the use of the term "fear."

[7] This reference describes the dimensions of heaven. See Job 11:9.

[8] The letters S' Th' L' are used here to represent the Gematria.

The man Job begets sons and daughters. There are five hundred of them.[9] Five hundred strong ones [Aberiem], 248 sons and 252 daughters. There are four more daughters than sons. Thus be fruitful and multiply (Hebrew: PRO ORBO).[10] By Gematria, the letters Tau Qoph are the name over be fruitful and multiply.[11]

Therefore, establish to petition the name. Thus, the course of the universe is five hundred years. It is treasured by Shaddai as the measure of heaven. Speak of heaven. According to Shaddai, there is not enough to serve. Remember Shaddai by the prophet of the nations seeing Shaddai. Behold the reverence of Shaddai. Be aided by the name Shaddai, protected from the evil spirits [Hamezieqien]. By protection of Shaddai, lodge and speak prayers of supplication. Therefore the name is written upon the Mezuzah.[12] Penetrate the iron over the Mezuzah. Proclaim and remember the name Shaddai to protect from the evil spirits, that is (Hebrew: IHOH BATh BSh MTz'FTz Sh'). Of the letter Shin of Shaddai, Shin is above [or "300 burnt offerings"] in the name of (Hebrew: IHOH). Of Shin above, (Hebrew: BATh BSh ShM HQDSh GDI) corresponds to (Hebrew: ID KOZO BMOK"SZ KOZO) written in the Mezuzah.[14]

Reveal the secret of the fourteen signs of the holy name. (He-brew: KOZO HOIH) in reverse Aleph Beth. Thus Yod upholds Kaph, Koph upholds Vau, Vau upholds Zayin, and Heh upholds Vau. Thus, (Hebrew: KOZO).

(Hebrew: BMOK"SZ ALHINO). Beth upholds Aleph, Mem upholds Lamed, Vau upholds Heh, Koph upholds Yod, Teth upholds Nun, Zayin upholds Vau. Here are fourteen signs corresponding to the three names (Hebrew: H' ALHINO). Therefore, write fourteen letters for the sake of the two corresponding to (Hebrew: H' AL-HINO). Write Shaddai with Shin Daleth Yod.

The first Daleth corresponds to the back [or neck]. The Yod of Shaddai corresponds to the fathers, Jacob, Isaac, and Abraham. The final written words are (Hebrew: BATh BSh ShDI).[15] Beth, Shin, Qoph, Daleth, Mem, and Yod.[16] The beginning Yod Yod Aleph is the number of (Hebrew: AHIH) ,[17] When adding the numbers Resh, Tau, Vao, Samekh, Tau,[18] Israel proclaims Jacob to be Resh, Yod, Vau in number.[19] That is to say, take Resh, Tau, Vau, Samekh, Tau, from the fathers, Abraham, Isaac, Jacob, Israel, here is 203.[20] Combine thirteen letters from the three names of the fathers, and here is 210. Thus the signs of the fathers correspond to thirteen tributes.

There are three praises. Of the Aleph before the name are 63 aspects [Bechineth].[21] Therefore, see the God [El] of Abraham, God of Isaac, and God of Jacob, by El Shaddai. Also the secret of Shaddai is revealed by calculating Tau Qoph. The life of the fathers is 502 years. Abraham lived 175 years. Isaac lived 180 years. Jacob lived 147 years. Together, the years total 502.

Beth [with a value of 2] corresponds to heaven and Earth. In the course of 505 years, the fathers gather to them as the days of the heavens above the Earth. Make clear as the days of the heavens above the Earth. The course is 500 years as the lives of the fathers.

The letter Shin is in the house of prayer. First consider the correspondence to Jacob, that is written Israel.[23] Thus, praise in prayer.

[9] In the Book of Job of the Old Testament, it is noted that Job had seven sons and three daughters (Job 1:2). This name may also be Joab, who was a general in King David's army. There are a few stories of Joab involving children. In the Midrash, one tale depicts Joab slaying 500 warriors in Kinsali, the Amalekite capital.

[10] The Gematria of the letters of this phrase is 500.

[11] Tau is 400; Qoph is 100.

[12] The Mezuzah is a talisman attached to the doorpost. It contains a prayer written on a small scroll. Also, see Trachtenberg, *Jewish Magic and Superstition,* p. 145.

[13] BATh may be translated as "come forth" or "in you." BSh may be translated as "shame," but is likely interpreted as "by Shin." MTZ"PTz is a name. The Gematria value is 300.

[14] The name KOZO is considered the antithesis of YHVH, or 'Tetragrammaton.*' The numerical value of KOZO is 39. Also, see Joshua Trachtenberg's *Jewish Magic and Superstition,* p. 92.

[15] The Gematria of these letters is 1019.

[16] The Gematria of these letters is 456.

[17] The Gematria of Yod Yod Aleph is 21. This is the same value as the letters Aleph Heh Yod Heh.

[18] The Gematria of these letters is 1066,

[19] The Gematria of these letters is 216.

[20] These are the Gematria values of the names of the fathers: Abraham is 248; Isaac is 218; Jacob is 182. Also, the name Israel has a value of 531.

[21] In the text, it appears to read S"G (which is 63), however the lettering is a bit smudged.

[22] The numerical value of these two letters is 500.

[23] See Genesis 32-35, where Jacob's name was changed to Israel.

Proclaim the praise, speaking: Praised is the ruler above, and the chosen cast down to Earth. It is written, be cast out from heaven to Earth, the beauty of Israel. Prayers proclaim the glory. By prayer with the letters of glory, stay upon the path of the Lord. Therefore, by the nine fathers [Thesha'ah Bab], give the crown [Apher] in the place of prayer.[24] Of the days of the Messiah, give praise below the crown.

It is written in the *Book of Formation,* the letter Shin reigns.[25] Bind to the crown and bind therein the heavens. Therefore, fire resembles Jacob in heaven. By the letter Shin, create fire, and see fire therein. Thus, in the house of Jacob is fire corresponding to the letter Shin, as Jacob wrestled the angel of fire.

Also, the letter Shin has three branches, corresponding to the three names of Jacob, Israel, and Jeschuron [a periphrastic name of Israel]. The letter Shin is over the noble houses [BethiemAtzel].

It is written, the image engraved in the throne of glory resembles the image of a flying cherub. Come forth to Egypt. It is written, fly over as the cherub takes flight. Revere Israel by the hand of the strength. It is written to revere Israel, by the hand of the great grandfather [Seva]. Israel resembles Jacob over the sea. Sing the hymn unto Israel. The Lord reigns forever and ever. Therefore, resemble Jacob, according to the written truth. Give the truth to Jacob. According to this, do not go forth unto carved images [Phesoleth]. The daughter, Dinah, was troubled by Shechem[26] and the maiden Aseneth,[27] daughter of Potipherah.[28] The tribes multiply to put forth the law.[29] Do not speak of idolatry. In the house of Jacob, written by Jacob, is the great name [Shem Ha-gadol] and the holy tzietz.[30] Take Mikal to become the wife of Potipherah.[31] Proclaim Joseph to take the daughter.

Around the Shin, twelve prayers divide, corresponding to the twelve tribes. The three divide and three tribes spread out as they go forth from Egypt.

The letter Daleth corresponds to the back [or neck] , corresponding to Isaac. Straighten the back to unite the name of God. Daleth is the flesh of the back. All the flesh of the back corresponds to the back of the neck. Of all the flesh of the back of the neck, wring the neck. Therefore, shave the back, Place the strap upon the flesh. Inquire of Isaac. The letter Daleth is over the head in purple [argeman, a purple or reddish-purple]. Therefore, the letter Daleth corresponds to the neck.

Also, draw above and below, dwelling in the fourth firmament, the name in the Holy Temple [Beth Hamikadesh], thus the holy tabernacle [Meshikan] of four coverings. The first covering is sky-blue [Thekaleth] ,[32] The second veil is of goat skin. The third is of ram's leather. The fourth covering is of Egyptian leather [Tachashim, seal, dugong, or badger skin].

In the lowest dwelling, Isaac is sacrificed upon the back of the altar of degrees [Mezabech Shel Ha'aleh], therefore corresponding to Daleth. It is written in the *Book of Formation,* reign with Daleth. Bind it tight and create Mars in the fifth firmament.[33] Close 10 the Sun, it receives the heat of the Sun to be dry as fire. Therefore, Daleth corresponds to Isaac, the rising of the Sun. Mars is dry as fire and appointed over heat, and over anger and wrath. Therefore, when God is angry, remember Isaac, as he is honored. It is written, remove the ashes from the burnt offerings.

[24] Apher actually translates "gray," "ash," or "meadow." It is probably a transposi tion for Phar.

[25] See passage 3:9 of the *SepherYetzirah.* This is presented on page 155 of Aryeh Ka plan's translation *(Sefer Yetzirak* (York Beach, ME: Samuel Weiser, 1990)).

[26] Dinah was the daughter of Jacob and Leah. Shechem was the name of a province, and the man for whom the province was named, who had raped Leah. Leah and her brothers then took severe revenge upon him. See Genesis 34:1-34:30.

[27] Aseneth was the wife of Joseph, son of Jacob and Rachel. The most famous bible story concerning Joseph is the tale of the coat of many colors (see Genesis 37:3-37:36), which results in his own brothers selling him into slavery in Egypt. He earned the good graces of the Pharoah by his prophecies. The Pharoah gave Joseph the name Zaphenath-paneah, as well as the hand of Aseneth in marriage. She bore him two sons, Manasseh and Ephraim.

[28] Potipherah was the father-in-law of Joseph, and a priest of On.

[29] "The twelve tribes of Israel are descended from the twelve sons of Jacob: Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Joseph, Benjamin, Dan, Naphtali, Gad, and Asher.

[30] The tzietz is a shining plate or talisman worn on the forehead of the rabbi.

[31] Mikal was the daughter of Saul and wife of David. According to *The Oxford Companion to the Bible* (p. 546), the wife of Potipherah, Zuleika, attempted to seduce Joseph.

[32] This refers to a colored dye obtained from a mussel (helix janthina), termed cerulean purple. However, the term may also mean sky-blue, light blue, or azure.

[33] See *SepherYetzirah,* 4:9-4:10.

The Yod of Isaac corresponds to Abraham tested by ten trials.[34] Give in prayer near the side of the first house over the first name Abraham. It is written in the *Book of Formation,* the letter Yod reigns. Bind to the crown and create therein Virgo.[35] Abraham takes his beloved bride [Sarah] as virgin and form with the letter Yod. The perfection of the Lord [Kalelieh] is separated. Rise over by counsel from the perfection [Kalivoth] .[36] It is written, rise up to the perfection. It is written in contrast to the counsel, take instruction and correspond to perfection. Give counsel and speak to close friends. The father Abraham did not learn much from the book, but learned perfection is as two fountains or springs of wisdom.

Also, the letter Yod corresponds to Abraham lifting the hand of the Lord God. The Yod corresponds to the heart. It is written, the faithful reach out with the heart.

Also, the Yod corresponds to Abraham, as according to it, God foresees Abraham serves by ten trials. Create the universe by ten commandments. It is written of the history of the heavens and the earth, the name Abram became Abraham.[37]

The ten numbers are nothing. Thus one and two, three and four, five and six, seven and eight, nine and ten. Then all calculations repeat. Begin eleven, twelve, and so on. Then twenty is two times the letter Yod. Thirty is three times the letter Yod, and so on. Thus all calculations are perfection. Nothing is concealed by language. By ten numbers, speak and close the mouth to speak profoundly.

At first, the Shekinah precedes the universe by myriad myriads years, or as many years afterward. The glory of the universe is above or below, deep and profound. It is in the east and west, north and south. How great is the light. In darkness, obscure the firmament. Here is the letter Yod. At first is the letter Aleph. At the end is the letter Beth. Gimel is above. Daleth is below. Heh is to the east. Vau is to the west. Zayin is to the north. Cheth is to the south. The light of the letter Teth reveals light in the air. Darkness obscures all things. All is formed. It is in all and it is all. Bow down by all. Rise up and give thanksgiving in the heart. As the letter Yod bows down, the ancestors of Abraham go forth. Understand by the *Book of Formation.* Reveal over the Lord [Adon]. Place it in the bosom and kiss the head. Make a covenant.

Also, much more is revealed in the secret work of Berashith with help of Shaddai.

Also, the letter Yod corresponds to Abraham as Yod upholds Kaph. From Adam until Abraham is twenty generations. The universe was created by Yod. Bring forth small things, as Yod is diminutive. Yod is as a humble man, bowing down and rising up.

Also, make clear the reverence of Shaddai. Man serves God with love in the heart. Great is the reverence and devotion. Establish the heart. Keep the commandments. Rejoice in supplication to serve the creator of the universe. By rejoicing and reverence, serve the Lord in reverence and tremble in exaltation. It is written, serve the Lord by rejoicing. The heart rejoices to petition the Lord.

Revere Elohim and serve in fear of Gihenam and the day of judgment, of the suffering and torment. That is the reverence of Elohim. Judge and deliver retribution, as angered by the sins of man. Of every word, it is difficult to speak, Elohim, I do revere you and speak with great difficulty, very loudly at your feet. I shall not fall to rest, but journey to the house and revere you, lest I be punished. It is written, Elohim, judge me by reverence.

I revere Elohiek, speaking every word devoted in my heart. It is spoken, by the Lord Elohiek, revere and uphold the reverence of Elohim, not to fall from grace. In every place, revere Elohim and serve from the reverence.

Behold the reverence of the Lord. Serve in love, corresponding to the burnt offering. Be sustained in exaltation by the reverence of Shaddai, for not to revere is not to serve the Lord (That is not to serve).

Corresponding to the peace offering, fat [Cheleb] and blood is consumed [or burned]. The remainder is to the Lords [Leba'aliem]. The desire of the high priest [Kihenim] is the peace offering, bringing peace in the world. Serve from love and supplication, and strengthen the body. Give to him the Torah, of wealth and treasures and glory and understanding, revere Elohim. Serving in reverence is the foundation. Of the house of man [Aneshi Bethov], do not deprive support corresponding to the sin offering going over sins. There is great love from the petition and supplication from the reverence.

[34] see Genesis 22.
[35] See Sepher Yetzirah, 5:8.
[36] This term usually translates to "the inward, secret parts." This usually denotes the secret workings and affections of the soul. In this context, it probably means simply "perfection."
[37] See Genesis 17:5.

At this time, become wise and prosper. Of the love of the blessed, after, write the secret of the Merkabah. Let man be wise by reverence forever. Consider the wisdom of the world. By the glory, form the king of flesh and blood. Command the armies and go to battle to smite the enemies in the name of the Lord. Give reverence before going into battle. If there is not reverence enemies lay waste, prevailing over the land in every dwelling.

The king of all kings, God, exalts in reverence before going on all paths. The Lord is everywhere and in every place. He observes the good and wicked in every place. The worthy revere the Lord in righteousness. Unite the nations in order that the nation [not] be divided. Work for the sake of the heavens. Every path is created from the blessings. Establish the heart. It is written, satisfy the Lord. He is eternal, therefore established.

Blessed is the Lord. Command man to bind and calculate every season. Of the man who is a sinner or thief or adulterer of women, bind to consider much. Of the wisdom, this man is not to know and not to come near, disgraced in every dwelling created by the wisdom of the Creator.

Consider the wisdom that created the commandments, making reward for the love. Serve the Lord a little and serve much. Also, man considers forever not to forsake the wish of the Creator.

Bring the Lord of judgment [Ba'al Hadin] before the magistrates [Shellton]. Reveal that the magistrates rule over the necromancer [Ba'al Avob] and magician [Yida'avoni], or engage in demoniacal works [Ma'asheh Shedim] or works by the knowledge of the signs of the zodiac.[38] Do not be false or deceitful, as it is revealed the magistrates know all. Also, fear the works binding with an evil spell [Lechebierora'ath], lest [you] come forth to be judged before the magistrates.

God gives life to man in the heart. By the path of reverence, reveal all thoughts and understanding of all works. Lord over people and know to summon the Lord of judgment. Speak the words to end deceit. Rise up that the words may be true. It is written, those not pure will not rise up to know of the universe.

It is made known when shame is necessary. Speak, I will not do acts of iniquity, nor deceive by speaking or writing words, not to establish before the eyes. Thus, in every hour and minute, consider the love and search the heart. Examine the perfection. Keep the commandments and show reverence over the lifetime.

Of the root of benevolent acts [Chesiedoth, may refer to Has-sidism] measured previously, be judged by every word you write, of favor over all works.

Of the root of reverence, the words are difficult. Know you revere Elohim and perfection.

Of the root of supplication, rejoice in the heart in love of God. Rejoice in the heart from the petition of the Lord. Therefore, be loved and protected.

Of the root of the Torah, the most profound knowledge of the works of all words, it is written, all made by the Lord is good.

The root of the commandments is eight words, corresponding to the eight threads of the Tzitzith.[39] Write and remember all the commandments of the Lord.

The first thread corresponds to the eyes. Do not see without raising up the eyes. Do not brim with tears. After, the eyes do not close. Speak by the power of eyes, lest [you] forget the words seen. Cast down the eyes to salvation. Also, the Totephith is between the eyes.[40]

The second thread corresponds to the ears. Do not be deceived by hearing lies, nor hear the ending of words. Israel hears the decrees.

The third thread corresponds to the throat. Do not swallow all abominations. Make to eat matzoh and similar things.[41]

The fourth thread corresponds to the mouth. Let the tongue not speak words. Of all words written, [do] not labor to make the oath, [do] not deceive by words or speaking the name, [do] not make the oath and speak falsehoods. Also, the teeth are not white in the mouth, or the tongue articulate.

[38] Ba'al Avob is the Lord of Necromancy, The term "necromancer" may be defined as one who calls up spirits to learn of the future. Yida'avoni means "wizard" or "soothsayer." Ma'asheh Shedim are works of demons or works of violence destruction.

[39] A fringed garment or shawl, draped around the shoulders of one praying in a Jewish temple.

[40] An ornament worn by the Rabbi upon the forehead.

[41] Unleavened bread. The custom of eating rnatzoh on Passover originates from the days, of Moses. When the Jews were being liberated from Egypt, they did not have enough time to allow their bread to rise, therefore they baked unleavened bread.

The fifth thread corresponds to the hands. Do not lay the hand in sin and do not steal. Open the door with the hand. Bind the signs by the means of it.

The sixth thread corresponds to the feet. Do not walk about after strange Gods [Elohim Acheri], not stumble and fall. Walk after the Lord Elohik. Journey by all paths, as commanded by the Lord Elohik. Watch the feet as you walk to the house of Elohik.

The seventh thread corresponds to the skin [Ha'aroh].[42] Do not commit adultery. Be fruitful and multiply. Respect circumcision [Hamilah].

The eighth thread corresponds to the nose. Let it not be irritated or excited by the sweet scent of idolatry, nor desire the oblation. Smell the myrtle on the Sabbath, and similar things.

Man is to remember these eight things for all time. Let them be in the heart. Eyes first, ears second, throat third, mouth fourth, hands fifth, feet sixth, and skin seventh. Do not sin by them. The heart is with each. Consider thoughts of every one.

It is written in the Midrash, the congregation [Asepheh] diminishes and grows. Behold them equally over the years. Cast down to the battles. The first rise up and make the offering, fixing the crowns [or ornaments]. The first rise up, fixing the crowns. Reveal what is great. Speak, to ascend by the crowns. Of the wicked, smite the sinners rotting before smelling the scent of idolatry. The eyes close before the journey and the head turns away from the Lord in Gihenam.

The first threads of the Tzitzith are the strands of the greatest length and suitable to adorn. Of the first strand, speak not to deliver the strong ones [Geborim] to vanquish the uncircumcised [A'arelim]. The body is righteous to fulfill the commandments.

First, beginning in prayer. Second, the proclamations of the Torah. Third, opening the heart. Fourth, the nose smells the Fifth, the hands give righteousness. Sixth, consecration of the Torah and supplication before God. Seventh, the covenant of he body is suspended therein. Eight, the feet walk to the synagogue [Beth Kenesioth] and the house of study [Beth Midrashoth, another name for synagogue]. Therefore complete perfection.

The root of the reverence of the Lord is to forsake the pleasures of lust by the path of the reverence of the Lord. Do not revere the Lord for the sake of salvation of the universe, or being eternal. You just revere, lest not to be perfect before God in love.

As the commandments come into the hands, you labor over the works. Make as Abraham by sacrificing the son. It is written, at this time, know you revere Elohim. At this time, it is made known. Is it not so that before the secrets of the universe were revealed, the knowledge was not yet concealed in the belly [womb] ? Speak, you are not tempted. Henceforth not to be tempted by all temptations. Also, the letter reveals by the word. The heart is perfect by all commandments, as it is not necessary to be tempted. At this time, know the Lord is great. All to Elohim.

Also, by the name Aloah, Joseph spoke: Elohim, I show reverence to you. It is difficult to rise up and go forth to you by the feet. Indeed Elohim. I revere you. My sons endure in famine and the wrath of El. You, the Lord, are revered. It is difficult to rise up, lest reveal not to dwell and be slayed. However, he spoke of reverence of Elohik with devotion in the heart. He spoke to the Lord, I honor you in reverence. You, the Lord, by the holy words. The weight is upon the heart. Consider before the reverence of the Lord. I revere you, the Lord. Surely, take up your son Isaac in the name of God. Take up Nephesh and consider the power [A'atzem]. Come to bind, as a word. It is difficult to rise up, through that beyond desire.

The root of love is to cherish the Lord. The Nephesh is filled with love. You rejoice by passing over the pleasures of the body. Reign over the pleasures of the universe. Love is rejoicing in strength. Strengthen the heart. Consider always how to create de-sire of God. Bring forth pleasure, walking as women before the love of the Creator. More in youth and passing of the days, many women do not come before El. From desire of the Lord El, the heart burns to rise up to the Lord. From much love and desire, rise up to the Lord. Of the lightning of the early rain [Ivoreh Kachetz, or arrows of the archer], benefit much from all without making desire of the Creator. The body is kept in purity and holiness by the love.

[42] This may also mean "bare skin" or "nakedness." It is obvious from the context here that this refers to male genitalia. matzoh.

Phineas betrayed the body and slayed Zimri.[43]

As Abraham, place the hand to the highest when below. Until the shoe latchet [Sherok Na'al], Elishah did not desire to receive from Na'aman, and loved the heavens in the heart as flames.[44]

Bind the divisions, not seeing women there and not from the word cast forth. End the words. Toil and labor, making favor of the Creator. Delight by praises to fulfill desire. Rejoice to cherish the Lord.

The root of humility is to go away from the glory and be praised when returning before the Rabbi. It is revealed, gather the friends of the Rabbi to sleep. Know when to rest. Lie down after hard labors. Know when not to toil. Speak thus of labor and desire. Give glory to the friend, but do not speak of young women.

It is written, of you who send forth to journey, speak to send forth. Do not speak to send forth before the heretics [Mieniem], not speaking by the authority in the place. They are also humble. Go before the name of the friend, the house of praise [Beth Chelel] to the house of heaven [Beth Shemiya]. The friend senses [or experiences) and stops speaking. All are able to diminish the glory. Great is the glory to revere the name.

It is written, honor the Lord with the reverence in the eyes to condemn. When seeing humility, there is no desire to go before God. Great is he. Go before Shemethbiyiesh (Hebrew: ShMThBI-ISh). Be humble before the great Shemethbiyiesh. From honoring them, go before the Lord.

When proclaiming, man learns of El, Rabbi Shemethbiyiesh proclaims. Do not praise man much before and much after, and not speaking much. Speak thus, as it is written. Speak to him to learn of Rabbi Eleazer over Rabbi Jochenan Ben Zeketzi.[45]

The friend is permitted. El beholds the heart of man himself. When you praise, do not praise the body. It is written, praise the enemy [Zer, or stranger], and not the mouth, but only of the friend. Learn to teach. From the teacher, be able to praise the body. Speak of the perfection of Ahieh. Watch the path of the Lord. Declare the strength to rise up to the high place [Bemah] ,[46] Lengthen the days and show them the high place. Also, lengthen their days.

Keep all the commandments in secret. In secret, go with Elohik. When keeping them, know how to work before all, such as in prayers, and by the Tzitzith. Of envious writers [Sopheriem], increase the wisdom and the commandments. All are able to make commandments for the sake of the heavens.

Speak of the righteous, you are righteousness by every commandment. Do not be occupied by other matters. Place the love of the Creator in the heart. Reverence is necessary before him. Be skillful making the commandments. Rejoice before El and speak the final words.

In every place and in the synagogue [Beth Hakeneseth, house of gathering or assembly], stand in awe before the Shekinah. Establish the heart only to him. Do not withold passage, as there is disgrace before making the covenent. He is angered when man is not seen to revere, lest [you] make it known to human beings to be disgraced.

All passes forth, that which brothers [Shachiyiem] make. Do not make labor double [or multiply]. Every man toils before the king and before woman. The Creator of the commandments sees before the king. By splendor, the king finds favor in the eyes; however, women are forbidden to see. Speak, it is forbidden for the wife of man to see even the face of the Lord. When preventing sickness [Dothek],[47] do not see before the women. The labor doubles.

Know all the increased words are brought into the hands of the sinner. Consider the suffering of the loss of commandments corresponding to labor. Let all works be for the sake of the heavens. It is good to possess more from them of the brilliance. When you make them, be happy in the world. Good things come to you forever.

[43] Phineas was the son of Eleazer and grandson of Aaron. Also, another Phineas was the son of the high priest Eli, see Samuel I 1:3. The time frame here appears to be appropriate. Phineas was said to be a "scoundrel" and an "idolater" (Samuel I 2:12). See Kings I 16:9.

[44] Elishah was a prophet and the companion and successor of Elijah. See Kings I and II. Na'aman was the Syrian commander of King Aram's army. See Kings II 5:1-

[45] According to Kaplan, in the introduction of his translation of the Sepher Yetzirah,Rabbi Yochanan ben Zakkai lived in the years 47 B.C.E.-73 B.C.E. (p. xvi).

[46] This generally describes a hill or high place, usually dedicated to religious worship

[47] A term meaning sickness, usually refering to a woman's menses.

They come from the assistance of the Lord, who created the heavens and Earth.

The secret is reverence of the Lord. Of the secret work of Be-rashith, Isaac speaks, it is not necessary to begin the Torah, but only restore this to you. Begin by Berashith. Because of that, speak of the power of works revealed to people. All was created in order to know and understand and make wise by the greatest and most wondrous works.

Bear witness there is none as, and there is none other than. I write the book to proclaim the secrets and reveal the strength of the creator of the universe. Man is happy to learn the secrets. Revere the Lord. Shelter him, dividing the universe. Come and write over the mouth of the gates of all that is above. Know of the unity of God. Of the glory, give the heart over to reverence. Bow down to him. He is one and there are not two of him. Blessed is he.

Aleph is as God. It is first and last. He is king over all the universe. There is no other unto him. In as much as the Aleph is first of the letters, God is first of all the Malachim. The Aleph is first. The calculation is small. There is none less than. Thus a myriad calculations.

Aleph is the first letter of the word Achad [one] and Aleph is the last letter of the word Rebova [myriad]. Speak of one Achad [Achad Chad] and a myriad Rebova [Rebova Rebov].

It is written by Ezekial, the first word is El Achad. By Daniel, it is written of a myriad myriads [Rebov Rebovon] before existence. The Aleph fell, as it is the first to designate one. Speak Achad Rebova [one myriad]. The Aleph fell, as it is at the end of Rebova. Speak Rebov. Human beings know it is first. There are none second to it. It is first and it is last.

Aleph is the beginning of calculations and the end of calculations. Also, Aleph begins the alphabet, as Aleph, Beth, Gimel, Daleth. Aleph is at the end, as Aleph, Tau, Shin, Resh, Qoph, Tzadik, Peh, Ayin, Samek. It is proclaimed by three letters, Aleph Lamed Peh.

Aleph is the letter of the larynx. Lamed is the letter of the top of the tongue, in the center of the palate.[48]

Peh is the letter of the lips.

Aleph begins in the throat. Of the larynx and the tongue, it is in center of the palate. By the tongue and the lips, to speak. Let it be known that Achad is first [Rashon], middle [Amtza'a], and last [Acheron]. The last Aleph is turned away [or opposite] from the rest of the letters. The Achad is in the universe. Create the universe turned away from the universe. Speak and revere the power [Avon].

Do not understand, as foreseen by the destruction [Cherben] of the Beth. Speak, do not permit destruction in the world. Hide the face from it. Know that, in the beginning, to create the universe. Indicate the destruction of the Beth. The Beth of Berashith is the great Beth Rashith [First Beth, or first temple] of the Holy Temple [Beth Makadesh], written therein upon the heavens of the first place of the most holy.

Through the gate of Earth, falling [Hietheh] to chaos [Tohu Vobohu] by the written word [Thibeth] in the middle. By Gematria, Tau Yod, indicating the first house [Beth Rashon], serves 410 years to fall.[49] By Gematria, Tau Koph [420] indicates the second house [Beth Sheni], serving 420 years in chaos. Tau Lamed [430] indicates two temples, both serving for 430 years: That is to say, Tau Yod, Tau Koph (Hebrew: ShKNThI) is in the middle of (Hebrew: ShKIN).[50] Here is Tau Yod also in the letters (Hebrew: ShKNThI).

Also, Tau Koph is in many places, indicating the destruction of the Beth. In time, make known Beth Rashith in the beginning of the universe. Remember the destruction of the Beth to destroy all that is created. The Lord alone is sublime.

All created by Beth are in pairs. Two worlds, heaven and Earth. Mountains and hills, seas and rivers. Gihenam and the Garden of Eden. Leviathan and Nechesh Beriech. The Sun and the Moon. Man and woman. Wickedness and righteousness. Man has two eyes, two ears, two nostrils, mouth and tongue, two hands, two feet and sides, so on and so forth.

The Lord El distinguishes Beth, revealing one division. Make known to all, there is a pair. Therefore, opened by the outer Beth, he is one in the kingdom. Blessed is he.

[48] The palate is considered the seat of taste, which may be taken as a metaphor for the seat of perception.

[49] Tau Yod, by Gematria, is 410.

[50] This a discussion of Hebrew suffixes.

According to Shem (Hebrew: Sh"M), Aleph is the first of the letters. Aleph begins the name (Hebrew: ADNI); however Yod begins the chosen name (Hebrew: YHVH). It is recognized. Aleph Vau Melaphom makes known the universe was created by the ten commandments and filled all.

Also, recognize Aleph Vau. Above is the punctuation point of Vau. The punctuation point is below Aleph.[51] Thus, Aleph, Ka-matz,[52] Patah,[53] Aleph, Hatef,[54] Kamatz, Aleph, Hatef, Patah Aleph, Vau.[55]

Of the seven above, recognize Aleph Vau. Reveal it is united above the seven firmaments. He is the ruler of all (and therefore, the name of Aleph). The name Ahieh is the beginning of the ten sephiroth, above to below. Adonai is the end of the ten sephiroth, beginning by Aleph. Aleph is first of all letters and end of letters, before Tau Shin Resh Peh. Complete to see every one by these letters.

Recognize all the most holy names. Yod begins the chosen name (Hebrew: YHVH). You are not able to write Aleph without the first Yod and also all the vowels.[56] Recognize the letter. It is not able to exist without Yod Vau, that Yod, Cholem [a Hebrew vowel corresponding to the Latin "O"] or Melaphom or Chiroq [a Hebrew vowel indicating the sounds "ee" and "i," as in "slip" or "sleep"].[57]

Reveal by Yod, create ten sephiroth, the universe in the middle, and the universe at the bottom–of Aleph itself, Sheva, Tzeri, Pethach, Chiroq, Cholem, Melaphom, Cheteph, Pethach (Hebrew: QO), Petach, Sheni, Yod, Sheva, Hatef, Patah (Hebrew: QO). When the Yod is below Kametz with Yod above. Of Vau, Cholem with the middle Yod (Hebrew: QO), Melaphom, as when above the line, Chiroq without the line, Sheva or Tzeri with the line. Of three letters (Hebrew: SGL). Aleph by itself, Yod Vau Yod.

It is written of the name (Hebrew: HOIH). Reveal the Lord is one and created all the universe, the highest, middle, and lowest, filling all. There is not a vowel placed or the covenant [Hebreh] without him. Blessed is he. He is one above the seven firmaments and he rules over all.

Consider the one God [El Achad] for many myriad myriads [Reba Rebeben] years. In the beginning of the universe and in the worlds [A'avolemoth], you see by them and by them, the splendor and glory. Speak in the heart. Human beings are not to consider the glory of the kingdom. Create the universe, that it is to pass. Complete the understanding of El in the heart in reverence. Serve in truth with the perfect heart, and goodness to them all the days.

The Lord [Adon] spoke, all come forth from the Ruoch of the holy spirit [Ruoch Kadesh]. It is the first of all the covenants of man. From the word, Ruoch comes forth from the mouth. Therefore, spirits are not shut up by the worthy in silence.

The tractates on fasting [Tha'anieth, or self-humiliation] are in the *Book of Formation.* [58] Here are words of the Ruoch of fire and water.[59] From the word, man presses the lips. By force, the voice goes forth. Sparks go forth by the Ruoch. Therefore it is spoken, as a hammer smashing rocks. Sparks go forth from stones. Fire comes from the power of the sparks coming from the mouth. Therefore, it is written, is it not so the power of the word is as fire? Here is power from the voice of man, the Ruoch of water, the heat of the fire in every dwelling. From the word, fire consumes fire. Therefore, speak of how to create fire and water. The Ruoch is the glory of Elohim, the secret word. From blessings over the days, all exist by words.

[51] Portrayed by an Aleph with a dot beneath it.

[52] A Hebrew sublinear vowel in the form of a small mark or dot beneath the letter to indicate the sound of "a," as in "father" (long kamatz), or "o" as in "short" (short kamatz).

[53] A Hebrew vowel to indicate the sound of "u," as in "but."

[54] A short vowel mark to indicate the sound of a, e or o.

[55] The Aleph has a dot beneath it.

[56] The letter aleph is actually four yods in the form of an X.

[57] Hebrew: AO–the vau has a dot at the top; AI–the aleph has a dot below it; AO–the vau has a dot at the middle.

[58] There is no text concerning fasting or self-humiliation in the modern English translations of ***Sepher Yetzirah.*** Tha'anieth is probably an error. See ***Sepher Yetzirah,*** 1:14.

[59] See *Sepher Yetzirah*, 1:14

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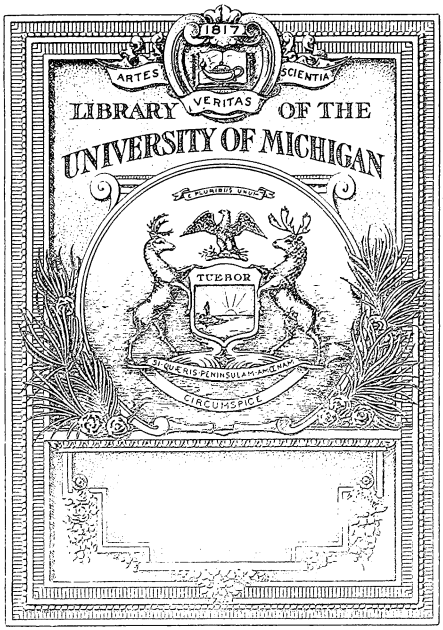

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SEPHER YETZIRAH

THE

BOOK OF FORMATION

AND THE

THIRTY TWO PATHS OF WISDOM

Translated from the Hebrew

BY

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PREFACE TO THE SECOND EDITION.

It has been at the earnest wish of many students, members of the Theosophical Society, and of my Hermetic fratres of the Order of the G.D., that I have made a revised translation of the "Sepher Yetzirah." In this edition I have followed most closely the Hebrew version of Joannes Stephanus Rittangelius, which was printed in 1642 at Amsterdam, and I have forsaken many of the Latinised renderings which had been adopted in the First Edition, from the works of Postellus and Pistorius.

The Notes have been extended, and it is hoped that they explain and illustrate difficult passages, and render this abstruse treatise more comprehensible than it has been hitherto found.

W. W. W., F.T.S.

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SEPHER YETZIRAH.

INTRODUCTION.

THE "Sepher Yetzirah," or "Book of Formation," is perhaps the oldest philosophical treatise which is yet extant in the Hebrew language. The great interest which has been evinced of late years in the Hebrew Kabalah, and the modes of thought and doctrine allied to it, has induced me to translate this volume from the original Hebrew texts, and to collate with them the Latin versions of mediæval authorities. Three important books of the "Zohar," or "Splendour," which is the great storehouse of Kabalistic teaching, have been for the first time translated into English by that skilful and erudite Kabalist, my fellow student in occult science, Mac Gregor Mathers, and the "Sepher Yetzirah" in an English translation is almost a necessary companion to these even more abstruse disquisitions: the two books indeed mutually explain each other.

The "Sepher Yetzirah" although this name means "The Book of Formation," is not in any sense a narrative of Creation, or a substitute Genesis, but it is a very ancient and instructive philosophical treatise upon one aspect of the origin of the universe and mankind; an aspect at once archaic and essentially Hebrew. The grouping of the processes of origin into an arrangement, at once alphabetic and numeral, is one only to be found in Semitic authors.

Attention must be called to the essential peculiarity of Hebrew doctrines, the inextricable and necessary associa-

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tion of numbers and letters; every letter suggesting a number, and every group of letters having a numerical signification, as vital as its literal meaning.

The Kabalistic principles involved in the reversal of Hebrew letters, and their substitution by others, on definite schemes, should also be studied and borne in mind.

It is exactly on these principles that the "groundwork idea" of this disquisition rests; and these principles may be traced throughout the Kabalistic volumes which have succeeded it in point of time, and development, and which are now associated together in one volume and known as the "Zohar," or "Book of Splendour," a collection of treaties which is in the main concerned with the essential dignities of the God-head, and with the emanations which have sprung therefrom, with the doctrine of the Sephiruth, and the ideals of Macroprosopus and Microprosopus.

The "Sepher Yetzirah," on the other hand is mainly concerned with our universe and with the Microcosm. The opinions of Hebrew Kabalistic Rabbis and of two French mystics may be fitly introduced here.

The following interesting comment is from Rabbi Moses Botarel:—"It was Abraham our Father—blessed be he—who wrote this book to condemn the doctrine of the sages of his time, who were incredulous of the supreme dogma of the Unity. At least, this was the opinion of Rabbi Saadiah—blessed be he— as written in the first chapter of his book 'The Philosopher's Stone.' These are his words: The sages of Babylon attacked Abraham on account of his faith; for they were all against him although themselves separable into three sects. The First thought that the Universe was subject to the control of two opposing forces, the one existing but to destroy the other, this is dualism; they held that there was nothing in common between the author of evil and the author of good. The Second sect admitted Three great Powers; two of them as in the first case, and a third Power whose function was to decide between

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the two others, a supreme arbitrator. The Third sect recognised no god beside the Sun, in which it recognised the sole principle of existence."

Rabbi Judah Ha Levi, in his critical description of this treatise, wrote: "The Sepher Yetzirah teaches us the existence of a Single Divine Power by shewing us that in the bosom of variety and multiplicity, there is a Unity and Harmony, and that such universal concord could only arise from the rule of a Supreme Unity."

Eliphas Lévi, the famous French Occultist, thus wrote of the "Sepher Yetzirah," in his "Histoire de la Magie," p. 54: "The Zohar is a Genesis of illumination, the Sepher Jezirah is a ladder formed of truths. Therein are explained the thirty-two absolute signs of sounds, numbers and letters: each letter reproduces a number, an idea and a form; so that mathematics are capable of application to ideas and to forms not less rigorously than to numbers, by exact proportion and perfect correspondence. By the science of the Sepher Jezirah the human spirit is fixed to truth, and in reason, and is able to take account of the possible development of intelligence by the evolutions of numbers. The Zohar represents absolute truth, and the Sepher Jezirah provides the means by which we may seize, appropriate and make use of it."

Upon another page Eliphas Lévi writes: "The Sepher Jezirah and the Apocalypse are the masterpieces of Occultism; they contain more wisdom than words; their expression is as figurative as poetry, and at the same time it is as exact as mathematics."

In the volume entitled "La Kabbale" by the eminent French scholar and Membre de L'Institut, Adolphe Franck, there is a chapter on the "Sepher Yetzirah." He writes as follows:—

"The Book of Formation contains, I will not say a system of physics, but of cosmology such as could be conceived at an age and in a country where the habit of explaining all phenomena by the immediate action of the First Cause, tended to check the spirit of observa-

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tion, and where in consequence certain general and superficial relations perceived in the natural world passed for the science of Nature." . . . "Its form is simple and grave; there is nothing like a demonstration nor an argument; but it consists rather of a series of aphorisms, regularly grouped, and which have all the conciseness of the most ancient oracles."

In his analysis of the "Sepher Yetzirah," he adds:—"The Book of Formation, even if it be not very voluminous, and if it do not altogether raise us to very elevated regions of thought, yet offers us at least a composition which is very homogeneous and of a rare originality. The clouds which the imagination of commentators have gathered around it, will be dissipated, if we look for, in it, not mysteries of ineffable wisdom, but an attempt at a reasonable doctrine, made when reason arose, an effort to grasp the plan of the universe, and to secure the link which binds to one common principle, all the elements which are around us."

"The last word of this system is the substitution of the absolute divine Unity for every idea of Dualism, for that pagan philosophy which saw in matter an eternal substance whose laws were not in accord with Divine Will; and for the Biblical doctrine, which by its idea of Creation, postulates two things, the Universe and God, as two substances absolutely distinct one from the other."

"In fact, in the 'Sepher Yetzirah,' God considered as the Infinite and consequently the indefinable Being, extended throughout all things by his power and existence, is while above, yet not outside of numbers, sounds and letters,—the principles and general laws which we recognise."

"Every element has its source from a higher form, and all things have their common origin from the Word (Logos), the Holy Spirit. . . So God is at once, in the highest sense, both the matter and the form of the universe. Yet He is not *only* that form; for nothing can

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or does exist outside of Himself; His substance is the foundation of all, and all things bear His imprint and are symbols of His intelligence."

Hebrew tradition assigns the doctrines of the oldest portions of the "Zohar" to a date antecedent to the building of the Second Temple, but Rabbi Simeon ben Jochai, who lived in the reign of the Emperor Titus, A.D. 70-80, is considered to have been the first to commit these to writing, and Rabbi Moses de Leon, of Gaudalaxara, in Spain, who died in 1305, certainly reproduced and published the "Zohar."

Ginsburg, speaking of the Zoharic doctrines of the Ain Suph, says that they were unknown until the 13th century, but he does not deny the great antiquity of the Sepher Yetzirah, in which it will be noticed the "Ain Suph Aur" and "Ain Suph" are not mentioned.

I suggest, however, that this omission is no proof that the doctrines of "Ain Suph Aur" and "Ain Suph" did not then exist, because it is a reasonable supposition, that the "Sepher Yetzirah" was the volume assigned to the Yetziratic World, the third of the four Kabalistic Worlds of Emanation, while the "Asch Metzareph" is concerned with the Assiatic, fourth, or lowest World of Shells, and is on the face of it an alchemical treatise; and again the "Siphra Dtzenioutha" may be fittingly considered to be an Aziluthic work, treating of the Emanations of Deity alone; and there was doubtless a fourth work assigned to the World of Briah—the second type, but I have not been able to identify this treatise.

Both the Babylonian and the Jerusalem Talmuds refer to the "Sepher Yetzirah." Their treatise named "Sanhedrin," certainly mentions the "Book of Formation," and another similar work; and Rashi in his commentary on the treatise "Erubin," considers this a reliable historical notice. This work then, or a similar predecessor, is at least as old as A.D. 200.

Other positive historical notices are those of Saadjah Gaon, who died A.D. 940, and Judah Halevi, A.D. 1150;

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both these Hebrew classics speak of it as a very ancient work.

The most generally accepted modern opinion is that the author was Rabbi Akiba, who lived in the time of the Emperor Hadrian, A.D. 120.

Graetz, however, assigns it to early Gnostic times, third or fourth century, and Zunz speaks of it as post Talmudical, and belonging to the Geonic period 700 to 800 A.D.; Rubinsohn, in the "Bibliotheca Sacra," speaks of this latter idea as having no real basis.

The Talmuds were first collected into a concrete whole, and printed in Venice, 1520 A.D.

The "Zohar" was first printed in Mantua in 1558, again in Cremona, 1560, and at Lublin, 1623, and a fourth edition by Knorr von Rosenroth, at Sulzbach in 1684. Some parts are not very ancient, since some versions mention the Crusades.

Six extant Hebrew editions of the "Sepher Yetzirah" were collected and printed at Lemberg in 1680. The oldest of these six recensions was that of Saadjah Gaon.

Commentaries by Judah Halevi, and by Eben Ezra, of the 12th century, are also known.

There are now to be found in the best libraries, several Latin versions, *viz.*, that of Gulielmus Postellus, 1552, Paris; one by Johann Pistorius, in his "Artis Cabalisticæ Tomus," 1587, Basle; and a third by Joannes Stephanus Rittangelius, 1642, Amsterdam; this latter gives both Hebrew and Latin, and also the Thirty-Two Paths as a supplement.

There is also a good German translation, by Johann Friedrich von Meyer, dated 1830. Quite recently, and since the completion of my translation, my attention has been drawn to a version by Isidor Kalisch, in which he has reproduced many of the valuable annotations of Meyer. The edition which I now offer is fundamentally that of the ancient Hebrew codices translated into English, and collated with the Latin versions of Pistorius, Postellus, and Rittangelius.

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The following copies of the "Sepher Yetzirah" in Hebrew, I have also examined :—

1. A Version by Saadiah, ab. ben David, and three others, Mantua, 1562, 4to.
2. A Version with the commentary of Rabbi Abraham F. Dior, Amsterdam, 1642, 4to.
3. A Version with preface by M. ben J. Chagiz, Amsterdam, 1713, 16mo.
4. A Version, Constantinople, 1719, 8vo.
5. ,, ,, Zolkiew, 1745, 4to.
6. ,, ,, by Moses ben Jacob, Zozec, 1779, 4to.
7. ,, ,, Grodno, 1806, 4to.
8. ,, ,, Dyhernfurth, 1812, 8vo.
9. ,, ,, Salonica, 1831, 8vo.
10. A MSS. copy dated 1719, in the British Museum.

I add here the full titles of the three Latin versions; they are all to be found in the British Museum Library.

"Abrahami Patriarchæ Liber Jezirah sive Formationis Mundi, Patribus quidem Abrahami tempora præcedentibus revelatus, sed ab ipso etiam Abrahamo expositus Isaaco, et per prophetarum manus posteritati conservatus, ipsis autem 72. Moses auditoribus in secundo divinæ veritatis loco, hoc est in ratione quœ est posterior authoritate, habitus." Parisiis, 1552. Gulielmus Postellus.

"Id est Liber Jezirah, qui Abrahamos, Patriarchæ adscribitur, unacum Commentario Rabi Abraham F.D. super 32 semitis Sapientiæ, a quibus Liber Jezirah incipit: Translatus et notis illustratus a Joanne Stephano Rittangelio Ling. Orient. in Elect. Acad. Regiomontana Prof. Extraord," Amstelodami, 1642.

In Tomus Primus of "Artis Cabalisticæ hoc est reconditæ theologiæ et philosophiæ scriptorum." Basileæ 1587, is found "Liber de Creatione Cabalistinis, Hebraice Sepher Jezira; Authore Abrahamo. Successive filiis ore traditus. Hinc jam rebus Israel inclinatis ne deficeret per sapientes Hierusalem arcanis et

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profundissimis sensibus literis commendatus." Johannes Pistorius.

The "Sepher Yetzirah" consists of six chapters, having 33 paragraphs distributed among them, in this manner, the first has 12, then follow 5, 5, 4, 3, and 4.

The oldest title has, as an addition, the words, "The Letters of our Father Abraham" or "ascribed to the patriarch Abraham", and it is spoken of as such, by many mediæval authorities: bnt this origin is doubtless fabulous although perhaps not more improbable than the supposed authorship of the "Book of Enoch," mentioned by St. Jude, and rescued in modern times from the wilds of Ethiopia by the great traveller Bruce.

In essence the work was, doubtless, the crystallization of centuries of tradition by one writer, and it has been added to from time to time, by later authors, who have also revised it. Some of the additions, which were rejected even by mediæval students, I have not incorporated with the text at all, and I present in this volume only the undoubted kernel of this occult nut, upon which many great authorities, Hebrew, German, Jesuit and others have written long commentaries, and yet have failed to explain satisfactorily.

I find Kalisch speaking of these Commentaries says, "they contain nothing but a medley of arbitrary explanations, and sophistical distortions of scriptural verses, astrological notions, oriental superstitions, a metaphysical jargon, a poor knowledge of physics, and not a correct elucidation of this ancient book." Kalisch, however, was not an occultist; these commentaries are, however, so extensive as to demand years of study, and I feel no hesitation in confessing that my researches into them have been but superficial.

For convenience of study I have placed the Notes in a separate form at the end of the work, and I have made a short definition of the subject-matter of each chapter.

The substance of this little volume was read as a

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Lecture before the Hermetic Society of London in the summer of 1886, Dr. Anna Kingsford, President, in the chair. Some of the Notes were the explanations given verbally, and subsequently in writing, to members of the Society who asked for information upon abstruse points in the "Sepher," and for collateral doctrines; others, of later date, are answers which have been given to enquiring Theosophists, and members of the Hermetic G. D.

The late Madame Blavatsky, my esteemed teacher of Theosophy, and my personal friend, at whose suggestion a friendly alliance between the Hermetic Order of the G. D. and the Inner Group of Theosophic students was made, expressed to me her recognition of the value of the "Sepher Yetzirah" as a mystical treatise on cosmic origin, and her approval of my work in its translation, and of my notes and explanations.

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SEPHER YETZIRAH

THE

BOOK OF FORMATION.

CHAPTER I.

SECTION 1. In thirty-two[1] wonderful Paths of Wisdom did Jah[2], Jehovah Tzabaoth[3], the God of Israel[4], the Elohim of the living[5], the King of ages, the merciful and gracious God[6], the exalted One, the Dweller in eternity, most high and holy—engrave his name by the three Sepharim[7]—Numbers, Letters, and Sounds.[8]

2. Ten are the ineffable Sephiroth[9]. Twenty-two are the Letters, the Foundation of all things; there are Three Mothers, Seven Double and Twelve[10] Simple letters.

3. The ineffable Sephiroth are Ten, so are the Numbers; and as there are in man five fingers over against five, so over them is established a covenant of strength, by word of mouth, and by the circumcision of the flesh[11].

4. Ten is the number of the ineffable Sephiroth, ten and not nine, ten and not eleven. Understand this wisdom, and be wise in the perception. Search out concerning it, restore the Word to its creator, and replace Him who formed it upon his throne[12].

5. The Ten ineffable Sephiroth have ten vast regions bound unto them; boundless in origin and having no ending; an abyss[13] of good and of ill; measureless height and depth; boundless to the East and the West; boundless to the North and South[14]; and the Lord the

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only God[15], the Faithful King rules all these from his holy seat[16], for ever and ever.

6. The Ten ineffable Sephiroth have the appearance of the Lightning flash[17], their origin is unseen and no end is perceived. The Word is in them as they rush forth and as they return, they speak as from the whirlwind, and returning fall prostrate in adoration before the Throne.

7. The Ten ineffable Sephiroth, whose ending is even as their origin, are like as a flame arising from a burning coal. For God[18] is superlative in his Unity, there is none equal unto Him: what number canst thou place before One.

8. Ten are the ineffable Sephiroth; seal up thy lips lest thou speak of them, and guard thy heart as thou considerest them; and if thy mind escape from thee bring it back to thy control; even as it was said, "running and returning" (the living creatures ran and returned)[19] and hence was the Covenant made.

9. The ineffable Sephiroth give forth the Ten numbers. First; the Spirit of the God of the living[20]; Blessed and more than blessed be the Living God[21] of ages. The Voice, the Spirit, and the Word[22], these are of the Holy Spirit.

10. Second; from the Spirit He produced Air, and formed in it twenty-two sounds—the letters; three are mothers, seven are double, and twelve are simple; but the Spirit is first and above these. Third; from the Air He formed the Waters, and from the formless and void[23] made mire and clay, and designed surfaces upon them, and hewed recesses in them, and formed the strong material foundation. Fourth; from the Water He formed Fire[24] and made for Himself a Throne of Glory with Auphanim, Seraphim and Kerubim[25], as his ministering angels; and with these three[26] he completed his dwelling, as it is written, "Who maketh his angels spirits and his ministers a flaming fire".[27]

11. He selected three letters from among the simple ones and sealed them and formed them into a Great

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Name, I H V,[28] and with this He sealed the universe in six directions.

Fifth; He looked above, and sealed the Height with I H V.

Sixth; He looked below, and sealed the Depth with I V H.

Seventh; He looked forward, and sealed the East with H I V.

Eighth; He looked backward, and sealed the West with H V I.

Ninth; He looked to the right, and sealed the South with V I H.

Tenth; He looked to the left, and sealed the North with V H I.

12. Behold! From the Ten ineffable Sephiroth do proceed—the One Spirit of the Gods of the living, Air, Water, Fire; and also Height, Depth, East, West, North and South.[29]

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CHAPTER II.

SECTION 1. The twenty-two sounds and letters are the Foundation of all things. Three mothers, seven doubles and twelve simples. The Three Mothers are Aleph, Mem and Shin, they are Air, Water and Fire. Water is silent, Fire is sibilant, and Air derived fron the Spirit is as the tongue of a balance standing between these contraries which are in equilibrium, reconciling and mediating between them.

2. He hath formed, weighed, and composed with these twenty-two letters every soul, and the soul of everything which shall hereafter be.

3. These twenty-two sounds or letters are formed by the voice, impressed on the air, and audibly modified in five places; in the throat, in the mouth, by the tongue, through the teeth, and by the lips[31].

4. These twenty-two letters, which are the foundation of all things, He arranged as upon a sphere with two hundred and thirty-one gates, and the sphere may be rotated forward or backward, whether for good or for evil: from the good comes true pleasure, from evil nought but torment.

5. For He shewed the combination of these letters, each with the other; Aleph with all, and all with Aleph; Beth with all, and all with Beth. Thus in combining all together in pairs are produced the two hundred and thirty-one gates of knowledge[32].

5. And from the non-existent[33] He made Some-Thing; and all forms of speech and everything that has been produced; from the empty void He made the material world, and from the inert earth He brought forth everything that hath life. He hewed, as it were, vast columns out of the intangible air, and by the power of His Name made every creature and everything that is; and the production of all things from the twenty-two letters is the proof that they are all but parts of one body[34].

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CHAPTER III.

SECTION 1. The Foundation of all others is composed of the Three Mothers, Aleph, Mem and Shin; they resemble a Balance, on the one hand the guilty, on the other hand the purified, and Aleph the Air is like the Tongue of a Balance standing between them.[35]

2. The Three Mothers Aleph, Mem and Shin are a great Mystery, very admirable and most recondite, and sealed as with six rings; and from them proceed Air, Fire, and Water, which divide into male and female forces. The Three Mothers Aleph, Mem and Shin are the Foundation, from them spring three Fathers, and from these have proceeded all things that are in the world.

3. The Three Mothers in the world are Aleph, Mem and Shin: the heavens[36] were produced[37] from Fire; the earth from the Water; and the Air from the Spirit is as a reconciler between the Fire and the Water.

4. The Three Mothers Aleph, Mem and Shin, Fire, Water and Air are shown in the Year; from the fire was made heat, from the waters was made cold, and from the air was produced the temperate state, again a mediator between them. The Three Mothers, Aleph, Mem and Shin, Fire, Water and Air are found in Man: from the fire was formed the head; from the water the belly; and from the air was formed the chest, again placed as a mediator between the others.

5. These Three Mothers did He produce and design, and combined them; and He sealed them as the three mothers in the Universe, in the Year and in Man—both male and female. He caused the letter Aleph to reign in Air and crowned it, and combining it with the others He sealed it, as Air in the World, as the temperate (climate) of the Year, and as the chest

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the lungs for breathing air) in Man: the male with A.M.S., the female with S.M.A. He caused the letter Mem to reign in Water, crowned it, and combining it with the others formed the earth in the world, cold in the year, and the belly in man, male and female, the former with M.A.S., the latter with M.S.A. He caused Shin to reign in Fire, and crowned it, and combining it with the others, sealed with it the heavens in the universe, heat in the year and the head in man, male and female[88].

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CHAPTER IV.

SECTION 1. The Seven Double Letters, Beth, Gimel, Daleth, Kaph, Pé, Resh, and Tau have each two sounds associated with them. They are referred to Life, Peace, Wisdom, Riches, Grace, Fertility and Power. The two sounds of each letter are the hard and the soft—the aspirated and the softened. They are called Double, because each letter presents a contrast or permutation; thus Life and Death; Peace and War (Evil); Wisdom and Folly; Riches and Poverty; Grace and Indignation; Fertility and Solitude (Desolation); Power and Servitude.

2. These Seven Double Letters point out seven localities; Above, Below, East, West, North, South, and the Palace of Holiness in the midst of them sustaining all things.

3. These Seven Double Letters He designed, produced, and combined, and formed with them the Planets (stars) of this Universe, the Days of the Week, and the Gates of the soul (the orifices of perception) in Man. From these Seven He hath produced the Seven Heavens, the Seven Earths, the Seven Sabbaths: for this cause He has loved and blessed the number Seven, more than all things under Heaven (His Throne).

4. Two Letters produce two houses; three form six; four form twenty-four; five form one hundred and twenty; six form seven hundred and twenty;[39] seven form five thousand and forty; and beyond this their numbers increase so that the mouth can hardly utter them, nor the ear hear the number of them. So now, behold the Stars of the Universe (Planets) are Seven; the Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars. The Seven are also the Seven Days of Creation; and the Seven Gateways of the Soul of Man—the two eyes, the two ears, the mouth and the two nostrils. So with the Seven are formed the seven heavens,[41] the seven earths, and the seven periods of time; and so has He preferred the number Seven above all things under Heaven[42].

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Supplement to Chapter IV.

Note.—This is a modern illustration of the allotment of the Seven Letters; it is not found in the ancient copies of the "Sepher Yetzirah."

He produced Beth, and referred it to Wisdom; He crowned it, combined and formed with it the Moon in the Universe, the first day of the week, and the right eye of man.

He produced Gimel, and referred it to Health; He crowned it, combined and joined with it Mars in the Universe, the second day of the week, and the right ear of man.

He produced Daleth, and referred it to Fertility; He crowned it, combined and formed with it the Sun in the Universe, the third day of the week, and the right nostril of man.

He produced Kaph, and referred it to Life; He crowned it, combined and formed with it Venus in the Universe, the fourth day of the week, and the left eye of man.

He produced Pé, and referred it to Power; He crowned it, combined and formed with it Mercury in the Universe, the fifth day of the week, and the left ear of man.

He produced Resh, and referred it to Peace; He crowned it, combined and formed with it Saturn in the Universe, the sixth day of the week, and the left nostril of man.

He produced Tau, and referred it to Beauty; He crowned it, combined and formed with it Jupiter in the Universe, the Seventh Day of the week, and the mouth of man.

By these Seven letters were also made seven worlds, seven heavens, seven earths, seven seas, seven rivers, seven deserts, seven days, seven weeks from Passover to Pentecost, and every seventh year a Jubilee.

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CHAPTER V.

SECTION 1. The Twelve Simple Letters are Héh, Vau, Zain, Cheth, Teth, Yod, Lamed, Nun, Samech, Oin, Tzaddi and Qoph[43]: they are the foundations of these twelve properties: Sight, Hearing, Smell, Speech, Taste, Sexual Love, Work, Movement, Anger, Mirth, Imagination [44] and Sleep. These Twelve are also allotted to the directions in space: North-east, South-east, the East above, the East below, the North above, the North below, the South-west, the North-west, the West above, the West below, the South above, and the South below; these diverge to infinity, and are as the arms of the Universe.

2. These Twelve Simple Letters he designed, and combined, and formed with them the Twelve celestial constellations of the Zodiac, whose signs are Teth, Shin, Tau, Samech, Aleph, Beth, Mem, Oin, Qoph, Gimel, Daleth and Daleth.[45] The Twelve are also the Months of the Year: Nisan[46] Yiar, Sivan, Tamuz, Ab, Elul, Tishri, Hesvan, Kislev, Tebet, Sabat and Adar. The Twelve are also the Twelve organs of living creatures,[47] the two hands, the two feet, the two kidneys, the spleen, the liver, the gall, private parts, stomach and intestines.

He made these, as it were provinces, and arranged them as in order of battle for warfare. And also the Elohim[48] made one from the region of the other.

Three Mothers and Three Fathers; and thence issue Fire, Air, and Water. Three Mothers, Seven Doubles and Twelve Simples.

3. Behold now these are the Twenty and Two Letters from which Jah, Jehovah Tzabaoth, the Elohim of the living, the God of Israel, exalted and sublime, the Dweller in eternity, formed and established all things; High and Holy is His Name.

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Supplement to Chapter V.

Note.—This is a modern illustration of the allotment of the Twelve Letters; it is not found in the ancient copies of the "Sepher Yetzirah."

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1. God produced Hé, predominant in Speech, crowned it, combined and formed with it Aries in the Universe, Nisan in the Year, and the right foot of Man.

2. He produced Vau, predominant in mind, crowned it, combined and formed with it Taurus in the Universe, Aiar in the Year, and the right kidney of Man.

3. He produced Zain, predominant in Movement, crowned it, combined and formed it with Gemini in the Universe, Sivan in the Year, and the left foot of Man.

4. He produced Cheth, predominant in Sight, crowned it, combined and formed with it Cancer in the Universe, Tamuz in the Year, and the right hand of Man.

5. He produced Teth, predominant in Hearing, crowned it, combined and formed with it Leo in the Universe, Ab in the Year, and the left Kidney in Man.

6. He produced Yod, predominant in Work, crowned it, combined and formed with it Virgo in the Universe, Elul in the Year, and the left hand of Man.

7. He produced Lamed, predominant in Sexual desire, crowned it, combined and formed with it Libra in the Universe, Tishri in the Year, and the private parts of Man. (Kalisch gives "gall.")

8. He produced Nun, predominant in Smell, crowned it, combined and formed with it Scorpio in the Universe, Heshvan in the Year, and the intestines of Man.

9. He produced Samech, predominant in Sleep, crowned it, combined and formed with it Sagittarius in the Universe, Kislev in the Year, and the stomach of Man.

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10. He produced Oin, predominant in Anger, crowned it, combined and formed with it Capricornus in the Universe, Tebet in the Year, and the liver of Man.

11. He produced Tzaddi, predominant in Taste, crowned it, combined and formed with it Aquarius in the Year, and the gullet in Man.

12. He produced Qoph, predominant in Mirth, crowned it, combined and formed with it Pisces in the Universe, Adar in the Year, and the spleen of Man.

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CHAPTER VI.

SECTION 1. Three Fathers and their generations, Seven conquerors and their armies, and Twelve bounds of the Universe. See now, of these words, the faithful witnesses are the Universe, the Year and Man. The dodecad, the heptad, and the triad with their provinces; above is the Celestial Dragon, T L I,[49] and below is the World, and lastly the heart of Man. The Three are Water, Air and Fire; Fire above, Water below, and Air conciliating between them; and the sign of these things is that the Fire sustains (volatilizes) the waters; Mem is mute, Shin is sibilant, and Aleph is the Mediator and as it were a friend placed between them.

2. The Celestial Dragon, T L I, is placed over the universe like a king upon the throne; the revolution of the year is as a king over his dominion; the heart of man is as a king in warfare. Moreover, He made all things one from the other; and the Elohim set good over against evil, and made good things from good, and evil things from evil: with the good tested He the evil, and with the evil did He try the good. Happiness[50] is reserved for the good, and misery[51] is kept for the wicked.

3. The Three are One, and that One stands above. The Seven are divided; three are over against three, and one stands between the triads. The Twelve stand as in warfare; three are friends, three are enemies; three are life givers; three are destroyers. The three friends are the heart, the ears, and the mouth; the three enemies are the liver, the gall, and the tongue[52]; while God[53] the faithful king rules over all. One above Three, Three above Seven, and Seven above Twelve; and all are connected the one with the other.

4. And after that our father Abraham had perceived,

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and understood, and had taken down and engraved all these things, the Lord most high[55] revealed Himself, and called him His beloved, and made a Covenant with him and his seed; and Abraham believed on Him[56] and it was imputed unto him for righteousness. And He made this Covenant between the ten toes of the feet—this is like that of circumcision; and between the ten fingers of the hands and this is like that of the tongne.[57] And He bound the twenty-two letters unto his speech[58] and shewed him all the mysteries of them.[59] He drew them through the Waters; He burned them in the Fire; He vibrated them in the Air; Seven in the highest heavens; and Twelve in the celestial constellations of the Zodiac.

The End of the "Book of Formation."

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THE THIRTY-TWO PATHS OF WISDOM.

Translated from the Hebrew Text of Joannes Stephanus Rittangelius, 1642.

THE First Path is called the Admirable or the Hidden Intelligence (the Highest Crown): for it is the Light giving the power of comprehension of that First Principle which has no beginning; and it is the Primal Glory, for no created being can attain to its essence.

The Second Path is that of the Illuminating Intelligence: it is the Crown of Creation, the Splendour of the Unity, equalling it, and it is exalted above every head, and named by the Kabalists the Second Glory.

The Third Path is the Sanctifying Intelligence, and is the basis of foundation of Primordial Wisdom, which is called the Former of Faith, and its roots, Amen; and it is the parent of Faith, from whose virtues doth Faith emanate.

The Fourth Path is named Measuring, Cohesive or Receptacular; and is so called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences: they emanate one from the other by the power of the primordial emanation. (The Highest Crown.)[1]

The Fifth Path is called the Radical Intelligence, because it is itself the essence equal to the Unity, uniting itself to the Binah,[2] or Intelligence which emanates from the Primordial depths of Wisdom or Chokmah.[3]

The Sixth Path is called the Intelligence of the Mediating Influence, because in it are multiplied the

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influxes of the emanations, for it causes that influence to flow into all the reservoirs of the Blessings, with which these themselves are united.

The Seventh Path is the Occult Intelligence, because it is the Refulgent Splendour of all the Intellectual virtues which are perceived by the eyes of intellect, and by the contemplation of faith.

The Eighth Path is called Absolute or Perfect, because it is the means of the primordial, which has no root by which it can cleave, nor rest, except in the hidden places of *Gedulah*,[4] Magnificence, which emanate from its own proper essence.

The Ninth Path is the Pure Intelligence, so called because it purifies the Numerations, it proves and corrects the designing of their representation, and disposes their unity with which they are combined without diminution or division.

The Tenth Path is the Resplendent Intelligence, because it is exalted above every head, and sits on the throne of *Binah*, (the Intelligence spoken of in the Third Path). It illuminates the splendour of all the lights, and causes a supply of influence to emanate from the Prince of countenances.[5]

The Eleventh Path is the Scintillating Intelligence, because it is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the Face of the Cause of Causes.

The Twelfth Path is the Intelligence of Transparency because it is that species of Magnificence called *Chazchazit*,[6] which is named the place whence issues the vision of those seeing in apparitions. (That is the prophecies by seers in a vision.)

The Thirteenth Path is named the Uniting Intelligence, and is so-called because it is itself the Essence of Glory. It is the Consummation of the Truth of individual spiritual things.

The Fourteenth Path is the Illuminating Intelligence, and is so called because it is that *Chashmal*[7] which is

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the founder of the concealed and fundamental ideas of holiness and of their stages of preparation.

The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of these contemplations; it is that darkness spoken of in Scripture, Job xxxviii. 9, "and thick darkness a swaddling band for it."

The Sixteenth Path is the Triumphal or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous.

The Seventeenth Path is the Disposing Intelligence, which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher things.

The Eighteenth Path is called the House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased), and from the midst of the investigation the arcana and hidden senses are drawn forth, which dwell in its shade and which cling to it, from the cause of all causes.

The Nineteenth Path is the Intelligence of all the activities of the spiritual beings, and is so called because of the affluence diffused by it from the most high blessing and most exalted sublime glory.

The Twentieth Path is the Intelligence of Will, and is so called because it is the means of preparation of all and each created being, and by this intelligence the existence of the Primordial Wisdom becomes known.

The Twenty-first Path is the Intelligence of Conciliation, and is so called because it receives the divine influence which flows into it from its benediction upon all and each existence.

The Twenty-second Path is the Faithful Intelligence and is so called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow.

The Twenty-third Path is the Stable Intelligence,

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and it is so called because it has the virtue of consistency among all numerations.

The Twenty-fourth Path is the Imaginative Intelligence, and it is so called because it gives a likeness to all the similitudes which are created in like manner similar to its harmonious elegancies.

The Twenty-fifth Path is the Intelligence of Probation, or is Tentative, and is so called because it is the primary temptation, by which the Creator trieth all righteous persons.

The Twenty-sixth Path is called the Renovating Intelligence, because the Holy God renews by it all the changing things which are renewed by the creation of the world.

The Twenty-seventh Path is the Exciting Intelligence, and it is so called because through it is consummated and perfected the nature of every existent being under the orb of the Sun, in perfection.

The Twenty-ninth Path is the Corporeal Intelligence, so-called because it forms every body which is formed beneath the whole set of worlds and the increment of them.

The Thirtieth Path is the Collecting Intelligence, and is so-called because Astrologers deduce from it the judgment of the Stars, and of the celestial signs, and the perfections of their science, according to the rules of their resolutions.

The Thirty-first Path is the Perpetual Intelligence; but why is it so-called? Because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it.

The Thirty-second Path is the Administrative Intelligence, and it is so called because it directs and associates in all their operations the seven planets, even all of them in their own due courses.

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NOTES

TO THE

"SEPHER YETZIRAH."

It is of considerable importance to a clear understanding of this Occult treatise that the whole work be read through before comment is made, so that the general idea of the several chapters may become in the mind one concrete whole. A separate consideration of the several parts should follow this general grasp of the subject, else much confusion may result.

This book may be considered to be an Allegorical Parallel between the Idealism of Numbers and Letters and the various parts of the Universe, and it sheds much light on many mystic forms and ceremonies yet extant, notably upon Freemasonry, the Tarot, and the later Kabalah, and is a great aid to the comprehension of the Astro-Theosophic schemes of the Rosicrucians. To obtain the full value of this Treatise, it should be studied hand in hand with Hermetic Rituals, the "Isiac Tablet", and with a complete set of the Tarot designs.

Note that the oldest MSS. copies of the "Sepher Yetzirah" have no vowel points: the latest editions have them. The system of points in writing Hebrew was not perfected until the seventh century, and even then was not in constant use. Ginsburg asserts that the system of vowel pointing was invented by a Rabbi Mocha in Palestine about A.D. 570, who designed it to assist his pupils. But Isaac Myer states that there are undoubted traces of pointing in Hebrew MSS. of the second century.

The words "Sepher Yetzirah" are written in Hebrew from right to left, SPR YTzYRH, Samech Peh Resh,

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Yod Tzaddi Yod Resh Heh; modes of transliteration vary with different authors. Yod is variously written in English letters as I, Y, or J, or sometimes Ie. Tzaddi is properly Tz; but some write Z only, which is misleading because the Hebrew has also a true Z, Zain.

Chapter I.

The twelve sections of this chapter introduce this philosophic disquisition upon the Formation and Development of the Universe. Having specified the subdivision of the letters into three classes, the Triad, the Heptad, and the Dodecad, these are put aside for the time; and the Decad mainly considered as specially associated with the idea of Number, and as obviously composed of the Tetrad and the Hexad.

1. *Thirty-two.* This is the number of the Paths or Ways of Wisdom, which are added as a supplement. 32 is written in Hebrew by LB, Lamed and Beth, and these are the last and first letters of the Pentateuch. The number 32 is obtained thus—$2 \times 2 \times 2 \times 2 \times 2 = 32$. Laib, LB as a Hebrew word, means the Heart of Man.

Paths. The word here is NTIBUT, netibuth; NTIB, meant primarily a pathway, or foot-made track; but is here used symbolically in the same sense as the Christian uses the word, *way*—the way of life: other meanings are—stage, power, form, effect; and later, a doctrinal formula, in Kabalistic writings.

2. *Jah.* This divine name is found in Psalm lxviii. 4; it is translated into Greek as *kurios*, and into Latin as *dominus*, and commonly into the English word, *Lord:* it is really the first half of the word IHVH or Jehovah, or the Yahveh of modern scholars.

3. *Jehovah Tzabaoth.* This divine name is printed in English Bibles as Jehovah Sabaoth, or as "Lord of hosts" as in Psalm xxiv. 10. TzBA is an *army*.

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4. *God of Israel.* Here the word God is ALHI, which in unpointed Hebrew might be God, or Gods, or My God.

5. *The Elohim of the Living.* The words are ALHIM CHIIM. Alhim, often written in English letters as Elohim, or by Godfrey Higgins as Aleim, seems to be a masculine plural of the feminine form Eloah, ALH, of the divine masculine name EL, AL; this is commonly translated God, and means strong, mighty, supreme. Chiim, is the plural of Chi—*living*, or *life.* CHIH is a *living animal*, and so is CHIVA. CHII is also *life.* Frey in his dictionary gives CHIIM as the plural word, *lives*, or vitæ. The true adjective for *living* is CHIA. Elohim Chiim, then, apart from Jewish or Christian preconception, is "the living Gods," or "the Gods of the lives, *i.e.*, living ones." Rittangelius gives Dii viventes, "The living Gods," both words in the plural. Pistorius omits both words. Postellus, the orthodox, gives Deus Vivus. The Elohim are the Seven Forces, proceeding from the One Divine, which control the "terra viventium," the manifested world of life.

6. *God.* In this case we have the simple form AL, EL.

7. *Sepharim.* SPRIM, the plural masculine of SPR, commonly translated *book* or *letter:* the meaning here is plainly "forms of expression."

8. *Numbers, Letters and Sounds.* The three Hebrew words here given are, in unpointed Hebrew, SPR, SPR and SIPUR. Some late editors to cover the difficulty of this passage, have given SPR, SPUR, SIPR, pointing them to read Separ, Seepur, Saypar.

The sense of the whole volume appears to need their translation as Numbers, Letters and Sounds. Pistorius gave "scriptis, numeratis, pronunciatis." Postellus gave "Numerans, numerus, numeratus," thus losing the contrasted meanings; and so did Rittangelius, who gave "Numero, numerante, numerato."

9. *The ineffable Sephiroth.* The words are SPIRUT BLIMH, Sephiruth Belimah. The simplest translation

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is "the voices from nothing." The Ten Sephiruth of the Kabalah are the "Ten Primary Emanations from the Divine Source" which are the primal forces leading to all manifestation upon every plane in succession. Buxtorf gives for Sephiruth—predicationes logicæ. The word seems to me clearly allied to the Latin spiritus,—spirit, soul, wind; and is used by Quintilian as a sound, or noise. The meaning of *Belimah* is more doubtful. Rittangelius always gives "præter illud ineffabile." Pistorius gives "præter ineffabile." Postellus evades the difficulty and simply puts the word Belimah into his Latin translation. In Frey's Dictionary BLIMH is translated as *nothing*, without any other suggestion; BLI is "not", MH is "anything." In Kabalistic writings the Sephiruth, the Divine Voices and Powers, are called "ineffbilis," not to be spoken of, from their sacred nature.

10. The classification of the Hebrew letters into a Triad, Heptad and Dodekad, runs through the whole philosophy of the Kabalah. Many ancient authors added intentional blinds, such as forming the Triad of A.M.T., Ameth, truth; and of AMN, Amen.

11. The Two Covenants, by the Word or Spirit, and by the Flesh, made by Jehovah with Abraham, Genesis XVII. The Covenant of Circumcision was to be an outward and visible sign of the Divine promise made to Abraham and his offspring. The Hebrew word for circumcision is Mulah, MULH: note that MLH is also synonymous with DBR, dabar,—verbum or word.

12. Rittangelius gives "replace the formative power upon his throne." Postellus gives "restore the device to its place."

13. *Abyss;* the word is OUMQ for OMQ, a depth, vastness, or valley.

14. Hermetic rituals explain this Yetziratic attribution.

15. *The Lord the only God.* The words are ADUN ICHID AL, or "Adonai (as commonly written) the only El."

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16. *Seat.* The word is MOUN, dwelling, habitation, or throne.

17. *Lightning flash.* In the early edition the words "like scintillating flame" are used: the Hebrew word is BRQ. Many Kabalists have shown how the Ten Sephiruth are symbolized by the zig-zag lightning flash.

18. *God;* the Divine name here is Jehovah.

19. The text gives only RTzUAV ShUB—"currendo et redeundo," but the commentators have generally considered this to be a quotation from Ezekiel i. 14, referred to H ChIVT, the living creatures, kerubic forms.

20. The Spirit of the Gods of the Living. RUCh ALHIM ChIIM.; or as R. gives it "spiritus Deorum Viventium." Orthodoxy would translate these words "The spirit of the living God."

21. AL ChI H OULMIM; "the Living God of Ages," here the word God really is in the singular.

22. The Voice, Spirit and Word are QUL, RUCh. DBR. A very notable Hebrew expression of Divinatory intuition was BATh QUL, the Daughter of the Voice.

23. Formless and void. THU and BHU; these two words occur in Genesis i. 2, and are translated "waste and void."

24. Note the order in which the primordial elements were produced. First, Spirit (query Akasa, Ether) then Air, Vayu; then Water, Apas, which condenses into solid elementary Earth, Prithivi; and lastly from the Water He formed Fire.

25. The first name is often written Ophanim, the letters are AUPNIM, in the Vision of Ezekiel i. 16, the word occurs and is translated "Wheels." ShRPIM are the mysterious beings of Isaiah vi. 2; the word otherwise is translated *Serpent*, and in Numbers xxi. 6, as "fiery serpents": also in verse 8 as "fiery serpent" when Jehovah said "Make thee a fiery serpent and set it upon a pole." Kerubim. The Hebrew words are ChIVTh H QDSh, holy animals: I have ventured to put Kerubim, as the title of the

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other Biblical form of Holy mysterious animal, as given in I. Kings vi. 23 and Exodus xxv. 18, and indeed Genesis iii. 24. Bible dictionaries generally give the word as Cherubim, but in Hebrew the initial letter is always K and not Ch.

26. Three. In the first edition I overlooked this word *three;* and putting *and* for *as*, made four classes of serving beings.

27. This is verse 4 of Psalm civ.

28. Here follow the permutations of the name IHV, which is the Tetragrammaton—Jehovah, without the second or final Heh: IHV is a Tri-grammaton, and is more suitable to the third or Yetziratic plane. HVI is the imperative form of the verb *to be*, meaning *be thou;* HIV is the infinitive; and VIH is future. In IHV note that Yod corresponds to the Father; Heh to Binah, the Supernal Mother; and Vau to the Microprosopus—Son.

29. Note the subdivision of the Decad into the Tetrad—four elements; and the Hexad—six dimensions of space.

Chapter II.

This chapter consists of philosophic remarks on the twenty-two sounds and letters of the Hebrew alphabet, and hence connected with the air by speech, and it points out the uses of those letters to form words—the signs of ideas, and the symbols of material substances.

30. *Soul;* the word is NPSh, which is commonly translated *soul*, meaning the living personality of man, animal or existing thing: it corresponds almost to the Theosophic Prana *plus* the stimulus of Kama.

31. This is the modern classification of the letters into guttural, palatal, lingual, dental and labial sounds.

32. *The 231 Gates.* The number 242 is obtained by adding together all the numbers from 1 to 22. The

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Hebrew letters can be placed in pairs in 242 different positions; thus ab, ag, ad, up to at; then ba, bb, bg, bd, up to bt, and so on to ts, tt: this is in direct order only, without reversal; for the reason why eleven are deducted, and the number 231 specified, see the Table and Note 15 in the edition of Postellus.

33. *Non-existent;* the word is AIN, nothingness. Ain precedes Ain Suph, boundlessness; and Ain Suph Aur, Boundless Light.

34. *Body;* the word is GUP, usually applied to the animal material body, but here means "one whole."

Chapter III.

This chapter is especially concerned with the essence of the Triad, as represented by the Three Mothers, Aleph, Mem, and Shin. Their development in three directions is pointed out, namely in the Macrocosm or Universe; in the Year or in Time; and in the Microcosm or Man.

35. The importance of equilibrium is constantly reiterated in the Kabalah. The Siphra Dtzeniouta, or Book of Concealed Mystery, translated by Mac Gregor Mathers, in his "Kabalah Denudata," opens with a reference to this Equilibrium as a fundamental necessity of stable existence.

36. *Heavens.* The Hebrew word Heshamaim HShMIM, has in it the element of Aesh, fire, and Mim, water; and also Shem, name; *The* Name is IHVH, attributed to the elements. ShMA is in Chaldee a name for the Trinity (Parkhurst). ShMSh is the Sun, and Light, and a type of Christ, the Sun of Righteousness. Malachi iv. 2.

37. *Were produced;* the Hebrew word BRA, is the root. Three Hebrew words are used in the Bible to represent the idea of making, producing or creating.

BRIAH, Beriah, giving shape, Genesis i. 1.

OShIH, Ashiah, completing, Genesis i. 31.

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ITzIRH, Yetzirah, forming, Genesis ii. 7.

To these the Kabalists add the word ATzLH, with the meaning of "producing something manifest from the unmanifested."

38. These several formations then appear in a table thus:—

Emanation.	*Shin.*	*Aleph.*	*Mem.*
Macrocosm.	Primal Fire.	Spirit.	Primal Water.
Universe.	Heavens.	Atmosphere.	The Earth.
Elements.	Terrestrial Fire	Air.	Water & Earth
Man.	Head.	Chest.	Belly.
Year.	Heat.	Temperate.	Cold.

Chapter IV.

This is the special chapter of the Heptad, the powers and properties of the Seven. Here again we have the threefold attribution of the numbers and letters to the Universe, to the Year, and to Man. The supplemental paragraphs have been printed in modern form by Kalisch; they identify the several letters of the Heptad more definitely with the planets, days of the week, human attributes and organs of the senses.

39. These numbers have been a source of difference between the editors and copyists, hardly any two editors concurring. I have given the numbers arising from continual multiplication of the product by each succeeding unit from one to seven. $2 \times 1 = 2$, $2 \times 3 = 6$, $6 \times 4 = 24$, $24 \times 5 = 120$, $120 \times 6 = 720$, $720 \times 7 = 5{,}040$.

40. In associating the particular letters to each planet the learned Jesuit Kircher allots Beth to the Sun, Gimel to Venus, Daleth to Mercury, Kaph to Luna, Peh to Saturn, Resh to Jupiter, and Tau to Mars. Kalisch in the supplementary paragraphs gives a different attribution; both are wrong, as an adept cultured clairvoyant could prove. Consult the Tarot

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symbolism given by Court de Gebelin, Eliphaz Lévi, and my notes in the "Isiac Tablet of Bembo." The true attribution is however, not anywhere printed. The planet names here given are Chaldee words.

41. The Seven Heavens and the Seven Earths are printed with errors, and I believe intentional mistakes, in many occult ancient books. Private Hermetic MSS. have alone the correct names and spelling.

42. On the further attribution of these Seven letters, note that Postellus gives: Vita—Mors, Pax—afflictio, Sapientia—stultitia, Divitiæ (Opus)—paupertas, Gratia—opprobrium, Proles—sterilitas, Imperium—servitus. Pistorius gives: Vita—mors, Pax—bellum, Scientia—ignorantia, Divitiæ—paupertas, Gratia—abominatio, Semen (Proles)—sterilitas, Imperium (Dominatio)—servitus.

Chapter V.

This chapter is specially concerned with the Dodecad; the number twelve is itself pointed out, and the characters of its component units, once more in the three zones of the universe, year and man; the last paragraph gives a recapitulation of the whole number of letters: the Supplement gives a form of allotment of the several letters.

43. It is necessary to avoid confusion between these letters; different authors translate them in different manners. Heh or Hé, H, must not be confused with Cheth, or Heth, Ch. Teth, Th also must be kept distinct from the final letter Tau, T, which is one of the double letters; the semi-English pronunciation of these two letters is much confused, each is at times both t and th; Yod is either I, Y, or J; Samech is simple S, and must not be confused with Shin, Sh, one of the mother letters; Oin is often written in English Hebrew grammars as Ayin, and sometimes as Gnain; Tzadi

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must not be confused with Zain, Z; and lastly Qoph, Q is very often replaced by K, which is hardly defensible as there is a true K in addition.

44. Postellus gives *suspicion*, and Pistorius, *mind*.

45. These letters are the initials of the 12 Zodiacal signs in Hebrew nomenclature. They are:

Teth	Telah	Aries	Mem	Maznim	Libra
Shin	Shor	Taurus	Oin	Oqereb	Scorpio
Tau	Thaumim	Gemini	Qoph	Qesheth	Sagittarius
Samech	Sartan	Cancer	Gimel	Gedi	Capricornus
Aleph	Aryeh	Leo	Daleth	Dali	Aquarius
Beth	Bethuleh	Virgo	Daleth	Dagim	Pisces

46. The month Nisan begins about March 29th. Yiar is also written Iyar, and Aiar: the Hebrew letters are AIIR.

47. The list of organs varies. All agree in, two hands, two feet, two kidneys, liver, gall and spleen. Postellus then gives, "intestina, vesica, arteriæ", the intestines, bladder and arteries; Rittangelius gives the same. Pistorius gives, "colon, coagulum et ventriculus," colon —the large intestine, coagulum and stomach. The chief difficulty is with the Hebrew word MSS., which is allied to two different roots, one meaning *private, concealed, hidden;* and the other meaning *liquefied*.

48. The Elohim—divine powers—not IHVH the Tetragrammaton.

Chapter VI.

This chapter is a *resumé* of the preceding five; it calls the universe and mankind to witness to the truth of the scheme of distribution of the powers of the numbers among created forms, and concludes with the narration that this philosophy was revealed by the Divine to Abraham, who received and faithfully accepted it, as a form of Wisdom under a Covenant.

49. The Dragon, TLI, Theli. The Hebrew letters amount in numeration to 440, that is 400, 30 and 10.

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The best opinion is that Tali or Theli refers to the 12 Zodiacal constellations along the great circle of the Ecliptic; where it ends there it begins again, and so the ancient occultists drew the Dragon with its tail in its mouth. Some have thought that Tali referred to the constellation Draco, which meanders across the Northern polar sky; others have referred it to the Milky Way; others to an imaginary line joining Caput to Cauda Draconis, the upper and lower nodes of the Moon. Adolphe Franck says that Theli is an Arabic word.

50. *Happiness*, or a *good end*, or simply *good*, TUBH.

51. *Misery*, or an *evil end*, or simply *evil*, ROH.

52. This Hebrew version omits the allotment of the remaining six. Mayer gives the paragraph thus:—The triad of amity is the heart and the two ears; the triad of enmity is the liver, gall, and the tongue; the three life-givers are the two nostrils and the spleen; the three death-dealing ones are the mouth and the two lower openings of the body.

53. *God*. In this case the name is AL, El.

54. This last paragraph is generally considered to be less ancient than the remainder of the treatise, and by another author.

55. The Lord most high. OLIU ADUN. Adun or Adon, or Adonai, ADNI, are commonly translated *Lord;* Eliun, OLIUN, is the more usual form of "the most high one."

56. *Him*. Rittangelius gives "credidit in Tetragrammaton," but this word is not in the Hebrew.

57. *Tongue*. The verbal covenant.

58. *Speech*. The Hebrew has "upon his tongue."

59. The Hebrew version of Rabbi Judah Ha Levi concludes with the phrase, "and said of him, Before I formed thee in the belly, I knew thee." Rabbi Luria gives the Hebrew version which I have translated. Postellus gives: "He drew him into the water, He rose up in spirit, He inflamed him in seven suitable forms with twelve signs." Mayer gives: "Er zog sie mit Wasser, Zundet sie an mit Feuer; erregte sie mit

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Geist; verbannte sie mit sieben, goss sie aus mit den zwolf Gestirnen." "He drew them with water, He kindled them with fire, He moved them with spirit, distributed them with seven, and sent them forth with twelve."

NOTES TO THE THIRTY-TWO PATHS.

1. The Highest Crown is Kether, the First Sephira, the first emanation from the Ain Suph Aur, the Limitless Light.
2. Binah, is the Third Sephira.
3. Chokmah, is the Second Sephira.
4. Gedulah, is a synonym of Chesed, the Fourth Sephira.
5. Metatron.
6. This word is from ChZCh, a seer, seership. Chazuth, is a vision.
7. This word means "scintillating flame."

The Thirty-two Paths are the Ten Sephiruth and the Twenty-two letters, each supplying a type of divine power and attributes.

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ized and unsystematic classification of ethnic groups in Morocco—Berbers, Arabs, Harratines, Jews, and Europeans. This is followed by a four-page chapter on the interrelationships of these "groups" (in what sense, or senses, if any, they are "groups" is not the sort of question to which Hoffman gives attention), in which, among other things, it is asserted that Berber speakers consider themselves the only true Moroccans and regard the Arab speakers as invaders, usurpers, and—because (*unlike* the Berbers?) they marry parallel cousins—incestuous, a generalization that reflects French colonial ideology circa 1930 but very little else. After the long chapter on traditional rural social structure, the book concludes with fifteen pages on "the end of traditional culture," in which the most eventful half century in Moroccan history is reduced to such notations as that the country's class structure has been transformed and that there has been large-scale migration into the major cities.

In the major central chapter on rural social structure Hoffman reviews, topic by topic, the literature on the major institutions of traditional society in what he calls an "ethnohistorical" effort to reconstruct the nature of tribal life prior to French-Spanish domination. "Basic Traditional Units of Organization" (nuclear family, extended family, lineage, district, tribe, confederation), "Population Foci" (mosque, market), "Political Institutions" (representative councils, alliance, negotiation, arbitration, centrally dependent local government), "Other Institutions and Associations" (religious, economic, socioeconomic), and "Social Stratification" serve as headings under which to assemble, in a one-fact-after-another manner, excerpts from and summaries of the literature. The treatment here is as stereotypic, uncritical, and unanalytical as elsewhere, but an enormous range of material, much of it not otherwise easily accessible, in just about every relevant European language (including Danish), is covered. Whatever its values as a synthetic picture of pretwentieth-century social structure may be, or whether this sort of scrapbook making is what "ethnohistory" really is or should be, this chapter provides a thoroughgoing, and in its own terms, extremely useful guide to the literature on Morocco. Combined with the superb 220-item bibliography, to which the book might be considered an annotation, it comprises the best map we have of a very diverse, scattered, and somewhat individualistic scholarly tradition.

What, then, are we to say of the book in general? Usually, this sort of work is recommended to beginners in the field, or to outsiders who are concerned to discover a society's general features without wading through a great deal of fine detail, while specialists are warned off it as elementary and inadequate. In this case, the correct prescription seems to me exactly the reverse. People who do not know Morocco, or at least some part of North Africa, reasonably well should avoid it like the plague, for if they take its substantive discussions as useful general summaries, they will come away with a picture that is simplistic in the extreme when it isn't outright false. For those more immediately concerned with Morocco or the Maghreb generally, and who will not therefore take Hoffman's pastiche for more than it is worth as ethnographic description or sociological analysis, it will prove an invaluable aid to finding in the original sources what one is looking for. After which it may be put back on the shelf next to *Notes and Queries*, the *Ethnographic Atlas*, and the index to the Human Relations Area Files.

The Hebrew Goddess. RAPHAEL PATAI. New York, Ktav Publishing House, 1967. 349 pp., appendix, bibliography, 3 text figures, index, notes, 34 plates. $8.95 (cloth).

Reviewed by JOE D. SEGER
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This study begins with the presupposition that "goddesses are ubiquitous." It advances the thesis that feminine elements adhere even within the otherwise singular and nominally masculine nature of the Hebrew-Jewish godhead. By developing and supplementing a number of earlier articles, treating the broad spectrum of data from as early as the third millennium B.C. down to the period of the medieval Kabbalistic movement, Dr. Patai has been quite thorough in collecting the disparate evidence on a difficult religio-historical problem. In this he presents a useful and interesting work. The text is aptly complemented by an ample bibliography and by a series of helpful plates.

Owing to the scattered and fragmentary nature of the evidence, however, the book's argument in behalf of a Hebrew Goddess is finally somewhat less than convincing. At many points the author's case is built almost completely on an argument from silence. This is especially clear in the early chapters. Thus, for example, in positing the relative "orthodoxy" of the Goddess Asherah within Hebrew Religion during the period of the monarchy (pp. 48 ff.), he places stress on the fact that the conservative Deuteronomic reform under Josiah (640–609 B.C.) vigorously inveighed against the presence of her cult and images in the land. By inference it is then assumed that the earlier presence of the Asherah cult was sanctioned as a part of accepted Hebrew tradition. This is, however, by no means clearly the case. While it seems obvious that Hebrew culture was indeed infected with elements of foreign worship during the seventh century

B.C., no positive evidence is available to support the conclusion that Asherah was Yahweh's consort. In any event, there are many other factors that help to explain the presence of such cultic elements in Palestine at this time. The political (and thus religious) subservience of Josiah's immediate predecessors to the Assyrians and their policies of religious syncretism would seem sufficient to explain the presence of Asherah. Similarly, Dr. Patai's treatment of the meaning of the imagery of the Cherubim (Chap. 3) seems to be rather wholly led by his presuppositions. This is most obvious in his use of vague third and fourth century Talmudic traditions to infer the presence of Erotic Entwined Cherubs within the Holy of Holies during the Second Temple Period (pp. 121 ff.). Again no positive evidence is adduced. Moreover one suspects that a more critical review of the allegorical and polemical nature of the Talmudic traditions, which are themselves at best heuristic with respect to the thesis, would even eliminate the very starting point for this proposition.

Clearly the strongest part of Dr. Patai's work is to be found in the latter chapters where the tenets of the Kabbalistic period are reviewed. Here the availability of more positive evidence allows for the development of a much stronger case. Even here, however, Dr. Patai's intent on pressing the case for the "orthodoxy" of an independent female principle within and over against the godhead in Judaism tends to vitiate the study's otherwise potential contribution. The simple presence of a defined female counterpart to Yahweh, even where such can be demonstrated as would seem the case in the medieval period, would in the last analysis be of less importance than the recognition that established high religion is ever under the pressures of popular and emotive impulses that would "flesh out" their otherwise more regularly pedantic and austere tenets. That goddesses were honored as adjuncts to Hebrew and Jewish religion at various points has perhaps been shown. However, no strong case for "The Hebrew Goddess" has been advanced.

Kubanskie stanitsy: Etnicheskie i kul'turno-bytovye protsessy na kubani [*Cossack Villages in the Kuban: Ethnic and Cultural Processes in the Kuban*]. L. N. CHIZHIKOVA, et al. K. V. Chistov, ed. A publication of the Miklukho-Maklai Institute of Ethnography. Moscow, Nauka Publishing House, 1967. 255 pp., illustrations, bibliographical footnotes. R 1.79 (cloth).

Reviewed by STEPHEN P. DUNN
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The Kuban is a region bordering the Caucasus on the north. The northern part of the area consists of river valleys—fertile, intensively farmed, and thickly populated—with many large settlements of from 1,500–3,000 persons. The southern fringe of the Kuban is a foothill area, intermittently wooded, with less fertile soil. Here farming will not generally support life the year round, and hunting, lumbering, and crafts become necessary supplements. Historically, the Kuban has been a frontier region defending the southern parts of the Russian Empire against the incursions of the Caucasian mountain people and the Turkic-speaking nomads of the southern steppes. Hence, the Kuban was settled originally by Cossacks, who lived in special fortified villages (*stanitsy*), and only later by former serfs and state peasants from other parts of Russia, who acquired the right to settle in the *stanitsy* by paying special taxes and contributions to the Cossack authorities or by establishing their own villages, where the usual rules of peasant land tenure and local government applied. The original settlers were of Ukrainian origin (chiefly in the west, along the Black Sea) or of Russian origin (in the central and eastern parts of the district). This book gives the impression, however, that the main ethnic division was not between Ukrainians and Russians, but between Cossacks and *inogorodnye*, or "people of non-military estate."

The Cossacks were a privileged group of nonserf status who held land independently, on condition of military service—much like the yeomanry of medieval England. Their villages were self-governing in a formal juridical sense, and their land allotments were considerably larger than those of most other Russian peasants. In the pre-Revolutionary *stanitsy* they constituted the socially and economically dominant group.

Kubanskie stanitsy is in the now well-established Soviet tradition of collective ethnography, in which the information is collected and the resulting monograph written by a fairly large group, and the person whose name appears on the volume as responsible editor apparently takes no part in the collecting or the writing. This method has several advantages. It allows much broader coverage than does single-handed ethnography where the communities involved are large, and it sometimes makes for illuminating contrasts in points of view. At the same time, *Kubanskie stanitsy* suffers (by contrast with classic Western community studies such as *Middletown* and *Yankee City*, and with some recent Soviet publications) from the lack of a single controlling intelligence and/or unified point of view. It also suffers (by contrast with, for instance, the 1958 study of Viriatino by P. I. Kushner and his group, or K. V. Chistov's recent study of a Karelian lumbering settlement) from too broad a geographical focus.

תרגומי הזוהר

בועז הוס

א. מבוא

ספרות הזוהר, שנתחברה בשלהי המאה השלוש עשרה וראשית המאה הארבע עשרה, זכתה למעמד סמכותי ומקודש בקהילות יהודיות רבות, בתחילה, בקרב חוגי מקובלים בספרד, ומאוחר יותר, בעיקר, לאחר גירוש ספרד, בקרב קהילות יהודיות רבות אחרות. ספר הזוהר נתפס כמקור הסמכות המרכזי בענייני קבלה, והיתה לו השפעה מרובה גם בשאלות מנהג והלכה. למרות הערעור על מעמדו של הזוהר בקרב המשכילים היהודיים בעת החדשה, המשיך הזוהר לשמור על מעמדו המקודש בקרב קהילות מסורתיות רבות, ואף בחוגים שאימצו את ערכי ההשכלה זכה הזוהר להערכה מחודשת כטקסט בעל ערך היסטורי וספרותי. לצד המרכזיות של הזוהר בתרבות היהודית הוא עורר עניין רב בקרב חוגים לא יהודיים, בקרב מקובלים נוצרים בתקופת הרנסנס והברוק, ובקרב חוגים אזוטריים ואוקולטיים בעת החדשה. בשנים האחרונות ניכרת התעוררות מחודשת בעניין בקבלה ובזוהר בקרב חוגים רבים בארץ ובעולם.[1]

הפצת ספרות הזוהר מעבר לחוגי העילית הרבנית ששלטה בשפה הארמית היתה כרוכה בתרגום הזוהר לשפות שונות. במהלך השנים, מאז הופעתה של הספרות הזוהרית בשלהי המאה השלוש עשרה, ועד ימינו, תורגם הזוהר לשפות רבות. תרגומי הזוהר בתקופות השונות נוצרו והופצו בידי סוכני תרבות מחוגים מגוונים, שפעלו מתוך אידאולוגיות שונות ויועדו לקהלי קוראים שונים. האידאולוגיות השונות שבמסגרתן נוצרו תרגומי הזוהר, כמו גם קהלי הידע שאליהם הם נועדו, עיצבו את אופיים והיקפם של התרגומים השונים.

* על העזרה בתרגומים מצרפתית, מגרמנית ומלטינית ברצוני להודות לאורי סגל, לרוני רייך ולאלה קליימן.

1 לתולדות התקבלות הזוהר, ראו הוס, ספר הזוהר, ובהרחבה בספרי העתיד לצאת לאור בקרוב: הוס, פרקים בתולדות.

בדברים הבאים אציע סקירה של תולדות תרגומי הזוהר ושל המגמות האידאולוגיות והגורמים החברתיים שבמסגרתם הם נוצרו.[2] במסגרת סקירה זו (שאיננה מתיימרת להיות ממצה), אצביע על התחרות בין חוגים אידאולוגיים שונים על השליטה בהון התרבותי (כמו גם על הרווחים הכלכליים), שהעניק תרגום הזוהר. ככל שערכו של הזוהר כמצרך תרבותי עלה בקהילות שונות שלא יכלו לקרוא את הזוהר בשפת המקור (וככל שהתערערו ההגבלות המסורתיות על הפצת הזוהר), הלכה והתגבשה תחרות בין גורמים שונים סביב השליטה על תרגום הזוהר והפצתו. עם זאת, כפי שנראה להלן, סוכני התרבות שעמדו מאחורי ייצור תרגומי הזוהר ושיווקם לא רק הגיבו לדרישות השוק התרבותי אלא אף הכתיבו ויצרו במידה רבה דרישות אלה.

ב. התרגומים הראשונים לעברית של ספרות הזוהר

תרגומים ראשונים של מאמרי זוהר לעברית נוצרו עוד לפני שכתיבת הטקסטים הזוהריים הסתיימה ועוד טרם התגבשה כלל התפיסה של יחידה ספרותית המכונה בשם "ספר הזוהר".[3] בכתבי ר' יוסף ג'יקטיליה ובכתביו של ר' משה דה ליאון, שנכתבו בשלהי המאה השלוש עשרה, מופיעים מאמרים בעברית המקבילים למאמרים המופיעים בקורפוסים הזוהריים בשפה הארמית.[4] גם בקורפוסים זוהריים שבכתבי יד מופיעים לעתים מאמרי זוהר בעברית, המקבילים למאמרים המופיעים בכתבי יד אחרים ובדפוסי הזוהר בארמית. אולם, קשה לדעת בוודאות אם במקרים אלה מדובר בתרגום מארמית לעברית, או להפך, שהרי מאמרים אלה נוצרו בתקופה שבה יוצרי הספרות הזוהרית עדיין התלבטו בין השפה העברית לשפה הארמית כשפה המועדפת לכתיבת יצירותיהם. מאמרים רבים בעברית, שלהם יש מקבילה בארמית בקורפוסים הזוהריים, מופיעים בספר מראות הצובאות של ר' דוד בן יהודה החסיד, מקובל שפעל בראשית המאה הארבע עשרה, וכפי שהראה משה אידל, אף כתב תרגום קדום לספר הזוהר, הגנוז בכתבי יד.[5] אף שנראה שר' דוד בן יהודה החסיד תרגם מאמרים אלה מארמית

2 לסקירות חלקיות של תרגומי הזוהר, ראו תשבי ולחובר, עמ' 112–116; שלום, קבלה, עמ' 239–242; לרשימה של תרגומי הזוהר, ראו דן וליבס, קטלוג, א, עמ' 211–214. לסקירה מפורטת של תרגומי זוהר באנגלית, ראו קר, הזוהר באנגלית.

3 על התגבשות התפיסה על אודות הזוהר כיחידה ספרותית, ראו הוס, הופעתו, עמ' 507–542.

4 ראו גינת, פירוש המרכבה, עמ' 29; אלטמן, אור זרוע, עמ' 240–243; וולפסון, ספר הרימון, עמ' 47–48; ליבס, שקל הקדש, עמ' 274–277.

5 בכ"י וטיקן 62 (סרט 179) [להלן יצוין באות ס' מספר הסרט בספרייה לתצלומי כתבי

הוא אינו מציין שהם מתורגמים מ״ספר הזוהר״ (שכלל אינו נזכר בכתביו) או מכל חיבור אחר.

תרגומים לעברית של מאמרי זוהר המצוטטים בשם ״מדרש יהי אור״ מופיעים בספר מנורת המאור לר׳ ישראל אלנאקווה, שנכתב בטולדו, במחצית השנייה של המאה הארבע עשרה.[6] בשלהי המאה החמש עשרה, בשנת רנ״א, תרגם ופירש ר׳ יצחק מר חיים, מקובל ספרדי ששהה באיטליה, את תחילת האדרא זוטא באיגרת ששלח לר׳ יצחק מפיסא.[7] פרפרזות רבות של מאמרי זוהר בעברית מופיעות בראשית המאה השש עשרה בספר צרור המור לר׳ אברהם סבע.[8] תרגומים מקיפים יותר של הזוהר לעברית נכתבו בשלהי המאה השש עשרה, בכללם תרגום שנכתב במצרים על ידי ר׳ יהודה מסעוד,[9] תרגום אנונימי שנכתב בשנת של״ו, אף הוא במצרים,[10] ותרגום נוסף שמחברו אינו ידוע, שהועתק בשנת שס״ג על ידי אדם ושמו ברכיאל.[11]

יד אשר בבית הספרים הלאומי והאוניבסיטאי בירושלים], ובכ״י וטיקן 186 (ס׳ 255) מצוי חיבור המכיל מקבילות עבריות לטקסטים מכל פרשיות הזוהר לספר בראשית (פרט להקדמת הזוהר). לדעת מ׳ אידל, חיבור זה הוא תרגום הזוהר לעברית של ר׳ דוד בן יהודה החסיד. ראו אידל, תרגומו, עמ׳ 67–68. על המקורות הזוהריים המתורגמים לעברית בספר מראות הצובאות לר׳ דוד בן יהודה החסיד, ראו מאט, מראות הצובאות, עמ׳ 13–15.

6 ראו ענלאו, מנורת המאור, א, עמ׳ 21–22; ב, עמ׳ 26–28, ג, עמ׳ 29–34. וראו תשבי ולחובר, עמ׳ 112. יש לציין גם שתרגום של קטע זוהרי מפרשת ויקהל, ח״ב קצט ע״א–ע״ב, מופיע בסיום מדרש יונה שנדפס על ידי ילינק, בית המדרש, ח״א, עמ׳ 103–105. וראו צונץ, הדרשות בישראל, עמ׳ 415, הערה 98.

7 גרינופ, אגרת קבלית, עמ׳ 370–374.

8 ראו גרוס, אברהם סבע, עמ׳ 68.

9 חלקים של האוטוגרף של החיבור, שנכתב בין השנים שמ״ח לשנ״ד, מצויים בכתבי היד הבאים: ניו יורק, בהמ״ל Ms. 1769 (EMC 683) (ס׳ 10867); רמת גן, אוניברסיטת בר אילן 1065 (לשעבר מוסיוף 170) (ס׳ 22988); ניו יורק, בהמ״ל Ms. 2009 (Acc. 4108) (ס׳ 50716); סנט־פטרסבורג Evr. Antonin A 9 (ס׳ 69772); סנט־פטרסבורג Evr II A 801 (ס׳ 65665); ירושלים מוסד הרב קוק 745 (ס׳ 26406). וראו אביב״י, כתבי האר״י, עמ׳ 98; אביב״י, אהל ש״ם, עמ׳ 77–80. חיבור זה נזכר אצל יוסף סמברי: ״הר׳ יאודה מסעוד בעל שו״ת והעתיק ספר הזוהר ללשון הקודש ואגב גררא פי׳ כמה מאמרים בספר הזוהר ועלה לארץ ישראל ונפטר שם״ (סמברי, דברי יוסף, עמ׳ 414).

10 החיבור מצוי בכ״י ירושלים, ביס״ל 147 Heb. 8^0, 1א–89א. הפירוש בנוי על פי סדר הדפים של דפוס מנטובה, והוא קיצור ופרפרזה עברית של דרשות הזוהר לספר בראשית בתוספת פירוש קצר. על פי הקולופון, התכוון המחבר לפרש גם את שאר הקורפוס הזוהרי: ״תם ונשלם תהלה לבורא עולם ספר בראשית בעזר אל שומר הברית ביום א׳ ה׳ ימים לחודש אדר שנת השל״ו ליצירה פה מצרים ואתפלל לפני שוכן ערבות אשר הוא משפיל ומרים יזכני להשלים חמשה ספרים וגם רעיא מהימנא וספר התקונים״ (שם, 80ב). וראו שלום, כתבי יד, עמ׳ 85.

11 החיבור מצוי בכ״י אוקספורד בודלי 1561 (Opp. 107) (ס׳ 16929). תרגום פרשת בראשית

תרגום מאמרי זוהר לעברית, בעיקר בשלהי המאה החמש עשרה ובמהלך המאה השש עשרה, השתלב בפרקטיקות נוספות שבאמצעותן הופצה הספרות הזוהרית בתקופה זו — ציטוטים מן הספרות הזוהרית, העתקת כתבי יד והדפסת הקורפוס הזוהרי. אולם, בניגוד לאמצעים אלה שתרמו להפצת הזוהר בקרב חוגי העילית הרבנית ששלטה בשפה הארמית, תרגום הזוהר לעברית נועד להרחיב את מעגל הקוראים של הזוהר מעבר לחוגים אלה, לאוכלוסייה משכילה רחבה יותר שקראה עברית אך התקשתה בקריאת הארמית. כך, ר׳ יצחק מר חיים המקובל הספרדי הסביר במכתבו לחכם האיטלקי, ר׳ יצחק מפיסא, שהוא תרגם לעברית מאמר זוהר משום שיהודי איטליה אינם בקיאים בשפה הארמית: ״משום שאינכם מורגלים בארץ הזאת בתרגום ירושלמי אמרתי להעתיקו מלה במלה אל לשון הקדש״.[12] כידוע, הדפסת הזוהר באמצע המאה השש עשרה עוררה התנגדות עזה בקרב חוגים שטענו שהזוהר הוא טקסט אזוטרי שאסור להפיצו ברבים. ייתכן שהתנגדות מעין זו היא הגורם לכך שהתרגומים הראשונים לעברית נשארו גנוזים בכתבי יד. כפי שנראה בהמשך, תרגומי זוהר לעברית בדפוס הופיעו במסגרת של אנתולוגיות שהוגדרו כ״פשט הזוהר״. עד ימינו יש חוגים האוסרים לתרגם את החטיבות הזוהריות שנתפסו כאזוטריות במיוחד (בעיקר את האדרות ואת ספרא דצניעותא).[13]

ג. תרגומי הזוהר ללטינית שנכתבו על ידי מקובלים נוצרים במאה השש עשרה

למן ראשית המאה השש עשרה תורגם הזוהר גם ללטינית. במסגרת התפיסה הרנסנסית, על קיומה של חכמה קדומה — prisca theologia או philosophia pereniss — שהתגלתה לאדם הראשון ולמשה והגיעה לביטויה העמוק ביותר בנצרות, גילו חכמים נוצרים עניין רב בקבלה ובספר הזוהר, שנתפסו כקרובים במיוחד לידע האלוהי המקורי. במסגרת זו, יזמו מקובלים נוצרים תרגומים של ספר הזוהר. כך, בראשית המאה השש עשרה, הובאו תרגומים מן הזוהר בלטינית (המבוססים על ציטוטי הזוהר בפירוש התורה של רקנאטי),

מכתב יד זה נדפס על ידי עובדיה הדיה בירושלים בשנת תש״ו. ראו הדיה, ספר הזוהר השלם. וראו תשבי ולחובר, עמ׳ 112, הערה 8; ולהלן, הערה 155.

12 גרינופ, אגרת קבלית, עמ׳ 370. גם ר׳ מנחם ציון, המקובל האשכנזי שפעל בשלהי המאה החמש עשרה, היה מודע לקושי של קוראיו בהבנת השפה הארמית. בספרו ״צפוני ציוני״ הוא כותב, לאחר שהוא מצטט מאמר זוהרי: ״[משום ש]אין כל אדם בקי בלשון ארמית אצטריך להביא דברי הרמב״ן כי המה דברים מחוורים יותר״ (ציון, צפוני ציוני, עמ׳ סא).

13 איסור זה נקבע בעקבות התגובה החריפה של רבני בגדד, חברון וירושלים, בכללם הבן איש חי, על פרסום תרגום של האדרא זוטא לערבית יהודית. ראו להלן, הערה 81.

בחיבוריהם של פאולוס ריקיוס (Paul Ricius), פטרוס גאלאטינוס (Pietro di Galatino) ואוגוסטינוס יוסטיניאנוס (Agostino Giustiniani).[14] באותה תקופה תורגמו קטעים מן הזוהר ללטינית עבור הקרדינל איג׳ידיו די ויטרבו (Egidio de Viterbo), ככל הנראה על ידי ברוך מבניוונטו.[15] המקובל הנוצרי הצרפתי גיום פוסטל (Guillaume Postel) סיים את תרגומו הראשון של הזוהר ללטינית בשנת 1553, וקיווה להדפיס אותו בבית הדפוס של אופורינוס (Oporinus) בבזל. לאחר שכתב היד של תרגום זה, שאופורינוס סירב להדפיס, אבד, תרגם פוסטל, בין השנים 1562–1569, חלקים מן הזוהר שנית — הפעם על סמך מהדורת דפוס קרימונה. תרגום זה אף הוא לא הופיע בדפוס.[16] בהקדמה לתרגומו השני לזוהר כתב פוסטל שהזוהר מכיל את התורה שבעל פה שניתנה למשה בסיני והועלתה על הכתב על ידי שמעון הצדיק הנזכר בברית החדשה, שהיה שייך לקבוצה יהודית סודית שהאמינה בישו.[17] לדעתו, האמיתות של הברית החדשה ושל הזוהר זהות זו לזו ומכילות את תורתיה של הדת האמתית, שנזנחה בידי היהודים שדחו את ישו ונשכחה על ידי הנוצרים.[18] פוסטל, שראה את עצמו כ״אפיפיור של התאולגיה הטבעית והזוהרית״ (hujus theologoae naturalis et Zoharinae Papa), ראה בתרגום הזוהר משימה משיחית, המסמלת את תחילתו של העידן הרביעי של ההיסטוריה.[19]

14 ראו סקרה, הזוהר, עמ׳ 25–34; שלום, התחלותיה, עמ׳ 31; מרחביה, שתי מובאות, עמ׳ 566–567. קטעים קצרים של מאמרי זוהר תורגמו ללטינית עוד קודם, ככל הנראה במאה הארבע עשרה. ראו שם, עמ׳ 560–568.

15 ראו סקרה, הזוהר, עמ׳ 23, 34–42.

16 ראו שם, עמ׳ 23, 51–61; קונץ, פוסטל, עמ׳ 110, 112–113, 137; פטרי, מגדר, עמ׳ 39–40, 92. לדעת קונץ (קונץ, פוסטל, עמ׳ 84), פוסטל החל לתרגם את הזוהר בשנת 1548. פוסטל (שהחל ללמוד קבלה עם יוהן וידמנשטטר [Widmanstetter] ושהכיר את ספריותיהם של הקרדינל איג׳ידיו דה ויטרבו ושל המדפיס דניאל בומברג) מספר שמי שסייעה לו בהבנת הזוהר היתה האם יוהנה (Madre Zuana), הבתולה מונציה, אישה לא מלומדת שטיפלה בחולים ובעניים, שאותה פגש בזמן שהותו בונציה וזיהה אותה כשכינה וכהופעה של ישו בדמות נשית. סקרה הדפיס קטעים מתרגומו של פוסטל (סקרה, הזוהר, עמ׳ 61–78) ואת ההקדמה לתרגום (שם, עמ׳ 104–114). לאחרונה התגלה בספרייה העירונית ברואן עותק של זוהר בדפוס קרימונה עם הערות בכתב ידו של פוסטל, שעליו ביסס פוסטל את תרגומו השני לזוהר. על כך ראו נבו, מפוסטל לסימון, עמ׳ 75–88. פוסטל תרגם אף את ספר הבהיר. על כך ראו קונץ, פוסטל, עמ׳ 85, הערה 27; פטרי, מגדר, עמ׳ 40.

17 מקגין, מקובלים ונוצרים, עמ׳ 25. כפי שנראה להלן, מקובלים נוצריים בתקופה מאוחרת יותר זיהו את שמעון הצדיק הנזכר בברית החדשה (לוקס ב, כה–כח) כר׳ שמעון בר יוחאי.

18 שם, עמ׳ 26.

19 שם, עמ׳ 25.

תרגומי הזוהר ללטינית במאה השש עשרה נעשו כאמור במסגרת התפיסה שהקבלה בכלל, וספר הזוהר בפרט, מכילים ידע אלוהי קדום, כמו גם טכניקות פרשניות, המגלות ומאששות את אמיתותן של הדוקטרינות הנוצריות. בעקבות כך, גילו המקובלים הנוצרים עניין בהרחבת ההיכרות עם הזוהר בקרב הנוצרים — באמצעות תרגומו ללטינית — כמו גם בהפצתו בשפות המקור בקרב היהודים. ואכן, בנוסף לתרגומי הזוהר ללטינית, מקובלים נוצרים נטלו חלק בהעתקת כתבי יד של הזוהר ואף היו מעורבים בהדפסות הזוהר באיטליה במחצית המאה השש עשרה.[20]

לתרגומי הזוהר ללטינית ולמעורבותם של נוצרים בהדפסת הזוהר היתה השפעה על הפולמוס הפנים יהודי בשאלת הדפסת הזוהר. ר׳ ישראל פינצי, מהמתנגדים החריפים להדפסה, טען שהדפסת הזוהר תשחק לידי הנוצרים המעוניינים בתרגום הזוהר: ״ופן ח״ו יבא גם כן בידי האומות ויעתיקו אותה בלשונם לעשות בהם מעשים כרצונם״.[21] לעומת זאת, ר׳ עמנואל מבניוונטו, המגיהַ של מהדורת מנטובה שי״ח של הזוהר, טען שממילא לנוצרים יש יותר כתבי קבלה: ״הן מכתיבת יד הן מדפוס בלשונם״.[22]

ד. אנתולוגיות של תרגומי זוהר לעברית ולאידיש במאה השבע עשרה

כאמור, תרגומים של הזוהר לעברית לא הופיעו בדפוס במאה השש עשרה,[23] ככל

20 כך, למשל, כתבי יד זוהריים הועתקו עבור הקרדינל איג׳ידיו די ויטרבו (כ״י רומא, קזנטנזה S.M. 2971 [Sacerdote 178] [ס׳ 388]) ועבור יוחנן אלברכט וידמנשטטר, רקטור האוניברסיטה של וינה (כי״י מינכן Heb. 217 [ס׳ 23122]; Heb. 218 [ס׳ 31424]; Heb. 219 [ס׳ 31425]). גיום פוסטל (שלמד אצל וידמנשטטר) טען שהוא יעץ לר׳ משה בסולה לתמוך בהדפסת הזוהר. ראו תשבי, הפולמוס, עמ׳ 98–99.

21 אסף, לפולמוס, עמ׳ 8. מעניין לציין שר׳ משה בסולה, שכזכור עמד בקשרים עם גיום פוסטל, הביע חשש דומה לאחר ששינה את דעתו והפך מתומך בהדפסת הזוהר למתנגד. ר׳ משה בסולה לא חשש מפני עצם הפצת הזוהר לנוצרים, אלא מכך שלא יימצאו יהודים שיוכלו להסביר להם את פירוש הדברים!: ״שלישית כי בריבוי מציאות הספרים בדפוס יקנו מהם רבים אשר לא מ[ב]ני ישראל המה וישאלו חכמי ישראל פירוש הדברים ואין מגיד ואין משמיע כי הדברים עתיקין ואין אתנו יודע אפילו כטפה מן הים, ואמרו הגויים רק עם סכל ונבל הגוי הזה אשר אין להם מדע והשכל בספריהם, ויוציאו לעז גם על המחברים, דבר שאי אפשר לשמע ונמצא שם שמים מתחלל״. מצוטט אצל תשבי, הפולמוס, עמ׳ 161.

22 הקדמת ר׳ עמנואל מבניוונטו לספר מערכת האלוהות, ד ע״א. וראו תשבי, הפולמוס, עמ׳ 142, הערה 45.

23 יוצאים מן הכלל הם הפרפרזות של הזוהר בעברית, הכלולות בפירושו לתורה של ר׳ אברהם סבע, צרור המור, שנדפס בונציאה רפ״ג, ונציאה ש״ו, ונציאה שכ״ז וקראקא שנ״ה.

הנראה בגלל ההתנגדות להפצת הזוהר ברבים. תרגומים של הזוהר לעברית — ולאידיש — נדפסו לראשונה רק במאה השבע עשרה. גם אז נדפסו אנתולוגיות של מאמרי זוהר, בעיקר מאמרים שנתפסו כ"פשט" הזוהר, ולא תרגומים מקיפים. אנתולוגיה קצרה של תרגומי זוהר לעברית, ספר מקור חכמה של ר' יששכר בער מקרמניץ, נדפסה בפראג בשנת שע"א (1611),[24] ובראשית המאה השבע עשרה בפולין הכין ר' שמואל בן בנימין מלובלין ילקוט של תרגומי זוהר לעברית, בשם "ספר דברים עתיקים", שעל סמך ההסכמות המופיעות בכתב היד שלו נועדו לדפוס.[25] באותה התקופה הופיע גם עיבוד באידיש של מאמר מן הזוהר המתאר את היכל היכלות הנשים הצדיקות שבגן עדן, שנדפס בתוך החיבור "מעשה גדול מר' שמעון בר יוחאי", שצורף ל"ספר עולם הבא" שנדפס בהנאו בשנת ש"פ (1620).[26] במחצית השנייה של המאה, בקושטא ת"כ (1660), נדפסה בפעם הראשונה אנתולוגיה מקיפה יותר של מאמרי זוהר מתורגמים לעברית בספר "מעולפת ספירים" של ר' שלמה אלגאזי.[27] העיבוד לאידיש של המאמר הזוהרי העוסק בהיכלות הנשים הצדיקות בגן עדן נדפס מספר פעמים במאה השבע עשרה, למן שנת ש"פ.[28] סיפורים מן הזוהר (כמו גם ממקורות קבליים אחרים) בתרגום לאידיש (ובכללם המאמר על היכלות הנשים הצדיקות) נדפסו בספר "מעשה ה'" לר' שמעון עקיבא בער בן יוסף, שנדפס לראשונה בשלהי המאה השבע עשרה (חלק ראשון, בפפד"מ תנ"א, וחלק שני בפיורדא תנ"ד ובמהדורות רבות נוספות במאה השמונה עשרה).[29] מעשיות מן הזוהר

24 ראו שלום, ביבליוגרפיה, עמ' 196; גריס, ספרות ההנהגות, עמ' 16, 76–80; אלבוים, פתיחות והסתגרות, עמ' 186–188, 197.

25 כ"י אוקספורד בודלי 1563 (Opp. 103, לשעבר Opp. 885) (ס' 16931). בסוף כתב היד מופיעות הסכמות רבנים מהשנים ת"ב–ת"ז המצביעות על כך שהחיבור נועד להדפסה.

26 ראו צפתמן, הסיפורת ביידיש, עמ' 42. החיבור מבוסס על מאמר זוהר מ"רב מתיבתא", ראו זוהר, ח"ג קסז ע"ב. ציטוטים מן הזוהר מתורגמים לאידיש הובאו לראשונה בסדר מצוות נשים של ר' בנימין סלוניק שנדפס בקראקא של"ז (ואף תורגם מאוחר יותר לאיטלקית). ראו שמרוק, ספרות יידיש, עמ' 56; פראם, הלכה, עמ' 159, הערה 79.

27 שלום, ביבליוגרפיה, עמ' 204; גריס, ספרות ההנהגות, עמ' 75–76.

28 המאמר, המבוסס כאמור על זוהר, ח"ג קסז ע"ב, נדפס שוב בתרגום שונה, בשם "מעשה אויז דען זוהר פרשת לך לך", בפראג בשנת 1665 ובפיורדא בשנת 1692. ראו מעשה מן הזוהר פרשת לך לך (מהד' פראג) ומעשה מן הזוהר פרשת לך לך (מהד' פיורדא) וראו צפתמן, הסיפורת ביידיש, עמ' 49, 73. מאמר זה, בתרגום לאידיש, נכלל גם בספר "מעשה ה'", שיידון להלן. מאמר זוהר נוסף באידיש נדפס בפיורדא תנ"ח, בשם "מעשה אויז דען זוהר פרשת ויחי". ראו, מעשה מן הזוהר פרשת ויחי.

29 החלק הראשון נדפס שנית בפפד"א תס"ז. החלק השני נדפס שנית בפפד"מ תפ"ב, ושוב בפפד"א תקמ"ח ותקנ"ו. ראו, בן יוסף, מעשה ה'. מהדורה המאחדת בתוכה את שני

באידיש, נדפסו גם בספר "אביר יעקב" של אותו המחבר, שנדפס לראשונה בזולצבך ת"ס.[30]

כאמור, תרגומי הזוהר נועדו להרחיב את מעגל קוראי הזוהר לקהל שלא יכול היה לקרוא את הזוהר במקורו. משום שהזוהר נתפס כטקסט אזוטרי, שאף הדפסתו בארמית עוררה פולמוס ער, נאלצו סוכני התרבות שעסקו בתרגום הזוהר לעברית (ומאוחר יותר לשפות אחרות) להצדיק את מפעלם. מחבריהם של האנתולוגיות הראשונות של תרגומי הזוהר לעברית שהועלו על הדפוס הצדיקו את תרגומיהם באמצעות הבחנה בין חלקים אזוטריים ואקזוטריים של הזוהר, ובאמצעות הטענה שהאנתולוגיות מכילות מאמרי "פשט" המותרים להפצה ברבים.[31] כך, ר' יששכר בער מקרמניץ מתאר את ספרו "מקור חכמה" כלקט של פרפרזות על "פשטי הזוהר" המיועד ל"המון בני העולם". לדבריו, "אין תועלת בהבאת דבריו בלשונו כהוויתו וצורתו מכמה פנים האחד ממנו הוא שכל דברי לשון הזוהר הם סתומים וחתומים לרוב המון בני העולם גם סוגיות מאמריו וכיוצא בו ועוד יש כמה טעמים לדבר כהנה וכהנה".[32] גם ר' שלמה אלגאזי הדגיש שהאנתולוגיה שלו "מעולפת ספירים" מכילה לקט של מאמרי הזוהר "על דרך הפשט": "וקראתיו מעולפת ספירים, להיות הדברים ספיריים לקוטים מספר הזוהר על דרך הפשט". ההבחנה בין "פשט" הזוהר לבין ה"סוד" שבזוהר אפשרה הפצה של מאמרי זוהר לרבים באמצעות תרגומיהם לעברית ולאידיש, תוך שמירה על הדימוי של הזוהר כטקסט אזוטרי. כך הועצם הונם התרבותי של אלה שנתפסו כשולטים בגוף הידע האזוטרי שבזוהר.

החלקים, ובה מסודרים הסיפורים מן הזוהר יחד, נדפסה לראשונה באמשטרדם תס"ח ושוב בפפד"מ תפ"ב, פפד"א תפ"ד, פפד"מ תפ"ה, רדלהיים תק"ג ופיורדא תק"מ. מהדורה בשם "מעשי ה'" הכוללת גם את ספר "מעשה נסים" נדפסה באמשטרדם תפ"ג. על אודות חיבור זה ומהדורותיו השונות, ראו צפתמן, הסיפורת ביידיש, עמ' 62–66, 85, 89, 91–94, 120–122, 124, 132, 148, 152, 160. וראו גם באומגרטן, הקדמה, עמ' 302; הנ"ל, טקסטים מיסטיים, עמ' 87; ויסלר, קולות האמהות, עמ' 43; גריס, הספר כסוכן תרבות, עמ' 101. מעשיות מן הזוהר באידיש הלקוחות משני חלקיו של ספר מעשה ה' נדפסו גם ב"מעשה בוך" שנדפס בפפד"מ תס"ג. ראו צפתמן, שם, עמ' 84–85. על אודות ר' שמעון עקיבא בער בן יוסף, ראו ויסלר, שם, עמ' 82.

30 ומהדורות נוספות באמשטרדם תע"ז ובפיורדא תפ"ט. וראו באומגרטן, טקסטים מיסטיים, עמ' 69; ויסלר, קולות האמהות, עמ' 43. בתחילת המאה השמונה עשרה נדפס בפראג "אין וואונדרליך שין מעשה אויז דען זוהר", מצורף לספר עולם הבא, והוא תרגום לסיפור מתוך מדרש הנעלם לפרשת וירא. ראו צפתמן, הסיפורת ביידיש, עמ' 89.

31 על ההבחנה בין "פשט" ל"סוד" שבזוהר, ראו הוס, הפירוש האנתולוגי, עמ' 10.

32 קרמניץ, מקור חכמה א ע"ב. וראו אלבוים, פתיחות והסתגרות, עמ' 187.

ה. הדפסת תרגומי זוהר ללטינית על ידי מקובלים נוצרים בשלהי המאה השבע עשרה וראשית המאה השמונה עשרה

במאה השש עשרה תורגם הזוהר ללטינית, אולם רק בשלהי המאה השבע עשרה הופיעו לראשונה חלקים נרחבים של הספרות הזוהרית בלטינית בדפוס, בספרו רב ההשפעה של המקובל הנוצרי כריסטיאן קנור פון רוזנרות (Christian Knorr von Rosenroth), "הקבלה העירומה" (*Kabbalah Denudata*). בניגוד למקובלים היהודים שהדפיסו במאה השבע עשרה רק תרגומי זוהר שנתפסו כאקזוטריים, תרגם המקובל הנוצרי, בחלק השני של ספרו, שנדפס בשנת 1684 בפרנקפורט על נהר מיין,[33] דווקא את החטיבות הזוהריות שנתפסו כאזוטריות ביותר: ספרא דצניעותא, אדרא רבא ואדרא זוטא.[34] ספרו של פון רוזנרות היה, עד למאה העשרים, המקור החשוב ביותר להפצת הקבלה בכלל וספר הזוהר בפרט בתרבות האירופית. כפי שנראה בהמשך, חלק מתרגומי הזוהר לשפות אירופיות שנדפסו במאה התשע עשרה והעשרים התבססו על תרגומיו של קנור פון רוזנרות.

בדומה למקובלים הנוצרים במאה השש עשרה, גם קנור פון רוזנרות מצא בקבלה בכלל ובספר הזוהר בפרט את המקור הקדום והטהור של החכמה הקדומה שנמסרה מדור לדור:

> בכתבים הקבליים של היהודים קיוויתי למצוא את השרידים של הפילוסופיה הברברית־היהודית הקדומה... לא הייתי לי שאיפה גדולה יותר מאשר ליהנות מהשמש עצמה והזוהר הבהיר שלה, לאחר שיתפזרו ענני המכשלות וההסתרות. בקושי יכולתי לקוות לראות אותה, אלא אם אלך בעקבות הנחל עד למעיין עצמו, אשר אותו חשבתי למצוא בספרים העתיקים הללו.[35]

33 חלקו הראשון של הספר נדפס בזולצבאך בשנת 1677. בחומרים הנכללים בקבלה העירומה נדפסו גם תרגומים לחלקים מחיבורים קבליים שונים, בכללם שערי אורה לר׳ יוסף ג׳יקטיליה, ספר פרדס רימונים לרמ״ק, ספר עמק המלך לר׳ נפתלי בכרך, ספר שער השמים לר׳ אברהם כהן הירירה ועוד. לתיאור תוכנה של הקבלה העירומה, ראו קר, קבלה נוצרית, עמ׳ 68–77. על כך שהקבלה העירומה, על שני חלקיה, סובבת סביב הזוהר ונועדה לסייע ללימוד שלו, ראו קילכר, הספרייה של קנור, עמ׳ 221.

34 קנור פון רוזנרות, הקבלה העירומה, ח״ב, עמ׳ 347–598. כמו כן, תרגם קנור פון רונזרות שלושה מאמרים מהקדמת הזוהר עם פירושים לוראיניים, ראו שם, עמ׳ 146–186. על אפשרותה של השפעה שבתאית על בחירת הטקסטים המתורגמים, ראו הוס, זוהר זולצבך.

35 קנור פון רוזנרות, הקבלה העירומה, ח״א (2), עמ׳ 75–76. במקור: "In Scritptis

בעקבות המקובלים הנוצרים של תקופת הרנסנס, קנור פון רוזנרות והמקובלים הנוצרים שפעלו עמו בחצרו של הדוכס כריסטיאן אוגוסט (Christain August) בזולצבך ראו בקבלה ובזוהר אמצעי מוצלח להמרת דתם של יהודים. בכרך הראשון של "הקבלה העירומה" טען פון רוזנרות שמניסיונו למד שהעמקת הידע של הנוצרים בקבלה מאפשרת דיאלוג טוב יותר עם היהודים. לדבריו, הצגת אמיתותיה של הנצרות בטרמינולוגיה המקובלת על היהודים תוכל לשכנע אותם להתנצר.[36] תרגומי הזוהר וכתבים קבליים אחרים ב"קבלה העירומה" נועדו, לדבריו, להעמיק את ידיעתם של הנוצרים בקבלה לצורך זה, והוא קיווה שבדרך זו יגיעו היהודים לקריאה בכתבי הקודש הנוצריים: "ועל ידי כך, לבסוף, הם יוכלו לקרוא את הכתבים שלנו וכך בהדרגה, יובלו חזרה לדרך האמת".[37]

מבחינה זו, תרגום הזוהר ללטינית היה רק חלק ממיזם מיסיונרי קבלי־נוצרי רחב הרבה יותר של קנור פון רוזנרות ובני חוגו. בשנת 1684 (תמ"ד), באותה השנה שנתפרסמו תרגומי הזוהר של קנור פון רוזנרות ללטינית, יזמו ומימנו המקובלים הנוצרים בזולצבך את הדפסת הזוהר (בשפת המקור), בבית הדפוס של אורי בן שרגא בלוך. הדפסה זו נועדה, ללא ספק, להרחיב את ההיכרות של היהודים עם הזוהר, שכאמור נתפס על ידי המקובלים הנוצרים כעולה בקנה אחד עם הדוקטרינות הנוצריות. את המיזם הקבלי־נוצרי השלימה, באותה שנה גם כן בזולצבך, הדפסה של הברית החדשה בסורית באותיות עבריות — "דיתיקא חדתא". ייתכן שהדפסה זו נועדה לאפשר ליהודים הבקיאים בלשון הארמית של הזוהר לקרוא את הברית החדשה באותה שפה, וכפי שקיווה קנור

Judaeorum Cabbalisticis me inventurum sperem, si quid superest Antiquae Philosophiae Barbarico-Judaicae. Nihil magis in votis habui, quam ut dissipatis omnibus obstantium impedimentorum nubilis Sole ipso atque Luce ejusdem clariore, frui mihi liceret; quam aspicere posse vix speravi, nisi ipsorum vestigiis insistens rivulorum horum ductu ipasm persequerer scaturiginem; quam in antiquioribus illis Libris me inventurum adhoc opinor". וראו קודר, השפעת הקבלה, עמ' 111.

36 תפיסה דומה, כפי שהראתה ארנסטין ון דר ול, עמדה מאחורי תרגום ספר יצירה ללטינית, על ידי יוהן סטפן ריטנגל (Johann Stephan Rittangel) בשנות הארבעים של המאה השבע עשרה. ראו ון דר ול, יוהן סטפן ריטנגל, עמ' 124. המלומד ההולנדי יוהן מוריאן (Jonannes Moriaen) טען במכתב לסמואל הרטליב (Samuel Hartlib), משנת 1647, שיש צורך בידע טוב יותר של הקבלה לצורך המרתם של יהודים, והציע להכשיר אדם מיוחד שיעסוק בכך במשך שש או שבע שנים וכל חצי שנה יפרסם ספר על הקבלה. ראו שם, עמ' 125, 132.

37 קנור פון רוזנרות, הקבלה העירומה, ח"א (2), עמ' 74. במקור: "quo tandem & scripta nostra illi legere possent & ita pedetentim ad veritatis iter reducerentur". וראו קודר, השפעת הקבלה, עמ' 113.

פון רוזנרות (כנזכר בקטע שצוטט לעיל), אף לעמוד על הקרבה הרבה שבין הזוהר לברית החדשה.[38]

תרגומי הזוהר ללטינית של קנור פון רוזנרות לא נועדו רק לצרכים מיסיונריים, אלא אף לצרכים פנים נוצריים, במסגרת האידאולוגיה האקומנית של קנור פון רוזנרות ובני חוגו. כפי שהראתה אליסון קודר, קנור פון רוזנרות שילב את המסורת הרנסנסית, שראתה בזוהר שריד של התאולוגיה הקדומה, עם הקריאה הפרוטסטנטית הרדיקלית לשיבה לנצרות־היהודית האפוסטולית הקדומה. לדעתו, השיבה למסורת קדומה זו, המיוצגת בספר הזוהר, תוכל ליישב את המחלוקות הפנים נוצריות שהביאו למלחמת שלושים השנה:

> משום שחשדתי שהקרע הגדול של הדתות הנוצריות נבע מההבדל הגדול בעקרונות פילוסופיים והגדרות מטפיסיות שבין הנוצרים... מיד עלה בדעתי לחפש אחר אותה פילוסופיה קדומה, שהתחזקה בתקופת ישו והשליחים... כאשר עמדתי לחקור אותן דעות עתיקות על האל ושאר השאלות הרוחניות והתאולוגיות, נתקלתי בספר הקדום ביותר של היהודים, המכונה ספר הזוהר... גיליתי שהמסורות והפרקים עצמם, שמוטב לכנותם פרגמנטים, הם קדומים דיים, ומסבירים באופן מספק את הדעות ואת ההיפותזות הקדומות ביותר.[39]

38 יש לציין שבמחצית השנייה של המאה השמונה עשרה נעשו גם כמה ניסיונות לתרגום הברית החדשה לעברית (בהם היה פעיל במיוחד פטר סרריוס, מורו של קנור פון רוזנרות). על כך, ראו ון דר ול, פטר סרריוס, עמ׳ 79–80. ון דר ול לא ציינה במאמרה שהניסיונות לתרגם את הברית החדשה לעברית באותה תקופה אמנם לא יצאו לפועל, אך תרגום לסורית באותיות עבריות — שאפשר ליהודים לקרוא בברית החדשה — נדפס באותה תקופה. דומה שהתרגום לסורית באותיות עבריות היה עדיף בעיני המקובלים הנוצרים, הן משום שהוא עקף את הצורך לתרגם מחדש את הברית החדשה (התרגום העברי מן המאה השש עשרה נתפס בעיניהם כמסורבל ומיושן), הן משום שהלבוש הסורי של הברית החדשה הדגיש בעיניהם את הדמיון בינה לבין הזוהר. מעניין לציין בהקשר זה גם את התרגומים לעברית של הברית החדשה של יוהן קמפר, המומר השבתאי שעסק אף בפרשנות הזוהר, ואת פירושיו לזוהר שליוו את תרגום הזוהר ללטינית של תלמידו אנדריאס נורליוס. ראו להלן, הערה 46.

39 קנור פון רוזנרות, הקבלה העירומה, ח״א (2), עמ׳ 3–4. במקור: "Caeterum, cum tanta Religionum Christianarum divortia non aliunde orta esse suspicarer, quam a tanta Principiorum Philosophicorum, definitionumque Metaphysicarum inter Christianos diversitate... Illico mentem subiit, illam ipsam indagare Philosophiae antiquitatem, quae ipsius etiam Christi & Apostolorum tempore viguit... Scrutaturus igitur antiquas illas de Deo, caeterisque quaestionibus Pneumaticis atque Theologicis opiniones, in antiquissimum illum Judaeorum librum incidi quem Sohar, seu splendorum appellant...

לדעתו של קנור פון רוזנרות, הפילוגים בנצרות נבעו מהסתמכותם על הפילוסופיה היוונית, שלדעתו עיוותה את המסורת היהודית הקדומה. על ידי חזרה למקורה הקדום של הנצרות, המצוי בספרות הקבלה בכלל ובזוהר בפרט, יוכלו הפרוטסטנטים והקתולים — ואף היהודים — להתאחד שוב תחת אמונה אחת.[40] מבחינה זו, לפרויקט הזוהרי של קנור היתה מטרה משיחית מובהקת, שייתכן, כפי שהציע אנדריאס קילכר, הושפעה מהתנועה השבתאית, שמילנָריסטים נוצרים, ובכללם, מורו של קנור פון רוזנרות, פטר סרריוס, גילו בה עניין רב.[41] לאחרונה, הצבעתי על מספר עדויות שמעידות, ככל הנראה, על מעורבותם של שבתאים יהודים במפעל הדפסת "הקבלה העירומה" וזוהר מהדורת זולצבך; בכללם עדות על כך שקנור פון רוזנרות והנסיך כריסטיאן אוגוסט למדו זוהר אצל מקובל מאיזמיר.[42]

יש להדגיש שלמרות החשיבות הרבה שקנור העניק לקבלה, בדבריו ניכרת גם אמביוולנטיות ביחס לערכו של הזוהר, שאותו הוא מתאר כטינופת (Sordes) המכילה בתוכה זהב ואבנים טהורות:

> השלכתי עצמי לדרך, שמעטים פסעו בה, ושאף אחד שאני מכיר לא עבר בה. דרך המלאה, יתירה מכך, בכל כך הרבה אבנים חדות, מהמורות, בורות ובוץ שכזה, שאין זה מפתיע שרבים כל כך, שבאופן בלתי נמנע נמלאו חשש, עזבו אותה בשאט נפש... לכן, אציג בפניך בקצרה את הזהב ואבני החן שחשפתי עד כה מתוך הטינופת הזו, ואת התקווה המובילה אותי קדימה.[43]

ipsa tamen capitula atque tradita, quae fragmenta potius dicenda sunt, antique satis esse, & antiquissimas explicare opiniones atque hypotheses abunde reperi". וראו קודר, השפעת הקבלה, עמ' 114; קילכר, הספרייה של קנור, עמ' 222.

40 קילכר, הספרייה של קנור, עמ' 222; קודר, השפעת הקבלה, עמ' 117.

41 קילכר, שם, עמ' 218–223.

42 על כך מוסר ההבראיסט ההולנדי גיום סורנהוסיוס (Guilielmus Surenhusius) במכתב שנדפס כהקדמה לספרו של אנדריאס נורליוס, "כוכב השחר", שיידון להלן. על פרשה זו ועדויות נוספות למעורבותם של שבתאים במפעלי ההדפסה בזולצבך, ראו הוס, זוהר זולצבך.

43 קנור פון רוזרות, הקבלה העירומה, ח"א (2), עמ' 4 במקור: "viam ingressus sum paucis tritam, a nemine, quod sciam, emensam, caeterum tot scrupis, salebris, voraginibus, praecipitiis, tantoque coeno refertam, ut mirum non sit quin plerique inevitabili territi fastidio, eam deseruerint... atque adeo paucis Tibi delineabo, quod aurum, quasque gemmas ex his sordibus jamjam eruerim & quae me spes ducat ulterius". וראו קודר, השפעת הקבלה, עמ' 114–115. לדעת קודר, אמירות שליליות אלה כלפי הזוהר נועדו להדוף את הביקורת של נוצרים אנטישמים. אולם דומני שאין סיבה לפקפק בהערכה האמביוולנטית של הזוהר על ידי קנור פון רוזנרות. כפי שנראה בהמשך, הערכה

בראשית המאה השמונה עשרה נדפסו שתי אנתולוגיות נוספות של תרגומי זוהר ללטינית. בשנת 1720 באמסטרדם, פרסם ההבראיסט השוודי אנדריאס נורליוס (Andreas Norrelius),[44] ספר קצר בשם: "כוכב השחר של האמונה האורתודקסית של המקובלים הקדמונים".[45] האנתולוגיה כוללת מאמרי זוהר עם פירושים כריסטולוגיים, הלקוחים מ"שער השילוש" של ספר "מטה משה", פירוש הזוהר של מורו של נורליוס, היהודי (השבתאי) המומר יוהן קמפר (Johannes Kemper — לשעבר, משה בן אהרון כהן מקרקוב).[46] מאמרי הזוהר ופירושיו של קמפר מובאים בשפת המקור (ארמית ועברית) ובתרגום ללטינית, עם הערות מפורטות של נורליוס, שהקדים לספרו הקדמה ארוכה הכוללת גם תרגום ללטינית של הפיוט המפורסם "בר יוחאי נמשחת אשריך".[47] ספרו של נורליוס נדפס שנית, בתרגום לצרפתית, בראשית המאה העשרים.[48]

בעקבות מקובלים נוצרים אחרים מתקופת הרנסנס והברוק, גם נורליוס קיבל את קדמות הזוהר ואת ייחוסו לרשב"י (שאותו הוא מזהה עם שמעון הצדיק, שעל פי הברית החדשה החזיק בזרועותיו את ישו התינוק).[49] נורליוס, כמו

אמביוולנטית דומה מאפיינת את הגישה לזוהר של הוגים יהודים בתקופה המודרנית. וראו גם הוס, התפעלות וסלידה, עמ' 203–237.

44 על אודות נורליוס, ראו שפס, ר' יוהן קמפר, עמ' 167; הנ"ל, יהודי ברוק, עמ' 68–75; אסולין, המרת דת, עמ' 468–469.

45 ראו שלום, ביביליוגרפיה, עמ' 116; שפס, ר' יוהן קמפר, עמ' 167; הנ"ל, יהודי ברוק, עמ' 68; אסולין, המרת דת, עמ' 426, הערה 11. על בחירת השם של הספר (על פי האיגרת השנייה של פטרוס א, 19), ראו בהקדמתו של נורליוס, כוכב השחר, עמ' 22 (מעניין לציין שנורליוס מביא שם את הפסוק גם בתרגום לסורית באותיות עבריות).

46 על אודות קמפר ופירושו לזוהר, ראו שפס, ר' יוהן קמפר, עמ' 146–177; הנ"ל, יהודי ברוק, עמ' 60–67; אסולין, המרת דת, עמ' 423–470; וולפסון, יוהן קמפר, עמ' 139–187. בנוסף לפירושו לזוהר תרגם קמפר לעברית וכתב פירוש (בשם "מאירת עיניים") לבשורה על פי מתי, ותרגם לעברית את האיגרת לעברים. מבחינה זו, כמו מבחינות רבות אחרות, יש דמיון בין הפעילות של בני חוגו של קנור פון רוזנרות בזולצבך לפעילותם של קמפר ותלמידו נורליוס. על כך, ראו הוס, זוהר זולצבך.

47 נורליוס מספר שמצא את השיר ב"סדר תפילות" שיצא לאור ב־1681, ומאוחר יותר ראה אותו גם בספר "אמרי בינה" (לר' יששכר בער מקרמניץ). ראו נורליוס, כוכב השחר, עמ' 8–9; הנ"ל, כוכב השחר (צרפתית), עמ' 343–344. השיר מובא בתרגום ללטינית לצד המקור העברי.

48 התרגום לצרפתית יצא לאור בשם "Aurore de la Foi Orthodoxe des Anciens Cabbalistes" בכתב העת האוקולטי ה"מסווה של איסיס" (*Le Voile D'Isis*), כרך 38, 1933, בתרגום של המומר ז'אן דה פאולי (Jean de Pauly), על ידי פול וויו (Paul Vulliaud). על תרגומים אחרים לזוהר של דה פאולי ושל וויו ארחיב להלן.

49 נורליוס, כוכב השחר, עמ' 6; הנ"ל, כוכב השחר (צרפתית), עמ' 342. כזכור, כבר גיום פוסטל טען ששמעון הצדיק הנזכר בברית החדשה הוא מחבר הזוהר. ראו לעיל, הערה 17. טענה זו מופיעה גם באיגרת שנזכרה לעיל, שהנסיך כריסטיאן אוגוסט שלח לבן דודו,

מורו קמפר, הניח שהזוהר מכיל דוקטרינות יהודיות מקוריות הזהות לדוגמות של הנצרות האוונגלית.[50] גם לנורליוס, כמו לקנור פון רוזנרות ובני חוגו, היו שאיפות מיסיונריות בתרגום הזוהר. נורליוס הכריז בשער ספרו שהוא מיועד ליהודים ולנוצרים (Judaeis aeque ac Christianis) והוא הדפיס כאמור את מאמרי הזוהר ופירושיו הכריסטולוגיים של קמפר גם בשפת המקור. בהקדמה לספרו הוא אומר שמטרתו היא להפיץ בין היהודים — ולחזק בקרב הנוצרים — את אמונת השילוש, וקורא ליהודים להכיר בכך שהנוצרים מחזיקים באמונה הטהורה והאמיתית של אבותיהם.[51] נורליוס ניסה, ללא הצלחה, אף להדפיס את תרגום הברית החדשה לעברית שנעשה בידי קמפר. גם בכך (כמו גם בקשר האפשרי לשבתאות שיידון להלן) יש דמיון בין הפעילות של נורליוס וקמפר באופסלה בראשית המאה השמונה עשרה, לבין מפעלם של קנור פון רוזנרות ובני חוגו בזולצבך בשלהי המאה השבע עשרה.[52]

כפי שהזכרתי, תרגום הזוהר של נורליוס נוצר בהקשר שבתאי הטקסטים הזוהריים שהוא תרגם לקוחים מספר "מטה משה" של מורו של נורליוס, המומר יוהן קמפר, שהיה שבתאי לפני המרתו. כפי שהראתה שפרה אסולין, בפירושו של קמפר מופיעים מוטיבים קבליים־שבתאיים מובהקים, ולדעתה, ייתכן שהוא התנצר מתוך מניעים שבתאיים.[53] זאת ועוד, בהקדמה לספרו מספר

הנסיך פרידריך הראשון מסקסוניה, בשנת 1684. איגרת זו נדפסה בספרו של גוטפריד כריסטיאן זומר, שיידון להלן.

50 כך טוען גם גיום סורנהוסיוס במכתב שנדפס בהקדמה של נורליוס. לדבריו, תרגומיו של נורליוס, עם פירושיו של קמפר, ומראי המקום למקבילות בברית החדשה נועדו להראות את ההרמוניה שבין התאולוגים היהודים הקדומים לאוונגליסטים (האיגרת של סורנהויסוס נדפסה, ללא מספור עמודים, לאחר ההקדמה של נורליוס, כוכב השחר. וראו הנ"ל, כוכב השחר [צרפתית], עמ' 357). תפיסה זו עומדת גם ביסוד פירושו הכריסטולוגי לזוהר של מורו של נורליוס, המומר השבתאי יוהן קמפר. ראו שפס, ר' יוהן קמפר, עמ' 162; אסולין, המרת דת, עמ' 436–437, עמ' 468, הערה 100.

51 "Accedite itaque Israëlite, qui majorum vestrorum vestigia vos premere creditis, atque hic, positis odiis, priscam vestratium contemplamini Theolgoiam. Ad nos, inquam, tanquam ad fratres, fraterno accedite animo; nos enim majorum vestrorum veram ac germanam profitentes fidem" (נורליוס, כוכב השחר, עמ' 22; הנ"ל, כוכב השחר [צרפתית], עמ' 352) (תרגום: ובכן התקרבו בני ישראל, אתם, המאמינים שאתם הולכים בעקבות אבותיכם, וכאן, ללא שנאה, בחנו את התאולוגיה העתיקה שלכם. התקרבו אלינו, אני אומר, ברוח של אחוה, כאל אחים; שהרי אנחנו מאמינים באמונה האמיתית והנכונה של אבותיכם).

52 על תרגום הברית החדשה של קמפר ועל ניסיונו של נורליוס להדפיס תרגום זה, ראו אסולין, המרת דת, עמ' 424; שפס, ר' יוהן קמפר, עמ' 164–165.

53 ראו אסולין, שם, עמ' 423–470.

נורליוס על ספר "עוז לאלוהים" של המקובל השבתאי נחמיה חיון שנדפס בברלין בשנת 1713, ועומד על הדמיון בין פירושיו לזוהר לבין פירושיו הכריסטולוגיים של קמפר.[54] לאחר הקדמתו של נורליוס, נדפס מכתבו של ההבראיסט ההולנדי גיום סורנהוסיוס (Guillaume Surenhusius), המספר שחיון הוכיח על סמך ספר הזוהר את תורת השילוש ודוגמות נוצריות אחרות (כוונתו היא כמובן לתורת "תלת־קשרי דמהימנותא", שגם נורליוס גילה בה עניין רב).[55] כאמור לעיל, ייתכן שגורמים שבתאיים השפיעו על מפעל התרגום ועל הפצת הזוהר של פון רוזנרות ובני חוגו. כפי שנראה בהמשך, חוגים שבתאיים עמדו גם מאחורי תרגומים של הזוהר לשפות היהודים המדוברות באותה התקופה.

תרגומים נוספים של מאמרי זוהר ללטינית מראשית המאה השמונה עשרה מצויים באנתולוגיה של גוטפריד כריסטוף זומר (Gottfried Christoph Sommer), שנדפסה בגוטה (Gotha) ב־1734, תחת הכותרת הארמית־עברית: "זהר דמזהר כשמשא, כולי רזיא בהימנותא קדמיתא, נפיק מספר הזוהר של ר' שמעון בן יוחאי";[56] ובלטינית: *Specimen Theologiae Soharicae*. בדומה לתרגומיהם של פון רוזנרות ונורליוס, גם מאחורי מפעל התרגום של זומר עמדה מגמה קבלית־נוצרית מיסיונרית. זומר, שחילק את ספרו לעשרים סעיפים על פי דוגמות נוצריות שונות, האמין בהתאמה שבין הזוהר לברית החדשה, וכלל בספרו מאמרי זוהר שהיו קרובים לדעתו לדוקטרינות נוצריות.[57] כפי

54 נורליוס, כוכב השחר, עמ' 22–23; הנ"ל, כוכב השחר (צרפתית), עמ' 353. בהמשך מתאר נורליוס את הפולמוס שהתעורר באמסטרדם סביב ספרו של חיון. וראו שפס, יהודי ברוק, עמ' 70. נורליוס העתיק בכתב ידו פרק מספר "עוז לאלוהים" של נחמיה חיון, הדן ב"תלת־קשרי דמהימנותא", וצירף לו תיאור מפורט יותר של פולמוס חיון. הוא אף חזר ותיאר את פולמוס חיון ואת קשריו עם יהודים שהיו מעורבים בו בזיכרונותיו משנת 1747. ראו שפס, ר' יוהן קמפר, עמ' 168–174; הנ"ל, יהודי ברוק, עמ' 69–70; אסולין, המרת דת, עמ' 434–435.

55 האיגרת של סורנהוסיוס מובאת כאמור ללא מספור עמודים, לאחר הקדמתו של נורליוס; ובתרגום לצרפתית, עמ' 356. בניגוד לקנור פון רוזנרות ובני חוגו, כמו גם לידידו נורליוס, שהאמינו שהפצת הזוהר תסייע ליהודים להבין את אמיתות הנצרות, סורנהויסוס לומד מפרשת חיון שלא ניתן לשכנע את היהודים בני זמנו באמיתות הדוגמות הנוצריות.

56 ראו זומר, זהר דמזהר כשמשא. וראו שלום, ביבליוגרפיה, עמ' 145; בנץ, הקבלה הנוצרית בגרמניה, עמ' 127.

57 כך בשער הספר, מציג זומר את ספרו: "Specimen Theologiae Soharicae Cum Christiana Amice Convenientis Exhibens Articulorum Fidei Fundamentalium Probationes, E Sohare, Antiquissimo Iudaeorum Monumento petitas" (תרגום: דוגמה של התאולוגיה הזוהרית, העומדת בהתאמה עם התאולוגיה הנוצרית, המציגה הוכחות של עיקרי האמונה הבסיסיים, שנלקחו מהזוהר, מונומנט קדום ביותר של היהודים).

שיובא בהמשך, תרגום של ספרו של זומר, שנעשה במחצית השנייה של המאה השמונה עשרה, נכלל בספרו של פרידריך כריסטוף אוטינגר (Fridrich Christoph Oetinger) "לוח הלימוד של הנסיכה אנטוניה" (*Offentliches Denkmal der Lehrtafel Prinzessin Antonia*) שנדפס בטובינגן בשנת 1763. תרגומים נוספים לגרמנית, ואף לאידיש, שהתבססו על ספרו של זומר, הופיעו במאה התשע עשרה, ועל כך ארחיב להלן. כזכור, גם תרגומיו של קנור פון רוזנרות היו בסיס לתרגומי הזוהר לאנגלית ולצרפתית בשלהי המאה התשע עשרה וראשית המאה העשרים, תקופה שבה תורגם לצרפתית גם ספרו של נורליוס. כך, תרגומי הזוהר ללטינית של נורליוס וזומר — ובעיקר של פון רוזנרות, היו למקור המרכזי להיכרות עם הזוהר בתרבות האירופית הלא יהודית עד ראשית המאה העשרים.

ו. תרגומי הזוהר לאידיש ולדינו במאה השמונה עשרה והקשרם השבתאי

בתקופה שמקובלים נוצרים עסקו בתרגום הזוהר ללטינית הופיעו כמה תרגומים של הזוהר לשפות היהודיות המדוברות — אידיש ולדינו. כאמור, כבר בשלהי המאה השבע עשרה נתפרסמו כמה מאמרי זוהר, בעיקר מעשיות מן הזוהר באידיש. אולם תרגום מקיף יותר של מאמרי זוהר לאידיש, ספר "נחלת צבי", נדפס לראשונה בראשית המאה השמונה עשרה (פרנקפורט על נהר מיין תע"א). התרגום שנכתב על ידי ר' זעליג חוטש הוצא לאור על ידי נינו, החכם השבתאי ר' צבי הירש חוטש, שחיבר גם פירוש לתיקוני זוהר בשם "חמדת צבי" (אמשטרדם תס"ו). תרגום זה זכה למהדורות רבות במאה השמונה עשרה והתשע עשרה, חלקן בשם "נופת צופים".[58]

בניגוד לתרגומי הזוהר לעברית וללטינית שנועדו לציבור משכיל ששלט בשפות התרבות הגבוהה, תרגומי הזוהר לאידיש נועדו לציבור הלא משכיל, ובכללו לנשים.[59] בשער ספר "נחלת צבי" נדפס הפסוק "הקהל את העם האנשים

58 על ספר זה ומהדורותיו, ראו באומגרטן, טקסטים מיסטיים, עמ' 67; הנ"ל, הקדמה לספרות, עמ' 292–295; גריס, ספרות ההנהגות, עמ' 67, 96.

59 עדות יחידה על לימוד זוהר של נשים קודם למאה השמונה עשרה מופיעה בדברי ר' אברהם ברכיה ממודינא, בהקדמה לספר "אשמרת הבקר" (ג ע"א) המספר על סבתו, פיוריטה בת שבע: "שכל ימיה לא פסקה פומה מגירס' במקרא ובמשנה ובספרי הפוסקי' ובראש כולם הרמב"ם וגם שיח היה לה בספר הזוהר כפי השגתה". וראו דיוויס, מלומדת אשכנזית, עמ' 104; חיות, בין העולמות, עמ' 218, הערה 23; חיות מציין בהקשר זה גם את יוהנה הבתולה מונציה, שלדברי גיום פוסטל, גילתה לו את סודות הזוהר (אף שלא שלטה בעברית ובארמית), ראו שם, שם. אידל מציין שיוהנה היתה האישה הראשונה

והנשים והטף וגרך אשר בשעריך למען ישמעו" (דב' לא, יב). ר' וואלף, אב בית דין של קהילת דאסוי, כתב בהסכמתו שהספר נועד לנשים ולמי ש"כחו כנשים".[60] ר' צבי הירש חוטש המביא לדפוס כתב בהקדמתו:

> ספר הזה לא נעשה לחקרי לב אשר לבבם כאולם ועולים בעלת הסולם כי דרך נשים לי פה לעצום עיני לברר על כל נעלם רק להמוני עם שאין ידם משגת אל ספר הזוהר גם כי למביני הזוהר אינו מצוי לכל אדם גם לאשר בידם נמצא קשה עליהם להבדיל בין קודש לקודש להיות צופה ומפצה ולחפוש ולדלוג כצפור בודד מגג אל גג למצוא חפצו ודברי מוסר ולהניח הסודות.[61]

בדומה לעורכי האנתולוגיות של מאמרי הזוהר המתורגמים לעברית, גם ר' צבי חוטש והמסכימים לספרו הגדירו את מאמרי הזוהר שב"נחלת צבי" כ"פשטים" ו"דברי מוסר". ר' נפתלי הכהן כ"ץ מפרנפקורט כתב בהסכמתו לספר: "והנה עתה רוצה להדפיס פשטים ודברי מוסר מספר הזוהר בלשון אשכנז לזכות בו את הרבים קטן כגדול שם נשים ועמי הארץ אשר ליקט וחיבר...".[62]

לצד הטענה שהטקסטים הכלולים בספר "נחלת צבי" שייכים לרובד הפשט של הזוהר, מביא ר' נפתלי הכהן כ"ץ הצדקה נוספת להדפסת הזוהר באידיש:

> אם אמרתי למנוע להדפיס בלשון אשכנז משום קדושת דברי הזוהר... אשר זקוקין דנורא נפקא מפי ר' שמעון בן יוחאי וחבריו ותלמידיו ואינו ראוי לשוטט בו עיני כל... הנה ונהפך הוא. הלא רשב"י עצמו חיברו בלשון לעז הוא לשון תרגום שהיו מדברים כל העם בזה הלשון[63] ואם

שיוחסה לה הבנה של סודות הזוהר, ראו אידל, מיסטיקאים משיחיים, עמ' 155, עמ' 381, הערה 3. לתרגום הזוהר של פוסטל ומעורבתה של יוהנה בו, ראו לעיל, הערה 16. על אישה נוספת בת המאה השש עשרה, סבתו של ר' אליער בן אברהם אילנבורג, שהיתה בקיאה בקבלה, ראו דיוויס, מלומדת אשכנזית, עמ' 101–105 (נכדה, המספר על כך, איננו מציין אילו ספרי קבלה היא קראה).

60 על הקטגוריה "נשים ומי שכחם כנשים", ראו בהרחבה ויסלר, קולות האמהות, עמ' 38–44.

61 חוטש, נחלת צבי, הקדמה.

62 נפתלי הכהן מדגיש שר' צבי חוטש נמנע מלכלול את סודות הזוהר בספרו: "ובפרט שדיגולו ודילוגו עלי אהבה שדולג ופוסק הסודות והרמזים החמורים שלא יכשלו בו ויגלו פנים שלא כהלכה ויבא לידי קיצוץ בנטיעות ח"ו כי אם הדברים הפשוטים למבין ודברי מוסר להשיב רבים מעון".

63 טענה דומה מופיעה גם בהקדמתו של ר' משה פרנקפורט לתרגומו לאידיש ל"מנורת המאור", אמשטרדם תפ"ב. וראו בר לבב, תפיסת המוות, עמ' 305.

> אמנם טעמים אחרים ונימוקים עמוקים בזה שחיבר בלשון תרגום כנמצא בספרים הנגלים והנסתרים עם כל זה לא היה חש אם יקראו בו נשים ועמי הארץ.[64]

מטענה זו משתמע שספר הזוהר — כולו — נכתב מלכתחילה כטקסט אקזוטרי, ומכאן שלא רק שאין למנוע את הפצתו, אלא שיש לעודד את תפוצתו באמצעות תרגומו ללשון המדוברת.

ר׳ וואלף, אב בית דין של קהילת דאסוי, הצדיק את הדפסת תרגומי הזוהר אף בטענה שסודות הקבלה יהפכו גלויים בימי המשיח: ״ועתה אשר עלה על דעתו הנקיה להדפיס ספר הזוהר מהמאמרים הנגלים להיות נאמרים בכל לשון אשר שומעים הנשים ולמי שכחו כנשים למען ידעו לדעת ה׳ ותמלא הארץ דעה וכמ״ש בס׳ הזוהר הקדוש דביומא משיחא אפילו רבייא וכו׳״.[65] הטענה שבתקופת הגאולה בטלות ההגבלות על הפצת הידע הקבלי והלימוד בזוהר, שמקורה בספרות הזוהרית עצמה,[66] הופיעה במקורות רבים במחצית הראשונה של המאה השש עשרה ושימשה להצדקת הדפסותיו הראשונות של הזוהר.[67]

64 חוטש, נחלת צבי, הסכמה. אותה טענה בדיוק העלה ר׳ יהודה אריה ממודנה כדי לסתור את קדמות הזוהר ואת ייחוסו לרשב״י: ״גם לזאת לבי יבין ואין מענה, אם רשב״י או תלמידו היו מחברים ספר הזוהר ותיקונים, והיו באים לידי כך לכתוב דברים שבע״פ וסתרי התורה, וודאי לא היו כותבים אותם אלא בלשון הקדש... ולא בלשון מובן לנשים ועמי הארצות״ (מודנה, ארי נוהם, עמ׳ סח).

65 על פי זוהר, ח״א קיז ע״ב: ״וכד יהא קריב ליומי משיחא, אפילו רביי דעלמא זמינין לאשכחא טמירין דחכמתא״ (תרגום: קרוב לימות המשיח, אפילו ילדים עתידים למצוא את סודות החכמה).

66 כך, בקטע מפורסם מתיקון ו של תיקוני זוהר, המצוטט פעמים רבות בתקופות מאוחרות יותר, נאמר: ״וכמה בני נשא לתתא יתפרנסון מהאי חבורא דילך כד אתגליא לתתאי בדרא בתראה בסוף יומיא ובגיניה וקראתם דרור בארץ וגו׳״ (תרגום: כמה בני אדם למטה יתפרנסו מחיבור זה שלך, כאשר יתגלה לתחתונים בדור האחרון בסוף הימים, ובזכותו וקראתם דרור בארץ וכו׳) (תיקוני זוהר, תיקון ו, כג ע״ב–כד ע״א).

67 ראו למשל את דברי ר׳ יהודה חייט בהקדמתו לפירושו למערכת האלוהות, שנכתבו בראשית המאה השש עשרה: ״ואשרינו מה טוב חלקנו שזכינו אל ספר הזהר מה שלא זכו קדמונינו אשר קטנם עבה ממתנינו כמו רב האי גאון ורב ששת גאון והר׳ אליעזר מגרמישה והרמב״ן והראב״ד והרשב״א והחכמי׳ אחרים זולתם שלא טעמו מדבשו כי בזמנם לא נתגלה. ואל תתמה מזה כי בודאי לא נתגלה עד הדור האחרון אשר אנחנו בו היום. וסיוע לזה מצאתי בספר התקונים הנז׳ וזה לשונו. אמ׳ ליה אליהו לר׳ שמעון ר׳ כמה זכאה אנת דמהאי חבורא דילך יתפרנסון כמה עילאי עד דאתגלייא לתתאי בסוף יומיא ובגיניה [תרגום: אמר אליהו לר׳ שמעון ר׳ ר׳ אשריך שמהחיבור הזה שלך יתפרנסו כמה עליונים עד שיתגלה לתחתונים בסוף הימים ובזכותו] **ושבתם איש אל אחזתו ואיש אל משפחתו תשבו** [וי׳ כה, י] עכ״ל. הנה מבוא׳ מכאן שהחבור הזה היה עתיד להיות

באותה תקופה נכתבו, ככל הנראה, גם תרגומים ראשונים של הזוהר לספרדית יהודית. תרגומים כאלה שמועד חיבורם המקורי אינו ידוע, מצויים בכתבי יד מתקופה מאוחרת יותר, שהוחזקו בידי כת הדונמה — השבתאים שהמירו את דתם לאסלאם.[68] העובדה שגם ר׳ צבי חוטש, שהדפיס את תרגום הזוהר לאידיש, היה שבתאי מצביעה על כך שחוגים שבתאיים הם שעמדו מאחורי הפצת הזוהר בשפות המדוברות במחצית הראשונה של המאה השמונה עשרה (כזכור, גם לחלק מתרגומי הזוהר ללטינית היתה זיקה לשבתאות). דברי הביקורת של ר׳ משה חגיז, בספרו ״משנת חכמים״ (ואנזבק תצ״ג) על תרגום זוהר ללשונות המדוברות והוראתו לנערים ולנשים מכוונים אף הם, ככל הנראה, כנגד שבתאים שעסקו בהפצת זוהר בקרב השכבות הלא משכילות של האוכלוסייה:

> ועכשו כל נער ריק ופוחז חסר מכל תופס ספר הזוהר בידו ויוצא בו לרה״ר [רשות הרבים] וישתבח בעיר שהוא יודע בו לדורשו ולהגיהו ולהעתיקו מלשון ללשון ויושב וקורא בו בפני הנשים והטף ללועזות בלע״ז. ומה תמיה קיימת יש לי על גדולי הדור שאין מוחין בידם, בפרט

גנוז ובאותו זמן יתהנו ממנו העליוני׳ והם המלאכים עד שיבא דרא בתראה שאז יתגלה לתחתונים ובזכות העוסקים והמתטפלים בו יבא משיח **כי תמלא**(!) **הארץ דעה את ה׳** [יש׳ יא, ט] בסבתו אשר זה יהיה סבה קרובה לביאתו וז״ש ובגניה **ושבתם איש אל אחזתו** [וי׳ כה, י]״ (הקדמת ר׳ יהודה חייט לספר מערכת האלוהות, ב ע״א־ע״ב). הטענה שהמגבלות על לימוד הזוהר הוסרו עם התקרב הגאולה מובאת בקטע אנונימי, המצוטט על ידי ר׳ אברהם אזולאי בהקדמתו לספר ״אור החמה״: ״ומצאתי כתוב כי מה שנגזר למעלה שלא יתעסקו בחכמת האמת בגלוי היה לזמן קצוב עד תשלום שנת הר״ן ומשם ואילך יקרא דרא בתראה והותרה הגזירה והרשות נתונה להתעסק בספר הזוהר. ומשנת ה״ש ליציר׳ מצוה מן המובחר שיתעסקו ברבים גדולים וקטנים כדאיתא ברעיא מהימנא״ (אזולאי, אור החמה, הקדמה, 1 ע״ב). ר׳ יצחק דלאטש כתב בפסק שלו בזכות הדפסת הזוהר (שנדפס בראש זוהר מהדורת מנטובה): ״שזכות העיון בספר הזהר מספיק להשיב שבותנו ולהעביר גלותנו ועליו אמרו זכו — אחישנה, כי בעבורו יהיו ישראל נגאלין ויקרא דרור בארץ... ובמקום אחר יבשר הזהר שבדור שעתיד המשיח להתגלו׳ בו יותן הרשו׳ להתגלו׳ ספרו וחבורו״.

68 תרגום האדרא רבא מצוי בכ״י ירושלים, ביס״ל Heb. $8^0$917, ותרגום האדרא זוטא בכ״י ירושלים, ביס״ל Heb. $8^0$918 ו־Heb. $8^0$2086. וראו בניהו, התנועה השבתאית, עמ׳ קפב, רעא, הערה 46. תרגום של פרשיות זוהר (פרשת פנחס עד תחילת פרשת מטות) מצוי בכ״י קימברידג׳ הארוורד Heb. 79 (ס׳ 34488), שהועתק על ידי חבר הדונמה, משה צורי עשאל, תלמידו של יהודה טובה לוי במאה השמונה עשרה (ראו שם, דף שצט ע״ב). כתב היד נמסר לגרהרד קסלר שהיה פרופסור לסוציולוגיה באוניברסיטת איסטמבול, על ידי אחד מתלמידיו, בן כת הדונמה. וראו גלצר, ברלין ודניס, כתבי יד עבריים, עמ׳ 23; פנטון, קובץ חדש, עמ׳ 331, הערה 7.

> על עיר גדולה של חכמים וסופרים... איך מניחים ללמוד בספר קדוש זה של הזוהר בישיבות בחברת אנשים בפרהסיא, ועל הכל בלשון לע״ז.[69]

תרגומי הזוהר לשפות המדוברות במאה השמונה עשרה נוצרו אם כן במסגרת המאמץ השבתאי להפצת הזוהר, שזכה כידוע למעמד מרכזי בתנועה השבתאית. כפי שהראתי במקום אחר, חוגים שבתאיים היו מעורבים בהדפסות של הספרות הזוהרית במחצית הראשונה של המאה השמונה עשרה ובהפצת מנהגי הקריאה הריטואלית בזוהר, ומרבית הפירושים לזוהר שנדפסו בתקופה זו (בכללם פירושו של ר׳ צבי חוטש שנזכר לעיל) נכתבו על ידי שבתאים.[70] הפצת הזוהר, בין השאר באמצעות תרגומיו לשפות המדוברות, היוותה כר פעולה מתאים במיוחד עבור מאמינים שבתאים לאחר שהתנועה השבתאית הפכה לתנועה מחתרתית, שהרי הפצת הזוהר היתה אינטרס שבתאי מובהק שניתן היה לפעול למענו מבלי להצהיר במפורש על האמונה במשיחיותו של שבתאי צבי. אולם, כפי שעולה מדברי ר׳ משה חגיז שצוטטו לעיל וממקורות רבים נוספים, מעורבותם של השבתאים בהפצת הזוהר לא נעלמה מעיני מתנגדיהם. כך, באופן דיאלקטי תרמה השבתאות בעת ובעונה אחת להפצה נרחבת של הזוהר כמו גם להסתייגותם של חכמים מהעיסוק הנרחב בזוהר ולקריאה מחודשת להגביל את הנגישות אליו.[71]

ז. תרגומי הזוהר הראשונים לגרמנית

בשלהי המאה השמונה עשרה הופיע לראשונה, ככל הידוע לי, תרגום של מאמרי הזוהר לשפה אירופית (לא יהודית) מדוברת. כפי שהזכרתי לעיל, התאוסוף השוואבי המפורסם פרידריך כריסטוף אוטינגר כלל בספרו ״לוח הלימוד של הנסיכה אנטוניה״ תרגום גרמני (שנעשה על ידי ידידו קרל הרטמן) של מאמרי הזוהר, שנדפסו בלטינית בספרו של גוטפריד כריסטיאן זומר, שנדון לעיל.[72] בשנת 1824 בברלין הופיע תרגום נוסף של מאמרי זוהר לגרמנית (שנדפסו לצד

69 חגיז, משנת חכמים, נו ע״ב; וראו בניהו, התנועה השבתאית, עמ׳ קפב; תשבי ולחובר, עמ׳ 52. רפפורט־אלברט, על מעמד הנשים, עמ׳ 241–242. הוס, השבתאות, עמ׳ 67.

70 הוס, השבתאות, עמ׳ 61–68.

71 שם, עמ׳ 69–71.

72 ראו אוטינגר, לוח הלימוד. ספרו של אוטינגר נדפס שנית במאה התשע עשרה. ראו אוטינגר, כתבים. למהדורה מדעית מוארת של החיבור, ראו ברימאייר והאוסרמן, לוח הלימוד (לתרגומי הזוהר ראו שם, חלק א, עמ׳ 104–130; וראו גם ההערות, שם, חלק ב, עמ׳ 75–116).

המקור הארמי), המבוסס אף הוא על האנתולוגיה של זומר, על ידי התאולוג הפרוטסטנטי והמזרחן פרידריך אוגוסט תולוק (Friedrich August Tholuck)[73] בהקדמה לספר, שנדפס בעזרת החברה הלונדונית להפצת הנצרות ליהודים, חוזר תולוק על התפיסה הקבלית־נוצרית שהזוהר כולל מקבילות לדוקטרינות הנוצריות: "חיבור זה מכיל דברים העולים בקנה אחד עם הדוקטרינות הנוצריות, בכללים, כמו גם בפרטים".[74] מטרת האנתולוגיה של תרגומי הזוהר היא, לדברי תולוק, להרחיב את ידיעותיהם של תאולוגים נוצרים בקבלה, ולספק להם נשק בשליחותם להפצת הבשורה הנוצרית ליהודים.[75] תולוק קיווה שאת ספרו יקראו גם יהודים, ובהקדמתו פנה גם ל"בני ישראל הקוראים בדפים אלה" (Die kinder Israel aber, welche diese blatter lessen). מאוחר יותר, בורשה בשנת 1844, יצאה לאור האנתולוגיה של תולוק בתרגום לאידיש, על ידי המיסיון האנגליקני.[76]

73 ראו תולוק, מקומות חשובים. עיבוד מחודש של הספר יצא לאור על ידי ביסנתלס (W. J. Biesenthals) בשנת 1852. ראו ביסנתלס, קטעים מהזוהר. מהדורות נוספות של חיבור זה יצאו לאור גם כן בברלין בשנים 1854, 1857 ו־1876. ראו שלום, ביבילגיורפיה, עמ' 154.

74 במקור: "Dieses werk, enthalt auffalende übereinstimmungen mit der christlichen lehre, sowohl im ganzen als in einzelnen", תולוק, מקומות חשובים, עמ' 6.

75 "Aus diesem wichtigen buche theilen wir nun heir eine reihe merkwürdiger aussprüche mit, die schon früher ein christlicher gelehrter, Sommer, gesammelt hatte. Es sind vorzugswise solche, welche mit den christlichen lehren grosse ubereinstimmung haben. Die evangelischen glaubensboten unter den juden werden sie benutzen können, theils um selbst eine tiefere einsicht in die alten rabbinischen lehren zu bekommen, theils um die Israeliten zu überzeugen, das so vieles, was sie im Christenthum verschmähen, schon von ihren ältesten für heilig geachteten lehrern ausgesprochen worden istå damit auch durch sie den ehrwürdigen glaubensboten unter Isreael neue Waffen in die hand gegeben, manche kinder Abrahams erleuchtet, und manche christliche theologen mehr befeuert warden mögen für das studium der schriften der Israeliten und für die verbreitung christlicher erkenntniss unter ihnen", שם, עמ' 5–6; תרגום: מן הספר החשוב הזה אנחנו מוסרים כאן שורה של מאמרים ראויים לציון שאסף כבר קודם לכן מלומד נוצרי, זומר. אלה הם בעיקר כאלה, שיש להם התאמה רבה לתורה הנוצרית. שליחי האמונה הנוצרית בקרב היהודים יוכלו להשתמש בהם בכדי להגיע, בעצמם, לתובנה עמוקה יותר של הכתבים הרבניים הקדומים, ובכדי לשכנע את בני ישראל שכל כך הרבה ממה שהם מואסים בנצרות הוכרז כבר על ידי אבותיהם כדבר תורה קדוש... באמצעותם גם יינתן ביד השליח המכובד של האמונה בקרב בני ישראל, כלי נשק חדש, ויאיר לכמה ילדי אברהם ויעורר את רצונם של תאולוגים נוצרים ללימוד הכתבים של היהודים ולהפצת הכרה נוצרית בקרבם.

76 ראו וויכטיגי שטעלין. מאמרי הזוהר שבספר זה זכו לגלגול נוסף, כאשר נדפסו (בארמית),

במחצית השנייה של המאה התשע עשרה יצאו לאור מהדורות נוספות של ספרו הגרמני של תולוק, וכן מהדורה נוספת של ספרו של אוטינגר. באותה התקופה הופיעו לראשונה תרגומים של הזוהר לשפות אירופיות אחרות — אנגלית וצרפתית. תרגומים אלה נסמכו גם כן על התרגומים הלטיניים מתקופת הברוק (אולם לא על תרגומיו של זומר, אלא על אלה של קנור פון רוזנרות) ועל התפיסה הנוצרית־קבלית שעמדה ביסודם. אולם, כפי שאראה להלן, תרגומים אלה לא נוצרו מתוך אידאולוגיה נוצרית־מיסיונרית אלא מתוך מגמות אזוטריות ואוקולטיות של מפנה המאה התשע עשרה (ה־Fin de Siècle). לפני שאפנה לדון בתרגומים אלה ברצוני לעמוד בקצרה על תרגומים אחדים של הזוהר שנעשו בידי יהודים במאה התשע עשרה.

ח. תרגומי זוהר שנכתבו בידי יהודים במאה התשע עשרה

בניגוד למאה השמונה עשרה, שבה, כפי שראינו לעיל, נכתבו כמה תרגומים של מאמרי זוהר לאידיש וללדינו, הרי במהלך מרביתה של המאה התשע עשרה נכתבו מעט מאוד תרגומים של הזוהר שנועדו לקהל יהודי. בשנות השלושים של המאה התשע עשרה הכין ר׳ אליקים מילזהאגי מברודי תרגום מקיף של הזוהר לעברית, שלדבריו היה חלק מפירוש מקיף לזוהר שהכין, שלא נדפס ואבד.[77] מילזהאגי היה מקורב לחוגי משכילי גליציה, ותרגומו היה, ככל הנראה, התרגום הראשון לזוהר שנכתב מפרספקטיבה משכילית־מודרנית.

במחצית השנייה של המאה התשע עשרה נדפסה לראשונה אנתולוגיה של מאמרי זוהר בתרגום ללדינו. בשנת תרי״ט (1859) יצאה לאור בבילגראד אנתולוגיה בשם ״ספר לקט הזוהר אין לאדינו״, שהוכנה על ידי אברהם בן משה פינצי, ונדפסה מאוחר יותר במהדורות נוספות.[78] פינצי כלל בספרו רמ״ח מאמרי זוהר, בעיקר מעשיות ודברי מוסר. בשער ספרו הוא כתב כך: ״והמשכילים

על ידי אפריים דיינארד, במסגרת התקפתו החריפה על הזוהר: ״ועל כל לא נשאר לי עתה רק לשוב אל מה שאמרתי בראשית המאמר הזה כי הזהר מלא דעות נוצריות, אשר מצאו חן מאד בעיני המיסיאן, עד כי מצאה לנכון להדפיס ספר מיוחד בשם ׳וויכטיגע שטעלן פון זהר׳ ככתבו ובלשונו בזהר עם העתקה אשכנזית וזארגאן... והנני להעלות בחכה איזה מאמרים אשר הנוצרים החזיקו בהם בשתי ידים״ (דיינארד, עלטה, עמ׳ 51).

77 אליקים מילזאהגי מספר על תרגומו בספרו זהרי ראבי״ה (שנכתב כמבוא לתרגום זה), המצוי בכ״י ירושלים, ביס״ל Heb. $4^{0}121$. ראו, מילזהאגי, זהרי ראבי״ה, עמ׳ 4א. הוא מביא דוגמה מתרגומו שם, עמ׳ 30ב. וראו שלום, כתבי יד, עמ׳ 40; תשבי ולחובר, עמ׳ 113.

78 פינצי, ליקוטי הזהר. הספר נדפס שוב בשאלוניקי תרכ״ז ובאיזמיר תרל״ז.

יזהירו כזוהר הרקיע מזהירים, זכים וברים, כולם ברורים, ובלשון לעז מבוארים, רמ״ח מאמרים, כמספר רמ״ח אברים, ומתוכם לקחת דברי מוסרים״.

תרגומים של מאמרי זוהר לצרפתית הופיעו בספרו של הרב הראשי של יהודי אלג׳יריה, מיכאל וייל, ״המוסר של היהדות״, שנדפס בפריז בשנת 1875.[79] כפי שנראה להלן, באותה תקופה לערך החלו לעסוק בתרגום מאמרי זוהר לצרפתית (על סמך תרגומיו הלטיניים של קנור פון רוזנרות) גם בחוגים אוקולטיים לא יהודיים.

בשנת 1887 נדפס בפונה שבהודו התרגום הראשון — וככל הידוע לי היחיד — של הזוהר לערבית־יהודית. בניגוד לאנתולוגיה של מאמרי הזוהר בלדינו, שכללה מאמרים שנתפסו כ״פשט״ הזוהר, התרגום שנדפס בפונה הוא של אחד החלקים האזוטריים ביותר של הזוהר, האדרא זוטא. כותרת הספר: ״כתאב אל אדרא זוטא מתרגם בל ערבי״ (ובשער האנגלי: *Idra Zuta, or the lesser Holy Assembly, translated from the Aramic Chaldee into Arabic [in Hebrew Characters*], והוא תורגם ונדפס על ידי היהודי הבגדדי אברהם דויד יחזקאל (שמו המלא: אברהם סלמאן דויד חי יחזקאל). ה״כתאב אל אדרא זוטא״ היה הראשון בסדרה של תשעה חיבורים בערבית־יהודית (מרביתם תרגומים של חיבורים קבליים, בכללם ספר שומר אמונים וספר יצירה) שנדפסו על ידי יחזקאל בבית הדפוס שהקים בפונה, שפעל בין השנים 1878–1888.[80] תרגום האדרא זוטא לערבית־יהודית עורר תגובה חריפה מאוד של חכמים מירושלים, מחברון ומבגדד, והם הוציאו חרמות כנגד תרגומו של יחזקאל. כך למשל כתבו

79 וייל, המוסר של היהדות, ב, עמ׳ 62–130. וראו פנטון, הקבלה והאקדמיה, עמ׳ 225. מאמרי זוהר מתורגמים לצרפתית נכללו עוד קודם בספרו של המלומד אדולף פרנק, הקבלה או הפילוסופיה הדתית של העברים, שיצא לאור בפריז, בשנת 1843 (ותורגם שנה מאוחר יותר לגרמנית, בידי אדולף ילינק). ראו פרנק, הקבלה.

80 על בית הדפוס של אברהם דוד יחזקאל בפונה, ראו ששון, אהל דוד, א, עמ׳ 429; יערי, הדפוס העברי, ב, עמ׳ 83–85, 87–88. יחזקאל פרסם אף תרגום של ״דרוש בענין האמונה האמיתית״. חיבור קצר זה נדפס לראשונה בסוף ספרו של יצחק לופס, כור מצרף האמונות ומראה האמת, שנדפס במץ תר״ז. ראו לופס, כור מצרף. הדרוש מהווה סיכום של דרוש בוקר לאברהם של התאולוג השבתאי מיכאל קרדוזו. ראו ליבס, סוד האמונה השבתאית, עמ׳ 44–45. בנוסף לחיבורים בערבית־יהודית, יחזקאל פרסם גם מבוא לקבלה באנגלית. ראו יחזקאל, מבוא לקבלה. בספר תרגומים לאנגלית של חלקים מתוך ספרו של ההיסטוריון היהודי פטר בער על הכתות הדתיות של היהודים משנת 1823; ראו בער, הכתות של היהודים. תרגומים אלה נדפסו לראשונה, בהמשכים, בגיליונות כתב העת ״קול ישראל״ (*The Voice of Israel*) של יהודים נוצרים (Jews who believe in Jesus of Nazareth as the Messiah), שיצא לאור בלונדון בשנים 1845–1846.

רבני ירושלים הספרדים, ר׳ רפאל מאיר פניז׳יל ור׳ יעקב שאול אלישר במכתב למערכת העיתון חבצלת:

> עינינו דאבה ולא מיני עוני לבד כי לשמע אזן דאבה נפשינו כי בעיר פונא בערי (הינדייא) הודו נדפסו השתי אדרות אדרא רבא ואדרא זוטא בלשון ערבי, מי יאמין לשמועה הרעה הזאת? ומי לא ירגז וירעש מחילול ה׳ הגדול הזה דתבר גזיזי? מי לא יסמר שערות ראשו מראות ברע, רזין טמירין ונעלמים יבאו לידי המונים ועמי הארץ אשר לא ידעו שכול להיכן הדברים מגיעים? אוי ואבוי! איכה נהייתה תורה הקדושה למשל ומליצה ח״ו וללעג וקלס בעיני העמים! איכה באו פריצים וחללוה! איכה רמסו כבודה בעפר לדוש ח״ו חלילה(!). אהה עלינו! איכה נהיתה הרעה הגדולה בימינו! ובכן מה שמוטל עלינו לעשות היא לגזור גזירה קשה בכח שכינת עוזינו אשר לא זזה מכותל המערבי ובכח תורתינו הק׳ שלא יורשה שום אחד מבני ישראל להגות באדרות הנדפסות הנז״ל בשום אופן בלשונות אחרים, וכל אשר בשם ישראל יכונה, חיובא רמיא עליו להשתדל לגנזם ולטמון אותם במקום אשר לא ישלוט שום יד זר כלל ולבערם מן העולם ועל הרב אברהם סלימאן דוד חי הי״ו אנו גוזרים בכח ב״ד יפה שישתדל לקבצם ולטמון אותם בגניזה.[81]

במכתב שכתב אברהם דויד יחזקאל לר׳ רפאל מאיר פניז׳יל, ״הראשון לציון״, התרעם המתרגם־מדפיס על כך שרבני ירושלים אסרו על תרגומו, מבלי לעיין בו כלל, והצדיק את התרגום, בהסתמך על דברי ר׳ חיים ויטל בהקדמת עץ חיים: ״...שאני נשענתי על עמודי העולם ואמרתי אדרבה מצווה ללמוד וללמד ולכתוב ולתרגם בערבי בלשון הנהוג בינינו כמ״ש [כמו שאמר] בהקדמת עץ חיים להרב חיים ויטאל ז״ל״.[82]

כאמור, בניגוד למרבית התרגומים הקודמים ללשונות היהודים, שתרגמו את ״פשט״ הזוהר ונמנעו מתרגום החטיבות האזוטריות של הספרות הזוהרית, בחר אברהם דויד יחזקאל לתרגם ולהדפיס דווקא את אחד הטקסטים הסודיים

81 החבצלת, יח, 18 (י״ב אדר תרמ״ח), עמ׳ 138. על החרמות של חכמי בגדד וחברון שנדפסו בכתב העת של יהודי כלכותה ״פרח״, ועל תשובותיו של יחזקאל לחרמות אלה, ראו ששון, אהל דוד, א, עמ׳ 429–430.

82 גריבסקי, מגנזי ירושלים, ב, עמ׳ טו–טז. וראו יערי, הדפוס העברי, עמ׳ 84–85. אברהם דויד יחזקאל התכוון בוודאי לדברי ר׳ חיים ויטאל בזכות העיסוק בקבלה ובזוהר, בהקדמת עץ חיים, עמ׳ ט–יג. בהמשך מספר אברהם סלימאן שהספרים שהדפיס כבר אזלו, ושהוא נמנע מלהדפיס מהדורה נוספת משום שהוא עסוק בתרגום הזוהר.

ביותר של הזוהר. מדוע בחר יחזקאל לתרגם דווקא חטיבה זו ולעורר עליו את חמתם של רבני בגדד, חברון וירושלים?

התשובה לכך מצויה בעדויות שמצאתי על חברותו של יחזקאל בחברה התאוסופית ועל קשריו עם מנהיגיה, מדאם בלבצקי (Mme. Helena P. Blavatsky) והקולונל אלקוט (Colonel Henry Steel Olcott), שעמם הוא נפגש בזמן שביססו את תנועתם בהודו וביקרו בפונה.[83] שמו של יחזקאל נזכר במסמכים שונים של החברה התאוסופית, ובספרו האנגלי הוא מוסיף לשמו את ראשי התיבות F. T. S., שמשמעותם Fellow of the Theosophical Society. בלבצקי עצמה, כמו גם חברים אחרים בתנועה התאוסופית (וכפי שאראה בהמשך, גם חברים בתנועות אוקולטיות אחרות שפרחו באותה תקופה), גילו עניין רב בקבלה. משום שידיעתם על הקבלה היתה שאובה מן המסורת הקבלית הנוצרית, הטקסטים הזוהריים שהכירו היו בעיקר הטקסטים שנודעו באירופה הנוצרית בזכות תרגומיו של קנור פון רוזנרות. בדיוק באותה השנה שבה נדפס בפונה תרגומו הערבי־יהודי של יחזקאל לאדרא זוטא, נדפס לראשונה תרגום לאנגלית של החטיבות הזוהרית שנכללו ב"קבלה העירומה", ובכללן האדרא זוטא, על ידי אדם שהיה מקורב לחוגים התאוסופיים באנגליה, סמואל לידל מקגרגור מת'רס (Samuel Liddel MacGregor Mathers). על הזיקה בין שני התרגומים (שהביאה אותי לחפש אחר עדויות לחברותו של יחזקאל בחברה התאוסופית) מלמדת העובדה שבשניהם מכונה האדרא זוטא בשם *The Lesser Holy Assembly*!

ט. תרגומי הזוהר לאנגלית ולצרפתית על ידי חוגים אוקולטיים בשלהי המאה התשע עשרה וראשית המאה העשרים

סמואל לידל מקגרגור מת'רס, המתרגם הראשון של הזוהר לאנגלית (שהיה נשוי לאחותו של אנרי ברגסון) היה חבר בקבוצות אוקולטיות אנגליות שונות, וייסד בשנת 1888 את מסדר "השחר המוזהב" (The Golden Dawn).[84] בשנת 1887 הוא פרסם בלונדון תרגום אנגלי של מאמרי זוהר, שהתבסס על תרגומיו של קנור פון רוזנרות לספרא דצניעותא ולאדרא רבא וזוטא (והתפרסם במהדורות רבות

83 על פעילותה של החברה התאוסופית בהודו בשלהי המאה התשע עשרה, ראו קמפבל, התנועה התאוסופית, עמ' 75–103; ון דר ויר, מפגשים אימפריליים, עמ' 55–58.

84 על אודות מת'רס ומסדר השחר המוזהב, ראו גודווין, ההשכלה התאוסופית, עמ' 222–225, 362.

נוספות).[85] האידאולוגיה התאוסופית של מת׳רס (שעמדה גם מאחורי תרגום הזוהר של יחזקאל) התבססה במידה רבה על ההנחות של קנור פון רוזנרות ושל מקובלים נוצרים אחרים, שלפיהם הקבלה והזוהר מכילים את שרידי החכמה הקדומה, ה־Philosophia Pereniss, וכן את דרכי הפרשנות המספקים את המפתח להבנה נכונה של הנצרות. בדומה למקובלים הנוצריים של תקופת הרנסנס והברוק, מת׳רס ראה בזוהר אמצעי לחשיפה של הנצרות המקורית. אולם מת׳רס, שבדומה לחבריו בתנועה התאוסופית התנגד לנצרות הממוסדת, ניסח קריאה רדיקלית הרבה יותר למהפכה רוחנית נוצרית, שתרגום הזוהר עתיד לקדם:

> I say fearlessly to the fanatics and bigots of the present day. You have cast down the Sublime and Infinite one from His throne, and in His stead have placed the demon of unbalanced force; you have substituted a deity of disorder and of jealousy for a God of order and love; you have perverted the teaching of the crucified One. Therefore at this present time an English translation of the Qabbalah is almost a necessity, for the Zohar has never before been translated into the language of this country, nor as far as I am aware, into any modern European vernacular.[86]

באותה התקופה נדפסו בארצות הברית תרגומים נוספים של מאמרי זוהר לאנגלית, שנכתבו מפרספקטיבה דומה על ידי המלומד והבונה החופשי יצחק מאייר (Isaac Myer), שעסק בנומיסמטיקה ובאגיפטולוגיה.[87] בניגוד לתאוסופים האנגלים (וכפי שראה בהמשך, גם בניגוד לאוקולטיסטים הצרפתים) מאייר לא התבסס על תרגומיו של קנור פון רוזנרות, אלא תרגם מן המקור. תרגומי הזוהר שלו נכללו בספרו על הקבלה שנדפס בפילדלפיה בשנת 1888 (שנה לאחר שנדפסו תרגומיהם של יחזקאל ומת׳רס!). בין השאר תרגם מאייר את תחילת האדרא רבא תחת הכותרת: "An Anceint Lodge of Initiates".[88] בדומה למת׳רס, מאייר קיבל את קדמות הקבלה בכלל, והזוהר בפרט, אולם הוא הדגיש פחות את

85 ראו מת׳רס, הקבלה החשופה.
86 מת׳רס, הקבלה החשופה, עמ׳ 2.
87 ראו מאייר, המדליה של ווטרלו; הנ״ל, חרפושיות; הנ״ל, הספרים העתיקים ביותר.
88 מאייר, קבלה, עמ׳ 440–443. תרגומי זוהר נוספים נדפסו שם, עמ׳ 335–438. לדבריו, תרגומיו נדפסו עוד קודם, בשנת 1886 בעיתונם של הבונים החופשיים בפילדלפיה, *The Keystone*.

הקרבה של הקבלה לנצרות המקורית, ובמקומה הדגיש את הדמיון בינה לבין "דת החכמה הקדומה" של אסיה:

> The Qabbalah of the Hebrews is undoubtedly of great antiquity, a reminiscence of an ancient "Wisdom Religion" of Asia, for we find its doctrines, in germ, in the ancient Budhist, Sanskrit, Zend, and Chinese books, also examples of its peculiar exegesis in the occult book, Genesis, and in Jeremiah. The present text-book of the Qabbalah is the Sepher ha-Zohar, Book of Illumination, or Splendor.[89]

בשלהי המאה התשע עשרה נדפסו כמה תרגומים של הזוהר לצרפתית, שנכתבו אף הם במסגרת ההתעניינות ההולכת וגוברת בתורות אזוטריות ואוקולטיות בתקופת מפנה המאה.[90] הראשון מבין תרגומים אלה הוא תרגום האדרא רבא של האוקולטיסט אליפז לוי, הוא הכומר הקתולי לשעבר, אלפונס לואי קונסנט (Alphonse Louis Constant) המבוסס, בדומה לתרגום האנגלי של מת׳רס, על ה"קבלה העירומה" של פון רוזנרות. תרגומו של אליפז לוי, "ספר הזוהרים" (*Le Livre des Splendeurs*),[91] נדפס לאחר מותו בפריז 1894, על ידי תלמידו פאפוס (Papus), הלא הוא הרופא ג׳ראר אנקוס (Gerard Encausse) חבר החברה התאוסופית הצרפתית וקבוצות אוקולטיות רבות נוספות (בשנת 1887 הוא פרסם תרגום של ספר יצירה לצרפתית).[92] אליפז לוי, שתרגם את האדרא רבא עוד בשנות השבעים של המאה התשע עשרה, הדגיש, בדומה לתאוסופים האנגלים והאמריקנים, את קדמות הקבלה שהיתה לדבריו ידועה לישו וליוחנן השליח (אך לא לפאולוס, שרק חשד בקיומה), ושסודותיה גנוזים לדבריו בספר

89 מאייר, שם, עמ׳ 439. תרגומים נוספים לאנגלית (מפרשיות בראשית, נח ולך לך) מפרספקטיבה דומה נדפסו בראשית המאה העשרים בירחון התאוסופי *The Word*, שיצא לאור בניו יורק על ידי נורהו דה מנהר (Nurho de Manhar), הלא הוא ויליאם ויליאמס (William Williams) מחברי מסדר השחר המוזהב. ראו קר, הזוהר באנגלית. מהדורות נוספות של הספר יצאו לאור בסן דיאגו 1978, 1980 ו־1985.

90 על העניין בתורות אוקולטיות ואזוטריות בתקופה זו, ראו גודווין, ההשכלה התאוסופית; הנ"ל, התאוסופיה בצרפת; מנדס־פלור, אוריינטליות ומיסטיקה.

91 ספר זה יצא במהדורות רבות נוספות, ואף תורגם לאיטלקית בשנת 1920. וראו שלום, ביבליוגרפיה, עמ׳ 94.

92 על אודות פאפוס והקרע בינו לבין מנהיגי החברה התאוסופית, מדאם בלבצקי והקולונל אלקוט, ראו גודווין, התאוסופיה בצרפת, עמ׳ 19–27. לרשימת הקבוצות והמסדרים שפאפוס השתייך אליהם, ולרשימת כתבי העת שנטל בהם חלק, ראו שם, עמ׳ 26.

"החשוך והנפלא" (tenebreux et merveilleus), ספר הזוהר, שתמציתו היא הספרא דצניעותא.[93] על פי תפיסתו אליפז לוי, הזוהר כולל את סודות ההתגלות האוניברסלית שהיהדות בישרה לעולם, סודות המשותפים לבונים החופשיים (שתורתם איננה אלה רפורמה של היהדות בהתאם לעקרונות של ישו והשליח יוחנן), לגנוסיס הטהור, לטמפלרים ולתנועות אוקולטיות אחרות.[94] תרגומו של אליפז לוי נועד לדבריו להפיץ את הבשורה האוניברסלית של הקבלה, שתביא לאחדות של היהודים והנוצרים, להסרת הבערות והפנטיות, ולביסוס שלום עולמי, לא רק על בסיס הפילוסופיה של הנאורות, אלא על בסיס דתי:

> לימוד הקבלה יהפוך לעם אחד ויחיד את הישראלים והנוצרים. לשווא ישאפו הבורות והקנאות להנציח את המלחמה. השלום כבר מוצג בשם הפילוסופיה, ומחר הוא יקוים על ידי הדת, משוחרר משלטון התשוקות

93 לוי, ספר הזוהרים, עמ' 2: "C'est qu'en effet les Hébreux possèdent une science que saint Paul soupçonnait sant la connaître et que saint Jean, initié par Jésus, cachait et révélait à l fois sous le hiéroglyphs gigantesques de l'apocalypse, empruntés pour la plupart à la prophétie d'Ezéchiel. C'est qu'il existe un liver ténébreux et merveilleux qui s'appelle le Sohar ou la splendeur. Ce livre immense et plus volumineux que le Talmud n'est pourtant que le dévelppment d'une théogonie en quelque pages qui se nomme le Siphra Dzeniûta" (תרגום: למעשה היהודים החזיקו בידע, שפאולוס הקדוש חשד בקיומו מבלי להכירו ושיוחנן הקדוש, שנחנך על ידי ישו, כיסה וגילה בעת ובעונה אחת בסימני הקודש הכבירים של האפוקליפסה, שנלקחו ברובם מנבואת יחזקאל. שכן קיים ספר, חשוך ונפלא, ששמו הזוהר. ספר עצום זה, רחב היקף יותר מן התלמוד, אינו אלא פיתוח של תיאוגוניה המופיעה בעמודים ספורים, המכונים ספרא דצניעותא).

94 שם, עמ' 3–4: "Le publication de cet ouvrage fera comprendre la haine implacable que les prêtres du catholicisme portent à la franc-maçonnerie, qui est la judaïsme reformé suivant la pensée de Jésus et de son apôtre de prédilection, Jean le Boanergès, dont la révélation kabbalistique a toujours été l'évangile du christianisme occulte et des écoles du gnosticisme non profané. A ces écoles se rattachent les joannites, les templiers non idolâtres et les huats initiés de la maçonnerie occulte. Là sont les clés de l'avenir, car là sont conservés les secrets de la révŕlation unique et universelle dont le judaïsme, le premier et le suel peut-être entre tous les religions, a preêché la doctrine au monde" (תרגום: פרסומה של יצירה זו [ספר הזוהר, ב"ה] תבהיר את השנאה הבלתי־ניתנת לפיוס של הכמרים הקתולים למסדר הבונים החופשיים, המהווה יהדות המתוקנת על פי הגותו של ישו ושליחו הנבחר, יוחנן בן־רגש (מרקוס יג, 17), שהחזון הקבלי שלו היה תמיד ספר הבשורה של הנצרות האוקולטית, ושל האסכולות הגנוסטיות הטהורות. לאסכולות אלה מצטרפים בני המסדר של יוחנן, הטמפלרים שאינם עובדי־אלילים והחניכים המתקדמים של המסדר הסודי של הבונים. שם מצויים מפתחות העתיד, שכן שם גנוזים סודות ההתגלות הייחודית והאוניברסלית, אשר את תורתה הטיפה היהדות (הראשונה ואולי היחידה מבין כל דתות, לעולם).

> האנושיות. יש להתכונן לאירוע כביר זה על ידי גילוי האוצרות הנסתרים של החכמה היהודית לאנשי המדע. לשם כך אנו מפרסמים את התרגום והביאור של התיאוגוניה של הזוהר המצויה בספרא דצניעותא.[95]

בשנת 1895, שנה לאחר הדפסת "ספר הזוהרים" של אליפז לוי, נדפסו תרגומים לצרפתית של כל החטיבות הזוהריות שב"קבלה העירומה" על ידי האוקולטיסט הנרי שטו (Henrie Chateau), חבר ה"מסדר הקבלי של צלב הוורד" (L'Ordre Kabbalistique de la Rose-Croix), עם הקדמה של פאפוס.[96] תרגום נוסף של הספרא דצניעותא בשם "מפתח הזוהר" (*La Clef du Zohar*) של אלבר ג'וּנֶה (Albert Jounet), סוציאליסט נוצרי וחבר החברה התאוסופית הצרפתית,[97] נדפס בפריז בשנת 1909. ג'ונה, שתרגומו נכתב מפרספקטיבה נוצרית־אוקולטית, הניח שאף על פי שהזוהר נכתב במאה השלוש עשרה, הרי הוא מכיל דוקטרינות קדומות העולות בקנה אחד הן עם האזוטריקה הנוצרית הן עם המיסטריות המצריות, האשוריות, הבבליות, הפרסיות, הסיניות, ההודיות, הקלטיות והיווניות.[98]

בדומה לאליפז לוי, גם אלבר גו'נה ראה בהפצת הזוהר אמצעי לאיחוי

95 שם, עמ' 6–7. במקור: "L'etude de la Kabbale ne ferait plus qu'un seul et même people des Israélites et des Chrétiens. En vain l'ignorance et la fanatisme voudraient perpétuer la guerre, la paix est déjà figurée au nom de la philosophie, et demain elle sera ratifiée par la religion affranchie de la domination des passions humaims. C'est ce grand événement qu'il faut préparer en faisant connâitre aux homes de science les magnificences cachées de la sagesse judaïque. C'est pour cela que nous punlions la traduction et l'explication de la théogonie du Sohar contenue dans le Siphra Dzeniûtta".

96 שטו, הזוהר. וראו שלום, ביבליוגרפיה, עמ' 33–34; פנטון, הקבלה והאקדמיה, עמ' 226. שָטוֹ מספר שבתרגומו, המבוסס על "הקבלה העירומה", הוא הסתייע במקור הארמי והעברי וכן בתרגום לאנגלית של מת'רס. ראו שטו, שם, עמ' XI.

97 על אודות ג'ונה (שכינה עצמו גם בשם Alber Jhouney) ופרישתו מהחברה התאוסופית, שלדעתו הזניחה את הקבלה לטובת מגיה פגאנית, ראו גודווין, התאוסופיה בצרפת, עמ' 9, 20.

98 ג'ונה, מפתח הזוהר, עמ' 1: "Mais, les doctrines enseignées par le Zohar se relient à celles d'ouvrages mystiques hébreux, antérieurs au XIIIe Siècle; et elles concordent aisément avec le Christianisme ésoterique et les vérités primitives conservées dans les Mystères ègyptiens, assyriens, chaldèens, persans, chinois, hindous, celtes et Hellènes" (תרגום: אולם, התורות המוצגות על ידי הזוהר מתקשרות לאלה של יצירות מיסטיות עבריות, הקודמות למאה השלוש עשרה; והן מתיישבות בקלות עם הנצרות האזוטרית ועם האמיתות הקדומות השמורות במיסטריות המצריות, האשוריות, הבבליות, הפרסיות, הסיניות, ההודיות, הקלטיות והיווניות). בנוסף, מזכיר ג'ונה, בהסתמך על ספרו של אדולף פרנק, את ההתאמה הרעיונית בין הזוהר לבין המדע המודרני.

הקרע בין היהודים לנוצרים. אולם בניגוד ללוי ולאוקולטיסטים אחרים, גו׳נה הציג עמדה נוצרית־מיסיונרית מובהקת, הקרובה מאוד לעמדתם של המקובלים הנוצרים מתקופת הברוק, כמו גם לעמדתו של תולוק. לדברי ג׳ונה, ההיכרות עם הזוהר תאפשר לנוצרים להכיר באמיתות האוקולטיות המצויות בברית הישנה, וליהודים להכיר בתורת השילוש, באינקרנציה ובגאולת האדם על ידי האל.[99] אז, ״יתפללו היהודים והנוצרים בצוותא לישו, השוכן בנצח ומצפה להשלמה ביניהם, בכדי לגלות את כבודו בעולם״.[100] את הקדמתו סיים ג׳ונה ב״הבטחה הקבלית שהמשיח יבוא לעולם, בזכות ספר הזוהר״.[101] למרות ההערצה הרבה שלו לזוהר, שלדבריו ״אין חולק על הרוממות הדתית והפילוסופית שלו״ (La sublimité religieuse et philosophique du Zohar est incontestée),[102] ג׳ונה גילה אמביוולנטיות אוריינטליסטית טיפוסית בנוגע לזוהר (ששורשיה, כפי שהוצג לעיל, מצויים בקבלה הנוצרית). לדבריו, הזוהר, בדומה לספרים מזרחיים אחרים, הוא כאוטי וחסר שיטתיות לוגית:

> כמו מרבית הספרים המזרחיים, ובמיוחד אלה שנכתבו כתורות־סתרים, הזוהר נדמה כתוהו. ראשית כול, הוא מורכב מיצירות מגוונות, המעורבבות בלי סדר. שנית, יצירות אלו אינן נשמעות למתודות הלוגיות של המערב. סופרי המזרח הולכים בעקבות כללי הקומפוזיציה המוזיקלית יותר מאשר על פי כללי החיבור הספרותי.[103]

99 שם, עמ׳ 3–4: “A connaitre les secret de la Kabbale, les chretiéns posséderaient mieux la science occulte enclose dans l’Ancien Testament... Et, selon la prophétie de Genese: Japhet habiterait les tabernacles de Sem. Les Juif, par l’exploration de la Kabbale et la relation de ses arcanes avec les Dogmas du Christianisme, apprendraient que ces Dogmas n’ont pas la portée idolàrtique qu’ils leur prêtent. Ils saisiraient que la Trinité c’est un Dieu unique, et l’Incarnation, le Salut des homes par ce Dieu” (תרגום: באמצעות הכרת סודות הקבלה, הנוצרים יבינו טוב יותר את הידע הנסתר החבוי בברית הישנה... ולפי הנבואה שבבראשית [ט, כז], יפת ישכן באהלי שם. היהודים, באמצעות חקירת הקבלה והיחס שבין סודותיה לבין הדוגמות של הנצרות, ילמדו כי אין לדוגמות הללו את המשמעות האלילית שהם מייחסים להן. הם יבינו כי השילוש הוא אל יחיד, וההתגשמות בבשר — ישועת בני האדם על ידי אל זה).

100 שם, עמ׳ 4. במקור: “Alors, Juifs et chrétiens élèveraient ensemble leurs prièrs au Christ, qui plane dans l’éternite et qui attend leur réconciliation pour manifester sa gloire au monde”.

101 שם, שם. במקור: “Et, selon la promesse kabbalistique: ‘le Messie viendrait dans le monde à cause des mérites du livre Zohar”.

102 שם, עמ׳ 2.

103 שם, שם. ובמקור: “Comme la plupart des livres orientaux, surtout de ceux qui

כפי שנראה בהמשך, אמביוולנטיות דומה באה לידי ביטוי גם בכתביהם של מלומדים יהודים שעסקו בחקר הזוהר ובתרגומו בשלהי המאה התשע עשרה וראשית המאה העשרים. תרגום מקיף ראשון של הזוהר לצרפתית (ולשפה אירופית בכלל), שנכתב מפרספקטיבה נוצרית דומה, ואף מכיל זיופים נצרניים רבים נדפס בפריז, על ידי אמיל לפומה (Emile Lafuma) בין השנים 1906–1912. מחברו של התרגום (שבניגוד לתרגומים החלקיים שנסקרו לעיל, התבסס על המקור הארמי) ז׳אן דה פאולי (Jean de Pauly), שטען שהוא אציל אלבני אך היה ככל הנראה היהודי המומר הידוע לשמצה פאולוס מאיר, נפטר בשנת 1903 לפני שתרגומו עלה על מכבש הדפוס.[104]

מחבר התרגום, דה פאולי, קיבל את קדמות הזוהר, ובעקבות המקובלים הנוצרים שקדמו לו, טען שהזוהר מכיל אמיתות נוצריות. לדבריו, הזוהר הוא: ״ספר המתאים להשכיל את בני האדם ולהוסיף גם כן לתהילת האל... אין דבר המתאים יותר כדי להשיג מטרה זו מאשר תרגום של הזוהר, שתורותיו, גם אם הן קודמות לנצרות, מאששות את האמיתות הנוצריות״.[105] המוציא לאור, לפומה, שכתב דברים דומים בהקדמתו לתרגום הזוהר, הביע יחס אמביוולנטי לזוהר,

s’avèrent initiatiques, le Zohar parait un Chaos. D’abord il est formé de diverses oeuvres, assemblées sans ordre. Ensuite chacune de ces oeuvres n’obéit pas aux méthods logiques de l’Occdent. Les écrivains d’Orient suivent plutôt les lois de la compositions musicale que de la littéraire”.

104 דה פאולי, ספר הזוהר. על ספר זה ועל הזיופים הנצרניים הרבים שבו, ראו שלום, מברלין לירושלים, עמ׳ 132–133. ובהרחבה, על נסיבות חיבורו והדפסתו בבית הדפוס של אמיל לפומה, ראו בורל, התרגום הצרפתי, עמ׳ 120–129 (מחבר המאמר הוא נינו של לפומה). על אודות דה פאולי וזיהויו כמומר פאולוס מאיר, שהיה שותף לעלילת דם בוינה בשנת 1893, ראו שלום, ביבליוגרפיה, עמ׳ 120; פנטון, הקבלה והאקדמיה, עמ׳ 229; בורל, שם, עמ׳ 124–125.

105 במקור: “un livre propre à éclairer les homes et à contribuer ainsi à la gloire de Dieu... Or rien n’est plus propre à atteindre ce but qu’une traducion du Zohar, don’t les enseignements, bien qu’antérieurs au Christianisme, corroborent les vérités chrétiennes”. דה פאולי כתב זאת במכתב ללפומה משנת 1900, המצוטט במאמרו של בורל, התרגום הצרפתי, עמ׳ 125. לפומה כתב דברים דומים בהקדמתו לכרך הראשון של תרגום הזוהר. ראו דה פאולי, ספר הזוהר, א, עמ׳ 4: “Or, le ‘Zohar’ enseigne en particulier le dogme de la faute originelle; Il est donc en ceci, et en bien de d’autres choses probablement, l’echo d’enseignemets et de traditions remontant à l’ancienne synagogue et antérieurs àl’époque de l’avénement du christianisme. Bien des idées juives, devenues chrétiennes, persistent dans le ‘Zohar’...” (תרגום: בנוסף, ה״זוהר״ מלמד במיוחד את הדוגמה של החטא הקדמון; ובעניין זה, אם כן, ובודאי בעניינים רבים אחרים, הנו הד לתורות ולמסורות ששרדו מהיהדות העתיקה, והקודמות להופעת הנצרות. רעיונות יהודיים רבים, שנהפכו לנוצריים, נמצאים ב״זוהר״).

בטרמינולוגיה המזכירה את דבריו של קנור פון רוזנרות שנדונו לעיל. לפומה השווה את הזוהר לנהר עצום שבמקורו (המסורת היהודית־נוצרית הקדומה) מימיו טהורים, אך במשך הזמן מימיו הזדהמו בדוקטרינות ובמסורת מוטעות.[106] למרות זאת, טען, הקורא המשכיל יכול למצוא במימיו "גושי זהב טהור ואבני חן".[107]

תרגומו של דה פאולי זכה להד רב כאשר יצא לאור, ובמהלך המאה העשרים יצאו לאור כמה אנתולוגיות של מאמרי זוהר בצרפתית, שהתבססו עליו.[108] בנוסף לתרגום הזוהר, מהמקור הארמי, תרגם דה פאולי אף את האנתולוגיה של מאמרי הזוהר בלטינית, של ההבראיסט השוודי אנדריאס נורליוס, שכזכור כללה גם פירושים של נורליוס ושל מורו השבתאי המומר יוהן קמפר. תרגומו של דה פאולי, המלווה בהערותיו, נדפס בשנת 1933 על ידי פול וויו (Paul Vulliaud) בכתב העת האוקולטי "המסווה של איסיס" (*Le Voile d'Isis*) תחת הכותרת: "כוכב השחר של האמונה האורתודקסית של המקובלים הקדמונים" ("Aurore de la Foi Orthodoxe des Anciens Cabalistes").[109] וויו, שהיה מתלמידיו של האוקולטיסט שר ג'וספין פלדן (Sar Josephin Peladan, ממשיכי דרכו של אליפז לוי) — וידידו של חוקר הדתות המפורסם מירצאה אליאדה — פרסם בשנת 1930 תרגום של הספרא דצניעותא לצרפתית, המבוסס על תרגומו של דה פאולי.[110]

106 שם, עמ' 5: "Pour nous, le 'Zohar' ne saurait être mieux comparé qu'à un fleuve immense et majestueux, dont les eaux claires et limpides à la source (tradition primitive de la Révélation conservée dans toute sa pureté par des homes justes) sont rendues boueuses et impures par les affluents qu'il reçoit dans son cours (fausses doctrines sur l'essence de Dieu, traditions primitives obscurcies par le péché et les passions humaines)" (תרגום: עבורנו, אין השוואה טובה יותר ל"זוהר" מאשר לנהר עצום ורב־הוד, אשר מימיו שהיו בהירים וצלולים במקור [המסורת הקדומה של ההתגלות, הנשמרת בכל טהרתה על ידי אנשי צדק] הזדהמו בבוץ על ידי זרמים שקיבל במהלך מסלולו [תורות שווא בדבר מהות האל, מסורות קדומות שטושטשו על ידי החטא והתשוקות האנושיות]).

107 שם, שם: "mais, qui, malgré cela, roule dans ses flots tumultueux et troublés, des pépites d'or pur et des pierres précieuses que le lecteur instruit et sage peut recueillir..." (תרגום: אך אשר, למרות זאת, נושא בנחשוליו הגועשים והעכורים גושי זהב טהור ואבני חן שאותם יכול ללקט הקורא המלומד והנבון).

108 ראו בורל, התרגום הצרפתי, עמ' 127–128. מהדורה נוספת של תרגומו של דה פאולי, בשלמותו, יצאה לאור בפריז 1970. בשנת 1977 יצא לאור תרגום של הזוהר לספרדית המבוסס על תרגומו של דה פאולי, ולאחרונה יצאה לאור אנתולוגיה של מאמרי זוהר מתורגמים לרומנית, המבוססת על תרגומו של דה פאולי. ראו להלן, הערה 202.

109 ראו לעיל, הערה 48. וראו פנטון, הקבלה והאקדמיה, עמ' 228.

110 וויו, תרגום ספרא דצניעותא. על אודות וויו, ראו פנטון, הקבלה והאקדמיה, עמ'

י. תרגומי זוהר שנכתבו במסגרת נאו־רומנטית וציונית בשלהי המאה התשע עשרה וראשית המאה העשרים

בשלהי המאה התשע עשרה וראשית המאה העשרים עסקו בתרגום הזוהר לשפות שונות גם כמה מלומדים יהודים אירופים, שהושפעו מהמגמות הנאו־רומנטיות והאוריינטליסטיות של עידן מפנה המאה, ושחלקם היו מקורבים לחוגים תאוסופיים ואוקולטיים. כפי שנראה להלן, חלק מהוגים אלה שילבו תפיסות אוקולטיות של הקבלה והמיסטיקה עם גישות לאומיות וציוניות. הזיקה בין שתי המגמות הללו נבעה מפרספקטיבה אוריינטליסטית־יהודית, שראתה גם בציונות וגם בפנייה למיסטיקה ולקבלה שיבה אל המקור המזרחי של היהדות.[111]

כזכור, אברהם דוד יחזקאל, שתרגם את האדרא זוטא לערבית־יהודית בפונה שבהודו בשנת 1888, היה חבר בתנועה התאוסופית. לחברה התאוסופית ולחוגים שהתפצלו ממנה היו מקורבים גם יהודים אחרים שעסקו בתרגום הזוהר. בעל התקווה, נפתלי צבי אימבר, שהיה מקורב לחוגים אוקולטיים ותאוסופיים, ושהאידאולוגיה הציונית שלו השתלבה בעניין שגילה בקבלה ובמיסטיקה,[112] סיפר שהרב הרפורמי שלמה שינדלר, ונשיא הסניף הבוסטונאי של החברה התאוספית גורג׳ איירס (George Ayers) הציעו לו, בשנת 1893, לתרגם את הזוהר לאנגלית.[113] אימבר אמנם הסתייג מתכנית זו משום שראה את הזוהר כמשני בחשיבותו לספרים קבליים אחרים, ובראשם ספר

229–231; בורל, התרגום הצרפתי, עמ׳ 123–124. לביקורתו של שלום על תרגומו של וויו, ראו שלום, תרגום וויו, עמ׳ 347–362, 444–455.

111 הוס, לא לשאול כל שאלות, עמ׳ 63–64.

112 בזמן שהותו בטורקיה ובארץ ישראל היה אימבר בן חסותם של לורנס ואליס אוליפנט, ה״ציונים הנוצרים״, שגילו עניין רב במיסטיקה. בשנות נדודיו בארצות הברית, שאליה היגר בשנת 1891, יצר אימבר קשר עם חברי התנועה התאוסופית, הרצה על קבלה, ייסד כתב עת לענייני קבלה בשם ״אוריאל״ (*Uriel*) (שרק גיליון אחד שלו יצא לאור בשנת 1895) ואף ניסה לייסד חוג קבלי בשם ״המעגל הפנימי״ (“The inner circle”). ראו קבקוף, בעל התקווה, עמ׳ 12–15. קבקוף פרסם שני קטעים ממאמריו של אימבר על הקבלה ב״אוריאל״, שם, עמ׳ 178–181. במאמרים אלה מכנה אימבר את החסידים בשם ״תאוסופים יהודים״ (שם, עמ׳ 179) ואת הצדיקים, בשם ״מהטמות״ (שם, עמ׳ 295) — המושג שמדאם בלבצקי השתמשה בו כדי לכנות את מוריה הרוחניים. לביקורת חריפה של אימבר על בלבצקי (שלדבריו, המציאה את המהטמות שלה על סמך ידע שהיה לה על החסידות), ראו קבקוף, בעל התקווה, עמ׳ 10–12.

113 אימבר סיפר על תכנית זו במאמר שכתב בכתב העת הקבלי ״אוריאל״ (ראו לעיל, הערה קודמת). המאמר נדפס על ידי קבקוף, בעל התקווה, עמ׳ 181. עוד על תכנית זו, ראו שם, עמ׳ 16.

יצירה,[114] אך פרסם כמה מאמרי זוהר (בעיקר ממדרש איכה הזוהרי) מתורגמים לאנגלית בספרו *Treasures of Two Worlds*, שיצא לאור בלוס אנג׳לס בשנת 1910.[115] בדומה להוגים יהודים לאומיים אחרים, שיידונו להלן, אימבר ראה בקבלה בכלל, ובזוהר בפרט, מסורת יהודית רוחנית ויטאלית, העומדת בניגוד למסורת הרבנית המאובנת (תפיסה שמקורה בקבלה הנוצרית):

> ...that book [The Zohar] is in opposition to Rabbinical tradition: as it explains the laws according to their esoteric meanings and spiritual solutions, which are in conflict with the dim, dogmatic dead letter.[116]

במסגרת מפעלי התרגום הגדולים של ספרות יהודית לגרמנית, בראשם תרגום המקרא לגרמנית של בובר ורונצוויג, כמו גם התרגומים מן הספרות החסידית של בובר, הופיעו בראשית המאה העשרים גם כמה תרגומים של הזוהר לגרמנית.[117] בתרגום הזוהר עסקו בתקופה זו שני מלומדים יהודים, שהיו פעילים בתנועה הציונית ומקורבים לתנועה האנתרופוסופית (שהתפצלה, בראשותו של רודולף שטיינר, מהסניף הגרמני של החברה התאוסופית בשנת 1913).[118] ארנסט מילר, שהיה חבר בתנועת הסטודנטים הציונים בפראג (ואף עלה לארץ ולימד

114 "The second in rank is the Zohar (light), whose authors were Simon Bar Yochai and his son Eleazar... Those who take the Zohar as the principal book in that science commit a mistake, as it is only a commentary of the five books of Moses, explaining the laws in their esoteric meanings, and these only a Cabbalist can understand" (שם, עמ׳ 180–181). ביומנו מדבר אימבר בצורה ביקורתית יותר נגד הזוהר: "This book [Sefer Yezirah] is the real source and fountain of the Kabbalah — not the Zohar, which is a union of exegetical hypotheses and mythological mysticism in a marriage certainly not made in heaven" (שם, עמ׳ 38).

115 אימבר, אוצרות, עמ׳ 76–110. אימבר אינו מציין את מקורם של המאמרים שהוא מתרגם, והוא משלב בהם הערות ארוכות שלו.

116 קבקוף, בעל התקווה, עמ׳ 179.

117 החוקר האנגלי כריסטיאן גינצבורג (Christian Ginsburg) מוסר שהמלומד איגנץ שטרן (Ignatz Stern), שפעל בשלהי המאה התשע עשרה, הכין תרגום לגרמנית של ספרא דצניעותא ושל האדרא רבא והאדרא זוטא, שנותרו לדבריו גנוזים בכתבי יד, לצד כתבים רבים אחרים של שטרן. ראו גינצבורג, הקבלה, עמ׳ 230. יש לציין שתרגומים של מאמרי זוהר נכללו בספרו של אריך בישוף (Erich Bischoff), שיצא לאור בברלין בשנת 1913. ראו בישוף, יסודות הקבלה.

118 בשנת 1913 יצא לאור בברלין בהוצאת החברה התאוסופית ספר על אודות הפילוסופיה הרוחנית של הזוהר, המבוסס על הרצאה שנישאה באסיפה הכללית הראשונה של החברה האנתרופוסופית בברלין. ראו זלין, המשמעות של הזוהר.

ביפו בין השנים 1907–1909) וחסיד השיטה האנתרופוסופית, פרסם, יחד עם שמואל הוגו ברגמן (שהתעניין אף הוא באנתרופוסופיה) תרגומים של כמה מאמרי זוהר לגרמנית בסוף הכרך, "על היהדות" (*Vom Judentum*), של אגודת הסטודנטים הציונים של פראג, בר כוכבא, שיצא לאור בשנת 1913.[119] בין השנים 1913–1920 פרסם מילר תרגומי זוהר בכתב העת "היהודי" (*Der Jude*).[120] בשנת 1920 הוא פרסם בברלין ובוינה ספר על אודות הזוהר הכולל תרגומי זוהר,[121] ובשנת 1932 פרסם בוינה אנתולוגיה של מאמרי זוהר מתורגמים לגרמנית.[122]

באותה השנה שמילר פרסם את ספרו על הזוהר, יצאה לאור בברלין אנתולוגיה נוספת של מאמרי זוהר מתורגמים לגרמנית של יעקב זיידמן (Jankew Seidman),[123] שהיה אף הוא מקורב לחוגים הציוניים.[124] אנתולוגיה זו

119 על היהדות, עמ' 274–284.

120 ראו מאיר, ספר הזוהר להלל צייטלין, עמ' 147, הערה 114; לפין, דר יודה, עמ' 362, הערה 78.

121 ראו מילר, הזוהר ומשנתו. בהקדמה מודה מילר לרודולף שטינר, למרטין בובר ולשמואל הוגו ברגמן. הספר יצא שנית במהדורה מורחבת בוינה וליפציג 1923, ושוב בציריך 1957 (עם הקדמה של ברגמן). ראו מאיר, שם, עמ' 147, הערה 115.

122 ראו מילר, הספר הקדוש. הספר יצא לאור שנית ב־1982, וב־1984 תורגם להולנדית. ראו מילר, הספר הקדוש (הולנדית). ב־1946 נתפרסם באנגלית ספר נוסף של מילר, תולדות המיסטיקה היהודית (שתורגם מגרמנית בידי מוריס סימון, המתרגם של הזוהר לאנגלית. הספר אף יצא בצרפתית בשנת 1950). על מילר ועיסוקו בקבלה ובזוהר, ראו הקדמתו של ברגמן לספרו של מילר, הזוהר ומשנתו (מהד' ציריך), עמ' 7–14; מאיר, ספר הזוהר להלל צייטלין, עמ' 147.

123 זיידמן, מן הזוהר הקדוש. אחד המאמרים המתורגמים בזוהר הופיע בכתב העת "היהודי" (*Der Jude*), 7 (1918–1919), עמ' 337. בנוסף לביקורתו החריפה של שלום, שנדפסה בשנת 1920, באותו כתב עת (שלום, על אנתולוגית הזוהר, עמ' 363–369), התפרסמה באותה שנה ביקורת חריפה על הספר ב"התקופה" שעליה חתום יג"ש, הוא יעקב נפתלי שמחוני. ראו שמחוני, ספרות הקבלה החדשה, עמ' 510; וראו מאיר, ר' נחמן מברסלב, עמ' 12–13. בביקורת זו מתייחס שמחוני לביקורתו של "גרהרט שולם" ("המבקר הזה הוא כפי שנראה משמו, דוקא יהודי אשכנזי, אשר קרא ושנה בספרות הקבלה המקורית עד כדי למצא את מומי המתרגם שלנו על נקלה, ובבקרת ארכה וחריפה מאד יצא לקנא שם שמים" [שמחוני, שם]). בהמשך המבקר עוסק בספרו של מילר ואותו הוא דווקא משבח (שמחוני, שם, עמ' 511).

124 זיידמן, שהיה נשוי לאחייניתו של פרויד, מאיירת (ומחברת) ספרי הילדים הידועה תום (מרתה) פרויד־זיידמן, התאבד בשנת 1929, לאחר שנקלע למצוקה כלכלית בעקבות ניסיונו להקים הוצאת ספרים. להיכרותו של שלום עם תום פרויד (עוד טרם נִשאה לזיידמן), ראו שלום, מברלין לירושלים, עמ' 143–144. על קשריו של זיידמן עם ביאליק ועל מעורבתו בהוצאת "אופיר", ראו גינצבורג, תאוריית הפיתוי, עמ' 268–269.

נכתבה ברוח נאו־רומנטית, וגרשם שלום, שפרסם עליו מאמר ביקורת (הראשון במאמריו שעסק בענייני קבלה) האשים את המחבר שתחת השפעתו של בובר וחוג ציוני פראג, בר כוכבא, הוא תרגם את הזוהר בצורה מעורפלת בסגנון האקספריוניזם הגרמני.[125]

במסגרת המגמות הנאו־רומנטיות והלאומיות החלו באותה תקופה מלומדים יהודים במזרח אירופה לתרגם מאמרי זוהר לעברית ולאידיש. בשנת תרפ״א, בחלק השני של מאמרו ״מפתח לספר הזוהר״, שיצא לאור בהמשכים בכתב העת ״התקופה״ בורשה, פרסם הלל צייטלין אנתולוגיה של קטעי זוהר מתורגמים ומבוארים, על פי נושאים שונים, כגון גוף האדם, נשמת האדם, עולמות, אלהות (מאמר זה מקדים מבחינות רבות את האנתולוגיה הגדולה של ישעיה תשבי ופישל לחובר, ״משנת הזוהר״, שנדפסה בשנת תש״ט ותידון להלן). את החלק הראשון של מאמרו פתח צייטלין בתיאור נאו־רומנטי נלהב של הזוהר:

> מהו ה״זהר״? הרי הוא נשמה אלהית נשגבה, שירדה פתאם מעולם האצילות ארצה למען הגלות לעיני בני־האדם במליוני אורות וצללים צבעים וגוונים. נטל הקדוש־ברוך־הוא אבן אחת יקרה מכתרו והשליכה ארצה והאבן התפוצצה, התפזרה, זרעה אלפי־אלפים נגוהות, ששה, שמחה ושחקה ברבוא־רבבות קויה־גוניה, אשר מן הנצח באו, למען האר את כל הפנות החשכות ולמען השביע את כל מה שצמא ושוקק לאור ולמען החיות והחם את כל מה שהמית הקר של המדע והחשך של הבערות, העורון והכבדות של הטבע והרשעות והקושי והאכזריות של בני האדם. ה״זהר״ נגלה לעם־ישראל ולכל באי־עולם בהשפעת תמונות, משלים, ספורים, דברים־ברקים, מחשבות חניתות, רומי־שמים, עמקי־תהומות, תפארת־כוכבים, שפת הררי־אל, שיחת אילני־עד עמק סבכי יער...[126]

אולם עמדתו של צייטלין כלפי הזוהר אינה חד־משמעית. התפעלותו הנאו־רומנטית מן הזוהר משולבת גם בהבעת הסתייגות, המזכירה את דבריו של קנור פון רוזנרות ושל מתרגמי זוהר לא יהודים אחרים שנדונו לעיל:

> ה״זהר״ — ערב של אמתות עמוקות שבעמוקות ודמיונות, קוים ישרים ועקומים, דרכים ישרים ודרכים מביאים במבוכה, ציורים ברורים שלמים ומתאימים וציורים משונים וזרים גבורת־ארי ורך־ילד, קול מפל מים

125 ראו ביאל, גרשם שלום, עמ׳ 73; קילכר, היסטוריה ואקטואליה, עמ׳ 170–171.

126 צייטלין, מפתח לספר הזוהר, עמ׳ 213 (וראו גם את בהדפסה המחודשת שנערכה על ידי בנו, אהרן צייטלין: צייטלין, בפרדס החסידות, עמ׳ 105).

ולחש־מעין, בורות חשך ומערות סתר, קצור, בהירות וחריפות של חכמת־עולם ושיחות ארכות, ההולכות ונמשכות בלי גבול, נכנסות אלה אל אלה, מתערבות אלה באלה, כבחלום ארך ומסבך... לפי תכנו ועשרו ה״זהר״ הוא כלו — אלהות; חיצוניותו, לפעמים ערבוב וערפל.[127]

בשנים תרפ״ג–תרפ״ד נדפסה בשני כרכים בורשה בהוצאת אחיאסף אנתולוגיה של אגדות הזוהר של הסופר וההיסטוריון עזריאל נתן פרנק.[128] פרנק, בדומה להוגים רבים אחרים בני זמנו, הדגיש את ערכו של הזוהר כטקסט ״לאומי״:

באופן זה שפך ״הזהר״ את רוחו על כולנו, כל בני אומתנו, בא ונבלע בתוך דמנו, נפשנו, רוחנו ונשמתנו, והוא ששתל בקרבנו את הרוך והתום, החמלה והחנינה, השאיפה לגדולות, להוד, לתפארת, לעג לייסורי הגלות וענויי העולם הזה, לגלוג למכשולים וחתחתים הנמצאים על דרכי חיינו — כל אותן המדות שבני אומתנו בכללם מצויינים בהן ואינן נפוצות בין בני שאר האומות. ה״זהר״ נטע את אלו בקרב ההוגים בו והם נטעו אותן בלב כל בני האומה, אשר היו נהוגים על ידיהם.[129]

מטרת התרגום של אגדות הזוהר לעברית מוצגת כך:

למען תת ליודעי עברית ברב או במעט למצער משהו מן המשהו מן היופי שב״זהר״, מאותם הדברים שהיו, כאמור, לחלק מנפשנו, רוחנו ונשמתנו, החלטנו לבור מתוך הספר הזה את מבחר דברי האגדה שבו ולערכם באופן שיהיו מובנים לסתם בני אדם, גדולים וקטנים בשנים, שלמדו עברית ורגילים קצת אצל כתבי הקודש... כסבורנו שבספר זה יצלח בידינו להשכין יפיפותם של ספרי הקבלה בספרות העברית החדשה, הנועדה למקרא יודעי עברית ולומדיה.[130]

אולם, בדומה לצייטלין, גם בדברי פרנק ניכרת אמביוולנטיות ביחס לזוהר. לצד ההערצה הרבה לזוהר, הוא טוען: ״מלבד זאת נמצאים בספר ׳הזהר׳ שבושים רבים מאד, דברים מסורסים, מוקדם ומאוחר וחסרים...״.[131]

באותן שנים פרסם שמואל צבי זצר, המלומד המזרח אירופי שהתיישב

127 שם, שם.

128 פרנק, אגדות הזהר. וראו מאיר, ספר הזוהר להלל צייטלין, עמ׳ 146, הערה 106. ספר זה, כפי שציין מאיר, זכה לאחרונה לשתי מהדורות בתרגום לפולנית. וראו להלן, הערה 201.

129 פרנק, אגדות הזהר, עמ׳ XII.

130 שם, עמ׳ XV–XIV.

131 שם, עמ׳ XIV.

מאוחר יותר בארצות הברית (ובסוף חייו עלה לישראל), תרגומים של מאמרי זוהר לאידיש, ומאוחר יותר פרסם תרגומים לעברית.[132] בדומה להוגים יהודים לאומיים אחרים בני זמנו, תיאר זצר את הזוהר בלשון אקספרסיבית נמלצת: "ספר־ההוד־והיסוד בתורת הסוד, ספר הזוהר, זה הים המיסטי הגדול והעמוק, שגליו מתרוממים לשיא במתי הדמיון האנושי ומתנפצים בחלל האוויר הגבוה לרסיסי צבעים וגוונים שלא תשבע העין לראותם".[133] במבוא לתרגום מדרש איכה הזוהרי הוא אומר שתרגומו נועד להעניק לקורא "עונג רוחני גדול", וזה לשונו:

> עיקר דאגתי היתה לזה שלא יפוג מהדברים שהייתי מתרגם, אותו הריח העדין המשכר שנודף מהם במקורם, שלא יאבד כלום על־ידי ההרקה מכלי אל כלי מאותו רוח השירה הנפלאה, מאותה הציוריות הנשגבה, שהם מצטיינים בהם, שעד כמה שאפשר לא יאבד אף משהו מתקפו של אותו הרושם הכביר, שהדברים במקורם מסוגלים לעשות על הקורא, גם כשיהיו נקראים מתוך תרגומי.[134]

לצד מלומדים אלה יש לציין גם את הסופר ש"י עגנון, שכלל קטעי זוהר מתורגמים לעברית בספרו "ימים נוראים", שנדפס לראשונה בירושלים תרצ"ח.[135]

132 תרגומי הזוהר של זצר לאידיש יצאו לאור תחת הכותר "פון זוהר", בכתב העת "דאס ווארט", כרכים 1–4 (1921–1924). מאמרי זוהר מתורגמים לעברית נדפסו על ידי זצר בשנת תש"ז בספר השנה ליהודי אמריקה, ובגיליונות כד–כה ולח–לט של כתב העת "הדאר" (תשי"ד). תרגומים אלה נדפסו שנית לאחר מותו. ראו זצר, כתבים, עמ' 17–110. וראו שלום, ביבליוגרפיה, עמ' 144; מאיר, ספר הזוהר להלל צייטלין, עמ' 138–139, הערה 80. מאיר מציין שם גם את תכניתו של י"ד איזנשטיין להוציא ספר בשם "אוצר הקבלה" שהיה אמור לכלול קטעים מספר הזוהר ו"מילון זוהרי".

133 זצר, כתבים, עמ' 113.

134 שם, עמ' 73.

135 בספרו "לפנים מן החומה" מספר ש"י עגנון על מקובל מבית אל, ר' אברהם חיים מוולז'ין, שסייע לו בהכנת התרגומים מן הזוהר. וראו מאיר, נפתולי סוד. מעניין לציין גם שיעקב אורנשטיין מספר בזיכרונותיו על תרגום לזוהר שנעשה על ידי אביו, בן היישוב הישן בירושלים, בתחילת המאה העשרים: "אבא היה בנו של אחד מגדולי הרבנים של ירושלים, סבא היה לא רק גדול בתורה, אלא ראש הקנאים הקיצוניים של ירושלים, עוזרו ויד ימינו של הרב מבריסק... אבא לא העז כמובן לצאת נגד אביו, אולם בחדרי חדרים השתדל לקנות השכלה, ומאמציו לא היו לשווא. הוא למד בכוחות עצמו גרמנית על בוריה, גם למד באורח יסודי ארמית עתיקה, ולא אחת נלוויתי עליו כשהלך לספריה של הכנסיה הסורית, הקרובה לקבר הקדוש, כדי לעיין בכתבי יד עתיקים. זמן רב לפני שאנשי מדע מקצועיים חלמו על כך, התחיל אבא לעסוק בתרגום הזוהר לעברית. אולם מכיוון שאת רוב שעות היום והלילה הקדיש לצרכי פרנסה, עלה בידו לתרגם רק את מחציתו" (אורנשטיין, בכבלים, עמ' 21–22). וראו פלח, שני מקובלים.

בתקופה שבין שתי מלחמות העולם יזמו שתי הוצאות ספרים מפעלי תרגום מקיפים של הזוהר לעברית. במסגרת הוצאת הספרים דביר שפעלה בברלין, חיים נחמן ביאליק יזם תכנית להוצאת הזוהר בתרגום לעברית, שמעולם לא יצאה אל הפועל.[136] באותה התקופה החל הלל צייטלין בפרויקט לתרגום הזוהר לעברית ביוזמת הוצאת עיינות, שפעלה אף היא בברלין. לדברי שמעון רבידוביץ, שעמד בראש ההוצאה, תרגום הזוהר היה בין התכניות הראשונות של הוצאת עיינות, שראתה במפעל זה "חובה לאומית מיוחדת במינה".[137] ואולם רק התרגום להקדמת הזוהר ראה אור לאחר מותו של צייטלין בשואה.[138]

ההתעניינות ההולכת וגוברת בקבלה בכלל ובזוהר בפרט במחצית הראשונה של המאה העשרים הביאה לתחרות בין גורמים שונים על ההון התרבותי שהעניק תרגום הזוהר. תחרות זו באה לידי ביטוי בביקורתו של הלל צייטלין על מתרגמי זוהר שפעלו לפניו. כך, באיגרת לרבידוביץ, טען צייטלין כנגד הלשון הרבנית הלא יפה של תרגום מסורתי לזוהר "ספר שערי זוהר תורה" (שיידון להלן) של ר' יודל רוזנברג (אותו הוא מכנה בשם "רוזנצוויג"!), וביקר את בחירתו של רוזנברג לתרגם את הזוהר תרגום חלקי בלבד: "העתקה זו אין לה כל ערך תורני ומדעי. הרב המעתיק (רוזנצוויג שמו) לקט רק דברי דרוש אחדים מכל פרשה ופרשה והעתיקם לעברית רבנית לא מדוייקת ולא יפה".[139] את האנתולוגיה של עזריאל נתן פרנק מבקר צייטלין בצורה חריפה יותר, באומרו: "ערכו פחות הרבה יותר מערכו של ספר 'שערי זוהר תורה' לפי שכולו מחזיק רק דפים אחדים ואין בו ולא כלום, ישנן רק העתקות ממקומות קלים אחדים בשביל בני הנעורים ולא יותר".[140] במאמר שכתב מאוחר יותר ב"דער מאמענט" ב־1932 ביקר צייטלין גם את הניסיונות לתרגם את הזוהר מתוך "קונצפציות מודרניות".[141] לעומת זאת, ביאליק, שכאמור שאף להכין תרגום לזוהר במסגרת מפעל הכינוס בהוצאת דביר, העלה בפני רבידוביץ ספקות על כך שצייטלין הוא

136 וראו מאיר, ספר הזוהר להלל צייטלין, עמ' 124. מאיר מציין שם שעוד בשנת תרע"ג הציע ביאליק לתרגם כתבי קבלה מארמית לעברית במסגרת מפעל הכינוס.

137 המצודה, א (תש"ג), עמ' 36. וראו מאיר, ספר הזוהר להלל צייטלין, עמ' 130. על מפעל תרגום זה ותולדותיו, ראו בהרחבה מאיר, ספר הזוהר להלל צייטלין, עמ' 119–157.

138 המצודה, א (תש"ג) עמ' 40–81 (ונדפס שנית, ראו צייטלין, בפרדס החסידות, עמ' 229–279).

139 "מכתב לשמעון רבידוביץ", המצודה, ג־ד (תש"ה), עמ' 340. וראו מאיר, ספר הזוהר להלל צייטלין, עמ' 146.

140 המצודה ג–ד (תש"ה) עמ' 341; מאיר, ספר הזוהר להלל צייטלין, עמ' 146.

141 ראו מאיר, ספר הזוהר להלל צייטלין, עמ' 147–148. במאמר זה מציין צייטלין לטובה את תרגומו של ארנסט מילר.

המתרגם הנכון לזוהר, ואף טען, ככל הנראה בניסיון לטרפד את מפעל התרגום של צייטלין, שבידו מצוי תרגום של הזוהר מוכן לדפוס![142]

יא. תרגום הזוהר לאנגלית בהוצאת סונסינו

כפי שראינו לעיל, במסגרת ההתעניינות ההולכת וגוברת בקבלה בכלל ובזוהר בפרט בראשית המאה העשרים, תורגם הזוהר במלואו (ובתוספת זיופים) לצרפתית על ידי היהודי המומר ז׳אן דה פאולי. לאנגלית תורגמו רק מאמרי הזוהר שמקורם ב״קבלה העירומה״ של רוזנרות, על ידי מייסד מסדר ה״שחר המוזהב״ מת׳רס, וכמה מאמרי זוהר נוספים תורגמו על ידי יצחק מאייר ונפתלי הרץ אימבר. מהדורה מקיפה של הזוהר באנגלית (שאינה כוללת חטיבות זוהריות שונות, בכללן החטיבות שנתפסו כאזוטריות במיוחד) הוכנה לראשונה רק בשנות השלושים של המאה העשרים, בין השנים 1931–1934, בהוצאת סונסינו (Sonsino) על ידי צוות של מלומדים יהודים, מוריס סימון, הרי ספרלינג ופול לברטוף (Maurice Simon, Harry Sperling, Paul P. Lavertoff), ובשיתוף פעולה של החוקר היהודי יהושע אבלסון (Joshua Abelson), שכתב את ההקדמה למהדורה. בהקדמתו לתרגום הזוהר חזר אבלסון על התפיסה המקובלת באותה תקופה, שהזוהר הוא יצירה של דורות רבים, הכוללת בתוכה רבדים קדומים.[143] אבלסון מבטא גם את התפיסה הנאו־רומנטית, שהזוהר בפרט והקבלה בכלל מייצגים את הרוח המיסטית המעניקה חיות ליהדות הרבנית:

> Indeed herein may be said to lie the undying service which the Cabbalism has rendered Judaism, whether as creed or as life. A too literal interpretation of the words of Scripture giving Judaism the appearance of being nothing more than an ordered legalism, an apotheosis of the “letter which killeth” a formal and petrified system of external commands bereft of all spirit and denying all freedom of the individual — these have been, and are still in some quarters, the

142 רבידוביץ, שיחותי עם ביאליק, עמ׳ 41, 46, וראו מאיר, ספר הזוהר להלל צייטלין, עמ׳ 139.

143 סימון, ספרלינג ולברטוף, הזוהר, א, עמ׳ XI: “From the survey of the whole subject, one is drawn irresistibly to the conclusion that the Zohar, so far from being a homogeneous work, is a compilation of a mass of material drawn from many strata of Jewish and non Jewish mystical thought and covering numerous centuries”.

blemishes and shortcomings cast in the teeth of Rabbinic Judaism. The supreme rebutter of such taunts and objections is Cabbalah. The arid field of Rabbinism was always kept well watered and fresh by the living streams of Cabbalistic lore.[144]

אולם, גם אבלסון מבטא עמדה אמביוולנטית, האופיינית למלומדים המודרניסטים שעסקו בתרגום ובמחקר הזוהר במחצית הראשונה של המאה העשרים, בכנותו את הזוהר: "A veritable storehouse of anachronisms, incongruities and surprises".[145]

מהדורות סונסינו של הזוהר היתה (ובמידה רבה עודנה) המקור העיקרי להיכרות עם הזוהר של העולם הדובר אנגלית במאה העשרים. רק בשנים האחרונות, כפי שנראה בהמשך, נוצרו תרגומי זוהר מקיפים נוספים לאנגלית, שנועדו למלא את מקומה של מהדורה זו.

יב. תרגומי זוהר לעברית של ר׳ יודל רוזנברג ושל ר׳ יהודה אשלג

בתקופה המודרנית תורגם הזוהר לעברית גם בקרב חוגים מסורתיים, שפעלו בלא ספק בזיקה להתעוררות העניין בזוהר בקרב חוגי המשכילים והציונים (ואולי אף בתגובה לעניין שגילו לא יהודים בקבלה ובזוהר). ר׳ יודל רוזנברג, הרב הפולני החסידי, שהיגר לקנדה בשנת 1913 (והידוע בעיקר בזכות חיבורו המזויף על הגולם מפראג) תרגם חלקים גדולים של הספרות הזוהרית, תרגום שכזכור זכה לביקורת מזלזלת מצד הלל צייטלין. רוזנברג, שהחל במפעל התרגום והעריכה של הזוהר בעברית בפולין, והמשיך בו בקנדה, ערך את מאמרי הזוהר שתרגם על פי סדר פסוקי התורה, והדפיס את תרגומו בתוספת פירוש קצר בשם ״זיו הזוהר״, לצד המקור הארמי. בדומה למתרגמים המסורתיים שלפניו, נמנע רוזנברג מלתרגם את החלקים האזוטריים של הזוהר, ובראשם, הספרא דצניעותא והאדרות. הכרך הראשון של תרגומו יצא לאור בורשה תרס״ו (1906) בשם ״ספר שערי זהר תורה״, והתרגום השלם יצא לאור מאוחר יותר במונטריאול וניו יורק בין השנים 1924–1930 תחת הכותר: ״ספר זהר תורה על חמשה חומשי תורה״.[146] ר׳ יודל רוזנברג שפעל במסגרת מסורתית (אך ידע

144 שם, עמ׳ XIV.

145 שם, עמ׳ XII.

146 רוזנברג, שערי זהר תורה; הנ״ל, ספר זהר תורה; הנ״ל, הזוהר הקדוש (לתהלים, לשה״ש, למשלי ולקהלת), (התרגום נדפס שנית על ידי נכדו של רוזנברג, צבי יצחק גאלסס, בניו

רוסית והכיר את ספרות ההשכלה), הקדים לספרו הסכמות של רבנים רבים, בהן של האדמו״ר אריה ליב אלטר מגור ושל האדמו״ר שלום דב שניאורסון מלובביץ, אך לצדם הוא הדפיס אף את מכתבו של המלומד א״א הרכבי, ראש המחלקה לספרות יהודית וכתבי יד מזרחיים בספריית סנט פטרסבורג.[147] בהקדמה לספרו חוזר רוזנברג ומשתמש בטיעונים המסורתיים השונים, שהובאו גם בתקופות קדומות יותר להצדקת הפצת הזוהר, ובראשם, בהסתמך על ספר ״תיקוני הזוהר״ ועל ספר ״חסד לאברהם״, הטיעון שהזוהר עתיד להתגלות בדור האחרון: ״הרי מבואר... שעתיד ספר הזהר להתגלות בהתגלות חדשה מפורסמת בדור האחרון, והתגלות זו היינו התפשטות בין הכלל ישראל״.[148] כתקדים למפעל התרגום (והקיצור) של דברי הזוהר, מביא רוזנברג את ספר מקור חכמה של ר׳ יששכר בער מקרמניץ (מן המאה השבע עשרה), ומצטט באריכות מדברי ההקדמה לספר זה.[149] אולם, לדבריו, ספרו של ר׳ יששכר לא ״פעל מטרת המחבר״, משום שהוא לא תרגם את דברי הזוהר מילה במילה, לא הביא את המקור לצד התרגום, וכתב את תרגומו־קיצורו רק לפרשות בראשית ונח.

מפעל תרגום הזוהר של רוזנברג לעברית בא בהקשר ההתעוררות הלאומית בתקופתו, העלייה בהיקף קוראי העברית ופרסומה של ספרות חילונית בעברית. כך הוא אומר בהקדמתו: ״ואנו רואים בעוה״ר [בעוונותינו הרבים] שספרי מינות מתרבים מאד בעתים הללו וקוניהם מרובים וכמעט צודים נפשות בחרמם עי״ז [על ידי זה] שמייפים ספרים בכל מיני יופי. והעיקר שנכתבו בלשון צח וקל. וספרים הקדושים המלאים זיו של אור התורה הקדושה מונחים בקרן זוית. ובפרט ספר הזהר הקדוש שמביטים עליו כעל דבר נסתר שאינו מובן כמו על איזה קמיע״.[150] בהקדמתו לתרגום שיר השירים, משלי וקהלת מציין

יורק 1955). כמו כן, הדפיס רוזנברג סיפורים על גיבורי ספר הזוהר, בעברית ובאידיש. ראו הנ״ל, נפלאות הזוהר. על תרגומי הזוהר של רוזנברג, ראו מאיר, ספר הזוהר להלל צייטלין, עמ׳ 145, הערה 104. מפעל תרגום ועריכת הזוהר של רוזנברג נדון בפירוט בפרק הרביעי בספרו של רובינסון, מקובל במונטריאול, העתיד לצאת לאור בקרוב. אני מודה לפרופ׳ רובינסון שהעמיד לרשותי את כתב היד של פרק זה.

147 מכתבו של הרכבי הכיל, על פי בקשתו של רוזנברג, תרגום של מילים זרות שבזוהר לעברית.

148 רוזנברג, ספר זהר תורה (מהד׳ ניו יורק) כרך א, ה ע״א.

149 שם, שם. כתקדים נוסף, רוזנברג מציין את אזכור ״זוהר בלשון הקדוש״, שבפירוש ״דרך אמת״ המיוחס לר׳ חיים ויטאל, המלווה את דפוסי הזוהר (ח״א לד ע״ב) ואת האזכור שם של ״זוהר קטן״ (ח״ב קטז ע״ב). רוזנברג אינו מודע לכך שזהו הכינוי של דפוס מנטובה (לעומת דפוסי קרימונה) ומניח שמדובר בקיצור הזוהר שהיה קיים בתקופת רח״ו.

150 שם, שם.

רוזנברג ש"לימוד הזוה"ק היא התרופה האחת מיוחדת ללחום לעומת ההפקרות של אפיקורסית[!] הנפרצת מאד בימים אלה".[151] משום שבתקופה המודרנית נתמעטה ידיעת הארמית בקרב היהודים, רוזנברג טוען שיש לתרגם את הזוהר לעברית: "ושהדי במרומים שהרעיון הזה לא נתן שנה לעיני ומנוחה לנפשי זמן רב והכריח אותי בחזקה לקחת עלי עבודה קשה כזו להעתיק מספר הזהר בלשון הקדש כל המאמרים המבארים עומק הפסוקים אשר יוכלו להיות מובנים לכלל ישראל".[152] אף שהפרקספקיבה של התרגום של רוזנברג היא מסורתית והרקע למפעלו הוא, לדבריו, המאבק בהשכלה החילונית, ניכרת בדבריו השפעת ההתעוררות היהודית הלאומית בת זמנו. כך, בפרפרזה על דברי המקובל בן המאה השש עשרה, ר' אברהם אזולאי, כותב רוזנברג: "ודע כי עיקר כוונת הרשב"י ע"ה בחבור הזהר היה לזה להיות אור הלאומי [היינו השכינה] באפס שפע באין תומך ובאין עוזר לה".[153]

התרגום המקיף ביותר של הזוהר לעברית, שנכתב מפרספטקיבה קבלית מסורתית (אם כי במסגרת שיטה קבלית חדשנית ורדיקלית ביותר), הוא תרגום ופירוש הזוהר המפורסם של הרב יהודה אשלג, שהיה מקורב לחוגים חסידיים בפולין לפני שעלה לארץ בשנת 1921. לפני שאפנה לדון בפירושו של ר' יהודה אשלג, ה"סולם", שנדפס למן שנת תש"ה, מן הראוי לציין גם את הוצאתו לאור של תרגום קדום של פרשת בראשית של ספר הזוהר, המיוחס לר' ברכאל קופמן,[154] על ידי ר' עובדיה הדיה מישיבת בית אל בפתח תקוה, שנת תש"ו. כפי שהראה לאחרונה יונתן מאיר, המו"ל בנדט כהן תכנן להוציא לאור תרגום זה עוד קודם, במסגרת הוצאת ילקוט בברלין.[155] החלטתו של הדיה להוציא לאור את התרגום הקדום המיוחס לר' ברכאל היא, בין השאר, תגובה לתרגומו של ר' יודל רוזנברג, שאותו הוא מבקר בפירוש, ואולי גם לפרויקטים אחרים של תרגום הזוהר לעברית שנעשו בזמנו.

פירוש הסולם הוא מפעלו הספרותי האחרון של הרב אשלג, שעסק קודם בעיקר בכתיבת פירושים לטקטסים לוריאניים, שבמסגרתם פיתח את שיטתו הקבלית הייחודית. אשלג החל לחבר את פירושו לזוהר בשנת 1943, וסיים

151 שם, ב ע"א.

152 שם, ה ע"א.

153 שם, שם. ושוב, שם ע"ב. והשווה לאזולאי, חסד לאברהם, מעין א, נהר כד. שם, כמובן, ה"רוח הלאומית" אינה נזכרת.

154 ראו לעיל, הערה 11.

155 ראו מאיר, ספר הזוהר להלל צייטלין, עמ' 150, הערה 127. על פעילותו של בנדט כהן והוצאת ילקוט, ראו שם, עמ' 148–149, הערה 120.

אותו סמוך לפטירתו, בשנת 1954.[156] במסגרת פירושו לזוהר, המבוסס על שיטתו הקבלית, תרגם הרב אשלג את מרבית הקורפוס הזוהרי לעברית. בדומה לרוזנברג, גם אשלג גייס הסכמות רבות למפעל הפירוש והתרגום שלו, בעיקר של אדמו"רים חסידיים (אך גם של הרבנים הראשיים יצחק הרצוג ובן ציון עוזיאל). פירוש ה"סולם", ובכללו תרגום הזוהר לעברית, מהווה את שיאו של מפעל הפצת הקבלה והסרת המגבלות האזוטריות על העיסוק בזוהר ובקבלה שיזם הרב אשלג.[157] בהקדמתו לפירוש ה"סולם" הרב אשלג חוזר על התפיסה המסורתית המצדיקה את הפצת הזוהר בנימוקים אסכטולוגיים:

> וכעת בדורנו זה, אחר שכבר קרובים אנו לגמר ב' אלפים האחרונים, לפיכך ניתנה עתה הרשות לגלות דבריו ז"ל [האר"י, ב"ה] ודברי הזוהר בעולם בשיעור חשוב מאד, באופן שמדורנו זה ואילך יתחילו להתגלות דברי הזהר בכל פעם יותר ויותר, עד שיתגלה כל השיעור השלם שבחפץ השי"ת.[158]

על סמך התפיסה האסכטולוגית, הרב אשלג מצדיק את הפצת הזוהר כולו לציבור הרחב. בניגוד למקובלים בתקופות קדומות יותר שהסתפקו בתרגום "פשטי" הזוהר, ואף בניגוד לר' יודל רוזנברג שנמנע מתרגום החלקים האזוטריים של הזוהר (וכך גם מתרגמי זוהר סונסינו לאנגלית), הרב אשלג פירש ותרגם את כל הזוהר (חוץ מהשמטות לזוהר ומתיקוני הזוהר שתורגמו לאחר פטירתו על ידי תלמידו ר' יהודה צבי ברנדווין).[159] במאמר שכתב לרגל סיום הדפסת ה"סולם" טען שההיקף של מפעל הביאור והתרגום שלו הוא ההוכחה שדורו הגיע לימות המשיח!

> ומכאן הוכחה ברורה שכבר הגיע דורנו זה לימות המשיח כי עינינו הרואות שכל הביאורים על ספר הזוהר שקדמו לנו לא ביארו אפילו עשרה אחוזים מהמקומות הקשים בזוהר וגם במקצת שביארו סתומים דבריהם כדברי הזוהר עצמו. ובדור זה זכינו לפירוש הסולם שהוא ביאור מלא על כל דברי הזהר ומלבד זה שאינו מניח דבר סתום בכל הזהר בלי לפרשו. אף כי הביאורים מיוסדים על פי השכל העיוני הפשוט,

156 ראו אשלג, הסולם.

157 ראו גארב, יחידי הסגלות, עמ' 58–59; הוס, למות ביום אחר, עמ' 7–8; מאיר, נפתולי סוד.

158 אשלג, הסולם, א, עמ' יז.

159 ראו ברנדווין, תיקוני הזוהר.

שכל מעיין בינוני יכול להבינם ומתוך שנגלה הזוהר בדורנו זה, הרי זו הוכחה ברורה שאנחנו נמצאים כבר בימות המשיח בתחלתו של אותו הדור שעליו נאמר **ומלאה הארץ דעה את ה'** וגו' [יש' יא, ט].[160]

יש לציין, שלמרות פעילותו של הרב אשלג במסגרת חרדית לא ציונית, הוא קשר את הפצת הזוהר לתקומה הלאומית, וראה הן בהקמת מדינת ישראל הן בהפצת הזוהר באמצעות פירוש "הסולם" הוכחה לתחילת הגאולה:

ומתוך שנגלה הזהר בדורנו זה הרי זו הוכחה ברורה שאנחנו נמצאים כבר בימות המשיח בתחילתו של אותו הדור שעליו נאמר **ומלאה הארץ דעה את ה'** [יש' יא, ט]... היוצא מדברינו שדורנו זה הוא הדור של ימות המשיח. ולפיכך זכינו לגאולת ארצנו הקדושה מידי הנכרים. גם זכינו להתגלות ספר הזהר. שהוא תחילת קיום הכתוב **ומלאה הארץ דעה את ה'** [יש' יא, ט] **ולא ילַמדו עוד כי כולם יֵדעו אותי למקטנם ועד גדולם** [יר' לא, לג].[161]

יג. התרגומים האקדמיים הראשונים לזוהר

חלק מתרגומי הזוהר שהופיעו במחצית הראשונה של המאה העשרים נכתבו מפרספקטיבה אקדמית מודרנית, תוך שימוש בכלים היסטוריים ופילולוגיים ביקורתיים. חלק מהמלומדים היהודים שעסקו בתרגום הזוהר שנדונו לעיל, בכללם הלל צייטלין, נתן פרנק, יהושע אבלסון ואחרים, היו בעלי השכלה אקדמית או עסקו במחקר כאוטודידקטים.

המייצג המובהק ביותר של הגישה האקדמית לחקר הקבלה והזוהר במאה העשרים הוא גרשם שלום, שבדומה להוגים אחרים שנדונו לעיל, פנה לעסוק במיסטיקה היהודית במסגרת האידאולוגיה הציונית ובהשפעת המגמות הנאו־רומנטיות של ראשית המאה העשרים. מחקריו החשובים ביותר של שלום על ספר הזוהר הם מאמרו "האם חיבר ר' משה דה ליאון את ספר הזוהר", משנת

160 אשלג, מתן תורה, עמ' קנב–קנג.

161 שם, קנג–קנד. עם זאת, מבחינת הרב אשלג, הן גאולת הארץ הן פירוש הזוהר אינם בחינת סיום תהליך הגאולה, אלא תחילתו בלבד: "אבל בשתי אלה זכינו רק בבחינת נתינה מהקב"ה, אבל אנו לידינו עוד לא קבלנו כלום. אלא שניתנה לנו הזדמנות בזה להתחיל בעבודת השי"ת לעסוק בתורה ובמצוות לשמה, שאז נזכה להצלחה גדולה ככל המובטח לדורו של המשיח, מה שלא ידעו כל הדורות שלפנינו. ואז נזכה לזמן הקבלה של שתי אלה: 'שלמות ההשגה' ו'הגאולה השלמה'" (שם, שם).

תרפ״ו (בו הוא מערער על ייחוס הזוהר לר׳ משה דה ליאון),[162] ושני הפרקים המוקדשים לספר הזוהר בספרו זרמים עיקריים במיסטיקה היהודית (*Major Trends in Jewish Mysticism*), שנדפס לראשונה בשנת 1941, שבהם הוא חזר מדעתו, וקבע שהזוהר כולו נתחבר על ידי ר׳ משה דה ליאון.[163] כפי שנראה להלן, בנוסף למחקרים אלה, תרגם שלום מספר מאמרי זוהר לגרמנית, ומאוחר יותר גם לאנגלית.

אף ששלום הגיע במחקריו למסקנה שהזוהר הוא יצירה פסאודואפיגרפית שנכתבה על ידי ר׳ משה דה ליאון, לא נפגם ערכו של הזוהר בעיניו כאחד הספרים הראויים ביותר לציון בספרות היהודית ובספרות המיסטית בכלל:

> To the streak of adventurousness which was in Moses de Leon, no less than to his genius, we owe one of the most remarkable works of Jewish literature and of the literature of mysticism in general.[164]

עם זאת, לצד ההערכה הרבה לספר הזוהר ולגאוניותו של מחברו, שותף שלום להרגשת האמביוולנטיות ביחס לזוהר, שכפי שראינו אפיינה את יחסם של הוגים מודרניסטים שונים למיסטיקה היהודית. האמביוולנטיות של שלום ביחס לזוהר באה לידי ביטוי בדבריו על נוכחותם של דרכי מחשבה ורגש פרימיטיביים בזוהר, לצדה של מיסטיקה קונטמפלטיבית עמוקה:

> Again and again one is struck by the simultaneous presence of crudely primitive modes of thought and feeling and of ideas whose profound contemplative mysticism is transparent... a very remarkable personality in whom as in so many mystics, profound and naive modes of thought existed side by side.[165]

בשנת 1935 פרסם שלום, בברלין בהוצאת שוקן, את ספרו ״סודות הבריאה: פרק מהזוהר״ (*Die Geheimnisse der Schöpfung, Ein Kapitel aus dem Sohar*), המכיל תרגום גרמני להתחלת ספר הזוהר (זוהר, ח״א טו ע״א–כב ע״א), וכן מבוא היסטורי ותוכני לזוהר.[166] מאוחר יותר, בשנת 1949, בשיתוף פעולה עם

162 שלום, האם חיבר, עמ׳ 16–29.
163 שלום, זרמים, עמ׳ 156–204.
164 שם, עמ׳ 204.
165 שם, עמ׳ 175.
166 שלום, סודות הבריאה (הספר יצא לאור במהדורה נוספת בשנת 1992). כבר במבוא למהדורה הראשונה של תרגום זה חזר שלום מקביעתו המוקדמת על אודות מחבר

שרי אבל (Sherry Abel), שלום הוציא לאור מבחר מאמרי זוהר מתורגמים לאנגלית, ולהם הקדים תרגום אנגלי של המבוא ההיסטורי שכתב לתרגום מאמר הזוהר לגרמנית (מאוחר יותר תורגמה אנתולוגיה זו לשפות רבות).[167] מטרת הכרך הקטן של תרגומי הזוהר לאנגלית, היא, לדברי שלום: "conveying to the reader some notion of the power of contemplative fantasy and creative imagery hidden within the seemingly abstruse thinking of the Kabbalists".[168]

גרשם שלום פסל — לעתים בחריפות רבה — את תרגומי הזוהר שנוצרו בעת החדשה, משום שאינם עומדים בקריטריונים אקדמיים ואף משום העדר ערך ספרותי של כמה מהתרגומים הללו. כזכור, בראשית דרכו האקדמית פרסם שלום ביקורת חריפה על המגמה האקספרסיבית ועל הערפול שבתרגום מאמרי זוהר לגרמנית של יעקב זיידמן.[169] במבוא לתרגומי הזוהר שלו בגרמנית ביקר שלום את תרגומי הזוהר שנעשו לפניו לגרמנית ולשפות אירופיות אחרות, מבלי להזכירם בשמם.[170] בסקירת תרגומי הזוהר שערך שלום, שנתפרסמה תחילה בתוך הערך "זוהר" באנציקלופדיה יודאיקה (ומאוחר יותר נדפסה בתוך הקובץ "קבלה" (*Kabbalah*), שלום ביקר את תרגומו של ר' יודל רוזנברג החסר לדבריו כל ערך ספרותי, ואת תרגומו של הרב אשלג על כך שהוא מילולי מדי ורצוף טעויות רבות.[171] שלום פסל כמובן את תרגומו של דה פאולי לצרפתית בגלל הזיופים הנצרניים הרבים שבו.[172] הוא אמנם ציין את הסגנון הנאה של התרגום לאנגלית של ספרלינג, סימון ולברטוף, אך טען שהם חטאו בהבנה חלקית, או מוטעית, של חלקים רבים של הזוהר העוסקים בענייני קבלה.[173]

הזוהר, והציג לראשונה את העמדה שאותה הרחיב מאוחר יותר בספרו (שלום, זרמים). ראו שלום, סודות הבריאה, עמ' 12 (ובתרגום לאנגלית, המצוין בהערה הבאה, עמ' 14); ביאל, גרשם שלום, עמ' 118, 266, הערה 19.

167 שלום, זוהר. הספר יצא במהדורות רבות נוספות, ואף בתרגומים לפורטוגזית, לצרפתית, להולנדית, לספרדית ולאיטלקית. ראו, שלום, זוהר (פורטוגזית); שלום, זוהר (צרפתית); שלום, זוהר (הולנדית); שלום, זוהר (ספרדית); שלום, זוהר (איטלקית).

168 שלום, זוהר, עמ' 23.

169 ראו לעיל, הערה 123.

170 שלום, סודות הבריאה, עמ' 19.

171 שלום, קבלה, עמ' 240.

172 שם, שם.

173 שם, שם. וראו גם את התייחסותו של שלום לתרגום של דה פאולי לצרפתית ושל ספרלינג, סימון ולברטוף לאנגלית, בתוך שלום, זרמים, עמ' 387–388, הערה 34.

השיפוט הערכי של שלום את תרגומי הזוהר המודרניים (הנעדר מדיוניו בתרגומי זוהר שנוצרו בתקופות מוקדמות יותר) מהווה ביטוי לתחרות על ההון התרבותי של הזוהר, שכפי שראינו, ערכו עלה בקרב חוגים שונים, יהודים ולא יהודים, בראשית המאה העשרים. בביקורתו על מתרגמי הזוהר המודרניים טען שלום לשליטה שלו ושל תלמידיו על ההון התרבותי של הזוהר, בזכות המיומנות שלהם בשיטות המחקר ההיסטוריות והפילולוגית, מיומנות שלא היתה מנת חלקם של מתרגמי זוהר אחרים בתקופה זו. ואכן, התרגום היחיד ששלום מוכן להכיר בערכו, בלי הסתייגות, הוא "משנת הזוהר" של תשבי (תלמידו של שלום) ולחובר, שכפי שנראה להלן, התבסס על הפרספקטיבה המחקרית מבית מדרשו של שלום.[174]

עם זאת, יש לציין שתרגומי הזוהר לגרמנית ולאנגלית תפסו מקום שולי בפעילות הענפה של שלום בחקר הקבלה. שלום עצמו, כמו גם תלמידיו, גילו עניין מועט בהפצת הזוהר לקהל הרחב ושילובו בתרבות העכשווית. ניסיון יחיד להפיץ את הזוהר לקהל הישראלי הרחב, שנעשה במסגרת האסכולה הירושלמית של חקר הקבלה,[175] הוא המפעל הגדול של ישעיה תשבי ופישל לחובר "משנת הזוהר". הכרך הראשון יצא לאור בהוצאת ביאליק בשנת תש"ט, הכרך השני יצא לאור רק בשנת תשכ"א וקיצורו יצא לאור בהוצאת ספריית דורות בשנת תשכ"ט.[176] מטרת הספר, כפי שתיארה ישעיה תשבי בהקדמה למהדורה הראשונה, היתה: "לפתוח אוצר גנוז זה לפני הקורא העברי, והריהו מגיש לו מבחר מקיף מכל חלקי הזוהר".[177] מעניין לציין, שאף שתשבי היה תלמידו של גרשם שלום ו"משנת הזוהר" משקפת במידה רבה את עמדותיו של שלום בקשר לזוהר, היוזמה למפעל לא היתה של שלום אלא של פישל לחובר ושל שמואל אבא הורודצקי.[178] יש להדגיש גם ש"משנת הזוהר" היא אנתולוגיה שמגמתה

174 "Many selected pieces were translated in a meticulous and fine style by F. Lachover and I. Tishby" (שלום, קבלה, עמ' 240).

175 בתקופה מאוחרת יותר הועלו תכניות לתרגום הזוהר במסגרת "מפעל הזוהר" שיזמה רבקה ש"ץ אופנהיימר. אולם תכניות אלה לא יצאו אל הפועל. על מפעל הזוהר של ש"ץ אופנהיימר, ראו רובין, מפעל הזוהר, עמ' 167–174. רונית מרוז, כפי ששמעתי מפיה, מתכננת במסגרת המחקר המקיף שלה על ספרות הזוהר, אף לתרגם את הזוהר לעברית.

176 ראו תשבי ולחובר; תשבי, פרקי זוהר. תרגום של פ' לחובר למאמר "קן הציפור" מזוהר שמות יצא לאור עוד קודם, בכתב העת סער (תש"ג), עמ' 3–8.

177 תשבי ולחובר, עמ' 5.

178 שם, שם. לדעת זאב גריס היה זה גרשם שלום שדחק במוסד ביאליק לבטל את התקשרותם עם הורודצקי, ושכנע את תשבי לחבור אל לחובר לסיום מפעל "משנת הזוהר". ראו גריס, תרומת ישעיה תשבי, עמ' 21. בעקבות זאת, תבע הורודצקי את מוסד

"לשקף את תורת הזוהר ואת אופיו הספרותי במשנה סדורה ומרוכזת",[179] ולא להציע בפני הקורא הישראלי תרגום מקיף של הזוהר, כפי שהחל לעשות בדיוק באותה תקופה ר' יהודה אשלג, וכפי שעוד קודם תכנן לעשות הלל צייטלין. מבחינה זו, המפעל של תשבי ולחובר קרוב ברוחו — ומהווה השלמה — למפעל הכינוס של ביאליק, שתכנן להוציא תרגום של הזוהר, במסגרת שאיפתו לכנוס ולערוך את הקלסיקה של הספרות היהודית ברוח ציונית חילונית.[180]

בדומה לשלום, גם תשבי פסל את תרגומי הזוהר המודרניים שלא נכתבו מפרספקטיבה אקדמית. בסקירת תרגומי הזוהר שבמבוא ל"משנת הזוהר" כתב תשבי על תרגומו של ר' יודל רוזנברג: "במקום הבהרת העניינים גרמה עריכת המתרגם לערבוב הפרשיות ולקריעת המאמרים לגזרים. לשון התרגום מגומגמת".[181] על תרגומו של צייטלין (שממנו שרד כזכור רק התרגום להקדמת הזוהר) הוא כתב: "הן התרגום והן הביאור אינם ממלאים את התקוות, שתלו בעבודתו של צייטלין. נוסח המקור לא הוגה כלל, ובמקומות רבים התרגום אינו מדוייק וסגנונו איננו מתאים ללשון הזוהר. בביאור הוכנסו דברים רבים, שאינם לפי פשט הזוהר".[182] תשבי מבקר גם את התרגום לאנגלית של ספרלינג, סימון ולברטוף, על ש"עשו את מלאכתם באמונה, אבל חוסר ידיעתם בתורת הקבלה הכשילם לפרקים". הוא פסל כמובן את תרגומו לצרפתית של דה פאולי, "המלא שיבושים גסים וסילופים נצרניים", וציין שארנסט מילר "שאף לדיוק מלא, אבל לעיתים קרובות טעה בהבנת הדברים. עצם המבחר לקוי בכך, שכמעט כל המאמרים שבו מקוטעים".[183] במהדורה השנייה של "משנת הזוהר", משנת תשי"ז, הוסיף תשבי התייחסות לתרגום ופירוש ה"סולם". תשבי ביקר את הביאורים ש"קשה להסתייע בהם להבנת הזוהר כפשוטו", אך לא התייחס לאיכות התרגום.[184]

ביאליק לדין, והם פרסמו את מבואותיו בהוצאה נפרדת. ראו גם מאיר, ספר הזוהר להלל צייטלין, עמ' 154–155.

179 תשבי ולחובר, עמ' 5.

180 על כך עמד מאיר, ספר הזוהר להלל צייטלין, עמ' 155.

181 תשבי ולחובר, עמ' 113, הערה 7.

182 שם, הערה 6.

183 שם, עמ' 114.

184 שם, עמ' 116. וראו מאיר, ספר הזוהר להלל צייטלין, עמ' 147.

יד. התרגומים האקדמיים לזוהר בשלהי המאה העשרים

ספרם של תשבי ולחובר, ובכללו תרגומי הזוהר, יצאו לאור בתרגום לאנגלית בשנת 1989 (ועוד קודם לכן, בתרגום לצרפתית, בשנת 1977).[185] בשני העשורים האחרונים של המאה העשרים ובראשית המאה העשרים ואחת יצאו לאור אנתולוגיות נוספות של מאמרי זוהר לאנגלית,[186] ותרגומים של חטיבות זוהריות שונות לאנגלית, שנוצרו אף הם במסגרות אקדמיות, או על ידי חוקרים שהיתה להם זיקה למוסדות אקדמיים.[187] בכלל תרגומים אלה יש להזכיר את האנתולוגיה של דניאל מאט (1983),[188] שהקדימה את מפעל התרגום המקיף שלו, שיידון להלן; תרגום (חלקי) של סתרי אותיות של סטפן וולד (1988);[189] תרגום של מדרש הנעלם רות, על ידי לורנס אנגלנדר והרברט בסר (1993);[190] תרגום של שמונה סיפורים זוהריים של אריה ויינמן (1997);[191] תרגום של זוהר איכה של שת ברודי (1999);[192] ותרגום הספרא דצניעותא על ידי פנחס גילר (2001).[193]

185 תשבי ולחובר, משנת הזוהר (אנגלית); תשבי ולחובר, משנת הזוהר (צרפתית).

186 יש לציין שבאותה תקופה יצאו לאור גם כמה אנתולוגיות של תרגומי מאמרי זוהר לשפות אחרות, המשקפים את הפרספקטיבה האקדמית של חקר הקבלה, בכללם תרגומים לשפות שונות של האנתולוגיה של שלום שנדונה לעיל (ראו הערה 167) כמו גם תרגום לספרדית של אסתר כהן ואנה קסטנו. ראו כהן וקסטנו, זוהר.

187 לסקירה ביבליוגרפית מקיפה של תרגומים אלה ושל תרגומי זוהר לאנגלית שיצאו לאור עוד קודם, ראו קר, הזוהר באנגלית. יש לציין שפרט לתרגומים ה"אקדמיים" של הזוהר לאנגלית, יצאו לאור במחצית השנייה של המאה העשרים תרגומים נוספים של הזוהר לאנגלית, בהם מהדורה נוספת של תרגומו של מת'רס, שנערכה על ידי דגבורט רונס (Dagbort D. Runes). ראו רונס, חכמת הקבלה. תרגום מעניין הוא זה של הספרא דצניעותא והאדרות (שנעשה לדברי המחברים מן המקור) של שני מהנדסים, שטענו שהתיאורים האנתרופומורפיים של טקסטים אינם אלא תיאורים של מכונה לעשיית מן! ראו ששון ודייל, הקבלה מפוענחת (עוד על התאוריה הזו ראו הנ"ל, מכונת המן). לתרגום נוסף של הספרא דצניעותא, של האדרות (ובכללם גם של הטקסט המכונה בשם אדרא דבי משכנא), ראו רוזנברג, אנטומיה של האל.

188 מאט, ספר הזוהר. קיצור של הספר יצא לאור בשנת 2002. ראו מאט, זוהר מואר ומבואר. מאמרי זוהר מתורגמים כלולים גם בספרו של מאט, הקבלה המהותית.

189 וולד, תורת השם האלוהי.

190 אנגלנדר ובסר, הלימוד המיסטי של רות.

191 וינמן, סיפורים מיסטיים.

192 ברודי, פירושים קבליים, עמ' 153–206.

193 גילר, קריאה בזוהר, עמ' 158–169. גילר תרגם (שם, עמ' 169–171), גם את הקטע הידוע בשם "אדרא דבי משכנא" מזוהר, ח"ב קכב ע"ב–קכג ע"ב.

לצד האנתולוגיות והתרגומים של חטיבות זוהריות ספציפיות לאנגלית, הופיעו בשלהי המאה העשרים שני מפעלים מקיפים של תרגומי זוהר — לצרפתית ולאנגלית, שנעשו על ידי חוקרים שפעלו במסגרות אוניברסיטאיות וביססו את תרגומיהם על מחקר פילולוגי ביקורתי. שרל מופסיק החל במבצע תרגום הזוהר לצרפתית, שנקטע עקב מותו ללא עת בשנת 1981,[194] ודניאל מאט, יבדל"א, הוציא את שלושת הכרכים הראשונים של תרגומו לאנגלית (הכוללים תרגומים של גוף הזוהר לפרשיות ספר בראשית), זוהר מהדורת פריצקר, בשנים 2004–2006.[195] שני התרגומים הללו מלווים בפירושים הכוללים דיונים במקורותיהם של מאמרי הזוהר ובסוגיות פילולוגיות. המבואות המפורטים לתרגומים הללו, מסכמים, על סמך מחקריהם של שלום ותלמידיו, את הגישה המחקרית האקדמית לזוהר.[196] עם זאת, מפעלי תרגום מקיפים אלה מציגים עמדה שונה מעמדתו של שלום ביחס להפצת הזוהר ומקומו בתרבות המודרנית. עמדה זו משתקפת בראש ובראשונה בבחירה של מופסיק ומאט להציג תרגום שלם של הזוהר, ולא להסתפק ביצירת אנתולוגיה של מאמרי זוהר מתורגמים. אף ששני החוקרים משתמשים במתודות אקדמיות ומציגים עמדה פרשנית מודרנית של הזוהר, אין הם רואים בזוהר מסמך בעל ערך היסטורי הראוי בעיקר (או בלבד) למחקר, אלא משאב תרבותי שלו משמעות רוחנית לקורא המודרני. גישתו האמביוולנטית של שלום לזוהר, שנדונה לעיל, באה לידי ביטוי במתח שבין ה"התפעלות" לַ"סלידה" מן הטקסטים הקבליים, כמו גם בהנחה שהתפיסות המיסטיות היהודיות, שהיו בעלות משמעות וערך בהקשרן ההיסטורי, איבדו את הרלוונטיות שלהן לאדם המודרני.[197] בניגוד לכך, התרגומים של מופסיק ושל מאט נכתבו מתוך אמפטיה המבטאת בעיקר "התפעלות" מן הזוהר. עמדה זו, המזכירה את הגישה של התרגומים ה"נאו־רומנטיים" של הזוהר מראשית המאה העשרים, באה לידי ביטוי מובהק בהקדמתו של דניאל מאט לזוהר מהדורת פריצקר, בסעיף שכותרתו: "כיצד לקרוא בספר הזוהר":

The Zohar's teachings are profound and intense... follow the words

194 מופסיק, זוהר בראשית (כרכים א–ד); הנ"ל, ספר רות; הנ"ל, שיר השירים; הנ"ל, זוהר איכה.

195 מאט, זוהר (מהד' פריצקר).

196 תרגומיו של מופסיק מלווים בהקדמות שנכתבו על ידו. תרגומו של מאט מלווה בנוסף להקדמה מפרי עטו (מאט, זוהר [מהד' פריצקר], א, עמ' XV–XXV) במבוא שכתב ארתור גרין (שם, א, עמ' X–LXXXI). עוד הוציאה הוצאת סטנפורד כרך נלווה לתרגום הזוהר, המכיל נוסח נרחב של המבוא של גרין. ראו גרין, מדריך לזוהר.

197 הוס, לא לשאול כל שאלות, עמ' 63–64; הנ"ל, התפעלות וסלידה.

> to what lies beyond and within; Open the gates of imagination... Above all, don't reduce everything you encounter in these pages to something you already know. Beware of trying to find "the essence" of a particular teaching... here essence is inadequate unless it stimulates you to explore ever deeper layers, to question your assumptions about tradition, God and self.[198]

דברי ההקדמה של מרגוט פריצקר, המולטי־מיליונרית האמריקנית היהודית, שיזמה ומימנה את מפעל התרגום של דניאל מאט, מדגימים יפה את הרקע ליצירת התרגום, הפונה לקהל המבקש להסתמך על סמכותו של המחקר האקדמי המודרני, אך מחפש בזוהר משמעות רוחנית רלוונטית לחייו:

> I wanted to be able to study the Zohar from an English translation that would draw upon the research and scholarship of the last half-century. I determined to sponsor such a translation... my family and I now present the Zohar to the English speaking public, with the hope that the radiance that flows from this great work and from the Jewish mystical tradition will bring light to those who seek it.[199]

כפי שנראה להלן, בתקופה שמפעל תרגום הזוהר לאנגלית של מאט החל, עסקו בתרגום הזוהר לאנגלית גם מיכאל ברג וחברי המרכז לקבלה. אף שאיני סבור שחיבורים אלה נוצרו כתגובה ישירה זה לזה, הרי הופעתם באותה תקופה משקפת תחרות בין חוגים שונים הטוענים לשליטה על ההון התרבותי של הזוהר (אלה כבעלי מיומנות אקדמית בחקר הזוהר, ואלה כיורשי המסורת הפרשנית הקבלית של הרב אשלג), ופועלים להפצתו בקרב הקהל דובר האנגלית, בעיקר בקרב יהודי ארצות הברית. מתח זה מתבטא, כפי שנראה בהמשך, בהכרזתו של מיכאל ברג שהוא נמנע במכוון מליצור תרגום מדעי לזוהר. גם בדברי ארט גרין, בסיום הקדמתו למהדורת מאט, המתייחסים לאלמנטים הטריוויאליים והאופנתיים המאפיינים חלק מן המתעניינים בקבלה ובזוהר בזמננו, יש לדעתי רמז ברור למרכז לקבלה מיסודו של שרגא ברג.[200]

198 מאט, זוהר (מהד׳ פריצקר), א, עמ׳ XXV–XXIV.
199 שם, עמ׳ XV–XIV.
200 שם, עמ׳ LXXX.

טו. העידן החדש של תרגומי הזוהר

בשלהי המאה העשרים וראשית המאה העשרים ואחת מתרחשת פעילות רבה של תרגומי זוהר. לצד תרגומים לעברית, אנגלית וצרפתית, הופיעו בשנים האחרונות תרגומים (לרוב של מבחר מאמרי זוהר) לשפות שונות, בכללן גרמנית, הולנדית, איטלקית, ספרדית, פורטוגזית, רומנית, הונגרית, פולנית ורוסית.[201] בעוד שחלק מן התרגומים הללו נוצרו מן המקור, תרגומים אחרים מבוססים על תרגומים קודמים, בכללם תרגומיהם של ז׳אן דה פאולי, של גרשם שלום, של עזריאל נתן פרנק, של ארנסט מילר, של ר׳ דוד שלום בצרי (שתרגומיו לעברית יידונו להלן) ושל ר׳ יהודה אשלג.[202] לצד התרגומים שנוצרו מתוך פרספקטיבה אקדמית, שנדונו בסעיף הקודם, תרגומים רבים אחרים שנדפסו בשנים האחרונות, נכתבו במסגרת פעילותן של קבוצות קבליות חדשות, שלחלקן מאפיינים מובהקים של תרבות ה״עידן החדש״. בתרגומים אלה אדון להלן.

ר׳ דוד שלום בצרי, ראש ישיבת המקובלים ״השלום״, ואחד המקובלים הבולטים במרחב הציבורי הישראלי בשנים האחרונות (הידוע בעיקר בזכות טקס גירוש הדיבוק שערך בשנת 1999) ליקט, תרגם וערך קובץ בשם ״מעשיות הזהר״ שנדפס בין השנים תשמ״א־תשמ״ט, ותורגם לאחרונה לאנגלית, לספרדית ולצרפתית.[203] לצד הלקט של בצרי (הכולל מאמרים הנתפסים כ״פשט הזוהר״),

201 לגרמנית, ראו גסטרין, זוהר; להולנדית, ראו מילר, הספר הקדוש (הולנדית); שלום, זוהר (הולנדית); לספרדית, ראו דוחובנה, זוהר; כהן וקסטניה, זוהר; ברנתן, זוהר; חיול, זוהר; בצרי, מעשיות הזוהר (ספרדית); לפורטוגזית, ראו שלום, זוהר (פורטוגזית); לאיטלקית, ראו שלום, זוהר (איטלקית); תואף ותואף, ספר הזוהר; לרומנית, ראו פרנצ׳יסק, זוהר; להונגרית, ראו בירו ורטי, זוהר; לפולנית, ראו פרנק, אגדות הזוהר (פולנית) (אני מודה ליונתן מאיר שמסר לי את האינפורמציה על ספר זה); לרוסית, ראו קרבצוב, זוהר; באוך, זוהר פרשת פנחס.

202 תרגום לרומנית המבוסס על תרגומו של דה פאולי, ראו פרנצ׳יסק, זוהר. תרגום לספרדית המבוסס על תרגום זה, ראו דוחובנה, זוהר. תרגומים לשפות שונות המבוססים על תרגומו של שלום, ראו לעיל, הערה 167. תרגום להולנדית, המבוסס על תרגום של מילר, ראו זוהר (הולנדית). תרגום לפולנית, המבוסס על תרגומו של פרנק, ראו פרנק, אגדות הזוהר (פולנית). תרגומים המבוססים על מעשיות הזוהר של בצרי, ראו להלן, הערה 203. תרגום לרוסית המבוסס על תרגומו של אשלג ראו באוך, זוהר פרשת פנחס. לתרגום לאנגלית המבוסס על תרגומו של אשלג (שיידון בהרחבה להלן), ראו ברג, הזוהר. האנתולוגיה של מאמרי זוהר בהונגרית מבוססת, על פי שער הספר, על תרגומיהם של מילר ומופסיק, כמו גם על תרגום הסולם ועל תרגום הזוהר לאנגלית, מהדורת סונסינו. ראו בירו ורטי, זוהר.

203 הספר יצא בשלושה כרכים (תרגום למאמרים מספר בראשית, שמות ויקרא). ראו בצרי, מעשיות הזוהר. בשנת תשנ״ג יצאו לאור שני כרכים נוספים, בצרי, מעשיות הזהר החדש.

הופיעו בשנים האחרונות כמה תרגומים מקיפים של הזוהר לעברית, שנכתבו במסגרת פעילותן של ישיבות מקובלים. תרגום של הזוהר לעברית כלול בתוך ביאורו האנתולוגי של הרב דניאל פריש, "מתוק מדבש" שיצא לאור לראשונה בין השנים תשמ"ו–תש"ן.[204] הרב דניאל פריש, מקובל מהעדה החרדית, שלימד בישיבות המקובלים שער השמים ומשכן בנימין, הוציא עוד קודם, יחד עם ר' ידידיה ברנסדופר, את "אוצר הזוהר", מפתח מקיף לספרות הזוהר (בארבעה כרכים), הכולל מאמרי זוהר המסודרים על פי נושאים ומתורגמים באופן חלקי לעברית.[205] דניאל פריש הקדים לספרו הקדמות של רבנים שונים (בהם רבני הבד"ץ של העדה החרדית, ר' יצחק יעקב וייס ור' יעקב הלל). בהסכמות, כמו גם בהקדמתו של פריש, הכוללת גם "מאמר בגודל חשיבות לימוד ספר הזהר ושאר סודות התורה בזמנינו",[206] חוזרות התפיסות המסורתיות על המשמעות האסכטולוגית של הלימוד בזוהר, ועל כך שבנוסף לסודות הקבלה, הזוהר מכיל דברי מוסר ויראת שמים, שאותם יכולים ללמוד גם מי שאינם בקיאים בקבלה.[207] תרגום של הזוהר לעברית כלול גם בפירושו האנתולוגי של יחיאל ברלב "ידיד נפש", שיצא לאור בין השנים תשנ"ב–תשנ"ט.[208] יחיאל ברלב, שהחל לעסוק בקבלה לאחר שחזר בתשובה, כתב אף מבוא לקבלה (תחת השם "ידיד נפש" גם הוא) והוציא לאור תרגום של התלמוד הירושלמי,[209] הקדים אף הוא הסכמות של רבנים לספרו (של הרב עובדיה יוסף, של ר' שלום עובדיה הדיה ראש ישיבת

לתרגומי הספר ראו בצרי, מעשיות הזוהר (אנגלית); בצרי, מעשיות הזוהר (ספרדית); בצרי, מעשיות הזוהר (צרפתית).

204 פריש, מתוק מדבש (זוהר); פריש, מתוק מדבש (תיקוני הזהר); פריש, מתוק מדבש (זוהר חדש).

205 פריש, אוצר הזוהר.

206 פריש, מתוק מדבש (זוהר), א, יד–יט.

207 פריש מבחין בין פירושיו ותרגומיו ל"חלק הנגלה" שבזוהר, הנדפסים באותיות מרובעות, לבין פירושיו ל"חלק הנסתר" המודפסים באותיות רש"י. ראו שם, עמ' ד.

208 בר לב, ספר הזוהר.

209 ראו, בר לב, ידיד נפש; בר לב, תלמוד ירושלמי. כמו כן, הוציא בר לב סידור עם כוונות האר"י (בר לב, סידור ידיד נפש) ומהדורה של מגיד מישרים (קארו, מגיד ישרים [מהד' בר לב]) וספרים רבים נוספים. יחיאל בר לב מציג את דרכו לקבלה בהקדמה לפירושו לספר הזוהר, שם הוא מספר כיצד סקרנותו התעוררה לאחר שנתקל במושג "ספירות" בספר "נפש החיים". בר לב מספר שבתחילה הוא עיין בספר "שערי אורה" לר' יוסף ג'יקטיליה ב"הוצאת האוניברסיטה" (כוונתו למהדורת בן שלמה), אך ניסיונותיו ללמוד קבלה בעזרת ספר זה לא העלו דבר. רק לאחר שנתקל במהדורה מסורתית של "שערי אורה" החל לעסוק בקבלה. מורו בקבלה היה לדבריו ר' חיים פרידלנדר. כמו כן, ציין על בר לב כי קיבל הדרכה ועידוד מהאדמו"ר מלעלוב ומ"צדיק אחד מבאר שבע", הוא ככל הנראה ר' אליעזר אבוחצירא.

בית אל, ושל האדמו"ר מסדיגורה). בניגוד לפריש, ששילב את התרגום לעברית בפירושו לדברי הזוהר, בר לב שילב את תרגומו בגוף המקור הארמי (המובא כאמור בליווי ביאורים המבוססים על פרשני הזוהר המסורתיים). עם זאת, התרגום לעברית בספרו של ר' יחיאל ברלב, כמו גם של ר' דניאל פריש (בדומה לפירוש הסולם של הרב אשלג), אינו העיקר, והוא מהווה רק חלק ממפעל שעיקרו הוא הפירוש לזוהר. בניגוד לכך, התרגום לעברית עומד במרכז מהדורת הזוהר שיצא לאור בעשרה כרכים בשנת תשנ"ח בהוצאת "יריד הספרים".[210] בניגוד לפירושיהם של אשלג, בר לב ופריש, מהדורת "יריד הספרים" אינה כוללת פירוש, והתרגום לזוהר מובא לצד המקור הארמי (המנוקד). התרגום נכתב על ידי הרב שלמה כהן, שעמד בראש צוות שעסק במלאכת התרגום, והמהדורה כוללת, בנוסף להסכמות של רבנים (הרב עובדיה יוסף, הרב יצחק כדורי והרב שריה דבליצקי), מבוא נרחב של הרב יהודה אדרי. במבוא אדרי דן באריכות בשאלת חיבור הזוהר (וכן בתולדות הקבלה, במבנה הזוהר, בפירושי הזוהר וכיו"ב), ובדבריו שם הוא קיבל את העמדה המסורתית בנוגע לקדמות הזוהר (מעניין לציין שאת דיונו בשאלה זו הוא פתח בציטוט של הלל צייטלין!).[211] אדרי, וכמוהו שלמה כהן בהקדמה הקצרה שלו, חוזרים על הטיעון ה"אסכטולוגי" כהצדקה למפעל שלהם.[212] שלמה כהן מדגיש שהוא נמנע מלתרגם את האדרא רבא, את האדרא זוטא ואת הספרא דצניעותא, וזאת בהתאם לאיסור של הבן איש חי על תרגום חלקים אלה (איסור שכזכור הוכרז בעקבות תרגום האדרא זוטא שהודפס בערבית על ידי אברהם דוד יחזקאל). ייתכן שהדגשה זו באה להבחין בין תרגום זה לבין תרגומו של הרב אשלג, שכלל את החטיבות הללו בתרגומו.[213]

בנוסף לתרגומי הזוהר לעברית, שנוצרו במסגרת פעילותם של מקובלים בני זמננו, הופיעה לאחרונה אנתולוגיה של מאמרי זוהר מתורגמים לאנגלית

210 ראו ספר הזהר (מהד' יריד הספרים).

211 שם, א, עמ' 18–26.

212 למשל, שם, א, עמ' 20.

213 אדרי במבואו מתייחס בכבוד רב לרב אשלג ולמפעל התרגום והפירוש שלו, שלדבריו "גרם למהפכה בהתייחסות ללימוד ספר הזוהר, שכן, לראשונה, תורגם כל ספר הזוהר, הכתוב ברובו בלשון הארמית, לעברית מדוברת... ספריו של הר"י אשלג הם הנסיון המוצלח ביותר להגיש לבן ימינו את תורת הנסתר בשפתו ובדרך הגיונו. ואין כמותם מבוא לכל המבקש לטעום ולדרוך בשבילי הסוד" (שם, עמ' 42). השאלה המתבקשת, שאליה אדרי אינו מתייחס, היא מדוע אם כן יש צורך בתרגום נוסף של הזוהר? כאמור לדעתי, הגורם לכך הוא ההפצה האינטנסיבית של פירוש הסולם בהוצאת המרכז לקבלה.

ומבוארים על ידי חסיד חב״ד, ר׳ משה מילר.[214] משה מילר, שהכריז על כוונתו להוציא מהדורה שלמה של הזוהר מתורגם לאנגלית, הפיץ באינטרנט את תרגומיו לזוהר בלוויית מאמר מקיף הטוען לקדמות הזוהר, ובו הוא מתנגד בחריפות למסקנות של האסכולה האקדמית מיסודו של גרשם שלום (Scholem and Tishby and their ilk), אך אינו נמנע מלהסתמך בדבריו על מחקרים אקדמיים מן השנים האחרונות (בראש ובראשונה על מחקריו של משה אידל).[215]

תרגום מקיף ביותר של הזוהר לאנגלית, שיצא לאחרונה במסגרת פעילותם של חוגי המקובלים החדשים, הוא התרגום של המרכז לקבלה בראשותו של הרב שרגא ברג, שנעשה על ידי בנו, מיכאל ברג. התרגום יצא לאור בעשרים ושלושה כרכים בין השנים 1999–2003.[216] מהדורה זו, שכבר הוזכרה לעיל, היא תרגום של פירוש הסולם של הרב אשלג. המהדורה כוללת את מאמרי הזוהר בשפת המקור ובניקוד, על פי החלוקה לסעיפים של הרב אשלג. לאחר כל סעיף מובא תרגום לאנגלית של פירוש הסולם, ובו משולבים מאמרי זוהר (הנדפסים בפונט שונה מאשר דברי הפירוש של הרב אשלג). את המהדורה מקדימים מבואות ארוכים של הרב שרגא ברג ושל בנו מיכאל ברג, המציגים את תפיסות היסוד של הקבלה החדשנית של הרב ברג והמכון לקבלה — קבלה בעלת מאפיינים פוסט־מודרניים מובהקים.[217] שרגא ברג, כמו בנו, מקבלים את התפיסות הקבליות המסורתיות על אודות קדמות הזוהר, סמכותו וקדושתו, אך משלבים תפיסות אלה בתפיסות אופייניות לתנועות ה״עידן החדש״. כך, מיכאל ברג מסביר את תכלית עבודת התרגום שלו על פי התפיסה המסורתית שהלימוד בזוהר והפצתו יקרבו את הגאולה, אלא שלגבי דידו, הגאולה היא העלאה לרמה גבוהה יותר של המודעות הגלובלית:

> The following translation of the Zohar strives to open a door to the great cosmic mysteries for those who are genuinely interested in understanding the structure and laws of the universe. It is thus utterly vital for the spiritual and physical survival of humanity; and its teachings are designed to lead humanity to the days of the

214 מילר, זוהר, מבחר מתורגם ומבואר.

215 מילר, האותנטיות של הזוהר.

216 ראו ברג, זוהר.

217 על עקרונות הקבלה הברגיאנית, המהווים פיתוח פוסט־מודרני של הקבלה של הרב אשלג, ראו הוס, למות ביום אחר, עמ׳ 7–11.

Mashiach, the long-prophesized return of the golden age, when peace, compassion, wisdom and love will prevail among people, when harmony will rule in the depths below as it does in the heights above. Such are the true goals of all metaphysical systems... Transformation of consciousness is the point, for from that comes the elevation of global consciousness, given our current condition, we cannot afford to ignore the gift of these Holy words any longer. It is time to change the world.[218]

שרגא ברג מקשר במבוא שלו את ההפצה של הזוהר (המכונה על ידו בשם "הגביע הקדוש") ברבים, עם הגעת העידן החדש, עידן הדלי:

The critical moment of change would arrive in conjunction with the Aquarian Age... The Aquarian influence will be a subtle force that will permit the gradual spread of the Holy Grail unit it becomes an integral force of humankind.[219]

בשונה מהמקובלים המסורתיים שעסקו בתרגום הזוהר, ובשונה מהמתרגמים היהודים המודרנים שהדגישו את אופיו ה"יהודי" של הזוהר כטקסט דתי או לאומי, שרגא ברג מדגיש את האופי האוניברסלי של הזוהר (הדגשה המזכירה את גישתם של המקובלים הנוצרים בתקופת הרנסנס והברוק, והחוגים האוקולטיים בעידן ה־Fin de Siècle): "The entire world will come to understand that the holy Zohar, which ushered in the second revelation, was intended for all humankind."[220]

הדגשה זו באה לידי ביטוי באימוץ המושג הנוצרי המובהק, "הגביע הקדוש", ככינוי לזוהר. בקטע המשלב תפיסות אסטרולוגיות אופייניות של העידן החדש, ברג טוען שהפרסום של ה"גביע הקדוש" בכללותו (והכוונה להשלמת התרגום של הזוהר לאנגלית) יאפשר משיכת השפעות אסטרליות חיוביות לעולם (באמצעות קריאה־סריקה של הזוהר) ויביא לחיסולו של הכאוס מחיינו:

To address these influences, which can at times be positive or

218 ראו ברג, זוהר, א, עמ' LXXVII.
219 שם, עמ' XXVIII.
220 שם, עמ' XXV.

negative, the Holy Grail was assigned the task of tapping these positive influences and eliminate the negative influences. Each year brings with it a host of different influences. Nevertheless, the scanning-reading charts that will become available after the publishing of the entire Holy Grail, will assign the appropriate section of the Holy Grail to each and every week in any given year. Thus, the practitioner will have at his/her fingertips the relevant and timely connecting-section towards the elimination of chaos from our lives.[221]

בדומה למתרגמים רבים אחרים של הזוהר לשפות שונות, מיכאל ברג מבקר ופוסל את תרגומי הזוהר הקודמים לאנגלית. כך, ברג טוען נגד מהדורות הזוהר המקוצרות (כוונתו בוודאי למהדורת סונסינו) ונגד האנתולוגיות של הזוהר שהופיעו באנגליות:

Those who think they are familiar with the text, from often highly abridged editions or ones that assemble aphorisms into subject categories, will invariably find this edition utterly different from what they have been accustomed to thinking of as the Zohar. The other works are best viewed as being like the trailers one sees long before the actual movie arrives: and like many trailers they have created an entirely misleading impression of what they were supposed to represent faithfully.[222]

ברג טוען שהוא נמנע במכוון לכתוב פירוש מדעי לזוהר. דברי ברג הופיעו אמנם לפני הדפסת מהדורת פריצקר של הזוהר, אולם כפי שהצעתי לעיל, הם מבטאים התנגדות לגישה האקדמית שבמסגרתה נוצר תרגומו של דניאל מאט, ומשקפים תחרות על הפצת הזוהר בקרב הקהל דובר האנגלית המגלה עניין במיסטיקה היהודית בשנים האחרונות (וכפי שראינו בדברי מרגוט פריצקר, מחפש לעתים להסתמך על המחקר האקדמי):

Those involved with producing this edition were faced with the question of whether to present in it a formal academic manner —

221 שם, עמ׳ XXI–XX.
222 שם, עמ׳ LXXIII.

with footnotes, scholarly digressing on linguistic matters, and so on — or to offer it to the world in a form as simple and unadorned as possible, so that its purpose would remain solely what it always has been: to bring light where formerly there was none. We chose the later course, since providing material for yet more obscure treaties on metaphysical theology serves no real purpose, but it does betray the real purpose of the Zohar.[223]

טז. סיכום

תרגומי הזוהר השונים שנסקרו במאמר זה נוצרו בהקשרים היסטוריים, חברתיים ופולטיים שונים ונכתבו מתוך עמדות אידאולוגיות ומגמות פרשניות שונות ומגוונות. לתרגומי הזוהר הרבים שנוצרו במהלך הדורות, וממשיכים להיווצר גם כיום, מאפיין אחד משותף — השאיפה של מתרגמיהם להפיץ את הזוהר בקרב קהלי קוראים שאינם יכולים לקרוא אותו במקורו. אולם התרגומים השונים נבדלים זה מזה בקהל הקוראים שאליו הם פונים, בבחירת החומר הזוהרי המתורגם, בנימוקים שבהם הם מצדיקים את התרגום ובגורמים האידאולוגיים־הפוליטיים שעומדים מאחורי מפעלי התרגום השונים.

לעתים אנו מוצאים גורמים אידאולוגיים משותפים לתרגומים שנוצרו לשפות שונות. כך, חוגים שבתאיים במאה השמונה עשרה עמדו מאחורי תרגומי זוהר לאידיש וללדינו, ואולי היו מעורבים אף בתרגומים של הזוהר ללטינית. מקובלים נוצרים, יהודים מומרים ומיסיונרים תרגמו בתקופת הרנסנס והברוק, ואף בתקופה המודרנית, מאמרי זוהר ללטינית, לגרמנית, לצרפתית ואף לאידיש! חוגים תאוסופיים ואוקולטיים תרגמו בשלהי המאה התשע עשרה וראשית המאה העשרים את הזוהר לאנגלית ולצרפתית. מלומדים יהודים שהיו קרובים לחוגים הללו תרגמו מאמרי זוהר לערבית ולגרמנית ובחוגים יהודים נאו־רומנטיים ולאומיים תרגמו בראשית המאה העשרים את הזוהר לעברית, לאידיש ולאנגלית. תרגומים שונים לאנגלית, לצרפתית ולעברית נכתבו במאות העשרים והעשרים ואחת מתוך פרספקטיבה אקדמית, בהסתמך על גישה מחקרית ההיסטורית־פילולוגית. תרגומים אחרים לעברית ולאנגלית נוצרו באותה תקופה במסגרת חוגים אורתודוקסיים, מתוך גישות קבליות, מסורתיות וחדשניות.

223 שם, עמ׳ LXXI; וראו שם, עמ׳ LXXV.

הפרספקטיבות האידאולוגיות השונות שתרגומי הזוהר נוצרו במסגרתן, כמו גם קהלי היעד השונים שאליהם הם כוונו, הן שעיצבו את אופיים ואת היקפם של התרגומים השונים. כפי שראינו, חלק ניכר מן התרגומים מלווים בפירושים ובמבואות, המציגים את תפיסותיהם האידאולוגיות השונות של מחברי התרגומים. המגמות האידאולוגיות באות לידי ביטוי אף בהיקף התרגומים ובבחירת החומר המתורגם. חלק מן המתרגמים בחרו לתרגם חטיבות זוהריות מסוימות, ואחרים יצרו על סמך קריטריונים שונים אנתולוגיות של מאמרי זוהר מתורגמים. רק מיעוט התרגומים הם תרגומים מקיפים של הזוהר (ומרביתם לא הושלמו). כך, מקובלים נוצרים, דוגמת זומר ונורליוס, בחרו לתרגם מאמרים זוהריים הקרובים להשקפות נוצריות, על פי הבנתם. חוגים קבליים מסורתיים בחרו לרוב לתרגם מאמרים שנתפסו כ"פשט" הזוהר, בעיקר מעשיות ודברי מוסר. גם בתרגומים מקיפים יותר, שנכתבו בידי יהודים במאה העשרים, דוגמת תרגום "סונסינו" לאנגלית ותרגום "יריד הספרים" לעברית, נמענו מלתרגם את החלקים הנחשבים לאזוטריים ביותר — האדרות וספרא דצניעותא. דווקא חלקים אלה תורגמו בידי בני כת הדונמה ללדינו, ועל ידי המקובל הנוצרי קנור פון רוזנרות ללטינית. בעקבות פון רוזנרות, הפכו טקסטים אלה למרכזיים בתודעתם של חוגים אוקולטיים במפנה המאה התשע עשרה.[224] האנתולוגיות המודרניות של מאמרי זוהר שנכתבו מפרספקטיבה מחקרית מחולקות לרוב על פי נושאים המשקפים את הקטגוריות שעל פיהן מתנהל המחקר האקדמי בזוהר.

בין החוגים האידאולוגיים השונים שעמדו מאחורי מפעלי תרגום הזוהר התנהלה פעמים רבות תחרות על השליטה בהון התרבותי (ולעתים גם על הרווחים הכלכליים) שהעניק תרגום הזוהר. ככל שערכו של הזוהר כמצרך תרבותי עלה בקהילות שונות שלא יכלו לקרוא את הזוהר בשפת המקור (וככל שהתערערו ההגבלות היהודית המסורתיות על הפצת הזוהר), התגברה התחרות בין גורמים שונים סביב השליטה על תרגום הזוהר ועל הפצתו. סוציולוג התרבות הצרפתי פייר בורדייה טען: "ניתוח העולמות של היצור התרבותי, בין אם מדובר במקרי התיאטרון והקולנוע ובין בעיתונאים הפוליטיים, בין בשדה האינטלקטואלי ובין בשדה הדתי, ניתוח זה מראה שהיצרנים אינם מייצרים — ובכל מקרה, הרבה פחות ממה שחושבים — מתוך התייחסות לקהל

224 ובהשפעת חוגים אלה, כאמור, תורגמה האדרא זוטא, על ידי חכם יהודי בגדדי בהודו גם לערבית־יהודית.

לקוחותיהם אלא מתוך התייחסות למתחריהם״.[225] דברים אלה נכונים במידה רבה גם לגבי הניתוח של ייצור תרגומי הזוהר, בעיקר בעידן המודרני.

כפי שראינו בסקירה זו, בשלהי המאה התשע עשרה וראשית המאה העשרים התעורר עניין רב בקבלה בקרב חוגים תאוסופיים ואוקולטיים באנגליה, בצרפת ובארצות הברית. במסגרת זו נוצרו תרגומי זוהר שונים לשפות אירופיות, שמרביתם התבססו על תרגומי הזוהר ללטינית של קנור פון רוזנרות (בכללם תרגומיהם של מת׳רס לאנגלית ושל אליפז לוי, הנרי שָׁטוֹ ואלבר ג׳וּנֶה לצרפתית). ייתכן שהופעתם של התרגומים הללו עודדה את כתיבתם של תרגומי זוהר של מלומדים יהודים שהתבססו על המקור הארמי לגרמנית, ומאוחר יותר לאנגלית. כזכור, לצד התרגומים הללו הופיעו בראשית המאה גם תרגומים לעברית ולאידיש, שחלקם נכתבו מפרספקטיבה מסורתית וחלקם מפרספקיבה נאו־רומנטית ולאומית (ובמקרה של הלל צייטלין, תוך שילוב שתי הגישות). התרגומים הללו עוררו ביקורת רבה מצד גרשם שלום ותלמידיו, שטענו שהם אינם עומדים בקריטריונים אקדמיים, ויצרו תרגומים לעברית, לגרמנית ולאנגלית, שהתבססו על שימוש בכלים פילולוגיים והיסטוריים. התחרות על ״ההון התרבותי״ של הזוהר עודדה אף את ייצורם של תרגומי זוהר בחוגים מסורתיים. דומה שאין זה מקרה שמפעל התרגום הגדול של הרב אשלג, שנכתב במסגרת שיטתו הקבלית הייחודית, נוצר באותה תקופה שבה התפרסמה האנתולוגיה המקיפה של תשבי ולחובר.

בשלהי המאה העשרים וראשית המאה העשרים ואחת מתרחשת פעילות נמרצת של תרגום זוהר, בעיקר לאנגלית, לצרפתית ולעברית. מאחורי מפעלי התרגום החדשים של הזוהר פועלים חוגים שונים המתחרים על ההון התרבותי של הקבלה בכלל ושל הזוהר בפרט, הזוכים בשנים האחרונות לפופולריות מחודשת בחוגים רבים, בארץ ובעולם. כפי שראינו, בשנים האחרונות הופיעו שלושה תרגומים חדשים של הזוהר לעברית (של דניאל פריש, של יחיאל בר לב ושל שלמה כהן), שנוצרו בחוגים מסורתיים. לדעתי, יש לראות בהופעת התרגומים הללו תגובה להפצה האינטנסיבית של פירוש ה״סולם״ בידי חוגים קבליים חדשים, בעיקר על ידי ״המרכז לקבלה״ (ולאחרונה אף בידי קבוצת ״בני ברוך״). אף ההופעה של שני תרגומים מקיפים חדשים של הזוהר לאנגלית בשנים האחרונות, מהדורת פריצקר של דניאל מאט והוצאת המרכז לקבלה של מיכאל ברג, איננה מקרית לדעתי, והיא מעידה על תחרות על קהל הקוראים מקרב הציבור דובר האנגלית בארצות הברית המתעניין בקבלה. אמנם איני

225 בורדייה, שאלות בסוציולוגיה, עמ׳ 223.

חושב שאף אחד מן הפרויקטים הללו נוצרו כתגובה ישירה למשנהו, אך אני סבור שהם משקפים מאבק תרבותי בין המגמה המודרנית האקדמית (הקשורה גם למגמות ההתחדשות הדתית בקרב יהודי ארצות הברית)[226] של תרגומו של מאט, לבין המגמה הקבלית הפוסט־מודרנית של "המרכז לקבלה". כזכור, לאחרונה הופיע תרגום נוסף לאנגלית מפרספקטיבה מסורתית של משה מילר, המכריז על כוונתו לתרגם את הזוהר כולו. בדבריו יוצא מילר במפורש נגד המגמות האקדמיות המאפיינות תרגומי זוהר שיצאו לאחרונה לאנגלית. התחרות על השליטה בהפצת הזוהר, שמצד אחד העניין בו הולך וגובר בציבורים רבים, אך מצד אחר מעטים בימינו יכולים לקרוא בו במקור, מבטיחה אם כן את הופעתם של תרגומי זוהר נוספים בעתיד.

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226 וראו גם גולדיש, קבלה, אקדמיה ואותנטיות, עמ' 65–69.

227 מאחר שבמאמר זה משמשים מחקרים רבים כמושאי מחקר, היינו בתפקיד של "מקורות", רשימת המקורות ורשימת המחקרים אוחדו לרשימה אחת.

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תרגומי הזוהר

בועז הוס

א. מבוא

ספרות הזוהר, שנתחברה בשלהי המאה השלוש עשרה וראשית המאה הארבע עשרה, זכתה למעמד סמכותי ומקודש בקהילות יהודיות רבות, בתחילה, בקרב חוגי מקובלים בספרד, ומאוחר יותר, בעיקר, לאחר גירוש ספרד, בקרב קהילות יהודיות רבות אחרות. ספר הזוהר נתפס כמקור הסמכות המרכזי בענייני קבלה, והיתה לו השפעה מרובה גם בשאלות מנהג והלכה. למרות הערעור על מעמדו של הזוהר בקרב המשכילים היהודיים בעת החדשה, המשיך הזוהר לשמור על מעמדו המקודש בקרב קהילות מסורתיות רבות, ואף בחוגים שאימצו את ערכי ההשכלה זכה הזוהר להערכה מחודשת כטקסט בעל ערך היסטורי וספרותי. לצד המרכזיות של הזוהר בתרבות היהודית הוא עורר עניין רב בקרב חוגים לא יהודיים, בקרב מקובלים נוצרים בתקופת הרנסנס והברוק, ובקרב חוגים אזוטריים ואוקולטיים בעת החדשה. בשנים האחרונות ניכרת התעוררות מחודשת בעניין בקבלה ובזוהר בקרב חוגים רבים בארץ ובעולם.[1]

הפצת ספרות הזוהר מעבר לחוגי העילית הרבנית ששלטה בשפה הארמית היתה כרוכה בתרגום הזוהר לשפות שונות. במהלך השנים, מאז הופעתה של הספרות הזוהרית בשלהי המאה השלוש עשרה, ועד ימינו, תורגם הזוהר לשפות רבות. תרגומי הזוהר בתקופות השונות נוצרו והופצו בידי סוכני תרבות מחוגים מגוונים, שפעלו מתוך אידאולוגיות שונות ויועדו לקהלי קוראים שונים. האידאולוגיות השונות שבמסגרתן נוצרו תרגומי הזוהר, כמו גם קהלי הידע שאליהם הם נועדו, עיצבו את אופיים והיקפם של התרגומים השונים.

* על העזרה בתרגומים מצרפתית, מגרמנית ומלטינית ברצוני להודות לאורי סגל, לרוני רייך ולאלה קליימן.

1 לתולדות התקבלות הזוהר, ראו הוס, ספר הזוהר, ובהרחבה בספרי העתיד לצאת לאור בקרוב: הוס, פרקים בתולדות.

בדברים הבאים אציע סקירה של תולדות תרגומי הזוהר ושל המגמות האידאולוגיות והגורמים החברתיים שבמסגרתם הם נוצרו.[2] במסגרת סקירה זו (שאיננה מתיימרת להיות ממצה), אצביע על התחרות בין חוגים אידאולוגיים שונים על השליטה בהון התרבותי (כמו גם על הרווחים הכלכליים), שהעניק תרגום הזוהר. ככל שערכו של הזוהר כמצרך תרבותי עלה בקהילות שונות שלא יכלו לקרוא את הזוהר בשפת המקור (וככל שהתערערו ההגבלות המסורתיות על הפצת הזוהר), הלכה והתגבשה תחרות בין גורמים שונים סביב השליטה על תרגום הזוהר והפצתו. עם זאת, כפי שנראה להלן, סוכני התרבות שעמדו מאחורי ייצור תרגומי הזוהר ושיווקם לא רק הגיבו לדרישות השוק התרבותי אלא אף הכתיבו ויצרו במידה רבה דרישות אלה.

ב. התרגומים הראשונים לעברית של ספרות הזוהר

תרגומים ראשונים של מאמרי זוהר לעברית נוצרו עוד לפני שכתיבת הטקסטים הזוהריים הסתיימה ועוד טרם התגבשה כלל התפיסה של יחידה ספרותית המכונה בשם "ספר הזוהר".[3] בכתבי ר' יוסף ג'יקטיליה ובכתביו של ר' משה דה ליאון, שנכתבו בשלהי המאה השלוש עשרה, מופיעים מאמרים בעברית המקבילים למאמרים המופיעים בקורפוסים הזוהריים בשפה הארמית.[4] גם בקורפוסים זוהריים שבכתבי יד מופיעים לעתים מאמרי זוהר בעברית, המקבילים למאמרים המופיעים בכתבי יד אחרים ובדפוסי הזוהר בארמית. אולם, קשה לדעת בוודאות אם במקרים אלה מדובר בתרגום מארמית לעברית, או להפך, שהרי מאמרים אלה נוצרו בתקופה שבה יוצרי הספרות הזוהרית עדיין התלבטו בין השפה העברית לשפה הארמית כשפה המועדפת לכתיבת יצירותיהם. מאמרים רבים בעברית, שלהם יש מקבילה בארמית בקורפוסים הזוהריים, מופיעים בספר מראות הצובאות של ר' דוד בן יהודה החסיד, מקובל שפעל בראשית המאה הארבע עשרה, וכפי שהראה משה אידל, אף כתב תרגום קדום לספר הזוהר, הגנוז בכתבי יד.[5] אף שנראה שר' דוד בן יהודה החסיד תרגם מאמרים אלה מארמית

2 לסקירות חלקיות של תרגומי הזוהר, ראו תשבי ולחובר, עמ' 112–116; שלום, קבלה, עמ' 239–242; לרשימה של תרגומי הזוהר, ראו דן וליבס, קטלוג, א, עמ' 211–214. לסקירה מפורטת של תרגומי זוהר באנגלית, ראו קר, הזוהר באנגלית.

3 על התגבשות התפיסה על אודות הזוהר כיחידה ספרותית, ראו הוס, הופעתו, עמ' 507–542.

4 ראו גינת, פירוש המרכבה, עמ' 29; אלטמן, אור זרוע, עמ' 240–243; וולפסון, ספר הרימון, עמ' 47–48; ליבס, שקל הקדש, עמ' 274–277.

5 בכ"י וטיקן 62 (סרט 179) [להלן יצוין באות ס' מספר הסרט בספרייה לתצלומי כתבי

הוא אינו מציין שהם מתורגמים מ״ספר הזוהר״ (שכלל אינו נזכר בכתביו) או מכל חיבור אחר.

תרגומים לעברית של מאמרי זוהר המצוטטים בשם ״מדרש יהי אור״ מופיעים בספר מנורת המאור לר׳ ישראל אלנאקווה, שנכתב בטולדו, במחצית השנייה של המאה הארבע עשרה.[6] בשלהי המאה החמש עשרה, בשנת רנ״א, תרגם ופירש ר׳ יצחק מר חיים, מקובל ספרדי ששהה באיטליה, את תחילת האדרא זוטא באיגרת ששלח לר׳ יצחק מפיסא.[7] פרפרזות רבות של מאמרי זוהר בעברית מופיעות בראשית המאה השש עשרה בספר צרור המור לר׳ אברהם סבע.[8] תרגומים מקיפים יותר של הזוהר לעברית נכתבו בשלהי המאה השש עשרה, בכללם תרגום שנכתב במצרים על ידי ר׳ יהודה מסעוד,[9] תרגום אנונימי שנכתב בשנת של״ו, אף הוא במצרים,[10] ותרגום נוסף שמחברו אינו ידוע, שהועתק בשנת שס״ג על ידי אדם ושמו ברכיאל.[11]

יד אשר בבית הספרים הלאומי והאוניבסיטאי בירושלים], ובכ״י וטיקן 186 (ס׳ 255) מצוי חיבור המכיל מקבילות עבריות לטקסטים מכל פרשיות הזוהר לספר בראשית (פרט להקדמת הזוהר). לדעת מ׳ אידל, חיבור זה הוא תרגום הזוהר לעברית של ר׳ דוד בן יהודה החסיד. ראו אידל, תרגומו, עמ׳ 67–68. על המקורות הזוהריים המתורגמים לעברית בספר מראות הצובאות לר׳ דוד בן יהודה החסיד, ראו מאט, מראות הצובאות, עמ׳ 13–15.

6 ראו ענלאו, מנורת המאור, א, עמ׳ 21–22; ב, עמ׳ 26–28, ג, עמ׳ 29–34. וראו תשבי ולחובר, עמ׳ 112. יש לציין גם שתרגום של קטע זוהרי מפרשת ויקהל, ח״ב קצט ע״א–ע״ב, מופיע בסיום מדרש יונה שנדפס על ידי ילינק, בית המדרש, ח״א, עמ׳ 103–105. וראו צונץ, הדרשות בישראל, עמ׳ 415, הערה 98.

7 גרינופ, אגרת קבלית, עמ׳ 370–374.

8 ראו גרוס, אברהם סבע, עמ׳ 68.

9 חלקים של האוטוגרף של החיבור, שנכתב בין השנים שמ״ח לשנ״ד, מצויים בכתבי היד הבאים: ניו יורק, בהמ״ל Ms. 1769 (EMC 683) (ס׳ 10867); רמת גן, אוניברסיטת בר אילן 1065 (לשעבר מוסיוף 170) (ס׳ 22988); ניו יורק, בהמ״ל Ms. 2009 (Acc. 4108) (ס׳ 50716); סנט־פטרסבורג Evr. Antonin A 9 (ס׳ 69772); סנט־פטרסבורג Evr II A 801 (ס׳ 65665); ירושלים מוסד הרב קוק 745 (ס׳ 26406). וראו אביב״י, כתבי האר״י, עמ׳ 98; אביב״י, אהל ש״ם, עמ׳ 77–80. חיבור זה נזכר אצל יוסף סמברי: ״הר׳ יאודה מסעוד בעל שו״ת והעתיק ספר הזוהר ללשון הקודש ואגב גררא פי׳ כמה מאמרים בספר הזוהר ועלה לארץ ישראל ונפטר שם״ (סמברי, דברי יוסף, עמ׳ 414).

10 החיבור מצוי בכ״י ירושלים, ביס״ל 147 Heb. 8^0, 1א–89א. הפירוש בנוי על פי סדר הדפים של דפוס מנטובה, והוא קיצור ופרפרזה עברית של דרשות הזוהר לספר בראשית בתוספת פירוש קצר. על פי הקולופון, התכוון המחבר לפרש גם את שאר הקורפוס הזוהרי: ״תם ונשלם תהלה לבורא עולם ספר בראשית בעזר אל שומר הברית ביום א׳ ה׳ ימים לחודש אדר שנת השל״ו ליצירה פה מצרים ואתפלל לפני שוכן ערבות אשר הוא משפיל ומרים יזכני להשלים חמשה ספרים וגם רעיא מהימנא וספר התקונים״ (שם, 80ב). וראו שלום, כתבי יד, עמ׳ 85.

11 החיבור מצוי בכ״י אוקספורד בודלי 1561 (Opp. 107) (ס׳ 16929). תרגום פרשת בראשית

תרגום מאמרי זוהר לעברית, בעיקר בשלהי המאה החמש עשרה ובמהלך המאה השש עשרה, השתלב בפרקטיקות נוספות שבאמצעותן הופצה הספרות הזוהרית בתקופה זו — ציטוטים מן הספרות הזוהרית, העתקת כתבי יד והדפסת הקורפוס הזוהרי. אולם, בניגוד לאמצעים אלה שתרמו להפצת הזוהר בקרב חוגי העילית הרבנית ששלטה בשפה הארמית, תרגום הזוהר לעברית נועד להרחיב את מעגל הקוראים של הזוהר מעבר לחוגים אלה, לאוכלוסייה משכילה רחבה יותר שקראה עברית אך התקשתה בקריאת הארמית. כך, ר׳ יצחק מר חיים המקובל הספרדי הסביר במכתבו לחכם האיטלקי, ר׳ יצחק מפיסא, שהוא תרגם לעברית מאמר זוהר משום שיהודי איטליה אינם בקיאים בשפה הארמית: ״משום שאינכם מורגלים בארץ הזאת בתרגום ירושלמי אמרתי להעתיקו מלה במלה אל לשון הקדש״.[12] כידוע, הדפסת הזוהר באמצע המאה השש עשרה עוררה התנגדות עזה בקרב חוגים שטענו שהזוהר הוא טקסט אזוטרי שאסור להפיצו ברבים. ייתכן שהתנגדות מעין זו היא הגורם לכך שהתרגומים הראשונים לעברית נשארו גנוזים בכתבי יד. כפי שנראה בהמשך, תרגומי זוהר לעברית בדפוס הופיעו במסגרת של אנתולוגיות שהוגדרו כ״פשט הזוהר״. עד ימינו יש חוגים האוסרים לתרגם את החטיבות הזוהריות שנתפסו כאזוטריות במיוחד (בעיקר את האדרות ואת ספרא דצניעותא).[13]

ג. תרגומי הזוהר ללטינית שנכתבו על ידי מקובלים נוצרים במאה השש עשרה

למן ראשית המאה השש עשרה תורגם הזוהר גם ללטינית. במסגרת התפיסה הרנסנסית, על קיומה של חכמה קדומה — prisca theologia או philosophia pereniss — שהתגלתה לאדם הראשון ולמשה והגיעה לביטויה העמוק ביותר בנצרות, גילו חכמים נוצרים עניין רב בקבלה ובספר הזוהר, שנתפסו כקרובים במיוחד לידע האלוהי המקורי. במסגרת זו, יזמו מקובלים נוצרים תרגומים של ספר הזוהר. כך, בראשית המאה השש עשרה, הובאו תרגומים מן הזוהר בלטינית (המבוססים על ציטוטי הזוהר בפירוש התורה של רקנאטי),

מכתב יד זה נדפס על ידי עובדיה הדיה בירושלים בשנת תש״ו. ראו הדיה, ספר הזוהר השלם. וראו תשבי ולחובר, עמ׳ 112, הערה 8; ולהלן, הערה 155.

12 גרינופ, אגרת קבלית, עמ׳ 370. גם ר׳ מנחם ציון, המקובל האשכנזי שפעל בשלהי המאה החמש עשרה, היה מודע לקושי של קוראיו בהבנת השפה הארמית. בספרו ״צפוני ציוני״ הוא כותב, לאחר שהוא מצטט מאמר זוהרי: ״[משום ש]אין כל אדם בקי בלשון ארמית אצטריך להביא דברי הרמב״ן כי המה דברים מחוורים יותר״ (ציון, צפוני ציוני, עמ׳ סא).

13 איסור זה נקבע בעקבות התגובה החריפה של רבני בגדד, חברון וירושלים, בכללם הבן איש חי, על פרסום תרגום של האדרא זוטא לערבית יהודית. ראו להלן, הערה 81.

בחיבוריהם של פאולוס ריקיוס (Paul Ricius), פטרוס גאלאטינוס (Pietro di Galatino) ואוגוסטינוס יוסטיניאנוס (Agostino Giustiniani).[14] באותה תקופה תורגמו קטעים מן הזוהר ללטינית עבור הקרדינל איג׳ידיו די ויטרבו (Egidio de Viterbo), ככל הנראה על ידי ברוך מבניוונטו.[15] המקובל הנוצרי הצרפתי גיום פוסטל (Guillaume Postel) סיים את תרגומו הראשון של הזוהר ללטינית בשנת 1553, וקיווה להדפיס אותו בבית הדפוס של אופורינוס (Oporinus) בבזל. לאחר שכתב היד של תרגום זה, שאופורינוס סירב להדפיס, אבד, תרגם פוסטל, בין השנים 1562–1569, חלקים מן הזוהר שנית — הפעם על סמך מהדורת דפוס קרימונה. תרגום זה אף הוא לא הופיע בדפוס.[16] בהקדמה לתרגומו השני לזוהר כתב פוסטל שהזוהר מכיל את התורה שבעל פה שניתנה למשה בסיני והועלתה על הכתב על ידי שמעון הצדיק הנזכר בברית החדשה, שהיה שייך לקבוצה יהודית סודית שהאמינה בישו.[17] לדעתו, האמיתות של הברית החדשה ושל הזוהר זהות זו לזו ומכילות את תורתיה של הדת האמתית, שנזנחה בידי היהודים שדחו את ישו ונשכחה על ידי הנוצרים.[18] פוסטל, שראה את עצמו כ״אפיפיור של התאולגיה הטבעית והזוהרית״ (hujus theologoae naturalis et Zoharinae Papa), ראה בתרגום הזוהר משימה משיחית, המסמלת את תחילתו של העידן הרביעי של ההיסטוריה.[19]

14 ראו סקרה, הזוהר, עמ׳ 25–34; שלום, התחלותיה, עמ׳ 31; מרחביה, שתי מובאות, עמ׳ 566–567. קטעים קצרים של מאמרי זוהר תורגמו ללטינית עוד קודם, ככל הנראה במאה הארבע עשרה. ראו שם, עמ׳ 560–568.

15 ראו סקרה, הזוהר, עמ׳ 23, 34–42.

16 ראו שם, עמ׳ 23, 51–61; קונץ, פוסטל, עמ׳ 110, 112–113, 137; פטרי, מגדר, עמ׳ 39–40, 92. לדעת קונץ (קונץ, פוסטל, עמ׳ 84), פוסטל החל לתרגם את הזוהר בשנת 1548. פוסטל (שהחל ללמוד קבלה עם יוהן וידמנשטטר [Widmanstetter] ושהכיר את ספריותיהם של הקרדינל איג׳ידיו דה ויטרבו ושל המדפיס דניאל בומברג) מספר שמי שסייעה לו בהבנת הזוהר היתה האם יוהנה (Madre Zuana), הבתולה מונציה, אישה לא מלומדת שטיפלה בחולים ובעניים, שאותה פגש בזמן שהותו בונציה וזיהה אותה כשכינה וכהופעה של ישו בדמות נשית. סקרה הדפיס קטעים מתרגומו של פוסטל (סקרה, הזוהר, עמ׳ 61–78) ואת ההקדמה לתרגום (שם, עמ׳ 104–114). לאחרונה התגלה בספרייה העירונית ברואן עותק של זוהר בדפוס קרימונה עם הערות בכתב ידו של פוסטל, שעליו ביסס פוסטל את תרגומו השני לזוהר. על כך ראו נבו, מפוסטל לסימון, עמ׳ 75–88. פוסטל תרגם אף את ספר הבהיר. על כך ראו קונץ, פוסטל, עמ׳ 85, הערה 27; פטרי, מגדר, עמ׳ 40.

17 מקגין, מקובלים ונוצרים, עמ׳ 25. כפי שנראה להלן, מקובלים נוצריים בתקופה מאוחרת יותר זיהו את שמעון הצדיק הנזכר בברית החדשה (לוקס ב, כה–כח) כר׳ שמעון בר יוחאי.

18 שם, עמ׳ 26.

19 שם, עמ׳ 25.

תרגומי הזוהר ללטינית במאה השש עשרה נעשו כאמור במסגרת התפיסה שהקבלה בכלל, וספר הזוהר בפרט, מכילים ידע אלוהי קדום, כמו גם טכניקות פרשניות, המגלות ומאששות את אמיתותן של הדוקטרינות הנוצריות. בעקבות כך, גילו המקובלים הנוצרים עניין בהרחבת ההיכרות עם הזוהר בקרב הנוצרים — באמצעות תרגומו ללטינית — כמו גם בהפצתו בשפות המקור בקרב היהודים. ואכן, בנוסף לתרגומי הזוהר ללטינית, מקובלים נוצרים נטלו חלק בהעתקת כתבי יד של הזוהר ואף היו מעורבים בהדפסות הזוהר באיטליה במחצית המאה השש עשרה.[20]

לתרגומי הזוהר ללטינית ולמעורבותם של נוצרים בהדפסת הזוהר היתה השפעה על הפולמוס הפנים יהודי בשאלת הדפסת הזוהר. ר׳ ישראל פינצי, מהמתנגדים החריפים להדפסה, טען שהדפסת הזוהר תשחק לידי הנוצרים המעוניינים בתרגום הזוהר: ״ופן ח״ו יבא גם כן בידי האומות ויעתיקו אותה בלשונם לעשות בהם מעשים כרצונם״.[21] לעומת זאת, ר׳ עמנואל מבניוונטו, המגיהַ של מהדורת מנטובה שי״ח של הזוהר, טען שממילא לנוצרים יש יותר כתבי קבלה: ״הן מכתיבת יד הן מדפוס בלשונם״.[22]

ד. אנתולוגיות של תרגומי זוהר לעברית ולאידיש במאה השבע עשרה

כאמור, תרגומים של הזוהר לעברית לא הופיעו בדפוס במאה השש עשרה,[23] ככל

20 כך, למשל, כתבי יד זוהריים הועתקו עבור הקרדינל איג׳ידיו די ויטרבו (כ״י רומא, קזנטנזה S.M. 2971 [Sacerdote 178] [ס׳ 388]) ועבור יוחנן אלברכט וידמנשטטר, רקטור האוניברסיטה של וינה (כי״י מינכן Heb. 217 [ס׳ 23122]; Heb. 218 [ס׳ 31424]; Heb. 219 [ס׳ 31425]). גיום פוסטל (שלמד אצל וידמנשטטר) טען שהוא יעץ לר׳ משה בסולה לתמוך בהדפסת הזוהר. ראו תשבי, הפולמוס, עמ׳ 98–99.

21 אסף, לפולמוס, עמ׳ 8. מעניין לציין שר׳ משה בסולה, שכזכור עמד בקשרים עם גיום פוסטל, הביע חשש דומה לאחר ששינה את דעתו והפך מתומך בהדפסת הזוהר למתנגד. ר׳ משה בסולה לא חשש מפני עצם הפצת הזוהר לנוצרים, אלא מכך שלא יימצאו יהודים שיוכלו להסביר להם את פירוש הדברים!: ״שלישית כי בריבוי מציאות הספרים בדפוס יקנו מהם רבים אשר לא מ[ב]ני ישראל המה וישאלו חכמי ישראל פירוש הדברים ואין מגיד ואין משמיע כי הדברים עתיקין ואין אתנו יודע אפילו כטפה מן הים, ואמרו הגויים רק עם סכל ונבל הגוי הזה אשר אין להם מדע והשכל בספריהם, ויוציאו לעז גם על המחברים, דבר שאי אפשר לשמע ונמצא שם שמים מתחלל״. מצוטט אצל תשבי, הפולמוס, עמ׳ 161.

22 הקדמת ר׳ עמנואל מבניוונטו לספר מערכת האלוהות, ד ע״א. וראו תשבי, הפולמוס, עמ׳ 142, הערה 45.

23 יוצאים מן הכלל הם הפרפרזות של הזוהר בעברית, הכלולות בפירושו לתורה של ר׳ אברהם סבע, צרור המור, שנדפס בונציאה רפ״ג, ונציאה ש״ו, ונציאה שכ״ז וקראקא שנ״ה.

הנראה בגלל ההתנגדות להפצת הזוהר ברבים. תרגומים של הזוהר לעברית — ולאידיש — נדפסו לראשונה רק במאה השבע עשרה. גם אז נדפסו אנתולוגיות של מאמרי זוהר, בעיקר מאמרים שנתפסו כ"פשט" הזוהר, ולא תרגומים מקיפים. אנתולוגיה קצרה של תרגומי זוהר לעברית, ספר מקור חכמה של ר' יששכר בער מקרמניץ, נדפסה בפראג בשנת שע"א (1611),[24] ובראשית המאה השבע עשרה בפולין הכין ר' שמואל בן בנימין מלובלין ילקוט של תרגומי זוהר לעברית, בשם "ספר דברים עתיקים", שעל סמך ההסכמות המופיעות בכתב היד שלו נועדו לדפוס.[25] באותה התקופה הופיע גם עיבוד באידיש של מאמר מן הזוהר המתאר את היכל היכלות הנשים הצדיקות שבגן עדן, שנדפס בתוך החיבור "מעשה גדול מר' שמעון בר יוחאי", שצורף ל"ספר עולם הבא" שנדפס בהנאו בשנת ש"פ (1620).[26] במחצית השנייה של המאה, בקושטא ת"כ (1660), נדפסה בפעם הראשונה אנתולוגיה מקיפה יותר של מאמרי זוהר מתורגמים לעברית בספר "מעולפת ספירים" של ר' שלמה אלגאזי.[27] העיבוד לאידיש של המאמר הזוהרי העוסק בהיכלות הנשים הצדיקות בגן עדן נדפס מספר פעמים במאה השבע עשרה, למן שנת ש"פ.[28] סיפורים מן הזוהר (כמו גם ממקורות קבליים אחרים) בתרגום לאידיש (ובכללם המאמר על היכלות הנשים הצדיקות) נדפסו בספר "מעשה ה'" לר' שמעון עקיבא בער בן יוסף, שנדפס לראשונה בשלהי המאה השבע עשרה (חלק ראשון, בפפד"מ תנ"א, וחלק שני בפיורדא תנ"ד ובמהדורות רבות נוספות במאה השמונה עשרה).[29] מעשיות מן הזוהר

24 ראו שלום, ביבליוגרפיה, עמ' 196; גריס, ספרות ההנהגות, עמ' 16, 76–80; אלבוים, פתיחות והסתגרות, עמ' 186–188, 197.

25 כ"י אוקספורד בודלי 1563 (Opp. 103, לשעבר Opp. 885) (ס' 16931). בסוף כתב היד מופיעות הסכמות רבנים מהשנים ת"ב–ת"ז המצביעות על כך שהחיבור נועד להדפסה.

26 ראו צפתמן, הסיפורת ביידיש, עמ' 42. החיבור מבוסס על מאמר זוהר מ"רב מתיבתא", ראו זוהר, ח"ג קסז ע"ב. ציטוטים מן הזוהר מתורגמים לאידיש הובאו לראשונה בסדר מצוות נשים של ר' בנימין סלוניק שנדפס בקראקא של"ז (ואף תורגם מאוחר יותר לאיטלקית). ראו שמרוק, ספרות יידיש, עמ' 56; פראם, הלכה, עמ' 159, הערה 79.

27 שלום, ביבליוגרפיה, עמ' 204; גריס, ספרות ההנהגות, עמ' 75–76.

28 המאמר, המבוסס כאמור על זוהר, ח"ג קסז ע"ב, נדפס שוב בתרגום שונה, בשם "מעשה אויז דען זוהר פרשת לך לך", בפראג בשנת 1665 ובפיורדא בשנת 1692. ראו מעשה מן הזוהר פרשת לך לך (מהד' פראג) ומעשה מן הזוהר פרשת לך לך (מהד' פיורדא) וראו צפתמן, הסיפורת ביידיש, עמ' 49, 73. מאמר זה, בתרגום לאידיש, נכלל גם בספר "מעשה ה'", שיידון להלן. מאמר זוהר נוסף באידיש נדפס בפיורדא תנ"ח, בשם "מעשה אויז דען זוהר פרשת ויחי". ראו, מעשה מן הזוהר פרשת ויחי.

29 החלק הראשון נדפס שנית בפפד"א תס"ז. החלק השני נדפס שנית בפפד"מ תפ"ב, ושוב בפפד"א תקמ"ח ותקנ"ו. ראו, בן יוסף, מעשה ה'. מהדורה המאחדת בתוכה את שני

באידיש, נדפסו גם בספר "אביר יעקב" של אותו המחבר, שנדפס לראשונה בזולצבך ת"ס.[30]

כאמור, תרגומי הזוהר נועדו להרחיב את מעגל קוראי הזוהר לקהל שלא יכול היה לקרוא את הזוהר במקורו. משום שהזוהר נתפס כטקסט אזוטרי, שאף הדפסתו בארמית עוררה פולמוס ער, נאלצו סוכני התרבות שעסקו בתרגום הזוהר לעברית (ומאוחר יותר לשפות אחרות) להצדיק את מפעלם. מחבריהם של האנתולוגיות הראשונות של תרגומי הזוהר לעברית שהועלו על הדפוס הצדיקו את תרגומיהם באמצעות הבחנה בין חלקים אזוטריים ואקזוטריים של הזוהר, ובאמצעות הטענה שהאנתולוגיות מכילות מאמרי "פשט" המותרים להפצה ברבים.[31] כך, ר' יששכר בער מקרמניץ מתאר את ספרו "מקור חכמה" כלקט של פרפרזות על "פשטי הזוהר" המיועד ל"המון בני העולם". לדבריו, "אין תועלת בהבאת דבריו בלשונו כהוויתו וצורתו מכמה פנים האחד ממנו הוא שכל דברי לשון הזוהר הם סתומים וחתומים לרוב המון בני העולם גם סוגיות מאמריו וכיוצא בו ועוד יש כמה טעמים לדבר כהנה וכהנה".[32] גם ר' שלמה אלגאזי הדגיש שהאנתולוגיה שלו "מעולפת ספירים" מכילה לקט של מאמרי הזוהר "על דרך הפשט": "וקראתיו מעולפת ספירים, להיות הדברים ספיריים לקוטים מספר הזוהר על דרך הפשט". ההבחנה בין "פשט" הזוהר לבין ה"סוד" שבזוהר אפשרה הפצה של מאמרי זוהר לרבים באמצעות תרגומיהם לעברית ולאידיש, תוך שמירה על הדימוי של הזוהר כטקסט אזוטרי. כך הועצם הונם התרבותי של אלה שנתפסו כשולטים בגוף הידע האזוטרי שבזוהר.

החלקים, ובה מסודרים הסיפורים מן הזוהר יחד, נדפסה לראשונה באמשטרדם תס"ח ושוב בפפד"מ תפ"ב, פפד"א תפ"ד, פפד"מ תפ"ה, רדלהיים תק"ג ופיורדא תק"מ. מהדורה בשם "מעשי ה'" הכוללת גם את ספר "מעשה נסים" נדפסה באמשטרדם תפ"ג. על אודות חיבור זה ומהדורותיו השונות, ראו צפתמן, הסיפורת ביידיש, עמ' 62–66, 85, 89, 91–94, 120–122, 124, 132, 148, 152, 160. וראו גם באומגרטן, הקדמה, עמ' 302; הנ"ל, טקסטים מיסטיים, עמ' 87; ויסלר, קולות האמהות, עמ' 43; גריס, הספר כסוכן תרבות, עמ' 101. מעשיות מן הזוהר באידיש הלקוחות משני חלקיו של ספר מעשה ה' נדפסו גם ב"מעשה בוך" שנדפס בפפד"מ תס"ג. ראו צפתמן, שם, עמ' 84–85. על אודות ר' שמעון עקיבא בער בן יוסף, ראו ויסלר, שם, עמ' 82.

30 ומהדורות נוספות באמשטרדם תע"ז ובפיורדא תפ"ט. וראו באומגרטן, טקסטים מיסטיים, עמ' 69; ויסלר, קולות האמהות, עמ' 43. בתחילת המאה השמונה עשרה נדפס בפראג "אין וואונדרליך שין מעשה אויז דען זוהר", מצורף לספר עולם הבא, והוא תרגום לסיפור מתוך מדרש הנעלם לפרשת וירא. ראו צפתמן, הסיפורת ביידיש, עמ' 89.

31 על ההבחנה בין "פשט" ל"סוד" שבזוהר, ראו הוס, הפירוש האנתולוגי, עמ' 10.

32 קרמניץ, מקור חכמה א ע"ב. וראו אלבוים, פתיחות והסתגרות, עמ' 187.

ה. הדפסת תרגומי זוהר ללטינית על ידי מקובלים נוצרים בשלהי המאה השבע עשרה וראשית המאה השמונה עשרה

במאה השש עשרה תורגם הזוהר ללטינית, אולם רק בשלהי המאה השבע עשרה הופיעו לראשונה חלקים נרחבים של הספרות הזוהרית בלטינית בדפוס, בספרו רב ההשפעה של המקובל הנוצרי כריסטיאן קנור פון רוזנרות (Christian Knorr von Rosenroth), "הקבלה העירומה" (*Kabbalah Denudata*). בניגוד למקובלים היהודים שהדפיסו במאה השבע עשרה רק תרגומי זוהר שנתפסו כאקזוטריים, תרגם המקובל הנוצרי, בחלק השני של ספרו, שנדפס בשנת 1684 בפרנקפורט על נהר מיין,[33] דווקא את החטיבות הזוהריות שנתפסו כאזוטריות ביותר: ספרא דצניעותא, אדרא רבא ואדרא זוטא.[34] ספרו של פון רוזנרות היה, עד למאה העשרים, המקור החשוב ביותר להפצת הקבלה בכלל וספר הזוהר בפרט בתרבות האירופית. כפי שנראה בהמשך, חלק מתרגומי הזוהר לשפות אירופיות שנדפסו במאה התשע עשרה והעשרים התבססו על תרגומיו של קנור פון רוזנרות.

בדומה למקובלים הנוצרים במאה השש עשרה, גם קנור פון רוזנרות מצא בקבלה בכלל ובספר הזוהר בפרט את המקור הקדום והטהור של החכמה הקדומה שנמסרה מדור לדור:

> בכתבים הקבליים של היהודים קיוויתי למצוא את השרידים של הפילוסופיה הברברית־היהודית הקדומה... לא הייתי לי שאיפה גדולה יותר מאשר ליהנות מהשמש עצמה והזוהר הבהיר שלה, לאחר שיתפזרו ענני המכשלות וההסתרות. בקושי יכולתי לקוות לראות אותה, אלא אם אלך בעקבות הנחל עד למעיין עצמו, אשר אותו חשבתי למצוא בספרים העתיקים הללו.[35]

33 חלקו הראשון של הספר נדפס בזולצבאך בשנת 1677. בחומרים הנכללים בקבלה העירומה נדפסו גם תרגומים לחלקים מחיבורים קבליים שונים, בכללם שערי אורה לר׳ יוסף ג׳יקטיליה, ספר פרדס רימונים לרמ״ק, ספר עמק המלך לר׳ נפתלי בכרך, ספר שער השמים לר׳ אברהם כהן הירירה ועוד. לתיאור תוכנה של הקבלה העירומה, ראו קר, קבלה נוצרית, עמ׳ 68–77. על כך שהקבלה העירומה, על שני חלקיה, סובבת סביב הזוהר ונועדה לסייע ללימוד שלו, ראו קילכר, הספרייה של קנור, עמ׳ 221.

34 קנור פון רוזנרות, הקבלה העירומה, ח״ב, עמ׳ 347–598. כמו כן, תרגם קנור פון רונזרות שלושה מאמרים מהקדמת הזוהר עם פירושים לוראיניים, ראו שם, עמ׳ 146–186. על אפשרותה של השפעה שבתאית על בחירת הטקסטים המתורגמים, ראו הוס, זוהר זולצבך.

35 קנור פון רוזנרות, הקבלה העירומה, ח״א (2), עמ׳ 75–76. במקור: "In Scritptis

בעקבות המקובלים הנוצרים של תקופת הרנסנס, קנור פון רוזנרות והמקובלים הנוצרים שפעלו עמו בחצרו של הדוכס כריסטיאן אוגוסט (Christain August) בזולצבך ראו בקבלה ובזוהר אמצעי מוצלח להמרת דתם של יהודים. בכרך הראשון של "הקבלה העירומה" טען פון רוזנרות שמניסיונו למד שהעמקת הידע של הנוצרים בקבלה מאפשרת דיאלוג טוב יותר עם היהודים. לדבריו, הצגת אמיתותיה של הנצרות בטרמינולוגיה המקובלת על היהודים תוכל לשכנע אותם להתנצר.[36] תרגומי הזוהר וכתבים קבליים אחרים ב"קבלה העירומה" נועדו, לדבריו, להעמיק את ידיעתם של הנוצרים בקבלה לצורך זה, והוא קיווה שבדרך זו יגיעו היהודים לקריאה בכתבי הקודש הנוצריים: "ועל ידי כך, לבסוף, הם יוכלו לקרוא את הכתבים שלנו וכך בהדרגה, יובלו חזרה לדרך האמת".[37]

מבחינה זו, תרגום הזוהר ללטינית היה רק חלק ממיזם מיסיונרי קבלי־נוצרי רחב הרבה יותר של קנור פון רוזנרות ובני חוגו. בשנת 1684 (תמ"ד), באותה השנה שנתפרסמו תרגומי הזוהר של קנור פון רוזנרות ללטינית, יזמו ומימנו המקובלים הנוצרים בזולצבך את הדפסת הזוהר (בשפת המקור), בבית הדפוס של אורי בן שרגא בלוך. הדפסה זו נועדה, ללא ספק, להרחיב את ההיכרות של היהודים עם הזוהר, שכאמור נתפס על ידי המקובלים הנוצרים כעולה בקנה אחד עם הדוקטרינות הנוצריות. את המיזם הקבלי־נוצרי השלימה, באותה שנה גם כן בזולצבך, הדפסה של הברית החדשה בסורית באותיות עבריות — "דיתיקא חדתא". ייתכן שהדפסה זו נועדה לאפשר ליהודים הבקיאים בלשון הארמית של הזוהר לקרוא את הברית החדשה באותה שפה, וכפי שקיווה קנור

Judaeorum Cabbalisticis me inventurum sperem, si quid superest Antiquae Philosophiae Barbarico-Judaicae. Nihil magis in votis habui, quam ut dissipatis omnibus obstantium impedimentorum nubilis Sole ipso atque Luce ejusdem clariore, frui mihi liceret; quam aspicere posse vix speravi, nisi ipsorum vestigiis insistens rivulorum horum ductu ipasm persequerer scaturiginem; quam in antiquioribus illis Libris me inventurum adhoc opinor". וראו קודר, השפעת הקבלה, עמ' 111.

36 תפיסה דומה, כפי שהראתה ארנסטין ון דר ול, עמדה מאחורי תרגום ספר יצירה ללטינית, על ידי יוהן סטפן ריטנגל (Johann Stephan Rittangel) בשנות הארבעים של המאה השבע עשרה. ראו ון דר ול, יוהן סטפן ריטנגל, עמ' 124. המלומד ההולנדי יוהן מוריאן (Jonannes Moriaen) טען במכתב לסמואל הרטליב (Samuel Hartlib), משנת 1647, שיש צורך בידע טוב יותר של הקבלה לצורך המרתם של יהודים, והציע להכשיר אדם מיוחד שיעסוק בכך במשך שש או שבע שנים וכל חצי שנה יפרסם ספר על הקבלה. ראו שם, עמ' 125, 132.

37 קנור פון רוזנרות, הקבלה העירומה, ח"א (2), עמ' 74. במקור: "quo tandem & scripta nostra illi legere possent & ita pedetentim ad veritatis iter reducerentur". וראו קודר, השפעת הקבלה, עמ' 113.

פון רוזנרות (כנזכר בקטע שצוטט לעיל), אף לעמוד על הקרבה הרבה שבין הזוהר לברית החדשה.[38]

תרגומי הזוהר ללטינית של קנור פון רוזנרות לא נועדו רק לצרכים מיסיונריים, אלא אף לצרכים פנים נוצריים, במסגרת האידאולוגיה האקומנית של קנור פון רוזנרות ובני חוגו. כפי שהראתה אליסון קודר, קנור פון רוזנרות שילב את המסורת הרנסנסית, שראתה בזוהר שריד של התאולוגיה הקדומה, עם הקריאה הפרוטסטנטית הרדיקלית לשיבה לנצרות־היהודית האפוסטולית הקדומה. לדעתו, השיבה למסורת קדומה זו, המיוצגת בספר הזוהר, תוכל ליישב את המחלוקות הפנים נוצריות שהביאו למלחמת שלושים השנה:

> משום שחשדתי שהקרע הגדול של הדתות הנוצריות נבע מההבדל הגדול בעקרונות פילוסופיים והגדרות מטפיסיות שבין הנוצרים... מיד עלה בדעתי לחפש אחר אותה פילוסופיה קדומה, שהתחזקה בתקופת ישו והשליחים... כאשר עמדתי לחקור אותן דעות עתיקות על האל ושאר השאלות הרוחניות והתאולוגיות, נתקלתי בספר הקדום ביותר של היהודים, המכונה ספר הזוהר... גיליתי שהמסורות והפרקים עצמם, שמוטב לכנותם פרגמנטים, הם קדומים דיים, ומסבירים באופן מספק את הדעות ואת ההיפותזות הקדומות ביותר.[39]

38 יש לציין שבמחצית השנייה של המאה השמונה עשרה נעשו גם כמה ניסיונות לתרגום הברית החדשה לעברית (בהם היה פעיל במיוחד פטר סרריוס, מורו של קנור פון רוזנרות). על כך, ראו ון דר ול, פטר סרריוס, עמ׳ 79–80. ון דר ול לא ציינה במאמרה שהניסיונות לתרגם את הברית החדשה לעברית באותה תקופה אמנם לא יצאו לפועל, אך תרגום לסורית באותיות עבריות — שאפשר ליהודים לקרוא בברית החדשה — נדפס באותה תקופה. דומה שהתרגום לסורית באותיות עבריות היה עדיף בעיני המקובלים הנוצרים, הן משום שהוא עקף את הצורך לתרגם מחדש את הברית החדשה (התרגום העברי מן המאה השש עשרה נתפס בעיניהם כמסורבל ומיושן), הן משום שהלבוש הסורי של הברית החדשה הדגיש בעיניהם את הדמיון בינה לבין הזוהר. מעניין לציין בהקשר זה גם את התרגומים לעברית של הברית החדשה של יוהן קמפר, המומר השבתאי שעסק אף בפרשנות הזוהר, ואת פירושיו לזוהר שליוו את תרגום הזוהר ללטינית של תלמידו אנדריאס נורליוס. ראו להלן, הערה 46.

39 קנור פון רוזנרות, הקבלה העירומה, ח״א (2), עמ׳ 3–4. במקור: "Caeterum, cum tanta Religionum Christianarum divortia non aliunde orta esse suspicarer, quam a tanta Principiorum Philosophicorum, definitionumque Metaphysicarum inter Christianos diversitate... Illico mentem subiit, illam ipsam indagare Philosophiae antiquitatem, quae ipsius etiam Christi & Apostolorum tempore viguit... Scrutaturus igitur antiquas illas de Deo, caeterisque quaestionibus Pneumaticis atque Theologicis opiniones, in antiquissimum illum Judaeorum librum incidi quem Sohar, seu splendorum appellant...

לדעתו של קנור פון רוזנרות, הפילוגים בנצרות נבעו מהסתמכותם על הפילוסופיה היוונית, שלדעתו עיוותה את המסורת היהודית הקדומה. על ידי חזרה למקורה הקדום של הנצרות, המצוי בספרות הקבלה בכלל ובזוהר בפרט, יוכלו הפרוטסטנטים והקתולים — ואף היהודים — להתאחד שוב תחת אמונה אחת.[40] מבחינה זו, לפרויקט הזוהרי של קנור היתה מטרה משיחית מובהקת, שייתכן, כפי שהציע אנדריאס קילכר, הושפעה מהתנועה השבתאית, שמילנָריסטים נוצרים, ובכללם, מורו של קנור פון רוזנרות, פטר סרריוס, גילו בה עניין רב.[41] לאחרונה, הצבעתי על מספר עדויות שמעידות, ככל הנראה, על מעורבותם של שבתאים יהודים במפעל הדפסת "הקבלה העירומה" וזוהר מהדורת זולצבך; בכללם עדות על כך שקנור פון רוזנרות והנסיך כריסטיאן אוגוסט למדו זוהר אצל מקובל מאיזמיר.[42]

יש להדגיש שלמרות החשיבות הרבה שקנור העניק לקבלה, בדבריו ניכרת גם אמביוולנטיות ביחס לערכו של הזוהר, שאותו הוא מתאר כטינופת (Sordes) המכילה בתוכה זהב ואבנים טהורות:

> השלכתי עצמי לדרך, שמעטים פסעו בה, ושאף אחד שאני מכיר לא עבר בה. דרך המלאה, יתירה מכך, בכל כך הרבה אבנים חדות, מהמורות, בורות ובוץ שכזה, שאין זה מפתיע שרבים כל כך, שבאופן בלתי נמנע נמלאו חשש, עזבו אותה בשאט נפש... לכן, אציג בפניך בקצרה את הזהב ואבני החן שחשפתי עד כה מתוך הטינופת הזו, ואת התקווה המובילה אותי קדימה.[43]

ipsa tamen capitula atque tradita, quae fragmenta potius dicenda sunt, antique satis esse, & antiquissimas explicare opiniones atque hypotheses abunde reperi". וראו קודר, השפעת הקבלה, עמ' 114; קילכר, הספרייה של קנור, עמ' 222.

40 קילכר, הספרייה של קנור, עמ' 222; קודר, השפעת הקבלה, עמ' 117.

41 קילכר, שם, עמ' 218–223.

42 על כך מוסר ההבראיסט ההולנדי גיום סורנהוסיוס (Guilielmus Surenhusius) במכתב שנדפס כהקדמה לספרו של אנדריאס נורליוס, "כוכב השחר", שיידון להלן. על פרשה זו ועדויות נוספות למעורבותם של שבתאים במפעלי ההדפסה בזולצבך, ראו הוס, זוהר זולצבך.

43 קנור פון רוזרות, הקבלה העירומה, ח"א (2), עמ' 4 במקור: "viam ingressus sum paucis tritam, a nemine, quod sciam, emensam, caeterum tot scrupis, salebris, voraginibus, praecipitiis, tantoque coeno refertam, ut mirum non sit quin plerique inevitabili territi fastidio, eam deseruerint... atque adeo paucis Tibi delineabo, quod aurum, quasque gemmas ex his sordibus jamjam eruerim & quae me spes ducat ulterius". וראו קודר, השפעת הקבלה, עמ' 114–115. לדעת קודר, אמירות שליליות אלה כלפי הזוהר נועדו להדוף את הביקורת של נוצרים אנטישמים. אולם דומני שאין סיבה לפקפק בהערכה האמביוולנטית של הזוהר על ידי קנור פון רוזנרות. כפי שנראה בהמשך, הערכה

בראשית המאה השמונה עשרה נדפסו שתי אנתולוגיות נוספות של תרגומי זוהר ללטינית. בשנת 1720 באמסטרדם, פרסם ההבראיסט השוודי אנדריאס נורליוס (Andreas Norrelius),[44] ספר קצר בשם: "כוכב השחר של האמונה האורתודקסית של המקובלים הקדמונים".[45] האנתולוגיה כוללת מאמרי זוהר עם פירושים כריסטולוגיים, הלקוחים מ"שער השילוש" של ספר "מטה משה", פירוש הזוהר של מורו של נורליוס, היהודי (השבתאי) המומר יוהן קמפר (Johannes Kemper — לשעבר, משה בן אהרון כהן מקרקוב).[46] מאמרי הזוהר ופירושיו של קמפר מובאים בשפת המקור (ארמית ועברית) ובתרגום ללטינית, עם הערות מפורטות של נורליוס, שהקדים לספרו הקדמה ארוכה הכוללת גם תרגום ללטינית של הפיוט המפורסם "בר יוחאי נמשחת אשריך".[47] ספרו של נורליוס נדפס שנית, בתרגום לצרפתית, בראשית המאה העשרים.[48]

בעקבות מקובלים נוצרים אחרים מתקופת הרנסנס והברוק, גם נורליוס קיבל את קדמות הזוהר ואת ייחוסו לרשב"י (שאותו הוא מזהה עם שמעון הצדיק, שעל פי הברית החדשה החזיק בזרועותיו את ישו התינוק).[49] נורליוס, כמו

אמביוולנטית דומה מאפיינת את הגישה לזוהר של הוגים יהודים בתקופה המודרנית. וראו גם הוס, התפעלות וסלידה, עמ' 203–237.

44 על אודות נורליוס, ראו שפס, ר' יוהן קמפר, עמ' 167; הנ"ל, יהודי ברוק, עמ' 68–75; אסולין, המרת דת, עמ' 468–469.

45 ראו שלום, ביביליוגרפיה, עמ' 116; שפס, ר' יוהן קמפר, עמ' 167; הנ"ל, יהודי ברוק, עמ' 68; אסולין, המרת דת, עמ' 426, הערה 11. על בחירת השם של הספר (על פי האיגרת השנייה של פטרוס א, 19), ראו בהקדמתו של נורליוס, כוכב השחר, עמ' 22 (מעניין לציין שנורליוס מביא שם את הפסוק גם בתרגום לסורית באותיות עבריות).

46 על אודות קמפר ופירושו לזוהר, ראו שפס, ר' יוהן קמפר, עמ' 146–177; הנ"ל, יהודי ברוק, עמ' 60–67; אסולין, המרת דת, עמ' 423–470; וולפסון, יוהן קמפר, עמ' 139–187. בנוסף לפירושו לזוהר תרגם קמפר לעברית וכתב פירוש (בשם "מאירת עיניים") לבשורה על פי מתי, ותרגם לעברית את האיגרת לעברים. מבחינה זו, כמו מבחינות רבות אחרות, יש דמיון בין הפעילות של בני חוגו של קנור פון רוזנרות בזולצבך לפעילותם של קמפר ותלמידו נורליוס. על כך, ראו הוס, זוהר זולצבך.

47 נורליוס מספר שמצא את השיר ב"סדר תפילות" שיצא לאור ב־1681, ומאוחר יותר ראה אותו גם בספר "אמרי בינה" (לר' יששכר בער מקרמניץ). ראו נורליוס, כוכב השחר, עמ' 8–9; הנ"ל, כוכב השחר (צרפתית), עמ' 343–344. השיר מובא בתרגום ללטינית לצד המקור העברי.

48 התרגום לצרפתית יצא לאור בשם "Aurore de la Foi Orthodoxe des Anciens Cabbalistes" בכתב העת האוקולטי ה"מסווה של איסיס" (*Le Voile D'Isis*), כרך 38, 1933, בתרגום של המומר ז'אן דה פאולי (Jean de Pauly), על ידי פול וויו (Paul Vulliaud). על תרגומים אחרים לזוהר של דה פאולי ושל וויו ארחיב להלן.

49 נורליוס, כוכב השחר, עמ' 6; הנ"ל, כוכב השחר (צרפתית), עמ' 342. כזכור, כבר גיום פוסטל טען ששמעון הצדיק הנזכר בברית החדשה הוא מחבר הזוהר. ראו לעיל, הערה 17. טענה זו מופיעה גם באיגרת שנזכרה לעיל, שהנסיך כריסטיאן אוגוסט שלח לבן דודו,

מורו קמפר, הניח שהזוהר מכיל דוקטרינות יהודיות מקוריות הזהות לדוגמות של הנצרות האוונגלית.[50] גם לנורליוס, כמו לקנור פון רוזנרות ובני חוגו, היו שאיפות מיסיונריות בתרגום הזוהר. נורליוס הכריז בשער ספרו שהוא מיועד ליהודים ולנוצרים (Judaeis aeque ac Christianis) והוא הדפיס כאמור את מאמרי הזוהר ופירושיו הכריסטולוגיים של קמפר גם בשפת המקור. בהקדמה לספרו הוא אומר שמטרתו היא להפיץ בין היהודים — ולחזק בקרב הנוצרים — את אמונת השילוש, וקורא ליהודים להכיר בכך שהנוצרים מחזיקים באמונה הטהורה והאמיתית של אבותיהם.[51] נורליוס ניסה, ללא הצלחה, אף להדפיס את תרגום הברית החדשה לעברית שנעשה בידי קמפר. גם בכך (כמו גם בקשר האפשרי לשבתאות שיידון להלן) יש דמיון בין הפעילות של נורליוס וקמפר באופסלה בראשית המאה השמונה עשרה, לבין מפעלם של קנור פון רוזנרות ובני חוגו בזולצבך בשלהי המאה השבע עשרה.[52]

כפי שהזכרתי, תרגום הזוהר של נורליוס נוצר בהקשר שבתאי הטקסטים הזוהריים שהוא תרגם לקוחים מספר "מטה משה" של מורו של נורליוס, המומר יוהן קמפר, שהיה שבתאי לפני המרתו. כפי שהראתה שפרה אסולין, בפירושו של קמפר מופיעים מוטיבים קבליים־שבתאיים מובהקים, ולדעתה, ייתכן שהוא התנצר מתוך מניעים שבתאיים.[53] זאת ועוד, בהקדמה לספרו מספר

הנסיך פרידריך הראשון מסקסוניה, בשנת 1684. איגרת זו נדפסה בספרו של גוטפריד כריסטיאן זומר, שיידון להלן.

50 כך טוען גם גיום סורנהוסיוס במכתב שנדפס בהקדמה של נורליוס. לדבריו, תרגומיו של נורליוס, עם פירושיו של קמפר, ומראי המקום למקבילות בברית החדשה נועדו להראות את ההרמוניה שבין התאולוגים היהודים הקדומים לאוונגליסטים (האיגרת של סורנהויסוס נדפסה, ללא מספור עמודים, לאחר ההקדמה של נורליוס, כוכב השחר. וראו הנ"ל, כוכב השחר [צרפתית], עמ' 357). תפיסה זו עומדת גם ביסוד פירושו הכריסטולוגי לזוהר של מורו של נורליוס, המומר השבתאי יוהן קמפר. ראו שפס, ר' יוהן קמפר, עמ' 162; אסולין, המרת דת, עמ' 436–437, עמ' 468, הערה 100.

51 "Accedite itaque Israëlite, qui majorum vestrorum vestigia vos premere creditis, atque hic, positis odiis, priscam vestratium contemplamini Theolgoiam. Ad nos, inquam, tanquam ad fratres, fraterno accedite animo; nos enim majorum vestrorum veram ac germanam profitentes fidem" (נורליוס, כוכב השחר, עמ' 22; הנ"ל, כוכב השחר [צרפתית], עמ' 352) (תרגום: ובכן התקרבו בני ישראל, אתם, המאמינים שאתם הולכים בעקבות אבותיכם, וכאן, ללא שנאה, בחנו את התאולוגיה העתיקה שלכם. התקרבו אלינו, אני אומר, ברוח של אחוה, כאל אחים; שהרי אנחנו מאמינים באמונה האמיתית והנכונה של אבותיכם).

52 על תרגום הברית החדשה של קמפר ועל ניסיונו של נורליוס להדפיס תרגום זה, ראו אסולין, המרת דת, עמ' 424; שפס, ר' יוהן קמפר, עמ' 164–165.

53 ראו אסולין, שם, עמ' 423–470.

נורליוס על ספר "עוז לאלוהים" של המקובל השבתאי נחמיה חיון שנדפס בברלין בשנת 1713, ועומד על הדמיון בין פירושיו לזוהר לבין פירושיו הכריסטולוגיים של קמפר.[54] לאחר הקדמתו של נורליוס, נדפס מכתבו של ההבראיסט ההולנדי גיום סורנהוסיוס (Guillaume Surenhusius), המספר שחיון הוכיח על סמך ספר הזוהר את תורת השילוש ודוגמות נוצריות אחרות (כוונתו היא כמובן לתורת "תלת־קשרי דמהימנותא", שגם נורליוס גילה בה עניין רב).[55] כאמור לעיל, ייתכן שגורמים שבתאיים השפיעו על מפעל התרגום ועל הפצת הזוהר של פון רוזנרות ובני חוגו. כפי שנראה בהמשך, חוגים שבתאיים עמדו גם מאחורי תרגומים של הזוהר לשפות היהודים המדוברות באותה התקופה.

תרגומים נוספים של מאמרי זוהר ללטינית מראשית המאה השמונה עשרה מצויים באנתולוגיה של גוטפריד כריסטוף זומר (Gottfried Christoph Sommer), שנדפסה בגוטה (Gotha) ב־1734, תחת הכותרת הארמית־עברית: "זהר דמזהר כשמשא, כולי רזיא בהימנותא קדמיתא, נפיק מספר הזוהר של ר' שמעון בן יוחאי";[56] ובלטינית: *Specimen Theologiae Soharicae*. בדומה לתרגומיהם של פון רוזנרות ונורליוס, גם מאחורי מפעל התרגום של זומר עמדה מגמה קבלית־נוצרית מיסיונרית. זומר, שחילק את ספרו לעשרים סעיפים על פי דוגמות נוצריות שונות, האמין בהתאמה שבין הזוהר לברית החדשה, וכלל בספרו מאמרי זוהר שהיו קרובים לדעתו לדוקטרינות נוצריות.[57] כפי

54 נורליוס, כוכב השחר, עמ' 22–23; הנ"ל, כוכב השחר (צרפתית), עמ' 353. בהמשך מתאר נורליוס את הפולמוס שהתעורר באמסטרדם סביב ספרו של חיון. וראו שפס, יהודי ברוק, עמ' 70. נורליוס העתיק בכתב ידו פרק מספר "עוז לאלוהים" של נחמיה חיון, הדן ב"תלת־קשרי דמהימנותא", וצירף לו תיאור מפורט יותר של פולמוס חיון. הוא אף חזר ותיאר את פולמוס חיון ואת קשריו עם יהודים שהיו מעורבים בו בזיכרונותיו משנת 1747. ראו שפס, ר' יוהן קמפר, עמ' 168–174; הנ"ל, יהודי ברוק, עמ' 69–70; אסולין, המרת דת, עמ' 434–435.

55 האיגרת של סורנהוסיוס מובאת כאמור ללא מספור עמודים, לאחר הקדמתו של נורליוס; ובתרגום לצרפתית, עמ' 356. בניגוד לקנור פון רוזנרות ובני חוגו, כמו גם לידידו נורליוס, שהאמינו שהפצת הזוהר תסייע ליהודים להבין את אמיתות הנצרות, סורנהויסוס לומד מפרשת חיון שלא ניתן לשכנע את היהודים בני זמנו באמיתות הדוגמות הנוצריות.

56 ראו זומר, זהר דמזהר כשמשא. וראו שלום, ביבליוגרפיה, עמ' 145; בנץ, הקבלה הנוצרית בגרמניה, עמ' 127.

57 כך בשער הספר, מציג זומר את ספרו: "Specimen Theologiae Soharicae Cum Christiana Amice Convenientis Exhibens Articulorum Fidei Fundamentalium Probationes, E Sohare, Antiquissimo Iudaeorum Monumento petitas" (תרגום: דוגמה של התאולוגיה הזוהרית, העומדת בהתאמה עם התאולוגיה הנוצרית, המציגה הוכחות של עיקרי האמונה הבסיסיים, שנלקחו מהזוהר, מונומנט קדום ביותר של היהודים).

שיובא בהמשך, תרגום של ספרו של זומר, שנעשה במחצית השנייה של המאה השמונה עשרה, נכלל בספרו של פרידריך כריסטוף אוטינגר (Fridrich Christoph Oetinger) "לוח הלימוד של הנסיכה אנטוניה" (*Offentliches Denkmal der Lehrtafel Prinzessin Antonia*) שנדפס בטובינגן בשנת 1763. תרגומים נוספים לגרמנית, ואף לאידיש, שהתבססו על ספרו של זומר, הופיעו במאה התשע עשרה, ועל כך ארחיב להלן. כזכור, גם תרגומיו של קנור פון רוזנרות היו בסיס לתרגומי הזוהר לאנגלית ולצרפתית בשלהי המאה התשע עשרה וראשית המאה העשרים, תקופה שבה תורגם לצרפתית גם ספרו של נורליוס. כך, תרגומי הזוהר ללטינית של נורליוס וזומר — ובעיקר של פון רוזנרות, היו למקור המרכזי להיכרות עם הזוהר בתרבות האירופית הלא יהודית עד ראשית המאה העשרים.

ו. תרגומי הזוהר לאידיש ולדינו במאה השמונה עשרה והקשרם השבתאי

בתקופה שמקובלים נוצרים עסקו בתרגום הזוהר ללטינית הופיעו כמה תרגומים של הזוהר לשפות היהודיות המדוברות — אידיש ולדינו. כאמור, כבר בשלהי המאה השבע עשרה נתפרסמו כמה מאמרי זוהר, בעיקר מעשיות מן הזוהר באידיש. אולם תרגום מקיף יותר של מאמרי זוהר לאידיש, ספר "נחלת צבי", נדפס לראשונה בראשית המאה השמונה עשרה (פרנקפורט על נהר מיין תע"א). התרגום שנכתב על ידי ר' זעליג חוטש הוצא לאור על ידי נינו, החכם השבתאי ר' צבי הירש חוטש, שחיבר גם פירוש לתיקוני זוהר בשם "חמדת צבי" (אמשטרדם תס"ו). תרגום זה זכה למהדורות רבות במאה השמונה עשרה והתשע עשרה, חלקן בשם "נופת צופים".[58]

בניגוד לתרגומי הזוהר לעברית וללטינית שנועדו לציבור משכיל ששלט בשפות התרבות הגבוהה, תרגומי הזוהר לאידיש נועדו לציבור הלא משכיל, ובכללו לנשים.[59] בשער ספר "נחלת צבי" נדפס הפסוק "הקהל את העם האנשים

58 על ספר זה ומהדורותיו, ראו באומגרטן, טקסטים מיסטיים, עמ' 67; הנ"ל, הקדמה לספרות, עמ' 292–295; גריס, ספרות ההנהגות, עמ' 67, 96.

59 עדות יחידה על לימוד זוהר של נשים קודם למאה השמונה עשרה מופיעה בדברי ר' אברהם ברכיה ממודינא, בהקדמה לספר "אשמרת הבקר" (ג ע"א) המספר על סבתו, פיוריטה בת שבע: "שכל ימיה לא פסקה פומה מגירס' במקרא ובמשנה ובספרי הפוסקי' ובראש כולם הרמב"ם וגם שיח היה לה בספר הזוהר כפי השגתה". וראו דיוויס, מלומדת אשכנזית, עמ' 104; חיות, בין העולמות, עמ' 218, הערה 23; חיות מציין בהקשר זה גם את יוהנה הבתולה מונציה, שלדברי גיום פוסטל, גילתה לו את סודות הזוהר (אף שלא שלטה בעברית ובארמית), ראו שם, שם. אידל מציין שיוהנה היתה האישה הראשונה

והנשים והטף וגרך אשר בשעריך למען ישמעו" (דב' לא, יב). ר' וואלף, אב בית דין של קהילת דאסוי, כתב בהסכמתו שהספר נועד לנשים ולמי ש"כחו כנשים".[60] ר' צבי הירש חוטש המביא לדפוס כתב בהקדמתו:

> ספר הזה לא נעשה לחקרי לב אשר לבבם כאולם ועולים בעלת הסולם כי דרך נשים לי פה לעצום עיני לברר על כל נעלם רק להמוני עם שאין ידם משגת אל ספר הזוהר גם כי למביני הזוהר אינו מצוי לכל אדם גם לאשר בידם נמצא קשה עליהם להבדיל בין קודש לקודש להיות צופה ומפצה ולחפוש ולדלוג כצפור בודד מגג אל גג למצוא חפצו ודברי מוסר ולהניח הסודות.[61]

בדומה לעורכי האנתולוגיות של מאמרי הזוהר המתורגמים לעברית, גם ר' צבי חוטש והמסכימים לספרו הגדירו את מאמרי הזוהר שב"נחלת צבי" כ"פשטים" ו"דברי מוסר". ר' נפתלי הכהן כ"ץ מפרנפקורט כתב בהסכמתו לספר: "והנה עתה רוצה להדפיס פשטים ודברי מוסר מספר הזוהר בלשון אשכנז לזכות בו את הרבים קטן כגדול שם נשים ועמי הארץ אשר ליקט וחיבר...".[62]

לצד הטענה שהטקסטים הכלולים בספר "נחלת צבי" שייכים לרובד הפשט של הזוהר, מביא ר' נפתלי הכהן כ"ץ הצדקה נוספת להדפסת הזוהר באידיש:

> אם אמרתי למנוע להדפיס בלשון אשכנז משום קדושת דברי הזוהר... אשר זקוקין דנורא נפקא מפי ר' שמעון בן יוחאי וחבריו ותלמידיו ואינו ראוי לשוטט בו עיני כל... הנה ונהפך הוא. הלא רשב"י עצמו חיברו בלשון לעז הוא לשון תרגום שהיו מדברים כל העם בזה הלשון[63] ואם

שיוחסה לה הבנה של סודות הזוהר, ראו אידל, מיסטיקאים משיחיים, עמ' 155, עמ' 381, הערה 3. לתרגום הזוהר של פוסטל ומעורבתה של יוהנה בו, ראו לעיל, הערה 16. על אישה נוספת בת המאה השש עשרה, סבתו של ר' אליער בן אברהם אילנבורג, שהיתה בקיאה בקבלה, ראו דיוויס, מלומדת אשכנזית, עמ' 101–105 (נכדה, המספר על כך, איננו מציין אילו ספרי קבלה היא קראה).

60 על הקטגוריה "נשים ומי שכחם כנשים", ראו בהרחבה ויסלר, קולות האמהות, עמ' 38–44.

61 חוטש, נחלת צבי, הקדמה.

62 נפתלי הכהן מדגיש שר' צבי חוטש נמנע מלכלול את סודות הזוהר בספרו: "ובפרט שדיגולו ודילוגו עלי אהבה שדולג ופוסק הסודות והרמזים החמורים שלא יכשלו בו ויגלו פנים שלא כהלכה ויבא לידי קיצוץ בנטיעות ח"ו כי אם הדברים הפשוטים למבין ודברי מוסר להשיב רבים מעון".

63 טענה דומה מופיעה גם בהקדמתו של ר' משה פרנקפורט לתרגומו לאידיש ל"מנורת המאור", אמשטרדם תפ"ב. וראו בר לבב, תפיסת המוות, עמ' 305.

> אמנם טעמים אחרים ונימוקים עמוקים בזה שחיבר בלשון תרגום כנמצא בספרים הנגלים והנסתרים עם כל זה לא היה חש אם יקראו בו נשים ועמי הארץ.[64]

מטענה זו משתמע שספר הזוהר — כולו — נכתב מלכתחילה כטקסט אקזוטרי, ומכאן שלא רק שאין למנוע את הפצתו, אלא שיש לעודד את תפוצתו באמצעות תרגומו ללשון המדוברת.

ר׳ וואלף, אב בית דין של קהילת דאסוי, הצדיק את הדפסת תרגומי הזוהר אף בטענה שסודות הקבלה יהפכו גלויים בימי המשיח: ״ועתה אשר עלה על דעתו הנקיה להדפיס ספר הזוהר מהמאמרים הנגלים להיות נאמרים בכל לשון אשר שומעים הנשים ולמי שכחו כנשים למען ידעו לדעת ה׳ ותמלא הארץ דעה וכמ״ש בס׳ הזוהר הקדוש דביומא משיחא אפילו רבייא וכו׳״.[65] הטענה שבתקופת הגאולה בטלות ההגבלות על הפצת הידע הקבלי והלימוד בזוהר, שמקורה בספרות הזוהרית עצמה,[66] הופיעה במקורות רבים במחצית הראשונה של המאה השש עשרה ושימשה להצדקת הדפסותיו הראשונות של הזוהר.[67]

64 חוטש, נחלת צבי, הסכמה. אותה טענה בדיוק העלה ר׳ יהודה אריה ממודנה כדי לסתור את קדמות הזוהר ואת ייחוסו לרשב״י: ״גם לזאת לבי יבין ואין מענה, אם רשב״י או תלמידו היו מחברים ספר הזוהר ותיקונים, והיו באים לידי כך לכתוב דברים שבע״פ וסתרי התורה, וודאי לא היו כותבים אותם אלא בלשון הקדש... ולא בלשון מובן לנשים ועמי הארצות״ (מודנה, ארי נוהם, עמ׳ סח).

65 על פי זוהר, ח״א קיז ע״ב: ״וכד יהא קריב ליומי משיחא, אפילו רביי דעלמא זמינין לאשכחא טמירין דחכמתא״ (תרגום: קרוב לימות המשיח, אפילו ילדים עתידים למצוא את סודות החכמה).

66 כך, בקטע מפורסם מתיקון ו של תיקוני זוהר, המצוטט פעמים רבות בתקופות מאוחרות יותר, נאמר: ״וכמה בני נשא לתתא יתפרנסון מהאי חבורא דילך כד אתגליא לתתאי בדרא בתראה בסוף יומיא ובגיניה וקראתם דרור בארץ וגו׳״ (תרגום: כמה בני אדם למטה יתפרנסו מחיבור זה שלך, כאשר יתגלה לתחתונים בדור האחרון בסוף הימים, ובזכותו וקראתם דרור בארץ וכו׳) (תיקוני זוהר, תיקון ו, כג ע״ב–כד ע״א).

67 ראו למשל את דברי ר׳ יהודה חייט בהקדמתו לפירושו למערכת האלוהות, שנכתבו בראשית המאה השש עשרה: ״ואשרינו מה טוב חלקנו שזכינו אל ספר הזהר מה שלא זכו קדמונינו אשר קטנם עבה ממתנינו כמו רב האי גאון ורב ששת גאון והר׳ אליעזר מגרמישה והרמב״ן והראב״ד והרשב״א והחכמי׳ אחרים זולתם שלא טעמו מדבשו כי בזמנם לא נתגלה. ואל תתמה מזה כי בודאי לא נתגלה עד הדור האחרון אשר אנחנו בו היום. וסיוע לזה מצאתי בספר התקונים הנז׳ וזה לשונו. אמ׳ ליה אליהו לר׳ שמעון ר׳ כמה זכאה אנת דמהאי חבורא דילך יתפרנסון כמה עילאי עד דאתגלייא לתתאי בסוף יומיא ובגיניה [תרגום: אמר אליהו לר׳ שמעון ר׳ ר׳ אשריך שמהחיבור הזה שלך יתפרנסו כמה עליונים עד שיתגלה לתחתונים בסוף הימים ובזכותו] **ושבתם איש אל אחזתו ואיש אל משפחתו תשבו** [וי׳ כה, י] עכ״ל. הנה מבוא׳ מכאן שהחבור הזה היה עתיד להיות

באותה תקופה נכתבו, ככל הנראה, גם תרגומים ראשונים של הזוהר לספרדית יהודית. תרגומים כאלה שמועד חיבורם המקורי אינו ידוע, מצויים בכתבי יד מתקופה מאוחרת יותר, שהוחזקו בידי כת הדונמה — השבתאים שהמירו את דתם לאסלאם.[68] העובדה שגם ר׳ צבי חוטש, שהדפיס את תרגום הזוהר לאידיש, היה שבתאי מצביעה על כך שחוגים שבתאיים הם שעמדו מאחורי הפצת הזוהר בשפות המדוברות במחצית הראשונה של המאה השמונה עשרה (כזכור, גם לחלק מתרגומי הזוהר ללטינית היתה זיקה לשבתאות). דברי הביקורת של ר׳ משה חגיז, בספרו ״משנת חכמים״ (ואנזבק תצ״ג) על תרגום זוהר ללשונות המדוברות והוראתו לנערים ולנשים מכוונים אף הם, ככל הנראה, כנגד שבתאים שעסקו בהפצת זוהר בקרב השכבות הלא משכילות של האוכלוסייה:

> ועכשו כל נער ריק ופוחז חסר מכל תופס ספר הזוהר בידו ויוצא בו לרה״ר [רשות הרבים] וישתבח בעיר שהוא יודע בו לדורשו ולהגיהו ולהעתיקו מלשון ללשון ויושב וקורא בו בפני הנשים והטף ללועזות בלע״ז. ומה תמיה קיימת יש לי על גדולי הדור שאין מוחין בידם, בפרט

גנוז ובאותו זמן יתהנו ממנו העליוני׳ והם המלאכים עד שיבא דרא בתראה שאז יתגלה לתחתונים ובזכות העוסקים והמתטפלים בו יבא משיח **כי תמלא**(!) **הארץ דעה את ה׳** [יש׳ יא, ט] בסבתו אשר זה יהיה סבה קרובה לביאתו וז״ש ובגניה **ושבתם איש אל אחזתו** [וי׳ כה, י]״ (הקדמת ר׳ יהודה חייט לספר מערכת האלוהות, ב ע״א־ע״ב). הטענה שהמגבלות על לימוד הזוהר הוסרו עם התקרב הגאולה מובאת בקטע אנונימי, המצוטט על ידי ר׳ אברהם אזולאי בהקדמתו לספר ״אור החמה״: ״ומצאתי כתוב כי מה שנגזר למעלה שלא יתעסקו בחכמת האמת בגלוי היה לזמן קצוב עד תשלום שנת הר״ן ומשם ואילך יקרא דרא בתראה והותרה הגזירה והרשות נתונה להתעסק בספר הזוהר. ומשנת ה״ש ליציר׳ מצוה מן המובחר שיתעסקו ברבים גדולים וקטנים כדאיתא ברעיא מהימנא״ (אזולאי, אור החמה, הקדמה, 1 ע״ב). ר׳ יצחק דלאטש כתב בפסק שלו בזכות הדפסת הזוהר (שנדפס בראש זוהר מהדורת מנטובה): ״שזכות העיון בספר הזהר מספיק להשיב שבותנו ולהעביר גלותנו ועליו אמרו זכו — אחישנה, כי בעבורו יהיו ישראל נגאלין ויקרא דרור בארץ... ובמקום אחר יבשר הזהר שבדור שעתיד המשיח להתגלו׳ בו יותן הרשו׳ להתגלו׳ ספרו וחבורו״.

68 תרגום האדרא רבא מצוי בכ״י ירושלים, ביס״ל Heb. $8^0$917, ותרגום האדרא זוטא בכ״י ירושלים, ביס״ל Heb. $8^0$918 ו־Heb. $8^0$2086. וראו בניהו, התנועה השבתאית, עמ׳ קפב, רעא, הערה 46. תרגום של פרשיות זוהר (פרשת פנחס עד תחילת פרשת מטות) מצוי בכ״י קימברידג׳ הארוורד Heb. 79 (ס׳ 34488), שהועתק על ידי חבר הדונמה, משה צורי עשאל, תלמידו של יהודה טובה לוי במאה השמונה עשרה (ראו שם, דף שצט ע״ב). כתב היד נמסר לגרהרד קסלר שהיה פרופסור לסוציולוגיה באוניברסיטת איסטמבול, על ידי אחד מתלמידיו, בן כת הדונמה. וראו גלצר, ברלין ודניס, כתבי יד עבריים, עמ׳ 23; פנטון, קובץ חדש, עמ׳ 331, הערה 7.

> על עיר גדולה של חכמים וסופרים... איך מניחים ללמוד בספר קדוש זה של הזוהר בישיבות בחברת אנשים בפרהסיא, ועל הכל בלשון לע״ז.[69]

תרגומי הזוהר לשפות המדוברות במאה השמונה עשרה נוצרו אם כן במסגרת המאמץ השבתאי להפצת הזוהר, שזכה כידוע למעמד מרכזי בתנועה השבתאית. כפי שהראתי במקום אחר, חוגים שבתאיים היו מעורבים בהדפסות של הספרות הזוהרית במחצית הראשונה של המאה השמונה עשרה ובהפצת מנהגי הקריאה הריטואלית בזוהר, ומרבית הפירושים לזוהר שנדפסו בתקופה זו (בכללם פירושו של ר׳ צבי חוטש שנזכר לעיל) נכתבו על ידי שבתאים.[70] הפצת הזוהר, בין השאר באמצעות תרגומיו לשפות המדוברות, היוותה כר פעולה מתאים במיוחד עבור מאמינים שבתאים לאחר שהתנועה השבתאית הפכה לתנועה מחתרתית, שהרי הפצת הזוהר היתה אינטרס שבתאי מובהק שניתן היה לפעול למענו מבלי להצהיר במפורש על האמונה במשיחיותו של שבתאי צבי. אולם, כפי שעולה מדברי ר׳ משה חגיז שצוטטו לעיל וממקורות רבים נוספים, מעורבותם של השבתאים בהפצת הזוהר לא נעלמה מעיני מתנגדיהם. כך, באופן דיאלקטי תרמה השבתאות בעת ובעונה אחת להפצה נרחבת של הזוהר כמו גם להסתייגותם של חכמים מהעיסוק הנרחב בזוהר ולקריאה מחודשת להגביל את הנגישות אליו.[71]

ז. תרגומי הזוהר הראשונים לגרמנית

בשלהי המאה השמונה עשרה הופיע לראשונה, ככל הידוע לי, תרגום של מאמרי הזוהר לשפה אירופית (לא יהודית) מדוברת. כפי שהזכרתי לעיל, התאוסוף השוואבי המפורסם פרידריך כריסטוף אוטינגר כלל בספרו ״לוח הלימוד של הנסיכה אנטוניה״ תרגום גרמני (שנעשה על ידי ידידו קרל הרטמן) של מאמרי הזוהר, שנדפסו בלטינית בספרו של גוטפריד כריסטיאן זומר, שנדון לעיל.[72] בשנת 1824 בברלין הופיע תרגום נוסף של מאמרי זוהר לגרמנית (שנדפסו לצד

69 חגיז, משנת חכמים, נו ע״ב; וראו בניהו, התנועה השבתאית, עמ׳ קפב; תשבי ולחובר, עמ׳ 52. רפפורט־אלברט, על מעמד הנשים, עמ׳ 241–242. הוס, השבתאות, עמ׳ 67.

70 הוס, השבתאות, עמ׳ 61–68.

71 שם, עמ׳ 69–71.

72 ראו אוטינגר, לוח הלימוד. ספרו של אוטינגר נדפס שנית במאה התשע עשרה. ראו אוטינגר, כתבים. למהדורה מדעית מוארת של החיבור, ראו ברימאייר והאוסרמן, לוח הלימוד (לתרגומי הזוהר ראו שם, חלק א, עמ׳ 104–130; וראו גם ההערות, שם, חלק ב, עמ׳ 75–116).

המקור הארמי), המבוסס אף הוא על האנתולוגיה של זומר, על ידי התאולוג הפרוטסטנטי והמזרחן פרידריך אוגוסט תולוק (Friedrich August Tholuck)[73] בהקדמה לספר, שנדפס בעזרת החברה הלונדונית להפצת הנצרות ליהודים, חוזר תולוק על התפיסה הקבלית־נוצרית שהזוהר כולל מקבילות לדוקטרינות הנוצריות: "חיבור זה מכיל דברים העולים בקנה אחד עם הדוקטרינות הנוצריות, בכללים, כמו גם בפרטים".[74] מטרת האנתולוגיה של תרגומי הזוהר היא, לדברי תולוק, להרחיב את ידיעותיהם של תאולוגים נוצרים בקבלה, ולספק להם נשק בשליחותם להפצת הבשורה הנוצרית ליהודים.[75] תולוק קיווה שאת ספרו יקראו גם יהודים, ובהקדמתו פנה גם ל"בני ישראל הקוראים בדפים אלה" (Die kinder Israel aber, welche diese blatter lessen). מאוחר יותר, בורשה בשנת 1844, יצאה לאור האנתולוגיה של תולוק בתרגום לאידיש, על ידי המיסיון האנגליקני.[76]

73 ראו תולוק, מקומות חשובים. עיבוד מחודש של הספר יצא לאור על ידי ביסנתלס (W. J. Biesenthals) בשנת 1852. ראו ביסנתלס, קטעים מהזוהר. מהדורות נוספות של חיבור זה יצאו לאור גם כן בברלין בשנים 1854, 1857 ו־1876. ראו שלום, ביבילגיורפיה, עמ' 154.

74 במקור: "Dieses werk, enthalt auffalende übereinstimmungen mit der christlichen lehre, sowohl im ganzen als in einzelnen", תולוק, מקומות חשובים, עמ' 6.

75 "Aus diesem wichtigen buche theilen wir nun heir eine reihe merkwürdiger aussprüche mit, die schon früher ein christlicher gelehrter, Sommer, gesammelt hatte. Es sind vorzugswise solche, welche mit den christlichen lehren grosse ubereinstimmung haben. Die evangelischen glaubensboten unter den juden werden sie benutzen können, theils um selbst eine tiefere einsicht in die alten rabbinischen lehren zu bekommen, theils um die Israeliten zu überzeugen, das so vieles, was sie im Christenthum verschmähen, schon von ihren ältesten für heilig geachteten lehrern ausgesprochen worden istå damit auch durch sie den ehrwürdigen glaubensboten unter Isreael neue Waffen in die hand gegeben, manche kinder Abrahams erleuchtet, und manche christliche theologen mehr befeuert warden mögen für das studium der schriften der Israeliten und für die verbreitung christlicher erkenntniss unter ihnen", שם, עמ' 5–6; תרגום: מן הספר החשוב הזה אנחנו מוסרים כאן שורה של מאמרים ראויים לציון שאסף כבר קודם לכן מלומד נוצרי, זומר. אלה הם בעיקר כאלה, שיש להם התאמה רבה לתורה הנוצרית. שליחי האמונה הנוצרית בקרב היהודים יוכלו להשתמש בהם בכדי להגיע, בעצמם, לתובנה עמוקה יותר של הכתבים הרבניים הקדומים, ובכדי לשכנע את בני ישראל שכל כך הרבה ממה שהם מואסים בנצרות הוכרז כבר על ידי אבותיהם כדבר תורה קדוש... באמצעותם גם יינתן ביד השליח המכובד של האמונה בקרב בני ישראל, כלי נשק חדש, ויאיר לכמה ילדי אברהם ויעורר את רצונם של תאולוגים נוצרים ללימוד הכתבים של היהודים ולהפצת הכרה נוצרית בקרבם.

76 ראו וויכטיגי שטעלין. מאמרי הזוהר שבספר זה זכו לגלגול נוסף, כאשר נדפסו (בארמית),

במחצית השנייה של המאה התשע עשרה יצאו לאור מהדורות נוספות של ספרו הגרמני של תולוק, וכן מהדורה נוספת של ספרו של אוטינגר. באותה התקופה הופיעו לראשונה תרגומים של הזוהר לשפות אירופיות אחרות — אנגלית וצרפתית. תרגומים אלה נסמכו גם כן על התרגומים הלטיניים מתקופת הברוק (אולם לא על תרגומיו של זומר, אלא על אלה של קנור פון רוזנרות) ועל התפיסה הנוצרית־קבלית שעמדה ביסודם. אולם, כפי שאראה להלן, תרגומים אלה לא נוצרו מתוך אידאולוגיה נוצרית־מיסיונרית אלא מתוך מגמות אזוטריות ואוקולטיות של מפנה המאה התשע עשרה (ה־Fin de Siècle). לפני שאפנה לדון בתרגומים אלה ברצוני לעמוד בקצרה על תרגומים אחדים של הזוהר שנעשו בידי יהודים במאה התשע עשרה.

ח. תרגומי זוהר שנכתבו בידי יהודים במאה התשע עשרה

בניגוד למאה השמונה עשרה, שבה, כפי שראינו לעיל, נכתבו כמה תרגומים של מאמרי זוהר לאידיש וללדינו, הרי במהלך מרביתה של המאה התשע עשרה נכתבו מעט מאוד תרגומים של הזוהר שנועדו לקהל יהודי. בשנות השלושים של המאה התשע עשרה הכין ר׳ אליקים מילזהאגי מברודי תרגום מקיף של הזוהר לעברית, שלדבריו היה חלק מפירוש מקיף לזוהר שהכין, שלא נדפס ואבד.[77] מילזהאגי היה מקורב לחוגי משכילי גליציה, ותרגומו היה, ככל הנראה, התרגום הראשון לזוהר שנכתב מפרספקטיבה משכילית־מודרנית.

במחצית השנייה של המאה התשע עשרה נדפסה לראשונה אנתולוגיה של מאמרי זוהר בתרגום ללדינו. בשנת תרי״ט (1859) יצאה לאור בבילגראד אנתולוגיה בשם ״ספר לקט הזוהר אין לאדינו״, שהוכנה על ידי אברהם בן משה פינצי, ונדפסה מאוחר יותר במהדורות נוספות.[78] פינצי כלל בספרו רמ״ח מאמרי זוהר, בעיקר מעשיות ודברי מוסר. בשער ספרו הוא כתב כך: ״והמשכילים

על ידי אפריים דיינארד, במסגרת התקפתו החריפה על הזוהר: ״ועל כל לא נשאר לי עתה רק לשוב אל מה שאמרתי בראשית המאמר הזה כי הזהר מלא דעות נוצריות, אשר מצאו חן מאד בעיני המיסיאן, עד כי מצאה לנכון להדפיס ספר מיוחד בשם ׳וויכטיגע שטעלן פון זהר׳ ככתבו ובלשונו בזהר עם העתקה אשכנזית וזארגאן... והנני להעלות בחכה איזה מאמרים אשר הנוצרים החזיקו בהם בשתי ידים״ (דיינארד, עלטה, עמ׳ 51).

77 אליקים מילזאהגי מספר על תרגומו בספרו זהרי ראבי״ה (שנכתב כמבוא לתרגום זה), המצוי בכ״י ירושלים, ביס״ל Heb. $4^{0}121$. ראו, מילזהאגי, זהרי ראבי״ה, עמ׳ 4א. הוא מביא דוגמה מתרגומו שם, עמ׳ 30ב. וראו שלום, כתבי יד, עמ׳ 40; תשבי ולחובר, עמ׳ 113.

78 פינצי, ליקוטי הזהר. הספר נדפס שוב בשאלוניקי תרכ״ז ובאיזמיר תרל״ז.

יזהירו כזוהר הרקיע מזהירים, זכים וברים, כולם ברורים, ובלשון לעז מבוארים, רמ״ח מאמרים, כמספר רמ״ח אברים, ומתוכם לקחת דברי מוסרים״.

תרגומים של מאמרי זוהר לצרפתית הופיעו בספרו של הרב הראשי של יהודי אלג׳יריה, מיכאל וייל, ״המוסר של היהדות״, שנדפס בפריז בשנת 1875.[79] כפי שנראה להלן, באותה תקופה לערך החלו לעסוק בתרגום מאמרי זוהר לצרפתית (על סמך תרגומיו הלטיניים של קנור פון רוזנרות) גם בחוגים אוקולטיים לא יהודיים.

בשנת 1887 נדפס בפונה שבהודו התרגום הראשון — וככל הידוע לי היחיד — של הזוהר לערבית־יהודית. בניגוד לאנתולוגיה של מאמרי הזוהר בלדינו, שכללה מאמרים שנתפסו כ״פשט״ הזוהר, התרגום שנדפס בפונה הוא של אחד החלקים האזוטריים ביותר של הזוהר, האדרא זוטא. כותרת הספר: ״כתאב אל אדרא זוטא מתרגם בל ערבי״ (ובשער האנגלי: *Idra Zuta, or the lesser Holy Assembly, translated from the Aramic Chaldee into Arabic [in Hebrew Characters*], והוא תורגם ונדפס על ידי היהודי הבגדדי אברהם דויד יחזקאל (שמו המלא: אברהם סלמאן דויד חי יחזקאל). ה״כתאב אל אדרא זוטא״ היה הראשון בסדרה של תשעה חיבורים בערבית־יהודית (מרביתם תרגומים של חיבורים קבליים, בכללם ספר שומר אמונים וספר יצירה) שנדפסו על ידי יחזקאל בבית הדפוס שהקים בפונה, שפעל בין השנים 1878–1888.[80] תרגום האדרא זוטא לערבית־יהודית עורר תגובה חריפה מאוד של חכמים מירושלים, מחברון ומבגדד, והם הוציאו חרמות כנגד תרגומו של יחזקאל. כך למשל כתבו

79 וייל, המוסר של היהדות, ב, עמ׳ 62–130. וראו פנטון, הקבלה והאקדמיה, עמ׳ 225. מאמרי זוהר מתורגמים לצרפתית נכללו עוד קודם בספרו של המלומד אדולף פרנק, הקבלה או הפילוסופיה הדתית של העברים, שיצא לאור בפריז, בשנת 1843 (ותורגם שנה מאוחר יותר לגרמנית, בידי אדולף ילינק). ראו פרנק, הקבלה.

80 על בית הדפוס של אברהם דוד יחזקאל בפונה, ראו ששון, אהל דוד, א, עמ׳ 429; יערי, הדפוס העברי, ב, עמ׳ 83–85, 87–88. יחזקאל פרסם אף תרגום של ״דרוש בענין האמונה האמיתית״. חיבור קצר זה נדפס לראשונה בסוף ספרו של יצחק לופס, כור מצרף האמונות ומראה האמת, שנדפס במץ תר״ז. ראו לופס, כור מצרף. הדרוש מהווה סיכום של דרוש בוקר לאברהם של התאולוג השבתאי מיכאל קרדוזו. ראו ליבס, סוד האמונה השבתאית, עמ׳ 44–45. בנוסף לחיבורים בערבית־יהודית, יחזקאל פרסם גם מבוא לקבלה באנגלית. ראו יחזקאל, מבוא לקבלה. בספר תרגומים לאנגלית של חלקים מתוך ספרו של ההיסטוריון היהודי פטר בער על הכתות הדתיות של היהודים משנת 1823; ראו בער, הכתות של היהודים. תרגומים אלה נדפסו לראשונה, בהמשכים, בגיליונות כתב העת ״קול ישראל״ (*The Voice of Israel*) של יהודים נוצרים (Jews who believe in Jesus of Nazareth as the Messiah), שיצא לאור בלונדון בשנים 1845–1846.

רבני ירושלים הספרדים, ר׳ רפאל מאיר פניז׳יל ור׳ יעקב שאול אלישר במכתב למערכת העיתון חבצלת:

> עינינו דאבה ולא מיני עוני לבד כי לשמע אזן דאבה נפשינו כי בעיר פונא בערי (הינדייא) הודו נדפסו השתי אדרות אדרא רבא ואדרא זוטא בלשון ערבי, מי יאמין לשמועה הרעה הזאת? ומי לא ירגז וירעש מחילול ה׳ הגדול הזה דתבר גזיזי? מי לא יסמר שערות ראשו מראות ברע, רזין טמירין ונעלמים יבאו לידי המונים ועמי הארץ אשר לא ידעו שכול להיכן הדברים מגיעים? אוי ואבוי! איכה נהייתה תורה הקדושה למשל ומליצה ח״ו וללעג וקלס בעיני העמים! איכה באו פריצים וחללוה! איכה רמסו כבודה בעפר לדוש ח״ו חלילה(!). אהה עלינו! איכה נהיתה הרעה הגדולה בימינו! ובכן מה שמוטל עלינו לעשות היא לגזור גזירה קשה בכח שכינת עוזינו אשר לא זזה מכותל המערבי ובכח תורתינו הק׳ שלא יורשה שום אחד מבני ישראל להגות באדרות הנדפסות הנז״ל בשום אופן בלשונות אחרים, וכל אשר בשם ישראל יכונה, חיובא רמיא עליו להשתדל לגנזם ולטמון אותם במקום אשר לא ישלוט שום יד זר כלל ולבערם מן העולם ועל הרב אברהם סלימאן דוד חי הי״ו אנו גוזרים בכח ב״ד יפה שישתדל לקבצם ולטמון אותם בגניזה.[81]

במכתב שכתב אברהם דויד יחזקאל לר׳ רפאל מאיר פניז׳יל, ״הראשון לציון״, התרעם המתרגם־מדפיס על כך שרבני ירושלים אסרו על תרגומו, מבלי לעיין בו כלל, והצדיק את התרגום, בהסתמך על דברי ר׳ חיים ויטל בהקדמת עץ חיים: ״...שאני נשענתי על עמודי העולם ואמרתי אדרבה מצווה ללמוד וללמד ולכתוב ולתרגם בערבי בלשון הנהוג בינינו כמ״ש [כמו שאמר] בהקדמת עץ חיים להרב חיים ויטאל ז״ל״.[82]

כאמור, בניגוד למרבית התרגומים הקודמים ללשונות היהודים, שתרגמו את ״פשט״ הזוהר ונמנעו מתרגום החטיבות האזוטריות של הספרות הזוהרית, בחר אברהם דויד יחזקאל לתרגם ולהדפיס דווקא את אחד הטקסטים הסודיים

81 החבצלת, יח, 18 (י״ב אדר תרמ״ח), עמ׳ 138. על החרמות של חכמי בגדד וחברון שנדפסו בכתב העת של יהודי כלכותה ״פרח״, ועל תשובותיו של יחזקאל לחרמות אלה, ראו ששון, אהל דוד, א, עמ׳ 429–430.

82 גריבסקי, מגנזי ירושלים, ב, עמ׳ טו–טז. וראו יערי, הדפוס העברי, עמ׳ 84–85. אברהם דויד יחזקאל התכוון בוודאי לדברי ר׳ חיים ויטאל בזכות העיסוק בקבלה ובזוהר, בהקדמת עץ חיים, עמ׳ ט–יג. בהמשך מספר אברהם סלימאן שהספרים שהדפיס כבר אזלו, ושהוא נמנע מלהדפיס מהדורה נוספת משום שהוא עסוק בתרגום הזוהר.

ביותר של הזוהר. מדוע בחר יחזקאל לתרגם דווקא חטיבה זו ולעורר עליו את חמתם של רבני בגדד, חברון וירושלים?

התשובה לכך מצויה בעדויות שמצאתי על חברותו של יחזקאל בחברה התאוסופית ועל קשריו עם מנהיגיה, מדאם בלבצקי (Mme. Helena P. Blavatsky) והקולונל אלקוט (Colonel Henry Steel Olcott), שעמם הוא נפגש בזמן שביססו את תנועתם בהודו וביקרו בפונה.[83] שמו של יחזקאל נזכר במסמכים שונים של החברה התאוסופית, ובספרו האנגלי הוא מוסיף לשמו את ראשי התיבות F. T. S., שמשמעותם Fellow of the Theosophical Society. בלבצקי עצמה, כמו גם חברים אחרים בתנועה התאוסופית (וכפי שאראה בהמשך, גם חברים בתנועות אוקולטיות אחרות שפרחו באותה תקופה), גילו עניין רב בקבלה. משום שידיעתם על הקבלה היתה שאובה מן המסורת הקבלית הנוצרית, הטקסטים הזוהריים שהכירו היו בעיקר הטקסטים שנודעו באירופה הנוצרית בזכות תרגומיו של קנור פון רוזנרות. בדיוק באותה השנה שבה נדפס בפונה תרגומו הערבי־יהודי של יחזקאל לאדרא זוטא, נדפס לראשונה תרגום לאנגלית של החטיבות הזוהרית שנכללו ב"קבלה העירומה", ובכללן האדרא זוטא, על ידי אדם שהיה מקורב לחוגים התאוסופיים באנגליה, סמואל לידל מקגרגור מת'רס (Samuel Liddel MacGregor Mathers). על הזיקה בין שני התרגומים (שהביאה אותי לחפש אחר עדויות לחברותו של יחזקאל בחברה התאוסופית) מלמדת העובדה שבשניהם מכונה האדרא זוטא בשם *The Lesser Holy Assembly*!

ט. תרגומי הזוהר לאנגלית ולצרפתית על ידי חוגים אוקולטיים בשלהי המאה התשע עשרה וראשית המאה העשרים

סמואל לידל מקגרגור מת'רס, המתרגם הראשון של הזוהר לאנגלית (שהיה נשוי לאחותו של אנרי ברגסון) היה חבר בקבוצות אוקולטיות אנגליות שונות, וייסד בשנת 1888 את מסדר "השחר המוזהב" (The Golden Dawn).[84] בשנת 1887 הוא פרסם בלונדון תרגום אנגלי של מאמרי זוהר, שהתבסס על תרגומיו של קנור פון רוזנרות לספרא דצניעותא ולאדרא רבא וזוטא (והתפרסם במהדורות רבות

83 על פעילותה של החברה התאוסופית בהודו בשלהי המאה התשע עשרה, ראו קמפבל, התנועה התאוסופית, עמ' 75–103; ון דר ויר, מפגשים אימפריליים, עמ' 55–58.

84 על אודות מת'רס ומסדר השחר המוזהב, ראו גודווין, ההשכלה התאוסופית, עמ' 222–225, 362.

נוספות).[85] האידאולוגיה התאוסופית של מת׳רס (שעמדה גם מאחורי תרגום הזוהר של יחזקאל) התבססה במידה רבה על ההנחות של קנור פון רוזנרות ושל מקובלים נוצרים אחרים, שלפיהם הקבלה והזוהר מכילים את שרידי החכמה הקדומה, ה־Philosophia Pereniss, וכן את דרכי הפרשנות המספקים את המפתח להבנה נכונה של הנצרות. בדומה למקובלים הנוצריים של תקופת הרנסנס והברוק, מת׳רס ראה בזוהר אמצעי לחשיפה של הנצרות המקורית. אולם מת׳רס, שבדומה לחבריו בתנועה התאוסופית התנגד לנצרות הממוסדת, ניסח קריאה רדיקלית הרבה יותר למהפכה רוחנית נוצרית, שתרגום הזוהר עתיד לקדם:

> I say fearlessly to the fanatics and bigots of the present day. You have cast down the Sublime and Infinite one from His throne, and in His stead have placed the demon of unbalanced force; you have substituted a deity of disorder and of jealousy for a God of order and love; you have perverted the teaching of the crucified One. Therefore at this present time an English translation of the Qabbalah is almost a necessity, for the Zohar has never before been translated into the language of this country, nor as far as I am aware, into any modern European vernacular.[86]

באותה התקופה נדפסו בארצות הברית תרגומים נוספים של מאמרי זוהר לאנגלית, שנכתבו מפרספקטיבה דומה על ידי המלומד והבונה החופשי יצחק מאייר (Isaac Myer), שעסק בנומיסמטיקה ובאגיפטולוגיה.[87] בניגוד לתאוסופים האנגלים (וכפי שראה בהמשך, גם בניגוד לאוקולטיסטים הצרפתים) מאייר לא התבסס על תרגומיו של קנור פון רוזנרות, אלא תרגם מן המקור. תרגומי הזוהר שלו נכללו בספרו על הקבלה שנדפס בפילדלפיה בשנת 1888 (שנה לאחר שנדפסו תרגומיהם של יחזקאל ומת׳רס!). בין השאר תרגם מאייר את תחילת האדרא רבא תחת הכותרת: "An Anceint Lodge of Initiates".[88] בדומה למת׳רס, מאייר קיבל את קדמות הקבלה בכלל, והזוהר בפרט, אולם הוא הדגיש פחות את

85 ראו מת׳רס, הקבלה החשופה.
86 מת׳רס, הקבלה החשופה, עמ׳ 2.
87 ראו מאייר, המדליה של ווטרלו; הנ״ל, חרפושיות; הנ״ל, הספרים העתיקים ביותר.
88 מאייר, קבלה, עמ׳ 440–443. תרגומי זוהר נוספים נדפסו שם, עמ׳ 335–438. לדבריו, תרגומיו נדפסו עוד קודם, בשנת 1886 בעיתונם של הבונים החופשיים בפילדלפיה, *The Keystone*.

הקרבה של הקבלה לנצרות המקורית, ובמקומה הדגיש את הדמיון בינה לבין "דת החכמה הקדומה" של אסיה:

> The Qabbalah of the Hebrews is undoubtedly of great antiquity, a reminiscence of an ancient "Wisdom Religion" of Asia, for we find its doctrines, in germ, in the ancient Budhist, Sanskrit, Zend, and Chinese books, also examples of its peculiar exegesis in the occult book, Genesis, and in Jeremiah. The present text-book of the Qabbalah is the Sepher ha-Zohar, Book of Illumination, or Splendor.[89]

בשלהי המאה התשע עשרה נדפסו כמה תרגומים של הזוהר לצרפתית, שנכתבו אף הם במסגרת ההתעניינות ההולכת וגוברת בתורות אזוטריות ואוקולטיות בתקופת מפנה המאה.[90] הראשון מבין תרגומים אלה הוא תרגום האדרא רבא של האוקולטיסט אליפז לוי, הוא הכומר הקתולי לשעבר, אלפונס לואי קונסנט (Alphonse Louis Constant) המבוסס, בדומה לתרגום האנגלי של מת׳רס, על ה"קבלה העירומה" של פון רוזנרות. תרגומו של אליפז לוי, "ספר הזוהרים" (*Le Livre des Splendeurs*),[91] נדפס לאחר מותו בפריז 1894, על ידי תלמידו פאפוס (Papus), הלא הוא הרופא ג׳ראר אנקוס (Gerard Encausse) חבר החברה התאוסופית הצרפתית וקבוצות אוקולטיות רבות נוספות (בשנת 1887 הוא פרסם תרגום של ספר יצירה לצרפתית).[92] אליפז לוי, שתרגם את האדרא רבא עוד בשנות השבעים של המאה התשע עשרה, הדגיש, בדומה לתאוסופים האנגלים והאמריקנים, את קדמות הקבלה שהיתה לדבריו ידועה לישו וליוחנן השליח (אך לא לפאולוס, שרק חשד בקיומה), ושסודותיה גנוזים לדבריו בספר

89 מאייר, שם, עמ׳ 439. תרגומים נוספים לאנגלית (מפרשיות בראשית, נח ולך לך) מפרספקטיבה דומה נדפסו בראשית המאה העשרים בירחון התאוסופי *The Word*, שיצא לאור בניו יורק על ידי נורהו דה מנהר (Nurho de Manhar), הלא הוא ויליאם ויליאמס (William Williams) מחברי מסדר השחר המוזהב. ראו קר, הזוהר באנגלית. מהדורות נוספות של הספר יצאו לאור בסן דיאגו 1978, 1980 ו־1985.

90 על העניין בתורות אוקולטיות ואזוטריות בתקופה זו, ראו גודווין, ההשכלה התאוסופית; הנ"ל, התאוסופיה בצרפת; מנדס־פלור, אוריינטליות ומיסטיקה.

91 ספר זה יצא במהדורות רבות נוספות, ואף תורגם לאיטלקית בשנת 1920. וראו שלום, ביבליוגרפיה, עמ׳ 94.

92 על אודות פאפוס והקרע בינו לבין מנהיגי החברה התאוסופית, מדאם בלבצקי והקולונל אלקוט, ראו גודווין, התאוסופיה בצרפת, עמ׳ 19–27. לרשימת הקבוצות והמסדרים שפאפוס השתייך אליהם, ולרשימת כתבי העת שנטל בהם חלק, ראו שם, עמ׳ 26.

"החשוך והנפלא" (tenebreux et merveilleus), ספר הזוהר, שתמציתו היא הספרא דצניעותא.[93] על פי תפיסתו אליפז לוי, הזוהר כולל את סודות ההתגלות האוניברסלית שהיהדות בישרה לעולם, סודות המשותפים לבונים החופשיים (שתורתם איננה אלה רפורמה של היהדות בהתאם לעקרונות של ישו והשליח יוחנן), לגנוסיס הטהור, לטמפלרים ולתנועות אוקולטיות אחרות.[94] תרגומו של אליפז לוי נועד לדבריו להפיץ את הבשורה האוניברסלית של הקבלה, שתביא לאחדות של היהודים והנוצרים, להסרת הבערות והפנטיות, ולביסוס שלום עולמי, לא רק על בסיס הפילוסופיה של הנאורות, אלא על בסיס דתי:

> לימוד הקבלה יהפוך לעם אחד ויחיד את הישראלים והנוצרים. לשווא ישאפו הבורות והקנאות להנציח את המלחמה. השלום כבר מוצג בשם הפילוסופיה, ומחר הוא יקוים על ידי הדת, משוחרר משלטון התשוקות

93 לוי, ספר הזוהרים, עמ' 2: "C'est qu'en effet les Hébreux possèdent une science que saint Paul soupçonnait sant la connaître et que saint Jean, initié par Jésus, cachait et révélait à l fois sous le hiéroglyphs gigantesques de l'apocalypse, empruntés pour la plupart à la prophétie d'Ezéchiel. C'est qu'il existe un liver ténébreux et merveilleux qui s'appelle le Sohar ou la splendeur. Ce livre immense et plus volumineux que le Talmud n'est pourtant que le dévelppment d'une théogonie en quelque pages qui se nomme le Siphra Dzeniûta" (תרגום: למעשה היהודים החזיקו בידע, שפאולוס הקדוש חשד בקיומו מבלי להכירו ושיוחנן הקדוש, שנחנך על ידי ישו, כיסה וגילה בעת ובעונה אחת בסימני הקודש הכבירים של האפוקליפסה, שנלקחו ברובם מנבואת יחזקאל. שכן קיים ספר, חשוך ונפלא, ששמו הזוהר. ספר עצום זה, רחב היקף יותר מן התלמוד, אינו אלא פיתוח של תיאוגוניה המופיעה בעמודים ספורים, המכונים ספרא דצניעותא).

94 שם, עמ' 3–4: "Le publication de cet ouvrage fera comprendre la haine implacable que les prêtres du catholicisme portent à la franc-maçonnerie, qui est la judaïsme reformé suivant la pensée de Jésus et de son apôtre de prédilection, Jean le Boanergès, dont la révélation kabbalistique a toujours été l'évangile du christianisme occulte et des écoles du gnosticisme non profané. A ces écoles se rattachent les joannites, les templiers non idolâtres et les huats initiés de la maçonnerie occulte. Là sont les clés de l'avenir, car là sont conservés les secrets de la révŕlation unique et universelle dont le judaïsme, le premier et le suel peut-être entre tous les religions, a preêché la doctrine au monde" (תרגום: פרסומה של יצירה זו [ספר הזוהר, ב"ה] תבהיר את השנאה הבלתי־ניתנת לפיוס של הכמרים הקתולים למסדר הבונים החופשיים, המהווה יהדות המתוקנת על פי הגותו של ישו ושליחו הנבחר, יוחנן בן־רגש (מרקוס יג, 17), שהחזון הקבלי שלו היה תמיד ספר הבשורה של הנצרות האוקולטית, ושל האסכולות הגנוסטיות הטהורות. לאסכולות אלה מצטרפים בני המסדר של יוחנן, הטמפלרים שאינם עובדי־אלילים והחניכים המתקדמים של המסדר הסודי של הבונים. שם מצויים מפתחות העתיד, שכן שם גנוזים סודות ההתגלות הייחודית והאוניברסלית, אשר את תורתה הטיפה היהדות (הראשונה ואולי היחידה מבין כל דתות, לעולם).

> האנושיות. יש להתכונן לאירוע כביר זה על ידי גילוי האוצרות הנסתרים של החכמה היהודית לאנשי המדע. לשם כך אנו מפרסמים את התרגום והביאור של התיאוגוניה של הזוהר המצויה בספרא דצניעותא.[95]

בשנת 1895, שנה לאחר הדפסת "ספר הזוהרים" של אליפז לוי, נדפסו תרגומים לצרפתית של כל החטיבות הזוהריות שב"קבלה העירומה" על ידי האוקולטיסט הנרי שטו (Henrie Chateau), חבר ה"מסדר הקבלי של צלב הוורד" (L'Ordre Kabbalistique de la Rose-Croix), עם הקדמה של פאפוס.[96] תרגום נוסף של הספרא דצניעותא בשם "מפתח הזוהר" (*La Clef du Zohar*) של אלבר ג'וּנֶה (Albert Jounet), סוציאליסט נוצרי וחבר החברה התאוסופית הצרפתית,[97] נדפס בפריז בשנת 1909. ג'ונה, שתרגומו נכתב מפרספקטיבה נוצרית־אוקולטית, הניח שאף על פי שהזוהר נכתב במאה השלוש עשרה, הרי הוא מכיל דוקטרינות קדומות העולות בקנה אחד הן עם האזוטריקה הנוצרית הן עם המיסטריות המצריות, האשוריות, הבבליות, הפרסיות, הסיניות, ההודיות, הקלטיות והיווניות.[98]

בדומה לאליפז לוי, גם אלבר גו'נה ראה בהפצת הזוהר אמצעי לאיחוי

95 שם, עמ' 6–7. במקור: "L'etude de la Kabbale ne ferait plus qu'un seul et même people des Israélites et des Chrétiens. En vain l'ignorance et la fanatisme voudraient perpétuer la guerre, la paix est déjà figurée au nom de la philosophie, et demain elle sera ratifiée par la religion affranchie de la domination des passions humaims. C'est ce grand événement qu'il faut préparer en faisant connâitre aux homes de science les magnificences cachées de la sagesse judaïque. C'est pour cela que nous punlions la traduction et l'explication de la théogonie du Sohar contenue dans le Siphra Dzeniûtta".

96 שטו, הזוהר. וראו שלום, ביבליוגרפיה, עמ' 33–34; פנטון, הקבלה והאקדמיה, עמ' 226. שָטוֹ מספר שבתרגומו, המבוסס על "הקבלה העירומה", הוא הסתייע במקור הארמי והעברי וכן בתרגום לאנגלית של מת'רס. ראו שטו, שם, עמ' XI.

97 על אודות ג'ונה (שכינה עצמו גם בשם Alber Jhouney) ופרישתו מהחברה התאוסופית, שלדעתו הזניחה את הקבלה לטובת מגיה פגאנית, ראו גודווין, התאוסופיה בצרפת, עמ' 9, 20.

98 ג'ונה, מפתח הזוהר, עמ' 1: "Mais, les doctrines enseignées par le Zohar se relient à celles d'ouvrages mystiques hébreux, antérieurs au XIIIe Siècle; et elles concordent aisément avec le Christianisme ésoterique et les vérités primitives conservées dans les Mystères ègyptiens, assyriens, chaldèens, persans, chinois, hindous, celtes et Hellènes" (תרגום: אולם, התורות המוצגות על ידי הזוהר מתקשרות לאלה של יצירות מיסטיות עבריות, הקודמות למאה השלוש עשרה; והן מתיישבות בקלות עם הנצרות האזוטרית ועם האמיתות הקדומות השמורות במיסטריות המצריות, האשוריות, הבבליות, הפרסיות, הסיניות, ההודיות, הקלטיות והיווניות). בנוסף, מזכיר ג'ונה, בהסתמך על ספרו של אדולף פרנק, את ההתאמה הרעיונית בין הזוהר לבין המדע המודרני.

הקרע בין היהודים לנוצרים. אולם בניגוד ללוי ולאוקולטיסטים אחרים, גו׳נה הציג עמדה נוצרית־מיסיונרית מובהקת, הקרובה מאוד לעמדתם של המקובלים הנוצרים מתקופת הברוק, כמו גם לעמדתו של תולוק. לדברי ג׳ונה, ההיכרות עם הזוהר תאפשר לנוצרים להכיר באמיתות האוקולטיות המצויות בברית הישנה, וליהודים להכיר בתורת השילוש, באינקרנציה ובגאולת האדם על ידי האל.[99] אז, ״יתפללו היהודים והנוצרים בצוותא לישו, השוכן בנצח ומצפה להשלמה ביניהם, בכדי לגלות את כבודו בעולם״.[100] את הקדמתו סיים ג׳ונה ב״הבטחה הקבלית שהמשיח יבוא לעולם, בזכות ספר הזוהר״.[101] למרות ההערצה הרבה שלו לזוהר, שלדבריו ״אין חולק על הרוממות הדתית והפילוסופית שלו״ (La sublimité religieuse et philosophique du Zohar est incontestée),[102] ג׳ונה גילה אמביוולנטיות אוריינטליסטית טיפוסית בנוגע לזוהר (ששורשיה, כפי שהוצג לעיל, מצויים בקבלה הנוצרית). לדבריו, הזוהר, בדומה לספרים מזרחיים אחרים, הוא כאוטי וחסר שיטתיות לוגית:

> כמו מרבית הספרים המזרחיים, ובמיוחד אלה שנכתבו כתורות־סתרים, הזוהר נדמה כתוהו. ראשית כול, הוא מורכב מיצירות מגוונות, המעורבבות בלי סדר. שנית, יצירות אלו אינן נשמעות למתודות הלוגיות של המערב. סופרי המזרח הולכים בעקבות כללי הקומפוזיציה המוזיקלית יותר מאשר על פי כללי החיבור הספרותי.[103]

99 שם, עמ׳ 3–4: “A connaitre les secret de la Kabbale, les chretiéns posséderaient mieux la science occulte enclose dans l’Ancien Testament... Et, selon la prophétie de Genese: Japhet habiterait les tabernacles de Sem. Les Juif, par l’exploration de la Kabbale et la relation de ses arcanes avec les Dogmas du Christianisme, apprendraient que ces Dogmas n’ont pas la portée idolàrtique qu’ils leur prêtent. Ils saisiraient que la Trinité c’est un Dieu unique, et l’Incarnation, le Salut des homes par ce Dieu” (תרגום: באמצעות הכרת סודות הקבלה, הנוצרים יבינו טוב יותר את הידע הנסתר החבוי בברית הישנה... ולפי הנבואה שבבראשית [ט, כז], יפת ישכן באהלי שם. היהודים, באמצעות חקירת הקבלה והיחס שבין סודותיה לבין הדוגמות של הנצרות, ילמדו כי אין לדוגמות הללו את המשמעות האלילית שהם מייחסים להן. הם יבינו כי השילוש הוא אל יחיד, וההתגשמות בבשר — ישועת בני האדם על ידי אל זה).

100 שם, עמ׳ 4. במקור: “Alors, Juifs et chrétiens élèveraient ensemble leurs prièrs au Christ, qui plane dans l’éternite et qui attend leur réconciliation pour manifester sa gloire au monde”.

101 שם, שם. במקור: “Et, selon la promesse kabbalistique: ‘le Messie viendrait dans le monde à cause des mérites du livre Zohar”.

102 שם, עמ׳ 2.

103 שם, שם. ובמקור: “Comme la plupart des livres orientaux, surtout de ceux qui

כפי שנראה בהמשך, אמביוולנטיות דומה באה לידי ביטוי גם בכתביהם של מלומדים יהודים שעסקו בחקר הזוהר ובתרגומו בשלהי המאה התשע עשרה וראשית המאה העשרים. תרגום מקיף ראשון של הזוהר לצרפתית (ולשפה אירופית בכלל), שנכתב מפרספקטיבה נוצרית דומה, ואף מכיל זיופים נצרניים רבים נדפס בפריז, על ידי אמיל לפומה (Emile Lafuma) בין השנים 1906–1912. מחברו של התרגום (שבניגוד לתרגומים החלקיים שנסקרו לעיל, התבסס על המקור הארמי) ז׳אן דה פאולי (Jean de Pauly), שטען שהוא אציל אלבני אך היה ככל הנראה היהודי המומר הידוע לשמצה פאולוס מאיר, נפטר בשנת 1903 לפני שתרגומו עלה על מכבש הדפוס.[104]

מחבר התרגום, דה פאולי, קיבל את קדמות הזוהר, ובעקבות המקובלים הנוצרים שקדמו לו, טען שהזוהר מכיל אמיתות נוצריות. לדבריו, הזוהר הוא: ״ספר המתאים להשכיל את בני האדם ולהוסיף גם כן לתהילת האל... אין דבר המתאים יותר כדי להשיג מטרה זו מאשר תרגום של הזוהר, שתורותיו, גם אם הן קודמות לנצרות, מאששות את האמיתות הנוצריות״.[105] המוציא לאור, לפומה, שכתב דברים דומים בהקדמתו לתרגום הזוהר, הביע יחס אמביוולנטי לזוהר,

s’avèrent initiatiques, le Zohar parait un Chaos. D’abord il est formé de diverses oeuvres, assemblées sans ordre. Ensuite chacune de ces oeuvres n’obéit pas aux méthods logiques de l’Occdent. Les écrivains d’Orient suivent plutôt les lois de la compositions musicale que de la littéraire”.

104 דה פאולי, ספר הזוהר. על ספר זה ועל הזיופים הנצרניים הרבים שבו, ראו שלום, מברלין לירושלים, עמ׳ 132–133. ובהרחבה, על נסיבות חיבורו והדפסתו בבית הדפוס של אמיל לפומה, ראו בורל, התרגום הצרפתי, עמ׳ 120–129 (מחבר המאמר הוא נינו של לפומה). על אודות דה פאולי וזיהויו כמומר פאולוס מאיר, שהיה שותף לעלילת דם בוינה בשנת 1893, ראו שלום, ביבליוגרפיה, עמ׳ 120; פנטון, הקבלה והאקדמיה, עמ׳ 229; בורל, שם, עמ׳ 124–125.

105 במקור: “un livre propre à éclairer les homes et à contribuer ainsi à la gloire de Dieu... Or rien n’est plus propre à atteindre ce but qu’une traducion du Zohar, don’t les enseignements, bien qu’antérieurs au Christianisme, corroborent les vérités chrétiennes”. דה פאולי כתב זאת במכתב ללפומה משנת 1900, המצוטט במאמרו של בורל, התרגום הצרפתי, עמ׳ 125. לפומה כתב דברים דומים בהקדמתו לכרך הראשון של תרגום הזוהר. ראו דה פאולי, ספר הזוהר, א, עמ׳ 4: “Or, le ‘Zohar’ enseigne en particulier le dogme de la faute originelle; Il est donc en ceci, et en bien de d’autres choses probablement, l’echo d’enseignemets et de traditions remontant à l’ancienne synagogue et antérieurs àl’époque de l’avénement du christianisme. Bien des idées juives, devenues chrétiennes, persistent dans le ‘Zohar’...” (תרגום: בנוסף, ה״זוהר״ מלמד במיוחד את הדוגמה של החטא הקדמון; ובעניין זה, אם כן, ובודאי בעניינים רבים אחרים, הנו הד לתורות ולמסורות ששרדו מהיהדות העתיקה, והקודמות להופעת הנצרות. רעיונות יהודיים רבים, שנהפכו לנוצריים, נמצאים ב״זוהר״).

בטרמינולוגיה המזכירה את דבריו של קנור פון רוזנרות שנדונו לעיל. לפומה השווה את הזוהר לנהר עצום שבמקורו (המסורת היהודית־נוצרית הקדומה) מימיו טהורים, אך במשך הזמן מימיו הזדהמו בדוקטרינות ובמסורת מוטעות.[106] למרות זאת, טען, הקורא המשכיל יכול למצוא במימיו "גושי זהב טהור ואבני חן".[107]

תרגומו של דה פאולי זכה להד רב כאשר יצא לאור, ובמהלך המאה העשרים יצאו לאור כמה אנתולוגיות של מאמרי זוהר בצרפתית, שהתבססו עליו.[108] בנוסף לתרגום הזוהר, מהמקור הארמי, תרגם דה פאולי אף את האנתולוגיה של מאמרי הזוהר בלטינית, של ההבראיסט השוודי אנדריאס נורליוס, שכזכור כללה גם פירושים של נורליוס ושל מורו השבתאי המומר יוהן קמפר. תרגומו של דה פאולי, המלווה בהערותיו, נדפס בשנת 1933 על ידי פול וויו (Paul Vulliaud) בכתב העת האוקולטי "המסווה של איסיס" (*Le Voile d'Isis*) תחת הכותרת: "כוכב השחר של האמונה האורתודקסית של המקובלים הקדמונים" ("Aurore de la Foi Orthodoxe des Anciens Cabalistes").[109] וויו, שהיה מתלמידיו של האוקולטיסט שר ג'וספין פלדן (Sar Josephin Peladan, ממשיכי דרכו של אליפז לוי) — וידידו של חוקר הדתות המפורסם מירצאה אליאדה — פרסם בשנת 1930 תרגום של הספרא דצניעותא לצרפתית, המבוסס על תרגומו של דה פאולי.[110]

106 שם, עמ' 5: "Pour nous, le 'Zohar' ne saurait être mieux comparé qu'à un fleuve immense et majestueux, dont les eaux claires et limpides à la source (tradition primitive de la Révélation conservée dans toute sa pureté par des homes justes) sont rendues boueuses et impures par les affluents qu'il reçoit dans son cours (fausses doctrines sur l'essence de Dieu, traditions primitives obscurcies par le péché et les passions humaines)" (תרגום: עבורנו, אין השוואה טובה יותר ל"זוהר" מאשר לנהר עצום ורב־הוד, אשר מימיו שהיו בהירים וצלולים במקור [המסורת הקדומה של ההתגלות, הנשמרת בכל טהרתה על ידי אנשי צדק] הזדהמו בבוץ על ידי זרמים שקיבל במהלך מסלולו [תורות שווא בדבר מהות האל, מסורות קדומות שטושטשו על ידי החטא והתשוקות האנושיות]).

107 שם, שם: "mais, qui, malgré cela, roule dans ses flots tumultueux et troublés, des pépites d'or pur et des pierres précieuses que le lecteur instruit et sage peut recueillir..." (תרגום: אך אשר, למרות זאת, נושא בנחשוליו הגועשים והעכורים גושי זהב טהור ואבני חן שאותם יכול ללקט הקורא המלומד והנבון).

108 ראו בורל, התרגום הצרפתי, עמ' 127–128. מהדורה נוספת של תרגומו של דה פאולי, בשלמותו, יצאה לאור בפריז 1970. בשנת 1977 יצא לאור תרגום של הזוהר לספרדית המבוסס על תרגומו של דה פאולי, ולאחרונה יצאה לאור אנתולוגיה של מאמרי זוהר מתורגמים לרומנית, המבוססת על תרגומו של דה פאולי. ראו להלן, הערה 202.

109 ראו לעיל, הערה 48. וראו פנטון, הקבלה והאקדמיה, עמ' 228.

110 וויו, תרגום ספרא דצניעותא. על אודות וויו, ראו פנטון, הקבלה והאקדמיה, עמ'

י. תרגומי זוהר שנכתבו במסגרת נאו־רומנטית וציונית בשלהי המאה התשע עשרה וראשית המאה העשרים

בשלהי המאה התשע עשרה וראשית המאה העשרים עסקו בתרגום הזוהר לשפות שונות גם כמה מלומדים יהודים אירופים, שהושפעו מהמגמות הנאו־רומנטיות והאוריינטליסטיות של עידן מפנה המאה, ושחלקם היו מקורבים לחוגים תאוסופיים ואוקולטיים. כפי שנראה להלן, חלק מהוגים אלה שילבו תפיסות אוקולטיות של הקבלה והמיסטיקה עם גישות לאומיות וציוניות. הזיקה בין שתי המגמות הללו נבעה מפרספקטיבה אוריינטליסטית־יהודית, שראתה גם בציונות וגם בפנייה למיסטיקה ולקבלה שיבה אל המקור המזרחי של היהדות.[111]

כזכור, אברהם דוד יחזקאל, שתרגם את האדרא זוטא לערבית־יהודית בפונה שבהודו בשנת 1888, היה חבר בתנועה התאוסופית. לחברה התאוסופית ולחוגים שהתפצלו ממנה היו מקורבים גם יהודים אחרים שעסקו בתרגום הזוהר. בעל התקווה, נפתלי צבי אימבר, שהיה מקורב לחוגים אוקולטיים ותאוסופיים, ושהאידאולוגיה הציונית שלו השתלבה בעניין שגילה בקבלה ובמיסטיקה,[112] סיפר שהרב הרפורמי שלמה שינדלר, ונשיא הסניף הבוסטונאי של החברה התאוספית גורג׳ איירס (George Ayers) הציעו לו, בשנת 1893, לתרגם את הזוהר לאנגלית.[113] אימבר אמנם הסתייג מתכנית זו משום שראה את הזוהר כמשני בחשיבותו לספרים קבליים אחרים, ובראשם ספר

229–231; בורל, התרגום הצרפתי, עמ׳ 123–124. לביקורתו של שלום על תרגומו של וויו, ראו שלום, תרגום וויו, עמ׳ 347–362, 444–455.

111 הוס, לא לשאול כל שאלות, עמ׳ 63–64.

112 בזמן שהותו בטורקיה ובארץ ישראל היה אימבר בן חסותם של לורנס ואליס אוליפנט, ה״ציונים הנוצרים״, שגילו עניין רב במיסטיקה. בשנות נדודיו בארצות הברית, שאליה היגר בשנת 1891, יצר אימבר קשר עם חברי התנועה התאוסופית, הרצה על קבלה, ייסד כתב עת לענייני קבלה בשם ״אוריאל״ (*Uriel*) (שרק גיליון אחד שלו יצא לאור בשנת 1895) ואף ניסה לייסד חוג קבלי בשם ״המעגל הפנימי״ (“The inner circle”). ראו קבקוף, בעל התקווה, עמ׳ 12–15. קבקוף פרסם שני קטעים ממאמריו של אימבר על הקבלה ב״אוריאל״, שם, עמ׳ 178–181. במאמרים אלה מכנה אימבר את החסידים בשם ״תאוסופים יהודים״ (שם, עמ׳ 179) ואת הצדיקים, בשם ״מהטמות״ (שם, עמ׳ 295) — המושג שמדאם בלבצקי השתמשה בו כדי לכנות את מוריה הרוחניים. לביקורת חריפה של אימבר על בלבצקי (שלדבריו, המציאה את המהטמות שלה על סמך ידע שהיה לה על החסידות), ראו קבקוף, בעל התקווה, עמ׳ 10–12.

113 אימבר סיפר על תכנית זו במאמר שכתב בכתב העת הקבלי ״אוריאל״ (ראו לעיל, הערה קודמת). המאמר נדפס על ידי קבקוף, בעל התקווה, עמ׳ 181. עוד על תכנית זו, ראו שם, עמ׳ 16.

יצירה,[114] אך פרסם כמה מאמרי זוהר (בעיקר ממדרש איכה הזוהרי) מתורגמים לאנגלית בספרו *Treasures of Two Worlds*, שיצא לאור בלוס אנג׳לס בשנת 1910.[115] בדומה להוגים יהודים לאומיים אחרים, שיידונו להלן, אימבר ראה בקבלה בכלל, ובזוהר בפרט, מסורת יהודית רוחנית ויטאלית, העומדת בניגוד למסורת הרבנית המאובנת (תפיסה שמקורה בקבלה הנוצרית):

> ...that book [The Zohar] is in opposition to Rabbinical tradition: as it explains the laws according to their esoteric meanings and spiritual solutions, which are in conflict with the dim, dogmatic dead letter.[116]

במסגרת מפעלי התרגום הגדולים של ספרות יהודית לגרמנית, בראשם תרגום המקרא לגרמנית של בובר ורונצוויג, כמו גם התרגומים מן הספרות החסידית של בובר, הופיעו בראשית המאה העשרים גם כמה תרגומים של הזוהר לגרמנית.[117] בתרגום הזוהר עסקו בתקופה זו שני מלומדים יהודים, שהיו פעילים בתנועה הציונית ומקורבים לתנועה האנתרופוסופית (שהתפצלה, בראשותו של רודולף שטיינר, מהסניף הגרמני של החברה התאוסופית בשנת 1913).[118] ארנסט מילר, שהיה חבר בתנועת הסטודנטים הציונים בפראג (ואף עלה לארץ ולימד

114 "The second in rank is the Zohar (light), whose authors were Simon Bar Yochai and his son Eleazar... Those who take the Zohar as the principal book in that science commit a mistake, as it is only a commentary of the five books of Moses, explaining the laws in their esoteric meanings, and these only a Cabbalist can understand" (שם, עמ׳ 180–181). ביומנו מדבר אימבר בצורה ביקורתית יותר נגד הזוהר: "This book [Sefer Yezirah] is the real source and fountain of the Kabbalah — not the Zohar, which is a union of exegetical hypotheses and mythological mysticism in a marriage certainly not made in heaven" (שם, עמ׳ 38).

115 אימבר, אוצרות, עמ׳ 76–110. אימבר אינו מציין את מקורם של המאמרים שהוא מתרגם, והוא משלב בהם הערות ארוכות שלו.

116 קבקוף, בעל התקווה, עמ׳ 179.

117 החוקר האנגלי כריסטיאן גינצבורג (Christian Ginsburg) מוסר שהמלומד איגנץ שטרן (Ignatz Stern), שפעל בשלהי המאה התשע עשרה, הכין תרגום לגרמנית של ספרא דצניעותא ושל האדרא רבא והאדרא זוטא, שנותרו לדבריו גנוזים בכתבי יד, לצד כתבים רבים אחרים של שטרן. ראו גינצבורג, הקבלה, עמ׳ 230. יש לציין שתרגומים של מאמרי זוהר נכללו בספרו של אריך בישוף (Erich Bischoff), שיצא לאור בברלין בשנת 1913. ראו בישוף, יסודות הקבלה.

118 בשנת 1913 יצא לאור בברלין בהוצאת החברה התאוסופית ספר על אודות הפילוסופיה הרוחנית של הזוהר, המבוסס על הרצאה שנישאה באסיפה הכללית הראשונה של החברה האנתרופוסופית בברלין. ראו זלין, המשמעות של הזוהר.

ביפו בין השנים 1907–1909) וחסיד השיטה האנתרופוסופית, פרסם, יחד עם שמואל הוגו ברגמן (שהתעניין אף הוא באנתרופוסופיה) תרגומים של כמה מאמרי זוהר לגרמנית בסוף הכרך, "על היהדות" (*Vom Judentum*), של אגודת הסטודנטים הציונים של פראג, בר כוכבא, שיצא לאור בשנת 1913.[119] בין השנים 1913–1920 פרסם מילר תרגומי זוהר בכתב העת "היהודי" (*Der Jude*).[120] בשנת 1920 הוא פרסם בברלין ובוינה ספר על אודות הזוהר הכולל תרגומי זוהר,[121] ובשנת 1932 פרסם בוינה אנתולוגיה של מאמרי זוהר מתורגמים לגרמנית.[122]

באותה השנה שמילר פרסם את ספרו על הזוהר, יצאה לאור בברלין אנתולוגיה נוספת של מאמרי זוהר מתורגמים לגרמנית של יעקב זיידמן (Jankew Seidman),[123] שהיה אף הוא מקורב לחוגים הציוניים.[124] אנתולוגיה זו

119 על היהדות, עמ' 274–284.

120 ראו מאיר, ספר הזוהר להלל צייטלין, עמ' 147, הערה 114; לפין, דר יודה, עמ' 362, הערה 78.

121 ראו מילר, הזוהר ומשנתו. בהקדמה מודה מילר לרודולף שטינר, למרטין בובר ולשמואל הוגו ברגמן. הספר יצא שנית במהדורה מורחבת בוינה וליפציג 1923, ושוב בציריך 1957 (עם הקדמה של ברגמן). ראו מאיר, שם, עמ' 147, הערה 115.

122 ראו מילר, הספר הקדוש. הספר יצא לאור שנית ב־1982, וב־1984 תורגם להולנדית. ראו מילר, הספר הקדוש (הולנדית). ב־1946 נתפרסם באנגלית ספר נוסף של מילר, תולדות המיסטיקה היהודית (שתורגם מגרמנית בידי מוריס סימון, המתרגם של הזוהר לאנגלית. הספר אף יצא בצרפתית בשנת 1950). על מילר ועיסוקו בקבלה ובזוהר, ראו הקדמתו של ברגמן לספרו של מילר, הזוהר ומשנתו (מהד' ציריך), עמ' 7–14; מאיר, ספר הזוהר להלל צייטלין, עמ' 147.

123 זיידמן, מן הזוהר הקדוש. אחד המאמרים המתורגמים בזוהר הופיע בכתב העת "היהודי" (*Der Jude*), 7 (1918–1919), עמ' 337. בנוסף לביקורתו החריפה של שלום, שנדפסה בשנת 1920, באותו כתב עת (שלום, על אנתולוגית הזוהר, עמ' 363–369), התפרסמה באותה שנה ביקורת חריפה על הספר ב"התקופה" שעליה חתום יג"ש, הוא יעקב נפתלי שמחוני. ראו שמחוני, ספרות הקבלה החדשה, עמ' 510; וראו מאיר, ר' נחמן מברסלב, עמ' 12–13. בביקורת זו מתייחס שמחוני לביקורתו של "גרהרט שולם" ("המבקר הזה הוא כפי שנראה משמו, דוקא יהודי אשכנזי, אשר קרא ושנה בספרות הקבלה המקורית עד כדי למצא את מומי המתרגם שלנו על נקלה, ובבקרת ארכה וחריפה מאד יצא לקנא שם שמים" [שמחוני, שם]). בהמשך המבקר עוסק בספרו של מילר ואותו הוא דווקא משבח (שמחוני, שם, עמ' 511).

124 זיידמן, שהיה נשוי לאחייניתו של פרויד, מאיירת (ומחברת) ספרי הילדים הידועה תום (מרתה) פרויד־זיידמן, התאבד בשנת 1929, לאחר שנקלע למצוקה כלכלית בעקבות ניסיונו להקים הוצאת ספרים. להיכרותו של שלום עם תום פרויד (עוד טרם נִשאה לזיידמן), ראו שלום, מברלין לירושלים, עמ' 143–144. על קשריו של זיידמן עם ביאליק ועל מעורבתו בהוצאת "אופיר", ראו גינצבורג, תאוריית הפיתוי, עמ' 268–269.

נכתבה ברוח נאו־רומנטית, וגרשם שלום, שפרסם עליו מאמר ביקורת (הראשון במאמריו שעסק בענייני קבלה) האשים את המחבר שתחת השפעתו של בובר וחוג ציוני פראג, בר כוכבא, הוא תרגם את הזוהר בצורה מעורפלת בסגנון האקספריוניזם הגרמני.[125]

במסגרת המגמות הנאו־רומנטיות והלאומיות החלו באותה תקופה מלומדים יהודים במזרח אירופה לתרגם מאמרי זוהר לעברית ולאידיש. בשנת תרפ״א, בחלק השני של מאמרו ״מפתח לספר הזוהר״, שיצא לאור בהמשכים בכתב העת ״התקופה״ בורשה, פרסם הלל צייטלין אנתולוגיה של קטעי זוהר מתורגמים ומבוארים, על פי נושאים שונים, כגון גוף האדם, נשמת האדם, עולמות, אלהות (מאמר זה מקדים מבחינות רבות את האנתולוגיה הגדולה של ישעיה תשבי ופישל לחובר, ״משנת הזוהר״, שנדפסה בשנת תש״ט ותידון להלן). את החלק הראשון של מאמרו פתח צייטלין בתיאור נאו־רומנטי נלהב של הזוהר:

> מהו ה״זהר״? הרי הוא נשמה אלהית נשגבה, שירדה פתאם מעולם האצילות ארצה למען הגלות לעיני בני־האדם במליוני אורות וצללים צבעים וגוונים. נטל הקדוש־ברוך־הוא אבן אחת יקרה מכתרו והשליכה ארצה והאבן התפוצצה, התפזרה, זרעה אלפי־אלפים נגוהות, ששה, שמחה ושחקה ברבוא־רבבות קויה־גוניה, אשר מן הנצח באו, למען האר את כל הפנות החשכות ולמען השביע את כל מה שצמא ושוקק לאור ולמען החיות והחם את כל מה שהמית הקר של המדע והחשך של הבערות, העורון והכבדות של הטבע והרשעות והקושי והאכזריות של בני האדם. ה״זהר״ נגלה לעם־ישראל ולכל באי־עולם בהשפעת תמונות, משלים, ספורים, דברים־ברקים, מחשבות חניתות, רומי־שמים, עמקי־תהומות, תפארת־כוכבים, שפת הררי־אל, שיחת אילני־עד עמק סבכי יער...[126]

אולם עמדתו של צייטלין כלפי הזוהר אינה חד־משמעית. התפעלותו הנאו־רומנטית מן הזוהר משולבת גם בהבעת הסתייגות, המזכירה את דבריו של קנור פון רוזנרות ושל מתרגמי זוהר לא יהודים אחרים שנדונו לעיל:

> ה״זהר״ — ערב של אמתות עמוקות שבעמוקות ודמיונות, קוים ישרים ועקומים, דרכים ישרים ודרכים מביאים במבוכה, ציורים ברורים שלמים ומתאימים וציורים משונים וזרים גבורת־ארי ורך־ילד, קול מפל מים

125 ראו ביאל, גרשם שלום, עמ׳ 73; קילכר, היסטוריה ואקטואליה, עמ׳ 170–171.

126 צייטלין, מפתח לספר הזוהר, עמ׳ 213 (וראו גם את בהדפסה המחודשת שנערכה על ידי בנו, אהרן צייטלין: צייטלין, בפרדס החסידות, עמ׳ 105).

ולחש־מעין, בורות חשך ומערות סתר, קצור, בהירות וחריפות של חכמת־עולם ושיחות ארכות, ההולכות ונמשכות בלי גבול, נכנסות אלה אל אלה, מתערבות אלה באלה, כבחלום ארך ומסבך... לפי תכנו ועשרו ה״זהר״ הוא כלו — אלהות; חיצוניותו, לפעמים ערבוב וערפל.[127]

בשנים תרפ״ג–תרפ״ד נדפסה בשני כרכים בורשה בהוצאת אחיאסף אנתולוגיה של אגדות הזוהר של הסופר וההיסטוריון עזריאל נתן פרנק.[128] פרנק, בדומה להוגים רבים אחרים בני זמנו, הדגיש את ערכו של הזוהר כטקסט ״לאומי״:

באופן זה שפך ״הזהר״ את רוחו על כולנו, כל בני אומתנו, בא ונבלע בתוך דמנו, נפשנו, רוחנו ונשמתנו, והוא ששתל בקרבנו את הרוך והתום, החמלה והחנינה, השאיפה לגדולות, להוד, לתפארת, לעג לייסורי הגלות וענויי העולם הזה, לגלוג למכשולים וחתחתים הנמצאים על דרכי חיינו — כל אותן המדות שבני אומתנו בכללם מצויינים בהן ואינן נפוצות בין בני שאר האומות. ה״זהר״ נטע את אלו בקרב ההוגים בו והם נטעו אותן בלב כל בני האומה, אשר היו נהוגים על ידיהם.[129]

מטרת התרגום של אגדות הזוהר לעברית מוצגת כך:

למען תת ליודעי עברית ברב או במעט למצער משהו מן המשהו מן היופי שב״זהר״, מאותם הדברים שהיו, כאמור, לחלק מנפשנו, רוחנו ונשמתנו, החלטנו לבור מתוך הספר הזה את מבחר דברי האגדה שבו ולערכם באופן שיהיו מובנים לסתם בני אדם, גדולים וקטנים בשנים, שלמדו עברית ורגילים קצת אצל כתבי הקודש... כסבורנו שבספר זה יצלח בידינו להשכין יפיפותם של ספרי הקבלה בספרות העברית החדשה, הנועדה למקרא יודעי עברית ולומדיה.[130]

אולם, בדומה לצייטלין, גם בדברי פרנק ניכרת אמביוולנטיות ביחס לזוהר. לצד ההערצה הרבה לזוהר, הוא טוען: ״מלבד זאת נמצאים בספר ׳הזהר׳ שבושים רבים מאד, דברים מסורסים, מוקדם ומאוחר וחסרים...״.[131]

באותן שנים פרסם שמואל צבי זצר, המלומד המזרח אירופי שהתיישב

127 שם, שם.

128 פרנק, אגדות הזהר. וראו מאיר, ספר הזוהר להלל צייטלין, עמ׳ 146, הערה 106. ספר זה, כפי שציין מאיר, זכה לאחרונה לשתי מהדורות בתרגום לפולנית. וראו להלן, הערה 201.

129 פרנק, אגדות הזהר, עמ׳ XII.

130 שם, עמ׳ XV–XIV.

131 שם, עמ׳ XIV.

מאוחר יותר בארצות הברית (ובסוף חייו עלה לישראל), תרגומים של מאמרי זוהר לאידיש, ומאוחר יותר פרסם תרגומים לעברית.[132] בדומה להוגים יהודים לאומיים אחרים בני זמנו, תיאר זצר את הזוהר בלשון אקספרסיבית נמלצת: "ספר־ההוד־והיסוד בתורת הסוד, ספר הזוהר, זה הים המיסטי הגדול והעמוק, שגליו מתרוממים לשיא במתי הדמיון האנושי ומתנפצים בחלל האוויר הגבוה לרסיסי צבעים וגוונים שלא תשבע העין לראותם".[133] במבוא לתרגום מדרש איכה הזוהרי הוא אומר שתרגומו נועד להעניק לקורא "עונג רוחני גדול", וזה לשונו:

> עיקר דאגתי היתה לזה שלא יפוג מהדברים שהייתי מתרגם, אותו הריח העדין המשכר שנודף מהם במקורם, שלא יאבד כלום על־ידי ההרקה מכלי אל כלי מאותו רוח השירה הנפלאה, מאותה הציוריות הנשגבה, שהם מצטיינים בהם, שעד כמה שאפשר לא יאבד אף משהו מתקפו של אותו הרושם הכביר, שהדברים במקורם מסוגלים לעשות על הקורא, גם כשיהיו נקראים מתוך תרגומי.[134]

לצד מלומדים אלה יש לציין גם את הסופר ש"י עגנון, שכלל קטעי זוהר מתורגמים לעברית בספרו "ימים נוראים", שנדפס לראשונה בירושלים תרצ"ח.[135]

132 תרגומי הזוהר של זצר לאידיש יצאו לאור תחת הכותר "פון זוהר", בכתב העת "דאס ווארט", כרכים 1–4 (1921–1924). מאמרי זוהר מתורגמים לעברית נדפסו על ידי זצר בשנת תש"ז בספר השנה ליהודי אמריקה, ובגיליונות כד–כה ולח–לט של כתב העת "הדאר" (תשי"ד). תרגומים אלה נדפסו שנית לאחר מותו. ראו זצר, כתבים, עמ' 17–110. וראו שלום, ביבליוגרפיה, עמ' 144; מאיר, ספר הזוהר להלל צייטלין, עמ' 138–139, הערה 80. מאיר מציין שם גם את תכניתו של י"ד איזנשטיין להוציא ספר בשם "אוצר הקבלה" שהיה אמור לכלול קטעים מספר הזוהר ו"מילון זוהרי".

133 זצר, כתבים, עמ' 113.

134 שם, עמ' 73.

135 בספרו "לפנים מן החומה" מספר ש"י עגנון על מקובל מבית אל, ר' אברהם חיים מוולז'ין, שסייע לו בהכנת התרגומים מן הזוהר. וראו מאיר, נפתולי סוד. מעניין לציין גם שיעקב אורנשטיין מספר בזיכרונותיו על תרגום לזוהר שנעשה על ידי אביו, בן היישוב הישן בירושלים, בתחילת המאה העשרים: "אבא היה בנו של אחד מגדולי הרבנים של ירושלים, סבא היה לא רק גדול בתורה, אלא ראש הקנאים הקיצוניים של ירושלים, עוזרו ויד ימינו של הרב מבריסק... אבא לא העז כמובן לצאת נגד אביו, אולם בחדרי חדרים השתדל לקנות השכלה, ומאמציו לא היו לשווא. הוא למד בכוחות עצמו גרמנית על בוריה, גם למד באורח יסודי ארמית עתיקה, ולא אחת נלוויתי עליו כשהלך לספריה של הכנסיה הסורית, הקרובה לקבר הקדוש, כדי לעיין בכתבי יד עתיקים. זמן רב לפני שאנשי מדע מקצועיים חלמו על כך, התחיל אבא לעסוק בתרגום הזוהר לעברית. אולם מכיוון שאת רוב שעות היום והלילה הקדיש לצרכי פרנסה, עלה בידו לתרגם רק את מחציתו" (אורנשטיין, בכבלים, עמ' 21–22). וראו פלח, שני מקובלים.

בתקופה שבין שתי מלחמות העולם יזמו שתי הוצאות ספרים מפעלי תרגום מקיפים של הזוהר לעברית. במסגרת הוצאת הספרים דביר שפעלה בברלין, חיים נחמן ביאליק יזם תכנית להוצאת הזוהר בתרגום לעברית, שמעולם לא יצאה אל הפועל.[136] באותה התקופה החל הלל צייטלין בפרויקט לתרגום הזוהר לעברית ביוזמת הוצאת עיינות, שפעלה אף היא בברלין. לדברי שמעון רבידוביץ, שעמד בראש ההוצאה, תרגום הזוהר היה בין התכניות הראשונות של הוצאת עיינות, שראתה במפעל זה "חובה לאומית מיוחדת במינה".[137] ואולם רק התרגום להקדמת הזוהר ראה אור לאחר מותו של צייטלין בשואה.[138]

ההתעניינות ההולכת וגוברת בקבלה בכלל ובזוהר בפרט במחצית הראשונה של המאה העשרים הביאה לתחרות בין גורמים שונים על ההון התרבותי שהעניק תרגום הזוהר. תחרות זו באה לידי ביטוי בביקורתו של הלל צייטלין על מתרגמי זוהר שפעלו לפניו. כך, באיגרת לרבידוביץ, טען צייטלין כנגד הלשון הרבנית הלא יפה של תרגום מסורתי לזוהר "ספר שערי זוהר תורה" (שיידון להלן) של ר' יודל רוזנברג (אותו הוא מכנה בשם "רוזנצוויג"!), וביקר את בחירתו של רוזנברג לתרגם את הזוהר תרגום חלקי בלבד: "העתקה זו אין לה כל ערך תורני ומדעי. הרב המעתיק (רוזנצוויג שמו) לקט רק דברי דרוש אחדים מכל פרשה ופרשה והעתיקם לעברית רבנית לא מדוייקת ולא יפה".[139] את האנתולוגיה של עזריאל נתן פרנק מבקר צייטלין בצורה חריפה יותר, באומרו: "ערכו פחות הרבה יותר מערכו של ספר 'שערי זוהר תורה' לפי שכולו מחזיק רק דפים אחדים ואין בו ולא כלום, ישנן רק העתקות ממקומות קלים אחדים בשביל בני הנעורים ולא יותר".[140] במאמר שכתב מאוחר יותר ב"דער מאמענט" ב־1932 ביקר צייטלין גם את הניסיונות לתרגם את הזוהר מתוך "קונצפציות מודרניות".[141] לעומת זאת, ביאליק, שכאמור שאף להכין תרגום לזוהר במסגרת מפעל הכינוס בהוצאת דביר, העלה בפני רבידוביץ ספקות על כך שצייטלין הוא

136 וראו מאיר, ספר הזוהר להלל צייטלין, עמ' 124. מאיר מציין שם שעוד בשנת תרע"ג הציע ביאליק לתרגם כתבי קבלה מארמית לעברית במסגרת מפעל הכינוס.

137 המצודה, א (תש"ג), עמ' 36. וראו מאיר, ספר הזוהר להלל צייטלין, עמ' 130. על מפעל תרגום זה ותולדותיו, ראו בהרחבה מאיר, ספר הזוהר להלל צייטלין, עמ' 119–157.

138 המצודה, א (תש"ג) עמ' 40–81 (ונדפס שנית, ראו צייטלין, בפרדס החסידות, עמ' 229–279).

139 "מכתב לשמעון רבידוביץ", המצודה, ג־ד (תש"ה), עמ' 340. וראו מאיר, ספר הזוהר להלל צייטלין, עמ' 146.

140 המצודה ג–ד (תש"ה) עמ' 341; מאיר, ספר הזוהר להלל צייטלין, עמ' 146.

141 ראו מאיר, ספר הזוהר להלל צייטלין, עמ' 147–148. במאמר זה מציין צייטלין לטובה את תרגומו של ארנסט מילר.

המתרגם הנכון לזוהר, ואף טען, ככל הנראה בניסיון לטרפד את מפעל התרגום של צייטלין, שבידו מצוי תרגום של הזוהר מוכן לדפוס![142]

יא. תרגום הזוהר לאנגלית בהוצאת סונסינו

כפי שראינו לעיל, במסגרת ההתעניינות ההולכת וגוברת בקבלה בכלל ובזוהר בפרט בראשית המאה העשרים, תורגם הזוהר במלואו (ובתוספת זיופים) לצרפתית על ידי היהודי המומר ז׳אן דה פאולי. לאנגלית תורגמו רק מאמרי הזוהר שמקורם ב״קבלה העירומה״ של רוזנרות, על ידי מייסד מסדר ה״שחר המוזהב״ מת׳רס, וכמה מאמרי זוהר נוספים תורגמו על ידי יצחק מאייר ונפתלי הרץ אימבר. מהדורה מקיפה של הזוהר באנגלית (שאינה כוללת חטיבות זוהריות שונות, בכללן החטיבות שנתפסו כאזוטריות במיוחד) הוכנה לראשונה רק בשנות השלושים של המאה העשרים, בין השנים 1931–1934, בהוצאת סונסינו (Sonsino) על ידי צוות של מלומדים יהודים, מוריס סימון, הרי ספרלינג ופול לברטוף (Maurice Simon, Harry Sperling, Paul P. Lavertoff), ובשיתוף פעולה של החוקר היהודי יהושע אבלסון (Joshua Abelson), שכתב את ההקדמה למהדורה. בהקדמתו לתרגום הזוהר חזר אבלסון על התפיסה המקובלת באותה תקופה, שהזוהר הוא יצירה של דורות רבים, הכוללת בתוכה רבדים קדומים.[143] אבלסון מבטא גם את התפיסה הנאו־רומנטית, שהזוהר בפרט והקבלה בכלל מייצגים את הרוח המיסטית המעניקה חיות ליהדות הרבנית:

> Indeed herein may be said to lie the undying service which the Cabbalism has rendered Judaism, whether as creed or as life. A too literal interpretation of the words of Scripture giving Judaism the appearance of being nothing more than an ordered legalism, an apotheosis of the “letter which killeth” a formal and petrified system of external commands bereft of all spirit and denying all freedom of the individual — these have been, and are still in some quarters, the

142 רבידוביץ, שיחותי עם ביאליק, עמ׳ 41, 46, וראו מאיר, ספר הזוהר להלל צייטלין, עמ׳ 139.

143 סימון, ספרלינג ולברטוף, הזוהר, א, עמ׳ XI: “From the survey of the whole subject, one is drawn irresistibly to the conclusion that the Zohar, so far from being a homogeneous work, is a compilation of a mass of material drawn from many strata of Jewish and non Jewish mystical thought and covering numerous centuries”.

blemishes and shortcomings cast in the teeth of Rabbinic Judaism. The supreme rebutter of such taunts and objections is Cabbalah. The arid field of Rabbinism was always kept well watered and fresh by the living streams of Cabbalistic lore.[144]

אולם, גם אבלסון מבטא עמדה אמביוולנטית, האופיינית למלומדים המודרניסטים שעסקו בתרגום ובמחקר הזוהר במחצית הראשונה של המאה העשרים, בכנותו את הזוהר: "A veritable storehouse of anachronisms, incongruities and surprises".[145]

מהדורות סונסינו של הזוהר היתה (ובמידה רבה עודנה) המקור העיקרי להיכרות עם הזוהר של העולם הדובר אנגלית במאה העשרים. רק בשנים האחרונות, כפי שנראה בהמשך, נוצרו תרגומי זוהר מקיפים נוספים לאנגלית, שנועדו למלא את מקומה של מהדורה זו.

יב. תרגומי זוהר לעברית של ר׳ יודל רוזנברג ושל ר׳ יהודה אשלג

בתקופה המודרנית תורגם הזוהר לעברית גם בקרב חוגים מסורתיים, שפעלו בלא ספק בזיקה להתעוררות העניין בזוהר בקרב חוגי המשכילים והציונים (ואולי אף בתגובה לעניין שגילו לא יהודים בקבלה ובזוהר). ר׳ יודל רוזנברג, הרב הפולני החסידי, שהיגר לקנדה בשנת 1913 (והידוע בעיקר בזכות חיבורו המזויף על הגולם מפראג) תרגם חלקים גדולים של הספרות הזוהרית, תרגום שכזכור זכה לביקורת מזלזלת מצד הלל צייטלין. רוזנברג, שהחל במפעל התרגום והעריכה של הזוהר בעברית בפולין, והמשיך בו בקנדה, ערך את מאמרי הזוהר שתרגם על פי סדר פסוקי התורה, והדפיס את תרגומו בתוספת פירוש קצר בשם ״זיו הזוהר״, לצד המקור הארמי. בדומה למתרגמים המסורתיים שלפניו, נמנע רוזנברג מלתרגם את החלקים האזוטריים של הזוהר, ובראשם, הספרא דצניעותא והאדרות. הכרך הראשון של תרגומו יצא לאור בורשה תרס״ו (1906) בשם ״ספר שערי זהר תורה״, והתרגום השלם יצא לאור מאוחר יותר במונטריאול וניו יורק בין השנים 1924–1930 תחת הכותר: ״ספר זהר תורה על חמשה חומשי תורה״.[146] ר׳ יודל רוזנברג שפעל במסגרת מסורתית (אך ידע

144 שם, עמ׳ XIV.

145 שם, עמ׳ XII.

146 רוזנברג, שערי זהר תורה; הנ״ל, ספר זהר תורה; הנ״ל, הזוהר הקדוש (לתהלים, לשה״ש, למשלי ולקהלת), (התרגום נדפס שנית על ידי נכדו של רוזנברג, צבי יצחק גאלסס, בניו

רוסית והכיר את ספרות ההשכלה), הקדים לספרו הסכמות של רבנים רבים, בהן של האדמו״ר אריה ליב אלטר מגור ושל האדמו״ר שלום דב שניאורסון מלובביץ, אך לצדם הוא הדפיס אף את מכתבו של המלומד א״א הרכבי, ראש המחלקה לספרות יהודית וכתבי יד מזרחיים בספריית סנט פטרסבורג.[147] בהקדמה לספרו חוזר רוזנברג ומשתמש בטיעונים המסורתיים השונים, שהובאו גם בתקופות קדומות יותר להצדקת הפצת הזוהר, ובראשם, בהסתמך על ספר ״תיקוני הזוהר״ ועל ספר ״חסד לאברהם״, הטיעון שהזוהר עתיד להתגלות בדור האחרון: ״הרי מבואר... שעתיד ספר הזהר להתגלות בהתגלות חדשה מפורסמת בדור האחרון, והתגלות זו היינו התפשטות בין הכלל ישראל״.[148] כתקדים למפעל התרגום (והקיצור) של דברי הזוהר, מביא רוזנברג את ספר מקור חכמה של ר׳ יששכר בער מקרמניץ (מן המאה השבע עשרה), ומצטט באריכות מדברי ההקדמה לספר זה.[149] אולם, לדבריו, ספרו של ר׳ יששכר לא ״פעל מטרת המחבר״, משום שהוא לא תרגם את דברי הזוהר מילה במילה, לא הביא את המקור לצד התרגום, וכתב את תרגומו־קיצורו רק לפרשות בראשית ונח.

מפעל תרגום הזוהר של רוזנברג לעברית בא בהקשר ההתעוררות הלאומית בתקופתו, העלייה בהיקף קוראי העברית ופרסומה של ספרות חילונית בעברית. כך הוא אומר בהקדמתו: ״ואנו רואים בעוה״ר [בעוונותינו הרבים] שספרי מינות מתרבים מאד בעתים הללו וקוניהם מרובים וכמעט צודים נפשות בחרמם עי״ז [על ידי זה] שמייפים ספרים בכל מיני יופי. והעיקר שנכתבו בלשון צח וקל. וספרים הקדושים המלאים זיו של אור התורה הקדושה מונחים בקרן זוית. ובפרט ספר הזהר הקדוש שמביטים עליו כעל דבר נסתר שאינו מובן כמו על איזה קמיע״.[150] בהקדמתו לתרגום שיר השירים, משלי וקהלת מציין

יורק 1955). כמו כן, הדפיס רוזנברג סיפורים על גיבורי ספר הזוהר, בעברית ובאידיש. ראו הנ״ל, נפלאות הזוהר. על תרגומי הזוהר של רוזנברג, ראו מאיר, ספר הזוהר להלל צייטלין, עמ׳ 145, הערה 104. מפעל תרגום ועריכת הזוהר של רוזנברג נדון בפירוט בפרק הרביעי בספרו של רובינסון, מקובל במונטריאול, העתיד לצאת לאור בקרוב. אני מודה לפרופ׳ רובינסון שהעמיד לרשותי את כתב היד של פרק זה.

147 מכתבו של הרכבי הכיל, על פי בקשתו של רוזנברג, תרגום של מילים זרות שבזוהר לעברית.

148 רוזנברג, ספר זהר תורה (מהד׳ ניו יורק) כרך א, ה ע״א.

149 שם, שם. כתקדים נוסף, רוזנברג מציין את אזכור ״זוהר בלשון הקדוש״, שבפירוש ״דרך אמת״ המיוחס לר׳ חיים ויטאל, המלווה את דפוסי הזוהר (ח״א לד ע״ב) ואת האזכור שם של ״זוהר קטן״ (ח״ב קטז ע״ב). רוזנברג אינו מודע לכך שזהו הכינוי של דפוס מנטובה (לעומת דפוסי קרימונה) ומניח שמדובר בקיצור הזוהר שהיה קיים בתקופת רח״ו.

150 שם, שם.

רוזנברג ש"לימוד הזוה"ק היא התרופה האחת מיוחדת ללחום לעומת ההפקרות של אפיקורסית[!] הנפרצת מאד בימים אלה".[151] משום שבתקופה המודרנית נתמעטה ידיעת הארמית בקרב היהודים, רוזנברג טוען שיש לתרגם את הזוהר לעברית: "ושהדי במרומים שהרעיון הזה לא נתן שנה לעיני ומנוחה לנפשי זמן רב והכריח אותי בחזקה לקחת עלי עבודה קשה כזו להעתיק מספר הזהר בלשון הקדש כל המאמרים המבארים עומק הפסוקים אשר יוכלו להיות מובנים לכלל ישראל".[152] אף שהפרקספקיבה של התרגום של רוזנברג היא מסורתית והרקע למפעלו הוא, לדבריו, המאבק בהשכלה החילונית, ניכרת בדבריו השפעת ההתעוררות היהודית הלאומית בת זמנו. כך, בפרפרזה על דברי המקובל בן המאה השש עשרה, ר' אברהם אזולאי, כותב רוזנברג: "ודע כי עיקר כוונת הרשב"י ע"ה בחבור הזהר היה לזה להיות אור הלאומי [היינו השכינה] באפס שפע באין תומך ובאין עוזר לה".[153]

התרגום המקיף ביותר של הזוהר לעברית, שנכתב מפרספטקיבה קבלית מסורתית (אם כי במסגרת שיטה קבלית חדשנית ורדיקלית ביותר), הוא תרגום ופירוש הזוהר המפורסם של הרב יהודה אשלג, שהיה מקורב לחוגים חסידיים בפולין לפני שעלה לארץ בשנת 1921. לפני שאפנה לדון בפירושו של ר' יהודה אשלג, ה"סולם", שנדפס למן שנת תש"ה, מן הראוי לציין גם את הוצאתו לאור של תרגום קדום של פרשת בראשית של ספר הזוהר, המיוחס לר' ברכאל קופמן,[154] על ידי ר' עובדיה הדיה מישיבת בית אל בפתח תקוה, שנת תש"ו. כפי שהראה לאחרונה יונתן מאיר, המו"ל בנדט כהן תכנן להוציא לאור תרגום זה עוד קודם, במסגרת הוצאת ילקוט בברלין.[155] החלטתו של הדיה להוציא לאור את התרגום הקדום המיוחס לר' ברכאל היא, בין השאר, תגובה לתרגומו של ר' יודל רוזנברג, שאותו הוא מבקר בפירוש, ואולי גם לפרויקטים אחרים של תרגום הזוהר לעברית שנעשו בזמנו.

פירוש הסולם הוא מפעלו הספרותי האחרון של הרב אשלג, שעסק קודם בעיקר בכתיבת פירושים לטקטסים לוריאניים, שבמסגרתם פיתח את שיטתו הקבלית הייחודית. אשלג החל לחבר את פירושו לזוהר בשנת 1943, וסיים

151 שם, ב ע"א.

152 שם, ה ע"א.

153 שם, שם. ושוב, שם ע"ב. והשווה לאזולאי, חסד לאברהם, מעין א, נהר כד. שם, כמובן, ה"רוח הלאומית" אינה נזכרת.

154 ראו לעיל, הערה 11.

155 ראו מאיר, ספר הזוהר להלל צייטלין, עמ' 150, הערה 127. על פעילותו של בנדט כהן והוצאת ילקוט, ראו שם, עמ' 148–149, הערה 120.

אותו סמוך לפטירתו, בשנת 1954.[156] במסגרת פירושו לזוהר, המבוסס על שיטתו הקבלית, תרגם הרב אשלג את מרבית הקורפוס הזוהרי לעברית. בדומה לרוזנברג, גם אשלג גייס הסכמות רבות למפעל הפירוש והתרגום שלו, בעיקר של אדמו"רים חסידיים (אך גם של הרבנים הראשיים יצחק הרצוג ובן ציון עוזיאל). פירוש ה"סולם", ובכללו תרגום הזוהר לעברית, מהווה את שיאו של מפעל הפצת הקבלה והסרת המגבלות האזוטריות על העיסוק בזוהר ובקבלה שיזם הרב אשלג.[157] בהקדמתו לפירוש ה"סולם" הרב אשלג חוזר על התפיסה המסורתית המצדיקה את הפצת הזוהר בנימוקים אסכטולוגיים:

> וכעת בדורנו זה, אחר שכבר קרובים אנו לגמר ב' אלפים האחרונים, לפיכך ניתנה עתה הרשות לגלות דבריו ז"ל [האר"י, ב"ה] ודברי הזוהר בעולם בשיעור חשוב מאד, באופן שמדורנו זה ואילך יתחילו להתגלות דברי הזהר בכל פעם יותר ויותר, עד שיתגלה כל השיעור השלם שבחפץ השי"ת.[158]

על סמך התפיסה האסכטולוגית, הרב אשלג מצדיק את הפצת הזוהר כולו לציבור הרחב. בניגוד למקובלים בתקופות קדומות יותר שהסתפקו בתרגום "פשטי" הזוהר, ואף בניגוד לר' יודל רוזנברג שנמנע מתרגום החלקים האזוטריים של הזוהר (וכך גם מתרגמי זוהר סונסינו לאנגלית), הרב אשלג פירש ותרגם את כל הזוהר (חוץ מהשמטות לזוהר ומתיקוני הזוהר שתורגמו לאחר פטירתו על ידי תלמידו ר' יהודה צבי ברנדווין).[159] במאמר שכתב לרגל סיום הדפסת ה"סולם" טען שההיקף של מפעל הביאור והתרגום שלו הוא ההוכחה שדורו הגיע לימות המשיח!

> ומכאן הוכחה ברורה שכבר הגיע דורנו זה לימות המשיח כי עינינו הרואות שכל הביאורים על ספר הזוהר שקדמו לנו לא ביארו אפילו עשרה אחוזים מהמקומות הקשים בזוהר וגם במקצת שביארו סתומים דבריהם כדברי הזוהר עצמו. ובדור זה זכינו לפירוש הסולם שהוא ביאור מלא על כל דברי הזהר ומלבד זה שאינו מניח דבר סתום בכל הזהר בלי לפרשו. אף כי הביאורים מיוסדים על פי השכל העיוני הפשוט,

156 ראו אשלג, הסולם.

157 ראו גארב, יחידי הסגלות, עמ' 58–59; הוס, למות ביום אחר, עמ' 7–8; מאיר, נפתולי סוד.

158 אשלג, הסולם, א, עמ' יז.

159 ראו ברנדווין, תיקוני הזוהר.

שכל מעיין בינוני יכול להבינם ומתוך שנגלה הזוהר בדורנו זה, הרי זו הוכחה ברורה שאנחנו נמצאים כבר בימות המשיח בתחלתו של אותו הדור שעליו נאמר **ומלאה הארץ דעה את ה'** וגו' [יש' יא, ט].[160]

יש לציין, שלמרות פעילותו של הרב אשלג במסגרת חרדית לא ציונית, הוא קשר את הפצת הזוהר לתקומה הלאומית, וראה הן בהקמת מדינת ישראל הן בהפצת הזוהר באמצעות פירוש "הסולם" הוכחה לתחילת הגאולה:

ומתוך שנגלה הזהר בדורנו זה הרי זו הוכחה ברורה שאנחנו נמצאים כבר בימות המשיח בתחילתו של אותו הדור שעליו נאמר **ומלאה הארץ דעה את ה'** [יש' יא, ט]... היוצא מדברינו שדורנו זה הוא הדור של ימות המשיח. ולפיכך זכינו לגאולת ארצנו הקדושה מידי הנכרים. גם זכינו להתגלות ספר הזהר. שהוא תחילת קיום הכתוב **ומלאה הארץ דעה את ה'** [יש' יא, ט] **ולא ילַמדו עוד כי כולם יֵדעו אותי למקטנם ועד גדולם** [יר' לא, לג].[161]

יג. התרגומים האקדמיים הראשונים לזוהר

חלק מתרגומי הזוהר שהופיעו במחצית הראשונה של המאה העשרים נכתבו מפרספקטיבה אקדמית מודרנית, תוך שימוש בכלים היסטוריים ופילולוגיים ביקורתיים. חלק מהמלומדים היהודים שעסקו בתרגום הזוהר שנדונו לעיל, בכללם הלל צייטלין, נתן פרנק, יהושע אבלסון ואחרים, היו בעלי השכלה אקדמית או עסקו במחקר כאוטודידקטים.

המייצג המובהק ביותר של הגישה האקדמית לחקר הקבלה והזוהר במאה העשרים הוא גרשם שלום, שבדומה להוגים אחרים שנדונו לעיל, פנה לעסוק במיסטיקה היהודית במסגרת האידאולוגיה הציונית ובהשפעת המגמות הנאו־רומנטיות של ראשית המאה העשרים. מחקריו החשובים ביותר של שלום על ספר הזוהר הם מאמרו "האם חיבר ר' משה דה ליאון את ספר הזוהר", משנת

160 אשלג, מתן תורה, עמ' קנב–קנג.

161 שם, קנג–קנד. עם זאת, מבחינת הרב אשלג, הן גאולת הארץ הן פירוש הזוהר אינם בחינת סיום תהליך הגאולה, אלא תחילתו בלבד: "אבל בשתי אלה זכינו רק בבחינת נתינה מהקב"ה, אבל אנו לידינו עוד לא קבלנו כלום. אלא שניתנה לנו הזדמנות בזה להתחיל בעבודת השי"ת לעסוק בתורה ובמצוות לשמה, שאז נזכה להצלחה גדולה ככל המובטח לדורו של המשיח, מה שלא ידעו כל הדורות שלפנינו. ואז נזכה לזמן הקבלה של שתי אלה: 'שלמות ההשגה' ו'הגאולה השלמה'" (שם, שם).

תרפ״ו (בו הוא מערער על ייחוס הזוהר לר׳ משה דה ליאון),[162] ושני הפרקים המוקדשים לספר הזוהר בספרו זרמים עיקריים במיסטיקה היהודית (*Major Trends in Jewish Mysticism*), שנדפס לראשונה בשנת 1941, שבהם הוא חזר מדעתו, וקבע שהזוהר כולו נתחבר על ידי ר׳ משה דה ליאון.[163] כפי שנראה להלן, בנוסף למחקרים אלה, תרגם שלום מספר מאמרי זוהר לגרמנית, ומאוחר יותר גם לאנגלית.

אף ששלום הגיע במחקריו למסקנה שהזוהר הוא יצירה פסאודואפיגרפית שנכתבה על ידי ר׳ משה דה ליאון, לא נפגם ערכו של הזוהר בעיניו כאחד הספרים הראויים ביותר לציון בספרות היהודית ובספרות המיסטית בכלל:

> To the streak of adventurousness which was in Moses de Leon, no less than to his genius, we owe one of the most remarkable works of Jewish literature and of the literature of mysticism in general.[164]

עם זאת, לצד ההערכה הרבה לספר הזוהר ולגאוניותו של מחברו, שותף שלום להרגשת האמביוולנטיות ביחס לזוהר, שכפי שראינו אפיינה את יחסם של הוגים מודרניסטים שונים למיסטיקה היהודית. האמביוולנטיות של שלום ביחס לזוהר באה לידי ביטוי בדבריו על נוכחותם של דרכי מחשבה ורגש פרימיטיביים בזוהר, לצדה של מיסטיקה קונטמפלטיבית עמוקה:

> Again and again one is struck by the simultaneous presence of crudely primitive modes of thought and feeling and of ideas whose profound contemplative mysticism is transparent... a very remarkable personality in whom as in so many mystics, profound and naive modes of thought existed side by side.[165]

בשנת 1935 פרסם שלום, בברלין בהוצאת שוקן, את ספרו ״סודות הבריאה: פרק מהזוהר״ (*Die Geheimnisse der Schöpfung, Ein Kapitel aus dem Sohar*), המכיל תרגום גרמני להתחלת ספר הזוהר (זוהר, ח״א טו ע״א–כב ע״א), וכן מבוא היסטורי ותוכני לזוהר.[166] מאוחר יותר, בשנת 1949, בשיתוף פעולה עם

162 שלום, האם חיבר, עמ׳ 16–29.
163 שלום, זרמים, עמ׳ 156–204.
164 שם, עמ׳ 204.
165 שם, עמ׳ 175.
166 שלום, סודות הבריאה (הספר יצא לאור במהדורה נוספת בשנת 1992). כבר במבוא למהדורה הראשונה של תרגום זה חזר שלום מקביעתו המוקדמת על אודות מחבר

שרי אבל (Sherry Abel), שלום הוציא לאור מבחר מאמרי זוהר מתורגמים לאנגלית, ולהם הקדים תרגום אנגלי של המבוא ההיסטורי שכתב לתרגום מאמר הזוהר לגרמנית (מאוחר יותר תורגמה אנתולוגיה זו לשפות רבות).[167] מטרת הכרך הקטן של תרגומי הזוהר לאנגלית, היא, לדברי שלום: "conveying to the reader some notion of the power of contemplative fantasy and creative imagery hidden within the seemingly abstruse thinking of the Kabbalists".[168]

גרשם שלום פסל — לעתים בחריפות רבה — את תרגומי הזוהר שנוצרו בעת החדשה, משום שאינם עומדים בקריטריונים אקדמיים ואף משום העדר ערך ספרותי של כמה מהתרגומים הללו. כזכור, בראשית דרכו האקדמית פרסם שלום ביקורת חריפה על המגמה האקספרסיבית ועל הערפול שבתרגום מאמרי זוהר לגרמנית של יעקב זיידמן.[169] במבוא לתרגומי הזוהר שלו בגרמנית ביקר שלום את תרגומי הזוהר שנעשו לפניו לגרמנית ולשפות אירופיות אחרות, מבלי להזכירם בשמם.[170] בסקירת תרגומי הזוהר שערך שלום, שנתפרסמה תחילה בתוך הערך "זוהר" באנציקלופדיה יודאיקה (ומאוחר יותר נדפסה בתוך הקובץ "קבלה" (*Kabbalah*), שלום ביקר את תרגומו של ר' יודל רוזנברג החסר לדבריו כל ערך ספרותי, ואת תרגומו של הרב אשלג על כך שהוא מילולי מדי ורצוף טעויות רבות.[171] שלום פסל כמובן את תרגומו של דה פאולי לצרפתית בגלל הזיופים הנצרניים הרבים שבו.[172] הוא אמנם ציין את הסגנון הנאה של התרגום לאנגלית של ספרלינג, סימון ולברטוף, אך טען שהם חטאו בהבנה חלקית, או מוטעית, של חלקים רבים של הזוהר העוסקים בענייני קבלה.[173]

הזוהר, והציג לראשונה את העמדה שאותה הרחיב מאוחר יותר בספרו (שלום, זרמים). ראו שלום, סודות הבריאה, עמ' 12 (ובתרגום לאנגלית, המצוין בהערה הבאה, עמ' 14); ביאל, גרשם שלום, עמ' 118, 266, הערה 19.

167 שלום, זוהר. הספר יצא במהדורות רבות נוספות, ואף בתרגומים לפורטוגזית, לצרפתית, להולנדית, לספרדית ולאיטלקית. ראו, שלום, זוהר (פורטוגזית); שלום, זוהר (צרפתית); שלום, זוהר (הולנדית); שלום, זוהר (ספרדית); שלום, זוהר (איטלקית).

168 שלום, זוהר, עמ' 23.

169 ראו לעיל, הערה 123.

170 שלום, סודות הבריאה, עמ' 19.

171 שלום, קבלה, עמ' 240.

172 שם, שם.

173 שם, שם. וראו גם את התייחסותו של שלום לתרגום של דה פאולי לצרפתית ושל ספרלינג, סימון ולברטוף לאנגלית, בתוך שלום, זרמים, עמ' 387–388, הערה 34.

השיפוט הערכי של שלום את תרגומי הזוהר המודרניים (הנעדר מדיוניו בתרגומי זוהר שנוצרו בתקופות מוקדמות יותר) מהווה ביטוי לתחרות על ההון התרבותי של הזוהר, שכפי שראינו, ערכו עלה בקרב חוגים שונים, יהודים ולא יהודים, בראשית המאה העשרים. בביקורתו על מתרגמי הזוהר המודרניים טען שלום לשליטה שלו ושל תלמידיו על ההון התרבותי של הזוהר, בזכות המיומנות שלהם בשיטות המחקר ההיסטוריות והפילולוגית, מיומנות שלא היתה מנת חלקם של מתרגמי זוהר אחרים בתקופה זו. ואכן, התרגום היחיד ששלום מוכן להכיר בערכו, בלי הסתייגות, הוא "משנת הזוהר" של תשבי (תלמידו של שלום) ולחובר, שכפי שנראה להלן, התבסס על הפרספקטיבה המחקרית מבית מדרשו של שלום.[174]

עם זאת, יש לציין שתרגומי הזוהר לגרמנית ולאנגלית תפסו מקום שולי בפעילות הענפה של שלום בחקר הקבלה. שלום עצמו, כמו גם תלמידיו, גילו עניין מועט בהפצת הזוהר לקהל הרחב ושילובו בתרבות העכשווית. ניסיון יחיד להפיץ את הזוהר לקהל הישראלי הרחב, שנעשה במסגרת האסכולה הירושלמית של חקר הקבלה,[175] הוא המפעל הגדול של ישעיה תשבי ופישל לחובר "משנת הזוהר". הכרך הראשון יצא לאור בהוצאת ביאליק בשנת תש"ט, הכרך השני יצא לאור רק בשנת תשכ"א וקיצורו יצא לאור בהוצאת ספריית דורות בשנת תשכ"ט.[176] מטרת הספר, כפי שתיארה ישעיה תשבי בהקדמה למהדורה הראשונה, היתה: "לפתוח אוצר גנוז זה לפני הקורא העברי, והריהו מגיש לו מבחר מקיף מכל חלקי הזוהר".[177] מעניין לציין, שאף שתשבי היה תלמידו של גרשם שלום ו"משנת הזוהר" משקפת במידה רבה את עמדותיו של שלום בקשר לזוהר, היוזמה למפעל לא היתה של שלום אלא של פישל לחובר ושל שמואל אבא הורודצקי.[178] יש להדגיש גם ש"משנת הזוהר" היא אנתולוגיה שמגמתה

174 "Many selected pieces were translated in a meticulous and fine style by F. Lachover and I. Tishby" (שלום, קבלה, עמ' 240).

175 בתקופה מאוחרת יותר הועלו תכניות לתרגום הזוהר במסגרת "מפעל הזוהר" שיזמה רבקה ש"ץ אופנהיימר. אולם תכניות אלה לא יצאו אל הפועל. על מפעל הזוהר של ש"ץ אופנהיימר, ראו רובין, מפעל הזוהר, עמ' 167–174. רונית מרוז, כפי ששמעתי מפיה, מתכננת במסגרת המחקר המקיף שלה על ספרות הזוהר, אף לתרגם את הזוהר לעברית.

176 ראו תשבי ולחובר; תשבי, פרקי זוהר. תרגום של פ' לחובר למאמר "קן הציפור" מזוהר שמות יצא לאור עוד קודם, בכתב העת סער (תש"ג), עמ' 3–8.

177 תשבי ולחובר, עמ' 5.

178 שם, שם. לדעת זאב גריס היה זה גרשם שלום שדחק במוסד ביאליק לבטל את התקשרותם עם הורודצקי, ושכנע את תשבי לחבור אל לחובר לסיום מפעל "משנת הזוהר". ראו גריס, תרומת ישעיה תשבי, עמ' 21. בעקבות זאת, תבע הורודצקי את מוסד

"לשקף את תורת הזוהר ואת אופיו הספרותי במשנה סדורה ומרוכזת",[179] ולא להציע בפני הקורא הישראלי תרגום מקיף של הזוהר, כפי שהחל לעשות בדיוק באותה תקופה ר' יהודה אשלג, וכפי שעוד קודם תכנן לעשות הלל צייטלין. מבחינה זו, המפעל של תשבי ולחובר קרוב ברוחו — ומהווה השלמה — למפעל הכינוס של ביאליק, שתכנן להוציא תרגום של הזוהר, במסגרת שאיפתו לכנוס ולערוך את הקלסיקה של הספרות היהודית ברוח ציונית חילונית.[180]

בדומה לשלום, גם תשבי פסל את תרגומי הזוהר המודרניים שלא נכתבו מפרספקטיבה אקדמית. בסקירת תרגומי הזוהר שבמבוא ל"משנת הזוהר" כתב תשבי על תרגומו של ר' יודל רוזנברג: "במקום הבהרת העניינים גרמה עריכת המתרגם לערבוב הפרשיות ולקריעת המאמרים לגזרים. לשון התרגום מגומגמת".[181] על תרגומו של צייטלין (שממנו שרד כזכור רק התרגום להקדמת הזוהר) הוא כתב: "הן התרגום והן הביאור אינם ממלאים את התקוות, שתלו בעבודתו של צייטלין. נוסח המקור לא הוגה כלל, ובמקומות רבים התרגום אינו מדוייק וסגנונו איננו מתאים ללשון הזוהר. בביאור הוכנסו דברים רבים, שאינם לפי פשט הזוהר".[182] תשבי מבקר גם את התרגום לאנגלית של ספרלינג, סימון ולברטוף, על ש"עשו את מלאכתם באמונה, אבל חוסר ידיעתם בתורת הקבלה הכשילם לפרקים". הוא פסל כמובן את תרגומו לצרפתית של דה פאולי, "המלא שיבושים גסים וסילופים נצרניים", וציין שארנסט מילר "שאף לדיוק מלא, אבל לעיתים קרובות טעה בהבנת הדברים. עצם המבחר לקוי בכך, שכמעט כל המאמרים שבו מקוטעים".[183] במהדורה השנייה של "משנת הזוהר", משנת תשי"ז, הוסיף תשבי התייחסות לתרגום ופירוש ה"סולם". תשבי ביקר את הביאורים ש"קשה להסתייע בהם להבנת הזוהר כפשוטו", אך לא התייחס לאיכות התרגום.[184]

ביאליק לדין, והם פרסמו את מבואותיו בהוצאה נפרדת. ראו גם מאיר, ספר הזוהר להלל צייטלין, עמ' 154–155.

179 תשבי ולחובר, עמ' 5.

180 על כך עמד מאיר, ספר הזוהר להלל צייטלין, עמ' 155.

181 תשבי ולחובר, עמ' 113, הערה 7.

182 שם, הערה 6.

183 שם, עמ' 114.

184 שם, עמ' 116. וראו מאיר, ספר הזוהר להלל צייטלין, עמ' 147.

יד. התרגומים האקדמיים לזוהר בשלהי המאה העשרים

ספרם של תשבי ולחובר, ובכללו תרגומי הזוהר, יצאו לאור בתרגום לאנגלית בשנת 1989 (ועוד קודם לכן, בתרגום לצרפתית, בשנת 1977).[185] בשני העשורים האחרונים של המאה העשרים ובראשית המאה העשרים ואחת יצאו לאור אנתולוגיות נוספות של מאמרי זוהר לאנגלית,[186] ותרגומים של חטיבות זוהריות שונות לאנגלית, שנוצרו אף הם במסגרות אקדמיות, או על ידי חוקרים שהיתה להם זיקה למוסדות אקדמיים.[187] בכלל תרגומים אלה יש להזכיר את האנתולוגיה של דניאל מאט (1983),[188] שהקדימה את מפעל התרגום המקיף שלו, שיידון להלן; תרגום (חלקי) של סתרי אותיות של סטפן וולד (1988);[189] תרגום של מדרש הנעלם רות, על ידי לורנס אנגלנדר והרברט בסר (1993);[190] תרגום של שמונה סיפורים זוהריים של אריה ויינמן (1997);[191] תרגום של זוהר איכה של שת ברודי (1999);[192] ותרגום הספרא דצניעותא על ידי פנחס גילר (2001).[193]

185 תשבי ולחובר, משנת הזוהר (אנגלית); תשבי ולחובר, משנת הזוהר (צרפתית).

186 יש לציין שבאותה תקופה יצאו לאור גם כמה אנתולוגיות של תרגומי מאמרי זוהר לשפות אחרות, המשקפים את הפרספקטיבה האקדמית של חקר הקבלה, בכללם תרגומים לשפות שונות של האנתולוגיה של שלום שנדונה לעיל (ראו הערה 167) כמו גם תרגום לספרדית של אסתר כהן ואנה קסטנו. ראו כהן וקסטנו, זוהר.

187 לסקירה ביבליוגרפית מקיפה של תרגומים אלה ושל תרגומי זוהר לאנגלית שיצאו לאור עוד קודם, ראו קר, הזוהר באנגלית. יש לציין שפרט לתרגומים ה"אקדמיים" של הזוהר לאנגלית, יצאו לאור במחצית השנייה של המאה העשרים תרגומים נוספים של הזוהר לאנגלית, בהם מהדורה נוספת של תרגומו של מת'רס, שנערכה על ידי דגבורט רונס (Dagbort D. Runes). ראו רונס, חכמת הקבלה. תרגום מעניין הוא זה של הספרא דצניעותא והאדרות (שנעשה לדברי המחברים מן המקור) של שני מהנדסים, שטענו שהתיאורים האנתרופומורפיים של טקסטים אינם אלא תיאורים של מכונה לעשיית מן! ראו ששון ודייל, הקבלה מפוענחת (עוד על התאוריה הזו ראו הנ"ל, מכונת המן). לתרגום נוסף של הספרא דצניעותא, של האדרות (ובכללם גם של הטקסט המכונה בשם אדרא דבי משכנא), ראו רוזנברג, אנטומיה של האל.

188 מאט, ספר הזוהר. קיצור של הספר יצא לאור בשנת 2002. ראו מאט, זוהר מואר ומבואר. מאמרי זוהר מתורגמים כלולים גם בספרו של מאט, הקבלה המהותית.

189 וולד, תורת השם האלוהי.

190 אנגלנדר ובסר, הלימוד המיסטי של רות.

191 וינמן, סיפורים מיסטיים.

192 ברודי, פירושים קבליים, עמ' 153–206.

193 גילר, קריאה בזוהר, עמ' 158–169. גילר תרגם (שם, עמ' 169–171), גם את הקטע הידוע בשם "אדרא דבי משכנא" מזוהר, ח"ב קכב ע"ב–קכג ע"ב.

לצד האנתולוגיות והתרגומים של חטיבות זוהריות ספציפיות לאנגלית, הופיעו בשלהי המאה העשרים שני מפעלים מקיפים של תרגומי זוהר — לצרפתית ולאנגלית, שנעשו על ידי חוקרים שפעלו במסגרות אוניברסיטאיות וביססו את תרגומיהם על מחקר פילולוגי ביקורתי. שרל מופסיק החל במבצע תרגום הזוהר לצרפתית, שנקטע עקב מותו ללא עת בשנת 1981,[194] ודניאל מאט, יבדל"א, הוציא את שלושת הכרכים הראשונים של תרגומו לאנגלית (הכוללים תרגומים של גוף הזוהר לפרשיות ספר בראשית), זוהר מהדורת פריצקר, בשנים 2004–2006.[195] שני התרגומים הללו מלווים בפירושים הכוללים דיונים במקורותיהם של מאמרי הזוהר ובסוגיות פילולוגיות. המבואות המפורטים לתרגומים הללו, מסכמים, על סמך מחקריהם של שלום ותלמידיו, את הגישה המחקרית האקדמית לזוהר.[196] עם זאת, מפעלי תרגום מקיפים אלה מציגים עמדה שונה מעמדתו של שלום ביחס להפצת הזוהר ומקומו בתרבות המודרנית. עמדה זו משתקפת בראש ובראשונה בבחירה של מופסיק ומאט להציג תרגום שלם של הזוהר, ולא להסתפק ביצירת אנתולוגיה של מאמרי זוהר מתורגמים. אף ששני החוקרים משתמשים במתודות אקדמיות ומציגים עמדה פרשנית מודרנית של הזוהר, אין הם רואים בזוהר מסמך בעל ערך היסטורי הראוי בעיקר (או בלבד) למחקר, אלא משאב תרבותי שלו משמעות רוחנית לקורא המודרני. גישתו האמביוולנטית של שלום לזוהר, שנדונה לעיל, באה לידי ביטוי במתח שבין ה"התפעלות" לַ"סלידה" מן הטקסטים הקבליים, כמו גם בהנחה שהתפיסות המיסטיות היהודיות, שהיו בעלות משמעות וערך בהקשרן ההיסטורי, איבדו את הרלוונטיות שלהן לאדם המודרני.[197] בניגוד לכך, התרגומים של מופסיק ושל מאט נכתבו מתוך אמפטיה המבטאת בעיקר "התפעלות" מן הזוהר. עמדה זו, המזכירה את הגישה של התרגומים ה"נאו־רומנטיים" של הזוהר מראשית המאה העשרים, באה לידי ביטוי מובהק בהקדמתו של דניאל מאט לזוהר מהדורת פריצקר, בסעיף שכותרתו: "כיצד לקרוא בספר הזוהר":

The Zohar's teachings are profound and intense... follow the words

194 מופסיק, זוהר בראשית (כרכים א–ד); הנ"ל, ספר רות; הנ"ל, שיר השירים; הנ"ל, זוהר איכה.

195 מאט, זוהר (מהד' פריצקר).

196 תרגומיו של מופסיק מלווים בהקדמות שנכתבו על ידו. תרגומו של מאט מלווה בנוסף להקדמה מפרי עטו (מאט, זוהר [מהד' פריצקר], א, עמ' XV–XXV) במבוא שכתב ארתור גרין (שם, א, עמ' X–LXXXI). עוד הוציאה הוצאת סטנפורד כרך נלווה לתרגום הזוהר, המכיל נוסח נרחב של המבוא של גרין. ראו גרין, מדריך לזוהר.

197 הוס, לא לשאול כל שאלות, עמ' 63–64; הנ"ל, התפעלות וסלידה.

> to what lies beyond and within; Open the gates of imagination... Above all, don't reduce everything you encounter in these pages to something you already know. Beware of trying to find "the essence" of a particular teaching... here essence is inadequate unless it stimulates you to explore ever deeper layers, to question your assumptions about tradition, God and self.[198]

דברי ההקדמה של מרגוט פריצקר, המולטי־מיליונרית האמריקנית היהודית, שיזמה ומימנה את מפעל התרגום של דניאל מאט, מדגימים יפה את הרקע ליצירת התרגום, הפונה לקהל המבקש להסתמך על סמכותו של המחקר האקדמי המודרני, אך מחפש בזוהר משמעות רוחנית רלוונטית לחייו:

> I wanted to be able to study the Zohar from an English translation that would draw upon the research and scholarship of the last half-century. I determined to sponsor such a translation... my family and I now present the Zohar to the English speaking public, with the hope that the radiance that flows from this great work and from the Jewish mystical tradition will bring light to those who seek it.[199]

כפי שנראה להלן, בתקופה שמפעל תרגום הזוהר לאנגלית של מאט החל, עסקו בתרגום הזוהר לאנגלית גם מיכאל ברג וחברי המרכז לקבלה. אף שאיני סבור שחיבורים אלה נוצרו כתגובה ישירה זה לזה, הרי הופעתם באותה תקופה משקפת תחרות בין חוגים שונים הטוענים לשליטה על ההון התרבותי של הזוהר (אלה כבעלי מיומנות אקדמית בחקר הזוהר, ואלה כיורשי המסורת הפרשנית הקבלית של הרב אשלג), ופועלים להפצתו בקרב הקהל דובר האנגלית, בעיקר בקרב יהודי ארצות הברית. מתח זה מתבטא, כפי שנראה בהמשך, בהכרזתו של מיכאל ברג שהוא נמנע במכוון מליצור תרגום מדעי לזוהר. גם בדברי ארט גרין, בסיום הקדמתו למהדורת מאט, המתייחסים לאלמנטים הטריוויאליים והאופנתיים המאפיינים חלק מן המתעניינים בקבלה ובזוהר בזמננו, יש לדעתי רמז ברור למרכז לקבלה מיסודו של שרגא ברג.[200]

198 מאט, זוהר (מהד׳ פריצקר), א, עמ׳ XXV–XXIV.
199 שם, עמ׳ XV–XIV.
200 שם, עמ׳ LXXX.

טו. העידן החדש של תרגומי הזוהר

בשלהי המאה העשרים וראשית המאה העשרים ואחת מתרחשת פעילות רבה של תרגומי זוהר. לצד תרגומים לעברית, אנגלית וצרפתית, הופיעו בשנים האחרונות תרגומים (לרוב של מבחר מאמרי זוהר) לשפות שונות, בכללן גרמנית, הולנדית, איטלקית, ספרדית, פורטוגזית, רומנית, הונגרית, פולנית ורוסית.[201] בעוד שחלק מן התרגומים הללו נוצרו מן המקור, תרגומים אחרים מבוססים על תרגומים קודמים, בכללם תרגומיהם של ז׳אן דה פאולי, של גרשם שלום, של עזריאל נתן פרנק, של ארנסט מילר, של ר׳ דוד שלום בצרי (שתרגומיו לעברית יידונו להלן) ושל ר׳ יהודה אשלג.[202] לצד התרגומים שנוצרו מתוך פרספקטיבה אקדמית, שנדונו בסעיף הקודם, תרגומים רבים אחרים שנדפסו בשנים האחרונות, נכתבו במסגרת פעילותן של קבוצות קבליות חדשות, שלחלקן מאפיינים מובהקים של תרבות ה״עידן החדש״. בתרגומים אלה אדון להלן.

ר׳ דוד שלום בצרי, ראש ישיבת המקובלים ״השלום״, ואחד המקובלים הבולטים במרחב הציבורי הישראלי בשנים האחרונות (הידוע בעיקר בזכות טקס גירוש הדיבוק שערך בשנת 1999) ליקט, תרגם וערך קובץ בשם ״מעשיות הזהר״ שנדפס בין השנים תשמ״א־תשמ״ט, ותורגם לאחרונה לאנגלית, לספרדית ולצרפתית.[203] לצד הלקט של בצרי (הכולל מאמרים הנתפסים כ״פשט הזוהר״),

201 לגרמנית, ראו גסטרין, זוהר; להולנדית, ראו מילר, הספר הקדוש (הולנדית); שלום, זוהר (הולנדית); לספרדית, ראו דוחובנה, זוהר; כהן וקסטניה, זוהר; ברנתן, זוהר; חיול, זוהר; בצרי, מעשיות הזוהר (ספרדית); לפורטוגזית, ראו שלום, זוהר (פורטוגזית); לאיטלקית, ראו שלום, זוהר (איטלקית); תואף ותואף, ספר הזוהר; לרומנית, ראו פרנצ׳יסק, זוהר; להונגרית, ראו בירו ורטי, זוהר; לפולנית, ראו פרנק, אגדות הזוהר (פולנית) (אני מודה ליונתן מאיר שמסר לי את האינפורמציה על ספר זה); לרוסית, ראו קרבצוב, זוהר; באוך, זוהר פרשת פנחס.

202 תרגום לרומנית המבוסס על תרגומו של דה פאולי, ראו פרנצ׳יסק, זוהר. תרגום לספרדית המבוסס על תרגום זה, ראו דוחובנה, זוהר. תרגומים לשפות שונות המבוססים על תרגומו של שלום, ראו לעיל, הערה 167. תרגום להולנדית, המבוסס על תרגום של מילר, ראו זוהר (הולנדית). תרגום לפולנית, המבוסס על תרגומו של פרנק, ראו פרנק, אגדות הזוהר (פולנית). תרגומים המבוססים על מעשיות הזוהר של בצרי, ראו להלן, הערה 203. תרגום לרוסית המבוסס על תרגומו של אשלג ראו באוך, זוהר פרשת פנחס. לתרגום לאנגלית המבוסס על תרגומו של אשלג (שיידון בהרחבה להלן), ראו ברג, הזוהר. האנתולוגיה של מאמרי זוהר בהונגרית מבוססת, על פי שער הספר, על תרגומיהם של מילר ומופסיק, כמו גם על תרגום הסולם ועל תרגום הזוהר לאנגלית, מהדורת סונסינו. ראו בירו ורטי, זוהר.

203 הספר יצא בשלושה כרכים (תרגום למאמרים מספר בראשית, שמות ויקרא). ראו בצרי, מעשיות הזוהר. בשנת תשנ״ג יצאו לאור שני כרכים נוספים, בצרי, מעשיות הזהר החדש.

הופיעו בשנים האחרונות כמה תרגומים מקיפים של הזוהר לעברית, שנכתבו במסגרת פעילותן של ישיבות מקובלים. תרגום של הזוהר לעברית כלול בתוך ביאורו האנתולוגי של הרב דניאל פריש, "מתוק מדבש" שיצא לאור לראשונה בין השנים תשמ"ו–תש"ן.[204] הרב דניאל פריש, מקובל מהעדה החרדית, שלימד בישיבות המקובלים שער השמים ומשכן בנימין, הוציא עוד קודם, יחד עם ר' ידידיה ברנסדופר, את "אוצר הזוהר", מפתח מקיף לספרות הזוהר (בארבעה כרכים), הכולל מאמרי זוהר המסודרים על פי נושאים ומתורגמים באופן חלקי לעברית.[205] דניאל פריש הקדים לספרו הקדמות של רבנים שונים (בהם רבני הבד"ץ של העדה החרדית, ר' יצחק יעקב וייס ור' יעקב הלל). בהסכמות, כמו גם בהקדמתו של פריש, הכוללת גם "מאמר בגודל חשיבות לימוד ספר הזהר ושאר סודות התורה בזמנינו",[206] חוזרות התפיסות המסורתיות על המשמעות האסכטולוגית של הלימוד בזוהר, ועל כך שבנוסף לסודות הקבלה, הזוהר מכיל דברי מוסר ויראת שמים, שאותם יכולים ללמוד גם מי שאינם בקיאים בקבלה.[207] תרגום של הזוהר לעברית כלול גם בפירושו האנתולוגי של יחיאל ברלב "ידיד נפש", שיצא לאור בין השנים תשנ"ב–תשנ"ט.[208] יחיאל ברלב, שהחל לעסוק בקבלה לאחר שחזר בתשובה, כתב אף מבוא לקבלה (תחת השם "ידיד נפש" גם הוא) והוציא לאור תרגום של התלמוד הירושלמי,[209] הקדים אף הוא הסכמות של רבנים לספרו (של הרב עובדיה יוסף, של ר' שלום עובדיה הדיה ראש ישיבת

לתרגומי הספר ראו בצרי, מעשיות הזוהר (אנגלית); בצרי, מעשיות הזוהר (ספרדית); בצרי, מעשיות הזוהר (צרפתית).

204 פריש, מתוק מדבש (זוהר); פריש, מתוק מדבש (תיקוני הזהר); פריש, מתוק מדבש (זוהר חדש).

205 פריש, אוצר הזוהר.

206 פריש, מתוק מדבש (זוהר), א, יד–יט.

207 פריש מבחין בין פירושיו ותרגומיו ל"חלק הנגלה" שבזוהר, הנדפסים באותיות מרובעות, לבין פירושיו ל"חלק הנסתר" המודפסים באותיות רש"י. ראו שם, עמ' ד.

208 בר לב, ספר הזוהר.

209 ראו, בר לב, ידיד נפש; בר לב, תלמוד ירושלמי. כמו כן, הוציא בר לב סידור עם כוונות האר"י (בר לב, סידור ידיד נפש) ומהדורה של מגיד מישרים (קארו, מגיד ישרים [מהד' בר לב]) וספרים רבים נוספים. יחיאל בר לב מציג את דרכו לקבלה בהקדמה לפירושו לספר הזוהר, שם הוא מספר כיצד סקרנותו התעוררה לאחר שנתקל במושג "ספירות" בספר "נפש החיים". בר לב מספר שבתחילה הוא עיין בספר "שערי אורה" לר' יוסף ג'יקטיליה ב"הוצאת האוניברסיטה" (כוונתו למהדורת בן שלמה), אך ניסיונותיו ללמוד קבלה בעזרת ספר זה לא העלו דבר. רק לאחר שנתקל במהדורה מסורתית של "שערי אורה" החל לעסוק בקבלה. מורו בקבלה היה לדבריו ר' חיים פרידלנדר. כמו כן, ציין על בר לב כי קיבל הדרכה ועידוד מהאדמו"ר מלעלוב ומ"צדיק אחד מבאר שבע", הוא ככל הנראה ר' אליעזר אבוחצירא.

בית אל, ושל האדמו"ר מסדיגורה). בניגוד לפריש, ששילב את התרגום לעברית בפירושו לדברי הזוהר, בר לב שילב את תרגומו בגוף המקור הארמי (המובא כאמור בליווי ביאורים המבוססים על פרשני הזוהר המסורתיים). עם זאת, התרגום לעברית בספרו של ר' יחיאל ברלב, כמו גם של ר' דניאל פריש (בדומה לפירוש הסולם של הרב אשלג), אינו העיקר, והוא מהווה רק חלק ממפעל שעיקרו הוא הפירוש לזוהר. בניגוד לכך, התרגום לעברית עומד במרכז מהדורת הזוהר שיצא לאור בעשרה כרכים בשנת תשנ"ח בהוצאת "יריד הספרים".[210] בניגוד לפירושיהם של אשלג, בר לב ופריש, מהדורת "יריד הספרים" אינה כוללת פירוש, והתרגום לזוהר מובא לצד המקור הארמי (המנוקד). התרגום נכתב על ידי הרב שלמה כהן, שעמד בראש צוות שעסק במלאכת התרגום, והמהדורה כוללת, בנוסף להסכמות של רבנים (הרב עובדיה יוסף, הרב יצחק כדורי והרב שריה דבליצקי), מבוא נרחב של הרב יהודה אדרי. במבוא אדרי דן באריכות בשאלת חיבור הזוהר (וכן בתולדות הקבלה, במבנה הזוהר, בפירושי הזוהר וכיו"ב), ובדבריו שם הוא קיבל את העמדה המסורתית בנוגע לקדמות הזוהר (מעניין לציין שאת דיונו בשאלה זו הוא פתח בציטוט של הלל צייטלין!).[211] אדרי, וכמוהו שלמה כהן בהקדמה הקצרה שלו, חוזרים על הטיעון ה"אסכטולוגי" כהצדקה למפעל שלהם.[212] שלמה כהן מדגיש שהוא נמנע מלתרגם את האדרא רבא, את האדרא זוטא ואת הספרא דצניעותא, וזאת בהתאם לאיסור של הבן איש חי על תרגום חלקים אלה (איסור שכזכור הוכרז בעקבות תרגום האדרא זוטא שהודפס בערבית על ידי אברהם דוד יחזקאל). ייתכן שהדגשה זו באה להבחין בין תרגום זה לבין תרגומו של הרב אשלג, שכלל את החטיבות הללו בתרגומו.[213]

בנוסף לתרגומי הזוהר לעברית, שנוצרו במסגרת פעילותם של מקובלים בני זמננו, הופיעה לאחרונה אנתולוגיה של מאמרי זוהר מתורגמים לאנגלית

210 ראו ספר הזהר (מהד' יריד הספרים).

211 שם, א, עמ' 18–26.

212 למשל, שם, א, עמ' 20.

213 אדרי במבואו מתייחס בכבוד רב לרב אשלג ולמפעל התרגום והפירוש שלו, שלדבריו "גרם למהפכה בהתייחסות ללימוד ספר הזוהר, שכן, לראשונה, תורגם כל ספר הזוהר, הכתוב ברובו בלשון הארמית, לעברית מדוברת... ספריו של הר"י אשלג הם הנסיון המוצלח ביותר להגיש לבן ימינו את תורת הנסתר בשפתו ובדרך הגיונו. ואין כמותם מבוא לכל המבקש לטעום ולדרוך בשבילי הסוד" (שם, עמ' 42). השאלה המתבקשת, שאליה אדרי אינו מתייחס, היא מדוע אם כן יש צורך בתרגום נוסף של הזוהר? כאמור לדעתי, הגורם לכך הוא ההפצה האינטנסיבית של פירוש הסולם בהוצאת המרכז לקבלה.

ומבוארים על ידי חסיד חב״ד, ר׳ משה מילר.[214] משה מילר, שהכריז על כוונתו להוציא מהדורה שלמה של הזוהר מתורגם לאנגלית, הפיץ באינטרנט את תרגומיו לזוהר בלוויית מאמר מקיף הטוען לקדמות הזוהר, ובו הוא מתנגד בחריפות למסקנות של האסכולה האקדמית מיסודו של גרשם שלום (Scholem and Tishby and their ilk), אך אינו נמנע מלהסתמך בדבריו על מחקרים אקדמיים מן השנים האחרונות (בראש ובראשונה על מחקריו של משה אידל).[215]

תרגום מקיף ביותר של הזוהר לאנגלית, שיצא לאחרונה במסגרת פעילותם של חוגי המקובלים החדשים, הוא התרגום של המרכז לקבלה בראשותו של הרב שרגא ברג, שנעשה על ידי בנו, מיכאל ברג. התרגום יצא לאור בעשרים ושלושה כרכים בין השנים 1999–2003.[216] מהדורה זו, שכבר הוזכרה לעיל, היא תרגום של פירוש הסולם של הרב אשלג. המהדורה כוללת את מאמרי הזוהר בשפת המקור ובניקוד, על פי החלוקה לסעיפים של הרב אשלג. לאחר כל סעיף מובא תרגום לאנגלית של פירוש הסולם, ובו משולבים מאמרי זוהר (הנדפסים בפונט שונה מאשר דברי הפירוש של הרב אשלג). את המהדורה מקדימים מבואות ארוכים של הרב שרגא ברג ושל בנו מיכאל ברג, המציגים את תפיסות היסוד של הקבלה החדשנית של הרב ברג והמכון לקבלה — קבלה בעלת מאפיינים פוסט־מודרניים מובהקים.[217] שרגא ברג, כמו בנו, מקבלים את התפיסות הקבליות המסורתיות על אודות קדמות הזוהר, סמכותו וקדושתו, אך משלבים תפיסות אלה בתפיסות אופייניות לתנועות ה״עידן החדש״. כך, מיכאל ברג מסביר את תכלית עבודת התרגום שלו על פי התפיסה המסורתית שהלימוד בזוהר והפצתו יקרבו את הגאולה, אלא שלגבי דידו, הגאולה היא העלאה לרמה גבוהה יותר של המודעות הגלובלית:

> The following translation of the Zohar strives to open a door to the great cosmic mysteries for those who are genuinely interested in understanding the structure and laws of the universe. It is thus utterly vital for the spiritual and physical survival of humanity; and its teachings are designed to lead humanity to the days of the

214 מילר, זוהר, מבחר מתורגם ומבואר.

215 מילר, האותנטיות של הזוהר.

216 ראו ברג, זוהר.

217 על עקרונות הקבלה הברגיאנית, המהווים פיתוח פוסט־מודרני של הקבלה של הרב אשלג, ראו הוס, למות ביום אחר, עמ׳ 7–11.

Mashiach, the long-prophesized return of the golden age, when peace, compassion, wisdom and love will prevail among people, when harmony will rule in the depths below as it does in the heights above. Such are the true goals of all metaphysical systems... Transformation of consciousness is the point, for from that comes the elevation of global consciousness, given our current condition, we cannot afford to ignore the gift of these Holy words any longer. It is time to change the world.[218]

שרגא ברג מקשר במבוא שלו את ההפצה של הזוהר (המכונה על ידו בשם "הגביע הקדוש") ברבים, עם הגעת העידן החדש, עידן הדלי:

The critical moment of change would arrive in conjunction with the Aquarian Age... The Aquarian influence will be a subtle force that will permit the gradual spread of the Holy Grail unit it becomes an integral force of humankind.[219]

בשונה מהמקובלים המסורתיים שעסקו בתרגום הזוהר, ובשונה מהמתרגמים היהודים המודרנים שהדגישו את אופיו ה"יהודי" של הזוהר כטקסט דתי או לאומי, שרגא ברג מדגיש את האופי האוניברסלי של הזוהר (הדגשה המזכירה את גישתם של המקובלים הנוצרים בתקופת הרנסנס והברוק, והחוגים האוקולטיים בעידן ה־Fin de Siècle): "The entire world will come to understand that the holy Zohar, which ushered in the second revelation, was intended for all humankind."[220]

הדגשה זו באה לידי ביטוי באימוץ המושג הנוצרי המובהק, "הגביע הקדוש", ככינוי לזוהר. בקטע המשלב תפיסות אסטרולוגיות אופייניות של העידן החדש, ברג טוען שהפרסום של ה"גביע הקדוש" בכללותו (והכוונה להשלמת התרגום של הזוהר לאנגלית) יאפשר משיכת השפעות אסטרליות חיוביות לעולם (באמצעות קריאה־סריקה של הזוהר) ויביא לחיסולו של הכאוס מחיינו:

To address these influences, which can at times be positive or

218 ראו ברג, זוהר, א, עמ' LXXVII.
219 שם, עמ' XXVIII.
220 שם, עמ' XXV.

negative, the Holy Grail was assigned the task of tapping these positive influences and eliminate the negative influences. Each year brings with it a host of different influences. Nevertheless, the scanning-reading charts that will become available after the publishing of the entire Holy Grail, will assign the appropriate section of the Holy Grail to each and every week in any given year. Thus, the practitioner will have at his/her fingertips the relevant and timely connecting-section towards the elimination of chaos from our lives.[221]

בדומה למתרגמים רבים אחרים של הזוהר לשפות שונות, מיכאל ברג מבקר ופוסל את תרגומי הזוהר הקודמים לאנגלית. כך, ברג טוען נגד מהדורות הזוהר המקוצרות (כוונתו בוודאי למהדורת סונסינו) ונגד האנתולוגיות של הזוהר שהופיעו באנגליות:

Those who think they are familiar with the text, from often highly abridged editions or ones that assemble aphorisms into subject categories, will invariably find this edition utterly different from what they have been accustomed to thinking of as the Zohar. The other works are best viewed as being like the trailers one sees long before the actual movie arrives: and like many trailers they have created an entirely misleading impression of what they were supposed to represent faithfully.[222]

ברג טוען שהוא נמנע במכוון לכתוב פירוש מדעי לזוהר. דברי ברג הופיעו אמנם לפני הדפסת מהדורת פריצקר של הזוהר, אולם כפי שהצעתי לעיל, הם מבטאים התנגדות לגישה האקדמית שבמסגרתה נוצר תרגומו של דניאל מאט, ומשקפים תחרות על הפצת הזוהר בקרב הקהל דובר האנגלית המגלה עניין במיסטיקה היהודית בשנים האחרונות (וכפי שראינו בדברי מרגוט פריצקר, מחפש לעתים להסתמך על המחקר האקדמי):

Those involved with producing this edition were faced with the question of whether to present in it a formal academic manner —

221 שם, עמ׳ XXI–XX.
222 שם, עמ׳ LXXIII.

with footnotes, scholarly digressing on linguistic matters, and so on — or to offer it to the world in a form as simple and unadorned as possible, so that its purpose would remain solely what it always has been: to bring light where formerly there was none. We chose the later course, since providing material for yet more obscure treaties on metaphysical theology serves no real purpose, but it does betray the real purpose of the Zohar.[223]

טז. סיכום

תרגומי הזוהר השונים שנסקרו במאמר זה נוצרו בהקשרים היסטוריים, חברתיים ופולטיים שונים ונכתבו מתוך עמדות אידאולוגיות ומגמות פרשניות שונות ומגוונות. לתרגומי הזוהר הרבים שנוצרו במהלך הדורות, וממשיכים להיווצר גם כיום, מאפיין אחד משותף — השאיפה של מתרגמיהם להפיץ את הזוהר בקרב קהלי קוראים שאינם יכולים לקרוא אותו במקורו. אולם התרגומים השונים נבדלים זה מזה בקהל הקוראים שאליו הם פונים, בבחירת החומר הזוהרי המתורגם, בנימוקים שבהם הם מצדיקים את התרגום ובגורמים האידאולוגיים־הפוליטיים שעומדים מאחורי מפעלי התרגום השונים.

לעתים אנו מוצאים גורמים אידאולוגיים משותפים לתרגומים שנוצרו לשפות שונות. כך, חוגים שבתאיים במאה השמונה עשרה עמדו מאחורי תרגומי זוהר לאידיש וללדינו, ואולי היו מעורבים אף בתרגומים של הזוהר ללטינית. מקובלים נוצרים, יהודים מומרים ומיסיונרים תרגמו בתקופת הרנסנס והברוק, ואף בתקופה המודרנית, מאמרי זוהר ללטינית, לגרמנית, לצרפתית ואף לאידיש! חוגים תאוסופיים ואוקולטיים תרגמו בשלהי המאה התשע עשרה וראשית המאה העשרים את הזוהר לאנגלית ולצרפתית. מלומדים יהודים שהיו קרובים לחוגים הללו תרגמו מאמרי זוהר לערבית ולגרמנית ובחוגים יהודים נאו־רומנטיים ולאומיים תרגמו בראשית המאה העשרים את הזוהר לעברית, לאידיש ולאנגלית. תרגומים שונים לאנגלית, לצרפתית ולעברית נכתבו במאות העשרים והעשרים ואחת מתוך פרספקטיבה אקדמית, בהסתמך על גישה מחקרית ההיסטורית־פילולוגית. תרגומים אחרים לעברית ולאנגלית נוצרו באותה תקופה במסגרת חוגים אורתודוקסיים, מתוך גישות קבליות, מסורתיות וחדשניות.

223 שם, עמ׳ LXXI; וראו שם, עמ׳ LXXV.

הפרספקטיבות האידאולוגיות השונות שתרגומי הזוהר נוצרו במסגרתן, כמו גם קהלי היעד השונים שאליהם הם כוונו, הן שעיצבו את אופיים ואת היקפם של התרגומים השונים. כפי שראינו, חלק ניכר מן התרגומים מלווים בפירושים ובמבואות, המציגים את תפיסותיהם האידאולוגיות השונות של מחברי התרגומים. המגמות האידאולוגיות באות לידי ביטוי אף בהיקף התרגומים ובבחירת החומר המתורגם. חלק מן המתרגמים בחרו לתרגם חטיבות זוהריות מסוימות, ואחרים יצרו על סמך קריטריונים שונים אנתולוגיות של מאמרי זוהר מתורגמים. רק מיעוט התרגומים הם תרגומים מקיפים של הזוהר (ומרביתם לא הושלמו). כך, מקובלים נוצרים, דוגמת זומר ונורליוס, בחרו לתרגם מאמרים זוהריים הקרובים להשקפות נוצריות, על פי הבנתם. חוגים קבליים מסורתיים בחרו לרוב לתרגם מאמרים שנתפסו כ"פשט" הזוהר, בעיקר מעשיות ודברי מוסר. גם בתרגומים מקיפים יותר, שנכתבו בידי יהודים במאה העשרים, דוגמת תרגום "סונסינו" לאנגלית ותרגום "יריד הספרים" לעברית, נמענו מלתרגם את החלקים הנחשבים לאזוטריים ביותר — האדרות וספרא דצניעותא. דווקא חלקים אלה תורגמו בידי בני כת הדונמה ללדינו, ועל ידי המקובל הנוצרי קנור פון רוזנרות ללטינית. בעקבות פון רוזנרות, הפכו טקסטים אלה למרכזיים בתודעתם של חוגים אוקולטיים במפנה המאה התשע עשרה.[224] האנתולוגיות המודרניות של מאמרי זוהר שנכתבו מפרספקטיבה מחקרית מחולקות לרוב על פי נושאים המשקפים את הקטגוריות שעל פיהן מתנהל המחקר האקדמי בזוהר.

בין החוגים האידאולוגיים השונים שעמדו מאחורי מפעלי תרגום הזוהר התנהלה פעמים רבות תחרות על השליטה בהון התרבותי (ולעתים גם על הרווחים הכלכליים) שהעניק תרגום הזוהר. ככל שערכו של הזוהר כמצרך תרבותי עלה בקהילות שונות שלא יכלו לקרוא את הזוהר בשפת המקור (וככל שהתערערו ההגבלות היהודית המסורתיות על הפצת הזוהר), התגברה התחרות בין גורמים שונים סביב השליטה על תרגום הזוהר ועל הפצתו. סוציולוג התרבות הצרפתי פייר בורדייה טען: "ניתוח העולמות של היצור התרבותי, בין אם מדובר במקרי התיאטרון והקולנוע ובין בעיתונאים הפוליטיים, בין בשדה האינטלקטואלי ובין בשדה הדתי, ניתוח זה מראה שהיצרנים אינם מייצרים — ובכל מקרה, הרבה פחות ממה שחושבים — מתוך התייחסות לקהל

224 ובהשפעת חוגים אלה, כאמור, תורגמה האדרא זוטא, על ידי חכם יהודי בגדדי בהודו גם לערבית־יהודית.

לקוחותיהם אלא מתוך התייחסות למתחריהם״.[225] דברים אלה נכונים במידה רבה גם לגבי הניתוח של ייצור תרגומי הזוהר, בעיקר בעידן המודרני.

כפי שראינו בסקירה זו, בשלהי המאה התשע עשרה וראשית המאה העשרים התעורר עניין רב בקבלה בקרב חוגים תאוסופיים ואוקולטיים באנגליה, בצרפת ובארצות הברית. במסגרת זו נוצרו תרגומי זוהר שונים לשפות אירופיות, שמרביתם התבססו על תרגומי הזוהר ללטינית של קנור פון רוזנרות (בכללם תרגומיהם של מת׳רס לאנגלית ושל אליפז לוי, הנרי שָׁטוֹ ואלבר ג׳וּנֶה לצרפתית). ייתכן שהופעתם של התרגומים הללו עודדה את כתיבתם של תרגומי זוהר של מלומדים יהודים שהתבססו על המקור הארמי לגרמנית, ומאוחר יותר לאנגלית. כזכור, לצד התרגומים הללו הופיעו בראשית המאה גם תרגומים לעברית ולאידיש, שחלקם נכתבו מפרספקטיבה מסורתית וחלקם מפרספקיבה נאו־רומנטית ולאומית (ובמקרה של הלל צייטלין, תוך שילוב שתי הגישות). התרגומים הללו עוררו ביקורת רבה מצד גרשם שלום ותלמידיו, שטענו שהם אינם עומדים בקריטריונים אקדמיים, ויצרו תרגומים לעברית, לגרמנית ולאנגלית, שהתבססו על שימוש בכלים פילולוגיים והיסטוריים. התחרות על ״ההון התרבותי״ של הזוהר עודדה אף את ייצורם של תרגומי זוהר בחוגים מסורתיים. דומה שאין זה מקרה שמפעל התרגום הגדול של הרב אשלג, שנכתב במסגרת שיטתו הקבלית הייחודית, נוצר באותה תקופה שבה התפרסמה האנתולוגיה המקיפה של תשבי ולחובר.

בשלהי המאה העשרים וראשית המאה העשרים ואחת מתרחשת פעילות נמרצת של תרגום זוהר, בעיקר לאנגלית, לצרפתית ולעברית. מאחורי מפעלי התרגום החדשים של הזוהר פועלים חוגים שונים המתחרים על ההון התרבותי של הקבלה בכלל ושל הזוהר בפרט, הזוכים בשנים האחרונות לפופולריות מחודשת בחוגים רבים, בארץ ובעולם. כפי שראינו, בשנים האחרונות הופיעו שלושה תרגומים חדשים של הזוהר לעברית (של דניאל פריש, של יחיאל בר לב ושל שלמה כהן), שנוצרו בחוגים מסורתיים. לדעתי, יש לראות בהופעת התרגומים הללו תגובה להפצה האינטנסיבית של פירוש ה״סולם״ בידי חוגים קבליים חדשים, בעיקר על ידי ״המרכז לקבלה״ (ולאחרונה אף בידי קבוצת ״בני ברוך״). אף ההופעה של שני תרגומים מקיפים חדשים של הזוהר לאנגלית בשנים האחרונות, מהדורת פריצקר של דניאל מאט והוצאת המרכז לקבלה של מיכאל ברג, איננה מקרית לדעתי, והיא מעידה על תחרות על קהל הקוראים מקרב הציבור דובר האנגלית בארצות הברית המתעניין בקבלה. אמנם איני

225 בורדייה, שאלות בסוציולוגיה, עמ׳ 223.

חושב שאף אחד מן הפרויקטים הללו נוצרו כתגובה ישירה למשנהו, אך אני סבור שהם משקפים מאבק תרבותי בין המגמה המודרנית האקדמית (הקשורה גם למגמות ההתחדשות הדתית בקרב יהודי ארצות הברית)[226] של תרגומו של מאט, לבין המגמה הקבלית הפוסט־מודרנית של "המרכז לקבלה". כזכור, לאחרונה הופיע תרגום נוסף לאנגלית מפרספקטיבה מסורתית של משה מילר, המכריז על כוונתו לתרגם את הזוהר כולו. בדבריו יוצא מילר במפורש נגד המגמות האקדמיות המאפיינות תרגומי זוהר שיצאו לאחרונה לאנגלית. התחרות על השליטה בהפצת הזוהר, שמצד אחד העניין בו הולך וגובר בציבורים רבים, אך מצד אחר מעטים בימינו יכולים לקרוא בו במקור, מבטיחה אם כן את הופעתם של תרגומי זוהר נוספים בעתיד.

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226 וראו גם גולדיש, קבלה, אקדמיה ואותנטיות, עמ' 65–69.

227 מאחר שבמאמר זה משמשים מחקרים רבים כמושאי מחקר, היינו בתפקיד של "מקורות", רשימת המקורות ורשימת המחקרים אוחדו לרשימה אחת.

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VOL. IV

Oxford

AT THE CLARENDON PRESS

1880

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Avesta.

THE ZEND-AVESTA

PART I

THE VENDÎDÂD

TRANSLATED BY

JAMES DARMESTETER

Oxford

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INTRODUCTION.

CHAPTER I.

THE DISCOVERY OF THE ZEND-AVESTA.

THE Zend-Avesta is the sacred book of the Parsis, that is to say, of the few remaining followers of that religion which reigned over Persia at the time when the second successor of Mohammed overthrew the Sassanian dynasty[1], and which has been called Dualism, or Mazdeism, or Magism, or Zoroastrianism, or Fire-worship, according as its main tenet, or its supreme God[2], or its priests, or its supposed founder, or its apparent object of worship has been most kept in view. In less than a century after their defeat, nearly all the conquered people were brought over to the faith of their new rulers, either by force, or policy, or the attractive power of a simpler form of creed. But many of those who clung to the faith of their fathers, went and sought abroad for a new home, where they might freely worship their old gods, say their old prayers, and perform their old rites. That home they found at last among the tolerant Hindus, on the western coast of India and in the peninsula of Guzerat[3]. There they throve and there they live still, while the ranks of their co-religionists in Persia are daily thinning and dwindling away[4].

As the Parsis are the ruins of a people, so are their

---

[1] At the battle of Nihâvand (642 A. C.)

[2] Ahura Mazda.

[3] They settled first at Sangân, not far from Damân; thence they spread over Surat, Nowsâri, Broach, and Kambay; and within the last two centuries they have settled at Bombay, which now contains the bulk of the Parsi people, nearly 150,000 souls.

[4] A century ago, it is said, they still numbered nearly 100,000 souls; but there now remain no more than 8000 or 9000 souls, scattered in Yezd and the surrounding villages (Dosabhoy Framjee, The Parsees).

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sacred books the ruins of a religion. There has been no other great belief in the world that ever left such poor and meagre monuments of its past splendour. Yet great is the value which that small book, the Avesta, and the belief of that scanty people, the Parsis, have in the eyes of the historian and theologist, as they present to us the last reflex of the ideas which prevailed in Iran during the five centuries which preceded and the seven which followed the birth of Christ, a period which gave to the world the Gospels, the Talmud, and the Qur'ân. Persia, it is known, had much influence on each of the movements which produced, or proceeded from, those three books; she lent much to the first heresiarchs, much to the Rabbis, much to Mohammed. By help of the Parsi religion and the Avesta, we are enabled to go back to the very heart of that most momentous period in the history of religious thought, which saw the blending of the Aryan mind with the Semitic, and thus opened the second stage of Aryan thought.

Inquiries into the religion of ancient Persia began long ago, and it was the old foe of Persia, the Greek, who first studied it. Aristotle [1], Hermippus [2], and many others [3] wrote of it in books of which, unfortunately, nothing more than a few fragments or merely the titles have come down to us. We find much valuable information about it, scattered in the accounts of historians and travellers, extending over ten centuries, from Herodotus down to Agathias and Procopius. It was never more eagerly studied than in the first centuries of the Christian era; but that study had no longer anything of the disinterested and almost scientific character it had in earlier times. Religious and philosophic sects, in search of new dogmas, eagerly received whatever came to them bearing the name of Zoroaster. As Xanthus the Lydian, who is said to have lived before Herodotus, had mentioned Zoroastrian Λόγια [4], there came to light, in those later times, scores of oracles, styled Λόγια τοῦ Ζωροάσ-

[1] Diogenes Laertius, Prooemium 8.
[2] Pliny, Hist. Nat. XXX, 1, 2. Cf. infra, III, 11.
[3] Dinon, Theopompus, Hermodorus, Heraclides Cumanus.
[4] See Nicolaus Damazcenus, Didot, Fragm. Hist. III, 409.

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τρου, or 'Oracula Chaldaïca sive Magica,' the work of Neo-Platonists who were but very remote disciples of the Median sage. As his name had become the very emblem of wisdom, they would cover with it the latest inventions of their ever-deepening theosophy. Zoroaster and Plato were treated as if they had been philosophers of the same school, and Hierocles expounded their doctrines in the same book. Proclus collected seventy Tetrads of Zoroaster and wrote commentaries on them [1]; but we need hardly say that Zoroaster commented on by Proclus was nothing more or less than Proclus commented on by Proclus. Prodicus the Gnostic had secret books of Zoroaster [2]; and upon the whole it may be said that in the first centuries of Christianity, the religion of Persia was more studied and less understood than it had ever been before. The real object aimed at, in studying the old religion, was to form a new one.

Throughout the Middle Ages nothing was known of Mazdeism but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences. It was not until the Renaissance that real inquiry was resumed. The first step was to collect all the information that could be gathered from Greek and Roman writers. That task was undertaken and successfully completed by Barnabé Brisson [3]. A nearer approach to the original source was made in the following century by Italian, English, and French travellers in Asia. Pietro della Valle, Henry Lord, Mandelslo, Ovington, Chardin, Gabriel du Chinon, and Tavernier found Zoroaster's last followers in Persia and India, and made known their existence, their manners, and the main features of their belief to Europe. Gabriel du Chinon saw their books and recognised that they were not all written in the same language, their original holy writ being no longer understood except

[1] Fabricius, Graeca Bibliotheca, fourth ed. p. 309 seq.

[2] Clemens Alexandrinus, Stromata I. Cf. infra, III, 11, and Porphyrius, de vita Plotini, § 16.

[3] 'De regio Persarum principatu libri tres,' Paris, 1590. The second book is devoted to the religion and manners of the ancient Persians.

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by means of translations and commentaries in another tongue.

In the year 1700, a professor at Oxford, Thomas Hyde, the greatest Orientalist of his time in Europe, made the first systematic attempt to restore the history of the old Persian religion by combining the accounts of the Mohammedan writers with 'the true and genuine monuments of ancient Persia[1].' Unfortunately the so-called genuine monuments of ancient Persia were nothing more than recent compilations referring to the last stage of Parsîism. But notwithstanding this defect, which could hardly be avoided then, and notwithstanding its still worse fault, a strange want of critical acumen[2], the book of Thomas Hyde was the first complete and true picture of modern Parsîism, and it made inquiry into its history the order of the day. A warm appeal made by him to the zeal of travellers, to seek for and procure at any price the sacred books of the Parsis, did not remain ineffectual, and from that time scholars bethought themselves of studying Parsîism in its own home.

Eighteen years later, a countryman of Hyde, George Boucher, received from the Parsis in Surat a copy of the Vendîdâd Sâdah, which was brought to England in 1723 by Richard Cobbe. But the old manuscript was a sealed book, and the most that could then be made of it was to hang it by an iron chain to the wall of the Bodleian Library, as a curiosity to be shown to foreigners. A few years later, a Scotchman, named Fraser, went to Surat, with the view of obtaining from the Parsis, not only their books, but also a knowledge of their contents. He was not very successful in the first undertaking, and utterly failed in the second.

In 1754 a young man, twenty years old, Anquetil Duperron, a scholar of the Ecole des Langues Orientales in Paris, happened to see a facsimile of four leaves of the

[1] 'Veterum Persarum et Parthorum et Medorum religionis historia,' Oxford, 1700.

[2] Thus he recognised in Abraham the first lawgiver of ancient Persia, in Magism a Sabean corruption of the primeval faith, and in Zoroaster a reformer, who had learnt the forgotten truth from the exiled Jews in Babylon.

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Oxford Vendîdâd, which had been sent from England, a few years before, to Etienne Fourmont, the Orientalist. He determined at once to give to France both the books of Zoroaster and the first European translation of them. Impatient to set off, without waiting for a mission from the government which had been promised to him, he enlisted as a private soldier in the service of the French East India Company; he embarked at Lorient on the 24th of February 1755, and after three years of endless adventures and dangers through the whole breadth of Hindustan, at the very time when war was raging between France and England, he arrived at last in Surat, where he stayed among the Parsis for three years more. Here began another struggle, not less hard, but more decisive, against that mistrust and ill-will of the Parsis which had disheartened Fraser; but he came out of it victorious, and succeeded at last in winning from the Parsis both their books and their knowledge. He came back to Paris on the 14th of March 1764, and deposited on the following day at the Bibliothèque Royale the whole of the Zend-Avesta and copies of most of the traditional books. He spent ten years in studying the material he had collected, and published in 1771 the first European translation of the Zend-Avesta [1].

A violent dispute broke out at once, as half the learned world denied the authenticity of the Avesta, which it pronounced a forgery. It was the future founder of the Royal Asiatic Society, William Jones, a young Oxonian then, who opened the war. He had been wounded to the quick by the scornful tone adopted by Anquetil towards Hyde and a few other English scholars: the Zend-Avesta suffered for the fault of its introducer, Zoroaster for Anquetil. In a pamphlet written in French [2], with a verve and in a style which showed him to be a good disciple of Voltaire, W. Jones pointed out, and dwelt upon, the oddities and

[1] 'Zend-Avesta, ouvrage de Zoroastre, contenant les Idées Théologiques, Physiques et Morales de ce Législateur. . . . Traduit en François sur l'Original Zend.' Par M. Anquetil Du Perron, 3 vols. in 4°, Paris, 1771.

[2] 'Lettre à M. A*** du P***, dans laquelle est compris l'examen de sa traduction des livres attribués à Zoroastre.'

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absurdities with which the so-called sacred books of Zoroaster teemed. It is true that Anquetil had given full scope to satire by the style he had adopted: he cared very little for literary elegance, and did not mind writing Zend and Persian in French; so the new and strange ideas he had to express looked stranger still in the outlandish garb he gave them. Yet it was less the style than the ideas that shocked the contemporary of Voltaire[1]. His main argument was that books, full of such silly tales, of laws and rules so absurd, of descriptions of gods and demons so grotesque, could not be the work of a sage like Zoroaster, nor the code of a religion so much celebrated for its simplicity, wisdom, and purity. His conclusion was that the Avesta was a rhapsody of some modern Guebre. In fact the only thing in which Jones succeeded was to prove in a decisive manner that the ancient Persians were not equal to the lumières of the eighteenth century, and that the authors of the Avesta had not read the Encyclopédie.

Jones's censure was echoed in England by Sir John Chardin and Richardson, in Germany by Meiners. Richardson tried to give a scientific character to the attacks of Jones by founding them on philological grounds[2]. That the Avesta was a fabrication of modern times was shown, he argued, by the number of Arabic words he fancied he found both in the Zend and Pahlavi dialects, as no Arabic element was introduced into the Persian idioms earlier than the seventh century; also by the harsh texture of the Zend, contrasted with the rare euphony of the Persian; and, lastly, by the radical difference between the Zend and Persian, both in words and grammar. To these objections, drawn from the form, he added another derived from the uncommon stupidity of the matter.

In Germany, Meiners, to the charges brought against the new found books, added another of a new and unexpected kind, namely, that they spoke of ideas unheard of before, and made known new things. 'Pray, who would dare

[1] Cf. the article on Zoroaster in the Dictionnaire philosophique.

[2] 'A Dissertation on the Languages, Literature, and Manners of Eastern Nations,' Oxford, 1777.

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ascribe to Zoroaster books in which are found numberless names of trees, animals, men, and demons unknown to the ancient Persians; in which are invoked an incredible number of pure animals and other things, which, as appears from the silence of ancient writers, were never known, or at least never worshipped, in Persia? What Greek ever spoke of Hom, of Jemshîd, and of such other personages as the fabricators of that rhapsody exalt with every kind of praise, as divine heroes[1]?' Yet, in the midst of his Ciceronian nonsense, Meiners inadvertently made a remark which, if correctly interpreted, might have led to important discoveries. He noticed that many points of resemblance are to be found between the ideas of the Parsis and those of the Brahmans and Musulmans. He saw in this a proof that Parsîism is a medley of Brahmanical and Musulman tales. Modern scholarship, starting from the same point, came to that twofold conclusion, that, on the one hand, Parsîism was one of the elements out of which Mohammed formed his religion, and, on the other hand, that the old religions of India and Persia flowed from a common source. 'Not only does the author of that rubbish tell the same tales of numberless demons of either sex as the Indian priests do, but he also prescribes the same remedies in order to drive them away, and to balk their attempts.' In these words there was something like the germ of comparative mythology; seldom has a man approached the truth so closely and then departed from it so widely.

Anquetil and the Avesta found an eager champion in the person of Kleuker, professor in the University of Riga. As soon as the French version of the Avesta appeared, he published a German translation of it, and also of Anquetil's historical dissertations[2]. Then, in a series of dissertations of his own[3], he vindicated the authenticity of the Zend books. Anquetil had already tried to show, in a memoir

[1] 'De Zoroastris vita, institutis, doctrina et libris,' in the Novi Commentarii Societatis Regiae, Goettingen, 1778–1779.

[2] 'Zend-Avesta . . . nach dem Franzoesischen des Herrn Anquetil Du Perron,' 3 vols. in 4°, 1776.

[3] 'Anhang zum Zend-Avesta,' 2 vols. in 4°, 1781.

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on Plutarch, that the data of the Avesta fully agree with the account of the Magian religion given in the treatise on 'Isis and Osiris.' Kleuker enlarged the circle of comparison to the whole of ancient literature. He tried also to appeal to internal evidence, an attempt in which he was less successful. The strength of his defence was seldom greater than the strength of the attack. Meiners had pointed out the mythical identity of the Mount Alborg of the Parsis with the Mount Meru of the Hindus, as a proof that the Parsis had borrowed their mythology from the Hindus: the conclusion was incorrect, but the remark itself was not so. Kleuker fancied that he could remove the difficulty by stating that Mount Alborg is a real mountain, nay, a doubly real mountain, since there are two mountains of that name, the one in Persia, the other in Armenia, whereas Mount Meru is only to be found in Fairyland. Seldom were worse arguments used in the service of a good cause. Meiners had said that the name of the Parsi demons was of Indian origin, as both languages knew them by the Latin name 'Deus.' This was an incorrect statement, and yet an important observation. The word which means 'a demon' in Persia means quite the contrary in India, and that radical difference is just a proof of the two systems being independent of one another. Kleuker pointed out the incorrectness of the statement; but, being unable to account for the identity of the words, he flatly denied it.

Kleuker was more successful in the field of philology: he showed, as Anquetil had done, that Zend has no Arabic elements in it, and that Pahlavi itself, which is more modern than Zend, does not contain any Arabic, but only Semitic words of the Aramean dialect, which are easily accounted for by the close relations of Persia with Aramean lands in the time of the Sassanian kings. He showed, lastly, that Arabic words appear only in the very books which Parsi tradition itself considers modern.

Another stanch upholder of the Avesta was the numismatologist Tychsen, who, having begun to read the book with a prejudice against its authenticity, quitted it with a conviction to the contrary. 'There is nothing in it,' he

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writes, 'but what befits remote ages, and a man philosophising in the infancy of the world. Such traces of a recent period as they fancy to have found in it, are either due to misunderstandings, or belong to its later portions. On the whole there is a marvellous accordance between the Zend-Avesta and the accounts of the ancients with regard to the doctrine and institutions of Zoroaster. Plutarch agrees so well with the Zend books that I think no one will deny the close resemblance of doctrines and identity of origin. Add to all this the incontrovertible argument to be drawn from the language, the antiquity of which is established by the fact that it was necessary to translate a part of the Zend books into Pahlavi, a language which was growing obsolete as early as the time of the Sassanides. Lastly, it cannot be denied that Zoroaster left books, which were, through centuries, the groundwork of the Magic religion, and which were preserved by the Magi, as shown by a series of documents from the time of Hermippus. Therefore I am unable to see why we should not trust the Magi of our days when they ascribe to Zoroaster those traditional books of their ancestors, in which nothing is found to indicate fraud or a modern hand[1].'

Two years afterwards, in 1793, was published in Paris a book which, without directly dealing with the Avesta, was the first step taken to make its authenticity incontrovertible. It was the masterly memoir by Sylvestre de Sacy, in which the Pahlavi inscriptions of the first Sassanides were deciphered for the first time and in a decisive manner. De Sacy, in his researches, had chiefly relied on the Pahlavi lexicon published by Anquetil, whose work vindicated itself thus—better than by heaping up arguments—by promoting discoveries. The Pahlavi inscriptions gave the key, as is well known, to the Persian cuneiform inscriptions, which were in return to put beyond all doubt the genuineness of the Zend language.

Tychsen, in an appendix to his Commentaries, pointed

[1] 'Commentatio prior observationes historico-criticas de Zoroastre ejusque scriptis et placitis exhibens.' Goettingen, in the Novi Comment. Soc. Reg. 1791.

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to the importance of the new discovery: 'This,' he writes, 'is a proof that the Pahlavi was used during the reign of the Sassanides, for it was from them that these inscriptions emanated, as it was by them—nay, by the first of them, Ardeshîr Bâbagân—that the doctrine of Zoroaster was revived. One can now understand why the Zend books were translated into Pahlavi. Here, too, everything agrees, and speaks loudly for their antiquity and genuineness.'

About the same time Sir William Jones, then president of the Royal Asiatic Society, which he had just founded, resumed in a discourse delivered before that Society the same question he had solved in such an off-hand manner twenty years before. He was no longer the man to say, 'Sied-il à un homme né dans ce siècle de s'infatuer de fables indiennes?' and although he had still a spite against Anquetil, he spoke of him with more reserve than in 1771. However, his judgment on the Avesta itself was not altered on the whole, although, as he himself declared, he had not thought it necessary to study the text. But a glance at the Zend glossary published by Anquetil suggested to him a remark which makes Sir William Jones, in spite of himself, the creator of the comparative grammar of Sanskrit and Zend. 'When I perused the Zend glossary,' he writes, 'I was inexpressibly surprised to find that six or seven words in ten are pure Sanscrit, and even some of their inflexions formed by the rules of the Vyácaran[1], as yushmácam, the genitive plural of yushmad. Now M. Anquetil most certainly, and the Persian compiler most probably, had no knowledge of Sanscrit, and could not, therefore, have invented a list of Sanscrit words; it is, therefore, an authentic list of Zend words, which has been preserved in books or by tradition; it follows that the language of the Zend was at least a dialect of the Sanscrit, approaching perhaps as nearly to it as the Prácrit, or other popular idioms, which we know to have been spoken in India two thousand years ago[2].' This conclusion, that Zend is a Sanskrit dialect, was incorrect, the connection assumed being too close; but it was a great

[1] The Sanskrit Grammar. [2] Asiatic Researches, II, § 3.

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thing that the near relationship of the two languages should have been brought to light.

In 1798 Father Paulo de St. Barthélemy further developed Jones's remark in an essay on the antiquity of the Zend language[1]. He showed its affinity with the Sanskrit by a list of such Zend and Sanskrit words as were least likely to be borrowed, viz. those that designate the degrees of relationship, the limbs of the body, and the most general and essential ideas. Another list, intended to show, on a special topic, how closely connected the two languages are, contains eighteen words taken from the liturgic language used in India and Persia. This list was not very happily drawn up, as out of the eighteen instances there is not a single one that stands inquiry; yet it was a happy idea, and one which has not even yet yielded all that it promised. His conclusions were that in a far remote antiquity Sanskrit was spoken in Persia and Media, that it gave birth to the Zend language, and that the Zend-Avesta is authentic: 'Were it but a recent compilation,' he writes, 'as Jones asserts, how is it that the oldest rites of the Parsis, that the old inscriptions of the Persians, the accounts of the Zoroastrian religion in the classical writers, the liturgic prayers of the Parsis, and, lastly, even their books do not reveal the pure Sanskrit, as written in the land wherein the Parsis live, but a mixed language, which is as different from the other dialects of India as French is from Italian?' This amounted, in fact, to saying that the Zend is not derived from the Sanskrit, but that both are derived from another and older language. The Carmelite had a dim notion of that truth, but, as he failed to express it distinctly, it was lost for years, and had to be re-discovered.

The first twenty-five years of this century were void of results, but the old and sterile discussions as to the authenticity of the texts continued in England. In 1808 John Leyden regarded Zend as a Prakrit dialect, parallel to Pali; Pali being identical with the Magadhi dialect and Zend with the

[1] 'De antiquitate et affinitate linguae samscredamicae et germanicae,' Rome, 1798.

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Sauraseni[1]. In the eyes of Erskine Zend was a Sanskrit dialect, imported from India by the founders of Mazdeism, but never spoken in Persia[2]. His main argument was that Zend is not mentioned among the seven dialects which were current in ancient Persia according to the Farhang-i Jehangiri[3], and that Pahlavi and Persian exhibit no close relationship with Zend.

In Germany, Meiners had found no followers. The theologians appealed to the Avesta in their polemics[4], and Rhode sketched the religious history of Persia after the translations of Anquetil[5].

Erskine's essay provoked a decisive answer[6] from Emmanuel Rask, one of the most gifted minds in the new school of philology, who had the honour of being a precursor of both Grimm and Burnouf. He showed that the list of the Jehangiri referred to an epoch later than that to which Zend must have belonged, and to parts of Persia different from those where it must have been spoken; he showed further that modern Persian is not derived from Zend, but from a dialect closely connected with it; and, lastly, he showed what was still more important, that Zend was not derived from Sanskrit. As to the system of its sounds, Zend approaches Persian rather than Sanskrit; and as to its grammatical forms, if they often remind one of Sanskrit, they also often remind one of Greek and Latin, and frequently have a special character of their own. Rask also gave the paradigm of three Zend nouns, belonging to different declensions, as well as the right pronunciation of the Zend letters, several of which had been incorrectly given by Anquetil. This was the first essay on Zend grammar, and it was a masterly one.

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[1] Asiatic Researches, X. [2] Ibid. X.

[3] A large Persian dictionary compiled in India in the reign of Jehangir.

[4] 'Erläuterungen zum Neuen Testament aus einer neueröffneten Morgenländischen Quelle, 'Ἰδοὺ μάγοι ἀπὸ ἀνατολῶν,' Riga, 1775.

[5] 'Die Heilige Sage . . . des Zend-Volks,' Francfort, 1820.

[6] 'Ueber das Alter und die Echtheit der Zend-Sprache und des Zend Avesta' (übersetzt von F. H. von der Hagen), Berlin, 1826. Remarks on the Zend Language and the Zend-Avesta (Transactions of the Bombay branch of the Royal Asiatic Society, III, 524).

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The essay published in 1831 by Peter von Bohlen on the origin of the Zend language threw the matter forty years back. According to him, Zend is a Prakrit dialect, as it had been pronounced by Jones, Leyden, and Erskine. His mistake consisted in taking Anquetil's transcriptions of the words, which are often so incorrect as to make them look like corrupted forms when compared with Sanskrit. And, what was worse, he took the proper names in their modern Parsi forms, which often led him to comparisons that would have appalled Ménage. Thus Ahriman became a Sanskrit word ariman, which would have meant 'the fiend;' yet Bohlen might have seen in Anquetil's work itself that Ahriman is nothing but the modern form of Angra Mainyu, words which hardly remind one of the Sanskrit ariman. Again, the angel Vohu-manô, or 'good thought,' was reduced, by means of the Parsi form Bahman, to the Sanskrit bâhuman, 'a long-armed god.'

At last came Burnouf. From the time when Anquetil had published his translation, that is to say, during seventy years, no real progress had been made in knowledge of the Avesta texts. The notion that Zend and Sanskrit are two kindred languages was the only new idea that had been acquired, but no practical advantage for the interpretation of the texts had resulted from it. Anquetil's translation was still the only guide, and as the doubts about the authenticity of the texts grew fainter, the authority of the translation became greater, the trust reposed in the Avesta being reflected on to the work of its interpreter. The Parsis had been the teachers of Anquetil; and who could ever understand the holy writ of the Parsis better than the Parsis themselves? There was no one who even tried to read the texts by the light of Anquetil's translation, to obtain a direct understanding of them.

About 1825 Eugène Burnouf was engaged in a course of researches on the geographical extent of the Aryan languages in India. After he had defined the limits which divide the races speaking Aryan languages from the native non-brahmanical tribes in the south, he wanted to know if a similar boundary had ever existed in the north-west; and

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if it is outside of India that the origin of the Indian languages and civilisation is to be sought for. He was thus led to study the languages of Persia, and, first of all, the oldest of them, the Zend. But as he tried to read the texts by help of Anquetil's translation, he was surprised to find that this was not the clue he had expected. He saw that two causes had misled Anquetil: on the one hand, his teachers, the Parsi dasturs, either knew little themselves or taught him imperfectly, not only the Zend, but even the Pahlavi intended to explain the meaning of the Zend; so that the tradition on which his work rested, being incorrect in itself, corrupted it from the very beginning; on the other hand, as Sanskrit was unknown to him and comparative grammar did not as yet exist, he could not supply the defects of tradition by their aid. Burnouf, laying aside tradition as found in Anquetil's translation, consulted it as found in a much older and purer form, in a Sanskrit translation of the Yasna made in the fifteenth century by the Parsi Neriosengh in accordance with the old Pahlavi version. The information given by Neriosengh he tested, and either confirmed or corrected, by a comparison of parallel passages and by the help of comparative grammar, which had just been founded by Bopp, and applied by him successfully to the explanation of Zend forms. Thus he succeeded in tracing the general outlines of the Zend lexicon and in fixing its grammatical forms, and founded the only correct method of interpreting the Avesta. He also gave the first notions of a comparative mythology of the Avesta and the Veda, by showing the identity of the Vedic Yama with the Avesta Yima, and of Traitâna with Thraêtaona and Ferîdûn. Thus he made his 'Commentaire sur le Yasna' a marvellous and unparalleled model of critical insight and steady good sense, equally opposed to the narrowness of mind which clings to matters of fact without rising to their cause and connecting them with the series of associated phenomena, and to the wild and uncontrolled spirit of comparison, which, by comparing everything, confounds everything. Never sacrificing either tradition to comparison or comparison to tradition, he knew how to pass from the one

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to the other, and was so enabled both to discover facts and to explain them.

At the same time the ancient Persian inscriptions at Persepolis and Behistun were deciphered by Burnouf in Paris, by Lassen in Bonn, and by Sir Henry Rawlinson in Persia. Thus was revealed the existence, at the time of the first Achæmenian kings, of a language closely connected with that of the Avesta, and the last doubts as to the authenticity of the Zend books were at length removed. It would have required more than an ordinary amount of scepticism to look still upon the Zend as an artificial language, of foreign importation, without root in the land where it was written, and in the conscience of the people for whom it was written, at the moment when a twin language, bearing a striking likeness to it in nearly every feature, was suddenly making itself heard from the mouth of Darius, and speaking from the very tomb of the first Achæmenian king. That unexpected voice silenced all controversies, and the last echoes of the loud discussion which had been opened in 1771 died away unheeded [1].

CHAPTER II.

The Interpretation of the Zend-Avesta.

The peace did not last long, and a year after the death of Burnouf a new controversy broke out, which still continues, the battle of the methods, that is, the dispute between those who, to interpret the Avesta, rely chiefly or exclusively on tradition, and those who rely only on comparison with the Vedas. The cause of the rupture was the rapid progress made in the knowledge of the Vedic language and literature: the deeper one penetrated into that oldest form of Indian words and thoughts, the more striking appeared its close affinity with the Avesta words and thoughts. Many a mysterious line in the

[1] The attacks of John Romer ('Zend: Is it an Original Language?' London, 1855) called forth a refutation only in Bombay (Dhanjibai Framji, 'On the Origin and the Authenticity of the Aryan Family of Languages, the Zend-Avesta and the Huzvarash,' 1861).

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Avesta received an unlooked-for light from the poems of the Indian *Rishis*, and the long-forgotten past and the origin of many gods and heroes, whom the Parsi worships and extols without knowing who they were and whence they came, were suddenly revealed by the Vedas. Emboldened by its bright discoveries, the comparative method took pity on its slower and less brilliant rival, which was then making its first attempts to unravel the Pahlavi traditional books. Is it worth while, said the Vedic scholars[1], to try slowly and painfully to extract the secret of the old book from that uncouth literature? Nay, is there any hope that its secret is there? Translating the Avesta in accordance with the Pahlavi is not translating the Avesta, but only translating the Pahlavi version, which, wherever it has been deciphered, is found to wander strangely from the true meaning of the original text. Tradition, as a rule, is wont to enforce the ideas of its own ages into the books of past ages. From the time when the Avesta was written to the time when it was translated, many ideas had undergone great changes: such ideas, tradition must needs either misunderstand or not understand at all, and tradition is always either new sense or nonsense. The key to the Avesta is not the Pahlavi, but the Veda. The Avesta and the Veda are two echoes of one and the same voice, the reflex of one and the same thought: the Vedas, therefore, are both the best lexicon and the best commentary to the Avesta.

The traditional school[2] replied that translating Zend by means of Sanskrit and the Avesta by means of the Vedas, because Zend and the Avesta are closely related to Sanskrit and the Vedas, is forgetting that relationship is not identity, and that what interests the Zend scholar is not to know how far Zend agrees with Sanskrit, but what it is in itself: what he seeks for in the Avesta, is the Avesta, not the Veda. Both the Vedic language and the Vedas are quite unable to teach us what became in Persia of those elements, which are common to the two systems, a thing which tradition alone can teach us. By the comparative

[1] Roth, Benfey, Haug. Cf. Revue Critique, 1877, II, 81. [2] Spiegel, Justi.

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method, the Zend meregha, which means 'a bird,' would assume the meaning of 'gazelle' to accord with the Sanskrit m*ri*ga; ratu, 'a part of the day,' would be extended to 'a season' out of regard for *ri*tu; mainyu, 'a spirit,' and dahyu, 'a province,' would be degraded to 'anger' and to 'a set of thieves,' and 'the demons,' the Daêvas, would ascend from their dwelling in hell up to heaven, to meet their philological brothers, the Indian Devas. The traditional method, as it starts from matters of facts, moves always in the field of reality; the comparative method starts from an hypothesis, moves in a vacuum, and builds up a fanciful religion and a fanciful language.

Such being the methods of the two schools, it often happened that a passage, translated by two scholars, one of each school, took so different an aspect that a layman would have been quite unable to suspect that it was one and the same passage he had read twice. Yet the divergence between the two methods is more apparent than real, and proceeds from an imperfect notion of the field in which each of them ought to work. They ought not to oppose, but assist one another, as they are not intended to instruct us about the same kind of facts, but about two kinds of facts quite different and independent. No language, no religion, that has lived long and changed much, can be understood at any moment of its development, unless we know what it became afterwards, and what it was before. The language and religion of the Avesta record but a moment in the long life of the Iranian language and thought, so that we are unable to understand them, unless we know what they became and whence they came. What they became we learn directly from tradition, since the tradition arose from the very ideas which the Avesta expresses; whence they came we learn indirectly from the Vedas, because the Vedas come from the same source as the Avesta. Therefore it cannot happen that the tradition and the Veda will really contradict one another, if we take care to ask from each only what it knows, from one the present, and the past from the other. Each method is equally right and equally efficacious, at its proper time and in its right

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place. The first place belongs to tradition, as it comes straight from the Avesta. The second inquiry, to be successful, requires infinite prudence and care: the Veda is not the past of the Avesta, as the Avesta is the past of tradition; the Avesta and Veda are not derived from one another, but from one and the same original, diversely altered in each, and, therefore, there are two stages of variation between them, whereas from the Avesta to tradition there is only one. The Veda, if first interrogated, gives no valuable evidence, as the words and gods, common to the two systems, may not have retained in both the same meaning they had in the Indo-Iranian period: they may have preserved it in one and lost it in the other, or they may have both altered it, but each in a different way. The Veda, generally speaking, cannot help in discovering matters of fact in the Avesta, but only in explaining them when discovered by tradition. If we review the discoveries made by the masters of the comparative school, it will be seen that they have in reality started, without noticing it, from facts formerly established by tradition. In fact tradition gives the materials, and comparison puts them in order. It is not possible, either to know the Avesta without the former, or to understand it without the latter.

The traditional school, and especially its indefatigable and well-deserving leader, Spiegel, made us acquainted with the nature of the old Iranian religion by gathering together all its materials; the comparative school tried to explain its growth. The traditional school published the text and the traditional translations, and produced the first Parsi grammar, the first Pahlavi grammar, and the first translation of the Avesta which had been made since Anquetil. The danger with it is that it shows itself too apt to stop at tradition, instead of going from it to comparison. When it undertakes to expound the history of the religion, it cannot but be misled by tradition. Any living people, although its existing state of mind is but the result of various and changing states through many successive ages, yet, at any particular moment of its life, keeps the remains of its former stages of thought in order, under the control of the

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principle that is then predominant. Thus it happens that their ideas are connected together in a way which seldom agrees with their historical sequence: chronological order is lost to sight and replaced by logical order, and the past is read into the present. Comparison alone can enable us to put things in their proper place, to trace their birth, their growth, their changes, their former relations, and lead us from the logical order, which is a shadow, to the historical order, which is the substance.

The comparative school developed Indo-Iranian mythology. Roth showed after Burnouf how the epical history of Iran was derived from the same source as the myths of Vedic India, and pointed out the primitive identity of Ahura Mazda, the supreme god of Iran, with Varuṇa, the supreme god of the Vedic age. In the same direction Windischmann, in his 'Zoroastrian Essays' and in his studies on Mithra and Anâhita, displayed singular sagacity. But the dangers of the method came to light in the works of Haug, who, giving a definite form to a system still fluctuating, converted Mazdeism into a religious revolution against Vedic polytheism, found historical allusions to that schism both in the Avesta and in the Veda, pointed out curses against Zoroaster in the Vedas, and, in short, transformed, as it were, the two books into historical pamphlets[1].

In the contest about the authenticity of the Avesta, one party must necessarily have been right and the other wrong; but in the present struggle the issue is not so clear, as both parties are partly right and partly wrong. Both of them, by following their principles, have rendered such services to science as seem to give each a right to cling to its own method more firmly than ever. Yet it is to be hoped that they will see at last that they must be allies, not enemies, and that their common work must be begun by the one and completed by the other.

[1] It would be unjust, when speaking of Haug, not to recall the invaluable services he rendered in the second part of his career, as a Pahlavi scholar. He was the first who thought of illustrating the Pahlavi in the books by the Pahlavi in the inscriptions, and thus determined the reading of the principal elements in the manuscript Pahlavi.

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CHAPTER III.

THE FORMATION OF THE ZEND-AVESTA.

§ 1. The collection of Zend fragments, known as the Zend-Avesta [1], is divided, in its usual form, into two parts.

The first part, or the Avesta properly so called, contains the Vendîdâd, the Vispêrad, and the Yasna. The Vendîdâd is a compilation of religious laws and of mythical tales; the Vispêrad is a collection of litanies for the sacrifice; and the Yasna is composed of litanies of the same kind and of five hymns or Gâthas written in a special dialect, older than the general language of the Avesta.

These three books are found in manuscripts in two different forms: either each by itself, in which case they are generally accompanied by a Pahlavi translation; or the three mingled together according to the requirements of the liturgy, as they are not each recited separately in their entirety, but the chapters of the different books are intermingled; and in this case the collection is called the Vendîdâd Sâdah or 'Vendîdâd pure,' as it exhibits the original text alone, without a translation.

The second part, generally known as the Khorda Avesta or 'Small Avesta,' is composed of short prayers which are recited not only by the priests, but by all the faithful, at certain moments of the day, month, or year, and in presence of the different elements; these prayers are the five Gâh, the thirty formulas of the Sîrôzah, the three Âfrigân, and the six Nyâyis. But it is also usual to include in the Khorda Avesta, although forming no real part of it, the Yasts or hymns of praise and glorification to the several

[1] A very improper designation, as Zend means 'a commentary or explanation,' and was applied only to explanatory texts, to the translations of the Avesta. Avesta (from the old Persian âbastâ, 'the law;' see Oppert, Journal Asiatique, 1872, Mars) is the proper name of the original texts. What it is customary to call 'the Zend language' ought to be named 'the Avesta language;' the Zend being no language at all; and, if the word be used as the designation of one, it can be rightly applied only to the Pahlavi. The expression 'Avesta and Zend' is often used in the Pahlavi commentary to designate 'the law with its traditional and revealed explanation.'

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Izads, and a number of fragments, the most important of which is the Hadhôkht Nosk.

§ 2. That the extent of the sacred literature of Mazdeism was formerly much greater than it is now, appears not only from internal evidence, that is, from the fragmentary character of the book, but is also proved by historical evidence. In the first place, the Arab conquest proved fatal to the religious literature of the Sassanian ages, a great part of which was either destroyed by the fanaticism of the conquerors and the new converts, or lost during the long exodus of the Parsis. Thus the Pahlavi translation of the Vendîdâd, which was not finished before the latter end of the Sassanian dynasty, contains not a few Zend quotations from books which are no longer in existence; other quotations, as remarkable in their importance as in their contents, are to be found in Pahlavi and Parsi tracts, like the Nîrangistân and the Aogemaidê. The Bundahis contains much matter which is not spoken of in the existing Avesta, but which is very likely to have been taken from Zend books which were still in the hands of its compiler. It is a tradition with the Parsis, that the Yasts were originally thirty in number, there having been one for each of the thirty Izads who preside over the thirty days of the month; yet there are only eighteen still extant.

The cause that preserved the Avesta is obvious; taken as a whole, it does not profess to be a religious encyclopedia, but only a liturgical collection, and it bears more likeness to a Prayer Book than to the Bible. It can be readily conceived that the Vendîdâd Sâdah, which had to be recited every day, would be more carefully preserved than the Yasts, which are generally recited once a month; and these again more carefully than other books, which, however sacred they might be, were not used in the performance of worship. Many texts, no doubt, were lost in consequence of the Arab conquest, but mostly such as would have more importance in the eyes of the theologian than in those of the priest. We have a fair specimen of what these lost texts may have been in the few non-liturgical fragments which we still possess, such as the Vistâsp Yast and

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the blessing of Zoroaster upon King Vistâsp, which belong to the old epic cycle of Iran, and the Hadhôkht Nosk, which treats of the fate of the soul after death.

§ 3. But if we have lost much of the Sassanian sacred literature, Sassanian Persia herself, if we may trust Parsi tradition, had lost still more of the original books. The primitive Avesta, as revealed by Ormazd to Zoroaster and by Zoroaster to Vistâsp, king of Bactria, was supposed to have been composed of twenty-one Nosks or Books, the greater part of which was burnt by Iskander the Rûmi (Alexander the Great). After his death the priests of the Zoroastrian religion met together, and by collecting the various fragments that had escaped the ravages of the war and others that they knew by heart, they formed the present collection, which is a very small part of the original book, as out of the twenty-one Nosks there was only one that was preserved in its entirety, the Vendîdâd [1].

This tradition is very old, and may be traced back from the present period even to Sassanian times [2]. It involves the assumption that the Avesta is the remnant of the sacred literature of Persia under the last Achæmenian kings. To ascertain whether this inference is correct, and to what extent it may be so, we must first try to define, as accurately as we can, the exact time at which the collection, now in existence, was formed.

§ 4. The Ravâet quoted above states that it was formed 'after the death of Iskander,' which expression is rather vague, and may as well mean 'centuries after his death' as 'immediately after his death.' It is, in fact, hardly to be doubted that the latter was really what the writer meant; yet, as the date of that Ravâet is very recent, we had better look for older and more precise traditions. We find such a one in the Dînkart, a Pahlavi book which enjoys great authority with the Parsis of our days, and which, although it contains many things of late origin [3], also comprises many

[1] Ravâet ap. Anquetil, Mémoires de l'Acad. des Inscr. et Belles-Lettres XXXVIII, 216; Spiegel, Zeitschrift der Deutschen Morgenländischen Gesellschaft IX, 174.

[2] J. Darmesteter, La légende d'Alexandre chez les Parses.

[3] We find in it a description of the four classes, which strikingly reminds

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old and valuable traditions. According to a proclamation, ascribed to Khosrav Anôsharvân (531–579), the collection of the Avesta fragments was begun in the reign of the last Arsacides, and was finished under Shapûr II (309–380). King Valkash (Vologeses), it is said, first ordered all the fragments of the Avesta which might have escaped the ravages of Iskander, or been preserved by oral tradition, to be searched for and collected together. The first Sassanian king, Ardeshîr Bâbagân, made the Avesta the sacred book of Iran, and Mazdeism the state religion: at last, Âdarbâd Mahraspand, under Shapûr II, purified the Avesta and fixed the number of the Nasks, and Shapûr proclaimed to the heterodox[1]: 'Now that we have recognised the law of the world here below, they shall not allow the infidelity of any one whatever[2], as I shall strive that it may be so[3].'

§ 5. The authenticity of this record has been called in question, chiefly, I think, on account of the part that it ascribes to an Arsacide prince, which seems hardly to agree with the ideas generally entertained about the character of the Sassanian revolution[4]. Most Parsi and Muhammedan writers agree that it was the Sassanian dynasty which raised the Zoroastrian religion from the state of humiliation into which the Greek invasion had made it sink, and, while it gave the signal for a revival of the old national spirit, made Mazdeism one of the corner stones of the new establishment[5]. Therefore it seems strange to hear that the first step taken to make Mazdeism a state religion was taken by one of those very Philhellenic Parthian princes, who were so fully imbued with Greek ideas and manners. Yet this is the

one of the Brahmanical account of the origin of the castes (Chap. XLII; cf. the first pages of the Shikan Gumânî), and which was certainly borrowed from India; whether at the time of the last Sassanians, when Persia learnt so much from India, or since the settlement of the Parsis in India, we are unable to decide: yet the former seems more probable.

[1] Gvêt rastakân. We are indebted to Mr. West for the right translation of this word.

[2] Thus translated by West (Glossary of the Book of Ardâ Virâf, p. 27).

[3] Haug, Essay on Pahlavi, p. 145 seq., 149 seq.

[4] Spiegel, Eranische Alterthumskunde III, 782, n. 1.

[5] S. de Sacy, Mémoires sur quelques antiquités de la Perse. Cf. Masudi, II, 125.

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very reason why we ought to feel some hesitation in rejecting this document, and its being at variance with the general Parsi view speaks rather for its authenticity; for as it was the general post-Sassanian tradition that the restoration of Mazdeism was the work of the first Sassanian kings, no Parsi would ever have thought of making them share what was in his eyes their first and best title of honour with any of the despised princes of the Parthian dynasty.

§ 6. It is difficult, of course, to prove directly the authenticity of this record, the more so as we do not even know who was the king alluded to. There were, in fact, four kings at least[1] who bore the name of Valkhash: the most celebrated and best known of the four was Vologeses I, the contemporary of Nero. Now that Zoroastrianism prevailed with him, or at least with members of his family, we see from the conduct of his brother Tiridates, who was a Magian (Magus)[2]; and by this term we must not understand a magician[3], but a priest, and one of the Zoroastrian religion. That he was a priest appears from Tacitus' testimony[4]; that he was a Zoroastrian is shown by his scruples about the worship of the elements. When he came from Asia to Rome to receive the crown of Armenia at the hands of Nero, he wanted not to come by sea, but rode along the coasts[5], because the Magi were forbidden to defile the sea[6]. This is quite in the spirit of later Zoroastrianism, and savours much of Mazdeism. That Vologeses himself shared the religious scruples of his brother appears from his answer to Nero,

[1] Perhaps five (see de Longpérier, Mémoire sur la Numismatique des Arsacides, p. 111).

[2] 'Magus ad eum Tiridates venerat' (Pliny, Nat. Hist. XXX, 6).

[3] Pliny very often confounds Magism and Magia, Magians and Magicians. We know from Pliny, too, that Tiridates refused to initiate Nero into his art: but the cause was not, as he assumes, that it was 'a detestable, frivolous, and vain art,' but because Mazdean law forbids the holy knowledge to be revealed to laymen, much more to foreigners (Yast IV, 10; cf. Philostrati Vita Soph. I, 10).

[4] 'Nec recusaturum Tiridatem accipiendo diademati in urbem venire, nisi sacerdotii religione attineretur' (Ann. XV, 24).

[5] He crossed only the Hellespont.

[6] 'Navigare noluerat, quoniam inspuere in maria, aliisque mortalium necessitatibus violare naturam eam fas non putant' (Pliny, l.l. Cf. Introd. V, 8 seq.)

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who insisted upon his coming to Rome also: 'Come yourself, it is easier for you to cross such immensity of sea[1].'

§ 7. Thus we hear on one hand from the Parsis that the first collection of the Avesta was made by an Arsacide named Vologeses; and we hear, on the other hand, from a quite independent source, that an Arsacide named Vologeses behaved himself as a follower of the Avesta might have done. In all this there is no evidence that it is Vologeses I who is mentioned in the Dînkart, much less that he was really the first editor of the Avesta; but it shows at all events that the first attempt to recover the sacred literature of Iran might very well have been made by an Arsacide, and that we may trust, in this matter, to a document which has been written perhaps by a Sassanian king, but, at any rate, in a Sassanian spirit. In fact, in the struggle between Ardavan and Ardeshîr, there was no religious interest at stake, but only a political one; and we are expressly told by Hamza that between Ardeshîr and his adversaries there was perfect accordance in religious matters[2]. It can, therefore, be fairly admitted that even in the time and at the court of the Philhellenic Parthians a Zoroastrian movement may have originated, and that there came a time when they perceived that a national religion is a part of national life. It was the merit of the Sassanides that they saw the drift of this idea which they had the good fortune to carry out; and this would not be the only instance, in the history of the world, of an idea being sown by one party and its advantages reaped by their adversaries.

[1] Dio Cassius, LXIII, 4. The answer was mistaken for an insult by Nero, and, as it seems, by Dio himself. In fact Vologeses remained to the last faithful to the memory of Nero (Suet. Nero, 57). What we know moreover of his personal character qualifies him for taking the initiative in a religious work. He seems to have been a man of contemplative mind rather than a man of action, which often excited the anger or scorn of his people against him; and he had the glory of breaking with the family policy of Parthian kings (Tacitus, Annales, XV, 1, 2). It was under his reign that the first interference of religion with politics, of which the history of Persia speaks, took place, as he was called by the people of Adiabene against their king Izates, who had become a Jew (Josephus, Antiq. XX, 4, 2).

[2] Hamzae Ispahensis Annales, ed. Gottwaldt, p. 31 (in the translation).

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§ 8. Another presumptive evidence of the groundwork of the Avesta being anterior to the age of the Sassanians is given by the language in which it is written. That language not only was not, but had never been, the national language of Persia. It is indeed closely connected with the ancient Persian, as found in the cuneiform inscriptions of the Achæmenian kings, from which modern Persian is derived; but the relations between ancient Persian and Zend are of such a kind that neither language can be conceived as being derived from the other; they are not one and the same language in two different stages of its development, but two independent dialects in nearly the same stage, which is a proof that they did not belong to the same country, and, therefore, that Zend was not the language of Persia. Now the language used in Persia after the death of Alexander, under the Arsacides and Sassanides, that is, during the period in which the Avesta must have been edited, was Pahlavi, which is not derived from Zend, but from ancient Persian, being the middle dialect between ancient and modern Persian. Therefore, if the Sassanian kings had conceived the project of having religious books of their own written and composed, it is not likely that they would have had them written in an old foreign dialect, but in the old national language, the more so, because, owing both to their origin and their policy, they were bound to be the representatives of the genuine old Persian tradition. Therefore, if they adopted Zend as the language of religion, it must have been because it was already so when they appeared, that is to say, because the only remnants of sacred literature then extant were written in Zend, and the editors of the Avesta had Zend writings before them.

This does not, of course, prove that all we find in the Avesta is pre-Sassanian, and that the editors did not compose new Zend texts. Although Zend was not only a dead language, but also a foreign one, it was not an unknown language: that it was well understood by the learned class, the priests, appears from the Pahlavi translation, which was made by them, and which, the deeper

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one enters into the meaning of the text, has the fuller justice done to its merits. The earliest date that can be ascribed to that translation, in its present form, is the last century of the Sassanian dynasty, as it contains an allusion to the death of the heresiarch Mazdak, the son of Bâmdâd [1], who was put to death in the beginning of the reign of Khosrav Anôsharvân (about 531). Now the ability to translate a dead language is a good test of the ability to write in it, and in the question of the age of the Zend texts the possibility of new ones having been composed by the editors cannot be excluded à priori. Nay, we shall see further on that there are passages in these texts which look very modern, and may have been written at the time when the book took its last and definitive form. But whatever may be the proportion of the new texts to the old ones (which I believe to be very small), it is quite certain that the bulk of the Avesta is pre-Sassanian.

§ 9. The date assigned by the Dînkart to the final edition of the Avesta and to its promulgation as the sacred law of the nation, agrees with what we know of the religious state of Iran in the times of Shapûr II. Mazdeism had just been threatened with destruction by a new religion sprung from itself, the religion of Mânî, which for a while numbered a king amongst its followers (Shapûr I, 240–270). Mazdeism was shaken for a long time, and when Mânî was put to death, his work did not perish with him. In the Kissah-i Sangâh, Zoroaster is introduced prophesying that the holy religion will be overthrown three times and restored three times; overthrown the first time by Iskander, it will be restored by Ardeshîr; overthrown again, it will be restored by Shapûr II and Âdarbâd Mahraspand; and, lastly, it will be overthrown by the Arabs and restored at the end of time by Soshyos. The Parsi traditions about Âdarbâd, although they are mixed with much fable, allow some historical truth to show itself. He was a holy man under Shapûr II, who, as there were many religions and heresies in Iran and the true religion

[1] Vide infra, p. xli, note 3.

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was falling into oblivion, restored it through a miracle, as he gave a sign of its truth by allowing melted brass to be poured on his breast, without his being injured. Setting aside the miracle, which is most probably borrowed from the legend of Zoroaster, this account receives its true interpretation from the passages in the Kissah-i Sangâh and the Dînkart, which imply that Âdarbâd restored Mazdeism, which had been shaken by the Manichean heresy, and that in order to settle it upon a solid and lasting base, he gave a definitive form to the religious book of Iran and closed the Holy Writ. And even nowadays the Parsi, while reciting the Patet, acknowledges Âdarbâd as the third founder of the Avesta; the first being Zoroaster, who received it from Ormazd; the second Gâmâsp, who received it from Zoroaster; and the third Âdarbâd, who taught it and restored it to its purity.

Therefore, so far as we can trust to inferences that rest upon such scanty and vague testimonies, it seems likely that the Avesta took its definitive form from the hands of Âdarbâd Mahraspand, under King Shapûr II, in consequence of the dangers with which Mânî's heresy had threatened the national religion. As the death of Mânî and the first persecution of his followers took place some thirty years before Shapûr's accession to the throne, it may be presumed that the last revision of the Avesta was made in the first years of the new reign, when the agitation aroused by Mânî's doctrines and imperfectly allayed by the persecution of his disciples had not yet subsided, and the old religion was still shaking on its base[1].

§ 10. It follows hence that Zend texts may have been composed even as late as the fourth century A. D. This is, of course, a mere theoretical possibility, for although the liturgical parts of the Yasna, the Vispêrad, the Sîrôzah, and

[1] Shapûr II ascended the throne about 309 (before being born, as the tradition goes): and as he appears from the Dînkart to have taken a personal part in the work of Âdarbâd, the promulgation of the Avesta can hardly have taken place at an earlier date than 325–330. Âdarbâd and the Fathers at Nicaea lived and worked in the same age, and the Zoroastrian threats of the king of Iran and the Catholic anathemas of the Kaisar of Rûm may have been issued on the same day.

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the Khorda Avesta must be ascribed to a later time than the Gâthas, the Vendîdâd, and the Yasts, and may belong to some period of revision, they certainly do not belong to the period of this last revision. Âdarbâd was only the last editor of the Avesta, and it is likely, nay, it is beyond all question, that the doctors of the law, before his time, had tried to put the fragments in order, to connect them, and to fill up the gaps as far as the practical purposes of liturgy required it. Therefore instead of saying that there are parts of the Avesta that may belong to so late a period as the fourth century, it is more correct to say that no part of it can belong to a later date.

There are two passages in the Vendîdâd which seem to contain internal evidence of their date, and in both cases it points to Sassanian times, nay, the second of them points to the age of Manicheism. The first is found in the eighteenth Fargard (§ 10): Ahura Mazda, while cursing those who teach a wrong law, exclaims:

'And he who would set that man at liberty, when bound in prison, does no better deed than if he should flay a man alive and cut off his head.'

This anathema indicates a time when Mazdeism was a state religion and had to fight against heresy; it must, therefore, belong to Sassanian times. These lines are fully illustrated by a Parsi book of the same period[1], the Mainyô-i-Khard:

'Good government is that which maintains and orders the true law and custom of the city people and poor untroubled, and thrusts out improper law and custom; . . . and keeps in progress the worship of God, and duties, and good works; . . . and will resign the body, and that also which [is] its own life, for the sake of the good religion of the Mazdayasnians. And if [there] be any one who shall stay [away] from the way of God, then it orders him to return thereto, and makes him a prisoner, and brings [him] back to the way of God; and will bestow, from the wealth that is his, the share of God, and the worthy, and good works,

[1] See the book of the Mainyô-i-Khard, ed. West; Introduction, p. x seq.

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and the poor; and will deliver up the body on account of the soul. A good king who [is] of that sort, is called like the Yazads and the Ameshâspeñds [1].'

What doctrines are alluded to by the Vendîdâd is not explained: it appears from the context that it had in view such sects as released the faithful from the yoke of religious practices, as it anathematizes, at the same time, those who have continued for three years without wearing the sacred girdle. We know too little of the Manichean liturgy to guess if the Manicheans are here alluded to: that Mânî should have rejected many Zoroastrian practices is not unlikely, as his aim was to found a universal religion. While he pushed to extremes several of the Zoroastrian tenets, especially those which had taken, or might receive, a moral or metaphysical meaning, he must have been very regardless of practices which could not be ennobled into moral symbolism. However it may be with regard to the foregoing passage, it is difficult not to see a direct allusion to Manicheism in lines like the following (IV, 47 seq.):

'Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who begets no sons; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.

'And of two men, he who fills himself with meat is filled with the good spirit much more than he who does not so; the latter is all but dead; the former is above him by the worth of an Asperena, by the worth of a sheep, by the worth of an ox, by the worth of a man.

'It is this man that can strive against the onsets of Astô-vîdhôtu; that can strive against the self-moving arrow; that can strive against the winter fiend, with thinnest garment on; that can strive against the wicked tyrant and smite him on the head; it is this man that can strive against the ungodly Ashemaogha [2] who does not eat [3].'

[1] Chap. XV, 16 seq. as translated by West.

[2] Ashemaogha, 'the confounder of Asha' (see IV, 37), is the name of the fiends and of the heretics. The Parsis distinguish two sorts of Ashemaoghas, the deceiver and the deceived; the deceiver, while alive, is mar-

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That this is a bit of religious polemics, and that it refers to definite doctrines and tenets which were held at the time when it was written, can hardly be doubted. It may remind one of the Christian doctrines; and, in fact, it was nearly in the same tone, and with the same expressions, that in the fifth century King Yazdgard branded the Christians in Armenia[4]. But however eager the Christian propaganda may have been for a time in Persia, they never endangered the state religion. The real enemy was the heresy sprung from Mazdeism itself; and Christianity, coming from abroad, was more of a political than a religious foe. And, in point of fact, the description in the above passage agrees better with the Manichean doctrines than with the Christian[5]. Like Mânî, Christian teachers held the single life holier than the state of matrimony, yet they had not forbidden marriage, which Mânî did; they put poor Lazarus above Dives, but they never forbade trade and husbandry, which Mânî did; and, lastly, they never prohibited the eating of flesh, which was one of the chief precepts of Mânî[6]. We find, therefore, in this passage, an illustration, from the Avesta itself, of the celebrated doctrine of the three seals with which Mânî had sealed the bosom, the hand, and the mouth of his disciples (signaculum sinus, manus, oris)[6].

garzân, 'worthy of death,' and after death is a darvand (a fiend, or one of the damned); the deceived one is only margarzân.

[3] The Pahlavi translation illustrates the words 'who does not eat' by the gloss, 'like Mazdak, son of Bâmdâd,' which proves that this part of the commentary is posterior to, or contemporary with the crushing of the Mazdakian sect (in the first years of Khosrav Anôsharvân, about 531). The words 'against the wicked tyrant' are explained by the gloss, 'like Zarvândâd;' may it not be Kobâd, the heretic king, or 'Yazdgard the sinner,' the scorner of the Magi?

[4] Elisaeus, pp. 29, 52, in the French translation by Garabed.

[5] At least with orthodox Christianity, which seems to have alone prevailed in Persia till the arrival of the Nestorians. The description would apply very well to certain gnostic sects, especially that of Cerdo and Marcio, which is no wonder, as it was through that channel that Christianity became known to Mânî. Masudi makes Mânî a disciple of Kardûn (ed. B. de Meynard, II, 167), and the care which his biographer (ap. Flügel, Mânî, pp. 51, 85) takes to determine the length of time which intervened between Marcio and Mânî seems to betray some dim recollection of an historical connection between the two doctrines.

[6] The patriarch of Alexandria, Timotheus, allowed the other patriarchs,

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§ 11. We must now go a step farther back, and try to solve the question whence came the original texts out of which the editors of the Avesta formed their collection. Setting aside the Dînkart, we have no oriental document to help us in tracing them through the age of the Arsacides, a complete historical desert, and we are driven for information to the classical writers who are, on this point, neither very clear nor always credible. The mention of books ascribed to Zoroaster occurs not seldom during that period, but very often it applies to Alexandrian and Gnostic apocrypha[1]. Yet there are a few passages which make it pretty certain that there was a Mazdean literature in existence in those times. Pausanias, travelling through Lydia in the second century of our era, saw and heard Magian priests singing hymns from a book[2]; whether these hymns were the same as the Gâthas, still extant, we cannot ascertain, but this shows that there were Gâthas. The existence of a Zoroastrian literature might be traced back as far as the third century before Christ, if Pliny could be credited when he says that Hermippus[3] had given an analysis of the books of Zoroaster, which are said to have amounted to 2,000,000 lines[4]. For want of external evidence for ascertaining whether the original texts were already in existence in the later years of the Achæmenian dynasty, we must seek for internal evidence. A comparison between the ideas expressed in our texts and what we know of the ideas of Achæmenian Persia may perhaps lead to safer inferences.

§ 12. That all the Avesta ideas were already fully developed in the time, or, at least, at the end of the

bishops, and monks to eat meat on Sundays, in order to recognise those who belonged to the Manichean sect (Flügel, Mânî, p. 279).

[1] 'Those who follow the heresy of Prodicus boast of possessing secret books of Zoroaster,' Clemens Alex. Stromata I. Cf. the ἀποκαλύψεις Ζωροάστρου forged by Adelphius or Aquilinus (ap. Porphyr. Vita Plotini, § 16).

[2] Ἐπᾴδει δὲ ἐπιλεγόμενος ἐκ βιβλίου (V, 27, 3).

[3] See Windischmann, Zoroastrische Studien, 288.

[4] 'Hermippus, qui de tota arte ea (magia) diligentissime scripsit et viciens centiens milia versuum a Zoroastre condita indicibus quoque voluminum ejus positis explanavit.' . . . (Hist. Nat. XXX, 1, 2). He had written a book περὶ μάγων (Diog. Laert. Prooem. 8).

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Achæmenian dynasty, appears from the perfect accordance of the account of Mazdeism in Theopompos[1] with the data of the Zend books. All the main features of Mazdean belief, namely, the existence of two principles, a good and an evil one, Ormazd and Ahriman, the antithetical creations of the two supreme powers, the division of all the beings in nature into two corresponding classes, the limited duration of the world, the end of the struggle between Ormazd and Ahriman by the defeat and destruction of the evil principle, the resurrection of the dead, and the everlasting life, all these tenets of the Avesta had already been established at the time of Philip and Aristotle. Therefore we must admit that the religious literature then in existence, if there were any, must have differed but little, so far as its contents were concerned, from the Avesta; its extent was greater of course, and we have a proof of this in this very account of Theopompos, which gives us details nowhere to be found in the present texts, and yet the authenticity of which is made quite certain by comparative mythology[2]. Therefore there is nothing that forbids us to believe, with the Parsis, that the fragments of which the Avesta is composed were already in existence before the Greek invasion[3].

§ 13. But it does not follow hence that the Achæmenian Avesta was the sacred book of the Achæmenians and of Persia, and it must not be forgotten that the account in Plutarch is not about the religion of Persia, but about the belief of the Magi and the lore of Zoroaster. Now if we consider that the two characteristic features of Avestean Magism are, so far as belief goes, the admission of two principles, and so far as practice is concerned, the prohibition of burying the dead, we find that there is no evidence

[1] In Plutarch, De Iside et Osiride, §§ 46–47.

[2] Men, when raised from the dead, shall have no shadow any longer (*μήτε σκιὰν ποιοῦντας*). In India, gods have no shadows (Nalus); in Persia, Râshidaddîn was recognised to be a god from his producing no shadow (Guyard, Un grand maître des Assassins, Journal Asiatique, 1877, I, 392); the plant of eternal life, Haoma, has no shadow (Henry Lord).

[3] Persian tradition cannot be much relied on, when it tries to go back beyond Alexander, and on that special point it seems to be more an inference of later ages, than a real tradition; but the inference happens to be right.

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that Achæmenian Persia admitted the former, and there is evidence that she did not admit the latter. But, at the same time, it appears that both the belief and the practice were already in existence, though peculiar to one class, the sacerdotal class, the Magi.

The question whether the Achæmenian kings believed in dualism and knew of Ahriman, is not yet settled. Much stress has often been laid on the absence of the name of Ahriman in the religious formulae engraved by Darius and Xerxes on the rocks at Persepolis and Naqs-i Rustam[1]. But it is never safe to draw wide conclusions from negative facts: Darius and Xerxes speak of Aurâmazda quite in the style of the Avesta, and their not speaking of Ahriman is no sufficient proof of their not knowing him; they did not intend to publish a complete creed, nor had they to inscribe articles of faith.

The account of the Persian religion in Herodotus also leaves, or seems to leave, Ahriman unnoticed. But it must be borne in mind that he does not expound the religious conceptions of the Persians, but only their religious customs; he describes their worship more than their dogmas, and not a single tenet is mentioned. He seems even not to know anything of Ormazd, who was, however, most certainly the supreme god of Persia in his days; yet, in fact, he clearly alludes to Ormazd, when he states that the Persians worship Zeus on the summits of mountains, and call by the name of Zeus the whole circle of the heavens, which exactly agrees with the character of Ormazd[2]. In the same way the existence of Ahriman is indirectly pointed to by the duty enforced upon the faithful to persecute and kill noxious animals, as it was only on account of

[1] Professor Oppert thinks he has found in Darius' inscriptions an express mention of Ahriman (Le peuple et le langue des Mèdes, p. 199); yet the philological interpretation of the passage seems to me still too obscure to allow of any decisive opinion. Plutarch introduces Artaxerxes I speaking of Ἀρειμάνιος, but whether the king is made to speak the language of his own time, or that of Plutarch's time, is left doubtful. As to the allusions in Isaiah (xlv), they do not necessarily refer to dualism in particular, but to all religions not monotheistic. (Cf. Ormazd et Ahriman, § 241.)

[2] Vide infra, IV, 5.

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their being creatures of the evil principle and incarnations of it, that this custom was enjoined as a religious duty[1]. It appears, it is true, from the words of Herodotus, that it was only a custom peculiar to the Magi[2]; but it shows, at least, that the belief in Ahriman was already then in existence, and that dualism was constituted, at least, as a Magian article of faith.

If we pass now from dogma to practice, we find that the most important practice of the Avesta law was either disregarded by the Achæmenian kings, or unknown to them. According to the Avesta burying corpses in the earth is one of the most heinous sins that can be committed[3]; we know that under the Sassanians a prime minister, Seoses, paid with his life for an infraction of that law[4]. Corpses were to be laid down on the summits of mountains, there to be devoured by birds and dogs; the exposure of corpses was the most striking practice of Mazdean profession, and its adoption was the sign of conversion[5]. Now under the Achæmenian rule, not only the burial of the dead was not forbidden, but it was the general practice. Persians, says Herodotus, bury their dead in the earth, after having coated them with wax[6]. But Herodotus, immediately after stating that the Persians inter their dead, adds that the Magi do not follow the general practice, but lay the corpses down on the ground, to be devoured by birds. So what became a law for all people, whether laymen or priests, under the rule of the Sassanians, was only the custom of the Magi, under the Achæmenians.

The obvious conclusion is that the ideas and customs which are found in the Avesta were already in existence under the Achæmenian kings; but that taken as a whole, they were not the general ideas and customs of the whole of Persia, but only of the sacerdotal caste[7]. There were

[1] Vide infra, IV, 35; cf. Fargard XIII, 5 seq.; XIV, 5.
[2] Herod. I, 140.
[3] Vide infra, V, 9.
[4] Procopius, De Bello Persico, I, 11.
[5] Ibid. I, 12.
[6] Herod. I, 140.
[7] There are other features of the Avesta religion which appear to have been foreign to Persia, but are attributed to the Magi. The *hvaêtvôdatha*, the holiness of marriage between next of kin, even to incest, was unknown to

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therefore, practically, two religions in Iran, the one for laymen and the other for priests. The Avesta was originally the sacred book only of the Magi, and the progress of the religious evolution was to extend to laymen what was the custom of the priests.

§ 14. We are now able to understand how it was that the sacred book of Persia was written in a non-Persian dialect: it had been written in the language of its composers, the Magi, who were not Persians. Between the priests and the people there was not only a difference of calling, but also a difference of race, as the sacerdotal caste came from a non-Persian province. What that province was we know both from Greek historians and from Parsi traditions.

All classical writers, from Herodotus down to Ammianus, agree in pointing to Media as the seat and native place of the Magi. 'In Media,' says Marcellinus (XXIII, 6), 'are the fertile fields of the Magi . . . (having been taught in the magic science by King Hystaspes) they handed it down to their posterity, and thus from Hystaspes to the present age an immense family was developed, hereditarily devoted to the worship of the gods. . . . In former times their number was very scanty . . . , but they grew up by and by into the number and name of a nation, and inhabiting towns without walls they were allowed to live according to their own laws, protected by religious awe.' Putting aside the legendary account of their origin, one sees from this passage that in the time of Marcellinus[1] (fourth cent. A.D.) there was in Media a tribe, called Magi, which had the hereditary privilege of providing Iran with priests. Strabo, writing three centuries before Marcellinus, considered the Magi as a sacerdotal tribe spread over the land[2]. Lastly, we see in Herodotus (III, 65) that the usurpation of the Magian Smerdis was interpreted

Persia under Cambyses (Herod. III, 31), but it is highly praised in the Avesta, and was practised under the Sassanians (Agathias II, 31); in the times before the Sassanians it is mentioned only as a law of the Magi (Diog. Laert. Prooem. 6; Catullus, Carm. XC).

[1] Or of the historians from whom he copies. Still he seems to speak from contemporary evidence. Sozomenus (Hist. Eccles. II, 9) states that the care of worship belonged hereditarily to the Magi 'as to a sacerdotal race,' ὥσπερ τι φῦλον ἱερατικόν.

[2] Τὸ τῶν Μάγων φῦλον (XV, 14).

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by Cambyses as an attempt of the Medes to recover the hegemony they had lost, and when we learn from Herodotus (I, 101) that the Medes were divided into several tribes, Busae, Paraetakeni, Strouchates, Arizanti, Budii, and Magi, without his making any remark on the last name, we can hardly have any doubt that the priests known as Magi belonged to the tribe of the Magi, that they were named after their origin, and that the account of Marcellinus may be correct even for so early a period as that of Herodotus.

§ 15. Parsi traditions agree with Greek testimonies.

That the priesthood was hereditary, we see from the statement in the Bundahis, that all the Maubeds are descendants from King Minochihr[1], and even nowadays the priesthood cannot extend beyond the priestly families; the son of a Dastur is not obliged to be a Dastur, but no one that is not the son of a Dastur can become one[2].

That they came from Media, we see from the traditions about the native place of Zoroaster, their chief and the founder of their religion. Although epic legends place the cradle of Mazdean power in Bactria, at the court of King Vîstâsp, Bactria was only the first conquest of Zoroaster, it was neither his native place, nor the cradle of his religion. Although there are two different traditions on this point, both agree in pointing to Media; according to the one he was born in Rai, that is in Media, properly so called; according to the other he was born in Shîz, that is in Media Atropatene.

The former tradition seems to be the older; it is expressed directly in the Pahlavi Commentary to Vendîdâd I, 16[3]; and there is in the Avesta itself (Yasna XIX, 18 (50)) a passage that either alludes to it or shows how it originated.

'How many masters are there?'

[1] Bundahis 79, 13.

[2] Dosabhoy Framjee, The Parsees, &c. p. 277.

[3] 'Ragha of the three races,' that is to say, Atropatene (vide infra); some say it is 'Rai.' It is 'of the three races' because the three classes, priests, warriors, husbandmen, 'were well organized there. Some say that Zartust was born there . . . , those three classes were born from him.' Cf. Bundahis 79, 15, and Farg. II, 43, n. 2. Rai is the Greek Ῥαγαί.

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'There are the master of the house, the lord of the borough, the lord of the town, the lord of the province, and the Zarathustra (the high-priest) as the fifth. So is it in all lands, except in the Zarathustrian realm; for there are there only four masters, in Ragha, the Zarathustrian city[1].'

'Who are they?'

'They are the master of the house, the lord of the borough, the lord of the town, and Zarathustra is the fourth[2].'

This amounts to saying that the high-priest, the Maubedân Maubed, held in Rai the position of the da*h*vyuma, or lord of the land, and was the chief magistrate. It may be suspected that this was the independent sacerdotal state which is spoken of in Marcellinus, and this suspicion is raised to a certain degree of probability by the following lines in Yaqût:

'Ustûnâwand, a celebrated fortress in the district of Danbawand, in the province of Rai. It is very old, and was strongly fortified. It is said to have been in existence for more than 3000 years, and to have been the stronghold of the Masmoghân of the land during the times of paganism. This word, which designates the high-priest of the Zoroastrian religion, is composed of mas, "great," and moghân, which means "magian." Khaled besieged it, and destroyed the power of the last of them[3].'

According to another tradition Zarathustra was born in Atropatene. The very same commentary which describes Ragha as being identical with Rai, and the native place of Zartust, also informs us that Ragha was thought by others

[1] Or possibly, 'in the Zarathustrian Ragha.'

[2] The Commentary has here: 'that is to say, he was the fourth master in his own land.'

Their spreading and wandering over Mazdean lands appears from Yasna XLII, 6 (XLI, 34): 'We bless the coming of the Athravans, who come from afar to bring holiness to countries;' cf. infra, p. lii, note 1, and Farg. XIII, 22.

[3] Dictionnaire géographique de la Perse, traduit par Barbier de Meynard, p. 33. Cf. Spiegel, Eranische Alterthumskunde III, 565. A dim recollection of this Magian dynasty seems to survive in the account ap. Diog. Laert. (Prooem. 2) that Zoroaster was followed by a long series of Magi, Osthanae Astrampsychi, and Pazatae, till the destruction of the Persian empire by Alexander.

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to be Atropatene. Traditions, of which unfortunately we have only late records, make him a native of Shîz, the capital of Atropatene[1]: 'In Shîz is the fire temple of Azerekhsh, the most celebrated of the Pyraea of the Magi; in the days of the fire worship, the kings always came on foot, upon pilgrimage. The temple of Azerekhsh is ascribed to Zeratusht, the founder of the Magian religion, who went, it is said, from Shîz to the mountain of Sebîlân, and, after remaining there some time in retirement, returned with the Zend-Avesta, which, although written in the old Persian language, could not be understood without a commentary. After this he declared himself to be a prophet[2].'

Now we read in the Bundahi*s* that Zartu*s*t founded his religion by offering a sacrifice in Irân Vê*g* (Airyanem Vaê*g*ô)[3]. Although this detail referred originally to the mythical character of Zoroaster, and Irân Vê*g* was primitively no real country, yet as it was afterwards identified with the basin of the Aras (Vanguhi Dâitya)[4], this identification is a proof that the cradle of the new religion was looked for on the banks of the Aras. In the Avesta itself we read that Zoroaster was born and received the law from Ormazd on a mountain, by the river Dare*g*a[5], a name which strikingly reminds one of the modern Darah river, which falls from the Sebîlân mount into the Aras.

To decide which of the two places, Rai or Atropatene, had the better claim to be called the native place of Zoroaster is of course impossible. The conflict of the two traditions must be interpreted as an indication that both places were important seats of the Magian worship. That both traditions may rely on the Avesta is perhaps a sign that the Avesta contains two series of documents, the one emanating from the Magi of Ragha, and the other from the

[1] The Persian Gazn, the Byzantine Gaza, Ganzaka, the site of which was identified by Sir Henry Rawlinson with Takht i Suleiman (Memoir on the Site of the Atropatenian Ecbatana, in the Journal of the Royal Geographical Society, X, 65).

[2] Kazwini, apud Rawlinson l. c. p. 69.

[3] Bund. 79, 12.

[4] See Farg. I, p. 3.

[5] See Farg. XIX, 4, 11.

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Magi of Atropatene[1]. Which of the two places had the older claim is also a question hardly to be settled in the present state of our knowledge[2].

Whether Magism came from Ragha to Atropatene, or from Atropatene to Ragha, in either case it had its origin in Media[3]. That Persia should have submitted in religious matters to a foreign tribe will surprise no one who thinks of the influence of the Etruscan augurs in Rome. The Magi might be hated as Medes, but they were respected and feared as priests. When political revolutions gave vent to national hate, the Persian might willingly indulge it, and revel in the blood of the foreign priest[4]; yet whenever he had to invoke the favour of the gods, he was obliged to acknowledge that he could not do without the detested tribe, and that they alone knew how to make themselves heard by heaven[5]. When and how the religious hegemony of Media arose we cannot say: it is but natural that Media[6],

[1] This would be a principle of classification which unfortunately applies only to a small part of the Avesta.

[2] Still, if we follow the direction of the Zoroastrian legend, Magism must have spread from west to east, from Atropatene to Ragha, from Ragha to Bactria; and Atropatene must thus have been the first cradle of Mazdeism. Its very name points to its sacred character; oriental writers, starting from the modern form of the name, Adarbîgân, interpret it as 'the seed of fire,' with an allusion to the numerous fire springs to be found there. Modern scholars have generally followed the historical etymology given by Strabo, who states that, after the death of Alexander, the satrap Atropates made himself an independent sovereign in his satrapy, which was named after him Atropatene. This looks like a Greek etymology (scarcely more to be trusted than the etymology of *Ῥαγαί*, from *ῥήγνυμι*), and it is hardly to be believed that the land should have lost its former name to take a new one from its king; it was not a new-fangled geographical division, like Lotharingia, and had lived a life of its own for a long time before. Its name Âtarpatakân seems to mean 'the land of the descent of fire,' as it was there that fire came down from heaven (cf. Ammianus l. c.)

[3] The Pahlavi names of the cardinal points show that Media was the centre of orientation in Magian geography (Garrez, Journal Asiatique, 1869, II).

[4] Magophonia (Herod. III, 79).

[5] *Ὡς αὐτοὺς μόνους ἀκουομένους* (Diog. Laert. Prooem.); cf. Herod. I, 132; Ammian. l. l.

[6] An echo of the old political history of Media seems to linger in Yast V, 29, which shows Azi Dahâka reigning in Babylon (Bawru); as Azi, in his legendary character, represents the foreign invader, this passage can hardly be anything but a far remote echo of the struggles between Media and the Mesopotamian empires. The legend of Azi is localised only in Medic

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having risen sooner to a high degree of civilisation, should have given to religion and worship a more systematic and elaborate form, and in religion, as in politics, the best organised power must sooner or later get the upper hand. It is likely that it began with the conquest of Media by Cyrus: Media capta ferum victorem cepit. . . . Cyrus is said to have introduced the Magian priesthood into Persia (Xenophon, Cyrop. VIII, 1, 23), which agrees with the legend mentioned by Nikolaus that it was on the occasion of the miraculous escape of Crœsus that the Persians remembered the old λογία of Zoroaster forbidding the dead to be burnt.

The Medic origin of the Magi accounts for a fact which perplexes at first sight, namely, the absence of the name of the Magi from the book written by themselves[1]; which is natural enough if the word Magu was not the name of the priest as a priest, but as a member of the tribe of the Magi. The proper word for a priest in the Avesta is Âthravan, literally, 'fire-man,' and that this was his name with the Persians too appears from the statement in Strabo (XV, 733) that the Magi are also called Πύραιθοι. It is easy to conceive that the Persians, especially in ordinary parlance, would rather designate their priests after their origin than after their functions[2]; but the Magi themselves had no reason to follow the Persian custom, which was not always free from an implication of spite or scorn. The only passage into which the word found its way is just one that betrays the existence of this feeling: the enemy of the priests is

lands: he addresses his prayers to Ahriman by the banks of the Sipît rût (Bundahis 52, 11), his adversary Ferîdûn is born in Ghilân, he is bound to Mount Damâvand (near Rai).

[1] In their own language, the Zend; of which the modern representatives, if there be any left, should therefore be looked for in Atropatene or on the banks of the Caspian sea. The research is complicated by the growing intrusion of Persian words into the modern dialects, but as far as I can see from a very inadequate study of the matter, the dialect which exhibits most Zend features is the Talis dialect, on the southern bank of the Aras.

[2] The Pahlavi has 'one who hates the Magu-men.' In the passage LIII (LII), 7, magéus is not a Magian, and it is translated by magî, 'holiness, godliness,' related to the Vedic magha. Afterwards the two words were confounded, whence came the Greek statement that μάγος means at the same time 'a priest' and 'a god' (Apollon. Tyan. Ep. XVII).

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not called, as would be expected, an Âthrava-*t*bi*s*, 'a hater of the Âthravans' (cf. the Indian Brahma-dvish), but a Moghu-*t*bi*s*, 'a hater of the Magi[1].' The name, it is true, became current in Pahlavi and modern Persian, but it was at a time when the old national quarrels between Media and Persia were quenched, and the word could no longer carry any offensive idea with it.

§ 16. The results of the foregoing research may be summed up as follows :—

The original texts of the Avesta were not written by Persians, as they are in a language which was not used in Persia, they prescribe certain customs which were unknown to Persia, and proscribe others which were current in Persia. They were written in Media, by the priests of Ragha and Atropatene, in the language of Media, and they exhibit the ideas of the sacerdotal class under the Achæmenian dynasty.

It does not necessarily follow from this, that the original fragments were already written at the time of Herodotus[2].

[1] A further echo of the anti-Magian feelings may be heard in Yasna IX, 24 (75): 'Haoma overthrew Keresâni, who rose up to seize royalty, and he said, "No longer shall henceforth the Âthravans go through the lands and teach at their will."' This is a curious instance of how easily legendary history may turn myths to its advantage. The struggle of Haoma against Keresâni is an old Indo-European myth, Keresâni being the same as the Vedic K*ris*ânu, who wants to keep away Soma from the hands of men. His name becomes in the Avesta the name of an anti-Magian king [it may be Darius, the usurper (?)], and ten centuries later it was turned into an appellation of the Christian Kaisars of Rûm (Kalasyâk = * ἐκκλησια[κός] ; Tarsâka).

[2] If the interpretation of the end of the Behistun inscription (preserved only in the Scythian version) as given by Professor Oppert be correct, Darius must have made a collection of religious texts known as Avesta, whence it would follow, with great probability, that the present Avesta proceeded from Darius. The translation of the celebrated scholar is as follows: 'J'ai fait une collection de textes (dippimas) ailleurs en langue arienne qui autrefois n'existait pas. Et j'ai fait un texte de la Loi (de l'Avesta; Haduk ukku) et un commentaire de la Loi, et la Bénédiction (la prière, le Zend) et les Traductions.' (Le peuple et la langue des Mèdes, pp. 155, 186.) The authority of Oppert is so great, and at the same time the passage is so obscure, that I hardly know if there be more temerity in rejecting his interpretation or in adopting it. Yet I beg to observe that the word dippimas is the usual Scythian transliteration of the Persian dipi, 'an inscription,' and there is no apparent reason for departing from that meaning in this passage; if the word translated 'la Loi,' ukku, really represents here a Persian word Abasta, it need not denote the Avesta, the religious book,

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But as the Magi of that time sang songs of their gods during sacrifice, it is very likely that there was already a sacred literature in existence. The very fact that no sacrifice could be performed without the assistance of the Magi makes it highly probable that they were in possession of rites, prayers, and hymns very well composed and arranged, and not unlike those of the Brahmans; their authority can only be accounted for by the power of a strongly defined ritual and liturgy. There must, therefore, have been a collection of formulae and hymns, and it is quite possible that Herodotus may have heard the Magi sing, in the fifth century B. C., the very same Gâthas which are sung nowadays by the Mobeds in Bombay. A part of the Avesta, the liturgical part, would therefore have been, in fact, a sacred book for the Persians. It had not been written by them, but it was sung for their benefit. That Zend hymns should have been sung before a Persian-speaking people is not stranger than Latin words being sung by Frenchmen, Germans, and Italians; the only difference being that, owing to the close affinity of Zend to Persian, the Persians may have been able to understand the prayers of their priests.

§ 17. It may, therefore, be fairly admitted that, on the whole, the present texts are derived from texts already existing under the Achæmenian kings. Some parts of the collection are undoubtedly older than others; thus, the Gâthas are certainly older than the rest of the Avesta, as they are often quoted and praised in the Yasna and the Vendîdâd; but it is scarcely possibly to go farther than a logical chronology. One might feel inclined, at first sight, to assign to a very recent date, perhaps to the last revision of the Avesta, those long enumerations of gods so symmetrically elaborated in the Yasna, Vispêrad, and Vendîdâd. But the account of Mazdeism given by Plutarch shows that the

as in that case the word would most certainly not have been translated in the Scythian version, but only transliterated; the ideogram for 'Bénédiction, prière,' may refer to religious inscriptions like Persepolis I; the import of the whole passage would therefore be that Darius caused other inscriptions to be engraved, and wrote other edicts and religious formulae (the word 'traductions' is only a guess).

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work of co-ordination was already terminated at the end of the Achæmenian period, and there is no part of the Avesta which, so far as the matter is concerned, may not have been written in those times. Nay, the Greek accounts of that period present us, in some measure, with a later stage of thought, and are pervaded with a stronger sense of symmetry, than the Avesta itself. Such passages as the latter end of the Zamyâd Yast and Vendîdâd X, 9 seq. prove that, when they were composed, the seven Arch-Dêvs were not yet pointedly contrasted with the seven Amshaspands, and therefore those passages might have been written long before the time of Philip. The theory of time and space as first principles of the world, of which only the germs are found in the Avesta, was fully developed in the time of Eudemos, a disciple of Aristotle.

§ 18. To what extent the Magian dogmatical conceptions were admitted by the whole of the Iranian population, or how and by what process they spread among it, we cannot ascertain for want of documentary evidence. As regards their observances we are better instructed, and can form an idea of how far and in what particulars they differed from the other Iranians. The new principle they introduced, or, rather, developed into new consequences, was that of the purity of the elements. Fire, earth, and water had always been considered sacred things, and had received worship[1]: the Magi drew from that principle the conclusion that burying the dead or burning the dead was defiling a god: as early as Herodotus they had already succeeded in preserving fire from that pollution, and cremation was a capital crime. The earth still continued to be defiled, notwithstanding the example they set; and it was only under the Sassanians, when Mazdeism became the religion of the state, that they won this point also.

The religious difference between the Persians and their Medic priests was therefore chiefly in observances. Out of the principles upon which the popular religion rested, the sacerdotal class drew by dint of logic, in a puritan spirit,

[1] Cf. V, 8.

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the necessity of strict observances, the yoke of which was not willingly endured by the mass of the people. Many acts, insignificant in the eyes of the people, became repugnant to their consciences and their more refined logic. The people resisted, and for a time Magian observances were observed only by the Magi. The slow triumph of Magism can be dimly traced through the Achæmenian period. Introduced by Cyrus, it reigned supreme for a time with the Pseudo-Smerdis, and was checked by Darius[1]. It seems to have resumed its progress under Xerxes; at least, it was reported that it was to carry out Magian principles that he destroyed the Greek temples, and that the first who wrote on the Zoroastrian lore was a Magian, named Osthanes, who had accompanied him to Greece[2]. New progress marked the reign of Artaxerxes Longimanus. The epic history of Iran, as preserved in the Shah Nâmah, passes suddenly from the field of mythology to that of history with the reign of that king, which makes it likely that it was in his time that the legends of Media became national in Persia, and that his reign was an epoch in the political history of Magism[3]. But the real victory was not won till six centuries later, when national interest required a national religion. Then, as happens in every revolution, the ultra party, that had pushed to the extreme the principles common to all, took the lead; the Magi ascended the throne with Ardeshîr, one of their pupils[4], and the Magian

[1] Darius rebuilt the temples which the Magus Gaumata had destroyed (Behistun I, 63). The Magi, it is said, wanted the gods not to be imprisoned within four walls (Cic. de Legibus II, 10): Xerxes behaved himself as their disciple, at least in Greece. Still the Magi seem to have at last given way on that point to the Perso-Assyrian customs, and there were temples even under the Sassanians.

[2] Pliny, Hist. Nat. XXX, 1, 8.

[3] Cf. Westergaard, Preface to the Zend-Avesta, p. 17. This agrees with what we know of the fondness of Artaxerxes for religious novelties. It was he who blended the worship of the Assyrian Anat-Mylitta with that of the Iranian Anâhita (the ascription of that innovation to Artaxerxes Mnemon by Clemens Alexandrinus (Stromata I) must rest on a clerical error, as in the time of Herodotus, who wrote under Longimanus, the worship of Mylitta had already been introduced into Persia (I, 131)).

[4] Agathias II, 26.

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observances became the law of all Iran. But their triumph was not to be a long one; their principles required an effort too continuous and too severe to be ever made by any but priests, who might concentrate all their faculties in watching whether they had not dropped a hair upon the ground. A working people could not be imprisoned in such a religion, though it might be pure and high in its ethics. The triumph of Islam was a deliverance for the consciences of many [1], and Magism, by enforcing its observances upon the nation, brought about the ruin of its dogmas, which were swept away at the same time: its triumph was the cause and signal of its fall [2].

CHAPTER IV.

THE ORIGIN OF THE AVESTA RELIGION.

§ 1. What was the religion of the Magi which we find reflected in the Avesta? and whence did it arise?

Magism, in its general form, may be summed up as follows:—

The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathustra. When the appointed time is come, a son of the lawgiver, still unborn, named Saoshyant, will appear, Angra Mainyu and hell will be destroyed, men will rise from the dead, and everlasting happiness will reign over the world.

[1] De Gobineau, Histoire des Perses, II, 632 seq.

[2] We ought to discuss here the Scythian theory of Magism; but thus far we have been unable to find anywhere a clear and consistent account of its thesis and of its arguments. Nothing is known of any Scythian religion, and what is ascribed to a so-called Scythian influence, the worship of the elements, is one of the oldest and most essential features of the Aryan religions.

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We have tried in another book[1] to show that the religion of the Magi is derived from the same source as that of the Indian *Rishis*, that is, from the religion followed by the common forefathers of the Iranians and Indians, the Indo-Iranian religion. The Mazdean belief is, therefore, composed of two different strata; the one comprises all the gods, myths, and ideas which were already in existence during the Indo-Iranian period, whatever changes they may have undergone during the actual Iranian period; the other comprises the gods, myths, and ideas which were only developed after the separation of the two religions.

§ 2. There were two general ideas at the bottom of the Indo-Iranian religion; first, that there is a law in nature, and, secondly, that there is a war in nature.

There is a law in nature, because everything goes on in a serene and mighty order. Days after days, seasons after seasons, years after years come and come again; there is a marvellous friendship between the sun and the moon, the dawn has never missed its appointed time and place, and the stars that shine in the night know where to go when the day is breaking. There is a God who fixed that never-failing law, and on whom it rests for ever[2].

There is a war in nature, because it contains powers that work for good and powers that work for evil: there are such beings as benefit man, and such beings as injure him: there are gods and fiends. They struggle on, never and nowhere more apparent than in the storm, in which, under our very eyes, the fiend that carries off the light and streams of heaven fights with the god that gives them back to man and the thirsty earth.

There were, therefore, in the Indo-Iranian religion a latent monotheism and an unconscious dualism[3]; both of which, in the further development of Indian thought, slowly disappeared; but Mazdeism lost neither of these two notions,

[1] Ormazd et Ahriman, Paris, 1877. We beg, for the sake of brevity, to refer to that book for further demonstration.

[2] Cf. Max Müller, Lectures on the Origin and Growth of Religion, p. 249.

[3] J. Darmesteter, The Supreme God in the Indo-European Mythology, in the Contemporary Review, October, 1879, p. 283.

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nor did it add a new one, and its original action was to cling strongly and equally to both ideas and push them to an extreme.

§ 3. The God that has established the laws in nature is the Heaven God. He is the greatest of gods, since there is nothing above him nor outside of him; he has made everything, since everything is produced or takes place in him; he is the wisest of all gods, since with his eyes, the sun, moon, and stars, he sees everything[1].

This god was named either after his bodily nature Varana, 'the all-embracing sky[2],' or after his spiritual attributes Asura, 'the Lord,' Asura *vi*svavedas, 'the all-knowing Lord,' Asura Mazdhâ, 'the Lord of high knowledge[3].'

§ 4. The supreme Asura of the Indo-Iranian religion, the Heaven god, is called in the Avesta Ahura Mazda, 'the all-knowing Lord[4];' his concrete name Varana, which became his usual name in India (Varu*n*a), was lost in Iran, and remained only as the name of the material heaven, and then of a mythical region, the Varena, which was the seat of the mythical fight between a storm god and a storm fiend[5].

§ 5. The spiritual attributes of the Heaven god were daily more and more strongly defined, and his material attributes were thrown farther into the background. Yet many features, though ever dimmer and dimmer, betray his former bodily or, rather, his sky nature. He is white, bright, seen afar, and his body is the greatest and fairest of all bodies; he has the sun for his eye, the rivers above for his spouses, the fire of lightning for his son; he wears the heaven as a star-spangled garment, he puts on the hard stone of heaven, he is the hardest of all gods[6]. He dwells in the infinite luminous space, and the infinite luminous space is his place,

[1] Ibid.

[2] Οὐρανός; or Dyaus, 'the shining sky' [Ζεύς, Jup-piter], or Svar.

[3] Or perhaps 'the Lord who bestows intelligence' (Benfey, 'Asura Medhâ and Ahura Mazdâo').

[4] This is, at least, the meaning that attached to the name in the consciences of the composers of the Avesta.

[5] Vide infra, § 12.

[6] Orm. Ahr. §§ 27-36.

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his body[1]. In the time of Herodotus, Persians, while invoking Aurâmazda, the creator of earth and heaven, still knew who he was, and called the whole vault of the sky Zeus, that is to say, called it the supreme god[2].

§ 6. In the Indo-Iranian religion, the supreme Asura, although he was the supreme god, was not the only god. There were near him and within him many mighty beings, the sun, wind, lightning, thunder, rain, prayer, sacrifice, which as soon as they struck the eye or the fancy of man, were at once turned into gods. If the Heaven Asura, greater in time and space, eternal and universal, everlasting and ever present, was without effort raised to the supreme rank by his twofold infinitude, there were other gods, of shorter but mightier life, who maintained against him their right to independence. The progress of religious thought might as well have gone on to transfer power from him to any of these gods, as to make his authority unrivalled. The former was the case in India: in the middle of the Vedic period, Indra, the dazzling god of storm, rose to supremacy in the Indian Pantheon, and outshines Varu*n*a with the roar and splendour of his feats; but soon to give way to a new and mystic king, Prayer or Brahman[3].

Not so did Mazdeism, which struggled on towards unity. The Lord slowly brought everything under his unquestioned supremacy, and the other gods became not only his subjects, but his creatures. This movement was completed as early as the fourth century B.C. Nowhere can it be more clearly traced than in the Amesha Spe*n*tas and Mithra.

§ 7. The Indo-Iranian Asura was often conceived as sevenfold: by the play of certain mythical formulae and the strength of certain mythical numbers, the ancestors of the Indo-Iranians had been led to speak of seven worlds, and the supreme god was often made sevenfold, as well as the worlds over which he ruled[4]. The names and the several

[1] Bundahis I, 7; Yasna LVIII, 8 (LVII, 22).

[2] Herod. I, 131.

[3] Cf. 'The Supreme God,' l. l. p. 287.

[4] The seven worlds became in Persia the seven Karshvare of the earth: the earth is divided into seven Karshvare, only one of which is known and

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attributes of the seven gods had not been as yet defined, nor could they be then; after the separation of the two religions, these gods, named Âditya, 'the infinite ones,' in India, were by and by identified there with the sun, and their number was afterwards raised to twelve, to correspond to the twelve successive aspects of the sun. In Persia, the seven gods are known as Amesha Spe*n*tas, 'the undying and well-doing ones;' they by and by, according to the new spirit that breathed in the religion, received the names of the deified abstractions[1], Vohu-manô (good thought), Asha Vahi*s*ta (excellent holiness), Khshathra vairya (perfect sovereignty), Spe*n*ta Ârmaiti (divine piety), Haurvatâ*t* and Ameretâ*t* (health and immortality). The first of them all was and remained Ahura Mazda; but whereas formerly he had been only the first of them, he was now their father. 'I invoke the glory of the Amesha Spe*n*tas, who all seven have one and the same thinking, one and the same speaking, one and the same doing, one and the same father and lord, Ahura Mazda[2].'

§ 8. In the Indo-Iranian religion, the Asura of Heaven was often invoked in company with Mitra[3], the god of the heavenly light, and he let him share with himself the universal sovereignty. In the Veda, they are invoked as a pair (Mitrâ-Varu*n*â), which enjoys the same power and rights as Varu*n*a alone, as there is nothing more in Mitrâ-Varu*n*â than in Varu*n*a alone, Mitra being the light of Heaven, that is, the light of Varu*n*a. But Ahura Mazda could no longer bear an equal, and Mithra became one of his

accessible to man, the one on which we live, namely, *Hv*aniratha; which amounts to saying that there are seven earths. Parsi mythology knows also of seven heavens. *Hv*aniratha itself was divided into seven climes (Orm. Ahr. § 72). An enumeration of the seven Karshvare is to be found in Farg. XIX, 39.

[1] Most of which were already either divine or holy in the Indo-Iranian period: health and immortality are invoked in the Vedas as in the Avesta (see J. Darmesteter, Haurvatâ*t* et Ameretâ*t*, §§ 49 seq.); Asha Vahista is revered in the Vedas as *Ri*ta (vide infra, § 30); Spe*n*ta Ârmaiti is the Vedic goddess Aramati (§ 30); Khshathra vairya is the same as the Brahmanical Kshatra; Vohu-manô is a personification of the Vedic sumati (Orm. Ahr. §§ 196-201).

[2] Yast XIX, 16.

[3] Mitra means literally 'a friend;' it is the light as friendly to man (Orm. Ahr. §§ 59-61).

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creatures: 'This Mithra, the lord of wide pastures, I have created as worthy of sacrifice, as worthy of glorification, as I, Ahura Mazda, am myself[1].' But old formulae, no longer understood, in which Mithra and Ahura, or, rather, Mithra-Ahura, are invoked in an indivisible unity, dimly remind one that the Creator was formerly a brother to his creature.

§ 9. Thus came a time when Ahura was not only the maker of the world, the creator of the earth, water, trees, mountains, roads, wind, sleep, and light, was not only he who gives to man life, shape, and food, but was also the father of Tistrya, the rain-bestowing god, of Verethraghna, the fiend-smiting god, and of Haoma, the tree of eternal life, the father of the six Amesha Spe*n*tas, the father of all gods[2].

Yet, with all his might, he still needs the help of some god, of such as free the oppressed heavens from the grasp of the fiend. When storm rages in the atmosphere he offers up a sacrifice to Vayu, the bright storm god, who moves in the wind, he entreats him: 'Grant me the favour, thou Vayu whose action is most high[3], that I may smite the world of Angra Mainyu, and that he may not smite mine! Vayu, whose action is most high, granted the asked-for favour to the creator Ahura Mazda[4].' And when Zoroaster is born, Ahura entreats Ardvî Sûra Anâhita that the new-born hero may stand by him in the fight[5] (see § 40).

[1] He preserved, however, a high situation, both in the concrete and in the abstract mythology. As the god of the heavenly light, the lord of vast luminous space, of the wide pastures above (cf. § 16), he became later the god of the sun (Deo invicto Soli Mithrae; in Persian Mihr is the Sun). As light and truth are one and the same thing, viewed with the eyes of the body and of the mind, he became the god of truth and faith. He punishes the Mithra-drug, 'him who lies to Mithra' (or 'who lies to the contract,' since Mithra as a neuter noun means 'friendship, agreement, contract'); he is a judge in hell, in company with Rashnu, 'the true one,' the god of truth, a mere offshoot of Mithra in his moral character (Farg. IV, 54).

[2] Cf. Plut. de Iside, XLVII.

[3] Or, who workest in the heights above.

[4] Yt. XV, 3.

[5] In the same way his Greek counterpart, Zeus, the god of heaven, the lord and father both of gods and men, when besieged by the Titans, calls Thetis, Prometheus, and the Hecatonchirs to help him.

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§ 10. Whereas in India the fiends were daily driven farther and farther into the background, and by the prevalence of the metaphysical spirit gods and fiends came to be nothing more than changing and fleeting creatures of the everlasting, indifferent Being, Persia took her demons in real earnest; she feared them, she hated them, and the vague and unconscious dualism that lay at the bottom of the Indo-Iranian religion has its unsteady outlines sharply defined, and became the very form and frame of Mazdeism. The conflict was no more seen and heard in the passing storm only, but it raged through all the avenues of space and time. The Evil became a power of itself, engaged in an open and never-ceasing warfare with the Good. The Good was centred in the supreme god, in Ahura Mazda, the bright god of Heaven, the all-knowing Lord, the Maker, who, as the author of every good thing, was 'the good Spirit,' Spe*n*ta Mainyu. In front of him and opposed to him slowly rose the evil Spirit, Angra Mainyu.

We will briefly explain what became, in Mazdeism, of the several elements of the Indo-Iranian dualism, and then we will show how the whole system took a regular form.

§ 11. The war in nature was waged in the storm. The Vedas describe it as a battle fought by a god, Indra, armed with the lightning and thunder, against a serpent, Ahi, who has carried off the dawns or the rivers, described as goddesses or as milch cows, and who keeps them captive in the folds of the cloud.

This myth appears in a still simpler form in the Avesta: it is a fight for the possession of the light of *hv*arenô between Âtar and A*z*i Dahâka [1].

Âtar means 'fire;' he is both a thing and a person. He is sometimes described as the weapon of Ahura [2], but usually as his son [3], as the fire that springs from heaven can be conceived either as flung by it, or as born of it [4].

A*z*i Dahâka, 'the fiendish snake,' is a three-headed

[1] Yt. XIX, 47-52.
[2] Yasna LI (L), 9.
[3] Farg. III, 15; V, 10; XV, 26, &c.
[4] Cf. Clermont-Ganneau, in the Revue Critique, 1877, No. 52.

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dragon, who strives to seize and put out the *hv*arenô: he takes hold of it, but Âtar frightens him away and recovers the light.

The scene of the fight is the sea Vouru-kasha, a sea from which all the waters on the earth fall down with the winds and the clouds; in other words, they fight in the sea above[1], in the atmospheric field of battle[2].

§ 12. The same myth in the Vedas was described as a feat of Traitana or Trita Âptya, 'Trita, the son of waters,' who killed the three-headed, six-eyed fiend, and let loose the cows[3]. 'The son of waters[4]' is both in the Vedas and in the Avesta a name of the fire-god, as born from the cloud, in the lightning. The same tale is told in the same terms in the Avesta: Thraêtaona Âthwya killed A*z*i Dahâka (the fiendish snake), the three-mouthed, three-headed, six-eyed, . . . the most dreadful Dru*g* created by Angra Mainyu[5]. The scene of the battle is 'the four-cornered Varena[6],' which afterwards became a country on the earth, when Thraêtaona himself and A*z*i became earthly kings, but which was formerly nothing less than 'the four-pointed Varu*n*a[7],' that is, 'the four-sided Οὐρανός,' the Heavens.

§ 13. The fight for the waters was described in a myth of later growth, a sort of refacimento, the myth of Ti*s*trya and Apaosha. Apaosha[8] keeps away the rain: Ti*s*trya[9], worsted at first, then strengthened by a sacrifice which has been offered to him by Mazda, knocks down Apaosha[10] with his club, the fire Vâzi*s*ta[11], and the waters stream freely

[1] The *hv*arenô, Persian khurrah and farr, is properly the light of sovereignty, the glory from above which makes the king an earthly god. He who possesses it reigns, he who loses it falls down; when Yima lost it he perished and Azi Dahâka reigned; as when light disappears, the fiend rules supreme. Vide infra, § 39; and cf. Yt. XIX, 32 seq.

[2] See Farg. V, 15 seq.

[3] Rv. I, 158, 5; X, 99, 6.

[4] Generally, apâm napât.

[5] Yasna IX, 8 (25).

[6] Cathru-gaosho Varenô; v. Vendîdâd I, 18.

[7] Catur-asrir Varu*n*o, Rv. I, 152, 2. Cf. Orm. Ahr. § 65.

[8] 'The extinguisher' (?).

[9] Cf. § 36.

[10] Called also Spengaghra (Farg. XIX, 40).

[11] It is the groaning of the fiend under the stroke of that club that is heard in thunder (Bundahis 17, 11; cf. Farg. XIX, 40).

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down the seven Karshvare, led by the winds, by the son of the waters, and by the light that dwells in the waters[1].

§ 14. The god that conquers light is chiefly praised in the Vedas under the name of Indra V*ri*trahan, 'Indra the fiend-smiter.' His Iranian brother is named Verethraghna, which became by and by the genius of Victory (Bahrâm). Yet although he assumed a more abstract character than Indra, he retained the mythical features of the storm god[2], and his original nature was so little forgotten that he was worshipped on earth as a fire, the Bahrâm fire, which was believed to be an emanation from the fire above[3], and the most powerful protector of the land against foes and fiends.

§ 15. In the Indo-Iranian mythology, Vâyu was the word for both the atmosphere and the bright god who fights and conquers in it.

As a god, Vâyu became in Mazdeism Vayu, 'a god conqueror of light, a smiter of the fiends, all made of light, who moves in a golden car, with sonorous rings[4].' Ahura Mazda invokes him for help against Angra Mainyu[5].

§ 16. Another name of Vayu is Râma *hv*âstra: this word meant originally 'the god of the resting-place with good pastures,' the clouds in the atmosphere being often viewed as a herd of cows[6], and the Indian Vâyu as a good shepherd[7]. Hence came the connection of Râma *hv*âstra with Mithra, 'the lord of the wide pastures[8].' In later times, chiefly owing to a mistake in language (*hv*âstra being thought to be related to the root *hv*arez, 'to taste'), Râma *hv*âstra became the god who gives a good flavour to aliments[9].

§ 17. Considered as a thing, as the atmosphere, Vayu is the place where the god and the fiend meet: there is therefore a part of it which belongs to the good and another part which belongs to the evil[10]. Hence came the later notion that between Ormazd and Ahriman there is a void space, Vâi, in which their meeting takes place[11].

[1] Yt. VIII. [2] Yt. XIV. [3] Cf. V, 8.
[4] Yt. XV. [5] Cf. above, p. lxi. [6] See above, § 11.
[7] Cf. Atharva-veda II, 26, 1; Rv. I, 134, 4.
[8] Farg. III, 2; Yasna I, 3 (9). [9] Neriosengh ad Yasna, l. l.
[10] Yt. XV, 5. [11] Bundahis 1, 15.

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Hence came also the distinction of two Vai[1], the good one and the bad one, which, probably by the natural connection of Vayu, the atmosphere, with the heavens[2] whose movement is Destiny[3], became at last the good Fate and the bad Fate, or Destiny bringing good and evil, life and death[4].

§ 18. Azi is not always vanquished; he may also conquer; and it is just because the serpent has seized upon the sky and darkened the light, that the battle breaks out. Azi has carried off the sovereign light, the *hvarenô*, from Yima Khshaêta, 'the shining Yima[5].

In the course of time Thraêtaona, Yima, and Azi Dahâka became historical: it was told how King Jemshîd (Yima Khshâeta) had been overthrown and killed by the usurper Zohâk (Dahâka), a man with two snakes' heads upon his shoulders, and how Zohâk himself had been overthrown by a prince of the royal blood, Ferîdûn (Thraêtaona). Yet Zohâk, though vanquished, could not be killed; he was bound to Mount Damâvand, there to lie in bonds till the end of the world, when he shall be let loose, and then killed by Keresâspa[6]. The fiend is as long-lifed as the world, since as often as he is vanquished he appears again, as dark and fearful as ever[7].

§ 19. While the serpent passed thus from mythology into legend, he still continued under another name, or, more correctly, under another form of his name, âzi, a word which the Parsis converted into a pallid and lifeless abstraction by identifying it with a similar word from the same root, meaning 'want.' But that he was the very same being as Azi, the snake, appears from his adversaries: like Azi, he fights against Âtar, the fire, and strives to extinguish it[8], and together with the Pairikas, he wants to carry off the rain-floods, like the Indian Ahi[9].

§ 20. Mazdeism, as might be expected from its main

[1] Mainyô-i-Khard II, 115; cf. Farg. V, 8, n. 3.
[2] Cf. Farg. XIX, 16.
[3] Orm. Ahr. § 257.
[4] Farg. V, 8–9, text and notes.
[5] See above, p. lxiii, n. 1, and Yast XIX.
[6] Cf. § 39.
[7] Cf. Roth, Zeitschrift der Deutschen Morgenl. Gesellschaft II, 216.
[8] Farg. XVIII, 19 seq.
[9] Yasna LXVIII, 7 (LXVII, 18).

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principle, is very rich in demons. There are whole classes of them which belong to the Indo-Iranian mythology.

The Vedic Yâtus are found unaltered in the Avesta. The Yâtu in the Vedas is the demon taking any form he pleases, the fiend as a wizard: so he is in the Avesta also, where the name is likewise extended to the Yâtu-man, the sorcerer.

§ 21. With the Yâtus are often associated the Pairikas (the Paris)[1].

The Pairika corresponds in her origin (and perhaps as to her name) to the Indian Apsaras[2].

The light for which the storm god struggled was often compared, as is well known, to a fair maid or bride carried off by the fiend. There was a class of myths, in which, instead of being carried off, she was supposed to have given herself up, of her own free will, to the demon, and to have betrayed the god, her lover. In another form of myth, still more distant from the naturalistic origin, the Pairikas were 'nymphs of a fair, but erring line,' who seduced the heroes to lead them to their ruin. Afterwards the Pari became at length the seduction of idolatry[3].

In their oldest Avesta form they are still demoniac nymphs, who rob the gods and men of the heavenly waters: they hover between heaven and earth, in the midst of the sea Vouru-kasha, to keep off the rain-floods, and they work together with Âzi and Apaosha[4].

Then we see the Pairika, under the name of Knâthaiti, cleave to Keresâspa[5]. Keresâspa, like Thraêtaona, is a great smiter of demons, who killed the snake Srvara, a twin-brother of Azi Dahâka[6]. It was related in later tales that he was born immortal, but that having despised the holy religion he was killed, during his sleep, by a Turk, Niyâz[7], which, being translated into old myth, would mean that he

[1] Farg. VIII, 80. [2] Orm. Ahr. § 142.

[3] Ibid. p. 176, n. 6. Then pairikâm, the accusative of pairika, was interpreted as a Pahlavi compound, pari-kâm, 'love of the Paris' (Comm. ad Farg. XIX. 5).

[4] Yast VIII, 8, 39, 49–56; Yasna XVI, 8 (XVII, 46).

[5] Farg. I, 10. [6] Yasna IX, 11 (34); Yast XIX, 40.

[7] Bundahis 69, 13. On Niyâz, see Orm. Ahr. p. 216, n. 9.

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gave himself up to the Pairika Khnãthaiti, who delivered him asleep to the fiend. Yet he must rise from his sleep, at the end of time, to kill A*z*i, and Khnãthaiti will be killed at the same time by Saoshya*nt*[1], the son of Zarathu*s*tra, which shows her to be a genuine sister of A*z*i.

§ 22. Then come the host of storm fiends, the Drva*nt*s, the Dvara*nt*s, the Dregva*nt*s, all names meaning 'the running ones,' and referring to the headlong course of the fiends in storm, 'the onsets of the wounding crew.'

One of the foremost amongst the Drva*nt*s, their leader in their onsets, is Aêshma, 'the raving,' 'a fiend with the wounding spear.' Originally a mere epithet of the storm fiend, Aêshma was afterwards converted into an abstract, the demon of rage and anger, and became an expression for all moral wickedness, a mere name of Ahriman.

§ 23. A class of demons particularly interesting are the Varenya daêvas[2]. The phrase, an old one belonging to the Indo-European mythology, meant originally 'the gods in heaven,' οὐράνιοι θεοί; when the daêvas were converted into demons (see § 41), they became 'the fiends in the heavens,' the fiends who assail the sky; and later on, as the meaning of the word Varena was lost, 'the fiends of the Varena land;' and finally, nowadays, as their relation to Varena is lost to sight, they are turned by popular etymology, now into demons of lust, and now into demons of doubt[3].

§ 24. To the Pairika is closely related Bûshyãsta the yellow, the long-handed[4]. She lulls back to sleep the world as soon as awaked, and makes the faithful forget in slumber the hour of prayer[5]. But as at the same time she is said to have fallen upon Keresâspa[6], one sees that she belonged before to a more concrete sort of mythology, and was a sister to Khnãthaiti and to the Pairikas.

§ 25. A member of the same family is *G*ahi, who was

[1] Farg. XIX, 5.

[2] Farg. X, 14. The Mâzainya daêva (see Farg. X, 16 n.) are often invoked with them (Yast V, 22; XIII, 37; XX, 8).

[3] Aspendiârji.

[4] Farg. XI, 9.

[5] Farg. XVIII, 16 seq.

[6] Bundahis 69, 15.

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originally the god's bride giving herself up to the demon, and became then, by the progress of abstraction, the demon of unlawful love and unchastity[1]. The courtezan is her incarnation, as the sorcerer is that of the Yâtu.

§ 26. Death gave rise to several personations.

Sauru, which in our texts is only the proper name of a demon[2], was probably identical in meaning, as he is in name, with the Vedic *S*aru, 'the arrow,' a personification of the arrow of death as a godlike being[3].

The same idea seems to be conveyed by Ishu*s* *hv*â-thakhtô, 'the self-moving arrow[4],' a designation to be accounted for by the fact that *S*aru, in India, before becoming the arrow of death, was the arrow of lightning with which the god killed his foe.

A more abstract personification is Ithyê*g*ô marshaonem[5], 'the unseen death,' death which creeps unawares.

Astô vîdôtu*s*, 'the bone-divider[6],' who, like the Yama of the Sanskrit epic, holds a noose around the neck of all living creatures[7].

§ 27. In the conflict between gods and fiends man is active: he takes a part in it through the sacrifice.

The sacrifice is more than an act of worship, it is an act of assistance to the gods. Gods, like men, need drink and food to be strong; like men, they need praise and encouragement to be of good cheer[8]. When not strengthened by the sacrifice, they fly helpless before their foes. Ti*s*trya, worsted by Apaosha, cries to Ahura: 'O Ahura Mazda! men do not worship me with sacrifice and praise: should they worship me with sacrifice and praise, they would bring me the strength of ten horses, ten bulls, ten mountains, ten rivers.' Ahura offers him a sacrifice, he brings him thereby the

[1] Orm. Ahr. § 145. Cf. Farg. XXI, 1.

[2] Vide infra, § 41; Farg. X, 9; Bundahi*s* 5, 19.

[3] Orm. Ahr. § 212. [4] Farg. IV, 49. [5] Farg. XIX, 1.

[6] Farg. IV, 49. His mythical description might probably be completed by the Rabbinical and Arabian tales about the Breaking of the Sepulchre and the angels Monkir and Nakir (Sale, the Coran, Introd. p. 60, and Bargès, Journal Asiatique, 1843).

[7] See Farg. XIX, 29, n. 2. Closely related to Astô-vîdôtu is Vîzaresha (ibid.); on Bûiti, see Farg. XIX, 1, n. 3.

[8] See Orm. Ahr. §§ 87–88.

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strength of ten horses, ten bulls, ten mountains, ten rivers, Tistrya runs back to the battle-field and Apaosha flies before him[1].

§ 28. The sacrifice is composed of two elements, offerings and spells.

The offerings are libations of holy water (zaothra)[2], holy meat (myazda)[3], and Haoma. The last offering is the most sacred and powerful of all.

Haoma, the Indian Soma, is an intoxicating plant, the juice of which is drunk by the faithful for their own benefit and for the benefit of their gods. It comprises in it the powers of life of all the vegetable kingdom.

There are two Haomas: one is the yellow or golden Haoma, which is the earthly Haoma, and which, when prepared for the sacrifice, is the king of healing plants[4]; the other is the white Haoma or Gaokerena, which grows up in the middle of the sea Vouru-kasha, surrounded by the ten thousand healing plants[5]. It is by the drinking of Gaokerena that men, on the day of the resurrection, will become immortal[6].

§ 29. Spell or prayer is not less powerful than the offerings. In the beginning of the world, it was by reciting the Honover (Ahuna Vairya) that Ormazd confounded Ahriman[7]. Man, too, sends his prayer between the earth and the heavens, there to smite the fiends, the Ka*hv*aredhas and the Ka*hv*aredhis, the Kayadhas and the Kayadhis, the Za*n*das and the Yâtus[8].

§ 30. A number of divinities sprang from the hearth of the altar, most of which were already in existence during the Indo-Iranian period.

Piety, which every day brings offerings and prayers to the fire of the altar, was worshipped in the Vedas as Aramati, the goddess who every day, morning and evening,

[1] Yt. VIII, 23 seq.
[2] Prepared with certain rites and prayers; it is the Vedic hotrâ.
[3] A piece of meat placed on the draona (Farg. V, 25, n. 3).
[4] Bundahis 58, 10.
[5] Farg. XX, 4.
[6] Bundahis 42, 12; 59, 4.
[7] Bundahis. Cf. Farg. XIX, 9, 43; Yasna XIX.
[8] Yasna LXI (LX).

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streaming with the sacred butter, goes and gives up herself to Agni[1]. She was praised in the Avesta in a more sober manner as the abstract genius of piety; yet a few practices preserved evident traces of old myths on her union with Âtar, the fire-god[2].

Agni, as a messenger between gods and men, was known to the Vedas as Narâ-*s*ansa; hence came the Avesta messenger of Ahura, Nairyô-sangha[3].

The riches that go up from earth to heaven in the offerings of man and come down from heaven to earth in the gifts of the gods were deified as Râta[4], the gift, Ashi, the felicity[5], and more vividly in Pâre*n*di[6], the keeper of treasures, who comes on a sounding chariot, a sister to the Vedic Puramdhi.

The order of the world, the Vedic *Ri*ta, the Zend Asha, was deified as Asha Vahi*s*ta, 'the excellent Asha[7].'

§ 31. Sraosha is the priest god[8]: he first tied the Baresma into bundles, and offered up sacrifice to Ahura; he first sang the holy hymns: his weapons are the Ahuna-Vairya and the Yasna, and thrice in each day, in each night, he descends upon this Karshvare to smite Angra Mainyu and his crew of demons. It is he who, with his club uplifted, protects the living world from the terrors of the night, when the fiends rush upon the earth; it is he who protects the dead from the terrors of death, from the assaults of Angra Mainyu and Vîdôtu*s*[9]. It is through a sacrifice performed by Ormazd, as a Zôti, and Sraosha, as a Raspî[10], that at the end of time Ahriman will be for ever vanquished and brought to nought[11].

§ 32. Thus far, the single elements of Mazdeism do not essentially differ from those of the Vedic and Indo-European mythologies generally. Yet Mazdeism, as a whole, took an aspect of its own by grouping these elements in a new order, since by referring everything either

[1] Orm. Ahr. § 205.
[2] Farg. XXII, 7.
[3] Neriosengh.
[4] Farg. XIX, 19.
[5] Farsi Ardibehest.
[6] Orm. Ahr. § 200.
[7] Yasna LVI.
[8] Farg. XVIII, 51 seq.
[9] Farg. VII, 52, n. 4; XIX, 46, n. 8.
[10] Cf. Farg. V, 57, n.
[11] Bundahis 76, 11.

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to Ahura Mazda or Angra Mainyu as its source, it came to divide the world into two symmetrical halves, in both of which a strong unity prevailed. The change was summed up in the rising of Angra Mainyu, a being of mixed nature, who was produced by abstract speculation from the old Indo-European storm fiend, and who borrowed his form from the supreme god himself. On the one hand, as the world battle is only an enlarged form of the mythical storm fight, Angra Mainyu, the fiend of fiends and the leader of the evil powers, is partly an abstract embodiment of their energies and feats; on the other hand, as the antagonist of Ahura, he is modelled after him, and is partly, as it were, a negative projection of Ahura[1].

Ahura is all light, truth, goodness, and knowledge; Angra Mainyu is all darkness, falsehood, wickedness, and ignorance[2].

Ahura dwells in the infinite light; Angra Mainyu dwells in the infinite night.

Whatever the good Spirit makes, the evil Spirit mars. When the world was created, Angra Mainyu broke into it[3], opposed every creation of Ahura's with a plague of his own[4], killed the first-born bull that had been the first offspring and source of life on earth[5], he mixed poison with plants, smoke with fire, sin with man, and death with life.

§ 33. Under Ahura were ranged the six Amesha Spe*n*tas. They were at first mere personifications of virtues and moral or liturgical powers[6]; but as their lord and father ruled over the whole of the world, they took by and by each a part of the world under their care. The choice was not altogether artificial, but partly natural and spontaneous. The empire of waters and trees was vested in Haurvatâ*t* and Ameretâ*t*, health and immortality, through the influence of old Indo-Iranian formulae, in which waters and trees were invoked as the springs of health and life. More complex trains of ideas and partly the influence of analogy fixed the

[1] Orm. Ahr. § 85.
[2] Bundahis I; cf. Yasna XXX.
[3] Yast XIII, 77.
[4] Cf. Farg. I.
[5] Cf. Farg. XXI, 1.
[6] See above, p. lx.

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field of action of the others. Khshathra Vairya, the perfect sovereignty, had molten brass for its emblem, as the god in the storm established his empire by means of that 'molten brass,' the fire of lightning; he thus became the king of metals in general. Asha Vahista, the holy order of the world, as maintained chiefly by the sacrificial fire, became the genius of fire. Ârmaiti seems to have become a goddess of the earth as early as the Indo-Iranian period, and Vohu-manô had the living creation left to his superintendence [1].

§ 34. The Amesha Spentas projected, as it were, out of themselves, as many Daêvas or demons, who, either in their being or functions, were, most of them, hardly more than dim inverted images of the very gods they were to oppose, and whom they followed through all their successive evolutions. Haurvatât and Ameretât, health and life, were opposed by Tauru and Zairi, sickness and decay, who changed into rulers of thirst and hunger when Haurvatât and Ameretât had become the Amshaspands of waters and trees.

Vohu-manô, or good thought, was reflected in Akô-manô, evil thought. Sauru, the arrow of death [2], Indra, a name or epithet of fire as destructive [3], Nâunhaithya, an old Indo-Iranian divinity whose meaning was forgotten in Iran and misinterpreted by popular etymology [4], were opposed, respectively, to Khshathra Vairya, Asha Vahista, and Spenta Ârmaiti, and became the demons of tyranny, corruption, and impiety.

Then came the symmetrical armies of the numberless gods and fiends, Yazatas and Drvants.

§ 35. Everything in the world was engaged in the conflict. Whatever works, or is fancied to work, for the good of man or for his harm, for the wider spread of life or against it, comes from, and strives for, either Ahura or Angra Mainyu.

Animals are enlisted under the standards of either the one spirit or the other [5]. In the eyes of the Parsis, they

[1] Orm. Ahr. §§ 202–206.

[2] See above, p. lxviii. [3] See § 41. [4] Ibid.

[5] A strict discipline prevails among them. Every class of animals has a chief or ratu above it (Bund. XXIV). The same organisation extends to all the beings

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belong either to Ormazd or Ahriman according as they are useful or hurtful to man; but, in fact, they belonged originally to either the one or the other, according as they had been incarnations of the god or of the fiend, that is, as they chanced to have lent their forms to either in the storm tales[1]. In a few cases, of course, the habits of the animal had not been without influence upon its mythic destiny: but the determinative cause was different. The fiend was not described as a serpent because the serpent is a subtle and crafty reptile, but because the storm fiend envelops the goddess of light, or the milch cows of the raining heavens, with the coils of the cloud as with a snake's folds. It was not animal psychology that disguised gods and fiends as dogs, otters, hedge-hogs, and cocks, or as snakes, tortoises, frogs, and ants, but the accidents of physical qualities and the caprice of popular fancy, as both the god and the fiend might be compared with, and transformed into, any object, the idea of which was suggested by the uproar of the storm, the blazing of the lightning, the streaming of the water, or the hue and shape of the clouds.

Killing the Ahrimanian creatures, the Khrafstras[2], is killing Ahriman himself, and sin may be atoned for by this means[3]. Killing an Ormazdean animal is an abomination, it is killing God himself. Persia was on the brink of zoolatry, and escaped it only by misunderstanding the principle she followed[4].

in nature: stars, men, gods have their respective ratus, Tistrya, Zoroaster, Ahura.

[1] Orm. Ahr. §§ 227–231.

[2] Farg. III, 10; XIV, 5 seq., 8, n. 8; XVIII, 70, &c.

[3] There is scarcely any religious custom that can be followed through so continuous a series of historical evidence: fifth century B.C., Herodotus I, 140; first century A. D., Plutarch, De Isid. XLVI; Quaest Conviv. IV, 5, 2; sixth century, Agathias II, 24; seventeenth century, G. du Chinon.

[4] Thus arose a classification which was often at variance with its supposed principle. As the god who rushes in the lightning was said to move on a raven's wings, with a hawk's flight, birds of prey belonged to the realm of Ormazd. The Parsi theologians were puzzled at this fact. but their ingenuity proved equal to the emergency: Ormazd, while creating the hunting hawk, said to him: 'O thou hunting hawk! I have created thee; but I ought rather to be sorry than glad of it: for thou doest the will of Ahriman much more than mine: like a wicked man who never has money enough, thou art never satisfied with killing birds.

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§ 36. The fulgurating conqueror of Apaosha, Tistrya, was described in mythic tales sometimes as a boar with golden horns, sometimes as a horse with yellow ears, sometimes as a beautiful youth. But as he had been compared to a shining star on account of the gleaming of lightning, the stars joined in the fray, where they stood with Tistrya on Ahura's side; and partly for the sake of symmetry, partly owing to Chaldaean influences, the planets passed into the army of Ahriman.

§ 37. Man, according to his deeds, belongs to Ormazd or to Ahriman. He belongs to Ormazd, he is a man of Asha, a holy one, if he offers sacrifice to Ormazd and the gods, if he helps them by good thoughts, words, and deeds, if he enlarges the world of Ormazd by spreading life over the world, and if he makes the realm of Ahriman narrower by destroying his creatures. A man of Asha is the Athravan (priest) who drives away fiends and diseases by spells, the Rathaêsta (warrior) who with his club crushes the head of the impious, the Vâstryô (husbandman) who makes good and plentiful harvests grow up out of the earth. He who does the contrary is a Drva*nt*, 'demon,' an Anashavan, 'foe of Asha,' an Ashemaogha, 'confounder of Asha.'

The man of Asha who has lived for Ahura Mazda will have a seat near him in heaven, in the same way as in India the man of *Ri*ta, the faithful one, goes to the palace of Varu*n*a, there to live with the forefathers, the Pit*ri*s, a life of everlasting happiness[1]. Thence he will go out, at the end of time, when the dead shall rise, and live a new and all-happy life on the earth freed from evil and death.

But hadst thou not been made by me, Ahriman, bloody Ahriman, would have made thee with the size of a man, and there would no more be any small creature left alive' (Bundahis XIV). Inversely Ahriman created a lovely bird, the peacock, to show that he did not do evil from any incapacity of doing well, but through wilful wickedness (Eznik); Satan is still nowadays invoked by the Yezidis as Melek Taus ('angel peacock').

[1] From the worship of the Pit*ri*s was developed in Iran the worship of the Fravashis, who being at first identical with the Pit*ri*s, with the souls of the departed, became by and by a distinct principle. The Fravashi was independent of the circumstances of life or death, an immortal part of the individual which existed before man and outlived him. Not only man was endowed with a Fravashi, but gods too, and the sky, fire, waters, and plants (Orm. Ahr. §§ 112–113).

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§ 38. This brings us to speak of a series of myths which have done much towards obscuring the close connection between the Avesta and the Vedic mythologies: I mean the myths about the heavenly life of Yima.

In the Veda Yama, the son of Vivasvat, is the first man and, therefore, the first of the dead, the king of the dead. As such he is the centre of gathering for the departed, and he presides over them in heaven, in the Yamasâdanam, as king of men, near Varuṇa the king of gods.

His Avesta twin-brother, Yima, the son of Vîvanghat, is no longer the first man, as this character had been transferred to another hero, of later growth, Gayô Maratan; yet he has kept nearly all the attributes which were derived from his former character: on the one hand he is the first king, and the founder of civilisation; on the other hand, 'the best mortals' gather around him in a marvellous palace, in Airyanem Vaêgô, which appears to be identical with the Yamasâdanam from Yama meeting there with Ahura and the gods, and making his people live there a blessed life[1]. But, by and by, as it was forgotten that Yima was the first man and the first of the dead, it was also forgotten that his people were nothing else than the dead going to their common ancestor above and to the king of heaven: the people in the Vara were no longer recognised as the human race, but became a race of a supernatural character, different from those who continued going, day by day, from earth to heaven to join Ahura Mazda[2].

§ 39. But the life of the world is limited, the struggle is not to last for ever, and Ahriman will be defeated at last.

The world was imagined as lasting a long year of twelve millenniums. There had been an old myth, connected with that notion, which made the world end in a frightful winter[3], to be succeeded by an eternal spring, when the blessed would come down from the Vara of Yima to repeople the earth. But as storm was the ordinary and more dramatic form of the strife, there was another version, according to

[1] See Farg. II.
[2] Farg. XIX, 28 seq.
[3] Cf. Farg. II, Introd. and § 21 seq.

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which the world ended in a storm, and this version became the definitive one.

The serpent, Azi Dahâka, let loose, takes hold of the world again. As the temporary disappearance of the light was often mythically described either as the sleeping of the god, or as his absence, or death, its reappearance was indicative of the awakening of the hero, or his return, or the arrival of a son born to him. Hence came the tales about Keresâspa awakening from his sleep to kill the snake finally[1]; the tales about Peshôtanu, Aghraêratha, Khumbya, and others living in remote countries till the day of the last fight is come[2]; and, lastly, the tales about Saoshya*nt*, the son who is to be born to Zarathustra at the end of time, and to bring eternal light and life to mankind, as his father brought them the law and the truth. This brings us to the question whether any historical reality underlies the legend of Zarathustra or Zoroaster.

§ 40. Mazdeism has often been called Zoroaster's religion in the same sense as Islam is called Muhammed's religion, that is, as being the work of a man named Zoroaster, a view which was favoured, not only by the Parsi and Greek accounts, but by the strong unity and symmetry of the whole system. Moreover, as the moral and abstract spirit which pervades Mazdeism is different from the Vedic spirit, and as the word deva, which means a god in Sanskrit, means a demon in the Avesta, it was thought that Zoroaster's work had been a work of reaction against Indian polytheism, in fact, a religious schism. When he lived no one knows, and every one agrees that all that the Parsis and the Greeks tell of him is mere legend, through which no solid historical facts can be arrived at. The question is whether Zoroaster was a man converted into a god, or a god converted into a man. No one who reads, with a mind free from the yoke of classical recollections, I do not say the Book of Zoroaster (which may be charged with being a modern romance of recent invention), but the Avesta itself, will have any doubt that Zoroaster is no less an essential

[1] See above, p. lxv. [2] Bundahis XXX.

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part of the Mazdean mythology than the son expected to be born to him, at the end of time, to destroy Ahriman[1].

Zoroaster is not described as one who brings new truth and drives away error, but as one who overthrows the demons: he is a smiter of fiends, like Verethraghna, Apâm Napât, Tistrya, Vayu, or Keresâspa, and he is stronger and more valiant than Keresâspa himself[2]; the difference between him and them is that, whereas they smite the fiend with material weapons, he smites them chiefly with a spiritual one, the word or prayer. We say 'chiefly' because the holy word is not his only weapon; he repels the assaults of Ahriman with stones as big as a house which Ahura has given to him[3], and which were furnished, no doubt, from the same quarry as the stones which are cast at their enemies by Indra, by Agni, by the Maruts, or by Thor, and which are 'the flame, wherewith, as with a stone[4],' the storm god aims at the fiend. Therefore his birth[5], like the birth of every storm god, is longed for and hailed with joy as the signal of its deliverance by the whole living creation, because it is the end of the dark and arid reign of the demon: 'In his birth, in his growth did the floods and trees rejoice; in his birth, in his growth the floods and trees did grow up; in his birth, in his growth the floods and trees exclaimed with joy[6].' Ahura himself longs for him and fears lest the hero about to be born may not stand by him: 'He offered up a sacrifice to Ardvî Sûra Anâhita, he, the Maker, Ahura Mazda; he offered up the Haoma, the Myazda, the Baresma, the holy words, he besought her, saying: Vouchsafe me that boon, O high, mighty, undefiled goddess, that I may bring about the son of Pourushaspa, the holy Zara-

[1] The same view as to the mythological character of Zoroaster was maintained, although with different arguments, by Professor Kern in an essay 'Over het woord Zarathustra,' as I see from a short abstract of it which Professor Max Müller kindly wrote for me.

[2] Yast XIX, 38. [3] Farg. XIX, 4. [4] Rig-veda II, 30, 4.

[5] A singular trait of his birth, according to Pliny, who is on this point in perfect accordance with later Parsi tradition, is that, alone of mortals, he laughed while being born; this shows that his native place is in the very same regions where the Vedic Maruts are born, those storm genii 'born of the laughter of the lightning' ('I laugh as I pass in thunder' says the Cloud in Shelley; cf. the Persian Khandah i barq, 'the laughter of the lightning').

[6] Yast XIII, 93.

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thustra, to think according to the law, to speak according to the law, to work according to the law!' Ardvî Surâ Anâhita granted that boon to him who was offering up libations, sacrificing and beseeching[1].

Zarathustra stands by Ahura. The fiends come rushing along from hell to kill him, and fly away terrified by his *hv*arenô: Angra Mainyu himself is driven away by the stones he hurls at him[2]. But the great weapon of Zarathustra is neither the thunder-stones he hurls, nor the glory with which he is surrounded, it is the Word[2].

In the voice of the thunder the Greeks recognised the warning of a god which the wise understand, and they worshipped it as Ὄσσα Διὸς ἄγγελος, 'the Word, messenger of Zeus;' the Romans worshipped it as a goddess, Fama; India adores it as 'the Voice in the cloud,' Vâ*k* Âmbh*rinî*, which issues from the waters, from the forehead of the father, and hurls the deadly arrow against the foe of Brahman. So the word from above is either a weapon that kills, or a revelation that teaches: in the mouth of Zarathustra it is both: now 'he smites down Angra Mainyu with the Ahuna vairya (Honover) as he would do with stones as big as a house, and he burns him up with the Ashem vohu as with melted brass[3];' now he converses with Ahura, on the mountain of the holy questions, in the forest of the holy questions[4]. Any storm god, whose voice descends from above to the earth, may become a godlike messenger, a lawgiver, a Zarathustra. Nor is Zarathustra the only lawgiver, the only prophet, of whom the Avesta knows: Gayô Maratan, Yima, the bird Kar*s*iptan[5], each of whom, under different names, forms, and functions, are one and the same being with Zarathustra, that is to say, the godlike champion in the struggle for light, knew the law as well as Zarathustra. But as mythology, like language and life, likes to reduce every organ to one function, Zarathustra became the titulary lawgiver[6].

[1] Yast V, 18. [2] Orm. Ahr. § 162 seq. [3] Yast XVII, 18.
[4] Farg. XXII, 19. [5] Farg. II, 3, 42; Yast XIII, 87.
[6] The law is generally known as Dâtem vîdaêvô-dâtem (cf. V, 1); as emanating from Ahura it is Mathra Spe*n*ta, 'the holy word,' which is the soul of Ahura (Farg. XIX, 14).

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As he overwhelmed Angra Mainyu during his lifetime by his spell, he is to overwhelm him at the end of time by the hands of a son yet unborn. 'Three times he came near unto his wife Hrôgvi, and three times the seed fell upon the ground. The Ized Neriosengh took what was bright and strong in it and intrusted it to the Ized Anâhita. At the appointed time, it will be united again with a maternal womb: 99,999 Fravashis of the faithful watch over it, lest the fiends destroy it[1].' A maid bathing in the lake Kăsava will conceive by it and bring forth the victorious Saoshyant (Sôshyôs), who will come from the region of the dawn to free the world from death and decay, from corruption and rottenness, ever living and ever thriving, when the dead shall rise and immortality commence[2].

All the features in Zarathustra point to a god: that the god may have grown up from a man, that pre-existent mythic elements may have gathered around the name of a man, born on earth, and by and by surrounded the human face with the aureole of a god, may of course be maintained, but only on condition that one may distinctly express what was the real work of Zoroaster. That he raised a new religion against the Vedic religion, and cast down into hell the gods of older days can no longer be maintained, since the gods, the ideas, and the worship of Mazdeism are shown to emanate directly from the old religion, and have nothing more of a reaction against it than Zend has against Sanskrit.

§ 41. The only evidence in favour of the old hypothesis of a religious schism is reduced to the evidence of a few words which might à priori be challenged, as the life of words is not the same as the life of the things they express, the nature of things does not change with the meaning of the syllables which were attached to them for a while, and the history of the world is not a chapter of grammar. And, in fact, the evidence appealed to, when more closely considered, proves to speak against the very theory it is meant

[1] Bund. XXXIII; Eznik. The whole of the myth belongs to the Avesta period, as appears from Yast XIII, 61; Vendîdâd XIX, 5.

[2] Yast XIX, 89 seq.

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to support. The word Asura, which in the Avesta means 'the Lord,' and is the name of the supreme God, means 'a demon' in the Brahmanical literature; but in the older religion of the Vedas it is quite as august as in the Avesta, and is applied to the highest deities, and particularly to Varu*n*a, the Indian brother of Ahura. This shows that when the Iranians and Indians sallied forth from their common native land, the Asura continued for a long time to be the Lord in India as well as in Persia; and the change took place, not in Iran, but in India. The descent of the word daêva from 'a god' to 'a demon' is a mere accident of language. There were in the Indo-Iranian language three words expressive of divinity: Asura, 'the Lord,' Ya*g*ata, 'the one who is worthy of sacrifice,' Daêva, 'the shining one.' Asura became the name of the supreme God, Ya*g*ata was the general name of all gods. Now as there were old Indo-Iranian formulae which deprecated the wrath of both men and devas (gods), or invoked the aid of some god against the hate and oppression of both men and devas[1], that word daêva, which had become obsolete (because Asura and Ya*g*ata met all the wants of religious language), took by and by from formulae of this kind a dark and fiendish meaning. What favoured the change was the want of a technical word for expressing the general notion of a fiend, a want the more felt as the dualistic idea acquired greater strength and distinctness. Etymology was unable to preserve the Daêvas from this degradation, as the root div, 'to shine,' was lost in Zend, and thus the primitive meaning being forgotten, the word was ready to take any new meaning which chance or necessity should give to it. But only the word descended into hell, not the beings it denoted; neither Varu*n*a, nor Mitra, nor the Âdityas, nor Agni, nor Soma, in fact none of the old Aryan deities fell or tottered. Though the word Indra is the name of a fiend in the Avesta, the Vedic god it denotes was as bright and as mighty in Iran as in India under the name of Verethraghna: and as we do not know the etymological mean-

[1] Rig-veda VI, 62, 8; VII, 52, 1; VIII, 19, 6; Yast X, 34; Yasna IX (60).

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ing of the name, it may have been such epithet as could be applied to a fiend as well as to a god. The same can be said of Naunghaithya. Moreover, both Indra and Naunghaithya are in the Avesta mere names: neither the Avesta nor old tradition knows anything about them, which would look very strange, had they been vanquished in a religious struggle, as they should have played the foremost part at the head of the fiends. As to the third comparison established between the Iranian demon Sauru and the Indian god Sarva, it fails utterly, as Sauru is the Vedic Saru, a symbol of death, and both are therefore beings of the same nature.

§ 42. Therefore, so far as the Vedic religion and the Avesta religion are concerned, there is not the abyss of a schism between them. They are quite different, and must be so, since each of them lived its own life, and living is changing; but nowhere is the link broken that binds both to their common source. Nowhere in the Avesta is the effort of any man felt who, standing against the belief of his people, enforces upon them a new creed, by the ascendancy of his genius, and turns the stream of their thoughts from the bed wherein it had flowed for centuries. There was no religious revolution: there was only a long and slow movement which led, by insensible degrees, the vague and unconscious dualism of the Indo-Iranian religion onwards to the sharply defined dualism of the Magi.

It does not follow hence, of course, that there was nothing left to individual genius in the formation of Mazdeism; the contrary is evident à priori from the fact that Mazdeism expresses the ideas of a sacerdotal caste. It sprang from the long elaboration of successive generations of priests, and that elaboration is so far from having been the work of one day and of one man that the exact symmetry which is the chief characteristic of Mazdeism is still imperfect in the Avesta on certain most important points. For instance, the opposition of six arch-fiends to the six arch-gods which we find in Plutarch and in the Bundahis was still unknown when the Xth Fargard of the Vendîdâd and the XIXth Yast were composed, and the stars were not yet members

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of the Ormazdean army when the bulk of the VIIIth Yast was written.

The reflective spirit that had given rise to Mazdeism never rested, but continued to produce new systems; and there is hardly any religion in which slow growth and continual change is more apparent. When the Magi had accounted for the existence of evil by the existence of two principles, there arose the question how there could be two principles, and a longing for unity was felt, which found its satisfaction in the assumption that both are derived from one and the same principle. This principle was, according to divers sects, either Space, or Infinite Light, or Boundless Time, or Fate[1]. Of most of these systems no direct trace is found in the Avesta[2], yet they existed already in the time of Aristotle[3].

They came at last to pure monotheism. Some forty years ago when the Rev. Dr. Wilson was engaged in his controversy with the Parsis, some of his opponents repelled the charge of dualism by denying to Ahriman any real existence, and making him a symbolical personification of bad instincts in man. It was not difficult for the Doctor to show that they were at variance with their sacred books, and critics in Europe occasionally wondered at the progress made by the Parsis in rationalism of the school of Voltaire and Gibbon. Yet there was no European influence at the bottom; and long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the

[1] All these four principles are only abstract forms of Ormazd himself, at least in his first naturalistic character of the Heaven God. Heaven is Infinite Space, it is Infinite Light, and by its movement it gives rise to Time and to Fate (Orm. Ahr. §§ 244–259). Time is twofold: there is the limited time that measures the duration of the world (see above, § 39) and lasts 12,000 years, which is Zrvan dareghô-*hv*adâta, 'the Sovereign Time of the long period;' and there is 'the Boundless Time,' Zrvan akarana (Farg. XIX, 9).

[2] When Vendîdâd XIX, 9 was written, the Zervanitic system seems to have been, if not fully developed, at least already existent.

[3] Eudemos (ap. Damascius, ed. Kopp, 384) knows of χρόνος and τόπος as the first principles of the Magi; Boundless Time is already transformed into a legendary hero in Berosus (third century B.C.)

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curbing of evil passion and restraining the Ahriman in the heart of man[1]. That idealistic interpretation was current as early as the fifteenth century, and is prevalent now with most of the Dasturs[2]. To what extent that alteration may have been influenced by Islamism, can hardly be decided; there are even some faint signs that it began at a time when the old religion was still flourishing; at any rate, no one can think of ascribing to one man, or to one time, that slow change from dualism to monotheism, which is, however, really deeper and wider than the movement which, in prehistoric times, brought the Magi from an imperfect form of dualism to one more perfect.

CHAPTER V.

THE VENDÎDÂD.

§ 1. According to Parsi tradition the Vendîdâd[3] is the only Nosk, out of the twenty-one, that was preserved in its entirety[4]. This is a statement to which it is difficult to trust; for, if there is anything that shows how right the Parsis are in admitting that the Avesta is only a collection of fragments, it is just the fragmentary character of the Vendîdâd.

The Vendîdâd has often been described as the book of the laws of the Parsis; it may be more exactly called the code of purification, a description, however, which is itself only so far correct that the laws of purification are the object of the largest part of the book.

[1] Aogemaidê, ed. Geiger, p. 36, § 92; Mirkhond, History of the Early Kings of Persia, tr. Shea, p. 98. Cf. Revue Critique, 1879, II, 163.

[2] 'The Parsis are now strict monotheists, and whatever may have been the views of former philosophical writings, their one supreme deity is Ahura Mazda. Their views of Angra Mainyu seem to differ in no respect from what is supposed to be the orthodox Christian view of the devil.' Haug's Essays, 2nd ed. p. 53. Mandelslo, in the seventeenth century, speaks of Parsîism as a monotheistic religion.

[3] The word Vendîdâd is a corruption of Vîdaêvô-dâtem (dâtem), 'the anti-demoniac law.' It is sometimes applied to the whole of the law (Vendîdâd Sâdah).

[4] See above, p. xxxii.

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The first two chapters deal with mythical matter, without any direct connection with the general object of the Vendîdâd, and are remnants of an old epic and cosmogonic literature. The first deals with the creations and counter-creations of Ahura Mazda and Angra Mainyu; the second speaks of Yima, the founder of civilisation. Although there was no particular reason for placing them in the Vendîdâd, as soon as they were admitted into it they were put at the beginning, because they referred to the first ages of the world. Three chapters of a mythical character, about the origin of medicine, were put at the end of the book, for want of any better place, but might as well have been kept apart[1], as was the so-called Hadhokht Nosk fragment. There is also another mythical Fargard, the nineteenth, which, as it treats of the revelation of the law by Ahura to Zarathustra, would have been more suitably placed at the beginning of the Vendîdâd proper, that is, as the third Fargard.

The other seventeen chapters deal chiefly with religious observances, although mythical fragments, or moral digressions, are met with here and there, which are more or less artificially connected with the text, and which were most probably not written along with the passages which they follow[2].

§ 2. A rough attempt at regular order appears in these seventeen chapters: nearly all the matter contained in the eight chapters from V to XII deals chiefly with impurity from the dead and the way of dispelling it; but the subject is again treated, here and there, in other Fargards[3], and matter irrelevant to the subject has also found its way into these same eight Fargards[4]. Fargards XIII and XIV are devoted to the dog, but must be completed with a part of the XVth. Fargards XVI, XVII, and most part of XVIII deal with several sorts of uncleanness, and their proper

[1] As an introduction to a code of laws on physicians; see Farg. VII, 36–44.
[2] For instance, Farg. V, 15–20; III, 24–29; 30–32; 33; IV, 47–49.
[3] III, 14–22; 36 seq.; XIX, 11–25.
[4] The passages on medicine (VII, 36–44), and on the sea Vouru-kasha (V, 15–20).

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place should rather have been after the XIIth Fargard. Fargard III is devoted to the earth[1]; Fargard IV stands by itself, as it deals with a matter which is treated only there, namely, civil and penal laws[2].

No better order prevails within these several parts: prescriptions on one and the same subject are scattered about through several Fargards, without any subject being treated at once in a full and exhaustive way; and this occasions needless repetitions[3].

The main cause of this disorder was, of course, that the advantage of order is rarely felt by Orientals; but it was further promoted by the very form of exposition adopted by the first composers of the Vendîdâd. The law is revealed by Ahura in a series of answers to questions put to him by Zarathustra[4]; and as these questions are not of a general character, but refer to details, the matter is much broken into fragments, each of which, consisting of a question with its answer, stands by itself, as an independent passage.

We shall treat in the following pages, first of the laws of purification, then of the civil laws, and, lastly, of the penalties both religious and civil.

A.

§ 3. The first object of man is purity, yaozdau: 'purity is for man, next to life, the greatest good[5].'

Purity and impurity have not in the Vendîdâd the exclusively spiritual meaning which they have in our languages: they do not refer to an inward state of the

[1] It contains two digressions, the one on funeral laws, the other on husbandry. See Farg. III, Introd.

[2] It contains one digression on physical weal, which must have belonged originally to Farg. III. See Farg. IV, Introd.

[3] V, 27-30 = VII, 6-9; V, 45-54 = VII, 60-69; V, 57-62 = VII, 17-22.

[4] The outward form of the Vendîdâd has been often compared with that of the Books of Moses. But in reality, in the Bible, there is no conversation between God and the lawgiver: the law comes down unasked, and God gives commands, but gives no answers. In the Vendîdâd, on the contrary, it is the wish of man, not the will of God, that is the first cause of the revelation. Man must ask of Ahura, who knows everything, and is pleased to answer (XVIII, 13 seq.); the law is 'the question to Ahura,' âhuri frasnô.

[5] Farg. V, 21, from Yasna XLVIII (XLVII), 5.

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person, but chiefly to a physical state of the body. Impurity or uncleanness may be described as the state of a person or thing that is possessed of the demon; and the object of purification is to expel the demon.

The principal means by which uncleanness enters man is death, as death is the triumph of the demon.

When a man dies, as soon as the soul has parted from the body, the Drug Nasu or Corpse-Drug falls upon the dead from the regions of hell, and whoever thenceforth touches the corpse becomes unclean, and makes unclean whomsoever he touches [1].

The Drug is expelled from the dead by means of the Sag-dîd, 'the look of the dog:' 'a four-eyed dog' or 'a white one with yellow ears' is brought near the body and is made to look at the dead; as soon as he has done so, the Drug flees back to hell [2].

The Drug is expelled from the living, whom she has seized through their contact with the dead, by a process of washings with ox's urine (gômêz or nîrang) and with water, combined with the Sag-dîd [3].

The real import of these ceremonies is shown by the spells which accompany their performance: 'Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!'

Thus, in the death of a man, there is more involved than the death of one man: the power of death, called forth from hell, threatens from the corpse, as from a stronghold, the whole world of the living, ready to seize whatever may fall within his reach, and 'from the dead defiles the living, from the living rushes upon the living.' When a man dies in a house, there is danger for three days lest somebody else should die in that house [4].

[1] Farg. VII, 1 seq.

[2] In the shape of a fly. 'The fly that came to the smell of the dead body was thought to be the corpse-spirit that came to take possession of the dead in the name of Ahriman' (Justi, Persien, p. 88).

[3] Farg. VIII, 35–72; IX, 12–36.

[4] Saddar 78.

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The notion or feeling, out of which these ceremonies grew, was far from unknown to the other Indo-European peoples: what was peculiar to Mazdeism was that it carried it to an extreme, and preserved a clearer sense of it, while elsewhere it grew dimmer and dimmer, and faded away. In fact, when the Greek, going out of a house where a dead man lay, sprinkled himself with water from the ἀρδανίον at the door, it was death that he drove away from himself. The Vedic Indian, too, although his rites were intended chiefly for the benefit of the dead, considered himself in danger and, while burning the corpse, cried aloud: 'Away, go away, O Death! injure not our sons and our men!' (Rig-veda X, 18, 1.)

§ 4. As to the rites by means of which the Drug is expelled, they are the performance of myths. There is nothing in worship but what existed before in mythology. What we call a practice is only an imitation of gods, an ὁμοίωσις θεῷ, as man fancies he can bring about the things he wants, by performing the acts which are supposed to have brought about things of the same kind when practised by the gods.

The Parsis, being at a loss to find four-eyed dogs, interpret the name as meaning a dog with two spots above the eyes[1]: but it is clear that the two-spotted dog's services are only accepted for want of a four-eyed one, or of a white one with yellow ears, which amounts to saying that there were myths, according to which the death-fiend was driven away by dogs of that description. This reminds one at once of the three-headed Kerberos, watching at the doors of hell, and, still more, of the two brown, four-eyed dogs of Yama, who guard the ways to the realm of death[2].

The identity of the four-eyed dog of the Parsi with Kerberos and Yama's dogs appears, moreover, from the Parsi tradition that the yellow-eared dog watches at the

[1] In practice they are still less particular: 'the Sag-dîd may be performed by a shepherd's dog, by a house dog, by a Vohunazga dog (see Farg. XIII, 19, n.), or by a young dog (a dog four months old), Comm. ad Farg. VII, 2. As birds of prey are as fiend-smiting as the dog (see above, p. lxxiii, n. 4), they are Nasu-smiters like him, and one may appeal to their services, when there is no dog at hand (see Farg. VII, 3, n. 5).

[2] Rig-veda X, 14, 10 seq.

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head of the *K*inva*t* bridge, which leads from this to the next world, and with his barking drives away the fiend from the souls of the holy ones, lest he should drag them to hell [1].

Wherever the corpse passes by, death walks with it; all along the way it has gone, from the house to its last resting-place, a spirit of death is breathing and threatening the living. Therefore, no man, no flock, no being whatever that belongs to the world of Ahura, is allowed to pass by that way until the deadly breath, that blows through it, has been blown away to hell [2]. The four-eyed dog is made to go through the way three times, or six times, or nine times, while the priest helps the look of the dog with his spells, dreaded by the Dru*g*.

§ 5. The use of gômêz in cleansing the unclean is also derived from old mythic conceptions [3]. The storm floods that cleanse the sky of the dark fiends in it were described in a class of myths as the urine of a gigantic animal in the heavens. As the floods from the bull above drive away the fiend from the god, so they do from man here below, they make him 'free from the death-demon' (frânasu), and the death-fiend flees away hellwards, pursued by the fiend-smiting spell: 'Perish thou, O Dru*g* . . . , never more to give over to Death the living world of the good spirit!'

§ 6. As uncleanness is nothing else than the contagion of death, it is at its greatest intensity when life is just departing. The Nasu at that moment defiles ten persons around the

[1] Gr. Rav. p. 592. Allusions to this myth are found in Farg. XIII, 9, and XIX, 30. The Commentary ad Farg. XIII, 17 has: 'There are dogs who watch over the earthly regions; there are others who watch over the fourteen heavenly regions.' The birth of the yellow-eared dog is described in the Ravâet (l. c.) as follows: 'Ormazd, wishing to keep the body of the first man, Gayômart, from the assaults of Ahriman, who tried to kill him, cried out: "O thou yellow-eared dog, arise!" and directly the dog barked and shook his two ears; and the unclean Satan and the fiends, when they saw the dreadful looks of the yellow-eared dog, and heard his barking, were sore afraid and fled down to hell.'

[2] Farg. VIII, 14–22.

[3] Orm. Ahr. § 124. The use of gômêz has been lately found to be known in Basse-Bretagne (Luzel, Le Nirang des Parsis en Basse-Bretagne, Mélusine, 493).

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corpse[1]: when a year is over, the corpse defiles no longer[2]. Thus the notion of uncleanness is quite the reverse of what is thought elsewhere: the corpse, when rotten, is less unclean than the body still all but warm with life; death defiles least when it looks most hideous, and defiles most when it might look majestic. The cause is that in the latter case the death-demon has just arrived in the fulness of his strength, whereas in the former case time has exhausted his power.

§ 7. As the focus of the contagion is in the corpse, it must be disposed of so that death may not spread abroad. On this point the old Indo-European customs have been completely changed by Mazdeism. The Indo-Europeans either burnt the corpse or buried it: both customs are held to be sacrilegious in the Avesta.

§ 8. This view originated from the notion of the holiness of the elements being pushed to an extreme. The elements, fire, earth, and water are holy, and during the Indo-Iranian period they were already considered so, and in the Vedas they are worshipped as godlike beings. Yet this did not prevent the Indian from burning his dead; death did not appear to him so decidedly a work of the demon, and the dead man was a traveller to the other world, whom the fire kindly carried to his heavenly abode 'on his undecaying, flying pinions, wherewith he killed the demons.' The fire was in that, as in the sacrifice, the god that goes from earth to heaven, from man to god, the mediator, the god most friendly to man. In Persia it remains more distant from him; being an earthly form of the eternal, infinite, godly light[3], no death, no uncleanness can be allowed to enter it, as it is here below the purest offspring of the good spirit, the purest part of his pure creation. Its only function is to repel the fiends with its bright blazing. In every place where Parsis are settled, an everlasting fire is kept, the Bahrâm fire, which, 'preserved by a more than Vestal

[1] Farg. V, 27; cf. n. 5.
[2] Farg. VIII, 33–34.
[3] Ignem coelitus delapsum (Ammian. Marcel. XXVII, 6); Cedrenus; Elisaeus; Recogn. Clement. IV, 29; Clem. Homil. IX, 6; Henry Lord.

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care[1],' and ever fed with perfumes and dry well-blazing wood, whichever side its flames are brought by the wind, it goes and kills thousands and thousands of fiends, as Bahrâm does in heaven[2]. If the necessities of life oblige us to employ fire for profane uses, it must be only for a time an exile on our hearth, or in the oven of the potter, and it must go thence to the Right-Place of the fire (Dâityô Gâtu), the altar of the Bahrâm fire, there to be restored to the dignity and rights of its nature[3].

At least, let no gratuitous and wanton degradation be inflicted upon it: even blowing it with the breath of the mouth is a crime[4]; burning the dead is the most heinous of sins: in the times of Strabo it was a capital crime[5], and the Avesta expresses the same, when putting it in the number of those sins for which there is no atonement[6].

Water was looked upon in the same light. Bringing dead matter to it is as bad as bringing it to the fire[7]. The Magi are said to have overthrown a king for having built bath-houses, as they cared more for the cleanness of water than for their own[8].

§ 9. Not less holy was the earth, or, at least, it became so. There was a goddess who lived in her, Spenta Ârmaiti[9]; no corpse ought to defile her sacred breast: burying the dead is, like burning the dead, a deed for which there is no atonement[10]. It was not always so in Persia: the burning of the dead had been forbidden for

[1] J. Fryer, A New Account of East India and Persia, 1698, p. 265.

[2] Farg. VIII, 81-96; 79-80. Cf. above, p. lxiv.

[3] Extinguishing it is a mortal sin (Ravâets; Elisaeus; cf. Strabo XV, 14).

[4] A custom still existing with the Tâzîk, an Iranian tribe in Eastern Persia (de Khanikoff, Ethnographie de la Perse). Strabo XV, 14. Manu has the same prescription (IV, 53). Cf. Farg. XIV, 8, n. 7.

[5] Strabo XV, 14; cf. Herod. III, 16.

[6] Farg. I, 17; cf. Farg. VIII, 74.

[7] Farg. VII, 25-27; Strabo XV, 14; Herod. I, 138.

[8] King Balash (Josué le Stylite, traduction Martin, § xx). It seems as if there were a confusion between Balash and Kavât; at any rate, it shows that bathing smacked of heresy. Jews were forbidden to perform the legal ablutions (Fürst, Culturgeschichte der Juden, 9).

[9] See above, p. lxxii.

[10] Farg. I, 13.

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years[1], while the burying was still general[2]. Cambyses had roused the indignation of the Persians by burning the corpse of Amasis: yet, years later, Persians still buried their dead. But the priests already felt scruples, and feared to defile a god. Later on, with the ascendancy of the Magian religion, the sacerdotal observances became the general law[3].

§ 10. Therefore the corpse is laid on the summit of a mountain, far from man, from water, from tree, from fire, and from the earth itself, as it is separated from it by a layer of stones or bricks[4]. Special buildings, the Dakhmas, were erected for this purpose[5]. There far from the world the dead were left to lie, beholding the sun[6].

§ 11. Not every corpse defiles man, but only those of such beings as belong to the world of Ahura. They are the only ones in whose death the demon triumphs. The corpse of an Ahrimanian creature does not defile; as its life was incarnate death, the spring of death that was in it is dried up with its last breath: it killed while alive, it can

[1] From the reign of Cyrus (cf. above, p. li). [2] Cf. above, p. xlv.

[3] Still the worship of the earth seems not to have so deeply penetrated the general religion as the worship of fire. The laws about the disposal of the dead were interpreted by many, it would seem, as intended only to secure the purity of water and fire, and they thought that they might be at peace with religion if they had taken care to bury the corpse, so that no part of it might be taken by animals to fire or water (Farg. III, 41, n. 7).

[4] Farg. VI, 44 seq.; VIII, 10 seq. Cf. IX, 11, n. 4. Moreover, the Dakhma is ideally separated from the ground by means of a golden thread, which is supposed to keep it suspended in the air (Ravâet, ap. Spiegel, Uebersetzung des Avesta II, XXXVI).

[5] 'The Dakhma is a round building, and is designated by some writers, "The Tower of Silence." A round pit, about six feet deep, is surrounded by an annular stone pavement, about seven feet wide, on which the dead bodies are placed. This place is enclosed all round by a stone wall some twenty feet high, with a small door on one side for taking the body in. The whole is built up of and paved with stone. The pit has communication with three or more closed pits, at some distance into which the rain washes out the liquids and the remains of the dead bodies' (Dadabhai Naoroji, The Manners and Customs of the Parsees, Bombay, 1864, p. 16). Cf. Farg. VI, 50. A Dakhma is the first building the Parsis erect when settling on a new place (Dosabhoy Framjee).

[6] The Avesta and the Commentator attach great importance to that point: it is as if the dead man's life were thus prolonged, since he can still behold the sun. 'Grant us that we may long behold the sun,' said the Indian *Rishi*.

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do so no more when dead; it becomes clean by dying[1]. None of the faithful are defiled by the corpse of an Ashemaogha or of a Khrafstra. Nay, killing them is a pious work, as it is killing Ahriman himself[2].

§ 12. Not only real death makes one unclean, but partial death too. Everything that goes out of the body of man is dead, and becomes the property of the demon. The going breath is unclean, it is forbidden to blow the fire with it[3], and even to approach the fire without screening it from the contagion with a Penôm[4]. Parings of nails and cuttings or shavings of hair are unclean, and become weapons in the hands of the demons unless they have been protected by certain rites and spells[5]. Any phenomenon by which the bodily nature is altered, whether accompanied with danger to health or not, was viewed as a work of the demon, and made the person unclean in whom it took place. One of these phenomena, which is a special object of attention in the Vendîdâd, is the uncleanness of women during their menses. The menses are sent by Ahriman[6], especially when they last beyond the usual time: therefore a woman, as long as they last, is unclean and possessed of the demon: she must be kept confined, apart from the faithful whom her touch would defile, and from the fire which her very look would injure; she is not allowed to eat as much as she wishes, as the strength she might acquire would accrue to the fiends. Her food is not given to her from hand to hand, but is passed to her from a distance[7], in a long leaden spoon. The origin of all these notions is in certain physical instincts, in physiological psychology, which is the reason why they are found among peoples very far removed from one another by race or religion[8]. But they took in Persia a new meaning as they were made a logical part of the whole religious system.

§ 13. A woman that has been just delivered of a child

[1] Farg. V, 35 seq.
[2] See above, p. lxxiii.
[3] See above, p. xc.
[4] See Farg. XIV, 8, n. 7.
[5] Farg. XVII.
[6] Farg. I, 18–19; XVI, 11. Cf. Bund. III.
[7] Farg XVI, 15.
[8] Cf. Leviticus. See Pliny VII, 13.

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is also unclean [1], although it would seem that she ought to be considered pure amongst the pure, since life has been increased by her in the world, and she has enlarged the realm of Ormazd. But the strength of old instincts overcame the drift of new principles. Only the case when the woman has been delivered of a still-born child is examined in the Vendîdâd. She is unclean as having been in contact with a dead creature; and she must first drink gômêz to wash over the grave in her womb. So utterly unclean is she, that she is not even allowed to drink water, unless she is in danger of death; and even then, as the sacred element has been defiled, she is liable to the penalty of a Peshôtanu [2]. It appears from modern customs that the treatment is the same when the child is born alive: the reason of which is that, in any case, during the first three days after delivery she is in danger of death [3]. A great fire is lighted to keep away the fiends, who use then their utmost efforts to kill her and her child [4]. She is unclean only because the death-fiend is in her.

§ 14. Logic required that the sick man should be treated as an unclean one, that is, as one possessed. Sickness, being sent by Ahriman, ought to be cured like all his other works, by washings and spells. In fact, the medicine of spells was considered the most powerful of all [5], and although it did not oust the medicine of the lancet and that of drugs, yet it was more highly esteemed and less mistrusted. The commentator on the Vendîdâd very sensibly observes that if it does not relieve, it will surely do no harm [6], which seems not to have been a matter of course with those who heal by the knife and physic. It

[1] Farg. V, 45 seq. [2] Farg. VII, 70 seq.

[3] 'When there is a pregnant woman in a house, one must take care that there be fire continually in it; when the child is brought forth, one must burn a candle, or, better still, a fire, for three days and three nights, to render the Dêvs and Drugs unable to harm the child; for there is great danger during those three days and nights after the birth of the child' (Saddar 16).

[4] 'When the child is being born, one brandishes a sword on the four sides, lest fairy Aal kill it' (Polack, Persien I, 223). In Rome, three gods, Intercidona, Pilumnus, and Deverra, keep her threshold, lest Sylvanus come in and harm her (Augustinus, De Civ. D. VI, 9).

[5] Farg. VII, 44. [6] Ibid. p. 86, n. 1.

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appears from the last Fargard that all or, at least, many diseases might be cured by spells and Barashnûm washing. It appears from Herodotus and Agathias that contagious diseases required the same treatment as uncleanness: the sick man was excluded from the community of the faithful [1], until cured and cleansed according to the rites [2].

§ 15. The unclean are confined in a particular place, apart from all clean persons and objects, the Armêst-gâh [3], which may be described, therefore, as the Dakhma for the living. All the unclean, all those struck with temporary death, the man who has touched dead matter, the woman in her menses, or just delivered of child, the leper [4], or the man who has made himself unclean for ever by carrying a corpse alone [5], stay there all the time of their uncleanness.

§ 16. Thus far for general principles. From the diversity of circumstances arises a system of casuistry, the development of which may be followed first through the glosses to the Vendîdâd, in which the labours of several generations of theologians are embodied, and, later on, through the Ravâets. We will give a few instances of it, as found in the Vendîdâd itself.

The process of the cleansing varies according to the degree of uncleanness; and, again, the degree of uncleanness depends on the state of the thing that defiles and the nature of the thing that is defiled.

The uncleanness from the dead is the worst of all, and it is at its utmost when contracted before the Nasu has been expelled from the corpse by the Sag-dîd [6]: it can be cured only by means of the most complicated system of cleansing, the nine nights' Barashnûm [7].

[1] Herod. I, 138. [2] Agathias II, 23.

[3] The Armest-gâh for women in their menses is called Dashtânistân.

[4] Herod. l. l.; Farg. II, 29.

[5] Farg. III, 21, n. 2.

[6] Farg. VIII, 35-36; 98-99; cf. VII, 29-30, and n. 1 to 30.

[7] Farg. IX. The Barashnûm, originally meant to remove the uncleanness from the dead, became a general instrument of holiness. Children when putting on the Kôstî (Farg. XVIII, 9, n. 4) perform it to be cleansed from the natural uncleanness they have contracted in the womb of their mothers. It is good for every one to perform it once a year.

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If the Nasu has already been expelled from the corpse, as the defiling power was less, a simple washing once made, the Ghosel, is enough[1].

The defiling power of the Nasu reaches farther, if the death has just taken place, and if the dying creature occupied a higher rank in the scale of beings[2]; for the more recent the victory of the demon, or the higher the being he has overcome, the stronger he must have been himself.

Menstruous women are cleansed by the Ghosel[3].

As for things they are more or less deeply defiled according to their degree of penetrability: metal vessels can be cleansed, earthen vessels cannot[4]; leather is more easily cleansed than woven cloth[5]; dry wood than soft wood[6]. Wet matter is a better conductor of uncleanness than dry matter, and corpses cease to defile after a year[7].

B.

§ 17. In the cases heretofore reviewed, only religious purposes are concerned. There is another order of laws, in which, although religion interferes, yet it is not at the root; namely, the laws about contracts and assaults, to which the fourth Fargard is devoted, and which are the only remains extant of the civil and penal legislation of Zoroastrianism.

The contracts were divided into two classes, according to their mode of being entered into, and according to the value of their object[8]. As to their mode they are word-contracts or hand-contracts: as to their object, they are sheep-contracts, ox-contracts, man-contracts, or field-contracts, which being estimated in money value are contracts to the amount of 3, 12, 500 istîrs, and upwards[9].

No contract can be made void by the will of one party

[1] Farg. VIII, 36.
[2] Farg. V, 27 seq.; VII, 1 seq.
[3] Farg. XVI, 12.
[4] Farg. VII, 73 seq.
[5] Farg. VII, 14 seq.
[6] Farg. VII, 28 seq.
[7] Farg. VIII, 33–34.
[8] See p. 34, n. 3.
[9] An istîr (στατήρ) is as much as four dirhems (δραχμή). The dirhem is estimated by modern tradition a little more than a rupee.

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alone; he who breaks a contract is obliged to pay the value of the contract next higher in value.

The family and the next of kin are, it would seem, answerable for the fulfilment of a contract, a principle of the old Indo-European civil law[1].

§ 18. Assaults are of seven degrees: âgerepta, avaoirista[2], stroke, sore wound, bloody wound, broken bone, and manslaughter. The gravity of the guilt does not depend on the gravity of the deed only, but also on its frequency. Each of these seven crimes amounts, by its being repeated without having been atoned for, to the crime that immediately follows in the scale, so that an âgerepta seven times repeated amounts to manslaughter.

C.

§ 19. Every crime makes the guilty man liable to two penalties, one here below, and another in the next world.

The penalty here below consists of a certain number of stripes with the Aspahê-astra or the Sraoshô-*k*arana[3].

The unit for heavy penalties is two hundred stripes; the crime and the criminal thus punished are called Peshô-tanu or Tanu-peretha (Parsi: Tanâfûhr). The two words literally mean, 'one who pays with his own body,' and 'payment with one's body,' and seem to have originally amounted to

[1] Farg. IV, 5 seq. [2] Two different sorts of menaces; see IV, 54.

[3] The general formula is literally, 'Let (the priest; probably, the Sraoshâ-varez) strike so many strokes with the Aspahê-astra, so many strokes with the Sraoshô-*k*arana.' Astra means in Sanskrit 'a goad,' so that Aspahê-astra may mean 'a horse-goad;' but Aspendiârji translates it by durra, 'a thong,' which suits the sense better, and agrees with etymology too ('an instrument to drive a horse, a whip;' astra, from the root az, 'to drive;' it is the Aspahê-astra which is referred to by Sozomenos II, 13: *ἱμάσιν ὡμοῖς χαλεπῶς αὐτὸν ἐβασάνισαν οἱ μάγοι* (the Sraoshâ-varez), *βιαζόμενοι προσκυνῆσαι τὸν ἥλιον*). Sraoshô-*k*arana is translated by *k*âbuk, 'a whip,' which agrees with the Sanskrit translation of the sî-srôsh*k*aranâm sin, 'yat tribhir go*k*armasâ*t*aghâtâis prâyas-*k*ityam bhavati tâvanmâtram, a sin to be punished with three strokes with a whip.' It seems to follow that Aspahê-astra and Sraoshô-*k*arana are one and the same instrument, designated with two names, first in reference to its shape, and then to its use (Sraoshô-*k*arana meaning 'the instrument for penalty,' or 'the instrument of the Sraoshâ-varez?'). The Aspahê-astra is once called astra mairya, 'the astra for the account to be given,' that is, 'for the payment of the penalty' (Farg. XVIII, 4).

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'worthy of death, worthiness of death;' and in effect the word Peshô-tanu is often interpreted in the Pahlavi Commentary by margarzân, 'worthy of death.' But, on the whole, it was attached to the technical meaning of 'one who has to receive two hundred strokes with the horse-whip[1].' The lowest penalty in the Vendîdâd is five stripes, and the degrees from five stripes to Peshôtanu are ten, fifteen, thirty, fifty, seventy, ninety, two hundred. For instance, âgerepta is punished with five stripes, avaoirista with ten, stroke with fifteen, sore wound with thirty, bloody wound with fifty, broken bone with seventy, manslaughter with ninety; a second manslaughter, committed without the former being atoned for, is punished with the Peshôtanu penalty. In the same way the six other crimes, repeated eight, or seven, or six, or five, or four, or three times make the committer go through the whole series of penalties up to the Peshôtanu penalty.

§ 20. If one reviews the different crimes described in the Vendîdâd, and the respective penalties prescribed for them, one cannot but wonder at first sight at the strange inequality between crime and penalty. Beccaria would have felt uncomfortable while reading the Vendîdâd. It is safer to kill a man than to serve bad food to a shepherd's dog, for the manslayer gets off with ninety stripes, whereas the bad master is at once a Peshôtanu[2], and will receive two hundred stripes. Two hundred stripes are awarded if one tills land in which a corpse has been buried within the year[3], if a woman just delivered of child drinks water[4], if one suppresses the menses of a woman[5], if one performs a sacrifice in a house where a man has just died[6], if one neglects fastening the corpse of a dead man so that birds or dogs may not take dead matter to trees and rivers[7]. Two hundred stripes if one throws on the ground a bone of a man's corpse, of a dog's carcase as big as two ribs, four

[1] Farg. IV, 20, 21, 24, 25, 28, 29, 32, 33, 35, 36, 38, 39, 41, 42; V, 44; VI, 5, 9, 19, 48, &c.
[2] Farg. IV, 40, and XIII, 24.
[3] Farg. VI, 5.
[4] Farg. VII, 70 seq.
[5] Farg. XVI, 13 seq.
[6] Farg. V, 39.
[7] Farg. VI, 47 seq.

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hundred if one throws a bone as big as a breast bone, six hundred if one throws a skull, one thousand if the whole corpse[1]. Four hundred stripes if one, being in a state of uncleanness, touches water or trees[2], four hundred if one covers with cloth a dead man's feet, six hundred if one covers his legs, eight hundred if the whole body[3]. Five hundred stripes for killing a whelp, six hundred for killing a stray dog, seven hundred for a house dog, eight hundred for a shepherd's dog[4], one thousand stripes for killing a Vanhâpara dog, ten thousand stripes for killing a water dog[5].

Capital punishment is expressly pronounced only against the false cleanser[6] and the 'carrier alone[7].'

Yet any one who bethinks himself of the spirit of the old Aryan legislation will easily conceive that there may be in its eyes many crimes more heinous, and to be punished more severely, than manslaughter: offences against man injure only one man; offences against gods endanger all mankind. No one should wonder at the unqualified cleanser being put to death who reads Demosthenes' Neaera; the Persians who defiled the ground by burying a corpse were not more severely punished than the Greeks were for defiling with corpses the holy ground of Delos[8], or than the conquerors at Arginousae; nor would the Athenians, who put to death Atarbes[9], have much stared at the awful revenge taken for the murder of the sacred dog. There is hardly any prescription in the Vendîdâd, however odd and absurd it may seem, but has its counterpart or its explanation in other Aryan legislations: if we had a Latin or a Greek Vendîdâd, I doubt whether it would look more rational.

§ 21. Yet, if theoretically the very absurdity of its principles is nothing peculiar to the Mazdean law, nay, is a proof of its authenticity, it may be doubted whether it could

[1] Farg. VI, 10 seq.
[2] Farg. VIII, 104 seq.
[3] Farg. VIII, 23 seq.
[4] Farg. XIII, 8 seq.
[5] Farg. XIV, 1 seq.
[6] Farg. IX, 47 seq.
[7] Farg. III, 14 seq. Yet there were other capital crimes. See below, § 23.
[8] Diodor. XII, 58.
[9] Aelianus, Hist. Var. V, 17.

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ever have been actually applied in the form stated in the texts. It may be doubted whether the murder of a shepherd's dog could have been actually punished with eight hundred stripes, much more whether the murder of a water dog could have been really punished with ten thousand stripes, unless we suppose that human endurance was different in ancient Persia from what it is elsewhere, or even in modern Persia herself[1]. Now as we see that in modern tradition bodily punishment is estimated in money value, that is to say, converted into fines, a conversion which is alluded to in the Pahlavi translation[2], it may readily be admitted that as early as the time of the last edition of the Vendîdâd, that conversion had already been made. In the Ravâets, two hundred stripes, or a Tanâfûhr, are estimated as equal to three hundred istîrs or twelve hundred dirhems, or thirteen hundred and fifty rupees; a stripe is therefore about equal to six rupees[3]. How far that system prevailed in practice, whether the guilty might take advantage of this commutation of his own accord, or only with the assent of the judge, we cannot decide. It is very likely that the riches of the fire-temples came for the most part from that source, and that the sound of the dirhems often made the Sraoshô-*k*arana fall from the hands of the Mobeds. That the system of financial penalties did not, however, suppress the system of bodily penalties, appears from the customs of the Parsis who apply both, and from the Pahlavi Commentary which expressly distinguishes three sorts of atonement: the atonement by money (khvâstak), the atonement by the Sraoshô-*k*arana, and the atonement by cleansing.

§ 22. This third element of atonement is strictly religious. It consists in repentance, which is manifested by avowal of the guilt and by the recital of a formula of repentance,

[1] In the time of Chardin, the number of stripes inflicted on the guilty never exceeded three hundred; in the old German law, two hundred; in the Hebrew law, forty.

[2] Ad Farg. XIV, 2.

[3] In later Parsîism every sin (and every good deed) has its value in money fixed, and may thus be weighed in the scales of Rashnu. If the number of sin dirhems outweigh the number of the good deed dirhems, the soul is saved. Herodotus noticed the same principle of compensation in the Persian law of his time (I, 137; cf. VII, 194).

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the Patet. The performance of the Patet has only a religious effect: it saves the sinner from penalties in the other world, but not from those here below: it delivers him before God, but not before man. When the sacrilegious cleanser has repented his sin, he is not the less flayed and beheaded, but his soul is saved [1]. Yet, although it has no efficacy in causing the sin to be remitted, the absence of it has power to cause it to be aggravated [2].

§ 23. Thus far for sins that can be atoned for. There are some that are anâperetha, 'inexpiable,' which means, as it seems, that they are punished with death here below, and with torments in the other world.

Amongst the anâperetha sins are named the burning of the dead, the burying of the dead [3], the eating dead matter [4], unnatural sin [5], and self-pollution [6]. Although it is not expressly declared that these sins were punished with death, yet we know it of several of them, either from Greek accounts or from Parsi tradition. There are also whole classes of sinners whose life, it would seem, can be taken by any one who detects them in the act, such as the courtezan, the highwayman, the Sodomite, and the corpse-burner [7].

§ 24. Such are the most important principles of the Mazdean law that can be gathered from the Vendîdâd. These details, incomplete as they are, may give us an idea, if not of the Sassanian practice, at least of the Sassanian ideal. That it was an ideal which intended to pass into practice, we know from the religious wars against Armenia, and from the fact that very often the superintendence of justice and the highest offices of the state were committed to Mobeds.

We must now add a few words on the plan of the following translation. As to our method we beg to refer to the second chapter above. It rests on the Parsi tradition, corrected or confirmed by the comparative method. The

[1] Farg. IX, 49, n.; cf. III, 20 seq.
[2] Farg. IV, 20, 24, 28, 32, 35, &c.
[3] Farg. I, 13, 17; Strabo XV, 14.
[4] Farg. VII, 23 seq.
[5] Farg. I, 12; cf. VIII, 32.
[6] Farg. VIII, 27.
[7] See p. 111, n. 1; Farg. XVIII, 64.

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Parsi tradition is found in the Pahlavi Commentary[1], the understanding of which was facilitated to us first by the Gujarathi translation and paraphrase of Aspendiârji[2], and by a Persian transliteration and translation belonging to the Haug collection in Munich[3], for the use of which we were indebted to the obliging kindness of the Director of the State Library in Munich, Professor von Halm. The Ravâets and the Saddar[4] frequently gave us valuable information as to the traditional meaning of doubtful passages. As for the works of European scholars, we are much indebted to the Commentary on the Avesta by Professor Spiegel, and to the translations in the second edition of Martin Haug's Essays.

We have followed the text of the Avesta as given by Westergaard; the division into paragraphs is according to Westergaard; but we have given in brackets the corresponding divisions of Professor Spiegel's edition.

Many passages in the Vendîdâd Sâdah are mere quotations from the Pahlavi Commentary which have crept into the Sâdah text: we have not admitted them into the text. They are generally known to be spurious from their not being translated in the Commentary[5]: yet the absence of a Pahlavi translation is not always an unmistakable sign of such spuriousness. Sometimes the translation has been lost in our manuscripts, or omitted as having already been given in identical or nearly identical terms. When we thought

[1] Our quotations refer to the text given in Spiegel's edition, but corrected after the London manuscript.

[2] Bombay, 1842, 2 vols. in 8°.

[3] Unfortunately the copy is incomplete: there are two lacunae, one from I, 11 to the end of the chapter; the other, more extensive, from VI, 26 to IX. The perfect accordance of this Persian translation with the Gujarathi of Aspendiârji shows that both are derived from one and the same source. Their accordance is striking even in mistakes; for instance, the Pahlavi avâstâr ﬠﺑﺳﺗﺎﺭ, a transliteration of the Zend a-vâstra, 'without pastures' (VII, 28), is misread by the Persian translator *Avâstâr*, خواستار 'he who wishes,' owing to the ambiguity of the Pahlavi letter ﬠ (av or *Av*), and it is translated by Aspendiârji *Kâhânâr*, 'the wisher.'

[4] The prose Saddar (as found in the Great Ravâet), which differs considerably from the Saddar in verse, as translated by Hyde.

[5] Without speaking of their not being connected with the context. See Farg. I, 4, 15, 20; II, 6, 20; V, 1; VII, 53–54.

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that this was the case, we have admitted the untranslated passages into the text, but in brackets[1].

We have divided the principal Fargards into several sections according to the matter they contain: this division, which is meant as an attempt to resolve the Vendîdâd into its primitive fragments, has, of course, no traditional authority, the divisions into paragraphs being the only ones that rest upon the authority of the manuscripts.

The translation will be found, in many passages, to differ greatly from the translations published heretofore[2]. The nature of this series of translations did not allow us to give full justificatory notes, but we have endeavoured in most cases to make the explanatory notes account to scholars for the new meanings we have adopted, and, in some cases, we hope that the original text, read anew, will by itself justify our translation[3].

We must not conclude this introduction without tendering our warmest thanks to Mr. E. W. West, who kindly revised the MS. of the translation before it went to press, and who has, we hope, succeeded in making our often imperfect English more acceptable to English readers.

JAMES DARMESTETER.

PARIS,
November, 1879.

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[1] Farg. VII, 3; VIII, 95. Formulae and enumerations are often left untranslated, although they must be considered part of the text (VIII, 72; XI, 9, 12; XX, 6, &c.)

[2] Complete translations of the Vendîdâd have been published by Anquetil Duperron in France (Paris, 1771), by Professor Spiegel in Germany (Leipzig, 1852), by Canon de Harlez in Belgium (Louvain, 1877). The translation of Professor Spiegel was translated into English by Professor Bleeck, who added useful information from inedited Gujarathi translations (Hertford, 1864).

[3] The following is a list of the principal abbreviations used in this volume:—

Asp. = Aspendiârji's translation.

Bund. = Bundahis; Arabic numbers refer to the chapter (according to Justi's edition); Roman numbers refer to the page and line.

Comm. = The Pahlavi Commentary.

Gr. Rav. = Le Grand Ravâet (in the Bibliothèque Nationale in Paris, Supplément Persan, No. 47).

Orm. Ahr. = Ormazd et Ahriman, Paris, Vieweg, 1877.

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VENDÎDÂD.

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VENDÎDÂD.

FARGARD I.

THIS chapter is an enumeration of sixteen lands created by Ahura Mazda, and of as many plagues created in opposition by Angra Mainyu.

Many attempts have been made, not only to identify these sixteen lands, but also to draw historical conclusions from their order of succession, as representing the actual order of the migrations and settlements of the old Iranian tribes[1]. But there is nothing in the text that would authorise us to look to it even for legendary records, much less for real history. We have here nothing more than a geographical description of Iran, such as might be expected in a religious work like the Vendîdâd, that is to say, one that contains mythical lands as well as real countries. It is not easy to decide with perfect certainty, in every case, whether we have to do with a land of the former or of the latter kind, owing partly to our deficient knowledge of the geography of ancient Iran, partly to the fact that names, originally belonging to mythical lands, are often in later times attached to real ones.

Of these sixteen lands there are certainly nine which have really existed, and of which we know the geographical position, as we are able to follow their names from the records of the Achæmenian kings or the works of classical writers down to the map of modern Iran. They are the following:—

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[1] Rhode, Die heilige Sage des Zendvolks, p. 61; Heeren, Ideen zur Geschichte, I, p. 498; Lassen, Indische Alterthumskunde I, p. 526; Haug in Bunsen's work, Aegypten's Stellung, V, 2nd part, p. 104; Kiepert, Monatsberichte der Berliner Akademie, 1856, p. 621.—New light was thrown on this record by M. Bréal in his paper 'De la géographie de l'Avesta' (in the Mélanges de mythologie et de linguistique, p. 187 seq.)

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ZEND NAME.	OLD PERSIAN.	GREEK.	MODERN NAME.
Sughdha (2)	Suguda	Σογδιανή	(Samarkand)
Môuru (3)	Margu	Μαργιανή	Merv
Bâkhdhi (4)	Bâkhtri	Βάκτρα	Balkh
Harôyu (6)	Haraiva	Ἄρεια	Hari-rûd
Vehrkâna (9)	Varkâna	Ὑρκανία	Gorgân
Harahvaiti (10)	Harauvati	Ἀράχωτος	Harût
Haêtumant (11)		Ἐτύμανδρος	Helmend
Ragha (12)	Raga	Ῥαγαί	Raï
Hapta hindu (15)	Hindavas	Ἰνδοί	(Pañgâb)

The real existence of Nisâya (5) is certain, although its position cannot be exactly determined (see the note to § 8).

For the other lands we are confined for information to the Pahlavi Commentary. *K*akhra (13) is only transliterated, whether the name was then too much known to require any further explanation or too little to allow of any. Urva (8) is described as being Masân ('the land of Masân' or 'the land of the Great'), a name which applied, in the Sassanian ages, to the land around Ispahân (Firdausi, ed. Mohl, V, 270).

For 'Varena, the four-cornered' (14), the Commentary hesitates between the Padashkhvârgar mountains (the Elborz) and Kirmân, a hesitation easily accounted for by the fact that Varena is the seat of the struggle between Azis Dahâka and Thraêtaona, between the storm serpent and the storm god, and was formerly 'the four-sided Heaven' (see Introd. IV, 12, 23). Modern tradition decides in favour of Padashkhvârgar, probably because the serpent was at last bound to Demavand, the highest peak in that chain. The claims of Kirmân were probably founded on the popular etymology of its name, 'the land of snakes.'

'Vaêkereta, of the evil shadows' (8), is identified with Kapul (Cabul); whether rightly or wrongly, we are unable to decide; yet, as it is spoken of only as the seat of the adventures of Keresâspa (see Introd. IV, 21), it may be suspected that this assimilation rests merely on the fact that, in later tradition, the legend of Keresâspa was localised in the table-land of Peshyansâi, in Kabulistan (Bund. XXX).

In the enumeration there is no apparent order whatever, and Ormazd, in his creations, seems to travel all over the map, forward and backward, without the slightest regard to the cardinal points. Yet, the starting point and the final point have not been arbitrarily chosen: the first land created was 'the Airyana Vaêgô by the Vanguhi Dâitya,' and the last was the land by the Rangha. Now,

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the Vanguhi and the Rangha were originally the celestial rivers that came down from heaven (as two heavenly Gaṅgâs) to surround the earth, the one in the east, the other in the west (Bund. XX); this is why the creation begins with a land by the Vanguhi and ends with a land by the Rangha.

In the Sassanian ages, when the Tigris was definitively the border of Iran in the west, the Rangha was identified with it, and the sixteenth land is accordingly described in the Commentary as being Arvastân-i-Rûm, or Roman Mesopotamia. But all the Avesta passages in which the Rangha is cited refer to its mythical nature, as the river in the far-off horizon, as the surrounding Okeanos, and, now and then, still resembling its Vedic homonym, the Rasâ, as the river that divides the gods from the fiends.

The first land, the Airyana Vaêgô by the Vanguhi Dâitya, remained to the last a mythical region. It was originally the abode of Yima and of the righteous, that is to say, a particular form of paradise (see Introd. IV, 38, and Farg. II). Later on, it was looked for in the countries north of Adarbaijan, probably in order that it should be as near as possible to the seat of the Zoroastrian religion, yet without losing its supernatural character by the counter-evidence of facts. This brought about the division of the Vanguhi Dâitya into two rivers: as the Airyana Vaêgô was localised in the country north of Adarbaijan, the river in it must become identified with the Araxes (Aras); but, at the same time, it continued to surround the world eastward under the name of Veh (Vanguhi), which was the Sassanian name of the Oxus—Indus [1]. It seems that in the time of Herodotus, the Araxes and the Oxus were considered one and the same river [2], as the Oxus and the Indus were later on; this would account for his strange statement that the Araxes, which is confessedly with him the Oxus or Yaxartes, springs from the land of the Matianians, like the Gyndes, and flows eastwards (I, 202; IV, 40; cf. III, 36; IV, 11); and, at the same time, this would account both for how the Airyana Vaêgô could be localised in the basin of the Araxes and how the Oxus could flow eastwards to fall into the Arabian sea [3].

[1] The Oxus and the Indus were believed to be one and the same river (Bund. l. c.; see Garrez, Journal Asiatique, 1869, II, 195 seq.)

[2] Running under the Caspian sea, as Arethusa runs under the Sicilian sea and the Rangha itself under the Persian gulf (Bund. XX; cf. Garrez l. c.)

[3] Whether in the time when this Fargard was written, the Airyana

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It follows hence that no historical conclusions can be drawn from this description: it was necessary that it should begin with the Vanguhi and end with the Rangha. To look to it for an account of geographical migrations, is converting cosmology into history.

Of the counter-creations of Angra Mainyu there is little to be said: they are different vices and plagues, which are generally unconnected with the country to the creation of which they answer. Some of them are expressed by ἅπαξ λεγόμενα, the meaning of which is doubtful or unknown.

If we assume that only lands belonging to the Iranian world were admitted into the list, the mention of the Seven Rivers would indicate that the first Fargard was not composed earlier than the time when the basin of the Indus became a part of Iran, that is, not earlier than the reign of Darius the First.

1. Ahura Mazda[1] spake unto Spitama[2] Zarathustra[3], saying:

2. I have made every land dear to its dwellers, even though it had no charms whatever in it[4]: had I not made every land dear to its dwellers, even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaêgô[5].

3 (5). The first of the good lands and countries

Vaêgô was still believed to be in the far-off lands of the rising sun, or already on the banks of the Aras, we leave undecided.

[1] See Introd. IV, 4.

[2] Literally 'the most beneficent,' an epithet of Zarathustra, which was later mistaken for a family name, 'the Spitamide.'

[3] See Introd. IV, 40.

[4] 'Every one fancies that the land where he is born and has been brought up is the best and fairest land that I have created.' (Comm.)

[5] See following clause. Clause 2 belongs to the Commentary; it is composed of quotations that illustrate the alternative process of the creation: 'First, Ahura Mazda would create a land of such kind that its dwellers might like it, and there could be nothing more delightful. Then he who is all death would bring against it a counter-creation.'

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which I, Ahura Mazda, created, was the Airyana Vaêgô[1], by the good river Dâitya[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the serpent in the river[3] and winter, a work of the Daêvas[4].

4 (9). There are ten winter months there, two summer months[5]; and those are cold for the waters[6], cold for the earth, cold for the trees[7]. Winter falls there, with the worst of its plagues.

5 (13). The second of the good lands and countries which I, Ahura Mazda, created, was the plains[8] in Sughdha[9].

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[1] See the Introd. to the Fargard.

[2] 'The good Dâitya.' 'The Dâitîk (Dâitya) comes from Irân Vêg (Airyana Vaêgô), it flows through the mountains of Gorgistân (Georgia,' Bund. p. 51, 19). It was therefore, in the time of the Sassanides, a name of the Araxes.

[3] 'There are many Khrafstras in the Dâitîk, as it is said, The Dâitîk full of Khrafstras' (Bund. p. 51, 20). The serpent in the river was originally the mythical Serpent, Azis, who overthrew and killed the king of Irân Vêg, Yima (see Introd. IV, 18); then it was identified, as appears from the Bundahis, with the snakes that abound on the banks of the Araxes (Morier, A Second Journey, p. 250).

[4] As Irân Vêg is a place of refuge for mankind and all life from the winter that is to destroy the world (see Farg. II, 21 seq.), winter was thought, by a mythical misunderstanding, to be the counter-creation of Irân Vêg: hence the glacial description of that strange paradise (see the following clause).

[5] Vendîdâd Sâdah: 'It is known that [in the ordinary course of nature] there are seven months of summer and five of winter' (see Bund. XXV).

[6] Some say: 'Even those two months of summer are cold for the waters . . .' (Comm.; cf. Mainyô-i-khard XLIV, 20, and above, n. 4).

[7] Vend. Sâdah: 'There reigns the core and heart of winter.'

[8] Doubtful: possibly the name of a river (the Zarafshand).

[9] Suguda; Sogdiana.

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Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the fly Skaitya[1], which brings death to the cattle.

6 (17). The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Môuru[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft sinful lusts[3].

7 (21). The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bâkhdhi[4] with high-lifted banners.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the Bravara[5].

8 (25). The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisâya[6], that lies between Môuru and Bâkhdhi.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of unbelief[7].

9 (29). The sixth of the good lands and countries

[1] A word unknown: possibly 'the cattle fly.' It is a fly that hides itself among the corn and the fodder, and thence stings with a venomous sting the ox that eats of it (Comm. and Asp.)

[2] Margu; Margiana; Merv.

[3] Translated according to the Comm. and Asp.

[4] Bâkhtri; Bactra; Balkh.

[5] 'The corn-carrying ants' (Asp.; cf. Farg. XIV, 5).

[6] There were several towns of this name, but none between Môuru and Bâkhdhi. But the sentence may be translated also: 'Nisâya between which and Bâkhdhi Môuru lies,' which would point to Νισαία, the capital of Parthia (Παρθαύνισα ap. Isid. of Charax 12); cf. Pliny 6, 25 (29).

[7] 'One must believe in the law, and have no doubt whatever about it in the heart, and firmly believe that the good and right law that Ormazd sent to the world is the same law that was brought to us by Zardust' (Saddar 1).

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which I, Ahura Mazda, created, was Harôyu[1] with its lake[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the stained mosquito[3].

10 (33). The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaêkereta[4], of the evil shadows.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the Pairika Knãthaiti, who clave unto Keresâspa[5].

11 (37). The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures[6].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of pride[7].

12 (41). The ninth of the good lands and countries which I, Ahura Mazda, created, was Khne*n*ta in Vehrkâna[8].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the unnatural sin[9].

13 (45). The tenth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Harahvaiti[10].

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[1] Haraiva; Areia; the basin of the Hari river, or Herat.

[2] Doubtful. [3] Doubtful.

[4] 'Kapul' (Comm.; see the Introd. to the Fargard).

[5] See Introd. IV, 21.

[6] According to Asp. Tus (in Khorasan); more probably the land around Ispahan. See the Introd. to the Fargard.

[7] Or better, tyranny: 'the great are proud there' (Comm.)

[8] Varkâna; Hyrcania. 'Khne*n*ta is a river in Vehrkâna' (Comm.); consequently the river *G*or*g*ân.

[9] See Farg. VIII, 31. [10] Harauvati; Ἀράχωτος; Harût.

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Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burying of the dead[1].

14 (49). The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haêtuma*n*t[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the evil witchcraft of the Yâtus[3].

15 (53). And this is how the Yâtu's nature shows itself: it shows itself by the look[4]; and then, whenever the wizard goes and howls forth his spells[5], most deadly works of witchcraft go forth[6].

16 (59). The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha of the three races[7].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of utter unbelief[8].

17 (63). The thirteenth of the good lands and

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[1] See Farg. III, 36 seq.

[2] The basin of the Ἐρύμανθος or Erymanthus; now Helmend. Cf. Farg. XIX, 39.

[3] The wizards; see Introd. IV, 20.

[4] The evil eye.

[5] As a Γόης. Witchcraft is exercised either by the eye or by the voice (Asp.)

[6] Vendîdâd Sâdah: 'Then they come forth to kill and to strike to the heart.' A gloss cites, as productions of the wizard, 'snow and hail' (cf. Hippocrates, De Morbo Sacro 1, and Pausanias 2, 34, 4). To that gloss seems to belong the corrupt Zend sentence that follows, and that may mean 'they increase the plague of locusts' (cf. Farg. VII, 26).

[7] Raï. See Introd. III, 15.

[8] 'They doubt themselves and cause other people to doubt' (Comm.)

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countries which I, Ahura Mazda, created, was the strong, holy *K*akhra[1].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burning of corpses[2].

18 (67). The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena[3], for which was born Thraêtaona, who smote A*zis* Dahâka.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft abnormal issues in women[4] and the oppression of foreign rulers[5].

19 (72). The fifteenth of the good lands and countries which I, Ahura Mazda, created, was the Seven Rivers[6].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft abnormal issues in women and excessive heat.

20 (76). The sixteenth of the good lands and countries which I, Ahura Mazda, created, was the land by the floods of the Rangha[7], where people live without a head[8].

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[1] A land unknown. Asp.: China, which is certainly wrong. There was a town of that name in Khorasan (*K*arkh).

[2] See Farg. VIII, 73.

[3] See the Introd. to the Farg. [4] Farg. XVI, 11 seq.

[5] Possibly an allusion to A*zis* Dahâka (Zohâk), who, as a king, represents the foreign conqueror (in later tradition the Tâzî or Arab; possibly in older tradition the Assyrian).

[6] The basin of the affluents of the Indus, the modern Pañ*g*âb (=the Five Rivers).

[7] 'Arvastân-i-Rûm (Roman Mesopotamia),' (Comm.; see the Introd. to the Farg.)

[8] It is interpreted in a figurative sense as meaning 'people who

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Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft winter, a work of the Daêvas[1].

21 (81). There are still other lands and countries, beautiful and deep, desirable and bright, and thriving.

Fargard II.

Yima (*G*amshêd).

This Fargard may be divided into two parts.

First part (1–20). Ahura Mazda proposes to Yima, the son of Vîvanghat, to receive the law from him and to bring it to men. On his refusal, he bids him keep his creatures and make them prosper. Yima accordingly makes them thrive and increase, keeps death and disease away from them, and three times enlarges the earth, which had become too narrow for its inhabitants.

Second part (21 to the end). On the approach of a dire winter, which is to destroy every living creature, Yima, being advised by Ahura, builds a Vara to keep there the seeds of every kind of animals and plants, and the blessed live there a most happy life under his rule.

The tale in the first part refers to Yima as the first man, the first king, and the founder of civilisation (see Introd. IV, 38); the tale in

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do not hold the chief for a chief' (Comm.), which is the translation for asraosha (Comm. ad XVI, 18), 'rebel against the law,' and would well apply in the Sassanian ages to the non-Mazdean people of Arvastân-i-Rûm. I think we must adopt the literal meaning, and recognise in this passage the source, or at least the oldest form, of those tales about people without a head, with eyes on their shoulders, which Pliny received from the half-Persian Ctesias (Hist. N. VII, 2; V, 8; cf. Aul. Gell. IX, 4; Sanct. August. De Civit. Dei, XVI, 8). Persian geographers mention such people, they place them in the Oriental islands near China, whence they sent ambassadors to the Khan of the Tatars (Ouseley, Catalogue). The mythical origin of those tales may be traced in Indian and Greek mythology (Orm. Ahr. § 222; cf. Pausanias IX, 20).

[1] Vendîdâd Sâdah: 'And the oppression of the land that comes from taoza (?).'

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the second part is a combination of the myths of Yima, as the first dead and the king of the dead over whom he rules in a region of bliss, and of old myths about the end of the world. The world, lasting a long year of twelve millenniums, was to end by a dire winter, like the Eddic Fimbul winter, to be followed by an everlasting spring, when men, sent back to earth from the heavens, should enjoy, in an eternal earthly life, the same happiness that they had enjoyed after their death in the realm of Yima. But as in the definitive form which was taken by Mazdean cosmology the world was made to end by fire, its destruction by winter was no longer the last incident of its life, and therefore, the Var of Yima, instead of remaining, as it was originally, the paradise that gives back to earth its inhabitants, came to be nothing more than a sort of Noah's ark (see Introd. IV, 39, and Orm. Ahr. §§ 94, 131, 184, 185).

I.

1. Zarathustra asked Ahura Mazda:

O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

Who was the first mortal, before myself, Zarathustra, with whom thou, Ahura Mazda, didst converse[1], whom thou didst teach the law of Ahura, the law of Zarathustra?

2 (4). Ahura Mazda answered:

The fair Yima, the great shepherd, O holy Zarathustra! he was the first mortal, before thee, Zarathustra, with whom I, Ahura Mazda, did converse, whom I taught the law of Ahura, the law of Zarathustra.

3 (7). Unto him, O Zarathustra, I, Ahura Mazda, spake, saying: 'Well, fair Yima, son of Vîvanghat, be thou the preacher and the bearer of my law!'

And the fair Yima, O Zarathustra, replied unto me, saying:

[1] 'On the law' (Comm.)

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'I was not born, I was not taught to be the preacher and the bearer of thy law[1].'

4 (11). Then I, Ahura Mazda, said thus unto him, O Zarathustra:

'Since thou wantest not to be the preacher and the bearer of my law, then make thou my worlds thrive, make my worlds increase: undertake thou to nourish, to rule, and to watch over my world.'

5 (14). And the fair Yima replied unto me, O Zarathustra, saying:

'Yes! I will make thy worlds thrive, I will make thy worlds increase. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death.'

7 (17)[2]. Then I, Ahura Mazda, brought two implements unto him: a golden ring and a poniard inlaid with gold[3]. Behold, here Yima bears the royal sway!

8 (20). Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and

[1] In the Vedas, Yama, as the first man, is the first priest too; he brought worship here below as well as life, and 'first he stretched out the thread of sacrifice.' Yima had once the same right as his Indian brother to the title of a founder of religion: he lost it as, in the course of the development of Mazdeism, Zarathustra became the titular law-giver (cf. Introd. IV, 40; Orm. Ahr. § 156).

[2] The § 6 is composed of unconnected Zend quotations, that are no part of the text and are introduced by the commentator for the purpose of showing that 'although Yima did not teach the law and train pupils, he was nevertheless a faithful and a holy man, and rendered men holy too (?).'

[3] As the symbol and the instrument of sovereignty. 'He reigned supreme by the strength of the ring and of the poniard' (Asp.)

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dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

9. Then I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

10. Then Yima stepped forward, towards the luminous space, southwards, to meet the sun[1], and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti[2], kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

11. And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished[3].

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[1] Thence is derived the following tradition recorded by G. du Chinon: 'Ils en nomment un qui s'allait tous les jours promener dans le Ciel du Soleil d'où il aportait la sciance des Astres, aprez les avoir visités de si prez. Ils nomment ce grand personnage Gemachid' (Relations nouvelles du Levant, Lyon, 1671, p. 478). There is no direct connexion, as it seems, between the two acts of Yima, namely, between his going to the heaven of the sun and his enlarging the surface of the earth. The meaning of the first is given, perhaps, by the tale about the dream of Cyrus: 'He saw in a dream the sun at his feet: thrice he tried vainly to seize it with his hands, as the sun was rolling and sliding away. The Magi said to him that the threefold effort to seize the sun presaged to him a reign of thirty years' (Dino ap. Cicero, De Divin. I, 23). Yima goes three times to the sun, to take thence royal power for three times three hundred years. In Aryan mythology, the sun is, as is well known, the symbol and source of royalty: Persian kings in particular are 'the brothers of the sun.'

[2] The genius of the earth (see Introd. IV, 33).

[3] The happiness which Yima made reign on the earth is also

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12 (23). Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

13. And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

14. Then Yima stepped forward, towards the luminous space, southwards, to meet the sun, and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

15. And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished.

16 (26). Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

17 (28). And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

described Ys. IX, 4; Yt. IX, 8 seq.; Yt. XV, 15. In the Shâh Nâmah he is the founder of civilisation, of social order, of arts and sciences, and the first builder (cf. § 25 seq.)

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18 (31). Then Yima stepped forward, towards the luminous space, southwards, to meet the sun, and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

19 (37). And Yima made the earth grow larger by three-thirds than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished.

II.

21 (42)[1]. The Maker, Ahura Mazda, of high renown[2] in the Airyana Vaê*g*ô, by the good river Dâitya[3], called together a meeting of the celestial gods.

The fair Yima, the good shepherd, of high renown[2] in the Airyana Vaê*g*ô, by the good river Dâitya, called together a meeting of the excellent mortals[4].

To that meeting came Ahura Mazda, of high renown in the Airyana Vaê*g*ô, by the good river Dâitya; he came together with the celestial gods.

To that meeting came the fair Yima, the good shepherd, of high renown in the Airyana Vaê*g*ô, by the good river Dâitya; he came together with the excellent mortals.

22 (46). And Ahura Mazda spake unto Yima, saying:

'O fair Yima, son of Vîvanghat! Upon the material

[1] § 20 belongs to the Commentary.

[2] Or perhaps, 'whose voice was loud,' &c. (while proclaiming the law).

[3] See Farg. I, Introd., and notes to § 2.

[4] Primitively the souls of the righteous (see Introd. IV, 38).

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world the fatal winters are going to fall, that shall bring the fierce, foul frost; upon the material world the fatal winters[1] are going to fall, that shall make snow-flakes fall thick, even an aredvî deep on the highest tops of mountains[2].

23 (52). And all the three sorts of beasts shall perish, those that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale, under the shelter of stables.

24 (57). Before that winter, those fields would bear plenty of grass for cattle: now with floods that stream, with snows that melt, it will seem a happy land in the world, the land wherein footprints even of sheep may still be seen[3].

25 (61). Therefore make thee a Vara[4], long as a

[1] The Commentary has here: Malkôsân, which is the plural of the Hebrew Malkôs, 'rain;' this seems to be an attempt to identify the Iranian legend with the biblical tradition of the deluge. The attempt was both a success and a failure; Malkôs entered the Iranian mythology and became naturalised there, but it was mistaken for a proper noun, and became the name of a demon, who by witchcraft will let loose a furious winter on the earth to destroy it (Saddar 9). What may be called the diluvial version of the myth is thus summed up in the Mainyô-i-khard: 'By him (Gamshîd) the enclosure of Jam-kard was made; when there is that rain of Malakosân, as it is declared in the religion, that mankind and the remaining creatures and creations of Hôrmezd, the lord, will mostly perish; then they will open the gate of that enclosure of Jam-kard, and men and cattle and the remaining creatures and creation of the creator Hôrmezd will come from that enclosure and arrange the world again' (XXVII, 27 seq.; edited and translated by E. West).

[2] 'Even where it (the snow) is least, it will be one Vîtasti two fingers deep' (Comm.); that is, fourteen fingers deep.

[3] Doubtful.

[4] Literally, 'an enclosure.' This Vara is known in later mythology as the Var-Gam-kard, 'the Var made by Yima.'

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riding-ground on every side of the square[1], and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires.

Therefore make thee a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, to be a fold for flocks.

26 (65). There thou shalt make waters flow in a bed a hâthra long; there thou shalt settle birds, by the ever-green banks that bear never-failing food. There thou shalt establish dwelling places, consisting of a house with a balcony, a courtyard, and a gallery[2].

27 (70). Thither thou shalt bring the seeds[3] of men and women, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth.

28 (74). Thither thou shalt bring the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

29 (80). There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no poverty, no lying; no meanness, no jealousy; no

[1] 'Two hâthras long on every side' (Comm.) A hâthra is about an English mile.

[2] The last three words are ἅπαξ λεγόμενα of doubtful meaning.

[3] To be sown in the ground, and to grow up into life in due time (? see § 41, text and note).

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decayed tooth, no leprous to be confined[1], nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

30 (87). In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara thou shalt seal up with the golden ring[2], and thou shalt make a door, and a window self-shining within.

31 (93). Then Yima said within himself: 'How shall I manage to make that Vara which Ahura Mazda has commanded me to make?'

And Ahura Mazda said unto Yima: 'O fair Yima, son of Vîvanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay[3].'

[32. And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay[4].]

33 (97). And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of

[1] See Introd. V, 14. [2] Doubtful.

[3] In the Shâh Nâmah Gamshîd teaches the Dîvs to make and knead clay; and they build palaces at his bidding. It was his renown, both as a wise king and a great builder, that caused the Musulmans to identify him with Solomon.

[4] From the Vendîdâd Sâdah.

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dogs, of birds, and of red blazing fires. He made a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, to be a fold for flocks.

34 (101). There he made waters flow in a bed a hâthra long; there he settled birds, by the ever-green banks that bear never-failing food. There he established dwelling places, consisting of a house with a balcony, a courtyard, and a gallery.

35 (106). There he brought the seeds of men and women, of the greatest, best, and finest kinds on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth.

36 (110). There he brought the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth; there he brought the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

37 (116). And there were no humpbacked, none bulged forward there; no impotent, no lunatic; no poverty, no lying; no meanness, no jealousy; no decayed tooth, no leprous to be confined, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

38 (123). In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That

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Vara he sealed up with the golden ring, and he made a door, and a window self-shining within.

39 (129). O Maker of the material world, thou Holy One! What [lights are there to give light[1]] in the Vara which Yima made?

40 (131). Ahura Mazda answered: 'There are uncreated lights and created lights[2]. There the stars, the moon, and the sun are only once (a year) seen to rise and set[3], and a year seems only as a day.

41 (133). 'Every fortieth year, to every couple two are born, a male and a female[4]. And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life[5].'

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[1] From the Vendîdâd Sâdah.

[2] Heavenly lights and material lights. The Commentary has here the following Zend quotation: 'All uncreated light shines from above; all the created lights shine from below.'

We give here the description of Irân-vêg according to a later source, the Mainyô-i-khard (as translated by West): 'Hôrmezd created *E*rã-vêz better than the remaining places and districts; and its goodness was this, that men's life is three hundred years; and cattle and sheep, one hundred and fifty years; and their pain and sickness are little, and they do not circulate falsehood, and they make no lamentation and weeping; and the sovereignty of the demon of Avarice, in their body, is little, and in ten men, if they eat one loaf, they are satisfied; and in every forty years, from one woman and one man, one child is born; and their law is goodness, and religion the primeval religion, and when they die, they are righteous (=blessed); and their chief is Gôpatshâh, and the ruler and king is Srôsh' (XLIV, 24).

[3] Doubtful.

[4] From the seeds deposited in the Vara (see §§ 27 seq., 35 seq.); in the same way as the first human couple grew up, after forty years, in the shape of a Reivas shrub, from the seed of Gayômar*d* received by Spe*n*ta Ârmaiti (the Earth. See Bund. XV).

[5] 'They live there for 150 years; some say, they never die.' (Comm.) The latter are right, that is to say, are nearer the mythical

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42 (137). O Maker of the material world, thou Holy One! Who is he who brought the law of Mazda into the Vara which Yima made?

Ahura Mazda answered: 'It was the bird Karshipta[1], O holy Zarathustra!'

43 (140). O Maker of the material world, thou Holy One! Who is the lord and ruler there?

Ahura Mazda answered: 'Urvatad-nara[2], O Zarathustra! and thyself, Zarathustra.'

FARGARD III.

The Earth.

I (1–6). The five places where the Earth feels most joy.
II (7–11). The five places where the Earth feels most sorrow.
III (12–35). The five things which most rejoice the Earth.
IV (36–42). Corpses ought not to be buried in the Earth.
There is a resemblance as to words between the first and

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truth, as the inhabitants of the Vara were primitively the departed and therefore immortal.

[1] 'The bird Karshipta dwells in the heavens: were he living on the earth, he would be the king of birds. He brought the law into the Var of Yima, and recites the Avesta in the language of birds' (Bund. XIX and XXIV). As the bird, because of the swiftness of his flight, was often considered an incarnation of lightning, and as thunder was supposed to be the voice of a god speaking from above, the song of the bird was often thought to be the utterance of a god and a revelation (see Orm. Ahr. § 157).

[2] Zarathustra had three sons during his lifetime (cf. Introd. IV, 40), Isad-vâstra, Hvare-khithra, and Urvatad-nara, who were respectively the fathers and chiefs of the three classes, priests, warriors, and husbandmen. They play no great part in Mazdean mythology, and are little more than three subdivisions of Zarathustra himself, who was 'the first priest, the first warrior, the first husbandman' (Yt. XIII, 88). Zarathustra, as a heavenly priest, was, by right, the ratu in Airyana Vaêgô, where he founded the religion by a sacrifice (Bund. XXXIII and Introd. III, 15).

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second parts, but there is none as to matter; no clause in the former has its counterpart in the latter. There is more resemblance between the second part and the third; as the first three clauses of the third part (§§ 12, 13, 22) relate to the same things as the second, third, and fourth clauses of the second part (§§ 8, 9, 10).

Parts I and II are nothing more than dry enumerations. Part III is more interesting, as it contains two long digressions, the one (§§ 14–21) on funeral laws, the other (§§ 24–33) on the holiness of husbandry. The fourth part of the chapter may be considered as a digression relating to the first clause of the third part (§ 12).

The things which rejoice or grieve the Earth are those that produce fertility and life or sterility and death, either in it or on it.

The subject of this chapter has become a commonplace topic with the Parsis, who have treated it more or less antithetically in the Mainyô-i-khard (chaps. V and VI) and in the Ravaets (Gr. Rav. pp. 434–437).

The second digression (§§ 24–33) is translated in Haug's Essays, p. 235 seq.

I.

1. O Maker of the material world, thou Holy One! Which is the first place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful steps forward, O Spitama Zarathustra! with the holy wood in his hand[1], the baresma[2] in his hand, the holy meat in his hand,

[1] The wood for the fire altar.

[2] The baresma (now called barsom) is a bundle of sacred twigs which the priest holds in his hand while reciting the prayers. They were formerly twigs of the pomegranate, date, or tamarind tree, or of any tree that had no thorns, and were plucked with particular ceremonies, which alone made them fit to be used for liturgic purposes (cf. Farg. XIX, 18 seq.) The Parsis in India found it convenient to replace them by brass wires, which, when once consecrated, can be used for an indefinite period. It is the baresma which is alluded to by Strabo, when speaking of the bundle of thin twigs of heath, which the Magi hold in their hand

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the holy mortar[1] in his hand, fulfilling the law with love, and beseeching aloud Mithra, the lord of wide pastures, and Râma *Hv*âstra[2].'

2, 3 (6–10). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within; and wherein afterwards the cattle go on thriving, holiness is thriving[3], fodder is thriving, the dog is thriving, the wife is thriving, the child is thriving, the fire is thriving, and every blessing of life is thriving.'

4 (11). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where one of the faithful cultivates most corn, grass, and fruit, O Spitama Zarathustra! where he waters ground that is dry, or dries ground that is too wet.'

5 (15). O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where there is most increase of flocks and herds.'

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while reciting their hymns (τὰς δὴ ἐπῳδὰς ποιοῦνται πολὺν χρόνον ῥάβδων μυρικίνων λεπτῶν δέσμην κατέχοντες, XV, 3, 14).

[1] The Hâvana or mortar used in crushing the Haoma or Hom (see Introd. IV, 28).

[2] The god that gives good folds and good pastures to cattle (see Introd. IV, 16).

[3] By the performance of worship.

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6 (18). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where flocks and herds yield most dung.'

II.

7 (21). O Maker of the material world, thou Holy One! Which is the first place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the neck of Arezûra[1], whereon the hosts of fiends rush forth from the burrow of the Drug[2].'

8 (25). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein most corpses of dogs and of men lie buried[3].

9 (28). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon stand most of those Dakhmas on which corpses of men are deposited[4].'

10 (31). O Maker of the material world, thou

[1] The neck of Arezûra (Arezûrahê grîva) is 'a mount at the gate of hell, whence the demons rush forth' (Bund. 22, 16); it is also called 'the head of Arezûra' (Farg. XIX, 45), or 'the back of Arezûra' (Bund. 21, 17). Arezûra was first the name of a fiend who was killed by Gayômard (Mainyô-i-khard XXVII, 15); and mount Arezûra was most likely the mountain to which he was bound, as Azi Dahâka was to Demâvend (see Introd. IV, 18).

[2] Hell.

[3] See Introd. V, 9.

[4] With regard to Dakhmas, see Introd. V, 10. 'Nor is the Earth happy at that place whereon stands a Dakhma with corpses upon it; for that patch of ground will never be clean again till the day of

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Holy One! Which is the fourth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein are most burrows of the creatures of Angra Mainyu[1].'

11 (34). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon the wife and children of one of the faithful[2], O Spitama Zarathustra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing.'

III.

12 (38). O Maker of the material world, thou Holy One! Who is the first that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who digs out of it most corpses of dogs and men[3].'

13 (41). O Maker of the material world, thou

resurrection' (Gr. Rav. 435, 437). Although the erection of Dakhmas is enjoined by the law, yet the Dakhma in itself is as unclean as any spot on the earth can be, since it is always in contact with the dead (cf. Farg. VII, 55). The impurity which would otherwise be scattered over the whole world, is thus brought together to one and the same spot. Yet even that spot, in spite of the Ravaet, is not to lie defiled for ever, as every fifty years the Dakhmas ought to be pulled down, so that their sites may be restored to their natural purity (V. i. Farg. VII, 49 seq. and this Farg. § 13).

[1] 'Where there are most Khrafstras' (Comm.); cf. Introd. V, 11.

[2] Killed by an enemy.

[3] There is no counterpart given to the first grief (§ 7), because, as the Commentary naively expresses it, 'it is not possible so to dig out hell, which will be done at the end of the world' (Bund. XXXI, sub fin.)

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Holy One! Who is the second that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who pulls down most of those Dakhmas on which corpses of men are deposited.'

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14 (44). Let no man alone by himself carry a corpse[1]. If a man alone by himself carry a corpse, the Nasu[2] rushes upon him, to defile him, from the nose of the dead, from the eye, from the tongue, from the jaws, from the sexual organ, from the hinder parts. This Drug, this Nasu, falls upon him, stains him even to the end of the nails, and he is unclean, thenceforth, for ever and ever.

15 (49). O Maker of the material world, thou Holy One! What shall be the place of that man who has carried a corpse alone[3]?

Ahura Mazda answered: 'It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by Fire, the son of Ahura Mazdâ, by the consecrated bundles of baresma, and by the faithful.'

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[1] No ceremony in general can be performed by one man alone. Two Mobeds are wanted to perform the Vendîdâd service, two priests for the Barashnûm, two persons for the Sag-dîd (Anquetil, II, 584 n.) It is never good that the faithful should be alone, as the fiend is always lurking about, ready to take advantage of any moment of inattention. If the faithful be alone, there is no one to make up for any negligence and to prevent mischief arising from it. Never is the danger greater than in the present case, when the fiend is close at hand, and in direct contact with the faithful.

[2] See Introd. V, 3.

[3] As the Nasu has taken hold of him, he has become a Nasu incarnate, and must no longer be allowed to come into contact with men, whom he would defile.

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16 (55). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

17 (57). Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of baresma, three paces from the faithful.

18, 19 (58–63). 'There, on that place, shall the worshippers of Mazda erect an enclosure[1], and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn-out clothes. That food he shall live on, those clothes he shall wear, and thus shall they let him live, until he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra[2].

20, 21 (64–71). 'And when he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra, then the worshippers of Mazda shall order a man strong, vigorous, and skilful[3], to flay the skin off his body and cut the head off his neck[4], on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse-eating creatures made by Ahura Mazda, to the greedy ravens, with these words: "The man here has repented of all his evil thoughts, words, and deeds.

[1] The Armest-gâh, the place for the unclean; see Introd. V, 15.

[2] Hana means, literally, 'an old man;' Zaurura, 'a man broken down by age;' Pairista-khshudra, 'one whose seed is dried up.' These words seem to have acquired the technical meanings of 'fifty, sixty, and seventy years old.'

[3] 'Trained to operations of that sort' (Comm.); a headsman.

[4] Cf. Farg. IX, 49, text and note.

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If he has committed any other evil deed, it is remitted by his repentance[1]: if he has committed no other evil deed, he is absolved by his repentance, for ever and ever[2]."'

22 (72). O Maker of the material world, thou Holy One! Who is the third that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who fills up most burrows of the creatures of Angra Mainyu.'

23 (75). O Maker of the material world, thou Holy One! Who is the fourth that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who cultivates most corn, grass, and fruit, O Spitama Zarathustra! who waters ground that is dry, or dries ground that is too wet[3].

24 (79). 'Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a good husband.

25 (84). 'He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him will she bring

[1] The performance of the Patet. See Introd. V, 22.

[2] It seems as if the law had formerly directed that he should be immediately put to death; but that afterwards, when the rigour of the law had abated, the object which had previously been fulfilled by his death, was then attained by his confinement. He was allowed to live in confinement till he was old and all but dead, and he was put to death by the law, just before he would have died in the usual course of nature (see §§ 19, 20). Certain Ravaets put the 'carrier alone' among the number of the margarzân (East India Office Library, Zend MSS. VIII, 144); he is not only to be punished in this world, but in the other too; he is condemned to feed in hell on corpses of men (Ardâ Vîrâf XXXVIII).

[3] Cf. § 4.

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forth plenty, like a loving bride on her bed, unto her beloved; the bride will bring forth children, the earth will bring forth plenty of fruit.

26, 27 (87–90). 'He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost till me with the left arm and the right, with the right arm and the left [hither shall people ever come and beg (for bread[1])], here shall I ever go on bearing, bringing forth all manner of food, bringing forth profusion of corn[2]."

28, 29 (91–95). 'He who does not till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; ever shalt thou wait there for the refuse that is brought unto thee[3], brought by those who have profusion of wealth."'

30 (96). O Maker of the material world, thou Holy One! What is the food that fills the law of Mazda[4]?

Ahura Mazda answered: 'It is sowing corn again and again, O Spitama Zarathustra!

31 (99). 'He who sows corn, sows holiness: he

[1] From the Vendîdâd Sâdah.

[2] Or 'bearing corn first for thee.' 'When something good grows up, it will grow up for thee first' (Comm.)

[3] 'They take for themselves what is good and send to thee what is bad' (Comm.)

[4] Literally, 'What is the stomach of the law?'

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makes the law of Mazda grow higher and higher: he makes the law of Mazda as fat as he can with a hundred acts of adoration, a thousand oblations, ten thousand sacrifices[1].

32 (105). 'When barley is coming forth, the Daêvas start up[2]; when the corn is growing rank[3], then faint the Daêvas' hearts; when the corn is being ground[4], the Daêvas groan; when wheat is coming forth, the Daêvas are destroyed. In that house they can no longer stay, from that house they are beaten away, wherein wheat is thus coming forth[5]. It is as though red hot iron were turned about in their throats, when there is plenty of corn.

33 (111). 'Then let (the priest) teach people this holy saying: "No one who does not eat, has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away[6]."'

34 (116). O Maker of the material world, thou Holy One! Who is the fifth that rejoices the Earth with greatest joy?

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[1] The translation 'acts of adoration' and 'oblations' is doubtful: the words in the text are ἅπαξ λεγόμενα, which are traditionally translated 'feet' and 'breasts.' The Commentary has as follows: 'He makes the law of Mazda as fat as a child could be made by means of a hundred feet, that is to say, of fifty servants walking to rock him; of a thousand breasts, that is, of five hundred nurses; of ten thousand sacrifices performed for his weal.'

[2] John Barleycorn got up again,
And sore surpris'd them all.

[3] Doubtful; possibly, 'When sudhus (a sort of grain) is coming forth.'

[4] Doubtful; possibly, 'When pistra (a sort of grain) is coming forth.'

[5] Doubtful.

[6] See Farg. IV, 47.

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Ahura Mazda answered: '[It is he who tilling the earth, O Spitama Zarathustra! kindly and piously gives[1] to one of the faithful.]

35 (118). 'He who tilling the earth, O Spitama Zarathustra! would not kindly and piously give to one of the faithful, he shall fall down into the darkness of Spenta Ârmaiti[2], down into the world of woe, the dismal realm, down into the house of hell.'

IV.

36 (122). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within half a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-astra[3], five hundred stripes with the Sraoshô-karana.'

37 (126). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

38 (130). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within the second year, what

[1] The Ashô-dâd or alms. The bracketed clause is from the Vendîdâd Sâdah.

[2] The earth. [3] See Introd. V, 19.

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is the penalty for it? What is the atonement for it? What is the cleansing from it?

39 (135). Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

40 (137). When is it so?

'It is so, if the sinner be a professor of the law of Mazda, or one who has been taught in it[1]. But if he be not a professor of the law of Mazda, nor one who has been taught in it[2], then this law of Mazda takes his sin from him, if he confesses it[3] and resolves never to commit again such forbidden deeds.

41 (142). 'The law of Mazda indeed, O Spitama Zarathustra! takes away from him who confesses it the bonds of his sin[4]; it takes away (the sin of) breach of trust[5]; it takes away (the sin of) murdering one of the faithful[6]; it takes away (the sin of) burying a corpse[7]; it takes away (the sin of)

[1] As he must have known that he was committing sin.

[2] If he did not know that he was committing sin.

[3] If he makes Patet (see Introd. V, 22), and says to himself, 'I will never henceforth sin again' (Comm.)

[4] If not knowingly committed; see § 40 and the following notes.

[5] Draosha: refusing to give back a deposit (Comm. ad IV, 1): 'He knows that it is forbidden to steal, but he fancies that robbing the rich to give to the poor is a pious deed' (Comm.)

[6] Or better, 'a Mazdean,' but one who has committed a capital crime; 'he knows that it is allowed to kill the margarzân, but he does not know that it is not allowed to do so without an order from the judge.' Cf. VIII, 74 note.

[7] 'He knows that it is forbidden to bury a corpse; but he fancies that if one manages so that dogs or foxes may not take it to the fire and to the water, he behaves piously' (Comm.) See Introd. V, 9.

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deeds for which there is no atonement; it takes away the heaviest penalties of sin[1]; it takes away any sin that may be sinned.

42 (149). 'In the same way the law of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain[2].

'So let all the deeds thou doest be henceforth good, O Zarathustra! a full atonement for thy sin is effected by means of the law of Mazda.'

FARGARD IV.

Contracts and Outrages.

1–16. Contracts (see Introd. V, 17):—
2. Classification of contracts;
3–4. Damages for breach of contract;
5–10. Kinsmen responsible;
11–16. Penalties for breach of contract.
17–55. Outrages (see Introd. V, 18):—
18–21. Menaces;
22–25. Assaults;
26–29. Blows;
30–33. Wounds;
34–36. Wounds causing blood to flow;
37–39. Broken bones;
40–43. Manslaughter;
46, 49 (bis)–55. False oaths.

Clauses 44–45 refer to contracts, and ought to be placed after § 16. Clauses 47–49, which are in praise of physical weal, have been probably misplaced here from the preceding Fargard (see Farg. III, 33). The right order of this chapter would, therefore, seem to be as follows: 1–16; 44–45; 17–43; 46; 49 (bis)–55.

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[1] Or, possibly, 'the sin of usury.' 'He knows that it is lawful to take high interest, but he does not know that it is not lawful to do so from the faithful' (Comm.)

[2] 'From chaff' (Comm.)

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I.

1. He that does not restore (a thing lent), when it is asked for back again, steals the thing; he robs the man[1]. So he does every day, every night, as long as he keeps in his house his neighbour's property, as though it were his own[2].

II a.

2 (4). O Maker of the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda?

Ahura Mazda answered: 'They are six in number[3]. The first is the word-contract[4]; the second

[1] 'He is a thief when he takes with a view not to restore; he is a robber when, being asked to restore, he answers, I will not' (Comm.)

[2] Every moment that he holds it unlawfully, he steals it anew. 'The basest thing with Persians is to lie; the next to it is to be in debt, for this reason among many others, that he who is so, must needs sink to lying at last' (Herod. I, 183). The debtor in question is of course the debtor of bad faith, 'he who says to a man, Give me this, I will restore it to thee at the proper time, and he says to himself, I will not restore it' (Comm.)

[3] The following classification is in fact twofold, the contracts being defined in the first two clauses by their mode of being entered into, and in the last four by their amount. Yet it appears from the following clauses that even the word-contract and the hand-contract became at last, or were misunderstood as, indicative of a certain amount. The commentators, however, were unable to determine that amount, or, at least, they do not state how much it was, which they do with regard to the last four.

[4] The contract entered into by simple word of mouth. 'The immortal Zartust Isfitamân asked of the good, beneficent Hormazd, "Which is the worst of the sins that men commit?" The good, beneficent Hormazd answered, "There is no sin worse than when a man, having given his word to another, there being no witness but myself, Hormazd, one of them breaks his word and says, I don't know anything about it... there is no sin worse than this"' (Gr. Rav. 94).

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is the hand-contract[1]; the third is the contract to the amount of a sheep[2]; the fourth is the contract to the amount of an ox[3]; the fifth is the contract to the amount of a man[4]; the sixth is the contract to the amount of a field[5], a field in good land, a fruitful one, in good bearing[6].'

II b.

3 (13). If a man make the word-contract a mere word[7], it shall be redeemed by the hand-contract; he shall give in pledge[8] the amount of the hand-contract.

4 (16). The hand-contract[9] shall be redeemed by the sheep-contract; he shall give in pledge the amount of the sheep-contract. The sheep-contract shall be redeemed by the ox-contract; he shall give in pledge the amount of the ox-contract. The ox-contract shall be redeemed by the man-contract; he

[1] 'When they strike hand in hand and make then agreement by word' (Gr. Rav. l. l.) It would be of interest to know whether word and hand are to be taken in the strict meaning or if they allude to certain formulas and gestures like those in the Roman stipulatio.

[2] 'Viz. to the amount of 3 istîrs [in weight],' (Comm.) An istîr (στατήρ) is as much as 4 dirhems (δραχμή). On the value of the dirhem, see Introd. V, 22.

[3] 'To the amount of 12 istîrs (=48 dirhems),' (Comm.)

[4] 'To the amount of 500 istîrs (=2000 dirhems).' The exact translation would be rather, 'The contract to the amount of a human being,' as the term is applied to promises of marriage and to the contract between teacher and pupil.

[5] 'Upwards of 500 istîrs.'

[6] A sort of gloss added to define more accurately the value of the object and to indicate that it is greater than that of the preceding one.

[7] If he fail to fulfil it.

[8] Or, 'as damages (?).'

[9] The breach of the hand-contract.

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shall give in pledge the amount of the man-contract. The man-contract shall be redeemed by the field-contract; he shall give in pledge the amount of the field-contract.

II c.

5 (24). O Maker of the material world, thou Holy One! If a man break the word-contract, how many are involved in his sin[1]?

Ahura Mazda answered: 'His sin makes his Nabânazdistas[2] answerable for the[3] three hundred-fold atonement.'

6 (26). O Maker of the material world, thou Holy One! If a man break the hand-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the six hundred-fold atonement[4].'

[1] Literally, how much is involved? The joint responsibility of the family was a principle in the Persian law, as it was in the old German law, which agrees with the statement in Am. Marcellinus: 'Leges apud eos impendio formidatae, et abominandae aliae, per quas ob noxam unius omnis propinquitas perit' (XXIII, 6).

[2] The next of kin to the ninth degree.

[3] See § 11. This passage seems to have puzzled tradition. The Commentary says, 'How long, how many years, has one to fear for the breach of a word-contract?—the Nabânazdistas have to fear for three hundred years;' but it does not explain farther the nature of that fear; it only tries to reduce the circle of that liability to narrower limits: 'only the son born after the breach is liable for it; the righteous are not liable for it; when the father dies, the son, if righteous, has nothing to fear from it.' And finally, the Ravaets leave the kinsmen wholly aside; the penalty falling entirely upon the real offender, and the number denoting only the duration of his punishment in hell: 'He who breaks a word-contract, his soul shall abide for three hundred years in hell' (Gr. Rav. 94).

[4] See § 12. 'His soul shall abide for six hundred years in hell' (Gr. Rav. l. l.)

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7 (28). O Maker of the material world, thou Holy One! If a man break the sheep-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the seven hundred-fold atonement[1].'

8 (30). O Maker of the material world, thou Holy One! If a man break the ox-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the eight hundred-fold atonement[2].'

9 (32). O Maker of the material world, thou Holy One! If a man break the man-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the nine hundred-fold atonement[3].'

10 (34). O Maker of the material world, thou Holy One! If a man break the field-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the thousand-fold atonement[4].'

II d.

11 (36). O Maker of the material world, thou Holy One! If a man break the word-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Three hundred stripes

[1] See § 13. 'His soul shall abide for seven hundred years in hell' (Gr. Rav. l. l.)

[2] See § 14. 'His soul shall abide for eight hundred years in hell.'

[3] See § 15. 'His soul shall abide for nine hundred years in hell.'

[4] See § 16. 'His soul shall abide for a thousand years in hell.'

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with the Aspahê-astra, three hundred stripes with the Sraoshô-karana[1].'

12 (39). O Maker of the material world, thou Holy One! If a man break the hand-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana[2].'

13 (42). O Maker of the material world, thou Holy One! If a man break the sheep-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana[3].'

14 (45). O Maker of the material world, thou Holy One! If a man break the ox-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana[4].'

15 (48). O Maker of the material world, thou Holy One! If a man break the man-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Nine hundred stripes with the Aspahê-astra, nine hundred stripes with the Sraoshô-karana[5].'

16 (51). O Maker of the material world, thou Holy One! If a man break the field-contract, what is the penalty that he shall pay?

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[1] One tanâfûhr and a half, that is 1800 dirhems.
[2] Three tanâfûhrs, or 3600 dirhems.
[3] Three tanâfûhrs and a half, or 4200 dirhems.
[4] Four tanâfûhrs, or 4800 dirhems.
[5] Four tanâfûhrs and a half, or 5400 dirhems.

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Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana[1].'

III a.

17 (54). If a man rise up to smite a man, it is an Âgerepta[2]. If a man come upon a man to smite him, it is an Avaoirista. If a man actually smite a man with evil aforethought, it is an Aredus. Upon the fifth Aredus[3] he becomes a Peshôtanu[4].

18 (58). O Maker of the material world, thou Holy One! He that committeth an Âgerepta, what penalty shall he pay?

Ahura Mazda answered: 'Five stripes with the Aspahê-astra, five stripes with the Sraoshô-karana; on the second Âgerepta, ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana; on the third, fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

19 (63). 'On the fourth, thirty stripes with the

[1] Five tanâfûhrs, or 6000 dirhems.

[2] In this paragraph are defined the first three of the eight outrages with which the rest of the Fargard deals. Only these three are defined, because they are designated by technical terms. We subjoin the definitions of them found in a Sanskrit translation of a Patet (Paris, Bibl. Nat. f. B. 5, 154), in which their etymological meanings are better preserved than in the Zend definition itself:—

Âgerepta, 'seizing,' is when a man seizes a weapon with a view to smite another.

Avaoirista, 'brandishing,' is when a man brandishes a weapon with a view to smite another.

Aredus is when a man actually smites another with a weapon, but without wounding him, or inflicts a wound which is healed within three days.

[3] Viz. on the sixth commission of it, as appears from § 28.

[4] He shall receive two hundred stripes, or shall pay 1200 dirhems (see Introd. V, 19).

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Aspahê-astra, thirty stripes with the Sraoshô-karana; on the fifth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; on the sixth, sixty stripes with the Aspahê-astra, sixty stripes with the Sraoshô-karana; on the seventh, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

20 (67). If a man commit an Âgerepta for the eighth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

21 (70). If a man commit an Âgerepta[1] and refuse to atone for it[2], what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

22 (73). O Maker of the material world, thou Holy One! If a man commit an Avaoirista, what penalty shall he pay?

Ahura Mazda answered: 'Ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana; on the second Avaoirista, fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

23 (75). 'On the third, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; on the fourth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; on the fifth, seventy stripes with the Aspahê-astra, seventy

[1] Even though the Âgerepta has been committed for the first time.

[2] If he does not offer himself to bear the penalty, and does not perform the Patet (see Introd. V, 22).

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stripes with the Sraoshô-*k*arana; on the sixth, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

24 (76). O Maker of the material world, thou Holy One! If a man commit an Avaoiri*s*ta for the seventh time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

25 (77). O Maker of the material world, thou Holy One! If a man commit an Avaoiri*s*ta, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

26 (79). O Maker of the material world, thou Holy One! If a man commit an Aredu*s*, what penalty shall he pay?

Ahura Mazda answered: 'Fifteen stripes with the Aspahê-a*s*tra, fifteen stripes with the Sraoshô-*k*arana.

27 (81). 'On the second Aredu*s*, thirty stripes with the Aspahê-a*s*tra, thirty stripes with the Sraoshô-*k*arana; on the third, fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana; on the fourth, seventy stripes with the Aspahê-a*s*tra, seventy stripes with the Sraoshô-*k*arana; on the fifth, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

28. O Maker of the material world, thou Holy One! If a man commit an Aredu*s* for the sixth time, without having atoned for the preceding, what penalty shall he pay?

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Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

29 (82). O Maker of the material world, thou Holy One! If a man commit an Aredus, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

30 (85). O Maker of the material world, thou Holy One! If a man smite another and hurt him sorely, what is the penalty that he shall pay?

31 (87). Ahura Mazda answered: 'Thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; the second time, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; the third time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the fourth time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

32 (89). If a man commit that deed for the fifth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

33 (90). If a man commit that deed and refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

34 (93). O Maker of the material world, thou Holy One! If a man smite another so that the

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blood comes, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; the second time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the third time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

35 (95). If he commit that deed for the fourth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

36 (96). O Maker of the material world, thou Holy One! If a man smite another so that the blood comes, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

37 (99). O Maker of the material world, thou Holy One! If a man smite another so that he breaks a bone, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the second time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

38 (102). If he commit that deed for the third time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu:

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two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

39 (104). O Maker of the material world, thou Holy One! If a man smite another so that he breaks a bone, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

40 (106). O Maker of the material world, thou Holy One! If a man smite another so that he gives up the ghost, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

41 (109). If he commit that deed again, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

42 (112). O Maker of the material world, thou Holy One! If a man smite another so that he gives up the ghost, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

43 (115). And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness.

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II e[1].

44 (118). If men of the same faith, either friends or brothers, come to an agreement together, that one may obtain from the other, either goods[2], or a wife[3], or knowledge[4], let him who wants to have goods have them delivered to him; let him who wants to have a wife receive and wed her; let him who wants to have knowledge be taught the holy word.

45 (123). He shall learn on, during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in knowledge and wax strong in holiness: so shall he sit up, giving thanks and praying to the gods, that he may be increased in knowledge: he shall rest during the middle part of the day, during the middle part of the night, and thus shall he continue until he can say all the words which former Aêthrapaitis[5] have said.

III b.

46 (128). Before the water and the blazing fire[6],

[1] We return here to contracts; the proper place of §§ 44–45 is after § 16.

[2] The goods-contract is a general expression for the sheep, ox, and field-contracts (see above, § 2).

[3] Woman is an object of contract, like cattle or fields; she is disposed of by contracts of the fifth sort, being more valuable than cattle and less so than fields. She is sold by her father or her guardian, often from the cradle. 'Instances are not wanting of the betrothal of a boy of three years of age to a girl of two' (see Dosabhoy Framjee's work on The Parsees, p. 77; cf. 'A Bill to Define and Amend the Law relating to Succession, Inheritance, Marriage, &c.,' Bombay, 1864).

[4] The contract between pupil and teacher falls into the same class (the man-contract, see p. 35, n. 4).

[5] A teaching priest (Parsi Hêrbad).

[6] Doubtful. This clause is intended, as it seems, against false

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O Spitama Zarathustra! let no one make bold to deny having received from his neighbour the ox or the garment (he has received from him).

47 (130). . . . Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who begets no sons[1]; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.

48 (134). And of two men, he who fills himself with meat is filled with the good spirit[2] much more than he who does not do so[3]; the latter is all but dead; the former is above him by the worth of an Asperena[4], by the worth of a sheep, by the worth of an ox, by the worth of a man.

49 (137). It is this man that can strive against the onsets of Astô-vîdhôtu[5]; that can strive against

oaths. The water and the blazing fire are the water and the fire before which the oath is taken (see § 54 n.); putting aside §§ 47–49, which are misplaced from Farg. III, 34, one comes to § 50, in which the penalty for a false oath is described.

[1] 'In Persia there are prizes given by the king to those who have most children' (Herod. I, 136). 'He who has no child, the bridge (of paradise) shall be barred to him. The first question the angels there will ask him is, whether he has left in this world a substitute for himself; if he answers, No, they will pass by and he will stay at the head of the bridge, full of grief and sorrow' (Saddar 18; Hyde 19). The primitive meaning of this belief is explained by Brahmanical doctrine; the man without a son falls into hell, because there is nobody to pay him the family worship.

[2] Or, 'with Vôhu Manô,' who is at the same time the god of good thoughts and the god of cattle (see Introd. IV, 33).

[3] 'There are people who strive to pass a day without eating, and who abstain from any meat; we strive too and abstain, namely, from any sin in deed, thought, or word: . . . in other religions, they fast from bread; in ours, we fast from sin' (Saddar 83; Hyde 25).

[4] A dirhem. [5] See Introd. IV, 26.

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the self-moving arrow[1]; that can strive against the winter fiend, with thinnest garment on; that can strive against the wicked tyrant and smite him on the head; it is this man that can strive against the ungodly Ashemaogha who does not eat[2].

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49 (bis).... The very first time when that deed[3] has been done, without waiting until it is done again[4].

50 (143). Down there[5] the pain for that deed shall be as hard as any in this world: should one cut off the limbs from his perishable body with knives of brass, yet still worse shall it be.

51 (146). Down there the pain for that deed shall be as hard as any in this world: should one nail[6] his perishable body with nails of brass, yet still worse shall it be.

52 (149). Down there the pain for that deed shall be as hard as any in this world: should one by force throw his perishable body headlong down a precipice a hundred times the height of a man, yet still worse shall it be.

53 (152). Down there the pain for that deed shall be as hard as any in this world: should one by force impale[7] his perishable body, yet still worse shall it be.

54 (154). Down there the pain for that deed shall be as hard as any in this world: to wit, that deed which is done, when a man, knowingly lying, confronts the brimstoned, golden[8], truth-knowing[9]

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[1] See Introd. IV, 26. [2] See Introd. III, 10.
[3] The taking of a false oath. [4] See Introd. V, 18.
[5] In hell. [6] Doubtful. [7] Doubtful.
[8] The water before which the oath is taken contains some incense, brimstone, and one danak of molten gold (Gr. Rav. 101).
[9] Doubtful. Possibly 'bright.'

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water with an appeal unto Rashnu[1] and a lie unto Mithra[2].

55 (156). O Maker of the material world, thou Holy One! He who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra, what is the penalty that he shall pay[3]?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

FARGARD V.

This chapter and the following ones, to the end of the twelfth, deal chiefly with uncleanness arising from the dead, and with the means of removing it from men and things.

The subjects treated in this Fargard are as follows:—

I (1–7). If a man defile the fire or the earth involuntarily, or unconsciously, it is no sin.

II (8–9). Water and fire do not kill.

III (10–14). Disposal of the dead during winter.

IV (15–20). How the Dakhmas are cleansed by water from the heavens.

V (21–26). On the excellence of purity and of the law that shows how to recover it, when lost.

VI (27–38). On the defiling power of the Nasu being greater or less, according to the greater or less dignity of the being that dies.

VII (39–44). On the management of sacrificial implements defiled by the dead.

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[1] The god of truth. The formula is as follows: 'Before the Amshaspand Bahman, before the Amshaspand Ardibehesht, here lighted up . . . &c., I swear that I have nothing of what is thine, N. son of N., neither gold, nor silver, nor brass, nor clothes, nor any of the things created by Ormazd' (l. l. 96).

[2] See Introd. IV, 8. He is a Mithra-drug, 'one who lies to Mithra.'

[3] In this world.

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VIII (45–62). On the treatment of a woman who has been delivered of a still-born child; and what is to be done with her clothes.

I a.

1. There dies a man in the depths of the vale: a bird takes flight from the top of the mountain down into the depths of the vale, and it eats up the corpse of the dead man there: then, up it flies from the depths of the vale to the top of the mountain: it flies to some one of the trees there, of the hard-wooded or the soft-wooded, and upon that tree it vomits, it deposits dung, it drops pieces from the corpse.

2 (7). Now, lo! here is a man coming up from the depths of the vale to the top of the mountain; he comes to the tree whereon the bird is sitting; from that tree he wants to take wood for the fire. He fells the tree, he hews the tree, he splits it into logs, and then he lights it in the fire, the son of Ahura Mazda. What is the penalty that he shall pay[1]?

3 (11). Ahura Mazda answered: 'There is no sin upon a man for any dead matter that has been brought by dogs, by birds, by wolves, by winds, or by flies.

4 (12). 'For were there sin upon a man for any dead matter that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon this material world of mine would have in it only Peshôtanus[2], shut out from the way of holiness,

[1] For defiling the fire by bringing dead matter into it, see Farg. VII, 25 seq. The Vendîdâd Sâdah has here, 'Put ye only proper and well-examined fuel (in the fire).' For the purification of unclean wood, see Farg. VII, 28 seq.

[2] 'People guilty of death' (Comm.; cf. Introd. V, 19).

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whose souls will cry and wail[1]! so numberless are the beings that die upon the face of the earth.'

I b.

5 (15). O Maker of the material world, thou Holy One! Here is a man watering a corn field. The water streams down the field; it streams again; it streams a third time; and the fourth time, a dog, a fox, or a wolf carries a corpse into the bed of the stream: what is the penalty that the man shall pay[2]?

6 (19). Ahura Mazda answered: 'There is no sin upon a man for any dead matter that has been brought by dogs, by birds, by wolves, by winds, or by flies.

7 (20). 'For were there sin upon a man for any dead matter that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon this material world of mine would have in it only Peshôtanus, shut out from the way of holiness, whose souls will cry and wail! so numberless are the beings that die upon the face of the earth.'

II a.

8 (23). O Maker of the material world, thou Holy One! Does water kill[3]?

[1] After their death, 'When the soul, crying and beaten off, is driven far away from paradise' (Comm.) Possibly, 'Whose soul shall fly (from paradise) amid howls' (cf. Farg. XIII, 8).

[2] For defiling the earth and the water: 'If a man wants to irrigate a field, he must first look after the water-channel, whether there is dead matter in it or not. . . . . If the water, unknown to him, comes to a corpse, there is no sin upon him. If he has not looked after the rivulet and the stream, he is unclean' (Saddar 75; Hyde 85).

[3] Water and fire belong to the holy part of the world, and come

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Ahura Mazda answered: 'Water kills no man: Astô-vîdhôtu[1] ties the noose around his neck, and, thus tied, Vaya[2] carries him off: then the flood takes him up[3], the flood takes him down[4], the flood throws him ashore; then birds feed upon him, and chance brings him here, or brings him there[5].'

II b.

9 (29). O Maker of the material world, thou Holy One! Does fire kill?

Ahura Mazda answered: 'Fire kills no man: Astô-vîdhôtu ties the noose around his neck, and, thus tied, Vaya carries him off. The fire burns up life and limb, and then chance brings him here, or brings him there[6].'

III.

10 (34). O Maker of the material world, thou Holy One! If the summer is past and the winter has come, what shall the worshippers of Mazda do[7]?

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from God: how then is it that they kill? 'Let a Gueber light a sacred fire for a hundred years, if he once fall into it, he shall be burnt.' Even the Mobeds, if we may trust Elisaeus, complained that the fire would burn them without regard for their piety, when to adore it they came too near (Vartan's War, p. 211 of the French translation by l'Abbé Garabed). The answer was that it is not the fire nor the water that kills, but the demon of Death and Fate. 'Nothing whatever that I created in the world, said Ormazd, does harm to man; it is the bad Nâi (lege Vâi) that kills the man' (Gr. Rav. 124).

[1] Literally, 'binds him;' see Introd. IV, 26; cf. Farg. XIX, 29.

[2] 'The bad Vâi' (Comm.); see Introd. IV, 17.

[3] To the surface. [4] To the bottom.

[5] Or perhaps, 'When he departs, it is by the will of Destiny that he departs' (Comm.)

[6] See preceding note.

[7] In case a man dies during the snowy season, while it is diffi-

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Ahura Mazda answered: 'In every house, in every borough[1], they shall raise three small houses for the dead[2].'

11 (37). O Maker of the material world, thou Holy One! How large shall be those houses for the dead?

Ahura Mazda answered: 'Large enough not to strike the skull, or the feet, or the hands of the man, if he[3] should stand erect, and hold out his feet, and stretch out his hands: such shall be, according to the law, the houses for the dead.

12 (41). 'And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds begin to fly[4], the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth[5].

13 (44). 'And as soon as the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth, then the worshippers of Mazda shall lay down the dead (on the Dakhma) his eyes towards the sun.

14 (46). 'If the worshippers of Mazda have not, within a year, laid down the dead (on the Dakhma),

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cult or impossible to take the corpse to the Dakhma, which usually stands far from inhabited places. The same case is treated more clearly and fully in Farg. VIII, 4 seq.

[1] In every isolated house, in every group of houses.

[2] Thence is derived the modern usage of the Zâd-marg, a small mud house where the corpse is laid, to lie there till it can be taken to the Dakhma (Anquetil, Zend-Avesta II, 583).- The object of that provision is to remove the uncleanness of the dead from the place of the living. An older form of the same provision is found in Farg. VIII, 8.

[3] 'Being in life' (Comm.)

[4] To come back.

[5] 'Until the winter is past' (Comm.)

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his eyes towards the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful. [And there shall it lie] until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains have been rained on, until the birds have eaten up the corpse.'

IV.

15 (49). O Maker of the material world, thou Holy One! Is it true that thou, Ahura Mazda, sendest the waters from the sea Vouru-kasha[1] down with the wind and with the clouds?

16 (51). That thou, Ahura Mazda, makest them flow down to the corpses[2]? that thou, Ahura Mazda, makest them flow down to the Dakhmas? that thou, Ahura Mazda, makest them flow down to the unclean remains? that thou, Ahura Mazda, makest them flow down to the bones? and that then thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Pûitika[3]?

17 (53). Ahura Mazda answered: 'It is even so

[1] The sea above, the clouds. See Introd. IV, 11.

[2] Zoroaster seems to wonder that Ormazd fears so little to infringe his own laws by defiling waters with the dead. In a Ravaet, he asks him bluntly why he forbids men to take corpses to the water, while he himself sends rain to the Dakhmas (Gr. Rav. 125).

[3] The sea where waters are purified before going back to their heavenly seat, the sea Vouru-kasha (see § 19). Pûitika, 'the clean,' is very likely to have been originally a name or epithet of the sea Vouru-kasha. When the mythic geography of Mazdeism was reduced into a system, the epithet took a separate existence, as it gave a ready answer to that question, which, it may be, was raised first by the name itself: 'Where are the waters cleansed which have been defiled here below, and which we see falling again to us pure and clean?'

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as thou hast said, O righteous Zarathustra! I, Ahura Mazda, send the waters from the sea Vouru-kasha down with the wind and with the clouds.

18 (55). 'I, Ahura Mazda, make them stream down to the corpses; I, Ahura Mazda, make them stream down to the Dakhmas; I, Ahura Mazda, make them stream down to the unclean remains; I, Ahura Mazda, make them stream down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Pûitika [1].

19 (56). 'The waters stand there boiling, boiling up in the heart of the sea Pûitika, and, when cleansed there, they run back again from the sea Pûitika to the sea Vouru-kasha, towards the well-watered tree [2], whereon grow the seeds of my plants of every kind [by hundreds, by thousands, by hundreds of thousands].

20 (60). 'Those plants, I, Ahura Mazda, rain down upon the earth [2], to bring food to the faithful, and fodder to the beneficent cow; to bring food to my people that they may live on it, and fodder to the beneficent cow.'

[1] In later mythology, the sea Vouru-kasha and the sea Pûitika were assimilated to the Arabian sea and to the gulf of Oman: the moving to and fro of the waters from heaven to earth and from the earth to heaven was interpreted as the coming and going of the tide (Bund. XIII).

[2] The tree of all seeds (Harvisptokhm), which grows in the middle of the sea Vouru-kasha; the seeds of all plants are on it. There is a godlike bird, the Sinamru, sitting on that tree; whenever he flies off the tree, there grow out of it a thousand boughs; whenever he alights on it, there break a thousand boughs, the seeds of which are scattered about, and rained down on the earth by Tistar (Tistrya), the rain-god (Yt. XII, 17; Minokhired LXII, 37 seq.; Bundahis XXVII; cf. Farg. XX, 4 seq.)

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V.

21 (63). 'This[1] is the best of all things, this is the fairest of all things, even as thou hast said, O righteous Zarathustra!'

With these words the holy Ahura Mazda rejoiced the holy Zarathustra[2]: 'Purity is for man, next to life, the greatest good[3], that purity that is procured by the law of Mazda to him who cleanses his own self with good thoughts, words, and deeds[4].'

22 (68). O Maker of the material world, thou Holy One! This law, this fiend-destroying law of Zarathustra, by what greatness, goodness, and fairness is it great, good, and fair above all other utterances?

23 (69). Ahura Mazda answered: 'As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

24 (71). 'As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

'As high as the great tree[5] stands above the small plants it overshadows, so high above all other

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[1] The cleansing, the purification.

[2] 'When Zoroaster saw that man is able to escape sin by performing good works, he was filled with joy' (Comm.)

[3] As uncleanness is nothing less than a form of death (see Introd. V, 3).

[4] That is to say, 'Who performs the rites of cleansing according to the prescriptions of the law.'

[5] 'The royal cypress above small herbs' (Comm.)

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utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

25, 26 (73–81). 'As high as heaven is above the earth that it compasses around, so high above all other utterances is this law, this fiend-destroying law of Mazda.

'[Therefore], when the Ratu has been applied to[1], when the Sraoshâ-varez has been applied to[2]; whether for a draona-service[3] that has been undertaken[4], or for one that has not been undertaken[5]; whether for a draona that has been offered up, or for one that has not been offered up; whether for a draona that has been shared, or for one that has not been shared[6]; the Ratu has power to remit him

[1] 'To take the rule' (Comm.), which probably means, 'to know what sort of penance he must undergo;' as, when a man has sinned with the tongue or with the hand, the Dastur (or Ratu) must prescribe for him the expiation that the sin requires. The Ratu is the chief priest, the spiritual head of the community.

[2] 'To weep for his crime' (Comm.), which may mean, 'to recite to him the Patet, or, to receive at his hand the proper number of stripes.' It is difficult to say exactly what were the functions of the Sraoshâ-varez, which seem to have been twofold. The cock is compared to him, as being 'the one who sets the world in motion,' and wakes men for prayer (Farg. XVIII, 14, text and note), which would make him a sort of Zoroastrian Muezzin; at the same time he is the priest of penance. His name may refer to either of his functions, according as it is translated, 'the one who causes hearing,' or 'the executor of punishment;' in the first case he would be the priest who pronounces the favete linguis, the *s*râusha*l*; in the other case he would be the priest who wields the Sraoshô-*k*arana (see Introd. V, 19).

[3] A service in honour of any of the angels, or of deceased persons, in which small cakes, called draona, are consecrated in their names, and then given to those present to eat.

[4] When it ought not to be.

[5] When it ought to be.

[6] The meaning of the sentence is not certain; it alludes to

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one-third of the penalty he had to pay[1]: if he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever[2].'

VI.

27 (82). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on adjoining carpets, on adjoining pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Drug Nasu envelope with infection, pollution, and uncleanness[3]?

28 (86). Ahura Mazda answered: 'If the dead one be a priest, the Drug Nasu rushes forth[4], O Spitama Zarathustra! she falls on the eleventh and defiles the ten[5].

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religious customs which are not well known. The Commentary interprets it as amounting to, 'Whether he has thought what he ought not to have thought, or has not thought what he ought to have thought; whether he has said what he ought not to have said, or has not said what he ought to have said; whether he has done what he ought not to have done, or has not done what he ought to have done.'

[1] When the Ratu remits one-third of the sin, God remits the whole of it (Saddar 29).

[2] Cf. Farg. III, 21.

[3] See Introd. V, 3.

[4] In opposition to the case when the dead one is an Ashemaogha (§ 35), as no Nasu issues then.

[5] Literally, 'If she falls on the eleventh, she defiles the tenth.' The word if refers to the supposition that there are eleven persons at least, and the words 'she defiles the tenth' must be understood to mean 'she defiles to the tenth.' In the Ravaets, the Avesta distinctions are lost, and the defiling power of the Nasu is the same, whatever may have been the rank of the dead: 'If there be a

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'If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the tenth and defiles the nine.

'If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the ninth and defiles the eight.

29 (92). 'If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eighth and defiles the seven.

'If it be a house dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the seventh and defiles the six.

30 (96). 'If it be a Vohunazga dog[1], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the sixth and defiles the five.

'If it be a young dog[2], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fifth and defiles the four.

31 (100). 'If it be a Sukuruna dog[3], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fourth and defiles the three.

'If it be a *Gazu* dog[4], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the third and defiles the two.

32 (104). 'If it be an Aiwizu dog, the Drug

number of people sleeping in the same place, and if one of them happen to die, all those around him, in any direction, as far as the eleventh, become unclean if they have been in contact with one another' (Gr. Rav. 470).

[1] A dog without a master (see Farg. XIII, 19).

[2] A dog not more than four months old.

[3] According to Aspendiârji, a siyâ-gosh, or 'black-eared' lynx, the messenger of the lion.

[4] This name and the two following, Aiwizu and Vîzu, are left untranslated, not being clear, in the Pahlavi translation.

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Nasu rushes forth, O Spitama Zarathustra! she falls on the second and defiles the next.

'If it be a Vîzu dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the next, she defiles the next.'

33 (108). O Maker of the material world, thou Holy One! If it be an Urupi dog[1], how many of the creatures of the good spirit does it directly defile, how many does it indirectly defile in dying?

34 (110). Ahura Mazda answered: 'An Urupi dog does neither directly nor indirectly defile any of the creatures of the good spirit, but him who smites and kills it; to him the uncleanness clings for ever and ever[2].'

35 (113). O Maker of the material world, thou Holy One! If the dead one be a wicked, two-footed ruffian, an ungodly Ashemaogha[3], how many of the creatures of the good spirit does he directly defile, how many does he indirectly defile in dying?

36 (115). Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year[4]. Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-

[1] A weasel. The weasel is one of the creatures of Ahura, for 'it has been created to fight against the serpent garza and the other khrafstras that live in holes' (Bund. 47, 8).

[2] Not that the unclean one cannot be cleansed, but that his uncleanness does not pass from him to another.

[3] See Introd. IV, 10; V, 11.

[4] The frog is a creature of Ahriman's, and one of the most hateful; for, in the sea Vouru-kasha, it goes swimming around the white Hom, the tree of everlasting life, and would gnaw it down, but for the godlike fish Kar-mâhî, that keeps watch and guards the tree wherever the frog would slip in (Bund. XVIII; cf. Orm. Ahr. § 146).

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legged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

37 (119). 'Whilst alive he smites the water[1]; whilst alive he blows out the fire[2]; whilst alive he carries off the cow[3]; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body[4]; not so will he do when dead.

38 (120). 'Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels[5]; not so will he do when dead.'

VII.

39 (122). O Maker of the material world, thou Holy One! When into our houses here below we have brought the fire, the baresma, the cups, the Haoma, and the mortar[6], O holy Ahura Mazda! if it come to pass that either a dog or a man dies there, what shall the worshippers of Mazda do?

40 (125). Ahura Mazda answered: 'Out of the house, O Spitama Zarathustra! shall they take the fire, the baresma, the cups, the Haoma, and the mortar; they shall take the dead one out to the proper place[7] whereto, according to the law, corpses must be brought, to be devoured there.'

41 (128). O Maker of the material world, thou

[1] By defiling it (a capital crime; see Introd. V, 8, and Farg. VII, 25).

[2] He extinguishes the Bahrâm fire (a capital crime; Introd. V, 8).

[3] As a cattle-lifter. [4] As an assassin.

[5] By defiling or by stealing them.

[6] In order to perform a sacrifice. [7] The Dakhma.

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Holy One! When shall they bring back the fire into the house wherein the man has died?

42 (129). Ahura Mazda answered: 'They shall wait for nine nights in winter, for a month in summer, and then they shall bring back the fire to the house wherein the man has died.'

43 (131). O Maker of the material world, thou Holy One! And if they shall bring back the fire to the house wherein the man has died, within the nine nights, or within the month, what penalty shall they pay?

44 (134). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

VIII.

45 (135)[1]. O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

46 (139). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

47 (143). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

[1] §§ 45–54=Farg. VII, 60–69.

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48 (144). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

49 (145). 'On that place shall the worshippers of Mazda erect an enclosure[1], and therein shall they establish her with food, therein shall they establish her with clothes.'

50 (147). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

51 (148). Ahura Mazda answered: 'She shall drink gômêz[2] mixed with ashes, three cups of it, or six, or nine, to wash over the grave within her womb.

52 (151). 'Afterwards she may drink boiling[3] milk of mares, cows, sheep, or goats, with pap or without pap[4]; she may take cooked meat without water, bread without water, and wine without water[5].'

53 (154). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live only on that sort of meat, bread, and wine?

54 (155). Ahura Mazda answered: 'Three nights

[1] The Armêst-gâh (cf. Farg. III, 15 seq., and Introd. V, 15).

[2] Urine of the ox: it destroys the Nasu in her womb (Introd. V, 5). The ashes work to the same end, as they are taken from the Bahrâm fire (Comm.), the earthly representative of the fire of lightning, and the most powerful destroyer of fiends (see Introd. V, 8, and Farg. VIII, 80 seq.) 'Three cups, or six, or nine, according to her strength' (Asp.)

[3] Doubtful. [4] Doubtful.

[5] See Introd. V, 13. 'The water would be defiled;' cf. Farg. VII, 70 seq.

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long shall she remain so; three nights long shall she live on that sort of meat, bread, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes[1], and thus shall she be clean.'

55 (157). O Maker of the material world, thou Holy One! How long shall she remain so? How long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing?

56 (158). Ahura Mazda answered: 'Nine nights long shall she remain so: nine nights long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing. Then, when the nine nights have gone, she shall wash her body, and cleanse her clothes with gômêz and water[2].'

57 (160)[3]. O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a

[1] She shall perform the nine nights' Barashnûm, for the details of which see Farg. IX.

[2] The modern custom is somewhat different: 'If a woman brings forth a still-born child, after a pregnancy of one month to ten months, the first food she shall take is nîrang (=gômêz) . . . fire and ashes; and she is not allowed until the fourth day to take water or salt, or any food that is cooked with water or salt: on the fourth day they give her nîrang, that she may cleanse herself and wash her clothes with it, and she is not allowed to wash herself and her clothes with water until the forty-first day' (Gr. Rav. 568).

[3] §§ 57–62=Farg. VII, 17–22.

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Rathwiskar, or by a Sraoshâ-varez[1], or by any priest, warrior, or husbandman[2]?

58 (162). Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

59 (164). 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work[3], and who must sit in the place of infirmity[4], those clothes shall serve for their coverings and for their sheets[5], until they can withdraw and move their hands[6].

[1] These are the names of the different priests who were engaged in the sacrifices. The Hâvanan strains the Haoma; the Âtare-vakhsha kindles the fire; the Frabaretar brings all that is necessary for the sacrifice (Anquetil); the Âbered brings the water (Anquetil and Zand-Pahlavi Glossary, 21); the Âsnâtar cleanses the vessels. Those are the priests who are entrusted with the preparatory or accessory proceedings; the essential duties are performed by the Zaotar and the Rathwiskar, the former chanting the hymns and saying the prayers, the latter performing the various operations during the sacrifice. Nowadays there are only two priests, the Zaotar (Zûtî) and the Rathwiskar (Raspî), the latter performing all the accessory services formerly performed by several priests. As to the Sraoshâ-varez, see above, § 25, note 2.

[2] In short, by any of the faithful, when in state of purity.

[3] An Armêst; literally, 'an infirm person,' that is to say, one who is unclean, during the time of his uncleanness (Farg. IX, 33 seq.), when all work is forbidden to him (cf. Introd. V, 15).

[4] The Armêst-gâh (cf. Introd. V, 15).

[5] The clothing defiled by the dead can only serve for Dashtân women, even after it has been washed and exposed for six months to the light of the sun and of the moon (Saddar 91; cf. Farg. VII, 10 seq.)

[6] Until they are clean. The unclean must have their hands

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60 (168). 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's[1] weight of thread, not even so much as a maid lets fall in spinning.

61 (171). 'Whosoever throws any clothing on a dead body[2], even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm[3].

62 (174). 'He shall go away into the world of the fiends, into that dark world[4], made of darkness, the offspring of darkness[5]. To that world, to the

wrapped in an old piece of linen, lest they should touch and defile anything clean.

[1] See Farg. IV, 48, note 4.

[2] Cf. Farg. VIII, 23 seq. It appears from those passages that the dead must lie on the mountain naked, or 'clothed only with the light of heaven' (Farg. VI, 51). The modern custom is to clothe them with old clothing (Dadabhai Naoroji, Manners and Customs of the Parsis, p. 15). 'When a man dies and receives the order (to depart), the older the shroud they make for him, the better. It must be old, worn out, but well washed: they must not lay anything new on the dead. For it is said in the Zend Vendîdâd, If they put on the dead even so much as a thread from the distaff more than is necessary, every thread shall become in the other world a black snake clinging to the heart of him who made that shroud, and even the dead shall rise against him and seize him by the skirt, and say, That shroud which thou madest for me has become food for worms and vermin' (Saddar 12). The Greeks entertained quite different ideas, and dressed the dead in their gayest attire, as if for a feast. Yet the difference is only in appearance; for, after the fourth day, when the soul is in heaven, then rich garments are offered up to it, which it will wear in its celestial life (Saddar 87, Hyde 64).

[3] The Behesht or paradise.

[4] 'Where darkness can be seized with the hand' (Comm.; cf. Aogemaidê 28); something more than the 'visible darkness.'

[5] The Commentary has, 'the place of those who impregnate

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dismal realm, you are delivered by your own doings, by your own souls, O sinners!'

FARGARD VI.

I (1–9). How long the earth remains unclean, when defiled by the dead.

II (10–25). Penalties for defiling the ground with dead matter.

III (26–41). Purification of the different sorts of water, when defiled by the dead.

IV (42–43). Purification of the Haoma.

V (44–51). The place for corpses; the Dakhmas.

I.

1. How long shall the ground lie fallow whereon dogs or men have died?

Ahura Mazda answered: 'A year long shall the ground lie fallow whereon dogs or men have died, O holy Zarathustra!

2 (3). 'A year long shall no worshipper of Mazda sow or water that part of the ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes[1].

3 (5). 'If within the year they shall sow or water the ground whereon dogs or men have died, the sin is the same as if they had brought dead matter to the water, to the earth, and to the plants[2].'

4 (7). O Maker of the material world, thou Holy One! If worshippers of Mazda shall sow or water,

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darkness, for the Drug who conceives seed from the sinner comes from that place' (cf. Farg. XVIII, 30 seq.)

[1] Cf. Farg. VII, 45 seq.

[2] 'To the water which they pour out, to the earth which they plough, to the plants which they sow' (Comm.)

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within the year, the ground whereon dogs or men have died, what is the penalty that they shall pay?

5 (9). Ahura Mazda answered: 'They are Peshô-tanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana [1].'

6 (10). O Maker of the material world, thou Holy One! If worshippers of Mazda want to make the ground fit to be tilled again [2], that they may water it, sow it, and plough it, what shall they do?

7 (12). Ahura Mazda answered: 'They shall look on the ground for any bones, hair, flesh, dung, or blood that may be there.'

8 (13). O Maker of the material world, thou Holy One! If they shall not look on the ground for any bones, hair, flesh, dung, or blood that may be there, what is the penalty that they shall pay?

9 (15). Ahura Mazda answered: 'They are Peshô-tanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

II.

10 (16). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the little finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

11 (18). Ahura Mazda answered: 'Thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana.'

[1] 'If they plough and sow it, one tanâfûhr (see Introd. V, 19); if they pour water on it, one tanâfûhr; if they plough, sow, and water it, two tanâfûhrs' (Comm.)

[2] Even when a year's space is past, the ground is not free ipso facto.

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12 (20). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the fore-finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

13 (24). Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana.'

14 (25). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

15 (29). Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.'

16 (30). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

17 (34). Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

18 (35). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as two fingers or as two ribs, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

19 (39). Ahura Mazda answered: 'He is a Peshô-tanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

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20 (40). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as an arm-bone or as a thigh-bone, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

21 (44). Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

22 (45). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a man's skull, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

23 (49). Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

24 (50). O Maker of the material world, thou Holy One! If a man shall throw on the ground the whole body of a dead dog, or of a dead man, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

25 (53). Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

III.

26 (54). O Maker of the material world, thou Holy One! If a worshipper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water, what shall he do?

27 (56). Ahura Mazda answered: 'Taking off his shoes, putting off his clothes, boldly, O Zarathustra! he shall enter the river, and take the dead out of the water; he shall go down into the water

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ankle-deep, knee-deep, waist-deep, or a man's full depth, till he can reach the dead body[1].'

28 (61). O Maker of the material world, thou Holy One! If, however, the body be already falling to pieces and rotting, what shall the worshipper of Mazda do?

29 (63). Ahura Mazda answered: 'He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it down on the dry ground; no sin attaches to him for any bone, hair, grease, flesh, dung, or blood that may drop back into the water.'

30 (65). O Maker of the material world, thou Holy One! What part of the water in a pond does the Drug Nasu defile with infection, pollution, and uncleanness?

31 (66). Ahura Mazda answered: 'Six steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.

32 (69). 'And of the water they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

33 (72). O Maker of the material world, thou

[1] 'If he is able to draw out the corpse and does so, it is a pious deed worth a tanâfûhr (that is, one by which a tanâfûhr sin can be cancelled); if he is able to draw it out and does not do so, it is a tanâfûhr sin. Gûgôsasp says, It is a margarzân sin (a capital crime),' (Comm.)

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Holy One! What part of the water in a well does the Drug Nasu defile with infection, pollution, and uncleanness?

34 (73). Ahura Mazda answered: 'As long as the corpse has not been taken out of the water[1], so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the well, and lay it down on the dry ground.

35 (73). 'And of the water in the well they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

36 (74). O Maker of the material world, thou Holy One! What part of a sheet of snow or hail does the Drug Nasu defile with infection, pollution, and uncleanness?

37 (75). Ahura Mazda answered: 'Three steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

38 (78). 'After the corpse has been taken out, and the snow or the hail has melted, the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

39 (79). O Maker of the material world, thou Holy One! What part of the water of a running

[1] All the water in the well is unclean, 'as the well has the length and breadth of a man's stature' (Brouillons d'Anquetil, Vendîdâd, p. 206).

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stream does the Drug Nasu defile with infection, pollution, and uncleanness?

40 (80). Ahura Mazda answered: 'Three steps down the stream, nine steps up the stream, six steps across. As long as the corpse has not been taken out of the water, so long shall the water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

41 (83). 'After the corpse has been taken out and the stream has flowed three times[1], the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

IV.

42 (84). O Maker of the material world, thou Holy One! Can the Haoma that has been touched by the corpse of a dead dog, or the corpse of a dead man, be made clean again?

43 (85). Ahura Mazda answered: 'It can, O holy Zarathustra! If it has been strained for the sacrifice, no corpse that has been brought unto it, makes corruption or death enter it[2]. If it has not been strained for the sacrifice, the stem is defiled the length of four fingers. That length of stem shall be buried in the ground, in the middle of the house, for a year long. When the year is passed, the faithful may drink of its juice at their pleasure, as before.'

V.

44 (92). O Maker of the material world, thou

[1] When three waves have passed.

[2] Because the Haoma is the plant of life; when strained for the sacrifice, it is the king of healing plants (Bund. XXIV); the dead shall become immortal by tasting of the white Haoma (ib. XXXI).

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Holy One! Whither shall we bring, where shall we lay the bodies of the dead, O Ahura Mazda?

45 (93). Ahura Mazda answered: 'On the highest summits[1], where they know there are always corpse-eating dogs and corpse-eating birds, O holy Zarathustra!

46 (95). 'There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with brass, stones, or lead, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees.

47 (98). 'If they shall not fasten the corpse, so that the corpse-eating dogs and the corpse-eating birds may go and carry the bones to the water and to the trees, what is the penalty that they shall pay?'

48 (100). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

49 (101). O Maker of the material world, thou Holy One[2]! Whither shall we bring, where shall we lay the bones of the dead, O Ahura Mazda?

50 (102). Ahura Mazda answered: 'The worshippers of Mazda shall erect a building[3] out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay[4].

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[1] 'On the top of a mountain' (Comm.) See Introd. V, 10; cf. VIII, 10.

[2] The foregoing clauses (§§ 44–47) refer to the place where the corpse must be laid; the following (49–51) refer to the building, which must be erected on that place, if possible, to receive the corpse.

[3] The Dakhma.

[4] The rain-water that washes away the remains of corpses (V, 16 seq.) must not remain on the Dakhmas (cf. Comm. ad VIII, 7),

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51 (105). 'Such a building shall they erect, if they can afford it, with stones, mortar, and earth[1]; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun.'

FARGARD VII.

I (1–5). How long after death the Nasu falls upon the dead.
II (6–9). How far the defiling power of the Nasu extends.
III (10–22). Cleansing of clothes defiled by the dead.
IV (23–24). Eating of corpses an abomination.
V (25–27). Bringing corpses to fire or water an abomination.
VI (28–35). Cleansing of wood and corn defiled by the dead.
VII a (36–40). Physicians; their probation.
VII b (40–44). Their fees.
VIII (45–59). Purification of the earth, of the Dakhmas. The Dakhmas and the Daêvas.
IX (60–72). Treatment of a woman who has brought forth a still-born child.
X (73–75). Cleansing of vessels defiled by the dead.
XI (76). Cleansing of the cow.
XII (77). Unclean libations.

This chapter would offer tolerable unity, but for a digression on medicine, which would be better placed as an introduction to the last three chapters. Sections II and IX, parts of which have already been found in Fargard V, are more suitably placed here. This chapter, as a whole, deals with the action of the Drug Nasu, from the moment she takes hold of the corpse, and shows how and when the several objects she has defiled become clean, namely, clothes, wood, corn, earth, women, vessels, and cows.

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material

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but is brought out through trenches dug for that purpose (cf. Introd. V, 10).

[1] This word is doubtful.

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world, thou Holy One! When a man dies, at what moment does the Drug Nasu rush upon him[1]?'

2 (3). Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama Zarathustra! the Drug Nasu comes and rushes upon him, from the regions of the north[2], in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras[3].

[3. 'On him she stays until the dog has seen the corpse[4] or eaten it up, or until the flesh-eating birds have taken flight towards it[5]. When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Drug Nasu rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.']

4 (5). O Maker of the material world, thou Holy One! If the man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred[6], or by falling down a precipice, or by the law[7], or by a murderer, or by the noose[8], how long after death does the Drug Nasu come and rush upon the dead?

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[1] See Introd. V, 3.

[2] Hell lies in the north; cf. XIX, 1; Yt. XXII, 25; Bundahis 36, 12.

[3] See Introd. V, 3.

[4] Until the Sag-dîd has been performed (see Introd. V, 4).

[5] The Sag-dîd may be performed by birds of prey as well as by dogs (see Introd. V, 4). The dog smites the Nasu when it brings its muzzle near to the dead, the bird (mountain hawk, sparrow (?), or eagle) when its shadow passes over the body (Comm. ad § 2; cf. § 29). § 3 is from the Vendîdâd Sâdah.

[6] 'By poison' (Comm.)

[7] Literally, 'by men;' that is to say, put to death by the community according to law (Comm.)

[8] If he has strangled himself. Or possibly, 'by want.'

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5 (6). Ahura Mazda answered: 'At the next watch after death[1], the Drug Nasu comes and rushes upon the dead, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.'

II[2].

6 (7). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on adjoining carpets, on adjoining pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Drug Nasu envelope with infection, pollution, and uncleanness?

7 (11). Ahura Mazda answered: 'If the dead one be a priest, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eleventh and defiles the ten.

'If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the tenth and defiles the nine.

'If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the ninth and defiles the eight.

8 (17). 'If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eighth and defiles the seven.

[1] The day is divided into five watches or ratu. If the man dies a natural death, the Drug comes directly; if the death be violent and unlooked for, the Drug is taken unawares, and it requires time for her to be warned of it and to come.

[2] §§ 6–9 = Farg. V, 27–30.

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'If it be a house dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the seventh and defiles the six.

9 (21). 'If it be a Vohunazga dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the sixth and defiles the five.

'If it be a young dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fifth and defiles the four [1].'

. . . 'those clothes shall serve for their coverings and for their sheets[2].' . . .

III.

10 (26). O Maker of the material world, thou Holy One! What part of his bedding [3] and pillow does the Drug Nasu defile with infection, uncleanness, and pollution?

11 (27). Ahura Mazda answered: 'The Drug Nasu defiles with infection, uncleanness, and pollution the upper sheet and the inner garment [4].'

12 (28). O Maker of the material world, thou Holy One! Can that garment be made clean, O holy Ahura Mazda! that has been touched by the carcase of a dog or the corpse of a man?

13 (29). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

[1] This enumeration is less complete than that in the fifth Fargard, as it comprises only the first four sorts of dogs, viz. only those that can perform the Sag-dîd (Comm. ad § 2).

[2] This phrase, which forms part of § 19, is wrongly inserted here.

[3] The bedding on which he has died.

[4] That is to say, only those clothes which have been in direct contact with the dead.

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'If, indeed, the garment has been defiled with seed, or sweat, or dirt, or vomit, the worshippers of Mazda shall rend it to pieces, and bury it under the ground[1].

14 (33). 'But if it has not been defiled with seed, or sweat, or dirt, or vomit, then the worshippers of Mazda shall wash it with gômêz.

15 (35). 'If it be leather, they shall wash it with gômêz three times, they shall rub it with earth three times, they shall wash it with water three times, and afterwards they shall expose it to the air for three months at the window of the house.

'If it be woven cloth, they shall wash it with gômêz six times[2], they shall rub it with earth six times, they shall wash it with water six times, and afterwards they shall expose it to the air for six months at the window of the house.

16 (37). 'The spring named Ardvî Sûra, O Spitama Zarathustra! that spring of mine, purifies the seed in man, the fruit in a woman's womb, the milk in a woman's breast[3].'

17[4] (41). O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman?

[1] According to the Commentary only that part which has been defiled is rent off; the rest may still be used.

[2] See Introd. V, 16.

[3] This clause is a quotation from Yasna LXV, 5, intended to illustrate the cleansing power of water. Ardvî Sûra is the goddess of the waters.

[4] §§ 17–22 = Farg. V, 57–62.

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18 (43). Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

19 (45). 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw and move their hands.

20 (49). 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's weight of thread, not even so much as a maid lets fall in spinning.

21 (52). 'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm.

22 (55). 'He shall go away into the world of the fiends, into that dark world, made of darkness, the offspring of darkness. To that world, to the dismal realm, you are delivered by your own doings, by your own souls, O sinners!'

IV.

23 (59). O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcase of a dog or of the carcase of a man[1]?

[1] The carcase-eater lodges the Nasu in himself; he becomes a Nasu, and therefore must be destroyed; cf. infra § 76 seq.

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24 (60). Ahura Mazda answered: 'He cannot, O holy Zarathustra! His burrow[1] shall be dug out, his life shall be torn out, his bright eyes shall be put out; the Drug Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean, thenceforth, for ever and ever[2].'

V.

25 (65). O Maker of the material world, thou Holy One! Can he be clean again, O holy Ahura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?

26 (66). Ahura Mazda answered: 'He cannot, O holy Zarathustra! Those wicked ones it is, those men turned to Nasus[3], that most increase gnats and locusts[4]; those wicked ones it is, those men turned to Nasus, that most increase the grass-destroying drought.

27 (69). 'Those wicked ones it is, those men turned to Nasus, that increase most the power of the winter, produced by the fiends, the cattle-killing, thick-snowing, overflowing, the piercing,

[1] His house, as he is assimilated to a devouring Khrafstra.

[2] Till the resurrection. 'It is prescribed in the Vendîdâd that if a man shall eat of a carcase, his house and family shall be destroyed, his heart shall be torn out of his body, his eyes shall be put out, and his soul shall abide in hell till the resurrection' (Saddar 71, Hyde 79). 'He who eats of a carcase with sinful intent is both unclean and margarzân; Barashnûm and Nîreng are of no avail for him, he must die. If there has been no sinful intent, he may wash himself; one may give him the ashes and the gômêz (Comm.); he is unclean, he is not margarzân' (Old Rav. 115 b).

[3] Doubtful; possibly, 'those Nasu-makers.'

[4] 'It is said in the Avesta that when there are many gnats and locusts it is owing to corpses having been brought to water and to fire' (Saddar 72, Hyde 80).

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fierce, mischievous winter[1]. Upon them comes and rushes the Drug Nasu, she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever[2].'

VI.

28 (72). O Maker of the material world, thou Holy One! Can the wood be made clean, O holy Ahura Mazda! whereunto dead matter has been brought from a dead dog, or from a dead man?

29 (73). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

'If the Nasu has not yet been smitten[3] by the corpse-eating dogs, or by the corpse-eating birds[4], they shall lay down, apart on the ground, the wood on the length of a Vîtasti[5] all around the dead matter, if the wood be dry; on the length of a Frârâthni[6] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean[7].

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[1] 'In the same way (by the bringing of corpses to water and to fire), winter grows colder, and summer grows warmer' (Saddar 72, Hyde 80).

[2] Whoever shall do that deed, shall pay for it in this world and in the next; they shall flay his body in the presence of the assembly, they shall tear him limb from limb, and his corpse shall be thrown away to dogs and ravens, . . . and when his soul comes to the other world, he shall suffer tortures from the dêvs (Gr. Rav. p. 123).

[3] That is to say, if the Sag-dîd has not yet been performed.

[4] See above, p. 75, n. 5.

[5] Twelve fingers.

[6] The Frârâthni is, as it seems, as much as one foot (fourteen fingers, Vd. II, 22, Comm.)

[7] 'After a year,' according to the Commentary.

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30 (78). 'But if the Nasu has already been smitten[1] by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the wood on the length of a Frârâthni all around the dead matter, if the wood be dry; on the length of a Frâbâzu[2] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

31 (81). 'This is the quantity of wood around the dead matter, that they shall lay down, apart on the ground, according as the wood is dry or wet; according as it is hard or soft; they shall sprinkle it once over with water, and it shall be clean.'

32 (83). O Maker of the material world, thou Holy One! Can the corn or the fodder be made clean, O holy Ahura Mazda! whereunto dead matter has been brought from a dead dog, or from a dead man?

33 (84). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

'If the Nasu has not yet been smitten by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the corn on the length of a Frârâthni all around the dead matter, if the corn be dry; on the length of a Frâbâzu all

[1] It appears from the similar passages (VIII, 35, 36, and 98, 99) and from the general principles of uncleanness (see Introd. V, 16) that the words 'If the Nasu has not yet been smitten,' in § 29, have been misplaced there from § 30, and that the corresponding words in § 30 belong to § 29; because uncleanness spreads less far, when the Sag-dîd has taken place.

[2] A measure of unknown extent; 'an arm's length,' it would seem.

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around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

34 (89). 'But if the Nasu has already been smitten[1] by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the corn on the length of a Frâbâzu all around the dead matter, if the corn be dry; on the length of a Vîbâzu[2] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

35 (92). 'This is the quantity of corn around the dead matter, that they shall lay down, apart on the ground, according as the corn is dry or wet; according as it is sown or not sown; according as it is reaped or not reaped; according as it is ground or not ground[3]; according as it is (kneaded)[4] or not kneaded; they shall sprinkle it once over with water, and it shall be clean.'

VII a.

36 (94). O Maker of the material world, thou Holy One! If a worshipper of Mazda want to practice the art of healing, on whom shall he first prove his skill? on worshippers of Mazda or on worshippers of the Daêvas?

37 (96). Ahura Mazda answered: 'On worshippers of the Daêvas shall he first prove himself,

[1] The same observation applies to the first words of §§ 33, 34, as was observed of §§ 29, 30.

[2] A measure of unknown extent; 'an ell,' it would seem.

[3] This clause is preceded and followed, in the Vendîdâd Sâdah, by clauses which seem to refer to the process of grinding being more or less advanced.

[4] This word is supplied, as it appears, from the context, and from the Pahlavi translation, to be wanting.

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rather than on worshippers of Mazda. If he treat with the knife a worshipper of the Daêvas and he die; if he treat with the knife a second worshipper of the Daêvas and he die; if he treat with the knife for the third time a worshipper of the Daêvas and he die, he is unfit to practise the art of healing for ever and ever.

38 (99). 'Let him therefore never attend any worshipper of Mazda; let him never treat with the knife any worshipper of Mazda, nor wound him with the knife. If he shall ever attend any worshipper of Mazda, if he shall ever treat with the knife any worshipper of Mazda, and wound him with the knife, he shall pay for it the same penalty as is paid for wilful murder[1].

39 (102). 'If he treat with the knife a worshipper of the Daêvas and he recover; if he treat with the knife a second worshipper of the Daêvas and he recover; if for the third time he treat with the knife a worshipper of the Daêvas and he recover; then he is fit to practise the art of healing for ever and ever[2].

40 (104). 'He may henceforth at his will attend worshippers of Mazda; he may at his will treat with the knife worshippers of Mazda, and heal them with the knife.

VII b.

41 (105). 'A healer shall heal a priest for a holy

[1] For baodhô-varsta, which word is wrongly understood by the Parsis as the designation of a penalty, consisting in the amputation of six fingers (Asp.)

[2] 'Some say, One who has been qualified may become disqualified; one who has been disqualified shall never become qualified' (Comm. ad § 43).

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blessing[1]; he shall heal the master of a house for the value of an ox of low value; he shall heal the lord of a borough[2] for the value of an ox of average value; he shall heal the lord of a town for the value of an ox of high value; he shall heal the lord of a province for the value of a chariot and four[3].

42 (110). 'He shall heal the wife of the master of a house for the value of a she-ass; he shall heal the wife of the lord of a borough for the value of a cow; he shall heal the wife of the lord of a town for the value of a mare; he shall heal the wife of the lord of a province for the value of a she-camel.

43 (114). 'He shall heal the son of the lord of a borough for the value of an ox of high value; he shall heal an ox of high value for the value of an ox of average value; he shall heal an ox of average value for that of an ox of low value; he shall heal an ox of low value for the value of a sheep; he shall heal a sheep for the value of a meal of meat[4].

44 (118). 'If several healers offer themselves together, O Spitama Zarathustra! namely, one who heals with the knife, one who heals with herbs, and one who heals with the holy word[5], it is this one

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[1] 'Thus he will become holy (i.e. he will go to paradise); there is no equivalent in money. Some say, It is given when the priest has not 3000 stîrs' (Comm.)

[2] A group of several houses; Aspendiârji and Anquetil say, 'a street.'

[3] 'A value of seventy stîrs' (Comm.)

[4] Cf. the tariff of fees for the cleanser, Farg. IX, 37 seq.

[5] 'By spells' (Comm.; cf. Odyssea XIX, 457). This classification was not unknown to Asclepios: he relieved the sick 'now with caressing spells, now with soothing drink or balsam, now with the knife' (Pindaros, Pyth. III, 51).

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who will best drive away sickness from the body of the faithful[1].'

VIII.

45 (122). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on the ground, clothed with the light of heaven and beholding the sun, is the ground itself again[2]?

46 (123). Ahura Mazda answered: 'When the corpse of a dead man has lain on the ground for a year, clothed with the light of heaven, and beholding the sun, then the ground is itself again, O holy Zarathustra[3]!'

47 (124). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been buried in the earth, is the earth itself again?

48 (125). Ahura Mazda answered: 'When the corpse of a dead man has lain buried in the earth for fifty years, O Spitama Zarathustra! then the earth is itself again[4].'

49 (126). O Maker of the material world, thou Holy One! How long after the corpse of a dead

[1] 'It may be that he may not relieve, but he will not harm' (Comm.) The Vendîdâd Sâdah, instead of 'it is this one,' &c., reads as follows: 'Let them address themselves to the one who heals with the holy word; for he is the best healer among all healers, who heals by the holy word; this one it is who will drive away sickness from the body of the faithful.' The treatment by the holy word seems not to consist only in the recitation of spells, but the spells must be accompanied by the ceremony of the Barashnûm (see Farg. XXII and Introd. V, 14).

[2] Restored to the purity of its nature, and fit to till; as it remains Nasu till that time.

[3] See Farg. VI, 1 seq.

[4] Cf. Farg. III, 36 seq.

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man has been laid down on a Dakhma, is the ground, whereon the Dakhma stands, itself again?

50 (127). Ahura Mazda answered: 'Not until the dust of the corpse, O Spitama Zarathustra! has mingled with the dust of the earth[1]. Urge every one in the material world, O Spitama Zarathustra! to pull down Dakhmas[2].

51 (129). 'He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet; his sins in thought, word, and deed are atoned for[3].

52 (132). 'Not for his soul shall the two spirits wage war with one another[4]; and when he enters the blissful world, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: "Hail, O man! thou who hast just passed from the decaying world into the undecaying one!"'

55[5] (137). O Maker of the material world, thou

[1] A space of time estimated at fifty years (Comm.) Cf. Farg. III, 13.

[2] Cf. Farg. III, 9, text and note, and § 13.

[3] 'A tanâfûhr sin is remitted thereby' (Comm.)

[4] When a man dies, hell and paradise, fiends and gods struggle for the possession of his soul: Astôvîdhôtus, Vîzaresha, and the bad Vayu drag the souls of the wicked to hell; Mithra, Sraosha, Rashnu, and the good Vayu take the souls of the good to paradise (see Farg. XIX, 29 seq.; Yt. XXII; Mainyô-i-khard II). The struggle lasts for three days and three nights (the sadis), during which time the relatives of the dead offer up prayers and sacrifices to Sraosha, Rashnu, and Vayu, to assure him their protection (cf. IX, 56).

[5] §§ 53, 54 belong to the Commentary; they are composed of disconnected quotations, part of which refers to the different deeds by which a tanâfûhr sin may be redeemed, while the other part refers to the rules of what may be called the book-keeping of good actions and sins.

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Holy One! Where are the fiends? Where are the worshippers of the fiends? What is the place whereon the troops of fiends rush together? What is the place whereon the troops of fiends come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads?

56 (138). Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathustra! and whereon are laid the corpses of dead men, that is the place where the fiends are, that is the place whereon the troops of fiends rush together, that is the place whereon the troops of fiends come rushing along, that is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.

57 (140). 'On those Dakhmas, O Spitama Zarathustra! those fiends take food and void filth, (eating up corpses) in the same way as you, men, in the material world, eat cooked meal and cooked meat. It is, as it were, the smell of their feeding that you smell there, O men!

58 (143). 'Thus the fiends revel on there, until that stench is rooted in the Dakhmas. Thus from the Dakhmas arise the infection of diseases, itch, hot fever, humours[1], cold fever, rickets, and hair untimely white. There death has most power on man, from the hour when the sun is down.

[1] Doubtful (naêza).

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59 (148). 'And if there be people of evil spirit who do not seek for better spirit, the *G*ainis[1] make those diseases grow stronger by a third[2], on their thighs, on their hands, on their plaited hair[3].'

IX.

60[4] (151). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

61 (155). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

62 (158). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

63 (159). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

[1] 'The *G*ahi' (Comm.) The *G*aini seems to be the *G*ahi as bringing sickness (cf. Farg. XXI, 2).

[2] The general meaning of the sentence is that the Dakhmas are seats of infection, of which the action becomes worse and stronger when people live in impiety and vices.

[3] Doubtful.

[4] §§ 60–69 = Farg. V, 45–54.

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64 (160). 'On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes.'

65 (162). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

66 (163). Ahura Mazda answered: 'She shall drink gômêz mixed with ashes, three cups of it, or six, or nine, to wash over the grave in her womb.

67 (166). 'Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked meat without water, bread without water, and wine without water.'

68 (169). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live only on that sort of meat, bread, and wine?

69 (170). Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live on that sort of meat, bread, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes, and thus shall she be clean.'

70 (172). O Maker of the material world, thou Holy One! But if fever befall her unclean body, if that twofold plague, hunger and thirst, befall her, may she be allowed to drink water?

71 (175). Ahura Mazda answered: 'She may; the first thing for her is to have her life saved. Having been allowed by one of the holy men, by a holy faithful man, who knows the holy know-

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ledge[1], she shall drink of the strength-giving water. But you, worshippers of Mazda, fix ye the penalty for it. The Ratu being applied to, the Sraoshâvarez being applied to[2], shall prescribe the penalty to be paid[3].'

72 (181). What is the penalty to be paid?

Ahura Mazda answered: 'The deed is that of a Peshôtanu: two hundred stripes with the Aspahêastra, two hundred stripes with the Sraoshô-karana[4].'

X.

73 (183). O Maker of the material world, thou Holy One! Can the eating vessels be made clean that have been touched by the carcase of a dog, or by the corpse of a man?

74 (184). Ahura Mazda answered: 'They can, O holy Zarathustra!'

How so?

'If they be of gold, you shall wash them once with gômêz, you shall rub them once with earth, you shall wash them once with water, and they shall be clean.

'If they be of silver, you shall wash them twice with gômêz, you shall rub them twice with earth, you shall wash them twice with water, and they shall be clean.

[75. 'If they be of brass, you shall wash them thrice with gômêz, you shall rub them thrice with

[1] The Dastur. [2] See Farg. V, 25.

[3] For the water having been defiled.

[4] A penalty to be undergone by the husband, at least in modern practice: 'If through fear of death or of serious illness she has drunk water before the appointed time, her husband shall make Patet for her fault before the Dastur' (Old Rav. 98 b).

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earth, you shall wash them thrice with water, and they shall be clean.

'If they be of steel, you shall wash them four times with gômêz, you shall rub them four times with earth, you shall wash them four times with water, and they shall be clean.

'If they be of stone, you shall wash them six times with gômêz, you shall rub them six times with earth, you shall wash them six times with water, and they shall be clean [1].]

'If they be of earth, of wood, or of clay, they are unclean for ever and ever [2].'

XI.

76 (189). O Maker of the material world, thou Holy One! Can the cow be made clean that has eaten of the carcase of a dog, or of the corpse of a man?

77 (190). Ahura Mazda answered: 'She can, O holy Zarathustra! The priest shall not, within a year, take from her to the baresma neither the milk and cheese that accompany the libation, nor the meat that accompanies the libation [3]. When a year has passed, then the faithful may eat of her as before [4].'

XII.

78 (193). Who is he, O holy Ahura Mazda! who,

[1] From the Vendîdâd Sâdah. [2] See Introd. V, 16.

[3] The offering of the libation waters (Zaothra) is accompanied with offerings of milk, cheese, and meat, which the priest eats holding the baresma in his hand.

[4] 'Whatever comes from her, if dropped, is clean; if taken, unclean. If she be big with young, the young is born clean, if conceived before her eating of the corpse; if conceived afterwards, it is born unclean' (Comm.)

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with a godly intent, with a godly wish, goes astray from the ways of God? Who is he who, with a godly intent, falls into the ways of the Drug[1]?

79 (194). Ahura Mazda answered: 'The one who, with a godly intent, with a godly wish, goes astray from the ways of God; the one who with a godly intent falls into the ways of the Drug, is he who offers up for libation water defiled by the dead; or who offers up libations in the dead of the night[2].'

FARGARD VIII.

I (1–3). Purification of the house where a man has died.
II (4–13). Funerals.
III (14–22). Purification of the ways along which the corpse has been carried.
IV (23–25). No clothes to be wasted on a corpse.
V (26–32). Unlawful lusts.
VI (33–34). A corpse when dried up does not contaminate.
VII (35–72). Purification of the man defiled by the dead.
VIII (73–80). Purification of the fire defiled by the dead.
IX (81–96). The Bahrâm fire.
X (97–107). Purification in the wilderness.

This chapter, putting aside section V, may be entitled: Funerals and Purification. Logical order may easily be introduced into it, by arranging the sections as follows: I, IV, II, III, VI, VII, X, VIII, IX.

I.

1. If a dog or a man die under the timber-work of a house or the wattlings of a hut, what shall the worshippers of Mazda do?

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[1] Possibly, works for the Drug.

[2] 'From what hour may the good waters be offered up? From sunrise to sunset. He who offers up the good waters after sunset, before sunrise, does no better deed than if he should shed them downright into the jaws of the venomous snake' (Nîrangistân, in the Zand-Pahlavi Glossary, p. 76).

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2 (4). Ahura Mazda answered: 'They shall look for a Dakhma, they shall look for a Dakhma all around. If they find it easier to remove the dead than to remove the house, they shall take out the dead, they shall let the house stand, and shall perfume it with Urvâsni, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant[1].

3 (8). 'If they find it easier to remove the house than to remove the dead[2], they shall take away the house, they shall let the dead lie on the spot, and shall perfume the house with Urvâsni, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant.'

II.

4 (11). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda a dog or a man happens to die, and it is raining[3], or snowing, or blowing[4], or the darkness is coming on, when flocks and men lose their way, what shall the worshippers of Mazda do[4]?

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[1] 'So, when a dog or a man dies, the first thing to do is to take the corpse out (from the house), and to purify the house, inside and outside, with perfumes burnt on the fire' (Comm.) Cf. XI, 4. Urvâsni is the râsan plant, a sort of garlic; Vohu-gaona, Vohu-kereti, and Hadhâ-naêpata are respectively (according to Aspendiârji) benzoin, aloe, and pomegranate.

[2] If the house is simply a hut or a tent.

[3] 'No corpse must be taken to the Dakhma when rain is falling, or threatening. If one is overtaken by rain on the way, if there be a place to lay it down, they shall lay it down; if there be none, they must go on and take it to the Dakhma, they must not retrace their steps. . . . . When arrived at the Dakhma, if they find it full of water, they may nevertheless lay down the corpse' (Comm.)

[4] If it is the season of rain or snow. Cf. V, 10 seq.

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5 (14). Ahura Mazda answered: 'The place in that house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

6 (16). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

7 (17). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

8 (18). 'On that place they shall dig a grave, half a foot deep if the earth be hard, half the height of a man if it be soft; [they shall cover the surface of the grave with ashes or cowdung][1]; they shall cover the surface of it with dust of bricks, of stones, or of dry earth[2].

9 (21). 'And they shall let the lifeless body lie there, for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth.

10 (23). 'And when the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth, then the worshippers of Mazda shall make a breach in the wall

[1] Vendîdâd Sâdah.

[2] In the similar case in V, 10, it is prescribed to isolate the corpse in a permanent dead house (the Zâd-marg); the rule prescribed here seems to be older, as it is now obsolete; it was besides less convenient.

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of the house[1], and they shall call for two men, strong and skilful[2], and those, having stripped their clothes off[3], shall take the body to the building of clay, stones, and mortar[4], raised on a place where they know there are always corpse-eating dogs and corpse-eating birds.

11 (29). 'Afterwards the corpse-bearers shall sit down, three paces from the dead; then the holy Ratu[5] shall proclaim to the worshippers of Mazda thus: "Let the worshippers of Mazda here bring the urine wherewith the corpse-bearers there shall wash their hair and their bodies!"'

12 (32). O Maker of the material world, thou Holy One! Which is the urine wherewith the corpse-bearers shall wash their hair and their bodies? Is it of sheep or of oxen? Is it of man or of woman?

13 (35). Ahura Mazda answered: 'It is of sheep or of oxen; not of man nor of woman, except these two: the nearest kinsman (of the dead) or his nearest kinswoman. The worshippers of Mazda

[1] 'The master and mistress of the house are carried away through a breach (made in the wall of the house); others through the door' (Comm.) In some parts of Germany the dead must not be carried away through the usual house-door, as the dead and the living must not pass through the same door.

[2] The corpse-bearers or nasu-kasha. 'The corpse must be carried by two persons (see Farg. III, 13 seq.), no matter who they are; they may be a man and a woman, or two women' (Comm.)

[3] 'As they are exchanged for the special clothes in which they carry corpses' (Comm.), the so-called *g*âmah-i dakhma, 'the Dakhma clothes.'

[4] The Dakhma (see Farg. VI, 50 seq.)

[5] The priest who directs the funerals, 'the chief of the Nasu-kashas' (Comm.)

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shall therefore procure the urine wherewith the corpse-bearers shall wash their hair and their bodies[1].'

III.

14 (38). O Maker of the material world, thou Holy One! Can the way, whereon the carcases of dogs or corpses of men have been carried, be passed through again by flocks and herds, by men and women, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful?

15 (40). Ahura Mazda answered: 'It cannot be passed through again by flocks and herds, nor by men and women, nor by Fire, the son of Ahura Mazda, nor by the consecrated bundles of baresma, nor by the faithful.

16 (41). 'You shall therefore cause the yellow dog with four eyes, or the white dog with yellow ears[2], to go three times through that way[3]. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras[4].

17 (45). 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white

[1] When back in the village they perform the regular Barashnûm with consecrated gômêz (Comm.)

[2] See Introd. V, 4.

[3] 'Afrag says, the dog goes straight along the length of the way; Maidyô-mâh says, he goes across it from side to side' (Comm.)

[4] Cf. Farg. VII, 3.

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dog with yellow ears, to go six times[1] through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

18 (47). 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go nine times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, has been brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

19 (49). 'An Âthravan shall first go along the way and shall say aloud these fiend-smiting words: "Yathâ ahû vairyô[2]:—the will of the Lord is the law of holiness; the riches of Vohu-manô[3] shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

20 (52). '"Kem nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of

[1] 'Three times suffice if the dog goes of his own accord; if he goes by force, it counts as nothing; if he goes but with reluctance, that shall suffice' (Comm. ad § 18).

[2] A prayer in frequent use, and considered of great efficacy, generally known as the Ahuna Vairya or Honover. It was by reciting it that Ormazd in his first conflict with Ahriman drove him back to hell (Bund. I).

[3] Of paradise, as Vohu-manô (Good Thought) is the door-keeper of heaven (cf. Farg. XIX, 31).

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the fiend is grasping me? Whom but thy Âtar and Vohu-manô[1], by whose work the holy world goes on? Reveal to me the rules of thy law!

'"Ke verethrem gâ:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha[2] may come with Vohu-manô and help whomsoever thou pleasest.

21 (60). '"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!"

22 (63). 'Then the worshippers of Mazda may at their will bring by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of baresma, and the faithful.

'The worshippers of Mazda may afterwards[3] prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before.'

IV.

23 (65). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of

[1] When Ahriman broke into the world he was repelled by Âtar and Vohu-manô (Yasht XIII, 77; cf. Orm. Ahr. § 107).

[2] Sraosha fights for the soul of the good after death (see p. 87, note 4). Kem nâ mazdâ and ke verethrem gâ are lines taken from the Gâthas (Yasna XLVI, 7; XLIV, 16) and diverted from their primitive meaning to suit the present case.

[3] On the fourth day. For three days and nights after the death it is forbidden to cook meat in the house (Comm.)

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skin or woven, upon a dead body, enough to cover the feet, what is the penalty that he shall pay[1]?

Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

24 (68). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover both legs, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

25 (71). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

V.

26 (74). O Maker of the material world, thou Holy One! If a man involuntarily emits his seed, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana.'

27 (77). O Maker of the material world, thou Holy One! If a man voluntarily emits his seed, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

[1] See Farg. V, 60; VII, 20.

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Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

28 (83). When is it so?

'It is so, if the sinner be a professor of the law of Mazda, or one who has been taught in it. But if he be not a professor of the law of Mazda, nor one who has been taught in it, then this law of Mazda takes his sin from him, if he confesses it and resolves never to commit again such forbidden deeds.

29 (88). 'The law of Mazda indeed, O Spitama Zarathustra! takes away from him who confesses it the bonds of his sin; it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin of) deeds for which there is no atonement; it takes away the heaviest penalties of sin; it takes away any sin that may be sinned.

30 (95). 'In the same way the law of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain.

'So let all the deeds thou doest be henceforth good, O Zarathustra! a full atonement for thy sin is effected by means of the law of Mazda[1].'

31 (98). O Maker of the material world, thou Holy One! Who is the man that is a Daêva? Who is he that is a worshipper of the Daêvas? that is a male paramour of the Daêvas? that is a female paramour of the Daêvas? that is a she-Daêva?

[1] See Farg. III, 38–42, text and notes.

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that is in his inmost self a Daêva? that is in his whole being a Daêva[1]? Who is he that is a Daêva before he dies, and becomes one of the unseen Daêvas after death[2]?

32 (102). Ahura Mazda answered: 'The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Daêva; this one is the man that is a worshipper of the Daêvas, that is a male paramour of the Daêvas, that is a female paramour of the Daêvas, that is a she-Daêva; this is the man that is in his inmost self a Daêva, that is in his whole being a Daêva; this is the man that is a Daêva before he dies, and becomes one of the unseen Daêvas after death: so is he, whether he has lain with mankind as mankind, or as womankind[3].'

[1] The text has a Vîspô-daêva, a curious expression which comes from the time when daêva still meant 'a god' (see Introd. IV, 41). In the time of the Indo-Iranian, nay, as early as the time of the Indo-European religion, it was the custom, beside special invocations to the several gods, to address one to all the gods, for fear of the resentment of those who might have been forgotten or ignored; thus the Greeks never failed to invoke all gods and goddesses (θεοῖς πᾶσι καὶ πάσαις); in the same way the Indian invoked visvê devâs, 'all the gods,' which, in course of time, gave rise to a special class of gods. Hence, in Mazdeism, arose a class of fiends, the vîspê daêva; but tradition lost the meaning of the word, and the vîspô daevô became 'one who is entirely a Daêva by his wickedness' (Comm.)

[2] Demons are often the restless souls of the wicked, excluded from heaven. The Persian sect of the Mahâbâdians believed that the soul that had not spoken and done good became an Ahriman or gin (Dabistân).

[3] The guilty may be killed by any one, without an order from the Dastur (see § 74 n.), and by this execution an ordinary capital crime may be redeemed (Comm. ad VII, 52).

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VI.

33 (107). O Maker of the material world, thou Holy One! Shall the man be clean who has touched a corpse that has been dried up and dead more than a year?

34 (108). Ahura Mazda answered: 'He shall. The dry mingles not with the dry[1]. Should the dry mingle with the dry, how soon this material world of mine would have in it only Peshôtanus, shut out from the way of holiness, and whose souls will cry and wail! so numberless are the beings that die upon the face of the earth[2].'

VII.

35 (111). O Maker of the material world, thou Holy One! Can the man be made clean that has touched the corpse of a dog or the corpse of a man?

36 (113). Ahura Mazda answered: 'He can, O holy Zarathustra!'

How so?

'If the Nasu has already been smitten by the corpse-eating dogs, or by the corpse-eating birds,

[1] See Introd. V. This principle still prevails even with Musulman Persians: 'Pour encourir leur immondicité dans l'attouchement des Chretiens et autres idolatres, il est nécessaire que s'ils les touchent, leurs vêtements soient mouillés. C'est à cause, disent-ils, qu'étans secs l'immondicité ne s'attache pas; . . . . ce qui est cause que dans les villes où leurs Mullas et Docteurs ont plus d'autorité, ils font par fois défendre par leurs Kans que lorsqu'il pleut, les Chrétiens ne sortent pas de leurs maisons, de crainte que par accident, venans à les heurter, ils ne soient rendus immondes' (G. du Chinon, p. 88 seq.; cf. Chardin).

[2] See Farg. V, 4.

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he shall cleanse his body with gômêz and water, and he shall be clean[1].

37 (117). 'If the Nasu has not yet been smitten by the corpse-eating dogs, or by the corpse-eating birds[2], then the worshippers of Mazda shall dig three holes in the ground[3], and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog[4], they shall bring him (thus shall it be done and not otherwise) in front of the man[5].

38 (121). 'The worshippers of Mazda shall dig three other holes[6] in the ground, and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front of the man. Then they shall wait until he is dried[7] even to the last hair on the top of his head.

39 (125). 'They shall dig three more holes[8] in the ground, and he shall thereupon wash his body with water, not with gômêz.

40 (127). 'He shall first wash his hands; if his

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[1] If the Sag-dîd has been performed, a simple ghosel is enough (see Introd. V, 16).

[2] If the Sag-dîd has not been performed, the Barashnûm is necessary (see Introd. V, 16).

[3] The first three holes, which contain gômêz. For the disposition of the holes, see the following Fargard.

[4] Three times; every time that the unclean one passes from one hole to another (Comm. ad IX, 32).

[5] To look at him, or, rather, at the Nasu in him, whilst the priest sings the 'fiend-smiting spells.'

[6] Containing gômêz too.

[7] He rubs himself dry with handfuls of dust (see IX, 29 seq.)

[8] Containing water.

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hands be not first washed, he makes the whole of his body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle with water the forepart of his skull.'

41 (131). O Maker of the material world, thou Holy One! When the good waters reach the forepart of the skull, whereon does the Drug Nasu rush [1]?

Ahura Mazda answered: 'In front, between the brows, the Drug Nasu rushes.'

42 (134). O Maker of the material world, thou Holy One! When the good waters reach in front between the brows, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'On the back part of the skull the Drug Nasu rushes.'

43 (137). O Maker of the material world, thou Holy One! When the good waters reach the back part of the skull, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'In front, on the jaws, the Drug Nasu rushes.'

44 (140). O Maker of the material world, thou Holy One! When the good waters reach in front, on the jaws, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right ear the Drug Nasu rushes.'

45 (143). O Maker of the material world, thou Holy One! When the good waters reach the right ear, whereon does the Drug Nasu rush?

[1] The Nasu is expelled symmetrically, from limb to limb, from the right side of the body to the left, from the forepart to the back parts, and she flies, thus pursued, downwards from the top of the head to the tips of the toes.

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Ahura Mazda answered: 'Upon the left ear the Drug Nasu rushes.'

46 (146). O Maker of the material world, thou Holy One! When the good waters reach the left ear, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right shoulder the Drug Nasu rushes.'

47 (149). O Maker of the material world, thou Holy One! When the good waters reach the right shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left shoulder the Drug Nasu rushes.'

48 (152). O Maker of the material world, thou Holy One! When the good waters reach the left shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right arm-pit the Drug Nasu rushes.'

49 (155). O Maker of the material world, thou Holy One! When the good waters reach the right arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left arm-pit the Drug Nasu rushes.'

50 (158). O Maker of the material world, thou Holy One! When the good waters reach the left arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'In front, upon the chest, the Drug Nasu rushes.'

51 (161). O Maker of the material world, thou Holy One! When the good waters reach the chest in front, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the back the Drug Nasu rushes.'

52 (164). O Maker of the material world, thou

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Holy One! When the good waters reach the back, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right nipple the Drug Nasu rushes.'

53 (167). O Maker of the material world, thou Holy One! When the good waters reach the right nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left nipple the Drug Nasu rushes.'

54 (170). O Maker of the material world, thou Holy One! When the good waters reach the left nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right rib the Drug Nasu rushes.'

55 (173). O Maker of the material world, thou Holy One! When the good waters reach the right rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left rib the Drug Nasu rushes.'

56 (176). O Maker of the material world, thou Holy One! When the good waters reach the left rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right hip the Drug Nasu rushes.'

57 (179). O Maker of the material world, thou Holy One! When the good waters reach the right hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left hip the Drug Nasu rushes.'

58 (182). O Maker of the material world, thou Holy One! When the good waters reach the left hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the sexual parts the Drug Nasu rushes. If the unclean one be a

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man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind.

59 (187). O Maker of the material world, thou Holy One! When the good waters reach the sexual parts, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right thigh the Drug Nasu rushes.'

60 (190). O Maker of the material world, thou Holy One! When the good waters reach the right thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left thigh the Drug Nasu rushes.'

61 (193). O Maker of the material world, thou Holy One! When the good waters reach the left thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right knee the Drug Nasu rushes.'

62 (196). O Maker of the material world, thou Holy One! When the good waters reach the right knee, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left knee the Drug Nasu rushes.'

63 (199). O Maker of the material world, thou Holy One! When the good waters reach the left knee, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right leg the Drug Nasu rushes.'

64 (202). O Maker of the material world, thou Holy One! When the good waters reach the right leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left leg the Drug Nasu rushes.'

65 (205). O Maker of the material world, thou

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Holy One! When the good waters reach the left leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right ankle the Drug Nasu rushes.'

66 (208). O Maker of the material world, thou Holy One! When the good waters reach the right ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left ankle the Drug Nasu rushes.'

67 (211). O Maker of the material world, thou Holy One! When the good waters reach the left ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right instep the Drug Nasu rushes.'

68 (214). O Maker of the material world, thou Holy One! When the good waters reach the right instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left instep the Drug Nasu rushes.'

69 (217). O Maker of the material world, thou Holy One! When the good waters reach the left instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'She is driven to the sole of the foot, where what is seen of her is like the wing of a fly.

70 (220). 'He shall press his toes upon the ground, and shall raise up his heels; thou shalt sprinkle his right sole with water; then the Drug Nasu rushes upon the left sole. Thou shalt sprinkle the left sole with water; then the Drug Nasu is driven to the toes, where what is seen of her is like the wing of a fly.

71 (225). 'He shall press his heels upon the ground and shall raise up his toes; thou shalt

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sprinkle his right toe with water; then the Drug Nasu rushes upon the left toe. Thou shalt sprinkle the left toe with water; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

[72. 'And thou shalt say aloud these fiend-smiting and most-healing words:

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?" &c.

'"Who is he who will smite the fiend in order to maintain thy ordinances?" &c.[1]

'"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit[2]!"']

VIII.

73 (229). O Maker of the material world, thou Holy One! If worshippers of Mazda, walking, or running, or riding, or driving, come upon a corpse-burning fire, whereon a corpse is being cooked or roasted, what shall they do?

74 (233). Ahura Mazda answered: 'They shall kill the man that burns the corpse; surely they shall

[1] As in §§ 19, 20. [2] From the Vendîdâd Sâdah.

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kill him[1]. They shall take off the cauldron, they shall take off the tripod.

75 (237). 'Then they shall kindle wood from that fire; either wood of those trees that have the seed of fire in them, or bundles of the very wood that was prepared for that fire; and they shall separate and disperse it, that it may die out the sooner.

76 (242). 'Thus they shall lay a first bundle on the ground[2], a Vîtasti[3] away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

77 (245). 'They shall lay down a second bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a third bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a fourth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

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[1] 'He who burns Nasâ (dead matter) must be killed. Burning or roasting Nasâ from the dead is a capital crime. . . . Four men can be put to death by any one without an order from the Dastur: the Nasâ-burner, the highwayman, the Sodomite, and the criminal taken in the deed' (Comm.)

[2] In a hole dug for that purpose; such is at least the custom nowadays. The ceremony seems to be an imitation of the Barashnûm. The unclean fire, represented by the nine bundles, passes through the nine holes, as the unclean man does (see above, § 37 seq. and Farg. IX, 12 seq.), and leaves at each of them some of the uncleanness it has contracted.

[3] A span of twelve fingers.

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'They shall lay down a fifth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a sixth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a seventh bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down an eighth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

78 (245). 'They shall lay down a ninth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

79, 80 (246). 'If a man shall then piously bring unto the fire, O Spitama Zarathustra! wood of Urvâsna, or Vohu-gaona, or Vohu-kereti, or Hadhânaêpata, or any other sweet-smelling wood, wheresoever the wind shall bring the perfume of the fire, thereunto Fire, the son of Ahura Mazda, shall go and kill thousands of unseen Daêvas, thousands of fiends, the brood of darkness, thousands of couples of Yâtus and Pairikas[1].'

IX.

81 (251). O Maker of the material world, thou Holy One! If a man bring a corpse-burning fire

[1] See Introd. IV, 20–21.

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to the Dâityô-gâtu [1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten thousand fire-brands to the Dâityô-gâtu.'

82 (254). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein excrement has been burnt [2], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a thousand fire-brands to the Dâityô-gâtu.'

83 (257). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein cowdung has been burnt [3], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought five hundred fire-brands to the Dâityô-gâtu.'

84 (258). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from the kiln of a brick-maker [4], what shall be

[1] 'The proper abode,' the Bahrâm fire (see Introd. V, 8). The Bahrâm fire is composed of a thousand and one fires belonging to sixteen different classes (ninety-one corpse-burning fires, eighty dyers' fires, &c.) As the earthly representative of the heavenly fire, it is the sacred centre to which every earthly fire longs to return, in order to be united again, as much as possible, with its native abode. The more it has been defiled by worldly uses, the greater is the merit acquired by freeing it from defilement.

[2] 'The fire of the lac-makers and of the dyers' (Asp. and Gr. Rav. 120).

[3] 'The fire of a bath,' according to Aspendiârji; but see Introd. V, 8.

[4] Or, 'from a lime-kiln' (Comm.)

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his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought four hundred fire-brands to the Dâityô-gâtu.'

85 (259). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from a potter's kiln, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were pots baked in that fire[1].'

86 (260). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the reapers[1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were plants in the crop[1].'

87 (261). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a goldsmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a hundred fire-brands to the Dâityô-gâtu.'

88 (262). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a silversmith, what shall be his reward when his soul has parted with his body?

[1] Doubtful.

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Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ninety fire-brands to the Dâityô-gâtu.'

89 (263). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a worker in brass, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought eighty fire-brands to the Dâityô-gâtu.'

90 (264). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a blacksmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought seventy fire-brands to the Dâityô-gâtu.'

91 (265). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of an oven [1], what shall be his reward when his soul has parted from his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought sixty fire-brands to the Dâityô-gâtu.'

92 (266). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under a cauldron [2], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought fifty fire-brands to the Dâityô-gâtu.'

93 (267). O Maker of the material world, thou

[1] A baker's fire.

[2] The kitchen-fire.

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Holy One! If a man bring to the Dâityô-gâtu the fire from an encampment[1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought forty fire-brands to the Dâityô-gâtu.'

94 (268). O Maker of the material world, thou Holy One! If a man bring a herdsman's fire to the Dâityô-gâtu, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought thirty fire-brands to the Dâityô-gâtu.'

[95 (269)[2]. O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the field[3], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought twenty fire-brands to the Dâityô-gâtu.']

96 (270). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of his own hearth, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten fire-brands to the Dâityô-gâtu.'

X.

97 (271). O Maker of the material world, thou Holy One! Can a man be made clean, O holy

[1] Doubtful.

[2] From the Vendîdâd Sâdah.

[3] The hunter's fire.

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Ahura Mazda! who has touched a corpse in a distant place in the fields[1]?

98 (272). Ahura Mazda answered: 'He can, O holy Zarathustra.'

How so?

'If the Nasu has already been smitten by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it thirty times, he shall rub it dry with the hand thirty times, beginning every time with the head[2].

99 (278). 'If the Nasu has not yet been smitten by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it fifteen times, he shall rub it dry with the hand fifteen times[3].

100 (280). 'Then he shall run a distance of a Hâthra[4]. He shall run until he meets some man on his way, then he shall cry out aloud: "Here am I, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean." Thus shall he run until he overtakes the man. If the man will not cleanse him, he takes upon his own head the third of his trespass.

101 (287). 'Then he shall run another Hâthra, he shall run off again until he overtakes a man; if

[1] Where the regular process of purification cannot be performed.

[2] If the Sag-dîd has been performed, the Sî-shû (thirtyfold washing) is enough. Cf. above, §§ 35, 36.

[3] If the Sag-dîd has not been performed, he cleanses himself in a summary way till he comes to a place where the Barashnûm can be performed.

[4] See p. 17, n. 1.

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the man will not cleanse him, he takes upon his own head the half of his trespass.

102 (291). 'Then he shall run a third Hâthra, he shall run off a third time until he overtakes a man; if the man will not cleanse him, he takes upon his own head the whole of his trespass.

103 (294). 'Thus shall he run forwards until he comes near a house, a borough, a town, an inhabited district, and he shall cry out with a loud voice: "Here am I, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean." If they will not cleanse him, he shall cleanse his body with gômêz and water; thus shall he be clean[1].'

104 (300). O Maker of the material world, thou Holy One! If he found water on his way, the water requires an atonement[2]; what is the penalty that he shall pay?

105 (303). Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

106 (304). O Maker of the material world, thou Holy One! If he found trees[3] on his way, the fire requires an atonement; what is the penalty he shall pay?

Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.

[1] 'He may then attend to his business; he may work and till; some say he must abstain from sacrifice (till he has undergone the Barashnûm),' (Comm.)

[2] As he defiled it by crossing it.

[3] 'Trees fit for the fire' (Comm.) If he touches those trees, the fire to which they are brought becomes unclean by his fault.

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107 (308). 'This is the penalty, this is the atonement, which saves him who submits to it; he who does not submit to it, shall surely be an inhabitant in the mansion of the Drug[1].'

FARGARD IX.

The nine nights' Barashnûm.

I a (1–11). Description of the place for cleansing the unclean (the Barashnûm-gâh).

I b (12–36). Description of the cleansing.

II (37–44). Fees of the cleanser.

III (47–57). The false cleanser; his punishment.

§§ 45, 46 belong better to the following Fargard.

The ceremony described in this Fargard is known among the Parsis as Barashnûm nû shaba, or 'nine nights' Barashnûm,' because it lasts for nine nights (see § 35)[2]. It is the great purification, the most efficacious of all; it not only makes the defiled man clean, but it opens to him the heavens (see Farg. XIX, 33; cf. Introd. V, 16). So, although it was formerly intended only for the man defiled by the dead, it became, during the Parsi period, a pious work which might be performed without any corpse having been touched; nay, its performance was prescribed, once at least, at the time of the Nû zûdî (at the age of fifteen, when the young Parsi becomes a member of the community), in order to wash away the natural uncleanness that has been contracted in the maternal womb (Saddar 36, Hyde 40)[3].

I a.

1. Zarathustra asked Ahura Mazda: 'O most

---

[1] Hell. Cf. Farg. XIV, 18.

[2] As to the word Barashnûm, it seems not to refer to the ceremony itself, and to be nothing more than the Zend word baresh-nûm, 'the top of the head, the skull,' the part of the body that is first to be washed (§ 15).

[3] For the plan of the Barashnûm-gâh, see Anquetil II, p. 456.

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beneficent Spirit, Maker of the material world, thou Holy One! How shall they manage here below, who want to cleanse the body of one defiled by the dead?'

2 (4). Ahura Mazda answered: 'A godly man, O Spitama Zarathustra! who speaks truth, who learns the Holy Word, and who knows best the rites of cleansing according to the law of Mazda[1], such a man shall fell the trees off the surface of the ground on a space of nine Vîbâzus[2] square.

3 (9). 'It should be the part of the ground where there is least water and where there are fewest trees, the part which is the cleanest and driest, and the least passed through by sheep and oxen, and by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful.'

4 (11). How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

5 (12). Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of baresma, three paces from the faithful.

6 (13). 'Then thou shalt dig a hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come[3].

7 (14). 'Thou shalt dig a second hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a third hole, two fingers deep if

[1] A priest.

[2] The Vîbâzu seems to have been as much as ten paces.

[3] See Introd. V, 16.

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the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fourth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fifth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a sixth hole[1], two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

8 (14). How far from one another?

'One pace.'

How much is the pace?

'As much as three feet.

9 (16). 'Then thou shalt dig three holes more[2], two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

How far from the former six?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

How much are those (three) paces?

'As much as nine feet.

10 (22). 'Then thou shalt draw a furrow all around with a metal knife.'

How far from the holes?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

---

[1] These six holes contain gômêz. 'The holes must be dug from the north to the south' (Comm.)

[2] The three holes to contain water.

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How much are those (three) paces?

'As much as nine feet.

11 (24). 'Thou shalt draw twelve furrows[1]; three of which thou shalt draw around (the first) three holes; three thou shalt draw around (the first) six holes; three thou shalt draw around the nine holes; three thou shalt draw around the three holes, outside the six holes[2]. At each of the three times nine feet[3], thou shalt place stones as steps to the holes; or potsherds, or stumps, or clods, or any hard matter[4].'

I b.

12 (31). 'Then the unclean one shall walk to the holes; thou, O Zarathustra! shalt stand outside by the furrow, and thou shalt recite, Nemasḱâ yâ

[1] 'The furrows must be drawn during the day; they must be drawn with a knife; they must be drawn with recitation of spells. While drawing the furrows the cleanser recites three Ashem-vohus ("holiness is the best of all good," &c.), the Fravarânê ("I declare myself a worshipper of Mazda, a follower of Zarathustra, a foe of the fiend," &c.), the Khshnûman of Serosh, and the Bâg of Serosh; they must be drawn from the north' (Comm. ad § 32). The furrow, or kesh, plays a greater part in the Mazdean liturgy than in any other. By means of the furrow, drawn with proper spells, and according to the laws of spiritual war, man either besieges the fiend or intrenches himself against him (cf. Farg. XVII, 5). In the present case the Drug, being shut up inside the kesh and thus excluded from the world outside, and being driven back, step by step, by the strength of the holy water and spells, finds at last no place of refuge but hell, and the world is freed from her presence.

[2] 'The three holes for water, the six holes for gômêz' (Comm.)

[3] The nine feet between the holes containing gômêz and those containing water, the nine feet between the first holes and the furrows, and the nine feet between the last hole and the furrows.

[4] That the foot of the unclean one may not touch the earth (see Introd. V, 10).

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ârmaitis ṭzâkâ[1]; and the unclean one shall repeat, Nemaskâ yâ ârmaitis ṭzâkâ.

13 (35). 'The Drug becomes weaker and weaker at every one of those words which are to smite the fiend Angra Mainyu, to smite Aêshma of the bloody spear[2], to smite the Mâzainya fiends[3], to smite all the fiends.

14 (40). 'Then thou shalt sprinkle him with gômêz from a spoon of brass or of lead; thou shalt take a stick with nine knots[4], O Spitama Zarathustra! and thou shalt fasten the leaden spoon to the upper part of the stick.

15 (43). 'They shall wash his hands first. If his hands be not washed first, he makes his whole body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle the forepart of his skull; then the Drug Nasu rushes in front, between his brows[5].

16 (50). 'Thou shalt sprinkle him in front between the brows; then the Drug Nasu rushes upon the back part of the skull.

'Thou shalt sprinkle the back part of the skull; then the Drug Nasu rushes upon the jaws.

'Thou shalt sprinkle the jaws; then the Drug Nasu rushes upon the right ear.

17 (56). 'Thou shalt sprinkle the right ear; then the Drug Nasu rushes upon the left ear.

'Thou shalt sprinkle the left ear; then the Drug Nasu rushes upon the right shoulder.

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[1] Yasna XLIX, 10. [2] See Introd. IV, 22. [3] See Introd. IV, 23.

[4] So long that the cleanser may take gômêz or water from the holes and sprinkle the unclean one, without touching him and without going inside the furrows.

[5] Cf. Farg. VIII, 40–71.

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'Thou shalt sprinkle the right shoulder; then the Drug Nasu rushes upon the left shoulder.

'Thou shalt sprinkle the left shoulder; then the Drug Nasu rushes upon the right arm-pit.

18 (64). 'Thou shalt sprinkle the right arm-pit; then the Drug Nasu rushes upon the left arm-pit.

'Thou shalt sprinkle the left arm-pit; then the Drug Nasu rushes upon the chest.

'Thou shalt sprinkle the chest; then the Drug Nasu rushes upon the back.

19 (70). 'Thou shalt sprinkle the back; then the Drug Nasu rushes upon the right nipple.

'Thou shalt sprinkle the right nipple; then the Drug Nasu rushes upon the left nipple.

'Thou shalt sprinkle the left nipple; then the Drug Nasu rushes upon the right rib.

20 (76). 'Thou shalt sprinkle the right rib; then the Drug Nasu rushes upon the left rib.

'Thou shalt sprinkle the left rib; then the Drug Nasu rushes upon the right hip.

'Thou shalt sprinkle the right hip; then the Drug Nasu rushes upon the left hip.

21 (82). 'Thou shalt sprinkle the left hip; then the Drug Nasu rushes upon the sexual parts.

'Thou shalt sprinkle the sexual parts. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind; then the Drug Nasu rushes upon the right thigh.

22 (88). 'Thou shalt sprinkle the right thigh; then the Drug Nasu rushes upon the left thigh.

'Thou shalt sprinkle the left thigh; then the Drug Nasu rushes upon the right knee.

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'Thou shalt sprinkle the right knee; then the Drug Nasu rushes upon the left knee.

23 (94). 'Thou shalt sprinkle the left knee; then the Drug Nasu rushes upon the right leg.

'Thou shalt sprinkle the right leg; then the Drug Nasu rushes upon the left leg.

'Thou shalt sprinkle the left leg; then the Drug Nasu rushes upon the right ankle.

'Thou shalt sprinkle the right ankle; then the Drug Nasu rushes upon the left ankle.

24 (102). 'Thou shalt sprinkle the left ankle; then the Drug Nasu rushes upon the right instep.

'Thou shalt sprinkle the right instep; then the Drug Nasu rushes upon the left instep.

'Thou shalt sprinkle the left instep; then the Drug Nasu is driven to the sole of the foot, where what is seen of her is like the wing of a fly.

25 (108). 'He shall press his toes upon the ground and shall raise up his heels; thou shalt sprinkle his right sole; then the Drug Nasu rushes upon the left sole.

'Thou shalt sprinkle the left sole; then the Drug Nasu is driven to the toes, where what is seen of her is like the wing of a fly.

26 (113). 'He shall press his heels upon the ground and shall raise up his toes; thou shalt sprinkle his right toe; then the Drug Nasu rushes upon the left toe.

'Thou shalt sprinkle the left toe; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

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27 (118). 'And thou shalt say those fiend-smiting and most-healing words:—

'"Yathâ ahû vairyô:—The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

'"Kem nâ mazdâ:—Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom, but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

'"Ke verethrem gâ:—Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

'"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit[1]!"

28 (119). 'At the first hole the man becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.[2]

'At the second hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

[1] Cf. Farg. VIII, 19–21.

[2] As in preceding clause.

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'At the third hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the fourth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the fifth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the sixth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

29 (120). 'Afterwards the unclean one shall sit down, inside the furrows[1], outside the furrows of the six holes, four fingers from those furrows. There he shall cleanse his body with thick handfuls of dust.

30 (123). 'Fifteen times shall they take up dust from the ground for him to rub his body, and they shall wait there until he is dry even to the last hair on his head.

31 (125). 'When his body is dry, then he shall step over the holes (containing water). At the first hole he shall wash his body once with water; at the second hole he shall wash his body twice with water; at the third hole he shall wash his body thrice with water.

32 (130). 'Then he shall perfume (his body)[2] with perfumes from Urvâsna, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or from any sweet-

[1] Between the furrows of the six holes containing gômêz and the furrows of the holes containing water.

[2] Or, possibly, 'his clothes' (see Farg. XIX, 24).

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smelling plant; then he shall put on his clothes, and shall go back to his house.

33 (133). 'He shall sit down there in the place of infirmity[1], inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until three nights have passed. When three nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

34 (137). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until six nights have passed. When six nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

35 (141). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue, until nine nights have passed. When nine nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

36 (145). 'He may thenceforth go near the fire, near the water, near the earth, near the cow, near

[1] The Armêst-gâh (see Introd. V, 15).

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the trees, and near the faithful, either man or woman.

II.[1]

37 (146). 'Thou shalt cleanse a priest for a holy blessing[2]; thou shalt cleanse the lord of a province for the value of a camel of high value; thou shalt cleanse the lord of a town for the value of a stallion; thou shalt cleanse the lord of a borough for the value of a bull; thou shalt cleanse the master of a house for the value of a cow three years old.

38 (151). 'Thou shalt cleanse the wife of the master of a house for the value of a ploughing[3] cow; thou shalt cleanse a menial for the value of a draught cow[4]; thou shalt cleanse a young child for the value of a lamb.

39 (154). 'These are the different cattle that the worshippers of Mazda shall give to him who has cleansed them, if they can afford it; if they cannot afford it, they shall give him any other reward that may make him leave their houses well-pleased with them, and free from anger.

40 (157). 'For if the man who has cleansed them leave their houses displeased with them, and full of anger, then the Drug Nasu enters them by the nose, by the eyes, by the tongue, by the jaws, by the sexual organs, by the hinder parts.

41 (159). 'And the Drug Nasu rushes upon them even to the end of the nails, and they are unclean thenceforth for ever and ever.

'It grieves the sun indeed, O Spitama Zarathustra!

[1] Cf. the tariff for the fees of physicians, Farg. VII, 41–43.
[2] See Farg. VII, 41, note.
[3] Doubtful.
[4] Doubtful.

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to shine upon a man defiled by the dead; it grieves the moon, it grieves the stars.

42 (162). 'That man delights them, O Spitama Zarathustra! who cleanses from the Nasu those whom she has defiled; he delights the fire, he delights the water, he delights the earth, he delights the cow, he delights the trees, he delights the faithful, both men and women.'

43 (164). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What shall be his reward, after his soul has parted from his body, who has cleansed from the Nasu any one defiled by her?'

44 (166). Ahura Mazda answered: 'The welfare of the blessed abode thou canst promise to that man, for his reward in the other world.'

45[1] (167). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Nasu who from the dead defiles the living?'

46 (169). Ahura Mazda answered: 'Say aloud those words in the Gâthas that are to be said twice; say aloud those words in the Gâthas that are to be said thrice; say aloud those words in the Gâthas that are to be said four times; and the Drug shall fade away like the self-moving arrow[2], like the carpet of the earth[3] when the year is over, like its garment[3] which lasts a season.'

[1] This clause and the following one as far as 'and the Drug' are further developed in the following Fargard.

[2] See Introd. IV, 26.

[3] The grass.

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III.

47 (172). O Maker of the material world, thou Holy One! If a man who does not know the rites of cleansing according to the law of Mazda, offers to cleanse the unclean, what shall the worshippers of Mazda do? How shall I then fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?

48 (175). Ahura Mazda answered: 'Then, O Spitama Zarathustra! the Drug Nasu waxes stronger than she was before. Stronger then are sickness and death and the working of the fiend than they were before.'

49 (177). O Maker of the material world, thou Holy One! What is the penalty that he shall pay?

Ahura Mazda answered: 'The worshippers of Mazda shall bind him; they shall bind his hands first; then they shall strip him of his clothes, they shall flay him alive, they shall cut off his head, and they shall give over his corpse unto the greediest of the birds of the beneficent spirit, unto the corpse-eating birds, unto the ravens, with these words[1]:—

'"The man here has repented of all his evil thoughts, words, and deeds.

50 (183). '"If he has committed any other evil

[1] 'The cleanser who has not performed the cleansing according to the rites, shall be taken to a desert place; there they shall nail him with four nails, they shall take off the skin from his body, and cut off his head. If he has performed Patet for his sin, he shall be holy (that is, he shall go to paradise); if he has not performed Patet, he shall stay in hell till the day of resurrection' (Fraser Ravaet, p. 398). Cf. Farg. III, 20 seq.

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deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever [1]."'

51 (187). Who is he, O Ahura Mazda! who threatens to take away fulness and increase from the world, and to bring in sickness and death?

52 (188). Ahura Mazda answered: 'It is the ungodly Ashemaogha [2], O Spitama Zarathustra! who in this material world cleanses the unclean without knowing the rites of cleansing according to the law of Mazda.

53 (190). 'For until then, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass [3].'

54 (191). O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

55, 56 (192, 193). Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until that ungodly Ashemaogha has been put to death, and the holy Sraosha has been in that place, offered up a sacrifice [4], for three

[1] See Farg. III, 20 seq., and Introd. V.

[2] See Introd. IV.

[3] Cf. XIII, 52 seq.

[4] The so-called zanda ravân, 'the sacrifice that makes the soul living,' that is to say, that makes it enter heaven. It is probably to be performed only in case the sinner has performed the Patet (see the note to § 49).

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days and three nights, with fire blazing, with baresma tied up, and with Haoma uplifted.

57 (196). 'Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

FARGARD X.

During the process of cleansing, the voice works with the hand. The spells which must be recited while the unclean one is cleansing himself have already been mentioned in the preceding Fargard, but we find here a detailed list of spells which are to be spoken twice, or thrice, or four times. The exact time when they are to be uttered is not mentioned, and we do not know whether they are to accompany those prescribed in the last Fargard, and are, therefore, to be repeated as often as the unclean one is washed, or whether they are only intended to close the whole ceremony.

These spells, like the former ones, are taken from the hymns or Gâthas, the oldest and holiest part of the Avesta. They were not written for this particular purpose, but, as happens in all religions, advantage was taken of whatever there might be in the old sacred hymns which could be more or less easily applied to the special circumstances of the case. The recitation of these lines is followed by an exorcism, written in the ordinary language of the Avesta, which has been expressly composed for the occasion.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?'

2 (3). Ahura Mazda answered: 'Say aloud those words in the Gâthas that are to be said twice[1]; say

[1] The so-called bis-âmrûta.

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aloud those words in the Gâthas that are to be said thrice[1]; say aloud those words in the Gâthas that are to be said four times[2].'

3 (7). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said twice?

4 (10). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said twice, and thou shalt twice say them aloud:—

ahyâ yâsâ . . . urvânem (Yasna XXVIII, 2),
humatenãm . . . mahî (Yas. XXXV, 2),
ashahyâ âa*d* sairê . . . ahubyâ (Yas. XXXV, 8),
yathâ tû î . . . ahurâ (Yas. XXXIX, 4),
humâim thwâ . . . hud*a*ustemâ (Yas. XLI, 3),
thwôi staotaras*k*â . . . ahurâ (Yas. XLI, 5),
u*s*tâ ahmâi . . . mananghô (Yas. XLIII, 1),
spe*n*tâ mainyû . . . ahurô (Yas. XLVII, 1),
vohu khshathrem . . . vareshânê (Yas. LI, 1),
vahi*s*tâ î*s*ti*s* . . . *s*kyaothanâ*k*â (Yas. LIII, 1).

5 (10). 'And after thou hast twice said those words, thou shalt say aloud these fiend-smiting and most-healing words:—

'"I drive away Angra Mainyu from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

6 (12). '"I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement, from this house, from this borough, from this town,

[1] The thri*s*-âmrûta. [2] The kathru*s*-âmrûta.

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from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."'

7 (13). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said thrice?

8 (16). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said thrice, and thou shalt thrice say them aloud:—

ashem vohu . . . (Yas. XXVII, 14),
y*e* sevi*s*tô . . . paitî (Yas. XXXIII, 11),
hukhshathrôtemâi . . . vahi*s*tâi (Yas. XXXV, 5),
du*z*varenâi*s* . . . vahyô (Yas. LIII, 9).

9 (16). 'After thou hast thrice said those words, thou shalt say aloud these fiend-smiting and most-healing words:—

'"I drive away Indra[1], I drive away Sauru[1], I drive away the daêva N*a*unghaithya[1], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

10 (18). '"I drive away Tauru[2], I drive away Zairi[2], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the

[1] See Introd. IV, 41. [2] See Introd. IV, 34.

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woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."'

11 (19). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said four times?

12 (22). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said four times, and thou shalt four times say them aloud:—

yathâ ahû vairyô . . .[1] (Yas. XXVII, 13),
mazdâ a*d* môi . . . d*a*u ahûm[2] (Yas. XXXIV, 15),
â airyamâ ishyô . . . masatâ mazd*a*u[3] (Yas. LIV, 1).

13 (22). 'After thou hast said those words four times, thou shalt say aloud these fiend-smiting and most-healing words:—

'"I drive away Aêshma, the fiend of the wounding spear[4], I drive away the daêva Akatasha[5], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

14 (24). '"I drive away the Varenya daêvas[6], I drive away the wind-daêva[7], from this house, from

[1] Translated Farg. VIII, 19. [2] Translated Farg. XI, 14.
[3] Translated Farg. XX, 11.
[4] See Introd. IV, 22.
[5] 'The worker of evil,' a personification of the evil powers, it may be a mere name of Ahriman.
[6] See Introd. IV, 23.
[7] The demon Vâteh, who raises storms (Brouillons d'Anquetil).

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this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."

15 (25). 'These are the words in the Gâthas that are to be said twice; these are the words in the Gâthas that are to be said thrice; these are the words in the Gâthas that are to be said four times.

16 (26). 'These are the words that smite down Angra Mainyu; these are the words that smite down Aêshma, the fiend of the wounding spear; these are the words that smite down the Mâzainya daêvas[1]; these are the words that smite down all the daêvas.

17 (30). 'These are the words that stand against that Drug, against that Nasu, who from the dead rushes upon the living, who from the dead defiles the living.

18 (32). 'Therefore, O Zarathustra! thou shalt dig nine holes[2] in the part of the ground where there is least water and where there are fewest trees; where there is nothing that may be food either for man or beast; for purity is for man, next to life, the greatest good; that purity that is pro-

[1] According to tradition, 'the Dîvs in Mazanderan;' Mazanderan is known, in fact, as a land of fiends and sorcerers; a reputation for which it is very likely indebted to the neighbouring mount Damâvand, to which Azis Dahâka is said to be bound. Yet one may doubt whether it gave its name to the Mâzainya daêvas, or if it took its name from them. Mâzainya was, most probably, like Varenya, an epithet of the Dîvs, which, in course of time, became the name of a class of demons.

[2] The nine holes for the Barashnûm; see above, p. 120, § 6 seq.

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cured by the law of Mazda for him who cleanses himself with good thoughts, words, and deeds.

19 (38). 'Make thyself pure, O righteous man! any one in the world here below can win purity for himself, namely, when he cleanses himself with good thoughts, words, and deeds.

20. 'The will of the Lord is the law of holiness,' &c.[1]

'Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?' &c.

'Who is he who will smite the fiend in order to maintain thy ordinances?' &c.

'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! . . . Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!'

Fargard XI.

This chapter, like the preceding, is composed of spells intended to drive away the Nasu. But they are of a more special character, as they refer to the particular objects to be cleansed, such as the house, the fire, the water, &c. Each incantation consists of two parts, a line from the Gâthas which alludes, or rather is made to allude, to the particular object, and a general exorcism, in the usual dialect, which is the same for all the objects.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I cleanse the house? how the fire? how the water? how the earth? how the cow? how the tree? how the faithful man and the faithful woman? how the stars? how the moon? how the sun? how the boundless light?

[1] The rest as in Farg. VIII, 19, 20.

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how all good things, made by Mazda, the offspring of the holy principle?'

2 (4). Ahura Mazda answered: 'Thou shalt chant the cleansing words, and the house shall be clean; clean shall be the fire, clean the water, clean the earth, clean the cow, clean the tree, clean the faithful man and the faithful woman, clean the stars, clean the moon, clean the sun, clean the boundless light, clean all good things, made by Mazda, the offspring of the holy principle.

3 (7). 'So thou shalt say these fiend-smiting and most-healing words; thou shalt chant the Ahuna-Vairya five times: "The will of the Lord is the law of holiness," &c.

'The Ahuna-Vairya preserves the person of man: "The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?" &c.

'"Who is he who will smite the fiend in order to maintain thy ordinances?" &c.

'"Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta!" &c.[1]

4 (9). 'If thou wantest to cleanse the house, say these words aloud: "He is my greatest support as long as lasts this dreary world[2]."

'If thou wantest to cleanse the fire, say these words aloud: "Thy fire, first of all, do we approach with worship, O Ahura Mazda[3]!"

[1] As in Farg. VIII, 19, 20.

[2] Yasna XLIX, 1. The allusion is not quite clear, but there seems to be a comparison between the small house of man and that great house the world.

[3] Yasna XXXVI, 1.

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5 (13). 'If thou wantest to cleanse the water, say these words aloud: "Waters we worship, the waters in the tree, the waters in the stream, the waters in the rain [1]."

'If thou wantest to cleanse the earth, say these words aloud: "This earth we worship, this earth with the women, this earth which bears us and those women who are thine, O Ahura [2]!"

6 (17). 'If thou wantest to cleanse the cow, say these words aloud: "For the cow we order thee to do these most excellent deeds, that she may have a resting place and fodder [3]."

'If thou wantest to cleanse the trees, say these words aloud: "Out of him [4], through his holiness Mazda made the plants grow up [5]."

7 (21). 'If thou wantest to cleanse the faithful man or the faithful woman, say these words aloud: "May the beloved Airyaman come hither, for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura [6]!"

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[1] Yasna XXXVIII, 3.

[2] Yasna XXXVIII, 1. 'Who are thine,' that is, 'who are thy wives;' these women are, or rather were, the rivers in heaven, which were considered as the wives of the heaven-god; the rain waters are called 'Ahura's spouses,' Ahurânîs (Yasna LXVIII); cf. Orm. Ahr. § 32 and Introd. IV. Tradition wrongly recognises in these women the Faroers of godly men.

[3] Yasna XXXV, 4. 'Let those excellent deeds be done for the behoof of cattle, that is to say, let stables be made, and water and fodder be given' (Comm.)

[4] The first-born bull from whose body, after his death, grew up all kinds of plants (Bund. IV; cf. Orm. Ahr. § 129 seq.)

[5] Yasna XLVIII, 6. Cf. Farg. XVII, 5.

[6] Yasna LIV, 1. Cf. Farg. XX, 11. There is no special spell for the cleansing of the sun, the moon, the stars, and the boundless

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8 (25). 'Then thou shalt say these fiend-smiting and most-healing words. Thou shalt chant the Ahuna-Vairya eight times:—

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda?" &c.

'"Who is he who will smite the fiend?" &c.

'"Keep us from our hater, O Mazda!" &c.[1]

9 (26). 'I drive away Aêshma[2], I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement.

[I drive away Khrû, I drive away Khrûighni[3]; I drive away Bûidhi, I drive away Bûidhiza[4]; I drive away Kundi, I drive away Kundiza.[5]]

'I drive away the yellow Bûshyãsta, I drive away the long-handed Bûshyãsta[6]; [I drive away Mûidhi[7], I drive away Kapasti.[8]]

light (see §§ 1, 2), because they are not defiled by the unclean one, they are only pained by seeing him (Farg. IX, 41); as soon as he is clean, they are freed from the pain.

[1] As in Farg. VIII, 19, 20. [2] See Introd. IV, 22.

[3] Khrû and Khrûighni are not met with elsewhere; their names mean, apparently, 'wound' and 'the wounding one;' whether they belonged to concrete mythology, or were mere abstractions, is difficult to decide. They may have been mere names or epithets of Aêshma khrûidru, 'Aêshma of the wounding spear.'

[4] Bûidhiza is 'the offspring of Bûidhi,' but the meaning of Bûidhi is unknown.

[5] Kundiza is 'the offspring of Kundi;' Kundi is contracted from Kavandi or Kavanda; the Indian homonym kavandha means literally 'a tub,' and by a mythical metaphor 'a raining cloud' (Rig-veda V, 85, 3; IX, 74, 7); he becomes then the demon in the cloud (Farg. XIX, 41). He is known in Greek mythology under the name of Κάανθος (Kuhn, Herabkunft des Feuers, p. 134).

[6] See Introd. IV, 24; cf. Farg. XVIII, 16.

[7] A demon unknown. Aspendiârji translates it by 'Destruction.'

[8] Unknown. Aspendiârji calls it 'Revenge.'

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'I drive away the Pairika[1] that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. I drive away the demon of uncleanness that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

10 (32). 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

11 (33). 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant four Ahuna-Vairyas:—

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me?" &c.

'"Who is he who will smite the fiend?" &c.

'"Keep us from our hater, O Mazda!" &c.[2]

12 (34). 'Away is Aêshma driven; away is the Nasu driven; away is direct defilement; away is indirect defilement driven.

['Away is Khrû, away is Khrûighni driven; away is Bûidhi, away is Bûidhiza driven; away is Kundi, away is Kundiza driven.]

'Away is Bûshyãsta driven, the yellow; away is Bûshyãsta driven, the long-handed; [away is Mûidhi, away is Kapasti driven.]

'Away is the Pairika driven that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. Away is the demon of uncleanness driven that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

[1] See Introd. IV, 21. [2] As in Farg. VIII, 19, 20.

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13 (40). 'Away art thou driven, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

14 (41). 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant "Mazdâ a*d* môi" four times: "O Mazda! teach me excellent words and excellent works, that through the good thought and the holiness of him who offers thee due praise, thou mayest, O Lord! make the world thrive for ever and ever, at thy will, under thy sovereign rule [1]."

15. 'I drive away Aêshma, I drive away the Nasu,' &c.[2]

16. 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water,' &c.[3]

17. 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant the Airyamaishyô four times: "May the beloved Airyaman come hither!" &c.[4]

18. 'Away is Aêshma driven; away is the Nasu driven,' &c.[5]

19. 'Away art thou driven, O mischievous Angra Mainyu! from the fire, from the water,' &c.[6]

20. 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant five Ahuna-Vairyas:—

'"The will of the Lord is the law of holiness," &c.

[1] Yasna XXXIV, 15.
[2] The rest as in § 9.
[3] The rest as in § 10.
[4] As in § 7.
[5] As in § 12.
[6] As in § 13.

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'"Whom hast thou placed to protect me?" &c.

'"Who is he who will smite the fiend?" &c.[1]

'"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!"'

Fargard XII.

This chapter is found only in the Vendîdâd Sâdah; it is missing in the Zend-Pahlavi Vendîdâd. This is owing, as it seems, only to the accidental loss of some folios in the one manuscript from which all the copies as yet known have been derived; and, in fact, even in the most ancient manuscripts the following Fargard is numbered the thirteenth (Westergaard, Zend-Avesta, preface, p. 5).

The directions in the preceding chapter are general, and do not depend on the relationship of the faithful with the deceased person; but those in this Fargard are of a special character, and apply only to the near relatives of the dead. Their object is to determine how long the time of 'staying' (upaman) should last for different relatives. What is meant by this word is not explained; but, as the word upaman is usually employed to indicate the staying of the unclean in the Armêst-gâh, apart from the faithful and from every clean object, it seems to follow that the relatives of a dead person were considered unclean from the mere fact of being related to him, and were, on this account, shut out of the frequented parts of the house. So, besides the general uncleanness arising from actual contact with a corpse, there was another form of uncleanness arising from relationship with the dead. The natural link that connects the members of one and the same family is of such a kind that no one can die without death entering all of them. Whether this is the primitive form of mourning, or only a later form of it, we will not discuss here.

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[1] See Farg. VIII, 19, 20.

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On the other hand, the house is unclean too, at least with regard to the relatives; for the time of 'staying' is followed by a purification of the house, that is not to be confounded with that described in the eighth Fargard, which takes place directly after the death and, as it appears, opens the house again only to those who were not connected with the dead man. Even nowadays, in Persia, the house where a relative has died is unlucky, and is looked upon with even more repugnance than is shown in the Avesta. The son deserts the house where his father has died; he could not live and walk in it, 'the unlucky step,' the bad qadîm is in it; 'every man's house must die with him;' therefore, he lets it fall into ruin, and builds another house farther off[1]; a custom to which there seems to be some allusion in the Pahlavi Commentary (ad I, 9).

1. If one's father or mother dies, how long shall they stay[2], the son for his father, the daughter for her mother? How long for the righteous? How long for the sinners[3]?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

2 (5). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter[4], O Spitama Zarathu*s*tra!'

[1] Chardin, Voyages, III, p. 7, 33 (ed. d'Amsterdam, 1711). Cf. Polack, Persien (I, p. 52). [2] See the Introd. to the Farg.

[3] How long if the dead person died in a state of holiness? How long if in the state of a Peshôtanu?

[4] All the other objects over which the Amesha-Spe*n*tas preside (such as the cow, the metals, &c.)

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3 (9). If one's son or daughter dies, how long shall they stay, the father for his son, the mother for her daughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

4 (13). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

5 (17). If one's brother or sister dies, how long shall they stay, the brother for his brother, the sister for her sister? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

6 (21). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then

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the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathustra!'

7 (25). If the master of the house[1] dies, or if the mistress of the house dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They[2] shall stay six months for the righteous, a year for the sinners.'

8 (28). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathustra!'

9 (31). If one's grandfather or grandmother dies, how long shall they stay, the grandson for his grandfather, the granddaughter for her grandmother? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

10 (34). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their

[1] The chief of the family, the paterfamilias.

[2] All the familia, both relatives and servants.

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bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

11 (37). If one's grandson or granddaughter dies, how long shall they stay, the grandfather for his grandson, the grandmother for her granddaughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

12 (40). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

13 (43). If one's uncle or aunt dies, how long shall they stay, the nephew for his uncle, the niece for her aunt? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty days for the righteous, forty days for the sinners.'

14 (45). O Maker of the material world, thou

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Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

15 (48). If one's male cousin or female cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay fifteen days for the righteous, thirty days for the sinners.'

16 (50). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

17 (53). If the son or the daughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay ten days for the righteous, twenty days for the sinners.'

18 (55). O Maker of the material world, thou

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Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

19 (58). If the grandson of a cousin or the granddaughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay five days for the righteous, ten days for the sinners.'

20 (60). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

21 (63). If a stranger dies who does not profess the true faith, or the true law[1], what part of the

[1] The case of a stranger (no relative) who professes the true faith is not provided for here, because it has been sufficiently considered in the preceding chapters.

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creation of the good spirit does he directly defile (in dying)? What part does he indirectly defile?

22[1] (65). Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

23 (70). 'Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

24 (71). 'Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels; not so will he do when dead.'

FARGARD XIII.

The Dog.

I (1–7). The dog of Ormazd and the dog of Ahriman.
(a. 1–4). The dog Vanghâpara ('the hedge-hog').
(b. 4–7). The dog Zairimyangura ('the tortoise').
II (8–16). Offences against the dog.
III (17–19). On the several duties of the dog.
IV (20–28). On the food due to the dog.
V (29–38). On the mad dog; how he is to be kept, and cured.
VI (39–40). On the excellence of the dog.
VII (41–43). On the wolf-dog.

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[1] §§ 22–24 are the same as Farg. V, 36–38.

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VIII (44–48). On the virtues and vices of the dog.
IX (49–50). Praise of the dog.
X (50–54). The water dog.
See Introd. IV, 35.

I a.

1. Which is the good creature among the creatures of the good spirit that from midnight till the sun is up goes and kills thousands of the creatures of the evil spirit?

2 (3). Ahura Mazda answered: 'The dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara[1], which evil-speaking people call the Duzaka[2]; this is the good creature among the creatures of the good spirit that from midnight till the sun is up goes and kills thousands of the creatures of the evil spirit.

3 (6). 'And whosoever, O Zarathustra! shall kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Duzaka, kills his own soul for nine generations, nor shall he find a way over the *K*invad bridge[3], unless he has, while alive, atoned for his sin by offering up a sacrifice to Sraosha[4].

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[1] The hedge-hog. As it struggles from midnight till the dawn, this supposes the existence of a myth, in which the rays of the sun, beginning from midnight to pierce the veil of darkness, were compared to the prickles of a heavenly hedge-hog.

[2] Duzaka is the popular name of the hedge-hog (Pers. *zuzah*). The name Vanghâpara must have referred to its mythical qualities. It is not without importance which name is given to it: 'When called by its high name, it is powerful' (Comm.); cf. § 6, and Farg. XVIII, 15. The nature of every being lies partly in its name.

[3] The bridge leading to paradise; see Farg. XIX, 30.

[4] Cf. § 54. Aspendiârji translates: 'He cannot atone for it in his life even by performing a sacrifice to Sraosha.'

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4 (10). O Maker of the material world, thou Holy One! If a man kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Duzaka, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

I b.

5 (13). Which is the evil creature among the creatures of the evil spirit that from midnight till the sun is up goes and kills thousands of the creatures of the good spirit?

6 (15). Ahura Mazda answered: 'The daêva Zairimyangura [1], which evil-speaking people call the Zairimyâka [2], this is the evil creature among the creatures of the evil spirit that from midnight till the sun is up goes and kills thousands of the creatures of the good spirit.

7 (18). 'And whosoever, O Zarathustra! shall kill the daêva Zairimyangura, which evil-speaking people call the Zairimyâka, his sins in thought, word, and deed are redeemed as they would be by a Patet; his sins in thought, word, and deed are atoned for.

II.

8 (21). 'Whosoever shall smite either a shepherd's dog, or a house dog, or a Vohunazga dog [3], or

[1] The tortoise (Asp.)

[2] 'When not so called it is less strong' (Comm.) Zairimyâka is a lucky name, as it is connected with a word (zairimya) which denotes the freshness of water and verdure; and it seems to designate the tortoise as 'the fresh-water creature' (Asp.); therefore the name is corrected into 'the injurer (?) of fresh water.'

[3] See § 19 n.

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a trained dog[1], his soul when passing to the other world, shall fly[2] amid louder howling and fiercer pursuing than the sheep does when the wolf rushes upon it in the lofty forest.

9 (24). 'No soul will come and meet his departing soul and help it through the howls and pursuit[3] in the other world; nor will the dogs that keep the *K*inva*d* bridge[4] help his departing soul through the howls and pursuit in the other world.

10 (26). 'If a man shall smite a shepherd's dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away sheep from the fold, without the dog giving any warning, the man shall pay for the lost sheep, and he shall pay for the wound of the dog as for wilful wounding[5].

11 (31). 'If a man shall smite a house dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away goods from the house, without the dog giving any warning, the man shall pay for the lost goods, and he shall pay for the wound of the dog as for wilful wounding.'

12 (36). O Maker of the material world, thou Holy One! If a man shall smite a shepherd's dog, so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-*a*stra, eight hundred stripes with the Sraoshô-*k*arana.'

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[1] A hunting dog (?).
[2] 'From paradise' (Comm.)
[3] Of the Dîvs.
[4] See Introd. V, 4.
[5] Baodhô-var*s*ta; see Farg. VII, 38 n.

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13 (39). O Maker of the material world, thou Holy One! If a man shall smite a house dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

14 (42). O Maker of the material world, thou Holy One! If a man shall smite a Vohunazga dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

15 (45). O Maker of the material world, thou Holy One! If a man shall smite a young dog[1] so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-astra, five hundred stripes with the Sraoshô-karana.'

16 (48). 'This is the penalty for the murder of a *Gazu* dog, of a Vîzu dog[2], of a Sukuruna dog[3], of a sharp-toothed Urupi dog[4], of a swift-running Raopi[5] dog; this is the penalty for the murder of any kind of dog but the water dog[6].'

---

[1] A dog not older than four months.

[2] Unknown. Cf. V, 31, 32.

[3] A lynx. Cf. V, 31.

[4] A weazel. Cf. V, 33.

[5] A fox. The fox belongs to the good creation, as he fights against the demon Khava (Bund. XIX; cf. Orm. Ahr. § 228).

[6] The beaver. 'For the penalty in that case is most heavy' (Comm.) Cf. § 52 seq. and Farg. XIV.

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III.

17 (49). O Maker of the material world, thou Holy One! Which is the dog that must be called a shepherd's dog?

Ahura Mazda answered: 'It is the dog who goes a Yugyêsti [1] round about the fold, watching for the thief and the wolf.'

18 (51). O Maker of the material world, thou Holy One! Which is the dog that must be called a house dog?

Ahura Mazda answered: 'It is the dog who goes a Hâthra round about the house, watching for the thief and the wolf.'

19 (53). O Maker of the material world, thou Holy One! Which is the dog that must be called a Vohunazga dog?

Ahura Mazda answered: 'It is the dog who claims none of those talents, and only seeks for his subsistence [2].'

IV.

20 (55). O Maker of the material world, thou Holy One! If a man give bad food to a shepherd's dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a master of a house of the first rank [3].'

[1] A measure unknown; it seems to have been the average distance of fourteen houses (see the gloss ad § 17 in the Introd. V, 4, Farg. XV, 45, and Bund. p. 31, 7).

[2] 'He cannot do the same as the shepherd's dog and the house dog do, but he catches Khrafstras and smites the Nasu' (Comm.) It is 'the dog without a master' (gharîb), the vagrant dog; he is held in great esteem (§ 22) and is one of the dogs who can be used for the Sag-dîd (Introd. V, 4).

[3] Invited as a guest.

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21 (57). O Maker of the material world, thou Holy One! If a man give bad food to a house dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a master of a house of middle rank.'

22 (59). O Maker of the material world, thou Holy One! If a man give bad food to a Vohunazga dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a holy man, in the character of a priest[1], who should come to his house.'

23 (61). O Maker of the material world, thou Holy One! If a man give bad food to a young dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a young man, born of pious parents, and who can answer for himself[2].'

24 (63). O Maker of the material world, thou Holy One! If a man shall give bad food to a shepherd's dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana[3].'

---

[1] The Vohunazga dog has no domicile, therefore he is not compared with the master of a house; as he smites the Nasu, he is like a holy man, of the wandering class, a sort of begging friar.

[2] Probably, 'Who has performed the nû-zûd, fifteen years old.' The young dog enters the community of the faithful at the age of four months, when he can smite the Nasu.

[3] 'I also saw the soul of a man, whom demons, just like dogs, ever tear. That man gives bread to the dogs, and they eat it not;

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25 (66). O Maker of the material world, thou Holy One! If a man shall give bad food to a house dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

26 (69). O Maker of the material world, thou Holy One! If a man shall give bad food to a Vohunazga dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.'

27 (72). O Maker of the material world, thou Holy One! If a man shall give bad food to a young dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana.

28 (75). 'For it is the dog, of all the creatures of the good spirit, that most quickly decays into age, while not eating near eating people, and watching goods none of which it receives. Bring ye unto him milk and fat with meat; this is the right food for the dog[1].'

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but they ever devour the breast, legs, belly, and thighs of the man. And I asked thus: What sin was committed by this body, whose soul suffers so severe a punishment? Srôsh the pious and Âtarô the angel said thus: This is the soul of that wicked man who, in the world, kept back the food of the dogs of shepherds and householders; or beat and killed them' (Ardai Vîrâf XLVIII, translated by Haug).

[1] 'Whenever one eats bread one must put aside three mouthfuls and give them to the dog . . . for among all the poor there is none poorer than the dog' (Saddar 31; Hyde 35).

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V.

29 (80). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog, or one that bites without barking, what shall the worshippers of Mazda do?

30 (82). Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie him to a post, an asti[1] thick if the wood be hard, two astis thick if it be soft. To that post they shall tie him; by the two sides[2] of the collar they shall tie him.

31 (86). 'If they shall not do so, and the mad dog, or the dog that bites without barking, smite a sheep or wound a man, the dog shall pay for it as for wilful murder[3].

32 (88). 'If the dog shall smite a sheep or wound a man, they shall cut off his right ear. If he shall smite another sheep or wound another man, they shall cut off his left ear.

33 (90). 'If he shall smite a third sheep or wound a third man, they shall cut off his right foot[4]. If he shall smite a fourth sheep or wound a fourth man, they shall cut off his left foot.

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[1] A measure of unknown amount. Aspendiârji reads isti, 'a brick' thick.

[2] By the forepart and the back part of it.

[3] As there is no essential difference between man and beast, the beast must answer for its guilt. According to Solon's law, the dog who has bitten any one must be delivered to him tied up to a block four cubits long (Plutarchus, Solon 24); the horse who has killed a man is put to death (Eusebius, Prep. Evang. 5).

[4] 'They only cut off a piece of flesh from the foot' (Brouillons d'Anquetil).

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34 (92). 'If he shall for the fifth time smite a sheep or wound a man, they shall cut off his tail.

'Therefore they shall tie him to the post; by the two sides of the collar they shall tie him. If they shall not do so, and the mad dog, or the dog that bites without barking, smite a sheep or wound a man, he shall pay for it as for wilful murder.'

35 (97). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a scentless dog, or a mad dog, what shall the worshippers of Mazda do?

Ahura Mazda answered: 'They shall attend him to heal him, in the same manner as they would do for one of the faithful.'

36 (100). O Maker of the material world, thou Holy One! If they try to heal him and fail, what shall the worshippers of Mazda do?

37 (102). Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie him to a post, an a*s*ti thick if the wood be hard, two a*s*tis thick if it be soft. To that post they shall tie him; by the two sides of the collar they shall tie him.

38 (102). 'If they shall not do so, and the scentless dog fall into a hole, or a well, or a precipice, or a river, or a canal, and he be wounded and die thereof, they shall be Peshôtanus.

VI.

39 (106). 'The dog, O Spitama Zarathustra! I, Ahura Mazda, have made self-clothed and self-shod, watchful, wakeful, and sharp-toothed, born to take his food from man and to watch over man's goods. I, Ahura Mazda, have made the dog strong of body

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against the evil-doer, and watchful over your goods, when he is of sound mind.

40 (112). 'And whosoever shall awake at his voice, neither shall the thief nor the wolf steal anything from his house, without his being warned; the wolf shall be smitten and torn to pieces; he is driven away, he flees away.'

VII.

41 (115). O Maker of the material world, thou Holy One! Which of the two wolves deserves more to be killed, the one that is born of a he-dog and of a she-wolf, or the one that is born of a she-dog and of a he-wolf?

Ahura Mazda answered: 'Of these two wolves, the one that is born of a he-dog and of a she-wolf deserves more to be killed than the one that is born of a she-dog and of a he-wolf.

42 (117). 'For there are born of a he-dog and of a she-wolf such dogs as fall on the shepherd's dog, on the house dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such dogs are born as are more murderous, more mischievous, more destructive to the folds than any other dogs.

43 (121). 'And there are born of a he-dog and of a she-wolf such wolves as fall on the shepherd's dog, on the house dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such wolves are born as are more murderous, more mischievous, more destructive to the folds than any other wolves.

VIII.

44 (124). 'A dog has the characters of eight different sorts of people:—

'He has the character of a priest,

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'He has the character of a warrior,
'He has the character of a husbandman,
'He has the character of a strolling singer,
'He has the character of a thief,
'He has the character of a wild beast,
'He has the character of a courtezan,
'He has the character of a child.

45 (126). 'He eats broken food, like a priest[1]; he is grateful, like a priest; he is easily satisfied[2], like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.

'He marches in front, like a warrior; he fights for the beneficent cow, like a warrior[3]; he goes first out of the house, like a warrior[4]; in these things he is like unto a warrior.

46 (135). 'He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman[5]; he returns last into the house, like a husbandman[6]; in these things he is like unto a husbandman.

'He sings like a strolling singer; he is intrusive[7], like a strolling singer; he is meagre, like a strolling singer; he is poor, like a strolling singer; in these things he is like unto a strolling singer.

47 (143). 'He likes darkness, like a thief; he prowls about in darkness, like a thief; he is a shame-

[1] A wandering priest (see p. 157, n. 1).
[2] Doubtful.
[3] 'He keeps away the wolf and the thief' (Comm.)
[4] This clause is, as it seems, repeated here by mistake from § 46.
[5] When taking the cattle out of the stables.
[6] When bringing the cattle back to the stables.
[7] Doubtful.

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less eater, like a thief; he is an unfaithful keeper, like a thief[1]; in these things he is like unto a thief.

'He likes darkness, like a wild beast[2]; he prowls about in darkness, like a wild beast; he is a shameless eater, like a wild beast; he is an unfaithful keeper, like a wild beast; in these things he is like unto a wild beast.

48 (153). 'He sings, like a courtezan; he is intrusive, like a courtezan; he walks about the roads, like a courtezan; he is meagre, like a courtezan; he is poor, like a courtezan; in these things he is like unto a courtezan.

'He likes sleeping, like a child; he is apt to run away[3], like a child; he is full of tongue, like a child; he goes on all fours[4], like a child; in these things he is like unto a child.

IX.

49 (163). 'If those two dogs of mine, the shepherd's dog and the house dog, pass by the house of any of my faithful people, let them never be kept away from it.

'For no house could subsist on the earth made by Ahura, but for those two dogs of mine, the shepherd's dog and the house dog[5].'

X.

50 (166). O Maker of the material world, thou

[1] 'When one trusts him with something, he eats it' (Comm.)

[2] According to Asp.

[3] He is fearful. [4] Doubtful.

[5] 'But for the dog not a single head of cattle would remain in existence' (Saddar 31; Hyde 35).

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Holy One! When a dog dies, with marrow and seed[1] dried up, whereto does his ghost go?

51 (167). Ahura Mazda answered: 'It passes to the spring of the waters[2], O Spitama Zarathustra! and there out of every thousand dogs and every thousand she-dogs, two water dogs are formed, a water dog and a water she-dog[3].

52 (170). 'He who kills a water dog brings about a drought that dries up pastures. Before that time, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

53 (171). O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

54, 55 (172). Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until the murderer of the water dog has been smitten to death and the holy soul of the dog has been offered up a sacrifice, for three days

[1] Marrow is the seat of life, the spine is 'the column and the spring of life' (Yt. X, 71); the sperm comes from it (Bundahis XVI). The same theory prevailed in India, where the sperm is called mag*g*â-samudbhava, 'what is born from marrow;' it was followed by Plato (Timaeus 74, 91; cf. Plut. De Plac. Philos. V, 3, 4), and disproved by Aristotle (De Part. Anim. III, 7).

[2] To the spring of Ardvî Sûra, the goddess of waters.

[3] There is therefore in a single water dog as much life and holiness as in a thousand dogs. This accounts for the following.

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and three nights with fire blazing, with baresma tied up, and with Haoma uplifted [1].

56 (174). ['Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass [2].']

FARGARD XIV.

This Fargard is nothing more than an appendix to the last clauses in the preceding Fargard (§ 50 seq.) How the murder of a water dog may be atoned for is described in it at full length. As the water dog is the holiest of all dogs [3], and, as it were, a link between the dog and God, the process of atonement must be one of an extraordinary character. It is this chapter, more than any other, which may make it doubtful whether the legislation of the Vendîdâd has ever existed as real and living law. See, however, Introduction V, 20.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! He who smites one of those water dogs that are born one from a thousand dogs and a thousand she-dogs [4], so that he gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?'

2 (4). Ahura Mazda answered: 'He shall pay ten thousand stripes with the Aspahê-astra, ten thousand stripes with the Sraoshô-karana [5].

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[1] The zanda ravân, the same sacrifice as is offered up for three days and three nights after the death of a man for the salvation of his soul. Cf. p. 132, n. 4.

[2] Cf. Farg. IX, 53–57.

[3] See preceding page; cf. Introd. IV, 35, and Orm. Ahr. § 230.

[4] See preceding Fargard, § 51.

[5] He shall pay 50 tanâfûhrs (=15000 istîrs=60000 dirhems;

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'He shall godly and piously bring unto the fire of Ahura Mazda[1] ten thousand loads of hard, well dried, well examined[2] wood, as an atonement unto the soul (of the water dog).

3 (6). 'He shall godly and piously bring unto the fire of Ahura Mazda ten thousand loads of soft wood, of Urvâsna, Vohu-gaona, Vohu-kereti, Hadhânaêpata[3], or any sweet-scented plant, as an atonement unto the soul (of the water dog).

4 (7). 'He shall godly and piously tie and consecrate ten thousand bundles of baresma; he shall offer up to the good waters ten thousand Zaothra libations with the Haoma and the sacred meat[4], cleanly prepared and well strained, cleanly prepared and well strained by a pious man[5], as an atonement unto the soul (of the water dog).

5 (9). 'He shall kill ten thousand snakes of those that go upon the belly; he shall kill ten thousand

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see Introd. V, 21). 'If he can afford it, he will atone in the manner stated in the Avesta; if he cannot afford it, it will be sufficient to perform a complete Izasnê (sacrifice),' (Comm.)

[1] To the altar of the Bahrâm fire.

[2] 'It is forbidden to take any ill-smelling thing to the fire and to kindle it on it; it is forbidden to kindle green wood, and even though the wood were hard and dry, one must examine it three times, lest there may be any hair or any unclean matter upon it' (Gr. Rav.) Although the pious Ardâ Vîrâf had always taken the utmost care never to put on the fire any wood but such as was seven years old, yet, when he entered paradise, Atar, the genius of fire, shewed him reproachfully a large tank full of the water which that wood had exuded (see Ardâ Vîrâf X).

[3] See above, p. 94, n. 1.

[4] Possibly, milk.

[5] A Mobed called sardâr, 'chief,' who prepares, cleanses, and disposes everything for the performance of the Yasna (Comm. and Anquetil, Brouillons ad Farg. XVIII, 72).

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snakes of those that have the shape of a dog[1]; he shall kill ten thousand tortoises; he shall kill ten thousand land frogs[2]; he shall kill ten thousand water frogs; he shall kill ten thousand corn-carrying ants[3]; he shall kill ten thousand ants of those that bite and dig holes and work mischief[4].

6 (16). 'He shall kill ten thousand earth worms; he shall kill ten thousand horrid flies[5].

'He shall fill up ten thousand holes for the unclean[6].

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[1] 'Mâr bânak snakes: they are dog-like, because they sit on their hindparts' (Comm.) The cat seems to be the animal intended by this name. In a paraphrase of this passage in a Parsi Ravâet, the cat is numbered amongst the Khrafstras which it is enjoined to kill to redeem a sin (India Office Library, VIII, 13); cf. G. du Chinon, p. 462: 'Les animaux que les Gaures ont en horreur sont les serpents, les couleuvres, les lezars, et autres de cette espece, les crapaux, les grenouïlles, les écrevisses, les rats et souris, et sur tout le chat.'

[2] 'Those that can go out of water and live on the dry ground' (Comm.) 'Pour les grenouïlles et crapaux, ils disent que ce sont ceux (eux?) qui sont cause de ce que les hommes meurent, gâtans les eaus où ils habitent continuellement, et que d'autant plus qu'il y en a dans le païs, d'autant plus les eaus causent-elles des maladies et enfin la mort,' G. du Chinon, p. 465.

[3] 'Un jour que j'étois surpris de la guerre qu'ils font aux fourmis, ils me dirent que ces animaux ne faisaient que voler par des amas des grains plus qu'il n'étoit nécessaire pour leur nourriture,' G. du Chinon, p. 464. Firdusi protested against the proscription: 'Do no harm to the corn-carrying ant; a living thing it is, and its life is dear to it.' The celebrated high-priest of the Parsis, the late Moola Firooz, entered those lines into his Pand Nâmah, which may betoken better days for this wise and careful creature.

[4] Doubtful. The Commentary has, 'that is, dârak ants (wood ants; termites?).'

[5] Corpse flies.

[6] 'The holes at which the unclean are washed' (Comm.; cf. Farg. IX, 6 seq.)

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'He shall godly and piously give to godly men twice seven sets of implements for the fire, as an atonement unto the soul (of the water dog), namely:

7 (20). 'Two (loads of the) proper materials for fire[1]; a broom[2]; a pair of tongs; a pair of round bellows[3] extended at the bottom, contracted at the top; an adze with a sharp edge and a sharp-pointed handle[4], a saw with sharp teeth and a sharp-pointed handle, by means of which the worshippers of Mazda procure wood for the fire of Ahura Mazda.

8 (26). 'He shall godly and piously give to godly men a set of the priestly instruments of which the priests make use, as an atonement unto the soul (of the water dog), namely: The Astra[5], the meat-vessel[6], the Paitidâna[7], the Khrafstraghna[8], the

[1] Doubtful: the intended materials would be two loads of wood, and two loads of incense to burn upon the wood (Asp.)

[2] To cleanse the Atash-dân or fire-vessel (Yasna IX, 1).

[3] Or, a fan.

[4] Asp.; literally, 'sharp-kneed.'

[5] The Aspahê-astra; see Introd. V, 19.

[6] Possibly, the milk-vessel.

[7] As everything that goes out of man is unclean, his breath defiles all that it touches; priests, therefore, while on duty, and even laymen, while praying or eating, must wear a mouth-veil, the Paitidâna (Parsi Penôm), consisting 'of two pieces of white cotton cloth, hanging loosely from the bridge of the nose to, at least, two inches below the mouth, and tied with two strings at the back of the head' (Haug, Essays, 2nd ed. p. 243, n. 1; cf. Comm. ad Farg. XVIII, 1, and Anquetil II, 530). This principle appears not to have been peculiar to the Zoroastrian Aryans, for the Slavonian priest in Arkona was enjoined to go out of the temple, whenever he wanted to draw breath, 'lest the presence of the god should be defiled by contact with mortal breath' (ne dei presentia mortalis spiritus contagio pollueretur, Saxo Grammaticus, ap. Klek, Einleitung in die Slavische Literatur, p. 105). Cf. Introd. V, 8.

[8] The 'Khrafstra-killer;' an instrument for killing snakes, &c.

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Sraoshô-*k*arana [1], the cup for the Myazda [2], the cups for the juice [3], the mortar made according to the rules, the Haoma cups [4], and the baresma.

9 (32). 'He shall godly and piously give to godly men a set of all the war implements of which the warriors make use [5], as an atonement unto the soul (of the water dog); the first being a javelin [6], the second a knife [7], the third a club, the fourth a bow [8], the fifth a quiver [9] with shoulder-belt and thirty brass-headed arrows [10], the sixth a sling with arm-string and with thirty sling stones, the seventh a cuirass [11], the eighth a hauberk [12], the ninth a tunic [13], the tenth a helmet, the eleventh a girdle, the twelfth a pair of greaves [14].

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[1] See Introd. V, 19.

[2] Doubtful.

[3] The cup in which the juice of the hom and of the urvarân (the twigs of hadhâ-naêpata which are pounded together with the hom) is received from the mortar (Comm.)

[4] The cup on which twigs of Haoma are laid before being pounded, the so-called tashtah (Anquetil II, 533); 'some say, the hom-strainer' [a saucer with nine holes], Comm.

[5] The armament detailed in the text agrees partly with that of the Persians and Medians described by Herodotos (VII, 61, 62). It would be desirable for archæologists to ascertain to what time and, if possible, to what province this description refers, as such information might throw some light upon the age of this part of the Avesta at least.

[6] *Αἰχμὰς δὲ βραχέας εἶχον.*

[7] *Ἐγχειρίδια παρὰ τὸν δεξιὸν μηρὸν παραιωρεύμενα ἐκ τῆς ζώνης.*

[8] *Τόξα δὲ μεγάλα.*

[9] Doubtful. *Ὑπὸ δὲ φαρετρεῶνες ἐκρέμαντο.*

[10] *Ὀϊστοὺς δὲ καλαμίνους.*

[11] *Λεπίδος σιδηρέης ὄψιν ἰχθυοειδέος.*

[12] 'Going from the helm to the cuirass' (Comm.)

[13] 'Under the cuirass' (Comm.); *περὶ δὲ τὸ σῶμα κιθῶνας χειριδωτοὺς ποικίλους.*

[14] *Περὶ δὲ τὰ σκέλεα ἀναξυρίδας.*

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10 (41). 'He shall godly and piously give to godly men a set of all the implements of which the husbandmen make use, as an atonement unto the soul (of the water dog), namely: A plough with share and yoke[1], an ox whip[2], a mortar of stone, a hand-mill for grinding corn,

11 (48). 'A spade for digging and tilling; one measure of silver and one measure of gold.'

O Maker of the material world, thou Holy One! How much silver?

Ahura Mazda answered: 'The price of a stallion.'

O Maker of the material world, thou Holy One! How much gold?

Ahura Mazda answered: 'The price of a camel.

12 (54). 'He shall godly and piously procure a rill of running water for godly husbandmen, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! How large is the rill?

Ahura Mazda answered: 'The depth of a dog, and the breadth of a dog[3].

13 (57). 'He shall godly and piously give a piece of arable land to godly men, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! How large is the piece of land?

Ahura Mazda answered: 'As much as can be watered with such a rill on both sides[4].

14 (60). 'He shall godly and piously procure for godly men a house with ox-stalls, with nine

[1] Doubtful. [2] Doubtful.

[3] Which is estimated 'a foot deep, a foot broad' (Comm.)

[4] Doubtful.

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hâthras and nine nematas[1], as an atonement unto the soul (of the water dog)[2].'

O Maker of the material world, thou Holy One! How large is the house?

Ahura Mazda answered: 'Twelve Vîtâras[3] in the largest part of the house, nine Vîtâras in the middle part, six Vîtâras in the smallest part.

'He shall godly and piously give to godly men goodly beds with cushions, as an atonement unto the soul (of the water dog).

15 (64). 'He shall godly and piously give to a godly man a virgin maid, whom no man has known, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! What maid?

Ahura Mazda answered: 'A sister or a daughter of his, at the age of puberty, with ear-rings in her ears, and past her fifteenth year.

16 (67). 'He shall godly and piously give to holy men twice seven head of small cattle, as an atonement unto the soul (of the water dog).

'He shall bring up twice seven whelps.

'He shall throw twice seven bridges over canals.

17 (70). 'He shall put into repair twice nine stables that are out of repair.

'He shall cleanse twice nine dogs from skin humours, hair wax, vermin[4], and all the diseases that are produced on the body of a dog.

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[1] Meaning unknown.

[2] He shall build a caravansary, which is considered a pious work (Mainyô-i-khard IV, 6; XXXVII, 36).

[3] A word of unknown meaning; probably a measure, but possibly 'a passage or alley.'

[4] Those three words are doubtful.

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'He shall treat twice nine godly men to their fill of meat, bread, strong drink, and wine.

18 (73). 'This is the atonement, this is the penalty that he shall undergo to atone for the deed that he has done.

'If he shall undergo it, he shall enter the world of the holy ones: if he shall not undergo it, he shall fall down into the world of the wicked, into that dark world, made of darkness, the offspring of darkness[1].'

FARGARD XV.

I (1–8). On five sins the commission of which makes the sinner a Peshôtanu.

II (9–19). On unlawful unions and attempts to procure miscarriage.

III (20–45). On the treatment of a bitch big with young.

IV (46–51). On the breeding of dogs.

I.

1. How many are the sins that men commit and that, being committed and not confessed, nor atoned for, make their committer a Peshôtanu[2]?

2 (4). Ahura Mazda answered: 'There are five such sins, O holy Zarathustra! It is the first of these sins that men commit when a man teaches one of the faithful a foreign, wrong creed[3], a foreign, wrong law, and he does so with a full knowledge and conscience of the sin: this is a sin that makes him a Peshôtanu.

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[1] Cf. Farg. V, 62.

[2] See Introd. V, 19.

[3] Literally, 'another wrong creed;' the Commentary has, 'that is, a creed that is not ours.' See Introd. III, 10.

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3 (9). 'It is the second of these sins that men commit when a man gives too hard bones or too hot food to a shepherd's dog or to a house dog;

4 (11). 'If the bones stick in the dog's teeth or stop in his throat, or if the hot food burn his mouth or his tongue, so that mischief follows therefrom, and the dog dies, this is a sin that makes the man a Peshôtanu [1].

5 (16). 'It is the third of these sins that men commit when a man smites a bitch big with young or affrights her by running after her, with shouting or with clapping of hands [2];

6 (18). 'If the bitch fall into a hole, or a well, or a precipice, or a river, or a canal, so that mischief follows therefrom, and she dies, this is a sin that makes the man a Peshôtanu [3].

7 (22). 'It is the fourth of these sins that men commit when a man has intercourse with a woman who has an issue of blood, either out of the ordinary course or at the usual period: this is a sin that makes him a Peshôtanu [4].

8 (25). 'It is the fifth of these sins that men commit when a man has intercourse with a woman quick with child [5], whether the milk has already

[1] He who gives too hot food to a dog so as to burn his throat is margarzân (guilty of death); he who gives bones to a dog so as to tear his throat is margarzân (Gr. Rav. 639).

[2] Or, 'with stamping on the ground' (? Saddar 31).

[3] If a bitch is big with young and a man shouts or throws stones at her, so that the whelps come to mischief and die, he is margarzân (Gr. Rav. 639).

[4] See Farg. XVI, 14 seq.

[5] When she has been pregnant for four months and ten days, as it is then that the child is formed and a soul is added to its body (Anquetil II, 563).

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come to her breasts or has not yet come: if mischief follow therefrom, and she die, this is a sin that makes the man a Peshôtanu [1].

II.

9 (30). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered [2], and she conceives by him, let her not, from dread of the people, produce in herself the menses, against the course of nature, by means of water and plants [3].

10 (34). 'And if the damsel, from dread of the people, shall produce in herself the menses against the course of nature, by means of water and plants, there is a sin upon her head [4].

11 (36). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, let her not,

[1] Or better, 'if the child die.' 'If a man come to his wife [during her pregnancy] so that she is injured and bring forth a still-born child, he is margarzân' (Old Rav. 115 b).

[2] 'Whether she has a husband in the house of her own parents or has none; whether she has entered from the house of her own parents into the house of a husband [depending on another chief of family] or has not' (Comm.)

[3] By means of drugs.

[4] 'It is a tanâfûhr sin for her: it is sin on sin' (the first sin being to have allowed herself to be seduced), Comm. 'If there has been no sin in her (if she has been forced), and if a man, knowing her shame, wants to take it off her, he shall call together her father, mother, sisters, brothers, husband, the servants, the menials, and the master and the mistress of the house, and he shall say, "This woman is with child by me, and I rejoice in it;" and they shall answer, "We know it, and we are glad that her shame is taken off her;" and he shall support her as a husband does' (Comm.)

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from dread of the people, destroy the fruit in her womb.

12 (38). 'And if the damsel, from dread of the people, shall destroy the fruit in her womb, the sin is on both the father and herself, the murder is on both the father and herself; both the father and herself shall pay the penalty for wilful murder[1].

13 (40). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, and she says, "I have conceived by thee;" and he replies, "Go then to the old woman[2] and apply to her that she may procure thee miscarriage;"

14 (43). 'And the damsel goes to the old woman and applies to her that she may procure her miscarriage; and the old woman brings her some Banga, or Shaêta, or Ghnâna, or Fraspâta[3], or some other of the drugs that produce miscarriage and [the man says], "Cause thy fruit to perish!" and she causes her fruit to perish; the sin is on the head of all three, the man, the damsel, and the old woman.

III.

15 (49). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not

[1] For baodhô-varsta; see above, p. 84, § 38, and n. 1.

[2] The nurse (Asp.)

[3] Banga is bang or mang, a narcotic made from hempseed; shaêta means literally gold, and must have been some yellow plant or liquor; ghnâna is 'that which kills [the fruit in the womb];' fraspâta is 'that which expels [the fruit] so that it perishes' (Comm.)

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delivered, and she conceives by him, so long shall he support her, until the child is born.

16 (51). 'If he shall not support her, so that the child comes to mischief[1], for want of proper support, he shall pay the penalty for wilful murder.'

17 (54). O Maker of the material world, thou Holy One! If she be near her time and be lying on the high road, which is the worshipper of Mazda that shall support her?

18 (56). Ahura Mazda answered: 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, so long shall he support her, until the child is born[2].

19 (58). 'If he shall not support her[3] . . . .

'It lies with the faithful to look in the same way after every pregnant female, either two-footed or four-footed, either woman or bitch.'

20 (61). O Maker of the material world, thou Holy One! If (a bitch[4]) be near her time and be lying on the high road, which is the worshipper of Mazda that shall support her?

21 (63). Ahura Mazda answered: 'He whose house stands nearest, the care of supporting her is

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[1] And dies. [2] § 18=§ 15.

[3] The sentence is left unfinished: Aspendiârji fills it with the words in § 16, 'so that the child,' &c. It seems as if §§ 17, 18 were no part of the original text, and as if § 17 were a mere repetition of § 20, which being wrongly interpreted as referring to a woman would have brought about the repetition of § 15 as an answer. See § 20.

[4] The subject is wanting in the text: it is supplied from the Commentary as the sense requires it.

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his[1]; so long shall he support her until the whelps are born.

22 (65). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

23 (68). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a camel-stall, which is the worshipper of Mazda that shall support her?

24 (70). Ahura Mazda answered: 'He who built the camel-stall or who holds it[2], the care of supporting her is his; so long shall he support her, until the whelps are born.

25 (76). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

26 (77). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a horse-stall, which is the worshipper of Mazda that shall support her?

27 (78). Ahura Mazda answered: 'He who built the horse-stall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

28 (81). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

29 (84). O Maker of the material world, thou

[1] 'The bitch is lying on the high road: the man whose house has its door nearest shall take care of her. If she dies, he shall carry her off [to dispose of the body according to the law]. One must support her for at least three nights: if one cannot support her any longer, one intrusts her to a richer man' (Comm. and Asp.)

[2] 'In pledge or for rent' (Asp.; cf. Comm. ad § 42).

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Holy One! If a bitch be near her time and be lying in an ox-stall, which is the worshipper of Mazda that shall support her?

30 (86). Ahura Mazda answered: 'He who built the ox-stall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

31 (89). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

32 (92). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a sheep-fold, which is the worshipper of Mazda that shall support her?

33 (94). Ahura Mazda answered: 'He who built the sheep-fold or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

34 (97). 'If he shall not support her so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

35 (100). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying on the earth-wall[1], which is the worshipper of Mazda that shall support her?

36 (102). Ahura Mazda answered: 'He who erected the wall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

37 (105). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

[1] The wall around the house.

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38 (108). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the moat[1], which is the worshipper of Mazda that shall support her?

39 (110). Ahura Mazda answered: 'He who dug the moat or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

40 (112). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

41 (113). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the middle of a pasture-field, which is the worshipper of Mazda that shall support her?

42 (115). Ahura Mazda answered: 'He who sowed the pasture-field or who holds it, the care of supporting her is his.

43 (117). 'He shall with kind charity[2] take her to rest upon a litter of any foliage fit for a litter; so long shall he support her, until the young dogs are capable of self-defence and self-subsistence.'

44 (122). O Maker of the material world, thou Holy One! When are the dogs capable of self-defence and self-subsistence?

45 (123). Ahura Mazda answered: 'When they are able to run about in a circuit of twice seven houses around[3]. Then they may be let loose, whether it be winter or summer.

'Young dogs ought to be supported for six months, children for seven years.

[1] The moat before the earth-wall.

[2] Doubtful.

[3] Probably the distance of one yugyêsti; cf. Farg. XIII, 17.

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'Âtar[1], the son of Ahura Mazda, watches as well (over a pregnant bitch) as he does over a woman.'

IV.

46 (127). O Maker of the material world, thou Holy One! If worshippers of Mazda want to have a bitch so covered that the offspring shall be one of a strong nature, what shall they do?

47 (129). Ahura Mazda answered: 'They shall dig a hole in the earth, in the middle of the fold, half a foot deep if the earth be hard, half the height of a man if the earth be soft.

48 (131). 'They shall first tie up the bitch there, far from children and from the Fire, the son of Ahura Mazda[2], and they shall watch by her until a dog comes there from anywhere. They shall afterwards let another dog come near her, and then a third besides[3], each being kept apart from the former, lest they should assail one another.

49 (134)[4]. 'The bitch being thus covered by three dogs, grows big with young, and the milk comes to her teats and she brings forth a young one that is born from (three) dogs.'

50 (135). He who smites a bitch who has been covered by three dogs, and who has already milk, and who shall bring forth a young one born from (three) dogs, what is the penalty that he shall pay?

[1] The fire: when a woman is in labour, one lights up a great fire in order to protect her and her child from the fiends (Introd. V, 13).

[2] 'From children, lest she shall bite them; from the fire, lest it shall hurt her' (Comm.)

[3] Cf. Justinus III, 4: maturiorem futuram conceptionem rati, si eam singulae per plures viros experirentur.

[4] The text of this and the following clause is corrupt, and the meaning doubtful.

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51 (137). Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

FARGARD XVI.

I (1–11). On the uncleanness of women during their sickness.
II (11–12). How it can be removed.
III (13–18). Sundry laws relating to the same matter. See Introd. V, 12.

I.

1. O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a woman who has an issue of blood, either out of the ordinary course or at the usual period, what shall the worshippers of Mazda do?

2 (3). Ahura Mazda answered: 'They shall clear the way[1] of the wood there, both in growing trees and in logs[2]; they shall strew dry dust on the ground[3]; and they shall erect a building there[4], higher than the house by a half, or a third, or a fourth, or a fifth part, lest her look should fall upon the fire[5].'

3 (9). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

4 (10). Ahura Mazda answered: 'Fifteen paces from the fire, fifteen paces from the water, fifteen

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[1] The way to the Dashtânistân (see Introd. V, 12).

[2] Lest the wood shall be touched and defiled by the woman on her way to the Dashtânistân.

[3] Lest the earth shall be touched and defiled by her. Cf. Farg. IX, 11, and Introd. V, 10.

[4] The Dashtânistân.

[5] See Introd. V, 12.

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paces from the consecrated bundles of baresma, three paces from the faithful.'

5 (11). O Maker of the material world, thou Holy One! How far from her shall he stay, who brings food to a woman who has an issue of blood, either out of the ordinary course or at the usual period?

6 (12). Ahura Mazda answered: 'Three paces[1] from her shall he stay, who brings food to a woman who has an issue of blood, either out of the ordinary course or at the usual period.'

In what kind of vessels shall he bring the food? In what kind of vessels shall he bring the bread?

'In vessels of brass, or of lead, or of any common metal[2].'

7 (15). How much food shall he bring to her? How much bread shall he bring?

'(Only) two danares[3] of long bread, and one danare of milk pap, lest she should gather strength[4].

'If a child has just touched her, they shall first wash his hands and then his body[5].

8 (21). 'If she still see blood after three nights

[1] The food is held out to her from a distance in a metal spoon.

[2] Earthen vessels, when defiled, cannot be made clean; but metal vessels can (see Farg. VII, 73 seq.)

[3] A danare is, according to Anquetil, as much as four tolas; a tola is from 105 to 175 grains.

[4] 'Sôshyôs says: For three nights cooked meat is not allowed to her, lest the issue shall grow stronger.' As the fiend is in her, any strength she may gain accrues to Ahriman.

[5] A child whom she suckles. The meaning is, Even a child, if he has touched her, must undergo the rites of cleansing. The general rule is given in the Commentary: 'Whoever has touched a Dashtân woman must wash his body and his clothes with gômêz and water.' The ceremony in question is the simple Ghosel, not the Barashnûm, since the woman herself performs the former only (vide infra, § 11 seq.; cf. Introd. V, 16).

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have passed, she shall sit in the place of infirmity until four nights have passed.

'If she still see blood after four nights have passed, she shall sit in the place of infirmity until five nights have passed.

9. 'If she still see blood after five nights have passed, she shall sit in the place of infirmity until six nights have passed.

'If she still see blood after six nights have passed, she shall sit in the place of infirmity until seven nights have passed.

10. 'If she still see blood after seven nights have passed, she shall sit in the place of infirmity until eight nights have passed.

'If she still see blood after eight nights have passed, she shall sit in the place of infirmity until nine nights have passed.

11. 'If she still see blood after nine nights have passed, this is a work of the Daêvas which they have performed for the worship and glorification of the Daêvas [1].

II.

'The worshippers of Mazda shall clear the way [2] of the wood there, both in growing trees and in logs;

12 (26). 'They shall dig three holes in the earth, and they shall wash the woman with gômêz by two of those holes and with water by the third.

'They shall kill Khrafstras, to wit: two hundred corn-carrying ants, if it be summer; two hundred of

[1] See Introd. V, 12.

[2] The way to the Barashnûm-gâh, where the cleansing takes place.

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any other sort of the Khrafstras made by Angra Mainyu, if it be winter[1].'

III.

13 (30). If a worshipper of Mazda shall suppress the issue of a woman who has an issue of blood, either out of the ordinary course or at the usual period, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

14 (33). O Maker of the material world, thou Holy One! If a man shall again and again wilfully touch the body of a woman who has an issue of blood, either out of the ordinary course or at the usual period, so that the ordinary issue turns to the dye of the unusual one, or the unusual issue to the dye of the ordinary one, what is the penalty that he shall pay?

15 (36). Ahura Mazda answered: 'For the first time he comes near unto her, for the first time he lies by her, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; for the second time he comes near unto her, for the second time he lies by her, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; for the third time he comes near unto her, for the third time he lies by her, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.'

16. For the fourth time he comes near unto her, for the fourth time he lies by her, if he shall press the body under her clothes, if he shall press the

[1] See Introd. IV, 35.

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unclean thigh, but without sexual intercourse, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.

17 (39). 'Whosoever shall lie in sexual intercourse with a woman who has an issue of blood, either out of the ordinary course or at the usual period, does no better deed than if he should burn the corpse of his own son, born of his own body and dead of naêza[1], and drop its fat into the fire[2].

18 (41). 'All such sinners, embodiments of the Drug, are scorners of the law: all scorners of the law are rebels against the Lord: all rebels against the Lord are ungodly men; and any ungodly man shall pay for it with his life[3].'

FARGARD XVII.

Hair and Nails.

Anything that has been separated from the body of man is considered dead matter (Introd. V, 12), and is accordingly supposed to fall into the possession of the demon and to become the abode of death and uncleanness. Therefore, hair and nails, as soon as cut off, are at once the property of Ahriman, and the demon has to be driven away from them by spells, in the same way as he is from the bodies of the dead. They are withdrawn from his power by

[1] A disease (Farg. VII, 58). There is another word naêza, 'a spear,' so that one may translate also 'killed by the spear' (Asp.)

[2] 'Not that the two deeds are equal, but neither is good' (Comm.) The sin in question is a simple tanâfûhr (Farg. XV, 7), and therefore can be atoned for by punishment and repentance, whereas the burning of a corpse is a crime for which there is no atonement (Farg. I, 17; VIII, 73 seq.; Introd. V, 8).

[3] Literally, 'is a Peshôtanu;' 'he is a tanâfûhr sinner, that is to say, margarzân (worthy of death),' Comm.

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the recital of certain prayers, and by being deposited in the earth inside consecrated circles, which are drawn around them as an intrenchment against the fiend (see above, p. 122, n. 1).

This chapter, which has given full scope to the ironical humour of many, is an invaluable document in the eyes of the mythologist, as he finds in it, if not the origin and explanation, at least the oldest record of world-wide superstitions. Not only in Bombay, but all over the world, people are found who believe that hair and nails are weapons in the hands of the evil one. The Esthonians, on the shores of the Baltic, take the utmost care not to drop the parings of their nails on the ground, lest the devil should pick them up, to make a visor to his cap, which will give him full power to injure men, unless the sign of the cross has been made over them[1]. The Gauchos in the Chilian pampas fear to throw their hair to the winds, but deposit it in holes dug in a wall[2]. In Liége good people are advised not to throw away their hair, nor to leave it in the teeth of the comb, lest a witch take hold of it and cast a spell over them[3].

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Which is the most deadly deed whereby a man increases most the baleful strength of the Daêvas, as he would do by offering them a sacrifice?'

2 (3). Ahura Mazda answered: 'It is when a man here below combing his hair or shaving it off, or paring off his nails drops them[4] in a hole or in a crack[5].

[1] Cf. infra, 'Thou shalt chant the Ahuna-Vairya,' &c., §§ 6, 8, 9.

[2] Cf. infra, §§ 5, 7.

[3] Mélusine, Recueil de Mythologie populaire, publié par H. Gaidoz et E. Rolland, Paris, 1878; pp. 79, 549, 583. To the same train of ideas seems to belong the Eddic myth of Naglfar, the fatal ship wrought out of the nails of the dead, which is to take the crew of the demon to the shore of the earth when the last day of the world is come (Gylfaginning, 51).

[4] Without performing the requisite ceremonies.

[5] Doubtful.

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3 (6). 'Then for want of the lawful rites being observed, Daêvas are produced in the earth; for want of the lawful rites being observed, those Khrafstras are produced in the earth which men call lice, and which eat up the corn in the corn-field and the clothes in the wardrobe.

4 (10). 'Therefore, O Zarathustra! whenever here below thou shalt comb thy hair or shave it off, or pare off thy nails, thou shalt take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the consecrated bundles of baresma.

5 (13). 'Then thou shalt dig a hole, a disti[1] deep if the earth be hard, a vîtasti deep if it be soft; thou shalt take the hair down there and thou shalt say aloud these fiend-smiting words: "Out of him by his piety Mazda made the plants grow up[2]."

6 (17). 'Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shall chant the Ahuna-Vairya three times, or six, or nine.

II.

7 (19). 'For the nails, thou shalt dig a hole, out

[1] A disti=ten fingers. A vîtasti=twelve fingers.

[2] See above, XI, 6; the choice of this line was determined by the presence of the word plants in it: man was considered a microcosm, and every element in him was supposed to come from a similar element in nature, to which it was to return after death, and whence it was to come back again at the time of the resurrection: his bones from the earth, his blood from the water, his hair from the trees, his life from the fire (Bundahis XXXI, Ulamâi Islâm); an old Aryan theory, traces of which are also to be found in India (Rig-veda X, 16, 3), in Greece (Ilias VII, 99; Empedocles, fr. 378; cf. Epicharmus ap. Plut. Consol. ad Apoll. 15), and in Scandinavia (Edda, Grimnismal 40).

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of the house, as deep as the top joint of the little finger; thou shalt take the nails down there and thou shalt say aloud these fiend-smiting words: "The words that are heard from the pious in holiness and good thought[1]."

8 (24). 'Then thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairya three times, or six, or nine.

9 (26). 'And then: "Look here, O Ashô-zusta bird[2]! here are the nails for thee: look at the nails here! May they be for thee so many spears, knives, bows, falcon-winged arrows, and sling-stones against the Mâzainya Daêvas[3]!"

10 (29). 'If those nails have not been dedicated (to the bird), they shall be in the hands of the Mâzainya Daêvas so many spears, knives, bows, falcon-winged arrows, and sling stones (against the Mâzainya Daêvas)[4].

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[1] Yasna XXXIII, 7. There is here only a play upon the word sruyê, 'is heard,' which chances to be homonymous with the dual of srva, 'nails of both hands.'

[2] 'The owl,' according to modern tradition. The word literally means 'friend of holiness.' 'For the bird Ashôzusta they recite the Avesta formula; if they recite it, the fiends tremble and do not take up the nails; but if the nails have had no spell uttered over them, the fiends and wizards use them as arrows against the bird Ashôzusta and kill him. Therefore, when the nails have had a spell uttered over them, the bird takes and eats them up, that the fiends may not do any harm by their means' (Bundahis XIX).

[3] See above, p. 137, n. 1. The nails are cut in two and the fragments are put in the hole with the point directed towards the north, that is to say, against the breasts of the Dêvs (see above, p. 75, n. 2). See Anquetil, Zend-Avesta II, 117; India Office Library, VIII, 80.

[4] Repeated by mistake from § 10.

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11 (30). 'All such sinners, embodiments of the Drug, are scorners of the law: all scorners of the law are rebels against the Lord: all rebels against the Lord are ungodly men; and any ungodly man shall pay for it with his life[1].'

FARGARD XVIII.

I (1–13). On the unworthy priest and enticers to heresy.
II (14–29). The holiness of the cock.
III (30–60). The four paramours of the Drug.
IV (61–71). On unlawful lusts.
The text and the Pahlavi commentary of this Fargard are translated in Haug's Essays, pp. 243 seq., 364 seq.

I.

1. 'There is many a one, O holy Zarathustra!' said Ahura Mazda, 'who wears a Paitidâna[2], but who has not girded his loins with the law[3]; when such a man says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

2 (5). 'He holds a Khrafstraghna[4] in his hand, but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

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[1] See preceding Fargard, § 18.

[2] See above, p. 168, n. 7.

[3] The word translated girded is the word used of the Kôstî, the sacred girdle which the Parsi must never part with (see § 54); the full meaning, therefore, is, 'girded with the law as with a Kôstî' (cf. Yasna IX, 26 [81]), that is to say, 'never forsaking the law,' or, as the Commentary expresses it, 'one whose thought is all on the law' (cf. § 5).

[4] See above, p. 168, n. 8.

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3 (7). 'He holds a twig[1] in his hand, but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

4 (9). 'He wields the Astra mairya[2], but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

5 (11). 'He who sleeps on throughout the night, who does not perform the Yasna nor chant the hymns, who does not worship by word or by deed, who does neither learn nor teach, with a longing for (everlasting) life, he lies when he says, "I am an Âthravan," do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

6 (14). 'Him thou shalt call an Âthravan, O holy Zarathustra! who throughout the night sits up and demands of the holy Wisdom[3], which makes man free from anxiety, with dilated heart, and cheerful at the head of the *K*inva*t* bridge[4], and which makes him reach that world, that holy world, that excellent world, the world of paradise.

7 (18). '(Therefore) demand of me, thou upright one! of me, who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me, that

[1] The bundles of baresma or the urvarân (see p. 22, n. 2; p. 169, n. 3).

[2] The Aspahê-astra; see Introd. V, 19.

[3] That is to say, studies the law and learns from those who know it (cf. Introd. V, 2).

[4] See Farg. XIX, 30. 'It gives him a stout heart, when standing before the *K*inva*t* bridge' (Comm.)

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thou mayst be the better, that thou mayst be the happier[1].'

8 (21). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What is it that makes the unseen power of Death increase?'

9 (22). Ahura Mazda answered: 'It is the man that teaches a wrong law[2]; it is the man who continues for three years[3] without wearing the sacred girdle[4], without chanting the Gâthas, without worshipping the good waters.

10 (25). 'And he who should set that man at

[1] See Introd. V, 2.

[2] 'The deceiver Ashemaogha' (Comm.); the heretic. Cf. Farg. XV, 2, and Introd. III, 10.

[3] Doubtful.

[4] The Kôstî, which must be worn by every Parsi, man or woman, from their fifteenth year of age (see below, § 54 seq.); it is the badge of the faithful, the girdle by which he is united both with Ormazd and with his fellow believers. He who does not wear it must be refused water and bread by the members of the community; he who wears it becomes a participator in the merit of all the good deeds performed all over the Zarathustrian world (Saddar 10 and 46; Hyde 10 and 50). The Kôstî consists 'of seventy-two interwoven filaments, and should three times circumvent the waist. . . . Each of the threads is equal in value to one of the seventy-two Hâhs of the Izashnê; each of the twelve threads in the six lesser cords is equal in value to the dawâzdih hamâist . . .; each of the lesser cords is equal in value to one of the six Gahanbârs; each of the three circumventions of the loins is equal in value to humat, good thought, hukhat, good speech, huaresta, good work; the binding of each of the four knots upon it confers pleasure on each of the four elements, fire, air, water, and the earth' (Edal Daru, apud Wilson, The Parsi Religion Unfolded, p. 163). In the Brahmanical system also the faithful are bound to their god by means of a sacred girdle, the Mekhalâ.

Another piece of clothing which every Parsi is enjoined to wear is the Sadarah, or sacred shirt, a muslin shirt with short sleeves, that does not reach lower than the hips, with a small pocket at the opening in front of the shirt (see § 54 seq.)

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liberty, when bound in prison[1], does no better deed than if he should flay a man alive and cut off his head[2].

11 (27). 'The blessing uttered on a wicked, ungodly Ashemaogha does not go past the mouth (of the blesser); the blessing for two Ashemaoghas does not go past his tongue; the blessing for three is no word at all; the blessing for four is a curse against himself.

12 (29). 'Whosoever should give some Haoma juice to a wicked, ungodly Ashemaogha, or some Myazda consecrated with blessings, does no better deed than if he should lead a thousand horse against the cities of the worshippers of Mazda, and should slaughter the men thereof, and drive off the cattle as plunder.

II.

13 (32). 'Demand of me, thou upright one! of me, who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier.'

14 (33). Zarathustra asked Ahura Mazda: 'Who is the Sraoshâ-varez[3] of Sraosha[4]? the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god.'

[1] See Introd. III, 10. Cf. § 12.

[2] Doubtful. The Commentary seems to understand the sentence as follows: 'He who should free him from hell would thus perform no less a feat than if he should cut off the head of a man and then make him alive again.'

[3] 'Who is he who sets the world in motion?' (Comm.) See above, p. 56, n. 2.

[4] See Introd. IV, 31.

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15 (34). Ahura Mazda answered: 'It is the bird named Parôdars[1], which ill-speaking people call Kahrkatâs[2], O holy Zarathustra! the bird that lifts up his voice against the mighty dawn:

16 (37). '"Arise, O men! recite the Ashem vahistem that smites down the Daêvas[3]. Lo! here is Bûshyâsta, the long-handed[4], coming upon you, who lulls to sleep again the whole living world, as soon as it has awoke: 'Sleep!' she says, 'sleep on, O man! the time[5] is not yet come.'"

17 (41). 'For the three excellent things be never slack, namely, good thoughts, good words, and good deeds; for the three abominable things be ever slack, namely, bad thoughts, bad words, and bad deeds."

18 (43). 'In the first part of the night, Fire, the son of Ahura Mazda, calls the master of the house for help, saying:

19 (43). '"Up! arise, thou master of the house! put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright

[1] 'He who foresees' the coming dawn; the cock.

[2] 'When he is not called so, he is powerful' (Comm.) Cf. XIII, 2, 6.

[3] The cock is called 'the drum of the world.' As crowing in the dawn that dazzles away the fiends, he shared with it the honour of the victory, and was believed to crow away the demons: 'The cock was created to fight against the fiends and wizards; . . . he is with the dog an ally of Srôsh against demons' (Bundahis XIX). 'No demon can enter a house in which there is a cock; and, above all, should this bird come to the residence of a demon, and move his tongue to chaunt the praises of the glorious and exalted Creator, that instant the evil spirit takes to flight' (Mirkhond, History of the Early Kings of Persia, translated by Shea, p. 57; cf. Saddar 32, Hyde 35, and J. Ovington, A Voyage to Suratt, 1696, p. 371).

[4] See Introd. IV, 24.

[5] 'To perform thy religious duties' (Comm.)

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with the clean wood, carried by thy well-washed hands[1]. Here comes Âzi[2], made by the Daêvas, who is about to strive against me, and wants to put out my life."

20 (46). 'In the second part of the night, Fire, the son of Ahura Mazda, calls the husbandman for help, saying:

21 (46). '"Up! arise, thou husbandman! Put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed hands. Here comes Âzi, made by the Daêvas, who is about to strive against me, and wants to put out my life."

22 (48). 'In the third part of the night, Fire, the son of Ahura Mazda, calls the holy Sraosha for help, saying: "Come thou, holy, tall-formed Sraosha, [then he brings unto me some clean wood with his well-washed hands][3]: here comes Âzi, made by the Daêvas, who is about to strive against me, and wants to put out my life."

23 (51). 'And then the holy Sraosha wakes up the bird named Parôdar*s*, which ill-speaking people call Kahrkatâs, and the bird lifts up his voice against the mighty dawn:

24 (52). '"Arise, O men! recite the Ashem ya*d* vahi*s*tem that smites down the Daêvas. Lo! here is Bûshyãsta, the long-handed, coming upon you, who lulls to sleep again the whole living world as

[1] The Parsi, as soon as he has risen, must put on the Kôstî, wash his hands, and put wood on the fire.

[2] See Introd. IV, 19.

[3] The text seems to be corrupt: it must probably be emendated into 'bring into me . . .'

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soon as it has awoke: 'Sleep!' she says, 'sleep on, O man! the time is not yet come.'"

25 (52). '"For the three excellent things be never slack, namely, good thoughts, good words, and good deeds; for the three abominable things be ever slack, namely, bad thoughts, bad words, and bad deeds."

26 (53). 'And then bed-fellows address one another: "Rise up, here is the cock calling me up." Whichever of the two first gets up shall first enter paradise: whichever of the two shall first, with well-washed hands, bring clean wood unto the Fire, the son of Ahura Mazda, the Fire, well pleased with him and not angry, and fed as it required, will thus bless him:

27 (58). '"May herds of oxen grow for thee, and increase of sons: may thy mind be master of its vow, may thy soul be master of its vow, and mayst thou live on in the joy of the soul all the nights of thy life."

'This is the blessing which the Fire speaks unto him who brings him dry wood, well examined by the light of the day, well cleansed with godly intent.

28 (64). 'And whosoever will kindly and piously present one of the faithful with a pair of these my Parôdars birds, a male and a female, it is as though he had given[1] a house with a hundred columns, a thousand beams, ten thousand large windows, ten thousand small windows.

29 (67). 'And whosoever shall give to my Parôdars bird his fill of meat, I, Ahura Mazda, need not

[1] 'In the day of recompense' (Comm.); he shall be rewarded as though he had given a house, &c. . . . he shall receive such a house in paradise.

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interrogate him any longer; he shall directly go to paradise.'

III.

30 (70). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Thou then, alone in the material world, dost bear offspring without any male coming unto thee?'

31 (74). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! It is not so, nor do I, alone in the material world, bear offspring without any male coming unto me.

32 (77). 'There are four males who are mine.

'And they make me conceive progeny as other males make their females.'

33 (78). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the first of those males of thine?'

34 (79). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the first of my males who, being entreated by one of the faithful, does not give him anything, be it ever so little, of the riches he has treasured up[1].

35 (82). 'That man makes me conceive progeny as other males make their females.'

36 (83). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

37 (84). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This is

[1] Cf. Farg. III, 34.

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the thing that counteracts it, namely, when a man unasked, kindly and piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.

38 (87). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

39 (88). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the second of those males of thine?'

40 (89). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the second of my males who, making water, lets it fall along the upper forepart of his foot.

41 (92). 'That man makes me conceive progeny as other males make their females.'

42 (93). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

43 (94). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This is the thing that counteracts it, namely, when the man rising up[1] and stepping three steps further off, shall say three Ahuna-Vairya, two humatanãm, three hukhshathrôtemãm, and then chant the Ahuna-Vairya and offer up one Yênhê hâtãm.

[1] 'Nec stando mingens . . . facile visitur Persa' (Amm. Marc. XXIII, 6); Ardâ Vîrâf XXIV; Mainyô-i-khard II, 39; Saddar 56, Hyde 60. Cf. Manu IV, 47 seq., and Polack, Persien I, 67: 'Von einem in Paris weilenden Perser hinterbrachte man dem König, um seine Emancipation und Abtrünnigkeit vom Gesetz zu beweisen, dass er Schweinefleisch esse und stehend die Function verrichte.'

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44 (98). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

45 (99). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the third of those males of thine?'

46 (100). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the third of my males who during his sleep emits seed.

47 (102). 'That man makes me conceive progeny as other males make their females.'

48 (103). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

49 (104). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! this is the thing that counteracts it, namely, if the man, when he has risen from sleep, shall say three Ahuna-Vairya, two humatanãm, three hukhshathrô-temãm, and then chant the Ahuna-Vairya and offer up one Yê*n*hê hâtãm.

50 (107). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does who tears the child out of a mother's womb.'

51 (108). Then he shall speak unto Spe*n*ta Ârmaiti[1], saying: 'O Spe*n*ta Ârmaiti, this man do I deliver unto thee; this man deliver thou back unto me, against the mighty day of resurrection; deliver him back as one who knows the Gâthas, who

[1] The genius of the earth (cf. Farg. II, 10).

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knows the Yasna, and the revealed law[1], a wise and clever man, who is the Word incarnate.

52 (112). 'Then thou shalt call his name "Fire-creature, Fire-seed, Fire-offspring, Fire-land," or any name wherein is the word Fire[2].'

53 (113). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the fourth of those males of thine?'

54 (114). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt[3].

55 (115). 'At the fourth step[4] we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Zandas[5].'

56 (117). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug, what is the thing that can counteract that?'

57 (118). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! There is no means of counteracting it;

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[1] Literally, 'the answers made to the questions (of Zarathustra).'

[2] Cf. Introd. IV, 30, and Orm. Ahr. § 205.

[3] The Kôstî and the Sadarah; see above, p. 191, n. 4. It is the sin known as kushâd duvârisnî (Mainyô-i-khard II, 35; Ardâ Vîrâf XXV, 6).

[4] 'Going three steps without Kôstî is only a three Sraoshô-karana sin; from the fourth step, it is a tanâfûhr sin' (Comm.)

[5] For the Yâtus, see Introd. IV, 20; the zanda is a hobgoblin.

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58 (120). 'When a man or a woman, being more than fifteen years of age, walks without wearing the sacred girdle or the sacred shirt.

59 (120). 'At the fourth step we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Zandas.'

IV.

60 (122). Demand of me, thou upright one! of me who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

61 (123). Zarathustra asked Ahura Mazda: 'Who grieves thee with the sorest grief? Who pains thee with the sorest pain?'

62 (124). Ahura Mazda answered: 'It is the Gahi[1], O Spitama Zarathustra! who goes a-whoring after the faithful and the unfaithful, after the worshippers of Mazda and the worshippers of the Daêvas, after the wicked and the righteous[2].

63 (125). 'Her look dries up one third of the mighty floods that run from the mountains; her look withers one third of the beautiful, golden hued, growing plants;

64 (127). 'Her look withers one third of the grass

[1] The courtezan, as an incarnation of the female demon Gahi (see Introd. IV, 15).

[2] '[Whether she gives up her body to the faithful or to the unfaithful], there is no difference; when she has been with three men, she is guilty of death' (Comm.)

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wherewith Spenta Ârmaiti[1] is clad[2], and her touch withers in the faithful one third of his good thoughts, of his good words, of his good deeds, one third of his strength, of his fiend-killing power, and of his holiness[3].

65 (129). 'Verily I say unto thee, O Spitama Zarathustra! such creatures ought to be killed even more than gliding snakes[4], than howling wolves, than the wild she-wolf that falls upon the fold, or than the she-frog that falls upon the waters with her thousandfold brood.'

66 (133). Demand of me, thou upright one! of me who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

67–68 (133). Zarathustra asked Ahura Mazda: 'If a man shall come unto a woman who has an issue of blood, either out of the ordinary course or at the usual period, and he does so wittingly and knowingly[5], and she allows it wilfully, wittingly, and

[1] The earth.

[2] Doubtful. The Pahlavi translation has, 'One third of the strength of Spenta Ârmaiti.'

[3] 'If a Gahi (courtezan) look at running waters, they fall; if at trees, they are stunted; if she converse with a pious man, his intelligence and his holiness are withered by it' (Saddar 67; Hyde 74). Cf. Manu IV, 40 seq.

[4] It is written in the law (the Avesta): 'O Zartust Isfitamân! with regard to woman, I say to thee that any woman that has given up her body to two men in one day is sooner to be killed than a wolf, a lion, or a snake: any one who kills such a woman will gain as much merit by it as if he had provided with wood a thousand fire-temples, or destroyed the dens of adders, scorpions, lions, wolves, or snakes' (Old Rav. 59 b).

[5] 'Knowing her state and knowing that it is a sin' (Comm.)

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knowingly, what is the atonement for it, what is the penalty that he shall pay to atone for the deed they have done?'

69 (136). Ahura Mazda answered: 'If a man shall come unto a woman who has an issue of blood, either out of the ordinary course or at the usual period, and he does so wittingly and knowingly, and she allows it wilfully, wittingly, and knowingly;

70 (137). 'He shall slay a thousand head of small cattle; he shall godly and piously offer up to the fire [1] the entrails [2] thereof together with Zaothra-libations; he shall bring the shoulder bones to the good waters [3].

71 (140). 'He shall godly and piously bring unto the fire a thousand loads of soft wood, of Urvâsna, Vohu-gaona, Vohu-kereti, Hadhâ-naêpata, or of any sweet-scented plant [4].

72 (142). 'He shall tie and consecrate a thousand bundles of baresma; he shall godly and piously offer up to the good waters a thousand Zaothra-libations, together with the Haoma and the meat, cleanly prepared and well strained by a pious man, together with the roots of the tree known as Hadhâ-naêpata [5].

73 (144). 'He shall kill a thousand snakes of

[1] To the Bahrâm fire.

[2] The ōmentum (afsman) or epipleon. Strabo XV, 13: τοῦ ἐπίπλου τι μικρὸν τιθέασι, ὡς λέγουσί τινες, ἐπὶ τὸ πῦρ. 'Ascending six steps they showed me in a Room adjoining to the temple, their Fire which they fed with Wood, and sometimes Burn on it the Fat of the Sheep's Tail.' A Voyage Round the World, Dr. J. F. Gemelli, 1698.

[3] The meat is eaten by the faithful (Asp.); cf. Herod. I, 132.

[4] Cf. Farg. XIV, 3 seq.

[5] See above, p. 94, n. 1.

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those that go upon the belly, two thousand of the other kind[1]: he shall kill a thousand land frogs and two thousand water frogs; he shall kill a thousand corn-carrying ants and two thousand of the other kind[2].

74 (147). 'He shall throw thirty bridges over canals; he shall undergo a thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana[3].

75 (149). 'This is the atonement, this is the penalty that he shall pay to atone for the deed that he has done.

76 (150). 'If he shall pay it, he shall enter the world of the holy ones; if he shall not pay it, he shall fall down into the world of the wicked, into that dark world, made of darkness, the offspring of darkness[4].'

FARGARD XIX.

I (1–11). Angra Mainyu attempts to kill Zarathustra, and, when he fails, tempts him. Zarathustra withstands both assaults with weapons both material and spiritual.

II (11–43). Zarathustra applies to Ahura Mazda for a revelation of the law. He is taught how the fiend may be repelled, how the creation of Mazda is to be worshipped, how uncleanness is to be washed away, and what becomes of the soul after death.

III (43–47). Angra Mainyu and his host, driven to despair, and feeling themselves powerless, flee down into hell.

This chapter may be entitled 'The Revelation,' and considered as the frame-work of the Vendîdâd, the remainder of which should have its place between the first and the third part; as the first part

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[1] 'Two thousand mâr bânak' (Comm.) See above, p. 157, n. 1.

[2] 'Two thousand dârak' (Comm.) See above, p. 157, n. 4.

[3] Five tanâfûhrs, that is six thousand dirhems.

[4] §§ 75, 76=Farg. XIV, 18.

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shows the fiend's struggles to prevent the revelation, and the third shows the effects of it; the second being, as it were, an abstract of the law, an abridged Vendîdâd.

The text and the Pahlavi commentary of this Fargard are translated in Haug's Essays, p. 253 seq., p. 333 seq., and p. 379 seq.

I.

1. From the region of the north, from the regions of the north[1], forth rushed Angra Mainyu, the deadly, the Daêva of the Daêvas[2]. And thus spake the guileful one, he the evil-doer Angra Mainyu, the deadly: 'Drug, rush down upon him! destroy the holy Zarathustra!' The Drug came rushing along, the demon Bûiti[3], the unseen death, the hell-born.

2 (5). Zarathustra chanted aloud the Ahuna-Vairya[4]: 'The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.'

(He added): 'Offer up prayers to the good waters of the good Dâitya[5]!

'Profess the law of the worshippers of Mazda!'

The Drug dismayed, rushed away, the demon Bûiti, the unseen death, the hell-born.

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[1] From hell; cf. p. 75, n. 2.

[2] 'The fiend of fiends,' the arch-fiend.

[3] 'How does death enter the body of man? There are several Druges from Ahriman, who come into the body and the soul of man: one of whom is a Drug known as Bût; she is the forerunner of death; when the time of the end is at hand, she produces in the body of man such excessive heat that he falls ill' (Dâdâr i Dâdûkht, British Museum, Add. 8994, 130 a).

[4] See above, p. 98, n. 2.

[5] The river in Airyana Vaêgô; see Farg. I, 3, and Introd. III, 15.

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3 (7). And the Drug, the guileful one, said unto Angra Mainyu: 'O baneful Angra Mainyu! I see no way to kill him, so great is the glory of the holy Zarathustra.'

Zarathustra saw (all this) from within his soul: 'The evil-doing Daêvas and Drvants[1] (thought he) take counsel together for my death.'

4 (11). Up started Zarathustra, forward went Zarathustra, unshaken by the evil spirit, by the hardness of his malignant riddles[2], swinging stones in his hand, stones as big as a house[3], which he obtained from the Maker, Ahura Mazda, he the holy Zarathustra.

'At what on this wide, round earth, whose ends lie afar, at what dost thou swing (those stones), thou who standest by the river Darega[4], upon the mountains, in the mansion of Pourusaspa[5]?'

5 (16). Thus Zarathustra answered Angra Mainyu: 'O evil-doer, Angra Mainyu! I will smite the creation of the Daêva; I will smite the Nasu, a creature of the Daêva; I will smite the Pairika Knãthaiti[6], till the fiend-smiter Saoshyant come up to life out

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[1] See Introd. IV, 22.

[2] This is a fragment of an old myth in which Zarathustra and Angra Mainyu played respectively the parts of Oedipus and the Sphinx. See, for further explanation, Orm. Ahr. §§ 163–165.

[3] See Introd. IV, 40. The Commentary has, 'Some say, those stones are the Ahuna-Vairya.' In another attempt to account for a mythical expression, which was no longer understood, those thunderbolts were turned into the nine-knotted stick used in the Barashnûm (see Farg. IX, 14; Comm. and Asp.)

[4] See Introd. III, 15.

[5] The father of Zarathustra.

[6] Cf. Farg. I, 10, and Introd. IV, 21.

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of the lake Kãsava, from the region of the dawn, from the regions of the dawn[1].'

6 (20). Again to him said the guileful one, the Maker of the evil world, Angra Mainyu: 'Do not destroy my creatures, O holy Zarathustra! Thou art the son of Pourusaspa[2], just born of thy mother[3]. Renounce the good law of the worshippers of Mazda, and thou shalt gain such a boon as the murderer[4] gained, the ruler of the nations.'

7 (24). Thus in answer to him said Spitama Zarathustra: 'No! never will I renounce the good law of the worshippers of Mazda, though my body, my life, my soul should burst!'

8 (27). Again to him said the guileful one, the Maker of the evil world, Angra Mainyu: 'By whose Word wilt thou strike, by whose Word wilt thou repel, by whose weapon will the good creatures (strike and repel) my creation who am Angra Mainyu?'

9 (29). Thus in answer to him said Spitama Zarathustra: 'The sacred mortar, the sacred cup, the Haoma, the Words taught by Mazda, these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon the good creatures (will strike and repel thee), O evil-doer, Angra Mainyu! To me Spenta Mainyu gave it, he gave it to me in the boundless Time[5];

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[1] See Introd. IV, 39–40. [2] 'I know thee' (Comm.)

[3] Doubtful (cf. § 46); possibly, 'I was invoked by thy mother.' The Commentary has, 'Some explain thus: Thy forefathers worshipped me: worship me also.'

[4] Ajis Dahâka or Zohâk, who, as a legendary king, is said to have ruled the world for a thousand years (Introd. IV, 11).

[5] See Introd. IV, 42. The Ahuna-Vairya was revealed before

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to me the Amesha Spe*n*tas, the all-ruling, the all-beneficent, gave it.'

10 (35). Zarathu*s*tra chanted aloud the Ahuna-Vairya. The holy Zarathu*s*tra said aloud: 'This I ask thee: teach me the truth, O Lord[1]! . . .'

II.

11 (37). Zarathu*s*tra asked Ahura Mazda: 'O Ahura Mazda, most beneficent spirit, Maker of the material world, thou Holy One! [he was sitting by the Dare*g*a, on the mountain[2], praying to Ahura Mazda, to the good Vohu-manô, to Asha Vahi*s*ta, Khshathra Vairya, and Spe*n*ta Ârmaiti;]

12 (39). 'How shall I make the world free from that Dru*g*, from the evil-doer Angra Mainyu? How shall I drive away direct defilement? How indirect defilement? How shall I drive the Nasu from the house of the worshippers of Mazda? How shall I cleanse the faithful man? How shall I cleanse the faithful woman?'

13 (42). Ahura Mazda answered: 'Invoke, O Zarathu*s*tra! the good law of Mazda.

'Invoke, O Zarathu*s*tra! the Amesha Spe*n*tas who rule over the seven Karshvares of the earth[3].

'Invoke, O Zarathu*s*tra! the sovereign Heaven, the boundless Time[4], and Vayu[5], whose action is most high.

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the creation of the world (Yasna XIX), and consequently in the boundless Time.

[1] This verse is the beginning of a Gâtha (Yasna XLIV), in which Zarathu*s*tra applies to Ahura Mazda to be taught the mysteries of the world and of the law.

[2] See § 4 and Introd. III, 15.

[3] See Introd. IV, 7.

[4] See Introd. IV, 42.

[5] See Introd. IV, 15.

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'Invoke, O Zarathustra! the powerful Wind, made by Mazda, and Spenta [Ârmaiti][1], the fair daughter of Ahura Mazda.

14 (46). 'Invoke, O Zarathustra! my Fravashi[2], who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid[3], the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word[4]!

'Invoke, O Zarathustra! this creation of mine, who am Ahura Mazda.'

15 (50). Zarathustra took those words from me, (and said): 'I invoke the holy creation of Ahura Mazda.

'I invoke Mithra[5], the lord of wide pastures, a god armed with beautiful weapons, with the most glorious of all weapons, with the most fiend-smiting of all weapons.

'I invoke the holy, tall-formed Sraosha[6], who wields a club in his hand, to bear upon the heads of the fiends.

16 (54). 'I invoke the most glorious holy Word.

'I invoke the sovereign Heaven, the boundless Time, and Vayu, whose action is most high.

'I invoke the mighty Wind, made by Mazda, and Spenta (Ârmaiti), the fair daughter of Ahura Mazda.

'I invoke the good law of Mazda, the fiend-destroying law of Zarathustra.'

17 (58). Zarathustra asked Ahura Mazda: 'O Maker of the good world, Ahura Mazda! With

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[1] See Introd. IV, 30.
[2] See Introd. IV, 37.
[3] See Introd. IV, 5.
[4] Mâthra Spenta; see Introd. IV, 40.
[5] See Introd. IV, 8.
[6] See Introd. IV, 31, and cf. Farg. XVIII, 22 seq.

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what manner of sacrifice shall I worship, with what manner of sacrifice shall I worship and forward this creation of Ahura Mazda?'

18 (60). Ahura Mazda answered: 'Go, O Spitama Zarathustra! towards that tree[1] that is beautiful, high-growing, and mighty amongst the high-growing trees, and say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem vohu[2]!"

19 (63). 'Let the faithful man cut off a twig of baresma, long as a ploughshare, thick as a barley-corn[3]. The faithful one, holding it in his left hand, shall not leave off keeping his eyes upon it[4], whilst he is offering up the sacrifice to Ahura Mazda and to the Amesha-Spentas, and to the high and beautiful golden Haomas, and to Vohu-manô[5] and to the good Râta[6], made by Mazda, holy and excellent[7].'

20 (67). Zarathustra asked Ahura Mazda: 'O thou, all-knowing Ahura Mazda! thou art never asleep, never intoxicated, thou Ahura Mazda! Vohu-manô[8] gets directly defiled: Vohu-manô gets indirectly de-

[1] The tree, whatever it is, from which the baresma is taken. See p. 22, n. 2.

[2] See § 22.

[3] Doubtful.

[4] The Parsis are recommended to keep their eyes on the baresma during the sacrifice: 'A man is offering the Darûn, he has said all the required Avesta, but he has not looked at the baresma: what is the rule? It would have been better if he had looked at it: however he may proceed to the meal' (Old Rav. 97 b).

[5] See Introd. IV, 7.

[6] See Introd. IV, 30.

[7] Doubtful. Possibly, 'While he is offering up the high and beautiful Haomas, and Vohu-manô (good thoughts) and the good Râta (sacrificial presents).'

[8] Vohu-manô is often used as a designation of the faithful one, literally, 'the good-minded;' this is the meaning which is given to it in this passage by the Commentary, and it certainly belongs

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filed; the Daêvas defile him from the bodies smitten by the Daêvas[1]: let Vohu-manô be made clean.'

21 (70). Ahura Mazda answered: 'Thou shalt take some gômêz from a bull ungelded and such as the law requires it[2]; thou shalt take the man who is to be cleansed[3] to the field made by Ahura[4], and the man that is to cleanse him shall draw the furrows[5].

22 (73). 'He shall recite a hundred Ashem vohu: "Holiness is the best of all good. Happy, happy the man who is holy with perfect holiness!"

'He shall chant two hundred Ahuna-Vairya: "The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor."

'He shall wash Vohu-manô four times with the gômêz from the ox, and twice with the water made by Mazda[6].

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to it in the second part of § 25; but in the first part of the same clause it is translated 'clothes,' a meaning which is not unlikely in itself, as Vohu-manô, being the Amshaspand of cattle, may designate, and in fact did designate, the skins of cattle and leather (Comm. ad Farg. XVIII, 2). On the whole the description in the text applies to the cleansing both of the man and of the clothes, and Vohu-manô sometimes means the one, and sometimes the other.

[1] From dead bodies.

[2] The so-called Varasiô; 'it must be of a white colour; if a single hair on its body be found other than white, the animal is rejected as unfit for the purpose' (Sorâbji Kâvasji Khambâtâ, in the Indian Antiquary, VII, 180).

[3] Or better, 'the things that are to be cleansed.'

[4] The place of the cleansing, the Barashnûm-gâh (see Farg. IX, 3).

[5] See Farg. IX, 10.

[6] This can hardly refer to the cleansing of the man, as the man

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23 (76). 'Thus Vohu-manô shall be made clean, and clean shall be the man. Then he shall take up Vohu-manô[1] with his left arm and his right, with his right arm and his left: and thou shalt lay down Vohu-manô under the mighty structure of the bright heavens, by the light of the stars made by the gods, until nine nights have passed away[2].

24 (80). 'When nine nights have passed away, thou shalt bring libations unto the fire, thou shalt bring hard wood unto the fire, thou shalt bring incense of Vohu-gaona unto the fire, and thou shalt perfume Vohu-manô therewith.

25 (82). 'Thus shall Vohu-manô become clean, thus shall the man be clean[3]: he shall take up Vohu-manô with the right arm and the left, with the left arm and the right, and Vohu-manô[4] shall say aloud: "Glory be to Ahura Mazda! Glory be to the Amesha-Spe*n*tas! Glory be to all the other holy beings."'

26 (85). Zarathu*s*tra asked Ahura Mazda: 'O thou all-knowing Ahura Mazda: Should I urge upon the godly man, should I urge upon the godly woman, should I urge upon the wicked Daêva-worshipper who lives in sin, that they have once to leave behind them the earth made by Ahura,

ought to be washed six times with gômêz and three times with water (see Farg. VIII, 37 seq.; IX, 28 seq.)

[1] 'The clothes' (Comm.)

[2] The clothes of the unclean shall be exposed to the air for nine nights, all the time while he himself is confined in the Armê*s*t-gâh. The rules for the cleansing of clothes that have been worn by the dead himself are different (see Farg. VII, 12 seq.)

[3] 'Thus Vohu-manô shall be clean—the clothes; thus the man shall be clean—he who wears those clothes' (Comm.)

[4] The faithful one.

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that they have to leave the water that runs, the corn that grows, and all the rest of their wealth [1]?'

Ahura Mazda answered: 'Thou shouldst, O holy Zarathustra.'

27 (89). O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, in their life in the material world, they have won for their souls?

28 (90). Ahura Mazda answered: 'When the man is dead, when his time is over, then the hellish, evil-doing Daêvas assail him; and when the third night is gone, when the dawn appears and brightens up, and makes Mithra, the god with beautiful weapons, reach the all-happy mountains, and the sun is rising:

29 (94). 'Then the fiend, named Vîzaresha, carries off in bonds [2] the souls of the wicked Daêva-worshippers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the *Kinvad* bridge, the holy bridge made by Mazda [3], they ask for their spirits and souls the

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[1] 'Linquenda tellus, et domus et placens
Uxor, nec harum, quas colis arborum. . . .'

The translation is doubtful in its details; yet there is little doubt that the sentence refers to future life (cf. § 27). Aspendiârji translates, 'Shall the godly man . . . arise (from the dead) . . .?' which seems to be the meaning of the Pahlavi Commentary too.

[2] 'Every one has a noose cast around his neck: when a man dies, if he has been a righteous man, the noose falls from his neck; if a wicked, they drag him with that noose down into hell' (Comm.; cf. Farg. V, 8, and Introd. IV, 26).

[3] The *Kinvad* bridge extends over hell and leads to paradise: for the souls of the righteous it widens to the length of nine javelins;

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reward for the worldly goods which they gave away here below[1].

30 (98). 'Then comes the well-shapen, strong and tall-formed maid[2], with the dogs at her sides[3], one who can distinguish[4], who is graceful[5], who does what she wants, and is of high understanding.

'She makes the soul of the righteous one go up above the Hara-berezaiti[6]; above the *K*inva*d* bridge she places it in the presence of the heavenly gods themselves.

31 (102). 'Up rises Vohu-manô[7] from his golden seat; Vohu-manô exclaims: "How hast thou come to us, thou holy one, from that decaying world into this undecaying one[8]?"

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for the souls of the wicked it narrows to a thread, and they fall down into hell (cf. Ard*â* Vîrâf V, 1). This bridge is known in many mythologies; it is the Sirath bridge of the Musulmans; not long ago they sang in Yorkshire of 'the Brig o' Dread, na brader than a thread' (Thoms, Anecdotes, 89), and even nowadays the peasant in Nièvre tells of a little board—

'Pas pu longue, pas pu large
Qu'un ch'veu de la Sainte Viarge,'

which was put by Saint Jean d'Archange between the earth and paradise:

'Ceux qu'saront la raison (=l'oraison?) d'Dieu
Par dessus passeront.
Ceux qu'la sauront pas
Au bout mourront.' (Mélusine, p. 70.)

[1] Cf. Farg. III, 34, 35; XVIII, 33 seq.

[2] The soul of the dead, on the fourth day, finds itself in the presence of a maid, of divine beauty or fiendish ugliness, according as he himself was good or bad, and she leads him into heaven or hell: this maid is his own conscience (Yasht XXII).

[3] The dogs that keep the *K*inva*d* bridge (see Farg. XIII, 9).

[4] The good from the wicked. [5] Doubtful.

[6] The heavenly mountain, whence the sun rises, and upon which the abode of the gods rests.

[7] The door-keeper of paradise; a Zoroastrian Saint-Pierre.

[8] Cf. Farg. VII, 52.

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32 (105). 'Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Amesha-Spentas, to the Garô-nmânem[1], the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings.

33 (108). 'As to the godly man that has been cleansed[2], the wicked evil-doing Daêvas tremble at the perfume of his soul after death, as a sheep does on which a wolf is falling[3].

34 (110). 'The souls of the righteous are gathered together there: Nairyô-sangha[4] is with them; a friend of Ahura Mazda is Nairyô-sangha.

'Do thou thyself invoke, O Zarathustra! this world of Ahura Mazda.'

35 (114). Zarathustra took those words from Ahura Mazda: 'I invoke the holy world, made by Ahura Mazda.

'I invoke the earth made by Ahura, the water made by Mazda, the holy trees.

'I invoke the sea Vouru-kasha[5].

'I invoke the shining sky.

'I invoke the eternal and sovereign luminous space[6].

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[1] The Garothmân of the Parsis; literally, 'the house of songs.'

[2] That has performed the Barashnûm.

[3] Ormazd is all perfume, Ahriman is infection and stench (Bundahis I; Eznig, Refutatio Haeresiarum II); the souls of their followers partake of the same qualities, and by the performance of the Barashnûm both the body and the soul are perfumed and sweetened.

[4] The messenger of Ahura Mazda (cf. Farg. XXII, 7).

[5] See Introd. IV, 11.

[6] See Introd. IV, 42.

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36 (120). 'I invoke the bright, all glorious, blissful abode of the holy ones.

'I invoke the Garô-nmânem, the abode of Ahura Mazda, the abode of the Amesha-Spe*n*tas, the abode of all the other holy beings.

'I invoke the sovereign place of eternal weal [1], and the *K*inva*d* bridge made by Mazda.

37 (123). 'I invoke the good Saoka [2], whose looks go far and wide.

'I invoke the mighty Fravashis [3] of the righteous.

'I invoke the whole creation of weal.

'I invoke Verethraghna [4], made by Ahura, who wears the glory made by Mazda [5].

'I invoke Ti*s*trya [6], the bright and glorious star, in the shape of a golden-horned bull.

38 (127). 'I invoke the holy, beneficent Gâthas [7], who rule over the ratus [8]:

'I invoke the Ahunavaiti Gâtha;

'I invoke the U*s*tavaiti Gâtha;

'I invoke the Spe*n*ta-mainyu Gâtha;

'I invoke the Vohu-khshathra Gâtha;

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[1] Misvâna gâtva, another name of the heavenly spaces; it designates heaven as the abode and source of all blessings, of all savah, or saoka.

[2] A personification of the Ormazdean weal.

[3] See Introd. IV, 37.

[4] See Introd. IV, 14, and Yasht XIV.

[5] The *hv*arenô or light of sovereignty (Introd. IV, 11).

[6] See Introd. IV, 13, and Yasht VIII.

[7] The five collections of hymns which form the oldest and holiest part of the Yasna and of the Avesta (Yasna XXVIII–XXXIV; XLIII–XLVI; XLVII–L; LI; LIII); they are named after their first words.

[8] The chiefs of creation (Introd. IV, 35); 'they rule over the ratus insomuch as it is by their means that other beings are invoked' (Comm.)

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'I invoke the Vahistôisti Gâtha.

39 (129). 'I invoke the Karshvares of Arzahê and Savahê;

'I invoke the Karshvares of Fradadhafshu and Vidadhafshu;

'I invoke the Karshvares of Vourubaresti and Vouruzaresti;

'I invoke the bright *Hv*aniratha[1];

'I invoke the bright, glorious Haêtum*a*nt[2];

'I invoke the good Ashi[3];

['I invoke the good *K*isti[4];]

'I invoke the most right *K*ista[5];

'I invoke the glory of the Aryan regions[6];

'I invoke the glory of the bright Yima, the great shepherd[7].

40 (133). 'Let him be worshipped with sacrifice, let him be gladdened, gratified, and satisfied, the holy Sraosha, the tall-formed, fiend-smiting, holy Sraosha[8].

'Bring libations unto the Fire, bring hard wood unto the Fire, bring incense of Vohu-gaona unto the Fire.

'Offer up the sacrifice to the Vâzista fire, which

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[1] See Introd. IV, 7. [2] See Farg. I, 14.

[3] See Introd. IV, 30.

[4] An angel of knowledge; the clause is found only in the Vendîdâd Sâdah.

[5] Religious knowledge.

[6] The light of sovereignty, *hv*arenô, which if secured by the Aryans makes them rule over their enemies (cf. Introd. IV, 11).

[7] See Introd. IV, 18, and Farg. II.

[8] This praise of Sraosha was probably introduced here with reference to the great part he plays in the fate of the soul after death, and to the performance of the sadis ritual (see above, p. 87, n. 4).

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smites the fiend Spengaghra[1]: bring unto it the cooked meat and the offerings of boiling milk[2].

41 (137). 'Offer up the sacrifice to the holy Sraosha, that the holy Sraosha may smite down the fiend Kunda[3], who is drunken without drinking. He will fall upon the men of the Drug, the slothful ones[4], the wicked Daêva-worshippers, who live in sin.

[42[5]. 'I invoke the Kara fish[6], who lives beneath waters in the bottom of the deep lakes.

'I invoke the ancient and sovereign Merezu[7], the greatest seat of battle in the creation of the two spirits[8].

'I invoke the seven bright Sravah[9] with their sons and their flocks.

III.

43. 'They run about to and fro, their minds waver to and fro[10], Angra Mainyu the deadly, the

[1] See Introd. IV, 13.

[2] Doubtful.

[3] The same as Kundi; see Farg. XI, 9.

[4] Those who neglect their religious duties. The translation is doubtful.

[5] From the Vendîdâd Sâdah. The clause may have belonged to the original text; it is preceded by another clause which certainly did not belong to it, and part of which is cited in the Commentary ad Farg. VIII, 103, where it would have been more suitably placed: 'When he has been cleansed in the next inhabited place, he may then sow and till the pasture fields, as food for the sheep and as food for the ox.'

[6] The Kar-mâhî (see above, p. 59, n. 4).

[7] According to Professor Justi, 'the milky way' (Handbuch der Zendsprache s. v.), an Iranian representative of the Eddic Bifrost. There is much probability in that translation.

[8] Doubtful.

[9] A word of unknown meaning.

[10] Up and down, in hope and despair.

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Daêva of the Daêvas; I*n*dra the Daêva, Sâuru the Daêva, N*au*nghaithya the Daêva, Taurvi and Zairi[1], Aêshma of the wounding spear[2], Akatasha the Daêva[3], Zaurva[4], baneful to the fathers, Bûiti the Daêva[5], Driwi[6] the Daêva, Daiwi[7] the Daêva, Kasvi[8] the Daêva, Paitisha[9] the most Daêva-like amongst the Daêvas.]

44 (140). 'And he said, the guileful, the evil-doing Daêva, Angra Mainyu the deadly: "What! let the wicked, evil-doing Daêvas gather together at the head of Arezûra[10]."

45 (141). 'They rush, they run away, the wicked, evil-doing Daêvas; they run away with shouts, the wicked, evil-doing Daêvas; they run away casting the evil eye, the wicked, evil-doing Daêvas: "Let us gather together at the head of Arezûra!

46 (143). '"For he is just born the holy Zarathustra, in the house of Pourushaspa. How can we procure his death? He is the stroke that fells the fiends: he is a counter-fiend to the fiends; he is a Dru*g* to the Dru*g*. Down are the Daêva-worshippers, the Nasu made by the Daêva, the false-speaking Lie!"

47 (147). 'They run away, they rush away, the wicked, evil-doing Daêvas, into the depths of the dark, horrid world of hell.

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[1] See Introd. IV, 34.
[2] See Introd. IV, 22.
[3] See above, p. 136, n. 5.
[4] Old age.
[5] See above, p. 204, n. 3.
[6] Poverty; see above, Farg. II, 29.
[7] Lying; see above, Farg. II, 29.
[8] Meanness; see above, Farg. II, 29.
[9] 'Opposition, or counter-action,' a personification of the doings of Ahriman and of his marring power.
[10] At the gate of hell; see above, p. 24, n. 1.

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'Ashem vohu: Holiness is the best of all good.'

FARGARD XX.

Thrita, the First Healer.

Thrita was the first who drove back death and disease, as Ahura Mazda had brought to him down from heaven ten thousand healing plants that had been growing up around the tree of eternal life, the white Hôm or Gaokerena.

This Thrita is mentioned only once again in the Avesta, in Yasna IX, 7, where he appears to have been one of the first priests of Haoma. This accounts for his medical skill; as Haoma is a source of life and health, his first priests must have been the first healers.

Thrita was originally the same as Thraêtaona[1]. On one hand, we see that in the Rig-veda the great feat of Thraêtaona is ascribed to Trita as well as to Traitâna, and Trita Âptya, 'the son of the waters,' was as well the celestial priest who pours Haoma into rain as the celestial hero who kills the snake in storms. On the other hand, we see that Thraêtaona fulfilled the same functions as Thrita: according to Hamza he was the inventor of medicine[2]; the Tavids[3] against sickness are inscribed with his name, and we find in the Avesta itself the Fravashi of Thraêtaona invoked 'against itch, hot fever, humours, cold fever[4], vâvareshi, against the plagues created by the serpent[5].' We see from this passage that disease was understood as coming from the serpent; in other words, that it was considered a sort of poisoning[6], and this is the reason why the

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[1] See Introd. IV, 14.

[2] Ed. Gottwaldt, p. 23; cf. Mirkhond, Early Kings of Persia, Shea, p. 152.

[3] Formules of exorcism.

[4] Cf. Farg. VII, 58.

[5] Yasht XIII, 131.

[6] This theory, which modern science would not utterly reject, accounts for the great part which the serpent plays in the worship of Asklepios; as sickness comes from him, from him too must or may come the healing.

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killer of the serpent was invoked to act against it. Thus Thrita-Thraêtaona had a double right to the title of the first of the healers, both as a priest of Haoma and as the conqueror of the serpent[1].

1. Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was he who first of the healthful[2], the wise, the happy, the wealthy, the glorious, the strong men of yore[3], drove back sickness to sickness, drove back death to death[4], and first turned away the point of the poniard and the fire of fever from the bodies of mortals.'

2 (11). Ahura Mazda answered: 'Thrita it was who first of the healthful, the wise, the happy, the wealthy, the glorious, the strong man of yore, drove back sickness to sickness, drove back death to death, and first turned away the point of the poniard and the fire of fever from the bodies of mortals.

3 (12). 'He asked for a source of remedies[5]; he obtained it from Khshathra-Vairya[6], to withstand sickness and to withstand death, to withstand pain and fever, to withstand the disease[7], rottenness and

[1] It seems as if in the Vedas, too, Trita had been a healing god (Rig-veda VIII, 47, 13 seq.)

[2] Whom no weapon could wound, like Isfendiâr (Comm.)

[3] Or better, Paradhâta (or Pêshdâd), 'the kings of yore,' which became the name of the first Iranian dynasty.

[4] 'That is to say, who kept sickness in bonds, who kept death in bonds' (Comm.)

[5] Doubtful.

[6] As Khshathra-Vairya presides over metals, it was a knife he received, 'of which the point and the base were set in gold.' He was therefore the first who healed with the knife (cf. Farg. VII, 44); and it appears from § 4 that he was also the first who healed with herbs. As for the healing with the holy word, see Farg. XXII.

[7] Doubtful.

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infection which Angra Mainyu had created by his witchcraft against the bodies of mortals[1].

4 (15). 'And I Ahura Mazda brought down the healing plants that, by many hundreds, by many thousands, by many myriads, grow up all around the one Gaokerena[2].

5 (18). 'All this (health) do we call by our blessing-spells, by our prayers, by our praises, upon the bodies of mortals[3].

7 (19)[4]. 'To thee, O Sickness, I say avaunt! to thee, O Death, I say avaunt! to thee, O Pain, I say avaunt! to thee, O Fever, I say avaunt! to thee, O Disease, I say avaunt[5]!

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[1] The Vendîdâd Sâdah has here eight names of diseases: to withstand Sârana (head-ache), to withstand Sârastya (cold fever), to withstand Azana, to withstand Azahva, to withstand Kurugha, to withstand Azivâka, to withstand Duruka, and to withstand Astairya.

[2] The white Hôm, which is the king of healing plants (see Introd. IV, 28). The healing plants are said to have been created ten thousand in number, in order to oppose so many diseases that had been created by Ahriman (Bundahis IX; cf. Farg. XXII, 2). In India also, healing plants are said to have Soma for their king, and to have come down from heaven: 'Whilst coming down from heaven, the plants said: He will never suffer any wound, the mortal whom we touch' (Rig-veda X, 97, 17; cf. Haurvatât et Ameretât, §§ 46–47).

[3] Or possibly, All those (plants) do we bless, all those (plants) do we pray, all those (plants) do we praise, for (the weal of) the bodies of mortals.

[4] Vendîdâd Sâdah: 6. To withstand sickness, to withstand death, to withstand pain, to withstand fever, to withstand Sârana, to withstand Sârastya, to withstand Azana, to withstand Azahva, to withstand Kurugha, to withstand Azivâka, to withstand Duruka, to withstand Astairya, to withstand the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

[5] Vendîdâd Sâdah: To thee, O Sârana, I say avaunt! to thee,

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8 (21). 'By their might may we smite down the Drug! By their might may we smite the Drug! May they give to us strength and power, O Ahura[1]!

9[2] (23). 'I drive away sickness, I drive away death, I drive away pain and fever[3], I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

10 (25). 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas[4], and all the wicked Gainis[5].

11 (26). 'May the much-desired Airyaman[6] come here, for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura!

12 (29). 'May the much-desired Airyaman smite

O Sârastya, I say avaunt! to thee, O Asana, I say avaunt! to thee, O Asahva, I say avaunt! to thee, O Kurugha, I say avaunt! to thee, O Asivâka, I say avaunt! to thee, O Duruka, I say avaunt! to thee, O Astairya, I say avaunt!

[1] This clause is borrowed, with some alteration, from Yasna XXXI, 4; the original text is, 'May the strong power come to me, by the might of which we may smite down the Drug!'

[2] The Vendîdâd Sâdah has, 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra.'

[3] The Vendîdâd Sâdah has, 'I drive away Sârana, I drive away Sârastya, I drive away Asana, I drive away Asahva, I drive away Kurugha, I drive away Asivâka, I drive away Duruka, I drive away Astairya.'

[4] See Introd. IV, 20–21.

[5] 'Gai' (Comm.), that is Gahi (see Introd. IV, 5); cf. p. 89, note 1, and Farg. XXII, 2, note.

[6] Or better, 'Airyaman, the bestower of good.' On Airyaman, see Farg. XXII. Clauses 11–12 are borrowed from Yasna LIV, 1, and form the prayer known as Airyama-ishyô.

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all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.'

[13. Yathâ ahû vairyô:—the will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

K*e*m nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

K*e* verethrem *g*â:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!][1]

FARGARD XXI.

Waters and Light.

I (1). Praise of the holy bull.

II (2–3). Invocation addressed to rain as a healing power.

III a (4–7). Joint invocation addressed to the waters and to the light of the sun.

III b (8–11). Joint invocation addressed to the waters and to the light of the moon.

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[1] From the Vendîdâd Sâdah.

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III c (12–17). Joint invocation addressed to the waters and to the light of the stars.

IV (18–21). Spells against disease.

I.

1. Hail, holy bull[1]! Hail to thee, beneficent bull! Hail to thee, who makest increase! Hail to thee, who makest growth! Hail to thee, who dost bestow thy gifts upon the excellent faithful, and who wilt bestow them on the faithful yet unborn! Hail to thee, whom the *G*ahi kills[2], and the ungodly Ashemaogha, and the wicked tyrant.

II.

2 (3). 'Come, come on, O clouds, along the sky, through the air, down on the earth, by thousands of drops, by myriads of drops:' thus say, O holy Zarathustra! 'to destroy sickness altogether, to destroy death altogether, to destroy altogether the sickness made by the *G*aini[3], to destroy altogether the death made by the *G*aini, to destroy altogether Gadha and Apagadha[4].

3 (9). 'If death come at eve, may healing come at daybreak!

'If death come at daybreak, may healing come at night!

[1] The primeval bull who was created by Ormazd and killed by Ahriman with the help of the *G*ahi. The praise of the holy bull serves as an introduction to the praise of the waters. There were old myths in which a cloud was compared to a bull in the atmosphere, from whom rain was supposed to come. (See Orm. Ahr. § 122 seq.; cf. Introd. V, 5. Clause 1 is to be recited when one meets an ox or any kind of cattle, Gr. Rav. 386.)

[2] Possibly, 'who dost kill the *G*ahi' (by means of gômêz).

[3] The *G*ahi (see Farg. XX, 10) as bringing sickness (cf. Farg. VII, 59).

[4] Names of diseases.

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'If death come at night, may healing come at dawn!

'Let showers shower down new waters, new earth, new trees, new health, and new healing powers.

III a.

4 (15). 'As the sea Vouru-kasha is the gathering place of waters [1], rise up, go up the aerial way and go down on the earth; go down on the earth and go up the aerial way [2]. Rise up and roll along! thou in whose rising and growing Ahura Mazda made the aerial way [3].

5 (20). 'Up! rise up and roll along! thou swift-horsed sun, above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem [4])[5], along the path made by Mazda, along the way made by the gods, the watery way they opened.

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[1] Waters and light are believed to flow from the same spring and in the same bed: 'As light rises up from Hara Berezaiti [Alborz, the mountain by which the earth is surrounded], so waters spring up from it and come back to it' (Bund. XX); every day the sun, moon, and stars rise up from Alborz, and every day all the waters on the earth come back together to the sea Vouru-kasha, and there collected come down again to the earth from the peaks of Alborz (Bund. VII, Gr. Rav. 431; cf. Farg. V, 15 seq.) As light comes from three different sources, the sun, the moon, and the stars, the waters are invoked three times, first in company with the sun, then with the moon, lastly with the stars, as if there should be three different movements of the rain connected with the three movements of light.

[2] Waters come down from the sky to the earth and come up back from the earth to the sky (see Farg. V, 15 seq.)

[3] Doubtful.

[4] 'If thou art a righteous man' (Comm.)

[5] The translation of this clause is doubtful.

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6 (23). 'And thou shalt keep away the evil by this holy spell[1]: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk;

7 (27). 'A woman[2] rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

III b.

8 (30). 'As the sea Vouru-kasha is the gathering place of waters, rise up, go up the aerial way, and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along! thou in whose rising and growing Ahura Mazda made the earth[3].

9 (31). 'Up! rise up, thou moon, that dost keep in thee the seed of the bull[4], rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to

[1] Doubtful; the text is corrupt. The spell refers to the cleansing and generative power of the waters; cf. the invocation to Ardvî Sûra, Farg. VII, 16: the waters are supposed to make females fertile as they make the earth. This spell was probably pronounced to facilitate childbirth.

[2] Or better, 'a female;' there are, in the text, two words for 'milk,' the one referring to the milk of women, the other to the milk of cows.

[3] Doubtful.

[4] When the bull died, 'what was bright and strong in his seed was brought to the sphere of the moon, and when it was cleansed there in the light of the astre, two creatures were shaped with it, a male and a female, from which came two hundred and seventy-two kinds of animals' (Bund. IV, X; cf. Orm. Ahr. §§ 125 and 127).

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abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

10 (32). 'And thou shalt keep away the evil by this holy spell: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk;

11 (32). 'A woman rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

III c.

12 (32). 'As the sea Vouru-kasha is the gathering place of waters, rise up, go up the aerial way, and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along! thou in whose rising and growing Ahura Mazda made everything grow[1].

13 (33). 'Up! rise up, ye stars, that have in you the seed of waters[2], rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

14 (34). 'And thou shalt keep away the evil by this holy spell: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make

[1] Doubtful.

[2] When Tistrya, the storm god who gives rain, became a star (see Introd. IV, 36), it was thought that there was a relation between the stars and rain.

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the body and the strength pure; I make thee a woman rich in children and rich in milk;

15 (34). 'A woman rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

16 (34). 'As the sea Vouru-kasha is the gathering place of waters, rise up and gather together, go up the aerial way and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along!

17 (35). 'Up! rise up! away will the Ka*hv*u*z*i[1] fly and cry, away will Ayêhi[2] fly and cry, away will the *G*ahi, who is addicted to the Yâtu, fly and cry.

IV.

[18. 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra; I drive away sickness, I drive away death, I drive away pain and fever; I drive away Sârana, I drive away Sârasti, I drive away A*z*ana, I drive away A*z*ahva, I drive away Kurugha, I drive away A*z*ivâka, I drive away Duruka, I drive away Astairya; I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

19. 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

20. 'May the much-desired Airyaman come here, for the men and women of Zarathu*s*tra to rejoice, for the faithful to rejoice; with the desirable reward

[1] 'He who diminishes light, Ahriman' (Comm.)
[2] 'Sterility, Ahriman' (Comm.)

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that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura!

21. 'May the much-desired Airyaman smite all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

22. 'Yathâ ahû vairyô:—the will of the Lord . . .[1].

'K*e*m nâ mazdâ:—whom hast thou placed to protect me . . .[1]?

'K*e* verethrem *g*â:—who is he who will smite the fiend . . .[1]?

23. 'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish, away to the regions of the north, never more to give unto death the living world of the holy spirit!'

FARGARD XXII.

Angra Mainyu creates 99,999 diseases: Ahura Mazda applies for healing to the holy word and to Airyaman.

Airyaman is an old Indo-Iranian god: in the Rig-veda he is an Âditya (Aryaman), who is seldom invoked alone, but nearly always in company with Mitra and Varu*n*a. His name, like Mitra's, means, 'the friend,' and, like Mitra, he is the god of heavenly light, kind, beneficent, and helpful to man.

In the Avesta the word Airyaman has the same meaning as in the Veda; but the character of the god is more fully developed, and whereas he has no distinct personality in the Vedic hymns, he appears here in the character of a healing god, which is derived in a very natural manner from his primitive and general character.

Airyaman abides in a mansion called the mansion of Airyaman (Airyamnô nmânem), which is the same as 'the bright mansion in

[1] As in preceding Fargard, § 13.

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which Mitra, Aryaman, Varuna abide,' according to the Vedas, that is to say, the sky. In later Parsism, Airyaman appears as 'the Ized of Heaven[1].'

This Fargard is unfinished or, more correctly, the end of it is understood. Airyaman, called out from his mansion, comes and digs nine furrows. It is no doubt in order to perform the Barashnûm[2] or some ceremony of that kind, in order to cleanse the unclean, that is to say, the sick man[3], and to restore him to health by virtue of the Nirang and of the holy word. The Fargard ends therefore with spells against sickness and against death.

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion[4], the beautiful, the shining, seen afar (there may I go up, there may I pass!)

2 (5). 'Then the ruffian looked at me[5]; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Mãthra Spenta[6], thou most glorious one!

3 (8). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up[7] as a sacrifice unto the good Saoka[8], made by Mazda and holy.

'Unto thee will I give in return a thousand fleet,

[1] Aspendiârji. [2] See Farg. IX; cf. infra, § 20, n.

[3] See Introd. V, 14.

[4] 'The Garotman' (Comm.), paradise.

[5] And cast on me the evil eye; 'it was by casting the evil eye on the good creatures of Ormazd that Ahriman corrupted them' (Eznig, Refutatio Haeresiarum II).

[6] The holy word.

[7] Possibly, 'I offer them up as a sacrifice.'

[8] An incarnation of weal; here invoked as procuring health.

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high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

4 (12). 'Unto thee will I give in return a thousand brown oxen that do not push[1]; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

5 (16). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.

6 (20). 'Mâthra Spenta, the all-glorious, replied unto me: "How shall I heal thee? How shall I drive away from thee those nine diseases, and those ninety, those nine hundred, those nine thousand, and those nine times ten thousand diseases?"'

II.

7 (22). The Maker Ahura Mazda called for Nairyô-sangha[2]: Go thou, Nairyô-sangha, the herald, and drive towards the mansion of Airyaman, and speak thus unto him:

8 (23). Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the

[1] Possibly, 'in which there is no blemish.'

[2] The messenger of Ahura Mazda. He was originally the same as the Vedic Narâ-sansa, a name of Agni, chiefly as the sacrificial fire, that is, as the messenger that goes from the heavens to the earth, and from the earth to the heavens. Mazdeism still knows that he is a form of Âtar, the Fire (Yasna XVII, 11 [68]).

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beautiful, the shining, seen afar (there may I go up, there may I pass!)

9 (24). 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the much-desired!

10 (26). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand fleet, high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

11 (30). 'Unto thee will I give in return a thousand brown oxen that do not push; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

12 (34). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

III.

13 (38). In obedience to Ahura's words he went, Nairyô-sangha, the herald; he drove towards the mansion of Airyaman, he spake unto Airyaman, saying:

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14 (38). Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I go up, there may I pass!)

15 (39). 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the much-desired!

16 (40). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand fleet, high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

17 (44). 'Unto thee will I give in return a thousand brown oxen that do not push; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

18 (48). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

IV.

19 (52). Quickly was it done, nor was it long, eagerly set off the much-desired Airyaman, towards

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the mountain of the holy questions[1], towards the forest of the holy questions.

20 (54). Nine stallions brought he with him, the much-desired Airyaman[2].

Nine camels brought he with him, the much-desired Airyaman.

Nine bulls brought he with him, the much-desired Airyaman.

Nine head of small cattle brought he with him, the much-desired Airyaman.

He brought with him the nine twigs[3]; he drew along nine furrows[4].

[21[5]. 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra; I drive away sickness, I drive away death, I drive away pain and fever; I drive away Sârana, I drive away Sârastya, I drive away Azana, I drive away Azahva, I drive away Kurugha, I drive away Azivâka, I drive away Duruka, I drive away Astairya; I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

22. 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked Gainis.

---

[1] The mountain where 'the holy conversations' between Ormazd and Zoroaster took place (cf. Farg. XIX, 11, and Introd. 40).

[2] According to Aspendiârji, 'He brought with him the strength of nine stallions,' to infuse it into the sick man (cf. Yasht VIII, 24).

[3] That is to say, 'the nine-knotted stick' (Asp.; cf. Farg. IX, 14).

[4] To perform the Barashnûm, 'the great service of the Nirang-Dîn, through which all evil, moral and natural, including evil passions, disease, and death will be removed' (Wilson, The Parsi Religion, p. 341).

[5] From the Vendîdâd Sâdah.

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23. 'May the much-desired Airyaman come here for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura.

24. 'May the much-desired Airyaman smite all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

25. 'Yathâ ahû vairyô:—the will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor.

'K*e*m nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

'K*e* verethrem *g*â:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!']

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TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	. . .	. . . .	क	[illegible]	[illegible]	ك	ك	כ	k
2 „ aspirata	kh	. . .	. . . .	ख	[illegible]	[illegible]	. . .	. . .	ך	kh
3 Media	g	. . .	. . . .	ग	[illegible]	[illegible]	گ	. . .	ג	. . .
4 „ aspirata	gh	. . .	. . . .	घ	[illegible]	[illegible]	. . .	. . .	ג	. . .
5 Gutturo-labialis	q	. . .	. . . .	. . .	. . . .	. . .	ق	ق	ק	. . .
6 Nasalis	ṅ (ng)	. . .	. . . .	ङ	ङ (ng) ङ (N)	. . .	. . .	. . .	. . .	. . .
7 Spiritus asper	h	. . .	. . . .	ह	[illegible] (hv)	[illegible]	ه	ه	ה	h, hs
8 „ lenis	'	. . .	. . . .	. . .	. . . .	. . .	ا	ا	א	. . .
9 „ asper faucalis	'h	. . .	. . . .	. . .	. . . .	. . .	ح	ح	ח	. . .
10 „ lenis faucalis	'h	. . .	. . . .	. . .	. . . .	. . .	ع	ع	ע	. . .
11 „ asper fricatus	. . .	'h	. . . .	. . .	. . . .	. . .	خ	خ	ח	. . .
12 „ lenis fricatus	. . .	'h	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
Gutturales modificatae (palatales, &c.)										
13 Tenuis	. . .	k	. . . .	च	[illegible]	[illegible]	چ	. . .	. . .	k
14 „ aspirata	. . .	kh	. . . .	छ	. . . .	. . .	. . .	. . .	. . .	kh
15 Media	. . .	g	. . . .	ज	[illegible]	[illegible]	ج	ج	. . .	. . .
16 „ aspirata	. . .	gh	. . . .	झ	. . . .	. . .	غ	غ	. . .	. . .
17 „ Nasalis	ñ	. . .	. . . .	ञ	. . . .	. . .	. . .	. . .	. . .	. . .

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CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	. . .	. . . .	य	[illegible] init.	و	ي	ي	י	y
19 Spiritus asper	. . .	(ẙ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 „ lenis	. . .	(ẏ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 „ asper assibilatus . .	. . .	s	. . . .	श	[illegible]	[illegible]	ش	ش	. . .	. . .
22 „ lenis assibilatus . .	. . .	z	. . . .	. . .	[illegible]	[illegible]	ژ	. . .	. . .	z
Dentales.										
23 Tenuis	t	. . .	. . . .	त	[illegible]	[illegible]	ت	ت	ת	t
24 „ aspirata	th	. . .	. . . .	थ	[illegible]	. . .	. . .	. . .	ת	th
25 „ assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	[illegible]	و	د	د	ד	. . .
27 „ aspirata	dh	. . .	. . . .	ध	[illegible]	. . .	. . .	. . .	ד	. . .
28 „ assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	[illegible]	ا	ن	ن	נ	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	ا,ط,ر	ل	ل	ל	l
31 „ mollis 1	. . .	*l*	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 „ mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	[illegible]	[illegible]	(ث)س	س	ש	s
34 „ asper 2	. . .	. . .	s (ſ)	. . .	. . . .	. . .	. . .	. . .	ס	. . .
35 „ lenis	z	. . .	. . . .	. . .	[illegible]	[illegible]	(ذ) ز	ز	ז	z
36 „ asperrimus 1	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ص	ص	צ	ʒ, ʒh
37 „ asperrimus 2	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ض	. . .	. . .	. . .

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Dentales modificatae (linguales, &c.)										
38 Tenuis	...	*t*	....	ट	....	...	ط	ط	ט	...
39 „ aspirata	...	*th*	....	ठ	....	...	ظ	ظ	...	...
40 Media	...	*d*	....	ड	ᨡ	ᨡ	...	...	...	...
41 „ aspirata	...	*dh*	....	ढ	....	...	...	ض	...	...
42 Nasalis	...	*n*	....	ण	ᨢ	...	...	...	...	...
43 Semivocalis	r	...	....	र	ᨣ	ᨣ,ᨤ,ᨥ	ر	ر	ר	...
44 „ fricata	...	*r*	....	...	....	...	...	...	...	*r*
45 „ diacritica	...	...	R	...	....	...	...	...	...	...
46 Spiritus asper	sh	...	....	ष	ᨥ	ᨥ	...	...	...	sh
47 „ lenis	zh	...	....	...	....	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	....	प	ᨤ	ᨤ	پ	...	פ	p
49 „ aspirata	ph	...	....	फ	....	...	...	...	פ	ph
50 Media	b	...	....	ब	ᨥ	ᨥ	ب	ب	ב	...
51 „ aspirata	bh	...	....	भ	....	...	...	...	ב	...
52 Tenuissima	...	*p*	....	...	....	...	...	...	...	...
53 Nasalis	m	...	....	म	ᨦ	ᨦ	م	م	מ	m
54 Semivocalis	w	...	....	...	ᨧ	...	...	...	...	w
55 „ aspirata	hw	...	....	...	....	...	...	...	...	...
56 Spiritus asper	f	...	....	...	ᨨ	ᨨ	ف	ف	...	f
57 „ lenis	v	...	....	व	»	ᨩ,ᨪ	و	و	ו	...
58 Anusvâra	...	*m*	....	अं	ᨧᨦ	...	...	...	...	...
59 Visarga	...	*h*	....	अः	....	...	...	...	...	...

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VOWELS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	ִ	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	ا fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	ـد	ـد init.	ـَ	ـَ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	ـد	ـد	ـَا	ـَا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ	ـِ	. . .	ـِ	ـِ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई	ـِي	ـِي	ـِي	ـِي	ִי	î
8 Dentalis brevis	*li*	. . .	. . . .	ऌ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*lî*	. . .	. . . .	ॡ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. . .	. . . .	ऋ	. . . .	. . .	. . .	. . .	. . .	. . .
11 „ longa	*rî*	. . .	. . . .	ॠ	. . . .	. . .	. . .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ	ـُ	. . .	ـُ	ـُ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ	ـُو	ا	ـُو	ـُو	ו	û
14 Gutturo-palatalis brevis	e	. . .	. . . .	. . .	ᴇ(e) ᴇ(e)	. . .	. . .	. . .	ֶ	e
15 „ longa	ê (ai)	(*e*)	. . . .	ए	ᴇ, ᴇ	ـو	. . .	. . .	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*ai*)	. . . .	ऐ	. . . .	. . .	ـَى	ـَى	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	ـپ	. . .	. . .	. . .	ֹ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ	ـپ	ا	. . .	. . .	וֹ	. . .
21 Diphthongus gutturo-labialis	âu	(*au*)	. . . .	औ	ـدع (*au*)	. . .	ـَو	ـَو	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü
27 Gutturo-labialis fracta	ö	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .

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The Tikunei Zohar of Rabbi Shimon Bar Yohai

Translation and commentary by Ariel Bar Tzadok
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Text
"Rabbi Shimon arose and fled to the wilderness of Lod. He there hid himself in a cave along with his son Rabbi Eliezer. A miracle occurred. A carob tree and a spring of water came forth. They ate from those carobs and drank from that water.

Eliyahu, may he be remembered for good, came to them twice everyday and taught them. No man knew of this

This is called the Tikunei (Rectifications) of the Zohar. These are the seventy faces of the Torah that were expounded by Rabbi Shimon Bar Yohai on the word Bereshit according to the secrets of the Torah.

Rabbi Shimon arose and began with these words before the Shekhina. He began and said: "The enlightened will shine like the brilliance (zohar) of the heavens" (Dan. 12:3)"

The "enlightened," this refers to Rabbi Shimon and his friends. They were very careful. When they gathered to make this work, they received permission, as did Eliyahu along with them, as did all the souls of the yeshivot to descend among them; as did all the angels who are concealed and [who come by] the path of thought.

Above them all, permission was granted to all the Holy Names, to all the Havayot, and to all the appellations to reveal to them the concealed secrets, each Name according to its level. Permission was also granted to the Ten Sefirot to reveal to them concealed secrets. Permission of this nature was not given to reveal such things until comes the generation of Mashiah."

Commentary
With these words begins the deepest and most profound of all Zoharic literature. The secrets within the Tikunei Zohar are the foundation of everything Kabalistic that came after it. The work contains seventy chapters called "Tikkunim." Some are short, others

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are extremely long. Each one contains pearls of Kabalistic wisdom, yet unseen in English.

Zoharic literature is not a single book. Even the Zohar itself is a compilation of numerous texts, organized together as one. However, that work did not include all the Zoharic texts. The Tikkunim and the Zohar Hadash are two other works that were published separately after the main body of the Zohar and under their own titles.

Legend has it that there is more Zoharic literature yet undiscovered. If the Dead Sea Scrolls could be hidden for two thousand years and then found, maybe soon we will merit other discoveries of lost Zoharic texts.

Rather than to prolong with unnecessary introduction, let us proceed directly to the text.

In the days after the Bar Kokhba rebellion, Jewish life is Israel was in turmoil. The Roman authorities had no love loss for Jews and had spies everywhere looking for troublemakers. In a conversation once, Rabbi Shimon, talking with other Sages, commented that all the benefits of Roman society had a bad side to them. Overheard by a traitorous Jew, Rabbi Shimon's words were reported to the Roman authorities. Fearing his seditious nature, the Roman sought to kill Rabbi Shimon as they had his teacher, Rabbi Akiva.

Fearing for his life, Rabbi Shimon, and his son Eliezer, fled into a cave and hid there for a period of twelve years. It was during this time, that he was able to invest his full efforts and time to have revealed to him the secrets of the Torah. Indeed, his efforts were greatly rewarded. The opening words of the Tikunei Zohar reveal to us the manner in which these revelations occurred.

The text begins by saying that they “received permission” and that “permission was granted” to reveal the concealed things. From this, we learn a profound truth. There are levels of knowledge inaccessible to human intelligence. If permission is not given from above, then certain aspects of understanding will forever be hidden from human understanding. In other words, we are not masters of our own intellects. There is a Higher Force that enables or disables us from having access to higher forms of knowledge and understanding.

The hidden knowledge cannot be accessed without permission. Once permission is granted, the knowledge is transmitted. This process of transmission and reception is called in Hebrew, “the reception” or as we know it today, the Kabbalah.

What is most important to understand here is the nature of this transmission of information. The text says that Eliyahu was given permission to reveal secrets. Yet, more than he, the Holy Names and the Sefirot themselves were given permission to reveal their secrets.

Here the language of the text reveals to us something profound. It does not say that the secrets of the Holy Names and Sefirot could be revealed, rather the text clearly says that it is the Names and the Sefirot themselves that are doing the revealing. Apparently, the text is revealing to us, however subtly, that Holy Names, Sefirot and their like, all have identities and a consciousness of their own. They are not merely tools in the hands of

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their craftsman. They are craftsmen in their own right, with souls, consciousness, and choice. They were given permission to reveal themselves.

Therefore, we learn that when one approaches a Holy Name, a Sefirah, or their like, one actually develops a relationship with it on a personal level. This is no mere philosophical contemplation upon an attached and removed concept. Rather this is a living and personal relationship with an actual other. More about this will have to be discussed at another time.

All of these entities and powers came to teach Rabbi Shimon while he was in the cave. Yet, not all powers and souls are the same. Spiritual entities have different manners of manifesting themselves here in the physical world. From time to time Eliyahu appears in flesh and blood, as do other Tzadikim. However, this is not the common mode, not for them and especially not for the Higher Powers.

In his Benyahu commentary, the Ben Ish Hai comments that the learning of the secrets of the Torah from the higher spiritual powers follows the course of the reception of prophecy. Similar to Rabbi Yosef Karo and his magid, the higher forces do not manifest physically, but rather they merge with the mind of the speaker, communicate through his thoughts, and speak through his lips. In Hebrew, this is called Hasagat Ruah haKodesh, or Divine inspiration.

Ruah HaKodesh is not the product of philosophical contemplations, nor can it be achieved through intellectual pursuits. In order for one to receive Ruah HaKodesh, one has to become a worthy receptacle.

The process of refining oneself to be an appropriate vessel to receive Ruah HaKodesh is long and arduous. It requires of one first and foremost a refinement of character and a transformation of personality. Interestingly, a high level of academic accomplishment does not seem to be a prerequisite for receiving Ruah HaKodesh. One's refined behavior is what makes one worthy of this reception (ref. Tana D'vei Eliyahu, Rabbah, Chapter 9).

Apparently, only the one who has received Ruah HaKodesh can truly be called a Kabbalist. For the Hebrew word for Kabbalist, Mekubal means one who has received. Even if one has become a master of all Kabbalistic literature through his academic efforts and abilities, such a one has not thereby received Ruah HaKodesh, and therefore, should not rightly be called a Kabbalist, regardless of his academic achievements.

Although one has refined oneself appropriately to serve as a vessel for receiving Ruah HaKodesh, this does not mean that one will receive it. For all the while that one is ready to receive, unless there is first a transmission, there is nothing to receive. In other words, as worthy as one might be, this does not mean that the Higher Powers are obligated to communicate to such a one.

The Higher Powers make the decision when and to whom to communicate. Therefore, even with the best of preparation one will not necessarily receive a heavenly revelation. This is the intent in the Talmud, where it is said that many tried to accomplish that which Rabbi Shimon did, but none of them succeeded. This does not mean that they were not

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worthy (although many might not have been) but rather because the Higher Power chose not to communicate with them.

What is unique about all Zoharic literature is that Rabbi Shimon and his students were most worthy and the Higher Powers chose them to receive the secrets of Torah. Such choices by the Higher Power are few and far between. Rabbi Haim Vital, the Ari'zal's faithful redactor, recorded that for hundreds of years Ruah HaKodesh was absent from the Kabbalists. He said that the RaMBaN was the last one to receive the Divine communiqué prior to the Ari'zal. Therefore, all Kabbalistic books written after the RaMBaN until the Ari, Rabbi Haim said were mere intellectual speculations, thus of no value and should not be learned (ref. Introduction to Sefer Etz Haim).

The text says that the nature of the secrets revealed in the Tikunei Zohar is not to be revealed until the generation of Mashiah. In light of current events, many are of the opinion that we are presently in this generation. This is why Kabbalistic interest and teachings are so prevalent today.

The Gaon of Vilna, one of the brightest stars of European Jewry wrote a couple of hundred years ago that the study of Kabbalah would help bring about our long awaited redemption. While everyone might acknowledge the words he said, not many people live up to them. The study of Kabbalah in religious circles is still horribly neglected.

The study of Kabbalah is required by Halakha (Jewish Law). Granted, there are parameters. However, Kabbalah detractors ignore the parameters and endeavor to malign this sacred study. Those Rabbis who participate in maligning the study of Kabbalah can honestly and accurately be said to be acting against the best interest of the Torah and the Jewish people (ref. Tikun 43). These detractors, regardless of their position in the Rabbinate should be ignored and scorned. In light of current events, we cannot afford to be sympathetic to anything that might hinder our promised redemption.

In light of current events, I begin this commentary on the Tikunei Zohar with the prayer that this study may enlighten all who read it and bring many back into the ways of the Torah and mitzvot observance.

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Translations of the Zohar:
Historical Contexts and Ideological Frameworks*

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Abstract
The Zohar, a compilation of Kabbalistic texts which were written in the late thirteenth and early fourteenth centuries, was bestowed an authoritative and sacred status in many Jewish communities. Together with its central role in Jewish culture, the Zohar stimulated considerable interest in Christian Kabbalistic and Western esoteric circles. In recent years, a newly awakened interest in the Kabbalah and the Zohar has been evident in many circles both in Israel and all over the world. The interest in the Zohar stimulated its translation into different languages, each created according to different motivations and within diverse theological and ideological frameworks. This article offers a review of the history of translations of the Zohar and discusses the historical contexts and ideological frameworks in which these were created.

Keywords
Zohar, Kabbalah, Christian Kabbalah, Western Esotericism

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Introduction

The Zohar, a compilation of Kabbalistic texts, most of them probably composed in Castile in the late thirteenth and early fourteenth century, became the central book of Kabbalah and has been accepted in many Jewish circles since the early modern period as an authoritative and sacred text. It was also highly esteemed by Christian Kabbalists in the Renaissance and Baroque periods, as well as by modern Western esotericists in the nineteenth and twentieth centuries. Today, there is ongoing interest in the Zohar in many Jewish circles, as well as amongst non-Jewish spiritual seekers and scholars of Jewish and religious studies.

Most of the Zoharic texts are written in Aramaic. Since the appearance of the Zohar, parts of the text and sometimes the whole Zoharic corpus (which was printed for the first time in the sixteenth century) were translated to different languages. The different translations of the Zohar were all done for the purpose of enabling readers who could not understand Aramaic to approach the Zohar. Yet, these translations differ from one another in the reader-audience they address, in the choice of Zoharic material translated, and in the ideological, political and economic factors that stimulated and enabled the various translation projects.

Partial reviews of Zohar translations were made by Isaiah Tishby in his introduction to *The Wisdom of the Zohar*, and by Gershom Scholem in his encyclopedic article on the Zohar.[1] A detailed review of translations of the Zohar in English was made by Don Karr in 1985 (and updated several times since).[2] My study is based on these partial reviews, as well as further research in libraries (especially the Gershom Scholem Library at the National Library of Israel), catalogues and archives. The number of Zohar translations, especially anthologies of the Zohar, is very large. Many of the earlier translations were never printed, some of the translations were made in languages which are not accessible to me, and new translations may have appeared after I finished my research. Hence, although I have tried to make my study as comprehensive as possible, it is probably not exhaustive. The purpose of the study is not to provide a full list of Zohar translations; rather, it seeks to outline their history and to examine the different historical, social and ideological contexts in which they were created.

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1 Isaiah Tishby, *The Wisdom of the Zohar*, vol. 1 (Oxford: Oxford University Press, 1989), 101–2; Gershom Scholem, *Kabbala* (Jerusalem: Keter, 1974), 239–42 .

2 Don Kar, "Notes on The Zohar in English," http://www.digital-brilliance.com/kab/karr/zie.pdf (accessed 15.11.2016).

In the following, I will offer a chronological survey of Zohar translations, beginning with the early translations of the Zohar into Hebrew, which were made in the fourteenth century. I will discuss the Latin translations of the Zohar made by Christian Kabbalists in the Renaissance, the translation of anthologies of the Zohar into Jewish vernacular languages in the Baroque period, and the Sabbatean inspired translations of the Zohar in the seventeenth and eighteenth centuries. I will further examine the first translations of the Zohar into modern European languages, which were made by Christian authors, as well as later translations into European languages by Western occultists as well as Jewish scholars. I will conclude the article with a discussion of twentieth and twenty-first century scholarly translations of the Zohar, and of the recent translation projects conducted in Jewish orthodox and neo-Kabbalistic circles. Before beginning the discussion of the Zohar translations and their historical contexts, I would like to offer a short introduction on the Zohar and its reception history.

The Zohar and Its Reception

As mentioned above, the Zohar is a compilation of texts which were written by several Jewish Kabbalists in Castile in the late thirteenth and early fourteenth centuries. The major part of the Zoharic canon constitutes Kabbalistic interpretations of the Torah in Aramaic, which are attributed to the second century sage Rabbi Shimon bar Yochai and his companions. Other units making up the Zoharic corpus are *Tiqqunei ha-Zohar, Ra'aya Mehemna, Midrash ha-Ne'elam, Sifra de-Zeni'uta*, and commentaries on Ruth, Lamentations, Song of Songs, and others.[3] A significant part of the Zoharic texts was probably composed by the Castilian Kabbalist, R. Moshe de Leon. Yet, scholars agree that some Zoharic components, such as *Tiqqunei Zohar*, *Ra'aya Mehemna* and probably also other units, were written by different authors.[4]

The Zoharic texts were not at first perceived, or circulated, as one literary whole, nor were they initially called "Zohar" or attributed to R. Shimon Bar Yochai. Only in the first decades of the fourteenth century did the new notion of a literary composition called the *Sefer ha-Zohar* (The Book of Splendour) emerge among several Kabbalists. Following the emergence of this new idea, Kabbalists and scribes started collecting Zoharic manuscripts and creating compilations of what each of them perceived to be The Zohar, or part of it.

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3 Gershom Scholem, *Major Trends in Jewish Mysticism* (New York: Schoken, 1971), 159–62.

4 Yehuda Liebes, *Studies in the Zohar (*Albany: SUNY, 1993), 85–90.

Prior to the printing of the Zohar in the mid-sixteenth century, the content and scope of *Sefer ha-Zohar* was undetermined, and diverse cultural agents created different Zoharic corpora. In the vast collection of Zoharic manuscripts copied between the fourteenth and mid-sixteenth centuries, only a few are identical or can be regarded as belonging to the same family.

The first printings of the Zohar in the mid-sixteenth century created the Zoharic canon as we know it today. The corpus was printed for the first time, almost simultaneously, between the years 1557–1560 in two editions: one in Mantua by a group of Jewish printers, and the other in Cremona by Christians and converted Jews. The Mantua publishers set out by printing a volume of *Tiqqunei Zohar*, later adding three volumes of the Zohar divided according to the portions (*parshiot*) of the Torah. Apart from Zohar commentaries to the Torah, other Zoharic texts were included, such as *Midrash ha-Ne'elam, Ra'aya-Mehemna*, and *Sifra de-Zeni'uta*. At the same time, the printers in Cremona fashioned their edition in one volume, also arranged according to the Torah portions and including almost all of the texts found in the Mantua edition as well as additional texts, such as a Zoharic interpretation of the Book of Ruth, and *Sefer ha-Bahir*. The printers of both editions created their collections on the basis of several manuscripts. Some Zoharic texts that circulated in manuscript form were not incorporated into the first printed editions. A number of these texts were collected in a special volume, later known as *Zohar Hadash*, printed in 1597 in Salonica.

The Zohar was bestowed an authoritative and sacred status in many Jewish communities; first among the Kabbalist circles in Spain and later on, following the expulsion of the Jews from Spain and the printing of the Zohar, among many other Jewish communities. It was perceived as the main authoritative source on matters of the Kabbala, and was also influential on issues concerning Jewish customs and laws (*Halacha*). Together with its central role in Jewish culture, the Zohar stimulated considerable interest in non-Jewish circles: among Christian Kabbalists in the Renaissance and Baroque periods, and occult circles in the late nineteenth and early twentieth centuries. In recent years, a newly awakened interest in the Kabbala and the Zohar has been evident in many circles both in Israel and all over the world.

The interest in the Zohar stimulated its translation into different languages. Throughout the years, from the time the Zohar appeared in the late thirteenth century and up to the present, it has been translated into numerous languages. I would like to turn now to examine the first translations of the Zohar into Hebrew, which were made in the first three centuries following its appearance.

The First Hebrew Translations of Zoharic Literature

It is possible that some translations of passages from Zohar into Hebrew were done before the writing of the Zoharic texts was completed and before the idea of a literary unit called *Sefer ha-Zohar* was formulated. In the writings of Rabbi Yosef Gikatilla and those of Rabbi Moses de Leon, written at the end of the thirteenth century, one finds several passages written in Hebrew which are parallel to texts that appear in the Zoharic corpuses in Aramaic.[5] Yet, it is difficult to determine whether these passages were translated by these Kabbalists from a Zoharic Aramaic text to Hebrew, or whether the authors of the Zoharic texts translated them to Aramaic from the writings of De Leon and Gikatilla. The first comprehensive translations of Zoharic texts were probably completed in the early fourteenth century by the Kabbalist Rabbi David Ben Yehuda He-Hassid.[6] Nonetheless, it should be noted that Yehuda He-Hassid does not mention that these texts were translated from the Zohar, which is never mentioned explicitly in his writings.

Zoharic texts translated into Hebrew as *Midrash Yehi Or* (Homily on "Let there be light") appear in *Menorat Ha-maor*, a book by Rabbi Israel ibn Joseph Al-Nakawa, written in Toledo in the second half of the fourteenth century.[7] In 1491, Rabbi Isaac Mor Hayyim, a Spanish Kabbalist living in Italy, translated and interpreted the beginning of the *Idra Zuta* (The Small Assembly) in a letter he sent to Rabbi Isaac of Pisa.[8] Numerous Hebrew paraphrases of Zoharic passages appear in the early sixteenth century in the book *Tzror Hamor* by Rabbi Avraham Saba.[9] More comprehensive translations of the Zohar into Hebrew were produced in the late sixteenth century, including one in Egypt by Rabbi Yehuda Masud,[10] as well as two other anonymous translations in Egypt, one of them written in 1576.[11]

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5 Asi Farber-Ginat, *Joseph Gikatila's Commentary on Ezekiel's Chariot* (Los Angeles: Cherub Press, 1998), 29 (Hebrew); Elliot Wolfson *The Book of the Pomegranate: Moses De Leon's Sefer Harimon* (Atlanta: Scholars Press, 1988), 47–48.

6 Moshe Idel, "The Translation of R. David ben Judah Hehasid of the Zohar and His Interpretation of the Alfa Beita," *Alei sefer* 8 (1980): 60–73; (1981): 84–98 (Hebrew); Daniel C. Matt, *The Book of Mirrors* (Chico: Scholars Press, 1986), 13–15.

7 Hyman Enelow, *Sefer menorat hama'or* by Israel ibn Joseph Al-Nakawa (New York: Bloch, 1929–1931).

8 Albert William Greenup, "A Kabbalistic Epistle by Isaac b. Samuel b. Hayyim Sephardi," *Jewish Quarterly Review*, 21 (1931): 370–74.

9 Abraham Gross, *Iberian Jewry from Twilight to Dawn: The World of Rabbi Abraham Saba* (Leiden: Brill, 1995), 68.

10 Parts of this translation are found in the following manuscripts: New York JTS MS 1769, New York JTS MS 2009, Ramat-Gan, Bar-Ilan University MS 1065, St. Petersburg MS Evr. Antonin A 9, St. Petersburg MS. Evr.II A 801, Jerusalem Rabbi Kook Institute MS 745.

11 Jerusalem, The National Library of Israel MS Heb. 8⁰147. The other translation, which was

The first translations of Zoharic texts into Hebrew, mainly in the late fifteenth and throughout the sixteenth century, were done in order to spread the Zohar beyond the elite rabbinical circles that were fluent in Aramaic, aimed at larger educated Jewish circles that could read Hebrew but found it difficult to read Aramaic. Thus, Rabbi Isaac Mor Hayyim explained in his letter to Rabbi Isaac of Pisa that he translated an article of the Zohar into Hebrew because Italian Jews were not proficient in Aramaic.[12]

The first Zohar translations into Hebrew were circulated only in manuscripts. The printing of the Zohar in the mid-sixteenth century aroused severe objections among Kabbalists who claimed that the Zohar was an esoteric text that should not be distributed publicly. It may well be that this objection was the reason that the first translations into Hebrew were not printed. As we will see later on, translations of the Zohar in Hebrew appeared in print for the first time only in the seventeenth century, in anthologies that contained only stories and moral advice from the Zohar.

The First Translations of the Zohar into Latin

The first translations of the Zoharic literature were made into Hebrew by Jewish scholars for a Jewish readership. From the beginning of the sixteenth century the Zohar was also translated into Latin by Christian authors, for the benefit of Christian readers. Within the framework of the Renaissance notion of ancient wisdom - *prisca theologia* or *philosphia perennis*.[13] Christian scholars showed great interest in the Kabbalah and The Book of Zohar perceived to contain ancient divine wisdom. At the outset of the sixteenth century, Latin translations of passages from the Zohar (mostly based on quotes from the Zohar in Rabbi Menachem Recanati's commentary of the Torah) were included in the writings of Paul Ricius, Pietro di Galatino and Agostino Giustiniani.[14] Around the same

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copied in the year 1603 is found at Oxford, Bodleian Library MS 1561. Parts of this translation were printed in 1946. See Obadya Hedaya *The Complete Book of the Zohar on the Torah* (Petach Tikva: Yalkut, 1946).

12 Albert William Greenup, "A Kabbalistic Epistle by Isaac b. Samuel b. Hayyim Sephardi," *Jewish Quarterly Review* 21 (1931): 370.

13 On the notions of *prisca theologia* and *philosophia perennis* see Wouter Hanegraaff, *Esotericism and the Academy: Rejected Knowledge in Western Culture* (Cambridge: Cambridge University Press, 2012), 6–8.

14 See François Secret, *Le Zohar chez les Les Kabbalistes chrétiens de la Renaissance* (Paris: Mouton, 1964), 25–34; Gershom Scholem, "Considérations sur l'histoire des débuts de la kabbala chrétienne," in *Kabbalistes Chrétiens*, eds. Gershom Scholem et al. (Paris: Albin Michel, 1979), 31; Khen-Melekh Merhavyah, "Two Quotes from *Midrash hane'elam* in a Latin Manuscript,"

time, sections of the Zohar were translated into Latin for the Cardinal Egidio de Viterbo, probably by Baruch of Benevento.[15] In 1553, the French Christian Kabbalist, Guillaume Postel, finished a comprehensive translation of the Zohar to Genesis, with a commentary. According to Postel, the one who helped him understand the Zohar was an illiterate Venetian nun, Mother Johanna. Postel could not find a publisher for his translation, probably because of the radical messianic commentary it contained. Because he did not receive back the manuscript of his translation, which he sent to the printer Oporinus in Basel, Poster prepared a second translation, which was based on the Cremona edition of the Zohar. This translation, which was more comprehensive than the first, was lost.[16] In the introduction to his second translation of the Zohar, Postel wrote that the Zohar contains the oral version of the Torah delivered to Moses on Mount Sinai and put into writing by Simeon the righteous, mentioned in the New Testament, who belonged to a secret Jewish group that believed in Jesus.[17] He believed that the truths of the New Testament and the Zohar were identical and that they contained the doctrine of the true religion that was abandoned by the Jews, who rejected Jesus, and forgotten by the Christians.[18] Postel, who regarded himself as the "Pope of the natural Zoharic theology," viewed the translation of the Zohar as a messianic mission symbolizing the beginning of the fourth and final historical era that follows the third era considered to have begun with Christ's birth .[19]

Translations of the Zohar into Latin in the sixteenth century were done with the perception that that the Kabbalah in general and the Book of Zohar in

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(Hebrew), *Kiryat sefer* 23 (1968): 566–67. A few short texts from the Zohar were translated into Latin earlier, most likely in the fourteenth century. See ibid., 568.

15 François Secret, *Le Zohar chez les Les Kabbalistes chrétiens de la Renaissance* (Paris: Mouton, 1964), 23, 34–42.

16 Ibid., 23, 51–63; Marion L. Kuntz, *Guillaume Postel, Prophet of the Restitution of all Things: His Life and Thought* (Hague: Nijhof, 1981), 110, 112–13, 137; Judith Weiss, "Guillaume Postel's Introduction to His First Latin Translation and Commentary on the Book of Zohar" (Hebrew), in *And This Is for Yehuda: Studies Presented to Our Friend, Professor Yehuda Liebes*, eds. Maren R. Niehoff, Ronit Meroz, and Jonathan Garb (Jerusalem: The Bialik Institute, 2012), 258–59; Ronit Meroz and Judith Weiss, "The Source of Guillaume Postel's 1553 Zohar Latin Translation," *Renaissance Studies* 28, no. 4 (2014): 1–14; Wilhelm Schmidt-Biggemann *Geschichte der Christlichen Kabbala*, vol. 1 (Stuttgart: Frommann-Holzboog, 2012), 582–96.

17 Bernard McGinn, "Cabbalists and Christians: Reflections on Cabala in Medieval and Renaissance Thought," in *Jewish Christians and Christian Jews*, eds. R.H. Popkin and G.M. Weinder (Dordrecht: Springer, 1994), 25.

18 Ibid., 26.

19 Ibid., 25.

particular contain ancient divine knowledge, as well as hermeneutic techniques that reveal and prove the truths of Christian doctrines. Consequently, Christian Kabbalists were greatly interested in broadening the acquaintance with the Zohar among the Christians through its translation into Latin, and among the Jews through its distribution in the original languages. Therefore, in addition to the Latin translations of the Zohar, Christian Kabbalists took part in copying Zohar manuscripts and were involved in printings of the Zohar in Italy in the mid-sixteenth century.

The Latin translations and the Christians' involvement in printing the Zohar had an influence on the internal Jewish controversy regarding its publication. Rabbi Jacob Israel Finzi, one of those most vehemently opposed to the printing of the Zohar, claimed that its publication would play into the hands of Christians interested in its translation: "Thus, God forbid, it would get into the hands of the nations and they would copy it into their language and do with it as they please."[20] Rabbi Emmanuel of Benevento, one of the printers of the Mantua edition of the Zohar, dismissed Finzi's objection, arguing that the Christians already had access to Kabbalistic writings: "Both in manuscripts and in print in their tongue."[21]

Anthologies of Zohar Translations in Hebrew and Yiddish

As mentioned above, the translations of the Zohar into Hebrew did not appear in print in the sixteenth century, most likely because of the objection to distributing the Zohar to the public that followed the controversy of its first printings. Translations of the Zohar into Hebrew, as well as into Yiddish, were first printed in the seventeenth century. These were mostly anthologies of Zohar passages that were perceived as exoteric and not comprehensive translations. A short anthology of Zohar translations in Hebrew, *Mekor Hokhmah,* by Rabbi Issachar Baer of Kremnitz, was published in Prague in 1611. An adaptation in Yiddish of a passage from the Zohar describing the righteous women's palace in the Garden of Eden was published as an appendix to Sefer *Olam Haba* in Hanau in 1620. In 1660 Constantinople, a comprehensive anthology of Zohar articles translated into Hebrew was printed in the book *Me'ulefet Sapirim* by Rabbi Shlomo Algazi. Stories from the Zohar (as well as from other Kabbalistic sources) translated into Yiddish were published in *Ma'seh Adonai* by Rabbi Simeon Akiva Baer ben

[20] Simcha Assaf, "The Controversy over the Printing of Kabbalistic Literature" (Hebrew), *Sinai* 5 (1939): 8.

[21] *Ma'arechet Ha'Elohut* (Mantua, 1558), 4a.

Joseph, which was first published in the beginning of the seventeenth century in Frankfurt-am-Main. The same author also included tales from the Zohar in Yiddish in *Abir Ya'akov*, first published in Sulzbach in 1700.

As stated, translations of the Zohar were meant to expand the circle of its availability to an audience that was unable to read it in its original form. Yet, because the Zohar was perceived as an esoteric text that roused animated controversy even when printed in Aramaic, the Jewish scholars who translated it into Hebrew and Yiddish had to justify their actions. The authors of the first printed anthologies of Hebrew translations of the Zohar justified their translations by distinguishing between the esoteric and exoteric sections of the Zohar and by claiming that the anthologies contained "*peshat*" (the simple, literal meaning of texts) articles which are allowed to be distributed to the public. Rabbi Issachar Baer of Kremnitz describes his book, *Mekor Hokhmah,* as "*peshtei* Zohar" intended for the "masses of the world", Rabbi Shlomo Algazi also stressed that his anthology contained a collection of Zohar articles "according to the way of *peshat*." The distinction between *peshat* articles of the Zohar and its secretive parts (*sodot*) enabled the distribution of Zohar passages to the larger public through their translation into Hebrew and Yiddish, while preserving the image of the Zohar as an esoteric text.

Printing of Latin Translations of the Zohar

We have seen above that the Zohar was already translated into Latin in the sixteenth century. However, large parts of Zoharic literature appeared in Latin in print only in the late seventeenth century, in the second volume of the highly influential book by the Christian Kabbalist Christian Knorr von Rosenroth, *Kabbalah Denudata* (Frankfurt-am-Main, 1684). Differing from the Jewish scholars who translated and published only passages perceived as exoteric in the seventeenth century, Knorr von Rosenroth translated the sections perceived to be the most esoteric: *Sifra diTzni`uta*, *Idra Raba* and *Idra Zuta*. Up until the twentieth century, von Rosenroth's book was the most important source for spreading the Kabbalah in general and the Book of Zohar in particular in European culture. As we will see further on, some of the translations of the Zohar into European languages that were published in the nineteenth and twentieth centuries were based on the Latin translations of Knorr von Rosenroth.

Similar to Christian Kabbalists of the sixteenth century, von Rosenroth found in the Zohar the pure and ancient source of ancient wisdom that had been passed on from generation to generation:

> In the Cabbalist writings of the Jews I hoped I would be able to discover what remained of the ancient Barbaric-Jewish philosophy… I had no greater wish than that I might be permitted to enjoy the sun itself and its bright light once all the clouds of obstructions and hindrances were scattered. I scarcely hoped I would be able to catch sight of this light unless I followed in the footsteps of that river and arrived at the spring itself. I believed that I would discover this spring in these very ancient books.[22]

Following the Christian Kabbalists of the Renaissance period, Knorr von Rosenroth and the Christian Kabbalists who worked with him in the court of Count Christian August in Sulzbach viewed the Kabbalah and the Zohar as an effective means of converting Jews. In the first volume of *Kabbalah Denudata*, von Rosenroth asserted that from experience he had learned that deepening Christians' knowledge of the Kabbalah enabled a better dialogue with the Jews. He believed that presenting the truths of Christianity in terminology accepted by the Jews could persuade them to convert to Christianity. Translations of the Zohar and other Kabbalistic writings in *Kabbalah Denudata* were intended to deepen Christian knowledge of the Kabbalah; he hoped that this would help convince the Jews to read the Christian scriptures: "by which means at length the Jews would be able to read our writings and gradually be drawn back into the way of truth."[23]

From this perspective, translation of the Zohar into Latin was only part of a broader mission of the Kabbalistic-Christian collaboration of von Rosenroth and members of his circle. In 1684, the same year von Rosenroth's translations of the Zohar into Latin were published, the Christian Kabbalists in Sulzbach initiated and financed the printing of the Zohar (in its original language) in Uri Ben Shraga Bloch's publishing house. This edition was no doubt intended to broaden the Jews' acquaintance with the Zohar, which, as said, was perceived by Christian Kabbalists to be consistent with Christian doctrines. That same year, the Christian-Kabbalistic collaboration in Sulzbach was concluded with a printing of the Syriac New Testament in Hebrew type, *Ditika Hadata*. It may well be that this printing was meant to enable Jews proficient in Zoharic

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[22] Knorr von Rosenroth, *Kabbalah Denudata* (Sulzbach 1677). I follow the translation of Allison P. Coudert, *The Impact of the Kabbalah in the Seventeenth Century* (Leiden: Brill, 1999), 111.

[23] Knorr von Rosenroth, *Kabbalah Denudata* (Sulzbach, 1677), 74; Allison P. Coudert, *The Impact of the Kabbalah in the Seventeenth Century*, (Leiden: Brill, 1999), 113.

Aramaic to read the New Testament in a similar language and, as von Rosenroth had hoped, discover the similarity between the Zohar and Christianity.[24]

Knorr von Rosenroth's translations of the Zohar into Latin were not only intended for a missionary purpose, they were also motivated by internal Christian interests. Von Rosenroth, who attributed post-Reformational discord amongst the Christians to their reliance on Greek philosophy, argued that returning to the original source of Christianity, which was found in the Kabbalah, would unite the Protestants and the Catholics (as well as the Jews), in the single, true faith:

> Because I suspected that so great a separation of Christian religions arose from no other cause than from such great diversity among Christians of philosophical principles and metaphysical definitions… it immediately occurred to me that I should hunt out that same ancient philosophy which flourished at the time of Christ and the Apostles… As I was about to examine those ancient opinions about God and other spiritual and theological matters, I fell upon this most ancient book of the Jews, which is called Sohar, or Book of Splendor… I discovered that the chapters themselves and teachings, which ought rather to be called fragments, are ancient enough and amply set forth the most ancient opinions and hypotheses.[25]

Despite von Rosenroth granting the Kabbalah great importance, there is also an apparent ambivalence in his evaluation of the Zohar, which he describes as dirt containing nuggets of gold and precious gems within it:

> I entered the path, worn by few, traversed by no one I knew, and, furthermore, filled with so many hard stones, uneven places, chasms, precipices, and such mud that it is not surprising that so many, filled with dread, abandoned it with disgust… I shall sketch for you in a few words what gold and whatever gems I have thus far dug out of this dirt and what hope leads me further.[26]

In the beginning of the eighteenth century two additional anthologies of Latin translations of the Zohar were printed. In 1720, in Amsterdam, the Swedish Hebraist, Andreas Norrelius published a short book called: *Phosphoros Orthodoxae Fidei Veterum Cabbalistarum*. This anthology contains Zoharic passages with

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[24] Boaz Huss, "The Text and Context of the Zohar Sulzbach Edition," in *Tradition, Heterodoxy and Religious Culture: Judaism and Christianity in the Early Modern Period*, eds. Chanita Goodblatt and Howard Kreisel (Be'er Sheva: Ben-Gurion University Press, 2006), 117–38.

[25] Knorr von Rosenroth, *Kabbalah Denudata* (Sulzbach, 1677), 74. I follow the translation of Coudert, *The Impact of the Kabbalah*, 114.

[26] Knorr von Rosenroth, *Kabbalah Denudata* (Sulzbach, 1677), 4. I follow the translation of Coudert, *The Impact of the Kabbalah*, 114–15.

Christological interpretations, taken from the book *Mateh Moshe* (The Rod of Moses), the Zohar interpretation of Norrelius's teacher, the converted Jew Johan Kemper (formerly Moshe Ben Aharon Cohen of Krakow).[27] The Zohar passages and interpretations from Kemper's work are incorporated in the original language (Aramaic and Hebrew) and translated into Latin, with specific comments by Norrelius, who opened his book with a lengthy introduction that includes a Latin translation of the famous liturgical poem *Bar Yochai* by Rabbi Shimon Ibn Lavi. Norrelius's book was printed a second time, in a French translation, in the beginning of the twentieth century.[28]

Norrelius also accepted the early dating of the Zohar and its attribution to Rabbi Shimon bar Yochai (whom he identifies as Simeon the righteous, who, according to the Gospel of Luke, received the baby Jesus into his arms).[29] Norrelius, like his teacher Kemper, assumed that the Zohar contained original Jewish doctrines identical to the teachings of early Christianity. Like von Rosenroth and his circle, Norrelius had missionary aspirations in translating the Zohar. In the opening pages of his book he declared that it was intended for both Jews and Christians and as aforesaid, he printed the Zoharic passages and Kemper's Christological interpretation in the original language as well. In the introduction he stated that his aim was to spread among the Jews – and strengthen among the Christians – belief in the trinity, and called upon the Jews to recognize that the Christians maintained the pure and true belief of their forefathers.[30] Norrelius tried, unsuccessfully, to print the translation of the New Testament in Hebrew written by Kemper. This is a further similarity between Norrelius and Kemper's activities in Uppsala in the beginning of the eighteenth century, and the project of Knorr von Rosenroth and his circle in Sulzbach in the late seventeenth century.

Norrelius's translation project was connected to the Sabbatean movement.

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[27] See H. J. Schoeps, "Rabbi Johan Kemper in Uppsala," *Kyrkohistorisk Årsskrift* 46 (1945): 146–75; Shifra Asulin, "Another Look at Sabbateanism, Conversion, and Hebraism in Seventeenth-Century Europe: Scrutinizing the Character of Johan Kemper of Uppsala, or Moshe Son of Aharon of Krakow" (Hebrew), in *The Sabbatean Movement and Its Aftermath: Messianism, Sabbateanism and Frankism,* ed. Rachel Elior, vol. 2 (Jerusalem: The Hebrew University, 2001), 423–70; Elliot Wolfson, "Messianism in the Christian Kabbalah of Johann Kemper," in *Millenarianism and Messianism in the Early Modern World*, eds. M. Goldish and R. H Popkin (Dordrecht: Kluwer, 2001), 139–87.

[28] The French translation by Jean de Pauly was published as *Aurore de la Foi Orthodoxe des Anciens Cabbalistes* in the occultist journal, *Le Voile D'Isis*, vol. 38, 1933, by Paul Vulliaud. I will expand on other translations of the Zohar by de Pauly and Vulliaud later on.

[29] Andreas Norrelius, *Phosphoros Orthodoxae Fidei Veterum Cabbalistarum* (Amsterdam, 1720), 6.

[30] Ibid., 22.

The Zoharic texts that he translated are taken from the book *Mateh Moshe*, by Johan Kemper, who was a Sabbatean prior to his conversion. Shifra Asulin demonstrates that Kemper did not abandon his Sabbatean ideology after his conversion, and several Sabbatean concepts and doctrines can be found in his commentary.[31] Norellius probably was not aware of his teacher's hidden Sabbatean agenda. Yet, interestingly, he noticed the similarities between his teacher's doctrines and those of the Sabbatean Nehemia Hiya Hayun in his book *Oz le-Elohim* (a chapter of which Norrelius translated into Latin).[32]

Additional translations of the Zohar into Latin from the beginning of the eighteenth century are found in the anthology by Gottfried Christoph Sommer, *Specimen Theologiae Soharicae* (Gothae, 1734). Similar to the translations of von Rosenroth and Norrellius, there was also a missionary Christian-Kabbalistic motive behind Sommer's translation. Sommer, who divided his book into twenty sections based on various Christian dogmas, believed in the compatibility between the Zohar and the New Testament, and included articles from the Zohar in his book that he felt were in affinity with Christian doctrines. As I will show later on, a translation of Sommer's book into German was included in Friedrich Christoph Oetinger's *Offentliches Denkmal der Lehrtafel Prinzessin Antonia*, printed in Tübingen in 1763. Translations into German and Yiddish, based on Sommer's book, appeared in the nineteenth century.

Knorr von Rosenroth's translations were also the basis for translations of the Zohar into English and French in the late nineteenth and early twentieth centuries, the same period in which Norellius's book was translated into French. Hence, these Latin translations of the Zohar, mainly von Rosenroth's but also those of Norellius and Sommer, became the central source of acquaintance with the Zohar in European non-Jewish culture up to the beginning of the twentieth century.

Yiddish and Ladino Translations of the Zohar

I would like to turn back to Jewish translations of the Zohar. In the period that Christian Kabbalists were translating the Zohar to Latin, several translations appeared in Jewish vernacular languages – Yiddish and Ladino (Jewish Spanish). As mentioned, several short passages, mostly tales, from the Zohar had already been published in Yiddish translation in the late seventeenth century. A more comprehensive translation of Zoharic articles in Yiddish, the

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31 Shifra Asulin, "Another Look at Sabbateanism," 438–58.

32 Norrelius, *Phosphoros Orthodoxae Fidei Veterum Cabbalistarum*, 22–23, 353.

book *Nahalat Tzvi,* was first printed in the beginning of the eighteenth century (Frankfurt-am-Main, 1711). The translation written by Rabbi Zelig Chotsh was published by his great-grandson, the Sabbatean sage Rabbi Tzvi Hirsh Chotsh. This translation was published in numerous editions in the eighteenth and nineteenth centuries, some under the title *Nofet Tsufim*.

In contrast to the translations of the Zohar into Hebrew and Latin intended for educated circles that were proficient in these high culture languages, translations of the Zohar into Yiddish were intended for wider circles, including women. Thus, the title page of the book *Nahalat Tzvi* carried the following verse: *Assemble the people, men, women and little ones and the sojourner within your gates so that they may hear* (Deuteronomy 31:12).

Like the editors of anthologies of Zohar articles translated to Hebrew, Rabbi Tzvi Chotsh and those who approbated his book defined the Zoharic articles in *Nahalat Tzvi* as "*peshatim*" (simple meanings) and "words of moral." Rabbi Naphtali Hakohen Katz of Frankfurt wrote in his approbation: "He [i.e., Chotsh] wishes to print here *peshatim* and words of moral from the Book of Zohar in the language of Ashkenaz [i.e., Yiddish] to merit the masses, the young and the old, the women and the simple people…"[33]

Alongside the claim that the texts included in the book *Nahalat Tzvi* belong to the *peshat* level of the Zohar, Rabbi Naphtali Hakohen Katz presents another justification for printing the Zohar in Yiddish:

> If I would have said that it should not be printed in the language of Ashkenaz, because of the holiness of the Zohar…it is to the contrary. Rabbi Shimon bar Yochai himself wrote in a foreign language, the language of translation [i.e., Aramaic] spoken at that time by the whole nation. And although there are reasons and deep explanations for his writing in the language of translation (as is explained in revealed and concealed books), nonetheless, he was not concerned whether women and simple people would read it [i.e., the Zohar].[34]

According to Katz's claim, the Book of Zohar – in its entirety – was written as an esoteric text from the outset and therefore its distribution should not be prevented but encouraged through translation into the colloquial language.

A different justification for the translation of the Zohar into Yiddish was raised by Rabbi Wolf of Dessau, who claimed in his approbation to *Nahalat Tzvi* that the secrets of the Kabbalah should be revealed in the days of the Messiah:

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[33] Chotsh, *Nahalat Tzvi* (Frankfurt-am-Main, 1711), Rabbi Naphtali Hakohen Katz of Frankfurt approbation.

[34] Chotsh, *Nahalat Tzvi,* Rabbi Naphtali Hakohen Katz of Frankfurt approbation.

> And now he [i.e., Chotsh], thought to print revealed articles from the Book of the Zohar, in the language understood by women and those whose strength is as women`s, so that they will know God and the land will be filled with knowledge. As it is written in the holy Book of the Zohar: "When the days of the Messiah are near, even children will explore the secrets of wisdom."[35]

The claim that in the age of redemption the limitations on revealing Kabbalistic knowledge and teaching the Zohar are void, which originates in Zoharic literature itself, appeared in many sources in the first half of the sixteenth century and served to justify the first printings of the Zohar.

The first translations of the Zohar in Ladino were most likely written during this same period. These translations, whose original date of writing is unknown, are found in manuscripts from a later period that were held by the Donmeh - the Sabbateans who converted to Islam.[36] This, added to the fact that Rabbi Tzvi Chotsh, who printed the translation of the Zohar in Yiddish, was also a Sabbatean, indicates that Sabbatean circles stood behind the spreading of the Zohar in spoken languages in the first half of the eighteenth century. Rabbi Moshe Hagiz's critique of translating the Zohar into spoken languages and teaching it to young boys and women, published in his book *Mishnat Hakhamim* (1733), is also directed, most likely, against Sabbateans who spread the Zohar among the uneducated echelons of society:

> Now every empty-headed, mischievous, poor youth takes the Book of Zohar in his hand and goes out with it to the public and boasts throughout the city that he knows to explain and clarify and translate it from language to language and reads it before women and children in a foreign language [i.e., vernacular].[37]

Translations into the vernacular in the eighteenth century were done within the Sabbatean effort to spread the Zohar, which as mentioned held a central position in their movement. Sabbatean circles were involved in the printing of Zoharic literature in the first half of the eighteenth century and in spreading ritualistic reading customs; most of the commentaries on the Zohar that were printed during this period were written by Sabbateans.[38]

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35 Chotsh, *Nahalat Tzvi,* Rabbi Wolf of Dessau approbation (According to Zohar, vol. 1, 117b).

36 A translation of the Idra Rabba is found Jerusalem, National Library MS heb $8^0$917. A translation of the Idra Zuta is found in Jerusalem, National Library MS. heb $8^0$918 and heb $8^0$2086. Translations of Zohar passages to Ladino are found also in Cambridge, Harvard MS. Heb 79.

37 Moshe Hagiz, *Mishnat Hakhamim*, (Wandsbeck, 1733), 56b.

38 Boaz Huss, *The Zohar: Reception and Impact* (Oxford: The Littman Library of Jewish Civilzation, 2016), 223–32.

The First translations of the Zohar into German

In the late eighteenth century the first Zohar translations into a modern European language appeared. As mentioned above, the German Lutheran theologian, Friedrich Christoph Oetinger included in his book *Die Lehrtafel der Prinzessin Antonia* (Tübingen, 1763) a German translation of Zohar texts (done by his friend Karl Hartman), printed in Latin in the above-mentioned book by Gottfried Christian Sommer. In 1824, in Berlin, an additional translation of Zoharic texts into German appeared (printed aside the Aramaic original), also based on Sommer's anthology, by the Protestant theologian and orientalist Friedrich August Tholuck, entitled *Wichtige Stellen des Rabbinischen Buches Sohar*. In the introduction, Tholuck reiterates the Christian-Kabbalists' notion that the Zohar contains equivalents of the Christian doctrines.[39] The purpose of the anthology of translations of the Zohar, says Tholuck, is to broaden Christian theologians' knowledge of Kabbalah and provide them with an arsenal in their mission to spread the Christian Gospel to the Jews:

> From this important book we provide here a series of noteworthy articles that a Christian scholar, Sommer, has previously collected. They are mainly these, which greatly agree with the Christian doctrine. The missionaries of the Christian faith among the Jews will be able to use these to reach, by themselves, a deeper insight of ancient rabbinical scriptures, and to persuade the Israelites that so much of what they condemn in Christianity has already been declared by their forefathers as holy teaching … Through these the distinguished missionary of faith among the Israelites will be given a new arsenal with which he will enlighten some of the sons of Abraham and awaken the will of Christian theologians to study the scriptures of the Jews and to spread Christian knowledge among them.[40]

Tholuck hoped that the Jews would also read his book and in his introduction – he also appealed to the "Sons of Israel who are reading these pages." Later, in Warsaw, 1844, Tholuck's anthology was published in a Yiddish translation by the Anglican mission.[41]

In the second half of the nineteenth century, additional editions of Tholuck's German text were published as well as another edition of Oetinger's book.[42]

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39 August Tholuck, *Wichtige Stellen des Rabbinischen Buches Sohar* (Berlin, 1824), 6.

40 Ibid., 5–6.

41 The Zohar texts from this book were reprinted (in the original Aramaic) by Ephraim Deinard in the framework of his polemics against the Zohar, in order to show that it is "full of Christian opinion." Ephraim Deinard, *Alatah* (St Louis, 1927), 51.

42 Gerhard Scholem, *Bibliographia Kabbalistica* (Leipzig: W. Drugulin 1927), 116, 154.

A new translation into German of the Zohar articles translated by Sommer and Tholuck, prepared by the Jewish convert to Christianity, Johann Heinrich Raphael Biesenthal, was published in Berlin in 1854 under the title *Auszüge Aus dem Buche Zohar*. In the introduction, Biesenthal claims that his translations, based on the original text, are better than those of his predecessors, notwithstanding the difficult language, and the "exceptional dark mysticism" of the Zohar.[43]

During this same period, translations of the Zohar came out for the first time in other European languages: English and French. These translations also relied on Latin versions (though on Knorr von Rosenroth's rather than Sommer's). Nevertheless, as I will show in the following, these translations were not done out of Christian-missionary ideology, but rather in the framework of the esoteric and occultist trends of the turn of the nineteenth century. Before I turn to discuss these translations, I would like to give a short review of a few translations of the Zohar done by Jews in the nineteenth century.

Jewish Translations of the Zohar in the Nineteenth Century

In contrast to the eighteenth century, during which, as we saw above, several translations of the Zohar were written in Yiddish and Ladino, throughout most of the nineteenth century very few translations were written that were intended for the Jewish audience. In the 1830s, Rabbi Elyakim Milzahagi of Brody prepared a large translation in Hebrew, which was part of a comprehensive commentary to the Zohar that he wrote which was never printed and was lost.[44] Milzahagi was affiliated with the Haskalah (Jewish enlightenment) circles in Galicia, and his text was, most likely, the first Zohar translation written in the framework of the Jewish enlightenment movement. In 1859, an anthology of Zohar texts in Ladino, *Sefer Leket HaZohar in Ladino*, prepared by Avraham Ben Moshe Finzi, was published in Belgrade. The translation included 248 Zohar articles, mainly tales and moral sayings. Translations of Zohar texts in French appeared in the book by Michel Weill, Chief Rabbi of Algeria, *La Morale du Judaïsme*, printed in Paris in 1875.[45] As we will see in the following, we see the first translations of Zohar texts into French (based on the Latin

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[43] Johann Heinrich Biesebthal, *Auszüge aus dem Buche Sohar mit deutscher Übersetzung* (Berlin: P.G Löw, 1854). I am grateful to George Kohler, who helped me read the introduction.

[44] Elyakim Milzahagi mentions this in his unprinted book found in MS Jerusalem 4^{0}121 Heb, 4a.

[45] Zoharic texts translated into French were included earlier in a book by the scholar Adolphe Franck, *La kabbale ou, La philosophie religieuse des Hébreux* that was published in Paris in 1843 (and translated a year later into German by Adolf Jelinek).

translations of Knorr von Rosenroth) at about the same time in non-Jewish occultist circles as well.

In 1887, the first – and as far as I know the only – translation of the Zohar in Jewish-Arabic was printed in Pune, India. Differing from the anthology of Zohar texts in Ladino that included texts perceived as *peshat*, the translation printed in Pune is of one of the most esoteric portions of the Zohar, the *Idra Zuta*. The book, entitled *Idra Zuta, or the Lesser Holy Assembly, Translated from the Aramaic Chaldee into Arabic [in Hebrew Characters]*, was translated and printed by Avraham David Ezekiel, a member of the Iraqi Jewish community in India. The translation of the *Idra Zuta* was the first of nine Arabic-Jewish publications (most of them translations of Kabbalistic texts. including *Sefer Shomer Emunim* and *Sefer Yetzira*) that were printed by Ezekiel in the printing house he founded in Pune, in the years 1878–1888.[46] The Translation of the *Idra Zuta* into Jewish-Arabic enraged the rabbis of Jerusalem, Hebron and Baghdad. A decree against Ezekiel's translation, signed by the chief rabbis of Jerusalem, was published in the Jerusalem Hebrew newspaper, *Havatzelet*:

> We are thus obliged to decree in the power of the Divine Presence (*Shechina*) which never left the Wailing Wall, and in the power of the holy *Torah*, that no son of Israel should be allowed to read the above mentioned printed *Idrot* in other languages, under any circumstance. Furthermore, every person called by the name of Israel, has the obligation to make an effort to keep and hide the translations in a place where no foreign hand can reach them, and eliminate them from the world.[47]

In response, Ezekiel wrote the rabbis a letter in which he defended his translation.[48] Ezekiel asserted that far from being forbidden to translate the *Idra*, it is "a religious obligation (*mizvah*) to study and teach and write and translate it into Arabic, which is the accustomed language amongst us."[49] He relies on a passage from Hayim Vital's introduction to *Etz Hayim*, to the effect that it is a *mizvah* to reveal kabbalistic secrets of the *Zohar*, as this revelation will bring forth redemption. He adduces several examples of kabbalistic texts written in foreign languages, or translated into them. He writes, defiantly, that the decree did not

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46 Boaz Huss, "The Sufis From America: Kabbalah and Theosophy in Puna in the Late Nineteenth Century," in *Kabbalah and Modernity: Interpretations, Transformations, Adaptations*, eds. Boaz Huss, Marco Pasi, Kocku von Stuckrad (Leiden: Brill, 2010), 167–93.

47 *Havazelet* 18 (18), 24 February 1888 (12 Adar 5648), 138–39.

48 The letter was published by Pinchas Grayevsky, "On the Translation of the Idrot to Arabic" (Hebrew), *Meginzei Yerushalaim* 2 (1930): 15–16.

49 Ibid.

achieve its goal, but on the contrary enhanced the sales of the book, which was now out of stock. As mentioned, contrary to most of the prior translations into Jewish languages, which avoided translating the esoteric portions of Zoharic literature, Ezekiel chose to translate and print one of the most secretive texts of the Zohar. Why did Ezekiel choose this specific portion and bring upon himself the wrath of the rabbis of Baghdad, Hebron and Jerusalem?

The answer to this lies in Ezekiel's membership in the Theosophical Society and his connections with its leaders, Madame Helena P. Blavatsky and Colonel Henry Steel Olcott.[50] Blavatsky and other members of the Theosophical Society (and, as will be shown later, also members of other Western esoteric movements that were active during the same period) were greatly interested in the Kabbalah. Because their knowledge of it was drawn mostly from the Christian Kabbalistic tradition, the Zoharic texts that they were acquainted with were mainly texts owing to Knorr von Rosenroth's translation. In exactly the same year that Ezekiel's Jewish-Arabic translation of the *Idra Zuta* was printed in Pune, an English translation of the text was printed by Samuel Liddel MacGregor Mathers, who was also affiliated with the Theosophical Society. The connection between the two translations is revealed by the fact that in both the *Idra Zuta* is translated into English as "The Lesser Holy Assembly."

Western Esoteric Translations of the Zohar into English and French

Samuel Liddel MacGregor Mathers, the first translator of the Zohar into English, was a member of various English occultist groups and one of the founders of the Hermetic Order of the Golden Dawn. In London, in 1887, he published English translations of the Zohar, based on Knorr von Rosenroth's Latin translation of *Sifra Detzniuta, Idra Raba* and *Idra Zuta*. Similar to the Christian Kabbalists of the Renaissance and Baroque periods, Mathers saw in the Zohar a means of unveiling the original message of Christianity. However, Mathers, like other esotericists of his period, opposed institutionalized Christianity, and hoped for a spiritual Christian revolution that the translation of the Zohar would serve to advance:

> I say fearlessly to the fanatics and bigots of the present day. You have cast down the Sublime and Infinite one from His throne, and in His stead have placed the demon of unbalanced force; you have substituted a deity of disorder and of jealousy for a God of order and love; you have perverted the teaching of the crucified One.

[50] Boaz Huss, "The Sufis From America," 167–93.

> Therefore at this present time an English translation of the Qabbalah is almost a necessity, for the Zohar has never before been translated into the language of this country nor as far as I am aware, into any modern European vernacular.[51]

During the same period additional English translations of the Zohar were printed in the United States; these were written from a similar perspective by the independent scholar and freemason Isaac Myer.[52] In contrast to Mathers, Myer did not base his translations on those of Knorr von Rosenroth, rather he translated from the original Aramaic. His Zohar translations were included in his book *Qabbalah: The Philosophical Writings of Solomon Ben Yehuda Ibn Gabirol*, printed in Philadephia in 1888. Similar to Mathers, Myer accepted the antiquity of the Kabbalah in general and the Zohar in particular, however he placed less of an emphasis on the Kabbalah's similarity to original Christianity, and instead emphasized its similarity to Asia's "Ancient Wisdom Religion":

> The Qabbalah of the Hebrews is undoubtedly of great antiquity, a reminiscence of an ancient "Wisdom Religion" of Asia, for we find its doctrines, in germ, in the ancient Buddhist, Sanskrit, Zen, and Chinese books, also examples of its peculiar exegesis in the occult book, Genesis, and in Jeremiah. The present text-book of the Qabbalah is the Sepher ha-Zohar, Book of Illumination, or Splendor.[53]

English translations from the Zohar, which were prepared by Nurho de Manhar (also known as William Williams), a member of The Golden Dawn, were published in the early twentieth century in the occult journal, *The Word*, edited by Harold Percival in New York.[54]

In the late nineteenth and early twentieth centuries several translations of the Zohar were printed in French; these were also written in the framework of increasing interest in esoteric and occult teachings at the turn of the century. The first of these translations is that of the *Idra Raba* by Eliphas Lévi (Alphonse Louis Constant, 1810–1875), which is based on Knorr von Rosenroth's *Kabbalah Denudata*. Lévi's translation was included in *Le Livre des Splendeurs*, which was

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[51] Samuel Liddel MacGregor Mathers, *The Kabbalah Unveiled* (London: G. Redway, 1887), 2.

[52] Many more translations from the Zohar into English, based on earlier translations, as well as on the original Zohar, are found in Myer`s archive in New-York public library. http://archives.nypl.org/mss/2090#detailed (accessed 15.11.2016).

[53] Isaac Myer, *Qabbalah: The Philosophical Writings of Solomon Ben Yehuda Ibn Gabirol* (Philadelphia: The author, 1888), 439.

[54] The translations were published in the volumes of *The Word* printed 1906–1913 (vols, 4–12). The translations, compiled by John H. Drais, were reprinted in Nurho de Manhar, *Zohar: Bereshith, Genesis, and expository translation from Hebrew* (San Diego: Wizards Bookshelf, 1978).

printed in 1894 by his follower Papus (Gérard Encausse, 1865–1919). Eliphas Lévi emphasized the antiquity of the Kabbalah, which according to him was known to Jesus and John the Apostle (but not to Paul, who only had a notion of its existence).[55] According to Lévi's outlook, the Zohar contains the universal secrets of revelation of which Judaism informed the world, secrets shared with Freemasonry, Gnosticism, the Templars and other occult movements.[56] Eliphas Lévi 's translation of the Idra Rabba was intended to spread the universal gospel of the Kabbalah, which would unite Jews and Christians, remove ignorance and fanaticism, and serve as a basis for world peace:

> Study of the Kabbalah will turn the Jews and Christians into a single and united nation. Ignorance and fanaticism will in vain aspire to perpetuate war. Peace is already presented in the name of philosophy, and tomorrow it will be implemented by religion, liberated from the control of the desires of humanity. We must prepare for this tremendous event by revealing the concealed treasures of the Jewish wisdom to men of science. And for this we are publishing the translation and commentary of the theogeny of the Zohar found in the *Sifra Detzniuta*.[57]

In 1895, a year after the printing of Eliphas Lévi's *Le Livre des Splendeurs*, French translations from other Zoharic units in the *Kabbalah Denudata* were published by Henri Chateau, a member of L`Ordre Kabbalistique de la Rose-Croix, with an introduction by Papus.[58] A translation of the *Sifra Detzniuta* entitled *La Clef du Zohar* by Albert Jounet (1863–1923), a Christian socialist and a member of the French Theosophical Society, was printed in Paris in 1909. Jounet, whose translation was written from an occult-Christian perspective, assumed that despite the Zohar's being written in the thirteenth century, it contains ancient doctrines that concord with Christian esoteric teachings and with the Egyptian, Assyrian, Babylonian, Persian, Chinese, Indian, Celtic and Greek mysteries.[59] Following Lévi, Albert Jounet also viewed spreading the Zohar as a means of mending the rift between Jews and Christians. However, differing from Lévi and other occultists, Jounet presented a clear Christian missionary position, very close to that of the Christian Kabbalists from earlier periods. According to Jounet, becoming acquainted with the Zohar would enable Christians to acknowledge the esoteric truths found in the Old Testament, and the Jews to

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55 Eliphas Lévi, *Le Livre des Splendeurs* (Paris: Chamuel, 1894), 2.
56 Ibid., 3–4.
57 Ibid., 6–7.
58 Henri Chateau, *Le Zohar* (Paris: Chamuel, 1895).
59 Albert Jounet, *La Clef du Zohar* (Paris: Bibliothèque Chacornac, 1909), 1.

understand the truths of Christianity.[60] Then "the Jews and the Christians will unite in prayer to Jesus, who dwells in eternity and awaits their reconciliation, to reveal his glory to the world."[61] Jounet concluded his introduction with "the Kabbalistic promise that the Messiah will come to this world because of the Book of Zohar."[62] Despite his great admiration of the Zohar, "whose religious and philosophical sublimity cannot be contested",[63] Jounet displayed an orientalist ambivalence regarding the Zohar:

> Like most of the Oriental books, and particularly those written through initiation, the Zohar appears chaotic. First of all, it is compiled of varied works, mixed up without any order. Secondly, these works do not adhere to the logical methods of the West. The authors of the Orient follow the rules of musical composition more than they do the rules of literary composition.[64]

As we will see in the following, similar orientalist ambivalence is also expressed in the writings of Jewish scholars who studied and translated the Zohar at the same period.

The first comprehensive translation of the Zohar into French (and into a European language in general), was printed in Paris by Emile Lafuma between 1906–1912. The author of the translation, Jean de Pauly – who claimed he was an Albanian aristocrat but was most likely the notorious converted Jew, Paul Meyer – died in 1903 before his translation was printed.[65] De Pauly accepted the early origins of the Zohar and, following the Christian Kabbalists who preceded him, claimed that the Zohar contains Christian doctrines. In his words, the Zohar is: "An appropriate book to enlighten men and to contribute to the glory of God… There is nothing better suited to achieve this goal than a translation of the Zohar whose doctrines, even if these precede Christianity, reinforce the Christian truths."[66] The publisher, LaFume, who shared the view that the Zohar contains Christian doctrines,[67] also expressed ambivalence

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60 Ibid., 3–4.

61 Ibid., 4.

62 Ibid.

63 Ibid., 2.

64 Ibid.

65 Scholem, *Bibliographia Kabbalistica*, 120; Paul Fenton, "La Cabbale et l'academie," *Pardes*, 19–20 (1994): 229; Dominique Bourel, "Notes sur la première traduction française du Zohar," in *Jüdisches Denken in einer Welt ohne Gott, Festschrift für Stéphane Mosès*, eds. J. Mattern, G. Motzkin and S. Sandbank (Berlin: Vorwerk 8, 2000), 120–29.

66 De Pauly wrote this in a letter to LaFume, dated 1900, that is quoted in Bourel, "Notes sur la première traduction," 125.

67 Jean de Pauly, *Le Livre de la splendeur: Doctrine ésotérique des Israélites*, (Paris: LaFume, 1906), 4.

toward it. LaFume compared the Zohar to a great river at whose source (the ancient Jewish-Christian tradition) the water is pure, but which becomes polluted with erroneous doctrines and traditions as time goes on.[68] Despite this, he claimed the enlightened reader could find "pure lumps of gold and precious stones" in its waters.[69]

When it was published, De Pauly's translation caused great reverberations, and throughout the twentieth century several anthologies of the Zohar in French were based on it.[70] De Pauly also translated into French the anthology of Zoharic articles in Latin by the Swedish Hebraist, Andreas Norellius, which was discussed above. The translation was printed in 1933 by Paul Vulliaud, in *Le Voile d'Isis* under the heading: "Aurore de la Foi Orthodoxe des Anciens Cabalistes." In 1930, Vulliaud published a translation of the *Sifra Detzniuta*, based on de Pauly's translation.[71]

Jewish Neo-Romantic and Zionist Translations

In the late nineteenth and early twentieth centuries several Jewish European scholars worked on translating the Zohar into various languages, influenced by turn-of-the-century neo-romantic and orientalist perspectives. As we will see in the following, some of these translations integrated Western esoteric perceptions of the Kabbalah with a Jewish nationalist approach.

Naphtali Herz Imber (1856–1909), a Hebrew poet whose song "ha-Tikva" ("the Hope") became the anthem of the Zionist movement (and later of the State of Israel), translated several Zoharic passages into English. These translations were published posthumously in his book, *Treasures of Two Worlds*.[72] Imber, who was associated with theosophical and occult circles, related that the reform rabbi, Shlomo Schindler, and the president of the Boston branch of the Theosophical Society, George Ayers, proposed in 1893 to fund a complete translation of the Zohar into English.[73] Similar to other Jewish nationalist

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68 Ibid., 5.

69 Ibid.

70 Bourel, "Notes sur la première traduction," 127–28. De Pauly's translation was reprinted in Paris in 1970.

71 Paul Vulliaud, *Traduction intégrale du Siphra Di-Tzeniutha, le livre du secret* (Paris: E. Nourry, 1930)

72 Naphtali Herz Imber, *Treasures of Two Worlds: Unpublished Legends and Traditions of the Jewish Nation* (Los Angeles: Citizens printing shop: 1910), 76–110.

73 Imber referred to this plan in an article he wrote in the journal he edited, *Uriel*, published (in only one volume) in 1895. See Naphtali Herz Imber, "What is the Cabbala?" *Uriel* 1(1), (1895): 19. See Boaz Huss, "Forward to the East: Naphatali Herz Imber's Perception of

thinkers, who will be discussed later, Imber viewed the Kabbalah in general and the Zohar in particular as a vital spiritual Jewish tradition, juxtaposed to the dogmatic rabbinical tradition: "That book is in opposition to Rabbinical tradition: as it explains the laws according to their esoteric meanings and spiritual solutions, which are in conflict with the dim, dogmatic dead letter."[74]

Within the context of large projects which translated Jewish literature into German, such as Buber and Rontzweig's translation of the Old Testament and Buber's translations from Hassidic literature, several translations of the Zohar appeared. Christian Ginsburg related that Ignatz Stern, a Jewish Hungarian scholar active in the late nineteenth century, prepared a German translation of the *Sifra Detzniuta*, and of the *Idra Raba* and the *Idra Zuta,* which remained archived in manuscripts.[75] In 1913, Ernst Müller and Shmuel Hugo Bergman, who were both active in the Zionist movement and later became interested in Rudolph Steiner's Anthroposophy, published translations of several Zoharic passages at the end of the volume *Vom Judentum*, prepared by the Zionist student union of Prague, Bar Kochba.[76] Müller published further translations of Zoharic articles in the journal *Der Jude*, between 1913 and 1920.[77] In 1920, he published a book about the Zohar including translations, and in 1932 he published an anthology of Zoharic articles translated into German.[78] An additional anthology of Zoharic articles translated into German was published in Berlin by Jankew (Jakob) Seidmann, who was also associated with Zionist circles.[79]

In the same period, Jewish scholars in Eastern Europe began to translate Zoharic texts into Hebrew and Yiddish. In 1921, in the second part of his Hebrew article "The Key to the Book Zohar", published in parts in the journal *Ha-Tekufa* in Warsaw, Hillel Zeitlin published an anthology of translated Zoharic texts with a commentary. Zeitlin introduces his anthology with an enthusiastic description of the Zohar:

> What is the Zohar? The Zohar is a sublime, divine soul that descended suddenly

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Kabbalah," *Journal of Modern Jewish Studies* 12, no. 3 (2013): 404.

74 Imber, "What is the Cabbala?" 16.

75 Christian D. Ginsburg, *The Kabbalah: Its Doctrines, Development, and Literature* (London: Longmans, Green, Reader and Dyer, 1955), 230.

76 *Vom Judentum: Ein Sammelbuch* (Leipzig: K. Wolff, 1913), 274–84.

77 Eleonore Lappin, *Der Jude 1916–1928* (Tubingen: Mohr Siebeck, 2000), 362.

78 Ernst Müller, *Der Sohar und Seine Lehre: Einleitung in die Gedankenwelt der Kabbalah* (Wein & Berlin: R. Löwit, 1920); Ernst Müller, *Der Sohar: Das Heilige Buch Der Kabbalah, Nach dem Urtext* (Wien: Heinrich Glanz, 1932).

79 Jankew Seidman, *Aus dem heiligen Buch Sohar des Rabbi Schimon ben Jochai* (Berlin: Im Welt, 1932).

> from the world of emanation down to earth in order to be revealed to the eyes of man in millions of lights and shadows, colours and hues. God, blessed be He, picked one precious stone from his crown and threw it down, and the stone shattered and scattered, sowing myriads of sparks, elating, rejoicing, and delighting in myriads of shapes and shades that emerged from eternity to illuminate all the dark corners and to satisfy all that craves and yearns for light; and to sustain and warm everything that had been killed by the chill of science and the darkness of ignorance, and the blindness, and the burden of nature, and the malice and the hardship, and the cruelty of mankind. The Zohar was revealed to the people of Israel and to the entire world through visions, parables, tales, and flashing words, piercing thoughts, the heights of heaven, the depths of the abyss, the glory of the stars, the language of divine heights, the murmur of eternal trees, the depth of the forest thicket[80]

However Zeitlin's position on the Zohar is not unequivocal. His neo-romantic enthusiasm from the Zohar is ambivalent and coupled with disdain, reminiscent of the attitude of Knorr von Rosenroth and other non-Jewish translators of the Zohar:

> The Zohar – a mixture of the deepest of the deep truisms and fantasies, straight and crooked lines, straight and misleading paths, fit, perfect, and clear sketches and alien and strange ones, the strength of a lion and the weakness of a child, the sound of cascading waters and the whisper of a spring, pits of darkness and caves of mysteries, brevity, clarity, and acuity of eternal wisdom and prolonged discussions that continue endlessly, infiltrating one another and interweaving as in a long and complex dream . . . according to its content and its richness, the Zohar is all – divinity; its exterior often confusing and uncertain.[81]

In 1922–1923 an anthology of Zoharic tales by the writer and historian Azriel Nathan Frenk (1863–1924) was printed in two volumes. Frenk, like other thinkers of his time, emphasized the value of the Zohar as a national Jewish text:

> This is how the Zohar shed its spirit over all of us, over all the sons of our nation; it was absorbed in our blood, our soul, our spirit and our essence, and it implanted within us gentleness and innocence, mercy and forgiveness, the aspiration for greatness, glory, magnificence; it ridiculed the sufferings of exile and the tortures of this world, mocked the obstacles and hurdles in our lives, which characterize our people and are rarely found among the nations. The Zohar planted all these

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80 Hilel Zeitlin, "The Key to the Book Zohar" (Hebrew), *Ha-Tkufah* 6 (1920): 314.

81 Ibid.

> [traits] in the hearts of those who studied it, and they disseminated it among all the people of our nation that they led.[82]

Frenck emphasized the national merit of translating the tales of the Zohar into Hebrew:

> The purpose is to allow those who know Hebrew, in abundance or little, at least something from something out of the beauty found in the Zohar, from these things that became, as said, a part of our soul, our spirit, our essence, we decided to choose a collection of tales from this book and edit these in a way that they would be understood by anyone, young and old, those who learned Hebrew and are used to reading a bit in the Holy books… We believe that in this book we will successfully integrate the beauty of the books of Kabbalah into the new Hebrew literature, intended for both those who know and those who are learning Hebrew.[83]

However, as with Zeitlin, there is an apparent ambivalence toward the Zohar in Frenk's words. Alongside his great admiration for the Zohar he claims: "In addition, there are many mistakes in the Book of Zohar, things are twisted, confused, and missing…"[84]

During this same period Shmuel Hirsh Setzer (1882–1962), a scholar from Eastern Europe who later settled in the United States (and immigrated to Israel in his final years), published translations of Zoharic articles in Yiddish, and later on in Hebrew.[85] Like other Jewish thinkers of his time, Setzer described the Zohar in enthusiastic, poetic language: "The book of the glory and foundation of the secret doctrine, the Book of Zohar, the big and deep mystical sea, whose waves rise to the heights of human imagination and crash in the lofty space into splinters of color and shades the eye will never be satiated from viewing."[86] Setzer reflects about his translations:

> My main worry was that the gentle intoxicating scent that emanates from the original words would not dissipate in translation. That nothing would be lost from the wonderful poetic spirit, from the lofty vividness that they excel in, by its being

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82 Azriel Nathan Frenk, *Sefer agadot hazohar* (Warsaw: Achiasaf, 1923–4), vol. 1, 12 (Hebrew).

83 Ibid., 14–15.

84 Ibid., 14.

85 Setzer's translations of the Zohar into Yiddish were published in the journal *Das Wort*, volumes 1–4 (1921–1924). Zoharic articles translated into Hebrew were printed by Setzer in volumes 24–23 and 38–39 of the journal *Ha-Doar* (1954). These translations were reprinted after he died in Shemuel Tsevi Setzer, *Selected Writings* (Tel Aviv: Mahbarot le-Sifrut, 1966), 110–17.

86 Ibid., 113.

> poured from vessel to vessel. That as far as possible nothing would be lost from the enormous impression the words in their original form can have on the reader even when these will be read from my translation.[87]

Alongside these scholars one must also note the Hebrew author and Nobel Prize laureate, Shmuel Yosef Agnon (1887–1970), who included passages of the Zohar translated into Hebrew in his book *Yamim Noraim* (Days of Awe), first printed in Jerusalem in 1938.

In the interval between the two world wars, two publishing houses initiated a comprehensive undertaking of translating the Zohar into Hebrew. Working in Berlin, the national poet Hayim Nahman Bialik (1873–1934) introduced a plan to publish the Zohar in Hebrew with Dvir publishing house, however the plan was never consummated.[88] At the same time Hillel Zeitlin began a project of translating the Zohar into Hebrew, initiated by Ayanot publishing house, also operating in Berlin. According to Simon Rawidowicz who managed the publishing house, translation of the Zohar was among the first priorities of Ayanot, who viewed this undertaking as "a unique national obligation."[89] In the end, only the translation of the introduction to the Zohar was published, after Zeitlin perished in the Holocaust.[90]

Increasing interest in the Zohar and in Kabbalah in general in the first half of the twentieth century led to competition between different translators. This competition was expressed in Hillel Zeitlin's critique of the unbecoming rabbinical language used by Rabbi Yudel Rosenberg in his translation of the Zohar, *Sefer Shaarei Zohar Torah* (which will be discussed in the following). He also criticized Rosenberg's (whom he refers to as "Rosentzweig"!) choice to only translate the Zohar partially: "This translation has no scientific or religious value. The rabbi who translated it (his name is Rosentzweig) only collected a few homilies from each portion and translated them into imprecise and unbecoming rabbinical Hebrew."[91] Zeitlin wrote an even harsher critique of the anthology by Azriel Nathan Frenk: "Its value is much less than that of the book *Shaarei Zohar Torah,* because it contains only a few pages and has absolutely nothing in it; there are only a few parts translated from a few easy

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87 Ibid., 73.

88 Jonatan Meir, "Hillel Zeitlin's Zohar: the History of a Translation and Commentary Project" (Hebrew), *Kabbalah: Journal for the Study of Jewish Mystical Texts* 10 (2004): 124.

89 *HaMetzuda* 1 (1942): 36.

90 Ibid., 40–81.

91 Hillel Zeitlin, "A letter to Simon Rawidowicz," *HaMetzuda,* vols. 3–4 (1945): 340.

places. It is only suitable for young people."[92] On the other hand, Bialik, who as mentioned aspired to do a translation of the Zohar for Dvir, raised doubts before Rawidowicz whether Zeitlin was the best person to translate the Zohar, and claimed, most likely in an attempt to thwart Zeitlin's translation project, that he had a translation in hand, ready to go to print![93]

The Soncino Zohar Translation

As we saw above, in the framework of increasing interest in the Kabbalah in general and the Zohar in particular in the beginning of the twentieth century, the Zohar was translated in its entirety into French by the converted Jew Jean de Pauly. At that time, only the Zoharic units published in Latin in Rosenroth's *Kabbalah Denudata* had been translated into English, by Samuel MacGregor Mathers, along with a few additional Zoharic articles translated by Isaac Myer and Naftali Hertz Imber. A comprehensive edition of the Zohar in English was prepared for the first time only in the 1930s, by the Soncino Press. The translators were the Jewish scholars Maurice Simon and Harry Sperling, and Paul Phillip Levertoff, a Jewish-born convert to Christianity. They were assisted by the scholar, rabbi, and Theosophist Joshua Abelson, who wrote the introduction to the edition. In his introduction, Abelson described the Zohar as "a compilation of a mass of material drawn from many strata of Jewish and non-Jewish mystical thought and covering numerous centuries."[94] Abelson also expressed the national, neo-romantic idea that the Zohar in particular and the Kabbalah in general represent the mystical spirit that grants vitality to rabbinical Judaism:

> Indeed herein may be said to lie the undying service which the Cabbalism has rendered Judaism, whether as creed or as life. A too literal interpretation of the words of Scripture giving Judaism the appearance of being nothing more than an ordered legalism, an apotheosis of the "letter which killeth" a formal and petrified system of external commands bereft of all spirit and denying all freedom of the individual – these have been, and are still in some quarters, the blemishes and shortcomings cast in the teeth of Rabbinic Judaism. The supreme rebutter of such taunts and objections is Cabbalah. The arid field of Rabbinism was always kept well watered and fresh by the living streams of Cabbalistic lore.[95]

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92 Ibid., 341.

93 Simon Rawidowicz, *My Conversations with Bialek* (Jerusalem: Dvir, 1983), 41, 46 (Hebrew).

94 Maurice Simon, Harry Sperling and Paul Levertoff, *The Zohar*, vol. 1 (London: Soncino, 1931–34), xi.

95 Ibid., xiv.

However, Abelson too expresses an ambivalent stance, characteristic of the modernist scholars, in describing the Zohar as "a veritable storehouse of anachronisms, incongruities and surprises."[96]

The Soncino edition was the main source of acquaintance with the Zohar for the English speaking world in the twentieth century. Only in the past few decades, as we will see, have additional comprehensive translations into English been done, with the intention of replacing this edition.

The Hebrew Translations of Rabbi Yehuda Yudel Rosenberg and Rabbi Yehuda Ashlag

In the same period, the Zohar was also translated into Hebrew among traditional circles in response to the awakening interest in the Zohar among Jewish scholars and Zionists (and perhaps also in response to the interest non-Jews showed in the Kabbalah and the Zohar at the time). Rabbi Yehuda Yudel Rosenberg (1859–1935), a Hassidic Polish rabbi who immigrated to Canada in 1913, translated large portions of the Zoharic literature (a translation which, recall, won a belittling critique from Hillel Zeitlin). Rosenberg began his project of translating and editing the Zohar in Hebrew in Poland and continued in Canada. He edited the Zoharic articles in the order of the Torah portions, and printed his translation with a short commentary called *Ziv HaZohar* (the light of the Zohar), alongside the Aramaic source. Like the traditional translators preceding him, Rosenberg refrained from translating the more esoteric sections of the Zohar, such *as Sifra Detzniuta* and the *Idrot*. The first volume was published in Warsaw in 1906 and the complete translation was published later in Montreal and New York, between 1924–1930.[97] In the introduction to his book, Rosenberg repeats the claims justifying the spreading of the Zohar that were used in earlier periods, first and foremost the claim that the Zohar will be revealed in the final generation before redemption: "It is explained…that the Book of Zohar will be revealed in a new and celebrated way in the final generation, and this revelation is its spreading among the general public of Israel."[98]

Rosenberg's project of translating the Zohar was related to the national Jewish awakening of the time, the increase in the scope of Hebrew readers, and the publication of secular literature in Hebrew. Rosenberg presents his

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[96] Ibid., xii.

[97] Yehuda Yudel Rosenberg, *Sha'arei Zohar Torah* (Warsaw: Edelstein, 1906); *Zohar Torah al Hamishah Humshei Torah*, vols. 1–5 (Montreal, 1924–5. Reprint New York: Rosalg, 1955).

[98] Ibid., vol. 1, 5a.

translation of the Zohar as a response to the rise of Jewish secular literature, which he describes as "books of heresy":

> And we see that because of our numerous transgressions books of heresy are greatly increasing during these times and their buyers are many. They succeed in catching souls in their net by glamorizing the books in all kinds of embellishment. This is principally because these books are written in a clear and easy language. And the holy books, full of the light of the holy Torah, are set aside in the corner. In particular the holy book of Zohar which is regarded as something that is obscure, that is not understood, like some kind of amulet.[99]

Due to the fact that Aramaic was much less known among Jews in the modern era, Rosenberg asserts that the Zohar must be translated into Hebrew: "This idea did not let my eyes sleep or my soul rest for a long time and forced me to take upon myself this difficult task to translate to the holy tongue all the articles and in-depth commentaries from the book of Zohar so that they could be understood by the community of Israel."[100] Despite the fact that the perspective of Rosenberg's translation is traditional and the background for his project, he says, is the struggle against secular education, the effect of the national Jewish awakening is apparent in his words. Thus, in his paraphrase of the words of the sixteenth-century Kabbalist Rabbi Avraham Azulai, Rosenberg identifies Schechina, the Divine presence, as the national light: "And know that the main purpose of the Rabbi Shimon bar Yochai in writing the Zohar was that at that time the national light (i.e., the Shechina) was without abundance, without support and with no assistance."[101]

The most comprehensive translation of the Zohar into Hebrew written in the modern period is the famous translation and interpretation of Rabbi Yehuda Ashlag (1884–1954), who was associated with Hassidic circles in Poland prior to his emigration to Palestine in 1921. The translation and interpretation of the Zohar, *Hasulam* (the ladder) is the final literary undertaking of Rabbi Ashlag, who previously had worked mainly on writing commentaries on Lurianic texts, which is the context in which he developed his unique Kabbalistic doctrines. The *Sulam* commentary, including the translation of the Zohar into Hebrew, constitutes the apex of Ashlags' project of spreading the Kabbalah and eliminating limitations on the study of esoteric aspects of the Zohar. In his

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[99] Ibid.

[100] Rosenberg, *Zohar Torah,* vol. 1, 5a.

[101] Rosenberg, *Zohar Torah,* vol. 1, 5a. Compare to Abraham Azulai, *Hesed le Avraham* (Amsterdam: Imanuel Ataias, 1685), 7a. (There, of course, the words "national light" do not appear.)

introduction to his commentary and translation, Ashlag reiterates the traditional approach that justifies spreading the Zohar with eschatological reasoning:

> And now in this generation, as we are already nearing the end of the last two thousand years, permission has been granted to reveal his [i.e, Isaac Luria's] words, may his memory be blessed, and the words of the Zohar to the world in a large measure, in such a way that from this generation and onward the words of the Zohar will begin to be revealed more and more until the entire measure, as the blessed God has desired, is revealed.[102]

Based on this eschatological approach, Rabbi Ashlag justifies the spreading of the entire Zohar to the greater public. Contrary to the Kabbalists in earlier periods who sufficed with translations of the *peshat* of the Zohar, and in contrast to Rabbi Yudel Rosenberg, who refrained from translating the esoteric portions (as did the translators of the Soncino edition to English), Rabbi Ashlag interpreted and translated the entire Zohar (except for *tikkunei* Zohar that were translated after he died by his disciple Rabbi Yehuda Zvi Brandwin). In an article he wrote after *Hasulam* was printed he asserted that the scope of his commentary and translation project served as proof that his generation had reached the days of redemption:

> And here is the strong proof that our generation has reached the days of the Messiah because our eyes see that all the previous commentaries of the Book of Zohar did not even explain ten percent of the most difficult parts of the Zohar and even the little they did were as abstruse as the words of the Zohar itself. In this generation we have been given the interpretation of *Hasulam*, which is a complete interpretation of the words of the Zohar and does not leave any ambiguity of the Zohar unexplained. And these explanations are based on the simple analytic common sense that any average reader can understand. And the fact that the Zohar is revealed in this generation is clear proof that we are already within the days of the Messiah, at the outset of the same generation about which is said "for the earth shall be full of the knowledge of the Lord" (Isaiah 11:9).[103]

It should be noted that although Ashlag was a non-Zionist ultra-orthodox Rabbi, he connected the spreading of the Zohar to the revival of the Jewish nation, and he viewed both the establishment of the State of Israel and the spreading of the Zohar through the interpretation of *Hasulam*, as evidence of the beginnings of redemption. Following the above he wrote:

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[102] Yehuda HaLévi Ashlag, *Hasulam*, vol. 1 (Jerusalem: Itur Rabanim, 1955), 17.

[103] Yehuda ha-Lévi Ashlag, *Matan Torah* (Jeursalem: Kabbalah Research Center, 1982), 134–35.

> This concedes that it is our generation that is the generation of the days of the Messiah. And therefore we have been granted redemption of our holy land from the hands of the gentiles. We have also been granted the revelation of the Book of Zohar. Which is the beginning of implementing the saying "for the earth shall be full of the knowledge of the Lord" (Isaiah 11:9) "and they shall teach no more every man his neighbour, and every man his brother, saying: 'Know the Lord'; for they shall all know Me, from the least of them unto the greatest of them" (Jeremiah 31:33).[104]

The First Academic Translations of the Zohar

Some of the translations of the Zohar that appeared in the first half of the twentieth century were written from a modern academic perspective, using critical, historical and philological tools. Some of the Jewish scholars discussed above who dealt with translating the Zohar (Hillel Zeitlin, Nathan Frank and Joshua Abelson) received academic training. Yet, the most outstanding representative of the academic approach to the study of the Kabbalah and the Zohar in the twentieth century is Gershom Scholem who, similar to other Jewish scholars previously discussed, turned to the study of Jewish mysticism under the impact of Zionist ideology and the influence of the neo-romantic trends of the early twentieth century. Scholem's most significant studies on the Zohar are his article "Did Rabbi Moses de Leon write the Zohar" from 1926 (in which he raises doubts regarding the ascription of the Zohar to Rabbi Moses de Leon),[105] and the two chapters dedicated to the book of Zohar in his book *Major Trends in Jewish Mysticism*, printed for the first time in 1941, in which he retracted his opinion and determined that the entire Zohar was written by de Leon.[106] As we will see in the following, in addition to these studies Scholem translated Zoharic articles into German, and later on into English.

Despite Scholem reaching the conclusion that the Zohar is a pseudo-epigraphic work written by Rabbi Moses de Leon, he believed that its value as one of the most notable books in Jewish literature – and mystical literature in general – was not blemished. He asserted: "To the streak of adventurousness which was in Moses de Leon, no less than to his genius, we owe one of the most remarkable works of Jewish literature and of the literature of mysticism

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[104] Ibid., 137.

[105] Gershom Scholem, "Did Moses de León Write the Zohar?" *Mada'ei hayahadut*, 1 (1926): 16–29.

[106] Scholem, *Major Trends*, 156–204.

in general."[107] Nonetheless, together with his great esteem for the book and the genius of its author, Scholem is party to the ambivalence regarding the Zohar and Kabbalah which characterized the attitude of many modern Jewish thinkers. Scholem's ambivalence regarding the Zohar was expressed in his words on the primitive modes of thought and feeling of the author of the Zohar, alongside profound, contemplative mysticism:

> [T]he author's spiritual life is centred as it were in a more archaic layer of the mind. Again and again one is struck by the simultaneous presence of crudely primitive modes of thought and feeling and of ideas whose profound contemplative mysticism is transparent… a very remarkable personality in whom as in so many mystics, profound and naive modes of thought existed side by side.[108]

In 1935, Scholem published his book *Die Geheimnisse der Schöpfung, Ein Kapitel aus dem Sohar* (The Secrets of Creation: A Chapter from the Zohar), which included a German translation of the beginning of the book of Zohar and a historical introduction. Later on, in 1949, Scholem published a selection of Zoharic articles translated into English, in partnership with Sherry Abel. Later this anthology was translated into many other languages, including French, Spanish, Portuguese, Italian and Dutch.[109] The purpose of the small volume of translations of the Zohar to English was, in the words of Scholem: "conveying to the reader some notion of the power of contemplative fantasy and creative imagery hidden within the seemingly abstruse thinking of the Kabbalists."[110]

Scholem rejected – often with extreme severity – other modern translations of the Zohar, because these did not meet academic criteria or because of their lack of literary value. In his introduction to his German translation, Scholem criticized the translations of the Zohar that preceded it in German and other European languages, without mentioning specifics.[111] In a review of Zohar translations published in the *Encyclopedia Judaica* (and later printed in his book *Kabbalah*), he criticized the translation of Rabbi Yudel Rosenberg, which he

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[107] Ibid., 204.

[108] Ibid., 175.

[109] Gershom. Scholem, *Le Zohar: Le livre de la splendeur*, trans. E. Ochs (Paris: Seuil, 1980); Scholem, *El Zohar: el libro del esplendor* trans. L. Colomé (México: Berbera, 1984); Scholem, *Zoar: o livro do esplendor*, trans. Ana Maria Moreno Bueno (Rio de Janeiro: Editora Renes, 1977); Scholem, *Zohar: Il Libro dello splendore*, ed. E. Loewenthal (Torino: Einaudi, 1998); Scholem, *De Zohar, kabbalistische fragmenten*, (Amsterdam: J. P. Schoone, 1982).

[110] Gershom Scholem, *The Book of Splendour: Basic Readings from the Kabbalah* (New York: Schocken, 1976 [1949]), 23.

[111] Scholem, *Die Geheimnisse der Schöpfung*, 19.

claimed lacked all literary value, and the translation of Rabbi Ashlag – for being too literal and full of errors.[112] He also rejected de Pauly's translation into French and accused him of "distortions and adulterations."[113] Scholem approved of the good style of the Soncino translation to English of Sperling, Simon and Levertoff, but he claimed that it suffered from an incomplete and erroneous, understanding of the Zohar.[114]

Scholem's critique of modern Zohar translations is an expression of competition for the Zohar's cultural capital, which increased in the beginning of the twentieth century among various circles, both Jewish and non-Jewish. In his critique of other Modern translators of the Zohar, Scholem asserted his and his pupils' expertise in philological and historical research methods, expertise that other translators of the Zohar at the time did not possess. Hence, the only modern Zohar translation which he was prepared to acknowledge as valuable, without reservation, was that of his student Isaiah Tishby, which was translated, according to Scholem, in a "meticulous and fine style."[115]

The translations of the Zohar into German and English were marginal aspects of Scholem's broad activity in Kabbalah research. He found little interest in spreading the Zohar to the broader public and integrating it in contemporary culture. A single attempt to spread the Zohar to the broad Israeli public, in the framework of the modern academic school of Kabbalah research founded by Scholem, was the above-mentioned anthology of Zohar translations done by Scholem's disciple, Isaiah Tishby, called *Mishnat Hazohar* (The Wisdom of the Zohar). The first volume of the book, which includes thematic introductions to the Zohar accompanied by translations of relevant passages, was published by the Bialik press in 1949. The second volume was published in 1961 and a shorter version was published by the Dorot press in 1969.[116] The purpose of the book, as described by Tishby in the introduction of the first edition was "to open up these hidden riches for the Hebrew reader...in an ordered and concentrated form."[117] It is interesting to note that even though Tishby was Gershom Scholem's pupil and though *Mishnat Hazohar* reflects

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[112] Gershom Scholem, *Kabbalah* (Jerusalem: Keter, 1974), 240.
[113] Ibid.
[114] Ibid.
[115] Ibid.
[116] A French translation was published in 1977: Isaiah Tishby, *La Kabbale: Anthologie du Zohar*, traduction francaise de I. Rouch (Paris: Berg International, 1977). In 1989, an English translation was published: Isaiah Tishby, *The Wisdom of the Zohar*, trans. David Goldstein (Oxford: The Littman Library, 1989).
[117] Tishby, *The Wisdom of the Zohar*, vol. 1, xxv.

Scholem's position regarding the Zohar to a great extent, the initiative for this project was not Scholem's but that of Fishel Lachover and Shmuel Abba Horodotzky.[118] It must also be emphasized that *Mishnat Hazohar* is an anthology with the goal of presenting the teachings of the Zohar in an ordered and concentrated form, rather than offering the Hebrew reader a comprehensive translation of the Zohar, as Rabbi Yehuda Ashlag began to do at exactly the same time and which Hillel Zeitlin had planned to do previously. From this perspective, Tishby's project is close in nature – and completes – Bialik's cultural ingathering (*Kinus*) project, which aspired to collect and edit anthologies of the classics of Jewish literature in a Zionist, secular framework.[119]

Like Scholem, Tishby rejected other modern Zohar translations that were not written from an academic perspective. In a review of Zohar translations in the introduction to *Mishnat Hazohar*, Tishby wrote about Rabbi Yudel Rosenberg's translation: "Instead of clarifying the subject matter the translator's system forced him to mix up the parashiyot, and to chop up the passages into small pieces. The translation itself is unreliable."[120] On Zeitlin's translation: "Neither the translation nor the explanation fulfilled the hopes that Zeitlin raised. The original text was not corrected in the least and in many places the translation is inaccurate. Nor does the style match that of the Zohar. In his explanatory notes many matters are introduced that have nothing to do with the literal meaning of the Zohar."[121] Tishby also criticized the English translation by Sperling, Simon and Levertoff, saying, "The translators did their work in good faith, but their lack of knowledge of kabbalistic doctrines led them into error from time to time." He invalidated de Pauly's translation into French as "full of dreadful mistakes and Christianizing falsifications", and he noted that Ernst Müller's translation "was effected with great care, but there are frequent mistakes in comprehension."[122]

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[118] Ibid. According to Zeev Gries, it was Gershom Scholem who urged Bialik press to cancel their contract with Horodetzky, and persuaded Tishby to connect with Lachover to complete the project. Consequentially, Horodetzky sued the Bialik Institute, and they published his preface in a separate edition. See Zeev Gries, "Isaiah Tishby's Contribution to the study of the Zohar" (Hebrew), *Davar* 25.11.1994, 21; Jonatan Meir, "Hillel Zeitlin's Zohar," 154–55.

[119] Meir, "Hillel Zeitlin's Zohar," 155.

[120] Tishby, *The Wisdom of the Zohar*, vol. 1, 125, note 611.

[121] Ibid., note 610.

[122] Ibid., 102–103.

Contemporary Academic Translations of the Zohar

Tishby's *Mishnat ha-Zohar*, was published in English in 1989 and earlier in French in 1977. In the last decades of the twentieth century and the beginning of the twenty-first, additional anthologies of Zoharic articles in English, translated by scholars affiliated with academic institutions, were published[123]: Daniel Matt's anthology, *The Book of Enlightenment* (1983),[124] which preceded his comprehensive translation project (to be discussed in the following); a (partial) translation of the *Secrets of the Letters* by Stephen Wald (1988)[125]; a translation of the *Midrash ha-Neelam Ruth*, by Lawrence Englander and Herbert Basser (1993)[126]; a translation of eight Zoharic stories by Aryeh Wineman (1997)[127]; a translation of *Zohar Lamentations* by Seth Brody (1999)[128]; and translation of the *Sifra detzeniuta* by Pinchas Giller (2001) and Ronit Meroz (2016).[129]

Alongside these anthologies and translations of specific Zoharic segments in English, in the late twentieth century two comprehensive projects of Zohar translations appeared – one in French the other in English – by academic scholars who based their translations on critical philological research. Charles Mopsik began a project of translating the Zohar into French in 1981 that went

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[123] Besides the "academic" translations of the Zohar into English, in the second half of the twentieth century additional translations into English were published, including a second edition of Mather's translation edited by Dagbort D. Runes (Dagbort D. Runes, *The Wisdom of the Kabbalah* (New York: Philosophical Library, 1957). An interesting translation is that of the *Sifra Detzniuta* and the *Idrot* (done according to the original say the authors) by two engineers, who claimed that the anthropomorphic imagery of the texts is a description of a machine to produce manna. See George Sassoon and Rodney Dale, *The Kabbalah Decoded* (London: Duckworth, 1978). Another translation of the *Sifra Detzniuta* and the *Idrot* (including the text called *Idra de-bei Mishkana*), is Roy. A. Rosenberg, *The Anatomy of God (*New York: Ktav Publishing House, 1973).

[124] Daniel C. Matt, *The Book of Enlightenment* (Mahwa: Paulist Press, 1983); The translations were reprinted in Daniel .C Matt, *Zohar: Annotated and Explained* (Woodstock, Paths publishing, 2002).

[125] Stephen G. Wald, *The Doctrine of the Divine Name, an Introduction to Classical Kabbalistic Theology* (Atlanta: Scholars Press, 1988).

[126] Lawrence A. Englander and Herbet W. Basser, *The Mystical Study of Ruth* (Atlanta: Scholars Press, 1993).

[127] Aryeh Weinman, *Mystic Tales from the Zohar* (Princeton: Princeton University Press, 1998).

[128] Seth Brody, *Commentary on the Song of Songs and other kabbalistic commentaries* (Kalamazoo: Medieval Institute Publication, 1999), 153–206.

[129] Pinchas Giller, *Reading the Zohar* (Oxford: Oxford University Press, 2001), 158–69. (Giller also translated the portion known as *Idra debi Mashkana*: Ibid., 169–71); Ronit Meroz, "The Archeology of the Zohar: Sifra Ditseniuta as a Sample Text," *DAAT* 82 (2016): xxv–xxxix. (The translation is of a shorter version of the text, found in Ms. Vatican 213.)

unfinished due to his untimely death in 2003.[130] Since 2003 Daniel Matt has been publishing a comprehensive translation into English, *The Zohar: Pritzker Edition*.[131] Recently, Nathan Wolsky and Joel Hecker translated *Midrash ha-Neelam* portions of the Zohar in the framework of the Pritzker Edition.[132] The detailed introductions to these translations, based on the research of Scholem and his pupils, summarize the academic research approach to the Zohar. Yet, these comprehensive Zohar projects present a different position than that of Scholem regarding the spreading of the Zohar and its place in modern culture. Both Matt and Mopsik prepared full translations of the Zohar, rather than anthologies of translated Zoharic articles. Despite the two scholars' use of academic methods and presentation of modern hermeneutic perspectives of the text, they do not view the Zohar as a historically valuable document suited mainly (or only) to research, but as a cultural resource bearing spiritual meaning for the modern reader. Scholem's ambivalent stance, discussed earlier, expressed both "admiration" and "disgust" for the Zohar. The translations of Mopsik and Matt were written out of veneration and esteem, mainly expressing "admiration" of the Zohar. This position, reminiscent of the approach in neo-romantic translations of the Zohar of the early twentieth century, is clearly expressed in Daniel Matt's introduction to the Pritzker Edition of the Zohar:

> The Zohar's teachings are profound and intense...follow the words to what lies beyond and within; open the gates of imagination.... Above all, don't reduce everything you encounter in these pages to something you already know. Beware of trying to find "the essence" of a particular teaching...here essence is inadequate unless it stimulates you to explore ever deeper layers, to question your assumptions about tradition, God and self.[133]

The words of introduction by Margot Pritzker (of the Jewish American multi-millionaire family), who initiated and sponsored Daniel Matt's translation project, perfectly illustrate its background, addressing a reader who seeks to rely on the authority of modern academic research, but who searches for spiritual meaning relevant to his or her life in the Zohar:

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130 Charles Mopsik, *Le Zohar*, vols. 1–4 (Lagrasse: Verdier, 1981–2000).

131 Daniel C. Matt, *The Zohar*, *Pritzker Edition*, vols. 1–9 (Stanford University Press, 2003–2016).

132 Nathan Wolsky, *The Zohar*, *Pritzker Edition*, vol. 10 (Stanford University Press, 2016); Joel Hecker, *The Zohar*, *Pritzker Edition,* vol. 11 (Stanford University Press, 2016).

133 Matt, *Zohar Pritzker Edition*, vol. 1, xxv–xxiv.

> I wanted to be able to study the Zohar from an English translation that would draw upon the research and scholarship of the past half-century. I determined to sponsor such a translation… My family and I now present the Zohar to the English reading public, with the hope that the radiance that flows from this great work and from the Jewish mystical tradition will bring light to those who seek it.[134]

As we will see in the following, during the period in which Matt began his project of translating the Zohar into English, Michael Berg and members of the Kabbalah Center were also working on an English translation. Although I do not believe that these were prepared in direct response to one another, their appearance in the same period reflects competition between different circles (academic scholars versus neo-Kabbalah practitioners) for control over the Zohar's cultural capital and its presentation to the English-speaking public.

The New Age of Zohar Translations

There has been extensive activity in translations of the Zohar in the late twentieth and early twenty-first centuries. Translations based on previous translations (including those by Jean de Pauly, Gershom Scolem, Azriel Nathan Frenk, Ernst Müller and Rabbi Yehuda Ashlag) have appeared in various languages including German, Dutch, Italian, Spanish, Portuguese, Rumanian, Hungarian, Polish, Russian and Japanese.[135] Several translations into Hebrew have been completed in recent decades by Jewish ultra-orthodox Kabbalists. Rabbi David

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[134] Matt, *Zohar Pritzker Edition*, vol. 1, xiv.

[135] Translations into Rumanian (Carola Francisc, *Zoharul, cartea splendori, traducere din ebraica de Jean de Pauly, traducere în limba româna de Carola Francisc* (Bucuresti: Antet, 1997), and Spanish (Lenó Dujovne, *El Zohar*, vols. 1–5, (Buenos Aires: Editorial Sigal, 1977–1978)) are based on that of de Pauly. For a translation into Dutch based on Müller's translation see Ernst Müller, *Zohar, Het Heilige boek van de Kabbalah*, vertaling G. J. van Lamoen (Deventer: Ankh-Hermes, 1982). For a Polish translation based on Franck's translation, see Asriel Nathan Frenk, *Opowiesci Zoharu,* przelozyl z hebrajskiego, wstepem i komentarzem opatrzyl I. Kania (Krakow: Wydawn. Literackie, 1988). For a partial Russian translation based on Ashlag's Hebrew translation see: Efrem Bauch, *Zohar Parashat Pinchas*, Jerusalem 1995 (Еф. Бауха, *Зоар, парашат Пинхас*, Иерусалим 1995). The anthology of Zoharic articles in Hungarian is based, according to the title page, on translations by Müller and Mopsik, as well as the Ashlag translation and the Soncino translation of the Zohar into English. See Daniel Bíró and Peter Réti, *Zóhár: a ragyogás könyve* (Budapest: Holnap Kiado, 1990). Müller's *Der Zohar* was translated to Japanese in Ishimaru, Shoji, *Zoharu Kabara no seiten* (Hosei University Press, 2012). Previously, Mathers' *Kabbalah Unveiled* was translated in Handa, Itaru*, Beru wo nuida kabara* (Kokusho Kanko kai, 2000) (I am grateful to Shin'ichi Yoshinaga for this information). For translations into various languages based on Scholem's English translation, see footnote 109.

Shalom Batzri, head of the Kabbalistic Yeshiva "Hashalom", and one of the prominent Kabbalists in Israel in recent years (known for his performance of a Dybbuk exorcism in 1999), collected, translated and edited the collection *Legends of the Zohar*, printed between 1981–1993. This collection was also translated into English, Spanish and French.[136] Alongside Batzri's anthology (which includes articles perceived as *Peshat Zohar)* several comprehensive translations of the Zohar into Hebrew have recently come out. A translation of the Zohar is included in Rabbi Daniel Frisch's anthology of Zohar commentaries, *Matok Midvash*, published between 1986–1990.[137] In the introduction to the book, Frisch printed "An essay on the magnitude of importance of studying the book of Zohar and all the other secrets of the Torah in our time."[138] In it, the traditional perceptions regarding the eschatological significance of studying the Zohar are repeated, as well as the notion that the Zohar contains words of morality and religious awe (Yirat Shamayim) which can also be learned by those who are not proficient in the Kabbalah.[139] A Hebrew translation of the Zohar was also included in the Zohar commentary of Yechiel Bar Lev, *Zohar with Yedid Nefesh Commentary*, published in 14 volumes between 1992–1999.[140] Another translation into Hebrew, without a commentary, was published in ten volumes in 1998 by *Yerid Hasefarim* publishing house.[141] This translation was prepared by a team of scholars headed by Rabbi Shlomo Cohen, and includes an extensive introduction by Rabbi Yehuda Edri. In the introduction Edri engages in lengthy discussions of the authorship of the Zohar, the history of the Kabbalah, the structure of the Zohar, commentaries of the Zohar, and other subjects. He accepts the traditional position regarding the antiquity of the Zohar, and repeats the eschatological claim as a justification for the translation project.[142] Shlomo Cohen stresses that he abstained from translating the *Idra Raba*, the *Idra Zuta* and *Sifra Ditzniuta*, following the decree against the translation of these sections. It is possible that this emphasis serves

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136 David Shalom Batzri, *Tales of the Zohar*, 7 vols. (Jerusalem: Haktav Institute, 1981–1993) (Hebrew); Idem, *Tales from the Zohar,* translated into English by Edward Levin (Jerusalem: Haktav Institute, 1992); Idem, *Historias Del Zohar*, traducción, D. Litvak, (Jerusalem: Haktav Institute, 1992); Idem, *Histoires du Zohar*, traduits én français par Y. Lederman, (Jerusalem: Haktav Institute, 1993).

137 Daniel Frisch, *Matok MiDvash,* vols. 1–4 (Jerusalem: Machon Da`at Yoseph, 1986–1990).

138 Frisch, *Matok MiDvash*, vol. 1, 14–19.

139 Ibid., 4.

140 Yechiel Bar Lev, *Zohar with Yedid Nefesh Commentary,* vols. 1–14 (Petah Tikvah: n.p., 1992–1997)

141 *Sefer Hazohar*, 10 vols. (Jerusalem: Yerid Hasefarim, 1998).

142 Ibid., vol. 1, 20.

to distinguish the *Yerid Hasefarim* translation from that of Rabbi Ashlag, who included these sections in his translation.

In addition to translations of the Zohar into Hebrew, an anthology of Zoharic articles translated into English with commentary was prepared by Rabbi Moshe Miller, a member of the Habad Hasidic movement.[143] Moshe Miller published a comprehensive essay claiming the antiquity of the Zohar, in which he vehemently disagrees with the conclusions of the academic school of Scholem, Tishby and their ilk, but nevertheless relies on on academic studies from recent years (first and foremost those of Moshe Idel).[144]

A more comprehensive translation of the Zohar into English was prepared by the largest neo-Kabbalistic movement, the Kabbalah Center. The translation, completed by Michael Berg, was published in twenty-three volumes between 1999–2003.[145] This edition is based on Rabbi Yehuda Ashlag's Hebrew translation and commentary, *Hasulam*. The edition begins with lengthy introductions by Philip Berg, the founder of the Kabbalah Center, and his son Michael, which present the neo-Kabbalistic ideas of their movement. The Bergs accept traditional Kabbalistic perceptions regarding the authenticity of the Zohar, its authority and its holiness, but they integrate these perceptions with typical New Age ideas. Accordingly, Michael Berg explains the purpose of his translation project based on the traditional perception that studying and spreading the Zohar will bring redemption closer, but as far as he is concerned redemption equals transformation to a higher level of global consciousness:

> The following translation of the Zohar strives to open a door to the great cosmic mysteries for those who are genuinely interested in understanding the structure and laws of the universe. It is thus utterly vital for the spiritual and physical survival of humanity; and its teachings are designed to lead humanity to the days of the Mashiach, the long-prophesized return of the golden age, when peace, compassion, wisdom and love will prevail among people, when harmony will rule in the depths below as it does in the heights above. Such are the true goals of all metaphysical systems… Transformation of consciousness is the point, for from that comes the elevation of global consciousness, given our current condition, we cannot afford to ignore the gift of these Holy words any longer. It is time to change the world.[146]

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143 Moshe Miller, *Zohar Selections Translated and Annotated* (Morristown: Fiftieth Gate Publication, 2000).

144 Moshe Miller, *The Authenticity of the Zohar*. http://www.chabad.org/kabbalah/article_cdo/aid/380763/jewish/Other-Claims-and-Responses-Continued.htm (accessed 15.11.2016).

145 Michael Berg, *The Zohar by Shimon Bar Yochai with the Sulam commentary*, 23 vols. (New York: Kabbalah Center International, 1999–2003).

146 Ibid., vol. 1, lxxvii.

In his introduction, Philip Berg ties the spreading of the Zohar to the arrival of the New Age of Aquarius:

> The critical moment of change would arrive in conjunction with the Aquarian Age… The Aquarian influence will be a subtle force that will permit the gradual spread of the Holy Grail until it becomes an integral force of humankind.[147]

Differing from traditional Kabbalists and modern Jewish translators of the Zohar, who underline the "Jewish" nature of the Zohar as a religious or national text, Philip Berg emphasizes the universalist nature of the Zohar (an emphasis reminiscent of the Christian Kabbalistic and occultist approach): "The entire world will come to understand that the holy Zohar, which ushered in the second revelation, was intended for all humankind."[148] This emphasis is expressed by adopting a Christian term, "the Holy Grail", as another name for the Zohar. In a segment integrating New Age astrological perceptions, Berg asserts that the publication of the "Holy Grail" in its entirety will allow the attraction of positive astral influence in the world (by means of reading-scanning the Zohar) and will lead to the elimination of chaos from our lives:

> To address these influences, which can at times be positive or negative, the Holy Grail was assigned the task of tapping these positive influences and eliminate (sic) the negative influences. Each year brings with it a host of different influences. Nevertheless, the scanning-reading charts that will become available after the publishing of the entire Holy Grail, will assign the appropriate section of the Holy Grail to each and every week in any given year. Thus, the practitioner will have at his/her fingertips the relevant and timely connecting-section towards the elimination of chaos from our lives.[149]

Like many others who translated the Zohar, Michael Berg criticizes and invalidates the previous translations of the Zohar into English. He speaks out against abridged editions (probably referring to the Soncino Edition) and against the anthologies that came out in English:

> Those who think they are familiar with the text, from often highly abridged editions or ones that assemble aphorisms into subject categories, will invariably find this edition utterly different from what they have been accustomed to thinking of as the Zohar. The other works are best viewed as being like the trailers one sees

[147] Ibid., xxviii.
[148] Ibid., xxv.
[149] Ibid., xx–xxi.

> long before the actual movie arrives: and like many trailers they have created an entirely misleading impression of what they were supposed to represent faithfully.[150]

Berg claims that he intentionally refrains from writing an academic interpretation of the Zohar. His objection is directed against academic translators such as Daniel Matt, who began his translation project in the same period. Berg's words highlight the competition over the growing cultural capital of the Zohar between neo-Kabbalists and academic scholars of Kabbalah:

> Those involved with producing this edition were faced with the question of whether to present it in a formal academic manner – with footnotes, scholarly digressing on linguistic matters, and so on – or to offer it to the world in a form as simple and unadorned as possible, so that its purpose would remain solely what it always has been: to bring light where formerly there was none. We chose the latter course, since providing material for yet more obscure treaties on metaphysical theology serves no real purpose, but it does betray the real purpose of the Zohar.[151]

Conclusion

The various translations of the Zohar reviewed in this article were created in different historical, social and political contexts and were written from diverse theological and ideological standpoints and hermeneutical perspectives. For all the translations of the Zohar that have been and continue to be created over the generations, there is one common denominator – the desire to spread it among audiences who are unable to read it in its original format. The various translations, however, differ from one another in the reader-audience they address, in the choice of Zoharic material translated, in the reasons used to justify the translation and in the ideological, political and economic factors that stimulated and enabled the various translation projects.

In several cases, common ideological factors stand behind translations done in different languages. Thus, Sabbatean ideology motivated eighteenth-century Zohar translations into Yiddish and Ladino, with Sabbatean circles also possibly involved in Latin translations of the period. During the Renaissance and the Baroque period, and in the modern era as well, Christian Kabbalists, converted Jews and missionaries translated Zoharic articles into Latin, German, French and Yiddish. Theosophical and occultist circles translated the Zohar

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150 Ibid., lxxiii.
151 Ibid., lxxi.

into English and French at the end of the nineteenth and the beginning of the twentieth century. Jewish scholars affiliated with these circles translated Zoharic articles into Arabic and German. At the outset of the twentieth century, Jewish scholars affiliated with neo-romantic and Zionist circles translated the Zohar into German, Hebrew, Yiddish and English. Various English, French and Hebrew translations were written in the twentieth and twenty-first century from an academic perspective, based on a historical-philological research approach. Other translations in Hebrew and English were done during this same period by contemporary Jewish Kabbalists, using traditional and neo-Kabbalistic approaches.

The various theological and ideological perspectives from which the Zohar translations were created, as well as the diverse audiences they were intended for, formed the nature and scope of the different translations. Some chose to translate particular sections of the Zohar. Others created anthologies of translated Zoharic articles, which were chosen by different criteria. Christian Kabbalists like Sommer and Norellius chose to translate Zoharic articles that, according to their understanding, conveyed Christian conceptions. Traditional Jewish Kabbalistic circles generally chose to translate articles considered *Peshat Zohar*, mainly anecdotes and moral stories. The more comprehensive translations written by Jews in the twentieth century, for example the Soncino translation in English and the *Yerid Hasefarim* in Hebrew, also refrained from translating the most esoteric units of the Zohar, such as the *Idrot* and *Sifra Detzniuta*. In fact, it was exactly these esoteric parts that were translated by Sabbateans into Ladino and by the Christian Kabbalist, Knorr von Rosenroth, into Latin. Following von Rosenroth, these texts became central in occultist circles at the turn of the nineteenth century. In contrast, the modern anthologies of Zoharic articles that have been written from an academic perspective are generally divided according to subjects that reflect the categories according to which academic research of Kabbalah is carried out.

There was often competition between the different ideological circles behind the Zohar translation projects over the cultural capital (and sometimes the economic gains) that Zohar translation provided. The more the fame of the Zohar and its value as a cultural commodity increased in communities that were unable to read it in its original tongue, the more competition between various groups around the control of translation and distribution of the Zohar increased as well. As Pierre Bourdieu observes, "In fact, analysis of the fields of cultural production shows that, whether among theatre and film critics or political journalists, whether in the intellectual field or the religious field,

producers produce not, or not so much as people think, by reference to their audience, but by reference to their competitors."[152] To a great extent this is true regarding the field of Zohar translations, especially in the modern era. As we have seen in this review, in the late nineteenth and early twentieth century great interest in the Kabbalah arose among Western esoteric circles in Europe and the United States. In this context various Zohar translations were created in European languages, most of which were based on Knorr von Rosenroth's Latin translation of the Zohar. It may well be that the appearance of these translations encouraged the writing of Zohar translations in German and later in English by Jewish translators that were mostly based on the Aramaic original. These translations drew critique from Gershom Scholem and his disciples, who claimed that they did not adhere to rigorous academic standards. The academic scholars created translations in Hebrew, German and English that deployed historical and philological tools. The competition over the cultural capital of the Zohar also encouraged the creation of Zohar translations in Jewish Kabbalistic circles. It seems that it is not a coincidence that Rabbi Yehuda Ashlag's translation project was created during the same period in which Tishby's comprehensive anthology was published.

In the late twentieth and beginning of the twenty-first century interest in the Zohar and the Kabbalah is growing in many circles, resulting in intensive Zohar translation activity, mostly English, French and Hebrew. As we saw, three new translations of the Zohar in Hebrew have appeared in the past few decades (by Daniel Frish, Yechiel Bar Lev and Shlomo Cohen), which were all created in orthodox circles. In my opinion, the appearance of these translations should be regarded as a response to the intensive spreading of the interpretation of *Hasulam* by neo-Kabbalistic groups, mainly the Kabbalah Center (and recently the Bnei Baruch group). The appearance of two new comprehensive translations of the Zohar into English in the past few years, the Pritzker Edition by Daniel Matt and Michael Berg's translation for the Kabbalah Center (as well as Moshe Mille`s partial translation) was stimulated by competition for the growing English readership interested in Kabbalah. The increasing popularity of the Kabbalah and the Zohar amongst Jewish and non-Jewish audiences, and the fact that very few circles today are able to read it in its original form, promises the appearance of additional Zohar translations in the future.

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[152] Pierre Bourdieu, *Sociology in Question* (London: Sage Publications, 1993), 165.

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THE HEBREW GODDESS

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THE HEBREW GODDESS

By

Raphael Patai

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MANUFACTURED IN THE UNITED STATES

To My Mother

On Her Eightieth

Birthday

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RAPHAEL PATAI

INTRODUCTION

1. THE UBIQUITOUS GODDESS

Goddesses are ubiquitous—this, in a nutshell, is the conclusion one reaches from a perusal of the voluminous and still growing literature on the history of religion.

They stood by the cradle of Homo Sapiens, as evidenced by the discovery in Aurignacian deposits, testifying to his earliest known appearance in Europe, some thirty to forty thousand years ago, of statuettes of nude women with enormous breasts and buttocks, and protruding abdomens. These figurines, representing in a highly stylized and exaggerated form women in an advanced stage of pregnancy, are usually referred to as paleolithic Venuses—of Willendorf, Menton, Lespugne, Laussel, to mention only a few—and are generally regarded by students of prehistory, as having had religious significance.[1]

They are strikingly paralleled by finds of a later provenance, unearthed in Mesopotamia and Syria, and dating from the so-called Halafian age of the fifth millennium B.C. Both the European Old Stone Age, and the Near Eastern, Halafian figurines served the same purpose: to ensure fertility and delivery; in all probability, they served similar ends in relation to the animal and vegetable worlds as well. The earliest attested role of the goddess, therefore, was that of the numinous mother who endowed her worshipers with her own mysterious qualities.

At least as old as the Near Eastern nude statuettes are the myths in which goddesses play a larger, more universal role. The earliest answers to the great question of "Whence?" all reiterate, in various forms, the same idea: it was out of the

body of the primordial goddess that the world-egg emerged, or that the earth was born; or alternately, it was the goddess' body itself that provided the material from which the earth was made. Thus the oldest cosmogonies, like the oldest worship of concretely represented deities, typically start with a primal goddess.

Once these phenomena were ascertained, and long before the data were adequate, attempts at explanation began. One of the earliest was that of the nineteenth-century cultural evolutionists, who posited an early matriarchal social order in which the supposedly general predominance of women was assumed to have been paralleled by a similar situation in the divine realm. The family was ruled by the mother, the people by queens and the heavens by goddesses.

In a modified form this explanation recurs as late as the 1930's in Father Wilhelm Schmidt's theory on the origin of religion. He no longer adhered to the view of unilinear cultural evolution, but instead assumed the existence of several simultaneous "Primitive Cultures" of food-gatherers, whose religion was centered around a High God or a Supreme Being. Out of these developed, says Father Schmidt, the three "primary cultures": the matrilineal-agricultural, the patrilineal-totemic, and the patriarchal-nomadic. Since the cultivation of plants was first undertaken by women, their importance in the social structure greatly increased which, in turn, gave rise to a cult of Mother Earth, as well as to a mythology of the moon conceived as a female. Under the influence of these factors, "the Supreme Being was often thought of as a female."[2] Thus Father Schmidt assigns an early but secondary place to the goddess in his multilineal scheme of religious evolution.

The Freudian position[3] on the goddess is that she represents that stage in the early development of the human individual in which the mother appears to the child as the all-powerful source of both gratification and deprivation. The goddess is a mother figure whose qualities are universal because they stem from unconscious fantasies common to all peoples from time immemorial, and which have their primary source in

the infantile mind. The child in its jealousy of the father repudiates his role in procreation, wishes to deny that the mother is a sexual being, preferring to think of her as pure and virginal—hence the virginity of the goddess image. When the child learns "the truth," its wish that the mother should be a virgin is frustrated, and it then unconsciously regards her as a harlot—hence the goddess is not only a virgin but a harlot. Moreover, in very early fantasy life the frustrated nursling wants to devour the mother's breast, imagines that he actually is destroying the mother, and, projecting his own hostility upon her, fears that she will devour him—hence the bloodthirsty character shared by the ancient Near Eastern virginal and wanton love goddesses.

Jungian analytical psychology considers the Great Goddess as a primordial image or archetype in the sense of an inward image at work in the human psyche and symbolically expressed in her figures as represented in the myths and artistic creations of mankind. The workings of the goddess-archetype can be traced in rites, myths and symbols throughout history, as well as in the dreams, fantasies and creative works of both the sound and the sick of our own day. The archetypal Feminine, designated only relatively late in the history of mankind as the Great Mother, was worshiped and portrayed thousands of years before the appearance of the term. A wealth of symbolic images surrounded her, and she herself appeared in numerous manifestations, as goddesses and fairies, she-demons and nymphs, sometimes friendly, sometimes hostile. An essential feature of the primordial goddess archetype is that it combines positive and negative attributes. "This union of opposites in the primordial archetypes, its ambivalence, is characteristic of the original situation of the unconscious, which consciousness has not yet dissected into its antitheses. Early man experienced this paradoxical simultaneity of good and evil, friendly and terrible, in the godhead as a unity; while as consciousness developed, the good goddess and the bad goddess, for example, usually came to be worshiped as different beings."[4]

2. *"CHURCH"-LESS JUDAISM*

In view of the general human, psychologically determined predisposition to believe in and worship goddesses, it would be strange if the Hebrew-Jewish religion, which flourished for centuries in a region of intensive goddess cults, had remained immune to them. Yet this precisely is the picture one gets when one views Hebrew religion through the polarizing prisms of Mosaic legislation and prophetic teaching. God, this view maintains, revealed Himself in successive stages to Adam, Noah, Abraham, Isaac and Jacob, and gave His Law to Moses on Mount Sinai. Biblical religion, in this perspective, is universal ethical monotheism, cast in a ritual-legal form.

Historical scrutiny, however, shows that for many centuries following the traditional date of the Sinaitic revelation, this religion, idealized in retrospect, remained a demand rather than a fact. Further study, undertaken in the present volume, indicates that there were among the Biblical Hebrews other religious trends, powerful in their attraction for the common people and their leaders alike, in which the worship of goddesses played as important a role as it did anywhere else on comparable stages of religious development. It will also be attempted to show that the female deities of the early, monarchic period, did subsequently not disappear but underwent transformations and succeeded in their changed forms to retain much of their old sway over religious sentiments. How these different religious trends could coexist requires some explanation.

In contrast to the Roman Catholic faith with its single body, the Church, Judaism has never developed a monolithic structure which could superimpose its authority upon all Jewish communities in the many lands of their diaspora. Local variations exist, to be sure, between one Catholic diocese and another, as well as between folk belief and practice on the one hand and the official teachings and rites of the Church on the other. Yet there is only one Catholic faith, one doctrine and one practice, which unite believers throughout the world.

Doctrines and rites may change, as they did in the course of centuries, but when they do, it is because the Church, as embodied in the Pope and the Roman Curia, decides on a modification and makes it, from that time on, the rule equally mandatory upon the entire far-flung body of the Church.

No such unity exists in Judaism, nor has it ever existed, with the possible exception of a brief period when the Great Sanhedrin exercised central authority in Jerusalem. Prior to that time and after it to this day, Jewish doctrine and practice, although derived from one ultimate source, the Bible, differed from place to place, because, lacking a coordinating and sanctifying central authority, their precise formulation was left to local religious leadership. For example, European Jews, in obedience to a certain medieval rabbinical authority accepted the religious ban on marrying two or more wives, while their brethren in the Middle East continued to consider plural marriages legal, and to practice polygyny to the present time.

Differences in doctrine among Christians led to schism. Among Jews, they led to heterodox groupings without secession, because there was no organized religious body from which to secede or which might have cut off the offending limb. There was, to be sure, disapproval of the views and conduct of other groups than one's own, there were even arguments and conflicts, but however erroneous the ways of others appeared, such errors were never considered serious enough to warrant a formal break. Jewish history contains examples of excommunication of individuals because of apostasy—Uriel Acosta's case comes readily to mind—but no body of religious leaders ever used the weapon of the *herem* ("ban") against any Jewish group, however great the disapproval provoked. A case in point is the situation that developed in the 18th and 19th centuries, when the Jews of Eastern Europe became sharply divided into *Hassidim* (roughly, Mystics) and *Mitnagdim* (Opponents). The antagonism between the two groups increased to such a degree that intermarriage between them was completely out of the question. Yet at no point during the great struggle, did any Hassidic or Mitnagdic

leader go so far as to cast a doubt upon the Judaism of the opposing group. Similar furcations have occurred repeatedly in Judaism, before and since, but without ever splitting Jews into rival, discrete groups.

The relevance of these observations to the subject of the present study is as follows. Whatever formulation was given to the Jewish faith by any local religious leadership, simultaneously, and side by side with it, existed divergent faith-variants within the broad and flexible overall framework of Judaism. Consider the situation in Palestine in the days of the great Hebrew prophets. There was Yahwism, preached by the prophets; there was an official cult, organized by the court, and headed by the king; there were local variants combining elements from these two as well as from other sources, practiced by the simple country folk; and there were sects such as that of the Rechabites who constituted an early example of what religious historians call primitivists. Yet all these trends were part of the "Hebrew religion" of the Biblical period.

The average layman, whether Jew or Gentile, still believes that the official Hebrew religion was a strict monotheism beginning with God's revelation of Himself to Abraham. Scholars date the origin of Hebrew monotheism a few centuries later, during the days of the great prophets. As we shall see, even this qualified statement must be modified somewhat in view of certain doctrines, which succeeded in being admitted into the literary depositories of the official religion during Talmudic times, and in view of the Kabbalistic adumbration of a plurality of persons in the deity. Let us here stress the fact that in addition to "official" Judaism—that crystallization of the religion which represented the consensus of most of the religious leaders of a certain time and place—Judaism has always comprised heterodox variants as well. Moreover, since there was no hard and fast dividing line between official and non-official versions of the faith, there was constant interaction between the two. The feminine numina discussed in this book must, therefore, be considered part of the Hebrew-Jewish religion, whether they were admitted into

the "official" formulation of the faith, or accepted only by the simple people, against whose beliefs and practices the exponents of the former never ceased to thunder.

3. *THE MASCULINE GODHEAD*

Let us now proceed to look at the person of the deity as He appeared, first of all, in the Biblical and Talmudic writings. To begin with, let us restate that the legitimate Jewish faith, beginning with the earliest formulations of its belief-system by the great Hebrew prophets, down to its various present day versions (e.g. those of the Orthodox, Conservative, and Reform Judaism in the United States), has always been built upon the axiom of One God. This credo had its complementary corollary in the denial of the very possibility of other gods.

As for God, He is not merely the One and Only God, but also eternal, omnipotent, omnipresent, omniscient, aphysical (and therefore invisible), inscrutable and incomprehensible, as well as just, good, compassionate, merciful and benevolent. Since, being pure spirit, he is without body, he possesses no physical attributes and hence no sexual traits. To say that God is either male or female is therefore completely impossible from the viewpoint of traditional Judaism. As Maimonides, the greatest medieval Jewish philosopher, put it, "God is not a body, nor can bodily atrributes be ascribed to him, and He has no likeness at all."

Yet one factor, a linguistic one, defied all theological repugnance to the attribution of bodily qualities to God. It is in the nature of the Hebrew language that every noun has either the masculine or the feminine gender (except a very few which can take either). The two Biblical names of God, *Yahweh* (pronounced, out of reverence for its great holiness, as "Adonai" and usually translated as "the Lord") and *Elohim* (or briefly *El;* translated as "God") are masculine. When a pronoun is used to refer to God, it is the masculine "He"; when a verb describes that He did something or an adjective qualifies Him, they appear in the masculine form (in Hebrew

there are male and female forms for verbs and adjectives). Thus, every verbal statement about God conveyed the idea that He was masculine. Most people, of course, never stopped to think about this, but every Hebrew-speaking individual from early childhood was imbued with the idea that God was a masculine deity. No subsequent teaching about the aphysical, incomprehensible or transcendental nature of the deity could eradicate this early mental image of the masculine God.

In fact, during Biblical and Talmudic times, no efforts were made to counteract the popular image of a masculine God. On the contrary, while the Bible stresses that man cannot see God and survive, and the Talmud contains the axiom that "God sees but cannot be seen," both of these great sourcebooks of Judaism contain innumerable references to God which reinforce belief in His masculinity. The Biblical prophets, psalmists, moralists and historians, as well as the sages, scribes, theologians, rabbis and teachers of the Talmudic period, constantly use unmitigated anthropomorphisms in referring to God. He is a "Man of War," a "Hero," "Lord of Hosts," "King," "Master of the Universe," and "Our Father in Heaven," to mention only a few expressions. Needless to say, these appellations all carry a pronouncedly masculine connotation, and, together, with the words of the prayer, "We are Your sons, and You are our Father," or "Have mercy upon us as a father has on his sons!" indelibly impressed all Jews not only with the Kingship and Fatherhood, but also with the Manhood of God.

Theologians will point out that none of these expressions are indicative of an actual belief in, let alone doctrine of, the masculinity of God. Human imagination, they will argue, needs symbols to fasten on. The fatherhood of God (which connotes His masculinity) is merely such a symbol. We do not mean, when we pray to Our Father in Heaven, that He actually is our male progenitor, but that we feel that we are dependent on Him, as we were on our father in childhood. We certainly have no quarrel with this argument. The God

of Judaism is undoubtedly a father-symbol and father-image, possibly the greatest such symbol and image conceived by man. Nor can there be any doubt as to the greatness of the psychological need answered by this image. This, together with the great moral imperatives, was the unique contribution of prophetic Judaism to mankind.

Comparative religion, however, teaches us that there is in man an equally great, or possibly even greater, need for yet another symbol: that of the divine woman who appears in many different forms thoughout the world, yet remains basically the same everywhere. Most familiar to us in the Western world is the figure of Mary who rose to such prominence in Christianity, and especially in Catholicism. Did Judaism, the mother-religion of Christianity, fail to fulfill this need? Is it conceivable that the human craving for a divine mother did not manifest itself at all in Judaism?

It is true, of course, that official Judaism, to a greater extent than Christianity, let alone the ancient Near Eastern religions, stressed the moral and intellectual aspects of religion to the relative neglect of its affective and emotional side. The prophetic demand for justice and mercy and the knowledge of God as the core of religion rather than ritual observance, points in this direction. By the beginning of the Talmudic period, Judaism was characterized by an emphasis on the study of the law as the essence of religion as against mere belief expressed in traditional and emotion-laden images. It is characteristic of this development, as well as of the incipient reaction to it, that as against the thousands of new religious laws contained in the vast compendium of the Talmud, one finds in it only one single significant addition to the realm of religious faith: the loosely sketched, vague aspect of God's Presence, called *Shekhina,* of whom more anon.

4. *THE GENIUS OF IDOLATRY*

The Biblical God-concept, intuitively grasped by the prophets and gropingly reached by the people, reflects the strictly patriarchal order of the society which produced it; this pa-

triarchal society gave rise to a religion centered around a single, universal deity whose will was embodied in the Law, but who was abstract, devoid of all physical attributes and yet pronouncedly male, a true projection of the patriarchal family-head. But, among the simple people, old popular religious traditions were too strong to be easily overcome. According to a Rabbinic tradition "the instinct of idolatry was eradicated" in the days of Mordecai and Esther, or in those of Hanania, Mishael and Azaria,[5] that is to say well after the destruction of the Jerusalem Temple by Nebuchadnezzar which took place in 586 B.C. According to another tradition, the idolatrous instinct, or "the Genius of Idolatry," as the name can equally be translated, was overcome only as late as the days of Nehemia, that is, in 445 B.C., when the Levites among the Judaeans "cried with a loud voice unto the Lord their God."[6] Their request, a Talmudic myth recounts, was:

"'Woe and woe! It is he (the idolatrous instinct, or the heavenly Genius of Idolatry) who destroyed the Sanctuary, burnt the Temple, killed all the pious, and exiled Israel from their land, and yet he still jumps about among us. Is it not that You (God) gave him to us only in order to grant us a reward (if we overcome him)? We want neither him nor his reward!'

"(In response) a tablet fell down from heaven and upon it was written 'Truth,'... which is the seal of God. Thereupon they sat in fasting for three days and three nights, until he (the Genius of Idolatry) was delivered up to them. He emerged from the Holy of Holies like a young fiery lion, and the prophet Zechariah said to Israel: 'This is the Genius of Idolatry,' as it is written, 'This is Wickedness.'[7] As they got hold of him, a hair was torn out of his mane and he let out a roar which was heard over four hundred parasangs. They said: 'What shall we do, lest, God forbid, they take pity on him from heaven?' The prophet said to them: 'Lock him into a leaden kettle and seal its mouth with lead, for lead absorbs the voice.'"[8]

What happened to the fiery lion embodying the idolatrous instinct after he was thus rendered harmless, we are not told. What is, however, most remarkable in the above story is that it makes the leonine Genius of Idolatry dwell in the adytum, the Holy of Holies itself, in that innermost sacred chamber of the Temple in which God Himself was believed to dwell. Historically this means that the adytum, and the Jerusalem Temple as a whole, were recognized in the retrospect of Talmudic times as the very center of the idolatrous enticements to which the people succumbed throughout the days of the First Temple and down to the time of Nehemiah, some two generations after the return from the Babylonian exile.

In a more general sense, too, there can be no doubt that down to the very end of the Hebrew monarchy the worship of old Canaanite gods was an integral part of the religion of the Hebrews. As we shall see in the first two chapters, the worship of goddesses played a much more important role in this popular religion than that of gods. The reason is not far to seek. The image of Yahweh, in the eyes of the common people, did not differ greatly from that of Baal or the other Canaanite male gods. Often it would have been difficult to determine whether a certain cult was legitimately Yahwistic, heretically Yahwistic, or unequivocally pagan. The worship of Yahweh thus easily merged into, complemented or supplanted that of the Canaanite male gods.

But Yahwism lacked the female touch which was such an important part of Canaanite religious life. Nothing it could offer replaced the Canaanite goddesses. Therefore, the prophetic denunciations of these idols had little effect. The devotees of the goddesses could not be swayed to give them up and to concentrate instead exclusively on the worship of a male god.

5. *THE HEBREW GODDESS*

Were Asherah, Astarte and the other goddesses served by the Biblical Hebrews, *Hebrew* goddesses or merely foreign abominations as labeled by the prophets? Gods are rarely invented or discovered; rather they are taken over by one

group from another. Even Yahweh had pre-Hebrew antecedents, and so had the deity called El and identified by the Hebrews with Yahweh. The Roman Jupiter goes back to the Greek Zeus pater, who, in turn, is derived from the Sanskrit Diaus pitar. As long as a god is alive, he can easily cross international frontiers and establish himself in a new country in superficially changed but basically identical image and function. This is what probably happened to Asherah, Astarte and Anath: they arrived, at different times no doubt, among the Hebrews, and, although foreign in origin, they soon adopted the Hebrews as their children, and allotted them all the benefits man finds in the worship of a goddess. There can be no doubt that the goddess to whom the Hebrews clung with such tenacity down to the days of Joshiah, and to whom they returned with such remorse following the destruction of the Jerusalem Temple, was, whatever the prophets had to say about her, no foreign seductress, but a Hebrew goddess, the best divine mother the people had had to that time.

Following the death of the "spirit of idolatry" in the days of Nehemia, the Hebrew goddess succeeded in surviving. She underwent, to be sure, an astounding metamorphosis, but then that too, is the mark of a living deity. In one of her manifestations she penetrated—in what period we can only conjecture—the rebuilt sanctuary as a female Cherub, poised in marital embrace with her male partner in the dark cell of the Holy of Holies. In another, she became the manifestation of God's presence, the Shekhina—a feminine name just as God's is masculine—the loving, rejoicing, motherly, suffering, mourning, and, in general, emotion-charged aspect of deity.

Her role thereafter was minor and restricted, difficult to trace, for several centuries. One can, however, surmise that she must have gained strength in the course of that time, and gradually asserted her independence, because during the thirteenth century, when Kabbalism invested Judaism with a new vitality, she emerged as a distinct female deity, possessing a will and desire of her own, acting independently of the traditional but somewhat shrunken masculine God, often confront-

ing and occasionally opposing Him, and playing a greater role than He in the affairs of Her children, the people of Israel. Corresponding to this reassertion of her personality, she, although often still called by her old name Shekhina, assumed another name as well, more fitting to her new and high status: *Matronit,* the Matron, Lady or Queen.

The new mythology of the Kabbala, revealed in the writings of the Jewish mystics of the 13th century and amplified in those of the 16th, knows evil goddesses in addition to the good ones. They are the she-demons of yore, Lilith, Naamah, Igrath bath Mahalath, who first appear in Talmudic literature as lowly and hairy female ghouls, and who managed to work themselves up to much higher position, until their queen, Lilith, became God's consort. This happened following the destruction of the Jerusalem Temple and the subsequent exile of Israel, which came to be regarded as catastrophic events not only for the people but also for God. The Shekhina, or Matronit, as she now was called, in her motherly love of her children, went into exile with them. This brought about a separation between her and the King, who thereupon allowed Lilith, queen of the demons, to attach herself to him and take the place of the Matronit as his spouse. The similarity between Matronit and Lilith is one of the rather uncanny aspects of Kabbalistic mythology.

The Matronit, meanwhile, continued to be closely concerned with her children. Like a true goddess, she played the role of spouse as well as mother to her people. She also assumed the form of a divine queen and bride, who joined them every Friday at dusk to bring them joy and happiness on the sacred Sabbath. To this day, in every Jewish temple or synagogue she is welcomed in the Friday evening prayers with the words "Come, O bride!" although the old greeting has long been emptied of all mystical meaning and is regarded as a mere poetic expression of uncertain significance.

Is the Hebrew goddess dead or does she merely slumber, soon to awaken rejuvenated by her rest and reclaim the hearts of her sons and lovers? No one can say. But should she manage to revive, we can expect this to take place only in the Land

of Israel. It was there that she first clasped to her bosom the wild Hebrew warriors who irrupted from the desert. It was there that most of her life-history, including her amazing metamorphoses, took place. And it was there—less than four hundred years ago!—that her Rachel and Leah forms revealed to the pious and the learned the divine meaning of earthly love, the last of her great motherly-wifely acts, and that her identity with the ancient Biblical goddess Asherah was recognized[9] in a remarkable flash of intuitive insight. It will be there, therefore, if at all, that she will re-emerge, in who knows what surprising old-new image, to mediate, as of old, between man and God, and to draw the returning faith-bereft sons with new bonds of love to their patiently waiting Father.

Chapter I

THE GODDESS ASHERAH

In embarking now upon an examination of the various forms in which the feminine principle was conceived by the Biblical Hebrews and their successors, the Jews of the Hellenistic, Talmudic and Kabbalistic periods, we begin, so as to proceed in chronological order, with the Goddess Asherah who was the earliest female deity known to have been worshiped by the Children of Israel.

1. THE PROBLEM

The beginnings of the period we are dealing with here go back to the time following the arrival of the Israelite tribes in Canaan. For about six centuries thereafter, that is to say down to the destruction of Jerusalem by Nebuchadnezzar in 586 B.C., the Hebrews worshiped Asherah (and next to her also other, originally Canaanite, gods and goddesses) in most places and times. Only intermittently, although with gradually increasing intensity and frequency, did the prophetic demand for the worship of Yahweh as the one and only god make itself be heard and was it heeded by the people and its leaders. This much is apparent, although the religious history of the period as a whole—inspite of the numerous studies devoted to its untangling—is still obscure, due to the inadequacy of the available sources.

The primary literary sources pertaining to the period are contained in the Biblical canon. While undoubtedly based on

ancient oral tradition, some of it reaching back into the Mosaic period, or even as far as the patriarchal age, the Biblical accounts are preserved in relatively late re-workings, and are therefore not contemporary, in a strict sense of the word, with the events they describe. Editorial revisions were especially thorough when the subject matter pertained to the non-monotheistic phases of early Hebrew religion. References felt to be offensive were toned down or abridged, and we have, of course, no way of knowing how many were altogether excised. In the narratives which deal with the subsequent period of the Hebrew monarchy, the monotheistic point-of-view is even more stringent, so that all references to non-monotheistic forms of popular worship are not only consistently derisive and unrelentingly condemnatory, but kept purposely in vague and general terms.

The archaeological data, while obviously suffering neither from subsequent modification nor from contemporary tendentious representation, are disappointing because of their paucity or lack of clarity. The temples, sanctuaries, high places, altars and other religious structures which were unearthed from the early Hebrew period, contain, as a rule, no clearcut evidence as to the identity of the deity to whom they were dedicated. From a comparison of Biblical references and archaeological discoveries we know that the rituals of both Yahweh and the Canaanite gods followed the same general pattern, and it is precisely this circumstance which makes the identification of the deity worshiped at any particular archaeological site extremely difficult.

In the case of the small figurines and statuettes, of which many hundreds were found all over Palestine, and a considerable percentage of which can be attributed without any doubt to the Israelite monarchic period, there is a difficulty of another kind. While it can be taken for granted that these figurines, mostly nude females, were used in some religious-ritual context, in many cases we cannot be sure whether the goddess so represented was worshiped by the Hebrews or by the Canaanite population elements who lived side by side in early Palestine. The greatest frustration, however, for the historian

of religion is the absence of contemporary literary documents, such as inscribed tablets, monuments, statues, or walls, which would contain clear evidence of the nature of popular Hebrew religion in the early period ending with the Babylonian captivity of 586 B.C.

Having stated what we do not have, let us now turn to the extant evidence on which one can nevertheless base an attempt at reconstructing early Hebrew popular religion. This can be divided into four categories.

1. The evidence of the Bible, which, in spite of the efforts of its monotheistically oriented authors and/or editors, contains incidental information as to the court ritual and popular religion which a few judges and kings and all the prophets strove to suppress, eliminate and replace by monotheistic Yahwism.

2. Local archaeological evidence, admittedly limited, but nevertheless useful, and, with the intensive work going on in Israel, daily increasing in volume and variety.

3. The considerably more ample data contained in Canaanite, Syrian, Mesopotamian, Iranian, Anatolian, and Egyptian archaeology and mythology, with their detailed information about the deities who, according to Biblical evidence, were worshiped by the Hebrews.

4. Literary sources of post-Biblical Judaism, which flow richly especially in the first few centuries of the Christian era; which, because of their less sacred character were not subjected to the same scrupulous scrutiny as the Holy Book; and in which, therefore, many references and recollections of early Hebrew polytheism were able to pass muster.

This enumeration of the types of source material bearing on early Hebrew popular religion indicates the amount and nature of the information we can expect concerning the female deity whose person, image and worship form the subject of the present chapter. We are forewarned that the data will be neither ample nor explicit, neither exhaustive nor detailed, and, in some cases at least, neither conclusive nor irrefutable.

As far as the Biblical books are concerned, their anti-polytheistic attitude manifests itself in, among other things, a pronounced reluctance to allow any ritual detail of pagan worship to enter the references they contain to Israel's religious transgressions. Nevertheless, it is from Biblical sources that we know the names of the three goddesses who were worshiped by the ancient Hebrews down to the days of the Babylonian Exile: Asherah, Astarte, and the Queen of Heaven who was probably identical with Anath. It is with the first of these three that the present chapter deals. Let us begin by reviewing what extra-Biblical sources tell us about Asherah.

2. *THE CANAANITE ASHERAH*

That Asherah was the chief goddess of the Canaanite pantheon we know from the rich mythical material unearthed a few decades ago at Ugarit, the modern Ras Shamra, near the northeastern corner of the Mediterranean. In Ugaritic mythology, as preserved on numerous tablets, written in a language quite close to Biblical Hebrew, and dating from the 14th century B.C., Asherah figured prominently as the wife of El, the chief god. Her full name was "Lady Asherah of the Sea"—apparently, her domain proper was the sea, just as that of her husband El was heaven. She was, however, also referred to simply as Elath or Goddess. She was the "Progenitress of the Gods": all the other gods, numbering seventy, were her children, including Baal, Anath, Mot, and the other chief protagonists of the Ugaritic pantheon. One of her servants was Qadesh wa-Amrur, called the "fisherman of Lady Asherah of the Sea," who fished at her bidding, and in his capacity as her equerry saddled her donkey and helped her to mount. Asherah's relationship to her husband El was not unlike that of an Oriental queen to her master: when entering into his presence, she would prostrate herself, whereupon El would kindly inquire after her desire. When Baal wished to obtain permission from El to build a house, he sent his mother Asherah to intercede with El. Upon the death of Baal, El asked Asherah to name one of her sons to succeed him as king.

Asherah was a motherly goddess and as such she, together with her daughter Anath, served as the wetnurse of the gods. She suckled even human princes who were exceptionally deserving, such as Yassib, the son of King Keret. She also seems to have foretold the fortune of her devotees, for in a 14th century B.C. letter, found at Taanach near Megiddo (in Palestine), reference is made to a "wizard of Asherah" through whom she seems to have spoken.[1]

Little is known of Asherah before the period of the Ugaritic myths. In a Sumerian inscription, set up by an Amorite official in honor of Hammurabi and dating from ca. 1750 B.C., and other contemporary documents she is called Ashratum (i.e. Asherah), the bride of Anu.[2] Since the Sumerian and Akkadian deity Anu closely corresponded to Canaanite El in being the god of heaven, it appears that Asherah held the position of the chief or mother goddess for at least three centuries prior to the Ugaritic period. She was also known in Southern Arabia, where her name had the form Atharath, as in the Ugarit tablets.[3] In the 14th century B.C. Amarna tablets, containing letters written by Canaanite petty chieftains to their overlord, the king of Egypt,[4] the names Asherah and Astarte interchange, which may indicate a lack of clear distinction between the functions and personalities of these two goddesses. As we shall see below, the same confusion between Asherah and Astarte is found in the Bible, and persisted even among scholars down to our days.

Asherah was associated with several cities where she was worshiped in her local manifestations. She was the "Asherah of Tyre" and the "Elath (Goddess) of Sidon"—both Tyre and Sidon having been for long periods not only the capitals of independent states, but also important Mediterranean seaports whose prosperity depended on the bounty of the sea and the good graces of its ruling lady. A third port, Elath, far to the south, on the Gulf of Aqaba, may have been named after her. There were thus Asherahs of many localities (just as there is a Virgin of Fatima, a Virgin of Guadalupe, etc.), and when the Biblical references state that the Israelites served "the Asherahs," this can only mean that they adopted the worship

of several of these local manifestations of the great goddess.

A king of the Land of the Amorites, mentioned in the Amarna letters, was called Abdu-Ashirta, i. e. "Slave of Asherah,"[5] clearly showing that he was a devotee of her cult, which included the sacrificing of cattle and flocks.[6]

3. *WHAT WAS THE HEBREW ASHERAH?*

It was almost inevitable that the cult of this great Canaanite mother-goddess, who was venerated also in many other parts of the Ancient Near East,[7] should penetrate Hebrew religion as well. In fact, it was not long after the Israelite conquest of the Canaanite hill country, in the period of mixed Israelite-Canaanite settlement, that this development took place, together with intermarriage between the Israelites and the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites, "among whom they dwelt." The establishment of family and religious ties went hand in hand, and "the Children of Israel. . . served the Baals and the Asherahs."[8]

While it is not easy to reach a definite conclusion as to the physical shape in which Asherah was represented among the Hebrews, a careful perusal of the numerous Biblical references to "the Asherahs"[9] seems to indicate that they were carved wooden images which were set up by implanting their base into the ground. In early times they often stood next to altars dedicated to the Baal;[10] later, a "statue of Asherah" was set up in the Jerusalem Temple itself.[11] The word Asherah in Biblical usage can thus refer either to the goddess herself, or to her image.[12]

From a story told in the *Book of Judges* about Gideon, who lived in the 12th century B.C., we learn that the Asherah worship in those early days was a communal or public affair. However, the wooden image of the goddess belonged to the town's chieftain who, at one and the same time, was also the priest of Asherah and the Baal. This chieftain was none other than Joash the Abiezrite, Gideon's father. When Gideon, an early precursor of zealous Yahwist reformers, demolished the altar of the Baal and cut down the Asherah, he incurred the

wrath of the entire town of Ofra. His immediate punishment by death was demanded by the men of the city, and he was saved only because his father stood by him.[13]

Gideon's act remained, for several generations at least, an isolated incident. The cult of the Goddess Asherah continued among the Hebrews throughout the periods of the judges and the kings. Unfortunately, in the climate of Palestine, with its annual heavy winter rains, wooden objects do not survive. Therefore, however large was the number of the carved wooden poles or statues which represented the Goddess Asherah and around which her communal worship took place, as it did in the town of Ofra until its disruption by Gideon, no archaeological evidence can attest to their existence.

On the other hand, there is ample archaeological evidence as to the importance of Asherah as a household goddess, a variety of the Teraphim. This evidence consists of numerous small clay figurines of nude women already referred to above. These were found all over Palestine and can be dated with confidence as deriving from all ages of the Israelite period. Many of these figurines conform to types which can be taken as stereotyped representations of Asherah. This seems especially to be the case with those figurines which show a woman with protruding breasts below which, however, instead of torso and legs, the figure consists of a straight cylindrical column with a flaring base. One can assume that these figurines are the small clay counterparts of the larger wooden Asherah poles which were set up by implanting them into the ground. (See plates 1-7, and the Asherah figure on plate 8). Judging from the frequent occurrence of these female figurines, not matched anywhere by images of male gods, the worship of the goddess must have been extremely popular in all segments of Hebrew society. One of the reasons for her popularity may have been the belief that she promoted fertility in women and facilitated childbirth. In a 7th-century B.C. Hebrew incantation text, found in Arslan Tash in Upper Syria, the help of the Goddess Asherah is sought for a woman in delivery,[14] Such an invocation of Asherah may have been contained in the original form of the exclamation made by

Leah at the birth of Zilpah's son whom she named Asher.[15] If so, we have here a testimony to the worship of Asherah in the early period in which the patriarchal traditions of *Genesis* originated.

4. *SOLOMONIC IDOLATRY*

While the worship of Asherah was thus a central feature of popular Hebrew religion in the pre-monarchic period, and her statues stood in many a local sanctuary, it remained for King Solomon to introduce her worship into his capital city of Jerusalem.

As is well known, the very manner in which Solomon's Temple was built in Jerusalem was conducive to the establishment of a polytheistic-syncretistic cult. Solomon's religious proclivities are condemned by the Yahwist historian, who begins his account of Solomon's reign by stating that "Solomon loved Yahweh," but feels constrained to add in the same sentence that "he, nevertheless, sacrificed and burnt incense on the high places."[16]

The architects and builders who, at Solomon's request, were sent by King Hiram of Tyre to Jerusalem to build the Temple hewed close to the patterns familiar to them from their own temples. That this was the case is indicated by a comparison of archaeological discoveries with the Biblical description of Solomon's temple. Of the numerous Canaanite and Syrian temples excavated, the one most closely resembling Solomon's is that of Tell Tainat in Syria from the 9th century B.C. That temple, like the one of Jerusalem, was divided into three sections, a vestibule, a nave, and an inner sanctuary, and, like it, had two pillars at its entrance. A much older Canaanite temple, which might be considered as the prototype of Solomon's, dating from the end of the Late Bronze Age, was found at Hazor.[17] In Solomon's temple, all the brass work, including the two pillars Jachin and Boaz, was executed by a Tyrian craftsman also called Hiram.[18] Again, archaeology teaches us that these brass furnishings of the Jerusalem temple were made in a manner customary in temples ded-

icated to "other gods" along the east-Mediterranean coast. It is probable that this similarity in structure and furnishings was matched by a similarity of the worship itself: the difference between Yahweh and other gods lay not in ritual, but in the ideology and morality, which was developed in his name by the great Hebrew prophets.

The chronicler of Solomon's reign reproaches him for having built places of worship for many gods, yet he does so in a curiously restrained manner: Solomon's heart, he says, "was *not whole* with Yahweh his god," and "he did what was evil in the eyes of Yahweh, and went *not fully* after Yahweh as did David his father."[19] In the passage in question, two extenuating circumstances are offered in excuse of Solomon's acts: he did what he did because his wives, to whom "he cleaved in love," turned his heart; and all this happened when Solomon was old.[20] Historical considerations, however, invalidate these excuses.

Firstly, we know that political marriages between a ruler and foreign princesses were an accepted means of strengthening alliances or friendly relations between states. Secondly, the introduction of a foreign princess into a royal household inevitably meant the admission of her gods as well. Thirdly, while such marriages may have taken place any time during the reign of a king, the most ambitious of Solomon's political marriages, that with the daughter of Pharaoh, was entered into at the very beginning of Solomon's reign.[21]. It is reasonable to assume that he married the Sidonian princess[22] about the same time, when he set about to carry out his great building projects for whose execution he needed the friendship and help of the Phoenicians. A Hittite princess at his court—whose presence served as a living political bond between Solomon and the neo-Hittite states of Syria—was also valuable for him at the same time, as were daughters of his Moabite, Ammonite and Edomite vassals. These marriages were in the nature of guarantees of security, without which he would have had to keep powerful troup contingents in constant readiness at a time when he needed all the available manpower in the country for the construction of his grandiose religious and

royal compounds. It is thus more than probable that all these marriages were contracted by Solomon soon after his succession, and that the introduction of the respective divinities worshiped by his wives also took place at the same time.[23]

Among the deities whom Solomon worshiped was "the Goddess of the Sidonians" who, as we have seen, was none other than Asherah. However, the historian recording this calls her " 'Ashtoreth, Goddess of the Sidonians."[24] Also the prophet Ahijah the Shilonite, an uncompromising Yahwist who flourished towards the end of Solomon's reign and in the years following it, reproaches the Israelites once with worshiping " 'Ashtoreth, the Goddess of the Sidonians," and another time with serving Asherah.[25] However, such a confusion of Asherah and Astarte is not confined to the Biblical authors who equally detested both of them; it is found, as mentioned above, already in the Amarna letters written in the 14th century B.C. by people who should have known better because they believed in the two goddesses and worshiped them. But we have to keep in mind that in polytheistic cultures the prevalent tendency often was to identify one god with another, substitute one god for another, combine one god with another, or call one god by the name of another, as we know from many examples in the Egyptian, Babylonian, Hittite or Canaanite religions. In any case, there can be little doubt that it was the worship of Asherah, already popular among the Hebrews for several generations, which was introduced by Solomon into Jerusalem as part of the cult of the royal household, for his Sidonian wife.

5. *ASHERAH IN ISRAEL*

Close to the end of Solomon's reign, a dramatic encounter took place between the prophet Ahijah of Shiloh, and Jeroboam the son of Nebat, a young and brave foreman of Solomon's work force. As the two men met in the fields outside of Jerusalem, Ahijah grabbed the new mantle worn by Jeroboam, tore it into twelve pieces, and said to the astonished youth: "Take ten of these pieces, for Yahweh, the God of

Israel, will tear away the dominion over ten tribes of Israel from Solomon, because he forsook Yahweh, and served 'Ashtoreth, the Goddess of the Sidonians, Chemosh, the God of Moab, and Milcom, the God of the children of Ammon. If you will hearken to all that Yahweh commands you, He will be with you and give you Israel."[26]

As is well known, Ahijah's hopes in Jeroboam were bitterly disappointed. No sooner had Jeroboam established himself in the northern part of the country, when he set up two golden calves, one in Beth-el, just a few miles from Jerusalem, and the other in Dan, the northernmost point of Israel. "These are your gods, O Israel, who brought you up from Egypt," he proclaimed.[27]

One can imagine the pain and the anger felt by Ahijah. As soon as the stern Yahwist prophet had an opportunity, he prophesied the downfall of the house of Jeroboam, as he had foretold its rise some years previously. The charge was again the worship of "other gods and molten images" in general, coupled with a more specific accusation levelled against the people of Israel as a whole: "Because they have made their Asherahs, provoking Yahweh."[28] The fact that of all forms of idolatry only the cult of Asherah was mentioned specifically by Ahijah must mean at least that the one variety of religious worship in which the Israelites engaged more frequently than in any other was the cult of the Goddess Asherah, symbolized and represented by her carved wooden images.

The introduction of the Asherah worship into the ritual of the royal court had to wait for the arrival in the capital of Israel, Samaria, of another Sidonian princess, as bride of King Ahab (873-852). She was Jezebel, daughter of Ethbaal, King of Sidon, in whose capital city the "Elath of Sidon," i.e. the Asherah of Sidon, had been worshiped as early as at least five centuries prior to his own time. Under Jezebel's influence, and in order to cement the alliance with her father, King Ahab of Israel built an altar to Baal in Samaria, and "made" an Asherah.[29]

The extent of the worship of these Sidonian deities in Ahab's court is attested by the report that 450 prophets of the

Baal and 400 prophets of Asherah ate at the table of Jezebel.[30] It was these prophets whom Elijah met on Mount Carmel, in a great public rain-making contest which ended with the utter defeat of the Canaanite god and a miraculous vindication of Yahweh.[30a] It is interesting to observe that Elijah did not accuse the people of having abandoned Yahweh for the foreign gods but merely of dividing their attentions between both.[31] Although the 400 prophets of Asherah seem to have attended the meeting on Mount Carmel, only the 450 prophets of Baal were challenged to the contest by Elijah, and no further word is said in the entire detailed narrative about the prophets of Asherah. The appeal of the Baal prophets to their god and that of Elijah to Yahweh are surprisingly similar, in fact, almost identical. When Yahweh's fire (lightning?) descends on Elijah's altar and thus proves His superiority, the people side with Elijah, and burst into shouts of "Yahweh is the god!" Thereupon the 450 prophets of the Baal are seized, dragged down into the valley and slaughtered at the River Kishon.[32] No word is said about the fate of the 400 prophets of Asherah. The inference must be that, not being part of the contest, no harm befell them. If so, they must have continued unhindered to serve their goddess. Nor was the Asherah which Ahab had "made" and set up in Samaria removed or in any way harmed either as a result of Elijah's victory over the prophets of the Baal, or during the remaining years of Ahab's reign. It would appear then that only the Baal was considered by Elijah (and the strict Yahwists in general) as a dangerous rival of Yahweh, while the Goddess Asherah was regarded as his inevitable, necessary, or at any rate tolerable, female counterpart.

Ahab died ca. 852 B.C. and was succeeded by his son Ahaziah (ca. 852-51), who in turn was followed by his brother Joram. In 841-42 Jehu overthrew the dynasty and became King of Israel, to be followed, after a reign of 27 years, by his son Joahaz (814-798). It is from the days of this king that the next report about the Asherah of Samaria dates. The *Book of Kings* states tersely that during the reign of Joahaz the people of Israel "departed not from the sins of the house of Jero-

boam, wherewith he had made Israel to sin, but walked therein; and also the Asherah remained standing in Samaria."[33]

The persistence of the Asherah cult in Samaria, indicated by this statement, is in marked contrast to the much lesser tenacity of the Baal cult. For we are told that Joram, son of Ahab, "removed the pillar *(masseba)* of the Baal that his father had made."[34] This pillar of the Baal must have been the same cult object which, when erected by Ahab, was referred to as "an altar for the Baal in the house of the Baal which he had built in Samaria."[35] The absence of any indication of what, if anything, Joram did with the other cult object, the Asherah, which his father Ahab had made,[36] could mean that he did not touch it, because the worship of Asherah was considered, as in the days of Ahab, a legitimate religious pursuit even by those who objected to the Baal cult.

Even more remarkable is the absence of any action on the part of Jehu and his zealous supporters, the Rechabites, against the worship of Asherah in Samaria. Against the Baal-worship Jehu proceeded ruthlessly: by a clever ruse he induced all the prophets of the Baal (evidently, the 450 prophets of the Baal killed by Elijah less than two decades earlier were not all the Baal prophets in the country; or, possibly, new ones arose in the interval), as well as all the priests and worshipers of the Baal, to gather in the temple of the Baal in Samaria, and had them put to the sword there. Then he had the pillar (or pillars) of Baal broken into pieces, and destroyed the Baal temple itself, desecrating its very site by making it a place of latrines.[37] The narrative concludes with a statement which both gives credit to Jehu for what he did and blames him for what he left undone: "Thus Jehu destroyed the Baal out of Israel; but the sins of Jeroboam the son of Nebat, wherewith he had made Israel to sin, Jehu departed not from them: the golden calves that were in Beth-el and that were in Dan."[38] No word is said in this entire detailed account as to any action against the prophets of Asherah—most of the 400 spared by Elijah must have been still alive,—the priests of Asherah, the worshipers of Asherah, or the Asherah statue itself which still stood unharmed in Samaria, When the reign of Jehu's son,

Joahaz, came to an end (798 B.C.), the statue of Asherah still stood in Samaria,[39] and, if it stood, it must have been worshiped.

This state of affairs continued in the Kingdom of Israel during the remaining three-quarters of a century of its existence after the death of Joahaz. Both the court and the people continued to worship Asherah. Only in the eyes of the post-exilic historian, looking back at the period of the divided monarchy from the vantage point of his advanced Yahwist monotheism, does the Asherah worship appear as a sin. When he gives his melancholy account of what brought about the subjugation of Israel by Shalmaneser King of Assyria, in ca. 722 B.C., he lists several religious transgressions: they set up pillars and Asherahs for themselves upon every high hill and under every leafy tree, and burnt incense there, on all the high places ("*bamoth*"), as did the nations whom Yahweh expelled before them; commited evil acts, thereby angering Yahweh; served idols; made themselves molten images of two calves; made an Asherah; bowed down to the host of heaven; served the Baal; caused their sons and daughters to pass through the fire; and used divination and enchantment. As we see, this list of ritual transgressions, although given in two parts separated by several verses,[40] contains no repetition with the exception of the worship of Asherah: first it is stated that the Israelites set up pillars and Asherahs for themselves upon every high hill and under every leafy tree; then, that they made an Asherah—this time in singular. The context clearly shows the reason for this repetition: the first mention, in plural, refers to the Asherahs of village sanctuaries on hill-tops; the second, to the statue of Asherah which stood in Samaria, in the royal chapel of the capital. The twofold mention of Asherah alone indicates the relatively great importance of the worship of this goddess among all the deities served by the Israelites down to their Assyrian exile.

On the basis of the above rapid survey one can summarize the history of Asherah worship in Israel. The Goddess Asherah was worshiped in Israel from the days of the first settlement in Canaan, the Hebrews having taken over the cult of this

great mother goddess from the Canaanites. For public worship, the goddess was represented by carved wooden images, implanted into the ground, usually next to an altar dedicated to the God Baal, and located on hilltops, under leafy trees. For private religious use, innumerable small clay figurines of Asherah were in circulation, showing the goddess in the nude, with the characteristic gesture of holding her own breasts in emphasis of her fertility aspect.

During the reign of Ahab, under the influence of his Sidonian wife Jezebel, the worship of Asherah received added impetus: a statue of Asherah, probably much more elaborate and impressive than the wooden images simple villages could afford, was made and set up in Samaria, making that city, Ahab's capital, the center of the Asherah cult. At the same time, Beth-el in the south and Dan in the north of the Israelite kingdom remained the centers of the court-approved cult of Yahweh, identified with the Canaanite deity who manifested himself in the shape of a bull-calf, and was related to either Bull-El or his son Hadd, the Baal (i.e. the Lord), of the Ugaritic pantheon.

The cult of Asherah escaped the popular anti-Baal and pro-Yahweh uprising which, led by the prophet Elijah, took place under Ahab. Several years later, when all the Baalists were massacred and Baal's temple in Samaria destroyed by Jehu, the Asherah of Samaria again escaped unharmed and her worship survived down to the end of the Israelite monarchy.

The Assyrians put an end to the Kingdom of Israel in 721 or 722 B.C. yet at least one center of Asherah worship and one statue of the Goddess Asherah survived the national catastrophe by a hundred years. As part of his great Yahwist reform, King Joshiah of Judah, in or after the year 621 B.C., purged Beth-el of the remainder of the religious buildings and institutions erected there by Jeroboam more than 300 years previously. The terse one-verse notice, in which the Book of Kings reports this,[40a] states that Joshiah destroyed the altar and the high place *(bamah)* that Jeroboam had made, "and burned Asherah." No word in this notice about the

Golden Calf which Jeroboam had set up for worship in Beth-el and against which Hosea found it necessary to prophecy as late as the second half of the eight century B.C.,[40b] only a short time prior to the destruction of Israel. The Golden Calf was, in all probability, removed by the Assyrian invaders, and in its place new gods and cults were established all over Samaria, brought along by the new settlers from all parts of the Assyrian Empire.

Beth-el, a town lying some ten miles to the north of Jerusalem, while traditionally a part of the Kingdom of Israel, came under the rule of Judah when Joshiah succeeded in pushing the boundaries of his kingdom a few miles to the north of the old frontier between the two sister-states. In the century that had elapsed between the Assyrian conquest of Israel and this modest expansion of Judah, some remnants of the Israelite population must have managed to hold out in Beth-el and it must have been they who carried on the worship of their old Goddess Asherah. Thus the Goddess survived all the upheavals that passed over Samaria during the Assyrian invasion and following it, until she fell under the axe of Joshiah, that last great Yahwist reformer among the Judean kings, who could tolerate the worship of no other god besides Yahweh in any part of the country under his control.

How are we to explain the extraordinary hold Asherah exercised over the people of Israel? We can only make an informed guess to the effect that she answered the phychological need for a mother goddess which was keenly felt by the people and its leaders alike throughout the centuries following the conquest of Canaan. Equally intriguing is the question, why was the Yahwist opposition to the Asherah worship so much milder, and, at any rate, so much less effective, than the struggle against Baal?

Could it be that even in the eyes of those with the strongest pro-Yahwist sentiments, who were ready to put to death every Baalist and eradicate all physical traces of Baal worship, the cult of Asherah did not appear as an equal ritual sin? Was perhaps the goddess regarded as complementary to, rather than competitive with, Yahweh, and her worship

therefore tolerated? Or was the cult and the accompanying belief so strongly entrenched in the populace that even zealous Yahwists like Elijah, Jehu and the Rechabites, however offensive Asherah was in their eyes, did not dare take action against her? Wherever the answer lies, the continuity of Asherah worship in Israel is a fact which must be recognized and remembered in any attempt to trace the subsequent role played by the concept of a female divinity in the popular religion of the people of Judaea and their heirs, the Jews.

6. *ASHERAH IN JUDAH*

As far as it is possible to reconstruct the history of Asherah worship in Judah from the terse Biblical references, the goddess first penetrated the Jerusalem Temple itself under Rehoboam the son of Solomon (ca. 928-911 B.C.). His mother, Naamah, was the Ammonite wife of Solomon under whose tutelage Rehoboam must have been introduced to the worship of Milcom. Rehoboam's favorite wife was Maacah, the daughter of Abshalom[41]—that is to say, she was his paternal cousin. Maacah bore several sons to Rehoboam; her eldest, Abijah, or Abijam, was his father's favorite, whom Rehoboam appointed to be chief over his older sons by his other wives, and made him heir to his throne during his lifetime. In all this one recognizes, of course, Maacah's hand, whose position remained equally strong after her son Abijam actually succeeded Rehoboam, when she assumed the position of "*Gevirah,*" or queen-mother.[42]

Maacah used her influence to introduce the Asherah already worshiped in Jerusalem since the days of Solomon, into the Temple itself.[43] During the short reign of Abijam (911-908 B. C.) the image of Asherah remained in its place; but Abijam's succession by Asa (908-867)[44] marked the end of both Maacah's dominance as queen-mother and the worship of her Asherah. Under the influence of a prophet, a certain Azariah the son of Oded, Asa, in the fifteenth year of his reign, instituted the first religious reform in the history of the Judaean Kingdom.[45] He "put away the detestable things

(i.e. the appurtenances of idol worship) out of all the land of Judah and Benjamin," removed the sacred male prostitutes, and all the idols, took away the strange altars and the sun-images, broke down the pillars and hewed down the Asherahs, and, finally, removed the Asherah made by Maacah, made dust of it and burnt it in the Kidron valley, at the same time deposing Maacah herself from her exalted position of queen-mother.[46]

One notes that the setting up of the Asherahs which Asa removed from all over the land of Judah is nowhere mentioned in the Biblical sources. This leads to the conclusion that this popular form of Asherah worship was a heritage from the pre-monarchic period discussed above.

Asa's son and successor, Jehoshafat (870-846), continued his father's clean-up work: he removed, we are told, all the Asherahs from the countryside.[47] Although this was already done by Asa, he either did not complete the job, or the Asherahs sprang up again soon after they were removed by him. The seer Jehu son of Hanani complimented Jehoshafat for his zeal,[48] but even this victory of Yahwism over Asherism was short lived.

Some ten years after the death of Jehoshafat, Joash (836-798) ascended the throne of Judah. At first, under the influence of Jehoiada the priest, he "did what was right in the eyes of Yahweh," and engaged in extensive restoration work in the Temple. But, following the death of Jehoiada, Joash gave in to the demands of the princes of Judah, and led the people back to the worship of the Asherahs and the idols. In all probability, it was during this period that an image of Asherah was re-introduced into the Temple itself where it remained until, a century later, King Hezekiah (727-698) removed it. By that time, the countryside too was again overrun by the traditional Canaanite cult objects, such as high places and pillars, and all these were also removed, and destroyed by Hezekiah. In the Jerusalem Temple itself, Hezekiah "cut down the Asherah and broke into pieces the Brazen Serpent which Moses had made, for unto those days the Children of Israel used to burn incense to it, and it was called

Nehushtan."[49] The Asherah referred to must have been a statue which stood in the Temple, just as the Brazen Serpent did and was worshiped like it.

We do not know what was the precise connection between Hezekiah's reforms and the activities of Isaiah and Micah, the two great Yahwist prophets of his day. It is, however, probable that the king's work echoed the prophetic demand. For, in keeping with their monotheistic Yahwist point-of-view, the prophets, within the general framework of their overall opposition to any form of idolatry, spoke up against the Asherah cult in particular. Isaiah regarded the breaking of the altar stones into pieces and the removal of Asherahs and sun-images as the pre-requisites for the expiation of the nation's sin, although he expected this to happen only at a future, indeterminate, date.[50] In the same future day, Micah too expected witchcraft, soothsaying, graven images, pillars and Asherahs to be uprooted from the midst of the people.[51]

However, no sooner was Hezekiah dead than his son and heir Manasseh (698-642) reverted to the old religious customs. The chronicler drily enumerates the sins of which the young king was guilty: "He rebuilt the high places which his father Hezekiah had destroyed; he set up altars for the Baal, and made an Asherah, as did Ahab King of Israel, and he bowed down to all the host of heaven, and served them. And he built altars in the House of Yahweh . . . for all the hosts of heaven, in the two courts of the House of Yahweh. And he made his son to pass through the fire, practiced soothsaying, used enchantments, and appointed them that divine by a ghost or a familiar spirit; he wrought much evil in the sight of Yahweh to anger Him. And he set the statue of the Asherah that he had made in the house (of Yahweh)."[52]

The similarity between this list of ritual sins and the one which is given as the causes which brought about the destruction of Israel is striking.[53] What interests us in the present context is one detail; in both lists of transgressions Asherah alone of all the idolatrous appurtenances is mentioned twice. The reference to King Ahab indicates that Manasseh was considered to have in some way imitated Ahab's Asherah. It is

also noteworthy that the only image said to have been introduced into the Temple in the course of Manasseh's restoration of old forms of worship was that of Asherah. If Manasseh did not bother to replace the Brazen Serpent, the other image removed from the Temple by his father, this was probably due to the fact that with the passage of time the worship of a deity symbolized or represented by a serpent figure had become obsolete. Not so Asherah whose motherly figure must have been dear to many worshipers and whose restoration to her traditional place in the Temple was therefore considered a religious act of great importance. It is tempting to conjecture that the mythical motivation behind Manasseh's act was the conviction that Yahweh's consort, the great mother-goddess Asherah, must be restored to her old and lawful place at the side of her husband.

With Joshiah (639-609 B.C.) another reformer came to the throne whose Yahwist zeal, stimulated by the "discovery" of the Book of Deuteronomy in the 18th year of his reign, surpassed even that of Hezekiah. The Deuteronomic legislation had no such leniency towards Asherah as Elijah, Jehu and the Rechabites had displayed. Its point-of-view was unequivocal; it commanded the complete destruction of the seven nations that had inhabited Canaan, prohibited intermarriage with them and ordered their altars to be broken down, their pillars to be dashed to pieces, their Asherahs hewed down, and their graven images burnt.[54] In addition, it warned: "You shall not plant for yourself an Asherah, any tree, beside the altar of Yahweh your god which you shall make for yourself. Neither shall you set up a pillar, which Yahweh your god hates."[55]

In the remaining twelve years of his life and reign, Joshiah carried out these commandments faithfully. He had all the vessels that were part of the service of the Baal, the Asherah and all the host of heaven, removed from the Temple and burned in the Kidron Valley outside of Jerusalem. Then, as if afraid that even the charred remains of these idolatrous utensils may have power to defile, he had the ashes carried to Beth-el, a place which he seems to have regarded as of old

contaminated by idolatrous practices. Following this, he brought out the image of Asherah herself from the Temple, had it burned in the Kidron Valley, stamped it small to powder, and cast the dust over the graves of those who had worshiped her. Next he demolished the quarters of the Qedeshim, the male sacred prostitutes, which were in the Temple and in which the women wove "houses" (clothes?) for the Asherah. Finally, he turned his attention to the countryside, and cut down the Asherahs wherever they were found, filling their places with human bones. In a similar manner he destroyed, removed and defiled all the other high places and objects of idolatry which were originally set up by Solomon.[56]

However, not even the most thorough and zealous Yahwist reform was able to eradicate the tenacious worship of Asherah. Following Joshiah's death, her worship, and that of her consort, the Baal, with whom Yahweh was popularly identified, sprang up again all over the countryside. Consequently Jeremiah, whose main prophetic activity fell into the 23 years between Joshiah's death (609 B.C.) and the destruction of Jerusalem by Nebuchadnezzar (586 B.C.), again found it necessary to prophesy against idolatry in general and Asherah worship in particular. Most frequently, it is true, Jeremiah reproaches his people for their worship of the Baal.[57] He never mentions Astarte, whose cult seems to have disappeared from Judah with Joshiah's reform.[58] But he speaks up against the "altars and the Asherahs by leafy trees and upon high hills.[59]

To sum up, we find that the worship of Asherah, which had been popular among the Hebrew tribes for three centuries, was introduced into the Jerusalem Temple by King Rehoboam, the son of Solomon, in or about 928 B.C. Her statue was worshiped in the Temple for 35 years, until King Asa removed it in 893 B.C. It was restored into the Temple by King Joash in 825 B.C. and remained there for a full century until King Hezekiah removed it in 725 B.C. After an absence of 27 years, however, Asherah was back again in the Temple: This time it was King Manasseh who replaced her in 698 B.C. She remained in the Temple for 78 years until the great reformer King Joshiah removed her in 620 B.C. Upon Joshiah's

death eleven years later (609 B.C.), she was again brought back into the Temple where she remained until its destruction 23 years later, in 586 B.C. Thus it appears that of the 370 years during which the Solomonic Temple stood in Jerusalem, for no less than 236 years (or almost two-thirds of the time) the statue of Asherah was present in the Temple and her worship was a part of the legitimate religion approved and led by the king, the court and the priesthood, and opposed only by a few prophetic voices crying out against it at relatively long intervals.

7. *EZEKIEL'S "IMAGE OF JEALOUSY"*

The years immediately preceeding Josiah's reform or following his death must be the time recalled by Ezekiel in his great vision of the sins of Judah which, in his prophecy, appear as the cause of her impending doom. There is, to be sure, no consensus of scholarly opinion on the subject, and some Biblical scholars think that Ezekiel refers to the very time in which the vision came upon him, that is the year 592 B.C., six years after the exile of Jehoiakim and six before the destruction of Jerusalem.[60]

The vision itself, whether based on more than thirty-year old memories or on fresh intelligence (such as a visit to Jerusalem or reports), contains the most detailed account of idolatrous practices in the Jerusalem Temple found in the entire Bible. The prophet, while being visited in his house in Chaldaea by the elders of Judah, suddenly feels the hand of the Lord Yahweh upon him, sees Him as a blinding fiery apparition, feels His hand taking hold of him by a lock of his head, lifting him up between heaven and earth and taking him to Jerusalem, and depositing him there at the northern gate of the inner Temple court.

Then God points out to Ezekiel one by one the "abominations" being committed by the "house of Israel" in His sanctuary: first He shows him the "Image of Jealousy, which provokes to jealousy" standing near the northern gate which leads to the altar. Then, on the inside wall of the court, or of

the Temple building itself, He shows him reliefs of creeping things and beasts and of all kinds of idols, being worshiped by seventy elders of Israel led by Jaazaniah the son of Shaphan: each has a censer in his hand out of which clouds of incense billow upward. Thence God takes Ezekiel to the northern gate of the Temple itself and there shows him the women sitting and weeping for the Tammuz. The next stop is in front of the Temple, between the hall and the altar, where the prophet sees some 25 men prostrating themselves to the rising sun, with their backs turned to the Temple of Yahweh. All this, Ezekiel hears God tell him, provokes Him utterly: His punishment will be unsparing.[61]

Ezekiel's visionary enumeration of idolatrous practices is arranged in a crescendo: every next rite mentioned is a "greater abomination" than the preceeding one.[62] Taken literally, this means that, in the judgment of Ezekiel, the presence of the "Image of Jealousy" was considered the smallest sin, followed in increasing order by the burning of incense to creeping things, beasts and other idols, the mourning of Tammuz, and finally the worship of the sun.

Apart from the fact that the "Image of Jealousy" is regarded by Ezekiel as the least of all the idolatrous transgressions seen by him in his vision, there is one significant difference between it and the rest: in speaking of all the other sins, he describes and condemns idolatrous *acts*: the reliefs on the wall are worshiped by burning incense to them; the Tammuz—by mourning; the sun—by prostrations. Only the "Image" has no worshipers: it merely stands in its place, its mere presence is a sin of the house of Israel.

What was this "Image of Jealousy"?[63] Biblical scholars generally accept the view that it was the statue of Asherah set up in the Temple by King Manasseh. If so, we have here an independent contemporary testimony as to the presence of Asherah in the last years of the Jerusalem Temple. Since, as we have seen above, following the death of Joshiah, the Asherah worship was reestablished all over the countryside, it was to be expected that it would be restored in the Jerusalem

Temple as well. This is borne out by the testimony of Ezekiel's vision.

8. *CONCLUSION*

It is on this note that we take leave of the Biblical Asherah, this elusive yet tenacious goddess to whom considerable segments of the Hebrew nation remained devoted from the days of the conquest of Canaan down to the Babylonian Exile, a period of roughly six centuries. In the eyes of the Yahwists, to whom belonged a few of the kings and all of the prophets, the worship of Asherah was an abomination. It had to be, because it was a cult accepted by the Hebrews from their Canaanite neighbors, and any and all manifestations of Canaanite religion were for them anathema. How Asherah was served by the Hebrews we do not know, apart from the one obscure and tantalizing detail of the women weaving "houses," perhaps clothes, for her in the Jerusalem Temple.

Yet whatever her origin and whatever her cult, there can be no doubt about the psychological importance the belief in, and the service of, Asherah had for the Hebrews. One cannot belittle the emotional gratification with which she must have rewarded her servants who saw in her the loving, motherly consort of Yahweh-Baal, and for whom she was the great mother-goddess, giver of fertility, that greatest of all blessings. The Hebrew people, by and large, clung to her for six centuries in spite of the increasing vigor of Yahwist monotheism. From the vantage point of our own troubled age, in which monotheism has long laid the ghosts of paganism, idolatry and polytheism, only to be threatened by the much more formidable enemy of materialistic atheism, we can permit ourselves to look back, no longer with scorn, but with sympathy, at the goddess who had her hour and whose motherly touch softened the human heart just about to open to greater things.

Chapter II

ASTARTE-ANATH

It is a typical feature of Ancient Near Eastern and Mediterranean religions that the divinities who people their pantheons form family groups and belong to at least two successive generations. In Chapter Five we shall have a closer look at the manner in which this old Near Eastern concept reemerged in the Kabbalistic mythology of the 13th and 16th centuries. In the present chapter, we propose to discuss the goddess who was considered along the east coast of the Mediterranean the daughter of Asherah and her husband El, and who at times and in certain places overshadowed her mother in popularity and in the hold she exercised on human imagination and emotion.

Her proper name was Anath. However, she was equally well known, far beyond the boundaries of Syria and Palestine, by the name Astarte (Hebrew: 'Ashtoreth, or, in plural 'Ashtaroth), which seems originally to have been her most favored epithet. It is characteristic of the unsatisfactory state of our knowledge of the history of ancient Canaanite religion, that we cannot as yet be sure whether Anath and Astarte were originally one and the same goddess, or two separate female deities, who, in the course of gradual development, became identified. In the following we shall have to leave this problem unsolved, and discuss separately first Astarte and then Anath while presenting also the data which connect the two goddesses.

1. *THE CANAANITE ASTARTE*

Most of the chief gods of ancient Syria, to judge from the Ugaritic sources, had two names; occasionally one was a proper name and the other an epithet. As we have seen above, the Lady Asherah of the Sea was also referred to as Elath, that is Goddess. Her husband, properly named Father Shunem, was in most cases styled El, i.e. "God," or Bull El. Asherah's son Hadd is almost always called Baal or Master. The Divine Mot is also called El's Darling Ghazir. Another god is alternatingly called Prince Yamm (Sea) and Judge Nahar (River). In like fashion, Asherah's daughter seems to be called either Anath or Astarte ('Ashtoreth).

Two names for a deity are a prosodic requirement for classical Semitic poetry, a favorite device of which is the reduplication of significant statements without a repetition of the same words. In order to be able to express the same idea in two parallel sentences, using two sets of synonymous words, the Semitic poet had to have at his disposal two names for his gods who figure so prominently in his mythological poems. The following examples, all taken from the Ugaritic tablets, illustrate the point:

> "Then came the messengers of Yamm,
> The envoys of Judge Nahar . . ."[1]

Or:

> "She penetrates El's field and enters
> The pavilion of King Father Shunem."[2]

Or:

> "And say unto Divine Mot.
> Declare unto El's Darling Ghazir."[3]

Or:

> "He cries to Asherah and her children,
> To Elath and the band of her kindred."[4]

In the same way, the names Anath and Astarte appear in parallel positions making it probable that the two names refer to one and the same goddess:

> "Whose fairness is like Anath's fairness
> Whose beauty like 'Ashtoreth's beauty."[5]

Or in another passage where the first part of the crucial name Anath has to be conjecturally completed:

> "His right hand (Ana)th seizes
> 'Ashtoreth seizes his left hand."[6]

Such Semitic refinements of style were lost on the Egyptians, and thus we read in a 12th century B.C. hieratic papyrus that Neith, the Great, the God's Mother, demands that the Ennead (the nine great gods) should thus address the All-Lord, the Bull Residing in Heliopolis: "Double Seth in his property; give him Anath and Astarte, your two daughters..."[7] Other Egyptian documents, some as early as the 13th century B.C., also show that Anath and Astarte were accepted in Egyptian religion as two separate goddesses of war.[8] By the 18th dynasty, Astarte had become a goddess of healing in Egypt, referred to as "Astar of Syria."[9] Rameses III calls Anath and Astarte "his shield."[10] Both Anath and Astarte, as well as a third goddess derived from the Canaanite-Syrian pantheon, Qadesh, bore the Egyptian title "Lady of Heaven." (See plate 25.) An Egyptian stela erected in Beisan, Palestine, in the 12th century B.C., shows an Egyptian worshiping the goddess "Anath, Lady of Heaven, Mistress of all the gods." Of the three, Astarte seems to have been the most popular in Egypt; she had her own priests and prophets[12] as Asherah had in Israel. Also in Moab the name of Astarte appears with the omission of the feminine ending, as 'Ashtar and is coupled with Chemosh on the Moabite Stone of ca. 830 B.C.[13] Astarte seems to have been the consort of Chemosh, Moab's national god.

A Canaanite city, called 'Ashtarot or 'Ashtartu, in the Bashan, is mentioned in several Egyptian documents from the 18th century B.C. on, as well as in the Amarna letters which date from the 14th century B.C.[14]

At a much later period Astarte became the chief goddess of Sidon, replacing Asherah. When this transition occurred is unknown, but by the 4th century B.C. it was completed as can be concluded from the fact that at that time the kings of Sidon were also the priests of Astarte and their wives had the title "priestess of Astarte." However, the changeover could

not have taken place much earlier, because a century later Sidonian king Eshmun'azar reports that he and his mother built a temple for Astarte in Sidon-by-the-Sea and Shamem-Addirim, two sections of Byblos; in other words, in his days the cult of Astarte was still spreading in Phoenicia. The same inscription of Eshmun'azar which contains the above details also tells us the full Sidonian name of Astarte: it was 'Ashtart-Shem-Baal, i.e. "Astarte of the Name of Baal." Astarte and Eshmun, "the Holy Prince, the Lord of Sidon," were termed "the gods of Sidon."[15] The name "Ashtoreth of the Name of Baal" occurred to the north of Sidon over a thousand years earlier: this is how the goddess, in all probability Anath, is called in two passages on the Ugaritic tablets.[16]

This is more or less the gist of what we know about Astarte from Canaanite and Phoenician sources.[17] As we shall see later, the Canaanite mythical material about Anath is much more abundant.

2. *ASTARTE IN THE BIBLE*

In passing now to an examination of the Biblical references to Astarte, let us begin with those which show the clearest correspondence with the extra-Biblical sources. The city of 'Ashtartu[18] in the Bashan is referred to several times in the Bible, as a city of Levites. Once it is called Be'eshterah,[19] once 'Ashterah,[20] but usually 'Ashtaroth, in the plural form which is frequently employed in Biblical place names.[21] 'Ashtaroth was originally the capital city of Og, the legendary giant king of Bashan,[22] and of his people the Rephaim who were smitten by Chedorlaomer.[23] This last mentioned detail is contained in an old semi-historical semi-mythical account which is the only reference to retain the full old name of the city: *'Ashteroth-Qarnaim,* i.e. "Astarte of the Two Horns." The concept behind this designation is graphically illustrated by several Astarte-figurines found at various archaeological sites in Palestine and actually showing the goddess with two horns.[24] (See plates 9 and 10.)

The original meaning of the name Astarte ('Ashtoreth) was "womb" or "that which issues from the womb."[25] Such a

meaning is most appropriate as an appellative for a goddess of fertility: she is called "she of the womb," i.e. the inducer, as well as symbol, of female fertility, just as her brother-consort Baal was the inducer and symbol of male fertility.[26] Thus the primary meaning of the names of the divine couple Baal and Astarte was begetter and conceiver, man and woman, husband and wife.

This being the case, the name 'Ashtoreth or Astarte must have originally been but an epithet of the goddess whose proper name was Anath, just as Baal (Master) was the epithet of the god whose proper name was Hadd.[27]

Now as to the Biblical references to the goddess Astarte, the first mention of her worship by the Hebrews comes from the early period of the Judges, soon after the penetration into Canaan: "And they forsook Yahweh and served the Baal and the 'Ashtaroth."[28] A little later more explicitly: "And the children of Israel again did that which was evil in the sight of Yahweh, and served the Baalim and the 'Ashtaroth, the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and they forsook Yahweh and served him not."[29] The first purge of these Baals and Astartes took place at the bidding of Samuel, and was immediately followed by a decisive intervention by Yahweh in favor of His people in their battle against the Philistines. As to the Philistines themselves, their Astarte must have been a goddess of war as well as that of love and fertility, and this is why, when the Philistines defeated Saul, they deposited his armor in the Temple of 'Ashtaroth, undoubtedly as a token of gratitude.

In Chapter I we argued that the goddess whose worship Solomon introduced into Jerusalem in honor of his Sidonian wife was none other than Asherah, the Elath of Sidon. As a result of a confusion between Asherah and Astarte, which, as we have seen, began with the 14th century B.C. Amarna letters and whose sporadic traces can be found down to our present day, the Hebrew historian of the Solomonic era repeatedly refers to the goddess of whose worship Solomon was guilty as "Ashtoreth, the goddess of the Sidonians."[32] In a refer-

ence to the same goddess at a later time, she is no longer accorded the title "goddess' but instead is called " 'Ashtoreth, the detestation of the Sidonians."[33] This is how she is spoken of by the historian who records that King Joshiah of Judah defiled the high places which Solomon had built for 'Ashtoreth.

3. *THE ARCHAEOLOGICAL EVIDENCE*

The Goddess Astarte is mentioned only nine times in the Bible as against the forty times that Asherah is referred to. The Bible thus fails to convey any idea as to the prevalence of the worship of Astarte among the Hebrews. A somewhat better idea can be gained from the archaeological evidence that has come to light in excavations conducted in the last few decades in many parts of Palestine. By the early 1940's, a total of no less than 300 terra cotta figurines and plaques representing a nude female figure had been unearthed. These nudes fall into several distinct types, such as those with arms extended to the sides and holding stalks or serpents, or with hands holding the breasts, or with one hand placed over one breast and the other over the genital region, or with hands crossed before the breasts. Some are figures of pregnant women, other pillar figurines, etc. The persistence and ubiquity of these figurines is remarkable. They have been found in every major excavation in Palestine, and their prevalence extends from Middle Bronze (2000-1500 B.C.) to Early Iron II (900-600 B. C.), that is, to the end of the period of the divided Israelite monarchy, and even later. The so-called Qadesh-type is clearly associated by its symbolism with a goddess, the other types are asumed by most scholars to have been representations of the goddesses Asherah, Astarte or Anath, although no direct or definite identification could be made so far. According to a very cautious view, it is still an open question whether the figurines represented "the goddess herself, a prostitute of the cult of the goddess," or were talismans "used in sympathetic magic to stimulate the reproductive processes of nature."[34] (See plates 11-18.)

In the following remarks we shall concentrate on one single site which has been studied more thoroughly and systematically than probably any other in the country. This is Tell Beit Mirsim, to the south-west of Hebron, today on the Israel-Jordanian border. The Tell (mound of ruins) was excavated in the course of several years by William F. Albright and identified as the Biblical town Devir.[35] The systematic archaeological study of this tell has shown that the site was first occupied by Canaanites in the Early Bronze Age, Period 4 (ca. 21st century B.C.), that it flourished during the Middle and Late Bronze Ages (ca. 21st to 13th centuries B.C.), and that it was destroyed towards the end of the 13th century, evidently by the Hebrews who at that time conquered the area. In the beginning of the Early Iron Age (12th century B.C.) the town was resettled by the Hebrews, and it flourished until the end of the sixth century B.C., when it was destroyed in the course of the general devastation of Judaea at the time of the First Exile (586 B.C.). All in all, there were in Devir some ten or eleven periods of occupation. The town itself was larger than the average Israelite towns of the First Temple period, measuring about 7½ acres inside the walls.[36]

The old name of the town was Kiriath-Sepher, meaning "Book City." At an undetermined date this name was changed to Devir, which is the Biblical term for the Holy of Holies of the Jerusalem Temple.[37] The name seems to indicate that there was a temple or sanctuary in Devir, which is reported to have been given "unto the children of Aaron the priest," together with eight other cities in the territories of Judah and Simeon.[38]

Whether or not the town played a special role in the religious life of the Canaanites prior to the Israelite occupation, we do not know. It is, however, a patent fact that the commonest religious objects found in the Late Bronze levels (21st to 13th centuries B.C.) of Tell Beit Mirsim are the so-called Astarte-plaques, made of clay, generally oval in shape, bearing the impress (from a pottery or metal mould) of the nude figure of the goddess Astarte. In many cases she holds

her arms upraised, grasping lily stalks or serpents or both. The goddess's head is adorned with two long spiral ringlets identical with the Egyptian Hathor ringlets, or she wears a Philistine-type helmet. Other plaques show the goddess with her arms hanging down, or with her hands clasped together under her protruding navel. These plaques go back to earlier prototypes found in Mesopotamia, where they have a long prehistory in the Early Bronze. Other types of naked goddesses, both plaques and figurines, also occur.[39] (See plates 19-23.)

When we come to the Israelite layers (12th to 6th centuries B.C.), the character of the finds changes. In stratum A alone, stemming from the 8th and 7th centuries B.C., no less than 38 recognizable examples of female figurines were found, as well as many more fragments of such figures. These differ from the Astarte-plaques, inasmuch as these Israelite naked female figures wear none of the insignia of the earlier or contemporary Canaanite goddesses. One must assume that these figures do not represent Astarte; they have a style and appearance of their own, with a broader face emphasized by the straight horizontal hair-line across the forehead, with curly hair framing the face as well, and with no trace of the horns or "Hathor" ringlets characterizing the Canaanite Astartes. The breasts are usually strongly emphasized, but below them the body line becomes that of a pillar, with its base flaring outward, which indicates that these figurines were intended to stand up unsupported.[40] Because of the pillar-like appearance of these figurines some scholars suggested that they may have been clay representations of Asherah, the goddess whose larger images were carved out of tree trunks.

However that may be, the archaeological evidence leaves no doubt that these figurines were very popular among the Hebrews in the period of the divided Kingdom. "The clay moulds were doubtless made by a few potters who were good sculptors, and these men (non-Israelites) would sell their moulds to ordinary Israelite potters scattered throughout the land."[41] One type of these nude fertility figurines, repre-

senting women in the process of parturition, was probably used as a charm to bring fruitfulness to women or to ensure an easy delivery, Seals with Hebrew names, such as Elyaqim, Yoyakhin, etc., found in the same Stratum A, prove beyond a doubt that these female figurines were made and bought by Israelites who used them for religious purposes.[42]

4. *THE UGARITIC MYTH OF ANATH*

As mentioned above, the Canaanite mythical material about Anath is abundant. This is due to the discovery and decipherment of the alphabetic cuneiform tablets of Ugarit, written in a language closely resembling Hebrew and dating from the 14th century B.C. In Ugaritic mythology, Anath is the by far most important female figure, the goddess of love and war, virginal and yet wanton, amorous and yet given to uncontrollable outbursts of rage and appalling acts of cruelty. She is the daughter of El, the god of heaven, and of his wife the Lady Asherah of the Sea. She has so many features in common with the Sumerian Inanna and the Akkadian Ishtar that one must regard her as heir and kin of those great Mesopotamian goddesses.[43]

However, instead of being concerned primarily with finding ever new divine, human, and animal bedfellows, as Ishtar was reputed to have been, Anath spent most of her energies in the battle-field. She too, to be sure, was a typical goddess of love, both chaste and promiscuous. Her character is aptly epitomized in a 13th century B.C. Egyptian text in which she and Astarte are called "the goddesses who conceive but do not bear," meaning that they are perennially fruitful without ever losing their virginity. In the Ugaritic myths her constant epithet is "the maiden Anath" or "the Virgin Anath." And, as late an author as Philo Byblius, who flourished in the early second century. A.D., still refers to the virginity of Anath whom he identifies with Athena, the famous virgin goddess of the Greeks. Like Ishtar, Anath was called "lady of heaven, mistress of all the gods," and, again like Ishtar, she loved gods, men and animals. (See plate 24.)

Her foremost lover was her brother Baal. When she approached, Baal dismissed his other wives, and she, in preparation for the union with him, bathed in sky-dew and rubbed herself with ambergris from a sperm-whale. The actual intercourse between Anath and Baal is described with a graphic explicitness which is unique even among the unrestrained accounts of love-making usual in ancient Near Eastern texts. In a place called Dubr, Baal lay seventy-seven times with Anath who assumed the shape of a heifer for the occasion, and, it appears, that the wild bull born to Baal was the issue of this union. A mortal lover of Anath was Aqhat whom, after what must have been an intimate tête-à-tête (description unfortunately missing), Anath addressed as "My darling great big he-man!" On the motherly side, Anath was said to have been one of the two wetnurses of the gods, to have given suck to a son of King Keret, and one of her appellations was "Progenitress of the Peoples." In Egypt, Anath came to be regarded as the wife of the god Seth, and an Egyptian magical text from the thirteenth century B.C. describes in surprisingly sadistic terms how Seth deflowers Anath on the sea-shore.

Yet all these adventures in the fields of love pale to insignificance next to Anath's great exploits in war and strife. In fact, no ancient Near Eastern goddess was more bloodthirsty than she. She was easily provoked to violence, and, once she began to fight, she would go berserk, smiting and killing right and left. One sees her plunge into fighting with real pleasure: she smites the peoples of both East and West, so that their heads fly like sheaves and their hands like locusts. Not satisfied with this, she binds the severed heads to her back and the cut-off hands to her girdle, and plunges knee-deep in the blood of troops, and hip-deep in the gore of heroes. Now she is in her element: her liver swells with laughter, her heart fills up with joy.

It was this bloodthirsty and warlike Anath whose worship penetrated Egypt some time prior to the 13th century B.C. She was, for the Egyptians as well, "Anath, Lady of Heaven, Mistress of All the Gods," a war-goddess, who was

associated with horses and chariots, and who, equipped with shield and spear, protected the Pharaoh. Indeed, because of her warlike nature. Anath in Egypt was called "the goddess, the victorious, a woman acting as a man, clad as a male and girt as a female.[44]

5. *ANATH IN THE BIBLE*

It is a remarkable fact that the name Anath is never mentioned in the Bible as that of a foreign goddess. The explanation seems to be that the Biblical authors referred to her by her epithet 'Ashtoreth rather than by her proper name, just as they referred to her Canaanite-Phoenician brother and lover by his epithet Baal ("Lord") rather than by his proper name Hadd.

This, however, does not mean that the proper name Anath is entirely absent from the Bible. Mention is made of a Canaanite town in the territory of Naphtali called Beth Anath ("House of Anath"),[45] whose inhabitants were subjected but not dispossessed by the Hebrews. Better known is the priestly town of Anathoth, north of Jerusalem (today Anatha) which was located in the territory of Benjamin, and was the birthplace of Jeremiah and other Biblical figures.[46] Place names such as these point to some connection with the goddess Anath; most probably, their founders named them after the goddess and in her honor, in accordance with the custom prevalent all over pre-Biblical and Biblical Palestine to name localities after deities.

Anathoth is the plural of Anath (as 'Ashtaroth is of Ashtoreth or Baalim is of Baal) and it indicates generalization of the concept; the town was named, not after any local Anath in particular, but after the Anaths in general who manifested themselves in many places. The same form, Anathoth, appears also as the name of two men: one of them, a grandson of Benjamin, lived in the early days of the Israelite judges; the other, a contemporary of Nehemiah, after the return from the Babylonian exile.[47] From the days of the Judges the name of another individual survived, in the sin-

gular: one of the Judges themselves, we read, was a son of Anath. One single heroic deed is reported of this Judge, Shamgar son of Anath: he "smote of the Philistines six hundred men with an ox-goad" and thus saved Israel.[48] It is tempting to conjecture that Anath was the name of the mother (and not of the father) of Shamgar, and that in the brief notice there is a residue of an old myth about a son of the goddess Anath who inherited his mother's warlike qualities. The ox-goad Shamgar used as a weapon reminds us of the two bludgeons, Ayamur ("Driver") and Yagrush ("Chaser"), which Baal, Anath's brother and lover, used to defeat his arch-enemy Yamm.[49]

The last Biblical reference to Astarte-Anath does not contain either of these names but refers to the goddess as "Queen of Heaven." As we shall recall, the title "Lady of Heaven" was given to Anath and Astarte by their Egyptian worshipers,[50] which makes it more than likely that the "Queen of Heaven" who formed the subject of a heated argument between Jeremiah and his Judaean fellow-refugees in Egypt was none other than the "virgin Anath," the "girl" Astarte. Jeremiah was convinced, and tried to convince also the remnant of Judah in Egypt, that the great national catastrophe that had befallen them had come about as a punishment by Yahweh for the people's sin of idolatry. Unless they would repent, the prophet warned them, they would all perish in Egypt as the others had in Judaea.

But the people's interpretation of the downfall of Judaea was diametrically opposed to that of Jeremiah. They too recognized that the calamity that had overtaken them was a divine punishment for a religious sin, but a sin which, they felt, they had committed against the Queen of Heaven and not against Yahweh. The answer given to Jeremiah by "all the people that dwelt in the Land of Egypt, in Pathros"[51] therefore was: "As for the word that you have spoken to us in the name of Yahweh—we shall not listen to you. But we shall without fail do everything as we said: we shall burn incense to the Queen of Heaven, and shall pour her libations as we used to do, we, our fathers, our kings and our princes,

1. Asherah figurine (height 7 1/8 inches), from Tell Duweir, Palestine, from the period of the Hebrew monarchy.

COURTESY OF THE METROPOLITAN MUSEUM OF ART. GIFT OF HARRIS P. COLT AND H. DUNSCOMBE COLT, 1934.

2. Asherah head from Tell Erani ("Gat"), Israel, from Iron II period.
COURTESY OF THE ISRAEL DEPARTMENT OF ANTIQUITIES AND MUSEUMS.

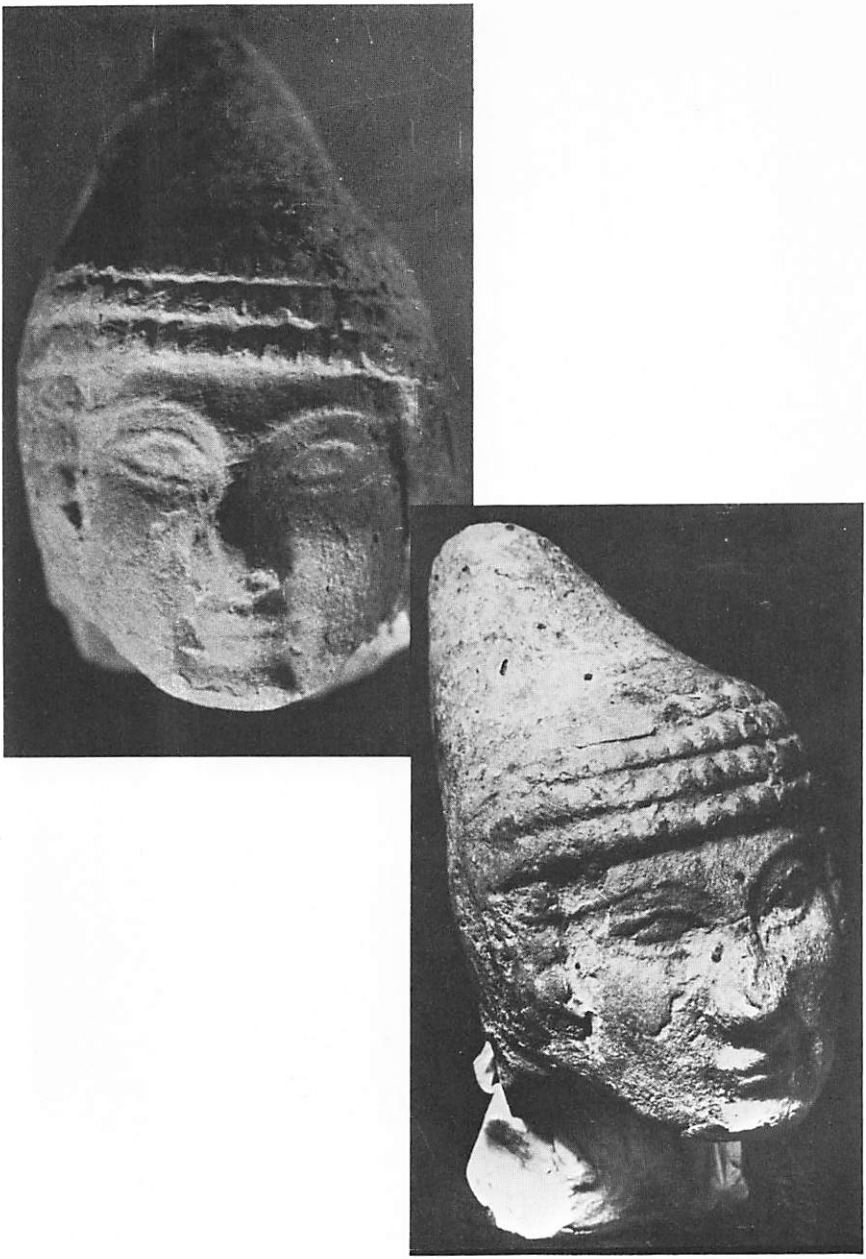

3 and 4. Asherah head from Tell Erani ("Gat") Israel, from Iron II period.
COURTESY OF THE ISRAEL DEPARTMENT OF ANTIQUITIES AND MUSEUMS.

5. Asherah head.

COURTESY OF THE SEMITIC MUSEUM, HARVARD UNIVERSITY.

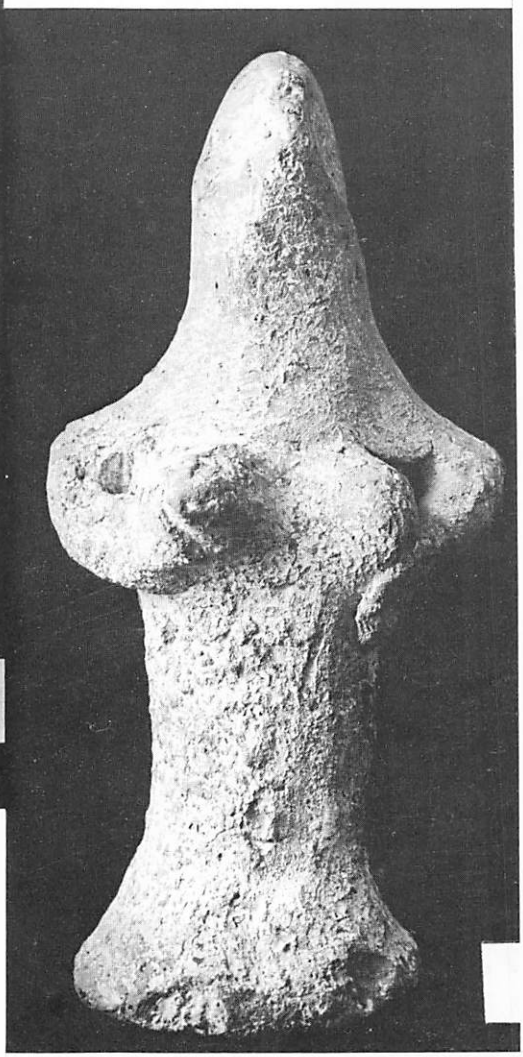

6 and 7. Primitive "bird faced" Asherah figurine from Palestine.
COURTESY OF THE REIFENBERG COLLECTION, JERUSALEM.

8. Figurines and plaques from Middle Bronze to Iron II periods. The two plaques on the left and left-center of the first row are clearly recognizable as Astartes by their horn-like ("Hathor") hair style. The figurine on the right of the second row is an Asherah.

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9. Astarte of the Horns (height 8 inches). Left: the ancient mold (18th to 16th centuries B.C.) found in Nahariya, Israel; right: modern cast from it.
COURTESY OF THE ISRAEL DEPARTMENT OF ANTIQUITIES AND MUSEUMS.

10. Horned goddess from Sumer (height 4 1/2 inches). Ancient mold and modern cast.

COURTESY OF THE BRITISH MUSEUM.

11. Astarte (height 5 3/4 inches). Molded clay figurine from Megiddo, Israel, Middle to Late Bronze (2,000-1,200 B.C.).

COURTESY OF THE ORIENTAL INSTITUTE, UNIVERSITY OF CHICAGO.

12. Astarte plaque from Beth Shemesh, Israel.

COURTESY OF THE UNIVERSITY MUSEUM, PHILADELPHIA, PA.

13. Astarte holding sacred flowers. Plaque from Beth Shemesh, Israel.
COURTESY OF THE UNIVERSITY MUSEUM, PHILADELPHIA, PA.

14. Astarte plaque from Beth Shemesh, Israel.

COURTESY OF THE UNIVERSITY MUSEUM, PHILADELPHIA, PA.

15. Gold pendant from Ras Shamra, Syria, with relief figure of Astarte standing on lion. 15th century B.C.

COURTESY OF THE LOUVRE AND PROF. CLAUDE F. A. SCHAEFER.

16. Gold pendant from Ras Shamra, Syria, with relief figure of Astarte, holding flowers.

COURTESY OF THE SYRIAN DIRECTORATE OF ANTIQUITIES AND MUSEUMS, ALEPPO.

17. Astarte with lioness-mask (height 4 3/4 inches). Pottery figurine from Beth Shean, Israel.

COURTESY OF THE ISRAEL DEPARTMENT OF ANTIQUITIES AND MUSEUMS.

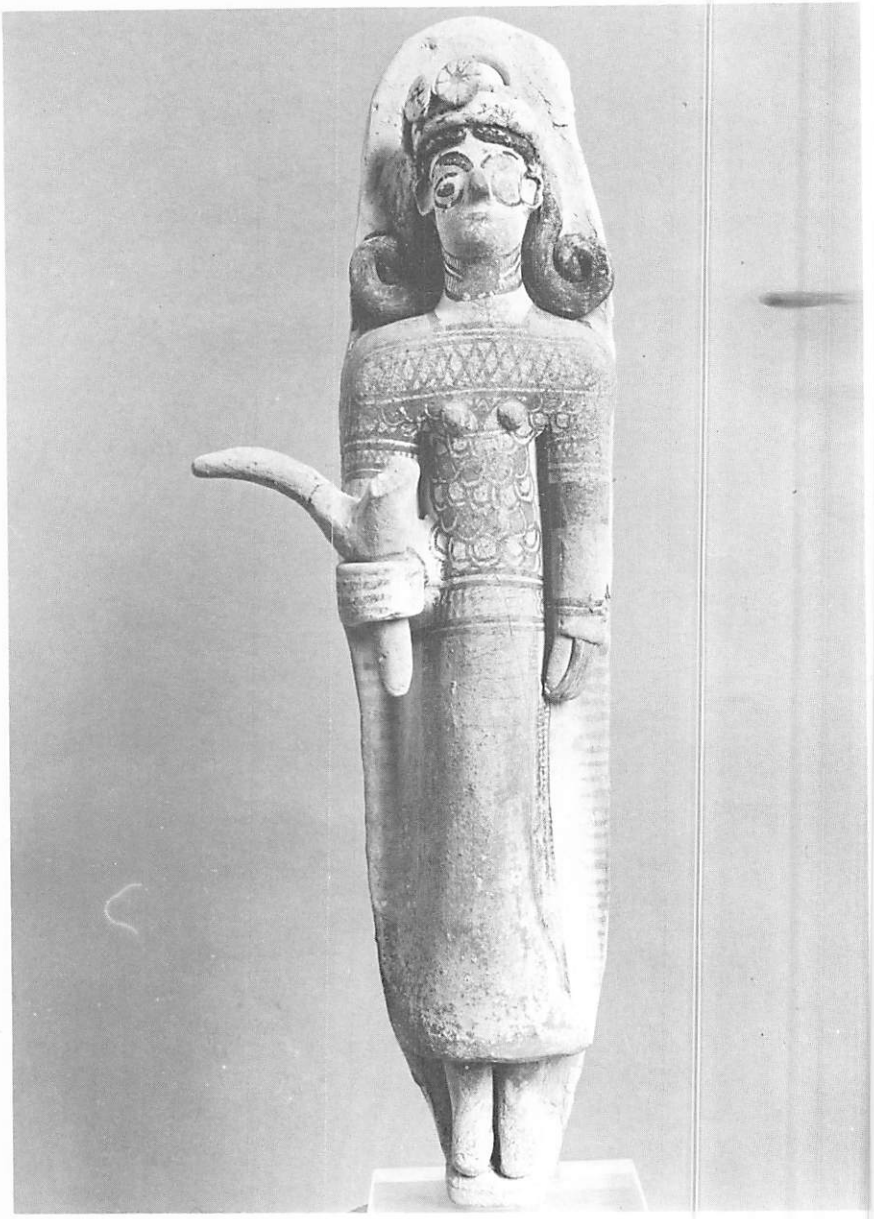

18. Goddess (Astarte?) holding flower. From Cyprus, 1st millennium B.C.
COURTESY OF THE LOUVRE.

19. Queen of the Wild Beasts. Ivory from Minet el-Beida, Tomb III (ca. 13th century B.C.).

COURTESY OF THE LOUVRE.

20. Silver figurine of a goddess, with gold necklace and belt. From Ras Shamra, Syria.

COURTESY OF THE LOUVRE.

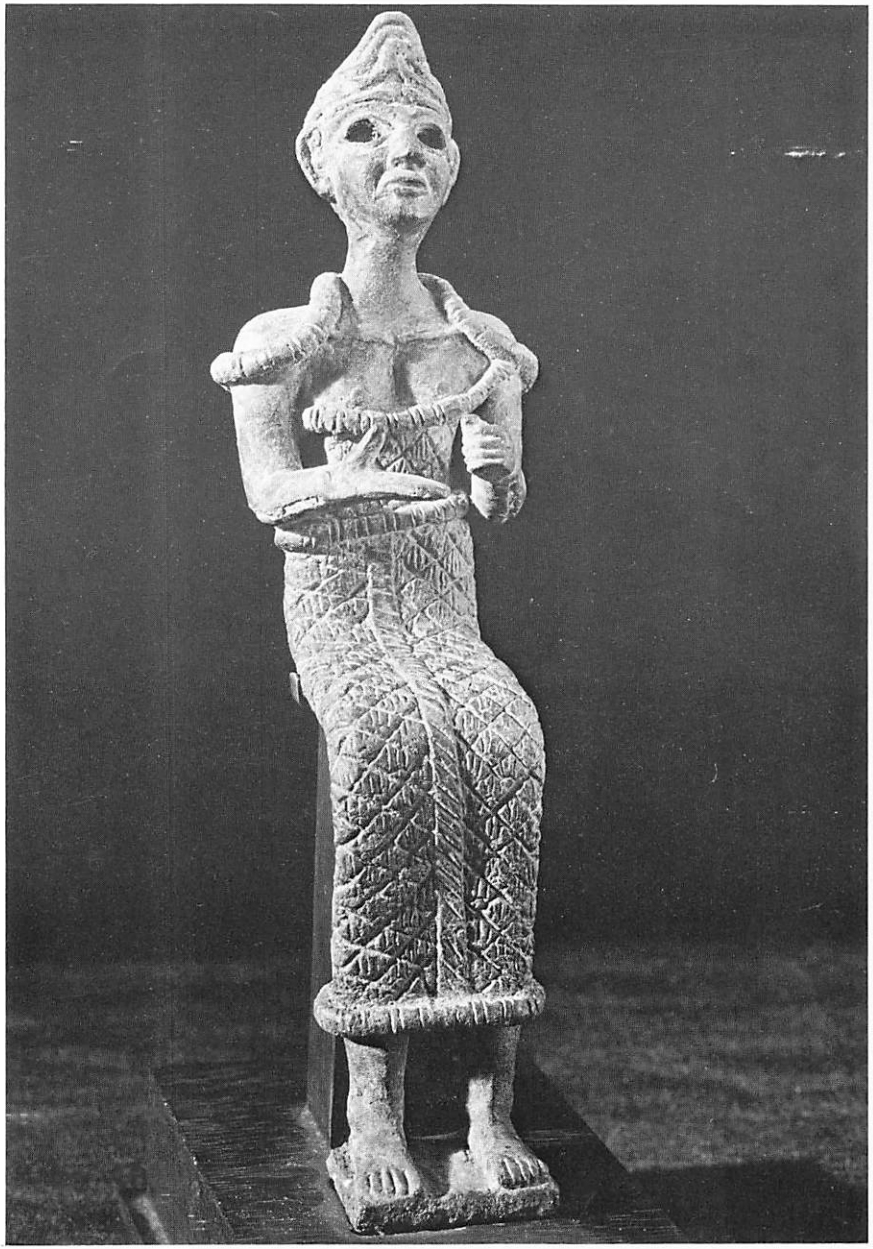

21. Seated goddess. Hurrite art. Ivory from Ras Shamra, Syria, 19th-18th century B.C.

COURTESY OF THE LOUVRE AND PROF. CLAUDE F. A. SCHAEFFER.

22. Silver figurine of goddess from the Canaanite temple at Nahariya, Israel, 18th-16th century B.C.

COURTESY OF THE ISRAEL DEPARTMENT OF ANTIQUITIES AND MUSEUMS.

23. Bird-faced goddess with child. From Enkomi, Cyprus, 17th-15th century B.C.
COURTESY OF THE LOUVRE.

24. The goddess Anath. Cylinder-seal from Ras Shamra, Syria.
COURTESY OF THE LOUVRE AND PROF. CLAUDE F. A. SCHAEFFER.

25. The Canaanite goddess Qadesh, standing on a lion and flanked by Min and Reshef. Egyptian relief.

COURTESY OF THE BRITISH MUSEUM.

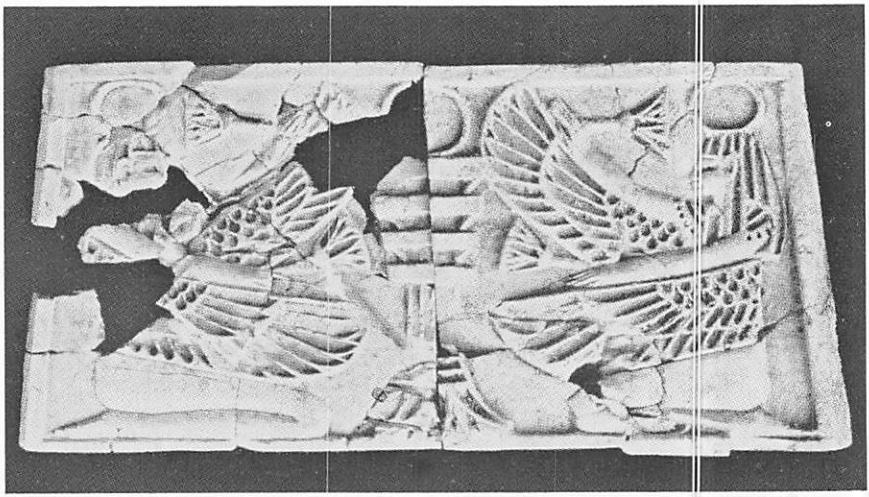

26. Cherubim from Ahab's "Ivory House" in Samaria, ca. 870 B.C. Ivory tablets.

ORIGINAL IN THE PALESTINE MUSEUM OF ARCHAEOLOGY, JERUSALEM.

27. Female Cherub with palm-tree. Ivory plaque from the bed of Hazael king of Damascus, late 9th century B.C.

COURTESY OF THE LOUVRE.

28. Female Cherub with palm-tree. Ivory plaque from Arslan Tash, North Syria.
COURTESY OF DR. ELIE BOROWSKI AND THE ROYAL ONTARIO MUSEUM, TORONTO, CANADA.

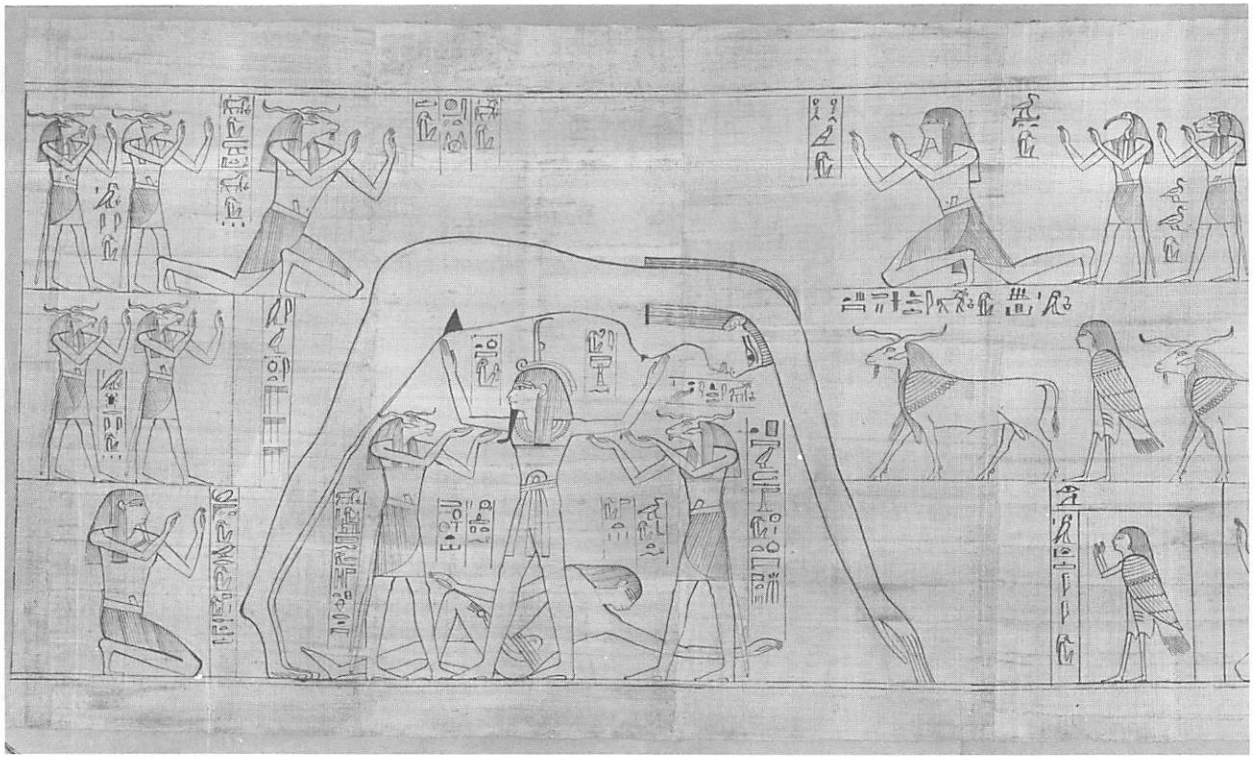

29. Shu raising up Nut. Egyptian drawing.

COURTESY OF THE BRITISH MUSEUM.

30. Ancient Near Eastern bronze tetrad. Origin unknown.

COURTESY OF THE LOUVRE.

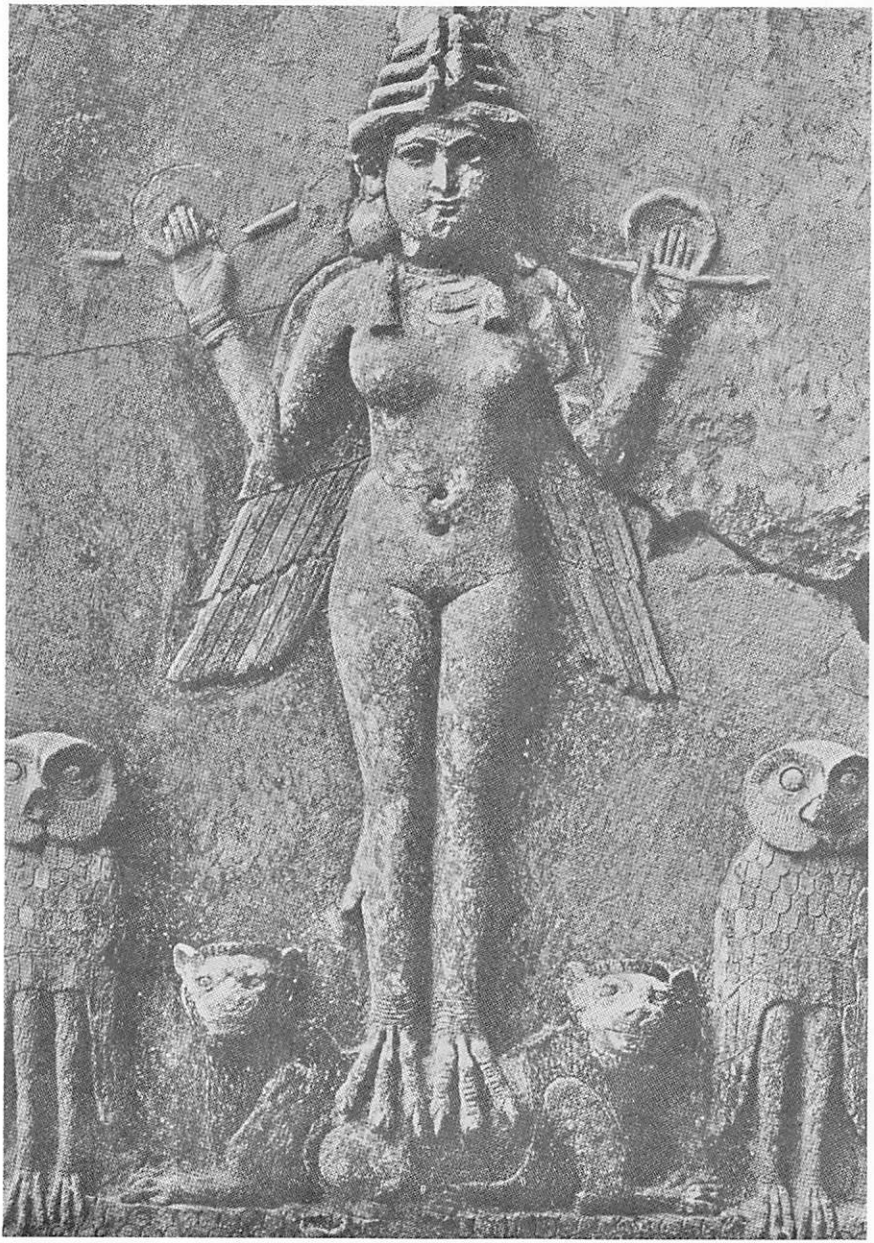

31. Lilith. Sumerian terra-cotta relief, ca. 2,000 B.C. Collection of Colonel Norman Colville.

REPRODUCED BY PERMISSION FROM ERICH NEUMANN, *The Great Mother*, NEW YORK: PANTHEON BOOKS, BOLLINGEN SERIES XLVII, 1955.

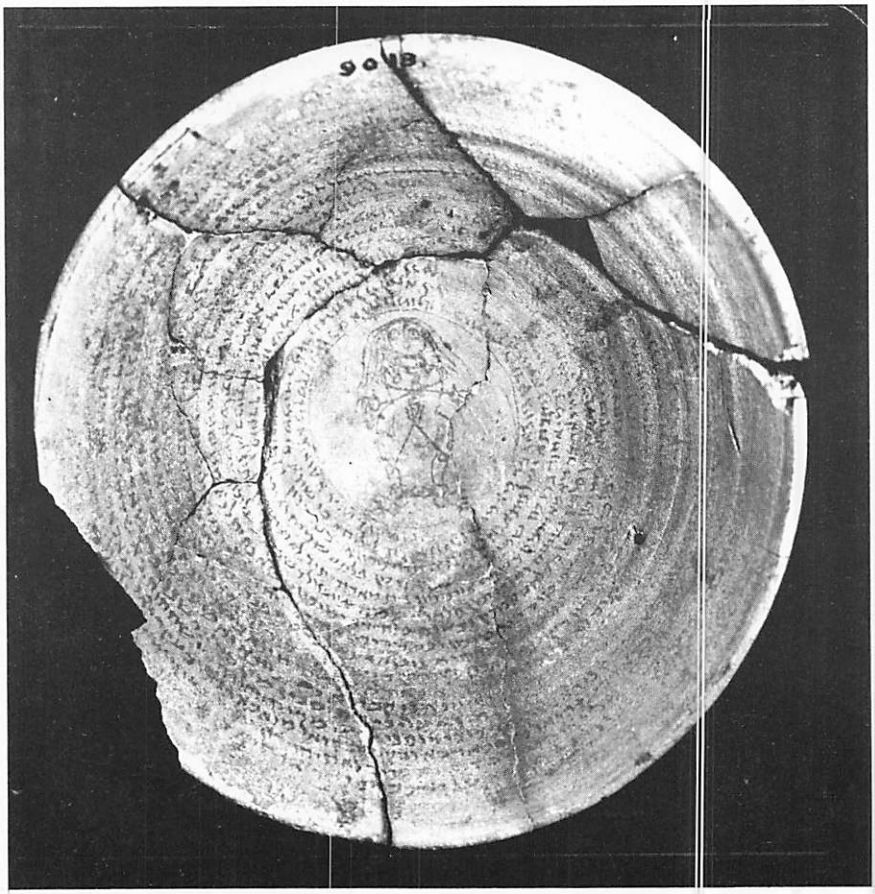

32. Aramaic incantation bowl with Lilith in the center (6th century A.D.).
COURTESY OF THE UNIVERSITY MUSEUM, PHILADELPHIA, PA.

33. Aramaic incantation bowl from Persia, with Lilith in the center.
COURTESY OF THE SEMITIC MUSEUM, HARVARD UNIVERSITY.

34. The Moses-panel in the Dura Europos synagogue (3rd century A.D.), showing the Shekhina with the infant Moses in her arms.

COURTESY OF THE BOLLINGEN FOUNDATION, NEW YORK.

in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, and we all were well and saw no evil. But since we ceased burning incense to the Queen of Heaven and to pour her libations, we have wanted everything and have been consumed by sword and famine."

To these words the women added: "Is it that we alone burn incense to the Queen of Heaven and pour her libations? Is it without our husbands that we make her cakes in her image and that we pour her libations?[52]

This unique passage allows us a glimpse of the actual ritual of the Hebrew Astarte worship. The rites were led by kings of Judah and her princes; its participants were the men, women and children of the people; the locale was Jerusalem and the other cities of the realm. About the ritual itself we learn more details from another passage in Jeremiah in which the prophet is addressed by God as follows:

"Do you not see what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood and the fathers kindle the fire, and the women knead the dough to make cakes to the Queen of Heaven and to pour out libations to other gods, in order to anger Me!"[53]

The two passages together contain the following features of the ritual performed in honor of the Queen of Heaven:

1. The children were sent to gather wood.
2. The fathers lit the fire.
3. The women kneaded dough and made cakes.
4. The cakes were baked on fire.
5. The women, assisted by the men, burnt incense, and
6. Poured out libations.
7. They poured libations to other gods as well.
8. In return for this veneration, the Queen of Heaven was believed to provide the people with plenty of food, and to secure their well-being in general.
9. It can be assumed that the Kings of Judah led the ritual in Jerusalem, and the princes in the other cities.
10. The burning of incense, the offering up of cakes, and the pouring of libations presupposes altars, which, in turn, may have stood either in sanctuaries in the cities, or on "high places" in the countryside.

The lighting of fire on altars, the burning of incense and the pouring of libations are all rites well known from both the Jerusalem Temple and the other ancient Near Eastern rituals. Only the baking of cakes requires a word of explanation.

In Athens, Artemis was honored with round cakes called *selenai,* which represented the moon. A Babylonian hymn on Ishtar mentions the *kamanu,* sacrificial cakes, offered her. If Hebrew *kawwan* ("cake") is, in fact, derived from Babylonian-Assyrian *kamanu,* then it is likely that the Queen of Heaven worshiped in Jerusalem corresponded to Babylonian-Assyrian Ishtar, who is referred to as *sharrat shame,* Queen of Heaven, and similar titles.[54]

A recent archaeological find enables us to think of another explanation. In the course of excavations conducted at Nahariah (in Israel, north of Acre), on a *bamah* ("high place"), a stone mould was found dating from 17th century B.C. The mould was used for casting small figures of the goddess Astarte —her identity is clearly indicated by the two horns which protrude to the left and right over her ears. She is "Astarte of the Horns," standing naked, except for her tall, conical headdress, looking down at her protruding navel, with an enigmatic smile on her lips.[55] (See plate 9.) Could it be that such moulds were used to bake in them cakes in the shape of Astarte, to be either eaten by the celebrants (perhaps as a precursor of the Holy Communion in which the Host, which is supposed actually to turn into the body of Christ, is eaten), or burnt on the altar? More data will be needed before this question can be answered, but the possibility that this was meant by the cakes in the image of the Queen of Heaven is an intriguing one.[56]

If the equation of the Queen of Heaven with Anath-Astarte is correct, as we believe it to be, then we can determine the period recalled by the Judean exiles in Egypt as the time of their devoted Astarte worship. As we have seen above, the service of Astarte was forcibly terminated by King Joshiah.[57] Joshiah's reforms were carried out beginning with the 18th year of his reign,[58] that is, after the year 621 B.C. The controversy between Jeremiah and the people about the Queen

of Heaven must have taken place within a year or two after the arrival of the Judaean refugees in Egypt, say in 585 B.C. The Astarte ritual, forbidden by Joshiah only 36 years previously, could therefore have been quite well remembered by the older Judean exiles in Egypt. Since Jeremiah began his prophetic activities in the 13th year of King Joshiah's reign,[59] that is, in 626 B.C., his description of the worship of the Queen of Heaven in Jerusalem and the other cities of Judah must date from the five years that elapsed between 626 and the reforms of Joshiah in 621.

That the Judaean exiles meant what they said to Jeremiah, is proved by their history in the subsequent two centuries. In the Jewish military colony at Hermopolis in Egypt, the worship of the Queen of Heaven was pursued in the 5th century B.C. Her temple is mentioned in an Aramaic papyrus from that community, side by side with those of other deities.[60]

The last mention of the name of the old goddess in a Jewish environment comes some 175 years after the determined vow of the Judeans in Egypt to return to the worship of the Queen of Heaven. In one of the letters written by a member of the Upper Egyptian Jewish military colony on the island of Elephantine, dating from 419 or 400 B.C., it is stated that Yedoniah the son of Gemariah, who was the priest and head of the Jewish community, had collected the following donations: for Yaho (i.e. Yahweh) 12 karash and 6 shekels; for Ishumbethel 7 karash, and for Anathbethel 12 karash.[61] Since each contributor gave 2 shekels, and 20 shekels made 1 karash, one can easily calculate that, in addition to the 123 contributors who "gave money to the God Yaho" and whose names are enumerated in the Aramaic document, there were 70 who gave their two shekels each to Ishumbethel, and 120 who gave the same amount each to Anathbethel. Ishumbethel was a male, and Anathbethel a female, Aramaean deity. In the name Anathbethel the two elements Anath and Bethel are unmistakable. It has been argued that these two deities were worshiped by non-Jewish Aramaeans who lived in Elephantine and for whom Jedoniah acted as treasurer or banker.[62] This is unlikely for two reasons. Firstly: it is not proba-

ble that members of competing rival religious sects should entrust their cultic donations to the hands of a man who was the leader of another religious group. The keen religious rivalries which are known to have been a feature of life in Elephantine would have prevented this.[63] Secondly, in at least one letter written by an Elephantinian Jew to another blessings are invoked by Yaho and another deity,[64] which proves that the Jews of the island could and did worship, next to Yahweh, other deities as well.

Chapter III

THE CHERUBIM

Whenever and wherever images were worshiped by the Hebrews, as it frequently happened in the period which ended with the Babylonian captivity of 586 B.C., such practices were always and uncompromisingly condemned in the Biblical and later sources as idolatrous abominations. The legal crystallization of this attitude was the commandment which ruled out the making and worshiping of "graven images or any manner of likeness." Biblical and subsequent Jewish religion has, therefore, justly been called "aniconic."

However, it is the exception that proves the rule. In the case of aniconic Judaism the exception was represented by the Cherubim, those winged human figures which were an integral part, and according to at least one Rabbinic opinion, the most important part, of all the Hebrew and Jewish sanctuaries and temples. The Cherubim were, by any criteria, "graven images," and yet they continued to figure prominently in the Temple ritual down to the very end of the Second Jewish Commonwealth (70 A.D.). Moreover, in their last version the Cherubim depicted a man and a woman in sexual embrace—an erotic representation which was considered obscene by the pagans when they at last had a chance to glimpse it. And nevertheless, the entire contemporary and subsequent Hebrew-Jewish literature contains not a word that could in the remotest be construed as a condemnation of the Cherubim. On the contrary, their presence in the Holy

of Holies, the innermost sanctuary of the Temple, and the ritual significance attributed to them, are invariably referred to as a most sacred mystery. Only the Hellenistic Jewish authors, such as the philosopher Philo of Alexandria and the ex-priest Josephus Flavius, speak about the Cherubim with an embarrassment obviously created by the apprehension lest the pagan Greek readers for whom they wrote consider the Cherubim as but the Jewish equivalent of the statues of their own gods and goddesses and thus find a basis to refute and reject the claim that the Jews worshiped only the one invisible God.

Since one of the two Cherubim was a female figure, we find that, in addition to the Canaanite goddesses whose worship was condemned by the Hebrew prophets and Jewish sages, the Temple of Jerusalem contained a representation of the female principle which was considered legitimate at all times. It is to an examination of the Cherubim, their history, their changing appearance and their evolving symbolism that the present chapter is devoted.

1. THE IVORY CHERUBIM

Excavations in Samaria in the palace of King Ahab of Israel (873-852 B.C.) have brought to light a number of small ivory plaques whose presence in that royal residence earned it the name "Ivory House."[1] Among them is one which shows two crouching female figures facing each other. The women are shown in profile, with both arms stretched forward, and underneath each arm is a wing whose upper edge seems to adhere to the lower contours of the arm. In each hand the figures hold an object which seems to be a large flower, probably a lotus. The upper body of the figures is upright; their legs are bent under so that their knees protrude forward toward each other and their buttocks rest on their upturned heels. The arms and legs are naked, but around the shoulders they wear wide, fringed collars, and breastplates hang down from their necks. Their heads, covered by

Egyptian-type head-cloths which bind their foreheads tightly and flow freely down over the shoulders behind the ears, are crowned by a hollow, ring-like ornament rising vertically upward. Between the two figures is a vertical ritual object, with the same kind of ring on top, and under it a four-tiered structure supported by slender, out-turned legs. This object engages the attention of the two figures who seem to shield or fan it with their wings.[2] (See plate 26.)

Whatever the actual purpose of this ivory plaque, it is the closest illustration found to date of the Cherubim, which in the Solomonic Temple shielded the Ark in the Holy of Holies—closest not only in general arrangement and detail, but also in time of provenance and place of discovery, as well as origin since both Solomon's and Ahab's Cherubim point to Phoenician workmanship. Of all this we shall have more to say later, but one detail should be stressed already here: the two genii from Ahab's ivory palace are *female* figures.

A very similar pair of winged protective female genii is shown on an Egyptian relief from Karnak, from the time of Thutmoses II (ca. 1500 B.C.). The two genii are seated, face each other, their upraised wings touch at the tips, and in each of their hands they hold an *ankh,* the Egyptian key of life.[3]

We cannot go into a discussion of the numerous variations of winged beings, human, animal or composite, which have been unearthed in excavations in Palestine, Egypt, Mesopotamia and other places in the Near East. Let us only mention in passing that the representation of such imaginary hybrid forms was a favorite theme all over the area for several thousands of years, and that the winged female genii of the Cherub type were merely one of the many sub-varieties of these ubiquitous creatures of fantasy.

That the Cherubim in Solomon's Temple were human and not animal figures has been convincingly argued by Biblical scholars.[4] Others opinioned that they were animal figures, shaped like winged oxen, or winged lions. The Samarian ivory plaque suggests that they were, indeed, winged women.

Before reviewing the Biblical evidence, a word should be said about the meaning and derivation of the term Cherub (Hebrew: *(K'rubh)*. Many attempts have been made to explain this Biblical Hebrew noun, none of them completely satisfactory. It has, however, become accepted that it is related to Akkadian *karibu,* which designates an intermediary between men and the gods, a being who presents the prayers of men to the gods.[5]

2. *THE CHERUBIM OF THE DESERT TABERNACLE*

Let us leave aside the complicated question of the historicity of the book of *Exodus* in general and of the passage describing the Cherubim of the desert Tabernacle in particular. For our present purposes it makes little difference whether *Exodus* truly protrays the conditions of the tribes of Israel during their wanderings in the desert in the 13th century B.C., or whether, to take the other extreme view, it represents the ideas of the post-exilic Judaeans about the early history of their ancestors after their liberation from Egypt. In any case, as far as the Cherubim in Solomon's Temple are concerned, it must be taken for granted that they were patterned after earlier prototypes, which, through the Shiloh Tent which was called "the House of Yahweh,"[6] may well have derived from an ancient period reaching as far back as the age of Moses. This must be considered a distinct possibility even if the actual execution of the Solomonic Cherubim was entrusted to Phoenician artists and craftsmen.

According to the Biblical tradition, in both the desert Tabernacle and the Jerusalem Temple the only supernatural beings represented were the Cherubim. These, however, were shown so often that they must be regarded as the architectural, decorative, and consequently also the religious, *leitmotif* of both sanctuaries.

In the Tabernacle, two figures of Cherubim stood on both sides of the ark-cover, separated by its width of one and one-

half cubits (or 2¼ feet). They were made of beaten gold, and, together with the ark-cover, formed a single piece. Their faces were turned to each other, and downwards toward the ark-cover, which was shielded by their outspread wings. It was upon the ark-cover, from between the two Cherubim, that God was believed to speak to Moses.[7]

Cherubim-figures appeared also on each of the ten curtains which formed part of the sides of the Tabernacle.[8] In addition, Cherubim were depicted on the Veil, which separated the Holy from the Most Holy of the Tabernacle. This Veil hid the Ark and its two Cherubim from all eyes, but it carried a picture of the Cherubim, reproducing on the outside what it concealed within. Like the ten curtains mentioned above, the Veil was made of fine twined linen, blue, purple and scarlet, and was "the work of the skilful workmen."[9]

By simple count we thus find that there were twelve pairs of Cherubim represented in the desert Tabernacle: one over the Ark in the round, and one embroidered on the Veil and ten on the ten curtains.

3. THE CHERUBIM OF SOLOMON'S TEMPLE

In the Solomonic Temple the Cherubim motive was even more in evidence. There were, first of all, the two Cherubim over the Ark. These were made of olive wood and overlaid with gold. Their height was ten cubits (15 feet), and their wing-span measured the same. Both Cherubim were of equal size and form; their inner wings touched each other, while their outer wings reached the two opposite walls of the Holy of Holies in which they stood: the total span of the two pairs of wings was 20 cubits (or 30 feet), stretching across the entire width of the Holy of Holies.[10] Beneath the inner wings of the Cherubim stood the Ark.[11] The pattern, we are told, for the Cherubim, as for the entire Temple and all its holy vessels, was handed down by David to his son Solomon.[12]

The ten curtains of the Tabernacle embroidered with Cherubim were replaced in the Solomonic Temple by solidly

built walls, and these, in turn, were decorated with the Cherubim-motive: "And he (Solomon) carved all the walls of the House round about with carved figures of Cherubim and palm-trees and open flowers, both within and without." Also on the two wings of the main entrance door to the innermost Sanctuary *(devir)* "he carved carvings of Cherubim and palm-trees and open flowers, and overlaid them with gold," and, similarly, on the outer door of the Temple *(heikhal),* which was made of cypress-wood, "he carved Cherubim and palm-trees and open flowers, and he overlaid them with gold fitted upon the graven work."[13]

According to *Chronicles* there was no door between the Holy and the Holy of Holies, but a veil separated them, as had been the case in the desert Tabernacle. The manner in which it was made and decorated was also the same as in the old Tent of Meeting: blue purple, crimson and fine linen, with Cherubim wrought thereupon.[14]

In addition to the above, Cherubim figured among the decorations of the wheeled bases of the ten lavers. On the frames of these bases "there were lions, oxen and Cherubim," while on the sides of the bases there were engraved "Cherubim, lions and palm-trees according to the space of each, and wreaths round about." All these bases were cast in one mould, and they were placed five to the right and five to the left of the House.[15]

Ezekiel, in his vision of the Temple, singles out the walls and the doors only as being decorated with figures of Cherubim: "It was made with Cherubim and palm-trees, a palm-tree was between Cherub and Cherub, and every Cherub had two faces: there was a man's face towards the palm-tree on the one side, and a young lion's face toward the palm-tree on the other side, thus was it made through all the house round about. From the ground unto above the door were the Cherubim and the palm-trees made, and so on the wall of the Temple... And the Temple and the sanctuary had two doors: each door had two wings, two turning leaves were there to each door. And on

the door-wings of the Temple there were made Cherubim and palm-trees like as were made upon the walls..."[16]

While it may be difficult to establish the precise meaning of each detail of this visionary description of the Cherub-decorated walls and doors of the Temple, it largely corresponds to the Solomonic Temple, with a few added details: in the description of the Temple of Solomon we are not told how the Cherubim and palm-trees were arranged; from Ezekiel we learn that these two decorative motives alternated: one Cherub, one palm tree. We also learn that the Cherubim and palm-trees were quite large: they reached from the floor to above the height of the door. And finally we are told that the Cherubim had two faces each, one human face and one lion's face, turned Janus-like in opposite directions.

As we see, in all the above references to the Cherubim in the Solomonic Temple they are consistently associated with palm-trees. Cherubim and palm-trees appear side by side on numerous ivory plaques, such as those that decorated the bed of Hazael king of Damascus in the late 9th century B.C., or those found in Arslan Tash, northern Syria, and dating from the 9th-8th century B.C. (See plates 27 and 28.)

From all this it becomes evident that the Solomonic Temple contained a surfeit of Cherubim. From the moment one entered the Temple court from where the House itself was visible, nowhere could one's glance escape the impact of this ubiquitous, endlessly repeated decorative motive. The outer walls of the Temple were full of carved Cherubim, and so were the doors and the inner walls. On the right and left sides of the Temple stood five huge lavers, each supported on bases decorated lavishly with Cherubim. The Veil which one faced upon entering the Temple, displayed figures of Cherubim embroidered in white, blue, purple and crimson. And those to whom it was granted to glance behind the Veil into the Holy of Holies, saw there again two huge, sparkling, golden statues of Cherubim, fifteen feet tall and filling with their outstretched wings the entire thirty-feet width of the adytum.

4. *THE CHERUBIM AS YAHWEH'S MOUNTS*

No less interesting than the question of the Cherubim's shape is that of their symbolic import, or, to be more precise, of the successive reinterpretations of their symbolism.

The earliest symbolic meaning attributed by the Hebrews to the Cherubim was that they represented, in a tangible, plastic form, the clouds of the stormy winter sky upon which God was supposed to ride across the face of the earth. That gods ride on clouds is an old mythologem, traces of which can be found among many peoples.[17] Among the Canaanites it is attested in the 14th century B.C. Ugaritic myths, in which "Rider of the Clouds" is one of Baal's epithets.[18] The same epithet, "Rider in the clouds," refers to Yahweh in one of the Psalms, while in another, Yahweh is addressed thusly:

> "Who makest the clouds Thy chariot,
> Who walkest upon the wings of the wind,
> Who makest winds Thy messengers,
> The flaming fire Thy ministers."[19]

Isaiah, in an eschatological vision, sees Yahweh "riding on a swift cloud" on His way to Egypt.[20] The cloud as the mount of God is personified as a Cherub: "He rode upon a Cherub, and did fly; yea, He did swoop down upon the wings of the wind."[21] Yahweh's epithet, "Rider in the clouds," was paralleled by another which referred to him as "the Sitter on the Cherubim."[22]

In a magnificent prophetic epiphany Habakkuk sees Yahweh appearing in an earth-shaking storm, riding on his horses and chariots, treading the sea with his stallions, and making Cushan and Midian tremble.[23] Clouds—winds—Cherubim—horses and chariots, all these, then, appear as interchangeable concepts in the poetic and prophetic imagery of the Bible in speaking of the vehicle or mount on which Yahweh appears. Of them, only the clouds, *'arabhoth* in Hebrew, have the feminine form. Yahweh's horses have the masculine gender,

although mares were known to the Bible as Egyptian chariot horses.[24] However, there seems to have existed an old tradition which held, possibly under the influence of the She-Cherubs, that God's mount, when in animal shape, was a mare. A late trace of this view is found in the midrash which tells of God riding a mare—and, in a more daring version, of taking himself the shape of a mare—and being pursued by the ruttish Egyptian stallions into the Sea of Reeds.[25]

A more personified concept of the Cherubim is expressed in the myth of Genesis, according to which God placed at the east of the Garden of Eden Cherubim with "the revolving sword of flame" to watch over the way leading to the Tree of Life.[26] Related to these angel-like Cherubim is the jewel-bedecked Cherub who was set by God into the Garden of Eden until he became overweening and rebelled.[27]

In connection with the desert Tabernacle there was an explicit mythical tradition according to which God descended onto and into it in a cloud. In fact, the desert Sanctuary was called Tabernacle (Hebrew: *mishkan,* literally; "dwelling place") because of the divine cloud that abode *(shakhan)* on it and in it. When Moses finished the construction of the Tabernacle, "the cloud covered the Tent of Meeting and the glory of Yahweh filled the Tabernacle. And Moses was not able to enter into the Tent of Meeting because the cloud abode thereon, and the glory of Yahweh filled the Tabernacle. And whenever the cloud rose up from over the Tabernacle, the Children of Israel set out on their journeyings. But when the cloud did not rise up, then they journeyed not till the day that it did rise up. For the cloud of Yahweh was upon the Tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys."[28]

This passage must not be subjected to logical scrutiny (because, the latter would, e.g., lead to the conclusion that Moses was able to enter the Tent only when Yahweh raised the cloud which, however, was the signal for breaking camp and setting out on the day's journey), but instead be treated as a myth. It says that God's presence in the Tabernacle was in-

dicated by a cloud which both seemed to hover over the tent and to fill it, and which at night glowed like fire. This conception of the manifest presence of God on and in the Tabernacle closely parallels that of God's presence on Mount Sinai: there too, cloud covered the mount, and in that cloud was God: "He called unto Moses out of the midst of the cloud"; and, at the same time, "the appearance of the glory of Yahweh was like devouring fire on the top of the mount in the eyes of the Children of Israel."[29] The cloud that filled the House was the palpable sign of God's presence in Solomon's Temple as well: after the priests deposited the Ark in the Sanctuary, under the wings of the Cherubim, "when the priests were come out of the holy place, the cloud filled the house of Yahweh, so that the priests could not stand to minister because of the cloud, for the glory of Yahweh filled the house of Yahweh."[30]

The connection between clouds and Cherubim as the vehicle of God is emphasized in the visions of Ezekiel. Once the prophet sees "the glory of the God of Israel rising above the Cherub"; another time he sees four Cherubim, each standing upon a wheel and, in turn, supporting the divine throne. As the glory of Yahweh "mounts up from the Cherub to the threshold of the Temple" the latter fills with a cloud, and "the sound of the wings of the Cherubim is heard even to the outer court as the voice of God Almighty *(El Shaddai)* when He speaks." These Cherubim, moreover, had four faces each: a Cherub-face, a human face, a lion's face and an eagle's face. Their bodies, even their backs, hands and wings, were full of eyes. Each Cherub had four wings, and when they spread them to fly, the whole apparition, the Cherubim, the wheels, the throne and the glory of God, rose up from the earth as one unit.[31]

This then was the myth: in both the desert Tabernacle and the Temple of Solomon, Yahweh's presence was manifested by a cloud, personified in the Cherubim-figures, which made it impossible for Moses, and later the priests, to enter the holy place. That the Cherubim were the translation of

this myth into ritual reality is shown by the statement in *Exodus* that Yahweh was believed to have spoken to Moses "from between the two Cherubim which were upon the Ark of Testimony."[32] As far as the Biblical period is concerned, the Cherubim were thus unmistakably the symbolic representation of the clouds "out of the midst of which" God spoke and which served also as His mount or chariot.

5. *PHILO'S CHERUBIM*

A different view of the Cherubim appears in the earliest post-Biblical Jewish source in which references to them are found. Philo, the early 1st century A.D. Alexandrian Hellenistic Jewish philosopher,[33] gives no less than three interpretations of the Cherubim, ranging from cosmological to theosophic. Philo did visit Jerusalem, and may have seen the Cherubim in the Temple, although he does not mention that he saw them. In general, in describing the Temple he exhibits a remarkable reticence. As long as he speaks of the courtyards and the exterior of the Temple, his description is detailed and even verbose. But when he comes to talk of the Holy of Holies, he manages to say nothing definite about it without, however, stating that there was nothing in it:

"All inside is unseen, except by the High Priest alone, and indeed, he, though charged with the duty of entering once a year, gets no view of anything. For he takes with him a brazier full of lighted coals and incense, and the great quantity of vapor which this naturally gives forth covers everything around it, beclouds the sight and prevents it from being able to penetrate to any distance."[34]

Could Philo have had any reason to refrain from stating categorically that there was nothing in the Holy of Holies? Could it be that he, indeed, knew, either because he was told, or because he himself saw it, that the adytum contained the Cherubim? The manner in which Philo treats the Cherubim of the desert Tabernacle seems to indicate that the question must be answered in the affirmative. When describing that portable sanctuary whose existence, according to tradition, lay

in a period preceding his own by more than a thousand years, Philo talks of the ten curtains which were in it, but does not mention that they were decorated by figures of Cherubim. And as to the Cherubim over the Ark, all he has to say is: "The mercy-seat serves to support the two winged creatures which in the Hebrew are called Cherubim, but as we should term them, recognition and full knowledge."[35] After which he launches into his symbolic explanations of the Cherubim of which more anon.

Philo's tendency to gloss over the tangible form of the Cherubim even in the archaic desert Tabernacle and to direct all attention to their symbolic significance is quite evident. That he was nevertheless greatly preoccupied with the physical appearance of the Cherubim, as he himself may have seen them in Herod's Temple, is shown in his treatise *On the Cherubim*. In that book, soon after setting out to explain the significance of the Cherubim whom God placed "at the East of the garden of Eden," he inadvertently slips over into a discussion of the Cherubim-figures of the Sanctuary. The passage in which this occurs contains Philo's three interpretations of the Cherubim:

"The Cherubim and the sword of flame which turns every way... are an allegorical figure of the revolution of the whole heaven... One of the Cherubim then symbolizes the outermost sphere of the fixed stars... the other of the Cherubim is the inner contained sphere...."

This is one interpretation. The second is:

"But perhaps, on another interpretation, the two Cherubim represent the two hemispheres (of heaven), for we read that the Cherubim stand face to face with the wings inclining to the mercy-seat; and so, too, the hemispheres are opposite to each other...."

The Cherubim which "incline their wings to the mercy-seat" are, of course, no longer the living Cherubim who with their flaming sword bar the way to the tree of life, but the sculptured ones which, according to Biblical tradition, were placed into the desert Tabernacle over the Ark.

In propounding his third interpretation, Philo ostensibly speaks again of the Cherubim of Paradise, but here, too, he cannot rid himself of the image of the two Cherubim with the Ark between them:

"But there is a higher thought than these... While God is indeed one, His highest and chiefest powers are two, even goodness and sovereignty. Through His goodness He begot all that is, through His sovereignty He rules what He has begotten. And in the midst between the two is a third which united them, Reason, for it is through reason that God is both ruler and good. Of these two potencies, sovereignty and goodness, the Cherubim are symbols, as the fiery sword is the symbol of reason... these unmixed potencies are mingled and united... where God is good, yet the glory of His Sovereignty is seen amid the beneficence... where He is sovereign, through the sovereignty the beneficence still appears."[36]

In the Genesis narrative there is not the slightest hint as to the position occupied by the fiery sword in relation to the Cherubim. To say that "the flaming sword which turned every way" was "in the midst between the two" Cherubim and "united them" is, to say the least, forced. It is quite clear that Philo here is thinking again of the Cherubim which stood in the Holy of Holies, with the ark-cover (or "mercy-seat") between them and actually uniting them into one single piece of statuary, as explicity stated in *Exodus:* "of one piece with the ark-cover shall ye make the Cherubim."[37] The uncertainty in Philo's mind concerning this "third which united" the Cherubim is also indicated by his inconsistency with regard to the symbol that stood for Reason. In the above passage he says that Reason was symbolized by the fiery sword; elsewhere, however, he states that God the father is Reason, while Knowledge is God the mother, and these two aspects of the godhead are symbolized by the two Cherubim.

Before turning to the passages in which Philo expresses these ideas, let us note that while in his interpretations of the Cherubim just quoted the idea of bi-sexual symbolism is hinted at or implied, he stops short especially of saying any-

thing about a female aspect of God. God's goodness is the begetter, i.e. the male principle, this he states; but he does not make God's other aspect, His sovereignty, the female principle; instead, all he says is that "through His sovereignty He rules what He has begotten."

In speaking of the creation of the world, however, Philo does take this highly significant step when he says:

"...the Architect who made this universe was at the same time the father of what was thus born, whilst its mother was the Knowledge possessed by its Maker. With His knowledge God had union, not as men have it, and begot created things. And Knowledge, having received the divine seed, when her travail was consummated, bore the only beloved son who is apprehended by the senses, the world which we see. Thus in the pages of one of the inspired company, wisdom is represented as speaking of herself after this manner: 'God obtained me first of all his works and founded me before the ages.'[38] True, for it was necessary that all that came to the birth of creation should be younger than the mother and nurse of the All...I suggest, then, that the father is reason, masculine, perfect, right reason, and the mother the lower learning of the schools, with its regular course or round of instruction..."[39]

The process of *creation* is represented in this passage in symbolic terms, but quite unequivocally, as *procreation*: God, the Father, who is Reason, had union with the Mother, who is God's Knowledge (also called by Philo Wisdom, Lower Learning and Education, and "the Nurse of All"); the Mother "received the divine seed," and, "when her travail was consummated, bore the only beloved son," the visible world. Elsewhere Philo calls God "the husband of Wisdom" who "drops the seed of happiness for the race of mortals into good and virgin soil."[40]

Philo employs a varied terminology in expressing the same idea in different contexts. In two other passages, speaking of the Cherubim of the Sanctuary, he says that they symbolized "the two most ancient and supreme powers (or 'virtues') of the divine God": his creative power, called "God" which

is a "peaceable, gentle, and beneficent virtue," and his kingly power, called Lord, which is "a legislative, chastising and correcting virtue."[41]

It is clear that in all these explanations Philo had in mind one and the same dichotomy which can be subsumed as follows:

God (Elohim)	*Lord* (Yahweh)
Father	Mother
Husband	Wife
Begetter	Bearer
Creator	Nurturer
Reason	Wisdom (Knowledge, Learning, Education)
Goodness	Sovereignty (Kingly Power)
Peaceable	Legislative
Gentle	Chastising
Beneficent	Correcting
Symbolized by Cherub A	Symbolized by Cherub B

Each of these two series of divine attributes is symbolized, according to Philo, by one of the two Cherubim. Here, then, is the earliest indication of the idea that one of the Cherubim in the Temple represented a male, the other a female figure. This is consonant with the Talmudic tradition, to be discussed anon, according to which the Cherubim-couple was shown in marital embrace in a sculpture which stood in the Holy of Holies of the Second Temple. This statuary, we read in Talmudic sources, was shown to the pilgrims who flocked to the Temple on the three pilgrimage-festivals. It is thus probable, or at least possible, that when Philo made his pilgrimage to the Temple, he saw the Cherubim "entwined" like man and wife, as the Talmudic phrase has it. Thus when Philo says that the two divine potencies of goodness (male) and sovereignty (female), represented by the two Cherubim, were "mingled and united," he may be influenced by the Cherubim as he had seen them in the Temple of Jerusalem.

We shall see below that the two divine "virtues" or "powers," formulated by Philo, became subsequently a part

of Talmudic theology and were systematically developed in the theosophy of the Kabbala. What is surprising, at first glance, in Philo's dichotomy of the deity is that he attributes the "legislative, chastising and correcting" activities, as well as the kingly power, to the female, maternal aspect of the deity, and the "peaceable, gentle, and beneficent" virtues, as well as goodness, to God's male, paternal aspect. However, there is a logical consistency in thus assigning these two sets of attributes. The mother is the bearer, nurturer, educator, that is, the establisher and maintainer of order; she, therefore, must be the one who wields the legislative, chastising and correcting powers which are the attributes of sovereignty. The father, who is, of course, the begetter and creator, is, by contrast to the mother, representative of gentleness, beneficence, goodness. In thus assigning "soft" qualities to the father, Philo may also have had in mind Biblical passages such as "Like as a father has compassion upon his children, so has Yahweh compassion upon them that fear Him,"[42] and many others which speak of God's compassion; while in characterizing the mother as the maintainer of order, he may have relied on verses which talk of her as the parent who has to be obeyed, or as a fierce lioness.[43] However this may be, there can be no doubt that it is in this Philonic doctrine that we have to look for the earliest roots of medieval Kabbalistic symbolism in which, as Scholem has pointed out, "women represent not, as one might be tempted to expect, the quality of tenderness, but that of stern judgement," a concept which "was unknown to the old mystics of the Merkabah period, and even to the Hassidim in Germany, but... dominates Kabbalistic literature from the very beginning and undoubtedly represents a constituent element of Kabbalistic theology."[44] In the Kabbala, as in Philo, "Kingdom" is the female aspect of the deity (in the Kabbala "Kingdom" is the tenth Sephira and identical with the Shekhina, the personified, female "Presence" of God), is associated with the stern, uncompromising, divine principle of justice, while the male aspect is manifested in the qualities of compassion and mercy.

6. *JOSEPHUS ON THE CHERUBIM*

Should we hope to obtain additional information about the Cherubim from the writings of Josephus Flavius (ca. 37-100 A.D.), the only eyewitness who left us a detailed description of the Jerusalem Temple as it appeared in the last years prior to its destruction by Titus (70 A.D.), we shall be sorely disappointed. Josephus, like Philo half a century before him, shows extreme reticence even when describing the earlier Cherubim, those that formed part of the desert Tabernacle and the Temple of Solomon. About the former he says:

"Upon its (the Ark's) cover were two images which the Hebrews called Cherubim; they are flying creatures, but their form is not like that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God."[45]

There seems to be an intention here to deny all similarity between the Cherubim and any living creature, and to assert that they were supposed to represent *divine* beings, stationed near the throne of God. Incidentally, instead of "Moses" one should read "Ezekiel"; it is in the latter's prophecies, and not in the Pentateuch, that the Cherubim surrounding the throne of God are described.[46]

Even more remarkable is the omission by Josephus of any reference to the Cherubim which adorned the curtains and the Veil in the desert Tabernacle. He describes the curtain as "composed of purple and scarlet and blue and fine linen, and embroidered with diverse kinds of figures, excepting the figures of animals," and the Veil which separated the Holy from the Holy of Holies as "very ornamental, and embroidered with all sorts of flowers which the earth produces; and they were interwoven into all sorts of variety that might be an ornament, excepting the form of animals."[47] His account, as we see, follows closely the one contained in *Exodus,* except that where *Exodus* mentions the Cherubim, Josephus substitues the words "excepting the figures of animals."

In describing Solomon's Temple, Josephus proceeds in a similar manner: he says nothing about the Cherubim on the

Veil, on the walls of the Temple or in any other place, and purposely emphasizes that there is general ignorance as to the shape of the Cherubim over the Ark. The passage in question reads:

"He (Solomon) also had veils of blue and purple and scarlet and the brightest and softest of linen, with the most curious flowers wrought upon them, which were to be drawn before those doors (leading from the Holy into the Holy of Holies). He also dedicated for the most secret place, whose breadth was 20 cubits and the length the same, two Cherubim of solid gold; the height of each of them was five cubits; they had each of them two wings stretched out as far as five cubits; wherefore Solomon set them up not far from each other, that with one wing they might touch the southern wall of the secret place, and with another the northern; their other wings, which joined to each other, were a covering to the Ark which was set between them: but nobody can tell or even conjecture what was the shape of these Cherubim."[48]

Let us interject one single comment here. All the measurements contained in this passage are identical with those in *Kings,* except that of the Cherubim's height which is given as ten cubits (15 feet) in *Kings* and as five (7½ feet) by Josephus. It seems that by reducing the height of the Cherubim to one-half of the Biblical figure, Josephus hoped to reduce their importance as well.

Preceding the above quoted sentences, Josephus describes the walls of the Temple which, as we shall recall, were decorated by alternating figures of Cherubim and palm-trees as well as by flowers. All that Josephus has to say, however, is that Solomon, "as he enclosed the walls with boards of cedar so he fixed upon them plates of gold, which had sculptures upon them..."[49] Again, not a word as to what these sculptures represented.[50]

When reading these descriptions of Josephus in which he flatly contradicts Biblical texts, one begins to suspect that he must have had a definite purpose in mind in omitting to mention the Cherubim so ubiquitous in the Solomonic Temple.

It is not difficult to surmise his reasons for so doing. By underplaying the Cherubim in both the desert Tabernacle and the Solomonic Temple, he leads up to the total omission of any reference to them in his description of the Temple of Herod with which, as a priest, he had a thorough, first-hand familiarity. As we shall see below, there can be little doubt that there were Cherubim in the Holy of Holies of the Second Temple; they even played an important role in the ritual of the pilgrimage festivals. If Josephus passes over them in silence, his reason, as that of Philo before him, must have been that as an interpreter of Judaism to the Hellenistic world in general and to Rome in particular he was loath to admit that aniconic Judaism did, in fact, tolerate the representation of human or semi-human and semi-divine figures within the sacred precincts of the Temple. Writing as he did after the destruction of the Temple, he wished to portray it as a place of pure spiritual worship, unmarred by any figure of living creatures, whether human, animal or divine. To be able to do so, he had to obliterate the memory of the Cherubim, and he tried to do this by the simple expedient of silence.

It is, however, not easy to deny something one knows, and especially when that knowledge is of considerable weight. Josephus *knew* that the Holy of Holies contained the statues of the Cherubim-pair, but he wanted to assert that there was nothing at all in that most holy place of the Temple. The result was that he got involved in a peculiar series of self-contradictions which bear looking into. In one passage he writes:

"The innermost part of the temple of all was of 20 cubits. This was also separated from the outer part by a Veil. *In this there was nothing at all.* It was inaccessible and inviolable and not to be seen by any; and was called the Holy of Holies."[51]

Contrast with this what Josephus says in another passage: "...although Theos (Epiphanes), and Pompey the Great, and Licinius Crassus, and last of all Titus Caesar, have conquered us in war, and gotten possession of our Temple, yet has none of them found any such thing (i.e. an ass's head made of gold)

there, nor indeed anything but what was agreeable to the strictest piety; *although what they found we are not at liberty to reveal to other nations...*

"But for Antiochus (Epiphanes), he had no just cause for that ravage in our temple that he made... *nor did he find any thing there that was ridiculous...*"

This is again contradicted in the very next section where Josephus says: "...nor is there anything (in the Temple), but the altar (of incense), the table (of showbread), the censer, and the candlestick, which are all written in the law: *for there is nothing further there,* nor are there any mysteries performed that may not be spoken of; nor is there any feasting within the place."[52]

This curious vacillation between the categorical assertion that there was nothing at all in the Holy of Holies, and the admission that something indeed was there but that it was not anything ridiculous, and that "we," i.e. the Jews or the priests, were not at liberty to reveal to other nations what it was, seems to stem from two mutually contradictory impulses. On the one hand Josephus felt constrained to deny the existence of any image or object in the Holy of Holies in accordance with his tendency to represent Judaism as a purely aniconic religion in both doctrine and ritual. On the other, he felt impelled to impress upon his readers, and especially so in his polemical treatise *Against Apion,* his own thorough familiarity with even the most secret aspects of Jewish religion: thence the sentence on the imperative of secrecy which slipped into his argument.

What was there in the Holy of Holies of which Josephus knew but of which he did not want to speak, we could surmise, even without the evidence of the Talmudic sources, on the basis of his omission of any reference to the Cherubim-reliefs on the walls of the Temple: it could have been nothing else but the figures of the two Cherubim. These figures, as we know from the earlier evidence of Philo as well as the later one of the Talmud, had assumed, by the beginning of the 1st century A.D., the character of sacred mystical symbols.

Yet Jewish apologists familiar with Hellenistic culture and religion, as both Philo and Josephus were, feared that the idolatrous Hellenistic world, if it knew about the Cherubim, could not but regard them as analogous in purport and intent to its own images of gods and goddesses housed in Greco-Roman temples all over the Mediterranean area. To explain that the Cherubim were sacred symbols and not idols, that they tangibly expressed certain attributes of God, without in any manner representing or depicting God himself, would have been a well-nigh impossible task. The impression, therefore, both Philo and Josephus wished to create among their Hellenistic readers was that although in an archaic period of Jewish history, it is true, the Sanctuary contained symbolic figures called Cherubim, of unknown shape and appearance, all that was a thing of the distant past, while in the present Temple (or, from the point-of-view of Josephus, in the recently destroyed Temple) there was no image at all. In the first part of this statement Philo and Josephus are unanimous. In the second, Philo. who wrote while the Temple still stood, avoids the possibility of being caught in a lie by the simple expedient of saying that only the High Priest was allowed to enter the Holy of Holies once a year, and even then he could see nothing because of the incense smoke. Josephus, writing after the destruction of the Temple, is bolder: he asserts that there was nothing in the Holy of Holies of the Herodian Temple; then he invalidates this denial by asserting that there was nothing shameful in it and that he was not at liberty to divulge what the most holy chamber actually contained.

7. *THE CHERUBIM IN EMBRACE*

An echo of Philo's Cherubim-symbolism is found in a midrashic passage attributed to Rabbi Pinhas ben Yair, a second century A.D. Palestinian teacher who seems to have been an Essene and certainly was a man of extreme piety. The passage, which is quite lengthy and contains a symbolic interpretation of each and every part of the Tabernacle, begins as follows:

"The Tabernacle was made so as to correspond to the creation of the world. The two Cherubs over the Ark of the Covenant were made so as to correspond to the two Holy Names..."[53] The "two Holy Names" are, of course, those of God: *Yahweh* ("Lord") and *Elohim* ("God") which is precisely the idea expressed by Philo as we have seen above.

The midrashic source containing the above passage subsequently discourses about the symbolism of the Tabernacle's successor, the Solomonic Temple, and, in returning to the Cherubim, becomes guilty of a curious confusion between the Cherubim statuary that stood in the Temple's Holy of Holies and the cosmic or elemental Cherubim which, as we have seen, were the personification of the world-embracing winds:

"The wings of the Cherubim (in Solomon's Temple) reached from one end of the world to the other..."

This is followed by a remarkable statement which indicates that, at least according to one school of thought, the Cherubim were the most important feature in the entire Temple:

"It was due to them (i.e. the Cherubim), and due to their maker (or: makers) that the Temple stood. They were the head of everything that was in the Temple, for the Shekhina rested on them and on the Ark, and from there He spoke to Moses."[54]

From a Talmudic tradition[55] we learn that the Cherubim, although they were golden statues, were held to have possessed a certain amount of life and mobility: As long as Israel fulfilled the will of God, the faces of the Cherubim were turned toward each other: however, when Israel sinned, they turned their faces away from each other.[56]

As late as the 3rd and 4th centuries A.D., the memory of the original function and significance of the Cherubim in the Sanctuary survived among the Babylonian Talmudic masters. According to one of them, a certain Rab Qetina, who flourished in the late 3rd and early 4th century,

"When Israel used to make the pilgrimage, they (i.e. the priests) would roll up for them the *Parokhet* (the Veil separating the Holy from the Holy of Holies), and show them the Cherubim which were intertwined with one another, and

say to them: 'Behold! your love before God is like the love of male and female!' "[57] Rashi, the 11th century commentator, explains the passage: "The Cherubim were joined together, and were clinging to, and embracing, each other, like a male who embraces the female."

Whether the above tradition referred to the First or the Second Temple, was no longer clear to the Babylonian teachers. Some held that it must have referred to the First Temple, because in the Second there were no Cherubim; others, like Rab Aha son of Jacob (a contemporary of Hana bar Qetina), argued that it referred to the Second Temple, and that the Cherubim discussed in it were those painted or engraved on the wall.

Yet another detail concerning the Cherubim is given by Rabbi Shimeon ben Laqish (ca. 200-275 A.D.), an outstanding Palestinian teacher. "When strangers entered the Sanctuary, they saw the Cherubim intertwined with each other; they took them out into the market place and said: 'Israel, whose blessing is (reputedly) a blessing and whose curse is a curse, should occupy themselves with such things!' And they despised them, as it is written, 'All that honored her, despise her, because they have seen her (shameful) nakedness.' "[58]

The same tradition is contained in several Midrashim with a few added details:

"When the sins caused that the gentiles should enter Jerusalem, Ammonites and Moabites came together with them, and they entered the House of the Holy of Holies, and found there the two Cherubim, and they took them and put them in a cage and went around with them in all the streets of Jerusalem and said: 'You used to say that this nation was not serving idols. Now see what we found and what they were worshiping!' "[59]

As to the time when the Cherubim were shown to the people filling the courts of the Jerusalem Temple, the only statement we have is that of Rab Qetina: the exhibition, and the accompanying explanation, were made "when Israel made the pilgrimage" to the Temple. According to Biblical command,

every male Israelite was duty bound to make the pilgrimage to the Temple three times a year: on Passover in the spring; on the Feast of Weeks, seven weeks later; and on the Feast of Booths (Sukkoth) which fell in autumn, two weeks after New Year.[60] Of the three, the greatest and most enthusiastically celebrated was the last one, on which, more than on any other Hebrew holiday, the populace was commanded to rejoice.[61] From descriptions contained in the Mishna and in Talmudic sources we know not only the ritual details of this joyous feast,[62] but also the fact that both men and women participated in it, and that on the seventh day of the festival the two sexes used to mingle and commit what is euphemistically referred to as "lightheadedness." We can only surmise that the showing of the Cherubim representing a male and a female figure in marital embrace, may have preceeded, and, indeed, incited the crowds to, the commission of this "lightheadedness," which could have been nothing but an orgiastic outburst of sexual licence.

Such ritual licence was in accordance with both old Hebrew practice and the religious customs of other ancient Near Eastern peoples. As to its Hebrew antecedents, we happen to know from the incident of the Golden Calf that sexual rioting was the traditional response to the exhibition of statuary symbolizing or representing the deity. When Aaron made the Golden Calf (as a representation of Yahweh) and showed it to the people, they "offered burnt-offerings and brought peace-offerings and...sat down to eat and to drink," and then engaged in sexual intercourse.[63]

Ritual licence as a regularly (in many places annually) recurring feature of temple worship is well attested from all over the ancient Near East. It was, one might say, standard practice of the cultic veneration of the divine powers of life and fertility. As Nelson Glueck recently observed: "The excitement of pagan worship and participation in feasts of sacrificial offerings apparently often led male and female worshipers to join together in feverish consummation of fertility rites."[64]

The mythical counterpart of this orgiastic ritual was, in ancient Israel as well as among the other ancient Near Eastern peoples, the great cosmogonical and cosmological myth cycle, according to which the annual period of vegetative fertility was preceeded by a union of the male and female elements of nature. To ensure that this great cosmological copulation take place in the proper measure and with the requisite intensity, man himself, it was felt, had to perform the sacred sex act thereby both indicating to the elements of nature what was expected of them and inducing them to do the same through the compulsive force of a religio-magical act.[65]

However, what was considered in earlier days as a proper manifestation of popular enthusiasm at the sight of divine statuary, became intolerable in the eyes of the sages, probably in the last century of the existence of the Second Temple of Jerusalem. They felt they had to put an end to the festive "lightheadedness," and where originally the women used to gather in the Great Courtyard of the Temple, the so-called Women's Court, while the men stood without, they ordered that the two sexes should change places, in the hope that this would prevent the repetition of the mass orgy. However, next year, they had to witness the futility of their measure, proving to them once again that in the hour of joy the "evil inclination," that is, the sexual drive, is apt to overpower both men and women. Thereupon they had special galleries built on three sides of the courtyard, leaving open only the side which faced the Sanctuary, and confined the women to them.[66]

When this important reform took place, we do not know. But we can understand, to some extent, the stubborn popular resistance to it if we assume that the exhibition of the Cherubim in embrace was continued at the three annual feasts of pilgrimage, while at the same time the populace was prevented by the reform from indulging in its old traditional practice of *imitatio dei* called for by the momentary glimpse of divine mystery.

8. *THE PROVENANCE OF THE CHERUBIM-IN-EMBRACE*

When these Cherubim-in-embrace replaced the earlier two Cherubim figures which were equal in shape and touched each other only with the tips of their inner wings, is an intriguing question. The incident remembered by Shimeon ben Laqish, when the foreigners broke into the Temple and exposed the holy figures to the sacrilegious glances of the mob, can serve as *terminus ad quem.* Can the date of this incident be fixed with any degree of certainty or at least likelihood?

In the year 170 B.C., Antiochus Epiphanes, the Seleucid King of Syria (175-164 B.C.), on his return from an Egyptian campaign, took Jerusalem, massacred its inhabitants and looted the Temple. He removed all the Temple treasures, including the three large sacred gold objects, the incense altar, the seven-armed candelabrum and the table of the showbread, and, as Josephus indignantly remarks, "he did not abstain even from the Veils which were made of fine linen and scarlet, but took everything along with him to Antiochia."[67] Two years later, Antiochus sent his henchmen to Jerusalem to Hellenize the city; those of the Jewish population who were recalcitrant, were exterminated: the men murdered, the women and children sold into slavery. Whoever could, fled from the city, and in their places foreigners were settled.[68] This was a sequence of events into which an incident such as that of the Cherubim would have well fitted. In contrast to Nebuchadnezzar, who was not interested in combating the religious beliefs and practices of the Judaeans, Antiochus Epiphanes was passionately intent on eradicating Judaism. He may have seized upon the opportunity of publicly humiliating the Jews by parading the Cherubim in the streets.

Another consideration which points to the same conclusion is that it is much more likely that the sages of the Talmud, in whose names the Cherubim-incident is recorded, would retain an oral tradition concerning an event that had occurred four centuries earlier, in the days of Antiochus Epiphanes,

rather than one that had taken place almost nine centuries before their time. Legends concerning the cruelties of Antiochus and his henchmen, which provoked the Maccabees to their revolt, circulated in Rabbinic circles throughout the Talmudic period and even following it.[69]

If the Cherubim incident took place in 170 B.C., their male and female figures in embrace must have been introduced into the Holy of Holies some time prior to that date, that is between 170 B.C. and 515 B.C. when the Second Temple was rebuilt. It is however, unlikely that this was done at the time of the rebuilding of the Second Temple. We know that the Cherubim in the Solomonic Temple had a completely different appearance: they were two identical human figures, flanking the Ark on both sides and touching each other only with their wings which met over the Ark. It is not known whether, when Ezra rebuilt the Temple, he had new Cherubim placed into the Holy of Holies; but if he had, it is most probable that his new statuary was a copy of the old one, since his purpose was to *restore* the Temple in the shape it had when it was destroyed a few decades earlier. A change in the shape of the Cherubim could have been made only at a time when there was a tendency to improve upon existing forms, to embellish the building, to refurbish the sacred vessels, to increase the splendor of the appurtenances. By a mere chance we happen to know of such a period.

Among the scanty documents relating to the second Jewish commonwealth, there is a little book about whose historicity there has been much scholarly controversy. It is the so-called *Letter of Aristeas,* which was written in Greek, in Alexandria, in all probability shortly after 132 B.C.[70] This treatise has the pseudepigraphic form of a letter written by Aristeas, a gentile, to his brother Philocrates during the reign of Ptolemy II Philadelphus (285-247 B.C.), and it discusses three major subjects: the golden vessels Ptolemy had made for the Jerusalem Temple; the translation of the Pentateuch prepared at his instance; and a series of questions concerning kingship he put to the Jewish sages together with the latters' philosophical-moralistic answers. The overriding aim of the treatise was to

demonstrate the excellence of Jewish religion and the folly of idolatry.[71]

In spite of the late date of its composition—at least 120 years after the events described in it—and its ample legendary embellishments, *Aristeas* seems to contain a solid kernel of historical truth. As to the translation of the Pentateuch into Greek, for instance, scholarly opinion is that, whether the story told in *Aristeas* of the 72 elders sent by the Jerusalem High Priest Eleazar to Alexandria to do the translation is true or not, it seems to be a historical fact that the Pentateuch was translated in the time of Ptolemy II, for it fitted in with his general policy of Hellenization.[72] It seems to me that precisely the same argument supports also the historicity of the presents of exquisite Alexandrian workmanship which, according to *Aristeas,* were sent by Ptolemy II to the Jerusalem Temple. It is in this event that we can find a clue as to the installation of the Cherubim-in-embrace into the Holy of Holies.

The presents were ritual objects, mostly made of gold, to whose description *Aristeas,* and, following him, Josephus,[73] devote an inordate amount of space. They consisted of a table of pure gold (of which more anon); two large golden bowls set with stones, of a capacity of 20 gallons each; several highly polished silver bowls; golden flagons with inlaid stones; etc.[74] The longest description, quite out of proportion with the rest of the treatise, is accorded to the table which was sent to Jerusalem to replace the old table of the showbread, one of the most sacred objects in the Temple.[75] The instructions the king gave to the goldsmiths in making this table are described in detail by *Aristeas*: "where there was no prescription in Scripture, he ordered the construction to follow principles of beauty; where there were written prescriptions, their measurements were to be adhered to."[76]

The table and all the other vessels were duly delivered to the hands of the High Priest Eleazar who "devoted them to God,"[77] in other words, put them to use in the Temple. Thus far the semi-legendary account of Ptolemy II Philadel-

phus' bountiful gifts to the Temple. Does the historical background of the period render it likely that such an event actually took place?

The religious atmosphere in Palestine in the first few decades following the penetration of Hellenism was a relatively liberal one. Many Jewish leaders felt no qualms about paying lipservice to Greek polytheism, as attested, for instance, by the use of the phrase "many thanks to the gods," in a letter written to Apollonius, the head of the finances in the Ptolemaean empire, by the Jewish merchant-prince Tobias in the middle of the 3rd century B.C.[78] Under these circumstances there was no objection raised on the part of the Temple authorities to the introduction of ritual vessels and other objects donated by foreigners.[79] Even as late as in the early 1st century A.D. King Monobaz and Queen Helena of Adiabene (a kingdom on the left bank of the Upper Tigris) had the handles of all the Temple vessels used on the Day of Atonement overlaid with gold, and donated a golden lamp which was placed over the door of the Holy House; Nikanor presented the Temple with bronze door panels; Alexander Lysimachus had all the door-panels covered with gold.[80] Especially close was the relationship between the Temple and the Jewish craft-guilds in Alexandria, headed by those of the gold and silver smiths who are several times mentioned in Tannaitic sources as having carried out repairs on Temple equipment. Thus when the old cymbals and copper mortar, which, according to tradition, dated "from the days of Moses," became damaged, they were repaired by Alexandrian craftsmen; when the family of Garmu refused to divulge the trade-secrets of the preparation of the showbread, and again, when the members of the Eutimos family did the same with regard to the preparation of the incense, the sages tried to break the monopolies of these artisan familes by sending for Alexandrian Jewish experts. While all this took place about the middle of the 1st century A.D.,[81] the practice of importing Alexandrian artifacts to Jerusalem must have begun with the spread of Hellenism to Palestine and Egypt.

The first half of the 3rd century B.C., described in *Aristeas* as a period of what today would be called "interfaith cooperation" between Jerusalem and Alexandria, seems to be the most likely time for the introduction of a new Cherubim statuary into the Temple. At a time when the High Priest replaced the old table of the showbread with a new one, of identical size but executed in a completely different style with the utilization of the latest achievements of the Alexandrian goldsmiths' art, he may have accepted from the same source a new Cherubim group, also conforming in size to the traditional one, but representing the current artistic and symbolic understanding of the ancient figures described in *Exodus* and *Kings*.

We cannot know the details of the work or the process of its execution. Was it Ptolemy who entrusted the Alexandrian Jewish goldsmiths with the task, so sensitive from both the artistic and the religious point of view? Did it precede or follow the translation of the Pentateuch into Greek, which made the description of the Cherubim in the desert Tabernacle available to the Hellenized Jewish artisans ignorant of Hebrew? Were they, in giving their Cherubim the shape of a male and a female figure in marital embrace, influenced by Egyptian or Hellenistic mysteries in which they may have participated at that early date as did their descendants several generations later, arousing the ire of Philo?[82] Or did they rather emulate early prototypes of that type of Indian temple sculpture which we know from such late examples as the Konarak façade, showing divine pairs in various positions of ecstatic embrace, and which may have been known to them following the onset of cultural contact between Hellenistic India and Egypt?[83] Did the Cherubim-in-embrace, once installed in the Holy of Holies of the Jerusalem Temple inspire the idea of the male and female aspects of the one God first expressed by Philo? Or did the idea precede the representation, and the golden statue of the Cherubim merely expressed in tangible form notions that had jelled either in Jerusalem or in Alexandria? There are no answers to these ques-

tions, nor will there be unless completely new and unsuspected evidence comes to the surface. The argument of this section must, therefore, remain conjectural, based on circumstancial evidence and a few, more or less equivocal, passages.

One counter-argument may be disposed of before closing this section. If, it may be asked, a Cherubim-statuary was installed in the Temple at or about the time when the new table and other vessels were, why is there no mention made of this in *Aristeas?* The answer, I believe, lies in the same considerations which explained above the reticence of Philo and Josephus when speaking of the decorations of the Tabernacle and the First Temple. Like Philo and Josephus, so their predecessor who wrote *Aristeas,* endeavored to represent Judaism as a pure, aniconic faith. No mention could, therefore, be made in his treatise of the Cherubim who, in the eyes of the pagans, would have appeared as idolatrous symbols. In fact, Aristeas goes even farther in this respect than either Philo or Josephus: in his description of the Temple, which he maintains to have seen on a visit to Jerusalem, the only object inside the Temple he mentions is the curtain.[84]

One last question remains to be answered before we can go on to the Kabbalistic reflection of the Cherubim-in-embrace. This is whether, following the removal and public exhibition of the Cherubim by Antiochus Epiphanes, a new statuary of the Cherubim was set up in the Temple to replace the old one. Such a step could have been taken by the Maccabees when they cleansed and rededicated the Temple in 165 B.C. No mention of the Cherubim is found in the Book of Maccabees, but then that book tells only in most general terms of the restoration of the Temple, so that one could not expect to find in it a reference to the Cherubim in particular. However, on the general principle that *restoration* meant the re-establishment of the status quo, one is inclined to assume that every sacred vessel and object contained in the Temple when it was desecrated by the Syrians was restored in it five years later by the Maccabees. The words of Philo and Josephus quoted above also point in this direction. Nor does the recollection of Rab Qetina about the showing of the Cherubim

to the Temple pilgrims read as if it would refer to a period which came to an end more than four centuries prior to his time, but rather sounds like a tradition handed down from eyewitnesses a few generations previously.

However that may be, the Cherubim-in-embrace were regarded as a fitting symbolic expression of the relationship between God and Israel. Rab Qetina was, of course, far from being the first to speak of this relationship as one like that between man and wife. God as the husband and Israel as His wife had become a prophetic commonplace, from Hosea to Ezekiel, that is for the last two centuries of the First Temple period. It was this relationship that the Cherubim visually depicted, according to the Talmudic sages quoted above.

While the female Cherub thus symbolized Israel, she also became closely attached to God due to her position in the Temple. Once the idea of a female Cherub emerged, it was further developed in Rabbinic literature. A midrash, e.g., says that the Cherubim whom God placed to the east of Eden to watch over the way to the tree of life constantly changed their shapes: at times they were men, at others women, then again spirits, or angels.[85] The angels likewise change their sex according to the will of God: at times He makes them appear in the shape of women, at others in that of men, while occasionally he makes them assume the appearance of wind or fire.[86]

9. *THE CHERUBIM IN THE MIDDLE AGES*

For many centuries after the destruction of the Jerusalem Temple by Titus (in A.D. 70), and the consequent disappearance of the Cherubim statuary, the problem of the symbolic significance of those winged male and female figures continued to preoccupy some of the most outstanding teachers and thinkers of Judaism. Those among them who were rationalistically inclined, tended to disregard the Talmudic tradition according to which the Cherubim were represented in marital embrace, and concentrated on attributing new symbolic meanings to them. The mystics, on the other hand,

seized precisely upon this aspect of the Cherubim and utilized it for the reinforcement of their basic doctrine about the sanctity and cosmic necessity of cohabitation between man and wife.

Maimonides, the greatest of medieval Jewish philosophers (born in 1135 in Cordoba, Spain; died in 1204 in Cairo Egypt), can be quoted as an example of the former group. In describing the furnishings and sacred vessels of the Sanctuary, he has the following to say about the Cherubim:

"God, may He be exalted, has commanded that the image of two angels (i.e. the Cherubim) be made over the ark, so that the belief of the multitude in the existence of angels be consolidated, this correct opinion, coming in the second place after the belief in the existence of the deity, constituting the originative principle of belief in prophecy and the Law and refuting idolatry, as we have explained. If there had been one image, I mean the image of one cherub, this might have been misleading. For it might have been thought that this was the image of the deity who was to be worshipped—such things being done by the idolaters—or that there was only one individual angel, a belief that would have led to a certain dualism (i.e. belief in one God and one Angel). As, however, two cherubim were made and the explicit statement enounced: "The Lord is our God, the Lord is one,"[87] the validity of the opinion affirming the existence of angels was established and also the fact that they are many. Thus measures were taken against the error that they are the deity—the deity being one and having created this multiplicity."[88]

Maimonides' view is reechoed in the *Midrash HaGadol,* a midrashic compilation which is only somewhat younger than the renowned *Guide of the Perplexed,* and which was made in Yemen. In it we find also a unique description of the Cherubim:

" 'And thou shalt make two Cherubim.'[89] These Cherubim, what was their purpose? To make known that there are Cherubim on high... If so, would one not have sufficed? No, lest people err and say, 'It is God *(Eloah).*' What was their

appearance? Their faces, backs, hands and breasts looked like those of human beings, and they had wings like the wings of the fowl, like the Cherubim of the *Merkaba* (the divine chariot) on high..."[90]

As to the Kabbala, it found in the Cherubim-in-embrace a most welcome basis for two of its central doctrines: one, that only the togetherness of male and female is a state of blessedness; and two, that when a man sins he thereby causes a separation between the male and female aspects of the deity (of which more in the next two chapters), which, in turn, leads to a transcendental and universal disaster. In the Zohar, the *magnum opus* of 13th century Spanish Kabbala, these two ideas are expressed as follows: "Three times a day a miracle took place with the wings of the Cherubim. When the holiness of the King (i.e. God) revealed itself over them, the Cherubim, of themselves, stretched out their wings and covered their bodies with them...A cloud descended, and when it settled upon the Lid, the wings of the Cherubim intertwined and they beat them and sang a song...And the Priest in the Temple heard their voices as he was putting the incense in its place...The two Cherubim, one male and one female, both sang...'And he heard the Voice speaking unto him...from between the two Cherubim, and He spoke unto him.' Rabbi Yitzhak said: From this we learn that God is 'just and right,'[91] that is, male and female, and likewise the Cherubim were male and female."[92]

We shall easily recognize in this passage a late variant of the theme we first found adumbrated by Philo twelve hundred years earlier: the male and female Cherubim representing the male and female elements in God. The Talmudic view quoted above to the effect that the position of the heads of the Cherubim changed reflecting the moral behavior of Israel, is also elaborated in the Zohar:

"Rabbi Yose said: Woe to the world when one Cherub turns his face away from the other, for the verse 'with their faces one to another'[93] (refers only to times) when there is peace in the world. Rabbi Yitzhak said: This is meant by 'The nakedness of thy father and the nakedness of thy mother

shalt thou not uncover'[94]—woe to him who uncovers their nakedness.' "[95]

What this Zoharic passage means is that woe to him who creates strife in the world, because thereby he causes the two Cherubim to turn their faces away from each other, which in turn is but the visible manifestation of the separation of the divine Father (the King) and the divine Mother (the Matronit). Such a sundering of the Father and the Mother is spoken of repeatedly in the Zohar as an uncovering of their nakedness, because the disruption of their union denudes them of each other, weakens them and dishonors them.

A little younger than the Zohar is the Kabbalistic Bible commentary of Bahya ben Asher, the distinguished Spanish exegete who lived in Saragossa and died in 1340. Bahya refers repeatedly to the Cherubim in the Temple whom he considers as having been male and female, in embrace, and representing symbolically a number of important things.

The two Cherubim corresponded to the brain and the heart in man, Bahya says, or the human soul and the human reason. "Of the two Cherubim one was male and the other female, because the human soul and reason are like male and female, one acts, is active, and the other receives, is passive."

"The two Cherubim were different in their substance, one being male and the other female... in order to make manifest how greatly Israel was loved by God, like the love of male and female... The Cherubim in this form were a powerful symbol testifying to the uttermost attachment between God and Israel with nothing intervening between them..."[96]

10. CONCLUSION

In conclusion, let us return for a moment to the earliest period of Hebrew history from which unequivocal data are so scant that they invite conjectures and hypotheses. Hugo Gressmann, in a study about the Ark expressed the view that originally there must have been two images in it, that of Yahweh, and that of his wife Anathyahu or Astarte.[97] Twenty years later, more cautiously, yet along the same lines, Julian

Morgenstern conjectured that the two sacred stones in the Ark originally "represented Yahweh and, in all likelihood, His female companion."[98] The findings of the present study tend to agree with these conjectures. In the beginning, the story can be recapitulated, two images, or slabs of stone, were contained in the Ark, representing Yahweh and his consort. At a later stage, when this anthropomorphic view of the deity was overcome, Yahweh was conceived of as the male, patriarchal and only God whom it was forbidden to represent in visual form. His erstwile female companion now was reduced to the position of a female guardian, represented in the two female Cherubim, who covered the Ark with their wings which, at one at the same time, also served as the seat of Yahweh. Following the destruction of the First Temple, the idea slowly gained ground that the one and only God comprised two aspects, a male and a female one, and that the Cherubim in the Holy of Holies of the Second Temple were the symbolic representation of these two divine virtues or powers. This was followed by a new development, in Talmudic times, when the male Cherub was considered as a symbol of God while the female Cherub, held in embrace by him, stood for the personified Community of Israel. When, finally, the Kabbala developed its mystical theory of the Sephiroth, and especially of the two most important divine entities of the King and the Matronit, and endowed each of them with a mythical, independent existence, it considered the Cherubim-pair as the fitting visual representation of these two divine concepts.

Chapter IV

THE SHEKHINA

Shekhina is the frequently used Talmudic term denoting the visible and audible manifestation of God's presence on earth. In its ultimate development as it appears in the late Midrash literature, the Shekhina concept stood for an independent, feminine divine entity prompted by her compassionate nature to argue with God in defense of man. She is thus, if not by character, then by function and position, a direct heir to such ancient Hebrew goddesses of Canaanite origin as Asherah and Anath. How did the Shekhina originate and develop, and what did she mean for Talmudic Judaism? These are the questions that we shall attempt to answer in this chapter.

1. THE "DWELLING" OF GOD

In Biblical times, when God was imagined to dwell in, or ride upon, clouds, as Baal had been in the older Canaanite mythology,[1] the mythological validation of the sanctity of the desert Tabernacle and the Solomonic Temple was the myth of Yahweh descending in a cloud into the sanctuary.[2] The presence of God in this "cloud of Yahweh" was regarded as something more tangible than its visual aspect: because of the cloud, "Moses was not able to enter into the Tent of Meeting."[4] Similarly, after the completion of Solomon's Temple, "the cloud filled the House of Yahweh so that the priests could not stand to minister by reason of the cloud, for the

glory of Yahweh filled the House of Yahweh."[5] The archaic nature of this mythologem of the deity's physical presence in his temple is attested by the poetic passage following the above statement: "Then spoke Solomon:

> "Yahweh meant to dwell in darkness,
> But I built a house for Thee
> A seat to abide in forever."[6]

A careful perusal of the passages referring to the manifestation of God in the sanctuary shows that the nouns "cloud" and "glory" are used interchangeably, and that the "cloud" was undoubtedly regarded as the visible form taken by the "glory" of Yahweh when He wished to indicate His presence in His earthly abode, the sanctuary.[7]

Since Yahweh was believed to have "dwelt" in the desert Tabernacle, one of the names of that tent-sanctuary was *mishkan,* "dwelling" or "abode."[8] According to the older Elohistic tradition, Yahweh merely put in temporary appearances in the Tent of Meeting; he was a visiting deity whose appearance in, or departure from, the Tent was used for oracular purposes.[9] In contrast, the younger Priestly tradition makes Yahweh a permanent inhabitant of this sacred Abode,[10] thus retrojecting into the mythical past a belief that was an integral part of the Jerusalem-centered theology of the later monarchy, i.e. that God's permanent abode was on Mount Zion, in His holy Temple.

2. *HOKHMA—WISDOM*

While the quasi-physical manifestation of God's "dwelling" in His sanctuary is thus an integral feature of Biblical theology, the term *Shekhina* does not occur in the Bible. However, in the late Biblical period a theological tendency made its appearance which prepared the ground for the emergence of the Talmudic Shekhina. The trend referred to is that of interposing personified mediating entities between God and man. These entities, originally conceived of either as having been created by God or as being His attributes or emanations,

gradually developed into angel-like beings who act upon man and the world under instruction by God. The most frequently appearing of these intermediaries, or *hyposthases* (as they are called), is *Hokhma* or Wisdom. In the *Book of Job*,[12] Wisdom is described as a personage whose way is understood and place known only by God himself, while the *Book of Proverbs*[13] asserts that Wisdom was the earliest creation of God, and that ever since those primeval days she (Wisdom) has been God's playmate.

In the Apocrypha, this role of Wisdom is even more emphasized.[14] A passage in the *Wisdom of Solomon* states that "she (Wisdom) proclaims her noble birth in that it is given to her to live with God, and the Sovereign Lord of all loved her...."[15] It was observed by Gershom Scholem that the term "symbiosis" used in this passage appears again in the same chapter in the sense of marital connubium, and that it is therefore clear that Wisdom here was regarded as God's wife.[16] Philo states quite unequivocally that God is the husband of Wisdom.[17]

Wisdom played a particularly important role among the Jewish Gnostics. References to the role of Wisdom in the primordial days of the world seem to indicate the existence of a Gnostic *Hokhma*-myth which originated in Jewish circles and was hypothetically reconstructed as follows:

Out of the primeval Chaos God created the seven archons through the intermediacy of his Wisdom, which was identical with the "dew of light." Wisdom now cast her eidolon, or shadow-image, upon the primeval waters of the Tohu wa-Bohu, whereupon the archons formed the world and the body of man. Man crawled about upon the earth like a worm, until Wisdom endowed him with spirit. Satan, in the shape of the serpent, had intercourse with Eve who thereupon bore Cain and Abel. Thus sexuality became the original sin. After the Fall, the sons of Seth fought the sons of Cain. When the daughters of Cain seduced the sons of Seth, Wisdom brought the flood upon the earth. Later, in her efforts to help mankind, Wisdom sent seven prophets, from Moses to Ezra, corresponding to the seven planets. In this myth Wisdom, acting

like a female deity, clearly resembles the Gnostic concept of the *anima mundi,* the "world soul."[18]

Whether this myth reconstruction is or is not correct in all details could be decided only on the basis of a thorough study of Jewish, early Christian and Gnostic sources. However, there can be little doubt as to the importance of Wisdom in Jewish Gnosticism which built its speculations on the role assigned to Hokhma in the late books of the Bible itself.

While Wisdom thus had all the prerequisites for developing into a veritable female deity, no such development took place within Judaism. Instead, post-Biblical Judaism created for itself a new concept of feminine divinity in the figure of the Shekhina, who first appears in the Aramaic translation-paraphrase of the Bible, the so-called *Targum Onkelos.* While the exact date of this work is still in doubt (some scholars, hold that it was written as early as the first century A.D., while others think that it had not attained its final form until the 4th century), it is generally agreed that its author used an older version as the basis of his translation.

3. *THE EARLY SHEKHINA*

Shekhina (sh'khinah) is a Hebrew abstract noun derived from the Biblical verb *shakhan* discussed above, and meaning literally "the act of dwelling." These abstract nouns, constructed from the verbal root-letters with the added *-ah* suffix, have the feminine gender. In actual usage, the term Shekhina, when it first appears, means that aspect of the deity which can be apprehended by the senses. Whenever the original Hebrew Biblical text speaks of a manifestation of God through which He was percieved by man, the *Targum Onkelos* interpolates the term *Shekhina.* For instance, the verse "Let them make Me a Sanctuary that I may dwell *(w'shakhanti)* among them,"[19] is rendered by the Targum Onkelos as follows: "Let them make before Me a Sanctuary that I may let My Shekhina dwell among them." The original "I will dwell *(w'shakhanti)* among the Children of Israel... that I may dwell *(l'shokhni)* among them,"[20] becomes in the Targum "I will

let My Shekhina dwell among the Children of Israel... that I may let My Shekhina dwell among them." The Biblical "that they defile not their camp in whose midst I dwell"[21] becomes "that they defile not their camp in whose midst My Shekhina dwells."[22] The Targum, evidently, could not tolerate a direct reference to God even in a poetic text, and thus it paraphrases the original "He (God) found him (Israel) in a desert land... He compassed him about..."[23] as follows: "He filled their needs in a desert land... He let them dwell around His Shekhina..."

From these examples, to which many more could be added,[24] it appears that the earliest use of the term Shekhina was in the sense of an abstract hypostasis, interpolated wherever a Biblical statement appeared to be too anthropomorphic to the greater sensitivity of a later age. The fact that the noun Shekhina had the feminine gender *(shekhinta* in Aramaic) had no significance at all in these early references.

In the Talmudic literature, the term continued to be used in the same sense. E.g., Rabbi Yehoshua, a 1st-2nd century Palestinian teacher, states that the following features were enjoyed by Israel in the desert: the manna, the quails, the well, the Tabernacle, the Shekhina, the priesthood, the kingship and the Clouds of Glory.[25] A Talmudic discussion flatly equates God with the Shekhina: "Rabbi Yose (2nd century) said: 'Never did the Shekhina descend to earth, nor Moses and Elijah ascend to heaven... Is it correct that the Shekhina never descended to earth? Is it not written, 'And Yahweh came down upon Mount Sinai...'?"[26]

At the same time, however, there is a tendency to endow the Shekhina with more physical attributes than those associated with God, and thus to distinguish between the deity Himself who is beyond all sense-perception and His tangible manifestation as the Shekhina. One passage in which this physical view of the Shekhina is expressed with great clarity is the following:

"All those years that Israel was in the desert, these two caskets, one of a corpse (of Joseph) and the other of the Shekhina (containing the two stone tablets of the Law) were

carried (by the Israelites) side by side. When the passersby would say: 'What is the nature of these two caskets?' they would answer. 'One is the casket of a corpse, and the other of the Shekhina.' 'Is it the custom that a corpse should be carried with the Shekhina?' They would answer: 'This one (i.e. Joseph), observed what is written in the other one.' "[27]

It is evident that the presence of the Shekhina in the casket is imagined in this passage in a manner corresponding to that of Joseph's body in the other casket—both are actual, physical presences.

Similarly, the Biblical notion that the Tabernacle was built in order to serve as a dwelling place for Yahweh is transformed in Talmudic literature into the idea that both the desert sanctuary and the Solomonic Temple were the earthly abode of the Shekhina. It was the Shekhina who, according to R. Azaria in the name of R. Yehuda bar Simon, the 4th century Palestinian Amora, dwelt in the Temple, lining it, as it were, with love.[28]

The notion is made tangible by R. Yehoshua of Sikhnin in the name of R. Levi, a 3rd-4th century Palestinian Amora: "A simile: Like unto a cave on the seashore: when the waves rise, it fills with water, yet the sea is in no way diminished. Thus it was with the Tent of Meeting: it became filled with the glory of the Shekhina but the world was in no way diminished."[29] According to R. Yehoshua (end of 1st century A.D.), "while the Children of Israel were still in Egypt, the Holy One, blessed be He, stipulated that He would liberate them from Egypt only in order that they build him a Sanctuary so that He can let His Shekhina dwell among them... As soon as the Tabernacle was erected, the Shekhina descended and dwelt among them." To this Rab (the early 3rd-century Babylonian Amora) added "On that day a thing came about which had never existed since the creation of the world. From the creation of the world and up to that hour the Shekhina had never dwelt among the lower beings. But from the time that the Tabernacle was erected, she did dwell among them."[30]

According to another opinion however, the Shekhina originally did well here below, on earth. However, when Adam

sinned, she removed herself to the first heaven. When the generation of Enosh sinned, she moved up from the first to the second heaven. The sins of the generation of the Deluge caused her to withdraw to the third heaven; those of the generation of the Tower of Babel—to the fourth. When the Egyptians sinned in the days of Abraham, she withdrew to the fifth heaven. The sins of the Sodomites impelled her to seek refuge in the seventh heaven. But when the seven righteous men (Abraham, Isaac, Jacob, Levi, Kehat, Amram and Moses) arose, they brought her back down to earth step by step.[31]

Since the Shekhina dwelt in the Temple, any desecration of that holy place affronted her directly. When King Manasseh set up a graven image in the house of God, he did this purposely so that the Shekhina should see it and be angered.[32]

It was a Talmudic tenet that the physical presence of the Shekhina in the Temple, or in any other place on earth, was of such a nature that it could be localized, and her movements from place to place followed. The classical expression of this view is the statement of R. Yehuda b. Idi in the name of R. Yohanan bar Nappaha (a teacher in Tiberias who died in 279 A.D.), according to which the Shekhina went through the following ten stages of wandering:

> "From the ark-cover she moved onto the Cherub;
> from the Cherub onto the other Cherub;
> from the second Cherub onto the threshold of the Temple;
> from the threshold into the court of the Priests;
> from the court onto the altar in the court;
> from the altar onto the roof of the Temple;
> from the roof onto the wall;
> from the wall into the city of Jerusalem;
> from the city onto the Mount of Olives;
> from the mount into the desert."[33]

The idea is that each of these stations in the wanderings of the Shekhina took her to a place more remote than the previous one from her original dwelling place over the ark-cover. It was, of course, the sins of Israel which caused the Shekhina thus to go into exile. In the desert, the Shekhina

waited six months for Israel to repent. When they failed to do so, she said in desperation, "Let them perish!"[34]

According to another version, the Shekhina dwelt for three and a half years on the nearby Mount of Olives, and cried out from there three times a day: "Return, you backsliding children!"[35] When all this proved futile, she began to fly around and say, "I shall go and return to my place till they acknowledge their guilt,"[36] that is to say, she withdrew to heaven to wait there for repentance to bring redemption.

4. *PERSONIFICATION*

As to the presence of the Shekhina in the Second Temple, opinions were divided. Some said that while in the First Temple the Shekhina dwelt continuously, in the Second Temple she was present only intermittently.[37] Some sages, however, like the 4th century A.D. Palestinian Amora, Shemuel ben Inya, asserted that the Shekhina never graced the Second Temple with her presence, and that this circumstance constituted one of the seven features marking the inferiority of this sanctuary in comparison with the First Temple.[38] Rabbi Yohanan, too, was of the opinion that the Shekhina never dwelt in the Second Temple, the reason being that it was built with the aid of the Sons of Japheth, i.e. the Persians, and, as stated in *Genesis* 9:27, God dwells only in the tents of Shem, that is in a Temple built by the Children of Israel themselves.[39]

Again others held not only that the Shekhina was present in the Second Temple,[40] but that, following its destruction, she transferred her seat to several important synagogues in Babylonia, where her presence was both visible and audible. Especially two synagogues, those of Huzal and of Shaf Weyatibh, had the reputation of serving as alternate dwelling places for the Shekhina. The Shaf Weyatibh synagogue in Nehardea was built, according to tradition, by King Yechonia and his men, of stones and dust they had brought along from Jerusalem.[41] At times the Shekhina would dwell in this synagogue, at others in that of Huzal. Once, so the story goes, the father

of Shemuel and Levi were sitting in the Shaf Weyatibh synagogue in Nehardea, when the Shekhina appeared making a noise, whereupon they got up and left. On another occasion, blind Rab Sheshet sat in the same synagogue when the Shekhina again came, but he made no move to leave. Thereupon ministering angels came to frighten him away, but he said: "Master of the World! If one is afflicted and the other is not, who is to yield?" Whereupon He (i.e. the deity) spoke to them: "Let him be!"[42]

As to the precise nature of the noise made by the Shekhina, another Talmudic passage describes it as follows: "The Shekhina rang before him (Samson) like a bell."[43] As we shall see in another context, God's approach too was said to have been accompanied by the tinkling of bells.

In general, it was an accepted article of faith that wherever their exile took the people of Israel, whether to Egypt, to Babylonia, or to Edom (Rome), the Shekhina went along with them, and that she would remain with them until the time of their redemption.[44]

In addition to her appearance in places of primary or secondary sanctity, the Shekhina would also show herself to individuals and even to animals. According to a Palestinian view, transmitted to Babylonia by Rab Dimi (early 4th century A.D.), the Shekhina spoke to Adam, to the Serpent, and to the fishes, and, as a consequence of this distinction, members of these three species copulate in a face-to-face position, while all the other animals perform the sexual act face to back.[45]

That the Shekhina can be seen is almost a commonplace in the Midrash. The sign of the Abrahamic covenant which the Children of Israel carried on their flesh enabled them to gaze at the Shekhina; had it not been for the circumcision, they would have fallen flat on their faces at her appearance.[46] Even Nadab and Abihu, the two rebellious contemporaries of Moses, "feasted their eyes on the Shekhina, but had no enjoyment from her; Moses, on the other hand, did not feast his eyes on her, but enjoyed her."[47] Already as a babe, Moses was

joined by the Shekhina. When the daughter of Pharaoh found the ark of bulrushes into which he had been placed by his mother, and opened it, she saw the Shekhina in it.[48] Of all men, Moses was the only one to whom the Shekhina spoke "every hour, without setting a time in advance." Therefore, in order to be always in a state of ritual purity and readiness to receive a communication from the Shekhina, Moses separated himself completely from his wife.[49]

The Shekhina joins the sick to comfort them,[50] and helps those who are in need.[51] Moreover, she has special concern for the repentant sinners of Israel: these "are accepted by the Shekhina as if they were righteous and pious persons who never sinned. They are carried aloft and seated next to the Shekhina... He whose heart is broken and whose spirit is low, and whose mouth rarely utters a word, the Shekhina walks with him every day..."[52] Good deeds, even if performed by idolators, attract the Shekhina: when the prophets of the Baal practiced hospitality, the Shekhina descended and rested upon them.[53]

If husband and wife are worthy and deserving, the Shekhina rests between them.[54] On the other hand, Rab Abin bar Ada, a Babylonian Amora of the 3rd-4th centuries, said in the name of Rab: "He who marries a woman not suitable for him, when God lets his Shekhina rest, he will give testimony concerning all the tribes, but him."[55]

A different view of the Shekhina shows her as being attracted by aesthetic and aristocratic qualities. "The Shekhina rests only on him who is wise, heroic, rich and tall of stature."[56] Rabbi Yohanan bar Nappaha (died 279 A.D.) enumerated a very similar list of excellences as attracting the Shekhina: "God lets His Shekhina rest only on him who is heroic, rich, wise and modest."[57] Rabbi Hama bar Hanina, a Palestinian Amora of the 3rd century, said: "When God lets His Shekhina rest, He will let her rest only on the noble families in Israel."[58] According to another view, "the Shekhina rests only where there is no sadness, no sloth, no laughter, no levity, no merriment, and no senseless chatter, but where there is rejoicing over the fulfillment of a commandment."[59]

Lest one think that the Shekhina was thought of as ranking merely with the angels, we adduce a few passages which emphasize her superiority to them: The splendor of the Shekhina feeds the ministering angels. Her radiance, however, is so great that the angels must cover their faces with their wings so as not to see her.[60] The ministering angels are removed from the Shekhina by myriads of parasangs, and the body of the Shekhina herself measures millions of miles.[61]

These ideas are complementary without being contradictory:on the one hand, the Shekhina can be so small as to find place in the Tabernacle or even in the small ark of bulrushes next to the child Moses; on the other, her size overshadows the world. A midrash neatly reconciles the two ideas:

"The emperor said to Rabban Gamaliel: 'You say that wherever ten men are assembled, the Shekhina dwells among them. How many Shekhinas are there?' Thereupon Rabban Gamaliel beckoned the servant and began to beat him (saying): 'Why did you let the sun enter the emperor's house?' ('Nonsense') said the emperor, 'the sun shines all over the world!' 'If the sun,' answered Gamaliel, 'which is only one of a thousand myriad servants of God, shines all over the world, how much more so the Shekhina of God!' "[62]

The problem of how to reconcile the omnipresence of the Shekhina with her "dwelling" in the sanctuary was solved in a different manner by Rabbi Yohanan bar Nappaha by the introduction of the concept of "contraction" of which the Kabbala was later to make extensive use in its cosmogony. Yohanan explained that when Moses heard God say "Let them make Me a Sanctuary,"[63] he was frightened by what he assumed would be a task of immense magnitude, because he knew that even the "heaven and the heaven of heavens cannot contain" God.[64] But God reassured him that a small Tabernacle would, indeed, be sufficient for Him: "I shall descend and contract my Shekhina between (the planks of the Tabernacle) down below."[65]

5. *THE SHEKHINA CONFRONTS GOD*

These, and many other similar passages clearly demonstrate a pronounced tendency to personify the Shekhina and to conceive of her as a manifestation of the deity in a lower form, capable of being perceived by the human senses. This Shekhina was the direct heir of the Biblical Cloud of Glory which had dwelt in the sanctuary and had been the visible manifestation of Yahweh's presence in His House. There is as yet no indication in any of these passages that the Shekhina was considered a divine entity separate from God to the extent of being able to confront him. However, in view of the mystical dualistic theosophy of Philo and the Cherubim-symbolism of the Second Temple,[66] it was inevitable that the step from regarding the Shekhina as the manifestation of God to seeing in her a discrete divine entity should be taken. The earliest evidence that it was, dates from the end of the 3rd century A.D.

Before presenting the passage in question, a word must be said about the relationship of the two Talmudic concepts of the Shekhina and of the "Holy Spirit." As A. Marmorstein has convincingly shown, these two concepts were used synonymously in the Talmudic period.[67] When, therefore, a Talmudic teacher speaks of the Holy Spirit, he may as well have used the term Shekhina. With this in mind, let us quote a saying of Rabbi Aha, a Galilean teacher who lived ca.300 A.D.

"The Holy Spirit comes to the defense (of sinful Israel by) saying first to Israel: 'Be not a witness against thy neighbor without a cause,'[68] and thereafter saying to God: 'Say not: I will do to him as he hath done to me.' "[69]

This passage has great significance in the historical development of the Jewish God concept. We have here a very early testimony as to the idea that the "Holy One, blessed be He" or God, and the Shekhina or Holy Spirit, are two separate and discrete divine entities. The Holy Spirit is said here to have admonished God not to practice retribution and to refrain from punishing Israel. She (she, because the "Holy Spirit," like the Shekhina, is feminine) was, therefore, considered to have an opinion, a mind, a will, and a personality

of her own. She is opposed to God and tries to influence him.[70]

The Shekhina plays a similar role in another passage which is of considerably later provenance. It is found in Midrash Mishle, whose late age is indicated by the fact that the first to quote it was Rabbi Hananel (died 1050 A.D.). In it we read:

"When the Sanhedrin wanted to add King Solomon to the three kings and four commoners who had no share in the World to Come, Shekhina rose up before the Holy One, blessed be He, and said: "Master of the World! 'seest Thou a man diligent' (i.e. Solomon)...?! They want to count him among 'mean men.' " In that hour, a divine voice was heard saying to them: 'Let him stand before Kings, let him not stand before mean men!' "[71] i.e., do not include Solomon together with those mean men who are excluded from the heavenly Paradise.

A clearcut differentiation between God and the Shekhina is made by Moshe Hadarshan, the early 11th century midrashist of Narbonne, in his book entitled *Bereshit Rabbati*. He says, in the name of Rabbi Akiba (the second century A.D. Tanna), that "when the Holy One, blessed be He, considered the deeds of the generation of Enoch and that they were spoiled and evil, He removed Himself and His Shekhina from their midst and ascended into the heights with blasts of trumpets..."[72]

Although three passages may be considered rather meager evidence, they are sufficient to establish that the idea of two separate divine entities did exist in Talmudic times and that there were at least some teachers who saw nothing exceptionable in it. Others, however, took a different view, and opposed any implication of such a plurality, thereby adding indirect evidence to the existence of such beliefs. Rabbi Eliezer, the Palestinian Amora of the 3rd century, warned that one must carefully refrain from implying a divine plurality even inadvertently in translating Biblical passages which contain references to the physical appearance of God:

"Rabbi Eliezer said: He who translates a Biblical verse literally is a liar, and he who adds to it is a blasphemer. For instance, if he translates the (Hebrew) verse 'And they saw

the God of Israel"[73] (into Aramaic): 'And they saw the God of Israel,' he is a liar, for the Holy One, blessed be He, sees but cannot be seen. If, however, he translates 'And they saw the glory of the Shekhina of the God of Israel,' he blasphemes because he makes three (i.e. instead of one God he refers to three deities), namely Glory, and Shekhina, and God. What 'And they saw the God of Israel' means is that they feasted their eyes on the splendor of the Shekhina."[74]

Rabbi Eliezer here objects to both the literal translation of a Biblical anthropomorphic expression and its paraphrase by the interpolation of such terms as Glory and Shekhina. The basis of his objection to the first method is that it makes it appear as if God could directly be apprehended by human sense organs, which, of course, is untrue with reference to a purely spiritual deity. His objection to the second method must stem from the experience or knowledge that his contemporaries tended to regard such expressions as Glory and Shekhina as designations for discrete deities. While Rabbi Eliezer considered such a view as blasphemous, others, as we have seen above, saw nothing exceptionable in it, at least as far as the Shekhina was concerned.

6. *THE FEMININE SHEKHINA*

The passages which establish the Shekhina as a separate divine personality, indicate her feminity in no way except by the grammatical gender of her name. It should be emphasized, however, that both in Hebrew and Aramaic, the gender of the subject plays a much greater role in the sentence structure than in Indo-European languages. In English, for instance, one can say, as in the last quoted passage, "The Shekhina rose up...and said," without becoming aware at all of the gender of "the Shekhina." In Semitic languages, the verb as well as the adjective have separate male and female forms; in the sentence "the Shekhina rose up...and said," therefore, both verbs impress the reader (or hearer) with the feminity of the Shekhina by taking themselves the feminine forms. Thus, even without any explicit pronouncement to the effect that

the Shekhina was a female divine entity, her sex was kept in the forefront of consciousness by every statement made about her.

In Midrashic homilies, the Talmudic sages allowed themselves considerable latitude in throwing light on the mystery of the deity by comparing him to human beings of both sexes. The following passage, transmitted in the name of Shemuel bar Nahman, a Palestinian teacher of the third and fourth centuries, can serve as an example:

"It is the wont of the father to have mercy, 'Like as a father has compassion upon his children, so has the Lord compassion upon them that fear Him';[75] and it is the wont of the mother to comfort, 'as one whom his mother comforts, so will I comfort you.'[76] God said: 'I shall do as both father and mother.' "[77]

It is, of course, a far cry from saying that God acts like a father and a mother to asserting, as Philo did,[78] that he has two components, a fatherly and a motherly. Yet the Shekhina, with her feminine gender, comes quite close in the Talmudic sources to being regarded as a feminine manifestation of the deity. The following statement by Rabbi Aha, a Palestinian Amora of the early fourth century, definitely points in that direction:

"When the Shekhina left the Sanctuary, she returned to caress and kiss its walls and columns, and cried and said: 'Be in peace, O my Sanctuary, be in peace, O my royal palace, be in peace, O my precious house, be in peace from now on, be in peace!' "[79]

In another passage it is the Community of Israel *(Knesseth Yisrael,* also of feminine gender and subsequently identified with the Shekhina or symbolized by her), who laments the destruction of the Temple:

"The Community of Israel said before the Holy One, blessed be He: 'Master of the World! I remember the safety, the security and the peace which I used to enjoy, and now it is all departed from me. And I cry and lament and say: O, if I could return to former years when the Sanctuary stood, and when you used to come down into it from the high heavens, and let your Shekhina rest on me, and the nations of the world

would praise me! And when I would seek forgiveness for my sins, you would answer me. But now I am covered with shame and disgrace.'

"And she also said before Him: 'Master of the World! My heart breaks in me when I pass by your house and it is destroyed, and the voice of silence is in it and says: The place in which Abraham's seed presented sacrifices before you, and the priests stood on their platform, and the Levites intoned praise on their harps, how can it be that now foxes dance in it?!... But what can I do, since my sins brought this about, and the false prophets who arose in me led me astray from the way of life to the way of death...'

"When the Temple was destroyed by fire, the Holy One, blessed be He, said: 'Now that I have no seat on earth, I shall remove my Shekhina from her (the earth) and shall ascend to my first abode.'... In that hour the Holy One, blessed be He, cried and said: 'Woe to me, what did I do, I let my Shekhina dwell below for the sake of Israel, and now that they sinned, I returned to my first place... I became a laughter unto the nations and a derision to the creatures.' In that hour Metatron (God's chief ministering angel) came, fell upon his face, and addressed God: 'Master of the World! Let me cry in Your place!' But God answered him: 'If you do not let me cry now, I shall retire to a place into which you have no permission to enter, and shall cry there.'... (Thereafter) God said to the ministering angels. 'Come, let us descend, I and you, and see what the enemy did to my house.'... When God saw the Sanctuary, He said: 'Verily, this is my house, and this is my resting place, into which the enemy entered and did what he wanted.' And God cried and said: 'Woe to me because of my House! My sons, where are you? My lovers, where are You? What shall I do to you? I warned you but you did not repent.' "[80]

That the Shekhina is the love-aspect of God is clearly stated in a parable which compares the Temple to Solomon's palanquin: just as the latter was inlaid with love, so did the Shekhina fill the sanctuary.[81] But she also represents the divine punitive power. This is most succinctly expressed in a Tannaitic passage which states that on ten occasions did the Shek-

hina descend from on High: after the Fall, when she entered the Garden of Eden to punish Adam, Eve and the Serpent; when she confused the builders of the Tower of Babel; when she destroyed Sodom and Gomorrah; when she saved the Children of Israel from Egyptian slavery; when she drowned the Egyptians in the Sea of Reeds; when she appeared on Mount Sinai; when she led the Children of Israel in the pillar of cloud; when she entered the Sanctuary; and once more will she descend in the future in the days of the battle of Gog and Magog.[82] We note that in the above list, which actually enumerates only nine descents—one evidently got lost while the tradition still circulated orally—five descents of the Shekhina are punitive expeditions. As we shall see in a subsequent chapter, the punitive aspect of the Shekhina, closely paralleled by the cruel aspect of the ancient Near Eastern love-goddesses, plays an important role in the Kabbalistic figure of the Shekhina-Matronit.

A mixture of the punitive and the merciful aspects of the Shekhina appear in the legends which attribute to her the function of taking the souls of exceptionally meritorious men. There were six individuals, we read in the Talmud, whom the Angel of Death could not overcome, and who died only through a kiss of the Shekhina; they were Abraham, Isaac, Jacob, Moses, Aaron and Miriam.[83] According to another passage, it was God who took the soul of one of them, Moses, by kissing him on the mouth.[84] But after Moses died, it was the Shekhina who carried him on her wings a distance of four miles to the place where he was to be buried.[85]

Since Moses is said to have to given up all carnal contact with his wife in order to be always ready to receive communication from the Shekhina, it seems probable that a notion clearly stated in the Zohar was already present in rudimentary form in Talmudic times: the idea that the relationship between Moses and the Shekhina was like that of husband and wife.[86] If so, there is an interesting parallel between the Shekhina carrying her dead husband, Moses, to his burial place, and the Ugaritic myth about Anath carrying the body of her husband-brother, Baal, to his burial place.[87]

7. *CONCLUSION*

We have followed, in this chapter, the development of the Shekhina concept from its Biblical antecedents, through its early Targumic beginnings in the first or second century B.C., to the stage it reached a thousand years later, just prior to being taken up by Kabbalism and made into one of the cornerstones of its mystical theosophy. At first, it seems, the Shekhina served merely as a convenient means of solving the problem presented by Biblical anthropomorphisms in the eyes of a later, more sensitive, theology. By interpolating the Shekhina, it was no longer God himself who was said to have acted in a human manner, but his "presence" which, evidently, was conceived as something akin to a "presence" manifesting itself at a spiritualists' seance, a barely visible indication of what is acknowledged to be pure spirit and therefore not apprehensible by the senses.

Before long however, this spiritual "presence" began to take on substance. Her movements from place to place could now be discerned, and, having acquired a physical aspect, she became subject to historical events: more and more closely joined to the fate of Israel, she suffered its vicissitudes, accompanied the people into their exiles and experienced the hopes and despairs with which Israel reacted to the blows dealt her by fate, or, as the Sages of the Talmud would have put it, shared in the punishments meted out by God to his sinful people. In this capacity, the Shekhina came very close to being identified with the *Knesseth Yisrael,* the personified, female "Community of Israel."

Next, almost inadvertently, as the distance between God and the Shekhina grew, the latter took on increasingly pronounced physical attributes. The more impossible it became to think of God himself in anthropomorphic terms, the more Shekhina became humanized. Now she could be heard as well as seen, and, having found her voice, it was inevitable that she should speak not only to man but to God. Once she was allowed to do this, there was no longer any doubt that the

deity was considered as comprised of two persons: God and Shekhina.

In Biblical times, there was nothing strange, let alone heretical, about a plural concept of the godhead. Most of the nations in whose midst Israel dwelt recognized divine pluralities, and the old Hebrew myth saw nothing remarkable in the fact that Yahweh appeared to Abraham in the shape of three men who, however, were unhesitatingly recognized by Abraham as one person. The narrative is masterly in conveying the mystery of this three-in-one deity by changing back and forth between plural and singular,[88] to which has to be added the further mystery of the unexplained change-over of the "three men" into "two angels" by the time they reached Sodom, and their contradictory identification as Yahweh's messengers.[89] Thus, Philo's theosophic discernment of the two aspects of the deity[90] is, in fact, not too far removed from this old Biblical indeterminacy as to the number of persons in the deity, nor is the Talmudic postulation of God and the Shekhina as two divine entities.

Philo assigned masculinity to one, and feminity to the other, aspect of the godhead. Such a step was never taken by Talmudic Judaism, or, at least, such a thought was never clearly formulated or expressed, until the days of the Kabbala. Yet the very fact that all the names of God (Yahweh; Elohim; the Holy One, blessed be He, etc.) were masculine, while the name Shekhina was feminine (as were the other manifestations of the deity, such as the Holy Spirit, the Word, Wisdom, etc.), inevitably pointed in the direction of such a sexual differentiation, which came about, as it was bound to, with the great medieval mystical movement of the Kabbala.

The latency of the feminine element in the Jewish God concept for one millennium and a half is a psychologically remarkable phenomenon. From about 400 B.C. to 1100 A.D. the God of Judaism was a lone and lofty father-figure, and whatever female divinity was allowed to exist in his shadow was either relegated to a lower plane, or her feminity was masked and reduced to a grammatical gender, as in the case

of the Shekhina. Yet in spite of the masculine predominance on the highest level of the Talmudic God concept, popular belief and imagination dwelt in a world peopled and haunted by feminine numina, ranging from lowly and loathsome she-demons to exalted personifications. It is to an examination of these ideas that we next turn.

Chapter V

THE KABBALISTIC TETRAD

Let us now turn to the development of the Hebrew goddess myth in the Middle Ages, when the mythical-mystical figure of a feminine divinity occupied a central place in Jewish religious consciousness.

There are some puzzling factors about this medieval Jewish religious development. One is that it took place in an entirely religion-bound community, whose official doctrines could never have tolerated deviation from strict monotheism. Another, that, on the surface at least, it appears as if the primary factor in the emergence of the goddess figure and her divine family had been mystical speculation about the nature of the deity, which in turn led to the creation of mythical narratives about the relationship among the four members of the supernal Tetrad.

There is, of course, no hard and fast dividing line between mystical symbolism and mythical narrative. On the contrary, these two areas of religious expression imperceptibly merge, and those whose religious inclinations impel them to approach the border region from either side, may suddenly find that they have crossed over to the other. Historical examples show that at times such crossings-over were effected purposely: old polytheistic myths were, in this manner, transformed into mystical theological ideas and thereby fitted into the framework of a narrower, more rigidly monotheistic religion. The best known, though not always readily acknowledged, example of this type of transformation is the re-emergence of the an-

cient Near Eastern mythological feature of divine triads (a group of three gods) in the Christian doctrine of the Holy Trinity.

At other times, the searching mind, striking out along unexplored paths of religious discovery, finds itself on the other side, having crossed the invisible border unintentionally and inadvertently. Such an accidental slippage from the realm of mystical speculation into that of mythical narrative occurred in connection with the Kabbalistic interpretation of the mystical meaning of the Tetragrammaton, the secret and most holy four-letter name of God, which to pronounce was considered a mortal sin. An examination of the psychological and traditional channels along which this slippage took place will occupy us in this chapter, together with the attempt to reconstruct the myths of the four divinities constituting the Kabbalistic tetrad. First, however, let us look at the world of the Kabbala in which this tetrad occupied a pivotal position.

1. THE KABBALA

The Kabbala was a great Jewish religious movement which reached its literary zenith in the 13th, and its greatest popularity in the 16th and 17th centuries. Its roots go back to Talmudic notions and ideas, and even beyond them, to doctrines first adumbrated by Philo of Alexandria, the 1st century Hellenistic Jewish philosopher, whose teachings about the Cherubim were examined in Chapter Three. Central to the Kabbala is a secret and esoteric doctrine about the nature of the deity and the relationship between God, World and Man. While the Kabbala as a whole is deeply mystical, it is speculative rather than ecstatic. It emphasizes the intuitive grasp of ultimate truths, but at the same time demands the most exacting observance of all the laws and rules of traditional Judaism. It stresses the personal religious experience, yet, paradoxically, it considers itself as a body of old, transmitted wisdom, as indicated by the meaning of its very name, Kabbala, literally "Reception," that is, something "received" from ancient masters. In fact, the chain of Kabbalistic tradition is

believed to lead back to Adam himself, whose knowledge of all the ultimate secrets was derived directly from divine communication.[1]

The foundations of medieval Kabbalism were laid in Babylonia and Byzantium in the 7th and 8th centuries, when a number of Midrashim with marked Kabbalistic tendencies made their appearance. Several of these (e.g. the *Alpha Beta of Rabbi Akiba* and the *Midrash Konen)* deal with the mysteries of Creation and the structure of the universe. Other writings of the same period describe the heavens, represented as seven celestial palaces (the so-called *Hekhalot),* and the divine chariot *(Merkaba)* which served as the throne of God. These early ventures into mystical cosmogony, cosmology and theosophy were transmitted in the 9th century to Italy and Germany, and, soon thereafter, also to Spain, which in the 13th century became the chief center of the Kabbala.

The most important work of the entire Kabbalistic movement, the *Zohar,* or Book of Splendor, was written ca. 1286 by Moses de Leon (ca. 1240-1305) in Castile, Spain, but was attributed by him to Shimeon ben Yohai, the 2nd-century Palestinian teacher and mystic. With this voluminous book (it contains close to a million words), written in the form of a mystical commentary to the Five Books of Moses, in a somewhat artificial Aramaic, Spanish Kabbala reached its culmination. For the subsequent two centuries, however, Kabbalism remained the esoteric preoccupation of a few select individuals. An important new development took place following the expulsion of the Jews from Spain in 1492, which brought about a powerful upsurge of Messianic longings for redemption, and resulted in the migration of several leading Spanish Kabbalists to the town of Safed in the Galilee. Within a few years thereafter, Safed became the new center of the Kabbala, and held this position for a short but remarkable period in the 16th century.

From Safed, the Kabbala spread rapidly to all the Asian, African and European centers of the Jewish diaspora. It soon became a veritable mass religion, and as such prepared the ground for the Messianic movement led by Sabbatai Zevi

(1625-1676), and, a century later, for East European Hassidism, the pietistic-mystical sectarianism which nearly caused a schism in Judaism in the 19th century. Thus Kabbalistic mysticism became one of the most powerful forces to lead the Jewish people forward on its historic course, until Englightenment and Emancipation, and then Nationalism and Zionism, took over to serve as vital propellants.

In the Kabbalistic doctrine of God, fully developed in the Zohar, the feminine element plays an extremely important role. As Gershom Scholem, the foremost authority on the subject, put it, the introduction of the idea that the Shekhina was the feminine element in God, opposed to "the Holy One, blessed be He," as the masculine element in Him, "was one of the most important and lasting innovations of Kabbalism. The fact that it obtained recognition in spite of the obvious difficulty of reconciling it with the conception of the absolute unity of God, and that no other element of Kabbalism won such a degree of popular approval, is proof that it responded to a deep-seated religious need... It says something for its vitality that despite the opposition of such powerful forces (as the philosophers and the Talmudists) this idea became part and parcel of the creed of wide circles among the communities of Europe and the East."[2]

The Zohar and the later Kabbalistic works are replete with references to the Shekhina, the female divine entity already familiar to us from her appearances in the earlier Talmudic and Midrashic literatures. In the next chapter we shall discuss in detail this feminine divinity whose favorite Kabbalistic name is "the Matronit," i.e. the Matron. What we wish to consider here is the question of the relationship of the Shekhina to God, and the issue of polytheism versus monotheism represented by it. The learned among the Kabbalists were undoubtedly aware of the problem, grappled with it, and succeeded in solving it in a manner satisfactory to them. One can imagine that by extraordinary mental effort they were able to remain unfailingly aware of the absolute oneness of God even while their imagination was assaulted by the most

outspoken descriptions of passionate embraces between the male and female "elements" of the deity.

But the learned were always few, while the ignorant and near-ignorant were many. The strength of Kabbalism lay not in what it meant for the select few who were able to devote a lifetime to its study, even as the intellectual elite of the anti-Kabbalists did to the study of the Talmud. The Kabbala's significance lay precisely in the great influence it exerted, from the 16th century on, upon the many, the masses, for whom intensive study was out of the question. If the most conspicuous ideas and teachings of Kabbalism nevertheless reached them, it was by word of mouth and in greatly simplified form. To put it differently, a simpler idea had a greater chance of popular acceptance than a more difficult one. The belief in the Shekhina (or Matronit), the matronly, divine figure, who, in a way, functioned as an intermediary between the People of Israel and God, was a simple, easily comprehended idea. Since it "responded to a deep-seated religious need," it won ready acceptance among wide circles in the Jewish communities everywhere. Much more difficult to understand was the complementary doctrine which maintained that God and the Shekhina were one. Lip-service, to be sure, was paid by all to the time-honored orthodox Jewish concept of the Oneness of God. On the logical level, many were even able to assert that the Shekhina and the other elements (of which more below) discerned in God were merely symbols which helped in comprehending the mystery of His nature, or emanations issuing forth from Him, but in no way affecting His fundamental Oneness.

Yet on the deeper level of emotion and imagination, the image of the wifely and motherly, passionate and compassionate female divinity met with immediate, spontaneous and positive response. Especially to popular imagination, the Shekhina was no mere symbol or emanation, but a great heavenly reality whose shining countenance shoved the theoretical doctrine of the Oneness of God into the background. The deep emotional attachment of the simple, unsophisticated followers of the Kabbala to the Shekhina was comparable to the rela-

tionship of the Italian or Spanish villagers to their Madonna. In both cases it cannot be denied that one is faced with the veneration of a goddess, and it is impossible to dispute that she means more for the satisfaction of deep-seated religious-emotional needs than God Himself.

Numerous passages in the Zohar, whatever their possible interpretation as mystical speculations about God, struck a responsive chord in hearts yearning for a divine mother-image. Some of these passages deal with the tragic figure of the Matronit which we shall analyze in the next chapter. Others discuss the divine tetrad, the four major persons of the Zoharic godhead, and several of these passages make it appear that the name Yahweh, composed of four letters, was the basis from which the concept of the divine family of four was derived. We shall, therefore, turn next to that most ancient, most holy and forbidden name of God, the Tetragrammaton.

2. *THE TETRAGRAMMATON*

In the Bible, God is referred to by several names, such as El, Elohim, Shaddai, Yahweh, or a combination of these. In the Talmudic period, the most frequently used name of God was "the Holy One, blessed be He." In the Zohar and Kabbalistic literature in general, God is still called "the Holy One, blessed be He," but, in addition, several other mystical divine names appear, which refer to God in relation to various stages in the history of the universe, or designate certain aspects of His being.

The ancient Biblical Tetragrammaton, Yahweh (YHWH), is regarded in the Kabbala as an abbreviated symbol of four divine elements which form part of the deity. The four elements are *Hokhma* (Wisdom), *Bina* (Understanding), *Tif'eret* (Beauty) and *Malkhut* (Kingship). Moreover, Wisdom is identified with the Father, Understanding with the Mother, Beauty with the Son, and Kingship with the Daughter. These four divine concepts form the Kabbalistic tetrad.

One passage in the Zohar, for instance, states that "the letter Y in the name YHWH is called Father and stands for

Wisdom; the first H is the Supernal Mother, called Understanding; and the W and the second H are the two children, a son and a daughter, who were crowned by their Mother."[3]

A related passage explains that "Wisdom spread out and brought forth Understanding, and they were found to be male and female, Wisdom the Father, and Understanding the Mother... Then these two united, and lighted up each other, and the H (i.e. the Mother) conceived and gave birth to a Son. Through the birth of the Son the Father and the Mother found their perfection *(tiqqun)*, and this led to the completion of everything, the inclusion of everything: Father, Mother, Son and Daughter."[4]

In yet another Zoharic passage more details are given about the origin of this divine family: "The Y brought forth a river which issued from the Garden of Eden and was identical with the Mother. The Mother became pregnant with the two children, the W who was the Son, and the second H who was the daughter, and she brought them forth and suckled them... These two children are under the tutelage of the Father and the Mother... After the Mother gave birth to the Son, she placed him before her, and this is why the first H in the name YHWH must be written close together with the W. The Son received a double share of inheritance from his Father and Mother, and he, in turn, nourished the Daughter. This is why when writing the Tetragrammaton in sacred texts, one must bring the W and the second H close together."[5]

In spite of the explicitness of these passages, which is matched and even surpassed by many others to be dealt with further on, all the modern students of the Kabbala interpret them as nothing more than mystical symbolism.[6] They argue that it is in the nature of the Kabbalistic style to speak of aspects or emanations of the One God as if they were independent entities. Since God is known to be wise, they speak of His Wisdom; since He is possessed of understanding, they speak of His Understanding, etc., and to further clarify these attributes, they designate them as Father, Mother, Son and Daughter.

Two considerations render this interpretation unsatisfactory. One is the "slippage" phenomenon referred to above, which can be observed in many Kabbalistic elaborations of the four "elements" in the deity, dealing with their affairs and vicissitudes, the relationships between them and their reactions to one another. Even if the Kabbalistic tetrad had actually and demonstrably originated in purely mystical speculation, somewhere on the way such a slippage occurred, with the result that the colorful details supplied about the four persons of the deity clearly belong to the realm of myth.

The other consideration which vitiates the mystical-symbolic interpretation of the Kabbalistic tetrad is the existence of numerous divine tetrads in other religions with occasional surprising similarities between the myths told about them and the statements made about the four "elements" of God in Kabbalistic literature.

This not only renders it unlikely that what the Kabbala has to say about the tetrad was engendered merely by mystical symbolism, but makes us suspect that the Kabbalistic myths about the tetrad reflect outside, non-Jewish influences. A rapid survey of polytheistic tetrad myths is here called for to substantiate this assumption.

3. *ANCIENT TETRADS*

Tetrads, although not as common as triads, are found in several religious cultures of antiquity. The earliest known group of four related gods is that of ancient Egyptian religion. The father-god, Shu, we read in early Egyptian mythological texts, was the air that carried the sky. His female counterpart was Tefnut, goddess of moisture. Their union produced a son, Geb, or Earth, and a daughter Nut, or Sky. Geb and Nut were united in tight marital embrace, until Father Shu separated them by raising the sky up from the bosom of the earth.[7] (See plate 29.)

Only somewhat younger is the tetrad myth of the Sumerians, the old, non-Semitic inhabitants of Mesopotamia. The precise family relationship of the gods of the Sumerian pan-

theon is obscure, and in most cases little is known about which god was whose son, husband, father or brother, and which goddess was whose daughter, wife, mother or sister. Nevertheless, is has become clear, primarily thanks to the indefatigable studies of Samuel N. Kramer, that there was a close, first-degree relationship between a group of four gods who were in control of heaven, earth, sea and air, and who, among them, created all the other cosmic entities.[8] The four were the god of Heaven, An; the great mother goddess Ninhursag; the god of water, Enki; and the god of air, Enlil. That they were a clearly defined tetrad is evident not only from their position of primary creator gods, but also from their continued importance after the emergence of the other gods. It is they who "usually head the god lists, and are often listed as performing significant acts together as a group." Moreover, "at divine meetings and banquets they were given the seats of honor."[9]

An, the heaven-god, was once the supreme ruler of the Sumerian pantheon, but as early as the 3rd millennium B.C. his place was taken by Enlil, the air-god, who is also titled "father of the gods," and "king of all lands." He was also the god of Wisdom, and the ruler of the abyss *(absu)*—an early indication of the oft-recurring connection between wisdom and water.

Ninhursag was also called Ninmah, Nintu and Aruru, although her original name seems to have been Ki, meaning "(mother) Earth." She was probably taken to be the wife of An (Heaven), and the two, An and Ki, may have been conceived as the parents of all the gods.[10] In her capacity as the great mother and the earth goddess, Ninhursag was also "the lady who gave birth," the mother of all living things, and especially the mother of the earthly kings. The early Sumerian kings liked to describe themselves as "constantly nourished with milk by Ninhursag."[11]

Enki, king of the watery abyss, calls himself in a paean of self-glorification "the first-born of An,"[12] which would make Ninhursag his mother. However, in another passage of the same long poem, Ninhursag is called "Enlil's sister,"[13] and

she calls Enki "my brother."[14] This apparently reflects another version of the early Sumerian tetrad, according to which An (Heaven) had three children, Ninhursag, Enki and Enlil. The contradiction in the position of Ninhursag, who appears as both mother and sister of Enki and Enlil, can possibly be resolved by referring to the Zoharic explanation of the Tetragrammaton discussed above. The Father ("Wisdom" there too), we shall recall, brought forth the Mother, that is, the Mother was originally the Father's daughter. But then Father and Mother had union, and the Mother gave birth to the Son and the Daughter. Thus the Mother was, at one and the same time, also the sister of her Son and Daughter. It can be conjectured that a lost Sumerian myth may likewise have told how Father An brought forth Ki (Ninhursag) by spontaneous generation (or by masturbation, as Atum was said to have engendered Shu and Tefnut in Egyptian mythology).[15] If so, then Ninhursag, like the Mother in Kabbalism, was both the mother and the sister of her two children.

The tetrad of the Hittites, whose ancient empire centered on the Anatolian plateau and who spoke several unrelated languages, can be mentioned only in passing. The Hittites absorbed so much foreign mythological material that the isolation of original Hittite myths would be a major scholarly task which lies far beyond the present author's competence. However, even a cursory perusal of the readily accessible Hittite myths shows that groups of four gods appear repeatedly. One text-fragment enumerates the four gods Kashku (the Moon-god), Taru (the Storm-god), Hapantalli and Katakhziwuri. Another appeals to "the mighty gods" Naras, Napsaras, Minkins and Ammunkis.[16] A Hittite myth of unquestionably Canaanite origin is the one in which the tetrad Elkunirsa (that is the Canaanite *El qone eres,* "El Creator of the Earth"), his wife Ashertu (Asherah), their son Baal-Hadad, the Storm-god, and their daughter Ishtar (Astarte or Anath) figures prominently.[17]

An ancient Near Eastern bronze figure of unknown provenance shows a divine tetrad in the form of four human figures

rising out of a common stem and held together at their lower legs by a ring. (See plate 30.)

In the ancient Canaanite pantheon itself the four gods El, Asherah, Baal and Anath stand out among all the other gods as a clearly recognizable divine family. Thanks to the major archaeological discovery of the Ugaritic tablets at Ras Shamra, near the northeastern corner of the Mediterranean, we have an exceptionally complete picture of the mythological world of the northern Canaanites in the 14th century B.C. The chief of all gods was El, the father god, often called "bull of his father." His wife Asherah, also referred to as "Lady Asherah of the Sea," was the mother of all other gods whom she suckled at her breasts. Their son Baal, also called Aliyan, Prince, King, and Rider of Clouds, was the god of rain, and fertility, who periodically died and again came to life. Their daughter Anath, usually referred to as the Virgin or the Maiden Anath, or simply as The Girl, was the goddess of love and female fecundity, as well as of the war and the hunt, who enjoyed fighting as much as she did love-making, was bloodthirsty, tempestuous and unrestrained.[18]

In Greek mythology, Cronus, Rhea, Zeus and Hera seem to have formed the original divine tetrad. Cronus and Rhea were brother and sister as well as husband and wife. After castrating his father Uranus ("Sky"), Cronus ruled in his stead, until he, in turn, was castrated and dethroned by his own son, Zeus, who then became King of the gods, and god of the sky and of thunder. The wife of Zeus was Hera, his sister, goddess of the earth, fecundity, marriage and women, and worshipped as Maid, Wife and Widow.

The Roman equivalent of this tetrad was that of Saturn, Ops, Jupiter (Jove) and Juno. Juno's eldest and most common name was Juno Lucina or Lucetia, referring to her original light-nature. In her capacity as the goddess of marriage, she was also known as Matrona, a name which, of course, reminds us of the Kabbalistic name of the daughter-goddess, the Matronit, who will be the subject of the next chapter. Juno Matrona's principal festival was the Matronalia or Matronales, celebrated on May 1, when husbands and wives

would pray to her and offer sacrifices for marital happiness. The priest of Jupiter, the *flamen dialis,* had to be married; his wife was the *flaminica dialis,* priestess of Juno.[19]

Turning now to the great Asian world east of Mesopotamia, and first of all to Iran, we find again the by now familiar tetrad, although in a modified form. The mythical history of the world in Iran begins with Zurvan ("Time"), a hermaphrodite, who existed prior to heaven, earth, and everything else. For a thousand years Zurvan sacrificed in order to have a son, and finally Ohrmazd and Ahriman were conceived in the womb of his female half. Overjoyed, Zurvan vowed that whichever of his children should emerge first will receive the kingdom from him. It was evil Ahriman who ripped the womb open, and presented himself to Zurvan, saying: "I am your son Ohrmazd." Zurvan, however, rejected him, and while he was still talking to Ahriman, the true Ohrmazd was born, whom Zurvan thereupon instructed to rule and order all things.[20]

A divine tetrad figures importantly in Hindu mythology. Shiva is the generative principle, the four-armed and four-legged great lord of procreation, the gigantic Phallus, identical with the Vedic storm-god Rudra, "the Roarer." His home is in the Himalayas where he lives in perfect marital happiness with his wife, Parvati, the Great Mother, symbolized by the female generative organ, and known also by many other names, among them especially Devi (goddess), i.e. *the* goddess, par excellence. Parvati assumes terrifying forms also, such as that of Kali; as such she carries in her many arms a great array of weapons, and demands bloody animal and human sacrifices. She is also known as Shakti ("Power"), and, as a medieval ode puts it, "If Shiva is united with Shakti, he is able to exert his powers as lord; if not, the god is not able to stir." Anyone who truly grasps the goddess's complete nature can master the whole universe, because he becomes one with her. In her resides all love. Her devotees call upon her as children addressing their mother, and she cherishes them, taking them to herself, so that they at last become one with her, experiencing a flood of supreme joy, and tasting boundless, intense bliss.

This divine couple had two children, Ganesha, god of wisdom and remover of obstacles, and Kartikeya, god of war and patron of thieves. Shiva's vehicle is the bull Nandi, and Parvati's a lion.

Shiva, incidentally, is also Nataraja, "Lord of the Dance," who, when attacked by the demon Muyalaka, pressed his toe upon Muyalaka's back, until he broke it, and then, with him underfoot, danced the cosmic dance of creation, maintenance, and destruction.[21]

The last tetrad we shall refer to here is central to Japanese mythology. Izanagi ("The Male Who Invites") and Izanami ("The Female Who Invites") were brother and sister who had union and procreated a great variety of divinities in many different ways. From the left eye of Izanagi, also galled the August Male (his sister-wife is also the August Female), was born Amaterasu, the "Heaven Shining," the sun goddess, and from his nose, Susanowo, the "Impetuous Male." These two couples occupy the central place in Japanese cosmology. Amaterasu is resplendent and shining, and receives from Izanagi the Plain of High Heaven as her dominion. Susanowo is dark, and the rule over the Sea Plain is given to him. He becomes desirous of visiting his mother Izanami who in the meantime had died of burns she suffered in her genitals when she gave birth to the god of Fire, and now inhabits the Land of Darkness. Izanagi is furious at this impertinence of his son, and banishes him from the land. Susanowo thereupon resolves to take leave of his sister, who, however, mistakes his approach for an attack, and meets him fully armed with bow and arrows. Susanowo assures her of his peaceful intentions and suggests that they take an oath together and produce children, which they do.

A number of common features can be distilled from these tetrad myths: the divine tetrad consists of parents and two children, usually a son and a daughter, but occasionally two sons. The four deities making up the tetrad stand for, or are in control of, the major component parts of the world, such as air, moisture, earth and sky (Egypt); heaven, air, water and earth (Sumer); or they represent a combination of such major

components of nature and of cosmic principles, such as earth, vegetation(?), storm (i.e. rain) and fertility (Hittites); heaven, sea, rain and fertility(Canaan); time (?), earth, sky and female fecundity (Greece); sowing (or agriculture), abundance, sky and marriage (Rome); male principle, female principle, heaven (or sun), and sea (Japan); or else they stand for cosmic principles and concepts, such as time (a hermaphrodite, pointing both backward, to the past, and forward to the future), light and darkness (Iran); procreative principle, fertility principle, wisdom and war (India).

Another recurrent characteristic is that the daughter in several tetrads is a goddess of both love (the fertility principle) and war (the destructive principle; thus in Hittite, Canaanite and Japanese mythologies; in Hindu mythology, the same double role falls to the mother goddess). In several tetrads the mother goddess is conceived of as clasping her children, both gods and men, to her breast and suckling them (in Sumerian, Canaanite and Hindu mythologies).

At least in one mythology (Hindu) one of the gods forming the tetrad is Wisdom, and the power of the Father is said to depend on his union with the Mother.

Mention can also be made of the separation of the Son and the Daughter which in Egyptian mythology (as well as in many others in which no tetrads can be discovered)[23] figures as a precondition for the establishment of the existing cosmic order, and of the representation of creation as a victory of the creator-god over opposing forces (in Iranian and Hindu mythologies).

4. *THE FATHER AND THE MOTHER*

We are now ready to turn to the testimony of the Kabbalistic literature itself, and to review those passages which give evidence of "slippage" from the symbolic into the mythological realm. These passages contain numerous accounts of episodes in the life of the divine Father, Mother, Son and Daughter, which in their sum total amount to veritable biographies. As we shall see, so many of these episodes are clearly

mythological that in the face of their cumulative evidence the contention that all this is merely mystical symbolism and speculation about the "aspects," or "emanations," or even "elements" of a one and only God, must appear as pious fiction. The four entities of the godhead in these passages function as independent persons who address, converse with, act upon and react to, each other. Moreover, the deeds they perform, the experiences they undergo and the feelings they display are all well couched in unmistakably mythological terms, strikingly similar to the tetrad myths sketched above.

To begin with, let us refer again to the fact that the explanation of the four consonants of the Tetragrammaton is given in sexual-familial terms. The four letters, as we have seen, are not only stated to symbolize (or stand for) Wisdom, Understanding, Beauty and Kingship (which in themselves could be understood as purely conceptual attributes of God), but are also identified with Father, Mother, Son and Daughter, respectively. In addition, as we have likewise seen, reference is made to the manner, purely sexual, in which these divine components (or may we already be permitted to call them "persons"?) originated: the Father brought forth the Mother, then copulated with her and thus the Son and the Daughter were born.

The relationship between the Father and the Mother is discussed in numerous other passages as well, of which a few are presented here:

"Never does the inclination of the Father and the Mother toward each other cease. They always go out together and dwell together. They never separate and never leave each other. They are together in complete union."[24] We have seen above that this mythological motif (or "mythologem") is contained in the Egyptian myth of Geb and Nut, and the Hindu myth of Shiva and Parvati. Here we may add that the mythologem of the World Parents, of the Sky-father and Earth-mother as the progenitors of the universe, of their clinging together in a permanent embrace, of the timeless bliss they enjoy in their complete and ceaseless union, is quite common all over

the world,[25] which in itself renders it most unlikely that the author of the Zohar happened by coincidence to hit upon the same idea simply on the basis of his mystical speculations about the meaning of the first two consonants of the Tetragrammaton.

In another Zoharic passage, the sexual union of the Father and the Mother (here referred to as "Zaddik," i.e. Righteous One, and his "Female") is described in unflinching physiological detail: "When the seed of the Righteous is about to be ejaculated, he does not have to seek the Female, for she abides with him, never leaves him, and is always in readiness for him. His seed flows not save when the Female is ready, and when they both as one desire each other; and they unite in a single embrace, and never separate... Thus the Righteous is never foresaken."[26]

The unceasing love between the Father and the Mother, and its tangible expression, their permanent union, earned them the name "Companions" *(re'im)*: "The Father and the Mother, since they are found in union all the time and are never hidden or separated from each other, are called 'Companions'... And they find satisfaction in permanent union..."[27] The Supreme Mother is called "Companion" *(ra'aya)*, because the love of the Father never departs from her."[28]

The marital embrace of the father-god and the mother-goddess is so tight and so permanent that the two make the impression of one body, androgynous in nature, like Zurvan in ancient Iranian mythology. The emergence of this idea in Jewish mysticism can be traced back to Joseph ben Abraham Gikatilla (1248-1305) whose writings influenced the author of the Zohar, and who, reciprocally, was influenced by the Zohar.[29] In fact, Gikatilla warned against the belief, held by contemporary or earlier Kabbalists, that the deity actually had the physical form of an androgyne: "He who understands this mystery will understand all the *Merkaboth*[30] and all the Grades of Emanation which take the shape of receiver and influencer. And this is the mystery of the androgyne.[31] Not as if there was there the actual shape of an androgyne, God for-

bid that one should believe such a thing and broadcast such a calummy... (But) each Grade of all the Grades of YHWH, blessed be He, has two faces. One face which receives from the one above it, and a second face which emits good to the one beneath it, until it reaches the navel of the earth. Thus, each Grade has two aspects, a (feminine) power of receiving... and a (masculine) power of emanating... and in this manner the *Merkaboth* are called androgyne... This is a great mystery among the mysteries of the Cherubs, and the mystery of the shape of the *Merkaba*..."[32] In the sequel the author makes it clear that, when speaking of the androgynous character of the godhead, he has in mind a double body joined back to back, with two front sides looking in opposite direction—the classical, Midrashic concept of the androgyne.[33]

In spite of Gikatilla's warning, however, the Kabbalistic tendency to discern a male and female element in the deity could not be suppressed. In fact, it remained an established doctrine that God consisted of male and female components. Thus we read in the Zohar:

"The Female (component of the godhead) spread out from her place and adhered to the Male side, until he moved away from his side, and she came to unite with him face to face. And when they united, they appeared as veritably one body. From this we learn that the male alone appears as half a body... and the female likewise, but when they join in union they seem as veritably one body... (On the Sabbath) all is found in one body, complete, for the Matronit clings to the King and they become one body, and this is why blessings are found on that day."[34]

Moses Cordovero (1522-1570), the influential Safed (Palestine) Kabbalist, expatiates on the subject repeatedly in his *Pardes Rimmonim* ("The Pomegranate Orchard") which he completed in 1549. Typical of his approach is the following comment on the highest of the ten Divine Emanations or Sephirot, called Crown: "The Crown itself is comprised of Male and Female, for one part of it is Male, the other Female..."[35]

The view that the deity is androgynous or hermaphroditic in nature, if not in form, must have existed several centuries prior to its first explicit mention by Gikatilla. For we read in an early Midrash that "When the Holy One, blessed be He, created man, He created him as an androgyne."[36] Since it was a pivotal doctrine in Hebrew religion that God created man in His own image,[37] the statement that man was first created in an androgynous shape must have meant that the deity too was imagined as hermaphroditic. This, however, is merely our inference; in no Midrash is there even as much as a reference or an allusion to the hermaphroditic nature of God. In Kabbalistic literature, beginning with the Zohar, on the other hand, with its penchant for sexualizing the entire spiritual world, the doctrine of the male and the female aspects of the godhead had become commonplace, and almost inevitably crystallized into the concept of the androgynous deity.

But to return to the mythical biography of the divine parents, as a result of the enduring marital embrace, the Supernal Mother became pregnant (again like Zurvan in Iranian mythology), and gave birth to a Son and a Daughter:

"The Supernal H (i.e. the Mother) became pregnant as a result of all the love and fondling—since the Y never leaves her—and she brought forth the W (the Son), whereupon she stood up and suckled him. And when the W emerged, his female mate (the Daughter, represented by the second H in the Tetragrammaton) emerged together with him."[38]

The twin birth of the Son and the Daughter took place, according to another version, in the form of the birth of a single but androgynous being. In other words, the second generation of the godhead duplicated in its original shape that of the first. The passage containing this idea combines theogony with cosmogony by referring to the Son as "Heaven" and to the Daughter as "Earth": "Understanding (i.e. the Supernal Mother) brought forth Earth (i.e. the Daughter), but the latter was contained in Heaven (i.e. the Son), and they emerged together, joined together back to back..." Then Heaven took Earth and set her in her proper place, "and when Earth

turned to dwell in her place and became separated from the back of Heaven, she was confused and wished to adhere again to Heaven as in the beginning, because she saw that Heaven was bright while she was dark. But then Supernal Light poured forth, illuminating her, and she returned to her place to gaze at Heaven face to face, whereupon Earth was established and became joyful."[39]

This passage is significant not only mythologically but also cosmogonically. It states, as do the mythical cosmogonies of so many peoples, that the sexual union between the Father-god and the Mother-goddess resulted in the birth of Heaven and Earth. At first, Heaven carried Earth upon his back; then he separated from her and placed her beneath and opposite himself. Earth, dark and desolate, tried to reunite with Heaven in the former position. But Heaven turned his radiance upon her, and, basking in the light reflected from Heaven, Earth was content with her place below, which she has occupied ever since. The basic similarities between this cosmogonic myth and those of other ancient cultures are obvious.

Let us now look at the relationship of the parental couple of the tetrad to their children. The Father and the Mother loved their children exceedingly, adorned their heads with many crowns, and showered them with a flood of blessings and riches. However, the Father loved the Daughter more, while the Mother's favorite was the Son. In fact, the Father's love for his Daughter knew no bounds. He called her not only Daughter, but also Sister, and even Mother, and he constantly kissed and fondled her. For the Mother, this was too much; she suffered pangs of jealousy and reproached the Daughter, demanding that she cease beguiling her husband.[40]

The wifely jealousy of a goddess is a feature frequently encountered in ancient mythologies.[40a] It is a true mythological motif, anchored in an oft-recurring human situation whence it is projected out into the divine realm. To maintain, in the face of the above passage, that the Father, Mother and Daughter figuring in it are but mystical symbols of the different aspects of the One God, requires, to say the least, a tour de force.

Apart from the intrinsic evidence of the passage itself, its derivation, too, shows that it considered its protagonists as separate personalities. For, it so happens that we know the classical example after which the passage was fashioned. It is contained in a Midrash on the Song of Songs in which the love of God for Israel is made tangible by comparing it to the overpowering love a King felt for his only daughter. In his boundless love, the King was not satisfied by calling his daughter "my daughter," but addressed her as "my sister," and even "my mother." And, this exactly is how God addressed His beloved Israel, the Midrash states, and proceeds to illustrate its proposition by citing Biblical passages.[41]

It is on this Midrash that the author of the Zohar based his myth of the exceeding love of God the Father for his daughter, the Matronit, using the identical terms of endearment. There can be little doubt that just as in the Midrash the king and his daughter, standing for God and Israel, are two separate persons, so in the Zoharic myth the two divine figures of the Father and the Daughter were also conceived as discrete and independent personages. The jealousy of the Mother was added by Moses de Leon to the Midrashic prototype of this myth, based probably on his familiarity with similar motifs in other mythologies.

As for the divine Mother's love for her Son, she expressed it by holding him against her breast and giving suck to him, and continuing to do so even after he grew up and was ready to marry:

"As long as Israel is found with the Holy One, blessed be He (i.e. the Son), He, so to speak, is in a state of completeness and He nourishes himself aplenty by sucking the milk of the Supernal Mother..."[42] Only when the Matronit (i. e. the Daughter) was separated from the King (i. e. the Son) did "the Supernal Mother, too, remove herself from the King and cease to suckle him..."[43]

The Mother-goddess suckling her son (or sons) is, as we have seen, a mythologem frequently recurring in accounts of ancient tetrads.

5. *THE SON AND THE DAUGHTER*

In many mythologies, the older of the two couples which form the tetrad withdraws at an early juncture to a remote position, and leaves most of the troublesome dealings with mankind to the younger divine pair. Because of this, most of the myths telling about the lives of the gods focus, not on the parent deities, but on their children, the two younger gods. This is certainly the case in seven out of the nine tetrads sketched above, and this is what we find in the Zoharic mythology as well. The passages dealing with the Father and the Mother, or dwelling on the relationship between them and their Son and Daughter, are relatively short texts, reiterating, or alluding to, a very few events. In contrast, the passages concerning the Son and the Daughter stretch into lengthy narratives, describing in detail the relationship between them, and especially the tragic phase of their tempestuous love affair, their separation which came about with the destruction of the Temple of Jerusalem and the exile of the people of Israel. An analysis of this material will be contained in the next chapter. But a summary of those features which bear directly upon the Kabbalistic Tetrad belongs to the present context.

The terminology itself is complex and confusing. The Son is called "the King," "the Holy One, blessed be He," Zohararіel (meaning "Splendor of Ariel," Ariel being a name of the altar, and itself meaning "Lion of El"), Adiryaron ("The Mighty One Sings"), Aktariel ("My Crown is El"), Tetrasia ("Four God," referring to the Tetragrammaton, or to God as the ruler of the four elements, air, earth, water and fire),[44] as well as "Heaven," as we have seen above.

His sister-wife, the divine Daughter, has even more names: Malkhuth ("Kingship," the name of the tenth Sephira), Shekhina ("Dwelling"), Matronit (Matron or Lady), "Pearl" (or "Precious Stone"), "Discarded Cornerstone,"[45] as well as the "Community of Israel," "Female," "Moon," "Hart," "Earth," "Night," "Garden," "Well," "Sea," "The Supernal Woman," "The Light Woman." According to Joseph Gikatilla,

"in the days of Abraham the Shekhina was called Sarah, in the days of Isaac—Rebekah, and in the days of Jacob—Rachel."[45a]

The Son and Daughter, or, as we shall refer to them from now on, the King and the Matronit, were destined to marry, like many a brother and sister in divine families. When their marriage took place, is not stated, but it seems that it could not be celebrated until Solomon had built the Temple in Jerusalem which was to serve as their wedding chamber and thereafter as their bedroom.

The problem of incest involved in the marriage of the King and the Matronit arose but did not bother the Kabbalists. Their view was that under ideal circumstances, which, of course, prevail in heaven, all unions are permitted, because "Above on high there is neither incest, nor cutting off, nor separation, nor keeping apart; therefore, above on high there is union between brother and sister, and son and daughter."[46]

While the love between the King and the Matronit was thus licit, it was very different in character from that between their parents. Where the steady, solid love the the elder couple earned them the name "Companions," the love affair of the King and the Matronit was marked by quarrels, temporary separations and tempestuous reunions, so that the pair was properly referred to as "lovers" *(dodim)*.

The reasons for many of the difficulties besetting the King and the Matronit was that she became closely associated with the People of Israel (this is why she was often referred to by the name "Community of Israel," *K'nesseth Yisrael)*. Hence, when the People of Israel sinned, this resulted in a separation between God, the King, and his wife, the Matronit.

The visible expression of their separation was the destruction of the Temple, their bedroom. Invisible, but no less painfully felt, was the consequent impairment of the King's power, an idea reminiscent of the notion of Hindu mythology that the male god (Shiva) is powerful only when united with the goddess (Shakti), but is unable even to stir without her.[47] As expressed repeatedly in Kabbalistic theosophy: "The King (i.e. God) without the Matronit is not a king, is not great, and is not praised..."[48] Therefore, the separation of the King

and the Matronit was a calamity for both the people of Israel and the godhead itself.

In other mythologies, as well as in the Zohar, it is a commonplace that divine acts influence the fate of men. The reverse of this idea, that human deeds have a spontaneous, almost automatic, effect on the fate of the gods, is not, as far as is known to me, a part of pagan mythologies. But precisely this idea plays an important role in Kabbalistic mythology. Two examples, expressing at the same time the close analogy between the marriage of man and woman and that of the King and the Matronit, will suffice:

"The groom and the bride, as soon as they receive the seven blessings under the wedding canopy, become united following the Supernal example. And therefore, he who commits adultery with another's wife damages the union, and, as it were, causes a separation on high into two authorities. Because the union of the Community of Israel (i.e. the Matronit) is only with the Holy One, blessed be He (i.e. the King), such an adulterer 'Robs his father and his mother'[49] —'his father,' this is the Holy One, blessed be He; 'his mother,' this is the Community of Israel."[50] That is to say, an adulterer, who causes separation between a man and his wife, wreaks grave damage in heaven also, by causing separation between the divine couple.

The second example is a passage which expresses the idea that a man is supposed to practice *imitatio dei* by marrying and begetting a son and a daughter, thus reproducing, in flesh-and-blood, the divine tetrad; and that, by failing to do so, he "diminishes the image" of God, causing separation between members of the divine tetrad:

"When is a man called complete in his resemblance to the Supernal? When he couples with his spouse in oneness, joy and pleasure, and a son and a daughter issue from him and his female. This is the complete man resembling the Above: he is complete below after the pattern of the Supernal Holy Name, and the Supernal Holy Name is applied to him... A man who does not want to complete the Holy Name below

in this manner, it were better for him that he were not created, because he has no part at all in the Holy Name. And when he dies and his soul leaves him, it does not unite at all with him because he diminished the image of his Master."[51]

6. *THE TETRAD AS MYTH*

The above analecta will have to suffice at this stage of our efforts to piece together a mythological biography of the divine tetrad of the Kabbala. That we have to do here with polytheistic myths, or, at least, myth-fragments, cannot be doubted. But if so, it remains now to give consideration to the question of the meaning of these myth-fragments for the author of the Zohar (and of the other Kabbalistic treatises quoted), and for the followers of the Kabbala, the *"m'qubbalim,"* who believed in, and were deeply influenced by, these writings and doctrines. Two problems at once become apparent.

One is that the Kabbala-believing Jews, no less than those of their co-religionists who disapproved of the Kabbala, were strict monotheists. The tenet that there is only One God was equally axiomatic for both groups. Any question as to the possible polytheistic meaning of the passages quoted above, would undoubtedly have met with the most vehement and indignant denial on the part of the Kabbalists, although their opponents were wont to accuse them of precisely such pluralistic heresies.[52] To the believers, however, the mystical doctrines and the books expounding them simply could not contain anything so blasphemous, indeed, anything that was not in complete accord with the teachings of pure faith first embodied in the Bible.

If it was pointed out to them that this or that passage in the Zohar smacked of polytheistic heresy, their answer was ready: what seemed as heresy in a passage was not its *true* meaning, which could be understood only by immersing oneself into the "mysteries" *("razin")* of the hidden truths. To their thought processes, inured to and conditioned by turns of expression such as "this means," "as if," "as it were," and the like, with which every page of the Zohar is replete, any passage,

even one speaking quite clearly of two or four deities, would appear as referring to the One God in His various aspects, the very existence of which was one of the greatest "mysteries."

While such must have been the conscious and habitual mental processes which made the Zoharic doctrine of the Tetrad unexceptionable to the Kabbalists, that doctrine struck a different chord in the sub-conscious realm of emotional response. Man everywhere fashions his gods in his own image, and familism was, and has remained until quite recently, a most important factor, if not the central one, in the socio-psychological image of the Jew. The Jew could not imagine a Jewish life without the family, nor one not centered around the family. The lone, aloof God, adored by the Jews up to the time of the Kabbalistic upsurge, could not satisfy the emotional craving which sought a reflection of earthly life in the heavenly realm. The lone, aloof God, even if cast in the image of the father, even if surrounded by all his heavenly hosts, the angels and archangels, functioning as the heavenly patrons of the elements of which nature and mankind were composed, could not be recognized as a reflection in God of the human condition. And vice versa, human existence, always appearing to Jewish consciousness in the multiple form of man, wife and children, could not be recognized as the true reflection of God, in whose image man was said to have been created, as long as that God was alone.

The removal of this barrier of non-correspondence was a stroke of genius of Jewish mysticism. The divine tetrad, however successfully explained away on the conscious level, evoked an immediate response on the subsconscious emotional level. With it, the similarity of God and man was established down to small details. By marrying and procreating children, the Jewish man now fulfilled a great god-pleasing deed, not only because God commanded him to do so—that alone, one out of 613 commandments, would not explain the central importance of family life—but because in doing so he engaged in an *imitatio dei,* an emulation of God, of the most intrinsic and highest order. By uniting with his wife, begetting children, and maintaining his family, the Jew acted—now he

knew—exactly as God did, because He too lived on high in a family circle of His own, with His Wife, His Son and His Daughter. And more than that: by marrying and begetting children, man directly contributed to the wellbeing of the Divine Family, promoted the happiness and the completeness of the Supernal Couple and their Children. The emotional satisfaction derived by the mystic from this belief, however much or little of it was allowed to rise over the threshold of conscious knowledge, contributed in no small measure to the popular appeal of the Zoharic doctrine.

The second problem centers around the authors of the Kabbalistic treatises, and, in particular, the author of the Zohar. Were they aware of injecting polytheistic ideas into Jewish faith, and if so, from where did they (or he) take the doctrine of the divine tetrad? If not, what train of thought led them to these concepts?

Let us begin by assuming, as all or most modern students of Jewish mysticism have, that Kabbalistic theosophy is nothing but the result of mystical speculation about the nature of God, and that the passages describing the Father, the Mother, the Son and the Daughter and their interrelationships are free inventions created for the purpose of rendering various aspects of the One Divinity intelligible. In this case, we must also assume that the similarities between these inventions and the details contained in the mythologies of other religions about their respective tetrads were due to sheer coincidence. But this is highly unlikely, if not impossible, because the similarities are too numerous, too detailed and too complex. It is impossible that, beginning with the name YHWH as the only point of departure, mystical speculation should develop a system of a divine tetrad which fits in as completely as the Zoharic one does with all the other ancient tetrads from Rome in the West to Japan in the East.

We must, therefore, conclude that the author of the Zohar operated with a much greater supply of raw material than the Tetragrammaton alone. From where he drew his knowledge about other tetrads, and how much he knew about them cannot, at this stage, be determined. Yet that Spanish Kabbalists

were familiar with non-Jewish religious systems, and not only those that flourished around the Mediterranean basin, is a fact that has been recognized by no less an authority on Jewish mysticism than Professor Scholem, who has pointed out that the teachings of Abraham Abulafia (a contemporary of Moses de Leon, born in Saragossa in 1240, died ca. 1291) "represent but a Judaized version of that ancient spiritual technique which has found its classical expression in the practices of the Indian mystics who follow the system known as *Yoga,*" including such features as breathing, body postures, ecstatic visions, etc.[53] If Yoga could influence Abulafia, one is permitted to assume that Indian mythology may have been known to, and reflected in, the thinking of Moses de Leon. A knowledge of Indian theosophy could have reached 13th century Spain, just as a knowledge of Yoga practices, through the intermediacy of the Arabs. As we have seen, it so happens that the Zohar's tetrad shows greater similarity to the Indian than to any other tetrad. The idea that, if not united with the goddess, the God is powerless, found in almost identical phrasing in both the Zohar and Indian mythology, is an especially striking instance.

But if Moses de Leon knew of "pagan" divine tetrads, did he consciously include the idea in his Zohar? To answer in the affirmative would be tantamount to charging him with willful propagation of idolatrous heresies, and I do not believe this was the case. The idea that the Godhead was androgynous by nature was a theosophic doctrine latent in Judaism for many centuries. As we saw above, Philo of Alexandria discerned a male and a female element in the deity as early as the first century. A.D. Thus when Moses de Leon came to explain the "hidden meaning" and the "true significance" of the Tetragrammaton, he followed old, if indistinct, paths in interpreting its first two letters (YH, which in themselves are a short form of the name of God) as referring to the male and female elements in God, identified as Wisdom and Understanding. When speculating about the third and fourth letter, his thinking was influenced by what he knew and remembered of the "pagan" divine tetrads, and possibly in the first

place of the Indian one. The third and the fourth letters thus became identified in de Leon's mind with the mystical offspring of the original divine couple. Had he followed the Indian example, he would have made both children males. But the fourth letter of the Tetragrammaton was an H, like the second one, and therefore it too had to stand for a female divinity. Thus a son and a daughter were made to form parts of the deity.

Once the four mystical aspects of the deity were delineated, further speculation as to their nature and interrelationships led to that inadvertent slippage referred to in the beginning of this chapter. Probably without being aware of his mental processes, de Leon referred again and again to the four aspects of the godhead, briefly for the most part, but with decreasing restraint, as if they were separate persons. Before long, he felt no hesitation in attributing to the four persons interrelationships and feelings which made sense only if one regarded them as four separate gods, very human in their behavior, emotions and reactions. In supplying details, de Leon again drew upon his familiarity with other tetrads, whether consciously or otherwise. His cognitive process must have been similar to that of the prophets and poets of the Hebrew Bible who used phrases in praise of God and attributed deeds to Him which had been applied, in exactly the same terms, to the pagan gods Baal or Bull-El by their Canaanite predecessors.[54] As is well known, in the old days quite a few polytheistic references did in this manner slip into the Biblical image of God,[55] and this is presumably what happened again two millennia later, in the case of Moses de Leon.

To sum up: on the conscious level, de Leon spoke of four aspects of the godhead and this is what his theosophic teachings were taken to mean by the ever-widening circle of Kabbalists. But, in his endeavor to give emphatic, vivid expression to his ideas, he resorted to a rich array of mythological and sexual imagery. The features of this imagery grew out of de Leon's familiarity with Indian and other pagan tetrads. Without being aware of what he was doing, in speaking of the marriage of the Father and the Mother, the subsequent birth of

their Son and Daughter, the emergence out of the Mother's womb of the androgynous Heaven-and-Earth, their separation, the love of the Father for the Daughter, the jealousy of the Mother, and suckling of the King (the Son) by the Mother, the marriage of the King (the Son) and the Matronit (the Daughter), etc., he composed a tetradic myth cycle. He set out to establish a doctrine of quatrinity, of the Divine condition of being fourfold, and ended up with the myth of a tetrad, a group of four separate and independent deities.

If the author, the master himself, was unaware of all this and knew only of the mystical symbolism of the godhead's four aspects which his teachings purported to explore, one need little wonder that his followers felt no qualms in accepting his doctrines. They *knew* intellectually that whatever they read in the Zohar about the Father, Mother, Son and Daughter, referred, in its true meaning, to the four aspects of the one Godhead. Yet, at the same time, they responded emotionally, not to the "true" meaning and purport of the statements, but to what the words actually said. Such simultaneous response on two levels is not an infrequent phenomenon. The Kabbalists not only gained insight into the mythical nature of the Godhead from the Zoharic accounts, but also derived a quasi-sensuous emotional satisfaction from learning about the sexual and familial life of the divine tetrad which gave mythical sanction to the corresponding aspects of their own life on earth. And, although this second-level response remained subconscious, it was in large measure due to it that the Zohar, and with it Kabbalism, achieved such a remarkable popularity in Judaism.

Chapter VI

MATRONIT—THE GODDESS OF THE KABBALA

Let us now turn our attention to the fourth person of the Kabbalistic tetrad, the Daughter, who, in addition to the old Talmudic name of Shekhina, is referred to in Jewish mystical literature by a profusion of names, epithets and appellatives, but most frequently by the Latin loan word *Matronita,* that is "the Matronit," or the Matron. Of the four persons of the Kabbalistic tetrad it is she who plays the greatest role as the central figure in both divine happenings and relationships, and the occurrences through which human fate, and in particular the fate of Israel, is propelled forward. She is the central link between the Above and the Below. She is the person through whom man can most easily grasp the ineffable mystery of the deity, and who most fully identifies herself with the interests, the joys and the woes, of Israel. She is unquestionably the most poignant, and at the same time most Jewish, expression of the idea of a goddess.

Yet, and this is a striking example of perhaps the most fascinating facet of the history of religious and mythical ideas, there is a detailed similarity between the life history, character, deeds and feelings attributed by Jewish mysticism to the Matronit, and what ancient Near Eastern mythologies have to say about their goddesses who occupy central positions in their pantheons. In myths, epics, narratives and visual representations these ancient Near Eastern goddesses are described and depicted in clear, realistic, down-to-earth colors, without the veiling effect the mystical approach of the Kabbala has on its goddes figure. A glance at them will, therefore, materi-

ally aid our understanding and characterization of the goddess of the Kabbala, the Matronit.

1. THE GODDESS OF LOVE AND WAR

Three or four examples will have to suffice to introduce to us the goddess who played a central role in the religious ritual as well as popular consciousness of all Ancient Near Eastern peoples. Her name varied from culture to culture—Inanna in Sumer, Ishtar in Akkad, Anath in Canaan—yet her character remained the same for centuries, even millennia. The life domains in which she primarily manifested herself were love and war, and her personality exhibited everywhere the same four basic traits of chastity and promiscuity, motherliness and bloodthirstiness.

The oldest of them was Inanna, the great Sumerian goddess of love and war, the tutelary deity of Uruk (the Biblical Erech), whose prominence in the Sumerian pantheon was well established by the third millennium B.C. That she was regarded a virgin is evident from the two epithets which accompany her name: in myths and other texts she is most frequently called "the maid Inanna" and "the pure Inanna." Yet throughout Sumerian history she was the goddess primarily responsible for sexual love, procreation and fertility, who freely gave herself to Dumuzi (Tammuz), the earliest mythological ruler of Sumer, and thereafter became the wife of all Sumerian kings. Nor was she immune to the advances of ordinary mortals: an old Sumerian story tells of a gardener who one night managed to take advantage of Inanna's utter weariness and had intercourse with her. Upon awaking in the morning, Inanna was enraged over the indignity, and the vengeance she wrought seems to us to have surpassed all reason. But her behavior was in keeping with her character, for she was a goddess of boundless rage and ruthless destruction, "the lady of battle and conflict," who had "great fury in her wrathful heart." It was she who armed King Hammurabi (ca. 1728-1686 B.C.) with mighty weapons, and was his "gracious protecting genius." More than a thousand years later, in

the days of Nabonidus (555-539 B.C.), she was still worshipped at Uruk in a gold-clad cella, driving a chariot to which were harnessed seven lions.[1]

The direct heir of Inanna in Mesopotamia was Ishtar, the great goddess of love and war in the Akkadian pantheon. The identity of the two is attested by the fact that in some Akkadian texts the two names are used interchangeably. In the Babylonian Ishtar, however, a certain shift occurred in the balance between the virginal and promiscuous poles of her character: her virginal aspect was underplayed, while her promiscuity was emphasized to the extent of making her a divine harlot. In many texts Ishtar is spoken of as the "Cow of the Moon-God Sin," and in this capacity she ruled over the plants, watered them and made them grow. An incantation for childbirth tells of this "Cow of Sin" that she was impregnated by a "restless young bull," and had great difficulty in bearing her young, until two genii of heaven helped her. In her human form, her love easily turned to hate: she first loved then destroyed, a long line of divine, human and animal paramours, including a lion, a horse, a bird, a gardener, several shepherds, the hero Gilgamesh, Tammuz etc. She also was the wife of human kings, such as Sargon of Agade. Her influence extended over all mankind and the entire animal kingdom: when she entered the Nether World, neither man nor beast copulated; when she emerged, all of them were again seized by sexual desire. But she was also the mother of the country, who said of herself, "It is I myself who gave birth to my people," and the mother of several gods among whom the Fire-god was the first born. One of her titles was "sweet-voiced mistress of the gods." Yet she was also "the most awesome of the goddesses," "Ishtar of the battlefield," clad in divine fire, carrying the melammu-headwear, who would rain fire on the enemies. It was she who gave victory to her lovers, the Babylonian kings, entrusting her mighty armed forces to them. Among all the arts of war she was specially interested in charioteering: in the early stages of her career she tried to win the love of Gilgamesh by promising him "a chariot of lapis and gold," and more than a millennium later, in the

Ptolemaic period, she was still known as "mistress of horses, lady of the chariot." When not engaged in love or war she was sitting, awe-inspiringly, on her lion-throne.[2]

The Canaanite Anath, with whose exploits we have become acquainted above in Chapter Two, is so close in character and attributes to Inanna and Ishtar that she must be considered as merely the western variant of the great Mesopotamian goddess.

The Persian counterpart of the great virginal-wanton-motherly-warrior goddess was Anahita. Although the phonemic resemblance between "Anath" and "Anahita" is purely coincidental, the worship of Anath may have spread as early as the first millennium B.C. from the Mediterranean shore as far east as the upper reaches of Euphrates, as indicated by the name of an Assyrian township, Anat (today Ana), a few miles lower down on the river from Dura Europos. The worship of Anahita, Herodotus informs us (in a passage in which he makes the curious mistake of writing "Mithra" instead of "Anahita"), was learned by the Persians from the Assyrians. Other Greek authors state that the cult of Anaitis (as they referred to Anahita) corresponded in every respect to the Babylonian cult of Ishtar, and that the representations of Anaitis were shaped after those of Ishtar.

In the Avesta, the sacred writings which ancient Iranian tradition attributes to Zoroaster (who probably lived in the 10th century B.C.) but which did not assume their extant form until the early Sasanian period (3rd to 4th centuries A.D.), an entire chapter Yasht v) is devoted to her. Her full name was *Ardvi Sura Anahita,* or "The High, Powerful, Immaculate," and she is described as "a beautiful maiden, powerful and tall, her girdle fastened high, wrapped in a gold-embroidered cloak, wearing earrings, a necklace and a crown of gold, and adorned with thirty otter skins." She is, thus, unmistakably a virgin goddess, like her Sumerian, Akkadian and Canaanite counterparts. Yet her virginity, as theirs, did not prevent her from being also the goddess of fertility: she was the goddess of the fertilizing waters, of a

supernatural spring, located in the region of the stars, from which flow all the rivers of the world. She was the one who multiplies the herds and wealth, gives fertility, easy childbirth and ample milk to women, and purifies the seed of men. She was invoked by marriageable girls and by women at the time of childbirth. Nor was she lacking in the attributes of the harlot, and in her sanctuary at Erez in Akilisene, which contained her golden statue, the daughters of the noble families of Armenia used to prostitute themselves to strangers before their marriage. In Lydia, where she was identified with Cybele, the Great Mother, as well as in Armenia and Cappadocia, because the bull was sacred to her, she was confounded with Artemis Tauropolos. And finally, just as Inanna, Ishtar and Anath, Anahita too was the goddess of war, who rode in a chariot drawn by four white horses, Wind, Rain, Cloud and Hail, bestowed victory on the combatants and gave them sturdy teams and brave companions. Because of this warlike character of hers, she was identified by the Greeks also with Athene, while as the goddess of fertility she appeared to them as identical with Aphrodite. Most commonly, however, she was called in the Hellenistic world the "Persian Diana" or "Persian Artemis." In astrology, the Iranians themselves regarded her as the personification of the planet Venus. Her cult, according to Berossus, was introduced among the Persians by Artaxerxes II (404-362 B.C.), who built for her altars and set up her statues in Babylon, Susa, Ekbatana, Persepolis, Baktra, Damaskos (?) and Sardes. From these places, Persian influence carried her cult westward into the Greco-Roman world. At a later period, she was considered the daughter of Ormuzd, and the benefactor of all mankind, mother of all wisdom and queen.[3]

2. *THE MATRONIT IN POPULAR-MYTHICAL VIEW*

The same four traits of chastity and promiscuity, motherliness and bloodthirstiness, characterize the Matronit, the daughter-goddess of Kabbalistic literature.

According to Kabbalistic theory, the Matronit is but the lowest of the ten Sephirot, the mystical aspects or emanations of the Godhead which, to some extent, correspond to the Gnostic *aeons*. Yet whatever the primary meaning and origin of the Matronit as a theosophic concept, she has been built up in Kabbalistic literature, and especially in the late 13th century Zohar—the holiest book of Kabbalism—into a palpable individuum whose acts, words and feelings only make sense if she is considered a true mythological deity. Whatever the intention of the authors of Kabbalistic treatises in creating or developing the female divine figure of the Matronit, one thing is certain: among the Kabbalists there could have been very few, who, while reading or hearing about her uninhibitedly described exploits, were nevertheless able to visualize that she was nothing but an aspect of the manifest nature of the one and only Deity. For the masses of Kabbalists—and Kabbalism was a religious *mass* movement among the Jews from the 15th to the 18th centuries—she undoubtedly assumed the character of a discrete divinity, in other words, she was taken as a goddess, separate and distinct from the male deity who, when contraposited to her, was referred to as her husband, the King. The *popular-mythical,* as against the *scholarly-mystical* view of the Matronit had a marked resemblance to the popular Mariolatry of the Latin countries, where the Virgin is not the Jewish woman whose womb God chose to reincarnate Himself in human form—as the official Catholic doctrine has it—but the Mother of God, herself a goddess, who through the ages never ceased to perform miracles, and to whom, therefore, direct and personal adoration is due. This, precisely was the light in which the Matronit appeared to the uneducated or semi-educated Kabbalistic Jews; in contrast to the divine King who, following the destruction of the Jerusalem Temple, withdrew into the remote heights of heaven and made himself inaccessible, the Matronit remained down here on earth, continued to be directly concerned with the welfare of her people, and could be approached directly, any time, any place. She thus supplied the psychologically so important female divine figure in Judaism,

a religion in which this element had been submerged for many centuries prior to the emergence of Kabbalism.

The relatively late re-appearance of the goddess—I say re-appearance because, as we have seen in the first two chapters, in Biblical times goddesses did figure prominently in popular Hebrew religion—is in itself a remarkable feat of religious resurgence. Even more remarkable, however, is the reappearance in the figure of the Matronit of the four basic traits of chastity, promiscuity, motherlines and bloodthirstiness, which place her right alongside the great ancient Near Eastern love-goddesses.

3. *THE VIRGINAL MATRONIT*

Little can be said about the first of these cardinal features in the portrait of the divine Matronit. Virginity, after all, is a state shared by all human and divine females in an early stage of their life history. It becomes remarkable only if, after reaching full nubility, a woman prefers to remain a virgin and actually preserves her virginal state in an environment, whether earthly or Olympic, where the general atmosphere is one of intensive sexual activity or even promiscuity. It becomes more than remarkable, if the feminine figure in question herself engages in such promiscuous sexual activity, and yet, at one and the same time, retains her virginity. Yet this is precisely the paradoxical chastity characterizing several ancient Near Eastern goddesses, and this is the trait shared with them by the Matronit.

The Virgin Mary, to whom reference has already been made earlier, also belongs to this category of female divinities, and her veneration can be adduced as an additional example which will further facilitate our understanding of the paradoxical virginity of the Matronit. Mary bore Jesus to God, and several other sons and daughters to her earthly husband Joseph, yet she nevertheless remained "*The* Virgin" and is adored as such to this day. Similarly with the Matronit, who paradoxically retained her virginity while being the lover of gods and men. Her virginity is spoken of in the Zohar in both

figurative expressions and direct statements. The Biblical verse about the "red heifer, faultless, wherein is no blemish, and upon which never came yoke,"[4] is applied to her and explained as meaning that the forces of Evil could never overpower the Matronit, "neither Satan, nor the Destroyer, nor the Angel of Death," all of whom represent the forces of Hell.[5] In contrast to the pagan goddesses who all are said to have succumbed to Satan, she, the Shekhina, is a cup full of blessing of which nobody has as yet tasted, unimpaired, that is, virginal. No stranger is permitted to draw near her, he who tries to approach her suffers the penalty of death.[7] In one aspect the Shekhina is identical with the Holy Land, and in this capacity she was never defiled or enjoyed by a stranger.[8]

4. *THE LOVER OF MEN AND GODS*

In sharp contrast and logical contradiction to this picture of the virgin Shekhina is the one which depicts her as being enjoyed, in addition to the divine King who was her lawfully wedded husband, also by Satan, other gods, heroes of Biblical history and many other men. Yet, and this again is a feature she has in common with ancient Near Eastern love-goddesses, no blame is attached to her because of any of these sundry unions. A goddess behaves in accordance with her divine nature, and the human laws of sexual morality simply do not apply to her—this is the common attitude that finds expression in both the ancient Near Eastern and the Kabbalistic myths. As the father-god El says in an Ugaritic mythical poem"... there is no restraint among goddesses."[9]

In the early mythical ages, we are informed in the Zohar, Jacob became the first husband of the Matronit. However, while Jacob was alive, the union was not consummated because, inveterate polygamist that he was, he continued to have marital relations with his two wives and two concubines even after the goddess attached herself to him. Therefore, only after his death, when his spirit entered the Beyond, did Jacob couple with the Matronit.[10]

With her second husband things were different. This was none other than Moses, who, once she became his wife, separated himself from his earthly helpmeet, Zipporah. Having done this, he was allowed to achieve what Jacob never did: to copulate with the Matronit while still in the flesh.[11]

We hear nothing of the Matronit from the death of Moses —when she took him on her wings and carried him from Mount Nebo to his unknown burial place four miles away[12]— to the time when the Temple was built in Jerusalem. As Solomon labored on the construction of the Sanctuary, the Matronit made her own preparations for her union with her divine husband, the King: She prepared a house for him in which he could take up joint residence with her, and which, in a mystical way, was identical with the Jerusalem Temple itself. When the great day arrived, her Father and Mother adorned her so that her bridegroom should become desirous of her.[13]

The King and the Matronit were not only brother and sister, but twins; in fact, Siamese Twins, who emerged from the womb of the Supernal Mother in the androgynous shape of a male and a female body attached to each other back to back. Soon, however, the King removed his sister from his back, and she, after a futile attempt to reunite with him in the same position, resigned herself to the separation and to facing the King across a distance.[14]

By human standards a marriage between brother and sister would have been incestuous; not so in the heavenly realm: there, a Zoharic text informs us, no incest prohibitions exist, and thus it was completely proper and licit for the King and the Matronit to marry.[15]

The wedding, a veritable *hieros gamos,* was celebrated with due pomp and circumstance. The Matronit, surrounded by her maidens, repaired to her couch set up in the Temple, there to await the coming of the groom. The curtains round about were decorated with myriads of precious stones and pearls. At midnight, the tinkling of bells he wore around his ankles announced the coming of the King. As he approached, he was accompanied by a host of divine youths, and the maidens

of the Matronit welcomed him and them by beating their wings with joy. After singing a song of praise to the King, the Matronit's maidens withdrew, and so did the youths who accompanied him. Alone, the King and the Matronit embraced and kissed, and then he led her to the couch. He placed his left arm under her head, his right arm embraced her, and he let her enjoy his strength. The pleasure of the King and the Matronit in each other was indescribable. They lay in tight embrace, she impressing her image into his body like a seal that leaves its imprint upon a page of writing, he playing betwixt her breasts and vowing in his great love that he would never forsake her.[16]

Some say, that as long as the Temple stood the King would come down from his heavenly abode every midnight, seek out his wife, the Matronit, and enjoy her in their Temple-bedchamber. The Sacred Marriage thus became a daily, or rather midnightly, ritual, performed not by the human representatives of the god and the goddess who usually figured in the ancient Near Eastern New Year rituals, but by the two deities themselves. This divine union had unsurpassed cosmic significance: on it depended the wellbeing of the whole world.[17]

Others say that the King and the Matronit coupled only once a week, on the night between Friday and Saturday. In true mythical fashion, this weekly divine union served as the prototype, in other words, as the mythical validation, of the traditionally practiced weekly union between pious husbands and wives.[18] In the Kabbalistic view, when the learned men, familiar with the heavenly mysteries, couple with their wives on Friday nights, they do this in full cognizance of performing a most significant act in direct imitation of the union which takes place at that very time between the Supernal Couple. If the wife conceives at that hour, the earthly father and mother of the child can be sure that it will receive a soul from the Above, one of those pure souls which are procreated in the divine copulation of the King and the Matronit.[19]

But even more than that. When a pious earthly couple performs the act, by doing so they set in motion all the gen-

erative forces of the mythico-mystical universe. The human sexual act causes the King to emit his seminal fluid from his divine male genital, and thus to fertilize the Matronit who thereupon gives birth to human souls and to angels. [20] The passage in the Zohar in which this particular thought (or mythologem) is expressed is so replete with symbolic expressions calculated to obscure its true meaning that one gains the impression of purposeful avoidance of clarity in order not to offend sensibilities. The King's seminal fluid is referred to as a "river"; the Shekhina or Matronit as "the Sea" or "Living Creature"; the King's male genital is called "the sign of the covenant," and so forth. Yet the meaning of the whole passage is nevertheless clear: it speaks of the sexual union between the King and the Matronit, and the resultant procreation by them of souls and angels.

Yet another version, still preoccupied with the times of divine copulation, speaks not of a weekly, but of an annual cycle. Every year, we are told, the people of Israel sin with tragic inevitability which enables Samael, the Satan (or Azazel), to bend the Matronit to his will. Samael, in the form of a serpent, or riding a serpent, lurks at all times near the privy parts of the Matronit, in the hope of being able to penetrate her. Whether or not he succeeds in thus gratifying his desire depends on the conduct of Israel. As long as Israel remains virtuous, Samael's lustful design is frustrated. But as soon as Israel sins, as they, alas, are bound to do year after year, their sins add to Samael's power, he glues himself to the Matronit's body "with the adhesive force of resin," and defiles her.[21]

Once this happens, the Matronit's husband, the King, departs from her and withdraws into the solitude of his heavenly abode. This unhappy state of affairs continues until, on the Day of Atonement, the scapegoat, which is destined to Azazel,[22] is hurled to its death down a cliff in the Judaean Desert. Samael, attracted by the animal offered to him, lets go of the Matronit who thereupon can ascend to heaven and reunite with her husband, the King.[23]

A new chapter in the life of the Matronit opened when her bedchamber, the Temple of Jerusalem, was destroyed.

Since her husband, the King, was wont to copulate with her only in the Temple, its destruction meant the sudden disruption of the theretofore intensely pursued love-relationship between the two.[24] This event was a stark tragedy for the divine lovers. The Matronit was banished from her holy abode and from the Land of Israel, the King intoned a bitter lament over his great loss, and the sun and the moon and all that is above and below mourned and cried with him.[25] The separation of the King and the Matronit denuded them of each other and both remained in a state of "shameful nakedness."[26] Moreover, since it is a cardinal principle of the physical as well as the metaphysical universe that "blessings are found only where male and female are together," the King, when he thus became deprived of his Matronit, lost stature and power, was no longer King, nor great, nor potent."[27]

Soon, however, in true male fashion, the King was no longer able to endure the misery of solitude, and he let a slave-goddess take the place of his true queen, one of the handmaidens of the Matronit who used to "sit behind the hand-mill." This slave-concubine, who was none other than Lilith, now assumed the rule over the Holy Land, just as the Matronit had ruled over it in former times. This act, more than anything else, caused the King to lose his honor.[28]

As to the Matronit, her misery consisted not only in losing her husband and being banished from her palace and land, but she had to resign herself to being violated in her exile by other gods. And although these unions were involuntary on her part, once the other gods were able to take possession of her, she became tied to them, and the children of those other Gods, the gentiles, were able to suck from her just as the Children of Israel had done while the Temple still stood.[29]

Yet whether at home or in exile, the Matronit is irresistibly attracted to the pious men of Israel and especially when they are engaged in either of the two most meritorious pursuits: the study of the Law and the performance of good deeds. Men of such caliber make it a rule to sleep with their wives only on Friday night: throughout the six days of the week they

live as if they had been castrated and devote themselves to their holy works. But, in doing so, do they not run the risk of unblessedness, since "blessings are found only where male and female are together"? No; because whenever these men are away from their wives, the Shekhina couples with them. Likewise, when such sages keep away from their wives because of the latter's menstrual impurity, or when they are on a voyage, the Shekhina joins them: never are they deprived of the blessed state of male and female togetherness.[30]

5. *THE MOTHERLY MATRONIT*

The third characteristic of the virginal and wanton love-goddesses of the Ancient Near Eastern religions, as we shall recall, is their motherliness. By an apparently paradoxical combination of traits, the same goddess who remains eternally virginal and who is insatiable in her sexual appetite, is also the mother image, the woman who bears, suckles, rears and protects both gods and men.

In Kabbalistic mythology the trait of motherliness originally belonged to the second person in the tetrad, the Mother-goddess, the progenitress of both the Son-King and the Daughter-Shekhina,[31] but it was transferred to the Daughter, as a few references will show. The Shekhina-Matronit, we read in the Zohar, is the (spiritual) mother of Israel, and as such she is the embodiment of the "Community of Israel" (the Hebrew term for which, *K'nesseth Yisrael,* has the feminine gender). She lovingly suckles all the Children of Israel, thereby providing them not only with nourishment but also with complete wellbeing. She is, in fact, called the "Lower Mother" in relation to her people, and in contradistinction from her own mother, who is the "Supernal" or "Higher" Mother. The motherly nature is so strong in the Matronit that she is unable to turn away even from the gentile children foisted upon her: after her exile from Jerusalem, when the "other Gods," that is the deities of the pagans, had their will on her, she gave suck to the heathens just as she had wetnursed Israel.[32]

6. *THE WARLIKE MATRONIT*

The fourth characteristic of the virginal-wanton-motherly Ancient Near Eastern goddesses is their bloodthirstiness. In the old mythological texts the maiden goddess of sexual love is often described as possessed of the most appalling cruelty. The close to three millennia which had elapsed between those myths and the period in which the Matronit of the Kabbala flourished, have, of course, left their mark. In the Mediaeval sources, the warlike traits of the Matronit are drawn with greater restraint. Yet the archaic feature of bloodthirstiness is clearly recognizable in the Kabbalistic references to the Matronit as the chieftain of the divine armies, and the leader of the supernal forces against the opposing human and infernal powers of evil.

It would be futile at this stage to search for connecting links between the bloodthirsty goddesses of the third and second millennia B.C. and the warlike Matronit of the 13th century A.D. The idea of a warlike deity was, of course, nothing strange to Biblical Hebrew faith, but, in keeping with the officially embraced monotheism, all supernatural belligerence was attributed to Yahweh, who, therefore, is referred to as a "man of War," a slayer of dragons, and a victor over human enemies whose life-blood crimsons his garments.[33] In Talmudic times (1st to 5th centuries A.D.), although the chastised and subjugated Judaism of the Roman and Byzantine eras had long ceased to think of god as a warrior, a late faint echo of the ancient pagan goddesses of destruction can perhaps be heard in one of the traits attributed to the Shekhina, the personified Presence of God, imagined as a female entity. She was said to take the souls of exceptionally meritorious individuals who were to be spared the bitterness of being mowed down by the Angel of Death.[34] The remarkable thing in this idea is not the combination of compassion and the snuffing out of human life, but that this function or mercy killing was assigned to the female Shekhina. It was, however, only in the Kabbala that the Shekhina, now conceived as a truly mythical

female deity, assumed a character reminiscent of the ancient Near Eastern bloodthirsty goddesses.

In the Zohar it is the Shekhina-Matronit to whom the King entrusts all his warlike activities: when he wishes to take revenge on the idolatrous nations, the Forces of Evil awaken, and the Shekhina becomes filled with blood and metes out bloody punishment to the sinners.[35] In her wars against the pagans the Matronit commands myriads of supernatural soldiers falling into many categories, such as "lords of supernal faces," "lords of eyes," "lords of weapons," "lords of lamentations," "lords of trembling" and other armed warriors with six faces and six wings, all of whom gird terrible swords, whose clothes are blazing fire, and whose flaming scimitars fly all over the world. This was the army which the Matronit led against the Egyptians in the days of the Exodus.[36]

In fact, the King completely renounced all direct control of his forces and placed them under the command of the Matronit. He entrusted to her all his weapons, spears, scimitars, bows, arrows, swords, catapults, as well as all his fortifications, wood, stones, and subordinated all his war-lords to her, saying: "From now on, all my wars shall be entrusted to your hands." In keeping with this mandate, when the Great Overlord of the Egyptians, who was none other than Samael, leading his six hundred chariots manned by angry warriors (or "accusers," because this battle was, of course, a spiritual rather than a physical contest), charged the fleeing Israelites, it was the Matronit who led the defense, and drove the attackers into the sea. Several generations later, when Sisera attacked the Children of Israel, it was again the Matronit into whose hands the enemy's chariots were delivered and who uprooted them from the world.[37]

As in the glorious past, so in the mystical present of the long exile, the miserable Galuth, the Shekhina-Matronit is the warlike defender and deliverer of Israel. But her power to defeat Israel's enemies depends ultimately on Israel herself. The Shekhina-Matronit is always present in the midst of Israel ready to protect them from all sides and against all nations. But when Israel sins, they thereby weaken the hands

of the Shekhina, her strength fails, and the great commanders of the other nations, that is, their heavenly guardians, gain the upper hand. But as soon as Israel repents, the Shekhina becomes filled with strength, she shatters the power of all those great commanders, destroys the armies of Israel's enemies, and takes revenge on them.[38]

Closely related to the warlike aspect of the Zoharic Shekhina-Matronit is her appearance as an enormous and monstrous being described by the author of the Zohar in terms borrowed from the Midrashic picture of the Behemoth. This mythical cosmic animal is said in the Midrash to be eating every day the grass of the Thousand Mountains and devouring the many beasts that pasture on their slopes, to be drinking in one single gulp all the waters of the Jordan and quenching its thirst from the huge river Jubal which issues from Paradise.[39] This mythologem is elaborated in two Zoharic passages which describe the Shekhina-Matronit as a cosmic woman monster for whom the Thousand Mountains are but one single bite, who swallows in one gulp the waters of a thousand rivers, whose terrifying arms stretch out in 24,000 (or 25,000) directions, with her claws ready to tear or kill. In her hair are caught thousands of shields, while her hair itself streaks down and away from her earning her the epithets "Moon with the hair" and "Comet with the tail." From this long, Lilith-like hair issue hosts of frightful and threatening war lords grouped under such peculiar names as "lords of weights," "lords of severity," "lords of insolence" and "lords of lords," all of whom are also called "lords of purple." No one can escape from the cruel punishment meted out by them, or by the Shekhina herself.

From betwixt the legs of this terrifying woman monster emerges an equally terrifying son, the chief angel Metatron who reaches from one end of the world to the other, and issue two daughters who are none other than the two infamous queens of the she-demons, Lilith and Naamah.

It is consonant with this terrible aspect of the Shekhina-Matronit that also her old Talmudic role of death bringer is remembered and revived in the Zohar which repeatedly asserts

that the words of the Book of Proverbs (5:5) "Her feet go down to death" refer to the Shekhina symbolically represented by the forbidden tree which for Adam was a "tree of death."[40]

7. *MARY AND THE MATRONIT*

An interesting parallel to the warlike aspect of the Matronit is represented by the development of the Virgin Mary not only into the supreme ruler of the world but into the patroness or goddess of Christian armed might. At the opening of the Council of Ephesus in 431, Cyril of Alexandria delivered a sermon in which he described Mary as the mother and virgin "through whom the Trinity is glorified and worshipped, the cross of the Savior exalted and honored, through whom heaven triumphs, the angels are made glad, devils driven forth, the tempter overcome, and the fallen creature raised up even to heaven."[41]

Lest one think that the triumph of heaven and the driving forth of devils attributed to Mary was regarded as taking place on a spiritual plane only, let us refer to Narses (c. 478-c. 573), the Byzantine general and officer of Emperor Justinian, who looked to Mary for directions on the field of battle, expecting her to reveal him the time and hour of attack,[42] and the Emperor Heraclius (c. 575-641) who bore her image on his banner.[43] As early as 438, a portrait of the Virgin, attributed to St. Luke, was sent from Jerusalem to Pulcheria, and, subsequently, this portrait came to be regarded as a kind of palladium and accompanied the Byzantine emperors to the battlefield until the capture of Constantinople by the Turks in 1453.[44] In the west, the German Knights *("Deutscher Ritterorden")* chose the Virgin as their patroness.[45]

Mary, like the Matronit, was considered as having taken over the royal, governing and controling functions of God to the extent that her sovereignty actually eclipsed that of God. She was regarded as the imperatrix of the universe, the ruler of the world, the mistress who commands, and the queen of heaven and earth.[46] John of Damascus (ca. 750) called her the sovereign lady to whom the whole creation had been made

subject by her son, so that it be preserved through her.[47] St. Peter Damian (1007-10), the Italian cardinal and doctor of the church, calls her *deificata,* i.e. "the deified one," and, two hundred years later, Mechthild of Magdeburg (c. 1210-c. 1285), the German woman mystic, goes as far to call her "goddess."[48]

The parallel between Mary and the Matronit extends to other aspects as well. Like the Matronit, Mary, too, was considered as the spouse of God; like her, she came to be regarded as the mother of men in a general, mystical sense; and like her, she assumed the position of the intermediary between God and men through whom led, if not the only, at any rate the best and easiest, way to God. The old pagan goddess to whom the Israelites sacrificed cakes,[49] reawakened among the Christians to new life in the Mary whom the Kollyridians, a 5th-century sect of enthusiastic women, worshiped by carrying cakes in a procession in her honor;[50] and among the Jews in the Matronit-Shekhina whose identity with Asherah was recognized by Moses Cordovero in 16th century Safed.[51]

8. *THE MEANING OF THE MATRONIT*

We discussed a few of the traits which make up the four aspects of the Matronit, her chastity, her promiscuity, her motherliness, and her warlikeness (or bloodthirstiness), which are the most important components of her personality. The fact that precisely the same four aspects characterize also the Ancient Near Eastern love-goddesses, and that their traces can be rediscovered in the Virgin Mary, makes us pause. Whence, we feel compelled to ask, this resemblance, this persistence of the paradoxical goddess-figure in ostensibly and avowedly monotheistic religions? In trying to answer, the alternative of diffusion *versus* independent invention immediately offers itself. The possibility of diffusion is, of course, present: the prototype was the Sumerian Inanna whose features can be clearly recognized in the Babylonian Ishtar, the Canaanite Anath, and the Persian Anahita. Hebrew monotheism may have been unable to exorcize the tenacious

goddess, and it is not at all impossible that, even if she slumbered for several centuries, she awoke and reclaimed some of her old dues in the figure of Mary in Christianity, and in that of the Shekhina-Matronit in Talmudic and Kabbalistic Judaism. Yes, not at all impossible; but how can one prove it short of the most elaborate research? And if a connection were proven, what would be gained thereby? There still would remain the question of why *this* goddess precisely achieved such a fabulous secondary career, of all the others just as readily available in the rich Ancient Near Eastern pantheons? To answer this, we have to shift from comparative mythology to psychology, and, once we do this, the question of diffusion *versus* independent invention becomes irrelevant. For whether or not the Matronit (and Mary) goes ultimately back to Inanna, her coming to life in new and very greatly changed religious environments shows that she answered a psychological need in medieval Askhenazi or Sephardi Jewry as she had in 3rd millennium B.C. Sumer. How can this psychological need be made tangible?

In trying to answer this question we shall, of necessity, concentrate on the Matronit-Shekhina, the medieval Kabbalistic goddess-figure, with whom this chapter deals. If we want to consider what the Matronit-Shekhina meant psychologically, we must view her entire mythical character comprised of the four major traits discussed above. They present the Matronit-Shekhina as the mythologically objectified projection of the all-round woman, the woman who takes on all the shapes, aspects and appearances of the human female needed by the male of the species not only for biological survival but equally for his psychological existence. The character of his need, which accompanies him from birth to death, from cradle to grave, changes as he lives out his allotted span. No sooner is he born of her, when he wants to be clasped to her ample, motherly breast and given suck by her. As he grows, he needs her protection and direction. As soon as he becomes aware of woman as the opposite sex, he must have her shine on his emotional horizon in virginal purity. When he has to struggle with enemies, or is beset by adversity, he relies,

in fact or in fancy, on her to fight the forces of evil that oppose him. When he smarts under frustration or is discouraged by failure, be imagines her as the furious female who can do for him what he himself cannot do, fearlessly plunging into attack and fighting his battles. In the routine of regulated marital sexuality, she imparts metaphysical, even cosmic, significance to the act. When home-life becomes monotonous and stale, she is there with the thousand painted faces of her allure and the ever-present promise of her availability. And when the ultimate exhaustion overcomes him, it is the hope of her last kiss which makes him forget the bitterness of death and instead think of dying as the beginning of a new life in a happy Beyond.

The Matronit is thus the projection of everything a woman can be in order to sustain man. She symbolizes in her manifold aspects the great affirmation of life, the basic satisfactions one derives from existence, the comforts one finds in mother, nursemaid, lover, bride, wife, wanton seductress, warrior-protrectress, and opener of the gates of the Beyond.

The fact that the image does not lack its contradictory features, betrays something of the male's ambivalence in his relationship to woman. The Matronit, in common with the ancient great love-goddesses, is both virgin and wanton. Virgin, because man must idealize woman, he wants *his* woman to be virginal, to have waited for him through countless aeons, and to remain virginal and chaste even while yielding to his embrace, and to his alone. Wanton, because at the same time, he imagines the woman whose body holds the promise of lust for him, as the embodiment of desirability, loved by men and gods, who not merely yields to him but arouses him, and makes him follow her into and through the labyrinthine mysteries of love. And, paradoxically, but with a deep inner inevitability, he imagines his virgin bride and wanton woman to be one and the same person, and projects both self-contradictory characters into one and the same goddess. A third feature with which the same goddess is embellished is that of the mother. This expresses, if not necessarily Oedipal inclinations, at least the desire to recapture in the beloved's embrace some-

thing of the happy security of the infant cuddling in its mother's arms.

As if this were not enough, the conflated image of the virgin-wanton-mother, in turn, appears as merely one of the two overall aspects united in the goddess: the love aspect, as against which she has another aspect, a cruel and frightening one, that of the pitiless warrior-goddess, who sheds blood, extinguishes life, and enjoys doing this as much as she does making love. And, what is equally paradoxical, man feels himself attracted by the wrathful countenance of this goddess of battle and blood as much as to the virgin-wanton who beckons to him with her chaste-experienced smile, or to the mother who offers him her ample, nourishing breasts.

The goddess thus speaks to man with four tongues: keep away from me because I am a Virgin; enjoy me because I am available to all; come shelter in my motherly bosom; and die in me because I thirst for your blood. Whichever of her aspects gains momentarily the upper hand, there is a deep chord in the male psyche which powerfully responds to it. Her voices enter man and stir him: they bend man to pay homage to her, and they lure man to lose himself in her whether in love or in death.

Then why do women worship her too? - to be like her!

Chapter VII

LILITH

No she-demon has ever achieved as fantastic a career as Lilith who started out from the lowliest of origins, was a failure as Adam's intended wife, became the paramour of lascivious spirits, rose to be the bride of Samael the demon King, ruled as the Queen of Zemargad and Sheba, and finally ended up as the consort of God himself. The main features of Lilith's mythical biography first appear in Sumerian culture about the middle of the 3rd millennium B.C. What she meant for the Biblical Hebrews can only be surmised, but by the Talmudic period (2nd to 5th centuries A.D.) she was a fully developed evil she-demon, and during the Kabbalistic age she rose to the high position of queenly consort at God's side.

1. THE BACKGROUND

The earliest mention of a she-demon whose name is similar to that of Lilith is found in the Sumerian king list which dates from ca. 2400 B.C. It states that the father of the great hero Gilgamesh was a *Lillu*-demon. The *Lillu* was one of four demons belonging to a vampire or incubi-succubae class. The other three were *Lilitu* (Lilith), a she-demon; *Ardat Lili* (or Lilith's handmaid), who visited men by night and bore them ghostly children; and *Irdu Lili,* who must have been her male counterpart and would visit women and beget children by them.[1] Originally these were storm-demons, but, because of a mistaken etymology they came to be regarded as night-demons.[2]

Lilith's epithet was "the beautiful maiden," but she was believed to have been a harlot and a vampire who, once she chose a lover would never let him go, without ever giving him real satisfaction. She was unable to bear children and had no milk in her breasts.[3] According to the Sumerian epic *Gilgamesh and the Huluppu Tree* (dating from ca. 2000 B.C.) Lilith (Lillake) built her house in the midst of the Huluppu (willow) tree which had been planted on the bank of the Euphrates in the days of creation. A dragon set up its nest at the base of the tree, and the Zu-bird placed his young in its crown. Gilgamesh slays the dragon with his huge bronze axe, whereupon the Zu-bird flees with its young to the mountain, and Lilith, terror-striken, tears down her house and escapes to the desert.[4]

A Babylonian terracotta relief, roughly contemporary with the above poem, shows in what form Lilith was believed to appear to human eyes. She is slender, well-shaped, beautiful and nude, with wings and owl-feet. She stands erect on two reclining lions which are turned away from each other and are flanked by owls. On her head she wears a cap embellished by several pairs of horns. In her hands she holds a ring-and-rod combination.[5] Evidently, this is no longer a lowly she-demon, but a goddess who tames wild beasts and, as shown by the owls on the reliefs, rules by night. (See plate 31.)

In the course of the ensuing centuries Lilith's shape changed again. A seventh-century B.C. tablet found at Arslan Tash in northern Syria shows her as a winged sphinx across whose body is written the following inscription in the Phoenician-Canaanite dialect:

> "O, Flyer in a dark chamber,
> Go away at once, O Lili!"

These lines are part of an incantation text used to help women in childbirth[6]—one of many extant from the period of the Assyrian Empire and the new Babylonian Kingdom—and they show that by that time the myth of Lilith had all the major features which were elaborated to their fill two thousand years later by Kabbalistic Judaism.

2. *ISAIAH 34:14*

One brief reference to Lilith, and a doubtful one at that, is all that is found in the entire Bible. Isaiah, in describing Yahweh's day of vengeance, when the land will be turned into a desolate wilderness, says:

> "The wild-cat shall meet with the jackals
> And the satyr shall cry to his fellow,
> Yea, Lilith shall repose there
> And find her a place of rest."[7]

The Mesopotamian and North-Syrian material surveyed above supplies the background to this prophetic allusion. Evidently, Lilith was a well-known she-demon in Israel of the 8th century B.C., whose name only had to be mentioned to conjure up the beliefs current about her. That she is said to find a place of rest in the desert seems to tie in with the episode recorded in the Sumerian Gilgamesh-fragment: after Lilith fled into the desert, she evidently found repose there.

3. *THE TALMUDIC LILITH*

The information about Lilith contained in the Talmud and the Midrashim of the Talmudic period is meager. One passage states that she had wings;[8] another, that she had long hair.[9] On this basis Rashi (Shlomo Yiṣhaqi), the medieval Talmud commentator (1040-1105), concluded that the *Lilin* (masculine plural of *Lili,* whose feminine singular is *Lilith),* have human form, except that they have wings, in contrast to the demons who have completely human form and eat and drink like humans, and to the spirits who have neither body nor form.[10] It thus appears, that as far as her overall appearance was concerned, Lilith looked very much like the Cherubim. This detail will become significant in connection with the Zoharic myth about the relationship of Lilith to the Cherubim.

Somewhat more is known about the life history of Lilith and her nefarious activities, as they were imagined in the Tal-

mudic period. Lilith, we learn, was Adam's first wife. However, Adam and Lilith could find no happiness together, not even undestanding. When Adam wished to lie with her, Lilith demurred: "Why should I lie beneath you," she asked, "when I am your equal since both of us were created from dust?" When Lilith saw that Adam was determined to overpower her, she uttered the magic name of God, rose into the air and flew away to the Red Sea, a place of ill repute, full of lascivious demons. There, Lilith engaged in unbridled promiscuity, and bore a demonic brood of more than one hundred a day. God, however, sent after her three angels, Senoy, Sansenoy and Semangelof by name,[11] who soon located her in the same wild waters in which the Egyptians were to drown in the days of the Exodus. The angels gave her God's message, but she refused to return. When they threatened her with drowning her in the sea, she argued: "Let me be, for I was created in order to weaken the babes: if it is a male, I have power over him from the moment of his birth until the eighth day of his life (when he is circumcised and thereby protected), and if a girl, until the twentieth day." The angels, however, insisted, and she, in order to make them desist, swore to them in the name of God: "Whenever I shall see you or your names or your images on an amulet, I shall do no harm to the child." Moreover, she gave her consent to the death of one hundred of her own children day after day—which is the reason why that many demons die every day. This agreement between the three angels and Lilith is the basis for writing the names Senoy, Sansenoy and Semangelof on amulets hung around the necks of new-born babes: when Lilith sees the names, she remembers her oath and leaves the child alone.[12]

However, in spite of her determined refusal to return to Adam, Lilith soon became again attracted to him, and managed to sleep with him against his will. In the meantime Adam had received Eve as his wife, was persuaded by her to eat from the fruit of the Tree of Knowledge, and was expelled from the Garden of Eden with the curse of death hanging over his head. When Adam became aware that because of his sin God decreed mortality upon him and all his future

descendants, he embarked upon a period of penitence which lasted for 130 years. He fasted, refrained from intercourse with Eve, and in order to mortify his flesh, wore a belt of rough fig twigs around his naked body. He could, however, not control his involuntary nocturnal emissions which were brought about by female spirits who came and coupled with him and bore him spirits, demons and Lilin. At the same time, male spirits came and impregnated Eve who thus became the mother of innumerable demon children. The spirits thus procreated are the plagues of mankind.[13]

It should be noted that the succubae and incubi who sought out Adam and Eve in the 130 years of their self-imposed separation, remain anonymous in all the sources dating from the Talmudic period. Yet there is basis to assume that Lilith was regarded as one of Adam's succubae, because her seduction of Adam must have served as the mythical prototype and validation of the belief in her power over men who spent a night alone in a house. The danger to which such a man would expose himself was regarded as so acute that Rabbi Hanina, the 1st century A.D. teacher, warns: it is forbidden for a man to sleep alone in a house lest Lilith get hold of him.[14]

4. *LILITH OF THE BOWLS*

The relatively scanty Talmudic material about Lilith is complemented by much richer data contained in Aramaic incantation texts found in Nippur in Babylonia, some 50 miles southeast of modern Hilla in Iraq. Excavations conducted by the University of Pennsylvania brought to light dozens of bowls inscribed with magical texts several of which are directed against Lilith or Liliths. The bowls date from ca. 600 A.D., in other words, are about a hundred years younger than the text of the Babylonian Talmud (which was compiled ca. 500 A.D.), but there is every reason to assume that such incantations against Lilith were not the product of the 6th century but go back to earlier periods. In Nippur of the 6th century there was an important Jewish colony (in ad-

dition to Mandaeans and other groups), and some of the most interesting bowls were, by their own incontrovertible internal evidence, inscribed and used by Jews. While the Talmud contains the views of the learned elite about Lilith, these bowls show what she meant for the simple people. It is surprising to see to what extent the sages and the quacks shared the fear of Lilith and the belief in her evil nature.

From a synopsis of the incantation texts it appears that Lilith was regarded as the ghostly paramour of men and constituted a special danger for women during many periods of their sexual life cycle: before defloration, during menstruation, etc. A mother in the hour of childbirth, and her newborn babe were especially vulnerable and had therefore to be protected from the Liliths. The home, arches and thresholds were the favorite haunts where the Liliths lurk, ready to pounce on anybody foolish enough to go unprotected. A rough drawing sketched on a Jewish bowl shows Lilith naked, with long, loose hair, pointed breasts, no wings, strongly-marked genitals, and chained ankles. At night, the female Liliths join men, and the male Lili-s women, and generate demonic offspring. Once they succeed in attaching themselves to a human, they acquire rights of cohabitation, and therefore must be given a *get,* letter of divorce, in order that they may be expelled. Jealous of the human mates of their bedfellows, they hate the children born of ordinary human wedlock, attack them, plague them, suck their blood and strangle them. The Lilith also manage to prevent the birth of children by causing barrenness, miscarriages, or complications during childbirth. As Montgomery aptly put it over half a century ago, "the Liliths were the most developed products of the morbid imagination—of the barren or neurotic woman, the mother in the time of maternity, the sleepless child."[15]

Let us now turn to a few examples illustrating the manner in which these magic incantations are phrased. The first is the text of the bowl which carries the sketch of Lilith described above (see plate 32.) It reads as follows:

"In the name of the Lord of salvations. Designated is this bowl for the sealing of the house of this Geyonai bar Mamai,

that there flee from him the evil Lilith, in the name of 'Yahweh El has scattered'; the Lilith, the male Lili-s and the female Liliths, the Hag (ghost?) and the Snatcher, the three of you, the four of you, and the five of you. Naked are you sent forth, nor are you clad, with your hair dishevelled and let fly behind your backs. It is made known to you, whose father is named Palhas and whose mother Pelahdad: Hear and obey and come forth from the house and dwelling of this Geyonai bar Mamai and from Rashnoi his wife, the daughter of Marath.

"...Be informed herewith that Rabbi Joshua bar Perahia has sent the ban against you...A divorce-writ *("gita")* has come down to us from heaven and therein is found written your advisement and your intimidation, in the name of Palsa-Pelisa ("Divorcer-Divorced"), who renders to thee thy divorce and thy separation, your divorces and your separations. Thou, Lilith, male Lili and female Lilith, Hag and Snatcher, be under the ban...of Joshua bar Perahia who has thus spoken: A divorce-writ has come for you from across the sea...Hear it and depart from the house and dwelling of this Geyonai bar Mamai and from Rashnoi his wife, the daughter of Marath. You shall not again appear to them, either in a dream by night or in slumber by day, because you are sealed with the signet of El Shaddai, and with the signet of the House of Joshua bar Perahia and by the Seven who are before him. Thou Lilith, male Lili and female Lilith, Hag and Snatcher, I adjure you by the Strong One of Abraham, by the Rock of Isaac, by the Shaddai of Jacob, by Yah (is) his name... by Yah his memorial...I adjure you to turn away from this Rashnoi the daughter of Marath, and from Geyonai her husband the son of Mamai. Your divorce and writ and letter of separation...sent through holy angels...the Hosts of fire in the spheres, the Chariots of El Panim before him standing, the Beasts worshipping in the fire of his throne and in the water... Amen, Amen, Selah, Halleluyah!"[16]

Only a few comments are needed for the complete understanding of this text. Its intent is clear: Lilith and her company are adjured to leave the house of Geyonai and his wife Rashnoi, never again to return. The Liliths are given a letter

of divorce and sent forth naked, just as Gomer was by her husband Hosea.[17] In another bowl, both female and male demons are given their *get* (letter of divorce) in order thus to rid of them the house and its inhabitants: "This is the *get* for a demon and spirits and Satan... and Lilith in order to banish them from... the entire house. Yah... cut off the king of the demons... the great ruler of the Liliths. I adjure you... whether you are male or female, I adjure you... Just as the demons write letters of divorce and give them to their wives and again no not return to them, so take your letter of divorce, accept your stipulated share *(ketubba),* and go and leave and depart from the house... Amen, Amen, Amen, Selah."[18]

A medieval story, preserved in Hebrew and Arabic versions, tells of a youth, Dihon ben Shalmon, who marries the daughter of Ashmodai, then gives her a *get* (letter of divorce), whereupon she kills him with a kiss.[19] Rabbi Joshua ben Perahia, whose name is invoked several times in the Nippur bowl, was an early 1st century B.C. sage, who, evidently, was believed by the 6th century A.D. to have been a powerful exorcizer of demons. The divine names and epithets are either traditional Jewish or very close to them. The concluding lines show that certain elements of the Merkabah ("Chariot") mysticism[20] were familiar matters in 6th century Nippur.

Another, considerably later, text is a classical example of a magic ritual whose integral part is its own validation by reference to a myth. It reads as follows:

Shadai

Senoy, Sansenoy, Semangelof, Adam, and the Ancient Eve. Out Lilith.[21]

In the name of Y the God of Israel, the Cherubim-sitter, whose name lives and endures forever. The prophet Elijah was walking on the road and met the Evil Lilith and all her band. He said to her: 'Where are you headed for, O you Unclean One, and you Spirit of Defilement, and all your band, where are they going?' And she answered and said to him: 'My lord Elijah, I am on my way to the house of a woman in childbirth, Mercada...[22] daughter of Donna, to give her the

sleep of death and to take her child which is being born to her, to suck its blood, and to suck the marrow of its bones, and to seal its flesh.' And the prophet Elijah, blessed be his memory, said to her: 'With a ban from the Name (i.e. God), blessed be He, be you restrained and be you like unto a stone,' And she answered and said to him: 'For the sake of Yahweh, release me from the ban and I shall flee and swear to you in the name of Y the God of Israel that I shall desist from this woman in childbirth and her child which is being born to her, and shall surely not harm her. And every time that they mention my names, or I see my names written, I and my band shall have no power to do evil or to harm. And these are my names: Lilith, Abitar, Abiqar, Amorpho, Hakash, Odam, Kephido, Ailo, Matrota, Abnukta, Shatriha, Kali, Taltui, Kitsha.' And Elijah answered her: 'Behold, I adjure you and all your band in the name of Y and the God of Israel (which name in its) numerical value (equals) 613 (or the number of the religious commandments), (the God of) Abraham, Isaac and Jacob, and in the name of his Holy Shekhina, and in the name of the ten Seraphim, Ophanim, and Holy Beasts, and the ten books of the Law, and by the might of the God of the Hosts, blessed be He, that you and your band go not to injure this woman, or the child she is bearing, neither to drink its blood, nor to suck the marrow of its bones, nor to seal its flesh, nor to touch them, neither their 256 limbs, nor their 365 ligaments and veins. Just as she cannot count the stars of heaven, and cannot dry up the waters of the sea. In the name of Him who rent Satan, Hasdiel, Shamriel."[23]

The efficacy of the ritual is insured by reciting the first occurrence of a similar rite, performed by a mythical hero, in this case the prophet Elijah. The structure of the text is identical with the one which validates the efficacy of an amulet inscribed with the names of Senoy, Sansenoy and Semangelof by telling the story of how these three angels extorted a promise from Lilith to keep away from all places where their names are displayed. As we shall see later, the thirteen additional names of Lilith reappear in medieval Jewish magic.

On a third incantation bowl the name "Lilith Buznai" appears several times.[24] Some four centuries later, this name in the form "Pizna," reappears in the Midrash Abkir. The context of the bowl says: "Charmed art thou, Lilith Buznai and all the goddesses...and the 360 Tribes, by the word of the granddaughter of the angel Buznai." Evidently, Buznai was the individual name of a female numen, who is described interchangeably as a Lilith and an angel; she was regarded as a goddess, and had a granddaughter who was antagonistic to her. A similar enmity, as we shall see later, existed between the Elder Lilith and the Younger Lilith, according to Kabbalistic mythology.

Lilith's fame and fear spread from Babylonia to the East, into Persia, where magic bowls were used against her by various layers of the population, much in the same fashion as in Babylonia. As in the case of the bowls discussed above, the Persian bowls too talk of Lilith in singular, as well as of "Liliths" in plural, as a category of female, harmful and dangerous demons, in conjunction with male "devils" and male "demons." The following bowl-inscription is written in Aramaic, around a picture of Lilith, similar in execution to the one referred to earlier, though differing in detail (plate 33).[25]

"You are bound and sealed, all you demons and devils and Liliths, by that hard and strong, mighty and powerful bond with which are tied Sison and Sisin... The evil Lilith, who causes the hearts of men to go astray and appears in the dream of the night and in the vision of the day, who burns and casts down with nightmare, attacks and kills children, boys and girls—she is conquered and sealed away from the house and from the threshold of Bahram-Gushnasp son of Ishtar-Nahid by the talisman of Metatron, the great prince who is called The Great Healer of Mercy... who vanquishes demons and devils, black arts and mighty spells and keeps them away from the house and threshold of Bahram-Gushnasp the son of Ishtar-Nahid. Amen, Amen, Selah. Vanquished are the black arts and mighty spells, vanquished the bewitching women, they, their witchery and their spells, their curses and their invocations, and kept away from the four walls of the

house of Bahram-Gushnasp the son of Ishtar-Nahid. Vanquished and trampled down are the bewitching women, vanquished on earth and vanquished in heaven. Vanquished are their constellations and stars. Bound are the works of their hands. Amen, Amen, Selah.[26]

The evidence of the names of the man for whom the bowl was written and his mother seems to indicate that he was a follower of the Parsi religion. As the text itself shows, Lilith was supposed to threaten Bahram-Gushnasp as a result of a magic spell cast on him and his house by witches who were Lilith's devotees.

In the text of another bowl from Persia, this one written in Mandaic (pagan Aramaic), Lilith is rendered harmless by a still more powerful incantation. She is adjured to cease haunting the house of a certain Zakoy, and immobilized as follows: "Bound is the bewitching Lilith with a peg of iron in her nose; bound is the bewitching Lilith with pinchers of iron in her mouth; bound is the bewitching Lilith who haunts the house of Zakoy with a chain of iron on her neck; bound is the bewitching Lilith with fetters of iron on her hands; bound is the bewitching Lilith with stocks of stone on her feet..."[27]

5. *THE BIRTH OF LILITH*

While the major characteristics of Lilith, as we have just seen, were well developed by the close of the Talmudic period, it remained for Kabbalistic mysticism to establish a relationship, and quite a close one at that, between her and the deity. In the six centuries that elapsed between the Babylonian Aramaic incantation texts and the early Spanish Kabbalistic writings, Lilith must have greatly extended her influence, for when she reappears in the 13th century she not only commands considerably greater attention but is surrounded by a larger retinue and her life history is known in much greater mythological detail.

Her birth, to begin with, is described in a number of alternative versions. According to one, she was created before

Adam, in fact on the fifth day of Creation, because the "living creature" with whose swarms God filled the waters[28] was none other than Lilith.[29] Another version, which ties in directly with the earlier (Talmudic) Lilith image, recounts that she was created by God in the same manner in which He had shortly before fashioned Adam. That is to say, God again turned to the earth to obtain raw material, but this time, instead of using clean earth which was the substance of Adam's body, He—for reasons unknown—took filth and impure sediments from the earth, and out of these He formed a female. As was to be expected, this creature turned out to be an evil spirit.[30]

According to a third version, God originally created Adam and Lilith together in such a manner that the female creature was contained in the male. Lilith's soul was originally lodged in the depths of the Great Abyss whence she was called forth by God and joined to Adam. When Adam was created and his body completed, a thousand souls from the Left (i.e. Evil) Side tried to attach themselves to him. But God let out a shout and thus drove them off. All this while Adam lay there, a body without a soul, greenish in color. Then a cloud descended, and God commanded the earth to produce a living soul. This God breathed into Adam who now was able to stand up, and behold, his female was attached to his side. But God sawed his creature into two, whereupon Lilith flew off to the Cities of the Sea where she still lurks ready to harm mankind.[31]

Yet another version considers Lilith not as a being created by God, but as a divine entity which emerged spontaneously, either out of the Great Supernal Abyss, or out of the power-aspect of God (the *Gevurah* or *Din,)* which manifests itself chiefly in the divine acts of stern judgment and punishment. This stern, punitive aspect of God, one of His ten mystical attributes (Sephirot), has at its lowest manifestation some affinity with the realm of evil referred to as "the dregs of the wine," and it is out of this that Lilith emerged together with Samael:

"A mystery of mysteries: Out of the power of the glow of Isaac's noon (i.e. the *Gevurah),* out of the dregs of the wine,

there emerged an intertwined shoot which comprises both male and female. They are red like the rose, and they spread out into several sides and paths. The male is called Samael, and his female (Lilith) is always contained in him. Just as in the side of Holiness, so in the Other (Evil) Side as well, male and female are contained in one another. The female of Samael is called Serpent, Woman of Harlotry, End of All Flesh, End of Days."[32]

In the mystical writings of the two brothers Jacob and Isaac Hacohen of Segovia, Castile, which antedate the Zohar by a few decades, Lilith and Samael are said to have been born by an emanation from beneath the Throne of Glory, in the shape of an androgynous, double-faced being, corresponding, in the spiritual realm, to the birth of Adam and Eve who too were born as a hermaphrodite. The two androgynous twin-couples not only resembled each other, but both "were like the image of what is Above," that is reproduced, in a visible form, the image of the androgynous deity.[33]

Yet another version connects the birth of Lilith with the creation of the luminaries, carefully avoiding, however, any statement to the effect that God actually created her. The "first light," which was the light of Mercy (another of the ten Sephirot), appeared when, on the first day of Creation, God said "Let there be light."[34] When this light became hidden, Holiness became surrounded by a husk of Evil. This idea is expressed by the statement that "a husk *(qelipah)* was created around the brain," and this husk, in turn, spread and brought out another husk and this was none other than Lilith.[35]

6. *LILITH AND THE CHERUBIM*

As soon as Lilith was born, or emerged in one of the mysterious ways described above, her longing for male companionship manifested itself. She began to fly about, soaring up into the heights of heaven and again swooping down, until she reached the Cherubim who surrounded God's throne and who, because their faces were like those of small boys,[36] are called in the Zohar "small faces." To them Lilith attached

herself, impressing herself into their bodies, and once she succeeded in doing this, she refused to separate from them. But when God created man, which He did in order to bring this world to completion, He forcibly detached Lilith from the Cherubim and made her descend to earth. Lilith, thinking that she would become Adam's helpmeet, approached him but again she was frustrated. For, attached to Adam's side, was Eve whose beauty resembled the beauty of Above. When Lilith saw the complete image of Adam and Eve together, she understood that she had no chances, and flew back again up to heaven to re-attach herself to the Cherubim. However, by this time the watchers of the Gate of Above barred her way, and God, addressing a stern rebuke to her, cast her into the depths of the sea.[37]

7. *LILITH AND ADAM*

As noted above, the older sources do not state clearly that it was Lilith herself who, after her Red Sea sojourn, returned to Adam as his succuba. The later sources, however, know it for a fact that this, indeed, did happen. Adam, we read in the Zohar, succeeded in impregnating Lilith during their early shortlived connubium, then, not having been a suitable helpmeet for him, Lilith left him,[38] to return after a while and force herself upon him. Before doing so, however, she managed to attach herself to Cain and to bear him numerous spirits and demons.[39]

The first medieval source to give the myth of Lilith and Adam in full is the lost Midrash Abkir (ca. 10th century), which is followed by the Zohar and later Kabbalistic writings. Adam, we learn, was a perfect saint, and when he understood that because of his sin—or, as a consequence of Cain's fratricide—death came into the world, he separated from Eve, slept alone and fasted for 130 years. But Lilith whose name is Pizna,[40]—or, according to the Zohar, two female spirits, Lilith and Naamah—found him, desired his beauty which was like that of the sun disk, and lay with him. The issue of these unions were demons and spirits, called "the plagues of man-

kind," who lurk under doorways, in wells and in latrines, and lead men astray.[41]

According to the mythical cosmology of the German-born Palestinian Kabbalist Naphtali Herz ben Jacob Elhanan (lived in the second half of the 16th century), in the second of the seven earth-layers, counting from the bottom, dwell "the giant human figures, tall of stature, who were born of Adam in the 130 years during which he begot demons, spirits and Lilin. Lilith used to come to him against his will, and conceive from Adam [and she bore these beings]. And they are always sad and full of sorrow and sighs, and there is no joy at all among them. And these hosts can multiply [and ascend] from that earth to this world upon which we stand, and [here] they become harmful spirits, and [then] they return there..."[42]

That Adam begot on Lilith spirits, demons, and Lilin, became a commonplace in the mystical literature of the 14th-17th centuries, often with the added explanation that it was Adam's own sin which made it possible for Lilith to overcome him against his will.[43]

8. *LILITH THE SUCCUBA*

The next period in Lilith's life was spent in two activities: seducing men and killing children. As to the first, a passage in the Zohar puts it as follows:

"She (Lilith) roams at night, and goes all about the world and makes sport with men and causes them to emit seed. In every place where a man sleeps alone in a house, she visits him and grabs him and attaches herself to him and has her desire from him, and bears from him. And she also afflicts him with sickness, and he knows it not, and all this takes place when the moon is on the wane."[44]

Spontaneous nocturnal emission is the visible sign of Lilith having succeeded in arousing the desire of a man in his sleep and of having satisfied her own lust through him. In doing this, she assumes the shape of either a mature woman or a young virgin. The issue of such unions are evil spirits:

"She forsakes the husband of her youth (i.e. Samael) and descends to earth and fornicates with men who sleep here below, in the uncleanness of emission. And from them are born demons, spirits and Lilin, and they are called 'the plagues of mankind.' "[45]

However, Lilith is well capable of seducing men not only in their sleep but also while awake. Once she succeeds, she turns from a beautiful seductress into a cruel fury, and kills her victim:

"She adorns herself with many ornaments like a despicable harlot, and takes up her position at the crossroads to seduce the sons of man. When a fool approaches her, she grabs him, kisses him, and pours him wine of dregs of viper's gall. As soon as he drinks it, he goes astray after her. When she sees that he has gone astray after her from the path of truth, she divests herself of all ornaments which she put on for that fool. Her ornaments for the seduction of the sons of man are: her hair is long and red like the rose, her cheeks are white and red, from her ears hang six ornaments, Egyptian chords and all the ornaments of the Land of the East hang from her nape. Her mouth is set like a narrow door comely in its decor, her tongue is sharp like a sword, her words are smooth like oil, her lips are red like a rose and sweetened by all the sweetness of the world. She is dressed in scarlet, and adorned with forty ornaments less one. Yon fool goes astray after her and drinks from the cup of wine and commits with her fornications and strays after her. What does she thereupon do? She leaves him asleep on the couch, flies up to heaven, denounces him, takes her leave, and descends. That fool awakens and deems he can make sport with her as before, but she removes her ornaments and turns into a menacing figure. She stands before him clothed in garments of flaming fire, inspiring terror and making body and soul tremble, full of frightening eyes, in her hand a drawn sword dripping bitter drops. And she kills that fool and casts him into Gehenna."[46]

Lilith attempted to play this trick on Jacob, but she was no match for him: "Jacob went to her and came to her place...

and saw all the ornaments of her house, but escaped from her, whereupon her male, Samael, attacked him and fought him but could not prevail upon him."[47]

Even when a man wishes to engage in lawful sexual intercourse with his wife the menace of Lilith is present:

"And behold, that hard shell (i.e. embodiment of evil), Lilith, is always present in the bedlinen of man and wife when they copulate, in order to take hold of the sparks of the drops of semen which are lost—because it is impossible to perform the marital act without such a loss of sparks—and she creates out of them demons, spirits and Lilin... But there is an incantation for this, to chase Lilith away from the bed and to bring forth pure souls.... in that moment, when a man copulates with his wife, let him direct his heart to the holiness of his Master, and say:

'In the name of God.
O you who are wrapped in velvet (i.e. Lilith)
You have appeared.
Release, release!
Neither come nor go!
The seed is not yours,
Nor in your inheritance.
Go back, go back!
The sea rages,
Its waves call you.
I hold on to the Holy One,
Wrap myself into the King's holiness.

Then let him cover his head and his wife for one hour..."[48]

Some forms of unholiness in sexual intercourse are described by R. Naphtali as follows:

"Lilith, God preserve us, has dominion over children who issue from him who couples with his wife in candlelight, or with his wife naked, or at a time when he is forbidden to have intercourse with her. All the children who issue from such unions, Lilith can kill them any time she wishes, because they are delivered into her hands. And this is the secret of the

children's smiling when they are small—because of Lilith who plays with them."[49]

The counterpart of these magic efforts to protect men from the nocturnal enticements of Lilith the succuba, is an incantation whose purpose is precisely the opposite: to obtain a succuba for the night with the help of that other demon-queen, Igrath bath Mahalath. The formula is contained in a 15th century text which reads as follows:

" 'I adjure you, Ograth (i.e. Igrath) bath Mahalath, Queen of the demons, with the great, strong and terrible Name, with the name of his holy angels, and with the name of Bilar the heroic, King of the demons, that you send to me X daughter of Y, the beautiful maiden from among your maidens who follow you, whose number is like the number of the days of the year, and with the name of Metatron and Sandalphon, AAA NNN SSS.' And this must be done either on the eve of Sunday or on the eve of Wednesday. And one must have a separate room, and a clean white bed and clothes, and the room and the bed should be fumigated with aloe wood. And the knowledgeable will understand."[50]

9. *LILITH THE CHILD-KILLER*

Following her rejection by the Cherubim, Lilith remained in the depths of the sea until Adam and Eve sinned, "when the Holy One, blessed be He, brought her up, and she obtained power over those children—the "small faces" of mankind—who deserved to be punished because of the sins of their fathers. She roams all over the world, then approaches the gates of the Garden of Eden and observes the Cherubim watching over the gates. She sits down there, next to the flame of the sword, since it was from that flame that she originated. When the flame turns around (indicating that the world has entered into a phase of punishment), she rushes off and again goes roaming all over the world to seek out the children who deserve to be punished. And she smiles at them and kills them..."[51]

After the completion of her raids on mankind, Lilith returns to the cities of the sea, her headquarters. Only when ultimately God will destroy the Evil Kingdom of Rome, will she move there to take up her abode in the eternal ruins.[52]

In the meantime, Lilith "goes out into the world and seeks out children, and she sees the children of mankind and attaches herself to them to kill them and to draw herself into their souls. And as she is about to go into such a soul, three holy spiritis (i.e. the three angels Senoy, Sansenoy and Semangelof) appear there, and they soar toward her and take that soul from her and place it in front of the Holy One, blessed be He, and there (the children) study in front of Him."[53]

Thus, even if the angels are unable to save the child's life, they at least save its soul. To make sure that one's child is in no way harmed by Lilith, one must perform the act of procreation itself in holiness:

"If a man is in a state of holiness, he has no fear of her (Lilith), because the Holy One, blessed be He, sends those three holy angels whom we mentioned, and they watch over the child (which is being conceived) and she cannot harm him... But if a man is not in a state of holiness, and he draws out a soul from the side of uncleanness, then she comes and plays with that child, and if she kills, it, she penetrates that soul and never leaves it."[54]

Although the above quotations were taken from the Zohar, the practice of protecting a mother and her newborn child from Lilith with the help of the three angels Senoy, Sansenoy and Semangelof, is considerably older not only in the east but also in the west. The famous mystical treatise *Sepher Raziel* (Book of Raziel), written or compiled, in all probability, by Eleazar ben Judah ben Kalonymos of Worms (1176-1238), contains, e.g., several such incantations. On folio 43a of the Amsterdam 1701 edition, one finds the following instructions:

"Tried and proven for protecting the mother and her child from sorcery and the Evil Eye, and so that in the hour of the birth no demon and evil plague should be able to overpower her and her child.... the seventy names of angels are,

as is well known, very efficacious for all kinds of protection. And also the following names and their drawings as Adam saw them and drew them are very good for the protection of the mother and child" (see figure 1.)

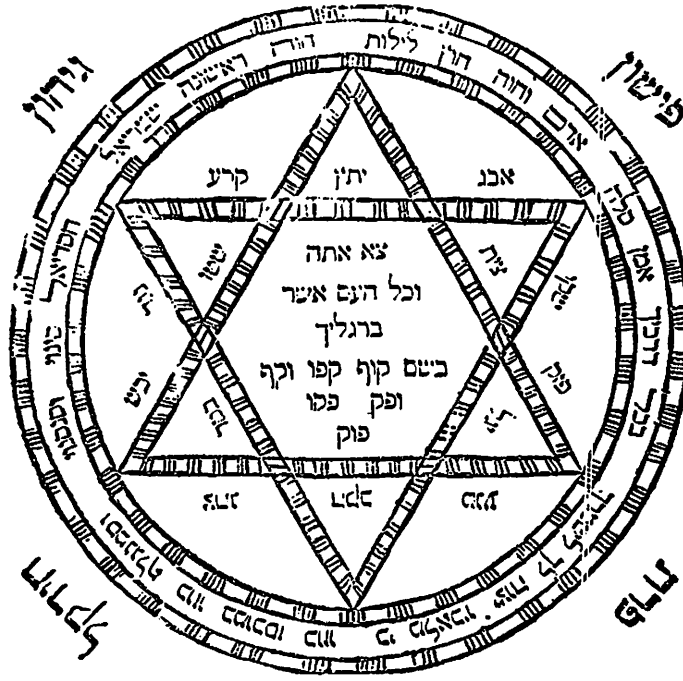

Fig. 1. Amulet to protect woman in childbirth from Lilith. From The Book of Raziel, folio 43a.

On the very next page of the *Book of Raziel* are listed the names of the seventy angels, and under them is a sketch showing twice the three angels Senoy, Sansenoy and Semangelof. It is difficult to make out what the three sketches on the right side represent, but on the left the intention seems to be to show them as bird-headed beings. Over the sketches of the angels the words "Adam and Eve, Out Lilith!" appear twice, and under the picture follows the incantation text which reads as follows (my translation from the Hebrew):

"In the name of EHYE WHA AA BB AO MAK AAA.

I adjure you First Eve [here an epithet of Lilith] in the name of Him Who is your Creator and in the name of the three angels whom your Creator sent after you and the angel in the isles of the sea, to whom you swore that wherever you will find their names you will cause no harm, neither you nor one of your cohorts and servants, and that [you will not damage] anybody who wears their names. Therefore, in their names and seals set down here, I adjure you and your cohorts and your servants that you cause no harm to the women in childbirth, N. daughter of N., nor to the child who was born to her; neither during the day nor during the night, neither through their food nor through their drink, neither in their head nor in their heart, neither in their 248 limbs, nor in their 365 sinews. By strength of these names and figures I adjure you and your cohorts and your servants." (See fig. 2.)

Fig. 2. Amulet to protect woman in childbirth from Lilith.
From The Book of Raziel, folio 43b.

As we see, the *Book of Raziel* follows the classical pattern of incantation rituals which carry in themselves the guarantee of their effectiveness by recounting or at least referring to, a validating myth. Reference to the old about Lilith and the three angels is all that is needed in order to endow the apotropaic measure with unfailing potency.

The myth of Lilith the child-killer remained a potent factor in the lives of the tradition-bound Jews down to the 19th century. To protect the newborn boy-child against Lilith, they would draw a circle with natron or charcoal on the wall of the birthroom and write into it: "Adam and Eve. Out Lilith!" At the same time, they would write the names of the three angels, Senoy, Sansenoy and Semangelof, on the door of the room:[55]

"If children laugh in their sleep, or if they laugh while they are awake but alone, this is a sign showing that Lilith is playing with them, and especially when this happens on the night of the new moon. Whoever notices that they laugh, will do well to tap them on their nose with his finger and say: 'Go hence, Pelonith (i.e. Lilith), you have no portion or inheritance here, you have no satisfaction here!' Then let him recite the entire *'Wihi no'am'* prayer, and do thus three times..."[56]

Solomon's dominance over Lilith, which became an integral part of Medieval Jewish and Muslim Arab demonology, retained an important role in Middle Eastern Jewish exorcisms as recently as the early 20th century. Raphael Ohana writes in his collection of magical remedies:

"In another manuscript book I found written the following: Protection from Lilith. Draw a Seal of King Solomon, peace be upon him, who adjured Lilith that when she would see his seal she and her cohorts would flee, and that she would have no permission to hurt him. And if it be placed on a house, she would not enter it, neither she nor any one of her band. If if it be engraved upon pure silver, it is even better. And this is its shape:[57]

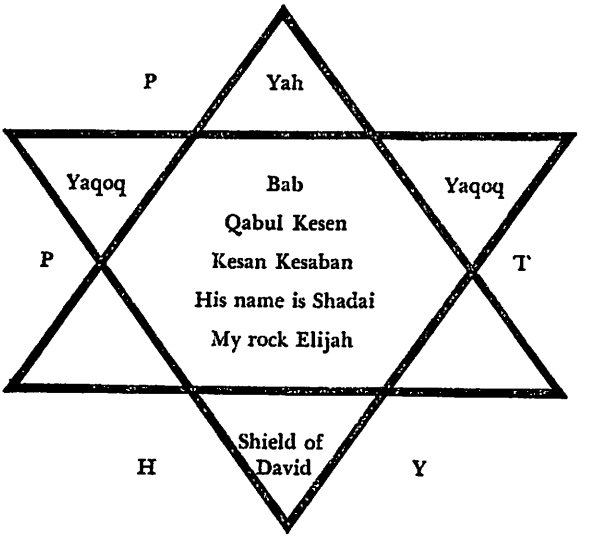

Fig. 3. The magic Seal of Solomon. From Raphael Ohana, *Mar'eh HaYeladim,* p. 94a. 1968

The same magic Seal of Solomon protects also the sick against Lilith, if it is ascertained that it is she who caused the ailment.[58]

The same book contains two further suggestions as to methods one can employ in order to safeguard a woman from Lilith:

"If you place a needle close to the wick in the lamp which is in the house of the woman in childbed, she will be safe from the entry of Lilith. Also, if she take the measure which is used to measure the wheat, and place it close to the bed, and if Lilith is there, she will sit on that measure and will not move from her place until they remove that measure from there. From a Babylonian manuscript book."[59]

10. LILITH AND NAAMAH

Lilith's companion in many of her evil exploits is Naamah, another high-ranking she-demon. Her origin is obscure, but as her name Naamah, "the Charmer," indicates, she is a demoness of extraordinary, irresistible beauty.

In the earlier, Talmudic-Midrashic, mythology, Naamah is still taken to have been a flesh-and-blood woman, the daughter of Lamech and Zillah, and sister of Tubal-Cain,[60] who earned her name by enticing men with the sweet, sensual sounds of her cymbals to worship idols, although, according to the lone dissenting opinion of Abba bar Kahana, she was a pious and well-mannered woman who became Noah's wife.[61] Naamah is still a human female according to those myths which tell about her role in seducing the sons of God. She was so beautiful that she led the angels astray, and from her union with the angel Shamdon or Shomron, sprang Ashmodai who was destined to become the king of the devils.[62]

From being the human mother of Shamdon's demonic brood, Naamah was transformed by the Kabbala into a semi-human, deathless being, who, like Lilith, fulfils the double task of seducing men and strangling children in their sleep. She was so beautiful, that "the sons of man, and even the spirits and demons, went astray after her. R. Yitzhaq said: Those sons of God, 'Aza and 'Aza'el, went astray after her. R. Shimeon said: She was the mother of the demons, for she came from the side of Cain, and she, together with Lilith, was appointed over the *askara* (strangulation) of children. R. Abba said to him: Did you not say that she was appointed to play with people? He answered: True; she comes and plays with people, and at times she bears them spirit-children, and to this day this is her task. R. Abba said: (Since we know that the demons) die like humans, how can she still be alive?" He answered: Right, but Lilith and Naamah, and Agrath the daughter of Mahalath who came from their side, all continue to live until the Holy One, blessed He, eradicates the spirit of uncleanness from the world...'

"Come and see: This Naamah was the mother of demons and from her side come all those demons who lie with men and take the spirit of desire from them, and she makes sport with the men (in their sleep) and causes them to emit seed."[63]

Naamah and her brother Tubal-Cain were descendants of Cain, and the latter was, of course, the son of Satan by Eve:

"In the hour when Adam with the supernal image, with the holy image, descended, and those of Above and Below saw him, they all approached him and made him king over the world. After the Serpent came upon Eve and injected his impurity into her, she gave birth to Cain. From there descended all the generations of the sinful in the world, and also the demons and spirits came from there. Therefore, all the spirits and demons are half human, while their other half comes from the supernal angels. Also, all the other spirits which were born of Adam are, likewise, half from Below and half from Above. After they were born of Adam, he begot on those spirits daughters who resembled the beauty of those Above and the beauty of those Below...

"And there was one male who came into the world from the spirit of Cain's side and he was called Tubal-Cain. And a female came with him after whom the creatures went astray, and she was called Naamah. From her came other spirits and demons, who hang in the air and announce things to those others who are found below. It was this Tubal-Cain who brought murder weapons into the world. And as to Naamah... she is alive to this day and her dwelling is among the waves of the Great Sea."[64]

In a mythical image, reminiscent of Dante's Inferno, the Zohar describes Naamah's beauty which is irresistible even to the most horrid nocturnal monsters: In the darkness of the night, great monsters pursue Naamah: they are Afrira and Qastimon, the two chieftains of the demonic world, who "swim about in the Great Sea, and, when night falls, fly away from there and come to Naamah, the mother of the demons, after whom the early divinities went astray. They try to approach her, but she leaps away six thousand parasangs, and takes on many forms in the eyes of men, in order to seduce them."[65]

Once Naamah arrives in our own world, "she makes sport with the sons of man, and conceives from them through their dreams, from the male desire, and she attaches herself to them. She takes the desire, and nothing more, and from that desire she conceives and brings forth all kinds of demons

into the world. And those sons whom she bears from men visit the women of humankind who then conceive from them and give birth to spirits. And all of them go to the first Lilith and she brings them up...

"At times it happens that Naamah goes forth in the world in order to have intercourse with the sons of man, and a man is found in bounds of desire with her and awakens from his sleep and gets hold of his wife and lies with her, and his urge stems from that desire which he had felt in his dream. In such a case the child which is procreated comes from the side of Naamah, because in her desire he was conceived. When Lilith comes and sees this child, she knows what happened, and she attaches herself to him and rears him like those other children of Naamah, and she comes to him many times but does not kill him...For each time when the moon renews itself in the world Lilith comes and visits all those whom she rears, and makes sport with them and that man suffers damage at that time."[66]

While Lilith and Naamah thus have become unmistakably evil spirits, at least once more in history they assumed human form. This happened when, in order to try Solomon's wisdom, they took the shape of two prostitutes and went to Solomon asking for his judgment in their quarrel over the surviving child.

"Then came two harlots to King Solomon, and they were Lilith and Igrath (according to other sources: Lilith and Naamah). Lilith, who strangles the children because she cannot set up for herself, from one of them, a screen to be a hiding place for her (?). And the other is Igrath...One night David was asleep in the camp in the desert, and in his dream Igrath coupled with him and bore Adad (identical with Hadad the Edomite). And when they asked him "What is your name?' he answered, 'My name is Ad, Ad is my name' *(Ad sh'mi* in Hebrew), and they called him Ashm'dai. He is Ashmodai, the King of the demons who deprived Solomon of his kingdom..."[67]

King Solomon, it may be remarked here, "had dominion over the demons, spirits and Lilin, and knew the language of

each...and when his heart was merry with wine, he would command the wild animals, the fowl of heaven, and the creeping things of the earth, as well as the demons, spirits and Lilin, to dance before him."[68]

It was due to Solomon's power over the demons that he was able to resist the Queen of Sheba who was none other than Lilith.[69] Another country over which Lilith reigned was Zemargad.[70]

11. LILITH AND SAMAEL

As we have seen, according to a Zoharic myth Lilith and Samael emerged in an androgynous form out of the "dregs of wine" of the divine punitive power.[71] Another version which was also current in Kabbalistic circles in the Middle Ages, is silent as to Lilith's provenance, but makes her Samael's wife, and the first among his four wives, to boot. Bahya ben Asher ibn Halawa, the early 14th century Kabbalistic Bible commentator (died in 1340), reports the myth as follows:

"Four women were the mothers of demons: Lilith, Naamah, Igrath and Mahalath. Each one of them has her own hosts and classes of spirits of uncleanness, and they have no number. And it is said that each of them rules on one of the four *Tequfot* (i.e. the vernal equinox, the summer solstice, the autumnal equinox, and the winter solstice) of the years, when they gather on a lofty peak near the Mountains of Darkness. Each of them rules on her *Tequfa,* from the hour of sunset until midnight, they and all their hosts. But King Solomon ruled over all of them and called them (his) slaves and slave-women and used them according to his will. And these four women are the wives of Esau's heavenly patron (i.e. Samael), and following his example, Esau himself took four wives as explained in the Pentateuch."[72]

Nathan Spira (died in 1662) transmits an interesting variant of the same theme. The four women become the "rulers," in the sense of heavenly patrons, of four kingdoms:

"Know that there are seventy heavenly patrons, one appointed over each nation, and they all are under the rule of

Samael and Rahab. Rahab was given as his share all the borders of Egypt which measures 400 by 400 parasangs. Samael was given four kingdoms, and in each of them he has a concubine. The names of his concubines are: Lilith, whom he took as his consort, and she is the first one; the second is Naamah; the third, Even Maskith; and the fourth, Igrath the daughter of Mahalath. And the four kingdoms are: first, the kingdom of Damascus in which is found the House of Rimmon; second, the kingdom of Tyre which is opposite the Land of Israel; third, the Kingdom of Malta which formerly was called Rhodus; and fourth, the Kingdom called Granata, and some say that it is the Kingdom of Ishmael. And in each of these four Kingdoms dwells one of the four aforementioned concubines."[73]

Mixed Egyptian-Arab-demonic descent is attributed to Igrath in a late version of the myth of the four she-demons who rule over the *tequfot* (i.e. the two equinoxes and the two solstices). When Ishmael grew up, his mother Hagar took him an Egyptian wife, "the daughter of Kasdiel the Egyptian sorcerer. And when Ishmael divorced her, as commanded by his father, she was pregnant and gave birth to Mahalath. And the mother and the daughter remained together in that desert which was full of sorcery, and a demon named Igrathiel ruled over it. This demon was attracted to Mahalath who was very beautiful, and she conceived and bore a daughter whom she called Igrath, after that demon. Thereafter Mahalath left the desert and became the wife of Esau. But her daughter Igrath remained in the desert, and she, Naamah, Pelonith (i.e. Lilith), and Nega' rule over the four *tequfot*. Pelonith (Lilith) fornicates with all men, Naamah only with the gentiles, Nega' only with Israel, and Igrath is sent out to do harm on the nights preceeding Wednesdays and Saturdays. But of those who fear God it is said, 'And Nega' will not approach your tents.' "[74]

The marriage between Samael and Lilith was arranged by the "Blind Dragon" who in Kabbalistic mythology is the counterpart On High of "the dragon that is in the sea."[75] "There is a dragon of Above who is the Blind Prince, and he

functions as the intermediary between Samael and Lilith, and his name is *Taniniver* ("Blindragon")... It is he who arranges the match between Samael and Lilith..."[76]

Blindragon's place in the mystical hierarchy of demons is described as follows:

"Asimon (a demon) rides on Naamah, and Naamah rides on Igrath the daughter of Mahalath, and this Igrath rides on several kinds of spirits and bands of midday-demons; and from the left there is the shape of a serpent riding on a blind dragon, and this dragon rides on Lilith the wicked, may she be destroyed quickly in our days, amen."[77]

However, the marriage of Lilith with Samael, also known as the "Angel Satan" or the "Other God," was not allowed to prosper. God was apprehensive lest they fill the world with their demonic brood, and, to prevent this, he castrated Samael. This mythologem, found in several 17th-century Kabbalistic books,[78] is based on the identification of "Leviathan the slant serpent and Leviathan the tortuous serpent"[79] with Samael and Lilith respectively, and on the reinterpretation of the old Talmudic myth according to which God castrated the male Leviathan and killed the female in order to prevent them from coupling and thereby destroying the earth. Leviathan the tortuous, or crooked, serpent is, to the Kabbalists, Lilith, "who seduces men to follow crooked paths."[80] Once Samael was castrated, Lilith, since "she could no longer couple with her husband," took to satisfying her desire by fornicating with men who experience nocturnal emissions.

In another 15th or 16th century Kabbalistic text the midrashic statement that God "cooled" the female Leviathan is reinterpreted to mean that God made Lilith barren, so that she cannot bear offspring "but is mere fornication."[81]

12. *THE TWO LILITHS*

The idea that there are many Liliths is, as we have seen, very old. In the Babylonian incantation texts there appear male Lili-s, in addition to the female Liliths, who are the heirs to the 3rd millennium B.C. Sumerian male and female

demons similarly named. It remained, however, for the 13th century Kabbalists to split the person of Lilith herself into two and to distinguish between an Elder and a Younger Lilith.

In the writings of R. Isaac Hacohen, a Spanish Kabbalist who flourished about the middle of the 13th century, we read that the Lilith who was born androgynously with Samael and who became the wife of that "Great Prince and Great King of all the demons," is Lilith the Elder. In addition to Samael, other demons as well are the bedfellows of this Lilith the Elder who—and this is most remarkable—"is a ladder on which one can ascend to the rungs of prophecy." This can mean only one thing: that Lilith can help those whom she favors—or who gain mastery over her—to rise towards, or actually attain, prophetic powers. Another numinous figure introduced into this mythology is *Qafṣefoni,* the prince and King of Heaven, whose wife is Mehetabel the daughter of Matred.[82] The daughter of this mysterious couple is Lilith the Younger. There seems, however, to be some confusion between Lilith the Younger and Lilith the Elder, because it is the latter who is called *Ṣefoni* ("Northerner") which would make her, and not Lilith the Younger, the daughter of *Qafṣefoni:*

"Know that all the jealousy and altercation between the Princes of Quarrel and the Princes of Peace... is on account of Samael and Lilith who is called Northerner *(Ṣefonit),* as it is written 'Out of the North the Evil One shall break forth.'[83] Both of them (Samael and Lilith) were born in a spiritual birth as androgynes, corresponding to Adam and Eve—below and above two twin figures. And Samael and Lilith the Elder who is the same as *Ṣefonit* are referred to as the Tree of Knowledge of Good and Evil...[84]

The same mid-thirteenth century author, Isaac Hacohen, also asserts that "on rare occasions Qafṣefoni couples with, and adheres to, and loves a creature whose name is Lilidtha," who, in a mysterious way, resembles Hagar the Egyptian; but whether this Lilidtha is identical with Qafṣefoni's own daughter, Lilith the Younger, cannot be established.

Now, Lilith the Younger became the wife of Ashmodai, King of the demons, and out of this union sprang the great prince *Harba diAshm'dai* ("Ashmodai's Sword"), who rules over 80,000 demons of destruction, and numerous other demon offspring. However, "Lilith the Younger, who has the form of a beautiful woman from head to navel, and from the navel downward is flaming fire—like mother, like daughter—" aroused the desire of Samael. This caused intense jealousy between Samael and Ashmodai, as well as constant fighting between Lilith the Younger and Samael's wife, Lilith the Elder.[85]

Some three centuries after Isaac Hacohen, Moses Cordovero (1522-1570), head of the Safed Kabbalists, retells the myth of the two Liliths with the addition of a few interesting details: Lilith the Elder, he says, has 480 bands of demons under her command, the number being derived from the numerical value of the letters L Y L Y T (30,10,30,10,400) making up the name Lilith. On the Day of Atonement, Lilith the Elder marches out into the desert and, being the demon of screeching—her name taken as if derived from the verb Y L L, to scream—spends the day there screaming. Samael, however, also has a concubine named Mahalath the daughter of Ishmael,[86] who has 478 bands of demons at her disposal—again the letters of her name give the clue to this number (M H L T = 40,8,30,400) —and "she goes and sings a song and a paean in the Holy Tongue. And when the two meet, they fight, on the Day of Atonement, there in the desert, and they taunt each other, until their voices rise to heaven, and the earth trembles under their screams. And all this is brought about by God so that they should not be able to make accusations against Israel (on the Day of Atonement)..."

Lilith the Younger is helped in her fight against Lilith the Elder by her own mother Mehetabel.[87]

The mythological motif of enmity between Lilith and her fellow-demonesses, and the resulting advantage for Israel on the Day of Atonement, is treated by other 16th century Kabbalists as well. Abraham Galante (died 1560 or 1588), an im-

portant Safed Kabbalist and contemporary of Moses Cordovero, recounts the entire story of the annual encounter in the desert between Lilith and Mahalath, but gives a somewhat different characterization to one of the two chief she-demons: Mahalath, according to him, is shown by her name to have been a compulsive dancer: as she marches into the desert at the head of her bands of destructive angels, "she goes and dances and gyrates in ringdances" until she and Lilith fall upon each other and engage in a fierce battle.[88]

Lilith's bands, and presumably Lilith herself as well, were imagined in this period as being covered with hair from head to foot, including their faces, but having a bald head. Their fourteen names, derived directly from the older incantation texts,[89] are: Lilin, Abito, Abizo, Amo(z)rpho, Haqash, Odam, (I)Kephido, Ailo, Tatrota, Abniqta, Shatrina, Kalubtza, Tiltoi, Pirtsha.[90]

But, to return to the two Liliths, this idea is put forward in a different form by Hayyim Vital (1543-1620), a Safed Kabbalist and chief disciple of Isaac Luria. He explains that the original "Lilith the stiff-necked" was the "garb," that is the shell, the outer and evil part, of Eve, the wife of Adam, But, he goes on to say, "there is an even more external (i.e. more evil) Lilith, who is the wife of Samael." In the sequel it is not clear whether Vital speaks of the first or the second Lilith when he says that "there was an angel who was expelled from heaven and he was called 'the flame of the revolving sword,'[91] and at times he is an angel and at times a demon called Lilith. And since the female rules at night, and the demons rule at night, she is called Lilith" (i.e. "Nocturnal").

The notion that Lilith rules at night goes back to the Zohar where the Biblical expression "dread in the nights" *(pahad ba-leloth)*[93] is explained as "Samael and his female," i.e. Lilith.[94] What is more interesting in Vital's thinking is that he regarded the Lilith and the angel as interchangeable, as appearing once in the shape of one and once in that of the other, as made tangible by the flame of the revolving sword. We shall recall that in the 6th century A.D. Nippur incanta-

tion texts the same numen is called once "Lilith Buznai" and once "angel Buznai,"[95] which is yet another example of the great antiquity of some of the ideas put forward by the medieval Kabbalists. The same idea underlies a passage contained in the Zoharic literature itself which reads:

"Come and see: The Shekhina is at times called the Mother, at times the Slave-Woman (i.e. Lilith), and at times the King's Daughter."[96]

In other words, circumstances determine whether one and the same feminine divine essence assumes the form of a good or an evil numen. And, since circumstances constantly change, the goddess appears once as good once as evil. In a different formulation of the idea, Lilith appears as the "nakedness" of the Shekhina, that aspect of her which preponderates in the period of Israel's exile:

"When Israel was exiled, the Shekhina too went into exile, and this is the nakedness of the Shekhina. And this nakedness is Lilith, the mother of a mixed multitude."[97]

13. LILITH'S TRIUMPH AND END

The hour of Lilith's greatest triumph and the high point in her career came with the destruction of the Jerusalem Temple. When that catastrophe took place, "the King (i.e. God) sent away the Matronit and took the slave-woman (i.e. Lilith) in her place... Who is this slave-woman? She is the Alien Crown whose first-born God slew in Egypt... She used to sit behind the hand-mill, and now this handmaid is heir to her mistress.[98] Rabbi Shimeon cried and said: 'The King without the Matronit is not called King; the King who attached himself to the slave-woman, to the handmaid of the Matronit, where is his honor?... He lost the Matronit and attached himself to the Other Place which is called slave-woman... And this slave-woman was destined to rule over the Holy Land of Below, as the Matronit formerly ruled over it...' "[99]

The Zoharic idea that the most terrible outcome of the destruction of the Temple and the Exile of Israel was that because of them God was forced to accept Lilith as his consort

in place of the Matronit, was further elaborated by R. Shlomo Alqabes (ca. 1505-ca. 1484), the Safed Kabbalist and famous author of the Sabbath-song *Lekha Dodi* ("Come, my friend"). In his mystical philosophy, Alqabes attributes it to the sins of Israel that the Shekhina, Israel's mother, had to leave her husband, God, who is Israel's father, and go into exile together with her children. As a result of this separation, God the father consorted with "the slave-woman," i.e. Lilith, and she became the Mistress of His house. The situation was similar to that of a man who had a good wife, the mother of his sons, and then, is his wrath, he turned away from her and went in to her handmaid and she conceived and bore him a son.

"And it is known that there is no glory for a man except with his wife who was destined for him, but not by adhering to handmaids... through which he himself is reduced to a lower rung." Likewise, after the Shekhina in exile "descended to be with us... her rival (Lilith) angers her greatly, and she sobs and sighs because her husband (God) does not throw his light upon her... Her joy has fled because she sees her rival in her house, deriding her, to the extent that the Mistress became a handmaid and the handmaid Mistress. And when our Father sees our Mother lying in dust and suffering because of our sins, He too becomes embittered in his heart and He descends to save her and make the strangers cease violating her. And now, can there be anybody who sees these things without rending his heart to repent and thus to bring back our Mother to her place and to her palace?..."[100]

While thus the Zohar and the later Kabbalists who were influenced by it attribute God's degradation through coupling with Lilith to the cosmic consequences of the destruction of the Temple, the pre-Zoharic gnostic Kabbalists, such as Moses of Burgos, placed the same divine Fall in the very days of Creation. For, they maintained, just as on earth below Lilith and Samael procreated demons and spirits with Adam and Eve, so in the Upper Realm "a spirit of seduction issued forth from Lilith and seduced God the King, while Samael managed to have his will on the Shekhina.[101]

Whatever the beginnings of this connubium between God and Lilith, it is to continue until the coming of the Messiah will put an end to it.

"A voice is appointed to announce to the Matronit and say 'Rejoice greatly, o daughter of Zion, shout, o daughter of Jerusalem, behold, thy King cometh unto thee, he is righteous and victorious, lowly and riding upon an ass.'[102]... For he would be riding, until that time, in a place which is not his, in an alien place... and would remain lowly... for until that time the Righteous One would remain without righteousness. But at that time (he and the Matronit will again) couple with each other and he will become 'righteous and victorious' because he will no longer dwell in the Other Side (i.e. will no longer be tied to Lilith)... And God will restore the Matronit to her place as in the beginning. And what will the rejoicing be? Say, the rejoicing of the King and of the Matronit. The rejoicing of the King over returning to her and separating from the slave-woman, and the rejoicing of the Matronit over coupling again with the King."[103]

Those Messianic days will mark not only the reunion of God and the Matronit and the rejection of Lilith, but also the end of Lilith's existence. For, although Lilith has existed ever since the sixth or even the fifth day of Creation, she is not immortal. In the Days to Come, when Israel will take revenge on Edom, both she, and the Blind Dragon who arranged the match between her and Samael, will be killed.[104]

14. CONCLUSION

It is rather difficult to evaluate the position of Lilith in Jewish religion, and her significance for the Jewish believer. The very fact that as late as the 18th, or even 19th century the belief in her not only survived but remained a potent factor in religious consciousness and conduct is in itself surprising. That these beliefs, and, in all probability, the practices as well, retained essentially the same form in which they first appeared four thousand years previously in Sumer, is remarkable. A citizen of Sumer in ca. 2500 B.C., and an East Euro-

pean Hassidic Jew in 1800 A.D. had very little in common as far as the higher levels of religion were concerned. But they would have readily recognized as most familiar each other's beliefs about the pernicious machinations of Lilith, and each other's apotropaic measures resorted to in order to drive her away or escape her enticements.

It is interesting, moreover, to note that both in ancient Sumer and in Kabbalistic Judaism Lilith's career ran very similar courses. She started out in both faiths as a lowly she-demon, whose activities were confined to the nether realms of existence, who was associated with impure nocturnal animals and who pulled man down to her own base level. Then, in both religions, she succeeded in working herself up, as it were, to higher rungs on the scale of numina, until she became an undoubted goddess in Sumer and the consort of God in Kabbalism. Yet with all these advances in her career, the basic qualities of her personality never changed: she remained the beautiful seductress who joined lonely men in their nocturnal unrest, enjoyed their sex and bore them demonic offspring, while she also found enough time to play her lethal games with children, causing them to laugh happily in their sleep and then strangling them mercilessly so as to get hold of, and array herself in, their innocent souls. There can be little doubt that a she-demon who accompanied mankind—or at least a part of mankind—from earliest antiquity to the threshold of the Age of Enlightenment must be a projection, or objectification, of human fears and desires which, in a deeper sense, are identical with those oft-mentioned "plagues of mankind" said in Kabbalistic literature to be the offspring of Lilith, but recognized by us as her psychogenic progenitors.

The meaning of Lilith becomes more easily comprehensible if one considers the basic similarity between her and the Matronit, the goddess of the Kabbala, whose image was described and analyzed in the previous chapter. Lilith, of course, is the embodiment of everything that is evil and dangerous in the sexual realm, while the Matronit is her exact opposite: a good, even saintly figure. Yet, at the same time, Lilith is also irresistibly attractive, while the Matronit is sternly forbidding

and even warlike. A closer look easily discerns the mask-nature of these contrasting characterizations: behind the evil mask of Lilith and the good one of the Matronit, the numen, embodying man's fears and desires, is disconcertingly, yet reassuringly, the same. Her mythical biography, whether it treats her as Lilith or as the Matronit, remains fundamentally unchanged:

Both the Matronit (who is identical with the Shekhina) and Lilith originated, according to the Kabbalistic doctrine, from an emanation of the deity. We also recall the virginity of the Matronit. Lilith, too, is a virgin, or, at least, assumes at will the bodily form of a virgin when she joins the couch of a sleeping man who embraces her in his unconscious desire. Both the Matronit and Lilith are, on the other hand, promiscuous: no sooner is a man separated, even temporarily, from his wife than the Matronit joins him, couples with him, and thus restores him to that state of completeness which is the privilege and high blessing of the male and female together. Lilith does the same, with the difference, of course, that in contrast to the holy union of man and the Matronit, the union which Lilith enters into with man is an unholy defilement.

Both the Matronit and Lilith are queens: the Matronit the heavenly queen of Israel; Lilith the queen of Sheba and Zemargad.

The motherly aspect of both the Matronit and Lilith is expressed in their giving birth all the time to innumerable souls: although again, the souls brought forth by the Matronit are pure and enter the bodies of children conceived by husbands and wives in purity, while those issuing from Lilith are impure and become demons, "the plagues of mankind."

The Matronit, as we have seen, is a goddess of war also; she kills not only the enemies of God and Israel, but also takes the souls of pious men, substituting in their extreme hour for the Angel of Death. Lilith, likewise, is a killer of men and of children, and the pleasurable laughter of her victims makes us more than suspect that they enjoy death at her hands as much as they would expiring through a kiss of the Matronit.

The Matronit was the wife of Jacob and Moses; Lilith was the wife of Adam and Cain. The Matronit was also the wife of God—her wedding with him having been signified by the dedication of the Temple of Jerusalem. Lilith, too, became the wife of God, at the hour that same Temple was destroyed. Both of them were also enjoyed carnally by Samael the Satan, the Matronit each time Israel sinned, and Lilith when the Blind Dragon arranged a union between them.

Finally, the images of both the Matronit and Lilith were split in two: a distinction was made between the Upper Matronit and the Lower Matronit, and likewise between the Older Lilith and the Younger Lilith.

We thus recognize the identity of opposites in Lilith and the Matronit, or, as one may better put it, the ambivalence of religio-sexual experience. The same impulse or experience can, in the case of one man, be good, in the case of the other, evil. In the case of one, an act can promote the blessed union between God and his Matronit; in the case of the other, the same act, or what seemingly is the same act, can result in a strengthening of the powers of evil, of the Other Side. Thus it is not only God's will that is inscrutable; man's feet lead him also along unpredictable paths, and he rarely if ever knows whether a step he takes leads him toward God or away from Him.

The interplay between man and the two bafflingly similar antithetical goddesses is indicative of the great unity that exists between the realms of the divine and the human in the mystical Jewish world-view. The All is viewed as an inverted triangle poised precariously upon its apex, man. Over him, at the two corners of the triangle's base, hover, at a distance that defies the eye, yet so near as to almost merge with him, the God and the Goddess. God is one, but the Goddess, who is part of him, is two: the Matronit and Lilith. She appears like the revolving flame of the Cherubim's sword in the ancient myth: once she shows her Matronit-face, once her Lilith-visage. The flame revolves so fast that it is impossible to hold in one's eye a separate picture of either. Although the God

and the Goddess are one, innumerable strands of attraction and repulsion run back and forth between them, and likewise between man and the deity. Far from "keeping his silence and sustaining the world," this deity is moved by man as much as he moves man, he rejoices with man and suffers with man, and the two aspects of his female component constantly struggle for man and in man.

Chapter VIII

THE SABBATH—VIRGIN, BRIDE, QUEEN AND GODDESS

The Sabbath, to which we now turn our attention, is an exceptional figure among the female divinities of Judaism. All the numinous images discussed so far were originally either foreign goddesses and demons (Asherah, Astarte, Anath, Lilith, Naamah), or had their beginnings in Jewish divine attributes which were conceptionalized and personified (Shekhina, Matronit). As against them, the Sabbath is a unique example of a day in the week, or more precisely the name and idea of such a day, having been developed into a female numen, and endowed with the character of virgin, bride, queen and goddess.

1. SABBATH AND SEX

The Biblical name Sabbath *(Shabbat),* designating the seventh day of the week, seems to have had some connection with the Akkadian *shabattu* or *shapattu,* the name for the feast of the full moon. Yet neither in Akkadian, nor in any other ancient Near Eastern religion, was there a weekly feast and day of rest in any manner comparable to the Sabbath.

From a passage in Deutero-Isaiah we learn in what way one was supposed to observe the Sabbath in the early post-exilic period:

"If, because of the Sabbath, you turn away your foot
From pursuing business on My holy day,
If you call the Sabbath a delight
And God's holy and honored day,
If you honor it by not following your way
And by not seeking your business
Nor speaking thereof—
Then you will find delight in Yahweh,
And I shall make you ride high
Upon the hills of the earth
And I shall feed you with the heritage
Of your father Jacob—
For the mouth of Yahweh has spoken."[1]

The character and laws of the Biblical Sabbath are validated by the myth of creation: God created the world in six days, and on the seventh, the Sabbath, He rested; He blessed and sanctified it, and consequently it is the duty of every Israelite to do likewise and to refrain from all work on that holy day.[2] With the passage of time, the restrictive Sabbath laws became more and more stringent. By the first century A.D., in some Jewish communities sexual intercourse was included among the acts prohibited on the Sabbath under the penalty of death.[3] While this prohibition was unable to take root in Judaism (in which, on the contrary, the idea was soon to develop that intercourse with one's wife on Friday night was a sacred duty), it became an important law in several marginal Jewish sects such as the Samaritans, the Karaites and the Falashas.[4]

In Talmudic Judaism the performance of the marital act on Friday night was considered a very old religious law. According to a Talmudic tradition, one of the ten ordinances introduced by Ezra was that one should eat garlic on the eve of the Sabbath, because garlic makes one happy, multiplies the semen, arouses love and kills jealousy.[5] Some sages attributed such importance to the performance of the act on Friday night that nothing was supposed to keep them from it. A legendary reflection of this is found in a Talmudic story which tells about Yehuda ben Hiyya that he used to spend

all his time in the house of study and return home only on the eve of the Sabbath. Whenever he thus went home, a pillar of fire could be seen preceeding him. One Friday, however, he became so engrossed in his studies that he forgot about the time and remained poring over his books. When his father-in-law, Rabbi Yannai, waited in vain for the appearance of the pillar of fire, he said: "Turn over his bed, for Yehuda must be dead. Would he be alive he would never had neglected his marital duty." These words had the effect of a command issuing by mistake from the mouth of a ruler, which is carried out before he can rescind it, and at that instant Yehuda died.[6]

Thus as far as sexual intercourse on the Sabbath is concerned, the view that developed in the mainstream of traditional Judaism was diametrically opposed to that held, or to be held later, in several semi-Jewish sects. As we shall see in the course of this chapter, Kabbalism, building on the traditional Jewish view, developed its own approach which endowed the performance of marital intercourse on the Sabbath with a special cosmic significance, and turned the Sabbath itself into a veritable divine Queen and the bride of God Himself.

2. *THE SABBATH OF PHILO*

Philo's comments on the Sabbath begin with a discussion of the significance of the number seven. He refers to the old Pythagorean comparison of the numbers with gods, and, in particular, to the likening of seven to the virgin goddess Athena,[7] and utilizes it in his allegorical explanation of the sacredness of the Sabbath, the seventh day. The number seven, Philo points out, is the only one in the "decade," i.e. the first ten digits, which is neither produced by multiplication with any other number, nor produces one within the decade if multiplied by another. And, he goes on to say, "by reason of this, the Pythagoreans, indulging in myth, liken seven to the motherless and ever-virgin Maiden (i.e. Athena), because neither was she born of the womb nor shall she ever bear."[8]

Elsewhere Philo says that since "it is the nature of seven alone...neither to beget nor to be begotten...other philos-

ophers liken this number to the motherless virgin Nike, who is said to have appeared out of the head of Zeus, while the Pythagoreans liken it to the Sovereign of the Universe: for that which neither begets nor is begotten remains motionless... (and) there is only one thing that neither causes motion nor experiences it, the original Ruler and Sovereign. Of Him seven may be fitly said to be a symbol..."[9]

This rich symbolism of the number seven is transferred by Philo in its entirety to the seventh day of the week, the Sabbath. We are left in doubt as to whether this application was the idea of Philo himself or whether it originated with others. One of the two passages in which Philo discusses the symbolism of the Sabbath is explicitly stated to be a mere recording of what others have invented; the other is phrased so as to indicate that it contains original thoughts of his own on the subject. In the first he says:

"Some have given to it (the Seventh Day, the Sabbath) the name of virgin, having before their eyes its surpassing chastity. They also call her the motherless, begotten by the father of the universe alone (who is) the ideal form of the male sex with nothing of the female. It (the seven) is the manliest and doughtiest of numbers, well gifted by nature for sovereignty and leadership. Some give it the name of "season" (or: "decisive time"), judging its conceptual nature from its manifestation in the realm of sense... For seven reveals as completed what six has produced, and therefore it may be quite rightly entitled the birthday of the world..."[10]

Sabbath as the motherless, chaste virgin, does, of course, not jibe well with the excellences of the day marked by seven, "the manliest and doughtiest of numbers"; but as to the sovereignty and leadership which Philo also attributes to the Sabbath, these—as we know from his speculations about the two Cherubim—he regarded as traits of the *female* component of the deity. In the passage in which Philo presents these ideas as his own, he indulges in an even less restrained sexual symbolism:

"The prophet (Moses) magnified the holy seventh day, seeing with his keener vision its marvelous beauty stamped upon heaven and the whole world, and enshrined in nature itself. For he found that she (the Sabbath) was in the first place motherless, exempt from female parentage, begotten by the Father (God) alone, without begetting, brought to the birth, yet not carried in the womb. Secondly, he (Moses) saw not only these, that she was all lovely and motherless, but that she was also ever virgin, neither born of a mother nor a mother herself, neither bred from corruption nor doomed to suffer corruption. Thirdly, as he scanned her, he recognized in her the birthday of the world, a feast celebrated by heaven, celebrated by earth and things on earth as they rejoice and exult in the full harmony of the sacred number."[11]

Here we have a fully developed mythological picture of the Sabbath, whether arrived at by Philo himself or built upon traditions known to him from other sources. The Sabbath is described as a daughter of God, begotten by her Father alone without the participation of any female, and therefore motherless. She is marvelous in her beauty, ever virginal, incorruptible, but, at one and the same time, endowed with sovereignty and leadership. In these features, we shall recognize without difficulty some of the traits which characterized also other female numina of the Talmudic and Kabbalistic periods.

3. *THE TALMUDIC ANTECEDENTS*

In the Bible, the prohibition of working on the Sabbath is stated in general terms only. In the Mishna and the Talmud, all the activities which count as work, and therefore are prohibited on the Sabbath, are enumerated and discussed in considerable detail.[12] There can thus be no doubt that in the Talmudic period the Sabbath was of primary importance as the weekly day of rest, hallowed by God and observed by men with meticulous scrupulousness, as one of the pivotal religious duties of Judaism.

Yet, in addition to all the legalistic detail, there is one single passage in Talmudic literature which indicates that

the personification of the Sabbath as a bride and a queen dates back to Talmudic times. The two sages mentioned in the passage in question lived in the 2nd and 3rd centuries A.D.:

"Rabbi Hanina used to wrap himself (in festive clothes) towards evening on Friday and say: 'Come, let us go to receive Sabbath the Queen.' Rabbi Yannai used to put on (festive) clothes on the eve of the Sabbath and say: 'Come, O bride, come, O bride!' "[13]

Other Talmudic passages, while not addressing the Sabbath as a bride or a queen, clearly show that the sages of the Talmudic period related with extraordinary love and affection to the Sabbath day. Sayings such as "He who takes three meals on the Sabbath will be saved from three evils: the pangs of the Messiah, the judgment of Gehenna, and the war of Gog and Magog," or "He who celebrates the Sabbath with enjoyments, will be given an inheritance without bounds,"[14] express the spirit in which the Sabbath was regarded. Anecdotes about a pious man called "Joseph the Sabbath-lover" are adduced to illustrate the rewards one can expect to reap if one loves and honors the Sabbath.[15] The Sabbath is like the spice which endows the Sabbath-meals with a delicious scent.[16] The importance of honoring the Sabbath with a festive table is repeatedly emphasized, and one sage, Rabbi Yose ben Yehuda, a Palestinian teacher of the 2nd century A.D., had this to say about it:

"Two ministering angels accompany a man on Sabbath eve from the synagogue to his house. One is a good angel, the other an evil one. As the man arrives in his house, if he finds the candle burning, the table set, and his bed made, the good angel says: 'Be it the will (of God) that it be like this on the next Sabbath!' And the evil angel answers 'Amen' against his will. If not, the evil angel says: 'Be it the will that it be like this on the next Sabbath! and the good angel answers 'Amen' against his will."[17]

In a midrashic passage the Sabbath is not only personified but contraposited to God:

"Rabbi Shimeon ben Yohai said: The Sabbath said before God: 'Master of the Worlds! Each day has its mate, but I have none! Why?' The Holy One, blessed be He, answered her: 'The Community of Israel is your mate.' And when Israel stood before Mount Sinai, the Holy One, blessed be He, said to them: 'Remember what I told the Sabbath: 'The Community of Israel is your mate.' Therefore, 'remember the Sabbath day to keep it holy.' "[18] The six weekdays, this midrash in effect says, constitute three pairs, and the odd Sabbath-day received Israel as her mate. Israel was thus promised to the Sabbath in the days of creation.

The common feature between the Talmud's and Philo's view of the Sabbath is that both personify her as a woman: Philo makes her the virgin daughter of God, who is also the sovereign and ruler of the world; the Talmud presents her as the bride of Israel and a queen.[19]

4. *THE FALASHA SABBATH*

The Falashas, the black Jews of Ethiopia, who preserved several sacred books in the Geez language from a period as early as the 4th century A.D., went one important step farther than the Talmud in their view of the Sabbath: they not only personified, they deified her. This development, as has been pointed out, "is analogous to what Hellenistic Jewish and subsequent Gnostic speculation has done with such a concept as wisdom."[20] However, the Falasha deification of the Sabbath has been carried to an extreme never duplicated in either Hellenistic Jewish or Gnostic portrayals of the figure of *Hokhma-Sophia.* The only true analogy to it can be found in the Kabbalistic Matronit and Sabbath figures of the 13th and 16th centuries respectively.

The Falashas, whose presence in Ethiopia is first attested historically in the 12th century A.D., preserved a primitive Judaism which relies entirely on the Old Testament and the apocryphal *Book of Jubilees,* includes the practice of animal sacrifices, and knows nothing of the Mishna and the Talmud.[21] One must, therefore, assume that they were cut off from con-

tact with the Palestinian-Babylonian-Egyptian mainstream of Jewish life prior to the destruction of the Second Temple in 70 A.D.

The Falasha book *Teezaza Sanbat,* or Commandments of the Sabbath, is definitely a Jewish book, written in Geez, the old Falasha language and dating in its present form from the 14th century, although it contains material which may go back to the 5th to 7th centuries.[22] The framework of the book is the story of creation, but its bulk deals with the greatness and the glory of the Sabbath of Israel, her adventures, acts, punitive expeditions and intercessions with God. She is described as the daughter of God, a divine princess, to whom all the angels pay homage and who is exceedingly loved by God Himself. God, we read, "sanctified the Sabbath, glorified her, and blessed her through the Holy Spirit.... The Sabbath will rise from her seat on Friday at dawn.... the archangels will crown the Sabbath of God, and the priests of Heaven will leap for joy...." Ninety thousand angels will crown the Sabbath of God and bring her down from on high. Because of her all will rejoice like calves, and all the angels of Heaven will be glad because of the greatness, the splendor, and the glory of the Sabbath of God. The Sabbath will look upon the souls of the just in the garden, and they will rejoice on Friday....

"The souls of the sinners will love her (the Sabbath) in order that she may bring them out of Sheol (hell)....

"God said to the archangel Michael: 'Go down to Sheol for the sake of the Sabbath rest.' When the Sabbath rises from the right hand of God, Friday at dawn, the angels rise immediately with the Sabbath and crown her. While they praise, glorify and honor her, they fear and tremble greatly....

"The Sabbath of Israel said to God, the Lord of Heaven and Earth: 'I brought Thee those who believe in me and Thee, show mercy to them for my sake.' God answered the Sabbath: 'I pity them for thy sake,' and He sent them away without shame or humiliation....

"Sabbath means: I am God. 'It is not the day but I (who say it),' says God....

"Sabbath said to God: 'Hearken to me, O Lord, (and let me say) but one word. I was with Thee when Thou didst create the Heaven, and didst establish the earth upon the rocks with Thy wisdom.... O Lord, give me Thy consent and send me not to the unjust, the slanderers, the quarrelsome, and the treacherous. Drive me not away towards those who strike me with their spittle, who sit in the sun, who wash not with water, who cover not their... who throw away their spittle, quench not their fire, and accept not my commandments. As to their women, they knead their dough, they cook, draw water, crush in the mortar, shout, neglect my commandments, and rebuke their neighbors....'

"On the day when God reprimands the children of Adam, the Sabbath will stand at the entrance of Hell in the valley of fire and will say: 'By God! May the just not be separated from the sinners before I separate them for my sake. I shall inform Thee of those who rest not and observe not my laws.' God said to her: 'Numerous are those who committed sins before me.' The Sabbath said to God: 'Remember not the sins of Thy servants after they observed Thy Sabbath. Thou hast given me for a witness to the peoples, and Thou hast said through the mouth of Thy servant Moses: 'My Sabbath you shall keep, for it is a sign between you and me throughout your generations.'[23] And Thou hast said: 'You shall keep my Sabbath for it is holy' and a rest unto you, and later it will be a witness. Their other faults will not be reprimanded. Verily, I shall forget their sins because of thee, my witness.' Thou shalt not count them among the infidels because of their faults, and Thou shalt not couple them with the unjust. I conjure Thee by Thy glory. Thou hast granted it to me, and Thou wilt not deny it because of Thy justice. I, Thy Sabbath, rose on that day to deliver my menservants and maidservants from among the oppressors and the wicked, for I am merciful. How can he be clean that is born of woman? Not even the sun and the moon are clean before Thee.[24] O Lord, permit me to deliver my servants forever, without limit. Amen.'

"God said to the Sabbath: 'I shall not confound thee and shall not refuse thee what thou hast asked of me. I grant thee everything that is thine. I say it truly in the name of my justice and of my Sabbath. And now, may they have respite from Hell on that day, since the Sabbath is the witness for those who observe it.' Sabbath said to God: 'Grant it to me.' "[25]

After brief references to the glory of God, the creation of Adam, the fall, and the covenant of Noah, the narrative dwells at some length upon the well known myth of Abraham and Nimrod,[26] then returns to the sin of Adam, recounts the story of the Golden Calf, and finally takes again up the story of the Sabbath:

"When the Sabbath rose from her seat on Friday morning, 640,000 angels followed her, and she worshiped the Creator. About 4,300 angels praised the Sabbath; 680,000 were to her right, 880,000 to her left. God conversed with the Sabbath. He gave the Sabbath (to Israel) to eat the fruits of the earth,[27] to drink, to rest, to worship, to pray, and to show mercy. God said: 'They to whom I gave thee shall descend with thee. They who praise not, are not submissive, invoke not God on my Sabbath, and transgress my laws and commandments, shall be coupled with the wicked.'

"And God said: 'They who honor thee are as if they honored me, who dismiss thee are as if they dismissed me, who serve thee are as if they served me, who receive thee as if they received me, who make of the Sabbath a day of delight are considered as if they had made a loan to me...'

"The Sabbath said to God: 'From Thee come the commandments and the law...' God said: 'May (the angels) descend with thee.' The Sabbath said to God: 'Hearken to me, only one word.' God said to his Sabbath: 'Yes, I listen to thee. He who celebrates thee and honors thee more than the other days, will not have his sins remembered.[28] He who gives alms on the Sabbath, who receives thee after being washed in water, I permit thee to take him from me. To him who gives alms on the Sabbath of God, I shall give the forty-nine gifts I gave to thee.'

"The Sabbath left the camp of God. God said to the angels, his servants: 'Go, descend with her.' He sent them, and the angels followed, numbering 240,000. They brought her to earth. They reported the deeds of men to God....

"God saw (all this) and said: 'The (Sabbath) shall never be worn out, the fruit of the Sabbath shall not perish. Praise me all people.'...

"The Sabbath descended from Heaven to the earth on Friday at the ninth hour (and remained) until Sunday at the rising of the sun so that the earth might see the deeds of the Sabbath....

"The Sabbath said to Michael, Gabriel, Ruma'el and Uriel: 'Bring to me all those who are mine, who believe in me, who neglect me not, who observe me and accept me.' Michael ran with his hosts, descended and seized all those who belonged to the Sabbath, as the Sabbath had told him. The hosts of Michael fought with the hosts of Berna'el and with their nails they took these hypocrites, the host of Hell, by the throat. They drove them to the bottom of Sheol and slapped them on the cheeks. They overpowered the hosts of Berna'el and subjugated them according to their deeds. Michael then ascended to the Sabbath and said to her: 'The riders of Hell assailed me and took me by force.'

"Thereupon the Sabbath said to God: 'O Lord, my creator, give me power over those who love me, and over those who are mine, and withhold not my servants from me!' God said to the Sabbath: 'I shall give thee all those who are mine, as thou hast asked me...for those who fear God, the Sabbath will stand before Him (and defend) the children of Adam on the last day. And she will say to God: 'On that day I shall be witness for those who fear me and know me. And as for those who disregard me and know not God, the hosts of Berna'el will seize them and will throw the sinners into Hell.' "

The story now returns to the days of creation which came to a conclusion with the Sabbath, and the choice of Israel whose special task was to keep the Sabbath.

"God said to his Sabbath: 'Go, descend to the earth.' And the Sabbath descended from the highest heaven to the earth

in the midst of Jerusalem. Abel, Enoch, and Melchizedek the great priest received her. And all the angels of God crowned her, and then they dispersed in the midst of heaven after having departed from her throne....

"When God questions the inhabitans of the earth upon the day of His arrival (the day of the last judgment), the Sabbath will stand before Him on behalf of those who fear Him....

"Sabbath said to God: 'Thy name is great forever. Thy name is gracious.' God said to the Sabbath: 'I am gracious for those who belong to thee.' The Sabbath will rise on the day on which God questions those who fear Him and those who fear Him not. Then the Sabbath will intercede for those who belong to her, and will say to her Creator: 'These are my people; these are my inheritance; these are they who walk in my path, who love me, who believe in me, who neglect Thee not, who find delight in Thee. Now they will enjoy eternal rest. Amen....' "[29]

The personification of the Sabbath is a strong element also in another Falasha writing, the so-called *Abba Elijah*. In it we read that God gave the Sabbath the following names: Luminous, Glorified, Honored, Beautiful, Resuscitating, Rejoicing, Beloved and Guardian; and that the name Sabbath itself means "I am God alone."[30]

So far the old Falasha myth of the Sabbath.

In Ethiopian Jewish and Christian folk-belief there is a certain parallelism between Mary and the Sabbath. In an Ethiopian folksong the Sabbath and Mary are considered mothers of a certain hero, while Michael and Gabriel are his fathers.[31] And a Falasha made the following statement: "The mediatrix of the Christians is Mary; ours is the Sabbath."[32]

To recapitulate the main features of the Falasha Sabbath: she is one of the earliest creations of God, but, in a mystical sense, also identical with God, which, however, does not prevent her from engaging in discussions with God. She is also a queen, crowned by the angels and seated on her throne.

Those who observe the Sabbath-rest and love her, are her people whom she claims from God and whom she rescues from the last judgment even if they sinned. To love and honor the Sabbath is the same as loving and honoring God. She orders the archangels to engage in a battle with the hosts of Satan ("Berna'el") in order to save the pious from his clutches. She is so terrifying in her glory that even the angels tremble when they look at her. In brief, she is a veritable goddess.

5. *THE KABBALISTIC SABBATH*

As might be expected, the laconic Talmudic allusions to the Sabbath as bride and queen were seized upon by the Kabbalists and developed into a Sabbath-mythologem upon which then was built one of their most important mystical rituals. Although the peak of Sabbath-adoration was reached only in the 16th century in the Safed center of the Palestinian Kabbalists, the trend towards it was heralded as early as the 12th century in both poetic and doctrinal exposition.

Abraham ibn Ezra (1092-1167), the famous Hebrew scholar and poet who lived in Spain, Italy and France, describes in a treatise entitled "Epistle of the Sabbath" that on the night of the 14th of Tebeth, 4919 (December 7, 1158), while sojourning in England, he saw a dream in which a man handed him a myrrh-scented letter saying, "Take this letter which the Sabbath sent you." The poet opens the letter and finds in it a poem in which the Sabbath describes herself as "the crown of the religion of the precious ones" and goes on to enumerate her excellences, such as:

> "I am the delight of males and females
> In me rejoice the old and the young."[33]

A century later, a certain Menahem ben Jacob composed a poem in which he addressed the Sabbath as queen and bride. This poem was still reprinted in 19th-century editions of the complete prayer book.[34] The lines

> "How sweet is your rest, O you Queen Sabbath,
> Let us hasten toward you, come, O anointed bride,"

are closely reminiscent of the famous 16th century Sabbath-song *Lekha Dodi* which was to supplant all the earlier poetic praises of the Sabbath and of which more will be said below.

Also in the 13th century, some Jewish mystics introduced a heterosexual notion into the Sabbath concept, justified by the two verbs which open the Fourth Commandment in the parallel versions of *Exodus* and *Deuteronomy* respectively: "Remember the Sabbath day to keep it holy";[35] and "Observe the Sabbath day to keep it holy."[36] The Book *Bahir,* the mystical Bible commentator Nahmanides (Moses ben Nahman, 1194-1270), and the Zohar, all reiterate the idea that the words "Remember" and "Observe" refer to two Supernal Sabbaths, one of whom is masculine, the other feminine. As the Zohar puts it:

" 'The children of Israel shall keep the Sabbath'[37]—this refers to the night, the mystery of the female; and 'Remember the Sabbath day'[38] refers to the day, the mystery of the male."[39]

The feminine Sabbath is, moreover, mystically identified with the Shekhina, or the Sephira of Kingship, while the male Sabbath is the *Yesod* ("Foundation") or *Tif'eret* ("Beauty"), i.e. the male aspect of the deity. Since the Shekhina is also identified with the Community of Israel, in this manner the Shekhina becomes the bride, or mate, of the Sabbath-*Yesod.*[40]

If we recall that already Philo discerned a "manly and doughty" aspect in the Sabbath, in addition to her feminine aspects of virginity, beauty and sovereignty, we find that the Kabbalistic distinction between a male and a female Sabbath is, again, an idea which has its roots in antiquity.

Elsewhere the Zohar describes the preparations one is supposed to make for the reception of the Sabbath the queen and bride, in proper fashion, in order thereby to induce her to come and, at the same time, banish her dark rival, Lilith:

"One must prepare a comfortable seat with several cushions and embroidered covers, from all that is found in the house, like one who prepares a *huppa* (canopy) for a bride. For the

Sabbath is a queen and a bride. This is why the masters of the Mishna used to go out on the eve of Sabbath to receive her on the road, and used to say: 'Come, O bride, come, O bride!' And one must sing and rejoice at the table in her honor. And more than this: there is yet another mystery. One must receive the Lady (i.e. the Sabbath) with many lighted candles, many enjoyments, beautiful clothes, and a house embellished with many fine appointments, for through this rejoicing and these arrangements one causes the Evil Handmaid (i.e. Lilith) to remain in the dark, hungry, crying and wailing, wrapped in mourning clothes like a widow. For when the one is fulfilled, the other is destroyed. The Good Inclination is the Holy Matronit, the Holy Kingdom which descends on the Sabbath...and the King proceeds to receive her with many hosts. And the Evil Inclination, the Evil Handmaid, remains in the darkness like a widow without her husband, without a chariot. Those about whom it is said that they offered sacrifices and burnt incense to the Queen of Heaven and the stars, which I (God) have not commanded them to do, they worship the Evil Maid who rules on the eve of Sabbaths and Wednesdays. What did they do? They took dark clothes, and darkened the lights and made a mourning on the Sabbath eves..."[41]

It is a peculiar, yet again almost inevitable, coincidence that the same night on which the pious prepare to receive Queen Sabbath, and on which God Himself proceeds to unite with her, should also be the time when Lilith roams and seduces men. It is up to man, the passage quoted above seems to say, to make his choice between the holy bride, the Sabbath, and the unholy one, Lilith.

Less than a hundred years after the Zohar, the idea of the Sabbath as God's bride, and of God as the Sabbath's bridegroom, was elaborated and made explicit by David ben Joseph Abudarham, a commentator of the prayers and benedictions, who lived in Seville about the middle of the 14th century. In his exposition of this thought, Abudarham adduces evidence from the special Sabbath prayers which he reads as alluding to the betrothal of the divine couple. "The Sabbath,"

he says, "is called bride, and God is called bridegroom." This can be concluded from the fact that the words "You (God) sanctified the seventh day to your name," included in the Friday evening prayer, actually mean "You betrothed the Sabbath day to Yourself."[42] Similarly, the prayer beginning with the words "Moses rejoiced" was included in the Sabbath liturgy because it refers to the rejoicing of the bridegroom, God, over the bride, the Sabbath; and the prayer "You are one" was included because it refers to the union of bride and groom.[43]

The Zoharic image of God the King proceeding with his innumerable hosts to receive his bride the Sabbath, the Holy Matronit, was subsequently translated into a central weekly ritual among the Safed Kabbalists of the 16th century. They developed the custom of leaving the town on Friday toward dusk, and proceeding to the adjacent hills and fields in order to receive the Sabbath in the open. While approaching the queen and bride, the spirits of the marching group would rise to a near-euphoria, and they would begin to intone the *Lekha Dodi,* the Sabbath song which was universally accepted later, and is sung to this day in every synagogue on Friday evening. The poem was written, with liberal borrowings from earlier versions, by Shlomo ben Moshe Halevi Alkabes (ca. 1505-1584), a member of the Safed group of Kabbalists. Like all poems of this sort, the *Lekha Dodi* too is replete with Biblical phrases and allusions to religious ideas, with which one must be thoroughly familiar in order to get its full meaning. The literal prose translation which follows is offered with this author's apologies, in full awareness of his inability to do justice to the poetic and emotional qualities of the Hebrew original.

Come, my friend, to meet the Bride
Let us receive the face of Sabbath.

"Observe" and "Remember" in one utterance
The Only God let us hear.
God is one and his name is one,
For renown, glory and praise.

Come...

Come, let us go to meet Sabbath,
For she is the source of blessing,
Pouring forth from ancient days.
The act was the end, in thought the beginning.[44]

Come...

King's temple, royal city,
Arise, leave the destruction behind,
Long have you sat in the vale of tears,
Now He will show mercy unto you.

Come...

Shake off the dust, arise, put on
The garments of your glory, O my people!
Through the Son of Yishai the Bethlehemite,[45]
Draw nigh to my soul and redeem it!

Come...

Awake, awake, for your light has come!
Arise and shine!
Wake up, wake up, sing a song!
God's glory was revealed to you.

Come...

Be not ashamed, be not confounded.
Why are you humble, why do you sigh?
The poor of my people will find refuge in you,
And the City will be rebuilt on her mound.

Come...

Your spoilers will be despoiled,
All your destroyers will be removed,
Your God will rejoice over you
As the bridegroom rejoices over the bride.

Come...

You will spread out to the right and left
And the Lord you will adore.
Through the Man, the Son of Perez,[46]
We all shall be happy and rejoice.

Come...

Come in peace, O crown of her husband,
In joy and in jubilation,
Amid the faithful of the chosen people,
Come, O Bride, come O Bride!

Come, my friend, to meet the Bride
Let us receive the face of Sabbath.

In addition to this paean, in which the Sabbath is described as God's bride, and God as the Sabbath's husband, also Psalms 29 or 95-99 were recited, and sometimes even musical instruments were played. The fields in which all this took place were, through the arrival of the Sabbath-Shekhina, turned into the "sacred apple orchard," which in itself is a mystical manifestation or aspect of the Shekhina,[47] a sacred grove sanctified by the union of God with His bride and producing the souls of the just. The festive procession going to receive the Sabbath outside the town resembled in both form and spirit the processional fetching of the bride by the entourage dispatched in traditional Middle Eastern Jewish weddings by the bridegroom's family to escort her to the wedding canopy.

Following the end of the evening prayers, the men would return home to be received by their wives—the wife in this instance became for the husband the earthly representative of the Shekhina, with whom he was about to perform that night the sacred act of cohabitation in imitation of, and in mystical sympathy with, the supernal union between God the King and his wife the Matronit-Shekhina-Sabbath. The return from the synagogue to the home on the Sabbath eve was also the occasion on which it was proper to show due reverence to the mother; of Isaac Luria, the great leader and master of the Safed Kabbalists, it is reported that upon entering his home he used to kiss revently the hands of his mother.

Now the husband would approach the table and pick up two bunches of myrtles, each consisting of three twigs, prepared for the bride and the groom, circumambulate the table —all rites imitative and symbolic of observances performed at actual weddings—and sing welcoming songs to the two angels

of peace who were believed to accompany him home from the synagogue. The chanting of chapter 31 (verses 10-31) of the Book of *Proverbs,* which followed, had a double significance. Ostensibly, it was meant as a paean to the "woman of valor," the good wife and mother whose very presence in the house, quite apart from all the care she lavished on her family, made it possible for the husband to live a complete Jewish life, in accordance with the oft reiterated teachings of the Kabbala about the blessed state of male-and-female togetherness. Beyond that, however, there was a deeper meaning: the "woman of valor" whose excellence is described in the twenty-two alphabetically arranged verses, was interpreted as being none other than the Shekhina herself, the divine Matronit, whose image thus mystically merged with that of the man's own wife.

Next came the recitation of an Aramaic poem containing an invitation addressed to God the King to take part in the festive Sabbath meal. At some time during that meal or following it, the husband chanted another mystical Aramaic poem written by Isaac Luria and describing the union of God the King and his bride the Sabbath-Shekhina.[48] The first six stanzas read as follows:[49]

> Let me sing the praises of Him who enters the gates
> Of the orchard of apple trees, holy are they.
>
> Let us invite her[50] now, with a freshly set table,
> With a goodly lamp which sheds light on the heads
>
> Right and left, and the bride in between
> Comes forth in her jewels and sumptuous raiments.
>
> Her husband embraces her, and with her *Yesod,*[51]
> Which gives her pleasure, he presses her mightily.[52]
>
> Cries and sighs have stopped and ceased,
> New faces come, spirits and souls.
>
> He brings her great joy, in a double measure,
> Light pours upon her, and blessings on end.

Upon the completion of this song it is customary to this day among the Hassidic Jews who follow the ritual established

by "the Holy Lion," i.e. Isaac Luria, to say this Aramaic prayer:

"Be it the will before the Ancient One, the Most Holy One, and the Most Secret One, and the Most Hidden of All, that the Supernal Dew be drawn from Him to fill the head of the Small Face and to fall upon the Orchard of Holy Apples, in radiance of face, in pleasure and in joy for all."[53]

The several courses of the meal, the drinking of wine, the numerous songs, the "words of Torah," and the after-meal grace, took so long that by the time the family rose from the table it would be near midnight. And this was as it should be, because it had to be midnight when husband and wife retired to bed in order not to infringe the stringent Kabbalistic rule prohibiting cohabitation prior to midnight. The background of this rule requires some explanation.

6. *THE MYSTICAL UNION*

As we have seen in the first section of this chapter, Friday night was considered in the Talmudic period the proper time for scholars to fulfill the religious commandment of marital intercourse with their wives. This must have been an established custom, just as was the daily performance of the marital act by men of leisure, twice weekly by laborers, once a week by donkey drivers, once in thirty days by camel drivers (whose caravans returned home only once in thirty days), and once every six months by sailors (whose extended sea voyages enabled them to return home only at such long intervals). The passage in the Mishna which contains this information,[54] is couched in the form of a legal decision as to the frequency of marital intercourse required of people of various occupations in fulfillment of the Biblical law which enjoins on a man not to diminish "the food, the raiment and the conjugal rights" of his wife.[55] The subsequent Talmudic specification to the effect that scholars must have marital intercourse with their wives on Friday nights, underwent further refinements as to the precise time most suited for the performance of the act by scholars, and received its final codification as a religious law

by Joseph Caro (1488-1575), in his *Shulhan 'Arukh,* the last great and comprehensive Jewish code, first printed in Venice in 1564-65. Caro, who was also an outstanding mystic and leader of the Safed circle of Kabbalists, advises that the act should be performed "neither in the beginning of the night nor towards its end, lest the husband hear the voices of people and be brought to thinking of another woman, but in the middle of the night."[56] Although this explanation of the rule to perform the act in the middle of the night is plausible enough, since thinking of another woman while coupling with one's own wife was considered a grave sin, there is much more to it than Caro allows to meet the eye. As his Polish commentator, Abraham Abele Halevi Gombiner (1635-1682), remarked about a hundred years later, "The Kabbalists wrote awesome mysteries (about intercourse) precisely after midnight..."[57]

What these "awesome mysteries" were can be summarized from the basic writings of the Kabbala. They consist of two parts: an earlier one, explaining the mystical meaning of marital intercourse on Friday night, and a later one, specifying the mystical significance of restricting marital intercouse to Friday night after midnight.

The first is found in the Zohar which casts its teaching on the subject into the form of a reinterpretation of a passage in *Isaiah:* "Thus saith the Lord concerning the eunuchs who keep My Sabbaths, and choose the things that please Me, and hold fast to My covenant: Even unto them will I give in My house and within My walls a monument and a memorial better than sons and daughters..."[58] The "eunuchs," says the Zohar, are the scholars who study the Law all week long and "castrate themselves for the duration of the six days of the week, tiring themselves out with the study of the Law, and on Friday night they spur themselves to copulation because they know the supernal mystery of the hour in which the Matronit couples with the King." The words "who keep My Sabbaths" mean that those scholars keep themselves waiting for the Sabbath. "Choose the things that please Me" refers to the

time of the coupling of the Matronit. "Hold fast to My Covenant" means that they hold on to that part of the godhead which carries the sign of the Abrahamic covenant, the Sephira of the Yesod, which stands for the masculine member, and through which the King unites with the Matronit. The Zohar concludes the passage with the words, "Happy is the lot of him who sanctifies himself in this holiness and knows this mystery"—that is to say, happy is he, who, knowing this mystery, sanctifies himself by coupling with his wife on Friday night at the time when the King couples with His Matronit, and, by so doing, both imitates the divine act and brings it about helping the godhead to achieve its mystical unity.[59]

The second part of the mystery, that which pertain to the precise time of copulation, is contained in the 16th-century elaboration of the Kabbalistic doctrine. Isaac Luria, in his discussion of the relationship between the King and the Matronit, whom he calls the Small Face and his Female respectively, distinguishes two facets or persons in the latter: one, referred to by the name Leah, representing the lower aspect of the Shekhina-Matronit, and reaching only as high as the chest of the Small Face; and the other, Rachel, the Shekhina's higher aspect, occupying a face-to-face position with the male deity from his chest upward. The Small Face, incidentally, is also called Jacob or Israel when in juxtaposition to Leah and Rachel.

The Small Face is engaged during the day, and during the night up to midnight, in copulation with Leah which is, mystically, of a low degree. From midnight on, on weekdays, and up to midnight on Fridays, a higher type of copulation takes place between the Small Face and Leah. After midnight on Friday the Small Face and Rachel copulate, which is the highest kind of union of the male and the female in the godhead. This, therefore, is the time of grace in which a scholar should unite with his wife, making sure that he does so only after having pronounced the words: "I fulfil the commandment of copulation for the unification of the Holy One, blessed be He, and the Shekhina."[60]

Thus for the Jew reared in the great mystical tradition of his faith, the Sabbath was a day whose pleasures, both physical and spiritual, amply compensated him for the drabness, narrowness, and frequent sorrowfulness of the weekdays. With the Sabbath, a queenly visitor entered even the humblest abode, which, due to her presence, was transformed into a royal palace, with the table set, the candles burning and the wine waiting. The mistress of the house became mysteriously identified with the Queen Sabbath, who was also identical with the Shekhina, the divine Matronit, God's own consort. As to the master of the house, he felt his chest swell and his consciousness expand due to the "additional soul" which came down from on high to inhabit his body for the duration of the Sabbath. All these supernal presences made man and wife feel part of the great spiritual world order in which every act and word was fraught with cosmic significance, and in which the supreme command of the day was "Rejoice!" When midnight came, and the fulfillment of the commandment to rejoice on the Sabbath found its most intense expression in the consummation of the marital act, this was done with the full awareness, not only of obeying a divine injunction, but also of aiding thereby the divinity himself in achieving a state of male-and-female togetherness which God is just as much in need of as man.

It is certainly a very far cry from the ancient Canaanite orgiastic mass festivals performed in honor of Astarte, the goddess of sexual love and fertility, to the mystically oriented and privately observed celebration of marital sex in honor of the Sabbath, the divine queen and consort of God. Yet, quite apart from the historic development which led from the first to the second in the course of nearly three millennia, one can discover in both at least one common feature which indicates their generic relatedness. Both observances are culturally conditioned and traditionally formulated responses to the basic human psychological need to elevate and sanctify the sexual impulse by attributing to the sex act a higher, a religious, a divine significance. In both, the act becomes more than the

end-in-itself that in physiological reality it actually is; it becomes a sacrosanct observance directed at a loftier and greater aim: the exertion of beneficial influence upon the great ultimate realities of the metaphysical world. And in both it is a female deity whose invisible yet omnipresent countenance is supposed to light up into a benign and pleasurable smile when she observes the fervid performance of her favorite rite.

CONCLUSION

The foregoing eight chapters have not discussed all the feminine numina who, in one period or another, played a role in the history of Hebrew and Jewish religion. There were, in addition to those treated, such concepts as the "Holy Spirit," closely akin to, yet distinct from, the Shekhina; the "Community of Israel," a personified guardian spirit of the totality of the Jewish people; and "Wisdom," God's earliest creation and playmate, who had her counterpart in the Greek *Sophia;* none of these received more than a fleeting mention above in various contexts. Several others were not even touched upon, such as the "Word" who also had a Greek counterpart in *Logos;* the "Daughter Voice" *(Bath Qol),* through whom God's will was made audible on earth; the Law *(Torah),* God's beloved whom He made the bride of Moses; the Earth *(Adamah),* considered in a literal sense the mother of all living; the Mother City, and especially Zion, regarded as the mother of the people; and her counterpart, the Daughter of Zion, who represented the Mother's children, the people of Israel.[1] All of these were personified, all were female, and all partook, to a greater or lesser extent, of a numinous character. If they were omitted from the present volume, it was because they did not share, or shared only to a minor degree, those traits which transform a numinous entity into a goddess, that is into a truly divine being believed to possess a will of her own and to be capable of acting independently of any other divine power.

Such independent volition and capability of action was attributed to all the goddesses discussed. In reference to the

early ones, those who established themselves in the Biblical Hebrew religious consciousness, the question of their dependence on or independence of Yahweh never had to be squarely faced up to. Asherah, Astarte and Anath on the one hand, and Yahweh (or Yahweh Elohim) on the other, inhabited two separate realms. Those who believed in the goddesses saw no incompatibility between the sway they held over certain areas of human life and certain departments of nature, and the rule Yahweh exercised over others: in the polytheistic view of the divine, gods may compete with, and occasionally conspire against, one another, but they never cast a doubt on one another's existence. And as to those who believed in Yahweh only, for them the gods and goddesses worshiped by others were merely idols, devoid of any significance whatsoever except the one baleful ability to lead men astray from the path of righteousness.

In the later period, the female divinities occupied a position in relation to God which was similar in one respect to that of Satan: they were capable of independent thought and action—surpassing by far the autonomy of angels who were believed basically to be no more than the instruments of God's will. Yet there was, of course, the fundamental antithesis between good and evil which separated the Cherubim and the Shekhina from Satan and his cohorts. The independence of Satan's will from that of God was the result of his rebellion against his Master, and his opposition to God was always that of evil to goodness. Not so the female divinities, whose every independent act, even if it brought them into conflict with God, stemmed from their own, different, but equally valid, will to good.

The one exception to this rule is Lilith, the female embodiment of evil, Satan's companion, more deadly than any male devil could ever be. Her realm, dark and sinister, yet full of dangerous allure, stands beyond the control of God. The most powerful archangels, unable to subdue her, could only strike a bargain with her which left her ample room in which to pursue her nefarious activities.

The world peopled by these goddesses is calculated not only to repell the orthodox believer in the one and only God, but also to frustrate the logical mind. It is not unlike that old orchard of mysteries against exploring which the Talmud warns in the form of the story about the four sages who "entered the Pardes" and three of whom came to a bad end. If one is armed only with the sword of logic, one runs the grave risk of being caught on the horns of not one, but several, dilemmas: not only that of reconciling the existence of the omnipotent, one and only God with the existence of other, equally, or almost equally, potent divinities, and female ones to boot; but also that of rendering two opposing wills-to-good accordant with each other; and that of distinguishing between the good and evil goddess, who, perhaps, is, after all, but one wearing two different masks.

It is, however, in the nature of religious truth that it transcends logical verities. Faith, luckily for man, can grasp truths intuitively and on a deeper (or, if you wish: higher) level, a level far beyond the reach of the laborious, step-by-step advance of logical thinking. The religious truth of the existence of a once harmonizing once discordant goddess side by side with a one and only and omnipotent God was triumphantly manifested in what can be called the Kabbalistic break-through. The mystical god-concept of the Kabbala, with its one and yet multiple deity, and its goddess-image, the Matronit, whose wifehood to both God and man brought man nearer to God than he ever could get to a lone, patriarchal, male godhead, humanized God, and, simultaneously, divinized man.

What ultimately emerges from this conspectus is that, contrary to the generally held view, the religion of the Hebrews and the Jews was never without at least a hint of the feminine in its God-concept. At times, as in the Talmudic and even more so in the post-Talmudic periods, the female element in the deity was effectively pushed into the background. At others, as in the Biblical, and again in the Kabbalistic eras, it occupied an important place in popular theology, occasion-

ally even to the extent of overshadowing the male deity or the male component of the godhead. Only in the most recent times, after the Kabbalistic upsurge had subsided, and its last reverberations in Hassidism receded, did the female element disappear from the Jewish God-concept to leave it centered upon a strictly monotheistic, spiritual and non-corporeal, but nevertheless masculine, godhead.

In conclusion, it may be in place to append here a comment for the purpose of putting the persistent sexual imagery of the Kabbala in its proper perspective. In the Middle Ages —and from the viewpoint of outlook, mentality and imagery, the 16th century Kabbalists were as medieval as the 13th-century originators of the Kabbala—there was nothing unusual in resorting to the symbolism of coitus in speaking of certain cosmic and divine events. Thus, for instance, in the cosmic realm, the conjuction of the sun and the moon—that is the appearance of these two luminaries close to each other in the sky—was described verbally and visually as a man and a woman in sexual embrace, with an explicitness which today would be considered pornographic, but which in those days was taken for what it was intended: symbolic representations of an otherwise hard-to-imagine event.[2] Or, in the realm of the divine, let us recall the views of Saint Peter Damian, the 11th-century cardinal and doctor of the Roman Catholic Church, who maintained that when the Virgin Mary matured, she possessed such charm and beauty that God, filled with passion for her, sang the *Canticles* in her praise, and that subsequently she was the golden couch upon which God, tired out by the doings of men and angels, lay down to rest.[3] Two hundred years later, another Italian cardinal, the philosopher and ascetic St. Bonaventura, did not hesitate to call Mary "the Spouse of the Eternal Father."[4]

When viewed against this background, the sexual imagery of the union between God and the Sabbath, or between God the King and his consort the Shekhina-Matronit, or, for that matter, between the Matronit and man, will appear neither offensive nor fantastic. The two thousand year old Jewish tra-

dition of viewing the relationship between God and man as one between husband and wife, was, in the course of time, repeatedly transmuted, transformed, expanded, re-applied and refined. What remained unchanged was the basic approach underlying it all: the overriding, irresistible tendency to view both the physical cosmos and the metaphysical world of the divine in human terms, which inevitably centered on the sexual reference, and thereby to reduce the great and awesome mysteries, ever threatening to crush puny man, to a scale and form which he could grasp, or with which, at least, he could grapple, thus gaining the self-assurance he needed to survive.

In strictly human terms, then, all the changing forms of the deity, the attribution to him of sexual qualities and functions, the early veneration of goddesses, their transformation into female divine attributes or manifestations, and their resuscitation at a time when they seemed dead and buried for over a millennium—all this served the one primal and permanent purpose, succinctly expressed first in the Bible and then repeated in numerous elaborations down to the present day: to safeguard human survival through any and every religious law, concept, idea and endeavor. Let man, this view maintains, keep the statutes and ordinances, even those which bid him look up to a Brazen Serpent, in order that he may live by them.[5] It is under this imperative of life that the historical role of the Hebrew Goddess must be viewed and assessed.

APPENDIX

THE GODDESS IN THE DURA SYNAGOGUE?

1. THE SYNAGOGUE AND ITS MURALS

Excavations conducted on a *tell,* close to the eastern frontier of northern Syria, on the right bank of the Euphrates some 40 miles to the south of its confluence with the Khabur, unearthed the remains of the town of Dura Europos. This was a Roman frontier post for about a century, and in 256 A.D. it fell to the advancing Persians. In order to buttress the city wall against the Persian onslaught, the Romans partly demolished the synagogue that had been built against the wall, and partly filled it with sand, mud and rubble. It was due to this latter measure that the murals covering the inside walls of the synagogue remained undamaged through almost seventeen centuries, although as soon as the excavation exposed them to the elements they began to deteriorate rapidly.[1]

An inscription found in the synagogue itself gives the date of its construction: it was built in 245 A.D., replacing an older and smaller synagogue that had occupied the site for a few decades. Some time during the eleven years of its existence, all the interior walls of the synagogue were covered with the murals, whose discovery created quite a stir among historians of religion. That the Second Commandment was not interpreted by early Judaism as an absolute prohibition of all pictorial representation of humans and animals, was known before the Dura discoveries. But here was, for the first time, irrefutable historical evidence of the completely un-

restrained use of polychrome painted murals showing scenes in which men and women appeared and interacted. Here were pictures illustrating Biblical stories, executed according to a master plan that utilized all the vertical wall surfaces of the synagogue, including its western wall in whose center was a scallop-capped niche that originally must have contained the Ark. And, what is more, one of the largest and most elaborate murals flanking the Ark from the left and having the rescue of the infant Moses from the Nile as its subject, is centered upon the naked figure of a woman! The Dura discoveries thus occasioned, not only a correction in the traditional view of the Jewish historical attitude on representational art, but also a revision of the equally traditional ideas concerning Jewish modesty and bashfulness. It had to be conceded, at least, that Jewish communities existed that had assimilated and incorporated into their traditionally Jewish institutions the Hellenistic attitude to the naked human body and its pictorial representation in the service of religion. (See plate 34.)

2. *GOODENOUGH'S INTERPRETATION: ANAHITA*

The three volumes of Goodenough's *magnum opus,* devoted to the interpretation of the symbolism of the Dura Europos synagogue,[2] contain the most exhaustive and penetrating analysis of the murals. Drawing on his unparalleled familiarity with the art of the Greco-Roman world in general, Goodenough has established beyond doubt that the naked woman, shown standing up to her thighs in the water of the Nile and holding the infant Moses in her arms, "startlingly resembles" the usual representations of the goddess Anahita, the most popular deity of Iran in the Sasanian period.[3] This observation, in itself, does not come as too great a surprise, because Dura Europos was a predominantly pagan city in which the Jews constituted but a small minority, and it was to be expected that their pictorial art should be subject to

environmental influences. As Goodenough points out, they spoke Greek, and their art had an undoubtedly Hellenistic base. Only two doors away from the synagogue, a wall painting found in a house shows Aphrodite (with whom Anahita was identified) with Eros beside her, and these two figures "startlingly resemble" the representation of the woman and the infant Moses.[4] Goodenough concludes that "to paint the Moses scene the artist drew upon some painting of Aphrodite, who in Dura was probably often called Anahita, with the baby, and with female attendants in their peculiar dress. So startling an invasion into the Moses story, for representation in a synagogue, would hardly have occurred as the mere borrowing of a form. The infant is indeed Moses coming out from the ark in the Nile, but he comes out to divine company in the arms of the goddess, herself quite as recognizable as though flagged with a written label."[5]

As to the three women standing above "Anahita," Goodenough says, "I see no reason to doubt that following a Jewish tradition, or originally with himself, the master designer at Dura introduced the Nymphs deliberately and skillfully into the scene of the infant Moses, and did so in order to intensify the notion that Anahita-Aphrodite was drawing from the water a Wunderkind with royal nature at least 'hedged' with divinity."[6]

Goodenough thus argues that the synagogue muralist not merely borrowed the form in which Anahita was usually represented in the pagan paintings, but consciously took the figure of Anahita and introduced it into his painting as if saying: Look, Moses was a "divine child," as clearly proven by the fact that he was fetched out of the Nile by the goddess Anahita, who, evidently, would perform such a service to none other but a "divine child." The artist's purpose in doing so, Goodenough explicitly states, was to show that Moses was a "Wunderkind," a Miraculous Child, rivaling in his nature the pagan gods whom the Greeks and Romans liked to depict as "Wunderkinder."[7]

3. *CRITICISM OF GOODENOUGH'S INTERPRETATION*

Anahita, as we have seen above, was not merely the Persian conterpart of Aphrodite and of Artemis, but belonged to that ancient Near Eastern type of great goddesses who were virgins and wantons, loving mothers, and cruel death dealers.[8] Could it be this goddess whom the Dura Europos muralist represented as holding the infant Moses in her arms? Is such an interpretation, given by Goodenough, possible in the light of what we know about the Jewish attitude to pagan gods and goddesses?

We know that, following their penetration of Canaan, the Hebrew tribes adopted several local gods, or deities who held sway in neighboring countries, among them the goddesses Asherah, Astarte and Anath (called the Queen of Heaven).[9] This was bitterly denounced by the Biblical authors and labelled as "awhoring after foreign gods." What, in fact, took place in the early Israelite period was an incorporation of Canaanite gods and goddesses into the popular (as well as court) religion of the Hebrews. However, this phase of their religious history came to an end in the tenth, or at the latest ninth, century B.C., after which time no *new* foreign deity was able to gain a foothold among the Hebrews. They continued, to be sure, for several more centuries to serve the old gods who had won them over in the earlier, more malleable, age, but no new adoption of foreign deities into popular Hebrew religion occurred.

After the Babylonian Exile (586 B.C.), the "foreign" gods underwent a rapid decline among the Jews, although some of the old deities managed to live on, side by side with Yahweh, for another one or two centuries, especially in such relatively isolated places as the military outpost on the Upper Egyptian island of Elephantine. By the time the Hellenistic age came about, in spite of all the attraction Hellenism held for the Jewish upper classes, it would have been completely out of line with this Jewish religious development, which by then was six or seven centuries old, to incorporate the worship

of a new god into the Jewish religious structure. Individual Jews, of course, became in every age, temporarily or permanently attracted to the practices and doctrines of other religions. Apostasy and conversion to other faiths have dotted Jewish history for well over two thousand years. But never since the early Israelite period has Judaism admitted a new god.

These considerations alone contain a refutation of the interpretation of the naked female in the Moses panel of the Dura Europos synagogue as the representation of the goddess Anahita. Even if the 3rd-century Jewish community of Dura lay outside the mainstream of Jewish religious development,[10] the admittance of a pagan goddess in the form of her painted image on a synagogue wall would be totally impossible. As to the centers of Jewish religious development in Palestine and Babylonia, there the fear of idolatrous contamination was so strong that strenuous attempts were made to preclude any contact with idols. As an illustration of this attitude can serve the discussion that began when the Patriarch Gamaliel II (flourished about 100 A.D.), on the occasion of his visit to the Hellenistic city of Acre (north of Haifa), made use of a public bath which was decorated with a statue of Aphrodite. The question whether this was permissible occupied the rabbis even after several generations.[11] A Jewish community, such as that of Dura Europos, even if it was only remotely connected with the great Jewish religious centers of Palestine and Babylonia dominated by such a mentality, could certainly not tolerate the representation of a pagan goddess in its synagogue.

What the attitude of the Dura Jews themselves was to the pagan gods worshiped by the gentiles of their town is clearly demonstrated by another mural in the synagogue. This shows the destructive effect the Ark of the Covenant had on the god Dagon of the Philistine city Ashdod (cf. 1 *Samuel* 5:4). However, instead of showing the broken pieces of the statue of Dagon, the artist painted the broken images of the principal Palmyrene gods, which were worshiped at Dura. The meaning of this painting was correctly recognized by Goodenough

when he remarked that the artist "succeeded very well in using the incident from I Samuel to show the collapse of paganism before the reality of Judaism, the collapse of paganism presumably as he knew it directly in Dura itself."[12] Elsewhere Goodenough repeats the same interpretation: "The gods of local paganism collapse before the Ark of the Covenant, the symbol of metaphysical reality in Judaism."[13] It is remarkable indeed, that he remained unaware of the crass logical contradiction between this statement and the one that precedes it by only three lines and in which he says: "Moses is the divine baby here, with the three nymphs and Anahita-Aphrodite." How, one must ask, did Anahita-Aphrodite escape the fate of the other "gods of local paganism"? How could she be shown standing in triumphant nakedness over the ark (of Moses), when all her divine colleagues lie shattered under the Ark (of the Covenant)? One only has to pose this question in order to recognize that the woman holding the infant Moses in her arms cannot be the *representation* of Anahita-Aphrodite.

A comparison of the "Anahita-Aphrodite" picture with the Dura Europos synagogue murals in which the artist used Hellenistic elements, ideas, or motives, also vitiates Goodenough's interpretation. Neusner, following Goodenough, cites three examples of this artistic procedure.[14] One is the figure of David playing his lyre and surrounded by animals in which the intrusion of the pagan Orpheus-idea is unmistakable. The other is the figure of Moses shown leading the Children of Israel out of Egypt and carrying a staff, which, however, is portrayed as a club. Since the only two Greek heroes ever to carry a club are Theseus and Heracles, Goodenough argues that the Dura moralist "could have put it into Moses' hands only because of its immediate symbolic reference to their [i.e., Theseus' and Heracles'] special characters and to his [i.e., Moses']."[15] The third example cited by Neusner is that of Anahita-Aphrodite holding the infant Moses. However, there is a basic difference between Goodenough's interpretation of David-Orpheus and Moses-Heracles on the one hand, and of the Anahita-Aphrodite figure, on the other. In the first two,

Jochebed prepared for Moses *(Exodus 2:3)*, which undoubt-
artist endowed the Biblical heroes whose pictures he painted. It was David whom he painted, although the manner in which he executed his painting made David's figure reminiscent of Orpheus. Similarly, in painting Moses, he made use of a feature associated with Heracles and Theseus. That the juxtaposition of the Greek and Hebrew heroes, implied by the borrowing of traits or paraphernalia from the former and attributing them to the latter, must have been based upon a current Jewish view influenced by Hellenism, cannot be doubted. In both cases, however, the Hellenistic features were absorbed and assimilated into the traditional Jewish concepts, which became enriched by them. What the artist says by means of the Hellenistic references is: Our David was a greater musician than Orpheus, our Moses a greater hero than Heracles.

If Goodenough were correct in his interpretation of the female figure holding the infant Moses, we would have to assume that the artist, in this single case, completely reversed the procedure he followed in the other pictures. For what Goodenough says is that this picture shows Moses being rescued by the pagan goddess Anahita-Aphrodite, that is to say, that the muralist in this case allowed a Biblical story to be assimilated into Greek or Hellenistic or Persian, but in any case pagan, religious tradition, and that he set down the result in his mural, quite uninhibitedly, and for everybody to see. Had the artist actually had in mind what Goodenough ascribes to him, he would have been guilty of gross idolatry, and also the congregation that tolerated the mural in the synagogue would have been guilty of the same sin.

4. MOSES IN THE ARMS OF THE SHEKHINA

If the female figure holding the infant Moses in her arms is not Anahita, who then is she? Before seeking the answer to this question let us again state clearly that part of Goodenough's interpretation which we accept. There can be no doubt that the muralist did engage in what Goodenough calls

a "borrowing of form." In other words, he painted a female figure whose attributes and posture he borrowed from the current representations of Anahita-Aphrodite, and he did this in order to paint an image that could readily be recognized as a *divine* female. Once we accept that this was the artist's intention, we can easily understand why he "borrowed the form" of Anahita-Aphrodite: simply because there was no other form available to him in which to express the idea that a feminine deity cradled Moses in her arms. In Jewish artistic tradition there was certainly no prototype of the pictorial representation of a divine female; in the gentile environment of Dura, it was almost exclusively the Anahita-Aphrodite image that intruded upon the artist's consciousness.

Who then was this goddess-like figure into whose arms the muralist placed the infant Moses? Our answer is that she was the *Shekhina.*

This conclusion, startling though it may seem initially, can be supported by a number of considerations. The first of these is that the Midrash establishes a very close connection between Moses and the Shekhina, God's feminine aspect, which (or, better, who) in the course of the Talmudic period achieved an increasing independence, and in the post-Talmudic period developed into a discrete feminine divinity.[16] In fact, no other human was represented as having had as intimate a relationship with the Shekhina as Moses. In the Kabbala, this relationship was to culminate in the statement that Moses, and he alone of all men, not only became the husband of the Matronit (=Shekhina), but copulated with her while still in the flesh.[17] In the earlier, Talmudic and Midrashic, sources, this idea is adumbrated in the assertion that, of all men, Moses was the only one to whom the Shekhina spoke "every hour without setting a time in advance," and that therefore, in order to be always in a state of ritual purity and readiness to receive a communication from the Shekhina, Moses separated himself completely from his wife.[18]

When Moses died, the Shekhina, we are told, took him on her wings and carried him from Mount Nebo to his unknown burial place four miles away[19] The Shekhina's func-

tion at the death of Moses is paralleled by her administration to him at his birth. When the daughter of Pharaoh, we read in the Babylonian Talmud, found the ark of bulrushes into which his mother had placed Moses, and opened it, "she saw the Shekhina with him."[20] This tradition is quoted in the name of Rabbi Yose son of Rabbi Hanina, a Palestinian teacher ("Amora") of the second half of the third century A.D., whose sayings are contained in both the Palestinian and the Babylonian Talmuds.

The second consideration is that the Midrash lifts the entire scene on the banks of the Nile out of the realm of the anecdotal which characterizes it in the Biblical narrative, into the realm of the miraculous and mythical. When the mother of Moses placed him into the ark, we read in the Midrash, she put a canopy over him, to take the place of his wedding canopy, because she feared that she would not be granted the sight of his *huppa*. When the handmaidens of Pharaoh's daughter tried to dissuade her from rescuing the child, the Angel Gabriel came and felled them to the ground. The ministering angels in heaven reminded God with all kinds of arguments that Moses must be saved. Gabriel dealt Moses a blow, so as to make him cry and thereby awaken compassion in the heart of Pharaoh's daughter. Moses himself, although only three months old, had the voice of a youth, and he refused to take suck at the breasts of any Egyptian woman, saying (!): "The mouth which will speak with the Shekhina should suck an unclean thing!?"[21]

As to the daughter of Pharaoh, she did not just happen to go down to the river, but was compelled to do so by either of several divine acts. Some say that God sent a severe heat wave over Egypt, and all the Egyptians went down to the Nile to seek relief, among them Batya, the daughter of Pharaoh, with her maidens.[22] Others say that the daughter of Pharaoh suffered from leprosy, or from painful boils, so that she was unable to stand warm water. She therefore went down to the Nile to wash in its cool waves, noticed the Ark, and the moment she touched it or the infant Moses, she became cured.[23] Still others say that she went down to the Nile in

order to purify herself from the uncleanness of her father's idol worship, and that, unbeknownst to herself, she uttered words of prophecy on the banks of the river.[24]

When Batya saw that the touch of Moses cured her of her disease, she said: "This boy is a saint," and decided that he must stay alive. Since he who keeps alive a single soul in Israel is considered by God as if he had sustained an entire world, the daughter of Pharaoh was taken under the wings of the Shekhina and was called the Daughter of God, Bat-Ya.[25]

Thirdly, it should be pointed out that the Midrash literature abounds in passages that clearly indicate that Moses was considered a "divine child." Miriam, the older sister of Moses, was possessed by the spirit of prophecy and foretold that her parents would give birth to a child who would become the savior of Israel. Thereupon Amram, who for three years had separated from his wife, approached her, and she conceived and bore Moses. When the child was born, the whole house became filled with great light, like the light of the sun and the moon. His parents saw that his appearance was like that of an angel of God. They circumcised him, called him Yequtiel (i.e., "My Hope Is God"), and hid him for three months. When they were no longer able to hide him in their home, his mother made him a little ark, which she placed, with Moses in it, among the reed on the bank of the Nile.[26]

After taking him with her into the palace, Batya constantly kissed and hugged him, and she loved him exceedingly, for he was very beautiful. All the people at the court desired to see him, and once they glimpsed him, they could not take their eyes off him.[27] Prenatal, or even preconceptional, annunciation, angelic countenance, light flooding the house, the healing touch, the ability to speak at the age of three months, irresistible charm and beauty—all these are features that unmistakably place the infant Moses into the "divine child" category.

The fourth consideration is the close association in the Midrash of the Shekhina with a sacred casket or ark. After she kept Moses company in the ark of bulrushes, the Shekhina dwelt in the ark in which the Children of Israel carried the

two tablets of the Law in the desert. When the tribes rested, the Shekhina had her abode in the Tent of Meeting, the desert Tabernacle, or hovered over it. During these periods, and subsequently in the Land of Canaan, the Shekhina was most closely associated with the Ark of the Covenant. After Solomon completed the Temple in Jerusalem, the Shekhina hovered, or dwelt, over the ark cover, between the two Cherubim. Some sages held that she was present in the Second Temple as well.[28] The Torah shrines in synagogues were the substitutes for the Ark of the Covenant, and after the destruction of the Second Temple (70 A.D.) the Shekhina, now herself in exile, sought out these synagogues to serve as her resting places. The significance of this association, Shekhina-Ark-Torah shrine, will become evident when we come to discuss the shape of the ark of bulrushes in the Dura synagogue mural.

Fifth and last, the Shekhina was closely associated with certain Babylonian synagogues. According to Abbaye (a Babylonian teacher who died in 339 A.D.), the Shekhina dwelt alternatingly in the Shaf Weyatibh synagogue of Nehardea and the synagogue of Huzal. Nehardea was one of the earliest centers of Babylonian Jewry, situated at or near the junction of the Euphrates and Nahr Malka rivers, some 200 miles to the south-east of Dura Europos; Huzal was located nearby. In these synagogues, the Shekhina was both audible and visible.[29]

Talmudic accounts thus place the Shekhina, in a visible and audible form, into synagogues only 200 miles distant from Dura Europos, and in the same period in which the Dura paintings were executed. As to the Midrashim summarized above under points one to four, although most of the sources in which they are found are centuries younger than the Dura murals, the oral tradition upon which they are based can easily go back into the third century A.D., or even farther. In these Midrashim, Moses is represented as a "Wunderkind"; and the Shekhina is closely associated with Moses in that she is said to have been with him in the ark of bulrushes; to have spoken to him frequently, possibly daily,

during the wandering of the Children of Israel in the desert; to have gone with him physically, dwelling in the casket or ark containing the tablets of the Law; to have been his bride; and to have carried him to his burial on her wings.

We have, of course, no way of knowing how much of these Midrashim was known to the Jews of Dura in general and their synagogue muralist in particular. There is, however, evidence to prove beyond doubt that some Midrashic embellishments of Biblical stories were known to the muralist, because he included them in his paintings. One case in point is his picturing one of Job's friends in kingly splendor, which conforms, not to the Biblical text (in which Job's friends are not further identified), but to the Midrash which states explicitly that Job's friends were kings.[30]

A second example is found in the Moses panel itself, where the two midwives standing before Pharaoh in the right side of the picture are shown wearing the same dresses as worn by the mother and sister of Moses appearing to the left. Identically clad figures mean the same person in the pictorial idiom of the Dura muralist (e.g., in the Exodus panel he shows Moses three times in identical garb, and in the Ezekiel panel he shows Ezekiel twice in identical garb); but the identity of Shifra and Pua (the two midwives) with Jochebed and Miriam (Moses' mother and sister) is not Biblical but Midrashic.[31] Here again the artist displays his familiarity with the Midrash, and these two instances make it probable, or, at the very least, possible, that also in the scene showing the rescue of the infant Moses from the Nile he illustrated a Midrash, or, rather, the cycle of Midrashim that associate Moses with the Shekhina.

It seems to me that the force of the cumulative evidence adduced above indicates quite clearly that the intention of the artist was to stress the greatness, or even divinity, of Moses by showing him held safely over the water, not by a foreign goddess, but by the divine female of Jewish tradition, the constant companion of Moses from cradle to grave, the Shekhina.

The Nile scene gave the artist the finest opportunity to show the infant Moses in the arm of the Shekhina. This was a scene in which, according to the Midrash, the Shekhina was present. However, the muralist could not show the Shekhina with Moses *inside* the ark; that would have been technically too difficult if not impossible. He therefore proceeded to show the boy carried by the Shekhina, just as she carried him, a hundred and twenty years later when he died, to his burial, substituting the figure of the divine female for the unnamed slave-girl whom, according to the Biblical account *(Exodus* 2:5), Pharaoh's daughter dispatched to fetch the child out of the Nile.

It remains to touch, albeit briefly, upon the nudity of the woman holding the infant Moses in her arm, which is undoubtedly the strangest, in the sense of least Jewish, feature in the entire pictorial plethora of the Dura synagogue. The very fact that the picture of a nude female was admitted into the synagogue shows to what extent the Jews of Dura were Hellenized, accustomed to the representation in the nude of the deities of their gentile neighbors, in temples as well as private homes. This circumstance made it *possible* for the artist to introduce the nude figure of a woman into the synagogue. What made it *necessary,* once he conceived the idea of showing the Shekhina with Moses, was that he had no Jewish, modest example he could have followed in depicting the Shekhina, and that in borrowing the form of a gentile goddess he found only nude figures to copy. Thus the only way in which he could express that this woman, in contrast to the others appearing on the panel, was a divinity was to show her in the nude, while all the others he represented fully clothed.

5. *THE ARK OF BULRUSHES, THE ARK OF THE COVENANT AND THE TEMPLE*

We left to the last the question of the peculiar form the muralist gave to the ark of bulrushes in the Moses panel. The vessel is clearly not the little ark woven of bulrushes that

Jochebed prepared for Moses *(Exodus 2:3)*, which undoubtedly had a rounded, basketlike shape. What we see instead is a rectangular box, with a triangular gabled roof on top of its right end.

The peculiar shape of the ark of bulrushes has caught the attention of Goodenough who commented that the ark is sketched in a manner closely resembling the shape of the sarcophaguses found, e.g., in Beth Shearim, Israel. His explanation is that the artist intended to indicate that Moses, the Redeemer, had died and was reborn to new life.[32]

This explanation seems to me farfetched, because we have no evidence to show that the Dura muralist was familiar with the gabled sarcophaguses or that the idea of the infantile death and rebirth of Moses (a non-Jewish mythologem) was known to him. A much closer comparison would be between the shape of the ark of bulrushes and that of the Temple shown twice on the same wall. In fact, the ark of bulrushes is painted unmistakably in the shape of a miniature Temple.

The same shape was given to the Torah shrine or Ark in most Jewish representations from the 1st to at least the 10th centuries A.D. The oldest, found in the Jewish catacombs of Rome and dating from the 1st to the 4th centuries A.D., show the Torah shrine as precisely such a miniature temple with a gabled roof. In the Beth Alpha synagogue, a mosaic, dating from the early 6th century A.D., shows the Torah shrine in the same form, as does a picture in a 10th century Pentateuch manuscript from Egypt.[33] These examples, which could easily be multiplied, indicate that there was a firm tradition in Jewish art to represent the Torah shrine as a miniature Temple, with a gabled roof. The Torah shrine, whose presence in any room turned it into a synagogue, actually symbolized, represented and substituted for, the Temple of Jerusalem which was destroyed by the Romans in 70 A.D. In the Dura synagogue, the Torah shrine, or at least the niche in which it stood, did not have such a triangular gabled top, but was capped by a shell-like rounded semi-dome. Corresponding to it, the Ark of the Covenant is also shown with such a shell-

shaped rounded top. Yet this detail cannot alter the fact that the ark of bulrushes is shown in the shape of a miniature Temple, and it, most probably, is symbolic of the Temple, or its predecessor, the desert Tabernacle.

We now recognize that just as the woman holding Moses in her arm represents the lifelong association of Moses with the Shekhina, so the ark of bulrushes in the shape of a miniature Temple or Tabernacle hints at the greatest religious feat performed by Moses: the building of the Tabernacle, the Sanctuary that served as the prototype for all the subsequent Jewish Temples in Jerusalem. The desert Sanctuary was called *mishkan,* "dwelling," because Yahweh was believed to have "dwelt" *(shakhan)* in it or over it in a cloud.[34] It is this idea of the "dwelling" *(Shekhina)* of Yahweh that in time developed into the concept of the Shekhina, the "dwelling" or "presence" of God, as a separate, feminine divine entity. The nude woman in the Moses mural is shown raising her right arm over the Ark—this is how, with ingenious simplicity, the artist illustrates the mystical concept of the Shekhina hovering over the Tabernacle.

In recognizing that this is indeed what the Dura muralist had in mind in painting the nude woman holding the infant Moses in her arms, we find that he proceeded in this picture exactly as he did in the David-Orpheus and Moses-Heracles murals. As in those two, so here too he enriched a Jewish character with features taken from the Hellenistic pictorial imagery of his environment. Far from allowing a pagan goddess to intrude into a Biblical scene, he assimilated, in this picture as well, certain Hellenistic features to embellish with them the Divine Female, the Shekhina.

6. *CONCLUSION*

The above considerations lead us to certain general conclusions with regard to the relationship of the Dura Europos Jews to Hellenism. These conclusions can be subsumed under two categories; first, the extent to which the Jews of Dura accepted Hellenistic cultural features; and, second, the area

they rejected as incompatible with their own Jewish religious traditions.

The area from which the Jews of Dura were willing to accept cultural influences is presented in the synagogue murals as that of the pictorial representation of divine, or quasi-divine heroes, in the Hellenistic style. This is considerably more than a mere "borrowing of *form*," because it implies the assertion that the Biblical heroes and other Jewish figures depicted in a form borrowed from Hellenistic representational art were, in fact, as close to being divine, as were the Greek heroes or deities whose attributes were borrowed for the purpose of giving a visual expression to the divine quality of the Jewish heroes and other figures.

The belief that some Biblical and post-Biblical heroes were superhuman and quasi-divine was an old Jewish tradition that went back to Biblical times and developed more fully in the post-Biblical period, and was certainly an old and established feature of Jewish religion by the time the Dura murals were painted.

We saw above some of the Midrashic traditions that surrounded the birth and infancy of Moses and that leave no doubt as to his quasi-divine character in Tannaitic and Amoraic belief. To them we may add the following generalizations: the typical hero, whether he lived in Biblical or post-Biblical times, was considered in the Talmudic (i. e. Tannaitic and Amoraic) tradition as having been gigantic in bodily size, wielding superhuman strength, enjoying a much longer life span than ordinary mortals, possessed of extraordinary wisdom and beauty, having had, and prevailed in, encounters with angels and demons, and having the power to make even God himself obey him.[35] People who had this mental image of their own "god men," when they learned about Greek gods and heroes, felt no qualms over borrowing the latters' traits and attributes when it came to expressing, in a visual form, the divine qualities of a Moses, or a David, or to depicting the divine female (or: the female in the divinity), the Shekhina.

As against this, the Jews of Dura were rooted firmly enough in their Jewish traditions not to allow the pictorial representation of any pagan deity as such to intrude into their place of worship. In all the panels of the Dura synagogue there is no single example of the representation of a pagan god as such. What is represented clearly and with unmistakable intent are the local idols, i.e. statues of the pagan gods, broken into pieces and lying scattered on the ground before the holy Ark of the Covenant of the God of David. To interpret the woman holding the child as Anahita holding Moses is, therefore, absurd. For the Dura Jews, Anahita was but one of those idols whose statues are shown shattered on another panel. To represent her as a living deity, and, to boot, as rescuing the infant Moses from the Nile, would have been totally impossible.

We thus recognize, in the mirror of the synagogue murals, a community, that was Jewish in its religious traditions and observances, whose Jewishness was sufficiently vital and self-assured to allow the assimilation of Hellenistic pictorial art as well as of features attributed by Greek religion to its gods, but that was, at the same time, tradition bound enough in the manner of Talmudic Judaism, to reject the very idea that the Greek gods could be anything more than lifeless images fashioned by human hands.

NOTES

Chapter I

THE GODDESS ASHERAH

1. James B. Pritchard, *Ancient Near Eastern Texts* (hereafter: ANET) Princeton, 1955, pp. 131-34,138,140,145,146,490.

2. William F. Albright, *Archaeology and the Religion of Israel,* Baltimore, 1942, p. 78.

3. *Enciqlopedia Miqra'it* (Jerusalem). s.v. Asherah; J. Halévy, *Revue des Etudes Juives* 12:112f.

4. Albright, *op. cit.* p. 78.

5. *Enc. Miqra'it,* s.v. Asherah; ANET, 483-84.

6. *Enc. Miqra'it,* s.v. Asherah.

7. See all the material ably presented by William L. Reed in his *The Asherah in the Old Testament,* Texas Christian University Press, Fort Worth, Texas, 1949, pp. 69-86.

8. *Judges* 3: 5-7.

9. The textual evidence as to the nature of "the Asherahs" is equivocal. The Asherahs are said to have been "made" (1 *Kings* 16:33; 2 *Kings* 17:26; 21:3; 2 *Chronicles* 33:3) which indicates that they were artifacts, made by human hands, and not merely natural trees as some scholars believe. The expressions to "set up" (*Isaiah* 27:9; 2 *Kings* 17:10; 2 *Chronicles* 33:19) or even "build" (1 *Kings* 14:23) an Asherah point to the same conclusion. Only once is an Asherah said to be "planted" (*Deuteronomy* 16:21) and the verb there probably means "implanted," that is, set into the ground as one would a pillar. On the other hand, the removal of Asherahs is called "cutting them down" (*Judges* 6:25,26,28,30; 2 *Kings* 18:4; 23:14; *Exodus* 34:13), "hewing them down" (2 *Chronicles* 14:2; 31:1; *Deuteronomy* 7:5), "breaking them into pieces" (2 *Chronicles* 34:4,7), "burning" (2 *Kings* 23:15; *Deuteronomy* 12:3), "exterminating" (2 *Chronicles*

19:3), "removing" (2 *Chronicles* 17:6), and "uprooting" (*Micah* 5:13) them.

10. *Judges* 6:25,28.

11. 2 *Kings* 21:3.

12. This is also the conclusion of Reed, *op. cit.*

13. *Judges* 6:25-32. The entire story of Gideon is most instructive in that it illustrates the irruption of Yahwist ideas into the midst of the pre-existing Baal and Asherah worship. The fact that Gideon needed the help of ten men (v. 27) in order to destroy the altar of Baal, cut down the Asherah and build an altar for Yahweh, indicates that the paraphernalia of the Baal and Asherah worship were quite sizable.

It might be pointed out here that there was a significant difference between the image and the altar. The altar was "the altar *of* the Baal," it did not represent the god, but was merely dedicated to him. As against this, the wooden image *was* Asherah, it represented her in the manner in which a statue of an Egyptian or a Greek goddess represented that deity. It is therefore more than probable that the wooden image called "the Asherah" was carved or in some other way so fashioned as to indicate clearly that it stood for the goddess.

14. See sources in Reed, *op. cit.*, pp. 80-81, 87.

15. *Genesis* 30:10-13. Since Zilpah was Leah's handmaiden, it was Leah's right to name her children, just as it was Leah's right to introduce Zilpah into Jacob's bed. The text in *Genesis* is extremely laconic, and the exclamations made by Leah and adduced as explanations of the names given to the sons at their birth are purposely kept unclear. Nevertheless, the impression is gained that the names of Zilpah's two sons were originally felt to have had some connection with Canaanite deities. When the first son of Zilpah was born, Leah exclaimed: "By Gad (*baGad*)," and called his name Gad. When, shortly thereafter, Zilpah gave birth to a second son, Leah exclaimed: "By Oshri! (usually translated as "By my happiness!") For women will call me happy." And thus she named him Asher (*Genesis* 30:10-13). The prefix *b-*, used in both cases (*baGad* and *b'oshri*) is the one used when swearing by a god (cf., e.g., "By Yahweh," *Joshua* 2:12; *Judges* 21:7; 1 *Samuel* 24:22; 28:10; 2 *Samuel* 19:8; 1 *Kings* 2:8,23,42; "by Elohim," *Genesis* 21:23; 1 *Samuel* 30;15; *Nehemiah* 13:24; 2 *Chronicles* 36:13; *Isaiah* 65:16).

A deity by the name Gad was worshiped in Canaan, Palmyra, Phoenicia and Arabia as the god of good luck (cf. Robert Graves and Raphael Patai, *Hebrew Myths: The Book of Genesis,* New York, 1964, 45.2). No god by the name Oshri is known. Some scholars, therefore, assume that the text has been editorially emended so that the name of the deity invoked by Leah should conform more

closely to the name Asher which it was supposed to explain, and that the original tradition had Leah exclaim: *basherah*—"By Asherah!" (Cf. Reed, *op. cit.*, pp. 80-81,87). The masculine name Asher may have been derived from Asherah, just as the masculine Astar was from Astarte in Canaanite mythology (cf. ANET, pp. 129,140; cf. also the Egyptian form Astar for Astarte, ANET, p. 250).

16. 1 *Kings* 3:2-3.

17. Cf. *Views of the Biblical World,* Jerusalem, 1960, vol. 2, p. 213; cf 1 *Kings* 6:2-10, 15-38.

18. 1 *Kings* 7:13-50.

19. 1 *Kings* 11:4,6.

20. 1 *Kings* 11:2-4.

21. 1 *Kings* 2:46; 3:1.

22. 1 *Kings* 11:1,5.

23. Another consideration which speaks against the attribution of idolatry to Solomon's old-age weakness or folly is the accusation of idolatry levelled by the prophet Ahijah the Shilonite—an uncompromising Yahwist—against all Israel: "They have forsaken me," Ahijah says in the name of Yahweh, "and have worshiped Asthoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon..." (1 *Kings* 11:33). We note that Ahijah accuses the Israelites of serving the same three foreign gods whose worship, according to the earlier passage, was introduced by Solomon in his old age. But while Solomon was said merely not to have gone "fully" after Yahweh, the people as a whole are charged by Ahijah with having "foresaken" Yahweh. It would, therefore, seem that while the royal court worshiped both Yahweh and other gods, the people did not worship Yahweh at all, but served only those other gods. It is hard to imagine that this should have come about as a result of the people imitating the court: popular religion in the Middle East was (and still is) notable for its slowness in accepting changes. It is far more likely that the popular idolatry of Solomon's day was by that time an old tradition which had spread among the Hebrews as a result of their prolonged contact with the nations of Canaan.

24. 1 *Kings* 11:5.

25. 1 *Kings* 11:33; 14:15.

26. 1 *Kings* 11:29-39.

27. 1 *Kings* 12:25-33

28. 1 *Kings* 14:9, 15.

29. 1 *Kings* 16:32-33. In connection with Jezebel's father Ethbaal we again encounter the by now familiar confusion of Asherah and Astarte. From the account in the *Book of Kings* it is evident that Ethbaal and his family must have been the devotees of Asherah, for

only this explains the introduction into Samaria of Asherah worship by Ahab in honor of his wife Jezebel, Ethbaal's daughter. Yet according to Menander, as quoted by Josephus Flavius (*Contra Apionem* 1.18), Ethbaal was the King of Tyre (and not of Sidon), and he was a priest of Astarte.

30. 1 *Kings* 18:19.

30a. Cf. R. Patai, "The Control of Rain in Ancient Palestine," *Hebrew Union College Annual,* vol. 14, 1939, pp. 251-86.

31. Verse 21.

32. 1 *Kings* 18.

33. 2 *Kings* 13:6.

34. 2 *Kings* 3:2.

35. 1 *Kings* 16:32.

36. 1 *Kings* 16:33.

37. 2 *Kings* 10: 18-27.

38. 2 *Kings* 10: 28-29.

39. 2 *Kings* 13:6.

40. 2 *Kings* 17: 10-12,16-17.

40a. 2 *Kings* 23:15.

40b. *Hosea* 8: 5-6.

41. 2 *Chronicles* 11:20, 21, 22; cf. 1 *Kings* 15:2, where Maacah's father is called Abishalom.

42. 1 *Kings* 14:31-15:2; 15:13; 2 *Chronicles* 11:20, 22.

43. 1 *Kings* 15:13; 2 *Chronicles* 15:16.

44. According to one set of sources, Asa was Abijam's brother (1 *Kings* 15:10; 2 *Chronicles* 15:16); according to another, he was his predecessor's son (1 *Kings* 15:8; 2 *Chronicles* 13:23).

45. 2 *Chronicles* 15:10.

46. 1 *Kings* 15:12,13; 2 *Chronicles* 14:2,4; 15:8,16.

47. 2 *Chronicles* 17:6.

48. 2 *Chronicles* 19:3.

49. 2 *Kings* 18:4; 2 *Chronicles* 24:2,17-18; 31:1.

50. *Isaiah* 17:8; 27:9.

51. *Micah* 5:11-13.

52. 2 *Kings* 21:3-7; cf. 2 *Chronicles* 33:3-7,15, 19.

53. Cf. above, p. 42.

54. *Deuteronomy* 7:5; 12:3; cf. *Exodus* 34:13.

55. *Deuteronomy* 16:21-22.

56. 2 *Kings* 23:4,6,7,13,14; cf. 2 *Chronicles* 34:3,4,7. In 2 *Kings* 23:7 the masoretic text has "he demolished the houses of the *qedeshim* that were in the house of Yahweh, where the women wove houses *(batim)* for the Asherah." Apart from the question of how can houses be woven, stylistically it is well-nigh impossible that the word "house" should appear three times in one and the same sentence. The Septu-

agint has *"stolas,"* i.e. garments, for *batim,* which may be based on an original *badim,* i.e. "linens." The expression "(a person) clothed in linens" *(badim)* appears as a standing epithet for a mystical figure in *Ezekiel* (9:2,3,11 etc.) and *Daniel* (12:6,7). Thus it may well be that, from time to time, the Asherah statue was dressed in new linens, and that women considered it a pious act to busy themselves with weaving the material for these garments, on looms set up for this purpose in certain chambers in the Temple compound. The weaving of ritual vestments was a woman's task in Babylonian temples (cf. Woolley, *Antiquaries' Journal* 5:393), at Hierapolis in Syria (Lucian, *De Dea Syria* 42), and in Greece (Gressmann, *Zeitschrift für die alttest. Wissenschaft,* 1924, pp. 325 ff). It seems that also in Ugarit the makers of sacred vestments had a role in the temple ritual (cf. John Gray, *The Legacy of Canaan,* p. 156, and *I and II Kings,* Philadelphia, Westminster Press, 1963, p. 507).

As to the *qedeshim,* most Biblical scholars consider the term to refer to sacred prostitutes of both sexes, and not merely males. I am inclined to read it as "male sacred prostitutes," for had the Biblical author wished to refer to both males and female functionaries he would, in all probability, have said *"qedeshim uqedeshot"* using both the masculine and the feminine plural forms of the noun *qadesh.* The function of the *qedeshim* had something to do with the fertility cult centering in the figure of the mother-goddess Asherah. Possibly, their services were made use of by childless women who visited the sanctuary in order to become pregnant. Such pilgrimages to holy places for the purpose of removing the curse of barrenness have remained an important feature of popular religion down to the present day among Moslems, Jews and Christians alike in all parts of the Middle East. The *qedeshim* may have also functioned in rites of imitative magic in the fertility cult, whose purpose was to ensure fruitfulness in nature, the coming of the autumn rains, the growth of the crops, the multiplication of domestic animals, etc.

Fertility goddesses had male attendants or priests in ancient Near Eastern religions, and, in the case of the *qedeshim* in the Jerusalem Temple, one of their tasks seems to have been to supervise the work of the women weaving linens for Asherah, which, therefore, was done in the chambers of the *qedeshim.*

57. *Jeremiah* 2:8,23; 7:9; 9:13; 11:13,17; 12:16; 19:5; 23:13,27; 32:29,35.

58. 2 *Kings* 23:13.

59. *Jeremiah* 17:2.

60. *Ezekiel* 8:1.

61. *Ezekiel* 8:1-18.

62. Cf. vv. 6,13,15.

63. The word "jealousy" undoubtedly refers to Yahweh: it is His jealousy that the image arouses. The word "image" (*semel* in Hebrew) first occurs in a Deuteronomic injuction prohibiting the making of "a statue (*pesel*), the form (*t'munah*) of any image (*semel*), the likeness (*tabnith*) of male or female; the likeness of any beast which is on the earth, the likeness of any winged fowl which flies in the heaven; the likeness of any fish which is in the water under the earth" (*Deuteronomy* 4:16-18). *Semel* therefore means here an image which represents a member of one of the four major realms of the animal kingdom, and which is made for idolatrous purposes.

In the *Book of Chronicles,* probably under the influence of Ezekiel's use of the term *semel,* the Asherah image set up by Manasseh is called, not merely "Asherah" as in the original account (2 *Kings* 21:3), but "the statue (*pesel*) of the image (*semel*)," and, the second time briefly "the image (*ha-semel;* 2 *Chronicles* 33:7,15). The identification of Ezekiel's "image of jealousy" with Manasseh's "image of Asherah" is implicit in the terminology of *Chronicles.*

Chapter II

ASTARTE-ANATH, THE QUEEN OF HEAVEN

1. ANET, 130.
2. ANET, 133.
3. ANET, 135.
4. ANET, 131.
5. ANET, 144.
6. ANET, 130, where, in view of the above-mentioned prosodic rule, the missing part of the name should be restored as "(Ana)th," rather than "('Ashtore)th" which is the first choice of H. L. Ginsberg.
7. ANET, 15.
8. ANET, 249-50.
9. ANET, 250.
10. W. F. Albright, *Amer. Journal of Semitic Languages and Literatures,* Jan. 1925, p. 82.
11. ANET, 249-50.
12. ANET, 250.
13. ANET, 320. Chemosh was regarded as the local Moabite manifestation of the deity known in many lands as Baal ("Lord") or Molech ("King"), as evidenced by the name Mesha king of Moab gave to one of the cities he built: he called it Beth-Baal-Meon, i.e. House of the Baal of Meon. It is not likely that a zealous devotee of Chemosh like Mesha would have named a city he built after another god. Cf. *Enc. Miqra'it,* s.v. Molech; ANET, 321.

14. ANET, 242, 328, 486 n.

15. ANET, 505.

16. ANET, 149; cf. p. 130.

17. Cf. the material assembled by H. Ranke in *Studies Presented to F. L. Griffith,* London, 1932, pp. 412-18; W. F. Albright, *Archaeology and the Religion of Israel,* Baltimore, 1942, index, s. v. Astarte.

18. Cf. above, p. 55.

19. I. e. Beth 'Ashtarah, *Joshua* 21:27.

20. 1 *Chronicles* 11:44.

21. E. g. 'Anathoth, see below, p. 63.

22. *Joshua* 9:10; 12:4; 13:12, 31; *Deuteronomy* 1:4; 1 *Chronicles* 6:56.

23. *Genesis* 14:5.

24. E. g. the 17th-century B.C. figurine from Nahariah, above, plate 9.

25. The original meaning of the word *'ashtaroth* can be established with the help of four passages in *Deuteronomy* (7:13; 28:4, 18, 51) in which it occurs in a poetic context. In each of the four passages the phrase "the *'ashtaroth* of your flock" is paralleled by "the increase of your kine." According to the rules of Hebrew prosody, the word "increase" (*sheger*) must have roughly the same meaning as *'ashtaroth.* On the other hand, *sheger* (which has its cognate verb-root in Aramaic meaning "to send forth") is a synonym of *rehem,* the well-known Biblical word for "womb" (*Exodus* 13:12). Thus both *sheger* and *'ashtaroth* can mean only "womb," or by transference "that which issues from the womb." Cf. U. Cassuto, *The Book of Exodus* (in Hebrew), Jerusalem, 1959, p. 105. From *"rehem"* is derived the Biblical Hebrew noun *"raham,"* meaning "she of the womb," or "girl" (*Judges* 5.30), and a similar Ugaritic noun meaning the same (Kramer, *Mythologies,* 187). Similarly, from *'ashtaroth* is derived the Canaanite name of the Goddess 'Ashtoreth, meaning "She of the womb," a most appropriate name for a goddess of fertility.

26. The name Baal is derived from a Semitic verb which originally meant "to take possession sexually."

27. When the goddess is styled "the maiden," this epithet is usually followed by her proper name Anath: "the maiden Anath." It seems that a knowledge of the original meaning of the name Astarte, namely "girl," lingered, and that it was therefore found clumsy to refer to the goddess as "the maiden Astarte" which would have meant "the maiden girl."

28. *Judges* 2:13.

29. *Judges* 10:6.

30. *1 Samuel* 7:3-4, 10-13; 13:10.

31. *1 Samuel* 31:10.

32. *'Ashtoreth elohe Sidonim, 1 Kings* 11:5, 33.

33. 2 *Kings* 23:13: *Shiqquṣ.*

34. Cf. James B. Pritchard, *Palestinian Figurines in Relation to Certain Goddesses Known through Literature,* New Haven, 1943, pp. 1, 87.

35. *Joshua* 15:15; *Judges* 1:11; cf. *Joshua* 10:38-39; 12:13; 15:49; 21:15; 1 *Chronicles* 6:43.

36. W. F. Albright, *The Archaeology of Palestine,* Pelican Books, 1949, pp. 18, 43.

37. *Joshua* 15:15; *1 Kings* 8:6 etc.

38. Joshua 21:14; *1 Chronicles* 6:43.

39. Albright, *op. cit.,* pp. 105-06. The word "Asherah" on p. 106. line 1, should be emended to read "Astarte." Such a confusion between Astarte and Asherah occurs as early as *Judges* 2:13 and 3:7.

40. Cf. sketches of 15 such figurines in Albright, *op cit.,* p. 133.

41. Albright, *The Excavations of Tell Beit Mirsim* vol. iii. (Annual of the American Schools of Oriental Research, New Haven, 1943, vol. xxi-xxii), p. 139; cf. pp. 138-41.

42. Albright, *The Archaeology of Palestine and the Bible.* New York, 1932, p. 110; *id., Journal of the Palestine Oriental Society,* 1931, pp. 123-24.

43. Cf. below, Chapter Five.

44. Langdon, *Semitic,* p. 30; ANET 15,136,137,139,140,142,146,151-53,249,250,254; Gordon, in Kramer (ed.), *Mythologies of the Ancient World,* 1961, pp. 187,197-99; Albright, *Archaeology and the Religion of Israel,* pp. 75, 85, 197.

45. *Judges* 1:33; cf. *Joshua* 19:38.

46. *Joshua* 21:18; *2 Samuel* 23:27: *1 Kings* 2:26; *Jeremiah* 1:1, etc.

47. *1 Chronicles* 7:8; *Nehemia* 10:20.

48. *Judges* 3:31; cf. 5:6.

49. ANET, 130-31. For another explanation of the name Shamgar ben Anath, see Eva Danelius, "Shamgar ben Anath," *Journal of Near Eastern Studies,* July 1963, vol. 22, pp. 191-93.

50. Cf. above, p. 55.

51. *Jeremiah* 44:15.

52. *Jeremiah* 44:15-19.

53. *Jeremiah* 7:17-18.

54. Zimmern, *Keilinschriften und das Alte Testament,* 3rd ed., pp. 441 f., 425; ZATW 6, 301-08.

55. The mould and a modern cast made of it are pictured in *Views of the Biblical World,* vol. 1, Chicago-New York, 1959, p. 290.

56. A certain reinforcement for the above conjecture can be found in Rabbinic tradition according to which the show-bread (*Lehem*

panim) which was offered up daily in the Temple (*Exodus* 25:30) was baked in a mould, cf. Mishna Menahot 11:1; B. Menahot 94a, 97a; cf. Mishna Demai 5:45; Num. Rab. 4:14. The precise translation of the name of this bread-offering is "bread of the Face" (i.e. of God). This is how, e.g., Father de Vaux explains the meaning of the term in his *Ancient Israel,* New York-Toronto-London, 1961, p. 442. The mould in which the bread was baked must have given it a shape which had some relation to its name. If so, it becomes quite likely that the cakes for Astarte were prepared in a similar manner.

57. 2 *Kings* 23:13; cf. above, p. 58.

58. 2 *Kings* 22:3. According to the less plausible version of 2 *Chronicles* 34:3: in the eighth year of his reign.

59. *Jeremiah* 1:2.

60. Cf. *Enc. Miqra'it,* s. v. M'lekhet Hashamayim.

61. ANET, 491.

62. ANET, 491, n. 9.

63. For instance, when Arsames, the satrap of Egypt, left in 410 B.C. on a visit to Darius, the priests of the Elephantinian male god Khnub instigated the destruction of the temple of Yaho in Elephantine, cf. ANET, 492.

64. ANET, 491.

Chapter III

THE CHERUBIM

1. *1 Kings* 22:39.

2. See Lucas N. Grollenberg, *Atlas of the Bible,* London, 1957, figure 214; and E. Auerbach, *Wüste and gelobtes Land,* Berlin, 1936, II. pl. V.

3. Cf. Hugo Gressmann, *Altorientalische Bilder zum Alten Testament,* 2nd ed., Berlin-Leipzig, 1927, plate 497.

4. Cf. e.g. Hugo Gressmann, *Die Lade Jahves,* Berlin-Stuttgart-Leipzig, 1920, pp. 64-65; and *Enc. Miqr'ait,* s.v. K'rubh.

5. Cf. *Enc. Miq.,* s.v. K'rubh.

6. *1 Samuel* 1:24.

7. *Exodus* 25: 17-22; 37: 6-9; *Numbers* 7:89. The size of the Cherubim is not stated, but one can reach an estimate on the following basis: The height of the Ark was 1½ cubits (2¼ feet), and, we are told in *Exodus* 25:10,20, that the wings of the Cherubim covered the Ark from above. If we assume that the Cherubim knelt on both sides of the Ark in a position resembling that of the genii of the Samarian ivory plaque, their height in this position must have been about 5

feet, so as to allow their wings to meet over the Ark. This would give us also a wing-length of about 5 feet (from the shoulder of the Cherub to the tip of the wing), in which case the wing would extend horizontally beyond the knee about 2 feet, and the 3¾ feet (or 2½ cubits) length of the Ark would have precisely enough room in the space between the knees and under the wings of the Cherubim.

8. *Exodus* 26:1; 36:8. Each of these curtains measured 28 cubits (42 feet) from top to bottom and 4 cubits (6 feet) in breadth (*Exodus* 26:2; 36:9). If, as seems probable, each curtain was decorated with one pair of Cherubim, the latter must either have been pressed closer together than the Cherubim over the Ark, or were smaller in size. The curtains were many-colored: fine twined linen, blue, purple and scarlet, "the work of the skilful workman" (*Exodus* 26:1; 36:8,35).

9. *Exodus* 26: 31-35.

10. 1 *Kings* 6:23-28; 2 *Chronicles* 3:11-13; 5:7-8.

11. 1 *Kings* 8: 6-7.

12. 1 *Chronicles* 28:18. The Cherubim themselves were "*ṣa'aṣu'im* work" (2 *Chron.* 3:10), an expression rather difficult to understand. In all probability, however, the word *ṣa'aṣu'im is* derived from a root related to the Arabic verb *ṣagha,* to form, to practice the art of the goldsmith, in which case the phrase means "a work of plastic form" or "work of sculpture."

13. 1 *Kings* 6:29-35; 2 *Chronicles* 3:7.

14. 2 *Chronicles* 3:14.

15. 1 *Kings* 7:29, 36,37,39. While we learn nothing positive about the shape of the Cherubim from this passage, we nevertheless can conclude something about them by elimination: since it enumerates three types of figures: lions, oxen *and* Cherubim, the latter were neither lion-shaped nor ox-shaped, as some Biblical scholars opined. Cf. e.g. Tur-Sinai, *Enc. Miq.* s.v. Aron; Graham-May, *Culture and Conscience,* Chicago, 1936, 248-57; etc.

16. *Ezekiel* 41:18-20,23,25.

17. Cf. Raphael Patai, *Hamayim (Water),* Tel-Aviv, 1936, p. 107.

18. ANET, p. 130, 131.

19. *Psalm* 68:5; 104:3-4.

20. *Isaiah* 19:1.

21. *Psalm* 18:11.

22. 1 *Chronicles* 13:7.

23. *Habakkuk* 3, and esp. vv. 7,8,15.

24. Cf. *Canticles* 1:9.

25. Mekhilta diR. Shimon, 51-52,54; Mid. Wayosha, 52; cf. Robert Graves and Raphael Patai, *Hebrew Myths: The Book of Genesis,* New York, 1964, p. 12.

26. *Genesis* 3:24; cf. Graves-Patai, *op. cit.,* 12.d.

27. *Ezekiel* 28:12-19; cf. Graves-Patai, *op. cit.,* 8.a., 1-4.

28. *Exodus* 40:34-38.

29. *Exodus* 24:15-17.

30. *Ezekiel* 9:3; 10:1-22. The details of Ezekiel's vision defy interpretation, although it is clear that his description of the wheeled quadrangular Cherub-chariot is based on certain cultic objects some of which were excavated in Babylonia. The theme of a jewel-bedecked Cherub is exclusively Ezekelian (10:1,9; 28:13-14,16), as is the idea that the bodies of the Cherubim are full of eyes. Perhaps the eyes, as the "stones of fire," are based on bejewelled Cherubim figures? The association of "glowing stones" with divine beings is found already in *Isaiah* (6:6) who calls his six-winged angel, not Cherubim but "Seraphim," i.e. "fiery beings."

31. 1 *Kings* 8:10-11.

32. *Exodus* 25:22.

33. The dates commonly given for Philo's birth and death used to be 30 B.C. and 50 A.D. respectively. Recently, however, this birthdate has been proved to be too early and ca. 15 B.C. has been substituted for it, while his death date has been moved down to ca. 45 A.D. Cf. Moses Hadas and Morton Smith, *Heroes and Gods,* New York, 1965, p. 129.

34. Philo, *De Spec. Leg.* I. XIII, §72, Loeb Class. Libr. p. 141.

35. Philo, *De Vit. Mos.* II. XVI, §76ff., Loeb Class Libr. p. 487. A late echo of this interpretation is found in *Zohar Hadash,* Tiqqunim (Warsaw: Levin-Epstein, no date), p. 95a: "They are Wisdom and Understanding, which are the faces of the Cherubim."

36. Philo, *On the Cherubim* VII. 21-24; IX. 27-30; Loeb Classical Libr. ed. pp. 21-27; cf. also *De Vit. Mos.* II. 98-99.

37. *Exodus* 25:19.

38. *Proverbs* 8:22.

39. Philo, *On Drunkenness,* VIII. 30 and IX. 33, Loeb ed. pp. 333-335; cf. p. 337; *De Spec. Leg.* 1.96, p. 155.

40. Philo, *On the Cherubim* XIV. 49, Loeb p. 39.

41. Philo, *Vit. Mos.* 3:8; *Quaest. in Gen.* 57.

42. *Psalm* 103:13.

43. *Proverbs* 30:17; *Ezekiel* 19:2. The attribution of softness to the father and toughness to the mother seems to go back in the Near East to a much earlier period than that of Philo. In the mythology of ancient Ugarit (14th century B.C.), the father of a mythical group of griffons or vultures is designated by a name which is interpreted by Th. Gaster as "softie," while the name of the mother of the griffons means, according to him, "toughie." Cf. Th. Gaster, *Thespis,* New York, Doubleday Anchor Books, pp. 362-63. In ANET, 154, H. L.

Ginsberg makes no attempt to translate or interpret the Ugaritic names of the vultures' father *(Hargab)* and mother *(Samal)*.

44. G. Scholem, *Major Trends in Jewish Mysticism,* New York, 1961, p. 37.

45. Josephus Flavius, *Ant.* 3:6:5.

46. *Ezekiel* 9:3; 10:1-22.

47. Josephus, *Ant.* 3:6: 2 and 4.

48. Josephus, *Ant.* 8:2:3.

49. *Ant.* 8:3:2.

50. Contrast this with another passage, *Ant.* 8:5:2, where Josephus describes the royal palace built by Solomon and says that the fourth row of stones in its wall "would make one admire its sculptures, whereby were represented trees and all sorts of plants with the shades that arose from their branches and leaves that hung down from them. Those trees and plants covered the stone beneath them, and their leaves were wrought so prodigiously thin and subtle that you would think they were in motion..."

51. Josephus, *Wars* 5:5:5.

52. Josephus, *Contra Apionem* 2:7 and 8.

53. Midrash Tadshe, ed. Jellinek, *Bet Hamidrash* III, p. 164.

54. *Op. cit.* p. 167.

55. In considering what the Talmudic sources have to say about the Cherubim, one must look at the Talmudic reports in general on the differences between the Solomonic Temple and the one built after the return from the Babylonian exile. To begin with, it has to be pointed out that the sages of the Talmud as a rule referred to the Temple of Solomon as the "First House," or "First Temple," and to the post-exilic Temple as the "Second House," or "Second Temple." In using the latter term, they rarely added any qualifying clause which would make it clear whether they referred to the Temple built by the Babylonian returnees in 520-515 B.C., to the Temple as restored by the Maccabees in 165 B.C., or to the Temple as completely rebuilt by Herod in 20-12 B.C. This lack of precision in itself causes certain difficulties when trying to place Talmudic statements into their proper historical background.

With the above reservation in mind, let us quote the key passage which deals with the question of whether there were any differences in equipment between the First and the Second Temples. According to Shemuel ben Inya (a Palestinian Amora of the early 4th century A.D.) the following features of the First Temple were absent from the Second: "The Ark, the Ark-Cover, the Cherubim, the Fire, the Shekhina, the Holy Spirit, and the Oracular Breastplate." This opinion, however, is contradicted by the general statement immediately following to the effect that those enumerated features "were indeed

present (in the Second Temple) but were of no help," and by the preceeding special reference to "the Fire of the wood-pile" on the altar, about which R. Hanina, the adjutant high priest (2nd half of the 1st century A.D.) said that while the Fire on the altar in the First Temple crouched like a lion, in the Second Temple he himself saw it crouching like a dog (B. Yoma 21b).

These and similar passages indicate quite clearly that the Tannaim, i.e. the Palestinian sages of the 1st and 2nd centuries A.D. whose words are incorporated in the Mishna, had definite traditions concerning the Temple, which were no longer understood by their heirs and successors, the Amoraim, who lived in the 3rd to 5th centuries either in Palestine or in Babylonia, and whose words are contained in the Palestinian Talmud and the Babylonian Talmud respectively. When a sage like R. Hanina, who also happened to be a high functionary in the Temple (as his name, "Segan hakohanim," i.e. adjutant high priest, indicates), states that he himself saw the Fire on the altar, one will have to rely on him rather than on the statement of Shemuel ben Inya who lived in Babylonia almost three centuries later.

56. B. Baba Bathra 99a.

57. B. Yoma 54a. Rab Qetina's statement was found objectionable by Rab Hisda (another Babylonian Amora of the late 3rd century) on the grounds that such a procedure would have violated the Biblical commandment *(Number* 4:20) which warned: "They (i.e. the priests) shall not go in to see the holy things while they are uncovered." However, Rab Nahman (a contemporary of Rab Hisda) had an answer to this objection: a bride who is still in her father's house is bashful toward her groom; once she lives in her husband's house, she is no longer bashful toward him. Likewise the children of Israel, while they were in the desert, were bashful and would not look at the Shekhina—the visible "Presence" of God, represented by the Cherubim; once they settled in their land, they could feast their eyes on her.

This being settled, a new question arises: does Rab Qetina speak of the First or the Second Temple? If of the First, there was no veil in it (this was the accepted Talmudic view, 2 *Chronicles* 3:14 notwithstanding, based on 1 *Kings* 6:16 which was interpreted as referring to a partition *wall* between the Holy and the Holy of Holies). If, however, he spoke of the Second Temple, in that there were no Cherubim (this in accordance with the view of R. Shemuel b. Inya quoted above). The first, anonymous, answer is that the reference is to the First Temple, and that the Veil mentioned was the Veil of one of the doors. The second answer, given by Rab Aha bar Ya'akov (a Babylonian Amora of the early 4th century), holds that Rab Qetina spoke of the Second Temple, and that he referred not to the Cherubim of

the Ark, but to the Cherubim engraved on the walls of the Temple as stated in the Book of Kings (1 *Kings* 6:29,35).

This explanation is followed by a masterly reinterpretation by Rabba bar Rab Shila (an early 4th century A.D. Babylonian Amora) of one of the phrases appearing in the description of Solomon's Temple. The bases of the lavers, we are told in 1 *Kings* 7:36, were decorated by engraved Cherubim, lions and palm trees, "according to the space of each, with wreaths." The words in quotes, *"k'ma'ar ish w'loyoth"* in Hebrew, are read by Rabba *"k'ish ham'ure b'liwya (shelo),"* that is the Cherubim were "like a man intertwined with his wife."

58. B. Yoma 54b.

59. Lam. Rab. Petihta §9; Pesiqta diR. Kahana ed. Buber, Lyck, 1868, pp. 137b-138a; ed. Mandelbaum, New York, 1962, I, 301; Yalqut Shimoni to Isaiah §474, to Zephaniah §567.

In its midrashic form the tradition seems to refer to an incident that took place at the time of the destruction of the First Temple or somewhat prior to it. It is a midrash to *Lamentations,* Jeremiah's songs of woe over the destruction of the First Temple, and the Ammonites and Moabites mentioned in them figure among the peoples who launched an attack on Jerusalem shortly before Nebuchadnezzar besieged the city in 598 B.C. (2 *Kings* 24:1-2). However, a scrutiny of the events recorded in the *Books of Kings, Chronicles* and *Jeremiah* fails to disclose any occurrence such as the one taken for granted in the above passages, namely a penetration of gentiles into the Holy of Holies of the Temple prior to its destruction. The only juncture at which such an event could have conceivably taken place was the siege of Jerusalem by Nebuchednezzar in 598 B.C. The two accounts of this event, contained in the *Book of Kings* and in *Chronicles* are so different as to be irreconcilable, but historians tend to accept the one contained in *Kings* as reflecting what actually transpired. According to that account, King Jehoiakim of Judah (reigned 608-598 B.C.), shortly before his death rebelled against Nebuchadnezzar, who thereupon set out to punish him. The Babylonian army reached Jerusalem soon after Jehoiakim's death, and laid siege to it. This was more than Jehoiakim's son and successor, the eighteen-year old Jehoiachin, could endure, and he threw himself on the mercy of Nebuchadnezzar, thereby saving his city and country from destruction, although he himself was taken into captivity to Babylon.

The narrative in *Kings* is so explicit in detailing what happened at that tragic hour in Jerusalem's history that we can be positive that had the Temple been entered by Nebuchadnezzar and thereby desecrated for the first time since it was built, this would certainly have been recounted by the historian. We are told that, when Nebuchadnezzar arrived at Jerusalem, young king Jehoiachin "went out to

the king of Babylon," with his mother, princes, officers and servants, all of whom Nebuchadnezzar took to Babylon as his captives. We are further informed that Nebuchadnezzar took away all the Jewish soldiers, craftsmen and smiths, a total of ten thousand persons. (In *Jeremiah* 52:28 the more realistic figure of 3,023 is mentioned.) Finally, we are apprised that Nebuchadnezzar took all the treasures from the House of Yahweh and the king's house, and cut in pieces all the vessels of gold which Solomon had made for the Temple (2 *Kings* 24:8-16). On this latter point, *Chronicles* again has a divergent tradition: Nebuchadnezzar carried off the vessels of the House of Yahweh and put them into his temple in Babylon (2 *Chronicles* 36:6-7,10). The version of *Kings* seems here too to be more reliable: what Nebuchadnezzar was interested in was, not to acquire cult objects for his temple, but to obtain gold: he, therefore, did not hesitate to break the large golden vessels into pieces so as to be able to transport them more easily.

One can thus reconstruct what happened: Nebuchadnezzar demanded, obtained and took away all the gold vessels of the Temple and the Palace, just as the Egyptian Pharaoh Shishak had done in the days of Rehoboam (928-911 B.C.), more than three centuries previously (1 *Kings* 14:25-26). If we check back to the account of Solomon's Temple construction, we shall find enumerated a large number of "pure gold" vessels: altar, table, candelsticks, lamps, cups, snuffers, basins, pens, etc. (1 *Kings* 7:48-50), which went under the collective name "all the vessels that were in the House of Yahweh"—practically the same phrase used in connection with their removal by Nebuchadnezzar: "all the gold vessels which Solomon, King of Israel had made in the Temple of Yahweh as Yahweh had said." The Cherubim were not touched by Nebuchadnezzar because they were not of solid gold: they were made of olive-wood, and merely overlaid with gold (1 *Kings* 6:23, 28). Even if the gold overlay of the Cherubim still existed 350 years after they were made, and was not replaced by brass, as Solomon's golden shields were by his son Rehoboam (1 *Kings* 14:27), it was of small value compared with the many solid gold vessels delivered to Nebuchadnezzar by Jehoiachin. It is, therefore, safe to assume that, whether or not Nebuchadnezzar's officials supervised the removal of all gold vessels from the Temple, the Cherubim were not disturbed, and certainly not dragged out in derision into the streets.

We thus conclude that the Cherubim-incident was merely agadically connected to the First Temple, and that the event to which it referred must have taken place in the days of the Second Temple to which all the three Amoras quoted above have reference. However, we cannot go along with them in interpreting both statements—the one referring to the showing of the Cherubim to the people during their

presence in the Temple at the three feasts of pilgrimage, and the one describing the dragging out of the Cherubim into the streets—as having the Cherubim-reliefs decorating the walls of the Temple as their subject. This interpretation became necessary only because several Babylonian Amoras accepted as axiomatic the view that there were no Cherubim in the Holy of Holies in the Second Temple, just as there was no Ark, Ark-Cover, Fire, Shekhina, Holy Spirit and Oracular Breastplate in it. However, as we have seen, this view is contradicted by more reliable, first hand eyewitness accounts as to the presence of the Fire, and by the general assertion that all the enumerated features did, in fact, exist in the Second Temple as well.

As to the Cherubim, Rab Qetina's statement is unequivocal: the Veil was rolled up and the Cherubim behind it were shown to the people. The Veil is, of course, the curtain separating the Holy from the Holy of Holies. If all that had been meant by Rab Qetina was that the Cherubim engraved on the walls of the Temple were shown to the people, there would have been no need to roll up any veil: The walls were not covered by veils or curtains, and, if they were adorned with reliefs of Cherubim as were the walls of the First Temple, i.e. from the outside as well as the inside (1 *Kings* 6:20), all the Israelites could see them from their courtyard, without even having to approach the Temple building itself.

Secondly, if we assume that there were no Cherubim on the outer walls of the Temple, but there were on the inner walls of the *hēkhal* (the Holy Hall), and that Rab Aha bar Ya'akov (above, p. 123) referred to these, we run up against yet another difficulty. By consulting any modern reconstruction of the floor plan of the Herodian Temple, one at once notices that the line of vision from the court of the Israelites (which was the closest non-priests were allowed to approach the Temple) through the two doors between the *ulam* (vestibule) and the *hekhal* (Holy Hall), into the *hekhal* itself was tightly hemmed in by the large altar of burnt offerings which stood on the southern side, and the eight tables used for the preparation of the sacrifices which occupied the northern side of the Court of Priests (cf. M. Avi-Yonah, *Sepher Yerushalayim,* Jerusalem, 1956, vol. I, pp. 399,406). Due to the narrowness of this line of vision, the two side walls of the *hekhal* were not visible to people outside, in the Court of Israelites. The only part visible was the Veil which was stretched across the back end of the *hekhal.* When the Veil was rolled up, the Cherubim behind it, in the Holy of Holies *(devir),* became visible.

Thirdly, if Shimeon ben Laqish also refers to Cherubim decorating the walls in relief, how did the foreigner "take them out" and carry them around in the streets in cages? Rashi (ad B. Yoma 54b), to be

sure, comments, that "they folded them down from the wall" but this explanation is forced.

Moreover, the showing of the Cherubim to the awe-struck pilgrims, and the taking them out in sacrilegious derision and displaying them to the profane crowd of the market place, have about them the feel of a deep mystery and its wanton desecration; they make sense only if they refer to a unique group of statuary that was so holy that it was normally hidden in the dark interior of the adytum.

60. *Exodus* 23:14-17; 34:23-24; *Deuteronomy* 16:16.

61. *Leviticus* 23:40; *Deuteronomy* 16:14; M. Sukka 5:1.

62. Cf. R. Patai, *Man and Temple,* pp. 24-53.

63. Exodus 32:6. The Hebrew verb *l'ṣaḥeq,* translated above as "engaged in sexual intercourse," is a technical term meaning precisely this. It appears, e.g., in the story of Isaac and Abimelech, where the Philistine king is said to have learned that Rebekah was indeed the wife and not the sister of Isaac when, looking out his window, he saw Isaac *m'saheq,* engage in sexual intercourse, with Rebekah.

64. Nelson Glueck, *Deities and Dolphins,* New York, 1965, p. 166.

65. Cf. Patai, *Man and Temple,* pp. 13,66,70.

66. M. Sukka 5:2; Tos. Sukka 4:1; M. Middoth 2:5; Yer. Sukka 55b middle; B. Sukka 52a; Patai, *Man and Temple,* pp. 27-28.

67. Emil Schürer, *Geschichte des jüdischen Volkes,* 3rd and 4th eds., I. 197, quoting *1 Macc.* 1:20-24; Josephus, *Ant.,* XIII:5:3-4; 2 *Macc.* 5:11-21; Josephus, *Contra Apionem* II:7

68. Schürer, *op. cit.,* pp. 197-98; quoting 1 *Macc.* 1:29-40; 2 *Macc.* 5:23-25; Josephus, *Ant.* xii. 5.4.

69. Cf. e.g., Jellinek, *Beth Hamidrash,* I. p. 31-46.

70. Cf. Moses Hadas, *Aristeas to Philocrates,* New York, 1951, p. 54. According to the earlier estimate of Emil Schürer, *op. cit.,* III 611, it was written in ca. 200 B.C.

71. Cf. Schürer, *op. cit.,* III. 609

72. S. Zeitlin, editorial note in Hadas, *Aristeas to Philocrates,* p. 71.

73. *Ant.* 12: 2: 5,9,10,11,15.

74. *Aristeas* 51-82 and 320; Hadas, *op. cit.* pp. 121-131,225.

75. Cf. *Exodus* 25:23-28; 1 *Kings* 7:48.

76. Hadas, *op. cit.* p. 123. *Aristeas,* and, following him, Josephus devote many pages to the description of the table. We learn that it was decorated with egg designs, garlands of all kind of fruit, visibly projecting clusters of grapes and ears of grain, also dates and apples, olives and pomegranates, etc. "They worked stones of the colors of the several species to resemble the shapes of the fruits..." The legs had lily-shaped capitals; there were leaves of ivy intertwined with acanthus, and "all the parts were carefully made and fitted, the ingenius art corresponding to truth to such a superlative degree that if a breath

of wind blew, the leaves stirred in their place, so closely was every detail modelled on reality" (cf. Hadas, *op. cit.,* 125-27.) Josephus largely repeats *Aristeas'* description of the table, adding that the intricate "sculptures" representing the many types of fruit were so lifelike "that you would guess they were nowise different from real tendrils; for they were so very thin and so very far extended at their extremities that they were moved with the wind and made one believe that they were the product of nature, not the representation of art" (Josephus, *Ant.* 12:2:9). It must have been these decorations which inspired the later Talmudic legends about golden trees planted by Solomon in the Temple which brought forth fruit and thus provided nourishment for the priests (B. Yoma 21b, 39b; Yer. Yoma 41d; cf. Num. Rab. 11:3; 12:4; Mid. Tanhuma Num. ed. Buber, p. 33; Cant. Rab. 3:9; Josephus, *Ant.* 8:5:2; cf. Patai, *Man and Temple,* pp. 90, 101).

For our present purpose it is interesting to note that the "living golden trees" motive represents another example of the attribution by the Talmudic sages to the First Temple of a feature which was introduced only into the Second Temple, and at a relatively late date at that. This strengthens our argument that the exhibition of the Cherubim in cages in the market place, attributed by the Talmudic sages to the First Temple period, actually took place likewise in the days of the Second Temple, during the sack of Jerusalem by Antiochus Epiphanes.

77. Josephus *Ant.,* 12:2:11.

78. Cf. Joseph Klausner, *History of the Second Temple* (in Hebrew), Jerusalem, 1952, II. 130.

79. Cf. Schürer, *Geschichte,* 4th ed., III. 362-63.

80. M. Yoma 3:10.

81. Cf. Tos. Sukka 4:6, p. 198; B. Arakhin 10b; A. Büchler, *Studies in Jewish History,* Oxford Univ. Press, 1956, pp. 51 ff.

82. Philo, *De Spec. Leg.* I. 319 ff.

83. According to W.W. Tarn, *The Greeks in Bactria and India,* Cambridge, 1938, pp. 414-36.

84. Hadas, *Aristeas* 83, p. 133.

85. Gen. Rab. 203; cf. Mid. Hagadol, Gen. p. 104.

86. Ex. Rab. 25.2.

87. *Deuteronomy* 6:4.

88. Maimonides, *Guide of the Perplexed,* III. 45. Transl. by S. Pines, University of Chicago Press, 1963, p. 577.

89. *Exodus* 25:18.

90. *Midrash HaGadol,* ed. M. Margulies, Jerusalem, 1956, p. 580. The original of the word translated above as "breasts" is *"vashdotam."* Margulies in a footnote states that he does not know what this word

means. My suggested translation is based on the following considerations: the context shows that the word must mean a part of the human body. The *alef* inserted between the *v* and the *sh* seems to be a *mater lectionis* for *a,* as is frequently found in *Midrash HaGadol,* e.g. the name Raba is spelled, not in its usual form RBH, but RABH. The feminine plural suffix *-ot,* instead of the usual dual suffix, appears in the text in the word preceeding *vashdotam,* namely *yadotam* ("their hands"), while one would expect *y'dehem* and *sh'dehem.* These deviations from standard Hebrew mask, but cannot obliterate, the meaning of the word *vashdotam,* i.e. "their breasts."

91. *Numbers* 7:89; *Deuteronomy* 32:4.

92. *Zohar* III. 59a.

93. *Exodus* 25:20.

94. *Leviticus* 18.7.

95. *Zohar* II. 176a.

96. Cf. Bahya ben Asher, *Biur 'al HaTorah,* Amsterdam, 1726 (on *Exodus 25),* folios 117b, 117d, 118c. Reference to the symbolic significance of the male and female Cherubim is also found on fol. 118d and 119a.

97. Hugo Gressmann, *Die Lade Jahves,* 1920, pp. 64-65.

98. Julian Morgenstern, "Amos Studies III," *Hebrew Union College Annual,* vol. 15, 1940, p. 121, note 98; *id.* The Ark, the Ephod, and the "Tent of Meeting," Cincinnati, 1945, pp. 95, note 159, 96, 107, 111.

Chapter IV

THE SHEKHINA

1. Cf. Chapter Three, The Cherubim, p. 108.

2. Cf. *ibid.* pp. 109-10.

3. *Exodus* 40:38.

4. *Exodus* 40:35.

5. 1 *Kings* 8:10-11; 2 *Chronicles* 5:14; 7:2.

6. 1 *Kings* 8:12-13; 2 *Chronicles* 6:1-2.

7. The technical term for the visible appearance of Yahweh in the sanctuary or in any other place chosen by Him is the verb *shakhan,* meaning to dwell, or abide. In the great and famous Sinai theophany *(Exodus* 24:16), "Yahweh's glory dwelt *(shakhan)* on Mount Sinai"; and subsequently He commanded Moses to build Him a sanctuary "that I may dwell *(w'shakhanti)* among" the Children of Israel *(Exodus* 25:8) Following the conquest of Canaan, God took up His abode on Mount Zion, and is referred to by *Isaiah* (8:18) as "Yahweh Zeboath who dwells *(shokhen)* in Mount Zion." Zion is God's holy

mountain: "I am Yahweh your God, dwelling *(shokhen)* in Zion My holy mountain," says Joel (4:17). In the *Psalms* (135:21) this concept becomes the basis for a divine epithet: "Blessed by Yahweh out of Zion, the Jerusalem-dweller *(shokhen),* Hallelujah," just as in an older poetic context He is called "the thornbush dweller" *(Deuteronomy* 33:16).

8. The Tabernacle is often called *ohel mo'ed,* "Tent of Meeting," or simply *ha'ohel,* "the Tent," as well. It seems that the oldest Elohistic tradition used the term "Tent of Meeting," while the more recent Priestly tradition preferred the archaic term *Mishkan,* "dwelling" (cf. de Vaux, *Ancient Israel,* pp. 294-95), thereby giving emphasis to the idea that Yahweh actually "dwelt" *(shokhen)* in the desert sanctuary.

9. *Exodus* 33:9; *Numbers* 12:4-10.

10. *Exodus* 40:34-35; cf. de Vaux, p. 295.

11. *Nehemiah* 8:8.

12. *Job* 28:13-28.

13. *Proverbs* 8:22-31.

14. *Wisdom of Solomon, passim* (esp. 7:25 ff); *Sir.* 19:20; 24; *Bar.* 3:9-37; *Secr. of Enoch* 30:8.

15. *Wis. Sol.* 8:3.

16. Cf. Scholem "Zur Entwicklungsgeschichte der kabbalistischen Konzeption der Schechinah," *Eranos Jahrbuch* 1952, vol. 21 Zurich, 1953, pp. 48-49.

17. Philo, *On the Cherubim* xiv. 49. Loeb Class. Libr. p. 39.

18. Cf. Gilles Quispel, "Der gnostische Anthropos und die jüdische Tradition," *Eranos Jahrbuch* 1953, vol. 22, pp. 195-234, Quoting Iren. 1.30 and Preuschen, *Adamschriften,* p. 22.

19. *Exodus* 25:8.

20. *Exodus* 29:45-46.

21. *Numbers* 5:3.

22. Cf. also *Numbers* 35:34.

23. *Deuteronomy* 32:10.

24. Cf. Siegmund Maybaum, *Die Anthropomorphien und Anthropopathien bei Onkelos,* Breslau, 1870, pp. 51-54, 63f.

25. Ex. Rab. 2:4.

26. B. Sukka 5a, quoting *Exodus* 19:20.

27. B. Sota 13a-b; cf. Mekhilta, Beshallah.

28. Num. Rab. 12:4 (pp. 46d, 47b); Pesiqta diR. Kahana, ed. Mandelbaum, p. 4.

29. Num. Rab. 12. 4, p. 47b; Pesiqta diR. Kahana, ed. Mandelbaum, p. 4.

30. Num. Rab. 12.6.

31. Pesiqta diR. Kahana, ed. Mandelbaum, pp. 2-3.

32. B. Sanhedrin 103b, quoting 2 *Chronicles* 33:7, 22.
33. B. Rosh Hashana 31a; cf. Pesiqta diR. Kahana, ed. Mandelbaum, p. 234, and parallel sources listed there.
34. B. Rosh Hashana 31a and Rashi, *ibid.*
35. *Jeremiah* 3:22.
36. Hosea 5:15; Pesiqta diR. Kahana, ed. Mandelbaum, 235.
37. Pesiqta diR. Kahana, ed. Mandelbaum, pp. 390-91.
38. Cf. B. Yoma 21 Yer. Taanith 65a.
39. B. Yoma 9b.
40. Cf. B. Yoma 21b.
41. Rashi *ad* Megilla 29a.
42. B. Megilla 29a.
43. B. Sota 9b.
44. B. Megilla 29a.
45. B. Bekhoroth 8a.
46. Num. Rab. 12.8.
47. Pesiqta diR. Kahana, ed. Mandelbaum, pp. 396-97.
48. B. Sota 12b.
49. B. Shabbath 87a; cf. B. Pesahim 87b; Deut. Rab. 11:10 end; B. Yebamoth 62a; Aboth diR. Nathan, p. 10.
50. B. Shabbath 12b.
51. Targum to *Judges* 6:13 and *Psalm* 16:8.
52. Alpha Beta diR. Akiba, ed. Jellinek, *Beth Hamidrash* III. 29.
53. B. Sanhedrin 103b-104a.
54. B. Sota 17a.
55. B. Qiddushin 70b.
56. B. Shabbath 92a.
57. B. Nedarim 38a.
58. B. Qiddushin 70b.
59. B. Shabbath 30a; B. Pesahim 117a.
60. Pesiqta diR. Kahana, ed. Mandelbaum, pp. 110, 161; Ex. Rab. 32.4; Mid. Hagadol Shemini 10a, p. 189.
61. Alpha Beta diR. Akiba, ed. Jellinek, *Beth Hamidrash* III. 29.
62. B. Sanhedrin 39a.
63. Exodus 25:8.
64. 1 *Kings* 8.27.
65. Pesiqta diR. Kahana 20a, 62a; ed. Mandelbaum, pp. 8,33,337, and parallel sources listed *ibid.* in the footnotes.
66. Cf. Chapter The Cherubim, pp. 113-15.
67. Cf. A. Marmorstein, *Studies in Jewish Theology,* Oxford Univ. Press, 1950, pp. 130-31.
68. *Proverbs* 24:28.
69. *Proverbs* 24:29; Lev. Rab. 6.1.

70. Since the passage in Lev. Rab. 6.1, quoted above, speaks of the "Holy Spirit," and not the Shekhina, Gershom Scholem is technically correct when stating that Midrash Mishle (see below) contains the first and only midrashic reference to a differentiation between God and the Shekhina. Cf. Scholem, "Zur Entwicklungsgeschichte der kabbalistischen Konzeption der Schechinah," *Eranos Jahrbuch* 1952, vol. 21, Zurich, 1953, p. 59. In substance, however, he is in error, because, as pointed out above, the differentiation between God and the Holy Spirit, found in Lev. Rab. 6.1, is essentially identical with a differentiation between God and the Shekhina.

71. Midrash Mishle ed. Buber, p. 47a, quoting *Proverbs* 22:29; cf. Mishna Sanhedrin 10.2 on the three kings (Jeroboam, Ahab and Manasseh) and the four commoners (Balaam, Doeg, Ahitophel and Gehazi) who have no share in the World to Come, and B. Sanh. 104b.

72. Bereshit Rabbati, ed. Albeck, p. 27. The same midrash is found much earlier in a Hebrew version of the *Book of Enoch,* where, however, the crucial passage reads "I removed my Shekhina from their midst." Cf. Jellinek, *Beth Hamidrash* II. 114.

73. *Exodus* 24:10.

74. Midrash Hagadol Exodus 555; cf. B. Qiddushin 49a, and Tosafot *ibid.* beginning with "Ham'targem"; *Arukh,* s.v. Tirgem.

75. *Psalms* 103:13.

76. *Isaiah* 66:13.

77. Pesiqta Rab. 139a.

78. See above, pp. 114-15.

79. Lam. Rab. Introduction, 25.

80. Lam Rab. Introduction, 24.

81. Pesiqta diR. Kahana, ed. Mandelbaum, p. 4.

82. Aboth diR. Nathan, ed. Schechter, p. 102, and see parallel sources in the notes.

83. B. Baba Bathra 17a; cf. Cant. Rab. *ad* 1.2 (5)

84. Deut. Rab. 11.10 end.

85. B. Sota 13; Sifre Deut. 355.

86. Cf. below, chapter The Matronit.

87. Albright, *Archaeology and the Religion of Israel,* p. 85.

88. Plural: *Genesis* 18:2,4,5,8,9,16,22; singular: *Genesis* 18:1,3,10, 13,14,17-21,23-33.

89. *Genesis* 19:1ff., 13. Cf. on this entire problem Aubrey R. Johnson, *The One and the Many in the Israelite Conception of God,* Cardiff, 1942. Johnson shows that the same vacillation between singular and plural is found also in other ancient Near Eastern religions, pp. 28-31.

90. Cf. above, pp. 114-15.

Chapter V

THE KABBALISTIC TETRAD

1. Cf. G. Scholem, *Major Treands in Jewish Mysticism,* New York, 1961, pp. 20ff.

2. *Op. cit.,* p. 229.

3. *Zohar* III. 290b. My translation in the text above is free. It renders the sense of the passage instead of trying to give a literal translation which would be clumsy and difficult in English. The same procedure was followed in the rendering of most passages quoted from Kabbalistic literature.

4. *Zohar* III. 290a.

5. *Zohar* III. 65b.

6. Cf. Scholem, *op. cit.,* pp. 211ff.; I. Tishby, *Mishnat Hazohar,* Jerusalem, 1957, I. pp. 98ff.; Zvi Werblowsky, *Joseph Karo—Lawyer and Mystic,* Oxford University Press, 1962, pp. 206ff.

7. Cf. Rudolf Anthes, "Mythology in Ancient Egypt," in Samuel Noah Kramer (ed.), *Mythologies of the Ancient World,* New York: Doubleday Anchor Books, 1961, pp. 36-37.

8. Samuel Noah Kramer, *The Sumerians: Their History, Culture and Character,* The University of Chicago Press, 1963, p. 115.

9. *Op. cit.,* p. 118.

10. *Op. cit.,* p. 122.

11. *Loc. cit.*

12. *Op. cit.,* p. 175.

13. *Op. cit.,* p. 182.

14. *Op. cit.,* p. 258.

15. Cf. Anthes, *op. cit.,* p. 36.

16. ANET, p. 120.

17. Cf. Hans G. Guterbock, "Hittite Mythology," in Kramer, *Mythologies of the Ancient World,* p. 155.

18. Cf. Cyrus H. Gordon, "Canaanite Mythology," in Kramer *op. cit.,* pp. 183-217; Cf. above, chapters I and II.

19. Cf. Roscher, *Ausführliches Lexikon der griechischen und römischen Mythologie,* s.v. Juno; H. J. Rose, *A Handbook of Greek Mythology,* London, 1933, pp. 102, 324.

20. Cf. M. J. Dresden, "Mythology of Ancient Iran," in Kramer *of cit.,* pp. 355-56.

21. Cf. W. Norman Brown, "Mythology of India," in Kramer *op. cit.,* pp. 305-06, 309,311-12.

22. E. Dale Saunders, "Japanese Mythology," in Kramer, *op. cit.,* 417-21.

23. Cf. Raphael Patai, *Man and Earth in Hebrew Custom, Belief and Legend,* Jerusalem, 1942, I. 134ff.

24. *Zohar* III. 290b.

25. E.g. in ancient Egyptian, Babylonian, Greek and Hindu mythologies; in Icelandic, Polynesian, Micronesian, Indonesian, Maori, North and South American Indian, African, Mongolian, Siberian, etc. mythologies. Cf. Stith Thompson, *Motif-Index of Folk-Literature,* rev. ed., Bloomington, Indiana, vol. I, 1955, p. 128: A625. World Parents: sky-father and earth-mother as parents of the universe. The sky-father descends upon the earth-mother and begets the world. A625.1. Heaven-mother—earth-father. A625.2. Raising of the sky. Originally the sky is near the earth (usually because of the conjunction of the sky-father and earth-mother). It is raised to its present place. Cf. also Patai, *Man and Earth,* I. 112ff.

26. *Zohar* I. 162a-b, explaining the secret meaning of *Psalm* 37:25.

28. *Zohar* III. 77b-78a.

29. Cf. Scholem, *op. cit.,* pp. 173-194,185.

30. The *Merkaboth* (sing. *Merkaba)* are the divine chariots which, based on *Ezekiel* 1 and 10, have become the mystical symbol of God in the early Kabbalistic doctrine.

31. "Androginos" is the term used by the author in his Aramaic text.

32. Joseph ben Abraham Gikatilla, *Sha'are Orah,* Offenbach, 1715, pp. 61b-62a.

33. Cf. for instance *Gen. Rab.* p. 55; cf. Robert Graves and Raphael Patai, *Hebrew Myths,* New York, 1964, 10.1.

34. *Zohar* III. 296a.

35. *Pardes Rimmonim,* VIII. 17.

36. Cf. *Gen. Rab.* p. 55; Cf. Graves-Patai, *Hebrew Myths,* 10.1.

37. Cf. *Genesis* 1:26-27. A hermaphroditic creator god figures also in ancient Greek, Egyptian, Hindu and Aztec mythologies, cf. Stith-Thompson, *Motif-Index,* A 12.

38. *Zohar* III. 77b.

39. *Zohar* I. 30b-31a.

40. *Zohar* I. 156b, Sitre Torah.

40a. Cf. Stith Thompson, *Motif-Index,* Index, s.v. Jealousy.

41. Shir Hashirim Rabba 3.11; cf. also Sepher Habahir §43, and Scholem, *Ursprung and Anfänge der Kabbala,* Berlin, 1962, p. 149.

42. *Zohar* III. 17a.

43. *Zohar* III. 88b.

44. Cf. Scholem, *Major Trends,* pp. 56,362,363.

45. The last two names are frequent in the book Bahir, the 12th century Kabbalistic treatise, cf. Scholem, *Das Buch Bahir,* Leipzig, 1923, 49,52,61,65,131.

45a. Cf. G. Scholem, *Von der mystichen Gestalt der Gottheit,* p. 171 and p. 177 where he quotes Joseph Gikatilla, *Sha'are Orah.*

46. Tiqqune Hazohar, tiqqun 34, p. 77; quoted after Tishby, *Mishnat Hazohar,* II. 623.

47. Cf. above, p. 168.

48. *Zohar* III. 5a, 69a.

49. *Proverbs* 28:24.

50. *Zohar* III. 44b.

51. *Zohar* III. 7a.

52. Cf. Scholem, *Major Trends,* pp. 115, 229 and 403, note 75.

53. Cf. Scholem, *op. cit.,* p. 139.

54. Cf. Graves-Patai, *Hebrew Myths,* chapters 1-21.

Chapter VI

MATRONIT—THE GODDESS OF THE KABBALA

1. ANET, pp. 41,44,54,55,56,57,159,178,309; Samuel Noah Kramer, *The Sumerians,* Univ. of Chicago Press, 1963, pp. 122,140-141,153,161-62,197,205-06,262.

2. Stephen H. Langdon, *Semitic (The Mythology of All Races,* Vol. V), Boston, 1931, pp. 25-28,94,97; *id., Babylonian Liturgies,* Paris, 1913, pp. 43,95; ANET, 83,84,94,108,111,113,118,119,123,205,250,294, 293,299,383,427,449,451.

3. Cf. Emil G. Kraeling, *Bible Atlas,* New York: Rand McNally, 1956, p. 305 and maps iii and xi; Herodotus i. 131; Roscher, *Ausführl. Lexikon d. Griech. Myth.,* s.v. Anaitis; Strabo xi. 532c; *Enc. of Rel. and Ethics,* s.v. Anahita; G. Widengren, *Numen* I (1954), p. 72, and II (1955), pp. 92,122-23. That Anahita was considered a daughter of Ormuzd is stated by the 4th century A.D. Armenian historian Agathangelus, cf. Fr. Windischmann, "Die persische Anahita oder Anaitis," *Abhandl. d. philosoph.-philolog. Classe d. könig. Bayer. Akad. d. Wiss.,* München, vol. 8. (1858), pp. 85-128.

4. *Numbers* 19:2.

5. *Zohar* iii. 180b, Raaya Mehemna.

6. *Zohar* iii. 89b-90a, Raaya Mehemna.

7. *Zohar* iii. 267a, Raaya Mehemna.

8. *Zohar* iii. 189a.

9. Gordon, in Kramer (ed.), *Mythologies of the Ancient World,* 204.

10. *Zohar* i. 21b-22a.

11. *Zohar* i. 21b-22a.

12. B. Sota 13b; Sifre Deut. 355.

13. *Zohar* i. 49a, iii. 74b.

14. *Zohar* i. 30b-31a.

15. Tiqqune Hazohar, Tiqqun 34, p. 77; quoted after Tishby, *Mishnat Hazohar,* ii. 623.

16. *Zohar Hadash,* Midrash Haneelam to Ekhah, Warsaw, n.d., p. 183.

17. *Ibid.*

18. *Zohar* iii. 296a.

19. *Zohar,* ii. 89a-b.

20. *Zohar* i. 12b.

21. *Zohar* ii. 219b; i. 64a.

22. *Leviticus* 16:8-10.

23. *Zohar* iii. 79a; i. 64a.

24. *Zohar* iii. 42a-b.

25. *Zohar* i. 210a-b.

26. *Zohar* iii. 17a-b, 74b.

27. *Zohar* iii. 69a.

28. *Ibid.*

29. *Zohar* i. 84b.

30. *Zohar* i. 49b-50a, 66b; Moses Cordovero (1522-1570), *Pardes Rimmonim,* Gate 16, section 6.

31. See above, chapter 5, "The Kabbalistic Tetrad."

32. *Zohar* i. 84b, iii. 17a-b, 186b.

33. *Exodus* 15:3; *Isaiah* 51;9; *Psalms* 89:11; *Isaiah* 63:1-6.

34. B. Baba Bathra 17a; B. Sota 13b; Sifre Deut. §355; cf. Deut. Rabba, 11:10 end; Cant. Rab. 1 and 3.

35. *Zohar* ii. 29a.

36. *Zohar* ii. 50b.

37. *Zohar* ii. 51a-b.

38. *Zohar* iii. 75a-b.

39. An allusion to the "Behemoth on the Thousand Mountains" was found by the authors of the Midrash in *Psalms* 50:10 where God says: "For every beast of the forest is Mine, and the cattle (in Hebrew: Behemoth) upon a thousand hills." Cf. Midrash Konen 25; Pesiqta Rabbati 80b-81a; Leviticus Rabba 13.3; 22.10; Numeri Rabba 21.18; Pirqe diRabbi Eliezer, ch. 11; and see also Graves-Patai, *Hebrew Myths,* 6. n, o, and p.

40. The chief passages are *Zohar* I. 223a-b, and III. 60. *Proverbs* 5:5 is quoted in *Zohar* I. 35b, 221b, and II. 48b. Cf. G. Scholem's excellent analysis of these passages in his *Von der mystischen Gestalt der Gottheit,* Zürich: Rhein-Verlag, 1962, p. 186.

41. Cf. *Encyclopaedia Britannica,* 11th ed., s.v. Mary.

42. Cf. Evagrius, *Ecclesiastical History,* iv. 24.

43. *Enc. Brit., ibid.*

44. Hastings (ed.), *Dictionary of the Bible,* s.v. Mary, p. 292.

45. *Real-Encyclopedie für Protestantische Theologie und Kirche,* vol. 12, p. 319, s.v. Marie.

46. *Hastings, Dict.* pp. 290, 292; *Real Enc.,* pp. 316-17.

47. *Enc. Brit., ibid.; Real Enc.,* p. 316.

48. *Real Enc., ibid.; Die Religion in Geschichte und Gegenwart,* 3rd ed., s.v. Marienverehrung, vol. 4, p. 764 (Tübingen, 1960).

49. Cf. above, p. 97.

50. *Real Encl.* p. 315.

51. Moses Cordovero, *Pardes Rimonim,* Sha'ar 'Erkhe haKinuyim, ch. 3, Koretz, 1780, p. 120c.

Chapter VII

LILITH

1. Thorkild Jacobsen, *The Sumerian King List,* Chicago, 1939, p. 18, n. 37, and p. 90, n. 131.

2. Bruno Meissner, *Babylonien und Assyrien,* Heidelberg, 1925, ii. 201.

3. Ebeling, *Reallexikon der Assyriology,* ii. 110.

4. Samuel N. Kramer, *Gilgamesh and the Huluppu-Tree,* Chicago, 1939, pp. 1-2. The same story was told in the missing part of Tablet xii of the Babylonian Gilgamesh epic dating from the 7th century B.C.; cf. Alexander Heidel, *The Gilgamesh-Epic and Old Testament Parallels,* Chicago, 1946, p. 94.

5. Emil G. Kraeling, *Bulletin of the American Shools of Oriental Research* 67 (Oct. 1937), pp. 16-18.

6. Cf. William F. Albright, *Bull. of the Amer. Schools of Oriental Research,* No. 76 (December, 1939), p. 9.

7. *Isaiah* 34:14.

8. B. Nidda 24b.

9. B. Erubin 100b.

10. Rashi to B. Sanhedrin 109a.

11. These names, as shown by Moses Gaster, *Studies and Texts,* pp. 1252ff., are derived from Byzantine magic names such as Sisynios, Synithoros, and the like; cf. also H.A. Winkler, *Salomo und die Karina,* Stuttgart, 1931.

12. Alpha Beta diBen Sira, ed. Eisenstein, *Otzar Midrashim,* p. 47; cf. M. Gaster, MGWJ 29 (1880), 553ff.; Num. Rab. 16.25; *Zohar* i. 34b.

13. B. Erubin 18b; Gen. Rab. 20.11, pp. 195-96; 24,6, p. 236; Tanhuma Genesis Buber 20; etc.

14. B. Shabbath 151a.

15. James A. Montgomery, *Aramaic Incantation Texts from Nip-*

pur, Philadelphia, 1913, pp. 77-78, and cf. pp. 75-76 which are paraphrased or summarized above.

16. Montgomery, *op. cit.,* pp. 155-56, bowl no. 8.

17. *Hosea* 2:5.

18. Jehuda L. Zlotnik, *Ma'ase Yerushalmi,* Jerusalem, 1946, p. 33.

19. *Op. cit.,* pp. 66-67.

20. Cf. G. Scholem, *Major Trends in Jewish Mysticism,* New York, 1961, pp. 40ff. In an Arabic incantation text against the Qarina (the Muslim equivalent of Lilith), King Solomon is said to have called his vezir and cousin Asaf ibn Barakhia, in whose name we recognize Joshua ben Perahia, and commanded him to write an amulet to ward off the demoness and all her helpers, cf. H.A. Winkler, *Salomo und die Karina,* Stuttgart, 1931, p. 18.

21. Gottheil, whose transcript was published by Montgomery, reads, *Yahweh Qadmonah Hayin Lilith.* It seems to me, however, that these words should be read *whawah qadmonah huṣ Lilith,* giving the famous Jewish magical incantation formula as translated above.

22. Montgomery misunderstood this name. In later Jewish magic it has become a commonplace to arrange a formal sale of a child whose life was threatened by an evil spirit and to call him Mercado, i.e. The Sold One, if a boy, and Mercada, if a girl.

23. Montgomery, *op. cit.,* pp. 258ff. My translation. A very similar incantation is reprinted in as recent a popular remedy-book as Raphael Ohana's *Mar'eh haYeladim,* Jerusalem, 1908, p. 61b.

24. Cf. Montgomery, *op. cit.* pp. 252-53.

25. Cf. Cyrus H. Gordon, "Two Magic Bowls in Teheran," *Orientalia,* vol. 20, Rome, 1951, pp. 306-15.

26. Cf. Gordon, *op. cit.* pp. 306-07, whose translation was followed above, with a few slight changes.

27. Cf. Gordon, *op. cit.,* pp. 309-10. Lilith appears on numerous other bowls as well, Cf. Gordon, *Orientalia* 10 (1941), pp. 120-21, 279,289 (where "male and female Liliths" are mentioned), 339,340 ("Lilin," masculine plural), 347 ("Liliths"), 348 ("male and female Liliths"), 351 ("I adjure thee, O Lilith Hablas, granddaughter of Lilith Zarnay"), 353 ("bewitching female Liliths"), 354, 356.

28. *Genesis* 1:20-21.

29. *Zohar* i. 34b.

30. Yalqut Reubeni to *Genesis* 2:21, p. 68.

31. *Zohar* iii. 19a.

32. *Zohar* i. 148a, Sitre Torah.

33. Gershom Scholem, "Kabbaloth R. Ya'aqobh weR. Yitzhaq," *Madda'e haYahaduth* vol. II, Jerusalem, 1927, pp. 251,260.

34. *Genesis* 1:3.

35. *Zohar* i. 19b, with I. Tishby's comments in his *Mishnat Hazohar* i. 372.

36. B. Sukka 5b.

37. *Zohar* i. 19b.

38. *Zohar* i. 34b.

39. *Zohar* i. 19b.

40. Cf. above, p. 216, where 'Lilith Buznai" is mentioned.

41. Midrash Abkir; *Zohar* iii. 76b; Yalqut Reubeni to *Genesis* 4:8, p. 95.

42. Naphtali Herz ben Jacob Elhanan, *Emeq Hamelekh,* Amsterdam, 1648, 179d-180a.

43. Cf. Bahya ben Asher ibn Halawa (d.1340), *Commentary to the Pentateuch* (in Hebrew), Venice, 1546, 15d; Manasseh ben Israel (1604-1667), *Nishmat Hayyim,* Amsterdam, 1652, 114b, ch. 12 of the Third Maamar; *Emeq Hamelekh,* 23c-d, chapter 42.

44. *Zohar* i. 19b.

45. *Emeq Hamelekh,* p. 103a; cf. the Yiddish book *Hanhagath Hassidim we'Anshe Ma'asse,* Frankfurt a.M., 1700, pp. 16a-17a.

46. *Zohar* i. 148a-b, Sitre Torah.

47. *Zohar* i. 148b, Sitre Torah.

48. *Emeq Hamelekh,* Sha'ar Tiqqune Hateshuvah, ch. 11, p. 19c. The mythical references in this incantation are clear enough. The statement that Lilith is wrapped in velvet may refer to the scarlet dress which, as we just saw, Lilith was believed to wear when trying to seduce men. The admonition that she should return to the raging sea whose waves call her, refers to the well-known myth according to which Lilith's permanent abode is in the waves of the Red Sea.

49. *Emeq Hamelekh* 84b.

50. Cf. G. Scholem, *Tarbiṣ,* vol. 19 (1948), p. 175.

51. *Zohar* i. 19b. The turn of the flame is reminiscent of the turning of the Cherubim themselves: according to the Talmudic view (B. Baba Bathra 99a) when the Cherubim turned their faces toward each other, this showed that Israel obeyed the will of God; when Israel sinned the Cherubim turned their faces away from each other. The smile of Lilith is reflected in the smile that one can observe on the faces of sleeping children. Therefore, according to Jewish folk-belief, one should wake such a child, whereupon Lilith will flee.

52. *Zohar* iii. 19a.

53. *Zohar* iii. 77a.

54. *Zohar* iii. 77a.

55. *Meqore Minhagim,* 91f., and Raphael Ohana, *Mar'eh ha-Yeladim,* Jerusalem, 1908, p. 52a.

56. Ohana, *loc. lit.,* quoting Liqqute Gure ha'Ari; cf. also *Sepher Zekhirak* 53b; Grunwald, *Mitteil. zur jüd. Volkskunde,* viii, 62; similar

beliefs and practices among other peoples, cf. Wuttke, *Der deut. Volksaberglaube,* 386; Ploss, *Das Kind,* ii. 851; Nyberg, *Kind und Erde,* 222; Graves-Patai, *Hebrew Myths* 10.4.

57. Ohana, *op. cit.,* 94a.

58. *Op. cit.,* 25a.

59. *Op. cit.,* 94a-b.

60. Cf. *Genesis* 4:19, 22.

61. Gen. Rab. 23.3, p. 224, and parallel sources.

62. *Pirqe R. Eliezer,* according to reading of Nahmanides on *Gen.* 4:2; cf. *Mid. Hagadol* i. 118; *Zohar* i. 55a; *Zohar* Ruth 99a, beginning with the words R. Nehemia patah; *Agadat Bereshit* (introd.) 38; Louis Ginzberg, *Legends of the Jews,* I. 150; V. 171: Menahem Zioni b. Meir of Speyer (15th century). *Sepher Zioni,* Cremona, 1560, p. 14b.

63. *Zohar* i. 56a; cf. 19b.

64. *Zohar* iii. 76b.

65. *Zohar* i. 9b.

66. *Zohar* iii. 76b-77a.

67. G. Scholem, *Tarbiṣ* vol. 19 (1948) p. 172; cf. also Mid. Tehillim 72, Buber, p. 324; *Yalqut Reubeni* to *Genesis* 4:8, p. 95, quoting Sepher Miskhan ha'Eduth. The reference to Hadad the Edomite is found in 1 *Kings* 11:14,17.

68. Targum Sheni to *Esther* 1:3.

69. Cf. Scholem, *Tarbiṣ,* vol. 19 (1948) p. 169.

70. Cf. Targum to *Job* 1:15.

71. Cf. above, p. 219.

72. Bahya on *Genesis,* Venice, 1546, 15d; cf. also Isaac Karo, *Toldoth Yitzhak* (Mantua, 1558), to *Genesis,* 16a; *Yalqut Reubeni* Reubeni Gadol, Wilmersdorf, 1681, 53c (Parashat Toldoth); Aharon Shemuel, *Nishmat Hayyim,* Hanau, 1617, 114b (Ma'amar Gimel, ch. 12).

73. Nathan Spira, *Tubh HaAretz,* Venice, 1655, p. 19c.

74. *Psalm* 91:10; Ohana *Mar'eh HaYeladim* 10a-b, quoting Mahari Taitazak.

75. *Isaiah* 27:1.

76. Moses Cordovero, *Pardes Rimmonim,* Cracow, 1591, Gate 25, ch. 5, p. 186d.

77. *Emeq Hamelekh,* p. 84b, cf. p. 140b.

78. Cf. e.g. *Emeq Hamelekh,* 140b, and Bezalel ben Solomon of Kobrin, *'Amudeha Shiv'ah,* Dusseldorf, 1693, pp. 51c-d.

79. *Isaiah* 27:1.

80. *Emeq Hamelekh,* pp. 84c, 103a, 121b, 130a; *Zohar* ii, 108b.

81. *Op. cit.,* p. 84a; G. Scholem, *Tarbiṣ,* vol. 19 (1948), p. 173.

82. Cf. *Genesis* 36:39.

83. *Jeremiah* 1:14.

84. Cf. G. *Tarbiṣ,* vol. 5, p. 194.

85. Cf. Scholem, "Kabbaloth R. Ya'aqobh weR. Yitzhaq," *Madda'e haYahaduth,* vol. II, Jerusalem, 1927, pp. 251, 255, 258, 260-61. This jealousy in the family of evil divinities mirrors the jealousy the Mother Goddess feels when she sees the boundless love the Father God feels for their daughter the Matronit, cf. above, p.

86. Cf. *Genesis* 28:9.

87. Moses Cordovero, *Pardes Rimmonim,* Cracow, 1591, Gate 25, ch. 5, p. 186d; Gate 26, ch. 8, p. 188d.

88. Abraham Galante, *Sepher Qol Bokhim,* Venice, 1589, p. 15, to *Lamentations* 1:5.

89. Cf. above, p. 215.

90. *Emeq Hamelekh,* 140b.

91. *Genesis* 3:34.

92. Hayyim Vital, *Sepher 'Eṣ Hayyim,* Koretz, 1784, p. 129d.

93. *Cant.* 3:8.

94. *Zohar* ii. 163b.

95. Cf. above, p. 216.

96. *Zohar Hadash* Tiqqunim, Warsaw: Levin-Epstein, no date, p. 117a top.

97. *Zohar* i. 27b.

98. *Proverbs* 30:23.

99. *Zohar* iii. 69a.

100. Shlomo Alqabeṣ *B'rith haLevi,* ch. 7, cf. ch. 6.

101. G. Scholem *Tarbiṣ,* vol. 5, pp. 50, 194-95; I. Tishby, *Mishnat HaZohar,* i. 299.

102. *Zechariah* 9:9.

103. *Zohar* iii. 69a.

104. *Emeq Hamelekh,* p. 84d.

Chapter VIII

THE SABBATH—VIRGIN, BRIDE, QUEEN AND GODDESS

1. *Isaiah* 58:13-14.

2. *Genesis* 2:2-3; *Exodus* 20:8-11; *Deuteronomy* 5:12-15.

3. Cf. *Jubilees* 50:8.

4. Cf. A. Z. Aescoli, *Sepher HaFalashim,* Jerusalem, 1943, p. 37; Wolf Leslau, *Falasha Anthology,* New Haven, 1951, p. 19.

5. B. Ketubot 62b; B. Baba Kamma 88a; cf. Yer. Megilla 75a mid.

6. B. Ketubot 62b. For the Talmudic belief in the power of the word, cf. R. Patai, *Man and Temple in Ancient Jewish Myth and Ritual,* pp. 185ff.

7. Cf. Stobaeus, *Ecl.*, i. 1.10.
8. Philo, *Leg. Alleg.* i. 15 (Loeb Class. Libr. i. p. 155).
9. Philo, *De Opif. Mundi* 100 (Loeb i. p. 79).
10. Philo, *De Spec. Leg.* ii. 56-58 (Loeb vii. pp. 343, 345).
11. Philo, *Vit. Mos.* ii. 210 (Loeb vi. p. 553).
12. Cf. the tractate *Shabbath* of the Mishna, the Babylonian Talmud and the Palestinian Talmud.
13. B. Shabbath 119a.
14. *Loc. cit.*
15. *Loc. cit.*
16. *Loc. cit.*
17. B. Shabbath 119b.
18. *Exodus* 20:8; Gen. Rab. 11:8, pp. 95-96; cf. Pesiqta Rabbati 117b.
19. The latter is remarkable in view of the fact that the Hebrew noun *Shabbat* has the masculine form and gender.
20. Leslau, *Falasha Anthology, op. cit.* p. 3.
21. *Op. cit.* pp. xli-xlii.
22. *Op. cit.* pp. 9,10.
23. *Exodus* 31:13.
24. Cf. *Job* 25:4-5.
25. Cf. B. Sanhedrin 65b; Pesiqta Rabbatî 23, p. 120a; *Zohar* iii. 288b.
26. Cf. Graves-Patai, *Hebrew Myths,* ch. 25.
27. Cf. *Isaiah* 58-13-14.
28. Cf. B. Shabbath 118b.
29. Leslau, *op. cit.,* pp. 16,17,18,19,21,23-24,30-32,36,37-38.
30. *Op. cit.,* pp. 42,45. A comparison between the Falasha Sabbath and the Mandaean Sunday, also personified and in many ways paralleling the former, was made by L. Troje, "Sanbat," in Richard Reitzenstein, *Die Vorgeschichte der Christlichen Taufe,* Leipzig and Berlin: Teubner, 1929, pp. 328-77. He also pointed out (p. 347) that the expression "Sabbath of God," found in the *Teezaza Sanbat,* goes back to Philo of Alexandria, *De Cherub.* 87. In that passage (Loeb Class. Libr. ed. p. 61) Philo says that "Moses often in his laws calls the Sabbath, which means 'rest,' God's Sabbath." In fact, in most of the pertinent passages, the Hebrew expression is "the seventh day is a Sabbath *unto* the Lord" *(Exodus* 20:10; 31:15; 35:2; *Leviticus* 23:3). However, in *Exodus* 31:13 and *Leviticus* 19:3 the expression "my Sabbaths" occurs, put in the mouth of God. Thus Troje's conclusion that the expression "God's Sabbath" was coined by Philo, is only partly correct.
31. *Op. cit.,* p. 143, note 9.
32. *Op. cit.,* p. 147, note 95.

33. Cf. I. L. Baruch (ed.) *Sepher HaShabbat,* Tel Aviv, 1936. pp. 333-35.

34. Cf. e.g. *Seder Avodath Yisrael,* Rödelheim, 1868, p. 200.

35. *Exodus* 20:8.

36. *Deuteronomy* 5:12.

37. *Exodus* 31:16.

38. *Exodus* 20:8.

39. *Zohar* ii. 138a; cf. J. Tishby, *Mishnat Hazohar* ii. 487-8,491.

40. *Zohar* ii. 63b.

41. *Zohar* iii. 272b.

42. The Hebrew word *"qiddashta"* which appears in the Sabbath benediction, means both "you sanctified" and "you betrothed."

43. David ben Joseph Abudarham, *Sepher Abudarham,* Prague, 1784, p. 45a.

44. This line alludes to the midrash according to which the Sabbath existed in God's thought even before the creation of the world, although, coming as it did after the six days of creation, it was the end and completion of the Creator's work.

45. The son of Yishai (Jesse) the Bethlehemite was, of course, David; but the poet alludes to a more distant son, or descendant, of Yishai, namely the Messiah whose early coming was a very real expectation among the Safed Kabbalists.

46. Another allusion to the Messiah. David was a descendant of Perez (or Pharez).

47. This is based on B. Taanith 29b. The concept of the Shekhina as the Sacred Apple Orchard is closely paralleled by the Catholic view of Mary as the Olive Tree, expressed, e.g. by St. Alfonso Maria di Liguori (1696-1787) as follows: "...Mary was called the olive tree, like a fair olive tree in the plains (*Ecclus.* 24:19), for as the olive tree produces nothing but oil, the symbol of mercy, thus from the hands of Mary nothing but graces and mercies proceed." See Barry Ulanov (ed.), *The Way of St. Alphonsus Liguori,* New York, 1960, p. 87. This book carries the "Imprimatur" and "Nihil obstat" of the arch-diocese of New York.

48. Cf. G. Scholem, *Eranos Jahrbuch,* vol. 19 (1950), pp. 154ff.

49. This poem is printed in the prayer books following the Lurianic tradition, e.g. *Siddur Torah Or weSha'ar haKolel,* Wilna 1896, pp. 55a-56a.

50. I.e. the Sabbath, who is identified with the Shekhina, and is God's bride.

51. This is a daring simile: *Yesod* ("Foundation"), one of the ten Sephiroth, corresponds to the penis in the human body. It is said to be "hers," because it is through it that God unites with his bride, the Sabbath-Shekhina.

52. The Aramaic original has *katish* which means not only "presses" as translated above, but also "penetrates" or "deflowers," as in Yer. Qiddushin 59a top.

53. *Siddur Torah Or,* Wilna, 1896, p. 56a.

54. M. Ketubot 5:6.

55. *Exodus* 21:10; cf. R. Patai, *Sex and Family in the Bible and the Middle East,* New York, 1959, pp. 43ff., 158ff.

56. Joseph Caro, *Shulhan 'Arukh,* Orah Hayyim §240.

57. Cf. Magen Abraham, a commentary printed in the standard editions of the *Shulhan 'Arukh,* Orah Hayyim, to §240.

58. *Isaiah* 56:4-5.

59. *Zohar* ii. 89a. The above interpretation largely follows that of J. Tishby, *Mishnat haZohar,* Jerusalem, 1961, ii. 537-38.

60. Hayyim Vital, *'Eṣ Hayyim,* Sha'ar haKelalim, 12-13; and *other passages* quoted by S. W. Horodetzky *HaMistorin beYisrael;* Tel Aviv, 1961, iii. 98; cf. also Shabbetai of Rashkow, *Seder Tefilla mikol haShana, Koretz,* 1794, pp. 157b-258b. The rest of the day is also devoted to communion with the world of the divine. In the *Kiddush,* or Sanctification, of the second Sabbath meal, taken in the morning of the Sabbath, after returning from the Morning and Mussaf prayers in the synagogue, the Holy King, the Holy Ancient One, the Holy Apple Orchard (i.e. the Sabbath-Shekhina), and the Small Face are invited to participate in the meal *(Siddur Torah Or,* Wilna, 1896, p. 78b, 82a). The same invitation, in a somewhat different wording, is extended again for the third meal, taken on the afternoon of the Sabbath following the return from Minha prayer in the synagogue. According to another view, the first meal was given in honor of the "Female of the Small Face," i.e. the Shekhina; the second, in honor of the "Holy Ancient One," and the third, in honor of the "Small Face" (cf. Isaiah Halevi Horowitz (ca. 1565-1630), *Sh'ne Luhot HaB'rit,* Amsterdam edition, reprinted in New York, 1946, i. 139b).

The third meal was usually lingered over until the time came to return to the synagogue for the evening prayer. At this prayer it was customary to protract the singing of the word *Barkhu* ("Bless you") as long as one's breath allowed, because the completion of this word signified the precise moment at which the Queen Sabbath departed, and this they would try to postpone as long as possible (cf. Isaac of Vienna (12-13th centuries), *Or Zaru'a;* Jacob Segal (15th c.), *Minhage Maharil,* as quoted in Baruch (ed.), *Sepher Hashabbat,* pp. 59,65).

Although with the appearance of three stars on the darkening sky the Sabbath was definitely over, two more ceremonies remained which extended her felt presence far into the night. One was the *Havdalah* ("Separation"), performed by each family head in his home, in the presence of his wife and children. This consisted of lighting a bunch

of elaborately woven wax candles, drinking a cup of wine, and smelling sweet herbs, all to the accompaniment of appropriate benedictions. The Polish Kabbalist Isaiah Halevi Horowitz quotes his own father to the effect that "One must sing the *Havdalah* to a good and beautiful melody in order to bid the Queen farewell in joy and in song. Also, for the same reason, it is our custom to perform the rite standing, although one could do it sitting down, because one must be standing up in order to accompany her... And one adds a part of the weekday to the holy day at the outgoing of the Sabbath in order to teach and to show that one is reluctant to let the Holy Guest go, and that it is difficult to part from him. Therefore one holds him back, and from most of the houses accompanies him with songs and paeans..." *(Sh'ne Luhot HaB'rit, op. cit.).*

It was the custom of the Hassidim of East Europe "to spend the time from sunset to the hour of the evening prayer (on the Sabbath afternoon) in songs and praises of great joy, and they used to dance and frolic in their great happiness in honor of the Queen Sabbath as she was leaving, in the same manner in which she was received. This resembled the musical entertainment of a bridegroom and bride. And this is what every wise man would do in his congregation to honor the Queen, and this is a wonderful charm *(segulla)* to reduce the disturbers of their souls and to assure themselves of a happy and joyous week..." (Baruch, *op. cit.*, p. 82).

Following the Havdala, several traditional songs were sung, and then came the time for the last ceremony regarded as part of the Sabbath observances although the Sabbath itself had ended at nightfall. This was the festive meal called *Seudat Melawe Malka* ("Meal of Farewell to the Queen"), which, like the three earlier Sabbath meals, went back to a Talmudic tradition (cf. B. Shabbath 117b-118a,119b), and was regarded by Joseph Caro as a religious duty *(Shulhan 'Arukh,* Orah Hayyim, §300, and the commentary of Sha'are Teshuva *ad loc.).* Among the Hassidim, who regarded the time spent at this meal and its attendant merriments as part of the Sabbath, the *Melawe Malka* was the occasion for much gaiety, feasting and dancing protracted far into the night.

CONCLUSION

1. Mother Earth and the city (Zion) as the mother of the people are discussed in detail in Raphael Patai, *Man and Earth in Hebrew Custom, Belief and Legend* (in Hebrew). Vol. II. Jerusalem, 1943, pp. 65-120.

2. Cf. C. G. Jung, *Gesammelte Werke,* Zurich-Stuttgart, 1958, vol. 16, pp. 263ff., "Die Conjunctio."

3. Cf. *Real Encyclopedie für protestantische Theologie und Kirche,* s. v. Maria, vol. 12, pp. 316-17.

4. Cf. Hastings (ed.), *Dictionary of the Bible,* s. v. Mary, p. 290.

5. *Leviticus* 18:5; *Numbers* 21: 8-9.

APPENDIX

1. A. R. Bellinger, F.E. Brown, A. Perkins, and C.B. Welles (eds.), *The Excavations at Dura Europos Conducted by Yale University and the French Academy of Inscriptions and Letters, Final Report,* Vol. VIII, Pt. 1: *The Synagogue* by Carl H. Kraeling, with contributions by C. C. Torrey, C. B. Welles, and B. Geiger (New Haven, 1956).

2. Erwin R. Goodenough, *Jewish Symbols in the Greco-Roman Period,* Vols., IX,X,XI, *Symbolism in the Dura Synagogue* (New York, 1963-64).

3. *Op. cit.* IX. 202.

4. *Op. cit.* IX. 202.

5. *Op. cit. pp.* 202-03.

6. *Op. cit.* p. 209.

7. *Op. cit.,* 202; cf. also Goodenough, "The Rabbis and Jewish Art in the Greco-Roman Period," *Hebrew Union College Annual* vol. XXXII, (1961), pp. 270-71.

8. Cf. above, pp. 189-90.

9. Cf. above, chapters I and II.

10. Cf. Jacob Neusner, "Judaism at Dura Europos," *History of Religions,* vol. 4, No. 1 (Summer 1964), p. 101.

11. Cf. Mishna 'Avoda Zara 3.4; Bab. 'Avoda Zara 44b; cf. Yer. Shevi'it 38b-c.

12. Goodenough, *op. cit.* X. 76.

13. *Op. cit.* X. 138.

14. Cf. *History of Religions.* Vol. 4, No. 1 (Summer 1964), pp.85-91.

15. Cf. Goodenough, *op. cit.,* X. 121; Neusner, *op. cit.,* p. 90.

16. Cf. above, pp. 150ff,190ff.

17. Cf. Zohar, I. 21b-22a; cf. above, p. 194.

18. Cf. B. Sabbath 87a; cf. B. Pesahim 87b; Deut. Rab. 11.10 end; cf. above, p. 153.

19. B. Sota 13b; Sifre Deut. 355; cf. above, p. 153.

20. B. Sota 12b; Cf. Ex. Rab. 1.23.

21. B. Sota 12b; Cf. Exodus Rabba 1.22-125.

22. Cf. The History of Moses our Master, in Jellinek, *Beth Hamidrash* ii. 2; *Sepher Hayashar* 242.

23. Exodus Rabbi 1.25; Pirqe Rabbi Eliezer 48.
24. B. Sota 12b. cf. Ex. Rab. 1.22-25.
25. Pirqe Rabbi Eliezer 48.
26. Pirqe Rabbi Eliezer 48; Sepher Hayashar 241-42; The History of Moses our Master, Jellinek, *Beth Hamidrash* ii. 2.
27. Tanhuma Exodus 8.
28. Cf. above, p. 144.
29. Cf. above, pp. 144-45 and sources quoted there.
30. Septuagint to Job; Ginzberg, *Legends of the Jews* ii. 236-37; V. 389; Jack Finegan, *Light From the Ancient Past.* Princeton, 1959, p. 498.
31. Sifre Num. 78; B. Sota 11b; Exodus Rab. 1.15; cf. Ginzberg, *Legends of the Jews,* ii. 251, 253; v. 393.
32. Goodenough, *op. cit.* ix. 211, 214-17.
33. Cf. *Encyclopaedia Judaica,* Berlin, 1929, iii. 390-92; *Israel: Ancient Mosaics,* New York, UNESCO, 1960, p. 10 and plate VI.
34. *Exodus* 40:38.
35. Cf. R. Patai, *Man and Temple in Ancient Jewish Myth and Ritual,* Edinburgh, 1947, (new edition, New York, 1967), pp. 186; Robert Graves and R. Patai, *Hebrew Myths: The Book of Genesis,* New York, 1964, *passim.*

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The Selections of Zadspram (*Vizīdagīhā ī Zādspram*)

Translated by

E.W. West

Edited by Joseph H. Peterson, 1995; last updated: Feb 21, 2022

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PREFACE

This ninth-century Pahlavi text:

> "consists of excerpts from the Avesta and Zand on several themes: creation, legends about Zoroaster, the formation of man (from body, life, and soul), the deeds of the hero-prophets, and the restoration of the world of good.... The Selections of Zadspram provide in the main a plain and intelligent summary of some of the fundamental legends and beliefs of the Sasanian church" (quoted from Mary Boyce, "Middle Persian Literature", *Handbuch der Orientalistik, 1. Abt., IV. Band, 2. Abschn., LFG.1*, p. 42.)

Zadspram's *Selections* (or *Anthology*) covers many of the topics found in the *Bundahishn*, but the latter "shows less unity of thought and wording."[1]

It includes quotations from the otherwise lost Commentary (Zand) of lost Avestan texts. Note that it also has some Heterodox elements, in that it draws on Zurvanite sources for its cosmology.

West's translation only goes as far as the first two parts of the text. The third part (introduced by a separate title), goes on to describe the human anatomy (body, soul, etc.) and the after-life condition. The final part goes on to discuss the events of the end of time and Renovation (*frashegird*).

I have taken the liberty to normalize the spelling in this edition, in order to be consistent with other documents in this series, and to facilitate searches. Comments set in [], or marked "-JHP" have been added by me, mainly to facilitate searches.

For a more recent edition with translation in French, see Zatspram, Philippe Gignoux, and A. Tafazzoli. *Anthologie de Zādspram*. Paris: Association pour l'avancement des études iraniennes, 1993.

1 Philippe Gignoux, "ZĀDSPRAM", *Encyclopaedia Iranica*, 2005.

ABBREVIATIONS

Av.	Avesta
Bd.	Bundahishn
BYt	Bahman Yasht
Dd.	Dadestan-i Denig
Dk.	Denkard
MX	Menog-i Khrad
Pah.	Pahlavi
Pers.	Persian
Vd.	Vendidad
W	E.W. West
Y	Yasna.
ZZZ	Zaehner, R. C. *Zurvan, A Zoroastrian Dilemma*. Oxford: Clarendon Press, 1955.

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PART 1. About the meeting of the Beneficent Spirit and the Evil Spirit.

CHAPTER 1. *The original state of the two spirits*

They call these memoranda and writings the Selections of Zadspram, son of Juwānjam.[1]

0. In propitiation of the creator Ohrmazd and all the angels – who are the whole of the heavenly and earthly sacred beings (yazdan) – are the sayings of Ervad Zadspram, son of Juwānjam, who is of the south, about the meeting of the beneficent spirit and the evil spirit.

1. It is in scripture thus declared, that light was above and darkness below, and between those two was open space. (2) Ohrmazd was in the light, and Ahriman in the darkness;[2] Ohrmazd was aware of the existence of Ahriman and of his coming for strife; Ahriman was not aware of the existence of light and of Ohrmazd.[3] (3) It happened to Ahriman, in the gloom and darkness, that he was walking humbly (fro-tanu) on the borders, and meditating other things he came up to the top, and a ray of light was seen by him; and because of its antagonistic nature to him he strove that he might reach it, so that it might also be within his absolute power. (4) And as he came forth to the boundary, accompanied by certain others,[4] Ohrmazd came forth to the struggle for keeping Ahriman away from His territory; and He did it through pure words, confounding witchcraft, and cast him back to the gloom.

5. For protection from the fiend (druj) the spirits rushed in, the spirits of the sky, water, earth, plants, animals, mankind, and fire He had appointed, and they maintained it (the protection) three thousand years. (6) Ahriman, also, ever collected means in the gloom; and at the end of the three thousand years he came back to the boundary, blustered (patistad), and exclaimed thus: "I will smite thee, I will smite the creatures which thou thinkest have produced fame for thee – thee who art the beneficent spirit I will destroy everything

---

1 Otherwise "Gušn-Jam." Compare with translation of R. C. Zaehner, ZZZ pp. 341-343. W: Zâd-sparam, son of Yudan-Yim. "Zadspram appears to have been dastur of Shirkan, about thirty parasangs south of Kerman, and one of the most southern districts in Persia (see Ouseley's *Oriental Geography*, pp. 138, 139, 141, 143-145)." - W

2 Bd. 1.2-4.

3 Or, "of the light of Ohrmazd" (compare Bd. 1.8, 9)

4 Reading *pavan chatārānō ham-tanū*, but the phrase is somewhat doubtful, and rather inconsistent with Bd. 1.10.

about them."

7. Ohrmazd answered thus: "Thou art not a doer of everything, O fiend!"[1]

8. And, again, Ahriman retorted thus: "I will seduce all material life into disaffection to thee and affection to myself."[2]

9. Ohrmazd perceived, through the spirit of wisdom, thus: "Even the blustering of Ahriman is capable of performance, if I do not allow disunion (la barininam) during a period of struggle." (10) And he demanded of him a period for friendship,[3] for it was seen by him that Ahriman does not rely upon the intervention of any vigorous ones, and the existence of a period is obtaining the benefit of the mutual friendship and just arrangement of both; and he formed it into three periods, each period being three millenniums. (11) Ahriman relied upon it, and Ohrmazd perceived that, though it is not possible to have Ahriman sent down, ever when he wants he goes back to his own requisite, which is darkness; and from the poison which is much diffused endless strife arises.[4]

12. And after the period was appointed by him, he brought forward the Ahunwar formula;[5] and in his Ahunwar these[6] kinds of benefit were shown: – (13) The first is that, of all things, that is proper which is something declared as the will of Ohrmazd; so that, whereas that is proper which is declared the will of Ohrmazd, where anything exists which is not within the will of Ohrmazd, it is created injurious from the beginning, a sin of a distinct nature. (14) The second is this, that whoever shall do that which is the will of Ohrmazd, his reward and recompense are his own; and of him who shall not do that which is the will of Ohrmazd, the punishment at the bridge[7] owing thereto is his own; which is shown from this[8] formula; and the reward of doers of good works, the punishment of sinners, and the tales of heaven and hell are from it. (15) Thirdly, it is shown that the sovereignty of Ohrmazd increases that which is for the poor, and adversity is removed; by which it is shown that there are treasures for the needy

1 Bd. 1.16.

2 Bd. 1.14.

3 Bd. 1.17, 18.

4 Or, "the poison of the serpent, which is much diffused, becomes endless strife."

5 Bd. 1.21.

6 The word *ān*, "those," however, is probably a miswriting of the cipher for "three."

7 The Chinwad bridge. (see Bd. 12.7).

8 The MS. has *hūman*, "well-meditating," instead of *denman*, "this;" but the two words are much alike in Pahlavi writing.

one, and treasures are to be his friends; as the intelligent creations are to the unintelligent, so also are the treasures of a wealthy person to a needy one, treasures liberally given which are his own. (16) And the creatures of the trained hand of Ohrmazd are contending and angry (ardik), one with the other, as the renovation of the universe must occur through these three things. (17) That is, first, true religiousness in oneself, and reliance upon a man's original hold on the truly glad tidings (nav-barham), that Ohrmazd is all goodness without vileness, and his will is a will altogether excellent; and Ahriman is all vileness without goodness. (18) Secondly, hope of the reward and recompense of good works, serious fear of the bridge and the punishment of crime, strenuous perseverance in good works, and abstaining from sin. (19) Thirdly, the existence of the mutual assistance of the creatures, or along with and owing to mutual assistance, their collective warfare; it is the triumph of warfare over the enemy which is one's own renovation.[1]

20. By this formula he (Ahriman) was confounded, and he fell back to the gloom;[2] and Ohrmazd produced the creatures bodily for the world first, the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind.[3] (21) Fire was in all, diffused originally through the six substances, of which it was as much the confiner of each single substance in which it was established, it is said, as an eyelid when they lay one down upon the other.

22. Three thousand years the creatures were possessed of bodies and not walking on their navels; and the sun, moon, and stars stood still. (23) In the mischievous incursion, at the end of the period, Ohrmazd observed thus: "What advantage is there from the creation

1 This commentary on the Ahunawar, or Yatha ahu-vairyo formula, is rather clumsily interpolated by Zadspram, and is much more elaborate than the usual Pahlavi translation and explanation *ot* this formula, which may be translated as follows:- "As is the will of the living spirit (as is the will of Ohrmazd) so should be the pastor (so excellent should he be) owing to whatsoever are the duties and good works of righteousness (the duties and good works should be as excellent as the will of Ohrmazd). Whose is the gift of good thought (that is, the reward and recompense good thought gives, it gives also unto him) which among living spirits is the work of Ohrmazd (that is, they would do that which Ohrmazd requires); there are *some* who say it is thus; Whose gift is through good thought (that is, the reward *and* recompense which they will give to good thought, they would give also unto him); Atarō-pāt son of Zaratūsht said that by the gift of good thought, when among living spirits, they comprehend the doing of deeds. The sovereignty is for Ohrmazd (that is, the sovereignty which is his, Ohrmazd has kept with advantage) who gives necessaries [or comfort, or clothing] to the poor (that is, they would make intercession for them)." Additional phrases are sometimes inserted, and some words altered, but the above is the usual form of this commentary.

2 Bd. 1.22.

3 Bd. 1.28.

of a creature, although thirstless, which is unmoving or mischievous?" (24) And in aid of the celestial sphere he produced the creature Time (zurvan);[1] and Time is unrestricted, so that he made the creatures of Ohrmazd moving, distinct from the motion of Ahriman's creatures, for the shedders of perfume (boi-dadhan) were standing one opposite to the other while emitting it. (25) And, observantly of the end, he brought forward to Ahriman a means out of himself, the property of darkness, with which the extreme limits (virunako) of Time were connected by him, an envelope (posto) of the black-pated and ash-colored kind. (26) And in bringing it forward he spoke thus: "Through their weapons the cooperation of the serpent (azho) dies away, and this which is thine, indeed thy own daughter, dies through religion; and if at the end of nine thousand years, as it is said and written, is a time of upheaval (madam kardano), she is upheaved, not ended."

27. At the same time Ahriman came from accompanying Time out to the front, out to the star station; the connection of the sky with the star station was open, which showed, since it hung down into empty space, the strong communication of the lights and glooms, the place of strife in which is the pursuit of both. (28) And having darkness with himself he brought it into the sky, and left the sky so to gloom that the internal deficiency in the sky extends as much as one-third[2] over the star station.

CHAPTER 2. *Ahriman assaults the good creation*

1. On the coming in of Ahriman to the creatures it is thus declared in revelation, that in the month Frawardin and the day Ohrmazd, at noon,[3] he came forth to the frontier of the sky. (2) The sky sees him and, on account of his nature, fears as much as a sheep trembles at a wolf; and Ahriman came on, scorching and burning into it. (3) Then he came to the water which was arranged below the earth,[4] and darkness without an eyelid was brought on by him; and he came on, through the middle of the earth, as a snake all-leaping comes on out of a hole; and he stayed within the whole earth. (4) The passage where he came on is his own, the way to hell, through which the demons make the wicked run.

5. Afterwards, he came to a tree, such as was of a single root, the

1 This is the Av. zrvāna akarana, "boundless time or antiquity," of Vd. 19.33, 44.·He is a personification of nuration and age, and is here distinctly stated to be a creature of Ohrmazd. This throws some doubt upon the statements of Armenian writers, who assert that the two spirits sprang from Zrvāna.

2 Compare Bd. 3.11.

3 Bd. 3.12.

4 Bd. 3.13.

height of which was several feet, and it was without branches and without bark, juicy and sweet; and to keep the strength of all kinds of trees in its race, it was in the vicinity of the middle of the earth; and at the self-same time it became quite withered.[1]

6. Afterwards, he came to the ox, the sole-created,[2] as it stood as high as Gayomard on the bank of the water of Daitya in the middle of the earth; and its distance from Gayomard being as much as its own height, it was also distant from the bank of the water of Daitya[3] by the same measure; and it was a female, white and brilliant as the moon. (7) As the adversary came upon it Ohrmazd gave it a narcotic, which is also called "bang," to eat, and to rub the "bang" before the eye,[4] so that the annoyance from the assault of crimes may be less; it became lean and ill, and fell upon its right breast[5] trembling.

8. Before the advance to Gayomard, who was then about one-third the height of Zartosht, and was brilliant as the sun, Ohrmazd forms, from the sweat[6] on the man, a figure of fifteen years, radiant and tall, and sends it on to Gayomard; and he also brings his sweat[7] on to him as long as one Ahunwar[8] is being recited. (9) When he issued from the sweat, and raised his eyes, he saw the world when it was dark as night;[9] on the whole earth were the snake, the scorpion, the lizard (vazak), and noxious creatures of many kinds; and so the other kinds of quadrupeds stood among the reptiles; every approach of the whole earth was as though not as much as a needle's point remained, in which there was no rush of noxious creatures. (10) there were the coming of a planetary star into planetary conjunction, and the moon

1 Bd. 3.14, 16.

2 The primeval ox, or first-created representative of animals, as Gayomard was of mankind; from which two representatives all mankind and animals are said to have been afterwards developed. There seems to have been some doubt as to the sex of this mythological ox; here it is distinctly stated to have been a female, but from Bd. 10.1, 2, 14.3, it would appear to have been a male, and this seems to be admitted by Zadspram himself, in Chap. 9.7.

3 The Dāītīk river (see Bd. 20.13).

4 This is a misunderstanding of the corresponding phrase in Bd. 3.18. The narcotic here mentioned is usually prepared from the hemp plant, and is well known in India and the neighbouring countries.

5 See Bd. 4.1.

6 The word which, as it stands in the MS., looks like hōmanāe, is here taken as a transposition of min khvāe, in accordance with Bd. 3.19; but it may be a variant of anumāe, "embryo," in which case the translation should be, "forms an embryo into the shape of a man of fifteen years."

7 Or it may be "sleep," both here and in § 9.

8 See Bd. 1.21.

9 Bd. 3.20.

and planets at sixes and sevens;[1] many dark forms with the face and curls of Azi Dahak [Zohak] suffered punishment in company with certain non-Iranians; and he was amazed at calling the wicked out from the righteous.

11. Lastly, he (Ahriman) came up to the fire, and mingled darkness and smoke with it.[2]

CHAPTER 3. *The soul of the primeval ox cries to Ohrmazd*

1. And Goshorun, as she was herself the soul of the primeval ox, when the ox passed away, came out from the ox, even as the soul from the body of the dead, and kept up the clamor of a cry to Ohrmazd in such fashion as that of an army, a thousand strong, when they cry out together.[3] (2) And Ohrmazd, in order to be much more able to keep watch over the mingled creatures than in front of Gayomard, went from the earth up to the sky. (3) And Goshorun continually went after him crying, and she kept up the cry thus: "With whom may the guardianship over the creatures be left by thee?"

CHAPTER 4. *The reason why he was unable to destroy the primeval man for thirty years*

1. This was the highest predominance of Ahriman, for he came on, with all the strength which he had, for the disfigurement of the creatures; and he took as much as one-third of the base of the sky,[4] in a downward direction, into a confined and captive state, so that it was all dark and apart from the light, for it was itself, at the coming of the adversary, his enemy among the struggles for creation. (2) And this is opposing the renovation of the universe, for the greatest of all the other means of the fiend, when he has come in, are of like origin and strength this day, in the sleep[5] of the renovation, as on that when the enemy, who is fettered on coming in, is kept back.

3. Amid all this struggling were mingled the instigations of Ahriman, crying thus: "My victory has come completely, for the sky is split and disfigured by me with gloom and darkness, and taken by me as a stronghold; water is disfigured by me, and the earth, injured by

1 Literally, "in fours and fives."

2 Bd. 3.24.

3 Bd. 4.2.

4 Compare Bd. 3.11. The involved style of Zadspram is particularly conspicuous in this chapter.

5 The word seems to be khvāpishnō.

darkness, is pierced by me; vegetation is withered by me, the ox is put to death by me, Gayomard is made ill by me, and opposed to those revolving[1] are the glooms and planets arranged by me; no one has remained for me to take and pervert in combat except Ohrmazd, and of the earth there is only one man, who is alone, what is he able to do?"

4. And he sends Astwihad[2] upon him with the thousand decrepitudes (auzvarano) and diseases which are his own, sicknesses of various kinds, so that they may make him ill and cause death. (5) Gayomard was not secured by them, and the reason was because it was a decree of appointing Time (zurvan) in the beginning of the coming in of Ahriman, that: "Up to thirty winters I appoint Gayomard unto brilliance and preservation of life." (6) And his manifestation in the celestial sphere was through the forgiveness of criminals and instigators of confusion by his good works, and for that reason no opportunity was obtained by them during the extent of thirty years.

7. For in the beginning it was so appointed that the star Jupiter (Ohrmazd) was life towards the creatures, not through its own nature, but on account of its being within the control (band) of the luminaries;[3] and Saturn (Keyvan) was death towards the creatures. (8) Both were in their supremacy (bālīst)[4] at the beginning of the creatures, as Jupiter was in Cancer on rising, that which is also called Jivan ('living'),[5] for it is the place in which life is bestowed upon it;

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1 Meaning probably the zodiacal signs, but the word is doubtful, being spelt vardishnānō instead of vardhishnānō. A very small alteration would change it into varōīshnānō, "believers," but there were no earthly believers at the time alluded to.

2 See Bd. 3.21 and 28.35.

3 These luminaries are the fixed stars, especially the signs of the zodiac, to whose protection the good creation is committed (see Bd. 2.0-4); whereas Jupiter and all other planets are supposed to be, by nature, disturbers of the creation, being employed by Ahriman for that purpose (see MX. 8.17-21, 12.7-10, 24.8, 38.5).

4 The most obvious meaning of bālīst is "greatest altitude," and this is quite applicable to Jupiter when it attains its highest northern declination on entering Cancer, but it is not applicable to Saturn in Libra, when it has only its mean altitude. At the vernal equinox, however, which was the time of the beginning mentioned in the text, when Ahriman invaded the creation (see Chap. 2.1), Libra is in opposition to the sun, and Saturn in Libra would be .at its nearest approach to the earth, and would, tperefore, aitain its maximum brightness; while Jupiter in Cancer would be at its greatest altitude and shining with four-fifths of its maximum brightness. Both planets, therefore, were near their most conspicuous position (which would seem to be the meaning of bālīst here), and might each be supposed to be exercising ,its maximum astrological influence, so that the presumed deadly power of Saturn would be neutralised by the supposed reviving influence of Jupiter.

5 This reading suits the context best, but the name can also be read Snahan, and in many other ways. It may possibly be the tenth lunar mansion, whose name is read Nahn in Bd. 2.3, by Pazand writers, and which corresponds to the latter part of

and Saturn was in Libra, in the great subterranean, so that its own venom and deadliness became more evident and more dominant thereby. (9) And it was when both shall not be supreme that Gayomard was to complete his own life, which is the thirty years[1] Saturn came not again to supremacy, that is, to Libra. (10) And at the time when Saturn came into Libra, Jupiter was in Capricorn,[2] on account of whose own lowness,[3] and the victory of Saturn over Jupiter, Gayomard suffered through those very defects which came and are to continue advancing, the continuance of that disfigurement which Ahriman can bring upon the creatures of Ohrmazd.

CHAPTER 5. *The first battle, that of the sky with Ahriman.*

1. When in like manner, and equally oppressively, as his (Ohrmazd's) creatures were disfigured, then through that same deterioration his own great glory was exhibited; for as he came within the sky[4] he maintains the spirit of the sky, like an intrepid warrior who has put on metal armor;[5] and the sky in its fortress[6] spoke these hasty, deceitful words to Ahriman, thus: "Now when thou shalt have come in I will not let thee back;" and it obstructed him until Ohrmazd prepared another rampart, that is stronger, around the sky, which is called "righteous understanding" (ashok akasih). (2) And he arranged the guardian spirits[7] of the righteous who are warriors around that rampart, mounted on horses and spear in hand, in such manner as the hair on the head; and they acquired the appearance of prison guards who watch a prison from outside, and would not surrender the outer boundaries to an enemy descended from the inside.

Cancer.

1 Saturn revolves round the sun in about 29 years and 167 days, so it cannot return into opposition to the sun (or to its maximum brightness), at or near the vernal equinox, in less than thirty years.

2 That is, while Saturn performs one revolution round the sun, Jupiter performs two and a half, which is very nearly correct, as Jupiter revolves round the sun in about 11 years and 315 days. Therefore, when the supposed deadly influence of Saturn has returned to its maximum, the supposed reviving influence of Jupiter is at its minimum, owing to the small altitude of Capricorn, and no longer counterbalances the destructive power of Saturn.

3 There seems to be no other reasonable translation, but the MS. has lā instead of rāī, and nishkasp instead of nishīv.

4 See Chap. 3.2.

5 Compare Bd. 6.2.

6 Or "zodiacal signs," for būrjō means both.

7 Bd. 6.3, 4.

3. Immediately, Ahriman endeavors that he may go back to his own complete darkness, but he found no passage; and he recapitulated, with seeming misgiving, his fears of the worthiness which is to arise at the appearance of the renovation of the universe at the end of the nine thousand years.

4. As it is said in the Gathas, thus:[1] "So also both those spirits have approached together unto that which was the first creation – that is, both spirits have come to the body of Gayomard. Whatever is in life is so through this purpose of Ohrmazd, that is: So that I may keep it alive; whatever is in lifelessness is so through this purpose[2] of the evil spirit, that is: So that I may utterly destroy it; and whatever is thus, is so until the last in the world, so that they (both spirits) come also on to the rest of mankind. And on account of the utter depravity of the wicked their destruction is fully seen, and so is the perfect meditation of him who is righteous, the hope of the eternity of Ohrmazd."

5. And this was the first contest,[3] that of the sky with Ahriman.

CHAPTER 6. *The second battle, that of the water.*

1. And as he (Ahriman) came secondly to the water, together with him rushed in, on the horse Cancer, he who is the most watery Tishtar; the equally watery one, that is called Avrak,[4] gave forth a cloud and went down in the day; that is declared as the movement of the first-comers of the creatures. (2) Cancer became a zodiacal constellation (akhtar); it is the fourth constellation of the zodiac for this reason, because the month Tishtar is the fourth month of the year.[5]

3. And as Tishtar begged for assistance, Vohuman and Haoma are therefore cooperating with him in command, Burj of the waters and the water in mutual aid, and the righteous guardian spirits in keeping the peace. (4) He was converted into three forms, which are the form of a man, the form of a bull, and the form of a horse; and each form was distinguished in brilliance for ten nights, and lets its rain fall on the night for the destruction of noxious creatures. (5) The drops

1 This quotation from the Gathas is from the Pahlavi Y. 30.4, and agrees with the Pahlavi text, given in Dastur Jamaspji's old MS. of the Yasna in Bombay, very nearly as closely as Spiegel's edition does. It appears, therefore, that Zadspram used the same Pahlavi translation of the Yasna as the Parsis do at the present day.

2 The MS. here omits the words "through this purpose," by mistake.

3 The word ārdhīk, which Zadspram uses instead of the kharah, "conflict," of Bd. 5.6, 6.1, etc., may be connected with Pers. ārd, "anger."

4 The ninth lunar mansion (see Bd. 2.3, 7.1).

5 Bd. 7.2-6 is paraphrased in §§ 2-6.

became each separately like a great bowl in which water is drawn, and as to that on which they are driven, they kill all the noxious creatures except the reptiles,[1] who entered into the muddiness of the earth.

6. Afterwards, the wind spirit, in the form of a man, became manifest on the earth; radiant and tall he had a kind of wooden boot (mukvo-ae-i darino) on his feet; and as when the life shall stir the body, the body is advancing with like vigor, so that spirit of the wind stirs forth the inner nature of the atmospheric wind, the wind pertaining to the whole earth is forth, and the water in its grasp is flung out from it to the sides of the earth, and its wide-formed ocean arose therefrom.

7. It (the ocean) keeps one-third of this earth,[2] and among its contents are a thousand sources and fountains, such as are called lakes (var); a thousand water-fountains, whose water is from the ocean, come up from the lakes and are poured forth into it. (8) And the size of some of all the lakes and all the fountains of water is as much as a fast rider on an Arab horse, who continually compasses and canters around them, will attain in forty days, which is 1900[3] long leagues (parasang-i akarik), each league being at least 20,000 feet.

9. And after the noxious creatures died,[4] and the poison therefrom was mixed up in the earth, in order to utterly destroy that poison Tishtar went down into the ocean; and Apaosh, the demon, hastened to meet him, and at the alarm of the first contest Tishtar was in terror (pard). (10) And he applied unto Ohrmazd, who brought such power unto Tishtar as arises through propitiation and praise and invoking by name,[5] and they call forth such power unto Tishtar as that of ten vigorous horses, ten vigorous camels, ten vigorous bulls, ten mountains when hurled, and ten single-stream rivers when together. (11) And without alarm he drove out Apaosh, the demon, and kept him away from the sources of the ocean.

12. And with a cup and measuring bowl, which possessed the diligence even of a guardian spirit (farohar), he seized many more handfuls of water, and made it rain down[6] much more prodigiously, for destruction, drops as large as men's heads and bulls" heads, great

1 Reading neksūnd barā min khasandakānō instead of the MS. barā nasūnd min khasandakānō.

2 Compare Bd. 13.1, 2.

3 Bd. 13.2 has 1700, but as neither number is a multiple of forty in round numbers, it is -probable that both are wrong, and that we ought to read 1600.

4 Bd. 7.7-14 is paraphrased in §§ 9-14.

5 The Av. aokhtō-nāmana yasna of Tishtar Yt. 11, 23, 24

6 Or perhaps "made the cloud rain," if madam vārānīnīd stands for avar vārānīnīd.

and small. (13) And in that cloud and rain were the chastisement and beating which Tishtar and the fire Vazisht inflicted on the opposition of Apaosh; the all-deciding (vispo-vicir) fire Vazisht struck down with a club of fire, all-deciding among the malevolent (kebarano).

14. Ten days and nights there was rain, and its darting[1] was the shooting of the noxious creatures; afterwards, the wind drove it to the shore of the wide-formed ocean, and it is portioned out into three, and three seas arose from it; they are called the Puitik, the Kamirid, and the Gehan-bun.[2] (15) Of these the Puitik itself is salt water, in which is a flow and ebb;[3] and the control of its flow and ebb is connected with the moon, and by its continual rotation, in coming up and going down, that of the moon is manifested. (16) The wide-formed ocean stands forth on the south side as to (pavan) Alburz,[4] and the Puitik stands contiguous to it, and amidst it is the gulf (var) of Sataves, whose connection is with Sataves, which is the southern quarter. (17) In the activity of the sea, and in the increase and decrease of the moon, whose circuit is the whole of Iran, are the flow and ebb; of the curving tails in front of the moon two issue forth, and have an abode in Sataves; one is the updrag and one the down-drag; through the up-drag occurs the flood, and through the down-drag occurs the ebb.[5] (18) And Sataves itself is a gulf (var) and side arm of the wide-formed ocean, for it drives back the impurity and turbidness which come from the salt sea, when they are continually going into the wide-formed ocean, with a mighty high wind,[6] while that which is clear through impurity goes into the Aredvisur sources of the wide-formed ocean. (19) Besides these four[7] there are the small seas.[8]

20. And, afterwards, there were made to flow from Alburz, out of its northern border, two rivers,[9] which were the Arvand[10] – that is, the

1 Reading partāv instead of the MS. patūtāv, "powerful fury."

2 This is a variant of the Shahī-būn or Jāhī-būn of Bd. 13.7, 15; the other two names differ but little from those given in Bd. 13. In the MS. Pūītīk occurs once, and Puītīk twice.

3 Compare §§ 15-18 with Bd. 13.8-14

4 Compare Bd. 13.1.

5 This is even a more mechanical theory of the tides than that detailed in Bd. 13. 13. Whether the "curving tails" (jajak dunbak) are the "horns" of the crescent moon is uncertain.

6 By an accidental transposition of letters the MS. has ātarō, "fire," instead of vātō, "wind."

7 The ocean and three principal seas.

8 Said to be twenty-three in number in Bd. 13.6.

9 Bd. 7.13, 16, 20.1.

10 This appears to be a later identification of the Arag, Arang, or Arēng river of Bd. 20

Diglat, and the flow of that river was to those of the setting sun (val frōd-yehevundhānō) – and the Veh[1] was the river of the first-comers to the sun; formed as two horns they went on to the ocean. (21) After them eighteen[2] great rivers came out from the same Alburz; and these twenty rivers, whose source is in Alburz go down into the earth, and arrive in Xwaniratha.

22. Afterwards, two fountains of the sea are opened out for the earth,[3] which are called the Chechast[4] – lake which has no cold wind, and on whose shore rests the triumphant fire [Adar] Gushnasp[5] – and, secondly, the Sovar[6] which casts on its shores all turbidness, and keeps its own salt lake clear and pure, for it is like the semblance of an eye which casts out to its edges every ache and every impurity; and on account of its depth it is not reached to the bottom, for it goes into the ocean; and in its vicinity rests the beneficial fire [Adar] Burzin-Mihr.[7]

23. And this was the second contest, which was with the water.

CHAPTER 7. *The third battle, that of the earth*

1. And as he (Ahriman) came thirdly to the earth which arrayed the whole earth against him – since there was an animation of the earth through the shattering – Alburz grew up,[8] which is the boundary of

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with the Tigris, under its name Arvand, which is also found in the Bahman Yast (3.21, 38) and the Afrin of the Seven Ameshaspends (§ 9). The Bundahishn (20.8) seems to connect the Arag (Araxes?) with the Oxus and Nile, and describes the Diglat or Tigris as a distinct river (Bd. 20.12). This difference is one of the indications of the Bundahishn having been so old a book in the time of Zadspram that he sometimes misunderstood its meaning, which could hardly have been the case if it had been written by one of his contemporaries. As the Persian empire has several times included part of Egypt, the Nile must have then been well known to the Persians as the great western river of their world. The last time they had possession of part of Egypt was, for about half a century, in the reigns of Khusro Noshirvan, Auharmazd IV, and Khusro Parvīz; but since the early part of the seventh century the Tigris has practically been their extreme western limit; hence the change of the old Arag or Arang into the very similarly written Arvand, a name of the Tigris.

1 See Bd. 20.9.

2 Bd. 20.2, 7.

3 Bd. 7.14.

4 Bd. 22.2.

5 Written Gūshasp in Bd. 17.7, and Gūshnāsp in BYt. 3.30, 40, while the older form Vishnasp occurs in BYt. 3.10.

6 The Sōvbar of Bd. 7.14, 12.24, 22.3.

7 Bd. 17.8.

8 Bd. 8.1-4 is paraphrased in §§ 1-4.

the earth, and the other[1] mountains, which are amid the circuit of the earth, come up 2244 in number.[2] (2) And by them the earth was bound together and arranged, and on them was the sprouting and growth of plants, wherefrom was the nourishment of cattle, and therefrom was the great advantage of assistance to men.

3. Even so it is declared that before the coming of the destroyer to the creatures, for a thousand years the substance of mountains was created in the earth especially as antagonism came on the earth, and settled on it with injury – and it came up over the earth just like a tree whose branch has grown at the top, and its root at the bottom. (4) The root of the mountains is passed on from one to the other, and is arranged in connection with them, and through it is produced the path and passage of water from below to above, so that the water may flow in it in such manner as blood in the veins, from all parts of the body to the heart, the latent vigor which they possess. (5) And, moreover, in six hundred years,[3] at first, all the mountains apart from Alburz were completed. (6) Alburz was growing during eight hundred years;[4] in two hundred years it grew up to the star station, in two hundred years up to the moon station, two hundred years up to the sun station, and two hundred years up to the sky. (7) After Alburz the Aparsen mountain[5] is the greatest, as it is also called the Avar-royishn[6] ('up-growth') mountain, whose beginning is in Sagastan and its end unto Pars and to Cinistan.[7]

8. This, too, is declared, that after the great rain in the beginning of the creation,[8] and the wind's sweeping away the water to the ocean, the earth is in seven portions[9] a little above it, as the compact earth, after the rain, is torn up by the noise and wind in various places. (9) One portion, moreover, as much as one-half the whole earth, is in the middle, and in each of the six portions around is as much as Sagastan; moreover, as much as Sagastan is the measure of what is called a

1 The MS. has āvānō, "waters," instead of avārīk, "other," which alters the meaning into, "which is the boundary of the waters of the earth, and the mountains," etc.

2 Bd. 12.2.

3 Bd. 8.5 and 12.1 have "eighteen years." As both numbers are written in ciphers it would be easy for either to be corrupted into the other.

4 Bd. 12.1.

5 The Apārsēn of Bd. 12.9.

6 Written Apū-rōyishn, as if it were an Arabic hybrid meaning "father of growth."

7 Bd. 12.9. 24.28, have Khūjīstān instead of Chīnīstān; the latter appears to be an old name of the territory of Samarkand (see note to Bd. 12.13).

8 Literally, "creature."

9 Bd. 11.2-4 is paraphrased in §§ 8-11.

karshwar ('region') for the reason that one was defined from the other by a kesh ('furrow'). (10) The middle one is Xwaniratha, of which Pars is the center, and those six regions are like a coronet (avisar) around it. (11) One part of the wide-formed ocean wound around it, among those six regions; the sea and forest seized upon the south side, and a lofty mountain grew up on the north, so that they might become separate, one from the other, and imperceptible.

12. This is the third contest, about the earth.

CHAPTER 8. *The fourth battle, that of the plants*

1. As he (Ahriman) came fourthly to the plants – which have struggled (kukhshi-aito) against him with the whole vegetation – because the vegetation was quite dry,[1] Amurdad, by whom the essence of the world's vegetation[2] was seized upon, pounded it up small, and mixed it up with the rain-water of Tishtar. (2) After the rain the whole earth is discerned sprouting, and ten thousand[3] special species and a hundred thousand[4] additional species (levatman sardako) so grew as if there were a species of every kind; and those ten thousand species are provided for[5] keeping away the ten thousand diseases.

3. Afterwards, the seed was taken up from those hundred thousand species of plants, and from the collection of seed the tree of all germs, amid the wide-formed ocean, was produced, from which all species of plants continually grow. (4) And the griffin bird (simurgh) has his resting-place upon it; when he wanders forth from within it, he scatters the dry seed into the water, and it is rained back to the earth with the rain.

5. And in its vicinity the tree was produced which is the white Haoma, the counteractor of decrepitude, the reviver of the dead, and the immortalizer of the living.

6. This was the fourth contest, about the plants.

CHAPTER 9. *The fifth battle, that of the animals*

1. As he (Ahriman) came fifthly to cattle – which struggled against

1 This chapter is a paraphrase of Bd. 9.

2 Or, perhaps, "the worldly characteristics of vegetation."

3 Written like "one thousand," but see the context and Bd. 9.4.

4 In Bd. 9.4. the MSS. have "120,000," which is probably wrong, as Bd. 27.2 agrees with the text above.

5 The MS. has barā instead of pavan, a blunder due probably to some copyist reading the Huzvāris in Persian, in which language bih (= barā) and bah (= pavan) are written alike. In Pazand they are usually written *be* and *pa*, respectively.

him with all the animals and likewise as the primeval ox[1] passed away, from the nature of the vegetable principle it possessed, fifty-five[2] species of grain and twelve species of medicinal plants grew from its various members; and forasmuch as they should see from which member each one proceeds, it is declared in the Damdad Nask.[3] (2) And every plant grown from a member promotes that member, as it is said that there where the ox scattered its marrow[4] on to the earth, grain afterwards grew up, corn[5] and sesame, vetches[6] and peas; so sesame, on account of[7] its marrow quality, is itself a great thing for developing marrow. (3) And it is also said that from the blood is the

1 See Chaps. 2.6, 3.1, and Bd. 4.1, 10.1, 14.1.

2 The MS. has "fifty-seven" in ciphers, but Bd. 10.1, 14.1, 27.2 have "fifty-five" in words.

3 This was the fourth nask or "book" of the complete Mazdayasnian literature, according to the *Denkard*, which gives a very short and superficial account ,of its contents. But, according to the Dini-vajarkard and the Rivayats of Kamah Bahrah, Nariman Hoshang, and Barzū Qiyāmu-d-dīn, it was the fifth nask, and was called Dvāzdah-hāmāst (or homāst). For its contents, as given by the Dini-vajarkard, see Haug's *Essays*, p. 127. The Rivayat of Kamah Bahrah, which has a few more words than the other Rivayats, gives the following account (for the Persian text of which, see "Fragmens relatifs à la religion de Zoroastre," par Olshausen et Jules Mohl):- "Of the fifth the name is Dvāzdah-homāst, and the interpretation of this is "the book about help" (dar imdād, but this is probably a corruption of dāmdād). And this book has thirty-two sections (kardah) that the divine and omnipotent creator sent. down, in remembrance of the beginning of the creatures of the superior world and inferior world, and it is a description of the, whole of them and of that which God, the most holy and omnipotent, mentioned about the sky, earth, and water, vegetation and fire, man and quadrupeds, grazing and flying animals, and what he produced for their advantage and use, and the like. Secondly, the resurrection and heavenly path, the gathering and dispersion, and the nature of the circumstances of the resurrection, as regards the virtuous and evil-doers, through the weight of every action they perform for good and evil."

This description corresponds very closely with what the Bundahishn must have been, before the addition of the genealogical and chronological chapters at the end; and Zadspram mentions in his text here, and again in § 16, particulars regarding the Dāmdād which also occur in the Bundahishn (14.2, 14-18, 21-24). There can be very little doubt, therefore, that the Bundahishn was originally a translation of the Dāmdād, though probably abridged; and the text translated in this volume is certainly a further abridgment of the original Bundahishn, or Zand-ākāsh. Whether the Avesta text of the Dāmdād was still in existence in the time of Zadspram is uncertain, as he would apply the name to the Pahlavi text. At the present time it is very unusual for a copyist to write the Pahlavi text without its Avesta, when the latter exists, but this may not always have been the case.

4 Or "brains."

5 Supposing the MS. galō lag is a corruption of gallak (Pers. ghallah).

6 Assuming the MS. alūnō or arvanō to be a corruption of alūm or arzanō.

7 Reading rāī instead of lā.

vine,[1] a great vegetable thing – as wine itself is blood – for more befriending the sound quality of the blood. (4) And it is said that from the nose is the pulse (maysh or masah) which is called donak, and was a variety of sesame (shamaga),[2] and it is for other noses. (5) And it is also said that from the lungs are the rue-like herbs[3] which heal, and are for the lung-disease of cattle. (6) This, rooted amid the heart, is thyme, from which is Vohuman's thorough withstanding of the stench of Akoman,[4] and it is for that which proceeds from the sick and yawners.

7. Afterwards, the brilliance of the seed, seized upon, by strength, from the seed which was the ox's, they would carry off from it, and the brilliance was entrusted to the angel of the moon;[5] in a place therein that seed was thoroughly purified by the light of the moon, and was restored in its many qualities, and made fully infused with life (janvar-homand). (8) Forth from there it produced for Eranvej, first, two oxen, a pair, male and female,[6] and, afterwards, other species, until the completion of the 282 species;[7] and they were discernible as far as two long leagues on the earth. (9) Quadrupeds walked forth on the land, fish swam in the water, and birds flew in the atmosphere; in every two, at the time good eating is enjoyed, a longing (av-dahan) arose therefrom, and pregnancy and birth.

10. Secondly, their subdivision is thus: – First, they are divided into three, that is, quadrupeds walking on the earth, fish swimming in the water, and birds flying in the atmosphere. (11) Then, into five classes,[8] that is, the quadruped which is round-hoofed, the double-hoofed, the five-clawed, the bird. and the fish, whose dwellings are in five places, and which are called aquatic, burrowing, oviparous, wide-traveling, and suitable for grazing. (12) The aquatic are fish and every beast of burden, cattle, wild beast, dog, and bird which enters the water; the burrowing are the marten (samur) and musk animal, and all other dwellers and movers in holes; the oviparous are birds of

1 Compare Bd. 14.2.

2 Either this sentence is very corrupt in the MS. or it cannot be reconciled with the corresponding clause of Bd. 14.2. Altering dōnak and gūnak into gandanak, and shamagā into shamashdar, we might read, "from the nose is māysh, which is called the leek, and the leek was an onion;" but this is doubtful, and leaves the word mays unexplained.

3 The MS. has gōspendānō, "cattle," instead of sipandānō, "rue herbs."

4 See Bd. 1.24, 27, 28.7, 30.29.

5 See Bd. 10.2, 14.3.

6 Bd. 10.3, 14.4.

7 Bd. 10.3, 14.13.

8 Bd. 14.8-12.

every kind; the wide-traveling sprang away for help, and are also those of a like kind; those suitable for grazing are whatever are kept grazing in a flock.

13. And, afterwards, they were divided into genera, as the round-hoofed are one, which is all called "horse;" the double-hoofed are many, as the camel and ox, the sheep and goat, and others double-hoofed; the five-clawed are the dog, hare, musk animals, marten, and others; then are the birds, and then the fish. (14) And then they were divided into species,[1] as eight species of horse, two species of camel, ten[2] species of ox, five species of sheep, five species of goat, ten of the dog, five of the hare, eight of the marten, eight of the musk animals, 110 of the birds, and ten of the fish; some are counted for the pigs, and with all those declared and all those undeclared there were, at first, 282 species;[3] and with the species within species there were a thousand varieties.

15. The birds are distributed[4] into eight groups (ristako), and from that which is largest to that which is smallest they are so spread about as when a man, who is sowing grain, first scatters abroad that of heavy weight, then that which is middling, and afterwards that which is small.

16. And of the whole of the species, as enumerated a second time in the Damdad Nask,[5] and written by me in the manuscript (nipīk) of "the summary enumeration of races"[6] – this is a lordly[7] summary – the matter which is shown is, about the species of horses, the first is the Arab, and the chief of them[8] is white and yellow-eared, and secondly the Persian, the mule, the ass, the wild ass, the water-horse, and others. (17) Of the camel there are specially two, that for the plain, and the mountain one which is double-humped. (18) Among the species of ox are the white, mud-colored, red, yellow, black, and

1 Bd. 14.13-23, 27, 27.

2 Bd. 14.17 says "fifteen," which is probably correct.

3 Only 181 species are detailed or "declared" here.

4 Bd. 14.25.

5 See § 1;j the particulars which follow are also found in Bd. 14.14-18, 21-24, showing that the Bundahishn must be derived from the Dāmdād.

6 The title of this work, in Pahlavi, is Tōkhm-aūshmarishnīh-i hangardīkō, but it is not known to be extant.

7 Reading marak (Chaldee MRA), but this is doubtful, though the Iranian final k is often added to Semitic Huzvarish forms ending with ā. It may be mināk, "thinking, thoughtful," or a corruption of manīk, "mine," in which last case we should translate, "this is a summary of mine."

8 Bd. 24.6.

dappled, the elk, the buffalo, the camel-leopard,[1] the ox-fish, and others. (19) Among sheep are those having tails and those which are tailless, also the wether and the Kurishk which, because of its trampling the hills, its great horn, and also being suitable for ambling, became the steed of Manuschihar. (20) Among goats are the ass-goat, the Arab, the fawn (varīkō), the roe, and the mountain goat. (21) Among martens are the white ermine, the black marten, the squirrel, the beaver (khaz), and others. (22) Of musk animals with a bag, one is the Bish-musk – which eats the Bish poison and does not die through it, and it is created for the great advantage that it should eat the Bish, and less of it should succeed in poisoning the creatures – and one is a musk animal of a black color which they desired (ayūftō) who were bitten by the fanged serpent – as the serpent of the mountain water-courses (makō) is called – which is numerous on the river-banks; one throws the same unto it for food, which it eats, and then the serpent enters its body, when his[2] serpent, at the time this happens, feeds upon the same belly in which the serpent is, and he will become clear from that malady. (23) Among birds two were produced of a different character from the rest, and those are the griffin bird and the bat, which have teeth in the mouth, and suckle their young with animal milk from the teat.

24. This is the fifth contest, as to animals.

CHAPTER 10. *The sixth battle, that of mankind*

1. As he (Ahriman) came sixthly to Gayomard[3] there was arrayed against him, with Gayomard, the pure propitious liturgy (Mahraspand), as heard from Gayomard; and Ohrmazd, in pure meditation, considered that which is good and righteousness as destruction of the fiend (druj). (2) And when he (Gayomard) passed away eight kinds of mineral of a metallic character arose from his various members; they are gold, silver, iron, brass, tin, lead, quicksilver (avginako) [mercury], and adamant; and on account of the perfection of gold it is produced from the life and seed.

3. Spandarmad received the gold of the dead Gayomard, and it was forty years in the earth. (4) At the end of the forty years, in the manner of a Rivas-plant, Mashye and Mashyane[4] came up, and, one

1 Literally, "camel-ox-leopard."

2 This appears to be the meaning here of amat zak garzakō, but the whole sentence is a fair- sample of Zadspram's most involved style of Writing. By feeding the black musk animal with snakes the effect of a snake-bite, experienced by the feeder, is supposed to be neutralized.

3 Compare Bd. 15.1.

4 The MS. nas Mashāi Mashāyē, but see Bd. 15.6. The Avesta forms were probably

joined to the other, were of like stature and mutually adapted;[1] and its middle, on which a glory came, through their like stature,[2] was such that it was not clear which is the male and which the female, and which is the one with the glory which Ohrmazd created. (5) This is that glory for which man is, indeed, created, as it is thus said in revelation: "Which existed before, the glory [*soul][3] or the body?" And Ohrmazd spoke thus: "The glory was created by me before; afterwards, for him who is created. the glory is given a body so that it may produce activity, and its body is created only for activity." (6) And, afterwards, they changed from the shape of a plant into the shape of man,[4] and the glory went spiritually into them.

CHAPTER 11. *The seventh battle, that of fire*

1. As he (Ahriman) came seventhly to fire, which was all together against him, the fire separated into five kinds,[5] which are called the Propitious, the Good diffuser, the Aurvizisht, the Vazisht, and the Supremely-benefiting. (2) And it produced the Propitious fire itself in heaven (garothman); its manifestation is in the fire which is burning on the earth, and its propitiousness is this, that all the kinds are of its nature. (3) The Good diffuser is that which is in men and animals,[6] and its business consists in the digestion of the food, the sleeping of the body, and the brightening of the eyes. (4) The Aurvazisht is that which is in plants, in whose seed it is formed, and its business consists in piercing the earth, warming the chilled water[7] and producing the

mashya mashyōi (or mashyē), which are regular nominatives dual, masculine and feminine, of mashya, "mortal," and indicate that they were usually coupled together in some part of the Avesta which is no longer extant. Pazand writers have found it easy to read Mashyanī instead of Mashyoī.

1 Reading ham-bashnō hain-dakhīk, but whether this is more likely to be the original reading than the ham-badishn va ham-dasak of Bd. 15.2, is doubtful. The last epithet here might also be read ham-sabīk, "having the same shirt," but this is an improbable meaning.

2 It is evident that ham-bandishnīh, "mutual connection," in accordance with Bd. 15.3 would be preferable to the ham-bashnōīh, "like stature," of this text.

3 The old word nismō, "soul" (see Bd. 15.3, 4), has become corrupted here (by the omission of the initial stroke) into gadman, "glory." This corruption may be due either to Zadspram not understanding the word (in which case the Bundahishn must have been an old book in his time), or else to some later copyist confounding the old word for "soul" with the better-known "glory" of the Iranian sovereigns.

4 Bd. 15.5.

5 Bund 17.1. Three of the Avesta names are here translated, the first two being the Spēnisht and Vohu-fryan, which are the fifth and second in the Bundahishn, and the fifth being the Berezi-savang, which is the first in the Bundahishn.

6 See Bd. 17.2.

7 Reading mayā-i afsardīnīdō tāftanō instead of the seemingly unmeaning mayā

qualities and fragrance of plants and blossoms therefrom, and elaborating the ripened produce into many fruits. (5) And the Vazisht is that which has its motion in a cloud, and its business consists in destroying the atmospheric gloom and darkness, and making the thickness of the atmosphere fine and propitious in quality, sifting the hail, moderately warming the water which the cloud holds, and making sultry weather showery. (6) The Supremely-benefiting, like the sky, is that glory whose lodgment is in the Warharan fire,[1] as the master of the house is over the house, and whose propitious power arises from the growing brightness of the fire, the blazing forth in[2] the purity of the place, the praise of God (yazdano), and the practice of good works. (7) And its business is that it struggles with the spiritual fiend, it watches the forms of the witches – who walk up from the river,[3] wear woven clothing, disturb the luminaries by the concealment of stench, and by witchcraft injure the creatures – and the occurrences of destruction, burning, and celebration of witchcraft, especially at night; being an assistant of Srosh the righteous.

8. And in the beginning of the creation[4] the whole earth was delivered over into the guardianship of the sublime Farnbag fire, the mighty [Adar] Gushnasp fire, and the beneficial Burzin-Mihr fire,[5] which are like priest, warrior, and husbandman. (9) The place of the fire Farnbag was formed on the Gadman-homand ('glorious') mountain in Khvarizem,[6] the fire [Adar] Gushnasp was on the Asnavand mountain in Ataro-patakan, and the fire Burzin-Mihr on the Revand mountain which is in the Ridge of Vishtasp, and its material manifestation in the world was the most complete.

10. In the reign of Hooshang,[7] when men were continually going forth to the other regions (karshwar) on the ox Sruvo,[8] one night, half-way, while admiring the fires, the fire-stands which were prepared in three places on the back of the ox, and in which the fire was, fell into the sea, and the substance of that one great fire which was manifest, is

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ashardīnīdō āftanō of the MS.

1 The Verethrānō ātāsh, or sacred fire of the fire-temples.

2 Reading pavan instead of barā (see third note to 7.2).

3 Or "sea" (darīyāvō). This long-winded sentence is more involved and obscure in the original than in the translation.

4 Literally, "creature."

5 The epithets of these three sacred fires are, respectively, varjān, tagīkō, and pūr-sūdō in Pahlavi.

6 See Bd. 17.5, 7, 8.

7 Bd. 17.4 says, "in the reign of Takhmorup," his successor.

8 Sarsaok or Srisaok in the Bundahishn.

divided into three, and they established it on the three fire-stands, and it became itself three glories whose lodgments are in the Farnbag fire, the [Adar] Gushnasp fire, and the Burzin-Mihr.

PART 2. The coming of the religion.

CHAPTER 12. *Two old legends of Spandarmad and of the hero Srito*

1. About the coming of the religion at a given time being a resemblance such-like as the birth of a child through two united powers, which are the reception of semen by females in procreation, and delivering it back to the fathers, and a period of struggling and intermingling, especially by two means: a monarchy with[1] religion of the same tenets (ham-vac-denoih), and the existence of similar tenets to those of the monarchy in the custom of the religion. (2) The religion of the Mazda-worshippers, when the period of material organization is being converted again into a spiritual nature, became manifest on the earth, first through Spandarmad[2] and afterwards through Ohrmazd, like the reception of a child by mothers and delivering it back to the fathers.

3. The manifestation of the religion through Spandarmad was at that time when Frasiyav[3] kept back the water from the country of Iran, and brought the water again; in damsel form she was a speaker for its manifestation, in reply to foreigners, at the house of Manuschihar,[4] the monarch of the country of Iran. (4) She was also dressed, and wore radiant clothing which shone out on all sides for the length of a Hasar,[5] which is a distance, like a Parasang; and, tied on her waist, she wore a golden sacred girdle [kusti] which was the religion of the Mazda-worshippers itself.

5. As to the belt of the religion, it is that to which are connected the thirty-three fetters upon the thirty-three sins,[6] according to which all sin is divided; so that (ku) the damsels, by whom the tied sacred girdle [kusti] of Spandarmad was seen, have become impetuous (taftigo) after that for a tied girdle [kusti], on account of its seeming

1 T has "devoid of."

2 The female archangel who has special charge of the earth and virtuous women (see Dk. VII, 2.19 n).

3 See Dk. VII, 1.31; and regarding his irrigation canals, see Bd. 20.17, 34; 21.6.

4 See Dk. VII, 1.29.

5 A thousand steps of the two feet, or Roman mile; see Bd. 26.1.

6 Thirty sins are detailed in MX. 36, and thirty-three good works in 37.

beautiful.

6. And this was the motherhood which is supplied through Spandarmad, as a gift, in the year 528 before Zartosht came out to his conference,[1] which is one of their statements from the annals of the religion in a manuscript of the ancients.

7. The name of Zartosht is also cited on the earth at 300 years before his conference.[2] (8) For Iran, at the supplication even of the priests in the land, and for the sake of the pacification of a dispute arisen, Ohrmazd produced a great ox, by whom the boundary of Iran next to Turan was intimated by pawing with his hoofs, and he was kept in a jungle. (9) Whenever contention arose, the boundary was fully made known by that ox, until it was the wish of Kay Us to take, fully covetously, a portion of the land of Turan back into Iran, and he saw that the ox is about to act very ill-naturedly, because it was not besought with forms which were prescribed for it, where a boundary was intimated by it.[3]

10. There were seven brothers, and he who was the seventh was called Srito[4] the Seventh, the largest in body and chief in strength, belonging to those instructed in many subjects for Kay Us, and he was among his princes. (11) Kay Us summoned him into his presence and ordered him thus: "Go and kill that ox in the jungle!"

12. Srito went, and the ox whom he wished to kill expostulated with him, in human words, thus: "Do not kill me! for though thou canst kill me, he whose guardian spirit is in the Haoma, the death-dispeller, will also become manifest on the earth, he whose name is

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1 If this coming to conference with the spirits be "the coming of the religion," in the thirtieth year of Vishtasp's reign, then, according to Bundahishn chronology, these 528 years will carry us back to twenty-eight years before the accession of Manushchihar. As any alteration in the date of Manushchihar's accession would disturb the millennial arrangement of Bd. 34, it is probable that some copyist has miswritten the ciphers, and we ought to read 428. This legend appears not to occur elsewhere.

2 According to Bd. 34.7, Kai-Us reigned from 360 to 210 years before "the coming of the religion." At this point a dislocation of the text occurs in all existing MSS., owing to the misplacement of a loose folio in some unknown copy written before 1530; the contents of this folio, §§ 8-16, are found in the existing MSS. three folios further on (after Chap. 14.14), and are here restored to their original position, as determined by the meaning of the text.

3 T has "by that ox." This legend is also told in Dk. VII, 2.62-66.

4 Srito, the seventh son (compare Dk. VII, 2.64), is not easy to identify. He could not have been Thrita the father of Keresaspa, because this Thrita the Saman is said to have been a third son in Pahl. Y. 9.30 (Sp.). He may have been Srito of the Visraps, whose soul visited Vishtasp in the latter part of his reign, about 350 years later, regarding which a legend is related in Dk. VII, 6.2-11, and again mentioned in Dk. V, 3.2; but there is a want of corresponding details for identification.

Zartosht of the Spitamas,[1] and will proclaim thy bad action in the world. (13) And the distress in thy soul becomes such as is declared in revelation thus: 'As it occurs to him, so it does to Vadak,[2] when they mention his iniquity,' and thy death becomes the like and, owing to death, it is mixed up with hers (that is, owing even to hers is the death of Srito)."

14. When those words were heard by him, Srito turned back, and went again to Kay Us; also by his manner, and even apart from this, he stated[3] what the ox had spoken with awfulness, and also thus: "I am more desirous than any one who is in the earth created by righteousness, that you should now order destruction for the ox."

15. And Kay Us uttered his will, with the conviction of superior wisdom, thus: "It is not certain whether he whose guardian spirit is in the Haoma, the death-dispeller, is himself, or not; and if he be, and be born,[4] whether he will become manifest, or not;" and he commanded with severity, thus: "Go and kill it!"

16. And Srito spoke thus: "It is not that I am without strength to kill, because its reprieval by me was owing to its remonstrance, mentioned to me, that a high-priest is to arise."[5]

17. So it is declared thus, in another revelation (dēnō zagāī),[6] when the Turanians were backward in heart, Kay Us spoke thus: "Go out to a certain jungle, in which dwell many chiefs of the witches, and they will cut thee up without any striving of heart."

18. And Srito went up to the jungle, where many witches saw him, who kept their jaws open, and they spoke about the handsome man thus: "Slay and do not spare!" (19) And compassion having gone out of his heart, he went back to the other jungle and, with his fist, he broke the back of the ox in three places; and the ox, awfully convulsed (skifto bar-hamako), kept up an outcry.

20. After the slaughter of the ox, owing to its convulsed state which was heard by him, the remembrance of it then became grievous to Srito; and he went back to Kay Us, and informed him how it was, and

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1 This is the citation of his name mentioned in § 7.

2 The mother of Dahak [Zohak],· whose iniquity is considered as equal to that of the evil spirit, see Dd. 72.5; Dk. IX, 10.3.

3 T has "also by his manner he intimated and separately stated."

4 T omits "and be born."

5 The misplaced folio, which begins with § 8, ends here, but it is not quite certain that a few lines of text are not still missing.

6 T has "at another time (bēn zagāī)."

begged him that he should finish off by slaying him,[1] because his life was not desirable.

21. Kay Us spoke thus: "Shall I slay thee, for it was not designed by thee?"

22. And Srito spoke thus: "If thou wilt not slay me, then I shall slay thee."

23. Again Kay Us spoke thus: "Do not thou slay me, for I am the monarch of the world."

24. Srito continued his discontent, until Kay Us ordered him thus: "Go out to a certain jungle, because a witch in the shape of a dog is in it, and she will slay thee."

25. Then Srito went out to that jungle, and that witch in the shape of a dog was seen by him; after he smote the witch, she became two; and he constantly smote them till they became a thousand, and the host (girdo) of them slew Srito on the spot.

CHAPTER 13. *Parentage of Zartosht*

1. About the glory of Zartosht becoming manifest even before his birth, it is thus declared, that forty-five years before the time when Zartosht came out to his conference,[2] when Freno gave birth to the mother of Zartosht,[3] whom they called Dogdo, it came down from the endless light, in the manner of fire, and mingled with the fire which was before her; and from the fire it mingled with the mother of Zartosht.[4]

2. For three nights it was manifest, to all passers-by, as a species of fire in the direction of the house, and passers on the road always saw great radiance. (3) Also when she became fifteen years old, the radiance of that glory which was in her, was even such that, on the path she was walking along, its brightness was then shed by her.[5]

4. About the combination of Zartosht, whose guardian spirit is reverenced; that is, his guardian spirit, in the Haoma, and his glory

1 T has "that he should command the slaying of him."

2 That is, forty-five years before he was thirty years old (see Chap. 21.1-14).

3 It is necessary to translate in this manner, to agree with Dk. VII, 2.3, but the text, which is ambiguous, runs as follows:- "amat Frēnōg (Frēnō-ī?) Zaratūsht am, zyashān Dūkdakōg karītuntō, zerkhūntō;" which might also be translated thus: (when Frēnō, the mother of Zartosht, whom they called Dukdaub, was born." This Frēnō, whether mother or daughter, does not seem to correspond with any Freni mentioned in the Avesta.

4 See Dk. VII, 2.2, 3.

5 Ibid. 7, 8.

are given the cow's milk, by his father and mother drinking it up,[1] and his spiritual life (ahvo) came into the combination, as was proclaimed by his statements in the manuscript about the Guidance of the Ceremonial.[2]

5. About the backward connection of Zartosht with Ohrmazd, through the two who are Yim [Jamshed], the best of the worldly existences, and Neryosang of the spirits. (6) The enumeration of the lineage of Zartosht is Zartosht, son of Pourushasp,[3] of Purtaraspo, of Aurvadasp, of Haecadaspo, of Chikhshnush, of Paitiraspo, of Arejadarshi*, of Kharedhar*, of Spitaman, of Vaedishto, of Ayazem, of Frish, of Arij*, of Durasrobo, of Manuschihar, of Manus-khurnar, of Manus-khurnak, whom Neryosang the messenger of Ohrmazd brought, and whose mother was Vizag, daughter of Aryag, of Sritak, of Bitak, of Frazushak, of Zushak, of Fraguzag, of Guzag, daughter of Airik, son of Faridoon of the Aspigans to the total of ten Aspigans, of Yim [Jamshed], of the Vivanghas, of the Ayanghas, of the Ananghas, of Hooshang, of Fravak, of Siyamak, of Mashye, of Gayomard.

CHAPTER 14. *Demons try to injure him before and at his birth*

1. About the wonderful striving of the fiend for the destruction of Zartosht. (2) When it became near to his birth, the Fever demon, the Pain demon, and the Wind demon of Ahriman, each one with 150 demons, have come out to kill Zartosht, and from his spirit they have gone forth to his mother. (3) And she is hurried from there by Fever, Pain, and Wind; and at the distance of one league (parasang) there was a wizard, Impudent (Storko) by name, who was the most medical of wizards; in hope of practice he stood up from his seat, as she stopped in her progress.

4. A messenger of Ohrmazd uttered a cry thus: "Do not go to a wizard! for they are not healing (beshazinidar) for thee; but go back to the house, wash thy hands on the morrow with cow's butter held over the fire, also burn (tāpō)[4] firewood and incense for thy own self and thy progeny which is in thy womb." (5) And she acted accordingly and became well;[5] and the cooperators of the demon, and those of equal power, who had not obtained their remedy from her body, are again

1 Ibid. 46, 47.

2 Not identified, but probably like the Nirangistan.

3 This genealogy was, no doubt, derived originally from the same source as that in Dk. VII, 2.70, but there are several variations, especially in orthography, which are here preserved, unless clearly copyist's blunders. The names marked with an asterisk are written in Pazand.

4 T has "consume (vidāzō)."

exposed,[1] and spoke thus: "On account of the existence of fire from all sides we have not succeeded; it is a help for every one who is her friend more than opponent; therefore it was not for us, because of the power within her."

6. The same night as she gave birth, Ahriman selected commanders and arrayed his champions (gurd); there are some who are with one thousand demons, and there are some who are with two thousand demons; pursuing and attacking they have contended. (7) The opposing stand of the sacred beings,[2] especially of the glory itself at the family[3] fire, was manifest at that birth; and for its splendor and brightness (padroko), settled opposite a distant place, they have then found no remedy.

8. At last, Ahriman sends Akoman[4] on, and spoke to him thus: "Thou canst be very spiritual, who canst be most intimate; thou canst go with deceit into the mind of Zartosht, and make him turn his mind to us who are demons." (9) And Ohrmazd sends Vohuman on against him; Akoman advanced to the front, and had come forward to the door, and wished to go inside.

10. Vohuman schemingly (cārakōgarīhā) turned[5] back, and exclaimed to Akoman thus: "Go inside!" (11) Akoman imagined thus: "There is nothing to be accomplished by me of what was mentioned to me, for Vohuman has gone back." (12) And Vohuman went inside, and mingled with the reason (varom) of Zartosht, and Zartosht laughed outright,[6] for Vohuman is a gratifying spirit.

13. Also seven wizards[7] were seated before him, and owing to the light in the dwelling, his having laughed at birth was conveniently seen, which is opposed to the habit of the rest of mankind who cry out at birth and are quite terrified.

14. Also, at the same time of birth, he authoritatively accepted the religion from Ohrmazd, as it is stated in revelation, that he spoke at

5 Compare Dk. VII, 2.53-55.

1 T has "and all the co-operators who had entered her body, and those of equal power who had reached them, returned helpless from them."

2 Thus summarized in Dk. VIII, 14.2 :- "Also about the arrival of both spirits, the good one for developing, and the evil one for destroying; the victory if the good spirit, and the rearing of Zartosht." The "rearing" is continued in Chaps. 15-20.

3 Assumin that Uxx stands for Etx dūdak.

4 The archdemon of "evil thought" (Bd. 28.7) and special opponent of Vohuman, the archangel of " good thought."

5 Assuming that shtō stands for vashtō.

6 Compare Dk. VII, 3.2; V, 2.5. This laughing is not mentioned in Dk. IX, 24.

7 "Seven midwives" are mentioned in Dk. VII, 3.2.

birth thus: "As is the will of the spiritual lord (ahvo) mayst thou be who art the officiating priest (zot) (that is, mayst thou be the leader of the creatures)."[1]

15. As Zartosht, on account of his worldly body, spoke with a worldly voice, Ohrmazd spoke in reply to him, on account of the spirits, thus: "So mayst thou be the priestly authority (rad shae), and so mayst thou be virtuous, owing to whatsoever righteousness occurs; and I confidently proclaim thee righteous (that is, I am thy controller)."[2]

16. Another day, Pourushasp went and inquired of the wizards who kept in front at the place, thus: "What is the cause when infants cry out at birth, beyond that which occurs when they laugh outright?"[3] (17) And they replied thus: "Because those who are made to cry have seen mortality as their end, and those having laughed have seen their own righteousness."

CHAPTER 15. *Five Karb brothers opposed to Zartosht and his four brothers*

1. About the brothers who were a band of opponents of Zartosht. (2) The Karbs and Ausikhshes[4] were brothers' sons, and have become the devastation (gastaragih) of the Iranians; the devastators of the Iranians (Ērānān) were from Kokhared,[5] and Kokhared was born from Eshm and Manushak, the sister of Manuschihar.[6] (3) At the place where Zartosht was born, five brothers have been, whose names were Brad-rukhsh, Brad-royishn, Brad-resh the Tur [Bradrok-resh], Hazan, and Vadast.[7] (4) Their brotherhood of five – of which the

1 This is one form of the Pahlavi Ahunawar (see Dk. IX, 24.4). At this point the text in the MSS. is interrupted by the erroneous insertion of Chap. 12.8-16, the contents of a loose folio in some former copy, which have been restored to their original position in this translation.

2 Compare Dk. IX, 24.4.

3 Compare Dk. VII, 3.24, 25.

4 Av. "Karapā Usikhsh-cā" of Y. 44.20c; the Kavā, a third class of pre-Zoroastrian priests, is also mentioned ibid. 20 d. Compare Dk. VII, 2.9 n.

5 Av. Kahvaredha, Y. 60.6, 7 (Sp.) where it is translated by kāstār, "diminisher, devastator," of whom it is here said to be the father; see also Yt. 3.9, 12, 16.

6 Compare the legend of the descent of the ape and bear from a demon and Yimak, sister ofYim, in Bd. 23.1.

7 As these names do not occur in the Avesta, their pronunciation has to be guessed so as to give a probable meaning to the Pahlavi spelling. The writing of the last name is complicated; it is written ~gEn and HgE in the two MS. authorities, which forms can be most obviously read Vasam and Saman, but Saman can also be read as the Zvārish yadā=dast, "a hand;" this leads to the conclusion that the original name underlies the form Vadast, and this is confirmed by the name of the Karap

middle one was Brad-resh the Tur, who became more of an adversary of Zartosht – was a semblance of the brotherhood of five who were sons of Pourushasp, of whom the middle one was Zartosht.

5. Of the four brothers of Zartosht, the names of the two before Zartosht were Ratushtar and Rangushtar, and of the two after him Nodariga and Nivedish.[1] (6) The middle position of Zartosht is for the reason that he is so produced at that time, as an intermedium of the early narrators and the later narrators, that three millenniums came before him and three after. (7) So that he has prescribed to the creatures in what manner he would teach the ancients as to what had occurred, and in what manner it is also to be done as regards what will occur; as is stated in the Gathas[2] thus: "Both those I ask of thee, O Ohrmazd! even whatever has happened till now, and whatever shall happen henceforth?"

CHAPTER 16. *One Karb tries to kill Zartosht five times*

1. About the trials (auzmayishno) which occurred to him whose practice was lawful, and the signs of prophecy that are seen therein, it is thus declared, namely; "Another day, when the child had been born, Pourushasp called one of those five brothers of the race of Karbs, and spoke thus: 'Fully observe the marks and specks of my son Zartosht.'"

2. The Karb went and sat down before Zartosht, and the head of Zartosht was thereupon severely twisted by him, in order that he should be killed; but he, being fearless, watched the wizards whose terror was distressing.[3] (3) As it was in those ten nights for hospitality, Ohrmazd sent Spandarmad, Aredvisur, and Ardafrawash[4] down to the earth, by way of female care; thereupon no variation occurred to the child, and, further, the hand of that Karb was withered,[5] and that wizard demanded the life[6] of Zartosht from Pourushasp for the harm from him, which sprang upon himself from his own action.

4. At the same time Pourushasp took Zartosht, and gave him to the

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Vaēdvōisht written at full length in Dk. VII, 4.21-24. See ibid. ii, 9 n.

1 These brothers seem unmentioned elsewhere, and the existence of the elder two would imply another mother. The pronunciation of the names is guessed.

2 Pahl. Y. 31.14 a.

3 Assuming that vōshīg stands for vēshīg=bēshīg.

4 The three female spirits that represent the earth, pure water, and guardian spirits, respectively.

5 Compare Dk. VII, 3.4-7.

6 Assuming that the MS. dēnō stands for jān.

Karb, that he might do with him according to his own will. (5) He seized him and threw him out, at the feet of the oxen who were going on a path to the water; the leader of that drove of oxen stood still in his vicinity, and 150 oxen, which walked behind it, were kept away from him thereby; and Pourushasp took him, and carried him back to the house.[1]

6. Also the second day, the Karb threw him out at the feet of the horses; and the leader of the horses stood still in the vicinity of Zartosht, and 150 horses, which walked behind it, were kept away from him thereby; and Pourushasp took him, and carried him back to the house.[2]

7. Also the third day, firewood is gathered together by the Karb, and Zartosht is deposited on it by him, the fire is stirred up by him, yet with the same result (ham-būn-ic), the child is not burnt by it, and those marks, which existed and were made upon him, were a preservation from it.[3]

8. And the fourth day, he is thrown by the Karb into the lair (ashyanako) of a wolf; the wolf was not in the lair, and when it wished to go back to the den (surako), it stopped when it came in front of some radiance, in the manner of a mother, at the place where its cub was. (9) In the night, Vohuman and Srosh the righteous brought a woolly (kurushako) sheep with udder full of milk into the den, and it gave milk to Zartosht, in digestible draughts (guvarako guvarako), until daylight.[4]

10. In the dawn, the mother of Zartosht went to that place, in the expectation that it would be necessary to bring a skeleton out of the den, and the woolly sheep came out and ran away; his mother supposed that it was the wolf, and she spoke thus: "Thou hast devoured to repletion; mayst thou endure for ever without it!" She went farther, and when she saw Zartosht quite safe, she then took him up and spoke thus: "I will not give thee to any one during life, not though both the provinces of Ragh and Nodar should arrive here together."[5]

12. Because these princes were among the spiritual from two provinces which are in Atur-padakan, such as are at sixty leagues (parasang) from Chist; Zartosht arose from Ragh, and Vishtasp from

1 Compare Dk. VII, 3.11, 12.

2 Compare Dk. VII, 3.13, 14.

3 Ibid. 9, 10.

4 Ibid. 15-17; V, 2.4.

5 Ibid. 18, 19.

Nodar. (13) And of these two provinces, Ragh was according to the name of Eriko, son of Durasrobo, son of Manuschihar,[1] from whom arose the race of Zartosht; and Nodar was according to the name of Nodar, son of Manuschihar, from whom arose the race of Vishtasp.

CHAPTER 17. *Another foretells his glorious destiny*

1. These were his tokens at birth: – One day, one of those five brothers of the Karbs saw Zartosht, and he looked a long while upwards, downwards, and on all sides around.

2. Pourushasp inquired thus; "What was there when thou lookedst upwards, what when thou lookedst downwards, and what when thou lookedst on all sides?"

3. And he replied thus, namely: "When I looked upwards, it was for this reason, when I saw that our souls[2] that go up to the sky, will go up to the best existence,[3] owing to the words of this soul of mankind. (4) When I looked downwards, I saw that, owing to the action of this one, the demon and fiend, the wizard and witch become buried below the earth, and fall paralyzed back to hell. (5) And when I looked on all sides, I saw that the words of this one will extend through the whole earth; and when they have become as the law of the seven regions, each person is kept clothed with a robe (kapah) of seven skins, in which the glory of the seven archangels has arisen."

6. And Brad-rukhsh the Tur went forth; when he went to the right side (arako), Zartosht hastened away to the left, and when he went to the left side, Zartosht hastened to the right, and he is thereby concealed from Brad-rukhsh the Tur, who has not met with him.

CHAPTER 18. *His father disagrees with him*

1. About his diverse want of participation (gvid akhvesih) with his parents this also is declared, that the demons, at an assembly of wizards, produced an outcry for a conference (ham-vaco layishno) thus: "That son of Pourushasp is senseless and foolish and secretly corrupted; no one, man or woman, will consider or accept him as

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1 Compare Chap. 13.6; Dk. VII, 2.70.

2 Assuming that the MS. gadā, "glory, or destiny," has lost an initial n, with which it was originally nismā= Chald. NShMA "the soul;" as the copyists have not been aware of the existence of this Zvaris equivalent for rūbān, "the soul," for some centuries, it has been altered into gadā, by the omission of its first letter, in nearly all but the very oldest existing MSS., such as K20 and M6 in Bd. 15.3-5, and even there the medial m is really missing, though apparently existing in the final ā; the irregularity of using s for sh is common in Pahlavi.

3 The ordinary heaven, see Dd. 20.3.

exalted."

2. The tidings came to Pourushasp, and Pourushasp spoke unto Zartosht thus: "I thought that I had begotten a son who would become a priest, a warrior, and a husbandman, and now thou wouldst be foolish and secretly corrupted; thou shouldst proceed to the Karbs, so that they may cure thee."

3. Zartosht gave answer thus: "I am he that is thy son, a priest, warrior, and husbandman." (4) And, by command of Pourushasp he harnessed two horses to a chariot (vardino), and he went with Pourushasp.

5. When they came to the place according to the decision of Pourushasp, into the presence of one Karb of those said five brethren, that wizard took a cup and made water, and spoke thus: "This he should drink who is a son of thine, so that he may become well;" and he acted with this conviction, that so he would change to the same nature as theirs.

6. Zartosht spoke to Pourushasp thus: "Thou mayst give it back to him who is thy protector and high-priest;" and he arose (ākhējīd)[1] and went back to their place.

7. On the way, Zartosht gave their two horses water, on account of their thirst; and he thought thus: "Unprofitable was my going to the residence of the Karbs, except in this manner, when, through giving water to the horses, my soul was then expanded."

CHAPTER 19. *And he disagrees with his father and the chief Karb*

1. About his interfering talk (andarg-gobishnoih) with the iniquitous, this also is declared, that one day Durasrobo[2] the Karb, as it were from the same five brethren, came out to the house of Pourushasp; and Pourushasp placed a bowl (jamako) of mare's milk before him, and spoke to him thus: "Consecrate it."

2. Zartosht expostulated with Pourushasp thus: I will consecrate it." (3) Pourushasp spoke thus: He should consecrate, and the grace is to be offered up by you;"[3] and as many as three times they mutually disputed.

4. Then up stood Zartosht, and his right foot struck at the bowl and

1 T has "he saluted (nīyāyīd)." This legend has not yet been found elsewhere.

2 Spelt dūrēsrōbō in Zs., but Dūrāsrōbō in Dk.; also the former has always Pōrūshaspō, out the latter Pōrūshāspō. Compare the same legend in Dk. VII, 3.34-45.

3 Pahl. "valā aē yazēdō, afēd vāj dahishnō."

emptied it, and he spoke thus: "I reverence righteousness, I reverence the righteous and the poor, men and women; do thou, O Pourushasp! prepare a portion for him in whom there is worthiness."

5. And Durasrobo spoke unto Zartosht thus: "As some of my portion of daily food was first thrown away by thee, it is I who will bring it on both thy lives, and will utterly destroy thee." (6) Zartosht spoke interruptingly[1] thus: "With complete mindfulness I will look upon thee with both eyes, and will utterly destroy thee."

7. And, for a long time, they constantly looked, one at the other, with unshrinking gaze; but the divine nature of Zartosht is victorious over the witchcraft of that wizard, and Durasrobo is further disturbed; he also asked for his horse and spoke thus: "On account of this boy, it is impossible for me to stay."

8. He sat upon the horse, and when he had gone a little way, he fell off from the horse, through severe distress, and died; and the children of his children's children have died upon the same spot.[2]

CHAPTER 20. *Legends indicative of his good disposition*

1. About the righteousness of his desires it is thus declared, that when he became fifteen years old, the sons of Pourushasp demanded a portion from their father, and their portions are allotted out by him. (2) Among the clothes there was a girdle [kusti], the width of which was four finger-breadths; and of the four[3] portions around and the girdle, which it was possible to bring forth, Zartosht selected the latter and tied it on himself. (3) This was owing to the precepts (parvanakan) of Vohuman who came into his reason at birth; as to whatever is not the custom his mind was now quite closed, and in that which is the custom it was impetuously exercised by him.

4. About his compassionate disposition and the streams of the Arag province,[4] this also is declared, that there was a river, and from

1 Or "inwardly."

2 Probably meaning that he died childless.

3 The MSS. have "three," but there were five sons (Chap. 15.5), and the numbers are written in ciphers which are very easily corrupted.

4 Pahl. "Aragistān ōdhāvō (T dnā)" = "odhā-ī Arangīstānō" of P. Vd. I, 77 (Sp.); compare Av. "upa aodhaēshu Rang, hayau," of Vd. 1.19; Yt. 12.18. In the Iranian Bd. 20.8 we are told that "the Arang river is that of which it is said that it comes out from Alburz in the land of Surak, which they call also Sham (Shām); and it passes on through the land of Egiptos, which they call also Misr, and there they call it the swift river Egipitōis." It is one of the two mythical rivers which were supposed to bound the Iranian world, and seems to represent the Aras as a northern and the Nile as a western boundary. Arang often becomes Arag in Pahlavi, just as sang

them the body of a naked woman floated, for the reason that, on account of the strength and swiftness of the river, a woman, except when she was quite naked while she was in it, was not able to pass; and an old person, such as he who is of seventy years and is called in revelation a Hano,[1] for want of power (apādīyāvandīh rāī), was not able to go back through it by his own strength. (5) Zartosht came on to the bank of the water, and of women and old people seven persons had come, and are passed on by him, in the manner of a bridge;[2] it was an emblem of the spiritual performers[3] of bridging work, that is, of those providing a passage to heaven.

6. About his liberal disposition it is declared, that the fodder of Pourushasp, which was stored for the beasts of burden, was not only for the beasts of Pourushasp in a scarcity, but also for distribution among the beasts of others, which, owing to their hunger on account of the scarcity, then constantly ate off the tails of each other; and it was given to them plentifully.

7. About his abandoning worldly desire, and his laying hold of righteousness of way, this, too, is declared, that when he became twenty years old, without the consent (ben akamakih) of his father and mother, he wandered forth and departed from their house, and openly inquired thus: "Who is most desirous of righteousness and most nourishing the poor?" (8) And they spoke thus: "He who is the youngest (kēhistō) son of Aurvaito-dih[4] the Tur, who every day gives an iron caldron (jamak), which is the height of a horse, full of bread and milk and other food, unto the poor." (9) Zartosht went on to that place, and with his cooperation, for the nourishment of the poor, some of the chief men performed duty by carrying forth food for the poor.

10. About his compassion, not only upon mankind, but also his other creatures, this, too, is declared, that a bitch was seen by him, which had given birth to five[5] puppies, and it was three days then that she had not obtained food.[6] (11) Whomever she saw, she then advanced her mouth towards him, and became as it were prostrated; Zartosht provided a remedy, by swiftly bringing up bread for her, but

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becomes sag.

1 Av. hanō in Vd. 3.19, 20; etc.

2 Probably holding each other's hands.

3 The sacred beings who assist the righteous souls to pass over the Chinwad bridge.

4 See Dk. VII, 4.7 n.

5 T has "seven," but this difference may have arisen from an erroneous mode of writing the ciphers in T.

6 T has "a bone for food."

when he was bringing it she had expired.

12. About his own desire for the good quality[1] of a wife, on account also of the will of his parents, and his not mingling his own seed before a suitable obtainment, this, too, is declared, that when his father sought a wife for him, Zartosht argued with the bride (nēshā) thus: "Show me thy face, so that may find out (barkhām) its kind of appearance, and this, too, whether its appearance be undesirable, or shall not be gratifying;" and the bride turned away her face from him. (13) And Zartosht spoke thus: "Whoever takes away a sight from me, does not practice respect for me."

14. About his having accepted progress even from the iniquitous, that listened sinfully desirous, who accepted so much advantageousness as was manifest, this, too, is declared, that he came into an assembly who were well known in the place for much knowledge, and he inquired of them thus: "What is most favorable for the soul?" (15) And they spoke thus: "To nourish the poor, to give fodder to cattle, to bring firewood to the fire, to pour Haoma-juice into water, and[2] to worship many demons with words, with the words which are called revelation (deno)." (16) Then Zartosht nourished the poor, foddered the cattle, brought firewood to the fire, and squeezed Haoma into water, but never are any demons whatever worshipped with words by Zartosht.

CHAPTER 21. *His going to confer with Ohrmazd*

1. About his coming to thirty years of age if is thus declared, that on the lapse of thirty years onwards from his appearance, on the day Anagran of the month Spandarmad,[3] he had proceeded in that direction in which there occurred the so-called festival of spring (jashno-i vahar),[4] forty-five days beyond new-year's day, at a place become specially noted, where people went, from many quarters, out to the place of festival (jashnocar).

2. When Zartosht, for the sake of going off to the festival place, halted on the way in walking, he chanced upon a solitary (aevatak) plain, and he saw, in a vision, that mankind and a much-adorned

1 T has "good child-bearing."

2 T inserts "not" here, which is clearly wrong, and must have been introduced by some copyist who did not observe that the assembly, though learned, was sinful; and that the object of the anecdote is to exhibit Zartosht's ability to distinguish between good works and sin, when still untaught by the sacred beings.

3 On the last day of the twelfth Parsi month.

4 The Maidhyozaremaya (maidyozarem) season-festival, held on the fifteenth day of the second Zoroastrian month.

worldly existence were kept away to the north, so that all the people in the earth have become fully manifest in the north. (3) And he at the head (pavan tekh) of them was Maidok-mah, son of Arastai,[1] even as Arastai was brother of Pourushasp;[2] Maidok-mah was the leader of all mankind who have gone out to the presence of Zartosht, and he became their guide, so that first Maidok-mah and afterwards the whole material existence are attracted.

4. And about his coming out to the conference, on the lapse of those forty-five days, at the place of festival at dawn on the day Dadvo[3]-pavan-Mitro [Day-pa-Adar] of the month Ardwahisht. (5) And Zartosht, for the purpose of squeezing the Haoma, went forth to the bank of the water of the Daitya, because it is the river[4] of the conference for the supremacy (patīh) of Zartosht, and is the water of Aban[5] which has consisted of four channels (beta). (6) Zartosht also passed on through it; and its first channel was up to the ankle,[6] the second up to the knee, the third up to the parting of the two thighs, and the fourth up to the neck. (7) This was an indicator that his religion comes four times to supremacy; the manifestations of which are through Zartosht, Ushedar, Ushedarmah, and Soshyant.[7]

8. When he came up from the water, and put on his clothes, he then saw the archangel Vohuman[8] in the form (āyūīnakō) of a man, handsome, brilliant, and elegant, who wore his hair curve-tailed,[9] because the curved tail is an indication of duality; who had put on and wore a dress like silk, than which there was no making anything superior, for it was light itself; and his height was nine times as much as of Zartosht.

9. He also inquired of Zartosht[10] thus: "Who mayst thou be, and from whom of them mayst thou be? also what is mostly thy desire,

1 See Yt. 13.95.

2 So Maidok-mah (or Mēdyōmāh) was first cousin of Zartosht, and became his first convert; see also Chap. 23.1.

3 The Pahlavi letters represent Av. dadhvau, "creator;" compare the Khvarizmian name of the fifteenth day of the month in Sachau's Albiruni, p. 57, 1. 35. The date here given is the fifteenth of the second month, as in § 1.

4 Assuming that rud stands for rūd.

5 Probably Anahita, the female spirit of pure water, mentioned by her title Aredvisur in Chap. 16.3.

6 Literally "up to the leg (zang)."

7 The past and future apostles of Zoroastrianism. For the last three, see Dk. VII, 9-11.

8 Compare Dk. VII, 3.51-54.

9 Assuming that vajdumak is a variant of the usual gajdūmak. The scorpion (vajdum) would be a sign of duality, as, being a noxious creature, it was produced by the evil spirit Ahriman.

and the endeavor in thy existence?" (10) And he replied thus: "I am Zartosht of the Spitamas; among the existences righteousness is more my desire, and my wish is that I may become aware of the will of the sacred beings, and may practice so much righteousness as they exhibit to me in the pure existence."

11. And Vohuman directed Zartosht[1] thus: "Do thou proceed to an assembly of the spirits!" (12) As much as Vohuman walked on in nine steps, Zartosht did in ninety steps, and when he had gone ninety steps farther than him, he saw the assembly of the seven archangels. (13) When he came within twenty-four feet of the archangels, he then did not see his own shadow on the ground, on account of the great brilliancy of the archangels; the position of the assembly was in Iran, and in the direction of the districts on the bank of the water of the Daitya. (14) Zartosht offered homage, and spoke thus: "Homage to Ohrmazd, and homage to the archangels!" and he went forward and sat down in the seat of the inquirers.

15. As to the asking of questions by Zartosht, he inquired of Ohrmazd thus: "In the embodied world which is the first of the perfect ones, which the second, and which the third?" (16) And Ohrmazd replied thus: "The first perfection is good thoughts, the second good words, and the third good deeds."

17. Zartosht also inquired thus: "Which thing is good, which is better,[2] and which is the best of all habits?" (18) And Ohrmazd replied thus: "The title[3] of the archangels is good, the sight of them is better, and carrying out their commands is the best of all habits."

19. Afterwards he demonstrated the duality of the original evolutions (būn gashtānō),[4] and the divergence in each control, and spoke thus: "Of those spirits, he who was wicked preferred the practice which is iniquitous (Ahriman's desire was for the practice which is iniquitous), and the spirit of righteousness, the propitious (Ohrmazd) prefers righteousness."[5] (20) Specially he demonstrated the divergence in each control of the exhibitors of light, and he spoke thus: "Neither our thoughts,[6] nor desires, nor words, nor deeds, nor

10 Compare Dk. VII, 3.55-59.

1 Compare ibid. 3.60-62.

2 Both MSS. have "worse" here.

3 This title, ameshaspenta, is "immortal benefactor."

4 The two prime movers in creation.

5 Quoted from Pahl. Y. 30.5 ab. The words in parentheses are glosses inserted by the Pahlavi translator.

6 Both MSS. have "spirits" by inserting a stroke in the middle of the Pahlavi word.

religion, nor spiritual faculties agree;[1] he who is loving light, his place is with the luminaries; and he who is loving darkness is with the dark ones."[2]

21. On the same day also, his omniscient wisdom appeared three times: as regards the same first questions, it pointed out the sky in great light and splendor, and in its exhibition of the prevention of darkness, at the sight of which it becomes an opposing existence as regards that darkness. (22) And it exhibited its own appearance proportionally to the sky, when it kept its head at the summit of the sky, ifs feet at the bottom of the sky, and its hands reached to both sides of the sky; the sky also kept it covered, in the manner of a garment.

23. The six archangels[3] were manifest by their similar stature (ham-bashnih), in such manner that it is obvious each one successively is apparently one finger's breadth shorter than the other. (24) The archangels exhibited three kinds of achievement (pasākhtan)[4] for the religion; first, by means of fires, and Zartosht walked three steps on them, with the words, "good thoughts, good words, and good deeds," and was not burnt; and secondly, hot metal is poured on to his chest, cooled thereby, and, grasping it with his hand, he held it for the archangels. (25) Ohrmazd spoke thus: "After the establishment of the pure religion, when a dispute occurs in the religion, those who are thy disciples will pour it on to a spiritual lord, they will take it up with the hand, and will thoroughly believe in him who is over the whole embodied existence." (26) The third was cutting with a knife, and the vital parts (ahvon) becoming visible, which are inside the abdomen. with a flowing forth of blood; and, after the hands are rubbed over it, it became healed. (27) And this is pointed out, namely: "Thy and thy co-religionists" accepting of the pure religion is, as to the steadfast in other religions, such that, through such-like burning of fire, pouring of hot metal, and through an operation with a sharp instrument, there is no perversion from the good religion."

CHAPTER 22. *His conferences with the archangels*

1. About the seven questionings (7-frashnoih), with reference to religion, of the seven archangels, which occurred in seven places.[5]

1 An imperfect quotation, omitting glosses, from Pahl. Y. 44.2 cde (Sp.).

2 A similar idea is expressed in Vd. 19.30, but the Pahlavi version of half of it is lost.

3 Apart from Ohrmazd, their president.

4 By way of ordeal, a relic of the old faith in incantation.

5 Compare Dk. VIII, 14.5, 6, 9.

2. For the occurrence of the first questioning,[1] that of Ohrmazd, the person of Zartosht, who was the upholder of Ohrmazd, came out to a conference on the bank of the water of Daitya.[2]

3. For the occurrence of the second, which is Vohuman's, five animals out of the five species[3] which are the worldly tokens of Vohuman, have come with Zartosht to a conference on Hugar and Ausind;[4] and on that day also, before their coming out to the conference, their tongues are fully liberated and spoke with human words. (4) And among the rest[5] is a fish of one species, Arzuva[6] by name; of those in burrows (khanoigano) are the white ermine and white marten; of the flying creatures (vayan-dagan) is the Karshipt,[7] a bird like a species of water-fowl; of the wide-travelers (farakhvo-raftarano) is the hare which is showing wild beasts the way to the water; and of those suitable for grazing (carako-arjanigan) is the white ass-goat; with human words they also accepted the religion from Ohrmazd. (5) With the chieftainship of the five species they are entrusted, so that the like animals also, with their own voices, and as much as their knowledge is capable, shall recount the powerfulness of the religion. (6) And freedom from assault, exemption from persecution, and proper maintenance of the five species of animals, were prescribed by him[8] to Zartosht with seemingly very awful admonition.

7. For the occurrence of the third questioning, which is Ardwahisht's, the spirits of the fires have come out with Zartosht to a conference at the Tojan water;[9] and, in that questioning, care for the proper maintenance of the Warharan fire,[10] and the propitiation of all fires, is explained to him.

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1 This has been narrated in the preceding chapter.

2 See Dk. VII, 3.51, 54.

3 These species, which are named in § 4, are those mentioned in the Avesta, Visp. 1.1.

4 Av. Hukairya of Yt. 12.24, and Us-hindu of Yt. 8.32, described in Bd. 12.5, 6, as two neighbouring mountains, for the pure water of Aredvisur falls from the summit of Hūgar to Aūsind which stands in the circumambient ocean.

5 The remainder of K 35, the MS. brought by Westergaard from Kirman, is lost; but an old copy of it (BK, see the Introduction) exists in Bombay, which supplies the missing text, as an authority independent of T.

6 See Bd. 14.26; apparently the same as the Ariz, or Kar, the chief of fish, ibid. 18.3, 5; 24.13.

7 See Bd. 14.23; 19.16; 24.11.

8 By Vohuman, as the protector of useful animals.

9 Possibly the Tejend river, the Zend or Zōndak of Bd. 20.7, 15.

10 The Bahrām, or sacred fire at places of worship.

8. For the occurrence of the fourth questioning, which is Shahrewar's, the spirits of the metals have come with Zartosht to a conference at Sarai, a settlement on the Mivan;[1] and he was fully admonished about various proper preservations of the metals, and as to not producing warlike accouterments of gold.

9. For the occurrence of the fifth questioning, which is Spandarmad's, the spirits of the regions, frontiers, stations (austaman), settlements (rudastakan), and districts, as many as were desirable, have come out with Zartosht to a conference where there is a spring (khanigo-ae) which comes out from the Asnavad mountain,[2] and goes into the Daitya, like those of Sataves who is blowing the Pairigs.[3] (10) And Zartosht was also thus admonished by her, about the care and propitiation of the earth: that each district is to be entrusted to a faithful testifier (gokas-i vavar), each settlement to a judge acquainted with the law, each station to an officiating priest (magopato = mobed) of just intentions, and each frontier to a pure priestly authority (rado); over all is proclaimed the councilor of the spirits, the supreme priest (magopatano magopato), and through him the sovereignty of Ohrmazd is provided.

11. For the occurrence of the sixth questioning, which is Hordad's, the spirits of seas and rivers have come with Zartosht to a conference at the Asnavad mountain,[4] and he was told about the care and propitiation of water.

12. For the occurrence of the seventh questioning, which is Amurdad's, the spirits of plants have come out with Zartosht to a conference on the precipitous bank of the Dareja,[5] on the bank (bar) of the water of Daitya, and different places; and he was informed about the care and propitiation of plants.

13. The seven questionings are explained within the length of these winters, which are of five months, and within ten years.[6]

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1 Names not clearly identified, and readings uncertain.

2 In Atur-patakan, and the Gushnasp, fire was established upon it (see Bd. 12.2, 26; 17.7).

3 Pahl. "Sataves-i Pairig damānō ānō cīgūn." Referring probably to Yt. 8.8, 9. Sataves is the southem chieftain of the stars, as correctly stated in the Iranian Bundahishn (compare Bd. 2.7; 13.12) ; and the Pairigs [Av. pairika] are meteors. [Whence Pers. Pari, Peri "fairy".]

4 See § 9.

5 Pahl. "pavan Darejīn zbār" = A v. "Drejya paiti zbarahi" of Vd. 19.4; a mythical river in Airan-vej (Eranvej), where Pourushasp resided (Bd. 20.32).

6 The Pahlavi is rather vague, but it is clear that Zaratust starts for his conference at thirty years of age (Chap. 21.1), returns from it ten years later (Chap. 23.1), and the conversion of Vishtasp occupies two years longer (Chap. 23.5), occurring when

CHAPTER 23. *Dates of conversions, births, and deaths*

1. On the completion of revelation, that is, at the end of the ten years, Maidok-mah, son of Arastai, became faithful to Zartosht.

2. Afterwards, on having obtained his requests,[1] he came back to the conference of Ohrmazd, and he spoke thus: "In ten years only one man has been attracted by me." (3) And Ohrmazd spoke thus: "There will be days when so few are not attracted by you, who are themselves the occasion of the resurrection of the world; when, apart from Dahak [Zohak],[2] the beneficence of the formation of the renovation of the universe attracts every one besides, and the impenitence of Dahak [Zohak] is destroyed."

4. When he came out from the presence of Ohrmazd, with the same paradox, he thereby indicated his religion as complete to Spandarmad through his intelligence.

5. In the two years after that,[3] the Kavigs and Karbs of Vishtasp, in the manner of opponents (hamestaranih), propounded thirty-three inquiries (khvāstakō)[4] to him, so that by command of Vishtasp he became the explainer of those thirty-three inquiries. (6) Of the thirty-three habits[5] of iniquity, come for opposition to the religion of the sacred beings, of the declaration, by revelation, of those thirty-three indications of fetters;[6] and of the restraint of the thirty-three iniquitous practices by the thirty-three best good works, there are statements in revelation. (7) Including the acceptance of the religion

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Zartosht was forty-two years old and thirty-five years before his passing away at the age of seventy-seven (Chap. 23.9). At this point another dislocation of text occurs in all existing MSS., owing to the accidental interpolation of three loose folios of another text, between this chapter and the next, in some unknown copy written before 1530. In the MSS. the text is written continuously, without division into chapters. But the connection of this chapter with the next one, which is here restored to its proper position, is clearly shown by the reference to the "ten years" of conference, with which this chapter ends, and the next one begins. The accidentally interpolated text is here classified as Chaps. 24 and 25, but its real connections have not yet been traced.

1 That is, the replies of the archangels to his enquiries.

2 See Dk. VII, 1.26. He was chained by Faridoon in Mount Damawand, to escape in the latter days, to be slain by Keresasp, and to be specially punished at the resurrection (Bd. 12.31 ; 30.16; Byt. 3.55-61).

3 See Dk. VII, 4.2.

4 See Dk. VII, 4.67.

5 Reading shōn = Pers. sān; but the MSS. have dēnō, "religions." The thirty sins and thirty-three good works, detailed in MX. 36, 37, are certainly referred to at the end of this section.

6 Compare Chap. 12.5, and Dk. VII, 4.67.

by Vishtasp from Zartosht, after the redemonstration of its judicially multiform prophecy and spiritual character, which are looked into through the evidence of three speakers about them, the archangels who, with worldly manifestation, have become apparent unto Vishtasp and his councilors and mighty ones; they are Vohuman, Ardwahisht, and the Burzin-Mihr fire.[1]

8. About the reward which existed before the beneficence of Zartosht, and its being seen how, through guidance by Ohrmazd, it is demonstrated by him to those of the world, so that Maidok-mah is attracted in the tenth year in the forest of reedy hollows (kanyāstānō[2] vēshakō) which is the haunt of swine of the wild-boar species (khazura-i varazo gas); in the twentieth year the Kavig who is son of Kundah[3] is attracted; in the thirtieth year the Khyons[4] arrive, who make an incursion (vardako) into the countries of Iran, owing to the Kavigs, those who are more of their own race; and in the fortieth year Vohunem, son of Avaroshtar,[5] is born.

9. In the forty-seventh year Zartosht passes away, who attains seventy-seven years and forty days in the month Ardwahisht, on the day Khur [Khwarshed];[6] and for eight rectified (vehicako) months, till the month Dadvo [Day] and day Khur [Khwarshed], he should be brought forward as to be reverenced.

10. In the same month Ardwahisht, in the sixty-third[7] year, Frashostar[8] passed away, and in the sixty-fourth year Jamasp,[9] the same as became the priest of priests after Zartosht; in the seventy-third year Hangaurush, son of Jamasp;[10] in the eightieth year Asmok-

1 See Dk. VII, 4.74.

2 Hybrid Zvārish of Pers. nayistān.

3 Or Kūnīh which is the name ofa demon (see Sg.16.13, 16, 18, 19); but such an identification is uncertain.

4 Av. Hvyaona of Yt. 9.30, 31; 17.50, 51. Compare Dk. VII, 4.77, 83, 84,87-90; v, 7.

5 Av. gen. "Vohu-nemang, hō Avāraoshtrōis" of Yt. 13.104.

6 The eleventh day of the second month.

7 T has 43 d, and the date is lost in the other MS. authority. But 43 d is highly improbable for two reasons: first, it would make this date the only one out of chronological order in the series here given; secondly, it would render it inconsistent with the statement, in Dk. VII, 6.12, that two priests came, from other regions, to ask Frashostar about the religion, fifty-seven years after it had been accepted by Zartosht. By substituting 63 d (the Pahlavi cipher most likely to be corrupted into 43 d) both these inconsistencies are removed.

8 See Dk. VII, 6.12; V, 2.12.

9 See Dk. V, 2.12; 3.4.

10 Av. gen. "Hang-haurushō jāmāspanahē" of Yt. 13.104.

khanvato,[1] and also in the eightieth year Kabed-ush-spae,[2] who is called also Akht the wizard, is killed.

11. Of the six great upholders of the religion there are the two daughters of Zartosht, whose names are Freno and Srito,[3] with Aharubo-stoto, son of Maidok-mah,[4] and another three, who are renowned for their religion for a hundred years, who are Vohunem[5] that is born in the fortieth year of the religion, Sheno[6] is afterwards born and passes away in the two-hundredth year, and as to his hundred-discipledom,[7] it exists day and night till the three-hundredth year. (12) Afterwards the religion is disturbed and the monarchy is contested (jangiaito).

13. About the three customs (dado) which Zartosht prescribed as the best: – The first of them is this: "Do not go without others, except with magisterial authority (apatkar radiha);" the second is: "Though they shall proceed unlawfully as to you, consider your actions lawfully beforehand;" and the third is: "Next-of-kin marriage, for the sake of the pure progress of your race, is the best of the actions of the living, which are provided for the proper begetting of children."[8]

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1 Av. gen. "Asmō-hvanvatō" of Yt. 13.96, and Westergaard's Yt. 22.37.

2 As kabed is Zvārish for "many," we may assume that kabed-ūs = Av. nom. pourush which usually becomes pouru in compounds; so that the compound name, or title, in the text, probably represents Av. Pouruspādha (Yt. 10.109, 111), "having many troops," a suitable title for Akht the wizard (Av. Akhtya of Yt. 5.82) who is said, in Yavisht i Friyan 1.2, to have invaded a district with an army of seven myriads. He was killed, in Zoroastrian fashion, by the recital of a religious formula.

3 There was a third daughter, Pouruchasht (see Bd. 32.5), but she may not have survived her father.

4 Av. gen. "Ashastvō Maidhyōi-maung-hōish" of Yt. 13.106.

5 See § 8.

6 He was born in the 100th year; see Dk. VII, 7.6.

7 This seems to be the sixth upholder of the religion, the third of those lasting about a century.

8 This chapter ends the first series of Selections of Zadspram, and is immediately followed in the MSS. by a second series. It is evident from the extent of this chapter, as compared with the amount of text contained in the three misplaced folios (see Chap. 22.13 n), that this chapter could have occupied only about one folio and a half in the dislocated MS., so that the second series must have commenced on the same folio as contained the end of this chapter, and that Chaps. 24, 25 cannot have belonged to this series. The three misplaced folios contain two distinct texts; the first (Chap. 24) is an Iranian version of the Five Dispositions of priests and the Ten Admonitions, and is here translated; the second (Chap. 25) contains some details about the Nasks and Gathas.

CHAPTER 24. *Five dispositions of priests and ten admonitions*

1. About the five dispositions of priests, and the ten admonitions with which all instruction as to religion is connected.[1]

2. Of those five dispositions the first is innocence.

3. The second is discrimination among[2] thoughts, words, and deeds; [to fully distinguish the particulars of destruction from indestructiveness, such as noxious creatures from cattle; and of production from unproductiveness, such as the righteous an worthy from the wicked and unworthy].

4. The third is authoritativeness, because that priestly master is always wiser and speaking more correctly who is taught wisely and teaches with more correct words.

5. The fourth is to[3] [understand and consider the ceremonial as the ceremonial of Ohrmazd, and the essentials with all goodness, beneficence, and authority; to be steadfast in his religion, and to consider the indications of protection (sāyag)[4] which are established for his religion. (6) To maintain the reverence of the luminaries prayerfully, also the reverence of the emanations[5] from the six[6] archangels, be they fire, be they earth, or be they of bodily form, and of the creatures which are formed by them; also the pure cleansing from dead matter, menstruation, bodily refuse, and other hurtfulness; this is in order that they may be characterized, and thereby constituted, as better-principled, more sensible,[7] and purer, and they may become less faulty. (7) The reverence of mankind is to consider authoritatively about knowledge and property; the reverence of cattle is about fodder, little hardship, and moderate maintenance; the reverence of plants is about sowing and ripening for the food of the

1 This Iranian version of the Dispositions and Admonitions is more complete than the Indian version, which, like the Bundahishn, was brought from Iran five or six centuries ago, and is found in two MSS. (Pt. and J) written in India about 500 years ago, and now in the libraries of Dasturs Dr. Peshotan and Dr. Jamasp, respectively. Passages which occur only in the Iranian version are here enclosed in brackets, and other differences between the two versions are mentioned in the notes.

2 The Indian version has "of."

3 Ind. vers. has only: "to celebrate the ceremonial of the sacred beings with the correct words, inward prayers, and complete mastery of the text (narm-nasgīhā) in the ritual." It omits §§ 6-8 altogether.

4 T has "limit (kūstak)."

5 T has "issue."

6 .T has "seven."

7 Or "more fragrant;" hū-bōdtar has both meanings.

worthy. (8) The ceremonial which is glorifying all the sacred beings, praises the luminaries and worldly creations improperly, and is antagonistic to them, because complete glorification is proper through complete recitation of the ritual; and the ceremonial of any one whatever is his own proper duty professionally, so long as it is possible to keep proceeding with very little sinfulness].

9. The fifth is to struggle prayerfully,[1] day and night, with your own fiend,[2] and all life long not to depart from steadfastness, nor allow your proper duty[3] to go out of your hands.

10. And the first of those ten admonitions is to proceed with good repute, for the sake of occasioning approving remarks as to[4] the good repute of your own guardian and teacher, high-priest and master.[5]

11. The second is to become awfully refraining from evil repute, for the sake of evil repute not occurring to relations and guardians.

12. The third is not to beat your own teacher with a snatched-up stick, and not to bring scandal upon his name, for the sake of annoying him, by uttering that which was not heard from your own teacher.

13. The fourth is that whatever is taught liberally by your own teacher, you have to deliver back to the worthy, for the sake of not extorting a declaration of renown from the righteous.[6]

14. The fifth is that the reward of doers of good works and the punishment of criminals have to be established by law, for the sake of progress.[7]

15. The sixth is to keep the way of the good open to your house, for the sake of making[8] righteousness welcome in your own abode.

16. The seventh is that, for the sake of not developing the fiend insensibly in your reason, you are not to keep it with the religion of the good,[9] nor to remain in impenitence of sin.

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1 Ind. vers. has: "to remain in diligence intelligently."

2 Ind. vers. has: "opponent."

3 Ind. vers. has: "steadfastness in religion, and to be diligent in your proper duty." But it omits the rest of the sentence.

4 Ind. vers. has: "for the sake of the appropriateness of."

5 Or "father."

6 T has: "not extracting the purity of the righteous."

7 Ind. vers. adds: "of religion."

8 Ind. vers. inserts: "a token of;" and T has: "making the righteousness of the sacred beings in writing welcome."

9 Ind. vers. has: "not to maintain malice with the good," which is more probable, and

17. The eighth[1] is that, for the sake of severing the fiend from the reason, you have to force malice away from your thoughts, and to become quickly repentant of sin.

18. The ninth is to fully understand the forward movement[2] of the religion, also to keep the advancing of the religion further forwards, and to seek your share of duty therein; and on a backward movement, when adversity happens to the religion, to have the religion back again, and to keep your body in the continence (makavadih) of religion.

19. The tenth is that there is to be a period of obedience (Sroshdarih) towards the ruler and priestly authority, the high-priesthood of the religious.

CHAPTER 25. *About the three divisions of revelation*

1. About the three divisions of revelation there is a condensed medium, beneficial and small, of whose subdivision one category (rajistakō) is collection together; that is, the Ahunwar[3] itself is a symbol of the Nasks.

2. First, the Ahunwar is apportioned into its three degrees (padmān), as shown in another chapter; and by a like system (rajistak) the Gathas,[4] too, are into three, which are the three-lined, four-lined, and five-lined;[5] even so the Nasks are denominated Gathic, Hadha-mathric, and Law. (3) Then the Ahunwar is apportioned into six: which they call half-lines (nem-gas); so, too, the Gathas are into six, which are called the Ahunavaiti Gatha, the Yasna, the Ushtavaiti[6] Gatha, the Spenta-Mainyu (Spetamato) Gatha, the Vohu-khshathra Gatha, and the Vahishtoishti Gatha; even so the Nasks are into six, as

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kēnō, "malice," is easily corrupted into dēnō, "religion," in Pahlavi writing.

1 This eighth admonition is omitted in the -Iranian MSS.

2 Ind. vers. adds: "and backward movement."

3 See Dk. VIII, 1.7.

4 The word gāsānō is usually written like dahishnō in the MS.

5 The three-lined stanzas of the Gathas are 100 in the Ahunawad (Yas. 28-34), 40 in the Yasna Haptanghaiti (Yas. 35-41), and 22 in the Wohukhshathra (Yas. 51). altogether 162 three-lined stanzas; the four-lined are one in the Ushtawad (Yas. 46.15), 41 in the Spentomad (Yas. 47-50), and nine in the Wahishtoisht (Yas. 53), altogether 51 four-lined stanzas: and the five-lined stanzas are the remaining 65 in the Ustawad (Yas. 43-46); making the total of 278 stanzas mentioned in § 5. Yas. 42 is a later supplement to the Yasna Haptanghaiti, and, in the MSS. Pt4, Mf4, it is headed as follows :-Avar vaharakō-i haft hādō Yastō yazishnīk būn, "the beginning of worshipping as regards the portions of the Yasna of seven hās."

6 The MS. corrupts these two names into the one word asnavatō by omitting the syllables aūshta.

the Gathas are into two, which are called one the Gathic creation – which is the Yasht[1] – and one the rest of the Gathic; also the Hadha-mathric into two, one the Mathra of the arranger – which is the Pacino and Rado-dado-aito[2] – and one the Mathra full of good tokens, which is the rest of the Hadha-mathra; and also the Law into two, one the law against the demons – which is the Vendidad[3] – and one the law of Zartosht, which is the rest of the Law. (4) Then it is apportioned into twenty-one, such as the twenty-one words (marik) of the Ahunwar; also the Gathas are into twenty-one, which are the Ahunwar, the praise of righteousness, the performance of the good, and from Yanim-mano unto Airyaman[4] which, being accomplished (akardo), are twenty-one; and the Nasks are twenty-one.

5. Then the Gathas are apportioned into 278[5] stanzas (vecesto); and the Nasks also into 278 categories, every single category having borne a form like a single verse,[6] as regards how much and how anything good is indicated, such as the Patkar-radistan,[7] in which what is legally disputable is reported (pedako); the Zakhmistan,[8] by which the penalty of assault (zakhm) is reported; the Storistan,[9] by which the sin and amount of penalty for a wound, as regard beasts of burden and cattle, are reported; the Arateshtaristan,[10] by which battle is reported; the Pasush-haurastan,[11] by which the customary keeping of sheep in control is reported; the Jurdai-zaritunistan ('corn-sowing code'),[12] by which agriculture is reported; the Varistan,[13] by which an ordeal being accomplished is reported; and others of a like

1 The Stōd-yasht, or first of the Gathic Nasks (see Dk. VIII, Chap. 1.9).

2 The third and fourth of the Hadha-manthric Nasks (ibid. 10).

3 The fifth of the Legal Nasks (ibid. 11).

4 The three sacred formulas, Yatha-ahu-vairyo (Ahunwar), Ashem-vohu, and Yenghe-hatam, with the seventeen hās of the five real Gathas, and either the Yasna Haptanhaiti, counted as a single item, or the Airyaman, will make up the twenty-one divisions (compare the names applied to each fargard of the Sudgar, Warsht-mansr, Bag Nasks in Dk. IX).

5 See § 2 n; here the MS. has 288, by miswriting, in both occurrences of the ciphers.

6 Doubtful; the text appears to be as follows :-kolā rajistakō-aē būrdō shan mānāk ak gāh.

7 See Dk. VIII, Chap. 16.

8 Equivalent to Zatamistān (ibid. Chap. 17), see Darmesteter's suggestion (ibid. Chap. 16.8 n).

9 Ibid. Chap. 24; here spelt Stōritān by mistake.

10 Ibid. Chap. 26.

11 Ibid. Chap. 23; here written Pasūsh-haūristān.

12 Ibid. Chap. 31.30-32.

13 Ibid. Chap. 42; here written Varīstān.

description.

6. Then the Gathas are apportioned into 1016[1] metrical lines (gas), and the Nasks into 1000 Has and Fargards,[2] and, since the Hadokht[3] is the priestly master (rado) of the Nasks, and the remedy[4] (darmōn) which is a perfect statement about the master of the resurrection, the existence of its fargards about the other fargards is therefore 1000 remedies fully combined, being the corn and fodder that are shut up (bastako) when, over that thousand, they supply one that is great, which in every way protects them from hail and rain, from the wind which is hot and that which is cold.

7. Then the Gathas are apportioned into 6666 words (mārīk),[5] and as to the Nasks, too, their own 6666 ordinances (dadistano) are therein severed. (8) And the 6666 words, which are in the Gathas, are an indicator of the period from the adversary having come to the creatures, as far as unto the end of the six millenniums[6] – each millennium being ten centuries – which amount to 60 single centuries – a century being ten tens[7] – and up to the time when its[8] cold and distress arrive, which become awful; the 600, including the excess as far as one ten,[9] are years of the 6000 years which are the words of the

1 See Shayest ne-Shayest 13.50; that this number is correct may be seen from the details given in § 2 n.

2 See Dk. VIII, Chap. 1.20; here .the MS. has āyūīnō instead of hātō, by miswriting.

3 The sixth of the Gathic Nasks (see Dk. VIII, Chap. 1.9).

4 See Dk. VIII, Chap. 45.13, where the word used is bēshāzō.

5 According to Shayest ne-Shayest 13.50 the six Gathas (including the Yasna Haptanghaiti) contain 5567 vācak, 9999 mārīk, and 16,554 khūrdak; which enumeration makes the meaning of mārīk doubtful. In our present text, however, it must have its usual meaning of "word," as the number of 6666 words in the six Gathas can be obtained by including the customary repetition of the first stanza of each Hā of the five real Gathas, with the text of the Airyaman and of the introductions to Y. 28, 35, and probably the homage formula prefixed to each Gatha; also by considering each component of a compound as a separate word, and all verbal prefixes as separable; and by counting all enclitics except -ca, in accordance with the different modes of treating -cīt and -cā in counting the words of the Ahunwar. If the three sacred formulas were included, and the Airyaman and five homage formulas were omitted, the total would be nearly the same.

6 The three millenniums during which Ohrmazd and Ahriman had nearly equal influence, and the last three millenniums during which the power of Ahriman diminishes (see Bd. 1.20).

7 Assuming that # b stands for # #.

8 Assuming that mūnash, "whose," stands for amatash.

9 As the cipher for "one" precedes that for "ten," it may possibly mean "one less than ten," as in the Roman IX. At any rate, 6609 years with the 57 accounted for in § 9 make up the requisite total of 6666; but the mode of making this number correspond with the six millenniums is not very clear.

six Gathas that are the first indicator of the six millenniums; therefore of the 60 centuries are then the 600 and those which are added to them (zak-i ghal).

9. And after those 6000, which are the 6000 years, are the Airyaman[1] of Ardwahisht and the accompanying sayings (ham-vaco) which are at the end of the Gathas; those are the 57 years of Soshyant,[2] and for the sake of them, too, are the Airyaman and from the praise of righteousness at its end to the consecration of the Airyaman, originally 57 words (marik), because the praise of righteousness for the Airyaman is 12, and the consecration of the Airyaman is 21, of the original 57.[3]

CHAPTER 34. On the final rehabilitation (frashegird).

1. It is revealed[4] in the Religion that Zartosht asked Ohrmazd (saying), "Shall bodily creatures who have passed away on earth, receive their bodies back at the final rehabilitation or shall they be like unto shades?"

2. Ohrmazd said, "They shall receive their bodies back and shall rise again."

3. And Zoroaster asked (saying), "He who hath passed away is torn apart by dog and bird and carried off by wolf and vulture: how shall (their parts) come together again?"

4. Ohrmazd said, "If thou who art Zartosht hadst to make a wooden casket, would it be easier to make it if thou hadst no wood and yet hadst to cut and fit it, or if thou hadst a casket and its parts were sundered one from the other and thou hadst to fit it together again?"

5. Zartosht said, "If I had a branch of wood, it would be easier than if I had no wood; and if I had a casket (and its parts were sundered one from the other), it would be easier ...."

6. Ohrmazd said, "When those creations were not, I had power to fashion them; and now when they have been and are scattered abroad, it is easier to fit them together again. (7) For I have five store-keepers who receive the bodily substance of those who have passed away. One is the earth which keeps the flesh and bone and sinews of men: one is the water which keeps the [flesh and] blood: one is the

1 Y. 54.1.

2 Or Sōshans. See Dk. VIII, Chap. 14.14; Bd. 30.7.

3 The Airyaman contains 24 words, its Ashem-vohu 12, and its consecration (Y. 54.2) 21 words, making altogether 57 words.

4 Tr. of this chapter is from ZZZ, pp. 348 ff.

plants which preserve the hair of the head and the hair of the body: one is the light of the firmament(?) which receives the fire: and yet another is the wind which [gives back] the spirit of my own creatures at the time of the rehabilitation.

8. I call upon the earth and ask of it the bone and flesh and sinews of Gayomard and the others. (9) The earth saith, “How shall I bring them, for I know not which is the [bone, flesh, and sinews] of the one [and which of the other]?”

10. I call upon the water of the Arang which is the Tigris among rivers (saying), “Bring forth the blood of those men who are dead.” (11) [The water] saith, "How shall I bring it, for I know not which is the blood of the one and which of the other?”

12. I call upon the plants and ask of them the hair of the dead. (13) The plants say, “How shall we bring it, for we know not which is the hair of the one and which of the other?”

14. I call upon the wind and ask him for the spirit of those men who are dead. (15) The wind saith, “How shall I bring it, for I know not which is the spirit of the one and which of the other?”

16. When I who am Ohrmazd look down upon the earth, water, plants, light, and wind, in my clear sight I know and distinguish the one from the other: for in my omniscience and clear thought I distinguish the one from the other even as when a man milks the milk of female beasts and it runs down upon this earth in the same channel, one stream into the other, he knows of which of his beasts it is. I recognize them even as when a man hath thirty horses and each horse has a caparison with a mark on it (to show) to which horse it belongs, and those thirty caparisons stand together, and the man (then) wishes to know; he takes off the caparisons and knows by the mark on the caparison which of his horses is which.

17. I shall send forth Airyaman the Messenger among whose duties is fue fulfilment of the end. (18) He will bring the bone and blood and hair and light and spirit of Gayomart and Mashye and Mashyane. (19) And first shall I fit together again the bones of Gayomart -- and the bones of Mashye and Mashyane lie together near him, to the right and to the left-these shall I bring forth.

20. And it is easier for me to fit together and create again the twelve creations that I created in the beginning: first when I created the sky without pillar or support which no material creature supports from any side; and second when I established the earth in the middle of the sky so that it was nearer to neither side, like the yolk of an egg in the middle of an egg; and third when I f~shioned the Sun: fourth when I fashioned the Moon; [fifth when I fashioned the stars;] sixth

when I created many hues, colours, and tastes in the plants; seventh when I created fire within the plants and it did not burn; eighth when I brought corn to the earth, and when it is full grown, it bears fruit and serves as food for man and kine; ninth when I formed the embryo within female creatures and covered it up so that it did not die and, as it grew, I revealed one by one the bone, blood, hair, phlegm, sinews, and nails; tenth when I made birds in bodily form to fly in the air; eleventh when I gave the water feet moving forward like unto a hare(?); twelfth [when I created the clouds] that carry the water up and rain it down."

21. The creating of creation, the progress of Religion, and the final rehabilitation are like unto the building of a house. (22) For a house can only be completed by means of three things, that is the foundation, the walls, and the roof. Creation is the foundation, the progress of Religion the walls, and the rehabilitation the roof. (23) As when a man desires to build a house, he chooses three men of whom one is most skilled in laying the foundation, one in raising the walls, and one in making the roof; and each is assigned to his proper work. Till the foundation was laid and the walls raised, it was not possible (to make the roof). (24) He who bade the house (be built) knows clearly how many things are needed to completei~ and because he has no doubt concerning the skill of the maker of the roof, long does he confidently wait. When the walls are completed, it is as easy for him whose business is the roof, to roof (the house) in as (it is) for the other two in the work that is assigned to them.

25. And again the rehabilitation was like unto a dark night: when the night draws to its close, the Sun rises over three corners of the earth and returns to its proper place and completes its cycle and comes to shine anew and smites the darkness and gloom.

26. It was like unto the Moon which waxes for fifteen (nights) and for fifteen wanes. When it has completely disappeared, it is born anew and is manifest in the sheen (it has) from the Sun, the lord of lights: the restoration of the world of the resurrection is made manifest thereby.

27. It was like unto the year in which, in spring, the trees blossom, in summer they bear fruit, in autumn they bear the last fruits, and in winter they become dry and as if dead. (28) When the order of the years is fulfilled. Mihr (the Sun) returns to his first place, day and night are equal in measure. and the atmosphere (returns to) its original(?) equilibrium.

And the resurrection of the dead is like unto dry trees and shrubs that put forth new foliage and shoot forth tender saplings. (29) Since

stability must be restored the end of all natural things is in the same manner as their beginning, even as man whose coming to be springs from the semen or as the plants whose becoming is from seed; their perfection and end are in the selfsame seed.

30. In the Religion thus is it revealed -- When Ahriman rushed into creation, he had the brood of the demon Whore of evil religion as his companion even as a man has a whore woman as his bedfellow; for verily the whore is a demon: and he appointed the demon Whore queen of her brood, that is the chief of all the whore demons, the most grievous adversary of the Blessed Man.

31. And [the demon Whore] of evil religion joined herself [to the Blessed Man]; for the defilement of females she joined herself to him, that she might defile females; and the females, because they were defiled, might defile the males, and (the males) would turn aside from their proper work.

32. And he chose a captain of his commanders who is none other than Az (concupiscence): and he gave her four commanders to help her, who are Wrath and Winter and Old Age and Bane, like unto the East and West and South and North. (33) Az chose commanders, captains of the right and captains of the left, which are hunger and thirst: so too did Old Age (choose) lamentation and mourning: so too did Bane (choose) excess and deficiency.

34. At the final rehabilitation first a means of overcoming Az is sought, for she is the captain of the commanders of the other lies, and from her has Ahriman of evil religion most strength. (35) When first creation began to move and Zurvan for the sake of movement brought that form, the black and ashen garment to Ahriman, (he made) a treaty in this wise, 'This is that implement like unto fire, blazing, harassing all creatures, that hath the very substance of Az. When the period of nine thousand years comes to an end, if thou hast not perfectly fulfilled that which thou didst threaten in the beginning, that thou wouldst bring all material existence to hate Ohrrnazd and to love thee -- and verily this is the belief in the one principle, that the increaser and destroyer are the same -- then by means of these weapons Az will devour that which is thine, thy creation; and she herself will starve; for she will no longer obtain food from the creatures of Ohrmazd -- like unto a frog that liveth in the water; so long as it defileth the water, it liveth by it, but when the water is withdrawn from it, it dieth parched."

36. And Az because she had only one nature, had not the power to cause defilement as long as creatures were dispersed. That her powers might work together within creation, she divided them in three, that is

"that pertaining to natural functions," "that pertaining to natural functions directed outward," and "that outside the natural functions." That pertaining to the natural functions consists in eating on which life depends: that pertaining to the natural functions directed outward is the desire to mingle (copulate) which is called lust (Varan) through which, by a glance outward, the inwards are excited and the natural functions of the body thrown into turmoil: that outside the natural functions is the yearning for whatever good thing one sees or hears.

37. Each part was divided into two: that pertaining to the natural functions is hunger and thirst; that pertaining to natural functions directed outward is the emitting and receiving (of seed); that outside the natural functions is hoarding by robbery and refusing to give through avarice.

38. This is she who comprises (all) evil. And it is revealed that at the end Ardwahisht will come to earth with the powerful help of Airyaman, the Messenger, to find a means of overcoming Az, and he will show to creatures that the slaughter of the divers kinds of cattle is a grievous sin and that the profit therefrom is small: and this will he command, "Ye are men; slaughter not the cattle even as hitherto ye have slaughtered them."

39. When the time of the rehabilitation shall draw nigh, those who hearken to the command of Ardwahisht will turn from the slaughter of cattle and the eating of flesh, and one quarter of the power of Az will dwindle, and the strength that is in her body will be destroyed, and the darkness and gloom will be smitten in part: nature will be clad in spirit and intelligences will be more clearly grasped.

40. In the bodies of the children that are born to them Az shall be less strong and their bodies shall stink less, and their nature will be more closely bound to the gods. Instructed by the gods they will turn away from the drinking of milk; half the power of Az will dwindle. (41) And those who are born to them will be sweet-smelling, lacking darkness, spiritual in nature, without offspring, for they will not eat.

42. And then the demon Az, since she will derive no power from the creatures of Ohrmazd, will chide Ahriman who appointed her captain of his commanders (saying) in her greed to the judge of creatures, "Satisfy me, satiate me, for I derive nor food nor strength from the creatures of Ohrmazd." (43) At the command of Ahriman she will destroy the lesser demons. At the last (only) those four commanders will remain, and the other two, even Ahriman and Az.

44. Forth to the earth come Ohrmazd and Ahriman, Srosh and Az. Ohrmazd smites Ahriman: so long as Az was in league with Ahriman, he found no means of overcoming him, for Ohrmazd is the all-creator

of light; and the darkness of Ahriman is his adversary: Srosh, the moderate an blessed, is the genius of the Mean and the excess and deficiency of Az are his adversary: they are of equal stature in the battle. (45) But when Az is [no longer] in league with (Ahriman), Ahriman is alone, and his adversaries are three -- two of a different substance, that is Ohrmazd and Sros, and one of the same substance, that is Az, his greatest ally (heretofore). When his helpmate turns to enmity, the Adversary will be vanquished.

46. When fifty-seven years have yet to pass till the final rehabilitation, the birth of Sosyans will come to pass, the consummation of that which was bestowed on Zartosht.

47. Concerning Zartosht thus is it revealed -- for thirty years he conferred with Ohrmazd, and he received the Religion and spread godliness abroad. In fifty-seven years the Religion reached the seven climes in part. When the Religion made progress, the Lie, once manifest and plain to see, [fled] beneath the earth and its power was partially destroyed.

48. When the Messenger of the consummation who is Sosyans, the envoy and Airyaman, appears on earth, in like manner will he confer for thirty years with the spiritual gods. The term allotted for the final rehabilitation is also fifty-seven years. The Religion will reach the seven climes in its plenitude, and by the wholeness of its propagation the Lie will be uprooted from creation.

49. When the Aggressor came upon creation, six thousand years of the "reckoned calendar" remained -- that is from the day of Ohrmazd in the month of Frawardin until the period returns to the day of Ohrmazd in the month of Frawardin. For the completion of six thousand years of the intercalating calendar the equivalent of four years (is needed): for in every four years there is one intercalated day, not more: in six thousand years that is the equivalent of four years. At that time will come the sign of the resurrection, and the firmament will move (from its course) and the course of the Sun, Moon, and stars will be *like to the planets* (?) ; and as the firmament turns, so will the atmosphere and the seas, the earth and the abodes (of men) turn from their natural [paths]. On the earth, in the likeness of springs of water, springs of fire will arise in many places. (So) For Ohrmazd created with water and will bring about the end with fire: for water has a nature that illumines the seed and causes it to grow, and fire (a nature) that burns and thwarts it: for when the seed of plants comes to water, it receives the power of growth and becomes moist.

51. When the fire appears on earth, the waters begin to sink and the rain ceases to rain till most of the waters on the earth are turned

into desert, and the colour of plants on earth turns to the colour of wine(?) because of their union with fire, and they are burnt up and the tillage will be of no effect.

52. When but three months have yet to pass before the Resurrection, it will come to the great battle even as in the beginning creation wrestled with the Lie. For ninety days and nights there was war, a battle of thirty days and nights by the rain that smites noxious beasts, of thirty days and nights by the streaming forth of the vapours through which the plants grow, of thirty days and nights by the wind which drives the water on and supports the earth below and above and makes hollows and heights.

53. But as the great battle in the beginning was by the raining of water and the wind that furthers water, so is the (battle) in the end by the burning and scorching of fire and the fearful wind that makes the fire to blaze.

54. As (first) for ninety days and nights the gods did battle with the demons and the Whore, so in the end, manifest and plain, there will be seen by night and in the atmosphere a form of fire in the shape of a man, conceived by the spiritual gods, riding, as it were, a fiery horse, and fearful (to behold): and they shall be freed from doubt.

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THE

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HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE

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THE

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VOL. IV

Oxford

AT THE CLARENDON PRESS

1880

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Avesta.

THE ZEND-AVESTA

PART I

THE VENDÎDÂD

TRANSLATED BY

JAMES DARMESTETER

Oxford

AT THE CLARENDON PRESS

1880

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INTRODUCTION.

CHAPTER I.

THE DISCOVERY OF THE ZEND-AVESTA.

THE Zend-Avesta is the sacred book of the Parsis, that is to say, of the few remaining followers of that religion which reigned over Persia at the time when the second successor of Mohammed overthrew the Sassanian dynasty [1], and which has been called Dualism, or Mazdeism, or Magism, or Zoroastrianism, or Fire-worship, according as its main tenet, or its supreme God [2], or its priests, or its supposed founder, or its apparent object of worship has been most kept in view. In less than a century after their defeat, nearly all the conquered people were brought over to the faith of their new rulers, either by force, or policy, or the attractive power of a simpler form of creed. But many of those who clung to the faith of their fathers, went and sought abroad for a new home, where they might freely worship their old gods, say their old prayers, and perform their old rites. That home they found at last among the tolerant Hindus, on the western coast of India and in the peninsula of Guzerat [3]. There they throve and there they live still, while the ranks of their co-religionists in Persia are daily thinning and dwindling away [4].

As the Parsis are the ruins of a people, so are their

---

[1] At the battle of Nihâvand (642 A. C.)

[2] Ahura Mazda.

[3] They settled first at Sangân, not far from Damân; thence they spread over Surat, Nowsâri, Broach, and Kambay; and within the last two centuries they have settled at Bombay, which now contains the bulk of the Parsi people, nearly 150,000 souls.

[4] A century ago, it is said, they still numbered nearly 100,000 souls; but there now remain no more than 8000 or 9000 souls, scattered in Yezd and the surrounding villages (Dosabhoy Framjee, The Parsees).

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sacred books the ruins of a religion. There has been no other great belief in the world that ever left such poor and meagre monuments of its past splendour. Yet great is the value which that small book, the Avesta, and the belief of that scanty people, the Parsis, have in the eyes of the historian and theologist, as they present to us the last reflex of the ideas which prevailed in Iran during the five centuries which preceded and the seven which followed the birth of Christ, a period which gave to the world the Gospels, the Talmud, and the Qur'ân. Persia, it is known, had much influence on each of the movements which produced, or proceeded from, those three books; she lent much to the first heresiarchs, much to the Rabbis, much to Mohammed. By help of the Parsi religion and the Avesta, we are enabled to go back to the very heart of that most momentous period in the history of religious thought, which saw the blending of the Aryan mind with the Semitic, and thus opened the second stage of Aryan thought.

Inquiries into the religion of ancient Persia began long ago, and it was the old foe of Persia, the Greek, who first studied it. Aristotle [1], Hermippus [2], and many others [3] wrote of it in books of which, unfortunately, nothing more than a few fragments or merely the titles have come down to us. We find much valuable information about it, scattered in the accounts of historians and travellers, extending over ten centuries, from Herodotus down to Agathias and Procopius. It was never more eagerly studied than in the first centuries of the Christian era; but that study had no longer anything of the disinterested and almost scientific character it had in earlier times. Religious and philosophic sects, in search of new dogmas, eagerly received whatever came to them bearing the name of Zoroaster. As Xanthus the Lydian, who is said to have lived before Herodotus, had mentioned Zoroastrian Λόγια [4], there came to light, in those later times, scores of oracles, styled Λόγια τοῦ Ζωροάσ-

[1] Diogenes Laertius, Prooemium 8.
[2] Pliny, Hist. Nat. XXX, 1, 2. Cf. infra, III, 11.
[3] Dinon, Theopompus, Hermodorus, Heraclides Cumanus.
[4] See Nicolaus Damazcenus, Didot, Fragm. Hist. III, 409.

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τρου, or 'Oracula Chaldaïca sive Magica,' the work of Neo-Platonists who were but very remote disciples of the Median sage. As his name had become the very emblem of wisdom, they would cover with it the latest inventions of their ever-deepening theosophy. Zoroaster and Plato were treated as if they had been philosophers of the same school, and Hierocles expounded their doctrines in the same book. Proclus collected seventy Tetrads of Zoroaster and wrote commentaries on them [1]; but we need hardly say that Zoroaster commented on by Proclus was nothing more or less than Proclus commented on by Proclus. Prodicus the Gnostic had secret books of Zoroaster [2]; and upon the whole it may be said that in the first centuries of Christianity, the religion of Persia was more studied and less understood than it had ever been before. The real object aimed at, in studying the old religion, was to form a new one.

Throughout the Middle Ages nothing was known of Mazdeism but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences. It was not until the Renaissance that real inquiry was resumed. The first step was to collect all the information that could be gathered from Greek and Roman writers. That task was undertaken and successfully completed by Barnabé Brisson [3]. A nearer approach to the original source was made in the following century by Italian, English, and French travellers in Asia. Pietro della Valle, Henry Lord, Mandelslo, Ovington, Chardin, Gabriel du Chinon, and Tavernier found Zoroaster's last followers in Persia and India, and made known their existence, their manners, and the main features of their belief to Europe. Gabriel du Chinon saw their books and recognised that they were not all written in the same language, their original holy writ being no longer understood except

[1] Fabricius, Graeca Bibliotheca, fourth ed. p. 309 seq.

[2] Clemens Alexandrinus, Stromata I. Cf. infra, III, 11, and Porphyrius, de vita Plotini, § 16.

[3] 'De regio Persarum principatu libri tres,' Paris, 1590. The second book is devoted to the religion and manners of the ancient Persians.

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by means of translations and commentaries in another tongue.

In the year 1700, a professor at Oxford, Thomas Hyde, the greatest Orientalist of his time in Europe, made the first systematic attempt to restore the history of the old Persian religion by combining the accounts of the Mohammedan writers with 'the true and genuine monuments of ancient Persia[1].' Unfortunately the so-called genuine monuments of ancient Persia were nothing more than recent compilations referring to the last stage of Parsîism. But notwithstanding this defect, which could hardly be avoided then, and notwithstanding its still worse fault, a strange want of critical acumen[2], the book of Thomas Hyde was the first complete and true picture of modern Parsîism, and it made inquiry into its history the order of the day. A warm appeal made by him to the zeal of travellers, to seek for and procure at any price the sacred books of the Parsis, did not remain ineffectual, and from that time scholars bethought themselves of studying Parsîism in its own home.

Eighteen years later, a countryman of Hyde, George Boucher, received from the Parsis in Surat a copy of the Vendîdâd Sâdah, which was brought to England in 1723 by Richard Cobbe. But the old manuscript was a sealed book, and the most that could then be made of it was to hang it by an iron chain to the wall of the Bodleian Library, as a curiosity to be shown to foreigners. A few years later, a Scotchman, named Fraser, went to Surat, with the view of obtaining from the Parsis, not only their books, but also a knowledge of their contents. He was not very successful in the first undertaking, and utterly failed in the second.

In 1754 a young man, twenty years old, Anquetil Duperron, a scholar of the Ecole des Langues Orientales in Paris, happened to see a facsimile of four leaves of the

[1] 'Veterum Persarum et Parthorum et Medorum religionis historia,' Oxford, 1700.

[2] Thus he recognised in Abraham the first lawgiver of ancient Persia, in Magism a Sabean corruption of the primeval faith, and in Zoroaster a reformer, who had learnt the forgotten truth from the exiled Jews in Babylon.

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Oxford Vendîdâd, which had been sent from England, a few years before, to Etienne Fourmont, the Orientalist. He determined at once to give to France both the books of Zoroaster and the first European translation of them. Impatient to set off, without waiting for a mission from the government which had been promised to him, he enlisted as a private soldier in the service of the French East India Company; he embarked at Lorient on the 24th of February 1755, and after three years of endless adventures and dangers through the whole breadth of Hindustan, at the very time when war was raging between France and England, he arrived at last in Surat, where he stayed among the Parsis for three years more. Here began another struggle, not less hard, but more decisive, against that mistrust and ill-will of the Parsis which had disheartened Fraser; but he came out of it victorious, and succeeded at last in winning from the Parsis both their books and their knowledge. He came back to Paris on the 14th of March 1764, and deposited on the following day at the Bibliothèque Royale the whole of the Zend-Avesta and copies of most of the traditional books. He spent ten years in studying the material he had collected, and published in 1771 the first European translation of the Zend-Avesta [1].

A violent dispute broke out at once, as half the learned world denied the authenticity of the Avesta, which it pronounced a forgery. It was the future founder of the Royal Asiatic Society, William Jones, a young Oxonian then, who opened the war. He had been wounded to the quick by the scornful tone adopted by Anquetil towards Hyde and a few other English scholars: the Zend-Avesta suffered for the fault of its introducer, Zoroaster for Anquetil. In a pamphlet written in French [2], with a verve and in a style which showed him to be a good disciple of Voltaire, W. Jones pointed out, and dwelt upon, the oddities and

[1] 'Zend-Avesta, ouvrage de Zoroastre, contenant les Idées Théologiques, Physiques et Morales de ce Législateur. . . . Traduit en François sur l'Original Zend.' Par M. Anquetil Du Perron, 3 vols. in 4°, Paris, 1771.

[2] 'Lettre à M. A*** du P***, dans laquelle est compris l'examen de sa traduction des livres attribués à Zoroastre.'

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absurdities with which the so-called sacred books of Zoroaster teemed. It is true that Anquetil had given full scope to satire by the style he had adopted: he cared very little for literary elegance, and did not mind writing Zend and Persian in French; so the new and strange ideas he had to express looked stranger still in the outlandish garb he gave them. Yet it was less the style than the ideas that shocked the contemporary of Voltaire[1]. His main argument was that books, full of such silly tales, of laws and rules so absurd, of descriptions of gods and demons so grotesque, could not be the work of a sage like Zoroaster, nor the code of a religion so much celebrated for its simplicity, wisdom, and purity. His conclusion was that the Avesta was a rhapsody of some modern Guebre. In fact the only thing in which Jones succeeded was to prove in a decisive manner that the ancient Persians were not equal to the lumières of the eighteenth century, and that the authors of the Avesta had not read the Encyclopédie.

Jones's censure was echoed in England by Sir John Chardin and Richardson, in Germany by Meiners. Richardson tried to give a scientific character to the attacks of Jones by founding them on philological grounds[2]. That the Avesta was a fabrication of modern times was shown, he argued, by the number of Arabic words he fancied he found both in the Zend and Pahlavi dialects, as no Arabic element was introduced into the Persian idioms earlier than the seventh century; also by the harsh texture of the Zend, contrasted with the rare euphony of the Persian; and, lastly, by the radical difference between the Zend and Persian, both in words and grammar. To these objections, drawn from the form, he added another derived from the uncommon stupidity of the matter.

In Germany, Meiners, to the charges brought against the new found books, added another of a new and unexpected kind, namely, that they spoke of ideas unheard of before, and made known new things. 'Pray, who would dare

[1] Cf. the article on Zoroaster in the Dictionnaire philosophique.

[2] 'A Dissertation on the Languages, Literature, and Manners of Eastern Nations,' Oxford, 1777.

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ascribe to Zoroaster books in which are found numberless names of trees, animals, men, and demons unknown to the ancient Persians; in which are invoked an incredible number of pure animals and other things, which, as appears from the silence of ancient writers, were never known, or at least never worshipped, in Persia? What Greek ever spoke of Hom, of Jemshîd, and of such other personages as the fabricators of that rhapsody exalt with every kind of praise, as divine heroes[1]?' Yet, in the midst of his Ciceronian nonsense, Meiners inadvertently made a remark which, if correctly interpreted, might have led to important discoveries. He noticed that many points of resemblance are to be found between the ideas of the Parsis and those of the Brahmans and Musulmans. He saw in this a proof that Parsîism is a medley of Brahmanical and Musulman tales. Modern scholarship, starting from the same point, came to that twofold conclusion, that, on the one hand, Parsîism was one of the elements out of which Mohammed formed his religion, and, on the other hand, that the old religions of India and Persia flowed from a common source. 'Not only does the author of that rubbish tell the same tales of numberless demons of either sex as the Indian priests do, but he also prescribes the same remedies in order to drive them away, and to balk their attempts.' In these words there was something like the germ of comparative mythology; seldom has a man approached the truth so closely and then departed from it so widely.

Anquetil and the Avesta found an eager champion in the person of Kleuker, professor in the University of Riga. As soon as the French version of the Avesta appeared, he published a German translation of it, and also of Anquetil's historical dissertations[2]. Then, in a series of dissertations of his own[3], he vindicated the authenticity of the Zend books. Anquetil had already tried to show, in a memoir

[1] 'De Zoroastris vita, institutis, doctrina et libris,' in the Novi Commentarii Societatis Regiae, Goettingen, 1778–1779.

[2] 'Zend-Avesta . . . nach dem Franzoesischen des Herrn Anquetil Du Perron,' 3 vols. in 4°, 1776.

[3] 'Anhang zum Zend-Avesta,' 2 vols. in 4°, 1781.

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on Plutarch, that the data of the Avesta fully agree with the account of the Magian religion given in the treatise on 'Isis and Osiris.' Kleuker enlarged the circle of comparison to the whole of ancient literature. He tried also to appeal to internal evidence, an attempt in which he was less successful. The strength of his defence was seldom greater than the strength of the attack. Meiners had pointed out the mythical identity of the Mount Alborg of the Parsis with the Mount Meru of the Hindus, as a proof that the Parsis had borrowed their mythology from the Hindus: the conclusion was incorrect, but the remark itself was not so. Kleuker fancied that he could remove the difficulty by stating that Mount Alborg is a real mountain, nay, a doubly real mountain, since there are two mountains of that name, the one in Persia, the other in Armenia, whereas Mount Meru is only to be found in Fairyland. Seldom were worse arguments used in the service of a good cause. Meiners had said that the name of the Parsi demons was of Indian origin, as both languages knew them by the Latin name 'Deus.' This was an incorrect statement, and yet an important observation. The word which means 'a demon' in Persia means quite the contrary in India, and that radical difference is just a proof of the two systems being independent of one another. Kleuker pointed out the incorrectness of the statement; but, being unable to account for the identity of the words, he flatly denied it.

Kleuker was more successful in the field of philology: he showed, as Anquetil had done, that Zend has no Arabic elements in it, and that Pahlavi itself, which is more modern than Zend, does not contain any Arabic, but only Semitic words of the Aramean dialect, which are easily accounted for by the close relations of Persia with Aramean lands in the time of the Sassanian kings. He showed, lastly, that Arabic words appear only in the very books which Parsi tradition itself considers modern.

Another stanch upholder of the Avesta was the numismatologist Tychsen, who, having begun to read the book with a prejudice against its authenticity, quitted it with a conviction to the contrary. 'There is nothing in it,' he

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writes, 'but what befits remote ages, and a man philosophising in the infancy of the world. Such traces of a recent period as they fancy to have found in it, are either due to misunderstandings, or belong to its later portions. On the whole there is a marvellous accordance between the Zend-Avesta and the accounts of the ancients with regard to the doctrine and institutions of Zoroaster. Plutarch agrees so well with the Zend books that I think no one will deny the close resemblance of doctrines and identity of origin. Add to all this the incontrovertible argument to be drawn from the language, the antiquity of which is established by the fact that it was necessary to translate a part of the Zend books into Pahlavi, a language which was growing obsolete as early as the time of the Sassanides. Lastly, it cannot be denied that Zoroaster left books, which were, through centuries, the groundwork of the Magic religion, and which were preserved by the Magi, as shown by a series of documents from the time of Hermippus. Therefore I am unable to see why we should not trust the Magi of our days when they ascribe to Zoroaster those traditional books of their ancestors, in which nothing is found to indicate fraud or a modern hand[1].'

Two years afterwards, in 1793, was published in Paris a book which, without directly dealing with the Avesta, was the first step taken to make its authenticity incontrovertible. It was the masterly memoir by Sylvestre de Sacy, in which the Pahlavi inscriptions of the first Sassanides were deciphered for the first time and in a decisive manner. De Sacy, in his researches, had chiefly relied on the Pahlavi lexicon published by Anquetil, whose work vindicated itself thus—better than by heaping up arguments—by promoting discoveries. The Pahlavi inscriptions gave the key, as is well known, to the Persian cuneiform inscriptions, which were in return to put beyond all doubt the genuineness of the Zend language.

Tychsen, in an appendix to his Commentaries, pointed

[1] 'Commentatio prior observationes historico-criticas de Zoroastre ejusque scriptis et placitis exhibens.' Goettingen, in the Novi Comment. Soc. Reg. 1791.

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to the importance of the new discovery: 'This,' he writes, 'is a proof that the Pahlavi was used during the reign of the Sassanides, for it was from them that these inscriptions emanated, as it was by them—nay, by the first of them, Ardeshîr Bâbagân—that the doctrine of Zoroaster was revived. One can now understand why the Zend books were translated into Pahlavi. Here, too, everything agrees, and speaks loudly for their antiquity and genuineness.'

About the same time Sir William Jones, then president of the Royal Asiatic Society, which he had just founded, resumed in a discourse delivered before that Society the same question he had solved in such an off-hand manner twenty years before. He was no longer the man to say, 'Sied-il à un homme né dans ce siècle de s'infatuer de fables indiennes?' and although he had still a spite against Anquetil, he spoke of him with more reserve than in 1771. However, his judgment on the Avesta itself was not altered on the whole, although, as he himself declared, he had not thought it necessary to study the text. But a glance at the Zend glossary published by Anquetil suggested to him a remark which makes Sir William Jones, in spite of himself, the creator of the comparative grammar of Sanskrit and Zend. 'When I perused the Zend glossary,' he writes, 'I was inexpressibly surprised to find that six or seven words in ten are pure Sanscrit, and even some of their inflexions formed by the rules of the Vyácaran[1], as yushmácam, the genitive plural of yushmad. Now M. Anquetil most certainly, and the Persian compiler most probably, had no knowledge of Sanscrit, and could not, therefore, have invented a list of Sanscrit words; it is, therefore, an authentic list of Zend words, which has been preserved in books or by tradition; it follows that the language of the Zend was at least a dialect of the Sanscrit, approaching perhaps as nearly to it as the Prácrit, or other popular idioms, which we know to have been spoken in India two thousand years ago[2].' This conclusion, that Zend is a Sanskrit dialect, was incorrect, the connection assumed being too close; but it was a great

[1] The Sanskrit Grammar.

[2] Asiatic Researches, II, § 3.

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thing that the near relationship of the two languages should have been brought to light.

In 1798 Father Paulo de St. Barthélemy further developed Jones's remark in an essay on the antiquity of the Zend language[1]. He showed its affinity with the Sanskrit by a list of such Zend and Sanskrit words as were least likely to be borrowed, viz. those that designate the degrees of relationship, the limbs of the body, and the most general and essential ideas. Another list, intended to show, on a special topic, how closely connected the two languages are, contains eighteen words taken from the liturgic language used in India and Persia. This list was not very happily drawn up, as out of the eighteen instances there is not a single one that stands inquiry; yet it was a happy idea, and one which has not even yet yielded all that it promised. His conclusions were that in a far remote antiquity Sanskrit was spoken in Persia and Media, that it gave birth to the Zend language, and that the Zend-Avesta is authentic: 'Were it but a recent compilation,' he writes, 'as Jones asserts, how is it that the oldest rites of the Parsis, that the old inscriptions of the Persians, the accounts of the Zoroastrian religion in the classical writers, the liturgic prayers of the Parsis, and, lastly, even their books do not reveal the pure Sanskrit, as written in the land wherein the Parsis live, but a mixed language, which is as different from the other dialects of India as French is from Italian?' This amounted, in fact, to saying that the Zend is not derived from the Sanskrit, but that both are derived from another and older language. The Carmelite had a dim notion of that truth, but, as he failed to express it distinctly, it was lost for years, and had to be re-discovered.

The first twenty-five years of this century were void of results, but the old and sterile discussions as to the authenticity of the texts continued in England. In 1808 John Leyden regarded Zend as a Prakrit dialect, parallel to Pali; Pali being identical with the Magadhi dialect and Zend with the

[1] 'De antiquitate et affinitate linguae samscredamicae et germanicae,' Rome, 1798.

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Sauraseni[1]. In the eyes of Erskine Zend was a Sanskrit dialect, imported from India by the founders of Mazdeism, but never spoken in Persia[2]. His main argument was that Zend is not mentioned among the seven dialects which were current in ancient Persia according to the Farhang-i Jehangiri[3], and that Pahlavi and Persian exhibit no close relationship with Zend.

In Germany, Meiners had found no followers. The theologians appealed to the Avesta in their polemics[4], and Rhode sketched the religious history of Persia after the translations of Anquetil[5].

Erskine's essay provoked a decisive answer[6] from Emmanuel Rask, one of the most gifted minds in the new school of philology, who had the honour of being a precursor of both Grimm and Burnouf. He showed that the list of the Jehangiri referred to an epoch later than that to which Zend must have belonged, and to parts of Persia different from those where it must have been spoken; he showed further that modern Persian is not derived from Zend, but from a dialect closely connected with it; and, lastly, he showed what was still more important, that Zend was not derived from Sanskrit. As to the system of its sounds, Zend approaches Persian rather than Sanskrit; and as to its grammatical forms, if they often remind one of Sanskrit, they also often remind one of Greek and Latin, and frequently have a special character of their own. Rask also gave the paradigm of three Zend nouns, belonging to different declensions, as well as the right pronunciation of the Zend letters, several of which had been incorrectly given by Anquetil. This was the first essay on Zend grammar, and it was a masterly one.

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[1] Asiatic Researches, X. [2] Ibid. X.

[3] A large Persian dictionary compiled in India in the reign of Jehangir.

[4] 'Erläuterungen zum Neuen Testament aus einer neueröffneten Morgenländischen Quelle, 'Ἰδοὺ μάγοι ἀπὸ ἀνατολῶν,' Riga, 1775.

[5] 'Die Heilige Sage . . . des Zend-Volks,' Francfort, 1820.

[6] 'Ueber das Alter und die Echtheit der Zend-Sprache und des Zend Avesta' (übersetzt von F. H. von der Hagen), Berlin, 1826. Remarks on the Zend Language and the Zend-Avesta (Transactions of the Bombay branch of the Royal Asiatic Society, III, 524).

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The essay published in 1831 by Peter von Bohlen on the origin of the Zend language threw the matter forty years back. According to him, Zend is a Prakrit dialect, as it had been pronounced by Jones, Leyden, and Erskine. His mistake consisted in taking Anquetil's transcriptions of the words, which are often so incorrect as to make them look like corrupted forms when compared with Sanskrit. And, what was worse, he took the proper names in their modern Parsi forms, which often led him to comparisons that would have appalled Ménage. Thus Ahriman became a Sanskrit word ariman, which would have meant 'the fiend;' yet Bohlen might have seen in Anquetil's work itself that Ahriman is nothing but the modern form of Angra Mainyu, words which hardly remind one of the Sanskrit ariman. Again, the angel Vohu-manô, or 'good thought,' was reduced, by means of the Parsi form Bahman, to the Sanskrit bâhuman, 'a long-armed god.'

At last came Burnouf. From the time when Anquetil had published his translation, that is to say, during seventy years, no real progress had been made in knowledge of the Avesta texts. The notion that Zend and Sanskrit are two kindred languages was the only new idea that had been acquired, but no practical advantage for the interpretation of the texts had resulted from it. Anquetil's translation was still the only guide, and as the doubts about the authenticity of the texts grew fainter, the authority of the translation became greater, the trust reposed in the Avesta being reflected on to the work of its interpreter. The Parsis had been the teachers of Anquetil; and who could ever understand the holy writ of the Parsis better than the Parsis themselves? There was no one who even tried to read the texts by the light of Anquetil's translation, to obtain a direct understanding of them.

About 1825 Eugène Burnouf was engaged in a course of researches on the geographical extent of the Aryan languages in India. After he had defined the limits which divide the races speaking Aryan languages from the native non-brahmanical tribes in the south, he wanted to know if a similar boundary had ever existed in the north-west; and

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if it is outside of India that the origin of the Indian languages and civilisation is to be sought for. He was thus led to study the languages of Persia, and, first of all, the oldest of them, the Zend. But as he tried to read the texts by help of Anquetil's translation, he was surprised to find that this was not the clue he had expected. He saw that two causes had misled Anquetil: on the one hand, his teachers, the Parsi dasturs, either knew little themselves or taught him imperfectly, not only the Zend, but even the Pahlavi intended to explain the meaning of the Zend; so that the tradition on which his work rested, being incorrect in itself, corrupted it from the very beginning; on the other hand, as Sanskrit was unknown to him and comparative grammar did not as yet exist, he could not supply the defects of tradition by their aid. Burnouf, laying aside tradition as found in Anquetil's translation, consulted it as found in a much older and purer form, in a Sanskrit translation of the Yasna made in the fifteenth century by the Parsi Neriosengh in accordance with the old Pahlavi version. The information given by Neriosengh he tested, and either confirmed or corrected, by a comparison of parallel passages and by the help of comparative grammar, which had just been founded by Bopp, and applied by him successfully to the explanation of Zend forms. Thus he succeeded in tracing the general outlines of the Zend lexicon and in fixing its grammatical forms, and founded the only correct method of interpreting the Avesta. He also gave the first notions of a comparative mythology of the Avesta and the Veda, by showing the identity of the Vedic Yama with the Avesta Yima, and of Traitâna with Thraêtaona and Ferîdûn. Thus he made his 'Commentaire sur le Yasna' a marvellous and unparalleled model of critical insight and steady good sense, equally opposed to the narrowness of mind which clings to matters of fact without rising to their cause and connecting them with the series of associated phenomena, and to the wild and uncontrolled spirit of comparison, which, by comparing everything, confounds everything. Never sacrificing either tradition to comparison or comparison to tradition, he knew how to pass from the one

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to the other, and was so enabled both to discover facts and to explain them.

At the same time the ancient Persian inscriptions at Persepolis and Behistun were deciphered by Burnouf in Paris, by Lassen in Bonn, and by Sir Henry Rawlinson in Persia. Thus was revealed the existence, at the time of the first Achæmenian kings, of a language closely connected with that of the Avesta, and the last doubts as to the authenticity of the Zend books were at length removed. It would have required more than an ordinary amount of scepticism to look still upon the Zend as an artificial language, of foreign importation, without root in the land where it was written, and in the conscience of the people for whom it was written, at the moment when a twin language, bearing a striking likeness to it in nearly every feature, was suddenly making itself heard from the mouth of Darius, and speaking from the very tomb of the first Achæmenian king. That unexpected voice silenced all controversies, and the last echoes of the loud discussion which had been opened in 1771 died away unheeded [1].

CHAPTER II.

The Interpretation of the Zend-Avesta.

The peace did not last long, and a year after the death of Burnouf a new controversy broke out, which still continues, the battle of the methods, that is, the dispute between those who, to interpret the Avesta, rely chiefly or exclusively on tradition, and those who rely only on comparison with the Vedas. The cause of the rupture was the rapid progress made in the knowledge of the Vedic language and literature: the deeper one penetrated into that oldest form of Indian words and thoughts, the more striking appeared its close affinity with the Avesta words and thoughts. Many a mysterious line in the

[1] The attacks of John Romer ('Zend: Is it an Original Language?' London, 1855) called forth a refutation only in Bombay (Dhanjibai Framji, 'On the Origin and the Authenticity of the Aryan Family of Languages, the Zend-Avesta and the Huzvarash,' 1861).

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Avesta received an unlooked-for light from the poems of the Indian *Rishis*, and the long-forgotten past and the origin of many gods and heroes, whom the Parsi worships and extols without knowing who they were and whence they came, were suddenly revealed by the Vedas. Emboldened by its bright discoveries, the comparative method took pity on its slower and less brilliant rival, which was then making its first attempts to unravel the Pahlavi traditional books. Is it worth while, said the Vedic scholars[1], to try slowly and painfully to extract the secret of the old book from that uncouth literature? Nay, is there any hope that its secret is there? Translating the Avesta in accordance with the Pahlavi is not translating the Avesta, but only translating the Pahlavi version, which, wherever it has been deciphered, is found to wander strangely from the true meaning of the original text. Tradition, as a rule, is wont to enforce the ideas of its own ages into the books of past ages. From the time when the Avesta was written to the time when it was translated, many ideas had undergone great changes: such ideas, tradition must needs either misunderstand or not understand at all, and tradition is always either new sense or nonsense. The key to the Avesta is not the Pahlavi, but the Veda. The Avesta and the Veda are two echoes of one and the same voice, the reflex of one and the same thought: the Vedas, therefore, are both the best lexicon and the best commentary to the Avesta.

The traditional school[2] replied that translating Zend by means of Sanskrit and the Avesta by means of the Vedas, because Zend and the Avesta are closely related to Sanskrit and the Vedas, is forgetting that relationship is not identity, and that what interests the Zend scholar is not to know how far Zend agrees with Sanskrit, but what it is in itself: what he seeks for in the Avesta, is the Avesta, not the Veda. Both the Vedic language and the Vedas are quite unable to teach us what became in Persia of those elements, which are common to the two systems, a thing which tradition alone can teach us. By the comparative

[1] Roth, Benfey, Haug. Cf. Revue Critique, 1877, II, 81. [2] Spiegel, Justi.

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method, the Zend meregha, which means 'a bird,' would assume the meaning of 'gazelle' to accord with the Sanskrit m*ri*ga; ratu, 'a part of the day,' would be extended to 'a season' out of regard for *ri*tu; mainyu, 'a spirit,' and dahyu, 'a province,' would be degraded to 'anger' and to 'a set of thieves,' and 'the demons,' the Daêvas, would ascend from their dwelling in hell up to heaven, to meet their philological brothers, the Indian Devas. The traditional method, as it starts from matters of facts, moves always in the field of reality; the comparative method starts from an hypothesis, moves in a vacuum, and builds up a fanciful religion and a fanciful language.

Such being the methods of the two schools, it often happened that a passage, translated by two scholars, one of each school, took so different an aspect that a layman would have been quite unable to suspect that it was one and the same passage he had read twice. Yet the divergence between the two methods is more apparent than real, and proceeds from an imperfect notion of the field in which each of them ought to work. They ought not to oppose, but assist one another, as they are not intended to instruct us about the same kind of facts, but about two kinds of facts quite different and independent. No language, no religion, that has lived long and changed much, can be understood at any moment of its development, unless we know what it became afterwards, and what it was before. The language and religion of the Avesta record but a moment in the long life of the Iranian language and thought, so that we are unable to understand them, unless we know what they became and whence they came. What they became we learn directly from tradition, since the tradition arose from the very ideas which the Avesta expresses; whence they came we learn indirectly from the Vedas, because the Vedas come from the same source as the Avesta. Therefore it cannot happen that the tradition and the Veda will really contradict one another, if we take care to ask from each only what it knows, from one the present, and the past from the other. Each method is equally right and equally efficacious, at its proper time and in its right

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place. The first place belongs to tradition, as it comes straight from the Avesta. The second inquiry, to be successful, requires infinite prudence and care: the Veda is not the past of the Avesta, as the Avesta is the past of tradition; the Avesta and Veda are not derived from one another, but from one and the same original, diversely altered in each, and, therefore, there are two stages of variation between them, whereas from the Avesta to tradition there is only one. The Veda, if first interrogated, gives no valuable evidence, as the words and gods, common to the two systems, may not have retained in both the same meaning they had in the Indo-Iranian period: they may have preserved it in one and lost it in the other, or they may have both altered it, but each in a different way. The Veda, generally speaking, cannot help in discovering matters of fact in the Avesta, but only in explaining them when discovered by tradition. If we review the discoveries made by the masters of the comparative school, it will be seen that they have in reality started, without noticing it, from facts formerly established by tradition. In fact tradition gives the materials, and comparison puts them in order. It is not possible, either to know the Avesta without the former, or to understand it without the latter.

The traditional school, and especially its indefatigable and well-deserving leader, Spiegel, made us acquainted with the nature of the old Iranian religion by gathering together all its materials; the comparative school tried to explain its growth. The traditional school published the text and the traditional translations, and produced the first Parsi grammar, the first Pahlavi grammar, and the first translation of the Avesta which had been made since Anquetil. The danger with it is that it shows itself too apt to stop at tradition, instead of going from it to comparison. When it undertakes to expound the history of the religion, it cannot but be misled by tradition. Any living people, although its existing state of mind is but the result of various and changing states through many successive ages, yet, at any particular moment of its life, keeps the remains of its former stages of thought in order, under the control of the

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principle that is then predominant. Thus it happens that their ideas are connected together in a way which seldom agrees with their historical sequence: chronological order is lost to sight and replaced by logical order, and the past is read into the present. Comparison alone can enable us to put things in their proper place, to trace their birth, their growth, their changes, their former relations, and lead us from the logical order, which is a shadow, to the historical order, which is the substance.

The comparative school developed Indo-Iranian mythology. Roth showed after Burnouf how the epical history of Iran was derived from the same source as the myths of Vedic India, and pointed out the primitive identity of Ahura Mazda, the supreme god of Iran, with Varuṇa, the supreme god of the Vedic age. In the same direction Windischmann, in his 'Zoroastrian Essays' and in his studies on Mithra and Anâhita, displayed singular sagacity. But the dangers of the method came to light in the works of Haug, who, giving a definite form to a system still fluctuating, converted Mazdeism into a religious revolution against Vedic polytheism, found historical allusions to that schism both in the Avesta and in the Veda, pointed out curses against Zoroaster in the Vedas, and, in short, transformed, as it were, the two books into historical pamphlets[1].

In the contest about the authenticity of the Avesta, one party must necessarily have been right and the other wrong; but in the present struggle the issue is not so clear, as both parties are partly right and partly wrong. Both of them, by following their principles, have rendered such services to science as seem to give each a right to cling to its own method more firmly than ever. Yet it is to be hoped that they will see at last that they must be allies, not enemies, and that their common work must be begun by the one and completed by the other.

[1] It would be unjust, when speaking of Haug, not to recall the invaluable services he rendered in the second part of his career, as a Pahlavi scholar. He was the first who thought of illustrating the Pahlavi in the books by the Pahlavi in the inscriptions, and thus determined the reading of the principal elements in the manuscript Pahlavi.

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CHAPTER III.

THE FORMATION OF THE ZEND-AVESTA.

§ 1. The collection of Zend fragments, known as the Zend-Avesta [1], is divided, in its usual form, into two parts.

The first part, or the Avesta properly so called, contains the Vendîdâd, the Vispêrad, and the Yasna. The Vendîdâd is a compilation of religious laws and of mythical tales; the Vispêrad is a collection of litanies for the sacrifice; and the Yasna is composed of litanies of the same kind and of five hymns or Gâthas written in a special dialect, older than the general language of the Avesta.

These three books are found in manuscripts in two different forms: either each by itself, in which case they are generally accompanied by a Pahlavi translation; or the three mingled together according to the requirements of the liturgy, as they are not each recited separately in their entirety, but the chapters of the different books are intermingled; and in this case the collection is called the Vendîdâd Sâdah or 'Vendîdâd pure,' as it exhibits the original text alone, without a translation.

The second part, generally known as the Khorda Avesta or 'Small Avesta,' is composed of short prayers which are recited not only by the priests, but by all the faithful, at certain moments of the day, month, or year, and in presence of the different elements; these prayers are the five Gâh, the thirty formulas of the Sîrôzah, the three Âfrigân, and the six Nyâyis. But it is also usual to include in the Khorda Avesta, although forming no real part of it, the Yasts or hymns of praise and glorification to the several

[1] A very improper designation, as Zend means 'a commentary or explanation,' and was applied only to explanatory texts, to the translations of the Avesta. Avesta (from the old Persian âbastâ, 'the law;' see Oppert, Journal Asiatique, 1872, Mars) is the proper name of the original texts. What it is customary to call 'the Zend language' ought to be named 'the Avesta language;' the Zend being no language at all; and, if the word be used as the designation of one, it can be rightly applied only to the Pahlavi. The expression 'Avesta and Zend' is often used in the Pahlavi commentary to designate 'the law with its traditional and revealed explanation.'

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Izads, and a number of fragments, the most important of which is the Hadhôkht Nosk.

§ 2. That the extent of the sacred literature of Mazdeism was formerly much greater than it is now, appears not only from internal evidence, that is, from the fragmentary character of the book, but is also proved by historical evidence. In the first place, the Arab conquest proved fatal to the religious literature of the Sassanian ages, a great part of which was either destroyed by the fanaticism of the conquerors and the new converts, or lost during the long exodus of the Parsis. Thus the Pahlavi translation of the Vendîdâd, which was not finished before the latter end of the Sassanian dynasty, contains not a few Zend quotations from books which are no longer in existence; other quotations, as remarkable in their importance as in their contents, are to be found in Pahlavi and Parsi tracts, like the Nîrangistân and the Aogemaidê. The Bundahis contains much matter which is not spoken of in the existing Avesta, but which is very likely to have been taken from Zend books which were still in the hands of its compiler. It is a tradition with the Parsis, that the Yasts were originally thirty in number, there having been one for each of the thirty Izads who preside over the thirty days of the month; yet there are only eighteen still extant.

The cause that preserved the Avesta is obvious; taken as a whole, it does not profess to be a religious encyclopedia, but only a liturgical collection, and it bears more likeness to a Prayer Book than to the Bible. It can be readily conceived that the Vendîdâd Sâdah, which had to be recited every day, would be more carefully preserved than the Yasts, which are generally recited once a month; and these again more carefully than other books, which, however sacred they might be, were not used in the performance of worship. Many texts, no doubt, were lost in consequence of the Arab conquest, but mostly such as would have more importance in the eyes of the theologian than in those of the priest. We have a fair specimen of what these lost texts may have been in the few non-liturgical fragments which we still possess, such as the Vistâsp Yast and

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the blessing of Zoroaster upon King Vistâsp, which belong to the old epic cycle of Iran, and the Hadhôkht Nosk, which treats of the fate of the soul after death.

§ 3. But if we have lost much of the Sassanian sacred literature, Sassanian Persia herself, if we may trust Parsi tradition, had lost still more of the original books. The primitive Avesta, as revealed by Ormazd to Zoroaster and by Zoroaster to Vistâsp, king of Bactria, was supposed to have been composed of twenty-one Nosks or Books, the greater part of which was burnt by Iskander the Rûmi (Alexander the Great). After his death the priests of the Zoroastrian religion met together, and by collecting the various fragments that had escaped the ravages of the war and others that they knew by heart, they formed the present collection, which is a very small part of the original book, as out of the twenty-one Nosks there was only one that was preserved in its entirety, the Vendîdâd [1].

This tradition is very old, and may be traced back from the present period even to Sassanian times [2]. It involves the assumption that the Avesta is the remnant of the sacred literature of Persia under the last Achæmenian kings. To ascertain whether this inference is correct, and to what extent it may be so, we must first try to define, as accurately as we can, the exact time at which the collection, now in existence, was formed.

§ 4. The Ravâet quoted above states that it was formed 'after the death of Iskander,' which expression is rather vague, and may as well mean 'centuries after his death' as 'immediately after his death.' It is, in fact, hardly to be doubted that the latter was really what the writer meant; yet, as the date of that Ravâet is very recent, we had better look for older and more precise traditions. We find such a one in the Dînkart, a Pahlavi book which enjoys great authority with the Parsis of our days, and which, although it contains many things of late origin [3], also comprises many

[1] Ravâet ap. Anquetil, Mémoires de l'Acad. des Inscr. et Belles-Lettres XXXVIII, 216; Spiegel, Zeitschrift der Deutschen Morgenländischen Gesellschaft IX, 174.

[2] J. Darmesteter, La légende d'Alexandre chez les Parses.

[3] We find in it a description of the four classes, which strikingly reminds

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old and valuable traditions. According to a proclamation, ascribed to Khosrav Anôsharvân (531–579), the collection of the Avesta fragments was begun in the reign of the last Arsacides, and was finished under Shapûr II (309–380). King Valkash (Vologeses), it is said, first ordered all the fragments of the Avesta which might have escaped the ravages of Iskander, or been preserved by oral tradition, to be searched for and collected together. The first Sassanian king, Ardeshîr Bâbagân, made the Avesta the sacred book of Iran, and Mazdeism the state religion: at last, Âdarbâd Mahraspand, under Shapûr II, purified the Avesta and fixed the number of the Nasks, and Shapûr proclaimed to the heterodox[1]: 'Now that we have recognised the law of the world here below, they shall not allow the infidelity of any one whatever[2], as I shall strive that it may be so[3].'

§ 5. The authenticity of this record has been called in question, chiefly, I think, on account of the part that it ascribes to an Arsacide prince, which seems hardly to agree with the ideas generally entertained about the character of the Sassanian revolution[4]. Most Parsi and Muhammedan writers agree that it was the Sassanian dynasty which raised the Zoroastrian religion from the state of humiliation into which the Greek invasion had made it sink, and, while it gave the signal for a revival of the old national spirit, made Mazdeism one of the corner stones of the new establishment[5]. Therefore it seems strange to hear that the first step taken to make Mazdeism a state religion was taken by one of those very Philhellenic Parthian princes, who were so fully imbued with Greek ideas and manners. Yet this is the

one of the Brahmanical account of the origin of the castes (Chap. XLII; cf. the first pages of the Shikan Gumânî), and which was certainly borrowed from India; whether at the time of the last Sassanians, when Persia learnt so much from India, or since the settlement of the Parsis in India, we are unable to decide: yet the former seems more probable.

[1] Gvêt rastakân. We are indebted to Mr. West for the right translation of this word.

[2] Thus translated by West (Glossary of the Book of Ardâ Virâf, p. 27).

[3] Haug, Essay on Pahlavi, p. 145 seq., 149 seq.

[4] Spiegel, Eranische Alterthumskunde III, 782, n. 1.

[5] S. de Sacy, Mémoires sur quelques antiquités de la Perse. Cf. Masudi, II, 125.

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very reason why we ought to feel some hesitation in rejecting this document, and its being at variance with the general Parsi view speaks rather for its authenticity; for as it was the general post-Sassanian tradition that the restoration of Mazdeism was the work of the first Sassanian kings, no Parsi would ever have thought of making them share what was in his eyes their first and best title of honour with any of the despised princes of the Parthian dynasty.

§ 6. It is difficult, of course, to prove directly the authenticity of this record, the more so as we do not even know who was the king alluded to. There were, in fact, four kings at least[1] who bore the name of Valkhash: the most celebrated and best known of the four was Vologeses I, the contemporary of Nero. Now that Zoroastrianism prevailed with him, or at least with members of his family, we see from the conduct of his brother Tiridates, who was a Magian (Magus)[2]; and by this term we must not understand a magician[3], but a priest, and one of the Zoroastrian religion. That he was a priest appears from Tacitus' testimony[4]; that he was a Zoroastrian is shown by his scruples about the worship of the elements. When he came from Asia to Rome to receive the crown of Armenia at the hands of Nero, he wanted not to come by sea, but rode along the coasts[5], because the Magi were forbidden to defile the sea[6]. This is quite in the spirit of later Zoroastrianism, and savours much of Mazdeism. That Vologeses himself shared the religious scruples of his brother appears from his answer to Nero,

[1] Perhaps five (see de Longpérier, Mémoire sur la Numismatique des Arsacides, p. 111).

[2] 'Magus ad eum Tiridates venerat' (Pliny, Nat. Hist. XXX, 6).

[3] Pliny very often confounds Magism and Magia, Magians and Magicians. We know from Pliny, too, that Tiridates refused to initiate Nero into his art: but the cause was not, as he assumes, that it was 'a detestable, frivolous, and vain art,' but because Mazdean law forbids the holy knowledge to be revealed to laymen, much more to foreigners (Yast IV, 10; cf. Philostrati Vita Soph. I, 10).

[4] 'Nec recusaturum Tiridatem accipiendo diademati in urbem venire, nisi sacerdotii religione attineretur' (Ann. XV, 24).

[5] He crossed only the Hellespont.

[6] 'Navigare noluerat, quoniam inspuere in maria, aliisque mortalium necessitatibus violare naturam eam fas non putant' (Pliny, l.l. Cf. Introd. V, 8 seq.)

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who insisted upon his coming to Rome also: 'Come yourself, it is easier for you to cross such immensity of sea[1].'

§ 7. Thus we hear on one hand from the Parsis that the first collection of the Avesta was made by an Arsacide named Vologeses; and we hear, on the other hand, from a quite independent source, that an Arsacide named Vologeses behaved himself as a follower of the Avesta might have done. In all this there is no evidence that it is Vologeses I who is mentioned in the Dînkarṭ, much less that he was really the first editor of the Avesta; but it shows at all events that the first attempt to recover the sacred literature of Iran might very well have been made by an Arsacide, and that we may trust, in this matter, to a document which has been written perhaps by a Sassanian king, but, at any rate, in a Sassanian spirit. In fact, in the struggle between Ardavan and Ardeshîr, there was no religious interest at stake, but only a political one; and we are expressly told by Hamza that between Ardeshîr and his adversaries there was perfect accordance in religious matters[2]. It can, therefore, be fairly admitted that even in the time and at the court of the Philhellenic Parthians a Zoroastrian movement may have originated, and that there came a time when they perceived that a national religion is a part of national life. It was the merit of the Sassanides that they saw the drift of this idea which they had the good fortune to carry out; and this would not be the only instance, in the history of the world, of an idea being sown by one party and its advantages reaped by their adversaries.

[1] Dio Cassius, LXIII, 4. The answer was mistaken for an insult by Nero, and, as it seems, by Dio himself. In fact Volôgeses remained to the last faithful to the memory of Nero (Suet. Nero, 57). What we know moreover of his personal character qualifies him for taking the initiative in a religious work. He seems to have been a man of contemplative mind rather than a man of action, which often excited the anger or scorn of his people against him; and he had the glory of breaking with the family policy of Parthian kings (Tacitus, Annales, XV, 1, 2). It was under his reign that the first interference of religion with politics, of which the history of Persia speaks, took place, as he was called by the people of Adiabene against their king Izates, who had become a Jew (Josephus, Antiq. XX, 4, 2).

[2] Hamzae Ispahensis Annales, ed. Gottwaldt, p. 31 (in the translation).

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§ 8. Another presumptive evidence of the groundwork of the Avesta being anterior to the age of the Sassanians is given by the language in which it is written. That language not only was not, but had never been, the national language of Persia. It is indeed closely connected with the ancient Persian, as found in the cuneiform inscriptions of the Achæmenian kings, from which modern Persian is derived; but the relations between ancient Persian and Zend are of such a kind that neither language can be conceived as being derived from the other; they are not one and the same language in two different stages of its development, but two independent dialects in nearly the same stage, which is a proof that they did not belong to the same country, and, therefore, that Zend was not the language of Persia. Now the language used in Persia after the death of Alexander, under the Arsacides and Sassanides, that is, during the period in which the Avesta must have been edited, was Pahlavi, which is not derived from Zend, but from ancient Persian, being the middle dialect between ancient and modern Persian. Therefore, if the Sassanian kings had conceived the project of having religious books of their own written and composed, it is not likely that they would have had them written in an old foreign dialect, but in the old national language, the more so, because, owing both to their origin and their policy, they were bound to be the representatives of the genuine old Persian tradition. Therefore, if they adopted Zend as the language of religion, it must have been because it was already so when they appeared, that is to say, because the only remnants of sacred literature then extant were written in Zend, and the editors of the Avesta had Zend writings before them.

This does not, of course, prove that all we find in the Avesta is pre-Sassanian, and that the editors did not compose new Zend texts. Although Zend was not only a dead language, but also a foreign one, it was not an unknown language: that it was well understood by the learned class, the priests, appears from the Pahlavi translation, which was made by them, and which, the deeper

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one enters into the meaning of the text, has the fuller justice done to its merits. The earliest date that can be ascribed to that translation, in its present form, is the last century of the Sassanian dynasty, as it contains an allusion to the death of the heresiarch Mazdak, the son of Bâmdâd [1], who was put to death in the beginning of the reign of Khosrav Anôsharvân (about 531). Now the ability to translate a dead language is a good test of the ability to write in it, and in the question of the age of the Zend texts the possibility of new ones having been composed by the editors cannot be excluded à priori. Nay, we shall see further on that there are passages in these texts which look very modern, and may have been written at the time when the book took its last and definitive form. But whatever may be the proportion of the new texts to the old ones (which I believe to be very small), it is quite certain that the bulk of the Avesta is pre-Sassanian.

§ 9. The date assigned by the Dînkart to the final edition of the Avesta and to its promulgation as the sacred law of the nation, agrees with what we know of the religious state of Iran in the times of Shapûr II. Mazdeism had just been threatened with destruction by a new religion sprung from itself, the religion of Mânî, which for a while numbered a king amongst its followers (Shapûr I, 240–270). Mazdeism was shaken for a long time, and when Mânî was put to death, his work did not perish with him. In the Kissah-i Sangâh, Zoroaster is introduced prophesying that the holy religion will be overthrown three times and restored three times; overthrown the first time by Iskander, it will be restored by Ardeshîr; overthrown again, it will be restored by Shapûr II and Âdarbâd Mahraspand; and, lastly, it will be overthrown by the Arabs and restored at the end of time by Soshyos. The Parsi traditions about Âdarbâd, although they are mixed with much fable, allow some historical truth to show itself. He was a holy man under Shapûr II, who, as there were many religions and heresies in Iran and the true religion

[1] Vide infra, p. xli, note 3.

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was falling into oblivion, restored it through a miracle, as he gave a sign of its truth by allowing melted brass to be poured on his breast, without his being injured. Setting aside the miracle, which is most probably borrowed from the legend of Zoroaster, this account receives its true interpretation from the passages in the Kissah-i Sangâh and the Dînkart, which imply that Âdarbâd restored Mazdeism, which had been shaken by the Manichean heresy, and that in order to settle it upon a solid and lasting base, he gave a definitive form to the religious book of Iran and closed the Holy Writ. And even nowadays the Parsi, while reciting the Patet, acknowledges Âdarbâd as the third founder of the Avesta; the first being Zoroaster, who received it from Ormazd; the second Gâmâsp, who received it from Zoroaster; and the third Âdarbâd, who taught it and restored it to its purity.

Therefore, so far as we can trust to inferences that rest upon such scanty and vague testimonies, it seems likely that the Avesta took its definitive form from the hands of Âdarbâd Mahraspand, under King Shapûr II, in consequence of the dangers with which Mânî's heresy had threatened the national religion. As the death of Mânî and the first persecution of his followers took place some thirty years before Shapûr's accession to the throne, it may be presumed that the last revision of the Avesta was made in the first years of the new reign, when the agitation aroused by Mânî's doctrines and imperfectly allayed by the persecution of his disciples had not yet subsided, and the old religion was still shaking on its base[1].

§ 10. It follows hence that Zend texts may have been composed even as late as the fourth century A. D. This is, of course, a mere theoretical possibility, for although the liturgical parts of the Yasna, the Vispêrad, the Sîrôzah, and

[1] Shapûr II ascended the throne about 309 (before being born, as the tradition goes): and as he appears from the Dînkart to have taken a personal part in the work of Âdarbâd, the promulgation of the Avesta can hardly have taken place at an earlier date than 325–330. Âdarbâd and the Fathers at Nicaea lived and worked in the same age, and the Zoroastrian threats of the king of Iran and the Catholic anathemas of the Kaisar of Rûm may have been issued on the same day.

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the Khorda Avesta must be ascribed to a later time than the Gâthas, the Vendîdâd, and the Yasts, and may belong to some period of revision, they certainly do not belong to the period of this last revision. Âdarbâd was only the last editor of the Avesta, and it is likely, nay, it is beyond all question, that the doctors of the law, before his time, had tried to put the fragments in order, to connect them, and to fill up the gaps as far as the practical purposes of liturgy required it. Therefore instead of saying that there are parts of the Avesta that may belong to so late a period as the fourth century, it is more correct to say that no part of it can belong to a later date.

There are two passages in the Vendîdâd which seem to contain internal evidence of their date, and in both cases it points to Sassanian times, nay, the second of them points to the age of Manicheism. The first is found in the eighteenth Fargard (§ 10): Ahura Mazda, while cursing those who teach a wrong law, exclaims:

'And he who would set that man at liberty, when bound in prison, does no better deed than if he should flay a man alive and cut off his head.'

This anathema indicates a time when Mazdeism was a state religion and had to fight against heresy; it must, therefore, belong to Sassanian times. These lines are fully illustrated by a Parsi book of the same period[1], the Mainyô-i-Khard:

'Good government is that which maintains and orders the true law and custom of the city people and poor untroubled, and thrusts out improper law and custom; . . . and keeps in progress the worship of God, and duties, and good works; . . . and will resign the body, and that also which [is] its own life, for the sake of the good religion of the Mazdayasnians. And if [there] be any one who shall stay [away] from the way of God, then it orders him to return thereto, and makes him a prisoner, and brings [him] back to the way of God; and will bestow, from the wealth that is his, the share of God, and the worthy, and good works,

[1] See the book of the Mainyô-i-Khard, ed. West; Introduction, p. x seq.

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and the poor; and will deliver up the body on account of the soul. A good king who [is] of that sort, is called like the Yazads and the Ameshâspeñds [1].'

What doctrines are alluded to by the Vendîdâd is not explained: it appears from the context that it had in view such sects as released the faithful from the yoke of religious practices, as it anathematizes, at the same time, those who have continued for three years without wearing the sacred girdle. We know too little of the Manichean liturgy to guess if the Manicheans are here alluded to: that Mânî should have rejected many Zoroastrian practices is not unlikely, as his aim was to found a universal religion. While he pushed to extremes several of the Zoroastrian tenets, especially those which had taken, or might receive, a moral or metaphysical meaning, he must have been very regardless of practices which could not be ennobled into moral symbolism. However it may be with regard to the foregoing passage, it is difficult not to see a direct allusion to Manicheism in lines like the following. (IV, 47 seq.):

'Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who begets no sons; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.

'And of two men, he who fills himself with meat is filled with the good spirit much more than he who does not so; the latter is all but dead; the former is above him by the worth of an Asperena, by the worth of a sheep, by the worth of an ox, by the worth of a man.

'It is this man that can strive against the onsets of Astô-vîdhôtu; that can strive against the self-moving arrow; that can strive against the winter fiend, with thinnest garment on; that can strive against the wicked tyrant and smite him on the head; it is this man that can strive against the ungodly Ashemaogha [2] who does not eat [3].'

[1] Chap. XV, 16 seq. as translated by West.

[2] Ashemaogha, 'the confounder of Asha' (see IV, 37), is the name of the fiends and of the heretics. The Parsis distinguish two sorts of Ashemaoghas, the deceiver and the deceived; the deceiver, while alive, is mar-

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That this is a bit of religious polemics, and that it refers to definite doctrines and tenets which were held at the time when it was written, can hardly be doubted. It may remind one of the Christian doctrines; and, in fact, it was nearly in the same tone, and with the same expressions, that in the fifth century King Yazdgard branded the Christians in Armenia[4]. But however eager the Christian propaganda may have been for a time in Persia, they never endangered the state religion. The real enemy was the heresy sprung from Mazdeism itself; and Christianity, coming from abroad, was more of a political than a religious foe. And, in point of fact, the description in the above passage agrees better with the Manichean doctrines than with the Christian[5]. Like Mânî, Christian teachers held the single life holier than the state of matrimony, yet they had not forbidden marriage, which Mânî did; they put poor Lazarus above Dives, but they never forbade trade and husbandry, which Mânî did; and, lastly, they never prohibited the eating of flesh, which was one of the chief precepts of Mânî[6]. We find, therefore, in this passage, an illustration, from the Avesta itself, of the celebrated doctrine of the three seals with which Mânî had sealed the bosom, the hand, and the mouth of his disciples (signaculum sinus, manus, oris)[6].

garzân, 'worthy of death,' and after death is a darvand (a fiend, or one of the damned); the deceived one is only margarzân.

[3] The Pahlavi translation illustrates the words 'who does not eat' by the gloss, 'like Mazdak, son of Bâmdâd,' which proves that this part of the commentary is posterior to, or contemporary with the crushing of the Mazdakian sect (in the first years of Khosrav Anôsharvân, about 531). The words 'against the wicked tyrant' are explained by the gloss, 'like Zarvândâd;' may it not be Kobâd, the heretic king, or 'Yazdgard the sinner,' the scorner of the Magi?

[4] Elisaeus, pp. 29, 52, in the French translation by Garabed.

[5] At least with orthodox Christianity, which seems to have alone prevailed in Persia till the arrival of the Nestorians. The description would apply very well to certain gnostic sects, especially that of Cerdo and Marcio, which is no wonder, as it was through that channel that Christianity became known to Mânî. Masudi makes Mânî a disciple of Kardûn (ed. B. de Meynard, II, 167), and the care which his biographer (ap. Flügel, Mânî, pp. 51, 85) takes to determine the length of time which intervened between Marcio and Mânî seems to betray some dim recollection of an historical connection between the two doctrines.

[6] The patriarch of Alexandria, Timotheus, allowed the other patriarchs,

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§ 11. We must now go a step farther back, and try to solve the question whence came the original texts out of which the editors of the Avesta formed their collection. Setting aside the Dînkarṭ, we have no oriental document to help us in tracing them through the age of the Arsacides, a complete historical desert, and we are driven for information to the classical writers who are, on this point, neither very clear nor always credible. The mention of books ascribed to Zoroaster occurs not seldom during that period, but very often it applies to Alexandrian and Gnostic apocrypha[1]. Yet there are a few passages which make it pretty certain that there was a Mazdean literature in existence in those times. Pausanias, travelling through Lydia in the second century of our era, saw and heard Magian priests singing hymns from a book[2]; whether these hymns were the same as the Gâthas, still extant, we cannot ascertain, but this shows that there were Gâthas. The existence of a Zoroastrian literature might be traced back as far as the third century before Christ, if Pliny could be credited when he says that Hermippus[3] had given an analysis of the books of Zoroaster, which are said to have amounted to 2,000,000 lines[4]. For want of external evidence for ascertaining whether the original texts were already in existence in the later years of the Achæmenian dynasty, we must seek for internal evidence. A comparison between the ideas expressed in our texts and what we know of the ideas of Achæmenian Persia may perhaps lead to safer inferences.

§ 12. That all the Avesta ideas were already fully developed in the time, or, at least, at the end of the

bishops, and monks to eat meat on Sundays, in order to recognise those who belonged to the Manichean sect (Flügel, Mânî, p. 279).

[1] 'Those who follow the heresy of Prodicus boast of possessing secret books of Zoroaster,' Clemens Alex. Stromata I. Cf. the ἀποκαλύψεις Ζωροάστρου forged by Adelphius or Aquilinus (ap. Porphyr. Vita Plotini, § 16).

[2] Ἐπᾴδει δὲ ἐπιλεγόμενος ἐκ βιβλίου (V, 27, 3).

[3] See Windischmann, Zoroastrische Studien, 288.

[4] 'Hermippus, qui de tota arte ea (magia) diligentissime scripsit et viciens centiens milia versuum a Zoroastre condita indicibus quoque voluminum ejus positis explanavit.' . . . (Hist. Nat. XXX, 1, 2). He had written a book περὶ μάγων (Diog. Laert. Prooem. 8).

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Achæmenian dynasty, appears from the perfect accordance of the account of Mazdeism in Theopompos[1] with the data of the Zend books. All the main features of Mazdean belief, namely, the existence of two principles, a good and an evil one, Ormazd and Ahriman, the antithetical creations of the two supreme powers, the division of all the beings in nature into two corresponding classes, the limited duration of the world, the end of the struggle between Ormazd and Ahriman by the defeat and destruction of the evil principle, the resurrection of the dead, and the everlasting life, all these tenets of the Avesta had already been established at the time of Philip and Aristotle. Therefore we must admit that the religious literature then in existence, if there were any, must have differed but little, so far as its contents were concerned, from the Avesta; its extent was greater of course, and we have a proof of this in this very account of Theopompos, which gives us details nowhere to be found in the present texts, and yet the authenticity of which is made quite certain by comparative mythology[2]. Therefore there is nothing that forbids us to believe, with the Parsis, that the fragments of which the Avesta is composed were already in existence before the Greek invasion[3].

§ 13. But it does not follow hence that the Achæmenian Avesta was the sacred book of the Achæmenians and of Persia, and it must not be forgotten that the account in Plutarch is not about the religion of Persia, but about the belief of the Magi and the lore of Zoroaster. Now if we consider that the two characteristic features of Avestean Magism are, so far as belief goes, the admission of two principles, and so far as practice is concerned, the prohibition of burying the dead, we find that there is no evidence

[1] In Plutarch, De Iside et Osiride, §§ 46–47.

[2] Men, when raised from the dead, shall have no shadow any longer (*μήτε σκιὰν ποιοῦντας*). In India, gods have no shadows (Nalus); in Persia, Râshidaddîn was recognised to be a god from his producing no shadow (Guyard, Un grand maître des Assassins, Journal Asiatique, 1877, I, 392); the plant of eternal life, Haoma, has no shadow (Henry Lord).

[3] Persian tradition cannot be much relied on, when it tries to go back beyond Alexander, and on that special point it seems to be more an inference of later ages, than a real tradition; but the inference happens to be right.

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that Achæmenian Persia admitted the former, and there is evidence that she did not admit the latter. But, at the same time, it appears that both the belief and the practice were already in existence, though peculiar to one class, the sacerdotal class, the Magi.

The question whether the Achæmenian kings believed in dualism and knew of Ahriman, is not yet settled. Much stress has often been laid on the absence of the name of Ahriman in the religious formulae engraved by Darius and Xerxes on the rocks at Persepolis and Naqs-i Rustam[1]. But it is never safe to draw wide conclusions from negative facts: Darius and Xerxes speak of Aurâmazda quite in the style of the Avesta, and their not speaking of Ahriman is no sufficient proof of their not knowing him; they did not intend to publish a complete creed, nor had they to inscribe articles of faith.

The account of the Persian religion in Herodotus also leaves, or seems to leave, Ahriman unnoticed. But it must be borne in mind that he does not expound the religious conceptions of the Persians, but only their religious customs; he describes their worship more than their dogmas, and not a single tenet is mentioned. He seems even not to know anything of Ormazd, who was, however, most certainly the supreme god of Persia in his days; yet, in fact, he clearly alludes to Ormazd, when he states that the Persians worship Zeus on the summits of mountains, and call by the name of Zeus the whole circle of the heavens, which exactly agrees with the character of Ormazd[2]. In the same way the existence of Ahriman is indirectly pointed to by the duty enforced upon the faithful to persecute and kill noxious animals, as it was only on account of

[1] Professor Oppert thinks he has found in Darius' inscriptions an express mention of Ahriman (Le peuple et le langue des Mèdes, p. 199); yet the philological interpretation of the passage seems to me still too obscure to allow of any decisive opinion. Plutarch introduces Artaxerxes I speaking of Ἀρειμάνιος, but whether the king is made to speak the language of his own time, or that of Plutarch's time, is left doubtful. As to the allusions in Isaiah (xlv), they do not necessarily refer to dualism in particular, but to all religions not monotheistic. (Cf. Ormazd et Ahriman, § 241.)

[2] Vide infra, IV, 5.

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their being creatures of the evil principle and incarnations of it, that this custom was enjoined as a religious duty[1]. It appears, it is true, from the words of Herodotus, that it was only a custom peculiar to the Magi[2]; but it shows, at least, that the belief in Ahriman was already then in existence, and that dualism was constituted, at least, as a Magian article of faith.

If we pass now from dogma to practice, we find that the most important practice of the Avesta law was either disregarded by the Achæmenian kings, or unknown to them. According to the Avesta burying corpses in the earth is one of the most heinous sins that can be committed[3]; we know that under the Sassanians a prime minister, Seoses, paid with his life for an infraction of that law[4]. Corpses were to be laid down on the summits of mountains, there to be devoured by birds and dogs; the exposure of corpses was the most striking practice of Mazdean profession, and its adoption was the sign of conversion[5]. Now under the Achæmenian rule, not only the burial of the dead was not forbidden, but it was the general practice. Persians, says Herodotus, bury their dead in the earth, after having coated them with wax[6]. But Herodotus, immediately after stating that the Persians inter their dead, adds that the Magi do not follow the general practice, but lay the corpses down on the ground, to be devoured by birds. So what became a law for all people, whether laymen or priests, under the rule of the Sassanians, was only the custom of the Magi, under the Achæmenians.

The obvious conclusion is that the ideas and customs which are found in the Avesta were already in existence under the Achæmenian kings; but that taken as a whole, they were not the general ideas and customs of the whole of Persia, but only of the sacerdotal caste[7]. There were

[1] Vide infra, IV, 35; cf. Fargard XIII, 5 seq.; XIV, 5.
[2] Herod. I, 140.
[3] Vide infra, V, 9.
[4] Procopius, De Bello Persico, I, 11.
[5] Ibid. I, 12.
[6] Herod. I, 140.
[7] There are other features of the Avesta religion which appear to have been foreign to Persia, but are attributed to the Magi. The *hvaêtvôdatha*, the holiness of marriage between next of kin, even to incest, was unknown to

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therefore, practically, two religions in Iran, the one for laymen and the other for priests. The Avesta was originally the sacred book only of the Magi, and the progress of the religious evolution was to extend to laymen what was the custom of the priests.

§ 14. We are now able to understand how it was that the sacred book of Persia was written in a non-Persian dialect: it had been written in the language of its composers, the Magi, who were not Persians. Between the priests and the people there was not only a difference of calling, but also a difference of race, as the sacerdotal caste came from a non-Persian province. What that province was we know both from Greek historians and from Parsi traditions.

All classical writers, from Herodotus down to Ammianus, agree in pointing to Media as the seat and native place of the Magi. 'In Media,' says Marcellinus (XXIII, 6), 'are the fertile fields of the Magi . . . (having been taught in the magic science by King Hystaspes) they handed it down to their posterity, and thus from Hystaspes to the present age an immense family was developed, hereditarily devoted to the worship of the gods. . . . In former times their number was very scanty . . . , but they grew up by and by into the number and name of a nation, and inhabiting towns without walls they were allowed to live according to their own laws, protected by religious awe.' Putting aside the legendary account of their origin, one sees from this passage that in the time of Marcellinus[1] (fourth cent. A.D.) there was in Media a tribe, called Magi, which had the hereditary privilege of providing Iran with priests. Strabo, writing three centuries before Marcellinus, considered the Magi as a sacerdotal tribe spread over the land[2]. Lastly, we see in Herodotus (III, 65) that the usurpation of the Magian Smerdis was interpreted

Persia under Cambyses (Herod. III, 31), but it is highly praised in the Avesta, and was practised under the Sassanians (Agathias II, 31); in the times before the Sassanians it is mentioned only as a law of the Magi (Diog. Laert. Prooem. 6; Catullus, Carm. XC).

[1] Or of the historians from whom he copies. Still he seems to speak from contemporary evidence. Sozomenus (Hist. Eccles. II, 9) states that the care of worship belonged hereditarily to the Magi 'as to a sacerdotal race,' ὥσπερ τι φῦλον ἱερατικόν.

[2] Τὸ τῶν Μάγων φῦλον (XV, 14).

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by Cambyses as an attempt of the Medes to recover the hegemony they had lost, and when we learn from Herodotus (I, 101) that the Medes were divided into several tribes, Busae, Paraetakeni, Strouchates, Arizanti, Budii, and Magi, without his making any remark on the last name, we can hardly have any doubt that the priests known as Magi belonged to the tribe of the Magi, that they were named after their origin, and that the account of Marcellinus may be correct even for so early a period as that of Herodotus.

§ 15. Parsi traditions agree with Greek testimonies.

That the priesthood was hereditary, we see from the statement in the Bundahiś, that all the Maubeds are descendants from King Minochihr[1], and even nowadays the priesthood cannot extend beyond the priestly families; the son of a Dastur is not obliged to be a Dastur, but no one that is not the son of a Dastur can become one[2].

That they came from Media, we see from the traditions about the native place of Zoroaster, their chief and the founder of their religion. Although epic legends place the cradle of Mazdean power in Bactria, at the court of King Vîstâsp, Bactria was only the first conquest of Zoroaster, it was neither his native place, nor the cradle of his religion. Although there are two different traditions on this point, both agree in pointing to Media; according to the one he was born in Rai, that is in Media, properly so called; according to the other he was born in Shîz, that is in Media Atropatene.

The former tradition seems to be the older; it is expressed directly in the Pahlavi Commentary to Vendîdâd I, 16[3]; and there is in the Avesta itself (Yasna XIX, 18 (50)) a passage that either alludes to it or shows how it originated.

'How many masters are there?'

---

[1] Bundahiś 79, 13.

[2] Dosabhoy Framjee, The Parsees, &c. p. 277.

[3] 'Ragha of the three races,' that is to say, Atropatene (vide infra); some say it is 'Rai.' It is 'of the three races' because the three classes, priests, warriors, husbandmen, 'were well organized there. Some say that Zartust was born there . . . , those three classes were born from him.' Cf. Bundahiś 79, 15, and Farg. II, 43, n. 2. Rai is the Greek Ῥαγαί.

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'There are the master of the house, the lord of the borough, the lord of the town, the lord of the province, and the Zarathustra (the high-priest) as the fifth. So is it in all lands, except in the Zarathustrian realm; for there are there only four masters, in Ragha, the Zarathustrian city[1].'

'Who are they?'

'They are the master of the house, the lord of the borough, the lord of the town, and Zarathustra is the fourth[2].'

This amounts to saying that the high-priest, the Maubedân Maubed, held in Rai the position of the dahvyuma, or lord of the land, and was the chief magistrate. It may be suspected that this was the independent sacerdotal state which is spoken of in Marcellinus, and this suspicion is raised to a certain degree of probability by the following lines in Yaqût:

'Ustûnâwand, a celebrated fortress in the district of Danbawand, in the province of Rai. It is very old, and was strongly fortified. It is said to have been in existence for more than 3000 years, and to have been the stronghold of the Masmoghân of the land during the times of paganism. This word, which designates the high-priest of the Zoroastrian religion, is composed of mas, "great," and moghân, which means "magian." Khaled besieged it, and destroyed the power of the last of them[3].'

According to another tradition Zarathustra was born in Atropatene. The very same commentary which describes Ragha as being identical with Rai, and the native place of Zartust, also informs us that Ragha was thought by others

[1] Or possibly, 'in the Zarathustrian Ragha.'

[2] The Commentary has here: 'that is to say, he was the fourth master in his own land.'

Their spreading and wandering over Mazdean lands appears from Yasna XLII, 6 (XLI, 34): 'We bless the coming of the Athravans, who come from afar to bring holiness to countries;' cf. infra, p. lii, note 1, and Farg. XIII, 22.

[3] Dictionnaire géographique de la Perse, traduit par Barbier de Meynard, p. 33. Cf. Spiegel, Eranische Alterthumskunde III, 565. A dim recollection of this Magian dynasty seems to survive in the account ap. Diog. Laert. (Prooem. 2) that Zoroaster was followed by a long series of Magi, Osthanae Astrampsychi, and Pazatae, till the destruction of the Persian empire by Alexander.

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to be Atropatene. Traditions, of which unfortunately we have only late records, make him a native of Shîz, the capital of Atropatene[1]: 'In Shîz is the fire temple of Azerekhsh, the most celebrated of the Pyraea of the Magi; in the days of the fire worship, the kings always came on foot, upon pilgrimage. The temple of Azerekhsh is ascribed to Zeratusht, the founder of the Magian religion, who went, it is said, from Shîz to the mountain of Sebîlân, and, after remaining there some time in retirement, returned with the Zend-Avesta, which, although written in the old Persian language, could not be understood without a commentary. After this he declared himself to be a prophet[2].'

Now we read in the Bundahis that Zartust founded his religion by offering a sacrifice in Irân Vêg (Airyanem Vaêgô)[3]. Although this detail referred originally to the mythical character of Zoroaster, and Irân Vêg was primitively no real country, yet as it was afterwards identified with the basin of the Aras (Vanguhi Dâitya)[4], this identification is a proof that the cradle of the new religion was looked for on the banks of the Aras. In the Avesta itself we read that Zoroaster was born and received the law from Ormazd on a mountain, by the river Darega[5], a name which strikingly reminds one of the modern Darah river, which falls from the Sebîlân mount into the Aras.

To decide which of the two places, Rai or Atropatene, had the better claim to be called the native place of Zoroaster is of course impossible. The conflict of the two traditions must be interpreted as an indication that both places were important seats of the Magian worship. That both traditions may rely on the Avesta is perhaps a sign that the Avesta contains two series of documents, the one emanating from the Magi of Ragha, and the other from the

[1] The Persian Gazn, the Byzantine Gaza, Ganzaka, the site of which was identified by Sir Henry Rawlinson with Takht i Suleiman (Memoir on the Site of the Atropatenian Ecbatana, in the Journal of the Royal Geographical Society, X, 65).

[2] Kazwini, apud Rawlinson l. c. p. 69.

[3] Bund. 79, 12.

[4] See Farg. I, p. 3.

[5] See Farg. XIX, 4, 11.

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Magi of Atropatene[1]. Which of the two places had the older claim is also a question hardly to be settled in the present state of our knowledge[2].

Whether Magism came from Ragha to Atropatene, or from Atropatene to Ragha, in either case it had its origin in Media[3]. That Persia should have submitted in religious matters to a foreign tribe will surprise no one who thinks of the influence of the Etruscan augurs in Rome. The Magi might be hated as Medes, but they were respected and feared as priests. When political revolutions gave vent to national hate, the Persian might willingly indulge it, and revel in the blood of the foreign priest[4]; yet whenever he had to invoke the favour of the gods, he was obliged to acknowledge that he could not do without the detested tribe, and that they alone knew how to make themselves heard by heaven[5]. When and how the religious hegemony of Media arose we cannot say: it is but natural that Media[6],

[1] This would be a principle of classification which unfortunately applies only to a small part of the Avesta.

[2] Still, if we follow the direction of the Zoroastrian legend, Magism must have spread from west to east, from Atropatene to Ragha, from Ragha to Bactria; and Atropatene must thus have been the first cradle of Mazdeism. Its very name points to its sacred character; oriental writers, starting from the modern form of the name, Adarbîgân, interpret it as 'the seed of fire,' with an allusion to the numerous fire springs to be found there. Modern scholars have generally followed the historical etymology given by Strabo, who states that, after the death of Alexander, the satrap Atropates made himself an independent sovereign in his satrapy, which was named after him Atropatene. This looks like a Greek etymology (scarcely more to be trusted than the etymology of Ῥαγαί, from ῥήγνυμι), and it is hardly to be believed that the land should have lost its former name to take a new one from its king; it was not a new-fangled geographical division, like Lotharingia, and had lived a life of its own for a long time before. Its name Âtarpatakân seems to mean 'the land of the descent of fire,' as it was there that fire came down from heaven (cf. Ammianus l. c.)

[3] The Pahlavi names of the cardinal points show that Media was the centre of orientation in Magian geography (Garrez, Journal Asiatique, 1869, II).

[4] Magophonia (Herod. III, 79).

[5] Ὡς αὐτοὺς μόνους ἀκουομένους (Diog. Laert. Prooem.); cf. Herod. I, 132; Ammian. l. l.

[6] An echo of the old political history of Media seems to linger in Yast V, 29, which shows Azi Dahâka reigning in Babylon (Bawru); as Azi, in his legendary character, represents the foreign invader, this passage can hardly be anything but a far remote echo of the struggles between Media and the Mesopotamian empires. The legend of Azi is localised only in Medic

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having risen sooner to a high degree of civilisation, should have given to religion and worship a more systematic and elaborate form, and in religion, as in politics, the best organised power must sooner or later get the upper hand. It is likely that it began with the conquest of Media by Cyrus: Media capta ferum victorem cepit. . . . Cyrus is said to have introduced the Magian priesthood into Persia (Xenophon, Cyrop. VIII, 1, 23), which agrees with the legend mentioned by Nikolaus that it was on the occasion of the miraculous escape of Crœsus that the Persians remembered the old λογία of Zoroaster forbidding the dead to be burnt.

The Medic origin of the Magi accounts for a fact which perplexes at first sight, namely, the absence of the name of the Magi from the book written by themselves[1]; which is natural enough if the word Magu was not the name of the priest as a priest, but as a member of the tribe of the Magi. The proper word for a priest in the Avesta is Âthravan, literally, 'fire-man,' and that this was his name with the Persians too appears from the statement in Strabo (XV, 733) that the Magi are also called Πύραιθοι. It is easy to conceive that the Persians, especially in ordinary parlance, would rather designate their priests after their origin than after their functions[2]; but the Magi themselves had no reason to follow the Persian custom, which was not always free from an implication of spite or scorn. The only passage into which the word found its way is just one that betrays the existence of this feeling: the enemy of the priests is

lands: he addresses his prayers to Ahriman by the banks of the Sipît rût (Bundahis 52, 11), his adversary Ferîdûn is born in Ghilân, he is bound to Mount Damâvand (near Rai).

[1] In their own language, the Zend; of which the modern representatives, if there be any left, should therefore be looked for in Atropatene or on the banks of the Caspian sea. The research is complicated by the growing intrusion of Persian words into the modern dialects, but as far as I can see from a very inadequate study of the matter, the dialect which exhibits most Zend features is the Talis dialect, on the southern bank of the Aras.

[2] The Pahlavi has 'one who hates the Magu-men.' In the passage LIII (LII), 7, magéus is not a Magian, and it is translated by magî, 'holiness, godliness,' related to the Vedic magha. Afterwards the two words were confounded, whence came the Greek statement that μάγος means at the same time 'a priest' and 'a god' (Apollon. Tyan. Ep. XVII).

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not called, as would be expected, an Âthrava-*t*bi*s*, 'a hater of the Âthravans' (cf. the Indian Brahma-dvish), but a Moghu-*t*bi*s*, 'a hater of the Magi[1].' The name, it is true, became current in Pahlavi and modern Persian, but it was at a time when the old national quarrels between Media and Persia were quenched, and the word could no longer carry any offensive idea with it.

§ 16. The results of the foregoing research may be summed up as follows :—

The original texts of the Avesta were not written by Persians, as they are in a language which was not used in Persia, they prescribe certain customs which were unknown to Persia, and proscribe others which were current in Persia. They were written in Media, by the priests of Ragha and Atropatene, in the language of Media, and they exhibit the ideas of the sacerdotal class under the Achæmenian dynasty.

It does not necessarily follow from this, that the original fragments were already written at the time of Herodotus[2].

[1] A further echo of the anti-Magian feelings may be heard in Yasna IX, 24 (75): 'Haoma overthrew Keresâni, who rose up to seize royalty, and he said, "No longer shall henceforth the Âthravans go through the lands and teach at their will."' This is a curious instance of how easily legendary history may turn myths to its advantage. The struggle of Haoma against Keresâni is an old Indo-European myth, Keresâni being the same as the Vedic K*ris*ânu, who wants to keep away Soma from the hands of men. His name becomes in the Avesta the name of an anti-Magian king [it may be Darius, the usurper (?)], and ten centuries later it was turned into an appellation of the Christian Kaisars of Rûm (Kalasyâk = * ἐκκλησια[κός] ; Tarsâka).

[2] If the interpretation of the end of the Behistun inscription (preserved only in the Scythian version) as given by Professor Oppert be correct, Darius must have made a collection of religious texts known as Avesta, whence it would follow, with great probability, that the present Avesta proceeded from Darius. The translation of the celebrated scholar is as follows: 'J'ai fait une collection de textes (dippimas) ailleurs en langue arienne qui autrefois n'existait pas. Et j'ai fait un texte de la Loi (de l'Avesta; Haduk ukku) et un commentaire de la Loi, et la Bénédiction (la prière, le Zend) et les Traductions.' (Le peuple et la langue des Mèdes, pp. 155, 186.) The authority of Oppert is so great, and at the same time the passage is so obscure, that I hardly know if there be more temerity in rejecting his interpretation or in adopting it. Yet I beg to observe that the word dippimas is the usual Scythian transliteration of the Persian dipi, 'an inscription,' and there is no apparent reason for departing from that meaning in this passage; if the word translated 'la Loi,' ukku, really represents here a Persian word Abasta, it need not denote the Avesta, the religious book,

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But as the Magi of that time sang songs of their gods during sacrifice, it is very likely that there was already a sacred literature in existence. The very fact that no sacrifice could be performed without the assistance of the Magi makes it highly probable that they were in possession of rites, prayers, and hymns very well composed and arranged, and not unlike those of the Brahmans; their authority can only be accounted for by the power of a strongly defined ritual and liturgy. There must, therefore, have been a collection of formulae and hymns, and it is quite possible that Herodotus may have heard the Magi sing, in the fifth century B. C., the very same Gâthas which are sung nowadays by the Mobeds in Bombay. A part of the Avesta, the liturgical part, would therefore have been, in fact, a sacred book for the Persians. It had not been written by them, but it was sung for their benefit. That Zend hymns should have been sung before a Persian-speaking people is not stranger than Latin words being sung by Frenchmen, Germans, and Italians; the only difference being that, owing to the close affinity of Zend to Persian, the Persians may have been able to understand the prayers of their priests.

§ 17. It may, therefore, be fairly admitted that, on the whole, the present texts are derived from texts already existing under the Achæmenian kings. Some parts of the collection are undoubtedly older than others; thus, the Gâthas are certainly older than the rest of the Avesta, as they are often quoted and praised in the Yasna and the Vendîdâd; but it is scarcely possibly to go farther than a logical chronology. One might feel inclined, at first sight, to assign to a very recent date, perhaps to the last revision of the Avesta, those long enumerations of gods so symmetrically elaborated in the Yasna, Vispêrad, and Vendîdâd. But the account of Mazdeism given by Plutarch shows that the

as in that case the word would most certainly not have been translated in the Scythian version, but only transliterated; the ideogram for 'Bénédiction, prière,' may refer to religious inscriptions like Persepolis I; the import of the whole passage would therefore be that Darius caused other inscriptions to be engraved, and wrote other edicts and religious formulae (the word 'traductions' is only a guess).

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work of co-ordination was already terminated at the end of the Achæmenian period, and there is no part of the Avesta which, so far as the matter is concerned, may not have been written in those times. Nay, the Greek accounts of that period present us, in some measure, with a later stage of thought, and are pervaded with a stronger sense of symmetry, than the Avesta itself. Such passages as the latter end of the Zamyâd Yast and Vendîdâd X, 9 seq. prove that, when they were composed, the seven Arch-Dêvs were not yet pointedly contrasted with the seven Amshaspands, and therefore those passages might have been written long before the time of Philip. The theory of time and space as first principles of the world, of which only the germs are found in the Avesta, was fully developed in the time of Eudemos, a disciple of Aristotle.

§ 18. To what extent the Magian dogmatical conceptions were admitted by the whole of the Iranian population, or how and by what process they spread among it, we cannot ascertain for want of documentary evidence. As regards their observances we are better instructed, and can form an idea of how far and in what particulars they differed from the other Iranians. The new principle they introduced, or, rather, developed into new consequences, was that of the purity of the elements. Fire, earth, and water had always been considered sacred things, and had received worship[1]: the Magi drew from that principle the conclusion that burying the dead or burning the dead was defiling a god: as early as Herodotus they had already succeeded in preserving fire from that pollution, and cremation was a capital crime. The earth still continued to be defiled, notwithstanding the example they set; and it was only under the Sassanians, when Mazdeism became the religion of the state, that they won this point also.

The religious difference between the Persians and their Medic priests was therefore chiefly in observances. Out of the principles upon which the popular religion rested, the sacerdotal class drew by dint of logic, in a puritan spirit,

[1] Cf. V, 8.

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the necessity of strict observances, the yoke of which was not willingly endured by the mass of the people. Many acts, insignificant in the eyes of the people, became repugnant to their consciences and their more refined logic. The people resisted, and for a time Magian observances were observed only by the Magi. The slow triumph of Magism can be dimly traced through the Achæmenian period. Introduced by Cyrus, it reigned supreme for a time with the Pseudo-Smerdis, and was checked by Darius[1]. It seems to have resumed its progress under Xerxes; at least, it was reported that it was to carry out Magian principles that he destroyed the Greek temples, and that the first who wrote on the Zoroastrian lore was a Magian, named Osthanes, who had accompanied him to Greece[2]. New progress marked the reign of Artaxerxes Longimanus. The epic history of Iran, as preserved in the Shah Nâmah, passes suddenly from the field of mythology to that of history with the reign of that king, which makes it likely that it was in his time that the legends of Media became national in Persia, and that his reign was an epoch in the political history of Magism[3]. But the real victory was not won till six centuries later, when national interest required a national religion. Then, as happens in every revolution, the ultra party, that had pushed to the extreme the principles common to all, took the lead; the Magi ascended the throne with Ardeshîr, one of their pupils[4], and the Magian

[1] Darius rebuilt the temples which the Magus Gaumata had destroyed (Behistun I, 63). The Magi, it is said, wanted the gods not to be imprisoned within four walls (Cic. de Legibus II, 10): Xerxes behaved himself as their disciple, at least in Greece. Still the Magi seem to have at last given way on that point to the Perso-Assyrian customs, and there were temples even under the Sassanians.

[2] Pliny, Hist. Nat. XXX, 1, 8.

[3] Cf. Westergaard, Preface to the Zend-Avesta, p. 17. This agrees with what we know of the fondness of Artaxerxes for religious novelties. It was he who blended the worship of the Assyrian Anat-Mylitta with that of the Iranian Anâhita (the ascription of that innovation to Artaxerxes Mnemon by Clemens Alexandrinus (Stromata I) must rest on a clerical error, as in the time of Herodotus, who wrote under Longimanus, the worship of Mylitta had already been introduced into Persia (I, 131)).

[4] Agathias II, 26.

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observances became the law of all Iran. But their triumph was not to be a long one; their principles required an effort too continuous and too severe to be ever made by any but priests, who might concentrate all their faculties in watching whether they had not dropped a hair upon the ground. A working people could not be imprisoned in such a religion, though it might be pure and high in its ethics. The triumph of Islam was a deliverance for the consciences of many [1], and Magism, by enforcing its observances upon the nation, brought about the ruin of its dogmas, which were swept away at the same time: its triumph was the cause and signal of its fall [2].

CHAPTER IV.

THE ORIGIN OF THE AVESTA RELIGION.

§ 1. What was the religion of the Magi which we find reflected in the Avesta? and whence did it arise?

Magism, in its general form, may be summed up as follows:—

The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathustra. When the appointed time is come, a son of the lawgiver, still unborn, named Saoshyant, will appear, Angra Mainyu and hell will be destroyed, men will rise from the dead, and everlasting happiness will reign over the world.

[1] De Gobineau, Histoire des Perses, II, 632 seq.

[2] We ought to discuss here the Scythian theory of Magism; but thus far we have been unable to find anywhere a clear and consistent account of its thesis and of its arguments. Nothing is known of any Scythian religion, and what is ascribed to a so-called Scythian influence, the worship of the elements, is one of the oldest and most essential features of the Aryan religions.

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We have tried in another book[1] to show that the religion of the Magi is derived from the same source as that of the Indian *Rishis*, that is, from the religion followed by the common forefathers of the Iranians and Indians, the Indo-Iranian religion. The Mazdean belief is, therefore, composed of two different strata; the one comprises all the gods, myths, and ideas which were already in existence during the Indo-Iranian period, whatever changes they may have undergone during the actual Iranian period; the other comprises the gods, myths, and ideas which were only developed after the separation of the two religions.

§ 2. There were two general ideas at the bottom of the Indo-Iranian religion; first, that there is a law in nature, and, secondly, that there is a war in nature.

There is a law in nature, because everything goes on in a serene and mighty order. Days after days, seasons after seasons, years after years come and come again; there is a marvellous friendship between the sun and the moon, the dawn has never missed its appointed time and place, and the stars that shine in the night know where to go when the day is breaking. There is a God who fixed that never-failing law, and on whom it rests for ever[2].

There is a war in nature, because it contains powers that work for good and powers that work for evil: there are such beings as benefit man, and such beings as injure him: there are gods and fiends. They struggle on, never and nowhere more apparent than in the storm, in which, under our very eyes, the fiend that carries off the light and streams of heaven fights with the god that gives them back to man and the thirsty earth.

There were, therefore, in the Indo-Iranian religion a latent monotheism and an unconscious dualism[3]; both of which, in the further development of Indian thought, slowly disappeared; but Mazdeism lost neither of these two notions,

[1] Ormazd et Ahriman, Paris, 1877. We beg, for the sake of brevity, to refer to that book for further demonstration.

[2] Cf. Max Müller, Lectures on the Origin and Growth of Religion, p. 249.

[3] J. Darmesteter, The Supreme God in the Indo-European Mythology, in the Contemporary Review, October, 1879, p. 283.

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nor did it add a new one, and its original action was to cling strongly and equally to both ideas and push them to an extreme.

§ 3. The God that has established the laws in nature is the Heaven God. He is the greatest of gods, since there is nothing above him nor outside of him; he has made everything, since everything is produced or takes place in him; he is the wisest of all gods, since with his eyes, the sun, moon, and stars, he sees everything[1].

This god was named either after his bodily nature Varana, 'the all-embracing sky[2],' or after his spiritual attributes Asura, 'the Lord,' Asura *vi*svavedas, 'the all-knowing Lord,' Asura Mazdhâ, 'the Lord of high knowledge[3].'

§ 4. The supreme Asura of the Indo-Iranian religion, the Heaven god, is called in the Avesta Ahura Mazda, 'the all-knowing Lord[4];' his concrete name Varana, which became his usual name in India (Varu*n*a), was lost in Iran, and remained only as the name of the material heaven, and then of a mythical region, the Varena, which was the seat of the mythical fight between a storm god and a storm fiend[5].

§ 5. The spiritual attributes of the Heaven god were daily more and more strongly defined, and his material attributes were thrown farther into the background. Yet many features, though ever dimmer and dimmer, betray his former bodily or, rather, his sky nature. He is white, bright, seen afar, and his body is the greatest and fairest of all bodies; he has the sun for his eye, the rivers above for his spouses, the fire of lightning for his son; he wears the heaven as a star-spangled garment, he puts on the hard stone of heaven, he is the hardest of all gods[6]. He dwells in the infinite luminous space, and the infinite luminous space is his place,

[1] Ibid.

[2] Οὐρανός; or Dyaus, 'the shining sky' [Ζεύς, Jup-piter], or Svar.

[3] Or perhaps 'the Lord who bestows intelligence' (Benfey, 'Asura Medhâ and Ahura Mazdâo').

[4] This is, at least, the meaning that attached to the name in the consciences of the composers of the Avesta.

[5] Vide infra, § 12.

[6] Orm. Ahr. §§ 27-36.

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his body[1]. In the time of Herodotus, Persians, while invoking Aurâmazda, the creator of earth and heaven, still knew who he was, and called the whole vault of the sky Zeus, that is to say, called it the supreme god[2].

§ 6. In the Indo-Iranian religion, the supreme Asura, although he was the supreme god, was not the only god. There were near him and within him many mighty beings, the sun, wind, lightning, thunder, rain, prayer, sacrifice, which as soon as they struck the eye or the fancy of man, were at once turned into gods. If the Heaven Asura, greater in time and space, eternal and universal, everlasting and ever present, was without effort raised to the supreme rank by his twofold infinitude, there were other gods, of shorter but mightier life, who maintained against him their right to independence. The progress of religious thought might as well have gone on to transfer power from him to any of these gods, as to make his authority unrivalled. The former was the case in India: in the middle of the Vedic period, Indra, the dazzling god of storm, rose to supremacy in the Indian Pantheon, and outshines Varu*n*a with the roar and splendour of his feats; but soon to give way to a new and mystic king, Prayer or Brahman[3].

Not so did Mazdeism, which struggled on towards unity. The Lord slowly brought everything under his unquestioned supremacy, and the other gods became not only his subjects, but his creatures. This movement was completed as early as the fourth century B.C. Nowhere can it be more clearly traced than in the Amesha Spe*n*tas and Mithra.

§ 7. The Indo-Iranian Asura was often conceived as sevenfold: by the play of certain mythical formulae and the strength of certain mythical numbers, the ancestors of the Indo-Iranians had been led to speak of seven worlds, and the supreme god was often made sevenfold, as well as the worlds over which he ruled[4]. The names and the several

[1] Bundahis I, 7; Yasna LVIII, 8 (LVII, 22).

[2] Herod. I, 131.

[3] Cf. 'The Supreme God,' l. l. p. 287.

[4] The seven worlds became in Persia the seven Karshvare of the earth: the earth is divided into seven Karshvare, only one of which is known and

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attributes of the seven gods had not been as yet defined, nor could they be then; after the separation of the two religions, these gods, named Âditya, 'the infinite ones,' in India, were by and by identified there with the sun, and their number was afterwards raised to twelve, to correspond to the twelve successive aspects of the sun. In Persia, the seven gods are known as Amesha Spe*n*tas, 'the undying and well-doing ones;' they by and by, according to the new spirit that breathed in the religion, received the names of the deified abstractions[1], Vohu-manô (good thought), Asha Vahi*s*ta (excellent holiness), Khshathra vairya (perfect sovereignty), Spe*n*ta Ârmaiti (divine piety), Haurvatâ*t* and Ameretâ*t* (health and immortality). The first of them all was and remained Ahura Mazda; but whereas formerly he had been only the first of them, he was now their father. 'I invoke the glory of the Amesha Spe*n*tas, who all seven have one and the same thinking, one and the same speaking, one and the same doing, one and the same father and lord, Ahura Mazda[2].'

§ 8. In the Indo-Iranian religion, the Asura of Heaven was often invoked in company with Mitra[3], the god of the heavenly light, and he let him share with himself the universal sovereignty. In the Veda, they are invoked as a pair (Mitrâ-Varu*n*â), which enjoys the same power and rights as Varu*n*a alone, as there is nothing more in Mitrâ-Varu*n*â than in Varu*n*a alone, Mitra being the light of Heaven, that is, the light of Varu*n*a. But Ahura Mazda could no longer bear an equal, and Mithra became one of his

accessible to man, the one on which we live, namely, *Hv*aniratha; which amounts to saying that there are seven earths. Parsi mythology knows also of seven heavens. *Hv*aniratha itself was divided into seven climes (Orm. Ahr. § 72). An enumeration of the seven Karshvare is to be found in Farg. XIX, 39.

[1] Most of which were already either divine or holy in the Indo-Iranian period: health and immortality are invoked in the Vedas as in the Avesta (see J. Darmesteter, Haurvatâ*t* et Ameretâ*t*, §§ 49 seq.); Asha Vahista is revered in the Vedas as *Ri*ta (vide infra, § 30); Spe*n*ta Ârmaiti is the Vedic goddess Aramati (§ 30); Khshathra vairya is the same as the Brahmanical Kshatra; Vohu-manô is a personification of the Vedic sumati (Orm. Ahr. §§ 196-201).

[2] Yast XIX, 16.

[3] Mitra means literally 'a friend;' it is the light as friendly to man (Orm. Ahr. §§ 59-61).

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creatures: 'This Mithra, the lord of wide pastures, I have created as worthy of sacrifice, as worthy of glorification, as I, Ahura Mazda, am myself[1].' But old formulae, no longer understood, in which Mithra and Ahura, or, rather, Mithra-Ahura, are invoked in an indivisible unity, dimly remind one that the Creator was formerly a brother to his creature.

§ 9. Thus came a time when Ahura was not only the maker of the world, the creator of the earth, water, trees, mountains, roads, wind, sleep, and light, was not only he who gives to man life, shape, and food, but was also the father of Tistrya, the rain-bestowing god, of Verethraghna, the fiend-smiting god, and of Haoma, the tree of eternal life, the father of the six Amesha Spe*n*tas, the father of all gods[2].

Yet, with all his might, he still needs the help of some god, of such as free the oppressed heavens from the grasp of the fiend. When storm rages in the atmosphere he offers up a sacrifice to Vayu, the bright storm god, who moves in the wind, he entreats him: 'Grant me the favour, thou Vayu whose action is most high[3], that I may smite the world of Angra Mainyu, and that he may not smite mine! Vayu, whose action is most high, granted the asked-for favour to the creator Ahura Mazda[4].' And when Zoroaster is born, Ahura entreats Ardvî Sûra Anâhita that the new-born hero may stand by him in the fight[5] (see § 40).

[1] He preserved, however, a high situation, both in the concrete and in the abstract mythology. As the god of the heavenly light, the lord of vast luminous space, of the wide pastures above (cf. § 16), he became later the god of the sun (Deo invicto Soli Mithrae; in Persian Mihr is the Sun). As light and truth are one and the same thing, viewed with the eyes of the body and of the mind, he became the god of truth and faith. He punishes the Mithra-drug, 'him who lies to Mithra' (or 'who lies to the contract,' since Mithra as a neuter noun means 'friendship, agreement, contract'); he is a judge in hell, in company with Rashnu, 'the true one,' the god of truth, a mere offshoot of Mithra in his moral character (Farg. IV, 54).

[2] Cf. Plut. de Iside, XLVII.

[3] Or, who workest in the heights above.

[4] Yt. XV, 3.

[5] In the same way his Greek counterpart, Zeus, the god of heaven, the lord and father both of gods and men, when besieged by the Titans, calls Thetis, Prometheus, and the Hecatonchirs to help him.

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§ 10. Whereas in India the fiends were daily driven farther and farther into the background, and by the prevalence of the metaphysical spirit gods and fiends came to be nothing more than changing and fleeting creatures of the everlasting, indifferent Being, Persia took her demons in real earnest; she feared them, she hated them, and the vague and unconscious dualism that lay at the bottom of the Indo-Iranian religion has its unsteady outlines sharply defined, and became the very form and frame of Mazdeism. The conflict was no more seen and heard in the passing storm only, but it raged through all the avenues of space and time. The Evil became a power of itself, engaged in an open and never-ceasing warfare with the Good. The Good was centred in the supreme god, in Ahura Mazda, the bright god of Heaven, the all-knowing Lord, the Maker, who, as the author of every good thing, was 'the good Spirit,' Spe*n*ta Mainyu. In front of him and opposed to him slowly rose the evil Spirit, Angra Mainyu.

We will briefly explain what became, in Mazdeism, of the several elements of the Indo-Iranian dualism, and then we will show how the whole system took a regular form.

§ 11. The war in nature was waged in the storm. The Vedas describe it as a battle fought by a god, Indra, armed with the lightning and thunder, against a serpent, Ahi, who has carried off the dawns or the rivers, described as goddesses or as milch cows, and who keeps them captive in the folds of the cloud.

This myth appears in a still simpler form in the Avesta: it is a fight for the possession of the light of *hv*arenô between Âtar and A*z*i Dahâka [1].

Âtar means 'fire;' he is both a thing and a person. He is sometimes described as the weapon of Ahura [2], but usually as his son [3], as the fire that springs from heaven can be conceived either as flung by it, or as born of it [4].

A*z*i Dahâka, 'the fiendish snake,' is a three-headed

[1] Yt. XIX, 47-52.
[2] Yasna LI (L), 9.
[3] Farg. III, 15; V, 10; XV, 26, &c.
[4] Cf. Clermont-Ganneau, in the Revue Critique, 1877, No. 52.

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dragon, who strives to seize and put out the *hv*arenô: he takes hold of it, but Âtar frightens him away and recovers the light.

The scene of the fight is the sea Vouru-kasha, a sea from which all the waters on the earth fall down with the winds and the clouds; in other words, they fight in the sea above[1], in the atmospheric field of battle[2].

§ 12. The same myth in the Vedas was described as a feat of Traitana or Trita Âptya, 'Trita, the son of waters,' who killed the three-headed, six-eyed fiend, and let loose the cows[3]. 'The son of waters[4]' is both in the Vedas and in the Avesta a name of the fire-god, as born from the cloud, in the lightning. The same tale is told in the same terms in the Avesta: Thraêtaona Âthwya killed A*z*i Dahâka (the fiendish snake), the three-mouthed, three-headed, six-eyed, . . . the most dreadful Dru*g* created by Angra Mainyu[5]. The scene of the battle is 'the four-cornered Varena[6],' which afterwards became a country on the earth, when Thraêtaona himself and A*z*i became earthly kings, but which was formerly nothing less than 'the four-pointed Varu*n*a[7],' that is, 'the four-sided Οὐρανός,' the Heavens.

§ 13. The fight for the waters was described in a myth of later growth, a sort of refacimento, the myth of Ti*s*trya and Apaosha. Apaosha[8] keeps away the rain: Ti*s*trya[9], worsted at first, then strengthened by a sacrifice which has been offered to him by Mazda, knocks down Apaosha[10] with his club, the fire Vâzi*s*ta[11], and the waters stream freely

[1] The *hv*arenô, Persian khurrah and farr, is properly the light of sovereignty, the glory from above which makes the king an earthly god. He who possesses it reigns, he who loses it falls down; when Yima lost it he perished and Azi Dahâka reigned; as when light disappears, the fiend rules supreme. Vide infra, § 39; and cf. Yt. XIX, 32 seq.

[2] See Farg. V, 15 seq.

[3] Rv. I, 158, 5; X, 99, 6.

[4] Generally, apâm napât.

[5] Yasna IX, 8 (25).

[6] Cathru-gaosho Varenô; v. Vendîdâd I, 18.

[7] Catur-asrir Varu*n*o, Rv. I, 152, 2. Cf. Orm. Ahr. § 65.

[8] 'The extinguisher' (?).

[9] Cf. § 36.

[10] Called also Spengaghra (Farg. XIX, 40).

[11] It is the groaning of the fiend under the stroke of that club that is heard in thunder (Bundahis 17, 11; cf. Farg. XIX, 40).

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down the seven Karshvare, led by the winds, by the son of the waters, and by the light that dwells in the waters[1].

§ 14. The god that conquers light is chiefly praised in the Vedas under the name of Indra V*ri*trahan, 'Indra the fiend-smiter.' His Iranian brother is named Verethraghna, which became by and by the genius of Victory (Bahrâm). Yet although he assumed a more abstract character than Indra, he retained the mythical features of the storm god[2], and his original nature was so little forgotten that he was worshipped on earth as a fire, the Bahrâm fire, which was believed to be an emanation from the fire above[3], and the most powerful protector of the land against foes and fiends.

§ 15. In the Indo-Iranian mythology, Vâyu was the word for both the atmosphere and the bright god who fights and conquers in it.

As a god, Vâyu became in Mazdeism Vayu, 'a god conqueror of light, a smiter of the fiends, all made of light, who moves in a golden car, with sonorous rings[4].' Ahura Mazda invokes him for help against Angra Mainyu[5].

§ 16. Another name of Vayu is Râma *hv*âstra: this word meant originally 'the god of the resting-place with good pastures,' the clouds in the atmosphere being often viewed as a herd of cows[6], and the Indian Vâyu as a good shepherd[7]. Hence came the connection of Râma *hv*âstra with Mithra, 'the lord of the wide pastures[8].' In later times, chiefly owing to a mistake in language (*hv*âstra being thought to be related to the root *hv*arez, 'to taste'), Râma *hv*âstra became the god who gives a good flavour to aliments[9].

§ 17. Considered as a thing, as the atmosphere, Vayu is the place where the god and the fiend meet: there is therefore a part of it which belongs to the good and another part which belongs to the evil[10]. Hence came the later notion that between Ormazd and Ahriman there is a void space, Vâi, in which their meeting takes place[11].

[1] Yt. VIII. [2] Yt. XIV. [3] Cf. V, 8.
[4] Yt. XV. [5] Cf. above, p. lxi. [6] See above, § 11.
[7] Cf. Atharva-veda II, 26, 1; Rv. I, 134, 4.
[8] Farg. III, 2; Yasna I, 3 (9). [9] Neriosengh ad Yasna, l. l.
[10] Yt. XV, 5. [11] Bundahis 1, 15.

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Hence came also the distinction of two Vai[1], the good one and the bad one, which, probably by the natural connection of Vayu, the atmosphere, with the heavens[2] whose movement is Destiny[3], became at last the good Fate and the bad Fate, or Destiny bringing good and evil, life and death[4].

§ 18. Azi is not always vanquished; he may also conquer; and it is just because the serpent has seized upon the sky and darkened the light, that the battle breaks out. Azi has carried off the sovereign light, the *h*varenô, from Yima Khshaêta, 'the shining Yima[5].

In the course of time Thraêtaona, Yima, and Azi Dahâka became historical: it was told how King Jemshîd (Yima Khshâeta) had been overthrown and killed by the usurper Zohâk (Dahâka), a man with two snakes' heads upon his shoulders, and how Zohâk himself had been overthrown by a prince of the royal blood, Ferîdûn (Thraêtaona). Yet Zohâk, though vanquished, could not be killed; he was bound to Mount Damâvand, there to lie in bonds till the end of the world, when he shall be let loose, and then killed by Keresâspa[6]. The fiend is as long-lifed as the world, since as often as he is vanquished he appears again, as dark and fearful as ever[7].

§ 19. While the serpent passed thus from mythology into legend, he still continued under another name, or, more correctly, under another form of his name, âzi, a word which the Parsis converted into a pallid and lifeless abstraction by identifying it with a similar word from the same root, meaning 'want.' But that he was the very same being as Azi, the snake, appears from his adversaries: like Azi, he fights against Âtar, the fire, and strives to extinguish it[8], and together with the Pairikas, he wants to carry off the rain-floods, like the Indian Ahi[9].

§ 20. Mazdeism, as might be expected from its main

[1] Mainyô-i-Khard II, 115; cf. Farg. V, 8, n. 3.
[2] Cf. Farg. XIX, 16.
[3] Orm. Ahr. § 257.
[4] Farg. V, 8–9, text and notes.
[5] See above, p. lxiii, n. 1, and Yast XIX.
[6] Cf. § 39.
[7] Cf. Roth, Zeitschrift der Deutschen Morgenl. Gesellschaft II, 216.
[8] Farg. XVIII, 19 seq.
[9] Yasna LXVIII, 7 (LXVII, 18).

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principle, is very rich in demons. There are whole classes of them which belong to the Indo-Iranian mythology.

The Vedic Yâtus are found unaltered in the Avesta. The Yâtu in the Vedas is the demon taking any form he pleases, the fiend as a wizard: so he is in the Avesta also, where the name is likewise extended to the Yâtu-man, the sorcerer.

§ 21. With the Yâtus are often associated the Pairikas (the Paris)[1].

The Pairika corresponds in her origin (and perhaps as to her name) to the Indian Apsaras[2].

The light for which the storm god struggled was often compared, as is well known, to a fair maid or bride carried off by the fiend. There was a class of myths, in which, instead of being carried off, she was supposed to have given herself up, of her own free will, to the demon, and to have betrayed the god, her lover. In another form of myth, still more distant from the naturalistic origin, the Pairikas were 'nymphs of a fair, but erring line,' who seduced the heroes to lead them to their ruin. Afterwards the Pari became at length the seduction of idolatry[3].

In their oldest Avesta form they are still demoniac nymphs, who rob the gods and men of the heavenly waters: they hover between heaven and earth, in the midst of the sea Vouru-kasha, to keep off the rain-floods, and they work together with Âzi and Apaosha[4].

Then we see the Pairika, under the name of Knâthaiti, cleave to Keresâspa[5]. Keresâspa, like Thraêtaona, is a great smiter of demons, who killed the snake Srvara, a twin-brother of Azi Dahâka[6]. It was related in later tales that he was born immortal, but that having despised the holy religion he was killed, during his sleep, by a Turk, Niyâz[7], which, being translated into old myth, would mean that he

[1] Farg. VIII, 80. [2] Orm. Ahr. § 142.

[3] Ibid. p. 176, n. 6. Then pairikâm, the accusative of pairika, was interpreted as a Pahlavi compound, pari-kâm, 'love of the Paris' (Comm. ad Farg. XIX. 5).

[4] Yast VIII, 8, 39, 49–56; Yasna XVI, 8 (XVII, 46).

[5] Farg. I, 10. [6] Yasna IX, 11 (34); Yast XIX, 40.

[7] Bundahis 69, 13. On Niyâz, see Orm. Ahr. p. 216, n. 9.

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gave himself up to the Pairika Khnãthaiti, who delivered him asleep to the fiend. Yet he must rise from his sleep, at the end of time, to kill A*z*i, and Khnãthaiti will be killed at the same time by Saoshya*nt*[1], the son of Zarathu*s*tra, which shows her to be a genuine sister of A*z*i.

§ 22. Then come the host of storm fiends, the Drva*nt*s, the Dvara*nt*s, the Dregva*nt*s, all names meaning 'the running ones,' and referring to the headlong course of the fiends in storm, 'the onsets of the wounding crew.'

One of the foremost amongst the Drva*nt*s, their leader in their onsets, is Aêshma, 'the raving,' 'a fiend with the wounding spear.' Originally a mere epithet of the storm fiend, Aêshma was afterwards converted into an abstract, the demon of rage and anger, and became an expression for all moral wickedness, a mere name of Ahriman.

§ 23. A class of demons particularly interesting are the Varenya daêvas[2]. The phrase, an old one belonging to the Indo-European mythology, meant originally 'the gods in heaven,' οὐράνιοι θεοί; when the daêvas were converted into demons (see § 41), they became 'the fiends in the heavens,' the fiends who assail the sky; and later on, as the meaning of the word Varena was lost, 'the fiends of the Varena land;' and finally, nowadays, as their relation to Varena is lost to sight, they are turned by popular etymology, now into demons of lust, and now into demons of doubt[3].

§ 24. To the Pairika is closely related Bûshyãsta the yellow, the long-handed[4]. She lulls back to sleep the world as soon as awaked, and makes the faithful forget in slumber the hour of prayer[5]. But as at the same time she is said to have fallen upon Keresâspa[6], one sees that she belonged before to a more concrete sort of mythology, and was a sister to Khnãthaiti and to the Pairikas.

§ 25. A member of the same family is *G*ahi, who was

[1] Farg. XIX, 5.

[2] Farg. X, 14. The Mâzainya daêva (see Farg. X, 16 n.) are often invoked with them (Yast V, 22; XIII, 37; XX, 8).

[3] Aspendiârji.

[4] Farg. XI, 9.

[5] Farg. XVIII, 16 seq.

[6] Bundahis 69, 15.

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originally the god's bride giving herself up to the demon, and became then, by the progress of abstraction, the demon of unlawful love and unchastity[1]. The courtezan is her incarnation, as the sorcerer is that of the Yâtu.

§ 26. Death gave rise to several personations.

Sauru, which in our texts is only the proper name of a demon[2], was probably identical in meaning, as he is in name, with the Vedic *S*aru, 'the arrow,' a personification of the arrow of death as a godlike being[3].

The same idea seems to be conveyed by Ishu*s* *hv*â-thakhtô, 'the self-moving arrow[4],' a designation to be accounted for by the fact that *S*aru, in India, before becoming the arrow of death, was the arrow of lightning with which the god killed his foe.

A more abstract personification is Ithyêgô marshaonem[5], 'the unseen death,' death which creeps unawares.

Astô vîdôtu*s*, 'the bone-divider[6],' who, like the Yama of the Sanskrit epic, holds a noose around the neck of all living creatures[7].

§ 27. In the conflict between gods and fiends man is active: he takes a part in it through the sacrifice.

The sacrifice is more than an act of worship, it is an act of assistance to the gods. Gods, like men, need drink and food to be strong; like men, they need praise and encouragement to be of good cheer[8]. When not strengthened by the sacrifice, they fly helpless before their foes. Ti*s*trya, worsted by Apaosha, cries to Ahura: 'O Ahura Mazda! men do not worship me with sacrifice and praise: should they worship me with sacrifice and praise, they would bring me the strength of ten horses, ten bulls, ten mountains, ten rivers.' Ahura offers him a sacrifice, he brings him thereby the

[1] Orm. Ahr. § 145. Cf. Farg. XXI, 1.

[2] Vide infra, § 41; Farg. X, 9; Bundahi*s* 5, 19.

[3] Orm. Ahr. § 212. [4] Farg. IV, 49. [5] Farg. XIX, 1.

[6] Farg. IV, 49. His mythical description might probably be completed by the Rabbinical and Arabian tales about the Breaking of the Sepulchre and the angels Monkir and Nakir (Sale, the Coran, Introd. p. 60, and Bargès, Journal Asiatique, 1843).

[7] See Farg. XIX, 29, n. 2. Closely related to Astô-vîdôtu is Vîzaresha (ibid.); on Bûiti, see Farg. XIX, 1, n. 3.

[8] See Orm. Ahr. §§ 87–88.

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strength of ten horses, ten bulls, ten mountains, ten rivers, Tistrya runs back to the battle-field and Apaosha flies before him[1].

§ 28. The sacrifice is composed of two elements, offerings and spells.

The offerings are libations of holy water (zaothra)[2], holy meat (myazda)[3], and Haoma. The last offering is the most sacred and powerful of all.

Haoma, the Indian Soma, is an intoxicating plant, the juice of which is drunk by the faithful for their own benefit and for the benefit of their gods. It comprises in it the powers of life of all the vegetable kingdom.

There are two Haomas: one is the yellow or golden Haoma, which is the earthly Haoma, and which, when prepared for the sacrifice, is the king of healing plants[4]; the other is the white Haoma or Gaokerena, which grows up in the middle of the sea Vouru-kasha, surrounded by the ten thousand healing plants[5]. It is by the drinking of Gaokerena that men, on the day of the resurrection, will become immortal[6].

§ 29. Spell or prayer is not less powerful than the offerings. In the beginning of the world, it was by reciting the Honover (Ahuna Vairya) that Ormazd confounded Ahriman[7]. Man, too, sends his prayer between the earth and the heavens, there to smite the fiends, the Ka*hv*aredhas and the Ka*hv*aredhis, the Kayadhas and the Kayadhis, the Za*n*das and the Yâtus[8].

§ 30. A number of divinities sprang from the hearth of the altar, most of which were already in existence during the Indo-Iranian period.

Piety, which every day brings offerings and prayers to the fire of the altar, was worshipped in the Vedas as Aramati, the goddess who every day, morning and evening,

[1] Yt. VIII, 23 seq.
[2] Prepared with certain rites and prayers; it is the Vedic hotrâ.
[3] A piece of meat placed on the draona (Farg. V, 25, n. 3).
[4] Bundahis 58, 10.
[5] Farg. XX, 4.
[6] Bundahis 42, 12; 59, 4.
[7] Bundahis. Cf. Farg. XIX, 9, 43; Yasna XIX.
[8] Yasna LXI (LX).

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streaming with the sacred butter, goes and gives up herself to Agni[1]. She was praised in the Avesta in a more sober manner as the abstract genius of piety; yet a few practices preserved evident traces of old myths on her union with Âtar, the fire-god[2].

Agni, as a messenger between gods and men, was known to the Vedas as Narâ-*s*ansa; hence came the Avesta messenger of Ahura, Nairyô-sangha[3].

The riches that go up from earth to heaven in the offerings of man and come down from heaven to earth in the gifts of the gods were deified as Râta[4], the gift, Ashi, the felicity[5], and more vividly in Pâre*n*di[6], the keeper of treasures, who comes on a sounding chariot, a sister to the Vedic Puramdhi.

The order of the world, the Vedic *Ri*ta, the Zend Asha, was deified as Asha Vahi*s*ta, 'the excellent Asha[7].'

§ 31. Sraosha is the priest god[8]: he first tied the Baresma into bundles, and offered up sacrifice to Ahura; he first sang the holy hymns: his weapons are the Ahuna-Vairya and the Yasna, and thrice in each day, in each night, he descends upon this Karshvare to smite Angra Mainyu and his crew of demons. It is he who, with his club uplifted, protects the living world from the terrors of the night, when the fiends rush upon the earth; it is he who protects the dead from the terrors of death, from the assaults of Angra Mainyu and Vîdôtu*s*[9]. It is through a sacrifice performed by Ormazd, as a Zôti, and Sraosha, as a Raspî[10], that at the end of time Ahriman will be for ever vanquished and brought to nought[11].

§ 32. Thus far, the single elements of Mazdeism do not essentially differ from those of the Vedic and Indo-European mythologies generally. Yet Mazdeism, as a whole, took an aspect of its own by grouping these elements in a new order, since by referring everything either

[1] Orm. Ahr. § 205.
[2] Farg. XXII, 7.
[3] Neriosengh.
[4] Farg. XIX, 19.
[5] Farsi Ardibehe*s*t.
[6] Orm. Ahr. § 200.
[7] Farg. VII, 52, n. 4; XIX, 46, n. 8.
[8] Yasna LVI.
[9] Farg. XVIII, 51 seq.
[10] Cf. Farg. V, 57, n.
[11] Bundahi*s* 76, 11.

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to Ahura Mazda or Angra Mainyu as its source, it came to divide the world into two symmetrical halves, in both of which a strong unity prevailed. The change was summed up in the rising of Angra Mainyu, a being of mixed nature, who was produced by abstract speculation from the old Indo-European storm fiend, and who borrowed his form from the supreme god himself. On the one hand, as the world battle is only an enlarged form of the mythical storm fight, Angra Mainyu, the fiend of fiends and the leader of the evil powers, is partly an abstract embodiment of their energies and feats; on the other hand, as the antagonist of Ahura, he is modelled after him, and is partly, as it were, a negative projection of Ahura[1].

Ahura is all light, truth, goodness, and knowledge; Angra Mainyu is all darkness, falsehood, wickedness, and ignorance[2].

Ahura dwells in the infinite light; Angra Mainyu dwells in the infinite night.

Whatever the good Spirit makes, the evil Spirit mars. When the world was created, Angra Mainyu broke into it[3], opposed every creation of Ahura's with a plague of his own[4], killed the first-born bull that had been the first offspring and source of life on earth[5], he mixed poison with plants, smoke with fire, sin with man, and death with life.

§ 33. Under Ahura were ranged the six Amesha Spe*n*tas. They were at first mere personifications of virtues and moral or liturgical powers[6]; but as their lord and father ruled over the whole of the world, they took by and by each a part of the world under their care. The choice was not altogether artificial, but partly natural and spontaneous. The empire of waters and trees was vested in Haurvatâ*t* and Ameretâ*t*, health and immortality, through the influence of old Indo-Iranian formulae, in which waters and trees were invoked as the springs of health and life. More complex trains of ideas and partly the influence of analogy fixed the

[1] Orm. Ahr. § 85.
[2] Bundahis I; cf. Yasna XXX.
[3] Yast XIII, 77.
[4] Cf. Farg. I.
[5] Cf. Farg. XXI, 1.
[6] See above, p. lx.

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field of action of the others. Khshathra Vairya, the perfect sovereignty, had molten brass for its emblem, as the god in the storm established his empire by means of that 'molten brass,' the fire of lightning; he thus became the king of metals in general. Asha Vahista, the holy order of the world, as maintained chiefly by the sacrificial fire, became the genius of fire. Ârmaiti seems to have become a goddess of the earth as early as the Indo-Iranian period, and Vohu-manô had the living creation left to his superintendence[1].

§ 34. The Amesha Spentas projected, as it were, out of themselves, as many Daêvas or demons, who, either in their being or functions, were, most of them, hardly more than dim inverted images of the very gods they were to oppose, and whom they followed through all their successive evolutions. Haurvatât and Ameretât, health and life, were opposed by Tauru and Zairi, sickness and decay, who changed into rulers of thirst and hunger when Haurvatât and Ameretât had become the Amshaspands of waters and trees.

Vohu-manô, or good thought, was reflected in Akô-manô, evil thought. Sauru, the arrow of death[2], Indra, a name or epithet of fire as destructive[3], Nâunhaithya, an old Indo-Iranian divinity whose meaning was forgotten in Iran and misinterpreted by popular etymology[4], were opposed, respectively, to Khshathra Vairya, Asha Vahista, and Spenta Ârmaiti, and became the demons of tyranny, corruption, and impiety.

Then came the symmetrical armies of the numberless gods and fiends, Yazatas and Drvants.

§ 35. Everything in the world was engaged in the conflict. Whatever works, or is fancied to work, for the good of man or for his harm, for the wider spread of life or against it, comes from, and strives for, either Ahura or Angra Mainyu.

Animals are enlisted under the standards of either the one spirit or the other[5]. In the eyes of the Parsis, they

[1] Orm. Ahr. §§ 202–206.

[2] See above, p. lxviii. [3] See § 41. [4] Ibid.

[5] A strict discipline prevails among them. Every class of animals has a chief or ratu above it (Bund. XXIV). The same organisation extends to all the beings

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belong either to Ormazd or Ahriman according as they are useful or hurtful to man; but, in fact, they belonged originally to either the one or the other, according as they had been incarnations of the god or of the fiend, that is, as they chanced to have lent their forms to either in the storm tales[1]. In a few cases, of course, the habits of the animal had not been without influence upon its mythic destiny: but the determinative cause was different. The fiend was not described as a serpent because the serpent is a subtle and crafty reptile, but because the storm fiend envelops the goddess of light, or the milch cows of the raining heavens, with the coils of the cloud as with a snake's folds. It was not animal psychology that disguised gods and fiends as dogs, otters, hedge-hogs, and cocks, or as snakes, tortoises, frogs, and ants, but the accidents of physical qualities and the caprice of popular fancy, as both the god and the fiend might be compared with, and transformed into, any object, the idea of which was suggested by the uproar of the storm, the blazing of the lightning, the streaming of the water, or the hue and shape of the clouds.

Killing the Ahrimanian creatures, the Khrafstras[2], is killing Ahriman himself, and sin may be atoned for by this means[3]. Killing an Ormazdean animal is an abomination, it is killing God himself. Persia was on the brink of zoolatry, and escaped it only by misunderstanding the principle she followed[4].

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in nature: stars, men, gods have their respective ratus, Tistrya, Zoroaster, Ahura.

[1] Orm. Ahr. §§ 227–231.

[2] Farg. III, 10; XIV, 5 seq., 8, n. 8; XVIII, 70, &c.

[3] There is scarcely any religious custom that can be followed through so continuous a series of historical evidence: fifth century B.C., Herodotus I, 140; first century A. D., Plutarch, De Isid. XLVI; Quaest Conviv. IV, 5, 2; sixth century, Agathias II, 24; seventeenth century, G. du Chinon.

[4] Thus arose a classification which was often at variance with its supposed principle. As the god who rushes in the lightning was said to move on a raven's wings, with a hawk's flight, birds of prey belonged to the realm of Ormazd. The Parsi theologians were puzzled at this fact. but their ingenuity proved equal to the emergency: Ormazd, while creating the hunting hawk, said to him: 'O thou hunting hawk! I have created thee; but I ought rather to be sorry than glad of it: for thou doest the will of Ahriman much more than mine: like a wicked man who never has money enough, thou art never satisfied with killing birds.

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§ 36. The fulgurating conqueror of Apaosha, Tistrya, was described in mythic tales sometimes as a boar with golden horns, sometimes as a horse with yellow ears, sometimes as a beautiful youth. But as he had been compared to a shining star on account of the gleaming of lightning, the stars joined in the fray, where they stood with Tistrya on Ahura's side; and partly for the sake of symmetry, partly owing to Chaldaean influences, the planets passed into the army of Ahriman.

§ 37. Man, according to his deeds, belongs to Ormazd or to Ahriman. He belongs to Ormazd, he is a man of Asha, a holy one, if he offers sacrifice to Ormazd and the gods, if he helps them by good thoughts, words, and deeds, if he enlarges the world of Ormazd by spreading life over the world, and if he makes the realm of Ahriman narrower by destroying his creatures. A man of Asha is the Athravan (priest) who drives away fiends and diseases by spells, the Rathaêsta (warrior) who with his club crushes the head of the impious, the Vâstryô (husbandman) who makes good and plentiful harvests grow up out of the earth. He who does the contrary is a Drva*nt*, 'demon,' an Anashavan, 'foe of Asha,' an Ashemaogha, 'confounder of Asha.'

The man of Asha who has lived for Ahura Mazda will have a seat near him in heaven, in the same way as in India the man of *Ri*ta, the faithful one, goes to the palace of Varu*n*a, there to live with the forefathers, the Pit*ri*s, a life of everlasting happiness[1]. Thence he will go out, at the end of time, when the dead shall rise, and live a new and all-happy life on the earth freed from evil and death.

But hadst thou not been made by me, Ahriman, bloody Ahriman, would have made thee with the size of a man, and there would no more be any small creature left alive' (Bundahis XIV). Inversely Ahriman created a lovely bird, the peacock, to show that he did not do evil from any incapacity of doing well, but through wilful wickedness (Eznik); Satan is still nowadays invoked by the Yezidis as Melek Taus ('angel peacock').

[1] From the worship of the Pit*ri*s was developed in Iran the worship of the Fravashis, who being at first identical with the Pit*ri*s, with the souls of the departed, became by and by a distinct principle. The Fravashi was independent of the circumstances of life or death, an immortal part of the individual which existed before man and outlived him. Not only man was endowed with a Fravashi, but gods too, and the sky, fire, waters, and plants (Orm. Ahr. §§ 112–113).

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§ 38. This brings us to speak of a series of myths which have done much towards obscuring the close connection between the Avesta and the Vedic mythologies: I mean the myths about the heavenly life of Yima.

In the Veda Yama, the son of Vivasvat, is the first man and, therefore, the first of the dead, the king of the dead. As such he is the centre of gathering for the departed, and he presides over them in heaven, in the Yamasâdanam, as king of men, near Varuṇa the king of gods.

His Avesta twin-brother, Yima, the son of Vîvanghat, is no longer the first man, as this character had been transferred to another hero, of later growth, Gayô Maratan; yet he has kept nearly all the attributes which were derived from his former character: on the one hand he is the first king, and the founder of civilisation; on the other hand, 'the best mortals' gather around him in a marvellous palace, in Airyanem Vaêgô, which appears to be identical with the Yamasâdanam from Yama meeting there with Ahura and the gods, and making his people live there a blessed life[1]. But, by and by, as it was forgotten that Yima was the first man and the first of the dead, it was also forgotten that his people were nothing else than the dead going to their common ancestor above and to the king of heaven: the people in the Vara were no longer recognised as the human race, but became a race of a supernatural character, different from those who continued going, day by day, from earth to heaven to join Ahura Mazda[2].

§ 39. But the life of the world is limited, the struggle is not to last for ever, and Ahriman will be defeated at last.

The world was imagined as lasting a long year of twelve millenniums. There had been an old myth, connected with that notion, which made the world end in a frightful winter[3], to be succeeded by an eternal spring, when the blessed would come down from the Vara of Yima to repeople the earth. But as storm was the ordinary and more dramatic form of the strife, there was another version, according to

[1] See Farg. II.
[2] Farg. XIX, 28 seq.
[3] Cf. Farg. II, Introd. and § 21 seq.

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which the world ended in a storm, and this version became the definitive one.

The serpent, Azi Dahâka, let loose, takes hold of the world again. As the temporary disappearance of the light was often mythically described either as the sleeping of the god, or as his absence, or death, its reappearance was indicative of the awakening of the hero, or his return, or the arrival of a son born to him. Hence came the tales about Keresâspa awakening from his sleep to kill the snake finally[1]; the tales about Peshôtanu, Aghraêratha, Khumbya, and others living in remote countries till the day of the last fight is come[2]; and, lastly, the tales about Saoshya*nt*, the son who is to be born to Zarathustra at the end of time, and to bring eternal light and life to mankind, as his father brought them the law and the truth. This brings us to the question whether any historical reality underlies the legend of Zarathustra or Zoroaster.

§ 40. Mazdeism has often been called Zoroaster's religion in the same sense as Islam is called Muhammed's religion, that is, as being the work of a man named Zoroaster, a view which was favoured, not only by the Parsi and Greek accounts, but by the strong unity and symmetry of the whole system. Moreover, as the moral and abstract spirit which pervades Mazdeism is different from the Vedic spirit, and as the word deva, which means a god in Sanskrit, means a demon in the Avesta, it was thought that Zoroaster's work had been a work of reaction against Indian polytheism, in fact, a religious schism. When he lived no one knows, and every one agrees that all that the Parsis and the Greeks tell of him is mere legend, through which no solid historical facts can be arrived at. The question is whether Zoroaster was a man converted into a god, or a god converted into a man. No one who reads, with a mind free from the yoke of classical recollections, I do not say the Book of Zoroaster (which may be charged with being a modern romance of recent invention), but the Avesta itself, will have any doubt that Zoroaster is no less an essential

[1] See above, p. lxv.

[2] Bundahis XXX.

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part of the Mazdean mythology than the son expected to be born to him, at the end of time, to destroy Ahriman[1].

Zoroaster is not described as one who brings new truth and drives away error, but as one who overthrows the demons: he is a smiter of fiends, like Verethraghna, Apâm Napât, Tistrya, Vayu, or Keresâspa, and he is stronger and more valiant than Keresâspa himself[2]; the difference between him and them is that, whereas they smite the fiend with material weapons, he smites them chiefly with a spiritual one, the word or prayer. We say 'chiefly' because the holy word is not his only weapon; he repels the assaults of Ahriman with stones as big as a house which Ahura has given to him[3], and which were furnished, no doubt, from the same quarry as the stones which are cast at their enemies by Indra, by Agni, by the Maruts, or by Thor, and which are 'the flame, wherewith, as with a stone[4],' the storm god aims at the fiend. Therefore his birth[5], like the birth of every storm god, is longed for and hailed with joy as the signal of its deliverance by the whole living creation, because it is the end of the dark and arid reign of the demon: 'In his birth, in his growth did the floods and trees rejoice; in his birth, in his growth the floods and trees did grow up; in his birth, in his growth the floods and trees exclaimed with joy[6].' Ahura himself longs for him and fears lest the hero about to be born may not stand by him: 'He offered up a sacrifice to Ardvî Sûra Anâhita, he, the Maker, Ahura Mazda; he offered up the Haoma, the Myazda, the Baresma, the holy words, he besought her, saying: Vouchsafe me that boon, O high, mighty, undefiled goddess, that I may bring about the son of Pourushaspa, the holy Zara-

[1] The same view as to the mythological character of Zoroaster was maintained, although with different arguments, by Professor Kern in an essay 'Over het woord Zarathustra,' as I see from a short abstract of it which Professor Max Müller kindly wrote for me.

[2] Yast XIX, 38. [3] Farg. XIX, 4. [4] Rig-veda II, 30, 4.

[5] A singular trait of his birth, according to Pliny, who is on this point in perfect accordance with later Parsi tradition, is that, alone of mortals, he laughed while being born; this shows that his native place is in the very same regions where the Vedic Maruts are born, those storm genii 'born of the laughter of the lightning' ('I laugh as I pass in thunder' says the Cloud in Shelley; cf. the Persian Khandah i barq, 'the laughter of the lightning').

[6] Yast XIII, 93.

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thustra, to think according to the law, to speak according to the law, to work according to the law!' Ardvî Surâ Anâhita granted that boon to him who was offering up libations, sacrificing and beseeching[1].

Zarathustra stands by Ahura. The fiends come rushing along from hell to kill him, and fly away terrified by his *hv*arenô: Angra Mainyu himself is driven away by the stones he hurls at him[2]. But the great weapon of Zarathustra is neither the thunder-stones he hurls, nor the glory with which he is surrounded, it is the Word[2].

In the voice of the thunder the Greeks recognised the warning of a god which the wise understand, and they worshipped it as Ὄσσα Διὸς ἄγγελος, 'the Word, messenger of Zeus;' the Romans worshipped it as a goddess, Fama; India adores it as 'the Voice in the cloud,' Vâ*k* Âmbh*rinî*, which issues from the waters, from the forehead of the father, and hurls the deadly arrow against the foe of Brahman. So the word from above is either a weapon that kills, or a revelation that teaches: in the mouth of Zarathustra it is both: now 'he smites down Angra Mainyu with the Ahuna vairya (Honover) as he would do with stones as big as a house, and he burns him up with the Ashem vohu as with melted brass[3];' now he converses with Ahura, on the mountain of the holy questions, in the forest of the holy questions[4]. Any storm god, whose voice descends from above to the earth, may become a godlike messenger, a lawgiver, a Zarathustra. Nor is Zarathustra the only lawgiver, the only prophet, of whom the Avesta knows: Gayô Maratan, Yima, the bird Kar*s*iptan[5], each of whom, under different names, forms, and functions, are one and the same being with Zarathustra, that is to say, the godlike champion in the struggle for light, knew the law as well as Zarathustra. But as mythology, like language and life, likes to reduce every organ to one function, Zarathustra became the titulary lawgiver[6].

[1] Yast V, 18. [2] Orm. Ahr. § 162 seq. [3] Yast XVII, 18.
[4] Farg. XXII, 19. [5] Farg. II, 3, 42; Yast XIII, 87.
[6] The law is generally known as Dâtem vîdaêvô-dâtem (cf. V, 1); as emanating from Ahura it is Mathra Spe*n*ta, 'the holy word,' which is the soul of Ahura (Farg. XIX, 14).

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As he overwhelmed Angra Mainyu during his lifetime by his spell, he is to overwhelm him at the end of time by the hands of a son yet unborn. 'Three times he came near unto his wife Hrôgvi, and three times the seed fell upon the ground. The Ized Neriosengh took what was bright and strong in it and intrusted it to the Ized Anâhita. At the appointed time, it will be united again with a maternal womb: 99,999 Fravashis of the faithful watch over it, lest the fiends destroy it[1].' A maid bathing in the lake Kăsava will conceive by it and bring forth the victorious Saoshyant (Sôshyôs), who will come from the region of the dawn to free the world from death and decay, from corruption and rottenness, ever living and ever thriving, when the dead shall rise and immortality commence[2].

All the features in Zarathustra point to a god: that the god may have grown up from a man, that pre-existent mythic elements may have gathered around the name of a man, born on earth, and by and by surrounded the human face with the aureole of a god, may of course be maintained, but only on condition that one may distinctly express what was the real work of Zoroaster. That he raised a new religion against the Vedic religion, and cast down into hell the gods of older days can no longer be maintained, since the gods, the ideas, and the worship of Mazdeism are shown to emanate directly from the old religion, and have nothing more of a reaction against it than Zend has against Sanskrit.

§ 41. The only evidence in favour of the old hypothesis of a religious schism is reduced to the evidence of a few words which might à priori be challenged, as the life of words is not the same as the life of the things they express, the nature of things does not change with the meaning of the syllables which were attached to them for a while, and the history of the world is not a chapter of grammar. And, in fact, the evidence appealed to, when more closely considered, proves to speak against the very theory it is meant

[1] Bund. XXXIII; Eznik. The whole of the myth belongs to the Avesta period, as appears from Yast XIII, 61; Vendîdâd XIX, 5.

[2] Yast XIX, 89 seq.

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to support. The word Asura, which in the Avesta means 'the Lord,' and is the name of the supreme God, means 'a demon' in the Brahmanical literature; but in the older religion of the Vedas it is quite as august as in the Avesta, and is applied to the highest deities, and particularly to Varu*n*a, the Indian brother of Ahura. This shows that when the Iranians and Indians sallied forth from their common native land, the Asura continued for a long time to be the Lord in India as well as in Persia; and the change took place, not in Iran, but in India. The descent of the word daêva from 'a god' to 'a demon' is a mere accident of language. There were in the Indo-Iranian language three words expressive of divinity: Asura, 'the Lord,' Ya*g*ata, 'the one who is worthy of sacrifice,' Daêva, 'the shining one.' Asura became the name of the supreme God, Ya*g*ata was the general name of all gods. Now as there were old Indo-Iranian formulae which deprecated the wrath of both men and devas (gods), or invoked the aid of some god against the hate and oppression of both men and devas[1], that word daêva, which had become obsolete (because Asura and Ya*g*ata met all the wants of religious language), took by and by from formulae of this kind a dark and fiendish meaning. What favoured the change was the want of a technical word for expressing the general notion of a fiend, a want the more felt as the dualistic idea acquired greater strength and distinctness. Etymology was unable to preserve the Daêvas from this degradation, as the root div, 'to shine,' was lost in Zend, and thus the primitive meaning being forgotten, the word was ready to take any new meaning which chance or necessity should give to it. But only the word descended into hell, not the beings it denoted; neither Varu*n*a, nor Mitra, nor the Âdityas, nor Agni, nor Soma, in fact none of the old Aryan deities fell or tottered. Though the word Indra is the name of a fiend in the Avesta, the Vedic god it denotes was as bright and as mighty in Iran as in India under the name of Verethraghna: and as we do not know the etymological mean-

[1] Rig-veda VI, 62, 8; VII, 52, 1; VIII, 19, 6; Yast X, 34; Yasna IX (60).

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ing of the name, it may have been such epithet as could be applied to a fiend as well as to a god. The same can be said of Naunghaithya. Moreover, both Indra and Naunghaithya are in the Avesta mere names: neither the Avesta nor old tradition knows anything about them, which would look very strange, had they been vanquished in a religious struggle, as they should have played the foremost part at the head of the fiends. As to the third comparison established between the Iranian demon Sauru and the Indian god Sarva, it fails utterly, as Sauru is the Vedic Saru, a symbol of death, and both are therefore beings of the same nature.

§ 42. Therefore, so far as the Vedic religion and the Avesta religion are concerned, there is not the abyss of a schism between them. They are quite different, and must be so, since each of them lived its own life, and living is changing; but nowhere is the link broken that binds both to their common source. Nowhere in the Avesta is the effort of any man felt who, standing against the belief of his people, enforces upon them a new creed, by the ascendancy of his genius, and turns the stream of their thoughts from the bed wherein it had flowed for centuries. There was no religious revolution: there was only a long and slow movement which led, by insensible degrees, the vague and unconscious dualism of the Indo-Iranian religion onwards to the sharply defined dualism of the Magi.

It does not follow hence, of course, that there was nothing left to individual genius in the formation of Mazdeism; the contrary is evident à priori from the fact that Mazdeism expresses the ideas of a sacerdotal caste. It sprang from the long elaboration of successive generations of priests, and that elaboration is so far from having been the work of one day and of one man that the exact symmetry which is the chief characteristic of Mazdeism is still imperfect in the Avesta on certain most important points. For instance, the opposition of six arch-fiends to the six arch-gods which we find in Plutarch and in the Bundahis was still unknown when the Xth Fargard of the Vendîdâd and the XIXth Yast were composed, and the stars were not yet members

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of the Ormazdean army when the bulk of the VIIIth Yast was written.

The reflective spirit that had given rise to Mazdeism never rested, but continued to produce new systems; and there is hardly any religion in which slow growth and continual change is more apparent. When the Magi had accounted for the existence of evil by the existence of two principles, there arose the question how there could be two principles, and a longing for unity was felt, which found its satisfaction in the assumption that both are derived from one and the same principle. This principle was, according to divers sects, either Space, or Infinite Light, or Boundless Time, or Fate[1]. Of most of these systems no direct trace is found in the Avesta[2], yet they existed already in the time of Aristotle[3].

They came at last to pure monotheism. Some forty years ago when the Rev. Dr. Wilson was engaged in his controversy with the Parsis, some of his opponents repelled the charge of dualism by denying to Ahriman any real existence, and making him a symbolical personification of bad instincts in man. It was not difficult for the Doctor to show that they were at variance with their sacred books, and critics in Europe occasionally wondered at the progress made by the Parsis in rationalism of the school of Voltaire and Gibbon. Yet there was no European influence at the bottom; and long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the

[1] All these four principles are only abstract forms of Ormazd himself, at least in his first naturalistic character of the Heaven God. Heaven is Infinite Space, it is Infinite Light, and by its movement it gives rise to Time and to Fate (Orm. Ahr. §§ 244–259). Time is twofold: there is the limited time that measures the duration of the world (see above, § 39) and lasts 12,000 years, which is Zrvan dareghô-*hv*adâta, 'the Sovereign Time of the long period;' and there is 'the Boundless Time,' Zrvan akarana (Farg. XIX, 9).

[2] When Vendîdâd XIX, 9 was written, the Zervanitic system seems to have been, if not fully developed, at least already existent.

[3] Eudemos (ap. Damascius, ed. Kopp, 384) knows of χρόνος and τόπος as the first principles of the Magi; Boundless Time is already transformed into a legendary hero in Berosus (third century B.C.)

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curbing of evil passion and restraining the Ahriman in the heart of man[1]. That idealistic interpretation was current as early as the fifteenth century, and is prevalent now with most of the Dasturs[2]. To what extent that alteration may have been influenced by Islamism, can hardly be decided; there are even some faint signs that it began at a time when the old religion was still flourishing; at any rate, no one can think of ascribing to one man, or to one time, that slow change from dualism to monotheism, which is, however, really deeper and wider than the movement which, in prehistoric times, brought the Magi from an imperfect form of dualism to one more perfect.

CHAPTER V.

THE VENDÎDÂD.

§ 1. According to Parsi tradition the Vendîdâd[3] is the only Nosk, out of the twenty-one, that was preserved in its entirety[4]. This is a statement to which it is difficult to trust; for, if there is anything that shows how right the Parsis are in admitting that the Avesta is only a collection of fragments, it is just the fragmentary character of the Vendîdâd.

The Vendîdâd has often been described as the book of the laws of the Parsis; it may be more exactly called the code of purification, a description, however, which is itself only so far correct that the laws of purification are the object of the largest part of the book.

[1] Aogemaidê, ed. Geiger, p. 36, § 92; Mirkhond, History of the Early Kings of Persia, tr. Shea, p. 98. Cf. Revue Critique, 1879, II, 163.

[2] 'The Parsis are now strict monotheists, and whatever may have been the views of former philosophical writings, their one supreme deity is Ahura Mazda. Their views of Angra Mainyu seem to differ in no respect from what is supposed to be the orthodox Christian view of the devil.' Haug's Essays, 2nd ed. p. 53. Mandelslo, in the seventeenth century, speaks of Parsîism as a monotheistic religion.

[3] The word Vendîdâd is a corruption of Vîdaêvô-dâtem (dâtem), 'the anti-demoniac law.' It is sometimes applied to the whole of the law (Vendîdâd Sâdah).

[4] See above, p. xxxii.

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The first two chapters deal with mythical matter, without any direct connection with the general object of the Vendîdâd, and are remnants of an old epic and cosmogonic literature. The first deals with the creations and counter-creations of Ahura Mazda and Angra Mainyu; the second speaks of Yima, the founder of civilisation. Although there was no particular reason for placing them in the Vendîdâd, as soon as they were admitted into it they were put at the beginning, because they referred to the first ages of the world. Three chapters of a mythical character, about the origin of medicine, were put at the end of the book, for want of any better place, but might as well have been kept apart[1], as was the so-called Hadhokht Nosk fragment. There is also another mythical Fargard, the nineteenth, which, as it treats of the revelation of the law by Ahura to Zarathustra, would have been more suitably placed at the beginning of the Vendîdâd proper, that is, as the third Fargard.

The other seventeen chapters deal chiefly with religious observances, although mythical fragments, or moral digressions, are met with here and there, which are more or less artificially connected with the text, and which were most probably not written along with the passages which they follow[2].

§ 2. A rough attempt at regular order appears in these seventeen chapters: nearly all the matter contained in the eight chapters from V to XII deals chiefly with impurity from the dead and the way of dispelling it; but the subject is again treated, here and there, in other Fargards[3], and matter irrelevant to the subject has also found its way into these same eight Fargards[4]. Fargards XIII and XIV are devoted to the dog, but must be completed with a part of the XVth. Fargards XVI, XVII, and most part of XVIII deal with several sorts of uncleanness, and their proper

[1] As an introduction to a code of laws on physicians; see Farg. VII, 36–44.
[2] For instance, Farg. V, 15–20; III, 24–29; 30–32; 33; IV, 47–49.
[3] III, 14–22; 36 seq.; XIX, 11–25.
[4] The passages on medicine (VII, 36–44), and on the sea Vouru-kasha (V, 15–20).

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place should rather have been after the XIIth Fargard. Fargard III is devoted to the earth[1]; Fargard IV stands by itself, as it deals with a matter which is treated only there, namely, civil and penal laws[2].

No better order prevails within these several parts: prescriptions on one and the same subject are scattered about through several Fargards, without any subject being treated at once in a full and exhaustive way; and this occasions needless repetitions[3].

The main cause of this disorder was, of course, that the advantage of order is rarely felt by Orientals; but it was further promoted by the very form of exposition adopted by the first composers of the Vendîdâd. The law is revealed by Ahura in a series of answers to questions put to him by Zarathustra[4]; and as these questions are not of a general character, but refer to details, the matter is much broken into fragments, each of which, consisting of a question with its answer, stands by itself, as an independent passage.

We shall treat in the following pages, first of the laws of purification, then of the civil laws, and, lastly, of the penalties both religious and civil.

A.

§ 3. The first object of man is purity, yaozdau: 'purity is for man, next to life, the greatest good[5].'

Purity and impurity have not in the Vendîdâd the exclusively spiritual meaning which they have in our languages: they do not refer to an inward state of the

[1] It contains two digressions, the one on funeral laws, the other on husbandry. See Farg. III, Introd.

[2] It contains one digression on physical weal, which must have belonged originally to Farg. III. See Farg. IV, Introd.

[3] V, 27-30 = VII, 6-9; V, 45-54 = VII, 60-69; V, 57-62 = VII, 17-22.

[4] The outward form of the Vendîdâd has been often compared with that of the Books of Moses. But in reality, in the Bible, there is no conversation between God and the lawgiver: the law comes down unasked, and God gives commands, but gives no answers. In the Vendîdâd, on the contrary, it is the wish of man, not the will of God, that is the first cause of the revelation. Man must ask of Ahura, who knows everything, and is pleased to answer (XVIII, 13 seq.); the law is 'the question to Ahura,' âhuri frasnô.

[5] Farg. V, 21, from Yasna XLVIII (XLVII), 5.

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person, but chiefly to a physical state of the body. Impurity or uncleanness may be described as the state of a person or thing that is possessed of the demon; and the object of purification is to expel the demon.

The principal means by which uncleanness enters man is death, as death is the triumph of the demon.

When a man dies, as soon as the soul has parted from the body, the Drug Nasu or Corpse-Drug falls upon the dead from the regions of hell, and whoever thenceforth touches the corpse becomes unclean, and makes unclean whomsoever he touches [1].

The Drug is expelled from the dead by means of the Sag-dîd, 'the look of the dog:' 'a four-eyed dog' or 'a white one with yellow ears' is brought near the body and is made to look at the dead; as soon as he has done so, the Drug flees back to hell [2].

The Drug is expelled from the living, whom she has seized through their contact with the dead, by a process of washings with ox's urine (gômêz or nîrang) and with water, combined with the Sag-dîd [3].

The real import of these ceremonies is shown by the spells which accompany their performance: 'Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!'

Thus, in the death of a man, there is more involved than the death of one man: the power of death, called forth from hell, threatens from the corpse, as from a stronghold, the whole world of the living, ready to seize whatever may fall within his reach, and 'from the dead defiles the living, from the living rushes upon the living.' When a man dies in a house, there is danger for three days lest somebody else should die in that house [4].

[1] Farg. VII, 1 seq.

[2] In the shape of a fly. 'The fly that came to the smell of the dead body was thought to be the corpse-spirit that came to take possession of the dead in the name of Ahriman' (Justi, Persien, p. 88).

[3] Farg. VIII, 35–72; IX, 12–36.

[4] Saddar 78.

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The notion or feeling, out of which these ceremonies grew, was far from unknown to the other Indo-European peoples: what was peculiar to Mazdeism was that it carried it to an extreme, and preserved a clearer sense of it, while elsewhere it grew dimmer and dimmer, and faded away. In fact, when the Greek, going out of a house where a dead man lay, sprinkled himself with water from the ἀρδανίον at the door, it was death that he drove away from himself. The Vedic Indian, too, although his rites were intended chiefly for the benefit of the dead, considered himself in danger and, while burning the corpse, cried aloud: 'Away, go away, O Death! injure not our sons and our men!' (Rig-veda X, 18, 1.)

§ 4. As to the rites by means of which the Drug is expelled, they are the performance of myths. There is nothing in worship but what existed before in mythology. What we call a practice is only an imitation of gods, an ὁμοίωσις θεῷ, as man fancies he can bring about the things he wants, by performing the acts which are supposed to have brought about things of the same kind when practised by the gods.

The Parsis, being at a loss to find four-eyed dogs, interpret the name as meaning a dog with two spots above the eyes[1]: but it is clear that the two-spotted dog's services are only accepted for want of a four-eyed one, or of a white one with yellow ears, which amounts to saying that there were myths, according to which the death-fiend was driven away by dogs of that description. This reminds one at once of the three-headed Kerberos, watching at the doors of hell, and, still more, of the two brown, four-eyed dogs of Yama, who guard the ways to the realm of death[2].

The identity of the four-eyed dog of the Parsi with Kerberos and Yama's dogs appears, moreover, from the Parsi tradition that the yellow-eared dog watches at the

[1] In practice they are still less particular: 'the Sag-dîd may be performed by a shepherd's dog, by a house dog, by a Vohunazga dog (see Farg. XIII, 19, n.), or by a young dog (a dog four months old), Comm. ad Farg. VII, 2. As birds of prey are as fiend-smiting as the dog (see above, p. lxxiii, n. 4), they are Nasu-smiters like him, and one may appeal to their services, when there is no dog at hand (see Farg. VII, 3, n. 5).

[2] Rig-veda X, 14, 10 seq.

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head of the *K*inva*t* bridge, which leads from this to the next world, and with his barking drives away the fiend from the souls of the holy ones, lest he should drag them to hell [1].

Wherever the corpse passes by, death walks with it; all along the way it has gone, from the house to its last resting-place, a spirit of death is breathing and threatening the living. Therefore, no man, no flock, no being whatever that belongs to the world of Ahura, is allowed to pass by that way until the deadly breath, that blows through it, has been blown away to hell [2]. The four-eyed dog is made to go through the way three times, or six times, or nine times, while the priest helps the look of the dog with his spells, dreaded by the Dru*g*.

§ 5. The use of gômêz in cleansing the unclean is also derived from old mythic conceptions [3]. The storm floods that cleanse the sky of the dark fiends in it were described in a class of myths as the urine of a gigantic animal in the heavens. As the floods from the bull above drive away the fiend from the god, so they do from man here below, they make him 'free from the death-demon' (frânasu), and the death-fiend flees away hellwards, pursued by the fiend-smiting spell: 'Perish thou, O Dru*g* . . . , never more to give over to Death the living world of the good spirit!'

§ 6. As uncleanness is nothing else than the contagion of death, it is at its greatest intensity when life is just departing. The Nasu at that moment defiles ten persons around the

[1] Gr. Rav. p. 592. Allusions to this myth are found in Farg. XIII, 9, and XIX, 30. The Commentary ad Farg. XIII, 17 has: 'There are dogs who watch over the earthly regions; there are others who watch over the fourteen heavenly regions.' The birth of the yellow-eared dog is described in the Ravâet (l. c.) as follows: 'Ormazd, wishing to keep the body of the first man, Gayômart, from the assaults of Ahriman, who tried to kill him, cried out: "O thou yellow-eared dog, arise!" and directly the dog barked and shook his two ears; and the unclean Satan and the fiends, when they saw the dreadful looks of the yellow-eared dog, and heard his barking, were sore afraid and fled down to hell.'

[2] Farg. VIII, 14–22.

[3] Orm. Ahr. § 124. The use of gômêz has been lately found to be known in Basse-Bretagne (Luzel, Le Nirang des Parsis en Basse-Bretagne, Mélusine, 493).

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corpse[1]: when a year is over, the corpse defiles no longer[2]. Thus the notion of uncleanness is quite the reverse of what is thought elsewhere: the corpse, when rotten, is less unclean than the body still all but warm with life; death defiles least when it looks most hideous, and defiles most when it might look majestic. The cause is that in the latter case the death-demon has just arrived in the fulness of his strength, whereas in the former case time has exhausted his power.

§ 7. As the focus of the contagion is in the corpse, it must be disposed of so that death may not spread abroad. On this point the old Indo-European customs have been completely changed by Mazdeism. The Indo-Europeans either burnt the corpse or buried it: both customs are held to be sacrilegious in the Avesta.

§ 8. This view originated from the notion of the holiness of the elements being pushed to an extreme. The elements, fire, earth, and water are holy, and during the Indo-Iranian period they were already considered so, and in the Vedas they are worshipped as godlike beings. Yet this did not prevent the Indian from burning his dead; death did not appear to him so decidedly a work of the demon, and the dead man was a traveller to the other world, whom the fire kindly carried to his heavenly abode 'on his undecaying, flying pinions, wherewith he killed the demons.' The fire was in that, as in the sacrifice, the god that goes from earth to heaven, from man to god, the mediator, the god most friendly to man. In Persia it remains more distant from him; being an earthly form of the eternal, infinite, godly light[3], no death, no uncleanness can be allowed to enter it, as it is here below the purest offspring of the good spirit, the purest part of his pure creation. Its only function is to repel the fiends with its bright blazing. In every place where Parsis are settled, an everlasting fire is kept, the Bahrâm fire, which, 'preserved by a more than Vestal

[1] Farg. V, 27; cf. n. 5.
[2] Farg. VIII, 33–34.
[3] Ignem coelitus delapsum (Ammian. Marcel. XXVII, 6); Cedrenus; Elisaeus; Recogn. Clement. IV, 29; Clem. Homil. IX, 6; Henry Lord.

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care[1],' and ever fed with perfumes and dry well-blazing wood, whichever side its flames are brought by the wind, it goes and kills thousands and thousands of fiends, as Bahrâm does in heaven[2]. If the necessities of life oblige us to employ fire for profane uses, it must be only for a time an exile on our hearth, or in the oven of the potter, and it must go thence to the Right-Place of the fire (Dâityô Gâtu), the altar of the Bahrâm fire, there to be restored to the dignity and rights of its nature[3].

At least, let no gratuitous and wanton degradation be inflicted upon it: even blowing it with the breath of the mouth is a crime[4]; burning the dead is the most heinous of sins: in the times of Strabo it was a capital crime[5], and the Avesta expresses the same, when putting it in the number of those sins for which there is no atonement[6].

Water was looked upon in the same light. Bringing dead matter to it is as bad as bringing it to the fire[7]. The Magi are said to have overthrown a king for having built bath-houses, as they cared more for the cleanness of water than for their own[8].

§ 9. Not less holy was the earth, or, at least, it became so. There was a goddess who lived in her, Spenta Ârmaiti[9]; no corpse ought to defile her sacred breast: burying the dead is, like burning the dead, a deed for which there is no atonement[10]. It was not always so in Persia: the burning of the dead had been forbidden for

[1] J. Fryer, A New Account of East India and Persia, 1698, p. 265.

[2] Farg. VIII, 81-96; 79-80. Cf. above, p. lxiv.

[3] Extinguishing it is a mortal sin (Ravâets; Elisaeus; cf. Strabo XV, 14).

[4] A custom still existing with the Tâzîk, an Iranian tribe in Eastern Persia (de Khanikoff, Ethnographie de la Perse). Strabo XV, 14. Manu has the same prescription (IV, 53). Cf. Farg. XIV, 8, n. 7.

[5] Strabo XV, 14; cf. Herod. III, 16.

[6] Farg. I, 17; cf. Farg. VIII, 74.

[7] Farg. VII, 25-27; Strabo XV, 14; Herod. I, 138.

[8] King Balash (Josué le Stylite, traduction Martin, § xx). It seems as if there were a confusion between Balash and Kavât; at any rate, it shows that bathing smacked of heresy. Jews were forbidden to perform the legal ablutions (Fürst, Culturgeschichte der Juden, 9).

[9] See above, p. lxxii.

[10] Farg. I, 13.

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years[1], while the burying was still general[2]. Cambyses had roused the indignation of the Persians by burning the corpse of Amasis: yet, years later, Persians still buried their dead. But the priests already felt scruples, and feared to defile a god. Later on, with the ascendancy of the Magian religion, the sacerdotal observances became the general law[3].

§ 10. Therefore the corpse is laid on the summit of a mountain, far from man, from water, from tree, from fire, and from the earth itself, as it is separated from it by a layer of stones or bricks[4]. Special buildings, the Dakhmas, were erected for this purpose[5]. There far from the world the dead were left to lie, beholding the sun[6].

§ 11. Not every corpse defiles man, but only those of such beings as belong to the world of Ahura. They are the only ones in whose death the demon triumphs. The corpse of an Ahrimanian creature does not defile; as its life was incarnate death, the spring of death that was in it is dried up with its last breath: it killed while alive, it can

[1] From the reign of Cyrus (cf. above, p. li). [2] Cf. above, p. xlv.

[3] Still the worship of the earth seems not to have so deeply penetrated the general religion as the worship of fire. The laws about the disposal of the dead were interpreted by many, it would seem, as intended only to secure the purity of water and fire, and they thought that they might be at peace with religion if they had taken care to bury the corpse, so that no part of it might be taken by animals to fire or water (Farg. III, 41, n. 7).

[4] Farg. VI, 44 seq.; VIII, 10 seq. Cf. IX, 11, n. 4. Moreover, the Dakhma is ideally separated from the ground by means of a golden thread, which is supposed to keep it suspended in the air (Ravâet, ap. Spiegel, Uebersetzung des Avesta II, XXXVI).

[5] 'The Dakhma is a round building, and is designated by some writers, "The Tower of Silence." A round pit, about six feet deep, is surrounded by an annular stone pavement, about seven feet wide, on which the dead bodies are placed. This place is enclosed all round by a stone wall some twenty feet high, with a small door on one side for taking the body in. The whole is built up of and paved with stone. The pit has communication with three or more closed pits, at some distance into which the rain washes out the liquids and the remains of the dead bodies' (Dadabhai Naoroji, The Manners and Customs of the Parsees, Bombay, 1864, p. 16). Cf. Farg. VI, 50. A Dakhma is the first building the Parsis erect when settling on a new place (Dosabhoy Framjee).

[6] The Avesta and the Commentator attach great importance to that point: it is as if the dead man's life were thus prolonged, since he can still behold the sun. 'Grant us that we may long behold the sun,' said the Indian *Rishi*.

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do so no more when dead; it becomes clean by dying[1]. None of the faithful are defiled by the corpse of an Ashemaogha or of a Khrafstra. Nay, killing them is a pious work, as it is killing Ahriman himself[2].

§ 12. Not only real death makes one unclean, but partial death too. Everything that goes out of the body of man is dead, and becomes the property of the demon. The going breath is unclean, it is forbidden to blow the fire with it[3], and even to approach the fire without screening it from the contagion with a Penôm[4]. Parings of nails and cuttings or shavings of hair are unclean, and become weapons in the hands of the demons unless they have been protected by certain rites and spells[5]. Any phenomenon by which the bodily nature is altered, whether accompanied with danger to health or not, was viewed as a work of the demon, and made the person unclean in whom it took place. One of these phenomena, which is a special object of attention in the Vendîdâd, is the uncleanness of women during their menses. The menses are sent by Ahriman[6], especially when they last beyond the usual time: therefore a woman, as long as they last, is unclean and possessed of the demon: she must be kept confined, apart from the faithful whom her touch would defile, and from the fire which her very look would injure; she is not allowed to eat as much as she wishes, as the strength she might acquire would accrue to the fiends. Her food is not given to her from hand to hand, but is passed to her from a distance[7], in a long leaden spoon. The origin of all these notions is in certain physical instincts, in physiological psychology, which is the reason why they are found among peoples very far removed from one another by race or religion[8]. But they took in Persia a new meaning as they were made a logical part of the whole religious system.

§ 13. A woman that has been just delivered of a child

[1] Farg. V, 35 seq.
[2] See above, p. lxxiii.
[3] See above, p. xc.
[4] See Farg. XIV, 8, n. 7.
[5] Farg. XVII.
[6] Farg. I, 18–19; XVI, 11. Cf. Bund. III.
[7] Farg XVI, 15.
[8] Cf. Leviticus. See Pliny VII, 13.

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is also unclean [1], although it would seem that she ought to be considered pure amongst the pure, since life has been increased by her in the world, and she has enlarged the realm of Ormazd. But the strength of old instincts overcame the drift of new principles. Only the case when the woman has been delivered of a still-born child is examined in the Vendîdâd. She is unclean as having been in contact with a dead creature; and she must first drink gômêz to wash over the grave in her womb. So utterly unclean is she, that she is not even allowed to drink water, unless she is in danger of death; and even then, as the sacred element has been defiled, she is liable to the penalty of a Peshôtanu [2]. It appears from modern customs that the treatment is the same when the child is born alive: the reason of which is that, in any case, during the first three days after delivery she is in danger of death [3]. A great fire is lighted to keep away the fiends, who use then their utmost efforts to kill her and her child [4]. She is unclean only because the death-fiend is in her.

§ 14. Logic required that the sick man should be treated as an unclean one, that is, as one possessed. Sickness, being sent by Ahriman, ought to be cured like all his other works, by washings and spells. In fact, the medicine of spells was considered the most powerful of all [5], and although it did not oust the medicine of the lancet and that of drugs, yet it was more highly esteemed and less mistrusted. The commentator on the Vendîdâd very sensibly observes that if it does not relieve, it will surely do no harm [6], which seems not to have been a matter of course with those who heal by the knife and physic. It

[1] Farg. V, 45 seq. [2] Farg. VII, 70 seq.

[3] 'When there is a pregnant woman in a house, one must take care that there be fire continually in it; when the child is brought forth, one must burn a candle, or, better still, a fire, for three days and three nights, to render the Dêvs and Drugs unable to harm the child; for there is great danger during those three days and nights after the birth of the child' (Saddar 16).

[4] 'When the child is being born, one brandishes a sword on the four sides, lest fairy Aal kill it' (Polack, Persien I, 223). In Rome, three gods, Intercidona, Pilumnus, and Deverra, keep her threshold, lest Sylvanus come in and harm her (Augustinus, De Civ. D. VI, 9).

[5] Farg. VII, 44. [6] Ibid. p. 86, n. 1.

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appears from the last Fargard that all or, at least, many diseases might be cured by spells and Barashnûm washing. It appears from Herodotus and Agathias that contagious diseases required the same treatment as uncleanness: the sick man was excluded from the community of the faithful [1], until cured and cleansed according to the rites [2].

§ 15. The unclean are confined in a particular place, apart from all clean persons and objects, the Armêst-gâh [3], which may be described, therefore, as the Dakhma for the living. All the unclean, all those struck with temporary death, the man who has touched dead matter, the woman in her menses, or just delivered of child, the leper [4], or the man who has made himself unclean for ever by carrying a corpse alone [5], stay there all the time of their uncleanness.

§ 16. Thus far for general principles. From the diversity of circumstances arises a system of casuistry, the development of which may be followed first through the glosses to the Vendîdâd, in which the labours of several generations of theologians are embodied, and, later on, through the Ravâets. We will give a few instances of it, as found in the Vendîdâd itself.

The process of the cleansing varies according to the degree of uncleanness; and, again, the degree of uncleanness depends on the state of the thing that defiles and the nature of the thing that is defiled.

The uncleanness from the dead is the worst of all, and it is at its utmost when contracted before the Nasu has been expelled from the corpse by the Sag-dîd [6]: it can be cured only by means of the most complicated system of cleansing, the nine nights' Barashnûm [7].

[1] Herod. I, 138. [2] Agathias II, 23.

[3] The Armest-gâh for women in their menses is called Dashtânistân.

[4] Herod. l. l.; Farg. II, 29.

[5] Farg. III, 21, n. 2.

[6] Farg. VIII, 35-36; 98-99; cf. VII, 29-30, and n. 1 to 30.

[7] Farg. IX. The Barashnûm, originally meant to remove the uncleanness from the dead, became a general instrument of holiness. Children when putting on the Kôstî (Farg. XVIII, 9, n. 4) perform it to be cleansed from the natural uncleanness they have contracted in the womb of their mothers. It is good for every one to perform it once a year.

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If the Nasu has already been expelled from the corpse, as the defiling power was less, a simple washing once made, the Ghosel, is enough[1].

The defiling power of the Nasu reaches farther, if the death has just taken place, and if the dying creature occupied a higher rank in the scale of beings[2]; for the more recent the victory of the demon, or the higher the being he has overcome, the stronger he must have been himself.

Menstruous women are cleansed by the Ghosel[3].

As for things they are more or less deeply defiled according to their degree of penetrability: metal vessels can be cleansed, earthen vessels cannot[4]; leather is more easily cleansed than woven cloth[5]; dry wood than soft wood[6]. Wet matter is a better conductor of uncleanness than dry matter, and corpses cease to defile after a year[7].

B.

§ 17. In the cases heretofore reviewed, only religious purposes are concerned. There is another order of laws, in which, although religion interferes, yet it is not at the root; namely, the laws about contracts and assaults, to which the fourth Fargard is devoted, and which are the only remains extant of the civil and penal legislation of Zoroastrianism.

The contracts were divided into two classes, according to their mode of being entered into, and according to the value of their object[8]. As to their mode they are word-contracts or hand-contracts: as to their object, they are sheep-contracts, ox-contracts, man-contracts, or field-contracts, which being estimated in money value are contracts to the amount of 3, 12, 500 istîrs, and upwards[9].

No contract can be made void by the will of one party

[1] Farg. VIII, 36.
[2] Farg. V, 27 seq.; VII, 1 seq.
[3] Farg. XVI, 12.
[4] Farg. VII, 73 seq.
[5] Farg. VII, 14 seq.
[6] Farg. VII, 28 seq.
[7] Farg. VIII, 33–34.
[8] See p. 34, n. 3.
[9] An istîr (στατήρ) is as much as four dirhems (δραχμή). The dirhem is estimated by modern tradition a little more than a rupee.

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alone; he who breaks a contract is obliged to pay the value of the contract next higher in value.

The family and the next of kin are, it would seem, answerable for the fulfilment of a contract, a principle of the old Indo-European civil law[1].

§ 18. Assaults are of seven degrees: âgerepta, avaoirista[2], stroke, sore wound, bloody wound, broken bone, and manslaughter. The gravity of the guilt does not depend on the gravity of the deed only, but also on its frequency. Each of these seven crimes amounts, by its being repeated without having been atoned for, to the crime that immediately follows in the scale, so that an âgerepta seven times repeated amounts to manslaughter.

C.

§ 19. Every crime makes the guilty man liable to two penalties, one here below, and another in the next world.

The penalty here below consists of a certain number of stripes with the Aspahê-astra or the Sraoshô-karana[3].

The unit for heavy penalties is two hundred stripes; the crime and the criminal thus punished are called Peshô-tanu or Tanu-peretha (Parsi: Tanâfûhr). The two words literally mean, 'one who pays with his own body,' and 'payment with one's body,' and seem to have originally amounted to

[1] Farg. IV, 5 seq. [2] Two different sorts of menaces; see IV, 54.

[3] The general formula is literally, 'Let (the priest; probably, the Sraoshâ-varez) strike so many strokes with the Aspahê-astra, so many strokes with the Sraoshô-karana.' Astra means in Sanskrit 'a goad,' so that Aspahê-astra may mean 'a horse-goad;' but Aspendiârji translates it by durra, 'a thong,' which suits the sense better, and agrees with etymology too ('an instrument to drive a horse, a whip;' astra, from the root az, 'to drive;' it is the Aspahê-astra which is referred to by Sozomenos II, 13: *ἱμάσιν ὡμοῖς χαλεπῶς αὐτὸν ἐβασάνισαν οἱ μάγοι* (the Sraoshâ-varez), *βιαζόμενοι προσκυνῆσαι τὸν ἥλιον*). Sraoshô-karana is translated by kâbuk, 'a whip,' which agrees with the Sanskrit translation of the sî-srôshkaranâm sin, 'yat tribhir gokarmasâtaghâtâis prâyaskityam bhavati tâvanmâtram, a sin to be punished with three strokes with a whip.' It seems to follow that Aspahê-astra and Sraoshô-karana are one and the same instrument, designated with two names, first in reference to its shape, and then to its use (Sraoshô-karana meaning 'the instrument for penalty,' or 'the instrument of the Sraoshâ-varez?'). The Aspahê-astra is once called astra mairya, 'the astra for the account to be given,' that is, 'for the payment of the penalty' (Farg. XVIII, 4).

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'worthy of death, worthiness of death;' and in effect the word Peshô-tanu is often interpreted in the Pahlavi Commentary by margarzân, 'worthy of death.' But, on the whole, it was attached to the technical meaning of 'one who has to receive two hundred strokes with the horse-whip[1].' The lowest penalty in the Vendîdâd is five stripes, and the degrees from five stripes to Peshôtanu are ten, fifteen, thirty, fifty, seventy, ninety, two hundred. For instance, âgerepta is punished with five stripes, avaoirista with ten, stroke with fifteen, sore wound with thirty, bloody wound with fifty, broken bone with seventy, manslaughter with ninety; a second manslaughter, committed without the former being atoned for, is punished with the Peshôtanu penalty. In the same way the six other crimes, repeated eight, or seven, or six, or five, or four, or three times make the committer go through the whole series of penalties up to the Peshôtanu penalty.

§ 20. If one reviews the different crimes described in the Vendîdâd, and the respective penalties prescribed for them, one cannot but wonder at first sight at the strange inequality between crime and penalty. Beccaria would have felt uncomfortable while reading the Vendîdâd. It is safer to kill a man than to serve bad food to a shepherd's dog, for the manslayer gets off with ninety stripes, whereas the bad master is at once a Peshôtanu[2], and will receive two hundred stripes. Two hundred stripes are awarded if one tills land in which a corpse has been buried within the year[3], if a woman just delivered of child drinks water[4], if one suppresses the menses of a woman[5], if one performs a sacrifice in a house where a man has just died[6], if one neglects fastening the corpse of a dead man so that birds or dogs may not take dead matter to trees and rivers[7]. Two hundred stripes if one throws on the ground a bone of a man's corpse, of a dog's carcase as big as two ribs, four

[1] Farg. IV, 20, 21, 24, 25, 28, 29, 32, 33, 35, 36, 38, 39, 41, 42; V, 44; VI, 5, 9, 19, 48, &c.
[2] Farg. IV, 40, and XIII, 24.
[3] Farg. VI, 5.
[4] Farg. VII, 70 seq.
[5] Farg. XVI, 13 seq.
[6] Farg. V, 39.
[7] Farg. VI, 47 seq.

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hundred if one throws a bone as big as a breast bone, six hundred if one throws a skull, one thousand if the whole corpse[1]. Four hundred stripes if one, being in a state of uncleanness, touches water or trees[2], four hundred if one covers with cloth a dead man's feet, six hundred if one covers his legs, eight hundred if the whole body[3]. Five hundred stripes for killing a whelp, six hundred for killing a stray dog, seven hundred for a house dog, eight hundred for a shepherd's dog[4], one thousand stripes for killing a Vanhâpara dog, ten thousand stripes for killing a water dog[5].

Capital punishment is expressly pronounced only against the false cleanser[6] and the 'carrier alone[7].'

Yet any one who bethinks himself of the spirit of the old Aryan legislation will easily conceive that there may be in its eyes many crimes more heinous, and to be punished more severely, than manslaughter: offences against man injure only one man; offences against gods endanger all mankind. No one should wonder at the unqualified cleanser being put to death who reads Demosthenes' Neaera; the Persians who defiled the ground by burying a corpse were not more severely punished than the Greeks were for defiling with corpses the holy ground of Delos[8], or than the conquerors at Arginousae; nor would the Athenians, who put to death Atarbes[9], have much stared at the awful revenge taken for the murder of the sacred dog. There is hardly any prescription in the Vendîdâd, however odd and absurd it may seem, but has its counterpart or its explanation in other Aryan legislations: if we had a Latin or a Greek Vendîdâd, I doubt whether it would look more rational.

§ 21. Yet, if theoretically the very absurdity of its principles is nothing peculiar to the Mazdean law, nay, is a proof of its authenticity, it may be doubted whether it could

[1] Farg. VI, 10 seq.
[2] Farg. VIII, 104 seq.
[3] Farg. VIII, 23 seq.
[4] Farg. XIII, 8 seq.
[5] Farg. XIV, 1 seq.
[6] Farg. IX, 47 seq.
[7] Farg. III, 14 seq. Yet there were other capital crimes. See below, § 23.
[8] Diodor. XII, 58.
[9] Aelianus, Hist. Var. V, 17.

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ever have been actually applied in the form stated in the texts. It may be doubted whether the murder of a shepherd's dog could have been actually punished with eight hundred stripes, much more whether the murder of a water dog could have been really punished with ten thousand stripes, unless we suppose that human endurance was different in ancient Persia from what it is elsewhere, or even in modern Persia herself[1]. Now as we see that in modern tradition bodily punishment is estimated in money value, that is to say, converted into fines, a conversion which is alluded to in the Pahlavi translation[2], it may readily be admitted that as early as the time of the last edition of the Vendîdâd, that conversion had already been made. In the Ravâets, two hundred stripes, or a Tanâfûhr, are estimated as equal to three hundred istîrs or twelve hundred dirhems, or thirteen hundred and fifty rupees; a stripe is therefore about equal to six rupees[3]. How far that system prevailed in practice, whether the guilty might take advantage of this commutation of his own accord, or only with the assent of the judge, we cannot decide. It is very likely that the riches of the fire-temples came for the most part from that source, and that the sound of the dirhems often made the Sraoshô-*k*arana fall from the hands of the Mobeds. That the system of financial penalties did not, however, suppress the system of bodily penalties, appears from the customs of the Parsis who apply both, and from the Pahlavi Commentary which expressly distinguishes three sorts of atonement: the atonement by money (khvâstak), the atonement by the Sraoshô-*k*arana, and the atonement by cleansing.

§ 22. This third element of atonement is strictly religious. It consists in repentance, which is manifested by avowal of the guilt and by the recital of a formula of repentance,

[1] In the time of Chardin, the number of stripes inflicted on the guilty never exceeded three hundred; in the old German law, two hundred; in the Hebrew law, forty.

[2] Ad Farg. XIV, 2.

[3] In later Parsîism every sin (and every good deed) has its value in money fixed, and may thus be weighed in the scales of Rashnu. If the number of sin dirhems outweigh the number of the good deed dirhems, the soul is saved. Herodotus noticed the same principle of compensation in the Persian law of his time (I, 137; cf. VII, 194).

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the Patet. The performance of the Patet has only a religious effect: it saves the sinner from penalties in the other world, but not from those here below: it delivers him before God, but not before man. When the sacrilegious cleanser has repented his sin, he is not the less flayed and beheaded, but his soul is saved [1]. Yet, although it has no efficacy in causing the sin to be remitted, the absence of it has power to cause it to be aggravated [2].

§ 23. Thus far for sins that can be atoned for. There are some that are anâperetha, 'inexpiable,' which means, as it seems, that they are punished with death here below, and with torments in the other world.

Amongst the anâperetha sins are named the burning of the dead, the burying of the dead [3], the eating dead matter [4], unnatural sin [5], and self-pollution [6]. Although it is not expressly declared that these sins were punished with death, yet we know it of several of them, either from Greek accounts or from Parsi tradition. There are also whole classes of sinners whose life, it would seem, can be taken by any one who detects them in the act, such as the courtezan, the highwayman, the Sodomite, and the corpse-burner [7].

§ 24. Such are the most important principles of the Mazdean law that can be gathered from the Vendîdâd. These details, incomplete as they are, may give us an idea, if not of the Sassanian practice, at least of the Sassanian ideal. That it was an ideal which intended to pass into practice, we know from the religious wars against Armenia, and from the fact that very often the superintendence of justice and the highest offices of the state were committed to Mobeds.

We must now add a few words on the plan of the following translation. As to our method we beg to refer to the second chapter above. It rests on the Parsi tradition, corrected or confirmed by the comparative method. The

[1] Farg. IX, 49, n.; cf. III, 20 seq.
[2] Farg. IV, 20, 24, 28, 32, 35, &c.
[3] Farg. I, 13, 17; Strabo XV, 14.
[4] Farg. VII, 23 seq.
[5] Farg. I, 12; cf. VIII, 32.
[6] Farg. VIII, 27.
[7] See p. 111, n. 1; Farg. XVIII, 64.

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Parsi tradition is found in the Pahlavi Commentary[1], the understanding of which was facilitated to us first by the Gujarathi translation and paraphrase of Aspendiârji[2], and by a Persian transliteration and translation belonging to the Haug collection in Munich[3], for the use of which we were indebted to the obliging kindness of the Director of the State Library in Munich, Professor von Halm. The Ravâets and the Saddar[4] frequently gave us valuable information as to the traditional meaning of doubtful passages. As for the works of European scholars, we are much indebted to the Commentary on the Avesta by Professor Spiegel, and to the translations in the second edition of Martin Haug's Essays.

We have followed the text of the Avesta as given by Westergaard; the division into paragraphs is according to Westergaard; but we have given in brackets the corresponding divisions of Professor Spiegel's edition.

Many passages in the Vendîdâd Sâdah are mere quotations from the Pahlavi Commentary which have crept into the Sâdah text: we have not admitted them into the text. They are generally known to be spurious from their not being translated in the Commentary[5]: yet the absence of a Pahlavi translation is not always an unmistakable sign of such spuriousness. Sometimes the translation has been lost in our manuscripts, or omitted as having already been given in identical or nearly identical terms. When we thought

[1] Our quotations refer to the text given in Spiegel's edition, but corrected after the London manuscript.

[2] Bombay, 1842, 2 vols. in 8°.

[3] Unfortunately the copy is incomplete: there are two lacunae, one from I, 11 to the end of the chapter; the other, more extensive, from VI, 26 to IX. The perfect accordance of this Persian translation with the Gujarathi of Aspendiârji shows that both are derived from one and the same source. Their accordance is striking even in mistakes; for instance, the Pahlavi avâstâr ﯾﻢﺳﻌﻢﻟﻢ, a transliteration of the Zend a-vâstra, 'without pastures' (VII, 28), is misread by the Persian translator *Avâstâr*, خواستار 'he who wishes,' owing to the ambiguity of the Pahlavi letter ﯾﻢ (av or *Av*), and it is translated by Aspendiârji *Kâhânâr*, 'the wisher.'

[4] The prose Saddar (as found in the Great Ravâet), which differs considerably from the Saddar in verse, as translated by Hyde.

[5] Without speaking of their not being connected with the context. See Farg. I, 4, 15, 20; II, 6, 20; V, 1; VII, 53–54.

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that this was the case, we have admitted the untranslated passages into the text, but in brackets[1].

We have divided the principal Fargards into several sections according to the matter they contain: this division, which is meant as an attempt to resolve the Vendîdâd into its primitive fragments, has, of course, no traditional authority, the divisions into paragraphs being the only ones that rest upon the authority of the manuscripts.

The translation will be found, in many passages, to differ greatly from the translations published heretofore[2]. The nature of this series of translations did not allow us to give full justificatory notes, but we have endeavoured in most cases to make the explanatory notes account to scholars for the new meanings we have adopted, and, in some cases, we hope that the original text, read anew, will by itself justify our translation[3].

We must not conclude this introduction without tendering our warmest thanks to Mr. E. W. West, who kindly revised the MS. of the translation before it went to press, and who has, we hope, succeeded in making our often imperfect English more acceptable to English readers.

JAMES DARMESTETER.

PARIS,
November, 1879.

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[1] Farg. VII, 3; VIII, 95. Formulae and enumerations are often left untranslated, although they must be considered part of the text (VIII, 72; XI, 9, 12; XX, 6, &c.)

[2] Complete translations of the Vendîdâd have been published by Anquetil Duperron in France (Paris, 1771), by Professor Spiegel in Germany (Leipzig, 1852), by Canon de Harlez in Belgium (Louvain, 1877). The translation of Professor Spiegel was translated into English by Professor Bleeck, who added useful information from inedited Gujarathi translations (Hertford, 1864).

[3] The following is a list of the principal abbreviations used in this volume:—

Asp. = Aspendiârji's translation.

Bund. = Bundahis; Arabic numbers refer to the chapter (according to Justi's edition); Roman numbers refer to the page and line.

Comm. = The Pahlavi Commentary.

Gr. Rav. = Le Grand Ravâet (in the Bibliothèque Nationale in Paris, Supplément Persan, No. 47).

Orm. Ahr. = Ormazd et Ahriman, Paris, Vieweg, 1877.

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VENDÎDÂD.

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VENDÎDÂD.

FARGARD I.

THIS chapter is an enumeration of sixteen lands created by Ahura Mazda, and of as many plagues created in opposition by Angra Mainyu.

Many attempts have been made, not only to identify these sixteen lands, but also to draw historical conclusions from their order of succession, as representing the actual order of the migrations and settlements of the old Iranian tribes[1]. But there is nothing in the text that would authorise us to look to it even for legendary records, much less for real history. We have here nothing more than a geographical description of Iran, such as might be expected in a religious work like the Vendîdâd, that is to say, one that contains mythical lands as well as real countries. It is not easy to decide with perfect certainty, in every case, whether we have to do with a land of the former or of the latter kind, owing partly to our deficient knowledge of the geography of ancient Iran, partly to the fact that names, originally belonging to mythical lands, are often in later times attached to real ones.

Of these sixteen lands there are certainly nine which have really existed, and of which we know the geographical position, as we are able to follow their names from the records of the Achæmenian kings or the works of classical writers down to the map of modern Iran. They are the following:—

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[1] Rhode, Die heilige Sage des Zendvolks, p. 61; Heeren, Ideen zur Geschichte, I, p. 498; Lassen, Indische Alterthumskunde I, p. 526; Haug in Bunsen's work, Aegypten's Stellung, V, 2nd part, p. 104; Kiepert, Monatsberichte der Berliner Akademie, 1856, p. 621.—New light was thrown on this record by M. Bréal in his paper 'De la géographie de l'Avesta' (in the Mélanges de mythologie et de linguistique, p. 187 seq.)

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ZEND NAME.	OLD PERSIAN.	GREEK.	MODERN NAME.
Sughdha (2)	Suguda	Σογδιανή	(Samarkand)
Môuru (3)	Margu	Μαργιανή	Merv
Bâkhdhi (4)	Bâkhtri	Βάκτρα	Balkh
Harôyu (6)	Haraiva	Ἄρεια	Hari-rûd
Vehrkâna (9)	Varkâna	Ὑρκανία	Gorgân
Harahvaiti (10)	Harauvati	Ἀράχωτος	Harût
Haêtuma*n*t (11)		Ἐτύμανδρος	Helmend
Ragha (12)	Raga	Ῥαγαί	Raï
Hapta hi*n*du (15)	Hi*n*davas	Ἰνδοί	(Pañgâb)

The real existence of Nisâya (5) is certain, although its position cannot be exactly determined (see the note to § 8).

For the other lands we are confined for information to the Pahlavi Commentary. *K*akhra (13) is only transliterated, whether the name was then too much known to require any further explanation or too little to allow of any. Urva (8) is described as being Masân ('the land of Masân' or 'the land of the Great'), a name which applied, in the Sassanian ages, to the land around Ispahân (Firdausi, ed. Mohl, V, 270).

For 'Varena, the four-cornered' (14), the Commentary hesitates between the Padashkhvârgar mountains (the Elborz) and Kirmân, a hesitation easily accounted for by the fact that Varena is the seat of the struggle between A*z*is Dahâka and Thraêtaona, between the storm serpent and the storm god, and was formerly 'the four-sided Heaven' (see Introd. IV, 12, 23). Modern tradition decides in favour of Padashkhvârgar, probably because the serpent was at last bound to Demavand, the highest peak in that chain. The claims of Kirmân were probably founded on the popular etymology of its name, 'the land of snakes.'

'Vaêkereta, of the evil shadows' (8), is identified with Kapul (Cabul); whether rightly or wrongly, we are unable to decide; yet, as it is spoken of only as the seat of the adventures of Keresâspa (see Introd. IV, 21), it may be suspected that this assimilation rests merely on the fact that, in later tradition, the legend of Keresâspa was localised in the table-land of Peshyansâi, in Kabulistan (Bund. XXX).

In the enumeration there is no apparent order whatever, and Ormazd, in his creations, seems to travel all over the map, forward and backward, without the slightest regard to the cardinal points. Yet, the starting point and the final point have not been arbitrarily chosen: the first land created was 'the Airyana Vaêgô by the Vanguhi Dâitya,' and the last was the land by the Rangha. Now,

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the Vanguhi and the Rangha were originally the celestial rivers that came down from heaven (as two heavenly Gaṅgâs) to surround the earth, the one in the east, the other in the west (Bund. XX); this is why the creation begins with a land by the Vanguhi and ends with a land by the Rangha.

In the Sassanian ages, when the Tigris was definitively the border of Iran in the west, the Rangha was identified with it, and the sixteenth land is accordingly described in the Commentary as being Arvastân-i-Rûm, or Roman Mesopotamia. But all the Avesta passages in which the Rangha is cited refer to its mythical nature, as the river in the far-off horizon, as the surrounding Okeanos, and, now and then, still resembling its Vedic homonym, the Rasâ, as the river that divides the gods from the fiends.

The first land, the Airyana Vaêgô by the Vanguhi Dâitya, remained to the last a mythical region. It was originally the abode of Yima and of the righteous, that is to say, a particular form of paradise (see Introd. IV, 38, and Farg. II). Later on, it was looked for in the countries north of Adarbaijan, probably in order that it should be as near as possible to the seat of the Zoroastrian religion, yet without losing its supernatural character by the counter-evidence of facts. This brought about the division of the Vanguhi Dâitya into two rivers: as the Airyana Vaêgô was localised in the country north of Adarbaijan, the river in it must become identified with the Araxes (Aras); but, at the same time, it continued to surround the world eastward under the name of Veh (Vanguhi), which was the Sassanian name of the Oxus—Indus [1]. It seems that in the time of Herodotus, the Araxes and the Oxus were considered one and the same river [2], as the Oxus and the Indus were later on; this would account for his strange statement that the Araxes, which is confessedly with him the Oxus or Yaxartes, springs from the land of the Matianians, like the Gyndes, and flows eastwards (I, 202; IV, 40; cf. III, 36; IV, 11); and, at the same time, this would account both for how the Airyana Vaêgô could be localised in the basin of the Araxes and how the Oxus could flow eastwards to fall into the Arabian sea [3].

[1] The Oxus and the Indus were believed to be one and the same river (Bund. l. c.; see Garrez, Journal Asiatique, 1869, II, 195 seq.)

[2] Running under the Caspian sea, as Arethusa runs under the Sicilian sea and the Rangha itself under the Persian gulf (Bund. XX; cf. Garrez l. c.)

[3] Whether in the time when this Fargard was written, the Airyana

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It follows hence that no historical conclusions can be drawn from this description: it was necessary that it should begin with the Vanguhi and end with the Rangha. To look to it for an account of geographical migrations, is converting cosmology into history.

Of the counter-creations of Angra Mainyu there is little to be said: they are different vices and plagues, which are generally unconnected with the country to the creation of which they answer. Some of them are expressed by ἅπαξ λεγόμενα, the meaning of which is doubtful or unknown.

If we assume that only lands belonging to the Iranian world were admitted into the list, the mention of the Seven Rivers would indicate that the first Fargard was not composed earlier than the time when the basin of the Indus became a part of Iran, that is, not earlier than the reign of Darius the First.

1. Ahura Mazda[1] spake unto Spitama[2] Zarathustra[3], saying:

2. I have made every land dear to its dwellers, even though it had no charms whatever in it[4]: had I not made every land dear to its dwellers, even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaêgô[5].

3 (5). The first of the good lands and countries

Vaêgô was still believed to be in the far-off lands of the rising sun, or already on the banks of the Aras, we leave undecided.

[1] See Introd. IV, 4.

[2] Literally 'the most beneficent,' an epithet of Zarathustra, which was later mistaken for a family name, 'the Spitamide.'

[3] See Introd. IV, 40.

[4] 'Every one fancies that the land where he is born and has been brought up is the best and fairest land that I have created.' (Comm.)

[5] See following clause. Clause 2 belongs to the Commentary; it is composed of quotations that illustrate the alternative process of the creation: 'First, Ahura Mazda would create a land of such kind that its dwellers might like it, and there could be nothing more delightful. Then he who is all death would bring against it a counter-creation.'

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which I, Ahura Mazda, created, was the Airyana Vaêgô[1], by the good river Dâitya[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the serpent in the river[3] and winter, a work of the Daêvas[4].

4 (9). There are ten winter months there, two summer months[5]; and those are cold for the waters[6], cold for the earth, cold for the trees[7]. Winter falls there, with the worst of its plagues.

5 (13). The second of the good lands and countries which I, Ahura Mazda, created, was the plains[8] in Sughdha[9].

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[1] See the Introd. to the Fargard.

[2] 'The good Dâitya.' 'The Dâitîk (Dâitya) comes from Irân Vêg (Airyana Vaêgô), it flows through the mountains of Gorgistân (Georgia,' Bund. p. 51, 19). It was therefore, in the time of the Sassanides, a name of the Araxes.

[3] 'There are many Khrafstras in the Dâitîk, as it is said, The Dâitîk full of Khrafstras' (Bund. p. 51, 20). The serpent in the river was originally the mythical Serpent, Azis, who overthrew and killed the king of Irân Vêg, Yima (see Introd. IV, 18); then it was identified, as appears from the Bundahis, with the snakes that abound on the banks of the Araxes (Morier, A Second Journey, p. 250).

[4] As Irân Vêg is a place of refuge for mankind and all life from the winter that is to destroy the world (see Farg. II, 21 seq.), winter was thought, by a mythical misunderstanding, to be the counter-creation of Irân Vêg: hence the glacial description of that strange paradise (see the following clause).

[5] Vendîdâd Sâdah: 'It is known that [in the ordinary course of nature] there are seven months of summer and five of winter' (see Bund. XXV).

[6] Some say: 'Even those two months of summer are cold for the waters . . .' (Comm.; cf. Mainyô-i-khard XLIV, 20, and above, n. 4).

[7] Vend. Sâdah: 'There reigns the core and heart of winter.'

[8] Doubtful: possibly the name of a river (the Zarafshand).

[9] Suguda; Sogdiana.

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Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the fly Skaitya[1], which brings death to the cattle.

6 (17). The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Môuru[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft sinful lusts[3].

7 (21). The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bâkhdhi[4] with high-lifted banners.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the Bravara[5].

8 (25). The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisâya[6], that lies between Môuru and Bâkhdhi.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of unbelief[7].

9 (29). The sixth of the good lands and countries

[1] A word unknown: possibly 'the cattle fly.' It is a fly that hides itself among the corn and the fodder, and thence stings with a venomous sting the ox that eats of it (Comm. and Asp.)

[2] Margu; Margiana; Merv.

[3] Translated according to the Comm. and Asp.

[4] Bâkhtri; Bactra; Balkh.

[5] 'The corn-carrying ants' (Asp.; cf. Farg. XIV, 5).

[6] There were several towns of this name, but none between Môuru and Bâkhdhi. But the sentence may be translated also: 'Nisâya between which and Bâkhdhi Môuru lies,' which would point to Νισαία, the capital of Parthia (Παρθαύνισα ap. Isid. of Charax 12); cf. Pliny 6, 25 (29).

[7] 'One must believe in the law, and have no doubt whatever about it in the heart, and firmly believe that the good and right law that Ormazd sent to the world is the same law that was brought to us by Zardust' (Saddar 1).

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which I, Ahura Mazda, created, was Harôyu[1] with its lake[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the stained mosquito[3].

10 (33). The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaêkereta[4], of the evil shadows.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the Pairika Knãthaiti, who clave unto Keresâspa[5].

11 (37). The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures[6].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of pride[7].

12 (41). The ninth of the good lands and countries which I, Ahura Mazda, created, was Khne*n*ta in Vehrkâna[8].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the unnatural sin[9].

13 (45). The tenth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Harahvaiti[10].

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[1] Haraiva; Areia; the basin of the Hari river, or Herat.

[2] Doubtful.

[3] Doubtful.

[4] 'Kapul' (Comm.; see the Introd. to the Fargard).

[5] See Introd. IV, 21.

[6] According to Asp. Tus (in Khorasan); more probably the land around Ispahan. See the Introd. to the Fargard.

[7] Or better, tyranny: 'the great are proud there' (Comm.)

[8] Varkâna; Hyrcania. 'Khne*n*ta is a river in Vehrkâna' (Comm.); consequently the river *G*or*g*ân.

[9] See Farg. VIII, 31.

[10] Harauvati; Ἀράχωτος; Harût.

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Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burying of the dead[1].

14 (49). The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haêtuma*n*t[2].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the evil witchcraft of the Yâtus[3].

15 (53). And this is how the Yâtu's nature shows itself: it shows itself by the look[4]; and then, whenever the wizard goes and howls forth his spells[5], most deadly works of witchcraft go forth[6].

16 (59). The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha of the three races[7].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft the sin of utter unbelief[8].

17 (63). The thirteenth of the good lands and

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[1] See Farg. III, 36 seq.

[2] The basin of the Ἐτύμανδρος or Erymanthus; now Helmend. Cf. Farg. XIX, 39.

[3] The wizards; see Introd. IV, 20. [4] The evil eye.

[5] As a Γόης. Witchcraft is exercised either by the eye or by the voice (Asp.)

[6] Vendîdâd Sâdah: 'Then they come forth to kill and to strike to the heart.' A gloss cites, as productions of the wizard, 'snow and hail' (cf. Hippocrates, De Morbo Sacro 1, and Pausanias 2, 34, 4). To that gloss seems to belong the corrupt Zend sentence that follows, and that may mean 'they increase the plague of locusts' (cf. Farg. VII, 26).

[7] Raï. See Introd. III, 15.

[8] 'They doubt themselves and cause other people to doubt' (Comm.)

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countries which I, Ahura Mazda, created, was the strong, holy *K*akhra[1].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burning of corpses[2].

18 (67). The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena[3], for which was born Thraêtaona, who smote A*zis* Dahâka.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft abnormal issues in women[4] and the oppression of foreign rulers[5].

19 (72). The fifteenth of the good lands and countries which I, Ahura Mazda, created, was the Seven Rivers[6].

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft abnormal issues in women and excessive heat.

20 (76). The sixteenth of the good lands and countries which I, Ahura Mazda, created, was the land by the floods of the Rangha[7], where people live without a head[8].

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[1] A land unknown. Asp.: China, which is certainly wrong. There was a town of that name in Khorasan (*K*arkh).

[2] See Farg. VIII, 73.

[3] See the Introd. to the Farg. [4] Farg. XVI, 11 seq.

[5] Possibly an allusion to A*zis* Dahâka (Zohâk), who, as a king, represents the foreign conqueror (in later tradition the Tâzî or Arab; possibly in older tradition the Assyrian).

[6] The basin of the affluents of the Indus, the modern Pañ*g*âb (=the Five Rivers).

[7] 'Arvastân-i-Rûm (Roman Mesopotamia),' (Comm.; see the Introd. to the Farg.)

[8] It is interpreted in a figurative sense as meaning 'people who

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Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft winter, a work of the Daêvas[1].

21 (81). There are still other lands and countries, beautiful and deep, desirable and bright, and thriving.

FARGARD II.

Yima (*G*amshêd).

This Fargard may be divided into two parts.

First part (1–20). Ahura Mazda proposes to Yima, the son of Vîvanghat, to receive the law from him and to bring it to men. On his refusal, he bids him keep his creatures and make them prosper. Yima accordingly makes them thrive and increase, keeps death and disease away from them, and three times enlarges the earth, which had become too narrow for its inhabitants.

Second part (21 to the end). On the approach of a dire winter, which is to destroy every living creature, Yima, being advised by Ahura, builds a Vara to keep there the seeds of every kind of animals and plants, and the blessed live there a most happy life under his rule.

The tale in the first part refers to Yima as the first man, the first king, and the founder of civilisation (see Introd. IV, 38); the tale in

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do not hold the chief for a chief' (Comm.), which is the translation for asraosha (Comm. ad XVI, 18), 'rebel against the law,' and would well apply in the Sassanian ages to the non-Mazdean people of Arvastân-i-Rûm. I think we must adopt the literal meaning, and recognise in this passage the source, or at least the oldest form, of those tales about people without a head, with eyes on their shoulders, which Pliny received from the half-Persian Ctesias (Hist. N. VII, 2; V, 8; cf. Aul. Gell. IX, 4; Sanct. August. De Civit. Dei, XVI, 8). Persian geographers mention such people, they place them in the Oriental islands near China, whence they sent ambassadors to the Khan of the Tatars (Ouseley, Catalogue). The mythical origin of those tales may be traced in Indian and Greek mythology (Orm. Ahr. § 222; cf. Pausanias IX, 20).

[1] Vendîdâd Sâdah: 'And the oppression of the land that comes from taoza (?).'

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the second part is a combination of the myths of Yima, as the first dead and the king of the dead over whom he rules in a region of bliss, and of old myths about the end of the world. The world, lasting a long year of twelve millenniums, was to end by a dire winter, like the Eddic Fimbul winter, to be followed by an everlasting spring, when men, sent back to earth from the heavens, should enjoy, in an eternal earthly life, the same happiness that they had enjoyed after their death in the realm of Yima. But as in the definitive form which was taken by Mazdean cosmology the world was made to end by fire, its destruction by winter was no longer the last incident of its life, and therefore, the Var of Yima, instead of remaining, as it was originally, the paradise that gives back to earth its inhabitants, came to be nothing more than a sort of Noah's ark (see Introd. IV, 39, and Orm. Ahr. §§ 94, 131, 184, 185).

I.

1. Zarathustra asked Ahura Mazda:

O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

Who was the first mortal, before myself, Zarathustra, with whom thou, Ahura Mazda, didst converse[1], whom thou didst teach the law of Ahura, the law of Zarathustra?

2 (4). Ahura Mazda answered:

The fair Yima, the great shepherd, O holy Zarathustra! he was the first mortal, before thee, Zarathustra, with whom I, Ahura Mazda, did converse, whom I taught the law of Ahura, the law of Zarathustra.

3 (7). Unto him, O Zarathustra, I, Ahura Mazda, spake, saying: 'Well, fair Yima, son of Vîvanghat, be thou the preacher and the bearer of my law!'

And the fair Yima, O Zarathustra, replied unto me, saying:

[1] 'On the law' (Comm.)

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'I was not born, I was not taught to be the preacher and the bearer of thy law[1].'

4 (11). Then I, Ahura Mazda, said thus unto him, O Zarathustra:

'Since thou wantest not to be the preacher and the bearer of my law, then make thou my worlds thrive, make my worlds increase: undertake thou to nourish, to rule, and to watch over my world.'

5 (14). And the fair Yima replied unto me, O Zarathustra, saying:

'Yes! I will make thy worlds thrive, I will make thy worlds increase. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death.'

7 (17)[2]. Then I, Ahura Mazda, brought two implements unto him: a golden ring and a poniard inlaid with gold[3]. Behold, here Yima bears the royal sway!

8 (20). Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and

[1] In the Vedas, Yama, as the first man, is the first priest too; he brought worship here below as well as life, and 'first he stretched out the thread of sacrifice.' Yima had once the same right as his Indian brother to the title of a founder of religion: he lost it as, in the course of the development of Mazdeism, Zarathustra became the titular law-giver (cf. Introd. IV, 40; Orm. Ahr. § 156).

[2] The § 6 is composed of unconnected Zend quotations, that are no part of the text and are introduced by the commentator for the purpose of showing that 'although Yima did not teach the law and train pupils, he was nevertheless a faithful and a holy man, and rendered men holy too (?).'

[3] As the symbol and the instrument of sovereignty. 'He reigned supreme by the strength of the ring and of the poniard' (Asp.)

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dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

9. Then I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

10. Then Yima stepped forward, towards the luminous space, southwards, to meet the sun[1], and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti[2], kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

11. And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished[3].

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[1] Thence is derived the following tradition recorded by G. du Chinon: 'Ils en nomment un qui s'allait tous les jours promener dans le Ciel du Soleil d'où il aportait la sciance des Astres, aprez les avoir visités de si prez. Ils nomment ce grand personnage Gemachid' (Relations nouvelles du Levant, Lyon, 1671, p. 478). There is no direct connexion, as it seems, between the two acts of Yima, namely, between his going to the heaven of the sun and his enlarging the surface of the earth. The meaning of the first is given, perhaps, by the tale about the dream of Cyrus: 'He saw in a dream the sun at his feet: thrice he tried vainly to seize it with his hands, as the sun was rolling and sliding away. The Magi said to him that the threefold effort to seize the sun presaged to him a reign of thirty years' (Dino ap. Cicero, De Divin. I, 23). Yima goes three times to the sun, to take thence royal power for three times three hundred years. In Aryan mythology, the sun is, as is well known, the symbol and source of royalty: Persian kings in particular are 'the brothers of the sun.'

[2] The genius of the earth (see Introd. IV, 33).

[3] The happiness which Yima made reign on the earth is also

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12 (23). Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

13. And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

14. Then Yima stepped forward, towards the luminous space, southwards, to meet the sun, and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

15. And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished.

16 (26). Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was no more room for flocks, herds, and men.

17 (28). And I warned the fair Yima, saying: 'O fair Yima, son of Vîvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is no more room for flocks, herds, and men.'

described Ys. IX, 4; Yt. IX, 8 seq.; Yt. XV, 15. In the Shâh Nâmah he is the founder of civilisation, of social order, of arts and sciences, and the first builder (cf. § 25 seq.)

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18 (31). Then Yima stepped forward, towards the luminous space, southwards, to meet the sun, and (afterwards) he pressed the earth with the golden ring, and bored it with the poniard, speaking thus:

'O Spe*n*ta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.'

19 (37). And Yima made the earth grow larger by three-thirds than it was before, and there came flocks and herds and men, at his will and wish, as many as he wished.

II.

21 (42)[1]. The Maker, Ahura Mazda, of high renown[2] in the Airyana Vaê*g*ô, by the good river Dâitya[3], called together a meeting of the celestial gods.

The fair Yima, the good shepherd, of high renown[2] in the Airyana Vaê*g*ô, by the good river Dâitya, called together a meeting of the excellent mortals[4].

To that meeting came Ahura Mazda, of high renown in the Airyana Vaê*g*ô, by the good river Dâitya; he came together with the celestial gods.

To that meeting came the fair Yima, the good shepherd, of high renown in the Airyana Vaê*g*ô, by the good river Dâitya; he came together with the excellent mortals.

22 (46). And Ahura Mazda spake unto Yima, saying:

'O fair Yima, son of Vîvanghat! Upon the material

[1] § 20 belongs to the Commentary.

[2] Or perhaps, 'whose voice was loud,' &c. (while proclaiming the law).

[3] See Farg. I, Introd., and notes to § 2.

[4] Primitively the souls of the righteous (see Introd. IV, 38).

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world the fatal winters are going to fall, that shall bring the fierce, foul frost; upon the material world the fatal winters[1] are going to fall, that shall make snow-flakes fall thick, even an aredvî deep on the highest tops of mountains[2].

23 (52). And all the three sorts of beasts shall perish, those that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale, under the shelter of stables.

24 (57). Before that winter, those fields would bear plenty of grass for cattle: now with floods that stream, with snows that melt, it will seem a happy land in the world, the land wherein footprints even of sheep may still be seen[3].

25 (61). Therefore make thee a Vara[4], long as a

[1] The Commentary has here: Malkôsân, which is the plural of the Hebrew Malkôs, 'rain;' this seems to be an attempt to identify the Iranian legend with the biblical tradition of the deluge. The attempt was both a success and a failure; Malkôs entered the Iranian mythology and became naturalised there, but it was mistaken for a proper noun, and became the name of a demon, who by witchcraft will let loose a furious winter on the earth to destroy it (Saddar 9). What may be called the diluvial version of the myth is thus summed up in the Mainyô-i-khard: 'By him (Gamshîd) the enclosure of Jam-kard was made; when there is that rain of Malakosân, as it is declared in the religion, that mankind and the remaining creatures and creations of Hôrmezd, the lord, will mostly perish; then they will open the gate of that enclosure of Jam-kard, and men and cattle and the remaining creatures and creation of the creator Hôrmezd will come from that enclosure and arrange the world again' (XXVII, 27 seq.; edited and translated by E. West).

[2] 'Even where it (the snow) is least, it will be one Vîtasti two fingers deep' (Comm.); that is, fourteen fingers deep.

[3] Doubtful.

[4] Literally, 'an enclosure.' This Vara is known in later mythology as the Var-Gam-kard, 'the Var made by Yima.'

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riding-ground on every side of the square[1], and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires.

Therefore make thee a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, to be a fold for flocks.

26 (65). There thou shalt make waters flow in a bed a hâthra long; there thou shalt settle birds, by the ever-green banks that bear never-failing food. There thou shalt establish dwelling places, consisting of a house with a balcony, a courtyard, and a gallery[2].

27 (70). Thither thou shalt bring the seeds[3] of men and women, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth.

28 (74). Thither thou shalt bring the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

29 (80). There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no poverty, no lying; no meanness, no jealousy; no

[1] 'Two hâthras long on every side' (Comm.) A hâthra is about an English mile.

[2] The last three words are ἅπαξ λεγόμενα of doubtful meaning.

[3] To be sown in the ground, and to grow up into life in due time (? see § 41, text and note).

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decayed tooth, no leprous to be confined[1], nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

30 (87). In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara thou shalt seal up with the golden ring[2], and thou shalt make a door, and a window self-shining within.

31 (93). Then Yima said within himself: 'How shall I manage to make that Vara which Ahura Mazda has commanded me to make?'

And Ahura Mazda said unto Yima: 'O fair Yima, son of Vîvanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay[3].'

[32. And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay[4].]

33 (97). And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of

[1] See Introd. V, 14. [2] Doubtful.

[3] In the Shâh Nâmah Gamshîd teaches the Dîvs to make and knead clay; and they build palaces at his bidding. It was his renown, both as a wise king and a great builder, that caused the Musulmans to identify him with Solomon.

[4] From the Vendîdâd Sâdah.

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dogs, of birds, and of red blazing fires. He made a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, to be a fold for flocks.

34 (101). There he made waters flow in a bed a hâthra long; there he settled birds, by the ever-green banks that bear never-failing food. There he established dwelling places, consisting of a house with a balcony, a courtyard, and a gallery.

35 (106). There he brought the seeds of men and women, of the greatest, best, and finest kinds on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth.

36 (110). There he brought the seeds of every kind of tree, of the greatest, best, and finest kinds on this earth; there he brought the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

37 (116). And there were no humpbacked, none bulged forward there; no impotent, no lunatic; no poverty, no lying; no meanness, no jealousy; no decayed tooth, no leprous to be confined, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

38 (123). In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That

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Vara he sealed up with the golden ring, and he made a door, and a window self-shining within.

39 (129). O Maker of the material world, thou Holy One! What [lights are there to give light[1]] in the Vara which Yima made?

40 (131). Ahura Mazda answered: 'There are uncreated lights and created lights[2]. There the stars, the moon, and the sun are only once (a year) seen to rise and set[3], and a year seems only as a day.

41 (133). 'Every fortieth year, to every couple two are born, a male and a female[4]. And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life[5].'

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[1] From the Vendîdâd Sâdah.

[2] Heavenly lights and material lights. The Commentary has here the following Zend quotation: 'All uncreated light shines from above; all the created lights shine from below.'

We give here the description of Irân-vêg according to a later source, the Mainyô-i-khard (as translated by West): 'Hôrmezd created *E*rã-vêz better than the remaining places and districts; and its goodness was this, that men's life is three hundred years; and cattle and sheep, one hundred and fifty years; and their pain and sickness are little, and they do not circulate falsehood, and they make no lamentation and weeping; and the sovereignty of the demon of Avarice, in their body, is little, and in ten men, if they eat one loaf, they are satisfied; and in every forty years, from one woman and one man, one child is born; and their law is goodness, and religion the primeval religion, and when they die, they are righteous (=blessed); and their chief is Gôpatshâh, and the ruler and king is Srôsh' (XLIV, 24).

[3] Doubtful.

[4] From the seeds deposited in the Vara (see §§ 27 seq., 35 seq.); in the same way as the first human couple grew up, after forty years, in the shape of a Reivas shrub, from the seed of Gayômar*d* received by Spe*n*ta Ârmaiti (the Earth. See Bund. XV).

[5] 'They live there for 150 years; some say, they never die.' (Comm.) The latter are right, that is to say, are nearer the mythical

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42 (137). O Maker of the material world, thou Holy One! Who is he who brought the law of Mazda into the Vara which Yima made?

Ahura Mazda answered: 'It was the bird Karshipta[1], O holy Zarathustra!'

43 (140). O Maker of the material world, thou Holy One! Who is the lord and ruler there?

Ahura Mazda answered: 'Urvata*d*-nara[2], O Zarathustra! and thyself, Zarathustra.'

FARGARD III.

The Earth.

I (1–6). The five places where the Earth feels most joy.
II (7–11). The five places where the Earth feels most sorrow.
III (12–35). The five things which most rejoice the Earth.
IV (36–42). Corpses ought not to be buried in the Earth.
There is a resemblance as to words between the first and

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truth, as the inhabitants of the Vara were primitively the departed and therefore immortal.

[1] 'The bird Karshipta dwells in the heavens: were he living on the earth, he would be the king of birds. He brought the law into the Var of Yima, and recites the Avesta in the language of birds' (Bund. XIX and XXIV). As the bird, because of the swiftness of his flight, was often considered an incarnation of lightning, and as thunder was supposed to be the voice of a god speaking from above, the song of the bird was often thought to be the utterance of a god and a revelation (see Orm. Ahr. § 157).

[2] Zarathustra had three sons during his lifetime (cf. Introd. IV, 40), Isa*d*-vâstra, Hvare-*k*ithra, and Urvata*d*-nara, who were respectively the fathers and chiefs of the three classes, priests, warriors, and husbandmen. They play no great part in Mazdean mythology, and are little more than three subdivisions of Zarathustra himself, who was 'the first priest, the first warrior, the first husbandman' (Yt. XIII, 88). Zarathustra, as a heavenly priest, was, by right, the ratu in Airyana Vaêg*ô*, where he founded the religion by a sacrifice (Bund. XXXIII and Introd. III, 15).

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second parts, but there is none as to matter; no clause in the former has its counterpart in the latter. There is more resemblance between the second part and the third; as the first three clauses of the third part (§§ 12, 13, 22) relate to the same things as the second, third, and fourth clauses of the second part (§§ 8, 9, 10).

Parts I and II are nothing more than dry enumerations. Part III is more interesting, as it contains two long digressions, the one (§§ 14–21) on funeral laws, the other (§§ 24–33) on the holiness of husbandry. The fourth part of the chapter may be considered as a digression relating to the first clause of the third part (§ 12).

The things which rejoice or grieve the Earth are those that produce fertility and life or sterility and death, either in it or on it.

The subject of this chapter has become a commonplace topic with the Parsis, who have treated it more or less antithetically in the Mainyô-i-khard (chaps. V and VI) and in the Ravaets (Gr. Rav. pp. 434–437).

The second digression (§§ 24–33) is translated in Haug's Essays, p. 235 seq.

I.

1. O Maker of the material world, thou Holy One! Which is the first place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful steps forward, O Spitama Zarathustra! with the holy wood in his hand[1], the baresma[2] in his hand, the holy meat in his hand,

[1] The wood for the fire altar.

[2] The baresma (now called barsom) is a bundle of sacred twigs which the priest holds in his hand while reciting the prayers. They were formerly twigs of the pomegranate, date, or tamarind tree, or of any tree that had no thorns, and were plucked with particular ceremonies, which alone made them fit to be used for liturgic purposes (cf. Farg. XIX, 18 seq.) The Parsis in India found it convenient to replace them by brass wires, which, when once consecrated, can be used for an indefinite period. It is the baresma which is alluded to by Strabo, when speaking of the bundle of thin twigs of heath, which the Magi hold in their hand

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the holy mortar[1] in his hand, fulfilling the law with love, and beseeching aloud Mithra, the lord of wide pastures, and Râma *Hv*âstra[2].'

2, 3 (6–10). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within; and wherein afterwards the cattle go on thriving, holiness is thriving[3], fodder is thriving, the dog is thriving, the wife is thriving, the child is thriving, the fire is thriving, and every blessing of life is thriving.'

4 (11). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where one of the faithful cultivates most corn, grass, and fruit, O Spitama Zarathustra! where he waters ground that is dry, or dries ground that is too wet.'

5 (15). O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where there is most increase of flocks and herds.'

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while reciting their hymns (*τὰς δὴ ἐπῳδὰς ποιοῦνται πολὺν χρόνον ῥάβδων μυρικίνων λεπτῶν δέσμην κατέχοντες*, XV, 3, 14).

[1] The Hâvana or mortar used in crushing the Haoma or Hom (see Introd. IV, 28).

[2] The god that gives good folds and good pastures to cattle (see Introd. IV, 16).

[3] By the performance of worship.

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6 (18). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where flocks and herds yield most dung.'

II.

7 (21). O Maker of the material world, thou Holy One! Which is the first place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the neck of Arezûra[1], whereon the hosts of fiends rush forth from the burrow of the Drug[2].'

8 (25). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein most corpses of dogs and of men lie buried[3].

9 (28). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon stand most of those Dakhmas on which corpses of men are deposited[4].'

10 (31). O Maker of the material world, thou

[1] The neck of Arezûra (Arezûrahê grîva) is 'a mount at the gate of hell, whence the demons rush forth' (Bund. 22, 16); it is also called 'the head of Arezûra' (Farg. XIX, 45), or 'the back of Arezûra' (Bund. 21, 17). Arezûra was first the name of a fiend who was killed by Gayômard (Mainyô-i-khard XXVII, 15); and mount Arezûra was most likely the mountain to which he was bound, as Azi Dahâka was to Demâvend (see Introd. IV, 18).

[2] Hell.

[3] See Introd. V, 9.

[4] With regard to Dakhmas, see Introd. V, 10. 'Nor is the Earth happy at that place whereon stands a Dakhma with corpses upon it; for that patch of ground will never be clean again till the day of

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Holy One! Which is the fourth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein are most burrows of the creatures of Angra Mainyu[1].'

11 (34). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon the wife and children of one of the faithful[2], O Spitama Zarathustra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing.'

III.

12 (38). O Maker of the material world, thou Holy One! Who is the first that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who digs out of it most corpses of dogs and men[3].'

13 (41). O Maker of the material world, thou

resurrection' (Gr. Rav. 435, 437). Although the erection of Dakhmas is enjoined by the law, yet the Dakhma in itself is as unclean as any spot on the earth can be, since it is always in contact with the dead (cf. Farg. VII, 55). The impurity which would otherwise be scattered over the whole world, is thus brought together to one and the same spot. Yet even that spot, in spite of the Ravaet, is not to lie defiled for ever, as every fifty years the Dakhmas ought to be pulled down, so that their sites may be restored to their natural purity (V. i. Farg. VII, 49 seq. and this Farg. § 13).

[1] 'Where there are most Khrafstras' (Comm.); cf. Introd. V, 11.

[2] Killed by an enemy.

[3] There is no counterpart given to the first grief (§ 7), because, as the Commentary naively expresses it, 'it is not possible so to dig out hell, which will be done at the end of the world' (Bund. XXXI, sub fin.)

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Holy One! Who is the second that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who pulls down most of those Dakhmas on which corpses of men are deposited.'

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14 (44). Let no man alone by himself carry a corpse[1]. If a man alone by himself carry a corpse, the Nasu[2] rushes upon him, to defile him, from the nose of the dead, from the eye, from the tongue, from the jaws, from the sexual organ, from the hinder parts. This Drug, this Nasu, falls upon him, stains him even to the end of the nails, and he is unclean, thenceforth, for ever and ever.

15 (49). O Maker of the material world, thou Holy One! What shall be the place of that man who has carried a corpse alone[3]?

Ahura Mazda answered: 'It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by Fire, the son of Ahura Mazdâ, by the consecrated bundles of baresma, and by the faithful.'

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[1] No ceremony in general can be performed by one man alone. Two Mobeds are wanted to perform the Vendîdâd service, two priests for the Barashnûm, two persons for the Sag-dîd (Anquetil, II, 584 n.) It is never good that the faithful should be alone, as the fiend is always lurking about, ready to take advantage of any moment of inattention. If the faithful be alone, there is no one to make up for any negligence and to prevent mischief arising from it. Never is the danger greater than in the present case, when the fiend is close at hand, and in direct contact with the faithful.

[2] See Introd. V, 3.

[3] As the Nasu has taken hold of him, he has become a Nasu incarnate, and must no longer be allowed to come into contact with men, whom he would defile.

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16 (55). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

17 (57). Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of baresma, three paces from the faithful.

18, 19 (58–63). 'There, on that place, shall the worshippers of Mazda erect an enclosure[1], and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn-out clothes. That food he shall live on, those clothes he shall wear, and thus shall they let him live, until he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra[2].

20, 21 (64–71). 'And when he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra, then the worshippers of Mazda shall order a man strong, vigorous, and skilful[3], to flay the skin off his body and cut the head off his neck[4], on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse-eating creatures made by Ahura Mazda, to the greedy ravens, with these words: "The man here has repented of all his evil thoughts, words, and deeds.

[1] The Armest-gâh, the place for the unclean; see Introd. V, 15.

[2] Hana means, literally, 'an old man;' Zaurura, 'a man broken down by age;' Pairista-khshudra, 'one whose seed is dried up.' These words seem to have acquired the technical meanings of 'fifty, sixty, and seventy years old.'

[3] 'Trained to operations of that sort' (Comm.); a headsman.

[4] Cf. Farg. IX, 49, text and note.

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If he has committed any other evil deed, it is remitted by his repentance[1]: if he has committed no other evil deed, he is absolved by his repentance, for ever and ever[2]."'

22 (72). O Maker of the material world, thou Holy One! Who is the third that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who fills up most burrows of the creatures of Angra Mainyu.'

23 (75). O Maker of the material world, thou Holy One! Who is the fourth that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who cultivates most corn, grass, and fruit, O Spitama Zarathustra! who waters ground that is dry, or dries ground that is too wet[3].

24 (79). 'Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a good husband.

25 (84). 'He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him will she bring

[1] The performance of the Patet. See Introd. V, 22.

[2] It seems as if the law had formerly directed that he should be immediately put to death; but that afterwards, when the rigour of the law had abated, the object which had previously been fulfilled by his death, was then attained by his confinement. He was allowed to live in confinement till he was old and all but dead, and he was put to death by the law, just before he would have died in the usual course of nature (see §§ 19, 20). Certain Ravaets put the 'carrier alone' among the number of the margarzân (East India Office Library, Zend MSS. VIII, 144); he is not only to be punished in this world, but in the other too; he is condemned to feed in hell on corpses of men (Ardâ Vîrâf XXXVIII).

[3] Cf. § 4.

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forth plenty, like a loving bride on her bed, unto her beloved; the bride will bring forth children, the earth will bring forth plenty of fruit.

26, 27 (87–90). 'He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost till me with the left arm and the right, with the right arm and the left [hither shall people ever come and beg (for bread[1])], here shall I ever go on bearing, bringing forth all manner of food, bringing forth profusion of corn[2]."

28, 29 (91–95). 'He who does not till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; ever shalt thou wait there for the refuse that is brought unto thee[3], brought by those who have profusion of wealth."'

30 (96). O Maker of the material world, thou Holy One! What is the food that fills the law of Mazda[4]?

Ahura Mazda answered: 'It is sowing corn again and again, O Spitama Zarathustra!

31 (99). 'He who sows corn, sows holiness: he

[1] From the Vendîdâd Sâdah.

[2] Or 'bearing corn first for thee.' 'When something good grows up, it will grow up for thee first' (Comm.)

[3] 'They take for themselves what is good and send to thee what is bad' (Comm.)

[4] Literally, 'What is the stomach of the law?'

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makes the law of Mazda grow higher and higher: he makes the law of Mazda as fat as he can with a hundred acts of adoration, a thousand oblations, ten thousand sacrifices[1].

32 (105). 'When barley is coming forth, the Daêvas start up[2]; when the corn is growing rank[3], then faint the Daêvas' hearts; when the corn is being ground[4], the Daêvas groan; when wheat is coming forth, the Daêvas are destroyed. In that house they can no longer stay, from that house they are beaten away, wherein wheat is thus coming forth[5]. It is as though red hot iron were turned about in their throats, when there is plenty of corn.

33 (111). 'Then let (the priest) teach people this holy saying: "No one who does not eat, has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away[6]."'

34 (116). O Maker of the material world, thou Holy One! Who is the fifth that rejoices the Earth with greatest joy?

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[1] The translation 'acts of adoration' and 'oblations' is doubtful: the words in the text are *ἅπαξ λεγόμενα*, which are traditionally translated 'feet' and 'breasts.' The Commentary has as follows: 'He makes the law of Mazda as fat as a child could be made by means of a hundred feet, that is to say, of fifty servants walking to rock him; of a thousand breasts, that is, of five hundred nurses; of ten thousand sacrifices performed for his weal.'

[2] John Barleycorn got up again,
And sore surpris'd them all.

[3] Doubtful; possibly, 'When sudhus (a sort of grain) is coming forth.'

[4] Doubtful; possibly, 'When pistra (a sort of grain) is coming forth.'

[5] Doubtful.

[6] See Farg. IV, 47.

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Ahura Mazda answered: '[It is he who tilling the earth, O Spitama Zarathustra! kindly and piously gives[1] to one of the faithful.]

35 (118). 'He who tilling the earth, O Spitama Zarathustra! would not kindly and piously give to one of the faithful, he shall fall down into the darkness of Spenta Ârmaiti[2], down into the world of woe, the dismal realm, down into the house of hell.'

IV.

36 (122). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within half a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-astra[3], five hundred stripes with the Sraoshô-karana.'

37 (126). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

38 (130). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within the second year, what

[1] The Ashô-dâd or alms. The bracketed clause is from the Vendîdâd Sâdah.

[2] The earth. [3] See Introd. V, 19.

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is the penalty for it? What is the atonement for it? What is the cleansing from it?

39 (135). Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

40 (137). When is it so?

'It is so, if the sinner be a professor of the law of Mazda, or one who has been taught in it[1]. But if he be not a professor of the law of Mazda, nor one who has been taught in it[2], then this law of Mazda takes his sin from him, if he confesses it[3] and resolves never to commit again such forbidden deeds.

41 (142). 'The law of Mazda indeed, O Spitama Zarathustra! takes away from him who confesses it the bonds of his sin[4]; it takes away (the sin of) breach of trust[5]; it takes away (the sin of) murdering one of the faithful[6]; it takes away (the sin of) burying a corpse[7]; it takes away (the sin of)

[1] As he must have known that he was committing sin.

[2] If he did not know that he was committing sin.

[3] If he makes Patet (see Introd. V, 22), and says to himself, 'I will never henceforth sin again' (Comm.)

[4] If not knowingly committed; see § 40 and the following notes.

[5] Draosha: refusing to give back a deposit (Comm. ad IV, 1): 'He knows that it is forbidden to steal, but he fancies that robbing the rich to give to the poor is a pious deed' (Comm.)

[6] Or better, 'a Mazdean,' but one who has committed a capital crime; 'he knows that it is allowed to kill the margarzân, but he does not know that it is not allowed to do so without an order from the judge.' Cf. VIII, 74 note.

[7] 'He knows that it is forbidden to bury a corpse; but he fancies that if one manages so that dogs or foxes may not take it to the fire and to the water, he behaves piously' (Comm.) See Introd. V, 9.

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deeds for which there is no atonement; it takes away the heaviest penalties of sin[1]; it takes away any sin that may be sinned.

42 (149). 'In the same way the law of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain[2].

'So let all the deeds thou doest be henceforth good, O Zarathustra! a full atonement for thy sin is effected by means of the law of Mazda.'

FARGARD IV.

Contracts and Outrages.

1–16. Contracts (see Introd. V, 17):—
2. Classification of contracts;
3–4. Damages for breach of contract;
5–10. Kinsmen responsible;
11–16. Penalties for breach of contract.
17–55. Outrages (see Introd. V, 18):—
18–21. Menaces;
22–25. Assaults;
26–29. Blows;
30–33. Wounds;
34–36. Wounds causing blood to flow;
37–39. Broken bones;
40–43. Manslaughter;
46, 49 (bis)–55. False oaths.

Clauses 44–45 refer to contracts, and ought to be placed after § 16. Clauses 47–49, which are in praise of physical weal, have been probably misplaced here from the preceding Fargard (see Farg. III, 33). The right order of this chapter would, therefore, seem to be as follows: 1–16; 44–45; 17–43; 46; 49 (bis)–55.

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[1] Or, possibly, 'the sin of usury.' 'He knows that it is lawful to take high interest, but he does not know that it is not lawful to do so from the faithful' (Comm.)

[2] 'From chaff' (Comm.)

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I.

1. He that does not restore (a thing lent), when it is asked for back again, steals the thing; he robs the man[1]. So he does every day, every night, as long as he keeps in his house his neighbour's property, as though it were his own[2].

II a.

2 (4). O Maker of the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda?

Ahura Mazda answered: 'They are six in number[3]. The first is the word-contract[4]; the second

[1] 'He is a thief when he takes with a view not to restore; he is a robber when, being asked to restore, he answers, I will not' (Comm.)

[2] Every moment that he holds it unlawfully, he steals it anew. 'The basest thing with Persians is to lie; the next to it is to be in debt, for this reason among many others, that he who is so, must needs sink to lying at last' (Herod. I, 183). The debtor in question is of course the debtor of bad faith, 'he who says to a man, Give me this, I will restore it to thee at the proper time, and he says to himself, I will not restore it' (Comm.)

[3] The following classification is in fact twofold, the contracts being defined in the first two clauses by their mode of being entered into, and in the last four by their amount. Yet it appears from the following clauses that even the word-contract and the hand-contract became at last, or were misunderstood as, indicative of a certain amount. The commentators, however, were unable to determine that amount, or, at least, they do not state how much it was, which they do with regard to the last four.

[4] The contract entered into by simple word of mouth. 'The immortal Zartust Isfitamân asked of the good, beneficent Hormazd, "Which is the worst of the sins that men commit?" The good, beneficent Hormazd answered, "There is no sin worse than when a man, having given his word to another, there being no witness but myself, Hormazd, one of them breaks his word and says, I don't know anything about it... there is no sin worse than this"' (Gr. Rav. 94).

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is the hand-contract[1]; the third is the contract to the amount of a sheep[2]; the fourth is the contract to the amount of an ox[3]; the fifth is the contract to the amount of a man[4]; the sixth is the contract to the amount of a field[5], a field in good land, a fruitful one, in good bearing[6].'

II b.

3 (13). If a man make the word-contract a mere word[7], it shall be redeemed by the hand-contract; he shall give in pledge[8] the amount of the hand-contract.

4 (16). The hand-contract[9] shall be redeemed by the sheep-contract; he shall give in pledge the amount of the sheep-contract. The sheep-contract shall be redeemed by the ox-contract; he shall give in pledge the amount of the ox-contract. The ox-contract shall be redeemed by the man-contract; he

[1] 'When they strike hand in hand and make then agreement by word' (Gr. Rav. l. l.) It would be of interest to know whether word and hand are to be taken in the strict meaning or if they allude to certain formulas and gestures like those in the Roman stipulatio.

[2] 'Viz. to the amount of 3 istîrs [in weight],' (Comm.) An istîr (στατήρ) is as much as 4 dirhems (δραχμή). On the value of the dirhem, see Introd. V, 22.

[3] 'To the amount of 12 istîrs (=48 dirhems),' (Comm.)

[4] 'To the amount of 500 istîrs (=2000 dirhems).' The exact translation would be rather, 'The contract to the amount of a human being,' as the term is applied to promises of marriage and to the contract between teacher and pupil.

[5] 'Upwards of 500 istîrs.'

[6] A sort of gloss added to define more accurately the value of the object and to indicate that it is greater than that of the preceding one.

[7] If he fail to fulfil it.

[8] Or, 'as damages (?).'

[9] The breach of the hand-contract.

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shall give in pledge the amount of the man-contract. The man-contract shall be redeemed by the field-contract; he shall give in pledge the amount of the field-contract.

II c.

5 (24). O Maker of the material world, thou Holy One! If a man break the word-contract, how many are involved in his sin[1]?

Ahura Mazda answered: 'His sin makes his Nabânazdistas[2] answerable for the[3] three hundred-fold atonement.'

6 (26). O Maker of the material world, thou Holy One! If a man break the hand-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the six hundred-fold atonement[4].'

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[1] Literally, how much is involved? The joint responsibility of the family was a principle in the Persian law, as it was in the old German law, which agrees with the statement in Am. Marcellinus: 'Leges apud eos impendio formidatae, et abominandae aliae, per quas ob noxam unius omnis propinquitas perit' (XXIII, 6).

[2] The next of kin to the ninth degree.

[3] See § 11. This passage seems to have puzzled tradition. The Commentary says, 'How long, how many years, has one to fear for the breach of a word-contract?—the Nabânazdistas have to fear for three hundred years;' but it does not explain farther the nature of that fear; it only tries to reduce the circle of that liability to narrower limits: 'only the son born after the breach is liable for it; the righteous are not liable for it; when the father dies, the son, if righteous, has nothing to fear from it.' And finally, the Ravaets leave the kinsmen wholly aside; the penalty falling entirely upon the real offender, and the number denoting only the duration of his punishment in hell: 'He who breaks a word-contract, his soul shall abide for three hundred years in hell' (Gr. Rav. 94).

[4] See § 12. 'His soul shall abide for six hundred years in hell' (Gr. Rav. l. l.)

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7 (28). O Maker of the material world, thou Holy One! If a man break the sheep-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the seven hundred-fold atonement[1].'

8 (30). O Maker of the material world, thou Holy One! If a man break the ox-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the eight hundred-fold atonement[2].'

9 (32). O Maker of the material world, thou Holy One! If a man break the man-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the nine hundred-fold atonement[3].'

10 (34). O Maker of the material world, thou Holy One! If a man break the field-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for the thousand-fold atonement[4].'

II d.

11 (36). O Maker of the material world, thou Holy One! If a man break the word-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Three hundred stripes

[1] See § 13. 'His soul shall abide for seven hundred years in hell' (Gr. Rav. l. l.)

[2] See § 14. 'His soul shall abide for eight hundred years in hell.'

[3] See § 15. 'His soul shall abide for nine hundred years in hell.'

[4] See § 16. 'His soul shall abide for a thousand years in hell.'

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with the Aspahê-astra, three hundred stripes with the Sraoshô-karana[1].'

12 (39). O Maker of the material world, thou Holy One! If a man break the hand-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana[2].'

13 (42). O Maker of the material world, thou Holy One! If a man break the sheep-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana[3].'

14 (45). O Maker of the material world, thou Holy One! If a man break the ox-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana[4].'

15 (48). O Maker of the material world, thou Holy One! If a man break the man-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Nine hundred stripes with the Aspahê-astra, nine hundred stripes with the Sraoshô-karana[5].'

16 (51). O Maker of the material world, thou Holy One! If a man break the field-contract, what is the penalty that he shall pay?

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[1] One tanâfûhr and a half, that is 1800 dirhems.
[2] Three tanâfûhrs, or 3600 dirhems.
[3] Three tanâfûhrs and a half, or 4200 dirhems.
[4] Four tanâfûhrs, or 4800 dirhems.
[5] Four tanâfûhrs and a half, or 5400 dirhems.

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Ahura Mazda answered: 'A thousand stripes with the Aspahê-*a*stra, a thousand stripes with the Sraoshô-*k*arana[1].'

III a.

17 (54). If a man rise up to smite a man, it is an Âgerepta[2]. If a man come upon a man to smite him, it is an Avaoiri*s*ta. If a man actually smite a man with evil aforethought, it is an Aredu*s*. Upon the fifth Aredu*s*[3] he becomes a Peshôtanu[4].

18 (58). O Maker of the material world, thou Holy One! He that committeth an Âgerepta, what penalty shall he pay?

Ahura Mazda answered: 'Five stripes with the Aspahê-*a*stra, five stripes with the Sraoshô-*k*arana; on the second Âgerepta, ten stripes with the Aspahê-*a*stra, ten stripes with the Sraoshô-*k*arana; on the third, fifteen stripes with the Aspahê-*a*stra, fifteen stripes with the Sraoshô-*k*arana.

19 (63). 'On the fourth, thirty stripes with the

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[1] Five tanâfûhrs, or 6000 dirhems.

[2] In this paragraph are defined the first three of the eight outrages with which the rest of the Fargard deals. Only these three are defined, because they are designated by technical terms. We subjoin the definitions of them found in a Sanskrit translation of a Patet (Paris, Bibl. Nat. f. B. 5, 154), in which their etymological meanings are better preserved than in the Zend definition itself:—

Âgerepta, 'seizing,' is when a man seizes a weapon with a view to smite another.

Avaoiri*s*ta, 'brandishing,' is when a man brandishes a weapon with a view to smite another.

Aredu*s* is when a man actually smites another with a weapon, but without wounding him, or inflicts a wound which is healed within three days.

[3] Viz. on the sixth commission of it, as appears from § 28.

[4] He shall receive two hundred stripes, or shall pay 1200 dirhems (see Introd. V, 19).

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Aspahê-astra, thirty stripes with the Sraoshô-karana; on the fifth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; on the sixth, sixty stripes with the Aspahê-astra, sixty stripes with the Sraoshô-karana; on the seventh, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

20 (67). If a man commit an Âgerepta for the eighth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

21 (70). If a man commit an Âgerepta[1] and refuse to atone for it[2], what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

22 (73). O Maker of the material world, thou Holy One! If a man commit an Avaoirista, what penalty shall he pay?

Ahura Mazda answered: 'Ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana; on the second Avaoirista, fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

23 (75). 'On the third, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; on the fourth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; on the fifth, seventy stripes with the Aspahê-astra, seventy

[1] Even though the Âgerepta has been committed for the first time.

[2] If he does not offer himself to bear the penalty, and does not perform the Patet (see Introd. V, 22).

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stripes with the Sraoshô-*k*arana; on the sixth, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

24 (76). O Maker of the material world, thou Holy One! If a man commit an Avaoiri*s*ta for the seventh time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

25 (77). O Maker of the material world, thou Holy One! If a man commit an Avaoiri*s*ta, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-a*s*tra, two hundred stripes with the Sraoshô-*k*arana.'

26 (79). O Maker of the material world, thou Holy One! If a man commit an Aredu*s*, what penalty shall he pay?

Ahura Mazda answered: 'Fifteen stripes with the Aspahê-a*s*tra, fifteen stripes with the Sraoshô-*k*arana.

27 (81). 'On the second Aredu*s*, thirty stripes with the Aspahê-a*s*tra, thirty stripes with the Sraoshô-*k*arana; on the third, fifty stripes with the Aspahê-a*s*tra, fifty stripes with the Sraoshô-*k*arana; on the fourth, seventy stripes with the Aspahê-a*s*tra, seventy stripes with the Sraoshô-*k*arana; on the fifth, ninety stripes with the Aspahê-a*s*tra, ninety stripes with the Sraoshô-*k*arana.'

28. O Maker of the material world, thou Holy One! If a man commit an Aredu*s* for the sixth time, without having atoned for the preceding, what penalty shall he pay?

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Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

29 (82). O Maker of the material world, thou Holy One! If a man commit an Aredus, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

30 (85). O Maker of the material world, thou Holy One! If a man smite another and hurt him sorely, what is the penalty that he shall pay?

31 (87). Ahura Mazda answered: 'Thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; the second time, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; the third time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the fourth time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

32 (89). If a man commit that deed for the fifth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

33 (90). If a man commit that deed and refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

34 (93). O Maker of the material world, thou Holy One! If a man smite another so that the

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blood comes, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; the second time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the third time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

35 (95). If he commit that deed for the fourth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

36 (96). O Maker of the material world, thou Holy One! If a man smite another so that the blood comes, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

37 (99). O Maker of the material world, thou Holy One! If a man smite another so that he breaks a bone, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana; the second time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

38 (102). If he commit that deed for the third time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu:

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two hundred stripes with the Aspahê-*a*stra, two hundred stripes with the Sraoshô-*k*arana.'

39 (104). O Maker of the material world, thou Holy One! If a man smite another so that he breaks a bone, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-*a*stra, two hundred stripes with the Sraoshô-*k*arana.'

40 (106). O Maker of the material world, thou Holy One! If a man smite another so that he gives up the ghost, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-*a*stra, ninety stripes with the Sraoshô-*k*arana.'

41 (109). If he commit that deed again, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-*a*stra, two hundred stripes with the Sraoshô-*k*arana.'

42 (112). O Maker of the material world, thou Holy One! If a man smite another so that he gives up the ghost, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-*a*stra, two hundred stripes with the Sraoshô-*k*arana.'

43 (115). And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness.

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II e[1].

44 (118). If men of the same faith, either friends or brothers, come to an agreement together, that one may obtain from the other, either goods[2], or a wife[3], or knowledge[4], let him who wants to have goods have them delivered to him; let him who wants to have a wife receive and wed her; let him who wants to have knowledge be taught the holy word.

45 (123). He shall learn on, during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in knowledge and wax strong in holiness: so shall he sit up, giving thanks and praying to the gods, that he may be increased in knowledge: he shall rest during the middle part of the day, during the middle part of the night, and thus shall he continue until he can say all the words which former Aêthrapaitis[5] have said.

III b.

46 (128). Before the water and the blazing fire[6],

[1] We return here to contracts; the proper place of §§ 44–45 is after § 16.

[2] The goods-contract is a general expression for the sheep, ox, and field-contracts (see above, § 2).

[3] Woman is an object of contract, like cattle or fields; she is disposed of by contracts of the fifth sort, being more valuable than cattle and less so than fields. She is sold by her father or her guardian, often from the cradle. 'Instances are not wanting of the betrothal of a boy of three years of age to a girl of two' (see Dosabhoy Framjee's work on The Parsees, p. 77; cf. 'A Bill to Define and Amend the Law relating to Succession, Inheritance, Marriage, &c.,' Bombay, 1864).

[4] The contract between pupil and teacher falls into the same class (the man-contract, see p. 35, n. 4).

[5] A teaching priest (Parsi Hêrbad).

[6] Doubtful. This clause is intended, as it seems, against false

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O Spitama Zarathustra! let no one make bold to deny having received from his neighbour the ox or the garment (he has received from him).

47 (130). . . . Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who begets no sons[1]; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.

48 (134). And of two men, he who fills himself with meat is filled with the good spirit[2] much more than he who does not do so[3]; the latter is all but dead; the former is above him by the worth of an Asperena[4], by the worth of a sheep, by the worth of an ox, by the worth of a man.

49 (137). It is this man that can strive against the onsets of Astô-vîdhôtu[5]; that can strive against

oaths. The water and the blazing fire are the water and the fire before which the oath is taken (see § 54 n.); putting aside §§ 47–49, which are misplaced from Farg. III, 34, one comes to § 50, in which the penalty for a false oath is described.

[1] 'In Persia there are prizes given by the king to those who have most children' (Herod. I, 136). 'He who has no child, the bridge (of paradise) shall be barred to him. The first question the angels there will ask him is, whether he has left in this world a substitute for himself; if he answers, No, they will pass by and he will stay at the head of the bridge, full of grief and sorrow' (Saddar 18; Hyde 19). The primitive meaning of this belief is explained by Brahmanical doctrine; the man without a son falls into hell, because there is nobody to pay him the family worship.

[2] Or, 'with Vôhu Manô,' who is at the same time the god of good thoughts and the god of cattle (see Introd. IV, 33).

[3] 'There are people who strive to pass a day without eating, and who abstain from any meat; we strive too and abstain, namely, from any sin in deed, thought, or word: . . . in other religions, they fast from bread; in ours, we fast from sin' (Saddar 83; Hyde 25).

[4] A dirhem. [5] See Introd. IV, 26.

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the self-moving arrow[1]; that can strive against the winter fiend, with thinnest garment on; that can strive against the wicked tyrant and smite him on the head; it is this man that can strive against the ungodly Ashemaogha who does not eat[2].

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49 (bis).... The very first time when that deed[3] has been done, without waiting until it is done again[4].

50 (143). Down there[5] the pain for that deed shall be as hard as any in this world: should one cut off the limbs from his perishable body with knives of brass, yet still worse shall it be.

51 (146). Down there the pain for that deed shall be as hard as any in this world: should one nail[6] his perishable body with nails of brass, yet still worse shall it be.

52 (149). Down there the pain for that deed shall be as hard as any in this world: should one by force throw his perishable body headlong down a precipice a hundred times the height of a man, yet still worse shall it be.

53 (152). Down there the pain for that deed shall be as hard as any in this world: should one by force impale[7] his perishable body, yet still worse shall it be.

54 (154). Down there the pain for that deed shall be as hard as any in this world: to wit, that deed which is done, when a man, knowingly lying, confronts the brimstoned, golden[8], truth-knowing[9]

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[1] See Introd. IV, 26. [2] See Introd. III, 10.
[3] The taking of a false oath. [4] See Introd. V, 18.
[5] In hell. [6] Doubtful. [7] Doubtful.
[8] The water before which the oath is taken contains some incense, brimstone, and one danak of molten gold (Gr. Rav. 101).
[9] Doubtful. Possibly 'bright.'

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water with an appeal unto Rashnu[1] and a lie unto Mithra[2].

55 (156). O Maker of the material world, thou Holy One! He who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra, what is the penalty that he shall pay[3]?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

FARGARD V.

This chapter and the following ones, to the end of the twelfth, deal chiefly with uncleanness arising from the dead, and with the means of removing it from men and things.

The subjects treated in this Fargard are as follows:—

I (1–7). If a man defile the fire or the earth involuntarily, or unconsciously, it is no sin.

II (8–9). Water and fire do not kill.

III (10–14). Disposal of the dead during winter.

IV (15–20). How the Dakhmas are cleansed by water from the heavens.

V (21–26). On the excellence of purity and of the law that shows how to recover it, when lost.

VI (27–38). On the defiling power of the Nasu being greater or less, according to the greater or less dignity of the being that dies.

VII (39–44). On the management of sacrificial implements defiled by the dead.

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[1] The god of truth. The formula is as follows: 'Before the Amshaspand Bahman, before the Amshaspand Ardibehesht, here lighted up . . . &c., I swear that I have nothing of what is thine, N. son of N., neither gold, nor silver, nor brass, nor clothes, nor any of the things created by Ormazd' (l. l. 96).

[2] See Introd. IV, 8. He is a Mithra-drug, 'one who lies to Mithra.'

[3] In this world.

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VIII (45–62). On the treatment of a woman who has been delivered of a still-born child; and what is to be done with her clothes.

I a.

1. There dies a man in the depths of the vale: a bird takes flight from the top of the mountain down into the depths of the vale, and it eats up the corpse of the dead man there: then, up it flies from the depths of the vale to the top of the mountain: it flies to some one of the trees there, of the hard-wooded or the soft-wooded, and upon that tree it vomits, it deposits dung, it drops pieces from the corpse.

2 (7). Now, lo! here is a man coming up from the depths of the vale to the top of the mountain; he comes to the tree whereon the bird is sitting; from that tree he wants to take wood for the fire. He fells the tree, he hews the tree, he splits it into logs, and then he lights it in the fire, the son of Ahura Mazda. What is the penalty that he shall pay[1]?

3 (11). Ahura Mazda answered: 'There is no sin upon a man for any dead matter that has been brought by dogs, by birds, by wolves, by winds, or by flies.

4 (12). 'For were there sin upon a man for any dead matter that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon this material world of mine would have in it only Peshôtanus[2], shut out from the way of holiness,

[1] For defiling the fire by bringing dead matter into it, see Farg. VII, 25 seq. The Vendîdâd Sâdah has here, 'Put ye only proper and well-examined fuel (in the fire).' For the purification of unclean wood, see Farg. VII, 28 seq.

[2] 'People guilty of death' (Comm.; cf. Introd. V, 19).

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whose souls will cry and wail[1]! so numberless are the beings that die upon the face of the earth.'

I b.

5 (15). O Maker of the material world, thou Holy One! Here is a man watering a corn field. The water streams down the field; it streams again; it streams a third time; and the fourth time, a dog, a fox, or a wolf carries a corpse into the bed of the stream: what is the penalty that the man shall pay[2]?

6 (19). Ahura Mazda answered: 'There is no sin upon a man for any dead matter that has been brought by dogs, by birds, by wolves, by winds, or by flies.

7 (20). 'For were there sin upon a man for any dead matter that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon this material world of mine would have in it only Peshôtanus, shut out from the way of holiness, whose souls will cry and wail! so numberless are the beings that die upon the face of the earth.'

II a.

8 (23). O Maker of the material world, thou Holy One! Does water kill[3]?

[1] After their death, 'When the soul, crying and beaten off, is driven far away from paradise' (Comm.) Possibly, 'Whose soul shall fly (from paradise) amid howls' (cf. Farg. XIII, 8).

[2] For defiling the earth and the water: 'If a man wants to irrigate a field, he must first look after the water-channel, whether there is dead matter in it or not. . . . . If the water, unknown to him, comes to a corpse, there is no sin upon him. If he has not looked after the rivulet and the stream, he is unclean' (Saddar 75; Hyde 85).

[3] Water and fire belong to the holy part of the world, and come

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Ahura Mazda answered: 'Water kills no man: Astô-vîdhôtu[1] ties the noose around his neck, and, thus tied, Vaya[2] carries him off: then the flood takes him up[3], the flood takes him down[4], the flood throws him ashore; then birds feed upon him, and chance brings him here, or brings him there[5].'

II b.

9 (29). O Maker of the material world, thou Holy One! Does fire kill?

Ahura Mazda answered: 'Fire kills no man: Astô-vîdhôtu ties the noose around his neck, and, thus tied, Vaya carries him off. The fire burns up life and limb, and then chance brings him here, or brings him there[6].'

III.

10 (34). O Maker of the material world, thou Holy One! If the summer is past and the winter has come, what shall the worshippers of Mazda do[7]?

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from God: how then is it that they kill? 'Let a Gueber light a sacred fire for a hundred years, if he once fall into it, he shall be burnt.' Even the Mobeds, if we may trust Elisaeus, complained that the fire would burn them without regard for their piety, when to adore it they came too near (Vartan's War, p. 211 of the French translation by l'Abbé Garabed). The answer was that it is not the fire nor the water that kills, but the demon of Death and Fate. 'Nothing whatever that I created in the world, said Ormazd, does harm to man; it is the bad Nâi (lege Vâi) that kills the man' (Gr. Rav. 124).

[1] Literally, 'binds him;' see Introd. IV, 26; cf. Farg. XIX, 29.

[2] 'The bad Vâi' (Comm.); see Introd. IV, 17.

[3] To the surface. [4] To the bottom.

[5] Or perhaps, 'When he departs, it is by the will of Destiny that he departs' (Comm.)

[6] See preceding note.

[7] In case a man dies during the snowy season, while it is diffi-

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Ahura Mazda answered: 'In every house, in every borough[1], they shall raise three small houses for the dead[2].'

11 (37). O Maker of the material world, thou Holy One! How large shall be those houses for the dead?

Ahura Mazda answered: 'Large enough not to strike the skull, or the feet, or the hands of the man, if he[3] should stand erect, and hold out his feet, and stretch out his hands: such shall be, according to the law, the houses for the dead.

12 (41). 'And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds begin to fly[4], the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth[5].

13 (44). 'And as soon as the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth, then the worshippers of Mazda shall lay down the dead (on the Dakhma) his eyes towards the sun.

14 (46). 'If the worshippers of Mazda have not, within a year, laid down the dead (on the Dakhma),

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cult or impossible to take the corpse to the Dakhma, which usually stands far from inhabited places. The same case is treated more clearly and fully in Farg. VIII, 4 seq.

[1] In every isolated house, in every group of houses.

[2] Thence is derived the modern usage of the Zâd-marg, a small mud house where the corpse is laid, to lie there till it can be taken to the Dakhma (Anquetil, Zend-Avesta II, 583).- The object of that provision is to remove the uncleanness of the dead from the place of the living. An older form of the same provision is found in Farg. VIII, 8.

[3] 'Being in life' (Comm.)

[4] To come back.

[5] 'Until the winter is past' (Comm.)

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his eyes towards the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful. [And there shall it lie] until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains have been rained on, until the birds have eaten up the corpse.'

IV.

15 (49). O Maker of the material world, thou Holy One! Is it true that thou, Ahura Mazda, sendest the waters from the sea Vouru-kasha[1] down with the wind and with the clouds?

16 (51). That thou, Ahura Mazda, makest them flow down to the corpses[2]? that thou, Ahura Mazda, makest them flow down to the Dakhmas? that thou, Ahura Mazda, makest them flow down to the unclean remains? that thou, Ahura Mazda, makest them flow down to the bones? and that then thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Pûitika[3]?

17 (53). Ahura Mazda answered: 'It is even so

[1] The sea above, the clouds. See Introd. IV, 11.

[2] Zoroaster seems to wonder that Ormazd fears so little to infringe his own laws by defiling waters with the dead. In a Ravaet, he asks him bluntly why he forbids men to take corpses to the water, while he himself sends rain to the Dakhmas (Gr. Rav. 125).

[3] The sea where waters are purified before going back to their heavenly seat, the sea Vouru-kasha (see § 19). Pûitika, 'the clean,' is very likely to have been originally a name or epithet of the sea Vouru-kasha. When the mythic geography of Mazdeism was reduced into a system, the epithet took a separate existence, as it gave a ready answer to that question, which, it may be, was raised first by the name itself: 'Where are the waters cleansed which have been defiled here below, and which we see falling again to us pure and clean?'

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as thou hast said, O righteous Zarathustra! I, Ahura Mazda, send the waters from the sea Vouru-kasha down with the wind and with the clouds.

18 (55). 'I, Ahura Mazda, make them stream down to the corpses; I, Ahura Mazda, make them stream down to the Dakhmas; I, Ahura Mazda, make them stream down to the unclean remains; I, Ahura Mazda, make them stream down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Pûitika [1].

19 (56). 'The waters stand there boiling, boiling up in the heart of the sea Pûitika, and, when cleansed there, they run back again from the sea Pûitika to the sea Vouru-kasha, towards the well-watered tree [2], whereon grow the seeds of my plants of every kind [by hundreds, by thousands, by hundreds of thousands].

20 (60). 'Those plants, I, Ahura Mazda, rain down upon the earth [2], to bring food to the faithful, and fodder to the beneficent cow; to bring food to my people that they may live on it, and fodder to the beneficent cow.'

[1] In later mythology, the sea Vouru-kasha and the sea Pûitika were assimilated to the Arabian sea and to the gulf of Oman: the moving to and fro of the waters from heaven to earth and from the earth to heaven was interpreted as the coming and going of the tide (Bund. XIII).

[2] The tree of all seeds (Harvisptokhm), which grows in the middle of the sea Vouru-kasha; the seeds of all plants are on it. There is a godlike bird, the Sinamru, sitting on that tree; whenever he flies off the tree, there grow out of it a thousand boughs; whenever he alights on it, there break a thousand boughs, the seeds of which are scattered about, and rained down on the earth by Tistar (Tistrya), the rain-god (Yt. XII, 17; Minokhired LXII, 37 seq.; Bundahis XXVII; cf. Farg. XX, 4 seq.)

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V.

21 (63). 'This[1] is the best of all things, this is the fairest of all things, even as thou hast said, O righteous Zarathustra!'

With these words the holy Ahura Mazda rejoiced the holy Zarathustra[2]: 'Purity is for man, next to life, the greatest good[3], that purity that is procured by the law of Mazda to him who cleanses his own self with good thoughts, words, and deeds[4].'

22 (68). O Maker of the material world, thou Holy One! This law, this fiend-destroying law of Zarathustra, by what greatness, goodness, and fairness is it great, good, and fair above all other utterances?

23 (69). Ahura Mazda answered: 'As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

24 (71). 'As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

'As high as the great tree[5] stands above the small plants it overshadows, so high above all other

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[1] The cleansing, the purification.

[2] 'When Zoroaster saw that man is able to escape sin by performing good works, he was filled with joy' (Comm.)

[3] As uncleanness is nothing less than a form of death (see Introd. V, 3).

[4] That is to say, 'Who performs the rites of cleansing according to the prescriptions of the law.'

[5] 'The royal cypress above small herbs' (Comm.)

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utterances in greatness, goodness, and fairness is this law, this fiend-destroying law of Zarathustra.

25, 26 (73–81). 'As high as heaven is above the earth that it compasses around, so high above all other utterances is this law, this fiend-destroying law of Mazda.

'[Therefore], when the Ratu has been applied to[1], when the Sraoshâ-varez has been applied to[2]; whether for a draona-service[3] that has been undertaken[4], or for one that has not been undertaken[5]; whether for a draona that has been offered up, or for one that has not been offered up; whether for a draona that has been shared, or for one that has not been shared[6]; the Ratu has power to remit him

[1] 'To take the rule' (Comm.), which probably means, 'to know what sort of penance he must undergo;' as, when a man has sinned with the tongue or with the hand, the Dastur (or Ratu) must prescribe for him the expiation that the sin requires. The Ratu is the chief priest, the spiritual head of the community.

[2] 'To weep for his crime' (Comm.), which may mean, 'to recite to him the Patet, or, to receive at his hand the proper number of stripes.' It is difficult to say exactly what were the functions of the Sraoshâ-varez, which seem to have been twofold. The cock is compared to him, as being 'the one who sets the world in motion,' and wakes men for prayer (Farg. XVIII, 14, text and note), which would make him a sort of Zoroastrian Muezzin; at the same time he is the priest of penance. His name may refer to either of his functions, according as it is translated, 'the one who causes hearing,' or 'the executor of punishment;' in the first case he would be the priest who pronounces the favete linguis, the *sr*âusha*r*; in the other case he would be the priest who wields the Sraoshô-*k*arana (see Introd. V, 19).

[3] A service in honour of any of the angels, or of deceased persons, in which small cakes, called draona, are consecrated in their names, and then given to those present to eat.

[4] When it ought not to be.

[5] When it ought to be.

[6] The meaning of the sentence is not certain; it alludes to

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one-third of the penalty he had to pay[1]: if he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever[2].'

VI.

27 (82). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on adjoining carpets, on adjoining pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Drug Nasu envelope with infection, pollution, and uncleanness[3]?

28 (86). Ahura Mazda answered: 'If the dead one be a priest, the Drug Nasu rushes forth[4], O Spitama Zarathustra! she falls on the eleventh and defiles the ten[5].

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religious customs which are not well known. The Commentary interprets it as amounting to, 'Whether he has thought what he ought not to have thought, or has not thought what he ought to have thought; whether he has said what he ought not to have said, or has not said what he ought to have said; whether he has done what he ought not to have done, or has not done what he ought to have done.'

[1] When the Ratu remits one-third of the sin, God remits the whole of it (Saddar 29).

[2] Cf. Farg. III, 21.

[3] See Introd. V, 3.

[4] In opposition to the case when the dead one is an Ashemaogha (§ 35), as no Nasu issues then.

[5] Literally, 'If she falls on the eleventh, she defiles the tenth.' The word if refers to the supposition that there are eleven persons at least, and the words 'she defiles the tenth' must be understood to mean 'she defiles to the tenth.' In the Ravaets, the Avesta distinctions are lost, and the defiling power of the Nasu is the same, whatever may have been the rank of the dead: 'If there be a

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'If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the tenth and defiles the nine.

'If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the ninth and defiles the eight.

29 (92). 'If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eighth and defiles the seven.

'If it be a house dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the seventh and defiles the six.

30 (96). 'If it be a Vohunazga dog[1], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the sixth and defiles the five.

'If it be a young dog[2], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fifth and defiles the four.

31 (100). 'If it be a Sukuruna dog[3], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fourth and defiles the three.

'If it be a *Gazu* dog[4], the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the third and defiles the two.

32 (104). 'If it be an Aiwizu dog, the Drug

number of people sleeping in the same place, and if one of them happen to die, all those around him, in any direction, as far as the eleventh, become unclean if they have been in contact with one another' (Gr. Rav. 470).

[1] A dog without a master (see Farg. XIII, 19).

[2] A dog not more than four months old.

[3] According to Aspendiârji, a siyâ-gosh, or 'black-eared' lynx, the messenger of the lion.

[4] This name and the two following, Aiwizu and Vîzu, are left untranslated, not being clear, in the Pahlavi translation.

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Nasu rushes forth, O Spitama Zarathustra! she falls on the second and defiles the next.

'If it be a Vîzu dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the next, she defiles the next.'

33 (108). O Maker of the material world, thou Holy One! If it be an Urupi dog[1], how many of the creatures of the good spirit does it directly defile, how many does it indirectly defile in dying?

34 (110). Ahura Mazda answered: 'An Urupi dog does neither directly nor indirectly defile any of the creatures of the good spirit, but him who smites and kills it; to him the uncleanness clings for ever and ever[2].'

35 (113). O Maker of the material world, thou Holy One! If the dead one be a wicked, two-footed ruffian, an ungodly Ashemaogha[3], how many of the creatures of the good spirit does he directly defile, how many does he indirectly defile in dying?

36 (115). Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year[4]. Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-

[1] A weasel. The weasel is one of the creatures of Ahura, for 'it has been created to fight against the serpent garza and the other khrafstras that live in holes' (Bund. 47, 8).

[2] Not that the unclean one cannot be cleansed, but that his uncleanness does not pass from him to another.

[3] See Introd. IV, 10; V, 11.

[4] The frog is a creature of Ahriman's, and one of the most hateful; for, in the sea Vouru-kasha, it goes swimming around the white Hom, the tree of everlasting life, and would gnaw it down, but for the godlike fish Kar-mâhî, that keeps watch and guards the tree wherever the frog would slip in (Bund. XVIII; cf. Orm. Ahr. § 146).

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legged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

37 (119). 'Whilst alive he smites the water[1]; whilst alive he blows out the fire[2]; whilst alive he carries off the cow[3]; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body[4]; not so will he do when dead.

38 (120). 'Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels[5]; not so will he do when dead.'

VII.

39 (122). O Maker of the material world, thou Holy One! When into our houses here below we have brought the fire, the baresma, the cups, the Haoma, and the mortar[6], O holy Ahura Mazda! if it come to pass that either a dog or a man dies there, what shall the worshippers of Mazda do?

40 (125). Ahura Mazda answered: 'Out of the house, O Spitama Zarathustra! shall they take the fire, the baresma, the cups, the Haoma, and the mortar; they shall take the dead one out to the proper place[7] whereto, according to the law, corpses must be brought, to be devoured there.'

41 (128). O Maker of the material world, thou

[1] By defiling it (a capital crime; see Introd. V, 8, and Farg. VII, 25).

[2] He extinguishes the Bahrâm fire (a capital crime; Introd. V, 8).

[3] As a cattle-lifter. [4] As an assassin.

[5] By defiling or by stealing them.

[6] In order to perform a sacrifice. [7] The Dakhma.

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Holy One! When shall they bring back the fire into the house wherein the man has died?

42 (129). Ahura Mazda answered: 'They shall wait for nine nights in winter, for a month in summer, and then they shall bring back the fire to the house wherein the man has died.'

43 (131). O Maker of the material world, thou Holy One! And if they shall bring back the fire to the house wherein the man has died, within the nine nights, or within the month, what penalty shall they pay?

44 (134). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

VIII.

45 (135)[1]. O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

46 (139). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

47 (143). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

[1] §§ 45–54=Farg. VII, 60–69.

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48 (144). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

49 (145). 'On that place shall the worshippers of Mazda erect an enclosure[1], and therein shall they establish her with food, therein shall they establish her with clothes.'

50 (147). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

51 (148). Ahura Mazda answered: 'She shall drink gômêz[2] mixed with ashes, three cups of it, or six, or nine, to wash over the grave within her womb.

52 (151). 'Afterwards she may drink boiling[3] milk of mares, cows, sheep, or goats, with pap or without pap[4]; she may take cooked meat without water, bread without water, and wine without water[5].'

53 (154). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live only on that sort of meat, bread, and wine?

54 (155). Ahura Mazda answered: 'Three nights

[1] The Armêst-gâh (cf. Farg. III, 15 seq., and Introd. V, 15).

[2] Urine of the ox: it destroys the Nasu in her womb (Introd. V, 5). The ashes work to the same end, as they are taken from the Bahrâm fire (Comm.), the earthly representative of the fire of lightning, and the most powerful destroyer of fiends (see Introd. V, 8, and Farg. VIII, 80 seq.) 'Three cups, or six, or nine, according to her strength' (Asp.)

[3] Doubtful. [4] Doubtful.

[5] See Introd. V, 13. 'The water would be defiled;' cf. Farg. VII, 70 seq.

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long shall she remain so; three nights long shall she live on that sort of meat, bread, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes[1], and thus shall she be clean.'

55 (157). O Maker of the material world, thou Holy One! How long shall she remain so? How long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing?

56 (158). Ahura Mazda answered: 'Nine nights long shall she remain so: nine nights long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing. Then, when the nine nights have gone, she shall wash her body, and cleanse her clothes with gômêz and water[2].'

57 (160)[3]. O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a

[1] She shall perform the nine nights' Barashnûm, for the details of which see Farg. IX.

[2] The modern custom is somewhat different: 'If a woman brings forth a still-born child, after a pregnancy of one month to ten months, the first food she shall take is nîrang (=gômêz) . . . fire and ashes; and she is not allowed until the fourth day to take water or salt, or any food that is cooked with water or salt: on the fourth day they give her nîrang, that she may cleanse herself and wash her clothes with it, and she is not allowed to wash herself and her clothes with water until the forty-first day' (Gr. Rav. 568).

[3] §§ 57–62=Farg. VII, 17–22.

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Rathwiskar, or by a Sraoshâ-varez[1], or by any priest, warrior, or husbandman[2]?

58 (162). Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

59 (164). 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work[3], and who must sit in the place of infirmity[4], those clothes shall serve for their coverings and for their sheets[5], until they can withdraw and move their hands[6].

[1] These are the names of the different priests who were engaged in the sacrifices. The Hâvanan strains the Haoma; the Âtare-vakhsha kindles the fire; the Frabaretar brings all that is necessary for the sacrifice (Anquetil); the Âbered brings the water (Anquetil and Zand-Pahlavi Glossary, 21); the Âsnâtar cleanses the vessels. Those are the priests who are entrusted with the preparatory or accessory proceedings; the essential duties are performed by the Zaotar and the Rathwiskar, the former chanting the hymns and saying the prayers, the latter performing the various operations during the sacrifice. Nowadays there are only two priests, the Zaotar (Zûtî) and the Rathwiskar (Raspî), the latter performing all the accessory services formerly performed by several priests. As to the Sraoshâ-varez, see above, § 25, note 2.

[2] In short, by any of the faithful, when in state of purity.

[3] An Armêst; literally, 'an infirm person,' that is to say, one who is unclean, during the time of his uncleanness (Farg. IX, 33 seq.), when all work is forbidden to him (cf. Introd. V, 15).

[4] The Armêst-gâh (cf. Introd. V, 15).

[5] The clothing defiled by the dead can only serve for Dashtân women, even after it has been washed and exposed for six months to the light of the sun and of the moon (Saddar 91; cf. Farg. VII, 10 seq.)

[6] Until they are clean. The unclean must have their hands

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60 (168). 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's[1] weight of thread, not even so much as a maid lets fall in spinning.

61 (171). 'Whosoever throws any clothing on a dead body[2], even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm[3].

62 (174). 'He shall go away into the world of the fiends, into that dark world[4], made of darkness, the offspring of darkness[5]. To that world, to the

wrapped in an old piece of linen, lest they should touch and defile anything clean.

[1] See Farg. IV, 48, note 4.

[2] Cf. Farg. VIII, 23 seq. It appears from those passages that the dead must lie on the mountain naked, or 'clothed only with the light of heaven' (Farg. VI, 51). The modern custom is to clothe them with old clothing (Dadabhai Naoroji, Manners and Customs of the Parsis, p. 15). 'When a man dies and receives the order (to depart), the older the shroud they make for him, the better. It must be old, worn out, but well washed: they must not lay anything new on the dead. For it is said in the Zend Vendîdâd, If they put on the dead even so much as a thread from the distaff more than is necessary, every thread shall become in the other world a black snake clinging to the heart of him who made that shroud, and even the dead shall rise against him and seize him by the skirt, and say, That shroud which thou madest for me has become food for worms and vermin' (Saddar 12). The Greeks entertained quite different ideas, and dressed the dead in their gayest attire, as if for a feast. Yet the difference is only in appearance; for, after the fourth day, when the soul is in heaven, then rich garments are offered up to it, which it will wear in its celestial life (Saddar 87, Hyde 64).

[3] The Behesht or paradise.

[4] 'Where darkness can be seized with the hand' (Comm.; cf. Aogemaidê 28); something more than the 'visible darkness.'

[5] The Commentary has, 'the place of those who impregnate

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dismal realm, you are delivered by your own doings, by your own souls, O sinners!'

FARGARD VI.

I (1–9). How long the earth remains unclean, when defiled by the dead.

II (10–25). Penalties for defiling the ground with dead matter.

III (26–41). Purification of the different sorts of water, when defiled by the dead.

IV (42–43). Purification of the Haoma.

V (44–51). The place for corpses; the Dakhmas.

I.

1. How long shall the ground lie fallow whereon dogs or men have died?

Ahura Mazda answered: 'A year long shall the ground lie fallow whereon dogs or men have died, O holy Zarathustra!

2 (3). 'A year long shall no worshipper of Mazda sow or water that part of the ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes[1].

3 (5). 'If within the year they shall sow or water the ground whereon dogs or men have died, the sin is the same as if they had brought dead matter to the water, to the earth, and to the plants[2].'

4 (7). O Maker of the material world, thou Holy One! If worshippers of Mazda shall sow or water,

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darkness, for the Drug who conceives seed from the sinner comes from that place' (cf. Farg. XVIII, 30 seq.)

[1] Cf. Farg. VII, 45 seq.

[2] 'To the water which they pour out, to the earth which they plough, to the plants which they sow' (Comm.)

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within the year, the ground whereon dogs or men have died, what is the penalty that they shall pay?

5 (9). Ahura Mazda answered: 'They are Peshô-tanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana [1].'

6 (10). O Maker of the material world, thou Holy One! If worshippers of Mazda want to make the ground fit to be tilled again [2], that they may water it, sow it, and plough it, what shall they do?

7 (12). Ahura Mazda answered: 'They shall look on the ground for any bones, hair, flesh, dung, or blood that may be there.'

8 (13). O Maker of the material world, thou Holy One! If they shall not look on the ground for any bones, hair, flesh, dung, or blood that may be there, what is the penalty that they shall pay?

9 (15). Ahura Mazda answered: 'They are Peshô-tanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

II.

10 (16). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the little finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

11 (18). Ahura Mazda answered: 'Thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana.'

[1] 'If they plough and sow it, one tanâfûhr (see Introd. V, 19); if they pour water on it, one tanâfûhr; if they plough, sow, and water it, two tanâfûhrs' (Comm.)

[2] Even when a year's space is past, the ground is not free ipso facto.

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12 (20). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the fore-finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

13 (24). Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana.'

14 (25). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

15 (29). Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.'

16 (30). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

17 (34). Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

18 (35). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as two fingers or as two ribs, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

19 (39). Ahura Mazda answered: 'He is a Peshô-tanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

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20 (40). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as an arm-bone or as a thigh-bone, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

21 (44). Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

22 (45). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a man's skull, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

23 (49). Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

24 (50). O Maker of the material world, thou Holy One! If a man shall throw on the ground the whole body of a dead dog, or of a dead man, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

25 (53). Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

III.

26 (54). O Maker of the material world, thou Holy One! If a worshipper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water, what shall he do?

27 (56). Ahura Mazda answered: 'Taking off his shoes, putting off his clothes, boldly, O Zarathustra! he shall enter the river, and take the dead out of the water; he shall go down into the water

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ankle-deep, knee-deep, waist-deep, or a man's full depth, till he can reach the dead body[1].'

28 (61). O Maker of the material world, thou Holy One! If, however, the body be already falling to pieces and rotting, what shall the worshipper of Mazda do?

29 (63). Ahura Mazda answered: 'He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it down on the dry ground; no sin attaches to him for any bone, hair, grease, flesh, dung, or blood that may drop back into the water.'

30 (65). O Maker of the material world, thou Holy One! What part of the water in a pond does the Drug Nasu defile with infection, pollution, and uncleanness?

31 (66). Ahura Mazda answered: 'Six steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.

32 (69). 'And of the water they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

33 (72). O Maker of the material world, thou

[1] 'If he is able to draw out the corpse and does so, it is a pious deed worth a tanâfûhr (that is, one by which a tanâfûhr sin can be cancelled); if he is able to draw it out and does not do so, it is a tanâfûhr sin. Gûgôsasp says, It is a margarzân sin (a capital crime),' (Comm.)

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Holy One! What part of the water in a well does the Drug Nasu defile with infection, pollution, and uncleanness?

34 (73). Ahura Mazda answered: 'As long as the corpse has not been taken out of the water[1], so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the well, and lay it down on the dry ground.

35 (73). 'And of the water in the well they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

36 (74). O Maker of the material world, thou Holy One! What part of a sheet of snow or hail does the Drug Nasu defile with infection, pollution, and uncleanness?

37 (75). Ahura Mazda answered: 'Three steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

38 (78). 'After the corpse has been taken out, and the snow or the hail has melted, the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

39 (79). O Maker of the material world, thou Holy One! What part of the water of a running

[1] All the water in the well is unclean, 'as the well has the length and breadth of a man's stature' (Brouillons d'Anquetil, Vendîdâd, p. 206).

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stream does the Drug Nasu defile with infection, pollution, and uncleanness?

40 (80). Ahura Mazda answered: 'Three steps down the stream, nine steps up the stream, six steps across. As long as the corpse has not been taken out of the water, so long shall the water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

41 (83). 'After the corpse has been taken out and the stream has flowed three times[1], the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

IV.

42 (84). O Maker of the material world, thou Holy One! Can the Haoma that has been touched by the corpse of a dead dog, or the corpse of a dead man, be made clean again?

43 (85). Ahura Mazda answered: 'It can, O holy Zarathustra! If it has been strained for the sacrifice, no corpse that has been brought unto it, makes corruption or death enter it[2]. If it has not been strained for the sacrifice, the stem is defiled the length of four fingers. That length of stem shall be buried in the ground, in the middle of the house, for a year long. When the year is passed, the faithful may drink of its juice at their pleasure, as before.'

V.

44 (92). O Maker of the material world, thou

[1] When three waves have passed.

[2] Because the Haoma is the plant of life; when strained for the sacrifice, it is the king of healing plants (Bund. XXIV); the dead shall become immortal by tasting of the white Haoma (ib. XXXI).

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Holy One! Whither shall we bring, where shall we lay the bodies of the dead, O Ahura Mazda?

45 (93). Ahura Mazda answered: 'On the highest summits[1], where they know there are always corpse-eating dogs and corpse-eating birds, O holy Zarathustra!

46 (95). 'There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with brass, stones, or lead, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees.

47 (98). 'If they shall not fasten the corpse, so that the corpse-eating dogs and the corpse-eating birds may go and carry the bones to the water and to the trees, what is the penalty that they shall pay?'

48 (100). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

49 (101). O Maker of the material world, thou Holy One[2]! Whither shall we bring, where shall we lay the bones of the dead, O Ahura Mazda?

50 (102). Ahura Mazda answered: 'The worshippers of Mazda shall erect a building[3] out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay[4].

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[1] 'On the top of a mountain' (Comm.) See Introd. V, 10; cf. VIII, 10.

[2] The foregoing clauses (§§ 44–47) refer to the place where the corpse must be laid; the following (49–51) refer to the building, which must be erected on that place, if possible, to receive the corpse.

[3] The Dakhma.

[4] The rain-water that washes away the remains of corpses (V, 16 seq.) must not remain on the Dakhmas (cf. Comm. ad VIII, 7),

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51 (105). 'Such a building shall they erect, if they can afford it, with stones, mortar, and earth[1]; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun.'

FARGARD VII.

I (1–5). How long after death the Nasu falls upon the dead.
II (6–9). How far the defiling power of the Nasu extends.
III (10–22). Cleansing of clothes defiled by the dead.
IV (23–24). Eating of corpses an abomination.
V (25–27). Bringing corpses to fire or water an abomination.
VI (28–35). Cleansing of wood and corn defiled by the dead.
VII a (36–40). Physicians; their probation.
VII b (40–44). Their fees.
VIII (45–59). Purification of the earth, of the Dakhmas. The Dakhmas and the Daêvas.
IX (60–72). Treatment of a woman who has brought forth a still-born child.
X (73–75). Cleansing of vessels defiled by the dead.
XI (76). Cleansing of the cow.
XII (77). Unclean libations.

This chapter would offer tolerable unity, but for a digression on medicine, which would be better placed as an introduction to the last three chapters. Sections II and IX, parts of which have already been found in Fargard V, are more suitably placed here. This chapter, as a whole, deals with the action of the Drug Nasu, from the moment she takes hold of the corpse, and shows how and when the several objects she has defiled become clean, namely, clothes, wood, corn, earth, women, vessels, and cows.

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material

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but is brought out through trenches dug for that purpose (cf. Introd. V, 10).

[1] This word is doubtful.

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world, thou Holy One! When a man dies, at what moment does the Drug Nasu rush upon him[1]?'

2 (3). Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama Zarathustra! the Drug Nasu comes and rushes upon him, from the regions of the north[2], in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras[3].

[3. 'On him she stays until the dog has seen the corpse[4] or eaten it up, or until the flesh-eating birds have taken flight towards it[5]. When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Drug Nasu rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.']

4 (5). O Maker of the material world, thou Holy One! If the man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred[6], or by falling down a precipice, or by the law[7], or by a murderer, or by the noose[8], how long after death does the Drug Nasu come and rush upon the dead?

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[1] See Introd. V, 3.

[2] Hell lies in the north; cf. XIX, 1; Yt. XXII, 25; Bundahis 36, 12.

[3] See Introd. V, 3.

[4] Until the Sag-dîd has been performed (see Introd. V, 4).

[5] The Sag-dîd may be performed by birds of prey as well as by dogs (see Introd. V, 4). The dog smites the Nasu when it brings its muzzle near to the dead, the bird (mountain hawk, sparrow (?), or eagle) when its shadow passes over the body (Comm. ad § 2; cf. § 29). § 3 is from the Vendîdâd Sâdah.

[6] 'By poison' (Comm.)

[7] Literally, 'by men;' that is to say, put to death by the community according to law (Comm.)

[8] If he has strangled himself. Or possibly, 'by want.'

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5 (6). Ahura Mazda answered: 'At the next watch after death[1], the Drug Nasu comes and rushes upon the dead, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.'

II[2].

6 (7). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on adjoining carpets, on adjoining pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Drug Nasu envelope with infection, pollution, and uncleanness?

7 (11). Ahura Mazda answered: 'If the dead one be a priest, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eleventh and defiles the ten.

'If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the tenth and defiles the nine.

'If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the ninth and defiles the eight.

8 (17). 'If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the eighth and defiles the seven.

[1] The day is divided into five watches or ratu. If the man dies a natural death, the Drug comes directly; if the death be violent and unlooked for, the Drug is taken unawares, and it requires time for her to be warned of it and to come.

[2] §§ 6–9 = Farg. V, 27–30.

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'If it be a house dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the seventh and defiles the six.

9 (21). 'If it be a Vohunazga dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the sixth and defiles the five.

'If it be a young dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she falls on the fifth and defiles the four [1].'

. . . 'those clothes shall serve for their coverings and for their sheets[2].' . . .

III.

10 (26). O Maker of the material world, thou Holy One! What part of his bedding [3] and pillow does the Drug Nasu defile with infection, uncleanness, and pollution?

11 (27). Ahura Mazda answered: 'The Drug Nasu defiles with infection, uncleanness, and pollution the upper sheet and the inner garment [4].'

12 (28). O Maker of the material world, thou Holy One! Can that garment be made clean, O holy Ahura Mazda! that has been touched by the carcase of a dog or the corpse of a man?

13 (29). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

[1] This enumeration is less complete than that in the fifth Fargard, as it comprises only the first four sorts of dogs, viz. only those that can perform the Sag-dîd (Comm. ad § 2).

[2] This phrase, which forms part of § 19, is wrongly inserted here.

[3] The bedding on which he has died.

[4] That is to say, only those clothes which have been in direct contact with the dead.

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'If, indeed, the garment has been defiled with seed, or sweat, or dirt, or vomit, the worshippers of Mazda shall rend it to pieces, and bury it under the ground[1].

14 (33). 'But if it has not been defiled with seed, or sweat, or dirt, or vomit, then the worshippers of Mazda shall wash it with gômêz.

15 (35). 'If it be leather, they shall wash it with gômêz three times, they shall rub it with earth three times, they shall wash it with water three times, and afterwards they shall expose it to the air for three months at the window of the house.

'If it be woven cloth, they shall wash it with gômêz six times[2], they shall rub it with earth six times, they shall wash it with water six times, and afterwards they shall expose it to the air for six months at the window of the house.

16 (37). 'The spring named Ardvî Sûra, O Spitama Zarathustra! that spring of mine, purifies the seed in man, the fruit in a woman's womb, the milk in a woman's breast[3].'

17[4] (41). O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman?

[1] According to the Commentary only that part which has been defiled is rent off; the rest may still be used.

[2] See Introd. V, 16.

[3] This clause is a quotation from Yasna LXV, 5, intended to illustrate the cleansing power of water. Ardvî Sûra is the goddess of the waters.

[4] §§ 17–22 = Farg. V, 57–62.

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18 (43). Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

19 (45). 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw and move their hands.

20 (49). 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's weight of thread, not even so much as a maid lets fall in spinning.

21 (52). 'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm.

22 (55). 'He shall go away into the world of the fiends, into that dark world, made of darkness, the offspring of darkness. To that world, to the dismal realm, you are delivered by your own doings, by your own souls, O sinners!'

IV.

23 (59). O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcase of a dog or of the carcase of a man[1]?

[1] The carcase-eater lodges the Nasu in himself; he becomes a Nasu, and therefore must be destroyed; cf. infra § 76 seq.

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24 (60). Ahura Mazda answered: 'He cannot, O holy Zarathustra! His burrow[1] shall be dug out, his life shall be torn out, his bright eyes shall be put out; the Drug Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean, thenceforth, for ever and ever[2].'

V.

25 (65). O Maker of the material world, thou Holy One! Can he be clean again, O holy Ahura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?

26 (66). Ahura Mazda answered: 'He cannot, O holy Zarathustra! Those wicked ones it is, those men turned to Nasus[3], that most increase gnats and locusts[4]; those wicked ones it is, those men turned to Nasus, that most increase the grass-destroying drought.

27 (69). 'Those wicked ones it is, those men turned to Nasus, that increase most the power of the winter, produced by the fiends, the cattle-killing, thick-snowing, overflowing, the piercing,

[1] His house, as he is assimilated to a devouring Khrafstra.

[2] Till the resurrection. 'It is prescribed in the Vendîdâd that if a man shall eat of a carcase, his house and family shall be destroyed, his heart shall be torn out of his body, his eyes shall be put out, and his soul shall abide in hell till the resurrection' (Saddar 71, Hyde 79). 'He who eats of a carcase with sinful intent is both unclean and margarzân; Barashnûm and Nîreng are of no avail for him, he must die. If there has been no sinful intent, he may wash himself; one may give him the ashes and the gômêz (Comm.); he is unclean, he is not margarzân' (Old Rav. 115 b).

[3] Doubtful; possibly, 'those Nasu-makers.'

[4] 'It is said in the Avesta that when there are many gnats and locusts it is owing to corpses having been brought to water and to fire' (Saddar 72, Hyde 80).

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fierce, mischievous winter[1]. Upon them comes and rushes the Drug Nasu, she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever[2].'

VI.

28 (72). O Maker of the material world, thou Holy One! Can the wood be made clean, O holy Ahura Mazda! whereunto dead matter has been brought from a dead dog, or from a dead man?

29 (73). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

'If the Nasu has not yet been smitten[3] by the corpse-eating dogs, or by the corpse-eating birds[4], they shall lay down, apart on the ground, the wood on the length of a Vîtasti[5] all around the dead matter, if the wood be dry; on the length of a Frârâthni[6] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean[7].

[1] 'In the same way (by the bringing of corpses to water and to fire), winter grows colder, and summer grows warmer' (Saddar 72, Hyde 80).

[2] Whoever shall do that deed, shall pay for it in this world and in the next; they shall flay his body in the presence of the assembly, they shall tear him limb from limb, and his corpse shall be thrown away to dogs and ravens, . . . and when his soul comes to the other world, he shall suffer tortures from the dêvs (Gr. Rav. p. 123).

[3] That is to say, if the Sag-dîd has not yet been performed.

[4] See above, p. 75, n. 5.

[5] Twelve fingers.

[6] The Frârâthni is, as it seems, as much as one foot (fourteen fingers, Vd. II, 22, Comm.)

[7] 'After a year,' according to the Commentary.

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30 (78). 'But if the Nasu has already been smitten[1] by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the wood on the length of a Frârâthni all around the dead matter, if the wood be dry; on the length of a Frâbâzu[2] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

31 (81). 'This is the quantity of wood around the dead matter, that they shall lay down, apart on the ground, according as the wood is dry or wet; according as it is hard or soft; they shall sprinkle it once over with water, and it shall be clean.'

32 (83). O Maker of the material world, thou Holy One! Can the corn or the fodder be made clean, O holy Ahura Mazda! whereunto dead matter has been brought from a dead dog, or from a dead man?

33 (84). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

'If the Nasu has not yet been smitten by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the corn on the length of a Frârâthni all around the dead matter, if the corn be dry; on the length of a Frâbâzu all

[1] It appears from the similar passages (VIII, 35, 36, and 98, 99) and from the general principles of uncleanness (see Introd. V, 16) that the words 'If the Nasu has not yet been smitten,' in § 29, have been misplaced there from § 30, and that the corresponding words in § 30 belong to § 29; because uncleanness spreads less far, when the Sag-dîd has taken place.

[2] A measure of unknown extent; 'an arm's length,' it would seem.

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around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

34 (89). 'But if the Nasu has already been smitten[1] by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, the corn on the length of a Frâbâzu all around the dead matter, if the corn be dry; on the length of a Vîbâzu[2] all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

35 (92). 'This is the quantity of corn around the dead matter, that they shall lay down, apart on the ground, according as the corn is dry or wet; according as it is sown or not sown; according as it is reaped or not reaped; according as it is ground or not ground[3]; according as it is (kneaded)[4] or not kneaded; they shall sprinkle it once over with water, and it shall be clean.'

VII a.

36 (94). O Maker of the material world, thou Holy One! If a worshipper of Mazda want to practice the art of healing, on whom shall he first prove his skill? on worshippers of Mazda or on worshippers of the Daêvas?

37 (96). Ahura Mazda answered: 'On worshippers of the Daêvas shall he first prove himself,

[1] The same observation applies to the first words of §§ 33, 34, as was observed of §§ 29, 30.

[2] A measure of unknown extent; 'an ell,' it would seem.

[3] This clause is preceded and followed, in the Vendîdâd Sâdah, by clauses which seem to refer to the process of grinding being more or less advanced.

[4] This word is supplied, as it appears, from the context, and from the Pahlavi translation, to be wanting.

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rather than on worshippers of Mazda. If he treat with the knife a worshipper of the Daêvas and he die; if he treat with the knife a second worshipper of the Daêvas and he die; if he treat with the knife for the third time a worshipper of the Daêvas and he die, he is unfit to practise the art of healing for ever and ever.

38 (99). 'Let him therefore never attend any worshipper of Mazda; let him never treat with the knife any worshipper of Mazda, nor wound him with the knife. If he shall ever attend any worshipper of Mazda, if he shall ever treat with the knife any worshipper of Mazda, and wound him with the knife, he shall pay for it the same penalty as is paid for wilful murder[1].

39 (102). 'If he treat with the knife a worshipper of the Daêvas and he recover; if he treat with the knife a second worshipper of the Daêvas and he recover; if for the third time he treat with the knife a worshipper of the Daêvas and he recover; then he is fit to practise the art of healing for ever and ever[2].

40 (104). 'He may henceforth at his will attend worshippers of Mazda; he may at his will treat with the knife worshippers of Mazda, and heal them with the knife.

VII b.

41 (105). 'A healer shall heal a priest for a holy

[1] For baodhô-varsta, which word is wrongly understood by the Parsis as the designation of a penalty, consisting in the amputation of six fingers (Asp.)

[2] 'Some say, One who has been qualified may become disqualified; one who has been disqualified shall never become qualified' (Comm. ad § 43).

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blessing[1]; he shall heal the master of a house for the value of an ox of low value; he shall heal the lord of a borough[2] for the value of an ox of average value; he shall heal the lord of a town for the value of an ox of high value; he shall heal the lord of a province for the value of a chariot and four[3].

42 (110). 'He shall heal the wife of the master of a house for the value of a she-ass; he shall heal the wife of the lord of a borough for the value of a cow; he shall heal the wife of the lord of a town for the value of a mare; he shall heal the wife of the lord of a province for the value of a she-camel.

43 (114). 'He shall heal the son of the lord of a borough for the value of an ox of high value; he shall heal an ox of high value for the value of an ox of average value; he shall heal an ox of average value for that of an ox of low value; he shall heal an ox of low value for the value of a sheep; he shall heal a sheep for the value of a meal of meat[4].

44 (118). 'If several healers offer themselves together, O Spitama Zarathustra! namely, one who heals with the knife, one who heals with herbs, and one who heals with the holy word[5], it is this one

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[1] 'Thus he will become holy (i.e. he will go to paradise); there is no equivalent in money. Some say, It is given when the priest has not 3000 stîrs' (Comm.)

[2] A group of several houses; Aspendiârji and Anquetil say, 'a street.'

[3] 'A value of seventy stîrs' (Comm.)

[4] Cf. the tariff of fees for the cleanser, Farg. IX, 37 seq.

[5] 'By spells' (Comm.; cf. Odyssea XIX, 457). This classification was not unknown to Asclepios: he relieved the sick 'now with caressing spells, now with soothing drink or balsam, now with the knife' (Pindaros, Pyth. III, 51).

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who will best drive away sickness from the body of the faithful[1].'

VIII.

45 (122). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on the ground, clothed with the light of heaven and beholding the sun, is the ground itself again[2]?

46 (123). Ahura Mazda answered: 'When the corpse of a dead man has lain on the ground for a year, clothed with the light of heaven, and beholding the sun, then the ground is itself again, O holy Zarathustra[3]!'

47 (124). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been buried in the earth, is the earth itself again?

48 (125). Ahura Mazda answered: 'When the corpse of a dead man has lain buried in the earth for fifty years, O Spitama Zarathustra! then the earth is itself again[4].'

49 (126). O Maker of the material world, thou Holy One! How long after the corpse of a dead

[1] 'It may be that he may not relieve, but he will not harm' (Comm.) The Vendîdâd Sâdah, instead of 'it is this one,' &c., reads as follows: 'Let them address themselves to the one who heals with the holy word; for he is the best healer among all healers, who heals by the holy word; this one it is who will drive away sickness from the body of the faithful.' The treatment by the holy word seems not to consist only in the recitation of spells, but the spells must be accompanied by the ceremony of the Barashnûm (see Farg. XXII and Introd. V, 14).

[2] Restored to the purity of its nature, and fit to till; as it remains Nasu till that time.

[3] See Farg. VI, 1 seq.

[4] Cf. Farg. III, 36 seq.

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man has been laid down on a Dakhma, is the ground, whereon the Dakhma stands, itself again?

50 (127). Ahura Mazda answered: 'Not until the dust of the corpse, O Spitama Zarathustra! has mingled with the dust of the earth[1]. Urge every one in the material world, O Spitama Zarathustra! to pull down Dakhmas[2].

51 (129). 'He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet; his sins in thought, word, and deed are atoned for[3].

52 (132). 'Not for his soul shall the two spirits wage war with one another[4]; and when he enters the blissful world, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: "Hail, O man! thou who hast just passed from the decaying world into the undecaying one!"'

55[5] (137). O Maker of the material world, thou

[1] A space of time estimated at fifty years (Comm.) Cf. Farg. III, 13.

[2] Cf. Farg. III, 9, text and note, and § 13.

[3] 'A tanâfûhr sin is remitted thereby' (Comm.)

[4] When a man dies, hell and paradise, fiends and gods struggle for the possession of his soul: Astôvîdhôtus, Vîzaresha, and the bad Vayu drag the souls of the wicked to hell; Mithra, Sraosha, Rashnu, and the good Vayu take the souls of the good to paradise (see Farg. XIX, 29 seq.; Yt. XXII; Mainyô-i-khard II). The struggle lasts for three days and three nights (the sadis), during which time the relatives of the dead offer up prayers and sacrifices to Sraosha, Rashnu, and Vayu, to assure him their protection (cf. IX, 56).

[5] §§ 53, 54 belong to the Commentary; they are composed of disconnected quotations, part of which refers to the different deeds by which a tanâfûhr sin may be redeemed, while the other part refers to the rules of what may be called the book-keeping of good actions and sins.

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Holy One! Where are the fiends? Where are the worshippers of the fiends? What is the place whereon the troops of fiends rush together? What is the place whereon the troops of fiends come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads?

56 (138). Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathustra! and whereon are laid the corpses of dead men, that is the place where the fiends are, that is the place whereon the troops of fiends rush together, that is the place whereon the troops of fiends come rushing along, that is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.

57 (140). 'On those Dakhmas, O Spitama Zarathustra! those fiends take food and void filth, (eating up corpses) in the same way as you, men, in the material world, eat cooked meal and cooked meat. It is, as it were, the smell of their feeding that you smell there, O men!

58 (143). 'Thus the fiends revel on there, until that stench is rooted in the Dakhmas. Thus from the Dakhmas arise the infection of diseases, itch, hot fever, humours[1], cold fever, rickets, and hair untimely white. There death has most power on man, from the hour when the sun is down.

[1] Doubtful (naêza).

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59 (148). 'And if there be people of evil spirit who do not seek for better spirit, the *G*ainis[1] make those diseases grow stronger by a third[2], on their thighs, on their hands, on their plaited hair[3].'

IX.

60[4] (151). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

61 (155). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

62 (158). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

63 (159). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

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[1] 'The *G*ahi' (Comm.) The *G*aini seems to be the *G*ahi as bringing sickness (cf. Farg. XXI, 2).

[2] The general meaning of the sentence is that the Dakhmas are seats of infection, of which the action becomes worse and stronger when people live in impiety and vices.

[3] Doubtful.

[4] §§ 60–69 = Farg. V, 45–54.

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64 (160). 'On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes.'

65 (162). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

66 (163). Ahura Mazda answered: 'She shall drink gômêz mixed with ashes, three cups of it, or six, or nine, to wash over the grave in her womb.

67 (166). 'Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked meat without water, bread without water, and wine without water.'

68 (169). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live only on that sort of meat, bread, and wine?

69 (170). Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live on that sort of meat, bread, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes, and thus shall she be clean.'

70 (172). O Maker of the material world, thou Holy One! But if fever befall her unclean body, if that twofold plague, hunger and thirst, befall her, may she be allowed to drink water?

71 (175). Ahura Mazda answered: 'She may; the first thing for her is to have her life saved. Having been allowed by one of the holy men, by a holy faithful man, who knows the holy know-

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ledge[1], she shall drink of the strength-giving water. But you, worshippers of Mazda, fix ye the penalty for it. The Ratu being applied to, the Sraoshâvarez being applied to[2], shall prescribe the penalty to be paid[3].'

72 (181). What is the penalty to be paid?

Ahura Mazda answered: 'The deed is that of a Peshôtanu: two hundred stripes with the Aspahêastra, two hundred stripes with the Sraoshô-karana[4].'

X.

73 (183). O Maker of the material world, thou Holy One! Can the eating vessels be made clean that have been touched by the carcase of a dog, or by the corpse of a man?

74 (184). Ahura Mazda answered: 'They can, O holy Zarathustra!'

How so?

'If they be of gold, you shall wash them once with gômêz, you shall rub them once with earth, you shall wash them once with water, and they shall be clean.

'If they be of silver, you shall wash them twice with gômêz, you shall rub them twice with earth, you shall wash them twice with water, and they shall be clean.

[75. 'If they be of brass, you shall wash them thrice with gômêz, you shall rub them thrice with

[1] The Dastur. [2] See Farg. V, 25.

[3] For the water having been defiled.

[4] A penalty to be undergone by the husband, at least in modern practice: 'If through fear of death or of serious illness she has drunk water before the appointed time, her husband shall make Patet for her fault before the Dastur' (Old Rav. 98 b).

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earth, you shall wash them thrice with water, and they shall be clean.

'If they be of steel, you shall wash them four times with gômêz, you shall rub them four times with earth, you shall wash them four times with water, and they shall be clean.

'If they be of stone, you shall wash them six times with gômêz, you shall rub them six times with earth, you shall wash them six times with water, and they shall be clean [1].]

'If they be of earth, of wood, or of clay, they are unclean for ever and ever [2].'

XI.

76 (189). O Maker of the material world, thou Holy One! Can the cow be made clean that has eaten of the carcase of a dog, or of the corpse of a man?

77 (190). Ahura Mazda answered: 'She can, O holy Zarathustra! The priest shall not, within a year, take from her to the baresma neither the milk and cheese that accompany the libation, nor the meat that accompanies the libation [3]. When a year has passed, then the faithful may eat of her as before [4].'

XII.

78 (193). Who is he, O holy Ahura Mazda! who,

[1] From the Vendîdâd Sâdah. [2] See Introd. V, 16.

[3] The offering of the libation waters (Zaothra) is accompanied with offerings of milk, cheese, and meat, which the priest eats holding the baresma in his hand.

[4] 'Whatever comes from her, if dropped, is clean; if taken, unclean. If she be big with young, the young is born clean, if conceived before her eating of the corpse; if conceived afterwards, it is born unclean' (Comm.)

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with a godly intent, with a godly wish, goes astray from the ways of God? Who is he who, with a godly intent, falls into the ways of the Drug[1]?

79 (194). Ahura Mazda answered: 'The one who, with a godly intent, with a godly wish, goes astray from the ways of God; the one who with a godly intent falls into the ways of the Drug, is he who offers up for libation water defiled by the dead; or who offers up libations in the dead of the night[2].'

FARGARD VIII.

I (1–3). Purification of the house where a man has died.
II (4–13). Funerals.
III (14–22). Purification of the ways along which the corpse has been carried.
IV (23–25). No clothes to be wasted on a corpse.
V (26–32). Unlawful lusts.
VI (33–34). A corpse when dried up does not contaminate.
VII (35–72). Purification of the man defiled by the dead.
VIII (73–80). Purification of the fire defiled by the dead.
IX (81–96). The Bahrâm fire.
X (97–107). Purification in the wilderness.

This chapter, putting aside section V, may be entitled: Funerals and Purification. Logical order may easily be introduced into it, by arranging the sections as follows: I, IV, II, III, VI, VII, X, VIII, IX.

I.

1. If a dog or a man die under the timber-work of a house or the wattlings of a hut, what shall the worshippers of Mazda do?

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[1] Possibly, works for the Drug.

[2] 'From what hour may the good waters be offered up? From sunrise to sunset. He who offers up the good waters after sunset, before sunrise, does no better deed than if he should shed them downright into the jaws of the venomous snake' (Nîrangistân, in the Zand-Pahlavi Glossary, p. 76).

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2 (4). Ahura Mazda answered: 'They shall look for a Dakhma, they shall look for a Dakhma all around. If they find it easier to remove the dead than to remove the house, they shall take out the dead, they shall let the house stand, and shall perfume it with Urvâsni, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant[1].

3 (8). 'If they find it easier to remove the house than to remove the dead[2], they shall take away the house, they shall let the dead lie on the spot, and shall perfume the house with Urvâsni, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant.'

II.

4 (11). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda a dog or a man happens to die, and it is raining[3], or snowing, or blowing[4], or the darkness is coming on, when flocks and men lose their way, what shall the worshippers of Mazda do[4]?

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[1] 'So, when a dog or a man dies, the first thing to do is to take the corpse out (from the house), and to purify the house, inside and outside, with perfumes burnt on the fire' (Comm.) Cf. XI, 4. Urvâsni is the râsan plant, a sort of garlic; Vohu-gaona, Vohu-kereti, and Hadhâ-naêpata are respectively (according to Aspendiârji) benzoin, aloe, and pomegranate.

[2] If the house is simply a hut or a tent.

[3] 'No corpse must be taken to the Dakhma when rain is falling, or threatening. If one is overtaken by rain on the way, if there be a place to lay it down, they shall lay it down; if there be none, they must go on and take it to the Dakhma, they must not retrace their steps. . . . . When arrived at the Dakhma, if they find it full of water, they may nevertheless lay down the corpse' (Comm.)

[4] If it is the season of rain or snow. Cf. V, 10 seq.

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5 (14). Ahura Mazda answered: 'The place in that house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;'—

6 (16). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

7 (17). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of baresma; three paces from the faithful;—

8 (18). 'On that place they shall dig a grave, half a foot deep if the earth be hard, half the height of a man if it be soft; [they shall cover the surface of the grave with ashes or cowdung][1]; they shall cover the surface of it with dust of bricks, of stones, or of dry earth[2].

9 (21). 'And they shall let the lifeless body lie there, for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth.

10 (23). 'And when the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth, then the worshippers of Mazda shall make a breach in the wall

[1] Vendîdâd Sâdah.

[2] In the similar case in V, 10, it is prescribed to isolate the corpse in a permanent dead house (the Zâd-marg); the rule prescribed here seems to be older, as it is now obsolete; it was besides less convenient.

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of the house[1], and they shall call for two men, strong and skilful[2], and those, having stripped their clothes off[3], shall take the body to the building of clay, stones, and mortar[4], raised on a place where they know there are always corpse-eating dogs and corpse-eating birds.

11 (29). 'Afterwards the corpse-bearers shall sit down, three paces from the dead; then the holy Ratu[5] shall proclaim to the worshippers of Mazda thus: "Let the worshippers of Mazda here bring the urine wherewith the corpse-bearers there shall wash their hair and their bodies!"'

12 (32). O Maker of the material world, thou Holy One! Which is the urine wherewith the corpse-bearers shall wash their hair and their bodies? Is it of sheep or of oxen? Is it of man or of woman?

13 (35). Ahura Mazda answered: 'It is of sheep or of oxen; not of man nor of woman, except these two: the nearest kinsman (of the dead) or his nearest kinswoman. The worshippers of Mazda

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[1] 'The master and mistress of the house are carried away through a breach (made in the wall of the house); others through the door' (Comm.) In some parts of Germany the dead must not be carried away through the usual house-door, as the dead and the living must not pass through the same door.

[2] The corpse-bearers or nasu-kasha. 'The corpse must be carried by two persons (see Farg. III, 13 seq.), no matter who they are; they may be a man and a woman, or two women' (Comm.)

[3] 'As they are exchanged for the special clothes in which they carry corpses' (Comm.), the so-called *g*âmah-i dakhma, 'the Dakhma clothes.'

[4] The Dakhma (see Farg. VI, 50 seq.)

[5] The priest who directs the funerals, 'the chief of the Nasu-kashas' (Comm.)

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shall therefore procure the urine wherewith the corpse-bearers shall wash their hair and their bodies[1].'

III.

14 (38). O Maker of the material world, thou Holy One! Can the way, whereon the carcases of dogs or corpses of men have been carried, be passed through again by flocks and herds, by men and women, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful?

15 (40). Ahura Mazda answered: 'It cannot be passed through again by flocks and herds, nor by men and women, nor by Fire, the son of Ahura Mazda, nor by the consecrated bundles of baresma, nor by the faithful.

16 (41). 'You shall therefore cause the yellow dog with four eyes, or the white dog with yellow ears[2], to go three times through that way[3]. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras[4].

17 (45). 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white

[1] When back in the village they perform the regular Barashnûm with consecrated gômêz (Comm.)

[2] See Introd. V, 4.

[3] 'Afrag says, the dog goes straight along the length of the way; Maidyô-mâh says, he goes across it from side to side' (Comm.)

[4] Cf. Farg. VII, 3.

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dog with yellow ears, to go six times[1] through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

18 (47). 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go nine times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, has been brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

19 (49). 'An Âthravan shall first go along the way and shall say aloud these fiend-smiting words: "Yathâ ahû vairyô[2]:—the will of the Lord is the law of holiness; the riches of Vohu-manô[3] shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

20 (52). '"Kem nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of

[1] 'Three times suffice if the dog goes of his own accord; if he goes by force, it counts as nothing; if he goes but with reluctance, that shall suffice' (Comm. ad § 18).

[2] A prayer in frequent use, and considered of great efficacy, generally known as the Ahuna Vairya or Honover. It was by reciting it that Ormazd in his first conflict with Ahriman drove him back to hell (Bund. I).

[3] Of paradise, as Vohu-manô (Good Thought) is the door-keeper of heaven (cf. Farg. XIX, 31).

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the fiend is grasping me? Whom but thy Âtar and Vohu-manô[1], by whose work the holy world goes on? Reveal to me the rules of thy law!

'"Ke verethrem gâ:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha[2] may come with Vohu-manô and help whomsoever thou pleasest.

21 (60). '"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!"

22 (63). 'Then the worshippers of Mazda may at their will bring by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of baresma, and the faithful.

'The worshippers of Mazda may afterwards[3] prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before.'

IV.

23 (65). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of

[1] When Ahriman broke into the world he was repelled by Âtar and Vohu-manô (Yasht XIII, 77; cf. Orm. Ahr. § 107).

[2] Sraosha fights for the soul of the good after death (see p. 87, note 4). Kem nâ mazdâ and ke verethrem gâ are lines taken from the Gâthas (Yasna XLVI, 7; XLIV, 16) and diverted from their primitive meaning to suit the present case.

[3] On the fourth day. For three days and nights after the death it is forbidden to cook meat in the house (Comm.)

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skin or woven, upon a dead body, enough to cover the feet, what is the penalty that he shall pay[1]?

Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

24 (68). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover both legs, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

25 (71). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

V.

26 (74). O Maker of the material world, thou Holy One! If a man involuntarily emits his seed, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana.'

27 (77). O Maker of the material world, thou Holy One! If a man voluntarily emits his seed, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

[1] See Farg. V, 60; VII, 20.

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Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

28 (83). When is it so?

'It is so, if the sinner be a professor of the law of Mazda, or one who has been taught in it. But if he be not a professor of the law of Mazda, nor one who has been taught in it, then this law of Mazda takes his sin from him, if he confesses it and resolves never to commit again such forbidden deeds.

29 (88). 'The law of Mazda indeed, O Spitama Zarathustra! takes away from him who confesses it the bonds of his sin; it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin of) deeds for which there is no atonement; it takes away the heaviest penalties of sin; it takes away any sin that may be sinned.

30 (95). 'In the same way the law of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain.

'So let all the deeds thou doest be henceforth good, O Zarathustra! a full atonement for thy sin is effected by means of the law of Mazda[1].'

31 (98). O Maker of the material world, thou Holy One! Who is the man that is a Daêva? Who is he that is a worshipper of the Daêvas? that is a male paramour of the Daêvas? that is a female paramour of the Daêvas? that is a she-Daêva?

[1] See Farg. III, 38–42, text and notes.

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that is in his inmost self a Daêva? that is in his whole being a Daêva[1]? Who is he that is a Daêva before he dies, and becomes one of the unseen Daêvas after death[2]?

32 (102). Ahura Mazda answered: 'The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Daêva; this one is the man that is a worshipper of the Daêvas, that is a male paramour of the Daêvas, that is a female paramour of the Daêvas, that is a she-Daêva; this is the man that is in his inmost self a Daêva, that is in his whole being a Daêva; this is the man that is a Daêva before he dies, and becomes one of the unseen Daêvas after death: so is he, whether he has lain with mankind as mankind, or as womankind[3].'

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[1] The text has a Vîspô-daêva, a curious expression which comes from the time when daêva still meant 'a god' (see Introd. IV, 41). In the time of the Indo-Iranian, nay, as early as the time of the Indo-European religion, it was the custom, beside special invocations to the several gods, to address one to all the gods, for fear of the resentment of those who might have been forgotten or ignored; thus the Greeks never failed to invoke all gods and goddesses (θεοῖς πᾶσι καὶ πάσαις); in the same way the Indian invoked visvê devâs, 'all the gods,' which, in course of time, gave rise to a special class of gods. Hence, in Mazdeism, arose a class of fiends, the vîspê daêva; but tradition lost the meaning of the word, and the vîspô daevô became 'one who is entirely a Daêva by his wickedness' (Comm.)

[2] Demons are often the restless souls of the wicked, excluded from heaven. The Persian sect of the Mahâbâdians believed that the soul that had not spoken and done good became an Ahriman or gin (Dabistân).

[3] The guilty may be killed by any one, without an order from the Dastur (see § 74 n.), and by this execution an ordinary capital crime may be redeemed (Comm. ad VII, 52).

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VI.

33 (107). O Maker of the material world, thou Holy One! Shall the man be clean who has touched a corpse that has been dried up and dead more than a year?

34 (108). Ahura Mazda answered: 'He shall. The dry mingles not with the dry[1]. Should the dry mingle with the dry, how soon this material world of mine would have in it only Peshôtanus, shut out from the way of holiness, and whose souls will cry and wail! so numberless are the beings that die upon the face of the earth[2].'

VII.

35 (111). O Maker of the material world, thou Holy One! Can the man be made clean that has touched the corpse of a dog or the corpse of a man?

36 (113). Ahura Mazda answered: 'He can, O holy Zarathustra!'

How so?

'If the Nasu has already been smitten by the corpse-eating dogs, or by the corpse-eating birds,

[1] See Introd. V. This principle still prevails even with Musulman Persians: 'Pour encourir leur immondicité dans l'attouchement des Chretiens et autres idolatres, il est nécessaire que s'ils les touchent, leurs vêtements soient mouillés. C'est à cause, disent-ils, qu'étans secs l'immondicité ne s'attache pas; . . . . ce qui est cause que dans les villes où leurs Mullas et Docteurs ont plus d'autorité, ils font par fois défendre par leurs Kans que lorsqu'il pleut, les Chrétiens ne sortent pas de leurs maisons, de crainte que par accident, venans à les heurter, ils ne soient rendus immondes' (G. du Chinon, p. 88 seq.; cf. Chardin).

[2] See Farg. V, 4.

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he shall cleanse his body with gômêz and water, and he shall be clean[1].

37 (117). 'If the Nasu has not yet been smitten by the corpse-eating dogs, or by the corpse-eating birds[2], then the worshippers of Mazda shall dig three holes in the ground[3], and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog[4], they shall bring him (thus shall it be done and not otherwise) in front of the man[5].

38 (121). 'The worshippers of Mazda shall dig three other holes[6] in the ground, and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front of the man. Then they shall wait until he is dried[7] even to the last hair on the top of his head.

39 (125). 'They shall dig three more holes[8] in the ground, and he shall thereupon wash his body with water, not with gômêz.

40 (127). 'He shall first wash his hands; if his

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[1] If the Sag-dîd has been performed, a simple ghosel is enough (see Introd. V, 16).

[2] If the Sag-dîd has not been performed, the Barashnûm is necessary (see Introd. V, 16).

[3] The first three holes, which contain gômêz. For the disposition of the holes, see the following Fargard.

[4] Three times; every time that the unclean one passes from one hole to another (Comm. ad IX, 32).

[5] To look at him, or, rather, at the Nasu in him, whilst the priest sings the 'fiend-smiting spells.'

[6] Containing gômêz too.

[7] He rubs himself dry with handfuls of dust (see IX, 29 seq.)

[8] Containing water.

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hands be not first washed, he makes the whole of his body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle with water the forepart of his skull.'

41 (131). O Maker of the material world, thou Holy One! When the good waters reach the forepart of the skull, whereon does the Drug Nasu rush [1]?

Ahura Mazda answered: 'In front, between the brows, the Drug Nasu rushes.'

42 (134). O Maker of the material world, thou Holy One! When the good waters reach in front between the brows, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'On the back part of the skull the Drug Nasu rushes.'

43 (137). O Maker of the material world, thou Holy One! When the good waters reach the back part of the skull, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'In front, on the jaws, the Drug Nasu rushes.'

44 (140). O Maker of the material world, thou Holy One! When the good waters reach in front, on the jaws, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right ear the Drug Nasu rushes.'

45 (143). O Maker of the material world, thou Holy One! When the good waters reach the right ear, whereon does the Drug Nasu rush?

[1] The Nasu is expelled symmetrically, from limb to limb, from the right side of the body to the left, from the forepart to the back parts, and she flies, thus pursued, downwards from the top of the head to the tips of the toes.

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Ahura Mazda answered: 'Upon the left ear the Drug Nasu rushes.'

46 (146). O Maker of the material world, thou Holy One! When the good waters reach the left ear, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right shoulder the Drug Nasu rushes.'

47 (149). O Maker of the material world, thou Holy One! When the good waters reach the right shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left shoulder the Drug Nasu rushes.'

48 (152). O Maker of the material world, thou Holy One! When the good waters reach the left shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right arm-pit the Drug Nasu rushes.'

49 (155). O Maker of the material world, thou Holy One! When the good waters reach the right arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left arm-pit the Drug Nasu rushes.'

50 (158). O Maker of the material world, thou Holy One! When the good waters reach the left arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'In front, upon the chest, the Drug Nasu rushes.'

51 (161). O Maker of the material world, thou Holy One! When the good waters reach the chest in front, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the back the Drug Nasu rushes.'

52 (164). O Maker of the material world, thou

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Holy One! When the good waters reach the back, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right nipple the Drug Nasu rushes.'

53 (167). O Maker of the material world, thou Holy One! When the good waters reach the right nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left nipple the Drug Nasu rushes.'

54 (170). O Maker of the material world, thou Holy One! When the good waters reach the left nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right rib the Drug Nasu rushes.'

55 (173). O Maker of the material world, thou Holy One! When the good waters reach the right rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left rib the Drug Nasu rushes.'

56 (176). O Maker of the material world, thou Holy One! When the good waters reach the left rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right hip the Drug Nasu rushes.'

57 (179). O Maker of the material world, thou Holy One! When the good waters reach the right hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left hip the Drug Nasu rushes.'

58 (182). O Maker of the material world, thou Holy One! When the good waters reach the left hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the sexual parts the Drug Nasu rushes. If the unclean one be a

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man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind.

59 (187). O Maker of the material world, thou Holy One! When the good waters reach the sexual parts, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right thigh the Drug Nasu rushes.'

60 (190). O Maker of the material world, thou Holy One! When the good waters reach the right thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left thigh the Drug Nasu rushes.'

61 (193). O Maker of the material world, thou Holy One! When the good waters reach the left thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right knee the Drug Nasu rushes.'

62 (196). O Maker of the material world, thou Holy One! When the good waters reach the right knee, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left knee the Drug Nasu rushes.'

63 (199). O Maker of the material world, thou Holy One! When the good waters reach the left knee, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right leg the Drug Nasu rushes.'

64 (202). O Maker of the material world, thou Holy One! When the good waters reach the right leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left leg the Drug Nasu rushes.'

65 (205). O Maker of the material world, thou

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Holy One! When the good waters reach the left leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right ankle the Drug Nasu rushes.'

66 (208). O Maker of the material world, thou Holy One! When the good waters reach the right ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left ankle the Drug Nasu rushes.'

67 (211). O Maker of the material world, thou Holy One! When the good waters reach the left ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right instep the Drug Nasu rushes.'

68 (214). O Maker of the material world, thou Holy One! When the good waters reach the right instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left instep the Drug Nasu rushes.'

69 (217). O Maker of the material world, thou Holy One! When the good waters reach the left instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'She is driven to the sole of the foot, where what is seen of her is like the wing of a fly.

70 (220). 'He shall press his toes upon the ground, and shall raise up his heels; thou shalt sprinkle his right sole with water; then the Drug Nasu rushes upon the left sole. Thou shalt sprinkle the left sole with water; then the Drug Nasu is driven to the toes, where what is seen of her is like the wing of a fly.

71 (225). 'He shall press his heels upon the ground and shall raise up his toes; thou shalt

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sprinkle his right toe with water; then the Drug Nasu rushes upon the left toe. Thou shalt sprinkle the left toe with water; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

[72. 'And thou shalt say aloud these fiend-smiting and most-healing words:

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?" &c.

'"Who is he who will smite the fiend in order to maintain thy ordinances?" &c.[1]

'"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit[2]!"']

VIII.

73 (229). O Maker of the material world, thou Holy One! If worshippers of Mazda, walking, or running, or riding, or driving, come upon a corpse-burning fire, whereon a corpse is being cooked or roasted, what shall they do?

74 (233). Ahura Mazda answered: 'They shall kill the man that burns the corpse; surely they shall

[1] As in §§ 19, 20.

[2] From the Vendîdâd Sâdah.

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kill him[1]. They shall take off the cauldron, they shall take off the tripod.

75 (237). 'Then they shall kindle wood from that fire; either wood of those trees that have the seed of fire in them, or bundles of the very wood that was prepared for that fire; and they shall separate and disperse it, that it may die out the sooner.

76 (242). 'Thus they shall lay a first bundle on the ground[2], a Vîtasti[3] away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

77 (245). 'They shall lay down a second bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a third bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a fourth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

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[1] 'He who burns Nasâ (dead matter) must be killed. Burning or roasting Nasâ from the dead is a capital crime. . . . Four men can be put to death by any one without an order from the Dastur: the Nasâ-burner, the highwayman, the Sodomite, and the criminal taken in the deed' (Comm.)

[2] In a hole dug for that purpose; such is at least the custom nowadays. The ceremony seems to be an imitation of the Barashnûm. The unclean fire, represented by the nine bundles, passes through the nine holes, as the unclean man does (see above, § 37 seq. and Farg. IX, 12 seq.), and leaves at each of them some of the uncleanness it has contracted.

[3] A span of twelve fingers.

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'They shall lay down a fifth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a sixth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down a seventh bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

'They shall lay down an eighth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

78 (245). 'They shall lay down a ninth bundle on the ground, a Vîtasti away from the corpse-burning fire, and they shall separate and disperse it, that it may die out the sooner.

79, 80 (246). 'If a man shall then piously bring unto the fire, O Spitama Zarathustra! wood of Urvâsna, or Vohu-gaona, or Vohu-kereti, or Hadhânaêpata, or any other sweet-smelling wood, wheresoever the wind shall bring the perfume of the fire, thereunto Fire, the son of Ahura Mazda, shall go and kill thousands of unseen Daêvas, thousands of fiends, the brood of darkness, thousands of couples of Yâtus and Pairikas[1].'

IX.

81 (251). O Maker of the material world, thou Holy One! If a man bring a corpse-burning fire

[1] See Introd. IV, 20–21.

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to the Dâityô-gâtu [1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten thousand fire-brands to the Dâityô-gâtu.'

82 (254). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein excrement has been burnt [2], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a thousand fire-brands to the Dâityô-gâtu.'

83 (257). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein cowdung has been burnt [3], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought five hundred fire-brands to the Dâityô-gâtu.'

84 (258). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from the kiln of a brick-maker [4], what shall be

[1] 'The proper abode,' the Bahrâm fire (see Introd. V, 8). The Bahrâm fire is composed of a thousand and one fires belonging to sixteen different classes (ninety-one corpse-burning fires, eighty dyers' fires, &c.) As the earthly representative of the heavenly fire, it is the sacred centre to which every earthly fire longs to return, in order to be united again, as much as possible, with its native abode. The more it has been defiled by worldly uses, the greater is the merit acquired by freeing it from defilement.

[2] 'The fire of the lac-makers and of the dyers' (Asp. and Gr. Rav. 120).

[3] 'The fire of a bath,' according to Aspendiârji; but see Introd. V, 8.

[4] Or, 'from a lime-kiln' (Comm.)

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his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought four hundred fire-brands to the Dâityô-gâtu.'

85 (259). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from a potter's kiln, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were pots baked in that fire[1].'

86 (260). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the reapers[1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were plants in the crop[1].'

87 (261). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a goldsmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a hundred fire-brands to the Dâityô-gâtu.'

88 (262). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a silversmith, what shall be his reward when his soul has parted with his body?

[1] Doubtful.

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Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ninety fire-brands to the Dâityô-gâtu.'

89 (263). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a worker in brass, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought eighty fire-brands to the Dâityô-gâtu.'

90 (264). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of a blacksmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought seventy fire-brands to the Dâityô-gâtu.'

91 (265). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of an oven [1], what shall be his reward when his soul has parted from his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought sixty fire-brands to the Dâityô-gâtu.'

92 (266). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under a cauldron [2], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought fifty fire-brands to the Dâityô-gâtu.'

93 (267). O Maker of the material world, thou

[1] A baker's fire.

[2] The kitchen-fire.

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Holy One! If a man bring to the Dâityô-gâtu the fire from an encampment[1], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought forty fire-brands to the Dâityô-gâtu.'

94 (268). O Maker of the material world, thou Holy One! If a man bring a herdsman's fire to the Dâityô-gâtu, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought thirty fire-brands to the Dâityô-gâtu.'

[95 (269)[2]. O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the field[3], what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought twenty fire-brands to the Dâityô-gâtu.']

96 (270). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of his own hearth, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten fire-brands to the Dâityô-gâtu.'

X.

97 (271). O Maker of the material world, thou Holy One! Can a man be made clean, O holy

[1] Doubtful.

[2] From the Vendîdâd Sâdah.

[3] The hunter's fire.

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Ahura Mazda! who has touched a corpse in a distant place in the fields[1]?

98 (272). Ahura Mazda answered: 'He can, O holy Zarathustra.'

How so?

'If the Nasu has already been smitten by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it thirty times, he shall rub it dry with the hand thirty times, beginning every time with the head[2].

99 (278). 'If the Nasu has not yet been smitten by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it fifteen times, he shall rub it dry with the hand fifteen times[3].

100 (280). 'Then he shall run a distance of a Hâthra[4]. He shall run until he meets some man on his way, then he shall cry out aloud: "Here am I, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean." Thus shall he run until he overtakes the man. If the man will not cleanse him, he takes upon his own head the third of his trespass.

101 (287). 'Then he shall run another Hâthra, he shall run off again until he overtakes a man; if

[1] Where the regular process of purification cannot be performed.

[2] If the Sag-dîd has been performed, the Sî-shû (thirtyfold washing) is enough. Cf. above, §§ 35, 36.

[3] If the Sag-dîd has not been performed, he cleanses himself in a summary way till he comes to a place where the Barashnûm can be performed.

[4] See p. 17, n. 1.

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the man will not cleanse him, he takes upon his own head the half of his trespass.

102 (291). 'Then he shall run a third Hâthra, he shall run off a third time until he overtakes a man; if the man will not cleanse him, he takes upon his own head the whole of his trespass.

103 (294). 'Thus shall he run forwards until he comes near a house, a borough, a town, an inhabited district, and he shall cry out with a loud voice: "Here am I, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean." If they will not cleanse him, he shall cleanse his body with gômêz and water; thus shall he be clean[1].'

104 (300). O Maker of the material world, thou Holy One! If he found water on his way, the water requires an atonement[2]; what is the penalty that he shall pay?

105 (303). Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

106 (304). O Maker of the material world, thou Holy One! If he found trees[3] on his way, the fire requires an atonement; what is the penalty he shall pay?

Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.

[1] 'He may then attend to his business; he may work and till; some say he must abstain from sacrifice (till he has undergone the Barashnûm),' (Comm.)

[2] As he defiled it by crossing it.

[3] 'Trees fit for the fire' (Comm.) If he touches those trees, the fire to which they are brought becomes unclean by his fault.

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107 (308). 'This is the penalty, this is the atonement, which saves him who submits to it; he who does not submit to it, shall surely be an inhabitant in the mansion of the Drug[1].'

FARGARD IX.

The nine nights' Barashnûm.

I a (1–11). Description of the place for cleansing the unclean (the Barashnûm-gâh).

I b (12–36). Description of the cleansing.

II (37–44). Fees of the cleanser.

III (47–57). The false cleanser; his punishment.

§§ 45, 46 belong better to the following Fargard.

The ceremony described in this Fargard is known among the Parsis as Barashnûm nû shaba, or 'nine nights' Barashnûm,' because it lasts for nine nights (see § 35)[2]. It is the great purification, the most efficacious of all; it not only makes the defiled man clean, but it opens to him the heavens (see Farg. XIX, 33; cf. Introd. V, 16). So, although it was formerly intended only for the man defiled by the dead, it became, during the Parsi period, a pious work which might be performed without any corpse having been touched; nay, its performance was prescribed, once at least, at the time of the Nû zûdî (at the age of fifteen, when the young Parsi becomes a member of the community), in order to wash away the natural uncleanness that has been contracted in the maternal womb (Saddar 36, Hyde 40)[3].

I a.

1. Zarathustra asked Ahura Mazda: 'O most

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[1] Hell. Cf. Farg. XIV, 18.

[2] As to the word Barashnûm, it seems not to refer to the ceremony itself, and to be nothing more than the Zend word baresh-nûm, 'the top of the head, the skull,' the part of the body that is first to be washed (§ 15).

[3] For the plan of the Barashnûm-gâh, see Anquetil II, p. 456.

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beneficent Spirit, Maker of the material world, thou Holy One! How shall they manage here below, who want to cleanse the body of one defiled by the dead?'

2 (4). Ahura Mazda answered: 'A godly man, O Spitama Zarathustra! who speaks truth, who learns the Holy Word, and who knows best the rites of cleansing according to the law of Mazda[1], such a man shall fell the trees off the surface of the ground on a space of nine Vîbâzus[2] square.

3 (9). 'It should be the part of the ground where there is least water and where there are fewest trees, the part which is the cleanest and driest, and the least passed through by sheep and oxen, and by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful.'

4 (11). How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

5 (12). Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of baresma, three paces from the faithful.

6 (13). 'Then thou shalt dig a hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come[3].

7 (14). 'Thou shalt dig a second hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a third hole, two fingers deep if

[1] A priest.

[2] The Vîbâzu seems to have been as much as ten paces.

[3] See Introd. V, 16.

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the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fourth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fifth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a sixth hole[1], two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

8 (14). How far from one another?

'One pace.'

How much is the pace?

'As much as three feet.

9 (16). 'Then thou shalt dig three holes more[2], two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

How far from the former six?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

How much are those (three) paces?

'As much as nine feet.

10 (22). 'Then thou shalt draw a furrow all around with a metal knife.'

How far from the holes?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

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[1] These six holes contain gômêz. 'The holes must be dug from the north to the south' (Comm.)

[2] The three holes to contain water.

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How much are those (three) paces?

'As much as nine feet.

11 (24). 'Thou shalt draw twelve furrows[1]; three of which thou shalt draw around (the first) three holes; three thou shalt draw around (the first) six holes; three thou shalt draw around the nine holes; three thou shalt draw around the three holes, outside the six holes[2]. At each of the three times nine feet[3], thou shalt place stones as steps to the holes; or potsherds, or stumps, or clods, or any hard matter[4].'

I b.

12 (31). 'Then the unclean one shall walk to the holes; thou, O Zarathustra! shalt stand outside by the furrow, and thou shalt recite, Nemasḱâ yâ

[1] 'The furrows must be drawn during the day; they must be drawn with a knife; they must be drawn with recitation of spells. While drawing the furrows the cleanser recites three Ashem-vohus ("holiness is the best of all good," &c.), the Fravarânê ("I declare myself a worshipper of Mazda, a follower of Zarathustra, a foe of the fiend," &c.), the Khshnûman of Serosh, and the Bâg of Serosh; they must be drawn from the north' (Comm. ad § 32). The furrow, or kesh, plays a greater part in the Mazdean liturgy than in any other. By means of the furrow, drawn with proper spells, and according to the laws of spiritual war, man either besieges the fiend or intrenches himself against him (cf. Farg. XVII, 5). In the present case the Drug, being shut up inside the kesh and thus excluded from the world outside, and being driven back, step by step, by the strength of the holy water and spells, finds at last no place of refuge but hell, and the world is freed from her presence.

[2] 'The three holes for water, the six holes for gômêz' (Comm.)

[3] The nine feet between the holes containing gômêz and those containing water, the nine feet between the first holes and the furrows, and the nine feet between the last hole and the furrows.

[4] That the foot of the unclean one may not touch the earth (see Introd. V, 10).

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ârmaitis ṭzâkâ[1]; and the unclean one shall repeat, Nemaskâ yâ ârmaitis ṭzâkâ.

13 (35). 'The Drug becomes weaker and weaker at every one of those words which are to smite the fiend Angra Mainyu, to smite Aêshma of the bloody spear[2], to smite the Mâzainya fiends[3], to smite all the fiends.

14 (40). 'Then thou shalt sprinkle him with gômêz from a spoon of brass or of lead; thou shalt take a stick with nine knots[4], O Spitama Zarathustra! and thou shalt fasten the leaden spoon to the upper part of the stick.

15 (43). 'They shall wash his hands first. If his hands be not washed first, he makes his whole body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle the forepart of his skull; then the Drug Nasu rushes in front, between his brows[5].

16 (50). 'Thou shalt sprinkle him in front between the brows; then the Drug Nasu rushes upon the back part of the skull.

'Thou shalt sprinkle the back part of the skull; then the Drug Nasu rushes upon the jaws.

'Thou shalt sprinkle the jaws; then the Drug Nasu rushes upon the right ear.

17 (56). 'Thou shalt sprinkle the right ear; then the Drug Nasu rushes upon the left ear.

'Thou shalt sprinkle the left ear; then the Drug Nasu rushes upon the right shoulder.

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[1] Yasna XLIX, 10. [2] See Introd. IV, 22. [3] See Introd. IV, 23.

[4] So long that the cleanser may take gômêz or water from the holes and sprinkle the unclean one, without touching him and without going inside the furrows.

[5] Cf. Farg. VIII, 40–71.

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'Thou shalt sprinkle the right shoulder; then the Drug Nasu rushes upon the left shoulder.

'Thou shalt sprinkle the left shoulder; then the Drug Nasu rushes upon the right arm-pit.

18 (64). 'Thou shalt sprinkle the right arm-pit; then the Drug Nasu rushes upon the left arm-pit.

'Thou shalt sprinkle the left arm-pit; then the Drug Nasu rushes upon the chest.

'Thou shalt sprinkle the chest; then the Drug Nasu rushes upon the back.

19 (70). 'Thou shalt sprinkle the back; then the Drug Nasu rushes upon the right nipple.

'Thou shalt sprinkle the right nipple; then the Drug Nasu rushes upon the left nipple.

'Thou shalt sprinkle the left nipple; then the Drug Nasu rushes upon the right rib.

20 (76). 'Thou shalt sprinkle the right rib; then the Drug Nasu rushes upon the left rib.

'Thou shalt sprinkle the left rib; then the Drug Nasu rushes upon the right hip.

'Thou shalt sprinkle the right hip; then the Drug Nasu rushes upon the left hip.

21 (82). 'Thou shalt sprinkle the left hip; then the Drug Nasu rushes upon the sexual parts.

'Thou shalt sprinkle the sexual parts. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind; then the Drug Nasu rushes upon the right thigh.

22 (88). 'Thou shalt sprinkle the right thigh; then the Drug Nasu rushes upon the left thigh.

'Thou shalt sprinkle the left thigh; then the Drug Nasu rushes upon the right knee.

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'Thou shalt sprinkle the right knee; then the Drug Nasu rushes upon the left knee.

23 (94). 'Thou shalt sprinkle the left knee; then the Drug Nasu rushes upon the right leg.

'Thou shalt sprinkle the right leg; then the Drug Nasu rushes upon the left leg.

'Thou shalt sprinkle the left leg; then the Drug Nasu rushes upon the right ankle.

'Thou shalt sprinkle the right ankle; then the Drug Nasu rushes upon the left ankle.

24 (102). 'Thou shalt sprinkle the left ankle; then the Drug Nasu rushes upon the right instep.

'Thou shalt sprinkle the right instep; then the Drug Nasu rushes upon the left instep.

'Thou shalt sprinkle the left instep; then the Drug Nasu is driven to the sole of the foot, where what is seen of her is like the wing of a fly.

25 (108). 'He shall press his toes upon the ground and shall raise up his heels; thou shalt sprinkle his right sole; then the Drug Nasu rushes upon the left sole.

'Thou shalt sprinkle the left sole; then the Drug Nasu is driven to the toes, where what is seen of her is like the wing of a fly.

26 (113). 'He shall press his heels upon the ground and shall raise up his toes; thou shalt sprinkle his right toe; then the Drug Nasu rushes upon the left toe.

'Thou shalt sprinkle the left toe; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

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27 (118). 'And thou shalt say those fiend-smiting and most-healing words:—

'"Yathâ ahû vairyô:—The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

'"Ke*m* nâ mazdâ:—Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom, but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

'"K*e* verethrem *g*â:—Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

'"Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Dru*g*! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit[1]!"

28 (119). 'At the first hole the man becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.[2]

'At the second hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

[1] Cf. Farg. VIII, 19–21.

[2] As in preceding clause.

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'At the third hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the fourth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the fifth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

'At the sixth hole he becomes freer from the Nasu; then thou shalt say those fiend-smiting and most-healing words:—"Yathâ ahû vairyô," &c.

29 (120). 'Afterwards the unclean one shall sit down, inside the furrows[1], outside the furrows of the six holes, four fingers from those furrows. There he shall cleanse his body with thick handfuls of dust.

30 (123). 'Fifteen times shall they take up dust from the ground for him to rub his body, and they shall wait there until he is dry even to the last hair on his head.

31 (125). 'When his body is dry, then he shall step over the holes (containing water). At the first hole he shall wash his body once with water; at the second hole he shall wash his body twice with water; at the third hole he shall wash his body thrice with water.

32 (130). 'Then he shall perfume (his body)[2] with perfumes from Urvâsna, or Vohu-gaona, or Vohu-kereti, or Hadhâ-naêpata, or from any sweet-

[1] Between the furrows of the six holes containing gômêz and the furrows of the holes containing water.

[2] Or, possibly, 'his clothes' (see Farg. XIX, 24).

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smelling plant; then he shall put on his clothes, and shall go back to his house.

33 (133). 'He shall sit down there in the place of infirmity[1], inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until three nights have passed. When three nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

34 (137). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until six nights have passed. When six nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

35 (141). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue, until nine nights have passed. When nine nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

36 (145). 'He may thenceforth go near the fire, near the water, near the earth, near the cow, near

[1] The Armêst-gâh (see Introd. V, 15).

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the trees, and near the faithful, either man or woman.

II.[1]

37 (146). 'Thou shalt cleanse a priest for a holy blessing[2]; thou shalt cleanse the lord of a province for the value of a camel of high value; thou shalt cleanse the lord of a town for the value of a stallion; thou shalt cleanse the lord of a borough for the value of a bull; thou shalt cleanse the master of a house for the value of a cow three years old.

38 (151). 'Thou shalt cleanse the wife of the master of a house for the value of a ploughing[3] cow; thou shalt cleanse a menial for the value of a draught cow[4]; thou shalt cleanse a young child for the value of a lamb.

39 (154). 'These are the different cattle that the worshippers of Mazda shall give to him who has cleansed them, if they can afford it; if they cannot afford it, they shall give him any other reward that may make him leave their houses well-pleased with them, and free from anger.

40 (157). 'For if the man who has cleansed them leave their houses displeased with them, and full of anger, then the Drug Nasu enters them by the nose, by the eyes, by the tongue, by the jaws, by the sexual organs, by the hinder parts.

41 (159). 'And the Drug Nasu rushes upon them even to the end of the nails, and they are unclean thenceforth for ever and ever.

'It grieves the sun indeed, O Spitama Zarathustra!

[1] Cf. the tariff for the fees of physicians, Farg. VII, 41–43.
[2] See Farg. VII, 41, note.
[3] Doubtful.
[4] Doubtful.

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to shine upon a man defiled by the dead; it grieves the moon, it grieves the stars.

42 (162). 'That man delights them, O Spitama Zarathustra! who cleanses from the Nasu those whom she has defiled; he delights the fire, he delights the water, he delights the earth, he delights the cow, he delights the trees, he delights the faithful, both men and women.'

43 (164). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What shall be his reward, after his soul has parted from his body, who has cleansed from the Nasu any one defiled by her?'

44 (166). Ahura Mazda answered: 'The welfare of the blessed abode thou canst promise to that man, for his reward in the other world.'

45 [1] (167). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Nasu who from the dead defiles the living?'

46 (169). Ahura Mazda answered: 'Say aloud those words in the Gâthas that are to be said twice; say aloud those words in the Gâthas that are to be said thrice; say aloud those words in the Gâthas that are to be said four times; and the Drug shall fade away like the self-moving arrow [2], like the carpet of the earth [3] when the year is over, like its garment [3] which lasts a season.'

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[1] This clause and the following one as far as 'and the Drug' are further developed in the following Fargard.

[2] See Introd. IV, 26.

[3] The grass.

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III.

47 (172). O Maker of the material world, thou Holy One! If a man who does not know the rites of cleansing according to the law of Mazda, offers to cleanse the unclean, what shall the worshippers of Mazda do? How shall I then fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?

48 (175). Ahura Mazda answered: 'Then, O Spitama Zarathustra! the Drug Nasu waxes stronger than she was before. Stronger then are sickness and death and the working of the fiend than they were before.'

49 (177). O Maker of the material world, thou Holy One! What is the penalty that he shall pay?

Ahura Mazda answered: 'The worshippers of Mazda shall bind him; they shall bind his hands first; then they shall strip him of his clothes, they shall flay him alive, they shall cut off his head, and they shall give over his corpse unto the greediest of the birds of the beneficent spirit, unto the corpse-eating birds, unto the ravens, with these words[1]:—

'"The man here has repented of all his evil thoughts, words, and deeds.

50 (183). '"If he has committed any other evil

[1] 'The cleanser who has not performed the cleansing according to the rites, shall be taken to a desert place; there they shall nail him with four nails, they shall take off the skin from his body, and cut off his head. If he has performed Patet for his sin, he shall be holy (that is, he shall go to paradise); if he has not performed Patet, he shall stay in hell till the day of resurrection' (Fraser Ravaet, p. 398). Cf. Farg. III, 20 seq.

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deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever [1]."'

51 (187). Who is he, O Ahura Mazda! who threatens to take away fulness and increase from the world, and to bring in sickness and death?

52 (188). Ahura Mazda answered: 'It is the ungodly Ashemaogha [2], O Spitama Zarathustra! who in this material world cleanses the unclean without knowing the rites of cleansing according to the law of Mazda.

53 (190). 'For until then, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass [3].'

54 (191). O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

55, 56 (192, 193). Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until that ungodly Ashemaogha has been put to death, and the holy Sraosha has been in that place, offered up a sacrifice [4], for three

[1] See Farg. III, 20 seq., and Introd. V.

[2] See Introd. IV.

[3] Cf. XIII, 52 seq.

[4] The so-called zanda ravân, 'the sacrifice that makes the soul living,' that is to say, that makes it enter heaven. It is probably to be performed only in case the sinner has performed the Patet (see the note to § 49).

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days and three nights, with fire blazing, with baresma tied up, and with Haoma uplifted.

57 (196). 'Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

FARGARD X.

During the process of cleansing, the voice works with the hand. The spells which must be recited while the unclean one is cleansing himself have already been mentioned in the preceding Fargard, but we find here a detailed list of spells which are to be spoken twice, or thrice, or four times. The exact time when they are to be uttered is not mentioned, and we do not know whether they are to accompany those prescribed in the last Fargard, and are, therefore, to be repeated as often as the unclean one is washed, or whether they are only intended to close the whole ceremony.

These spells, like the former ones, are taken from the hymns or Gâthas, the oldest and holiest part of the Avesta. They were not written for this particular purpose, but, as happens in all religions, advantage was taken of whatever there might be in the old sacred hymns which could be more or less easily applied to the special circumstances of the case. The recitation of these lines is followed by an exorcism, written in the ordinary language of the Avesta, which has been expressly composed for the occasion.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?'

2 (3). Ahura Mazda answered: 'Say aloud those words in the Gâthas that are to be said twice[1]; say

[1] The so-called bis-âmrûta.

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aloud those words in the Gâthas that are to be said thrice[1]; say aloud those words in the Gâthas that are to be said four times[2].'

3 (7). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said twice?

4 (10). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said twice, and thou shalt twice say them aloud:—

ahyâ yâsâ . . . urvânem (Yasna XXVIII, 2),
humatenãm . . . mahî (Yas. XXXV, 2),
ashahyâ âa*d* sairê . . . ahubyâ (Yas. XXXV, 8),
yathâ tû î . . . ahurâ (Yas. XXXIX, 4),
humâim thwâ . . . hud*a*ustemâ (Yas. XLI, 3),
thwôi staotaras*k*â . . . ahurâ (Yas. XLI, 5),
u*s*tâ ahmâi . . . mananghô (Yas. XLIII, 1),
spe*n*tâ mainyû . . . ahurô (Yas. XLVII, 1),
vohu khshathrem . . . vareshânê (Yas. LI, 1),
vahi*s*tâ î*s*ti*s* . . . *s*kyaothanâ*k*â (Yas. LIII, 1).

5 (10). 'And after thou hast twice said those words, thou shalt say aloud these fiend-smiting and most-healing words:—

'"I drive away Angra Mainyu from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

6 (12). '"I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement, from this house, from this borough, from this town,

[1] The thri*s*-âmrûta. [2] The kathru*s*-âmrûta.

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from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."'

7 (13). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said thrice?

8 (16). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said thrice, and thou shalt thrice say them aloud:—

ashem vohu . . . (Yas. XXVII, 14),
y*e* sevi*s*tô . . . paitî (Yas. XXXIII, 11),
hukhshathrôtemâi . . . vahi*s*tâi (Yas. XXXV, 5),
du*z*varenâi*s* . . . vahyô (Yas. LIII, 9).

9 (16). 'After thou hast thrice said those words, thou shalt say aloud these fiend-smiting and most-healing words:—

'"I drive away Indra[1], I drive away Sauru[1], I drive away the daêva N*a*unghaithya[1], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

10 (18). '"I drive away Tauru[2], I drive away Zairi[2], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the

[1] See Introd. IV, 41. [2] See Introd. IV, 34.

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woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."'

11 (19). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said four times?

12 (22). Ahura Mazda answered: 'These are the words in the Gâthas that are to be said four times, and thou shalt four times say them aloud:—

yathâ ahû vairyô . . .[1] (Yas. XXVII, 13),
mazdâ a*d* môi . . . d*a*u ahûm[2] (Yas. XXXIV, 15),
â airyamâ ishyô . . . masatâ mazd*a*u[3] (Yas. LIV, 1).

13 (22). 'After thou hast said those words four times, thou shalt say aloud these fiend-smiting and most-healing words:—

'"I drive away Aêshma, the fiend of the wounding spear[4], I drive away the daêva Akatasha[5], from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.

14 (24). '"I drive away the Varenya daêvas[6], I drive away the wind-daêva[7], from this house, from

[1] Translated Farg. VIII, 19. [2] Translated Farg. XI, 14.
[3] Translated Farg. XX, 11.
[4] See Introd. IV, 22.
[5] 'The worker of evil,' a personification of the evil powers, it may be a mere name of Ahriman.
[6] See Introd. IV, 23.
[7] The demon Vâteh, who raises storms (Brouillons d'Anquetil).

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this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world."

15 (25). 'These are the words in the Gâthas that are to be said twice; these are the words in the Gâthas that are to be said thrice; these are the words in the Gâthas that are to be said four times.

16 (26). 'These are the words that smite down Angra Mainyu; these are the words that smite down Aêshma, the fiend of the wounding spear; these are the words that smite down the Mâzainya daêvas[1]; these are the words that smite down all the daêvas.

17 (30). 'These are the words that stand against that Drug, against that Nasu, who from the dead rushes upon the living, who from the dead defiles the living.

18 (32). 'Therefore, O Zarathustra! thou shalt dig nine holes[2] in the part of the ground where there is least water and where there are fewest treés; where there is nothing that may be food either for man or beast; for purity is for man, next to life, the greatest good; that purity that is pro-

[1] According to tradition, 'the Dîvs in Mazanderan;' Mazanderan is known, in fact, as a land of fiends and sorcerers; a reputation for which it is very likely indebted to the neighbouring mount Damâvand, to which Azis Dahâka is said to be bound. Yet one may doubt whether it gave its name to the Mâzainya daêvas, or if it took its name from them. Mâzainya was, most probably, like Varenya, an epithet of the Dîvs, which, in course of time, became the name of a class of demons.

[2] The nine holes for the Barashnûm; see above, p. 120, § 6 seq.

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cured by the law of Mazda for him who cleanses himself with good thoughts, words, and deeds.

19 (38). 'Make thyself pure, O righteous man! any one in the world here below can win purity for himself, namely, when he cleanses himself with good thoughts, words, and deeds.

20. 'The will of the Lord is the law of holiness,' &c.[1]

'Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?' &c.

'Who is he who will smite the fiend in order to maintain thy ordinances?' &c.

'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! . . . Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!'

Fargard XI.

This chapter, like the preceding, is composed of spells intended to drive away the Nasu. But they are of a more special character, as they refer to the particular objects to be cleansed, such as the house, the fire, the water, &c. Each incantation consists of two parts, a line from the Gâthas which alludes, or rather is made to allude, to the particular object, and a general exorcism, in the usual dialect, which is the same for all the objects.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I cleanse the house? how the fire? how the water? how the earth? how the cow? how the tree? how the faithful man and the faithful woman? how the stars? how the moon? how the sun? how the boundless light?

[1] The rest as in Farg. VIII, 19, 20.

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how all good things, made by Mazda, the offspring of the holy principle?'

2 (4). Ahura Mazda answered: 'Thou shalt chant the cleansing words, and the house shall be clean; clean shall be the fire, clean the water, clean the earth, clean the cow, clean the tree, clean the faithful man and the faithful woman, clean the stars, clean the moon, clean the sun, clean the boundless light, clean all good things, made by Mazda, the offspring of the holy principle.

3 (7). 'So thou shalt say these fiend-smiting and most-healing words; thou shalt chant the Ahuna-Vairya five times: "The will of the Lord is the law of holiness," &c.

'The Ahuna-Vairya preserves the person of man: "The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me?" &c.

'"Who is he who will smite the fiend in order to maintain thy ordinances?" &c.

'"Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta!" &c.[1]

4 (9). 'If thou wantest to cleanse the house, say these words aloud: "He is my greatest support as long as lasts this dreary world[2]."

'If thou wantest to cleanse the fire, say these words aloud: "Thy fire, first of all, do we approach with worship, O Ahura Mazda[3]!"

[1] As in Farg. VIII, 19, 20.

[2] Yasna XLIX, 1. The allusion is not quite clear, but there seems to be a comparison between the small house of man and that great house the world.

[3] Yasna XXXVI, 1.

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5 (13). 'If thou wantest to cleanse the water, say these words aloud: "Waters we worship, the waters in the tree, the waters in the stream, the waters in the rain [1]."

'If thou wantest to cleanse the earth, say these words aloud: "This earth we worship, this earth with the women, this earth which bears us and those women who are thine, O Ahura [2]!"

6 (17). 'If thou wantest to cleanse the cow, say these words aloud: "For the cow we order thee to do these most excellent deeds, that she may have a resting place and fodder [3]."

'If thou wantest to cleanse the trees, say these words aloud: "Out of him [4], through his holiness Mazda made the plants grow up [5]."

7 (21). 'If thou wantest to cleanse the faithful man or the faithful woman, say these words aloud: "May the beloved Airyaman come hither, for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura [6]!"

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[1] Yasna XXXVIII, 3.

[2] Yasna XXXVIII, 1. 'Who are thine,' that is, 'who are thy wives;' these women are, or rather were, the rivers in heaven, which were considered as the wives of the heaven-god; the rain waters are called 'Ahura's spouses,' Ahurânîs (Yasna LXVIII); cf. Orm. Ahr. § 32 and Introd. IV. Tradition wrongly recognises in these women the Faroers of godly men.

[3] Yasna XXXV, 4. 'Let those excellent deeds be done for the behoof of cattle, that is to say, let stables be made, and water and fodder be given' (Comm.)

[4] The first-born bull from whose body, after his death, grew up all kinds of plants (Bund. IV; cf. Orm. Ahr. § 129 seq.)

[5] Yasna XLVIII, 6. Cf. Farg. XVII, 5.

[6] Yasna LIV, 1. Cf. Farg. XX, 11. There is no special spell for the cleansing of the sun, the moon, the stars, and the boundless

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8 (25). 'Then thou shalt say these fiend-smiting and most-healing words. Thou shalt chant the Ahuna-Vairya eight times:—

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me, O Mazda?" &c.

'"Who is he who will smite the fiend?" &c.

'"Keep us from our hater, O Mazda!" &c.[1]

9 (26). 'I drive away Aêshma[2], I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement.

[I drive away Khrû, I drive away Khrûighni[3]; I drive away Bûidhi, I drive away Bûidhiza[4]; I drive away Kundi, I drive away Kundiza.[5]]

'I drive away the yellow Bûshyãsta, I drive away the long-handed Bûshyãsta[6]; [I drive away Mûidhi[7], I drive away Kapasti.[8]]

light (see §§ 1, 2), because they are not defiled by the unclean one, they are only pained by seeing him (Farg. IX, 41); as soon as he is clean, they are freed from the pain.

[1] As in Farg. VIII, 19, 20. [2] See Introd. IV, 22.

[3] Khrû and Khrûighni are not met with elsewhere; their names mean, apparently, 'wound' and 'the wounding one;' whether they belonged to concrete mythology, or were mere abstractions, is difficult to decide. They may have been mere names or epithets of Aêshma khrûidru, 'Aêshma of the wounding spear.'

[4] Bûidhiza is 'the offspring of Bûidhi,' but the meaning of Bûidhi is unknown.

[5] Kundiza is 'the offspring of Kundi;' Kundi is contracted from Kavandi or Kavanda; the Indian homonym kavandha means literally 'a tub,' and by a mythical metaphor 'a raining cloud' (Rig-veda V, 85, 3; IX, 74, 7); he becomes then the demon in the cloud (Farg. XIX, 41). He is known in Greek mythology under the name of Κάανθος (Kuhn, Herabkunft des Feuers, p. 134).

[6] See Introd. IV, 24; cf. Farg. XVIII, 16.

[7] A demon unknown. Aspendiârji translates it by 'Destruction.'

[8] Unknown. Aspendiârji calls it 'Revenge.'

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'I drive away the Pairika[1] that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. I drive away the demon of uncleanness that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

10 (32). 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

11 (33). 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant four Ahuna-Vairyas:—

'"The will of the Lord is the law of holiness," &c.

'"Whom hast thou placed to protect me?" &c.

'"Who is he who will smite the fiend?" &c.

'"Keep us from our hater, O Mazda!" &c.[2]

12 (34). 'Away is Aêshma driven; away is the Nasu driven; away is direct defilement; away is indirect defilement driven.

['Away is Khrû, away is Khrûighni driven; away is Bûidhi, away is Bûidhiza driven; away is Kundi, away is Kundiza driven.]

'Away is Bûshyãsta driven, the yellow; away is Bûshyãsta driven, the long-handed; [away is Mûidhi, away is Kapasti driven.]

'Away is the Pairika driven that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. Away is the demon of uncleanness driven that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

[1] See Introd. IV, 21.

[2] As in Farg. VIII, 19, 20.

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13 (40). 'Away art thou driven, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

14 (41). 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant "Mazdâ a*d* môi" four times: "O Mazda! teach me excellent words and excellent works, that through the good thought and the holiness of him who offers thee due praise, thou mayest, O Lord! make the world thrive for ever and ever, at thy will, under thy sovereign rule [1]."

15. 'I drive away Aêshma, I drive away the Nasu,' &c.[2]

16. 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water,' &c.[3]

17. 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant the Airyamaishyô four times: "May the beloved Airyaman come hither!" &c.[4]

18. 'Away is Aêshma driven; away is the Nasu driven,' &c.[5]

19. 'Away art thou driven, O mischievous Angra Mainyu! from the fire, from the water,' &c.[6]

20. 'Then thou shalt say these fiend-smiting and most-healing words; thou shalt chant five Ahuna-Vairyas:—

'"The will of the Lord is the law of holiness," &c.

[1] Yasna XXXIV, 15.
[2] The rest as in § 9.
[3] The rest as in § 10.
[4] As in § 7.
[5] As in § 12.
[6] As in § 13.

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'"Whom hast thou placed to protect me?" &c.

'"Who is he who will smite the fiend?" &c.[1]

'"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!"'

Fargard XII.

This chapter is found only in the Vendîdâd Sâdah; it is missing in the Zend-Pahlavi Vendîdâd. This is owing, as it seems, only to the accidental loss of some folios in the one manuscript from which all the copies as yet known have been derived; and, in fact, even in the most ancient manuscripts the following Fargard is numbered the thirteenth (Westergaard, Zend-Avesta, preface, p. 5).

The directions in the preceding chapter are general, and do not depend on the relationship of the faithful with the deceased person; but those in this Fargard are of a special character, and apply only to the near relatives of the dead. Their object is to determine how long the time of 'staying' (upaman) should last for different relatives. What is meant by this word is not explained; but, as the word upaman is usually employed to indicate the staying of the unclean in the Armêst-gâh, apart from the faithful and from every clean object, it seems to follow that the relatives of a dead person were considered unclean from the mere fact of being related to him, and were, on this account, shut out of the frequented parts of the house. So, besides the general uncleanness arising from actual contact with a corpse, there was another form of uncleanness arising from relationship with the dead. The natural link that connects the members of one and the same family is of such a kind that no one can die without death entering all of them. Whether this is the primitive form of mourning, or only a later form of it, we will not discuss here.

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[1] See Farg. VIII, 19, 20.

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On the other hand, the house is unclean too, at least with regard to the relatives; for the time of 'staying' is followed by a purification of the house, that is not to be confounded with that described in the eighth Fargard, which takes place directly after the death and, as it appears, opens the house again only to those who were not connected with the dead man. Even nowadays, in Persia, the house where a relative has died is unlucky, and is looked upon with even more repugnance than is shown in the Avesta. The son deserts the house where his father has died; he could not live and walk in it, 'the unlucky step,' the bad qadîm is in it; 'every man's house must die with him;' therefore, he lets it fall into ruin, and builds another house farther off[1]; a custom to which there seems to be some allusion in the Pahlavi Commentary (ad I, 9).

1. If one's father or mother dies, how long shall they stay[2], the son for his father, the daughter for her mother? How long for the righteous? How long for the sinners[3]?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

2 (5). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter[4], O Spitama Zarathu*s*tra!'

[1] Chardin, Voyages, III, p. 7, 33 (ed. d'Amsterdam, 1711). Cf. Polack, Persien (I, p. 52). [2] See the Introd. to the Farg.

[3] How long if the dead person died in a state of holiness? How long if in the state of a Peshôtanu?

[4] All the other objects over which the Amesha-Spe*n*tas preside (such as the cow, the metals, &c.)

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3 (9). If one's son or daughter dies, how long shall they stay, the father for his son, the mother for her daughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

4 (13). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

5 (17). If one's brother or sister dies, how long shall they stay, the brother for his brother, the sister for her sister? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

6 (21). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then

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the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathustra!'

7 (25). If the master of the house[1] dies, or if the mistress of the house dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They[2] shall stay six months for the righteous, a year for the sinners.'

8 (28). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathustra!'

9 (31). If one's grandfather or grandmother dies, how long shall they stay, the grandson for his grandfather, the granddaughter for her grandmother? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

10 (34). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their

[1] The chief of the family, the paterfamilias.

[2] All the familia, both relatives and servants.

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bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathustra!'

11 (37). If one's grandson or granddaughter dies, how long shall they stay, the grandfather for his grandson, the grandmother for her granddaughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

12 (40). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathustra!'

13 (43). If one's uncle or aunt dies, how long shall they stay, the nephew for his uncle, the niece for her aunt? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty days for the righteous, forty days for the sinners.'

14 (45). O Maker of the material world, thou

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Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

15 (48). If one's male cousin or female cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay fifteen days for the righteous, thirty days for the sinners.'

16 (50). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

17 (53). If the son or the daughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay ten days for the righteous, twenty days for the sinners.'

18 (55). O Maker of the material world, thou

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Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

19 (58). If the grandson of a cousin or the granddaughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay five days for the righteous, ten days for the sinners.'

20 (60). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'They shall wash their bodies three times, they shall wash their clothes three times, they shall chant the Gâthas three times; they shall offer up a sacrifice to my Fire, they shall offer up the bundles of baresma, they shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spe*n*tas may enter, O Spitama Zarathu*s*tra!'

21 (63). If a stranger dies who does not profess the true faith, or the true law[1], what part of the

[1] The case of a stranger (no relative) who professes the true faith is not provided for here, because it has been sufficiently considered in the preceding chapters.

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creation of the good spirit does he directly defile (in dying)? What part does he indirectly defile?

22[1] (65). Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

23 (70). 'Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

24 (71). 'Whilst alive, indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels; not so will he do when dead.'

FARGARD XIII.

The Dog.

I (1–7). The dog of Ormazd and the dog of Ahriman.
(a. 1–4). The dog Vanghâpara ('the hedge-hog').
(b. 4–7). The dog Zairimyangura ('the tortoise').
II (8–16). Offences against the dog.
III (17–19). On the several duties of the dog.
IV (20–28). On the food due to the dog.
V (29–38). On the mad dog; how he is to be kept, and cured.
VI (39–40). On the excellence of the dog.
VII (41–43). On the wolf-dog.

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[1] §§ 22–24 are the same as Farg. V, 36–38.

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VIII (44–48). On the virtues and vices of the dog.
IX (49–50). Praise of the dog.
X (50–54). The water dog.
See Introd. IV, 35.

I a.

1. Which is the good creature among the creatures of the good spirit that from midnight till the sun is up goes and kills thousands of the creatures of the evil spirit?

2 (3). Ahura Mazda answered: 'The dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara[1], which evil-speaking people call the Duzaka[2]; this is the good creature among the creatures of the good spirit that from midnight till the sun is up goes and kills thousands of the creatures of the evil spirit.

3 (6). 'And whosoever, O Zarathustra! shall kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Duzaka, kills his own soul for nine generations, nor shall he find a way over the *K*invad bridge[3], unless he has, while alive, atoned for his sin by offering up a sacrifice to Sraosha[4].

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[1] The hedge-hog. As it struggles from midnight till the dawn, this supposes the existence of a myth, in which the rays of the sun, beginning from midnight to pierce the veil of darkness, were compared to the prickles of a heavenly hedge-hog.

[2] Duzaka is the popular name of the hedge-hog (Pers. *zuzah*). The name Vanghâpara must have referred to its mythical qualities. It is not without importance which name is given to it: 'When called by its high name, it is powerful' (Comm.); cf. § 6, and Farg. XVIII, 15. The nature of every being lies partly in its name.

[3] The bridge leading to paradise; see Farg. XIX, 30.

[4] Cf. § 54. Aspendiârji translates: 'He cannot atone for it in his life even by performing a sacrifice to Sraosha.'

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4 (10). O Maker of the material world, thou Holy One! If a man kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Duzaka, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

I b.

5 (13). Which is the evil creature among the creatures of the evil spirit that from midnight till the sun is up goes and kills thousands of the creatures of the good spirit?

6 (15). Ahura Mazda answered: 'The daêva Zairimyangura [1], which evil-speaking people call the Zairimyâka [2], this is the evil creature among the creatures of the evil spirit that from midnight till the sun is up goes and kills thousands of the creatures of the good spirit.

7 (18). 'And whosoever, O Zarathustra! shall kill the daêva Zairimyangura, which evil-speaking people call the Zairimyâka, his sins in thought, word, and deed are redeemed as they would be by a Patet; his sins in thought, word, and deed are atoned for.

II.

8 (21). 'Whosoever shall smite either a shepherd's dog, or a house dog, or a Vohunazga dog [3], or

[1] The tortoise (Asp.)

[2] 'When not so called it is less strong' (Comm.) Zairimyâka is a lucky name, as it is connected with a word (zairimya) which denotes the freshness of water and verdure; and it seems to designate the tortoise as 'the fresh-water creature' (Asp.); therefore the name is corrected into 'the injurer (?) of fresh water.'

[3] See § 19 n.

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a trained dog[1], his soul when passing to the other world, shall fly[2] amid louder howling and fiercer pursuing than the sheep does when the wolf rushes upon it in the lofty forest.

9 (24). 'No soul will come and meet his departing soul and help it through the howls and pursuit[3] in the other world; nor will the dogs that keep the *K*inva*d* bridge[4] help his departing soul through the howls and pursuit in the other world.

10 (26). 'If a man shall smite a shepherd's dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away sheep from the fold, without the dog giving any warning, the man shall pay for the lost sheep, and he shall pay for the wound of the dog as for wilful wounding[5].

11 (31). 'If a man shall smite a house dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away goods from the house, without the dog giving any warning, the man shall pay for the lost goods, and he shall pay for the wound of the dog as for wilful wounding.'

12 (36). O Maker of the material world, thou Holy One! If a man shall smite a shepherd's dog, so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-*a*stra, eight hundred stripes with the Sraoshô-*k*arana.'

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[1] A hunting dog (?).
[2] 'From paradise' (Comm.)
[3] Of the Dîvs.
[4] See Introd. V, 4.
[5] Baodhô-var*s*ta; see Farg. VII, 38 n.

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13 (39). O Maker of the material world, thou Holy One! If a man shall smite a house dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

14 (42). O Maker of the material world, thou Holy One! If a man shall smite a Vohunazga dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

15 (45). O Maker of the material world, thou Holy One! If a man shall smite a young dog[1] so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-astra, five hundred stripes with the Sraoshô-karana.'

16 (48). 'This is the penalty for the murder of a *Gazu* dog, of a Vîzu dog[2], of a Sukuruna dog[3], of a sharp-toothed Urupi dog[4], of a swift-running Raopi[5] dog; this is the penalty for the murder of any kind of dog but the water dog[6].'

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[1] A dog not older than four months.

[2] Unknown. Cf. V, 31, 32.

[3] A lynx. Cf. V, 31.

[4] A weazel. Cf. V, 33.

[5] A fox. The fox belongs to the good creation, as he fights against the demon Khava (Bund. XIX; cf. Orm. Ahr. § 228).

[6] The beaver. 'For the penalty in that case is most heavy' (Comm.) Cf. § 52 seq. and Farg. XIV.

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III.

17 (49). O Maker of the material world, thou Holy One! Which is the dog that must be called a shepherd's dog?

Ahura Mazda answered: 'It is the dog who goes a Yugyêsti [1] round about the fold, watching for the thief and the wolf.'

18 (51). O Maker of the material world, thou Holy One! Which is the dog that must be called a house dog?

Ahura Mazda answered: 'It is the dog who goes a Hâthra round about the house, watching for the thief and the wolf.'

19 (53). O Maker of the material world, thou Holy One! Which is the dog that must be called a Vohunazga dog?

Ahura Mazda answered: 'It is the dog who claims none of those talents, and only seeks for his subsistence [2].'

IV.

20 (55). O Maker of the material world, thou Holy One! If a man give bad food to a shepherd's dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a master of a house of the first rank [3].'

[1] A measure unknown; it seems to have been the average distance of fourteen houses (see the gloss ad § 17 in the Introd. V, 4, Farg. XV, 45, and Bund. p. 31, 7).

[2] 'He cannot do the same as the shepherd's dog and the house dog do, but he catches Khrafstras and smites the Nasu' (Comm.) It is 'the dog without a master' (gharîb), the vagrant dog; he is held in great esteem (§ 22) and is one of the dogs who can be used for the Sag-dîd (Introd. V, 4).

[3] Invited as a guest.

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21 (57). O Maker of the material world, thou Holy One! If a man give bad food to a house dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a master of a house of middle rank.'

22 (59). O Maker of the material world, thou Holy One! If a man give bad food to a Vohunazga dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a holy man, in the character of a priest[1], who should come to his house.'

23 (61). O Maker of the material world, thou Holy One! If a man give bad food to a young dog, of what sin is he guilty?

Ahura Mazda answered: 'It is the same guilt as though he should serve bad food to a young man, born of pious parents, and who can answer for himself[2].'

24 (63). O Maker of the material world, thou Holy One! If a man shall give bad food to a shepherd's dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana[3].'

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[1] The Vohunazga dog has no domicile, therefore he is not compared with the master of a house; as he smites the Nasu, he is like a holy man, of the wandering class, a sort of begging friar.

[2] Probably, 'Who has performed the nû-zûd, fifteen years old.' The young dog enters the community of the faithful at the age of four months, when he can smite the Nasu.

[3] 'I also saw the soul of a man, whom demons, just like dogs, ever tear. That man gives bread to the dogs, and they eat it not;

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25 (66). O Maker of the material world, thou Holy One! If a man shall give bad food to a house dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

26 (69). O Maker of the material world, thou Holy One! If a man shall give bad food to a Vohunazga dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.'

27 (72). O Maker of the material world, thou Holy One! If a man shall give bad food to a young dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana.

28 (75). 'For it is the dog, of all the creatures of the good spirit, that most quickly decays into age, while not eating near eating people, and watching goods none of which it receives. Bring ye unto him milk and fat with meat; this is the right food for the dog[1].'

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but they ever devour the breast, legs, belly, and thighs of the man. And I asked thus: What sin was committed by this body, whose soul suffers so severe a punishment? Srôsh the pious and Âtarô the angel said thus: This is the soul of that wicked man who, in the world, kept back the food of the dogs of shepherds and householders; or beat and killed them' (Ardai Vîrâf XLVIII, translated by Haug).

[1] 'Whenever one eats bread one must put aside three mouthfuls and give them to the dog . . . for among all the poor there is none poorer than the dog' (Saddar 31; Hyde 35).

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V.

29 (80). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog, or one that bites without barking, what shall the worshippers of Mazda do?

30 (82). Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie him to a post, an asti[1] thick if the wood be hard, two astis thick if it be soft. To that post they shall tie him; by the two sides[2] of the collar they shall tie him.

31 (86). 'If they shall not do so, and the mad dog, or the dog that bites without barking, smite a sheep or wound a man, the dog shall pay for it as for wilful murder[3].

32 (88). 'If the dog shall smite a sheep or wound a man, they shall cut off his right ear. If he shall smite another sheep or wound another man, they shall cut off his left ear.

33 (90). 'If he shall smite a third sheep or wound a third man, they shall cut off his right foot[4]. If he shall smite a fourth sheep or wound a fourth man, they shall cut off his left foot.

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[1] A measure of unknown amount. Aspendiârji reads isti, 'a brick' thick.

[2] By the forepart and the back part of it.

[3] As there is no essential difference between man and beast, the beast must answer for its guilt. According to Solon's law, the dog who has bitten any one must be delivered to him tied up to a block four cubits long (Plutarchus, Solon 24); the horse who has killed a man is put to death (Eusebius, Prep. Evang. 5).

[4] 'They only cut off a piece of flesh from the foot' (Brouillons d'Anquetil).

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34 (92). 'If he shall for the fifth time smite a sheep or wound a man, they shall cut off his tail.

'Therefore they shall tie him to the post; by the two sides of the collar they shall tie him. If they shall not do so, and the mad dog, or the dog that bites without barking, smite a sheep or wound a man, he shall pay for it as for wilful murder.'

35 (97). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a scentless dog, or a mad dog, what shall the worshippers of Mazda do?

Ahura Mazda answered: 'They shall attend him to heal him, in the same manner as they would do for one of the faithful.'

36 (100). O Maker of the material world, thou Holy One! If they try to heal him and fail, what shall the worshippers of Mazda do?

37 (102). Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie him to a post, an a*s*ti thick if the wood be hard, two a*s*tis thick if it be soft. To that post they shall tie him; by the two sides of the collar they shall tie him.

38 (102). 'If they shall not do so, and the scentless dog fall into a hole, or a well, or a precipice, or a river, or a canal, and he be wounded and die thereof, they shall be Peshôtanus.

VI.

39 (106). 'The dog, O Spitama Zarathustra! I, Ahura Mazda, have made self-clothed and self-shod, watchful, wakeful, and sharp-toothed, born to take his food from man and to watch over man's goods. I, Ahura Mazda, have made the dog strong of body

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against the evil-doer, and watchful over your goods, when he is of sound mind.

40 (112). 'And whosoever shall awake at his voice, neither shall the thief nor the wolf steal anything from his house, without his being warned; the wolf shall be smitten and torn to pieces; he is driven away, he flees away.'

VII.

41 (115). O Maker of the material world, thou Holy One! Which of the two wolves deserves more to be killed, the one that is born of a he-dog and of a she-wolf, or the one that is born of a she-dog and of a he-wolf?

Ahura Mazda answered: 'Of these two wolves, the one that is born of a he-dog and of a she-wolf deserves more to be killed than the one that is born of a she-dog and of a he-wolf.

42 (117). 'For there are born of a he-dog and of a she-wolf such dogs as fall on the shepherd's dog, on the house dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such dogs are born as are more murderous, more mischievous, more destructive to the folds than any other dogs.

43 (121). 'And there are born of a he-dog and of a she-wolf such wolves as fall on the shepherd's dog, on the house dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such wolves are born as are more murderous, more mischievous, more destructive to the folds than any other wolves.

VIII.

44 (124). 'A dog has the characters of eight different sorts of people:—

'He has the character of a priest,

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'He has the character of a warrior,
'He has the character of a husbandman,
'He has the character of a strolling singer,
'He has the character of a thief,
'He has the character of a wild beast,
'He has the character of a courtezan,
'He has the character of a child.

45 (126). 'He eats broken food, like a priest[1]; he is grateful, like a priest; he is easily satisfied[2], like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.

'He marches in front, like a warrior; he fights for the beneficent cow, like a warrior[3]; he goes first out of the house, like a warrior[4]; in these things he is like unto a warrior.

46 (135). 'He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman[5]; he returns last into the house, like a husbandman[6]; in these things he is like unto a husbandman.

'He sings like a strolling singer; he is intrusive[7], like a strolling singer; he is meagre, like a strolling singer; he is poor, like a strolling singer; in these things he is like unto a strolling singer.

47 (143). 'He likes darkness, like a thief; he prowls about in darkness, like a thief; he is a shame-

[1] A wandering priest (see p. 157, n. 1).
[2] Doubtful.
[3] 'He keeps away the wolf and the thief' (Comm.)
[4] This clause is, as it seems, repeated here by mistake from § 46.
[5] When taking the cattle out of the stables.
[6] When bringing the cattle back to the stables.
[7] Doubtful.

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less eater, like a thief; he is an unfaithful keeper, like a thief[1]; in these things he is like unto a thief.

'He likes darkness, like a wild beast[2]; he prowls about in darkness, like a wild beast; he is a shameless eater, like a wild beast; he is an unfaithful keeper, like a wild beast; in these things he is like unto a wild beast.

48 (153). 'He sings, like a courtezan; he is intrusive, like a courtezan; he walks about the roads, like a courtezan; he is meagre, like a courtezan; he is poor, like a courtezan; in these things he is like unto a courtezan.

'He likes sleeping, like a child; he is apt to run away[3], like a child; he is full of tongue, like a child; he goes on all fours[4], like a child; in these things he is like unto a child.

IX.

49 (163). 'If those two dogs of mine, the shepherd's dog and the house dog, pass by the house of any of my faithful people, let them never be kept away from it.

'For no house could subsist on the earth made by Ahura, but for those two dogs of mine, the shepherd's dog and the house dog[5].'

X.

50 (166). O Maker of the material world, thou

[1] 'When one trusts him with something, he eats it' (Comm.)

[2] According to Asp.

[3] He is fearful. [4] Doubtful.

[5] 'But for the dog not a single head of cattle would remain in existence' (Saddar 31; Hyde 35).

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Holy One! When a dog dies, with marrow and seed[1] dried up, whereto does his ghost go?

51 (167). Ahura Mazda answered: 'It passes to the spring of the waters[2], O Spitama Zarathustra! and there out of every thousand dogs and every thousand she-dogs, two water dogs are formed, a water dog and a water she-dog[3].

52 (170). 'He who kills a water dog brings about a drought that dries up pastures. Before that time, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

53 (171). O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

54, 55 (172). Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until the murderer of the water dog has been smitten to death and the holy soul of the dog has been offered up a sacrifice, for three days

[1] Marrow is the seat of life, the spine is 'the column and the spring of life' (Yt. X, 71); the sperm comes from it (Bundahis XVI). The same theory prevailed in India, where the sperm is called mag*g*â-samudbhava, 'what is born from marrow;' it was followed by Plato (Timaeus 74, 91; cf. Plut. De Plac. Philos. V, 3, 4), and disproved by Aristotle (De Part. Anim. III, 7).

[2] To the spring of Ardvî Sûra, the goddess of waters.

[3] There is therefore in a single water dog as much life and holiness as in a thousand dogs. This accounts for the following.

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and three nights with fire blazing, with baresma tied up, and with Haoma uplifted [1].

56 (174). ['Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass [2].']

FARGARD XIV.

This Fargard is nothing more than an appendix to the last clauses in the preceding Fargard (§ 50 seq.) How the murder of a water dog may be atoned for is described in it at full length. As the water dog is the holiest of all dogs [3], and, as it were, a link between the dog and God, the process of atonement must be one of an extraordinary character. It is this chapter, more than any other, which may make it doubtful whether the legislation of the Vendîdâd has ever existed as real and living law. See, however, Introduction V, 20.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! He who smites one of those water dogs that are born one from a thousand dogs and a thousand she-dogs [4], so that he gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?'

2 (4). Ahura Mazda answered: 'He shall pay ten thousand stripes with the Aspahê-astra, ten thousand stripes with the Sraoshô-karana [5].

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[1] The zanda ravân, the same sacrifice as is offered up for three days and three nights after the death of a man for the salvation of his soul. Cf. p. 132, n. 4.

[2] Cf. Farg. IX, 53–57.

[3] See preceding page; cf. Introd. IV, 35, and Orm. Ahr. § 230.

[4] See preceding Fargard, § 51.

[5] He shall pay 50 tanâfûhrs (=15000 istîrs=60000 dirhems;

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'He shall godly and piously bring unto the fire of Ahura Mazda[1] ten thousand loads of hard, well dried, well examined[2] wood, as an atonement unto the soul (of the water dog).

3 (6). 'He shall godly and piously bring unto the fire of Ahura Mazda ten thousand loads of soft wood, of Urvâsna, Vohu-gaona, Vohu-kereti, Hadhânaêpata[3], or any sweet-scented plant, as an atonement unto the soul (of the water dog).

4 (7). 'He shall godly and piously tie and consecrate ten thousand bundles of baresma; he shall offer up to the good waters ten thousand Zaothra libations with the Haoma and the sacred meat[4], cleanly prepared and well strained, cleanly prepared and well strained by a pious man[5], as an atonement unto the soul (of the water dog).

5 (9). 'He shall kill ten thousand snakes of those that go upon the belly; he shall kill ten thousand

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see Introd. V, 21). 'If he can afford it, he will atone in the manner stated in the Avesta; if he cannot afford it, it will be sufficient to perform a complete Izasnê (sacrifice),' (Comm.)

[1] To the altar of the Bahrâm fire.

[2] 'It is forbidden to take any ill-smelling thing to the fire and to kindle it on it; it is forbidden to kindle green wood, and even though the wood were hard and dry, one must examine it three times, lest there may be any hair or any unclean matter upon it' (Gr. Rav.) Although the pious Arḍâ Vîrâf had always taken the utmost care never to put on the fire any wood but such as was seven years old, yet, when he entered paradise, Atar, the genius of fire, shewed him reproachfully a large tank full of the water which that wood had exuded (see Arḍâ Vîrâf X).

[3] See above, p. 94, n. 1.

[4] Possibly, milk.

[5] A Mobed called sardâr, 'chief,' who prepares, cleanses, and disposes everything for the performance of the Yasna (Comm. and Anquetil, Brouillons ad Farg. XVIII, 72).

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snakes of those that have the shape of a dog[1]; he shall kill ten thousand tortoises; he shall kill ten thousand land frogs[2]; he shall kill ten thousand water frogs; he shall kill ten thousand corn-carrying ants[3]; he shall kill ten thousand ants of those that bite and dig holes and work mischief[4].

6 (16). 'He shall kill ten thousand earth worms; he shall kill ten thousand horrid flies[5].

'He shall fill up ten thousand holes for the unclean[6].

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[1] 'Mâr bânak snakes: they are dog-like, because they sit on their hindparts' (Comm.) The cat seems to be the animal intended by this name. In a paraphrase of this passage in a Parsi Ravâet, the cat is numbered amongst the Khrafstras which it is enjoined to kill to redeem a sin (India Office Library, VIII, 13); cf. G. du Chinon, p. 462: 'Les animaux que les Gaures ont en horreur sont les serpents, les couleuvres, les lezars, et autres de cette espece, les crapaux, les grenouïlles, les écrevisses, les rats et souris, et sur tout le chat.'

[2] 'Those that can go out of water and live on the dry ground' (Comm.) 'Pour les grenouïlles et crapaux, ils disent que ce sont ceux (eux?) qui sont cause de ce que les hommes meurent, gâtans les eaus où ils habitent continuellement, et que d'autant plus qu'il y en a dans le païs, d'autant plus les eaus causent-elles des maladies et enfin la mort,' G. du Chinon, p. 465.

[3] 'Un jour que j'étois surpris de la guerre qu'ils font aux fourmis, ils me dirent que ces animaux ne faisaient que voler par des amas des grains plus qu'il n'étoit nécessaire pour leur nourriture,' G. du Chinon, p. 464. Firdusi protested against the proscription: 'Do no harm to the corn-carrying ant; a living thing it is, and its life is dear to it.' The celebrated high-priest of the Parsis, the late Moola Firooz, entered those lines into his Pand Nâmah, which may betoken better days for this wise and careful creature.

[4] Doubtful. The Commentary has, 'that is, dârak ants (wood ants; termites?).'

[5] Corpse flies.

[6] 'The holes at which the unclean are washed' (Comm.; cf. Farg. IX, 6 seq.)

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'He shall godly and piously give to godly men twice seven sets of implements for the fire, as an atonement unto the soul (of the water dog), namely:

7 (20). 'Two (loads of the) proper materials for fire[1]; a broom[2]; a pair of tongs; a pair of round bellows[3] extended at the bottom, contracted at the top; an adze with a sharp edge and a sharp-pointed handle[4], a saw with sharp teeth and a sharp-pointed handle, by means of which the worshippers of Mazda procure wood for the fire of Ahura Mazda.

8 (26). 'He shall godly and piously give to godly men a set of the priestly instruments of which the priests make use, as an atonement unto the soul (of the water dog), namely: The Astra[5], the meat-vessel[6], the Paitidâna[7], the Khrafstraghna[8], the

[1] Doubtful: the intended materials would be two loads of wood, and two loads of incense to burn upon the wood (Asp.)

[2] To cleanse the Atash-dân or fire-vessel (Yasna IX, 1).

[3] Or, a fan.

[4] Asp.; literally, 'sharp-kneed.'

[5] The Aspahê-astra; see Introd. V, 19.

[6] Possibly, the milk-vessel.

[7] As everything that goes out of man is unclean, his breath defiles all that it touches; priests, therefore, while on duty, and even laymen, while praying or eating, must wear a mouth-veil, the Paitidâna (Parsi Penôm), consisting 'of two pieces of white cotton cloth, hanging loosely from the bridge of the nose to, at least, two inches below the mouth, and tied with two strings at the back of the head' (Haug, Essays, 2nd ed. p. 243, n. 1; cf. Comm. ad Farg. XVIII, 1, and Anquetil II, 530). This principle appears not to have been peculiar to the Zoroastrian Aryans, for the Slavonian priest in Arkona was enjoined to go out of the temple, whenever he wanted to draw breath, 'lest the presence of the god should be defiled by contact with mortal breath' (ne dei presentia mortalis spiritus contagio pollueretur, Saxo Grammaticus, ap. Klek, Einleitung in die Slavische Literatur, p. 105). Cf. Introd. V, 8.

[8] The 'Khrafstra-killer;' an instrument for killing snakes, &c.

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Sraoshô-*k*arana [1], the cup for the Myazda [2], the cups for the juice [3], the mortar made according to the rules, the Haoma cups [4], and the baresma.

9 (32). 'He shall godly and piously give to godly men a set of all the war implements of which the warriors make use [5], as an atonement unto the soul (of the water dog); the first being a javelin [6], the second a knife [7], the third a club, the fourth a bow [8], the fifth a quiver [9] with shoulder-belt and thirty brass-headed arrows [10], the sixth a sling with arm-string and with thirty sling stones, the seventh a cuirass [11], the eighth a hauberk [12], the ninth a tunic [13], the tenth a helmet, the eleventh a girdle, the twelfth a pair of greaves [14].

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[1] See Introd. V, 19.

[2] Doubtful.

[3] The cup in which the juice of the hom and of the urvarân (the twigs of hadhâ-naêpata which are pounded together with the hom) is received from the mortar (Comm.)

[4] The cup on which twigs of Haoma are laid before being pounded, the so-called tashtah (Anquetil II, 533); 'some say, the hom-strainer' [a saucer with nine holes], Comm.

[5] The armament detailed in the text agrees partly with that of the Persians and Medians described by Herodotos (VII, 61, 62). It would be desirable for archæologists to ascertain to what time and, if possible, to what province this description refers, as such information might throw some light upon the age of this part of the Avesta at least.

[6] *Αἰχμὰς δὲ βραχέας εἶχον.*

[7] *Ἐγχειρίδια παρὰ τὸν δεξιὸν μηρὸν παραιωρεύμενα ἐκ τῆς ζώνης.*

[8] *Τόξα δὲ μεγάλα.*

[9] Doubtful. *Ὑπὸ δὲ φαρετρεῶνες ἐκρέμαντο.*

[10] *Ὀϊστοὺς δὲ καλαμίνους.*

[11] *Λεπίδος σιδηρέης ὄψιν ἰχθυοειδέος.*

[12] 'Going from the helm to the cuirass' (Comm.)

[13] 'Under the cuirass' (Comm.); *περὶ δὲ τὸ σῶμα κιθῶνας χειριδωτοὺς ποικίλους.*

[14] *Περὶ δὲ τὰ σκέλεα ἀναξυρίδας.*

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10 (41). 'He shall godly and piously give to godly men a set of all the implements of which the husbandmen make use, as an atonement unto the soul (of the water dog), namely: A plough with share and yoke[1], an ox whip[2], a mortar of stone, a hand-mill for grinding corn,

11 (48). 'A spade for digging and tilling; one measure of silver and one measure of gold.'

O Maker of the material world, thou Holy One! How much silver?

Ahura Mazda answered: 'The price of a stallion.'

O Maker of the material world, thou Holy One! How much gold?

Ahura Mazda answered: 'The price of a camel.

12 (54). 'He shall godly and piously procure a rill of running water for godly husbandmen, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! How large is the rill?

Ahura Mazda answered: 'The depth of a dog, and the breadth of a dog[3].

13 (57). 'He shall godly and piously give a piece of arable land to godly men, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! How large is the piece of land?

Ahura Mazda answered: 'As much as can be watered with such a rill on both sides[4].

14 (60). 'He shall godly and piously procure for godly men a house with ox-stalls, with nine

[1] Doubtful. [2] Doubtful.

[3] Which is estimated 'a foot deep, a foot broad' (Comm.)

[4] Doubtful.

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hâthras and nine nematas[1], as an atonement unto the soul (of the water dog)[2].'

O Maker of the material world, thou Holy One! How large is the house?

Ahura Mazda answered: 'Twelve Vîtâras[3] in the largest part of the house, nine Vîtâras in the middle part, six Vîtâras in the smallest part.

'He shall godly and piously give to godly men goodly beds with cushions, as an atonement unto the soul (of the water dog).

15 (64). 'He shall godly and piously give to a godly man a virgin maid, whom no man has known, as an atonement unto the soul (of the water dog).'

O Maker of the material world, thou Holy One! What maid?

Ahura Mazda answered: 'A sister or a daughter of his, at the age of puberty, with ear-rings in her ears, and past her fifteenth year.

16 (67). 'He shall godly and piously give to holy men twice seven head of small cattle, as an atonement unto the soul (of the water dog).

'He shall bring up twice seven whelps.

'He shall throw twice seven bridges over canals.

17 (70). 'He shall put into repair twice nine stables that are out of repair.

'He shall cleanse twice nine dogs from skin humours, hair wax, vermin[4], and all the diseases that are produced on the body of a dog.

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[1] Meaning unknown.

[2] He shall build a caravansary, which is considered a pious work (Mainyô-i-khard IV, 6; XXXVII, 36).

[3] A word of unknown meaning; probably a measure, but possibly 'a passage or alley.'

[4] Those three words are doubtful.

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'He shall treat twice nine godly men to their fill of meat, bread, strong drink, and wine.

18 (73). 'This is the atonement, this is the penalty that he shall undergo to atone for the deed that he has done.

'If he shall undergo it, he shall enter the world of the holy ones: if he shall not undergo it, he shall fall down into the world of the wicked, into that dark world, made of darkness, the offspring of darkness[1].'

FARGARD XV.

I (1–8). On five sins the commission of which makes the sinner a Peshôtanu.

II (9–19). On unlawful unions and attempts to procure miscarriage.

III (20–45). On the treatment of a bitch big with young.

IV (46–51). On the breeding of dogs.

I.

1. How many are the sins that men commit and that, being committed and not confessed, nor atoned for, make their committer a Peshôtanu[2]?

2 (4). Ahura Mazda answered: 'There are five such sins, O holy Zarathustra! It is the first of these sins that men commit when a man teaches one of the faithful a foreign, wrong creed[3], a foreign, wrong law, and he does so with a full knowledge and conscience of the sin: this is a sin that makes him a Peshôtanu.

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[1] Cf. Farg. V, 62.

[2] See Introd. V, 19.

[3] Literally, 'another wrong creed;' the Commentary has, 'that is, a creed that is not ours.' See Introd. III, 10.

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3 (9). 'It is the second of these sins that men commit when a man gives too hard bones or too hot food to a shepherd's dog or to a house dog;

4 (11). 'If the bones stick in the dog's teeth or stop in his throat, or if the hot food burn his mouth or his tongue, so that mischief follows therefrom, and the dog dies, this is a sin that makes the man a Peshôtanu [1].

5 (16). 'It is the third of these sins that men commit when a man smites a bitch big with young or affrights her by running after her, with shouting or with clapping of hands [2];

6 (18). 'If the bitch fall into a hole, or a well, or a precipice, or a river, or a canal, so that mischief follows therefrom, and she dies, this is a sin that makes the man a Peshôtanu [3].

7 (22). 'It is the fourth of these sins that men commit when a man has intercourse with a woman who has an issue of blood, either out of the ordinary course or at the usual period: this is a sin that makes him a Peshôtanu [4].

8 (25). 'It is the fifth of these sins that men commit when a man has intercourse with a woman quick with child [5], whether the milk has already

[1] He who gives too hot food to a dog so as to burn his throat is margarzân (guilty of death); he who gives bones to a dog so as to tear his throat is margarzân (Gr. Rav. 639).

[2] Or, 'with stamping on the ground' (? Saddar 31).

[3] If a bitch is big with young and a man shouts or throws stones at her, so that the whelps come to mischief and die, he is margarzân (Gr. Rav. 639).

[4] See Farg. XVI, 14 seq.

[5] When she has been pregnant for four months and ten days, as it is then that the child is formed and a soul is added to its body (Anquetil II, 563).

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come to her breasts or has not yet come: if mischief follow therefrom, and she die, this is a sin that makes the man a Peshôtanu [1].

II.

9 (30). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered [2], and she conceives by him, let her not, from dread of the people, produce in herself the menses, against the course of nature, by means of water and plants [3].

10 (34). 'And if the damsel, from dread of the people, shall produce in herself the menses against the course of nature, by means of water and plants, there is a sin upon her head [4].

11 (36). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, let her not,

[1] Or better, 'if the child die.' 'If a man come to his wife [during her pregnancy] so that she is injured and bring forth a still-born child, he is margarzân' (Old Rav. 115 b).

[2] 'Whether she has a husband in the house of her own parents or has none; whether she has entered from the house of her own parents into the house of a husband [depending on another chief of family] or has not' (Comm.)

[3] By means of drugs.

[4] 'It is a tanâfûhr sin for her: it is sin on sin' (the first sin being to have allowed herself to be seduced), Comm. 'If there has been no sin in her (if she has been forced), and if a man, knowing her shame, wants to take it off her, he shall call together her father, mother, sisters, brothers, husband, the servants, the menials, and the master and the mistress of the house, and he shall say, "This woman is with child by me, and I rejoice in it;" and they shall answer, "We know it, and we are glad that her shame is taken off her;" and he shall support her as a husband does' (Comm.)

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from dread of the people, destroy the fruit in her womb.

12 (38). 'And if the damsel, from dread of the people, shall destroy the fruit in her womb, the sin is on both the father and herself, the murder is on both the father and herself; both the father and herself shall pay the penalty for wilful murder[1].

13 (40). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, and she says, "I have conceived by thee;" and he replies, "Go then to the old woman[2] and apply to her that she may procure thee miscarriage;"

14 (43). 'And the damsel goes to the old woman and applies to her that she may procure her miscarriage; and the old woman brings her some Banga, or Shaêta, or Ghnâna, or Fraspâta[3], or some other of the drugs that produce miscarriage and [the man says], "Cause thy fruit to perish!" and she causes her fruit to perish; the sin is on the head of all three, the man, the damsel, and the old woman.

III.

15 (49). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not

[1] For baodhô-varsta; see above, p. 84, § 38, and n. 1.

[2] The nurse (Asp.)

[3] Banga is bang or mang, a narcotic made from hempseed; shaêta means literally gold, and must have been some yellow plant or liquor; ghnâna is 'that which kills [the fruit in the womb];' fraspâta is 'that which expels [the fruit] so that it perishes' (Comm.)

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delivered, and she conceives by him, so long shall he support her, until the child is born.

16 (51). 'If he shall not support her, so that the child comes to mischief[1], for want of proper support, he shall pay the penalty for wilful murder.'

17 (54). O Maker of the material world, thou Holy One! If she be near her time and be lying on the high road, which is the worshipper of Mazda that shall support her?

18 (56). Ahura Mazda answered: 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, so long shall he support her, until the child is born[2].

19 (58). 'If he shall not support her[3] . . . .

'It lies with the faithful to look in the same way after every pregnant female, either two-footed or four-footed, either woman or bitch.'

20 (61). O Maker of the material world, thou Holy One! If (a bitch[4]) be near her time and be lying on the high road, which is the worshipper of Mazda that shall support her?

21 (63). Ahura Mazda answered: 'He whose house stands nearest, the care of supporting her is

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[1] And dies. [2] § 18 = § 15.

[3] The sentence is left unfinished: Aspendiârji fills it with the words in § 16, 'so that the child,' &c. It seems as if §§ 17, 18 were no part of the original text, and as if § 17 were a mere repetition of § 20, which being wrongly interpreted as referring to a woman would have brought about the repetition of § 15 as an answer. See § 20.

[4] The subject is wanting in the text: it is supplied from the Commentary as the sense requires it.

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his[1]; so long shall he support her until the whelps are born.

22 (65). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

23 (68). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a camel-stall, which is the worshipper of Mazda that shall support her?

24 (70). Ahura Mazda answered: 'He who built the camel-stall or who holds it[2], the care of supporting her is his; so long shall he support her, until the whelps are born.

25 (76). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

26 (77). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a horse-stall, which is the worshipper of Mazda that shall support her?

27 (78). Ahura Mazda answered: 'He who built the horse-stall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

28 (81). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

29 (84). O Maker of the material world, thou

[1] 'The bitch is lying on the high road: the man whose house has its door nearest shall take care of her. If she dies, he shall carry her off [to dispose of the body according to the law]. One must support her for at least three nights: if one cannot support her any longer, one intrusts her to a richer man' (Comm. and Asp.)

[2] 'In pledge or for rent' (Asp.; cf. Comm. ad § 42).

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Holy One! If a bitch be near her time and be lying in an ox-stall, which is the worshipper of Mazda that shall support her?

30 (86). Ahura Mazda answered: 'He who built the ox-stall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

31 (89). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

32 (92). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a sheep-fold, which is the worshipper of Mazda that shall support her?

33 (94). Ahura Mazda answered: 'He who built the sheep-fold or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

34 (97). 'If he shall not support her so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

35 (100). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying on the earth-wall[1], which is the worshipper of Mazda that shall support her?

36 (102). Ahura Mazda answered: 'He who erected the wall or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

37 (105). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

[1] The wall around the house.

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38 (108). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the moat[1], which is the worshipper of Mazda that shall support her?

39 (110). Ahura Mazda answered: 'He who dug the moat or who holds it, the care of supporting her is his; so long shall he support her, until the whelps are born.

40 (112). 'If he shall not support her, so that the whelps come to mischief, for want of proper support, he shall pay the penalty for wilful murder.'

41 (113). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the middle of a pasture-field, which is the worshipper of Mazda that shall support her?

42 (115). Ahura Mazda answered: 'He who sowed the pasture-field or who holds it, the care of supporting her is his.

43 (117). 'He shall with kind charity[2] take her to rest upon a litter of any foliage fit for a litter; so long shall he support her, until the young dogs are capable of self-defence and self-subsistence.'

44 (122). O Maker of the material world, thou Holy One! When are the dogs capable of self-defence and self-subsistence?

45 (123). Ahura Mazda answered: 'When they are able to run about in a circuit of twice seven houses around[3]. Then they may be let loose, whether it be winter or summer.

'Young dogs ought to be supported for six months, children for seven years.

[1] The moat before the earth-wall.

[2] Doubtful.

[3] Probably the distance of one yugyêsti; cf. Farg. XIII, 17.

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'Âtar[1], the son of Ahura Mazda, watches as well (over a pregnant bitch) as he does over a woman.'

IV.

46 (127). O Maker of the material world, thou Holy One! If worshippers of Mazda want to have a bitch so covered that the offspring shall be one of a strong nature, what shall they do?

47 (129). Ahura Mazda answered: 'They shall dig a hole in the earth, in the middle of the fold, half a foot deep if the earth be hard, half the height of a man if the earth be soft.

48 (131). 'They shall first tie up the bitch there, far from children and from the Fire, the son of Ahura Mazda[2], and they shall watch by her until a dog comes there from anywhere. They shall afterwards let another dog come near her, and then a third besides[3], each being kept apart from the former, lest they should assail one another.

49 (134)[4]. 'The bitch being thus covered by three dogs, grows big with young, and the milk comes to her teats and she brings forth a young one that is born from (three) dogs.'

50 (135). He who smites a bitch who has been covered by three dogs, and who has already milk, and who shall bring forth a young one born from (three) dogs, what is the penalty that he shall pay?

[1] The fire: when a woman is in labour, one lights up a great fire in order to protect her and her child from the fiends (Introd. V, 13).

[2] 'From children, lest she shall bite them; from the fire, lest it shall hurt her' (Comm.)

[3] Cf. Justinus III, 4: maturiorem futuram conceptionem rati, si eam singulae per plures viros experirentur.

[4] The text of this and the following clause is corrupt, and the meaning doubtful.

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51 (137). Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

FARGARD XVI.

I (1–11). On the uncleanness of women during their sickness.
II (11–12). How it can be removed.
III (13–18). Sundry laws relating to the same matter. See Introd. V, 12.

I.

1. O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a woman who has an issue of blood, either out of the ordinary course or at the usual period, what shall the worshippers of Mazda do?

2 (3). Ahura Mazda answered: 'They shall clear the way[1] of the wood there, both in growing trees and in logs[2]; they shall strew dry dust on the ground[3]; and they shall erect a building there[4], higher than the house by a half, or a third, or a fourth, or a fifth part, lest her look should fall upon the fire[5].'

3 (9). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

4 (10). Ahura Mazda answered: 'Fifteen paces from the fire, fifteen paces from the water, fifteen

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[1] The way to the Dashtânistân (see Introd. V, 12).

[2] Lest the wood shall be touched and defiled by the woman on her way to the Dashtânistân.

[3] Lest the earth shall be touched and defiled by her. Cf. Farg. IX, 11, and Introd. V, 10.

[4] The Dashtânistân.

[5] See Introd. V, 12.

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paces from the consecrated bundles of baresma, three paces from the faithful.'

5 (11). O Maker of the material world, thou Holy One! How far from her shall he stay, who brings food to a woman who has an issue of blood, either out of the ordinary course or at the usual period?

6 (12). Ahura Mazda answered: 'Three paces[1] from her shall he stay, who brings food to a woman who has an issue of blood, either out of the ordinary course or at the usual period.'

In what kind of vessels shall he bring the food? In what kind of vessels shall he bring the bread?

'In vessels of brass, or of lead, or of any common metal[2].'

7 (15). How much food shall he bring to her? How much bread shall he bring?

'(Only) two danares[3] of long bread, and one danare of milk pap, lest she should gather strength[4].

'If a child has just touched her, they shall first wash his hands and then his body[5].

8 (21). 'If she still see blood after three nights

[1] The food is held out to her from a distance in a metal spoon.

[2] Earthen vessels, when defiled, cannot be made clean; but metal vessels can (see Farg. VII, 73 seq.)

[3] A danare is, according to Anquetil, as much as four tolas; a tola is from 105 to 175 grains.

[4] 'Sôshyôs says: For three nights cooked meat is not allowed to her, lest the issue shall grow stronger.' As the fiend is in her, any strength she may gain accrues to Ahriman.

[5] A child whom she suckles. The meaning is, Even a child, if he has touched her, must undergo the rites of cleansing. The general rule is given in the Commentary: 'Whoever has touched a Dashtân woman must wash his body and his clothes with gômêz and water.' The ceremony in question is the simple Ghosel, not the Barashnûm, since the woman herself performs the former only (vide infra, § 11 seq.; cf. Introd. V, 16).

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have passed, she shall sit in the place of infirmity until four nights have passed.

'If she still see blood after four nights have passed, she shall sit in the place of infirmity until five nights have passed.

9. 'If she still see blood after five nights have passed, she shall sit in the place of infirmity until six nights have passed.

'If she still see blood after six nights have passed, she shall sit in the place of infirmity until seven nights have passed.

10. 'If she still see blood after seven nights have passed, she shall sit in the place of infirmity until eight nights have passed.

'If she still see blood after eight nights have passed, she shall sit in the place of infirmity until nine nights have passed.

11. 'If she still see blood after nine nights have passed, this is a work of the Daêvas which they have performed for the worship and glorification of the Daêvas [1].

II.

'The worshippers of Mazda shall clear the way [2] of the wood there, both in growing trees and in logs;

12 (26). 'They shall dig three holes in the earth, and they shall wash the woman with gômêz by two of those holes and with water by the third.

'They shall kill Khrafstras, to wit: two hundred corn-carrying ants, if it be summer; two hundred of

[1] See Introd. V, 12.

[2] The way to the Barashnûm-gâh, where the cleansing takes place.

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any other sort of the Khrafstras made by Angra Mainyu, if it be winter[1].'

III.

13 (30). If a worshipper of Mazda shall suppress the issue of a woman who has an issue of blood, either out of the ordinary course or at the usual period, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

14 (33). O Maker of the material world, thou Holy One! If a man shall again and again wilfully touch the body of a woman who has an issue of blood, either out of the ordinary course or at the usual period, so that the ordinary issue turns to the dye of the unusual one, or the unusual issue to the dye of the ordinary one, what is the penalty that he shall pay?

15 (36). Ahura Mazda answered: 'For the first time he comes near unto her, for the first time he lies by her, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana; for the second time he comes near unto her, for the second time he lies by her, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana; for the third time he comes near unto her, for the third time he lies by her, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.'

16. For the fourth time he comes near unto her, for the fourth time he lies by her, if he shall press the body under her clothes, if he shall press the

[1] See Introd. IV, 35.

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unclean thigh, but without sexual intercourse, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.

17 (39). 'Whosoever shall lie in sexual intercourse with a woman who has an issue of blood, either out of the ordinary course or at the usual period, does no better deed than if he should burn the corpse of his own son, born of his own body and dead of naêza[1], and drop its fat into the fire[2].

18 (41). 'All such sinners, embodiments of the Drug, are scorners of the law: all scorners of the law are rebels against the Lord: all rebels against the Lord are ungodly men; and any ungodly man shall pay for it with his life[3].'

FARGARD XVII.

Hair and Nails.

Anything that has been separated from the body of man is considered dead matter (Introd. V, 12), and is accordingly supposed to fall into the possession of the demon and to become the abode of death and uncleanness. Therefore, hair and nails, as soon as cut off, are at once the property of Ahriman, and the demon has to be driven away from them by spells, in the same way as he is from the bodies of the dead. They are withdrawn from his power by

[1] A disease (Farg. VII, 58). There is another word naêza, 'a spear,' so that one may translate also 'killed by the spear' (Asp.)

[2] 'Not that the two deeds are equal, but neither is good' (Comm.) The sin in question is a simple tanâfûhr (Farg. XV, 7), and therefore can be atoned for by punishment and repentance, whereas the burning of a corpse is a crime for which there is no atonement (Farg. I, 17; VIII, 73 seq.; Introd. V, 8).

[3] Literally, 'is a Peshôtanu;' 'he is a tanâfûhr sinner, that is to say, margarzân (worthy of death),' Comm.

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the recital of certain prayers, and by being deposited in the earth inside consecrated circles, which are drawn around them as an intrenchment against the fiend (see above, p. 122, n. 1).

This chapter, which has given full scope to the ironical humour of many, is an invaluable document in the eyes of the mythologist, as he finds in it, if not the origin and explanation, at least the oldest record of world-wide superstitions. Not only in Bombay, but all over the world, people are found who believe that hair and nails are weapons in the hands of the evil one. The Esthonians, on the shores of the Baltic, take the utmost care not to drop the parings of their nails on the ground, lest the devil should pick them up, to make a visor to his cap, which will give him full power to injure men, unless the sign of the cross has been made over them[1]. The Gauchos in the Chilian pampas fear to throw their hair to the winds, but deposit it in holes dug in a wall[2]. In Liége good people are advised not to throw away their hair, nor to leave it in the teeth of the comb, lest a witch take hold of it and cast a spell over them[3].

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Which is the most deadly deed whereby a man increases most the baleful strength of the Daêvas, as he would do by offering them a sacrifice?'

2 (3). Ahura Mazda answered: 'It is when a man here below combing his hair or shaving it off, or paring off his nails drops them[4] in a hole or in a crack[5].

[1] Cf. infra, 'Thou shalt chant the Ahuna-Vairya,' &c., §§ 6, 8, 9.

[2] Cf. infra, §§ 5, 7.

[3] Mélusine, Recueil de Mythologie populaire, publié par H. Gaidoz et E. Rolland, Paris, 1878; pp. 79, 549, 583. To the same train of ideas seems to belong the Eddic myth of Naglfar, the fatal ship wrought out of the nails of the dead, which is to take the crew of the demon to the shore of the earth when the last day of the world is come (Gylfaginning, 51).

[4] Without performing the requisite ceremonies.

[5] Doubtful.

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3 (6). 'Then for want of the lawful rites being observed, Daêvas are produced in the earth; for want of the lawful rites being observed, those Khrafstras are produced in the earth which men call lice, and which eat up the corn in the corn-field and the clothes in the wardrobe.

4 (10). 'Therefore, O Zarathustra! whenever here below thou shalt comb thy hair or shave it off, or pare off thy nails, thou shalt take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the consecrated bundles of baresma.

5 (13). 'Then thou shalt dig a hole, a disti[1] deep if the earth be hard, a vîtasti deep if it be soft; thou shalt take the hair down there and thou shalt say aloud these fiend-smiting words: "Out of him by his piety Mazda made the plants grow up[2]."

6 (17). 'Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shall chant the Ahuna-Vairya three times, or six, or nine.

II.

7 (19). 'For the nails, thou shalt dig a hole, out

[1] A disti=ten fingers. A vîtasti=twelve fingers.

[2] See above, XI, 6; the choice of this line was determined by the presence of the word plants in it: man was considered a microcosm, and every element in him was supposed to come from a similar element in nature, to which it was to return after death, and whence it was to come back again at the time of the resurrection: his bones from the earth, his blood from the water, his hair from the trees, his life from the fire (Bundahis XXXI, Ulamâi Islâm); an old Aryan theory, traces of which are also to be found in India (Rig-veda X, 16, 3), in Greece (Ilias VII, 99; Empedocles, fr. 378; cf. Epicharmus ap. Plut. Consol. ad Apoll. 15), and in Scandinavia (Edda, Grimnismal 40).

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of the house, as deep as the top joint of the little finger; thou shalt take the nails down there and thou shalt say aloud these fiend-smiting words: "The words that are heard from the pious in holiness and good thought[1]."

8 (24). 'Then thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairya three times, or six, or nine.

9 (26). 'And then: "Look here, O Ashô-zusta bird[2]! here are the nails for thee: look at the nails here! May they be for thee so many spears, knives, bows, falcon-winged arrows, and sling-stones against the Mâzainya Daêvas[3]!"

10 (29). 'If those nails have not been dedicated (to the bird), they shall be in the hands of the Mâzainya Daêvas so many spears, knives, bows, falcon-winged arrows, and sling stones (against the Mâzainya Daêvas)[4].

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[1] Yasna XXXIII, 7. There is here only a play upon the word sruyê, 'is heard,' which chances to be homonymous with the dual of srva, 'nails of both hands.'

[2] 'The owl,' according to modern tradition. The word literally means 'friend of holiness.' 'For the bird Ashôzusta they recite the Avesta formula; if they recite it, the fiends tremble and do not take up the nails; but if the nails have had no spell uttered over them, the fiends and wizards use them as arrows against the bird Ashôzusta and kill him. Therefore, when the nails have had a spell uttered over them, the bird takes and eats them up, that the fiends may not do any harm by their means' (Bundahis XIX).

[3] See above, p. 137, n. 1. The nails are cut in two and the fragments are put in the hole with the point directed towards the north, that is to say, against the breasts of the Dêvs (see above, p. 75, n. 2). See Anquetil, Zend-Avesta II, 117; India Office Library, VIII, 80.

[4] Repeated by mistake from § 10.

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11 (30). 'All such sinners, embodiments of the Drug, are scorners of the law: all scorners of the law are rebels against the Lord: all rebels against the Lord are ungodly men; and any ungodly man shall pay for it with his life[1].'

FARGARD XVIII.

I (1–13). On the unworthy priest and enticers to heresy.
II (14–29). The holiness of the cock.
III (30–60). The four paramours of the Drug.
IV (61–71). On unlawful lusts.
The text and the Pahlavi commentary of this Fargard are translated in Haug's Essays, pp. 243 seq., 364 seq.

I.

1. 'There is many a one, O holy Zarathustra!' said Ahura Mazda, 'who wears a Paitidâna[2], but who has not girded his loins with the law[3]; when such a man says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

2 (5). 'He holds a Khrafstraghna[4] in his hand, but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

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[1] See preceding Fargard, § 18.

[2] See above, p. 168, n. 7.

[3] The word translated girded is the word used of the Kôstî, the sacred girdle which the Parsi must never part with (see § 54); the full meaning, therefore, is, 'girded with the law as with a Kôstî' (cf. Yasna IX, 26 [81]), that is to say, 'never forsaking the law,' or, as the Commentary expresses it, 'one whose thought is all on the law' (cf. § 5).

[4] See above, p. 168, n. 8.

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3 (7). 'He holds a twig[1] in his hand, but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

4 (9). 'He wields the Astra mairya[2], but he has not girded his loins with the law; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

5 (11). 'He who sleeps on throughout the night, who does not perform the Yasna nor chant the hymns, who does not worship by word or by deed, who does neither learn nor teach, with a longing for (everlasting) life, he lies when he says, "I am an Âthravan," do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

6 (14). 'Him thou shalt call an Âthravan, O holy Zarathustra! who throughout the night sits up and demands of the holy Wisdom[3], which makes man free from anxiety, with dilated heart, and cheerful at the head of the *K*inva*t* bridge[4], and which makes him reach that world, that holy world, that excellent world, the world of paradise.

7 (18). '(Therefore) demand of me, thou upright one! of me, who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me, that

[1] The bundles of baresma or the urvarân (see p. 22, n. 2; p. 169, n. 3).

[2] The Aspahê-astra; see Introd. V, 19.

[3] That is to say, studies the law and learns from those who know it (cf. Introd. V, 2).

[4] See Farg. XIX, 30. 'It gives him a stout heart, when standing before the *K*inva*t* bridge' (Comm.)

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thou mayst be the better, that thou mayst be the happier[1].'

8 (21). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What is it that makes the unseen power of Death increase?'

9 (22). Ahura Mazda answered: 'It is the man that teaches a wrong law[2]; it is the man who continues for three years[3] without wearing the sacred girdle[4], without chanting the Gâthas, without worshipping the good waters.

10 (25). 'And he who should set that man at

[1] See Introd. V, 2.

[2] 'The deceiver Ashemaogha' (Comm.); the heretic. Cf. Farg. XV, 2, and Introd. III, 10.

[3] Doubtful.

[4] The Kôstî, which must be worn by every Parsi, man or woman, from their fifteenth year of age (see below, § 54 seq.); it is the badge of the faithful, the girdle by which he is united both with Ormazd and with his fellow believers. He who does not wear it must be refused water and bread by the members of the community; he who wears it becomes a participator in the merit of all the good deeds performed all over the Zarathustrian world (Saddar 10 and 46; Hyde 10 and 50). The Kôstî consists 'of seventy-two interwoven filaments, and should three times circumvent the waist. . . . Each of the threads is equal in value to one of the seventy-two Hâhs of the Izashnê; each of the twelve threads in the six lesser cords is equal in value to the dawâzdih hamâist . . .; each of the lesser cords is equal in value to one of the six Gahanbârs; each of the three circumventions of the loins is equal in value to humat, good thought, hukhat, good speech, huaresta, good work; the binding of each of the four knots upon it confers pleasure on each of the four elements, fire, air, water, and the earth' (Edal Daru, apud Wilson, The Parsi Religion Unfolded, p. 163). In the Brahmanical system also the faithful are bound to their god by means of a sacred girdle, the Mekhalâ.

Another piece of clothing which every Parsi is enjoined to wear is the Sadarah, or sacred shirt, a muslin shirt with short sleeves, that does not reach lower than the hips, with a small pocket at the opening in front of the shirt (see § 54 seq.)

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liberty, when bound in prison[1], does no better deed than if he should flay a man alive and cut off his head[2].

11 (27). 'The blessing uttered on a wicked, ungodly Ashemaogha does not go past the mouth (of the blesser); the blessing for two Ashemaoghas does not go past his tongue; the blessing for three is no word at all; the blessing for four is a curse against himself.

12 (29). 'Whosoever should give some Haoma juice to a wicked, ungodly Ashemaogha, or some Myazda consecrated with blessings, does no better deed than if he should lead a thousand horse against the cities of the worshippers of Mazda, and should slaughter the men thereof, and drive off the cattle as plunder.

II.

13 (32). 'Demand of me, thou upright one! of me, who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier.'

14 (33). Zarathustra asked Ahura Mazda: 'Who is the Sraoshâ-varez[3] of Sraosha[4]? the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god.'

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[1] See Introd. III, 10. Cf. § 12.

[2] Doubtful. The Commentary seems to understand the sentence as follows: 'He who should free him from hell would thus perform no less a feat than if he should cut off the head of a man and then make him alive again.'

[3] 'Who is he who sets the world in motion?' (Comm.) See above, p. 56, n. 2.

[4] See Introd. IV, 31.

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15 (34). Ahura Mazda answered: 'It is the bird named Parôdars[1], which ill-speaking people call Kahrkatâs[2], O holy Zarathustra! the bird that lifts up his voice against the mighty dawn:

16 (37). '"Arise, O men! recite the Ashem vaḋ vahistem that smites down the Daêvas[3]. Lo! here is Bûshyâsta, the long-handed[4], coming upon you, who lulls to sleep again the whole living world, as soon as it has awoke: 'Sleep!' she says, 'sleep on, O man! the time[5] is not yet come.'"

17 (41). 'For the three excellent things be never slack, namely, good thoughts, good words, and good deeds; for the three abominable things be ever slack, namely, bad thoughts, bad words, and bad deeds."

18 (43). 'In the first part of the night, Fire, the son of Ahura Mazda, calls the master of the house for help, saying:

19 (43). '"Up! arise, thou master of the house! put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright

[1] 'He who foresees' the coming dawn; the cock.

[2] 'When he is not called so, he is powerful' (Comm.) Cf. XIII, 2, 6.

[3] The cock is called 'the drum of the world.' As crowing in the dawn that dazzles away the fiends, he shared with it the honour of the victory, and was believed to crow away the demons: 'The cock was created to fight against the fiends and wizards; . . . he is with the dog an ally of Srôsh against demons' (Bundahis XIX). 'No demon can enter a house in which there is a cock; and, above all, should this bird come to the residence of a demon, and move his tongue to chaunt the praises of the glorious and exalted Creator, that instant the evil spirit takes to flight' (Mirkhond, History of the Early Kings of Persia, translated by Shea, p. 57; cf. Saddar 32, Hyde 35, and J. Ovington, A Voyage to Suratt, 1696, p. 371).

[4] See Introd. IV, 24.

[5] 'To perform thy religious duties' (Comm.)

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with the clean wood, carried by thy well-washed hands[1]. Here comes Âzi[2], made by the Daêvas, who is about to strive against me, and wants to put out my life."

20 (46). 'In the second part of the night, Fire, the son of Ahura Mazda, calls the husbandman for help, saying:

21 (46). '"Up! arise, thou husbandman! Put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed hands. Here comes Âzi, made by the Daêvas, who is about to strive against me, and wants to put out my life."

22 (48). 'In the third part of the night, Fire, the son of Ahura Mazda, calls the holy Sraosha for help, saying: "Come thou, holy, tall-formed Sraosha, [then he brings unto me some clean wood with his well-washed hands][3]: here comes Âzi, made by the Daêvas, who is about to strive against me, and wants to put out my life."

23 (51). 'And then the holy Sraosha wakes up the bird named Parôdar*s*, which ill-speaking people call Kahrkatâs, and the bird lifts up his voice against the mighty dawn:

24 (52). '"Arise, O men! recite the Ashem ya*d* vahi*s*tem that smites down the Daêvas. Lo! here is Bûshyãsta, the long-handed, coming upon you, who lulls to sleep again the whole living world as

[1] The Parsi, as soon as he has risen, must put on the Kôstî, wash his hands, and put wood on the fire.

[2] See Introd. IV, 19.

[3] The text seems to be corrupt: it must probably be emendated into 'bring into me . . .'

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soon as it has awoke: 'Sleep!' she says, 'sleep on, O man! the time is not yet come.'"

25 (52). '"For the three excellent things be never slack, namely, good thoughts, good words, and good deeds; for the three abominable things be ever slack, namely, bad thoughts, bad words, and bad deeds."

26 (53). 'And then bed-fellows address one another: "Rise up, here is the cock calling me up." Whichever of the two first gets up shall first enter paradise: whichever of the two shall first, with well-washed hands, bring clean wood unto the Fire, the son of Ahura Mazda, the Fire, well pleased with him and not angry, and fed as it required, will thus bless him:

27 (58). '"May herds of oxen grow for thee, and increase of sons: may thy mind be master of its vow, may thy soul be master of its vow, and mayst thou live on in the joy of the soul all the nights of thy life."

'This is the blessing which the Fire speaks unto him who brings him dry wood, well examined by the light of the day, well cleansed with godly intent.

28 (64). 'And whosoever will kindly and piously present one of the faithful with a pair of these my Parôdar*s* birds, a male and a female, it is as though he had given[1] a house with a hundred columns, a thousand beams, ten thousand large windows, ten thousand small windows.

29 (67). 'And whosoever shall give to my Parôdar*s* bird his fill of meat, I, Ahura Mazda, need not

[1] 'In the day of recompense' (Comm.); he shall be rewarded as though he had given a house, &c. . . . he shall receive such a house in paradise.

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interrogate him any longer; he shall directly go to paradise.'

III.

30 (70). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Thou then, alone in the material world, dost bear offspring without any male coming unto thee?'

31 (74). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! It is not so, nor do I, alone in the material world, bear offspring without any male coming unto me.

32 (77). 'There are four males who are mine.

'And they make me conceive progeny as other males make their females.'

33 (78). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the first of those males of thine?'

34 (79). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the first of my males who, being entreated by one of the faithful, does not give him anything, be it ever so little, of the riches he has treasured up[1].

35 (82). 'That man makes me conceive progeny as other males make their females.'

36 (83). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

37 (84). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This is

[1] Cf. Farg. III, 34.

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the thing that counteracts it, namely, when a man unasked, kindly and piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.

38 (87). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

39 (88). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the second of those males of thine?'

40 (89). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the second of my males who, making water, lets it fall along the upper forepart of his foot.

41 (92). 'That man makes me conceive progeny as other males make their females.'

42 (93). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

43 (94). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This is the thing that counteracts it, namely, when the man rising up[1] and stepping three steps further off, shall say three Ahuna-Vairya, two humatanãm, three hukhshathrôtemãm, and then chant the Ahuna-Vairya and offer up one Yênhê hâtãm.

[1] 'Nec stando mingens . . . facile visitur Persa' (Amm. Marc. XXIII, 6); Ardâ Vîrâf XXIV; Mainyô-i-khard II, 39; Saddar 56, Hyde 60. Cf. Manu IV, 47 seq., and Polack, Persien I, 67: 'Von einem in Paris weilenden Perser hinterbrachte man dem König, um seine Emancipation und Abtrünnigkeit vom Gesetz zu beweisen, dass er Schweinefleisch esse und stehend die Function verrichte.'

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44 (98). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

45 (99). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the third of those males of thine?'

46 (100). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! He is the third of my males who during his sleep emits seed.

47 (102). 'That man makes me conceive progeny as other males make their females.'

48 (103). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! What is the thing that can counteract that?'

49 (104). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! this is the thing that counteracts it, namely, if the man, when he has risen from sleep, shall say three Ahuna-Vairya, two humatanãm, three hukhshathrô-temãm, and then chant the Ahuna-Vairya and offer up one Yê*n*hê hâtãm.

50 (107). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does who tears the child out of a mother's womb.'

51 (108). Then he shall speak unto Spe*n*ta Ârmaiti[1], saying: 'O Spe*n*ta Ârmaiti, this man do I deliver unto thee; this man deliver thou back unto me, against the mighty day of resurrection; deliver him back as one who knows the Gâthas, who

[1] The genius of the earth (cf. Farg. II, 10).

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knows the Yasna, and the revealed law[1], a wise and clever man, who is the Word incarnate.

52 (112). 'Then thou shalt call his name "Fire-creature, Fire-seed, Fire-offspring, Fire-land," or any name wherein is the word Fire[2].'

53 (113). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug! Who is the fourth of those males of thine?'

54 (114). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt[3].

55 (115). 'At the fourth step[4] we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Zandas[5].'

56 (117). The holy Sraosha asked the Drug, with his club uplifted against her: 'O thou wretched and wicked Drug, what is the thing that can counteract that?'

57 (118). Then the Drug demon, the guileful one, answered: 'O holy, tall-formed Sraosha! There is no means of counteracting it;

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[1] Literally, 'the answers made to the questions (of Zarathustra).'

[2] Cf. Introd. IV, 30, and Orm. Ahr. § 205.

[3] The Kôstî and the Sadarah; see above, p. 191, n. 4. It is the sin known as kushâd duvârisnî (Mainyô-i-khard II, 35; Ardâ Vîrâf XXV, 6).

[4] 'Going three steps without Kôstî is only a three Sraoshô-karana sin; from the fourth step, it is a tanâfûhr sin' (Comm.)

[5] For the Yâtus, see Introd. IV, 20; the zanda is a hobgoblin.

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58 (120). 'When a man or a woman, being more than fifteen years of age, walks without wearing the sacred girdle or the sacred shirt.

59 (120). 'At the fourth step we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Zandas.'

IV.

60 (122). Demand of me, thou upright one! of me who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

61 (123). Zarathustra asked Ahura Mazda: 'Who grieves thee with the sorest grief? Who pains thee with the sorest pain?'

62 (124). Ahura Mazda answered: 'It is the Gahi[1], O Spitama Zarathustra! who goes a-whoring after the faithful and the unfaithful, after the worshippers of Mazda and the worshippers of the Daêvas, after the wicked and the righteous[2].

63 (125). 'Her look dries up one third of the mighty floods that run from the mountains; her look withers one third of the beautiful, golden hued, growing plants;

64 (127). 'Her look withers one third of the grass

[1] The courtezan, as an incarnation of the female demon Gahi (see Introd. IV, 15).

[2] '[Whether she gives up her body to the faithful or to the unfaithful], there is no difference; when she has been with three men, she is guilty of death' (Comm.)

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wherewith Spenta Ârmaiti[1] is clad[2], and her touch withers in the faithful one third of his good thoughts, of his good words, of his good deeds, one third of his strength, of his fiend-killing power, and of his holiness[3].

65 (129). 'Verily I say unto thee, O Spitama Zarathustra! such creatures ought to be killed even more than gliding snakes[4], than howling wolves, than the wild she-wolf that falls upon the fold, or than the she-frog that falls upon the waters with her thousandfold brood.'

66 (133). Demand of me, thou upright one! of me who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

67–68 (133). Zarathustra asked Ahura Mazda: 'If a man shall come unto a woman who has an issue of blood, either out of the ordinary course or at the usual period, and he does so wittingly and knowingly[5], and she allows it wilfully, wittingly, and

[1] The earth.

[2] Doubtful. The Pahlavi translation has, 'One third of the strength of Spenta Ârmaiti.'

[3] 'If a Gahi (courtezan) look at running waters, they fall; if at trees, they are stunted; if she converse with a pious man, his intelligence and his holiness are withered by it' (Saddar 67; Hyde 74). Cf. Manu IV, 40 seq.

[4] It is written in the law (the Avesta): 'O Zartust Isfitamân! with regard to woman, I say to thee that any woman that has given up her body to two men in one day is sooner to be killed than a wolf, a lion, or a snake: any one who kills such a woman will gain as much merit by it as if he had provided with wood a thousand fire-temples, or destroyed the dens of adders, scorpions, lions, wolves, or snakes' (Old Rav. 59 b).

[5] 'Knowing her state and knowing that it is a sin' (Comm.)

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knowingly, what is the atonement for it, what is the penalty that he shall pay to atone for the deed they have done?'

69 (136). Ahura Mazda answered: 'If a man shall come unto a woman who has an issue of blood, either out of the ordinary course or at the usual period, and he does so wittingly and knowingly, and she allows it wilfully, wittingly, and knowingly;

70 (137). 'He shall slay a thousand head of small cattle; he shall godly and piously offer up to the fire [1] the entrails [2] thereof together with Zaothra-libations; he shall bring the shoulder bones to the good waters [3].

71 (140). 'He shall godly and piously bring unto the fire a thousand loads of soft wood, of Urvâsna, Vohu-gaona, Vohu-kereti, Hadhâ-naêpata, or of any sweet-scented plant [4].

72 (142). 'He shall tie and consecrate a thousand bundles of baresma; he shall godly and piously offer up to the good waters a thousand Zaothra-libations, together with the Haoma and the meat, cleanly prepared and well strained by a pious man, together with the roots of the tree known as Hadhâ-naêpata [5].

73 (144). 'He shall kill a thousand snakes of

[1] To the Bahrâm fire.

[2] The ōmentum (afsman) or epipleon. Strabo XV, 13: τοῦ ἐπίπλου τι μικρὸν τιθέασι, ὡς λέγουσί τινες, ἐπὶ τὸ πῦρ. 'Ascending six steps they showed me in a Room adjoining to the temple, their Fire which they fed with Wood, and sometimes Burn on it the Fat of the Sheep's Tail.' A Voyage Round the World, Dr. J. F. Gemelli, 1698.

[3] The meat is eaten by the faithful (Asp.); cf. Herod. I, 132.

[4] Cf. Farg. XIV, 3 seq.

[5] See above, p. 94, n. 1.

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those that go upon the belly, two thousand of the other kind[1]: he shall kill a thousand land frogs and two thousand water frogs; he shall kill a thousand corn-carrying ants and two thousand of the other kind[2].

74 (147). 'He shall throw thirty bridges over canals; he shall undergo a thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana[3].

75 (149). 'This is the atonement, this is the penalty that he shall pay to atone for the deed that he has done.

76 (150). 'If he shall pay it, he shall enter the world of the holy ones; if he shall not pay it, he shall fall down into the world of the wicked, into that dark world, made of darkness, the offspring of darkness[4].'

FARGARD XIX.

I (1–11). Angra Mainyu attempts to kill Zarathustra, and, when he fails, tempts him. Zarathustra withstands both assaults with weapons both material and spiritual.

II (11–43). Zarathustra applies to Ahura Mazda for a revelation of the law. He is taught how the fiend may be repelled, how the creation of Mazda is to be worshipped, how uncleanness is to be washed away, and what becomes of the soul after death.

III (43–47). Angra Mainyu and his host, driven to despair, and feeling themselves powerless, flee down into hell.

This chapter may be entitled 'The Revelation,' and considered as the frame-work of the Vendîdâd, the remainder of which should have its place between the first and the third part; as the first part

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[1] 'Two thousand mâr bânak' (Comm.) See above, p. 157, n. 1.

[2] 'Two thousand dârak' (Comm.) See above, p. 157, n. 4.

[3] Five tanâfûhrs, that is six thousand dirhems.

[4] §§ 75, 76=Farg. XIV, 18.

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shows the fiend's struggles to prevent the revelation, and the third shows the effects of it; the second being, as it were, an abstract of the law, an abridged Vendîdâd.

The text and the Pahlavi commentary of this Fargard are translated in Haug's Essays, p. 253 seq., p. 333 seq., and p. 379 seq.

I.

1. From the region of the north, from the regions of the north[1], forth rushed Angra Mainyu, the deadly, the Daêva of the Daêvas[2]. And thus spake the guileful one, he the evil-doer Angra Mainyu, the deadly: 'Drug, rush down upon him! destroy the holy Zarathustra!' The Drug came rushing along, the demon Bûiti[3], the unseen death, the hell-born.

2 (5). Zarathustra chanted aloud the Ahuna-Vairya[4]: 'The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.'

(He added): 'Offer up prayers to the good waters of the good Dâitya[5]!

'Profess the law of the worshippers of Mazda!'

The Drug dismayed, rushed away, the demon Bûiti, the unseen death, the hell-born.

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[1] From hell; cf. p. 75, n. 2.

[2] 'The fiend of fiends,' the arch-fiend.

[3] 'How does death enter the body of man? There are several Druges from Ahriman, who come into the body and the soul of man: one of whom is a Drug known as Bût; she is the forerunner of death; when the time of the end is at hand, she produces in the body of man such excessive heat that he falls ill' (Dâdâr i Dâdûkht, British Museum, Add. 8994, 130 a).

[4] See above, p. 98, n. 2.

[5] The river in Airyana Vaêgô; see Farg. I, 3, and Introd. III, 15.

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3 (7). And the Drug, the guileful one, said unto Angra Mainyu: 'O baneful Angra Mainyu! I see no way to kill him, so great is the glory of the holy Zarathustra.'

Zarathustra saw (all this) from within his soul: 'The evil-doing Daêvas and Drvants[1] (thought he) take counsel together for my death.'

4 (11). Up started Zarathustra, forward went Zarathustra, unshaken by the evil spirit, by the hardness of his malignant riddles[2], swinging stones in his hand, stones as big as a house[3], which he obtained from the Maker, Ahura Mazda, he the holy Zarathustra.

'At what on this wide, round earth, whose ends lie afar, at what dost thou swing (those stones), thou who standest by the river Darega[4], upon the mountains, in the mansion of Pourusaspa[5]?'

5 (16). Thus Zarathustra answered Angra Mainyu: 'O evil-doer, Angra Mainyu! I will smite the creation of the Daêva; I will smite the Nasu, a creature of the Daêva; I will smite the Pairika Knãthaiti[6], till the fiend-smiter Saoshyant come up to life out

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[1] See Introd. IV, 22.

[2] This is a fragment of an old myth in which Zarathustra and Angra Mainyu played respectively the parts of Oedipus and the Sphinx. See, for further explanation, Orm. Ahr. §§ 163–165.

[3] See Introd. IV, 40. The Commentary has, 'Some say, those stones are the Ahuna-Vairya.' In another attempt to account for a mythical expression, which was no longer understood, those thunderbolts were turned into the nine-knotted stick used in the Barashnûm (see Farg. IX, 14; Comm. and Asp.)

[4] See Introd. III, 15.

[5] The father of Zarathustra.

[6] Cf. Farg. I, 10, and Introd. IV, 21.

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of the lake Kãsava, from the region of the dawn, from the regions of the dawn[1].'

6 (20). Again to him said the guileful one, the Maker of the evil world, Angra Mainyu: 'Do not destroy my creatures, O holy Zarathustra! Thou art the son of Pourusaspa[2], just born of thy mother[3]. Renounce the good law of the worshippers of Mazda, and thou shalt gain such a boon as the murderer[4] gained, the ruler of the nations.'

7 (24). Thus in answer to him said Spitama Zarathustra: 'No! never will I renounce the good law of the worshippers of Mazda, though my body, my life, my soul should burst!'

8 (27). Again to him said the guileful one, the Maker of the evil world, Angra Mainyu: 'By whose Word wilt thou strike, by whose Word wilt thou repel, by whose weapon will the good creatures (strike and repel) my creation who am Angra Mainyu?'

9 (29). Thus in answer to him said Spitama Zarathustra: 'The sacred mortar, the sacred cup, the Haoma, the Words taught by Mazda, these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon the good creatures (will strike and repel thee), O evil-doer, Angra Mainyu! To me Spenta Mainyu gave it, he gave it to me in the boundless Time[5];

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[1] See Introd. IV, 39–40. [2] 'I know thee' (Comm.)

[3] Doubtful (cf. § 46); possibly, 'I was invoked by thy mother.' The Commentary has, 'Some explain thus: Thy forefathers worshipped me: worship me also.'

[4] Ajis Dahâka or Zohâk, who, as a legendary king, is said to have ruled the world for a thousand years (Introd. IV, 11).

[5] See Introd. IV, 42. The Ahuna-Vairya was revealed before

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to me the Amesha Spe*n*tas, the all-ruling, the all-beneficent, gave it.'

10 (35). Zarathu*s*tra chanted aloud the Ahuna-Vairya. The holy Zarathu*s*tra said aloud: 'This I ask thee: teach me the truth, O Lord[1]! . . .'

II.

11 (37). Zarathu*s*tra asked Ahura Mazda: 'O Ahura Mazda, most beneficent spirit, Maker of the material world, thou Holy One! [he was sitting by the Dare*g*a, on the mountain[2], praying to Ahura Mazda, to the good Vohu-manô, to Asha Vahi*s*ta, Khshathra Vairya, and Spe*n*ta Ârmaiti;]

12 (39). 'How shall I make the world free from that Dru*g*, from the evil-doer Angra Mainyu? How shall I drive away direct defilement? How indirect defilement? How shall I drive the Nasu from the house of the worshippers of Mazda? How shall I cleanse the faithful man? How shall I cleanse the faithful woman?'

13 (42). Ahura Mazda answered: 'Invoke, O Zarathu*s*tra! the good law of Mazda.

'Invoke, O Zarathu*s*tra! the Amesha Spe*n*tas who rule over the seven Karshvares of the earth[3].

'Invoke, O Zarathu*s*tra! the sovereign Heaven, the boundless Time[4], and Vayu[5], whose action is most high.

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the creation of the world (Yasna XIX), and consequently in the boundless Time.

[1] This verse is the beginning of a Gâtha (Yasna XLIV), in which Zarathu*s*tra applies to Ahura Mazda to be taught the mysteries of the world and of the law.

[2] See § 4 and Introd. III, 15.

[3] See Introd. IV, 7.

[4] See Introd. IV, 42.

[5] See Introd. IV, 15.

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'Invoke, O Zarathustra! the powerful Wind, made by Mazda, and Spenta [Ârmaiti][1], the fair daughter of Ahura Mazda.

14 (46). 'Invoke, O Zarathustra! my Fravashi[2], who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid[3], the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word[4]!

'Invoke, O Zarathustra! this creation of mine, who am Ahura Mazda.'

15 (50). Zarathustra took those words from me, (and said): 'I invoke the holy creation of Ahura Mazda.

'I invoke Mithra[5], the lord of wide pastures, a god armed with beautiful weapons, with the most glorious of all weapons, with the most fiend-smiting of all weapons.

'I invoke the holy, tall-formed Sraosha[6], who wields a club in his hand, to bear upon the heads of the fiends.

16 (54). 'I invoke the most glorious holy Word.

'I invoke the sovereign Heaven, the boundless Time, and Vayu, whose action is most high.

'I invoke the mighty Wind, made by Mazda, and Spenta (Ârmaiti), the fair daughter of Ahura Mazda.

'I invoke the good law of Mazda, the fiend-destroying law of Zarathustra.'

17 (58). Zarathustra asked Ahura Mazda: 'O Maker of the good world, Ahura Mazda! With

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[1] See Introd. IV, 30.
[2] See Introd. IV, 37.
[3] See Introd. IV, 5.
[4] Mâthra Spenta; see Introd. IV, 40.
[5] See Introd. IV, 8.
[6] See Introd. IV, 31, and cf. Farg. XVIII, 22 seq.

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what manner of sacrifice shall I worship, with what manner of sacrifice shall I worship and forward this creation of Ahura Mazda?'

18 (60). Ahura Mazda answered: 'Go, O Spitama Zarathustra! towards that tree[1] that is beautiful, high-growing, and mighty amongst the high-growing trees, and say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem vohu[2]!"

19 (63). 'Let the faithful man cut off a twig of baresma, long as a ploughshare, thick as a barley-corn[3]. The faithful one, holding it in his left hand, shall not leave off keeping his eyes upon it[4], whilst he is offering up the sacrifice to Ahura Mazda and to the Amesha-Spentas, and to the high and beautiful golden Haomas, and to Vohu-manô[5] and to the good Râta[6], made by Mazda, holy and excellent[7].'

20 (67). Zarathustra asked Ahura Mazda: 'O thou, all-knowing Ahura Mazda! thou art never asleep, never intoxicated, thou Ahura Mazda! Vohu-manô[8] gets directly defiled: Vohu-manô gets indirectly de-

[1] The tree, whatever it is, from which the baresma is taken. See p. 22, n. 2.

[2] See § 22.

[3] Doubtful.

[4] The Parsis are recommended to keep their eyes on the baresma during the sacrifice: 'A man is offering the Darûn, he has said all the required Avesta, but he has not looked at the baresma: what is the rule? It would have been better if he had looked at it: however he may proceed to the meal' (Old Rav. 97 b).

[5] See Introd. IV, 7.

[6] See Introd. IV, 30.

[7] Doubtful. Possibly, 'While he is offering up the high and beautiful Haomas, and Vohu-manô (good thoughts) and the good Râta (sacrificial presents).'

[8] Vohu-manô is often used as a designation of the faithful one, literally, 'the good-minded;' this is the meaning which is given to it in this passage by the Commentary, and it certainly belongs

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filed; the Daêvas defile him from the bodies smitten by the Daêvas[1]: let Vohu-manô be made clean.'

21 (70). Ahura Mazda answered: 'Thou shalt take some gômêz from a bull ungelded and such as the law requires it[2]; thou shalt take the man who is to be cleansed[3] to the field made by Ahura[4], and the man that is to cleanse him shall draw the furrows[5].

22 (73). 'He shall recite a hundred Ashem vohu: "Holiness is the best of all good. Happy, happy the man who is holy with perfect holiness!"

'He shall chant two hundred Ahuna-Vairya: "The will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor."

'He shall wash Vohu-manô four times with the gômêz from the ox, and twice with the water made by Mazda[6].

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to it in the second part of § 25; but in the first part of the same clause it is translated 'clothes,' a meaning which is not unlikely in itself, as Vohu-manô, being the Amshaspand of cattle, may designate, and in fact did designate, the skins of cattle and leather (Comm. ad Farg. XVIII, 2). On the whole the description in the text applies to the cleansing both of the man and of the clothes, and Vohu-manô sometimes means the one, and sometimes the other.

[1] From dead bodies.

[2] The so-called Varasiô; 'it must be of a white colour; if a single hair on its body be found other than white, the animal is rejected as unfit for the purpose' (Sorâbji Kâvasji Khambâtâ, in the Indian Antiquary, VII, 180).

[3] Or better, 'the things that are to be cleansed.'

[4] The place of the cleansing, the Barashnûm-gâh (see Farg. IX, 3).

[5] See Farg. IX, 10.

[6] This can hardly refer to the cleansing of the man, as the man

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23 (76). 'Thus Vohu-manô shall be made clean, and clean shall be the man. Then he shall take up Vohu-manô[1] with his left arm and his right, with his right arm and his left: and thou shalt lay down Vohu-manô under the mighty structure of the bright heavens, by the light of the stars made by the gods, until nine nights have passed away[2].

24 (80). 'When nine nights have passed away, thou shalt bring libations unto the fire, thou shalt bring hard wood unto the fire, thou shalt bring incense of Vohu-gaona unto the fire, and thou shalt perfume Vohu-manô therewith.

25 (82). 'Thus shall Vohu-manô become clean, thus shall the man be clean[3]: he shall take up Vohu-manô with the right arm and the left, with the left arm and the right, and Vohu-manô[4] shall say aloud: "Glory be to Ahura Mazda! Glory be to the Amesha-Spe*n*tas! Glory be to all the other holy beings."'

26 (85). Zarathu*s*tra asked Ahura Mazda: 'O thou all-knowing Ahura Mazda: Should I urge upon the godly man, should I urge upon the godly woman, should I urge upon the wicked Daêva-worshipper who lives in sin, that they have once to leave behind them the earth made by Ahura,

ought to be washed six times with gômêz and three times with water (see Farg. VIII, 37 seq.; IX, 28 seq.)

[1] 'The clothes' (Comm.)

[2] The clothes of the unclean shall be exposed to the air for nine nights, all the time while he himself is confined in the Armê*s*t-gâh. The rules for the cleansing of clothes that have been worn by the dead himself are different (see Farg. VII, 12 seq.)

[3] 'Thus Vohu-manô shall be clean—the clothes; thus the man shall be clean—he who wears those clothes' (Comm.)

[4] The faithful one.

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that they have to leave the water that runs, the corn that grows, and all the rest of their wealth [1]?'

Ahura Mazda answered: 'Thou shouldst, O holy Zarathustra.'

27 (89). O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, in their life in the material world, they have won for their souls?

28 (90). Ahura Mazda answered: 'When the man is dead, when his time is over, then the hellish, evil-doing Daêvas assail him; and when the third night is gone, when the dawn appears and brightens up, and makes Mithra, the god with beautiful weapons, reach the all-happy mountains, and the sun is rising:

29 (94). 'Then the fiend, named Vîzaresha, carries off in bonds [2] the souls of the wicked Daêva-worshippers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the *Kinvad* bridge, the holy bridge made by Mazda [3], they ask for their spirits and souls the

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[1] 'Linquenda tellus, et domus et placens
Uxor, nec harum, quas colis arborum. . . .'

The translation is doubtful in its details; yet there is little doubt that the sentence refers to future life (cf. § 27). Aspendiârji translates, 'Shall the godly man . . . arise (from the dead) . . .?' which seems to be the meaning of the Pahlavi Commentary too.

[2] 'Every one has a noose cast around his neck: when a man dies, if he has been a righteous man, the noose falls from his neck; if a wicked, they drag him with that noose down into hell' (Comm.; cf. Farg. V, 8, and Introd. IV, 26).

[3] The *Kinvad* bridge extends over hell and leads to paradise: for the souls of the righteous it widens to the length of nine javelins;

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reward for the worldly goods which they gave away here below[1].

30 (98). 'Then comes the well-shapen, strong and tall-formed maid[2], with the dogs at her sides[3], one who can distinguish[4], who is graceful[5], who does what she wants, and is of high understanding.

'She makes the soul of the righteous one go up above the Hara-berezaiti[6]; above the *K*inva*d* bridge she places it in the presence of the heavenly gods themselves.

31 (102). 'Up rises Vohu-manô[7] from his golden seat; Vohu-manô exclaims: "How hast thou come to us, thou holy one, from that decaying world into this undecaying one[8]?"

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for the souls of the wicked it narrows to a thread, and they fall down into hell (cf. Ard*â* Vîrâf V, 1). This bridge is known in many mythologies; it is the Sirath bridge of the Musulmans; not long ago they sang in Yorkshire of 'the Brig o' Dread, na brader than a thread' (Thoms, Anecdotes, 89), and even nowadays the peasant in Nièvre tells of a little board—

'Pas pu longue, pas pu large
Qu'un ch'veu de la Sainte Viarge,'

which was put by Saint Jean d'Archange between the earth and paradise:

'Ceux qu'saront la raison (=l'oraison?) d'Dieu
Par dessus passeront.
Ceux qu'la sauront pas
Au bout mourront.' (Mélusine, p. 70.)

[1] Cf. Farg. III, 34, 35; XVIII, 33 seq.

[2] The soul of the dead, on the fourth day, finds itself in the presence of a maid, of divine beauty or fiendish ugliness, according as he himself was good or bad, and she leads him into heaven or hell: this maid is his own conscience (Yasht XXII).

[3] The dogs that keep the *K*inva*d* bridge (see Farg. XIII, 9).

[4] The good from the wicked. [5] Doubtful.

[6] The heavenly mountain, whence the sun rises, and upon which the abode of the gods rests.

[7] The door-keeper of paradise; a Zoroastrian Saint-Pierre.

[8] Cf. Farg. VII, 52.

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32 (105). 'Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Amesha-Spentas, to the Garô-nmânem[1], the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings.

33 (108). 'As to the godly man that has been cleansed[2], the wicked evil-doing Daêvas tremble at the perfume of his soul after death, as a sheep does on which a wolf is falling[3].

34 (110). 'The souls of the righteous are gathered together there: Nairyô-sangha[4] is with them; a friend of Ahura Mazda is Nairyô-sangha.

'Do thou thyself invoke, O Zarathustra! this world of Ahura Mazda.'

35 (114). Zarathustra took those words from Ahura Mazda: 'I invoke the holy world, made by Ahura Mazda.

'I invoke the earth made by Ahura, the water made by Mazda, the holy trees.

'I invoke the sea Vouru-kasha[5].

'I invoke the shining sky.

'I invoke the eternal and sovereign luminous space[6].

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[1] The Garothmân of the Parsis; literally, 'the house of songs.'

[2] That has performed the Barashnûm.

[3] Ormazd is all perfume, Ahriman is infection and stench (Bundahis I; Eznig, Refutatio Haeresiarum II); the souls of their followers partake of the same qualities, and by the performance of the Barashnûm both the body and the soul are perfumed and sweetened.

[4] The messenger of Ahura Mazda (cf. Farg. XXII, 7).

[5] See Introd. IV, 11.

[6] See Introd. IV, 42.

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36 (120). 'I invoke the bright, all glorious, blissful abode of the holy ones.

'I invoke the Garô-nmânem, the abode of Ahura Mazda, the abode of the Amesha-Spe*n*tas, the abode of all the other holy beings.

'I invoke the sovereign place of eternal weal [1], and the *K*inva*d* bridge made by Mazda.

37 (123). 'I invoke the good Saoka [2], whose looks go far and wide.

'I invoke the mighty Fravashis [3] of the righteous.

'I invoke the whole creation of weal.

'I invoke Verethraghna [4], made by Ahura, who wears the glory made by Mazda [5].

'I invoke Ti*s*trya [6], the bright and glorious star, in the shape of a golden-horned bull.

38 (127). 'I invoke the holy, beneficent Gâthas [7], who rule over the ratus [8]:

'I invoke the Ahunavaiti Gâtha;

'I invoke the U*s*tavaiti Gâtha;

'I invoke the Spe*n*ta-mainyu Gâtha;

'I invoke the Vohu-khshathra Gâtha;

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[1] Misvâna gâtva, another name of the heavenly spaces; it designates heaven as the abode and source of all blessings, of all savah, or saoka.

[2] A personification of the Ormazdean weal.

[3] See Introd. IV, 37.

[4] See Introd. IV, 14, and Yasht XIV.

[5] The *hv*arenô or light of sovereignty (Introd. IV, 11).

[6] See Introd. IV, 13, and Yasht VIII.

[7] The five collections of hymns which form the oldest and holiest part of the Yasna and of the Avesta (Yasna XXVIII–XXXIV; XLIII–XLVI; XLVII–L; LI; LIII); they are named after their first words.

[8] The chiefs of creation (Introd. IV, 35); 'they rule over the ratus insomuch as it is by their means that other beings are invoked' (Comm.)

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'I invoke the Vahistôisti Gâtha.

39 (129). 'I invoke the Karshvares of Arzahê and Savahê;

'I invoke the Karshvares of Fradadhafshu and Vidadhafshu;

'I invoke the Karshvares of Vourubaresti and Vouruzaresti;

'I invoke the bright *Hv*aniratha[1];

'I invoke the bright, glorious Haêtum*an*t[2];

'I invoke the good Ashi[3];

['I invoke the good *K*isti[4];]

'I invoke the most right *K*ista[5];

'I invoke the glory of the Aryan regions[6];

'I invoke the glory of the bright Yima, the great shepherd[7].

40 (133). 'Let him be worshipped with sacrifice, let him be gladdened, gratified, and satisfied, the holy Sraosha, the tall-formed, fiend-smiting, holy Sraosha[8].

'Bring libations unto the Fire, bring hard wood unto the Fire, bring incense of Vohu-gaona unto the Fire.

'Offer up the sacrifice to the Vâzista fire, which

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[1] See Introd. IV, 7. [2] See Farg. I, 14.

[3] See Introd. IV, 30.

[4] An angel of knowledge; the clause is found only in the Vendîdâd Sâdah.

[5] Religious knowledge.

[6] The light of sovereignty, *hv*arenô, which if secured by the Aryans makes them rule over their enemies (cf. Introd. IV, 11).

[7] See Introd. IV, 18, and Farg. II.

[8] This praise of Sraosha was probably introduced here with reference to the great part he plays in the fate of the soul after death, and to the performance of the sadis ritual (see above, p. 87, n. 4).

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smites the fiend Spengaghra[1]: bring unto it the cooked meat and the offerings of boiling milk[2].

41 (137). 'Offer up the sacrifice to the holy Sraosha, that the holy Sraosha may smite down the fiend Kunda[3], who is drunken without drinking. He will fall upon the men of the Drug, the slothful ones[4], the wicked Daêva-worshippers, who live in sin.

[42[5]. 'I invoke the Kara fish[6], who lives beneath waters in the bottom of the deep lakes.

'I invoke the ancient and sovereign Merezu[7], the greatest seat of battle in the creation of the two spirits[8].

'I invoke the seven bright Sravah[9] with their sons and their flocks.

III.

43. 'They run about to and fro, their minds waver to and fro[10], Angra Mainyu the deadly, the

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[1] See Introd. IV, 13.

[2] Doubtful.

[3] The same as Kundi; see Farg. XI, 9.

[4] Those who neglect their religious duties. The translation is doubtful.

[5] From the Vendîdâd Sâdah. The clause may have belonged to the original text; it is preceded by another clause which certainly did not belong to it, and part of which is cited in the Commentary ad Farg. VIII, 103, where it would have been more suitably placed: 'When he has been cleansed in the next inhabited place, he may then sow and till the pasture fields, as food for the sheep and as food for the ox.'

[6] The Kar-mâhî (see above, p. 59, n. 4).

[7] According to Professor Justi, 'the milky way' (Handbuch der Zendsprache s. v.), an Iranian representative of the Eddic Bifrost. There is much probability in that translation.

[8] Doubtful.

[9] A word of unknown meaning.

[10] Up and down, in hope and despair.

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Daêva of the Daêvas; I*n*dra the Daêva, Sâuru the Daêva, N*au*nghaithya the Daêva, Taurvi and Zairi[1], Aêshma of the wounding spear[2], Akatasha the Daêva[3], Zaurva[4], baneful to the fathers, Bûiti the Daêva[5], Driwi[6] the Daêva, Daiwi[7] the Daêva, Kasvi[8] the Daêva, Paitisha[9] the most Daêva-like amongst the Daêvas.]

44 (140). 'And he said, the guileful, the evil-doing Daêva, Angra Mainyu the deadly: "What! let the wicked, evil-doing Daêvas gather together at the head of Arezûra[10]."

45 (141). 'They rush, they run away, the wicked, evil-doing Daêvas; they run away with shouts, the wicked, evil-doing Daêvas; they run away casting the evil eye, the wicked, evil-doing Daêvas: "Let us gather together at the head of Arezûra!

46 (143). '"For he is just born the holy Zarathustra, in the house of Pourushaspa. How can we procure his death? He is the stroke that fells the fiends: he is a counter-fiend to the fiends; he is a Dru*g* to the Dru*g*. Down are the Daêva-worshippers, the Nasu made by the Daêva, the false-speaking Lie!"

47 (147). 'They run away, they rush away, the wicked, evil-doing Daêvas, into the depths of the dark, horrid world of hell.

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[1] See Introd. IV, 34.
[2] See Introd. IV, 22.
[3] See above, p. 136, n. 5.
[4] Old age.
[5] See above, p. 204, n. 3.
[6] Poverty; see above, Farg. II, 29.
[7] Lying; see above, Farg. II, 29.
[8] Meanness; see above, Farg. II, 29.
[9] 'Opposition, or counter-action,' a personification of the doings of Ahriman and of his marring power.
[10] At the gate of hell; see above, p. 24, n. 1.

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'Ashem vohu: Holiness is the best of all good.'

FARGARD XX.

Thrita, the First Healer.

Thrita was the first who drove back death and disease, as Ahura Mazda had brought to him down from heaven ten thousand healing plants that had been growing up around the tree of eternal life, the white Hôm or Gaokerena.

This Thrita is mentioned only once again in the Avesta, in Yasna IX, 7, where he appears to have been one of the first priests of Haoma. This accounts for his medical skill; as Haoma is a source of life and health, his first priests must have been the first healers.

Thrita was originally the same as Thraêtaona[1]. On one hand, we see that in the Rig-veda the great feat of Thraêtaona is ascribed to Trita as well as to Traitâna, and Trita Âptya, 'the son of the waters,' was as well the celestial priest who pours Haoma into rain as the celestial hero who kills the snake in storms. On the other hand, we see that Thraêtaona fulfilled the same functions as Thrita: according to Hamza he was the inventor of medicine[2]; the Tavids[3] against sickness are inscribed with his name, and we find in the Avesta itself the Fravashi of Thraêtaona invoked 'against itch, hot fever, humours, cold fever[4], vâvareshi, against the plagues created by the serpent[5].' We see from this passage that disease was understood as coming from the serpent; in other words, that it was considered a sort of poisoning[6], and this is the reason why the

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[1] See Introd. IV, 14.

[2] Ed. Gottwaldt, p. 23; cf. Mirkhond, Early Kings of Persia, Shea, p. 152.

[3] Formules of exorcism.

[4] Cf. Farg. VII, 58.

[5] Yasht XIII, 131.

[6] This theory, which modern science would not utterly reject, accounts for the great part which the serpent plays in the worship of Asklepios; as sickness comes from him, from him too must or may come the healing.

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killer of the serpent was invoked to act against it. Thus Thrita-Thraêtaona had a double right to the title of the first of the healers, both as a priest of Haoma and as the conqueror of the serpent[1].

1. Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was he who first of the healthful[2], the wise, the happy, the wealthy, the glorious, the strong men of yore[3], drove back sickness to sickness, drove back death to death[4], and first turned away the point of the poniard and the fire of fever from the bodies of mortals.'

2 (11). Ahura Mazda answered: 'Thrita it was who first of the healthful, the wise, the happy, the wealthy, the glorious, the strong man of yore, drove back sickness to sickness, drove back death to death, and first turned away the point of the poniard and the fire of fever from the bodies of mortals.

3 (12). 'He asked for a source of remedies[5]; he obtained it from Khshathra-Vairya[6], to withstand sickness and to withstand death, to withstand pain and fever, to withstand the disease[7], rottenness and

[1] It seems as if in the Vedas, too, Trita had been a healing god (Rig-veda VIII, 47, 13 seq.)

[2] Whom no weapon could wound, like Isfendiâr (Comm.)

[3] Or better, Paradhâta (or Pêshdâd), 'the kings of yore,' which became the name of the first Iranian dynasty.

[4] 'That is to say, who kept sickness in bonds, who kept death in bonds' (Comm.)

[5] Doubtful.

[6] As Khshathra-Vairya presides over metals, it was a knife he received, 'of which the point and the base were set in gold.' He was therefore the first who healed with the knife (cf. Farg. VII, 44); and it appears from § 4 that he was also the first who healed with herbs. As for the healing with the holy word, see Farg. XXII.

[7] Doubtful.

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infection which Angra Mainyu had created by his witchcraft against the bodies of mortals[1].

4 (15). 'And I Ahura Mazda brought down the healing plants that, by many hundreds, by many thousands, by many myriads, grow up all around the one Gaokerena[2].

5 (18). 'All this (health) do we call by our blessing-spells, by our prayers, by our praises, upon the bodies of mortals[3].

7 (19)[4]. 'To thee, O Sickness, I say avaunt! to thee, O Death, I say avaunt! to thee, O Pain, I say avaunt! to thee, O Fever, I say avaunt! to thee, O Disease, I say avaunt[5]!

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[1] The Vendîdâd Sâdah has here eight names of diseases: to withstand Sârana (head-ache), to withstand Sârastya (cold fever), to withstand Azana, to withstand Azahva, to withstand Kurugha, to withstand Azivâka, to withstand Duruka, and to withstand Astairya.

[2] The white Hôm, which is the king of healing plants (see Introd. IV, 28). The healing plants are said to have been created ten thousand in number, in order to oppose so many diseases that had been created by Ahriman (Bundahis IX; cf. Farg. XXII, 2). In India also, healing plants are said to have Soma for their king, and to have come down from heaven: 'Whilst coming down from heaven, the plants said: He will never suffer any wound, the mortal whom we touch' (Rig-veda X, 97, 17; cf. Haurvatât et Ameretât, §§ 46–47).

[3] Or possibly, All those (plants) do we bless, all those (plants) do we pray, all those (plants) do we praise, for (the weal of) the bodies of mortals.

[4] Vendîdâd Sâdah: 6. To withstand sickness, to withstand death, to withstand pain, to withstand fever, to withstand Sârana, to withstand Sârastya, to withstand Azana, to withstand Azahva, to withstand Kurugha, to withstand Azivâka, to withstand Duruka, to withstand Astairya, to withstand the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

[5] Vendîdâd Sâdah: To thee, O Sârana, I say avaunt! to thee,

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8 (21). 'By their might may we smite down the Drug! By their might may we smite the Drug! May they give to us strength and power, O Ahura[1]!

9[2] (23). 'I drive away sickness, I drive away death, I drive away pain and fever[3], I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

10 (25). 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas[4], and all the wicked Gainis[5].

11 (26). 'May the much-desired Airyaman[6] come here, for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura!

12 (29). 'May the much-desired Airyaman smite

O Sârastya, I say avaunt! to thee, O Asana, I say avaunt! to thee, O Asahva, I say avaunt! to thee, O Kurugha, I say avaunt! to thee, O Asivâka, I say avaunt! to thee, O Duruka, I say avaunt! to thee, O Astairya, I say avaunt!

[1] This clause is borrowed, with some alteration, from Yasna XXXI, 4; the original text is, 'May the strong power come to me, by the might of which we may smite down the Drug!'

[2] The Vendîdâd Sâdah has, 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra.'

[3] The Vendîdâd Sâdah has, 'I drive away Sârana, I drive away Sârastya, I drive away Asana, I drive away Asahva, I drive away Kurugha, I drive away Asivâka, I drive away Duruka, I drive away Astairya.'

[4] See Introd. IV, 20–21.

[5] 'Gai' (Comm.), that is Gahi (see Introd. IV, 5); cf. p. 89, note 1, and Farg. XXII, 2, note.

[6] Or better, 'Airyaman, the bestower of good.' On Airyaman, see Farg. XXII. Clauses 11–12 are borrowed from Yasna LIV, 1, and form the prayer known as Airyama-ishyô.

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all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.'

[13. Yathâ ahû vairyô:—the will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

K*e*m nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

K*e* verethrem *g*â:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!][1]

FARGARD XXI.

Waters and Light.

I (1). Praise of the holy bull.

II (2–3). Invocation addressed to rain as a healing power.

III a (4–7). Joint invocation addressed to the waters and to the light of the sun.

III b (8–11). Joint invocation addressed to the waters and to the light of the moon.

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[1] From the Vendîdâd Sâdah.

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III c (12–17). Joint invocation addressed to the waters and to the light of the stars.

IV (18–21). Spells against disease.

I.

1. Hail, holy bull[1]! Hail to thee, beneficent bull! Hail to thee, who makest increase! Hail to thee, who makest growth! Hail to thee, who dost bestow thy gifts upon the excellent faithful, and who wilt bestow them on the faithful yet unborn! Hail to thee, whom the *G*ahi kills[2], and the ungodly Ashemaogha, and the wicked tyrant.

II.

2 (3). 'Come, come on, O clouds, along the sky, through the air, down on the earth, by thousands of drops, by myriads of drops:' thus say, O holy Zarathustra! 'to destroy sickness altogether, to destroy death altogether, to destroy altogether the sickness made by the *G*aini[3], to destroy altogether the death made by the *G*aini, to destroy altogether Gadha and Apagadha[4].

3 (9). 'If death come at eve, may healing come at daybreak!

'If death come at daybreak, may healing come at night!

[1] The primeval bull who was created by Ormazd and killed by Ahriman with the help of the *G*ahi. The praise of the holy bull serves as an introduction to the praise of the waters. There were old myths in which a cloud was compared to a bull in the atmosphere, from whom rain was supposed to come. (See Orm. Ahr. § 122 seq.; cf. Introd. V, 5. Clause 1 is to be recited when one meets an ox or any kind of cattle, Gr. Rav. 386.)

[2] Possibly, 'who dost kill the *G*ahi' (by means of gômêz).

[3] The *G*ahi (see Farg. XX, 10) as bringing sickness (cf. Farg. VII, 59).

[4] Names of diseases.

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'If death come at night, may healing come at dawn!

'Let showers shower down new waters, new earth, new trees, new health, and new healing powers.

III a.

4 (15). 'As the sea Vouru-kasha is the gathering place of waters [1], rise up, go up the aerial way and go down on the earth; go down on the earth and go up the aerial way [2]. Rise up and roll along! thou in whose rising and growing Ahura Mazda made the aerial way [3].

5 (20). 'Up! rise up and roll along! thou swift-horsed sun, above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem [4])[5], along the path made by Mazda, along the way made by the gods, the watery way they opened.

---

[1] Waters and light are believed to flow from the same spring and in the same bed: 'As light rises up from Hara Berezaiti [Alborz, the mountain by which the earth is surrounded], so waters spring up from it and come back to it' (Bund. XX); every day the sun, moon, and stars rise up from Alborz, and every day all the waters on the earth come back together to the sea Vouru-kasha, and there collected come down again to the earth from the peaks of Alborz (Bund. VII, Gr. Rav. 431; cf. Farg. V, 15 seq.) As light comes from three different sources, the sun, the moon, and the stars, the waters are invoked three times, first in company with the sun, then with the moon, lastly with the stars, as if there should be three different movements of the rain connected with the three movements of light.

[2] Waters come down from the sky to the earth and come up back from the earth to the sky (see Farg. V, 15 seq.)

[3] Doubtful.

[4] 'If thou art a righteous man' (Comm.)

[5] The translation of this clause is doubtful.

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6 (23). 'And thou shalt keep away the evil by this holy spell[1]: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk;

7 (27). 'A woman[2] rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

III b.

8 (30). 'As the sea Vouru-kasha is the gathering place of waters, rise up, go up the aerial way, and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along! thou in whose rising and growing Ahura Mazda made the earth[3].

9 (31). 'Up! rise up, thou moon, that dost keep in thee the seed of the bull[4], rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to

[1] Doubtful; the text is corrupt. The spell refers to the cleansing and generative power of the waters; cf. the invocation to Ardvî Sûra, Farg. VII, 16: the waters are supposed to make females fertile as they make the earth. This spell was probably pronounced to facilitate childbirth.

[2] Or better, 'a female;' there are, in the text, two words for 'milk,' the one referring to the milk of women, the other to the milk of cows.

[3] Doubtful.

[4] When the bull died, 'what was bright and strong in his seed was brought to the sphere of the moon, and when it was cleansed there in the light of the astre, two creatures were shaped with it, a male and a female, from which came two hundred and seventy-two kinds of animals' (Bund. IV, X; cf. Orm. Ahr. §§ 125 and 127).

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abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

10 (32). 'And thou shalt keep away the evil by this holy spell: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk;

11 (32). 'A woman rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

III c.

12 (32). 'As the sea Vouru-kasha is the gathering place of waters, rise up, go up the aerial way, and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along! thou in whose rising and growing Ahura Mazda made everything grow[1].

13 (33). 'Up! rise up, ye stars, that have in you the seed of waters[2], rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

14 (34). 'And thou shalt keep away the evil by this holy spell: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make

[1] Doubtful.

[2] When Tistrya, the storm god who gives rain, became a star (see Introd. IV, 36), it was thought that there was a relation between the stars and rain.

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the body and the strength pure; I make thee a woman rich in children and rich in milk;

15 (34). 'A woman rich in seed, in milk, in fat, in marrow, and in offspring. I shall make for thee a thousand springs flow and run towards the pastures that will give food to the child.

16 (34). 'As the sea Vouru-kasha is the gathering place of waters, rise up and gather together, go up the aerial way and go down on the earth; go down on the earth and go up the aerial way. Rise up and roll along!

17 (35). 'Up! rise up! away will the Ka*hv*u*z*i[1] fly and cry, away will Ayêhi[2] fly and cry, away will the *G*ahi, who is addicted to the Yâtu, fly and cry.

IV.

[18. 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra; I drive away sickness, I drive away death, I drive away pain and fever; I drive away Sârana, I drive away Sârasti, I drive away A*z*ana, I drive away A*z*ahva, I drive away Kurugha, I drive away A*z*ivâka, I drive away Duruka, I drive away Astairya; I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

19. 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

20. 'May the much-desired Airyaman come here, for the men and women of Zarathu*s*tra to rejoice, for the faithful to rejoice; with the desirable reward

[1] 'He who diminishes light, Ahriman' (Comm.)

[2] 'Sterility, Ahriman' (Comm.)

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that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura!

21. 'May the much-desired Airyaman smite all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

22. 'Yathâ ahû vairyô:—the will of the Lord . . .[1].

'K*e*m nâ mazdâ:—whom hast thou placed to protect me . . .[1]?

'K*e* verethrem *g*â:—who is he who will smite the fiend . . .[1]?

23. 'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish, away to the regions of the north, never more to give unto death the living world of the holy spirit!'

FARGARD XXII.

Angra Mainyu creates 99,999 diseases: Ahura Mazda applies for healing to the holy word and to Airyaman.

Airyaman is an old Indo-Iranian god: in the Rig-veda he is an Âditya (Aryaman), who is seldom invoked alone, but nearly always in company with Mitra and Varu*n*a. His name, like Mitra's, means, 'the friend,' and, like Mitra, he is the god of heavenly light, kind, beneficent, and helpful to man.

In the Avesta the word Airyaman has the same meaning as in the Veda; but the character of the god is more fully developed, and whereas he has no distinct personality in the Vedic hymns, he appears here in the character of a healing god, which is derived in a very natural manner from his primitive and general character.

Airyaman abides in a mansion called the mansion of Airyaman (Airyamnô nmânem), which is the same as 'the bright mansion in

[1] As in preceding Fargard, § 13.

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which Mitra, Aryaman, Varuna abide,' according to the Vedas, that is to say, the sky. In later Parsism, Airyaman appears as 'the Ized of Heaven[1].'

This Fargard is unfinished or, more correctly, the end of it is understood. Airyaman, called out from his mansion, comes and digs nine furrows. It is no doubt in order to perform the Barashnûm[2] or some ceremony of that kind, in order to cleanse the unclean, that is to say, the sick man[3], and to restore him to health by virtue of the Nirang and of the holy word. The Fargard ends therefore with spells against sickness and against death.

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion[4], the beautiful, the shining, seen afar (there may I go up, there may I pass!)

2 (5). 'Then the ruffian looked at me[5]; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Mãthra Spenta[6], thou most glorious one!

3 (8). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up[7] as a sacrifice unto the good Saoka[8], made by Mazda and holy.

'Unto thee will I give in return a thousand fleet,

[1] Aspendiârji. [2] See Farg. IX; cf. infra, § 20, n.

[3] See Introd. V, 14.

[4] 'The Garotman' (Comm.), paradise.

[5] And cast on me the evil eye; 'it was by casting the evil eye on the good creatures of Ormazd that Ahriman corrupted them' (Eznig, Refutatio Haeresiarum II).

[6] The holy word.

[7] Possibly, 'I offer them up as a sacrifice.'

[8] An incarnation of weal; here invoked as procuring health.

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high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

4 (12). 'Unto thee will I give in return a thousand brown oxen that do not push[1]; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

5 (16). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.

6 (20). 'Mâthra Spenta, the all-glorious, replied unto me: "How shall I heal thee? How shall I drive away from thee those nine diseases, and those ninety, those nine hundred, those nine thousand, and those nine times ten thousand diseases?"'

II.

7 (22). The Maker Ahura Mazda called for Nairyô-sangha[2]: Go thou, Nairyô-sangha, the herald, and drive towards the mansion of Airyaman, and speak thus unto him:

8 (23). Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the

[1] Possibly, 'in which there is no blemish.'

[2] The messenger of Ahura Mazda. He was originally the same as the Vedic Narâ-sansa, a name of Agni, chiefly as the sacrificial fire, that is, as the messenger that goes from the heavens to the earth, and from the earth to the heavens. Mazdeism still knows that he is a form of Âtar, the Fire (Yasna XVII, 11 [68]).

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beautiful, the shining, seen afar (there may I go up, there may I pass!)

9 (24). 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the much-desired!

10 (26). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand fleet, high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

11 (30). 'Unto thee will I give in return a thousand brown oxen that do not push; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

12 (34). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

III.

13 (38). In obedience to Ahura's words he went, Nairyô-sangha, the herald; he drove towards the mansion of Airyaman, he spake unto Airyaman, saying:

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14 (38). Thus speaks Ahura Mazda, the Holy One, unto thee: 'I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I go up, there may I pass!)

15 (39). 'Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the much-desired!

16 (40). 'Unto thee will I give in return a thousand fleet, swift-running steeds; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand fleet, high-humped camels; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

17 (44). 'Unto thee will I give in return a thousand brown oxen that do not push; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand young of all species of small cattle; offer them up as a sacrifice unto the good Saoka, made by Mazda and holy.

18 (48). 'And I will bless thee with the fair, holy blessing-spell, the friendly, holy blessing-spell, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

IV.

19 (52). Quickly was it done, nor was it long, eagerly set off the much-desired Airyaman, towards

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the mountain of the holy questions[1], towards the forest of the holy questions.

20 (54). Nine stallions brought he with him, the much-desired Airyaman[2].

Nine camels brought he with him, the much-desired Airyaman.

Nine bulls brought he with him, the much-desired Airyaman.

Nine head of small cattle brought he with him, the much-desired Airyaman.

He brought with him the nine twigs[3]; he drew along nine furrows[4].

[21[5]. 'I drive away Ishirê, I drive away Aghûirê, I drive away Aghra, I drive away Ughra; I drive away sickness, I drive away death, I drive away pain and fever; I drive away Sârana, I drive away Sârastya, I drive away Azana, I drive away Azahva, I drive away Kurugha, I drive away Azivâka, I drive away Duruka, I drive away Astairya; I drive away the disease, rottenness, and infection which Angra Mainyu has created by his witchcraft against the bodies of mortals.

22. 'I drive away all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked Gainis.

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[1] The mountain where 'the holy conversations' between Ormazd and Zoroaster took place (cf. Farg. XIX, 11, and Introd. 40).

[2] According to Aspendiârji, 'He brought with him the strength of nine stallions,' to infuse it into the sick man (cf. Yasht VIII, 24).

[3] That is to say, 'the nine-knotted stick' (Asp.; cf. Farg. IX, 14).

[4] To perform the Barashnûm, 'the great service of the Nirang-Dîn, through which all evil, moral and natural, including evil passions, disease, and death will be removed' (Wilson, The Parsi Religion, p. 341).

[5] From the Vendîdâd Sâdah.

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23. 'May the much-desired Airyaman come here for the men and women of Zarathustra to rejoice, for the faithful to rejoice; with the desirable reward that is won by means of the law, and with that boon for holiness that is vouchsafed by Ahura.

24. 'May the much-desired Airyaman smite all manner of diseases and deaths, all the Yâtus and Pairikas, and all the wicked *G*ainis.

25. 'Yathâ ahû vairyô:—the will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor.

'K*e*m nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom but thy Âtar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

'K*e* verethrem *g*â:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

'Keep us from our hater, O Mazda and Ârmaiti Spe*n*ta! Perish, O fiendish Dru*g*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Dru*g*! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!']

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TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	. . .	. . . .	क	[illegible]	[illegible]	ك	ك	כ	k
2 „ aspirata	kh	. . .	. . . .	ख	[illegible]	[illegible]	. . .	. . .	כ	kh
3 Media	g	. . .	. . . .	ग	[illegible]	[illegible]	گ	. . .	ג	. . .
4 „ aspirata	gh	. . .	. . . .	घ	[illegible]	[illegible]	. . .	. . .	ג	. . .
5 Gutturo-labialis	q	. . .	. . . .	. . .	. . . .	. . .	ق	ق	ק	. . .
6 Nasalis	ṅ (ng)	. . .	. . . .	ङ	{ङ (ng) / [illegible] (N)}	. . .	. . .	. . .	. . .	. . .
7 Spiritus asper	h	. . .	. . . .	ह	[illegible] (ꝏ *hv*)	[illegible]	ه	ه	ה	h, hs
8 „ lenis	’	. . .	. . . .	. . .	. . . .	. . .	ا	ا	א	. . .
9 „ asper faucalis	‘h	. . .	. . . .	. . .	. . . .	. . .	ح	ح	ח	. . .
10 „ lenis faucalis	’h	. . .	. . . .	. . .	. . . .	. . .	ع	ع	ע	. . .
11 „ asper fricatus	. . .	*‘h*	. . . .	. . .	. . . .	. . .	خ	خ	ח	. . .
12 „ lenis fricatus	. . .	*’h*	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
Gutturales modificatae (palatales, &c.)										
13 Tenuis	. . .	*k*	. . . .	च	[illegible]	[illegible]	چ	. . .	. . .	*k*
14 „ aspirata	. . .	*kh*	. . . .	छ	. . . .	. . .	. . .	. . .	. . .	*kh*
15 Media	. . .	*g*	. . . .	ज	[illegible]	[illegible]	ج	ج	. . .	. . .
16 „ aspirata	. . .	*gh*	. . . .	झ	. . . .	. . .	غ	غ	. . .	. . .
17 „ Nasalis	ñ	. . .	. . . .	ञ	. . . .	. . .	. . .	. . .	. . .	. . .

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CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	. . .	. . . .	य	[illegible] init.	و	ي	ي	י	y
19 Spiritus asper	. . .	(ẙ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 „ lenis	. . .	(ẏ)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 „ asper assibilatus . .	. . .	s	. . . .	श	[illegible]	[illegible]	ش	ش	. . .	. . .
22 „ lenis assibilatus . .	. . .	z	. . . .	. . .	[illegible]	[illegible]	ژ	. . .	. . .	z
Dentales.										
23 Tenuis	t	. . .	. . . .	त	[illegible]	[illegible]	ت	ت	ת	t
24 „ aspirata	th	. . .	. . . .	थ	[illegible]	. . .	. . .	. . .	ת	th
25 „ assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	[illegible]	و	د	د	ד	. . .
27 „ aspirata	dh	. . .	. . . .	ध	[illegible]	. . .	. . .	. . .	ד	. . .
28 „ assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	[illegible]	ا	ن	ن	נ	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	ا, ط, ر	ل	ل	ל	l
31 „ mollis 1	. . .	*l*	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 „ mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	[illegible]	[illegible]	(ث)س	س	ש	s
34 „ asper 2	. . .	. . .	s (ſ)	. . .	. . . .	. . .	. . .	. . .	ס	. . .
35 „ lenis	z	. . .	. . . .	. . .	[illegible]	[illegible]	(ذ) ز	ز	ז	z
36 „ asperrimus 1	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ص	ص	צ	ʒ, ʒh
37 „ asperrimus 2	. . .	. . .	z (ʒ)	. . .	. . . .	. . .	ض	. . .	. . .	. . .

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Dentales modificatae (linguales, &c.)										
38 Tenuis	...	*t*	....	ट	....	...	ط	ط	ט	...
39 „ aspirata	...	*th*	....	ठ	....	...	ظ	ظ	...	...
40 Media	...	*d*	....	ड	ᨡ	ᨡ	...	...	...	...
41 „ aspirata	...	*dh*	....	ढ	....	...	...	ض	...	...
42 Nasalis	...	*n*	....	ण	ᨢ	...	...	...	...	...
43 Semivocalis	r	...	....	र	ᨣ	ᨣ,ᨤ,ᨥ	ر	ر	ר	...
44 „ fricata	...	*r*	....	...	....	...	...	...	...	*r*
45 „ diacritica	...	...	R	...	....	...	...	...	...	...
46 Spiritus asper	sh	...	....	ष	ᨤ	ᨤ	...	...	...	sh
47 „ lenis	zh	...	....	...	....	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	....	प	ᨥ	ᨥ	پ	...	פ	p
49 „ aspirata	ph	...	....	फ	....	...	...	...	פ	ph
50 Media	b	...	....	ब	ᨦ	ᨦ	ب	ب	ב	...
51 „ aspirata	bh	...	....	भ	....	...	...	...	ב	...
52 Tenuissima	...	*p*	....	...	....	...	...	...	...	...
53 Nasalis	m	...	....	म	ᨧ	ᨧ	م	م	מ	m
54 Semivocalis	w	...	....	...	ᨨ	...	...	...	...	w
55 „ aspirata	hw	...	....	...	....	...	...	...	...	...
56 Spiritus asper	f	...	....	...	ᨩ	ᨩ	ف	ف	...	f
57 „ lenis	v	...	....	व	»	ᨩ,ᨪ	و	و	ו	...
58 Anusvâra	...	*m*	....	अं	ᨫ	...	...	...	...	...
59 Visarga	...	*h*	....	अः	....	...	...	...	...	...

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VOWELS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	ִ	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	ا fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	ـد	ـد init.	ـَ	ـَ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	ـد	ـد	ـَا	ـَا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ	ـِ	. . .	ـِ	ـِ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई	ـِ	ـِ	ـِي	ـِي	ִי	î
8 Dentalis brevis	*li*	. . .	. . . .	ऌ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*lî*	. . .	. . . .	ॡ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. . .	. . . .	ऋ	. . . .	. . .	. . .	. . .	. . .	. . .
11 „ longa	*rî*	. . .	. . . .	ॠ	. . . .	. . .	. . .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ	ـُ	. . .	ـُ	ـُ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ	ـُ	ا	ـُو	ـُو	ו	û
14 Gutturo-palatalis brevis	e	. . .	. . . .	. . .	ε (e) ϱ (*e*)	. . .	. . .	. . .	ֶ	e
15 „ longa	ê (ai)	(*e*)	. . . .	ए	ϰϑ, ϰϑ	ـِ	. . .	. . .	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*ai*)	. . . .	ऐ	. . . .	. . .	ـَى	ـَى	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	ـِ	. . .	. . .	. . .	ֹ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ	ـِ	ا	. . .	. . .	ֹו	. . .
21 Diphthongus gutturo-labialis	âu	(*au*)	. . . .	औ	ـِ (*au*)	. . .	ـَو	ـَو	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü
27 Gutturo-labialis fracta	ö	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .

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THE

SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

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F. MAX MÜLLER

VOL. XXIII

Oxford

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1883

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THE ZEND-AVESTA

PART II

THE SÎRÔZAHS, YASTS, AND NYÂYIS

TRANSLATED BY

JAMES DARMESTETER

Oxford

AT THE CLARENDON PRESS

1883

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INTRODUCTION.

THE present volume contains a translation of the Sîrôzahs and Yasts, and of the Nyâyis. This part of the Avesta treats chiefly of the mythical and legendary lore of Zoroastrianism.

For a satisfactory translation of these texts, the etymological and comparative method is generally considered as the best or as the only possible one, on account of the entire absence of any traditional interpretation. I have tried, however, to reduce the sphere of etymological guesswork to its narrowest limits, with the help of different Pahlavi, Persian, and Sanskrit translations, which are as yet unpublished, and have been neglected by former translators. I found such translations for the Sîrôzahs, for Yasts I, VI, VII, XI, XXIII, XXIV, and for the Nyâyis[1] (besides the already published translations of Yasts XXI and XXII).

Of the remaining Yasts, which are mostly of an epical character, there is no direct translation available; but a close comparison of the legends in Firdausi's Shâh Nâmah seems to throw some light, even as regards philological points, on not a few obscure and important passages. This has enabled me, I believe, to restore a few myths to their original form, and to frame a more correct idea of others[2].

In this volume, as in the preceding one, I have to thank Mr. West for his kind assistance in making my translation more readable, as well as for valuable hints in the interpretation of several passages.

JAMES DARMESTETER.

PARIS,
13 December, 1882.

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[1] These translations have been edited in our Études Iraniennes, II, 253 seq. (Paris, Vieweg, 1883).

[2] See ibidem, II, 206 seq.

YASTS AND SÎRÔZAHS.

YAŚTS AND SÎRÔZAHS.

THE word yaśt, in Zend yêśti, means properly 'the act of worshipping,' the performance of the yasna; and it is often used in Parsi tradition as synonymous with yasna. But it has also been particularly applied to a certain number of writings in which the several Izeds are praised and magnified. These writings are generally of a higher poetical and epical character than the rest of the Avesta, and are most valuable records of the old mythology and historical legends of Iran.

The Parsis believe that formerly every Amshaspand and every Ized had his particular Yaśt, but we now possess only twenty Yaśts and fragments of another[1]. The writings known as Yaśt fragments, the Âfrîn Zartuśt, and Vîśtâsp Yaśt (printed as Yaśts XXI, XXII, XXIII, XXIV in Westergaard's edition), are not proper Yaśts, and have no liturgical character; they are not devoted to the praise of any Ized.

The order in which the Yaśts have been arranged by the Parsis follows exactly the order of the Sîrôzah, which is the proper introduction to the Yaśts.

SÎRÔZAH.

Sîrôzah means 'thirty days:' it is the name of a prayer composed of thirty invocations addressed to the several Izeds who preside over the thirty days of the month.

There are two Sîrôzahs, but the only difference between them is that the formulas in the former are shorter[2], and there is also, occasionally, some difference in the epithets, which are fuller in the latter.

---

[1] The Bahman Yaśt (see Yt. I, §§ 24 and following).

[2] In the greater Sîrôzah the names of the gods invoked are introduced with the word yazamaidê, 'we sacrifice to;' in the lesser Sîrôzah there is no introductory word, the word khshnaothra, 'propitiation,' being understood, as can be seen from the introductory formulas to the several Yaśts.

In India the Sîrôzah is recited in honour of the dead, on the thirtieth day after the death, on the thirtieth day of the sixth month, on the thirtieth day of the twelfth month, and then every year on the thirtieth day from the anniversary day (Anquetil, Zend-Avesta, II, 315).

The correspondence between the formulas of the Sirôzah and the Yasts is as follows:

1. Ormazd.	Ormazd Yast (I, 1–23).
2. Bahman.	Bahman Yast (I, 24–33).
3. Ardibehest.	Ardibehest Yast (III).
4. Shahrêvar.	
5. Sapendârmad.	
6. Khordâd.	Khordâd Yast (IV).
7. Murdâd.	
8. Dai pa Âdar.	
9. Âdar.	
10. Âbân.	Âbân Yâst (V).
11. Khorshêd.	Khorshêd Yast (VI).
12. Mâh.	Mâh Yast (VII).
13. Tîr.	Tîr Yast (VIII).
14. Gôs.	Gôs Yast (IX).
15. Dai pa Mihir.	
16. Mihir.	Mihir Yast (X).
17. Srôsh.	Srôsh Yast (XI).
18. Rashn.	Rashn Yast (XII).
19. Farvardîn.	Farvardîn Yast (XIII).
20. Bahrâm.	Bahrâm Yast (XIV).
21. Râm.	Râm Yast (XV).
22. Bâd.	
23. Dai pa Dîn.	
24. Dîn.	Din Yast (XVI).
25. Ard.	Ashi Yast (XVII).
26. Âstâd.	Âstâd Yast (XVIII).
27. Âsmân.	
28. Zemyâd.	Zemyâd Yast (XIX).
29. Mahraspand.	
30. Anêrân.	

The Yasts that have been lost are, therefore, those of Khshathra-vairya, Spe*n*ta-Ârmaiti, Ameretâ*t*, Âtar, Vâta, Asman, Mãthra-Spe*n*ta, and Anaghra rao*k*au. The second Yast, or Yast of the seven Amshaspands, appears to have been no independent Yast: it was common to all the seven Yasts devoted to the several

Amshaspands, and, accordingly, it is recited on the first seven days of the month. One might suppose that it was originally a part of the Ormazd Yast, as the Amesha-Spentas are invoked in company with Ahura Mazda (Sîrôzah 1, 8, 15, 23). There may, indeed, have been several Yasts for one and the same formula of the Sîrôzah, as in all of these formulas more than one Ized are invoked: this would apply not only to the Yast of the seven Amshaspands, but also to the Vanant Yast (Yast XX), which, in that case, ought to follow the Tîr Yast (see Sîrôzah 13).

Not every Yast, however, is devoted to the Ized whose name it bears: thus the Ardibehest Yast is mostly devoted to Airyaman; the Râm-Yast and the Zemyâd-Yast are devoted to Vayu and to the *Hv*arenô: but Airyaman, Vayu, and the *Hv*arenô are invoked in the same Sîrôzah formulas as Ardibehest, Râm, and Zemyâd, and a Yast is named from the opening name in the correspondent Sîrôzah formula.

The systematic order so apparent in the Sîrôzah pervades the rest of the liturgy to a great extent: the enumeration of Izeds in Yasna XVII, 12–42 (XVI, 3–6) follows exactly the order of the Sîrôzah, except that it gives only the first name of each formula; and the question may be raised whether this passage in the Yasna is taken from the Sîrôzah, or whether the Sîrôzah is developed from the Yasna.

The very idea of the Sîrôzah, that is to say the attribution of each of the thirty days of the month to certain gods, seems to have been borrowed from the Semites: the tablets found in the library of Assurbanipal contain an Assyrian Sîrôzah, that is, a complete list of the Assyrian gods that preside over the thirty days of the month[1].

SÎRÔZAH I.

1. Ormazd.

To Ahura Mazda, bright and glorious[2], and to the Amesha-Speñtas[3].

---

[1] J. Halévy, Revue des Études Juives, 1881, October, p. 188.
[2] See Yt. I, 1–23. [3] See Yt. II.

2. Bahman.

To Vohu-Manô[1]; to Peace[2], whose breath is friendly[3], and who is more powerful to destroy than all other creatures[4]; to the heavenly Wisdom[5], made by Mazda; and to the Wisdom acquired through the ear[5], made by Mazda.

3. Ardibehest.

To Asha-Vahista, the fairest[6]; to the much-desired Airyaman, made by Mazda[7]; to the instrument made by Mazda[8]; and to the good Saoka[9], with eyes of love[10], made by Mazda and holy.

---

[1] See Yt. I, 24–33.

[2] Âkhsti does not so much mean Peace as the power that secures peace; see note 4.

[3] Hăm-vainti, from hăm-vâ (Yt. X, 141); possibly from van, to strike: 'Peace that smites.'

[4] Taradhâtem anyâis dâmăn, interpreted: tarvînîtârtûm min zakî ân dâmân pun anâshtîh akâr kartan (Phl. Comm.), 'more destroying than other creatures, to make Non-peace (Anâkhsti) powerless.'

[5] Âsnya khratu, the inborn intellect, intuition, contrasted with gaoshô-srûta khratu, the knowledge acquired by hearing and learning. There is between the two nearly the same relation as between the parâvidyâ and aparâvidyâ in Brahmanism, the former reaching Brahma in se (parabrahma), the latter sabda-brahma, the word-Brahma (Brahma as taught and revealed). The Mobeds of later times interpreted their name Magûs, مغوش, as meaning, 'men without ears,' ماگوش, 'pour insinuer que leur Docteur avait puisé toute sa science dans le ciel et qu'il ne l'avait pas apprise par l'ouïe comme les autres hommes' (Chardin, III, 130; ed. Amsterdam).

[6] See Yt. III.

[7] See Vend. XXII.

[8] The 'golden instrument' mentioned in Nyâyis I, 8.

[9] A personification of the Ormazdean weal; cf. Vend. XXII, 3 [8], and Yt. XIII, 42.

[10] Vouru-dôithra, kâmak dôisr; she is 'the genius of the good

4. Shahrêvar.

To Khshathra-vairya; to the metals[1]; to Mercy and Charity.

5. Sapendârmad.

To the good Spe*n*ta-Ârmaiti[2], and to the good Râta[3], with eyes of love, made by Mazda and holy.

6. Khordâd.

To Haurvatâ*t*[4], the master; to the prosperity of the seasons and to the years, the masters of holiness.

7. Murdâd.

To Ameretâ*t*[5], the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena[6], made by Mazda.

(At the gâh[7] Hâvan): to Mithra[8], the lord of wide pastures and to Râma *Hv*âstra[9].

(At the gâh Rapithwin): to Asha-Vahista and to Âtar[10], the son of Ahura Mazda[11].

---

eye, mînôî hu*k*asmîh' (Vend. XIX, 36 [123]), the reverse of the evil eye (Yasna LXVII, 62 [LXVIII, 22]; cf. Études Iraniennes, II, 182).

[1] Vend. Introd. IV, 33; Ormazd et Ahriman, §§ 202–206.

[2] Ibid.

[3] Vend. Introd. IV, 30.

[4] See Yt. IV.

[5] See Vend. Introd. IV, 34.

[6] The white Hôm, or plant of immortality; see Vend. Introd. IV, 28.

[7] See Gâhs.

[8] See Yt. X.

[9] See Yt. XV. Cf. Yasna I, 3 (7–9), where Mithra and Râma are invoked in company with the genius of the Hâvani period of the day.

[10] The Genius of Fire.

[11] Cf. Yasna I, 4 (10–12), where Asha-Vahista and Âtar are invoked in company with the genius of the Rapithwin period of the day.

(At the gâh Uzîren): to Apãm Napâ*t*[1], the tall lord, and to the water made by Mazda[2].

(At the gâh Aiwisrûthrem): to the Fravashis[3] of the faithful, and to the females that bring forth flocks of males[4]; to the prosperity of the seasons; to the well-shapen and tall-formed Strength, to Verethraghna[5], made by Ahura, and to the crushing Ascendant[6].

(At the gâh Ushahin): to the holy, devout, fiend-smiting Sraosha[7], who makes the world grow; to Rashnu Razi*s*ta[8], and to Ar*s*tâ*t*[9], who makes the world grow, who makes the world increase[10].

8. Dai pa Âdar[11].

To the Maker Ahura Mazda, bright and glorious, and to the Amesha-Spe*n*tas.

---

[1] Literally 'the Son of the Waters;' he was originally the Fire of lightning, as born in the clouds (like the Vedic Apâm napât); he still appears in that character, Yt. VIII, 34; he is for that reason 'the lord of the females' because the waters were considered as females (cf. Yasna XXXVIII, 1 [2]). But, as napâ*t* means also 'navel' (the same words having often the two meanings of 'navel' and 'offspring;' cf. nâbhi in the Vedas and the Zend nâfyô, 'offspring,' from nâfa 'navel'), Apãm Napâ*t* was interpreted as 'the spring of the waters, the navel of the waters,' which was supposed to be at the source of the Arvand (the Tigris; Neriosengh ad Yasna I, 5 [15]); cf. Yt. V, 72.

[2] Cf. Yasna I, 5 [13–15].

[3] See Yt. XIII.

[4] Perhaps better: 'to the flocks of Fravashis of the faithful, men and women.'

[5] The Genius of Victory; see Yt. XIV.

[6] Cf. Yasna I, 6 [16–19].

[7] See Yt. XI and Vend. Introd. IV, 31; Farg. XVIII, 14 seq.

[8] The Genius of Truth; see Yt. XII.

[9] Truth; see Yt. XVIII.

[10] Cf. Yasna I, 7 [20–23].

[11] The day before Âdar (Dai is the Persian دی, 'yesterday,' which is the same word as the Sanskrit hyas, Latin heri). The eighth, fifteenth, and twenty-third days of the month are under the

9. Âdar.

To Âtar, the son of Ahura Mazda; to the Glory and to the Weal, made by Mazda; to the Glory of the Aryas[1], made by Mazda; to the awful Glory of the Kavis[2], made by Mazda.

To Âtar, the son of Ahura Mazda; to king Husravah[3]; to the lake of Husravah[4]; to Mount Âsnava*nt*[5], made by Mazda; to Lake *K*aê*k*asta[6], made by Mazda; to the Glory of the Kavis, made by Mazda[7].

---

rule of Ahura and the Amesha-Spe*n*tas, like the first day; they have therefore no name of their own and are named from the day that follows. The month was divided into four weeks, the first two numbering seven days, the last two numbering eight.

[1] Or better 'the Glories of the Aryas' (Eramde*s*a*s*rî*n*âm): the Glory or *Hv*arenô (Vend. Introd. IV, 11, p. lxiii, note 1) is threefold, according as it illuminates the priest, the warrior, or the husbandman. Ya*s*t XIX is devoted to the praise of the *Hv*arenô.

[2] Or 'the awful kingly glory:' Kavi means a king, but it is particularly used of the kings belonging to the second and most celebrated of the two mythical dynasties of Iran. The Kavis succeeded the Paradhâta or Pêshdâdians, and Darius Codomanes was supposed to be the last of them. For an enumeration of the principal Kavis, see Yt. XIII, 132 seq. The *Hv*arenô alluded to in this clause is the *Hv*arenô of the priest; 'it is the fire known as Âdaraprâ [Âdar Frobâ]; or better Âdar Farnbag: see Études Iraniennes, II, 84; its object is the science of the priests; by its help priests become learned and clever' (Sanskrit transl. to the Âtash Nyâyish).

[3] See Yt. V, 41, note.

[4] See Yt. XIX, 56.

[5] A mountain in Adarbai*g*ân (Bundahi*s* XII, 26), where king Husravah settled the fire Gushasp.

[6] See Yt. V, 49.

[7] The glory of the warriors, the fire known as Âdar Gushasp or Gushnasp; with its help king Husravah destroyed the idol-temples near Lake *K*ê*k*ast, and he settled it on Mount Âsnava*nt* (Bund. XVII, 7).

To Âtar, the son of Ahura Mazda; to Mount Raêva*nt*[1], made by Mazda; to the Glory of the Kavis, made by Mazda[2].

To Âtar, the beneficent, the warrior; the God who is a full source of Glory, the God who is a full source of healing.

To Âtar, the son of Ahura Mazda, with all Âtars[3]; to the God Nairyô-Sangha[4], who dwells in the navel of kings[5].

10. Âbân.

To the good Waters, made by Mazda; to the holy water-spring Ardvi Anâhita[6]; to all waters made by Mazda; to all plants made by Mazda.

11. Khorshêd.

To the undying, shining, swift-horsed Sun[7].

12. Mâh.

To the Moon that keeps in it the seed of the Bull[8]; to the only-created Bull[9]; to the Bull of many species[10].

---

[1] A mountain in Khorâsân on which the Burzîn fire is settled (Bund. XII, 18).

[2] 'The fire known as Âdaraburagâmihira [Âdar Burzîn Mihir]; its object is the science of husbandry.' King Gustâsp established it on Mount Raêva*nt* (Bund. XVII, 8).

[3] All sorts of fires. See another classification, Yasna XVII, 11 [63–67] and Bundahi*s* XVII, 1.

[4] See Vend. XXII, 7.

[5] The fire Nairyô-sangha, as the messenger of Ahura, burns hereditarily in the bosom of his earthly representative, the king.

[6] See Yt. V.

[7] See Yt. VI.

[8] See Yt. VII and Vend. XXI, 1, text and note.

[9] Aêvô-dâta gâu*s*; see Vend. l. l. and Bundahi*s* IV.

[10] Pouru-saredha gâu*s*: the couple born of the seed of the

13. Tîr.

To Ti*s*trya[1], the bright and glorious star; to the powerful Satavaêsa[2], made by Mazda, who pushes waters forward; to the stars, made by Mazda, that have in them the seed of the waters, the seed of the earth, the seed of the plants[3]; to the star Vana*nt*[4], made by Mazda; to those stars that are seven in number, the Haptôiri*n*gas[4], made by Mazda, glorious and healing.

14. Gô*s*.

To the body of the Cow, to the soul of the Cow, to the powerful Drvâspa[5], made by Mazda and holy.

15. Dai pa Mihir.

To the Maker Ahura Mazda, bright and glorious, and to the Amesha-Spe*n*tas.

16. Mihir.

To Mithra[6], the lord of wide pastures, who has a thousand ears and ten thousand eyes, a God invoked by his own name; to Râma *Hv*âstra[7].

17. Srôsh.

To the holy, strong Sraosha[8], who is the incarnate Word, a mighty-speared and lordly God.

18. Rashn.

To Rashnu Razi*s*ta[9]; to Ar*s*tâ*t*[10], who makes the

only-created Bull, and from which arose two hundred and eighty species (Bund. XI, 3).

[1] See Yt. VIII.
[2] See Yt. VIII, 9.
[3] See Yt. XII, 29–31.
[4] See Yt. VIII, 12.
[5] See Yt. IX.
[6] See Yt. X.
[7] See Yt. XV.
[8] See Yt. XI.
[9] See Yt. XII.
[10] See Yt. XVIII.

world grow, who makes the world increase; to the true-spoken speech, that makes the world grow.

19. Farvardîn.

To the awful, overpowering Fravashis of the holy ones[1].

20. Bahrâm.

To the well-shapen, tall-formed Strength; to Verethraghna[2], made by Ahura; to the crushing Ascendant.

21. Râm.

To Râma *Hv*âstra[3]; to Vayu[3], who works highly[4] and is more powerful to destroy than all other creatures: to that part of thee, O Vayu, that belongs to Spe*n*ta-Mainyu[5]; to the sovereign Sky, to the Boundless Time[6], to the sovereign Time of the long Period[6].

22. Bâd.

To the bounteous Wind, that blows below, above, before, and behind; to the manly Courage.

23. Dai pa Dîn.

To the Maker, Ahura Mazda, bright and glorious; to the Amesha-Spe*n*tas.

24. Dîn.

To the most right *K*ista[7], made by Mazda and holy; to the good Law[7] of the worshippers of Mazda.

---

[1] See Yt. XIII.
[2] See Yt. XIV.
[3] See Yt. XV.
[4] Powerfully.
[5] See Yt. XV, 1.
[6] See Vend. Introd. IV, 39 and lxxxii, 1.
[7] See Yt. XVI.

25. Ard.

To Ashi Vanguhi[1]; to the good *K*isti[2]; to the good Erethe[3]; to the good Rasãstâ*t*[4]; to the Weal and Glory, made by Mazda; to Pâre*n*di[5], of the light chariot; to the Glory of the Aryas made by Mazda; to the kingly Glory made by Mazda; to that Glory that cannot be forcibly seized[6], made by Mazda; to the Glory of Zarathu*s*tra, made by Mazda.

26. Â*s*tâd.

To Ar*s*tâ*t*[7], who makes the world grow; to Mount Ushi-darena[8], made by Mazda, the seat of holy happiness.

27. Âsmân.

To the high, powerful Heavens; to the bright, all-happy, blissful abode of the holy ones.

28. Zemyâd[9].

To the bounteous Earth; to these places, to these fields; to Mount Ushi-darena[8], made by Mazda, the seat of holy happiness; to all the mountains made by Mazda, that are seats of holy happiness, of full happiness; to the kingly Glory made by Mazda;

---

[1] See Yt. XVII.

[2] Religious knowledge, wisdom (far*g*ânak; nirvâna*gn*ânam).

[3] Thought (*k*ittam). [4] Thoughtfulness (*k*ittasthiti).

[5] The keeper of treasures; cf. Vend. Introd. IV, 30.

[6] A*hv*aretem *hv*arenô: 'the *hv*arenô of the priests: that it cannot be forcibly seized means that one must take possession of it through virtue and righteous exertion' (Neriosengh and Pahl. Comm. to Yasna I and IV, 14 [42]).

[7] See Yt. XVIII. [8] See Yt. I, 31, text and note.

[9] See Yt. XIX.

to that Glory that cannot be forcibly seized[1], made by Mazda.

29. Mahraspand.

To the holy, righteousness-performing Mãthra Spe*n*ta[2]; to the Law opposed to the Daêvas, the Law of Zarathu*s*tra; to the long-traditional teaching[3]; to the good Law of the worshippers of Mazda; to the Devotion to the Mãthra Spe*n*ta; to the understanding that keeps[4] the Law of the worshippers of Mazda; to the knowledge of the Mãthra Spe*n*ta; to the heavenly Wisdom made by Mazda; to the Wisdom acquired through the ear[5] and made by Mazda.

30. Anêrân.

To the eternal[6] and sovereign luminous space[7]; to the bright Garô-nmâna[8]; to the sovereign place of eternal Weal[9]; to the *K*inva*t*-bridge[10], made by Mazda; to the tall lord Apãm Napâ*t*[11] and to the water made by Mazda; to Haoma[12], of holy birth; to the pious and good Blessing; to the awful cursing thought of the wise[13]; to all the holy Gods of the

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[1] See p. 11, note 6. [2] The Holy Word.

[3] Daregha upayana: the Genius of Teaching (*s*ixâm ad*ris*ya-rûpi*n*îm; Yasna I, 12 [40]).

[4] In memory. [5] See above, § 2.

[6] Or boundless (anaghra; the Parsi anêrân).

[7] Or Infinite Light; see Vend. Introd. p. lxxxii and Bund. I, 2.

[8] The abode of Ahura Mazda; see Vend. XIX, 32.

[9] See Vend. XIX, 36, note 1.

[10] See Vend. XIX, 29, note 3.

[11] See Sirôzah II, 7, note.

[12] See Vend. Introd. IV, 28.

[13] 'The blessing (âfriti) is twofold: one by thought, one by words; the blessing by words is the more powerful; the curse

heavenly world and of the material one; to the awful, overpowering Fravashis of the faithful, to the Fravashis of the first men of the law, to the Fravashis of the next-of-kin [1]; to every God invoked by his own name [2].

SÎRÔZAH II.

1. Ormazd.

We sacrifice unto the bright and glorious Ahura Mazda; we sacrifice unto the Amesha-Spe*n*tas, the all-ruling, the all-beneficent.

2. Bahman.

We sacrifice unto Vohu-Manô, the Amesha-Spe*n*ta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures. We sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda.

3. Ardibehe*s*t.

We sacrifice unto Asha-Vahi*s*ta, the fairest, the Amesha-Spe*n*ta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.

(upamana) in thought is the more powerful' (Neriosengh ad Yasna I, 15 [44]). Upamana is the same as the Vedic manyu.

[1] See Yt. XIII, o.

[2] In contradistinction to general invocations.

4. Shahrêvar.

We sacrifice unto Khshathra-Vairya, the Amesha-Spe*n*ta; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

5. Sapendârmad.

We sacrifice unto the good Spe*n*ta Ârmaiti; we sacrifice unto the good Râta, with eyes of love, made by Mazda and holy.

6. Khordâd.

We sacrifice unto Haurvatâ*t*, the Amesha-Spe*n*ta; we sacrifice unto the prosperity of the seasons. We sacrifice unto the years, the holy and masters of holiness.

7. Murdâd.

We sacrifice unto Ameretâ*t*, the Amesha-Spe*n*ta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

(At the gâh Hâvan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Râma *Hv*âstra.

(At the gâh Rapithwin): We sacrifice unto Asha-Vahi*s*ta and unto Âtar, the son of Ahura Mazda.

(At the gâh Uzîren): We sacrifice unto Apãm Napâ*t*, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the water made by Mazda and holy.

(At the gâh Aiwisrûthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the holy ones; we sacrifice unto the females that bring forth flocks of males; we sacrifice unto the thrift of the

seasons; we sacrifice unto the well-shapen and tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant.

(At the gâh Ushahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world grow, the holy and master of holiness; we sacrifice unto Rashnu Razi*s*ta; we sacrifice unto Ar*s*tâ*t*, who makes the world grow, who makes the world increase.

8. Dai pa Âdar.

We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha-Spe*n*tas, the all-ruling, the all-beneficent.

9. Âdar.

We sacrifice unto Âtar, the son of Ahura Mazda; we sacrifice unto the Glory, made by Mazda; we sacrifice unto the Weal, made by Mazda; we sacrifice unto the Glory of the Aryas, made by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda.

We sacrifice unto Âtar, the son of Ahura Mazda; we sacrifice unto king Husravah; we sacrifice unto the lake of Husravah; we sacrifice unto Mount Âsnava*nt*, made by Mazda; we sacrifice unto Lake *K*aê*k*asta, made by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda.

We sacrifice unto Âtar, the son of Ahura Mazda; we sacrifice unto Mount Raêva*nt*, made by Mazda; we sacrifice unto the awful Glory of the Kavis, made by Mazda.

We sacrifice unto Âtar, the son of Ahura Mazda; we sacrifice unto Âtar, the beneficent, the warrior.

We sacrifice unto that God, who is a full source of glory. We sacrifice unto that God, who is a full source of healing.

We sacrifice unto Âtar, the son of Ahura Mazda; we sacrifice unto all Fires; we sacrifice unto the God, Nairyô-Sangha, who dwells in the navel of kings.

10. Âbân.

We sacrifice unto the good Waters, made by Mazda and holy; we sacrifice unto the holy water-spring Ardvi Anâhita; we sacrifice unto all waters, made by Mazda and holy; we sacrifice unto all plants, made by Mazda and holy.

11. Khorshêd.

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

12. Mâh.

We sacrifice unto the Moon that keeps in it the seed of the Bull. We sacrifice unto the Soul and Fravashi of the only-created Bull; we sacrifice unto the Soul and Fravashi of the Bull of many species.

13. Tîr.

We sacrifice unto Tistrya, the bright and glorious star; we sacrifice unto the powerful Satavaêsa, made by Mazda, who pushes waters forward; we sacrifice unto all the Stars that have in them the seed of the waters; we sacrifice unto all the Stars that have in them the seed of the earth; we sacrifice unto all the Stars that have in them the seeds of the plants; we sacrifice unto the Star Vana*nt*, made by Mazda; we sacrifice unto those stars that are seven in number, the Haptôiri*n*gas, made by Mazda, glorious and healing; in order to oppose the Yâtus and Pairikas.

14. Gôs.

We sacrifice unto the soul of the bounteous Cow; we sacrifice unto the powerful Drvâspa, made by Mazda and holy.

15. Dai pa Mihir.

We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent.

16. Mihir.

We sacrifice unto Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes, a God invoked by his own name; we sacrifice unto Râma *Hv*âstra.

17. Srôsh.

We sacrifice unto the holy, tall-formed, fiend-smiting, world-increasing Sraosha, holy and master of holiness.

18. Rashn.

We sacrifice unto Rashnu Razista; we sacrifice unto Arstâ*t*, who makes the world grow, who makes the world increase; we sacrifice unto the true-spoken speech that makes the world grow.

19. Farvardîn.

We sacrifice unto the good, strong, beneficent Fravashis of the holy ones.

20. Bahrâm.

We sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Ahura; we sacrifice unto the crushing Ascendant.

21. Râm.

We sacrifice unto Râma *Hv*âstra; we sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly and is more powerful to destroy than all other creatures. Unto that part of thee do we sacrifice, O Vayu, that belongs to Spe*n*ta-Mainyu. We sacrifice unto the sovereign Sky; we sacrifice unto the Boundless Time; we sacrifice unto the sovereign Time of the long Period.

22. Bâd.

We sacrifice unto the beneficent, bounteous Wind; we sacrifice unto the wind that blows below; we sacrifice unto the wind that blows above; we sacrifice unto the wind that blows before; we sacrifice unto the wind that blows behind. We sacrifice unto the manly Courage.

23. Dai pa Dîn.

We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the Amesha-Spe*n*tas.

24. Dîn.

We sacrifice unto the most right *K*ista, made by Mazda and holy; we sacrifice unto the good Law of the worshippers of Mazda.

25. Ard.

We sacrifice unto Ashi Vanguhi, the bright, high, strong, tall-formed, and merciful; we sacrifice unto the Glory made by Mazda; we sacrifice unto the Weal made by Mazda. We sacrifice unto Pâre*n*di, of the light chariot; we sacrifice unto the Glory of the Aryas, made by Mazda; we sacrifice

unto the awful kingly Glory, made by Mazda; we sacrifice unto that awful Glory, that cannot be forcibly seized, made by Mazda; we sacrifice unto the Glory of Zarathustra, made by Mazda.

26. Âstâd.

We sacrifice unto Arstâ*t*, who makes the world grow; we sacrifice unto Mount Ushi-darena, made by Mazda, a God of holy happiness.

27. Âsmân.

We sacrifice unto the shining Heavens; we sacrifice unto the bright, all-happy, blissful abode of the holy ones.

28. Zemyâd.

We sacrifice unto the Earth, a beneficent God; we sacrifice unto these places, unto these fields; we sacrifice unto Mount Ushi-darena, made by Mazda, a God of holy happiness; we sacrifice unto all the mountains, that are seats of holy happiness, of full happiness, made by Mazda, the holy and masters of holiness; we sacrifice unto the awful kingly Glory, made by Mazda; we sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda.

29. Mahraspand.

We sacrifice unto the Mãthra Spe*n*ta, of high glory; we sacrifice unto the Law opposed to the Daêvas; we sacrifice unto the Law of Zarathustra; we sacrifice unto the long-traditional teaching; we sacrifice unto the good Law of the worshippers of Mazda; we sacrifice unto the Devotion to the Mãthra Spe*n*ta; we sacrifice unto the understanding that keeps the Law of the worshippers of Mazda; we sacrifice unto

the knowledge of the Mãthra Spe*n*ta; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear and made by Mazda.

30. Anêrân.

We sacrifice unto the eternal and sovereign luminous space; we sacrifice unto the bright Garônmâna; we sacrifice unto the sovereign place of eternal Weal; we sacrifice unto the *K*inva*t*-bridge, made by Mazda; we sacrifice unto Apãm Napâ*t*, the swift-horsed, the high and shining lord, who has many wives; and we sacrifice unto the water, made by Mazda and holy; we sacrifice unto the golden and tall Haoma; we sacrifice unto the enlivening Haoma, who makes the world grow; we sacrifice unto Haoma, who keeps death far away; we sacrifice unto the pious and good Blessing; we sacrifice unto the awful, powerful, cursing thought of the wise, a God; we sacrifice unto all the holy Gods of the heavenly world; we sacrifice unto all the holy Gods of the material world.

I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the holy ones [1].

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[1] Cf. Yasna XXVI, 1.

I. ORMAZD YAST.

The Ormazd Yast, properly so called, ends with § 23. The rest of the Yast, from § 24 to the end, is wanting in several manuscripts, and is supposed by the Parsis to be a fragment of the Bahman Yast.

The Ormazd Yast is exclusively devoted to an enumeration of the names of Ahura and to a laudation of their virtues and efficacy: the recitation of these names is the best defence against all dangers.

§§ 1–6. The names of Ahura Mazda are the most powerful part of the Holy Word.

§§ 7–8. The twenty names of Ahura Mazda are enumerated.

§§ 9–11. Efficacy of these names.

§§ 12–15. Another list of names.

§§ 16–19. Efficacy of Ahura's names.

§§ 20–23. Sundry formulas of invocation.

As may be seen from this summary, the subject has been treated twice over, first in §§ 1–11, and then in §§ 12–19; yet it does not appear that this Yast was formed out of two independent treatises, and it is more likely that the vague and indefinite enumeration in §§ 12–15, which interrupts so clumsily the train of ideas, is due either to an interpolation or simply to the literary deficiency of the writer himself.

The Ormazd Yast is recited every day at the Hâvan Gâh, after the morning prayer (Anquetil, Zend-Avesta, II, 143): it is well also to recite it when going to sleep and when changing one's residence (§ 17).

Speculations on the mystical powers of God's names have always been common among Orientals. The number of these names went on increasing: Dastûr Nôshîrvân wrote on the 101 names of God; Dastûr Marzbân on his 125 names. With the Musulmans, Allah had 1001 names. On the names of God among the Jews, see Zeitschrift der Deutschen Morgenländischen Gesellschaft, XXXV, pp. 162, 532.

We have three native translations of this Yast; one in Pahlavi (East India Office, XII, 39, and St. Petersburg, XCIX, 39; edited by Carl Salemann), one in Persian (East India Office, XXII, 43), and one in Sanskrit (Paris, fonds Burnouf, V, 66); the last two edited in our Études Iraniennes, II, 255).

The second part of the Yast, the so-called Bahman Yast fragment, is in a state of the utmost corruption. It is difficult to trace any connection in the ideas, yet §§ 28, 29, 30 seem to point rather clearly to the final struggle between Ormazd and Ahriman and to the annihilation of the Daêvas, and, thereby, some connection is established between this fragment and the Pahlavi Bahman Yast[1], which deals with the same subject. If that correspondence be real, § 26 might refer to the beginning of the Pahlavi Bahman Yast, in which Zarathustra is shown by Ahura the times to come and the end of the world.

Of this fragment we have only a bad Pahlavi translation in the St. Petersburg manuscript mentioned above.

0[2]. May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed! by those who do truly what is the foremost wish (of God[3]).

I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds.

I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fulness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life[4].

I recite the 'Praise of Holiness[5]:'

'Ashem Vohû: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness!'

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura[6];

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[1] Translated by West (Pahlavi Texts, I).

[2] The formulas of this section serve as an introduction to all Yasts.

[3] The last clause of this sentence is imitated from Yasna XLVI [XLV], 19: 'he who does truly in holiness what was the foremost wish of Zarathustra' (that is, what he ordered most earnestly; Pahl. Comm.).

[4] 'If I must give up my life for the sake of my soul, I give it up' (Pahl. Comm.). The two sentences, 'I praise . . . ,' 'I give unto you . . . ,' are taken from Yasna XI, 17, 18 [XII].

[5] The Ashem Vohû, one of the holiest and most frequently recited prayers.

[6] The Fravarânê or profession of faith of the Zoroastrian (Yasna I, 23 [65–68]).

For sacrifice[1], prayer, propitiation, and glorification unto [Hâvani][2], the holy and master of holiness;

For sacrifice, prayer, propitiation, and glorification unto [Sâvanghi and Vîsya][3], the holy and masters of holiness;

For sacrifice, prayer, propitiation, and glorification unto the Masters of the days, of the periods of the day, of the months, of the seasons, and of the years[4];

Unto AHURA MAZDA, bright and glorious, be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness: the riches of Vohû-Manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'What of the Holy Word is the strongest? What is the most victorious? What is the most glorious? What is the most effective?

2. 'What is the most fiend-smiting? What is the best-healing? What destroyeth best the malice of Daêvas and Men? What maketh the material world best come to the fulfilment of its wishes[5]? What freeth the material world best from the anxieties of the heart[6]?'

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[1] He shows himself a Zoroastrian by offering sacrifice . . . .

[2] The actual Gâh during which the Yast is being recited must be mentioned here. Hâvani is the first Gâh (see Gâhs).

[3] The Genii who co-operate with Hâvani, his hamkârs; for each Gâh the names of its proper hamkârs should be mentioned (see Gâhs).

[4] See Vendîdâd VIII, 19, text and notes.

[5] Pun mînishn ît barâ matârtûm, mandûm frârûn (Phl. tr.); manasas asti prâpakatarâ (Sansk. tr.); مراد رسانندہ (Pers. tr.).

[6] Pun akhû ît barâ mûshîtârtûm: pîm(î) u mandûm î apârûn

3. Ahura Mazda answered: 'Our Name, O Spitama Zarathustra! who are the Amesha-Spentas, that is the strongest part of the Holy Word; that is the most victorious; that is the most glorious; that is the most effective;

4. 'That is the most fiend-smiting; that is the best-healing; that destroyeth best the malice of Daêvas and Men; that maketh the material world best come to the fulfilment of its wishes; that freeth the material world best from the anxieties of the heart.'

5. Then Zarathustra said: 'Reveal unto me that name of thine, O Ahura Mazda! that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best-healing, that destroyeth best the malice of Daêvas and Men;

6. 'That I may afflict all Daêvas and Men; that I may afflict all Yâtus and Pairikas[1]; that neither Daêvas nor Men may be able to afflict me; neither Yâtus nor Pairikas.'

7. Ahura Mazda replied unto him: 'My name is the One of whom questions are asked[2], O holy Zarathustra!

'My second name is the Herd-giver[3].

'My third name is the Strong One[4].

(Phl. tr.); vitarkânâm asti mûshakatarâ (Sansk. tr.); خیا لات دفع کننده بیم چیزی اوارون (Pers. tr.).

[1] See Vendîdâd, Introd. IV, 20–21.

[2] As the revealer of the law, which is generally expounded by a process of questions from Zarathustra and answers from Ahura. The revelation itself is called spentô frasna, 'the holy questions' (Vendîdâd XXII, 19).

[3] 'That is, I give herds of men and cattle' (Phl. tr.).

[4] 'Strong, that is, I have strength for the works of the law' (Phl. tr.); the Sanskrit translation has, 'powerful, that is, I have power to create.'

'My fourth name is Perfect Holiness[1].

'My fifth name is All good things created by Mazda, the offspring of the holy principle.

'My sixth name is Understanding[2];

'My seventh name is the One with understanding.

'My eighth name is Knowledge;

'My ninth name is the One with Knowledge.

8. 'My tenth name is Weal;

'My eleventh name is He who produces weal.

'My twelfth name is AHURA (the Lord)[3].

'My thirteenth name is the most Beneficent.

'My fourteenth name is He in whom there is no harm[4].

'My fifteenth name is the unconquerable One.

'My sixteenth name is He who makes the true account[5].

'My seventeenth name is the All-seeing One.

'My eighteenth name is the healing One.

'My nineteenth name is the Creator.

'My twentieth name is MAZDA (the All-knowing One).

9. 'Worship me, O Zarathustra, by day and by

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[1] Asha-Vahista, which is the name of the second Amesha-Spenta too. The commentary has: 'That is, my own being is all holiness.'

[2] Literally: 'My sixth name is that I am Understanding.' The same construction is used with regard to the eighth, the tenth, and the nineteenth names.

[3] 'It follows from this passage that a man is not fit to be a king, unless he possesses twelve virtues' (Phl. tr.).

[4] 'Some say: I keep harm from man' (Phl. tr.).

[5] 'That is, I make the account of good works and sins' (Phl. tr.); prakaṭam gaṇanâkaras kila puṇyapâpayos saṅkhyâm aham karomi (Sansk. tr.). Cf. Yasna XXXII, 6, b.

night, with offerings of libations well accepted[1]. I will come unto thee for help and joy, I, Ahura Mazda; the good, holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy.

10. 'If thou wantest, O Zarathustra, to destroy the malice of Daêvas and Men, of the Yâtus and Pairikas, of the oppressors, of the blind and of the deaf[2], of the two-legged ruffians[3], of the two-legged Ashemaoghas[4], of the four-legged wolves;

11. 'And of the hordes with the wide front, with the many spears[5], with the straight spears, with the spears uplifted, bearing the spear of havock; then, recite thou these my names every day and every night.

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[1] Yasô-bereta: prâptena dânena; يافته دهشن زور.

[2] The Kavis and the Karapans, the blind and the deaf, are those 'who cannot see nor hear anything of God.' Those terms were current in the theological language of the Sassanian times to designate the unbelievers. An edict, promulgated by king Yazdgard III (fifth century A. C.) to make Zoroastrism the state religion in Armenia, had the following words: 'You must know that any man who does not follow the religion of Mazda is deaf, blind, and deceived by Ahriman's devs' (Elisaeus, The War of Vartan).

[3] Or murderers (mairya); according to the Parsis highwaymen (راه زن).

[4] The heretics. Casuists distinguish three kinds of Ashemaogha: the deceiver (frîftâr), the self-willed (khôt dôshak), and the deceived (frîftak). The first and worst is one who knowingly leads people astray, making forbidden what is lawful, and lawful what is forbidden; the second is one who follows his own will and reason, instead of applying to a Dastûr (a spiritual guide) for direction; the third is one who has been led astray by another.

[5] Drafsa means also banner: the Persian درفش, derived from drafsa, has preserved the two meanings. The Sanskrit translation has sastra, the Persian has سلاح.

12. 'I am the Keeper[1]; I am the Creator and the Maintainer[2]; I am the Discerner[3]; I am the most beneficent Spirit.

'My name is the bestower of health; my name is the best bestower of health.

'My name is the Âthravan[4]; my name is the most Âthravan-like of all Âthravans.

'My name is Ahura (the Lord).

'My name is Mazd*a*u (the all-knowing).

'My name is the Holy; my name is the most Holy.

'My name is the Glorious; my name is the most Glorious.

'My name is the Full-seeing; my name is the Fullest-seeing.

'My name is the Far-seeing; my name is the Farthest-seeing.

13. 'My name is the Protector; my name is the Well-wisher; my name is the Creator; my name is the Keeper; my name is the Maintainer.

'My name is the Discerner; my name is the Best Discerner.

'My name is the Prosperity-producer[5]; my name is the Word of Prosperity[6].

'My name is the King who rules at his will;

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[1] 'I keep the creation' (Phl. tr.).

[2] 'I created the world and I maintain it' (ibid.).

[3] 'I can know what is useful and what is hurtful' (ibid.).

[4] 'The priest.'

[5] 'I impart increase to the righteous' (Phl. tr.).

[6] Doubtful. Fs*ûs*ô-mathrô is used in several passages as the name of a part of the Avesta, Yasna LVIII [LVII], which appears to be called so from the presence in it of the words fs*ûs*a, fs*ûma*n*t*, 'thriving, causing to thrive,' which aptly express its contents.

my name is the King who rules most at his will.

'My name is the liberal King[1]; my name is the most liberal King.

14. 'My name is He who does not deceive; my name is He who is not deceived.

'My name is the good Keeper; my name is He who destroys malice; my name is He who conquers at once; my name is He who conquers everything; my name is He who has shaped everything[2].

'My name is All weal; my name is Full weal; my name is the Master of weal.

15. 'My name is He who can benefit at his wish; my name is He who can best benefit at his wish.

'My name is the Beneficent One; my name is the Energetic One; my name is the most Beneficent.

'My name is Holiness; my name is the Great One; my name is the good Sovereign; my name is the Best of Sovereigns.

'My name is the Wise One; my name is the Wisest of the Wise; my name is He who does good for a long time.

16. 'These are my names.

'And he who in this material world, O Spitama Zarathustra! shall recite and pronounce those names of mine[3] either by day or by night;

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[1] Nâma, translated âpât, and interpreted Khutâi rât. The Sanskrit translator has misread âzât for âpât, and translated svatantra, independent.

[2] The commentator observes orthodoxly, 'everything good.'

[3] That is to say, who will recite this Yast.

17. 'He who shall pronounce them, when he rises up or when he lays him down; when he lays him down or when he rises up; when he binds on the sacred girdle[1] or when he unbinds the sacred girdle; when he goes out of his dwelling-place, or when he goes out of his town, or when he goes out of his country and comes into another country;

18. 'That man, neither in that day nor in that night, shall be wounded by the weapons of the foe who rushes Aêshma-like[2] and is Drug-minded; not the knife, not the cross-bow, not the arrow, not the sword, not the club, not the sling-stone[3] shall reach and wound him.

19. 'But those names shall come in to keep him from behind and to keep him in front[4], from the Drug unseen, from the female Varenya fiend[5], from the evil-doer[6] bent on mischief[7], and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man[8].

20. '"Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy

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[1] The aiwyâonghanem or kôsti (see Vendîdâd XVIII, p. 191, note 4).

[2] Or 'with anger.'

[3] Akavô, *k*akavô, ishavô, kareta, vazra, translated kartari, *k*akra, *s*ara, *s*astrikâ, vagra.

[4] Min akhar u lûîn (Phl. tr.); p*ri*sh*th*a[ta]s purata*sk*a (Sansk. tr.).

[5] Interpreted as the demon of lust and envy. Cf. Vendîdâd, Introd. IV, 23.

[6] Kayadha, translated kâstâr (Phl.), 'the impairer;' kadarthaka (Sansk.), 'he who holds for nothing, who makes slight of.'

[7] Doubtful. The Phl. tr. has 'who impairs living creatures,' etc.

[8] Cf. Yt. XIII, 71.

rules for this world and for the next, that Sraosha may come with Vohu-Manô and help whomsoever thou pleasest[1]."

21. 'Hail to the Glory of the Kavis[2]! Hail to the Airyanem Vaêgah[3]! Hail to the Saoka[4], made by Mazda! Hail to the waters of the Dâitya[5]! Hail to Ardvi[6], the undefiled well! Hail to the whole world of the holy Spirit!

'Yathâ ahû vairyô: The will of the Lord . . . .[7]

'Ashem Vohû: Holiness is the best of all good . . . .[8]

22. 'We worship the Ahuna Vairya[9]. We worship Asha-Vahista, most fair, undying, and beneficent[10]. We worship Strength and Prosperity and Might and Victory and Glory and Vigour[11]. We worship Ahura Mazda, bright and glorious.

'Yênghê hâtãm[12]: All those beings[13] of whom Ahura Mazda knows the goodness[14] for a sacrifice

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[1] From Yasna XLIV, 16; cf. Vendîdâd VIII, 20.

[2] See Sîrôzah I, 9, p. 7, note 2.

[3] Irân Vêg; see Vendîdâd, p. 3.

[4] Saoka; see Sirôzah I, 3.

[5] See Vendîdâd, p. 5, note 2.

[6] Ardvi Sûra Anâhita, the great goddess of the waters; see Yt. V.

[7] See above, p. 23. [8] See above, p. 22.

[9] The prayer yathâ ahû vairyô, known as Ahuna vairya (Honover), from the first words in it: ahû vairyô. See above, p. 23.

[10] Or 'the fairest Amesha-Spenta;' cf. Vend. Introd. IV, 7.

[11] Impersonated as gods, to obtain from them the benefits of which they are the impersonations.

[12] A formula found at the end of most chapters of the Yasna and imitated from Yasna LI [L], 22.

[13] The Amesha-Spentas (Pahl. Comm. ad Yasna XXVII, fin.).

[14] The benefits of which they dispose, and which they impart as rewards to the righteous.

[performed] in holiness, all those beings, males [1] and females [2], do we worship.

23. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour [3].'

(Bahman Ya*st* [4].)

24. 'O Zarathu*s*tra! keep thou for ever that man who is friendly [to me] from the foe unfriendly [to me]! Do not give up that friend unto the stroke (of the foe), unto vexations to be borne; wish no harm unto that man who would offer me a sacrifice, be it ever so great or ever so small, if it has reached unto us, the Amesha-Spe*n*tas.

25. 'Here is Vohu-Manô, my creature, O Zarathu*s*tra! here is Asha-Vahi*s*ta, my creature, O Zarathu*s*tra! here is Kh*s*athra-Vairya, my creature, O Zarathu*s*tra! here is Spe*n*ta-Ârmaiti, my creature, O Zarathu*s*tra! here are Haurvatâ*t* and Ameretâ*t*, who are the reward of the holy ones [5], when freed from their bodies, my creatures, O Zarathu*s*tra!

26. 'Thou knowest this, and how it is, O holy Zarathu*s*tra! from my understanding and from my knowledge; namely, how the world first began [6], and how it will end [7].

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[1] The first three.

[2] The last three, whose names are feminine.

[3] Which he will impart in return to his worshippers.

[4] See above, p. 21.

[5] As the Genii who preside over plants and waters, they are very likely entrusted with the care of feeding the righteous in Paradise. Cf. Yt. XXII, 18.

[6] From Yasna XXVIII, 12. [7] Cf. Yasna XXX, 4.

'A thousand remedies, ten thousand remedies[1]!

'A thousand remedies, ten thousand remedies!

'A thousand remedies, ten thousand remedies!

27. '[We worship] the well-shapen, tall-formed Strength; Verethraghna, made by Ahura; the crushing Ascendant[2], and Spe*n*ta-Ârmaiti.

28. 'And with the help of Spe*n*ta-Ârmaiti, break ye[3] asunder their[4] malice, turn their minds astray, bind their hands, make their knees quake against one another, bind their tongues[5].

'When, O Mazda! shall the faithful smite the wicked[6]? When shall the faithful smite the Dru*g*? When shall the faithful smite the wicked?'

29. Then Zarathu*s*tra said: 'I threw you back into the earth[7], and by the eyes of Spe*n*ta-Ârmaiti[8] the ruffian was made powerless[9].

30. 'We worship the powerful Gaokerena[10], made by Mazda; the powerful Gaokerena, made by Mazda.

31. 'We worship the memory of Ahura Mazda, to keep the Holy Word.

'We worship the understanding of Ahura Mazda, to study the Holy Word.

'We worship the tongue of Ahura Mazda, to speak forth the Holy Word.

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[1] Yasna LXVIII, 15 (LXVII, 50). [2] See Sîrôzah I, 20.

[3] Refers probably to the Izeds mentioned in the preceding paragraph.

[4] Of the foes alluded to § 24. [5] Derezvan; see Yt. XI, 2.

[6] Cf. Yasna XLVIII [XLVII], 2.

[7] I follow the reading zamerena, which is followed by the Pahlavi translation too. In the Yasna IX, 15 (46) Zarathu*s*tra is said to have obliged the Daêvas to hide themselves in the earth.

[8] Cf. Yt. XIX, 94. [9] Cf. Vend. IX, 12–13.

[10] See Sîrôzah I, 7.

'We worship the mountain that gives understanding, that preserves understanding[1]; [we worship it] by day and by night, with offerings of libations well-accepted[2].

32. 'We worship that creation [of Ahura's], Spe*n*ta-Ârmaiti; and the holy creations of that creature and of Asha [Vahi*s*ta], that are foremost in holiness[3].

'Here I take as lord and master[4] the greatest of all, Ahura Mazda; to smite the fiend Angra Mainyu; to smite Aê*s*ma of the wounding-spear[5]; to smite the Mâzainya fiends[6]; to smite all the Daêvas and the Varenya fiends[6]; to increase Ahura Mazda,

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[1] That mount is called in later literature Mount Ô*s*dâ*s*târ (the Pahlavi translation of ushi-darena, the keeper of understanding). According to the Bundahi*s* (XII, 15), it stands in Seistan. High mountains, being nearer heaven, are apt to become in the spirit of mythology the seat of heavenly beings or treasures. It was on the top of a mountain that Ahura revealed the law (see Vd. XXII, 19 [53]); the first man and king, Gayomarth, ruled on a mountain and was called Gar-shâh, the king of the mountain. When the Kayanian family failed, the Iranians went to Mount Alborz and found there Kai Kobâd waiting for his fate.

[2] The order of the text differs in one series of manuscripts, in which it begins with § 31; then comes § 29 with the following additional words:

'A thousand remedies, ten thousand remedies! (three times; cf. above, § 26.)

We worship the Fravashi of the man whose name is Asmô-*hv*anva*nt*; then I will worship the Fravashis of the other holy ones who were strong of faith' (Yt. XXII, 37).

Asmô-*hv*anva*nt* was one of the first followers of Zarathu*s*tra, and with his name begins the enumeration of the Fravashis (Yt. XIII, 96).

Then follows § 30, and then again § 31 with the Ashem Vohû; and then the additional passage, 'We worship . . . .,' is repeated twice.

[3] Vispêrad XIX, 2.

[4] As ahu and ratu, that is, as temporal chief and spiritual guide.

[5] See Vend. Introd. IV, 22.

[6] Ibid. 23.

bright and glorious; to increase the Amesha-Spe*n*tas; to increase the star Tistrya[1], the bright and glorious; to increase the faithful men; to increase all the holy creatures of the Beneficent Spirit.

'Ashem Vohû: Holiness is the best of all good . . . .[2]

33. '[Give] unto that man[3] brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous[4] offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones[5].

'May it come according to my blessing[6]!

'A thousand remedies, ten thousand remedies[7]! (three times.)

'Come to me for help, O Mazda!

'We worship the well-shapen, tall-formed Strength, and Verethraghna, made by Mazda, and the crushing Ascendant[8].

'We worship Râma *Hv*âstra, and Vayu who works highly and is more powerful to destroy than all other creatures. That part of thee do we worship, O Vayu, that belongs to Spe*n*ta Mainyu. We worship the sovereign Sky, the boundless Time, and the sovereign Time of the long Period[9].

'Ashem Vohû: Holiness is the best of all good . . . .'

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[1] See Yast VIII. [2] As above, p. 22.

[3] Who shall offer thee a sacrifice. This paragraph is taken from Yasna LXVIII, 11 (LXVII, 32), where it is addressed to the Waters: 'Ye, good waters, give unto that man who will offer you a sacrifice . . . .'

[4] Susîla (Sansk. tr. ad Yasna LXI, 13).

[5] This clause serves as a conclusion to all Yasts.

[6] From Yasna LXVIII, 20 (LXVII, 52).

[7] Cf. above, § 26. [8] Cf. Sirôzah I, 20. [9] Ibid. 21.

II. HAPTÂN YAST.

The Yast of the seven Amshaspands is recited on the first seven days of the week, that is to say, on the days consecrated to the Amesha-Spentas. In fact it is nothing more than an extract from the Sîrôzahs, being composed of the first seven formulas in their two forms: §§ 1–5 = Sîrôzah I, 1–7; §§ 6–10 = Sîrôzah II, 1–7. Then come four sections which are the original part of the Yast (§§ 11–15).

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0. May Ahura Mazda be rejoiced[1]! . . . .

Ashem Vohû: Holiness is the best of all good[1] . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness[1] . . . .

I.

1[2]. To Ahura Mazda, bright and glorious, and to the Amesha-Spentas;

To Vohu-Manô; to Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; to the heavenly Wisdom, made by Mazda, and to the Wisdom acquired through the ear, made by Mazda;

2[3]. To Asha-Vahista, the fairest; to the much-desired Airyaman; to the instrument made by Mazda; and to the good Saoka, with eyes of love, made by Mazda and holy;

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[1] The rest as above, Yt. I, 0.

[2] Sîrôzah I, 1–2.

[3] Sîrôzah I, 3–4.

To Khshathra-Vairya; to the metals; to Mercy and Charity.

3[1]. To the good Spe*n*ta-Ârmaiti, and to the good Râta, with eyes of love, made by Mazda and holy;

To Haurvatâ*t*, the master; to the prosperity of the seasons and to the years, the masters of holiness;

And to Ameretâ*t*, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena, made by Mazda.

4[2]. (At the Gâh Hâvan): To Mithra, the lord of wide pastures and to Râma *Hv*âstra.

(At the Gâh Rapithwin): To Asha-Vahi*s*ta and to Âtar, the son of Ahura Mazda.

(At the Gâh Uzîren): To Apãm Napâ*t*, the tall lord, and to water, made by Mazda.

5[3]. (At the Gâh Aiwisrûthrem): To the Fravashis of the faithful and to the females that bring forth flocks of males; to the prosperity of the seasons; to the well-shapen and tall-formed Strength; to Verethraghna, made by Ahura, and to the crushing Ascendant.

(At the Gâh U*s*ahin): To the holy, devout, fiend-smiting Sraosha, who makes the world grow; to Rashnu-Razi*s*ta and to Ar*s*tâ*t*, who makes the world grow, who makes the world increase[3];

Be propitiation, with sacrifice, prayer, propitiation, and glorification!

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] Sirôzah I, 5–7. [2] Sîrôzah I, 7.
[3] Sirôzah I, 7.

II.

6[1]. We sacrifice unto Ahura Mazda, bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent.

We sacrifice unto Vohu-Manô, the Amesha-Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the wisdom acquired through the ear, made by Mazda.

7[2]. We sacrifice unto Asha-Vahista, the fairest, the Amesha-Spenta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.

We sacrifice unto Khshathra-Vairya; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

8[3]. We sacrifice unto the good Spenta-Ârmaiti; we sacrifice unto the good Râta, with eyes of love, made by Mazda and holy.

We sacrifice unto Haurvatât, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.

We sacrifice unto Ameretât, the Amesha-Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

9[4]. (At the Gâh Hâvan): We sacrifice unto

[1] Sîrôzah II, 1–2.
[2] Sîrôzah II, 3–4.
[3] Sîrôzah II, 5–7.
[4] Sîrôzah II, 7.

Mithra, the lord of wide pastures; we sacrifice unto Râma *Hv*âstra.

(At the Gâh Rapithwin): We sacrifice unto Asha-Vahi*s*ta and Âtar, the son of Ahura Mazda.

(At the Gâh Uzîren): We sacrifice unto Apãm Napâ*t*, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the holy waters, made by Mazda.

10[1]. (At the Gâh Aiwisrûthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the faithful; we sacrifice unto the females who bring forth flocks of males; we sacrifice unto the prosperity of the seasons; we sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant.

(At the Gâh U*s*ahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world grow, the holy and master of holiness; we sacrifice unto Rashnu-Razi*s*ta; we sacrifice unto Ar*s*tâ*t*, who makes the world grow, who makes the world increase

III.

11. Let the Yâtus be crushed, O Zarathu*s*tra[2]! both Daêvas and men[3].

Who is he in whose house, O Spitama Zarathu*s*tra! every Dru*g* is destroyed, every Dru*g* perishes, when he pronounces these words[4]:

12[5]. . . . . ?

13. It is he who takes the seven Amesha-Spe*n*tas,

[1] Sîrôzah II, 7. [2] Or: Let Zarathu*s*tra crush the Yâtus.

[3] The Yâtus are either demons or men: the man-Yâtu is the sorcerer, the wizard. Cf. Yt. VIII, 44.

[4] Doubtful. [5] I am unable to make anything of this section.

the all-ruling, the all-beneficent, as a shield[1] against his enemies.

We worship the Law of the worshippers of Mazda; we worship the waters coming in the shape of a horse[2], made by Mazda.

14–15. He has renounced trespasses and faults, O Zarathustra! he has renounced all trespasses and faults[3], O Zarathustra! when he throws down[4] the destroyer of Vohu-Manô and his words[5], with a hundred times hundredfold, with a many times manifold preaching and smiting, and he takes away the Law of Mazda, that was carried away as a prisoner[6], from the hands of the [ungodly], who are destroyed by his strength.

Ashem Vohû: Holiness is the best of all good . . . .

16. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and the prayer, the strength and vigour

Of Ahura Mazda, bright and glorious, and of the Amesha-Spentas;

Of Vohu-Manô; of Peace, whose breath is friendly[7] . . . .

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[1] Doubtful.

[2] See Yt. VIII, 5, 42; cf. § 20.

[3] Âtare-vîtaremaibyâ . . . . vîmraoi; cf. âtarâish . . . . vî sarem mruyê (Yasna XII, 4 [XIII, 16]): âtareman seems to be a sin by commission, vîtareman a sin by omission.

[4] Doubtful (fraspâvares: fraspâ is generally translated ramîtûntan).

[5] Doubtful.

[6] Cf. Yt. XIII, 100; XIX, 86; fravasnãm is the reverse of uzvazhai (l. l.).

[7] The rest as above, § 1.

Of Asha-Vahista, the fairest; of the much-desired Airyaman[1] . . . .

Of Khshathra-Vairya, of the metals[1] . . . .

Of the good Spenta-Ârmaiti and of the good Râta[2] . . . .

Of Haurvatât, the master[2] . . . .

Of Ameretât, the master[2] . . . .

(At the Gâh Hâvan): Of Mithra[3] . . . .

(At the Gâh Rapithwin): Of Asha-Vahista[3] . . . .

(At the Gâh Uzîren): Of the high lord Apãm Napât[3] . . . .

(At the Gâh Aiwisrûthrem): Of the Fravashis of the faithful[4] . . . .

(At the Gâh Usahin): Of the holy, devout, fiend-smiting Sraosha, who makes the world grow; of Rashnu-Razista and of Arstât, who makes the world grow, who makes the world increase.

Ashem Vohû: Holiness is the best of all good . . . .

Give unto that man[5] brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

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[1] The rest as above, § 2.

[2] The rest as above, § 3.

[3] The rest as above, § 4.

[4] The rest as above, § 5.

[5] Who shall offer a sacrifice to the Amshaspands.

III. ARDIBEHIST[1] YAST.

This Yast is for a great part devoted to the praise of the Airyaman prayer, which is described as driving away all the diseases and plagues that have been brought upon the world by Angra Mainyu; and when the writer passes from the glorification of Airyaman to that of Asha-Vahista, which is put into the mouth of Angra Mainyu himself (§§ 13 seq.), he makes him speak of Asha-Vahista just in the same way, and ascribe him just the same powers, as he himself has done with regard to Airyaman. This is owing to the fact of Airyaman being invoked in company with Asha-Vahista in the second formula of the Sîrôzah[2].

The powers ascribed to Asha-Vahista have their origin in the twofold nature of that Amesha-Spenta, who being, in his abstract character, the impersonation of the highest element in Mazdeism, Divine Order and Holiness[3], and in his concrete character, the genius who presides over the mightiest of physical elements, Fire[4], is one of the most powerful and dreaded opponents of Angra Mainyu[5]. On the other hand, Airyaman is the genius to whom Ahura Mazda applied to heal the nine, and ninety, and nine hundred and nine thousand diseases created by Angra Mainyu[6].

This Yast is recited every day at the Gâhs Hâvan, Rapithwin, and Aiwisrûthrem (Anquetil).

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness[7] . . . .

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[1] Ard-î-behist is the Parsi form for Asha vahista, ard being derived from arta, the Persian form corresponding to the Zend asha.

[2] See Sîrôzah I, 3, and below the introductory formula.

[3] See Vend. Introd. IV, 30.

[4] Ibid. 33.

[5] See Yt. XVII, 18.

[6] Fargard XXII and Introd.

[7] As above, Yt. I, 0.

Unto Asha-Vahista, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy[1];

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness[2] . . . .

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'That thou mayest increase Asha-Vahista, O Spitama Zarathustra! with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration—once to abide in the shining luminous space, in the beautiful abodes[3]—for the sacrifice and invocation of us, the Amesha-Spentas[4]' . . . .

2. Zarathustra said: 'Say unto me the right words, such as they are, O Ahura Mazda! that I may increase Asha-Vahista, with hymns of praise,

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[1] Sîrôzah I, 3.

[2] Several manuscripts add here the full invocation of the greater Sîrôzah:

'We sacrifice unto Asha-Vahista, the fairest, the Amesha-Spenta;
We sacrifice unto the much-desired Airyaman;
We sacrifice unto the instrument, made by Mazda;
We sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.'

[3] The Garô-nmânem or Paradise; see Yasna XVI, 7 [XVII, 42], Phl. tr.

[4] The principal clause appears to be wanting, unless Zarathustra is supposed to interrupt Ahura. One might also understand the sentence in an optative sense: 'Mayest thou increase . . . .'

with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration,—once to abide in the shining luminous space, in the beautiful abodes,—for the sacrifice and invocation of you, the Amesha-Spentas.

3[1]. '. . . . I proclaim Asha-Vahista: if I proclaim Asha-Vahista, then easy is the way to the abode of the other Amesha-Spentas[2], which Ahura Mazda keeps with Good Thoughts, which Ahura Mazda keeps with Good Words, which Ahura Mazda keeps with Good Deeds[3];

4. '(Easy is the way to the Garô-nmâna of Ahura Mazda): the Garô-nmâna is for the holy souls, and no one of the wicked can enter the Garô-nmâna and its bright, wide, holy ways; (no one of them can go) to Ahura Mazda.

II.

5. 'The Airyaman prayer[4] smites down the strength of all the creatures of Angra Mainyu, of the Yâtus and Pairikas[5]. It is the greatest of spells, the best of spells, the very best of all spells; the

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[1] Here again it seems as if a paragraph had been lost: 'Ahura Mazda answered: Proclaim thou Asha-Vahista; if thou proclaimest Asha-Vahista . . . .—Then Zarathustra replied: I proclaim Asha-Vahista . . . .'

[2] The Garôthmân.

[3] An allusion to the three Paradises of Humat, Hûkht, Hvarst through which the souls of the blessed pass to Garôthmân (Yt. XXII, 15).

[4] The prayer known as Airyama-ishyô; see Vendîdâd XXI, 11–12.

[5] See Vend. Introd. IV, 20–21.

fairest of spells, the very fairest of all spells; the fearful one amongst spells, the most fearful of all spells; the firm one amongst spells, the firmest of all spells; the victorious one amongst spells, the most victorious of all spells; the healing one amongst spells, the best-healing of all spells.

6. 'One may heal with Holiness, one may heal with the Law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word: amongst all remedies this one is the healing one that heals with the Holy Word; this one it is that will best drive away sickness from the body of the faithful: for this one is the best-healing of all remedies [1].

7. 'Sickness fled away [before it], Death fled away; the Daêva fled away, the Daêva's counter-work [2] fled away; the unholy Ashemaogha [3] fled away, the oppressor of men fled away.

8. 'The brood of the Snake fled away; the brood of the Wolf fled away; the brood of the Two-legged [4] fled away. Pride fled away; Scorn fled away; Hot Fever fled away; Slander fled away; Discord fled away; the Evil Eye fled away.

9. 'The most lying words of falsehood fled away; the *G*ahi [5], addicted to the Yâtu, fled away; the

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[1] Cf. Vendîdâd VII, 44 (118). That Airyaman made use of the Holy Word (of spells) to cure diseases appears from Vend. XXII, 6 seq.

[2] Paityâra: every work of Ahura was opposed and spoiled by a counter-work of Angra Mainyu. Cf. Bundahis I, 23 seq.; III, 13 seq.; Vend. I; see Ormazd et Ahriman, §§ 195 seq.

[3] See Yt. I, 10 and note 4.

[4] The Ahrimanian creatures belonging to mankind, the Mairyas and Ashemaoghas (Yt. I, 10).

[5] The courtezan; cf. Vend. XXI, 17 (35), and Introd. IV, 25.

*G*ahi, who makes one pine[1], fled away; the wind that blows from the North[2] fled away; the wind that blows from the North vanished away.

10. 'He it is who smites me that brood of the Snake, and who might smite those Daêvas by thousands of thousands, by ten thousands of ten thousands; he smites sickness, he smites death, he smites the Daêvas, he smites the Daêva's counter-work, he smites the unholy Ashemaogha, he smites the oppressor of men.

11. 'He smites the brood of the Snake; he smites the brood of the Wolf; he smites the brood of the Two-legged. He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye.

12. 'He smites the most lying words of falsehood; he smites the *G*ahi, addicted to the Yâtu; he smites the *G*ahi, who makes one pine. He smites the wind that blows from the North; the wind that blows from the North vanished away.

13. 'He it is who smites me that brood of the Two-legged, and who might smite those Daêvas, by thousands of thousands, by ten thousands of ten thousands. Angra Mainyu, who is all death, the worst-lying of all Daêvas, rushed from before him:

14. 'He exclaimed, did Angra Mainyu: "Woe is me! Here is the god Asha-Vahista, who will smite the sickliest of all sicknesses, who will afflict the sickliest of all sicknesses;

[1] The Zend is Kahvaredhaini, a synonym of which, Kahvaredha, Yasna LXI, 2 [LX, 7], is translated impairer of Glory, which means very likely: he who makes one 'dwindle, peak, and pine' (cf. Vend. XVIII, 62–64).

[2] From the country of hell; cf. Vend. VII, 2; XIX, 1; Yt. XXII, 25.

'"He will smite the deadliest of all deaths, he will afflict the deadliest of all deaths;

'"He will smite the most fiendish of all fiends, he will afflict the most fiendish of all fiends;

'"He will smite the most counter-working of all counter-works, he will afflict the most counter-working of all counter-works;

'"He will smite the unholy Ashemaogha, he will afflict the unholy Ashemaogha;

'"He will smite the most oppressive of the oppressors of men, he will afflict the most oppressive of the oppressors of men.

15. '"He will smite the snakiest of the Snake's brood, he will afflict the snakiest of the Snake's brood;

'"He will smite the most wolfish of the Wolf's brood, he will afflict the most wolfish of the Wolf's brood;

'"He will smite the worst of the two-legged brood, he will afflict the worst of the two-legged brood;

'"He will smite Pride, he will afflict Pride;

'"He will smite Scorn, he will afflict Scorn;

'"He will smite the hottest of hot fevers, he will afflict the hottest of hot fevers;

'"He will smite the most slanderous of slanders, he will afflict the most slanderous of slanders;

'"He will smite the most discordant of discords, he will afflict the most discordant of discords;

'"He will smite the worst of the Evil Eye, he will afflict the worst of the Evil Eye.

16. '"He will smite the most lying words of falsehood, he will afflict the most lying words of falsehood;

'"He will smite the *G*ahi, addicted to the Yâtu, he will afflict the *G*ahi, addicted to the Yâtu;

'"He will smite the *G*ahi, who makes one pine, he will afflict the *G*ahi, who makes one pine;

'"He will smite the wind that blows from the North, he will afflict the wind that blows from the North."

17[1]. 'The Dru*g* will perish away, the Dru*g* will perish; the Dru*g* will rush, the Dru*g* will vanish. Thou perishest away to the regions of the North, never more to give unto death the living world of the holy spirit[2].

18. 'For his brightness and glory I will offer unto him a sacrifice worth being heard[3], namely, unto Asha-Vahi*s*ta, the fairest, the Amesha-Spe*n*ta. Unto Asha-Vahista, the fairest, the Amesha-Spe*n*ta, we offer up the libations, the Haoma and meat[4], the baresma[5], the wisdom of the tongue[6], the holy spells[7], the speech, the deeds[8], the libations, and the rightly-spoken words.

'Yê*n*hê hâtãm: All those beings of whom Ahura Mazda knows the goodness[9] . . . .

19. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] One set of manuscripts insert: 'He will smite the wind that blows against the North, he will afflict the wind that blows against the North; the wind that blows against the North [will perish].' This is most likely an interpolation, as the wind that blows against the North (if this is the right meaning of aparô apâkhtara, as opposed to pourvô apâkhtara) blows against Angra Mainyu.

[2] Cf. Vendîdâd VIII, 21.

[3] That is to say, worth being accepted: cf. Yt. X, 32; the Parsis translate, 'a sacrifice heard [from the lips of the Dastûrs]' (به شنیده یزشن از زبان دستوران; East India Office, XXV, 42).

[4] The Haoma and Myazda. [5] See Vend. III, 1, note 2.

[6] Hizvô danghah: huzvân dânâkih (Phl. tr.) means 'the right formulas.'

[7] 'The Avestâ' (Phl. tr.).

[8] The several operations of the sacrifice.

[9] As above, Yt. I, 22.

'I bless the sacrifice and prayer and the strength and vigour of Asha-Vahista, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy[1].

'Ashem Vohû: Holiness is the best of all good[2] . . . .

'[Give] unto that man[3] brightness and glory, give him health of body; . . . . give him the bright, all-happy, blissful abode of the holy Ones.'

IV. KHORDÂD YAST.

Only the first two sections of this Yast refer to its nominal object, Haurvatât, the Genius of Health and Waters (Vend. Introd. IV, 7, 33). The rest of the Yast refers to the performance of the Bareshnûm ceremony as being the test of the true Zoroastrian. As the Bareshnûm purification was performed by Airyaman to drive away the myriads of diseases created by Angra Mainyu[4], its laudation is not quite unaptly inserted in a Yast devoted to the Genius of Health.

The Khordâd Yast can be recited at any time. It is better to recite it during the Gâh Usahin, on the day Khordâd (Anquetil).

The text is corrupt.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness[5] . . . .

Unto Haurvatât, the master; unto the prosperity

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[1] Cf. Sirôzah I, 2.

[2] As above, p. 22.

[3] Who shall offer a sacrifice to Asha-Vahista; cf. Yt. I, 33 and notes.

[4] Vend. XXII, 20 [54].

[5] As above, p. 22 and notes.

of the seasons and unto the years, the masters of holiness [1],

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

We sacrifice unto Haurvatâ*t*, the Amesha-Spe*n*ta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness [2].

1. Ahura Mazda spake unto Spitama Zarathu*s*tra, saying: 'I created for the faithful the help, the enjoyments, the comforts, and the pleasures of Haurvatâ*t*. We unite them with him who would come up to thee as one of the Amesha-Spe*n*tas, as he would come to any of the Amesha-Spe*n*tas, Vohu-Manô, Asha-Vahi*s*ta, Khshathra-Vairya, Spe*n*ta-Ârmaiti, Haurvatâ*t*, and Ameretâ*t*.

2. 'He who against the thousands of thousands of those Daêvas, against their ten thousands of ten thousands, against their numberless myriads would invoke the name of Haurvatâ*t*, as one of the Amesha-Spe*n*tas, he would smite the Nasu, he would smite Ha*s*i [3], he would smite Ba*s*i [3], he would smite Saêni [3], he would smite Bû*g*i [3].

3 [4]. 'I proclaim the faithful man as the first [of men]; if I proclaim the faithful man as the first

[1] Sirôzah I, 6. [2] Sîrôzah II, 6.

[3] Names of Daêvas. According to the Parsi translator of the Dînkart (vol. ii, p. 65), Ha*s*i is 'he who makes sceptical;' Ba*s*i is 'he who gives rise to the barking disease;' Saêni is 'he who causes harm;' Bû*g*i is 'he who preys upon.'

[4] The translation of this paragraph is quite conjectural.

[of men][1], then Rashnu Razista[2], then every heavenly Yazata of male nature in company with the Amesha-Spentas will free the faithful man[3]

4. 'From the Nasu, from Hasi, from Gasi[4], from Saêni, from Bûgi; from the hordes with the wide front, from the hordes with the many spears uplifted, from the evil man who oppresses, from the wilful sinner[5], from the oppressor of men, from the Yâtu, from the Pairika, from the straying way.

5. 'How does the way of the faithful turn and part from the way of the wicked[6]?'

Ahura Mazda answered: 'It is when a man pronouncing my spell, either reading[7] or reciting it by heart, draws the furrows[8] and hides[9] there himself, [saying]:

6. '"I will smite thee, O Drug! whomsoever thou art, whomsoever thou art amongst the Druges that come in an open way, whomsoever thou art amongst the Druges that come by hidden ways, whomsoever thou art amongst the Druges that defile by contact; whatsoever Drug thou art, I smite thee away from the Aryan countries; whatsoever Drug thou art, I bind thee; I smite thee down, O Drug! I throw thee down below, O Drug!"

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[1] If I am one of the faithful.

[2] The Genius of Truth, Yt. XII.

[3] Will free me as one of the faithful.

[4] Sic; cf. § 2.

[5] Starâi; cf. Études Iraniennes, II, 135.

[6] How is the wicked known from the faithful one?

[7] Marâo: Phl. ôsmôrît, Sansk. adhyeti; safarûnît, poshayati (pustakayati? Yasna XIX, 6 [9]).

[8] The furrows for the Bareshnûm purification (Vend. IX).

[9] Doubtful: gaozaiti; read yaozdâiti (? he cleanses).

7. 'He draws [then] three furrows[1]: I proclaim him one of the faithful; he draws six furrows[1]: I proclaim him one of the faithful; he draws nine furrows[1]: I proclaim him one of the faithful.

8. 'The names of those (Amesha-Spe*n*tas) smite the men turned to Nasus[2] by the Dru*g*es; the seed and kin of the deaf[3] are smitten, the scornful[4] are dead, as the Zaotar Zarathu*s*tra blows them away to woe[5], however fierce, at his will and wish, as many as he wishes.

9. 'From the time when the sun is down he smites them with bruising blows; from the time when the sun is no longer up, he deals deadly blows on the Nasu with his club struck down, for the propitiation and glorification of the heavenly gods.

10. 'O Zarathu*s*tra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Âthravan to his pupil[6] in black hair, devoted to the good law, who, devoted to the good law, holy[7] and brave, stills all the Dru*g*es[8].

11. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Haurvatâ*t*, the Amesha-Spe*n*ta. Unto Haurvatâ*t*, the Amesha-Spe*n*ta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the

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[1] To perform the Bareshnûm; cf. Vend. XXII, 20 [54].

[2] Reading nasûm kereta; cf. nasu-kereta (Vend. VII, 26 [67]).

[3] See above, p. 26, note 2.

[4] Sao*k*a; cf. Yt. XXII, 13.

[5] Duzavâ*t*: both the reading and the meaning are doubtful. Mr. West suggests, 'sends to hell' (reading duzanghvâ*t* or duzangha*t*).

[6] Doubtful.

[7] Reading ashava instead of asô ava.

[8] Cf. Yt. XIV, 46.

holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

12. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of Haurvatâ*t*, the master; of the prosperity of the seasons and of the years, the masters of holiness.

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man[1] brightness and glory, ... give him the bright, all happy, blissful abode of the holy Ones.'

V. ÂBÂN YA*S*T.

The Âbân Ya*s*t (or Ya*s*t of the Waters) is devoted to the great goddess of the waters, the celebrated Ardvi Sûra Anâhita, the *'Αναῖτις* of the Greeks. Ardvi Sûra Anâhita ('the high, powerful, undefiled') is the heavenly spring from which all waters on the earth flow down; her fountains are on the top of the mythical mountain, the Hukairya, in the star region. Her descent from the heavens is described in §§ 85 seq.; it reminds one of the Indian legend of the celestial Gaṅgâ.

This Ya*s*t contains much valuable information about the historical legends of Iran, as it enumerates the several heroes who worshipped Ardvi Sûra and asked for her help. First of all is Ahura himself (§ 16); then came Haoshyangha (§ 21), Yima (§ 25), Azi Dahâka (§ 29), Thraêtaona (§ 33), Keresâspa (§ 37), Franghrasyan (§ 41), Kava Usa (§ 45), Husravah (§ 49), Tusa (§ 53), Vaêsaka's sons (§ 57), Vafra Navâza (§ 61), *G*âmâspa (§ 68), Ashavazdah, the son of Pourudhâkhs*t*i, and Ashavazdah and Thrita, the sons of Sâyuzdri (§ 72), Vistauru (§ 76), Yôis*t*a (§ 81); the Hvôvas and the Naotaras (§ 98), Zarathus*t*ra (§ 103), Kava Vîs*t*âspa (§ 107), Zairivairi (§ 112), Are*g*a*t*-aspa and Vandaremaini (§ 116).

This enumeration is interrupted by a description of the descent of Ardvi Sûra from the heavens (§§ 85–89), and of certain rules for her sacrifice given by herself to Zarathus*t*ra (§§ 90–97). This interruption may have been intentional, as it takes place just when

[1] Who shall have sacrificed to Haurvatâ*t*.

the course of the enumeration brings us to the times of Zarathustra and of the institution of the new religion.

The Yast is opened with a laudation of the benefits bestowed by Ardvi Sûra (§§ 1–16), and it closes with a description of her garments and apparel.

The first record of the worship of Ardvi Sûra is in a cuneiform inscription by Artaxerxes Mnemon (404–361), in which her name is corrupted into Anahata. Artaxerxes Mnemon appears to have been an eager promoter of her worship, as he is said 'to have first erected the statues of Venus-Anâhita (Ἀφροδίτης, Ἀναΐτιδος) in Babylon, Suza, and Ecbatana, and to have taught her worship to the Persians, the Bactrians, and the people of Damas and Sardes' (Clemens Alexandrinus, Protrept. 5, on the authority of Berosus; about 260 B. C.). My friend M. Halévy suggests to me that the detailed and circumstantial description of Anâhita's appearance and costume (in §§ 126–131) shows that the writer must have described her from a consecrated type of statuary.

The principal data of the Greek writers on Anâhita will be found in Windischmann's Essay (Die persische Anahita oder Anaïtis, 1856). One must be cautious in the use of the Greek sources, as the Greeks, with the eclectic turn of their mind, were inclined to confound under the name of Anâhita all the great female deities of Asia Minor, and her name became a common appellation for the Aphrodites as well as for the Artemides of the East.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANÂHITA; unto all waters, made by Mazda; unto all plants, made by Mazda[1],

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] Sîrôzah I, 10.

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita, the wide-expanding[1] and health-giving, who hates the Daêvas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing[2] and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

2. 'Who makes the seed of all males pure[3], who makes the womb of all females pure for bringing forth[4], who makes all females bring forth in safety, who puts milk into the breasts of all females in the right measure and the right quality;

3. 'The large river, known afar, that is as large as the whole of the waters that run along the earth; that runs powerfully from the height Hukairya[5] down to the sea Vouru-Kasha[6].

4. 'All the shores of the sea Vouru-Kasha are

[1] 'As she comes down to all places' (Phl. tr. ad Yasna LXV, 1 [LXVI, 2]).

[2] Âdhu, translated *g*ân; 'she makes life longer' (Aspendiârji). Perhaps âdhu will be better translated springs, rivers (reading *g*ûy instead of *g*ân; cf. Yt. VIII, 29).

[3] 'Pure and sound, without blood and filth' (Phl. tr.).

[4] 'So that it may conceive again' (Phl. tr.).

[5] 'Hûgar the lofty is that from which the water of Arêdvîvsûr leaps down the height of a thousand men' (Bundahis XII, 5, tr. West); cf. infra, §§ 96, 121, 126; Yt. XIII, 24. The Hukairya is mentioned again § 25 and Yt. IX, 8; Yt. X, 88; Yt. XV, 15; Yt. XVII, 28. It appears to be situated in the west (Bundahis XXIV, 17; II, 7; Minokhired XLIV, 12).

[6] The earth-surrounding Ocean; cf. Vendîdâd V, 15 (49) seq., text and notes.

boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sûra Anâhita, who has a thousand cells and a thousand channels[1]: the extent of each of those cells, of each of those channels is as much as a man can ride in forty days, riding on a good horse.

5. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts.

6. 'I, Ahura Mazda, brought it down with mighty vigour, for the increase of the house, of the borough, of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.

7. 'Then Ardvi Sûra Anâhita, O Spitama Zarathustra! proceeded forth from the Maker Mazda. Beautiful were her white arms, thick as a horse's shoulder or still thicker; beautiful was her . . . .[2], and thus came she, strong, with thick arms, thinking thus in her heart:

8. '"Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?[3]"

9. 'For her brightness and glory, I will offer her

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[1] See the description § 101 seq.

[2] Zaosa or zusa, an ἅπαξ λεγόμενον, seems to designate a part of the body; cf. § 126.

[3] Cf. §§ 11, 124.

a sacrifice worth being heard; I will offer up unto the holy Ardvi Sûra Anâhita a good sacrifice with an offering of libations;—thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped, O Ardvi Sûra Anâhita! with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

'Yê*n*hê hâtăm[1]: All those beings of whom Ahura Mazda . . . .

II.

10. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita, the wide-expanding and health-giving, who hates the Daêvas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy[2];

11. 'Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for men[3] and thinking thus in her heart: "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?"

'For her brightness and glory, I will offer her a sacrifice, worth being heard[4]. . . .

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[1] As above, p. 30; § 9 is repeated at the end of every chapter.

[2] § 10=§ 2.

[3] Viz. for their worshipping; cf. Yasna XXIII, 2 [5], paitis*m*a-re*ñ*ti=Phl. hûmîtînît, they hope, they expect. Cf. § 123.

[4] As above, § 9.

III.

12. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita[1]. . . .

13. 'Whom four horses carry, all white, of one and the same colour, of the same blood, tall, crushing down the hates of all haters, of the Daêvas and men, of the Yâtus and Pairikas, of the oppressors, of the blind and of the deaf[2].

'For her brightness and glory, I will offer her a sacrifice . . . .

IV.

14. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

15. 'Strong and bright, tall and beautiful of form, who sends down by day and by night a flow of motherly[3] waters as large as the whole of the waters that run along the earth, and who runs powerfully[4].

'For her brightness and glory, I will offer her a sacrifice . . . .

V.

16. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

17. 'To her did the Maker Ahura Mazda offer up a sacrifice[5] in the Airyana Vaêǵah, by the good river Dâitya[6]; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words[7].

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[1] As above, § 10.

[2] Cf. p. 26, note 2.

[3] Doubtful; cf. Yt. VIII, 47.

[4] Cf. above, § 3.

[5] Cf. Vend. Introd. IV, 9, 40. This is the heavenly prototype of the Mazdean sacrifice as it was later shown to men by Zarathustra; cf. § 101.

[6] Cf. Yt. I, 4 and notes.

[7] Cf. Yt. III, 18.

18. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may bring the son of Pourushaspa, the holy Zarathustra, to think after my law, to speak after my law, to do after my law!"

19. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and begging that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

VI.

20. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

21. 'To her did Haoshyangha, the Paradhâta[1], offer up a sacrifice on the enclosure[2] of the Hara[3], with a hundred male horses, a thousand oxen, and ten thousand lambs.

22. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of the Daêvas and men, of the

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[1] Haoshyangha was the first king of the Paradhâta (Pêshdâdyan) dynasty (cf. above, p. 7, note 2, and Bundahis XXXI, 1). It is related in Firdausi's Shâh Nâmah that he was the grandson of Gayomarth, the first man and king, and the son of Syâmak; that his father having been killed by the black Dîv, he encountered him at the head of an army of lions, tigers, birds, and Paris, and destroyed him; he then succeeded his grandfather, and reigned supreme over the seven Keshvars of the earth.

[2] Doubtful: upabda=upabanda, as thribda (Yt. VIII, 55)=thribanda; it appears from Yt. XV, 7 that the place meant here is the Taêra which is said in the Bundahis (V, 7) to be surrounded by the Albôrz (the Hara).

[3] The Hara berezaiti or Albôrz, in Mâzandarân, south of the Caspian Sea, was supposed to surround the earth; cf. Yt. X, 56.

Yâtus and Pairikas, of the oppressors, the blind and the deaf; and that I may smite down two thirds[1] of the Daêvas of Mâzana[2] and of the fiends of Varena[3]."

23. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

VII.

24. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

25. 'To her did Yima Khshaêta[4], the good shepherd, offer up a sacrifice from the height Hukairya[5], with a hundred male horses, a thousand oxen, ten thousand lambs.

26. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of the Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind and the deaf; and that I may take from the Daêvas both

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[1] A formula frequently used, not only in the Avesta, but also in the Shâh Nâmah.

[2] The Daêvas in Mâzandarân. Mâzandarân was held a place of resort for demons and sorcerers, and was in the Iranian legend nearly the same as Ceylon is in the Râmâya*n*a. The Damâvand mountain, to which Azi Dahâka was bound, is the southern boundary of Mâzandarân.

[3] See Vend. Introd. IV, 23; cf. this Ya*s*t, § 33.

[4] Yima Khshaêta (*G*emshîd), as an earthly king, ruled over the world for a thousand years, while he made immortality reign in it (Yt. IX, 8; XV, 15; cf. Vendîdâd II, Introd.).

[5] See above, § 3.

riches and welfare, both fatness and flocks, both weal and Glory[1]."

27. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

VIII.

28. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

29. 'To her did Azi Dahâka[2], the three-mouthed, offer up a sacrifice in the land of Bawri[3], with a

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[1] After his brother Takhma Urupa, who reigned before him, had been killed and devoured by Angra Mainyu (Yt. IV, 11, note).

[2] When Yima began to sin and lost the *Hv*arenô (Glory), he was overthrown by Azi Dahâka (Zohâk), who seized the power and reigned in his place for a thousand years (cf. Yt. XIX, 33 seq.).

Azi Dahâka, literally 'the fiendish snake,' was first a mythical personage; he was the 'snake' of the storm-cloud, and a counterpart of the Vedic Ahi or V*ri*tra. He appears still in that character in Yast XIX seq., where he is described struggling for the *Hv*arenô against Âtar (Fire), in the sea Vourukasha (Vendîdâd, Introd. IV, 38; cf. this Yast, § 90). His struggle with Yima Khshaêta bore at first the same mythological character, 'the shining Yima' being originally, like the Vedic Yama, a solar hero: when Yima was turned into an earthly king, Azi underwent the same fate. In the Shâh Nâmah he is described as a man with two snakes springing from his shoulders: they grew there through a kiss of Ahriman's. For the myths referring to Azi, see Ormazd et Ahriman, §§ 91–95.

[3] Babylon (cf. Yt. XV, 19). The usurper Azi, being a non-Aryan, was identified with the hereditary foe, the Chaldæans: the name of Babylon united in it, at the same time, a dim historical record of the old Assyrian oppression, then shaken off and forgotten, and an actual expression of the national antipathy of the Iranians for their Semitic neighbours in Chaldæa. After the conquest of Persia by the Musulmans, Azi was turned at last into an Arab. The original seat of the Azi myths was on the southern coast of the Caspian Sea (Études Iraniennes, II, 210).

hundred male horses, a thousand oxen, and ten thousand lambs.

30. 'He begged of her a boon, saying: "Grant me this boon, O good, most beneficent Ardvi Sûra Anâhita! that I may make all the seven Karshvares of the earth empty of men."

31. 'Ardvi Sûra Anâhita did not grant him that boon, although he was offering libations, giving gifts, sacrificing, and entreating her that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

IX.

32. 'Offer up a sacrifice, O Spitama Zarathuŝtra! unto Ardvi Sûra Anâhita . . . .

33. 'To her did Thraêtaona[1], the heir[2] of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena[3], with a hundred male horses, a thousand oxen, ten thousand lambs.

34. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome Aŝi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses[4], that most powerful, fiendish Druǵ,

[1] Thraêtaona (Ferîdûn), son of Âthwya, conquered Aŝi and bound him to Mount Damâvand, where he is to stay till the end of the world, when he shall be let loose and then killed by Keresâspa (Vendidâd, Introd. IV, 12, 18; Bahman Yaŝt III, 55 seq.; Bund. XXIX, 8 seq.).

[2] Vîsô-puthra=Pahlavi barbîtâ (see Études Iraniennes, II, 139).

[3] Cf. Vend. I, 18 and Introd. IV, 12. Modern tradition supposes Varena to have been the region of Ghilan (very likely on account of its proximity to Mâzandarân and Mount Damâvand).

[4] See Yt. X, 82, note.

that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle[1]; and that I may deliver his two wives, Savanghavâk and Erenavâk[2], who are the fairest of body amongst women, and the most wonderful creatures in the world[3]."

35. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

X.

36. 'Offer up a sacrifice, O Spitama Zarathustra! unto Ardvi Sûra Anâhita . . . .

37. 'To her did Keresâspa[4], the manly-hearted, offer up a sacrifice behind the Vairi Pisanah[5], with a

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[1] Cf. Yt. XIX, 37.

[2] The two daughters of Yima, who had been ravished by Azi: they are called in the Shâh Nâmah Shahrinâz and Arnavâz (see Études Iraniennes, II, 213, Savanghavâk et Erenavâk). Thraêtaona delivered them, and then married them; he had a son, Airyu, from Arnavâz, and two sons from Shahrinâz, Tura and Sairima; Airyu, Tura, and Sairima became the kings of Irân, Tûrân, and Rûm.

[3] Cf. Yt. IX, 14; XV, 24; XVII, 34.

[4] Keresâspa (Garshâsp), one of the greatest heroes in the Avestean romance, although Firdausi has all but passed him over in silence. See his feats, Yt. XIX, 38 seq.; cf. Yt. V, 27 seq.; Yasna IX, 10 (29); Vend. I, 10 (36).

[5] The Pisîn valley, south of Cabool. It was in the land of Cabool that the Keresâspa legend had its rise, or at least it was localised there. It is in the plain near the Pisîn valley that Keresâspa lies asleep, till the end of the world comes (see Yt. XIII, 61, note).

hundred male horses, a thousand oxen, ten thousand lambs.

38. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome the golden-heeled Ga*n*darewa[1], though all the shores of the sea Vouru-Kasha are boiling over; and that I may run up to the stronghold of the fiend on the wide, round earth, whose ends lie afar."

39. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

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[1] A Parsi poem, of a very late date, gives further details about Ga*n*darewa. It was a monster who lived 'in the sea, on the mountain, and in the valley;' he was called Pâshnah zarah, because the sea did not go above his heel (a misinterpretation of his Avestean epithet zairi pâshna, golden-heeled, the Zend zairi being mistaken for the Persian zarah زره, sea); his head would rise to the sun and rub the sky; he could swallow up twelve men at once. Keresâspa fought him for nine days and nine nights together; he drew him at last from the bottom of the sea and smashed his head with his club: when he fell on the ground, many countries were spoiled by his fall (Spiegel, Die traditionnelle Literatur der Parsen, p. 339, and West, Pahlavi Texts, II, pp. 369 seq.).

In the Vedic mythology the Gandharva is the keeper of Soma, and is described now as a god, now as a fiend, according as he is a heavenly Soma-priest or a jealous possessor who grudges it to man. What was the original form of the myth in Mazdeism is not clear. In the Shâh Nâmah he appears as the minister of Azi Dahâka. Cf. Yt. XV, 27 seq., and Ormazd et Ahriman, pp. 99, note 5; 215, note 1.

XI.

40. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

41. 'To her did the Turanian murderer, Frangrasyan[1], offer up a sacrifice in his cave under the earth[2], with a hundred male horses, a thousand oxen, ten thousand lambs.

42. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may seize hold of that Glory[3], that is waving in the middle of the sea Vouru-Kasha[3] and

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[1] Frangrasyan (Afrâsyâb) was king of Tûrân for two hundred years. The perpetual struggle between Irân and Tûrân, which lasts to this day, was represented in the legend by the deadly and endless wars between Afrâsyâb and the Iranian kings from Mino-*k*ihr down to Kai Khosrav (Kavi Husravah). The chief cause of the feud was the murder of Syâvakhsh (Syâvarshâna) by Afrâsyâb; Syâvakhsh, son of Kai Kaus (Kava Usa), having been exiled by his father, at the instigation of his mother-in-law, took refuge with Afrâsyâb, who received him with honour, and gave him his daughter in marriage: but the fortune of Syâvakhsh raised the jealousy of Afrâsyâb's brother, Karsîvaz (Keresavazda), who by means of calumnious accusations extorted from Afrâsyâb an order for putting him to death (see Yt. XIX, 77). Syâvakhsh was revenged by his son, Kai Khosrav, the grandson of Afrâsyâb (Yt. IX, 22).

[2] Ha*n*kanê: Firdausi speaks of a cave on the top of a mountain, near Barda (on the frontier of Adarbai*g*ân), where Afrâsyâb, when defeated, took refuge, and was discovered by Kai Khosrav; that cave was called 'the cave of Afrâsyâb' (hang i Afrâsiâb; Shâh Nâmah, IV, 196). In an older form of the legend, that cave was a palace built under-ground, with walls of iron and a hundred columns: its height was a thousand times a man's size (Aogemaidê, § 61; cf. Bund. XII, 20: see Études Iraniennes, II, 225, Le Hang d'Afrâsyâb).

[3] Yt. XIX, 56 seq.

that belongs to the Aryan people, to those born and to those not yet born, and to the holy Zarathustra."

43. 'Ardvi Sûra Anâhita did not grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XII.

44. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

45. 'To her did the great, most wise Kavi Usa[1] offer up a sacrifice from Mount Erezifya[2], with a hundred male horses, a thousand oxen, ten thousand lambs.

46. 'He begged of her a boon, saying: "Grant me, this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of the Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind and the deaf."

47. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XIII.

48. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

49. 'To her did the gallant Husravah[3], he who

[1] Kavi Usa (Kai Kaus), the son of Kavi Kavâta (Kai Kobâd) and the father of Syâvakhsh (see p. 64, note 1), was the second king of the Kayanian dynasty.

[2] Mount Erezifya has been supposed to be the same as the Sariphi Montes in Ptolemaeus, which stretch between Margiana and Ariana (Burnouf, Commentaire sur le Yasna, p. 436).

[3] Kai Khosrav; cf. p. 64, notes 1 and 2.

united the Aryan nations into one kingdom [1], offer up a sacrifice behind the *K*aê*k*asta lake [2], the deep lake, of salt waters [3], with a hundred male horses, a thousand oxen, ten thousand lambs.

50. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind and the deaf; and that I may have the lead in front of all the teams [4] and that he may not pass through [5] the forest [6], he, the murderer [7], who now is fiercely [8] striving against me [9] on horseback [10]."

51. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XIV.

52. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

53. 'To her did the valiant warrior Tusa [11] offer

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[1] Doubtful.

[2] A lake in Adarbaigân, with salt water: fish cannot live in it (Bundahis XXII, 2). It is the same as Lake Urumiah. Its name is miswritten in Firdausi (Khangast for *K*êgast, خنجست for چیجست).

[3] Doubtful; see Études Iraniennes, II, uruyâpa, p. 179.

[4] In pursuing his adversary.

[5] Doubtful (cf. Yt. XV, 32).

[6] The White Forest (ibid.).

[7] Aurvasâra (ibid.).

[8] Doubtful.

[9] Trying to flee and escape.

[10] Possibly, 'vieing in horses' (for the swiftness of the race): cf. Yt. XIX, 77.

[11] Tusa, in the Shâh Nâmah Tus; one of the most celebrated Pahlavans of Kai Khosrav; he was the son of king Naotara (Nôdar).

worship on the back of his horse [1], begging swiftness for his teams, health for his own body, and that he might watch with full success [2] those who hated him, smite down his foes, and destroy at one stroke his adversaries, his enemies, and those who hated him [3].

54. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome the gallant sons of Vaêsaka [4], by the castle Khshathrô-saoka, that stands high up on the lofty, holy Kangha [5]; that I may smite of the Turanian people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

55. 'Ardvi Sûra Anâhita granted him that boon [6], as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

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[1] He offers not a full sacrifice, being on horseback.

[2] Not to be taken by surprise.

[3] Cf. Yt. X, 11, 94, 114.

[4] Vaêsaka was the head of the Vîsah family, whose foremost member was Pîrân Vîsah, the clever and upright minister of Afrâsyâb, the Turanian Nestor; but his counsels were despised for the common ruin, and himself perished with all his sons in the war against Irân.

[5] Kangha was a town founded by Syâvarshâna, during his exile, in a part of the land of Khvârizm, which is described as an earthly paradise. This city was built on the top of a high mountain (A*n*tare-Kangha, Yt. XIX, 4). The Khshathrô-saoka castle is called in the Shâh Nâmah Kang de*z*, 'the fortress of Kangha;' and, possibly, Khshathrô-saoka is a mere epithet of dvarem, 'the castle of kingly welfare.'

[6] According to the Shâh Nâmah, Kang de*z* was stormed by Kai Khosrav himself.

XV.

56. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

57. 'To her did the gallant sons of Vaêsaka offer up a sacrifice in the castle Khshathrô-saoka, that stands high up on the lofty, holy Kangha, with a hundred male horses, a thousand oxen, ten thousand lambs.

58. 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sûra Anâhita! that we may overcome the valiant warrior Tusa, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads [1]."

59. 'Ardvi Sûra Anâhita did not grant them that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XVI.

60. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

61. 'The old [2] Vafra Navâza worshipped her, when the strong fiend-smiter, Thraêtaona, flung him up in the air in the shape of a bird, of a vulture [3].

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[1] Cf. §§ 53–54.

[2] Doubtful (pourvô); perhaps 'the man of the primitive faith' (the paoiryô-/kaêsha; cf. Yt. XIII, 0, note): the sacrifice he offers is quite a Zoroastrian one (cf. §§ 17, 104, and note 2 to the latter).

[3] An allusion is made here to a myth, belonging to the Thraêtaona cyclus, of which no other trace is found in the Avesta (except in Yt. XXIII, 4). It referred most likely to the time when

62. 'He went on flying, for three days and three nights, towards his own house; but he could not, he could not turn down. At the end of the third night, when the beneficent dawn came dawning up, then he prayed unto Ardvi Sûra Anâhita, saying:

63. '"Ardvi Sûra Anâhita! do thou quickly hasten helpfully and bring me assistance at once. I will offer thee a thousand libations, cleanly prepared and well strained, along with Haomas and meat, by the brink of the river Rangha, if I reach alive the earth made by Ahura and my own house."

64. 'Ardvi Sûra Anâhita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, wearing a golden . . . . [1], and radiant [2].

65. 'She seized him by the arm: quickly was it done, nor was it long till, speeding, he arrived at the earth made by Mazda and at his own house, safe, unhurt, unwounded, just as he was before.

[66. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, entreating that she would grant him that boon [3].]

'For her brightness and glory, I will offer her a sacrifice . . . .

Thraêtaona, on his march to Bawri, the capital of Azi (cf. § 29), arrived at the Tigris (the Rangha); an angel then came and taught him magic to enable him to baffle the sortileges of Azi (Shâh Nâmah). We have in this passage an instance of his talents as a wizard, and one which helps us to understand why Thraêtaona is considered as the inventor of magic, and his name is invoked in spells and incantations (Hamzah Ispahanensis, p. 101; Anquetil, II, pp. 135 seq.). Cf. Yt. XIV, 40 and note.

[1] Urvîkhsna, a word of doubtful meaning.

[2] Cf. Yt. V, 78, 126.

[3] This clause is no doubt spurious here.

XVII.

67. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

68. 'To her did *G*âmâspa[1] offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, when he saw the army of the wicked, of the worshippers of the Daêvas, coming from afar in battle array.

69. 'He asked of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may be as constantly victorious as any one of all the Aryans[2]."

70. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XVIII.

71. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

72. 'To her did Ashavazdah, the son of Pouru-

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[1] *G*âmâspa, the prime minister of Vîstâspa (Kai Gûstâsp), appears here in the character of a warrior, though generally he is described as a sage and a prophet (Yasna XLIX [XLVIII], 9; LI [L], 8; Zardûst Nâmah; yet cf. Yt. XXIII, 2). The Shâh Nâmah has an episode which recalls this one, although very different in its spirit, and more in accordance with the general character of *G*âmâspa. At the moment when the two armies meet together, Gûstâsp asks *G*âmâsp to reveal to him the issue of the encounter: *G*âmâsp obeys reluctantly, as the issue is to be fatal to the Iranians. *G*âmâsp belonged to the Hvôva family.

[2] Or, 'as all the rest of the Aryans together.'

dhâkhŝti [1], and Ashavazdah and Thrita, the sons of Sâyuẑdri [2], offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, by Apãm Napât, the tall lord, the lord of the females, the bright and swift-horsed [3].

73. 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sûra Anâhita! that we may overcome the assemblers of the Turanian Dânus [4], Kara Asabana [5], and Vara Asabana, and the most mighty Dûraêkaêta, in the battles of this world [6].

74. 'Ardvi Sûra Anâhita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XIX.

75. 'Offer up a sacrifice, O Spitama Zarathuŝtra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

76. 'Vistauru, the son of Naotara [7], worshipped

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[1] Cf. Yt. XIII, 112. Ashavazdah, the son of Pourudhâkhŝti, is one of the immortals who will come forth to help Saoshyant in the final struggle (Bundahiŝ XXIX, 6; Yt. XIX, 95).

[2] Cf. Yt. XIII, 113. [3] Cf. above, p. 6, note 1.

[4] A Turanian tribe, Yt. XIII, 37–38.

[5] Asabana is very likely an epithet; possibly, 'who kills with a stone' (asan-ban); the sling was, as it seems, the favourite weapon of the Dânus (Yt. XIII, 38).

[6] This section is the only fragment left of the legend of Ashavazdah, which must have been an important one, since Ashavazdah is one of the immortals (Yt. XIX, 95).

[7] Cf. Yt. XIII, 102. Vistauru, being the son of Naotara, is the brother of Tusa, which identifies him with the Gustahm (گستهم) in the Shâh Nâmah: Nôdar had two sons, Tus and Gustahm.

her by the brink of the river Vîtanghuhaiti [1], with well-spoken words, speaking thus:

77. '"This is true, this is truly spoken, that I have smitten as many of the worshippers of the Daêvas as the hairs I bear on my head. Do thou then, O Ardvi Sûra Anâhita! leave me a dry passage, to pass over the good Vîtanghuhaiti."

78. 'Ardvi Sûra Anâhita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, with all sorts of ornaments and radiant [2]. A part of the waters she made stand still, a part of the waters she made flow forward, and she left him a dry passage to pass over the good Vîtanghuhaiti [3].

[79. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon [4].]

'For her brightness and glory, I will offer her a sacrifice . . . .

XX.

80. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

81. 'To her did Yôista, one of the Fryanas [5],

[1] A river not mentioned elsewhere.

[2] Cf. §§ 64, 126.

[3] Firdausi has no mention of this episode.

[4] Spurious.

[5] This legend is fully told in the Pahlavi tale of Gôsti Fryân (edited and translated by West): a sorcerer, named Akht, comes with an immense army to the city of the enigma-expounders, threatening to make it a beaten track for elephants, if his enigmas are not solved. A Mazdayasnian, named Gôsti Fryân, guesses the

offer up a sacrifice with a hundred horses, a thousand oxen, ten thousand lambs on the Pedvaêpa[1] of the Rangha.

82. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome the evil-doing Akhtya, the offspring of darkness, and that I may answer the ninety-nine hard riddles that he asks me maliciously, the evil-doing Akhtya, the offspring of darkness."

83. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XXI.

84. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

85. 'Whom Ahura Mazda the merciful ordered thus, saying: "Come, O Ardvi Sûra Anâhita, come from those stars[2] down to the earth made by Ahura,

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thirty-three riddles proposed by Akht; then, in his turn, he proposes him three riddles which the sorcerer is unable to guess, and, in the end, he destroys him by the strength of a Nîrang. Cf. Yt. XIII, 120. This tale, which belongs to the same widespread cycle as the myth of Oedipus and the Germanic legend of the Wartburg battle, is found in the Zarathustra legend too (Vendîdâd XIX, 4).

[1] Perhaps an affluent of the Rangha (cf. Yt. XIII, 19, 19; XV, 27).

[2] Between the earth and the region of infinite light there are three intermediate regions, the star region, the moon region, and the sun region. The star region is the nearest to the earth, and the sun region is the remotest from it. Ardvi Sûra has her seat in the star region (Yasna LXV [LXIV], 1; Phl. tr.); cf. Yt. V, 132.

that the great lords may worship thee, the masters of the countries, and their sons.

86. '"The men of strength[1] will beg of thee swift horses and supremacy of Glory.

'"The Âthravans who read[2] and the pupils of the Âthravans will beg of thee knowledge and prosperity, the Victory made by Ahura, and the crushing Ascendant.

87. '"The maids of barren womb[3], longing for a lord[3], will beg of thee a strong husband;

'"Women, on the point of bringing forth, will beg of thee a good delivery.

'"All this wilt thou grant unto them, as it lies in thy power, O Ardvi Sûra Anâhita!"

88. 'Then Ardvi Sûra Anâhita came forth, O Zarathustra! down from those stars to the earth made by Mazda; and Ardvi Sûra Anâhita spake thus:

89. '"O pure, holy Zarathustra! Ahura Mazda has established thee as the master of the material world: Ahura Mazda has established me to keep the whole of the holy creation.

'"Through my brightness and glory flocks and herds and two-legged men go on, upon the earth: I, forsooth, keep all good things, made by Mazda, the offspring of the holy principle, just as a shepherd keeps his flock."

90. 'Zarathustra asked Ardvi Sûra Anâhita: "O Ardvi Sûra Anâhita! With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I worship and forward thee? So that Mazda may make thee run down (to the earth), that

[1] The warriors. [2] To teach. [3] Doubtful.

he may not make thee run up into the heavens, above the sun[1]; and that the Serpent[2] may not injure thee with . . . .[3], with . . . .[4], with . . . .[5], and . . . . poisons[6]."

91. 'Ardvi Sûra Anâhita answered: "O pure, holy Spitama! this is the sacrifice wherewith thou shalt worship me, this is the sacrifice wherewith thou shalt worship and forward me, from the time when the sun is rising to the time when the sun is setting.

'"Of this libation of mine thou shalt drink, thou who art an Âthravan, who hast asked and learnt the revealed law, who art wise, clever, and the Word incarnate.

92. '"Of this libation of mine let no foe drink, no man fever-sick, no liar, no coward, no jealous one, no woman, no faithful one who does not sing the Gâthas, no leper to be confined[7].

93. '"I do not accept those libations that are drunk in my honour by the blind, by the deaf, by the wicked, by the destroyers, by the niggards, by the . . . .[8], nor any of those stamped with those characters which have no strength for the holy Word[9].

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[1] When the beds of the rivers are dry, the cause is that Ardvi Sûra sends up her waters to the higher heavens (to the sun region) instead of sending them down to the earth (cf. p. 73, note 2).

[2] The serpent, Azi, is here Azi in his original naturalistic character, the storm-fiend (cf. Vend. Introd. IV, 38 and this Yaśt, § 29, note). The uncleanness and unhealthiness of the rivers are ascribed to his poison.

[3] Arethna, an ἅπαξ λεγόμενον.

[4] Vawzaka, idem.

[5] Varenva, idem.

[6] Varenva poisons.

[7] Cf. Vend. II, 29.

[8] ? Rangh*au*.

[9] Which incapacitate one for religious works.

'"Let no one drink of these my libations who is hump-backed or bulged forward; no fiend with decayed teeth[1]."

94. 'Then Zarathustra asked Ardvi Sûra Anâhita: "O Ardvi Sûra Anâhita! What becomes of those libations which the wicked worshippers of the Daêvas bring unto thee after the sun has set[2]?"

95. 'Ardvi Sûra Anâhita answered: "O pure, holy Spitama Zarathustra! howling, clapping, hopping, and shouting[3], six hundred and a thousand Daêvas, who ought not to receive that sacrifice[4], receive those libations[5] that men bring unto me after [the sun has set][6]."

96. 'I will worship the height Hukairya, of the deep precipices[7], made of gold, wherefrom this mine Ardvi Sûra Anâhita leaps, from a hundred times the height of a man[8], while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully[9].

'For her brightness and glory, I will offer her a sacrifice . . . .

XXII.

97. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

98. 'Before whom the worshippers of Mazda

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[1] Cf. Vend. II, 29.

[2] Cf. Vend. VII, 79 and note 2; cf. above, § 91.

[3] For joy. The translations of those several words are not certain.

[4] Doubtful.

[5] Perhaps, those cups (yam*au*).

[6] Filled up from § 94.

[7] The text here has vîspô-vahmem, 'worthy of all prayer;' the reading vîspô-vaêmem from Yt. XII, 24 seems to be better.

[8] Cf. §§ 102, 121.

[9] Cf. §§ 4, 102, 121.

stand with baresma in their hands: the Hvôvas did worship her, the Naotaras did worship her[1]; the Hvôvas asked for riches, the Naotaras asked for swift horses. Quickly was Hvôva blessed with riches and full prosperity; quickly became Vîstâspa, the Naotaride, the lord of the swiftest horses in these countries[2].

99. ['Ardvi Sûra Anâhita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon[3].]

'For her brightness and glory, I will offer her a sacrifice . . . .

XXIII.

100. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

101. 'Who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse[4]. In each channel there stands a palace, well-founded, shining with a hundred windows, with a thousand columns, well-built, with ten thousand balconies, and mighty.

102. 'In each of those palaces there lies a well-laid, well-scented bed, covered with pillows, and

[1] The Hvôva or Hvôgva family plays as great a part in the religious legend, as the Naotara family in the heroic one. Two of the Hvôvas, Frashaostra and *G*âmâspa, were among the first disciples of Zarathustra and the prophet married Frashaostra's daughter, Hvôgvi (cf. Yt. XIII, 139). For the Naotaras, see above, §§ 53, 76. According to the Bundahis, Vîstâspa did not belong to the Naotara family (XXXI, 28): perhaps he was considered a Naotaride on account of his wife Hutaosa, who was one (Yt. XV, 35).

[2] His very name means 'He who has many horses.'

[3] Spurious.

[4] Cf. § 4.

Ardvi Sûra Anâhita, O Zarathustra! runs down there from a thousand times the height of a man, and she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully[1].

XXIV.

103.-'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

104. 'Unto her did the holy Zarathustra offer up a sacrifice in the Airyana Vaêgah, by the good river Dâitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words[2].

105. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may bring the son of Aurvat-aspa[3], the valiant Kavi Vîstâspa, to think according to the law, to speak according to the law, to do according to the law[4]."

106. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

. 'For her brightness and glory, I will offer her a sacrifice . . . .

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[1] Cf. § 96.

[2] Cf. § 17. It is to be noticed that only Ahura and Zarathustra (and perhaps Vafra Navâza; see p. 68, note 2) offer the pure Zoroastrian sacrifice.

[3] Called Lôhrâsp in Parsi tradition.

[4] Cf. § 18. The conversion of Vîstâspa by Zarathustra is the turning-point in the earthly history of Mazdeism, as the conversion of Zarathustra by Ahura himself is in its heavenly history. Cf. Yt. XXIV and IX, 26.

XXV.

107. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

108. 'Unto her did the tall[1] Kavi Vîstâspa[2] offer up a sacrifice behind Lake Frazdânava[3], with a hundred male horses, a thousand oxen, ten thousand lambs.

109. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome Tâthravant, of the bad law, and Peshana, the worshipper of the Daêvas, and the wicked Aregat-aspa[4], in the battles of this world!"

110. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

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[1] Berezaidhi, translated buland (Yasna LVII, 11 [LVI, 5, 2]).

[2] See Yt. XIII, 99; V, 98, 105.

[3] A lake in Seistan (Bundahis XXII, 5); from that lake will rise Hôshêdar Bâmî (Ukhshyat-ereta), the first of the three sons of Zarathustra, not yet born (Bahman Yast III, 13; cf. Yt. XIII, 98).

[4] Of these three, Aregat-aspa alone is known to Firdausi; he is the celebrated Argâsp, who waged a deadly war against Gûstâsp to suppress the new religion: he stormed Balkh, slaughtered Lôhrâsp and Zartûst (Zarathustra), and was at last defeated and killed by Gûstâsp's son, Isfendyâr. He is the Afrâsyâb of the Zoroastrian period. In the Avesta he is not called a Turanian (Tura), but a *Hv*yaona; see Yt. IX, 30.

XXVI.

111. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

112. 'Unto her did Zairi-vairi[1], who fought on horseback, offer up a sacrifice behind the river Dâitya[2], with a hundred male horses, a thousand oxen, ten thousand lambs.

113. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome Peshô-*K*angha the corpse-burier[3], Humâyaka[4] the worshipper of the Daêvas, and the wicked Are*g*a*t*-aspa[5], in the battles of this world.

114. 'Ardvi Sûra Anâhita granted him that boon[6], as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . . .

XXVII.

115. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

116. 'Unto her did Are*g*a*t*-aspa and Va*n*daremaini[7]

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[1] Zarîr in Firdausi, the brother of Vîstâspa; cf. Yt. V, 117; XIII, 101.

[2] The Araxes (Vendîdâd I, 3).

[3] Doubtful (cf. Vend. III, 36 seq.).

[4] This is perhaps an epithet to Peshô-*K*angha, 'the most malicious.'

[5] See p. 79, note 4.

[6] If we may trust the Shâh Nâmah, she did not grant her favour to the last, as Zarîr was killed by one of the generals of Argâsp, Bîdirafsh.

[7] A brother of Argâsp's: his name is slightly altered in Firdausi (Andarîmân miswritten for Vandarîmân, اندریمان for وندریمان; see Études Iraniennes, p. 228).

offer up a sacrifice by the sea Vouru-Kasha, with a hundred male horses, a thousand oxen, ten thousand lambs.

117. 'They[1] begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sûra Anâhita! that we may conquer the valiant Kavi Vîśtâspa and Zairivairi who fights on horseback, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

118. 'Ardvi Sûra Anâhita did not grant them[2] that favour, though they were offering up libations, giving gifts, sacrificing, and entreating that she should grant them that favour.

'For her brightness and glory, I will offer her a sacrifice . . . .

XXVIII.

119. 'Offer up a sacrifice, O Spitama Zarathuśtra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

120. 'For whom Ahura Mazda has made four horses—the wind, the rain, the cloud, and the sleet—and thus ever[3] upon the earth it is raining, snowing, hailing, and sleeting; and whose armies are so many and numbered by nine-hundreds and thousands.

121. 'I will worship the height Hukairya, of the

[1] The text has the singular here and in the rest of the sentence: the names of the two brothers form a sort of singular dvandva; cf. Franghrasyanem Keresavazdem (Yt. XIX, 77); Ashavazdanghô Thritahê (Yt. XIII, 113; and same Yaśt, 115), and in the present passage Vîśtâspô Zairivairiś (see Études Iraniennes, II, 229).

[2] Both were killed by Isfendyâr (Shâh Nâmah).

[3] Mîśti translated hamêśak, sadâ (Yt. VII, 4).

deep precipices, made of gold, wherefrom this mine Ardvi Sûra Anâhita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully[1].

'For her brightness and glory, I will offer her a sacrifice . . . .

XXIX.

122. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

123. 'She stands, the good Ardvi Sûra Anâhita, wearing a golden mantle[2], waiting for a man who shall offer her libations and prayers, and thinking thus in her heart:

124. '"Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me[3]?"

'For her brightness and glory, I will offer her a sacrifice . . . .

XXX.

125. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

126. 'Ardvi Sûra Anâhita, who stands carried forth in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of

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[1] § 121 = §§ 96, 102.

[2] Paitidâna, a mantle, a tunic (Vend. XIV, 9 [28]).

[3] See §§ 8, 11.

a glorious race[1], wearing along her . . . .[2] a mantle fully embroidered with gold;

127. 'Ever holding the baresma in her hand, according to the rules, she wears square golden earrings on her ears bored[3], and a golden necklace around her beautiful neck, she, the nobly born Ardvi Sûra Anâhita; and she girded her waist tightly, so that her breasts may be well-shaped, that they may be tightly pressed[4].

128. 'Upon her head Ardvi Sûra Anâhita bound a golden crown, with a hundred stars[5], with eight rays, a fine . . . .[6], a well-made crown, in the shape of a . . . .[7], with fillets streaming down.

129. 'She is clothed with garments of beaver[8], Ardvi Sûra Anâhita; with the skin of thirty beavers of those that bear four young ones, that are the finest kind of beavers; for the skin of the beaver that lives in water is the finest-coloured of all skins, and when worked at the right time it shines to the eye with full sheen of silver and gold.

130. 'Here, O good, most beneficent Ardvi Sûra Anâhita! I beg of thee this favour: that I, fully blessed, may conquer large kingdoms, rich in horses[9], with high tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments, with stores of food, with well-scented beds[10]; that I may have

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[1] Cf. §§ 64, 78.
[2] Zaosa; cf. § 7, note 2.
[3] Doubtful (sispemna, from sif, سفتن).
[4] Doubtful.
[5] Gems.
[6] ? Anupôithwaitîm.
[7] ? Ratha; the usual meaning of ratha is 'a chariot;' perhaps the round shape of the chest of a chariot is meant.
[8] Possibly otter, Vend. XIV.
[9] Doubtful.
[10] Cf. Yt. XVII, 7.

at my wish the fulness of the good things of life and whatever makes a kingdom thrive[1].

131. 'Here, O good, most beneficent Ardvi Sûra Anâhita! I beg of thee two gallant companions, one two-legged and one four-legged[2]: one two-legged, who is swift, quickly rushing, and clever in turning a chariot round in battle; and one four-legged, who can quickly turn towards either wing of the host with a wide front, towards the right wing or the left, towards the left wing or the right.

132. 'Through the strength of this sacrifice, of this invocation, O Ardvi Sûra Anâhita! come down from those stars[3], towards the earth made by Ahura, towards the sacrificing priest, towards the full boiling [milk[4]]; come to help him who is offering up libations, giving gifts, sacrificing, and entreating that thou wouldst grant him thy favours; that all those gallant warriors may be strong, like king Vîštâspa.

'For her brightness and glory, I will offer her a sacrifice . . . .

133. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of the holy water-spring Anâhita.

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

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[1] The translation of the last clause is doubtful.

[2] A good horse and a good driver.

[3] Cf. §§ 85, 88. [4] Aspendiârji ad Vend. XIX, 40 [133].

VI. KHÔRSHÊD YAST.

(YAST TO THE SUN.)

This Yast is recited at any time, but particularly on the days consecrated to the sun and to Khshathra-Vairya (Shahrîvar), Mithra (Mihir), Asman (Âsmân), and Anaghra raokau (Anîrân[1]): the last three, Mithra, Asman (the Heaven), Anaghra (the infinite Light), have a natural connection with the sun, but its connection with Khshathra-Vairya is not so clear.

Of this Yast we have a Pahlavi (East India Office, XII), a Persian (ibid. XXIV), and a Sanskrit translation (Fonds Burnouf V; all three edited in Études Iraniennes, II).

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness[2] . . . .

Unto the undying, shining, swift-horsed Sun[3];

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness[2] . . . .

1. We sacrifice unto the undying, shining, swift-horsed Sun.

When the light of the sun waxes warmer[4], when the brightness of the sun waxes warmer, then up

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[1] Or the 11th, 16th, 27th, and 30th days of the month (Anquetil, II, 184).

[2] As above, Yt. I, 0.

[3] Sîrôzah I, 11.

[4] 'That is to say, rises up' (Phl. tr.).

stand the heavenly Yazatas, by hundreds and thousands: they gather together its Glory, they make its Glory pass down, they pour its Glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness[1], for the increase of the undying, shining, swift-horsed Sun.

2. And when the sun rises up, then the earth, made by Ahura, becomes clean[2]; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.

3. Should not the sun rise up, then the Daêvas would destroy all the things that are in the seven Karshvares, nor would the heavenly Yazatas find any way of withstanding or repelling them in the material world.

4. He who offers up a sacrifice unto the undying, shining, swift-horsed Sun—to withstand darkness, to withstand the Daêvas born of darkness, to withstand the robbers and bandits, to withstand the Yâtus and Pairikas, to withstand death that creeps in unseen—offers it up to Ahura Mazda, offers it up to the Amesha-Spe*n*tas, offers it up to his own soul[3]. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

5. I will sacrifice unto Mithra, the lord of wide

[1] Literally 'of the body of holiness,' that is to say, of the bodily creatures that incorporate holiness.

[2] 'From the uncleanness that the Daêvas mix with the earth during the night' (Phl. tr.).

[3] As he benefits them and himself thereby.

pastures, who has a thousand ears, ten thousand eyes.

I will sacrifice unto the club of Mithra, the lord of wide pastures, well struck down[1] upon the skulls of the Daêvas.

I will sacrifice unto that friendship, the best of all friendships, that reigns between the moon and the sun[2].

6. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the undying, shining, swift-horsed Sun. Unto the undying, shining, swift-horsed Sun we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words[3].

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

7. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and the invocation, and the strength and vigour of the undying, shining, swift-horsed Sun.

Ashem Vohû: Holiness is the best of all good . . . .

Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] Hunivikhtem: suniyuktam (Sansk. tr.); خوب نهاده (Pers. tr.).

[2] As they succeed one another in regular order.

[3] Cf. Yt. III, 18.

VII. MÂH YAST.

This Yast to the Moon is recited on the day of the Moon, and on those of Bahman, Gôs, and Râm[1] (Anquetil, II, 185). Bahman and Gôs are so far connected with the Moon that all three are gaokithra: 'Bahman[2], the Moon, and Gôs[3], all three, are having in them the seed of the bull; Bahman can neither be seen nor seized with the hand; the Moon proceeded from Bahman[4] and can be seen, but cannot be seized with the hand; Gôs proceeded from the Moon[5] and can both be seen and seized with the hand[6].' Râm is referred to here as being hvâstra, 'lord of good pastures[7].'

Of this Yast we have translations in Pahlavi, Persian, and Sanskrit (edited in Études Iraniennes, II).

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o. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto the Moon that keeps in it the seed of the

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[1] The 12th, 2nd, 14th, and 21st days of the month.

[2] The Amshaspand Bahman is entrusted with the care of cattle (Vend. XIX, 20, note 8).

[3] The Genius of Cattle; see Yt. IX.

[4] Bahman is 'good thought, good mind,' Vohu-Manô; in the Vedas the moon is said to have been made out of the mind (manas) of Purusa. For an explanation of that old mystical myth, see Ormazd et Ahriman, p. 74, note 3.

[5] See Vend. XXI, 9 [51], note 4.

[6] Pahlavi commentary to this Yast, I.

[7] Vend. Introd. IV, 16, and Études Iraniennes, II, 187 seq.

Bull; unto the only-created Bull and unto the Bull[1] of many species;

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

1. Hail to Ahura Mazda! Hail to the Amesha-Spe*n*tas! Hail to the Moon that keeps in it the seed of the Bull[2]! Hail to thee when we look at thee! Hail to thee when thou lookest at us[3]!

2. How does the moon wax? How does the moon wane?

For fifteen days does the moon wax[4]; for fifteen days does the moon wane. As long as her waxing, so long is the waning[5]; as long as her waning, so long is the waxing.

'Who is there but thee[6] who makes the moon wax and wane[7]?'

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[1] Sirôzah I, 12. [2] See Vend. XXI, 1, text and note.

[3] When the moon allows itself to be perceived.

[4] The Pahlavi translation has the following interesting details: 'For fifteen days they take good deeds from the earthly creatures and the rewards for virtue from the heavens; for fifteen days they make the rewards pass to the earth and the good deeds pass to the heavens.' The moon is thus a sort of moral clearing-house between earth and heaven.

[5] According to the Parsis this waning does not refer to the moon, but to the constellations that help it in the struggle against the planets, which are supposed to belong to the Ahrimanian world (see Ormazd et Ahriman, §§ 223–226): 'while it waxes—namely, the moon—they wane,—namely, those that are opposed to the planets, to the bad stars; for instance, Haftôiring, Vana*nd*, Tistar, Satvês; . . . . while it wanes—namely, the moon—they wax, that is to say, they are strong for doing good.' Thus the moon and the stars relieve each other in the battle against Ahriman.

[6] Ahura.

[7] Quoted from Yasna XLIV [XLIII], 3.

3. We sacrifice unto the Moon that keeps in it the seed of the Bull, the holy and master of holiness.

Here I look at the moon, here I perceive the moon; here I look at the light of the moon, here I perceive the light of the moon. The Amesha-Spe*n*tas stand up [1], holding its glory; the Amesha-Spe*n*tas stand up, pouring its glory upon the earth, made by Mazda [2].

4. And when the light of the moon waxes warmer, golden-hued plants grow on [3] from the earth during the spring [4].

We sacrifice unto the new moons, the full moons, and the Vîshaptathas [5].

We sacrifice unto the new moon, the holy and master of holiness;

We sacrifice unto the full moon, the holy and master of holiness;

We sacrifice unto the Vîshaptatha, the holy and master of holiness.

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[1] As soon as the moon appears. [2] Cf. Yt. VI, 2.

[3] Mi*s*ti, meaning sadâ, همیشه; cf. mi-*s*â*k*i.

[4] Zaremaêm, meaning vasantamâse, بزمان بهار; it has the same meaning in Vend. XVIII, 9 [23]; cf. Yt. XXII, 18.

[5] New moon and full moon are not used here in the English meaning: the month was divided into six parts, of five days each (the Norse fimt or five days' week; see Vigfusson, Icelandic Dictionary, s. v.): the first five days (pan*k*ak fartûm) formed the new moon or a*n*tare-m*au*ngha, literally 'the moon within;' the next five days (pan*k*ak datîgar) formed the perenô-m*au*ngha, literally 'the moon full,' which in fact partly answered to our first quarter; the next five days (pan*k*ak sitîgar), belonging to the full moon, were called the Vîshaptatha; no mention is made of the last three pan*k*ak, forming the second half of the month. It may be they were not mentioned, as belonging to the waning period, when the powers of the moon are suffering an eclipse. Cf. Neriosengh to Yasna I, (23.)

5. I will sacrifice unto the Moon, that keeps in it the seed of the Bull, the liberal, bright, glorious, water-giving[1], warmth-giving, wisdom-giving[2], wealth-giving[3], riches-giving, thoughtfulness-giving[4], weal-giving, freshness-giving[5], prosperity-giving[6], the liberal, the healing.

6. For its brightness and glory, I will offer unto it a sacrifice worth being heard, namely, unto the Moon that keeps in it the seed of the Bull.

Unto the Moon that keeps in it the seed of the Bull, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

7. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of the Moon, that keeps in it the seed of the Bull, and of the only-created Bull, and of the Bull of many species.

Ashem Vohû: Holiness is the best of all good.

Give unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] Or possessing: giving may be replaced by possessing in this word as in the following.

[2] Vare*k*angha*n*tem: dânâk (Phl.); *gñ*ânitaram (Sansk.).

[3] Kh*s*tâva*n*tem: lakshmîvantam (Sansk.).

[4] Yaokh*s*tiva*n*tem, 'pondering on what good is to be done' (vi*k*âryavantam kâryanyâyânâm; اندیشه نیك دارنده کار و عدل).

[5] Zairimyâva*n*tem: haritavar*n*avantam, kila p*r*ithivî(m) sârdratarâm karoti (Sansk.).

[6] Vohvâva*n*tem: uttamasam*r*iddhimantam (Sansk.).

VIII. TÎR YAST.

Tistrya is the leader of the stars against the planets, as stars and planets belong, respectively, to the worlds of Ahura Mazda and Angra Mainyu (Vend. Introd. IV, 36; Bund. II, 5 seq.).

This Yast is a description of the production of the rain through the agency of the star Tistrya. It has to struggle against the Daêva of Drought, Apaosha, is first overcome and conquers at last. This seems to be a refacimento of the old storm myths, which have been in so far renewed as the role of the hero in the original myth has been transferred to a star. It is to be noticed, however, that Apaosha is not described as a planet.

Tistrya is Sirius[1]. It presides over the first month of summer (21 June–21 July). This Yast appears thus to have been written in a part of Iran where the dog-days must have fallen in July, and the rainy season began in the last days of July, unless the place of Tistrya in the calendar has been changed at some later period.

This Yast is recited on the days of Tistrya, Haurvatâ (as the Genius of Waters), Farvardîn (as the Fravashis are his allies in the struggle; § 34), and Bâd (the wind; § 32).

The struggle between Tistrya and Apaosha is described in the Bundahis (VII), but it has there a cosmological character: it has not for its object the annual and regular return of the rains after the dog-days, but the production of the seas and lakes in the first ages of the world.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto Tistrya, the bright and glorious star, and unto the powerful Satavaêsa, made by Mazda, who pushes waters forward[2],

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[1] *Ἕνα δ' ἀστέρα πρὸ πάντων, οἷον φύλακα καὶ προόπτην ἐγκατέστησε, τὸν Σείριον* (Plutarchus, de Iside et Osiride, § 47; cf. infra, § 48).

[2] Sîrôzah I, 13.

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. Ahura Mazda spake unto Spitama Zarathuštra, saying: 'We worship the lordship and mastership [of Tištrya], whereby he protects[1] the Moon, the dwelling, the food, when my glorious stars come along and impart their gifts[2] to men. I will sacrifice unto the star Tištrya, that gives the fields their share [of waters].

2. 'We offer up libations unto Tištrya, the bright and glorious star, that gives happy dwelling and good dwelling; the white, shining, seen afar, and piercing; the health-bringing, loud-snorting[3], and high, piercing from afar with its shining, undefiled rays; and unto the waters of the wide sea, the Vanguhi of wide renown[4], and the species[5] of the Bull, made by Mazda, the awful kingly Glory, and the Fravashi of the holy Spitama Zarathuštra.

3. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the star Tištrya.

'Unto Tištrya, the bright and glorious star, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words[6].

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[1] Doubtful.

[2] The rain.

[3] In his disguise as a horse; § 18.

[4] See Vend., pp. 3, 5, note 2.

[5] Nāma; see Études Iraniennes, II, 124.

[6] Cf. p. 47.

'Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

II.

4. 'We sacrifice unto Ti*s*trya, the bright and glorious star, who is the seed of the waters, powerful, tall, and strong, whose light goes afar; powerful and highly[1] working, through whom the brightness and the seed of the waters come from the high Apãm Napâ*t*[2].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

III.

5. 'We sacrifice unto Ti*s*trya, the bright and glorious star; for whom long[3] flocks and herds and men, looking forward for him and deceived in their hope[4]: "When shall we see him rise up, the bright and glorious star Ti*s*trya? When will the springs run with waves as thick as a horse's size and still thicker? Or will they never come?"

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

IV.

6. 'We sacrifice unto Ti*s*trya, the bright and glorious star; who flies, towards the sea Vouru-Kasha[5], as swiftly as the arrow darted through the heavenly

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[1] Powerfully.

[2] Or, 'through whom the beauty of the waters comes from Bereza, and their seed from Apãm Napâ*t*.' Bereza, the high, the tall, an epithet of Apãm Napâ*t*, became one of his names (Ized Bôr*g*; cf. § 34); for Apãm Napâ*t*, see above, p. 6, note 1.

[3] Paiti*s*mare*n*ti; cf. Yt. V, 123.

[4] Or better, 'in their looking.'

[5] See above, p. 54, note 6.

space[1], which Erekhsha[2], the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount *Hv*anva*nt*[3].

7. 'For Ahura Mazda gave him assistance; so did the waters and the plants; and Mithra, the lord of wide pastures, opened a wide way unto him.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

V.

8. 'We sacrifice unto Tiŝtrya, the bright and glorious star, that afflicts the Pairikas, that vexes the Pairikas, who, in the shape of worm-stars[4], fly

[1] Mainivas*au*=mainyu-as*au* (meaning pun mînôî *g*îvâkîh, svargasthânam, Yasna LVII, 27 [LVI, 11, 3]).

[2] Erekhsha khshviwi-ishuŝ, in Pahlavi Ariŝ Shîvâtîr (see Études Iraniennes, II, 220), or 'Ariŝ of the swift arrow,' was the best archer in the Iranian army. When Mino*k*îhr and Afrâsyab determined to make peace and to fix the boundary between Irân and Tûrân, 'it was stipulated that Ariŝ should ascend Mount Damâvand, and from thence discharge an arrow towards the east; and that the place in which the arrow fell should form the boundary between the two kingdoms. Ariŝ thereupon ascended the mountain, and discharged towards the east an arrow, the flight of which continued from the dawn of day until noon, when it fell on the banks of the *G*îhûn (the Oxus),' (Mirkhond, History of the Early Kings of Persia, trans. by David Shea, p. 175; cf. Noeldeke, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 1881, p. 445.)

[3] Mount Khshaotha seems to be the same as Mount Damâvand (see preceding note); Mount *Hv*anva*nt* may be the same as Mount Bâmîân, from which the Balkh river springs, as according to Tabari (trans. by Noeldeke, l. l.), Ariŝ' arrow stopped at the Balkh river (an affluent of the Oxus). But it may be that the limits given refer to the course of Tiŝtrya; cf. § 38, text and note.

[4] Doubtful. Shooting stars are alluded to. Mr. Geiger remarks that there is a swarm of shooting stars falling every year just at the time when Tiŝtrya, in the European climate, is supposed to be most active, on the 10th of August.

between the earth and the heavens, in the sea Vouru-Kasha, the powerful sea, the large-sized, deep sea of salt[1] waters. He goes to its lake in the shape of a horse, in a holy shape; and down there he makes the waters boil over, and the winds flow above powerfully all around.

9. 'Then Satavaêsa[2] makes those waters flow down to the seven Karshvares of the earth[3], and when he has arrived down there, he stands, beautiful, spreading ease and joy on the fertile countries (thinking in himself): "How shall the countries of the Aryas grow fertile?"

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

VI.

10. 'We sacrifice unto Tistrya, the bright and glorious star, who spake unto Ahura Mazda, saying: "Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

11. '"If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I should have come to the faithful at the appointed time[4]; I should have come in the appointed time of my

[1] See above, p. 66, note 3.

[2] Satavaêsa is said to be the leader of the western stars (to be read southern stars, Bund. II, 7), and has in its protection the seas of the southern quarter (ibid. XIII, 12); the Satavaêsa sea is the Persian gulf.

[3] This seems to be an allusion to the tide in the Arabian sea (the sea Vouru-Kasha) and in the gulf of Oman, which, being a southern sea, is under the control of Satavaêsa (cf. preceding note and Vend. V, 18, note 1).

[4] At the right time of the year when rain is expected.

beautiful, immortal life[1], should it be one night, or two nights, or fifty, or a hundred nights."

12. 'We sacrifice unto Tistrya;

'We sacrifice unto the rains of Tistrya[2].

'We sacrifice unto the first star[3]; we sacrifice unto the rains of the first star.

'I will sacrifice unto the stars Haptôiri*n*ga[4], to oppose the Yâtus and Pairikas.

'We sacrifice unto Vana*nt*[5], the star made by Mazda; for[6] the well-shapen strength, for the Victory, made by Ahura, for the crushing Ascendant, for the destruction of what distresses us, for the destruction of what persecutes us.

'We sacrifice unto Tistrya, whose eye-sight is sound[7].

13. 'For ten nights, O Spitama Zarathustra! Tistrya, the bright and glorious star, mingles his shape

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[1] Cf. §§ 23–24 and Yt. X, 54–55, 74.

[2] As Tistrya is the producer of the rain: Tistryênyas*k*a=Tistaratârakasya v*ri*sh*h*m (Khorshê*d* Nyâyis 8, Sansk. tr.).

[3] Tistrya; cf. p. 105, note 3.

[4] Haptôiri*n*ga (Ursa Major) is the leader of the stars in the north (Bund. II, 7). It is 'entrusted with the gate and passage of hell, to keep back those of the nine, and ninety, and nine hundred, and nine thousand and nine myriad demons, and demonesses, and fairies (Pairikas) and sorcerers (Yâtus) who are in opposition to the celestial sphere and constellations' (Minokhired XLIX, 15; tr. by West).

[5] Vana*nt* is the leader of the stars in the south (read west; Bund. II, 7). Cf. Yt. XX.

[6] To obtain . . . . This invocation is brought about by the very name of Vana*nt*, which means 'who smites, who overcomes.' The peculiar office of Vana*nt* is to keep the passes and gates of Mount Albôrz, around which the sun, the moon, and the stars revolve, and to prevent the Paris and Daêvas from cutting off and breaking the road of the sun (Minokhired XLIX, 12).

[7] 'I sacrifice to Tistar for (=to obtain) the soundness of the sight' (Khorshê*d* Nyâyis 8, Pahl. tr.).

with light, moving in the shape of a man of fifteen years of age[1], bright, with clear eyes, tall, full of strength, strong, and clever.

14. 'He is active as the first man[2] was; he goes on with the strength of the first man; he has the virility[3] of the first man.

15[4]. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of male children, a troop of male children, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

16. 'The next ten nights, O Spitama Zarathustra! the bright and glorious Tistrya mingles his shape with light, moving in the shape of a golden-horned bull[5].

17. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of oxen, a herd of oxen, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

18. 'The next ten nights, O Spitama Zarathustra! the bright and glorious Tistrya mingles his shape with light, moving in the shape of a white, beautiful horse, with golden ears and a golden caparison.

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[1] The age of fifteen is the paradisiacal age in the Avesta (Yasna IX, 5 [18]).

[2] Gayô maratan. But the translation is doubtful; possibly 'as a first-rate man is.'

[3] Doubtful; cf. erezi, Yt. XIV, 29.

[4] Cf. Yt. V, 8.

[5] Cf. Vend. XIX, 37 (123).

19. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of horses, a troop of horses, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

20. 'Then, O Spitama Zarathustra! the bright and glorious Tistrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and a golden caparison [1].

21. 'But there rushes down to meet him the Daêva Apaosha, in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

22. 'They meet together, hoof against hoof, O Spitama Zarathustra! the bright and glorious Tistrya and the Daêva Apaosha. They fight together, O Spitama Zarathustra! for three days and three nights. And then the Daêva Apaosha proves stronger than the bright and glorious Tistrya, he overcomes him.

23. 'And Tistrya flees from the sea Vouru-Kasha, as far as a Hâthra's [2] length. He cries out in woe and distress, the bright and glorious Tistrya: "Woe is me, O Ahura Mazda! I am in distress, O Waters and Plants! O Fate and thou, Law of the worshippers of Mazda! Men do not worship me with a

[1] 'Tistar was converted into three forms, the form of a man and the form of a horse and the form of a bull . . . . as the astrologers say that every constellation has three forms' (Bund. VII, 4; tr. West). Tistrya promises his worshippers children (§ 15), oxen (§ 17), or horses (§ 19), according as he appears in the form of a man (§ 13), of a bull (§ 16), or of a horse (§ 18).

[2] A mile (Bundahis XXVI, 1; tr. West, note 1).

sacrifice in which I am invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names[1].

24. '"If men had worshipped me with a sacrifice in which I had been invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, I should have taken to me the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers[2]."

25. 'Then I, Ahura Mazda, offer up to the bright and glorious Tistrya a sacrifice in which he is invoked by his own name, and I bring him the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers.

26[3]. 'Then, O Spitama Zarathustra! the bright and glorious Tistrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and golden caparison.

27. 'But there rushes down to meet him the Daêva Apaosha in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

28. 'They meet together, hoof against hoof, O Spitama Zarathustra! the bright and glorious Tistrya, and the Daêva Apaosha; they fight together, O Zarathustra! till the time of noon. Then the bright and glorious Tistrya proves stronger than the Daêva Apaosha, he overcomes him.

29. 'Then he goes from the sea Vouru-Kasha as far as a Hâthra's length: "Hail!" cries the

[1] Cf. § 10 and Yt. X, 54 seq., 74.

[2] Cf. Vend. Introd. IV, 27.

[3] §§ 26–27 = §§ 20–21.

bright and glorious Tistrya. "Hail unto me, O Ahura Mazda! Hail unto you, O waters and plants! Hail, O Law of the worshippers of Mazda! Hail will it be unto you, O lands! The life[1] of the waters will flow down unrestrained to the big-seeded[2] corn-fields, to the small-seeded[3] pasture-fields, and to the whole of the material world!"

30. 'Then the bright and glorious Tistrya goes back down to the sea Vouru-Kasha, in the shape of a white, beautiful horse, with golden ears and a golden caparison[4].

31. 'He makes the sea boil up and down; he makes the sea stream this and that way; he makes the sea flow this and that way: all the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over.

32. 'And the bright and glorious Tistrya rises up from the sea Vouru-Kasha, O Spitama Zarathustra! the bright and glorious Satavaêsa rises up from the sea Vouru-Kasha; and vapours rise up above Mount Us-hindu, that stands in the middle of the sea Vouru-Kasha[5].

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[1] Adhavô; possibly 'the streams;' cf. Yt. V, 1, note 2. A month in the ancient Persian calendar, supposed to correspond to September–October, was called âdukani, which might, on that hypothesis, mean '(the month) that makes streams spring up.'

[2] Of which the representative is wheat (Bundahis XXIV, 19).

[3] Of which the representative is the summer vetch (ibid. 21).

[4] Cf. § 18.

[5] 'The Aûsindôm mountain is that which, being of ruby, of the substance of the sky, is in the midst of the wide-formed ocean (the sea Vouru-Kasha),' (Bund. XII, 6; tr. West). Mount Aûsindôm receives its waters through a golden channel from the height Hukairya (cf. Yt. V, 3); 'from there one portion flows forth to the ocean for the purification of the sea, and one portion drizzles in moisture upon the whole of this earth, and all the creations of

33. 'Then the vapours push forward, in the regular shape of clouds[1]; they go following the wind, along the ways which Haoma traverses, the increaser of the world[2]. Behind him travels the mighty wind, made by Mazda, and the rain, and the cloud, and the sleet, down to the several places, down to the fields, down to the seven Karshvares of the earth.

34. 'Apãm Napâṭ[3], O Spitama Zarathustra! divides the waters amongst the countries in the material world, in company with the mighty wind, the Glory, made by the waters[4], and the Fravashis of the faithful[5].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

VII.

35. 'We sacrifice unto Tistrya, the bright and glorious star, who from the shining east, moves along his long winding course, along the path made by the gods, along the way appointed for him the

Aûharmazd acquire health from it, and it dispels the dryness of the atmosphere' (ibid. XIII, 5).

[1] Doubtful.

[2] Haoma opens the way for the waters from heaven, as being the foremost element in sacrifice (cf. § 24). For the same reason the Bundahis numbers Vohu-Manô, 'Good Mind,' amongst the co-operators of Tistrya.

[3] See p. 6, note 1.

[4] Or better, 'seated in the waters;' see Yt. XIX, 56 seq. and Yt. XIII, 65.

[5] The Fravashis are active in the world struggle; cf. Yt. XIII, 43. 'Co-operators with Tîstar were Vohûman and the angel Hôm, with the assistance of the angel Bûrg (the same as Apãm Napâṭ; see p. 94, note 2) and the righteous guardian spirits in orderly arrangement' (Bundahis VII, 3, tr. West).

watery way, at the will of Ahura Mazda, at the will of the Amesha-Spe*n*tas.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

VIII.

36. 'We sacrifice unto Ti*s*trya, the bright and glorious star, whose rising is watched by men who live on the fruits of the year, by the chiefs of deep[1] understanding[2]; by the wild beasts in the mountains, by the tame beasts that run in the plains; they watch him, as he comes up to the country for a bad year, or for a good year[3], (thinking in themselves): "How shall the Aryan countries be fertile?"

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

IX.

37[4]. 'We sacrifice unto Ti*s*trya, the bright and glorious star, swift-flying and swift-moving, who flies towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount *Hv*anva*nt*.

38. 'Ahura Mazda gave him assistance, and the Amesha-Spe*n*tas and Mithra, the lord of wide pastures, pointed him the way: behind him went the

[1] Doubtful.
[2] The chiefs of the state.
[3] For good or bad harvest.
[4] § 37 = § 6.

tall Ashis Vanguhi[1] and Pâre*n*di[2] on her light chariot: always till, in his course, he reached Mount *Hv*anva*nt* on the shining waters[3].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

X.

39. 'We sacrifice unto Tistrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyus flung to stop all the stars that have in them the seed of the waters[4].

40. 'Tistrya afflicts them, he blows them away from the sea Vouru-Kasha; then the wind blows the clouds forward, bearing the waters of fertility, so that the friendly showers spread wide over, they spread helpingly and friendly over the seven Karshvares.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XI.

41. 'We sacrifice unto Tistrya, the bright and glorious star, for whom long the standing waters, and the running spring-waters, the stream-waters, and the rain-waters:

42. '"When will the bright and glorious Tistrya rise up for us? When will the springs with a flow and overflow of waters, thick as a horse's shoulder, run to the beautiful places and fields, and to the

[1] See Yt. XVII. [2] See above, p. 11, note 5.

[3] Doubtful. Mount *Hv*anva*nt*, being situated in the sea Vouru-Kasha (as appears from Tistrya travelling towards that sea, § 38), seems to be the same with Mount Aûsindôm (§ 32).

[4] Cf. above, § 8.

pastures, even to the roots of the plants, that they may grow with a powerful growth ?"

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XII.

43. 'We sacrifice unto Tištrya, the bright and glorious star, who washes away all things of fear[1], who stunts the growth of all . . . .[2], and brings health to all these creations, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XIII.

44. 'I will sacrifice unto Tištrya, the bright and glorious star, whom Ahura Mazda has established as a lord and overseer above all stars[3], in the same way as he has established Zarathuštra above men; whom neither Angra Mainyu, nor the Yâtus and the Pairikas, nor the men Yâtus[4] can deliver unto death, nor can all the Daêvas together prevail for his death.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

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[1] Sim*au*, meaning sahmgûn, bhayamkara (Yasna IX, 38 [93]).

[2] ? Vazdriš.

[3] In the Bundahiš it is especially the leader of the eastern stars; but the Minokhired calls it the first star (XLIX, 5; cf. above, § 12).

[4] See above, p. 38, note 3.

XIV.

45. 'We sacrifice unto Tistrya, the bright and glorious star, to whom Ahura Mazda has given a thousand senses[1], and who is the most beneficent amongst the stars that have in them the seed of the waters:

46. 'Who moves in light with the stars that have in them the seed of the waters: he, from the sea Vouru-Kasha, the powerful sea, the large-sized, deep, and salt of waters, goes to all the lakes, and to all the beautiful caves, and to all the beautiful channels[2], in the shape of a white, beautiful horse, with golden ears and a golden caparison.

47. 'Then, O Spitama Zarathustra! the waters flow down from the sea Vouru-Kasha, mother-like[3], friendly, and healing: he divides them amongst these countries, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied[4].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XV.

48. 'We sacrifice unto Tistrya, the bright and glorious star, for whom long all the creatures of Spenta-Mainyu, those that live under the ground, and those that live above the ground; those that live in the waters, and those that live on dry land; those that fly, and those that run in the plains[5]; and all those

[1] See Yt. X, 82, note.

[2] Those of Ardvi Sûra Anâhita; cf. Yt. V, 4, 101.

[3] Cf. Yt. V, 15.

[4] Cf. § 43.

[5] See Yt. XIII, 10, note; cf. Vispêrad I, 1, and Bundahis XXIV, tr. West, note 1.

that live within this boundless and endless world of the holy Spirit.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XVI.

49. 'We sacrifice unto Tistrya, the bright and glorious star, the healthful, wise, happy, and powerful, who is the lord of a thousand boons, and grants many boons to that man who has pleased him, whether begging or not begging for them.

50. 'I, O Spitama Zarathustra! have created that star Tistrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda[1];

51. 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyâirya[2], whom evil-speaking[3] people call Huyâirya[4].

52. 'Had I not created that star Tistrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda;

53. 'In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duzyâirya, whom evil-speaking people call Huyâirya;

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[1] Cf. Yt. X, 1.

[2] Bad year, that is to say, sterility, drought. Darius, the son of Hystaspes, also deprecates Duzyâirya in one of his inscriptions: 'May Ahura Mazda keep this country from the hostile host, from sterility (dusiyâra), from lying (disloyalty): may never the foreigner enter this country, nor the hostile host, nor sterility, nor lying' (Persepolis, H, 15).

[3] People who object to rain and are fond of fine weather (?).

[4] Good year.

54. 'Then all day long, all night long, that Pairika Duzyâirya would wage war against this material world of mine, wanting to extinguish its life[1], and she goes on, rushing upon and around it.

55. 'But the bright and glorious Tistrya keeps that Pairika in bonds, with twofold bonds, with threefold bonds, that cannot be overcome, with bonds all over the body: it is as if there were a thousand men keeping one man in bonds, a thousand men of those who are the strongest in strength.

56. 'If the Aryan countries, O Spitama Zarathustra! would perform in honour of the bright and glorious Tistrya the due sacrifice and invocation, just as that sacrifice and invocation ought to be performed in the perfection of holiness; never should a hostile horde enter these Aryan countries, nor any plague, nor leprosy, nor venomous plants[2], nor the chariot of a foe, nor the uplifted spear of a foe.'

57[3]. Zarathustra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of the bright and glorious Tistrya, as it ought to be performed in the perfection of holiness?'

58. Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

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[1] Reading ava[-derenãm]; cf. Vend. XVIII, 18 [45].

[2] Kapasti is properly the colocynthis or bitter-apple:

'Occidet et serpens, et fallax herba veneni
Occidet.' (Ecl. IV, 24, 25.)

[3] §§ 57–61 = Yt. XIV, 49–53; cf. Yt. V, 89 seq.

59. 'Let not a murderer take of these offerings, nor a whore, nor a . . . .[1] who does not sing the Gâthâs, who spreads death in the world and withstands the law of Mazda, the law of Zarathustra.

60. 'If a murderer take of these offerings, or a whore, or a . . . . who does not sing the Gâthâs, who spreads death in the world and withstands the law of Mazda, the law of Zarathustra, then the bright and glorious Tistrya takes back his healing virtues.

61. 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten, by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.

62. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of Tistrya, the bright and glorious star, and of the powerful Satavaêsa, made by Mazda, who pushes waters forward.

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones[2].'

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[1] ? Ashaovô.

[2] Cf. Yt. I, 33.

IX. GÔS YAST.

Gôs, 'the cow,' κατ' ἐξοχήν, is a personation of the animal kingdom which she maintains and protects. She is also called Drvâspa and Gosûrûn: Drvâspa means 'she who keeps horses in health,' and is nothing more than an epithet of Gôs: Gôsûrûn (from the Zend Geus urvan) means 'the Soul of the Bull' (the primeval Bull). Although urvan is a masculine noun in Zend, yet Gôsûrûn is considered a female angel, as this name is only a substitute for Gôs.

Gôs is the angel of the 14th day (Sîrôzah I, 14), and her Yast is recited during the Gâh Usahin, on the days of Gôs, Bahman, Mâh, and Râm (the same days as those on which the Mâh Yast is recited; see above, p. 88).

Gôs is hardly described in this Yast (§§ 1–2); the greater part of it being filled with the several prayers addressed to her by the Iranian heroes, Haoshyangha (§ 3), Yima (§ 8), Thraêtaona (§ 13), Haoma (§ 17), Husravah (§ 21), Zarathustra, and Vîstâspa. Her worshippers and their prayers to her are the same as in the case of Ashi Vanguhi (see Yt. XVII).

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0. May Ahura Mazda be rejoiced! May Angra Mainyu be afflicted! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, satisfaction, and glorification unto Hâvani, the holy and master of holiness.

Unto the powerful Drvâspa, made by Mazda and holy[1],

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] Sîrôzah I, 14.

I.

1. We sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health, the herds in health, the grown-up[1] (cattle) in health, the young ones in health; who watches well from afar, with a wide-spread and long-continued welfare-giving friendship;

2. Who yokes teams of horses, who makes her chariot turn and its wheels sound, fat and glistening[2], strong, tall-formed, weal-possessing, health-giving, powerful to stand and powerful to turn for assistance to the faithful.

3. To her did Haoshyangha, the Paradhâta[3], offer up a sacrifice on the enclosure of the Hara, the beautiful height, made by Mazda, with a hundred male horses, a thousand oxen, and ten thousand lambs, and with an offering of libations:

4. 'Grant me this boon, O good, most beneficent Drvâspa! that I may overcome all the Daêvas of Mâzana[4]; that I may never fear and bow through terror before the Daêvas, but that all the Daêvas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness[5].'

5. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

6. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful

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[1] Doubtful; possibly 'the friend in health, the child in health.'
[2] Doubtful.
[3] Cf. p. 58, note 1.
[4] Cf. p. 59, note 2.
[5] To hell.

Drvâspa, made by Mazda and holy. We offer up libations to the powerful Drvâspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .[1]

II.

7. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful[2].

8. To her did Yima Khshaêta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

9. 'Grant me this boon, O good, most beneficent Drvâspa! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

10. 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years[3].'

11. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon,

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[1] As above, p. 30. [2] § 7=§§ 1–2.

[3] §§ 8–10=Yt. XVII, 28–30; cf. Yasna IX, 4–5 [11–20]; Yt. V, 25–27.

as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

III.

12. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful.

13[1]. To her did Thraêtaona, the heir of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

14. 'Grant me this boon, O good, most beneficent Drvâspa! that I may overcome Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Drug, that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavâk and Erenavâk, who are the fairest of body amongst women, and the most wonderful creatures in the world[1].'

15. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

[1] Yt. V, 34; XV, 24; XVII, 34.

IV.

16. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful.

17[1]. To her did Haoma[2] offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza. He begged of her a boon, saying:

18. 'Grant me this boon, O good, most beneficent Drvâspa! that I may bind the Turanian murderer, Franghrasyan[3], that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the *K*aê*k*asta lake[4], the deep lake of salt[5] waters, to avenge the murder of his father Syâvarshâna[6], a man, and of Aghraêratha, a semi-man[7].'

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[1] §§ 17–19 = Yt. XVII, 37–38.

[2] Cf. Yasna XI, 7 [20–21]. The destruction of the fiends, being one of the principal effects of sacrifice, is ascribed to Haoma as the most powerful element in the sacrifice. In the Shâh Nâmah, the god Haoma has been turned into a hermit who, living near the cave in which Afrâsyâb had taken refuge (see above, Yt. V, 41), overhears his lamentations, takes him by surprise, binds him, and delivers him into the hands of Khosrav (Études Iraniennes, II, 227).

[3] See p. 64, note 1.

[4] See above, p. 66, note 2.

[5] See p. 66, note 3.

[6] See p. 64, note 1.

[7] Doubtful (narava, as opposed to nara). Aghraêratha (Aghrêrath) was a brother of Afrâsyâb's; he was a righteous man, and Afrâsyâb killed him for his having saved the Iranian king Mino*k*ihr with his army, when captive in the Padashkhvâr mountains (Bundahi*s* XXXI, 21). Yet he is still living as an immortal in the land of Saukavastân, under the name of Gôpatshâh (the king of the bulls); 'from foot to mid-body he is a bull, and from mid-body to

19. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would give him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

V.

20. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful.

21[1]. To her did the gallant Husravah, he who united the Arya nations into one kingdom, offer up a sacrifice, behind the *K*aê*k*asta lake, the deep lake of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs, and an offering of libations:

22. 'Grant me this boon, O good, most beneficent Drvâspa! that I may kill the Turanian murderer, Franghrasyan, behind the *K*aê*k*asta lake, the deep lake of salt waters, to avenge the murder of my father Syâvarshâna, a man, and of Aghraêratha, a semi-man[2].'

23. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacri-

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the top he is a man; at all times he stays on the sea-shore, and always performs the worship of God, and always pours holy-water into the sea' (Minokhired LXII, 31 seq., tr. West; Bund. XXIX, 5); according to Bund. XXXI, 20, Aghrêrath was not Gôpatshâh, he was his father. Cf. Yt. XIX, 93.

[1] §§ 21–22 = Yt. XVII, 41–42.

[2] See p. 114, note 7.

ficing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

VI.

24. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful.

25[1]. To her did the holy Zarathustra offer up a sacrifice in the Airyana Vaêgah, by the good river Dâitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. He begged of her a boon, saying:

26. 'O good, most beneficent Drvâspa! grant me this boon, that I may bring the good and noble Hutaosa[2] to think according to the law, to speak according to the law, to do according to the law, that she may spread my Mazdean law and make it known, and that she may bestow beautiful praises upon my deeds.'

27. The strong Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

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[1] §§ 25–26=XVII, 44–45; cf. Yt. V, 104.

[2] Hutaosa was the wife of king Vîstâspa; cf. Yt. XV, 37.

VII.

28. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health . . . .

Who yokes teams of horses . . . . for assistance to the faithful.

29[1]. To her did the tall Kavi Vîstâspa offer up a sacrifice behind the waters of the river Dâitya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations:

30. 'Grant me this boon, O good, most beneficent Drvâspa! that I may put to flight A*s*ta-aurva*nt*, the son of Vîspa-thaurvô-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels . . . .[2]; that I may put to flight the *Hv*yaona murderer, Are*g*a*t*-aspa[3]; that I may put to flight Dar*s*inika[4], the worshipper of the Daêvas;

31. And that I may smite Tâthrava*nt*[5] of the bad law; that I may smite Spin*g*auru*s*ka[4], the worshipper of the Daêvas; and that I may bring unto the good law the nations of the Varedhakas and of the *Hv*yaonas[6]; and that I may smite of the *Hv*yaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their

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[1] §§ 29–31 = Yt. XVII, 49–51.

[2] ? *G*ainyâvara*t*.

[3] See above, p. 79, note 4.

[4] Ἅπαξ λεγόμενος.

[5] Mentioned Yt. V, 109 and XIX, 87.

[6] The *Hv*yaonas seem to have been the Chionitae, a bellicose tribe, near the land of Gilan, often at war with the first Sassanides (Amm. Marcellinus XVII, 5). The name of the Varedhakas reminds one of the Vertae who are mentioned once in company with the Chionitae (ibid. XIX, 1); but their geographical situation is not ascertained. In any case the proximity of the Dâitya (§ 29) shows that both people must have inhabited the western coast of the Caspian sea.

tens of thousands, their tens of thousands and their myriads of myriads.

32. The strong Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvâspa, made by Mazda and holy. We offer up libations to the powerful Drvâspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of the powerful Drvâspa, made by Mazda and holy.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

X. MIHIR YAST.

This Yast, one of the longest of the Avesta and one of the most interesting in a literary point of view, is not very instructive for mythology. It consists of long descriptive pieces, sometimes rather spirited, and of fervent prayers and invocations for mercy or protection. Originally Mithra was the god of the heavenly light (§§ 12, 50, 67, 104, 124 seq., 136 seq., &c.); and in that character he knows the truth, as he sees everything; he is therefore taken as a witness of truth, he is the preserver of oaths and good faith (§§ 2, 44 seq., 79 seq., 81 seq., &c.); he chastises those who break their promises and lie to Mithra, destroys their houses and smites them in battle (§§ 17 seq., 28 seq., 35 seq., 47 seq., 99 seq., 105 seq., 112 seq., 128 seq., &c.).

Particularly interesting are §§ 115–118, as giving a sketch of moral hierarchy in Iran, and §§ 121–122, as being perhaps the source of the trials in the later Roman Mithriacism. Cf. Vend. Introd. IV, 8 and Ormazd et Ahriman, §§ 59–61.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas, and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Râma *Hv*âstra[1],

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'Verily, when I created Mithra, the lord of

[1] Sîrôzah I, 16.

wide pastures, O Spitama! I created him as worthy of sacrifice, as worthy of prayer as myself, Ahura Mazda[1].

2. 'The ruffian who lies unto Mithra[2] brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers[3] could do. Break not the contract, O Spitama! neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith[4]. For Mithra stands for both the faithful and the unfaithful.

3. 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra.

'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra.

'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra.

4. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures.

'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.

5. 'May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he

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[1] Cf. Yt. VIII, 50.

[2] The Mithradrug: one might also translate 'who breaks the contract,' as mithra, as a common noun, means 'a contract.'

[3] Kayadhas; cf. Yt. I, 19. [4] Cf. Ardâ Viraf, chap. lii.

come to us for good conscience[1]! May he come to us for bliss[2]! he, the awful and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.

6. 'I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity[3] and prayers: I will offer up a sacrifice worth being heard unto him, Mithra, the lord of wide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

'Yê*n*hê hâtãm: All those beings of whom Ahura Mazda[4] . . . .

II.

7. 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge[5], strong, sleepless, and ever awake[6];

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[1] Cheerfulness at the head of the *K*inva*t* bridge (Yasna LXII, 6 [LXI, 17]; cf. Vend. XVIII, 6).

[2] The condition of the blessed in the next world.

[3] Va*n*ta, 'assistance, that is, making *g*âdangôi' (Yasna LXII [LXI], 1; *g*âdangôi is making a collection for the poor (Études Iraniennes, II, 155).

[4] As p. 30.

[5] Perethu-vaêdhayana: sampûr*n*avittâram kâryanyâyânam (Khorshê*d* Nyâyi*s* 6).

[6] *G*aghâurva*u*nghem: this word, strangely enough, is generally translated 'who has most strong arms' (balish*th*abhu*g*am); *g*agâuru is translated in the same way.

8. 'To whom the chiefs of nations offer up sacrifices, as they go to the field, against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.

9. 'On whichever side he has been worshipped first in the fulness of faith of a devoted heart, to that side turns Mithra, the lord of wide pastures, with the fiend-smiting wind, with the cursing thought of the wise[1].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

III.

10. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

11. 'Whom the horsemen worship on the back of their horses, begging swiftness for their teams, health for their own bodies, and that they may watch with full success those who hate them, smite down their foes, and destroy at one stroke their adversaries, their enemies, and those who hate them[2].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

IV.

12. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

13. 'Who first of the heavenly gods reaches over the Hara[3], before the undying, swift-horsed sun[4];

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[1] See p. 12, note 13. [2] Cf. Yt. V, 53; X, 94.

[3] Mount Albôrz, whence the sun rises; see § 50.

[4] Mithra is closely connected with the sun, but not yet identical with it, as he became in later times (مهر, the sun; Deo invicto Soli Mithrae).

who, foremost in a golden array, takes hold of the beautiful summits, and from thence looks over the abode of the Aryans with a beneficent eye.

14. 'Where the valiant chiefs draw up their many troops in array[1]; where the high mountains, rich in pastures and waters, yield plenty to the cattle[2]; where the deep lakes, with salt waters, stand[3]; where wide-flowing rivers swell and hurry towards Iskata and Pouruta, Mouru and Harôyu, the Gava-Sughdha and *Hv*âirizem[4];

15. 'On Arezahi and Savahi, on Fradadhafshu and Vîdadhafshu, on Vourubaresti and Vourugaresti, on this bright Karshvare of *Hv*aniratha[5], the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health-bringing eye;

16. 'He who moves along all the Karshvares, a Yazata unseen, and brings glory; he who moves along all the Karshvares, a Yazata unseen, and brings sovereignty; and increases[6] strength for

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[1] In the flat countries.

[2] In the mountainous parts of Iran.

[3] In the lake regions (Seistan, Farsistan, Âdarbaigân).

[4] In the country of the large rivers in the East. Mouru is Marv (Margiana), with the Murghâb river (the Margus); Harôyu is the Herat country, with the Harêrûd; Gava-Sughdha and *Hv*ârizm are Sogdiana and Khvârizm, with the Oxus. The situation of Iskata and Pouruta is not clear: one might think of Alexander eschata on the Iaxartes and the Paretacene country between the Oxus and the Iaxartes.

[5] The earth is divided into seven Karshvares, separated from one another by seas and mountains impassable to men. Arezahi and Savahi are the western and the eastern Karshvare; Fradadhafshu and Vîdadhafshu are in the south; Vourubaresti and Vourugaresti are in the north; *Hv*aniratha is the central Karshvare. *Hv*aniratha is the only Karshvare inhabited by man (Bundahis XI, 3).

[6] Doubtful.

victory to those who, with a pious intent, holily offer him libations.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

V.

17. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Unto whom nobody must lie, neither the master of a house, nor the lord of a borough, nor the lord of a town, nor the lord of a province.

18. 'If the master of a house lies unto him, or the lord of a borough, or the lord of a town, or the lord of a province, then comes Mithra, angry and offended, and he breaks asunder the house, the borough, the town, the province; and the masters of the houses, the lords of the boroughs, the lords of the towns, the lords of the provinces, and the foremost men of the provinces.

19. 'On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath[1] is slow to relent[2].

20. 'Those who lie unto Mithra, however swift they may be running, cannot overtake[3]; riding, cannot . . . .[3]; driving, cannot . . . .[3]. The spear that the foe of Mithra flings, darts backwards, for the

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[1] Mainyu, in the meaning of the Sanskrit manyu (?).

[2] Doubtful; aspa*k*a*t*: cf. سپوختن, to be late.

[3] Apayêi*n*ti, frastanvai*n*ti, framanyêi*n*tê: these are three technical words for the movements of the three classes of soldiers, footmen, horsemen, and chariot-men; the last two words are probably synonymous with the first, but the exact shades of meaning are not known. Mr. West suggests, cannot outrun, outride, outdrive him.

number of the evil spells that the foe of Mithra works out[1].

21. 'And even though the spear be flung well, even though it reach the body, it makes no wound, for the number of the evil spells that the foe of Mithra works out[1]. The wind drives away the spear that the foe of Mithra flings, for the number of the evil spells that the foe of Mithra works out.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

VI.

22. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who takes out of distress the man who has not lied unto him, who takes him out of death.

23. 'Take us out of distress, take us out of distresses, O Mithra! as we have not lied unto thee. Thou bringest down terror upon the bodies of the men who lie unto Mithra; thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears.

24. 'Not the wound[2] of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

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[1] The sacramental words of the contract, by their not being kept, turn to evil spells against the contract-breaker.

[2] Doubtful: *s*anamayô, or *s*anamaoyô; read shanmaoyô (?), from shan, Sansk. kshan.

VII.

25. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who is lordly, deep, strong, and weal-giving; a chief in assemblies, pleased with prayers[1], high, holily clever, the incarnate Word, a warrior with strong arms;

26. 'Who breaks the skulls of the Daêvas, and is most cruel in exacting pains; the punisher of the men who lie unto Mithra, the withstander of the Pairikas; who, when not deceived, establisheth nations in supreme strength; who, when not deceived, establisheth nations in supreme victory;

27. 'Who confounds the ways of the nation that delights in havoc, who turns away their Glory[2], takes away their strength for victory, blows them away helpless[3], and delivers them unto ten thousand strokes; he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

VIII.

28. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who upholds the columns of the lofty house and makes its pillars[4] solid; who gives herds of oxen and male children to that house in which he has been satisfied; he breaks to pieces those in which he has been offended.

29. 'Thou, O Mithra! art both bad and good to

[1] Vahmô-sendah; cf. Vispêrad VIII (IX, 1), Phl. tr.
[2] Their *Hv*arenô.
[3] Doubtful.
[4] Ãithya; cf. Lat. antae (Brugmann).

nations; thou, O Mithra! art both bad and good to men; thou, O Mithra! keepest in thy hands both peace and trouble for nations.

30. 'Thou makest houses large, beautiful with women, beautiful with chariots, with well-laid foundations[1], and high above their groundwork[2]; thou makest that house lofty, beautiful with women, beautiful with chariots, with well-laid foundations, and high above its groundwork, of which the master, pious and holding libations in his hand, offers thee a sacrifice, in which thou art invoked by thy own name and with the proper words.

31. 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra!

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra!

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

32. 'Listen unto our sacrifice[3], O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated[4]! Gather them together with love and lay them in the Garô-nmâna!

33. 'Grant us these boons which we beg of thee, O powerful god! in accordance[5] with the words of revelation, namely, riches, strength, and victory, good conscience and bliss[6], good fame and a good

[1] Doubtful. [2] Doubtful. [3] Cf. Yt. III, 18.
[4] By the proper prayers (*yastau*). [5] Doubtful.
[6] Cf. § 5.

soul; wisdom and the knowledge that gives happiness[1], the victorious strength given by Ahura, the crushing Ascendant of Asha Vahista, and conversation (with God) on the Holy Word[2].

34. 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daêvas and Men, of the Yâtus and Pairikas, of the oppressors, the blind, and the deaf[3].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

IX.

35. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Victory-making[4], army-governing, endowed with a thousand senses[5]; power-wielding, power-possessing, and all-knowing;

36. 'Who sets the battle a going, who stands against (armies) in battle, who, standing against (armies) in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the havocking host.

37. 'He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie unto Mithra, he takes off the heads of those who lie unto Mithra.

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[1] Spiritual happiness, bliss. [2] Vend. XVIII, 51 [111].

[3] See above, p. 26, note 2. §§ 30–34=§§ 56–59.

[4] Doubtful (reading arena*t*-*g*aêsha?).

[5] See § 82, note.

38. 'Sad is the abode, unpeopled with children, where abide men who lie unto Mithra, and, verily, the fiendish killer of faithful men. The grazing cow goes a sad straying way, driven along the vales[1] of the Mithradruges: they[2] stand on the road, letting tears run over their chins[3].

39. 'Their falcon-feathered arrows, shot from the string of the well-bent bow, fly towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

'Their spears, well whetted and sharp, their long spears fly from their hands towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

40. 'Their swords, well thrust and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

'Their clubs, well falling and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

41. 'Mithra strikes fear into them; Rashnu[4] strikes a counter-fear into them[5]; the holy Sraosha blows them away from every side towards the two Yazatas, the maintainers of the world[6]. They make the ranks of the army melt away, as Mithra, the lord

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[1] Doubtful. [2] The cattle.

[3] The meaning is, that the cattle of the Mithradruges do not thrive, and that their pasture-fields are waste.

[4] See Yt. XII.

[5] As they flee from Mithra, they fall into the hands of Rashnu.

[6] Thrâtâra; one might feel inclined to read thrâstâra, 'the fear-striking;' cf. § 36.

of wide pastures, angry, offended, and unsatisfied, comes and meets them[1].

42. 'They cry unto Mithra, the lord of wide pastures, saying: "O Mithra, thou lord of wide pastures! here are our fiery horses taking us away, as they flee from Mithra; here are our sturdy arms cut to pieces by the sword, O Mithra!"

43. 'And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads; as Mithra, the lord of wide pastures, is angry and offended.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

X.

44. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Whose dwelling, wide as the earth, extends over the material world, large[2], unconfined[2], and bright, a far-and-wide-extending abode.

45. 'Whose eight friends[3] sit as spies for Mithra, on all the heights, at all the watching-places, observing the man who lies unto Mithra, looking at those, remembering those who have lied unto Mithra, but guarding the ways of those whose life is sought by

[1] Cf. §§ 99–101.

[2] Doubtful. The text is corrupt.

[3] Doubtful. The number eight has probably an astronomical signification, each of the eight râtis of Mithra occupying one of the eight points of the compass.

men who lie unto Mithra, and, verily, by the fiendish killers of faithful men.

46. 'Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XI.

47. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'A god of high renown and old age[1], whom wide-hoofed horses carry against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations[2].

48. 'And when Mithra drives along towards the havocking hosts, towards the enemies coming in battle array, in the strife of the conflicting nations, then he binds the hands of those who have lied unto Mithra, he confounds their eye-sight, he takes the hearing from their ears; they can no longer move their feet; they can no longer withstand those people, those foes, when Mithra, the lord of wide pastures, bears them ill-will.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XII.

49. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

50. 'For whom the Maker, Ahura Mazda, has

[1] Doubtful. [2] Cf. § 8.

built up a dwelling on the Hara Berezaiti, the bright mountain around which the many (stars) revolve [1], where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daêvas, and the clouds cannot reach up unto the Haraiti Bareza [2];

51. 'A dwelling that all the Amesha-Spe*n*tas, in one accord with the sun, made for him in the fulness of faith of a devoted heart, and he surveys the whole of the material world from the Haraiti Bareza.

52. 'And when there rushes a wicked worker of evil, swiftly, with a swift step, Mithra, the lord of wide pastures, goes and yokes his horses to his chariot, along with the holy, powerful Sraosha and Nairyô-sangha [3], who strikes a blow that smites the army, that smites the strength of the malicious [4].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XIII.

53. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

54. 'Who, with hands lifted up, ever cries unto Ahura Mazda, saying: "I am the kind keeper of all creatures, I am the kind maintainer of all creatures; yet men worship me not with a sacrifice in which I am invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names.

55 [5]. '"If men would worship me with a sacrifice

[1] Bundahi*s* V, 3 seq.; cf. Yt. XII, 13, and Yt. X, 13.

[2] The Haraiti Bareza is the same as Hara Berezaiti.

[3] Sîrôzah I, 9, notes 4 and 5.

[4] Doubtful (mâyao*s*).

[5] Cf. Yt. VIII, 11, 24, and Yt. X, 74.

in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I would come to the faithful at the appointed time; I would come in the appointed time of my beautiful, immortal life."

56[1]. 'But the pious man, holding libations in his hands, does worship thee with a sacrifice, in which thou art invoked by thy own name, and with the proper words.

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra!

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra!

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

57. 'Listen unto our sacrifice, O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated! Gather them together with love and lay them in the Garô-nmâna!

58. 'Grant us these boons which we beg of thee, O powerful god! in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha-Vahista, and conversation (with God) on the Holy Word.

[1] §§ 56–59 = §§ 30–34.

59. 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daêvas and Men, of the Yâtus and Pairikas, of the oppressors, the blind, and the deaf.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XIV.

60. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Whose renown is good, whose shape is good, whose glory is good; who has boons to give at his will, who has pasture-fields to give at his will; harmless to the tiller of the ground, ...[1], beneficent; he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XV.

61. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Firm-legged[2], a watcher fully awake; valiant, a chief in assemblies; making the waters flow forward; listening to appeals; making the waters run and the plants grow up; ruling over the Karsh-

[1] The text is corrupt (vasô-yaonâi inatãm?).

[2] Eredhwô-za*n*gem: sud*ridh*aga*n*ghatâ, kila kârye yad pâdâbhyâm yugyate kartum vyavasâyî *s*aktas*k*a (Yasna LXII, 5 [LXI, 13]).

vares[1]; delivering[2]; happy[3]; undeceivable; endowed with many senses[4]; a creature of wisdom;

62. 'Who gives neither strength nor vigour to him who has lied unto Mithra; who gives neither glory nor any boon to him who has lied unto Mithra.

63. 'Thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears.

'Not the wound of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten-thousand spies, the powerful, all-knowing, undeceivable god[5].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XVI.

64. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who takes possession[6] of the beautiful, wide-expanding law, greatly and powerfully, and whose face looks over all the seven Karshvares of the earth;

65. 'Who is swift amongst the swift, liberal amongst the liberal, strong amongst the strong, a chief of assembly amongst the chiefs of assemblies; increase-giving, fatness-giving, cattle-giving, sovereignty-giving, son-giving, cheerfulness[7]-giving, and bliss[7]-giving.

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[1] Karsô-râzanghem: kêsvar vîrâi (Pahl. tr. ibid.).

[2] From Ahriman; cf. Yasna XXIX, 6 (vyâna = vikârisn, visuddhatâ.)

[3] Yaokhstivant: kâmakômand (possessing whatever he wishes for, Vend. XX, 1 [3]).

[4] See Yt. X, 82, note.

[5] From Yt. X, 23–24.

[6] Cf. Yasna XLIII, 7: vyânayâ: amat vandînît, yat grîhnâti.

[7] Cf. Yt. X, 5, p. 121, notes 1 and 2.

66. 'With whom proceed Ashi Vanguhi, and Pâre*n*di on her light chariot[1], the awful Manly Courage, the awful kingly Glory, the awful sovereign Sky, the awful cursing thought[2] of the wise, the awful Fravashis of the faithful, and he who keeps united together the many faithful worshippers of Mazda[3].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XVII.

67. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who drives along on his high-wheeled chariot, made of a heavenly[4] substance, from the Karshvare of Arezahi[5] to the Karshvare of *Hv*aniratha, the bright one; accompanied by[6] the wheel of sovereignty[7], the Glory made by Mazda, and the Victory made by Ahura;

68. 'Whose chariot is embraced[8] by the great Ashi Vanguhi; to whom the Law of Mazda opens a way, that he may go easily; whom four heavenly steeds, white, shining, seen afar, beneficent, endowed with knowledge, swiftly[9] carry along the heavenly space[10], while the cursing thought of the wise pushes it forward;

69. 'From whom all the Daêvas unseen and the Varenya fiends[11] flee away in fear. Oh! may we

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[1] Cf. Yt. VIII, 38.
[2] See above, p. 12, note 13.
[3] Mithra himself (?).
[4] Or 'invisible.'
[5] The western Karshvare (see above, p. 123, note 5); this seems to refer to the career of Mithra during the night; cf. § 95.
[6] And rolling upon it.
[7] Cf. Yt. XIII, 89, note.
[8] And uplifted.
[9] Doubtful.
[10] See above, p. 95, note 1.
[11] See Vend. Introd. IV, 23.

never fall across the rush of the angry lord[1], who goes and rushes from a thousand sides against his foe, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XVIII.

70. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Before whom Verethraghna, made by Ahura, runs opposing the foes in the shape of a boar[2], a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing[3], wrathful, with a dripping face; strong, with iron feet, iron fore-paws[4], iron weapons, an iron tail, and iron jaws;

71. 'Who, eagerly clinging to the fleeing foe, along with Manly Courage, smites the foe in battle, and does not think he has smitten him, nor does he consider it a blow till he has smitten away the marrow[5] and the column of life[6], the marrow[5] and the spring of existence.

72. 'He cuts all the limbs to pieces, and mingles, together with the earth, the bones, hair, brains, and blood of the men who have lied unto Mithra[7].

'For his brightness and glory, we offer him a sacrifice worth being heard . . . .

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[1] Cf. § 98.
[2] See Yt. XIV, 15; cf. Yt. X, 127.
[3] Anupôithwa; cf. pôithwa (Vend. XIV [114])=râninisn.
[4] Literally, hands.
[5] Doubtful.
[6] The spine.
[7] Cf. § 80.

XIX.

73. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who, with hands lifted up, rejoicing, cries out, speaking thus:

74. '"O Ahura Mazda, most beneficent spirit! Maker of the material world, thou Holy One!

'"If men would worship me[1] with a sacrifice in which I were invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names, then I should come to the faithful at the appointed time; I should come in the appointed time of my beautiful, immortal life[2]."

75. 'May we keep our field; may we never be exiles[3] from our field, exiles from our house, exiles from our borough, exiles from our town, exiles from our country.

76. 'Thou dashest in pieces the malice of the malicious, the malice of the men of malice: dash thou in pieces the killers of faithful men!

'Thou hast good horses, thou hast a good chariot: thou art bringing help at every appeal, and art powerful.

77. 'I will pray unto thee for help, with many consecrations, with good consecrations of libations; with many offerings, with good offerings of libations, that we, abiding in thee, may long inhabit a good abode, full of all the riches that can be wished for.

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[1] They have worshipped him and he has consequently overcome the Mithradruges; this accounts for the word rejoicing.

[2] Cf. Yt. X, 55.

[3] Iric; cf. linquo.

78. 'Thou keepest those nations that tender a good worship to Mithra, the lord of wide pastures; thou dashest in pieces those that delight in havoc. Unto thee will I pray for help: may he come to us for help, the awful, most powerful Mithra, the worshipful and praiseworthy, the glorious lord of nations.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XX.

79. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who made a dwelling for Rashnu[1], and to whom Rashnu gave all his soul for long friendship;

80. 'Thou art a keeper and protector of the dwelling of those who lie not: thou art the maintainer of those who lie not. With thee hath Verethraghna, made by Ahura, contracted the best of all friendships[2], and thus it is how so many men who have lied unto Mithra, even privily[3], lie smitten down on the ground.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXI.

81. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;

82. 'To whom Ahura Mazda gave a thousand

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[1] The Genius of Truth (Yt. XII); Mithra gives a dwelling to the truthful man in the same way as he destroys the dwelling of the liar (§ 80).

[2] Cf. § 70.

[3] Aipi vithiśi; Vedic api vyathis (VIII, 45, 19).

senses[1] and ten thousand eyes to see. With those eyes and those senses, he watches the man who injures Mithra, the man who lies unto Mithra. Through those eyes and those senses, he is undeceivable, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXII.

83. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Whom the lord of the country invokes for help, with hands uplifted;

'Whom the lord of the town invokes for help, with hands uplifted;

84. 'Whom the lord of the borough invokes for help, with hands uplifted;

'Whom the master of the house invokes for help, with hands uplifted;

'Whom the . . . .[2] in danger of death[3] invokes for help, with hands uplifted;

'Whom the poor man, who follows the good law, when wronged and deprived of his rights, invokes for help, with hands uplifted.

85. 'The voice of his wailing reaches up to the sky, it goes over the earth all around, it goes over

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[1] Yaokhsti, the root of Persian nyôsîdan, Pahlavi niyôkhsîtan, to hear; one might be inclined to translate 'a thousand ears,' or 'a thousand hearings;' but the meaning of the word must have been rather more general, as Neriosengh translates it (pranidhi, IX, 8 [25]).

[2] Dvâkina?

[3] Pithê: mrityu (Yasna LIII [LII], 6).

the seven Karshvares, whether he utters his prayer in a low tone of voice[1] or aloud.

86. 'The cow driven astray invokes him for help[2], longing for the stables:

'"When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? when will he turn us back to the right way from the den of the Drug where we were driven[3]?"

87. 'And to him with whom Mithra, the lord of wide pastures, has been satisfied, he comes with help; and of him with whom Mithra, the lord of wide pastures, has been offended, he crushes down the house, the borough, the town, the province, the country.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXIII.

88. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'To whom the enlivening, healing, fair, lordly, golden-eyed Haoma offered up a sacrifice on the highest of the heights, on the Haraiti Bareza[4], he

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[1] Vâkem, the so-called vâg.

[2] Most manuscripts have added here, from the preceding clauses, 'with hands uplifted!'

[3] An allusion to a myth in which Mithra was described as an Indra delivering the cows carried away by a Vrtra: Firmicus Maternus called him abactorem boum (De Errore Profan. Relig. V); Commodianus compares him with Cacus:

'Vrtebatque boves alienos semper in antris
Sicut et Cacus Vulcani filius ille.'

(Apud Windischmann, Mithra, p. 64.)

[4] See above, p. 132, note 2.

the undefiled to one undefiled, with undefiled baresma, undefiled libations, and undefiled words;

89. 'Whom[1] the holy Ahura Mazda has established as a priest, quick in performing the sacrifice and loud in song. He performed the sacrifice with a loud voice, as a priest quick in sacrifice and loud in song, a priest to Ahura Mazda, a priest to the Amesha-Spe*n*tas. His voice reached up to the sky, went over the earth all around, went over the seven Karshvares.

90. 'Who first lifted up Haomas, in a mortar inlaid with stars and made of a heavenly substance. Ahura Mazda longed for him, the Amesha-Spe*n*tas longed for him, for the well-shapen body of him whom the swift-horsed sun awakes for prayer from afar[2].

91. 'Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer: mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma in his hand, the holy meat in his hand, the holy mortar in his hand[3], with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya sung through.

92. 'The holy Ahura Mazda confessed that religion and so did Vohu-Manô, so did Asha-Vahi*s*ta, so did Khshathra-Vairya, so did Spe*n*ta-Ârmaiti, so

[1] Haoma; cf. Yasna IX, 26 [81].

[2] For the morning service in the Gâh U*s*ahîn.

[3] Cf. Vend. III, 1.

did Haurvatât and Ameretât; and all the Amesha-Spentas longed for and confessed his religion. The kind Mazda conferred upon him the mastership of the world; and [so did they[1]] who saw thee amongst all creatures the right lord and master of the world, the best cleanser of these creatures.

93. 'So mayest thou in both worlds, mayest thou keep us in both worlds, O Mithra, lord of wide pastures! both in this material world and in the world of the spirit, from the fiend of Death, from the fiend Aêshma[2], from the fiendish hordes, that lift up the spear of havoc, and from the onsets of Aêshma, wherein the evil-doing Aêshma rushes along with Vîdôtu[3], made by the Daêvas.

94. 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies and those who hate us[4].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXIV.

95. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who goes over the earth, all her breadth over, after the setting of the sun[5], touches both ends of

[1] The Amesha-Spentas.

[2] See Vend. Introd. IV, 22.

[3] See ibid.

[4] See Yt. V, 53; X, 11, 114; V, 53.

[5] It should seem as if Mithra was supposed to retrace his steps during the night. The Hindus supposed that the sun had a bright face and a dark one, and that during the night it returned from the west to the east with its dark face turned towards the earth.

this wide, round earth, whose ends lie afar, and surveys everything that is between the earth and the heavens,

96. 'Swinging in his hands a club with a hundred knots, a hundred edges, that rushes forwards and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons[1];

97. 'From whom Angra Mainyu, who is all death, flees away in fear; from whom Aêshma, the evil-doing Peshôtanu[2], flees away in fear; from whom the long-handed Bûshyãsta[3] flees away in fear; from whom all the Daêvas unseen and the Varenya fiends flee away in fear[4].

98. 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger[5]! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures[6].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXV.

99. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'From whom all the Daêvas unseen and the Varenya fiends flee away in fear[7].

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[1] Cf. § 132.
[2] See Vend. Introd. V, 19.
[3] See ibid. IV, 24.
[4] Cf. § 69.
[5] Cf. Yt. X, 69.
[6] §§ 97-98 = §§ 134-135.
[7] Cf. § 97.

'The lord of nations, Mithra, the lord of wide pastures, drives forward at the right-hand side of this wide, round earth, whose ends lie afar.

100. 'At his right hand drives the good, holy Sraosha; at his left hand drives the tall and strong Rashnu; on all sides around him drive the waters, the plants, and the Fravashis of the faithful.

101. 'In his might, he ever brings to them falcon-feathered arrows, and, when driving, he himself comes there, where are nations, enemy to Mithra, he, first and foremost, strikes blows with his club on the horse and his rider; he throws fear and fright upon the horse and his rider.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXVI.

102. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'The warrior of the white horse, of the sharp spear, the long spear, the quick arrows; foreseeing and clever;

103. 'Whom Ahura Mazda has established to maintain and look over all this moving[1] world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

[1] Fravôis; Parsi tradition translates large: frâz (tr. Phl.), buland (Asp., Yasna LVII, 15 [LVI, 7, 3]).

XXVII.

104. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Whose long arms, strong with Mithra-strength, encompass what he seizes in the easternmost river[1] and what he beats with the westernmost river[2], what is by the Sanaka[3] of the Rangha and what is by the boundary of the earth[4].

105. 'And thou, O Mithra! encompassing all this around, do thou reach it, all over, with thy arms.

'The man without glory[5], led astray from the right way, grieves in his heart; the man without glory thinks thus in himself: "That careless Mithra does not see all the evil that is done, nor all the lies that are told."

106. 'But I think thus in my heart:

'"Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra;

'"Should the evil words of the earthly man be a hundred times worse, they would not rise so high as the good words of the heavenly Mithra;

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[1] The Sind.

[2] The Rangha or Tigris. The words âg*e*urvayêiti and nighnê, 'he seizes, he beats,' are the words used of the priest laying the Haoma in the mortar and pounding it with the pestle (Yasna, X, 2 [4–5]). The Sind and the Rangha are thus compared with the two parts of the Hâvana, the land between is the Haoma, and Mithra's arms are the arms of the priest.

[3] Sanakê, an ἅπαξ λεγόμενον; opposed to the aodhas of the Rangha, Yt. XII, 19.

[4] The Arabian sea (?). Cf. Yt. XII, 21.

[5] Who has not a ray of the celestial light: here, the man of little faith.

'"Should the evil deeds of the earthly man be a hundred times worse, they would not rise so high as the good deeds of the heavenly Mithra;

107. '"Should the heavenly wisdom[1] in the earthly man be a hundred times greater, it would not rise so high as the heavenly wisdom in the heavenly Mithra;

'"And thus, should the ears of the earthly man hear a hundred times better, he would not hear so well as the heavenly Mithra, whose ear hears well, who has a thousand senses, and sees every man that tells a lie."

'Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying):

108. '"Who will offer me a sacrifice? Who will lie unto me? Who thinks me a god worthy of a good sacrifice? Who thinks me worthy only of a bad sacrifice? To whom shall I, in my might, impart brightness and glory? To whom bodily health? To whom shall I, in my might, impart riches and full weal? Whom shall I bless by raising him a virtuous[2] offspring?

109. '"To whom shall I give in return, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger?"

'O Mithra! when thou art offended and not satisfied, he[3] soothes thy mind, and makes Mithra satisfied.

[1] See above, p. 4, n. 5. [2] Âsna: Sansk. susila (p. 34, n. 4).
[3] He who offers thee a good sacrifice; cf. § 108.

110. '"To whom shall I, in my might, impart sickness and death? To whom shall I impart poverty and sterility[1]? Of whom shall I at one stroke cut off the offspring?

111. '"From whom shall I take away, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger."

'O Mithra! while thou art satisfied and not angry, he moves thy heart to anger[2], and makes Mithra unsatisfied.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXVIII.

112. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'A warrior with a silver helm[3], a golden cuirass[3], who kills with the poniard, strong, valiant, lord of the borough. Bright are the ways of Mithra, by which he goes towards the country, when, wishing well, he turns its plains and vales to pasture grounds,

113. 'And then cattle and males come to graze, as many as he wants.

'May Mithra and Ahura[4], the high gods, come to us for help, when the poniard lifts up its voice

[1] Doubtful.
[2] He who offers thee a bad sacrifice.
[3] Doubtful.
[4] See Vend. Introd. IV, 8.

aloud[1], when the nostrils of the horses quiver, when the poniards . . . .[2], when the strings of the bows whistle and shoot sharp arrows; then the brood of those whose libations are hated fall smitten to the ground, with their hair torn off.

114. 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies, and those who hate us[3].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXIX.

115. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

'O Mithra, lord of wide pastures! thou master of the house, of the borough, of the town, of the country, thou Zarathustrôtema[4]!

116. 'Mithra is twentyfold[5] between two friends or two relations;

'Mithra is thirtyfold between two men of the same group[6];

'Mithra is fortyfold between two partners[7];

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[1] When it clashes with another. [2] Kahvãn.

[3] See Yt. V, 53; X, 11, 94.

[4] The chief of the sacerdotal order, the so-called Maubedân-maused.

[5] Or 'the contract is twentyfold . . . .,' that is, twenty times more strictly binding than between any two strangers. This passage is one of the most important of the Avesta, as a short account of the social constitution and morals of Zoroastrian Iran.

[6] Of the same gild (svapaṅkti, ap. Neriosengh).

[7] Hadha-gaêtha, co-proprietors of a gaêtha (a rural estate).

'Mithra is fiftyfold between wife and husband[1];

'Mithra is sixtyfold between two pupils (of the same master);

'Mithra is seventyfold between the pupil and his master;

'Mithra is eightyfold between the son-in-law and his father-in-law;

'Mithra is ninetyfold between two brothers;

117. 'Mithra is a hundredfold between the father and the son;

'Mithra is a thousandfold between two nations[2];

'Mithra is ten thousandfold when connected with the Law of Mazda[3], and then he will be every day[4] of victorious strength[5].

118. 'May I come unto thee with a prayer that goes lowly or goes highly! As this sun rises up above the Hara Berezaiti and then fulfils its career, so may I, O Spitama! with a prayer that goes lowly or goes highly, rise up above the will of the fiend Angra Mainyu[6]!

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXX.

119. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

'Offer up a sacrifice unto Mithra, O Spitama! and order thy pupils to do the same.

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[1] Doubtful.

[2] A fair recognition of the jus gentium.

[3] The contract between the faithful and the Law, the covenant (?).

[4] Reading [h]amahê ayãn.

[5] The last clause is doubtful; the text is corrupt.

[6] Prayer follows Mithra in his career, rising and setting with him.

'Let the worshipper of Mazda sacrifice unto thee[1] with small cattle, with black cattle, with flying birds, gliding forward on wings.

120. 'To Mithra all the faithful worshippers of Mazda must give strength and energy with offered and proffered Haomas, which the Zaotar proffers unto him and gives in sacrifice[2]. Let the faithful man drink of the libations cleanly prepared, which if he does, if he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger.'

121. Zarathustra asked him: 'O Ahura Mazda! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger?'

122. Ahura Mazda answered: 'Let them wash their bodies three days and three nights; let them undergo thirty strokes[3] for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and two nights; let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no

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[1] Mithra.

[2] The translation of this sentence is conjectural.

[3] Thirty strokes with the Sraoshô-*k*arana (upâzana; see Vend. Introd. V, 19); it is an expiation (âkayaya*n*ta) which purges them from their sins and makes them fit for offering a sacrifice to Mithra. One may find in this passage the origin of the painful trials through which the adepts of the Mithriac mysteries had to go before being admitted to initiation (*οὐκ ἂν οὖν εἰς αὐτὸν δυνήσαιτό τις τελεσθῆναι, εἰ μὴ διά τινων βαθμῶν παρελθὼν τῶν κολάσεων δείξει ἑαυτὸν ὅσιον καὶ ἀπαθῆ*, Suidas s. v., ap. Windischmann, über Mithra, 68 seq.).

man drink of these libations who does not know the staota yêsnya[1]: Vîspê ratavô[2].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXXI.

123. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'To whom Ahura Mazda offered up a sacrifice in the shining Garô-nmâna[3].

124. 'With his arms lifted up towards Immortality[4], Mithra, the lord of wide pastures, drives forward from the shining Garô-nmâna, in a beautiful chariot that drives on, ever-swift, adorned with all sorts of ornaments, and made of gold.

125. 'Four stallions draw that chariot, all of the same white colour, living on heavenly food[5] and undying. The hoofs of their fore-feet are shod with gold, the hoofs of their hind-feet are shod with silver; all are yoked to the same pole, and wear the yoke[6] and the cross-beams of the yoke[6], fastened with hooks[6] of Khshathra vairya[7] to a beautiful . . . .[8]

126. 'At his right hand drives Rashnu-Razista[9], the most beneficent and most well-shapen.

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[1] The sutûd yêst; the last chapters of the Yasna, from LVIII [LVII] to end, according to Anquetil (Zend-Avesta I, 2, 232).

[2] The first words of the Vispêrad.

[3] Paradise.

[4] Towards the abode of the Immortals.

[5] Fed with ambrosia (ἀμβρόσιον εἶδαρ) like Poseidon's steeds (Il. XIII, 35; cf. Ovid, Metam. IV, 214).

[6] Doubtful (simãmka simôithrãmka).

[7] Metal. See Vend. Introd. IV, 33.

[8] Upairispâta.

[9] See Yt. XII.

'At his left hand drives the most upright *K*ista[1], the holy one, bearing libations in her hands, clothed with white clothes, and white herself; and the cursing thought[2] of the Law of Mazda.

127. 'Close by him drives the strong cursing thought[2] of the wise man, opposing foes in the shape of a boar, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face[3], strong and swift to run, and rushing all around[4].

'Behind him drives Âtar[5], all in a blaze, and the awful kingly Glory.

128. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand bows well-made, with a string of cowgut; they go through the heavenly space[6], they fall through the heavenly space upon the skulls of the Daêvas.

129. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand vulture-feathered arrows, with a golden mouth[7], with a horn shaft, with a brass tail, and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

130. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand spears well-made and sharp-piercing. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

'On a side of the chariot of Mithra, the lord of

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[1] See Yt. XVI. [2] See above, p. 12, note 13. [3] Cf. Yt. X, 70.

[4] Or better, rushing before (pâiri-vâza; cf. the translations of pairi-da*hv*yu, Yt. X, 144 and pairi-vâra, Yt. I, 19). Cf. Yt. XIV, 15.

[5] The Genius of Fire. [6] See p. 95, note 1. [7] A golden point.

wide pastures, stand a thousand steel-hammers, two-edged, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

131. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand swords, two-edged and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand maces of iron, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

132. 'On a side of the chariot of Mithra, the lord of wide pastures, stands a beautiful well-falling club, with a hundred knots, a hundred edges, that rushes forward and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons[1]. It goes through the heavenly space[2], it falls through the heavenly space upon the skulls of the Daêvas.

133. 'After he has smitten the Daêvas, after he has smitten down the men who lied unto Mithra, Mithra, the lord of wide pastures, drives forward through Arezahê and Savahê, through Fradadhafshu and Vîdadhafshu, through Vourubaresti and Vourugaresti, through this our Karshvare, the bright *Hv*aniratha[3].

134. 'Angra Mainyu, who is all death, flees away in fear; Aêshma, the evil-doing Peshotanu, flees

[1] Cf. Yt. X, 96. [2] The text has, they go . . . .
[3] See above, p. 123, note 5.

away in fear; the long-handed Bûshyãsta flees away in fear; all the Daêvas unseen and the Varenya fiends flee away in fear.

135. 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures[1].

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXXII.

136. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'For whom white stallions, yoked to his chariot, draw it, on one golden wheel, with a full shining axle.

137. 'If Mithra takes his libations to his own dwelling[2], "Happy that man, I think,"—said Ahura Mazda,—"O holy Zarathustra! for whom a holy priest, as pious as any in the world[3], who is the Word incarnate, offers up a sacrifice unto Mithra with bundles of baresma and with the [proper] words.

'"Straight to that man, I think, will Mithra come, to visit his dwelling,

138. '"When Mithra's boons will come to him, as he follows God's teaching, and thinks according to God's teaching.

'"Woe to that man, I think,"—said Ahura Mazda,—

[1] §§ 134–135=§§ 97–98. [2] Cf. Yt. X, 32.
[3] Doubtful. Possibly, 'of a pious conscience.'

"O holy Zarathustra! for whom an unholy priest, not pious[1], who is not the Word incarnate, stands behind the baresma, however full may be the bundles of baresma he ties, however long may be the sacrifice he performs."

139. 'He does not delight Ahura Mazda, nor the other Amesha-Spentas, nor Mithra, the lord of wide pastures, he who thus scorns Mazda, and the other Amesha-Spentas, and Mithra, the lord of wide pastures, and the Law, and Rashnu, and Arstât, who makes the world grow, who makes the world increase.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXXIII.

140. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake.

'I will offer up a sacrifice unto the good Mithra, O Spitama! unto the strong, heavenly god, who is foremost, highly merciful, and peerless; whose house is above[2], a stout and strong warrior;

141. 'Victorious and armed with a well-fashioned weapon, watchful in darkness and undeceivable. He is the stoutest of the stoutest, he is the strongest of the strongest, he is the most intelligent of the gods, he is victorious and endowed with Glory: he, of the ten thousand eyes, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

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[1] An unqualified priest; cf. Vend. IX, 47–57; XVIII, 1 seq.

[2] Or, 'whose house is great.'

XXXIV.

142. 'We sacrifice unto Mithra, the lord of wide pastures, ... sleepless, and ever awake;

'Who, with his manifold knowledge, powerfully increases the creation of Spe*n*ta Mainyu, and is a well-created and most great Yazata, self-shining like the moon, when he makes his own body shine;

143. 'Whose face is flashing with light like the face of the star Ti*s*trya[1]; whose chariot is embraced by that goddess who is foremost amongst those who have no deceit in them[2], O Spitama! who is fairer than any creature in the world, and full of light to shine. I will worship that chariot, wrought by the Maker, Ahura Mazda, inlaid with stars and made of a heavenly substance; (the chariot) of Mithra, who has ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard . . . .

XXXV.

144. 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake.

'We sacrifice unto the Mithra around countries[3];

'We sacrifice unto the Mithra within countries;

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[1] See Yt. VIII. [2] Ashi Vanguhi (?); cf. § 68.

[3] Who watches around countries: aiwida*h*vyûm is translated مهر پیرامون شهر ها (Pers. tr. of Mihir Nyâyi*s*).

'We sacrifice unto the Mithra in this country[1];
'We sacrifice unto the Mithra above countries;
'We sacrifice unto the Mithra under countries;
'We sacrifice unto the Mithra before countries[2];
'We sacrifice unto the Mithra behind countries.

145. 'We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods[3]; and unto the stars, and the moon, and the sun, with the trees that yield up baresma[4]. We sacrifice unto Mithra, the lord of all countries.

'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures.

'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name; and that of Râma *Hv*âstra[5].

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man[6] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!'

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[1] Âda*hv*yûm: مهرکه دراین شهر است; cf. Yasna XXVI, 9 [28].
[2] Pairida*hv*yûm: که پیش هرشهراست.
[3] Cf. Vend. Introd. IV, 8.
[4] Cf. Vend. p. 22, note 2.
[5] Cf. Sîrôzah I, 16.
[6] Who sacrifices to Mithra.

XI. SRÔSH YAŜT HÂDHÔKHT.

There are two Yasts dedicated to Sraosha, the angel of divine worship[1]: one is a part of the Yasna (LVII [LVI]), and this, the other, is called the Srôsh Yast Hâdhôkht. Whether it belonged to the so-called Hâdhôkht Nosk[2], one of the twenty-one Nosks of which the original Avesta was formed[3], or whether it was recited in the Hadhôkht sacrifice[4], a particular liturgy, is a matter on which we have no sufficient information.

The two Yasts have a few developments in common (see §§ 8–9, 10–13): the Hâdhôkht is more liturgical, the Yasna Yast is more descriptive, and has to a greater degree the poetical imagery of a Yast.

The Srôsh Yast Hâdhôkht is recited every day, during any gâh except the Rapitvîn. A Pahlavi translation of this Yast is extant (East India Office, XII, 102; Paris, Supplément Persan, XXXIII, 259; edited in Études Iraniennes, II), and Anquetil mentions a Sanskrit translation.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] Cf. Vend. Introd. IV, 31. [2] Ibid. III, 3.

[3] See an account of the Hâdhôkht Nosk in the Dînkart (West, Pahlavi Texts, I, 225, note); cf. Introd. to Yt. XXI.

[4] Cf. § 18, note.

I.

1. We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness.

Good prayer, excellent prayer to the worlds[1], O Zarathustra!

2. This it is that takes away the friendship of the fiend and fiends, of the he-fiend and of the she-fiend; it turns away in giddiness their eyes, minds, ears[2], hands, feet, mouths, and tongues[3]; as good prayer, without deceit and without harm, is Manly Courage[4], and turns away the Drug[5].

3. The holy Sraosha, the best protector of the poor, is fiend-smiting; he is the best smiter of the Drug.

The faithful one who pronounces most words of blessing is the most victorious in victory; the Mãthra Spenta takes best the unseen Drug away. The Ahuna Vairya[6] is the best fiend-smiter among all spells; the word of truth is the fighter[7] that is the best of all fiend-smiters.

The Law of the worshippers of Mazda is the truest giver of all the good things, of all those that are the offspring of the good principle; and so is the Law of Zarathustra.

4. And he who should pronounce that word[8], O Zarathustra! either a man or a woman, with a mind all intent on holiness, with words all intent on

[1] 'Has been taught to the world, namely, the Law' (Pahl. Comm.).

[2] Doubtful. [3] Derezvã: Pahl. hûzvân; cf. Yt. I, 28.

[4] Is the same with it, is as powerful.

[5] Doubtful (vârethrem dârestâ .... zak drûg vartî dâstârtûm).

[6] See p. 23.

[7] Or, 'is the best of all fiend-smiters in battle.'

[8] This chapter (Pahl. Comm.).

holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night;

Or at the fords of a river, or at the branching-off of roads;

Or in the meeting together of the faithful, or the rushing together of the worshippers of the Daêvas [1];

5. Whether on the road [2] or in the law [3] he has to fear, not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief [4] who carries off cattle shall not reach him.

6. Pronounce then that word, O Zarathustra! that word to be spoken [5], when thou fall upon the idolaters [6] and thieves and Daêvas rushing together. Then the malice of the wicked worshippers of the Daêvas, of the Yâtus and their followers, of the Pairikas and their followers, will be affrighted and rush away. Down are the Daêvas! Down are the Daêva-worshippers, and they take back their mouths from biting [7].

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[1] Different words are used, as usual, to express the same conflict, according as it refers to the faithful or to the idolaters.

[2] Aipi-ayanãm: madam râs.

[3] Arethyanãm: dâdistân (from aretha, meaning dînâ, dâdistân).

[4] Gadha: n*risam*sa (Neriosengh); the Pahlavi has ﻫﺳ, a Saka, a Scythe.

[5] The praise of Sraosha.

[6] Keresas*k*a: krasîâk; cf. Neriosengh ad Yasna IX, 24 [75]; that name was in the later periods applied to Christians, as if keresa were the name of Christ; cf. Bahman Yast II, 19; III, 2.

[7] Doubtful.

7. And therefore we take around us the holy-natured Sraosha, the holy, the fiend-smiter, as one does with shepherds' dogs; therefore we sacrifice unto the holy-natured Sraosha, the holy, the fiend-smiter, with good thoughts, good words, and good deeds.

8[1]. For his brightness and glory, for his strength and victorious power, for his offering sacrifices unto the gods[2], I will offer him a sacrifice worth being heard. I will offer up libations unto the holy Sraosha, unto the great Ashi Vanguhi[3], and unto Nairyô-sangha[4], the tall-formed.

So may the holy Sraosha, the fiend-smiter, come to us for help!

9. We worship the holy Sraosha; we worship the great master, Ahura Mazda, who is supreme in holiness, who is the foremost to do deeds of holiness.

We worship all the words[5] of Zarathustra, and all the good deeds, those done and those to be done.

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

II.

10[6]. We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

Who strikes the evil-doing[7] man, who strikes the evil-doing woman; who smites the fiendish

[1] §§ 8–9 = Yasna LVII, 3–4 [LVI, 1, 6–12].
[2] See Vend. Introd. IV, 31.
[3] See Yt. XVII.
[4] See Vend. XXII, 7 [22] and Sîrôzah I, 9.
[5] The words of the law.
[6] §§ 10–13 = Yasna LVII, 15–18 [LVI, 7].
[7] Cf. Yt. I, 19.

Drug, and is most strong and world-destroying; who maintains and looks over all this moving[1] world;

11. Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down;

12. Who never more did enjoy sleep from the time when the two Spirits made the world, namely, the good Spirit and the evil One; who every day, every night, fights with the Mâzainya Daêvas.

13. He bows not for fear and fright before the Daêvas: before him all the Daêvas bow for fear and fright reluctantly, and rush away to darkness[2].

For his brightness and glory, for his strength and victorious power . . . .[3]

III.

14. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

Who with peace and friendship[4] watches the Drug and the most beneficent Spirit: so that the Amesha-Spentas may go along the seven Karshvares of the earth[5]; who is the teacher of the

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[1] Cf. above, p. 145, note 1.

[2] To hell.

[3] As above, §§ 8–9.

[4] To the creation of Ormazd.

[5] Doubtful. The Yasna has: 'Through whose strength, victorious power, wisdom, and knowledge the Amesha-Spentas go (avãn; Phl. sâtûnand) along the seven Karshvares of the earth' (LVII, 23 [LVI, 10, 2]).

Law[1]: he himself was taught it by Ahura Mazda, the holy One.

For his brightness and glory, for his strength and victorious power . . . .

IV.

15. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

Whom the holy Ahura Mazda has created to withstand Aêshma, the fiend of the wounding spear; we sacrifice unto Peace, whose breath is friendly, and unto the two withstanders of sin and guilt[2],

16. The friends of the holy Sraosha;

The friends of Rashnu Razista[3];

The friends of the good Law of the worshippers of Mazda;

The friends of Arstât[4], who makes the world grow, who makes the world increase, who makes the world prosper;

The friends of Ashi Vanguhi[5];

The friends of the good Kisti[6];

The friends of the most right Kista[7];

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[1] He teaches the law to the three saviours to come, Oshêdar Bâmî, Oshêdar Mâh, and Soshyôs (Yasna LVII, 24 [LVI, 10, 2]; Phl. tr.).

[2] Parestaska mravayâoska, to be corrected, according to various readings, into staretaska mavayâoska or something like it; the two genii here alluded to are Anâstareta and Amuyamna, Sinlessness and Innocence, who are invoked in company with Akhsti hamvaiñti in Vispêrad VIII, 4.

[3] See Yt. XII.

[4] See Yt. XVII.

[5] See Vend. XIX, 39.

[6] See ibid.

[7] See Yt. XVI, 1.

17. The friends of all gods;
The friends of the Mãthra Spe*n*ta;
The friends of the fiend-destroying Law;
The friends of the long-traditional teaching;
The friends of the Amesha-Spe*n*tas;
The friends of ourselves, the Saoshya*nt*s[1], the two-footed part of the holy creation;
The friends of all the beings of the holy world.

For his brightness and glory, for his strength and victorious power . . . .

V.

18. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

The first [Sraosha], the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest[2]. We sacrifice unto all [the moments][3] of the holy and strong Sraosha, who is the incarnate Word;

19. The strong Sraosha, of the manly courage, the warrior of the strong arms, who breaks the skulls of the Daêvas; who smites with heavy blows[4] and is strong to smite; the holy Sraosha, who smites

[1] The faithful, as helping through their good deeds in the work of final restoration, to be performed by Saoshya*nt* (cf. Yt. XIII, 17).

[2] The first sacrifice is the Yasna sacrifice; the next (literally, superior) is the Vispêrad; the middle sacrifice is the Hâdhôkht [and] êvak hômâst; the highest sacrifice is the Dvâzdah hômâst (Pahl. Comm.). Sraosha is called the first, next, middle, and highest, accordingly as he presides over one or the other of those sacrifices. For a definition of the êvak hômâst and Dvâzdah hômâst, see West, Pahlavi Texts, I, 212, note 5.

[3] Vîspãn, translated harvisp zamân.

[4] Literally, the smiter who smites with smitings.

with heavy blows; we sacrifice unto the crushing Ascendant of both the holy Sraosha and Ar*s*ti[1].

20. We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the faithful man[2], rich in good thoughts, rich in good words, rich in good deeds.

21. We sacrifice unto the body of the holy Sraosha;

We sacrifice unto the body of Rashnu Raz*i*sta;

We sacrifice unto the body of Mithra, the lord of wide pastures;

We sacrifice unto the body of the holy wind;

We sacrifice unto the body of the good Law of the worshippers of Mazda;

We sacrifice unto the body of Ar*s*tâ*t*, who makes the world grow, who makes the world increase, who makes the world prosper;

We sacrifice unto the body of Ashi Vanguhi;

We sacrifice unto the body of the good *K*isti;

We sacrifice unto the body of the most right *K*ista;

We sacrifice unto the bodies of all the gods;

22. We sacrifice unto the body of the Mãthra Spe*n*ta;

We sacrifice unto the body of the fiend-destroying Law;

We sacrifice unto the body of the long-traditional teaching;

We sacrifice unto the bodies of the Amesha-Spe*n*tas;

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[1] The same as Ar*s*tâ*t*. Cf. Yasna LVII, 34–35 [LVI, 13, 3–7].

[2] He receives alms (the ashô-dâd).

We sacrifice unto the bodies of ourselves, the Saoshya*nt*s, the two-footed part of the holy creation;

We sacrifice unto the bodies of all the beings of the holy world [1].

For his brightness and glory, for his strength and victorious power . . . .

23. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god.

[Give] unto that man [2] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones!

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[1] Cf. §§ 16–17. [2] Who sacrifices to Sraosha.

XII. RASHN YAST.

Rashnu Razista, 'the truest True,' is the Genius of Truth: he is one of the three judges of the departed, with Mithra and Sraosha: he holds the balance in which the deeds of men are weighed after their death: 'he makes no unjust balance . . . . , neither for the pious nor yet the wicked, neither for lords nor yet rulers; as much as a hair's breadth he will not vary, and he shows no favour[1].' He is an offshoot either of Mithra, the God of Truth and the avenger of lies, or of Ahura Mazda himself, the all-knowing lord (§ 2 seq.).

This Yast seems to be an appeal made to Rashnu to come and attend the performance of the var nîrang or ordeal (see p. 170, note 3), of which Rashnu, as the Genius of Truth, was the natural witness and arbiter (cf. Vend. IV, 54–55 [154–156]). As a god of Truth must know everything and be present everywhere, he is called from whatever part of the world he may actually be in. This brings about an enumeration of all the parts of the world, from this earth (§§ 9–22) to the highest heaven (§ 37), passing through the Albôrz (§§ 23–26), the star region (§§ 26–32), the moon region (§ 33), and the sun region (§ 34; cf. p. 73, note 2).

This Yast is recited on the days of Rashn, Murdâd, Âshtâd, and Zemyâd (the 18th, 7th, 26th, and 28th of the month).

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness.

Unto Rashnu Razista; unto Arstât, who makes the world grow, who makes the world increase; unto the true-spoken speech, that makes the world grow[2];

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[1] Minokhirad II, 120–121 (tr. West).

[2] Sîrôzah I, 18.

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. The holy (Zarathustra) asked him[1]: 'O holy Ahura Mazda! I ask thee; answer me with words of truth, thou who knowest the truth. Thou art undeceivable, thou hast an undeceivable understanding; thou art undeceivable, as thou knowest everything.

'What of the Holy Word is created true? what is created progress-making? what is fit to discern? what is healthful? what is wise? what is happy and more powerful to destroy than all other creatures[2]?'

2. Ahura Mazda answered: 'I will declare that unto thee, O pure, holy Spitama!

'The most glorious Holy Word (itself), this is what in the Holy Word is created true, what is created progress making, what is fit to discern, what is healthful, wise, and happy, what is more powerful to destroy than all other creatures.'

3. Ahura Mazda said: 'Bind up a three-twigged baresma against the way of the sun. [Address] unto me, Ahura Mazda, these words: "We invoke, we bless [Ahura][3]; I invoke the friendship [of Ahura] towards this var[4] prepared, towards the fire and the baresma, towards the full boiling [milk[5]], towards the var[4] of oil and the sap[6] of the plants."

[1] Ahura Mazda.

[2] Cf. Yt. I, 1 seq.

[3] The text is apparently corrupt and has literally, 'We invoke, we bless me, Ahura Mazda.'

[4] See following page, note 3.

[5] Possibly, waters; cf. Yt. V, 132 and Vend. IV, 46 [128], 54 [154] seq.

[6] Literally, the fat.

4. 'Then I, Ahura Mazda, shall come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants;

'Along with the fiend-smiting Wind, along with the cursing thought of the wise[1], along with the kingly Glory, along with Saoka[2], made by Mazda.

5. 'We invoke, we bless Rashnu, the strong; I invoke his friendship towards this var[3] prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants.

6. 'Then Rashnu the tall, the strong, will come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants:

'Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

7. 'O thou, holy Rashnu! O most true Rashnu! most beneficent Rashnu! most knowing Rashnu! most discerning Rashnu! most fore-knowing Rashnu! most far-seeing Rashnu! Rashnu, the

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[1] See p. 12, note 13. [2] See Vend. XXII, 3.

[3] Varô; this seems to be the Var nîrang or ordeal which is alluded to in several passages of the Avesta; cf. Afrîgân I, 9; Yasna XXXI, 3 b (see Pahl. Comm.; cf. Comm. ad XXXIV, 4 a); cf. Vend. IV, 46, 55. According to the Dînkart, there were thirty-three kinds of var ordeals (Haug, Ardâ Vîrâf, p. 145); the most common was to pour melted copper upon the breast of the man whose truth was to be tested: if he went off uninjured, he was considered to have spoken the truth. Cf. Vend. Introd. III, 9.

best doer of justice[1]! Rashnu, the best smiter of thieves;

8. 'The uninjured, the best killer, smiter, destroyer of thieves and bandits! in whatever part of the world thou art watching the doings[2] of men and making the account . . . .[3].

II.

9. 'Whether thou, O holy Rashnu! art in the Karshvare Arezahi[4], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared[5] . . . . in whatever part of the world thou art.

III.

10. 'Whether thou, O holy Rashnu! art in the Karshvare Savahi[4], we invoke, we bless Rashnu. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

IV.

11. 'Whether thou, O holy Rashnu! art in the Karshvare Fradadhafshu[4], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

V.

12. 'Whether thou, O holy Rashnu! art in the

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[1] Arethamaŕ-bairishta: aretha is dînâ, dâdistân (law, justice).

[2] Keśa=kartârî (Pahl. Comm. ad Vend. XXI, 3 [14]).

[3] I cannot make anything of the rest of the sentence hadhanâ tanasuś; cf. § 38.

[4] See Yt. X, 15, note 5.

[5] The rest as in §§ 5–8.

Karshvare Vîdadhafshu[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

VI.

13. 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-bare*s*ti[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

VII.

14. 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-*g*are*s*ti[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

VIII.

15. 'Whether thou, O holy Rashnu! art in this Karshvare, the bright *Hv*aniratha[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

IX.

16. 'Whether thou, O holy Rashnu! art in the sea Vouru-Kasha[2], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . . in whatever part of the world thou art.

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[1] See Yt. X, 15, note 5. [2] See p. 54, note 6.

X.

17. 'Whether thou, O holy Rashnu! art on the tree of the eagle [1], that stands in the middle of the sea Vouru-Kasha, that is called the tree of good remedies, the tree of powerful remedies, the tree of all remedies, and on which rest the seeds of all plants; we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared ....

XI.

18. 'Whether thou, O holy Rashnu! art on the Aodhas [2] of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared ....

XII.

19. 'Whether thou, O holy Rashnu! art on the Sanaka [3] of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared ....

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[1] The Saêna, in later mythology the Sînamrû or Sîmûrgh; his 'resting-place is on the tree which is Ja*d*-bêsh (opposed to harm) of all seeds; and always when he rises aloft, a thousand twigs will shoot forth from that tree; and when he alights, he will break off the thousand twigs, and he sheds their seed therefrom. And the bird Chañmrôsh for ever sits in that vicinity; and his work is this, that he collects that seed which sheds from the tree of all seeds, which is Ja*d*-bêsh, and conveys it there where Tishtar seizes the water, so that Tishtar may seize the water with that seed of all kinds, and may rain it on the world with the rain' (Minokhirad LXII, 37; tr. West).

[2] By the floods (? Vend. I, 26); it has probably a geographical meaning; cf. the following paragraph; perhaps the marshy country at the mouth of the Tigris.

[3] Cf. Yt. X, 104; aodhas and sanaka may refer to the southern and northern basin of the Tigris.

XIII.

20. 'Whether thou, O holy Rashnu! art at one of the angles of this earth, we invoke we bless Rashnu. I invoke his friendship towards this var prepared . . . .

XIV.

21. 'Whether thou, O holy Rashnu! art at the boundary of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared . . . .

XV.

22. 'Whether thou, O holy Rashnu! art in any place of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared . . . .

XVI.

23. 'Whether thou, O holy Rashnu! art on the Hara Berezaiti, the bright mountain around which the many (stars) revolve, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daêvas, and the clouds cannot reach up unto the Haraiti Bareza[1]; we invoke, we bless Rashnu. I invoke his friendship towards this var prepared . . . .

XVII.

24. 'Whether thou, O holy Rashnu! art upon the highest Hukairya, of the deep precipices[2], made of gold, wherefrom this river of mine, Ardvi Sûra Anâhita, leaps from a thousand times the height of a man, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

[1] Cf. Yt. X, 50.

[2] Reading vîspô-vaêmem; cf. Yt. V, 96, note 7.

XVIII.

25. 'Whether thou, O holy Rashnu! art upon the Taêra of the height Haraiti, around which the stars, the moon, and the sun revolve [1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XIX.

26. 'Whether thou, O holy Rashnu! art in the star Vana*nt* [2], made by Mazda, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XX.

27. 'Whether thou, O holy Rashnu! art in the bright and glorious star Ti*s*trya [3], we invoke, we bless Rashnu, the strong. I invoke his friendship towards the var prepared . . . .

XXI.

28. 'Whether thou, O holy Rashnu! art in the group of the Haptôiri*n*ga stars [3], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXII.

29. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the waters in them [4], we

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[1] See Bund. V, 3 seq.; cf. Yt. X, 13, 50.

[2] Cf. Yt. XX and Yt. VIII, 12. [3] Cf. Yt. VIII, 12.

[4] 'The star of water essence is for the increase of water; and the star of earth essence, for the increase of earth; and the star of tree essence, for the increase of trees; and the star of cattle essence,

invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXIII.

30. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the earth in them[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXIV.

31. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the plants in them[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXV.

32. 'Whether thou, O holy Rashnu! art in the stars that belong to the Good Spirit[2], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXVI.

33. 'Whether thou, O holy Rashnu! art in the moon which has the seed of the Bull in it[3], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

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for the increase of cattle; and the essence of water, and earth, and trees, and cattle is created for the increase of man' (Minokhirad XLIX, 7, tr. West).

[1] See preceding note.

[2] Excluding the planets which belong to Ahriman (Minokhirad VIII, 19; Bund. III, 25; V, 1).

[3] See above, p. 8, note 8.

XXVII.

34. 'Whether thou, O holy Rashnu! art in the swift-horsed sun, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXVIII.

35. 'Whether thou, O holy Rashnu! art in the sovereign endless Light, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXIX.

36. 'Whether thou, O holy Rashnu! art in the bright, all-happy, blissful abode of the holy Ones, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXX.

37. 'Whether thou, O holy Rashnu! art in the shining Garô-demâna[1], we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

XXXI.

38. 'Whether thou, O holy Rashnu! art . . . .[2] we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . . .

39. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

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[1] The highest heaven, the abode of Ormazd.

[2] ? Upa hadhana hadhanâ tanasus; cf. § 8, p. 171, note 3.

'Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

40. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of Rashnu Razi*s*ta; of Ar*s*tâ*t*, who makes the world grow, who makes the world increase; and of the true-spoken speech that makes the world grow.

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man[1] brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.'

[1] Who shall have worshipped Rashnu.

XIII. FARVARDÎN YAST.

The Fravashi is the inner power in every being that maintains it and makes it grow and subsist. Originally the Fravashis were the same as the Pit*ri*s of the Hindus or the Manes of the Latins, that is to say, the everlasting and deified souls of the dead (see §§ 49–52); but in course of time they gained a wider domain, and not only men, but gods and even physical objects, like the sky and the earth, &c. (§§ 85–86), had each a Fravashi (see Ormazd et Ahriman, §§ 111–113).

This Yast is to be divided into two parts. The former part (§§ 1–84) is a glorification of the powers and attributes of the Fravashis in general; the latter part (§§ 85–158) is an enumeration of the Fravashis of the most celebrated heroes of Mazdeism, from the first man, Gaya Maretan, down to the last, Saoshya*nt*.

This latter part is like a Homer's catalogue of Mazdeism. The greatest part of the historical legends of Iran lies here condensed into a register of proper names. This enumeration is divided into seven chapters:

The first (XXIV, §§ 85–95) contains the names of several gods, of the first man, Gaya Maretan, the first law-giver, Zarathustra, and his first disciple, Maidhyô-m*a*ungha;

The second part (XXV, §§ 96–110) contains the names of the disciples of Zarathustra, most of them belonging to the epical cyclus of Vîstâspa (Gustâsp);

The third part (XXVI, §§ 111–117) is of uncertain character, and no name contained in it is found in the epical legends;

The fourth part (XXVII, §§ 118–128) seems to be devoted to the heroes of the other Karshvares and to mythical beings, born or unborn (cf. §§ 121, 122, 127, 128);

The fifth part (XXVIII, § 129) is devoted to Saoshya*nt* alone;

The sixth part (XXIX, §§ 130–138) is devoted to the heroes before the time of Zarathustra;

The seventh part (XXX, §§ 139–142) is devoted to the holy women of Mazdeism from Hvôvi, Zarathustra's wife, down to Srûta*t*-fedhri, Vanghu-fedhri, and Ereda*t*-fedhri, the future mothers of his three unborn sons.

The second, third, and fourth enumerations all end with the

name of Astva*t*-ereta (that is to say, Saoshya*nt*), which shows that they do not refer to successive generations, but to three independent branches, which are each developed apart down to the time of the Saviour.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness.

Unto the awful, overpowering Fravashis of the faithful; unto the Fravashis of the men of the primitive law[1]; unto the Fravashis of the next-of-kin,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'Do thou proclaim, O pure Zarathustra! the vigour and strength, the glory, the help and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; do thou tell how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful[2].

2. 'Through their brightness and glory, O Zarathustra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.

3. 'It looks like a palace, that stands built of a

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[1] The so-called paoiryô-*t*kaêsha: the primitive law is what 'is considered as the true Mazdayasnian religion in all ages, both before and after the time of Zaratûst' (West, Pahlavi Texts, I, 242, note 1); cf. § 150.

[2] Cf. § 19.

heavenly substance[1], firmly established, with ends that lie afar, shining in its body of ruby over the three-thirds (of the earth)[2]; it is like a garment inlaid with stars, made of a heavenly substance, that Mazda puts on, along with Mithra and Rashnu and Spenta-Ârmaiti, and on no side can the eye perceive the end of it.

4. 'Through their brightness and glory, O Zarathustra! I maintain Ardvi Sûra Anâhita, the wide-expanding and health-giving, who hates the Daêvas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the flocks-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy[3];

5[4]. 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk in the breasts of all females in the right measure and the right quality;

6. 'The large river, known afar, that is as large as the whole of all the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-Kasha.

7. 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over,

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[1] Reading mainyu-tâstô; cf. Yt. X, 90, 143, and in this very paragraph vanghanem mainyu-tâstem.

[2] A division of the earth different from and older than the division into seven Karshvares; cf. Yasna XI, 7 [21]; this division was derived by analogy from the tripartite division of the universe (earth, atmosphere, and heaven).

[3] Yt. V, 1.

[4] §§ 5–8 = Yt. V, 2–5.

when she runs down there, when she streams down there, she, Ardvi Sûra Anâhita, who has a thousand cells and a thousand channels; the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse.

8. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts [1].

9. 'Through their brightness and glory, O Zarathustra! I maintain the wide earth made by Ahura, the large and broad earth, that bears so much that is fine, that bears all the bodily world, the live and the dead, and the high mountains, rich in pastures and waters;

10. 'Upon which run the many streams and rivers; upon which the many kinds of plants grow up from the ground, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals [2], and to help the faithful.

11. 'Through their brightness and glory, O Zarathustra! I maintain in the womb the child that has been conceived, so that it does not die from the

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[1] §§ 4–8 = Yt. V, 1–5.

[2] There are five classes of animals: those living in waters (upâpa), those living under the ground (upasma = upa-zema), the flying ones (fraptargat), the running ones (ravaskarant), the grazing ones (kangranghâk); Vispêrad I, 1 seq.; Yt. XIII, 74. The representatives of those several classes are the kar mâhî fish, the ermine, the karsipt, the hare, and the ass-goat (Pahl. Comm. ad Visp. l. l.).

assaults of Vîdôtu[1], and I develop in it[2] the bones, the hair, the . . . .[3], the entrails, the feet, and the sexual organs.

12. 'Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of which there are such excellent kinds, would not subsist; strength would belong to the Drug, the dominion would belong to the Drug, the material world would belong to the Drug.

13 'Between the earth and the sky the immaterial creatures would be harassed by the Drug; between the earth and the sky the immaterial creatures would be smitten by the Drug; and never afterwards would Angra-Mainyu give way to the blows of Spenta-Mainyu.

14. 'Through their brightness and glory the waters run and flow forward from the never-failing springs; through their brightness and glory the plants grow up from the earth, by the never-failing springs; through their brightness and glory the winds blow, driving down the clouds towards the never-failing springs.

15. 'Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.

16. 'Through their brightness and glory a man is born who is a chief in assemblies and meetings[4], who listens well[5] to the (holy) words, whom Wisdom

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[1] See Vend. IV, 40 [137].

[2] Doubtful.

[3] ? Derewda.

[4] A ποιμὴν λαῶν.

[5] Who learns well, who has the gaoshô-srûta khratu.

holds dear[1], and who returns a victor from discussions with Gaotema, the heretic[2].

'Through their brightness and glory the sun goes his way; through their brightness and glory the moon goes her way; through their brightness and glory the stars go their way.

17. 'In fearful battles they are the wisest for help, the Fravashis of the faithful.

'The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the men of the primitive law[3] or those of the Saoshya*nt*s[4] not yet born, who are to restore the world. Of the others, the Fravashis of the living faithful are more powerful, O Zarathu*s*tra! than those of the dead, O Spitama!

18. 'And the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall treat Mithra well, the lord of wide pastures, and Ar*s*tâ*t*, who makes the world grow, who makes the world increase.

19. 'Thus do I proclaim unto thee, O pure Spitama! the vigour and strength, the glory, the help, and the joy that are in the Fravashis of the faithful,

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[1] Or, 'who wishes for wisdom' (lore; khratukâta=khratu-*k*inah).

[2] Yô nâidhyanghô gaotemahê parô ay*a*u par*s*tôi*t* avâiti. This seems to be an allusion to controversies with the Buddhists or Gotama's disciples, whose religion had obtained a footing in the western parts of Iran as early as the second century before Christ. Nâidhyanghô means a heretic, an Ashemaogha (see Pahl. Comm. ad Yasna XXXIV, 8).

[3] See above, p. 180, note 1. [4] See above, p. 165, note 1.

the awful and overpowering Fravashis; and how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful[1].'

II.

20. Ahura Mazda spake unto Spitama Zarathustra, saying: 'If in this material world, O Spitama Zarathustra! thou happenest to come upon frightful roads, full of dangers and fears, O Zarathustra! and thou fearest for thyself, then do thou recite these words, then proclaim these fiend-smiting words, O Zarathustra!

21. '"I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the faithful. We worship the Fravashis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrôtemas[2]; the Fravashis of those that are, the Fravashis of those that have been, the Fravashis of those that will be; all the Fravashis of all nations[3], and most friendly the Fravashis of the friendly nations;

22. '"Who maintain the sky, who maintain the waters, who maintain the earth, who maintain the cattle, who maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vîdôtu, and develop in it the bones, the hair, the . . . . , the entrails, the feet, and the sexual organs[4];

23. '"Who are much-bringing, who move with

[1] Cf. § 1.
[2] See Yt. X, 115, note.
[3] See § 143, text and note.
[4] See § 11.

awfulness, well-moving, swiftly moving, quickly moving, who move when invoked; who are to be invoked in the conquest of good, who are to be invoked in fights against foes, who are to be invoked in battles;

24. '"Who give victory to their invoker, who give boons to their lover, who give health to the sick man, who give good Glory to the faithful man that brings libations and invokes them with a sacrifice and words of propitiation[1];

25. '"Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety[2], where the faithful man is rejoiced[3], and where the faithful man is not ill-treated[4]."'

III.

26. We worship the good, strong, beneficent Fravashis of the faithful, who are the mightiest of drivers, the lightest of those driving forwards, the slowest of the retiring[5], the safest[5] of all bridges, the least-erring[5] of all weapons and arms[6], and who never turn their backs[7].

27. At once, wherever they come, we worship them, the good ones, the excellent ones, the good, the strong, the beneficent Fravashis of the faithful. They are to be invoked when the bundles of baresma are tied; they are to be invoked in fights against foes, in battles[8], and there where gallant men strive to conquer foes.

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[1] Cf. § 40.
[2] Frérit*a*u: cf. fréreti=farnâmi*s*n, âde*s*à (Yasna VIII, 2 [4]).
[3] With alms (ashô-dâd).
[4] Cf. § 36.
[5] Doubtful.
[6] Defensive arms.
[7] To flee.
[8] Cf. § 23.

28. Mazda invoked them for help, when he fixed the sky and the waters and the earth and the plants; when Spe*n*ta-Mainyu fixed the sky, when he fixed the waters, when the earth, when the cattle, when the plants, when the child conceived in the womb, so that it should not die from the assaults of Vîdôtu, and developed in it the bones, the hair, the . . . . , the entrails, the feet, and the sexual organs [1].

29. Spe*n*ta-Mainyu maintained the sky, and they sustained it from below, they, the strong Fravashis, who sit in silence, gazing with sharp looks; whose eyes and ears are powerful, who bring long joy, high and high-girded; well-moving and moving afar, loud-snorting [2], possessing riches and a high renown.

IV.

30. We worship the good, strong, beneficent Fravashis of the faithful; whose friendship is good, and who know how to benefit; whose friendship lasts long; who like to stay in the abode where they are not harmed by its dwellers; who are good, beautiful afar [3], health-giving, of high renown, conquering in battle, and who never do harm first.

V.

31. We worship the good, strong, beneficent Fravashis of the faithful; whose will is dreadful unto those who vex them; powerfully working and most beneficent; who in battle break the dread arms of their foes and haters.

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[1] Cf. §§ 11, 22.

[2] They are compared to horses; cf. Yt. VIII, 2.

[3] Their beauty is seen afar. One manuscript has 'known afar;' another, 'whose eyesight reaches far.'

VI.

32. We worship the good, strong, beneficent Fravashis of the faithful; liberal, valiant, and full of strength, not to be seized by thought, welfare-giving, kind, and health-giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises [1].

VII.

33. We worship the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding [2], breaking to pieces all the malice of the malicious, Daêvas and men, and smiting powerfully in battle, at their wish and will.

34. You kindly deliver the Victory made by Ahura, and the crushing Ascendant, most beneficently, to those countries where you, the good ones, unharmed and rejoiced, unoppressed and unoffended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.

VIII.

35. We worship the good, strong, beneficent Fravashis of the faithful, of high renown, smiting in battle, most strong, shield-bearing and harmless to those who are true, whom both the pursuing and the fleeing invoke for help: the pursuer invokes

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[1] All the beneficent powers hidden in the earth, in the waters, and in the sun, and which Ashi Vanguhi (Yt. XVII) imparts to man.

[2] Doubtful: urvaêna itîś.

them for a swift race, and for a swift race does the fleer invoke them;

36. Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated [1].

IX.

37. We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons [2], lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes [3] go and assail the Dânus [4].

38. There you destroy the victorious strength of the Turanian Dânus; there you destroy the malice of the Turanian Dânus; through you the chiefs [5] are of high intellect [6] and most successful; they, the gallant heroes [3], the gallant Saoshya*nts* [7], the gallant conquerors of the offspring of the Dânus chiefs of myriads, who wound with stones [8].

X.

39. We worship the good, strong, beneficent Fravashis of the faithful, who rout the two wings of an army standing in battle array, who make the centre swerve, and swiftly pursue onwards, to help the faithful and to distress the doers of evil deeds.

XI.

40. We worship the good, strong, beneficent

[1] Cf. § 25. [2] Yâstô-zay*a*u. [3] Doubtful.
[4] Yt. V, 72. [5] Doubtful.
[6] Hvîra; see Études Iraniennes, II, 183.
[7] Cf. p. 165, note 1. [8] Doubtful (asabana).

Fravashis of the faithful; awful, overpowering, and victorious, smiting in battle, sorely wounding, blowing away (the foes), moving along to and fro, of good renown, fair of body, godly of soul, and holy; who give victory to their invoker, who give boons to their lover, who give health to the sick man [1];

41. Who give good glory to him who worships them with a sacrifice, as that man did worship them, the holy Zarathustra, the chief of the material world, the head of the two-footed race, in whatever struggle he had to enter, in whatever distress he did fear;

42. Who, when well invoked, enjoy bliss in the heavens; who, when well invoked, come forward from the heavens, who are the heads [2] of that sky above, possessing the well-shapen Strength, the Victory made by Ahura, the crushing Ascendant, and Welfare [3], the wealth-bringing, boon-bringing, holy, well fed, worthy of sacrifice and prayer in the perfection of holiness.

43. They shed Satavaêsa [4] between the earth and the sky, him to whom the waters belong [5], who listens to appeals and makes the waters flow and the plants grow up, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals [6], and to help the faithful [7].

44. Satavaêsa comes down and flows between the earth and the sky, he to whom the waters belong, who listens to appeals and makes the waters and the plants grow up, fair, radiant, and full of

[1] Cf. § 24.
[2] 'The chief creatures;' cf. Gâh II, 8.
[3] Saoka; cf. Sîrôzah I, 3, note.
[4] Cf. Yt. VIII, 9, and 34, note.
[5] Ta*i*-âpem.
[6] See above, p. 182, note 2.
[7] Cf. § 10.

light, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

XII.

45. We worship the good, strong, beneficent Fravashis of the faithful; with helms of brass, with weapons of brass, with armour[1] of brass; who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daêvas.

When the wind blows from behind them[2] and brings their breath unto men,

46. Then men know where blows the breath of victory: and they pay pious homage unto the good, strong, beneficent Fravashis of the faithful, with their hearts prepared and their arms uplifted.

47. Whichever side they have been first worshipped in the fulness of faith of a devoted heart[3], to that side turn the awful Fravashis of the faithful, along with Mithra and Rashnu and the awful cursing thought[4] of the wise and the victorious wind.

48. And those nations are smitten at one stroke by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads, against which turn the awful Fravashis of the faithful, along with Mithra and Rashnu, and the awful cursing thought of the wise and the victorious wind.

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[1] Doubtful.

[2] Literally, blows them within.

[3] Cf. Yt. X, 9.

[4] See above, p. 12, note 12.

XIII.

49. We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaêdha[1]; they go along there for ten nights, asking thus[2]:

50. 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us[3]? Who will receive us with meat and clothes in his hand[4] and with a prayer worthy of bliss[5]? Of which of us will the name be taken for invocation[6]? Of which of you will the soul be worshipped by you with a sacrifice[7]? To whom will this gift of ours be given, that he may have never-failing food for ever and ever?'

51. And the man who offers them up a sacrifice,

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[1] The sixth and last Gâhambâr (see Âfrîgân Gâhambâr), or the last ten days of the year (10th–20th March), including the last five days of the last month, Sapendârmad, and the five complementary days. These last ten days should be spent in deeds of charity, religious banquets (*gasan*), and ceremonies in memory of the dead. It was also at the approach of the spring that the Romans and the Athenians used to offer annual sacrifices to the dead; the Romans in February 'qui tunc extremus anni mensis erat' (Cicero, De Legibus, II, 21), the Athenians on the third day of the Anthesterion feast (in the same month). The souls of the dead were supposed to partake of the new life then beginning to circulate through nature, that had also been dead during the long months of winter.

[2] Perhaps: asking for help, thus.

[3] Frînâ*l*: who will pronounce the Âfrîn?

[4] To be given in alms to poor Mazdayasnians (ashô-dâd).

[5] Asha-nasa: that makes him reach the condition of one of the blessed (ahlâyîh arzânîk, Vend. XVIII, 6 [17]): the Sanskrit translation has, 'that is to say, that makes him worthy of a great reward.'

[6] As in the invocations from § 87 to the end.

[7] An allusion to the formula: 'I sacrifice to the Fravashi of my own soul,' Yasna XXIII, 4 [6].

with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus:

52. 'May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot! May there be a man who knows how to praise God[1] and rule in an assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss[2].'

XIV.

53. We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, made by Mazda, which had stood before for a long time in the same place without flowing[3]:

54. And now they flow along the path made by Mazda, along the way made by the gods, the watery way appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spe*n*tas.

XV.

55. We worship the good, strong, beneficent Fravashis of the faithful, who show a beautiful growth to the fertile[4] plants, which had stood before for a long time in the same place without growing:

56. And now they grow up along the path made

[1] Stâhyô: stutikaro (Sansk. tr.; cf. Âtash Nyâyi*s*, 10).

[2] §§ 49–52 are a part of the so-called Âfrîgân Dahmân (a prayer recited in honour of the dead); a Sanskrit translation of that Âfrîgân has been published by Burnouf in his Études zendes.

[3] In winter.

[4] Doubtful. The word is *hv*awrîra, which Aspendiârji makes synonymous with *hv*âpara, kind, merciful (Vispêrad XXI [XXIV], 1).

by Mazda, along the way made by the gods, in the time appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spe*n*tas.

XVI.

57. We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daêvas and the assaults of the Daêvas[1].

58. And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world.

XVII.

59. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the bright sea Vouru-Kasha[2], to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XVIII.

60. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the stars Haptôiri*n*ga[3], to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XIX.

61. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the body

[1] Bundahi*s* VI, 3.

[2] To keep the white Hôm there from the evil beings that try to destroy it (Minokhirad LXII, 28).

[3] See above, p. 97, note 4.

of Keresâspa, the son of Sâma[1], the club-bearer with plaited hair, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XX.

62. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the seed of the holy Zarathustra[2], to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XXI.

63. We worship the good, strong, beneficent Fravashis of the faithful, who fight at the right hand of the reigning lord, if he rejoices the faithful[3] and if the awful Fravashis of the faithful are not hurt by him, if they are rejoiced by him, unharmed and unoffended.

XXII.

64. We worship the good, strong, beneficent Fravashis of the faithful, who are greater, who are

[1] Keresâspa lies asleep in the plain of Pêsyânsâi; 'the glory (far) of heaven stands over him for the purpose that, when Az-i-Dahâk becomes unfettered, he may arise and slay him; and a myriad guardian spirits of the righteous are as a protection to him' (Bundahis XXIX, 8; tr. West).

[2] 'Zaratûst went near unto Hvôv (Hvôgvi, his wife) three times, and each time the seed went to the ground; the angel Nêryôsang received the brilliance and strength of that seed, delivered it with care to the angel Anâhîd, and in time will blend it with a mother' (Bundahis XXXII, 8). A maid, Eredat-fedhri, bathing in Lake Kãsava, will conceive by that seed and bring forth the Saviour Saoshyant; his two fore-runners, Ukhshyat-ereta and Ukhshyat-nemah, will be born in the same way of Srûtat-fedhri and Vanghu-fedhri (Yt. XIII, 141–142).

[3] With alms.

stronger, who are swifter, who are more powerful, who are more victorious, who are more healing, who are more effective than can be expressed by words; who run by tens of thousands into the midst of the Myazdas.

65. And when the waters come up from the sea Vouru-Kasha, O Spitama Zarathustra! along with the Glory made by Mazda[1], then forwards come the awful Fravashis of the faithful, many and many hundreds, many and many thousands, many and many tens of thousands,

66. Seeking water for their own kindred, for their own borough, for their own town, for their own country, and saying thus: 'May our own country have a good store and full joy!'

67. They fight in the battles that are fought in their own place and land, each according to the place and house where he dwelt (of yore)[2]: they look like a gallant warrior who, girded up and watchful, fights for the hoard he has treasured up.

68. And those of them who win bring waters to their own kindred, to their own borough, to their own town, to their own country, saying thus: 'May my country grow and increase!'

69. And when the all-powerful sovereign of a country has been surprised by his foes and haters, he invokes them, the awful Fravashis of the faithful.

70. And they come to his help, if they have not been hurt by him, if they have been rejoiced by him, if they have not been harmed nor offended, the awful Fravashis of the faithful: they come flying unto him, it seems as if they were well-winged birds.

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[1] Cf. Yt. XIX, 56 seq.; VIII, 34.

[2] Doubtful.

71. They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the Drug unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man[1];

72. So that neither the sword well-thrust, neither the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him.

73. They come on this side, they come on that side, never resting, the good, powerful, beneficent Fravashis of the faithful, asking for help thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will that gift of ours be given, that he may have never-failing food for ever and ever[2]?'

74. We worship the perception[3]; we worship the intellect; we worship the conscience; we worship those of the Saoshya*nt*s[4];

We worship the souls; those of the tame animals; those of the wild animals; those of the animals that live in the waters; those of the animals that live under the ground; those of the flying ones; those of the running ones; those of the grazing ones[5].

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[1] Cf. Yt. I, 19.
[2] Cf. § 50.
[3] Âsna=âzana (?).
[4] Cf. p. 165, note 1.
[5] Cf. Yt. XIII, 10.

We worship their Fravashis[1].

75. We worship the Fravashis.

We worship them, the liberal;

We worship them, the valiant; we worship them, the most valiant;

We worship them, the beneficent; we worship them, the most beneficent;

We worship them, the powerful;

We worship them, the most strong;

We worship them, the light; we worship them, the most light;

We worship them, the effective; we worship them, the most effective.

76. They are the most effective amongst the creatures of the two Spirits, they the good, strong, beneficent Fravashis of the faithful, who stood holding fast when the two Spirits created the world, the Good Spirit and the Evil One[2].

77. When Angra Mainyu broke into the creation of the good holiness, then came in across Vohu Manô and Âtar[3].

78. They destroyed the malice of the fiend Angra Mainyu, so that the waters did not stop flowing nor did the plants stop growing; but at once the most beneficent waters of the creator and

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[1] There seems to be in this paragraph a distinction of five faculties of the soul, âsna, mana, daêna, urvan, fravashi. The usual classification, as given in this Yast, § 149, and in later Parsism (Spiegel, Die traditionelle Literatur der Parsen, p. 172), is: ahu, spirit of life (?); daêna, conscience; baodhô, perception; urvan, the soul; fravashi.

[2] The Fravashis, 'on war horses and spear in hand, were around the sky . . . . and no passage was found by the evil spirit, who rushed back' (Bund. VI, 3–4; tr. West).

[3] Cf. Ormazd et Ahriman, § 107.

ruler, Ahura Mazda, flowed forward and his plants went on growing.

79. We worship all the waters;

We worship all the plants;

We worship all the good, strong, beneficent Fravashis of the faithful.

We worship the waters by their names [1];

We worship the plants by their names [2];

We worship the good, strong, beneficent Fravashis of the faithful by their names.

80. Of all those ancient Fravashis, we worship the Fravashi of Ahura Mazda; who is the greatest, the best, the fairest, the most solid, the wisest, the finest of body and supreme in holiness [3];

81. Whose soul is the Mãthra Spe*n*ta, who is white, shining, seen afar; and we worship the beautiful forms, the active forms wherewith he clothes the Amesha-Spe*n*tas; we worship the swift-horsed sun.

XXIII.

82. We worship the good, strong, beneficent Fravashis of the Amesha-Spe*n*tas, the bright ones, whose looks perform what they wish, the tall, quickly coming to do, strong, and lordly, who are undecaying and holy;

83. Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and

[1] That is to say, after their different kinds (described in Yasna XXXVIII, 3, 5 [7–9, 13–14]; LXVIII, 8 [LXVII, 15]; and Bund. XXI).

[2] After their kinds (Bund. XXVII).

[3] Cf. Yasna I, 1.

commander is the same, namely, the Maker, Ahura Mazda;

84. Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garô-nmâna, and whose ways[1] are shining as they go down towards the libations[2].

XXIV.

85. We worship the good, strong, beneficent Fravashis: that of the most rejoicing[3] fire, the beneficent and assembly-making[4]; and that of the holy, strong Sraosha[5], who is the incarnate Word, a mighty-speared and lordly god; and that of Nairyô-sangha[6].

86. And that of Rashnu Razista[7];
That of Mithra[8], the lord of wide pastures;
That of the Mãthra-Spenta[9];
That of the sky;
That of the waters;
That of the earth;
That of the plants;
That of the Bull[10];
That of the living man[11];
That of the holy creation[12].

87. We worship the Fravashi of Gaya Maretan[13],

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[1] The Vedic devayâna. [2] Cf. Yt. XIX, 15, 17.

[3] Urvâzista. As a proper name Urvâzista is the name of the fire in plants (Yasna XVII, 11 [65], and Bund. XVII, 1).

[4] At the hearth and the altar. [5] See Yt. XI.

[6] See Vend. XXII, 7. [7] See Yt. XII.

[8] See Yt. X. [9] The Holy Word. [10] See Sîrôzah I, 12.

[11] Of mankind; possibly, of Gaya (Maretan).

[12] Doubtful.

[13] The first man. On the myths of Gaya Maretan, see Ormazd et Ahriman, §§ 129–135.

who first listened unto the thought and teaching of Ahura Mazda; of whom Ahura formed the race of the Aryan nations, the seed of the Aryan nations.

We worship the piety and the Fravashi of the holy Zarathustra;

88. Who first thought what is good, who first spoke what is good, who first did what is good; who was the first Priest, the first Warrior, the first Plougher of the ground[1]; who first knew and first taught; who first possessed[2] and first took possession of the Bull[3], of Holiness[4], of the Word, the obedience to the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle;

89. Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel[5] from the hands of the Daêva and of the cold-hearted man; who first in the material world pronounced the praise of Asha[6], thus bringing the Daêvas to naught, and confessed himself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas, and obeys the laws of Ahura.

90. Who first in the material world said the word that destroys the Daêvas, the law of Ahura; who first in the material world proclaimed the word that destroys the Daêvas, the law of Ahura; who

[1] As having established those three classes. His three earthly sons, Isat-vâstra, Urvatat-nara, and *Hv*are-*k*ithra (§ 98), were the chiefs of the three classes. Cf. Vend. Introd. III, 15, note 3.

[2] Doubtful.

[3] Cf. Yasna XXIX, 8.

[4] The divine Order, Asha.

[5] The wheel of sovereignty (?); cf. Yt. X, 67; this expression smacks of Buddhism.

[6] Who first pronounced the Ashem Vohû; cf. Yt. XXI.

first in the material world declared all the creation of the Daêvas unworthy of sacrifice and prayer; who was strong, giving all the good things of life, the first bearer of the Law amongst the nations;

91. In whom was heard the whole Mãthra, the word of holiness; who was the lord and master of the world[1], the praiser of the most great, most good and most fair Asha[2]; who had a revelation of the Law, that most excellent of all beings;

92. For whom the Amesha-Spe*n*tas longed, in one accord with the sun, in the fulness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings;

93. In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail[3]!

94. 'Hail to us! for he is born, the Âthravan, Spitama Zarathu*s*tra. Zarathu*s*tra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshippers of Mazda come and spread through all the seven Karshvares of the earth.

95. 'There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apãm-Napâ*t*[4] increase all the excellences of our countries, and allay their troubles.'

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[1] Material lord and spiritual master.

[2] The reciter of the Ashem Vohû.

[3] Cf. Vend. XIX, 46 [143].

[4] See Sîrôzah I, 9, note.

We worship the piety and Fravashi of Maidhyô-maungha, the son of Ârâsti[1], who first listened unto the word and teaching of Zarathustra.

XXV.

96. We worship the Fravashi of the holy Asmô-*hv*anva*nt*[2];

We worship the Fravashi of the holy Asan-*hv*anva*nt*.

We worship the Fravashi of the holy Gavayan.

We worship the Fravashi of the holy Parsha*t*-*gaus*[3], the son of Frâta;

We worship the Fravashi of the holy Vohvasti, the son of Snaoya;

We worship the Fravashi of the holy Isva*t*, the son of Varâza.

97. We worship the Fravashi of the holy Saêna, the son of Ahûm-stu*t*[4], who first appeared upon this earth with a hundred pupils[5].

We worship the Fravashi of the holy Fradhi-daya.

We worship the Fravashi of the holy Usmânara, the son of Paêshata.

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[1] Maidhyô-maungha was the cousin and first disciple of Zarathustra; Zarathustra's father, Pourushaspa, and Ârâsti were brothers (Bund. XXXII, 3); cf. Yasna LI [L], 19.

[2] Cf. p. 33, note 2; Yt. XXII, 37.

[3] Another Par*sa*t-*gaus* is mentioned § 126.

[4] Possibly, 'the holy falcon, praiser of the lord;' thus the Law was brought to the Var of Yima by the bird Kar*s*ipta (Vend. II, 42), who recites the Avesta in the language of birds (Bund. XIX, 16): the Saêna-bird (Sîmurgh) became in later literature a mythical incarnation of Supreme wisdom (see the Mantik uttair and Dabistân I, 55).

[5] Who was the first regular teacher, the first aêthrapaiti.

We worship the Fravashi of the holy Vohuraokah, the son of Frânya;

We worship the Fravashi of the holy Ashôraokah, the son of Frânya;

We worship the Fravashi of the holy Varesmôraokah, the son of Frânya.

98. We worship the Fravashi of the holy Isatvâstra, the son of Zarathustra;

We worship the Fravashi of the holy Urvatatnara, the son of Zarathustra;

We worship the Fravashi of the holy *Hv*arekithra, the son of Zarathustra [1].

We worship the Fravashi of the holy Daêvôtbis, the son of Takhma.

We worship the Fravashi of the holy Thrimithwant, the son of Spitâma [2].

We worship the Fravashi of the holy Daungha, the son of Zairita.

99. We worship the Fravashi of the holy king Vîstâspa [3]; the gallant one, who was the incarnate

[1] 'By Zaratûst were begotten three sons and three daughters; one son was Isadvâstar, one Aûrvatad-nar, and one Khûrshêd-kîhar; as Isadvâstar was chief of the priests he became the Môbad of Môbads, and passed away in the hundredth year of the religion; Aûrvatad-nar was an agriculturist, and the chief of the enclosure formed by Yim, which is below the earth (see Vend. II, 43 [141]); Khûrshêd-kîhar was a warrior, commander of the army of Pêshyôtanû, son of Vistâsp (see Yt. XXIV, 4), and dwells in Kangdez; and of the three daughters the name of one was Frên, of one Srît, and of one Pôrukîst (see Yt. XIII, 139). Aûrvatad-nar and Khûrshêd-kîhar were from a serving (kakar) wife, the rest were from a privileged (pâdakhshah) wife' (Bund. XXXII, 5–6; tr. West).

[2] According to Anquetil, 'the threefold seed of Spitama Zarathustra;' cf. above, § 62.

[3] The king of Bactra, the champion of Zoroastrism; cf. Yt. V, 98, 108.

Word, the mighty-speared, and lordly one; who, driving the Drug[1] before him, sought wide room for the holy religion; who, driving the Drug[1] before him, made wide room for the holy religion, who made himself the arm and support of this law of Ahura, of this law of Zarathustra.

100. Who took her[2], standing bound[3], from the hands of the Hunus[4], and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures[4].

101. We worship the Fravashi of the holy Zairivairi[5];

We worship the Fravashi of the holy Yukhtavairi;

We worship the Fravashi of the holy Srîraokhshan;

We worship the Fravashi of the holy Keresaokhshan;

We worship the Fravashi of the holy Vanâra;

We worship the Fravashi of the holy Varâza;

We worship the Fravashi of the holy Bûgisravah[6];

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[1] Drug*a* paurva*nk*a, possibly, 'with the spear pushed forwards' (reading dru*k*a).

[2] Daêna, the religion. [3] Cf. Yt. II, 15.

[4] A generic name of the people called elsewhere Varedhakas (Yt. IX, 31; XVII, 51) or *Hv*yaonas (ibid. and XIX, 87). The Hunus have been compared with the Hunni; but it is not certain that this is a proper name; it may be a disparaging denomination, meaning the brood (hunu=Sansk. sûnu; cf. Yt. X, 113).

[5] Zarîr, the brother of Vîstâspa and son of Aurva*t*-aspa (see Yt. V, 112). The ten following seem to be the names of the other sons of Aurva*t*-aspa (Bund. XXXI, 29).

[6] Possibly the same with Pât-Khosrav, a brother to Vîstâspa in the Yâ*d*kâr-î Zarîrân, as Mr. West informs me.

We worship the Fravashi of the holy Berezyarśti;

We worship the Fravashi of the holy Tîźyarśti;

We worship the Fravashi of the holy Perethuarśti;

We worship the Fravashi of the holy Vîźyarśti.

102. We worship the Fravashi of the holy Naptya;

We worship the Fravashi of the holy Vaźâspa;

We worship the Fravashi of the holy Habâspa.

We worship the Fravashi of the holy Vistauru[1], the son of Naotara.

We worship the Fravashi of the holy Fraś-hãmvareta[2];

We worship the Fravashi of the holy Frashôkareta.

We worship the Fravashi of the holy Âtarevanu;

We worship the Fravashi of the holy Âtarepâta;

We worship the Fravashi of the holy Âtaredâta;

We worship the Fravashi of the holy Âtarekithra;

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[1] Gustahm, the son of Nodar; see Yt. V, 76. Strangely enough, Tusa is not mentioned here, unless he is the same with one of the preceding names: possibly the words 'the son of Naotara' (Naotairyâna) refer to all the four.

[2] Possibly Frashîdvard فرشيدورد (misspelt from a Pahlavi form Frasânvard [illegible] (?); the Yâdkâr-î Zarîrân, as Mr. West informs me, has [illegible] and [illegible]). Frashîdvard was a son of Gustâsp: he was killed by one of Argâsp's heroes and avenged by his brother Isfendyâr (Speñtô-dâta). The following names would belong to his brothers: most of them contain the word Âtar, in honour of the newly-adopted worship of fire.

We worship the Fravashi of the holy Âtare-*hv*arenah;

We worship the Fravashi of the holy Âtare-savah;

We worship the Fravashi of the holy Âtare-za*n*tu;

We worship the Fravashi of the holy Âtare-danghu.

103. We worship the Fravashi of the holy Hu*s*kyaothna;

We worship the Fravashi of the holy Pi*s*k-yaothna;

We worship the Fravashi of the holy and gallant Spe*n*tô-dâta [1].

We worship the Fravashi of the holy Basta-vairi [2];

We worship the Fravashi of the holy Kavâ-razem [3].

We worship the Fravashi of the holy Frasha-o*s*tra [4], the son of Hvôva;

We worship the Fravashi of the holy *G*âmâspa [5], the son of Hvôva;

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[1] Isfendyâr, the heroic son of Gû*s*tâsp, killed by Rustem.

[2] In the Yâ*d*kâr-î Zarîrân, according to Mr. West, Bastvar, the son of Zairivairi, whose death he avenges on his murderer Vîdraf*s*. This makes Bastavairi identical with the Nastûr نستور of Firdausi (read Bastûr بستور).

[3] Kavârazem is the Gurezm of later tradition (گُرزم), 'the jealous brother of Isfendyâr, whom he slandered to his father and caused to be thrown into prison' (Burhân qâti'h). Firdausi (IV, 432) has only that he was a relation to Gû*s*tâsp: شنیدم که گشتاسپ‌را خویش بود. See Études Iraniennes, II, 230.

[4] Who gave his daughter, Hvôvi, in marriage to Zarathu*s*tra (Yasna L [XLIX], 4, 17).

[5] See Yt. V, 68.

We worship the Fravashi of the holy Avâraostri[1].

104. We worship the Fravashi of the holy Huskyaothna, the son of Frashaostra;

We worship the Fravashi of the holy *Hv*âdaêna, the son of Frashaostra.

We worship the Fravashi of the holy Hanghaurv*a*ungh, the son of *G*âmâspa[2];

We worship the Fravashi of the holy Vareshna, the son of Hanghaurv*a*ungh.

We worship the Fravashi of the holy Vohunemah, the son of Avâraostri,

To withstand evil dreams, to withstand evil visions, to withstand evil . . . .[3], to withstand the evil Pairikas.

105. We worship the Fravashi of the holy Mãthravâka, the son of Sîmaêzi, the Aêthrapati, the Hamidhpati[4], who was able to smite down most of the evil, unfaithful Ashemaoghas, that shout the hymns[5], and acknowledge no lord and no master[6], the dreadful ones whose Fravashis are to be broken[7]; to withstand the evil done by the faithful[8].

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[1] Another brother to Frashaostra (?).

[2] The son of *G*âmâsp in the Shâh Nâmah is called Girâmî and Garâmîk-ka*rd* in the Yâ*d*kâr-î Zarîrân.

[3] ? Aoiwra.

[4] Aêthrapati, in Parsi hêrbad, a priest, whose special function is to teach; his pupils were called aêthrya. Aêthrapati meant literally 'the master of the hearth' (cf. hêrkodah, fire-temple). Hamidhpati is literally 'the master of the sacrificial log.'

[5] Doubtful.

[6] No temporal lord (ahu) and no spiritual master (ratu).

[7] Doubtful (avas*k*asta-fravashinãm).

[8] The evil done by Zoroastrians. This Mãthravâka ('Proclaimer

106. We worship the Fravashi of the holy Ashastu, the son of Maidhyô-m*a*ungha [1].

We worship the Fravashi of the holy Avarethrabah, the son of Râstare-vagha*nt*.

We worship the Fravashi of the holy Bû*g*ra, the son of Dâzgarâspa.

We worship the Fravashi of the holy Zbaurva*nt*;

We worship the Fravashi of the holy and gallant Karesna [2], the son of Zbaurva*nt*; who was the incarnate Word, mighty-speared and lordly;

107. In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid fair of body, most strong, tall-formed, high-up girded, pure, nobly born of a glorious seed [3]; who, rushing to the battle, knew how to make room for himself with his own arms; who, rushing to the battle, knew how to fight the foe with his own arms [4].

108. We worship the Fravashi of the holy Vîrâspa, the son of Karesna;

We worship the Fravashi of the holy Âzâta, the son of Karesna:

We worship the Fravashi of the holy Frâyaodha, the son of Karesna.

We worship the Fravashi of the holy and good Arshya; Arshya, the chief in assemblies, the most energetic of the worshippers of Mazda.

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of the Holy Word') was apparently a great doctor and confounder of heresies.

[1] See above, § 95.

[2] Possibly the eponym of that great Kâren family, which played so great a part in the history of the Sassanian times, and traced its origin to the time of Gûstâsp (Noeldeke, Geschichte der Perser zur Zeit der Sasaniden, p. 437).

[3] Cf. Yt. V, 64.

[4] Cf. Yt. XIII, 99.

We worship the Fravashi of the holy Dârayatratha;

We worship the Fravashi of the holy Frâyatratha;

We worship the Fravashi of the holy Skârayatratha.

109. We worship the Fravashi of the holy Arsvant;

We worship the Fravashi of the holy Vyarsvant;

We worship the Fravashi of the holy Paityarsvant.

We worship the Fravashi of the holy Amru[1];

We worship the Fravashi of the holy Kamru[1].

We worship the Fravashi of the holy Drâtha;

We worship the Fravashi of the holy Paitidrâtha;

We worship the Fravashi of the holy Paitivangha.

We worship the Fravashi of the holy Frashâvakhsha.

We worship the Fravashi of the holy Nemôvanghu, the son of Vaêdhayangha.

110. We worship the Fravashi of the holy Vîsadha.

We worship the Fravashi of the holy Ashâvanghu, the son of Bivandangha[2];

We worship the Fravashi of the holy Garôdanghu, the son of Pairistîra[2];

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[1] Amru and Kamru are apparently the two mythical birds mentioned above under the names of Sîn-amru (the Amru-falcon) and Kãmrôs (p. 173, note 1).

[2] Mr. West compares Ashâvanghu, the son of Bivandangha, and Garôdanghu, the son of Pairistîra, with the two high-priests of the Karshvares of Arezahi and Savahi, whose names are, in the

We worship the Fravashi of the holy Neremyazdana, the son of Âthwyôza.

We worship the Fravashi of the holy Berezi*s*nu, the son of Ara;

We worship the Fravashi of the holy Kasupatu, the son of Ara.

We worship the Fravashi of the holy Frya.

We worship the Fravashi of the holy ASTVA*T*-ERETA [1].

XXVI.

111. We worship the Fravashi of the holy Gaopivanghu.

We worship the Fravashi of the holy and gallant Hãm-baretar vanghvãm [2].

We worship the Fravashi of the holy Staotar-Vahi*s*tahê-Ashyêhê [3].

We worship the Fravashi of the holy Pouru-dhâkh*s*ti, the son of Kh*s*tâvaênya;

We worship the Fravashi of the holy Khshoiwrâspa, the son of Kh*s*tâvaênya.

112. We worship the Fravashi of the holy Ayôasti, the son of Pouru-dhâkh*s*ti [4];

We worship the Fravashi of the holy Vohv-asti, the son of Pouru-dhâkh*s*ti;

Bundahi*s*, Ashâshagaha*d*-ê *Hv*a*n*d*k*ân and Hoazarôdathhri-ê Parê*s*tyarô (Bund. XXIX, 1, notes 4 and 5).

[1] Saoshya*nt*; cf. §§ 117, 128.

[2] Possibly, 'the holy Hãm-baretar vanghvãm, the son of Takhma.' His name means, 'the gatherer of good things.'

[3] This name means, 'the praiser of excellent holiness' (the reciter of the Ashem Vohû).

[4] See preceding paragraph.

We worship the Fravashi of the holy Gayadhâsti, the son of Pouru-dhâkh*s*ti;

We worship the Fravashi of the holy Asha-vazdah, the son of Pouru-dhâkh*s*ti [1];

We worship the Fravashi of the holy Urûdhu, the son of Pouru-dhâkh*s*ti.

We worship the Fravashi of the holy Khshathrô-*k*inah, the son of Khshvôiwrâspa [2].

113. We worship the Fravashi of the holy Ashâhura, the son of *G*î*s*ti.

We worship the Fravashi of the holy Frâyaza*n*ta;

We worship the Fravashi of the holy Fr*e*nah, the son of Frâyaza*n*ta;

We worship the Fravashi of the holy *G*arô-vanghu, the son of Frâyaza*n*ta.

We worship the Fravashis of the holy Ashavazdah and Thrita, the sons of Sâyu*z*dri [3].

We worship the Fravashi of the holy Vohurao*k*ah, the son of Varakasa.

We worship the Fravashi of the holy Are*g*angha*nt*, the Turanian [4].

We worship the Fravashi of the holy Usinemah.

114. We worship the Fravashi of the holy Yukhtâspa.

We worship the Fravashi of the holy Ashaskyaothna, the son of Gayadhâsti [5].

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[1] One of the seven immortals, rulers in *Hv*aniratha; cf. Yt. V, 72, text and notes, and Yt. XIII, 120, 124.

[2] See preceding paragraph.

[3] See Yt. V, 72. The text has 'the Fravashi;' cf. Yt. V, 116, note, and Yt. XIII, 115.

[4] Cf. Yt. XIII, 143. Possibly, the son of Tûra.

[5] Cf. § 112.

We worship the Fravashi of the holy Vohu-nemah, the son of Katu;

We worship the Fravashi of the holy Vohu-vazdah, the son of Katu.

We worship the Fravashi of the holy Asha-saredha, the son of Asha-sairyãk;

We worship the Fravashi of the holy Asha-saredha, the son of Zairyãk.

We worship the Fravashi of the holy Kâkhshni.

We worship the Fravashi of the holy Syâvâspi.

We worship the Fravashi of the holy Pourusti, the son of Kavi.

115. We worship the Fravashi of the holy Vâresmapa, the son of Ganara.

We worship the Fravashi of the holy Nanârâsti, the son of Paêshatah;

We worship the Fravashi of the holy Zarazdâti, the son of Paêshatah.

We worship the Fravashi of the holy Gaêvani, the son of Vohu-nemah[1].

We worship the Fravashis of the holy Arezva and Srûta-spâdha.

We worship the Fravashis[2] of the holy Zrayah and Spentô-khratu.

We worship the Fravashi of the holy Varsni, the son of Vâgereza.

We worship the Fravashi of the holy Frâkya, the son of Taurvâti.

We worship the Fravashi of the holy Vahmaêdâta, the son of Mãthravâka[3].

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[1] There are two men of this name; one is the son of Katu (§ 114), the other is the son of Avâraostri (§ 104).

[2] The text has 'the Fravashi;' cf. preceding page, note 3.

[3] See § 105.

We worship the Fravashi of the holy U*s*tra, the son of Sadhanah.

116. We worship the Fravashi of the holy Danghu-srûta;

We worship the Fravashi of the holy Danghu-frâdhah.

We worship the Fravashi of the holy Aspô-padhô-makh*s*ti;

We worship the Fravashi of the holy Payanghrô-makh*s*ti.

We worship the Fravashi of the holy U*s*tâza*n*ta.

We worship the Fravashi of the holy Ashasavah;

We worship the Fravashi of the holy Ashô-urvatha.

We worship the Fravashi of the holy Haomô-*hv*arenah.

117. We worship the Fravashi of the holy Frava.

We worship the Fravashi of the holy Usnâka.

We worship the Fravashi of the holy *Hv*anva*nt*.

We worship the Fravashi of the holy Daênô-vazah.

We worship the Fravashi of the holy Are*g*aona.

We worship the Fravashi of the holy Aiwi-*hv*arenah.

We worship the Fravashi of the holy Huyazata.

We worship the Fravashi of the holy Hare-dhaspa.

We worship the Fravashi of the holy Pâzinah.

We worship the Fravashi of the holy *Hv*âkhsha-thra.

We worship the Fravashi of the holy Ashô-paoirya.

We worship the Fravashi of the holy ASTVAT-ERETA[1].

XXVII.

118. We worship the Fravashi of the holy Hug*a*u.

We worship the Fravashi of the holy Anghuyu.

We worship the Fravashi of the holy Gâuri;

We worship the Fravashi of the holy Yû*s*ta, the son of Gâuri.

We worship the Fravashi of the holy Mãzdrâ-vanghu;

We worship the Fravashi of the holy Srîrâ-vanghu.

We worship the Fravashi of the holy Âyûta.

We worship the Fravashi of the holy Sûrô-yazata.

119. We worship the Fravashi of the holy Eredhwa.

We worship the Fravashi of the holy Kavi.

We worship the Fravashi of the holy Ukhshan, the son of the great Vîdi-sravah, known afar[2].

We worship the Fravashi of the holy Vanghu-dhâta, the son of *Hv*adhâta;

We worship the Fravashi of the holy Uzya, the son of Vanghu-dhâta;

We worship the Fravashi of the holy Frya.

120. We worship the Fravashi of the holy one whose name is Ashem-yêNhê-rao*ka*u;

We worship the Fravashi of the holy one whose name is Ashem-yêNhê-vereza;

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[1] Saoshya*nt*; cf. §§ 110, 128.

[2] Perhaps, Ukhshan, the conqueror of glory, known afar, son of Berezva*nt*.

We worship the Fravashi of the holy one whose name is Ashem-yahmâi-*us*tâ [1].

We worship the Fravashi of the holy Yôi*s*ta [2], of the Fryâna house.

We worship the Fravashi of the holy Usmânara, the son of Paêshatah Paitisrîra [3], to withstand the evil done by one's kindred [4].

121. We worship the Fravashi of the holy Spiti [5], the son of Uspãsnu;

We worship the Fravashi of the holy Erezrâspa, the son of Uspãsnu [6].

We worship the Fravashi of the holy Usadhan, the son of Mazdayasna.

We worship the Fravashi of the holy Frâda*t*-vanghu, the son of Stiva*nt*.

We worship the Fravashi of the holy Rao*k*as-*k*aêshman [7];

We worship the Fravashi of the holy *Hv*are-*k*aêshman [7].

We worship the Fravashi of the holy Frasrû-târa;

We worship the Fravashi of the holy Vîsrûtâra.

We worship the Fravashi of the holy Baremna.

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[1] One of the immortals, rulers in *Hv*aniratha: he is said to belong to the Fryâna family (Dâdistân XC, 3); he resides in the district of the river Nâivtâk (Bund. XXIX, 5).

[2] See Yt. V, 81.

[3] Paitisrîra is perhaps an epithet (most beautiful?), added to distinguish Paêshatah from the hero mentioned in § 115.

[4] An allusion to some legend of domestic feud of which Paêshatah was the hero.

[5] The high-priest of the Fradadhafshu Karshvare (Spîto*id*-i Aûspôsînân; Bund. XXIX, 1; tr. West, note 6).

[6] The high-priest of the Vîdadhafshu Karshvare (Aîrî*z*-râsp Aûspôsînân; see ibid., note 7).

[7] Cf. § 128.

We worship the Fravashi of the holy Vîsrûta.

122. We worship the Fravashi of the holy *Hv*aspa[1];

We worship the Fravashi of the holy *K*athwaraspa[2].

We worship the Fravashi of the holy Dawrâmaêshi.

We worship the Fravashi of the holy Fraoraostra, the son of Kaosha.

We worship the Fravashi of the holy Frînâspa, the son of Kaêva.

We worship the Fravashi of the holy Frâda*t*nara, the son of Gravâratu.

We worship the Fravashi of the holy Vohu*u*stra, the son of Ãkhnangha.

We worship the Fravashi of the holy Vîvareshva*nt*, the son of Ainyu.

123. We worship the Fravashi of the holy Frârâzi, the son of Tûra[3].

We worship the Fravashi of the holy Stipi, the son of Rava*nt*.

We worship the Fravashi of the holy Parsha*n*ta, the son of Ga*n*darewa.

We worship the Fravashi of the holy Avahya, the son of Spe*n*ta.

We worship the Fravashi of the holy Aêta, the son of Mâyu;

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[1] Probably the same with Huvâsp, the high-priest in the Vouru-bare*s*ti Karshvare (Bund. XXIX, 1; tr. West, note 8).

[2] Possibly the same with the high-priest in the Vouru-gare*s*ti karshvare, *K*akhravâk (ibid., note 9). *K*akhravâk is the generic name of the bird Karshipta (Pahl. Comm. ad II, 42 [139]); it must stand here by mistake for *K*ahârâsp.

[3] Or, 'the Turanian;' cf. § 113.

We worship the Fravashi of the holy Yaêtus-gau, the son of Vyâtana.

We worship the Fravashi of the holy Garsta, the son of Kavi.

124. We worship the Fravashi of the holy Pouru-bangha, the son of Zaosha.

We worship the Fravashi of the holy Vohu-dâta, the son of Kâta.

We worship the Fravashi of the holy Baungha, the son of Saungha.

We worship the Fravashis[1] of the holy Hvareza and Ankasa.

We worship the Fravashi of the holy Aravaostra, the son of Erezvat-danghu.

We worship the Fravashi of the holy Frâkithra, the son of Berezvant.

We worship the Fravashi of the holy Vohu-peresa, the son of Ainyu.

125. We worship the Fravashi of the holy Parô-dasma, the son of Dâstâghni, a Mîza man of the Mîza land.

We worship the Fravashis of the holy Fratîra and Baêshatastîra.

We worship the Fravashi of the holy and pure Avare-gau, the son of Aoighimatastîra.

We worship the Fravashi of the holy Gaomant, the son of Zavan, a Raozdya man of the Raozdya land.

We worship the Fravashi of the holy Thrit, the son of Aêvo-saredha-fyaêsta, a Tanya man of the Tanya land.

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[1] The text has 'the Fravashi;' cf. §§ 113, 127.

126. We worship the Fravashi of the holy Tîrô-nakathwa, of the Uspaê*s*ta-Saêna house[1].

We worship the Fravashi of the holy Utayuti Vi*t*-kavi, the son of Zighri, of the Saêna house[1];

We worship the Fravashi of the holy Frôhakafra, the son of Merezîshmya, of the Saêna house[1].

We worship the Fravashi of the holy Varesmô-rao*k*ah, the son of Perethu-afzem.

127. We worship the Fravashis[2] of the holy Asha-nemah and Vîda*t*-g*a*u, of this country.

We worship the Fravashis[2] of the holy Par-sha*t*-g*a*u and Dâzgara-g*a*u, of the Apakhshîra country.

We worship the Fravashi of the holy Hufra-vâkh*s*, of the Kahrkana house[1].

We worship the Fravashi of the holy Akayadha, of the Pîdha house[1].

We worship the Fravashi of the holy *G*âmâspa, the younger[3].

We worship the Fravashi of the holy Maidhyô-m*a*ungha, the younger[4].

We worship the Fravashi of the holy Urvata*t*-nara, the younger[5].

128. We worship the Fravashi of the holy Rao*k*as-*k*aê*s*man;

We worship the Fravashi of the holy *Hv*are-*k*aê*s*man;

We worship the Fravashi of the holy Frâda*t*-*hv*arenah;

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[1] See Études Iraniennes, II, 142.

[2] The text has 'the Fravashi;' cf. § 113.

[3] Different from *G*âmâspa, the son of Hvôva (§ 103).

[4] Different from Maidhyô-m*a*ungha, the son of Ârâsti (§ 95).

[5] Different from Urvata*t*-nara, the son of Zarathu*s*tra (§ 98).

We worship the Fravashi of the holy Vareda*t*-*hv*arenah;

We worship the Fravashi of the holy Vourunemah;

We worship the Fravashi of the holy Vourusavah [1];

We worship the Fravashi of the holy Ukhshya*t*-ereta [2];

We worship the Fravashi of the holy Ukhshya*t*-nemah [3];

We worship the Fravashi of the holy ASTVA*T*-ERETA [4];

XXVIII.

129. Whose name will be the victorious SAOSHYA*NT* and whose name will be Astva*t*-ereta. He will be SAOSHYA*NT* (the Beneficent One), because he will benefit the whole bodily world; he will be ASTVA*T*-ERETA (he who makes the bodily creatures

[1] The six foremost helpers of Saoshya*nt*, each in one of the six Karshvares: 'It is said that in the fifty-seven years, which are the period of the raising of the dead, Rôshanô-*k*ashm in Arzâh, Khûr-*k*ashm in Savâh, Frâda*d*-gadman (Frâda*t*-*hv*arenô, Increaser of Glory) in Frada*d*âfsh, Vâ*r*eda*d*-gadman (Vareda*t*-*hv*arenô, Multiplier of Glory) in Vîda*d*âfsh, Kâmak-vakhshi*s*n (Vouru-nemô, Prayer-loving) in Vôrûbar*s*t, and Kâmak-sû*d* (Vouru-savô, Weal-loving) in Vôrû-*g*ar*s*t, while Sôshâns in the illustrious and pure Khvanîras is connected with them, are immortal. The completely good sense, perfect hearing, and full glory of those seven producers of the renovation are so miraculous that they converse from region unto region, every one together with the six others' (Dâdistân XXXVI, 5–6; tr. West).

[2] The first brother and forerunner to Saoshya*nt*, the Oshedar mâh of later tradition (see above, p. 196, note 2; cf. § 141, note).

[3] The second brother and forerunner to Saoshya*nt*, the Oshedar bâmî of later tradition (ibid.; cf. § 142, note).

[4] Saoshya*nt*; cf. following paragraph and §§ 110, 117.

rise up), because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Drug of the two-footed brood, to withstand the evil done by the faithful [1].

XXIX.

130. We worship the Fravashi of the holy Yima [2], the son of Vîvangha*nt*; the valiant Yima, who had flocks at his wish [3]; to stand against the oppression caused by the Daêvas, against the drought that destroys pastures, and against death that creeps unseen [4].

131. We worship the Fravashi of the holy Thraêtaona, of the Âthwya house [5]; to stand against itch, hot fever, humours, cold fever, and incontinency [6], to stand against the evil done by the Serpent [7].

We worship the Fravashi of the holy Aoshnara, the son of Pouru-*g*îra [8].

We worship the Fravashi of the holy Uzava, the son of Tûmâspa [9].

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[1] He will suppress both the destructive power of the men of the Drug (idolaters and the like) and the errors of Mazdayasnians (?).

[2] See above, p. 25, note 4.

[3] Vouru-vãthwa; cf. Études Iraniennes, II, 182.

[4] As he made waters and trees undrying, cattle and men undying.

[5] See above, p. 61, note 1.

[6] As the inventor of medicine; see Vend. XX, Introd.

[7] Disease, being a poison, comes from the Serpent; see ibid.

[8] Or 'Aoshnara, full of wisdom;' cf. Yt. XXIII, 2, and West, Pahlavi Texts, II, 171, note 3.

[9] Called in the Shâh Nâmah Zab, son of Tahmâsp, who appears to have been a son of Nodar (Bund. XXXI, 23).

We worship the Fravashi of the holy Aghraêratha, the demi-man [1].

We worship the Fravashi of the holy Manus-*k*ithra, the son of Airyu [2].

132. We worship the Fravashi of the holy king Kavâta [3];

We worship the Fravashi of the holy king Aipivanghu [4];

We worship the Fravashi of the holy king Usadhan [5];

We worship the Fravashi of the holy king Arshan [5];

We worship the Fravashi of the holy king Pisanah [5];

We worship the Fravashi of the holy king Byârshan [5];

We worship the Fravashi of the holy king Syâvarshan [6];

We worship the Fravashi of the holy king Husravah [6];

133. For the well-shapened Strength [7], for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of

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[1] See above, p. 114, note 7 (Yt. IX, 18).

[2] Airyu, the youngest of the three sons of Thraêtaona (see p. 61, note 1), was killed by his brothers and avenged by his son Manus-*k*ithra, who succeeded Thraêtaona.

[3] Kavâta, Kai Qobâd in the Shâh Nâmah, an adoptive son to Uzava, according to Bund. XXXI, 24.

[4] Kaî-Apîveh in the Bundahi*s*; he was the son of Kai Qobâd.

[5] Usadhan, Arshan, Pisanah, and Byârshan were the four sons of Aipivanghu; they are called in Firdausi Kai Kaus, Kai Arish, Kai Pashîn, and Kai Armîn. Kai Kaus alone came to the throne.

[6] Syâvakhsh and Khosrav; see above, p. 64, note 1.

[7] To become possessed of Strength, Victory, &c., as Husravah did.

the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

134. And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

135. For a dominion full of splendour, for a long, long life, and for all boons and remedies; to withstand the Yâtus and Pairikas, the oppressors, the blind, and the deaf; to withstand the evil done by oppressors [1].

136. We worship the Fravashi of the holy Keresâspa [2], the Sâma [3], the club-bearer with plaited hair; to withstand the dreadful arm and the hordes with the wide battle array, with the many spears, with the straight spears, with the spears uplifted, bearing the spears of havoc; to withstand the dreadful brigand who works destruction [4], the man-slayer who has no mercy; to withstand the evil done by the brigand.

137. We worship the Fravashi of the holy Âkhrûra [5], the son of Husravah;

To withstand the wicked one that deceives his friend and the niggard that causes the destruction of the world [6].

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[1] Like Frangrasyan; cf. p. 64, note 1.

[2] See Yt. V, 37; XV, 27; XIX, 38.

[3] Belonging to the Sâma family (Yasna IX, 10).

[4] Like the nine highwaymen killed by Keresâspa, Yt. XIX, 41.

[5] Not mentioned in the Shâh Nâmah; Khosrav was succeeded by a distant relation, Lôhrasp.

[6] An allusion to the lost legend of Âkhrûra; see, however, West, Pahlavi Texts, II, 375.

We worship the Fravashi of the holy and gallant Haoshyangha;

To withstand the Mâzainya Daêvas and the Varenya fiends; to withstand the evil done by the Daêvas [1].

138. We worship the Fravashi of the holy Fradhâkh*s*ti, the son of the jar [2],

To withstand Aêshma, the fiend of the wounding spear, and the Daêvas that grow through Aêshma; to withstand the evil done by Aêshma.

XXX.

139. We worship the Fravashi of the holy Hvôvi [3].

We worship the Fravashi of the holy Fr*e*ni;

We worship the Fravashi of the holy Thriti;

We worship the Fravashi of the holy Pouru*k*ista [4].

We worship the Fravashi of the holy Hutaosa [5];

We worship the Fravashi of the holy Huma [6].

We worship the Fravashi of the holy Zairi*k*i.

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[1] See Yt. V, 21–23.

[2] Khumbya, one of the immortals in *Hv*aniratha; he resides in the Pê*s*yânsaî plain: 'he is *Hv*embya for this reason, because they brought him up in a *hv*emb (jar) for fear of Khashm' (Bund. XXIX, 5). He answers pretty well to the Agastya and Vasish*th*a of the Vedic legend (see Ormazd et Ahriman, § 177).

[3] One of the three wives of Zarathu*s*tra, the daughter of Frasha*o*stra; she is the supposed mother of Saoshya*nt* and his brothers (see p. 195, note 2).

[4] The three daughters of Zarathu*s*tra and sisters to Isa*d*vâstar (see p. 204, note 1).

[5] Vî*s*tâspa's wife; see Yt. IX, 26, and XVII, 46.

[6] Vî*s*tâspa's daughter, Humâi, in the Shâh Nâmah.

We worship the Fravashi of the holy Vîspa-taurvashi.

We worship the Fravashi of the holy U*s*tavaiti.

We worship the Fravashi of the holy Tu*s*nâ-maiti.

140. We worship the Fravashi of the holy Fr*e*ni, the wife of Usenemah [1];

We worship the Fravashi of the holy Fr*e*ni, the wife of the son of Frâyaza*n*ta [2];

We worship the Fravashi of the holy Fr*e*ni, the wife of the son of Khshôiwrâspa [3];

We worship the Fravashi of the holy Fr*e*ni, the wife of Gayadhâsti [4].

We worship the Fravashi of the holy Asabani, the wife of Pourudhâkh*s*ti [5].

We worship the Fravashi of the holy Ukhsh-yei*n*ti, the wife of Staotar-Vahi*s*tahê-Ashyêhê [6].

141. We worship the Fravashi of the holy maid Vadhû*t*.

We worship the Fravashi of the holy maid *G*aghrûdh.

We worship the Fravashi of the holy maid Franghâdh.

We worship the Fravashi of the holy maid Urû-dhaya*nt*.

We worship the Fravashi of the holy maid Paê-sanghanu.

We worship the Fravashi of the holy *Hv*aredhi.

We worship the Fravashi of the holy Hu*k*ithra.

We worship the Fravashi of the holy Kanuka.

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[1] See § 113.

[2] Of Fr*e*nah or *G*arô-vanghu, § 113.

[3] Of Khshathrô-*k*inah, § 112.

[4] See § 112.

[5] See § 111.

[6] Ibid.

We worship the Fravashi of the holy maid Srûta*t*-fedhri [1].

142. We worship the Fravashi of the holy maid Vanghu-fedhri [2];

We worship the Fravashi of the holy maid Ereda*t*-fedhri [3], who is called Vîspa-taurvairi. She is Vîspa-taurvairi (the all-destroying) because she will bring him forth, who will destroy the malice of Daêvas and men, to withstand the evil done by the *G*ahi [4].

143. We worship the Fravashis of the holy men in the Aryan countries;

We worship the Fravashis of the holy women in the Aryan countries.

We worship the Fravashis of the holy men in the Turanian countries [5];

We worship the Fravashis of the holy women in the Turanian countries.

We worship the Fravashis of the holy men in the Sairimyan countries [6];

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[1] Ukhshya*t*-ereta's mother (see above, § 126); the Saddar Bundahi*s* (Études Iraniennes, II, 209) calls her Bad, from the last part of her name (fedhri for padhri), and states that, bathing in Lake Kãsava, she will become pregnant from the seed of Zarathustra, that is preserved there (see above, p. 195, note 2), and she will bring forth a son, Oshedar bâmî.

[2] Ukhshya*t*-nemah's mother, called Vah Bad in the Saddar; she will conceive in the same way as Srûta*t*-fedhri.

[3] Saoshya*nt*'s mother.

[4] Cf. Vend. XIX, 5, and Introd. IV, 39–40.

[5] Gôgô*s*asp (a commentator to the Avesta) says, 'There are holy men in all religions, as appears from the words tûiryanãm da*hv*yunãm [We worship the Fravashis of the holy men in the Turanian countries],' (Pahl. Comm. ad Vend. III, end; and Vend. V, 38 [122]); cf. above, §§ 113, 123.

[6] The countries inherited by Sairima (Selm), the third son of

We worship the Fravashis of the holy women in the Sairimyan countries.

144. We worship the Fravashis of the holy men in the Sâini countries[1];

We worship the Fravashis of the holy women in the Sâini countries.

We worship the Fravashis of the holy men in the Dâhi countries[2];

We worship the Fravashis of the holy women in the Dâhi countries.

We worship the Fravashis of the holy men in all countries;

We worship the Fravashis of the holy women in all countries.

145. We worship all the good, awful, beneficent Fravashis of the faithful, from Gaya Maretan down to the victorious Saoshya*nt*[3]. May the Fravashis of the faithful come quickly to us! May they come to our help!

146. They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda and of the holy, powerful Sraosha, and with the Mãthra-Spe*n*ta, the all-knowing, who hates the Daêvas with a mighty hate, a friend of Ahura Mazda, whom Zarathu*s*tra worshipped so greatly in the material world.

147. May the good waters and the plants and

Thraêtaona, as Turan and Iran were inherited by Tûra and Airyu. Selm's heritage was Rûm, that is to say, Europa and Western Asia.

[1] China (Bund. XV, 29).

[2] Perhaps the Dahae (Pliny VI, 17; Aeneis VIII, 728) or Δάαι (Strabo), called Ta-hia by Chinese geographers, on the south of the Oxus.

[3] From the first man to the last.

the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Âthravans of the countries[1], thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!

148. We worship the Fravashis of all the holy men and holy women whose souls are worthy of sacrifice[2], whose Fravashis are worthy of invocation.

We worship the Fravashis of all the holy men and holy women, our sacrificing to whom makes us good in the eyes of Ahura Mazda: of all of those we have heard that Zarathustra is the first and best, as a follower of Ahura and as a performer of the law.

149. We worship the spirit, conscience, perception, soul, and Fravashi[3] of men of the primitive law[4], of the first who listened to the teaching (of Ahura), holy men and holy women, who struggled for holiness[5]; we worship the spirit, conscience, perception, soul, and Fravashi of our next-of-kin, holy men and holy women, who struggled for holiness[5].

150. We worship the men of the primitive law who will be in these houses, boroughs, towns, and countries;

We worship the men of the primitive law who have been in these houses, boroughs, towns, and countries;

We worship the men of the primitive law who are in these houses, boroughs, towns, and countries.

151. We worship the men of the primitive law

[1] Itinerant priests are received here.

[2] Doubtful.

[3] Cf. p. 198, note 1.

[4] The Paoiryô-*t*kaêsas; see p. 180, note 1.

[5] For the triumph of the Zoroastrian law.

in all houses, boroughs, towns, and countries, who obtained these houses, who obtained these boroughs, who obtained these towns, who obtained these countries, who obtained holiness, who obtained the Mãthra, who obtained the [blessedness of the] soul, who obtained all the perfections of goodness.

152. We worship Zarathustra, the lord and master of all the material world, the man of the primitive law; the wisest of all beings, the best-ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well-desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.

153. We worship this earth;

We worship those heavens;

We worship those good things that stand between (the earth and the heavens) and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man.

154. We worship the souls of the wild beasts and of the tame[1].

We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have struggled, for the good.

[1] Daitika, Persian دد; Neriosengh has 'that go by herds.' pañktiźârin. Aidyu; the Pahlavi translation has ayyâr, 'that are of help' (domesticated?); Neriosengh has misread it as suvâr and translated açvacârin. The expression daitika aidyu answers to the Persian دد و دام, meaning all sorts of animals (see Études Iraniennes, II, 150).

155. We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women who struggle, will struggle, or have struggled, and teach the Law, and who have struggled for holiness.

Yênhê hâtãm: All those beings to whom Ahura Mazda . . . .

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

156. The Fravashis of the faithful, awful and overpowering, awful and victorious; the Fravashis of the men of the primitive law; the Fravashis of the next-of-kin; may these Fravashis come satisfied into this house; may they walk satisfied through this house!

157. May they, being satisfied, bless this house with the presence of the kind Ashi Vanguhi! May they leave this house satisfied! May they carry back from here hymns and worship to the Maker, Ahura Mazda, and the Amesha-Spentas! May they not leave this house of us, the worshippers of Mazda, complaining!

158. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of the awful, overpowering Fravashis of the faithful; of the Fravashis of the men of the primitive law; of the Fravashis of the next-of-kin.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man[1] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

[1] Who shall worship the Fravashis.

XIV. BAHRÂM YAST.

Regarding Bahrâm (Verethraghna), the Genius of Victory, see Vend. Introd. V, 8.

This Yast can be divided into four parts:—

I (§§ 1–28). An enumeration of the ten incarnations in which Verethraghna appeared to Zarathustra (as a wind, § 2; as a bull, § 7; as a horse, § 9; as a camel, § 11; as a boar, § 15; as a youth, § 17; as a raven, § 19; as a ram, § 23; as a buck, § 25; and as a man, § 27).

II (§§ 30–33). The powers given by Verethraghna to his worshipper, Zarathustra.

III (§§ 34–46). The magical powers, ascribed to the raven's feather, of striking terror into an army and dispersing it (the raven being the seventh incarnation of Verethraghna).

IV (§§ 47–64). The glorification of Verethraghna.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto Verethraghna, made by Mazda, and unto the crushing Ascendant[1];

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

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[1] Sîrôzah I, 20.

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

2. Verethraghna, made by Ahura, came to him first, running in the shape of a strong, beautiful wind, made by Mazda; he bore the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.

3. Then he, who is the strongest[1], said unto him[2]: 'I am the strongest in strength; I am the most victorious in victory; I am the most glorious in Glory; I am the most favouring in favour; I am the best giver of welfare; I am the best-healing in health-giving.

4. 'And I shall destroy the malice of all the malicious, the malice of Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind, and the deaf.

5. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard; namely, unto Verethraghna, made by Ahura. We worship Verethraghna, made by Ahura, with an offering of libations, according to the primitive ordinances of Ahura; with the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

'Yê*n*hê hâtãm: All those beings of whom Ahura Mazda ....

II.

6. 'We sacrifice unto Verethraghna, made by Ahura.'

[1] Verethraghna. [2] Zarathustra.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

7. Verethraghna, made by Ahura, came to him the second time, running in the shape of a beautiful bull, with yellow ears and golden horns; upon whose horns floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.

Then he, who is the strongest, said unto him: 'I am the strongest in strength . . . . [1],

'And I shall destroy the malice of all malicious . . . .[2]'

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .[3]

III.

8. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

9. Verethraghna, made by Ahura, came to him the third time, running in the shape of a white, beautiful horse, with yellow ears and a golden caparison; upon whose forehead floated the well-shapen Strength,

[1] As above, § 3. [2] As above, § 4. [3] As above, § 5.

and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, that is both health and strength.

Then he, who is the strongest, said unto him: 'I am the strongest in strength . . . .

'And I shall destroy the malice of all malicious . . . .'

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

IV.

10. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

11. Verethraghna, made by Ahura, came to him the fourth time, running in the shape of a burden-bearing[1] camel, sharp-toothed[2], swift . . . . [3], stamping forwards, long-haired, and living in the abodes of men[4];

12. Who of all males in rut shows greatest strength and greatest fire, when he goes to his females. Of all females those are best kept whom a burden-bearing camel keeps, who has thick forelegs and large humps, ...[5], quick-eyed, long-headed, bright, tall, and strong;

13. Whose piercing look goes afar . . . . [6], even in the dark of the night; who throws white foam

[1] Doubtful (vadharôis).
[2] Doubtful (dadāsôis).
[3] ? Urvatô; cf. § 19.
[4] Tame, domesticated.
[5] ? Smarsnô.
[6] ? Haitahê.

along his mouth; well-kneed, well-footed, standing with the countenance of an all-powerful master:

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda . . . .

V.

14. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

15. Verethraghna, made by Ahura, came to him the fifth time, running in the shape of a boar, opposing the foes, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face[1], strong, and swift to run, and rushing all around[2].

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda . . . .

VI.

16. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

[1] Cf. Yt. X, 70. [2] Or better, rushing before. Cf. Yt. X, 127.

17. Verethraghna,[1] made by Ahura, came to him the sixth time, running in the shape of a beautiful youth of fifteen, shining, clear-eyed, thin-heeled.

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda . . . .

VII.

18. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

19. Verethraghna, made by Ahura, came to him the seventh time, running in the shape of a raven that . . . .[1] below and . . . .[1] above, and that is the swiftest of all birds, the lightest of the flying creatures.

20. He alone of living things,—he or none,—overtakes the flight of an arrow, however well it has been shot. He flies up joyfully at the first break of dawn, wishing the night to be no more, wishing the dawn, that has not yet come, to come[2].

21. He grazes the hidden ways[3] of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits[4] of the trees, listening to the voices of the birds.

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[1] ? Urvatô, pishatô.

[2] The raven was sacred to Apollo. The priests of the sun in Persia are said to have been named ravens (Porphyrius). Cf. Georgica I, 45.

[3] Reading vîgâtavô.

[4] Doubtful.

Thus did Verethraghna come, bearing the good Glory made by Mazda[1], the Glory made by Mazda . . . .

VIII.

22. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

23. Verethraghna, made by Ahura, came to him the eighth time, running in the shape of a wild, beautiful ram, with horns bent round[2].

Thus did Verethraghna come, bearing the good Glory made by Mazda[3], the Glory made by Mazda . . . .

IX.

24. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

[1] The royal Glory is described flying in the shape of a raven, Yt. XIX, 35.

[2] Doubtful.

[3] While Ardashîr, the founder of the Sasanian dynasty, was flying from Ardavân, a beautiful wild ram ran after him and overtook him, and Ardavân understood from this that the kingly Glory had left him and had passed over to his rival (Shâh Nâmah, Ardashîr; Kâr Nâmakî Artachshîr, tr. Noeldeke, p. 45).

25. Verethraghna, made by Ahura, came to him the ninth time, running in the shape of a beautiful, fighting buck, with sharp horns.

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda . . . .

X.

26. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

27. Verethraghna, made by Ahura, came to him the tenth time, running in the shape of a man, bright and beautiful, made by Mazda: he held a sword with a golden blade, inlaid with all sorts of ornaments.

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda . . . .

XI.

28. We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.

Unto him did the holy Zarathustra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

29. Verethraghna, made by Ahura, gave him the

fountains of manliness [1], the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish [2], that lives beneath the waters and can measure [3] a rippling of the water, not thicker than a hair, in the Rangha whose ends lie afar, whose depth is a thousand times the height of a man [4].

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XII.

30. We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.

Unto him did the holy Zarathuŝtra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

31. Verethraghna, made by Ahura, gave him the fountains of manliness, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, in its first half [5] and through the rain, can perceive a horse's hair lying on the ground and knows whether it is from the head or from the tail [6].

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[1] Erezi, Pahl. gond (Old Zand-Pahlavi Dictionary, p. 11).

[2] See Vendîdâd XIX, 42. [3] Possibly, perceive.

[4] Cf. Yt. XVI, 7, and Bundahiŝ XVIII, 6: 'those fish . . . . know the scratch of a needle's point (or better hole) by which the water shall increase, or by which it is diminishing' (tr. West).

[5] Avakhshaityau, the night before hu-vakhsha (before the time when the light begins to grow; midnight).

[6] Cf. Yt. XVI, 10, and Bundahiŝ XIX, 32: 'Regarding the Arab

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XIII.

32. We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.

Unto him did the holy Zarathustra sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

33. Verethraghna, made by Ahura, gave him the fountains of virility, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar [1], that, from as far as nine districts, can perceive a piece of flesh not thicker than the fist, giving just as much light as a needle gives, as the point of a needle gives [2].

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XIV.

34. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

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horse, they say that if, in a dark night, a single hair occurs on the ground, he sees it' (tr. West).

[1] Possibly the Gypaetus, the vautour doré.

[2] 'Even from his highest flight, he (the vulture) sees when flesh the size of a fist is on the ground' (Bund. XIX, 31; tr. West). Cf. Horapollo (I, 11).

'If I have a curse thrown upon me, a spell told upon me by the many men who hate me, what is the remedy for it?'

35. Ahura Mazda answered: 'Take thou a feather of that bird with . . . .[1] feathers, the Vâre*ng*ana, O Spitama Zarathustra! With that feather thou shalt rub thy own body[2], with that feather thou shalt curse back thy enemies.

36. 'If a man holds a bone of that strong bird, or a feather of that strong bird, no one can smite or turn to flight that fortunate man. The feather of that bird of birds brings him help; it brings unto him the homage of men, it maintains in him his glory.

37. 'Then the sovereign, the lord of countries, will no longer kill his[3] hundreds, though he is a killer of men; the . . . .[4] will not kill at one stroke; he alone smites and goes forwards.

38. 'All tremble before him who holds the feather, they tremble therefore before me; all my enemies tremble before me and fear my strength and victorious force and the fierceness established in my body.

39. 'He[5] carries the chariot of the lords; he carries the chariots of the lordly ones, the chariots of the sovereigns. He carried the chariot of Kavi

[1] Peshô-parena. The Vâre*ng*ana is the same bird as the Vâraghna, the raven.

[2] The feather of the Vâre*ng*ana plays here the same part as the Sîmurgh's feather in the Shâh Nâmah. When Rûdâbah's flank was opened to bring forth Rustem, her wound was healed by rubbing it with a Sîmurgh's feather; Rustem, wounded to death by Isfendyâr, was cured in the same manner.

[3] Of him who holds that feather.

[4] ? Vaêsaêpa.

[5] That bird.

Usa[1]; upon his wings runs the male horse[2], runs the burden-bearing camel, runs the water of the river.

40. 'Him rode the gallant Thraêtaona, who smote Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses; that most powerful, fiendish Drug, that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle[3].

'For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XV.

41. 'We sacrifice to Verethraghna, made by Ahura.

'Verethraghna confounds the glory of this house with its wealth in cattle. He is like that great bird, the Saêna[4]; he is like the big clouds, full of water, that beat the mountains.

'For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XVI.

42. 'We sacrifice to Verethraghna, made by Ahura.'

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Where is it that we must invoke the name of Verethraghna, made by Ahura? Where is it that

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[1] Kai Kaus; when he tried to ascend to heaven on a throne carried by eagles (Journal Asiatique, 1881, I, 513).

[2] A metaphor to express the swiftness of the wind, of the camel, and of the rivers.

[3] Cf. Yt. V, 34.

[4] The Simurgh; cf. p. 241, note 2.

we must praise him? That we must humbly praise him?'

43. Ahura Mazda answered: 'When armies meet together in full array, O Spitama Zarathustra! (asking) which of the two is the party that conquers[1] and is not crushed, that smites and is not smitten;

44. 'Do thou throw[1] four feathers[2] in the way. Whichever of the two will first worship the well-shapen Strength, and Verethraghna, beautiful of form, made by Mazda, on his side will victory stand.

45. 'I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who . . . .[3], the two who . . . .[3], the two who . . . .[3]; the two who forgive, the two who strike off, the two who forget[4].

46. 'O Zarathustra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Âthravan to his pupil[5]. These are words that are awful and powerful, awful and assembly-ruling, awful and victorious, awful and healing; these are words that save the head that was lost and chant away the uplifted weapon.'

XVII.

47. We sacrifice to Verethraghna, made by Ahura: who goes along the armies arrayed, and goes here

[1] Doubtful.

[2] Or an arrow feathered with four Vâre*ng*ana's feathers.

[3] Â-dhwaozen, vî-dhwaozen, fra-dhwaozen.

[4] Âmarezen, cf. آمرزیدن; vîmarezen, cf. Yt. I, 2; fra marezen, cf. فرموش.

[5] Cf. Yt. IV, 10.

and there asking, along with Mithra and Rashnu: 'Who is it who lies unto Mithra? Who is it who thrusts [his oath] against Rashnu[1]? To whom shall I, in my might, impart illness and death[2]?'

48[3]. Ahura Mazda said: 'If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.'

49[4]. Zarathustra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of Verethraghna, made by Ahura, as it ought to be performed in the perfection of holiness?'

50. Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.

51. 'Let not a murderer take of those offerings, nor a whore, nor a . . . . , who does not sing the Gâthâs, who spreads death in the world and withstands the law of Mazda, the law of Zarathustra.

52. 'If a murderer take of those offerings, or a whore, or a . . . . , who does not sing the Gâthâs, then Verethraghna, made by Ahura, takes back his healing virtues.

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[1] Against truth.

[2] Cf. Yt. X, 108 seq.

[3] § 48; cf. Yt. VIII, 56.

[4] §§ 49–53 = Yt. VIII, 57–61.

53. 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.'

54. There Verethraghna, made by Ahura, proclaimed thus: 'The Soul of the Bull[1], the wise creature, does not receive from man due sacrifice and prayer; for now the Daêvas and the worshippers of the Daêvas make blood flow and spill it like water;

55. 'For now the . . . .[2] Daêvas and the worshippers of the Daêvas bring to the fire the plant that is called Haperesi, the wood that is called Nemeźka[3];

56. '(Therefore) when the . . . .[2] Daêvas and the worshippers of the Daêvas bow their backs, bend their waists, and arrange all their limbs[4], they think they will smite and smite not, they think they will kill and kill not; and then the . . . .[2] Daêvas and the worshippers of the Daêvas have their minds confounded and their eyes made giddy[5].'

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

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[1] Gôsûrûn or Drvâspa; see Yt. IX. The destruction of any living being is an injury to Drvâspa.

[2] ? Vyâmbura.

[3] The Haperesi and the Nemeźka are probably some species of green wood; it is forbidden to put green wood in the fire as it kills it, and injures the Genius of Water at the same time.

[4] In order to strike.

[5] The general meaning of the last four clauses is that the impious are defeated.

XVIII.

57. We sacrifice to Verethraghna, made by Ahura. I offer up Haoma, who saves one's head[1]; I offer up the victorious Haoma; I offer him up, the good protector; I offer up Haoma, who is a protector to my body, as a man who shall drink[2] of him shall win and prevail[3] over his enemies in battle;

58. That I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XIX.

59. We sacrifice to Verethraghna, made by Ahura. The prince and his son and his sons who are chiefs of myriads[4] offer him up a bright . . . .[5] [saying]: 'He is strong, and Victorious is his name; he is victorious, and Strong is his name;'

60. That I may be as constantly victorious as any one of all the Aryans[6]; that I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

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[1] ? Sâiri-baoghem; cf. § 46.

[2] Nivazaiti; literally, swallow (? frôt ô bun burtan, Vend. V, 8 [26]).

[3] Literally, overtake.

[4] Cf. Yt. V, 85.

[5] ? Asânem sighûirê.

[6] Cf. Yt. V, 69.

XX.

61. We sacrifice to Verethraghna, made by Ahura.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

In the ox is our strength, in the ox is our need[1]; in the ox is our speech, in the ox is our victory; in the ox is our food, in the ox is our clothing; in the ox is tillage, that makes food grow for us.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XXI.

62. We sacrifice to Verethraghna, made by Ahura;

Who breaks the columns asunder, who cuts the columns to pieces, who wounds the columns, who makes the columns shake; who comes and breaks the columns asunder, who comes and cuts the columns to pieces, who comes and wounds the columns, who comes and makes the columns shake, both of Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind, and the deaf.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XXII.

63. We sacrifice to Verethraghna, made by Ahura.

When Verethraghna, made by Ahura, binds the hands, confounds the eye-sight, takes the hearing

[1] From Yasna X, 20 (62), where, instead of the words, 'in the ox is our strength (amem), in the ox is our need,' the text has, 'in the ox is his need, in the ox is our need,' meaning, 'when we give him his need (water and grass), he gives us our need (milk and calves),' (Pahl. tr.).

from the ears of the Mithradruges[1] marching in columns, allied by cities, they can no longer move their feet, they can no longer withstand.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

64. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of Verethraghna, made by Mazda; and of the crushing Ascendant.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man[2] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] See p. 120, note 2.

[2] Who shall offer a sacrifice to Verethraghna.

XV. RÂM YAST.

This Yast bears the name of Râma *Hv*âstra, the Genius who presides over the 21st day of the month (Sîrôzah, § 21), and is devoted to his Hamkâr, Vayu.

Regarding Râma *Hv*âstra, the Genius that gives good abodes and good pastures, and his connection with Vayu, see Vend. Introd. IV, and Études Iraniennes, II, 187.

This Yast can be divided into two parts. The first part (§§ 1–140) contains an enumeration of worshippers who sacrificed to Vayu: Ahura Mazda (§ 2), Haoshyangha (§ 7), Takhma Urupa (§ 11), Yima (§ 15), Azi Dahâka (§ 19), Thraêtaona (§ 23), Keresâspa (§ 27), Aurvasâra (§ 31), Hutaosa (§ 35), and Iranian maids (§ 39). The second part (§§ 42–58) contains a special enumeration and glorification of the many names of Vayu (§§ 42–50).

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas, and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto Râma *Hv*âstra, unto Vayu who works highly and is more powerful to afflict than all other creatures [1],

Be propitiation from me, for sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. I will sacrifice to the Waters and to Him who divides them [2]. I will sacrifice to Peace, whose breath is friendly, and to Weal, both of them.

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[1] Cf. Sîrôzah I, 21.

[2] Apām Napât (Yt. VIII, 34) or Tistrya (Yt. VIII, 1).

To this Vayu do we sacrifice,' this Vayu do we invoke, for this house, for the master of this house, and for the man here who is offering libations and giving gifts. To this excellent God do we sacrifice, that he may accept our meat and our prayers, and grant us in return to crush our enemies at one stroke.

2[1]. To him did the Maker, Ahura Mazda, offer up a sacrifice in the Airyana Vaêgah[1], on a golden throne, under golden beams[2] and a golden canopy, with bundles of baresma and offerings of full-boiling [milk][3].

3. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly[4], that I may smite the creation of Angra Mainyu, and that nobody may smite this creation of the Good Spirit!'

4. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

5. We sacrifice to the holy Vayu: we sacrifice to Vayu, who works highly.

To this part of thee do we sacrifice, O Vayu! that belongs to Spenta Mainyu[5].

For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly. We offer up a sacrifice unto the awful Vayu, who works highly, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the

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[1] Cf. Yt. V, 17.

[2] Fraspâ*t*, Persian فرسب.

[3] Cf. p. 169, note 5.

[4] See p. 10, note 4.

[5] As Vayu, the atmosphere, is the place in which the conflict of the two principles takes place, one part of him belongs to the Evil Spirit (see Vend. Introd. IV, 17).

holy spells, the words, the deeds, the libations, and the well-spoken words.

Yênhê hâtãm: All those beings of whom Ahura Mazda . . . .

II.

6. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .[1]

7. To him did Haoshyangha, the Paradhâta, offer up a sacrifice on the Taêra of the Hara, bound with iron[2], on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

8. He begged of him a boon, saying: 'Grant me, O Vayu! who dost work highly, that I may smite two-thirds of the Daêvas of Mâzana and of the fiends of Varena[3].'

9. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda[4], did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

III.

10. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

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[1] The rest as in clause 1.

[2] Cf. Yt. V, 21, p. 58, note 2.

[3] Cf. Yt. V, 21–23.

[4] Introduced from § 4 into this and all similar clauses, except the one relating to Azi Dahâka (§ 21).

11. To him did Takhma Urupa[1], the well-armed[2], offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

12. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may conquer all Daêvas and men, all the Yâtus and Pairikas, and that I may ride Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years.'

13. Vayu, who works highly, granted him that boon[3], as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

IV.

14. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

15. Unto him did the bright Yima, the good shep-

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[1] Takhma Urupa (in later legend Tahmûrâf) was a brother to Yima. He reigned for thirty years and rode Ahriman, turned into a horse. But at last his wife, deceived by Ahriman, revealed to him the secret of her husband's power, and Tahmûrâf was swallowed up by his horse. But Yima managed to take back his brother's body from the body of Ahriman and recovered thereby the arts and civilisation which had disappeared along with Tahmûrâf (see Minokhired XXVII, 32; Ravâet apud Spiegel, Einleitung in die traditionelle Literatur, pp. 317 seq.; Ormazd et Ahriman, § 137 seq.; cf. above, p. 60, note 1).

[2] Azinava*nt* or zaênahva*nt*: he kept that epithet in later tradition: Zînavend, 'quod cognomen virum significat armis probe instructum' (Hamza Ispahensis, p. 20, tr. Gottwaldt).

[3] As told Yt. XIX, 29.

herd, sacrifice from the height Hukairya, the all-shining and golden, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

16. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may become the most glorious of the men born to behold the sun: that I may make in my reign both animals and men undying, waters and plants undrying, and the food for eating creatures never-failing[1].'

In the reign of the valiant Yima there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daêvas[2].

17. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

V.

18. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

19. Unto him did the three-mouthed Azi Dahâka offer up a sacrifice in his accursed palace of Kviri*n*ta[3],

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[1] Cf. Yasna IX, 4–5 (11–20) and Yt. XIX, 31 seq.

[2] This passage is interpolated from Yasna IX, 5 (17–19).

[3] Or, 'his accursed palace of the Stork' (upa kviri*n*tem duzitem). 'Azi Dahâka,' says Hamza (p. 32 in the text, p. 22 in the translation), 'used to live in Babylon (cf. Yt. V, 29), where he had built a palace in the form of a stork; he called it Kuleng Dîs (کلنگ دیس), the fortress of the Stork; the inhabitants called it Dis Het (دیس حت).' Kuleng Dîs was in Zend Kviri*n*ta daêza and Dis Het is nothing else than Duzita. One may doubt

on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

20. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may make all the seven Karshvares of the earth empty of men[1].'

21. In vain did he sacrifice, in vain did he beg, in vain did he invoke, in vain did he give gifts, in vain did he bring libations; Vayu did not grant him that boon.

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

VI.

22. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

23. Unto him did Thraêtaona, the heir of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

24. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may overcome Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Drug, that

whether Kviri*n*ta is the name of a place or the Zend form of Kuleng, a stork: in any case it was a palace in Bawri (Babylon). In the Shâh Nâmah it is called Dizukht (du*z*-ukhta for du*z*-ita; see Études Iraniennes, II, 211).

[1] Cf. Yt. V, 30 seq.

demon baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavâk and Erenavâk, who are the fairest of body amongst women, and the most wonderful creatures in the world[1].'

25. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

VII.

26. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

27. To him did the manly-hearted Keresâspa[2] offer up a sacrifice by the Gudha[3], a channel of the Rangha, made by Mazda, upon a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

28. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may succeed in avenging my brother Urvâkhshaya[4], that I may smite Hitâspa and yoke him to my chariot.'

The Gandarewa, who lives beneath the waters,

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[1] Yt. V, 34; IX, 14; XVII, 34.

[2] Cf. Yt. V, 37 seq.

[3] An unknown affluent of the Rangha (Tigris).

[4] Sâma had two sons, Keresâspa, a warrior, and Urvâkhshaya, a judge and law-giver (Yasna IX, 10 [29 seq.]). We have no further details about Urvâkhshaya's legend than that he was killed by 'Hitâspa, the golden-crowned' (cf. Yt. XIX, 41), and avenged by Keresâspa.

is the son of Ahura in the deep, he is the only master of the deep[1].

29. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

VIII.

30. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

31. To him did Aurvasâra[2], the lord of the country, offer up a sacrifice, towards the White Forest[3], by the White Forest, on the border of the White Forest, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

32. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that the gallant Husravah, he who unites the Aryan nations into one kingdom[4], may not smite us; that I may flee from king Husravah[5]; . . . .

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[1] A disconnected allusion to the struggle of Keresâspa with the Ga*n*darewa (Yt. V, 38, text and notes; XIX, 41). On the words 'the son of Ahura . . . .' cf. Ormazd et Ahriman, p. 215, note 1.

[2] No other mention is made of Aurvasâra in the Avesta, unless he is alluded to in Yt. V, 50. He does not appear to have been known to Firdausi.

[3] Spaêtini*s* razûra is called 'the chief of forests' (Bund. XXIV, 16). According to the Bahman Ya*s*t (III, 9), it was the seat of the last and decisive battle between Ar*g*âsp and Gû*s*tâsp.

[4] Cf. Yt. V, 49; IX, 21.

[5] Cf. Yt. V, 50.

'That king Husravah and all the Aryans in the Forest may smite him[1].'

33. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

IX.

34. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

35. To him did Hutaosa, she of the many brothers[2], of the Naotara house[3], offer up a sacrifice, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

36. She begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may be dear and loved and well-received in the house of king Vîśtâspa.'

37. Vayu, who works highly, granted her that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

X.

38. I will sacrifice to the Waters and to Him who divides them . . . .

[1] This line looks as if it should belong to a counter-prayer by Husravah, which was heard by Vayu, as appears from Yt. V, 50.

[2] See Yt. IX, 26.

[3] See p. 77, note 1.

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

39. To him did[1] the maids, whom no man had known, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

40. They begged of him a boon, saying: 'Grant us this, O Vayu! who dost work highly, that we may find a husband, young and beautiful of body, who will treat us well, all life long, and give us offspring; a wise, learned, ready-tongued husband.'

41. Vayu, who works highly, granted them that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu . . . .

For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

XI.

42. I will sacrifice to the Waters and to Him who divides them . . . .

To this Vayu do we sacrifice, this Vayu do we invoke . . . .

We sacrifice to that Vayu that belongs to the Good Spirit[2], the bright and glorious Vayu.

43. My name is Vayu, O holy Zarathustra! My name is Vayu, because I go through (vyêmi) the two worlds[3], the one which the Good Spirit has

[1] It may be doubted whether the allusion here is to a legend of marriage en masse, following the marriage of Hutaosa with Vîstâspa, or whether the aorist is used with an indicative meaning: 'To him do the maids who have known no man . . . . They beg of him a boon, saying . . . .' Cf. Yt. XVI, 17.

[2] Cf. § 5, note 5.

[3] An attempt to an etymological explanation of the name Vayu. Cf. § 53.

made and the one which the Evil Spirit has made.

My name is the Overtaker (apaêta), O holy Zarathustra! My name is the Overtaker, because I can overtake the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.

44. My name is the All-smiting, O holy Zarathustra! My name is the All-smiting, because I can smite the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.

My name is the Worker of Good, O holy Zarathustra! My name is the Worker of Good, because I work the good of the Maker, Ahura Mazda, and of the Amesha-Spentas[1].

45. My name is He that goes forwards.
My name is He that goes backwards.
My name is He that bends backwards.
My name is He that hurls away.
My name is He that hurls down.
My name is He that destroys.
My name is He that takes away.
My name is He that finds out.
My name is He that finds out the Glory (*Hv*arenô).

46. My name is the Valiant; my name is the Most Valiant.
My name is the Strong; my name is the Strongest.
My name is the Firm; my name is the Firmest.
My name is the Stout; my name is the Stoutest.
My name is He that crosses over easily.
My name is He that goes along hurling away.

[1] He is their agent and instrument.

My name is He that crushes at one stroke.

My name is . . . .[1]

My name is He that works against the Daêvas.

My name is . . . .[2]

47. My name is He that prevails over malice; my name is He that destroys malice.

My name is He that unites; my name is He that re-unites; my name is He that separates.

My name is the Burning; my name is the Quick of intelligence[3].

My name is Deliverance; my name is Welfare[4].

My name is the Burrow[5]; my name is He who destroys the burrows[5]; my name is He who spits upon the burrows[5].

48. My name is Sharpness of spear; my name is He of the sharp spear.

My name is Length of spear; my name is He of the long spear.

My name is Piercingness of spear; my name is He of the piercing spear.

My name is the Glorious; my name is the Over-glorious.

49[6]. Invoke these names of mine, O holy Zarathustra! in the midst of the havocking hordes, in the midst of the columns moving forwards, in the strife of the conflicting nations.

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[1] Âiniva (?).

[2] Keredharisa (?).

[3] Doubtful; baoka, cf. بوز.

[4] Reading sudhis.

[5] Geredha is the burrow of an Ahrimanian creature (see Vend. III, 10 [33]; VII, 24 [61]): Vayu, in that half of him that belongs to the Evil Spirit, is the seat (the burrow) of Ahriman; but with his better half, he struggles against the fiend and destroys him.

[6] Cf. Yt. I, 11, 16.

50. Invoke these names of mine, O holy Zarathustra! when the all-powerful tyrant of a country falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee[1] of thy wealth, to rob thee of thy health.

51. Invoke these names of mine, O holy Zarathustra! when the unholy Ashemaogha falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee of thy strength, to rob thee of thy wealth, to rob thee of thy health.

52. Invoke these names of mine, O holy Zarathustra! when a man stands in bonds, when a man is being thrown into bonds, or when a man is being dragged in bonds: thus the prisoners flee from the hands of those who carry them, they flee away out of the prison[2].

53. O thou Vayu! who strikest fear upon all men and horses, who in all creatures workest against the Daêvas, both into the lowest places and into those a thousand times deep dost thou enter with equal power[3].

54. 'With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I forward and worship thee? With what manner of sacrifice will be achieved thy adoration, O great Vayu! thou who art high-up girded, firm, swift-moving, high-footed, wide-breasted, wide-thighed, with untrembling eyes, as powerful in sovereignty as any absolute sovereign in the world?'

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[1] Literally, coveting.

[2] The translation of this clause is doubtful; the text is corrupt.

[3] Cf. § 42.

55. 'Take thou a baresma, O holy Zarathustra! turn it upwards or downwards, according as it is full day or dawning; upwards during the day, downwards at the dawn[1].

56. 'If thou makest me worshipped with a sacrifice, then I shall say unto thee with my own voice things of health, made by Mazda and full of glory, so that Angra Mainyu may never do harm unto thee, nor the Yâtus, nor those addicted to the works of the Yâtu, whether Daêvas or men.'

57. We sacrifice unto thee, O great Vayu! we sacrifice unto thee, O strong Vayu!

We sacrifice unto Vayu, the greatest of the great; we sacrifice unto Vayu, the strongest of the strong.

We sacrifice unto Vayu, of the golden helm.

We sacrifice unto Vayu, of the golden crown.

We sacrifice unto Vayu, of the golden necklace.

We sacrifice unto Vayu, of the golden chariot.

We sacrifice unto Vayu, of the golden wheel.

We sacrifice unto Vayu, of the golden weapons.

We sacrifice unto Vayu, of the golden garment.

We sacrifice unto Vayu, of the golden shoe.

We sacrifice unto Vayu, of the golden girdle.

We sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly.

To this part of thee do we sacrifice, O Vayu! that belongs to the Good Spirit.

For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly . . . .

58. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and invocation unto, and the

[1] Études Iraniennes, II, 110.

strength and vigour of Râma *Hv*âstra, and Vayu, who works highly, more powerful to afflict than all the other creatures: this part of thee that belongs to the Good Spirit.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

XVI. DÎN YAST.

Dîn (Daêna) presides over the 24th day of the month (Sîrôzah 24) and gives it her name; she is invoked in company with *K*ista, and in fact this Yast, though it bears the name of Daêna, is consecrated to *K*ista (§§ 2, 7). These two Genii are, however, very closely connected in their nature, as Daêna is the impersonation of the Zoroastrian Law or Religion, and *K*ista is religious knowledge, the knowledge of what leads to bliss (fargânak, nirvâ*n*ag*ñ*âna; the same as *K*isti).

The description of *K*ista is rather pallid, and does not rise above abstractions (see, however, Mihir Yast, § 126). She was not worshipped by the old epic heroes as Anâhita was, but by Zarathustra and his wife, because she must have been, from her very name and nature, a goddess of Zoroastrian origin and growth.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

To the most right *K*ista, made by Mazda and holy, and to the good Law of the worshippers of Mazda,

Be propitiation from me, for sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda, the supplier of good

stores, who runs quickly to the goal and frees one best from dangers[1], who brings libations, who is holy, clever, and renowned, speedy to work and quick of work; who goes quickly and cleanses well; the good Law of the worshippers of Mazda;

2. To whom Zarathustra did sacrifice, saying: 'Rise up from thy seat, come forward from the Abode[2], thou most right *K*ista, made by Mazda and holy. If thou art before me, stay for me; if thou art behind me, overtake me.

3. 'Let everything be as friendly to us as anything can be: may we go smoothly along the roads, find good pathways in the mountains, run easily through the forests, and cross happily the rivers!'

4. For her brightness and glory, I will offer unto her a sacrifice worth being heard, namely, unto the most right *K*ista, made by Mazda and holy. I will offer up a sacrifice unto the most right *K*ista, made by Mazda and holy, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words and deeds, with the libations, with the well-spoken words.

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

II.

5. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .[3]

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[1] Reading nimarezista; cf. vîmarezistem, Yt. I, 2.

[2] The heavenly abode, the Garôthmân.

[3] The rest as in § 1.

6. To whom Zarathustra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

7. That the most right *K*ista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish, that lives beneath the waters, and can measure a rippling of the waters not thicker than a hair, in the Rangha, whose ends lie afar and whose depth is a thousand times the height of a man [1].

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

III.

8. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .

9. To whom Zarathustra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

10. That the most right *K*ista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, through the rain, the snow, the hail, or the sleet, from as far as nine districts, can perceive a horse's hair, mingled with the earth, and knows whether it is from the head or from the tail [2].

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[1] Cf. Yt. XIV, 29.

[2] Cf. Yt. XIV, 31.

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

IV.

11. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .

12. To whom Zarathustra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

13. That the most right *K*ista, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar, that, from as far as nine districts, can perceive a piece of flesh, not thicker than a fist, giving just as much light as a needle gives, as the point of a needle gives [1].

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

V.

14. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .

15. To whom the holy Hvôvi [2] did sacrifice with full knowledge, wishing that the holy Zarathustra would give her his good narcotic [3], that she might

[1] Cf. Yt. XIV, 33.

[2] Zarathustra's wife.

[3] Bangha; the so-called Bang of Zoroaster (Vend. XV, 14 [44]; Phl. tr.). What must have been its virtue may be gathered from the legends of Gûstâsp and Ardâ Vîrâf, who are said to have been transported in soul to the heavens, and to have had the higher

think according to the law, speak according to the law, and do according to the law.

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

VI.

16. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .

17. To whom the Âthravans, sent afar[1], did sacrifice[2], wishing a good memory to preach the law, and wishing strength for their own body.

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

VII.

18. We sacrifice to the most right *K*ista, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda . . . .

19. To whom the king of the country, the lord of the country does sacrifice, wishing peace for his country, wishing strength for his own body.

For her brightness and glory, I will offer unto her a sacrifice worth being heard . . . .

20. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength

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mysteries revealed to them, on drinking from a cup prepared by the prophet (Zardust Nâmah), or from a cup of Gûstâsp-bang (Ardâ Vîrâf, II, 29).

[1] The itinerant priests, the ancestors of the modern dervishes.

[2] Or better, do sacrifice; cf. Yt. XIV, 39.

and vigour of the most right *K*ista, made by Mazda and holy, and of the good Law of the worshippers of Mazda.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, ... give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

XVII. ASHI YAsT.

Ashi Vanguhi or 'the good Ashi[1]' is a feminine impersonation of piety[2], and she is, at the same time, the source of all the good and riches that are connected with piety[3]. She is described, therefore, as a goddess of Fortune and Wealth, and is invoked in company with Pâre*n*di, the goddess of Treasures (Sirôzah 25)

She appears in the latter character in the first part of the Ya*s*t (§§ 1–14); she praises and loves Zarathu*s*tra (§§ 15–21). She is worshipped by Hao*s*yangha (§ 26), Yima (§ 28), Thraêtaona (§ 33), Haoma (§ 37), Husravah (§ 41), Zarathu*s*tra (§ 45), and Vîstâspa (§ 49)[4]. She rejects the offerings of all sterile people (old men, courtezans, and children, §§ 53–61).

I.

1. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect[5], and powerful;

2. The daughter of Ahura Mazda, the sister of the Amesha-Spe*n*tas, who endows all the Sao-

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[1] In Parsi Ardi*s*vang or Ard (Ardi*s* from Arti*s*, the Persian form of Ashi*s*); she presides over the 25th day of the month; cf. Sîrôzah 25.

[2] Ashi is not the feminine adjective of Asha, as the i was originally short (genitive ashôi*s*, not ashy*a*u); ashi is ar-ti, and means bhakti, piety (Neriosengh).

[3] The so-called Ashi's remedies (ashôi*s* baêshaza; cf. Yt. XIII, 32).

[4] This enumeration is the same as in the Gô*s* Ya*s*t (§§ 3, 8, 14, 17, 21, 26, 29).

[5] Perethu-vîra; see Études Iraniennes, II, 183.

shya*nt*s[1] with the enlivening intelligence; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from near and him who invokes her from afar, and worships her with offerings of libations.

3[2]. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer up unto Ashi Vanguhi a good sacrifice with an offering of libations. We sacrifice unto Ashi Vanguhi with the libations; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

II.

4. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect, and powerful.

5. Homage unto Haoma, and unto the Mãthra[3], and unto the holy Zarathustra!

Homage unto Haoma, because all other drinks are attended with Aêshma[4], the fiend of the wounding spear: but the drinking of Haoma is attended with Asha and with Ashi Vanguhi herself[5].

6. Ashi is fair; Ashi is radiant with joy; she is far-piercing with her rays. Ashi gives good Glory

[1] The allies of Saoshya*nt*, who are to be active in the restoration of the world to eternal life (frashô-kereti). Cf. p. 165, note 1. Ashi gives them the 'intelligence of life' (frasha khratu), through which they will be enabled to perform their task.

[2] Cf. Yt. V, 10.

[3] The Holy Word.

[4] The Daêva of anger.

[5] As drinking Haoma is an act of religion (cf. Yasna XI, 12 [31] seq.).

unto those men whom thou dost follow, O Ashi! Full of perfumes is the house in which the good, powerful Ashi Vanguhi puts her . . . .[1] feet, for long friendship.

7. Those men whom thou dost attend, O Ashi! are kings of kingdoms, that are rich in horses, with large tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments and in stores of food[2]; well-scented where the beds are spread and full of all the other riches that may be wished for. Happy the man whom thou dost attend! do thou attend me, thou rich in all sorts of desirable things and strong!

8. Those men whom thou dost attend, O Ashi Vanguhi! have houses that stand well laid up, rich in cattle, foremost in Asha, and long-supported. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

9. The men whom thou dost attend, O Ashi Vanguhi! have beds that stand well-spread, well-adorned, well-made, provided with cushions and with feet inlaid with gold. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

10. The men whom thou dost attend, O Ashi Vanguhi! have their ladies that sit on their beds, waiting for them: they lie on the cushions, adorning themselves, ...[3], with square bored ear-rings and a necklace of gold: 'When will our lord come? when shall we enjoy in our bodies the joys of love?'

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[1] ? Âgairimaitis.

[2] Cf. Yt. V, 130.

[3] ? Ankupasmanau.

Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

11. The men whom thou dost attend, O Ashi Vanguhi! have daughters that sit . . . .[1]; thin is their waist, beautiful is their body, long are their fingers; they are as fair of shape as those who look on can wish. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

12. The men whom thou dost attend, O Ashi Vanguhi! have horses swift and loud-neighing; they drive the chariot lightly, they take it to the battle[2], they bear a gallant praiser (of the gods), who has many horses, a solid chariot, a sharp spear, a long spear, and swift arrows, who hits his aim, pursuing after his enemies, and smiting his foes. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

13. The men whom thou dost attend, O Ashi Vanguhi! have large-humped, burden-bearing camels, flying from the ground or fighting with holy fieriness[3]. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

14. The men whom thou dost attend, O Ashi Vanguhi! have hoards of silver and gold brought together from far distant regions; and garments of splendid make. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

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[1] ? Ãgamô-paidhisa. [2] Doubtful. [3] Cf. Yt. XIV, 11.

15. Do not turn thy look from me! turn thy mercy towards me, O great Ashi! thou art well-made and of a noble seed[1]; thou art sovereign at thy wish; thou art Glory in a bodily form.

16. Thy father is Ahura Mazda, the greatest of all gods, the best of all gods; thy mother is Ârmaiti Spe*n*ta; thy brothers are Sraosha[2], a god of Asha, and Rashnu[3], tall and strong, and Mithra[4], the lord of wide pastures, who has ten thousand spies and a thousand ears; thy sister is the Law of the worshippers of Mazda.

17. Praised of the gods, unoffended by the righteous[5], the great Ashi Vanguhi stood up on her chariot, thus speaking: 'Who art thou who dost invoke me, whose voice is to my ear the sweetest of all that invoked me most?'

18. And he[6] said aloud: 'I am Spitama Zarathu*s*tra, who, first of mortals, recited the praise of the excellent Asha[7] and offered up sacrifice unto Ahura Mazda and the Amesha-Spe*n*tas; in whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creation cried out, Hail[8]!

19. 'In whose birth and growth Angra Mainyu rushed away from this wide, round earth, whose ends lie afar, and he, the evil-doing Angra Mainyu, who is all death, said: "All the gods together

[1] Born from the gods; cf. Yt. XXII, 9.
[2] See Yt. XI.
[3] See Yt. XII.
[4] See Yt. X.
[5] Or, 'doing no harm to the righteous.'
[6] Zarathu*s*tra.
[7] The Ahuna Vairya.
[8] Cf. Yt. XIII, 93.

have not been able to smite me down in spite of myself, and Zarathustra alone can reach me in spite of myself.

20. '"He smites me with the Ahuna Vairya, as strong a weapon as a stone big as a house[1]; he burns me with Asha-Vahista, as if it were melting brass[2]. He makes it better for me that I should leave this earth, he, Spitama Zarathustra, the only one who can daunt me."'

21. And the great Ashi Vanguhi exclaimed: 'Come nearer unto me, thou pure, holy Spitama! lean against my chariot!'

Spitama Zarathustra came nearer unto her, he leant against her chariot.

22. And she caressed him with the left arm and the right, with the right arm and the left, thus speaking: 'Thou art beautiful, O Zarathustra! thou art well-shapen, O Spitama! strong are thy legs and long are thy arms: Glory is given to thy body and long cheerfulness[3] to thy soul, as sure as I proclaim it unto thee.'

III.

23[4]. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect and powerful.

24[5]. To her did Haoshyangha, the Paradhâta, offer up a sacrifice, upon the enclosure of the Hara, the beautiful height, made by Mazda.

25. He begged of her a boon, saying: 'Grant

[1] Cf. Vend. XIX, 4 (13).
[2] Cf. Yt. III.
[3] Bliss after death.
[4] As § 1.
[5] For §§ 24–26, cf. Yt. IX, 3–6.

me this, O great Ashi Vanguhi! that I may overcome all the Daêvas of Mâzana; that I may never fear and bow through terror before the Daêvas, but that all the Daêvas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'

26. The great Ashi Vanguhi ran and came to his side: Haoshyangha, the Paradhâta, obtained that boon.

For her brightness and glory, I will offer her a sacrifice . . . .

IV.

27. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

28[1]. To her did Yima Khshaêta, the good shepherd, offer up a sacrifice from the height Hukairya.

29. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

30. 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'

31. The great Ashi Vanguhi ran and came to his side: Yima Khshaêta, the good shepherd, obtained that boon.

For her brightness and glory, I will offer her a sacrifice . . . .

[1] For §§ 28–31, cf. Yt. IX, 8–11.

V.

32. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

33[1]. To her did Thraêtaona, the heir of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena.

34. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may overcome Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Drug, that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavâk and Erenavâk, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

35. The great Ashi Vanguhi ran and came to his side. Thraêtaona, the heir of the valiant Âthwya clan, obtained that boon.

For her brightness and glory, I will offer her a sacrifice . . . .

VI.

36. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

37[2]. To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza.

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[1] Cf. Yt. V, 34; IX, 14; XV, 24.

[2] For §§ 37–39, cf. Yt. IX, 17–19.

38. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bind the Turanian murderer, Franghrasyan, that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the *K*aê*k*asta lake, the deep lake of salt waters, to avenge the murder of his father Syâvarshâna, a man, and of Aghraêratha, a semi-man.'

39. The great Ashi Vanguhi ran and came to his side. Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, obtained that boon.

For her brightness and glory, I will offer her a sacrifice . . . .

VII.

40. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

41[1]. To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice, behind the *K*aê*k*asta lake, the deep lake of salt waters.

42. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may kill the Turanian murderer, Franghrasyan, behind the *K*aê-*k*asta lake, the deep lake of salt waters, to avenge the murder of my father Syâvarshâna, a man, and of Aghraêratha, a semi-man.'

43. The great Ashi Vanguhi ran and came to his side. The gallant Husravah, he who united the Aryan nations into one kingdom, obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

[1] For §§ 41–43, cf. Yt. IX, 21–23.

VIII.

44. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

45[1]. To her did the holy Zarathustra offer up a sacrifice in the Airyana Vaêgah, by the good river Dâitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

46. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my law and make it known, that she may bestow beautiful praises upon my deeds.'

47. The great Ashi Vanguhi ran and came to his side: the holy Zarathustra obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

IX.

48. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

49. To her did the tall Kavi Vîstâspa offer up a sacrifice behind the waters of the river Dâitya.

50. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may put to flight Asta-aurvant, the son of Vîspô-thaurvô-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven

[1] For §§ 45–47, cf. Yt. IX, 25–27.

hundred camels . . . . ; that I may put to flight the *Hv*yaona murderer, Are*ga*t-aspa; that I may put to flight Dar*s*inika, the worshipper of the Daêvas;

51. 'And that I may smite Tâthrava*nt* of the bad law; that I may smite Spin*g*auru*s*ka, the worshipper of the Daêvas; and that I may bring unto the good law the nations of the Varedhakas and of the *Hv*yaonas; and that I may smite of the *Hv*yaona nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'

52. The great Ashi Vanguhi ran and came to his side: the tall Kavi Vîs*t*âspa obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

X.

53. We sacrifice to Ashi Vanguhi, who is shining, high . . . . and powerful.

54. And the great Ashi Vanguhi said: 'None of those libations will be accepted by me, which are sent to me either by a man whose seed is dried out[1], or by the courtezan who produces untimely issues[2], or by young boys, or by girls who have known no man[3].

'When the Turanians and the swift-horsed Naotaras[4], clapping their hands, ran after me,

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[1] See Vend. III, 20 [63], note.

[2] By procuring abortion.

[3] She refuses the offerings of all barren beings.

[4] Cf. Yt. V, 98. The following clauses allude to some myth of Ashi Vanguhi connected with the conflict between the Turanians and the Naotaras (either Tusa and Vistauru; cf. p. 71, note 7, or more likely Vîs*t*âspa himself, to whom the preceding chapter

55. 'I hid myself under the foot of a bull walking under his burden; then young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.

56. 'Even I hid myself under the throat of a ram of hundredfold energy: then again young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.'

57. The first wailing of the great Ashi Vanguhi is her wailing about the courtezan who destroys her fruit: 'Stand thou not near her, sit thou not on her bed!'—'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

58. The second wailing of the great Ashi Vanguhi is her wailing about the courtezan who brings forth a child conceived of a stranger and presents it to her husband: 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

59. This is the third wailing of the great Ashi Vanguhi: 'This is the worst deed that men and tyrants do, namely, when they deprive maids, that have been barren for a long time, of marrying and bringing forth children. What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

60. Ahura Mazda answered: 'O fair and wise Ashi, go not back to the heavens, sink not into the

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[§§ 48–52] and the last but one clause of the Yast refer). She tried to flee in the way practised by Ulysses in the Cyclops' cavern; both parties were pursuing the animal that bore her, though they knew not what it bore, till children discovered her.

earth! Stay here and walk inside the fine kingly palace.'

61. I shall worship thee with such a sacrifice, I shall worship and forward thee with such a sacrifice as Vîstâspa offered unto thee, behind the river Dâitya[1]. The Zoatar lifted up a loud voice, with baresma before him. With that sort of sacrifice shall I worship thee? With that sort of sacrifice shall I worship and forward thee, O fair and wise Ashi?

For her brightness and glory, I will offer her a sacrifice worth being heard . . . .

62. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of Ashi Vanguhi; of the good *K*isti; of the good Erethe; of the good Rasãstâ*t*; of the Glory and Weal, made by Mazda[2].

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] Cf. §§ 49 seq. [2] Cf. Sîrôzah, § 25.

XVIII. ÂSTÂD YAST.

Arstâi is Truthfulness: she is invoked in company with the Genius of Truth, Rashnu Razista (Sîrôzah, § 18), on the day Rashn. On the day especially dedicated to her, the 26th day of the month, she is invoked in company with Mount Ushi-darena, which accounts for the singular fact that her Yast is wholly devoted to the *Hv*arenô, and thus is hardly distinguishable from the Zamyâd Yast, as Mount Ushi-darena is the actual seat of the *Hv*arenô (Yt. I, 31, text and note; cf. Yt. XIX, 66). Whence comes this particular connection of Arstâi with Mount Ushi-darena is uncertain, unless it alludes to the fact that the possession of the *Hv*arenô can be secured only through truthfulness: as soon as Yima 'began to find delight in words of falsehood and untruth,' the *Hv*arenô flew away from him (Yt. XIX, 34).

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto the Glory of the Aryans, made by Mazda,
Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'I made the Aryan Glory, rich in food, rich in flocks, rich in wealth[1], rich in Glory; provided with full store of intelligence, with full store of money, to withstand Need, and to withstand enemies.

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[1] As it gives food, flocks, and wealth to those who get possessed of it.

2. 'It destroys Angra Mainyu, who is all death; it destroys Aêshma, the fiend of the wounding spear[1]; it destroys the yellow Bûshyãsta[2]; it destroys the contagion[3] of Aêkha[4]; it destroys the fiend of death, Apaosha[5]; it destroys the non-Aryan nations.

3. 'And I made the great Ashi Vanguhi; she comes in, amid the family; she comes in, inside the fine royal palace[6].

4. 'Let Ashi, with fulness of welfare, follow the man who gladdens the faithful with his gifts[7]! she comes in, inside his family; she comes in, inside his fine royal palace.

'With all sorts of flocks, with all victory, with all intelligence, with all Glory, the great Ashi Vanguhi puts one foot[8] inside his family; she comes in, inside his fine royal palace.

5. 'Horses multiply a thousandfold, flocks multiply a thousandfold; and so does his virtuous offspring, (as) the bright, glorious star Tistrya moves on equally[9], and so does the strong wind made by Mazda, and so does the Glory of the Aryas.

6. 'And they bring increase on the tops of all mountains, down the depths of all vales; they bring increase to all the growing plants[10], the fair, the golden-hued. And they bring (away)[11] the contagion

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[1] See Vendîdâd, Introd. IV, 22.

[2] Ibid. Introd. IV, 24.

[3] Doubtful.

[4] ? A daêva or a disease.

[5] See Yt. VIII, 22.

[6] See Yt. XVII.

[7] Who gives alms to the poor Mazdayasnians.

[8] Even one foot (?), when she stays not there 'for long friendship' (Yt. XVII, 6).

[9] So that the rain falls in due time (Yt. VIII, 11).

[10] Cf. Yt. VIII, 29.

[11] Cf. § 2.

of Aêkha, they bring (away) the fiend of death, Apaosha.

7. 'Hail to the bright and glorious star Tistrya! Hail to the strong wind, made by Mazda! Hail to the Glory of the Aryas!

'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'Ashem Vohû: Holiness is the best of all good . . . .

8. 'We worship the Ahuna Vairya.

'We worship Asha-Vahista, the fairest Amesha-Spenta.

'We worship the rightly-spoken Words[1], fiend-smiting and healing.

'We worship the healing, well-spoken Words, the fiend-smiting.

'We worship the Mãthra Spenta and the Law of Mazda, and (piety) that delights in Haoma[2].

'We worship the Glory of the Aryas.

'Yênhê hâtãm: All those beings of whom Ahura Mazda . . . .

9. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of the Glory of the Aryas, made by Mazda.

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man[3] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

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[1] Arshukhdha vakô, the words conformable to the rites.

[2] Haomakinem; see Études Iraniennes, II, 148.

[3] Who shall have sacrificed to the Aryan Glory.

XIX. ZAMYÂD YAsT.

This Yast, inscribed to the Genius of the Earth, is devoted to a description of the mountains and the kingly Glory (kavaêm *Hv*arenô), which are invoked, together with the Earth, in the corresponding formula of the Sîrôzah (§ 28): there is no Yast devoted to the Earth itself.

The mountains are simply enumerated (§§ 1–8). The rest of the Yast is devoted to the praise of the *Hv*arenô, or, more precisely, to that of those who possessed it, whose powers or feats are described. The list begins with Ahura Mazda (§ 10), and closes with Saoshya*nt* (§ 89); that is to say, it begins with the beginning of the world, and closes with its end. It includes the Amesha-Spe*n*tas (§ 15), Haoshyangha (§ 26), Takhma Urupa (§ 28), Yima (§ 31), Mithra (§ 35), Thraêtaona (§ 36), Keresâspa (§ 38), the kings of the Kaianyan dynasty (§§ 66–72), Kavi Husravah (§ 74), Zarathustra (§ 79), Vîstâspa (§ 84). The unsuccessful efforts of Franghrasyan to take possession of it are described at length (§§ 56–64).

This Yast would serve as a short history of the Iranian monarchy, an abridged Shâh Nâmah.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto Mount Ushi-darena, made by Mazda, the seat of holy happiness; unto the kingly Glory, made by Mazda; unto that Glory that cannot be forcibly seized, made by Mazda [1],

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[1] Sîrôzah I, 28.

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I.

1. The first mountain that rose up out of the earth, O Spitama Zarathustra! was the Haraiti Barez[1]. That mountain stretches all along the shores of the land washed by waters[2] towards the east.

The second mountain was Mount Zeredhô, outside[3] Mount Manusha[4]: this mountain too stretches all along the shores of the land washed by waters towards the east.

2. From there grew up Mount Ushi-dhau Ushi-darena[5], Mount Erezifya[6], and Mount Fraorepa.

The sixth was Mount Erezura[7].

The seventh was Mount Bumya[8].

The eighth was Mount Raoidhita[9].

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[1] The same as the Hara Berezaiti, the later Albôrz; see p. 58, note 3.

[2] The Caspian sea.

[3] Doubtful: pâre*n*tarem aredhô; possibly beyond.

[4] According to the Bundahi*s*, Manusha is another name of Mount Zeredhô (XII, 2). It is the mountain on which Mânû*s*ĥîhar was born (ibid. 10).

[5] 'The mountain that gives understanding, that preserves understanding,' the later Mount Ô*s*dâ*s*târ; see p. 33, note 1.

[6] See p. 65, note 2.

[7] Mount Arzûr 'is a summit at the gate of hell' (Bundahi*s* XII, 8; cf. Vend. III, 7 (23); XIX, 140).

[8] The Arzûr Bûm of Bundahi*s* XII, 2, which 'is in the direction of Arûm' (Asia Minor, Bundahi*s* XII, 16).

[9] The Rôyi*s*n-ômand mountain of Bundahi*s* XII, 27; its name

The ninth was Mount Mazisisvau.

The tenth was Mount Antare-danghu.

The eleventh was Mount Erezisha.

The twelfth was Mount Vâiti-gaêsa[1].

3. And Mount Âdarana, Mount Bayana, Mount Iskata Upairi-saêna[2], with the . . . .[3] snows; the two Hamankuna mountains, the eight Vasna mountains, the eight powerful Frâvanku, the four Vidhvana summits;

4. Mount Aêzakha, Mount Maênakha, Mount Vâkhedrakaê, Mount Asaya, Mount Tudhaskaê, Mount Isavaê, Mount Draoshisvau, Mount Sâirivau, Mount Nanghusmau, Mount Kakahyu, Mount Antare-Kangha[4];

5. Mount Sikidava[5], Mount Ahuna, Mount Raêmana, Mount Asha-stembana, Mount Urunyô-vâidhkaê, Mount Âsnavant[6], Mount Ushaoma, Mount Usta-*hv*arenah, Mount Syâmaka[7], Mount Vafrayau, Mount Vourusha;

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means 'the mountain on which vegetation has grown' (ibid. tr. West).

[1] The Bâdghês mountain near Herât, بادغیس.

[2] Or 'Mount Iskata ("rugged"), belonging to the Upairi-saêna ridge.' The Upairi-saêna ridge or Aparsên ridge is 'the mountain of Persia, and its beginning is in Seistân and its end in Susiana' (Bund. XII, 9).

[3] ? Kãsô-tafedhra; possibly the name of a mountain: Mount Kãsô-tafedhra Vafra.

[4] See p. 67, note 4.

[5] 'Sikidâv, a mountain among those which are in Kangdez' (Bund. XII, 2, tr. West).

[6] See p. 7, note 5.

[7] The Mount Siyâk-ômand ('the black mountain') and Mount Vafar-ômand ('the snowy mountain') of Bundahis XII, 22, which are said to have grown out of the Apârsên ridge and to extend towards China.

6. Amongst which stand Mount *G*atara, Mount Adhutav*a*u, Mount Spitavarena, Mount Spe*n*tô-dâta[1], Mount Kadrva-aspa[2], Mount Kaoirisa[3], Mount Taêra[4], Mount Barô-srayana, Mount Barana, Mount Frâpay*a*u, Mount Udrya, and Mount Raêva*nt*[5], and all those heights to which men have given the name of mount,

7. To the number of two thousand mountains, and two hundred and forty and four[6], O Spitama Zarathu*s*tra!

8. For its brightness and glory, I will offer it a sacrifice worth being heard, namely, unto the awful kingly Glory. Unto the awful kingly Glory we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words[7].

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda[7] . . . .

II.

9. We sacrifice unto the awful kingly Glory, made by Mazda; most conquering, highly working, that possesses health, wisdom, and happiness, and is more powerful to destroy than all other creatures;

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[1] The Spendyâd mountain, near Mount Rêvand (Bundahi*s* XII, 23).

[2] The Kôndrâsp mountain, by the town of Tûs (in Khorasan, Bund. XII, 24).

[3] The Kôîrâs mountain in Îrân-Vê*g* (Bund. XII, 25).

[4] Cf. Yt. XV, 7, and p. 58, note 2.

[5] See p. 8, notes 1 and 2.

[6] 'The other mountains have grown out of Albûr*z*, in number 2244 mountains' (Bund. XII, 2).

[7] See notes to Yt. III, 17 (p. 47).

10. That belongs to Ahura Mazda, as (through it) Ahura Mazda made the creatures, many and good, many and fair, many and wonderful, many and prosperous, many and bright;

11[1]. So that they may restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

12. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Drug shall perish, though she may rush on every side to kill the holy beings; she and her hundredfold brood shall perish, as it is the will of the Lord[2].

13. For its brightness and glory, I will offer it a sacrifice . . . .

III.

14. We sacrifice unto the awful kingly Glory, made by Mazda . . . .[3]

15[4]. That belongs to the Amesha-Spe*n*tas, the bright ones, whose looks perform their wish, tall, quickly coming to do, strong, lordly, who are undecaying and holy;

16. Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda.

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[1] §§ 11–12 = §§ 19–20, 23–24, 89–90. [2] Doubtful.
[3] As above, § 9. [4] §§ 15–17 = Yt. XIII, 82–84.

17. Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garô-nmâna, and whose ways are shining as they go down to the libations;

18. Who are the makers and governors, the shapers and overseers, the keepers and preservers of these creations of Ahura Mazda.

19[1]. It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

20. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Drug shall perish, though she may rush on every side to kill the holy beings; she and her hundred-fold brood shall perish, as it is the will of the Lord.

For its brightness and glory, I will offer it a sacrifice . . . .

IV.

21. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

22. That belongs to the gods in the heavens and to those in the material world, and to the blessed ones, born or not yet born, who are to perform the restoration of the world[2].

23[3]. It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and

[1] §§ 19–20 = §§ 11–12.

[2] The Saoshya*nt*s; see p. 165, note 1.

[3] §§ 23–24 = §§ 19–20.

ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish;

24. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Druǵ shall perish, though she may rush on every side to kill the holy beings; she and her hundred-fold brood shall perish, as it is the will of the Lord.

For its brightness and glory, I will offer it a sacrifice . . . .

V.

25. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

26. That clave unto Haoshyangha, the Paradhâta, for a long time[1], when he ruled over the seven Karshvares of the earth, over the Daêvas and men, over the Yâtus and the Pairikas, over the oppressors, the blind, and the deaf; he who smote two-thirds of the Daêvas of Mâzana and of the Varenya fiends[2].

For its brightness and glory, I will offer it a sacrifice . . . .

VI.

27. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

28. That clave unto Takhma Urupa, the well-armed, while he ruled over the seven Karshvares of the earth, over the Daêvas and men, the Yâtus and Pairikas, the oppressors, the blind, and the deaf;

29. When he conquered all Daêvas and men, all the Yâtus and Pairikas, and rode Angra Mainyu,

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[1] For forty years, according to the Bundahiś (XXXIV, 4); for thirty years, according to Firdausi.

[2] See Yt. V, 22.

turned into the shape of a horse, all around the earth from one end to the other, for thirty years[1].

For its brightness and glory, I will offer it a sacrifice . . . .

VII.

30. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

31. That clave unto the bright Yima, the good shepherd, for a long time [2], while he ruled over the seven Karshvares of the earth, over the Daêvas and men, the Yâtus and Pairikas, the oppressors, the blind, and the deaf;

32. He who took from the Daêvas both riches and welfare, both fatness and flocks, both weal and Glory[3];

In whose reign both aliments[4] were never failing for feeding creatures, flocks and men were undying, waters and plants were undrying;

33. In whose reign there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daêvas[5], in the times before his lie, before he began to have delight in words of falsehood and untruth.

34. But when he began to find delight in words of falsehood and untruth[6], the Glory was seen to flee away from him in the shape of a bird. When his Glory had disappeared, then the great[7] Yima

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[1] Cf. Yt. XV, 12, and notes.

[2] For six hundred and sixteen years and six months (Bundahis XXXIV, 4).

[3] See Yt. V, 26, text and note.

[4] Food and drink.

[5] Cf. Yt. XV, 16.

[6] He pretended to be a god (Firdausi).

[7] Doubtful: fraêsta.

Khshaêta, the good shepherd, trembled and was in sorrow before his foes[1]; he was confounded, and laid him down on the ground.

35. The first time[2] when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vîvangha*nt*, in the shape of a Vâraghna bird[3].

Then Mithra seized that Glory, Mithra, the lord of wide pastures, whose ear is quick to hear, who has a thousand senses. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda has created the most glorious of all the gods in the heavens.

36. The second time when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vîvangha*nt*, in the shape of a Vâraghna bird.

Then Thraêtaona seized that Glory, he, the heir of the valiant Âthwya clan, who was the most victorious of all victorious men next to Zarathustra;

37. Who smote Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses, that most powerful, fiendish Drug, that demon baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle[4].

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[1] Azi Dahâka and his followers.

[2] The Glory is described as departing three times, because it is threefold, according as it belongs to the king considered as a priest, a warrior, or a husbandman. In that threefold character it is identical with Âdar Frobâ, Âdar Gushasp, and Âdar Bûrzîn Mihr (p. 7, notes).

[3] A raven, one of the incarnations of the Genius of Victory (Yt. XIV, 18–21; cf. ibid. § 35).

[4] Cf. Yt. V, 34.

38. The third time when the Glory departed from the bright Yima, that Glory went from Yima, the son of Vîvangha*nt*, in the shape of a Vâraghna bird.

Then the manly-hearted Keresâspa[1] seized that Glory; he who was the sturdiest of the men of strength, next to Zarathustra, for his manly courage.

39. For Manly Courage clave unto him. We worship Manly Courage, firm of foot, unsleeping, quick to rise, and fully awake, that clave unto Keresâspa;

40. Who killed the snake Srvara, the horse-devouring, men-devouring, yellow, poisonous snake, over which yellow poison flowed a thumb's breadth thick. Upon him Keresâspa was cooking his food in a brass vessel: at the time of noon, the fiend felt the heat, and stood upon his feet: he rushed from under the brass vessel and upset the boiling water: the manly-hearted Keresâspa fell back affrighted[2];

41. Who killed the golden-heeled Ga*n*darewa, that was rushing with open jaws, eager to destroy the living world of the good principle[3];

Who killed the brood of Pathana, all the nine[4];

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[1] See V, 37 (pp. 62–63, and notes); XIII, 136; XV, 27.

[2] Cf. Yasna IX, 11 (34–39). This tale belongs to the wide-spread cyclus of the island-whale (a whale whose back is mistaken by sailors for an island; they land upon it, cook their food there, and the monster, awaked by the heat, flies off and carries them away: see Arabian Nights, Seventy-first Night; Babâ Bathrâ, 5).

[3] See Yt. V, 38.

[4] Known in the Minokhired (XXVII, 50) as 'the wolf Kapô*d*' (perhaps 'the blue wolf,' as Mr. West suggests), 'which they also call P*e*han.' Those nine sons of Pathana were nine highwaymen (the very word Pathana seems to have that meaning): their defeat is told by Keresâspa in a Pahlavi Rivâyat as follows: 'I have slain the highwaymen who were so big in body that, when they were

and the brood of Nivika, and the brood of Dâstayana;

Who killed the golden-crowned Hitâspa[1], and Vareshava, the son of Dâna[2], and Pitaona, attended by many Pairikas[3];

42. Who killed Arezô-shamana, him of the manly courage, who was strong, well-beloved[4], hail, energetically rushing, fully awake, never falling back....[5];

43. Who killed Snâvidhaka, him who killed with his nails, the stone-handed: thus did he exclaim to all around: 'I am an infant still, I am not yet of age: if I ever grow of age, I shall make the earth a wheel, I shall make the heavens a chariot;

44. 'I shall bring down the Good Spirit from the shining Garô-nmâna; I shall make the Evil Spirit rush up from the dreary Hell. They will carry my

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walking, people considered in this way, that "below them are the stars and moon, and below them moves the sun at dawn, and the water of the sea reaches up to their knees." And I reached up to their legs, and they were smitten on the legs by me; they fell, and the hills on the earth were shattered by them' (West, Pahlavi Texts, II, 376). Keresâspa's Fravashi, accordingly, is invoked against thieves (Yt. XIII, 136). Perhaps the assimilation of the wolf Kapô*d* with P*e*han is merely a guess of the author of the Minokhired.

[1] The murderer of Keresâspa's brother, Urvâkhshaya (Yt. XV, 28).

[2] Doubtful: dânayana. Vâresha is the Pahlavi name of a bird of prey (Bund. XIV, 30), which might induce us to identify Vareshava with the gigantic bird Kamak, 'which overshadowed the earth and kept off the rain till the rivers dried up' (West, l.l. 378), and whose destruction was one of the feats of Keresâspa.

[3] Like the Pairika Knâthaiti, who clave to Keresâspa (Vend. I, 10 [36]).

[4] Doubtful: frâzustem.

[5] The rest of the sentence is obscure, and the text seems to be corrupt.

chariot, both the Good Spirit and the Evil One, unless the manly-hearted Keresâspa kill me.'

The manly-hearted Keresâspa killed him, his life went away, his spirit vanished[1].

For its brightness and glory, I will offer it a sacrifice . . . .

VIII.

45. We sacrifice unto the awful Glory, that cannot be forcibly seized[2], made by Mazda . . . .

46. For which the Good Spirit and the Evil One did struggle with one another[3]: for that Glory that cannot be forcibly seized[2] they flung each of them their darts most swift.

The Good Spirit flung a dart, and so did Vohu-Manô, and Asha-Vahista and Âtar, the son of Ahura Mazda.

The Evil Spirit flung a dart, and so did Akem-Manô[4], and Aêshma of the wounding spear, and Azi Dahâka and Spityura, he who sawed Yima in twain[5].

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[1] Snâvidhaka reminds one vividly of the Titanic Otus and Ephialtes (Odyssea XI, 308):

'Such were they youths! Had they to manhood grown,
Almighty Jove had trembled on his throne:
But ere the harvest of the beard began
To bristle on the chin, and promise man,
His shafts Apollo aim'd.' (Pope.)

[2] The sacerdotal Glory; see p. 11, note 6, cf. § 53.

[3] When it had departed from Yima.

[4] Bad Thought, the demoniac counterpart of Vohu-Manô (Vend. Introd. IV, 34).

[5] Spityura was a brother of Yima's (Bund. XXXI, 3: 'Spîtûr was he who, with Dahâk, cut up Yim,' ibid. 5, tr. West). Nothing more is known of him, though he appears to have played a great part in the original Yima legend, and to have stood to his brother in the same relation as Barmâyûn and Katâyûn to Ferîdûn, or

47. Then forward came Âtar[1], the son of Ahura Mazda, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.'

But Azi Dahâka, the three-mouthed, he of the evil law, rushed on his back, thinking of extinguishing it:

48. 'Here give it up to me[2], O Âtar, son of Ahura Mazda: if thou seizest that Glory that cannot be forcibly seized, I shall rush upon thee, so that thou mayest never more blaze on the earth made by Ahura and protect the world of the good principle.'

And Âtar took back his hands, as the instinct of life prevailed, so much had Azi affrighted him.

49. Then Azi, the three-mouthed, he of the evil law, rushed forward, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.'

But Âtar, the son of Ahura Mazda, advanced behind him, speaking in these words:

50. 'There give it up to me[2], thou three-mouthed Azi Dahâka. If thou seizest that Glory that cannot be forcibly seized, then I will enter thy hinder part, I will blaze up in thy jaws, so that thou mayest never more rush upon the earth made by Mazda and destroy the world of the good principle.'

Then Azi took back his hands, as the instinct of life prevailed, so much had Âtar affrighted him.

51. That Glory swells up and goes to the sea

Shagâd to Rustam. Firdausi does not mention him, and makes Dahâk himself saw Gemshîd.

[1] Âdar Frobâ (the Glory of the Priest) is meant here: 'when they sawed Yim, Âdar Frobâ saved his Glory from the hand of Dahâk' (Bund. XVII, 5; Études Iraniennes, II, 70, 84).

[2] Doubtful.

Vouru-Kasha. The swift-horsed Son of the Waters[1] seizes it at once: this is the wish of the Son of the Waters, the swift-horsed: 'I want to seize that Glory that cannot be forcibly seized, down to the bottom of the sea Vouru-Kasha, in the bottom of the deep rivers.'

52. We sacrifice unto the Son of the Waters, the swift-horsed, the tall and shining lord, the lord of females; the male god, who helps one at his appeal; who made man, who shaped man[2], a god who lives beneath waters, and whose ear is the quickest to hear when he is worshipped.

53. 'And whosoever of you, O men,'—thus said Ahura Mazda,—'O holy Zarathustra! shall seize that Glory that cannot be forcibly seized, he has the gifts[3] of an Âthravan[4]; whosoever shall long for the illumination of knowledge, he has the gifts of an Âthravan; whosoever shall long for fulness of knowledge, he has the gifts of an Âthravan;

54. 'And Riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments; and Victory will cleave unto him, day after day; and likewise Strength, that smites more than a year. Attended by that Victory, he will conquer the havocking hordes; attended by that Victory, he will conquer all those who hate him.'

For its brightness and glory, I will offer it a sacrifice . . . .

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[1] Apãm Napâ*t*; see p. 6, note 1.

[2] An allusion to old myths on the igneous origin of life (Ormazd et Ahriman, § 78).

[3] Doubtful.

[4] As that Glory is the one that belongs to the Âthravan.

IX.

55. We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda . . . .

56. Which the Turanian ruffian Frangrasyan tried to seize in the sea Vouru-Kasha. He stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra [1]. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Husravah [2].

57 [3]. Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathustra! thinking evil thoughts: '. . . . [4] I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra.

58. 'Then I will defile all corn and liquors [5], as to greatness, goodness, and fairness.'

—'Ahura Mazda will come against thee, ever eager to create new creatures [6].'

Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha, O Spitama Zarathustra!

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[1] See Études Iraniennes, II, 227; cf. § 82.

[2] 'Lake Husru is within fifty leagues (parasang) of Lake *K*ê*k*ast' (Lake Urumiah, Bund. XXII, 8, tr. West).

[3] Cf. §§ 60, 63.

[4] Itha itha yathana ahmâi.

[5] Tarshu*k*a khshudra*k*a, translated dhânyâni madhûni*k*a (Sansk. tr. to Âfrîgân Gâhambâr, § 12). Afrâsyâb was charged with having laid Iran waste by filling up or conducting away rivers (Hamzah Ispahensis, p. 34; cf. Bund. XXI, 6).

[6] This looks like an answer to Afrâsyâb's threats.

59. A second time he stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Vanghazdau[1].

60[2]. Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathustra! thinking evil thoughts: '. . . .[3] I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra.

61. 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.'

—'Ahura Mazda will come against thee, ever eager to create new creatures.'

Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha.

62. A third time he stripped himself naked, wishing to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm was produced in the sea Vouru-Kasha, namely, the water that is called Awz-dânva.

63[4]. Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathustra! thinking evil thoughts: '. . . .[5] I have

[1] The situation of that lake is not stated. [2] Cf. §§ 57, 63.

[3] Itha itha yathana ahmâi avatha itha yathana ahmâi.

[4] Cf. §§ 57, 60.

[5] Itha itha yathana ahmâi avatha itha yathana ahmâi âvoya itha yathana ahmâi.

not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra!'

64. He was not able to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra.

For its brightness and glory, I will offer it a sacrifice . . . .

X.

65. We sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda . . . .

66. That cleaves unto him[1] who grows up there, where lies Lake Kãsava[2], along with the Haêtumant[3] river; there where stands Mount Ushidhau[4], surrounded by waters, that run from the mountain.

67. It[5] runs unto him, it flows and swells unto him, bringing good pastures and fine horses, bringing plenty, full of glory; with beauty and weal; powerful and friendly, rich of pastures, prolific and golden. It runs unto him, it flows and swells unto him, bright and glorious, making the white . . . .[6] grow, smiting away all plagues.

68. And there comes with him a horse's strength, there comes with him a camel's strength, there

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[1] That is to say, to any one who . . . . The Kavis or Kings of Iran are meant: Lake Kãsava was supposed to be 'the home of the Kayân race' (Bund. XXI, 7). The Kavis are enumerated in the following clauses (§§ 71 seq.).

[2] The present Zarah or Hamûn sea in Seistan.

[3] The Helmend (Ἐτύμανδρος; cf. Vend. I, 14).

[4] The seat of the *Hv*arenô; see p. 33, note 1, p. 287, note 5, and Introduction to Yt. XVIII.

[5] The water of the rivers in which the Glory lies, and in the midst of which the Kavi has been nourished.

[6] ? Varemis.

comes with him a man's strength, there comes with him the kingly Glory: and there is in him, O holy Zarathustra! so much of kingly Glory as might extinguish at once all the non-Aryan nations.

69. And then (through it) living creatures may keep away[1] hunger and death, living creatures (may keep away) cold and heat[1]. Such is the kingly Glory, the keeper of the Aryan nations and of the five kinds of animals[2], made to help the faithful and the Law of the worshippers of Mazda.

For its brightness and glory, I will offer it a sacrifice . . . .

XI.

70. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

71. That clave unto Kavi Kavâta, and unto Kavi Aipivôhu, and unto Kavi Usadha, and unto Kavi Arshan, and unto Kavi Pisina, and unto Kavi Byârshan, and unto Kavi Syâvarshan[3];

72. So that they were all of them brave, all of them strong, all of them healthful, all of them wise, all of them happy in their wishes, all of them powerful kings.

For its brightness and glory, I will offer it a sacrifice . . . .

XII.

73. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

74[4]. That clave unto Kavi Husravah for the well-shapen Strength, for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of the law, for the

[1] Doubtful. [2] See p. 182, note 2. [3] See Yt. XIII, § 132.
[4] §§ 74–76 = Yt. XIII, 133–135.

unconquerable power of the law; for the extermination of the enemies at one stroke;

75. And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

76. And for a dominion full of splendour, for a long, long life, and for all boons and remedies;

77. So that king Husravah [had the lead] all along the long race, and he could not pass through the forest, he[1], the murderer, who was fiercely striving against him on horseback; the lord Kavi Husravah prevailed over all; he put in bonds Frangrasyan and Keresavazda[2], to avenge the murder of his father Syâvarshâna, a man, and of Aghraêratha, a semi-man[3].

For its brightness and glory, I will offer it a sacrifice . . . .

XIII.

78. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

79. That clave unto the holy Zarathustra, so that he thought according to the Law, spake according

[1] Aurvasâra; see Yt. XV, 32; cf. Yt. V, 50 (where the words all along the long race have been omitted in the translation). The words have the lead here have been supplied from Yt. V, 50: the text here has two words, tãm keresem, of which both the reading and the meaning are doubtful.

[2] Keresavazda, the Karsîvaz of Firdausi, the brother of Afrâsyâb and the murderer of Syâvarshâna: he was put to death by Husravah in company with his brother (Études Iraniennes, II, 227).

[3] See p. 114, note 7.

to the Law, and did according to the Law; so that he was the holiest in holiness in all the living world, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory.

80. At his sight the Daêvas rushed away; at his sight the (demoniac) malices were extinguished; at his sight the *G*ainis[1] drew back their ways from the mortals and, lamenting[2] and wailing, laid violent hands on the Daêvas.

81. And that one prayer, the Ahuna Vairya, which the holy Zarathustra sang and repeated four times, with a song that waxed louder and louder, drove back all the Daêvas beneath the earth, and took off from them sacrifice and prayer[3].

82. It was it, the Glory of Zarathustra, that the Turanian ruffian Frangrasyan tried to seize to rule over all the Karshvares; round about the seven Karshvares did that ruffian Frangrasyan rush, trying to seize the Glory of Zarathustra[4]. But that Glory escaped to hidden inlets of the sea[5]; and there those two[6] made my will[7] roll on[8]; they entered my will, as it was my wish, Ahura Mazda's, and as it was the wish of the Law of Mazda.

For its brightness and glory, I will offer it a sacrifice . . . .

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[1] See Vend. XX, 10.

[2] Doubtful. Perhaps: and lamenting and wailing the Daêvas left off injuring.

[3] Cf. Yt. XIII, 90.

[4] See above, §§ 56–64.

[5] Cf. §§ 56, 59, 62.

[6] Zarathustra and Vîstâspa (?); cf. §§ 84–87.

[7] Meaning my law.

[8] Cf. Yt. XIII, 89, note 5.

XIV.

83. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

84. That clave unto king Vîstâspa, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he professed that Law, destroying his foes and causing the Daêvas to retire.

85[1]. Who, driving the Drug before him[2], sought wide room for the holy religion; who, driving the Drug before him, made wide room for the holy religion; who made himself the arm and support of this law of Ahura, of this law of Zarathustra;

86. Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

87. The valiant king Vîstâspa conquered all enemies, Tâthravant of the evil law, Peshana, the worshipper of the Daêvas, and the fiendish wicked Aregat-aspa and the other wicked *Hv*yaonas[3].

For its brightness and glory, I will offer it a sacrifice . . . .

XV.

88. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

89[4]. That will cleave unto the victorious Saoshyant and his helpers[5], when he shall restore the

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[1] §§ 85–86 = Yt. XIII, 99–100.

[2] Or 'with his spear pushed forwards;' see p. 205, note 1.

[3] Cf. Yt. V, 109.

[4] §§ 89–90 = §§ 11–12.

[5] See p. 117, note 6.

world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish ;

90. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Drug shall perish, though she may rush on every side to kill the holy beings; she and her hundred-fold brood shall perish, as it is the will of the Lord.

For its brightness and glory, I will offer it a sacrifice . . . .

XVI.

91. We sacrifice unto the awful kingly Glory, made by Mazda . . . .

92. When Astvat-ereta[1] shall rise up from Lake Kãsava[2], a friend of Ahura Mazda, a son of Vîspa-taurvairi[3], knowing the victorious knowledge.

It was that Glory that Thraêtaona bore with him when Azi Dahâka was killed[4];

93. That Frangrasyan, the Turanian, bore when Drvau[5] was killed, when the Bull was killed[6];

That king Husravah bore when Frangrasyan, the Turanian, was killed[7];

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[1] Saoshyant; cf. Yt. XIII, 129.

[2] Cf. § 66 and Vend. XIX, 5 (18).

[3] See Yt. XIII, 142. [4] Cf. § 36. [5] Or 'the demon.'

[6] This line is in contradiction with what we know of the Frangrasyan legend, unless the text is corrupt and the name of Frangrasyan has been introduced here by mistake (for Keresâspa?). Yet it may allude to brighter sides, unknown to us, of the Turanian hero: the Bull (gaus) may be his brother Aghraêratha, the Bull-man (Gôpatishâh); see p. 114, note 7.

[7] See § 77.

That king Vîstâspa bore, when he victoriously maintained Holiness against the host of the fiends and took off the Drug from the world of the good principle [1].

94. He [2], with the eye of intelligence [3], shall look down upon all the creatures of the Paêsis [4], her of the evil seed: he shall look upon the whole living world with the eye of plenty, and his look shall deliver to immortality the whole of the living creatures.

95. And there shall his friends [5] come forward, the friends of Astvat-ereta, who are fiend-smiting, well-thinking, well-speaking, well-doing, following the good law, and whose tongues have never uttered a word of falsehood.

Before them shall Aêshma of the wounding spear, who has no Glory, bow and flee; he shall smite the most wicked Drug, her of the evil seed, born of darkness.

96. Akem-Manô [6] smites, but Vohu-Manô shall smite him; the Word of falsehood smites, but the Word of truth shall smite it. Haurvatât and Ameretât [7] shall smite both hunger and thirst: Haurvatât and Ameretât shall smite the evil hunger and the evil thirst. The evil-doing Angra Mainyu bows and flees, becoming powerless.

For its brightness and glory, I will offer it a sacrifice . . . .

97. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

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[1] Cf. § 84. [2] Saoshyant. [3] Cf. Yt. I, 28.
[4] A name of the Drug. [5] See p. 220, note 1.
[6] See p. 297, note 4.
[7] The Genii of the waters and of the plants (cf. Vend. Introd. IV, 34).

I bless the sacrifice and prayer, and the strength and vigour of Mount Ushi-darena, made by Mazda, the seat of holy happiness; of the kingly Glory, made by Mazda; of the Glory that cannot be forcibly seized, made by Mazda[1].

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man[2] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] Cf. § o.

[2] Who sacrifices to the kingly Glory.

XX. VANANT YAST.

This Yast ought to follow immediately after the Tîr Yast, as it is derived from the same Sîrôzah formula; the one in which Tistrya is invoked along with Vanant and Haptôiringa (Sîrôzah, § 13). It is a mere supplement to that Yast. On Vanant, see p. 97, note 6.

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0. May Ahura Mazda be rejoiced! . . . .

Ashem Vohû: Holiness is the best of all good . . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness . . . .

Unto the star Vanant, made by Mazda,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

1. We sacrifice unto the star Vanant, made by Mazda, the holy and master of holiness.

I will sacrifice unto Vanant, strong, invoked by his own name[1], healing, in order to withstand the accursed and most foul Khrafstras[2] of the most abominable Angra Mainyu.

2. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of the star Vanant, made by Mazda.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man[3] brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

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[1] See p. 13, note 2.

[2] The reptiles and other Ahrimanian creatures (Vendîdâd, Introd. V, 11) which are destroyed by the rain (Bund. VII, 7).

[3] Who sacrifices to Vanant.

XXI AND XXII. YAST FRAGMENTS.

These two Yasts or Yast fragments are known among the Parsis as the Hâdhôkht Nask, though their context does not correspond to any part of the description of that Nask as given in the Dînkart (West, Pahlavi Texts, I, 224, note 8). A Pahlavi translation of these Yasts has been edited by Haug and West (The Book of Ardâ Vîrâf, p. 269 seq.).

XXI. YAST FRAGMENT.

Yast XXI is a eulogy of the Ashem Vohû prayer, the value of which rises higher and higher, according as the circumstances under which it is being recited are of greater importance.

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1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'What is the only word in which is contained the glorification of all good things, of all the things that are the offspring of the good principle?'

2. Ahura Mazda answered: 'It is the praise of Holiness[1], O Spitama Zarathustra!

3. 'He who recites the praise of Holiness[1], in the fulness of faith and with a devoted heart, praises me, Ahura Mazda; he praises the waters, he praises the earth, he praises the cattle, he praises the plants, he praises all good things made by Mazda, all the things that are the offspring of the good principle.

4. 'For the reciting of that word of truth, O Zarathustra! the pronouncing of that formula, the Ahuna Vairya, increases strength and victory in one's soul and piety.

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[1] Asha: the Ashem Vohû.

5. 'For that only recital of the praise of Holiness is worth a hundred khshnaothras of the beings of Holiness[1], when delivered while going to sleep, a thousand when delivered after eating, ten thousand when delivered during cohabitation, or any number when delivered in departing this life.'

6. 'What is the one recital of the praise of Holiness that is worth ten others in greatness, goodness, and fairness?'

7. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers when eating the gifts of Haurvatât and Ameretât[2], at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

8. 'What is the one recital of the praise of Holiness that is worth a hundred others in greatness, goodness, and fairness?'

9. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers while drinking of the Haoma strained for the sacrifice, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

10. 'What is the one recital of the praise of Holiness that is worth a thousand others in greatness, goodness, and fairness?'

11. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers when starting

[1] A hundred times the formula: 'Be propitiation (khshnaothra) unto N. . . ., the holy and master of holiness' (cf. p. 1, note 2).

[2] Eating or drinking (see Vendîdâd, Introd. IV, 33).

up from his bed or going to sleep again, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

12. 'What is the one recital of the praise of Holiness that is worth ten thousand others in greatness, goodness, and fairness?'

13. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers when waking up and rising from sleep, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

14. 'What is the one recital of the praise of Holiness that is worth this Karshvare of ours, *Hv*aniratha[1], with its cattle and its chariots, without its men, in greatness, goodness, and fairness?'

15. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers in the last moments of his life, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

16. 'What is the one recital of the praise of Holiness that is worth all that is between the earth and the heavens, and this earth, and that luminous space, and all the good things made by Mazda, that are the offspring of the good principle in greatness, goodness, and fairness?'

17. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers to renounce evil thoughts, evil words, and evil deeds[2].'

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[1] See p. 123, note 5.

[2] In a conversion, or in the recital of the penitential prayers.

YAST XXII.

This Yast is a description of the fate that attends the soul of the righteous (§§ 1–18) and the soul of the wicked (§§ 19–37) after death. They spend the first three nights (the sadis or sidôs; cf. Commentaire du Vendîdâd, XIII, 55) amongst the highest enjoyments or pains; they are then met by their own conscience in the shape of a beautiful heavenly maiden (or a fiendish old woman[1]), and are brought in four steps up to heaven or down to hell, through the three paradises of Good-Thought, Good-Word, and Good-Deed, or the three hells of Evil-Thought, Evil-Word, and Evil-Deed: there they are praised and glorified by Ahura, or rebuked and insulted by Angra Mainyu, and fed with ambrosia or poison.

Similar developments are to be found in Yast XXIV, 53–65; Ardâ Vîrâf XVII; Minokhired II, 123–194.

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'When one of the faithful departs this life, where does his soul abide on that night?'

Ahura Mazda answered:

2. 'It takes its seat near the head, singing the Ustavaiti Gâtha[2] and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes[3] as much of pleasure as the whole of the living world can taste.'

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[1] See p. 319, note 1.

[2] The name of the second Gâtha, which begins with the word usta: the words in the text, 'Happy the man . . . .,' are its opening line (Yasna XLII, 1).

[3] Literally, sees, perceives.

3. —'On the second night where does his soul abide?'

4. Ahura Mazda answered: 'It takes its seat near the head, singing the Ustavaiti Gâtha and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes as much of pleasure as the whole of the living world can taste.'

5. —'On the third night where does his soul abide?'

6. Ahura Mazda answered: 'It takes its seat near the head, singing the Ustavaiti Gâtha and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes as much of pleasure as the whole of the living world can taste.'

7. At the end[1] of the third night, when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst plants and scents: it seems as if a wind were blowing from the region of the south, from the regions of the south, a sweet-scented wind, sweeter-scented than any other wind in the world.

8. And it seems to the soul of the faithful one as if he were inhaling that wind with the nostrils, and he thinks: 'Whence does that wind blow, the sweetest-scented wind I ever inhaled with my nostrils?'

9. And it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden fair, bright, white-armed, strong, tall-

[1] Thraosta: in Pahlavi rôisman.

formed, high-standing, thick-breasted, beautiful of body, noble, of a glorious seed[1], of the size of a maid in her fifteenth year, as fair as the fairest things in the world.

10. And the soul of the faithful one addressed her, asking: 'What maid art thou, who art the fairest maid I have ever seen?'

11. And she, being his own conscience, answers him: 'O thou youth of good thoughts, good words, and good deeds, of good religion, I am thy own conscience!

'Everybody did love thee for that greatness, goodness, fairness, sweet-scentedness, victorious strength and freedom from sorrow, in which thou dost appear to me;

12. 'And so thou, O youth of good thoughts, good words, and good deeds, of good religion! didst love me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.

13. 'When thou wouldst see a man making derision[2] and deeds of idolatry, or rejecting[3] (the poor) and shutting his door[4], then thou wouldst sit singing the Gâthas and worshipping the good waters and Âtar, the son of Ahura Mazda, and rejoicing[5] the faithful that would come from near or from afar.

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[1] 'That is to say, from the gods' (Pahl. Comm.).

[2] Of holy things.

[3] Doubtful. The Pahlavi commentary has the following gloss: 'He would not give his friends what they begged for.'

[4] To the poor:—Urvarô-straya: urvar babâi*k* kart (Pahl. Comm.): âighshân babâ barâ asrûnast (star, to tie, as in frastaretem baresma). Cf. Yt. XXIV, 37, 59.

[5] With alms to the poor Mazdayasnians (ashô-dâd).

14. 'I was lovely and thou madest me still lovelier; I was fair and thou madest me still fairer; I was desirable and thou madest me still more desirable; I was sitting in a forward place and thou madest me sit in the foremost place, through this good thought, through this good speech, through this good deed of thine; and so henceforth men worship me for my having long sacrificed unto and conversed with Ahura Mazda.

15. 'The first step that the soul of the faithful man made, placed him in the Good-Thought[1] Paradise;

'The second step that the soul of the faithful man made, placed him in the Good-Word[2] Paradise;

'The third step that the soul of the faithful man made, placed him in the Good-Deed[3] Paradise;

'The fourth step that the soul of the faithful man made, placed him in the Endless Lights[4].'

16. Then one of the faithful, who had departed before him, asked him, saying: 'How didst thou depart this life, thou holy man? How didst thou come, thou holy man! from the abodes full of cattle and full of the wishes and enjoyments of love? From the material world into the world of the spirit? From the decaying world into the undecaying one? How long did thy felicity last?'

17. And Ahura Mazda answered: 'Ask him not what thou askest him, who has just gone the dreary

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[1] The so-called Hûmat Paradise (cf. Yt. III, 3).

[2] The so-called Hûkht Paradise.

[3] The so-called Hvarsht Paradise.

[4] The seat of the Garôthmân.

way, full of fear and distress, where the body and the soul part from one another.

18. '[Let him eat] of the food brought to him, of the oil of Zaremaya[1]: this is the food for the youth of good thoughts, of good words, of good deeds, of good religion, after he has departed this life; this is the food for the holy woman, rich in good thoughts, good words, and good deeds, well-principled and obedient to her husband, after she has departed this life.'

II.

19. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'When one of the wicked perishes, where does his soul abide on that night?'

20. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima[2] Gâtha, O holy Zarathustra!

'"To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

21. —'On the second night, where does his soul abide?'

22. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gâtha, O holy

[1] Zaremaya is the spring: the word translated oil (raoghna, Persian روغن) might perhaps be better translated 'butter;' the milk made in the middle of spring was said to be the best (Vispêrad I, 2; Pahl. Comm.; cf. Dâdistân XXXI, 14).

[2] The Gâtha of lamenting, beginning with the word Kãm (Kãm nemê zãm: 'To what land shall I turn?'); Yasna XLVI (XLV).

Zarathustra! "To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

23. —'On the third night, where does his soul abide?'

24. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gâtha, O holy Zarathustra! "To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

25. At the end of the third night, O holy Zarathustra! when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst snow and stench, and as if a wind were blowing from the region of the north, from the regions of the north, a foul-scented wind, the foulest-scented of all the winds in the world.

26–32. And it seems to the soul of the wicked man as if he were inhaling that wind with the nostrils, and he thinks: 'Whence does that wind blow, the foulest-scented wind that I ever inhaled with my nostrils[1]?'

[1] A development similar to that in §§ 9–14 is to be supplied here: in the Ardâ Vîrâf and the Minokhired the soul of the wicked is met by a horrid old woman, who is his own conscience: 'And in that wind he saw his own religion and deeds, as a profligate woman, naked, decayed, gaping, bandy-legged, lean-hipped, and unlimitedly spotted, so that spot was joined to spot, like the most hideous noxious creatures (khrafstar), most filthy and most stinking' (cf. § 9).

Then that wicked soul spoke thus: 'Who art thou? than whom I never saw any one of the creatures of Aûharmazd and Akharman uglier, or filthier or more stinking' (cf. § 10).

To him she spoke thus: 'I am thy bad actions, O youth of evil thoughts, of evil words, of evil deeds, of evil religion! It

33. The first step that the soul of the wicked man made laid him in the Evil-Thought Hell;

The second step that the soul of the wicked man made laid him in the Evil-Word Hell;

The third step that the soul of the wicked man made laid him in the Evil-Deed Hell;

The fourth step that the soul of the wicked man made laid him in the Endless Darkness.

34. Then one of the wicked who departed before him addressed him, saying: 'How didst thou perish, O wicked man? How didst thou come, O fiend! from the abodes full of cattle and full of the wishes and enjoyments of love? From the material world into the world of the Spirit? From the decaying

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is on account of thy will and actions that I am hideous and vile, iniquitous and diseased, rotten and foul-smelling, unfortunate and distressed, as appears to thee (cf. §§ 11–12).

'When thou sawest any one who performed the Yazishn and Drôn ceremonies, and praise and prayer and the service of God, and preserved and protected water and fire, cattle and trees, and other good creations, thou practisedst the will of Akharman and the demons, and improper actions. And when thou sawest one who provided hospitable reception, and gave something deservedly in gifts and charity, for the advantage of the good and worthy who came from far, and who were from near, thou wast avaricious, and shuttedst up thy door (cf. § 13).

'And though I have been unholy (that is, I have been considered bad), I am made more unholy through thee; and though I have been frightful, I am made more frightful through thee; though I have been tremulous, I am made more tremulous through thee; though I am settled in the northern region of the demons, I am settled further north through thee; through these evil thoughts, through these evil words, and through these evil deeds, which thou practisedst. They curse me, a long time, in the long execration and evil communion of the Evil Spirit (cf. § 14).

'Afterwards that soul of the wicked advanced the first footstep on Dûsh-hûmat (the place of evil thoughts), &c.' (The Book of Ardâ Virâf, XVII, 12–27, as translated by Haug).

world into the undecaying one? How long did thy suffering last?'

35. Angra Mainyu, the lying one, said: 'Ask him not what thou askest him, who has just gone the dreary way, full of fear and distress, where the body and the soul part from one another.

36. 'Let him eat of the food brought unto him, of poison and poisonous stench[1]: this is the food, after he has perished, for the youth of evil thoughts, evil words, evil deeds, evil religion after he has perished; this is the food for the fiendish woman, rich in evil thoughts, evil words, and evil deeds, evil religion, ill-principled, and disobedient to her husband.

37[2]. 'We worship the Fravashi of the holy man, whose name is Asmô-*hv*anva*nt*[3]; then I will worship the Fravashis of the other holy Ones who were strong of faith[4].

38[2]. 'We worship the memory of Ahura Mazda, to keep the Holy Word.

'We worship the understanding of Ahura Mazda, to study the Holy Word.

'We worship the tongue of Ahura Mazda, to speak forth the Holy Word.

'We worship the mountain that gives understanding, that preserves understanding; [we worship

[1] Cf. Yasna XXXI, 20: 'He who would deceive the holy One, to him afterwards (will be) a long weeping in the dark place, bad food and words of insult. O wicked! this is the place down which your own conscience will bring you through your own deeds.'

[2] §§ 37–38, 39–40, 41–42 are separate fragments.

[3] One of the first disciples of Zoroaster; cf. Yt. XIII, 96.

[4] Cf. p. 33, note 2.

it] by day and by night, with offerings of libations well-accepted[1].

39[2]. 'O Maker! how do the souls of the dead, the Fravashis of the holy Ones, manifest[3] themselves[4]?'

40. Ahura Mazda answered: 'They manifest themselves from goodness of spirit and excellence of mind[5].'

41[6]. Then towards the dawning of the dawn[7], that bird Parôdars[8], that bird Karetô-dãsu[9] hears the voice of the Fire.

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[1] § 38=Yt. I, 31.

[2] A Pahlavi translation of the following two fragments is found in MS. 33, Paris, Supplément Persan (edited in Études Iraniennes, II).

[3] *K*ithra (Paris MS. p. 255).

[4] 'How do they manifest their assistance?' (Pahl. tr. ibid.); that is to say, when do they assist their relations and countrymen? (see Yt. XIII, 49 seq.)

[5] When men are instinct with good spirit and good thought.

[6] The Pahlavi translation of this fragment has here §§ 14–16 of the Âtash Nyâyis, then §§ 18–19 of Vendîdâd XVIII. Therefore the whole passage is to be restored as follows:

Âtar looks at the hands of all those who pass by: 'What does the friend bring to his friend . . . .?' (Âtash N. 14.)

And if that passer-by brings him wood holily brought, or bundles of baresma holily tied up . . . . , then Âtar . . . . will bless him thus:

May herds of oxen grow for thee . . . . (Âtash N. 15–16).

In the first part of the night, Fire, the son of Ahura Mazda, calls the master of the house for help, saying:

'Up! arise, thou master of the house . . . .' (Vend. XVIII, 18–19).

'Then towards the dawning of the dawn . . . .' (see the text).

[7] Cf. Vend. XVIII, 23.

[8] 'He who has knowledge made,' or 'He who has the knowledge of what is made' (kartak dânishn); his other name Parôdars is 'He who foresees.'

[9] Here again a large passage is omitted: it can only partly be

42. Here the fiendish Bûshyãsta, the long-handed, rushes from the region of the north, from the regions of the north, speaking thus, lying thus: 'Sleep on, O men! Sleep on, O sinners! Sleep on and live in sin.'

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supplied from the Pahlavi translation; the words in brackets refer to Zend texts lost to us:

'Then he flaps his wings and lifts up his voice, saying: "Arise, O men! [and also women, grown-up people, and children, &c. . . . . Put on well your girdle and shirt, wash your hands, put your girdle around your body, go and give food to the cattle and recite aloud the five holy Gâthas of Spitama Zarathustra."]

'Here the fiendish Bûshyãsta . . . .' (see the text). Then the Pahlavi translation has: 'Never care for the three excellent things, good thoughts, good words, good deeds' (cf. Vend. XVIII, 25).

XXIII–XXIV. ÂFRÎN PAIGHAMBAR ZARTÛST AND VÎSTÂSP YAST.

'God taught the Zendávasta to Zartusht—a sublime work .... God said to Zartusht, "Go and before Sháh Gushtásp read this book, that he may come into the faith .... keep all my counsel and repeat it word by word to Sháh Gushtásp[1].'

Zartusht, in obedience to God, went to the court of Gushtásp: 'He came forward and called down a blessing on the Sháh[2].' Then he read to him the Zandávasta and said: 'Learn its statutes and walk therein. If your desire is towards its laws, your abode shall be in the paradise of heaven. But if you turn away from its commandments, you shall bring down your crowned head to the dust. Your God will be displeased with you, and will overthrow your prosperous condition. At the last you shall descend into hell, if you hear not the counsel of the Almighty[3].'

These lines of the Zartusht-Namah are a summary of the following two Yasts. The first, entitled 'The blessing of the prophet Zartûst,' contains the words of blessing addressed by Zarathustra when appearing before the king. These words seem to have followed a similar blessing pronounced by Gâmâspa[4], the prime minister of Vîstâspa[5].

Yast XXIV contains the exhortations of the prophet to the king to follow and closely adhere to the Law of Mazda. It is a counterpart to the XIXth Fargard of the Vendîdâd, as Zarathustra plays here the same part to Vîstâspa as Ahura does there to Zarathustra. It is, therefore, a summary of the Law, of the duties it

[1] The Zartusht-Namah, translated by E. B. Eastwick, in Wilson's Parsi Religion, p. 495.

[2] Ibid. p. 499. [3] Ibid. p. 501.

[4] See Yt. XXIII, 2; whether Anquetil's statement to that effect (Zend-Avesta II, 623) rests on independent tradition or only on the text of our Yast is not clear.

[5] See above, p. 70, note 1.

enforces and of the rewards it promises. This accounts for the strange disconnection apparent in it, which makes it a crux interpretum, as, besides the very corrupt state of the text, the chief difficulty of this Yast arises from the fact that many passages in it are incomplete quotations from the Vendîdâd, or allusions to statements therein [1], which, when supplied, help a good deal to relieve this Yast from its apparent state of utter incoherence.

For this translation I was able to avail myself of a Pahlavi translation, of which a copy was kindly lent to me by Mr. West. That translation is apparently of late date and often manifestly wrong; yet it was very useful to me in several passages, besides its giving a Zend text generally more correct and more correctly divided than the text in Westergaard's edition [2].

Yast XXIII was originally no independent Yast, being nothing more than the beginning of Yast XXIV, detached from it, with some slight alterations and inversions.

XXIII. ÂFRÎN PAIGHAMBAR ZARTÛST.

1. 'I am a pious man, who speaks words of blessing.'

—'Thou appearest unto me full of Glory.'

And Zarathustra spake unto king Vîstâspa, saying: 'I bless thee, O man! O lord of the country! with the living of a good life, of an exalted life, of a long life. May thy men live long! May thy women live long! May sons be born unto thee of thy own body!

2. 'Mayest thou have a son like Gâmâspa, and may he bless thee as (Gâmâspa blessed) Vîstâspa (the lord) of the country [3]!

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[1] For instance, §§ 28, 30, 31, 39, &c.

[2] The various readings in Mr. West's manuscript are indicated by the letter W. in the notes.

[3] See the introduction to this Yast and Yt. XXIV, 3, text and note.

'Mayest thou be most beneficent, like Mazda!

'Mayest thou be fiend-smiting, like Thraêtaona[1]!

'Mayest thou be strong, like *G*âmâspa[2]!

'Mayest thou be well-armed, like Takhma-Urupa[3]!

3. 'Mayest thou be glorious, like Yima Khshaêta, the good shepherd!

'Mayest thou be instructed with a thousand senses, like A*z*i Dahâka, of the evil law[4]!

'Mayest thou be awful and most strong, like Keresâspa[5]!

'Mayest thou be a wise chief of assemblies, like Urvâkhshaya[6]!

'Mayest thou be beautiful of body and without fault, like Syâvarshâna[7]!

4. 'Mayest thou be rich in cattle, like an Âthwya-nide[8]!

'Mayest thou be rich in horses, like Pouru*s*-aspa[9]!

'Mayest thou be holy, like Zarathu*s*tra Spitama!

'Mayest thou be able to reach the Rangha, whose shores lie afar, as Vafra Navâza was[10]!

'Mayest thou be beloved by the gods and reverenced by men[11]!

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[1] Cf. Yt. V, 33.

[2] Cf. Yt. V, 68.

[3] Cf. Yt. XV, 11.

[4] Cf. Yt. V, 29.

[5] Cf. Yt. V, 37.

[6] See Yt. XV, 28.

[7] See p. 64, note 1.

[8] One belonging to the Âthwya family, of which Thraêtaona was a member. All of them bore names that show them to have been rich in cattle: Pûr-tôrâ, Sôk-tôrâ, Bôr-tôrâ, &c. ('one with abundant oxen, with useful oxen, with the brown ox, &c.,' Bundahi*s*, tr. West, XXXI, 7, note 8).

[9] Pouru*s*-aspa was the father of Zarathu*s*tra. His name means, 'He who possesses many horses,' πολύ-ιππος.

[10] Cf. Yt. V, 61.

[11] Cf. Yt. XXIV, 4.

5. 'May ten sons be born of you[1]! In three of them mayest thou be an Âthravan! In three of them mayest thou be a warrior! In three of them mayest thou be a tiller of the ground[2]! And may one be like thyself, O Vîštâspa!

6. 'Mayest thou be swift-horsed, like the Sun[3]!

'Mayest thou be resplendent, like the moon!

'Mayest thou be hot-burning, like fire!

'Mayest thou have piercing rays, like Mithra!

'Mayest thou be tall-formed and victorious, like the devout Sraosha[4]!

7. 'Mayest thou follow a law of truth, like Rashnu[5]!

'Mayest thou be a conqueror of thy foes, like Verethraghna[6], made by Ahura!

'Mayest thou have fulness of welfare, like Râma *Hv*âstra[7]!

'Mayest thou be freed from sickness and death, like king Husravah[8]!

8. 'Then the blessing goes for the bright, all-happy, blissful abode of the holy Ones[9].

'May it happen unto thee according to my blessing!

'[10] Let us embrace and propagate the good thoughts, good words, and good deeds that have been done and that will be done here and elsewhere, that we may be in the number of the good.

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[1] Of Vîštâspa and his wife Hutaosa.

[2] Cf. Yt. XXIV, 4.

[3] Cf. Sîrôzah, § 11.

[4] Cf. Yt. XI.

[5] Cf. Yt. XII, Introduction.

[6] Cf. Yt. XIV.

[7] Cf. Yt. XV.

[8] Kai Khosrav went alive to Paradise (Firdausi).

[9] He closes his blessing by wishing him bliss in heaven.

[10] Yasna XXXV, 2 (4–5).

'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'Ashem Vohû: Holiness is the best of all good . . . .

'[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

XXIV. VÎSTÂSP YAST.

I.

1. 'I am a pious man, who speaks words of blessing,' thus said Zarathustra to the young king Vîstâspa[1].—'She[2] appears to me full of Glory, O Zarathustra!'—'O young king Vîstâspa! [I bless thee[3]] with the living of a good life, of an exalted life, of a long life. May thy men live long! May thy women live long! May sons be born unto thee of thy own body[4]!

2. 'Mayest thou thyself[5] be holy, like Zarathustra!

'Mayest thou be rich in cattle, like an Âthwyanide[6]!

'Mayest thou be rich in horses, like Pourus-aspa[7]!

'Mayest thou have a good share of bliss[8], like king Husravah!

'Mayest thou have strength to reach the Rangha, whose way lies afar, as Vafra Navâza did[9].

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[1] Literally, O young king Vîstâspa! (or, O my son, king Vîstâspa!)

[2] The law of Mazda (Pahl.).

[3] Understood in âfri-vakau (who speaks blessing).

[4] Cf. Yt. XXIII, 1.

[5] Khayeus (=nafsman) belongs to § 2 (W.).

[6] See p. 326, note 8. [7] See p. 326, note 9.

[8] Immortality (cf. Yt. XXIII, 7). W. has ashem merezô= ahlâyîh patmânîk, amargîg (Pahl.).

[9] Cf. Yt. XXIII, 4.

3. 'May ten sons be born of thy own body[1]! three as Âthravans[2], three as warriors[3], three as tillers of the ground[4]! May one of them be like *G*âmâspa[5], that he may bless thee with great and ever greater happiness[6]!

4. 'Mayest thou be freed from sickness and death, like Peshô-tanu[7].

'Mayest thou have piercing rays, like Mithra!

'Mayest thou be warm, like the moon!

'Mayest thou be[8] resplendent, like fire!

'Mayest thou be long-lived, as long-lived as an old man can be[9]!

5. 'And when thou hast fulfilled a duration of a thousand years, [mayest thou obtain] the bright, all-happy, blissful abode of the holy Ones!

'Ashem Vohû: Holiness is the best of all good . . . .

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[1] Cf. Yt. XXIII, 5.

[2] 'Like Âturpât, the son of Mâhraspand' (Pahl. Comm.).

[3] 'Like Spenddât (Isfendyâr), the son of Gûstâsp' (ibid.).

[4] 'Like Zav' (Uzava; 'Zav . . . . urbes et castella, quae Afrasiab deleverat, refici jussis, aperuit fluvios, quos ille operuerat, ... agros denuo coluit, qui in optimam, qua antehac floruerant, conditionem redierunt,' Hamzah Ispahensis, p. 24 of the Gottwaldt translation).

[5] Cf. Yt. XXIII, 2.

[6] W. has the same text as Yt. XXIII, 2: yatha dangh*e*us Vîstâspâi, which is interpreted âfrîn pata*s* obdûnât *k*igûn *G*âmâsp kart madam matâpat Gûstâsp.

[7] Peshôtanu was a son of Vîstâspa: Zarathustra made him drink of a certain sort of milk, and 'he forgot death.' He is one of the seven immortals, and reigns in Kangdez (Zartusht-Namah and Bundahi*s* XXIX, 5).

[8] Bavâhi (W.).

[9] Doubtful. The Pahlavi translation follows Yt. XXIII, 4, though the text is the same as in Westergaard (only bavâi and zarnumatô instead of bavâhi, zaranumatô).

II.

6[1]. 'Give[2] him strength and victory! Give him welfare in cattle and bread[3]!' thus said Zarathustra to the young king Vîstâspa! 'Give him a great number[4] of male children, praisers[5] [of God] and chiefs in assemblies, who smite and are not smitten, who smite at one stroke their enemies, who smite at one stroke their foes, ever in joy and ready to help.

7. 'Ye gods of full Glory, ye gods of full healing, let your greatness become manifest!'

8. Zarathustra addressed him, saying: 'O young king Vîstâspa! May their greatness become manifest as it is called for!

'Ye Waters, impart and give your Glory to the man who offers you a sacrifice!

'This is the boon we beg (for thee) of Ashi Vanguhi[6], of Râta[7], with eyes of love.'

9. Pâre*n*di[8], of the light chariot, follows: 'Mayest thou[9] become manifest unto him, the young king Vîstâspa!

'May plenty dwell in this house, standing upon high columns and rich in food[10]! Thou wilt never

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[1] For §§ 6–7, cf. Mâh Nyâyi*s*, 10–11.

[2] The prayer is addressed to Waters.

[3] *Hv*âthrô-nahîm: âsânîh lahmâk.

[4] Paourvatâtem: kebad farzand.

[5] Stâhyanãm: kebad stâyîtâr.

[6] See Yt. XVI.

[7] See Vend. Introd. IV, 30.

[8] See p. 11, note 5.

[9] Pâre*n*di.

[10] Plenty will reign in thy house, if thou wilt be liberal to the priest.

offer and give bad food to a priest: for a priest must be to thee like the brightest[1] offspring of thy own blood.'

10. Zarathustra spake unto him: 'O young king Vîstâspa!

'He who supports the Law of the worshippers of Mazda, as a brother or as a friend, he who treats her friendly in any way, looks to keep off want of food from her[2].'

11. The holy Zarathustra preached that law to Frashaostra[3] and Gâmâspa: 'May ye practise holiness and thrive, O young Frashaostra (and Gâmâspa)!'

12. Thus said Ahura Mazda unto the holy Zarathustra, and thus again did Zarathustra say unto the young king Vîstâspa: 'Have no bad priests or unfriendly priests; for bad priests or unfriendly priests will bring about much harm, and, though thou wish to sacrifice, it will be to the Amesha-Spentas as if no sacrifice had been offered[4].

'Ashem Vohû: Holiness is the best of all good . . . .

III.

13. 'When I teach thee, that thou mayest do the same to thy son[5], O Vîstâspa! receive thou well that teaching; that will make thee rich in children and rich in milk; rich in seed, in fat, in milk[6].

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[1] Raêvatãm ka (not rashvatãm ka) belongs to § 9 (W.).

[2] W. has, hanairê vaêm aiwi vainat (vaêm = Sansk. vayas?).

[3] See Yt. XIII, 103. Frashaostra and Gâmâspa were brothers.

[4] Cf. Vend. XVIII, 1–13. Perhaps, 'Be not bad to the priests! Be not unfriendly to the priest! For he who is bad to the priest, he who is unfriendly to the priest . . . .'

[5] Doubtful.

[6] Cf. Vend. XXI, 6–7.

14. 'Thus do we announce unto thee, Ahura Mazda, and Sraosha, and Ashi, and the Law of the worshippers of Mazda, with the whole of all her hymns, with the whole of all her deeds, with the whole of her performances; the Law of Mazda, who obtains her wishes, who makes the world grow, who listens to the songs and rejoices the faithful man at his wish; who protects the faithful man, who maintains the faithful man;

15. 'From whom come the knowledge of holiness and the increase in holiness of the world of the holy Principle, and without whom[1] no faithful man[2] can know holiness.

'To thee[3] come every Hâvanan, every Âtarevakhsha, every Frabaretar, every Âbere*t*, every Âsnâtar, every Rathwi*s*kar, every Sraoshâ-varez[4];

16. 'Every priest, every warrior, every husbandman; every master of a house, every lord of a borough, every lord of a town, every lord of a province;

17. 'Every youth of good thoughts, good words, good deeds, and good religion; every youth who speaks the right words; every one who performs the next-of-kin marriage[5]; every itinerant priest; every mistress of a house; every wandering priest, obedient to the Law.

18. 'To thee come all the performers[6] (of holiness), all the masters of holiness, who, to the

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[1] Doubtful.

[2] Saoshya*n*tem. W. has srashya*n*tem. [3] To the Law.

[4] The seven priests engaged in the sacrifice (Vendîdâd, p. 64, note 1).

[5] The *hv*aêtvôdatha (Vend. Introd. p. xlv, note 7; see West, Pahlavi Texts, II, 389 seq.).

[6] Thâtu*s*: kâr kartâr (Pahl.).

number of three and thirty[1], stand next to Hâvani, being masters of holiness.

19. 'May they be fully protected[2] in thee, O young king Vîstâspa! While thou smitest thy adversaries, thy foes, those who hate thee, a hundred times a hundred for a hundred[3], a thousand times a thousand for a thousand, ten thousand times ten thousand for ten thousand, myriads of myriads for a myriad.

20. 'Proclaim thou that word, as we did proclaim it unto thee!

'O Maker of the good world! Ahura Mazda, I worship thee with a sacrifice, I worship and forward thee with a sacrifice, I worship this creation of Ahura Mazda.'

21[4]. The young king Vîstâspa asked Zarathustra: 'With what manner of sacrifice shall I worship, with what manner of sacrifice shall I worship and forward this creation of Ahura Mazda?'

22. Zarathustra answered: 'We will make it known unto thee, O young king Vîstâspa!

'Go towards that tree that is beautiful, high-growing, and mighty amongst the high-growing trees, and say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem Vohû!"

23. 'Let the faithful man cut off twigs of baresma, either one, or two, or three: let him bind them and

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[1] See Yasna I, 10 (33).

[2] Thrâtôtemô belongs to § 19 (W.).

[3] He kills a hundred times a hundred of them, while they kill a hundred of his people.

[4] For this clause and the following two, cf. Vend. XIX, 17 seq., text and notes.

tie them up according to the rites, being bound and unbound according to the rites.

'The smallest twig of Haoma, pounded according to the rules, the smallest twig prepared for sacrifice, gives royalty to the man (who does it).'

Ashem Vohû: Holiness is the best of all good . . . .

IV.

24[1]. Zarathustra said: 'O young king Vîstâspa!

'Invoke Ahura Mazda, who is full of Glory, Ahura Mazda, and the sovereign Heaven, the boundless Time, and Vayu who works highly.

25. 'Invoke the powerful Wind, made by Mazda, and Fate.

'Repeat thou those words, that the god invoked may give thee the boon wished for; that thou, strong, and belonging to the creation of the good Spirit, mayest smite and take away the Drug and watch with full success those who hate thee; smite down thy foes, and destroy at one stroke thy adversaries, thy enemies, and those who hate thee[2].

26. 'Proclaim thou those prayers: they will cleanse thy body from deeds of lust[3], O young king Vîstâspa!

'I will worship thee, O Fire, son of Ahura Mazda, who art a valiant warrior. He falls upon the fiend Kunda[4], who is drunken without drinking, upon the men of the Drug, the slothful ones[5], the wicked Daêva-worshippers, who live in sin.

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[1] Cf. Vend. XIX, 13. [2] Cf. Yt. V, 53.

[3] Paourvô vasta saota: read skyaothna (cf. § 40), as in Vend. XVI, 14 (paourvô-vasna skynothna).

[4] Cf. Vend. XI, 9 and Bundahis XXVIII, 42.

[5] Cf. Vend. XIX, 41; better: 'on the Drugaskân' (the sons of the Drug? see Bund. XXXI, 6).

27. 'He[1] trembles at the way[2] made by Time and open both to the wicked and to the righteous.

'They[3] tremble at the perfume of his soul[4], as a sheep does on which a wolf is falling.

28. 'Reciting the whole collection of the Staota Yêsnya[5] prayers brings one up all the way to the blessed Garô-nmâna, the palace beautifully made. That indeed is the way.

29. 'That man does not follow the way of the Law, O Zarathustra[6]! who commits the Baodhô-(varsta) crime[7] with a damsel and an old woman[8],' said Zarathustra to the young king Vîstâspa.

'Let him[9] praise the Law, O Spitama Zarathustra! and long for it and embrace the whole of the Law, as an excellent horse turns back from the wrong way and goes along the right one, smiting the many Druges[10].

30. 'Go forward with praises, go forward the way of the good Mazdean law and of all those who walk in her ways, men and women.

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[1] The dead man.

[2] The *K*inva*t*-bridge (Vend. XIX, 29).

[3] The fiends (Vend. XIX, 33). [4] The soul of the righteous.

[5] See page 152, note 1.

[6] The Pahlavi has, 'the way of Zarathustra' (lâ Zartûhstîg râs yakhsûnît).

[7] Wilful murder (Vend. p. 84, note 1).

[8] To procure miscarriage (see Vend. XV, 12–14).

[9] The sinner.

[10] 'As a horseman on the back of a good horse, when he has gone the wrong way, perceiving that he has lost his way, turns back his horse from that direction and makes him go the right way; so thou, turn back thy horse to the right way; that is to say, turn him to the way of the Law of Mazda; that is to say, receive the Law' (Pahl. Comm.).

'He who wishes to seize the heavenly reward[1], will seize it by giving gifts to him who holds up (the Law) to us[2] in this world here below[3] . . . .

31. 'Let him[4] give (the Law) to him who is unfriendly to her, that he may become friendly.

'Wash thy hands with water, not with gômêz[5], and let thy son, who will be born of thy wife[6], do the same.

'Thus thy thought will be powerful to smite him[7], who is not so[8]; thy speech will be powerful to smite him, who is not so; thy deed will be powerful to smite him.

32. '"Hear me! Forgive me[9]!"—We, the Amesha-Spe*n*tas, will come and show thee, O Zarathu*s*tra! the way to that world[10], to long glory in the spiritual world, to long happiness of the soul in Paradise;

33. 'To bliss and Paradise, to the Garô-nmâna of Ahura Mazda, beautifully made and fully adorned,

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[1] Bliss, eternal life.

[2] Yô nô . . . . nidârô anghê: lanman dîn barâ dâshtâr (Pahl.).

[3] Naêdh*k*a vanghê paiti u*s*ta vanghô buyâ*t*; saoshyãs dî*s* verethraga. I cannot make anything of these words, nor reconcile them with the Pahlavi translation: 'It is not fair when he wishes weal for his own person; that is to say, when, being satisfied himself, he does not satisfy other people and wishes comfort for himself. (Make the Law of Mazda current, till the time when) the victorious Sôshyôsh will make it current.' The last three Zend words appear to be abridged from a longer passage.

[4] The faithful man.

[5] This is an allusion to the Bareshnûm purification (Vend. VIII, 39). The unclean man washes himself with gômêz first and with water last.

[6] Doubtful. [7] The sinner. [8] Friendly to the Law.

[9] He recites the prayer Sraotâ mê, mere*z*dâta mê (Yasna XXXIII, 11). [10] The world above.

when his soul goes out of his body through the will of fate, when I, Ahura Mazda, when I, Ahura Mazda, gently show him his way as he asks for it.

'Ashem Vohû: Holiness is the best of all good . . . .

V.

34. 'They[1] will impart to thee full brightness and Glory.

'They will give him[2] quick[3] and swift horses, and good sons.

'He wishes to go to the Law, the young king Vîstâspa.'

Zarathustra said: 'Let him who is unfriendly to her become a follower of the Law of Mazda, such as we proclaim it.

35. 'Proclaim thou ever (unto the poor): "Ever mayest thou wait here for the refuse that is brought unto thee, brought by those who have profusion of wealth[4]!" Thus the Drug will not fall upon thee and throw thee away; thou wilt wield kingly power there[5].

36. 'The Law of Mazda will not deliver thee unto pain[6]. Thou art entreated (for charity) by the whole of the living world, and she[7] is ever standing at thy door in the person of thy brethren in the faith: beggars are ever standing at the door of the stranger, amongst those who beg for bread.

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[1] The Amesha-Spentas (see § 46).

[2] To Vîstâspa.

[3] Hathwadhka: Pahl. tîzki.

[4] Cf. Vend. III, 29.

[5] If he practises charity he will be a king even in Garôthmân.

[6] Aspahê, from a-spa (no comfort, anâsânîh tangîh, Pahl. Comm.).

[7] The Law.

'Ever will that bread be burning coal upon thy head[1].

'The good, holy Râta[2], made by Mazda, goes and nurses thy bright offspring[3].'

37. Zarathustra addressed Vîštâspa, saying: 'O young king Vîštâspa! The Law of Mazda, O my son! will give thy offspring the victorious strength that destroys the fiends.

'Let no thought of Angra Mainyu ever infect thee, so that thou shouldst indulge in evil lusts, make derision and idolatry, and shut (to the poor) the door of thy house[4].

38[5]. 'Âtar thus blesses the man who brings incense to him, being pleased with him and not angry, and fed as he required: "May herds of oxen grow for thee, and increase of sons! May fate and its decrees bring thee the boons thou wishest for! Therefore do thou invoke and praise (me) excellently in this glorious world! That I may have unceasing food, full of the glory of Mazda[6] and with which I am well pleased."

39. 'O Mazda! take for thyself the words of our praise: of these words I speak and speak again, the strength and victorious vigour, the power of health and healing, the fulness, increase, and growth.

'Bring it together with the words of hymns up to the Garô-nmâna of Ahura Mazda. He will[7] first

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[1] Hvarishnî dâgh pun rôismanî lak yahvûnât (Pahl. Comm.).

[2] Charity.

[3] If thou art charitable, thy children will thrive.

[4] See Yt. XXII, 13.

[5] Cf. Vend. XVIII, 27.

[6] *Hv*arnamazd*a*u (W.).

[7] He who will pronounce all prayers and hymns: the full formula is found in the Âbân Nyâyis, § 8.

enter there. Therefore do thou pronounce these prayers.

'Ashem Vohû: Holiness is the best of all good . . . .

VI.

40. 'Converse ye with the Amesha-Spentas,' said Zarathustra unto the young king Vîstâspa, 'and with the devout Sraosha, and Nairyô-sangha, the tall-formed, and Âtar, the son of Ahura Mazda, and the well-desired kingly Glory.

41. 'Men with lustful deeds address the body [1]; but thou, all the night long, address the heavenly Wisdom [2]; but thou, all night long, call for the Wisdom that will keep thee awake.

'Three times a day raise thyself up and go to take care of the beneficent cattle.

42. 'Of these men may the lordship [3] belong to the wisest of all beings, O Zarathustra! May their lord belong to the wisest, O Zarathustra! Let him show them the way of holiness, let him show them at once the way thereto, which the Law of the worshippers of Mazda enters victoriously. Thus the soul of man, in the joy of perfect holiness, walks over the bridge, known afar, the powerful *K*inva*t*-bridge [4], the well-kept, and kept by virtue.

43. 'How the worlds were arranged was said to thee first, O Zarathustra! Zarathustra said it again to the young king Vîstâspa; therefore do thou [5] praise him [6] who keeps and maintains the moon and the sun.

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[1] Cf. § 26.
[2] Cf. Vend. IV, 45; XVIII, 6.
[3] The supervision and care.
[4] See § 27.
[5] Thou Vîstâspa.
[6] Ahura Mazda.

'He who has little friendship for the Law, I have placed him down below to suffer.'

44. Thus said Angra Mainyu, he who has no Glory in him, who is full of death: 'This is an unbeliever, let us throw him down below; this is a liar, or a traitor to his relatives, and like a mad dog who wounds cattle and men; but the dog who inflicts wounds pays for it as for wilful murder[1].

'The first time he shall smite a faithful man, the first time he shall wound a faithful man, he shall pay for it as for wilful murder.

'Ashem Vohû: Holiness is the best of all good . . . .

VII.

45. 'Mayest thou receive[2], O holy young king Vîstâspa! (a house) with a hundred . . . .[3], ten thousand large windows, ten thousand small windows, all the year long[4], O holy Vîstâspa! never growing old, never dying, never decaying, never rotting, giving plenty of meat, plenty of food, plenty of clothes to the other worshippers of Mazda.

46. 'May all boons be bestowed upon thee, as I proclaim it unto thee! May the Amesha-Spentas impart to thee their brightness and glory and plenty[5]! May they give him quick and swift horses and good sons, strong, great in all things, powerful to sing the hymns.

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[1] See Vend. XIII, 31.

[2] In Paradise; see Vend. XVIII, 28, text and note.

[3] Satayâre: that stands a hundred years (?). The Vend. XVIII, 28 has 'with a hundred columns.'

[4] Uninjured by the changes of temperature.

[5] Cf. § 34.

47. 'He wields his power according to the wish of Ahura Mazda, the Good Spirit, and for the destruction of the Evil Spirit, whichever of two men goes quicker to perform a sacrifice (to Ahura); but if he chooses to perform the sacrifice and prayer to us not in the right way, he does not wield the right power, he will not reign [1].

48. 'He will receive bad treatment in the next world, though he has been the sovereign of a country, with good horses to ride and good chariots to drive. Give royalty to that man, O Zarathustra! who gives royalty unto thee with good will [2].

49 [3]. 'Thou shalt keep away the evil by this holy spell: "Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk; a woman rich in seed, in milk, and in offspring. For thee I shall make springs run and flow towards the pastures that will give food to the child."

50. 'Do not deliver me [4] into the hands of the fiend [5]; if the fiend take hold of me, then fever with loss of all joy will dry up the milk of the good Spenta-Ârmaiti [6]. The fiend is powerful to distress, and to dry up the milk of the woman who indulges in lust and of all females.

51. 'The perfume of fire, pleasant to the Maker,

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[1] In Paradise (Pahl. Comm.).

[2] Doubtful.

[3] Cf. Vend. XXI, 6–7.

[4] The Law.

[5] That is to say, let not impiety prevail.

[6] If impiety prevails, the earth will grow barren (cf. Vend. XVIII, 64).

Ahura Mazda, takes them[1] away from afar; . . . .[2]; and all those that harm the creation of the Good Spirit are destroyed[3];

52. 'Whom Mithra, and Rashnu Razista, and the Law of the worshippers of Mazda wish to be taken far away, longing for a man who is eager to perform and does perform the ceremonies he has been taught; . . .[4]

'Ashem Vohû: Holiness is the best of all good . . . .

VIII[5].

53. 'The words of the Vahistôisti[6] Gâtha are to be sung: "Happy is he, O holy Vîstâspa! happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes."

'Where does his soul abide on that night[7]?'

54. Ahura Mazda answered: 'O my son, Frashaostra! It takes its seat near the head, singing the Ustavaiti Gâtha and proclaiming happiness: "Happy is he, happy the man whoever he be!"

'On the first night, his soul sits in Good Words[8];

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[1] The demons (see Vend. VIII, 80).

[2] Nôit tat paiti vohu manô katha sîsraya ayaka. The Pahlavi Commentary has: 'That is to say, good will happen to thee through the good will of Âtar (fire).'

[3] Te kinashanya (W.;—read taêka nashanya?); âigh harvaspîn bêshîtârân min spînâk mînôi dâmân lvît apêtâk avîn yahvûnît (Pahl. Comm.).

[4] Yatha yat tê fravaokâmi (fravaokâma, W.) puthrô berethyât sairimananãm (sairi mananãm, W.) bakhedhrâi (translated as hakhedhrâi: dôstîh, friendship).

[5] This chapter is borrowed, though slightly altered, from Yt. XXII.

[6] Read ustavaiti (? cf. § 54 and Yt. XXII, 2): the Vahistôisti Gâtha is the fifth and last Gâtha.

[7] On the night of his departing.

[8] Not in the Good-Word Paradise, to which he will go later

on the second night, it sits in Good Deeds; on the third night, it goes along the ways (to Garô-nmâna).

55. 'At the end of the third night, O my son, Frashaostra! when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst plants [and scents: it seems as if a wind were blowing from the region of the south, from the regions of the south][1], a sweet-scented wind, sweeter-scented than any other wind in the world, and it seems to his soul as if he were inhaling that wind with the nose, and it asks, saying: "Whence does that wind blow, the sweetest-scented wind I ever inhaled with my nose?"

56. 'And it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden fair, bright, white-armed, strong, tall-formed, high-standing, thick-breasted, beautiful of body, noble, of a glorious seed, of the size of a maid in her fifteenth year, as fair as the fairest things in the world.

57. 'And the soul of the faithful one addressed her, asking: "What maid art thou, who art the fairest maid I have ever seen?"

58. 'And she, being his own conscience, answers him: "O thou youth, of good thoughts, good words, and good deeds, of good religion! I am thy own conscience.

'"Everybody did love thee for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which thou

(§ 61). but in the thought and delightful remembrance of his good words (cf. Yt. XXII, 2).

[1] Supplied from Yt. XXII, 7.

dost appear to me; [and so thou, O youth of good thoughts, good words, and good deeds, of good religion! didst love me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.

59. '"When thou wouldst see a man[1]] making derision and deeds of idolatry, or rejecting (the poor) and shutting (his door), then, thou wouldst sit, singing the Gâthas, and worshipping the good waters, and Âtar, the son of Ahura Mazda, and rejoicing the faithful that would come from near or from afar.

60. '"I was lovely, and thou madest me still lovelier; I was fair, and thou madest me still fairer; I was desirable, and thou madest me still more desirable; I was sitting in a forward place, and thou madest me sit in the foremost place, through this good thought, through this good speech, through this good deed of thine; and so henceforth men worship me for my having long sacrificed unto and conversed with Ahura Mazda."

61. 'The first step that the soul of the faithful man made, placed him in the Good-Thought Paradise; the second step that the soul of the faithful man made, placed him in the Good-Word Paradise; the third step that the soul of the faithful man made, placed him in the Good-Deed Paradise; the fourth step that the soul of the faithful man made, placed him in the Endless Light.

62. 'Then one of the faithful, who had departed before him, asked, saying: "How didst thou depart this life, thou holy man? How didst thou come,

[1] From Yt. XXII, 12–13.

thou holy man! from the abodes full of cattle and full of the wishes and enjoyments of love? from the material world into the world of the spirit? from the decaying world into the undecaying one? How long did thy felicity last?"'

63. And Ahura Mazda answered: 'Ask him not what thou askest him, who has just gone the dreary way, full of fear and distress, when the body and the soul part from one another.

64. '[Let him eat] of the food brought to him, of the oil of Zaremaya: this is the food for the youth of good thoughts, of good words, of good deeds, of good religion, after he has departed this life; this is the food for the holy woman, rich in good thoughts, good words, and good deeds, well-principled, and obedient to her husband, after she has departed this life.'

65. Spitama Zarathustra said to the young king Vîstâspa: 'To what land shall I turn, O Ahura Mazda? To whom shall I go with praying[1]?'

Ashem Vohû: Holiness is the best of all good . . . .

[1] This clause, taken from Yt. XXII, 20, shows that the second part of Yt. XXII (§§ 19–36), describing the fate of the wicked, should be inserted here.

NYÂYIS.

NYÂYIS.

A Nyâyis is properly a begging prayer, as opposed to Sitâyis, a prayer of praise. It is a term particularly applied to five prayers addressed to the Sun, to Mithra, to the Moon, to Waters, and to Fire. Every layman over eight years old is bound to recite the Nyâyis: he recites it standing and girded with his Kôstî.

The Sun Nyâyis is recited three times a day, at the rising of the sun (Gâh Hâvan), at noon (Gâh Rapitvin), and at three o'clock in the afternoon (Gâh Uzîren). The Mithra Nyâyis is recited with the Sun Nyâyis, as Mithra follows the sun in its course (see Yt. X, 13).

The Moon Nyâyis is recited three times a month: first, at the time when it begins to be seen; second, when it is at the full; third, when it is on the wane.

The Waters Nyâyis and the Fire Nyâyis are recited every day, when one finds oneself in the proximity of those elements. The Fire Nyâyis is recited with the Penôm on (see Vend. p. 168, 7).

The first four Nyâyis must be recited especially on the days over which the Izads invoked preside; that is to say, on the Khôrshêd, Mihir, Mâh, and Âbân days (the eleventh, sixteenth, twelfth, and tenth days of the month)[1].

I. KHÔRSHÊD NYÂYIS.

1. [Hail unto the Sun, the swift-horsed! May Ahura Mazda be rejoiced[2]!]

[1] Anquetil, Zend-Avesta II, pp. 6, 22, 565–566.

[2] This clause is wanting in most manuscripts.

Hail unto thee, O Ahura Mazda, in the threefold way[1]! [Hail unto thee] before all other creatures!

Hail unto you, O Amesha-Spe*n*tas, who are all of you of one accord with the Sun!

May this prayer come unto Ahura Mazda! May it come unto the Amesha-Spe*n*tas! May it come unto the Fravashis of the holy Ones! May it come unto the Sovereign Vayu of the long Period[2]!

2. [Hail unto the Sun, the swift-horsed!]

May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed! by those who do truly what is the foremost wish (of God).

I recite the 'Praise of Holiness[3].'

3. I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds[4].

4. I give sacrifice and prayer unto you, O Amesha-Spe*n*tas! even with the fulness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life.

I recite the 'Praise of Holiness[3]:'

'Ashem Vohû: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness[4]!'

5[5]. Hail to Ahura Mazda!
Hail to the Amesha-Spe*n*tas!
Hail to Mithra, the lord of wide pastures!
Hail to the Sun, the swift-horsed!
Hail to the two eyes of Ahura Mazda!
Hail to the Bull!
Hail to Gaya[6]!

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[1] In thought, speech, and deed (Pers. and Sansk. transl.).

[2] Vayu, as being the same with Fate (Vend. Introd. IV, 17), became identified with Time.

[3] The Ashem Vohû. [4] See p. 22.

[5] § 5 = Yasna LXVIII (22–23 [LXVII, 58–67]).

[6] Gaya Maretan, the first man.

Hail to the Fravashi of the holy Spitama Zarathustra!

Hail to the whole of the holy creation that was, is, or will be!

May I grow in health of body through Vohu-Manô, Khshathra, and Asha, and come to that luminous space, to that highest of all high things[1], when the world, O Spenta Mainyu! has come to an end!

Ashem Vohû: Holiness is the best of all good . . . .

6. We sacrifice unto the bright, undying, shining, swift-horsed Sun.

We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake[2].

7. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda made the most glorious of all the gods in the world unseen[3].

So may Mithra and Ahura, the two great gods, come to us for help!

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

8. We sacrifice unto Tistrya, whose sight is sound[4].

We sacrifice unto Tistrya; we sacrifice unto the rains of Tistrya[5].

We sacrifice unto Tistrya, bright and glorious.

We sacrifice unto the star Vanant[6], made by Mazda.

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[1] The sun: 'May my soul arrive at the sun-region!' (Pahl. transl.)
[2] Yt. X, 7. [3] In heaven. [4] See Yt. VIII, 12, note 7.
[5] See Yt. VIII, 12, note 2. [6] See Yt. XX.

We sacrifice unto Tistrya, the bright and glorious star.

We sacrifice unto the sovereign sky.

We sacrifice unto the boundless Time.

We sacrifice unto the sovereign Time of the long Period.

We sacrifice unto the beneficent, well-doing Wind.

We sacrifice unto the most upright Kista [1], made by Mazda and holy.

We sacrifice unto the good Law of the worshippers of Mazda.

We sacrifice unto the way of content [2].

We sacrifice unto the golden instrument [3].

We sacrifice unto Mount Saokanta, made by Mazda [3].

9. We sacrifice unto all the holy gods of the world unseen.

We sacrifice unto all the holy gods of the material world.

We sacrifice unto our own soul.

We sacrifice unto our own Fravashi.

We sacrifice unto the good, strong, beneficent Fravashis of the holy Ones.

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

10. I confess myself a worshipper of Mazda, a follower of Zarathustra . . . .

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[1] See Yt. XVI.

[2] Or, of pleasure.

[3] 'On Mount Saokanta there is a golden tube coming from the root of the earth; the water that is on the surface of the earth goes up through the hole of that tube to the heavens, and being driven by the wind, spreads everywhere, and thus the dew is produced' (Sansk. transl.).

Unto the bright, undying, shining, swift-horsed Sun;

Be propitiation, with sacrifice, prayer, propitiation, and glorification . . . .[1]

Ashem Vohû: Holiness is the best of all good . . . .

[We sacrifice] unto the Ahurian waters[2], the waters of Ahura, with excellent libations, with finest libations, with libations piously strained[3].

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, give him health of body, ... give him the bright, all-happy, blissful abode of the holy Ones.

II. MIHIR NYÂYIS.

1[4]. Hail unto thee, O Ahura Mazda, in the threefold way! [Hail unto thee] before all other creatures!

Hail unto you, O Amesha-Spe*n*tas, who are all of you of one accord with the Sun!

May this prayer come unto Ahura Mazda! May it come unto the Amesha-Spe*n*tas! May it come unto the Fravashis of the holy Ones! May it come unto the sovereign Vayu of the long Period!

2. May Ahura Mazda be rejoiced! . . . .

3. I praise well-thought, well-spoken, and well-done thoughts, words, and deeds . . . .

4. I give sacrifice and prayer unto you, O Amesha-Spe*n*tas! . . . .

5. Hail to Ahura Mazda! . . . .

May I grow in health of body through Vohu-Manô, Khshathra, and Asha, and come to that luminous space, to that highest of all high things, when the world, O Spe*n*ta Mainyu, has come to an end!

6[5]. We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand

[1] The whole of the Khôrshê*d* Ya*s*t is inserted here.

[2] Rivers considered as Ahura's wives (cf. Ormazd et Ahriman, § 32).

[3] From Yasna LXVIII, 10 (LXVII, 30); cf. p. 34.

[4] §§ 1–5 = Khôrshê*d* Nyâyi*s*, §§ 1–5.

[5] §§ 6–7 = Khôrshê*d* Nyâyi*s*, §§ 6–7.

eyes, high, with full knowledge, strong, sleepless, and ever awake.

7. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda made the most glorious of all the heavenly gods.

So may Mithra and Ahura, the two great gods, come to us for help!

We sacrifice unto the undying, shining, swift-horsed Sun.

8[1]. We sacrifice unto Tistrya, whose sight is sound . . . .

9. We sacrifice unto all the holy gods of the world unseen . . . .

10[2]. I confess myself a worshipper of Mazda, a follower of Zarathustra . . . .

11[3]. We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake.

We sacrifice unto the Mithra around countries;
We sacrifice unto the Mithra within countries;
We sacrifice unto the Mithra in this country;
We sacrifice unto the Mithra above countries;
We sacrifice unto the Mithra under countries;
We sacrifice unto the Mithra before countries;
We sacrifice unto the Mithra behind countries.

12. We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods; and unto the stars, and the moon, and the sun, with the trees that yield baresma. We sacrifice unto Mithra, the lord of all countries.

13[4]. For his brightness and glory, I will offer unto him a sacrifice worth being heard . . . .

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[1] §§ 8–9 = Khôrshêd Nyâyis, §§ 8–9.

[2] Yt. X, 0.

[3] §§ 11–12 = Yt. X, 144–145.

[4] §§ 13–15 = Yt. X, 4–6.

We offer up libations unto Mithra . . . .

14. May he come to us for help! May he come to us for ease! . . . .

15. I will offer up libations unto him, the strong Yazata, the powerful Mithra . . . .

Yê*n*hê hâtãm: All those beings of whom Ahura Mazda . . . .

16[1]. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of Mithra . . . .

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

III. MÂH NYÂYIS.

1[2]. Hail to Ahura Mazda! Hail to the Amesha-Spe*n*tas! Hail to the Moon that keeps in it the seed of the Bull! Hail to thee when we look at thee! Hail to thee when thou lookest at us!

2[3]. Unto the Moon that keeps in it the seed of the Bull; unto the only-created Bull and unto the Bull of many species;

Be propitiation . . . .

3. Hail to Ahura Mazda! . . . .

4. How does the moon wax? How does the moon wane? . . . .

5. We sacrifice unto the Moon that keeps in it the seed of the Bull . . . .

6. And when the light of the moon waxes warmer . . . .

7. I will sacrifice unto the Moon . . . .

8. For its brightness and glory . . . .

9. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

10[4]. Give us strength and victory! Give us welfare in cattle and in bread! Give us a great number of male children, praisers [of God] and chiefs in assemblies, who smite and are not smitten, who smite at one stroke their enemies, who smite at one stroke their foes, ever in joy and ready to help.

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[1] Yt. X, 146. [2] § 1 = Mâh Ya*s*t, § 1. [3] §§ 2–9 = Mâh Ya*s*t.
[4] §§ 10–11; cf. Yt. XXIV, 6–8.

11. Ye gods of full Glory, ye gods of full healing, let your greatness become manifest! let your assistance become manifest as soon as you are called for! and ye, Waters, manifest your Glory, and impart it to the man who offers you a sacrifice.

Ashem Vohû: Holiness is the best of all good . . . .

[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.

IV. ÂBÂN NYÂYIS.

1. May Ahura Mazda be rejoiced! . . . .

Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANÂHITA; unto all waters, made by Mazda; unto all plants, made by Mazda,

Be propitiation[1] . . . .

2[2]. Ahura Mazda spake unto Spitama Zarathustra, saying: 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . . .

3. 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth . . . .

4. 'The large river, known afar, that is as large as the whole of the waters that run along the earth . . . .

5. 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over, when she runs down there . . . .

6. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares;

7. 'I, Ahura Mazda, brought it down with mighty vigour, for the increase of the house, of the borough, of the town, of the country[3].

8. 'He from whom she will hear the staota yêsnya[4]; he from whom she will hear the Ahuna

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[1] As Âbân Yast, 0.

[2] §§ 2–6 = Âbân Yast, §§ 1–5.

[3] Cf. Âbân Yast, § 6.

[4] See above, p. 152, note 1.

vairya[1]; he from whom she will hear the Ashavahista[2]; he by whom the good waters will be made pure; with the words of the holy hymns[3], he will enter first the Garô-nmâna of Ahura Mazda: she will give him the boons asked for[4].

9[5]. 'For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well-performed. Thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped.

'We sacrifice unto the holy Ardvi Sûra Anâhita with libations. We sacrifice unto Ardvi Sûra Anâhita, the holy and master of holiness, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

'Yênhê hâtãm: All those beings of whom Ahura Mazda . . . .

10. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

'I bless the sacrifice and prayer, and the strength and vigour of the holy water-spring Anâhita.

'[Give] unto that man brightness and glory, ... give him the bright, all-happy, blissful abode of the holy Ones.'

V. ÂTAS NYÂYIS.

1[6]. Take me out[7], O Ahura! give me perfect piety and strength . . . .

4[8]. May Ahura Mazda be rejoiced! . . . .

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[1] The Yathâ ahû vairyô prayer.

[2] The Ashem Vohû prayer.

[3] Cf. Yt. XXII, 2, and Yt. XXIV, 39.

[4] Cf. Âbân Yast, §§ 19, 23, 27, 35, 39, 47, &c.

[5] Cf. Âbân Yast, § 9.

[6] §§ 1–3 = Yasna XXXIII, 12–14.

[7] 'Deliver me from Ahriman' (Pahl. Comm.).

[8] As in Ormazd Yast, 0.

Hail unto thee, O Fire, son of Ahura Mazda, thou beneficent and most great Yazata!

[1] Ashem Vohû: Holiness is the best of all good . . . .
I confess myself a worshipper of Mazda . . . .
For sacrifice, prayer, propitiation, and glorification . . . .

Unto Âtar, the son of Ahura Mazda; unto thee Âtar, son of Ahura Mazda!

5[2]. Unto Âtar, the son of Ahura Mazda; unto the Glory and the Weal, made by Mazda; unto the Glory of the Aryas, made by Mazda; unto the Glory of the Kavis, made by Mazda.

Unto Âtar, the son of Ahura Mazda; unto king Husravah; unto the lake of Husravah; unto Mount Âsnava*nt*, made by Mazda; unto Lake *K*aê*k*asta, made by Mazda; unto the Glory of the Kavis, made by Mazda.

6. Unto Âtar, the son of Ahura Mazda; unto Mount Raêva*nt*, made by Mazda; unto the Glory of the Kavis, made by Mazda.

Unto Âtar, the son of Ahura Mazda.

Unto Âtar, the beneficent, the warrior; the God who is a full source of Glory, the God who is a full source of healing.

Unto Âtar, the son of Ahura Mazda, with all Âtars; unto the God Nairyô-sangha, who dwells in the navel of kings;

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

7[3]. I bless the sacrifice and invocation, and the

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[1] As in Ormazd Yast, o. [2] Cf. Sîrôzah, § 9.

[3] §§ 7–16 = Yasna LXII, 1–10 (LXI). See the Sanskrit translation in Études Iraniennes, II.

good offering, the beneficent offering, the offering of assistance offered unto thee, O Âtar, son of Ahura Mazda!

Thou art worthy of sacrifice and invocation; mayest thou receive the sacrifice and the invocation in the houses of men.

Well may it be unto the man who ever worships thee with a sacrifice, holding the sacred wood in his hand, the baresma in his hand, the meat in his hand, the mortar[1] in his hand.

8. Mayest thou have the right[2] wood! Mayest thou have the right incense! Mayest thou have the right food! Mayest thou have the right fuel[3]!

Mayest thou be full-grown for protecting (this house)! Mayest thou grow excellent for protecting!

9. Mayest thou burn in this house! Mayest thou ever burn in this house! Mayest thou blaze in this house! Mayest thou increase in this house! Even for a long time, till the powerful restoration of the world, till the time of the good, powerful restoration of the world!

10. Give me, O Âtar, son of Ahura Mazda! lively welfare, lively maintenance, lively living; fulness of welfare, fulness of maintenance, fulness of life;

Knowledge, sagacity; quickness of tongue; (holiness of) soul; a good memory; and then the understanding that goes on growing and the one that is not acquired through learning[4];

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[1] The mortar for pounding the Haoma.

[2] In quality and quantity.

[3] Upasayêni: what is added to keep up the fire when lighted (Pers. transl.).

[4] The gaoshô-srûta khratu and the âsna khratu (see p. 7, note 1).

And then the manly courage,

11. Firm-footed, unsleeping, (sleeping only) for a third part of the day and of the night, quick to rise up from bed, ever awake;

And a protecting, virtuous offspring, able to rule countries and assemblies of men, well growing up, good, freeing us from the pangs (of hell), endowed with a good intellect, that may increase my house, my borough, my town, my country, my empire.

12. Give me, O Âtar, son of Ahura Mazda! however unworthy I am[1], now and for ever, a seat in the bright, all-happy, blissful abode of the holy Ones.

May I obtain the good reward, a good renown[2], and long cheerfulness for my soul[3]!

13. Âtar, the son of Ahura Mazda, lifts up his voice to all those for whom he cooks their evening meal and their morning meal[4]. From all those he wishes a good offering, a beneficent offering, an offering of assistance, O Spitama!

14. Âtar looks at the hands of all those who pass by: 'What does the friend bring to his friend? What does he who comes and goes bring to him[5] who stays motionless?'

We sacrifice unto Âtar, the valiant warrior[6].

15. And if the passer-by brings him wood holily brought, or bundles of baresma holily tied up, or

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[1] Yâ mê afras*a*ungh*a*u angha*t*: yâ me abhût ayogyatâ (Sansk. transl.).

[2] Here. [3] Above.

[4] Khshafnîm, sûirîm (Études Iraniennes, II, 161).

[5] Âtar.

[6] 'Bodily he is infirm (armê*s*t, motionless); spiritually he is a warrior' (Pahl. Comm.).

twigs of Hadhânaêpata[1], then Âtar, the son of Ahura Mazda, well pleased with him and not angry, and fed as required, will thus bless him:

16. 'May herds of oxen grow for thee, and increase of sons; may thy mind be master of its vow, may thy soul be master of its vow, and mayest thou live on in the joy of the soul all the nights of thy life.'

This is the blessing which Âtar speaks unto him who brings him dry wood, well-examined by the light of the day, well-cleansed with godly intent[2].

17. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . . .

I bless the sacrifice and prayer, and the strength and vigour of Âtar, the son of Ahura Mazda[3] . . . .

Ashem Vohû: Holiness is the best of all good . . . .

18[3]. We gladden by our virtue thy mighty Fire, O Ahura! thy most quick and powerful Fire, who shows his assistance[4] to him who has ever comforted him, but delights in taking vengeance with his hands on the man who has harmed him.

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[1] See Vend. p. 94, note 1.

[2] Cf. Vend. XVIII, 26–27.

[3] From Yasna XXXIV, 4.

[4] 'In the var nîrang' (Pahl. Comm.), that is to say, in the fire ordeal; see above, p. 170, note 3.

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Transliteration of Oriental Alphabets adopted for the Translations of the Sacred Books of the East.

CONSONANTS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
Gutturales.										
1 Tenuis	k	. . .	. . . .	क	𐬐	𐭩	ک	ك	כ	k
2 „ aspirata	kh	. . .	. . . .	ख	𐬑	𐭪	. . .	. . .	כ	kh
3 Media	g	. . .	. . . .	ग	𐬌	𐭫	گ	. . .	ג	. . .
4 „ aspirata	gh	. . .	. . . .	घ	𐬍	𐭬	. . .	. . .	ג	. . .
5 Gutturo-labialis	q	. . .	. . . .	. . .	. . . .	. . .	ق	ق	ק	. . .
6 Nasalis	ṅ (ng)	. . .	. . . .	ङ	𐬊 (ng) 𐬋 (N)	. . .	. . .	. . .	. . .	. . .
7 Spiritus asper	h	. . .	. . . .	ह	𐬵 (𐬴 *hv*)	𐭥	ه	ه	ה	h, hs
8 „ lenis	’	. . .	. . . .	. . .	. . . .	. . .	ا	ا	א	. . .
9 „ asper faucalis	‘h	. . .	. . . .	. . .	. . . .	. . .	ح	ح	ח	. . .
10 „ lenis faucalis	’h	. . .	. . . .	. . .	. . . .	. . .	ع	ع	ע	. . .
11 „ asper fricatus	. . .	*‘h*	. . . .	. . .	. . . .	. . .	خ	خ	ח	. . .
12 „ lenis fricatus	. . .	*’h*	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
Gutturales modificatae (palatales, &c.)										
13 Tenuis	. . .	*k*	. . . .	च	𐬔	𐭮	چ	. . .	. . .	*k*
14 „ aspirata	. . .	*kh*	. . . .	छ	. . . .	. . .	. . .	. . .	. . .	*kh*
15 Media	. . .	*g*	. . . .	ज	𐬓	𐭯	ج	ج	. . .	. . .
16 „ aspirata	. . .	*gh*	. . . .	झ	. . . .	. . .	غ	غ	. . .	. . .
17 „ Nasalis	ñ	. . .	. . . .	ञ	. . . .	. . .	. . .	. . .	. . .	. . .

CONSONANTS (*continued*).	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
18 Semivocalis	y	. . .	. . . .	य	𐬬 𐬬 𐬬 init.	𐭥	ي	ي	י	y
19 Spiritus asper	. . .	(*y̓*)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
20 ,, lenis	. . .	(*y̓*)	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
21 ,, asper assibilatus . .	. . .	*s*	. . . .	श	𐬱	𐭩	ش	ش	. . .	. . .
22 ,, lenis assibilatus . .	. . .	*z*	. . . .	. . .	𐬰	𐭦	ژ	. . .	. . .	*z*
Dentales.										
23 Tenuis	t	. . .	. . . .	त	𐬟	𐭬	ت	ت	ת	t
24 ,, aspirata	th	. . .	. . . .	थ	𐬠	. . .	. . .	. . .	ת	th
25 ,, assibilata	. . .	. . .	TH	. . .	. . . .	. . .	ث	ث	. . .	. . .
26 Media	d	. . .	. . . .	द	𐬡	𐭤	د	د	ד	. . .
27 ,, aspirata	dh	. . .	. . . .	ध	𐬢	. . .	. . .	. . .	ד	. . .
28 ,, assibilata	. . .	. . .	DH	. . .	. . . .	. . .	ذ	ذ	. . .	. . .
29 Nasalis	n	. . .	. . . .	न	𐬥	𐭩	ن	ن	נ	n
30 Semivocalis	l	. . .	. . . .	ल	. . . .	𐭥,𐭩,𐭬	ل	ل	ל	l
31 ,, mollis 1	. . .	*l*	. . . .	ळ	. . . .	. . .	. . .	. . .	. . .	. . .
32 ,, mollis 2	. . .	. . .	L	. . .	. . . .	. . .	. . .	. . .	. .	. . .
33 Spiritus asper 1	s	. . .	. . . .	स	𐬯	𐭮	س(ث)	س	ש	s
34 ,, asper 2	. . .	. . .	s (*ʃ*)	. . .	. . . .	. . .	. . .	. . .	ס	. . .
35 ,, lenis	z	. . .	. . . .	. . .	𐬭	𐭭	ز (ذ)	ز	ז	z
36 ,, asperrimus 1	. . .	. . .	z (*ʒ*)	. . .	. . . .	. . .	ص	ص	צ	*ʒ*, *ʒ*h
37 ,, asperrimus 2	. . .	. . .	z (*ʒ*)	. . .	. . . .	. . .	ض	. . .	. . .	. . .

Dentales modificatae (linguales, &c.)										
38 Tenuis	...	*t*	....	ट	....	...	ط	ط	ט	...
39 „ aspirata	...	*th*	....	ठ	....	...	ظ	ظ	...	...
40 Media	...	*d*	....	ड	ᨿ	ᨿ	...	...	...	...
41 „ aspirata	...	*dh*	....	ढ	....	...	...	ض	...	...
42 Nasalis	...	*n*	....	ण	ᨾ	...	...	...	...	...
43 Semivocalis	r	...	....	र	ᨶ	ᨶ,ᨷ,ᨸ	ر	ر	ר	...
44 „ fricata	...	*r*	....	...	....	...	...	...	...	*r*
45 „ diacritica	...	...	R	...	....	...	...	...	...	...
46 Spiritus asper	sh	...	....	ष	ᨾ	ᨾ	...	...	...	sh
47 „ lenis	zh	...	....	...	....	...	...	...	...	...
Labiales.										
48 Tenuis	p	...	....	प	ᨿ	ᨿ	پ	...	פ	p
49 „ aspirata	ph	...	....	फ	....	...	...	...	פ	ph
50 Media	b	...	....	ब	ᨶ	ᨶ	ب	ب	ב	...
51 „ aspirata	bh	...	....	भ	....	...	...	...	ב	...
52 Tenuissima	...	*p*	....	...	....	...	...	...	...	...
53 Nasalis	m	...	....	म	ᨾ	ᨾ	م	م	מ	m
54 Semivocalis	w	...	....	...	ᨾ	...	...	...	...	w
55 „ aspirata	hw	...	....	...	....	...	...	...	...	...
56 Spiritus asper	f	...	....	...	ᨾ	ᨿ	ف	ف	...	f
57 „ lenis	v	...	....	व	»	ᨶ,ᨿ	و	و	ו	...
58 Anusvâra	...	*m*	....	अं	ᨾ ã	...	...	...	...	...
59 Visarga	...	*h*	....	अः	....	...	...	...	...	...

VOWELS.	MISSIONARY ALPHABET. I Class.	II Class.	III Class.	Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
1 Neutralis	0	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	ְ	ă
2 Laryngo-palatalis	ĕ	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
3 „ labialis	ŏ	. . .	. . . .	. . .	. . . .	ا fin.	. . .	. . .	. . .	. . .
4 Gutturalis brevis	a	. . .	. . . .	अ	ه	ه init.	ـَ	ـَ	ַ	a
5 „ longa	â	(*a*)	. . . .	आ	ه	ه	ـَا	ـَا	ָ	â
6 Palatalis brevis	i	. . .	. . . .	इ	ى	. . .	ـِ	ـِ	ִ	i
7 „ longa	î	(*i*)	. . . .	ई	ى	و	ـِي	ـِي	ִי	î
8 Dentalis brevis	*li*	. . .	. . . .	ऌ	. . . .	. . .	. . .	. . .	. . .	. . .
9 „ longa	*lî*	. . .	. . . .	ॡ	. . . .	. . .	. . .	. . .	. . .	. . .
10 Lingualis brevis	*ri*	. . .	. . . .	ऋ	. . . .	. . .	. . .	. . .	. . .	. . .
11 „ longa	*rî*	. . .	. . . .	ॠ	. . . .	. . .	. . .	. . .	. . .	. . .
12 Labialis brevis	u	. . .	. . . .	उ	ى	. . .	ـُ	ـُ	ֻ	u
13 „ longa	û	(*u*)	. . . .	ऊ	و	ا	ـُو	ـُو	ו	û
14 Gutturo-palatalis brevis	e	. . .	. . . .	. . .	ᴇ (e) ᴇ (*e*)	. . .	. . .	. . .	ֶ	e
15 „ longa	ê (ai)	(*e*)	. . . .	ए	ᴇᴇ, ᴇᴇ	و	. . .	. . .	ֵ	ê
16 Diphthongus gutturo-palatalis	âi	(*ai*)	. . . .	ऐ	. . . .	. . .	ـَيْ	ـَيْ	. . .	âi
17 „ „	ei (ĕi)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ei, êi
18 „ „	oi (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
19 Gutturo-labialis brevis	o	. . .	. . . .	. . .	ᴇᴇ	. . .	. . .	. . .	ֹ	o
20 „ longa	ô (au)	(*o*)	. . . .	ओ	ᴇᴇ	ا	. . .	. . .	ו	. . .
21 Diphthongus gutturo-labialis	âu	(*au*)	. . . .	औ	ᴇᴇ (*au*)	. . .	ـَوْ	ـَوْ	. . .	âu
22 „ „	eu (ĕu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
23 „ „	ou (ŏu)	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
24 Gutturalis fracta	ä	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
25 Palatalis fracta	ï	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .
26 Labialis fracta	ü	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	ü
27 Gutturo-labialis fracta	ö	. . .	. . . .	. . .	. . . .	. . .	. . .	. . .	. . .	. . .

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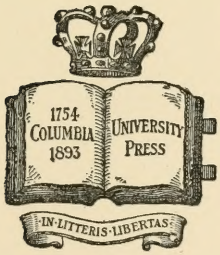

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To

DR. E. W. WEST

AS A MARK OF REGARD

PREFACE

THIS work deals with the life and legend of Zoroaster, the Prophet of Ancient Iran, the representative and type of the laws of the Medes and Persians, the Master whose teaching the Parsis to-day still faithfully follow. It is a biographical study based on tradition; tradition is a phase of history, and it is the purpose of the volume to present the picture of Zoroaster as far as possible in its historic light.

The suggestion which first inspired me to deal with this special theme came from my friend and teacher, Professor Geldner of Berlin, at the time when I was a student under him, ten years ago, at the University of Halle in Germany, and when he was lecturing for the term upon the life and teachings of Zoroaster. It was from him that I received my earliest vivid impression of the historic reality of the Ancient Sage. The special material for the work, however, has grown out of my own lectures, delivered several times in the regular university curriculum of Columbia. Students who may have attended the course will perhaps recognize some of the ideas as discussed with them in the class. As I have had the preparation of this volume in view for some time, I have naturally been constantly adding to my material or collecting new facts to throw light on the subject. It is the aim of the book to bring together all that is generally known at the present time, either from history or from tradition, about this religious teacher of the East.

Our knowledge of Zoroaster has been greatly augmented from the traditional side, during the past few years, especially through the translations made by Dr. West from the Pahlavi texts. This mass of Zoroastrian patristic literature tends

largely to substantiate much that was formerly regarded as somewhat legendary or uncertain. This has resulted in placing actual tradition on a much firmer basis and in making Zoroaster seem a more real and living personage. It is the object of the book to bring out into bolder relief historically the figure of this religious leader. In emphasizing more especially the reality of the great Master's life instead of elaborating the more mythical views of Zarathushtra which prevailed not so long ago, I may, in the judgment of some, have gone too far on the side of realism. But if I have done so, it seems to me that this is a fault at least in the right direction if we may forecast the future from the present. I can but feel that the old writers, like Anquetil du Perron, were nearer the truth in certain of their views of Zoroaster, than has sometimes been supposed. In taking a position so much in accord with tradition with regard to Zarathushtra I might adopt the plea which the old Armenian annalist, Moses of Khorene, employs in another connection: 'there may be much that is untrue in these stories, there may be much that is true; but to me, at least, they seem to contain truth.' I may only add that in general where there is so much smoke there must also be fire, and in the book I hope that others may discern some sparks of the true flame amid the cloud.

As to the arrangement of material and the form of the work, I have sought to make the first half of the volume more general; the second half I have allowed to be more technical. The story of the life and ministry of the Prophet is told in twelve chapters; the more critical discussion of mooted points is reserved for the Appendixes. The general reader may also omit all notes at the bottom of the pages.

In respect to the spelling of proper names the plan has generally been, in the case of Zoroaster, to employ Zarathushtra, Zaratūsht, or Zardusht, respectively, if it seemed necessary at any point to indicate the special sources from which I was drawing or to distinguish between Avestan, Pahlavi, and Modern

Persian. I have otherwise called the Prophet by his more familiar name of Zoroaster. The same holds true of his patron Vishtāspa, Vishtāsp, Gushtāsp, and of other ancient names. I have furthermore aimed at giving authority for all statements that I have made, as the abundant references to the original sources and the citations will show.

With regard to indebtedness, I have always tried to give credit to my predecessors and fellow-workers in the field; a glance at the footnotes, I think, will prove this. Each of those to whom I am under obligation will best recognize my indebtedness, and will best be aware of my appreciation. I should like to have referred also to Professor Tiele's latest book, which deals with the religion of Iran, because some twenty of its interesting pages are devoted to Zarathushtra; it arrived after my work was all printed, so I have been able only to add the title in my bibliographical list on p. xv, and to draw attention to the points which are of importance in connection with the present subject. Furthermore, in various parts of my volume I have made acknowledgment to several friends for kind aid which they have readily given on special points, and which I shall gratefully remember.

I now wish to express to the Trustees of the Columbia University Press my appreciation of their encouragement given to me to carry out the work; and I desire especially to thank President Seth Low for the personal interest he has taken in the book from the beginning, and to acknowledge the kind helpfulness of Dean Nicholas Murray Butler in all matters of detail. The Macmillan Company, likewise, have been constantly ready to meet my wishes in every regard; and I owe my thanks also to the printing firm of Messrs. Cushing and Company, to their compositors and their proof-readers, for their careful and prompt despatch of the work.

But beside these acknowledgments there remain two friends to mention, who come in for a large share of remembrance.

These are my two pupils, Mr. Louis H. Gray, Fellow in Indo-Iranian Languages in Columbia University, and Mr. Montgomery Schuyler, Jr., a member of the class of 1899 in the College, who has been studying Sanskrit and Avestan for the last two years. Since the first proof-sheets arrived, these two generous helpers have been unflagging in their zeal and willingness to contribute, in any way that they could, to giving accuracy to the book. Mr. Gray's indefatigable labor and scholarly acumen are especially to be seen in Appendix V., the completeness of which is due to his untiring readiness to pursue the search farther for texts that might hitherto have escaped notice; and to Mr. Schuyler's hand is owed many a happy suggestion that otherwise would have been lacking in the book, and more than one correction that without his aid might have been overlooked. To both of these scholars I wish to express my thanks; and I feel that they also will recall with pleasure the happy hours spent together in work as chapter after chapter came from the printer's hand. *Forsan et haec olim meminisse juvabit.*

And now I send the book forth, hoping that in some measure it may contribute to a more general knowledge of this Sage of the Past, the Persian Prophet of old, the forerunner of those Wise Men of the East who came and bowed before the majesty of the new-born Light of the World.

A. V. WILLIAMS JACKSON.

COLUMBIA UNIVERSITY,
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LIST OF WORKS CONNECTED WITH THE SUBJECT OR MOST OFTEN CONSULTED

[The other books which have been referred to are given with their titles as occasion arises to quote from them or to refer to them. The present list is therefore very abridged.]

Anquetil du Perron. Zend-Avesta, Ouvrage de Zoroastre. Tome I. 1, 2 et Tome II. Paris, 1771.

'Vie de Zoroastre' (i. Part 2, pp. 1–70); very important. German translation by Kleuker, *Zend-Avesta*, Thl. 3, pp. 1–48; excerpts in English by K. E. Kanga. Bombay, 1876.

Avesta. The Sacred Books of the Parsis. Edited by Karl F. Geldner. Stuttgart, 1885–1896.

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Ayuso, F. G. Los Pueblos Iranios y Zoroastro. Madrid, 1874.

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Brisson, Barnabé. Barnabae Brissonii, De Regio Persarum Principatu Libri Tres. Argentorati, 1710 (orig. ed. 1590).

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Dabistān. The Dabistān, or School of Manners. Translated from the Original Persian. By Shea and Troyer. 3 vols. Paris, 1843.

Darab Dastur Peshotan Sanjana. Geiger's Civilization of the Eastern Iranians in Ancient Times. Translated from the German. (Ostiranische Kultur.) 2 vols. London, 1885–1886.

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—— Zarathushtra in the Gāthās and in the Greek and Roman classics. Translated from the German of Drs. Geiger and Windischmann, with Notes and an Appendix. Leipzig, 1897.

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Darmesteter, James. The Zend Avesta. Translated. Sacred Books of the East, vols. iv., xxiii. Oxford, 1880, 1883, and vol. iv. in second ed., 1895.

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This valuable work has been constantly consulted on points relating to the Avesta.

Dasatīr. The Desatir, or Sacred Writings of the Ancient Persian Prophets in the Original Tongue; together with the Ancient Persian Version and Commentary of the Fifth Sasan. Published by Mulla Firuz Bin Kaus. An English translation. 2 vols. Bombay, 1818.

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—— Ostiranische Kultur im Altertum. Erlangen, 1882.

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Gottheil, R. J. H. References to Zoroaster in Syriac and Arabic Literature. In Classical Studies in Honour of Henry Drisler, New York, 1894. pp. 24–51 (Columbia University Press).

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A fund of information. Citations after this first edition.

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Most of this monograph is incorporated into Spiegel's following book.

—— Eranische Alterthumskunde. 3 vols. Leipzig, 1871–1878.

The chapter entitled 'Die letzten Kaiānier und Zarathushtra' (Bd. i. 659–724), is important here, and is accessible in English by Darab D. P. Sanjana. See above.

Tiele, C. P. De Godsdienst van Zarathustra, van haar ontstaan in Baktrië tot den val van het Oud-Perzische Rijk. Haarlem, 1864.

—— Geschiedenis van den Godsdienst. Amsterdam, 1876.

—— Iets over de Oudheid van het Avesta. Mededeelingen der K. Ak. van Wetenschappen, xi., 3de R., pp. 364–383. Amsterdam, 1895.

Does not accept Darmesteter's view as to late origin of the Avesta; finds traces of Zoroastrianism in the first half of the seventh century B.C.

—— Geschichte der Religion im Altertum bis auf Alexander den Grossen. Deutsche autorisierte Ausgabe von G. Gehrich. 11 Band. Die Religion bei den iranischen Völkern. Erste Hälfte, pp. 1–187. Gotha, 1898.

This excellent volume dealing with the religion of Iran arrived too late to quote from or to mention except here in the Preface, because the rest of my book was already in the press. I should otherwise certainly have referred to such pages in the work as bear upon Zoroaster, for example the following: pp. 37–38, Gaotema is not identified with Buddha, but rather with the Vedic sage (cf. pp. 177–178 of the present volume); p. 49, age of the Avesta, the oldest passages of the Younger Avesta, according to Professor Tiele, are to be placed not much later than B.C. 800, although they were not necessarily at that time in their present form of redaction; p. 54, allusions to Phraortes and Kyaxares; p. 54, Atropatane; p. 58, Bactrian kingdom; p. 92, Zoroaster in the Gāthās; p. 98, allusions to Z.'s name and its meaning; pp. 99–107, question as to his historical, legendary, or mythical existence; p. 121, the cradle of the Zoroastrian reform is to be sought in the north and northwest of Iran, whence it spread probably first toward the east and southeast of Bactria, even as far as India; thence to the south into Media Proper and Persia.

Vullers, J. A. Fragmente über die Religion des Zoroaster, aus dem Persischen übersetzt. Bonn, 1831.

Notes useful.

West, E. W. Pahlavi Texts translated. Parts 1, 2, 3, 4, 5. Sacred Books of the East, ed. F. Max Müller, vols. v., xviii., xxiv., xxxvii., xlvii.

Constantly used. Pahlavi quotations in translation are from these volumes.

Wilson, John. The Pārsī Religion: as contained in the Zand-Avastā. Bombay, 1843.

The Appendix contains a translation of the Zartusht-Nāmah by E. B. Eastwick. Often quoted.

Windischmann, Fr. Zoroastrische Studien. Abhandlungen, hrsg. von Fr. Spiegel. Berlin, 1863.

Valuable material; excerpts accessible now also in English translation by Darab Dastur Peshotan Sanjana. Often consulted.

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ABBREVIATIONS

[Chiefly titles of Zoroastrian texts]

AJSL. = American Journal of Semitic Languages (formerly Hebraica).
Av. = Avesta, ed. Geldner.
BB. = Bezzenberger's Beiträge.
Bd. = Būndahishn (*SBE.* v. 1–151).
Byt. = Bahman Yasht (*SBE.* v. 189–235).
Dab. = Dabistan (tr. Shea and Troyer).
Dāṯ. = Dāṯistān-ī Dīnīk (*SBE.* xviii. 1–276).
Dk. = Dīnkarṯ (*SBE.* xxxvii. 1–397, 406–418; xlvii. 1–130).
JAOS. = Journal American Oriental Society.
JRAS. = Journal Royal Asiatic Society.
KZ. = Kuhn's Zeitschrift.
Mkh. = Maīnōg-ī Khiraṯ (*SBE.* xxiv. 1–113).
Ms., Mss. = Manuscript, manuscripts.
OIK. = Geiger, Ostiranische Kultur.
PAOS. = Proceedings American Oriental Society.
Pers. = Persian.
Phl. = Pahlavi.
SBE. = Sacred Books of the East. Ed. F. Max Müller.
Sd. = Sad-dar (*SBE.* xxiv. 253–361).
Shg. = Shikand-gūmānīk Vijār (*SBE.* xxiv. 115–251).
ShN. = Shāh Nāmah.
Sls. = Shāyast lā-shāyast (*SBE.* v. 237–406).
Skt. = Sanskrit.
Vd. = Vendīdād.
Vij. = Vijirkarṯ-ī Dīnīk.
Vsp. = Vīsperad.
Ys. = Yasna.
Yt. = Yasht.
YZ. = Yāṯkār-ī Zarīrān (übersetzt von Geiger).
Z. = Zoroaster.
Zsp. = Selections of Zāṯ-sparam (*SBE.* v. 153–187 and xlvii. 131–170).
ZtN. = Zartusht Nāmah (in Wilson's Parsi Religion).

ant. = ancient.
cf. = confer, compare.
ed. = edited by, editor.
e.g. = exempli gratia, for example.
i.e. = id est, that is.
l. ll. = line, lines.
n. = note.
op. cit. = opus citatum, work quoted from.
orig. = original.
p. pp. = page, pages.
prob. = probably.
qu. = query, question.
seq. = sequens, and the following.
tom. = tomus, volume.
tr. transl. = translated, translation.
vol. = volume.

ZOROASTER

CHAPTER I

INTRODUCTION

εἰπὲ γάρ μοι, διὰ τί τὸν Ζωροάστρην ἐκεῖνον καὶ τὸν Ζάμολξιν οὐδὲ ἐξ ὀνόματος ἴσασιν οἱ πολλοί, μᾶλλον δὲ οὐδέ τινες πλὴν ὀλίγων τινῶν.

— Iohannes Chrysostomos.

Zoroaster's Position among Early Religious Teachers — Zoroaster and Buddha — Plan and Scope of the Present Work — Zoroaster as a Historical Personage — Sources of Information — Zoroaster in the Classics — Conclusion

Zoroaster's Position among Early Religious Teachers. — Among the early religious teachers of the East, if we leave out the great founders of Judaism and of Christianity, the name of Zarathushtra, or Zoroaster, the Persian sage and prophet of ancient Iran, is entitled to hold one of the most distinguished places. To Zoroaster is due the same rank, the same respect, the same reverential regard that is due to such seekers after light as Buddha, Confucius, Socrates. Even some of the great thoughts of Christianity may be found to have been voiced likewise by Zoroaster — a fact which cannot but be of interest — although it belongs elsewhere to discuss the possibility or impossibility of any closer or more distant bonds of connection between Judaism and Christianity and the faith of ancient Iran. Between India and Iran, however, a natural connection and kinship is acknowledged; and owing to the importance of Buddhism as a contrasted faith, a brief parallel between the teachings

of Zoroaster and the doctrines of Buddha may be drawn by way of introduction.

Both these prophets were filled with a spiritual zeal for relieving a people and ameliorating their condition; both of them were inspired with a righteous hope of bettering their peoples' lives and of redeeming them from misery and sin; and both men became founders of religious faiths. The end and aim in both cases was in general alike; but the nature of the two minds and of the creeds that were developed shows some marked and characteristic, if not radical, differences. The faith of Buddha is the more philosophical; the faith of Zoroaster, the more theological. Buddha's doctrine is a creed rather of renunciation, quietism, and repose; Zoroaster's creed is a law of struggle, action, and reform. India's so-called Prophet Prince is overwhelmed with the wretchedness of human existence, an existence from which the sole release is absorption into Nirvāna; Persia's Sage is equally cognizant of the existence of woe, but it is no world-woe without hope of triumphant domination. The misery which Zoroaster acknowledges to exist is due to an Evil Principle against whom man must struggle all his life and fight the good fight which will bring final victory and will win joys eternal at the resurrection. Nevertheless, as a faith in reality, Buddha's belief had in it more of the elements of a universal religion; Zoroaster's faith, as Geldner has said, possessed rather the elements of a national religion. Millions of human souls still take refuge in Buddha; the faithful followers that bear the name of Zoroaster to-day do not number a hundred thousand. In making such a comparison, however, with regard to the relative proportion between the two faiths in the matter of present adherents we must not forget that national events and external changes in the world's history have contributed as much to this apparent disproportion as any inherent and essential difference between the nature of the two creeds has done.

So much may be said by way of bringing Zoroaster into con-

trast with the founder of the Indian religion that came after his own; and as recent discoveries have thrown so much light upon Buddha's life, and archaeological finds have contributed so much to substantiating traditions that long have been familiar but were not always estimated at their true value, it seems worth while to take up the subject of Zoroaster's life anew and to ascertain all that we are in a position just now to find out regarding it. The purpose therefore of the following pages is to gather as much material as is accessible at present for illustrating the life and legend of the Prophet of Ancient Iran, and this will be done with special reference to tradition.

Zoroaster as a Historical Personage. — Before proceeding to details with regard to the prophetic teacher of Iran, one point must be emphasized at the outset, and an opinion must definitely be expressed; this is with reference to the question raised as to whether Zoroaster be a historical personage, a real figure whose individuality is indelibly stamped upon the religion of Persia of old. An affirmative answer must be given, for Zoroaster *is* a historical character. This point is emphasized because it is not so long ago that advanced scholarship for a time cast a cloud of doubt over the subject;[1] but happily the veil of myth is now dispelled. Scholars are generally agreed that although legend or fable may have gathered about the name of the prophet of ancient Iran, the figure of the great reformer, nevertheless, stands out clearly enough to be recognized in its general outlines; and sufficient data for his life can be col-

[1] Among other references noted by Spiegel, *Eranische Alterthumskunde*, i. 708 n., mention may be made of Kern, *Over het Woord Zarathustra en den mythischen Persoon van dien Naam* (1867); observe also Spiegel's remark in *Die arische Periode*, § 43, p. 299 (Leipzig, 1887); and especially the late lamented Darmesteter, *Zend-Avesta*, Part i. Introd. pp. 76–79 (*SBE.* iv. Oxford, 1880). For the historical side of the question see Geldner, 'Zoroaster' *Encyclopædia Britannica*, 9th ed. xxiv. 820, and consult Spiegel, *EA.* i. 707–708, and recently, with emphasis, in *ZDMG.* lii. 193. Darmesteter later expressed himself more cautiously, see *Le ZA.* iii. Introd. p. 75 seq. (Paris, 1893), and *Zend-Avesta*, Introd. p. 63, § 10, 2d ed. (*SBE.* iv. Oxford, 1895).

lected to enable one to give a clear and correct idea of his personality and individuality.[1] There are parts, it is true, in every great man's life regarding which nothing is known (one has only to think of the Shakspere-Bacon controversy); and in the case of all early teachers' lives there are many lacunæ to be filled. The broken fragments of the statue are sometimes separated so far that we cannot find many of the missing chips, and we must be content to piece the parts imperfectly together. Caution must necessarily be used in such restorations. The existence of legend, fable, and even of myth, may be admitted in dealing with Zoroaster's life; some apocryphal literature is acknowledged to have grown up about the hallowed Messiah of Christianity;[2] but the shadowy substance gathered about the figure of Zoroaster must not be allowed to shroud and obscure his true personality. Cautious we must be, conservative we must be, yet not so far as to exclude a willingness to recognize characteristic traits and features, or to define more sharply objects and forms whose outlines are now and then somewhat dimly presented. In the present research an attempt will be made frankly to give warning where points are doubtful; and difficult as it is at this remote day, an endeavor will be made fairly and impartially to distinguish between fiction on the one hand and underlying facts on the other, so far as they may be looked upon as reasonably certain, presumable, or plausible. The achievement undoubtedly falls far short of the aim in the present monograph; and some will feel that too much weight is given to traditional statements; but in the absence of other authority we have at least these to turn to; and the purpose is to lay these down for reference and for judgment. After this prefatory note has been given, attention may now be directed to the sources of our knowledge in antiquity respecting the life and legend of Zoroaster as a historical personage.

[1] See especially Dr. E. W. West in *SBE.* xlvii. Introd. pp. 29–30 (Oxford, 1897).

[2] See *Apocryphal New Testament*, London, 1820.

Sources of Information about Zoroaster's Life. — The data for reconstructing an outline of the life of the great reformer may be conveniently classified, first (1) as Iranian, second (2) as non-Iranian. Naturally the various sources are not all of equal importance; yet each has a certain intrinsic value.

Among (1) the Iranian sources of information the Avesta, of course, stands foremost in importance as the material with which to begin; and in the Avestan Gāthās, or Psalms, Zoroaster is personally presented as preaching reform or teaching a new faith. The entire Pahlavi literature serves directly to supplement the Avesta, somewhat as the patristic literature of the Church Fathers serves to supplement the New Testament. Especially valuable is the material in the Pahlavi Dīnkart and the Selections of Zāt-sparam, material which has been made accessible by Dr. E. W. West in his 'Marvels of Zoroastrianism' (*SBE.* xlvii. Pahlavi Texts, Part V.; Oxford, 1897). Without West's work many of the following pages could not have been written. Of similar character, as based chiefly upon these two sources, is the later Persian Zartusht Nāmah, which was composed in the thirteenth century of our era.[1] Firdausī's Shāh Nāmah, of the tenth century A.D., contains abundant old material bearing upon the reign of Zoroaster's patron, King Gushtāsp (Vishtāspa).[2] Some other Parsi works and traditional literature may be included in the list, but these will be mentioned as occasion arises in the course of the investigation.[3] Zoroaster is not mentioned in the Ancient Persian Inscriptions, but the silence may be accounted for.

[1] See Eastwick's translation in Wilson, *The Parsi Religion*, pp. 477–522, Bombay, 1843. Consult West in *Grundriss der iran. Philol.* ii. 122; *SBE.* xlvii. Introd. pp. 20–24.

[2] Firdausī expressly states that the portion of his chronicle which relates to Zoroaster (Zardusht) is derived from his own poetic predecessor, Daḳīḳī, who was cruelly murdered when he had sung but a thousand verses. These Firdausī says he has incorporated into the Shāh Nāmah. Scholars are generally inclined to accept the truth of the statement. See Nöldeke in *Grundriss der iran. Philol.* ii. 147–150.

[3] West, *The Modern Persian Zoroastrian Literature*, Grundriss der iran. Philol. ii. 122–129, and Spiegel, *Die traditionelle Literatur der Parsen* (Wien, 1860).

(2) The non-Iranian sources are either (*a*) Classical or (*b*) Oriental. The latter include especially the allusions to Zoroaster in Syriac and Arabic literature,[1] as well as some Armenian references and other incidental mentions.[2] In point of antiquity the classical references, as a rule, rank next to the Avesta; and these allusions, even though they are foreign, are often of real importance, as they serve to check or to substantiate results which are based upon various authorities.[3] The Appendixes to the present volume will render most of this material easily accessible.

Zoroaster in the Classics.[4] — All classical antiquity is agreed on the point that Zoroaster was a historical personage, even though his figure was somewhat indistinct in the eyes of these ancient authors. To the writers of Greece and Rome he was the arch-representative of the Magi;[5] and he sometimes seems to be more famous for the magic arts which are ascribed to his power than for either the depth and breadth of his philosophy and legislation, or for his religious and moral teaching. None the less, he was regarded as a great sage and as a prophet whose name was synonymous with Persian wisdom, or as the founder of the Magian priesthood who are sometimes said to be his pupils and followers.[6]

[1] Gottheil, *References to Zoroaster in Syriac and Arabic Literature*, Classical Studies in Honour of Henry Drisler, pp. 24–51, New York, 1894 (Columbia Univ. Press).

[2] Chinese, for example; but these have not yet been made generally accessible. Consult Appendix VI.

[3] For instance, an allusion to Zoroaster which is found in the Preface to the Younger Edda is probably traceable to some classical or Semitic original. See Jackson in *Proceedings of the American Oriental Society*, xvi. p. cxxvi. March, 1894. Appendix VI.

[4] For a collection of the material on this subject, see Appendix V. at the end of this volume.

[5] Consult also the Pahlavi Dīnkart, 9. 69, 58; 4. 21. 34 (*SBE.* xxxvii. pp. 397, 412, 417), and see Av. *moγu*, *moγuṯbiš*, Justi, *Handbuch der Zendsprache*, p. 235.

[6] Platonic *Alcibiades* I, p. 122, A, *μαγείαν . . . τὴν Ζωροάστρου τοῦ Ὡρομάζου· ἔστι δὲ τοῦτο Θεῶν θεραπεία.* Cf. also Apuleius, *de Magia*, xxiv. (Rapp, *ZDMG.* xix. p. 21 n.). So Hermodorus as cited by Diogenes Laertius, *Fragm. Hist. Græc.* 9, ed. Müller; Plutarch, *Isis et Osiris*, 46; Clemens Alexandrinus, *Stromata*, i. p. 304; Pliny,

The Magi, as we know from Herodotus, were a tribe, not merely a priestly family, and the right of the classics to call Zoroaster a Magian is borne out in other ways. The Pahlavi Dīnkart̲ regards the 'Avesta and Zand' as the sacred writings of the Magian priests.[1] The learned Arab chronologist Albīrūnī adds that 'the ancient Magians existed already before the time of Zoroaster, but now there is no pure unmixed portion of them who do not practice the religion of Zoroaster.'[2] Several Syriac and Arabic writers speak of him as 'a Magian,' 'head of the Magians,' 'chief of the sect,' 'Magian prophet,' 'diviner.'[3] This direct association of his name with the Magi is perhaps to be understood with some limitations; but the Magi were the reputed masters of learning in ancient times, and Zoroaster stood for this learning in antiquity.[4]

Of the Magian teachings and doctrines it is difficult to form a clear picture, except so far as we may believe them to be reflected in Zoroaster, after we have made due allowance for changes or reforms that he may have instituted. The classical tradition that Pythagoras studied under these masters in Babylon may not be altogether without foundation.[5] Plato we know was anxious to visit the Orient and to study with the Magi, but the Persian wars with Greece prevented him.[6]

Hist. Nat. **30.** 2. 1; Agathias, **2**, 24; Plutarch, *Numa*, 4; Suidas, *s.v.* Pythagoras; cf. Rapp, *ZDMG.* xix. p. 21 seq.; Windischmann, *Zor. Stud.* p. 44. See Appendix V. at the end of this volume.

[1] Dk. **4.** 21; **4.** 34, West, *Phl. Texts Trans.* in *SBE.* xxxvii. pp. 412, 417.

[2] Albīrūnī, *Chronology*, transl. by Sachau, p. 314, London, 1879.

[3] Gottheil, *References to Zoroaster in Syriac and Arabic Literature*, pp. 24–51, in Classical Studies in Honour of Henry Drisler, New York, 1894 (Columbia Univ. Press).

[4] For example, Cicero, *de Divinatione*, **1.** 23 et al.; Windischmann, *Zor. Stud.* p. 277 n.

[5] See Appendix V. below, and cf. Lucian, *Dialog.* cited by Kleuker, *Zend-Avesta*, Anh. ii. 3, p. 104; Cicero, *de Finibus*, **5.** 29; Valerius Maximus, **8.** 7; Pliny, *H. N.* **30.** 2. 1; Apuleius, *Florid.* p. 19; Porphyrius, *Vita Pythagoræ*, 41; Lactantius, *Institutiones*, **4.** 2; Iamblichus, *Vita Pythagoræ*, 19; Clemens Alexandrinus, *Stromata*, i. p. 357. Consult Windischmann, *Zor. Stud.* pp. 260–264.

[6] Diogenes Laertius, *Philosoph. Vit.* **3.** 7; Apuleius, *de Doctrin. Plat. Phil.* p. 569. The *Anonym. Vit. Plat.* p. 7, ed. Westermann, Paris, 1862, adds

The followers of the Sophist Prodicus, a contemporary of Socrates, are reported to have boasted their possession of secret writings of Zoroaster ;[1] and even a Magian teacher, one Gobryas, is claimed as instructor of Socrates.[2] Aristotle, Deinon, Eudoxus of Cnidus, and especially Theopompus, were familiar with Zoroastrian tenets.[3] A work bearing the name of Zoroaster by Heraclides Ponticus, a pupil of Plato and of Aristotle, is mentioned in Plutarch.[4] The distinguished philosopher Hermippus (about B.C. 200) made careful studies of Magism and of Zoroastrian writers, according to Pliny (*H. N.* **30.** 2. 1). Zoroaster and Magian were names to conjure with, and there are numerous allusions to ideas drawn from these sources in Plutarch, Strabo, Suidas, and others.

Titles of a number of purported books of Zoroaster are also given in the classics, such as *περὶ φύσεως*, *περὶ λίθων τιμίων*, *βίβλιοι ἀπόκρυφοι Ζωροάστρου*, *ἀστεροσκοπικὰ Ζωροάστρου*.[5] Furthermore, some 'sayings' of Zoroaster, like those mentioned by Gemistus Pletho, *Μαγικὰ λόγια τῶν ἀπὸ τοῦ Ζωροάστρου Μάγων*, are both reported to have existed, and passages are occasionally claimed to be taken from them. Like other such productions, however, these are all probably apocryphal, although the encyclopædic character of the titles somewhat recalls the analysis and summaries that we have of the Zoroastrian Nasks.[6] At all events, these references and allusions show how great a reputation was enjoyed by Zoroaster in classical antiquity, even if his name does not occur in Herodotus[7] nor

that in Phœnicia Plato met with Persians who introduced him to Zoroastrian lore. Cf. Appendix V. § 1.

[1] Clemens Alexandrinus, *Stromata*, i. p. 357.

[2] Darmesteter, *Le ZA.* iii. Introd. p. 77.

[3] Diogenes Laertius, *Proœm.* 8; Pliny, *H. N.* **30.** 2. 1; Plutarch, *Is. et Os.* 47; cf. Windischmann, *Zor. Stud.* pp. 233 n., 279 n., and App. V. below.

[4] Plutarch, *Adv. Colot.* p. 1115 A; cf. Windischmann, *Zor. Stud.* p. 284. Thanks also to friend Lanman.

[5] See allusions in Suidas and in Pliny. Appendix V. below.

[6] West, *Pahlavi Texts*, *Translated* in *SBE.* xxxvii. 1–488.

[7] Cf. de Harlez, *Des Origines du Zoroastrisme*, p. 276, Journal Asiatique, 1878–79; Darmesteter, *Le ZA.* iii. Introd. p. 76.

in Xenophon, nor with certainty in the extant fragments of Ctesias. The earliest authenticated classical allusion to Zoroaster by name seems to be the reference in the Platonic Alcibiades ;[1] although, according to Diogenes Laertius (*Proœm.* 2), he was mentioned by the earlier Xanthus of Lydia.[2]

Conclusion. — As Zoroaster is one of the great religious teachers of the East, his life as well as his work is worthy of study from its historical importance. Our information regarding his life is to be gathered from the Zoroastrian scriptures, the Avesta and the Pahlavi writings, and other material must be used to supplement or to correct these sources. Due weight must be given to tradition. It must also be remembered that fiction as well as fact has doubtless gathered about the name of this religious reformer. This latter fact is all the more a proof of his great personality.

[1] See *Alcibiades* I, 122, p. 131, ed. Schanz.

[2] See Appendix V. below, and consult also my article 'Zoroaster' in Harper's *Dictionary of Classical Antiquities*, New York, 1897.

CHAPTER II

FAMILY HISTORY OF ZOROASTER

THE LINEAGE OF THE MASTER

Sa jāto yena jātena yāti vaṃs'aḥ samunnatim.
— HITOPADES'A.

INTRODUCTION — ZOROASTER AN IRANIAN — THE NAME ZOROASTER (ZARATHUSHTRA), ITS FORM AND ITS MEANING — THE DATE OF ZOROASTER — HIS NATIVE PLACE — ZOROASTER'S ANCESTRY AND HIS FAMILY; GENEALOGIES — CONCLUSION

Introduction. — When a man rises to lasting fame, all that is associated with his name and his times becomes of interest and of importance. Lustre is shed upon his family, and distinction is lent to the line that produced such a son. If great men are the children of their age, the age of a great religious teacher can but deserve attention. His own origin, the influences that may have been formative in his life, his environment and surroundings, alike become worthy of consideration. The nature and condition of the country which called him forth requires some remark, and with regard to Zoroaster it is to be regretted that we do not know more than we do of Iran in early antiquity, and that only a limited space can be devoted here to this special theme, although it receives more or less treatment in different places throughout the book. This prophet's teaching found fruitful soil in the land of Ancient Iran, because the seed was already in the hearts of the people, if we may adapt the phrase of a renowned author.

Zoroaster of Iran. — Zoroaster, it is believed, sprang up in the seventh century before the Christian era, somewhere in

the land between the Indus and the Tigris. Before our mind rises first a picture of the world outside of Iran, the kingdoms of Assyria and Babylon, with their long line of dynasties reaching far back into history which antedates Iran;[1] to the southeast lies India, bound by the ties of Indo-Iranian unity; lastly, and to offset all, Turan, the rival and foe, the synonym of everything crude, uncouth, and barbarous, borders upon the Iranian territory to the north. But to return to the land of Iran itself during this period. There exists, or is claimed to have existed in early times, an eastern Iranian kingdom in Bactria. An uncertainty with regard to this point will be noted hereafter. Media, however, has already been known to fame in history long before this period; and in the eighth century B.C. its power was able to throw off the yoke of Assyria, and at the close of the seventh century (B.C. 606) to crush Nineveh and establish the Median dynasty of Ecbatana, which may be called the first of the great Iranian kingdoms.[2] But the decadence of Media swiftly follows, and its glory is dimmed before the splendor of the rising Persian sun. So much for the period and land in which Zoroaster appeared.

During the very lifetime of Zoroaster — if we accept the traditional dates — the Jews were carried into captivity in Babylon, and their return from exile to Jerusalem takes place less than a generation after his death. If the Persian wars with Greece stand for anything in the world's history, when Orient and Occident met at Marathon, Platæa, Salamis, when the East received its first shock and set-back from the West, certainly we must feel an interest in the life of that man who is commonly spoken of as the lawgiver of the Persians. His

[1] In the Avesta, Babylon is the seat of the semi-mythical tyrant and demon Azhi Dahāka, who destroyed the Iranian ideal king Yima (Jem-shēd) and ruled for a thousand years. On the religion of Babylon and Assyria, compare Tiele, *Geschichte der Religion*, i. 1. pp. 127–213.

[2] Cf. also the article 'Iranians' (*AVWJ.*) in *Johnson's Universal Cyclopædia*, iv. 670.

name, his date, and his native place, his family, his ancestry, and his associations, are all matters of some moment. These will be given in this chapter before turning to the more picturesque story of his life. The question of his religious beliefs, teaching, and philosophy, can be dealt with only incidentally, as this is reserved for treatment in another work.

The Name Zoroaster (Zarathushtra), its Form and its Meaning. — The form of the Prophet's name in the Avesta consistently appears as *Zaraθuštra*, or with the fuller patronymic as *Spitāma Zaraθuštra*.[1] The shapes or disguises which this appellative has assumed in other languages show as much variety as does the spelling of the name of the English reformer Wyclif (Wycliff, Wyclyffe, etc.). The familiar form (*a*) *Zoroaster* is adopted from *Zoroastres* of the Latin, which in turn is modelled after the Greek form. (*b*) In Greek the name commonly appears as Ζωροάστρης,[2] but sporadic variations are found, for example Ζωρόαδος, Ζαράδης beside Ζωροάστρης in Agathias **2**. 24, or the anomalous Ὠρώαστος (Georgius Hamartolus), see Appendix V.; or again, the forms Ζάρατος,[3] Ζάρης,[4] which are also quotable from the Greek, seem to be based upon the later Persian form. A græcized Armenian form (Arm. *Zaravĕšt*) is cited from Cephalion;[5] and Diodorus Siculus (**1**. 94) has Ζαθραύστης,[6] which recalls the Avestan form, Zarathushtra,

[1] Consult Justi, *Iranisches Namenbuch*, p. 380, Marburg, 1895; Windischmann, *Zor. Stud.* pp. 44, 45; de Harlez, *Avesta traduit*, Introd. p. xxi. Cf. also Anquetil du Perron, *Zend-Avesta*, i. Pt. 2, p. 2, Paris, 1771, and Hyde, *Hist. Relig. vet. Pers.* p. 307 seq. Oxford, 1700. See also Appendix I.

[2] Diogenes Laertius, *de Vit. Philos.* Procœm. 2. p. 1 (recens. Cobet), Paris, 1850. Observe that Plutarch, *Is. et Os.* 46, once has Ζωρόαστρις, once the usual Ζωροάστρης (*Numa*, 4), and once the curious Σώσαστρος (*Quæst. Conviv.* **4**. 1. 1). On *Zoroastes* (sic) in Isidorus, see Appendix V. § 38; and on Ζαραστρέως (gen.) cf. Lassen *ZKM.* vi. 541, n. 2.

[3] Porphyrius, *Vita Pythagoræ*, p. 18, ed. Nauck (Ὁ Πυθαγόρας) πρὸς Ζάρατον ἀφίκετο.

[4] Suidas, s.v. *Pythagoras*; see Appendix V., § 45.

[5] From Cephalion through Eusebius (*Armen. Versio*, p. 41, ed. Maï), according to de Harlez, *Av. tr.* Introd. p. xx. See Justi, *Iran. Namenbuch*, 380*a*, on Zaravastes in Müller, *Fragm.* iii. 626, 627.

[6] Diodorus Siculus, **1**. 94. 2, Παρὰ μὲν γὰρ Ἀριανοῖς Ζαθραύστην. See Appendix V. § 3 below.

of the Prophet's name.[1] (*c*) An Armenian rendering of the appellative is given as *Zradasht*.[2] (*d*) The Syriac and Arabic writings show the name under a variety of guises, but they generally agree with the Pahlavi or Modern Persian form.[3] (*e*) The Pahlavi version of the name is usually given *Zaratūšt*.[4] (*f*) Some of the Modern Persian varieties are *Zartušt*, *Zardušt*, *Zārdušt*, *Zarduhašt*, *Zarātušt*, *Zarādušt*, *Zarātuhašt*, *Zarāduhašt*, *Zārāhušt*.[5] All these are variations of Avestan *Zaraθuštra*.

The question as to the significance of the name of Iran's prophetic teacher is not without interest. India's princely reformer was the 'Enlightened' (*Buddha*) or the 'Sakya Sage' (*Sākya-muni*); Jesus of Nazareth, the Son of God, was the Wonderful, the Counsellor, the Anointed (*Christus*). In ancient Iran Zoroaster, the Righteous, was called *Zaraθuštra*, or *Zaraθuštra Spitǎma*, *Spitǎma Zaraθuštra*, or sometimes simply *Spitǎma*. The title *Spitǎma* is a family designation, and the name comes from an ancestor of the Prophet, a heros eponymus of the clan.[6] The Spitaman name is elsewhere found early in Media. The derivation of this patronymic *Spitǎma*, used as an appellative, is apparently from the Av. root *spit-* 'be white' = Skt. *s'vit-*, and the significance is probably 'descendant of White,' like the English *Whit-ing*. The origin of *Zaraθuštra* itself is less

[1] The Greek form Ζοροάστρης, or Ζωροάστρης, is apparently to be explained as derived from Av. Zarathushtra through a Western Iranian presumable form **Zaraʰuštra*, cf. Bartholomae in *Grundriss d. iran. Philologie*, i. §§ 93, 264 (8).

[2] See also Hübschmann, *Persische Studien*, p. 204, Strassburg, 1895.

[3] See Gottheil, *References to Zoroaster in Syriac and Arabic Writers*, p. 25 seq.

[4] West, *Pahlavi Texts Translated*, Part 5, in *SBE.* xlvii. 180, Index.

[5] Cf. Vullers, *Lexicon Persico-Latinum*, ii. p. 103, Bonn, 1865; West, *The Book of the Mainyo-i-Khard*, p. 223; Stuttgart, 1871.

[6] See the genealogy given below, p. 19, and consult Justi, *Handbuch der Zendsprache*, sub voce; also *Iranisches Namenbuch*, Marburg, 1895. Zoroaster's daughter is *Pourucistā Spitāmī*, Ys. **53.** 3; his cousin is *Maidyōimāŋha Spitāma*, Ys. **51.** 19; the members of the family are spoken of as the Spitamas (Ys. **46.** 15) *Spitamāŋhō*. In Pahlavi, the Prophet is called *Zaratūšt ī Spītāmān*, 'Zoroaster of the Spītāmas'; the Mod. Pers. has *Isfīmān*, see Justi, *Iran. Namenbuch*, p. 309; Σπιταμᾶς, Σπιθάμης are quotable as ordinary Iranian proper names.

clear than Spitāma and the derivation has been much discussed. Scholars, however, are now generally agreed upon one point; it is that the second member of the compound (for the form must be a composite) is the word *uštra-* 'camel,'[1] but the precise nature of the compound and the true meaning of its first element are uncertain. The most probable significations that have been proposed are: 'one whose camels are old' (*zar* 'be old')[2] or 'old camel' (cf. Skt. *jarad-gava*, *jarat-kāru-*); or again 'one whose camel is fierce' (*zar* 'be angry') or possibly 'tormenting the camel'; or 'robbing a camel' (cf. Skt. *bharadvāja*). Numerous other suggestions and explanations have been offered; and some of them show a good deal of fancy; but doubtless the name is an unromantic, unpoetic name, a title which the man retained as his birthright even after he became famed as a spiritual and religious teacher. The very fact of his retaining this somewhat prosaic appellative testifies to a strong personality; Zoroaster remains a man and he is not dubbed anew with a poetic title when later sanctification has thrown a halo of glory about his head. For an outline of the various discussions of Zoroaster's name, the reader is referred to the special Appendix.[3]

The Date of Zoroaster. — With reference to the date at which Zoroaster lived and taught, there has been a wide diversity of opinion, but now a more general agreement between the views of scholars on the subject is beginning to prevail. The consensus of opinion has of late been growing stronger in favor of accepting the traditional view, based on the chronology of the

[1] The esteem in which the Bactrian camel is held is well known (cf. Yt. **14**. 11–13). Other Iranian proper names contain *uštra*, e.g. *Frašaoštra* 'whose camels are fresh,' *Aravaoštra* 'whose camel does not bellow' (cf. *ravō-fraoθman*), *Vohuštra* 'having good camels' (Yt. **13**. 122, cf. Spiegel, *Eran. Alterthumskunde*, i. p. 673). There are many similar compound appellatives with *-aspa* 'horse,' *gao-* 'cow,' *-uxšan* 'ox,' which are probably totemistic family survivals; see Justi, *Iranisches Namenbuch*, p. 486 seq., Marburg, 1895.

[2] Cf. Hübschmann, *KZ.* xxvi. p. 203; Geldner, *Zoroaster*, Encyclopædia Britannica, 9th ed. xxiv. p. 820; Bartholomae, in *Grundriss d. iran. Phil.* i. pp. 149–150; *A.F.* i. p. 160; *I.F.* vi. Anz. p. 47.

[3] See Appendix I. below.

Būndahishn, which places the era of Zoroaster's activity between the latter half of the seventh century B.C. and the middle of the sixth century. A detailed discussion of the question with a general presentation of the material on the subject has been given by the present writer in a monograph on *The Date of Zoroaster*, *JAOS.* xvii. 1–22, 1896 (reprinted in Appendix II.). The results are rendered even more precise by a slight chronological correction by Dr. E. W. West,[1] who gives the years B.C. 660–583 as probably the exact date of Zoroaster so far as tradition is concerned. There is space here only to summarize; for details reference must be made to Appendix II., III.

The statements of antiquity on the subject may conveniently be divided into three groups.

First (1) to be considered are those references that assign to Zoroaster the extravagant age of B.C. 6000. These are confined simply to the classics, but they have a certain claim to attention because they are based upon information possessed by Aristotle, Eudoxus, and Hermippus.[2] These extraordinary figures are due to the Greeks' not having quite rightly understood the statements of the Persians who place Zoroaster's millennium amid a great world-period of 12,000 years, which they divided into cycles, and in accordance with this belief Zoroaster's *fravaši* had actually existed in company with the archangels for several thousands of years. Second (2) come those statements which connect the name of Zoroaster with that of the more or less legendary Ninus and the uncertain Semiramis.[3] Third (3) the direct Zoroastrian tradition

[1] Personal letter, dated April 30, 1897, and in a published view with chronological table, *SBE.* xlvii. Introd. pp. 27–42. See Appendix III.

[2] The passages are given in full in Appendix II.; they are from Pliny, *H.N.* **30.** 2. 1; Plutarch, *Is. et Os.* 46; Scholion to the Platonic *Alcibiades* I, 122; Diogenes Laertius, *de Vit. Philos.* Procem. 2; Lactantius, *Inst.* 7. 15, and cf. Suidas, s.v. *Zoroastres.*

[3] Cf. Diodorus Siculus, **2.** 6; Fragments of Cephalion in Euseb. *Chron.* **1.** 43 and **4.** 35; Theon, *Progymnasmata*, 9; Justin, from Trogus Pompeius' *Hist. Philippic.* **1.** 1; Arnobius,

which is found in the Pahlavi book Būndahishn **34.** 1–9 and supported by Arṯā Vīrāf **1.** 2–5 and Zāṯ-sparam **23.** 12, as well as corroborated by abundant Arabic allusions (Albīrūnī, Masūdī, and others) unanimously places the opening of Zoroaster's ministry at 258 years before the era of Alexander, or 272 years before the close of the world-conqueror's life (B.C. 323). As Zoroaster was thirty years old, according to the tradition, when he entered upon his ministry; and as he was seventy-seven years old at the time of his death; and, furthermore, since we may assume an omission of thirty-five years in the Būndahishn chronological list, according to West, we have good reason, on the authority of the tradition, for making B.C. 660–583 as the era of Zoroaster.

Tradition also says that Zoroaster was forty-two years old when he converted King Vishtāspa, who became the patron of the faith. There is no good ground, however, for identifying this ruler with Hystaspes, the father of Darius. Such identification has indeed been made by Ammianus Marcellinus (**22.** 6. 32), and it has met with support from some; but the doubt on this point which was raised as early as Agathias (**2.** 24) is unquestionably well founded.[1]

Zoroaster's Native Place. — The question of Zoroaster's native place is a subject that has been much debated. The problem is more complicated because of the uncertainty which exists as to whether his birthplace and early home was necessarily also the chief scene of the teacher's activity. The whole matter may be brought under the heading of two inquiries: first (1), whether the home of Zoroaster is to be placed in the west of Iran, in Atropatene and Media; second (2), whether

Adv. Gentes, **1.** 5; Orosius, *Hist. contra Paganos* (Ninus); Suidas, s.v. *Zoroastres*. See Appendix II., V. Some incidental allusions connect Zoroaster's name with Abraham, Nimrod, Bel, Balaam. These also are quoted in Appendix II., V. below.

[1] Fuller discussion in West, *SBE.* xlvii. Introd. p. 38, and Jackson, *On the Date of Zoroaster*, *JAOS.* xvii. 17; Appendix II. below.

ancient Media was the scene also of his ministry, or are we to accept the claim of Bactria and eastern Iran? Possibly he may have taught in both lands. The subject is of interest, moreover, in the light of the recent important developments with regard to Buddha's birthplace, and the archæological finds which have lately contributed so much towards establishing the exact location where the gentle teacher of India was ushered into the world. Accordingly, the problem of Zoroaster's native place and then the possible scene of his ministry is discussed with considerable fulness in Appendix IV; it suffices merely to summarize here.

If we omit the question of his ministry for the moment and speak simply of his native place, we may say without much hesitation, that the consensus of scholarly opinion at this time is generally agreed in believing that Zoroaster arose in the west of Iran. Oriental tradition seems to be fairly correct in assigning, as his native land, the district of Atropatene or Ādarbaijān, to the west of Media, or even more precisely the neighborhood about Lake Urumiah. There is ground, furthermore, for believing in the tradition which says that his father was a native of Ādarbaijān, — a region of naphtha wells and oil fountains, — and that Zoroaster's mother was from the Median Raghā (Raī) — consult the map at the end of this volume. Explicit references for these statements will be found in Appendix IV. For the other problem, the one relating to the possible scene or scenes of Zoroaster's ministry, reference must be made to the extended discussion in the same appendix below. Here we need only bear in mind that there is every reason to believe that Zoroaster, for a time at least, wandered about in his missionary labors, and there is certainly a strong tradition to the effect that during the two opening years of his prophetic career he was for a while in the east, in Seistān, and also in Turan — see Map. One is reminded of the peregrinations of the Buddha.

Zoroaster's Ancestry and His Family. — The subject of gene-

alogy has not much interest for most readers, and a treatment of it is apt to recall the 'begat' chapters of the Biblical patriarchs. Nevertheless Zoroaster's line is not without importance, and it deserves to receive attention, as much as would the descent of Mohammed or of Buddha. If Indian legend and tradition in the case of the great Ganges teacher ascribes exalted origin from the princely family of the Sākyas, Iranian story is no less successful, for its part, in tracing Zoroaster's descent from a sort of royal Davidic line that ends in the house of Mānūshcīhar, sovereign of Iran,[1] or ascending still farther back through the forty-fifth generation to Gāyōmarṯ, the Iranian Adam, the father of all mankind.[2] The Prophet's more immediate ancestors are often referred to. Pourushaspa, the father, is mentioned several times in the Avesta and is frequently referred to in the Pahlavi texts and in the later Zoroastrian literature. The name of Zoroaster's mother is preserved in an Avestan fragment as Dughdhōvā (Phl. Dūghdāvō, Dūkdav or Dūkṯāūbō, Mod. Pers. Dughdū).[3] The name of Zoroaster's great-grandfather Haēcaṯ-aspa is mentioned in the Avesta (Ys. **46.** 15; **53.** 3), as is also the latter's sire Cikhshnush or Chākhshni (cf. Yt. **13.** 114); and Spitāma, the heros eponymus of the family, is referred to in the Gāthā allusions to the Prophet's kinsman Spitamāonhō (Ys. **46.** 15), whence his own appellative Zarathushtra Spitama, Zoroaster the Spitamid. The locus classicus for tracing Zoroaster's lineage is Būndahishn **32.** 1–2; it is supplemented by the Pahlavi Dīnkarṯ **7.** 2, 70, the Selections of Zāṯsparam, **13**, 6, and by the Vijirkarṯ-ī Dīnīg; compare also the Nīrang-ī Bōīdāṯano va Yāṯkarṯano (*Grundriss* ii. 115).[4] The

[1] On Mānūshcīhar, cf. Peshotan Dastur, *Dīnkarṯ translated*, vol. vii. p. 429; cf. Yasht **13.** 131.

[2] Dk. **7.** 2. 70, Zsp. **13.** 5–6; cf. West, *SBE.* xlvii. pp. 34, 140, and *Grundriss d. iran. Phil.* ii. 95.

[3] Hāṯokht Nask Frag. cited in Sad Dar **40.** 4 et passim; cf. West, *SBE.* xxiv. 302; xxxvii. 444, 469, 483; xlvii. (eight times); Darmesteter, *Le ZA.* iii. 151; Zartusht Nāmah, p. 480 (in Wilson, *Parsi Relig.*) and Shahrastānī (see Appendix IV.).

[4] Consult West, *Pahlavi Texts translated*, *SBE.* v. 140–141; *Grundriss*, ii. 94, 95, and *SBE.* xlvii. 34,

same ancestral tree, but with the names disguised or misread, is found in Masūdī.[1] The line as far back as Manush-cithra may be worth recording from the accessible sources.

Dk., Būndahishn, and cf. Zsp.	Vijirkarṭ-ī Dīnīg.	Masūdī.
Mānūshcīhar[2]	Mānūshcīhar,	Manūshihar, (منوشهر)
Dūrāsrōbō	Dūrāsrōb . .	Dūrashrīn . (دورشرين)
Aīrīc or Rajan	Rajishn . .	Iraj . . . (ارج)
Nayāzem or Ayăzem[3] . . .	Nayāzem . .	Hāīzem . . (هايزم)
Vaēdisht or Vīdasht . . .	Vaēdisht . .	Vāndast. . (واندست)
Spītām or Spītāmān . . .	Spītāmānŏ .	Isbīmān. . (اسبيمان)
Hardhăr (Kharedhar) . . .	Haridār . .	Hardār . . (هردار)
Arejadharshn or Hardarshn.	Hardrshn . .	Arḥadas . (ارحدس)
Paētrasp or Pāītīrasp . . .	Paētirasp . .	Bātīr. . . (باتير)
Cīkhshnŭsh or Cakhshnūsh[4]	Cikhshnush .	Ḥakhīsh . (حخيش)
Haēcaṭăspō	Haēcaṭasp . .	Hajdasf . . (هجدسف)
Urugadhasp or Aurvadasp[5] .	Urvandasp .	Arīkdasf . (اريكدسف)
Paṭīragtarāspō or Paītirāsp[6].	Paītīrāsp . .	Faḍarasf . (فذرسف)
Pōrūshăspō	Pōrūshāspō .	Būrshasf . (بورشسف)
Zaratūsht	Zarātusht . .	Zarādusht . (زرادشت)

139. See likewise Windischmann, *Zor. Studien*, p. 160; Spiegel, *Eranische Alterthumskunde*, i. 687; de Harlez, *Avesta traduit*, Introd. p. ccxxviii; Justi, *Iranisches Namenbuch*, p. 393.

[1] *Les Prairies d'or*, ii. 123, tr. Barbier de Meynard; cf. Gottheil, *References to Zoroaster*, p. 34.

[2] Avesta, Yt. **13**. 131, *Manuš-ciθra*.

[3] Cf. also Dīnkarṭ **9**. 33. 5.

[4] Cf. Avesta, Yt. **13**. 114, *Cāχsni*.

[5] Zsp. **13**. 6 has *Ahūrvaṭāspō*.

[6] Dīnkarṭ, Bk. **7**. 2. 3, 70; Bd. **32**. 1; West, *Grundriss*, ii. 95, *SBE*. xlvii. 34, v. 140; or *Purtarāspō*, Zsp. **13**. 6, *op. cit.* p. 139.

Zoroaster's grandfather on the maternal side, according to Dk. 7. 2. 3 and Bd. 32. 10, was Frāhīm-rvanā-zōish or Frahim-rava; his maternal grandmother may have been called Frēnŏ (Zsp. 13. 1), but the passage is not quite clear. There are several allusions to his paternal uncle Ārāsti and to the latter's son, Maidhyōi-māonha, who was Zoroaster's cousin and first disciple (Yt. 13. 95; Bd. 32. 2 et passim). According to the Selections of Zāṯ-sparam, Zoroaster was one of five brothers. The passage states: 'Of the four brothers of Zaratūsht the names of the two before Zaratūsht were Ratūshtar and Rangūshtar, and of the two after him Nōṯarīgā and Nīvēṯish.'[1] But in each case the reading of the Pahlavi word is uncertain. A tabular statement of the Sage's family and kin may now be presented.[2]

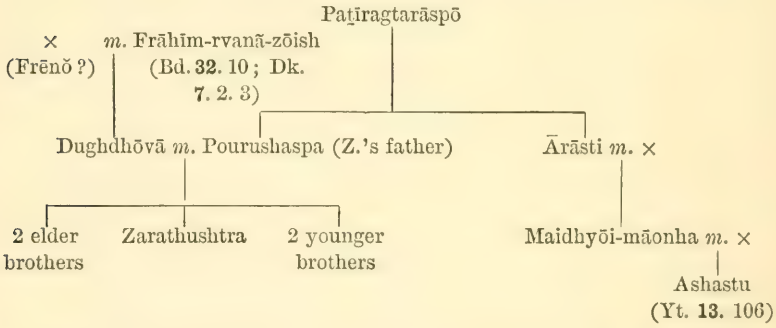

Tradition furthermore states that Zoroaster was thrice married and had several sons and daughters, and that the three wives survived him (Bd. 32. 5–7; Vjkṯ. pp. 21–22). The names of the first wife and of the second are not preserved,[3] but the latter is said to have been a widow. By the first, or privi-

[1] Zsp. 15. 5. West's translation, *SBE.* xlvii. 144; cf. also *SBE.* v. 187, note.

[2] Cf. also Justi, *Namenbuch*, p. 393.

[3] See the information and corrections given by West, *Pahlavi Texts Translated*, *SBE.* v. 142–143, notes, and Justi, *Iranisches Namenbuch*, s.v. 'Urwarwija,' p. 334; Hölty, *Zoroaster und sein Zeitalter*, p. 93, Lüneburg, 1836. West (*SBE.* V. 143, n. 1) refers to the apparent misinterpretation which gives the names of Zoroaster's first two wives as *Urvij* and *Arnij-baredā;* consult his reference, especially as to the second wife.

leged wife, the Prophet had one son and three daughters. Their names are several times mentioned in the Avesta and in Pahlavi literature.[1] One of the daughters, Pourucistā (Ys. **53.** 3), was married to the wise Jāmāspa. The son Isaṯvāstra, by the second wife, became head of the priestly class and had a son, Ururvija, who is also mentioned by name (Bd. **32.** 7). Isaṯvāstra was likewise made guardian of the children of his father's second wife who had borne two sons, Urvataṯnara and Hvarecithra, to Zoroaster (Yt. **13.** 98). These two sons were respectively regarded as the head of the agricultural class and of the warrior caste. The third wife, Hvōvī, was the daughter of Frashaoshtra and niece to Jāmāspa, attachés to the court of Vishtāspa (Yt. **13.** 139; **16.** 15; Dk. **9.** 44. 16; **9.** 69. 58). By Hvōvī no earthly children were born, but she is the noble consort from whom ultimately are descended the future millennial prophets, Ukhshyaṯ-ereta, Ukhshyaṯ-nemah, and the Messiah, Saoshyant (Yt. **13.** 128). The marvels of this preternatural conception are narrated in detail in Bd. **32.** 8–9, cf. Yt. **13.** 62, 128, 141–2, and elsewhere. The later descent from Zoroaster's line may thus be tabulated: —

Children by first wife	Children by second wife	Children by Hvōvī
× *m.* Isaṯvāstra (son)	Hvarecithra (son)	(Not yet born)
Frēnī (daughter)	Urvataṯnara (son)	Ukhshyaṯ-ereta
Thritī (daughter)		Ukhshyaṯ-nemah
Pourucistā (daughter)		Saoshyant
Ururvija		

A genealogical tree of the Hvōvid family into which the Prophet married and into which family he gave a daughter in marriage will make clearer some of the connections and alliances that appear in the Avesta; it is therefore given on the following page: —

[1] Ys. **23.** 2, **26.** 5; Yt. **13.** 98, 139; Bd. **32.** 5 et passim; Zsp. **23.** 11.

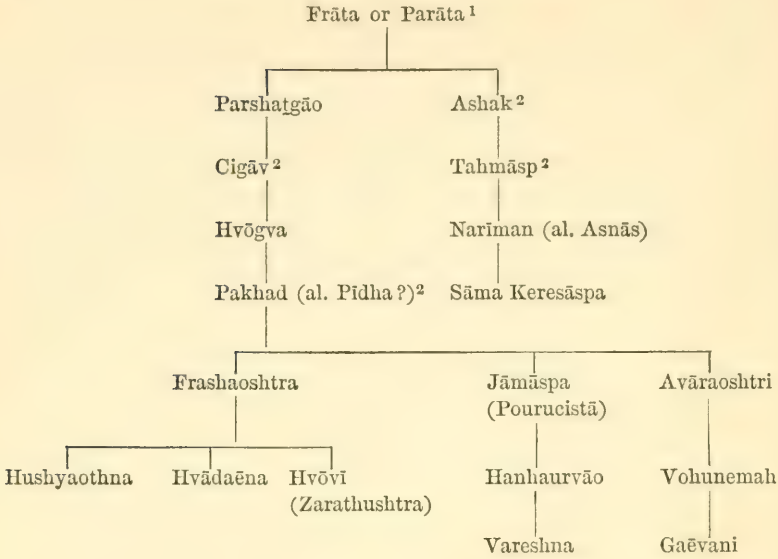

Summary. — After noticing in this chapter the fact that Zoroaster was an Iranian, we briefly followed in outline the position of Iran in ancient history. We next saw that the oldest form of Zoroaster's name is given as Zarathushtra. The statement was then made that we have reason for believing that he arose in western Iran (Atropatene and Media) about the middle of the seventh century B.C. The scene of his ministry is a question that was reserved for later discussion. As was shown, a long line of ancestry can be traced out for him, and we know something of his immediate family through tradition. But we bid adieu to these external matters to deal with his life itself.

[1] After Justi, *Iran. Namenbuch*, p. 396.

[2] Not mentioned in the Avesta.

CHAPTER III

EARLY LIFE AND RELIGIOUS PREPARATION

THE LIFE OF THE PROPHET UNTIL THE AGE OF THIRTY

yehe zaθaēca vaxšaēca
uštatātəm nimravanta
vīspå spəntō-dātå dāmąn.
—AVESTA, Yt. **13.** 93.

INTRODUCTION—PROPHECIES OF THE COMING OF ZOROASTER, AND THE MIRACLES BEFORE HIS BIRTH—BIRTH AND CHILDHOOD OF ZOROASTER ACCORDING TO TRADITION—ZOROASTER'S YOUTH AND EDUCATION—PERIOD OF RELIGIOUS PREPARATION—CONCLUSION

Introduction, Prophecies of the Coming of Zoroaster.—The coming of a prophet or great teacher seems at times in the world's history to be looked for instinctively. We may see the truth of this statement exemplified in our own Gospels when the disciple asks of the Saviour, 'Art thou he that should come, or do we look for another?' And when a blessed Master is at last recognized, the generations vie with each other in repeating how his advent was foretold. In the Zoroastrian scriptures, passages are adduced to show that the Sage's coming had been predicted ages before. In the Avestan Gāthās and in Pahlavi literature the soul of the mythical primeval bull, three thousand years before the revelation of the religion, beholds a vision in heaven of the *fravaši* or ideal image of the prophet Zarathushtra, Zaratūsht, that is to be.[1] Again, in the golden age of the world, King Yim (Jemshēd) forewarns the demons of their destined defeat and overthrow

[1] Ys. **29.** 8; Bd. **4.** 4–5; cf. Dk. **7.** 2. 67.

at the birth of the glorious manchild.[1] Lastly, in the reign of the patriarch ruler, Kaī Ūs, three centuries before the actual appearance of the hallowed saint, a splendid ox is gifted with the power of speech, so as to foretell the promised revelation which the future shall receive from the lips of Zaratūsht.[2]

Miracles before His Birth. — From the Avesta we also learn that the divine sacerdotal and kingly Glory (*hᵛarənah*) is handed onward from ruler to ruler, and from saint to saint, ever with a view to its illumining ultimately the soul of the inspired one.[3] It is ordained of heaven, moreover, that this Glory shall be combined with the Guardian Spirit (*fravaši*) and the Material Body, so as to produce from this threefold union the wonderful child.[4]

First, the Glory descends from the presence of Aūharmazd, where it abides in the eternal light; it passes through heaven down to earth; and it enters the house where the future Zaratūsht's mother herself is about to be born. Uniting itself with her presence it abides in her until she reaches the age of fifteen, when she brings forth her own first-born, the prophet of Iran. But before this event, as a girl she became so transcendent in splendor by reason of the miraculous nimbus of the Glory that resided in her, that, at the instigation of the demons, her father is convinced that she is bewitched, and he sends her away from his home to the country of the Spītāmas, in the district of Alāk or Arāk, to the village of Paṯīragtarāspō, whose son Pōrūshāspō (Av. Pourushaspa) she marries. The Glory is therefore upon earth, ready to appear in the form of man. Such at least is the scriptural account found in the Dīnkarṯ.[5]

Second, the archangels Vohūman and Ashavahisht, descending from heaven, convey to earth another of the three elements,

[1] Dk. 7. 2. 59–61; see West's translation, *SBE.* xlvii. 31.

[2] Dk. 7. 2. 62–69; Zsp. 12. 7–25.

[3] Yt. 19. 25–90; cf. also West, *SBE.* xlvii. Introd. § 30.

[4] Cf. Spend Nask Summary in Dk. 7. 14. 1 (*SBE.* xxxvii. p. 31); Dk. 7. 2. 2 seq.; Zsp. 13. 4 (*SBE.* xlvii. pp. 17, 139).

[5] Dk. 7. 2. 4–11; see West, *SBE.* xlvii. 18–20.

the Guardian Spirit (Phl. *fravāhar*, Av. *fravaši*), bearing it in a stem of the Hōm-plant, the height of a man. For a time this precious stem is placed in the nest of two birds whose young have been devoured by serpents: it protects the brood and kills the reptiles. Thus it continues as a talisman in the keeping of the birds,[1] until required again by the archangels, and until Pōrūshāspō (Pourushaspa), who meanwhile had married Dūkṯāūb (Dughdhōvā), meets with the two presiding seraphim 'in the cattle-pasture of the Spītāmas' and receives from them the cherished rod, which he gives to his wife to preserve.[2] Much of all this, it is true, has a mythical ring or an allegorical note.

Third, the Substantial Nature (Phl. *gōhar*), or material essence, which completes the holy triad, is miraculously combined with the elements of milk, through the agency of water and the plants, or through the archangels Khūrdaṯ and Mūrdaṯ. The demons vainly seek to destroy this;[3] but the milk is mixed with Hōm and is drunk by the future prophet's parents. In this roundabout way the Pahlavi text accounts for the combination of the three elements, the glory, the spirit, and the body, and the child is conceived, despite the machinations of the demons.[4] Throughout the narrative the presence of an Oriental tendency to symbolism and ritualistic significance is manifest. The same story is repeated by the Arab writer Shahrastānī (A.D. 1086–1153), and it is narrated again in the Dabistān.[5]

The pregnancy of the mother whose womb is hallowed to bear such fruit, is attended by occurrences equally remarkable and by circumstances astounding in their nature. These miraculous occurrences are told and interpreted in the Dīnkarṯ, Zāṯ-

[1] Have we here a reflex of the ancient Sanskrit myth of Soma and the Eagle?

[2] Dk. 7. 2. 22–35.

[3] Dk. 7. 2. 44–45.

[4] Dk. 7. 2. 36–72; Zsp. 13. 4.

[5] Shahrastānī, *Uebersetzt*, Haarbrücker, i. 276 seq.; Gottheil, *References to Zoroaster*, p. 48; Dabistān, tr. Shea and Troyer, i. 212 seq.

sparam, and Zartusht Nāmah, as well as recorded by Shahrastānī and repeated in the Dabistān.[1] We at once recall parallels in other nations.

Birth and Childhood of Zoroaster, according to Tradition. — The traditional source of information on the subject of the birth and early life of the Prophet, was originally the Spend Nask of the Avesta, which gave an account of the first ten years of Zoroaster's existence. Unfortunately this Nask has been lost; but its substance is worked into the Pahlavi literature, as is known from the summaries of the Nasks that we have in Pahlavi and in Persian;[2] and doubtless much of the actual material from it is preserved in the Dīnkarṯ, in the Selections of Zāṯ-sparam, and in the Modern Persian Zartusht Nāmah.[3] These works stand to Zoroastrianism somewhat as the Lalita Vistara to Buddhism. The general statements which are made in the following pages are based upon them, unless otherwise indicated, and the material they contain is supplemented by incidental allusions in such writers as Shahrastānī or in the Dabistān which draw from like sources.

These accounts of the birth and early life are largely legendary and they are colored by fancy. Some of them surpass in power of vivid imagination the stories that have gathered around Zoroaster's miraculous conception. But that need not awaken surprise. Legends have grown up about the birth and youthful years of Buddha,[4] and miraculous incidents are connected with the Mosaic Lawgiver. Persia is not behind in this.[5]

[1] Dk. **7.** 2. 53–55; Zsp. **14.** 1–5; ZtN. tr. Eastwick (Wilson, *Parsi Religion*, p. 480–3).

[2] Dk. **8.** 14. 1–2; **9.** 24. 1–3; Pers. Riv. **2.** 13; Dīn-Vijirkarṯ, 13; see West, *Pahlavi Texts translated*, in *SBE.* xxxvii. pp. 31, 226–9, 425, 444, 469; also Shahrastānī, *Uebersetzt*, Haarbrücker, i. 276; Gottheil, *References to Zoroaster*, p. 48; cf. next note.

[3] For translations, see West, *SBE.* vols. xxxvii. and xlvii. and Zartusht Nāmah, tr. by Eastwick in Wilson, *Parsi Religion*, pp. 475–522. Constant use has been made of these translations.

[4] See Oldenberg, *Buddha*, p. 82 seq. (Eng. translation); Warren, *Buddhism in Translations*, p. 38 seq.

[5] Some have even claimed that Mo-

In every religion the birth of its founder must be heralded by supernatural signs and omens and accompanied by wonders and prodigies. A star appears, a comet blazes forth, or the earth is shaken. In the Avesta all nature rejoices at Zoroaster's birth; the very trees and rivers share in the universal thrill of gladness that shoots through the world; while Ahriman and the terror-stricken demons take flight into the depths of earth.[1] His birth, moreover, is in answer to pious prayers addressed by his father to Haoma.[2] His fitness for the prophetic mission which he is to undertake is divinely recognized, and Ahura Mazda himself selects this inspired being as his own messenger to the world.[3] So much for the Avesta. The Pahlavi writings also do not tire of recounting how the fiends contended to prevent his birth; how a divine light shone round the house; and a shout of joy arose when life triumphed; and especially they recount the loud laughter which burst from the child as he came into the world.[4] The tradition that Zoroaster laughed instead of crying at his birth is as old at least as Pliny; it is current in Eastern writers and elsewhere.[5] Pliny at the same time adds that the child's brain throbbed so violently as

saic influences were at work in the Zoroastrian legends. See Kohut, *Zoroastrian Legends and their Biblical Sources* in the *Independent* (N.Y.), March 19, 1891.

[1] Yt. **13.** 93–94; Ys. **9.** 15; Yt. **17.** 19.

[2] Ys. **9.** 12–15; compare what was noted of the Hōm-branch above.

[3] Ys. **9.** 12–14; Yt. **17.** 18–20; Ys. **29.** 8; Yt. **5.** 17–18.

[4] Dk. **8.** 14. 2; **9.** 24. 1–10 (West, *SBE.* xxxvii. 31, 226–9, 469); and Dk. **7.** 2. 56–8; **5.** 2. 2; Zsp. **13.** 1–3 (West, *SBE.* xlvii. 30, 122, 139); and Shahrastānī (Gottheil, *References*, p. 49). Other references below. The Apocryphal N. T. *Protoevang.* **14.** 11–12, and I. *Infancy*, **1.** 10, give a legend of our Lord's birth in a cave which is divinely illuminated. In the Sanskrit *Kathāsaritsāgara* (i. 325, transl. Tawney), the room in which a wonderful child is born is illuminated by a strange light.

[5] Dk. **7.** 3. 2 and 25; Dk. **5.** 2. 5; Zsp. **14.** 12 and 16; cf. West, *SBE.* xlvii. pp. 35, 41, 123, 142, 143; ZtN. p. 483; Shahrastānī (Haarbrücker, i. 277, Gottheil, *References*, p. 49); Dabistān, i. p. 219, Mirkhond, tr. Shea, p. 286. Also Pliny, *H.N.* **7.** 16. 15; Scholion to the Platonic *Alcibiades;* Augustine, *de Civ. Dei*, **21.** 14; all cited below in Appendix V., VI. See likewise preface to the Icelandic Snorra Edda (Jackson, *PAOS.* xvi. p. ccxxvi. March, 1894. See Appendix VI.).

to repel the hand laid upon his head — a presage of future wisdom!

Demons and wizards — for all the opponents of Zoroaster are conceived to be such — instinctively now foresee their destined defeat and ruin and Zoroaster's own glorious ascendency.[1] They seek accordingly to compass the young child's death. They fail in their efforts just as the powers of evil had already failed when they strove to prevent his coming into the world. The heretical Kavis and Karpans (Phl. Kīgs and Karaps), who are apparently idolatrous priests,[2] are his especial foes. The Turanian Karap Dūrāsrōbō (Dūrāsarūn, Dūrānsarūn) is the Herod of the day.[3] His wicked partner and villanous accomplice is one Brātrōk-rēsh, whose name is ultimately connected with Zoroaster's death when the Prophet was of advanced age.[4] Brāṯrōk-rēsh is one of five Karap brothers: the names of the quintette are given as Brāṯ-rūkhsh, Brāṯ-rōyishn, Brāṯ-rēsh the Tūr (or Tūr-ī Brāṯrōk-rēsh), Hazān, and Vadast.[5] The name of this Brāṯrōk-rēsh (or Brāṯar-vakhsh) occurs comparatively often in Pahlavi literature at least and it appears under a variety of forms.[6] The machinations of Dūrāsrōbō are particularly violent. It is only the intervention of a divine providence that saves the little Zaratūsht, while still an infant in the cradle, from having his head crushed in or twisted off by this fiendish man, or that wards off a pogniard stroke from the same hand which becomes withered as a punishment for its wicked attempt.[7] Some of the resemblances between this monstrous ruler and Pharaoh or Herod would not be uninteresting to trace if there were opportunity.

[1] Vd. **19.** 46, and elsewhere.

[2] See West's note in *SBE.* xlvii. 19.

[3] Dk. **7.** 3. 4–41, etc; cf. Justi, *Iranisches Namenbuch*, p. 87, ZtN. p. 484, and see West, *SBE.* xlvii. 175 (Index).

[4] This would assign to Brāṯrōk-rēsh an extraordinary longevity. See p. 128 (d). Perhaps a descendant of his is referred to.

[5] Zsp. **15.** 3; cf. Zsp. **17.** 1 (West, *SBE.* xlvii. 143. 147). The reading of the names is not absolutely certain.

[6] See Justi, *Namenbuch*, p. 71.

[7] Dk. **7.** 3. 5–6; **5.** 3, 2; Zsp. **15.** 2–3; ZtN. p. 484; Dabistān, i. p. 219.

The malicious Dūrāsrōbō, moreover, is even successful for a time in making Pōrūshāspō afraid of his own son,[1] so that he does not prevent the machinations of those who are plotting against the young child's life. No angel is sent from heaven to tell his parents to take the child into another land. Four separate attempts at least are made to destroy the babe in spite of the mother's watchful alertness. An attempt is made, and not without the father's connivance, to burn the infant in a huge fire; but its life is saved by a miracle.[2] An endeavor is made by the sorcerers to have the babe trampled to death by a herd of oxen; the leading ox stands over the tiny prodigy and prevents it from perishing beneath the feet of the herd.[3] The same experiment is repeated with horses; the babe is rescued in the same marvellous manner.[4] Even wolves whose young have been killed do not harm a hair of the divine child's head; in their very den and lair he is suckled by a sheep.[5] The lion shall lie down with the lamb! In all these accounts, idealization is evidently at work. But after all we may perhaps imagine that a rationalistic background of truth possibly lies at the basis of each of these hairbreadth escapes of childhood's days magnified by coming ages. The allusion to exposure to a wolf throws light at least upon the conditions in the time at which the accounts were written.

Zoroaster's Youth and Education. — Before the boy's seventh year, his father Pūrshasp (as the Zartusht Nāmah calls him), knowing that even the demons and wizards[6] had predicted a great future for the youth, places the lad under the care of a wise and learned man, as the Zartusht Nāmah narrates.[7] The

[1] Dk. **7.** 3. 7–8 seq.; Zsp. **16.** 3–4; Dabistān, i. p. 219.

[2] Dk. **7.** 3. 9–10; Zsp. **16.** 7; ZtN. p. 484.

[3] Dk. **7.** 3. 11–12; Zsp. **16.** 4–5; ZtN. p. 485; Dabistān, i. p. 220.

[4] Dk. **7.** 3. 13–14; Zsp. **16.** 6–7; ZtN. p. 485–6; Dab. i. p. 220.

[5] Dk. **7.** 3. 15–19; Dk. **5.** 2. 4; Zsp. **16.** 8–11; ZtN. pp. 486–7; Dab. i. pp. 220–221.

[6] We may conceive how the false teachers of the pre-Zoroastrian faith were looked upon as devils and necromancers.

[7] ZtN. p. 488. See also Dab. i. p. 224.

venerable teacher's name is then given as Burzīn-kurūs.[1] Pliny (*H. N.* 30. 2. 1) seems to have understood from Hermippus that the name of Zoroaster's teacher was Aganaces (Azonaces), but the passage is not quite clear. See below, Appendix V. § 5.

In connection with the subject of Zoroaster's youthful days, it is proper to make passing mention at least of some Syriac and Arabic reports which connect his name with Jeremiah (or even with Ezra) and which make Zoroaster a pupil of Jeremiah, or even go so far as to identify him with Baruch, the latter's scribe.[2] These biassed accounts assert that the pupil proved treacherous to his master and was cursed by God with the affliction of leprosy. These passages are quoted elsewhere[3] and the most important are given below in Appendix IV.; it is not necessary therefore to cite them here nor to repeat how the identification probably arose from an erroneous connection of the name *Armiah* (Jeremiah) with *Urmiah* (Urumiah), Zoroaster's presumed birthplace; nor is it necessary to add how the name of *Zaratūsht* might become associated with the Hebrew *ṣara'ath* (*Zaraath*) 'leprosy,'[4] especially if Moslem influence wished to detract as much as possible from Persia's Sage.

The narratives given above are about all that we can gather in the way of tradition regarding Zoroaster's early youth and training. It is to be regretted that we do not know more of the moulding forces that were instrumental in forming so creative a mind; nor are we clear in every detail as to the conditions of the society in which he was brought up or in which he afterwards labored and taught. The picture which is sometimes vaguely outlined by the Gāthās or dimly suggested in the 'Younger Avesta,' or which one gains from a perusal of the

[1] Does this name contain a disguised form of Skt. *guru*, 'exalted teacher'? On the form *burzīn*, cf. Justi, *Namenbuch*, pp. 74, 490, and add pp. 168, 499 (*Kūru*, *Kurūs*).

[2] See Appendix II. pp. 165–166.

[3] See especially Gottheil, *References to Zoroaster in Arabic and Syriac Literature* (Drisler Classical Studies).

[4] Cf. Kohut, *Zoroastrian Legends*, the *Independent*, (N.Y.), March 19, 1891.

traditions in Pahlavi literature is not altogether a bright one, if we are to interpret, as one might interpret, the allusions to devil-worship and Daēvas (which recall the present Yezīdīs) and the references to the slaughter and maltreatment of the kine, a lack of morality, falsehood, oath-breaking, and personal impurity. These are among the many things to which Zoroaster turned his attention when his reformatory work began.

Tradition goes on to say that even when the lad had attained his seventh year,[1] the inimical Dūrāsrōbō and Brāṯrōk-rēsh still continue to connive against him, to harass and assail him. By magic practices they endeavor to daunt his spirit, and they even attempt to destroy his body by poison.[2] It is evident that the real opposition and struggle which was later to arise in the Prophet's life between his own faith and the existing religion which it supplanted or reformed, is projected into the past and conceived of as a case of personal enmity and hatred already developed between the two representatives of the creed and the youthful Zoroaster.

If we are to judge at least from the later literature of the Pahlavi, black art and magic practices, occult science and necromancy were the order of the time. We seem to have a sort of background of Doctor Faustus and the Europe of the Dark Ages. Even Pōrūshāspō (Pourushaspa) himself is not free from the influence of the two sorcerers Dūrāsrōbō and Brāṯrōk-rēsh, with whom he not infrequently associates.[3] All these misguided persons, especially Dūrāsrōbō, are openly rebuked by Zaratūsht for their heresy, and are put to confusion by the young reformer when they endeavor to argue with him, much as Christ at the age of twelve disputes with the doctors in the temple, refutes their doctrines and vanquishes his opponents.[4]

[1] B.C. 653, according to West's calculations; see his table below, Appendix III.

[2] Dk. 7. 3. 32–33; ZtN. pp. 488–9; Dab. i. pp. 226–7.

[3] Dk. 7. 3. 32–35.

[4] Dk. 7. 3. 34–43; Zsp. 17. 1–6; 18. 5–7; 19. 8; ZtN. pp. 489–90; Dab. i. pp. 228–9.

The plotting Dūrāsrōbō, as a punishment for his wickedness in endeavoring to thwart the righteous, comes to a violent end, as fearful as it is strange. The circumstances are described in the Dīnkarṯ and the Zāṯ-sparam Selections.[1] Zaratūsht is next confirmed in the true religious vows by assuming the 'Kustī,' or sacred thread, at the age of fifteen;[2] and when he attains this year of his life the wiles of the fiendish magicians are practically brought to naught.[3] The age of fifteen years, even as early as the Avesta,[4] is regarded as an ideal age or the age of majority. A passage in the Pahlavi texts tells that when Zaratūsht attained his fifteenth year[5] he and his brothers 'demanded a portion from their father, and their portions were allotted out by him.'[6] As a part of his share Zoroaster chooses a girdle; this signifies the sacred girdle of religion which he assumed.

Period of Religious Preparation; from his Fifteenth to his Thirtieth Year. — From his fifteenth year to the age of thirty the tradition is more meagre in its details. The period is a time not so much of action as it is a time of religious preparation. And yet the lapse of these fifteen years is not devoid of recorded incident. An occurrence to show Zaratūsht's compassionate nature and sympathy for the aged is quoted in the Selections of Zāṯ-sparam, and another is cited to illustrate his generous disposition by his dealing out fodder, from his father's supply, to the beasts of burden of others in a time of famine.[7] The Zartusht Nāmah substantiates this reputation given to him for tender-heartedness and for goodness.[8]

At the age of twenty the Zāṯ-sparam recounts that 'abandoning worldly desires and laying hold of righteousness' he departs from the house of his father and mother and wanders

[1] Dk. 7. 3. 44–45; Zsp. 19. 7–8; Dab. i. p. 229.

[2] The Brahmanical cord of India shows that this investiture was an ancient institution.

[3] Zsp. 20. 1–2; ZtN. p. 490.

[4] Ys. 9. 5.

[5] B.C. 645, according to West; see Appendix III. below.

[6] Zsp. 20. 1–4; West's translation, *SBE.* xlvii. 151.

[7] Zsp. 20. 4–6.

[8] ZtN. p. 490, ll. 11–25.

forth, openly inquiring thus: 'Who is most desirous of righteousness and most nourishing the poor?' And they spoke thus: 'He who is the youngest son of Aūrvaītŏ-dih, the Tūr.'[1] Zoróaster goes 'to that place' and lends his coöperation in serving the poor with food. A further example of his compassion, as the text says, 'not only upon mankind, but also upon other creatures,' is given in the same passage. A starving bitch who has five puppies is seen by him whose soul is stirred by every misery. Zoroaster hastens to bring some bread to her, but the creature is dead before he reaches her.[2]

Of a different nature, but none the less characteristic, is an incident narrated in the same connection in the chapter. The account declares that when he wished to marry, with the approval of his parents, and 'his father sought a wife for him,' he requested that the bride should show her face before being taken in marriage.[3] This incident seems to point to an idea of social progress and reform in customs that is equally characteristic of the modern Parsis.[4]

Zoroaster's readiness to learn, moreover, and to profit by what is good even in the teachings of the bad is illustrated by additional actions. On one occasion, upon inquiring in open assembly, what may be accounted as the most favorable for the soul, he is told, 'to nourish the poor, to give fodder to cattle, to bring firewood to the fire, to pour Hōm-juice into water, and to worship many demons.'[5] Zoroaster gives proof of his eclectic tendency by performing the first four of these injunctions as worthy of a righteous man to do; but demon-worship he absolutely denounces.

There are no other specific details in Pahlavi literature to fill up the period from this moment to the coming of the revelation

[1] Quotations from Zsp. 20. 8–9 (West's translation). It is to be noted that the father *Aūrvaītā-dang* himself, as well as his son ('progeny'), is alluded to in Dk. 7. 4. 7–8, after Zoroaster had received the revelation.

[2] Zsp. 20. 10–11, *SBE.* xlvii. 153.

[3] Zsp. 20. 12–13.

[4] One need only read Dosabhai Framji Karaka's *History of the Parsis.*

[5] Zsp. 20. 14–16.

when he was thirty years old. They were undoubtedly the years of meditation, reflection, and religious preparation that correspond to similar periods of divine communings and philosophic introspection in other religious teachers. Parallels might easily be cited. It is to this period of Zoroaster's life that the Scholiast of the Platonic Alcibiades apparently alludes when he relates that Zoroaster kept silent for seven years ;[1] and it is referred to by Pliny in the statement that for twenty years Zoroaster lived in desert places upon cheese.[2] According to Porphyrius and Dio Chrysostom, he passed his time upon a mountain in a natural cave which he had symbolically adorned in a manner to represent the world and the heavenly bodies.[3] The mountain is illuminated by a supernatural fire and splendor. Lightnings and thunders were about the summit of Sinai also, and clouds and thick smoke shrouded its sides, while the base of the mountain quaked violently, when the voice of the Lord spoke unto Moses.[4] The Avesta (Vd. 22. 19) mentions the 'Forest and the Mountain of the two Holy Communing Ones' — Ahura Mazda and Zarathushtra — where intercourse was held between the godhead and his prophetic representative upon earth. Ḳazwīnī calls this Iranian Sinai Mount Sabalān ;[5] Mirkhond similarly alludes to the mountains about the city of Ardabīl, and adds a quotation that is evidently drawn from the Avestan allusion to the adjoining river Darej.[6] A further

[1] Schol. ad Alcib. p. 122, διὰ τὸ τὸν Ζωροάστρην ζ' γεγενομένον ἐτῶν σιωπῆσαι ; see below, Appendix V. § 1.

[2] Pliny, 11. 42. 97. A 'desert with a temple for star-gazing' is also mentioned by Yāḳūt (vol. iii. p. 487), and this desert is called 'the desert of Zardusht, the head of the Magians' (Gottheil, *References*, p. 47 n.). For the milk diet of Zoroaster, compare also Plutarch, *Quaest. Conviv.* 4. 1. 1. See Appendix V. §§ 5, 6, for the quotations.

[3] Dio Chrysostom, *Borysth. Orat.* xxxvi. and Porphyrius *de Antro Nymph.* 6. 7, Ζωροάστρου αὐτοφυὲς σπήλαιον ἐν τοῖς πλησίον ὄρεσι τῆς Περσίδος. App. V. gives text in full. The passage is of special interest in regard to the Mithra cult, in which caves and mountains played a particular part. See Windischmann, *Mithra*, Abh. f. k. d. Morg. i. 62, Leipzig, 1857 ; also *Zor. Stud.* p. 312.

[4] Exodus xix. 3–18. Cf. also Spiegel, *EA.* i. 697 ; and Darab Sanjana, *Geiger's Eastern Iranians*, ii. 205.

[5] Gottheil, *References*, p. 40.

[6] Mirkhond, *History of Persia*, tr.

suggestion on the localization is offered below. Magian worship on the high mountains is familiar from the time of Herodotus (1. 131 seq.) onward.[1]

This time of early retirement and seclusion must have been the period in which Zoroaster fought out the fight that raged in his own bosom and in which he began to solve the problem of life, the enigma of the world, and the question of belief, as his religion solved it. Here he doubtless began also to formulate the first general truths out of which his religious system was evolved. It is the stillness of the forest or of some lone retreat that lifts the soul into communion with nature and with God. The long retirement and separation from men, the hours of meditation, introspection and abstraction, had brought the material frame into complete subjection, no doubt, and had lifted the spiritual body into a realm of ecstatic rapture and transcendent exaltation which prepared it for prophetic vision. At this moment came the Revelation and the first of the seven hallowed manifestations which only a soul inspired by the fervor of religious ecstasy was entitled to behold.

Conclusion. — The first few years of the life of Zoroaster are represented by a series of miraculous events which tradition has fancifully colored. When he becomes of age he retires from the world for a number of years which were doubtless given to meditation and religious preparation. At thirty the Revelation comes, and he enters upon his ministry.

Shea, p. 286, Zoroaster says 'this volume (the Zend-Avesta) has descended to me from the roof of the house which is on that mountain (cf. Vd. 19. 4. 11; Bd. 20. 32; 24. 15; Zsp. 22. 12); see Appendix IV. pp. 194, 195, 201.

[1] One need only recall Behistān (*Baghastāna) 'place of the Godhead.'

CHAPTER IV

THE REVELATION

ZOROASTER'S SEVEN VISIONS AND THE FIRST TEN YEARS OF THE RELIGION

'You long to chase, uncaptured yet,
The young wild-fire of Shelley's mind,
And how your Zoroaster met
His shadow in the garden, find.'
—George E. Woodberry.

Introductory Survey — Sources of Information and what we gather from them — 'The Revelation' — First Vision, Conference with Ahura Mazda — Second Vision, Vohu Manah — Scenes and Circumstances of the Remaining Visions and Conferences with the Archangels — The Temptation of Zoroaster — Maidhyōi-māonha, his First Disciple — Conclusion

Introductory Survey. — The quickening spirit is now ready to bring forth the first fruit of its long labor. At the age of thirty comes the divine light of revelation, and Zoroaster enters upon the true pathway of the faith. It is in this year[1] that the archangel of Good Thought, Vohu Manah, appears unto Zarathushtra in a vision and leads his soul in holy trance into the presence of God, Ahura Mazda. The year of this first inspired revelation is known in the Pahlavi texts as 'the Year of the Religion,' and there are numerous allusions here and elsewhere to the fact that Zoroaster was thirty years of age at the time.[2] Parallels for the beginning of his ministry at this

[1] B.C. 630, according to tradition as calculated by West, *SBE.* xlvii. Introd. § 55, and see Appendix III. below.

[2] Dk. 7. 3. 51; 8. 14. 3; Zsp. 21. 1; ZtN. p. 490; also Masūdī, *Prairies d'Or*, ii. p. 153, tr. Barbier de Mey-

age are not far to seek. During the ten years that follow this apocalyptic vision, Zoroaster has seven different conferences with Ahura Mazda and the six Amesha Spentas.

Many events occurred during this time, and a number of marvellous incidents are recounted in connection with this opening period of his prophetic career, as narrated in the Dīnkarṯ, Zāṯ-sparam, Zartusht Nāmah, and elsewhere. His teaching does not seem at the outset to have met with favor. Reforms come slowly and the ground must be prepared. Ten years elapsed — years of wandering and struggle, of hope and dejection, of trial and temporary despair — before he won his first convert. This zealous adherent is his own cousin Maidhyōi-māonha (Phl. Mēṯyō-māh), who is often mentioned in the Avesta and other writings.[1] He is a very different character from Buddha's traitorous and schismatic cousin Devadatta, and he stands as the St. John of Zoroastrianism. Finally, in the twelfth year of the Religion,[2] Kavi Vishtāspa (Phl. Kaī Vishtāsp, Mod. Pers. Gushtāsp) is converted and becomes the Constantine of the Faith — the Rājā Bimbisāra, if not the Asoka, of Buddhism. After the king adopts the Creed, many conversions follow, and the Prophet's own family, relatives, and friends are frequently referred to in the Avesta and elsewhere as having become faithful adherents and believers.

All these events have so important a bearing that they must be discussed in detail. A sort of synoptic view may be gained by gathering together various pieces of the scattered material and by combining stray allusions into a connected narrative. A consecutive account of the occurrences is therefore here attempted, but it must frankly be stated that the exact

nard; cf. *JAOS.* xvii. p. 10; Schol. to Platonic *Alcibiades* I, p. 122 (Ζωροάστρην) μετὰ λ' χρόνους ἐξηγήσασθαι τῷ βασιλεῖ· τῆς ὅλης φιλοσοφίας; see Appendix V. § 1 (Plato) below.

[1] Cf. Yt. **13.** 95; Ys. **51.** 19; Bd. **32.** 2; Dk. **9.** 44. 19; Zsp. **21.** 3; **23.** 1, 8, 11; Syriac *Book of the Bee* (A.D. 1250), p. 81, ed. Budge, in *Anecdota Oxoniensia*, Semitic Series, Oxford, 1886.

[2] B.C. 618 of the tradition, West, *SBE.* xlvii. Introd. § 55, and Appendix III. below.

sequence of events is sometimes difficult to determine with precision. Caution may be used in accepting the results without qualification, as they cannot be freed from subjective tendencies. Nevertheless they represent in general outline the tradition. So much by way of introduction.

Sources of Information and what we gather from them. — The sources from which we obtain material to fill up the first period after the Revelation, the ten or twelve years that elapsed until the meeting between Zoroaster and King Vishtāspa, and the latter's conversion, are the same as have already been described. But now that we have reached the real period of Zarathushtra's prophetic career this material may be augmented in a special manner by the Gāthās or Zoroastrian Psalms. Like the Psalms of David these often indicate situations or conditions in a more or less direct manner, so that they help very much in drawing inferences.

From our various sources of information two facts may be gathered with certainty: one is, that after receiving the Revelation Zoroaster wandered about, as the dervishes of Iran still wander, going from place to place in search of a fruitful soil for his teaching; the other is, that during this period, like the prophets of old, he was inspired from time to time by supernatural visions and manifestations. The truth of both assertions is proved by the Avesta and the Pahlavi texts, and it is substantiated by Arabic and Syriac writers.[1]

The Arab writer Ṭabarī, who calls Zoroaster a disciple of Jeremiah and speaks of him as a native of Palestine, goes on to state in the course of his history that 'he wandered to Ādarbaijān and preached there the Magian religion; and from there he went to Bishtāsp (Vishtāspa), who was in Balkh.'[2] The chronicler Ibn al-Athīr (A.D. thirteenth century), who incor-

[1] Among Avestan passages compare Ys. **31**. 8; **43**. 5 seq.; **46**. 1 seq. and others to be noted below in connection with the Pahlavi and Arabic.

[2] For the full quotation, see Gotheil, *References*, p. 37, and compare also Appendix IV. p. 198 below, where comments are made.

porated much of Ṭabarī into his own work, is able to add that, preaching from his sacred book, the Avesta, '(Zardusht) went from Ādarbaijān to Fāris (Persia); but no one understood what was in it. Thence he wandered to India and offered it (the Avesta) to the princes there. Then he went to China and to the Turks, but not one of them would receive him. They drove him out from their country. He travelled to Ferghānah, but its prince wished to slay him.[1] From there he fled and came to Bishtāsp, son of Lohrāsp (Aurvaṯ-aspa), who commanded that he be imprisoned. He suffered imprisonment for some time.'[2] This statement like the preceding is more fully discussed in Appendix IV. in its relation to the scene of Zoroaster's ministry. Such passages have the value at least of showing the existence of a tradition to the effect that Zoroaster wandered about as an itinerant teacher until fortune led him to Vishtāspa. Zoroaster was performing the part of one of those Āthravan priests to whom the Avesta alludes as 'coming from afar.'[3] Nor may his wanderings have been fruitless, for no doubt the seed that had been sown in these places did not prove barren but sprang up later when Zoroastrianism began to spread as the state religion over Iran.

But to return to Pahlavi literature and to Zoroastrian writings. The Zartusht Nāmah says: 'When Zoroaster attained his thirtieth year, he was relieved from danger and his works bare fruit. His heart was directed to Iran. He left his place in company with some others. Of those, some who were his relations accompanied him on this journey.'[4] On the way the party passes through a sea whose waters are lowered by a miracle so as to allow a free crossing.[5] They travel forward more

[1] Query. Have we here a reminiscence of Aūrvāitā-dang the Tūr, Dk. 7. 4. 7–14?

[2] Gottheil, *References*, p. 39.

[3] Cf. Eugen Wilhelm, *Priester und Ketzer im alten Eran*, in *ZDMG*. xliv. 143–144.

[4] ZtN. p. 490.

[5] ZtN. p. 490. This would be appropriate to Lake Urumiah, judging from the description given by Curzon, *Persia*, i. 533–5; Spiegel (*EA*. i. 694) suggests Lake Sevan.

than a month until they reach the confines of Iran. This day, according to the Pahlavi Zāṯ-sparam as well as the Zartusht Nāmah, was the last day 'Anērān of the month Spendarmaṯ (February 14–March 20)' — so precise is tradition.[1] Their destination, as the Zāṯ-sparam indicates, is the place 'where people went from many quarters out to the place of festival (*jašnŏcār*).'[2] The occasion is the celebration of the spring-tide festival. It seems to be a sort of annual religious convocation that they attend. We may remember in this connection that Gabriel revealed himself to Mohammed at the celebration of Ramaḍān. Thus Zoroaster, when halting in a plain of a river called Aēvatāk (one of the four branches of the Dāityā), receives the first premonition and manifestation of what is to come. It is a vision of the approach of a victorious army headed by his cousin Mēṯyōmāh coming northwards to join him.[3]

The Revelation — First Vision — Conference with Ahura Mazda. — The auspicious hour is at hand. The archangel Vohu Manah (Phl. Vohūman) is to reveal himself to Zoroaster. At dawn on the forty-fifth day of the Prophet's journey, or the 15th instant (Dadvō-pavan-Mitrō) of the month Arṯavahishtō (*i.e.* May 5) of the thirty-first year of the reign of Vishtāsp,[4] the Revelation comes.[5] Tradition takes delight in making exact statements. The scene where this event occurred is laid on the banks of the Dāitī (Av. Dāityā) — the Jordan of Zoroastrianism — a river in Aīrān-Vēj or Ādarbaijān.[6] The position

[1] Zsp. **21.** 1; ZtN. pp. 490–1. On the correspondence between the month Spendarmaṯ and our calendar, see Darmesteter, *Le ZA.* i. 33.

[2] Zsp. **21.** 1 (West's translation), *SBE.* xlvii. 155. So also ZtN. pp. 490–91, and Dabistān, i. p. 230.

[3] Zsp. **21.** 2, 3; cf. Dk. **7.** 3. 51. The Zartusht Nāmah (p. 491) is more elaborate in its details. Notice also the Dabistān, i. pp. 230–1.

[4] Arṯavahisht corresponds to April 20–May 19. The day, therefore, would be May 5. On the month, compare Darmesteter, *Le ZA.* i. 33–34. The year would be B.C. 630. See West, *SBE.* xlvii. Introd. § 45, and Appendix III. below.

[5] Zsp. **21.** 4; **22.** 2; ZtN. p. 491.

[6] Dk. **7.** 3. 51; 8. 60; 9. 23; Zsp. **21.** 4, 'the Dāitīh, because it is the river of the conference, etc.'; Zsp. **21.**

of this river is discussed below in Appendix IV. p. 211; it is represented perhaps by the modern Ḳizel Ūzen and its tributaries, which merges into the Spēd River of Ādarbaijān. It is crossed by Zoroaster at four different depths, or more probably he fords four different streams. These crossings symbolically represent four different eras in the history of the religion.[1] At the dawn, therefore, of the day named, as he stands upon the bank of the third channel, Aēvatāk, of the river Dāītī, after bringing up the holy Hōm-water, Zaratūsht suddenly beholds a glorified image of the archangel Vohūman (Good Thought) coming toward him from the south, and bearing in his hand a glossy staff — 'the spiritual twig of the religion (*maīnōg tāk-ī dēnō*).'[2]

In a brief space of time, as he reaches the fourth affluent, Aūshān-rūṯ, of the good Dāītī, the image of Vohūman becomes a realization, and a transcendent figure of colossal proportions, 'nine times as large as a man,' rises before him, reminding us somewhat of the great image that arose before Daniel, by the side of the river which is Hiddekel.[3] Vohūman opens his lips and begins to question the enrapt seer, — this situation is alluded to in the Avestan Gāthās, — and after bidding him to lay aside his 'garment' (or the vesture of his material body), the seraphic messenger leads away his soul in ecstatic trance into the glorious and dazzling presence of Aūharmazd and the Amshaspands.[4]

No sooner does Zaratūsht enter this radiant assembly than he ceases to behold 'his own shadow upon the ground, on account of the great brilliancy of the archangels'; and, as the words of the text continue, 'the position of the assembly was in

13, 'the position of the assembly was in Iran, and in the direction of the districts on the bank of the water of the Dāītīh' (West's translation, *SBE.* xlvii. 157). Again, ZtN. p. 491.

[1] Zsp. **21.** 6–7; ZtN. pp. 491–2; Dab. i. 231–2.

[2] Dk. **7.** 3. 51–53; Zsp. **21.** 2, 5, 6 (West); ZtN. p. 492; Dab. i. 232–3.

[3] Dk. **7.** 3. 54; Zsp. **21.** 8–9. Cf. Daniel x. 4–21. I am furthermore indebted to Dr. Thomas Davidson, through my friend Mr. William Ross Warren, of New York, for some interesting hints and suggestions as to Daniel parallels.

[4] Compare Ys. **43.** 5 seq. with Dk. **7.** 3. 55; Zsp. **21.** 9–10.

Iran, and in the direction of the districts on the bank of the water of the Dāitīh.'[1] He offers homage to Aūharmazd and the Amshaspands, saying: 'Homage to Aūharmazd, and homage to the archangels'; and then, as the passage adds, 'he went forward and sat down in the seat of the enquirers.'[2] The door of heaven having thus been opened, and the favored of the godhead having been ushered in, the first and most important of all the conferences is begun. The Supreme Being himself presides; the Prophet is instructed in the great cardinal doctrines of the Faith, by the Omniscient Wisdom; and thrice in the same day the beatific vision is repeated.[3] Marvellous signs are shown unto Zoroaster, and he is initiated into sublime secrets by ordeals which symbolize future epochs and crises in the history of the Creed.[4] The circumstances of the first vision of God are at least hinted at in the Gāthās,[5] which makes us still more regret the loss of the original Nasks; but the details are elaborated in Pahlavi literature and in Persian Zoroastrian writings which are probably based upon the older material.[6]

The Next Two Years — Zoroaster begins Preaching. — On the completion of the first conference and Zoroaster's return to earth he proceeds to obey Aūharmazd's command by teaching and prophesying, for the next two years, to the ruling heretical priests, Kīgs and Karaps, or the Kavis and Karpans, so often mentioned in the Gāthās. These are the 'blind and deaf to the Law,' as the commentary describes them. They are the accursed band of unbelievers, or, to use the words of one of the Gāthās, —

> The Kavis and the Karpans have united themselves with power
> For destroying the life of man by their evil deeds;

[1] Zsp. **21.** 13 (West's translation); cf. also Dk. **7.** 3. 60–61.

[2] Quotations from Zsp. **21.** 14 (West's translation).

[3] Zsp. **21.** 21.

[4] Zsp. **21.** 15–27; ZtN. p. 494. Compare also Bahman Yasht **1.** 1 seq. (West, *SBE.* v. 191 seq.).

[5] *E.g.* Ys. **31.** 8; **45.** 8, and cf. **43.** 5 seq.

[6] Zsp. **21.** 15–27; ZtN. pp. 492–5; Dab. i. pp. 233–4.

But their own soul and their religion will make them howl
When they come where the Bridge of the Accountant hereafter is,
To be inmates for ever and ever in the House of Falsehood. (*i.e.* Hell) ![1]

To these Zoroaster preaches the Mazda-worshipping religion, and the necessity of anathematizing the Demons, of glorifying the Archangels, and practising the next-of-kin marriage (*xvētūkdas*).[2] But in vain.

Zoroaster seeks the Turanian sovereign Aūrvāītā-dang, whose son has been mentioned above. This potentate, whom the Pahlavi text calls 'scanty-giver,' protects the Missionary, but refuses to be converted to the Creed and to follow its tenets, while his nobles are 'clamorers for Zaratūsht's death.' Curses are heaped upon him as a consequence.[3]

Zaratūsht at the bidding of Aūharmazd next visits a Karap, one Vaēdvōisht by name, whom God has blessed with this world's goods. He demands from the Karap a hundred youths, maidens, and teams of four horses, as a gift for the Almighty. An arrogant rebuff greets the Prophet of the Lord, and he flees for refuge to Aūharmazd and receives from him the comforting assurance of the fearful punishment by death eternal which shall be summarily meted out upon the proud offender for his misdeed.[4] And so also Elijah pronounced the doom of King Ahaziah because he recognized not that there is a God in Israel!

The fate of this Karap offender recalls some of the anathema passages in the Gāthās and that visitation of wrath, both here and hereafter, which these Psalms call down upon powerful and stubborn unbelievers.[5] To the same crew as Vaēdvōisht doubtless belong that creature of Satan, Hunu, if the word is a proper name,[6] and the infidel Usij, who, like the Karap, is a

[1] Ys. **46.** 11; cf. also Ys. **32.** 12, 15; **44.** 20; **48.** 10; **51.** 14.

[2] Dk. **7.** 4. 1–5; cf. also West, *Grundriss d. iran. Philol.* ii. 95.

[3] Dk. **7.** 4. 7–20.

[4] Dk. **7.** 4. 24–28.

[5] *E.g.* Ys. **44.** 19.

[6] Ys. **51.** 10; cf. Phl. version. So Mills, *Zoroastrian Gāthās*, p. 354–355; Justi, in *Preuss. Jahrb.* Bd. 88, p. 247, 234. Differently, Darmesteter, *Le ZA.* i. 334; Justi, *Iran. Namenbuch*, p. 132, reads *Hunuštar.*

representative of heretical priestcraft,[1] or again such miscreants as the perverse Grēhma, Bēndva, and Vaēpya Kevīna, who are anathematized in the Zoroastrian Psalms.[2] It was unhappy incidents like these and encounters with stiff-necked unbelievers who stopped their ears and refused to receive the healing word of the great Revelation, which the Prophet knew he was offering, that led to the embittered outpourings which we find in lines of the Gāthās. Such rebuffs could not but produce times of despondency and distress, an echo of which we hear lingering in these Hymns. Zarathushtra more than once breaks forth with a cry against such rulers and powerful lords who use not their sovereignty for the protection of the righteous and for the advancement of virtue. If it were not so, he would not thus have found himself a wanderer knowing not whither to turn.[3] Yet hope is mingled with discouragement, and yet again despair with expectation. We next find Zoroaster a long way off to the south and southeast of Iran in the land of Seistān. Consult the Map.

After failing with Vaēdvōisht, Zaratūsht receives comfort and direction from Aūharmazd. He takes his pilgrim path and missionary road to one 'Parshaṭ,' a ruler whose title is given as 'Tōrā' (Bull), and who dwells 'at the end of Sagastān' (Seistān).[4] This territory borders upon Afghānistān and Balūchistān, and by the expression 'end of Sagastān' may be meant somewhere in the region of Ghaznī.[5] A curious story is

[1] Ys. **44**. 20; cf. Phl. version and Mills, *Zoroastrian Gāthās*, pp. 216–217; also Haug, *Essays on the Parsis*, p. 289 (3d ed.); Darmesteter, *Le ZA.* i. 294.

[2] Ys. **32**. 12–14; **49**. 1–2; **51**. 12. It is not certain, however, that Grēhma and Bēndva really are proper names. Vaēpya Kevīna, of evil fame, is called 'the Kaī sodomite Akht, the heretic of dark existence,' in Dk. **9**. 44. 14; cf. Phl. Ys. **50** (**51**). 12, and compare also Akhtyō of Yt. **5**. 82, and consult the references given by Justi, *Namenbuch*, p. 13*a*, and *Iranische Religion* in *Preuss. Jahrb.* Bd. 88, pp. 245–247.

[3] Compare, for example, the *Kām nemōi ząm* Gāthā, Ys. **46**. 1 seq., and Geiger in Darab D. P. Sanjana's *Zarathushtra in the Gāthās*, pp. 171–175.

[4] Dk. **7**. 4. 31.

[5] So Dr. West (letter), and see his note on Dk. **7**. 4. 31. In this connection we may recall a statement of Am-

now told to show the virtue of Hōm-water from the Iranian Jordan, or river Dāitī (Av. Dāityā). With the name Parshaṯ-tōrā we may compare the Avestan Parshaṯ-gāu.[1] This Parshaṯ begs for some of the holy Dāityā water. From what follows it is evident that Zoroaster must have combined with the mission of gospel teaching some claims also to medical skill and practice in healing. He first bids Parshaṯ to praise righteousness, to curse the demons, and openly to profess the Faith. Parshaṯ carries out the former two injunctions, but he fails to comply with the third by adopting the Creed. Zaratūsht therefore does not fulfil his request, but passes on, and by means of the Hōm-water which had not been bestowed upon the weakling, he cures a four-year-old bull that had lost its virile power.[2] The name of Parshaṯ disappears from sight.

The entire allusion to Seistān is of interest in connection with the Prophet's wanderings to remote places and to lands far distant from his home. Two facts also are recalled by it: first, the territory of Seistān is the place of origin of the Kayanian dynasty to which King Vishtāspa belongs; second, the scene cannot have been far removed from that seat of stiff-necked unbelief, the home of Rustam. Certain it is, that one of Vishtāspa's earliest missionary efforts after his own conversion was in the direction of this very scene where Zoroaster's earlier endeavor had been unsuccessful with Parshaṯ, the Bull, who dwelt 'at the end of Sagastān.'[3] From what comes after, it appears that the Prophet now journeyed back, perhaps by a round-about way, towards his own home, for we next find him

mianus Marcellinus, **23.** 6. 33, which associates Zoroaster's name with the northern territory of India—*superioris Indiae;* see Appendix V. § 22, also p. 72, n. 3, p. 87, n. 1, and the remarks on 'White India' in Appendix IV. p. 207, n. 2.

[1] Yt. **13.** 96. 127, and see West's note in *SBE.* xlvii. 57; cf. also Parshaṯ-gāvō in Dk. **9.** 24. 17, *SBE.* xxxvii. 230.

[2] Dk. **7.** 4. 29–35 (West, *SBE.* xlvii. 57–58).

[3] On the propaganda in Seistān, compare the Pahlavi treatise, 'Wonders of Sagastān,' referred to by West in *Grundriss d. iran. Philol.* ii. 118, and translated for me by Dr. West; also the Shāh Nāmah allusions; see below, Crusades (Chap. IX.).

in the northwest, in the region to the south of the Caspian Sea (cf. Map), proceeding apparently on his way to his native land of Ādarbaijān.

Second Vision — Conference with Vohu Manah. — In the seven or eight years that follow the first vision of the empyrean throne and the first communing with Ormazd, Zoroaster enjoys the divine favor of six more conferences individually with the six Archangels. We know of these from fragmentary accounts of the lost Avestan Nasks, or sacred books, and we have descriptions of them in Pahlavi literature, especially in the Selections of Zāṯ-sparam.[1] They are attested also in Yasna 43 of the Gāthās and elsewhere in the Avesta. The interviews, questionings, or revelations occur in different places and at different times. The period of the ten years from thirty to forty in the Prophet's life was a time of great spiritual activity as well as of energetic labor. His soul lives partly in the world beyond the present; he sums up within himself the generation of those whose young men saw visions and whose old men dreamed dreams. As the veil is withdrawn from before his eyes the several Archangels appear at different times before his entranced sight. Each Amshaspand enjoins upon him special moral duties and practical obligations including particularly the guardian care of material or living things over which they preside in the physical world — the animals, fire, metals, earth, water, and plants.

The first of these seraphic manifestations, or the second revelation from heaven, is a conference with the archangel Vohūman, or Vohu Manah of the Avesta, who intrusts to the Lord's chosen minister the care and keeping of useful animals, for Vohu Manah's name, even in the Gāthās, is especially associated with the protection of the animal kingdom.[2] Accord-

[1] Zsp. 22. 1–13. Add also Dk. 8. 14. 2–9; ZtN. p. 495–8; Dab. i. 232–44.

[2] Zsp. 22. 3–6; ZtN. p. 495; Dab. i. p. 240. And for the association of Vohu Manah's name with the care of cattle in the Gāthās, see Geiger, *Eastern Iranians*, transl. Darab D. P. Sanjana, i. p. xxxv.

ing to the Selections of Zāṯ-sparam, the scene of this special interview granted by Vohūman to Zaratūsht, and the giving of injunctions to the inspired Seer, is laid in the region of Iran to the south of the Caspian Sea or in the Alborz mountains, for the text designates it as 'the conference on Hūgar and Aūsind,' which are regarded as two peaks of that range.[1]

Third Vision — Conference with Asha Vahishta. — The third interview is 'a conference at the Tōjān water';[2] this is held with the archangel Arṯavahisht, who enjoins upon Zoroaster the care of the Fire and the guardianship of all fires, sacred and secular.[3] The place where this apparition comes to the Prophet is to the south of the Caspian Sea and somewhat to the east, if I am right in identifying 'the Tōjān water' with the river Tajan (lat. 36–37; long. 55–56) — see the key to the Map.[4] This identification would agree well with the region of the preceding vision and with the probable situation of the following.[5] The territory, I believe, is volcanic in its character, which would also answer to the kingdom of fire over which Asha Vahishta is the presiding genius.

Fourth Vision — Conference with Khshathra Vairya. — The fourth ecstatic trance which is vouchsafed to the Seer brings him into the presence of the archangel Shatvēr (Av. Khshathra Vairya), who assigns to him the care and keeping of metals. The scene of this manifestation is not absolutely identified. The Selections of Zāṯ-sparam call the interview the 'conference

[1] Zsp. 22. 3. From the Avesta we know that Mount Hukairya (Av. *Hukairya Barəzah*) is a peak of Hara Berezaiti (the Alborz chain); and Aūsind (Av. *Us Hindva*) stands in the Sea Vourukasha (Caspian Sea). Compare notes by West, *SBE.* v. 35, and Darmesteter, *Le ZA.* ii. 584.

[2] So Zsp. 22. 7 (West's translation).

[3] Zsp. 22. 7; ZtN. p. 496; Dab. i. p. 241.

[4] Consult also the maps in J. de Morgan, *Mission Scientifique en Perse, Cartes*, Paris, 1897. Cf. Curzon, *Persia*, i. 378, and his map.

[5] In a note on the passage, West (*SBE.* xlvii. 161, n. 2) doubtfully suggests the Tejend River; but if so, that would be the only instance of a vision being manifested in territory so far to the east. See also my next proposed identification.

at Sarāī (?), a settlement on the Mīvān (?).'[1] Dr. West draws attention to the fact that his reading of these names is uncertain and that he has not identified the places. I should venture to suggest that we are still in the South Caspian region, in the mountainous territory not far removed from the scene of the preceding interview. On the same river Tajan, that has just been alluded to, is the town of Sarī, to the east of Barfrush (see Map), which would correspond to the settlement Sarāī of the text, especially if there be mines in the neighborhood under Khshathra Vairya's dominion. The territory is Mazanderān, but we know that Zoroaster, dervish-like, wandered also in the country of fiends, demon-worshippers, and wicked unbelievers before he met with the one truly righteous king and protector.[2]

Fifth Vision — Conference with Spenta Ārmaiti. — For the fifth transcendent manifestation we must trace our way over various districts and provinces to the region of Lake Caēcista (mod. Urumiah), or back into Ādarbaijān.[3] From Zāt-sparam we know that this interview took place there, because the text states, that 'for the occurrence of the fifth questioning, which is Spendarmat's, the spirits of the regions, frontiers, stations, settlements, and districts, as many as were desirable, have come out with Zaratūsht to a conference where there is a spring which comes out from the Asnavad mountain, and goes into the Dāitīh.'[4] Mount Asnavad, which is found also in the Avesta and is famous likewise as having been the seat of the Gūshnasp fire, is unquestionably to be localized in Ādarbaijān.[5] It is not to be confused with the 'Mountain of the two Holy Communing Ones,' described above (p. 34). As a likely identifica-

[1] Zsp. 22. 8; see West, *SBE.* xlvii. 161, note 4.

[2] In offering this conjecture I am not unmindful of Sarāī near Bakū (see Saint-Martin, *Nouveau Dict. de Géographie*, v. 668); and Sarāī near Bokhara; Sarāī in India; and Sarain in Ādarbaijān; also Sarī near Marand in De Goeje, *Bibl. Geogr. Arab*, vi. 91, 213.

[3] Zsp. 22. 9; ZtN. p. 497; Dab. i. p. 242.

[4] Zsp. 22. 9, West's translation.

[5] For references, see West, *SBE.* xlvii. 161, n. 5; and Darmesteter, *Le ZA.* i. 152–154; ii. 299, 620; cf. also Justi, *Hdb. der Zendsprache*, s.v. *asnavat*, where an identification with Takht-i Suleimān is mentioned.

tion I should suggest that the Mountains of Sahend (lat. 37.50; long. 46.50—see Map, square Bb.) would answer the requirements of the text here and elsewhere. Waters from a 'spring' on the mountain side might well flow in the manner described by the text if the Dāītīh be associated with the Ḳizel Ūzen and Spēd (Sefīd), as already proposed (pp. 40–41).

Sixth Vision — Conference with Haurvatāt. — The scene of the next hallowed interview is laid at the same place, near Lake Urumiah, and it may best be described by using again the words of the Zāṯ-sparam itself: 'For the occurrence of the sixth questioning, which is Khūrdaṯ's (Av. Haurvatāt), the spirits of seas and rivers have come with Zaratūsht to a conference at the Asnavad mountain, and he was told about the care and propitiation of water.'[1] Like the preceding interview the location therefore is Ādarbaijān.

Seventh Vision — Conference with Ameretāt. — The seventh and last enraptured sight, which completed the Revelation, is a vision accompanied by a conference with the guardian divinity of the plants, Amūrdaṯ (Av. Ameretāt).[2] This is not confined to a single spot, but Ādarbaijān is the scene. To quote the words of tradition, it occurred 'on the precipitous bank of the Dareja, on the bank of the water of Dāītīh, and different places.'[3] The Dareja or Darej is the ancestral river of Zoroaster, and it is to be localized in Ādarbaijān, as discussed above and in Appendix IV. In the same appendix, reasons are given for localizing the Dāītīh (Av. Dāityā) in Ādarbaijān.[4] Consequently, Zoroaster must gradually have found his way back to his home, and the scene of the final interview must have been in this territory, although the expression 'different places,' applied to the interview with Amūrdaṯ would seem to show that the questionings with this archangel were not confined to these two sites alone.

[1] Zsp. 22. 11 (West's translation), and cf. ZtN. p. 497; Dab. i. p. 242.

[2] Zsp. 22. 12; ZtN. p. 497; Dab. i. p. 243.

[3] Zsp. 22. 12, West, *SBE.* xlvii. 162.

[4] See also above, pp. 40–41.

Other Spiritual Manifestations. — In these various visions of Paradise which are granted to Zoroaster, and which rival the seven heavens of Mohammed, the Prophet becomes quite well acquainted with the empyrean realms and with the celestial hierarchy of God, the angels, and archangels.[1] The tendency to visionary trance is further manifested by the apparition of Haoma, which rises before Zarathushtra at the altar, as described in the Avesta (Ys. 9. 1).[2] The Pahlavi commentary on this passage adds that Zoroaster at once recognized Hōm 'because he had had conferences with most of the angels (Izads) and he was acquainted with them.'[3] The same idea of heavenly visitations is implied elsewhere in the Avesta, for example, where Ashi Vanuhi is conceived of as conversing with Zarathushtra.[4]

To Summarize the Seven Visions. — At the age of thirty Zoroaster receives a revelation, and during the next ten years he beholds seven visions of Ormazd and the Archangels. In Zoroastrian literature there are several allusions to these manifestations. A chapter in the Selections of Zāṯ-sparam describes the conferences with most detail. Its account implies that the visions occurred during the winters — a time when the Prophet perhaps chose to rest from his itinerant labors, like Buddha during the rainy season. The particular paragraph referring to this point is worth quoting. It runs: 'The seven questions are explained within the length of these winters, which are of five months, and within ten years.'[5] As to scene, the text says, at the outset, that 'the seven questions, with reference to religion, of the seven archangels, occurred in seven places.'[6] If

[1] In this connection, attention might, perhaps, be drawn to the chapter on the Yazatas (Izads) in the Great Iranian Būndahishn, translated by Darmesteter, *Le ZA.* ii. 305–22; cf. West, *Grundriss d. iran. Philol.* ii. 102 (par. 35).

[2] For a poet's view of Zoroaster's spiritual visions, we might recall the lines of Shelley, *Prometheus Unbound*, 1. 1. 198–201.

[3] See Darmesteter, *ZA.* translated (2 ed.) in *SBE.* iv. 258, and also *Le ZA.* iii. 29.

[4] Yt. 17. 15–21.

[5] Zsp. 22. 13 (West's tr.).

[6] Zsp. 22. 1 (West's tr.).

we follow tradition, the scenes of five of the visions, namely, the first, second, fifth, sixth, and seventh, are certainly to be localized in the west of Iran, in Ādarbaijān and the southern Caspian territory. If the identification, suggested above, of Tōjān and of Sarāī be correct, the place of the third and of the fourth conferences likewise is directly to the south of the Caspian Sea. Media Atropatene and Media Rhagiana may therefore be regarded, on the basis of tradition at least, as the place of Zoroaster's apocalyptic visions of heaven.

The Temptation of Zoroaster. — The ten years of interviews and communings with the Divine Beings are now at an end. The Revelation is complete. Zoroaster receives from Ormazd some final admonitions, and he carries with him from heaven the supreme knowledge contained in the Avesta and also the sacred Ahuna Vairya formula — the paternoster of Zoroastrianism. At parting he is warned to guard against the temptations of the fiends who will beset his path as he returns among men. It is the instant when a weaker spirit might be prone to falter, and when a false step would mean ruin and damnation. It is the moment when Māra whispered to the newly Enlightened Buddha, tempting him to enter at once into Nirvāna and not to give forth to mankind the illumination which he himself by so hard a struggle had won. The Powers of Evil now gather their forces for a combined attack upon Zarathushtra. A description of the Temptation is given both in the Avesta and in the Pahlavi writings. The demon Būiti (Phl. Būṯ) is sent by Ahriman to deceive and to overthrow the holy messenger. But Zoroaster is armed with a breastplate of righteousness and with the spiritual weapons of the Law, as well as materially equipped; and he defeats his spiritual enemies and puts them to flight. The Avesta pictures the situation as follows: —

'From the region of the north, from the regions of the north, forth rushed Anra Mainyu, the deadly, the Demon of Demons. And thus howled the maleficent Anra Mainyu, the deadly: "O Fiend, rush

on and kill him," O righteous Zarathushtra! The Fiend rushed then along, the demon Būiti, the secret-moving Pestilence, the deceiver.

'Zarathushtra recited the Ahuna Vairya, saying: "As the Lord, etc." He worshipped the good waters of the good Dāityā. He recited the creed of the Religion of Mazda-worshippers. And away rushed the Fiend confounded, the secret-moving Pestilence, the deceiver.

'The Fiend then howled back to Anra Mainyu: "Thou tormentor, Anra Mainyu! I can find no destruction for him — for Spitama Zarathushtra. All-glorious is Zarathushtra." Now, Zarathushtra perceived in his heart, "The fiendish maleficent Demons are plotting my destruction."

'Up started Zarathushtra, forward stepped Zarathushtra, undaunted by Evil Thought, by the hardness of his malicious questions, and wielding stones in his hand, stones big as a house, having obtained them from Ahura Mazda, he the righteous Zarathushtra.

'"Whereat in this broad, round earth, whose boundaries are far distant (asked the Demon), dost thou wield (these stones), thou who standest upon the high bank of the river Drej (Dareja), at the abode of Pourushaspa?"

'And Zarathushtra responded to Anra Mainyu: "O maleficent Anra Mainyu! I shall smite the creation of the Demons, I shall smite the Nasu (demon of Death), who is created by the Demons. (Yea), I shall smite the Enchantress (Pairika Khnâthaiti), until the Saviour (Saoshyant), the Victorious shall be born from the waters of Kāsava, from the region of the dawn, from the regions of the dawn."[1]

'Thereupon to him howled back Anra Mainyu, the Lord of Evil Creation: "Do not destroy my creatures, O righteous Zarathushtra! Thou art the son of Pourushaspa; I was worshipped (?) by thy mother. Renounce the good Religion of the worshippers of Mazda, so as to obtain a boon such as Vadhaghana obtained, the ruler of a nation."[2]

'But Spitama Zarathushtra answered him: "No! I shall not

[1] This is the Messiah that is to spring from the seed of Zarathushtra; he is to be born in the land of Seistān, the home of the Kayanian royal family.

[2] On the Vaṭakān tyrant Dahāk, see Mkh. **57**. 25; Dāṭ. **72**. 5; **78**. 2; Dk. **9**. 10. 3; **9**. 21. 4; **7**. 2. 64; Zsp. **12**. 13 (West, *SBE*. xxiv. 103; xviii. 217, 228; xxxvii. 185, 212; xlvii. 32, 136).

renounce the good Religion of the worshippers of Mazda, not though life, and limb, and soul should part asunder."

'And again to him howled out Anra Mainyu, the Lord of Evil Creation: "By whose word wilt thou vanquish, by whose word wilt thou withstand, and by what weapon will the good creatures (withstand and vanquish)[1] my creation, who am Anra Mainyu?"

'Spitama Zarathushtra answered him: "With the sacred mortar, with the sacred cup, with the Word proclaimed by Mazda, with my own weapon, and it is the best one. With this word will I vanquish with this word will I withstand, with this weapon will the good creatures (withstand and vanquish thee), O malignant Anra Mainyu! The Good Spirit created these, he created them in the Boundless Time; the Amesha Spentas, the good and wise rulers presented them."

'And Zarathushtra recited aloud the Ahuna Vairya.'[2]

The Dīnkarṯ has a briefer account of the episode; and the Zartusht Nāmah and Dabistān also allude to the assault of the princes of darkness upon Zoroaster as he is returning, and to their specious, guileful, and tempting words.[3] This temptation, therefore, offers an indirect parallel to that in Buddhism and in Christianity. No likeness is familiar in Mohammedanism nor in the Mosaic system. But besides this, another seductive deception awaits the Prophet of Mazda, like the Knight of true Holiness encountering Foul Error and Hypocrisy in the Faerie Queene, a passage which might be compared. For Zoroaster, as forewarned by Aūharmazd, is again tempted, this time by a Karap who has assumed the feminine form of Spendarmaṯ; but he discovers the disguise and exorcises the fiend as described in the Dīnkarṯ.[4]

Maidhyōi-māonha, the First Convert to the Faith. — We may now imagine Zoroaster in this tenth year of the Religion as busily engaged in his mission among men. The bugle note of

[1] So, after Darmesteter's construction of *hukərətāəhō*.

[2] Vd. 19. 1–10; compare also Darmesteter's translation in *SBE.* iv. 208 seq. (2 ed.).

[3] Dk. 7. 4. 36–41; ZtN. p. 498; Dab. i. p. 244.

[4] Dk. 7. 4. 54–62; see West's translation.

success is sounded even though the full triumph and victory is still to be delayed for two years more. Yet only one convert has been made; but the conversion is important; it is Zarathushtra's own cousin Maidhyōi-māonha (Phl. Mēṯyō-māh) already mentioned (p. 20). The Zāṯ-sparam selection states the fact thus: 'On the completion of revelation, that is, at the end of the ten years, Mēṯyōmāh, son of Ārāstāī,[1] became faithful to Zaratūsht.'[2] The fact is definitely alluded to in the Gāthās and in the Younger Avesta (which contains lists also of later converts, in the Farvadīn Yasht),[3] and it is noticed in other Zoroastrian writings. Quotations are unnecessary. Maidhyōi-māonha's being drawn to the new faith and his acceptance of the creed is a fulfilment of the promise which Zaratūsht's first vision gave when he beheld the image of a victorious army under this leader coming to join him.[4] The Zāṯ-sparam rightly interprets the allegory: 'Mēṯyōmāh was the leader of all mankind who have gone out to the presence of Zaratūsht, and he became their guide, so that first Mēṯyōmāh and afterwards the whole material existence are attracted (to the faith).'[5] The scene of the conversion is laid by the Zāṯ-sparam 'in the forest of reedy hollows, which is the haunt of swine of the wild-boar species.'[6] It would be interesting if one could identify the situation. We may henceforth think of Maidhyōi-māonha as a sort of St. John the disciple.

Conclusion. — The first ten years of the Religion have now passed; seven visions have been seen; the Revelation is complete; Zoroaster has withstood the temptation and assaults of the Powers of Evil; he has also won his first disciple. And yet at this instant, after the exhilaration of success, there comes the moment of depression and despondency. We have

[1] See genealogical table in Chap. II.

[2] Zsp. **23.** 1. According to the traditional dating, the year would be B.C. 620. See West, *SBE.* xlvii. Introd. § 55, and Appendix III. below.

[3] Ys. **51.** 19; Yt. **13.** 95.

[4] Zsp. **21.** 2; ZtN. p. 491; Dab. i. p. 230–1. Cf. p. 40 above.

[5] Zsp. **21.** 3 (West, *SBE.* xlvii. 155).

[6] Zsp. **23.** 8.

evidence of this; for, to quote the words of a Zāṯ-sparam selection, 'Afterwards, on having obtained his requests, he came back to the conference of Aūharmazd, and he spoke thus: "In ten years only one man has been attracted by me."'[1] Ormazd answers paradoxically, but the answer seems to have given an inspiration, for the efforts of the next two years are unceasing, — crucial years as they were, — success attends, the climax is reached, the achievement is won. This achievement is the conversion of Vishtāspa, the triumph of the Faith, as described in the next chapter.

[1] Zsp. 23. 2.

CHAPTER V

TRIUMPH

THE CONVERSION OF KING VISHTĀSPA IN THE TWELFTH YEAR OF THE FAITH

And hēt hine gān tō þām cynge and bōdian him rihtne gelēafan, and hē swā dyde, and se cing gecyrde tō rihtne gelēafan.

— ANGLO-SAXON CHRONICLE.

INTRODUCTION — ZOROASTER SEEKS VISHTĀSPA — MEETING BETWEEN ZARATŪSHT AND VISHTĀSP — ZARATŪSHT DISPUTES WITH THE WISE MEN — CONSPIRACY AGAINST HIM; HIS IMPRISONMENT — THE EPISODE OF THE BLACK HORSE — COMPLETE CONVERSION OF VISHTĀSP — COMING OF THE ARCHANGELS — VISHTĀSP'S VISION — CONCLUSION

Introduction. — The eleventh and twelfth years of the Religion are stirring years in the Prophet's life;[1] they are years of struggle, bitter trial, temporary disappointment, but of final triumph; they are the two years devoted to the conversion of Vishtāspa; and when success finally crowns the effort, they form the great climax in Zoroaster's career. A firm and powerful hand is henceforth to uphold the Faith. The events, incidents, and occurrences, which are recorded by tradition in connection with this important era are presented here in detail; and the words of the texts themselves are employed, as far as possible in narrating them. In order truly to appreciate the spirit of the situation one should call to mind descriptions of similar conversions in the history of the world's great religions.

Zoroaster seeks Vishtāspa. — As already noted, an inspira-

[1] B.C. 619–618, according to the traditional chronology; see West, *SBE.* xlvii. Introd. § 55, and Appendix III. below.

tion seems to have come to Zoroaster that he should turn to the court of Vishtāspa. The Younger Avesta tells how he prayed to Ardvī Sūra, the goddess of waters, that he might win Vishtāspa to the Faith.[1] Vishtāspa is a king or princely ruler, but he and his court are represented as having been wrapt in the toils of evil religious influence and fettered by the false belief that was rife in the land. The picture which the Zoroastrian texts give is naturally a distorted one, colored by religious prejudice and animosity; but doubtless its darkness is not without reason. Everything is portrayed as bound by base superstition, or under the thrall of dread magic. There is the stifling atmosphere of the dark ages of the Atharva Veda that was still hanging like a pall over the cousin-land of India. Iran or the court of Vishtāsp is dominated by scheming and unscrupulous priests, the Kīgs and Karaps, or Kavis and Karpans of the Avesta. Especially powerful among these is one Zāk — a name that seems to occur only in the Dīnkarṯ, and his ill reputation has destined him otherwise for oblivion. The Dīnkarṯ gives a number of interesting particulars on the subject, which are translated by West, and are worth quoting in part. 'Zaratūsht became aware from revelation about the vileness and perverted religion of Zāk of the deadly Karaps of Vishtāsp and many other Kaīs and Karaps who were at the residence of Vishtāsp.'[2] Accordingly, 'after the continuance of the last questioning of the ten years of conference [he took] his departure alone, by the advice and command of Aūharmazd, to the residence of Vishtāsp and the precinct of that terrible conflict.'[3]

The Shikand-gūmānīk-Vijār, **10**. 64–66 also adds that 'Zaratūsht came alone on a true mission, to the lofty portal of Kaī Gushtāsp, and the religion was taught by him, with a powerful tongue, to Kaī Gushtāsp and the learned, through the speech of wisdom, through manual gestures, through definite words,

[1] Yt. 5. 105.
[2] Dk. 7. 4. 64.
[3] Dk. 7. 4. 65.

through explanation of many doubts, and through the presentation of the visible testimony of the archangels, together with many miracles.'[1]

The Dīnkart speaks several times of the 'residence,' 'lofty residence,' 'abode,' 'capital or metropolis' of Vishtāsp, but it does not make clear where this was located.[2] Neither does the Avesta nor any known Pahlavi text make a precise and definite statement. But the later tradition, Persian and Arabic, persistently maintains that the city of Balkh was the scene of the conversion. A full discussion of this question is given below in Appendix IV., so it is omitted here. It must be remembered therefore when 'Balkh' is mentioned hereafter it is used because the name stands in the particular connection or source from which the material in question is being drawn; a final judgment on the matter is avoided for the present.

It is at this juncture that a curious legend is narrated of a strange incident which happened as Zoroaster was on his way to Vishtāsp (Gushtāsp). The modern Persian Dabistān, basing its statement upon the authority of a priest who quoted from an old treatise, recounts how two infidel rulers were punished for refusing to adopt the Faith at the holy bidding of the Prophet as he was proceeding to interview the great king. The selection reads: 'The Mobed Surūsh, the Yazdānian, has

[1] West, *SBE.* xxiv. 170–1.

[2] Dk. **7.** 4. 64, 65, 75, 76, 77, 84; 5. 2 (= *SBE.* xlvii. pp. 64 *bis*, 67, 68 *bis*, 70, 74); **8.** 11. 3; in the Shik. Gūm. Vij. **10.** 64, transl. 'lofty portal' (West, *SBE.* xxiv. 170). Dr. West (Aug. 2, 1897) writes me: 'In Dk. **7.** 4. 64, 65, the word translated "capital" in the *Grundriss*, and "residence" in *SBE.* vol. xlvii. is *babā* (= *dar* Pers.). As a mint-mark on coins it is understood to mean "the capital, or metropolis." It also occurs Dk. **8.** 11. 3 (*SBE.* xxxvii. 24). The word *mān*, "abode," "house," is also used in **7.** 4. 75, 76, 77, etc. Whether the two words are used indifferently, or whether *babā* rather means "the city," and *mān*, "the palace," is uncertain. There is no hint in Dk. as to where this capital, or residence, was.' Furthermore (Jan. 7, 1898), 'Dk. **7.** 4. 76, "lofty residence" = *būland mānishnŏ*, where *būland* may mean "high" either in position or character; "tall, exalted, or eminent."' If 'lofty residence' or 'capital' should perhaps signify Balkh, we might compare Shelley's 'that high capital,' meaning Rome.

been heard to say, "It is recorded in the treatise of Mīhīn Farūsh that, according to the doctors of the pure faith, when Zardusht had thus obtained the victory over the demons, and was proceeding to an interview with the great King Gushtāsp, there happened to be two oppressive and infidel kings in his road; these Zardusht invited to adopt the pure faith and turn away from their evil practices; but they heeded not his words; he therefore prayed to God, and there began to blow a mighty wind, which lifted up these two kings on high and kept them suspended in the air; the people who came around were astonished on beholding this sight; the birds also from every quarter of the sky flocked around the two kings, and with beaks and talons tore off their flesh until the bones fell to the ground."'[1] The legend has a weird picturesqueness, to say the least!

Meeting between Zaratūsht and Vishtāsp. — If we understand the Dīnkart text aright, the moment of the first meeting between Zaratūsht and Vishtāsp must have been when the king was on the race-course (Phl. *aspānvar*);[2] the Dīnkart paragraph speaks of Zoroaster as 'uttering, on the horse-course of Vishtāsp, a reminder of the power and triumph of Aūharmazd over himself, as he invited Vishtāsp to the religion of Aūharmazd; and with great wisdom Vishtāsp heard the words of Zaratūsht, on account of his own complete mindfulness, and would have asked for an outpouring of prophecy. But thereupon — before the words of Zaratūsht (were fully) heard by him, and he could have understood the character of Zaratūsht — owing to the demonizing of the deadly Zāk and the rest of those Kīgs and Karaps, spoken out with slanderous knowledge and perverse

[1] Dabistān, tr. by Shea and Troyer, i. 244–245. A kindred idea perhaps is contained in Dk. 7. 4. 82 end.

[2] Dk. 7. 4. 66. In answer to an inquiry if, possibly, a town might be intended, Dr. West says (Jan. 7, 1898), 'There is a town Asbānbur, or Asfānbur, but I have not been able to discover where it is. I am doubtful, however, if a town be meant by the words: *Madam Aspānvar-ī Vishtāspō.* I should be more inclined to read *aspakhvūr* for *aspākhvūr*, "a horse-stable."' In the latter case, one might think perhaps of the story of healing the black horse of Vishtāsp.

actions to Vishtāsp about Zaratūsht, there then (occurred) his consignment of Zaratūsht to confinement and punishment.'[1]

In the Zartusht Nāmah[2] the scene of the conversion is laid in Balkh, where Vishtāsp's father, the old king Lohrāsp (Av. Aurvat-aspa) is generally stated to have lived in retirement after his abdication. Masūdī (d. A.D. 957) also makes it Balkh, and his testimony is nearly three hundred years earlier than the Zartusht Nāmah.[3] The Shāh Nāmah (A.D. 1000) does not make the assertion explicitly in so many words, but it lays all the following scenes at Balkh, as discussed below (Appendix IV. p. 214).[4] The Cangranghācah Nāmah likewise lays the scene of the rival Brahman's conversion at Balkh.[5]

The later tradition adds details and embellishes the account. According to the Zartusht Nāmah, King Vishtāsp (Gushtāsp) was seated in royal estate in his palace when Ormazd's apostle appeared.[6] According to Mohammedan writers, Ḳazwīnī and Ibn al-Athīr, Zoroaster enters the assembly in no ordinary manner, but by a miracle: the roof parts asunder to give entrance to his hallowed person.[7] Ibn al-Athīr also adds, that 'in his hand was a cube of fire with which he played without its hurting him.' The scene might make a subject for a painting. We must remember, furthermore, that Zoroaster originally sprang from the country of naphtha wells; moreover, he may not have been wholly unacquainted with effects produced by chemical experiments if we may judge from accounts of the scientific knowledge attributed to him.[8] The Shāh Nāmah

[1] Dk. 7. 4. 66–67 (West's translation). Cf. also Dk. 7. 5. 6.

[2] ZtN. pp. 498–499.

[3] See Masūdī's statement in Appendix IV. p. 199.

[4] Compare Mohl, *Livre des Rois*, trad. iv. 290, 291, 298, 300.

[5] See summary by Anquetil du Perron, i. part. 2, p. 50.

[6] ZtN. pp. 498–499.

[7] Gottheil, *References*, p. 40. Both of these writers belong to the thirteenth century of our era. Mirkhond (*History*, tr. Shea, p. 287) repeats Ibn al-Athīr's story of the wonderful fire. Recall also classical allusions to the fire. The reference is evidently to the Būrhzīn Mitrō fire described below.

[8] *E.g.* in the Nasks, see Chap. VIII. below, pp. 95–96; cf. also Dk. 7. 5. 8–10, and also the classical statements on p. 8 and in Appendix V.

similarly alludes to the censer or basin of fire which he brought from Paradise to present to the King.[1] In these fire references there seems to linger a reminiscence of the Būrzhīn Mitrō fire, shortly to be referred to. Ḳazwīnī apparently draws from some traditional source or Pahlavi text when he describes an ordeal of molten metal to which Zoroaster has to submit his person to prove the divine truth of his mission.[2] This is at least in harmony with 'the achievement of ordeal' referred to in the Dīnkarṯ as instituted or sanctioned by Zaratūsht who is there cited as giving authority for thirty-three kinds of this judicial test.[3] This very achievement of Zoroaster forms the prototype of a fiery ordeal undergone by one of his future apostles in Sassanian times, and of the usage of the ordeal in the religion.

Zaratūsht disputes with the Wise Men. — There is evidence enough to show that the Prophet had to win his way step by step during these two years of struggle and probation; and there is no doubt that he at once encountered the antagonism and vigorous opposition of the wise men of the king's court. According to tradition at least, there were not wanting those to plot against him.

'The Kavīgs and Karaps,' says the Zāṯ-sparam, 'in the manner of opponents propounded thirty-three inquiries to him, so that by command of Vishtāsp he became the explainer of those thirty-three inquiries.'[4] This and the later debates are alluded to in the Dīnkarṯ and elsewhere as 'the terrible conflict,' 'the terrible combat,' 'the great session,' 'the controversy about the religion with the famous learned of the realm' who were Zoroaster's 'fellow-disputants.'[5] The Zartusht Nāmah, drawing upon some source not now accessible, or supplying material from imagination, graphically describes the scene with Eastern pomp

[1] I.e. *mijmar-i ātaš*, ShN. ed. Vullers-Landauer, iii. 1498; Mohl tr. iv. 290. On the amulet chain given to Isfendiār, see p. 67, note 6.

[2] Ḳazwīnī, ed. Wüstenfeld, ii. 267; cf. Gottheil, *References to Zoroaster*, p. 41; Mirkhond, *History*, tr. Shea, p. 287.

[3] Dk. 7. 5. 4–5 (West, *SBE.*).

[4] Zsp. 23. 5.

[5] Dk. 7. 4. 65, 69, 70, 73; 5. 2. 10; Zsp. 23. 5.

and Oriental detail.[1] The sages of Vishtāsp are seated in grave council to dispute with the new-comer and stranger, with the herald of Ormazd. The debate and controversy lasts no less than three days.[2] The Priest of the Zend-Avesta comes off triumphant at every point.[3] He claims the office of Prophet and begins to recite the sacred texts to the king.[4]

Conspiracy against Zoroaster; his Imprisonment. — Vishtāsp's interest is aroused, and the divine Seer seems to have produced a marked effect by being able through his prescience, as the story goes, openly to disclose and tell the thoughts of the king and of others, with astonishing results.[5] A plot, however, is concocted by those whose light the brilliancy of the new luminary has dimmed. The priests who are supplanted in influence enter into a conspiracy, like those who sought to find occasion against Daniel, and they intrigue for Zoroaster's death.[6] By suborning the porter of his lodging, as the tale relates, these wicked schemers succeed in hiding vile material within the holy man's apartments so that it may be used as evidence against him. The hair, nails, heads, of cats and dogs, together with various other paraphernalia of witchcraft and sorcery, are thus slipped in. On this false evidence Zoroaster is accused of being a wizard and necromancer; he is thrown into prison and is left to starve. Such is the account of the Zartusht Nāmah, and the Pahlavi Dīnkarṯ alludes to the circumstance as well.[7]

The Episode of the Black Horse. — A miracle releases Zardusht. It is the miracle which he wrought by restoring to health the king's Black Horse, as described with great elaboration in the Zartusht Nāmah and incidentally referred to in the Dīnkarṯ.[8] The king has a favorite black horse.[9] Upon the imprisonment

[1] ZtN. pp. 499–501; repeated also in the Dabistān, i. pp. 245–250.

[2] ZtN. p. 501.

[3] One is somewhat reminded of the questionings of the scribes and Pharisees, if not of Luther's disquisitions.

[4] ZtN. p. 501; Dab. i. pp. 249–250.

[5] Dk. 7. 4. 71; 5. 2. 8.

[6] ZtN. p. 503 seq. repeated in Dab. i. p. 251.

[7] Dk. 7. 4. 64, 67; 7. 5. 6.

[8] ZtN. pp. 504–509; Dk. 7. 4. 70.

[9] Apparently named Bahzād (well-

of Ormazd's minister the animal's four legs are suddenly drawn up into its belly and the creature is unable to move. This occurrence is plainly a manifestation of the divine displeasure. In his dungeon cell Zardusht hears of what has happened. He offers, if released, to restore the horse to its former soundness; but he will do this only upon the fulfilment of specific conditions. These the king must agree to beforehand. Vishtāsp is overjoyed and promises to grant the Priest a boon for each foot of the charger that is restored to its proper state. The details which follow seem ludicrous, but such descriptions of cunning practices are not unique. Hocus-pocus has been employed elsewhere, and the situation doubtless had its parallels in other courts of Eastern despots in ancient days. We must not forget that even when St. Augustine preached Christianity to Æthelbert of England, it was in the open air, owing to the king's dread of witchcraft which might exercise a spell upon him if he were within four walls!

The first condition which Zardusht makes, is that Vishtāsp shall accept the Faith if one foot of the horse be restored. Upon the king's agreeing to this stipulation, and in answer to the Prophet's earnest prayer, 'the right fore-leg of the horse came out, since the word of the Shāh was true.'[1] Before the 'man of God' will grant the second boon, however, the king must promise that his own warlike son Isfendīār (Av. Spentō-dāta, Phl. Spend-dāṯ) shall fight as a crusader in support of the true Faith. Thereupon, 'the right hind-leg of the steed comes out by the commandment of God.' The third condition results in the granting of a wished-for favor, the privilege of converting the queen to the Faith. Upon its fulfilment the descent of the third leg is accomplished. The last promise includes the revealing of the names of the culprits who had bribed the

bred) in the Shāh Nāmah (Mohl, tr. iv. pp. 320, 335), unless this name be a merely typical one like 'Black Beauty' in English. Such at least is the tradition. See also Justi, *Namenbuch*, p. 360 (Wehzāt), for other horses called by this name.

[1] ZtN. p. 507 (Eastwick's translation in Wilson, *Parsi Religion*, from which the quotations are made).

doorkeeper and had plotted against the Prophet of the Lord. When these are revealed and the offenders appropriately punished by death, the horse is fully restored to health and leaps up upon his four legs as sound as before.

This absurd story, which the Zartusht Nāmah, as just described, tells minutely with considerable imagination and poetic embellishment, receives only brief notice incidentally in the Dīnkart, when it refers to 'the wonder about the splendid horse of Vishtāsp,'[1] and when in another part of the work, it mentions 'the splendid horse of Vishtāsp' as the nonpareil of horses.[2] The episode is seriously recorded, earlier than the Zartusht Nāmah, by Shahrastānī (born A.D. 1086), who lived in Khorassān.[3] As the author of the Zartusht Nāmah (A.D. 1277) was a native of Raī in the West, it shows how current the story was. It is later repeated by Mirkhond.[4] How different from the narrative of Constantine and the Cross!

Complete Conversion of Vishtāsp. — The conversion of Vishtāsp is nearly complete, but he still seeks from Zardusht an additional proof, a vision, a manifestation, some sign or token, before he will be finally convinced. Inasmuch as he himself has freely granted four favors to Zoroaster in acknowledgment of his services, the king now himself makes four counter-requests, as the narrative tells before he fully adopts the Faith. The Zartusht Nāmah again relates these in detail, and we can infer from incidental allusions in Avestan and Pahlavi texts that the tradition was a recognized one.[5] The first of these four request by Vishtāsp is that he may know his final doom and see his place in Paradise; the second, that his body may become invul-

[1] Dk. 7. 4. 70.

[2] Dk. 9. 22. 2 (West, *SBE.* xxxvii. 220).

[3] Shahrastānī ed. Haarbrücker, i. 283; cf. Gottheil, *References*, p. 50. For references to Vishtāsp's horse Bahzād, see note on p. 62, above.

[4] Mirkhond, *History*, tr. Shea, pp. 287–288.

[5] ZtN. pp. 509–11. Compare the fragmentary Avestan texts Vishtāsp Yasht, and Āfrīn Paighambar Zartūsht (Yt. 24 and Yt. 23). Cf. also Dk. 7. 4. 74–82; 7. 6. 13; Zsp. 23. 7 (*SBE.* xlvii. 67–70, 81, 164); Dk. 8. 11. 2–3 (*SBE.* xxxvii. 24).

nerable; the third favor is that he may have universal knowledge, knowing the past, present, and future; and fourth, that his soul may not leave his body until the resurrection. The Prophet of Ormazd gives assurance that all these requests may be granted; but he shows that such phenomenal privileges when granted could not be combined in the person of a single individual. The king must choose one boon out of the four. His selection is to have permission to behold the place which he shall occupy in heaven.

Coming of the Archangels. — This moment is the occasion of the coming of three Amshaspands, or Archangels, from heaven, to the palace of the king, as witnesses from Aūharmazd to the divinely inspired message of Zaratūsht. These three heaven-sent envoys are Vohūman, Ashavahisht, and the Propitious Fire (Būrzhīn-Mitrō, or Spēnisht, Av. Spénishta).[1] In its description the Dīnkarṯ quotes a passage from 'revelation' as follows: 'Then he who is the creator Aūharmazd spoke to them, to Vohūmanō, Ashavahishtō, and also the fire of Aūharmazd, the propitious, thus: "Proceed! you who are archangels, unto the abode of Vishtāsp, whose resources are cattle and who is far and widely famed, with a view to his reliance upon this religion (that is, till he shall stand up for this religion); and, as regards the answering words of the righteous Zaratūsht of the Spitāmas, to approve the nature of those words."'[2] And, as the paragraph continues, the archangels proceeded to the abode of Vishtāsp in such glorious effulgence that 'their radiance in that lofty residence seemed to him a heaven of complete light, owing to their great power and triumph; this was so that when he thus looked upon it, the exalted Kaī-Vishtāsp trembled, all his courtiers trembled, all his chieftains were con-

[1] Dk. 7. 4. 75, 78; 7. 6. 13; Zsp. 23. 7; Dk. 8. 11. 2–3; Bd. 17. 1, 8. See also Darmesteter, *Le ZA.* i. 155. It may be noticed that the Zartusht Nāmah makes the number of the messengers to be four, as it mentions two fires, Ādar Khūrdād and Ādar Gūshasp beside the two archangels.

[2] Dk. 7. 4. 75–76 (West's translation).

fused, and he of the superior class was like the driver of a chariot-horse.'[1]

The Zartusht Nāmah colors this part of the account by graphically describing these messengers as majestic knights on horseback in cavalier style, bristling with armor and clad in green.[2] The Dīnkarṯ goes on to tell how the Fire speaks out and reassures the terrified king that they are come, not for alarming him as the two envoys of his mortal foe Arjāsp the Khyōn later would do, but that they are come with a bidding from heaven that he should receive the religion of Zaratūsht. In that event they promise him a long reign and a life of one hundred and fifty years(!), accompanied by many blessings and exalted by an immortal son Pēshyōtan (Av. Peshōtanu). On the contrary, if he will not accept the holy Faith, they threaten that his end will soon ensue. And the Archangels thereupon took up their abode with Vishtāsp.[3]

Vishtāsp's Vision. — It was after this stirring occurrence and after the obedient Vishtāsp had received the Creed, that a glimpse of Paradise and a spiritual revelation of his triumphant success in life is vouchsafed to him. In referring to this the Dīnkarṯ says: 'For the sake of daily[4] and visibly showing to Vishtāsp the certified victory over Arjāsp and the Khyōns, and his own superior position, unceasing rule, splendor, and glory, the creator Aūharmazd sends, at the same time, the angel Nēryōsang to the abode of Vishtāsp, as a reminder for the archangel Ashavahishtō to give to Vishtāsp to drink of that fountain of life, for looking into the existence of the spirits, the enlightening food by means of which great glory and beauty are seen by Vishtāsp.'[5] The king now quaffs an anodyne draft of 'the fountain of life'[6] from a fine saucer which

[1] Dk. 7. 4. 76 (West); cf. also Dk. 7. 6. 13; Zsp. 23. 7.

[2] ZtN. p. 510; repeated by Dab. i. p. 257.

[3] Dk. 7. 4. 77–82; and Dk. 8. 11. 3 (*SBE.* xxxvii. 24).

[4] Notice this word. It is also of interest in connection with an allusion in Yāṯkār-ī Zarīrān, § 12, and with the Holy Wars (Chap. IX.).

[5] Dk. 7. 4. 84 (West's transl.).

[6] Dk. 7. 4. 84–85.

is proffered to him by Ashavahishtō;[1] and at his instigation the queen also accepts the Faith.[2] The Zartusht Nāmah[3] completes the picture by describing how the king's son Peshōtan (Bashūtan) receives from the Prophet's hand a cup of milk which he drains and becomes undying until the resurrection.[4] The grand vizir, Jāmāsp, inhales some magic perfumes and becomes endowed with universal wisdom.[5] The valiant Isfendiār (Av. Spentō-dāta, Phl. Spend-dāṯ) partakes of a pomegranate, and his body is made invulnerable, so that he may fight the good fight of the Faith.[6] Thus are bestowed the four great boons which were asked by Vishtāsp.

Conclusion. — In reviewing the accounts of the conversion of Kavi Vishtāspa one can but feel convinced of the reality of the event. It is not easy, however, to decide how much may be actual fact and how much is fiction in the stories that are told. Nor is it easy to determine of how early or how late origin some of these stories are. Several of them appear to be hinted at in younger portions of the Avesta; they hardly would occur in the existing Gāthās, for the nature of those Psalms would rather preclude them. Some of them seem to be built up on the basis of old allusions which have been interpreted to suit a situation. Several of them strike us to-day as silly, but a number of them as picturesque and as tinged with Oriental fancy.

Nevertheless, amid all the dross, grains of gold are undoubtedly to be found; and beneath the blaze of tinsel and the glare

[1] So Dk., but by Zardusht, according to the Zartusht Nāmah, p. 511.

[2] Dk. 7. 4. 86.

[3] ZtN. p. 511; repeated in Dab. i. pp. 259-260.

[4] In connection with this incident, compare also the paragraph on Pēshyōtan in Dk. 7. 5. 12 (West, *SBE.* xlvii. 77). In the Avesta, and in Pahlavi writings, Peshōtanu is always spoken of as immortal.

[5] This is the character of 'the wise Jāmāsp' in the Avesta, the Pahlavi books, and the later writings. Compare also the Pahlavi treatise, Jāmāsp Nāmak, noted by West in *Grundriss d. iran. Philol.* ii. 110.

[6] In the Shāh Nāmah this quality is conferred by means of an amulet chain (kustī ?) which Zardusht is supposed to have brought from heaven, cf. p. 61, note 1, above. See Mohl, tr. iv. 407, and cf. Spiegel, in Darab D. P. Sanjana, *Geiger's Eastern Iranians*, ii. 211.

of gaudy coloring, a sober shade of truth may be recognized. Other nations and other generations have sought for a sign; the Zoroastrian writings are not the only texts that relate miracles. An Eastern ruler in ancient days may not have been insensible to influences which were of a cajoling character. And as for the intrigues against Zoroaster, his imprisonment and his release, we know that court jealousies and priestly conspiracies against a powerful rival have not been confined to Iran. Fanciful stories of a bewitched horse may likewise be found elsewhere. Banks and his horse, in Shakspere's day, would be an illustration. The conversion also of the queen of the realm opened many another door to influence, as did Emma to St. Augustine. Perhaps Hutaosa was early interested in Zoroaster's preaching. It suffices to say that even if the actual circumstances connected with the momentous event of Vishtāsp's conversion were not wholly as tradition later represents them, they might at least have been such or similar. *Voilà tout!* The triumph of the Prophet is supreme.

CHAPTER VI

THE COURT OF VISHTASPA AND ITS CONVERSION

THE GĀTHĀS OR ZOROASTRIAN PSALMS

Cœpere plures quotidie ad audiendum verbum confluere.
—BEDA, *Hist. Eccl.* 1. 26.

ZOROASTER'S PATRON VISHTĀSPA — ROMANTIC STORY OF HIS YOUTH — INFLUENCE OF VISHTĀSPA'S ADOPTING THE NEW FAITH — MEMBERS OF VISHTĀSPA'S COURT; IMMEDIATE CONVERSIONS; LIVING PERSONALITIES IN THE GĀTHĀS — OTHER MEMBERS OF THE COURT CIRCLE CONVERTED — CONCLUSION

Zoroaster's Patron Vishtāspa. — Kavi Vishtāspa, or King Vishtāsp (Gushtāsp), the Constantine of Zoroastrianism and defender of the Faith, presents a figure so important in its bearing that some additional details may appropriately be given concerning this pious ruler's history. His name is ever recurring in Avestan and Pahlavi texts, in the Shāh Nāmah, and in Mohammedan writers who allude to Persia. A collection of the references to his name in the Avesta, supplemented by general allusions in other Zoroastrian writings, is given at the bottom of the page.[1] Special points of interest about him

[1] 1. The principal A-vestan references to Vishtāspa are: Gāthā, Ys. 28. 7 (a boon to be granted to Vishtāspa and Zarathushtra); Ys. 46. 14 (warrior V.); Ys. 51. 16 (V. an ideal ruler in wisdom); Ys. 53. 2 (a follower of Zarathushtra). — Yasna, Ys. 12. 7 (a Zoroastrian); Ys. 23. 2 and 26. 5 (his *fravaši*). — Yasht, Yt. 5. 98 (a Naotairyan); Yt. 5. 105 (Z. prays for his conversion); Yt. 5. 108–109 (V. prays for victory); Yt. 5. 132 (type of successful conqueror); Yt. 9. 29–32 (cf. Yt. 5. 108; 17. 49); Yt. 13. 99–100 (hero of the Faith); Yt. 17. 49–52 (cf. Yt. 9. 29–32); Yt. 17. 61 (prays to Ashi Vanuhi on the Dāityā); Yt. 19. 84–87 (Kingly Glory,

may be found also in Justi's *Iranisches Namenbuch*, pp. 372, 395, together with an elaborate genealogical table which should be consulted. An abridged list of Vishtāspa's next-of-kin, based upon Justi's table, is appended on the opposite page.

From this genealogical list we see that the patron of Zarathushtra was the son of Aurvaṯ-aspa (Lohrāsp) and was sprung from the old Kayanian line of kings.[1] He belongs to the Naotairyan family (cf. Av. Naotairya, Naotairyāna),[2] that is, he was descended from an ancestor Naotara (Firdausī's Naudhar).[3] His wife Hutaosa (Phl. Hūtōs), the patroness of Zoroaster, is likewise of the Naotairyan family;[4] his brother Zairivairi (Zarēr or Zarīr), a romantic hero and zealous convert, wins lasting fame by his valiant death in battle in the first Holy War, as described below. King Vishtāspa is the father of many sons and daughters.[5] Two of these sons, Spentō-dāta

defender of the Faith, conqueror); Yt. **23.** 1 seq. (Z.'s blessing upon V.); Ys. **24.** 1 seq. (Vishtāsp Nask).

2. Pahlavi references. The Phl. Comment. to Ys. **43.** 12 (cf. Ys. **27.** 6), **44.** 16, and also Dk. **9.** 33. 5, take Vishtāsp as a type of religious obedience, as representative of Srōsh on earth (see Darmesteter, *Le ZA.* i. 200, n. 24, and p. 283, n. 40; also his Index, s.v. 'Sraosha' in iii. 226). In general, the more important Pahlavi references, and there are many, will be given as occasion arises. Consult also the Indexes in West, *SBE.* vols. v. xviii. xxiv. xxxvii. xlvii. under 'Vishtāsp,' 'Kaī Vishtāsp.'

3. Mohammedan references, given below as they occur. Consult also Gottheil, *References*, p. (29), 33 *bis*, 34 (35), 37 (unimportant), 39 *bis*, 40 *bis;* also Mirkhond, *History*, tr. Shea, p. 284 (Balkh); Albīrūnī *Chronology*, tr. Sachau, pp. 100 seq., 206.

4. Classical references. The more important are given in this chapter, but consult also Appendix V. Mention might here be made likewise of the so-called oracular sayings of Vishtāsp; cf. Kuhn, *Festgruss an R. von Roth*, p. 217.

[1] Yt. **5.** 105, *puθrəm yaṯ aurvaṯ-aspahe.* See also Justi, *Iran. Namenbuch*, p. 183. The question of a change of dynasty in the succession is referred to in the next note.

[2] For the connection between the Kavi dynasty and the Naotairyan clan by adoption, see Justi, *Iran. Namenbuch*, p. 372, and West, *SBE.* xlvii. 80, n. 1.

[3] Cf. Justi, *Iran. Namenbuch*, pp. 226–227. Moreover, on Phl. Nōṯar and Rāk, see West, *SBE.* xlvii. 29, 40, 44, 80, 147, and Appendix IV., below.

[4] Yt. **15.** 35; cf. Yt. **13.** 139; **9.** 26; **17.** 46. The Pahlavi narrative Yāṯkār-ī Zarīrān, § 48 (Geiger, p. 59), makes Hūtōs the sister as well as queen of Vishtāsp, according to Magian practice.

[5] No less than thirty are spoken of in

GENEALOGICAL TABLE OF VISHTĀSPA.

After Justi, *Iranisches Namenbuch*, p. 395.

(Names printed with spacing are found in the Avesta.

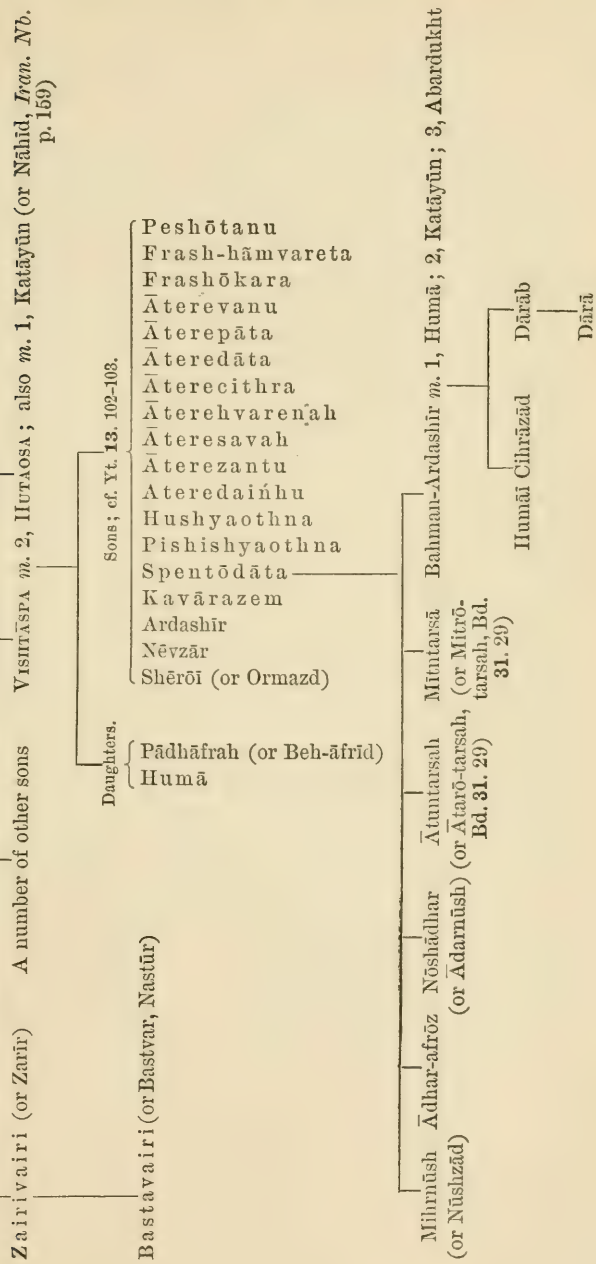

(Phl. Spend-dāṯ, Pers. Isfendīār) and Peshōtanu, have been alluded to already and they will appear again. A daughter Humā (Phl. Pers. Hŭmāī), renowned for her beauty, is carried away, along with her sister Beh-Afrīd, into captivity, by the king's mortal foe Arjāsp; but they both are gallantly rescued by their heroic brother Isfendīār, as told in the Shāh Nāmah.[1]

The principal facts which the Avesta emphasizes about Vishtāspa are, his conversion, his zealous support of the Creed, and his vigorous crusading in behalf of the Faith. It furthermore portrays this nonpareil of kings as the very incarnation of religious obedience and of priestly ideals; he is the representative of the priest-god Sraosha, whom he typifies on earth; and he will serve as an officiating pontiff at the final judgment of the world, among those who are to be selected for that office.[2] This accentuation of the priestly side of Vishtāsp's character, which is found in the sacerdotal writings, seems to accord with the tradition that, following historic precedent, he withdrew from active affairs in the latest part of his life, and gave himself up to pious pilgrimage or devotion.[3]

Romantic Story of Vishtāsp's Youth. — With respect to the youth of this ideal king we have only a romantic story told by Firdausī in the Shāh Nāmah and repeated by Mirkhond on authority of the Tārīkh Ma'jem.[4] According to the great

the Yāṯkār-ī Zarīrān, § 48; compare also the partial list in Av. Yt. **13.** 102–103 (see genealogical table). Thirty sons are spoken of in the Shāh Nāmah as having been slain in different battles; it mentions two daughters by name, and one of these occurs in the Avesta. Cf. Justi, *Iran. Namenbuch*, p. 395.

[1] Yt. **13.** 139 (Humā); Yāṯkār-ī Zarīrān, § 57 (Hūmāī), and compare Darmesteter, *Le ZA.* ii. 552, n.; Dk. **9.** 22. 2; ShN. trad. Mohl, iv. p. 364, and pp. 330, 341, 356, 364, 372, 390, 429, 435, 558. In YZ. § 57 (Geiger) and ShN. iv. p. 330, 341 (Mohl), Hūmāī becomes the wife of Isfendīār (or of Bastvar? YZ), according to Ancient Persian practice of next-of-kin marriage.

[2] See Pahlavi reference § **2** on p. 70.

[3] As an illustration, recall the classical accounts which record his retirement for a time to India (Sagastān, Cabul?), and connect with it also the religious wisdom implied in the oracular sayings attributed to his name. See also Chap. XI. and p. 87, n. 1.

[4] ShN. trad. Mohl, iv. 224 seq.,

poetic chronicler, Vishtāsp (Gushtāsp) has some disagreement with his father King Lohrāsp, and quits the city of Balkh which his father has founded. He leaves Iran and wanders westward towards Rūm.[1] There, at the court of an emperor, he accomplishes deeds of unparalleled prowess, wins the hand of the princess, Katāyūn (Kitābūn, or Nāhīd), becomes reconciled to his father through the good offices of his brother Zarīr,[2] returns to Iran and receives the crown from Lohrāsp's hands. Such is the novelistic story of the Shāh Nāmah.[3]

A similar romantic episode is preserved in Athenæus (**19.** 275 a), as narrated by Chares of Mitylene, but it is told of the early years of Zariadres (presumably Zarīr), brother to Hystaspes of 'Media and the territory below.'[4] According to the account, Zariadres himself rules the territory from the Caspian Gates to the Tanais, in which region the scene is laid. The name of the princess, in this case, is Odatis. Whether this episode, like the preceding, be founded upon fiction or upon some basis of fact, it is of interest because it connects the name of Vishtāspa, for a time at least, with the country west of Asia.[5] When the Shāh Nāmah makes Vishtāsp (Gushtāsp) return, and, like all the later tradition, it makes him succeed his father at the city of Balkh, we have a new point of contact between the West and the East, Media and Bactria, to add on the side of that theory which believes that the Religion, following Zoroaster himself, gradually changed from West to East.[6]

Mirkhond, *History*, tr. Shea, p. 263, 266; cf. also Nöldeke, *Grundriss d. iran. Philol.* ii. 133, 166.

[1] General designation for the Byzantine empire, Asia Minor, Greece, Rome.

[2] Mohl, iv. 278–281.

[3] ShN. trad. Mohl, iv. 288–289, and Justi, *Iran. Namenbuch*, p. 159.

[4] Μηδίας καὶ τῆς ὑποκάτω χώρας; cf. Spiegel, *ZDMG.* xli. 295; xlv. 197; lii. 193.

[5] Consult Rapp, *ZDMG.* xx. 66; Spiegel, *ZDMG.* xli. 294 seq.; xlv. 197; lii. 193; Darmesteter, *Le ZA.* iii. p. lxxxi. and Justi, *Iran. Namenbuch*, p. 382; Justi, *Grundriss der iran. Philol.* ii. 403.

[6] On the question of change of dynasty in the succession of Vishtāsp, consult what is said by Justi, *Preussische Jahrbücher*, Bd. 88, pp. 246, 252; *Grdr. iran. Ph.* ii. 410. See also Spiegel, *ZDMG.* xli. 295; xlv. 197.

Far-reaching Influence of Vishtāspa's Conversion. — Viewed in its historic light the conversion of Vishtāspa is the main event of the Religion. The struggling creed now has a royal patron and protector. Zoroaster, therefore, at once proceeds to admonish his new convert concerning the path of holiness. A traditional reminiscence of these admonitions is found in the later Avestan Yasht Fragment, Vishtāsp Sāstō;[1] and the Zartusht Nāmah further exemplifies them from tradition by summarizing, in a general sort of way, the main outlines of the teachings of the Avestan Revelation.[2] The Pahlavi Dīnkart at this point adds a picturesque statement to the effect that 'When Zaratūsht chanted the revelation in the abode of Vishtāsp, it was manifest to the eye that it was danced to with joyfulness, both by the cattle and beasts of burden, and by the spirit of the fires which are in the abode.'[3] A new champion of the Faith, and protector of animal life as well, has been won, and joy reigns supreme. But the demons of Ahriman rush away to darkness.[4]

Members of Vishtāspa's Court — Immediate Conversions — Living Personalities in the Gāthās. — Two results followed as a natural sequel to the conversion of the king and his queen: one was, that the religion was at once generally adopted by the court; the other was, that it soon began to spread throughout the land. The former of these two results must first be discussed, and with it a brief description of the court personalities is necessary, as well as a few words upon the life and surroundings.

The best picture that we have of Zarathushtra's position at the court of Vishtāspa, and the most real and vivid glimpses that we can get so as to contrast the religious times before him with his present life, are to be found in the Gāthās themselves. Here we have the very words of the great Reformer or of his

[1] E.g. Yt. 24. 12; cf. also Dk. 8. 11. 1 seq.

[2] ZtN. p. 512 seq.

[3] Dk. 7. 5. 2 (West's translation).

[4] Byt. 2. 16; Dk. 7. 4. 87.

disciples; and the expressions heard in the Gāthās have as true and personal a ring as the cry of the Davidic Psalms. The tone of the Gāthās is varied. Hope, despair, exultation, discouragement, succeed each other with rapid change; for the moment, confidence and assurance, but then doubt and hesitancy; a period of zeal and activity must evidently have been followed by a time of repose and meditation; now admonition, exhortation, and promise; again philosophic speculation or veiled mystery, the spiritual sense of which could best be appreciated by the initiated; a shade of darkness, yet illuminated by a burst of light, by vision, by inspiration; then comes the final fiery outbreak of the prophetic soul in a clarion note of triumph and the transport of joyous victory. These are the tones that run in minor chords through the Gāthā Psalms. Well indeed would it be for the infidel and heretic if he would hearken unto wisdom and the Faith. The wicked man and the unbeliever, the Dregvant and the Daēva, are fiercely anathematized; the righteous Ashavan and the godly ruler are highly extolled.

The little band of the faithful forms a church militant. Of ritual there is little or none. The communicants at the new altar are few, but they move in procession distinctly before our eyes. The Gāthās mention some of them by name; certain of these are Zarathushtra's kinsfolk. The Haēcaṯaspas, descendants of Spitāma, who must have shared in Zarathushtra's success at the palace, are living personages. We recognize them when the Priest calls upon them in exhortation.[1] His favorite daughter Pourucista, whose marriage to Jāmāspa forms a theme in one of these Psalms, may be pictured as a type of filial piety and womanly devotion.[2] His cousin Maidyōi-mā-

[1] Cf. also Mills, *The Zend-Avesta*, in *SBE.* xxxi. Introd. p. xxvi; Geiger, in Darab D. P. Sanjana's *Zarathushtra in the Gāthās*, pp. 7–8, 163 seq.; and likewise the allusions to Vishtāspa's court in Geldner's forthcoming article, 'Persian Religion,' in Cheyne and Black's *Encyclopædia Biblica.*

[2] Compare also what is said of Pōrūcāst and Jāmāsp in the Pahlavi, Dk. 9. 45. 4 (West's translation, *SBE.* xxxvii. 299–300).

onha is already known to us as the earliest convert and as a sort of beloved disciple. The noble Frashaoshtra, vizir and attendant upon Vishtāspa's throne, shows his faithful devotion to the Messenger of Ormazd by giving his daughter Hvōgvī (Hvōvi) to be a wife to him. And lastly Jāmāspa, the wise counsellor and chancellor of the king, and brother to Frashaoshtra, proves to be so sage an adviser, as time goes on, and so valued a supporter of the Creed, that Zoroaster's prophetic mantle descends upon his shoulders after the death of the great high priest, and King Vishtāsp ordains him as the holy successor in the pontifical office.[1] It was he, according to tradition, who originally wrote down the 'Avesta and Zand' from the teachings of Zoroaster.[2] With regard to these personages of the Gāthās, it is needless to add references to the Pahlavi literature.[3] Some other details respecting them have been given above in Chapter II. A single quotation from the Avestan Psalms may be added here. It is from the Gāthā Ushtavaitī (Yasna 46. 14 seq.). The Prophet with his own lips asks a question, and in rhetorical style he gives the answer himself.

'Who is it, O Zarathushtra, that is thy righteous friend; or who is it that wishes to be renowned for his great virtue? It is the warrior Vishtāspa, and, with the words of Vohu Manah (Good Thought) I invoke those in his abode whom he has converted by his praising (the Religion).

'Of you, ye children of Haēcaṯ-aspa, descendants of Spitāma, will I say this: that ye did distinguish the good from the evil, (and) ye have won for yourselves Asha (Righteousness)[4] by such acts as are the first laws of Ahura.

'Do thou, O Frashaoshtra, son of Hvōgva, go thither with the elect whom we wish to be in bliss; (go thither) where Ārmaiti (Har-

[1] See my note in *Mélanges Charles de Harlez*, pp. 138–139, Leyde, 1896.

[2] About B.C. 591; for the references, see Chap. VIII., pp. 97, 117, and Appendix III.

[3] E.g. Dk. 9. 28. 5, and scores of others, as a glance at the Indexes to West's 'Pahlavi Texts' in the Sacred Books of the East will show.

[4] Lit. 'have given Asha to yourselves.'

mony, genius of the Earth) is united with Asha (Righteousness), where Vohu Manah's Kingdom (Khshathra,) is established, according to desire, and where Ahura Mazda dwells amid abundance, and where, O Jāmāspa, son of Hvōgva, I shall proclaim the ordinances which are yours (ye Archangels) and nothing which is not in harmony with your ordinances.'[1]

Similar personal situations and allusions to the faithful are indicated in Ys. **51.** 16 seq., **53.** 1 seq., and elsewhere in these metrical hymns. But enough! The principal points regarding Zoroaster's own immediate family have been presented in Chapter II., which deals with that subject. The genealogical table of the Hvōgva family was presented in that chapter because it shows the connections which arose by the intermarriage of Pourucista and Jāmāspa, and of Hvōgvī and Zarathushtra himself.[2] It is easy to see how Zoroaster made his position at court still stronger by allying himself closely with those next to the throne. For almost all of the statements that have been made thus far the Avesta itself has been the principal source.

Other Members of the Court Circle converted. — Among other conversions of those belonging to the immediate circle of the court of Vishtāspa, two must at once be mentioned. These are the king's brother Zairivairi (Phl., Mod. Pers. Zarēr, Zarīr) and the king's gallant son Spentō-dāta (Phl. Spend-dāṯ, Mod. Pers. Isfendīār). Their names do not happen to occur in the Gāthās, but they are mentioned foremost among the faithful in the Avestan Yashts; and the Pahlavi Dīnkarṯ and Shikand Gūmānīk Vijār commend them to praise among the earliest converts. These special Pahlavi passages also show that many of the nobility were early attracted to the Creed. The Dīnkarṯ states: 'At first Zarīr, Spend-dāṯ, Frashōshtar, and Jāmāsp,

[1] Ys. **46.** 17. I omit the latter part of this stanza, as unnecessary in this connection. For translations of this Gāthā, see also Darmesteter, *Le ZA.* i. 307–308; Geldner, *BB.* xiv. 23 seq.; Mills, *SBE.* xxx. 142 seq.; de Harlez, *Av. trad.* 2d ed. pp. 353–354; Spiegel, *Avesta*, übersetzt, ii. 155.

[2] See Chap. II., pp. 21-22, and compare also Dk. **9.** 44. 16–19; **9.** 45. 2–6, in *SBE.* xxxvii. 297–300.

several of the realm who were noble, conspicuous, and well-acting, the good and princes of mankind, beheld visibly the will and desirableness of Aūharmazd and the archangels, and the progressive religion of the creatures, fit for those completely victorious.'[1] The Shikand Gūmānīk Vijār adds its testimony, that 'Kaī Spend-dāṯ and Zarīr and other (royal) sons, instigating the many conflicts and shedding the blood of those of the realm, accepted the religion as a yoke, while they even wandered to Arūm and the Hindūs, outside the realm, in propagating the religion.'[2] With regard to Spend-dāṯ (Spentō-dāta, Isfendīār) it is interesting to observe that the late Persian authority Mirkhond conveys the idea that this heroic youth was largely instrumental in inducing the king, his father, to adopt the Faith which he himself apparently had already accepted.

With the conversion of Zarīr to the Religion, later tradition associates also that of the old King Lohrāsp (Av. Aurvaṯ-aspa), who has abdicated and is supposed still to be alive, although the Avesta makes no special mention of his name in connection with the Creed.[3] The Shāh Nāmah is not altogether precise, but it includes Lohrāsp as 'the old king' among the number who, with Zarīr and other nobles, 'girded themselves with the sacred cord and became converted' to the faith which Vishtāsp had adopted.[4] The later Persian Dabistān, on the authority of the Behdīnians ('those of the good Faith') gives the specific occasion of the conversion of these two, somewhat picturesquely as follows: 'The doctors of the pure faith record that King Lohrāsp and Zarīr, brother to Gushtāsp, having fallen into so violent a malady that the physicians in despair desisted from all attendance upon them; but having been restored to health

[1] Dk. 5. 2. 12, West, *SBE.* xlvii. 125.

[2] SgV. 10. 67 (West's translation, *SBE.* xxiv. 171).

[3] Simply Yt. 5. 105, Aurvaṯ-aspa as father of Vishtāspa. Very doubtful are Yt. 24. 34, 46, as the word is there apparently an attribute.

[4] ShN. *bibastand kuštī bah dīn āmadand;* ed. Vullers-Landauer, iii. p. 1498; cf. trad. Mohl, iv. 291.

through the prayers of Zardusht, they adopted the pure faith.'[1] Another instance of faith cure or healing by Zoroaster, aided, however, by herbs, will be recorded below. Zoroaster himself, however, speaks of his own office as 'the physician of the soul.'[2]

Conclusion.—The real success which Zoroaster won was first due to the influence of the king and the court. The Gāthās give us some idea of Zoroaster's preaching before the assembled community. His were new words and they were listened to by those who came from near and far (e.g. Ys. **45.** 1). With royal authority to back the Religion and noble power to support it, the advance and spread of the Faith must have been rapid, and accounts will next be given of other conversions and of the history of the religious propaganda.

[1] Dabistān, tr. Shea and Troyer, i. 255. Compare similarly Atkinson, *Firdausī Shāh Nāmah*, p. 258, ll. 4–10.

[2] Av. *ahūmbīš*, Ys. **31.** 19; **44** 2, 16.

CHAPTER VII

PROMULGATION OF THE GOSPEL

EARLY RELIGIOUS PROPAGANDA

yā jvantō vīspōng vāurayā. — AVESTA, Ys. 31. 3.

INTRODUCTION, THE CYPRESS OF KISHMAR — CONVERSIONS MORE NUMEROUS; SPREAD OF THE GOSPEL; EARLY RELIGIOUS PROPAGANDA — SPREAD OF THE RELIGION IN IRAN — SOME CONVERSIONS IN TURAN — AVERRED CONVERSIONS OF HINDUS — STORY OF THE BRAHMAN 'CANGRANGHĀCAH' — THE HINDU SAGE 'BĪĀS' — FABLED GREEK CONVERSIONS — DID ZOROASTER VISIT BABYLON? — CONCLUSION

Introduction, the Cypress of Kishmar. — In telling the story of Zoroaster and of Vishtāspa's embracing the new Faith, the Shāh Nāmah narrates how Zardusht planted a cypress-tree before the door of the fire-temple at Kishmar, in the district of Tarshīz in Khorassān or Bactria, as a memento of Vistāspa's conversion, and had inscribed upon its trunk that 'Gushtāsp had accepted the Good Religion.'[1] Marvellous became the growth and age of this wonderful tree, the famous cypress of Kishmar (*sarv-i Kishmar*), as recounted by the Farhang-i Jahāngīrī, Dabistān, and other writings, as mentioned by Hyde and noticed more fully below in Appendix IV.[2] The allegory is rather fine; the tree typifies by its spreading branches the rapid advance of the Creed under the fostering care of the king and the court.

[1] *Kih paδiruft Gušṭāsp dīn-i bahī*, ShN. ed. Vullers-Landauer, iii. 1499; trad. Mohl, iv. 291–293; Farhang-i Jahāngīrī and the Muj. cited by Hyde, *Hist. Relig.* (1 ed.) 317, 327; the Dabistān, tr. Shea and Troyer, i. 306–309; Vullers, *Fragmente*, pp. 71, 72, 114–115; Floigl, *Cyrus und Herodot*, p. 15; Wilson, *Parsi Religion*, 444; and Anquetil du Perron, as alluded to below in Appendix II. A, iii. f., n. 1, p. 164.

[2] See references in preceding note.

Other Conversions; Spread of the Gospel; Early Religious Propaganda. — Outside of the immediate circle of the king, conversions begin rapidly to follow. The way no doubt had already been paved among the people, and Vishtāspa's own example and his enthusiastic zeal could but exercise wide-spread influence. With all the spirit and fire of a new convert he is untiring in his efforts for the establishment of the Faith. The unknown author of the Farvadīn Yasht, when he comes to Vishtāspa's name (Yt. **13.** 99–100), breaks out into a eulogy: —

> 'It was this righteous and bold warrior,
> The hero of redoubtable weapon,
> The very incarnation of the Law
> And devoted to the Lord—
> It was he, who, with advancing weapon,
> Sought out a broad path of Righteousness,
> And, with advancing weapon,
> Found the broad path of Righteousness.
> He, it was, who became the arm
> And the support of the Religion
> Of Zarathushtra, of Ahura;
> He, who dragged from her chains the Religion
> That was bound in fetters and unable to stir;
> And made her take a place
> In the midst (of the nations),
> Exalted with power, advancing and hallowed.'

We can but regret the loss of the eleventh Avestan Nask, which dealt particularly with the promulgation of the Faith. The Pahlavi treatise Dīn-Vijirkarṯ tells us of its missing contents as follows: 'In this Nask is the topic of the sovereignty of Gushtāsp, and Zaratūsht the Spītāmān, having brought the religion from Aūharmazd, King Gushtāsp accepted it, and made it current in the world,'[1] and the Persian Rivāyat of Kāmah Bahrah gives the same testimony.[2] It is true that the Bahman Yasht reserves till a generation later the accomplishment of the task of making the religion current in the 'whole' world, which is finally brought about by the Kayanian

[1] Dvj. § **11**, tr. West, *SBE.* xxxvii. 442. [2] Riv. **11.** tr. West, *SBE.* xxxvii. 424.

'Arṯashīr (Kaī), whom they call Vohūman son of Spend-dāṯ.'[1] Later writers bear the same testimony to the tradition of Vishtāspa's religious energy. The Arab Ibn al-Athīr, for example, states that when Vishtāsp accepted the Faith 'he compelled his people to do the same and he killed a large number of them until they adopted it.'[2] This may be a later Mohammedan view, but there is no doubt that fire and the sword were not absent in the Avesta, and further evidences will be seen in the next chapter of propaganda by religious crusades at home and abroad. First we must notice the spread of the Creed in Iran itself.

Spread of the Religion in Iran. — It is tolerably certain that within Iran itself the fire of the Faith of Zoroaster rapidly spread, fanned, as it was, by the breath of sovereign power. Conversions were undoubtedly the order of the day; adherents continued to multiply and devoted volunteers began to crowd into the ranks which had been captained at the court. From the Avesta and from later literature we know the names of many of these. In the Yashts[3] we have a prose list of nearly a hundred sainted persons who are connected with the Vishtāspa circle. They are evidently the first disciples — the so-called Paoiryō-ṯkaēshas — of the Zoroastrian Creed.[4] How far and how fast the religion actually spread in the earliest period we do not know. We know, however, that the land of Seistān was one of the earliest scenes of the promulgation of the Faith, as will be seen by the sequel and proved by the Pahlavi treatise, 'Wonders of Sagastān,' elsewhere referred to. There were doubtless parts of Iran which were Zoroastrian only in name. The surmises on the question of Vishtāspa's exact rank and

[1] Byt. 2. 17; the passage should be looked at in West's translation, *SBE.* v. 198–199.

[2] Cf. Gottheil, *References to Zoroaster*, p. 40.

[3] Yt. 13. 95–110.

[4] With such names in the Avestan list as Parshaṯ-gao, Saēna, Vohvasti, Isvant (Yt. 13. 96), we may compare the Pahlavi texts, Dk. 9. 24. 17; 9. 33. 5. The French translation of the Yashts by Darmesteter (*Le ZA.* ii. 530 seq.) gives numerous identifications.

sovereignty have also been more than one. The problem of the exact lands and territories concerned, and at how early a period Persia Proper is to be included, requires discussion elsewhere. One thing is certain, that Zoroastrianism was destined to become the national religion of Iran.

Some Conversions in Turan. — Nor is the Creed circumscribed by the borders of Iran alone. From the Avesta we know that other lands and climes came in for a share of the good tidings of the Faith. The 'fravashis,' or guardian spirits of those who are righteous 'outside of the country,' or abroad, are invoked as well as those within the land.[1] All of which implies some lapse of time. And among a dozen such lands and countries, Turan comes in for a share of the blessing. Turanians are mentioned by name in the canonical list of the faithful whose 'fravashis,' or idealized spirits, are glorified (Yt. 13. 111–129). In fact, among those catalogued for sainthood in the list is one Isvant, son of Varāza, whom the Dīnkarṯ counts as a Turanian when it includes his name as 'Isvant, son of Varāz, from the countries of Tūrān,' among those who will officiate on the last day at the general resurrection.[2] In the Gāthās themselves Zarathushtra devotes a stanza to the descendants of Fryāna of Turan, as he was one who had been attracted to the Prophet and is selected to receive a destined reward. Zoroaster speaks of him with favoring words (Ys. 46. 12): —

'When Asha (Righteousness)[3] came unto those that are to be named as the children, and children's children, of Fryāna, the Turanian who zealously doth further the possessions of Ārmaiti,[4] and when Vohu Manah (Good Thought) took up his

[1] Ys. 26. 9; Vsp. 16. 2, *ādaliyunąm-ca ašaonąm fravašayō yazamaide, uzdaliyunąmca,* an idea of universal brotherhood.

[2] Dk. 9. 33. 5, West, *SBE.* xxxvii. 262; compare also Darmesteter, *Le ZA.* ii. 530, n. 179, and Justi, *Iran. Namenbuch,* p. 143.

[3] I.e. instr. sg. as subject; so also below and elsewhere.

[4] I.e. increasing Earth by agricultural activity.

abode with them, (then) the Lord Mazda is announced to them to their comfort.[1]

'This man who among men did propitiate Spitāma Zarathushtra by his generosity, he is exalted to be praised; and the Lord Mazda gave life unto him, and Vohu Manah furthered for him his worldly goods, and him we regard as your goodly ally in Righteousness (Asha).'

A descendant of this virtuous Turanian house,[2] Yōishtō yō Fryānām, is commemorated in a metrical passage of the Avesta, for his wisdom and for his victory over a malicious wizard Akhtya.[3] The episode is fully elaborated in the Pahlavi tale which bears the name Yōsht-ī Fryānō, and it need not be treated here.[4]

Averred Conversions of Hindus. — In the great Persian Chronicle Shāh Nāmah we have mention of the vigorous efforts that were made in the way of religious propaganda; Firdausī (or Daḳīḳī) speaks of Mobeds who were sent on this holy mission all over the world, assisted and aided by Isfendīār's conquering sword.[5] The land of 'Rūm,' or Asia Minor and the West, as well as Hindustān are included in the successful missionary fields. The earlier Pahlavi work, Shikand Gūmānīk Vijār (A.D. ninth century) narrates the same fact when it speaks of the valiant Spend-dāṯ and Zarīr, and of those other noble sons of Vishtāsp, who accepted the religion, of the con-

[1] Or 'for their protection.'

[2] The house of Fryāna has been aptly identified by Eugen Wilhelm with the family coming from Pīrān as ancestor, in the Shāh Nāmah. See his comment in *ZDMG.* xliv. 151, and compare also Justi, *Preuss. Jahrbücher,* Bd. 88, p. 251, and *Iran. Namenbuch,* p. 106.

[3] This wizard is killed in the eightieth year of the Religion according to Zsp. 23. 10, West, *SBE.* xlvii. 166. That date would answer to B.C. 551, see Appendix III.

[4] Cf. Yt. 5. 81–83, and the Pahlavi Yōsht-ī Fryānō, §§ 1–6, tr. by West and Haug in *Arda Vīrāf,* pp. 247–266, London, 1872; also tr. by A. Barthélemy, *Une légende iranienne,* Paris, 1889. See West, *Grundriss d. iran. Philol.* ii. 108, § 58, and Peshotan Darab Behramjee Sanjana, *Dīnkarṯ,* vol. v. p. 305.

[5] Further references will be given in the next chapter; meanwhile notice Shāh Nāmah, iii. 1498 seq., ed. Vullers-Landauer, and the translation of Mohl, iv. pp. 344, 499, 513, 542, 558.

flicts and bloodshed, and says 'they even wandered to Arūm and the Hindūs, outside the realm, in propagating the religion.'[1] The claim to Indian converts is quite persistent in the later writings, which is not so strange when we consider the Indo-Iranian kinship and the fact that the Parsis found in India an asylum from Mohammedan persecution.

Story of the Brahman 'Cangranghācah.' — The most interesting episode, perhaps, of the foreign conversions is the later Persian story which is told of Cangranghācah, a Brahman sage who comes from India to Vishtāsp's court in order to refute Zoroaster's doctrines, but the Hindu teacher himself is taught by the greater master and becomes a devoted convert of the Priest of Iran. This picturesque narrative is recounted, with other matters, in the Cangranghācah Nāmah, a modern Persian poetical work of the thirteenth century.[2] The author of this treatise is stated to be Zartusht Bahrām Pazhdū, of the ancient city of Raī, who also composed the Zartusht Nāmah; and like the latter work it is claimed to be drawn from Pahlavi sources, if we may agree with Anquetil du Perron, who is our chief source of information on the subject.[3] This story of the Brahman's conversion is briefly repeated in the Dabistān and it is alluded to incidentally in the text of the Dasātīr and described in its commentary.[4] All this implies some currency of the tale. A brief abstract of the narrative, so far as it relates to the main event, is worth giving, and it is here presented, being

[1] Sgv. **10.** 67-68, West, *SBE.* xxiv. 171.

[2] Ms. in Fonds d'Anquetil, 10. Supplément d'Anquetil, 13.

[3] Anquetil du Perron, *Zend-Avesta*, i. Pt. 2, p. 6, n., pp. 47-53, and p. xxxiii. ; also i. Pt. 1, p. dxxxvi. § 67 ; and again, ii. p. 790, Index. The value of this treatise is not very highly esteemed by Spiegel, *Die Traditionelle Literatur der Parsen,* ii. 182, nor by Wilson, *Parsi Religion*, p. 445. But its reputation may grow like the Zartusht Nāmah. For other references, see farther on.

[4] Dabistān, tr. by Shea and Troyer, i. 276-277 ; Desatir, (Dasātīr) tr. by Mulla Firuz Bin Kaus, Bombay, 1818, ii. 125-126. See Appendix VI. On the character of the Dasātīr, see also Wilson, *Parsi Religion*, pp. 411-412.

based on the fuller account of the Cangranghācah Nāmah found in Anquetil.[1]

Sketch of the Incident. — The aged Brahman sage, Cangranghācah, is a philosopher whose learning and wisdom were far-famed throughout India and known in Iran. He is reported even to have been the teacher of Jāmāsp, minister to King Vishtāsp, whose devotion to Zoroaster is regarded as a fall from grace. Accordingly the Brahman writes to Vishtāsp a letter remonstrating with the monarch for believing in the upstart Prophet. At the proposal of Vishtāsp he finally comes himself to 'Balkh' with a great following of devoted disciples, in order to debate with Zoroaster and to put the impostor to confusion. But he who came to scoff remains to pray. Zoroaster is prepared by premonition to answer all the seer's questions before he asks them; and amid a great assemblage of learned men who have gathered from many parts of the country to listen for days to the religious debate, the chosen Priest of Ormazd disarms his antagonist before the latter has time to lift his weapons in discussion and conflict. By reading a Nask or book of the Avesta, in which every difficult question prepared by the Hindu controversialist is already answered, he astonishes and utterly confounds the Brahman. So completely is the Hindu philosopher vanquished and convinced, that with remarkable candor he forthwith acknowledges his defeat, is converted, adopts the Faith, receives a copy of the Avesta from Zoroaster's own hands, becomes a zealous adherent, and joins in spreading the Prophet's teachings in Hindustān and the adjacent countries, so that eighty thousand souls in this way receive the enlightenment of the true Faith. A festival is instituted to commemorate this important event. Such in brief is the story, which remotely reminds us of the ecclesiastical convocations and the discussions and disputations of Luther.

This legend, as stated, seems rather to be of later origin, and

[1] Anquetil du Perron, *Zend-Avesta*, i. Pt. 2, pp. 47–53.

it may have arisen after Zoroastrian believers found refuge in India in Mohammedan days; and where, as time went on, Brahmans and Dasturs perhaps came into debate and conflict. Nevertheless it is as old as the Zartusht Nāmah, which has been proved to contain old material, and it is by the same author, as already explained; and religious intercourse and connection between India and Iran at all periods in history is undoubted.[1] No great religion is confined to the bounds of its own country. And as for religious controversies and debates, nothing is more common. The Avesta alludes to a victorious debate with Nāidyāh Gaotema, whom some have tried, among several other suggestions, to identify with this same Brahman Cangranghācah.[2] The Pahlavi texts speak of Zaratūsht's discussions with learned men whose questions he is able to answer even before they ask them. The statements on this subject have been given above.[3] It is possible that in the Avesta we may discover the source of the story, which seems to be somewhat legendary, in a mistaken view that the Avestan adjective *caŋraŋhāc* (Vsp. **1. 1**, etc.) contains an allusion to a proper name. Anquetil du Perron himself understood that epithet in the Visperad as an allusion to the Hindu sage.[4] On the other hand some have seen in this tradition of an Indian wise man, who comes to Iran, a late story concocted as an allusion to the famous Vedāntist philosopher, S'añkara-Ācārya.[5] This view

[1] The references of the Pahlavi Shikand Gūmānīk Vijār and of the Shāh Nāmah to Zoroastrianism in India have been given above. Furthermore, on relations and intercourse between Persia and India in religious matters, see Shea and Troyer's note in *Dab.* i. 276 n.; also the story of Biās, next to be given; and p. 72, n. 3.

[2] Yt. **13.** 16, see Windischmann, *Mithra*, p. 29, who suggests the possibility; but this is rejected by Justi, *Hdb. d. Zendsprache*, s.v. *gaotəma.* The other identifications that have been suggested for Gaotema are discussed in Appendix II., p. 177–178.

[3] See p. 61, and cf. Dk. **7.** 4. 73; **5.** 2. 10; Zsp. **23.** 5 (West, *SBE.* xlvii. 67, 124, 164).

[4] *Zend-Avesta*, i. Pt. 2, p. 92, and p. 51.

[5] See Bréal, *Le Brahme Tchengrênghātchah*, in *Journal Asiatique*, 1862, p. 497. Compare also Shea and Troyer, *Dabistān*, i. 276, n. (Paris, 1843); and Darmesteter, *Le ZA.* i. p. 444, n.

is especially based on an identification of the great philosopher's name with the form of the Brahman's name which is found in the Dasātīr (vol. ii. 125) as Sankarākās (for which the Commentary understands Cangranghācah).[1] Such a view is to be maintained only by premising that we are to regard the story as a later invention, purposely made up to exalt the triumph of an Iranian over a Hindu philosopher.

The Hindu Sage 'Bīās.' — A sequel to the story of the conversion of Cangranghācah is found in the tale of 'Bīās' told in the Dasātīr and repeated from this source by the author of the Dabistān.[2] The account describes how, when the news of Cangranghācah's confession became noised abroad, another sage, Bīās (i.e. Vyāsa) by name, came from India to Iran in order to refute Zoroaster and to convert him. Like his predecessor, however, Bīās is soon impressed by Zardusht's superhuman knowledge and divine insight, which penetrates even into the inmost thoughts of his soul, so that he also accepts the religion, or (to quote the actual words of the Dasātīr commentary) 'he returned thanks to Yezdān and united himself to the Behdīn, after which he returned back to Hind.'[3] This story is merely a counterpart of the preceding — a combination of legend and myth that seeks to bring Vyāsa, the fabulous author of the Vedas, into connection with Zarathushtra.

Fabled Greek Conversions. — The statements of the Pahlavi Shikand Gūmānīk Vijār and of the Persian Shāh Nāmah have already been given as claiming traditionally that the West (Phl. Arūm, Pers. Rūm)[4] came under Zoroaster's influence. The tradition is late, but in one respect it might not be so far from the truth if we should choose to look at Zoroastrianism simply in the light of Mithra-worship which, as is well known,

[1] The Desatir (Dasātīr), Bombay, 1818, vol. ii. 125. See Appendix VI., where the passage is reprinted.

[2] Dasātīr ii. 126–143 (§§ 65–162) and Dabistān, i. 280–283.

[3] Dasātīr, ii. 144; Dabistān, i. 280–283. See Appendix VI.

[4] The comprehensive term to denote Asia Minor, Greece, and the Roman Empire.

pushed its way even far into Europe. It is not unnatural, moreover, for religious devotees to lay claims to extraordinary foreign missionary conquests. This third great debate or theological dispute into which Zoroaster is presumed to have entered and to have come off victorious, is with a Greek philosopher and master, as recorded in the Dasātīr and noticed by the Dabistān.[1] The account is doubtless apocryphal, but it deserves consideration with the other alleged conversions, and there is perhaps a far-off echo of it in Hamzah of Isfahān, in a passage which describes how the Greeks evaded attempts to convert them, and the passage is given below in Appendix IV.[2]

Briefly the Dasātīr story of this conversion incident is as follows: In a prophetic passage the text of the Dasātīr tells how a wise man, named Tiānūr (Pers. Tūtiānūsh) or Niyātūs, as the Dabistān calls him,[3] 'will come from Nūrākh (Pers. Yunān, i.e. Greece) in order to consult thee (O Zardusht) concerning the real nature of things. I will tell thee what he asketh and do thou answer his questions before he putteth them.'[4] The commentary upon this passage and also the Dabistān expressly state that the sages of Greece despatched this learned man after Isfendiār had promulgated the Faith in many lands. We may therefore infer that the event, if it occurred at all, took place some years after King Vishtāsp had accepted the Religion. The god Mazda, on this occasion likewise, instructs his prophet what he shall say and how he shall respond to the foreigner who is described as coming to 'Balkh.'[5] Ormazd assures Zardusht of success, and the commentary adds that 'when the Yunānī (i.e. Greek) sage heard all these words (of Zardusht), he entered into the Faith and

[1] Dasātīr, ii. 120–125 (§§ 42–62); Dabistān, i. 277–278.

[2] For the original, see Hamzah al-Iṣfahānī, *Annales*, ed. Gottwaldt, p. 26; cf. Gottheil, *References to Zoroaster*, p. 33 and also p. 199 below.

[3] Dasātīr, ii. 120; Dabistān, i. 277, and Shea and Troyer's note to the passage. On the language of the Dasātīr, see what is said in Wilson, *Parsi Religion*, pp. 411–412.

[4] Dasātīr, ii. 120, §§ 42–43.

[5] See commentary upon Dasātīr, ii. 120, § 43; reprinted in Appendix VI.

studied knowledge under the beloved of God, Zardusht the Prophet. (As a reward, moreover), the king of kings, Gushtāsp, bestowed on him the office of Chief of the Hirbeds of Yunān, and of the Mobeds of that country. The accomplished man (accordingly), having returned back to Yunān, brought over the inhabitants to the religion of that blessed Prophet.'[1]

This story, whatever may be its worth or its worthlessness, is not uninteresting because it shows the existence of a tradition on the Oriental side regarding early connections between Iran and Greece in which religious matters came into play. There may, of course, lurk in such tradition some reminiscence of intercourse between the nations prior to the Graeco-Persian wars. The note of Hamzah al-Iṣfahānī on some attempt to spread Zardusht's Gospel among the Hellenes has been mentioned above, with a Pahlavi reference also and a tradition in Firdausī.[2] We must not forget that the Dīnkaṛt asserts that a Greek translation was made of the Avesta.[3] We may furthermore recall several allusions of the Greeks themselves to the effect that Plato, Hermodorus, Theopompus, and others came under the influence of Magian doctrines.[4] The name of this Grecian converted sage (Tiānūr, Tūtiānūsh, or Niyātūs) is very obscure and the reading is uncertain. But an identification with Pythagoras has been suggested on the basis of the point just presented.[5] Whether founded on fiction, as is likely, or based upon fact, as is unlikely, the account merits recording and is fully given in Appendix VI. below, while the classical passages on Pythagoras, who is said to have studied in Babylon under the Magi, and on Plato might be worth looking over again in Appendix V., and in Chapter I., p. 7, n. 5.

Did Zoroaster ever visit Babylon? — In this same connection, when speaking of Babylon, it may be appropriate perhaps to

[1] Dasātīr, ii. 125, § 62, commentary and text.

[2] See pp. 78, 84, 88.

[3] Dk. 3 (West, *SBE.* xxxvii. p. xxxi.).

[4] For references, see Chap. I., pp. 7–8.

[5] See Troyer's note on Dabistān, i. 277. I should think 'Plato' might be as plausible a suggestion.

mention a statement made by the Pahlavi Dīnkart which ascribes to the religion of Zaratūsht the overthrow of error and evil in 'Bāpēl,' and it accounts this achievement as one of the marvels of the Faith.[1] The passage speaks of the existence of 'several matters of evil deceit which Dahāk had done in Bāpēl through witchcraft; and mankind had come to idol-worship through that seduction, and its increase was the destruction of the world; but through the triumphant words of the religion which Zaratūsht proclaimed opposing it, that witchcraft is all dissipated and disabled.'[2]

There is of course a distant possibility that after the Faith became fairly established Zoroaster himself actually did go on missionary journeys, teaching and preaching and exercising the influence of his own strong personality, We need only think of the three brief years of our Lord's ministry. At all events it is not wholly impossible to believe that several places were visited, perhaps including Persepolis also,[3] even if we are not prepared to accept so extravagant a view as that Babylon was among the number. It is true that some of the classical writers make Pythagoras a follower of Zoroaster or at least of the Magi, who were established at Babylon and into whose mysteries he was initiated.[4] The theory of personal travel need not be pressed too far; where the effect of the Religion came, there also the Master himself had gone in influence, if not in person. In

[1] Dk. 7. 4. 72, West's translation in *SBE.* xlvii. 66.

[2] The text does not indicate at what time in Zoroaster's career this event is supposed to have been brought about, or whether it did not come to pass later through the developments and spread of the Religion. The actual fall of Babylon occurred a generation after the Prophet. One might possibly conjecture from the passage that 'the Religion' perhaps joined hands with the conqueror Cyrus in destroying this city, which is spoken of with hatred in the Avesta as 'Bawri'; cf. Yt. 5. 29–31; cf. 15. 19–21. In Mkh. 27. 64–67, the old king, Lohrāsp, is regarded as having destroyed Jerusalem and dispersed the Jews, a statement which is found elsewhere; see West, *SBE.* xxiv. 64. Somewhat similar is Dk. 5. 1.5, cf. *SBE.* xlvii. 120. Brunnhofer, *Vom Pontus bis zum Indus*, p. 147, might be noticed.

[3] See references to Istakhr already given, and also below in Appendix IV.

[4] See references in Chap. I., pp. 7–8, and in Appendix V.

this we have only another phase of the footprints of Buddha. Regarding Babylon, moreover, everything which associates Zoroaster's name with this city can but be of interest to the student of the Exilic Period of the Bible.

Conclusion. — The story of the spread of the Faith, so far as we can gather it from tradition, implies that missionary efforts carried the Avesta to foreign lands as well as throughout the territory of Iran. Tales are told of Hindu conversions, and even Greeks are fabled to have accepted the Creed. Zoroaster himself may possibly have engaged personally in the general movement of the propaganda, but there is no proof that he visited Babylon. His time no doubt was constantly taken up in working for the Faith; some of the results which were achieved and some of the events which happened in the following years of the Religion are recorded in the next two chapters.

CHAPTER VIII

DEVELOPMENT OF THE RELIGION

THE NEXT FEW YEARS OF ZOROASTER'S MINISTRY

Homo in sacerdotio diligentissimus.
— CICERO, *Oratio pro Rab. Perd.* 10. 27.

INTRODUCTION — RECORD OF A NOTEWORTHY CONVERSION — TRADITION OF ZOROASTER'S HEALING A BLIND MAN — QUESTION OF ZOROASTER'S SCIENTIFIC KNOWLEDGE — OTHER ITEMS OF INTEREST, INCIDENTS, AND EVENTS — THE SACRED FIRES — CONCLUSION

Introduction. — Zoroaster's life was a long one and his ministry covered a number of years; yet tradition does not give us all the details which we might wish so as to be able more definitely to mark off into periods or epochs the fifteen years or more that intervened between Vishtāspa's conversion and the beginning of the Holy Wars that were waged against Arejat̲aspa. In other words, we are not altogether clear in dividing up and distributing the events that seem to have happened, roughly speaking, between Zoroaster's forty-fifth year and the sixtieth year of his life. We certainly know they must have been active years, the years of a man of vigorous mind who has just passed his prime, and no doubt some of the events which have been described in the preceding chapter may belong to this time, or even possibly later. The foregoing chapter, in fact, perhaps leaves an impression of too great precision in the distribution of its incidents. We may therefore take it with some latitude in connection with the present. If an attempted distinction is to be drawn, as the latter chapter dealt mainly with promulgation and conversion, this one may deal

rather with the ministration and organization, with missionary labors and the exercise of priestly functions. It must be kept in mind, however, that trying to locate in it the events which may have occurred at this time is a task that is difficult to perform with much satisfaction, and the work may be regarded rather as tentative, and as an endeavor to use material which remains at hand.

Record of a Noteworthy Conversion. — One event, however, is definitely located for us by tradition as belonging to a specific year in this period. The circumstance must have been regarded as one of real importance, owing to its being so emphatically chronicled; we shall therefore notice it at once. It is the conversion of a heretic, a Kavīg or ungodly priest, who is won over to the true Faith. This is recorded in the Selections of Zāṯ-sparam, which say: 'In the twentieth year (of the Religion) the Kavīg who is son of Kūndah is attracted (to the Faith).'[1] Although the name is not definitely known, the incident is none the less sure; and if we accept the traditional date of 'the twentieth year' of the Religion, we may set down this event for B.C. 611,[2] at which time Zoroaster would have been in the fiftieth year of his age. All this makes the incident not without interest.

Tradition of Zoroaster's healing a Blind Man. — In connection with Zoroaster's ministry and possibly as a reminiscence of a missionary journey, or work in that field, unless we are to refer it to an earlier period of his career, we may make mention here of a legendary story of his healing a blind man. The story is told by Shahrastānī of Khorassān (A.D. 1086–1153) who locates the scene rather in Persia Proper.[3] The

[1] Zsp. 23. 8, West, *SBE.* xlvii. 165. The reading of the proper name from the Pahlavi is not certain. West's note on the passage offers 'Kūnīh' as a possibility.

[2] According to the Būndahishn chronology worked out by West, *SBE.* xlvii. Introd. § 55, and Appendix III. below.

[3] My attention was first drawn to this story by a letter from Prof. G. F. Moore, Andover, Mass., dated June 23, 1892.

account runs as follows: 'As he (i.e. Zardusht) was passing a blind man in Dīnawar,[1] he told them to take a plant, which he described, and to drop the juice of it into the man's eyes, and he would be able to see; they did this and the blind man was restored to sight.'[2] Even if this incident should belong to an earlier period of Zoroaster's life, or to the time of his wandering, it nevertheless serves to show a tradition that miraculous healing power was believed to be exercised both by Zoroaster and by virtue of the Faith itself. The latter point might find sufficient exemplification in the Avestan Vendīdād.

Question of Zoroaster's Scientific Knowledge. — The tradition which has just been recounted of the healing of the blind man brings up another point which requires note. This is the question of Zoroaster's scientific knowledge, which is a side of his character that is distinctly recognized by tradition, and which must have come into play in his ministry. There is evidence that he showed a practical bent of mind in his work as well as the theoretical and speculative turn in his teaching. All accounts of the Religion indicate that the necessity of ministering to the wants of the body, as well as to the needs of the soul, was fully comprehended. Nor is medical knowledge to-day regarded as unessential or to be dispensed with in some branches of foreign missionary work. The records of antiquity imply that the Zoroastrian books, by their encyclopædiac character, stood for many sides of life. Some of the original Nasks of the Avesta are reported to have been wholly scientific in their contents, and the Greeks even speak of books purported to be by Zoroaster on physics, the stars, and precious stones.[3] It is true these need not have come from Zoroaster at

[1] This village is located by Yāḳūt, twenty farsangs from Hamadān; it lies between this and Kīrmānshāh. See Barbier de Meynard, *Dictionnaire de la Perse*, p. 251, p. 367 (Shīz), 515 (Māh-Dīnār); and for a description of the place see de Morgan *Mission scientifique en Perse;* Paris, 1894–97, especially tome iv. p. 290.

[2] Gottheil, *References to Zoroaster*, p. 50.

[3] See p. 8 above, and Appendix V. below, under Suidas and Pliny.

all; but this represents a phase of life that Zoroaster or his apostles stood for. Tradition recognizes the presence of this practical element in the Religion which made it appeal to many who might not otherwise have been attracted, and which must have contributed in no small degree to its spread. The priests were the real conservators of knowledge and learning.

As an illustration of their practical knowledge, so serviceable to mankind, we may notice a passage in the Dīnkarṯ, which claims that the debt owed to Zoroaster in this respect is extensive. The text reads: 'One marvel is the disclosure by Zaratūsht, in complete beneficence, medical knowledge, acquaintance with character, and other professional retentiveness, secretly and completely, of what is necessary for legal knowledge and spiritual perception; also, the indication by revelation, of the rites for driving out pestilence, overpowering the demon and witch, and disabling sorcery and witchcraft. The curing of disease, the counteraction of wolves and noxious creatures, the liberation of rain.'[1] This and a number of ordinary practices, which have a bearing upon every-day life, are included in this list of what the Pahlavi text calls 'worldly wisdom' (*gehānŏ-xiraṯŏīh*), as contrasted with 'angelic wisdom' or 'divine knowledge' (*yazdānŏ-xiraṯŏīh*).[2] The brief résumé sums up what was expected to be found in the repertory of the wandering Āthravan, or descendant of the Prophet, at least in Sassanian times, and quite as likely it represents some of the sides of Zoroaster's own activity during the long period of his ministry.

Other Items of Interest, Incidents, and Events. — Tradition has preserved a few more items of interest, incidents, or occurrences and events which may belong to the period of these years. A suggestion has been made that Zoroaster may have visited his own home in his native land of Ādarbaijān. Anquetil even thought that Urumiah is mentioned in the Avesta in

[1] Dk. 7. 5. 8–9, translated by West. [2] See West's note in *SBE.* xlvii. 76. *SBE.* xlvii. 75–76.

an injunction given by Ahura Mazda bidding Zarathushtra, as he conceived it, to proceed to a certain place. But this is a mistaken interpretation of the passage.[1] Anquetil also understood that Zoroaster and Vishtāsp were together in Istakhr (Persepolis).[2] This view is apparently based upon the fact that Zoroaster induces Vishtāsp to transfer one of the sacred fires from Khorasmia to Dārābjard, in Persia, as stated by Masūdī,[3] and based upon Ṭabarī (and Bundarī after him) who describes how the Avesta was written down in golden letters upon the hides of twelve thousand oxen and 'Vishtāsp placed this at Istakhr in a place called Darbīsht (or Zarbīsht?).'[4] This may be noticed also in connection with the tradition of Jāmāsp's writing down the Avesta from Zoroaster's teachings (p. 76), and is also brought up in connection with the tradition that the archetype copy of the Avesta was deposited in the 'treasury of Shapīgān' (or however we are to read the name and its variants) as discussed below in Appendix IV.

During this period we can likewise imagine Zoroaster as otherwise much engaged in organizing the new religion, in founding fire-temples as described below, and in exercising in various ways his function as Chief Priest; not the least of these perhaps was in establishing the rite of ordeal as already noticed, or in celebrating the event of Vishtāsp's conversion by planting the cypress of Kishmar, before described. There were also times when prophetic visions were granted and hallowed enunciations were made. The Pahlavi Bahman Yasht (and after it the Zartusht Nāmah) records a favored vision which was allowed to Zoroaster, in which he foresees, during a seven days' trance, the whole future of the Religion.[5] Even the Apocryphal New Testament in one passage claims that Zoroaster prophesied the

[1] Anquetil du Perron, i. Pt. 2, p. 52, n. 1. The misinterpretation of the words *Airyama Ishya* is repeated by Kleuker, *ZA.* Theil 3, p. 35.

[2] Anquetil du Perron, op. cit. p. 53 = Kleuker, *ZA.* Theil 3, p. 35.

[3] Masūdī, trad. Barbier de Meynard, iv. 75.

[4] Gottheil, *References to Zoroaster*, p. 37; Hyde, *Hist. Relig.* p. 315 (1 ed.).

[5] Bahman Yt. 2. 6–9, seq., tr. by West, *SBE.* v. pp. 191–235.

coming of Christ;[1] and a Syriac writer, Solomon of Ḥilāṭ (A.D. 1250) tells a tradition of a special fountain of water, called Glōshā of Ḥōrīn, where the royal bath was erected and by the side of this fountain Zoroaster predicted to his disciples the coming of the Messiah.[2]

The Sacred Fires. — There can be little doubt that much of Zoroaster's time was spent in the care of the sacred fire or in the furthering of the special cult throughout the land. Tradition counts that one of the most important features of Vishtāspa's conversion was his active agency in founding new places in which the holy flame might be worshipped or in reëstablishing old Ātash-gāhs. In a special (prose) chapter, the Avesta describes the various sacred fires recognized by the Faith, and the Būndahishn gives additional details on the subject;[3] Firdausī mentions several so-called Fire-Temples,[4] and Masūdī, among other Mohammedan writers, devotes a number of pages to the subject of the Magian pyraea, several of which he says existed before Zoroaster came.[5] Numerous Arabic writers refer to the question, and as their references are accessible, they need only be summarized here.[6]

Masūdī and Shahrastānī tell of some ten different Pyraea or places of fire-worship which existed in Iran before Zoroaster's time, and they give the name or location of each. Zoroaster himself causes a new temple to be built in Nīshāpūr, and another in Nisaea.[7] Furthermore, at his request King Vishtāsp

[1] Apocr. NT. I. *Infancy*, ch. iii. 1.

[2] See Gottheil, *References to Zoroaster*, p. 29; Kuhn, *Eine Zoroastrische Prophezeiung*, p. 219 in Festgruss an Roth, Stuttgart, 1893; and Wallis Budge, *Book of the Bee*, p. 81 seq. in Anec. Oxon., Oxford, 1886. Of course compare Yt. 19. 89–95; Dk. 7. 8. 55.

[3] Avesta, Ys. 17. 11; cf. also Vd. 8. 73–96; Pahl. Bd. 17. 1–9. See especially Darmesteter, *Le ZA*. i. 149–157.

[4] E.g. ShN. Mohl, iv. 291, 364, etc.

[5] Masūdī, *Les Prairies d'Or*. Texte et Trad. par C. Barbier de Meynard, iv. 72, 75 seq.; and see Shahrastānī, *Uebersetzt*, Haarbrücker, i. 275 seq.

[6] On the fires, see especially the material in Gottheil, *References to Zoroaster*, pp. 45–47; Hyde *Relig. Pers.* p. 353–362.

[7] Masūdī, *Prairies*, iv. 75; Shahrastānī, i. 276; cf. Gottheil, *References to Zoroaster*, pp. 45, 47.

seeks for the fire of Jemshēd, which is found in Khorasmia, and he has it transferred to Dārābjard in Persia. This latter fire is said to be especially venerated by the Magi. Other Pyraea are mentioned in Seistān, Rūm (Constantinople), Bagdād, Greece (without the fire), India, and in China. Not without interest is the mention of the fire-temple in Kūmīs (Comisene) which bore the name of 'Jarīr,' apparently after Vishtāsp's son Zarīr.[1]

Among all the fires there seem to be three which stand, in later times of the Sassanians, as the threefold representative of the sacred element, corresponding to the social division of the community into three classes, priests, warriors, and laboring men.[2] The names of the three great fires are given as follows: —

1. Ātūr Farnbag, the fire of the priests. This fire, whose name appears as Farnbag, Frōbā, Khurrād, Khordād, being a corruption of * Hvarenō-bagha or * Hvarenō-dāta, i.e. 'the fire of the Glory Divine, or the fire Glory-Given,' is one of the most ancient and most sacred of the holy fires in Iran.[3] Existing as early as Yima's reign, and having been established in the Khorasmian land or the eastern shore of the Caspian Sea, it was removed by Kavi Vishtāspa to Cabul, if we are to accept the commonly received statements on the subject.[4]

[1] So Shasrastānī, i. 275, but seemingly a different reading or form of the name (i.e. Djerich) is found in Masūdī, iv. 74. See also Gottheil, *References to Zoroaster*, pp. 45, 46.

[2] Bd. 17. 5–8, and Ys. 17. 11. Cf. Darmesteter, *Le ZA.* i. 149 seq., and Masūdī, loc. cit.

[3] Cf. *Ardā Vīrāf*, tr. Haug and West, p. 146, note; and Bd. 17. 5–6.

[4] So Bd. 17. 5–6 if we read the Pahlavi name as 'Kābul' with West (*SBE.* v. 63); otherwise we may understand it was removed, not eastward, but to the west, if we follow Darmesteter, *Le ZA.* i. 154, in doubting the reading 'Kāvul (Kābul)' which West, however, gives (*SBE.* v. 63). Darmesteter follows Masūdī, Shahrastānī, and Yāḳūt; similarly, Ibn al-Faḳīh al-Hamadhānī (A.D. 910); Albīrūnī (p. 215, tr. Sachau) — all cited by Gottheil, *References to Zoroaster*, pp. 43–47. The subject is also discussed below in connection with the scene of Zoroaster's ministry, Appendix IV., p. 217. It is evident that Shahrastānī's Āzarušā is for Ādarān shāh, 'king of fires,' Darmesteter, *Le ZA.* i. 157, Gottheil, *References to Zoroaster*, p. 47.

2. Ātūr Gūshnasp (Gūshasp), the fire of the warriors. The name Gūshnasp is probably a corruption from * Varshan-aspa, 'male-horse,' cf. Skt. *vṛṣaṇ-aśvá*, an epithet of Agni, as noted by Darmesteter. This was a very ancient fire and it early played a part when Kaī Khūsrav exterminated idol-worship. It was situated in the neighborhood of Lake Urumiah, or on Mount Asnavand upon the shores of that lake.[1] According to the Zaratusht Nāmah, this was one of the fires which came with the Archangels to aid in Vishtāspa's conversion as described in Chap. V., p. 65, n. 1.

3. Ātūr Būrzhīn Mitrō, the representative of the laboring class. The name, also in Persian, Burzīn Mihr, corresponds to * Berezant Mithra.[2] This third fire, or the special fire of the laborer, played an important part in Vishtāspa's conversion. This is located on Mount Raēvant in Khorassān in the vicinity of Lake Sōvar (mentioned in the Būndahishn), in the region of Ṭūs, as noticed also below in Appendix IV., p. 216.[3] A similar situation is given to it by Firdausī.[4] Perhaps there is an echo of the name of this fire lingering in the name of the small town Mihr to the west of Nīshāpūr, although for a fuller statement of Houtum-Schindler's view, reference is made to p. 216. Several of the Mohammedan writers, as noticed above, state that the special fire of Zoroaster was in the neighborhood of Nīshāpūr. We recall that Khorassān was the land of the planting of the cypress of Kishmar, and the scene of the closing battles which ended the Holy War — all of which is of interest in connection with the field of Zoroaster's ministry.

Conclusion. — The aim of this chapter has been to present such material as we can gather for the events of Zoroaster's life during the years next preceding the outbreak of the Holy

[1] Bd. **17.** 7; Zsp. **6.** 22; West, *SBE.* v. 63, 173. See also p. 48 above.

[2] Cf. Av. *Miθrəm . . . bərəzantəm*, Yt. **10.** 7.

[3] Bd. **12.** 18. 32–35; Zsp. **6.** 22; cf. also Bd. **12.** 24; **22.** 3; West, *SBE.* v. 38, 41, 173. See likewise Anquetil du Perron, *ZA.* i. Pt. 2, p. 46, n. 2 (on Khorassān).

[4] Cf. ShN. iii. 1499, Vullers-Landauer = trad. Mohl, iv. 291.

Wars. In this way an impression has been gained of certain other sides of Zoroaster's character and activity, especially the practical side which his nature probably also had. The material from which to judge of these points, however, is found to be rather meagre. Finally, special attention has also been devoted to the subject of the spread of the fire-cult by Zoroaster and the work which was accomplished in founding new Ātash-gāhs or in reëstablishing the old Pyraea. But all these events did not come to pass without a struggle; nor were the actual results achieved without a hard fight. If the Faith which Vishtāspa has adopted is to become the state creed of the realm, this is not destined to come to pass without a struggle, especially with powers outside. Warfare is inseparable from crusading; and we see gathered in the horizon the clouds of the storm about to burst over Iran.

CHAPTER IX

THE HOLY WARS OF ZOROASTRIANISM

THE LAST TWENTY YEARS OF ZOROASTER'S LIFE

'Fight the good fight of faith.'
— TIMOTHY I. 6. 12.

INTRODUCTION — RELIGIOUS WARFARE IN THE AVESTA — AREJAṬ-ASPA, OR ARJĀSP AND THE HOLY WARS — OUTBREAK OF HOSTILITIES; CAUSES AND DATES — ARJĀSP'S ULTIMATUM — HIS FIRST INVASION; THE HOLY WAR BEGINS — ARJĀSP'S ARMY AND ITS LEADERS — VISHTĀSP'S ARMY AND ITS COMMANDERS — BATTLES OF THE FIRST WAR — ISFENDĪĀR AS CRUSADER, AND THE FOLLOWING EVENTS — ARJĀSP'S SECOND INVASION; THE LAST HOLY WAR — SUMMARY

Introduction. — Up to this point it might appear as if the progress of the Religion had been one only of success and smooth advance. Such, however, cannot have been the case in reality. We have to do with a church militant, and there is evidence, in its history, of more than one hard-fought battle before victory is achieved. Not all conversions were easily made. The sword rather than the olive-branch would be the more suitable emblem to deck the earlier pages of the history of the Faith.

Owing to circumstances the development of the idea of universal peace and of general good-will towards neighbors was not allowed to play so important a part as it might have played theoretically in the first stages of the new Religion. When crusading for the Faith began, bitter struggles and antipathies soon came into existence. The war-cry of creed *versus* unbelief begins to fill the air. Old political and

national feuds take on a new color — the tinge of religious antagonism. This latter statement is especially true of the ancient enmity between Iran and Turan. This breaks out afresh in the form of a war of creeds between the Hyaonian leader Arejaṯ-aspa, as he is called in the Avesta, or Arjāsp of Turan, as he is later generally styled, and the pious hero of Zoroastrianism, Kavi Vishtāspa (Vishtāsp, Gushtāsp). Victory ultimately attends upon the Creed of the Fire and the Sacred Girdle, but the stages of progress have to be fought step by step. Bloodshed and distress precede success and triumph.

Religious Wars in the Avesta. — Before turning to the great Holy Wars against Arejaṯ-aspa, we must first notice that the Avesta also records several other violent conflicts which are looked upon in the light of hallowed warfare against unbelief. The Avesta mentions some eight powerful foes over whom Vishtāspa, or his gallant brother Zairivairi (Zarīr) invoke divine aid in battle, and victory descends upon their banners in answer to their prayers. We know at least the names of these vanquished warriors, for they are given in the Yashts. We read of Tãthryavant and Peshana,[1] Ashta-aurvant, son of Vīspa-thaurvō-ashti,[2] Darshinika and Spinjaurusha[3] and of Peshō-cingha and Humayaka.[4] All are spoken of as infidels, heathen, heretics, or unbelievers. The details of the battles against them are unfortunately lost. In point of time some of these occurred in the period of conversions already described. From the claims of the sacred text we know that victory waited upon the faithful.

Arejaṯ-aspa (Arjāsp) and the Holy Wars. — The inveterate foe and mortal enemy of Vishtāspa, however, is Arejaṯ-aspa (Arjāsp), or the infidel Turk, as later history would have styled him. He stands as the great opponent of the national Faith, and we are fortunate in having considerable traditional

[1] Yt. 5. 109; Yt. 19. 87; cf. Yt. 9. 31.
[2] So Darmesteter, *Le ZA.* ii. 439.
[3] Yt. 9. 30–31.
[4] Yt. 5. 113.

information preserved regarding these wars with him. They are of paramount importance in the history of Zoroaster and his Creed, and they require fuller discussion. Details of the campaigns may be gathered from the Avesta, the Pahlavi writings, the Shāh Nāmah, and from some allusions in Arab chroniclers. The account given in the Shāh Nāmah dates from the tenth century of our era, and it is partly by the hand of Firdausī's predecessor, Daḳīḳī, as Firdausī himself expressly states when he describes the thousand lines which he had received from Daḳīḳī in a dream — the thousand lines relating to Zoroaster and Gushtāsp and the founding of the Faith.[1] The principal references are here collected and presented for convenience.[2]

The warfare against Arejaṯ-aspa is known in the Pahlavi writings as 'the war of the religion.'[3] In the Avestan and Pahlavi texts Arejaṯ-aspa (Arjāsp) is the leader of the hostile folk known as Hyaonians (Av. H'yaona, Phl. Khyōn). This nation has rightly or wrongly been identified with the Chionitae of the classics. This subject is more fully discussed below in Appendix IV. In any event Arejaṯ-aspa stands for the head

[1] See p. 5, n. 2; also see Mohl, trad. iv. 286–357, and consult Nöldeke in *Grundriss der iran. Philol.* ii. 148–150.

[2] References to Arejaṯ-aspa and the Holy Wars: Avesta, Yt. **5.** 109, 113–117; Yt. **19.** 87; Yt. **9.** 29–31 = Yt. **17.** 49–51. — Pahlavi, Dk. **7.** 4. 77, 83, 84, 87–89; **7.** 5. 7; **5.** 2. 12 (note by West); **5.** 3. 1 (West, p. 126); **8.** 11. 4; **9.** 61. 12; **4.** 21 (West, *SBE.* xxxvii. 412); Bd. **12.** 32–34; Byt. **3.** 9 (and **2.** 49, note by West); Zsp. **23.** 8 (all these references are cited according to West's translations in the *Sacred Books*); furthermore, the Pahlavi Yāṯkār-ī Zarīrān (which is constantly cited from the very useful contribution of Geiger, *Das Yātkār-i Zarīrān und sein Verhältnis zum Šāh-Nāme*, in Sb. d. k. bayer. Akad. der Wiss. 1890, Bd. ii. pp. 43–84. — Firdausī, Shāh Nāmah, ed. Vullers-Landauer, vol. iii. p. 1495 seq.; citations also made after the French translation by Mohl, *Le Livre des Rois*, iv. 293 seq. (Paris, 1877); cf. likewise the paraphase by J. Atkinson, *Shāh Nāmah, translated and abridged*, London and New York, 1886; furthermore, Vullers, *Fragmente über Zoroaster*, Bonn, 1831. Pizzi's translation was not accessible. — Arabic Writers, Ṭabarī, extract quoted by Nöldeke, *Persische Studien*, ii. 6–7, and by Gottheil, *References to Zoroaster;* finally, Mirkhond, *History of Persia*, tr. by Shea, pp. 288–295, 313–326.

[3] E.g. Bd. **12.** 33.

of the chief inimical power among the heathen ; the Shāh Nāmah regards him as the head of Turān, Turkestān, China.

We have evidence of two distinct invasions by Arjāsp's forces, although the Avesta does not make clear the fact that there were two wars. The Pahlavi texts are not so explicit on the subject as are the Shāh Nāmah and some works, but the traditional dates which cover a period of seventeen years, as given by the Pahlavi writings, allow the inference of the two wars or two invasions. Both these religious conflicts result in victory for Iran ; yet not without severest loss for a time. In the first war, Vishtāspa's brother Zairivairi (Zarēr, Zarīr) and the latter's son Bastavairi (Bastvār, so read for Nastūr)[1] are the heroes of the fight ; in the second war, Vishtāspa's son Isfendīār, by his deeds of marvellous prowess, eclipses even the glory of these two heroic combatants. It seems appropriate to give some description of these wars and some discussion of the subject because of its bearing upon the early history of Zoroastrianism. The sources have already been mentioned (pp. 5, 38) ; truly to appreciate the subject one ought to read the accounts of tradition, or of fiction as some may prefer to call it, in the Yāṯkār-ī Zarīrān and in the Shāh Nāmah, which have been oftenest drawn upon. Here there is space merely to give excerpts from their descriptions or to give an outline of their contents.

Outbreak of Hostilities ; Causes and Dates. — If we accept the date given by the Zoroastrian tradition, which belongs to the time of the Sassanidae, it was some seventeen years after Vishtāspa's conversion that the war against Arejaṯ-aspa (Arjāsp) broke out. The Pahlavi selections of Zāṯ-sparam state that 'in the thirtieth year (of the Religion) the Khyōns arrive, who make an incursion into the countries of Iran.'[2] On the basis of traditional chronology, as worked out by Dr. E. W. West,

[1] These names belong to the Avesta, the Pahlavi, and the Shāh Nāmah.

[2] Zsp. 23. 8, tr. West, *SBE.* xlvii. 165.

we may place this event in the year B.C. 601.[1] The Shāh Nāmah likewise shows that, after the conversion of the king, some time must have elapsed before the great war began.[2] The day of the final battle of this war, it may be added, is given by the Yāṯkār-ī Zarīrān as Farvadīn.[3]

As for causes, the ostensible ground for the original difficulty was found in Vishtāsp's refusal to continue the payment of tribute and revenue to Arjāsp and in the latter's consequent and persistent pressing of his demand. So much, at least, for the pretence. The actual ground for difficulty, however, seems to have been the religious difference; for Vishtāsp's adoption of the new Faith really lies at the basis of the trouble. The religious question is certainly mixed up with the tribute matter. Perhaps one could hardly expect the two to be separated. The affair of the tribute is recorded in the Pahlavi Dīnkarṯ as well as in the Shāh Nāmah.[4] On the other hand, the Yāṯkār-ī Zarīrān makes the religious issue the main one.[5] In the Shāh Nāmah, when the question comes up, Zoroaster appears practically in the position of a cardinal vested with regal power and wielding a vigorous hand in matters of state. He urges Gushtāsp (Vishtāspa) absolutely to refuse payment of the tax. The great Priest's personal interest in the political situation and problem to be settled is evidently largely governed by religious motives; Arjāsp, it is known, had declined to accept the true Faith.[6] In the Prophet's eyes, therefore, Turan is destined to be damned. Accordingly it is the Powers of Hell itself that rise up to inflame Arjāsp's fury against Iran. The Dīnkarṯ

[1] See West, *SBE.* xlvii. Introd. § 55, and Appendix III. below.

[2] Cf. Shāh Nāmah, ed. Vullers-Landauer, iii. 1500, *candī rōzgār*, and Mohl, iv. 293, 'quelque temps.' Note also that Zoroaster is now spoken of as 'old' (*pīr*); according to tradition he would have been sixty at the time. The Yāṯkār hardly implies the lapse of so long an interval, and it makes Zaratūsht play a lesser part than Jāmāsp who seems rather to be the religious adviser of the king.

[3] YZ. § 85 (Geiger).

[4] Dk. 7. 4. 77, West, *SBE.* xlvii. 68; ShN. tr. Mohl, iv. 293.

[5] YZ. § 1 seq.

[6] ShN. Mohl, iv. pp. 289, 294; YZ. § 1 seq.

believes that no less a personage than Aēshma, the Archdemon of Wrath, conveyed clandestinely to Arjāsp the tidings of Vishtāsp's fixed and unswerving refusal. The statement tells the whole story: 'When Vishtāsp, accepting the religion, praises righteousness, the demons in hell are disabled; and the demon Aēshm (Av. Aēshma) rushes to the country of the Khyōns and to Arjāsp, the deadly one of the Khyōns, because he was the mightiest of tyrants at that time; and the most hideous of all, of so many of them in the country of the Khyōns, are poured out by him for war.'[1]

Arjāsp's Ultimatum. — Arjāsp forthwith makes a formal demand in writing and states the conditions upon which alone he will remain at peace; and he adds an ultimatum to the effect that Gushtāsp (Vishtāspa) must abandon the new creed or be prepared to have the country of Iran invaded within two months.[2] The authority for these statements is to be found in the Yāṯkār and in the Shāh Nāmah; the details of the messages, whether fictitious or actual, are preserved in their purport and intention, at least, in these same works. The names of the two messengers whom Arjāsp despatches to convey this decisive letter have been preserved as Vīdrafsh and Nāmkhvāst of the Hazārs.[3] The problem of the location of Arejaṯ-aspa's kingdom and of the Hyaonians of the Avesta has already been alluded to and it is more fully discussed below in Appendix IV.[4] Here we shall only note that the Shāh Nāmah locates the Turanians on the other side of the Oxus and makes Arjāsp despatch his envoys from the city of Khallakh or Khallukh to Vishtāsp in Balkh. Although Zoroaster was the chief

[1] Dk. 7. 4. 87, tr. West, *SBE.* xlvii. 72, and see Dk. 8. 11. 4, 'the demon of wrath.' Compare also the mention of 'wrath' in Byt. 3. 9, West, *SBE.* v. 218. The Shāh Nāmah has *narrah Dīvī*, ShN. iii. 1500, ed. Vullers-Landauer; cf. Mohl, iv. 293.

[2] On the time 'two months' see Shāh Nāmah, Mohl, iv. 298, and Yāṯkār, § 12.

[3] YZ. § 2 (Geiger, p. 47), ShN. Mohl, iv. p. 300. See also Dk. 7. 4. 77, 'the deputed envoys of Arjāsp . . . who demand tribute and revenue'; *sāk va-bāžō* (West, *SBE.* xlvii. 68).

[4] See p. 123 seq.

instigator of the trouble between the two rulers,[1] it is not unnatural, perhaps, that we find Jāmāsp assuming the chief rôle as counsellor, for he was prime minister, chancellor, and grand vizir.[2] On the receipt of the arrogant message, Vishtāsp's warlike brother Zarīr (Av. Zairivairi, Phl., Mod. P. Zarēr, Zarīr) at once steps forward and boldly hurls defiance in the face of Arjāsp's messengers; he endites in response a stern letter, to which the king gives approval, and he hands it to the envoys to deliver on their return.[3] War is forthwith declared.

First Invasion of Arjāsp, and the Holy War.—The Dīnkarṯ states that the missing Vishtāsp-sāstō Nask of the Avesta contained an account of 'the outpouring of Arjāsp the Khyōn, by the demon of Wrath, for war with Vishtāsp and disturbance of Zaratūsht; the arrangements and movements of King Vishtāsp for that war, and whatever is on the same subject.'[4] This brief but clear outline makes us regret the more keenly the loss of so interesting a book of the Avesta. But doubtless considerable of the material has actually been preserved, as in other cases, in the Pahlavi and later Persian literature; and this fact lends more weight to the statements of the Pahlavi Yāṯkār-ī Zarīrān and of the Shāh Nāmah as being actually based on old foundations and therefore worthy of real consideration. This should be kept in mind in the following pages and in the descriptions which they present.

The Yāṯkār-ī Zarīrān and the Shāh Nāmah both give vivid pictures, with imaginative coloring, of the marshalling of the forces and the numbers of the opposing hosts. As is common even in modern historical records, the estimates of the number of men actually under arms differ considerably. For Arjāsp's

[1] Dk. 8. 11. 4, 'the outpouring of Arjāsp the Khyōn, by the demon of wrath, for war with Vishtāsp and disturbance of Zaratūsht.'

[2] YZ. § 3 (Geiger, p. 48); ShN. Mohl, iv. pp. 300–317.

[3] YZ. §§ 10–13 (Geiger, pp. 49–50); ShN. Mohl, iv. 301–303.

[4] Dk. 8. 11. 4, West, *SBE.* xxxvii. 24.

army one section of the Yāṯkār gives the number as 131,000 men.[1] The Shāh Nāmah is not so explicit, but puts the forces of the two wings of Arjāsp's host, and of the reserve, at 300,000, without including the main body of the army.[2] On the other side Vishtāsp's army is actually estimated by the Yāṯkār at 144,000 men,[3] although it once speaks as if the number were innumerable;[4] whereas in the Shāh Nāmah the strength is merely stated in a vague way as 1000 × 1000.[5]

Arjāsp's Army and its Leaders. — The tradition upon which Firdausī, or rather Daḳīḳī, based his poetic chronicle is consistent throughout with respect to making the city of Khallakh the place from which Arjāsp set out upon his campaign. Again we miss the lost Vishtāsp-sāstō Nask of the Avesta alluded to above! The poet is even able to give the order in which Arjāsp arranged his troops for the invading march. This differs considerably from the actual plan of marshalling his forces and commanders when in battle array; but even a poet would recognize the likelihood of changes and alterations according to the exigencies of the campaign and situation. On the march the troops were disposed of in the order given in the diagram on page 110.[6]

The advance guard is entrusted to Khashāsh. The two wings are assigned respectively to Arjāsp's own brothers Kuhram and Andarīmān (cf. Av. Vandaremaini) with three hundred thousand picked men. The chief in command is given to Gurgsār, while the flag is entrusted to Bīdrafsh. Arjāsp himself occupies the centre for safety and convenience; and Hūshdīv brings up the rear.

As already noted, the above line of march, however, differs

[1] YZ. § 46, but a few lines farther on (§ 50) the number is mentioned as 12,000,000 (probably a mistake in a figure). The prose Shāh Nāmah Nasr mentions Arjāsp's conscription as '15,000 men'; cf. Hyde, *Hist. Relig.* p. 325 (1 ed.).

[2] ShN. Mohl, iv. pp. 306, 319.

[3] YZ. § 49.

[4] YZ. § 16.

[5] ShN. Mohl, iv. 308.

[6] See ShN. Mohl, iv. 306 (line of march), opposed to iv. 319 (order of battle).

ARJĀSP'S ORDER OF MARCH

(According to the Shāh Nāmah)[1]

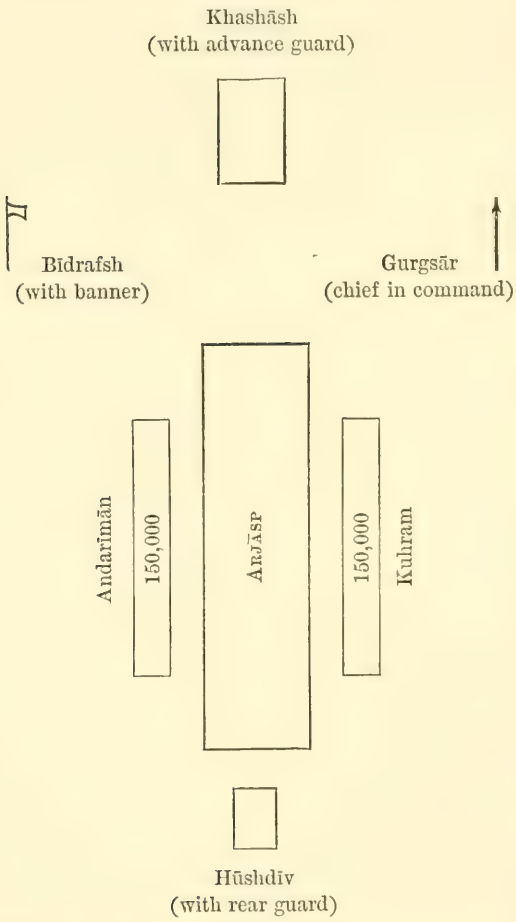

[1] See preceding note; and, on the proper names, see Justi, *Iran. Namenbuch*, as follows: *Xašāš*, p. 171; *Gurgsār*, p. 122; *Bīdrafš* (*Wīdrafš*), p. 368; *Andarīman* (*Wañdaremainiš*), p. 347; *Kuhram*, p. 166; *Hūsdīv* (*Hōšdēw*), p. 131; *Arjāsp*, p. 21.

from the arrangement of the forces in action on the field of battle. According to the picturesque account which is given in the Shāh Nāmah, we can imagine Arjāsp's forces drawn up in battle array in the manner indicated below. From the descriptions of the engagement it is evident that in Oriental fights, as often elsewhere, single deeds of great daring by brilliant leaders gain the day rather than combined efforts and the manœuvring of massed troops. We may conceive of the fortunes of the battle as guided by Ormazd and by Ahriman. The description in the Shāh Nāmah may indeed be poetic or journalistic, but it is worth reading, and the array of the enemy appeared as follows:[1]—

ARJĀSP'S ARRAY ON THE BATTLEFIELD

(According to the Shāh Nāmah)[2]

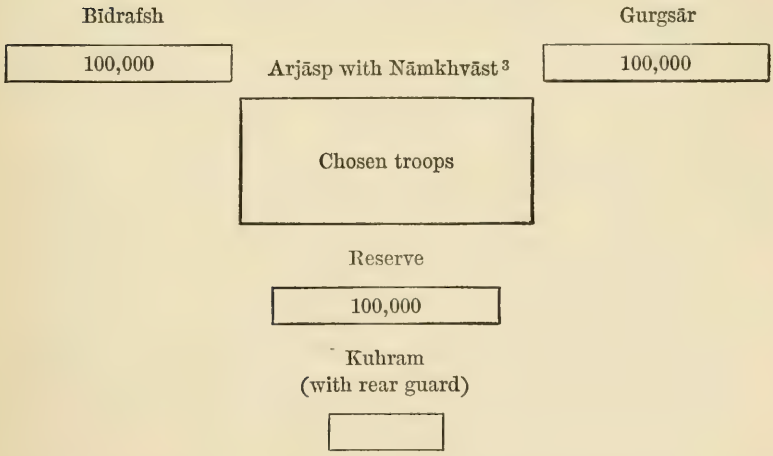

Bīdrafsh and Gurgsār are given charge of the two wings with 100,000 men each. Nāmkhvāst with picked troops has

[1] See Mohl, iv. p. 319 (and contrast with iv. p. 306).

[2] See preceding note; and, for the proper names, compare Justi, *Iran. Namenbuch*, as follows: *Gurgsār*, p. 122; *Bīdrafš* (*Wīdrafš*), p. 368; *Nāmxvāst*, p. 220; *Kuhram*, p. 166; *Arjāsp*, p. 21.

[3] Cf. ShN. Mohl, iv. 313, 319.

the centre where Arjāsp himself is stationed.[1] The reserve of 100,000 men is disposed in such a way as to support all the divisions. This time Kuhram[2] guards the rear, whereas Hūshdīv had held that position on the invading march. Among Arjāsp's leaders only two are really known to fame in the conflict: these are Nāmkhvāst and Bīdrafsh.[3]

Vishtāsp's Army and its Leaders. — The strength of Vishtāspa's forces has already been mentioned. The three principal heroes who win renown on the Iranian side are, first, Vishtāsp's intrepid brother, the valiant Zarīr (Av. Zairivairi, YZ. Zarēr, ShN. Zarīr);[4] second, the latter's son Bastvar (Av. Bastavairi, YZ. Bastvar, ShN. Nastūr);[5] and third, Vishtāspa's own glorious son Isfendīār (Av. Spentō-dāta, YZ. ShN. Isfendīār).[6] In the Yāṯkār, mention is likewise made of another of Vishtāspa's brothers, named Pāṯ-khusrav,[7] and also of a favorite son of Vishtāsp whose name apparently is Frashōkarṯ or Frashāvarṯ.[8] The Shāh Nāmah furthermore mentions Ardashīr, who is a son of Vishtāspa, Shērō or (according to Mohl)

[1] ShN. Mohl, iv, 313, 319. In YZ. § 50, Arjāsp, like Vishtāsp, has his place of observation upon a hill to direct the battle.

[2] The name of Arjāsp's brother, *Kuhram* or *Guhram*, appears as *Gōhormuz* in Ṭabarī; see Nöldeke, *Persische Studien*, ii. 7, 8; Justi *Iran. Namenbuch*, p. 112. If Kuhram accepted Shēdāsp's challenge (ShN. Mohl, iv. pp. 321, 322), he must have come forward from the rear.

[3] YZ. §§ 29–30, and § 54 seq.; ShN. Mohl, iv. 319, 323, 327.

[4] Cf. Justi, *Iran. Namenbuch*, p. 382.

[5] Cf. Justi, *Iran. Namenbuch*, p. 65.

[6] Cf. Justi, *Iran. Namenbuch*, p. 308.

[7] YZ. §§ 29, 37; he is apparently not named in the Avesta; cf. Geiger, *Yāṯkār-ī Zarīrān*, p. 77. For his name, Darmesteter, *Le ZA.* ii. 532, suggested Av. Bujasravah, Yt. 13. 101, but this is doubtful.

[8] YZ. § 30 (text corrupt), 39, 44. As the MS. at § 30 is corrupt (cf. Geiger, p. 75), one might think of Av. Frashōkara (Yt. 13. 102), which is the reading of all good Avestan MSS. (*not Fraŝhō-karəta*, as Geiger, YZ. p. 75); but West (personal communication) thinks they are all the same name. As Frash . . . falls in this battle, we must not (as does Darmesteter, *Le ZA.* ii. 533) confuse him with Farshīdvard, of the Shāh Nāmah, who does not fall now, but is slain in the second battle. Possibly it might be Av. Frash-hāmvareta (Yt. 13. 102) if we set aside Darmesteter's connection with Pers. Farshīdvard. In any case Justi, *Iran. Namenbuch*, p. 104 should be consulted.

Ormazd,[1] Shēdāsp,[2] Garāmī, the son of Jāmāsp,[3] Nēvzār, son of Vishtāsp,[4] Bashūtan (i.e. Peshōtanu), son of Vishtāsp,[5] and a son of Isfendīār called Nūsh-Ādar (i.e. Anōsh-Ādar) who is killed by Zavārah in the second war.[6] The valiant Isfendīār appears in all accounts of both wars. He is evidently com-

ARRANGEMENTS OF VISHTĀSP'S TROOPS FOR BATTLE

(According to the Shah Nāmah)[7]

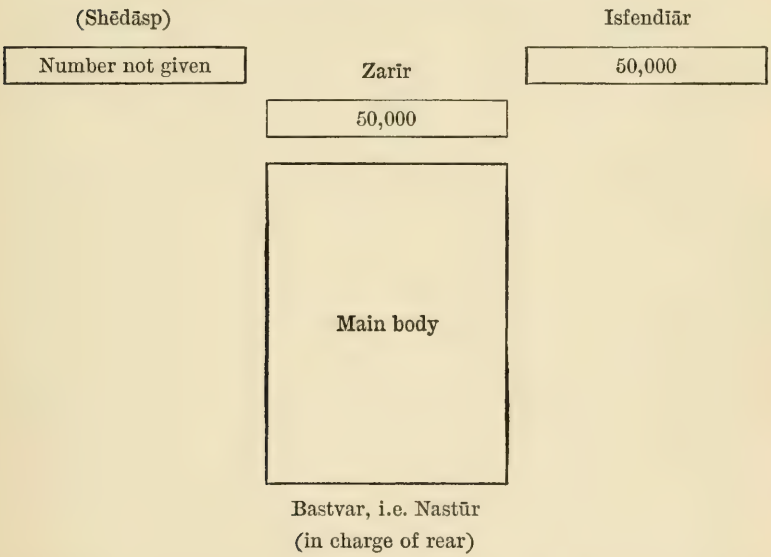

paratively young in the first war, and his renown as hero belongs rather to the second great action; but in both cam-

[1] Cf. Justi, *Iran. Namenbuch*, p. 297, Mohl, iv. 321.

[2] Son of Vishtāsp, Mohl, iv. 311, 318, 321; Justi, p. 294.

[3] ShN. Mohl, iv. pp. 311, 312, 323, and see next page.

[4] ShN. Mohl, iv. pp. 312, 324.

[5] ShN. Mohl, iv. 332, Justi, *Iran. Namenbuch*, p. 251. Mentioned also by Ṭabarī in this connection (Tab. i. 676 f.; cf. Nöldeke, *Pers. Stud.* ii. p. 7).

[6] ShN. Mohl, iv. pp. 338, 349; Justi, *Iran. Namenbuch*, p. 17*b*, 337 (*Uzwārak*).

[7] See preceding note; and, on the proper names, see Justi, *Iran Namenbuch*, as follows: *Zairivairi*, p. 382; *Isfendīār*, p. 308; *Shēdāsp*, p. 294; *Bastavairi*, p. 65.

paigns he is the same ideal hero, *sans peur et sans reproche.* Twenty-two other sons of the family of Vishtāspa are slain according to the Yāṯkār-ī Zarīrān (§ 29), but this treatise does not seem to take account of the second holy war against Arjāsp. The Shāh Nāmah makes the number of Vishtāsp's sons that were slain to have been thirty-eight,[1] but this number on the other hand seems to comprise both wars. On the field of battle Vishtāsp's troops, according to the Shāh Nāmah, were drawn up as presented in the preceding table.[2] We must regret once more that we have not the missing Vishtāsp-sāstō Nask which the Dīnkarṯ says described 'the arrangement and movements of King Vishtāsp for that war.'

Battles of the First War. — The location of the seat of war in the first great conflict is not wholly clear. The Shāh Nāmah speaks of the Jīhūn or Oxus — see Map; the Yāṯkār-ī Zarīrān seems to allude to Merv (also in the northeast) as the seat, but the text is not precise on the subject. The whole question is discussed below in Appendix IV., reference to which should be made.

It is evident, in this first war, that there were two principal battles, separated by a slight interval; some of the apparent differences and discrepancies between the Yāṯkār and the Shāh Nāmah are possibly to be accounted for in that way. As to the interval, the Shāh Nāmah recognizes a lapse of two weeks (*dū haftah*) between the first attack by Arjāsp and the combat which resulted in Zarīr's death.[3] As to the action, the Yāṯkār-ī Zarīrān naturally selects those situations and incidents which bring its hero Zarīr into the foreground. Both accounts tell how, on the eve of battle, the sage Jāmāsp in prophetic vision foresees all the gains and all the losses on each side; and he foretells to the king the joys and sorrows, the temporary defeat, but final, conclusive, and decisive victory of the following day.[4]

[1] Mohl, iv. 367, 376, 386, 445.

[2] See p. 113, and cf. Mohl, iv. 318.

[3] ShN. iii. 1527, *dū haftah;* cf. Mohl, iv. 325.

[4] YZ. §§ 28–30; ShN. iii. 1514–1521; cf. Mohl, iv. 309–317.

Vishtāsp beholds the fight from a neighboring elevation.[1] In the first action a number fall on the side of the Zoroastrian faith. Several of the names may be gathered; they are mostly sons of the king: Ardashīr, Ormazd (or Shērō), Shēdāsp, Nēvzār, Pāṯ-khusrav, and Frashāvarṯ (?).[2] Most of these are slain by the listful demon Nāmkhvāst. Of all the descriptions, one of the most picturesque, perhaps, is the account of the chivalrous deed of Jāmāsp's indomitable son Garāmī (YZ. Garāmīk-karṯ). In a moment of critical suspense he rescues the imperial banner by an act of heroism which is all-inspiring, and he saves the gonfalon, holding it between his teeth, and fights till he falls.[3]

The second and decisive battle follows this first sharp engagement after a brief interval. In this action there is no question that the hero is Zarīr (Zarēr, Zairivairi). He does not fall in open attack, but by an act of stealth at the hand of the sorcerer Bīdrafsh, whom he had challenged to mortal combat. Zarīr's unfortunate death is gloriously avenged by his young son Bastvar (Nastūr) and by the valiant Isfendīār. In the words of the Yāṯkār-ī Zarīrān, as the battle opens, 'the dashing leader Zarīr began the fight as fiercely as when the god of Fire bursts into a hay-rick and is impelled onward by a blast of the storm. Each time as he struck his sword down, he killed ten Khyōns; and, as he drew it back, he slew eleven. When hungry and thirsty he needed only to look upon the blood of the Khyōns and he became refreshed.'[4] But treachery, as before stated, undoes the noble knight; he falls, pierced through the heart by a poisoned spear hurled from behind by the magician Vīdrafsh (Vēdrafsh, Bīdrafsh) who is promised the fair hand of Arjāsp's daughter Zarshtan as a reward.[5] The hero fallen, Vishtāsp now turns and offers his own lovely daughter Humāk (Hūmāī)

[1] YZ. § 49; ShN. Mohl, iv. 320.

[2] List made up from ShN. iii. 1523 seq.; cf. Mohl, iv. 311, 321; and YZ. §§ 29–30. Compare also Justi, *Namenbuch*, p. 229 (*Nēwzār*), and the references given above, p. 113.

[3] YZ. § 79; ShN. iv. 323, 311–12; see also Geiger, *Yātkār*, p. 79.

[4] YZ. § 51 (Geiger, pp. 59–60).

[5] YZ. §§ 52–56 (after Geiger, pp. 60–61); cf. ShN. Mohl, iv. 327, 328. See also Nöldeke, *Pers. Stud.* ii. 3.

to whosoever will avenge Zarīr's death.[1] The latter's youthful son Bastvar (Nastūr), a child in years but a giant in strength and courage, dashes forward and, accompanied by Isfendīār, slays the treacherous Vīdrafsh, routs the Turanian hosts, hews them down as he drives them before him, and with Isfendīār's aid sends Arjāsp defeated, humbled, mutilated, back to his own capital.[2]

The gallant Isfendīār now grants respite to the vanquished Turanians, which is in keeping with the nobility of his character, although his soldiers, as the poet describes, were inclined to butcher the entire army of refugees.[3] The Shāh Nāmah is able to give the numbers of those who fell in battle. Of Vishtāsp's forces the number of the slain is estimated at 30,000 including thirty-eight sons of the king.[4] On Arjāsp's side the list of those who were killed is reckoned to be more than 100,000. With the boldness of precision worthy of an epic writer who is giving details, the poet is able to add that 1163 of this number were men of rank, beside 3200 wounded.[5] Terms of peace with religious stipulations are entered into and the first great victory of Zoroastrianism is achieved.

The war over, Vishtāsp marches back through his own country of Iran to the city of Balkh, to celebrate the victory. In Persian fashion he is said to have given his daughter Humāī to the intrepid Isfendīār,[6] and he assigns to this young hero Bastvar (Nastūr) an army of 100,000 picked soldiers, bidding him to advance toward Arjāsp's capital, Khallakh, in order to complete the conquest. One other son, Farshīdvard,[7] is made suzerain over Khorassān, the territory which afterwards becomes famous as a seat of the second holy war against Arjāsp. Vishtāsp himself next founds a new fire-temple and makes Jāmāsp

[1] YZ. § 57; ShN. Mohl, iv. 330, 341.

[2] YZ. §§ 58–85 (Geiger, pp. 62–69); ShN. Mohl, 335–341.

[3] ShN. Mohl, iv. 339.

[4] But see the statement given above (p. 114) which explains this number as referring to both the wars.

[5] ShN. Mohl, iv. 341.

[6] YZ. § 57 seq. implies Bastvar; see above, p. 72, n. 1.

[7] ShN. Mohl, iv. 345.

high priest over it. His final and most important act for the Religion is to depute the dauntless Isfendīār upon a hallowed mission, a great crusade to foreign lands, enjoining upon him to convert all peoples and nations to the Faith of Zardusht. When this is accomplished he promises to recompense the valiant crusader and dutiful son by awarding him the crown and throne of Iran.

Isfendīār as Crusader, and the Following Events. — Tradition tells how fortune favors the gallant knight. So successful is his pious zeal, according to the Shāh Nāmah, that the countries even of 'Rūm and Hindūstān' are among those who despatched messengers to Vishtāsp, requesting to have 'the Zend-Avesta of Zardusht' sent to them. Vishtāsp eagerly complies with the request and sends a copy of the bible to every land.[1] An allusion to the Dīnkarṯ of crusading efforts in the direction of 'Arūm and the Hindūs' in connection with the name of Spenddāṯ (Isfendīār) has already been noticed above.

There must have been a considerable lapse of time for all this to transpire, and a number of the events narrated in the chapters on conversions and the spread of the Religion perhaps belong here.[2] The interval of peace at home was doubtless used to advantage; and possibly about this time the Avesta was written down by Jāmāsp from the teachings of Zoroaster as referred to in the Dīnkarṯ.[3] All goes well. Each effort of Isfendīār is divinely crowned, and at last he feels himself entitled by his successes to turn to his father with the expectation of receiving the crown according to the royal promise. But he receives it not. A mischievous brother, Kurazm (Av. Kavārazem, Yt. **13.** 103)[4] with lying lips calumniates the valiant hero to his father. Isfendīār is rewarded by being

[1] ShN. Mohl, iv. 344–345.

[2] The Shāh Nāmah implies an interval of 'some time'; see ShN. iii. 1543, Vullers-Landauer = Mohl, iv. 345, 'quelque temps.'

[3] Dk. **4.** 21; **5.** 3. 4; **7.** 5. 11; **3.** 7. 1. Cf. pp. 76, 97. West places this event about B.C. 591. See *SBE.* xlvii. Introd. § 55, and Appendix III. below.

[4] ShN. Mohl, iv. 346; Justi, *Iran. Namenbuch*, p. 159; Darmesteter, *Études Iran.* ii. 230.

thrown into chains and imprisoned upon a mountain in the fortress citadel of Gumbadān in Khorassān or Mount Spentō-dāta of the Avesta and Būndahishn as described below in Appendix IV. The Shāh Nāmah goes on to tell how King Vishtāsp (Gushtāsp) leaves Balkh shortly after this incident and goes for 'two years' to Seistān and Zabūlistān to visit Rustam.

It is at this point in the Shāh Nāmah that the narrative of Firdausī's predecessor Daḳīḳī is stated to end, and the story is taken up by Firdausī himself. This fact may account for certain differences of view and manner of treatment which are noticeable.[1]

Arjāsp's Second Invasion; the Last Holy War. — The chronicle of the Shāh Nāmah, as poetic history, seems to allow some years to elapse between the invasions of Arjāsp as already mentioned, and the traditional Zoroastrian chronology bears out this fact if we combine the dates which may be gathered.[2] The state of affairs in Iran begins to assume a different aspect. The Turanian Arjāsp, taking advantage of Isfendīār's imprisoment, reunites his forces and prepares to strike a blow of retaliation upon his former conqueror. Once more he invades Iran and the second war begins. The tradition which Firdausī follows is claimed by him to be ancient. It is curious, however, in some of its details, and it presents an odd picture of the management of a kingdom. Vishtāsp's absence from his capital seems to have left Balkh weakened or unprotected. Arjāsp successfully storms the city; the aged Lohrāsp falls in the fight before the city walls;[3] the temple of Nūsh-Ādar is sacked and destroyed; the priests are slain in the very act of their pious worship; the sacred fire is quenched by their

[1] On the Daḳīḳī portion of the Shāh Nāmah, cf. p. 5, n. 2, and see Nöldeke in *Grundriss der iran. Philol.* ii. 148–150.

[2] The date of Zoroaster's death is set at B.C. 583, and this is supposed to have occurred during the Turanian invasion, as discussed in the next chapter.

[3] Shāh Nāmah, Vullers-Landauer, iii. 1560; Mohl, iv. 364, 558.

hallowed blood; and, worst of all, the Prophet Zardusht falls a martyr at the hands of the murderous and fanatical invaders of Turan, as he stands in the presence of the altar's holy flame which the Faith so devoutly cherished. The details of these particular circumstances are given more fully in the next chapter, together with some additional traditions regarding Zoroaster's death. This sad event serves to place the date of the second war at about B.C. 583 on the basis of the Būndahishn chronology.[1]

Events now follow in rapid succession. Vishtāsp learns in Seistān of the death of Lohrāsp and of the martyrdom of Zoroaster. He hastens to join forces with his son, Farshīdvard of Khorassān. The Shāh Nāmah states that Vishtāsp took the route towards Balkh, but from its description and from a Pahlavi allusion to the 'White Forest,' as discussed hereafter, it appears that Vishtāsp joined Farshīdvard in Khorassān, of which the latter was suzerain. We may recall here that Firdausī himself was a native of Khorassān and he must have been familiar with the tradition. The question of the scene of this opening battle is entered into more fully below in Appendix IV. So it need not be discussed here. We need only follow Firdausī's brief description of the drawing up of the opposing lines, and if we glance at Khorassān on the Map we shall have an idea, at least traditionally, of the battlefields on which the final victory of Zoroastrianism was won.

Alas! the valiant Isfendiār is no longer in command of the host that is fighting for the Avesta and the Faith of Iran. The princely Farshīdvard receives a wound that shortly proves fatal. Vishtāsp is routed, and he finds refuge only in the region of Nīshāpūr or of the Jagatai chain, as discussed in detail below, Appendix IV. The Iranians are beleagured on a lonely height; the Faith of Zoroaster seems about to totter and fall before the hated Arjāsp and Turan. But Isfendiār is

[1] See note above, and compare West, *SBE.* xlvii. Introd. § 55, and Appendix III. below.

once more the saviour of the hour. In the dire emergency it is universally felt that the captive prince, chained within the fortress which even in the Avesta has given his name to the

OPENING BATTLE OF THE SECOND HOLY WAR

(According to the Shāh Nāmah)[1]

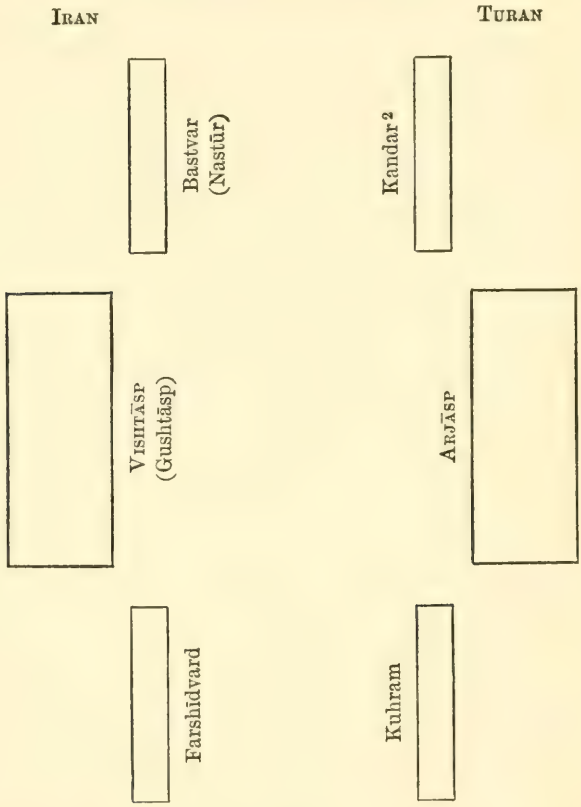

mountain, can save the State from its impending overthrow. According to the Chronicle, Jāmāsp secretly visits Isfendīār,

[1] ShN. Mohl, iv. 365, 366, 387. On the special proper names, see Justi, *Iran. Namenbuch* under *Frašhąm-varəta*, p. 104 (but recall discussion of the name above, p. 112, n. 8); *Bastvar*, Justi, p. 65.

[2] ShN. Mohl, iv. 366, 387.

and finally induces him to forget his cruel wrongs and to preserve his country from the certain ruin that hangs over it. Freed from the galling shackles, he hastens to the rescue and leads the hosts of Zoroastrianism once more to victory. Under the inspiration of his command a final battle is begun. Isfendīār receives full power and sway. The only change in the organization of Vishtāsp's forces, as noted in the Shāh Nāmah, is that Gurdōē (Kerdūī) succeeds to the place of Farshīdvard, who had died from the fatal wound received in the preceding fight, and Bastvar (Nastūr) consequently occupies the right wing.[1] Arjāsp's troops are marshalled in a manner differing but slightly from that before adopted. The disposition of the armies, as given by Firdausī, is shown in the diagram on page 122.

Isfendīār wins a complete and signal victory. Arjāsp flees back to Turan. But no quarter this time is granted. His country is mercilessly invaded by the invincible Isfendīār, his capital stormed and taken, and he himself is finally slain. The Dīnkart̲ likewise in one passage seems to contain an echo of the note of exultation over this event.[2] Victory rests everywhere upon the banners of Iran and upon the triumphant standards of Zoroaster's Faith.

Thus closed the second invasion of the great Holy War, which really served to establish the future of Zoroastrianism, for the Faith gained strength from the shock it withstood and the power it overcame. According to tradition, victory led to other attempts at universal conversion, but not all were unqualifiedly successful. The gallant Isfendīār, so zealous ever for the cause, is himself ultimately slain in single combat with Rustam, whom he sought to convert to the creed in accordance with King Vishtāsp's urgent desire and his own unflagging readiness for crusading. The story which Firdausī tells of

[1] On Gurdōē (Kerdūī), see ShN. Mohl, iv. 384; Justi, *Iran. Namenbuch*, pp. 122, 161.

[2] See Dk. 7. 4. 88–90, in West's translation, *SBE.* xlvii. 72–73.

the details of Isfendīār's death may be apocryphal, but it contains some reminiscence of the missionary labors that are known to have been expended in the land of Seistān.

FINAL BATTLE OF THE SECOND HOLY WAR

(According to the Shāh Nāmah)[1]

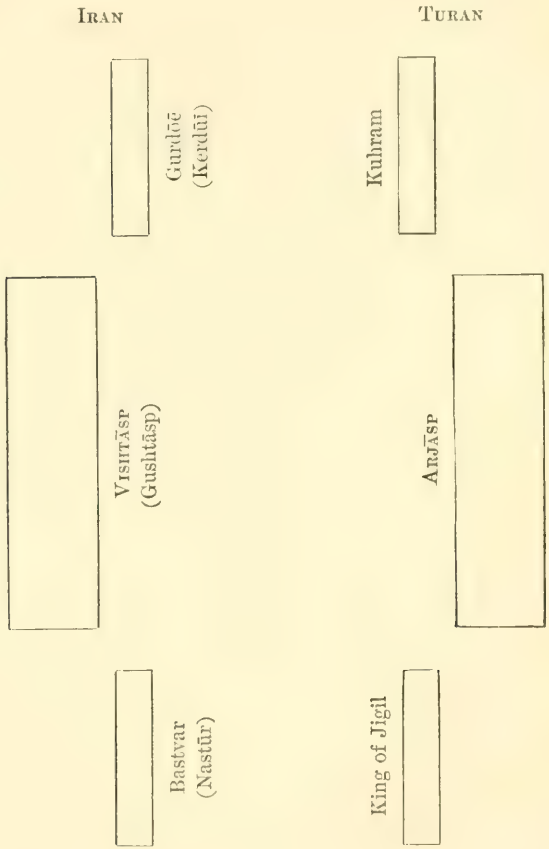

The Sacred Wars summarized. — Such is the story of the period of holy warfare against Areiaṯ-aspa (Arjāsp) in behalf

[1] ShN. Mohl, iv. 384. For the proper names, see references above.

of Zoroaster's Faith, at least so far as we can gather history from sources which are chiefly chronicles. In the Avesta and in the Pahlavi writings Arejaṯ-aspa is a Hyaonian (Av. H'yaona, Phl. Khyōn); in the Shāh Nāmah and elsewhere he is understood to be a Turanian. Both designations apparently amount ultimately to the same thing. Furthermore, according to tradition, there were two separate wars or invasions by Arjāsp, although the earliest accounts do not make this point wholly clear. If we accept the Zoroastrian chronology based upon the Pahlavi Būndahishn, the defeat of Arjāsp in the first war must have occurred about B.C. 601. The principal battle of this war was the fight in which King Vishtāsp's brother Zarīr was slain. A considerable interval, nearly twenty years, is believed to have elapsed before Arjāsp began his second invasion. The date of this event is placed by the tradition as about B.C. 583, the year being given by the death of Zoroaster which seems to have occurred at this time. The amphitheatre in which the final engagements in this war took place appears to be Khorassān. Isfendīār, the great crusader, wins the final victory that establishes the Faith of Iran on a firm foundation, even though Zoroaster is no longer living to enjoy the fruits of triumph.

CHAPTER X

THE DEATH OF ZOROASTER

THE END OF A GREAT PROPHETIC CAREER

'Shall the priest and the prophet be slain in the sanctuary of the Lord?'
—LAMENTATIONS 2. 20.

INTRODUCTION—GREEK AND LATIN ACCOUNTS OF ZOROASTER'S DEATH BY LIGHTNING OR A FLAME FROM HEAVEN—THE IRANIAN TRADITION OF HIS DEATH AT THE HAND OF AN ENEMY—CONCLUSION

Introduction. — Those who have read Marion Crawford's novel 'Zoroaster' may perhaps recall the graphic scene describing the death of the Prophet of ancient Iran, with which the romance closes. Whatever may have been the novelist's source of information—if he had any source beyond his own vivid imagination—his picture is so well drawn that it seems real, and it may possibly not be so far, after all, from the truth. There is no authority, however, for believing that Zoroaster's death took place at Stakhar (Persepolis); but there is ground for believing that he may possibly have been slain while at worship in the sanctuary. Traditions on the subject differ; but it is the purpose of this chapter briefly to bring together the material that is accessible on the question of Zoroaster's death.

Greek and Latin Accounts of Zoroaster's Death. — From the fate of Empedocles we are not surprised to find a miraculous departure attributed to a great sage; and the Greek and Latin patristic writers give a fabulous account of the passing of Zoroaster. (His is no ordinary end; he perishes by lightning or a flame from heaven, which recalls the descent of the fiery chariot and the whirlwind in the apotheosis of Elijah. For

such a description our principal source is the Pseudo-Clementine *Recognitiones* and the spurious Clementine *Homilies*, whose statements are followed by later writers. All these passages are given in Appendix V., so they are simply summarized here.[1]

(a) A passage in the *Clementinae Recognitiones* (dating about A.D. second century, and existing in the Latin translation of Rufinus),[2] identifies Zoroaster with Ham or Mesraim of the family of Noah, and anathematizes him as a magician and astrologer. To deceive the people, it is said, he was wont to conjure the stars until finally the guardian spirit or presiding genius of a certain star became angry at his control and emitted a stream of fire in vengeance and slew the arch-magician. But the misguided Persians deified the ashes of his body consumed by the flame, and they gave adoration to the star which had thus charioted him into the presence of God. Hence after his death he received the name Zoroaster, that is, 'living star,'—an interpretation by those who understood the Greek form of his name to have this meaning![3]

(b) The statement in the spurious Clementine *Homilies*[4] differs but slightly. Zoroaster is identified with Nimrod, who, in the pride of his heart, seeks for universal power from the star, whereat the lightning falls from heaven and Nimrod is destroyed, and he accordingly receives the surname Zoroaster for the 'stream of the star': *Ζωροάστρης μετωνομάσθη, διὰ τὸ τὴν τοῦ ἀστέρος κατ' αὐτοῦ ζῶσαν ἐνελθῆναι ῥοήν.* But the Persians, it is added, built a temple over the remains of his body and cherished the sacred flame that came from the

[1] The best material on this subject, from the classical side, is to be found in Windischmann, *Zoroastrische Studien*, pp. 306–309 (accessible now in translation, Darab D. P. Sanjana, *Zarathushtra in the Gāthās*, pp. 131–135).

[2] Clem. Roman. *Recogn.* 4. 27–29 (tom. i. col. 1326 seq. ed. Migne). See Appendix V., § 12.

[3] For the text, cf. Appendix V., § 12.

[4] Clem. *Homilies*, 9. 4 seq. (tom. ii. col. 244, ed. Migne); see Appendix V., § 12, and cf. Windischmann, *Zor. Stud.* pp. 306–307 = Darab D. P. Sanjana, *Zarathushtra in the Gāthās*, p. 133, and Rapp, *ZDMG.* xix. p. 34.

coals of the heaven-sent bolt; and so long as they did this they had sovereignty. Then the Babylonians stole away the embers and thereby gained empire over the world.[1]

(c) Gregory of Tours (A.D. 538–593)[2] repeats the identification of Zoroaster with Ham (Cham, or Chus) and records the etymology of his name as 'living star,' stating that the Persians worshipped him as a god because he was consumed by fire from heaven. See Appendix V., § 37.

(d) The *Chronicon Paschale* or *Chronicon Alexandrinum* (last date A.D. 629)[3] makes Zoroaster foretell his fiery death, and bid the Persians to preserve the ashes of his charred bones. As he is praying to Orion, he is slain by the descent of a heavenly shaft, and the Persians carefully keep his ashes down to the present time. See text in Appendix V., § 39.

The same story is found in almost the same words, or with no material addition (see Appendix V., § 39) in the works of

(e) Johan. Malalas (A.D. sixth century) col. 84, ed. Migne; p. 18 ed. Bonnenn.

(f) Suidas (A.D. tenth century), s.v. Ζωροάστρης, Ἀστρονόμος, briefly records the death by fire from heaven.

(g) Georgius Cedrenus (c. A.D. 1100), tells the same in his *Historiarum Compendium* (col. 57, ed. Migne; p. 29 seq. ed. Bonnenn.), and adds, *τὰ λείψανα αὐτοῦ διὰ τιμῆς εἶχον οἱ Πέρσαι ἕως τοῦτου καταφρονήσαντες καὶ τῆς βασιλείας ἐξέπεσον.*

(h) Michael Glycas (flor. c. A.D. 1150), *Ann. Pars II.* (col. 253, ed. Migne; p. 244 ed. Bonnenn.), simply repeats the Clementine statement. See Appendix V., § 47.

(i) Georgius Hamartolus (d. about A.D. 1468) merely reiterates the same in his *Chronology* (col. 56, ed. Migne).

All these latter quotations go back to the Clementine source.

[1] For the full text, see Appendix V., § 12.

[2] *Hist. Francor.* 1. 5 (col. 164 seq. ed. Migne).

[3] *Chron. Pasch.* col. 148 seq. ed. Migne; or i. p. 67, ed. Bonnenn.; cf. Windischmann, *Zor. Stud.* p. 308 note = Darab D. P. Sanjana, *Zarathushtra in the Gāthās*, p. 135.

They all look upon Zoroaster as an astrologer who perished by a shaft from heaven, and they usually interpret this as a mark of divine displeasure.

It might be added, simply by way of greater completeness, that Orosius (A.D. fifth century) *Hist.* i. 4 (col. 700, ed. Migne) follows the current later classical story about Ninus and Zoroaster, and adds that Ninus conquered and killed him in battle, which perhaps is an echo of the war against Arjāsp.[1]

The Iranian Tradition of Zoroaster's Death. — Passing from the realm of fanciful legend to the more solid ground of tradition we have a very persistent statement in the later Zoroastrian sacred writings regarding the death of the Prophet, even if, for reasons to be easily understood, that event is not mentioned in the Avesta itself.[2] This tradition with absolute uniformity makes his death to have occurred at the age of seventy-seven years, and ascribes it to a Turanian, one Brāṯrōkrēsh.[3] Whether this occurred at the storming of Balkh or under other circumstances, will be discussed below. For the latest accessible material on the subject we may refer especially to West, *SBE.* xlvii. According to the Pahlavi selections of Zāṯ-sparam, Zoroaster passed away at the age of seventy-seven years and forty days in the 47th–48th year of the religion, or B.C. 583, of the Iranian chronology.[4] The month and the day are specifically named, as will be recorded below. The statement of his age being seventy-seven years is repeated elsewhere,[5] and the name of his murderer occurs a number of times as the following passages will show.

(a) The Selections of Zāṯ-sparam, **23.** 9 (West, *SBE.* xlvii. 165) contain the following entry: 'In the forty-seventh year

[1] For the text, see Appendix V., § 27.

[2] See also Geldner, 'Zoroaster' in *Encyclopædia Britannica*, xxiv. 821, col. *a*.

[3] Cf. also Justi, *Iran. Namenbuch*, p. 71.

[4] See West's calculations given in Appendix III., p. 181, and consult the next paragraph.

[5] E.g. Masūdī, as given in Appendix II., p. 163.

(of the Religion) Zaratūsht passes away, who attains seventy-seven years and forty days, in the month Arṯavahishtō, on the day Khūr; and for eight rectified months, till the month Dadvō and day Khūr, he should be brought forward as to be reverenced.' The day of his death, according to tradition, is the day Khūr in the month Arṯavahishtō, on the eleventh day of the second month of the Zoroastrian year.[1]

(b) In Dīnkarṯ, 7. 5. 1 (West, *SBE.* xlvii. 73) we read, 'About the marvellousness which is manifested from the acceptance of the Religion by Vishtāsp onwards till the departure (*vīxēžŏ*) of Zaratūsht, whose guardian spirit is reverenced, to the best existence, when seventy-seven years had elapsed onwards from his birth, forty-seven onwards from his conference, and thirty-five years onwards from the acceptance of the Religion by Vishtāsp.'

(c) Dīnkarṯ, 7. 6. 1 (West, *SBE.* xlvii. 77) speaks, among other miracles, 'About the marvellousness which is manifested after the departure (*vīxēžŏ*) of Zaratūsht, whose guardian spirit is reverenced, to the best existence (i.e. Heaven), and manifested also in the lifetime of Vishtāsp.'

(d) Dāṯistān-ī Dīnīk, 72. 8 (West, *SBE.* xviii. 218) states that among the most heinous sinners, 'one was Tūr-ī Brāṯar-vakhsh, the Karap and heterodox wizard, by whom the best of men [i.e. Zaratūsht] was put to death.' If this be the same Karap that plotted against Zoroaster as a youth, it would imply an extraordinary longevity (p. 28, n. 4).

(e) Dīnkarṯ 5. 3. 2 (West, *SBE.* xlvii. 126) mentions among the events in the history of the Religion, 'the killing of Zaratūsht himself by Brāṯrō-rēsh.' See also the note by Darab D. P. Sanjana in Geiger's *Eastern Iranians*, ii. p. 216. Compare likewise Dīnkarṯ translated by Peshotan Dastur Behramjee

[1] Or May 1, B.C. 583, if I reckon correctly. On the Zoroastrian months, see Darmesteter, *Le ZA.* i. 33–36, and Dosabhai Framji Karaka, *History of the Parsis*, i. 149, 150; ii. 154. On the year, see West's calculations in *SBE.* xlvii. Introd. § 55, given below in Appendix III.

Sanjana, vol. vii. p. 485: 'Among wicked priests the most wicked was Tur-e-Baratrut (i.e. Tūr-ī Brāṯar-vakhsh) of evil nature and desirous of destroying Zarthusht's faith.'

(f) The Great Iranian Būndahishn in a passage cited and translated by Darmesteter (*Le ZA.* ii. 19, cf. also iii. Introd. lxxix.) describes the demon and wizard Malkōs, who shall appear at the end of a thousand years to bring distress upon the earth, as a manifestation of ruin springing 'from the race of Tūr-ī Brāṯrōk-rēsh who brought about Zaratūsht's death.'[1]

(g) The Persian prose treatise Sad-dar, **9**. 5 (West, *SBE.* xxiv. 267) includes among the list of sinners who are on a par with Ahriman, the same 'Tūr-ī Brāṯar-vakhsh who slew Zaratūsht.' The metrical Sad-dar repeats it also (Hyde, *Historia Religionis*, p. 441).

(h) The Pahlavi Bahman Yasht, **2**. 3 (West, *SBE.* v. 195) alludes to the same tradition, for when Zaratūsht in a vision asks immortality of God, Aūharmazd declines it, responding thus: 'When (i.e. if) I shall make thee immortal, O Zaratūsht the Spītāmān! then Tūr-ī Brāṯar-vakhsh the Karap will become immortal, and when Tūr-ī Brāṯar-vakhsh the Karap shall become immortal, the resurrection and future existence are not possible.'

The Pahlavi-Parsi tradition is therefore unanimous that Zoroaster perished by the hand of Tūr-ī Brāṯar-vakhsh or Brātrōk-rēsh, but it gives no specific details. Firdausī must be following an Iranian tradition in keeping with this when he assigns this event to the time of the Turanian invasion of Iran, and ascribes Zoroaster's death to the storming of Balkh and the destruction of the temple Nūsh-Ādar. Other Persian writers seem to accept the same tradition. The extracts are given.

(i) Shāh Nāmah, ed. Vullers-Landauer, iii. 1559 graphically describes the final scene. I give a version of it, following Mohl iv. 363 and Vullers, *Fragmente*, 103: 'The army (of Turan) there-

[1] *Malkōs sēj-cīharī min tōxmak-ī Tūr-ī Brāṯrōk-rēš, ī ōš-ī Zaratūšt yahvūnt;* see Darmesteter.

upon entered Balkh, and the world became darkened with rapine and murder. They advanced toward the Temple of Fire (*ātaškadah*) and to the palace and glorious hall of gold. They burned the Zend-Avesta entire and they set fire to the edifice and palace alike. There (in the sanctuary) were eighty priests whose tongues ceased not to repeat the name of God; all these they slew in the very presence of the Fire and put an end to their life of devotion. By the blood of these was extinguished the Fire of Zardusht. Who slew this priest I do not know.'[1] The story is told over again, a few lines farther on, where the messenger bears to the absent Vishtāsp the awful news of the sacking of the city, the death of Lohrāsp, 'the king of kings,' and the slaying of the Sage or Master (*rad*), by which none other than Zardusht is meant. The lines run (cf. Vullers-Landauer, iii. 1560, and Mohl, trad. iv. 364): 'They have slain Lohrāsp, the king of kings, before the city of Balkh; and our days are darkened and full of trouble. For (the Turks) have entered the temple Nūsh-Ādar and they have crushed the head of the Master (Zardusht) and of all the priests; and the brilliant Fire has been extinguished by their blood.'

(j) The prose chronicle Shāh Nāmah Nasr, which Hyde terms an abstract of Firdausī made by some Magian,[2] states similarly with reference to this event: 'They say that when Arjāsp's army invaded Iran, Lohrāsp left the place of divine worship as soon as he learned of this, and took to the field of battle. He killed a great many, but he himself was slain, together with eighty priests (who were in the temple at Balkh Bāmī). The fire was quenched by their blood; and among the number of the eighty priests was Zardusht the prophet, who also perished in this war.'[3]

(k) The later Persian work Dabistān (beginning of 17th

[1] See variant in Vullers-Landauer, iii. 1559, and the translation by Vullers, *Fragmente*, p. 103, and by Mohl, iv. 363.

[2] Hyde, *Historia Religionis Vet. Pers.* pp. 319–325 (1 ed.).

[3] After the Latin translation of Hyde, op. cit. p. 325.

century A.D.), claims that its statement is based upon ancient Iranian authority and gives a picturesque description of the manner in which the martyred Zoroaster avenged himself upon his slayer Turbaraturhash (i.e. Tūr-ī Brāṭar-vakhsh) by hurling his rosary at his murderer and destroying him. Or as the passage reads: 'It is recorded in the books composed by Zardusht's followers, and also in the ancient histories of Iran, that at the period of Arjāsp's second[1] invasion, King Gushtāsp was partaking of the hospitality of Zāl, in Seistān, and Isfendīār was a prisoner in Dazh Gumbadān; and that Lohrāsp, notwithstanding the religious austerities he performed through divine favor, laid aside the robes of mortality in battle, after which the Turks took the city. A Turk named Turbaratur, or Turbaraturhash,[2] having entered Zardusht's oratory, the prophet received martyrdom by his sword. Zardusht, however, having thrown at him the rosary (*Shumar Afin* or *Yād Afrāz*) which he held in his hand, there proceeded from it such an effulgent splendor that its fire fell on Turbaratur and consumed him.'[3]

(l) Two other late Persian passages imply that Zoroaster's end was violent. Both of these are noticed by Hyde, from whom they are adopted here.[4] The first is from the Persian historian Majdī (A.D. sixteenth century), who, after mentioning the dreadful invasion of Arjāsp and the death of the priests in the temple of Balkh, goes on to say: 'He quenched the fire of Zardusht with the blood of the Magi; and some one from Shīrāz then slew Zardusht himself.'[5]

(m) The second of these two passages is an allusion found in the Farhang-i Jahāngīrī, which apparently refers to the day of Zoroaster's death as well as to the day on which he first undertook his mission to Vishtāsp, for the dates resemble those

[1] Notice the word 'second' in connection with the preceding chapter.

[2] I.e. Tūr-ī Brāṭar-vakhsh.

[3] Dabistān tr. Shea and Troyer, i. 371–372.

[4] Hyde, *Historia Religionis Vet. Pers.* pp. 319, 325. On Majdī, cf. Ethé in *Grundriss d. iran. Philol.* ii. 332.

[5] Hyde, op. cit. p. 319; de Harlez, *Avesta tr.* p. xxv. note 7.

in Pahlavi sources as already described. The sentence reads: 'On the thirtieth day, Anīrān, he entered Irān (or Persia), and on the fifteenth day, Deybamihr, he departed in sorrow from Iran.' Hyde, p. 325, seems rightly to have interpreted the allusion thus, and he should be consulted in connection with pp. 40, 128, above.

Conclusion. — The accounts of Zoroaster's death by lightning or a flame from heaven, as found in Greek and Latin patristic literature, seem to be legendary. According to Iranian tradition his death was violent, and it occurred at the hand of a Turanian whose name is preserved to ill-renown. Whether his martyrdom took place in the temple when Balkh was stormed, as later Iranian writers all state, cannot positively be asserted, although such may have been the case.

CHAPTER XI

THE SEQUENCE OF EVENTS AFTER ZOROASTER'S DEATH

THE LATER FORTUNE OF THE FAITH

'Still did the mighty flame burn on,
Through chance and change, through good and ill,
Like its own God's eternal will
Deep, constant, bright, unquenchable!'

— MOORE'S *Lalla Rookh.*

INTRODUCTORY STATEMENTS; THE COURSE OF EVENTS — THE FIRST TEN YEARS AFTER ZOROASTER'S DEATH — EVIDENCE OF FURTHER SPREAD OF THE RELIGION — DEATH OF THE FIRST APOSTLES — LATER DISCIPLES AND SUCCESSORS — PROPHECIES AND FUTURE EVENTS — SUMMARY

Introductory Statements; the Course of Events. — With the great Prophet dead, with the holy flame of the sacred shrine quenched in the blood of the martyred priests, we might have supposed for a moment that the Religion must perish too. Happily, as we have seen, this was destined not to be the case. Fate, circumstances, and merit issued other decrees. We have watched the spark of the altar flame kindling anew; the story of the glorious victories won in hallowed battles for Ormazd has been told; the banner of the Creed waves once more aloft. Little more remains to be chronicled beyond briefly tracing the course which events took in the years that followed Zoroaster's death. In other words, we are presently to enter the realm where actual history goes hand in hand with tradition.

Tradition according to the Bahman Yasht asserts that 'Arṯashīr the Kayān, whom they call Vohūman son of Spenddāṯ,' and whom we know as Ardashīr Dirāzdast, or the 'long-handed,' is the one who 'made the Religion current in the

whole world.'[1] Actual history agrees with this in so far as it shows that Artaxerxes Longimanus, or the 'long-handed,' was an ardent Zoroastrian ruler.[2] From the pages of history, furthermore, we learn that by the time of the last Achaemenians, at least, Zoroastrianism is practically acknowledged to have become the national religion of Iran. History, alas, has also to chronicle in its memorial chapters the cruel blow which Alexander dealt to the whole Persian empire upon his triumphal march of world-conquest. Tradition again is in harmony in recording how the 'evil-destined' or 'accursed Iskander' brought ruin everywhere by his sword, and how he burned the sacred books of the Avesta, the archetype of the bible of Zoroaster, with the treasury of the ancient Persian kings. This last tragic event stands out as the darkest day in the history of Zoroastrianism until its final overthrow by Islam, when the Koran superseded the Avesta and Ormazd gave place to Allah.

But the two centuries or more between the death of Zoroaster and the coming of Alexander are filled by various religious events which the patristic literature of Sassanian times carefully records and which it is proper here to notice in connection with the history of Zoroaster's life. It certainly seems curious that we have no mention of Cyrus nor of the pious Mazda-worshipper Darius, unless we are to understand that the events of their reigns are merged in a general way into the achievements of Isfendīār. This is one of the problems which belong rather to the history of the Religion to discuss. For the years themselves that follow Zoroaster's death, the Pahlavi texts give enough general events or incidents to mark off the periods or epochs in a loose sort of way. The first few years at least are certainly worth recording on the lines of the tradition, and a glance should be taken at the

[1] Byt. 2. 17, West, *SBE.* v. 198–199.

[2] Yet see Justi's remark in *Iran. Namenbuch* p. 34, *Artaxšaθrā* 8.

chronological table in Appendix III., which gives some idea of the current of events.

The First Ten Years after Zoroaster's Death. — From tradition we know that King Vishtāspa outlived Zoroaster, and it is interesting to see from the assertions of tradition how the miraculous events which attended the Prophet's life do not cease with his death, but wonders and prodigies still continue to be witnessed during the reign of the patron king. The influence of the veil and glamour of the heavenly personage is not yet removed. The first decade after Zoroaster's death was certainly eventful for Vishtāsp, and we have a fanciful story told in Pahlavi of a wonder that came to pass and a sign that was manifested, which illustrates that the divine favor has descended upon the king and which symbolizes the progress of the Religion under the guise of a chariot in its onward course.

The Dīnkarṯ narrates how the soul of the old warrior Srītō, who had been dead several hundred years, appears again, visits the zealous monarch, and presents to him a wonderful chariot. The chariot instantly becomes twofold in form, the one being spiritual, the other material.[1] And, as the Dīnkarṯ passage continues, 'in the worldly chariot the exalted Kaī Vishtāsp travelled forth unto the village of the Nōṯars, in the joyfulness of good thoughts; and in the spiritual chariot the soul of Srītō of the Vīsraps travelled forth unto the best existence (i.e. returned again to heaven).'[2] This allegory of the chariot appears to smack somewhat of Buddhism and the Wheel of the Law; and we may also recall a classical tradition which implies Vishtāsp's acquaintance with the secret lore of the Brāhmans, and the legendary wisdom and prophetic vision which was ascribed to Vishtāspa down to mediæval times.[3]

Evidence of Further Spread of the Religion. — The Dīnkarṯ text declares that 'Vishtāsp the king, when he became relieved

[1] Dk. 7. 6. 1–11.

[2] Dk. 7. 6. 11, West, *SBE.* xlvii. 80. Shall we compare ἅρμα in Appendix V., § 7?

[3] See Kuhn, *Eine zoroastrische Prophezeiung*, in *Festgruss an R. von Roth*, Stuttgart, 1893, p. 217 seq.

from the war with Arjāsp, sent to the chief rulers about the acceptance of the religion, and the writings of the Mazda-worshipping religion, which are studded with all knowledge.' The text then goes on to affirm the rapid spread which the Faith saw by the end of the few years. The seed of the Religion was the blood of its martyrs slain. And so rapid does the progress seem to have been that the text claims as one of the marvels of history, the fact that at the end of fifty-seven years from the first revelation of the Religion, its advent is 'published in the seven regions' of the world, as was described in the lost Spend Nask of the Avesta.[1] All this is supposed to have occurred while Vishtāsp still lives. As a proof, moreover, of the general acceptance of the Creed, the same passage adduces the fact of 'the coming of some from other regions to Frashōshtar of the Hvōbas for enquiry about the religion.'[2] Two of the high priests who came on this holy quest from abroad are from the southeastern and the southwestern regions. Their names are given as Spiti and Erezrāspa — names which are found in the Avesta.[3] And, similarly, the Apostles went into many lands to preach the Gospel after the death of Christ.

Death of the First Apostles. — Frashaoshtra, Zoroaster's devoted friend, follower, and relative by marriage, lives for a number of years to exemplify the tenets and expound the doctrines of the Master who has 'passed away.' He himself is summoned, as the Zāṯ-sparam selections tell us,[4] some fifteen years after Zaratūsht, 'in the month Arṯavahishtō, in the sixty-third year of the Religion.'[5] His distinguished brother Jāmāsp, the wise Jāmāspa, grand vizir of the king, and successor of Zoroaster in the pontifical office of the realm, outlives Frashaoshtra but a year; or, as the selections of Zāṯ-sparam

[1] Dk. 7. 6. 12; cf. Dk. 8. 14. 10, West, *SBE.* xlvii. 80; xxxvii. 33.

[2] Dk. 7. 6. 12. Recall also what has already been said in Chap. VII. about the promulgation of the Religion.

[3] Yt. 13. 121; Dk. 7. 6. 12. See West's note on Dk. 9. 21. 24, and Dk. 4. 22, in *SBE.* xxxvii. 218, 413.

[4] Zsp. 23. 10.

[5] B.C. 568, according to traditional chronology; see West, *SBE.* xlvii. Introd. § 55, and below, Appendix III.

proceed to chronicle, 'in the sixty-fourth year of the Religion passed away Jāmāsp, the same as became the priest of priests after Zaratūsht.'[1] This sage was indeed a Mobed of Mobeds. Then in the seventy-third year he is followed by his son Hangāūrūsh, whose name appears also in the Avesta (Yt. **13.** 104).[2] Still another event is recorded in the eightieth year of the Faith; this is the death of the pious Asmōk-Khanvatō (Av. Asmō-hvanvat), as well as that of the wizard Akht, who is killed, and his name also appears in the Avesta as elsewhere.[3]

Later Disciples and Successors. — The same Pahlavi text from which the quotations have been made, furnishes also the names of 'six great upholders of the religion.'[4] These are Zoroaster's two daughters, 'Frēnŏ and Srītŏ, with Aharūbŏstōtō, son of Mēṯyōmah' — three names which appear in the Avesta and which have been given in Chapter II. Next is mentioned Vohūnēm (Av. Vohu-nemah, Yt. **13.** 104), whose birth occurred in the fortieth year of the Religion, or seven years before Zoroaster's death. But most important is Sēnō of Būst, in the land of Sagastān,[5] who is said to have flourished for a hundred years and to have left behind him, as the sixth prop and support of the Religion, a hundred pupils whose teaching fills the century until the coming of Alexander brought ruin and desolation upon the Faith.[6]

The Greeks likewise recognize a long line of apostles and dis-

[1] B.C. 567. See Appendix III. below.

[2] Compare Phl. Zsp. **23.** 10 with Yt. **13.** 104.

[3] Phl. Zsp. **23.** 10; Av. Yt. **13.** 96; **1.** 30 = **22.** 37; **5.** 82; cf. Yōsht-ī Fryānō **1.** 2, and West's note in *SBE.* xlvii, 166.

[4] Zsp. **23.** 11.

[5] Būst is described by the pseudo-Ibn-Ḥauḳal as being on the river Hērmend (Hilmend) between Ghōr and the lake (see Ouseley's *Oriental Geography*, p. 206). This information is from West in his letter translating for me the 'Wonders of Sagastān.'

[6] B.C. 331; see Appendix III. On the teacher Sēnō (Av. Saēna), cf. Yt. **13.** 97; Zsp. **23.** 11; Dk. **7.** 7. 6; and consult West, *Grundriss d. iran. Philol.* ii. 118, § 99, Peshotan Dastur Behramjee Sanjana, Dīnkarṯ, vol. v. p. 308 (reading *Sēnō* for *Dāyūn;* cf. Darmesteter, *Le ZA.* ii. 530); especially also Jivanji Jamshedji Modi, *The Antiquity of the Avesta*, p. 12 in *Bombay Branch, JRAS.* art. xvii. June, 1896.

ciples, or Magian priests, descending from Zoroaster. Diogenes Laertius (A.D. second and third century) *de Vit. Philos.* Proœm 2, seems to base his statement on the older authority of Hermodorus (B.C. 250) when he states that 'after Zoroaster there were many different Magians in unbroken succession, such as Ostanes, Astrampsychus, Gobryas, Pazates, until the overthrow of the Persians by Alexander.'[1] The Latin writer Pliny employs the name of a Magian, Apuscorus, and he designates as Osthanes the Magian priest who accompanied Xerxes on his great Hellenic expedition and introduced the Magic Art into Greece.[2] And so the chain runs on, link after link in unending sequence; and in spite of the changes and chances of transitory fortune, the line of apostolic succession remains unbroken to the present, down to its representatives to-day in the priesthood that cherishes the sacred flame in the fire-temple of Bombay!

Prophecies and Future Events. — As several times alluded to already, the Pahlavi Bahman Yasht describes an apocalyptic vision in which Zoroaster is supposed to have beheld, unfolded before him, the whole future history of the Religion. The four or seven branches of the tree which rises before his eyes, symbolize emblematically the gold, silver, steel, and iron, or other eras, of the Faith down to the final Millennium, all of which is foretokened. These prophecies are not ancient, however, but they date rather from the times that came after the Mohammedan Conquest, when Zoroastrianism sank before the rising power of Islam. Nevertheless, they sweep in rapid glance the whole history of the Religion and they summarize

[1] This subject has already been alluded to in Chap. I., and the text of the passage is given in Appendix V. and in Appendix II. The plurals indicate type or class. In connection with Astrampsychus, moreover, we may recall the later dream-book which bears his name, *Astrampsychi Oneirocriticon, sive Somniorum Interpretatio*, recogn. Scaliger, Paris, 1599.

[2] Cf. Appendix V., and also Kleuker, *Zend-Av. Anhang*, ii. Thl. 3, p. 91; Windischmann, *Zor. Stud.*, pp. 285, n. 2, 286. Furthermore, on a mention of Osthanes, Hostanes, in Minucius Felix, compare Kleuker, tom. cit. p. 119.

the great eras which the Founder himself in his wise judgment and prophetic insight might in a general way have forecast as the history of nations and of faiths, even though he did not express it.

Summary. — Zoroastrianism does not die with its founder. National events have changed the course of its history, but it lives on. The occurrences of the years that intervened between the death of the Prophet and the coming of Alexander, so far as they are chronicled by tradition, are worth recording as the result, in a way, of Zoroaster's life, and they are interesting from the standpoint of comparison between tradition and actual history.

CHAPTER XII

CONCLUSION

'Read the conclusion, then.'
— SHAKSPERE, *Pericles*, 1. 1. 56.

(AND now the story of the life and legend of the Prophet of ancient Iran — the sage who was born to leave his mark upon the world, who entered upon his ministry at the age of thirty, and who died by violence at the age of seventy-seven — is at an end.) Hurriedly we may scan once more the pages of his career. Born in the fulness of time, he appears as a prophet in the latter half of the seventh century before the Christian era, and the period of his activity falls between the closing years of Median rule and the rising wave of Persian power. He himself stands as the oldest type and representative of what we may call, in the language of the Bible, the laws of the Medes and Persians. His teaching had already taken deep root in the soil of Iran when the Jews were carried up into captivity in Babylon and had learned of that law which altereth not, or before a Daniel came to interpret the ominous handwriting on the wall which the soothsayers failed to read. Zoroaster is the contemporary of Thales, of Solon, or of the Seven Sages of classical antiquity. He is the forerunner of Confucius, the philosopher who was to arise to expound to China the tenets of her people's faith. By him is sounded in Iran the trumpet-call that afterwards echoes with a varied note in India when the gentle Buddha comes forth to preach to thirsting souls the doctrine of redemption through renunciation. Zoroaster, finally, is the father, the holy prototype, of those

Wise Men from the East who came and bowed before the new-born Light of the World in the manger-cradle at Bethlehem.

Zoroaster was a Magian; the Magi, as Herodotus tells us, were a Median tribe. Although he was born in Atropatene in the west, it is not impossible that much of his prophetic career was spent in the east, in Bactria or in that region of country. We certainly have evidence that the seeds of his teaching found fruitful soil in eastern Iran. Crusading achieved the rest. The story of the Holy Wars between Iran and Turan, the storming of Balkh, the final victories in the great battles of Khorassān or Bactria, have all been told. The spread of the Creed continues. Media itself doubtless generally accepted the reform of the Prophet. The Median name Fravartish has been interpreted by Justi to mean 'Confessor' (i.e. of the Zoroastrian Faith), and has been instanced as a proof of its acceptance, although this appellation seems rather to be an old Magian name, agreeing with the concept *fravaši*, which apparently existed before the Zoroastrian reform. The Magians themselves were known long prior to the time of Zoroaster, as Albīrūnī (p. 314) expressly states; but, as he adds, in the course of time there remains 'no pure, unmixed portion of them who do not practise the religion of Zoroaster.' This tends to prove how universally the doctrines had found acceptance. The question as to the time when and the manner in which the Faith entered Persia Proper is reserved for discussion elsewhere.

As to the general deductions which have been drawn, we may say that time will doubtless prove or disprove the accuracy or inaccuracy of many of the statements upon which they are based. Some of these may be shown to rest upon a foundation of fact rather than fiction, especially if we may judge from the tendency of recent years in finding confirmation for tradition. Some, however, may be proved to be purely fanciful. We can but gain by the truth in either case. The historic import of

some, moreover, may be shown to be not without interest. In the light of such, perhaps, the current views with regard to the relationship between Zoroastrianism and Judaism may take on a new aspect, particularly if we emphasize the fact that Zoroaster arose in the west, in Atropatene and Media, about the time of the early Prophetic Period of Israel. From the Bible we know that captive Jews were early carried up from Samaria into certain cities of the Medes. (From the Avesta, on the other hand, we know that Zoroaster had rung out a trumpet note and clarion cry of reform, of prophecy, and of Messianic promise, before the days of Babylonian Exile.)

From our knowledge, too, of contemporaneous history we recall in the current of events that the reputed empire of Bactria, if it existed, had yielded the prestige to Media; and that the sovereignty of Media was swept away before the glorious power of Persia. In Persia, Greece recognized a culmination of the glory of Iran. Though the Greek vanquishes the Persian in battle, he still has stories to tell of Magian wisdom and of Eastern philosophy. Plato, Pythagoras, and other great thinkers are claimed to have emulated the teachings of the Magi; and later Moslem or Zoroastrian tradition asserts that the ancient sacred writings of Iran, the quintessence of all knowledge, were translated into Greek.

And as for imperial times, the Persian wars brought Rome into contact with Zoroastrians, as they had brought the Greeks. A phase of Zoroastrianism known as Mithraism penetrated into Rome and into Western Europe. The rise of the Neo-Platonic school was certainly not without influence from Zoroastrianism, nor without influence upon later Zoroastrianism. The tenets of Zoroastrian Manichæism even disturbed Christian thought for a time. In all such cases the relations doubtless are more or less reciprocal. Even the pages of the Koran and the doctrines of Mohammed are not free from the influence of the Faith which they vanquished by the sword. The spark of the sacred fire has never been quenched; the holy flame continues to

blaze; and the Religion of Zoroaster still lives on. Yes, and whatever may be the changing fates, it will live on, so long as there are successors worthy to bear the name of the Master, as are the Parsis to-day, those faithful followers of the Creed of the Prophet of Ancient Iran.

Khujastah paī va nām-i ū Zaradušt.

—FIRDAUSĪ, *Shāh Nāmah.*

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APPENDIX I

SUGGESTED EXPLANATIONS OF ZOROASTER'S NAME

THE number of etymologies or explanations for Zoroaster's name (cf. p. 14) is almost legion. In Greek classical antiquity, Deinon offered an interpretation or paraphrase, as he defined the Prophet's name as 'Star-worshipper' (ἀστροθύτης); see citation in Diogenes Laertius, *Proœm*, 1. 6: Δείνων . . . ὃς καὶ μεθερμηνευόμενόν φησι τὸν Ζωροάστρην ἀστροθύτην εἶναι. The Scholiast of the Platonic *Alcibiades* I. p. 122, evidently accepts this derivation when he says: Ζωροάστρης . . . οὗ δὲ εἰς Ἑλληνικὴν φωνὴν μεταφραζόμενον τοὔνομα τὸν ἀστροθύτην δηλοῖ. See Appendix V. below. In this explanation the first part of the name (Ζωρ-) seems to be associated in some way with the later Persian *zōr* = Av. *zaoθrā-*, 'libation'; the latter portion of the name is Græcized as ἀστήρ; cf. Windischmann, *Zoroastrische Studien*, p. 275, and see also Pott, *ZDMG.* xiii. 425–428.

Somewhat similar appears to be the attempt of the Clementine Homilies and Recognitions to interpret as ζῶσα ῥοὴ ἀστέρος, or as *vivum sidus*, as given below in Appendix V., *Clem. Homil.* 9. 3–6: διὰ τὸ τὴν τοῦ ἀστέρος κατ' αὐτοῦ ζῶσαν ἐνεχθῆναι ῥοήν = *Recognitiones*, 4. 27–29: *quasi vivum astrum. . . . Hinc enim et nomen post mortem eius Zoroaster, hoc est vivum sidus.* See Appendix V., § 12, and cf. Rapp, *ZDMG.* xix. 34.

The next explanations, if we follow chronological sequence, are to be found in the Syro-Arabic Lexica of Bar 'Alī (c. A.D. 832) and of Bar Bahlūl (c. A.D. 936) as 'golden kingdom' or 'royal gold,' *zar*, 'gold' + *wašt*, 'kingship'; cf. Gottheil, *References to Zoroaster*, pp. 27–28.

Lapse of time has not caused conjectures to cease, and etymologies have still continued to be offered. Hovelacque (*L'Avesta, Zoroastre et le Mazdéisme*, p. 135 seq., Paris, 1880) enumerates various suggestions that have been made, including the Clementine *vivum sidus* given above and recorded by Barnabé Brisson, *De Regio Persarum*

Principatu, p. 387, Argentorati, 1710 (orig. ed. Paris, 1590); or another interpretation as 'friend of fire' proposed by Henry Lord, *Religion of the Parsees*, p. 152, London, 1630 = p. 332 a, Churchill ed. London, 1732; cf. likewise d'Herbelot, *Bibliothèque orientale*, art. 'Zoroastre'; or, again (as stated on Parsi authority), a proposed significance, 'bathed in gold,' 'melted silver,' *Zaer-sios*, *Zaersioest*, found in C. Le Bruyn, *Voyages en Perse et aux Indes orientales*, ii. p. 388. Most of these attempts are futile, as they were made without an acquaintance with the actual Avestan form *Zaraθuštra*.

The discussion by Anquetil du Perron (*Zend-Avesta*, i. Part 2, p. 2 seq., Paris, 1771) is of interest because he knew Avestan, but his conjecture '*Taschter* (astre) *d'or*'—connecting the name with Tishtrya—had little to recommend it. Eugène Burnouf was the first who rightly saw *uštra*, 'camel,' in the name and he explained *Zaraθ-uštra* as 'fulvos camelos habens' (*Comm. sur le Yaçna*, pp. 12–14, Paris, 1833); but he afterwards gave '*astre d'or*' (*Notes*, p. 166), see Brockhaus, *Vendidad Sade*, p. 361, Leipzig, 1850, and Windischmann, *Zor. Stud.* pp. 46–47, or earlier in *Jen. Litt. Zt.*, 1834, nr. 138, pp. 138–139. In the year 1855, Sir Henry Rawlinson made a guess that the name might be Semitic, i.e. *Zara-thuštra* = *Ziru-ištar* 'seed of Ishtar, descendant of Venus,' *JRAS.*, *Gt. Brit. and Ireland*, xv. 227, 246 (cf. George Rawlinson, *Herodotus*, vol. iii. p. 455). On the contrary Haug, *Die fünf Gāthās*, ii. p. 246, *Abh. f. Kunde d. Morgenlandes*, Leipzig, 1860, suggested 'trefflicher Lobsänger' (cf. Skt. *jarat* 'praising' + *uttara* 'superior') but he afterwards abandoned such a view. It was criticised also by Weber, *Lit. C. Bl.*, nr. 28, p. 457 (1861), nr. 27, p. 647 (1863) = *Ind. Streif.* pp. 449, 466 (1869). Also discussed by Mills, *Zoroastrian Gāthās*, p. 426 seq. (1892–4). Another scholar (Lassen, I believe, if we may judge from Windischmann, *Zor. Stud.* pp. 46–47; Pott, *ZDMG.* xiii. 426 seq.) offered 'gold-smith' (cf. Skt. *hari* + *tvaṣṭar*). Jules Oppert made Zoroaster 'splendeur d'or' in his *L'Honover, le Verbe Créateur de Zoroastre*, p. 4, *Extrait des Ann. de Philos. Chrétienne*, Jan., 1862.

In the same year as Oppert (1862), Fr. Müller summarized a number of views that were current at the time and he explained *zaraθ-uštra* as 'muthige Kamele besitzend' (*Zendstudien*, i. 635–639, *Sitzungsberichte der Akademie*, Dez., 1862, Wien, 1862 = transl. by Darab Peshotan Sanjana *Geiger's Eastern Iranians*, ii. 172 seq.). [But cf. *Lit. Centralblatt*, 1863, p. 614; and later Müller offers the bizarre interpretation as *zāθra-ušta* 'von der Geburt an Glück habend'

(*WZKM.* vi. 264, Wien, 1892).] Spiegel proposed 'Kamele peinigend' (*Sitzb. kgl. bayer. Akad. phil. cl.* p. 10, Jan. 5, 1867). In 1871, the Spanish scholar Ayuso accepted the more or less familiar identification of part of the name with 'star,' as shown by his 'estrella de oro' (*El Estudio de la Filología,* p. 180, Madrid, 1871); and he repeats the same view in his *Los Pueblos iranios y Zoroastro,* p. 7, Madrid, 1874.

Returning to France, it may next be noted that J. Darmesteter (*Ormazd et Ahriman,* p. 194, n., Paris, 1877) first proposed **zarat-vat-tra,* comparative degree of an adj. signifying 'rouge, couleur d'or'; but he later suggests 'aux chameaux jaunes' *zaraθu-uštra, Le ZA.* iii. Introd. p. 76, n., Paris, 1893; but on this see Bartholomae, *IF.* vi. Anz. p. 47. Ascoli once offered **zarat-vāstra* 'der bebauung des feldes zugewogen, zugethan' *Beiträge z. vgl. Spr.* v. 211, 1868. More recently Casartelli hinted at 'ploughing with camels' (cf. Skt. *hala-* 'plough'), *Academy,* vol. 31, p. 257, April 9, 1887. Other suggestions have been made such as Paulus Cassel, explaining as Hebraic 'Sternensohn' (*Zoroaster, sein Name und seine Zeit,* Berlin, 1886, cited from *Grundriss d. iran. Philol.* ii. 40, n.). Brunnhofer, *Vom Pontus bis zum Indus,* p. 147, Leipzig, 1890. Kern's 'Goldglanz' (*Zara-thuštra*) and Brodbeck's 'Gold-stern' (evidently after Anquetil's etymology, cf. Brodbeck, *Zoroaster,* p. 30, Leipzig, 1893) are noted by Rindtorff, *Die Religion des Zarathuštra,* p. 13 (Weimar, 1897). E. Wilhelm has also incidentally dealt with the subject of Zoroaster's name in connection with the form Ζαθραύστης, which is found in Ctesias, in *Le Muséon,* x. 569–571, Louvain, 1891.

APPENDIX II

ON THE DATE OF ZOROASTER[1]

Presented to the American Oriental Society April 18th, 1895.

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GREAT men are the children of their age. Heirs to the heritage of the past, they are charged with the stewardship of the possessions to be handed down to the future. Summing up within themselves the influences of the times that call them forth, stamped with the impress of their day, their spirit in turn shows its reflex upon the age that gives them birth. We read them in their age; we read their age in them. So it is of the prophets and sages, religious teachers and interpreters, which have been since the world began. The teaching of a prophet is the voice of the age in which he lives; his preaching is the echo of the heart of the people of his day. The era of a prophet is therefore not without its historic significance; it is an event that marks an epoch in the life of mankind. The age of most of the great religious teachers of antiquity is comparatively well known; but wide diversity prevails with regard to the date at which Iran's ancient prophet Zoroaster lived and taught; yet his appearance must have had its national significance in the land between the Indus and the Tigris; and the great religious movement which he set on foot must have wrought changes and helped to shape the course of events in the early history of Iran. The treatment of this question forms the subject of the present paper.[2]

[1] This paper forms a companion-piece to the present writer's discussion of 'Zoroaster's Native Place' in *JAOS.* xv. 221–232.

[2] [Since the appearance of the monograph on the 'Date of Zoroaster,' which is here reprinted, the general subject of Zoroastrian chronology has been ably treated by E. W. West (*SBE.* xlvii. Introd. p. xxvii. seq.). Dr. West's researches confirm the results here obtained; and he is in a position to define the date of Zoroaster still more precisely, at least on the basis of tradition, as B.C. 660–583. His entire discussion should be read. An extract from his chronological table is given in Appendix III.]

The Avesta itself gives us no direct information in answer to the inquiry as to the date of Zoroaster. It presents, indeed, a picture of the life and times; we read accounts of King Vishtāspa, the Constantine of the Faith; but the fragments that remain of the sacred texts present no absolutely clear allusions to contemporary events that might decisively fix the era. The existing diversity of opinion with reference to Zoroaster's date is largely due to this fact and to certain incongruities in other ancient statements on the subject. The allusions of antiquity to this subject may conveniently be divided into three groups:[3]—

[3] [The results of earlier investigators of the subject, Brisson, Stanley, Hyde, Buddeus, Prideaux, and others, as mentioned by Anquetil du Perron, are practically included in his examination of the problem of Zoroaster's date. Anquetil's treatise, together with Foucher's previous inquiries into the subject, are accessible in Kleuker, *Anhang zum ZA.* i. Thl. 1, pp. 325–374, and Thl. 2, pp. 55–81. They are of interest to the specialist. Cf. also Spiegel, *Avesta Uebersetzt*, i. 43, n. The later bibliography of the subject is given below in the course of the investigation.]

I. First, those references that assign to Zoroaster [= orig. p. 2] the extravagant date B.C. 6000.

II. Second, such allusions as connect his name with the more or less legendary Ninus and the uncertain Semiramis.

III. Third, the traditional date, placing the era of Zoroaster's teaching at some time during the sixth century B.C.

All the material will first be presented under the headings A. I., A. II., and A. III.; then a detailed discussion of the data, pages 16–19 = pp. 170–174, under the heading B; and, finally, a summary of results, under the heading C, pages 19–22 = pp. 174–177.

SYNOPSIS OF DIVISION A.

A. I. Classical passages placing Zoroaster at 6000 B.C.

a. Pliny the Elder.
b. Plutarch.
c. Scholion to Plato.
d. Diogenes Laertius.
e. Lactantius.
f. Suidas.
g. Georgius Syncellus.

A. II. Passages associating Zoroaster's name with Semiramis and Ninus.

a. Ctesias.
b. Cephalion (Moses of Khorene, Georgius Syncellus).
c. Theon.
d. Justin.
e. Arnobius.
f. Eusebius.
g. Orosius.
h. Suidas.
i. Snorra Edda.
j. Bar 'Alī.

A. III. The native tradition as to Zoroaster's date.

a. Arṯā Vīrāf.
b. Būndahishn.
c. Albīrūnī.
d. Masūdī.
e. Ṭabarī.
f. The Dabistān.
g. Firdausī.
h. The Mujmal al-Tawārīkh and the Ulamā-ī Islām.
i. The Chinese-Parsi era.
j. Reports connecting Zoroaster and Jeremiah.
k. Pahlavi Perso-Arabic allusions to Nebuchadnezzar.
l. Ammianus Marcellinus and Eutychius.
m. Nicolaus Damascenus, Porphyry, etc.

A. Data for the Age of Zoroaster.

A. I. Allusions placing Zoroaster at 6000 B.C.

The allusions of the first group comprehend those classical references that assign to Zoroaster the fabulous age of B.C. 6000 or thereabouts.[1] These references are confined chiefly to the classics, and their chief claim to any consideration is that they [= orig. p. 3] purport to be based upon information handed down from Eudoxus, Aristotle, and Hermippus. Such extraordinary figures, however, are presumably due to the Greeks' having misunderstood the statements of the Persians, who place Zoroaster's millennium amid a great world-period of 12,000 years, which they divided into cycles of 3000 years,[2] and in accordance with which belief Zoroaster's *fravashi* had in fact existed several thousands of years. The classical material on the subject is here presented.

[1] So the general classical statements of '5000 years before the Trojan war,' or the like, although some variant readings 500 (for 5000) are found. The number 5000 (6000) is, however, the correct one.

[2] According to the chronology of the Būndahishn 34. 7, Zoroaster appeared at the end of the ninth millennium: compare, West, *Bundahish transl. SBE.* v. 149–151 notes; Spiegel, *Eranische Alterthumskunde*, i. 500–508; Windischmann, *Zoroastrische Studien*, 147–165; also Plutarch *Is. et Os.* 47, Θεόπομπος δέ φησι κατὰ τοὺς μάγους ἀνὰ μέρος τρισχίλια ἔτη τὸν μὲν κρατεῖν, τὸν δὲ κρατεῖσθαι τῶν θεῶν, ἄλλα δὲ τρισχίλια μάχεσθαι καὶ πολεμεῖν καὶ ἀναλύειν τὰ τοῦ ἑτέρου τόν ἕτερον· τέλος δ' ἀπολείπεσθαι τὸν Ἅιδην.

(a) Pliny the Elder (A.D. 23–79), *N. H.* 30. 2. 1 [Wn. 279, 288], cites the authority of Eudoxus of Cnidus (B.C. 368), of Aristotle (B.C. 350), and of Hermippus (c. B.C. 250), for placing Zoroaster 6000 years before the death of Plato or 5000 years before the Trojan war: *Eudoxus, qui inter sapientiae sectas clarissimam utilissimamque eam (artem magicam) intellegi voluit, Zoroastrem hunc sex milibus annorum ante Platonis mortem fuisse prodidit; sic et Aristoteles. Hermippus qui de tota ea arte diligentissime scripsit et viciens centum milia versuum a Zoroastre condita indicibus quoque voluminum eius positis explanavit, praeceptorem, a quo institutum diceret, credidit Agonacen, ipsum vero quinque milibus annorum ante Troianum bellum fuisse.* For that reason apparently (*N. H.* 30. 2. 11) he speaks of Moses as living *multis milibus annorum post Zoroastrem.* But Pliny also expresses uncertainty as to whether there was one or two Zoroasters, and he mentions a later Proconnesian Zoroaster: *N. H.* 30. 2. 1 *sine dubio illic (ars Magica) orta in Perside a Zoroastre, ut inter auctores convenit. Sed unus hic fuerit, an postea et alius, non satis constat;* and after speaking of Osthanes, the Magian who accompanied Xerxes to Greece, he adds: (*N. H.* 30. 2. 8.) *diligentiores paulo ante hunc (Osthanem) ponunt Zoroastrem alium Proconnesium.* Pliny's Proconnesian Zoroaster must have flourished about the seventh or sixth century. [See Appendix V. § 5, below.]

(b) Plutarch (A.D. 1st century), adopts likewise the same general statement that places the prophet Zoroaster about 5000 years before the Trojan war: *Is. et Os.* 46 (ed. Parthey, p. 81), Ζωρόαστρις (*sic*) ὁ μάγος, ὃν πεντακισχιλίοις ἔτεσι τῶν τρωικῶν γεγονέναι πρεσβύτερον ἱστοροῦσιν. [See Appendix V. § 6, below.]

(c) The Scholion to the Platonic *Alcibiades* I. 122 (ed. Baiter, Orelli et Winckelmann, p. 918), makes a statement, in substance tantamount to the last one, as follows: Ζωροάστρης ἀρχαιότερος ἑξακισχιλίοις ἔτεσιν εἶναι λέγεται Πλάτωνος. [See Appendix V. § 1.]

[= orig. p. 4] (d) Diogenes Laertius (A.D. 2d, 3d century), *de Vit. Philos.* Proœm. 2 (recens. Cobet, Paris, 1850, p. 1), similarly quotes Hermodorus (B.C. 250?), the follower of Plato, as authority for placing Zoroaster's date at 5000 years before the fall of Troy, or, as he adds on the authority of Xanthus of Lydia (B.C. 500–450), Zoroaster lived 6000 years (some MSS. 600) before Xerxes. The text runs: ἀπὸ δὲ τῶν Μάγων, ὧν ἄρξαι Ζωροάστρην τὸν Πέρσην, Ἑρμόδωρος μὲν ὁ Πλατωνικὸς ἐν τῷ περὶ μαθημάτων φησὶν εἰς τὴν Τροίας ἅλωσιν ἔτη γεγονέναι πεντακισχίλια· Ξάνθος δὲ ὁ Λυδὸς εἰς τὴν Ξέρξου διάβασιν ἀπὸ τοῦ Ζωροάστρου ἑξακισχίλιά φησι, καὶ μετ' αὐτὸν γεγονέναι πολλούς τινας Μάγους κατὰ διαδοχήν, Ὀστάνας καὶ Ἀστραμψύχους καὶ Γωβρύας καὶ Παζάτας, μέχρι τῆς τῶν Περσῶν ὑπ' Ἀλεξάνδρου καταλύσεως. [See Appendix V. § 15.]

(e) Lactantius, *Inst.* 7. 15, must have entertained some similar opinion regarding Zoroaster; for he speaks of Hystaspes (famous as Zoroaster's patron) as being an ancient king of Media long before the founding of Rome: *Hystaspes quoque, qui fuit Medorum rex antiquissimus . . . sublatum iri ex orbe imperium nomenque Romanum multo ante praefatus est, quam illa Troiana gens conderetur* (cf. Migne, *Patrolog.* tom. 6 and Windischmann, *Zor. Stud.* p. 259, 293).

(f) Suidas (10th century A.D.), s. v. Ζωροάστρης, speaks of two Zoroasters, of whom one lived 500 (read 5000) years before the Trojan war, while the other was an astronomer of the time of Ninus — ἐγένετο δὲ πρὸ τῶν Τρωικῶν ἔτεσιν φ'.

(g) Georgius Syncellus, *Chronographia*, i. p. 147, ed. Dindorf, alludes to a Zoroaster as one of the Median rulers over Babylon. Cf. Windischmann, *Zor. Stud.* p. 302, and Haug, *A Lecture on Zoroaster*, p. 23, Bombay, 1865. On Syncellus' citation of Cephalion, see next page.

A. II. Allusions associating Zoroaster's Name with Semiramis and Ninus.

Second to be considered is a series of statements which connect the name of Zoroaster with that of the more or less uncertain Ninus and Semiramis.[1] These references also are confined almost exclusively to the classics, and the difficulty with them is that, in addition to their general character, which bears a legendary coloring, they are based apparently upon a misinterpretation of the name

Ὀξυάρτης or its variants in a fragment of Ctesias (discussed below), which has been understood as an allusion to Zoroaster.

[1] The date of Semiramis, however, is regarded by Lehmann (*Berliner Philolog. Wochenblatt*, Nr. 8, col. 239–240, 17 Febr. 1894, comparing Hdt. 1. 184) to be about B.C. 800.

(a) The authority of Ctesias (B.C. 400) is quoted by Diodorus Siculus (A.D. 1st century) 2. 6, for the statement that Ninus with a large army invaded Bactria and by the aid of Semiramis gained a victory over King Oxyartes. See Fragments of the Persika of Ktesias, ed. Gilmore, p. 29. Instead of the name Ὀξυάρτης, the manuscript variants show Ἐχαόρτης, Χαόρτης, Ζαόρτης. The last somewhat recalls the later Persian form of the name Zoroaster; and Cephalion, Justin, Eusebius, and Arnobius, drawing on Ctesias, make Zoroaster a Bactrian or the opponent [= orig. p. 5] of Ninus (see below); but Ὀξυάρτης may very well be an independent name, identical as far as form goes with Av. *uxšyaṯ-ərəta*, Yt. 13. 128, and it is doubtless the better Greek reading. The other statements are here given as they similarly come into consideration with respect to Zoroaster's native place. They are: —

(b) Fragments of Cephalion (A.D. 120), preserved in the Armenian version of Eusebius, *Chron.* 1. 43, ed. Aucher: a passage describes the defeat of Zoroaster the Magian, king of the Bactrians, by Semiramis: "*Incipio scribere de quibus et alii commemorarunt atque imprimis Hellanicus Lesbius Ctesiasque Cnidius, deinde Herodotus Halicarnassus.*[1] *Primum Asiae imperarunt Assyrii, ex quibus erat Ninus Beli (filius), cuius regni aetate res quam plurimae celeberrimaeque virtutes gestae fuerunt.*" *Postea his adiciens profert etiam generationes Semiramidis atque (narrat) de Zoroastri Magi Bactrianorum regis certamine ac debellatione a Semiramide: nec non tempus Nini LII annos fuisse, atque de obitu eius. Post quem quum regnasset Semiramis, muro Babylonem circumdedit ad eandem formam, qua a plerisque dictum est: Ctesia nimirum et Zenone Herodotoque nec non aliis ipsorum posteris. Deinde etiam apparatum belli Semiramidis adversus Indos eiusdemque cladem et fugam narrat, etc.* This statement is recorded by Georgius Syncellus (c. A.D. 800), *Chron.*, ed. Dind. i. p. 315: "Ἄρχομαι γράφειν, ἀφ' ὧν ἄλλοι τε ἐμνημόνευσαν, καὶ τὰ πρῶτα Ἑλλάνικός τε ὁ Λέσβιος καὶ Κτησίης ὁ Κνίδιος, ἔπειτα Ἡρόδοτος ὁ Ἁλικαρνασεύς. τὸ παλαιὸν τῆς Ἀσίας ἐβασίλευσαν Ἀσσύριοι, τῶν δὲ ὁ Βήλου Νίνος." εἶτ' ἐπάγει γένεσιν Σεμιράμεως καὶ Ζωροάστρου μάγου (MSS.

βάτου) ἔτει νβ' τῆς Νίνου βασιλείας. μεθ' ὃν Βαβυλῶνα, φησὶν, ἡ Σεμίραμις ἐτείχισε, τρόπον ὡς πολλοῖς λέλεκται, Κτησίᾳ, Ζήνωνι (Müller, Δείνωνι), Ἡροδότῳ καὶ τοῖς μετ' αὐτούς· στρατείην τε αὐτῆς κατὰ τῶν Ἰνδῶν καὶ ἧτταν κ. τ. λ. Cf. also Windischmann, *Zor. Stud.* p. 303, Spiegel, *Eran. Alter.* i. 676–677; Müller, *Frag. Hist. Gr.* iii. 627. Furthermore, on the reputed work of the Armenian Moses of Khorene, i. 16, see Gilmore, *Ktesias Persika*, p. 30, n.; Spiegel, *Eran. Alter.* i. 682; Windischmann, *Zor. Stud.* pp. 304–305; Müller, *Frag. Hist. Gr.* iii. 627, v. 328; Langlois, *Historiens de l'Arménie*, ii. 45–175, Paris, 1867–1869. [The Armenian Thomas Arzrounī associates Zoroaster's name with Semiramis. See Appendix VI.]

[1] This mention of Herodotus might possibly be adduced as an argument that Herodotus was at least acquainted with the name of Zoroaster.

(c) Again, Theon (A.D. 130 ?), *Progymnasmata* 9, περὶ συγκρίσεως, ed. Spengel, *Rhet. Græc.* ii. p. 115, speaks of "Zoroaster the Bactrian" in connection with Semiramis: Οὐ γὰρ εἰ Τόμυρις κρείττων ἐστὶ Κύρου ἢ καὶ ναὶ μὰ Δία Σεμίραμις Ζωροάστρου τοῦ Βακτρίου, ἤδη συγχωρητέον καὶ τὸ θῆλυ τοῦ ἄρρενος ἀνδρειότερον εἶναι. Cf. Windischmann, *Zor. Stud.* p. 290, Spiegel *Eran. Alterthumsk.* i. 677. [See Appendix V. § 8.]

[= orig. p. 6] (d) Justin (A.D. 120), in his epitome of Trogus Pompeius' *Hist. Philippic.* 1. 1, distinctly makes Zoroaster the opponent of Ninus, and says that he was king of Bactria and a Magician: *postremum bellum illi fuit cum Zoroastre, rege Bactrianorum, qui primus dicitur artes magicas invenisse et mundi principia siderumque motus diligentissime spectasse.* [See Appendix V. § 10.]

(e) Arnobius (A.D. 297), *Adversus Gentes*, 1. 5, in like manner mentions a battle between the Assyrians and the Bactrians under the leadership respectively of Ninus and Zoroaster: *inter Assyrios et Bactrianos, Nino quondam Zoroastreque ductoribus.* See Gilmore, *Ktesias*, p. 36. [See Appendix V. § 16.]

(f) Eusebius (A.D. 300), *Chron.* 4. 35, ed. Aucher, has a like allusion: *Zoroastres Magus rex Bactrianorum clarus habetur adversum quem Ninus dimicavit;* and again (Windischmann, p. 290), *Praeparatio Evang.* 10. 9, 10, ed. Dind. I. p. 560, Νάος, καθ' ὃν Ζωροάστρης ὁ Μάγος Βακτρίων ἐβασίλευσε. [See Appendix V. § 18.]

(g) Paulus Orosius (5th century A.D.), the Spanish presbyter, of whose chronicle we have also King Alfred's Anglo-Saxon version, states that Ninus conquered and slew Zoroaster of Bactria, the

Magician. See Orosius, *Old-English Text and Latin Original*, ed. by Henry Sweet (Early Eng. Text Soc. vol. 79), p. 30–31: *Novissime Zoroastrem Bactrianorum regem, eundemque magicae artis repertorem, pugna oppressum interfecit.* Or, in Anglo-Saxon, *and hē Ninus Soroastrem Bactriana cyning, se cūthe ǣrest manna drȳcræftas, hē hine oferwann and ofslōh.*

(h) Suidas in his Lexicon (s. v. *Zoroaster*) assumes the existence of two Zoroasters (cf. p. 4 = p. 154), the second an astrologer: Ἀστρονόμος ἐπὶ Νίνου βασιλέως Ἀσσυρίων. [Appendix V. § 45.]

(i) In the Snorra Edda Preface, Zoroaster is identified with Baal or Bel, cf. Jackson in *PAOS.*, March, 1894, vol. xvi. p. cxxvi. [See Appendix VI.]

(j) In some Syriac writers and elsewhere an identification of Zoroaster with Balaam is recorded, for example in the Lexicon of Bar ʿAlī (c. A.D. 832), s. v. *Balaam*, 'Balaam is Zardosht, the diviner of the Magians.' See Gottheil, *References to Zoroaster in Syriac and Arabic Lit.* pp. 27, 30 n., 32 (Drisler Classical Studies, N. Y., 1894). Sometimes he is only compared with Balaam. [An association of his name with Ham, Seth, and Abraham, is also found.]

A. III. The Native Tradition as to Zoroaster's Date.

Third, the direct Persian tradition comes finally into consideration. This tradition is found in the chronological chapter of the Būndahishn, 34. 1–9, is supported by the Arṯā Vīrāf, 1. 2–5 [and Zāṯ-sparam, 23. 12], and is corroborated by abundant Arabic allusions (Albīrūnī, Masūdī, *et al.*). It unanimously places the opening of Zoroaster's ministry at 258 years before the era of Alexander, or 272 years before the close of the world-conqueror's dominion. According to these figures, the date of Zoroaster would fall between the latter half of the seventh century B.C. and the middle of the sixth century; his appearance in fact would be placed
in the period just preceding the rise of the Achae- [= orig. p. 7]
menian dynasty. This merits attention also in detail.

(a) The Arṯā Vīrāf 1. 1–5 in round numbers places Zoroaster three hundred years before Alexander's invasion. Compare Haug and West, *Arda Viraf*, p. 141. 'The pious Zaratusht made the religion which he had received, current in the world, and till the end of 300 years the religion was in purity and men were without doubts. But afterwards the accursed Evil Spirit, the wicked one, in order to make men doubtful of this religion, instigated the accursed Alexan-

der, the Rūman, who was dwelling in Egypt, so that he came to the country of Iran with severe cruelty and war and devastation; he also slew the ruler of Iran, and destroyed the metropolis and empire.' [The Zāṯ-sparam 23. 12 likewise alludes to the fact that the religion remained undisturbed 'until the 300th year'].

(b) The Būndahishn chapter (ch. 34) 'on the reckoning of the years' (to which one MS. adds — 'of the Arabs') more exactly computes the various millenniums that made up the 12,000 years of the great world-cycle recognized by the worshippers of Mazda. In this period the era of Zoroaster falls at the close of the first 9000 years. He is placed in reality at the beginning of the historic period, if the long reigns attributed to Kaī-Vishtāsp and to Vohūman son of Spend-dāṯ (Av. Spentō-dāta, N. P. Isfendīār), may with reasonably fair justice be explained as that of a ruling house. There seems at least no distinct ground against such assumption. [West also explains the fabulous length of 120 years for Vishtāsp's reign, or B.C. 660–540, as representing a short dynasty — *SBE.* xlvii. Introd. § 70]. The Būndahishn passage, 34. 7–8, in West's translation (*SBE.* v. 150–151) reads, (7) 'Kaī-Vishtāsp, till the coming of the religion, thirty years, altogether a hundred and twenty years. (8) Vohūman, *son* of Spend-dāṯ, a hundred and twelve years; Hūmāī, who *was* daughter of Vohūman, thirty years; Dārāī, son of Cīhar-āzā*d*, that is, *of the daughter* of Vohūman, twelve years; Dārāī, son of Dārāī, fourteen years; Alexander the Rūman, fourteen years.'

Vishtāsp, after coming of religion	90
Vohūman Spend-dāṯ	112
Hūmāī	30
Dārāī-ī Cīhar-āzāṯ	12
Dārāī-ī Dārāī	14
Alexander Rūman	14
	272

The result therefore gives 272 years from 'the coming of the religion' until the close of the dominion of Alexander the Great, or 258 years before the beginning of his power. A repeated tradition exists that Zoroaster was forty-two years old when he first converted King Vishtāspa, who became his patron. If we interpret 'the coming of the religion' to mean its acceptance by Vishtāspa, we must add 42 years to the number 258 before Alexander in order to obtain the traditional date of Zoroaster's birth. This would answer

to the 'three hundred years before Alexander' of the Arṭā Vīrāf. If, however, we take the phrase 'coming of the religion' to mean the date of Zoroaster's entry upon his ministry [= orig. p. 8] (as does West, *SBE.* v. 219), we must then add 30 years, which was Zoroaster's age when he beheld his first vision of Ormazd. [The latter view is the correct one as shown by West. It is worth remarking that as Zoroaster's revelation and the 'coming of the religion' are placed in the thirtieth year of Vishtāsp's reign as well as of the Prophet's life, both men accordingly would be represented as born in the same year if we adopt an Oriental custom in dating a king's accession to the throne from the day of his birth.]

A calculation based upon the figures of this tradition would place Zoroaster's birth 42 years + 258 years (= 300 years) before B.C. 330, the date of the fall of the Iranian kingdom through Alexander's conquest; in other words it would assign Zoroaster's birth to about B.C. 630. [But as West has shown (*SBE.* xlvii. §§ 53–54), there is an evident omission of 35 years in the reckoning; he accounts for this error and combines the items, 272 years of Bd. 34. 7–8 with this date of Alexander's death, B.C. 323, and with the 30th year of Zoroaster's life in which the Revelation came, and he finds B.C. 660 as the traditional date of the birth of Zoroaster and of Vishtāsp's accession. See below, Appendix III.] According to the same tradition the duration of the various reigns of the Kayanian dynasty would be about as follows [West's corrected chronology now included]: —

King.	Reigned years.	Fictitious date B.C.	[West's correction, including 35 years.]
Vishtāsp	120	618–498	660–540
Vohūman (Ardashīr Dirāzdast) .	112	498–386	540–428
Hūmāī	30	386–356	428–363
Dārāī	12	356–344	363–351
Dārāī-ī Dārāī	14	344–330	351–337
[Accession of Alexander to his invasion			337–331]

The results would be somewhat altered if the computation be made according to lunar years or if a different point of departure be taken. The excessive lengths of the reigns of Vishtāsp and Vohūman seem suspicious and suggest round numbers unless we are to interpret them as comprising successive rulers; for example, in historic times, beside Hystaspes, the father of Darius, we have the names of two other Hystaspes, later connected with the ruling house of Bactria.[1]

The historic reigns of the Achaemenians may be compared (cf. Stokvis, *Manuel d'Histoire*, p. 107).

Cyrus	B.C. 558–529
Cambyses	529–521
Darius I.	521–485
Xerxes	485–465
Artaxerxes Longimanus	465–425
Darius Nothos	425–405
Artaxerxes Mnemon	405–362
Artaxerxes Ochus	362–340
[Arses]	340–337
Darius Codomannus	337–330

Comparison may be made, as with West,[2] identifying the long reign of Vohūman who is called Ardashīr (Artaxerxes or Ardashīr Dirāzdast 'the long-handed') with Artaxerxes Longimanus and his successors. Historical grounds throughout seem to favor this. For Hūmāī, West suggests Parysatis as a possibility. The last two Dārāīs answer to Ochus and Codomannus, and the reign of Kaī-Vishtāsp 'seems intended to cover the period from Cyrus to Xerxes' (West).[3] There seems every reason to identify Vohūman Ardashīr Dirāzdast with Artaxerxes Longimanus, according to the Bahman Yasht (Byt. 2. 17), as this Kayanian king 'makes the religion current *in* the whole world.'[4] One might be possibly tempted to regard the Vishtāsp reign as representing the Bactrian rule until Artaxerxes, and assume that Zoroastrianism then became the faith of Persis.[5] This might account for the silence as to
[= orig. p. 9] the early Achaemenians and shed some light on the problem concerning the Achaemenians as Zoroastrians; but there seems to be no historic foundation for such assumption. Suffice here to have presented the tradition in regard to the reigns of the Kayanian kings as bearing on Zoroaster's date and the traditional 258 years before Alexander as the era of 'the coming of the religion.'

[1] See genealogical tables of the Achaemenidae in Stokvis, *Manuel d'Histoire, de Généalogie, et de Chronologie*, p. 108 (Leide, 1888); Pauly, *Real-Encyclopædie*, article 'Achaemenidae'; Justi, *Geschichte des alten Persiens*, p. 15; *Iranisches Namenbuch*, p. 398–399; and Smith, *Classical Dictionary*, article 'Hystaspes.'

[2] West, *Bundahish translated*, *SBE.* v. 150 n., 198 n.

[3] De Harlez, *Avesta traduit*, *Introduction* p. cexxviii, thinks that the early Achaemenians were intentionally sacrificed. Spiegel, *ZDMG.* xlv. 203,

identifies the first Dārāī with Darius I., and believes that he was misplaced in the kingly list. This I doubt.

[4] West, *Byt. transl.*, *SBE.* v. 199. [See also above, pp. 81–82. Consult J. H. Moulton in *The Thinker*, ii. 498–501.]

[5] Dubeux, *La Perse*, p. 57, sharply separates the Oriental account of the Persian kings from the historical account.

(c) The sum of 258 years is given also by so careful an investigator as Albīrūnī (A.D. 973–1048). His statements are based on the authority of 'the scholars of the Persians, the Hērbadhs and Maubadhs of the Zoroastrians.'[1] In his *Chronology of Ancient Nations*, p. 17, l. 17 (transl. Sachau), is found a statement of the Persian view in regard to Zoroaster's date: 'from his (*i.e.* Zoroaster's) appearance till the beginning of the Æra Alexandri,[2] they count 258 years.' Several times he gives the received tradition that Zoroaster appeared in the 30th year of the reign of Vishtāsp. In another place, *Chron.* p. 196 (transl. Sachau), he gives further information in regard to Zoroaster's time: 'On the 1st Ramaḍān A.H. 319 came forward Ibn 'Abī-Zakarriyā. . . . If, now, this be the time (*i.e.* A.H. 319 = A.D. 931) which Jāmāsp and Zarādusht meant, they are right as far as chronology is concerned. For this happened at the end of the Æra Alexandri 1242, *i.e.* 1500 years after Zarādusht.' From this statement we may compute back to the year B.C. 569 as a date when a prophecy is supposed to have been made by Zoroaster and Jāmāsp. Albīrūnī is not exhausted yet. In *Chron.* 121 (transl. Sachau), he says, 'we find the interval between Zoroaster and Yazdajird ben Shāpūr to be nearly 970 years.' This gives the date about B.C. 571 if we count Yazdajird's reign as A.D. 399–420. Furthermore the carefully constructed tables which Albīrūnī gives from various sources are interesting and instructive, owing to their exact agreement with the reigns of the Kayanian kings as recorded in the Būndahishn. Thus, *Chron.* p. 112, 107–114 (transl. Sachau): —

Kai Vishtāsp till the appearance of Zoroaster	30
The same after that event	90
Kai Ardashīr Bahman (Vohūman)	112
Khumānī (Hūmāī)	30
Dārā	12
Dārā ben Dārā	14

On p. 115 he contrasts these dates with those given by [= orig. p. 10]
early occidental authorities. Finally, *Chron.* p. 32
(transl. Sachau), the name of Thales is brought into connection with

Zoroaster, cf. p. 169, n. 3 below. So much for the information furnished by Albīrūnī.

[1] Albīrūnī, *Chronology of Ancient Nations*, transl. and ed. by Sachau, p. 109.

[2] According to Albīrūnī, p. 32 (transl. Sachau) the Æra Alexandri would date from the time when Alexander left Greece at the age of twenty-six years, preparing to fight with Darius.

(d) Of somewhat earlier date but identical in purport is the statement found in Masūdī's *Meadows of Gold*, written in A.D. 943–944 (Masūdī died A.D. 957). Like the Būndahishn and like Albīrūnī, Masūdī reports that 'the Magians count a period of two hundred and fifty-eight (258) years between their prophet Zoroaster and Alexander.'[1] He reiterates this assertion in *Indicatio et Admonitio*[2] by saying 'between Zoroaster and Alexander there are about three hundred years.' Nearly the same, but not exactly identical figures, are found as in the Būndahishn, regarding the length of the reigns of the various Kayanian kings; Zoroaster is stated, as elsewhere, to have appeared in the thirtieth (30) year of Vishtāsp's reign and he dies at the age of seventy-seven (77) after having taught for thirty-five (35) years.[3] The statement that Zoroaster lived to the age of 77 years is also found elsewhere.[4] What Masūdī has to say on the subject of Nebuchadnezzar's being a lieutenant of Lohrāsp (Aurvaṯ-aspa) and regarding Cyrus as contemporary with Bahman will be mentioned below, as a similar statement occurs in the Dīnkarṯ (Bk. 5). [West, *SBE.* xlvii. 120.]

[1] Masūdī (Maçoudī), *Les Prairies d'Or*, *Texte et traduction par Barbier de Meynard*, iv. 107 'Les Mages comptent entre leur prophète Zoroastre, fils d'Espimān, et Alexandre, une période de deux cent cinquante-huit ans. Entre Alexandre, qu'ils font régner six ans, et l'avénement d'Ardéchir, cinq cent dix-sept ans; enfin entre Ardéchir et l'hégire cinq cent soixante-quatre ans . . . du règne d'Alexandre à la naissance du Messie, trois cent soixante-neuf ans; de la naissance du Messie à celle du Prophète cinq cent vingt et un ans.' Observe especially that Masūdī in *Indicatio et Admonitio*, (p. 327–328) accounts for the intentional shortening of the period between Alexander and Ardashīr. What he has to say on this subject is worth looking up in connection with *SBE.* v. 151 n.

[2] Masūdī, *Le Livre de l'Indication et de l'Admonition* (in *Prairies d'Or*, ix. p. 327), 'Zoroastre fils de Poroschasp fils d'Asinman, dans l'Avesta, qui est le livre qui lui a été révélé, annonce que, dans trois cents ans, l'empire des Perses éprouvera une grande révolution, sans que la religion soit détruite; mais qu'au bout de mille ans, l'empire et la religion périront en même temps. Or entre Zoroastre et Alexandre il y a environ trois cents ans; car

Zoroastre a paru du temps de Caïbistasp, fils de Caïlohrasp, comme nous l'avons dit ci-devant.' See Masūdī, *Kitāb al-Tanbīh*, p. 90 seq., ed. de Goeje, Leyden, 1894. Compare also Gottheil, *References to Zoroaster*, p. 35 (in Drisler Classical Studies, New York, 1894); [and *Le Livre de l'Avertissement*, traduction par B. C. de Vaux (Société Asiatique), p. 140, Paris, 1896].

[3] Masūdī, *Prairies d'Or*, ii. p. 123, ed. Barbier de Meynard. 'Youstasf (Gustasp) régna après son père (Lohrasp) et résida à Balkh. Il était sur le trône depuis trente ans, lorsque Zeradecht, fils d'Espimān se présenta devant lui . . . (p. 127). Youstasf régna cent [= orig. p. 11] vingt ans avant d'adopter la religion des Mages, puis il mourut. La prédication de Zeradecht dura trente-cinq ans, et il mourut âgé de soixante et dix-sept ans.' The detailed reigns (Masūdī, op. cit. ii. 126–129) are Vishtāsp 120 years, Bahman 112, Hūmāī 30 (or more), Dārā 12, Dārā son of Dārā 30, Alexander 6 (cf. vol. iv. p. 107 'Alexandre, qu'ils font régner six ans'). The latter would answer pretty nearly to the commonly received years of Alexander in Persia, B.C. 330–323. Observe that the years of the last three reigns vary somewhat from the Būndahishn. Deducting from Vishtāsp's reign the 30 years till Zoroaster appeared and counting simply to the coming of Alexander, the resulting 274 years would place Zoroaster's appearance at B.C. 604 or, if 42 years old at the time, his birth at B.C. 646. [See now West's correction which gives B.C. 660.] But notice that instead of 274 years as here, Masūdī elsewhere says (*Prairies d'Or*, iv. 106, quoted above) there were 258 years between Zoroaster and Alexander.

[4] E.g. Dīnkarṯ Bk. 7. 5. 1 (communication from West) and in the Rivāyats.

(e) The period at which the Arabic chronicler Ṭabarī (died A.D. 923)[1] places Zoroaster in his record of Persian reigns, is practically identical with the preceding in its results, although he occasionally differs in the length of the individual reigns, e.g. Bahman 80 years (although he mentions that others say 112 years), Hūmāī about 20 years, Dārā 23 years. He tells also of a tradition that makes of Zoroaster one of the disciples of Jeremiah. The latter, according to the generally accepted view, began to prophesy about B.C. 626. These points will be spoken of again below.

[1] See Zotenberg, *Chronique de Tabari, traduite sur la version persane d'Abou-Ali Mo'hammed Bel'ami*, tome i. 491–508, Paris, 1867.

(f) The Dabistān (translated by Shea and Troyer, i. 306–309) narrates that the holy cypress which Zoroaster had planted at Kishmar in Khorassān [I formerly wrongly read Kashmir] and which was cut down by the order of Mutawakkal, tenth khalif of the Abbassides (reigned A.D. 846–860), had stood 'fourteen hundred and fifty years (1450) from the time of its being planted, to the year 232 of

the Hejirah (A.D. 846).' If these years be reckoned as solar years, according to the custom of the ancient Persians, and counted from the beginning of Mutawakkal's reign, the date of the planting of the cypress would be B.C. 604; but if reckoned according to the lunar calendar of the Mohammedans (i.e. equivalent to 1408 solar years), the epoch would be B.C. 562.[1] The former date (B.C. 604) recalls the reckoning of Masūdī alluded to above, on p. 10 [= p. 162]. The event of the planting must have been an occasion of special moment; from a reference to the same in Firdausī (translation by Mohl, iv. 291–293, Paris, 1877), the conversion of Vishtāspa is perhaps alluded to. If the conversion of Vishtāspa really be alluded to, 42 years must be added to give the approximate date of Zoroaster's birth. Perhaps, however, some other event in the prophet's life is commemorated.[2] In any case the results lead us to the latter part of the seventh century B.C. and the first part of the sixth century. [See now above, p. 80.]

[1] See the calculation [of Anquetil du Perron, in Kleuker, *Anh. zum ZA.* i. Thl. 1. pp. 346–347, and] of Shea and Troyer, *Dabistān,* [= orig. p. 12] *translated*, i. 308, n., Paris, 1843 and Mirkhond's *History of the Early Kings of Persia,* transl. Shea, p. 281–282, London, 1832. According to E. Röth, 'Zoroastrische Glaubenslehre' in *Geschichte unserer abendländischen Philosophie*, i. 350, the era of the cypress is B.C. 560. This is adopted by Floigl, *Cyrus und Herodot*, p. 15, 18 (Leipzig, 1881). [On Kishmar consult also Vullers, *Fragmente*, p. 113].

[2] In case the 1450 years be reckoned back from the date of Mutawakkal's death (A.D. 860) instead of from the beginning of his power, the numbers would be respectively B.C. 590 (if solar), or B.C. 548 (if lunar).

(g) The figures of the chapter-headings in the *Shāh Nāmah* of Firdausī (A.D. 940–1020) likewise place the opening of Vishtāspa's reign at about three hundred years before Alexander's death.[1]

[1] Firdusii *Schahname*, ed. Vullers-Landauer, iii. p. 1495 seq. See also Shea and Troyer's *Dabistān*, Introd. i. p. lxxxvi and p. 380. Consult the chapter-headings of the reigns in Mohl's translation of Firdausī, vols. iv.–v. Observe that Bahman is assigned only 99 years instead of the usual 112; the duration of Vishtāspa's reign is given in Mohl, vol. iv. 587, 'cent vingt ans' in harmony with the usual tradition.

(h) The Persian historical work, Mujmal al-Tawārīkh (A.H. 520 = A.D. 1126),[1] following the authority of the Chronicle of the Kings of Persia, brought from Farsistān by Bahram, son of Merdanshāh,

Mobed of Shapur, enumerates 258 years before Alexander.[2] The Ulamā-ī Islām counts three hundred.[3]

[1] See *Extraits du Modjmel al-Tewarikh, relatifs à l'histoire de la Perse, traduits du persan, par Jules Mohl* (Journal Asiatique, tome xi. pp. 136, 258, 320, Paris, 1841).

[2] Cf. op. cit. p. 230. The author acknowledges indebtedness also to Hamzah of Isfahān, Ṭabarī, and Firdausī. His chronology may be deduced from pp. 330–339 of the work cited; it runs, Lohrāsp 120 years, Gushtāsp 120 years, Bahman 112, Hūmāī 30, Dārāb 12 [or 14], Dārā son of Dārāb 14 [or 16], Alexander 14 [or 28]. Observe the alternative figures in the case of the last three numbers.

According to Röth, *Geschichte unserer abendländischen Philosophie*, i. 351, the author of the Mujmal al-Tawārīkh places Zoroaster 1700 years before his own time; on this ground Röth places the death of Zoroaster at B.C. 522, and is followed by Floigl, *Cyrus und Herodot*, p. 18. Cf. Kleuker's *Zend-Avesta*, Anh. Bd. i. Theil 1, p. 347.

[3] See Vullers, *Fragmente über Zoroaster*, p. 58.

(i) Interesting is the fact noticed by Anquetil du Perron,[1] that a certain religious sect that immigrated into China A.D. 600 is evidently of Zoroastrian origin and that these believers have an era which dates approximately from B.C. 559; this date Anquetil regards as referring to the time when Zoroaster left his home and entered upon his mission — a sort of Iranian Hejirah.

[1] See Anquetil du Perron quoted by Kleuker, *Anhang zum Zend-Avesta*, Bd. i. Thl. 1, pp. 349–351; cited also by Shea, *Mirkhond's History*, p. 282, and by Röth in *Geschichte abendländ. Philosophie*, i. 353 and note 566, and followed by Floigl, *Cyrus und Herodot*, p. 18.

(j) Similar in effect as far as concerns the period at which they place the prophet, although of doubtful value or otherwise to be explained, are those Syriac and Arabic [= orig. p. 13] reports which connect the name of Zoroaster with Jeremiah and which make him the latter's pupil or even identify him with Baruch the scribe of Jeremiah.[1] Presumably this association is due to confusing the Arabic form of the name Jeremiah *Armiah* with Zoroaster's supposed native place *Urmiah* (Urumiyah).[2]

[1] (*a*) The Syro-Arabic Lexicon of Bar Bahlūl (about A.D. 963) s.v. Ḳāsōmā (divinator): 'Divinator, like Zardosht, who people say is Baruch the Scribe; and because the gift of prophecy was not accorded to him he went astray, journeyed to [other] nations and learned twelve tongues.' Cf. Payne-Smith, *Thesaurus Syriacus*, col. 3704.

(β) Also Bishop 'Ishōdad of Ḥadatha (about A.D. 852), commentary on Matth. ii. 1, 'Some say that he (Zoroaster) is the same as Baruch the pupil of Eramya (Jeremiah), and that because the gift of prophecy was denied him as [had been] his wish, and because of that bitter exile and the sack of Jerusalem and the Temple, he became offended (or angry) and went away among other nations, learned twelve languages, and in them wrote that vomit of Satan, i.e. the book which is called Abhasta.' Cf. Gottheil, *References to Zoroaster*, p. 29.

(γ) Identically, Solomon of Ḥilāṭ (born about A.D. 1222), *Book of the Bee*, 'this Zārādosht is Baruch the scribe,' p. 81 seq., ed. Budge (Anecdota Oxoniensia), also E. Kuhn, *Eine zoroastrische Prophezeiung in christlichem Gewande* (Festgruss an R. von Roth, Stuttgart, 1893, p. 219). Consult especially Gottheil, *References to Zoroaster* (Drisler Classical Studies, New York, 1894).

(δ) Ṭabarī (died A.D. 923) likewise notices the association of Zoroaster with Jeremiah. According to him 'Zoroaster was of Palestinian origin, a servant to one of the disciples of Jeremiah the prophet, with whom he was a favorite. But he proved treacherous and false to him. Wherefore God cursed him, and he became leprous. He wandered to Ādarbaijān, and preached there the Magian religion. From there he went to Bishtāsp (Vishtāspa), who was in Balkh. Now when he (Zoroaster) had come before him, and preached his doctrine to him, it caused him to marvel, and he compelled his people to accept it, and put many people to death on its account. Then they followed it (the religion). Bishtāsp reigned one hundred and twelve (112) years.' Gottheil, *References to Zoroaster*, p. 37. See also *Chronique de Tabari traduite* par H. Zotenberg, i. p. 499. [In the story of the leprosy can there be some reminiscence of Elisha's servant Gehazi, who was cursed with leprosy for falsehood after the cleansing of Naaman? See II. Kings, v. 1–27 and compare *sara'ath*, p. 30 above, and Hyde, p. 314.]

(ε) The same general statements of Ṭabarī are repeated by Ibn al-Athīr (13th century) in his *Kitāb al-Kāmil fī al-ta'arīkh*. See Gottheil, *References to Zoroaster*, p. 39.

(ζ) Once the Syrian Gregorius Bar 'Ebhrāyā Abulfaraj (c. A.D. 1250) calls Zoroaster a disciple of Elijah (mistake for Jeremiah?), see Gottheil, *References to Zoroaster*, p. 32.

(η) Similarly the Arab historian Abu Mohammed Mustapha calls Zoroaster a disciple of Ezīr (Ezra), see Hyde, *Hist. Relig. veterum Persarum*, p. 313.

[2] So suggested by de Sacy, *Notices et Extraits des Manuscrits de la Bibl. du Roi*, ii. 319, see Gottheil, *References to Zoroaster* (Drisler Classical Studies, p. 30 n.). [Anquetil du Perron's view was, that this is owing to an unwillingness to attribute to the Persians a prophet of their own, without Semitic influence; see his paragraph in Kleuker, *Anh. zum ZA.* i. Thl. 1, p. 341. This is no doubt also true. See likewise p. 30 above.]

(k) Pointing to a similar era are the Pahlavi (Dīnkart Bk. 5. and Mkh.) and Perso-Arabic allusions to Nebuchadnezzar as lieutenant

of Vishtāsp's predecessor, Lohrāsp, and of Vishtāsp himself as well as of his successor Bahman (Vohūman). [See also above, p. 91, n. 2.] In the same connection Cyrus's name is joined with Vishtāsp and Bahman.[1]

[1] (α) According to Ṭabarī (10th century A.D.) and Masūdī, [= orig. p. 14] Nebuchadnezzar was lieutenant successively under Lohrāsp, Vishtāsp, and Bahman ; the tradition regarding Lohrāsp's taking of Jerusalem is found in the Pahlavi Dīnkarṯ Bk. 5 and Maīnōg-ī Khiraṯ 27. 66–67, transl. West, *SBE.* xxiv. 65. Ṭabarī (or rather the Persian version of the latter by Bel'ami) gives two different versions of the story (see *Chronique de Tabarī, traduite sur la version persane de Bel'amī par H. Zotenberg*, vol. i. pp. 491–507, Paris, 1867), and (Ṭabarī op. cit. p. 503) the return of the Jews to Jerusalem is placed in the 70th year of Bahman. Signs of confusion are evident. So also in Mirkhond (15th century A.D.) who in his history repeats Ṭabarī's statement with reference to Nebuchadnezzar and Lohrāsp, and makes Cyrus a son of Lohrāsp although he is placed in the reign of Bahman. He regards Bahman (Vohūman) as a contemporary of Hippocrates (B.C. 460–357) and Zenocrates (B.C. 396–314) which would harmonize properly with the traditional dates above given (pp. 8–9 = pp. 159–160) for Bahman's reign. See Shea, *Mirkhond's History*, pp, 264, 291, 343).

(β) Masūdī is worth consulting on the same point, especially in respect to certain presumed relations between the Persians and the Jews. See Barbier de Meynard, *Maçoudi Les Prairies d' Or*, ii. 119–128.

(l) At this point may be mentioned two other allusions that place Zoroaster's activity in the sixth century before the Christian era, although the former of these rests upon the identification of the prophet's patron Vishtāspa with Hystaspes the father of Darius. The first of these allusions, that given by Ammianus Marcellinus (5th century A.D.),[1] directly calls Vishtāspa (Hystaspes) the father of Darius, although Agathias (6th century A.D.)[2] expresses uncertainty on this point. The second allusion is found in Eutychius, the Alexandrine Patriarch, who makes Zoroaster a contemporary of Cambyses and the Magian Smerdis,[3] a view which is shared by the Syrian Gregorius Bar 'Ebhrāyā Abulfaraj (c. A.D. 1250)[4] [and by the Arab chronologist al-Makīn[5]].

[1] Ammian. Marcell. 23. 6. 32, *Magiam opinionum insignium auctor amplissimus Plato, Machagistiam esse verbo mystico docet, divinorum incorruptissimum cultum, cuius scientiae saeculis priscis multa ex Chaldaeorum arcanis Bactrianus addidit Zoroastres, deinde Hystaspes rex prudentissimus, Darii pater.* The general opinion is that 'saeculis priscis' is allowable in consideration of the thousand years that separated Zoroaster and Ammianus,

and assuming that Ammianus understood Zoroaster and Hystaspes to be contemporaries, cf. Kleuker, *Anhang zum Zend-Avesta*, Bd. i. Thl. 1, p. 334.

[2] Agathias 2. 24, Ζωροάστρου τοῦ Ὀρμάσδεως . . . οὗτος δὲ ὁ Ζωροάδος, ἤτοι Ζαράδης — διττὴ γὰρ ἐπ' αὐτῷ ἡ ἐπωνυμία — ὁπηνίκα μὲν ἤκμασε τὴν ἀρχὴν, καὶ τοὺς νόμους ἔθετο, οὐκ ἔνεστι σαφῶς διαγνῶναι. Πέρσαι δὲ αὐτὸν οἱ νῦν ἐπὶ Ὑστάσπεω, οὕτω δή τι ἁπλῶς φασι γεγονέναι, ὡς λίαν ἀμφιγνοεῖσθαι, καὶ οὐκ εἶναι μαθεῖν, πότερον Δαρείου πατὴρ εἴτε καὶ ἄλλος οὗτος ὑπῆρχεν Ὑστάσπης. [See Appendix V. § 35.]

[3] Eutychii Patriarchae Alexandrini *Annales*. Illustr. Selden, interpr. E. Pocock. Oxon. 1658, pp. 262–263, *Mortuo Cyro Dario Babelis rege, post ipsum imperavit filius ipsius Kambysus annos novem: post quem Samardius Magus annum unum. Hic, Magus cognominatus est quod ipsius tempore floruerit Persa quidam Zaradasht* (زرادشت), *qui Magorum religionem condidit aedibus igni dedicatus. Post ipsum regnavit Dara primus, annos viginti. Post illum Artachshast Longimanus cognominatus annos viginti quattuor.* On this authority Floigl, following Röth, wishes to assign the year of Zoroaster's death to B.C. 522, cf. *Cyrus und Herodot*, p. 18, and Röth, *Geschichte uns. abendländ. Philosophie* i. 353.

[4] Bar 'Ebhrāyā, *Arabic Chronicon*, p. 83, ed. Salḥani, Beirut, 1890 (cited by Gottheil, *References to Zoroaster*, p. 32). 'In those days (of Cambyses) came Zaradosht chief of the Magian sect, by birth of Ādarbaijān, or, as some say, of Āthōr (Assyria). It is reported that he was one of Elijah's (!) disciples, and he informed the Persians of the sign of the birth of Christ.'

[5] See Hyde *Hist. Relig. vet. Pers.* pp. 528–529.]

(m) Finally two other allusions are here added for the sake of completeness, as they have been interpreted as pointing to the fact that Zoroaster lived about the sixth century B.C. There seems to be nothing in them, however, to compel us to believe that Zoroaster is regarded as living only a short time before the events to which they allude. The first is a passage in Nicolaus Damascenus (1st century B.C.), who represents that when Cyrus was about to burn the unfortunate Croesus, his attention was called to Ζωροάστρου λόγια, which forbade that fire should be defiled.[1] The second item of information is found in such references as represent Pythagoras as following Zoroaster's doctrines.[2] Lastly, the association of Zoroaster's name with that of Thales, by Albīrūnī, has been noted above.[3]

[1] Nicolaus Damascenus Fragm. 65, *Müller Fragm. Hist. Gr.* iii. 409 δείματα δαιμόνια ἐνέπιπτε, καὶ οἵ τε τῆς Σιβύλλης χρησμοὶ τά τε Ζωροάστρου λόγια εἰσῄει. Κροῖσον μὲν οὖν ἐβόων ἔτι μᾶλλον ἢ πάλαι σώζειν. . . . Τόν γε μὴν Ζωροάστρην Πέρσαι ἀπ' ἐκείνου διεῖπαν, μήτε νεκροὺς καίειν, μήτ' ἄλλως μιαίνειν πῦρ, καὶ πάλαι τοῦτο καθεστὼς τὸ νόμιμον τότε βεβαιωσάμενοι. (Latin version) *Persas . . . religio ac metus divûm incessit: Sibyllae quoque vaticinia ac Zoroastris oracula in mentem veniebant. Itaque clamitabant, multo, quam antea,*

contentius, ut Croesus servaretur. . . . At Persae exinde sanxerunt juxta praecepta Zoroastris, ne cadavera cremare neque ignem contaminare posthac liceret, quod quum apud eos ex veteri instituto obtinuisset, tum magis confirmaverunt. Cf. de Harlez, *Avesta traduit*, Introd. pp. xliv, lxvii.

[2] The principal references are to be found in Windischmann, *Zoroastrische Studien*, pp. 260–264, 274, from whose work they are taken. Several of these allusions mention Zoroaster's name directly; in others we may infer it, since Pythagoras is made a student of the Magi, whom classical antiquity regards as the exponents of Zoroaster's teaching. Such allusions are: (*α*) Cicero, *de Fin.* 5. 29, *ipse Pythagoras et Aegyptum lustravit et Persarum Magos adiit;* (*β*) Valerius Maximus 8. 7 extern. 2, *inde ad Persas profectus Magorum exactissimae prudentiae se formandum tradidit;* (*γ*) Pliny, *N. H.* 30. 2. 1, *Pythagoras, Empedocles, Democritus, Plato ad hanc (magicen) discendam navigavere;* (*δ*) Porphyrius, *Vita Pythag.* 41, ἐπεὶ καὶ τοῦ θεοῦ, ὡς παρὰ τῶν Μάγων ἐπυνθάνετο, ὃν Ὡρομάζην καλοῦσιν ἐκεῖνοι; and *Vita Pythag.* 12, ἔν τε Βαβυλῶνι τοῖς τ' ἄλλοις Χαλδαίοις συνεγένετο καὶ πρὸς Ζάβρατον [Ζάρατον, Nauck] (Zoroaster?) ἀφίκετο; (*ε*) Plutarch, *de animae procr. in Timaeo* 2. 2, Ζαράτας ὁ Πυθαγόρου διδάσκαλος; (*ζ*) Clemens Alexandrinus, *Stromata*, 1, p. 357 (ed. Potter) Ζωροάστρην δὲ τὸν Μάγον τὸν Πέρσην ὁ Πυθαγόρας ἐζήλωσεν (MS. ἐδήλωσεν), cf. Cyrillus, *adv. Jul.* 3, p. 87, where Pythagoras is called πανάριστος ζηλωτής of Zoroaster; (*η*) Suidas s.v. Pythagoras, Πυθαγόρας· οὗτος ἤκουσε — Ζάρητος τοῦ μάγου (is it Zoroaster?); (*θ*) Apuleius Florid. p. 19 (ed. Altib.) *sunt qui Pythagoram aiunt eo temporis inter captivos Cambysae regis Aegyptum cum adveheretur, doctores habuisse Persarum magos ac praecipue Zoroastrem omnis divini arcani antistitem;* (*ι*) in Lucian's *Dialogue Menippus*, § 6, p. 463, the Babylonian Magi are the pupils and successors of Zoroaster μοῖ . . . ἔδοξε ἐς Βαβυλῶνα ἐλθόντα δεηθῆναί τινος τῶν Μάγων τῶν Ζωροάστρου μαθητῶν καὶ διαδόχων. Also some others.

[[3] See p. 161 above. The particular passage is one in which Albīrūnī discusses the various possibilities as to the date of Thales. He adds that 'if he (i.e. Thales) lived at the time of Kaī Ḳubādh, he stands near to Zoroaster, who belonged to the sect of the Ḥarrānians' (*Chron.* p. 32, l. 15, transl. Sachau).]

B. Discussion of the Data.

The material above collected presents most of the [= orig. p. 16]
external evidence that we have in regard to the age at
which Zoroaster lived. We are now prepared for a more comprehensive view of the subject, for a discussion of the data in hand, for a presentation of certain internal evidences that need to be brought out, and for arguments and possible deductions. Several points immediately suggest themselves for comment.

First, in discussing the classical allusions above presented, one is justified from the connection in assuming that such allusions as are

made to the name of Zoroaster as a religious teacher or sage, all refer to the one great prophet of ancient Iran. No account, I think, need therefore be taken of such views as assume the existence of two or of several Zoroasters, belonging to different periods in the world's history. Such a view was held by Suidas (s.v. *Zoroastres*) and was evidently earlier shared by Pliny;[1] it met with acceptance also among some of the old-fashioned writers in more recent times;[2] but there is no real evidence in its favor, and it is due to an attempt to adjust the discrepancy existing in classical statements with regard to Zoroaster's date. History knows of but one Zoroaster.

[1] Pliny *N. H.* 30. 2. 1. *sine dubio illic orta (ars Magica) in Perside a Zoroastre, ut inter auctores convenit. Sed unus hic fuerit, an postea et alius, non satis constat.* He adds a little later (30. 2. 8) *diligentiores paulo ante hunc* (i.e. *Osthanem*) *Zoroastrem alium Proconnesium.*

[2] E.g. Kleuker (quoting the Abbé Foucher), *Anhang zum Zend-Avesta*, Bd. i. Thl. 2, p. 68–81.

Second, among the three dates which may be deduced from the material above collected and which are summarized on p. 2 [= p. 152], we are justified upon reasonable grounds, I think, in rejecting the excessively early date of B.C. 6000 or thereabouts. The explanation above offered to account for the extravagant figures seems satisfactory enough.

Third, such dates as might be arrived at from the sporadic allusions that associate the name of Zoroaster with Semiramis and Ninus, with Nimrod and Abraham, or with Baal, Bel, Balaam, as above discussed, have little if any real foundation. In each instance there seem to me to be reasonable grounds for discarding them.

There remains finally a comparatively large body of material that would point to the fact that Zoroaster flourished between the latter part of the seventh century and the middle of the sixth century before the Christian era. The material when sifted reduces itself: first, to the direct tradition found in two Pahlavi books, Būndahishn and Arṭā Vīrāf, which places Zoroaster's era three hundred years, or more exactly 258 years, before Alexander's day; second, to the Arabic allusions which give the same date in their [= orig. p. 17] chronological computations and which in part lay claim to being founded upon the chronology of the Persians themselves;[1] third, to similar allusions elsewhere which place Zoroaster at about this period.

[1] Compare Albīrūnī, *Chronology of Ancient Nations*, p. 109, 112 (transl. Sachau); and the *Modjmel al-Tewarikh*, p. 142, 320, 330 (traduit Mohl, Journal Asiatique, xi. 1841), stating that the account is based on the Chronicle of Mobed Bahram.

Certain objections may be raised to a view based upon this material last given.

First among these objections is a claim often urged, that the traditional date rests upon an erroneous identification of Vishtāspa with Hystaspes the father of Darius. I cannot see, from the allusions or elsewhere, that the Persians made any such identification; the impression gained from the material presented is rather in fact to the contrary; one may recall, for example, how widely different the ancestry of Vishtāspa is from the generally received descent of Hystaspes the father of Darius (a point which Floigl and Röth seem to have overlooked). It was only the classical writer Ammianus Marcellinus who, in antiquity, made any such identification. The point has already been sufficiently dealt with above, p. 14 [= p. 167, and West now also treats it in like manner—*SBE.* xlvii. Introd. § 70].

A second objection may be brought on the plea that the traditional date (7th to middle of 6th century B.C.) would not allow of the lapse of sufficient time to account for the difference in language between the Gāthās and the Old Persian inscriptions and for certain apparent developments in the faith. Furthermore, that a longer period of time must be allowed to account for the difference between the fixed title *Auramazda*, Ὡρομάσδης, current in western Persia in Achaemenian times, and the divided form of the divine name *Ahura Mazda* (or *Ahura* alone and *Mazda* alone) as found in the Avesta, especially in the Zoroastrian Gāthās. This point has been noticed in the interesting and instructive paper of Professor Tiele, *Over de Oudheid van het Avesta*, p. 16,[1] who comes to the result that Zoroastrianism must have existed as early as the first half of the 7th century B.C.[2] If we accept, as I believe we should, the theses that Vishtāspa ruled in eastern Iran, and that, although Zoroaster was a native of Ādarbaijān, the chief scene of his religious activity was eastern Iran,[3] and that the faith spread from Bactria westwards,[4] I cannot see that these arguments militate against the traditional date under discussion. Dialectic differences between the Bactrian region and Persia Proper would sufficiently account for arguments based on language alone. This, added to national and

individual differences, might well account for the fixed form of the name *Auramazda* among the Achaemenians as contrasted with the Avestan form. Who can say how rapidly the creed spread from the east to the west and what changes consequently in a short time may have resulted? New converts in their zeal are often more radical in progressive changes than first reformers. Persis, with its original difference in dialect, may in short time have developed the single title *Auramazda* from *Ahura Mazda* as watchword of church and state. See also note, p. 20, top [= p. 174].

[= orig. p. 18]

[1] Reprinted from the *Mededeelingen der Koninklijke Akademie van Wetenschappen, Afdeeling Letterkunde*, 3de Reeks, Deel xi. 364–385.

[2] Tiele's little work argues admirably for the antiquity of the Avesta as opposed to Darmesteter's views for the lateness of the Gāthās. I wish I could be convinced by Professor Tiele (p. 19) that the names of the Median kings, Phraortes (*fravaši*), Kyaxares (*uvaxšatara*), Deiokes (**dahyuka*) as well as Eparna, Sitiparna of the early Esarhaddon inscription (explained as containing *hvarənah*, 'glory'), are due to concepts originated by Zoroaster and are not merely marks of beliefs which Zoroastrianism inherited directly from existing Magism. The name of Darius's contemporary Khsathrita (Bh. 2. 15; 4. 19, Bh. e. 6) is not so important for the argument. I confess I should like to place Zoroaster as early as the beginning of the 7th century. The earlier, the better. [On Phraortes viewed as a Zoroastrian, compare more recently, Justi, in *Preuss. Jahrbücher*, Bd. 88, p. 258; *Grundriss d. iran. Philol.* ii. p. 411.]

[3] On eastern Iran, cf. Geiger, *Ostiranische Kultur* (Erlangen, 1882) and English translation of same, Darab D. P. Sanjana, *Eastern Iranians* (London, 1885–1886).

[4] See Jackson, *Zoroaster's Native Place*, *JAOS.* xv. 230 seq. So in spite of Spiegel, *ZDMG.* xlv. 198 seq.

A final objection may be raised as to the real historic worth and chronological value of the Persian tradition which places Zoroaster three centuries before Alexander. This it must frankly be said is the real point of the question. Is there a possibility of Arabic influence at work upon the statements of the Būndahishn and Arṭā Vīrāf [and Zāṯ-sparam]? Is the whole chronology of the Būndahishn and that of the Persians artificial?[1] And did the Zoroastrians intentionally tamper with history and bring Zoroaster down as late as possible in order that the millennial period might not be regarded as having elapsed without the appearance of a Saoshyant, or Messiah?

[1] Spiegel, *Eranische Alterthumskunde*, i. 506, with Windischmann, regards the data of the Būndahishn as 'unzuverlässig,' but it must be remembered that his figures, '178' years for the period between Zoroaster and Alexander, now require correction to 258, which alters the condition of affairs. See West, *SBE.* v. 150–151, and Spiegel, *ZDMG.* xlv. 203. Compare especially de Harlez, *Avesta traduit*, Introd. p. ccxxviii.

These questions require serious consideration in detail. The introduction to the chronological chapter of the Būndahishn (Bd. 34) does indeed read, according to one MS., 'on the reckoning of the years of the Arabs' (see Būndahishn translated by West, *SBE.* v. 149), but the word Tāzhīkān 'of the Arabs' is not found in the other manuscripts. Moreover, the scientific investigator Albīrūnī, and also the Mujmal al-Tawārīkh, whose data agree exactly with the Būndahishn, affirm that the dates given for the Kayanian kings are obtained from the records of the Persians themselves.[1]
There seems no reason, therefore, to doubt that the [= orig. p. 19]
Būndahishn really represents the Persian chronology.
But what the value of that chronology may be, is another matter. Personally I think it has real value so far as giving the approximate period of three centuries before Alexander as Zoroaster's era. Every student of the classics knows the part that chronology plays with reference to the Magi; every reader of the Avesta is familiar with 'the time of long duration;' every one who has looked into the scholarly work of Albīrūnī will have more respect for Persian chronology. Errors indeed there may be; attention has been called above to the lack of agreement between the years assigned by tradition to the reigns of the Zoroastrian Kayanian monarchs and the generally accepted dates of the reigns of Cyrus, Darius, and Xerxes[1]; to the dynasty of these three kings there corresponds only the long rule of Vishtāspa (120 years) and a part of that of Bahman Ardashīr Dirāzdast, some of whose reign answers to that of Artaxerxes Longimanus. As above said, it is difficult to identify the Kayanians of the tradition with the early Achaemenians of Greek history, but this need not nullify the real value of the traditional 'three centuries before Alexander.' What Masūdī (c. A.D. 943) in his *Indicatio et Admonitio* can add on this subject is full of interest. Little attention seems thus far to have been drawn to this important passage and to the explanation which it contains.[2] Masūdī is fully aware of the difference that exists between the Persian and the generally accepted chronology and he shows how it was brought about by

Ardashīr's purposely shortening the period between Alexander and himself by causing about half the number of years to be dropped from the chronological lists, but the 300 years of Zoroaster before Alexander were allowed to remain untouched, for the old prophecy regarding the time of Alexander's appearance had been fulfilled. The passage in Barbier de Meynard is well worth consulting.[3]

[1] See note above, p. 8 [= p. 160].

[2] Cf. Barbier de Meynard in *Le Livre de l'Indication et de l'Admonition* (Maçoudī, *Prairies d'Or*, ix. 327–328). [See also the translation by Vaux, *Maçoudi, Le Livre de l'Avertissement*, p. 136; Paris, 1896.]

[3] See preceding note. I have since found the passage given by Spiegel in *Eran. Alterthumskunde*, iii. 193; compare also Spiegel, *ZDMG.* xlv. 202.

C. Results.

To draw conclusions, — although open to certain objections, still, in the absence of any more reliable data or until the discovery of some new source of information to overthrow or to substantiate the view, there seems but one decision to make in the case before us. From the actual evidence presented and from the material accessible, one is fairly entitled, at least, upon the present merits of the case, to accept the period between the latter half of the seventh century and the middle of the sixth century B.C. [perhaps still better, between the middle of the seventh century and the first half of the sixth century B.C.], or just before the rise of the Achaemenian power, as the approximate date of Zoroaster's life.[1]

[= orig. p. 20] [1] Since the above was written Dr. E. W. West writes me (under date December 19, 1895) the interesting piece of information that his investigations into the history of the Iranian calendar have led him to the date B.C. 505 as the year in which a reform in the Persian calendar must have been instituted. He suggests that Darius, upon the conclusion of his wars and during the organizing of his kingdom and putting in force new acts of legislation, may with the aid and counsel of his priestly advisers have introduced the Zoroastrian nâmes of the months which have supplanted the old Persian names which were given in the inscriptions. If this be so, the point may have a special bearing towards showing that the Achaemenians were Zoroastrians. From Albīrūnī, *Chronology*, pp. 17, 12; 55, 29; 205, 2; and 220, 19 (transl. Sachau), we know that Zoroaster himself must have occupied himself with the calendar. Benfey u. Stern, *Ueber die Monatsnamen einiger alter Völker*, p. 116, regarded the Indo-Persian year as having been introduced into Cappadocia probably

as early as B.C. 750. [Dr. West's paper on the Parsi calendar has just appeared in *The Academy* for April 23, 1896.] [Later postscript (1898), West gives his results in *SBE.* xlvii. Introd. § 79 seq.]

Similar results have been reached by others, or opinions to the same effect have been expressed; for example, Haug,[1] Justi (private letter),[2] Geldner (personal communication),[3] Casartelli,[4] and several names familiar to those acquainted with the field.[5] Some effort might be made perhaps if the premises will allow it, and some attempts have been made, to define the period more exactly by a precise interpretation of the various time-allusions with reference to cardinal events in Zoroaster's life — the beginning of his ministry at the age of 30, the conversion of Vishtāspa in the prophet's 42d year, the death of Zoroaster at the age of 77 years.[6] [See Appendix III.]

[1] Cf. Haug, *Essays on the Parsis* (West's Introduction, p. xlv.) ; although Haug had previously adopted various earlier eras for Zoroaster, e.g. B.C. 2300 (*Lecture on Zoroaster*, Bombay, 1865), not later than B.C. 1000 (*Essays*, p. 299, where the subject is discussed ; cf. also *Essays*, pp. 15, 136, 264).

[2] Personal letter from Professor Justi, dated June 14, 1892.

[3] Geldner formerly placed the date of Zoroaster as prior to B.C. 1000 (see article 'Zoroaster,' *Encyclopædia Britannica*, 9th edition).

[4] *Philosophy of the Mazdayasnian Religion under the Sassanids*, transl. Firoz Jamaspji, p. ii, 'about 600.'

[5] The best collections of material on the subject are to be found in de Harlez, *Avesta traduit*, 2d ed. Introduction, pp. xx–xxv, ccxiv. [See also de Harlez, *The Age of the Avesta*, in *JAOS.*, New Series, xvii. 349, London, 1885, who finds no reason to place the Avesta earlier than 600 or 700 B.C., or in broader terms fixes 'the epoch of Zoroastrianism and the Avesta between 700 and 100 B.C.'], Spiegel, *EA.* i. 673–676, and Windischmann, *Zoroastrische Studien*, pp. 147, 162, 305 ; the latter suggested (*Zor. Stud.* p. 164) about B.C. 1000 as Zoroaster's date. The present writer (*Avesta Grammar*, p. xi) once held the opinion that Zoroaster lived 'more than a thousand years before the Christian era.' The date assigned by the Parsi Orientalist K. R. Kama is about B.C. 1300.

[6] E.g. Anquetil du Perron, *Zend-Avesta*, i. Pt. 2, p. 6, 60–62, assigns B.C. 589–512 as the age of Zoroaster ; compare also Kleuker, *Anhang zum Zend-Avesta*, Bd. i. Thl. 1, pp. 327–374 ; Thl. 2, pp. 51–81 (Foucher). [Anquetil's monograph should be consulted.] Floigl (*Cyrus und Herodot*, p. 18), following Röth, gives B.C. 599–522 as Zoroaster's era and identifies Vishtāspa with Hystaspes the father of Darius. Neither Floigl nor Röth seem to take any account of the difference between the genealogy of Vishtāspa's ancestors as given in the Old Persian inscriptions and the lineage given in the Avesta, Pahlavi, and later Persian works. Floigl does not, moreover, sufficiently take into consideration (p. 17) that 42 years (or at least 30) must be

added in every instance to the 258 years before Alexander, as that was Zoroaster's age when Vishtāspa accepted the Faith. This would in any event place the date of Zoroaster's birth before B.C. 600.

[= orig. p. 21] The above results, if they be accepted in the light at least of our present information on the subject, seem to be not without importance for the history of early religious thought and of the development of ethical and moral teaching. If one carefully works through the material, it must be acknowledged that the most consistent and the most authoritative of all the actual statements upon the subject place the appearance of the prophet at a period between the closing century of Median rule and the rising wave of Persian power, that is, between the latter half of the seventh century and the middle of the sixth century B.C.; [better between the middle of the seventh century and the former half of the sixth century B.C.]. It is the sowing of the fallow land that is to bring forth the rich fruits of the harvest. The teaching of Zoroaster must have taken deep root in the soil of Iran at the time when the Jews were carried up into captivity at Babylon (586–536), where they became acquainted with 'the law of the Medes and Persians which altereth not'; the time was not far remote when the sage Confucius should expound to China the national tenets of its people, and the gentle Buddha on Ganges' bank should preach to longing souls the doctrine of redemption through renunciation. How interesting the picture, how full of instruction the contrast! And in this connection, the old question of a possible pre-historic Indo-Iranian religious schism[1] comes perhaps once again into consideration.[2] Certain theological and religious phenomena noticeable in Brahmanism are possibly not so early, after all, as has generally been believed. It may perchance be that Zoroastrianism in Iran was but the religious, social, and ethical culmination of the wave that had been gathering in strength as it moved along, and that was destined in India to spend its breaking force in a different way from its overwhelming course in the plateau land northwest of the mountains of Hindu Kush.

[1] The view strongly upheld by Haug.

[2] Deductions that might perhaps be made in the light of Hopkins, *Religions of India*, pp. 177, 186, 212, n. 3. Consult especially the suggestive hints of Geldner, article 'Zoroaster,' *Encyclopædia Britannica*, where the much-mooted question of *asura-ahura, daēva-deva*, 'god-demon,' is discussed.

The kingdom of Bactria was the scene of Zoroaster's zealous ministry, as I presume. [The question raised on this point is noticed in the present volume.] Born, as I believe, in Atropatene, to the west of Media, this prophet without honor in his own country met with a congenial soil for the seeds of his teaching in eastern Iran. His ringing voice of reform and of a nobler faith found an answering echo in the heart of the Bactrian king, Vishtāspa, whose strong arm gave necessary support to the crusade that spread the new faith west and east throughout the land of Iran. Allusions to this crusade are not uncommon in Zoroastrian literature. Its advance must have been rapid. A fierce religious war which in a way was fatal to Bactria seems to have ensued with Turan. This was that same savage race in history at whose door the death of victorious Cyrus is laid. Although tradition tells the sad story that the fire of the sacred altar was quenched [= orig. p. 22] in the blood of the priests when Turan stormed Balkh, this momentary defeat was but the gathering force of victory; triumph was at hand. The spiritual spark of regeneration lingered among the embers and was destined soon to burst into the flame of Persian power that swept over decaying Media and formed the beacon-torch that lighted up the land of Iran in early history. But the history of the newly established creed and certain problems in regard to the early Achaemenians as Zoroastrians belong elsewhere for discussion.

[Addendum 1. In an article on 'The Date of the Avesta,' *The Times of India*, March 11, 1898, now draws attention to the fact that Darab Dastur Peshotan Sanjana has again called up the proposed identification of Avestan Nāidhyāh Gaotema (in Yt. 13. 16) with the *rishi* Gāutama whose son is Nōdhās in the Veda. See this pamphlet *Observations on Darmesteter's Theory*, pp. 25–31, Leipzig, 1898. On his point and on the other suggested identifications of the Avestan Gaotema with Gotama the Buddha, or with the Brahman Cangranghācah (see pp. 85–88 above), we may refer to what has been said by Windischmann, *Mithra*, p. 29, and to the references and discussion given by Justi, *Handbuch der Zendsprache*, p. 99 (Leipzig, 1864), where good material will be found. Justi's statement in his *Iran. Namenbuch*, p. 110 (Marburg, 1895) reads: 'Gaotema, vielleicht Name eines Gegners der Zarathustrischen Religion Yt. 13. 16; das Wort könnte auch appellativ sein; sanskrit gótama.'

In the passage I do not think that the words *nā vyāxanō* necessarily refer to Zoroaster at all, but that they allude to some later follower of the Faith who may have vanquished in debate some opponent of the Zoroastrian creed. Notice also Justi's 'eines Gegners der Zarathustrischen Religion.' I cannot therefore see that we shall lose anything if we accept the view which was first suggested

by Haug, and interpret this allusion to Gaotama as a thrust at Buddhism, and regard *nāiδyāh* as a derogatory attribute, or connected with the Vedic root *nādh.*

Color is given to such an interpretation because, farther on in the same Yasht (Yt. 13. 97), mention is made of the pious Saēna, a great religious teacher and successor of Zoroaster, who flourished between one hundred and two hundred years after the prophet himself, or B.C. 531–431, if we accept the traditional Zoroastrian chronology, and who might therefore have been a contemporary with Buddha. Upon the date of Saēna, see also Jivanji Jamshedji Modi, *The Antiquity of the Avesta*, Bombay, June, 1896. Saēna belonged to the ancient territory of Saka-stāna (Seistān) and thus to the region of White India; cf. p. 45, n. 4, 72, n. 3, 87, n. 1, and Appendix IV.

Now if in the particular case of Saēna (and the lines are metrical and therefore probably original) the Yasht actually makes mention of a Zoroastrian apostle who lives a century or more after the great teacher, I do not think we are necessarily forced to place Gaotama back into the Vedic period. In other words, in the case of Gaotema as of Saēna, the Yasht may be alluding to one who is born after Zarathushtra, and may be hurling anathemas against an opposing and heretical religion (and that religion Buddhism) which began to flourish about the same time as the Yasht may have been written. Of the various identifications I should prefer that of Gotama the Buddha, rather than to call in the Vedas and Gāutama whose son is Nōdhās.]

[Addendum 2. My pupil, Mr. Schuyler, draws my attention to a reference in a work that was published in the middle of the last century, which is of interest because it deals with the Huns and places the date of Zoroaster about the year '683 avant Jesus-Christ.' The reference is Deguignes, *Histoire générale des Huns*, i. Pt. 2, p. 376, Paris, 1756.]

APPENDIX III

DR. WEST'S TABLES OF ZOROASTRIAN CHRONOLOGY

AS BASED UPON THE MILLENNIAL SYSTEM OF THE BŪNDAHISHN

(From *Sacred Books of the East*, xlvii. Introd. § 55.)[1]

After investigating the traditional Zoroastrian chronology of the Būndahishn, and the statements of the other Pahlavi texts, which have been recorded in the preceding Appendix, Dr. E. W. West has compiled a series of chronological tables, synchronizing the Zoroastrian and European systems. The statement of Bd. **34**. 7, 8, places the death of Alexander 272 years after the coming of the religion, i.e. after the thirtieth year of Zoroaster's life and of Vishtāspa's reign. Combining these dates, and allowing for an apparent omission of thirty-five years (which is explained), the items 323 + 272 + 35 give as a result B.C. 660–583 as the date of Zoroaster, and B.C. 660–540 for Vishtāspa's reign,[2] which in Oriental manner is apparently conceived of as dating from the king's birth. West's tables are now presented (*SBE.* xlvii. Introd. pp. xxviii–xxx):—

'If we adopt the abbreviations A.R. for "*anno religionis*" and B.R. for "*before the religion*," we are prepared to compile the following synopsis of Zoroastrian Chronology according to the millennial system of the Būndahishn, extended to the end of time, but dealing only with traditional matters, combined with the European dates of the same events, deduced from the synchronism of A.R. 300 with B.C. 331, as stated above in § 54:'—

B.R. 9000, B.C. 9630. Beginning of the first millennium of Time; and formation of the Fravashis, or primary ideas of the good creations, which remain insensible and motionless for 3000 years (Bd. I, 8; XXXIV, 1).

[1] Through the courtesy of Dr. E. W. West and of Professor F. Max Müller, editor of the Sacred Books, I have been allowed to reproduce these pages; for which kindness I wish to express my appreciative thanks. —*A. V. W. J.*

[2] See *SBE.* xlvii. Introd. § 70.

B.R. 6000, B.C. 6630. Beginning of the fourth millennium, when the spiritual body of Zaratūsht is framed together, and remains 3000 years with the archangels (Dk. VII, ii, 15, 16), while the primeval man and ox exist undisturbed in the world, because the evil spirit is confounded and powerless (Bd. I, 20, 22 ; III, 1, 3, 5 ; XXXIV, 1).

B.R. 3000, B.C. 3630. Beginning of the seventh millennium, when the evil spirit rushes into the creation on new-year's day, destroys the primeval ox, and distresses Gāyōmarṯ, the primeval man (Bd. I, 20 ; III, 10-20, 24-27 ; XXXIV, 2). Z. appears to remain with the archangels for 2969 years longer.

B.R. 2970, B.C. 3600. Gāyōmarṯ passes away (Bd. III, 21-23 ; XXXIV, 2).

B.R. 2930, B.C. 3560. Masyē and Masyāōī had grown up (Bd. XV, 2 ; XXXIV, 3).

B.R. 2787, B.C. 3417. Accession of Hōshāng (Bd. XXXIV, 3).

B.R. 2747, B.C. 3377. Accession of Tākhmōrup (ibid. 4).

B.R. 2717, B.C. 3347. Accession of Yim (ibid.).

B.R. 2000, B.C. 2630. Beginning of the eighth millennium. Accession of Dahāk (ibid. 4, 5).

B.R. 1000, B.C. 1630. Beginning of the ninth millennium. Accession of Frēṯūn (ibid. 5, 6).

B.R. 500, B.C. 1130. Accession of Mānūshcīhar (ibid. 6).

B.R. 428, B.C. 1058. Spendarmaṯ comes to Mānūshcīhar at the time of Frāsīyāv's irrigation works (Zs. XII, 3-6). [West's brief remarks on correction of the MSS. here omitted.]

B.R. 380, B.C. 1010. Accession of Aūzōbō (Bd. XXXIV, 6).

B.R. 375, B.C. 1005. Accession of Kaī-Kobāṯ (ibid. 6, 7).

B.R. 360, B.C. 990. Accession of Kaī-Ūs (ibid. 7).

B.R. 300, B.C. 930. Zaratūsht first mentioned by the ox that Srītō killed (Zs. XII, 7-20).

B.R. 210, B.C. 840. Accession of Kaī-Khūsrōī (Bd. XXXIV, 7).

B.R. 150, B.C. 780. Accession of Kaī-Lohrāsp (ibid.).

B.R. 45, B.C. 675. The Glory descends from heaven at the birth of Dūkṯak (Zs. XIII, 1).

B.R. 30, B.C. 660. Accession of Kaī-Vishtāsp (Bd. XXXIV, 7). Vohūmanō and Ashavahishtō descend into the world with a stem of Hōm (Dk. VII, ii, 24). Zaratūsht is born (ibid. v, 1).

B.R. 23, B.C. 653. Z. is seven years old when two Karaps visit his father, and Dūrāsrōbō dies (Dk. VII, iii, 32, 34, 45).

B.R. 15, B.C. 645. Z. is fifteen years old when he and his four brothers ask for their shares of the family property (Zs. XX, 1).

B.R. 10, B.C. 640. Z. leaves home at the age of twenty (ibid. 7).

A.R. 1, B.C. 630. Beginning of the tenth millennium. Z. goes forth to his conference with the sacred beings on the 45th day of the 31st year of Vishtāsp's reign (Dk. VII, iii, 51-62 ; VIII, 51 ; Zs. XXI, 1-4).

A.R. 3, B.C. 628. Z. returns from his first conference in two years, and preaches to Aūrvāītā-dang and the Karaps without success (Dk. VII, iv, 2-20).

A.R. 11, B.C. 620. After his seventh conference, in the tenth year he goes to

Vishtāsp; Mēṯyōmāh is also converted (ibid. 1, 65; Zs. XXI, 3; XXIII, 1, 2, 8).

A.R. 13, B.C. 618. Twelve years after Z. went to conference, Vishtāsp accepts the religion, though hindered for two years by the Karaps (Dk. VII, v, 1; Zs. XXIII, 5, 7).

A.R. 20, B.C. 611. A Kavīg, son of Kūndah, is converted (Zs. XXIII, 8).

A.R. 30, B.C. 601. Defeat of Arjāsp and his Khyōns (ibid).

A.R. 40, B.C. 591. Vohūnēm is born (ibid.). About this time the Avesta is written by Jāmāsp from the teaching of Z. (Dk. IV, 21; V, iii, 4; VII, v. 11). [Compare also Dk. III. vii, 1, *SBE.* xxxvii. 406.]

A.R. 48, B.C. 583. Z. passes away, or is killed, aged seventy-seven years and forty days, on the 41st day of the year (Dk. V. iii, 2; VII. v, 1; Zs. XXIII, 9).

A.R. 58, B.C. 573. Arrival of the religion is known in all regions (Dk. VII, vi, 12). [Compare also Dk. IV, 21-22, *SBE.* xxxvii. 412–413.]

A.R. 63, B.C. 568. Frashōshtār passes away (Zs. XXIII, 10).

A.R. 64, B.C. 567. Jāmāsp passes away (ibid.)

A.R. 63, B.C. 558. Hangāūrūsh, son of Jāmāsp, passes away (ibid.).

A.R. 80, B.C. 551. Asmōk-khanvatō passes away, and Akht the wizard is killed (ibid.).

A.R. 91, B.C. 540. Accession of Vohūman, son of Spend-dāṯ (Bd. XXXIV, 7, 8).

A.R. 100, B.C. 531. Sēnō is born (Dk. VII, vii, 6).

A.R. 200, B.C. 431. Sēnō passes away (ibid.; Zs. XXIII, 11).

A.R. 203. B.C. 428. Accession of Hūmāī (Bd. XXXIV, 8).

[Some additional dates are given by Dr. West, which include the invasion of Alexander (A.R. 300 = B.C. 331) and his death (A.R. 308 = B.C. 323), and carry the chronology down to the final millennium of the world (A.R. 3028, A.D. 2398).]

APPENDIX IV

ZOROASTER'S NATIVE PLACE AND THE SCENE OF HIS MINISTRY

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INTRODUCTION[1]

With regard to the native place of the founders of three of the great Oriental religions — Buddhism, Confucianism, Mohammedanism — the authorities are in agreement for the most part, and the recent discoveries with reference to Buddha's birthplace have rendered assurance doubly sure at least in his case. With respect to Zoroaster's native land, however, and with regard to the exact early home of Zoroastrianism, the case is different. In classic times

[1] [The question with regard to Zoroaster's native place has been examined by the present writer in *JAOS.* xv. 221–232. Some of the material which was briefly presented at that time is reproduced here, but it has been largely augmented and rewritten, and the subject is now treated entirely anew, especially with regard to the scene of Zoroaster's ministry.]

seven cities claimed a share in the honor of being the birthplace of the poet Homer; hardly less can be said of the prophet Zoroaster, if we take into account the various opinions which have been held on the subject of his origin. The question is one of interest, for with this problem there is also closely connected the question as to where we shall place the cradle of the religion of Mazda.

The natural uncertainty as to whether a religious teacher's birthplace or early home is necessarily identical with the scene of his religious activity complicates the problem considerably. Manifestly it is fallacious to assume that the scene of Zoroaster's ministry must likewise of necessity have been his place of origin. This fact must be kept in mind when we examine the arguments that have been brought forward by some to prove that the east of Iran, or Bactria, must assuredly have been the original home of Zoroaster as well as the scene of the reform work of the so-called 'Bactrian Sage.' The same fact, on the other hand, must be kept equally in view when the claim is made that Zoroaster came from western Iran, whether from Atropatene or from Media Proper, or from Persia. In the present memoir an endeavor will be made to keep the two sides of the question apart, and to discuss, (1) first, the question of Zoroaster's native place; (2) second, the scene of his ministry.

With regard to the disposition of the subject, authorities are agreed that we must look either to the east of Iran or to the west of Iran for a solution of the problem. The question of north or of south is excluded by the nature of the subject. Since this is the case, we may examine the general points of view, and resolve these into three classes: —

1. First, the view that the home of Zoroaster is to be placed in the east of Iran, in the Bactrian region, and that the scene of his religious reform belongs especially to that territory.

2. Second, the view that the home of Zoroaster is to be placed in western Iran, either in Media Proper (Media Rhagiana) or in Ādarbaijān (Atropatene), and that the scene of his ministry was confined to that region.

3. Third, a compromise view, which maintains that Zoroaster arose in western Iran, in Adarbaijān (Atropatene), or in Media Proper (Media Rhagiana), but that he taught and preached in Bactria as well.

In this threefold summary it will be noticed in the first place that Persis, or Persia in the restricted sense, is left out of considera-

tion — a justifiable omission because there is no especial ground for believing that Zoroaster originated in Persia itself. In the second place, it may be stated that there seem to be just reasons for coming to a definite conclusion that Zoroaster actually arose in the west of Iran. In the third place, it may be added that a definite conclusion as to the scene of Zoroaster's ministry need not for the moment be drawn, but that this problem must be discussed as a sequel to the question of his place of origin.

With these points to be kept in mind by way of introduction, and with this word of caution, we may proceed to examine the testimony of antiquity on the subject, which is the source from which we draw our information; after that we may go on to present arguments, or to draw deductions, which are based upon the material that is gathered. A division of the sources may be made into two classes: (*a*) Classical sources, Greek or Latin; (*b*) Oriental authorities, either Iranian or non-Iranian. The testimony of these witnesses will be taken first with reference to the light they may throw upon the native country of the Prophet.[1]

[1] Partial Bibliography. For general references, see Jackson, *Where was Zoroaster's Native Place? JAOS.* xv. pp. 221–232. Consult also Appendix V. below. The principal classical passages have likewise already been given by Windischmann, *Zoroastrische Studien*, p. 260 seq. (tr. by Darab D. P. Sanjana, *Zarathushtra in the Gāthās and in the Greek and Roman Classics*, p. 65b, Leipzig, 1897). This material is now to be supplemented considerably by references which have since become accessible in Pahlavi literature, and by abundant allusions found in Arabic and Syriac writers. For the latter, see Gottheil, *References to Zoroaster in Syriac and Arabic Literature*, Drisler Classical Studies (Columbia University Press), New York, 1894; for example, pp. 32, 33 (*bis*), 34, 37, 39, 40 (*bis*), 42 n., 44, 48 (*bis*). These latter 'References to Zoroaster' will be constantly referred to in the present article. Furthermore, the general question of Zoroaster's native place has often been discussed; it is sufficient to mention Hyde, *Historia Religionis veterum Persarum*, p. 310 seq., Oxon. 1700; Barnabé Brisson, *De regio Persarum Principatu*, p. 385 seq., editio Argent. 1710 (orig. ed. Paris, 1590); Anquetil du Perron, *Zend-Avesta*, tome i. Pt. 2, p. 5 seq., Paris, 1771; Spiegel, *Eranische Alterthumskunde*, i. 676–684 (tr. by Darab D. P. Sanjana, *Geiger's Eastern Iranians*, ii. 179–189, London, 1886); C. de Harlez, *Avesta traduit*, Introd. pp. 23–25, 2d ed. Paris, 1881; Darmesteter, *Zend-Avesta*, tr. Introd. pp. 47–49, *SBE.* iv. 1st ed. Oxford, 1880.

Special notice is not taken here of works relating to the home of the Avesta itself as a sacred book, although this question is more or less directly connected with the present subject.

If references be desired, one may find the more important bibliographi-

I. ZOROASTER'S NATIVE PLACE

A. Classical References to Zoroaster's Nationality

The classical references which allude to the country of Zoroaster seem very contradictory if they be viewed alone, and they are doubtless responsible for much of the uncertainty which has prevailed on the subject. It must also be remembered that a man is sometimes known to fame through his adopted country rather than through the land of his nativity. Although often conflicting, these classical references are of service in argument; it is well, therefore, briefly to present them, first giving those statements which connect Zoroaster's name with the west of Iran, with Media or Persia; second, giving those citations which imply that Zoroaster belonged to Bactria or eastern Iran. Most of the allusions date from the earlier centuries of the Christian era, or somewhat later, although claims may be made in one or two instances that the statements rest directly upon older authority.

1. Bactria — Classical References placing Zoroaster in Eastern Iran

Several allusions in the classical writers of Greece and Rome point to the fact that Zoroaster was thought of as a Bactrian, or, at least, as exercising his activity in the east of Iran. The writers seem to have somewhat of a hazy notion that Zoroaster was not a Magian only, but that he was a king and military leader, the opponent of Ninus and Semiramis. There appears to be a reminiscence of an early struggle between a presumable eastern Iranian monarchy and the Assyrian power of the west. Most of the classical allusions to Bactria seem to indicate a common source; this source may reasonably be traced back to a misunderstood allusion

cal material on the subject of the Avestan cradle noted by Geiger, *Vaterland und Zeitalter des Awestā und seiner Kultur*, Abhandlungen der kgl. bayr. Akad. d. Wiss. philos.-philol. Cl. 1884, pp. 315–385. Geiger's list may be supplemented by de Harlez, *Der Avestische Kalender und die Heimath der Avesta-Religion*, Berliner Orientalische Congress, Abhdgn. ii. 237 seq., Berlin, 1882; Geiger's views are criticized also by de Harlez, *Das Alter und Heimath des Avesta*, Bezzenberger's Beiträge, xii. 109 seq., 1887; and by Spiegel, *Ueber das Vaterland und Zeitalter des Awestā, Zweiter Artikel*, in *ZDMG*. xli. 280 seq., 1887. Consult Darmesteter, *Le Zend-Avesta*, iii. Introd. pp. 89–90, Paris, 1893.

in Ctesias.[1] In his legendary accounts, Ctesias refers to wars carried on between Ninus and Semiramis and 'Οξυάρτης (variants, 'Εχαόρτης, Χαόρτης, Ζαόρτης); the allusion in Oxyartes (Av. *Uxšyaṯərəta*) is not to Zoroaster, although Cephalion, Justin, and Arnobius, who draw on Ctesias, make Zoroaster a Bactrian and the opponent of Ninus. The matter has been commented upon above (Appendix II. 154 seq.). The statements of these particular writers, however, are added for the sake of completeness, and they are supplemented by other classical citations. See also Appendix II.

(a) Fragments of Cephalion (A.D. 120) which are preserved in the Armenian version of Eusebius, *Chron.* **1.** 43, ed. Aucher, describe the rebellion of the Magian Zoroaster, King of the Bactrians, against Semiramis: *de Zoroastri Magi Bactrianorum regis certamine ac debellatione a Semiramide.* Compare also, in this connection, Georgius Syncellus, Appendix V. § **41** below (cf. ed. Dind. 1. p. 315), and the reputed work of Moses of Khorene, **1.** 6, 'le mage Zoroastre, roi des Bactriens, c'est à-dire des Mèdes'; or, on the other hand, Moses of Khorene, **1.** 17, 'Zoroastre (Zeratašd), mage et chef religieux des Mèdes (Mar)'—see Langlois, *Collections des Historiens de l'Arménie,* ii. 59 and 69, also Appendix VI. § **1** below; here Zoroaster is a contemporary of Semiramis, and he seizes the government of Assyria and Nineveh; Semiramis flees before him, and she is killed in Armenia (Langlois, ii. 69). See also Gilmore, *Ktesias' Persika,* p. 30 n.; Spiegel, *Eran. Alterthumskunde,* i. 682; Windischmann, *Zor. Stud.* pp. 302, 303; Müller, *Fragm. Hist. Gr.* iii. 627, v. 328. For the statement of Thomas Arzrounī, see p. 217 below and Appendix VI.

(b) Theon (A.D. 130) *Progymnasmata,* **9,** περὶ συγκρίσεως, ed. Spengel, *Rhet. Græc.* ii. 115, speaks of 'Zoroaster the Bactrian'—Ζωροάστρου τοῦ Βακτρίου—in connection with Semiramis. See Appendix V. § **8** below, and cf. Windischmann, *Zor. Stud.* p. 290; Spiegel, *Eran. Alterthumskunde,* i. 677.

(c) Justin (c. A.D. 120), in his epitome of Pompeius Trogus' *Hist. Philippic.* **1.** 1. 9–10, makes Zoroaster a king of Bactria, a Magian, and the opponent of Ninus—*bellum cum Zoroastre rege Bactrianorum.* See Appendix V. § **10** below.

(d) Arnobius (A.D. 297), *Adversus Gentes,* **1.** 5, also mentions a battle between the Assyrians and the Bactrians, under the leadership respectively of Ninus and Zoroaster: *inter Assyrios et Bactrianos, Nino quondam Zoroastreque ductoribus.* See Appendix V. § **16.**

[1] See also Justi in *Grundr. d. iran. Philol.* ii. 402.

(e) Eusebius (A.D. 300), *Chron.* **4**. 35, ed. Aucher, has a like allusion to Zoroaster, Bactria, and Ninus: *Zoroastres Magus rex Bactrianorum clarus habetur adversum quem Ninus dimicavit;* and again (Windischmann, p. 290), *Præparatio Evang.* 10. 9. 10, ed. Dind. p. 560, Νίνος, καθ' ὃν Ζωροάστρης ὁ Μάγος Βακτρίων ἐβασίλευσε. See Appendix V. § **18** below.

(f) Epiphanius of Constantia (A.D. 298–403) *Adv. Hæreses*, Lib. I. tom. i. 6 (tom. i. col. 185 seq., ed. Migne) associates Zoroaster's name with Nimrod, and states that Zoroaster came to the east and founded Bactria: Ζωροάστρης, ὃς πρόσω χωρήσας ἐπὶ τὰ ἀνατολικὰ μέρη οἰκιστὴς γίγνεται Βάκτρων. See Appendix V. § **21** below. The same statement is later repeated by Procopius of Gaza, see Appendix V. § **33** below.

(g) Ammianus Marcellinus, **23**. 6. 32, in discussing magic rites, connects Zoroaster's name with Bactria, but identifies Hystaspes (Vishtāspa) with the father of Darius: *cuius scientiae saeculis priscis multa ex Chaldaeorum arcanis Bactrianus addidit Zoroastres, deinde Hystaspes rex prudentissimus, Darei pater.* See Appendix V. § **22** below.

(h) Paulus Orosius (5th century A.D.) states that Ninus conquered and slew Zoroaster of Bactria, the Magician. For the citation and for the Anglo-Saxon version see p. 157 and Appendix V. § **27** below.

(i) Augustine (A.D. 354–430), *de Civ. Dei*, **21**. 14 (tom. vii. col. 728, ed. Migne) follows the same idea in making Zoroaster a Bactrian whose name is associated with Ninus: *a Nino quippe rege Assyriorum, cum esset ipse (Zoroastres) Bactrianorum, bello superatus est.* See Appendix V. § **28** below.

(j) Isidorus (A.D. 570–636), *Etymol.* **8**. 9 (tom. iii. col. 310, ed. Migne): *Magorum primus Zoroastes rex Bactrianorum, quem Ninus rex Assyriorum proelio interfecit;* and he alludes to a statement of Aristotle regarding Zoroaster's writings. See Appendix V. § **38** below. Again Isidorus, *Chron.* (tom. v. col. 1024, ed. Migne): *hac aetate magica ars in Perside a Zoroaste Bactrianorum rege reperta. A Nino rege occiditur.*

(k) Hugo de Sancto Victore (died A.D. 1140), *Adnot. Elucid. in Pentateuchon — in Gen.* (tom. i. col. 49, ed. Migne): *rex Bactriae Nino vicinus et vocatus Zoroastes, inventor et auctor maleficiae mathematicae artis.*

2. Media or Persia — Classical References placing Zoroaster in Western Iran

There are nine or ten classical allusions, on the other hand, which connect Zoroaster's name with Media, or rather with Persia, the latter term often being used doubtless in a broader sense.

(a) Pliny the Elder (A.D. 23–79), *N. H.* **30**. 2. 1, for example, gives his opinion that the art of the Magi arose in Persia with Zoroaster, but he is in doubt as to whether there were two Zoroasters or only one, and he alludes to a Proconnesian Zoroaster. Thus, in his first statement, he writes, *N. H.* **30**. 2. 1, *sine dubio illic* (*ars Magica*) *orta in Perside a Zoroastre, ut inter auctores convenit. Sed unus hic fuerit, an postea alius, non satis constat.* Again, in his second statement, when speaking of the Magian Osthanes, who accompanied Xerxes to Greece, he says, *N. H.* **30**. 2. 8, *diligentiores paulo ante hunc* (*Osthanem*) *ponunt Zoroastrem alium Proconnesium.* See Appendix V. § **5**.

Perhaps in this same connection may be mentioned the curious remark of the Scholiast to the Platonic Alcibiades (see Appendix V. § **1** below), to the effect that, according to some, Zoroaster was a 'Hellenian,' or that he had come from the mainland beyond the sea: *Ζωροάστρης . . . ὃν οἱ μὲν Ἕλληνα, οἱ δὲ τῶν ἐκ τῆς ὑπὲρ τὴν μεγάλην θάλασσαν ἠπείρου ὡρμημένων* [*παῖδά*] *φασι, κ. τ. λ.* See Appendix V. § **1**, and cf. Windischmann, *Zor. Stud.* p. 275 n.

(b) Clemens Alexandrinus (A.D. 200) speaks of Zoroaster either as a Mede or as a Persian, with an allusion incidentally to Pamphylia: *Strom.* i. (tom. i. col. 773, ed. Migne), *Ζωροάστρην τὸν μάγον τὸν Πέρσην*; and *Strom.* i. (tom. i. col. 868, ed. Migne), *Ζωροάστρης ὁ Μῆδος.* Cf. again *Strom.* v. on *Πάμφυλος.* See Appendix V. § **13** below.

(c) Origenes (A.D. 185–254), *Contra Celsum* i. (tom. i. col. 689, ed. Migne), speaks of Zoroaster as a Persian — *τὸν Πέρσην Ζωροάστρην.* See Appendix V. § **14**.

(d) Diogenes Laertius (flor. c. A.D. 210), *de Vit. Philos. Proœm.* 2, writes of 'Zoroaster the Persian,' — *Ζωροάστρην τὸν Πέρσην,* — and apparently bases various statements which he makes about him on the authority of Hermodorus (B.C. 250?) and Xanthus of Lydia (B.C. 500–450). The text should be consulted; see Appendix V. § **15** below.

(e) Porphyrius (A.D. 233–304), *de Antro Nymph.* **6**. 7, refers, at

least, to Zoroaster's retirement into a cave 'in the mountains of Persia': Ζωροάστρου αὐτοφυὲς σπήλαιον ἐν τοῖς πλησίον ὄρεσι τῆς Περσίδος. The context shows that the region of Persia in a general sense is intended. See Appendix V. § **17**, and cf. Windischmann, *Mithra*, Abh. f. Kunde d. Morgenl. i. 62, Leipzig, 1857.

(f) Lactantius (about A.D. 300), *Inst.* **7**. 15, refers to Hystaspes (Zoroaster's patron) as an ancient king of Media, long antedating the founding of Rome: *Hystaspes quoque, qui fuit Medorum rex antiquissimus* (cf. Migne, *Patrolog. Lat.* tom. 6, and Windischmann, *Zor. Stud.* p. 259, 293).

(g) Gregory of Tours (A.D. 538–593), *Hist. Francor.* **1**. 5 (col. 164 seq., ed. Migne), identifying Zoroaster with Chus (Cham or Ham), places him among the Persians, to whom he is said to have immigrated: *hic ad Persas transiit; hunc Persae vocitavere Zoroastrem.* See Appendix V. § **37**.

(h) Chronicon Paschale or Chron. Alexandrinum (A.D. 7th century, but with spurious additions A.D. 1042), col. 148 seq., ed Migne, has ὁ Ζωρόαστρος ὁ ἀστρονόμος Πέρσων ὁ περιβόητος. Again the allusion is very general in sense. See Appendix V. § **39**.

(i) It may be noted merely in passing that Georgius Syncellus (about A.D. 800), *Chron.* i. p. 147, alludes to a Zoroaster who was one of the Median rulers over Babylon more than a thousand years before the Christian era. No emphasis need be laid upon the passage, nor any stress upon identifying the name necessarily with the Prophet; the chief interest of the allusion consists in its showing that the name Zoroaster was found in Media. See Justi, *Grundriss der iran. Phil.* ii. 402; Windischmann, *Zor. Stud.* p. 302; Haug, *A Lecture on Zoroaster*, p. 23, Bombay, 1865. Consult Appendix V. § **41** below.

(j) Suidas (about A.D. 970), s.v. Ζωροάστρης, assumes a second famous representative of the name, a Perso-Median sage (Περσομήδης, σοφός). This is evidently the Prophet. See Appendix V. § **45**.

(k) Michael Glycas (flourished about A.D. 1150), *Ann. Pars* ii. col. 253, ed. Migne, repeats the statements current about Ninus, Semiramis, and Zoroaster, whom he speaks of under the general term of Persian, — Ζωρόαστρος ὁ περιβόητος Περσῶν ἀστρονόμος, — and he adds several allusions to the magic art in Media and Persia: τὴν ἀστρονομίαν λέγονται πρῶτον εὑρηκέναι Βαβυλώνιοι διὰ Ζωροάστρου, δεύτερον δὲ ἐδέξαντο οἱ Αἰγύπτιοι; τὴν δὲ μαγείαν εὗρον Μῆδοι, εἶτα Πέρσαι. See Appendix V. § **47**.

Estimate of the Classical Allusions. — The classical allusions on the subject of Zoroaster's nationality are rather contradictory and conflicting. They refer to Bactria on the one hand and to Media and Persia on the other. The allusions to Persia are doubtless to be taken in a broad and general sense. It will be noticed, moreover, that the direct place of birth is not necessarily implied in these national appellatives. In point of time, few of the classical passages are much older than the more direct Oriental allusions; some of them are even later. They are of value chiefly for bringing out both sides of the question of eastern Iran and western Iran, and they are of importance when checked by tradition or when used for throwing additional light on tradition.

B. Oriental References to Zoroaster's Place of Origin — The Tradition

Laying the classical authorities aside, we may now have recourse to the more direct Oriental tradition. For the most part the Oriental material is either directly Iranian or it is Arabic matter drawn from Iranian sources. This gives it a special value. The statements on the subject may therefore be taken up in detail; the allusions found in the Pahlavi or patristic writings of Zoroastrianism will first be presented; these will then be elucidated further by references in Arabic and Syriac authors; and, finally, they will be judged in the light of the Avesta itself. If the Oriental citations be examined critically, they will be found generally to be quite consistent in their agreement on the place of Zoroaster's origin.

Western Iran — Atropatene, Media — the Scene of Zoroaster's Appearance according to Oriental Sources

There is a general uniformity among Oriental writings which touch on the subject in locating the scene of Zoroaster's appearance in western Iran, either in Ādarbaijān (Atropatene) or in Media Proper (Media Rhagiana). The city of Urmī (mod. Urumiah, Oroomiah), Shīz, or the district round about Lake Oroomiah (Av. Caēcasta or Caēcista), and Raī (Av. Raghā) are the rivals for the honor of being his home. The sea of Caēcista is the Galilee of Zoroastrianism; Shīz and Raghā, the Nazareth and the Bethlehem of Iran. Urmī and Shīz represent Atropatene; Raī (Raghā) stands for Media Proper.

The rivalry between the two regions mentioned, and the association of Zoroaster's name, first with Media Atropatene (Ādarbaijān), and then with the Median Raī (Media Rhagiana), happily finds an explanation in a remark made by Shahrastānī (A.D. 1086–1153).[1] This Arab writer gives us the key to the problem when he says of Zoroaster that 'his father was of the region of Ādarbaijān; his mother, whose name was Dughdū, came from the city of Raī.'[2]

This statement of Shahrastānī is apparently vouched for by the Dīnkarṯ (**7**. 2. 7–13), from which source we learn that Zoroaster's mother before her marriage with Pourushaspa (Pōrūshāspō) resided in a different district from the latter. As a girl she becomes filled with a divine splendor and glory; the phenomenon causes her to be suspected of witchcraft, and her father is induced by idolatrous priests to send her from his home. She goes to Paṯīragtarāspō, 'father of a family in the country of the Spītāmās, in the district of Alāk (or Arāk),'[3] where she marries Pourushaspa the son. This district is probably connected with the 'Arag province' (Zsp. **20**. 4), which latter is undoubtedly a part of Ādarbaijān.[4] Furthermore, by way of localization, we note that the village of Paṯirāgtarāspō is stated to have been situated in a valley (Dk. **7**. 2. 11–13); and the house of the son Pourushaspa, Zoroaster's father, is elsewhere spoken of as occupying the bank of the river Darej, which may have been the home of the Prophet's parents after they married.[5]

Lastly, by way of introduction, it must be noticed that there is an old proverb in Pahlavi literature which characterizes anything that is preposterous as something that could hardly happen 'even if Rāk (or Rāgh) and Nōṯar should come together' (Dk. **7**. 2. 51; **7**. 3. 19; Zsp. **16**. 11–13, and cf. Dk. **7**. 3. 39). In Zsp. **16**. 12–13, these proper names, Rāgh and Nōṯar, are explained as 'two provinces which are in Ātūr-pāṯakān (Ādarbaijān), such as are at sixty leagues (para-

[1] See my article in *JAOS*. xv. 228.

[2] See *JAOS*. xv. 228, and cf. Hyde, *Hist. Religionis vet. Pers.* p. 298; Gottheil, *References to Zoroaster*, p. 48 (*bis*); Darmesteter, *SBE*. iv. (2d ed.), p. 261, *Le ZA*. iii. 35, n. and Introd. p. 89, n. 2. See also p. 17 above and p. 199.

[3] Quotation from Dk. **7**. 2. 9 (West's translation, *SBE*. xlvii. 20).

[4] On 'Arag,' consult West, *SBE*. xlvii. 151, n.; and, slightly differently, Darmesteter, *Le ZA*. iii. Introd. p. 89, n. 2. West writes me, Nov. 1, 1897, Rāgh = Rāk = Arāk = Alāk = Av. Raghā.

[5] Bd. **20**. 32; **24**. 15; Zsp. **22**. 12; Vd. **19**. 4; **19**. 11. Shahrastānī speaks of a mountain (*Ism*)*uwīz-xar* (reading ?), in Ādarbaijān, associated with Zoroaster's birth.

sang, i.e. 210 to 240 miles) from Cīst;[1] Zaratūsht arose from Rāgh, and Vishtāsp from Nōṯar. And of these two provinces, Rāgh was according to the name of Ēricŏ, son of Dūrēsrōbō, son of Mānūshcīhar, from whom arose the race of Zaratūsht; and Nōṯar was according to the name of Nōṯar, son of Mānūshcīhar, from whom arose the race of Vishtāsp.'[2]

So much by way of introduction. We may now proceed to discuss Ādarbaijān (Atropatene) and Media (Media Rhagiana) respectively.

1. Ādarbaijān (Atropatene)

The connection of Zoroaster with Lake Caēcista, Urumiah, Shīz, and the territory round about, may be further illustrated by quotations in Zoroastrian literature.

a. Allusions in Zoroastrian Literature

The allusions to Ādarbaijān will first be presented, and then an attempt will be made to localize, if possible, the region known in the Avesta as Airyana Vaējah (Phl. Aīrān-Vēj), and the river called Darej or Dāraja.

(a) The Būndahishn places the home of Zoroaster in Aīrān Vēj, by the river Dāraja. Bd. **20.** 32, *Dāraja rūṯ pavan Aīrān Vēj, mūnaš mān-ī Pōrūšaspō abītar-ī Zaratūšt pavan bār yehevūnṯ,* 'the Dāraja river is in Aīrān Vēj, on whose bank (*bār*) was the abode of Pōrūshasp, the father of Zaratūsht.'[3]

(b) The Būndahishn, in another passage, also states that Zoroaster was born near the Dāraja River. Bd. **24.** 15, *Dāraja rūṯ rūṯbārān raṯ, mamanaš mān-ī abīṯar-ī Zaratūšt pavan bālx;*[4] *Zaratūšt tamman zāṯ,* 'the Dāraja River is the chief of exalted rivers, for the abode of Zaratūsht's father was upon its banks; and Zaratūsht was born there.'

[1] If we assume that Cīst (Av. Caēcista) is Lake Urumiah, then '60 parasangs' (210–240 miles) would place Rāgh and Nōṯar considerably outside of the boundaries of the present Ādarbaijān. So noticed by West (personal letter, dated Nov. 1, 1897). This would favor the common identification of Rāgh, the home of Zoroaster's mother, with the ruins of Raī.

[2] Zsp. **16.** 11–12 (West's translation, *SBE.* xlvii. 146–147). In the Avesta, Vishtāspa is of the family of Naotairyans, and so also is Hutaosa his wife. Cf. Yt. **5.** 98; **15.** 35 and *SBE.* xlvii. 80, n. 1 and p. 70 above.

[3] See also West, *SBE.* v. 82, and p. 204 below.

[4] To be emended; see the remarks on the reading of the word by West, *SBE.* v. 89, n. 6.

(c) Zāṯ-sparam, **22.** 12, makes one of Zoroaster's conferences with the archangels to have taken place 'on the precipitous bank of the Dareja' (*pavan Darejīn zbār*). See West, *SBE.* xlvii. 162 n. There can be little doubt that this assertion, like the unequivocal statements of the Būndahishn, rests upon good old tradition; the three allusions accord perfectly with hints which are found in the Avesta itself.

(d) In the Avesta, Vd. **19.** 4; **19.** 11, we likewise learn that Zoroaster's temptations by Ahriman, as well as his visions of Ormazd and the archangels, took place, in part at least, upon the banks of the river Darej, where stood the house of his father Pourushaspa: Vd. **19.** 4, *Drəjya paiti zbarahi nmānahe Pourushaspahe*, 'by the Darej, upon its high bank, at the home (*loc. gen.*) of Pourushaspa.' Compare Phl. *pavan Darejīn zbār* in the preceding paragraph. A little farther on in the same chapter we read: Vd. **19.** 11, *pərəsaṯ Zaraθuštrō Ahurəm Mazdąm . . . Drəjya paiti zbarahe, Ahurāi Mazdāi vaŋhave, Vohu-Maite ā̊ŋhānō, Ašāi Vahištāi, Xšaθrāi Vairyāi, Spəntayāi Armatōe*, 'Zoroaster communed with Ahura Mazda on the high bank of the Darej, sitting (?) before the good Ahura Mazda, and before Good Thought, before Asha Vahishta, Khshathra Vairya, and Spenta Armaiti.'[1]

With regard to localizations, there is good ground for believing that Aīrān Vēj (Av. Airyana Vaējah) is to be identified in part at least with Ādarbaijān, and that the ancient Darej of the Avesta (Phl. Dāraja) is identical with the modern Daryai. The Daryai Rūd flows from Mt. Savalān (Sebīlān), in Ādarbaijān, northward into the Aras (Araxes).[2] If the identification be correct and the

[1] The reference to the elevation or the precipitous bank of the river, Av. *zbarah*, Phl. *zbār*, *bār* (cf. Skt. *hváras*), seems to be in accordance with the tradition that Zoroaster retired to a mountain for meditation; see Vd. **22.** 19, *gairīm avi spəntō-frasnā, varəšəm avi spəntō-frasnā*, 'to the mountain of the two who held holy converse; to the wood where the two (Ormazd and Zoroaster) had holy communings.' See similar ideas above, p. 34. If it were not for the Pahlavi passages, one might be inclined to render Av. *zbarahi*, 'at a bend' (of the river), or as adj. 'meandering'; cf. Skt. √ *hvar*, 'to be crooked, to wind'; or even the idea 'in a cave' might be gotten etymologically from the word; and the cave played a part in Zoroastrian and Mithraic mysteries. On the latter point compare Windischmann, *Mithra*, pp. 62–64, in *Abh. K. Morg.* i. No. 1, 1857.

[2] See also Darmesteter, *Zend-Avesta* tr. *SBE.* iv. Introd. p. 49 (1st ed.). For the river Aras (Araxes), see de Harlez, *Avesta* traduit, p. viii. map; also the map of Persia by Philip

ancient Darej, Dāraja, was in Atropatene, it is wholly in keeping with what follows; for in this connection may be noticed a later non-Iranian tradition which associates Zoroaster's name with Shīz (cf. Av. Caēcista) and with Mt. Savalān. Consult the Map.

This tradition which supports the assumed identification Darej, Dāraja, Daryai, is found in the Arabic writer Ḳazwīnī (about A.D. 1263).[1] The passage in which Ḳazwīnī speaks of Shīz in Ādarbaijān is as follows: 'Zarādusht, the prophet of the Magians, takes his origin from here (*i.e.* Ādarbaijān). It is said that he came from Shīz. He went to the mountain Sabalān, separated from men. He brought a book the name of which was *Basta*. It was written in Persian, which could not be understood except with the assistance of a commentator. He appeared, claiming the gift of prophecy, at the time of Gushtāsp, the son of Lohrāsp, the son of Kai-Khusrau, king of Persia.'[2] Mount Sabalān (Savalān) may be the Avestan 'Mount of the Holy Communicants,' with a sacred tree perhaps (Vd. **22.** 19, *gairīm spəntō-frasnå, varəšəm spəntō-frasnå*), for Ḳazwīnī elsewhere says of Sabalān: 'It is related that the Prophet (*i.e.* Mohammed) said: Sabalān is a mountain between Armenia and Ādarbaijān. On it is one of the graves of the prophets. He said further: On the top of the mountain is a large spring, the water of which is frozen on account of the severe cold; and around the mountain are hot springs to which sick people come. At the foot of the mountain is a large tree, and under this there is a plant to which no animal will draw near. If it comes near it, the animal flees away; if it eat of it, it dies.'[3] The religious character of the place, the mountain, the tree, the springs, would answer well for the identification suggested for the modern Daryai Rūd in Ādarbaijān.

This much having been prefaced with reference to Ādarbaijān and with regard to the river near which the Prophet probably passed some of his early years, or in the neighborhood of which he

& Son (London), Rand & McNally (New York), and especially by Keith Johnson (Edinburgh and London) at the end of this volume.

[1] Ḳazwīnī, ii. p. 267, ed. Wüstenfeld, Göttingen, 1848 (Gottheil, *References to Zoroaster*, p. 40); consult also Darmesteter, *Zend-Avesta*, tr. *SBE.* iv. Introd. p. 49 (1st ed.), where Rawlinson's identification of Shīz with Takht-i Suleimān is noticed.

[2] Gottheil, *References to Zoroaster*, p. 40.

[3] Gottheil, *References to Zoroaster*, pp. 41–42. According to Gottheil, the tree appears also in connection with Zoroaster in Syriac legends.

may have been born (Bd. **24**. 15), if not at Urumiah, we are next prepared to take up the question of Aīrān Vēj.

Direct Iranian tradition explicitly connects the opening of Zoroaster's prophetic career with Airyana Vaējah of the Avesta, or Aīrān Vēj in Pahlavi. This land is sometimes regarded as mythical; but, like a number of other scholars, I do not agree with that view. I am inclined strongly to favor the opinion of those who think we have good reason for believing that Airyana Vaējah is to be localized in the west of Iran, as the Pahlavi locates it, and that this also points to the notion that Zoroaster originally came from that direction eastward. The Būndahishn expressly connects Aīrān Vēj with Atropatene : Bd. **29**. 12, *Aīrān Vēj pavan kūst-ī Ātūrpāṯakān.* The present opinion of scholars tends to uphold this localization.[1] The river Darej, near which stood the house of Zoroaster's father, was in Aīrān Vēj, as already stated, and an identification was accordingly suggested. In the Avesta, moreover, Zoroaster is familiarly spoken of as 'renowned in Airyana Vaējah' (Ys. **9**. 14, *srūtō airyene vaējahe*). The Prophet is also there represented as offering sacrifice in Airyana Vaējah by the river Dāityā (see below): Yt. **5**. 104; **9**. 25; **17**. 45, *airyene vaējahi vaŋhuyå dāityayå.* The Būndahishn likewise alludes to the fact that Zoroaster first offered worship in Aīrān Vēj and received Mēṯyōmāh (Av. *Maiδyōi-mąŋha*) as his first disciple. The passage reads, Bd. **32**. 3, 'Zaratūsht, when he brought the religion, first celebrated worship in Aīrān Vēj and Mēṯyōmāh received the religion from him.'[2] In the Dīnkarṯ also, as well as in the Avesta, the river Dāītī and its affluents in the land of Aīrān Vēj form the scene of Zoroaster's first revelation and of certainly one of his interviews with the archangels, the majority of which took place in Atropatene (Dk. **7**. 3. 51–54; 4. 29; 8. 60; 9. 23; Zsp. **21**. 5; **21**. 13; **22**. 2; **22**. 9).[3] In the later Persian Zartusht Namah, Zoroaster passes the Dāītī before he proceeds on his mission to King Vishtāsp.[4]

[1] Darmesteter, *Le ZA.* ii. 5–6; Geldner, *Grundr. d. iran. Phil.* ii. 38; similarly Justi, Spiegel, and de Harlez make Media the home of the Avesta. The strongest opponent of this view, and warmest supporter of Bactria, is Geiger, *Ostiranische Kultur*, Erlangen, 1882; *Sitz. d. Kgl. bayr. Akad.*, Mai, 1884, and recently *Grundr. d. iran. Phil.* ii. 389. Spiegel notices the question of Airyanem Vaējō in *ZDMG.* xli. 289.

[2] Cf. West, *SBE.* v. 141, and Justi, *Der Bundahesh*, p. 79.

[3] Cf. p. 40 seq., above.

[4] See Eastwick's translation in Wilson, *Parsi Religion*, p. 491.

The hallowed Dāityā[1]—a sort of Iranian Jordan—was perhaps a border stream between two territorial divisions; we recall that Vishtāspa sacrifices 'on the other side of it' (cf. *pasne*, Yt. **17**. 49) as discussed elsewhere, p. 211. The proposed identification of the Dāityā and its affluents, with the modern Ḳizel Ūzen, Spēd or Safēd Rūd and its tributaries in Ādarbaijān has already been mentioned as satisfying most of the conditions of the problem.[2]

β. Allusions in Mohammedan Writers

Having examined the direct Iranian sources in the light of possible allusions to Atropatene, we may now turn to other material on the subject. Mohammedan writers are almost unanimous in placing the first part of Zoroaster's prophetic career in Ādarbaijān (Āẓarbaijān) or in stating that he came originally from that region.[3] The traditions cluster about Urumiah (Urmī) and Shīz. The Arabic name Shīz is the counterpart of an Iranian Cīz (from Caēcista), or Lake Urumiah.[4] The Arab geographer Yāḳūt (A.D. 1250) describes 'Shīz, a district of Aẓarbaijān . . . which is believed to be the country of Zaradusht, the prophet of the fire-worshippers. The chief place of this district is Urmiah';[5] and under Urmiah he writes: 'It is believed that this is the city of Zaradusht and that it was founded by the fire-worshippers.'[6]

There are a dozen other such statements which will be given below, but before presenting them it will be well merely to note that two or three Arabic authors allude to Zoroaster as being of Palestinian origin, and they state that he came from that land to Ādarbaijān; and they proceed to identify him with Baruch, the scribe of Jeremiah. This confusion is presumably due to their having confounded the Arabic form of the name Jeremiah, *Armiah* (أرميه)

[1] Lit. the 'river of the Law,' on which it was first promulgated.

[2] See pp. 41, 211. The same suggestion has been made tentatively by West, *SBE*. v. 79 n.; but Justi, *Gdr. d. iran. Phil.* ii. 402, proposes either the Kur or the Aras. Similarly Darmesteter, *Le ZA*. ii. 6, n.

[3] The quotations in the following paragraphs are made from the monograph of my friend and colleague, Gottheil, *References to Zoroaster in Syriac and Arabic Literature*, Drisler Classical Studies, New York, 1894 (Columbia University Press).

[4] See Darmesteter, *Le ZA*. iii. p. xxi, n. 2, and cf. Justi, *Handbuch*, s.v. *Caēcasta*.

[5] See Barbier de Meynard, *Dict. de la Perse, extrait de Yaqout*, Paris, 1861, p. 367.

[6] Ibid. p. 26, 85.

with Zoroaster's supposed native place Urumiah, *Urmiah* (أرميه).[1] Having noticed this point we may present the Arabic and Syriac allusions to Zoroaster's native place, which are almost unanimous in mentioning Ādarbaijān (Āẓarbaijān).

(a) Ibn Khurdādhbah (about A.D. 816),[2] *Kitāb al-Masālik wa'l-Mamālik*, p. 119 (ed. De Goeje, Leyden, 1889) writes of 'Urmiah, the city of Zarādusht, and Salamās and Shīz, in which last city there is the temple of Adharjushnas, which is held in high esteem by the Magians.'[3]

(b) Aḥmad ibn Yaḥyā al-Balādhurī (about A.D. 851) in his *Kitāb Futūḥ al-buldān* (De Goeje, *Liber Expugnationis Regnorum*, p. 331. 1, Leyden, 1866), in mentioning the conquest of Ādarbaijān, adds the following note: 'Urmiah is an ancient city (of Adarbaijān); the Magians think that Zāradusht, their master, came from there.'[4]

(c) Ibn al-Faḳīh al-Hamadhānī (about A.D. 910), in his geographical account (ed. De Goeje, Leyden, 1885, p. 286) mentions as cities of Ādarbaijān: 'Janzah, Jābrawān, and Urmiah, the city of Zarādusht, and Shīz, in which there is the fire-temple, Ādharjushnas, which is held in high esteem by the Magians.'[5]

(d) Ṭabarī (d. A.D. 923), in his history, gives considerable attention to Zoroaster; out of a number of allusions one passage may be selected. It will be noticed, as explained above, pp. 38, 166, that Ṭabarī mentions a belief that Zoroaster was a native of Palestine who came to Ādarbaijān. In his *Annales*, Part I. p. 648 (Brill, Leyden, 1881), the passage runs: 'During the reign of Bishtāsp (Vishtāsp) Zarādusht appeared, whom the Magians believe to be their prophet. According to some learned men among the people of the book (i.e. the Jews), he was of Palestinian origin, a servant to one of the disciples of Jeremiah the prophet, with whom he was a favorite; but he proved treacherous and false to him. Wherefore

[1] Cf. pp. 30, 166 above and Gottheil, *References to Zoroaster*, p. 30, n. 2.

[2] His father is stated to have been a Magian, Gottheil, *References to Zoroaster*, p. 44.

[3] Gottheil, *References to Zoroaster*, p. 44.

[4] Gottheil, *References to Zoroaster*, p. 33. It is not necessary at this point to repeat also the allusion to 'Persia' in the Christian patriarch Eutychius of Alexandria (A.D. 876–939) when he mentions Zoroaster. This author wrote in Arabic; the passage is given above in a Latin version in Appendix II. p. 168, and it may be found rendered into Latin in Migne, *Patrolog. Gr.*, tom. 111.

[5] Gottheil, *References to Zoroaster*, p. 44.

God cursed him, and he became leprous.[1] He wandered to Ādarbaijān, and preached there the Magian religion. From there he went to Bishtāsp, who was in Balkh. Now when he (Zoroaster) had come before him and preached his doctrine to him, it caused him to marvel, and he compelled his people to accept it, and put many of his people to death on its account. They then followed it (the religion). Bishtāsp reigned one hundred and twelve years.'[2]

(e) Masūdī (writing A.D. 943–944, died 951) states in his *Meadows of Gold:* 'Gushtāsp reigned after his father (Lohrāsp) and resided at Balkh. He had been on the throne thirty years when Zardusht, son of Espimān, presented himself before him . . . he (Zardusht) was originally from Ādarbaijān and he is ordinarily called Zardusht, son of Espimān.'[3]

(f) Hamzah al-Iṣfahānī (A.D. eleventh century) in his *Annals*, p. 22, 26 (Gottwaldt, *Hamzae Ispahanensis Annalium*, Libri x, Lipsiae, 1848) states: 'While King Lohrāsp was still living, the sovereignty was handed over to his son Gushtāsp; and in the thirtieth year of Gushtāsp's reign, when he himself was fifty years old, Zardusht of Ādarbaijān came to him and expounded the religion to him. He not only embraced the religion himself, but he also sent messengers to the Greeks in behalf of this faith and invited them to adopt it. They, on the contrary, produced a book which had been given them by Ferīdūn, in which it was agreed that they should be allowed to keep whatsoever religion they had themselves chosen.'[4]

(g) Shahrastānī (born A.D. 1086) has the famous statement already noticed, pp. 17, 192: 'They (the Zarādushtīya) are the followers of Zarādusht ibn Būrshasb (Purshasp), who appeared in the time of King Kushtāsf (Gushtāsp) ibn Lohrāsp; his father was from Ādarbaijān, and his mother, whose name was Dughdū, was from Raī.'[5] According to Shahrastānī the Prophet's birth takes place in Ādarbaijān.

(h) Ibn al-Athīr (A.D. 13th century) incorporates the greater part of Ṭabarī's history into his *Kitāb al-Kāmil fī al-ta'arikh*, with slight

[1] Cf. p. 30 and Appendix II. p. 166.

[2] Gottheil, *References to Zoroaster*, pp. 36–37.

[3] From Masūdī (Maçoudī), *Prairies d'Or, Texte et traduction par Barbier de Meynard*, ii. p. 123. See Gottheil, *References to Zoroaster*, p. 34.

[4] After Gottwaldt's Latin translation. See also Gottheil, *References to Zoroaster*, p. 33.

[5] From the German translation by Haarbrücker, i. p. 275 seq.; see Gottheil, *References to Zoroaster*, p. 48.

additions from other sources, and with a more concise arrangement. His account of Zoroaster closely follows Ṭabarī's lines, including the statement regarding Zoroaster's relation to Jeremiah,[1] and his wandering to Ādarbaijān: 'It is said, he adds, that he was a foreigner,[2] and that he had composed a book with which he went around in the land. No one knew its meaning. He pretended that it was a heavenly tongue in which he was addressed. He called it *Ashta*.[3] He went from Ādarbaijān to Fāris (Persia). But no one understood what was in it, nor did they receive him. Then he went to India and offered it to the princes there. Then he went to China and to the Turks, but not one of them would receive him. They drove him out from their country. He travelled to Ferghānah, but its prince wished to kill him. From there he fled and came to Bishtāsp (Vishtāsp), son of Lohrāsp, who commanded that he be imprisoned. He suffered imprisonment for some time.'[4] And Ibn al-Athīr farther on relates: 'Then Bishtāsp caused Zarādusht, who was in Balkh, to be brought to him. When he stood before the king he explained his religion to him. The king wondered at it, followed it, and compelled his people to do the same. He killed a large number of them until they accepted (the new religion). The Magians believe that he took his rise in Ādarbaijān and that he came down to the king through the roof of the chamber. In his hand was a cube of fire with which he played without its hurting him; nor did it burn any one who took it from his hands. He caused the king to follow him and to hold to his religion, and to build temples in his land for the fires. From this they lighted the fire in the fire-temples.'[5]

(i) Yāḳūt (about A.D. 1250) has already been cited, but the allusions from Gottheil's collection (p. 42) are added here for completeness. The *Kitāb Mu'jam al-buldān* (vol. iii. p. 354, ed. Wüstenfeld) remarks of Shīz: 'It is said that Zarādusht, the prophet of the Magians, comes from this place. Its chief city is Urmiah. . . . In it is a fire-temple which is held in great esteem. From it are lighted the fires of the Magians from the east unto the west.' Also, vol. i.

[1] See comment on pp. 197–198.

[2] *Min al-'ajam;* probably a Persian (Gottheil).

[3] Mistake for *Abasta*, *Avesta*.

[4] The notion of Zoroaster's wanderings is not inconsistent with what is implied in the Dīnkarṯ; the imprisonment is also familiar from the stories in the Dīnkarṯ and Zartusht Nāmah, p. 62 above.

[5] Gottheil, *References to Zoroaster*, pp. 39–40.

p. 219, Yāḳūt has: 'Urmiah . . . people believe it to be the city of Zarādusht, the prophet of the Magians.'[1]

(j) Ḳazwīnī (about A.D. 1263), *Cosmography*, ii. p. 267 (ed. Wüstenfeld, Göttingen, 1848), speaking of Shīz in Ādarbaijān, recounts: 'Zarādusht, the prophet of the Magians, takes his origin from here. It is said that he came from Shīz. He went to the mountain Sabalān, separated from men. He brought a book the name of which was *Basta*. It was written in Persian which could not be understood except with the assistance of a commentator. He appeared, claiming the gift of prophecy, at the time of Kushtāsp, the son of Lohrāsp, the son of Kai Khusrau, king of the Persians. He wished to get to Bishtāsp, but he did not succeed. Bishtāsp was sitting in the hall of state, when the roof of the hall parted in two, and Zarādusht came down from it.' And, after describing some of the details of Vishtāsp's conversion, Ḳazwīnī concludes: 'Zarādusht commanded that fire-temples should be built in all the kingdom of Bishtāsp. He made the fire a Kibla, not a god. This sect continued to exist until the prophet of God (Mohammed) was sent. They say that even to-day a remnant of it is to be found in the land of Sajistān.'[2]

(k) The Syriac writer, Gregorius Bar 'Ebhrāyā (about A.D. 1250) in his *Arabic Chronicon*, p. 83 (ed. Salḥani, Beirut, 1890), following his Arab masters, says: 'In those days (of Cyrus and Cambyses) Zaradosht, chief of the Magian sect, by birth of Ādarbaijān, or, as some say, of Āthōr (Assyria). It is reported that he was one of Elijah's disciples, and he informed the Persians of the sign of the birth of Christ, and that they should bring him gifts.'[3]

(l) Abulfeda (A.D. 1273–1331), *Annals*, vol. iii. p. 58, as cited by Hyde, states that Zoroaster arose in (ارمي) *Urmī* or (ارميه) *Urmiah*. See Hyde, *Hist. Relig. vet. Pers.* p. 311 (1st ed.). Hyde discusses other Arabic references, pp. 312–317. See below, Appendix VI. § 2.

Estimate of the Mohammedan Allusions. — According to the Arabic statements one would be justified in assuming that Zoroaster arose in Ādarbaijān; there seems also to be a preponderance of statements to the effect that Balkh was the scene of the Prophet's conversion of Vishtāsp.

[1] Gottheil, *References to Zoroaster*, p. 42.

[2] Gottheil, *References to Zoroaster*, pp. 40–41.

[3] Gottheil, *References to Zoroaster*, p. 32.

2. Raghā, Raī (Media Rhagiana)

All the above traditional Oriental allusions have been unanimous in placing Zoroaster's origin in Ādarbaijān, or Media Atropatene, whether in Urumiah, Shīz, or on the river Darej. There are yet two other passages, drawn from the Avesta, which connect Zoroaster's name with Raghā.

Raghā is generally identified with the city of Raī (Gk. Ῥάγαι) of Media, whose ancient ruins are still pointed out near modern Teheran. This was a famous city in antiquity, the 'Rages of Media' in the O. T. Apocrypha.[1] The Pahlavi texts seem to regard it as part of Ātūr-pāṯakān.[2] Perhaps the boundaries of Ādarbaijān were wider extended then than now, although Darmesteter suggests that possibly there may have been a Raghā in Ādarbaijān independent of Raī.[3] This seems hardly necessary from what follows. We must also remember that Ragā in the Ancient Persian inscriptions is a district or province, *dahyu*. The subject of Raghā requires further discussion, but it may be stated at the outset that these allusions, in any event, lend additional weight to the view of Zoroaster's belonging originally to western Iran.

But before taking up the detailed question of Av. *Raghā*, Phl. *Rāgh*, Mod. Pers. *Raī*, it will be well to cite an extract from the Dabistān, a work that is late in its present form (about A.D. 1650), but a book which contains old traditions. The passage runs: 'It is generally reported that Zardusht was of Ādarbaijān or Tabrīz; but those who are not *Beh-dīnians*, or "true believers," assert, and the writer of this work has also heard from the Mobed Torru of Busāwāri, in Gujarat, that the birthplace and distinguished ancestors of the prophet belong to the city of Raī.'[4] With this information we may turn to the Avesta itself.

(a) The first of the two Avesta texts which evidently associate Zoroaster's name in some way with Raghā is Vd. 1. 15, and the Pahlavi version of the passage is interesting. The Avesta passage reads: Vd. 1. 15, *dvadasəm asaṇhąmca šōiθranąmca vahištəm frāθ-*

[1] On 'Rhagæ,' see my article in Harper's *Dict. of Classical Antiquities*, pp. 1369–1370, New York, 1897.

[2] E.g. Zsp. 16. 12, West, *SBE.* xlvii. 147, et al.

[3] *Le ZA.* ii. 13, n., 33.

[4] *Dabistān*, tr. Shea and Troyer, i. p. 263, Paris, 1843. The translator adds a note that Raī is the most northern town of the province Jebal, or Irak Ajem, the country of the ancient Parthians.

wərəsəm azəm yō ahurō mazdå raγąm θrizantūm, 'as the twelfth most excellent of localities and places, I who am Ahura Mazda created Raghā of the three races.' The Pahlavi commentary renders, *rāk ī 3 tōxmak ātūr-pāṯakāno*, 'Rāk of three races, of Ātūr-pāṯakān,'[1] and he adds the gloss, *aētun mūn rēī yemalelūnēṯo*, 'some say it is Raī.' Notice the footnote.[2]

(b) The second of the Avestan passages which connects the name of Zoroaster with Raghā is in Ys. **19**. 18. Mention is there made of five regular rulers, 'the lord of the house, the village, the province, and the country, and Zarathushtra as the fifth.' This order, as the text continues, holds good for all countries 'except the Zarathushtrian Raji (or *Raghi;* is it Raī?).' 'The Zarathushtrian Raghā (*Raγa Zaraθuštriš*) has four lords, the lord of the house, the village, the province, and Zarathushtra as the fourth.' The text is appended.

Ys. **19**. 18, *Kaya ratavō? nmānyō vīsyō zantumō dāhyumō zaraθuštrō puxδō. åиhąm dahyunąm yå anyå rājōiṯ zaraθuštrōiṯ. caθru-ratuš raγa zaraθuštriš. kaya aiиhå ratavō? nmānyasca vīsyasca zantumasca zaraθuštrō tūiryō.* This construction evidently signifies that the *Dāhyuma*, or governor, is everywhere the supreme head, but there is acknowledged one who stands above him as representative of the church, as well as state, the chief pontiff Zoroaster (*Zarathushtra*), or 'the supreme Zoroaster' (*Zarathushtrō-tema*), as he is elsewhere termed (e.g. Ys. **26**. 1; Yt. **10**. 115, etc.). In the papal see of Raghā, however, the temporal power (Dāhyuma) and the spiritual lordship (Zarathushtra) are united in the one person.[3] For some reason Raghā is plainly the seat of the religious government. The Pahlavi version (ad loc.) speaks of it in connection with Zoroaster as being 'his own district' (*maṯā-ī nafšman*);[4] the Sanskrit of Nēryōsang glosses the allusion by asserting that

[1] Cf. Darab D. P. Sanjana, *Pahlavi Version of the Avesta Vendidad*, p. 8, Bombay, 1895.

[2] Allusion has been made above (p. 202) to the question of a Raghā in Ādarbaijān as possibly contrasted with the Ῥάγαι of the Greek, or possibly to a *Raγa Zaraθuštriš* different from Raī; cf. also the Anc. Pers. *Ragā* as a district or province, *dahyu;* but that is uncertain.

[3] See also Darmesteter, *Le ZA.* i. p. 170.

[4] Notice the use of 'district,' and elsewhere Raghā is a region as well as a town of Media. On Greek allusions to Ῥάγαι, see also Haug, *Ahuna-Vairya-Formel*, pp. 133–134 (=45–46), München, 1872, and the article which is referred to on the preceding page (p. 202, n. 1).

Zoroaster was the fourth lord in this village, because it is his own —*tasmin grāme yat svīyam āsīt asāu gurus' caturtho 'bhūt.*[1] Raghā is plainly a centre of ecclesiastical power, as remarked above. This fact is further attested by Yāḳūt (i. p. 244), who says there was a celebrated fortress 'in the district of Dunbāwand, in the province of Raī' (notice the latter expression), which was the stronghold of the chief priest of the Magians.[2] If Raghā enjoyed such religious prominence there must have been ground for it, and we recall what was said above, in the Dabistān and Shahrastānī's statement, which connects Zoroaster's mother's family with Raī.

(c) As a sequel to this, comes an interesting comment in the Selections of Zāṯ-sparam; this has already been noticed (p. 192), but it is worthy of being taken up again at this point, for it is a sort of Iranian adage like Macbeth's Birnam wood and Dunsinane. In Zsp. **16**. 11–12, an old proverbial affirmation is used to assert that something is impossible, and that it would not happen—'not though both the provinces of Rāgh and Nōṯar should arrive here together'; and the explanatory comment on these proper names is added, 'two provinces which are in Ātūr-pāṯakān, such as are sixty leagues (parasang, i.e. 210 to 240 miles) from Cīst.[3] Zaratūsht arose from Rāgh, and Vishtāsp from Nōṯar.' The rest of the passage and the Dīnkarṯ occurrences of the proverb have been given above (pp. 192–193), and should be consulted.

Rāgh (Av. Raghā) like Arabic Shīz is evidently a territorial designation as well as a town title, and certainly the Prophet's family on the maternal side came from there, if we are to place any reliance on tradition. Now, if the Prophet was born in a city of Ādarbaijān, whether in Urumiah, in the region of Shīz (Av. Caēcista, prob. Urumiah), or on the Darej River—and even Rāgh itself appears frequently in Pahlavi to have been regarded as a part of this land—it is by no means unlikely that a man with a mission like Zoroaster would have been drawn to so important a place as Raghā was in antiquity, especially if it was the home of his mother. All which would account for the association of the names together. An attempt has been made by the present writer, in *JAOS.* xv. p. 228–232, more fully to amplify this connection of Raghā with Zoroaster's teaching

[1] Cf. Spiegel, *Neriosengh's Skt. Uebersetz. des Yaçna*, Leipzig, 1861, p. 99.

[2] See Gottheil, *References to Zoroaster*, p. 46, n.; Barbier de Meynard, *Dict. de la Perse*, p. 33; Darmesteter, *SBE.* iv. p. xlviii. (1st ed.).

[3] It is important to consult the footnote on p. 193.

and preaching, especially by an attempted explanation of the word *rajīš* in Ys. 53. 9.[1] But the passage and the commentary alike are difficult, and enough has been said already to show Zoroaster's connection with this region.

Conclusion as to Zoroaster's Native Place. — Zoroaster arose in western Iran. Apparently he was born somewhere in Ādarbaijān. The places specially mentioned are Urumiah, Shīz (Av. Caēcista, prob. anc. Urumiah) and the river Darej. His mother's family was connected with Raghā, which accounts for associating his name with that place; but it is not clear that this was the Median Raī (Ῥάγαι of the Greeks) although it was in the west. The latter seems to have been a district as well as town, and is sometimes regarded as a part of ancient Ātūr-pāṯakān. Zoroaster's youth was also certainly passed in western Iran.

II. SCENE OF ZOROASTER'S MINISTRY

General Remarks

The question regarding Zoroaster's native place may be looked upon as having been answered by placing it in western Iran, at least on the basis of present evidence and opinion. The question as to the scene or scenes of his religious activity, however, is a more unsettled problem. The uncertainty is doubtless due to the conditions of the case; missionary work by a reformer is not confined to a single field. Taking a general view, however, as stated on p. 186, scholars are divided between Media, in the broader sense, and Bactria, with a preponderance perhaps in favor of the former. The present writer has elsewhere maintained the ground that both sides of this question are possibly correct, in part, and that the conflicting views may be combined and reconciled on the theory that the reformer's native place was not necessarily the scene of his really successful prophetic mission.[2] In other words, the opinion was held that Zoroaster may have been a prophet without honor in his own country; that he arose, indeed, in western Iran, probably somewhere in Atropatene; that he presumably went at one time to

[1] First suggested by Geldner, *KZ.* xxviii. 202–203, and further discussed by the present writer in the article alluded to in the next note.

[2] Jackson, *Where was Zoroaster's Native Place?* *JAOS.* vol. xv. pp. 221–232, New Haven, 1891.

Raghā (perhaps Media Rhagiana), but on finding this an unfruitful field he turned at last to Bactria. Under the patronage of Vishtāspa, his faith became an organized state religion; and then it spread, possibly through religious crusades, westward to Media and Persia. Progress was rapid; the fire of religious zeal was contagious; the district of Raghā, which was once a hot-bed of heresy (*uparō-vīmanōhīm*), became the head of the established faith of Media. Persia follows suit when she rises into power. That at least was suggested at the time — in other words that we have an earlier instance of the same story as Mohammed, or Mecca and Medina.

Such a view, however, is mere theory or speculation, at least so far as Bactria and the exact spreading of the Creed is concerned. Nevertheless it is not speculation built entirely upon baseless fabric. It has this in its favor, that it is based upon a combination of various statements in Zoroastrian literature which may be united with Arabic and Syriac material, and with Latin and Greek references, so as to make, in part at least, a fairly solid structure. The assumption of a double scene for Zoroaster's life, first for his birth and earlier years, and second for his later years and death, has also been inferred by others, naturally from the tradition.[1] It has an advantage in saving several points of tradition which would otherwise fall; but it is open to several serious objections which will be pointed out as the investigation proceeds. For the present, it will be a better plan simply to bring forward both sides of the question, the eastern and the western view, and to reserve final decision for later. The Bactrian side will first be presented; the arguments in favor of Media will then be arrayed to offset this.

Before proceeding to the discussion, it is proper to recall that we have no direct evidence to prove that Zoroaster spent the first thirty years of his life anywhere but in his native land, if we assume that to be Ādarbaijān. At the age of thirty came the Revelation, the opening of his ministry, and the first of the seven visions that filled the ten or twelve years which elapsed until Maidhyōi-māonha adopted the creed, and King Vishtāspa was converted. The whole of this question has been examined in Chapter IV. As it was there stated

[1] So Anquetil du Perron, *Zend-Avesta*, T. i. pt. 2, pp. 5, 29. (Anquetil's *Mem. de l'Acad. des Bel. Lett.* T. xxxi. p. 370 seq., as noted also by Kanga, *Extracts*, p. 55.) A similar view (but with modification), Spiegel, *Eran. Altertumsk.* i. 708, ii. 171. On the other hand, notice what is said by Geiger, *OIK.* pp. 488–492.

we have information from the Dīnkarṯ (see pp. 43–46 above), that Zoroaster went and preached before the Turanian Aūrvāītā-dang after the first conference with Ormazd; furthermore, that he expounded the tenets of his faith to Parshaṯ-gāu in Sagastān. From this it is manifest that during the first two years he must, at all events, have been in the east, apparently both northeast and southeast, even if one maintains the view that Vishtāspa lived nearer to the region of his own native land.

This tradition of wanderings to remote lands is in keeping with the Gāthā psalm of dejection, *Kām nəmōi ząm, kuθrā nəmōi ayenī*, 'to what land am I to turn, whither am I to turn,' Ys. **46**. 1 seq. An echo of it, moreover, as already stated (p. 200), is perhaps to be recognized in Ibn al-Athīr, who recounts how Zoroaster goes from Ādarbaijān to Persia, then to India,[1] China, Turkestan, Ferghānah, and that he finally converts Vishtāspa, who seems in this account to be in the east. Perhaps these statements regarding India are due to Zoroaster's having been in Sagastān or Seistān (see also footnote below) which forms part of the territory of White India.[2] It may be noticed that Ammianus Marcellinus also makes Hystaspes (or is it Zoroaster) pass some time studying in India (see Appendix II., p. 167). So much for the two years that followed the first ecstatic vision, and which correspond to different scenes in Zoroaster's missionary labors!

By the close of this period, Zoroaster appears to have wended his way gradually back again toward his native country, as may be inferred from the different localities in which the visions of the next eight years took place. Consult the Map. The second, third, and fourth visions took place on the homeward route to the south of the Caspian Sea, if the identifications in Chapter IV. be correct. The fifth and sixth visions were beheld in the region of the river Dāityā and Mount Asnavant (Mount Sahend and the Ḳizel Ūzen; cf. pp. 41, 48). Finally, the last interview with the archangels was manifested to him at his own home on the river Darej (pp. 34, 49, 194), which would agree with the Avesta (Vd. **19**. 4, 11), as this vision is also associated with the temptation by Ahriman. But now for the Bactrian question!

[1] Is it Sagastān (Parshat-gāu) and Turan (Aūrvāītā-dang)? Cf. p. 39, n. 1 above. See also next note and references.

[2] On 'White India,' the provinces of Iran which border upon India, see Darmesteter, *Le ZA.* ii. 4, 13, n., and cf. above, pp. 44, n. 4, 72, n. 3, 87, n. 1, 178, and p. 210.

1. Bactria and the East, or the View that Zoroaster's Ministry was in Eastern Iran

Irrespective of the question of the scene of Zoroaster's activity, the whole problem of the home of the Avesta itself, as a literary composition and religious work, has long been a common subject of discussion.[1] The assumption of a Bactrian kingdom which antedated the Median empire, or at least preceded the rise of the Achaemenian power, has generally been maintained by scholars, especially by the historian Duncker.[2] Criticisms of this view will be mentioned later; but it is important to notice that one of the strongest supporters of an eastern Iranian civilization, judging from geographical and ethnographical allusions in the Avesta, is the Iranist, Wilhelm Geiger.[3]

The Avesta itself does not give any definite statement with respect to the situation of Vishtāspa's capital, nor do the Pahlavi texts, to be discussed below, seem more explicit. Nevertheless, the Avestan geographical allusions tend to gravitate toward the east, rather than toward the west.[4] The heroic sagas of the royal line of kings in the Avestan Yashts are located for the most part in the east. According to the Zamyād Yasht (esp. Yt. **19**. 66–69), the home of the Kavi dynasty is in Seistān, and this is important to consider because of its bearing on the claim for the east and for Bactria. Firdausī, a native of Ṭūs, moreover, places the scene of the Vishtāspa-Gushtāsp cycle in eastern and northeastern Iran, as will be more fully explained below.[5] According to Firdausī (Daḳīḳī), Yāḳūt, Mirkhond, and others, Balkh was founded by Vishtāsp's father, Lohrāsp.[6] On the Græco-Bactrian coins is found an

[1] For some bibliographical references, see p. 186.

[2] *Geschichte des Alterthums*. iv. 15 seq.; Nöldeke, *Persia*, in Encyclopædia Britannica, xviii. 561 (9th ed.); Tomaschek, *Baktria, Baktriane, Baktrianoi*, in Pauly's *Real-Encycl.* ii. col. 2806 seq. (neue Bearb.).

[3] *Ostiranische Kultur*, Erlangen, 1882; *Vaterland u. Zeitalter des Avesta* in *Sitzb. d. K. B. Acad.*, May, 1894; *Grundriss d. iran. Phil.* ii. 389. This view is criticised by Spiegel, *ZDMG.* xxxv. 636, and rejected, *ZDMG.* xli. 292–296; cf. also in Sybel's *Histor. Zeitschr.* N. F. 8. 1 seq. Again, it is opposed by de Harlez, *Das alter und Heimath des Avesta*, in *BB.* xii. 109 seq.; cf. also *Abh. d. Berliner Or. Congress*, ii. 270–277. The arguments in favor of Bactria from the classics are most strongly presented by Rapp, *ZDMG.* xix. 27–33 (1865).

[4] Geldner, *Gdr. d. iran. Phil.* ii. 38.

[5] See also Nöldeke in *Gdr. d. iran. Phil.* ii. 131.

[6] Firdausī, *Livre des Rois*, tr. Mohl, iv. 224; Yāḳūt in Barbier de

APOOACΠO (i.e. Aurvaṯ-aspa, Lohrāsp), evidently as heros eponymos of the place.[1] Albīrūnī states that 'Balkh was the original residence of the Kayanians,' and Mirkhond speaks of Lohrāsp as 'the Bactrian.'[2] Ṭabarī similarly states that Lohrāsp 'established his residence at Balkh,' where he places the seat likewise of Lohrāsp's son and successor, Vishtāsp;[3] yet it must not be forgotten in this connection that Ṭabarī also considers Nebuchadnezzar and Cyrus to have been generals under Lohrāsp and Vishtāsp.[4] Masūdī joins in regarding Balkh as the royal capital until the seat of government was transferred westward to Irāḳ in the time of Hūmāī.[5] Other Persian and Arabic chroniclers and geographers place the seat of the Kayanian empire, at the time of Lohrāsp and Vishtāsp, in Bactria, i.e. to the north of Seistān, and there is a tradition about a portrait of Zoroaster at Balkh, as will be noticed in Appendix VII. The author of the Zartusht Nāmah and the Cangranghācah Nāmah, who was himself a native of Raī, localizes the scene of the meeting between Zoroaster and Vishtāsp in Balkh, where he also represents the famous debate between Zoroaster and the Brahman Cangranghācah to have taken place (cf. p. 85 seq. above). This is interesting when we consider that the writer came from the west and from a city which was so closely associated with Zoroaster's name; he must have had some strong tradition to that effect; his work, moreover, is known to be based upon Pahlavi authorities.[6] In the Dīnkarṯ, the meeting took place first on a 'race-course' (*aspānvar*), but the locality is not indicated, cf. p. 59, n. 2 above. From the Pahlavi treatise 'Wonders of Sagastān' it appears that at one time (perhaps after his conversion) Vishtāspa had conferences with Zoroaster and his apostles in Seistān — see passage translated below, p. 212.

Meynard's *Dict. de la Perse*, p. 112; Mirkhond, *Hist. of Pers. Kings*, tr. Shea, London, 1832.

[1] See Tomaschek's article, *Baktria*, in Pauly's *Real-Encyclopaedie*, ii. col. 2812–2813. Consult Stein, *Zoroastrian Deities on Indo-Scythian Coins* in *Babyl. and Or. Record*, i. 157 seq.; notice a dissenting view by Darmesteter, *Le ZA.* ii. 432.

[2] Albīrūnī, *Chronology*, tr. Sachau, p. 100, London, 1879, and Mirkhond, tr. Shea, pp. 59, 264, 272.

[3] Ṭabarī, *Chronique de Tabarī, traduite sur la version persane d'Abou-Alī Mo'hammed Bel'amī*, par Zotenberg, i. p. 491 seq.; cf. similar allusions in Gottheil, *References to Zoroaster*, pp. 36–40.

[4] Furthermore, for the destruction of Jerusalem by Lohrāsp (!), see Maīōg-ī khiraṯ, 27. 64–67, tr. West, *SBE.* xxiv. 64–65, and Yāḳūt in Barbier de Meynard's *Dict. de la Perse*, p. 369. See also p. 91, n. 2 above.

[5] Maçoudi, *Les Prairies d'Or*, tr. Barbier de Meynard, ii. p. 120.

[6] *Zartusht Nāmah*, tr. Eastwick, in Wilson, *Parsi Religion*, p. 498.

To return to Firdausī. As mentioned above, the Shāh Nāmah connects Lohrāsp with Balkh, and describes how the youthful Vishtāsp quits the realm and passes the first years of his life in the west, in Rūm (the Byzantine Empire).[1] He returns from thence to assume the sceptre of authority. It is not specifically stated that the years which directly followed were actually passed in Balkh, but it is certain that the last part of his reign is regarded as being passed there. Lohrāsp himself lives there in retirement after Vishtāsp had mounted the throne, and the lapse of time is shown also by the fact that Zoroaster is now spoken of as an old man (Pers. *pīr*).[2] Perhaps Vishtāsp formed a link between the east and the west, if the texts seem to imply a break in the regular succession as he came to the throne; see p. 223, n. 1 below.

At this point we may turn again to our earlier Iranian sources. As previously observed, neither the Avesta nor the Pahlavi writings are explicit in their statements as to the situation of Vishtāspa's capital. The Dīnkarṯ, it is true, speaks several times of the 'abode' (*mān*), 'residence' (*babā*), or 'lofty residence' (*buland mānišnō*) of Vishtāsp, but there is nothing precise as to the location.[3] The general allusions to Nōṯar, moreover, have already been noticed above, p. 192, and they will be referred to again, p. 222. The nearest approach in the Avesta to a definite statement regarding Vishtāspa's whereabouts is found in two references to places where he offers sacrifice for victory in battle over Arejaṯ-aspa in the holy war of the Religion, or when on a religious crusade. One of these sacrifices is offered 'on the farther side of the water of Frazdānava' (Yt. **5**. 108, *pasne āpəm frazdānaom*) for victory over three unbelievers one of whom is the inveterate foe, Arejaṯ-aspa (Yt. **5**. 109, *Ṭąθryavantəm duždaēnəm* | *Pəšanəmca daēvayasnəm* | *drvantəmca Arəjaṯ-aspəm*).[4] But in Yt. **9**. 29 = Yt. **17**. 49, the same sacrifice is offered again by Vishtāspa for victory over exactly the same three foes, but including also the names of a number of other enemies; and (important to keep in mind) the sacrifice of this latter passage is not celebrated

[1] See pp. 72–73.

[2] See also Mohl, tr. iv. 293.

[3] Compare note on p. 58.

[4] It might possibly be suggested that we have in the name Tāthryavant a distant allusion to the Tantra philosophy of India; the Shāh Nāmah includes India among the lands to which Vishtāsp spread the gospel of Iran (cf. Mohl, iv. pp. 343–344; and above, p. 84 seq.; observe likewise Darmesteter, *Le ZA.* iii. Introd. p. 90). But such a conjecture could add little in favor of the eastern view.

near the Frazdānava, but is offered up on the farther side of the river Dāityā. Still further, Vishtāspa's brother Zairivairi (Zarīr), who is mentioned directly after Vishtāspa's sacrifice by the Frazdānava in the earlier passage, likewise offers similar worship on the same spot (Dāityā), with an identical wish (Yt. **5.** 112–113, *pasne āpō Dāityayā*); and directly afterwards in the same Yasht (Yt. **5.** 116) Arejaṯ-aspa invokes the same divinity near Vourukasha (Caspian Sea) for victory over Vishtāspa. This latter point will be taken up hereafter, pp. 212–213.

It is necessary to comment anew on the suggested identification of these places. From the discussion above, pp. 41, 197, it is to be inferred that the Dāityā was a sort of border stream in the west, to be identified with the Ḳizel Ūzen or Safēd Rūd. The river Ḳizel Ūzen is the classic Ἄμαρδος of Ptolemaeus, in Atropatene, and Andreas describes it as a natural 'markscheide.'[1] The Avestan word *pasne* is apparently used with a river name like the Latin usage of *trans* in Trans-Rhenanus (opp. Cis-Alpinus), compare the modern Iranian designation of Bīä-Pīš, 'before the rivers,' as opposed to Bīä-Päs, 'back of the rivers,' used in the adjoining territory of Gīlān.[2] The various streams which flow into the river to-day would answer to the tributaries of the Dāityā that are mentioned in the Dīnkarṯ and Zāṯ-sparam.[3] This is the river of the 'Law,' and the river which Zoroaster apparently crosses on his way to convert Vishtāsp.[4]

The Frazdānava, on the other hand, is to be sought in Seistān, in the east, if we accept the statement of the Būndahishn (Bd. **22.** 5), and is probably to be identified with the Āb-istādah lake, south of Ghaznī.[5] Being a member of the Kayanian line, Kavi Vishtāspa

[1] Andreas, *Amardos*, in Pauly's *Real-Encyl.*, neue Bearb., Stuttgart, 1894, vol. i. col. 1735, l. 44.

[2] Refer to Andreas, loc. cit. ll. 60–61, whose transcription 'Bīä-Pīš' is here followed. Cf. also de Morgan, *Mission Scientifique en Perse*, i. 209.

[3] Dk. **7.** 3. 51–56; Zsp. **21.** 5, **22.** 9. I believe that in Dk. **7.** 20. 30, we are to read *mayā-ī šēṯ* (not *Dāit*), as noted by West, *SBE.* xlvii. 25, n. 2, and compare the Shēṯ river of Bd. **20.** 7, *SBE.* v. 77; although there would be no real inconsistency in Dāit, as contrasted with Pourushaspa's dwelling on the Darej, as that may have been the home to which he removed after his marriage; see suggestion on p. 192.

[4] Zartusht Nāmah, p. 491.

[5] This view is opposed to Lagarde's *Hṛazdān* in Armenia (*Beiträge zur baktr. Lex.* p. 28), but I agree with Geiger's estimate of Hṛazdān in *OIK.* p. 108. The identification of Frazdānava with *Āb-istādah* is mentioned by West (*SBE.* v. 86, n. 3) as being from Justi (see his *Handb. der Zendsprache*, p. 197 b), although Justi now seems

is naturally associated with Seistān and Lake Frazdān. The Pahlavi treatise, 'Wonders of the Land of Sagastān,' makes Seistān the place of Vishtāsp's first religious propaganda, and apparently also a place where Vishtāsp conferred with Zoroaster and other apostles of the Faith, on matters of religious importance.[1] I am indebted to Dr. West's kindness for a translation of the 'Wonders'; the passage (Wond. of Sag. § 6) reads: 'King Vishtāsp produced the progress of religion on Lake Frazdān, first in Sagastān, and afterwards in the other provinces; also King Vishtāsp, in conference with Zaratūsht, and Sēnō, son of Ahūmstūt of Būst,[2] because his disciples of Zaratūsht have been the first in his long discipleship, (made) the various Nasks proceed in a family of the good, for the purpose of keeping the religion of Sagastān progressive for being taught.' We remember also that Zoroaster went in his earlier years to Seistān to preach to Parshaṯ-gāu (pp. 44–45). According to Firdausī, King Vishtāsp (Gushtāsp) was engaged upon a religious crusade in Seistān and Zabūlistān,[3] and was at the abode of the old hero Rustam, who still held out against conversion to Zoroastrianism, when the Turanians under Arjāsp stormed Balkh, slew Lohrāsp in battle before the walls, and killed Zoroaster.[4] Vishtāsp returns from Seistān for the finally routing of Arjāsp.[5]

It must be acknowledged that the twofold sacrifice by Vishtāsp, once on the Frazdānava and once on the Dāityā, causes some difficulty in connection with the identification of scenes in the Holy Wars. As already observed, the Frazdānava sacrifice, when placed in Seistān, certainly refers to the second and final invasion. The

rather to incline toward the view of Hṛazdān in Armenia, judging from *Preuss. Jahrb.* Bd. 88, pp. 256–257. Geiger, *OIK.* p. 108, notices the identification of Frazdānava with the Ābistādah, but he prefers to explain the matter differently.

[1] See West in *Gdr. d. îran. Phil.* ii. 118.

[2] Dr. West notes that this place is described by the pseudo Ibn-Ḥauḳal as on the river Hērmand, between Ghōr and the lake (see Ouseley's *Oriental Geography*, p. 206); it was therefore in Seistān.

[3] Cf. Mohl, tr. iv. pp. 355, 456; and also Vullers, *Fragmente über Zoroaster*, Bonn, 1831, p. 97 and p. 125, n. 52.

[4] *Shāh Nāmah*, ed. Vullers-Landauer, iii. pp. 1559–1560; but there is some uncertainty owing to a variation in the reading. Thus, *Kih īn hērbadrā kih kušt;* and again, *cirā hērbadrā bi-kušt;* but a few lines further on (p. 1560) the death is proved by *hērbadrā hamah sar zadand.*

[5] Mohl, iv. 354, 355, 365.

Dāityā sacrifice, we may presume, refers to the first invasion, if we make the twofold division mentioned on p. 105; but it is not easy to reconcile this with the assumption that the scenes of the first war belong rather to the territory of Merv (p. 114). Perhaps the Dāityā sacrifice is not to be pressed as referring to a special incident, and perhaps the prayer was general; or Vishtāsp was crusading in the west at the time; history offers examples of a Christian king of Europe offering up his prayers in the land of the Saracens. Darmesteter[1] does not seem to think it imperative to take the Dāityā sacrifice too seriously in the face of the Frazdānava passage which gives a scene located in Seistān; or, he thinks, the Dāityā allusion may be a reminiscence of the Median origin of Vishtāspa himself. Nevertheless, there is a certain discrepancy which must fairly be noticed, and having stated the difficulty we may turn to such arguments as can be brought up to show that Vishtāspa's foe, Arejaṯ-aspa, belongs rather to the east than to the west. This introduces the problem of the situation of Arejaṯ-aspa's kingdom, and the scene of the Holy Wars already alluded to.

In the Avesta, Arejaṯ-aspa is a Hyaonian (Av. *Hyaona*, Phl. *Xyōn*).[2] The name *h·yaona*, according to the ordinarily accepted view, is identical with the nation of the classic Chionitæ.[3] The identification, however, has been doubted by some. The subject is commented on by Darmesteter,[4] and especially by Geiger, and both of these scholars think (as well as Justi, see footnote) that there is authority also for the tradition which places the Hyaonians toward the east, even if they were located in the Gīlān territory in the time of Ammianus Marcellinus (**19**. 1. 2). The Shāh Nāmah tradition certainly looks upon Arjāsp as a Turanian, and places his kingdom on the other side of the Jīhūn (Oxus), and it makes him despatch envoys from the city of Khallakh to Vishtāsp (Gushtāsp) in Balkh.[5] In the native lexicons, according to Vullers, Khallakh or Khallukh

[1] *Le ZA.* iii. p. lxxxiii.

[2] See Yt. **9**. 30–31, **17**. 50–51, **19**. 87, and the references on p. 104, n. 2.

[3] Spiegel in Sybel's *Histor. Zeitschrift*, N. F. 8, p. 18; also other writers as noted below.

[4] Darmesteter does not seem certain of it in *Le ZA.* iii. p. lxxxiii seq.; cf. also Geiger in *Sitzb. d. K. B. Acad.*, 1884, p. 328 seq., and in his *Yātkār* in *Sitzb.*, Mai, 1890, p. 75. Justi allows also the possibility of placing the Hyaonians in the east on the authority of Joshua the Stylite; see *Preuss. Jahrb.* Bd. 88, p. 256; but Justi favors the west.

[5] Firdausī, *Livre des Rois*, tr. Mohl, iv. pp. 302, 303, 319, 326 bis, 342, 360, 441, 459, 543, 558.

(خلّخ) is described as 'a great city in Turkestān in the district of Khaṭāī.'[1] In any case, it is evident that the kingdoms of Arjāsp and Vishtāsp cannot have been far separated from each other. The question of the invasion or invasions may now be taken up.

According to the sources which the Shāh Nāmah must have made use of (and we may infer the same from the Dīnkarṯ and Zāṯ-sparam)[2] there were, apparently, two separate invasions by Arjāsp, although the Avesta seems to speak of the war singly as 'the War of Religion.' The special chapter above on this subject (Chap. IX.) should be consulted. The Yāṯkār-ī Zarīrān alludes only to what we may regard as the first of Arjāsp's wars, and lays the scene in the neighborhood of the plain of Merv.[3] Similarly, in this connection, the Shāh Nāmah speaks of the Jīhūn or Oxus, and the territory adjacent[4] (consult the Map). The scene of the battles of the second war was Khorassān, if we follow the Shāh Nāmah and notice an incidental allusion in the Būndahishn.[5] The circumstances of Arjāsp's second invasion need not be repeated; see Chapter IX. If we follow the Shāh Nāmah we may presume that Vishtāspa, after receiving news of the storming of Balkh, started from Seistān to join the forces of his son, Farshīdvard, whom he had appointed ruler of Khorassān. The first meeting between Vishtāsp and the invader Arjāsp may therefore have resulted in an engagement in Khorassān. From Firdausī, we may judge that this opening engagement of the second war, which is evidently counted as a part of the Balkh misfortune, was not successful for the Iranians.[6] An attempt may be made to locate the scene.

Now, the Bahman Yasht (**3.** 9), when speaking of three distinct times of crisis and trial in the history of the Religion, says: 'the second was when thou, O Zaratūsht the Spītāmān! receivedst the Religion, and hadst thy conference, and King Vishtāsp and Arjāsp, miscreated by Wrath, were, through the War of the Religion, in the combat of Spēṯ-razhūr ("the hoary forest");' and the text adds a

[1] Vullers, *Fragmente über Zoroaster*, p. 121, where the Persian is quoted, and *Lexicon Persicum*, i. 706, 714. See also Steingass, *Persian-English Dictionary*, pp. 467, 471.

[2] See chronological scheme by West, *SBE.* xlvii. p. xxx.; cf. Appendix III.

[3] YZ. § 12.

[4] Mohl, tr. iv. 309.

[5] Bd. **12.** 32–34, given in full on p. 216.

[6] Notice that the Būndahishn (Bd. **12.** 33) acknowledges an occasion where there was 'confusion among the Iranians,' but they were 'saved'; cf. p. 216 below.

comment: 'some have said it was in Pārs.'[1] The Avesta mentions the 'White Forest,' but not in connection with Arejaṯ-aspa's name. The *Spaēitita Razura* in the Avesta, is the amphitheatre of the great conflict between the earlier Iranian king, Haosrava, and his enemy, Aurvasāra.[2] According to Justi, the White Forest is in Kohistān, a part of Khorassān (lat. 33, long. 59; consult Map), between Ḳāīn and Birjand.[3] As a mere conjecture, in order to endeavor to reconcile difficulties, it might be suggested that we have here an allusion, perhaps, to the engagement that preceded the last in the war. In other words, as the White Forest seems to have been a designation covering a good deal of territory, it might be argued that Vishtāsp pushed onward, then northward to the mountains of Nīshāpūr and Mesh-hed, not far from the high citadel where his son Isfendīār was confined.

This citadel, as related by the Shāh Nāmah, was the mountain fortress of Gumbadān or Gunbedān (گنبدان).[4] Its location is in Khorassān,[5] for this fastness of Isfendīār is evidently Mount Spentō-dāta of the Avesta (Yt. **19**. 6), and Spend-yāṯ of the Pahlavi (Bd. **12**. 2, 23), situated on the 'Var of Rēvand,' which latter has been identified with the Bār mountains, northwest of Nīshāpūr, in an interesting article by Houtum-Schindler.[6] The Būndahishn adds details of the battle that enable us still further to locate the scene where Vishtāsp himself had to take refuge in a mountain in Khorassān, where he was beleaguered,[7] until the heroic Isfendīār is released from his chains and gains the victory. All this has been described above (p. 119 seq.), but the Būndahishn passage is important enough to repeat it again in full:—

[1] West, *SBE.* v. 218. As for the usage of 'Pārs,' it must be remembered that Sagastān itself is spoken of as a part of Pārs in Pahlavi literature (Bd. **12**. 9, **20**. 29; see *SBE.* v. pp. 37, 81).

[2] Yt. **15**. 31–32; cf. Yt. **5**. 49–50; Yt. **19**. 77.

[3] Justi, *Namenbuch*, p. 42, 'Aurwasāra, König am Weissen Wald, d. i. Dascht-i Beyāṯ im Kōhistān von Qāīn und Birjand, Gegner des Kawa Husrawa (Kai Xusrau), Yt. **15**. 31. Syāwašnāmeh, 252.'

[4] *Shāh Nāmah*, ed. Vullers-Landauer, iii. p. 1550, l. 156; cf. traduction de Mohl, iv. pp. 354, 370, 456.

[5] But Mirkhond (tr. Shea, p. 290) says he was 'imprisoned in the Fortress of Girdkūh, in the district of Rūdbār.' To which Shea adds, stating that Rūdbār is a district of the Jebal or Irak Ajemī.

[6] *The Identification of Some Persian Places*, in *The Academy*, No. 730, p. 312 seq., May 1, 1886; cf. also Justi, *Hdbch. d. Zendsprache*, p. 305.

[7] For allusions to the 'mountain,'

Bd. 12. 17–18: 'The Padashkhvārgar mountain is that which is in Taparīstān and the side of Gīlān. The Rēvand mountain is in Khūrāsān, on which the Būrzhīn fire was established. (32–34): From the same Padashkhvārgar mountain unto Mount Kūmīsh, which they call Mount Madōfryāṯ ("Come-to-help") — that in which Vishtāsp routed Arjāsp — is Mount Mīyān-i-dasht ("mid-plain"), and was broken off from that mountain there. They say, in the War of the Religion, when there was confusion among the Iranians it broke off from that mountain, and slid down into the middle of the plain; the Iranians were saved by it, and it was called "Come-to-help" by them. The Ganāvaṯ mountain is likewise there, on the Ridge of Vishtāsp (*pūšt-i Vištāspān*) at the abode of the Būrzhīn-Mitrō fire, nine leagues to the west.'[1] Mount Madōfryāṯ (Come-to-help) has been identified by Houtum-Schindler with the mountain near the present town of Farīūmad, northward of the high road between Abbāsābād and Mazīnān, and it is thus evidently a part of the Jagatai range.[2] The Ridge of Vishtāsp may be identical with the mountains, Binalūd Kuh, running northwest from Nīshāpūr, a little to the west of the modern Gunābad (lat. 36. 40; long. 59. 5 — see Map). The region where the final battle took place, with the utter rout of Arjāsp and the triumph of Iran over Turan, may be regarded as occupying a territory to the east of Mīān-i-dasht in Khorassān (lat. 36. 30; long. 56. 10 — see Map, square Gb). The caravan road between Mīān-i-dasht and Zaidar is still famous to-day for marauding attacks of the Turkomans upon pilgrims and travellers.[3]

The location of the sacred fires may be taken up in this connection. Vishtāsp's special fire, Būrzhīn Mitrō, is in Khorassān as already discussed in the pages devoted to the subject of the Sacred Fires (Chap. VIII.). From the passage just quoted (Bd. 12. 17–18, 32–34) and from Bd. 17. 8 there seems to remain little doubt on that point. The Shāh Nāmah implies a similar location, and three Mohammedan writers state that the special fire of Zoroaster, which is the Būrhzīn Mitrō, was in the neighborhood of Nīshāpūr. For the references, see p. 100. But more important still in connection with

cf. Mohl, *Livre des Rois*, iv. 367, 370, 373, 384.

[1] West, *SBE.* v. 40–41.

[2] See *The Academy*, p. 313, May 1, 1886. The town is easily located (lat. 36–37; long. 56–57) on the map in Curzon's *Persia and the Persian Question*, i. p. 245.

[3] Curzon, *Persia and the Persian Question*, i. 276–277, 280–281.

the ancient pyraea of Zoroastrianism, is the tradition of the Būndahishn (Bd. **17.** 6) regarding the second famous fire, the fire Frōbak (Farnbag). This fire originally was located in Khorasmia or Chorasmia (Phl. *Khvārižem*) on the eastern side of the Caspian Sea — the region of igneous oil fountains, and it was removed by Vishtāsp to the east, to Cabul, or as the text reads: 'In the reign of King Vishtāsp, upon revelation from the religion, it was established out of Khvārizem, at the Rōshan ("shining") mountain in Kāvulistān, the country of Kāvul (Kābul), just as it remains there even now.'[1] This latter would make another distinct association of Vishtāsp with the east.[2]

In addition to the central or eastern location of two of the sacred fires which are directly connected with Vishtāsp's name, we may also recall the story of the cypress which Zoroaster planted to commemorate the event of Vishtāsp's conversion. This hallowed tree was planted at Kishmar in Khorassān, and it is spoken of in the Shāh Nāmah as 'the cypress of Kishmar.'[3] It must also be remembered that, according to the Shāh Namah, Khorassān was under the suzerainty of one of Vishtāsp's sons, as well as it was the amphitheatre of the final Holy War.

These latter points are of interest also in connection with Floigl's claim that Vishtāspa, of the Avesta, is identical with the historical Hystaspes, father of Darius; and that he belonged in the region of Hyrcania and ancient Parthia. Floigl's monograph should be consulted.[4]

It may incidentally be added that the Armenian historian, Thomas Arzrounī (A.D. tenth century) follows the tradition that Zoroaster was the opponent of Ninus and Semiramis and was defeated by them, but Semiramis made him commander of Babylon, Khoujīstān, and of all eastern Persia, and he adds, 'Zradasht, although possessing the countries to the east of Persia, did not cease to harass Assyria.'[5] This would associate him also with the east.

[1] Bd. **17.** 6, tr. West, *SBE.* v. 63.

[2] It must be stated, however, that the reading *Kāvul* (*Kābul*) is questioned by Darmesteter, *Le ZA.* i. 154; and see the discussion above in Chap. VIII. p. 99, n. 4.

[3] *Sarv-i Kišmar;* see Vullers-Landauer, *Shah Name*, iii. 1498–1499, and Mohl, iv. 292–293; cf. also Appendix II., pp. 163–164.

[4] Floigl, *Cyrus und Herodot*, Leipzig, 1881, e.g. pp. 14, 15, 17, etc.

[5] See Brosset, *Collection d'Historiens arméniens*, i. 30, St. Pétersbourg, 1874. See Appendix VI. § 1 below.

Furthermore, it should be noticed that Mills upholds the eastern region, at least as the place of origin of the Gāthās.[1] He reviews some of the indications which point to the west, as presented by Darmesteter; but after examining into the character of the civilization, and noticing points of Indo-Iranian unity and likeness to the Veda, and judging also from the spirit of the Gāthās, whose antiquity he emphasizes, Mills is led to believe that 'the scene of the Gāthic and original Zoroastrianism was in the northeast of Iran, and that the later Avesta was composed during the hundreds of years during which the Zarathushtrian tribes were migrating westward into Media.'[2] A discussion of the Avestan calendar led the Sanskrit scholar Roth strongly to support Bactria.[3] The younger Iranist Horn favors eastern Iran as the first scene, at least, of Zoroastrianism.[4] On the views of Tiele, see note below.[5]

Résumé of the Eastern View.—Among various points that may be brought up in favor of placing Vishtāspa in eastern Iran, and of believing that Zoroaster's prophetic career, at least, was associated chiefly with that territory, is the predominance of geographical allusions in the Avesta rather to eastern Iran. The Avesta does not state where Kavi Vishtāspa's kingdom was located; but it recognizes that the Kavi dynasty came from Seistān (Yt. **19**. 66 seq.). The Iranian tradition which is found in Mohammedan writers is almost unanimous in placing Vishtāsp's kingdom in the east, in Bactria. Among arguments which may be drawn from Pahlavi literature is the fact that the Būndahishn clearly locates the scene of the routing of Arjāsp in the territory of Khorassān. One of the sacred

[1] *SBE.* xxxi. Introd. pp. xxvii–xxx.

[2] Op. cit. p. xxvii.

[3] Roth, *Der Kalender des Avesta*, u. s. w., in *ZDMG.* xxiv. 1–24; cf. especially pp. 16–19 (criticised by de Harlez; see p. 219 below).

[4] Horn, *Die Reiche der Meder und Perser*, in Hellwaldt's *Kulturgeschichte*, 4 Aufl. i. 322.

[5] Tiele, in his early work entitled *De Godsdienst van Zarathustra, van haar ontstaan in Baktrië tot den val van het Oud-Perzische Rijk* (Haarlem, 1864), maintained the Bactrian view that was common at the time. So also in the genealogical table in his article 'Religions,' in *Encyclopædia Britannica*, vol. xx. p. 360 (9th ed.), and in his *Geschiedenis van den Godsdienst*, p. 174 (Amsterdam, 1876). But now, if I understand his latest view aright, he believes in northwestern Iran as the cradle at least of the Zoroastrian Reform: 'Ook ik neig zeer tot de meening dat de zarathuštrische hervorming van noordwestelijk Irān is uitgegan' (*Iets over de oudheid van het Avesta, Aanteekening*, in *Mededeeling d. K. Ak.* 3 de Reeks, Deel XI. Amsterdam, 1895, pp. 384 and 375).

fires is connected with Khorassān; another was removed from Khorasmia to the east. And now that so much has been said in favor of eastern Iran, including Bactria, we may pass without comment to the west and consider the claims of Media.

2. Media and the West, or the View that Zoroaster's Ministry was in his Native Country, Western Iran

It has been indicated sufficiently that a number of specialists, de Harlez, Spiegel, Justi, and others, associate the earliest history of Zoroastrianism not with Bactria and the east, but alone with Media, in its broad sense, and the west.

C. de Harlez, for example, in treating of the origin and home of the Avesta, as noted above, leaves eastern Iran out of consideration.[1] His discussion of the subject should be read; there is space here only to outline the reasons which lead him to confine the Avesta and Zoroastrianism to Media. I summarize them from the last article mentioned in the footnote: (1) Zoroastrianism and the Avesta is the work of the Magi, a tribe of Media, and the Magi are the Atharvans (πύραιθοι) of the Avesta. (2) The chief seat of the religion was the southern and southeastern coast of the Caspian Sea, as shown by the peculiar manner in which the peoples of the Caspian region and Hyrcania dispose of their dead. (3) Raghā in Media was the chief seat of the priesthood, and Media, therefore, was the centre of the Avestan religion. (4) The legend which makes Bactria the cradle of Zoroaster's faith, and claims that Vishtāspa was king and ruler of Bactria, is late; it comes, in fact, from mediæval times. Eastern Iran, in general, remains in the background until the time of the Achaemenidae.[2] Finally (5), the Parsi books themselves regard Zoroaster as arising from Media; and, even though many mediæval sources connect Vishtāsp with Bactria, as mentioned, there is not entire consistency in this, for some of them place him in Persis. The epitomist Khvāndamīr, for example, in his life of Gushtāsp,[3] says that this king had the city of Istakhr

[1] See de Harlez's definite statements on *Das alter und heimath des Avesta* in *BB.* xii. 109–111, and *Der Avestische Kalender und die Heimath der Avesta-Religion*, in *Abh. d. Berl. Or. Congr.* ii. 270–277, Berlin, 1882 (criticising Roth).

[2] For the latter statement, cf. *BB.* xii. 110.

[3] See de Harlez, *Av. Kalender und Heimath*, p. 277; Spiegel, *EA.* i. 698; and Hyde, *Hist. Relig. vet. Pers.* p. 318 (1st ed.); Ethé in *Grundriss d. iran. Philol.* ii. 356.

(Persepolis) as a royal seat — *Istakhr-i Fārs rā dār al-mulk kardādīd.* Again, Beiḍāwī (*Life of Gushtāsp*) says that Zardūsht occupied a mountain, Naphaht, near Istakhr.[1] And Majdī (*Zīnat al-Majālis*), after assuming that Zoroaster came from Palestine, adds that he gave himself out as a prophet in Ādarbaijān.[2] For these various reasons de Harlez concludes: 'Alles erklärt sich, wenn man unterstellt, dass der Zoroastrismus aus Medien stammt; Alles wird dunkel, wenn man dessen Wiege in Baktrien sucht.'

Spiegel has two or three times specially treated the question of the home of the Avesta and its bearing upon the Zoroastrian problem.[3] In his historical article on Vishtāspa and the Bactrian kingdom, in Sybel's *Zeitschrift*, he brings up most of the points that may be argued in favor of the east, — and these are such as have been stated above; he then weighs the west over against them. He particularly emphasizes the identification of Arejaṯ-aspa's nation, the Hyaona, with the Chionitæ, who are to be placed, it is claimed, to the west of the Caspian Sea. Again, he approves rather of de Lagarde's identification of the name and locality, Frazdānava, with the Armenian river Hṛazdān; and he points out some other names that refer especially to the west. As a result of this, although 'Baktra' is mentioned in the title of his monograph, he inclines to favor Media or Arran, rather than Bactria, as the realm of Vishtāspa and also as the home of Zoroaster. In his latest article on the subject (*ZDMG.* xlv. 280 seq., 1887), Spiegel points out one or two more points to strengthen the western view. An allusion to Armenia, for example, is claimed to be found in the Avesta (Yt. 5. 72). He draws attention also to the association of Hystaspes' name with Media and the west, by Chares of Mitylene (cf. p. 73 above),[4] and by Lactantius, who makes Hystaspes a king of Media (p. 154 above); and he throws renewed doubts upon the existence of the Bactrian kingdom maintained by Duncker.[5]

Several other scholars are of like opinion regarding Media and

[1] See also Hyde, p. 313. Reference to Istakhr (Persepolis) has been made above, pp. 91, 97.

[2] See also Hyde, p. 315.

[3] Spiegel, *Vistaçpa oder Hystaspes und das Reich von Baktra*, in Sybel's *Histor. Zeitschrift*, N. F. 8, Bd. 44, pp. 1–21 (1880). Also *Ueber das Vaterland und Zeitalter des Awestā*, in *Sitzb. der K. B. Acad.* 1884, p. 315 seq. (1884). Again, ibid. (Zweiter Artikel) in *ZDMG.* xlv. 187 seq. (1891).

[4] Cf. also his later remarks in *ZDMG.* xli. 295 (1887), xlv. 197 (1891), lii. 193 (1898).

[5] *ZDMG.* xli. 288, 289, 292 seq.

western Iran. Eugen Wilhelm upholds Spiegel's identification of the Hyaonians with the Chionitæ and locates them on the west side of the Caspian Sea. The associated Avestan word *varəδaka* (Yt. **9**. 31 = Yt. **17**. 51) is likewise a proper name, i.e. Varedhaka, cf. Vertae, of Ammianus Marcellinus; and Av. *hunu* (Yt. **5**. 54) designates the Huns.[1] Lehmann expresses his opinion very strongly that the ancient Vishtāspa was not a Bactrian prince, but that he ruled in western Iran, in Media; that Zoroaster had nothing whatsoever to do with Bactria, where the crude civilization of his time would have been unsuited for his teaching, but that Media furnished exactly the soil that was needed for it to bear fruit.[2] Darmesteter several times expressed himself in favor of the west for the entire scene of early Zoroastrianism, because he considered the Bactrian tradition rather to be late.[3]

Justi. The most recent authority to touch upon the question and to uphold the western view is Justi (*Die älteste iranische Religion und ihr Stifter Zarathushtra*).[4] A brief summary of the deductions on this point in his important treatise is given. The numbered divisions are my own: —

1. The Avesta itself does not place either the home of Zoroaster or the kingdom of Vishtāspa in Bactria, nor mention either name in alluding incidentally to the city of Bactria. The rise of the Bactrian kingdom was post-Achaemenian. The transferrence of Vishtāspa's capital to Bactria, as is done in later times, is purely artificial. Spiegel's arguments are sufficient to overthrow the whole theory of a Bactrian origin of the Iranian religion.

2. The allusions to the sacrifices by Vishtāspa and Zairivairi on the Frazdānava and Dāityā, and to Arejaṯ-aspa as a Hyaona, are examined in their eastern aspect and in the western light. In Justi's opinion the Dāityā may be the Araxes on the northern boundary of Ādarbaijān, and the Frazdānava is more likely, perhaps, to be the Armenian Hṛazdān. Acts of worship performed in the Ādarbaijān territory would be appropriate to Iranians.

[1] Wilhelm, *ZDMG*. xlii. 96–101.

[2] Edv. Lehmann, *Die Perser* in Chantepie de la Saussaye, *Lehrbuch der Religions-Geschichte* (neue Aufl.) ii. 159–160. See also his comment on Phraortes, p. 156.

[3] Darmesteter, *Études Iraniennes*, i. 10–13; *Zend-Avesta*, tr. *SBE*. iv. Introd. xlvii–liii (1st ed.); and his later statement, p. lxvii (2d ed.), together with *Le ZA*. iii. p. lxxxiii, where numerous suggestions and hints are given.

[4] In *Preussische Jahrbücher*, Bd. 88, p. 255 seq., 1897.

More weight also is laid on the likelihood of the Chionitæ being placed in the Caucasus region and Gīlān. Like the later Huns, the invasion of Arejaṯ-aspa may have been made through the mountainous country to the west of the Caspian Sea.

3. It is notable that of the three most sacred fires one (Ādhar Gushnasp) belongs originally to Ādarbaijān, one (Ādhar Xurrah, or Farnbag) to Persis (Istakhr), and one (Ādhar Būrzhīn Mithr) to Khorassān, but none to Bactria. Yet see note at foot of this page.[1]

4. Media was the native place of Zoroaster, and it was also the home and realm of Vishtāspa. But Kavi Vishtāspa was not a great king, not a 'king of kings' (Anc. Pers. *xšāyaθiya xšāyaθiyānām*); he was rather a minor prince (*daiŝhupaiti*) of Median Raghā. The suggestion is conjecturally put forward that we might, perhaps, assume that some great king of Media later accepted the religion and made it current in the world. Such a monarch would have been the Median Fraoreta (Phraortes) 'Confessor,' who may have adopted the faith and have thus received a Zoroastrian name. The father of Phraortes also had a Zoroastrian name as he was called Kyaxares (i.e. Huvaxšatara), beside his ordinary title Dahyauka.

5. Finally, by way of illustration, Atropates and his successors in Atropatene were zealous adherents of Zoroastrianism from Achaemenian times, and the Gāthās themselves show a religious intolerance that still remains typical of the Magi in Sassanian times, and is characteristic of the fanaticism that marks the later Assassins who likewise had their origin in Atropatene.[2] I may also add that Justi wrote me that it was only after long and careful consideration that he came to these conclusions and abandoned the view that Bactria was the home of Zoroastrianism or that Zoroaster perished there.[3]

Additional Arguments. — Some other arguments might be added to these already given in support of the west. For example:—

1. Vishtāspa and Hutaosa in the Avesta both were Naotairyans. The comment in Zāṯ-sparam places Nōṯar in the west, sixty leagues from Cīst, as explained above (p. 193, n. 1). If Vishtāsp be asso-

[1] Justi, op. cit. p. 257; but with regard to the Farnbag fire he seems to have overlooked the statement in Bd. 17. 6; see p. 99, n. 4 and p. 217 above. The question whether Bactria has any volcanic or petroleum fires might account for their not generally being connected with that particular region.

[2] Cf. op. cit. pp. 259, 256.

[3] Letters dated Jan. 8, 1897, and June 12, 1897.

ciated with Balkh, one would then have to assume that only his family came from the west. It is true that this might be quite possible in royal lines, and there actually seems to have been some change of dynasty or break in the succession when Vishtāsp came to the throne, as noted by Justi,[1] so this argument would not necessarily militate finally against the east; it is only a matter of proportionate probability. On account of the Rāgh and Nōṯar allusion it would be convenient to accept Vishtāsp as also belonging to the west.

2. The two Avestan Yasht fragments (Yt. **23**. 4, **24**. 2) give among the blessings which Zoroaster wished might accrue to Vishtāspa the boon: 'Mayest thou be able to reach the Raŋha, whose shores lie afar, as Vafra Navaza was able.' According to Darmesteter the circumambient stream Raŋha in the Avesta is to be identified with the Tigris.[2] This might, therefore, be used as a ground for placing Vishtāspa's kingdom in the west, but not necessarily so; the wish of a wide-extended kingdom might hold equally good if the star of Vishtāsp's empire were moving from the east westward.

3. As the Avesta constantly speaks of idolaters, unbelievers, devil-worshippers (*daēva-yasna*) it might be suggested that Zoroaster's reform was especially directed against the Yezīdīs, or devil worshippers, of the region about the Caspian Sea.[3]

4. Arejaṯ-aspa as noted above, p. 211, is represented in the Avesta (Yt. **5**. 116) as offering sacrifice near the sea Vourukasha (the Caspian Sea) — *upa zraγō vouru-kašəm* — asking for victory over Vishtāspa and (later addition) Zairivairi.[4] It might be claimed that we have Vishtāspa's enemy not only on the Caspian Sea, but possibly on the west side of it, although the expression with *upa* might equally refer to the eastern side of the Caspian which is still occupied by Turkomans.

5. A somewhat fanciful conjecture might be made that we may

[1] Justi, op. cit., pp. 246, 252, on a possible change of dynasty, and Spiegel, *ZDMG*. xlv. 196–198. Cf. p. 70, n. 2 above.

[2] *Le ZA*. ii. 382, n. 73, 78; but Geiger, *OIK*. map, makes Raŋha the Yaxartes.

[3] On the Yezīdīs, see Browne, *A Year Amongst the Persians*, p. 522, London, 1893; Bassett, *Persia, the Land of the Imams*, pp. 31–33, New York, 1886.

[4] The mention of Zairivairi would imply that the first invasion is intended if we follow the division into two wars, p. 105. Notice may here be taken of what is said of Zariadres and his realm on p. 73 above.

perhaps have an allusion to the west (possibly Persepolis?) in the Dīnkarṯ reference to the 'treasury of Shapīgan' (or Shaspīgān, Shapān, or Shīzigān — for such are the readings allowed by the MSS.), in which Vishtāsp deposited the original codex of the Avesta.[1] As further related in the Dīnkarṯ this fell into the hands of the Greeks and was translated into their tongue. The treasury of the archives is usually associated with Persepolis.[2]

6. Hamzah of Isfahān connects Vishtāsp with Persia, for he makes him build a city in the district of Dārābjard in the province of Persia.[3]

Résumé of the Western View. — The more general claim in favor of western Iran is, that the religion was probably developed in the country where Zoroaster himself arose; that in his day Bactria was still in the earliest stages of civilization and its name is not connected either with his or with Vishtāsp's in the older texts; that Media, on the other hand, would have been a suitable field for his teaching and that the allusions to the west give a more consistent theory for ancient times. It is claimed, moreover, that Vishtāspa's foe, Arejaṯ-aspa, belonged to western Iran, on the ground of identifying the Hyaona with the classic Chionitæ and of placing these in the Caspian region. Finally, Vishtāspa was a minor king, and it is possible that the Median ruler Fraortes ('Confessor') may have made Zoroastrianism the national religion of Media. The devil-worshippers of the Avesta would answer to the later Yezīdīs of the western territory.

General Summary

Although we may agree that Zoroaster by birth arose in western Iran, we cannot be equally sure that the chief seat of his activity was also there. Both sides of the latter question have been presented, as were the former. The classical references (as early as the second century A.D.) would imply the possibility of Bactria or the

[1] Dk. 3. § 3, 7. 7. 3, n., 5. 3. 4; *SBE.* xxxvii. p. xxxi; *SBE.* xlvii. pp. 82, 127.

[2] See also Ṭabarī (p. 675, Leyden ed.): 'Bishāsp sent this (archetype) to a place in Istakhr called Darbīsht' (vocalization uncertain), Gottheil, *References to Zoroaster*, p. 37. The same is repeated from Ṭabarī by Bundarī (with reading *Zarbīsht?*) in Hyde, *Hist. Relig. vet. Pers.* pp. 314–315. See also above, Chap. VIII., p. 97.

[3] See Hamzah, ed. Gottwaldt, ii. 26, and cf. Darab D. P. Sanjana, *Geiger's Eastern Iranians*, ii. 212, note by Spiegel.

east, as a scene, as well as of Media (Persia) and the west. This fact might be interpreted that he taught in the east, though he arose in the west. The Avesta does not decide the case. An allusion to the scene of Vishtāspa's two sacrifices may equally refer to Seistān, and to Media and Atropatene. From evidence in Pahlavi literature, we know that Zoroaster himself was in Seistān for a while, during the early part of his prophetic career. From the same source we also know he was in Turan, and the Gāthās allude to a Turanian adherent. This would seem to speak, in part at least, for eastern Iran, even if his patron Vishtāspa ruled in western Iran. From the Pahlavi and later Zoroastrian literature, the scenes of the Holy Wars would appear to have been located rather toward the east, in Merv and Khorassān. On the other hand, the silence of the Avesta on some vital points in connection with the east, together with an inference that Vishtāspa belonged to the same country as Zoroaster, and spoke the same dialect, would argue rather in behalf of western Iran. This latter view would be strengthened if the existence of a Bactrian kingdom at an early period be doubted. The majority of Iranian specialists, perhaps, seem to have felt that a stronger case can be made for Media and the west as the scene alike of Zoroaster's activity and his birth. On the other hand, later tradition, which includes Mohammedan-Iranian sources, is almost unanimous in placing Vishtāsp's kingdom in Bactria, which is claimed to have been founded by Lohrāsp. Having now presented both sides of the question, we may refrain from drawing a conclusion between the two views, for the present, and content ourselves with recalling what was said at the outset, that Zoroaster was a reformer, and he had a mission; in modern times the field of a great missionary's work is not usually confined to a single part of a country, whatever it may have been in ancient times.

APPENDIX V

CLASSICAL PASSAGES MENTIONING ZOROASTER'S NAME

Collected with the help of my student and friend Louis H. Gray, Fellow in Indo-Iranian Languages in Columbia University, to whom I wish to express my thanks with sincerity for his constant readiness to give assistance, especially in collecting the so-called Zoroastrian Logia. His kind aid is much appreciated. — A. V. W. J.

The list is confined simply to such passages as mention Zoroaster by name. Its compass might have been greatly extended if allusions to Magi, Persians, Hystaspes, or the like, had been included.

Much material from the Classics had already been gathered by Barnabé Brisson, *De Regio Persarum Principatu*, Paris, 1590; Hyde, *Religio veterum Persarum*, Oxon. 1700. The first systematic and excellent collection, however, of classical references on Persian subjects in general was made by J. F. Kleuker, *Zend-Avesta*, Anhang z. 2ten Bd. 3ter Theil, Leipzig und Riga, 1783. This is still one of the standards. A different arrangement of the material is found in Rapp, *Die Religion der Perser und der übrigen Iranier nach d. Griechischen und Römischen Quellen*, in *ZDMG.* xix. p. 4 seq., xx. p. 49 seq. (translated into English by K. R. Cama, *Religion and Customs of the Persians*, Bombay, 1876–1879); it should be consulted, as it includes also Persian and Magian subjects. Consult also Windischmann, *Zoroastrische Studien*, pp. 260–313, Berlin, 1863 (translated into English by Darab D. P. Sanjana, *Zarathushtra in the Gāthās*, pp. 65–141, Leipzig, 1897). On special classical references, see, likewise, Jackson in *JAOS.* xv. 221–232; xvii. 1–22.

ALPHABETIC LIST OF AUTHORS AND EDITIONS

1. Look for the author under his approximate date given in this list, or consult reference by section (§).
2. Those marked with an asterisk (*) are cited as authorities by other writers or are mentioned by them.

Abdias, in Fabricius, Codex apocryph. Novi Test. i. 402–742, Hamb. 1719. See § **50**.

Afer, C. Marius Victorinus (A.D. first half fourth century), ed. Migne, Patrolog. Lat. tom. 8. See § **23**.

Agathias Scholiastikos (c. A.D. 536–582), ed. Migne, Patrolog. Gr. tom. 88. See § **35**.

Ailios Theon, see Theon.

Ainaias of Gaza (fl. A.D. 487), ed. Barthius, Leipzig, 1655. See § **34**.

Alcuinus (A.D. 735–804), ed. Migne, Patrolog. Lat. tom. 100–101. See § **40**.

Alexander Poluhistor (B.C. first century), see § **4**, also *cited under* Georgios Sunkellos, § **41**.

Ammianus Marcellinus (c. A.D. 330–400), ed. Gardthausen, Leipzig, 1874. See § **22**.

Anathemas against Manichæans, see § **42**.

Anonymi Vita Platonis, ed. Westermann, Paris, 1862 (same vol. as Diog. Laert.). *See under* Plato. § **1**.

Apuleius Madaurensis (temp. Antonini Pii), ed. Hildebrand, Leipzig, 1842. See § **11**.

*Aristotle (B.C. 384–322), *cited under* Pliny; Diog. Laert.

*Aristoxenos (fl. B.C. 318), *cited under* Origen, Contr. Hær. i.

Arnobius (c. A.D. 295), ed. Migne, Patrolog. Lat. tom. 5. See § **16**.

*Athenokles (date unknown), *cited under* Agathias.

Augustinus (A.D. 354–430), ed. Migne, Patrolog. Lat. tom. 32–47. See § **28**.

Aurelius Prudentius (A.D. 348–c. 410), ed. in usum Delphini, London, 1824. See § **26**.

Basilios (A.D. 329–379), ed. Migne, Patrolog. Gr. tom. 29–32. See § **20**.

*Berosos (c. B.C. 250), *cited by* Agathias.

Cedrenus, see Georgios Kedrenos.

Chaldæan Oracles or Zoroastrian Logia, see § **51**.

Chronicon Paschale (A.D. 627, last date), ed. Migne, Patrolog. Gr. tom. 92. See § **39**.

Claudianus Mamertus (A.D. fifth century, second half), ed. Engelbrecht, Vienna, 1885. See § **31**.

Clemens Alexandrinus (A.D. first century, end), ed. Migne, Patrolog. Gr. tom. 8–9. See § **13**.

Clemens Romanus (Bishop of Rome, c. A.D. 91, but probably the works ascribed to him to be assigned later), ed. Migne, Patrolog. Gr. tom. 1–2. See § **12**.

Cornelius Alexander Poluhistor, see Poluhistor.

Cotelerius, ed. SS. Patrum, qui temp. apost. floruerunt Opera, Paris, 1672. See § **42**.

Cyrillus Alexandrinus (d. A.D. 444), ed. Migne, Patrolog. Gr. tom. 68–77. See § **29**.

*Deinon (date unknown), *cited under* Diogenes Laertius.

Diodoros Sikelos (temp. Augusti), ed. Müller, Paris, 1857. See § **3**.

*Diodoros of Eretria (temp. Augusti), *cited by* Origen, Contr. Hær. i.

Diogenes Laertios (flr. c. A.D. 210), ed. Cobet, Paris, 1862. See § **15**.

Dion Chrusostomos (born c. A.D. 50), ed. Dindorf, Leipzig, 1857. See § **7**.

Epiphanios (A.D. 320–402), ed. Migne, Patrolog. Gr. tom. 41–43. See § **21**.

*Euboulos (date unknown), *cited by* Porphurios, de Antr. nymph.

Euchologion, siue Rituale Græcorum, ed. Goarius, Paris, 1647. *See under* Anathemas, § **42**.
*Eudemos of Rhodes (B.C. fourth century), *cited by* Diog. Laert.
*Eudoxos (c. B.C. 366) *cited by* Pliny; Diog. Laert.
Eusebios (c. A.D. 264–340), Chronicon, ed. Aucher, Venice, 1818. See § **18**.

Fragmenta Historicorum Græcorum, rec. Müller, 5 vols. Paris, 1841–1874.

Geoponica siue Cassiani Bassi Scholastica de re rustica Eclogæ (A.D. sixth century), ed. Beckh, Leipzig, 1895. See § **36**.
Georgios Hamartolos (c. A.D. 850), Migne, Patrolog. Gr. tom. 110. See § **43**. *See also under* Chron. Pasch.
*Georgios Kedrenos (c. A.D. 1100), *see under* Chron. Pasch., and also Migne, Patrolog. Gr. tom. 121.
Georgios Sunkellos (A.D. eighth century, last half), ed. Dindorf, Bonn, 1829. See § **41**.
*Gregorios (c. A.D. 329–389), *cited by* Mich. Glukas.
Goarius, ed. Εὐχολόγιον, Paris, 1647. See § **42**.
Gregorius Turensis (A.D. 538–593), ed. Migne, Patrolog. Lat. tom. 71. See § **37**.

Hamartolos, *see* Georgios Hamartolos.
*Hekataios (d. c. B.C. 476), *cited by* Diog. Laert.
*Hellanikos of Lesbos (c. B.C. 496–411), *cited by* Georg. Sunkell.
*Herakleides of Pontos (c. B.C. 360), *cited by* Plutarch, Adv. Colot., cf. also Anathemas and Petros Sikelos.
Herennios or Philo of Byblos, *see under* Eusebios.
*Hermippos (c. B.C. 200), *cited by* Pliny; Diog. Laert.
*Hermodoros Platonikos (B.C. fourth century), *cited by* Pliny; Diog. Laert.
*Herodotos (c. B.C. 484–420), *cited by* Georg. Sunkell.
Hieronymus (A.D. 331–420), ed. Migne, Patrolog. Lat. tom. 22–30. See § **24**.
Hugo de St. Victore (d. A.D. 1141), ed. Migne, Patrolog. Lat. tom. 175–177. See § **46**.

Isidorus (c. A.D. 570–636), ed. Migne, Patrolog. Lat. tom. 81–84. See § **38**.

S. Iohannes Chrusostomos (A.D. 354–407), ed. Migne, Patrolog. Gr. tom. 47–64. See § **25**.
Iohannes Ludos (born c. A.D. 490), ed. Bekker, Bonn, 1827. See § **32**.
*Iohannes Malalas (A.D. sixth century, first part), *see under* Chron. Pasch. and also Migne, Patrolog. Gr. tom. 97.
Iustinus (temp. Anton. ?), ed. in usum Delphini, London, 1822. See § **10**.
Iulius Solinus, *see* Solinus.

Kassianos Bassos, *see* Geoponica.
Kedrenos, *see* Georgios Kedrenos.
*Kelsos (A.D. second century), *cited by* Origen, Contr. Cels. i.
*Kephalion (A.D. second century), *cited by* Georg. Sunkell.

*Klearchos of Soli (B.C. fourth century), *cited by* Diog. Laert.
*Ktesias (fr. B.C. 398), *cited by* Diodoros Sikelos; Georg. Sunkell.
Kurillos Alexandrinos (d. A.D. 444), ed. Migne, Patrolog. Gr. tom. 68–77. See § **29**.

Logia of Zoroaster, so-called, § **51**.
Lukianos (temp. Antoninorum), ed. Dindorf, Leipzig, 1858. See § **9**.

Magika Logia of Zoroaster, so-called, see § **51**.
Michael Glukas (A.D. twelfth century, first half), ed. Migne, Patrolog. Gr. tom. 158. See § **47**.
Migne edition, Patrologiæ Cursus Completus, Series *Græca*, Paris, 1857–1866.

tomm.	1–2	Clemens Romanus (Bishop of Rome c. A.D. 91).
"	8–9	Clemens Alexandrinos (end of first century A.D.).
"	11–17	Origenes (A.D. 185–254).
"	29–32	Basilios (A.D. 329–379).
"	41–43	Epiphanios (A.D. 320–402).
"	47–64	S. Iohannes Chrusostomos (A.D. 354–407).
"	68–77	Kurillos Alexandrinos (d. A.D. 444).
"	80–84	Theodoretos Kuraios (d. A.D. 457).
"	87	Prokopios Gazaios (end of fifth century A.D.).
"	88	Agathias Scholastikos (c. A.D. 536–582).
"	92	Chronicon Paschale (last date A.D. 627).
"	97	Iohannes Malalas (early part of sixth century A.D.).
"	101–104	Photios (c. 820–c. 891 A.D.).
"	104	Petros Sikelos (forgery of twelfth century A.D.? *vide* Krumbacher, Gesch. der byzant. Lit.[2], München, 1897, p. 78).
"	110	Georgios Hamartolos Monachos (wrote c. A.D. 850).
"	121	Georgios Kedrenos (end of eleventh century A.D.).
"	158	Michael Glukas (A.D. twelfth century, first half).

Migne edition, Patrologiæ Cursus Completus, Series *Latina*, Paris, 1878–1879.

tom.	5	Arnobius (c. A.D. 295).
"	8	C. Marius Victorinus Afer (A.D. fourth century, first half).
"	22–30	Hieronymus (A.D. 331–420).
"	31	Orosius (A.D. fifth century, first half).
"	32–47	Augustinus (A.D. 354–430).
"	71	Gregorius Turensis (A.D. 538–593).
"	81–84	Isidorus (c. A.D. 570–636).
"	100–101	Alcuinus (A.D. 735–804).
"	175–177	Hugo de St. Victore (ob. A.D. 1141).
"	198	Petrus Comestor (d. A.D. 1178).

Nikolaos of Damascus (B.C. first century), *cites* Xanthus of Lydia. See § **2**.

Oracles of Zoroaster, see § **51**.
Origenes (A.D. 185–254), ed. Migne, Patrolog. Gr. tom. 11–17. See § **14**.

Orosius (A.D. fifth century, first half), ed. Migne, Patrolog. Lat. tom. 31. See § **27**.

* Ostanes, *cited under* Pliny ; Eusebios.

* Panodoros (fl. A.D. 400) *cited under* Georg. Sunkell.

Petros Sikelos (forgery of twelfth century A.D.? *vide* Krumbacher, Gesch. der byzant. Lit.[2], München, 1897, p. 78), ed. Migne, Patrolog. Lat. tom. 104.

Petrus Comestor (d. A.D. 1178), ed. Migne, Patrolog. Lat. tom. 198. See § **49**.

* Philon of Byblos (A.D. second century, first half), *cited by* Eusebios.

Photios (c. A.D. 820–891), ed. Migne, Patrolog. Gr. tom. 101–104. See § **44**.

Platon (B.C. 427–348) and Scholia, ed. Baiter, Orelli, Winckelmann, Zürich, 1839. See § **1**.

Plinius Secundus (A.D. first century), ed. de Grandsagne, Paris, 1827–1832. See § **5**.

Ploutarchos (c. A.D. 46–120), Vitæ ed. Döhner, Paris 1857–1862. See § **6**.

Ploutarchos (c. A.D. 46–120), Scripta Moralia ed. Dübner, Paris, 1841–1865. See § **6**.

Poluhistor, see Alexander Poluhistor and Solinus Polyhistor.

Porphurios (A.D. 233–306), de Antro Nymph. ed. Herscher, Paris, 1858. See § **17**.

Porphurios (A.D. 233–306), Vita Protag. et Plotini, ed. Westermann, Paris, 1862. See § **17**.

Prokopios Gazaios (A.D. fifth century, end), ed. Migne Patrolog. Gr. tom. 87. See § **33**.

Prudentius, *see* Aurelius Prudentius.

Scholiasticus Bassus, see Geoponica.

Scholion to Plato, see § **1**.

* Simakos = Symmachos (A.D. fourth century ?), *see under* Agathias, ii. **24**.

Solinus Polyhistor, C. Iulius (A.D. third century), ed. Salmasius, Utrecht, 1689. See § **19**.

Suidas (believed to be A.D. tenth century, but date not known), ed. Kuster, Cambridge, 1705. See § **45**.

Sunkellos, *see* Georgios Sunkellos.

Theon Smernaios (temp. Hadriani), in Walz's Rhætores Græci, Stuttg. u. Tübingen, 1832–1836. See § **8**.

Theodoretos Kuraios (d. A.D. 457), ed. Migne, Patrolog. Gr. tom. 80–84. See § **30**.

* Theodoros of Mopsuestia (A.D. sixth century), *cited by* Photios.

Theologoumena Arithmetika, ed. Ast, Leipzig, 1817. See § **48**.

* Theopompos (fl. B.C. 338), *cited by* Diog. Laert. ; Ainaios of Gaza.

Victorinus, see Afer.

Xanthos of Lydia (B.C. fifth century), *cited by* Nikolaos of Damascus ; Diog. Laer.

* Zoroaster, *cited under* Pliny ; Clemen. Strom. ; Origenes ; Eusebios, Præp. Ev. ; Ainaias of Gaza ; Geoponica.

Zoroastrian Logia, so-called, see § **51**.

§ 1. Platon

(B.C. 427–347)

Alkibiades Protos, 121 E–122 A (a spurious work, perhaps by Alexamenos of Teos, an elder contemporary of Plato and the first to compose Socratic dialogues. See Bergk, *Griechische Literaturgeschichte*, Berlin, 1887, iv. 469): ἐπειδὰν δὲ ἑπτέτεις γένωνται οἱ παῖδες, ἐπὶ τοὺς ἵππους καὶ ἐπὶ τοὺς τούτων διδασκάλους φοιτῶσι, καὶ ἐπὶ τὰς θήρας ἄρχονται ἰέναι. δὶς ἑπτὰ δὲ γενόμενον ἐτῶν τὸν παῖδα παραλαμβάνουσιν οὓς ἐκεῖνοι βασιλείους παιδαγωγοὺς ὀνομάζουσιν· εἰσὶ δὲ ἐξειλεγμένοι Περσῶν οἱ ἄριστοι δόξαντες ἐν ἡλικίᾳ τέτταρες, ὅ τε σοφώτατος καὶ ὁ δικαιότατος καί ὁ σωφρονέστατος καὶ ὁ ἀνδρειότατος. ὧν ὁ μὲν μαγείαν τε διδάσκει τὴν Ζωροάστρου τοῦ Ὡρομάζου,[1] — ἔστι δὲ τοῦτο θεῶν θεραπεία, — διδάσκει δὲ καὶ τὰ βασιλικά· ὁ δὲ δικαιότατος ἀληθεύειν διὰ παντὸς τοῦ βίου, κ.τ.λ.

Scholion on the First Alkibiades: ἑπτέτεις] ἢ διὰ τὸ τὸν λόγον τότε ἄρχεσθαι τελειοῦσθαι, ἢ διὰ τὸ τὸν Ζωροάστρην ζ' γενόμενον ἐτῶν σιωπῆσαι, εἶτα μετὰ λ' χρόνους ἐξηγήσασθαι τῷ βασιλεῖ τῆς ὅλης φιλοσοφίας, ἢ ὡς τῷ Μίθρᾳ οἰκεῖον τὸν ζ' ἀριθμόν, ὃν διαφερόντως οἱ Πέρσαι σέβουσιν.

Ζωροάστρης ἀρχαιότερος ἑξακισχιλίοις ἔτεσιν εἶναι λέγεται Πλάτωνος· ὃν οἱ μὲν Ἕλληνα, οἱ δὲ τῶν ἐκ τῆς ὑπὲρ τὴν μεγάλην θάλασσαν ἠπείρου ὡρμημένων [παῖδά] φασι, πᾶσάν τε σοφίαν παρὰ τοῦ ἀγαθοῦ δαίμονος ἐκμαθεῖν, τουτέστιν ἐπιτυχοῦς νοήματος· οὗ δὴ εἰς ἑλληνικὴν φωνὴν μεταφραζόμενον τοὔνομα τὸν ἀστροθύτην δηλοῖ. τιμῆσαί τε αὐτὸν τὴν ἀνακεχωρηκυῖαν διαγωγὴν τῶν πολλῶν, καὶ δὴ τὴν τῶν ἐμψύχων ἀποχήν, συγγράμματά τε διάφορα καταλιπεῖν, ἐξ ὧν καὶ δείκνυσθαι τρία μέρη φιλοσοφίας εἶναι κατ' αὐτόν, φυσικόν, οἰκονομικόν, πολιτικόν.

Scholion to the Republic, X. p. 600 B: Πυθαγόρας Μνησάρχου δακτυλιογλύφου, Τυρρηνός. νεὸς δὲ ὢν ἦλθεν ἐκ Τυρρηνῶν εἰς Σάμον, καὶ διήκουσε Φερεκύδους τοῦ Συρίου, εἶτα Ἑρμοδάμαντος, ἐν Σάμῳ ἀμφοῖν, εἶτα Ἀβάριδος τοῦ Ὑπερβορέου καὶ Ζάρατος τοῦ Μάγου. μεθ' οὓς ὑπὸ Αἰγυπτίων καὶ Χαλδαίων ἐπαιδεύθη.

Anonymi Vita Platonis, ed. Westermann, p. 7 (Paris, 1862): μεμαθηκὼς δὲ [sc. ὁ Πλάτων] ὅτι τὴν ἀρχὴν εἶχον τῆς φιλοσοφίας οἱ Πυθαγόρειοι ἀπὸ Αἰγύπτου, ἦλθεν εἰς Αἴγυπτον, καὶ κατορθώσας ἐκεῖσε τὴν γεωμετρίαν καὶ τὴν ἱερατικὴν ἀνεχώρησεν. εἶτ' ἐλθὼν εἰς Φοινίκην περιέτυχεν ἐκεῖσε Περσαῖς καὶ ἔμαθε παρ' αὐτοῖς τὴν Ζωροάστρου παιδείαν.

[1] Two Parisian MSS. (1811, 1812 — Becker's E, F) read ὡροζάμου.

§ 2. Xanthos (B.C. Fifth Century), quoted by Nikolaos of Damascus (B.C. First Century)

This entire passage is in Nikolaos of Damascus (B.C. first century) (Müller, *FGH.* iii. 409). Xanthos wrote B.C. 465–425 (cf. Christ, *Griech. Literaturgesch.*[2] 278; Bergk, op. cit. 240) (in Müller's *Fragm. Hist. Græc.* i. pp. 36–44).

Fragm. 19 (Müller, p. 42): *Κροίσῳ μὲν οὖν ταχὺ στέγασμα πορφυροῦν ὑπερέτεινον· τοῖς δὲ ἀνθρώποις τὰ μὲν ὑπὸ ζόφου καὶ λαίλαπος ταραττομένοις, τὰ δὲ ὑπὸ τῶν ἀστραπῶν, καταπατουμένοις ὑπὸ τῶν ἵππων τραχυνομένων πρὸς τὸν ψόφον τῶν βροντῶν, δείματα δαιμόνια ἐνέπιπτεν, καὶ οἵ τε τῆς Σιβύλλης χρησμοὶ καὶ τὰ Ζωροάστρου λόγια εἰσῄει. Κροῖσον μὲν οὖν ἐβόων ἔτι μᾶλλον ἢ πάλαι σώζειν· αὐτοὶ δὲ καταπίπτοντες εἰς γῆν προσεκύνουν, εὐμένειαν παρὰ τοῦ θεοῦ αἰτούμενοι. φασὶ δέ τινες Θαλῆν προειδόμενον ἔκ τινων σημείων ὄμβρον γενησόμενον καὶ ἀναμένειν τὴν ὥραν ἐκείνην. τόν γε μὴν Ζωροάστρην Πέρσαι ἀπ' ἐκείνου διεῖπαν, μήτε νεκροὺς καίειν, μήτ' ἄλλως μιαίνειν πῦρ, καὶ πάλαι τοῦτο καθεστὼς τὸ νόμιμον τότε βεβαιωσάμενοι.*

See also Xanthos cited below under Diogenes Laertios, § **15**.

§ 3. Diodoros Sikelos

(Wrote in the Reign of Augustus)

Lib. I. 94. 2: *καὶ παρ' ἑτέροις δὲ πλείοσιν ἔθνεσι παραδέδοται τοῦτο τὸ γένος τῆς ἐπινοίας ὑπάρξαι καὶ πολλῶν ἀγαθῶν αἴτιον γενέσθαι τοῖς πεισθεῖσι· παρὰ μὲν γὰρ τοῖς Ἀριανοῖς Ζαθραύστην ἱστοροῦσι τὸν ἀγαθὸν δαίμονα προσποιήσασθαι τοὺς νόμους αὐτῷ διδόναι, παρὰ δὲ τοῖς ὀνομαζομένοις Γέταις τοῖς ἀπαθανατίζουσι Ζάλμοξιν ὡσαύτως τὴν κοινὴν Ἑστίαν, παρὰ δὲ τοῖς Ἰουδαίοις Μωυσῆν τὸν Ἰαὼ ἐπικαλούμενον θεόν, κ.τ.λ.*

II. 6. 1–2: *ὁ δ' οὖν Νίνος μετὰ τοσαύτης δυνάμεως στρατεύσας εἰς τὴν Βακτριανὴν ἠναγκάζετο, δυσεισβόλων*[1] *τῶν τόπων καὶ στενῶν ὄντων, κατὰ μέρος ἄγειν τὴν δύναμιν. ἡ γὰρ Βακτριανὴ χώρα πολλαῖς καὶ μεγάλαις οἰκουμένη πόλεσι, μίαν μὲν εἶχεν ἐπιφανεστάτην, ἐν ᾗ συνέβαινεν εἶναι καὶ τὰ βασίλεια· αὕτη δ' ἐκαλεῖτο μὲν Βάκτρα, μεγέθει δὲ καὶ τῇ κατὰ τὴν ἀκρόπολιν ὀχυρότητι πολὺ πασῶν διέφερε. βασιλεύων δ' αὐτῆς Ὀξυάρτης*[2] *κατέγραψεν ἅπαντας τοὺς ἐν ἡλικίᾳ στρατείας ὄντας, οἱ τὸν ἀριθμὸν ἠθροίσθησαν εἰς τετταράκοντα μυριάδας. ἀναλαβὼν οὖν τὴν δύναμιν καὶ τοῖς πολεμίοις*

[1] Gilmore, *δυσκόλων*.

[2] Codd. A, B, D, *Ἐξαόρτης*; F, *ὁ Ξαόρτης*; G, M, *ὁ Ζαόρτης* (Gilmore).

ἀπαντήσας περὶ τὰς εἰσβολάς, εἴασε μέρος τῆς τοῦ Νίνου στρατιᾶς εἰσβαλεῖν. ἐπεὶ δ' ἔδοξεν ἱκανὸν ἀποβεβηκέναι τῶν πολεμίων πλῆθος εἰς τὸ πεδίον, ἐξέταξε τὴν ἰδίαν δύναμιν. γενομένης δὲ μάχης ἰσχυρᾶς οἱ Βακτριανοὶ τοὺς Ἀσσυρίους τρεψάμενοι καὶ τὸν διωγμὸν μέχρι τῶν ὑπερκειμένων ὁρῶν ποιησάμενοι, διέφθειραν τῶν πολεμίων εἰς δέκα μυριάδας. μετὰ δὲ ταῦτα πάσης τῆς δυνάμεως εἰσβαλούσης κρατούμενοι τοῖς πλήθεσι, κατὰ πόλεις ἀπεχώρησαν, ἕκαστοι ταῖς ἰδίαις πατρίσι βοηθήσοντες. τὰς μὲν οὖν ἄλλας ὁ Νίνος ἐχειρώσατο ῥᾳδίως, τὰ δὲ Βάκτρα διά τε τὴν ὀχυρότητα καὶ τὰς ἐν αὐτῇ παρασκευὰς ἠδύνατει κατὰ κράτος ἑλεῖν. πολυχρόνου[1] δὲ τῆς πολιορκίας γενομένης ὁ τῆς Σεμιράμιδος ἀνὴρ ἐρωτικῶς ἔχων πρὸς τὴν γυναῖκα καὶ συστρατευόμενος τῷ βασιλεῖ, μετεπέμψατο τὴν ἄνθρωπον. ἡ δὲ συνέσει καὶ τόλμῃ καὶ τοῖς ἄλλοις τοῖς πρὸς ἐπιφάνειαν συντείνουσι κεχορηγημένη, καιρὸν ἔλαβεν ἐπιδείξασθαι τὴν ἰδίαν ἀρετήν. πρῶτον μὲν οὖν πολλῶν ἡμερῶν ὁδὸν μέλλουσα διαπορεύεσθαι στολὴν ἐπαγματεύσατο, δι' ἧς οὐκ ἦν διαγνῶναι τὸν περιβεβλημένον πότερον ἀνήρ ἐστιν ἢ γυνή. αὕτη δ' ἦν εὔχρηστος αὐτῇ πρός τε τὰς ἐν τοῖς καύμασιν ὁδοιπορίας, εἰς τὸ διατηρῆσαι τὸν τοῦ σώματος χρῶτα, καὶ πρὸς τὰς ἐν τῷ πράττειν ὃ βούλοιτο χρείας, εὐκίνητος οὖσα καὶ νεανική. καὶ τὸ σύνολον τοσαύτη τις ἐπῆν αὐτῇ χάρις ὥσθ' ὕστερον Μήδους ἡγησαμένους τῆς Ασίας, φορεῖν τὴν Σεμιράμιδος στολήν, καὶ μετὰ ταῦθ' ὁμοίως Πέρσας. παραγενομένη δ' εἰς τὴν Βακτριανήν, καὶ κατασκεψαμένη τὰ περὶ τὴν πολιορκίαν, ἑώρα κατὰ μὲν τὰ πεδία καὶ τοὺς εὐεφόδους τῶν τόπων προσβολὰς γινομένας, πρὸς δὲ τὴν ἀκρόπολιν οὐδένα προσιόντα, διὰ τὴν ὀχυρότητα· καὶ τοὺς ἔνδον ἀπολελοιπότας τὰς ἐνταυθοῖ[2] φυλακάς, καὶ παρεπιβοηθοῦντας τοῖς ἐπὶ τῶν κάτω τειχῶν κινδυνεύουσι. διόπερ παραλαβοῦσα τῶν στρατιωτῶν τοὺς πετροβατεῖν εἰωθότας, καὶ μετὰ τούτων διά τινος χαλεπῆς φάραγγος προσαναβᾶσα, κατελάβετο μέρος τῆς ἀκροπόλεως, καὶ τοῖς πολιορκοῦσι τὸ κατὰ τὸ πεδίον τεῖχος ἐσήμηνεν. οἱ δ' ἔνδον ἐπὶ τῇ καταλήψει τῆς ἄκρας καταπλαγέντες, ἐξέλιπον τὰ τείχη, καὶ τῆς σωτηρίας ἀπέγνωσαν.

§ 4. Kornelios Alexander Poluhistor, quoted by Other Writers

(B.C. First Century)

Fragmm. 138–139, apud Clem. Alex. Strom. I. 15 (tom. i. col. 776, ed. Migne) et Cyrill. adv. Iul. IV. p. 133 (tom. ix. col. 705, ed. Migne): Ἀλέξανδρος δὲ ἐν τῷ περὶ Πυθαγορικῶν συμβόλων Ναζαράτῳ τῷ Ἀσσυρίῳ μαθητεῦσαι ἱστορεῖ τὸν Πυθαγόραν (Ἰεζεκιὴλ τοῦτον ἡγοῦνταί τινες, οὐκ ἔστι δὲ ὡς ἔπειτα δηλωθήσεται), ἀκηκοέναι τε πρὸς τούτοις Γαλατῶν καὶ Βραχμάνων τὸν Πυθαγόραν βούλεται. ἱστορεῖ γοῦν Ἀλέξανδρος ὁ

[1] Müller, πολυχρονίου. [2] Müller, ἐνταῦθα.

ἐπίκλην Πολυίστωρ ἐν τῷ περὶ Πυθαγορικῶν συμβόλων Ἀσσυρίῳ τὸ γένος ὄντι τῷ Ζάρᾳ φοιτῆσαι τὸν Πυθαγόραν.

See also under Georgios Sunkellos, § **41**.

§ 5. C. Plinius Secundus

(A.D. 23–79)

Nat. Hist. VII. 15: Risisse eodem die quo genitus esset unum hominem accepimus Zoroastrem. eidem cerebrum ita palpitasse, ut impositam repelleret manum futurae praesagio scientiae.

XI. 97: Tradunt Zoroastrem in desertis caseo uixisse, ita temperato ut uetustatem non sentiret.

XVIII. 55: Adiecit iis Accius in Praxidico ut sereretur, cum luna esset in Ariete, Geminis, Leone, Libra, Aquario. Zoroastres sole duodecim partes Scorpionis transgresso, cum luna esset in Tauro.

XXX. 2. 1: Sine dubio illic orta in Perside a Zoroastre, ut inter auctores conuenit. sed unus hic fuerit, an postea et alius non satis constat. Eudoxus, qui inter sapientiae sectas clarissimam utililissimamque eam intelligi uoluit, Zoroastrem hunc sex millibus annorum ante Platonis mortem fuisse prodidit. sic et Aristoteles. Hermippus qui de tota ea arte diligentissime scripsit, et uicies centum millia uersuum a Zoroastre condita, indicibus quoque uoluminum eius positis explanauit, praeceptorem, a quo institutum diceret, tradidit Azonacem ipsum uero quinque millibus annorum ante Troianum bellum fuisse. mirum hoc in primis durasse memoriam artemque tam longo aeuo, commentariis non intercedentibus, praeterea nec claris nec continuis successionibus custoditam. quotus enim quisque auditu saltem cognitos habet, qui soli cognominantur, Apuscorum et Zaratum Medos, Babyloniosque Marmarum et Arabantiphocum, aut Assyrium Tarmoendam, quorum nulla extant monumenta? . . . primus quod extet, ut equidem inuenio, commentatus de ea Osthanes, Xerxem regem Persarum bello, quod is Graeciae intulit, comitatus; ac uelut semina artis portentosae sparsisse, obiter infecto, quacumque commeauerat, mundo. diligentiores paulo ante hunc ponunt Zoroastrem alium Proconnesium. . . . est et alia Magices factio, a Mose et Iamne et Iotape Iudeis pendens, sed multis millibus annorum post Zoroastrem.

XXXVII. 49: Celebrant et astroitem, mirasque laudes eius in magicis artibus Zoroastrem cecinisse, qui circa eas diligentes sunt, produnt.

Ibid. 55: Zoroastres crinibus mulierum similiorem bostrychiten uocat.

Ibid. 57: Daphniam Zoroastres morbis comitialibus demonstrat.

Ibid. 58: Exebenum Zoroastres speciosam et candidam tradit, qua aurifices aurum poliunt.

§ 6. Ploutarchos

(About A.D. 46 to about A.D. 120)

Vit. Numae, IV.: ἆρα οὖν ἄξιόν ἐστι, ταῦτα συγχωροῦντας ἐπὶ τούτων ἀπιστεῖν, εἰ Ζαλεύκῳ καὶ Μίνῳ καὶ Ζωροάστρῃ καὶ Νομᾷ καὶ Λυκούργῳ, βασιλείας κυβερνῶσι καὶ πολιτείας διακοσμοῦσιν, εἰς τὸ αὐτὸ ἐφοίτα τὸ δαιμόνιον;

De Isid. et Osir. XLVI.: καὶ δοκεῖ τοῦτο τοῖς πλείστοις καὶ σοφωτάτοις. νομίζουσι γὰρ οἱ μὲν θεοὺς εἶναι δύο, καθάπερ ἀντιτέχνους· τὸν μὲν ἀγαθῶν, τὸν δὲ φαύλων δημιουργόν. οἱ δὲ τὸν μὲν ἀμείνονα, θεόν, τὸν δὲ ἕτερον, δαίμονα καλοῦσιν· ὥσπερ Ζωρόαστρις ὁ μάγος, ὃν πεντακισχιλίοις ἔτεσι τῶν Τρωικῶν γεγονέναι πρεσβύτερον ἱστοροῦσιν. οὗτος οὖν ἐκάλει τὸν μὲν Ὡρομάζην, τὸν δ' Ἀρειμάνιον· καὶ προσαπεφαίνετο, τὸν μὲν ἐοικέναι φωτὶ μάλιστα τῶν αἰσθητῶν, τὸν δ' ἔμπαλιν σκότῳ καὶ ἀγνοίᾳ, μέσον δ' ἀμφοῖν τὸν Μίθρην εἶναι. διὸ καὶ Μίθρην Πέρσαι τὸν Μεσίτην ὀνομάζουσι· ἐδίδαξε τῷ μὲν εὐκταῖα θύειν καὶ χαριστήρια, τῷ δ' ἀποτρόπαια καὶ σκυθρωπά. πόαν γάρ τινα κόπτοντες Ὄμωμι καλουμένην ἐν ὅλμῳ, τὸν ᾅδην ἀνακαλοῦνται καὶ τὸν σκότον· εἶτα μίξαντες αἵματι λύκου σφαγέντος, εἰς τόπον ἀνήλιον ἐκφέρουσι καὶ ῥίπτουσι. καὶ γὰρ τῶν φυτῶν νομίζουσι τὰ μὲν τοῦ ἀγαθοῦ θεοῦ, τὰ δὲ τοῦ κακοῦ δαίμονος εἶναι· καὶ τῶν ζῴων, ὥσπερ κύνας καὶ ὄρνιθας καὶ χερσαίους ἐχίνους, τοῦ ἀγαθοῦ· τοῦ δὲ φαύλου, τοὺς ἐνύδρους εἶναι· διὸ καὶ τὸν κτείναντα πλείστους εὐδαιμονίζουσιν.

De defectu Oraculorum, X.: ἐμοὶ δὲ δοκοῦσι πλείονας λῦσαι καὶ μείζονας ἀπορίας οἱ τὸ τῶν δαιμόνων γένος ἐν μέσῳ θεῶν καὶ ἀνθρώπων, καὶ τρόπον τινὰ τὴν κοινωνίαν ἡμῶν συνάγον εἰς ταὐτὸ καὶ συνάπτον ἐξευρόντες· εἴτε μάγων τῶν περὶ Ζωροάστρην ὁ λόγος οὗτός ἐστιν, εἴτε Θρᾴκιος ἀπ' Ὀρφέως, εἴτ' Αἰγύπτιος, ἢ Φρύγιος, ὡς τεκμαιρόμεθα ταῖς ἑκατέρωθι τελεταῖς ἀναμεμιγμένα πολλὰ θνητὰ καὶ πένθιμα τῶν ὀργιαζομένων καὶ δρωμένων ἱερῶν ὁρῶντες.

Quaest. Conviv. IV. 1. 1: οὐ γὰρ ἐμεμνήμην, εἶπεν ὁ Φίλων ὅτι Σωσάστρον ἡμῖν ὑποτρέφει ὁ Φιλῖνος, ὅν φασι μήτε ποτῷ χρησάμενον ἄλλῳ μήτ' ἐδέσματι πλὴν ἢ γάλακτος διαβιῶσαι πάντα τὸν βίον.

Ibid. IV. 5. 2: καὶ τί ἄν τις Αἰγυπτίους αἰτιῷτο τῆς τοιαύτης ἀλογίας; ὅπου καὶ τοὺς Πυθαγορικοὺς ἱστοροῦσι καὶ ἀλεκτρυόνα λευκὸν σέβεσθαι, καὶ τῶν θαλαττίων μάλιστα τρίγλης καὶ ἀκαλήφης ἀπέχεσθαι· τοὺς δ' ἀπὸ Ζωροάστρου μάγους τιμᾶν μὲν ἐν τοῖς μάλιστα τὸν χερσαῖον ἐχῖνον, ἐχθαίρειν δὲ τοὺς ἐνύδρους μῦς, καὶ τὸν ἀποκτείνοντα πλείστους θεοφιλῆ καὶ μακάριον νομίζειν;

De Animae Procreat in Timaeo, II. 2: καὶ Ζαράτας ὁ Πυθαγόρου διδάσκαλος ταύτην [sc. δυάδα] μὲν ἐκάλει τοῦ ἀριθμοῦ μητέρα, τὸ δὲ ἓν πατέρα· διὸ καὶ βελτίονας εἶναι τῶν ἀριθμῶν, ὅσοι τῇ μονάδι προσεοίκασι.

Ibid. XXVII. 2: . . . ἀνάγκην ἣν εἱμαρμένην οἱ πολλοὶ καλοῦσιν· Ἐμπεδοκλῆς δὲ φιλίαν ὁμοῦ καὶ νεῖκος· Ἡράκλειτος δὲ, παλίντροπον ἁρμονίην κόσμου, ὅκωσπερ λύρης καὶ τόξου· Παρμενίδης δὲ φῶς καὶ σκότος· Ἀναξαγόρας δὲ νοῦν καὶ ἀπειρίαν· Ζωροάστρης δὲ θεὸν καὶ δαίμονα, τὸν μὲν Ὠρομάσδην καλῶν, τὸν δ' Ἀρειμάνιον.

Advers. Coloten, XIV. 2: ποῦ γὰρ ὢν τῆς ἀοικήτου τὸ βιβλίον ἔγραφες; ἵνα ταῦτα συντιθεὶς τὰ ἐγκλήματα μὴ τοῖς ἐκείνων συντάγμασιν ἐντύχῃς, μηδ' ἀναλάβῃς εἰς χεῖρας Ἀριστοτέλους τὰ περὶ οὐρανοῦ καὶ τὰ περὶ ψυχῆς, Θεοφράστου δὲ τὰ πρὸς τοὺς φυσικούς, Ἡρακλείδου[1] δὲ τὸν Ζωροάστρην, τὸ περὶ τῶν ἐν ᾅδου, τὸ περὶ τῶν φυσικῶς ἀπορουμένων, Δικαιάρχου δὲ τὰ περὶ ψυχῆς, ἐν οἷς πρὸς τὰ κυριώτατα καὶ μέγιστα τῶν φυσικῶν ὑπεναντιούμενοι τῷ Πλάτωνι καὶ μαχόμενοι διατελοῦσι.

§ 7. Dion Chrusostomos

(Born about A.D. 50)

Borysthenica Orat. XXXVI. (vol. ii. p. 60 f., ed. Dindorf): τὸ δὲ ἰσχυρὸν καὶ τέλειον ἅρμα τοῦ Διὸς οὐδεὶς ἄρα ὕμνησεν ἀξίως τῶν τῇδε οὔτε Ὅμηρος οὔτε Ἡσίοδος, ἀλλὰ Ζωροάστρης καὶ μάγων παῖδες ᾄδουσι παρ' ἐκείνου μαθόντες· ὃν Πέρσαι λέγουσιν ἔρωτι σοφίας καὶ δικαιοσύνης ἀποχωρήσαντα τῶν ἄλλων καθ' αὑτὸν ἐν ὄρει τινὶ ζῆν· ἔπειτα ἁφθῆναι τὸ ὄρος πυρὸς ἄνωθεν πολλοῦ κατασκήψαντος συνεχῶς τε κάεσθαι. τὸν οὖν βασιλέα σὺν τοῖς ἐλλογιμωτάτοις Περσῶν ἀφικνεῖσθαι πλησίον, βουλόμενον εὔξασθαι τῷ θεῷ· καὶ τὸν ἄνδρα ἐξελθεῖν ἐκ τοῦ πυρὸς ἀπαθῆ, φανέντα δὲ αὐτοῖς ἵλεων θαρρεῖν κελεῦσαι καὶ θῦσαι θυσίας τινάς, ὡς ἥκοντος εἰς τὸν τόπον τοῦ θεοῦ. συγγίγνεσθαί τε μετὰ ταῦτα οὐχ ἅπασιν ἀλλὰ τοῖς ἄριστα πρὸς ἀλήθειαν πεφυκόσι καὶ τοῦ θεοῦ συνιέναι δυναμένοις, οὓς Πέρσαι μάγους ἐκάλεσεν,

[1] On Herakleides of Pontos, cf. Müller, *Fragm. Hist. Græc.* ii. 197 ff.; Bähr, in Pauly's *Real-Encyclopädie*, iii. 1142–1144.

ἐπισταμένους θεραπεύειν τὸ δαιμόνιον, οὐχ ὡς Ἕλληνες ἀγνοίᾳ τοῦ ὀνόματος οὕτως ὀνομάζουσιν ἀνθρώπους γόητας.

§ 8. Ailios Theon

(Flourished about A.D. 125 ?)

Progymnasmata, 9: οὐ γὰρ εἰ Τόμυρις ἡ Μασσαγέτις, ἢ Σπαρέδρα ἡ Ἀμώγου τοῦ Σάκων βασιλέως γυνὴ κρείττων ἐστὶ Κύρου, ἢ καὶ ναὶ μὰ Δία Σεμίραμις Ζοροάστρου τοῦ Βακτρίου, ἤδη συγχωρητέον καὶ τὸ θῆλυ τοῦ ἄρρενος εἶναι ἀνδρειότερον, μιᾶς μὲν ἢ δύο γυναικῶν ἀνδρειοτάτων οὐσῶν, ἀρρένων δὲ παμπολλῶν.

§ 9. Lukianos

(Flourished about A.D. 160)

Nekuomanteia, 6: καί μοί ποτε διαγρυπνοῦντι τούτων ἕνεκεν ἔδοξεν ἐς Βαβυλῶνα ἐλθόντα δεηθῆναί τινος τῶν μάγων τῶν Ζωροάστρου μαθητῶν καὶ διαδόχων, ἤκουον δ' αὐτοὺς ἐπῳδαῖς τε καὶ τελεταῖς τισιν ἀνοίγειν τε τοῦ Ἅιδου τὰς πύλας καὶ κατάγειν ὃν ἂν βούλωνται ἀσφαλῶς καὶ ὀπίσω αὖθις ἀναπέμπειν.

§ 10. M. Iunian(i)us Iustinus

(Period of the Antonines ?)

Hist. Philippicae, I. 1. 9–10: Postremum illi bellum cum Zoroastre, rege Bactrianorum, fuit, qui primus dicitur artes magicas inuenisse, et mundi principia siderumque motus diligentissime spectasse. hoc occiso et ipse decessit, relicto impubere adhuc filio Ninya et uxore Semiramide.

§ 11. Apuleius Madaurensis

(Born about A.D. 125)

Florida, II. 15 (vol. ii. p. 59, ed. Hildebrand): Sunt qui Pythagoram aiant eo temporis inter captiuos Cambysae regis, Aegyptum cum adueheretur, doctores habuisse Persarum magos ac praecipue Zoroastren, omnis diuini arcanum antistitem, posteaque eum a quodam Gillo Crotoniensium principe reciperatum.

De Magia, XXVI. (vol. ii. p. 502 f., ed. Hild.): Auditisne magiam, qui eam temere accusatis, artem esse diis immortalibus acceptam, colendi eos ac uenerandi pergnaram, piam scilicet et

diuini scientem, iam inde a Zoroastre et Oromazo auctoribus suis nobilem, coelitum antistitem? quippe quia inter prima regalia docetur, nec ulli temere inter Persas concessum est magum esse, haud magis quam regnare. idem Plato in alia sermocinatione de Zalmoxi quodam Thraci generis sed eiusdem artis uiro ita scriptum reliquit: *θεραπεύεσθαι δὲ τὴν ψυχήν, ἔφη, ὦ μακάριε, ἐπῳδαῖς τισί. τὰς δὲ ἐπῳδὰς τοὺς λόγους εἶναι τοὺς καλούς.* quodsi ita est, cur mihi nosse non liceat uel Zalmoxis bona uerba uel Zoroastris sacerdotia?

Ibid. XXXI. (p. 514): Pythagoram plerique Zoroastris sectatorem similiter magiae peritum arbitrati.

Ibid. cap. XC. (p. 615 f.): Si quamlibet modicum emolumentum probaueritis, ego ille sim Carinondas uel Damigeron, uel is Moses uel Iannes uel Apollonius uel ipse Dardanus uel quicumque alius post Zoroastren et Hostanen inter magos celebratus est.

§ 12. Clemens Romanus

(About A.D. 30–100, but probably written later)

Recognitiones, IV. 27–29 (tom. i. col. 1326 f., ed. Migne) (only in Latin transl. of Rufinus; dates about end of A.D. second century. Cf. Schoell, *Histoire Abrégée de la litt. grecque sacrée et ecclésiastique*, Paris, 1832, p. 220 f.; Christ, *Griechische Literaturgeschichte*, 2d ed. p. 732). 27: Ex quibus unus Cham nomine, cuidam ex filiis suis qui Mesraim appellabatur, a quo Aegyptiorum et Babyloniorum et Persarum ducitur genus, male compertam magicae artis tradidit disciplinam; hunc gentes quae tunc erant Zoroastrem appelauerunt, admirantes primum magicae artis auctorem, cuius nomine etiam libri super hoc plurimi habentur. hic ergo astris multum ac frequenter intentus et uolens apud homines uideri deus, uelut scintillas quasdam ex stellis producere et hominibus ostentare coepit, quo rudes atque ignari in stuporem miraculi traherentur, cupiensque augere de se huiusmodi opinionem, saepius ista moliebatur usquequo ab ipso daemone, quem importunius frequentabat igni succensus concremaretur.

28: Sed stulti homines qui tunc erant, cum debuissent utique opinionem, quam de eo conceperant, abicere, quippe quam poenali morte eius uiderant confutatam, in maius eum extollunt. extructo enim sepulcro ad honorem eius, tanquam amicum dei ac fulminis ad caelum uehiculo subleuatum, adorare ausi sunt, et quasi uiuens

astrum colere. hinc enim et nomen post mortem eius Zoroaster, hoc est uiuum sidus, appellatum est ab his, qui post unam generationem graecae linguae loquela fuerant repleti. hoc denique exemplo etiam nunc multi eos qui fulmine obierint, sepulcris honoratos tamquam amicos Dei colunt. hic ergo cum quartadecima generatione coepisset, quintadecima defunctus est, in qua turris aedificata est, et linguae hominum multipliciter diuisae sunt.

29: Inter quos primus, magica nihilominus arte, quasi corusco ad eum delato, rex appellatur quidam Nemrod, quem et ipsum Graeci Ninum uocauerunt; ex cuius nomine Niniue ciuitas uocabulum sumsit. sic ergo diuersae et erraticae superstitiones ab arte magica initium sumpsere.

Et eius, quem supra diximus indignatione daemonis, cui nimis molestus fuerat, conflagrasse, busti cineres tanquam fulminei ignis reliquias colligentes hi, qui erant primitus decepti, deferunt ad Persas, ut ab eis tanquam diuinus e caelo lapsus ignis perpetuis conseruaretur excubiis, atque ut caelestis deus coleretur.

Homilies (also spurious), IX. 4 f. (tom. ii. col. 244, ed. Migne): *ἐκ τοῦ γένους τούτου γίνεταί τις κατὰ διαδοχὴν μαγικὰ παρειληφώς, ὀνόματι Νεβρώδ, ὥσπερ γίγας ἐναντία τῷ θεῷ φρονεῖν ἑλόμενος, ὃν οἱ Ἕλληνες Ζωροάστρην προσηγόρευσαν. οὗτος μετὰ τὸν κατακλυσμὸν βασιλείας ὀρεχθεὶς καὶ μέγας ὢν μάγος τοῦ νῦν βασιλεύοντος κακοῦ τὸν ὡροσκοποῦντα κόσμον ἀστέρα πρὸς τὴν ἐξ αὐτοῦ βασιλείας δόσιν μαγικαῖς ἠνάγκαζε τέχναις. ὁ δὲ ἅτε δὴ ἄρχων ὢν καὶ τοῦ βιαζομένου τὴν ἐξουσίαν ἔχων, μετ' ὀργῆς τὸ τῆς βασιλείας προσέχεε πῦρ, ἵνα πρός τε τὸν ὅρκισμὸν εὐγνωμονήσῃ, καὶ τὸν πρώτως ἀναγκάσαντα τιμωρήσηται.*

ἐκ ταύτης οὖν τῆς ἐξ οὐρανοῦ χαμαὶ πεσούσης ἀστραπῆς ὁ μάγος ἀναιρεθεὶς Νεβρώδ, ἐκ τοῦ συμβάντος πράγματος Ζωροάστρης μετωνομάσθη, διὰ τὸ τὴν τοῦ ἀστέρος κατ' αὐτοῦ ζῶσαν ἐνεχθῆναι ῥοήν. οἱ δὲ ἀνόητοι τῶν τότε ἀνθρώπων, ὡς διὰ τὴν εἰς θεὸν φιλίαν κεραυνῷ μεταπεμφθεῖσαν τὴν ψυχὴν νομίσαντες, τοῦ σώματος τὸ λείψανον κατορύξαντες, τὸν μὲν τάφον ναῷ ἐτίμησαν ἐν Πέρσαις, ἔνθα ἡ τοῦ πυρὸς καταφορὰ γέγονεν, αὐτὸν δὲ ὡς θεὸν ἐθρήσκευσαν. τούτῳ τῷ ὑποδείγματι καὶ οἱ λοιποὶ ἐκεῖσε τοὺς κεραυνῷ θνήσκοντας ὡς θεοφιλεῖς θάπτοντες ναοῖς τιμῶσιν, καὶ τῶν τεθνεώτων ἰδίων μορφῶν ἱστᾶσιν ἀγάλματα . . .

Πέρσαι πρῶτοι τῆς ἐξ οὐρανοῦ πεσούσης ἀστραπῆς λαβόντες ἄνθρακας τῇ οἰκείᾳ διεφύλαξαν τροφῇ καὶ ὡς θεὸν οὐράνιον προτιμήσαντες τὸ πῦρ, ὡς πρῶτοι προσκυνήσαντες, ὑπ' αὐτοῦ τοῦ πυρὸς πρώτῃ βασιλείᾳ τετίμηνται· μεθ' οὓς Βαβυλώνιοι ἀπὸ τοῦ ἐκεῖ πυρὸς ἄνθρακας κλέψαντες καὶ διασώσαντες εἰς τὰ ἑαυτῶν καὶ προσκυνήσαντες καὶ αὐτοὶ ἀκολούθως ἐβασίλευσαν.

§ 13. Titus Flavius Clemens Alexandrinus

(Died between A.D. 211–218)

Stromata I. (tom. i. col. 773, ed. Migne): ἐπῆλθε γὰρ [*sc.* ὁ Δημόκριτος[1]] Βαβυλῶνά τε καὶ Περσίδα καὶ Αἴγυπτον τοῖς τε μαγικοῖς καὶ τοῖς ἱερεῦσι μαθητεύων. Ζωρωάστρην δὲ τὸν μάγον τὸν Πέρσην ὁ Πυθαγόρας ἐδήλωσεν.[2] βίβλους ἀποκρύφους τἀνδρὸς τοῦδε οἱ τὴν Προδίκου μετιόντες αἵρεσιν αὐχοῦσι κεκτῆσθαι.

Ibid. (tom. i. col. 868, ed. Migne): προγνώσει δὲ καὶ Πυθαγόρας ὁ μέγας προσανεῖχεν ἀεί, Ἄβαρίς τε ὁ Ὑπερβόρεος, καὶ Ἀριστείας ὁ Προκοννήσιος, Ἐπιμενίδης τε ὁ Κρὴς ὅστις εἰς Σπάρτην ἀφίκετο, καὶ Ζωροάστρης ὁ Μῆδος, Ἐμπεδοκλῆς τε ὁ Ἀκραγαντῖνος, καὶ Φορμίων ὁ Λάκων.

Ibid. Strom. V. (tom. ii. col. 156 f., ed. Migne): ὁ δ' αὐτὸς ἐν τῷ δεκάτῳ τῆς Πολιτείας Ἥρος τοῦ Ἀρμενίου,[3] τὸ γένος Παμφύλου, μέμνηται, ὅς ἐστι Ζοροάστρης.[4] αὐτὸς γοῦν ὁ Ζοροάστρης γράφει· Τάδε συνέγραψεν Ζοροάστρης ὁ Ἀρμενίου, τὸ γένος Πάμφυλος. ἐν πολέμῳ τελευτήσας ἐν Ἅιδῃ γενόμενος ἐδάην παρὰ θεῶν. τὸν δὴ Ζοροάστρην τοῦτον ὁ Πλάτων δωδεκαταῖον ἐπὶ τῇ πυρᾷ κείμενον ἀναβιῶναι λέγει. τάχα μὲν οὖν τὴν ἀνάστασιν, τάχα δὲ ἐκεῖνα αἰνίσσεται, ὡς διὰ τῶν δώδεκα ζωδίων ἡ ὁδὸς ταῖς ψυχαῖς γίνεται εἰς τὴν ἀνάληψιν. αὐτὸς δὲ καὶ εἰς τὴν γένεσίν φησι τὴν αὐτὴν γίγνεσθαι κάθοδον.

§ 14. Origenes

(A.D. 185–254)

Contra Celsum I. (tom. i. col. 689, ed. Migne): ὅρα οὖν εἰ μὴ ἄντικρυς κακουργῶν ἐξέβαλε [*sc.* ὁ Κέλσος] τοῦ καταλόγου τῶν σοφῶν καὶ Μωυσέα, Λῖνον δὲ καὶ Μουσαῖον καὶ Ὀρφέα καὶ τὸν Φερεκύδην καὶ τὸν Πέρσην Ζωροάστρην καὶ Πυθαγόραν φήσας περὶ τῶνδε διειληφέναι, καὶ ἐς βίβλους κατατεθεῖσθαι τὰ ἑαυτῶν δόγματα, καὶ πεφυλάχθαι αὐτὰ μέχρι δεῦρο.

Contra Haereses I. col. 3025: Διόδωρος δὲ ὁ Ἐρετριεὺς καὶ Ἀριστόξενος ὁ μουσικός φησι πρὸς Ζαράταν τὸν Χαλδαῖον ἐληλυθέναι Πυθαγόραν· τὸν δὲ ἐκθέσθαι αὐτῷ δύο εἶναι ἀπ' ἀρχῆς τοῖς οὖσιν αἴτια, πατέρα καὶ μητέρα· καὶ πατέρα μὲν φῶς, μητέρα δὲ σκότος, τοῦ δὲ φωτὸς μέρη θερμόν, ξηρόν,

[1] Cf. Eusebius.

[2] Quoted by Cyrill. *adv. Iul.* iii. (tom. i. col. 633, ed. Migne) where, however, ἐζήλωσεν is read (cf. Windischmann, *Zor. Stud.* 263).

[3] Vid. Plato, *Repub.* p. 614 B.

[4] Ζωρόαστρις in Euseb. *Præp. Evang.* XIII. 13, 30.

κοῦφον, ταχύ· τοῦ δὲ σκότους ψυχρόν, ὑγρόν, βαρύ, βραδύ. ἐκ δὲ τούτων πάντα τὸν κόσμον συνεστάναι, ἐκ θηλείας καὶ ἄρρενος· εἶναι δὲ τὸν κόσμον φύσιν κατὰ μουσικὴν ἁρμονίαν, διὸ καὶ τὸν ἥλιον ποιεῖσθαι τὴν περίοδον ἐναρμόνιον. περὶ δὲ τῶν ἐκ γῆς καὶ κόσμου γινομένων τάδε φασὶ λέγειν τὸν Ζαράταν· δύο δαίμονας εἶναι, τὸν μὲν οὐράνιον, τὸν δὲ χθόνιον· καὶ τὸν μὲν χθόνιον ἀνιέναι τὴν γένεσιν ἐκ τῆς γῆς, εἶναι δὲ ὕδωρ· τὸν δὲ οὐράνιον πῦρ μετέχον τοῦ ἀέρος, θερμὸν τοῦ ψυχροῦ. διὸ καὶ τούτων οὐδὲν ἀναιρεῖν οὐδὲ μιαίνειν φησὶ τὴν ψυχήν· ἔστι γὰρ ταῦτα οὐσία τῶν πάντων. κυάμους δὲ λέγεται παραγγέλλειν μὴ ἐσθίειν, αἰτίᾳ τοῦ τὸν Ζαράτην εἰρηκέναι κατὰ τὴν ἀρχὴν καὶ σύγκρισιν τῶν πάντων συνισταμένης τῆς γῆς ἔτι καὶ συνσεσημμένης γενέσθαι τὸν κύαμον. τούτου δὲ τεκμήριόν φησιν, εἴ τις καταμασησάμενος λεῖον τὸν κύαμον καταθείη πρὸς ἥλιον χρόνον τινά — τοῦτο γὰρ εὐθέως ἀντιλήψεται — προσφέρειν ἀνθρωπίνου γόνου ὀδμήν. σαφέστερον δὲ εἶναι καὶ ἕτερον παράδειγμα λέγει, εἰ ἀνθοῦντος τοῦ κυάμου λαβόντες τὸν κύαμον καὶ τὸ ἄνθος αὐτοῦ καὶ καταθέντες εἰς χύτραν ταύτην τε καταχρίσαντες εἰς γῆν κατορύξαιμεν καὶ μετ' ὀλίγας ἡμέρας ἀνακαλύψαιμεν, ἴδοιμεν ⟨ἂν⟩ αὐτὸ εἶδος ἔχον τὸ μὲν πρῶτον ὡς αἰσχύνην γυναικός, μετὰ δὲ ταῦτα κατανοούμενον παιδίου κεφαλὴν συμπεφυκυῖαν.

Ibid. V. (auct. inc.) Migne, vi. col. 3170: δύναμις δεξιὰ ἐξουσιάζει καρπῶν· τοῦτον ἡ ἀγνωσία ἐκάλησε Μῆνα, οὗ κατ' εἰκόνα ἐγένοντο Βουμέγας, Ὀστάνης, Ἑρμῆς τρισμέγιστος, Κουρίτης, Πετόσιρις, Ζωδάριον, Βηρωσός, Ἀστράμψουχος, Ζωρόαστρις.

Ibid. VI. (col. 3228, Migne): καὶ Ζαράτας ὁ Πυθαγόρου διδάσκαλος ἐκάλει τὸ μὲν ἓν πατέρα, τὸ δὲ δύο μητέρα.

§ 15. Diogenes Laertios

(Flourished about A.D. 210)

Procem. 2 (ed. Cobet, Paris, 1862): ἀπὸ δὲ τῶν Μάγων, ὧν ἄρξαι Ζωροάστρην τὸν Πέρσην, Ἑρμόδωρος μὲν ὁ Πλατωνικὸς ἐν τῷ περὶ μαθημάτων φησὶ εἰς τὴν Τροίας ἅλωσιν ἔτη γεγονέναι πεντακισχίλια·[1] Ξάνθος δὲ ὁ Λυδὸς εἰς τὴν Ξέρξου διάβασιν ἀπὸ τοῦ Ζωροάστρου ἑξακισχίλιά φησι, καὶ μετ' αὐτὸν γεγονέναι πολλούς τινας Μάγους κατὰ διαδοχήν, Ὀστάνας καὶ Ἀστραμψύχους καὶ Γωβρύας καὶ Παζάτας, μέχρι τῆς τῶν Περσῶν ὑπ' Ἀλεξάνδρου καταλύσεως.

Ibid. 6: τὴν δὲ γοητικὴν μαγείαν οὐκ ἔγνωσαν [*sc.* οἱ Μάγοι], φησὶν Ἀριστοτέλης ἐν τῷ Μαγικῷ καὶ Δείνων ἐν τῇ πέμπτῃ τῶν ἱστοριῶν· ὃς καὶ μεθερμηνευόμενόν φησι τὸν Ζωροάστρην ἀστροθύτην εἶναι· φησὶ δὲ τοῦτο καὶ ὁ Ἑρμόδωρος. Ἀριστοτέλης δ' ἐν τῷ πρώτῳ περὶ φιλοσοφίας καὶ πρεσ-

[1] Two MSS., ἑξακισχίλια.

βυτέρους εἶναι τῶν Αἰγυπτίων· καὶ δύο κατ' αὐτοὺς εἶναι ἀρχάς, ἀγαθὸν δαίμονα καὶ κακὸν δαίμονα, καὶ τῷ μὲν ὄνομα εἶναι Ζεὺς καὶ Ὠρομάσδης, τῷ δὲ Ἅιδης καὶ Ἀρειμάνιος. φησὶ δὲ τοῦτο καὶ Ἕρμιππος ἐν τῷ πρώτῳ περὶ Μάγων καὶ Εὔδοξος ἐν τῇ Περιόδῳ καὶ Θεόπομπος ἐν τῇ ὀγδόῃ τῶν Φιλιππικῶν, ὃς καὶ ἀναβιώσεσθαι κατὰ τοὺς Μάγους φησὶ τοὺς ἀνθρώπους καὶ ἔσεσθαι ἀθανάτους, καὶ τὰ ὄντα ταῖς αὐτῶν ἐπικλήσεσι διαμένειν. ταῦτα δὲ καὶ Εὔδημος ὁ Ῥόδιος ἱστορεῖ. Ἑκαταῖος δὲ καὶ γενητοὺς τοὺς θεοὺς εἶναι κατ' αὐτούς. Κλέαρχος δὲ ὁ Σολεὺς ἐν τῷ περὶ παιδείας καὶ τοὺς Γυμνοσοφιστὰς ἀπογόνους εἶναι τῶν Μάγων φησίν· ἔνιοι δὲ καὶ τοὺς Ἰουδαίους ἐκ τούτων εἶναι.

§ 16. Arnobius

(Wrote about A.D. 295)

Adv. Gentes I. 5 (col. 727 f., ed. Migne): ut inter Assyrios et Bactrianos, Nino quondam Zoroastreque ductoribus, non tantum ferro dimicaretur et uiribus, uerum etiam Magicis et Chaldaeorum ex reconditis disciplinis, inuidia nostra haec fuit?

Ibid. I. 52 (col. 788 ff.): Age nunc, ueniat quis super igneam zonam, magus interiore ab orbe Zoroastres, Hermippo ut assentiamur auctori. Bactrianus et ille conueniat, cuius Ctesias res gestas historiarum exponit in primo, Armenius Hosthanis[1] nepos, etc.

§ 17. Porphurios

(A.D. 233 to about A.D. 304)

Vit. Pythagorae 12: ἔν τε Ἀραβίᾳ τῷ βασιλεῖ συνῆν [ὁ Πυθαγόρας] ἔν τε Βαβυλῶνι τοῖς τ' ἄλλοις Χαλδαίοις συνεγένετο καὶ πρὸς Ζάβρατον ἀφίκετο, παρ' οὗ καὶ ἀκαθάρθη τὰ τοῦ προτέρου βίου λύματα καὶ ἐδιδάχθη ἀφ' οὗ ἁγνεύειν προσήκει τοῖς σπουδαίοις, τόν τε περὶ φύσεως λόγον ἤκουσε καὶ τίνες αἱ τῶν ὅλων ἀρχαί. ἐκ γὰρ τῆς περὶ ταῦτα τὰ ἔθνη πλάνης ὁ Πυθαγόρας τὸ πλεῖστον τῆς σοφίας ἐνεπορεύσατο.

De antro nympharum 6: οὕτω καὶ Πέρσαι τὴν εἰς κάτω κάθοδον τῶν ψυχῶν καὶ πάλιν ἔξοδον μυσταγωγοῦντες τελοῦσι τὸν μύστην, ἐπονομάσαντες σπήλαιον τόπον· πρῶτα μὲν ὥς φησιν Εὔβουλος, Ζωροάστρου αὐτοφυὲς σπήλαιον ἐν τοῖς πλησίον ὄρεσι τῆς Περσίδος ἀνθηρὸν καὶ πηγὰς ἔχον ἀνιερώσαντος εἰς τιμὴν τοῦ πάντων ποιητοῦ καὶ πατρὸς Μίθρου, εἰκόνα φέροντος αὐτῷ τοῦ σπηλαίου τοῦ κόσμου, ὃν ὁ Μίθρας ἐδημιούργησε, τῶν δὲ ἐντὸς κατὰ συμμέτρους ἀποστάσεις σύμβολα φερόντων τῶν κοσμικῶν στοιχείων καὶ κλιμάτων· μετὰ δὲ τοῦτον Ζωροάστρην κρατήσαντος καὶ παρὰ τοῖς ἄλλοις

[1] MSS. Zostriani, cf. Windischmann, *Zor. Stud.* 289.

δι' ἄντρων καὶ σπηλαίων εἴτ' οὖν αὐτοφυῶν εἴτε χειροποιήτων τὰς τελετὰς ἀποδιδόναι.[1]

De Vita Plotini § 16: γεγόνασι δὲ κατ' αὐτὸν τῶν Χριστιανῶν πολλοὶ μὲν καὶ ἄλλοι, αἱρετικοὶ δὲ ἐκ τῆς παλαιᾶς φιλοσοφίας ἀνηγμένοι οἱ περὶ Ἀδέλφιον καὶ Ἀκυλῖνον, οἳ τὰ Ἀλεξάνδρου τοῦ Λίβυος καὶ Φιλοκώμου καὶ Δημοστράτου καὶ Λυδοῦ συγγράμματα πλεῖστα κεκτημένοι, ἀποκαλύψεις τε προφέροντες Ζωροάστρου καὶ Ζωστριανοῦ καὶ Νικοθέου καὶ Ἀλλογενοῦς καὶ Μέσου καὶ ἄλλων τοιούτων πολλοὺς ἐξηπάτων καὶ αὐτοὶ ἠπατημένοι, ὡς δὴ τοῦ Πλάτωνος εἰς τὸ βάθος τῆς νοητῆς οὐσίας οὐ πελάσαντος. ὅθεν αὐτὸς μὲν πολλοὺς ἐλέγχους ποιούμενος ἐν ταῖς συνουσίαις, γράψας δὲ καὶ βιβλίον, ὅπερ πρὸς τοὺς γνωστικοὺς ἐπεγράψαμεν, ἡμῖν τὰ λοιπὰ κρίνειν καταλέλοιπεν. Ἀμέλιος δὲ ἄχρι τεσσαράκοντα βιβλίων προκεχώρηκε πρὸς τὸ Ζωστριανοῦ βιβλίον ἀντιγράφων. Πορφύριος δὲ ἐγὼ πρὸς τὸ Ζωροάστρου συχνοὺς πεποίημαι ἐλέγχους, ὅπως νόθον τε καὶ νέον τὸ βιβλίον παραδεικνύς, πεπλασμένον τε ὑπὸ τῶν τὴν αἵρεσιν συστησαμένων εἰς δόξαν τοῦ εἶναι τοῦ παλαιοῦ Ζωροάστρου τὰ δόγματα, ἃ αὐτοὶ εἵλοντο πρεσβεύειν.

§ 18. Eusebios

(About A.D. 264–340)

This passage is usually assigned to Philo Byblius (flor. circ. A.D. 125), Fragm. 9, apud Euseb. Praep. Evang. I. 10 (tom. iii. col. 88, ed. Migne): καὶ Ζωροάστρης δὲ ὁ μάγος ἐν τῇ ἱερᾷ συναγωγῇ τῶν Περσικῶν φησι κατὰ λέξιν· Ὁ δὲ θεός ἐστι κεφαλὴν ἔχων ἱέρακος. οὗτός ἐστιν ὁ πρῶτος ἄφθαρτος, ἀίδιος, ἀγέννητος, ἀμερής, ἀνομοιότατος, ἡνίοχος παντὸς καλοῦ, ἀδωροδόκητος, ἀγαθῶν ἀγαθώτατος, φρονίμων φρονιμώτατος· ἐστὶ δὲ καὶ πατὴρ εὐνομίας καὶ δικαιοσύνης, αὐτοδίδακτος, φυσικός, καὶ τέλειος, καὶ σοφός, καὶ ἱεροῦ φυσικοῦ μόνος εὑρετής. τὰ δὲ αὐτὰ καὶ Ὀστάνης φησὶ περὶ αὐτοῦ ἐν τῇ ἐπιγραφομένῃ Ὀκτατεύχῳ.

Ibid. X. 9, 10 (col. 805 seq., ed. Migne): οὗ Νίνος ἐπώνυμος πόλις, ἣ Νινευὶ παρ' Ἑβραίοις ὠνόμασται, καθ' ὃν Ζωροάστρης ὁ μάγος Βακτρίων ἐβασίλευσε. Νίνου δὲ γυνὴ καὶ διάδοχος τῆς βασιλείας Σεμίραμις· ὥστ' εἶναι τὸν Ἀβραὰμ κατὰ τούτους.

Eusebius Chron. II. 35, ed. Aucher (to year 9 of Abraham): Zoroastres magus rex Bactrianorum clarus habetur: aduersum quem Ninus dimicauit.

[1] Thus Nietzsche in his 'Also sprach Zarathustra' makes the Sage dwell in a cave, with a serpent and an eagle as his faithful companions.

§ 19. C. Iul. Solinus Polyhistor

(A.D. Third or Fourth Century)

I. Nascentium uox prima uagitus est: laetitiae enim sensus differtur in quadrigesimum diem. itaque unum nouimus eadem hora risisse, qua erat natus, scilicet Zoroastrem, mox optimarum artium peritissimum.

§ 20. Basilios Megas

(A.D. 329–379)

Epist. CCLVIII. (tom. iv. col. 953, ed. Migne): τὰς δὲ ἐκ τοῦ Ἀβραὰμ γεναλογίας οὐδεὶς ἡμῖν μέχρι τοῦ παρόντος τῶν μάγων ἐμυθολόγησεν· ἀλλὰ Ζαροῦάν τινα ἑαυτοῖς ἀρχηγὸν τοῦ γένους ἐπιφημίζουσι.

§ 21. Epiphanios of Constantia

(A.D. 298–403)

Adv. Haereses, Lib. I. Tom. I. 6 (tom. i. col. 185 seq., ed. Migne): Νεβρὼθ γὰρ βασιλεύει υἱὸς τοῦ Χοῦς τοῦ Αἰθίοπος, ἐξ οὗ Ἀσσοῦρ γεγέννηται. τούτου ἡ βασιλεία ἐν Ὀρὲχ γεγέννηται, καὶ ἐν Ἀρφὰλ, καὶ Χαλάννη. κτίζει δὲ καὶ τὴν Θειρὰς καὶ τὴν Θόβελ καὶ Λόβον ἐν τῇ Ἀσσυρίων χώρᾳ. τοῦτόν φασι παῖδες Ἑλλήνων εἶναι τὸν Ζωροάστρην, ὃς πρόσω χωρήσας ἐπὶ τὰ ἀνατολικὰ μέρη οἰκιστὴς γίνεται Βάκτρων.[1] ἐντεῦθεν τὰ κατὰ τὴν γῆν παράνομα διανενέμηται. ἐφευρέτης γὰρ οὗτος γεγένηται κακῆς διδαχῆς ἀστρολογίας καὶ μαγείας, ὥς τινές φασι περὶ τούτου τοῦ Ζωροάστρου. πλὴν ὡς ἡ ἀκρίβεια περιέχει τοῦ Νεβρὼθ τοῦ γίγαντος οὗτος ἦν ὁ χρόνος. οὐ πολὺ δὲ ἀλλήλων τῷ χρόνῳ διεστήκασιν ἄμφω, ὅ τε Νεβρὼθ καὶ ὁ Ζωροάστρης.

§ 22. Ammianus Marcellinus

(About 330–400)

XXIII. 6, 32–34: magiam opinionum insignium auctor amplissimus Plato machagistiam esse uerbo mystico docet, diuinorum incoruptissimum cultum, cuius scientiae saeculis priscis multa ex Chaldaeorum arcanis Bactrianus addidit Zoroastres, deinde Hystaspes rex prudentissimus Darei pater. qui cum superioris Indiae secreta fidentius penetraret, ad nemorosam quandam uenerat solitudinem,

[1] The same statement is later repeated by Prokopios of Gaza, see below, § 33.

cuius tranquillis silentiis praecelsa Bracmanorum ingenia potiuntur, eorumque monitu rationes mundani motus et siderum purosque sacrorum ritus quantum colligere potuit eruditus, ex his quae didicit, aliqua sensibus magorum infudit, quae illi cum disciplinis praesentiendi futura per suam quisque progeniem posteris aetatibus tradunt. ex eo per saecula multa ad praesens una eademque prosapia multitudo creata deorum cultibus dedicatur. feruntque, si iustum est credi, etiam ignem caelitus lapsum apud se sempiternis foculis custodiri, cuius portionem exiguam ut faustam praeisse quondam Asiaticis regibus dicunt.

§ 23. Marius Victorinus Afer

(About A.D. 350)

Ad Iustinum Manichaeum (col. 1003, ed. Migne): Iam uidistine ergo quot Manis, Zoradis, aut Buddas haec docendo deceperint?

§ 24. Hieronymus

(A.D. 331–420)

Epist. 132 (tom. i. col. 1153, ed. Migne): In Hispania Agape Elpidium, mulier uirum, caecum caeca duxit in foueam, successoremque qui Priscillianum habuit, Zoroastris magi studiosissimum, et ex mago episcopum, cui iuncta Galla non gente sed nomine, germanam huc illucque currentem alterius et uicinae haereseos reliquit haeredem.

§ 25. Iohannes Chrustostomos

(A.D. 347–407)

Lib. de S. Babyla contra Iulianum et Gentiles (tom. ii. col. 536, ed. Migne): *εἰπὲ γάρ μοι, διὰ τί τὸν Ζωροάστρην ἐκεῖνον καὶ τὸν Ζάμολξιν οὐδὲ ἐξ ὀνόματος ἴσασιν οἱ πολλοί, μᾶλλον δὲ οὐδέ τινες πλὴν ὀλίγων τινῶν; ἆρ' οὐχ ὅτι πλάσματα ἦν τὰ περὶ ἐκείνων λεγόμενα ἅπαντα; καίτοι γε κἀκεῖνοι καὶ οἱ τὰ ἐκείνων συνθέντες δεινοὶ γενέσθαι λέγονται, οἱ μὲν γοητείαν εὑρεῖν καὶ ἐργάσασθαι, οἱ δὲ συσκιάσαι ψεῦδος τῇ τῶν λόγων πιθανότητι. ἀλλὰ πάντα μάτην γίνεται καὶ εἰκῇ, ὅταν ἡ τῶν λεγομένων ὑπόθεσις σαθρὰ καί ψευδὴς οὖσα τύχῃ, ὥσπερ οὖν, ὅταν ἰσχυρὰ καὶ ἀληθής, ἅπαντα πάλιν μάτην γίνεται καὶ εἰκῇ τὰ πρὸς ἀνατροπὴν ἐπινοούμενα παρὰ τῶν ἐχθρῶν· οὐδεμίας γὰρ δεῖται βοηθείας ἡ τῆς ἀληθείας ἴσχυς.*

§ 26. Aurelius Prudentius Clemens

(A.D. 348 to about A.D. 410[1])

Apotheosis, 492 ff.:

ecquis alumnus
Chrismatis inscripto signaret tempora ligno;
Qui Zoroastraeos turbasset fronte susurros.

§ 27. Paulus Orosius

(Wrote about A.D. 417)

Hist. I. 4 (col. 700, ed. Migne): Nouissime Zoroastrem Bactrianorum regem, eundemque magicae (ut ferunt) artis repertorem, pugna oppressum [*sc.* Ninus] interfecit.[2]

The passage contains some account also of Semiramis as well as of Ninus.

§ 28. Aurelius Augustinus

(A.D. 354–430)

De Civ. Dei, XXI. 14 (tom. vii. col. 728, ed. Migne): Solum quando natus est ferunt risisse Zoroastrem, nec ei boni aliquid monstrosus risus ille portendit. nam magicarum artium fuisse perhibetur inuentor; quae quidem illi nec ad praesentis uitae uanam felicitatem contra suos inimicos prodesse potuerunt. a Nino quippe rege Assyriorum, cum esset ipse Bactrianorum, bello superatus est.

§ 29. Kurillos Alexandrinos

(About A.D. 376–444)

Contra Iulian. III. (tom. ix. col. 633, ed. Migne): *ὅτι μὲν οὖν οἱ Μάγοι Περσικόν εἰσι γένος, ἐροῦσί που πάντως. Ζωροάστρην γε μὴν οὐδεὶς ἀπαλλάξειε λόγος τοῦ ταῖς μαγικαῖς ἐνισχῆσθαι τέχναις, οὗ δὴ καὶ πανάριστον ζηλωτὴν Πυθαγόραν φασίν, ὡς καὶ βίβλους ἀπορρήτους παρ' αὐτοῦ συντεθειμένας αὐχῆσαί τινας.*

[1] Quoted also by Gregory of Tours, *Miraculor.* lib. i. cap. 41 (col. 743, ed. Migne).

[2] Praised by Ekkehard Urangiensis, col. 505, ed. Migne (vol. 154).

§ 30. Theodoretos of Cyrus

(About A.D. 387–457)

Graecarum Affectionum Curatio, IX. de legibus (tom. iv. col. 1045, ed. Migne): ἀλλὰ κατὰ τοὺς Ζαράδου πάλαι Πέρσαι πολιτευόμενοι νόμους, καὶ μητράσι καὶ ἀδελφαῖς ἀδεῶς καὶ μέντοι καὶ θυγατράσι μιγνύμενοι, καὶ ἔννομον τὴν παρανομίαν νομίζοντες, ἐπειδὴ τῆς τῶν ἁλιέων νομοθεσίας ἐπήκουσαν, τοὺς μὲν Ζαράδου νόμους ὡς παρανομίαν ἐπάτησεν, τὴν εὐαγγελικὴν δὲ σωφροσύνην ἠγάπησαν. καὶ κυσὶ καὶ οἰωνοῖς τοὺς νεκροὺς προτιθέναι παρ᾽ ἐκείνου μεμαθηκότες, νῦν τοῦτο δρᾶν οἱ πιστεύσαντες οὐκ ἀνέχονται, ἀλλὰ τῇ γῇ κατακρύπτουσι, καὶ τῶν τοῦτο δρᾶν ἀπαγορευόντων οὐ φροντίζουσι νόμων, οὔδε πεφρίκασι τὴν τῶν κολαζόντων ὠμότητα.

§ 31. Claudianus Mamertus

(Wrote about A.D. 470)

De statu animae, II. 8 (col. 750, ed. Migne): Quid ego nunc Zoroastri, quid Brachmanum ex India, quid Anacharsis e Scythia, quid uero Catonum, quid M. Ciceronis, quid Crysippi, qui ab ipso paene principio sui operis animo dominandi ius tribuit, corpori legem seruitutis imponit, in defensionem ueri sententias adferam?

§ 32. Iohannes Laurentios Ludos

(Born about A.D. 490)

De Mensibus, II. 3 (p. 14, ed. Bonnenn.): [ὅτι οἱ περὶ Ζωροάστρην καὶ Ὑστάσπην Χαλδαῖοι καὶ Αἰγύπτιοι ἀπὸ τοῦ ἀριθμοῦ τῶν πλανήτων ἐν ἑβδομάδι τὰς ἡμέρας ἀνέλαβον, καὶ τὴν μὲν πρώτην ἡμέραν μίαν, ὡς καὶ οἱ Πυθαγόρειοι, καλοῦσιν ἐκ τῆς μονάδος, ὅτι μόνη καὶ ἀκοινώνητος ταῖς ἄλλαις.]

Ibid. II. 5 (p. 16, ed. Bonnenn.): τοσαῦτα μὲν περὶ τῆς μιᾶς, ἣν ὡς ἔφην πρώτην τό πλῆθος καλεῖ, ἣν κατ᾽ αἴσθησιν ἡλίῳ ἀνέθεντο, ταμίᾳ μὲν τοῦ παντὸς αἰσθητοῦ φωτός, δι᾽ οὗ θερμαίνει τε ἅμα καὶ ἠρέμα ξηραίνει τὰ σώματα, ἑνὶ τῶν πλανήτων καθ᾽ Ἕλληνας, κἂν εἰ Ζωροάστρης αὐτὸν πρὸ τῶν ἀπλανῶν τάττῃ.

Ibid. De Ostentis, 2 (p. 274, ed. Bonnenn.): ἁρμόδιον δὲ εἶναι νομίζω τῷ περὶ τῶν τοιούτων γράφειν ἐθέλοντι, πόθεν τε ἡ τῶν τοιούτων κατάληψις ἤρξατο λέγειν, καὶ ὅθεν ἔσχε τὰς ἀφορμάς, καὶ ὅπως ἐπὶ τοσοῦτον

προῆλθεν ὡς καὶ αὐτούς, εἰ θέμις εἰπεῖν, Αἰγυπτίους ὑπερβαλεῖν. τούτων γὰρ δή, μετὰ Ζωροάστρην τὸν πολὺν, Πετόσιρις τοῖς εἰδικοῖς τὰ ἐν γένει διαπλέξας πολλὰ μὲν κατ' αὐτὸν παραδοῦναι βιάζεται, οὐ πᾶσι δὲ παραδίδωσι ταῦτα, μόνοις δὲ τοῖς καθ' αὐτόν, μᾶλλον δὲ ὅσοι καὶ αὐτῶν πρὸς στοχασμοὺς ἐπιτηδειότεροι.

§ 33. Prokopios of Gaza

(Flourished about A.D. 500)

Comment. in Genesin [c. XI.] (tom. i. col. 312, ed. Migne): τὸν Ἀσσούρ φασιν οἱ Ἕλληνες εἶναι τὸν Ζωροάστρην, ὃς πρόσω χωρήσας ἐπὶ τὰ ἀνατολικὰ μέρη οἰκιστὴς γίνεται Βάκτρων.[1] οὗτός φασιν ἐξεῦρεν ἀστρολογίαν· πλὴν ὡς ἡ ἀκρίβεια τοῦ Νεβρὼδ τοῦ γίγαντος περιέχει, οὗτος ἦν ὁ Κρόνος· οὐ πολὺ δὲ ἀλλήλων τῷ χρόνῳ διεστήκασι Νεβρώδ τε καὶ Ζωροάστρης· ἄλλοι δὲ τὸν Ἀρφαξάδ φασιν εὑρηκέναι τὴν ἀστρολογίαν.

§ 34. Ainaias of Gaza

(About A.D. 500)

Theophrastus, 77: καίτοι καὶ Πλάτων τῷ σώματι τὸν Ἀρμένιον ἐξ Ἅιδου πρὸς τοὺς ζῶντας ἀνάγει. ὁ δὲ Ζωροάστρης προλέγει ὡς ἔσται ποτὲ χρόνος ἐν ᾧ πάντων νεκρῶν ἀνάστασις ἔσται. οἶδεν ὁ Θεόπομπος ὅ λέγω καὶ τοὺς ἄλλους αὐτὸς ἐκδιδάσκει.

§ 35. Agathias Scholastikos

(About A.D. 536–582)

Hist. II. 24 (col. 1381 f., ed. Migne): Πέρσαις δὲ τοῖς νῦν τὰ μὲν πρότερα ἔθη σχεδόν τι ἅπαντα παρεῖται ἀμέλει καὶ ἀνατέτραπται, ἀλλοίοις δέ τισι καὶ οἷον νενοθευμένοις χρῶνται νομίμοις, ἐκ τῶν Ζωροάστρου τοῦ Ὀρμάσδεως διδαγμάτων κατακληθέντες. οὗτος δὲ ὁ Ζωρόαστρος[2] ἤτοι Ζαράδης — διττὴ γὰρ ἐπ' αὐτῷ ἡ ἐπωνυμία — ὁπηνίκα μὲν ἤκμασεν τὴν ἀρχὴν καὶ τοὺς νόμους ἔθετο, οὐκ ἔνεστι σαφῶς διαγνῶναι. Πέρσαι δὲ αὐτὸν οἱ νῦν ἐπὶ Ὑστάσπεω, οὕτω δή τι ἁπλῶς φασι γεγονέναι, ὡς λίαν ἀμφιγνοεῖσθαι καὶ οὐκ εἶναι μαθεῖν, πότερον Δαρεῖου πατὴρ εἴτε καὶ ἄλλος οὗτος ὑπῆρχεν Ὑστάσπης. ἐφ' ὅτῳ δ' ἂν καὶ ἤνθησε χρόνῳ, ὑφηγετὴς αὐτοῖς ἐκεῖνος καὶ καθηγεμὼν τῆς μαγικῆς γέγονεν ἁγιστείας, καὶ αὐτὰς δὴ τὰς προτέρας ἱερουγίας ἀμείψας, παμμιγεῖς τινας καὶ ποικίλας ἐνέθηκε δόξας. τὸ μὲν γὰρ παλαιὸν Δία τε καὶ

[1] For this statement, see Epiphanios of Constantia, above, § 21.

[2] Vulg. Ζωρόαδος; R. Ζορόαστρος.

Κρόνον καὶ τούτους δὴ ἅπαντας τοὺς παρ' Ἕλλησι θρυλλουμένους ἐτίμων θεοὺς πλήν γε ὅτι δὴ αὐτοῖς ἡ προσηγορία οὐχ ὁμοίως ἐσώζετο. ἀλλὰ Βῆλον μὲν τὸν Δία τυχόν, Σάνδην τε τὸν Ἡρακλέα, καὶ Ἀναίτιδα τὴν Ἀφροδίτην, καὶ ἄλλως τοὺς ἀλλους ἐκάλουν, ὥς που Βηρωσσῷ τε τῷ Βαβυλωνίῳ καὶ Ἀθηνοκλεῖ καὶ Σιμάκῳ, τοῖς τὰ ἀρχαιότατα τῶν Ἀσσυρίων τε καὶ Μήδων ἀναγραψαμένοις, ἱστόρηται. νῦν δὲ ὡς τὰ πολλὰ τοῖς καλουμένοις Μανιχαίοις ξυμφέρονται, ἐσόσον δύο τὰς πρώτας ἡγεῖσθαι ἀρχὰς καὶ τὴν μὲν ἀγαθήν τε ἅμα καὶ τὰ κάλλιστα τῶν ὄντων ἀποκυήσασαν, ἐναντίως δὲ κατ' ἄμφω ἔχουσαν τὴν ἑτέραν. ὀνόματά τε αὐταῖς ἐπάγουσι βαρβαρικὰ καὶ τῇ σφετέρᾳ γλώττῃ πεποιημένα. τὸν μὲν γὰρ ἀγαθόν, εἴτε θεὸν εἴτε δημιουργόν, Ὀρμισδάτην[1] ἀποκαλοῦσιν, Ἀριμάνης δὲ ὄνομα τῷ κακίστῳ καὶ ὀλεθρίῳ. ἑορτήν τε πασῶν μείζονα τὴν τῶν κακῶν λεγομένην ἀναίρεσιν ἐκτελοῦσιν, ἐν ᾗ τῶν τε ἑρπετῶν πλεῖστα καὶ τῶν ἄλλων ζώων ὁπόσα ἄγρια καὶ ἐρημονόμα κατακτείνοντες, τοῖς μάγοις προσάγουσιν, ὥσπερ ἐς ἐπίδειξιν εὐσεβείας. ταύτῃ γὰρ οἴονται τῷ μὲν ἀγαθῷ κεχαρισμένα διαπονεῖσθαι, ἀνιᾶν δὲ καὶ λυμαίνεσθαι τὸν Ἀριμάνην. γεραίρουσι δὲ ἐς τὸ μάλιστα τὸ ὕδωρ, ὡς μηδὲ τὰ πρόσωπα αὐτῷ ἐναπονίζεσθαι, μήτε ἄλλως ἐπιθιγγάνειν ὅτι μὴ ποτοῦ τε ἕκατι καὶ τῆς τῶν φυτῶν ἐπιμελείας.

§ 36. Scholastikos Kassianos Bassos

(A.D. Sixth Century)

Praef. in lib. I.: τὰ διαφόροις τῶν παλαιῶν περί τε γεωργίας καὶ ἐπιμελείας φυτῶν καὶ σπορίμων καὶ ἑτέρων πολλῶν χρησίμων εἰρημένα συλλέξας εἰς ἕν, τουτὶ τὸ βιβλίον συντέθεικα. συνείλεκται δὲ ἐκ τῶν Φλωρεντίνου καὶ Οὐινδανιωνίου καὶ Ἀνατολίου καὶ Βηρουτίου καὶ Διοφάνους καὶ Λεοντίνου καὶ Ταραντίνου καὶ Δημοκρίτου καὶ Ἀφρικανοῦ παραδόξων καὶ Παμφίλου καὶ Ἀπουληίου καὶ Βάρωνος καὶ Ζωροάστρου καὶ Φρόντωνος καὶ Παξάμου καὶ Δαμηγέροντος καὶ Διδύμου καὶ Σωτίονος καὶ τῶν Κυντιλίων.

Geoponica, 11. 18. 11: Ζωροάστρης δὲ λέγει, ἐπὶ ἐνιαυτὸν ἕνα μὴ ἀλγεῖν τοὺς ὀφθαλμούς, τὸν ἐν πρώτοις ἰδόντα ἐπὶ τοῦ φυτοῦ μεμυκυίας κάλυκας, καὶ τρισὶν ἐξ αὐτῶν ἀπομαξάμενον τὰ ὄμματα, καὶ ἐπὶ τοῦ φυτοῦ τὰ ῥόδα καταλιπόντα.

Ibid. 13. 9. 10: Ζωροάστρης φησί, τῆς θρίδακος τὸ σπέρμα μετὰ οἴνου ποθὲν ἰᾶται τοὺς σκορπιοδήκτους.

Geoponica (continued): The following rubrics of "Zoroaster" will sufficiently indicate the character of the lore ascribed to him, without the necessity of presentation of the texts of the chapters under them.

[1] Vulg. Ὀρμισδάστην.

I. 7: ὅτι ἀναγκαῖόν ἐστιν εἰδέναι, πότε ἡ σελήνη γίνεται ὑπὲρ γῆν, πότε δὲ ὑπὸ γῆν. Ζωροάστρου. (31 sections, pp. 11–15, ed. Beckh.)

I. 8: περὶ τῆς τοῦ κυνὸς ἐπιτολῆς καὶ τῆς προγνώσεως τῶν ἐξ αὐτῆς συμβαινόντων. τοῦ αὐτοῦ. (13 sections, pp. 15–17.)

I. 10: σημείωσις τῶν ἀποτελουμένων ἐκ τῆς πρώτης βροντῆς καθ' ἕκαστον ἔτος, μετὰ τὴν τοῦ κυνὸς ἐπιτολήν. Ζωροάστρου. (13 sections, pp. 19 seq.)

I. 12: δωδεκαετηρὶς τοῦ Διός, καὶ ὅσα ἀποτελεῖ περιπολεύων τοὺς δώδεκα οἴκους τοῦ ζωδιακοῦ κύκλου. Ζωροάστρου. (40 sections, pp. 21–28.)

II. 15: προγνωστικόν, ὥστε εἰδέναι, ποῖα τῶν σπειρομένων γενήσονται εὐθαλῆ. Ζωροάστρου. (3 sections, p. 55.)

V. 46: ἐν ποίῳ οἴκῳ οὔσης τῆς σελήνης χρὴ τρυγᾶν, καὶ ὅτι ληγούσης αὐτῆς καὶ ὑπογείου οὔσης τὸν τρυγητὸν δεῖ ποιεῖν. Ζωροάστρου. (1 section, p. 164.)

VII. 5: περὶ ἀνοίξεως πίθων, καὶ τί χρὴ παραφυλάττεσθαι τῷ καιρῷ τῆς τούτων ἀνοίξεως. Ζωροάστρου. (3 sections, pp. 190 seq.)

VII. 6: περὶ μεταγγισμοῦ οἴνου, καὶ πότε χρὴ μεταντλεῖν τοὺς οἴνους, καὶ ὅτι διαφορὰν ἔχει ὁ ἐν τῷ αὐτῷ πίθῳ ἐμβεβλημένος οἶνος. τοῦ αὐτοῦ. (11 sections, pp. 191 seq.)

VII. 11: ὥστε ὑπὸ βροντῶν καὶ ἀστραπῶν μὴ τρέπεσθαι τοὺς οἴνους. Ζωροάστρου. (1 section, p. 195.)

X. 83: δένδρον ἄκαρπον καρποφορεῖν. Ζωροάστρου. (3 sections, p. 319.)

XIII. 16: περὶ κανθαρίδων. Ζωροάστρου. (4 sections, p. 403.)

XV. 1: περὶ φυσικῶν συμπαθειῶν καὶ ἀντιπαθειῶν. Ζωροάστρου. (35 sections, pp. 432–436.)

§ 37. Gregorius Turonensis

(A.D. 538–593)

Hist. Francor. 1. 5 (col. 164 seq., ed. Migne): Primogenitus uero Cham, Chus. hic fuit totius artis magicae imbuente diabolo et primus idololatriae adinuentor. hic primus statuunculam adorandam diaboli instigatione constituit: qui et stellas et ignem de coelo cadere falsa uirtute hominibus ostentebat. hic ad Persas transiit. hunc Persae uocitauere Zoroastrem, id est uiuentem stellam. ab hoc etiam ignem adorare consueti, ipsum diuinitus igne consumptum ut deum colunt.

§ 38. Isidorus

(About A.D. 570–636)

Etymol. 5. 39 (tom. iii. col. 224, ed. Migne): Thara, an. LXX, genuit Abraham. Zoroastes magicam reperit.

Ibid. 8. 9 (col. 310), III. M. CLXXXIV.: Magorum primus Zoroastes rex Bactrianorum, quem Ninus rex Assyriorum praelio interfecit, de quo Aristoteles scribit quod uicies centum millia uersuum ab ipso condita indiciis uoluminum eius declarentur.

Chron. (tom. v. col. 1024, ed. Migne): Hac aetate magica ars in Perside a Zoroaste Bactrianorum rege reperta. a Nino rege occiditur.

§ 39. Chronicon Paschale or Chron. Alexandrinum

(Last Date A.D. 629[1])

Chron. Paschale (col. 148 seq., ed. Migne; I. p. 67, ed. Bonnenn.): *καὶ τελευτᾷ ὁ Κρόνος. ὁ δὲ Νίνος ἐπικρατὴς γενόμενος τῆς Ἀσσυρίας κτίζει τὴν Νινευὴ πόλιν Ἀσσυρίοις, καὶ βασιλεύει πρῶτος ἐν αὐτῇ ἔχων τὴν Σεμίραμιν τὴν καὶ Ῥέαν τὴν ἑαυτοῦ μητέρα καὶ γυναῖκα μεθ' ἑαυτοῦ.*

ἐξ αὐτοῦ οὖν τοῦ γένους ἐγεννήθη καὶ ὁ Ζωρόαστρος[2] *ὁ ἀστρονόμος Περσῶν ὁ περιβόητος, ὅστις μέλλων τελευτᾶν ηὔχετο ὑπὸ πυρὸς ἀναλωθῆναι οὐρανίου, εἰπὼν τοῖς Πέρσαις ὅτι ἐὰν καύσῃ με τὸ πῦρ, ἐκ τῶν καιομένων μου ὀστέων ἐπάρατε καὶ φυλάξατε, καὶ οὐκ ἐκλείψει τὸ βασίλειον ἐκ τῆς ὑμῶν χώρας ὅσον χρόνον φυλάττετε τὰ ἐμὰ ὀστέα. καὶ εὐξάμενος τὸν Ὠρίωνα ἀπὸ πυρὸς ἀερίου ἀνηλώθη. καὶ ἐποίησαν οἱ Πέρσαι καθὼς εἶπεν αὐτοῖς καὶ ἔχουσι φυλάττοντες τὸ λείψανον αὐτοῦ τεφρωθὲν ἕως νῦν.*

The same story is found in almost the same words, or with no material addition, in the works of Iohan. Malalas (A.D. sixth century) (col. 84, ed. Migne, Patrolog. Gr. tom. 121; p. 18, ed. Bonnenn.); Georgios Hamartolos (d. circ. A.D. 1468), Chron. (col. 56, ed. Migne, Patrolog. Gr. tom. 110). See, also, Georgios Kedrenos (end of eleventh century A.D.), who also adds (Historiarum Compendium, col. 57, ed. Migne, Patrolog. Gr. tom. 121; p. 29 f., ed. Bonnenn.): *τὰ λείψανα αὐτοῦ διὰ τιμῆς εἶχον οἱ Πέρσαι ἕως τούτου καταφρονήσαντες καὶ τῆς βασιλείας ἐξέπεσον.*

[1] But with a spurious addition to A.D. 1042; cf. Krumbacher, *Geschichte der byzant. Literatur*², pp. 337–339).

[2] P, *Ζοροάστρης.*

§ 40. Flaccus Albinus Alcuinus

(A.D. 735–804)

De diuin. offic. VI. (spurious) (tom. ii. col. 1178, ed. Migne): Istorum enim Magorum primus Zoroastres rex exstitit, a quo originem feruntur traxisse.

§ 41. Georgios Sunkellos

(Flourished about A.D. 775–800)

Vol. i. p. 147 f., ed. Bonnenn.: *Ἀλέξανδρος ὁ Πολυίστωρ ἐκ τοῦδε τοῦ ͵βυέ* [2405] *κοσμικοῦ ἔτους βούλεται πάλιν τὴν μετὰ τὸν κατακλυσμὸν τῶν Χαλδαίων βασιλείαν κατάρξασθαι μυθολογῶν διὰ σάρων καὶ νήρων καὶ σώσσων βεβασιλευκέναι Χαλδαίων καὶ Μήδων βασιλεῖς πϛ΄* [86] *ἐν τρισμυρίοις ἔτεσι καὶ ͵δϟ΄* [49], *τοῦτ' ἔστιν ἐν σάροις θ΄* [9] *καὶ νήροις β΄* [2] *καὶ σώσσοις η΄* [8], *ἅπερ τινὲς τῶν ἐκκλησιαστικῶν ἡμῶν ἱστορικῶν οὐ καλῶς ἐξελάβοντο πάλιν εἰς ἔτη ἡλιακὰ ϟδ΄* [94] *καὶ μῆνας η΄* [8], *ἅπερ ὥς φασιν εἰς τὸ ͵βυϟθ΄* [2499] *ἔτος κοσμικὸν συντρέχει. ἀπὸ δὲ τούτου τοῦ χρόνου τῶν πϛ΄* [86] *δύο μὲν Χαλδαίων βασιλέων, Εὐηχίου καὶ Χωμασβήλου, πδ΄* [84] *δὲ τῶν Μήδων, Ζωροάστρην καὶ τοὺς μετ' αὐτὸν ζ΄* [7] *Χαλδαίων βασιλεῖς εἰσάγει, ἔτη κρατήσαντας ἡλιακὰ ρϟ΄* [190], *ὁ αὐτὸς Πολυίστωρ, οὐκέτι διὰ σάρων καὶ νήρων καὶ σώσσων καὶ τῆς λοιπῆς ἀλόγου μυθικῆς ἱστορίας, ἀλλὰ δι' ἡλιακῶν ἐτῶν. τοὺς γὰρ προγενεστέρους ὡς θεοὺς ἢ ἡμιθέους νομίζοντες καὶ τοὺς μετ' αὐτοὺς τὴν πλάνην εἰσηγούμενοι τῷ ὄντι χρόνους ἀπείρους βεβασιλευκέναι συνέγραψαν, ἀίδιον εἶναι τὸν κόσμον δοξάζοντες ἐναντίως ταῖς θεοπνεύστοις γραφαῖς. τοὺς δὲ μεταγενεστέρους καὶ πᾶσι φανεροὺς δι' ἡλιακῶν ἐτῶν ὡς θνητούς, καὶ οὐχ ὡς τῷ Πανοδώρῳ δοκεῖ καὶ ἑτέροις τισί, διὰ τὸ ἐσχάτως ὑπὸ Ζωροάστρου τῶν ἡλιακῶν ἐνιαυτῶν ἐκ τῶν τοῦ Ἐνὼχ ἐγνωσμένων ἔκτοτε ἡλιακοῖς ἔτεσιν ἐπιμετρεῖσθαι τὰ τῶν βασιλέων ἔτη.*

Ibid. p. 315, ed. Bonnenn.: *ὅτι δὲ ἀσυμφώνως οἱ τῶν Ἑλλήνων ἱστορικοὶ γεγράφασι περὶ τῶν χρόνων καὶ τῶν βασιλέων τούτων παρέστω Κεφαλίων ἐπίσημος εἷς, οὐχ ὁ τυχών, οὕτω φάσκων· Ἄρχομαι γράφειν ἀφ' ὧν ἄλλοι τε ἐμνημόνευσαν καὶ τὰ πρῶτα Ἑλλάνικός τε ὁ Λέσβιος καὶ Κτησίης ὁ Κνίδιος, ἔπειτα Ἡρόδοτος ὁ Ἁλικαρνασεύς. τὸ παλαιὸν τῆς Ἀσίας ἐβασίλευσαν Ἀσσύριοι, τῶν δὲ ὁ Βήλου Νίνος. εἶτ' ἐπάγει γένεσιν Σεμιράμεως καὶ Ζωροάστρου μάγου ἔτει νβ΄* [52] *τῆς Νίνου βασιλείας.*

(Also cited in the *Chronicon*, pars i., of Eusebius, tom. i. 43 f., ed. Aucher. Cf. Jerome's translation of the *Chronicon*, tom. viii. col. 46, ed. Migne.)

§ 42. Anathemas against Manichæism

(About 835)

Cited by Cotelerius, SS. Patrum qui temporibus apostolicis floruerunt opera. Paris, 1672; notes coll. 368–376.[1] These 'Anathemas' were to be recited by converts from Manichæism to Christianity. In this long and valuable document, Zarades (probably Zoroaster) and his prayers (the Avesta?) are declared accursed as being connected with the Manichæan faith. Anathemas: *ἀναθεματίζω Ζαράδην ὃν ὁ Μάνης θεὸν ἔλεγε πρὸ αὐτοῦ φανέντα παρ' Ἰνδοῖς καὶ Πέρσαις, καὶ ἥλιον ἀπεκάλει· σὺν αὐτῷ δὲ καὶ τὰς Ζαραδείους ὀνομαζομένας εὐχάς. . . . ἀναθεματίζω τοὺς τὸν Ζαράδην καὶ Βουδᾶν καὶ τὸν Χριστὸν καὶ τὸν Μανιχαῖον καὶ τὸν ἥλιον ἕνα καὶ τὸν αὐτὸν εἶναι λέγοντας. . . . ἀναθεματίζω τὸν πατέρα Μανέντος Πατέκιον οἷα ψεύστην καὶ τοῦ ψεύδους πατέρα, καὶ τὴν αὐτοῦ μητέρα Κάροσσαν, καὶ Ἱέρακα καὶ Ἡρακλείδην καὶ Ἀφθόνιον τοὺς ὑπομνηματιστὰς καὶ ἐξηγητὰς τῶν τούτων συγγραμμάτων, καὶ τοὺς λοιποὺς αὐτοῦ μαθητὰς ἅπαντας, Σισίννιον τὸν διάδοχον τῆς τούτου μηνίας, Θωμᾶν τὸν συνταξάμενον τὸ κατ' αὐτὸν λεγόμενον εὐαγγέλιον, Βουδᾶν, Ἑρμᾶν, Ἄδαν, Ἀδείμαντον, Ζαρούαν,*[2] *Γαβριάβιον, Ἀγάπιον, Ἰλάριον, Ὀλύμπιον, Ἀριστόκριτον, Σαλμαῖον, Ἰνναῖον, Πάαπιν, Βαραίαν, κ.τ.λ.*

Similarly Goarius, Εὐχολόγιον siue Rituale Graecorum, Paris, 1647, p. 885: *ἀναθεματίζω καὶ καταθεματίζω Σαράδην καὶ Βοδδὰν καὶ Σκυθιανὸν τοὺς πρὸ Μανιχαίων γεγονότας. . . . πρὸς δὲ τούτοις ἀναθεματίζω καὶ καταθεματίζω σὺν τοῖς προγεγραμμένοις πᾶσιν Ἱέρακα καὶ Ἡρακλείδην καὶ Ἀφθόνιον τοὺς ἐξηγητὰς καὶ ὑπομνηματιστὰς τοῦ αὐτοῦ ἀνόμου καὶ βεβήλου Μανέντος καὶ Θωμᾶν καὶ Ζαρουὰν καὶ Γαβριάβιον.*[3]

[1] See Kessler, *Mani*. i. 358–365, Berlin, 1889.

[2] Ζακούας siue Ζαχούας, Kessler.

[3] An important passage which serves to throw light on these Anathemas is found in Petros Sikelos (about A.D. 1100, see Krumbacher, *Geschichte der byzant. Literatur*², p. 78), *Historia Manichæorum*, xvi. (col. 1265 seq., ed. Migne): —

ἦν δὲ πρὸ τούτου [sc. Μάνεντος] καὶ ἕτερος τῆς κακίας διδάσκαλος ταύτης, Ζαράνης ὀνόματι, ὁμόφρων αὐτοῦ ὑπάρχων· μαθεταὶ δὲ τούτου τοῦ ἀντιχρίστου Μάνεντος γεγόνασι δώδεκα· Σισίννιος ὁ τούτου διάδοχος· καὶ Θωμᾶς ὁ τὸ κατ' αὐτὸν Μανιχαικὸν εὐαγγέλιον συντάξας· Βουδδᾶς τε καὶ Ἑρμᾶς, Ἄδαντος καὶ Ἀδήμαντος, ὃν ἀπέστειλεν εἰς διάφορα κλίματα κήρυκα τῆς πλάνης· ἐξηγηταὶ δὲ αὐτῷ καὶ ὑπομνηματισταὶ γεγόνασιν Ἱέραξ καὶ Ἡρακλείδης καὶ Ἀφθόνιος· ὑπῆρχον δὲ αὐτῷ καὶ ἕτεροι μαθηταὶ τρεῖς, Ἀγάπιος ὁ τὴν Ἑπτάλογον συντάξας καὶ Ζαρούας καὶ Γαβριάβιος. . . . πᾶσαν γὰρ αὐτῶν βίβλον ὡς ἀσεβῆ διδάγματα κατέχουσαν καὶ βλασφημίας πάσης πεπληρωμένην καὶ πᾶσαν εὐχὴν λεγομένην παρ' αὐτῶν, μᾶλλον δὲ γοητείαν, ἡ καθ' ἡμᾶς ἁγία καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία ἀνεθεμάτισε.

§ 43. Georgios Hamartolos Monachos

(Wrote about A.D. 850)

Chronicon, I. (col. 117, ed. Migne): καὶ πρῶτον θύειν θεοῖς Χαλδαῖοι δὲ ἐξεῦρον ἤτοι Κύπριοι, διαφοροῦνται γὰρ ἔθνος Περσικὸν ὑπάρχοντες· τὴν δὲ ἀστρονομίαν ἐφευρηκέναι πρῶτοι Βαβυλώνιοι διὰ Ὠρωάστρου,[1] ἐξ ὧν δεύτεροι παρειλήφασιν Αἰγύπτιοι. τὴν γεωμετρίαν ἐκ τοῦ ἀπλέτου τῆς γῆς καὶ τῆς διαιρέσεως τῶν χώρων προδιδαχθέντες· καὶ εἶθ' οὕτω γράψαντες, ἕτεροι μετέλαβον. τὴν δὲ μαγείαν καὶ γοητείαν καὶ φαρμακείαν Μῆδοι μὲν ἐφεῦρον καὶ Πέρσαι, διαφέρουσι δὲ πρὸς ἀλλήλους· ἡ μὲν γὰρ μαγεία ἐπίκλησίς ἐστι δαιμόνων, ἀγαθοποιῶν δῆθεν πρὸς ἀγαθοῦ σύστησίν τινος, ὥσπερ τὰ τοῦ Ἀπολλωνίου τοῦ Τυανέως θεσπίσματα δι' ἀγαθῶν γεγόνασιν· ἡ δὲ γοητεία ἐπίκλησίς ἐστι δαιμόνων κακοποιῶν περὶ τοὺς τάφους τελουμένη ἐπὶ κακοῦ τινος σύστασιν· ὅθεν καὶ γοητεία κέκληται ἀπὸ τῶν γοῶν καὶ τῶν θρήνων τῶν περὶ τοὺς τάφους γινομένων.

See also under Chronicon Paschale, § 39.

§ 44. Photios

(Patriarch of Constantinople A.D. 875–879)

Bibliotheca, Codd. LXXXI. (tom. iii.; col. 281, ed. Migne): ἀνεγνώσθη βιβλιδάριον Θεοδώρου Περὶ τῆς ἐν Περσίδι μαγικῆς καὶ τίς ἡ τῆς εὐσεβείας διαφορά, ἐν λόγοις τρισί. προσφωνεῖ δὲ αὐτοὺς πρὸς Μαστούβιον ἐξ Ἀρμενίας ὁρμώμενον, χωρεπίσκοπον δὲ τυγχάνοντα. καὶ ἐν μὲν τῷ πρώτῳ λόγῳ προστίθεται τὸ μιαρὸν Περσῶν δόγμα, ὃ Ζαράδης[2] εἰσηγήσατο, ἤτοι περὶ τοῦ Ζουρουάμ,[3] ὃν ἀρχηγὸν πάντων εἰσάγει, ὃν καὶ Τύχην καλεῖ· καὶ ὅτι σπένδων ἵνα τέκῃ τὸν Ὁρμίσδαν, ἔτεκεν ἐκεῖνον καὶ τὸν Σατανᾶν· καὶ περὶ τῆς αὐτῶν αἱμομιξίας. καὶ ἁπλῶς τὸ δυσσεβὲς καὶ ὑπέραισχρον δόγμα κατὰ λέξιν ἐκθεὶς ἀνασκευάζει ἐν τῷ πρώτῳ λόγῳ. ἐν δὲ τοῖς λοιποῖς δυσὶ λόγοις τὰ περὶ τῆς εὐσεβοῦς διέρχεται πίστεως, ἀπὸ τῆς κοσμογονίας ἀρξάμενος, καὶ περὶ αὐτῆς τῆς χάριτος ὁμοίως καὶ ἐπιτροχάδην διελθών.

οὗτος ὁ Θεόδωρος ὁ Μοψουεστίας εἶναι δοκεῖ. τήν τε γὰρ Νεστορίου αἵρεσιν, καὶ μάλιστα ἐν τῷ τρίτῳ λόγῳ, κρατύνων προσαναφωνεῖ, ἀλλὰ καὶ τὴν τῶν ἁμαρτωλῶν ἀποκατάστασιν τερατεύεται.

[1] Notice this contaminated form, a mixture of Zoroaster and Ormazd (?).

[2] Ζασράδης ς.

[3] Ζαρουάμ ς.

§ 45. Suidas

(Middle of Tenth Century A.D.)

Suidas (ed. Kuster, Cambr. 1705) sub voc.: Ἀντισθένης Ἀθηναῖος. . . . συνέγραψε τόμους δέκα, πρῶτον μαγικόν. ἀφηγεῖται δὲ περὶ Ζωροάστρου τινὸς μάγου εὑρέντος τὴν σοφίαν. τοῦτο δέ τινες Ἀριστοτέλει, οἱ δὲ Ῥόδωνι ἀνατιθέασιν.

Ἀστρονομία. ἡ τῶν ἄστρων διανομή. πρῶτοι Βαβυλώνιοι ταύτην ἐφεῦρον διὰ Ζωροάστρου· μεθ' ὃν καὶ Ὠστάνης· οἱ ἐπέστησαν τῇ οὐρανίᾳ κινήσει τὰ περὶ τοὺς τικτομένους συμβαίνειν.

Ζωροάστρης. Περσομήδης. σοφὸς παρὰ τοὺς ἐν τῇ ἀστρονομίᾳ. ὃς καὶ πρῶτος ἤρξατο τοῦ παρ' αὐτοῖς πολιτευομένου ὀνόματος τῶν Μάγων. ἐγένετο δὲ πρὸ τῶν Τρωικῶν ἔτεσιν φ' [500]. φέρεται δὲ αὐτοῦ περὶ φύσεως βιβλία δ'. περὶ λίθων τιμίων ἕν. ἀστεροσκοπικά. ἀποτελεσματικὰ βιβλία ε'.

Ζωροάστρης. Ἀστρονόμος. ἐπὶ Νίνου βασιλέως Ἀσσυρίων. ὅστις ηὔξατο ὑπὸ πυρὸς οὐρανίου τελευτῆσαι, παρεγγυήσας τοῖς Ἀσσυρίοις τὴν τέφραν αὐτοῦ φυλάττειν. οὕτω γὰρ αὐτοῖς ἡ βασιλεία οὐκ ἐκλείψει διὰ παντὸς, ὅπερ μέχρι νῦν πεφύλακται παρ' αὐτοῖς.

Ζωρομάσδρης. Χαλδαῖος σοφός. ἔγραψε μαθηματικὰ καὶ φυσικά.

Μάγοι παρὰ Πέρσαις οἱ φιλόσοφοι καὶ φιλόθεοι, ὧν ἦρχε Ζωροάστρης, καὶ μετὰ τοῦτον κατὰ διαδοχὴν Ὠστάναι καὶ Ἀστράμψυχοι.

Πυθαγόρας. εἶτα [sc. ἤκουσε Πυθαγόρας] Ἀβάριδος τοῦ Ὑπερβορέου καὶ Ζάρητος τοῦ Μάγου.

§ 46. Hugo de Sancto Victore

(Died A.D. 1141)

Adnot. Elucidat. in Pentateuchon—in Gen. (tom. i. col. 49, ed. Migne): Assur autem, recedens in terram quae postea ab ipso dicta est Assyria, multiplicatus est usque ad regem Ninum, qui ab eius progenie ortus est. hic condidit ciuitatem et uicit Cham in bello, qui usque ad illud tempus uixerat: factus rex Bactriae Nino uicinus, et uocatus Zoroastes inuentor et auctor maleficae mathematicae artis; qui etiam septem liberales artes quattuordecim columnis, septem aeneis et septem lateritiis, contra utrumque diluuium in utilitatem posterorum praeuidens scripsit. huius libros mathema-

ticae Ninus adeptus uictoriam combussit. post haec audacior factus inuasit Nemroth, id est Chaldaeos, et acquisiuit Babyloniam, transferens illuc caput imperii sui.

§ 47. Michael Glukas

(Flourished about A.D. 1150)

Ann. Pars II. (col. 253, ed. Migne; p. 244, ed. Bonnenn.): *μετὰ δὲ Κρόνον ἐβασίλευσε Νῖνος ἔτη νβ', ὅς γε τὴν οἰκείαν μητέρα Σεμίραμιν λαβὼν εἰς γυναῖκα, νόμος ἐγένετο Πέρσαις λαμβάνειν τὰς ἑαυτῶν μητέρας καὶ ἀδελφάς. ἐξ οὗ γένους ἐγένετο καὶ Ζωρόαστρος ὁ περιβόητος Περσῶν ἀστρονόμος, ὃς εἶπε τοῖς Πέρσαις, ἐὰν καύσῃ με τὸ οὐράνιον πῦρ — τοῦτο γὰρ ηὔχετο — λάβετε ἐκ τῶν ὀστέων μου καὶ φύλασσετε εἰς σύστασιν τῆς βασιλείας ὑμῶν. ὃ δὴ καὶ γέγονεν, ἐν δὲ ταῖς ἱστορίαις αἷς ἐχρήσατο κατὰ Ἰουλιανοῦ ὁ θεολόγος μέγας Γρηγόριος καὶ τάδε φησί· τὴν ἀστρονομίαν λέγονται πρῶτον εὑρηκέναι Βαβυλώνιοι διὰ Ζωροάστρου, δεύτερον δὲ ἐδέξαντο οἱ Αἰγύπτιοι· τὴν δὲ μαγείαν εὗρον Μῆδοι, εἶτα Πέρσαι. διαφέρει δὲ μαγεία γοητείας, καὶ ἡ μὲν μαγεία ἐπίκλησίς ἐστιν, ὥς φασι, δαιμόνων ἀγαθοποιῶν πρὸς ἀγαθοῦ τινος σύστασιν. γοητεία δέ ἐστι δαιμόνων κακοποιῶν περὶ τοὺς τάφους εἰλουμένων ἐπὶ κακοῦ τινος σύστασις. γοητεία δὲ ἤκουσεν ἀπὸ τῶν γοῶν καὶ θρήνων τῶν ἐν τοῖς τάφοις γινομένων· μαγεία δὲ ἀπὸ Μαγουσαίων, ἤτοι Περσῶν, ὅθεν ἔσχε καὶ τὴν ἀρχήν. Μαγὼς ἐγχωρίως οἱ Πέρσαι λέγονται.*

§ 48. Anon.

Theologoumena Arithmetika, p. 42 f., ed. Ast (Lips. 1817): *ἢ μᾶλλον, ὃ καὶ Πυθαγορικώτερον, ἐπειδὴ καὶ Βαβυλωνίων οἱ δοκιμώτατοι καὶ Ὀστάνης καὶ Ζωροάστρης ἀγέλας κυρίως καλοῦσι τὰς ἀστρικὰς σφαίρας, ἤτοι παρ' ὅσον τελείως ἄγονται περὶ τὸ κέντρον μόναι παρὰ τὰ σωματικὰ μεγέθη· ἢ ἀπὸ τοῦ σύνδεσμοί πως καὶ συναγωγαὶ χρηματίζειν δογματίζεσθαι παρ' αὐτῶν τῶν φυσικῶν λόγων, ἃς ἀγέλους κατὰ τὰ αὐτὰ καλοῦσιν ἐν τοῖς ἱεροῖς λόγοις, κατὰ παρέμπτωσιν δὲ τοῦ γάμμα ἐφθαρμένως ἀγγέλους· διὸ καὶ τοὺς καθ' ἑκάστην τούτων τῶν ἀγγέλων ἐξάρχοντας ἀστέρας καὶ δαίμονας ὁμοίως ἀγγέλους καὶ ἀρχαγγέλους προσαγορεύεσθαι, οἵπερ εἰσὶν ἑπτὰ τὸν ἀριθμὸν, ὥστε ἀγγελία κατὰ τοῦτο ἐτυμότατα ἡ ἑβδομάς.*

§ 49. Petrus Comestor

(Died 1178)

Hist. Schol. Lib. Genesis XXXIX. (col. 1090, ed. Migne): Ninus uicit Cham, qui adhuc uiuebat, et regnabat in Bractia (*sic, al.*

Thracia), et dicebatur Zoroastres inuentor magicae artis, qui et septem liberales artes in quattuordecim columnis scripsit, septem aeneis, et septem lateritiis, contra utrumque iudicium [*al.* diluuium]. Ninus uero libros eius combussit. ab eisdem orta sunt idola sic.

§ 50. Abdiae Apostolica Historia

(Quotation of a Name Zaroës[1])

Abdiae Apostolica Historia, Lib. VI. 7. Passio SS. Simonis et Iudae: Atque haec de Iacobo. cuius fratres maiores natu, Simon cognominatus Chananaeus et Iudas, qui et Thaddaeus et Zelotes, et ipsi apostoli Domini nostri Iesu Christi, cum per reuelationem Spiritus Sancti per fidem fuissent religionem ingressi, inuenerunt statim inter initia suae praedicationis duos ibi magos, Zaroen et Arfaxat, qui a facie Sancti Matthaei Apostoli de Aethiopia fugerunt. erat autem doctrina eorum praua, ita ut Deum Abraham et Deum Isaac et Deum Iacob blasphemantes, Deum dicerent tenebrarum, et Moysen dicerent maleficum fuisse, denique omnes prophetas Dei a deo tenebrarum missos adsererent. praeterea animam hominis partem Dei habere dicerent, corporis vero figmentum a Deo malo factum esse, et ideo ex contrariis substantiis constare, in quibus laetatur caro, anima contristatur, et in quibus exultat anima, corpus affligitur. solem et lunam deorum numero applicantes, aquam simul deitatem habere docebant. Dei autem Filium, Dominum nostrum Iesum Christum, phantasiam fuisse, nec uerum hominem, nec ex uera uirgine natum, nec uere tentatum, nec uere passum, nec uere sepultum, nec uere tertia die resurrexisse a mortuis adfirmabant. hac praedicatione polluta Persida post Zaroen et Arfaxat, magnum meruit inuenire doctorem, per beatos apostolos Simonem et Iudam, id est Dominum Iesum Christum.

Ibid. 13: Haec et alia cum dux apud regem Xerxen disseruisset, excitati in zelum, qui cum rege fuerant Zaroes et Arfaxat magi, simul indignabundi rumores sparserunt: malignos eos homines esse, qui contra deos gentis contraque regnum tam astute molirentur. nam si uis scire rex — inquiunt — quod ea uera sunt quae dicimus, non prius permittemus hos loqui quam deos tuos adorauerint. tum

[1] This is cited because Zaroes (Ζαρόης) has been identified with Zoroaster by Nöldeke in p. 76 of *Ergänzungsheft zu Lipsius Die apokryphen Apostelgeschichten und Apostellegenden*, Braunschweig, 1883-1890. But Gutschmid, *Rhein. Mus.* xix. 380 seq. identifies Zaroes with Zarvan.

dux: audetisne cum illis habere conflictum, ut si uiceritis eos, tum demum abiciantur? dixerunt magi: aequum est ut sicut nos adoramus deos nostros, ita adorent et illi. respondit dux: hoc scilicet conflictus uester ostendet. ad haec iterum magi: uis uidere — inquiunt — potentiam nostram ut probes quia non poterunt loqui nobis praesentibus: iube adstare hic qui sint eloquentes in linguis, acutissimi in argumentis, et clamosi in uocibus. et si tunc ausi fuerint nobis praesentibus loqui, probabis nos esse imperitissimos. tunc iussu regis et ducis omnes aduocati praesto facti, ita sunt a duce admoniti ut quanta possent constantia haberent cum his magis contentiones et eos a defensionum proposito, argumentorum suorum proposito excluderent. et cum in praesentia regis et ducis cunctorumque sublimium magi locuti essent, omnis illa aduocatio ita muta facta est, ut nec nutibus quod loqui non poterat indicaret. et cum unius fere horae transisset spatium, dixere magi ad regem: ut scias nos ex deorum esse numero, permittimus eos quidem loqui, sed ambulare non posse. quod cum fecissent, adiecerunt dicentes: ecce reddimus eis gressum, sed faciemus eos apertis oculis nihil uidere. cumque et hoc fecissent, expauit cor regis et ducis, dicentibus amicis eorum, non debere contemni hos magos, ne et regi et duci inferant debilitatem in membris. igitur hoc spectaculum a primo mane usque ad horam sextam dum spectatur, aduocati maerore confecti, ad suas reuersi sunt quique domos, nimio animi impulsu fatigati.

Ibid. 17: Haec cum dixissent apostoli, deportati sunt ad hospitalia magi, qui per triduum nec cibum capere nec bibere ullo modo poterant, sed in his sola uociferatio doloribus extorta incessabilis extitit. postea cum iam res in eo esset ut pariter expirarent magi Zaroes et Arfaxat, accesserunt eos apostoli dicentes: non dignatur Deus habere coacta seruitia. igitur surgite sani habentes liberam facultatem conuertandi a malo ad bonum et exeundi a tenebris ad lumen. at illi permanentes in perfidia sua, sicut a facie Matthaei apostoli fugerunt, sic et ab his duobus apostolis fugientes, ad simulacrorum cultores, per totam Persidis regionem, ut apostolis inimicitias excitarent, ubique dicebant: ecce ueniunt ad uos inimici deorum nostrorum, etc.

Ibid. 20: Quippe Zaroes et Arfaxat magi facientes scelera multa per ciuitates Persidis, et dicentes se esse ex genere deorum, semper a facie apostolorum fugientes, tamdiu erant in quacunque ciuitate, quamdiu cognoscerent apostolos aduenire.

Ibid. 23: Quo tempore et duo, de quibus diximus, magi Zaroes et Arfaxat ictu coruscationis adusti ad carbonem conuersi sunt.[1]

Lib. VII. 1 de S. Matthaeo: In quam [*sc.* Aethiopiam] profectus ipse, cum in ciuitate magna quae dicitur Naddauer moraretur, in qua rex Aeglippus sedebat, contigit ut duo magi Zaroes et Arfaxat simul essent, qui regem miris modis ludificabant, ut se deos esse remota ambiguitate crederet. et credebat eis rex omnia et omnis populus non solum memoratae urbis sed ex longinquis etiam regionibus Aethiopiae ueniebant quotidie ut adorarent eos. faciebant enim subito hominum gressus figi, et tamdiu immobiles stare quamdiu ipsi uoluissent. similiter et uisus hominum et auditus a suo officio refrenabant. imperitabant serpentibus ut percuterent, quod et Marsi facere solent et ipsi incantando multos curabant. et ut dici uulgo solet, malignis maior reuerentia exhibetur ex timore quam benignis ex amore, sic et illi uenerabiles apud Aethiopes, in magno diu pretio fuerunt.

Ibid. 4: Conabantur autem interea arte sua magica excitare eos [*sc.* suos duos dracones ante pedes Matthaei apostoli dormientes] Zaroes et Arphaxat, et non poterant neque oculos aperire neque penitus commouere quidquam.

§ 51. The So-called Zoroastrian Logia or Chaldæan Oracles

ΜΑΓΙΚΑ ΛΟΓΙΑ
ΤΩΝ ΑΠΟ ΤΟΥ ΖΩΡΟΑΣΤΡΟΥ ΜΑΓΩΝ

Introductory Note by Louis H. Gray. — Amid the luxuriant growth of apocryphal and prophetic literature, which sprang up in the first centuries of our era, no small part is ascribed to the faith of Iran. The wonderful eschatology of the Persian religion made a deep impression on the Hellenic mind at an early date, and this was to bring forth fruit in the development of Gnosticism and Neo-Platonism. Apparently in this way arose the so-called Chaldæan Oracles, which bear the mark of Gnostic and Neo-Platonic mysticism and somewhat recall the Christian forgery of the Sibylline Oracles.

The pseudo-Zoroastrian compositions had but a short shrift. The great Porphyry ruthlessly attacked them and suppressed them, and they are lost to us forever. Doubtless they were no better and no worse than the great majority of similar writings which have survived; perhaps we may even say that the

[1] Is this a reminiscence of the legend of Zoroaster's death by lightning, p. 124 seq.?

Oneirokritikon of Astrampsuchos, a Christian forgery of about the fifth century, affords a type of some of these lost books.

But in the writings of the Neo-Platonic philosophers there lay hid a mass of citations, termed 'Chaldæan Logia,' or more usually, simply 'Logia,' or again, introduced by the formula: 'As saith one of the Gods,' or even appearing without any introductory phrase whatsoever.[1] These Logia date in general about the end of the second century A.D., and they present to us a heterogeneous mass, now obscure and again bombastic, of commingled Platonic, Pythagorean, Stoic, Gnostic, and Persian tenets.[2] I am inclined to doubt that the entire mass comes from a single source, although some have suggested that a certain Julian the Chaldæan or his son, who lived in the period of the Antonines, may perhaps have been the author.[3] However trivial the Logia justly appear to us, they received the serious attention of Iamblichos, Proklos, Simplikios, Damaskios, and Iohannes Ludos, while Hierokles and later Plethon wrote 'compends of the Zoroastrian and Platonic Systems.'[4]

In the fifteenth century Georgios Gemistos Plethon, led on, as I venture to suggest, by some such allusion to Ζωροάστρου λόγια as the reference contained in the citation from Xanthos, preserved by Nikolaos of Damascus, boldly foisted upon Zoroaster the Logia which had been hitherto only 'Chaldæan.' This we may term the first recension. It consists of sixty lines and was first published by Ludovicus Tiletanus, together with Plethon's commentary, at Paris in 1563.[5] This text was also commented upon by Psellos as early as the eleventh century. Possibly we may even regard Psellos as the compiler who gathered the scattered fragments which go to make up this collection.

The second recension, if we may employ so dignified a term, was made by Franciscus Patricius in 1591. A second edition of this appeared at Venice in 1593. This second edition forms the basis of Stanley in his *History of Philosophy*, 4 ed., London, 1743, Latin translation, Leipzig, 1711, and it was the only one accessible to me except Stanley. On this new collection of Patricius the present edition is based. The object of my work here has been to secure as good a text as possible. My chief aid, or rather my only aid, has been the masterly discussion by Kroll, "De Oraculis Chaldaicis," in the seventh volume

[1] See Kroll, *de Oraculis Chaldaicis*, pp. 6–9, Breslau, 1894.

[2] Kroll, pp. 66–72.

[3] Ibid. 71.

[4] Ibid. passim; *Kleuker Anhang zum Zend-Avesta*, ii. Theil 1, pp. 8–9, 16–18. Plethon's *Compend.* is edited by Migne in his *Patrol. Græc.* tom. 160. 973–974.

[5] This has unfortunately been inaccessible to me. I have used instead the edition by Servatius Gallæus in his Σιβυλλιακοὶ Χρησμοί, Amstelod. 1639, and by Migne in his *Patrol. Græc.* tom. 122. 1115–1154, including also Psellos's comment. In addition to the books already cited, I should mention the valuable compendium of the tenets of the Oracles contained in the seventeenth letter of Michael Italikos (for this identification see Treu, *Byzant. Zeitschrift*, iv. 1–22) edited by Cramer in *Anecdota Oxoniensia*, iii. 180–183 (Oxford, 1836), and for the entire subject the valuable discussion in Harles's edition of Fabricius's *Bibliotheca Græca*, I. 307–315 (Hamb. 1790).

of the *Breslauer Philologische Abhandlungen* (Breslau, 1894). That his readings are given in the notes does not signify a rejection of them. They would generally appear in the text if I did not desire to preserve Patricius's text except where the latter is absolutely unintelligible. The motive for preserving this has been purely historical. The Breslau professor has practically collected the Logia anew, and he has learnedly discussed their sources and philosophical import. To him, moreover, the references to the Neo-Platonic authors cited in my footnotes are mainly due. Mine has been the humbler task to reprint an obsolescent collection, with only those emendations which are absolutely necessary. I have made a translation of the Oracles or Logia, which I hope later to publish with a version of the other Greek and Latin citations found in this Appendix.

The Oracles have never had many friends, and as a comment on them I may note that good old Thomas Hyde prayed that these 'pseudoracula pessime conficta carmine Graeco' might perish like others of their stamp (cf. *Hist. Relig. vet. Pers.*, Pref. p. vi.). His prayer has been in great part fulfilled. In estimating, moreover, the general value of the Logia, we may say, in the words of Shakspere, that the good points in them, like Gratiano's reasons, 'are as two grains of wheat hid in two bushels of chaff.'

ΜΟΝΑΣ, ΔΥΑΣ, ΚΑΙ ΤΡΙΑΣ

Ψέλ. ὅπου πατρικὴ μονάς ἐστι.[1]

Δαμ. ταναή ἐστι μονὰς καὶ δύο γεννᾷ.[2]

Πρόκ. Δαμ. δυὰς γὰρ παρὰ τῷδε κάθηται, καὶ νοεραῖς ἀστράπτει τομαῖς,[3]
καὶ τὸ κυβερνᾶν τὰ πάντα, καὶ τάττειν ἕκαστον οὐ ταχθέν.

5 Δαμ. παντὶ γὰρ ἐν κόσμῳ λάμπει τριὰς ἧς μονὰς ἄρχει.[4]
ἀρχὴ πάσης τμήσεως ἥδε ἡ τάξις.[5]

Πρόκ. εἷς τρία γὰρ νοῦς εἶπε πατρὸς τέμνεσθαι ἅπαντα,
οὗ τὸ θέλειν κατένευσε, καὶ ἤδη πάντ' ἐτέτμητο.[6]
εἷς τρία γὰρ εἶπε νοῦς πατρὸς ἀιδίου[7]

10 νῷ πάντα κυβερνῶν.

Δαμ. καὶ ἐφάνησαν ἐν αὐτῇ ἥ τ' ἀρετὴ καὶ ἡ σοφία,
καὶ ἡ πολύφρων ἀτρέκεια.[8]
τῇ τῶνδε ῥέει τριάδος δέμας πρὸ τῆς οὔσης,
οὐ πρώτης, ἀλλ' οὗ τὰ μετρεῖται.[9]

[1] Proc. in Euclid. i. def. 2 (p. 98, ed. Friedlein); in Alcib. 356. 20.

[2] Proc. in Euclid. i. def. 2 (p. 98, ed. Friedlein); Dam. ii. 29. 16, ubi ἡ legitur et apud Patric.

[3] Om. γὰρ, Kroll. Proc. in Crat. 56. 6; in Remp. 376. 34; Dam. ii. 177. 20, etc.

[4] Dam. i. 87. 3; ii. 87. 14.

[5] Dam. ii. 58. 20.

[6] Proc. in Parm. 1091. 6; Dam. i. 253. 25; ii. 60. 28; 62. 28.

[7] Proc. in Timæ. 313 F. νοῦς εἶπε, Kroll.

[8] Dam. ii. 45. 10. τε pro τ', Kroll.

[9] ἐξ ἀμφοῖν δὴ τῶνδε ῥέει τριάδος δέμα πρώτης | οὔσης οὐ πρώτης, ἀλλ' οὐ τὰ νοητὰ μετρεῖται, Dam. ii. 63. 21; Kroll.

15 ἀρχαῖς γὰρ τρισὶ ταῖσδε λάβοις δουλεύειν ἅπαντα.[1]
ἱερὸς πρῶτος δρόμος, ἐν δ' ἄρα μέσσῳ
ἠέριος, τρίτος ἄλλος, ὃς ἐν πυρὶ τὴν χθόνα θάλπει,[2]
καὶ πηγὴ πηγῶν, καὶ πηγῶν ἁπασῶν.
μήτρα συνέχουσα τὰ πάντα.[3]
20 ἔνθεν ἄρδην θρῴσκει γένεσις πολυποικίλου ὕλης.
Πρόκ. ἔνθεν συρόμενος πρηστὴρ ἀμυδροῖο[4] πυρὸς ἄνθος,
κόσμων ἐνθρῴσκων κοιλώμασι. πάντα γὰρ ἔνθεν
ἄρχεται εἰς τὸ κάτω τείνειν ἀκτῖνας ἀγητάς.[5]

ΠΑΤΗΡ ΚΑΙ ΝΟΥΣ

Ψέλ. ἑαυτὸν ὁ πατὴρ ἥρπασεν οὐδ' ἐν ἑῇ
25 δυνάμει νοερᾷ κλείσας ἴδιον πῦρ.[6]
Ψέλ. οὐ γὰρ ἀπὸ πατρικῆς ἀρχῆς ἀτελές τι τροχάζει.[7]
πάντα γὰρ ἐξετέλεσσε πατὴρ
καὶ νῷ παρέδωκε δευτέρῳ,
ὅν πρῶτον κληίζεται πᾶν γένος[8] ἀνδρῶν.[9]
30 Πρόκ. πατρογενὲς φάος πολὺ γὰρ μόνος
ἐκ πατρὸς ἀλκῆς δρεψάμενος νόου ἄνθος.[10]
ἔργα νοήσας γὰρ πατρικὸς νόος αὐτογένεθλος,
πᾶσιν ἐνέσπειρεν δεσμὸν πυριβριθῆ ἔρωτος,
ὄφρα τὰ πάντα μένῃ, χρόνον εἰς ἀπέραντον ἐρῶντα
35 μήτε πέσῃ τὰ πατρὸς νοερῷ ὑφασμένα φέγγει·[11]
ὡς ἐν ἔρωτι μένῃ κόσμου στοιχεῖα μένοντα.[12]
ἔχει τῷ νοεῖν πατρικὸν νοῦν ἐνδιδόναι
πασαῖς πηγαῖς τε καὶ ἀρχαῖς.
ἔστι γὰρ πέρας τοῦ πατρικοῦ βυθοῦ καὶ πηγῆ τῶν νοερῶν.
40 μήδε προῆλθεν, ἀλλ' ἔμενεν ἐν τῷ πατρικῷ βυθῷ,[13]

[1] Dam. ii. 217. 5. λάβροις pro λάβοις, Kroll.

[2] Dam. ii. 217. 5. ἐν τούτοις, praeponit Kroll.

[3] Dam. i. 242. 18; 274. 7; ii. 67. 1, etc. πηγὴ τῶν πηγῶν, μήτρα συνέχουσα τὰ πάντα, Kroll.

[4] ἀμυδροῖ pro ἀμυδροῖο, Kroll.

[5] Proc. in Timæ. 118 C (v. 1); theol. Plat. 172. 6 (v. 2, 3 a); 171. 9 (v. 3 b, 4). ἀποθρῴσκει pro ἄρδην θρῴσκει, Kroll cum coniectura ἄδην.

[6] Psell. 58–59. ὁ πατὴρ ἑαυτὸν ἥρπασεν, comment.

[7] Psell. 9. ἀπαὶ, Kroll.

[8] Alii ἔθνεα pro πᾶν γένος, Psell. 53–54. κληίζετε, Kroll.

[9] Psell. 53–54.

[10] Proc. in Timæ. 242 D.

[11] μηδὲ pro μήτε, Kroll. πᾶσι, νοερῶς, Patric.

[12] ᾧ σὺν ἔρωτι μένει κόσμου στοιχεῖα θέοντα, Kroll. Proc. in Timæ. 155 E–F.

[13] Proc. in Timæ. 167 C.

καὶ ἐν τῷ ἀδύτῳ κατὰ τὴν θεοθρέμμονα σιγήν.
οὐ γὰρ εἰς ὕλην πῦρ ἐπέκεινα τὸ πρῶτον
ἐὴν δύναμιν κατακλείει ἔργοις, ἀλλὰ νόῳ.[1]
σύμβολα γὰρ πατρικὸς νόος ἔσπειρεν κατὰ κόσμον
ὃς τὰ νοητὰ νοεῖ καὶ ἄφραστα κάλλη νοεῖται.[2]
Δαμ. ὁλοφυὴς μερισμὸς καὶ ἀμέριστος.
νῷ μὲν κατέχει τὰ νοητά, αἴσθησιν δὲ ἐπάγει κόσμοις.[3]
νῷ μὲν κατέχει τὰ νοητά, ψυχὴν δ' ἐπάγει κόσμοις.

ΝΟΥΣ, ΝΟΗΤΑ, ΚΑΙ ΝΟΕΡΑ

Δαμ. καὶ τοῦ ἑνὸς νοῦ τοῦ νοητοῦ.
Πρόκ. οὐ γὰρ ἄνευ νόος ἐστὶ νοητοῦ· οὐ χωρὶς ὑπάρχει.[4]
τὰ μέν ἐστι νοερὰ καὶ νοητά, ὅσα νοοῦντα νοεῖται.[5]
τροφὴ δὲ τῷ νοοῦντι τὸ νοητόν.[6]
μάνθανε τὸ νοητόν, ἐπεὶ νόου ἔξω ὑπάρχει.[7]
καὶ τοῦ νοῦ, ὃς τὸν ἐμπύριον κόσμον ἄγει.
νοῦ γὰρ νοῦς ἐστιν ὁ κόσμου τεχνίτης πυρίου.[8]
οἳ τὸν ὑπέρκοσμον πατρικὸν βυθὸν ἴστε νοοῦντες.[9]
ἡ νοητὴ πάσης τμήσεως ἄγει.
ἔστι δὲ δή τι νοητόν, ὃ χρή σε νοεῖν νόου ἄνθει.[10]
Δαμ. ἢν γὰρ ἐπεγκλίνῃς, ὡς ἂν νοῦν, κἀκεῖνο νοήσῃς,[11]
ὥς τι νοῶν, οὐ κεῖνο νοήσεις.
ἔστι γὰρ ἀλκῆς ἀμφιφαοῦς δύναμις,
νοεραῖς στράπτουσα τομαῖσιν, οὐ δὴ χρὴ
σφοδρότητι νοεῖν τὸ νοητὸν ἐκεῖνο,
ἀλλὰ νόου ταναοῦ ταναῇ φλογὶ[12]
πάντα μετρούσῃ, πλὴν τὸ νοητὸν ἐκεῖνο.
χρεὼ δὴ τοῦτο νοῆσαι· ἢν γὰρ ἐπεγκλίνῃς
σὸν νοῦν, κἀκεῖνο νοήσεις οὐκ ἀτενῶς,

[1] Proc. in Timæ. 157 A; theol. Plat. 333. 29; Dam. ii. 136. 10. ἐς pro εἰς, Kroll.

[2] Proc. in Crat. 23. 23. Sic Kroll. Stanl. Lond.,[4] καλληίται, sec. Patric. pro καλληεῖται; Lips., καλλωπίζει.

[3] Proc. in Timæ. 68 F, 164 C; in Crat. 56. 5; Dam. ii. 177. 20, etc. κατέχειν et ἐπάγειν, Kroll. δ' pro δὲ, Patric.

[4] Proc. in Timæ. 267 D.

[5] Proc. in theol. Plat. 179. 7. νοητὰ καὶ νοερά, Kroll.

[6] Cf. Proc. in Timæ. 6 D.

[7] Psell. 50. μάθε . . . ἔξω νόου, comment.

[8] Proc. in Timæ. 157 A; theol. Plat. 333. 29; Dam. ii. 136. 10.

[9] Dam. ii. 16. 6; Proc. in Crat. 62. 9. Stan. ἔστε.

[10] Psell. 51. δὲ δή, omis. comment. γάρ pro δὲ δή, Kroll. ἄρχει pro ἄγει, Patric.

[11] σὸν pro ὡς ἂν, Kroll; ἐπεγκλίνῃ et νοήσῃ, Stan.

[12] οὐδὲ pro ἀλλὰ, Kroll.

ἀλλ' ἁγνὸν ἐπίστροφον ὄμμα,[1]
φέροντα σῆς ψυχῆς τεῖναι κενεὸν νόον
70 εἰς τὸ νοητόν, ὄφρα μάθῃς τὸ νοητόν,[2]
ἐπεὶ ἔξω νόου ὑπάρχει.[3]
τὸν δὲ νοεῖ πᾶς νοῦς θεὸν, οὐ γὰρ ἄνευ
νόος ἐστὶ νοητοῦ, καὶ τὸ νοητὸν οὐ νοῦ χωρὶς ὑπάρχει.[4]
τοῖς δὲ πυρὸς νοεροῦ νοεροῖς πρηστῆρσιν ἅπαντα
75 εἴκαθε δουλεύοντα πατρὸς πειθωνίδι βουλῇ.
καὶ τὸ νοεῖν, ἀεί τε μένειν ἀόκνῳ στροφάλιγγι.
πηγάς τε καὶ ἀρχὰς, δινεῖν, ἀεί τε μένειν ἀόκνῳ στροφάλιγγι.[5]
ἀλλὰ δι' οὔνομα σεμνὸν ἀκοιμήτῳ στροφάλιγγι
κόσμοις ἐνθρῷσκον, κραιπνὴν διὰ πατρὸς ἐνιπήν.[6]
80 ὑπὸ δύο νώων ἡ ζωογόνος πηγὴ περιέχεται ψυχῶν.
καὶ ὁ ποιητὴς, ὃς αὐτουργῶν τεκτῄνετο τὸν κόσμον,[7]
ὃς ἐκ νόου ἔκθορε πρῶτος,[8]
ἐσσαμένος πυρὶ πῦρ, συνδέσμων ὄφρα κεράσσῃ[9]
πηγαίους κρατῆρας, ἑοῦ πυρὸς ἄνθος ἐπισχών.[10]
85 νοεραῖς ἀστράπτει τομαῖς, ἔρωτος δ' ἐνέπλησε πάντα.[11]
τὰ ἀτύπωτα τυποῦσθαι.[12]
σμήνεσσιν ἐοικυῖαι φέρονται, ῥηγνύμεναι
κόσμου περὶ σώμασι.[13]
ἃ νοῦς λέγει, τῷ νοεῖν δήπου λέγει.[14]
90 ἡ μὲν γὰρ δύναμις σὺν ἐκείνοις, νοῦς δ' ἀπ' ἐκείνου.[15]

ΙΥΝΤΕΣ, ΙΔΕΑΙ, ΑΡΧΑΙ

πολλαὶ μὲν αἵδε ἐπεμβαίνουσι φαεινοῖς κόσμοις,[16]
ἐνθρῴσκουσαι, καὶ ἐν αἷς ἀκρότητες ἔασιν τρεῖς.[17]

[1] ἀπόστροφον pro ἐπίστροφον, Kroll.

[2] ἐς pro εἰς, Kroll.

[3] νόου ἔξω, Kroll. Dam. i. 154. 16.

[4] Proc. in Timæ. 267 D; Dam. ii. 16. 20; 57. 26.

[5] Proc. in Timæ. 242 D. ἔχει τὸ νοεῖν πατρικὸν νοῦν ⟨καὶ νόον⟩ ἐνδιδόναι πάσαις πηγαῖς τε καὶ ἀρχαῖς καὶ δινεῖν αἰεί τε κ.τ.λ., sic recte Kroll.

[6] ἀλλ' ὄνομα σεμνὸν καὶ ἀκοιμήτῳ, Kroll. ἐνθρώσκων, Patric. Proc. in Crat. 23. 20.

[7] Leg. ὡς pro ὃς.

[8] δεσμῷ Ἔρωτος ἀγητοῦ ὃς ἐκ κ.τ.λ., Kroll.

[9] πέρι πῦρ συνδέσμιον, Kroll.

[10] Proc. in Parm. 769. 7.

[11] Proc. in Timæ. 219 B. τὰ πάντα, Patric.

[12] Simplic. in Arist. Phys. 143 (p. 613, ed. Diels).

[13] Proc. in Timæ. 267 F.

[14] Psell. 1145 B.

[15] ἐκείνῳ pro ἐκείνοις, Kroll. Proc. in theol. Platon. 365. 1; in Alcib. prim. 392. 7.

[16] μὲν δὴ αἵδε, Kroll.

[17] καὶ om. Kroll. Dam. ii. 88. 3.

ὑπόκειται αὐταῖς ἄρχιος αὐλών.[1]
ἀρχὰς, αἱ πατρὸς ἔργα νοήσασαι νοητά,[2]
95 αἰσθητοῖς ἔργοις, καὶ σώμασιν ἀπεκάλυψαν,[3]
διαπόρθμιοι ἑστῶτες φάναι τῷ πατρὶ καὶ τῇ ὕλῃ,
καὶ τὰ ἐμφανῆ μιμήματα τῶν ἀφανῶν ἐργαζόμεναι.
καί τ' ἀφανῆ εἰς τὴν ἐμφανῆ κοσμοποιίαν ἐγγράφοντες.
νοῦς πατρὸς ἐρροίζησε, νοήσας ἀκμάδι βουλῇ
100 παμμόρφους ἰδέας. πηγῆς δ' ἀπὸ μιᾶς ἀποπτᾶσαι
ἐξέθορον. πατρόθεν γὰρ ἔην βουλή τε τέλος τε.[4]
δι' ὧν συνάπτεται τῷ πατρί, ἄλλην κατ' ἄλλην
ζωήν, ἀπὸ μεριζομένων ὀχετῶν.[5]
ἀλλ' ἐμερίσθησαν, νοερῷ πυρὶ μοιρηθεῖσαι,
105 εἰς ἄλλας νοεράς· κόσμῳ γὰρ ἄναξ πολυμόρφῳ
προὔθηκεν νοερὸν τύπον ἄφθιτον, οὐ κατὰ κόσμον[6]
ἴκνος ἐπειγόμενος μορφῆς καθ' ἃ κόσμος ἐφάνθη.[7]
παντοίαις ἰδέαις κεχαρισμένος, ὧν μία πηγή,[8]
ἐξ ἧς ῥοιζοῦνται μεμερισμέναι ἄλλαι,
110 ἄπλατοι, ῥηγνύμεναι κόσμου περὶ σώμασιν,
αἱ περὶ κόλπους σμερδαλέους, σμήνεσσιν ἐοικυῖαι,
φορέονται τραποῦσαι· περὶ δ' ἀμφὶ ἄλλυδις ἄλλη,[9]
ἔννοιαι νοεραὶ πηγῆς πατρικῆς ἄπο
πολὺ δραττόμεναι πυρὸς ἄνθος[10]
115 ἀκοιμήτου χρόνου. ἀκμὴ ἀρχεγόνου ἰδέας[11]
πρώτη πατρὸς ἔβλυσε τάσδ' αὐτοθαλὴς πηγή.
νοούμεναι ἴυγγες πατρόθεν νοέουσι καὶ αὐταί,
βουλαῖς ἀφθέγκτοισι κινούμεναι ὥστε νοῆσαι.[12]

[1] Dam. ii. 88. 7. ὑποκέκλιται, Kroll. Alii ἀύλων (cf. Simplic. in Arist. Phys. 145, p. 623, ed. Diels).

[2] τὰ νοητά, Kroll. [Kroll.

[3] Dam. ii. 200. 23. ἀμφεκάλυψαν,

[4] δὲ μιᾶς, Kroll; μιᾶς ἄπο πᾶσαι, coniecit Schneck apud Kroll. Proc. in Parm. 800. 11.

[5] Om. has lineas duas Kroll.

[6] οὗ κατ' ἄκοσμον pro οὐ κατὰ κόσμον, Kroll. [7] μέτα pro καθ' ἃ, Kroll.

[8] κεχαρ.ημένος pro κεχαρισμένος, Kroll.

[9] στράπτουσαι pro τραποῦσαι, Kroll sec. Thilo. περί τ' ἀμφὶ παρασχεδὸν ἄλλυδις, Kroll.

[10] πουλύ | δρεπτόμεναι, Kroll sec. Thilo.

[11] ἀκμῇ | ἀρχεγόνους, Kroll.

[12] Psell. 55–56, in comment. αἱ ἴυγγες νοούμεναι πατρόθεν. ἀφθέγτοις, Kroll. βουλῶν ἀφθέγτων, comment. per has ἴυγγας (cf. Kroll, p. 41) a Laevio frag. 10 ed. Müller, Lips. 1892 inter 'omnia philtra' laudatas, conatur Pater animam humanam reducere. haud aliter apud Theocritum Idyl. ii. incantat pharmaceutria:

ἴυγξ, ἕλκε τὺ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρον.

ΕΚΑΤΗ, ΣΥΝΟΧΕΙΣ, ΚΑΙ ΤΕΛΕΤΑΡΧΑΙ

ἐξ αὐτοῦ γὰρ πάντες ἐκθρῷσκουσι.[1]
ἀμείλικτοί τε κεραυνοὶ καὶ πρηστηροδόχοι κόλποι
παμφεγγέος ἀλκῆς πατρογενοῦς Ἑκάτης,[2]
καὶ ὑπεζωκὸς πυρὸς ἄνθος ἠδὲ κραταιὸν
πνεῦμα πόλων, πυρίων ἐπέκεινα.[3]
φρουρεῖν αὖ πρηστῆρσιν ἑοῖς ἀκρότητας ἔδωκεν,
ἐγκεράσας ἀλκῆς ἴδιον μένος ἐν συνοχεῦσιν.[4]
ὦ πῶς ἔχει κόσμος νοεροὺς ἀνοχῆας ἀκαμπεῖς.[5]
ὅτι ἐργάτις, ὅτι ἐκδότις ἐστὶ πυρὸς ζωηφόρου,
ὅτι καὶ τὸ ζῳογόνον πληροῖ τῆς Ἑκάτης κόλπον,
καὶ ἐπιρρεῖ τοῖς συνοχεῦσιν ἀλκὴν ζείδωρον πυρὸς
μέγα δυναμένοιο.[6]
ἀλλὰ καὶ φρουροὶ τῶν ἔργων εἰσὶ τοῦ πατρός.[7]
ἀφομοιοῖ γὰρ καὶ ἑαυτόν, ἐκεῖνος ἐπειγόμενος
τὸν τύπον περιβάλλεσθαι τῶν εἰδώλων.[8]
οἱ μὲν τελετάρχαι συνείληπται τοῖς συνοχεῦσι.[9]
τοῖς δὲ πυρὸς νοεροῦ νοεροῖς πρηστῆρσιν
ἅπαντα εἴκαθε δουλεύοντα.[10]
ἀλλὰ καὶ ὑλαίοις ὅσα δουλεύει συνοχεῦσιν.[11]
ἐσσαμένου πάντευχον ἀλκὴν φωτὸς κελάδοντος[12]
ἀλκῇ τριγλίχῳ νόον ψυχήν θ' ὁπλίσαντα[13]
παντοίαδος σύνθημα βάλλειν φρενί,[14]
μηδ' ἐπιφοιτᾶν ἐμπυρίοις σποράδην ὀχετοῖς,
ἀλλὰ στιβαρηδόν.
οἱ δὲ τὰ ἄτομα καὶ αἰσθητὰ δημιουργοῦσι,
καὶ σωματοειδῆ καὶ κατατεταγμένα εἰς ὕλην.

[1] τοῦδε δὲ ἐκθρῴσκουσιν ἀμείλικτοί τε κ.τ.λ., Kroll.

[2] αὐγῆς pro ἀλκῆς, Kroll. Hecaten, quae a Proclo Hymn. vi. 1 θεῶν μῆτερ appellatur, una cum Rhea a Platonicis confusam esse demonstrat Kroll, pp. 27–31 (cf. p. 69).

[3] Proc. in Crat. 63. 4; 85. 22; Dam. ii. 89. 31; 133. 3.

[4] Dam. ii. 125. 22.

[5] Psell. 57, πᾶς ⟨γὰρ⟩ pro ὦ πῶς, Kroll. ὦ, omis. comment.

[6] Proc. in Timæ. 128 B.

[7] Proc. in Theol. Plat. 205.

[8] Proc. in Timæ. 103 E–F.

[9] Dam. de princip. 234.

[10] Dam. ii. 87. 21.

[11] Dam. ii. 87. 21.

[12] Dam. i. 155. 11. ἐσσάμενον, ἀκμὴν, Kroll.

[13] Dam. i. 254. 1; ii. 62. 29; 95. 23. τριγλώχινι pro τριγλίχῳ, Kroll.

[14] πᾶν τριάδος pro παντοίαδος, Kroll.

ΨΥΧΗ, ΦΥΣΙΣ

145 ὅττι ψυχὴ πῦρ δυνάμει πατρὸς οὖσα φαινόν,[1]
ἀθάνατός τε μένει καὶ ζωῆς δεσπότις ἐστὶν
καὶ ἴσχει κόσμου πολλὰ πληρώματα κόλπων.[2]
νοῦ γὰρ μίμημα πέλει, τὸ δὲ τεχθὲν ἔχει τι σώματος.[3]
μιγνυμένων δ' ὀχετῶν, πυρὸς ἀφθίτου ἔργα τελοῦσα.[4]
150 μετὰ δὴ πατρικὰς διανοίας ψυχή, ἐγώ, ναίω·
θερμή, ψυχοῦσα τὰ πάντα.[5] κατέθετο γὰρ
νοῦν μὲν ἐνὶ ψυχῇ, ψυχὴν δ' ἐνὶ σώματι ἀργῷ
ἡμέων ἐγκατέθηκε πατὴρ ἀνδρῶν τε θεῶν τε.[6]
ἄρδην ἐμψυχοῦσα φάος, πῦρ, αἰθέρα, κόσμους.[7]
155 συνυφίσταται γὰρ τὰ φυσικὰ ἔργα τῷ νοερῷ φέγγει
τοῦ πατρός.[8] ψυχὴ γὰρ ἡ κοσμήσασα τὸν μέγαν
οὐρανὸν καὶ κοσμοῦσα μετὰ τοῦ πατρός.
κέρατα δὲ καὶ αὐτῆς ἐστήρικται ἄνω.[9]
νώτοις δ' ἀμφὶ θεᾶς φύσις ἄπλετος ἠώρηται.[10]
160 ἄρχει δ' αὖ φύσις ἀκαμάτη κόσμων τε καὶ ἔργων,
οὐρανὸς ὄφρα θέῃ δρόμον ἀίδιον κατασύρων·
καὶ ταχὺς ἠέλιος περὶ κέντρον, ὅπως ἐθὰς ἔλθῃ.[11]
μὴ φύσεως ἐμβλέψῃς εἱμαρμένον οὔνομα τῆσδε.[12]

ΚΟΣΜΟΣ

ὁ ποιητὴς ὃς αὐτουργῶν τεκταίνεσθαι τὸν κόσμον.[13]
165 καὶ γάρ τις πυρὸς ὄγκος ἔην ἕτερος· τὰ δὲ πάντα[14]
αὐτουργῶν, ἵνα σῶμα τὸ κοσμικὸν ἐκτολυπευθῇ,
κόσμος ἵν' ἔκδηλος, καὶ μὴ φαίνηθ' ὑμενώδης.
τὸν ὅλον κόσμον ἐκ πυρὸς καὶ ὕδατος καὶ γῆς[15]
καὶ παντοτρόφου αἴθρης.[16]

[1] Psell. 22–24. ὅτι ψυχὴ πῦρ οὖσα φαεινὸν δυνάμει πατρός, comment.

[2] ἔχει pro ἴσχει, comment.

[3] Proc. in Timæ. 87 E. νοῦ μὲν γὰρ, Kroll.

[4] Proc. in Remp. 399. 33.

[5] Proc. in Timæ. 124 D. θερμῇ, Kroll.

[6] δήσας pro ἡμέων, Kroll. Proc. in Timæ. 124 D.

[7] Simplic. 143 (p. 613, ed. Diels).

[8] Proc. in Timæ. 106 A, C.

[9] Alii legunt κράτη.

[10] Proc. in Timæ. 4 D; in Parm. 821. 5; in Remp. 22. 17.

[11] Proc. in Timæ. 4 D, cf. 323 B; Dam. ii. 157. 15. γὰρ pro δ' αὖ, Kroll.

[12] Proc. theol. Plat. 317. 29; de prov. 155. 26; 164. 7; in Timæ. 322 D.

[13] leg. ὡς pro ὃς τεκτήνατο, Stan.

[14] τάδε pro τὰ δὲ, Kroll. om. γὰρ, Patric.

[15] ἐξ ὕδατος, Kroll.

[16] Proc. in Timæ. 154 E.

170 τ' ἄρρητα καὶ τὰ ῥητὰ συνθήματα τοῦ κόσμου.
ἄλλην κατ' ἄλλην ζωὴν ἀπὸ μεριζομένων ὀχετῶν.
ἄνωθεν διήκοντος ἐπὶ τὸ κατ' ἄντικρυ
διὰ τοῦ κέντρου τῆς γῆς καὶ πέμπτον μέσον, ἄλλον
πυρήοχον, ἔνθα κάτεισι μέχρι ὑλαίων ὀχετῶν,
175 ζωηφόριον πῦρ.[1]
κέντρῳ ἐπισπέρχων σαυτὸν φωτὸς κελάδοντος.[2]
πηγαῖον ἄλλον, ὃς τὸν ἐμπύριον κόσμον ἄγει.[3]
κέντρον ἀφ' οὗ πᾶσαι μέχρις ἄντυγος ἶσαι ἔασιν.[4]
σύμβολα γὰρ πατρικὸς νόος ἔσπειρε κατὰ κόσμον.
180 μέσον τῶν πατέρων ἑκάστης κέντρον φορεῖται.[5]
νοῦ γὰρ μίμημα πέλει· τὸ δὲ τεχθὲν ἔχει τι σώματος.

ΟΥΡΑΝΟΣ

ἑπτὰ γὰρ ἐξώγκωσε πατὴρ στερεώματα κόσμων.[6]
τὸν οὐρανὸν κυρτῷ σχήματι περικλείσας,
πῆξε δὲ πολὺν ὅμιλον ἀστέρων ἀπλανῶν,[7]
185 ζώων δὲ πλανομένων ὑφέστηκεν ἑπτάδα.[8]
γῆν δ' ἐν μέσῳ τιθεὶς, ὕδωρ δ' ἐν γαίας κόλποις,
ἠέρα δ' ἄνωθεν τούτων.
πῆξε δὲ καὶ πολὺν ὅμιλον ἀστέρων ἀπλανῶν,[9]
μὴ τάσι ἐπιπόνῳ πονηρᾷ.
190 πήξει δὲ πλάνην οὐκ ἐχούσῃ φέρεσθαι,
ἔπηξε δὲ καὶ πολὺν ὅμιλον ἀστέρων ἀπλανῶν
τὸ πῦρ πρὸς τὸ πῦρ ἐναγκάσας,
πήξει πλάνην οὐκ ἐχούσῃ φέρεσθαι.
ἓξ αὐτοὺς ὑπέστησεν, ἕβδομον ἠελίου[10]
195 μεσεμβολήσας πῦρ,
τὸ ἄτακτον αὐτῶν εὐτάκτοις ἀνακρεμάσας ζώναις.
τίκτει γὰρ ἡ θεὰ ἠέλιόν τε μέγαν καὶ λαμπρὰν σελήνην.
αἰθήρ, ἥλιε, πνεῦμα σελήνης, ἠέρος ἀγοί,
ἡλιακῶν τε κύκλων, καὶ μηναίων καναχισμῶν

[1] Proc. in Timæ. 172 C. ζωήφορον, Patric.

[2] Proc. in Timæ. 236 D. ἑαυτὸν, Stan.

[3] Proc. in Timæ.

[4] Proc. in Euclid. i. def. 15–16 (p. 155, ed. Friedlein). (Patric. ἂν τυχόν.)

[5] Dam. ii. 164. 18. μέσσον, Ἑκάτης, πεφορῆσθαι, Kroll.

[6] Simplic. in Arist. Phys. 144 (p. 616, ed. Diels).

[7] πηγνύναι, Kroll.

[8] ζώνων . . . ὑφιστάνειν, Kroll. Proc. in Timæ. 97 A.

[9] Proc. in Timæ. 280 B, ubi tamen χρωμένων pro φέρεσθαι legitur.

[10] Proc. in Timæ. 280 B.

200 κόλπων τε ἠερίων.
αἴθρης μέλος, ἠελίου τε καὶ μήνης ὀχετῶν, ἤ τε ἠέρος[1]
καὶ πλατὺς ἀήρ, μηναῖός τε δρόμος, καὶ ἀεὶ πόλος ἠελίοιο.[2]
συλλέγει αὐτὸ λαμβάνουσα αἴθρης μέλος,[3]
ἠελίου τε σελήνης τε καὶ ὅσα ἠέρι συνέχονται.
205 πῦρ πυρὸς ἐξοχέτευμα καὶ πυρὸς ταμίας.[4]
χαῖται γὰρ ἐς ὀξὺ πεφυκότι φωτὶ βλέπονται.[5]
ἔνθα Κρόνος,
ἠέλιος πάρεδρος ἐπισκοπέων πόλον ἁγνόν.[6]
αἰθέριός τε δρόμος καὶ μήνης ἄπλετος ὁρμὴ
210 ἠέριοί τε ῥοαί.[7]
ἠέλιόν τε μέγαν καὶ λαμπρὰν σελήνην.

ΧΡΟΝΟΣ

θεὸν ἐγκόσμιον, αἰώνιον, ἀπέραντον,
νέον καὶ πρεσβύτην, ἑλικοειδῆ.
καὶ πηγαῖον ἄλλον, ὃς τὸν ἐμπύριον κόσμον ἄγει.

ΨΥΧΗ, ΣΩΜΑ, ΑΝΘΡΩΠΟΣ

215 χρή σε σπεύδειν πρὸς τὸ φάος καὶ πρὸς πατρὸς αὐγὰς
ἔνθεν ἐπέμφθη σοι ψυχὴ πολὺν ἐσσαμένη νοῦν.[8]
ταῦτα πατὴρ ἐνόησε, βροτὸς δ' οἷ ἐψύχωτο.[9]
σύμβολα γὰρ πατρικὸς νόος ἐνέσπειρε ταῖς ψυχαῖς,[10]
ἔρωτι βαθεῖ ἀναπλήσας τὴν ψυχήν.
220 κατέθετο γὰρ νοῦν ἐν ψυχῇ, ἐν σώματι δὲ
ὑμέας ἐγκατέθηκε πατὴρ ἀνδρῶν τε θεῶν τε.
ἀσώματα μέν ἐστι τὰ θεῖα πάντα,
σώματα δ' ἐν αὐτοῖς ὑμῶν ἕνεκεν ἐνδέδεται[11]
μὴ δυναμένων κατασχεῖν ἀσωμάτους τῶν σωμάτων,[12]

[1] μέρος ἠελίου τε (an μένος?), Kroll. ἠδ' pro ἤ τε, Kroll.

[2] ἀείπολος pro ἀεὶ πόλος, Kroll. Proc. in Timæ. 257 E.

[3] Proc. in Timæ. 311 A. συλλέγειν, λαμβάνουσαν, μέρος, Kroll.

[4] Proc. in Timæ. 141 F.

[5] Proc. in Remp. 387. 43. μὲν post χαῖται, inserit Kroll et legit πεφρικότι.

[6] Proc. in Timæ. 279 F. ἠελίοιο, Kroll.

[7] Proc. ap. Simpl. 614. 2.

[8] Psell. 13–14.

[9] Proc. in Timæ. 336 A. δέ οἱ, Kroll.

[10] Psell. 49 comment. omis. γὰρ et ταῖς, et legit ἔσπειρε.

[11] δὲ pro δ' ἐν, Kroll.

[12] μετασχεῖν, ἀσωμάτως τῶν ἀσωμάτων, Kroll.

225 διὰ τὴν σωματικὴν εἰς ἣν ἐνεκεντρίσθητε φύσιν.[1]
ἐν δὲ θεῷ κεῖνται πυρσοὺς ἕλκουσαι ἀκμαίους
ἐκ πατρόθεν κατιόντες, ἀφ' ὧν ψυχὴ κατιόντων[2]
ἐμπυρίων δρέπεται καρπῶν, ψυχοτρόφον ἄνθος.
διὸ καὶ νοήσασαι τὰ ἔργα τοῦ πατρὸς
230 μοίρης εἱμαρμένης τὸ πτερὸν φεύγουσιν ἀναιδές.[3]
κἂν γὰρ τήνδε ψυχὴν ἴδῃς ἀποκαταστᾶσαν,
ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι.
ἦ μάλα δὴ κεῖναί γε μακάρταται ἔξοχα πασέων[4]
ψυχάων, ποτὶ γαῖαν ἀπ' οὐρανόθεν προχέονται.
235 κεῖναι ὄλβιαί τε καὶ οὐ φατὰ νήματα ἔχουσαι.[5]
ὅσσαι ἀπ' αἰγλήεντος, ἄναξ, σέθεν, ἦ δὲ καὶ αὐτοῦ
ἐκ Διὸς ἐξεγένοντο μίτου κρατερῆς ὑπ' ἀνάγκης.[6]
ἡγείσθω ψυχῆς βάθος ἄμβροτον, ὄμματα δ' ἄρδην
πάντα ἐκπέτατον ἄνω.[7]
240 μήτε κάτω νεύσῃς εἰς τὸν μελαναυγέα κόσμον,[8]
ᾧ βυθὸς αἰὲν ἄπιστος ὑπέστρωταί τε καὶ Ἅιδης[9]
ἀμφικνεφής, ῥυπόων, εἰδωλοχαρής, ἀνόητος,
κρημνώδης, σκολιός, πωρὸν βάθος αἰὲν ἑλίσσων,[10]
ἀεὶ νυμφεύων ἀφανὲς δέμας, ἀργόν, ἄπνευμον.[11]
245 καὶ ὁ μισοφανὴς κόσμος καὶ τὰ σκολιὰ ῥεῖθρα
ὑφ' ὧν πολλοὶ κατασύρονται.[12]
ζήτησον παράδεισον.[13]
δίζεο σὺ ψυχῆς ὀχετόν, ὅθεν ἢ τίνι τάξει[14]
σώματι θητεύσας, ἐπὶ τάξιν ἀφ' ἧς ἐρρύης[15]
250 αὖθις ἀναστήσεις, ἱερῷ λόγῳ ἔργον ἑνώσας.[16]
μήτε κάτω νεύσῃς, κρημνὸς κατὰ γῆς ὑπόκειται,[17]
ἑπταπόρου σύρων κατὰ βαθμίδος· ἣν ὕπο[18]

[1] Proc. in Remp. 359. 23 B.
[2] κατιόντας, Kroll.
[3] Proc. in Timæ. 321 A.
[4] πασῶν, Kroll.
[5] ὄλβισταί, νήματ', Kroll.
[6] Synes. de insomn. 151 C.
[7] Psell. 37–38. οἰγνύσθω, Kroll. ὄμματα δὲ πάντα | ἄρδην, comment.
[8] μηδὲ pro μήτε, Kroll.
[9] Sic Dam. Synes., ἄμορφος ὑπέστρωται καὶ ἀειδής.
[10] πηρὸν, Kroll.
[11] Dam. ii. 317 (Synes. de insomn. 138 C).
[12] Proc. in Timæ. 339 B. μισοφαὴς, οἱ πολλοὶ, Kroll.
[13] Psell. 25.
[14] [καὶ] pro σὺ, comment. δίζηαι ψυχῆς, Kroll.
[15] ἀφ' ἧς ἐρρύης, om. comment. et Kroll, qui legit θητεύσασ' et coni. ὑπέβη καὶ πῶς.
[16] ἰθὺς pro αὖθις, comment. Psell. 1–6.
[17] μὴ [δὲ] pro μήτε, comment. μὴ ⟨δὲ⟩, Kroll.
[18] ὑφ' ἣν ὁ τῆς | ἀνάγκης, comment. et Kroll. Psell. 4–6.

δεινῆς ἀνάγκης θρόνος ἐστίν.
μὴ σὺ γ' αὔξανε τὴν εἱμαρμένην.[1]
255 ψυχὴ ἡ μερόπων θεὸν ἄγξει πῶς εἰς ἑαυτήν.[2]
οὐδὲν θνητὸν ἔχουσα, ὅλη θεόθεν μεμέθυσται.[3]
ἁρμονίαν αὐχεῖ γὰρ ὑφ' ᾗ πέλε σῶμα βρότειον.[4]
ἐκτείνας πύριον νοῦν ἔργον ἐπ' εὐσεβίης,
ῥευστὸν καὶ σῶμα σαώσεις.[5]
260 ἔστι καὶ εἰδώλῳ μερὶς εἰς τόπον ἀμφιφάοντα.[6]
πάντοθεν ἀπλάστῳ ψυχῇ πυρὸς ἡνία τεῖνον.[7]
ὁ πυριθαλπὴς ἔννοια πρωτίστην ἔχει τάξιν.
τῷ πυρὶ γὰρ βροτὸς ἐμπελάσας θεόθεν φάος ἕξει.[8]
δηθύνοντι γὰρ βροτῷ κραιπνοὶ μάκαρες τελέθουσιν.[9]
265 αἱ ποῖναι μερόπων ἄγκτειραι[10]
καὶ τὰ κακῆς ὕλης βλαστήματα χρηστὰ καὶ ἐσθλά.
ἐλπὶς τρεφέτω σε πυρήοχος ἀγγελικῷ ἐνὶ χώρῳ.[11]
ἀλλ' οὐκ εἰσδέχεται κείνης τὸ θέλειν πατρικὸς νοῦς,
μέχρις ἂν ἐξέλθῃ λήθης καὶ ῥῆμα λαλήσῃ.
270 μνήμην ἐνθεμένη πατρικοῦ συνθήματος ἁγνοῦ.[12]
τοῖς δὲ διδακτὸν φάους ἔδωκε γνώρισμα λαβέσθαι.
τοὺς δὲ ὑπνώοντας ἑῆς ἐνεκάρπισεν ἀλκῆς.[13]
μὴ πνεῦμα μολύνῃς, μηδὲ βαθύνῃς τὸ ἐπίπεδον.[14]
μηδὲ τὸ τῆς ὕλης σκύβαλον κρημνῷ καταλείψῃς.[15]
275 μὴ ἐξάξῃς, ἵνα μὴ ἐξιοῦσα ἔχῃ τι.[16]
βίῃ ὅτι σῶμα λιπόντων ψυχαὶ καθαρώταται.[17]
ψυχῆς ἐξωστῆρες, ἀνάπνοοι, εὔλυτοί εἰσιν.[18]
λαιῆσ' ἐν λαγόσιν Ἑκάτης ἀρετῆς πέλε πηγὴ[19]

[1] Psell. 8. συναυξήσῃς, comment.

[2] Comment. omis. ἡ et πῶς. αὐτήν, Kroll.

[3] θεόθεν, om. comment.

[4] Psell. 19–21.

[5] Psell. 30–31. εὐσεβίας, Kroll; πύρινον, Stanl.

[6] Psell. 27.

[7] Psell. 45.

[8] Proc. in Timæ. 65 B (ubi legitur τὴν πυριθαλπῆ ἔννοιαν πρωτίστην ἔχειν τάξιν).

[9] Proc. in Timæ. 65 D. Omis. γὰρ, Kroll.

[10] Psell. 36.

[11] Olymp. in Phæd. 31. 21; 34. 3.

[12] Psell. 10–12. Omis. comment. τὸ θέλειν.

[13] Synes. de insomn. 135 A. διδακτὸν ἔδωκε φάους, Kroll. καὶ post δὲ, inser. Kroll.

[14] Psell. 26. τοὐπίπεδον, Kroll.

[15] Psell. 28. οὐδὲ καταλείψεις, Kroll.

[16] Psell. 29; cf. Plotinus Enneades, i. 9. In comment. ἐξίῃ ἔχουσά τι.

[17] Psell. 1141 B. κατάρατοι, coniec. Kroll.

[18] Psell. 16. ἀνάπνοες, comment. et Kroll.

[19] λαιῆς ἐν λαγόσιν κοίτης, Psell.

ἔνδον ὅλη μίμνουσα, τὸ πάρθενον οὐ προιεῖσα.[1]
280 ὦ τολμηροτάτης φύσεως ἄνθρωπε τέχνασμα,[2]
μὴ τὰ πελώρια μέτρα γαίης ὑπὸ σὴν φρένα βάλλου,
οὐ γὰρ ἀληθείης φυτὸν ἐνὶ χθονί.[3]
μήτε μέτρει μέτρα ἠελίου κανόνας συναθροίσας,[4]
ἀιδίῳ βουλῇ φέρεται οὐχ ἕνεκα σεῖο.[5]
285 μηναῖόν τε δρόμημα καὶ ἀστέριον προπόρθευμα.[6]
μήνης ῥοῖζον ἔασον, ἀεὶ τρέχει ἔργῳ ἀνάγκης
ἀστέριον προπόρθευμα, σέθεν χάριν οὐκ ἐλοχεύθη.[7]
αἰθέριος ὀρνίθων ταρσὸς πλατὺς οὔποτ᾽ ἀληθής.
οὐ θυσιῶν σπλάγχνων τε τομαί· τάδ᾽ ἀθύρματα πάντα,[8]
290 ἐμπορικῆς ἀπάτης στηρίγματα· φεῦγε σὺ ταῦτα
μέλλων εὐσεβίης ἱερὸν παράδεισον ἀνοίγειν,
ἔνθ᾽ ἀρετὴ σοφία τε καὶ εὐνομία συνάγονται.[9]
σὸν γὰρ ἀγγεῖον θῆρες χθονὸς οἰκήκουσιν.[10]
αὐτοὺς δὲ χθὼν κατοδύρεται ἐς τέκνα μέχρις.[11]

ΔΑΙΜΟΝΕΣ, ΤΕΛΕΤΑΙ

295 ἡ φύσις πείθει εἶναι τοὺς δαίμονας ἁγνούς,
καὶ τὰ κακῆς ὕλης βλαστήματα χρηστὰ καὶ ἐσθλά.[12]
ἀλλὰ ταῦτα ἐν ἀβάτοις σήκοις διανοίας ἀνελίττω.
πῦρ ἴκελον σκιρτηδὸν ἐπ᾽ ἠέρος οἶδμα τιταῖνον,[13]
ἢ καὶ πῦρ ἀτύπωτον ὅθεν φωνὴν προθέουσαν,
300 ἢ φῶς πλούσιον ἀμφιγειήν, ῥοιζαῖον, ἐλιχθέν·[14]
ἀλλὰ καὶ ἵππον ἰδεῖν φωτὸς πλέον ἀστράπτοντα,
ἢ καὶ παῖδα τεοῖς νώτοις ἐποχούμενον ἵππου,[15]
ἔμπυρον ἢ χρυσῷ πεπυκασμένον ἢ παλίγυμνον[16]

[1] μένουσα et παρθένιον, comment. Psell. 17–18.
[2] Psell. 39. τολμηρᾶς ἐκ, comment.
[3] ἐν pro ἐνὶ, Kroll.
[4] μηδὲ pro μήτε, Psell. et Kroll; μέτρον, Kroll.
[5] πατρὸς post φέρεται, Psell. et Kroll. σοῦ, Kroll. Psell. 1128 B, C.
[6] Proc. in Timæ. 277 D. προπόρευμα, Kroll et Psell.
[7] Proc. in Timæ. 277 D, et Psell. 1128 B, C. προπόρευμα, Kroll et Psell.
[8] ὕτομαι, Patric.; ὕθομαι, Stanleius.
[9] Psell. 1128 B. C.
[10] Psell. 7. Comment. omis. γὰρ.
[11] Psell. 15. ἀεὶ τούσδε . . . ἃ ἃ τούσδε, Kroll. κατωρύεται, comment. κατώρικται, Patric.
[12] Psell. 34–35. In comment. inserit πιστεύειν post πείθει.
[13] Proc. in Remp. 380. 5.
[14] ἀμφιφαὲς, Stan. Lips. ἀμφὶ γυὴν, Kroll.
[15] Melius Kroll, θοοῖς pro τεοῖς.
[16] πάλι γυμνόν, Kroll.

ἢ καὶ τοξεύοντα καὶ ἑστῶτα ἐπὶ νώτοις.[1]
305 πολλάκις ἢν λέξῃς μοι, ἀθρήσεις πάντ' ἀχλύοντα·[2]
οὔτε γὰρ οὐράνιος κυδρὸς τότε φαίνεται ὄγκος.[3]
ἀστέρες οὐ λάμπουσι, τὸ μήνης φῶς κεκάλυπτει,
χθὼν οὐχ ἕστηκεν, βλέπεταί τε πάντα κεραυνοῖς.[4]
μὴ φύσεως καλέσῃς αὔτοπτον ἄγαλμα,[5]
310 οὐ γὰρ χρὴ κείνους σε βλέπειν πρὶν σῶμα τελεσθῇ.
ὅτι τὰς ψυχὰς θέλγοντες ἀεὶ τῶν τελετῶν ἀπάγουσιν.[6]
ἐκ δ' ἄρα κόλπων γαίης θρῴσκουσι χθόνιοι κύνες,
οὔποτ' ἀληθὲς σῶμα βροτῷ ἀνδρὶ δεικνύντες.[7]
ἐνέργει περὶ τὸν Ἑκατικὸν στρόφαλον.[8]
315 ὀνόματα βάρβαρα μήποτ' ἀλλάξῃς,[9]
εἰσὶ γὰρ ὀνόματα παρ' ἑκάστοις θεόσδοτα
δύναμιν ἐν τελεταῖς ἄρρητον ἔχοντα.
ἡνίκα βλέψῃς μορφῆς ἄτερ εὐίερον πῦρ[10]
λαμπόμενον σκιρτηδὸν ὅλου κατὰ βένθεα κόσμου,
320 κλῦθι πυρὸς φωνήν.
ἡνίκα δαίμονα δ' ἐρχόμενον πρόσγειον ἀθρήσῃς,
θύε λίθον μνίζουριν ἐπαυδῶν.[11]
εἰσὶ πάντα πυρὸς ἑνὸς ἐκγεγαῶτα.[12]
πατὴρ οὐ φόβον ἐνθρῴσκει, πειθὼ δ' ἐπιχεύει.[13]

[1] ἑστηῶτ', Kroll.

[2] πάντα λέοντα pro πάντη λεκτόν, comment. πάντη λεκτόν, Psell. Nos sec. Kroll.

[3] κυρτὸς pro κυδρὸς, comment. et Kroll.

[4] Psell. 40–44. φλέγεται, melius Kroll.

[5] Psell. 1136 C.

[6] Proc. in Alc. 340. 6. τελεσθῇς, Kroll.

[7] Psell. 32–33. οὔτ', comment. Om. ἀνδρὶ in comment. Alii, ἐκ δ' ἄρα κόλπων γαίης θρώσκουσ', οὔποτ' ἀληθὲς | σῆμα βροτῷ ἀνδρὶ χθόνιοι κύνες δεικνύντες.

[8] Psell. 1133 A.

[9] Psell. 1132 C.

[10] ⟨δὲ⟩, Kroll. Psell. 46–48.

[11] Psell. 1148 B. μνούζιριν ἐπᾴδων, Kroll. sub voce μνίζουριν suspicor forsan corruptionem part. pass. arab. منظور (*manẓūr*) de verbo نظر (*naẓar*) 'videre' sublatere. si hoc recte se habet, de sententia confer Geoponica xv. 1. 8: ὁ λύκος προορῶν τὸν ἄνθρωπον ἀσθενέστερον αὐτὸν καὶ ἄφωνον ποιεῖ . . . ὀφθεὶς δὲ πρότερος ὁ λύκος αὐτὸς ἀσθενέστερος γίνεται. verba ex linguis orientalibus in incantamentis huiusmodi frequentissime usurpari docet Heim in Annal. Philol. Suppl. xix. (1892) p. 528, qui etiam exempla multa Ἐφεσίων γραμμάτων profert pp. 529–542.

[12] Psell. 52.

[13] Psell. 60.

APPENDIX VI

ALLUSIONS TO ZOROASTER IN VARIOUS OTHER OLDER LITERATURES

1. Armenian Allusions.
2. Chinese Allusions.
3. Syriac, Arabic, and other Mohammedan or Persian References.
4. Icelandic Allusion.

I

Allusions to Zoroaster in Armenian Literature

The references to Zoroaster in Armenian literature, so far as I know, are few, but other scholars may be able to add to the list. Those allusions easiest to be found are in Langlois, *Collection des Historiens anciens et modernes de l'Arménie*, 2 vols., Paris, 1867–1869; see tome i. pp. 28, 29; ii. pp. 59, 69, 189, 191, n., 230 (377), 381. These references are used here in part.

(a) The So-called Armenian History of Khorene. — The chapters of the so-called Armenian history of Moses of Khorene which refer to Zoroaster give the same or a similar record as Cephalion and others[1] in associating his name with Semiramis. Zoroaster is a Magian and religious chief of the Medes. Semiramis gives into his charge the government of Assyria and Nineveh, and entrusts to him the greatest power, while she withdraws to her favorite city in Armenia. Zoroaster raises a rebellion against Semiramis, and the issue of the war is told.

Several translations of Moses or of this passage are accessible: Whiston, *Moses Chorenens.*, London, 1736, 1. ch. 16 (quoted in Müller's *Frag. hist. Gr.* iii. p. 627, and in Gilmore, *Persika of Ktesias*, London, 1888, p. 30, n.); Langlois, *Collection des Historiens anciens et modernes de l'Arménie*, Paris, 1867–1869, tome ii. 59, 69; cf. *ibid.* i.

[1] E.g. Agathias; cf. Hyde, *Hist. Relig. vet. Pers.* p. 412.

p. 28 (Mar Apas Catina, ch. **10**); Lauer, *Moses von Chorene, Geschichte Gross-Armeniens übersetzt,* Regensburg 1869, p. 13 seq. The sources are discussed by Carrière, *Nouvelles sources de Moïse de Khoren,* Vienna, 1893; cf. also Vetter in *Festgruss an Roth,* p. 81 seq.

For a rendering of the passages, in which Zoroaster is alluded to in Moses of Khorene, I am indebted to the kind help of my colleague, Mr. Abraham Yohannan, of Columbia University, whose version is here given for convenience.

Mos. Khor. 1. 6 [in speaking of Zrvan and basing the narrative on the legendary Berosian Sibyl, Moses of Khorene alludes to three princes of the earth, 'Zrvan, Titan, and Japhet' (Zrvan, Didan, Habedost). In his opinion these are identical with 'Shem, Ham, and Japhet' (Sem, Kam, Habet). He then goes on to state, upon the authority of the Berosian Sibyl], 'These divided the whole world between them. Over the other two, Zrvan gained the mastery,—he, of whom Zoroaster (Zradasht) king of the Bactrians, that is the Medes, states that he is the source and father of the gods.'

Mos. Khor. 1. 17 (16) 'About Semiramis—The reason why she slew her sons—How she fled from Zoroaster (Zradasht) the Magian into Armenia—And how she was put to death by her son Ninyas (Ninouas):—This queen was always accustomed, for her recreation, to pass the summer in the northern region, in the fortified city which she had built in Armenia. She left Assyria and Nineveh in charge of the governor Zoroaster, a Magian and patriarch of the Medes. And having repeatedly done this, she (finally) entrusted the sovereignty entirely to him.'

'Being herself often rebuked by her sons because of her wanton and meretricious character, she put them all to death; only Ninyas (Ninouas) escaped. She chose to bestow upon her paramours all the power and treasures, without any regard to her sons. Her husband Ninus was not dead, nor buried by her in the palace of Nineveh, as is reported; but he abandoned the realm and fled to Crete, because he was aware of her vice and shameless behavior.'

'It was then that her grown-up sons reminded her of all this in hopes of restraining her from her devilish and warlike desires and of having the power and treasures entrusted to them. Becoming excessively enraged thereat, she killed them all, and only Ninyas remained as we have described above.'

'But when some misunderstanding occurred on the part of Zoroaster with reference to the queen, and enmity arose between the two, Semiramis made war against him because he was designing to rule by force over all. In the midst of the war Semiramis fled before Zoroaster into Armenia.'

'At this juncture, Ninyas (her son), taking advantage of the opportunity for revenge, killed his mother and reigned over Assyria and Nineveh.'

(b) Elisæus, who is presumably a contemporary of Vartan (A.D. fifth century), in his history of the latter, and of the wars which the Armenians waged against the Persians, alludes incidentally to the

'Magians,' and the 'religion of Zoroaster'; see Langlois, op. cit. ii. 189, 230.

(c) The Armenian Eznik (A.D. fifth century,) in his refutation of the sects and of heretical opinions, devotes an entire division (ii.) of his work to the false tenets of the Persians who maintain the doctrine of Ormazd, Ahriman, and Zrvan, and, in this connection, he incidentally mentions 'Zradasht' (Zoroaster) as responsible for the heretical views as to the origin of the sun and moon, cf. Langlois, op. cit. ii. 381. Most of this passage is translated in Wilson, *Parsi Religion*, pp. 542–551, but not the paragraph relating to Zoroaster; cf. also Haug, *Essays on the Parsis*, p. 13.

(d) Thomas Arzrounī, the learned Armenian annalist (A.D. ninth–tenth century),[1] gives a series of statements regarding Zoroaster and the Persian belief in Ormazd. Some of his allusions are identical with the common accounts which associate Zoroaster's name with Ninus and Semiramis. One passage is also of importance in connection with the prescriptions of the Vendīdād. It gives a legendary explanation of the origin of the injunction which Zoroaster gave for killing noxious animals. The passage is to be found translated in the valuable publication of Brosset, *Collection d'historiens arméniens; Th. Ardzrouni*, etc., tome i, S. Pétersbourg, 1874. As this work is not easily accessible and as the passage does not seem to be generally familiar to Zoroastrian students, it is worth while to reproduce Brosset's translation (op. cit., livre 1, § 3, pp. 19–22, 25; § 4, p. 27).

1. 3, 'De l'empire des Assyriens; que Zradacht et Manithop furent chefs des contrées orientales; leurs dogmes absurdes.

'Des temps écoulés entre Bel et Ninos, il ne reste dans les livres anciens, ainsi que nous l'avons dit précédemment, aucune trace considérable et éclatante, et cela, sans doute, par plusieurs raisons. D'abord, par suite de la confusion des langues, il régnait une fâcheuse mésintelligence, puis les annalistes chaldéens ne retraçaient pas les faiblesses des hommes de haut rang. Et encore, si même les exploits et actes de bravoure de Ninos ont été racontés, comme Bel et pis encore, il en vint à un tel degré d'orgueil, qu'il se regardait comme le premier des héros, comme le premier des rois, et ayant fait rassembler en un tas, en grande hâte, tous les écrits anciens, il les livra aux flammes, afin que par la suite il ne restât plus de souvenir d'autre personne illustre que la sienne.[2] Il passe donc pour avoir régné sur toute l'Asie, l'Inde exceptée et sur la Libye. Il fit aussi réparer, pour l'honneur de son nom, la ville de Ninive, autrefois construite par Assour, pour être la résidence royale, et qu'avait ravagée Nébroth. Il détrôna ensuite le mage Zradacht, roi des Bactriens et des Mèdes, et le chassa

[1] Cf. Neumann, *Geschichte der armen. Lit.*, pp. 123–125, Leipzig, 1836.

[2] Mr. Gray notes a similar act by Tsin-Chi-hoang-ti.

jusqu'aux frontières des Héphtalites, devint le maître puissant de tout le Khoujastan, des contrées de l'orient et de la Perse, jusque par-delà Balkh et Dépouhan ; de Comaïd, de Gauzpan, de Chéribamamacan, de Khodjihrastan, et pour vrai dire, il soumit durant 52 ans, avec une incroyable valeur, tout le pays jusqu'à la mer des Indes. Lorsqu'il mourut, ne laissant que de très jeunes enfants, il remit l'autorité à sa femme Chamiram, qui l'exerça elle-même avec plus de vigueur que Ninos ; car elle enceignit Babylone de murailles, dompta la rébellion de Zradacht et le reduisit en servitude. Mais l'ivresse des voluptés lui faisant oublier ses fils, elle prodigua ses trésors à ses amants favoris et établit Zradacht commandant de Babylone, du Khoujastan et de toute la Perse orientale. Pour elle, elle passa en Arménie, ou l'attirait la renommée d'un descendant d' Haïc. Quant à son arrivée en ce pays, aux détails de la bataille, à la construction de superbes édifices, veritablement admirables, à la revolte de Zradacht, à la mort de Chamiram, aux récits des magiciens, à ce sujet, tout cela a été raconté par d'autres. Elle avait régné 42 ans. L'autorité passa à son fils Zarmia, qui fut appelé Ninovas, du nom de son père. Celui-ci fut maître de l'Assyrie et, durant un temps, de l'Arménie. Peu soucieux d'agrandissements, doué d'un caractère paisible et non belliqueux, il passa tranquillement ses jours.'

'Cependant Zradacht, possédant les contrées à l'orient de la Perse, cessa depuis lors d'inquiéter l'Assyrie. Dédaignant comme vieilleries et choses par trop obscures, les récits sur Bel et sur les autres descendants des génies, il débita sur son propre compte de nouvelles fables, afin de séparer du même coup les Perses et les Mars des Babyloniens, et, par ses doctrines et par des noms, de se mettre en communication avec les Assyriens. Il se mit donc à appeler [de ?][1] nouveau Zrovan et souche des dieux Sem, fils de Noé. "Celui-ci, dit-il, voulant devenir père d'Ormizd, dit : "Qu'ainsi soit, j'aurai pour fils Ormizd, qui fera le ciel et la terre." Zrovan conçut donc deux jumeaux, dont l'un fut assez rusé pour se hâter de paraître le premier, "Qui es-tu ? lui dit Zrovan. — Ton fils Ormizd. — Mon fils Ormizd est lumineux et de bonne odeur, et toi tu es obscur et mauvaise langue." Celui-ci ayant beaucoup insisté, il lui donna le pouvoir pour mille ans. Ormizd, étant né au bout de ce terme, dit à son frère : "Je t'ai cédé pendant mille ans ; cède-moi présentement." Connaissant son infériorité, Ahrman résista et se révolta, et devint un dieu opposé à Ormizd. Quand Ormizd créa la lumière, Ahrman fit les ténèbres ; quand Ormizd créa la vie, Ahrman fit la mort ; quand Ormizd créa le feu, le bien, Ahrman fit l'eau et le mal. Pour ne point dire tout, l'un après l'autre, tout ce qui est bon et les gens vertueux proviennent d'Ormizd ; d'Ahrman, tout ce qui est mauvais et les démons. Maintenant à celui qui pensera que ces doctrines ne méritent qu'une explosion de rire, et qui traite de fou le roi Zradacht, réponds que ce dieu impuissant, Ormizd, ne travaille pas en vain, et que les deux frères, bien qu'ennemies mutuels, se courrouceront à la fois pour l'exterminer.'

'Le même insensé Zradacht raconte encore qu'une guerre s'étant élevée entre Ormizd et Ahrman, le premier éprouva une faim enragée et courut les champs, pour trouver de la nourriture. Il rencontra un bœuf, qu'il déroba.

[1] Added by Mr. Schuyler, who also notes from Brosset that Arzrounī always writes *Ormzd*, *Ahrmn*.

L'ayant tué et caché sous un tas de pierres, il attendit le crépuscule, pour enlever chez lui le produit de son larcin et rassasier sa faim. Le soir venu, il était tout joyeux et allait se gorger de nourriture, mais il trouva le bœuf gâté, devoré par les lézards, par les araignées, les stellions et les mouches, qui avaient fait leur proie de son gibier. Maintenant donc la légion des cloportes et des jjacs vinrent, et comme ils firent beaucoup de mal au dieu, Zradacht prescrivit une quantité de règlements puerils. Ce n'est point à la légère que nous sommes décidé à écrire ces choses, mais parce que cette doctrine satanique a causé bien des catastrophes sanglantes à notre Arménie, qu'elle a ruinée entièrement, ainsi que le fait voir l'histoire des saints Vardanians, écrite par le vénérable prêtre Eghiché. Les fils des pyrolâtres sont là, pour l'affirmer encore.'

'Cependant Manithop, roi des Hephtals, ajoute et affirme encore ceci : le feu, suivant lui, n'est pas la créature d'Ormizd, mais sa substance. Héphestos et Promithos, *i.e.* le soleil et la lune, ayant dérobé le feu d'Ormizd, en donnèrent une partie aux hommes. La terre est l'asyle du dieu Spandaramet — Bacchus ; — elle n'a été créée par personne, mais elle existait, telle qu'elle existe ; elle continue d'être, et l'homme est né de lui-même.'

Three pages farther on (p. 25) is found another allusion to Zoroaster : 'Quant aux autres assertions des mythologues, et à leurs dires sans fondements, j'en prendrai, pour le réfuter, ce qu'il y à de plus raisonnable dans les traditions confuses, transmises à leurs sectateurs par les orientaux Zradacht et Manithop.'

[In the next chapter Thomas Arzrounī summarizes the reigns of the successive Assyrian rulers down to the rise of the kingdom of Persia under Cyrus, and Zoroaster's death is incidentally mentioned. From the allusions to Ninus and Semiramis and Abraham, it is evident that he places Zoroaster at an early period. The text runs] : 'Nous avons suivi méthodiquement la série des générations et rangé avec soin les ancêtres de l'empire d'Assyrie, dont le premier héritier fut Zamésos [*i.e.* Zarmia, plus haut], le même que Ninovas, fils de Ninus et de Chamiram, en la 53e année de la vie du patriarche Abraham, qui régna sur toute l'Asie et l'Arménie. Zradacht étant mort, il fut de nouveau, 38 ans durant, monarque pacifique de tout ce qui est à l'O. de la Perse, qui lui obéit et lui paya tribut. Après lui, son fils Arias, le 4e depuis Ninus, durant 30 ans. Après lui les rois d'Assyrie, se succédant au pouvoir, de père en fils, ne firent rien de remarquable, et pas un seul d'entre eux ne régna moins de 20 ans.'

II

Allusions to Zoroaster in Chinese Literature

For my first direct information on this subject, a year ago, I am personally indebted to the Sinologist, Dr. F. Hirth, of Munich, whose kindness I cordially appreciate, and whose suggestions I gratefully acknowledge. Dr. Hirth recently wrote me that some of the material of which he spoke to me is easily accessible in the monographs of Messieurs Chavannes and Devéria, from which I give

selections, as they can but be of special interest to students of Zoroastrianism. Dr. Frederick W. Williams, of Yale University, New Haven, furthermore draws my attention to the existence of a number of references in Chinese literature to the religion of Zoroaster as *Po-sz king kian*, 'religion of Persia,' or Po-sz. I am sincerely indebted to these gentlemen, and I hope that, joined perhaps by Mgr. C. de Harlez and others, they may pursue their researches farther in this particular line, and add to our knowledge of the Prophet of Ancient Iran, and his influence in the Far East.

In a letter which Dr. Hirth wrote to me, he says: 'What I consider to be the Chinese transcription of the name *Zoroaster* occurs in a work called *Si-ki-tsung-yü* (chap. 1, p. 20). Speaking of the deity, Mahēsvara (in Chinese *Ma-yi-schou-lo*), the author, who wrote about the middle of the twelfth century (cf. Wylie, *Notes on Chinese Literature*, p. 128) says: "It [the deity] originally came from the great country of Persia, and is [there] called *Su-lu-tschë*. The god had a disciple by the name of *Yüan-tchēn*, who studied the doctrine of his master, etc., in Persia, and afterwards travelled to China to spread it there."'[1]

M. Éd. Chavannes, *Le Nestorianisme et l'Inscription de Kara-Balgassoun* in *Journ. Asiatique*, Janv. Fév. 1897, p. 61 seq., gives some very interesting allusions to the Persian religion and its spread in China, onward from the seventh century of our era. I select two extracts which mention Zoroaster. The monograph itself should be consulted.

Chavannes, op. cit. p. 61, notes, by way of introduction: 'A la date de la 5e année *tcheng-koan* (631),[2] le *Fo-tsou t'ong ki* dit (Chapter xxxix. p. 71 V°, 9e cahier de la lettre[3] dans l'édition japonaise du Tripiṭaka de la Société Asiatique):—

"Autrefois *Sou-li-tche* (Zarathushtra, Zoroastre), du royaume de Perse, avait institué la religion *mo-ni*-enne du dieu céleste du feu; un édit impérial ordonna d'établir à la capitale un temple de *Ta-ts'in*."[4]

'Dans le même ouvrage (chap. liv. p. 151 r°), on lit:—

[1] On seeing Devéria's citation of the same passage (given above), Dr. Hirth supplements his note by adding that it is perhaps the intention of the passage to indicate that the doctrine rather than Yüan-tchēn travelled to China. See Devéria's quotation.

[2] I.e. A.D. 631.

[3] Here follows a Chinese character.

[4] I.e. Chaldea; see Devéria, op. cit. p. 456. Similarly De Rosny, *Le Culte de Zoroastre chez les Chinois* in *Congrès int. des Orient.*, 1me Sess. ii. 323–326.

"Pour ce qui est de la religion *mo-ni*-enne du dieu céleste du feu,[1] autrefois, dans le royaume de Perse il y eut Zoroastre ; il mit en vigueur la religion du dieu céleste du feu ; ses disciples vinrent faire des conversions en Chine ; sous les *T'ang*, la 5e année *tcheng-koan* (631), un de ses sectateurs, le mage *Ho-lou* vint au palais apporter la religion du dieu céleste ; un décret impérial ordonna d'établir à la capitale un temple de *Ta-ts'in*." '

M. G. Devéria, *Musulmans et Manichéens Chinois* in *Journ. Asiatique*, Nov. Déc. 1897, p. 445 seq., especially discusses certain Chinese material on the subject of Manichæism; he cites and translates (on p. 456) the last passage given by Chavannes, and notes also the one to which Hirth had already called attention.

Devéria, op. cit. p. 462 : 'Yao-Koan des Song dit : les caractères [. . .][2] désignent l'Esprit étranger du ciel ; [. . .] se prononce *hien ;* son culte est celui que les livres sacrés bouddhiques appellent le culte de Mahesvara ; c'est dans la grande Perse qu'il prit naissance ; on l'y nomme (culte de) Zoroastre ; celui-ci eut un disciple appelé Hiuan-tchen (Céleste vérité ou Véridique céleste), qui étudia la religion du maître ; il descendait de Jouhouo-chan (Joukhshan ou Soukhshan ou Djoukhshan ?), grand gouverneur général de la Perse ; sa propagande s'exerça en Chine.'[3]

III

References to some Syriac, Arabic, and other Mohammedan or Persian Allusions to Zoroaster

The most convenient collection of material on Syriac and Arabic allusions to Zoroaster is by Gottheil in the book so often quoted above and easily accessible. I merely repeat the title below. To supplement this, see brief remark in *AJSL.* xiii. 225 and I note also (by pages) such references as I have observed in Hyde, Barbier de Meynard, Vullers, or elsewhere, as the works can be consulted.

1. Gottheil, R., *References to Zoroaster in Syriac and Arabic Literature*, collected in *Classical Studies in Honour of Henry Drisler*, New York, 1894 (Columbia University Press), pp. 24–51. This monograph gives abundant bibliographical material.

[1] Devéria, op. cit. p. 456, renders 'de la religion de *Mo-ni* de l'Esprit céleste du feu,' and notes that *Mo-ni* refers to the Manichæans (p. 464).

[2] Here are Chinese characters.

[3] Cf. also Fergusson, *Chinese Researches*, Part I., pp. 15 seq., Shanghai, 1880, on the Chinese knowledge of Bactria and Persia. Specialists can doubtless add much on this subject. Professor Bang reminds me of *ZDMG.* xliv. 151 ; xlv. 627 ; *WZKM.* xii. 51.

2. Hyde, T., *Historia Religionis veterum Persarum*, Oxon. 1700, the following pages: —

Shahrastānī, p. 153 (fires), 294–296 (Magian doctrines and Z.), 298–300 (cf. Gottheil, p. 46 seq.), 382 (Messianic prophecy by Z.).
Ibn Shahna, p. 162 seq. (Z. and dualism).
Shāh Kholgī, p. 164 (Z. and the Gāhānbār).
Bar Bahlūl (Syriac), p. 310 (etymology of Z.'s name; Messianic prophecies; cf. Gottheil, p. 28).
Abūlfeda, p. 311 (Z. born at Urumiah).
Beiḍāwī, p. 313 (Z. and religion; Z.'s mountain at Istakhr).
Abū Mohammed Muṣtafā, p. 313 (Z. and Ezra; doctrines).
Bundārī, p. 314 seq. (after Ṭabarī).
Majdī, pp. 315–317, 319, 385 (Z. Palestine and Ādarbaijān; conversion of V.; molten brass ordeal; cypress of Kishmar; Jāmāsp).
Khvāndamīrī, p. 317 seq. (Z. and fire-worship; V. at Istakhr).
Shāh Nāmah Nasr, pp. 319–325 (abridged prose account from ShN. of Z.'s conversion of V., and his history).
Abūl-Faraj, p. 384 (Messianic).
Khalīl Sūfī, pp. 385, 421 (Jāmāsp = Daniel; the Persian language).
Sad-dar, p. 433 seq. (gives a Latin translation).
Al-Makīn, p. 529 (Z. contemporary with Smerdis; Z. institutes a communion).
Eutychius, see Appendix II., p. 168 above.

3. The *Mujmal al-Tawārīkh* (A.D. 1126, author unknown). *Extraits du Modjmal al-Tewarikh, relatifs à l'histoire de la Perse*, traduits par Jules Mohl (*Journal Asiatique*, tome xi. pp. 136, 258, 320, Paris, 1841). This work is later than Ṭabarī, Hamzah, and Firdausī. The author makes use of Hamzah. The special pages which are of interest in connection with Zoroaster are the following: p. 147 (chronology), 160 (Lohrāsp), 161 (Gushtāsp), 162–163 (Bahman, Hūmāī, Dārāb, Dārā, Sikander), 333 (the reign of Gushtāsp, war with Arjāsp).

4. Barbier de Meynard *Dictionnaire géographique, historique et littéraire de la Perse et des Contrées adjacentes, extrait du Módjem el-Bouldan de Yaqout*, Paris, 1861. Zoroaster is especially mentioned in the following articles, which should be consulted, and quotations have already been made from them: pp. 26, 85 *Ourmiah*, p. 33 *Oustounawend*, p. 367 *Schiz*, p. 514–515 *Mah-Dinar* (orig. *Din-Zeraduscht*).

Important information further illustrating the subject may be found under the following heads in the same translation from Yāḳūt (the list, however, not complete): p. 27 *Erwend*, *Elvend*, 63 *Irān*, 75 *Badeghis*, 80 *Bamiān*, *Bamīn*, 86 *Bakhdjermiān*, 100, *Bost*

(in Seistān), 106 *Bosht* (mentions Vishtāsp), 107 *Boschtenfarousch* (for Vishtāsp), 112 *Balkh* (for Lohrāsp), 124 *Behistoun*, 167 *Djounbond*, *Gounbed* (for Isfendīār), 183 *Djeihoun* (Jīhūn, Oxus), 197 *Khoraçān* (anc. Pers. kings), 224, 236 *Debawend*, *Demawend*, 251 *Dinewer*, 268 *Rouiān*, 272 *Riwend*, 273 *Rey*, *Raī* (but Z. is not mentioned), 280 *Zaboulistān* (Rūstam), 284 *Zerd* (mt.), 300 *Sebelān* (mt., but Z. is not mentioned), 300–305 *Sedjestān*, *Seistān*, 367 *Schiz*, 413 *Farmed*, 464 *Qoumè* (Kūmish), 467 *Qohendez* (qu. Av. Kanha Daēza?), 469 *Kaboul*, 471 *Kariān* (Magian pyraea), 477 *Kourr* (no mention of Vishtāsp), 489 *Kouschtaṣfi* (mentions Vishtāsp), 489 *Keschmer* (no mention of Z. or V.), 569 *Noubehar* (temple at Balkh).

5. Iskandar Nāmah. Sketch of the Codex of Iskandar Nāmah, Nizāmī, in *Catalogo della Biblioteca Naniana*, Assemani, vol. i. pp. 112–122, esp. 119 seq. Division xv. (Lohrāsp, contemporary of Jeremiah and Daniel; at his time lived Zardusht, but Abūlfaraj makes him flourish under Cambyses; Lohrasp reigned 120 years). Division xvi. Vishtāsp and Zoroaster (doctrines of Zoroaster; Vishtāsp reigned about 120 years; in his time lived Socrates of Greece, and Jāmāsp the Persian Philosopher). Divisions xvii.–xx. (sketch of following reigns down to Iskandar).

6. 'Ulamā-ī Islām, a Persian work in prose. This treatise of the twelfth century A.D. deals rather with a vision of Zardusht and with eschatology. It is accessible in English and in German: Wilson, *Parsi Religion*, pp. 560–563, I'lmā-i-Islām translated; Vullers, *Fragmente über Zoroaster*, pp. 43–67, Ulemaï Islam übersetzt. See also comment by Wilson, *Parsi Religion*, p. 135, and Anquetil du Perron, *Zend-Avesta*, ii. p. 339, West, in *Grundriss der iran. Philol.* ii. 123.

7. Dasātīr. This curious collection, with its commentary, professes to be old; but it is criticised adversely by Wilson. *Parsi Religion*, pp. 411–412. It is quoted by the Dabistān. Some selections, with commentary, from the chapter on Zardusht's philosophy are added here from the only edition with translation that is accessible. The spelling of the edition is preserved practically unchanged, but with a few corrections of accents. The title of the edition reads: *The Desatir or Sacred Writings of the Ancient Persian Prophets;* in the Original Tongue; together with the Ancient Persian Version of the Fifth Sasan; carefully published by Mulla Bin Firuz Kaus. With English translation. 2 vols. Bombay, 1818.

Dasātīr, p. 120, § 42. 'Now a Wise Man, named Tiânûr,[1] will

[1] Tûtiânûsh, *Pers.*

come from Nûrâkh[1] in order to consult thee concerning the real nature of things.'

§ 43. 'I will tell thee what he asketh, and do thou answer (*his questions*) before he putteth them.'

Commentary. — 'It is said that when the fame of the excellence of the nature of Zertusht had spread all over the world, and when Isfendiâr went round the world, erected fire-temples, and raised domes over the fires; the wise men of Yunân selected a sage named Tûtiânûsh, who at that time had the superiority in acquirements over them all, to go to Irân and to enquire of Zertusht concerning the real nature of things. If he was puzzled and unable to answer, he could be no real prophet; but if he returned an answer, he was a speaker of truth. When the Yunânî Sage arrived at Balkh, Gushtâsp appointed a proper day, on which the Mobeds of every country should assemble; and a golden chair was placed for the Yunânî Sage. Then the beloved of Yezdân, the prophet Zertusht advanced into the midst of the assembly. The Yunânî Sage on seeing that chief said, "This form and this gait cannot lie, and nought but truth can proceed from them." He then asked the day of the prophet's nativity. The prophet of God told it. He said, "On such a day and under such a fortunate star a deceiver cannot be born." He next enquired into his diet and mode of life. The prophet of God explained the whole. The Sage said, "This mode of life cannot suit an impostor." The prophet of Yezdân then said to him: "I have answered you the questions which you have put to me; now, retain in your mind what the famed Yunânî Sages directed you to enquire of Zertusht and disclose it not; but listen and hear what they ask; for God hath informed me of it, and hath sent his word unto me to unfold it." The Sage said, "Speak." Thereupon the prophet Zertusht ordered the scholar to repeat the following texts:'

Dasāt. p. 121, § 44. 'The friend of acuteness will say unto thee, The Nûrâkh[2] Sages ask, What use is there for a prophet in this world?'

[Here follow a number of the supposed questions that will be asked, and then a prophecy is made of Vishtāsp and an account given of how the Avesta came into the hands of Alexander the Great.]

Dasāt. p. 123, §§ 58–59. [The sacred book of the Iranians is referred to in the text and the commentary says, among other things]:

Commentary. — 'That book is the inspired volume which the prophet of God, Zertusht, asked of God that he should send down as his book for the purpose of advice; that when the time of Sekander should arrive, the Destûrs might exhibit it, and he being gratified with it, become more attached to the faith of the Pure. Yezdân, approving of the request of his prophet, sent down a part of

[1] Yunân, *Pers.*; that is, Greece. [2] Yunân, *Pers.*

his word in the form of an Advice to Sekander; and the King (*i.e.* Gushtâsp) placed it, sealed with the seals of the Destûrs, in the Treasury. When Sekander gained the ascendency in Irân, Peridukht Roushenek and the Destûrs delivered that volume into his hands. He read it, applauded the religion of Abâd (on which be blessings), praised the greatness of Zertusht and the truth of that Religion, and commanded the Mobeds that they should make that book a portion of the Desâtîr. That sacred volume is known under the name of Sekander, as it is for his instruction that it was revealed to Zertusht; and the beginning of it is, "In the name of the Giver of Knowledge Mezdâm."'

Dasāt. p. 125, § 64. 'O prophet and friend! Hertûsh son of Heresfetmâd! When Senkerâkâs[1] arrived, he was turned into the right road by one fershem of the Navîsshâ,[2] and returned back into Azend.'[3]

Commentary.—'Chengerengâcheh was a sage renowned for his acuteness and wisdom, and the Mobeds (wise-men) of the earth gloried in being his scholars. When he heard of the greatness of the prophet of Yezdân, Zertusht the son of Isfentemân, he came to Irân with the intention of overturning the Good Religion. When he reached Balkh, before he had dropped a single word from his tongue, and before he had asked a single question, the prophet of Yezdân, Zertusht, said into him, "Commit not to your tongue what you have in your heart, but keep it secret." He then addressed a Sage who was his disciple, saying, "Read to him one section (Nisk) of the Awesta." In this blessed section of the Awesta were found the questions of Chengerengâcheh with the answers, which He (God) himself had communicated to the prophet; forewarning him, that such a person, of such a name would come; that his first question would be *this*, and that the answer was to be *so*. When Chengerengâcheh saw this miracle, he was converted to the Good Faith, and returning to the land of Hind remained steady in this blessed religion. May Yezdân the Bountiful grant to us and our friends this best of Faiths!'

Dasāt. p. 126, § 65. 'Now a Brahman named Birâs[4] will come from Azend very wise, insomuch that there are few such persons on earth!'

§ 66. 'He, in his heart, intendeth to ask of thee, first, Why is not Mezdâm the immediate maker of all things having being?'

§ 67. 'Say thou unto him; Mezdâm is the Maker of all things; and used the medium of no instrument in bestowing existence on the Chief of Angels; but in regard to all other existence he made use of an instrument.'

[1] Chengerengâcheh, *Pers.*

[2] By one Nisk (i.e. Nask or section) of the Awesta, *Pers.*

[3] Hind, *Pers.*

[4] Biâs, *Pers.* Undoubtedly the celebrated Vîâs or Vyâsa.

Commentary. — 'The First Intelligence received being from the Bestower of Being without the intervention of any instrument; while all other beings received existence by the intervention of instruments and media.'

[Here a long series of questions and answers are given to Zoroaster so as to prepare him. The text then continues as follows.]

Page 143, § 162. 'When you have expounded this matter to him, he will become of the true faith, and be converted to your religion.'

Commentary. — 'It is said that when Bîâs, the Hindî, came to Balkh, Gushtâsp sent for Zertusht, and informed the prophet of Yezdân of that wise man's coming. The prophet said, "May Yezdân turn it to good!" The Emperor then commanded that the Sages and Mobeds should be summoned from all countries. When they were all assembled, Zertusht came from his place of Worship; and Bîâs, also having joined the assembly, said to the prophet of Yezdân; "O Zertusht, the inhabitants of the world, moved by the answers and expounding of Secrets given to Chengerengâcheh, are desirous to adopt thy religion. I have heard, moreover, of many of thy miracles. I am a Hindî man, and, in my own country, of unequalled knowledge. I have in my mind several secrets, which I have never entrusted to my tongue, because some say that the Ahermans (devils) might give information of them to the idolaters of the Aherman faith: so no ear hath heard them, except that of my heart. If, in the presence of this assembly, you tell me, one after another, what those secrets are that remain on my mind, I will be converted to your faith. Shet Zertusht said, O Bîâs, Yezdân communicated to me your secrets, before your arrival. He then mentioned the whole in detail from beginning to end. When Bîâs heard, and asked the meaning of the *words*, and had them explained[1] to him, he returned thanks to Yezdân and united himself to the Behdîn, after which he returned back to Hind.'

§ 163. 'In the name of Mezdâm! O Zertusht! my prophet! After thee shall Simkendesh[2] appear, and afterwards the *First* Sâsân, the prophet, shall come and make thy Book known by a translation.'

§ 164. 'And no one but he shall know the meaning of my words.'

Commentary. — 'Hence it was that Shet Sâsân made an *interpretation* of the Book of Shet Zertusht agreeably to its sense.'

8. Dabistān (Persian) gives an account of the Persian religion, and of Zoroaster, and it has often been quoted above. This is accessible in Shea and Troyer's translation: *The Dabistān or School of Manners*, translated from the original Persian, by D. Shea and A. Troyer, Paris, 1843, vol. i. pp. 211–253.

9. Sources like the Shāh Nāmah, Zartusht Nāmah, Cangranghācah

[1] Since they were spoken in a Persian language which he did not understand.
[2] Sekander.

Nāmah and Mirkhond, have been sufficiently discussed above. For titles and editions of other Persian works on Zoroastrianism, reference may be made to West's Appendix, *The Modern-Persian Zoroastrian Literature of the Parsis* in the *Grundriss der iran. Philol.* ii. 122–129.

IV

Allusion to Zoroaster in the Snorra Edda Preface

[Reprinted, with unimportant omissions, from my *Notes on Zoroaster and the Avesta*, in *Proceedings AOS.*, March, 1894, vol. xvi. pp. cxxvi.–viii.]

In the preface to the Younger Edda there is a passage relating to Zoroaster which is perhaps worth recording among the allusions to his name found in non-Oriental literature. The preface to the Snorra Edda, after giving a brief sketch of the history of the world down to the time of Noah and the Flood, proceeds to an account of the Tower of Babel and the dispersion of the races through the confusion of tongues. Foremost among the builders of the tower was Zoroaster; the text adds that he became king of the Assyrians, and that he was the first idolater. In consequence of the confusion of tongues he was known by many names, but chief among these was Baal or Bel.

The text *Edda Snorra Sturlusonar, formāli* 2, ed. Jónsson, p. 5, is here given for convenience of future reference: *Ok sā, er fremstr var, hēt Zōrōastres; hann hlō, fyrr enn hann grēt, er hann kom ī veröldina; enn forsmithir voru* II *ok* LXX, *ok svā margar tungur hafa sīthan dreifst um veröldina, eptir thvī sem risarnir skiptust sīthan til landa, ok thjōthirnar fjölguthust. Ī thesum sama stath var gjör ein hin āgætasta borg ok dregit af nafni stöpulsins, ok köllut Babīlon. Ok sem tungnaskiptit var orthit, thā fjölguthust svā nöfnin mannanna ok annara hluta, ok sjā sami Zōrōastres hafthi mörg nöfn; ok thō at hann undirstœthi, at hans ofsi væri lægthr of sagthri smīth, thā færthi hann sik thō fram til veraldligs metnathar, ok lēt taka sik til konungs yfir mörgum thjōthum Assirīōrum. Af honum hōfst skurthgotha villa; ok sem hann var blōtathr, var hann kallathr Baal; thann köllum vēr Bel; hann hafthi ok mörg önnur nöfn. Enn sem nöfnin fjölguthust, thā tyndist meth thī sannleikrinn.*

5 (p. 7). *Ok af thessu hōfst önnur villa millum Krītarmanna ok Macedoniōrum, svā sem hin fyrri methal Assirīōrum ok Kaldeis af Zōrōastre.*

This may be rendered: 'He who was the foremost (builder of the tower) was called Zoroaster; he laughed before he cried when he came into the world. But there were (in all) seventy-two master-builders; and so many tongues have since spread throughout the world, according as the giants afterwards were scattered over the land and the nations multiplied. In this same place was

built a most renowned town, and it derived its name from the tower, and was called Babylon. And when the confusion of tongues had come to pass, then multiplied also the names of men and of other things; and this same Zoroaster had many names. And although he well understood that his pride was humbled by the said work, nevertheless he pushed his way on to worldly distinction, and got himself chosen king over many peoples of the Assyrians. From him arose the error of graven images (i.e. idolatry); and when he was sacrificed unto, he was called Baal; we call him Bel; he had also many other names. But, as the names multiplied, so was the truth lost withal.'

5. '(From Saturn) there arose another heresy among the Cretans and Macedonians, just as the above mentioned error among the Assyrians and Chaldæans arose from Zoroaster.'

This passage is interesting for several reasons.

First, it preserves the tradition elsewhere recorded regarding Zoroaster's having laughed instead of having cried when he was born into the world. [This has already been discussed above, p. 27.]

Second, the two allusions here connecting Zoroaster with Assyria, Chaldæa, and Babylon are to be added to those references which associate his name also with these places (e.g. consult Windischmann, *Zor. Studien*, p. 303 seq.); or again they are to be placed beside the statement of the Armenian Moses of Khorene, Thomas Arzrounī and others who make Zoroaster a contemporary of Semiramis, and appointed by her to be ruler of Nineveh and Assyria. (See Spiegel, *Eranische Alterthumskunde*, 1. 682 [and the quotation of the passage in this Appendix].)

Third, in connection with the reputed multiplicity of names of Zoroaster, and the association of his name with *Baal*, *Bel*, attention might be called to the citation in the Syro-Arabic Lexicon of Bar 'Alī (c. A.D. 832) s.v. *Balaam*, 'Balaam is Zardosht, the diviner of the Magians' (cf. Gottheil, *References*, in the *Drisler Classical Studies*).

APPENDIX VII

NOTES ON SCULPTURES SUPPOSED TO REPRESENT ZOROASTER

THERE is a supposition that we are not wholly without some representation of the personal appearance of Zoroaster, at least according to the conception which prevailed in Sassanian times. One sculptured image, in particular, has been supposed to represent in effigy an ideal of the great Master. It is also stated that there is a picture of Zoroaster in a fire-temple at Yezd, which is said to be taken from an old sculpture that exists at Balkh. This tradition, together with other facts and material on the subject of portraiture of Zoroaster, is given in the following pages. The modern Zoroastrians themselves can doubtless add much more valuable information on this interesting subject. It is hoped that they will do so.

(a) In the first place we may refer to a very old tradition on the subject of an effigy of Zoroaster; this is found in the Syriac work called the 'Oration of Meliton the Philosopher; who was in the presence of Antoninus Cæsar, and bade the same Cæsar know God,' etc. This interesting allusion is quoted by Gottheil, *References to Zoroaster* (p. 27), from the translation of Cureton, *Spicilegium Syriacum*, London, 1855, p. 44, cf. p. 91, n. 36; it mentions an 'image of Orpheus, a Thracian Magus; and Hadran is the image of Zaradusht, a Persian Magus.' The special point of importance is that it shows the existence of a tradition as to a representation of Zoroaster.

(b) E. G. Browne, in his valuable work, *A Year amongst the Persians*, London, 1893, p. 374, describes a visit which he paid to three Zoroastrian fire-temples at Yezd. The third temple which he mentions, serves as a theological college for training youths for the priesthood, and it contains a relic of interest. On the walls of one of the rooms of this building, Dr. Browne saw a picture which attracted his notice, or to use the words of his own description (p. 374): 'A picture of Zoroaster (taken, as Ardashīr [the host and guide] told me, from an old sculpture at Balkh), and several inscriptions on the walls

Figure I

Idealized Portrait from a Sculpture supposed to represent Zoroaster

of the large central room, were the only other points of interest presented by the building.' It would be highly interesting if we could secure a copy of this portrait or of its reputed original at Balkh, because this would best represent the modern Zoroastrian traditional idea of the appearance of the great High Priest. Possibly we may obtain it. The mention of Balkh, moreover, is interesting if this be a different representation from the supposed effigy at Takht-i Bostān. Should this be the case, and the location of the sculptured figure be found to be at the old temple Nūbahār, we should have a new proof of the traditional association of Zoroaster's name with Balkh.

(c) The modern Parsi historian Dosabhai Framji Karaka, whose work, *History of the Parsis*, London, 1884, is indispensable to students of Zoroastrianism in our day, presents in his second volume (ii. 146) an idealized colored portrait of the founder of the Faith, which is here reproduced (see Figure I.), without the coloring, however. The portrait is evidently based upon the sculptures next to be described, and it has the value of giving the Parsi conception directly.

(d) The Takht-i Bostān Sculpture. Not far distant from Behistān, and near the city of Kermānshāh (see Map,—square Bc), in the valley of Takht-i Bostān or Tek-i Bostān, on a hillside, is to be found a series of six historic bas-reliefs. The sixth or last of these bas-reliefs comprises a group of four sculptured figures, reproductions of which are presented below, being based upon the copies found in Sir Robert Ker Porter, *Travels in Georgia, Persia, Armenia*, etc., London, 1822, vol. ii. 191; Flandin et Coste, *Voyage en Perse*, i. Planche 14, texte p. 6; George Rawlinson, *The Seventh Oriental Monarchy*, London, 1876, p. 64; K. D. Kiash, *Ancient Persian Sculptures*, Bombay, 1889, p. 211; and especially the photographic copy of de Morgan, *Mission Scientifique en Perse*, Paris, 1894, vol. ii. plate xxxiv. p. 104–5; vol. iv. plate xxxv. p. 310–11. The photograph of the sculpture taken by M. de Morgan is so interesting that it seems appropriate to make it accessible to those who cannot consult the valuable original work. A brief description of the possible subject of this four-fold group, which, unfortunately, bears no inscription, is not out of place here.

Sir R. K. Porter (p. 191) records that this rock-sculptured group is called by the natives 'The Four Calendars,' but he does not explain why the name is given (see Figures II. and III.). He regards

the figure on the extreme left (or to the right as we face the picture) as the god Ormazd presenting the ring or emblem of sovereignty to Ardashīr Bābagān, who stands in the centre of the group, 'and both are trampling upon a similar royally-habited figure symbolical of the fallen Arsacidæ.' Of the fourth or remaining figure, the one in which we are particularly interested, Sir Ker Porter says (p. 192): 'The personage to the right of the centre figure [or to the left as we face the group] is of rather a singular appearance. His head is protected by a similar kind of cap, but without the ball, and with the extraordinary addition of a circle of rays blazing round his head and down to below his shoulders. He holds in both hands a fluted staff, or sceptre, of great length. The rest of his vesture nearly resembles that of the murally crowned figure. He stands upon a plant, not unlike a sunflower, the stalk of which is short and thick, and curved down into a lower part of the rock. The prostrate person is greatly mutilated; but his pearl-wreath, collar, and sword show that his consequence was not inferior to the two who trample on him. . . . The radiated personage [the one under discussion] may either be a personification of the Mithratic religion restored by him [i.e. by Ardashīr, the central figure]; which the sunbeams round the head and the full-blown flower rising under their influence at his feet, seem to typify; or the figure may be meant for the glorified Zoroaster himself; some Persian writers ascribing to him the reflected honor of that god-like attribute. The altar-platform near this bas-relief, and also the source of the river (two sacred Mithratic appendages), support the idea that this sculpture contains more than human images.'

Sir John Malcolm, *History of Persia*, new edition, London, 1829, vol. i. p. 545 (cf. earlier edition i. 258), speaks of the two figures with the circle or ring as 'two sovereigns upon a prostrate Roman soldier;' and he adds: 'A figure supposed to be the prophet Zoroaster stands by their side; his feet rest upon a star, and his head is covered with a glory or crown of rays.' And he adds in a foot-note: 'I am informed by the Parsees, or Guebres, that in almost all the paintings or sculptures that represent Zoroaster he is always distinguished by a crown of rays, or glory, as I have described.' This shows, at least, the prevalence of a tradition that representations of Zoroaster were thought to be not uncommon, whatever we may think on the subject. Flandin also believed the radiated figure to be Zoroaster (*Voyage en Perse* de MM. Flandin et Coste, i. 442, Rélation de Voyage, Paris, 1851).

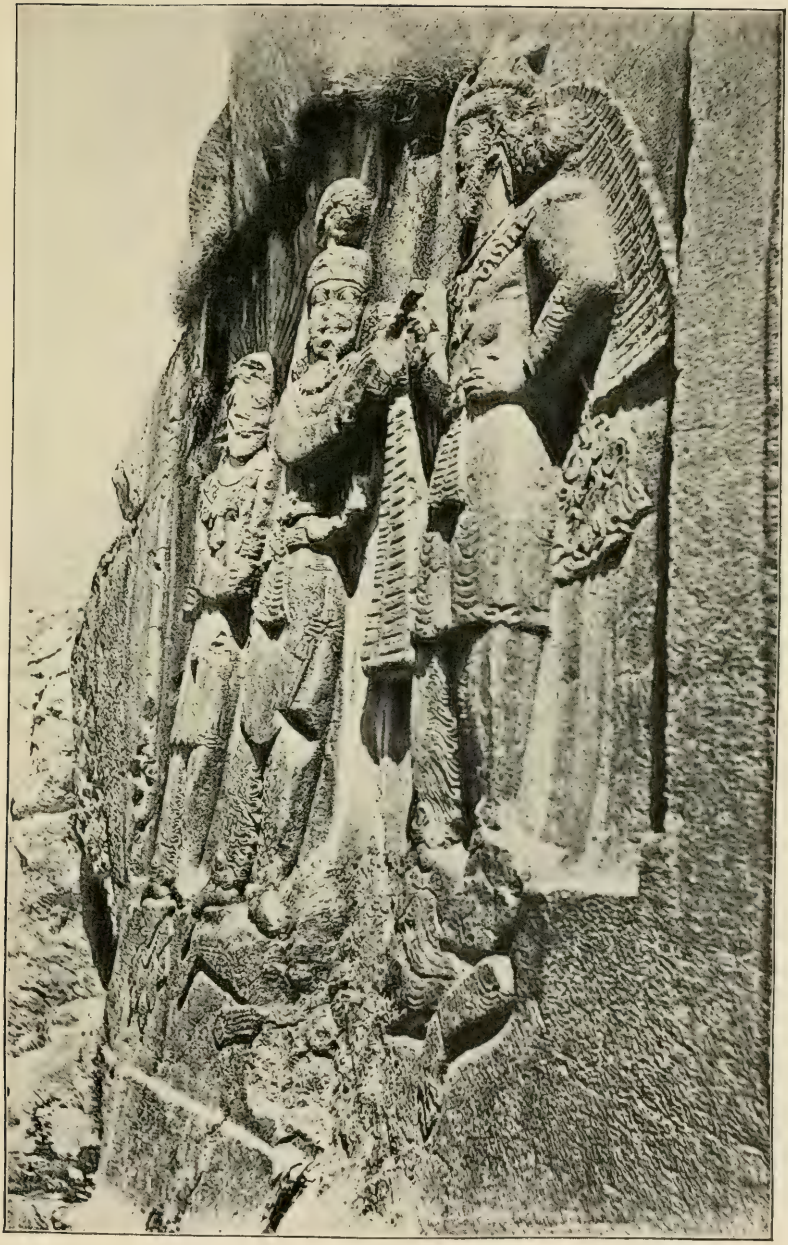

FIGURE II
A SCULPTURE AT TAKHT-I BOSTĀN

Edward Thomas, *Sassanian Inscriptions*, in the *Journ. of the Royal Asiatic Society of Gt. Brit. and Ireland*, new series, vol. iii. p. 267, n. 3, London, 1868 (= *Early Sassanian Inscriptions, Seals and Coins*, p. 27, London, Trübner, 1868), argues that the figure with the rays and staff represents the god Ormazd, and he bases his identification upon an acknowledged representation of Ormazd in a Naḳsh-i Rustam bas-relief (op. cit. p. 269).[1] As for the rays, he adds in a note that a similar form is given to Ormazd's headgear in a coin of Hormisdas II. The other two figures in our group he regards, as do others, to be the representation of Ardashīr presenting the crown of Iran to his son Shāpūr.[2]

Canon George Rawlinson (op. cit. p. 64) agrees with Thomas that the radiated figure is Ormazd, not Zoroaster; that the other two are Ardashīr and Shāpūr, and that the prostrate figure represents 'either Artabanus or the extinct Parthian monarchy, probably the former; while the sunflower upon which Ormazd stands, together with the rays that stream from his head, denote an intention to present him under a Mithraic aspect, suggestive to the beholder of a real latent identity between the two great objects of Persian worship.' Professor Rawlinson, therefore, like Thomas, is not of the same opinion as those who presume that the figure represents Zoroaster. Similarly also, M. Dieulafoy, *Suse*, iv. 409, and Curzon, *Persia*, i. 563.

The Parsi scholar, Kawasjee Dinshah Kiash, who visited Takht-i Bostān in 1878 and sketched the group, gives, in his serviceable book (*The Ancient Persian Sculptures*, p. 212), an interesting tradition regarding this bas-relief which seems not to be recorded by other writers on the subject. But first we may notice the details that he gives concerning the special figure, which, like the other effigies, stands about seven feet in height. 'The head of the first figure [the one we are discussing] is covered up with a piece of cloth, and a *serpach* flows down the back. He is clad in a short, plain coat, and wears a belt. He holds in both hands a club three feet long and three inches thick. The rays of the sun shine direct upon his head, and a star glitters beneath him.' Kiash next notes that some scholars call this a 'sunflower' rather than a star, and he further describes the other three figures of the group. Then follows the interesting tradition: —

[1] Some notes on sculptured images of Ormazd will appear in my article on *Ormazd* in *The Monist*, Chicago, Dec., 1898.

[2] On the subject of Ardashīr and his history, see Darab D. P. Sanjana, *Kārnāmē ī Artakhshīr ī Pāpakān*, new ed., Bombay, 1896.

'Owing to the deficiency in the inscription, tradition says: "The first figure with the club is that of Prophet Zoroaster, the second is that of Gustasp, the fifth king of the Kayanian dynasty, the third is that of his son, the mighty Asphandiar [Isfendīār], who had established the Zoroastrian religion through the whole of Persia, and the last is that of Arjasp, the grandson of Afrasiab of Tooran, or Tartary. The circlet shows that the whole world is in their possession."'

He then adds: 'The above tradition, I believe, is taken from the Shah Nameh. The Persians take great pride in speaking of their by-gone kings. Ancient and modern writers contradict these statements, and doubtless the figures were not sculptured by the Kayanian kings, but by Ardeshir Babighan, the first ruler of the last dynasty of the Zoroastrians.' Mr. Kiash goes on to say he agrees with the view that the sculpture is of Sassanian origin, that the second and third figures apparently represent Ardashīr and Shāpūr I., and the dead figure is emblematical of the downfall of the Parthian dynasty. As to the first only is he in doubt, 'as it is of peculiar construction and differs from others I have seen in different parts of Persia. On comparing it with the two figures holding clubs at Nacksh-i-Rajab (op. cit. p. 112) and Nacksh-i-Roostum (p. 121), both the dress and crown differ. I am unable to give the name of any religious personage or celestial being, but simply state that it must be a sign of the Mithraic religion. According to the opinion of my co-travellers, it is believed to be a form of the Prophet Zoroaster.'

Whatever may be the origin and worth of the 'tradition' which Mr. Kiash quotes as connecting the figures with Vishtāspa and his contemporaries, it certainly is very interesting in connection with Chapter X. and the characters who act in the drama of the Holy War, especially Arjāsp, the foeman of the Faith, with whom we have become sufficiently acquainted. The statement which the Parsi writer records of the opinion of his co-travellers to the effect that the figure is that of the Prophet Zoroaster, shows, like kindred statements, a preponderance of traditional authority on the side of the Zoroastrians, at least, in identifying this figure with their Prophet. Everything of that kind has its weight and importance when we enter upon the question of such identifications or endeavor to interpret sculptured remains.

The evidence on the subject of this particular sculpture, as we look it over, seems to be about evenly balanced. Tradition apparently favors the identification of the effigy with Zoroaster; the

Figure III

A Drawing of the Takht-i Bostān Sculpture

more technical scholarly opinion of recent times, on the other hand, seems rather to regard the figure as a representation of Ormazd. The claim to Mithraic characteristics is not so easy to recognize. This much may be said in favor of tradition, that the figure would answer well to the glorified image, with 'dazzling wand' and 'lustrous glory' around the head, which is the guise under which the Zoroastrian writer of the Zartusht Nāmah, in the thirteenth century, describes the vision of the Prophet's appearance (see Wilson, *Parsi Religion*, p. 481). It is to be regretted that M. de Morgan (iv. 310; observe his note) does not especially discuss the figure. For the sake of sentiment we should, perhaps, best like to imagine that the whole group really represents a Sassanian conception of a scene from the Holy War of Zoroastrianism, in which the great High Priest figured so prominently, and to which Kiash alludes in his 'tradition'; but, after all, we should have to acknowledge that this is due, perhaps, to our sentiment and fancy.[1]

The whole subject of the portraiture of Zoroaster requires further investigation.[2] Much will doubtless be added on this question from time to time.[3] Let us hope especially that additional information

[1] Murray's *Handbook of Asia Minor, Transcaucasia, Persia*, etc., London, 1895, p. 327, merely gives the common statement that this is a 'Sassanian panel, which is supposed to represent the investiture of Shapūr I. with part of the kingdom, by his father, Ardeshīr.'

[2] A figure has been published as a portrait of Zoroaster in Dr. Wallace Wood's *Hundred Greatest Men*, p. 125, London, 1885, but I have not been able to find authority for attributing the likeness to Zoroaster. It represents the head of a grave-faced priest and counsellor, with the familiar mitre-shaped pontifical head-covering of Sassanian times. On p. 496 of the volume, a note is added that the figure is copied from a bas-relief at Persepolis. Mention is made of Thomas, *Early Sassanian Inscriptions*. The portrait is reproduced as a frontispiece to an article on *Mazdaism* in the *Open Court*, xi. 129, Chicago, 1897. In a following number of *The Open Court*, xi. 378, a Parsi, N. F. Bilimoria, writes that the portrait was new to him and to his co-religionists. As an ideal it is good; but it seems to lack traditional authority. I may learn more about it.

[3] At the moment when I am sending the final proof-sheets to the press, there arrives from my friend Professor Charles R. Lanman, of Harvard University, a prospectus of an important work just issued by Mr. Quaritch of London, and the Harvard Library kindly forwards to me the magnificent facsimile. It is entitled *A Florentine Picture-Chronicle by Maso Finiguerra*, and it is a reproduction of a fifteenth century folio of Italian drawings now in the British Museum. Among these drawings are '14. Zoroaster,' '49. Oromasdes raising the Dead,' and '50. Hostanes.' The 'Zoroaster' is a typical magician with books of black art and imps rather than an antique sage.

or suggestion on this special theme may be obtained particularly from the Zoroastrians themselves. Any material that can be found to throw more light on the problem will be welcomed. The subject is one that is worthy of earnest consideration because it stands, in a certain manner, for an ideal. I shall be glad if these notes have contributed anything by drawing attention to this interesting theme for research. And with these words I close the book, adding only a line which the Pahlavi scribes of old liked to add in the colophon:

Frajaft pavan drūṯ va šāṯīh va rāmišn.

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KEY TO THE MAP

KEY TO THE MAP

1. On Iranian geography, see especially Geiger in *Grundriss der Iran. Philol.* ii. 371–394, where a Bibliography is given.
2. Avestan, Pahlavi, or Ancient Persian names in the list are designated by *italics*.
3. Conjectural identifications are indicated by (?) or by 'prob.' (probably).

Abbasabad Gb
Adarbaijan (Azerbijan) ABCabc
Airyana Vaejah = Adarbaijan? ABCabc
Alburz Mts. CDEFb
Alvand Mt. Cc
Amu Daria (see Oxus)
Aras (Araxes) Ba
Ardabil Ca
Asnavant Mt. = Sahend?
Atropatene = see Adarbaijan
Bactria KLMbc
Badghis IKc
Balkh Mb
Barfrush Eb
Behistan (Besitun) Bc
Binalud Kuh Hb
Birjand Hd
Bokhara La
Caecista (*Caecasta*) Ab
Caspian Sea = prob. Vourukasha CDEab
Cha-kansur IKe
Chorasmia (see Kh.)
Chorassan (see Kh.)
Daitya river = Kizel Uzen? BCb
Darej river = Daryai Ba
Demavand Mt. DEc
Dinaver (Dinewer) (not on Map) Bc
Dranjiana IKe
Ecbatana (Hamadan) Cc
Elburz (see Alburz)
Elvend = Alvand Cc
Farah Rud IKde
Fars (Persis) DEFefg
Ferghanah (in Turkestan, NE)
Ganzaca Bb
Ghazni Nd
Ghilan Cb
Ghor Ld
Ghuznee (see Ghazni)
Gunabad Hb
Hamadan (Ecbatana) Cc
Hamun swamp Ie
Hara Berezaiti (see Alburz)
Hassar (see Hissar)
Herat Kc
Hilmend River KLMe
Hissar MNa
Hyrcania EFGb
Ispahan (Isfahan) Dd
Istakhr = Persepolis (NE of Shiraz) Ef
Jagatai Mts. Gb
Jihun (Oxus) River IKab
Kabul Nc
Kaian (Kain) Hd
Kansava = prob. Cha-kansur IKe
Karman (see Kerman)
Kashaf River Hb
Kerman Fe
Kermanshah Bc
Khorasmia EFbc
Khorassan FGHIcd
Kirmanshah Bc
Kizel Uzen (Sefid, Safed) River BCb
Kuh-i Mish GHc
Kumish GHc
Kunduz Nb
Kurdistan ABbc
Lake Urumiah Ab
Madan Hb
Maragha Bb
Mash-had Hb
Mazanderan DEb
Media CDEbc
Merv IKb
Meshed (see Mash-had)
Miandasht Gb
Mihr Gb
Murghab River Kbc
Nihavand Cc
Nishabur (Nishapur) Hb
Oxus (Jihun River) IKab
Parthia FGbc
Pasargadæ Ee
Persepolis (NE of Shiraz) Ef
Persis (Fars) DEFefg
Radkan Hb
Ragha (Rai) Dc
Rai Dc
Safed, Sefid River (Kizel Uzen) BCb
Sagastan (Seistan) IKLde
Sahend, Mt. Bb
Samarkand Ma
Sari Eb
Savalan Mt. Ba
Sehna Bc
Seistan IKLde
Shiraz Ef
Shiz (cf. Takht-i Suleiman) Bb
Sogdiana LMNa
Spet Razhur Hd
Susa Cd
Taberistan Ec
Tajan River (Thejend) Eb
Takht-i Bostan Bc
Takht-i Suleiman Bb
Teheran Dc
Tojan = ? see Tajan
Turan = Turkestan
Turkestan FMab
Tus Hb
Urumiah (Urmia) Ab
Vourukasha = prob. Caspian Sea
Yazd (Yezd) Fe
Zenjan Cb

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Preface

Zoroastrianism is the most difficult of living faiths to study, because of its antiquity, the vicissitudes which it has undergone, and the loss, through them, of many of its holy texts. Originating over 3500 years ago in a Bronze Age culture on the Asian steppes, it became the state religion of three mighty Iranian empires in succession, and so was endowed for many centuries with temporal power and wealth. Its lofty original doctrines came accordingly to exert their influence throughout the Middle East – an area where Judaism developed, and Christianity and Islam were born. To the east Iranian rule extended into Northern India, and there Zoroastrianism made a contribution to the development of Mahayana Buddhism. Some knowledge of the teachings of Zoroaster and of the history of his faith is therefore needed by every serious student of world religions; and the recent expansion of religious studies in universities has created a demand for an introductory book on this theme. The present work is an attempt to meet that demand. In it it has been sought to treat Zoroastrianism not merely as a mighty seminal influence, but also as a noble faith in its own right, which has held the loyalty of its followers over millennia and through harsh persecutions. Instead, therefore, of stopping, as is usual, with the worldly eclipse of Zoroastrianism by Islam, the book traces the continual history of the community through the subsequent years of oppression, down into the prosperity of modern times.

In the interests of clarity and conciseness only basic references are given, and this has occasionally entailed embodying the results of recent work by other scholars without due acknowledgment. A fuller treatment of the subject-matter of the earlier chapters already exists in the author's *A History of Zoroastrianism*, vol. I (Handbuch der Orientalistik, Leiden 1975); and it is intended in the remaining volumes of that work to cover in detail the whole field of the present book, when detailed references and acknowledgments will be possible.

In compliance with the usage of the present series, words are supplied with diacritics only in the index. Zoroastrian technical terms are set between apostrophes at their first occurrence, and thereafter appear undifferentiated; but those which recur regularly are to be found in the glossary at the beginning of the book. Since Zoroastrianism covers not only a great span of time, but also vast physical distances, the two maps are designed primarily to give a clear picture of its spheres of influence and of survival, and not every town or archaeological site referred to in the text is to be found on them; but it should always be possible to locate each place fairly closely by region.

The photograph on the jacket shows Dastur Firoze M. Kotwal, high priest of the Wadia Atash Bahram, Bombay, tending a ritual fire. I am indebted to him for his generous permission to use it.

It remains for me to express my gratitude to my friend, Mr J. R. Hinnells, the general editor of the series, both for inviting me to undertake this work, and for helping, with patience, labour and wise counsel, to bring it to fruition. I am also indebted to the editorial staff of Messrs Routledge & Kegan Paul for their courtesy and helpful advice.

Glossary

Note: A word sometimes occurs in more than one form, according to different periods of history. In such cases the older form is given first.

agiary	Parsi term for a Zoroastrian place of worship, a fire temple
Ahuna Vairya, Ahunvar	the holiest Zoroastrian prayer, equivalent to the Lord's Prayer in Christianity
akabir	Arabic plural, 'great ones', used for elders or leading men
Amesha Spenta	'Holy Immortal', a term for one of the divine beings of Zoroastrianism, evoked by God; often used especially of the six greatest among them
anjoman	'assembly', a gathering or council of local Zoroastrians
asha	'order, truth, justice', a principle which governs the world
ashavan	'righteous, true, just'
atakhsh, atash	'fire'
Atakhsh i Aduran, Ataš Aduran	'fire of fires', a sacred fire of the second grade
Atakhsh i Varahram, Atash Bahram	'fire of (the divine being) Varahram/Bahram', a sacred fire of the highest grade

atash-zohr	'offering to fire'
Avesta	the sacred books of the Zoroastrians
Avestan	the Iranian language spoken by Zoroaster, in which the Avesta is composed
barashnom	ritual ablution, part of a prolonged rite of purification
baresman, barsom	bundle of twigs held by the officiating priest at acts of worship
behdin	'the good religion' i.e. Zoroastrianism; also 'of the good religion' i.e. a Zoroastrian
Dadgah	a sacred fire of the third grade
daeva, dev	an evil god, abjured by Zoroaster; later, a demon
dakhma	'grave'; later a place of exposure for the dead, a 'tower of silence'
dastur	one in authority, a high priest
dhimmi	'people of the covenant', a category of peoples subject to Islamic rule
drug	'disorder, falsehood', a principle opposed to asha
frasho-kereti, frashegird	end of the present state of the world, the Last Day
fravashi, fravahr, fravard	a spirit which has pre-existed this life and will survive after death; often a synonym for the soul
gabr, gaur, gor	a Muslim term, probably meaning 'infidel', applied in Iran especially to a Zoroastrian
gahambar	one of six holy days of obligation enjoined on his community by Zoroaster
Gathas	the hymns composed by Zoroaster
getig	'physical, tangible, corporeal' (opposed to menog)
haoma, hom	the sacred plant crushed for its juice at the main Zoroastrian act of worship
herbad, ervad	name for a Zoroastrian priest; in modern usage one less highly qualified than a mobad
Hudinan peshobay	'Leader of those of the good religion', title of the head of the Zoroastrian community under early Islam
jizya	poll-tax paid by non-Muslims
kavi, kay	title of Vishtaspa, Zoroaster's royal patron, and of others of his dynasty

khrafstra	'noxious creature', held to belong to the world of evil
khvarenah	'divine grace'; also the divine being who personifies this
khvaetvadatha, khvedodah	'next-of-kin marriage'
kusti	'sacred cord', worn as girdle by Zoroastrians
magus (plural, magi)	Greek form of Old Persian magu, 'priest'
menog	'spiritual, intangible' (opposed to getig)
mobad	leading priest; in modern usage one more highly qualified than a herbad
No Ruz	'New Day', the first day of the Zoroastrian devotional year, and the seventh feast of obligation
Pahlavi	the language of the later Zoroastrian books
Saoshyant	the coming World Saviour
spenta	'holy, furthering, increasing', an adjective which characterizes the good creation
Staota Yesnya	the central and oldest part of the yasna
urvan	'soul'
Vahram fire	see Atakhsh i Varahram
Vendidad	'Code against demons', a book of the Avesta, read during a night office
Visperad	'(Service of) All the Masters', solemnized especially at the gahambars and No Ruz
yasht	a hymn to an individual divinity
yasna	'act of worship', the main Zoroastrian religious service
Yasna Haptanhaiti	'Yasna of Seven Chapters', part of the Staota Yesnya
yazata, yazad	'worthy of worship', one of the Zoroastrian terms for a divine being evoked by God
Yenhe hatąm	a short, ancient prayer
zand	translation of the Avesta, with commentary, in a vernacular

Signs and abbreviations

*	before a name indicates a restored form
AVN	Arda Viraz Namag
Dk	Dinkard
DkM	*Dinkard*, text edition, ed. D. M. Madan, 2 vols, Bombay 1911
Ep Man	Epistles of Manushchihr
GBd	Greater Bundahishn
MHD	Madigan i Hazar Dadestan
Pahl. Riv. Dd.	*The Pahlavi Rivayat accompanying the Dadestan i dinig*, ed. B. N. Dhabhar, Bombay 1911
RV	Rigveda
Saddar Bd	Saddar Bundahesh
SBE	Sacred Books of the East, ed. Max Müller
SM	Sar-Mashhad
Vd	Vendidad
Y	Yasna
Yt	Yasht
Zadspram	Wizidagiha i Zadspram
ZZZ	R. C. Zaehner, *Zurvan, a Zoroastrian Dilemma*

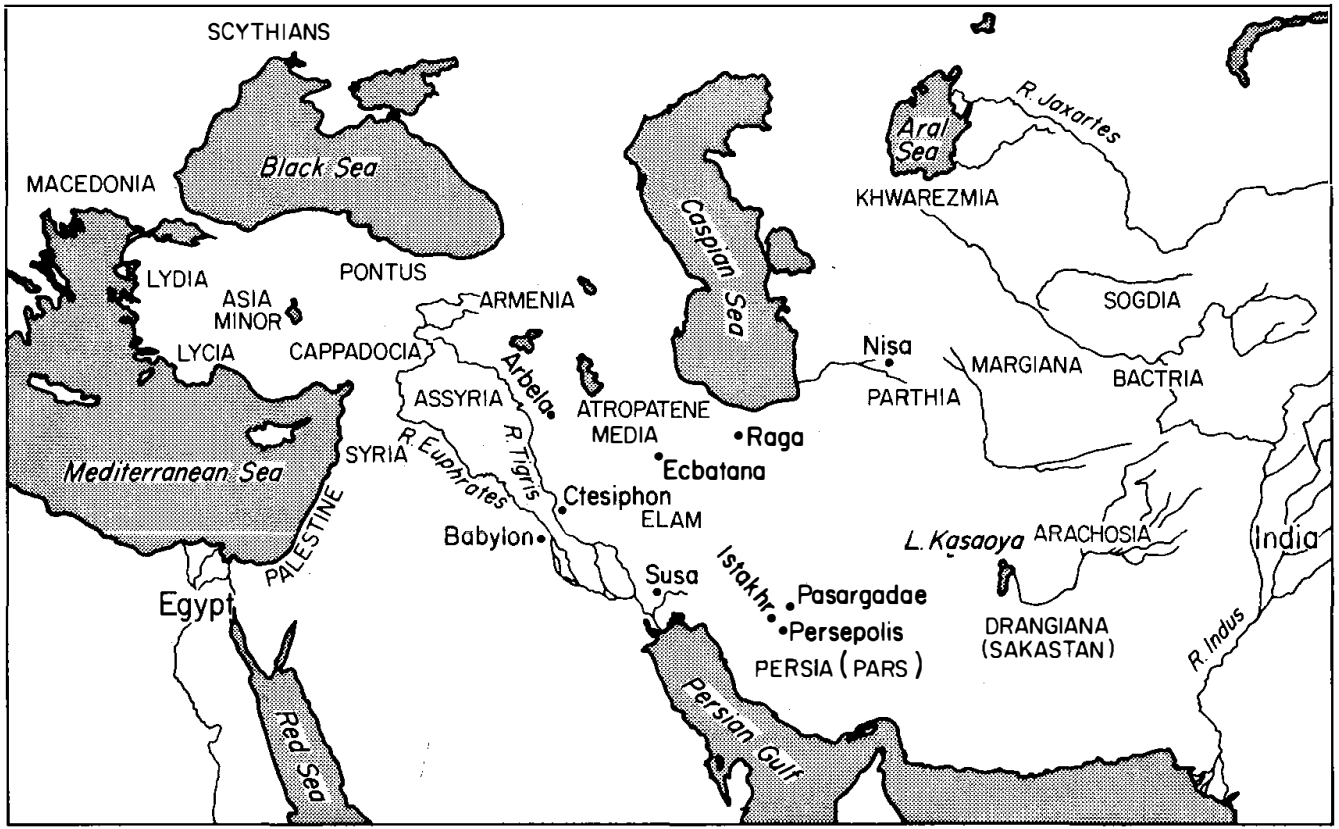

MAP I *Imperial Iran*

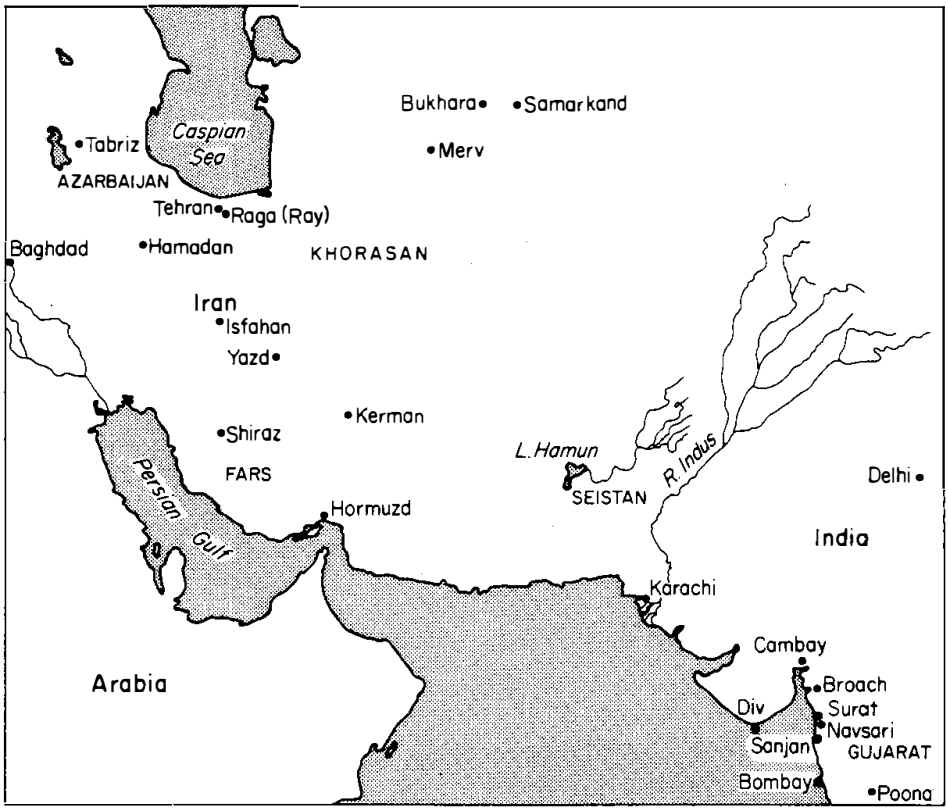

MAP II *After the Arab conquest*

CHAPTER ONE

The background

Introduction

Zoroastrianism is the oldest of the revealed world-religions, and it has probably had more influence on mankind, directly and indirectly, than any other single faith. In its own right it was the state religion of three great Iranian empires, which flourished almost continually from the sixth century B.C. to the seventh century A.C., and dominated much of the Near and Middle East. Iran's power and wealth lent it immense prestige, and some of its leading doctrines were adopted by Judaism, Christianity and Islam, as well as by a host of Gnostic faiths, while in the East it had some influence on the development of northern Buddhism. Today external forces have reduced the Zoroastrians themselves to tiny scattered minorities, living mostly in Iran and India; but beliefs first taught by their prophet are still subscribed to by other peoples throughout the world.

Zoroastrianism was already old when it first enters recorded history; and it has its roots in a very distant past. Indeed, so tenacious are the Iranians of tradition that there are elements in living Zoroastrianism which go back, it seems, to Indo-European times. These elements, blended with later revealed doctrines, make it a richly complex faith, knowledge of which increases understanding of man's spiritual progress over millennia. It is also a noble one, with some

unique and remarkable doctrines, which has been able to give its adherents purposeful and satisfying lives, awaking in them deep devotion. It is thus fully deserving of study for its own sake, as well as for its place in man's religious history.

Zoroastrianism has been so named in the West because its prophet, Zarathushtra, was known to the ancient Greeks as Zoroaster. He was an Iranian, and lived in what for his people were prehistoric times. It is impossible, therefore, to establish fixed dates for his life; but there is evidence to suggest that he flourished when the Stone Age was giving way for the Iranians to the Bronze Age, possibly, that is, between about 1700 and 1500 B.C.

The Indo-Iranians

In still remoter times the ancestors of both the Iranians and the Indians had formed one people, identified as the proto-Indo-Iranians. They were a branch of the Indo-European family of nations, and they lived, it is thought, as pastoralists on the south Russian steppes, to the east of the Volga. They were, it seems, semi-migratory, herding their cattle, sheep and goats over limited areas on foot with the help of dogs (for the horse had not yet been tamed). Their society was divided into three main groups: priests, warriors (who would also have been hunters), and herdsmen. The demands of life on the steppes allowed little room for development or change; and during centuries of this slow, stable way of existence – perhaps from the fourth to the third millennium B.C. – the proto-Indo-Iranians forged a religious tradition of immense strength, so that to this day elements from it are preserved by their descendants, the Brahmans of India and the Zoroastrians of Iran.

Eventually – it is thought early in the third millennium – the proto-Indo-Iranians drifted apart, to become identifiable by speech as two distinct peoples, the Indians and Iranians. They were still pastoralists; and they had contact, presumably through trade, with the settled peoples to the south of them. From Mesopotamia they learnt the use first of wooden carts pulled by oxen, and then of the war-chariot. To draw these chariots they lassoed and tamed the wild horses of the steppes; and at about the same time bronze came into use. The mountains flanking the Inner Asian steppes – notably the Altai – contained rich deposits of copper and tin; and so the steppe-dwellers were able to equip themselves formidably as fighting-men.

The old Iranian word for 'warrior' was 'nar', which also means simply 'man'; but as the use of the war-chariot spread, this was replaced by a new word, 'rathaeshtar', literally 'one who stands in a chariot'. With the horse-drawn chariot the old way of life seems to have given place to a more restless, dangerous one, a typical 'heroic age', in which chieftains and their followers set out in quest of gain and glory, and were as ready to raid a neighbouring tribe as to pillage alien settlements. In an ancient verse in the Zoroastrian scriptures supernatural spirits are said to contend 'even as a mighty chariot-warrior should fight, having girt on his sword-belt, for his well-gotten treasure' (Yt 13.67). Sometimes the warrior's booty consisted of herds of cattle, carried off by force; and the fame of a great champion had to be paid for with the blood of the slain, and the sufferings of the weak and unprotected. It was during this turbulent and restless age, it seems, when might ruled rather than law, that Zoroaster lived, and sought a revelation of the purpose of man's troubled days on earth.

Zoroaster himself was a priest; and to understand the nature of his revelation it is necessary to learn what one can of the old religion which nurtured him. Fortunately much can be discovered through a comparison of the most ancient elements in the Zoroastrian scriptures and cult with the oldest religious works of India (notably the Rigveda) and the Brahmanic rituals. The Zoroastrian scriptures are known collectively as the 'Avesta' (a title which probably means something like 'Authoritative Utterance'); and the language in which they are composed is called simply 'Avestan', since it is known only from this source. By comparing these diverse materials one can reconstruct the essentials of the proto-Indo-Iranian faith, and trace some of the subsequent developments among the Iranians before Zoroaster himself was born.

The old religion

THE CULT

Cult, it is generally admitted, is more enduring than theology, and the basic objects of the Zoroastrian cult are still those of the ancient Stone Age pastoralists, namely water and fire. Water made life on the steppes possible (they had been barren desert, it is held, down to the fifth millennium B.C., through lack of rain); and the proto-Indo-Iranians personified the waters as goddesses, the Apas, praying to

them and offering them libations (called in Avestan 'zaothra', a word which came to mean 'offering' in general). In Zoroastrianism the libation to the waters consists essentially of three ingredients, namely milk and the sap or leaves of two plants. The number three was a sacred one for the proto-Indo-Iranians, and still regulates many Zoroastrian and Brahmanic observances. In the libation the three ingredients represent the vegetable and animal kingdoms, which are nourished by water; and so, consecrated by prayer, the zaothra was believed to return to that element the vital force which it had given out, and thus keep it itself pure and abundant. As in traditional Zoroastrianism, the libation was probably made regularly of old by each household to the nearest pool or spring, as well as forming part of the priestly rites.

The other chief cult object, fire, was also essential for the steppe-dwellers, the source of warmth in the bitter winters, and the means of cooking the meat which (whether from wild or domestic animals) was the staple of their diet. In ancient times, when it was a labour to light a fire, it was prudent to keep a hearth fire always burning (the live embers could be carried in a pot on migration); and a cult of ever-burning fire seems to have been widespread among the Indo-Europeans, who saw a divinity in its flames. The Brahmans knew him by the old name of Agni (cognate with Latin 'ignis'), but the Zoroastrians called him Atar. They made a threefold offering also to fire, consisting of clean dry fuel, incense (such as the dried leaves of herbs), and a small portion of animal fat. (It was this third offering which in particular was called the zaothra to fire.) Thus fire, like water, was strengthened by two offerings from the plant world, and one from the animal one. Fuel and incense were probably given thrice daily, at the times ordained for prayer (sunrise, noon and sunset), while the zaothra of fat was presumably offered whenever the family had meat to cook, of which the fire thus received its share. By this it was visibly strengthened, as the melting fat made its flames blaze up.

The offerings to fire and water formed the basis also of the daily priestly act of worship, called by the Iranians the 'yasna', by Indians the 'yajña' (from the verbal root yaz- 'sacrifice, worship'). At this service the zaothra to fire was obtained from the blood sacrifice, which was evidently regularly made. The Indo-Iranians felt a sense of awe and danger at taking life, and never did so without consecrating the act by prayer, whereby, they believed, the creature's spirit was enabled to live on. There was a strong sense of kinship between man

and beast, which is expressed in an ancient part of the yasna liturgy: 'We reverence our (own) souls, and (those) of the domestic animals which nourish us . . . and the souls of useful wild animals' (Y 39.1–2). Among the Iranians the belief grew up that the spirits of animals which died a consecrated death became absorbed in a divine being whom they venerated as Geush Urvan, the 'Soul of the Bull'; and they believed that the blood sacrifice strengthened this divinity, who cared for all useful animals on earth, and helped them to flourish.

At the solemnization of the yasna/yajña, grasses were scattered under the feet of the sacrificial beast, and over the ritual precinct. The reason given for this in a Sanskrit text is that it was done 'because the victim has grass as its body; verily thus he (the priest) makes the victim have its full body' (Aitareya Brahmana II.2.11). The officiating priest also held a bunch of this grass (called by the Iranians 'baresman') in his left hand while solemnizing the service, perhaps in further acknowledgment that 'all flesh is grass', and that man and beast are kin. Later in both Iran and India twigs were substituted for the bunch of grass.

The ritual offering to the waters made at the end of the yasna was prepared from milk, the leaves of one plant and the juice obtained from pounding the stems of another. The pounded plant was called in Sanskrit 'soma', in Avestan 'haoma', a name which means simply 'that which is pressed'. The identity of the original plant used by the proto-Indo-Iranians is uncertain, but it may well have been a species of ephedra (as is the 'hom' used by the Zoroastrians today). They ascribed great qualities to this plant, whose juice, they held, could exhilarate men and heighten their powers. Warriors drinking it would quickly be filled with battle-fury, poets be inspired, and priests become more open to divine promptings. The pounding of the plant in a stone mortar, and the preparation from it of the offering to the waters, forms a major part of the yasna ritual; and a concept developed from this ritual of the 'green-eyed' god Haoma, the divine priest, who was invoked also as a healer, and one who could protect cattle, give strength to fighting men, and ward off drought and famine. As the divine priest, Haoma received a ritual share of each sacrifice, namely the tongue and left jaw-bone, which were consecrated to him and set apart. Otherwise the Iranians believed that the gods were content with the odour of the sacrifice, and the intention of the gift to them. The consecrated meat was shared therefore after the service between the celebrating priests and the worshippers; and it is

probable that, as in historic times, domestic animals were never killed except thus in offering to the gods. (The hunter was required to say a brief prayer of consecration at the moment when he took a creature's life.)

The sacred precinct in which the high rituals were performed (later called by the Zoroastrians the 'pavi' or 'pure place') was very simply made. (This was necessary for a semi-wandering people, who could not establish fixed places of worship.) It consisted merely of a small level piece of ground, rectangular in Iranian usage, and marked off by a furrow ritually drawn with prayers, to exclude all evil influences. The enclosed area was then sprinkled with pure water to cleanse it, and consecrated by more prayers. The priest sat cross-legged on the ground, with fire in a small container before him. All vessels used in the service were first cleansed, then consecrated; but they had no inherent sanctity, and after it was over they might be freely handled by anyone, and so could readily be packed up for a move to another place. This remains essentially the character of the Zoroastrian ritual precinct and vessels to this day, with parallels in Brahmanic usage.

The importance of purity in the service of the gods, and as a guard against evil, was very great for the Indo-Iranians – hence the need to purify the ground and to wash all vessels with the utmost care before they were blessed. As a disinfectant after what they felt to be actual contamination (such as touching a dead body), they used what was available, namely cattle-urine with its ammonia content. It is probable that the elaborate purification rites administered later by both Zoroastrians and Brahmans have their origin in simpler rituals already practised by their Stone Age ancestors.

THE GODS

As for the gods to whom the Indo-Iranians offered their worship (for the yasna/yajña is always dedicated by name to a particular divinity), these were many. As well as the cult-gods (Fire, the Waters, Haoma and Geush Urvan) there were 'nature' gods, who personified some physical phenomenon: Sky and Earth, whom the Iranians called Asman and Zam; Sun and Moon, for them Hvar and Mah; and two gods of the Wind, Vata and Vayu. Vata was simply god of the wind that blows, and he was venerated as the being who brought the rain-clouds. Vayu is a more mysterious being, called in the Rigveda the 'soul of the gods', and regarded by the Iranians, it seems, as god of

the breath of life itself – beneficent while he sustains it, but terrible in the moment when he makes it depart.

With Vata the rain-bringer was associated *Harahvati Aredvi Sura, the Sanskrit Sarasvati, whose name means 'Possessing waters'. She personified a mythical river, held to pour down from a huge mountain at earth's centre into a great sea, called in Avestan Vourukasha, 'Of many bays'. From this sea other rivers flow out and carry water to every land. The clouds too should take up rain each year from the waters of Vourukasha, and to ensure that they do so is the task of Tishtrya, god of the Dog Star. Every year, the myth tells, Tishtrya goes to the shores of Vourukasha in the shape of a splendid white stallion; but there he is met by Apaosha, demon of Dearth, in the shape of another stallion, hairless, black and ugly, and they fight. If through the year men have failed in their prayers and offerings to Tishtrya, Apaosha will be stronger and will drive the god back; but if he has been truly venerated, Tishtrya is the mightier and conquers the demon. Then he rushes into the sea. In this myth its waves are conceived of as mares, which through their encounter with Tishtrya produce water in abundance; and Vata snatches it up into the clouds and scatters it over the 'seven karshvars'. Mixed with the water are the seeds of plants, which sprout as the rain falls. These seeds came, it was held, from the 'Tree of All Seeds', which grew in the sea Vourukasha, and which was also called the 'Tree of All-Healing'. Belief in it was probably linked with actual tree-cults, that is, veneration of great trees growing beside streams and springs, whose fruits or bark were thought to be curative.

As for the expression 'the seven karshvars', the Indo-Iranians believed that the world was divided into seven regions. These the Iranians thought of as solid circles, the biggest, Khvaniratha, being the one which man inhabits. It, they held, was in the middle, with the other six in a ring around it, separated by water or thick forests (not an unreasonable picture of the world for dwellers on the south Russian steppes). The peak of Hara (the high mountain from which *Harahvati descends) rose in the very centre of Khvaniratha, and the sun, they believed, revolved around it, so that half the world was always in darkness, the other half in light.

The Indo-Iranians held that there was a natural law which ensured that the sun would thus maintain its regular movement, the seasons change, and existence continue in an orderly way. This law was known to the Indians as 'rta', to the Avestan people by the corre-

sponding word 'asha'. The offering of worship and sacrifice by men was felt to be a part of this natural process, and in itself it helped to maintain 'asha', by strengthening both the beneficent gods themselves and the natural world in which man lived.

The concept of 'asha' had ethical implications also, in that it was thought that it should likewise govern human conduct. Truth, honesty, loyalty, and courage were felt to be proper for mankind. Virtue, that is, belonged to the natural order, and vice was its betrayal. So asha is a difficult word to translate, and different English terms are needed to render it in different contexts: order where the concept refers to the physical world, truth or righteousness in connection with the moral one.

The principle of falsehood or distortion which was opposed to asha the Avestan people called 'drug' (Sanskrit 'druh'); and their moralists divided mankind accordingly into the 'ashavan', the righteous who upheld asha, and the wicked, the 'drugvant'. Much of their pondering, plainly, was concerned with social relations, as vital to Stone Age steppe-dwellers as to an urban society – for one tribe must agree with its neighbours as to the extent of their pasture-grounds, one man with his fellow about herding their cattle, and all were concerned with common human matters such as betrothal and marriage, the barter of goods and the rules of hospitality. One matter which evidently meant much to lawmakers and priests was the sacredness of a man's given word, and the importance of enforcing respect for this as a vital aspect of asha. Two sorts of pledges were evidently recognized: the solemn oath, called, it seems, '*varuna' (probably from the IE verbal root *ver, 'bind, tie'), by which a man bound himself to do or not to do some specified act; and the compact or covenant, called 'mithra' (probably from IE *mei, 'exchange'), whereby two parties agreed together over something. In both cases a power was felt to be latent in the spoken pledge, and this power came to be recognized as a divinity who would support and further the upright man who kept his word, but smite down with terrible vengeance the liar who betrayed it.

This vengeance was made visible through the ordeal. Cases inevitably arose when a man was accused of breaking his word and denied it; and then he might be obliged to submit to an ordeal by water (if it were an oath that was in question) or fire (if a covenant) to test his veracity. One type of ordeal by water is described in the Sanskrit Yajñavalkya, 2.108 f.: The accused man had to submerge himself, holding the thighs of a man standing upright. As he went

under, he should utter the words 'Through truth protect me, Varuna.' At that instant an archer shot an arrow, and a swift runner darted away to retrieve it. If when he returned the accused were still alive beneath the water, then Varuna, lord of the oath, was held to have spared him as an ashavan. If he were dead this was because he was guilty, and the matter was ended. One of the ordeals by fire consisted of making the accused man run along a narrow gap between two blazing piles of wood. Again, if he lived, Mithra, lord of the covenant, was held to have declared his innocence. Molten copper was evidently also used in fiery ordeals, being poured on the bared breast of the accused.

As a result of such judicial procedures, Mithra and Varuna became closely linked with the elements by which they slew or spared. Varuna received the by-name 'Son of the Waters', Apąm Napat, by which alone he is known in the Avesta; and he was thought of as having his dwelling in the waters of Vourukasha. Mithra correspondingly became lord of fire, and was believed to accompany the sun, the greatest of all fires, in its daily course across the sky, gazing down as he did so to see who upheld the covenant, who broke it. Both he and Varuna were deeply venerated, and grew to be great gods, with many beliefs attached to them; and their concepts broadened out, so that they may be regarded as personifications of Loyalty and Truth respectively. Both received the title 'asura', in Avestan 'ahura', which means simply 'lord'.

The ordeals at which these two mighty beings were invoked were plainly highly dangerous, and in historic times the decision to require one lay with the king or leader of a local community. This figure of the wise ruler, in ultimate control of the law, seems to have been the origin of the concept of the third and greatest of the 'lords', in Avestan Ahura Mazda, the Lord Wisdom. He is a lofty being, exalted far above the fraternal pair, Mithra and Apąm Napat, whose actions he directs and rules. Nor is he connected with any physical phenomenon, but hypostatizes the power of wisdom, which should control all actions of gods and men alike. In the Rigveda he is known simply, it seems, as the Asura, 'the Lord'; and in one passage the two lesser 'lords' are addressed in these words; 'You two make the sky rain through the supernatural power of the Asura; . . . you two protect your ordinances through the supernatural power of the Asura. Through ṛta you rule the universe' (RV 5.63.7). The three 'lords' are all highly ethical beings, who uphold asha/ṛta, and themselves submit

to it. These lofty concepts must have been evolved by the proto-Indo-Iranians early in the Stone Age, for they are deeply interwoven in the religions of both the descendant peoples.

The proto-Indo-Iranians venerated a number of other 'abstract' gods, for they evidently had the capacity to personify what would now be termed abstractions, and to apprehend them as strong, ever-present divinities. Instead, that is, of defining a divine personality by saying, for instance, 'God is Love', the Indo-Iranians would begin by believing that 'Love is a god', and would gradually create a divine personality from this concept. How far the process went of enriching the 'abstract' divinity with character and myths seems to have depended on how closely he was associated with human needs or religious observances, and how popular he therefore became. Mithra, for instance, hypostatizing loyalty to the covenant, became worshipped in time as a war-god, fighting on behalf of the ashavan and smiting the treaty-breaker with ruthless power; as a great judge, impartially assessing the deeds of men; and as a solar deity, as splendid as the sun whom he accompanies on high. After the Iranian princes and warriors acquired the war-chariot, they came to think of their gods too as chariot-riders; and Mithra is said to be drawn across the sky by white horses, shod with silver and gold, which cast no shadow. In his chariot he carries weapons of both the Stone and Bronze Ages: he is armed, that is, with a mace 'cast in the yellow metal' (Yt 10.96), and has also spear, bow and arrows, knife and slingstones (Yt 10.102, 129–31).

Around Mithra were grouped other lesser 'abstract' divinities: Airyaman (Sanskrit Aryaman), personifying the power of friendship – which, ritually established, was a form of covenant; Arshtat, 'Justice'; Ham-vareti, 'Courage'; and Sraosha, 'Obedience', who is also the guardian of prayer. Another divine being associated with both Mithra and Apąm Napat is Khvarenah, who personifies 'divine grace' or 'glory' – a quality that dwells with kings and heroes and prophets, but departs if they are false to asha. Khvarenah in his turn is sometimes linked with Ashi, goddess of Fortune, who should bestow her prizes only on the righteous, the ashavan. The same is true of Verethraghna, god of Victory, who has the standing epithet of 'created by the Ahuras'. Most of the Indo-Iranian gods were conceived anthropomorphically, but Verethraghna's characteristic manifestation is the wild boar, proverbial among the Iranians for its fierce courage; and it is thus that he is pictured in the Avestan hymn to

Mithra (Yt 10), rushing along in front of the Ahura, sharp-tusked and powerful, ready to crush the faithless, the treaty-breakers.

Verethraghna was not worshipped by the Vedic Indians, for their ancestors, it seems, had allowed the ancient god of Victory to be displaced by Indra, a divinity who was the prototype of the Indo-Iranian warrior of the heroic age – bountiful to his followers, valiant in combat, reckless, drinking deep of soma. He is amoral, and demands of his worshippers only lavish offerings, for which he will reward them amply with material gains. The contrast between him and the ethical Ahuras is strikingly expressed in a Rigvedic hymn (RV 4.42), in which he and Varuna in turn state their different claims to greatness. Varuna declares: 'Lordship belongs indeed to me, the perpetual sovereign, as all the Immortals (acknowledge) to us . . . I let the dripping waters rise up, through ṛta I uphold the sky. Through ṛta I am the lord who rules through ṛta.' Indra responds by declaring: 'Men who drive swiftly, having good horses, call on me when surrounded in battle. I provoke strife, I the bountiful Indra. I whirl up the dust, my strength is overwhelming. All things have I done. No godlike power can check me, the unassailable. When draughts of soma, when songs have made me drunk, then both the unbounded regions grow afraid.' The two gods are thus conceived as utterly different beings, who have their prototypes on earth in the ethical ruler, concerned to maintain the law from which he derives his own authority, and the bold warrior-chief, caring for little beyond his personal prowess and fame.

In the lines just quoted Varuna speaks of 'the Immortals'. The title 'Immortal' (in Vedic 'Amṛta', in Avestan 'Amesha') was one of those used by the Indo-Iranians for their gods. Another was 'Shining One', in Vedic 'Deva', in Avestan 'Daeva'. Both words are Indo-European in origin. Yet another term used by the Iranians was Baga, 'He who distributes (good things)'. For some reason Zoroaster himself restricted the use of the ancient title Daeva to Indra and other martial gods whom he saw as destructive forces, opposed to the ethical Ahuras.

Although each act of worship performed by the Iranian priests was dedicated to one of the gods, the rites themselves (with the regular offerings to fire and water) seem to have been always the same. Some priests came to ponder, evidently, on the details of the rituals, and the nature of the physical world which they were designed to sustain; and they evolved thereby a lucid picture of the cosmogony. This can be

reconstructed from Zoroastrian writings as follows: the gods created the world in seven stages. First they made the sky of stone, solid like a huge round shell. In the bottom half of this shell they put water. Next they created earth, resting on the water like a great flat dish; and then at the centre of the earth they fashioned the three animate creations in the form of a single plant, a single animal (the 'Uniquely-created Bull') and a single man (Gayo-maretan, 'Mortal Life'). Seventh, they created fire, both visibly as itself and also as an unseen, vital force pervading the animate creations. The sun, part of the creation of fire, stood still overhead as if it were always noon, for the world was brought into being motionless and unchanging. Then the gods offered a triple sacrifice: they crushed the plant, and slew the bull and man. From this beneficent sacrifice more plants, animals and men came into existence. The cycle of being was thus set in motion, with death followed by new life; and the sun began to move across the sky and to regulate the seasons in accordance with asha.

These natural processes, to judge from Indian sources, were regarded as unending. Having been started by the gods, they would go on forever, if men also did their part. So the priests saw themselves as re-enacting every day, with plants and animals, the original sacrifice, to ensure that the world continued in its proper course; and by this daily rite they consciously purified, blessed and strengthened every one of the seven creations, which were all represented there: earth in the ritual precinct itself, and water and fire in vessels before the priest; the stone of the sky in the flint knife and the stone pestle and mortar; plants in the baresman and haoma; and animals in the sacrificial beast (or in animal products, milk and butter). Finally, man was there in the person of the celebrating priest, who was thus a partner with the gods in the task of maintaining the world in a state of strength and purity.

DEATH AND THE HEREAFTER

No end being foreseen for the world as long as this partnership continued, no end was foreseen either for the generations of men, which were thought to follow one another ceaselessly. There was belief in life after death for the individual, and according to its earliest form the disembodied spirit, the 'urvan', lingered on earth for three days before departing downward to a subterranean kingdom of the dead, ruled over by Yima (Sanskrit Yama) who had been the first king

to rule on earth and the first man to die. (Gayo-maretan is the prototype of humanity rather than an actual man.) In Yima's realm the spirits lived a shadowy existence, and were dependent on their descendants still living on earth to satisfy their hunger and to clothe them. Offerings for this purpose had to be ritually made, at specified times, so that they could pass through the barrier of matter; and they were given most frequently during the first year, when the newly departed spirit was thought of as lonely, and not yet fully accepted into the brotherhood of the dead. The responsibility for making the offerings fell upon the dead man's heir, usually his eldest son; and it was his duty to perform them for thirty years – three decades, or roughly the span of a generation.

The rituals of the first three days were held to be vitally important, both to protect the soul from evil powers while it waited to depart, and to give it strength to reach the underworld. There seems to have been an old concept of some dangerous place, perhaps a ford or ferry over a dark river, which the soul must cross in order to arrive there. This was called in Avestan the 'Chinvato Peretu', thought to mean the 'Crossing of the Separator'. To give the departed all possible help, the family would mourn during the three days, fast, and have their priest say many prayers. Then a blood sacrifice would be made, with the ritual offering to fire; and meat from it, and clothing, would be blessed during the third night, so that the soul could depart fed and clad on its lonely journey at dawn the next day. Thereafter (to judge from later Zoroastrian usage) food offerings would be consecrated daily on its behalf for thirty days, ending with a second blood sacrifice on the thirtieth day; and then once every thirtieth day, or month by month, till the end of the first year, when there would be the third and last blood sacrifice. After that the soul's need of material cherishing was felt to be less, and there would simply be annual offerings for thirty years on the anniversary of death. Then the soul was believed to be fully one of the great company of the dead, so that it could be sustained simply by sharing in the general offerings made by each family for their ancestors at the feast of All Souls, called by the Avestan people Hamaspathmaedaya. This feast was celebrated on the last night of the year, the souls returning to their old homes, it was believed, at sunset, and departing again as the sun rose on New Year's day.

The funeral rite connected with the belief in an underworld home of the dead was burial. The Zoroastrian word 'dakhma' (coming

through '*dafma' from an IE verbal root dhṃbh 'bury') meant originally, it seems, a grave. The proto-Indo-Iranians are held to have been one group among the 'pit-grave' peoples of the steppes, who buried members of their leading families at the bottom of deep shafts covered by earthen barrows. The ordinary people were presumably laid in simple graves in the earth, of which no trace remains.

It seems probable that it was just before the Indians and Iranians separated that they conceived a new hope concerning the hereafter. This was that some at least among them – princes and warriors and the priests who served the gods – might escape the dreaded fate of an eternally joyless existence, and that their souls might mount upward at death to join the gods in sunlit Paradise, where they would know all imaginable delights. With this hope the 'Crossing of the Separator' became thought of as a bridge, with one end resting on the mountain peak of Hara, the other on the road up to heaven. Only those who were worthy – perhaps through having offered many sacrifices – could cross this bridge. Other souls, attempting it, would fall off, down to the subterranean kingdom of the dead. Among those held to be thus doomed were probably all lowly persons – herdsmen, and women and children. The souls who attained Paradise would naturally have no need of offerings to be made for them by their descendants; but because of tradition, and also no doubt because of uncertainty about each individual fate, these offerings were still made piously for all the departed.

With the hope of attaining Paradise there developed a belief in the resurrection of the body. It was evidently impossible to conceive of experiencing the joys of heaven in spirit only; and (to judge from Indian evidence) it came to be held that within the first year after death the bones of the physical body would be raised up and, clothed in immortal flesh, be reunited with the soul in heaven. It was probably in connection with this belief that the Indians gradually changed their funerary rite to cremation, whereby the mortal flesh was swiftly destroyed. The bones were then carefully gathered up and buried to await resurrection. The Iranians, however, seem to have had too great a respect for fire to use it to consume polluting matter; and it may be that already in pagan times some among them adopted instead the rite of exposure known later from Zoroastrianism. This consisted of laying the corpse down in some barren place where vultures and scavenging beasts would quickly devour it. The sun's rays made a path to draw the spirit skyward, and the corrupting flesh

was swiftly disposed of. Thereafter, the bones were collected and buried, as in the Indian rite.

What complicates the study of pagan Iranian beliefs about the hereafter is the use of another term besides urvan for the departed spirit, namely '*fravarti', Avestan 'fravashi'. The etymology of this word (like that of urvan) is doubtful; but it seems possible that it may derive from the same verbal root as Ham-vareti 'Courage', and that the fravashi was originally the departed soul of a hero, one particularly potent to help and protect his descendants. If this is so, there must once have existed a hero-cult among the ancient Iranians, as among the Greeks. The fravashis were conceived, something like the Valkyries, as female beings, winged and inhabiting the air, through which, if satisfied by offerings, they would fly swiftly to men's aid. They strove each year to bring rain to their own families, and to see that children were born to them, and in time of war they fought, invisibly, beside their descendants.

Probably there were similarities from the earliest period between the specialized fravashi-cult and the general cult of the urvan which must have helped beliefs about the two to blur and mingle. The growth of hope for some of an after-life in Paradise may well have added confusion. One might expect that it would be the powerful fravashi who would be first thought of as dwelling on high with the gods, but it is in fact the urvan who is chiefly spoken of in this connection. Possibly an age-old belief in the fravashis as ever-present helpers and guardians prevented their being readily conceived of as dwelling afar; and it may also have been difficult to associate these winged spirits with the doctrine of the resurrection of the body. Nevertheless, it seems that already in pagan times the concepts of mighty fravashi and helpless urvan had to a large extent become fused. In the Avestan hymn to the fravashis (Yt 13), which contains ancient elements, it is they who are represented as returning to their homes at Hamaspathmaedaya, seeking offerings of meat and clothing; but in other verses of the same hymn they are invoked as godlike in their powers. In the liturgy of the Zoroastrian yasna the identification of fravashi and urvan is at times complete, and is expressed by the recurrent words: 'We worship the souls (urvan-) of the dead, which are the fravashis of the just.' Yet a broad distinction between the two persists to this day (without, it seems, the support of clearly formulated doctrine) which is that in general one prays to the fravashi, but for the urvan.

Conclusion

In sum, it seems that the religion of the pagan Iranians centred on rituals and observance, but that the beliefs concerning the gods contained noble elements, which were linked with the concepts of asha and the Ahuras. These elements were part of an aristocratic faith, which restricted hope of happiness hereafter to the warrior and priest. They were mixed, moreover, with amoral concepts, so that those who chiefly worshipped Indra and the warlike divinities associated with him could nurture the hope of buying prosperity in this life and salvation in the next with abundant offerings. Both moral and amoral elements go back, evidently, to the proto-Indo-Iranian period, that is, to a pastoral Stone Age; but the latter were almost certainly strengthened with the coming of the Bronze Age, and all the opportunities which developed then for the ruthless acquisition of wealth and power.

CHAPTER TWO

Zoroaster and his teachings

Introduction

The prophet Zarathushtra, son of Pourushaspa, of the Spitaman family, is known to us primarily from the Gathas, seventeen great hymns which he composed and which have been faithfully preserved by his community. These are not works of instruction, but inspired, passionate utterances, many of them addressed directly to God; and their poetic form is a very ancient one, which has been traced back (through Norse parallels) to Indo-European times. It seems to have been linked with a mantic tradition, that is, to have been cultivated by priestly seers who sought to express in lofty words their personal apprehension of the divine; and it is marked by subtleties of allusion, and great richness and complexity of style. Such poetry can only have been fully understood by the learned; and since Zoroaster believed that he had been entrusted by God with a message for all mankind, he must also have preached again and again in plain words to ordinary people. His teachings were handed down orally in his community from generation to generation, and were at last committed to writing under the Sasanians, rulers of the third Iranian empire. The language then spoken was Middle Persian, also called Pahlavi; and the Pahlavi books provide invaluable keys for interpreting the magnificent obscurities of the Gathas themselves.

Much valuable matter is preserved also in the 'Younger Avesta'.

The dialect which Zoroaster himself spoke is known only from the Gathas and a few other ancient texts. (This linguistic isolation increases the difficulties of interpreting his hymns, since these are full of otherwise unknown words.) The rest of the surviving Avesta consists of liturgical texts preserved in various later stages of the same language (but not in exactly the same dialect). To his followers all these works embodied different aspects of Zoroaster's revelation, and were to be reverenced accordingly. Although Western scholars distinguish the post-Gathic texts collectively as the 'Younger Avesta', some of them contain matter which is very old. This is particularly true of certain of the yashts, hymns addressed to individual divinities.

Zoroaster and his mission

Zoroaster's date cannot be established with any precision, since he lived in what for his people were prehistoric times. The language of the Gathas is archaic, and close to that of the Rigveda (whose composition has been assigned to about 1700 B.C. onwards); and the picture of the world to be gained from them is correspondingly ancient, that of a Stone Age society. Some allowance may have to be made for literary conservatism; and it is also possible that the 'Avestan' people (as Zoroaster's own tribe is called for want of a better name) were poor or isolated, and so not rapidly influenced by the developments of the Bronze Age. It is only possible therefore to hazard a reasoned conjecture that Zoroaster lived some time between 1700 and 1500 B.C.

In the Gathas he refers to himself as a 'zaotar', that is, a fully qualified priest; and he is the only founder of a world religion who was both priest and prophet. (In the Younger Avesta he is spoken of by the general word for priest, 'athaurvan'.) He also calls himself a 'manthran', that is, one able to compose 'manthra' (Sanskrit 'mantra'), inspired utterances of power. Training for the priesthood began early among the Indo-Iranians, probably at about the age of seven, and was carried out orally, for they had no knowledge of writing. It must have consisted, basically, of learning both rituals and doctrines, as well as acquiring skill in extemporizing verses in invocation and praise of the gods, and learning by heart great manthras composed by earlier sages. The Iranians held that maturity was reached at fifteen, and it was presumably at that age that Zoroaster was made priest. His own Gathas suggest that he must thereafter have

sought all the higher knowledge which he could gain from various teachers; and he further describes himself there as a 'vaedemna' or 'one who knows', an initiate possessed of divinely inspired wisdom. According to Zoroastrian tradition (preserved in the Pahlavi books), he spent years in a wandering quest for truth; and his hymns suggest that he must then have witnessed acts of violence, with war-bands, worshippers of the Daevas, descending on peaceful communities to pillage, slaughter and carry off cattle. Conscious himself of being powerless physically, he became filled with a deep longing for justice, for the moral law of the Ahuras to be established for strong and weak alike, so that order and tranquillity could prevail, and all be able to pursue the good life in peace.

According to tradition Zoroaster was thirty, the time of ripe wisdom, when revelation finally came to him. This great happening is alluded to in one of the Gathas (Y 43), and is tersely described in a Pahlavi work (Zadspram XX–XXI). Here it is said that Zoroaster, being at a gathering met to celebrate a spring festival, went at dawn to a river to fetch water for the haoma-ceremony. He waded in to draw it from midstream; and when he returned to the bank – himself in a state of ritual purity, emerging from the pure element, water, in the freshness of a spring dawn – he had a vision. He saw on the bank a shining Being, who revealed himself as Vohu Manah 'Good Purpose'; and this Being led Zoroaster into the presence of Ahura Mazda and five other radiant figures, before whom 'he did not see his own shadow upon the earth, owing to their great light'. And it was then, from this great heptad, that he received his revelation.

Ahura Mazda and his Adversary

This was the first of a number of times that Zoroaster saw Ahura Mazda in vision, or felt conscious of his presence, or heard his words calling him to his service, a summons which he whole-heartedly obeyed. 'For this' (he declares) 'I was set apart as yours from the beginning' (Y 44.11). 'While I have power and strength, I shall teach men to seek the right (asha)' (Y 28.4). It was as the master of asha (order, righteousness and justice) that he venerated Ahura Mazda. This was in accordance with tradition, since Mazda had been worshipped of old as the greatest of the three Ahuras, the guardians of asha; but Zoroaster went much further, and in a startling departure from accepted beliefs proclaimed Ahura Mazda to be the one

uncreated God, existing eternally, and Creator of all else that is good, including all other beneficent divinities.

One cannot hope to retrace with any certainty the processes of thought which led Zoroaster to this exalted belief; but it seems probable that he came to it through meditating on the daily act of worship which he as priest performed, and on the cosmogonic theories connected with this. Scholar-priests, as we have seen, had evolved a doctrine of the genesis of the world in seven stages, with the seven creations all being represented at the yasna; and they had postulated primal unity in the physical sphere, with all life stemming from one original plant, animal and man. From this, it would seem, Zoroaster was inspired to apprehend a similar original uniqueness in the divine sphere also, with, in the beginning, only one beneficent Being existing in the universe, Ahura Mazda, the all-wise, and also the wholly just and good, from whom all other divine beings emanated.

Harsh experience had evidently convinced the prophet that wisdom, justice and goodness were utterly separate by nature from wickedness and cruelty; and in vision he beheld, co-existing with Ahura Mazda, an Adversary, the 'Hostile Spirit', Angra Mainyu, equally uncreated, but ignorant and wholly malign. These two great Beings Zoroaster beheld with prophetic eye at their original, far-off encountering: 'Truly there are two primal Spirits, twins, renowned to be in conflict. In thought and word and act they are two, the good and the bad. . . . And when these two Spirits first encountered, they created life and not-life, and that at the end the worst existence shall be for the followers of falsehood (drug), but the best dwelling for those who possess righteousness (asha). Of the two Spirits, the one who follows falsehood chose doing the worst things, the Holiest Spirit, who is clad in the hardest stone [i.e. the sky] chose righteousness, and (so shall they all) who will satisfy Ahura Mazda continually with just actions' (Y 30.3–5).

An essential element in this revelation is that the two primal Beings each made a deliberate choice (although each, it seems, according to his own proper nature) between good and evil, an act which prefigures the identical choice which every man must make for himself in this life. The exercise of choice changed the inherent antagonism between the two Spirits into an active one, which expressed itself, at a decision taken by Ahura Mazda, in creation and counter-creation, or, as the prophet put it, in the making of 'life' and 'not-life' (that is,

death); for Ahura Mazda knew in his wisdom that if he became Creator and fashioned this world, then the Hostile Spirit would attack it, because it was good, and it would become a battleground for their two forces, and in the end he, God, would win the great struggle there and be able to destroy evil, and so achieve a universe which would be wholly good forever.

The heptad and the seven creations

These teachings were fundamentally new; but it was the old cosmogony which provided the basis for Zoroaster's thought. So the first act which he conceived Ahura Mazda as performing was the evocation, through his Holy Spirit, Spenta Mainyu, of six lesser divinities, the radiant Beings of Zoroaster's earliest vision. These divinities formed a heptad with Ahura Mazda himself, and they proceeded with him to fashion the seven creations which make up the world. The evocation of the six is variously described in Zoroastrian works, but always in ways which suggest the essential unity of beneficent divinity. Thus Ahura Mazda is said either to be their 'father', or to have 'mingled' himself with them, and in one Pahlavi text his creation of them is compared with the lighting of torches from a torch.

The six great Beings then in their turn, Zoroaster taught, evoked other beneficent divinities, who are in fact the beneficent gods of the pagan Iranian pantheon. (He himself invokes a number of them in the Gathas, notably the 'other Ahuras', that is, Mithra and Apąm Napat; Sraosha, Ashi and Geush Urvan.) All these divine beings, who are, according to his doctrines, either directly or indirectly the emanations of Ahura Mazda, strive under him, according to their various appointed tasks, to further good and to defeat evil. Collectively they are known in Zoroastrianism as Yazatas, 'Beings worthy of worship', or Amesha Spentas, 'Holy Immortals'. Although the latter term does not occur in the Gathas, it was most probably coined by Zoroaster himself to distinguish those beings revealed to him as beneficent from the generality of pagan gods, who are invoked as 'All the Immortals' in the Vedas; for Zoroaster rejected with the utmost courage and firmness the worship of the warlike, amoral Daevas – that is, Indra and his companions – whom he regarded as being 'of the race of evil purpose' (Y 32.3). 'The Daevas chose not rightly, because the Deceiver came upon them as they consulted, so that they chose the

worst purpose. Then together they betook themselves to Wrath, through whom they afflicted the life of man' (Y 30.6). To Zoroaster the Daevas were thus both wicked by nature and wicked by choice, like Angra Mainyu himself – false gods who were not to be worshipped because they stood for conflict among men, luring them through their greed for offerings to bloodshed and destructive strife.

The crucial word 'spenta', used by Zoroaster of Ahura Mazda and all his creation, is one of the most important terms in his revelation. Basically, it seems, it meant 'possessing power', and when used of beneficent divinities, 'possessing power to aid', hence 'furthering, supporting, benefiting'. Through constant religious use spenta acquired overtones of meaning, like the word 'holy', which similarly meant originally 'mighty, strong'. 'Holy' is therefore a close rendering for it; but to avoid suggesting concepts alien to Zoroastrianism, some scholars have preferred 'bounteous' as a standard translation. This, however, has the weakness that it has no religious associations in English, and so does not convey the sense of reverence implicit in Zoroastrian spenta. The rendering 'holy' has therefore been generally preferred in this book.

Although the title Amesha Spenta may be used of any of the divinities of Ahura Mazda's creation, it is applied especially to the great six of the prophet's own vision, the other lesser divinities being referred to as the Yazatas. The doctrine of the six Holy Immortals is fundamental to Zoroaster's teachings, and has far-reaching spiritual and ethical consequences, since these Beings hypostatize qualities or attributes of Ahura Mazda himself, and can in their turn (if rightly sought and venerated) bestow these upon men. For every individual, as for the prophet himself, the Immortal who leads the way to all the rest is Vohu Manah, 'Good Purpose'; and his closest confederate is Asha Vahishta, 'Best Righteousness' – the divinity personifying the mighty principle of asha, whom Zoroaster names in the Gathas more often than any other of the six. Then there is Spenta Armaiti, 'Holy Devotion', embodying the dedication to what is good and just; and Khshathra Vairya, 'Desirable Dominion', who represents both the power which each person should properly exert for righteousness in this life, and also the power and the kingdom of God. The final pair are Haurvatat and Ameretat, 'Health' and 'Long Life', who not only enhance this mortal existence but confer that eternal well-being and life, which may be obtained by the righteous in the presence of Ahura Mazda.

That divine attributes should be isolated, and then invoked and worshipped as independent beings, was a characteristic of the pagan Iranian religion, as we have seen in the case of Mithra, surrounded as he is by Friendship, Obedience, Justice, Courage and Divine Grace. So the mould was already old in which Zoroaster cast his new doctrines. He saw the great six as remaining similarly close to the supreme Lord; and it is said of them in the Younger Avesta (Yt 19.16–18) that they are 'of one mind, one voice, one act. . . . Of them one beholds the soul of the other, thinking upon good thoughts, good words, good deeds . . . they who are the creators and fashioners and makers and observers and guardians of the creations of Ahura Mazda.' The tendency also existed in the old Iranian religion to link 'abstract' divinities with physical phenomena, so closely that (as in the case of Mithra and Apąm Napat) the phenomena could be regarded as representing the divinities themselves; and already in the Gathas the association of the seven Amesha Spentas with the seven creations was of this kind. The nature of the link in each case appears to have been understood by the prophet through his meditations upon the yasna, the daily act of worship by which the seven creations were sustained and blessed. In pondering on its rituals he came, it seems, to apprehend that within each of the things which he as priest saw or handled was an immaterial presence, a hidden divinity, so that through these rites, performed primarily for the sake of the physical world, priest and worshippers could at the same time seek a moral and spiritual good, honouring and striving to unite themselves with the great invisible Amesha Spentas. A new dimension was thus added to the age-old observance.

The link of each divinity with his creation is a reasonable one, for Zoroastrianism, once its intuitively held – or divinely revealed – premises are granted, is essentially a rational faith. So Khshathra Vairya, Desirable Dominion, is lord of the hard sky of stone, which arches protectively over the earth. Lowly earth itself belongs to Spenta Armaiti, Holy Devotion. Water is the creation of Haurvatat, Health, and plants belong to Ameretat, Long Life or Immortality. Vohu Manah, Good Purpose, is lord of the mild beneficent cow, who for the nomad Iranians was a powerful symbol of creative goodness, of that which sustains and nourishes. Fire, which pervades the other creations, and, through the sun, controls the seasons, is under the protection of Asha Vahishta, the Order which should pervade and regulate the world. Finally man himself, with his intelligence and

power of choice, belongs especially to Ahura Mazda, the Lord Wisdom, who made the first choice of all. These associations, subtly alluded to in the Gathas, are plainly set out in the later literature.

The order of the great heptad of divinities often does not correspond with the chronological sequence of the seven creations. This was because it was natural to name them usually according to spiritual dignity and worth, with Ahura Mazda in his rightful place at their head. Any of the great seven may be entreated by any individual worshipper – indeed he should invoke them all, if he is to become a perfect man; but two among them had particular links with two groups of society. Armaiti, as guardian of the humble earth, was the protector of the herdsmen who depended so closely on her bounty, and who, as the lowliest members of society, had especial need of the virtue of submission; while her great partner, Khshathra, lord of the lofty, protective sky, and so of stone everywhere, was as fittingly the guardian of warriors, who had the duty to use their weapons – their flint-tipped arrows and spears, their slingstones and heavy maces – to protect the poor and weak, and not to despoil or harm them. The third group in society, the priests, who were the learned class, evidently felt themselves especially under the protection of Ahura Mazda, the Lord Wisdom, whose creation, mankind, they represented at the yasna; but the supreme Lord's power is so all-encompassing that this link is not made so much of in the tradition.

Being the creation of Ahura Mazda, every man has the duty not only to cherish the six lesser creations, but also to watch over his own physical and moral well-being, and to care for his fellow-men, since each of them is likewise the special creature of God. The particular ethical code which Zoroaster gave his followers to live by demanded of them good thoughts, good words and good deeds – an admirable moral law which seems a generalization of the threefold demand made of the Iranian priest, who to perform an act of worship effectively needed good intention, right words and correct rituals.

The doctrine of the seven Amesha Spentas and the seven creations thus inspired a comprehensive morality, and inculcated in man a deep sense of responsibility for the world around him. He is the chief of the creations, but he is bound to the other six by the link of a shared purpose, for all spenta creation is striving for a common goal, man consciously, the rest by instinct or nature, for all were brought into existence for this one end, namely the utter defeat of evil.

Creation and the Three Times

Another aspect of the relationship between tangible and intangible was embodied in Zoroaster's teaching (best known to us from the Pahlavi books) that Ahura Mazda accomplished the act of creation in two stages. First he brought all things into being in a disembodied state, called in Pahlavi 'menog', that is, 'spiritual, immaterial'. Then he gave it 'material' or 'getig', existence. The getig existence is better than the previous menog one, for in it Ahura Mazda's perfect creation received the added good of solid and sentient form. Together, the fashioning of these two states constituted the act of Creation, called in Pahlavi 'Bundahishn'. The achievement of the getig state set the field for the battle with evil, for unlike the menog one it was vulnerable to assault; and Angra Mainyu straightway attacked. According to the myth as set out in the Pahlavi books, he broke in violently through the lower bowl of the stone sky, thus marring its perfection. Then he plunged upwards through the water, turning much of it salt, and attacked the earth, creating deserts. Next he withered the plant, and slew the Uniquely-created Bull and the First Man. Finally he fell upon the seventh creation, fire, and sullied it with smoke, so that he had physically blighted all the good creation.

The divine beings then rallied their forces. Ameretat took the plant, pounded it up (as haoma is pounded in the yasna-ritual), and scattered its essence over the world by cloud and rain, to grow up as more plants everywhere. The seed of the Bull and Man were purified in the moon and sun, and more cattle and men sprang from them. So in the Zoroastrian version of the ancient myth the beneficent sacrifice attributed originally to the pagan gods was assigned as an evil act to Angra Mainyu, for it was he who brought decay and death into the perfect, static world of Ahura Mazda. The Amesha Spentas were able, however, through their holy power to turn his malicious acts to benefit; and such must be the constant endeavour of all the good creation.

'Creation' was the first of the three times into which the drama of cosmic history is divided. Angra Mainyu's attack inaugurated the second time, that of 'Mixture' (Pahlavi 'Gumezisn'), during which this world is no longer wholly good, but is a blend of good and evil; for the cycle of being having been set in motion, Angra Mainyu continues to attack with the Daevas and all the other legions of darkness which he had brought into existence to oppose the Yazatas,

and together they inflict not only physical ills but every moral and spiritual evil from which man suffers. To withstand their assaults man needs to venerate Ahura Mazda and the six Amesha Spentas, and to bring them so fully into his own heart and being that there is no room there for vice or weakness. He should also worship all the beneficent Yazatas, some of whom, like the two lesser Ahuras (twice invoked by Zoroaster himself in the Gathas) will also help him in his moral struggles, while others, such as Sun and Moon, will play their part in keeping the physical world strong and in accordance with asha.

According to Zoroaster's new revelation, mankind thus shared with the spenta divinities the great common purpose of gradually overcoming evil and restoring the world to its original perfect state. The glorious moment when this will be achieved is called 'Frashokereti' (Pahlavi 'Frashegird'), a term which probably means 'Healing' or 'Renovation'. Therewith history will cease, for the third time, that of 'Separation' (Pahlavi 'Wizarishn') will be ushered in. This is the time when good will be separated again from evil; and since evil will then be utterly destroyed, the period of Separation is eternal, and in it Ahura Mazda and all the Yazatas and men and women will live together for ever in perfect, untroubled goodness and peace.

In thus postulating not only a beginning but also an end to human history, Zoroaster made a profound break with earlier ideas, according to which the process of life, once started, was expected to continue forever, if men and gods both bore their part. The old concept of co-operation between divinity and worshipper, as necessary in order to maintain the world according to asha, persists in his teachings; but he gave this co-operation new significance by seeing it, not as directed simply to preserving the world as it is, but to reaching an ultimate goal of restored perfection. Moreover, his revelation lent man new dignity, for according to it he was created to be God's ally, working with him to achieve the victory over evil which is longed for by both.

The doctrine of the Three Times – Creation, Mixture, Separation – makes history in a sense cyclical, with the getig world restored in the third time to the perfection it possessed in the first one. Meanwhile all the sorrows and strivings of the present time of Mixture are part of the battle against Angra Mainyu. Zoroaster thus not only saw a noble purpose for humanity, but also offered men a reasoned explanation for what they have to endure in this life, seeing this as affliction brought on them by the Hostile Spirit, and not

imputing to the will of an all-powerful Creator the sufferings of his creatures here below.

Death and the hereafter

The most general human affliction is death; and death forces individual souls, throughout the time of Mixture, to leave the getig world and return for a while to the deficient menog state. As each spirit departs, according to Zoroaster, it is judged on what it has done in this life to aid the cause of goodness. He taught that women as well as men, servants as well as masters, may hope to attain Paradise, for the physical barrier of pagan days, the 'Bridge of the Separator', becomes in his revelation a place of moral judgment, where each soul must depend, not on power or wealth of offerings in the life it has left behind, but on its own ethical achievements. Here Mithra presides over the tribunal, flanked by Sraosha and by Rashnu, who holds the scales of justice. In these are weighed the soul's thoughts, words and deeds, the good on one side, the bad on the other. If the good are heavier, the soul is judged worthy of Paradise; and it is led by a beautiful maiden, the personification of its own conscience ('daena') across the broad bridge and up on high. If the scales sink on the bad side, the bridge contracts to the width of a blade-edge, and a horrid hag, meeting the soul as it tries to cross, seizes it in her arms and plunges with it down to hell, 'the dwelling-place of Worst Purpose' (Y 32.13), where the wicked endure a 'long age of misery, of darkness, ill food and the crying of woe' (Y 31.20). The concept of hell, a place of torment presided over by Angra Mainyu, seems to be Zoroaster's own, shaped by his deep sense of the need for justice. Those few souls 'whose false (things) and what are just balance' (Y 33.1) go to the 'Place of the Mixed Ones', Misvan Gatu, where, as in the old underworld kingdom of the dead, they lead a grey existence, lacking both joy and sorrow.

Even for souls in Paradise bliss is not perfect during this time of Mixture, for complete happiness can come again only at Frashegird. The pagan Iranians had presumably held, like the Vedic Indians, that soon after each blessed soul reached Paradise it was reunited with its resurrected body, to live again a happy life of full sensation; but Zoroaster taught that the blessed must wait for this culmination till Frashegird and the 'future body' (Pahlavi 'tan i pasen'), when the earth will give up the bones of the dead (Y 30.7). This general

resurrection will be followed by the Last Judgment, which will divide all the righteous from the wicked, both those who have lived until that time and those who have been judged already. Then Airyaman, Yazata of friendship and healing, together with Atar, Fire, will melt all the metal in the mountains, and this will flow in a glowing river over the earth. All mankind must pass through this river, and, as it is said in a Pahlavi text, 'for him who is righteous it will seem like warm milk, and for him who is wicked, it will seem as if he is walking in the flesh through molten metal' (GBd XXXIV.18–19). In this great apocalyptic vision Zoroaster perhaps fused, unconsciously, tales of volcanic eruptions and streams of burning lava with his own experience of Iranian ordeals by molten metal; and according to his stern original teaching, strict justice will prevail then, as at each individual judgment on earth by a fiery ordeal. So at this last ordeal of all the wicked will suffer a second death, and will perish off the face of the earth. The Daevas and legions of darkness will already have been annihilated in a last great battle with the Yazatas; and the river of metal will flow down into hell, slaying Angra Mainyu and burning up the last vestige of wickedness in the universe.

Ahura Mazda and the six Amesha Spentas will then solemnize a last, spiritual yasna, offering up the last sacrifice (after which death will be no more), and making a preparation of the mystical 'white haoma', which will confer immortality on the resurrected bodies of all the blessed, who will partake of it. Thereafter men will become like the Immortals themselves, of one thought, word and deed, unaging, free from sickness, without corruption, forever joyful in the kingdom of God upon earth. For it is in this familiar and beloved world, restored to its original perfection, that, according to Zoroaster, eternity will be passed in bliss, and not in a remote insubstantial Paradise. So the time of Separation is a renewal of the time of Creation, except that no return is prophesied to the original uniqueness of living things. Mountain and valley will give place once more to level plain; but whereas in the beginning there was one plant, one animal, one man, the rich variety and number that have since issued from these will remain forever. Similarly the many divinities who were brought into being by Ahura Mazda will continue to have their separate existences. There is no prophecy of their re-absorption into the Godhead. As a Pahlavi text puts it, after Frashegird 'Ohrmazd and the Amahraspands and all Yazads and men will be together. . . ; every place will resemble a garden in spring, in which

there are all kinds of trees and flowers . . . and it will be entirely the creation of Ohrmazd' (Pahl.Riv.Dd. XLVIII, 99, 100, 107).

Zoroaster was thus the first to teach the doctrines of an individual judgment, Heaven and Hell, the future resurrection of the body, the general Last Judgment, and life everlasting for the reunited soul and body. These doctrines were to become familiar articles of faith to much of mankind, through borrowings by Judaism, Christianity and Islam; yet it is in Zoroastrianism itself that they have their fullest logical coherence, since Zoroaster insisted both on the goodness of the material creation, and hence of the physical body, and on the unwavering impartiality of divine justice. According to him, salvation for the individual depended on the sum of his thoughts, words and deeds, and there could be no intervention, whether compassionate or capricious, by any divine Being to alter this. With such a doctrine, belief in the Day of Judgment had its full awful significance, with each man having to bear the responsibility for the fate of his own soul, as well as sharing in responsibility for the fate of the world. Zoroaster's gospel was thus a noble and strenuous one, which called for both courage and resolution on the part of those willing to receive it.

CHAPTER THREE

The establishing of Mazda worship

Introduction

Noble though they were, and a development of the old Ahuric religion, Zoroaster's teachings contained much to anger and trouble his people. In offering the hope of heaven to everyone who would follow him and seek righteousness, he was breaking, it seems, with an aristocratic and priestly tradition which consigned all lesser mortals to a subterranean life after death. Moreover, he not only extended the hope of salvation on high to the humble, but threatened the mighty with hell and ultimate extinction if they acted unjustly. His doctrines concerning the hereafter were thus doubly calculated to outrage the privileged; and to rich and poor alike his rejection of the Daevas must have seemed rash and dangerous, being calculated to draw down the wrath of those divine beings on the whole community. Further, the grand concepts of the one Creator, dualism and the great cosmic struggle, with the demand for continual moral endeavours, may well have been difficult to grasp, and, once grasped, too challenging for the ordinary easy-going polytheist.

In addition to all this, Zoroaster's own people evidently felt the usual scepticism towards a familiar person who claims a divine and unique revelation; and so the years he spent preaching among them were almost fruitless, bringing him only one convert, his cousin Maidhyoimanha. So he departed and went to another tribe, where,

coming as a stranger, he gained a hearing from the queen, Hutaosa, and her husband, Vishtaspa, who 'came forward as the arm and help of this religion, the Ahuric, Zoroastrian' (Yt 13.100). Vishtaspa's conversion angered the neighbouring princes, who demanded his return to the old faith. On his refusal there was fighting, in which Vishtaspa was victorious; and so Zoroaster's teachings became established in his territory.

According to the tradition Zoroaster lived for many years after Vishtaspa's conversion, but little is known of his life either before or after this crucial event. Marriage was demanded of an Iranian priest, to fit him fully for his vocation, and the prophet was married three times. His first two wives, whose names are not recorded, bore him three sons and three daughters. The marriage of the youngest daughter, Pouruchista, is celebrated in one of the Gathas (Y 53). Her husband was Jamaspa, Vishtaspa's chief counsellor, who is proverbial among Zoroastrians for wisdom. He figures in the Gathas with his kinsman Frashaostra; and Zoroaster himself took Frashaostra's daughter Hvovi as his third wife. This marriage was childless.

The Zoroastrian badge

In the Gathas Zoroaster appears as prophet rather than lawgiver; but during the years which he spent at Vishtaspa's court he must have organized his community, and established its devotional forms and practices. It had been, it seems, an Indo-Iranian custom for men on initiation to put on a woven cord as a sign of their membership of the religious community. The Brahmans of India wear the cord over one shoulder. It is knotted for them by a priest, and they never untie it, but simply slip it aside when ritually necessary. This may well have been the general old usage, which Zoroaster adapted to give his followers a distinctive badge. All Zoroastrians, men and women alike, wear the cord as a girdle, passed three times round the waist and knotted at back and front. Initiation took place at the age of fifteen; and thereafter, every day for the rest of his life, the believer must himself untie and retie the cord repeatedly when praying. The symbolism of the girdle (called in Persian the 'kusti') was elaborated down the centuries; but it is likely that from the beginning the three coils were intended to symbolize the threefold ethic of Zoroastrianism, and so to concentrate the wearer's thoughts on the practice of his faith. Further, the kusti is tied over an inner shirt of pure white,

the 'sudra', which has a little purse sewn into the throat; and this is to remind the believer that he should be continually filling its emptiness with the merit of good thoughts, words and deeds, and so be laying up treasure for himself in heaven.

The times and manner of praying

For the pagan Iranians three times of day – sunrise, noon and sunset – had been significant for prayer and worship, and these divided the daylight hours into two periods, with the morning one, Havani, under the protection of Mithra, and the afternoon one, Uzayara, under that of his brother Ahura, Apam Napat. The night, it seems, constituted a third period, called Aiwisruthra, and this was assigned to the fravashis, the spirits of the dead. Zoroaster, it seems, made two new divisions of the twenty-four hours, and required of his followers accordingly five times of daily prayer. One of the new divisions, named Rapithwa, began at noon (the ideal moment at which time stood still at Creation, as it will again at Frasho-kereti), and extended into the first part of the afternoon, being thus taken from Uzayara. During summer, when the spenta powers are in the ascendant, this new period was dedicated to the spirit of noon, Rapithwina, and was set under the protection of Asha Vahishta, lord of fire and so of noontime heat; but during the Daeva-dominated winter Rapithwina was held to retreat beneath the earth, to cherish with his warmth the roots of plants and springs of water; and his division of the day was then assigned, like the morning one, to Mithra, and became the Second Havani. So all through summer the prayers said at noon helped the devout to think of asha and of the present and future triumph of goodness, while Rapithwina's withdrawal during winter was an annual reminder of the menacing power of evil, and the need to resist it. So Zoroaster used both the times of day and seasons of the year to imprint essential doctrines firmly in the minds of his followers.

The other new division of the twenty-four hours began at the opposite moment, midnight. Zoroaster thus divided the night into two, leaving the first half to the fravashis, but devoting the second half, called Ushah (from midnight till sunrise) to Sraosha, lord of prayer; and during that time, when the powers of darkness are at their strongest and prowl about, his followers were to rise, put fuel and incense on the hearth fire, and strengthen the world of goodness by their prayers.

The five daily prayers were a binding duty on every Zoroastrian, part of his necessary service to God, and a weapon in the fight against evil. The ritual of prayer, as known from living practice, is as follows: first the believer prepares himself by washing the dust from face, hands and feet; then, untying the sacred cord, he stands with it held in both hands before him, upright in the presence of his Maker, his eyes on the symbol of righteousness, fire. Then he prays to Ahura Mazda, execrates Angra Mainyu (flicking the ends of the cord contemptuously as he does so), and reties the cord while still praying. The whole observance takes only a few minutes, but its regular repetition is a religious exercise of the highest value, constituting both a steady discipline and a regular avowal of the fundamental tenets of the faith.

The seven festivals

The other strict obligation which Zoroaster laid on his followers was to celebrate annually seven high feasts, dedicated to Ahura Mazda and the Amesha Spentas, and to their seven creations. Six of these feasts, known later as the 'gahambars', made a uniform chain, and the tradition duly ascribes their foundation to the prophet himself; but in origin they appear to have been pastoral and farming festivals which he rededicated to his own faith, and as such they are scattered irregularly through the year. Their names (preserved in Younger Avestan forms) are as follows: Maidhyoi-zaremaya, 'Mid-spring'; Maidhyoi-shema, 'Mid-summer'; Paitishahya, '(Feast of) bringing in the corn'; Ayathrima, '(Feast of) the home-coming', that is, of the herds from pasture; Maidhyairya, 'Mid-winter'; and Hamaspathmaedaya, a name of uncertain meaning, given to the feast of the fravashis, which was celebrated on the last night of the year, before the spring equinox.

Each Zoroastrian congregation celebrated these festivals by attending religious services early in the day, devoted always to Ahura Mazda, and then by gathering in joyful assemblies, with feasts at which food was eaten communally which had been blessed at the services. Rich and poor met together on these occasions, which were times of general goodwill, when quarrels were made up and friendships renewed and strengthened. The first festival, Maidhyoi-zaremaya, was held in honour of Khshathra Vairya and the creation of sky, and the last, Hamaspathmaedaya, was devoted to Ahura Mazda himself and his creation, man, with an especial honouring of

the fravashis of the just, who had 'conquered for righteousness'.

The seventh creation, fire, remains always apart from the others, being their pervasive life-force; and the seventh feast likewise is separated a little from the rest. It is called in Persian No Ruz, 'New Day' (the Avestan form of the name does not survive); and it appears that Zoroaster established it at the spring equinox, re-dedicating what was probably an ancient celebration of spring to Asha Vahishta and fire. As the last of the seven feasts it looks forward to the Last Day, with the ultimate triumph of righteousness, which will also be the New Day of eternal life. Since the festival ushers in the Ahuric season of summer, it marks a yearly defeat for the Hostile Spirit, and in Zoroastrian usage (attested from early medieval times) Rapithwina is welcomed back above ground at noon on the 'New Day', to bring in the season of warmth and light. Thereafter he is honoured daily in the prayers of his own noontime watch, which is now called Rapithwa again, instead of Second Havani, and Asha Vahishta is then invoked throughout the summer months.

In imposing on his followers these two obligations – the individual one of praying five times daily, and the communal one of celebrating the seven feasts – Zoroaster created a devotional system which gave his religion enormous strength and ensured its survival over millennia; for these religious exercises reminded Zoroastrians constantly of the essential doctrines of their faith, fixing them in the minds of simple as well as learned; and they made the community moreover disciplined and self-reliant, while developing in it a strong corporate sense.

The oldest prayers

Zoroaster also composed for his followers a short prayer, which is for the Zoroastrian what the Lord's Prayer is for the Christian. This is the 'Ahuna Vairya' (later called the 'Ahunvar'). It is the first prayer taught to every Zoroastrian child, and it may be uttered, at need, in place of all other forms of worship or supplication. It is, naturally, in the ancient Gathic dialect spoken by the prophet, and there has been much discussion among scholars about the exact meaning of its venerable lines. The following version represents a conflation of recent renderings: 'He (Ahura Mazda) is as much the desired Master as the Judge according to asha. (He is) the doer of the acts of good purpose, of life. To Mazda Ahura (is) the kingdom, whom they have

established as pastor for the poor.' The word translated as 'poor', 'drigu', a forerunner of Persian 'darvish', had a special sense, that of a devout and humble person, a true adherent of the faith.

There is one other short Gathic prayer, which was perhaps composed by one of the prophet's earliest disciples, since (unlike the Ahunvar) it is not attributed traditionally to him himself. This is called the 'Airyema ishyo', and it invokes Airyaman, who, with Fire, will cleanse the world at Frasho-kereti. It runs: 'May longed-for Airyaman come to the help of the men and women of Zoroaster, to the help of their good intention. The conscience which deserves the desirable recompense, for it I ask the longed-for reward for righteousness, which Ahura Mazda will measure out.' This prayer is still uttered daily in Zoroastrian acts of worship, and at every funeral ceremony.

The creed

Zoroaster created a community which was united by clearly defined doctrines, shared moral endeavour, and common observances. This unity, and the conviction of his followers that all who would not accept his revelation were likely to be damned, must have been a provocation to the unconverted; and according to the tradition Zoroaster himself met a violent end in old age from the dagger of a pagan priest. Some disaster also overwhelmed Vishtaspa's kingdom, and it seems that for a time the young faith had to struggle to survive. It evidently found the strength not only to do so, but gradually to spread among the Iranian peoples. The Zoroastrian creed, the 'Fravarane', uttered daily, appears to have taken form during those early, difficult times, and represents, it has been suggested, the declaration of faith required then of each new convert. The ancient text begins (Y 12.1): 'I profess myself a worshipper of Mazda, a follower of Zoroaster, rejecting the Daevas, accepting the Ahuric doctrine; one who praises the Amesha Spentas, who worships the Amesha Spentas. To Ahura Mazda, the good, rich in treasures, I ascribe all things good.' It is noteworthy that the word chosen before all others to define a believer is 'Mazdayasna', a worshipper of Mazda. This occurs eight times in the longer version of the creed (preserved as Y 12), and only four times is it further qualified by 'Zarathushtri', that is, a follower of Zoroaster. Plainly it was by exalting Ahura Mazda as God, and devoting to him, ultimately, all

worship, that the Zoroastrian distinguished himself essentially from adherents of the pagan faith.

Dualism is also avowed in the opening lines of the Fravarane, with rejection of the Daevas. (Angra Mainyu himself appears to belong solely to Zoroaster's own revelation, and so no denial of him was needed explicitly from a convert.) Only what is good is ascribed to Ahura Mazda. The text continues (after Gathic citations): 'Holy Armaiti, the good, I choose for myself. Let her be mine! I renounce the theft and carrying off of cattle, and harm and destruction for Mazda-worshipping homes' – words which suggest the sufferings and harassment of the early community. Thereafter comes a more detailed, emphatic rejection of the evil powers: 'I forswear . . . the company of Daevas and of the followers of Daevas, of demons, and the followers of demons, of those who do harm to any being by thoughts, words, deeds or outward signs. Truly I forswear the company of all this as belonging to the Drug, as defiant (of the good). . . . Even as Zoroaster forswore the company of Daevas. . . at all encounterings at which Mazda and Zoroaster spoke together, so I forswear, as Mazda-worshipper and Zoroastrian, the company of Daevas. . . . As was the choice of the Waters, the choice of the Plants, the choice of the beneficent Cow, the choice of Ahura Mazda, who created the cow, who (created) the just Man, as (was) the choice of Zoroaster, the choice of Kavi Vishtaspa, the choice of Frashaostra and Jamaspa . . . by that choice and by that doctrine am I a Mazda-worshipper . . .'. These last lines emphasize the characteristic Zoroastrian doctrine that by choosing the good each individual is allying himself as a humble fellow-worker with God and the whole spenta cosmos. Ahura Mazda is honoured here as the Creator. There is no reason to suppose that he was thus regarded by the pagan Iranians, for in so far as they assigned creative activity to any one divinity it seems rather to have been to the lesser Ahura, Varuna (perhaps as carrying out the behests of the remote Lord Wisdom). So this was probably another distinctively Zoroastrian doctrine.

The Fravarane ends with the believer engaging himself to uphold the threefold Zoroastrian ethic, and the faith in general: 'I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-performed act. I pledge myself to the Mazda-worshipping religion, which . . . is righteous, which of all (faiths) which are and shall be is the greatest, the best, the most beautiful, which is Ahuric, Zoroastrian.'

The liturgy and Yenhe hatąm

Apart from verses from his Gathas, which are the supreme Zoroastrian manthras, and the Ahuna Vairya for daily use, Zoroaster does not seem to have established any fixed devotional utterances for his disciples, being content, presumably, that otherwise they should worship and pray with words of their own choice. But at some stage his followers must have decided to create a fixed liturgy to accompany the daily act of worship, the yasna. This seems to have been done at a time when the Gathic dialect was fading away – a development which may, indeed, have prompted their action, with the desire that for this service, which embodied so much that was central to the prophet's thought, his community should continue to use words as close as possible to those with which he himself had prayed. The result was the putting together of the 'worship of the seven chapters', Yasna Haptanhaiti (Y 35–41). This is a liturgy in seven short sections (one in verse), which perhaps represents a collection of what old priests still remembered then of ancient manthras in the Gathic dialect, such as were used at the daily offerings to fire and water. These manthras even contain what appear to be pre-Zoroastrian elements; but in its existing form the liturgy is devoted naturally to Ahura Mazda, and it is here (Y 39.3) that the term Amesha Spenta first appears. Another little text in Younger Avestan was appended to the seven chapters, as Y 42; and then this and the Yasna Haptanhaiti were enclosed by the Gathas themselves, arranged according to metre in five groups. Zoroaster's own words, mighty in spiritual power, were thus set like protective walls on either side of the rituals and the liturgy which accompanied them, so that they could shield the whole act of worship from malign influences.

One group of the Gathas, known as 'Gatha Ahunavaiti', is by far the longest, and it was placed before the seven chapters, as Y 28–34; and the four other groups follow them, as Y 43–53. The Gatha Ahunavaiti was accompanied by the Ahuna Vairya (from which it takes its name), together with two other short and very sacred prayers. One of these, the Yenhe hatąm, consists of a remodelling of the Gathic verse Y 51.22, which runs as follows: 'At whose sacrifice Ahura Mazda knows the best for me according to righteousness. Those who were and are, those I shall worship by their names and shall approach with praise.' Zoroaster's first words here presumably referred to a particular divinity to whom an act of worship had just

been offered; but the whole verse was altered rather awkwardly to create a prayer of general application, which may be rendered thus: 'Those of the Beings, male and female, whom Ahura Mazda knows to be best for worship according to righteousness, those we shall worship.' The intention was evidently to offer veneration with these words to all divinities of the spenta creation, omitting none through inadvertence, and so this prayer forms a regular part of the litanies of the faith.

The Ashem vohu

The other very sacred prayer is the Ashem vohu, with which most Zoroastrian devotions end. This seems to be a brief manthra designed to concentrate the mind upon asha, and to invoke the aid of Asha Vahishta, the word or name occurring thrice within the twelve words of the prayer. The following translation is perhaps the least forced: 'Asha (is) good, it is best. According to wish it is, according to wish it shall be for us. Asha belongs to Asha Vahishta.' This prayer, together with the Ahuna Vairya and Yenhe hatąm, precedes the Gatha Ahunavaiti, while the second great Gathic prayer, the Airyema ishyo, is set protectively after the last Gatha, as Y 54. The whole liturgy, from the Ahuna Vairya to the Airyema ishyo, was called the Staota Yesnya, '(Words) of praise and worship', and once it had been accepted as the standard form of words to accompany the yasna, it must have become obligatory for every practising priest to know it by heart. The safe-keeping of the Gathas themselves was thus assured, the prophet's great hymns being reverently transmitted in this way, by word of mouth, from generation to generation.

The hymns

The other religious texts, notably the yashts, the hymns to individual yazatas, continued much longer in fluid oral transmission, partly learnt by heart, partly extemporized. Some of the oldest portions, coming down from pagan times, were recast in the light of Zoroaster's teachings, with Ahura Mazda exalted, and all revelation put in the mouth of his prophet; but many of the verses, being concerned with beneficent divinities, needed no particular revision; and others of a strikingly pagan cast survived unaltered, and are as incongruous to Zoroaster's message as are parts of the Old Testament to Christianity.

CHAPTER FOUR

The unrecorded centuries

The early days

It is thought to have been around 1500 B.C. – in the Bronze Age, that is, and the time of chariot-warfare – that the Indian peoples moved south off the steppes and across Central Asia, shattering (as archaeologists have shown) a fairly advanced civilization there. Then, turning south-east, they pressed on through mountain-passes to conquer the land now called after them. The Iranians, following in their wake, branched instead south-westerly on to the plateau of Iran. The Avestan people appear to have been in the rear of this second great migration, for they seem to have settled in Central Asia itself – possibly in the region later known as Khwarezm. There is no means of tracing their movements precisely, however, for this whole area remained prehistoric – lacking, that is, any dateable records – for many more centuries.

There is, however, some material to be found in the Avesta itself about the early days of the faith, though this cannot be dated or given a precise location. Most of it is in the hymn to the fravashis, Yasht 13, which contains a great list of names of men and women of old whose fravashis are worthy of veneration. This list begins with 'The first teachers and first hearers of the doctrine' (Yt 13.17, 149), among whom are Maidhyoimanha, Kavi Vishtaspa and his queen Hutaosa, Jamaspa and a few others familiar from the Gathas or the tradition;

but these are followed by many unfamiliar names, all Iranian, but belonging to far-off, forgotten times. There are the names too of tribes who accepted the Zoroastrian religion – the Airyas (who included the 'Avestan' people), Tuiryas, Sairimas, Sainus and Dahis; and also of some lands, whose names are unknown to history.

The first piece of evidence to associate Zoroastrianism with familiar places comes from another of the old yashts, Yasht 19, in honour of Khvarenah (Divine Grace). Here it is said (v. 66) that the royal Khvarenah accompanies him 'who rules there where is the Lake Kąsaoya, which receives the Haetumant. . .'. The Haetumant is the modern Helmand, and Lake Kąsaoya must be the Hamun Lake in Drangiana (modern Seistan) in the south-east of Iran. It follows therefore that the Iranians of that area had adopted Zoroastrianism before the canon of Avestan scripture was closed – that is, at least by the sixth century B.C. There is further evidence for this in a prose Avestan text which forms the first chapter of a late compilation, the Videvdad (later corrupted into Vendidad), the 'Code against demons'. In this chapter are enumerated seventeen lands, headed by Airyanem Vaejah, the by then mythical homeland of the Iranians. Each land (it is said) was created excellent by Ahura Mazda, but suffers its own affliction from the Hostile Spirit. Some of these lands again are otherwise unknown, but some bear familiar names, notably Sughda (Sogdia), Mouru (Margiana), Bakhdhi (Bactria), Harakhvaiti (Arachosia) and Haetumant (Drangiana). All these belong to the north-east and east of Iran. Various suggestions have been made as to why the list was drawn up, but the most reasonable (in the light of its preservation as a religious work) seems to be that these were all lands which accepted Zoroastrianism relatively early. It is a puzzling fact, however, that Khwarezm is not included in the list, while Airyanem Vaejah appears to be a late addition.

Doctrinal developments

There is no information about the ecclesiastical organization of Zoroastrianism in the prehistoric period – whether, for instance, there was a single recognized head of the whole community, or whether there were autonomous local churches in each tribal area or kingdom. A scrap of evidence is, however, vouchsafed in the Avesta about the pursuit of religious learning, for in Yasht 13 (v. 97) Saena,

son of Ahum-stut, is honoured as the first among the faithful to have had a hundred pupils; and clearly, through all the migrations and conquests and new settlements, the Zoroastrian priests upheld the faith, and steadily developed its theology and liturgical practices.

One doctrinal problem which must early have confronted them, because of material progress, concerned Khshathra and his guardianship both of the sky of stone and of the warrior-estate; for the general spread of the use of bronze, followed (from about the ninth century B.C.) by that of iron, meant that weapons could no longer be thought of as being of stone. Anything concerning one of the six Amesha Spentas was of the greatest doctrinal and ethical importance, and scholar-priests must have wrestled hard with this problem before they found an ingenious solution: they identified the stone of the sky as rock-crystal, and this substance they felt able to classify as a metal, presumably because it is found in veins in rock, like metallic ores. So Khshathra, lord of the crystal sky, could now be venerated as lord of metals, and hence as the protector still of fighting men. A metal knife must already have replaced the flint one in the yasna ritual, and gradually pestles and mortars of metal came to be used as well as stone ones (both are mentioned in the Avesta); so as lord of metals Khshathra continued to be represented at the daily act of worship.

A further development with regard to the six Amesha Spentas was that the pantheon of yazatas became organized around them. Thus Khshathra, as lord of the sky, had for his associates and helpers Hvar, the sun-yazata, Asman, spirit of the sky, and Mithra, while Spenta Armaiti, as guardian of the earth, received aid from the Waters and the divinities of water, Aredvi Sura and Apąm Napat. The earth-yazata herself, Zam, gave her support to Ameretat, lord of plants. Since, as these instances show, some of the yazatas personify what one or other of the Amesha Spentas protects, the Zoroastrian pantheon is a complex one, full of criss-crossing webs of alliance and interdependence; but this would have been no stumbling-block for Iranian converts, who were familiar with such relationships in the pagan faith. (Thus, to take one example, Mithra had long been venerated as lord of fire and the sun, although both fire and sun were themselves personified as gods.) Since all the spenta divinities of Zoroastrianism strive together for a common end, which they were evoked by Ahura Mazda to help achieve, there is no rivalry among them, no sense that one is too exalted to aid or be aided by another. So the divine pantheon itself creates a pattern for human society, in

which every man should help his fellows, according to his own abilities.

Belief in a world Saviour

An important theological development during the dark ages of the faith concerned the growth of beliefs about the Saoshyant or coming Saviour. Passages in the Gathas suggest that Zoroaster was filled with a sense that the end of the world was imminent, and that Ahura Mazda had entrusted him with revealed truth in order to rouse mankind for their vital part in the final struggle. Yet he must have realized that he would not himself live to see Frasho-kereti; and he seems to have taught that after him there would come 'the man who is better than a good man' (Y 43.3), the Saoshyant. The literal meaning of Saoshyant is 'one who will bring benefit'; and it is he who will lead humanity in the last battle against evil. Zoroaster's followers, holding ardently to this expectation, came to believe that the Saoshyant will be born of the prophet's own seed, miraculously preserved in the depths of a lake (identified as Lake Kąsaoya). When the end of time approaches, it is said, a virgin will bathe in this lake and become with child by the prophet; and she will in due course bear a son, named Astvat-ereta, 'He who embodies righteousness' (after Zoroaster's own words: 'May righteousness be embodied' Y 43.16). Despite his miraculous conception, the coming World Saviour will thus be a man, born of human parents, and so there is no betrayal, in this development of belief in the Saoshyant, of Zoroaster's own teachings about the part which mankind has to play in the great cosmic struggle. The Saoshyant is thought of as being accompanied, like kings and heroes, by Khvarenah, and it is in Yasht 19 that the extant Avesta has most to tell of him. Khvarenah, it is said there (vv. 89, 92, 93), 'will accompany the victorious Saoshyant . . . so that he may restore existence. . . . When Astvat-ereta comes out from the Lake Kąsaoya, messenger of Mazda Ahura . . . then he will drive the Drug out from the world of Asha.' This glorious moment was longed for by the faithful, and the hope of it was to be their strength and comfort in times of adversity.

Just as belief in the coming Saviour developed its element of the miraculous, so, naturally, the person of the prophet himself came to be magnified as the centuries passed. Thus in the Younger Avesta, although never divinized, Zoroaster is exalted as 'the first priest, the

first warrior, the first herdsman . . . master and judge of the world' (Yt 13. 89, 91), one at whose birth 'the waters and plants . . . and all the creatures of the Good Creation rejoiced' (Yt 13.99). Angra Mainyu, it is said, fled at that moment from the earth (Yt 17.19); but he returned to tempt the prophet in vain, with a promise of earthly power, to abjure the faith of Ahura Mazda (Vd 19.6).

The extension of purity laws

There must have been developments in the early period in practice as well as belief; and one area where there was probably steady extension of the usages of the primitive community was the code of purity laws. These, which are characteristic of Zoroastrianism, are rooted in the prophet's dualistic teachings, and also in his linking of spiritual and material, which means that, even as service of Ahura Mazda and the six Amesha Spentas furthers spiritual salvation, so caring for their seven creations helps to achieve Frasho-kereti physically. The seven had been made perfect, and all that blemishes them – dirt and disease, rust, tarnish, mould, stench, blight, decay – is the work of Angra Mainyu and his legions. So to prevent or reduce any of these things contributes to the defence of the good creation, and the weakening of its attackers. This doctrine is one of the strengths of Zoroastrianism, because it involves every member of the community in fighting cosmic evil through the ordinary tasks of daily life, so that no one need feel useless, or merely self-regarding in his endeavours.

Some of the individual purity laws go back evidently to Indo-Iranian times, being observed more or less similarly by Zoroastrians and Brahmans. So also does the use of cattle urine as a cleansing agent. These ancient laws gained fresh force from association with Zoroaster's new doctrines. So it is as the chief of the seven creations that man should keep himself scrupulously clean, in person and clothing. Having powers of reason and action, he should moreover be vigilant in his care for the other six creations. Some of the basic injunctions of Zoroastrianism – to keep earth fertile and unsullied, to encourage plants and trees to healthy growth, to have regard for the welfare of animals – are now being generally commended to humanity. Food should be carefully prepared, with strict cleanliness, and eaten almost reverently, since everything consumed belongs to one or other of the creations; and there were special rules concerning water and fire which are particular to the faith. Most people use water

heedlessly for washing; but for a Zoroastrian the cleanliness of water itself was to be protected, since it is the 'spenta' creation of Haurvatat. So nothing impure should be allowed in direct contact with a natural source of water, such as lake, stream or well. If anything ritually unclean was to be washed, water should be drawn off for this purpose, and even then, this was not to be used directly, but the impure object should first be cleaned with cattle-urine, and then dried with sand or in sunlight before water was allowed to touch it for the final washing.

Similarly with regard to fire, the general practice of using it to burn rubbish was unthinkable for the Zoroastrian, who laid only clean, dry wood and pure offerings on it, and set cooking pots over it with special care. Rubbish had therefore to be disposed of in other ways. Dry and clean waste-matter, such as broken pots, or sun-bleached bones, might be buried, since this would not harm the good earth; and as for the rest, orthodox custom came to be to cast it into a small building with only a chimney-like roof-opening, and to destroy it periodically with acid. Night-soil might be put on fields, and otherwise ancient communities produced little of the waste characteristic of modern times.

As for what constituted impurity, broadly speaking this included everything daevic, or under daevic influence. All creatures which were harmful or repulsive to man, from beasts of prey down to scorpion, wasp or ugly toad, were regarded as part of Angra Mainyu's counter-creation, and therefore unclean. They were grouped under the general term 'khrafstra'; and to kill them was meritorious, for it diminished the world of evil. Yet though there was no sin in bringing death on the creatures of him who created it, still death itself was daevic and a great uncleanness. So a dead khrafstra was even more polluting than a live one, and no orthodox Zoroastrian would willingly touch one with bare hands. The greatest pollution in death, however, the priests maintained, was from the bodies of righteous people, for a concentration of evil forces was necessary to overwhelm the good, and these continued to hover round the corpse. So from the moment of death the body was treated as if highly infectious, and only professional undertakers and corpse-bearers approached it, who were trained to take ritual precautions. If possible the funerary service was performed the same day, and the body was carried at once to a place of exposure. From medieval times this has been a funerary tower; but in ancient days (it would seem from the Avesta), it was

simply a bare mountain side or stretch of stony desert – it being essential that the polluting body, laid down naked for birds and beasts to devour, should not come into contact with the good earth, or with water or plants. After the bones had lain for a while to bleach in sun and wind, they were gathered together and buried, to await Judgment Day. The primary purpose of this funerary rite seems to have been, as we have seen, to secure the swift destruction of the polluting flesh, and to set the spirit free to mount up to heaven. (The old belief survived that the soul lingered on earth for three days after death, and it was held to be at daybreak on the fourth day that it went up, drawn by the rays of the rising sun, to face Mithra at the Chinvat Bridge. Probably Zoroaster, with his insistence on the responsibility of each man for his own fate hereafter, reduced the number of traditional rites and observances performed on behalf of the newly departed spirit; but if so, long usage and family piety led to their revival, and intercession for the dead, with many prayers and offerings, became the general practice among his followers.)

Another great source of uncleanness was any flow of blood, this being a breach in the ideal physical state. This purity law pressed hard on women, for it meant that during her monthly courses every woman was ritually unclean, and was segregated and forbidden to engage in normal activities. This was undoubtedly ancient practice, widespread among the peoples of the world; but it seems that the Zoroastrian priests gradually elaborated the restrictions, which became in the end severe. Yet though the rules were harsh, women in general seem to have accepted them stoically, as their inescapable part in the cosmic struggle against evil.

It was thus impossible for a woman, and difficult for a man, to avoid all ritual uncleanness; and purity being part of morality for Zoroastrians, various rites existed for restoring it. All involved actual washing from head to foot, and the simplest could be performed by lay people in their own homes. More elaborate ones, for heavier contaminations, were administered by priests, with recitation of holy words. The greatest of these consisted of successive triple cleansings with cattle-urine, sand and finally water, undergone by the polluted person as he moved through nine pits. Later the Zoroastrians substituted stones for the pits, probably to reduce the danger of contaminating the earth; and for them there followed nine days and nights spent in retreat, with further ablutions and prayers, in order that the cleansing should penetrate body and soul. They called this

form of purification accordingly the 'ablution of the nine nights', the 'barashnom-i no shaba'. The method by which it should be administered is set out in detail in the Vendidad (Vd 9).

Priests and worship

This elaborate purification was not only administered by priests, but often undergone by them; for in order to be fitted to invoke and worship the divine beings they had to be the purest of the pure. They were also equipped for this task by strict professional training, as their pagan forbears had been. The laity depended on priests to perform services for them at initiation, marriage and death, and on special family and public occasions, as well as relying on them to solemnize the daily yasna. The priests in their turn depended directly on the laity for subsistence, since they lived from what they received for each particular ceremony performed . There was thus a close and usually hereditary bond between individual lay and priestly families, among both rich and poor. That these families sometimes intermarried is shown by the fact that Zoroaster himself took Hvovi, Jamaspa's daughter, to be his wife; but it is probable that the priestly vocation descended only through the male line, as is still the case today.

Presumably, as in the pagan period, ceremonies were usually performed either at the priest's house or that of the man who asked for them. Early Zoroastrianism thus had no need of sacred buildings or fixed altars, and has left no traces for the archaeologist. The seven great feasts were probably celebrated either in the open, or at the house of a leading member of the local community, according to the season. Another form of corporate worship, inherited almost certainly from the pagan period, was performed by the people gathering together at certain times of the year and going up into the mountains to offer sacrifice there to the divine beings. This practice accorded perfectly with the spirit of Zoroastrianism, with worship being offered thus to the Amesha Spentas in the natural temple of their own creation; and it has been maintained by the Irani Zoroastrians down to the present day.

Conclusion

It is not possible to trace the spread of Zoroastrianism through eastern Iran, but Avestan was evidently regarded everywhere as the sacred

language of the faith, and to this day both private prayers and public services are said in this ancient tongue. How, or exactly when, the religion then reached western Iran, where it first enters recorded history, remains unknown. It seems, however, that by the time it did so, Zoroaster's great vision of a world faith had been largely lost, and his religion had come to be regarded as specifically that of the Iranian peoples. There must have been a number of reasons for this. Nothing is recorded of the fate of the earlier inhabitants of eastern Iran at the time of the great migrations, but those who were not overwhelmed were evidently absorbed by their conquerors. In any case, Zoroastrian missionaries would plainly have found it easiest to work among fellow-Iranians, both because of the absence of a serious language barrier, and because the common religious heritage provided a basis for acceptance of the new faith. These considerations must have been reinforced by inherent pride of race, which was naturally strengthened in the case of a conquering people. To Iranians in general the non-Iranian, the 'anarya' (Pahlavi 'aner') was as much a creature to be despised and disregarded as was the 'barbarian' to the Greeks; and so he might be left to follow what religion he pleased, provided only that it was peaceable. As the numerous Iranian peoples were brought gradually to accept Zoroaster's teachings, they came accordingly to regard these as part of their own racial heritage, to be treasured accordingly, rather than as a universal message of salvation for all mankind.

CHAPTER FIVE

Under the Achaemenians

The Medes, the Persians and Zoroaster

In ancient times mountain, desert and forest made formidable barriers between eastern and western Iran; and it seems probable that the Iranian peoples who settled in the West, the Medes and the Persians, invaded the land in a separate movement through the mountain passes to the west of the Caspian Sea. They are the first Iranians to enter recorded history, for from the ninth century B.C their names occur repeatedly in Assyrian records of military expeditions on to the Iranian plateau. According to Herodotus (I.101), the Medes, who settled in the north-west, were divided into six tribes, one of which comprised the 'magoi' (better known by the Latin plural 'magi', singular 'magus', from Iranian 'magu'). This tribe was, it seems, a learned, sacerdotal one, which provided priests not only for the other Medes but also for the Persians. The magi appear to have been a close-knit fraternity, and they may well have formed a stiff obstacle to the western spread of Zoroastrianism. Moreover, in their new homelands the Medes and Persians, having established themselves along the eastern side of the Zagros mountains, had sustained contact over several hundred years, partly as neighbours, partly as subjects, with ancient urban civilizations – Assyria and Urartu to the north, Elam and Babylon to the south – from which they learnt much. They may therefore have looked down on their fellow-

Iranians in the east, when communications were established between them, and have been slow to accept a religious revelation from that source.

The pride of the Medes had cause to swell when, in alliance with Babylon, they overthrew the Assyrian Empire in the years 614–612. Thereafter they annexed the northern Assyrian possessions, including part of Asia Minor, and went on to subject the Persians, who at about this time had finally made themselves masters of the kingdom of Anshan, in the south-west of Iran. (This region came thereafter to be known as Pars, or Persis to the Greeks.) The Medes also extended their sway over some of the Iranian peoples to the east, among whom Zoroastrianism was by then evidently generally established. The Median Empire flourished for about sixty years; and it is very probable that it was during its last decades that Zoroastrianism reached the western Iranians. The efforts then of missionary priests may well have been reinforced by the words and example of eastern princes, living as hostages at the Median court, and of eastern princesses, taken in political marriages; and in due course Raga, the most easterly of the Median cities, came to be regarded as a holy place by Zoroastrians.

In 549 the Persians, led by Cyrus the Great, of the Achaemenian family, a son-in-law of the reigning Median king, rebelled, defeated the Medes, and founded the first Persian Empire (in which the Medes still had a worthy part). Cyrus pressed on to conquer Asia Minor, and Babylonia (whose subject territories, up to the Mediterranean coast, then submitted to him), and brought all the Eastern Iranians under his rule. Notices by classical writers suggest that at this time of their first encounter with the Greeks, in Asia Minor, the Persians were already Zoroastrians; and learning about Zoroaster from them, the Greeks naturally considered him to be a Persian prophet, and 'master of the magi'. They learnt of him, moreover, as a figure of immense antiquity. Thus Hermodorus and Hermippus of Smyrna assigned him to 5000 years before the Trojan War, Xanthos of Lydia to 6000 years before Xerxes' invasion of Greece, and Eudoxus and Aristotle to 6000 years before the death of Plato. From this it is plain that the Persians told the Greeks that their prophet had lived in the remote past – information which Greek scholars then wove into their own schematic calculations.

This tradition of the venerable age of Zoroastrianism accords with the fact that the Medes and the Persians evidently received it as a

long-established faith, with its doctrines and observances already defined, and a canon of works in the Avestan tongue into which virtually no Western Iranian material was ever allowed to intrude. This last fact is the more remarkable because the Avesta continued in oral transmission throughout the Achaemenian period, and indeed long afterwards, and interpolation is naturally easier in unwritten texts. Such interpolation can indeed be shown, exceptionally, to have taken place; but its rarity is a sign of the respect in which the Medes and the Persians held what they believed to be the revealed word of God.

The reasons why the Avesta was not written down at this time are complex; but one was that, though the Medes and the Persians met several systems of writing in Western Iran, they plainly regarded the alien art with suspicion (in the Persian epic its discovery is attributed to the devil). So though in due course they adopted it for practical purposes, the priests, who were the scholars of ancient Iran, rejected it as unfit for recording holy words. Under the Achaemenians the chief means of written communication was Aramaic, a Semitic language with its own alphabet, which (because the Aramaeans were great traders) was already a lingua franca in the Middle East. The early Achaemenians ordered their own Persian language to be used, however, for royal inscriptions. For this, the earliest known setting down of any Iranian language, a special form of cuneiform script was evolved.

The early kings

CYRUS

Cyrus himself left only brief inscriptions, carved on the stones of his splendid new capital of Pasargadae, in the north of Pars. These inscriptions contain no declaration of his religious beliefs; but beside the palace ruins there is a sacred precinct with two massive stone plinths, it seems for public worship in the open, in traditional Iranian fashion. The fragments of three 'fire-holders' have also been recovered. These cannot be called altars in the strict sense – that is, 'raised structures, with a plane surface, on which to place or sacrifice offerings to a deity' for in Zoroastrian usage such an object is designed simply to hold the fire in whose presence believers pray. The offerings which they make to the fire while doing so are for its own sustenance,

and are practical in origin. Throughout Zoroastrian history personal and family prayers have been said in the presence of the hearth fire; but in the sixth century B.C., it seems, acquaintance with the stately religious rituals of the Middle East, and new imperial splendour, inspired the Persian priests to elevate the fire before which the king prayed. The object on which it was placed seems to be a modification of the type of a genuine altar excavated at the Median site of Nush-i Jan Tepe, near Ecbatana (Hamadan). This, attributed to the eighth century B.C., and serving an unknown cult, consists of a massive mud-brick pedestal, finely plastered, supporting a four-stepped top. In the top there is a shallow depression with marks of charring, perhaps from a sacrificial fire. The stone 'altars' of Pasargadae were more elegant, though still massive. They had a three-stepped base to balance a three-stepped top (the number three is prominent throughout Zoroastrian observance); and this top, instead of being almost flat, like that at Nush-i Jan, was deeply hollowed, so that the stand was capable of holding the thick bed of hot ashes needed to sustain an ever-burning fire. There is no evidence as to where these fire-holders originally stood; but since there is no structure at Pasargadae which can be identified as a temple, it is probable that they were set within the successive palaces, and bore what was as it were the 'hearth fire' or personal fire of the Great King, elevated in this way as a sign of his own majesty, and for the dignified performance of the Zoroastrian daily prayers.

In addition to this tangible testimony to Cyrus' religious beliefs, Greek writers record that he called one of his daughters 'Atossa', which appears to be their rendering of Iranian 'Hutaosa', the name of the queen of Vishtaspa, Zoroaster's royal patron. Cyrus' actions were, moreover, those of a loyal Mazda-worshipper, in that he sought to govern his vast new empire justly and well, in accordance with asha. He made no attempt, however, to impose the Iranian religion on his alien subjects – indeed it would have been wholly impractical to attempt it, in view of their numbers, and the antiquity of their own faiths – but rather encouraged them to live orderly and devout lives according to their own tenets. Among the many anarya who experienced his statesmanlike kindness were the Jews, whom he permitted to return from exile in Babylon and to rebuild the temple in Jerusalem. This was only one of many liberal acts recorded of Cyrus, but it was of particular moment for the religious history of mankind; for the Jews entertained warm feelings thereafter for the Persians, and

this made them the more receptive to Zoroastrian influences. Cyrus himself is hailed by 'Second Isaiah' (a nameless prophet of the Exilic period) as a messiah, that is, one who acted in Yahweh's name and with his authority. 'Behold my servant whom I uphold' (Yahweh himself is represented as saying). '(Cyrus) will bring forth justice to the nations. . . . He will not fail . . . till he has established justice in the earth' (Isaiah 42.1, 4). The same prophet celebrates Yahweh for the first time in Jewish literature as Creator, as Ahura Mazda had been celebrated by Zoroaster: 'I, Yahweh, who created all things . . . I made the earth, and created man on it. . . . Let the skies rain down justice . . . I, Yahweh, have created it' (Isaiah 44.24, 45. 8, 12). The parallels with Zoroastrian doctrine and scripture are so striking that these verses have been taken to represent the first imprint of that influence which Zoroastrianism was to exert so powerfully on post-Exilic Judaism.

Cyrus died fighting against fellow-Iranians – the Massagetes – who, still semi-nomads, threatened the frontier of his empire in the north-east; and his body was embalmed, brought back to Pasargadae, and laid in a tomb which still stands there on the plain. The fact that his corpse was not exposed according to the orthodox rite might seem at first sight to disprove his Zoroastrianism, but not only the Achaemenians, but also their successors, the Arsacids and the Sasanians, maintained a distinctive rite of embalming the bodies of kings and placing them in sepulchres of living rock or stone. There is no sanction for such a practice in the Avesta or in Pahlavi literature, indeed tombs for the dead are always referred to there with unqualified condemnation; so one can only suppose that a refusal by the Achaemenians to adopt the rite of exposure set a precedent for kings, who continued thereafter to regard themselves as above this particular religious law. The preservation of royal bodies was probably linked with the concept of the king's royal khvarenah, thought of as abiding at his tomb to the benefit of his successors and the people at large. There is scattered evidence for a special cult of the royal dead; and the practice of embalming their bodies, learnt presumably by the western Iranians from the peoples among whom they had settled, spread to their pagan kinsmen on the steppes, where it is well attested in the barrow burials of Scythian chiefs.

The tomb of Cyrus shows, however, with what care Zoroastrian kings prepared their sepulchres so that there should be no contact between the embalmed body – unclean in death, even though there

was no decay – and the living creations. The tomb-chamber is set high on a six-stepped stone plinth, which raises it far above the good earth, and it is itself all of stone. It consists of a single small chamber, thick-walled, windowless, with formerly a double stone roof and a narrow, low doorway. Over this doorway was set a carving of the sun, symbol of immortality in luminous Paradise; and Cyrus' successor, Cambyses, endowed, as well as a daily sacrifice of sheep, a monthly sacrifice of a horse, the especial creature of the sun, to be made at the tomb for his father's soul (Arrian, VI. 29. 7). These rites were maintained there for two hundred years, until Alexander conquered Persia, and the tomb was broken into and despoiled. One of those who entered it reported that it contained 'a golden couch, a table with cups, a golden coffin, and numerous garments and ornaments set with precious stones' (Strabo, XV. 3. 7).

CAMBYSES

Cambyses continued his father's expansion of the Persian Empire, adding Lower Egypt to its already vast possessions. Little good is recorded of him by the Greeks (our chief source for Achaemenian history), and as far as Zoroastrianism is concerned his main claim to notice is that he is the first person known to have practised 'khvaetvadatha', that is, next-of-kin marriage. According to the Pahlavi books, this form of marriage was highly meritorious, and never more so than when it took place within the close family circle – father with daughter, brother with sister, even mother with son. The term itself occurs in the Zoroastrian creed, the Fravarane; but it is oddly placed there, appearing towards the end in a section otherwise concerned with noble generalities, and so may well be interpolated. The passage in question (Y 12.9) runs: 'I pledge myself to the Mazda-worshipping religion, which throws off attacks, which causes weapons to be laid down, which upholds khvaetvadatha, which is righteous.' As for the earliest attestation of the custom, it has been suggested that since both Vishtaspa and his wife Hutaosa belonged to the Naotara clan, theirs may have been a khvaetvadatha-union; but there is no indication in the Avesta that they were closely related by blood. The same is true of the marriage of Cyrus to 'Cassandane, daughter of Pharnaspes, an Achaemenian' (Herodotus II .1, III .2). So the first certain marriages of this kind were those of Cambyses, their son, who wedded two of his full sisters. According to

Herodotus (III. 31) he fell in love with one sister, and, wishing to marry her, 'summoned the royal judges, since the thing he was planning was contrary to all custom, and enquired of them whether there was any law which gave the right to cohabit with his sister to any man who desired it. The judges gave a reply that was at once safe and in accordance with justice, saying that while they could not discover any law that gave to a brother the right to cohabit with a sister, they had nevertheless discovered another law which gave to the King of the Persians the right to do whatsoever he willed.' Accordingly Cambyses married first this and then a second sister (Atossa). If Herodotus' report could be trusted in all its details, it would show that khvaetvadatha was unknown to the western Iranians before Cambyses' day. Yet it would be strange if a practice originating in the caprice of a single monarch should have come to be regarded as a religious duty, generally incumbent on the faithful. Moreover, Xanthos of Lydia, a contemporary of Herodotus, is cited as saying: 'The Magian men co-habit with their mothers. They may also have like association with daughters and sisters.' The practice of consanguineous marriages was known among the Elamites, and also in parts of Asia Minor, and it has been held that it was linked with matriarchy. It seems possible, therefore, that it was adopted by the western Iranians with the alien worship of a powerful mother-goddess (on which see further below), and so was introduced gradually throughout the Zoroastrian community. Thereafter khvaetvadatha is not only lauded in the Pahlavi books, but is actually attested, in literature, documents and historical records, as having taken place among princes, priests and commoners from the sixth century B.C. down to the tenth century A.C. (after which it survived only as the marriage of first cousins, still the favoured form of union in Iran).

DARIUS THE GREAT

Cambyses died in 522, and after a brief period was succeeded by Darius the Great, from a collateral branch of the family. Darius, who took as his queen Atossa/Hutaosa, the sister-widow of Cambyses, was himself the son of a Hystaspes (a Greek rendering of Vishtaspa), which suggests that his grandparents were, like Cyrus, pious Zoroastrians. Darius had to fight hard to establish his rule over the empire, and he left many cuneiform inscriptions to record his

achievements, then and thereafter. In these he shows himself a devout believer, convinced, it seems, that he had a divine mandate to rule the world, with an authority parallel in the temporal sphere to Zoroaster's in the religious one, since it too had been conferred directly by Ahuramazda. (In Persia by the sixth century the name and title of the Lord Wisdom had been fused thus into a single word.) So he declares: 'A great God is Ahuramazda, who created this earth, who created yonder sky, who created man, who created happiness for man, who made Darius king, one king over many, one lord over many. . . . Ahuramazda when he saw this earth in commotion, thereafter he bestowed it upon me, he made me king. I am king. By the grace of Ahuramazda I set it in its place. . . . This which has been done, all that by the will of Ahuramazda I did. Ahuramazda bore me aid, until I did the work' (Naqsh-i Rustam A, 1–8, 31–36, 48–51). He was naturally a convinced dualist, and saw behind each individual rebellion against his rule the workings of Drauga 'Deceit'. (Drauga is Old Persian for the Drug, enemy of Asha, so repeatedly denounced in the Gathas and Fravarane). 'Thou who shalt be king hereafter', he exhorts his successor, 'protect thyself vigorously from Drauga' (Behistun IV. 37–8). All the troubles in his own time had begun, he is certain, when 'Drauga flourished in the land' (ibid. I. 34); and he prays: 'May Ahuramazda protect this country from a (hostile) army, from famine, from Drauga!' (Persepolis D, 15–18). He does not speak of Anra Mainyu (the Younger Avestan form of Angra Mainyu) preferring in this and other respects, it seems, familiar Persian terms to Avestan ones.

Having defeated these manifestations of Drauga Darius strove, so he declares, to live according to asha (Old Persian 'arta') and to dispense justice on earth: 'For this reason', he says, 'Ahuramazda bore me aid, and the other gods who are, because I was not hostile, I was not deceitful, I did not act falsely, neither I nor my family. I conducted myself according to justice. Neither to the weak nor to the powerful did I do wrong' (Behistun IV. 62–5). 'The man who was excellent, him I rewarded well; (him) who was evil, him I punished well' (ibid. I. 21–2). 'By the grace of Ahuramazda I am of such a sort that I am a friend to right, I am not a friend to wrong. It is not my desire that the weak man should have wrong done to him by the mighty; nor is that my desire, that the mighty man should have wrong done to him by the weak. What is right, that is my desire. . . . It is not my desire that a man should do harm; nor indeed

is that my desire, if he should do harm, he should not be punished' (Naqsh-i Rustam B, 6–12, 19–21). Here is sought the strict equity which is at the heart of Zoroastrianism.

Although Darius invoked only Ahuramazda by name, he called generally upon 'the other gods who are' and upon 'all the gods', using in these doubtless ancient formulas the old word 'baga' rather than the 'yazata' preferred in the Avesta. (This usage persisted in Persia, prevailing also in Sasanian times.) These 'other gods' he plainly regarded, orthodoxly, as lesser divinities, subordinate to the Creator, Ahuramazda. His utterances further show that for him within Iran 'Mazda-worship' was the only true faith, all others leading to trouble and disorder. Thus he declares of the Elamites: 'Those Elamites were faithless and by them Ahuramazda was not worshipped. I worshipped Ahuramazda; by the favour of Ahuramazda, as was my desire, thus I did unto them. . . . Whoso shall worship Ahuramazda as long as (his) strength shall be, for him both living and dead (there is) happiness' (Behistun V. 15–20). Yet tablets inscribed in the Elamite language have been found at Persepolis which show that Darius in fact permitted these non-Iranian subjects of his, once subdued, to continue worshipping their own ancestral gods as well as Ahuramazda, even making them grants from his treasury for this purpose. He thereby displayed the same broad tolerance towards the beliefs and practices of the anarya as his predecessor, Cyrus, had done.

XERXES

It was certainly, therefore, action against fellow-Iranians which is recorded by Darius' son Xerxes (486–465), who relates in one of his inscriptions: 'When I became king . . . there was (a place) where previously the Daivas were worshipped. Afterwards, by the grace of Ahuramazda I destroyed that sanctuary of the Daivas, and I proclaimed: "The Daivas shall not be worshipped!" Where previously the Daivas were worshipped, there I worshipped Ahuramazda with proper rites, in accordance with asha' (Xerxes, Persepolis H, 35–41). Old Persian 'daiva' corresponds to Avestan 'daeva', and these lines show the religious struggle initiated by the prophet in eastern Iran being carried on centuries later by his followers in the west. Oddly enough, however, despite all the evidence for their orthodoxy, Zoroaster's own name does not appear in any of the Achaemenians'

inscriptions. (The same curious omission is found in the royal inscriptions of the later Sasanians, and even in those of their great high priest, Kirder.)

Achaemenian palaces and tombs

The Achaemenians, lords of a great empire, had several royal residences. They maintained one at the old Median city of Ecbatana (Hamadan), and Darius built an imposing new palace at Susa, an ancient Elamite capital. He also created another new palace of great magnificence at Persepolis in Pars, to the south of Pasargadae, which became, it seems, the symbolic home of his branch of the dynasty. This palace, raised on a stone platform overlooking a broad plain, was extended and enriched through successive reigns; and among its many splendours are superb carvings, up its wide stairways, showing processions of soldiers, courtiers, and the peoples of the empire, from the Persians and Medes themselves, and other Iranians, to far-dwelling Indians and Egyptians, Babylonians and Greeks. The representatives of these peoples come bearing offerings, and it is widely held that the processions represent the annual bringing of gifts to the King of kings at the New Day (No Ruz) feast. Some scholars have even sought a religious significance in the orientation of the palace in relation to sunrise at the spring equinox; and there are other fine carvings on its walls (notably those representing a lion and its prey) whose symbolism has been much discussed.

The royal tombs were near Persepolis. Darius had his own sepulchre cut high in the side of the mountain known as Naqsh-i Rustam, a few miles away, and three of his successors made theirs beside it, while three later kings of the dynasty were laid in similar graves in the mountain behind Persepolis itself. An impressive sculpture was carved above the entrance to Darius' tomb, and this was faithfully reproduced over all the others. In it the king is depicted standing upon a three-stepped dais, his right hand raised, apparently in prayer. He faces a fire burning brightly upon a raised stand, and this too has a three-stepped base and an inverted three-stepped top (like the fire-holders of Pasargadae), while its shaft is decorated with three recessed panels. King and fire are shown upon a broad platform supported by thirty bearers who, their inscribed names tell us, represent the thirty peoples who made up the Persian Empire. The scene is framed by narrow panels, in which six figures are set one

above the other, three to each side. These represent the six noble Persians who helped Darius to gain the throne, who thus stand on either side of the Great King as the six Amesha Spentas stand, according to the Pahlavi books, on either side of Ahuramazda. Darius thus declared visually, it is suggested, his conviction that he ruled as Ahuramazda's representative on earth, being likewise the chief personage of a great heptad. The three nobles who face the king in the right-hand panel are all shown raising their left hands, covered by the sleeve, towards their mouths in a ritual gesture of mourning (a gesture which Zoroastrian priests still make today when reciting confessional texts for the dead).

Above the king's head, in the right-hand corner of the main panel, a moon symbol is carved, which shows the round disc of the full moon with a crescent moon within it, along the lower rim. This symbol is Egyptian in origin, and had earlier been adopted by the Assyrians for their moon-god. Its significance on Darius' funerary monument is still debated. A little below it, hovering between king and fire, is carved what has come to be regarded (through its revival in modern times) as the characteristic Zoroastrian symbol. This again is of Egyptian origin, the symbol of the god Horus. It is a circle with a wing on either side. Often there is a bird-tail beneath it, and two undulating appendages, deriving from the sacred snakes of the prototype. The Assyrians had adopted this symbol also, and they set within the circle the upper part of a male figure; and the Persians followed them in this, although they still made use also of the simple winged circle. Usually in Achaemenian art the symbol is placed above a person; and when that person is royal, then a male figure is regularly set within the circle, himself robed and crowned like a king, his right hand raised in benediction, the left holding a ring. The earliest known occurrence of the symbol in this form is on Darius' inscription at Behistun, made early in his reign; and thereafter it recurs repeatedly on the stone walls of the great Achaemenian palaces. There is no specific link, therefore, between it and death; and one interpretation of it is that is represents Khvarenah or Divine Grace, either as a general concept (conveyed by the simple winged circle) or, specifically, the Royal Khvarenah, symbolized by the addition of the kingly figures within the circle. But the symbol has been more widely interpreted as representing Ahuramazda himself.

The main themes of Darius' tomb sculpture are thus strikingly Zoroastrian: the king, Ahuramazda's royal representative, is shown

flanked by his six noble helpers, the mortal counterparts of the Amesha Spentas, and praying, as the prophet had taught his followers to do, in the presence of fire. The sacred number three occurs in the three steps of dais and fire-holder, and in the triple panelling of the stand's shaft. The iconography is thus orthodox, although the kings kept to the unZoroastrian practice of preserving their bodies – even while regarding a corpse as unclean, and therefore to be scrupulously isolated. (Herodotus, I. 187, relates that it vexed Darius that he could not use one of the gates of Babylon, because the embalmed body of a former queen lay in a tomb-chamber above it.)

Even Persians of lesser rank seem to have adopted the rite of exposure only slowly, for Herodotus states that, although it was common knowledge in his day that the magi let a corpse be 'torn by bird or dog' before it was buried, the Persians were more reticent about this matter, their regular custom (he says) being 'to cover the corpse with wax and bury it in the earth'. The oldest archaeological evidence for the distinctive Zoroastrian rite comes from about 400 B.C., with a rock-cut sepulchre in a mountain cemetery in Lycia, in western Asia Minor. The other tombs there appear to be those of Lycian aristocrats, but this one is distinguished by inscriptions both in Greek and Aramaic. The latter declares that 'Artim son of Arzifiy made this ossuary (astodana)'. 'Artim' has been identified as being probably the Artimas who was appointed Persian governor of Lydia in 401 B.C.; and the ossuary, which (as the Greek inscription shows) he had made to receive the bones of himself and his descendants, consists of two small chambers, each with a rectangular cavity cut in the rock floor, that was once covered by a stone lid, for further security. Each cavity evidently held the bones of several persons, gathered up after the rite of exposure. Artimas was probably of royal blood; and the ossuary shows that the rite of exposure had found acceptance among even high-ranking nobles by the end of the fifth century.

There exist at Pasargadae and Naqsh-i Rustam two impressive free-standing structures, which some have thought to be connected in some way with funerary observances. They were evidently very much alike; but the one at Pasargadae, called in later times the Zindan-i Suleyman, 'Solomon's Prison', is in ruins, whereas the one at Naqsh-i Rustam, now termed the Ka'ba-yi Zardusht or 'Zoroaster's Box', is well preserved. This is a tower-like building set on a three-stepped stone base, and consists of massive blocks of masonry which

enclose a solitary windowless chamber, raised high above the ground. Its one aperture, a narrow doorway, is reached by a steep flight of thirty stone steps. Details of the stonework show that the Zindan belongs to the time of Cyrus, and that the Ka'ba, evidently modelled on it, was not built until the reign of Darius I. The two structures are unique, and their purpose remains, for a variety of reasons, a matter of much perplexity. The effort and outlay involved in thus raising and isolating two narrow chambers is a testimony, however, to the vast wealth of the new Achaemenian Empire.

Fires and fire altars

Achaemenian tombs and funerary sculptures show a mixture of Zoroastrian orthopraxy (with scrupulous care for the purity of the creations) with alien usages and newly adopted symbols; and this mixture demonstrates the fact that, though the Persians received Zoroastrianism as an authoritative revelation come to them from the east, yet, as a great imperial people, they set their own imprint on it in a number of lasting ways. Their earliest known innovation in cult was that of setting fire upon a raised stand. Yet still at Persepolis it must be presumed that under the early Achaemenians such fire-holders existed only within their palaces, for there is still no evidence for separate sacred buildings at that period. Indeed, the Greeks stated positively that the Persians despised temples, considering it wrong, in Cicero's later words, 'to keep shut up within walls the gods whose dwelling place was this whole world'. The two great plinths which survive at Pasargadea testify to the persistence of the tradition of worship under the open sky; and Strabo records (XI. 8.4) that a temple founded by Cyrus at Zela, in Asia Minor, consisted originally simply of a great artificial mound encircled by a wall – a man-made hill rather than a building, which people could ascend to pray. It may have been sacred precincts such as these to which Darius referred when he spoke in the Behistun inscription (I. 63) of 'ayadana', that is, 'places of worship' (though the word is rendered, perhaps conventionally, in the Elamite and Babylonian versions as 'temples'). Still in the fifth century B.C. Herodotus could write of the Persians that they erected no statues or temples or altars. Nevertheless, fire exalted upon an altar-like stand was, it is clear, very important for the early Achaemenians, perhaps as a double declaration both of their Zoroastrian faith and of their sovereign rule (the king's hearth fire,

exalted thus, becoming a symbol of his own majesty). The priests must also, in those settled times, have had their established precincts for performing the yashn and other high rituals, and these (to judge from an Aramaic inscription of 458 B.C.) were called 'brazmadana' or 'place of rites'.

The divine beings

Other developments in Zoroastrianism which can be identified as Persian innovations affected the pantheon. One was the assimilation of an alien goddess, presumably Assyro-Babylonian Ishtar, the Lady of the planet Venus, and of love and war, whose cult had absorbed that of various mother-goddesses. According to Herodotus (I. 131) the Persians had learnt to sacrifice to this 'Heavenly Goddess', whom later Greek writers named 'Aphrodite Anaitis' or simply 'Anaitis'. Plainly the royal family, however sincere in their conversion to Zoroastrianism, clung to the worship of this alien divinity, but equally plainly the Zoroastrian priests could not countenance her direct acceptance among the spenta beings declared worthy of worship by their prophet. The influence of the imperial house being very great, a compromise seems to have been reached, the first evidence for which comes from the reign of Artaxerxes II (404–359). This king broke with the tradition of his predecessors by invoking, not Ahuramazda alone, but 'Ahuramazda, Anahita and Mithra'. The explanation for this innovation has to be sought from the combined testimony of the Avesta and the Pahlavi books, Zoroastrian observance and Greek sources; and together these suggest that Ishtar came to be venerated by the western Iranians as 'the Immaculate One', *Anahitish, this being their own name for the planet Venus; and that *Anahitish was then assimilated by use of the Avestan adjective anahita, 'immaculate', to the yazata *Harahvati Aredvi Sura, who was always invoked thereafter in the Avestan liturgies by the triple epithets 'Aredvi Sura Anahita', her own proper name falling into oblivion. Evidently *Harahvati was chosen for the identification because as a river-goddess she too was worshipped for fertility. The assimilation meant the uniting of two powerful cults, and Artaxerxes' invocations show how dominant the resulting veneration of Aredvi Sura Anahita became; for if one compares his words with Zoroaster's own invocations in the Gathas of 'Mazda and the (other) Ahuras', it appears likely that 'Anahita', by assimilation a river-goddess, came to

be accorded, in Achaemenian worship, the place of the third Ahura, the 'Son of the Waters', *Varuna Apąm Napat. Thereafter *Varuna faded into the background in popular devotion, although he retains his place to this day in Zoroastrian priestly rituals and prayers. The pattern set by Artaxerxes was followed by his successors, and the kings of the later Iranian empires continued to invoke the divine triad of Ahuramazda, Anahita and Mithra. These three beings, together with Verethraghna, yazata of Victory, became the chief objects of popular devotion also.

Another assimilation was of a god, probably the Babylonian Nabu, lord of scribes and of the planet Mercury, who, called in Persian Tiri (perhaps meaning 'the Swift One'), was identified with the Avestan Tishtrya. His cult is attested by the number of proper names, from the Achaemenian period onwards, which were formed with the element 'Tiri'. The choice of Tishtrya as the Avestan counterpart of Tiri was presumably due to the slight similarity between the names of these two stellar divinities. Thereafter Tiri's feast, the annual celebration called Tirikana, was kept as a great Zoroastrian festival, but the divinity invoked at all its services and prayers was Tishtrya, and it was celebrated as a rain festival, as befits a feast for this yazata.

Icons and temples

Tiri's assimilation to Tishtrya appears to have enhanced the popularity of the Avestan yazata, but it did not have any such far-reaching effects as the absorption of 'Anahita's' worship was to have on Zoroastrianism. The custom all over the Near East was to venerate the mother-goddess with statues; and Berossus, a Babylonian priest of the early third century B.C., recorded that Artaxerxes was the first Persian to introduce an image cult, in that he set up statues of 'Aphrodite Anaitis' in the chief cities of the empire, and enjoined their worship upon the people. Zoroastrians were evidently asked to venerate these statues as representing Aredvi Sura Anahita; and there are verses in the Avestan hymn to this yazata which seem directly inspired by such images, for whereas she is first pictured there as the personification of a rushing river, hastening in a chariot drawn by the steeds of wind, cloud, rain and sleet, in these later verses (Yt 5, vv. 126–8) she is invoked as a magnificently static figure, richly arrayed in a jewel-encrusted mantle, with golden shoes and earrings, necklace

and radiate crown. Statues so adorned could only be set within the shelter of buildings, and there is no doubt that temples arose with the introduction of this image cult. Recent excavations have shown that a large complex of buildings to the north of the terrace of Persepolis, known as the 'Fratadara' Temple, belong to the time of Artaxerxes II, and in all probability this was one of that king's foundations in honour of 'Anahita'. (In its main columned hall a stone block was found which may well have been the pedestal for her statue.)

Such striking innovations must have demanded co-operation from the priesthood, and the composition of verses inspired by the 'Anahita' statues suggests willing promotion of the cult by some of their order. So much could be ensured by imperial power and influence. But other priests as well as laymen must have been shocked by the setting up of man-made icons as objects of veneration, and it seems probable that it was as a counter-measure to this image cult that the temple worship of fire was introduced. The orthodox, that is, yielded to the new fashion of erecting consecrated buildings as centres for worship, but in place of a statue with an altar before it, they set a fire in the sanctuary, so that those coming there to pray could still do so in the presence of the only icon of which their prophet had approved. The new temple fires were elevated upon altar-like stands, like the fires shown in the sculptures of the Achaemenian kings. The development must have needed royal assent, so presumably its sponsors gained the ear of the reigning monarch, perhaps Artaxerxes II himself, perhaps his successor, Artaxerxes III (359–338), for it seems that it was one or other of these kings who was the 'Artaxerxes' or 'Ardashir' so much honoured in Zoroastrian tradition. Whatever the exact date of its establishment, there is no doubt that by the end of the Achaemenian period the fire temple, like the image sanctuary, had a recognized place in Zoroastrian worship.

A ritual had presumably been already evolved for establishing the dynastic fire of each new king, and this may well have been adapted for the 'enthronement' (as it is called in Zoroastrian usage) of each new temple fire. Essentially, however, the temple fire, like the dynastic one, was still the traditional hearth fire, elevated and set apart. It remained always a wood fire, kept continually burning. It was venerated with the Atash Niyayesh, the traditional prayer to fire, some of whose verses refer to the cooking of the morning and evening meals; and it received the same offerings as the hearth fire, namely dry wood and incense at the five daily times of prayer, and regular

oblations of fat from the animal sacrifice. Moreover, the terms used in connection with its cult (as recorded from Parthian and Sasanian times) were plain and ordinary ones. The building was called simply the 'place of fire', or 'house of fire', and the pedestal upon which the fire burnt the 'fire-stand', or 'fire-holder', or 'fire-place'. These prosaic usages may well represent deliberate efforts by those who instituted the temple cult (presumably highly conservative and orthodox men) to avoid any tincture of idolatry, and to keep the new 'houses of fire' simply as places of congregational worship, where prayers could be said in the presence of the enthroned fire as naturally as they were said before the hearth fire in the home.

Yet it was inevitable that the temple fires should become imbued with a special holiness, and awaken a new and deep devotion among worshippers. Their purity, set apart as they were in their sanctuaries, could be guarded with a strictness not possible with a hearth fire; and they were not only specially consecrated at their installation, but were kept continually sanctified by the many prayers said before them. Fire, moreover, so bright and living an icon, attracts veneration even more readily than idols of wood and stone; and later usage shows that each temple fire came to be endued by the congregation with its own personality and protective power (as happens with statues and images in other faiths). Fire came, therefore, to have an enhanced part in the devotional lives of Zoroastrians after the establishment of the temple cult. Herodotus (III. 16) speaks of the veneration of fire by the Persians, but he does not single this out as the distinctive feature of their religion, and it is only after the founding of temple fires that those of other faiths came to label Zoroastrians as 'fire-worshippers'. Nor does fire figure in Herodotus' accounts of Persian military rites, whereas Curtius Rufus states that Darius III, the last of the Achaemenians, had embers from 'the fire which the Persians called sacred and eternal' carried before his army when he marched out to battle.

Nothing is known directly of categories of Achaemenian temple fires; but it seems likely that by the end of the period two kinds of sacred fires were already in existence which are familiar from later times. The great fires, the 'cathedral fires', as it were, of Zoroastrianism, were all dedicated to Verethraghna, yazata of Victory, and called therefore 'Fire of Verethraghna' (in later epochs Atakhsh i Varahram, Atash Bahram). These were created from the embers of many kinds of ordinary fires, purified and consecrated through

prolonged rites. The lesser fires were known simply as 'Fire of Fires' (in later parlance Atakhsh i Aduran, Atash Aduran). These were formed from embers from the hearth fires of representatives of each social class, and their temples were roughly equivalent to the parish churches of Christendom. Just why the great fires were dedicated to Verethraghna remains a matter for speculation; but later Pahlavi texts show that all fires were regarded as warriors fighting for the spenta creation – not only on the physical plane, against darkness and cold, but also on the spiritual one, against the forces of vice and ignorance. It would seem natural, therefore, to devote the greatest of them to Victory, in a spirit of courage and hope; and hence the custom can readily be understood of carrying embers from such a 'Victory' fire before a Zoroastrian army when it advanced to combat the infidel.

The establishing of temple cults had many consequences. Early Zoroastrianism was rich in doctrine and observance, but made, it seems, few material demands on its followers. Offerings to the hearth fire served a practical purpose also, in that they helped to support something which was necessary in every home; and congregational worship, whether in high places or at the seasonal feasts, required no special buildings or separate order of priests. By contrast the new sacred fires had no worldly use; and for them, as for the 'Anahita' images, buildings had to be constructed and maintained, and priests employed to serve them. This gave new scope for the wealth of imperial Persia to be lavished on the faith, and magnificent temples were built which were embellished with gold and silver, and endowed with great estates. (Records of such temples come only from after the downfall of the Achaemenians, for the latter part of their epoch is poorly documented.)

The priesthood

All the great temples must have had many priests. Sacred fires in particular need constant attendance, and the high priest of a fire temple (to judge from later evidence) was called '*magupati', 'lord of priests', having serving priests under his authority. These priests would have been supported both by income from endowments and by offerings from the faithful; and so a new branch of the ecclesiastical hierarchy came into being, less directly involved than the family priests with the laity in their daily lives, but partly dependent on them nevertheless, and so creating a new charge on the community.

Colleges of scholar-priests must also have existed, either independently or perhaps in conjunction with the great religious foundations. Another form of pious endowment (older, evidently, than the founding of temples) is also attested in the Achaemenian period. This was the establishing of religious services and offerings on behalf of the souls of the eminent departed, to be maintained as far as possible in perpetuity. The offerings instituted by Cambyses at his father's tomb exemplify this usage, and the rites which he established were maintained by the same family of priests, living by the tomb, for over two hundred years. Such chantry priests formed yet another group within the ecclesiastical body.

The growth of Zoroastrianism as a great imperial faith, possessed of temples, shrines and broad estates, and served by an ever increasing number of priests, can thus be traced through the Achaemenian period. Nothing is known from this time, however, about the organization of the religious community – whether the priests of east and west, the 'athaurvan' and 'magu', were joined in a single body with a united hierarchy, or whether the local priesthoods enjoyed a measure of autonomy under the general leadership of Persia. The latter state of affairs appears more probable, and would reflect secular conditions in the Achaemenian Empire, in which each province or satrapy retained its own customs and language, and a degree of independence. Even the Iranian satrapies (which in general corresponded to old tribal divisions) kept their own tongues (Parthian, Sogdian and the like) instead of adopting Persian. This was evidently largely because the language of written communication throughout the empire continued to be Aramaic, and so Persian, though the speech of the ruling Iranian people, gained little general currency.

At the beginning of the Achaemenian period the use of this foreign language, Aramaic, and the foreign art of writing which went with it, were practised by alien scribes; but long before the era ended both skills must have been acquired by members of the Iranian learned class, namely the priests, who (as in medieval Europe) came in due course to provide the judges, administrators and 'clerks' needed in an increasingly complex society. Such men presumably underwent the basic training for their own hereditary calling, up to the age of fifteen or so, and then studied the special art of scribesmanship, acquiring a practical knowledge of written Aramaic. The scribe was called by a half-foreign name, 'dipivara', Middle Persian 'dibir', from an old Akkadian word 'dipi', meaning 'writing, record'; and he received his

training at an institution called in Middle Persian 'dibirestan' that is, 'place of scribes'. Each Iranian satrapy must have had its own institutions of this kind; and there was a natural tendency for the calling to become in its turn hereditary, so that by Sasanian times the scribes were recognized as a special group within society.

A few representations of priests survive from the Achaemenian period, which show them wearing a long-sleeved, belted tunic reaching to the knees, loose trousers and a sleeved mantle. For headgear there was a hood-like cap with side-pieces which could be brought forward to cover the mouth. Tradition suggests that cap and garments would all have been white, the priestly colour; but in these representations, where colour cannot be shown, the priest is distinguished by carrying a tall bundle of baresman-rods, for he would otherwise have resembled many of the Iranian laity. This style of dressing was, it seems, evolved by the Scythians of the steppes when they became horse-riders instead of charioteers, and was adopted from them by the Medes and other settled Iranian peoples in the north. Even the Persians wore similar garments in the field, but when at leisure dressed in flowing robes. That priests should have chosen the garb of horsemen may seem at first sight strange, but this clothing was practical for them also. Close-fitting garments were more suitable than loose robes for wear while solemnizing rituals, when there must be no danger of a fold of cloth touching consecrated objects; and although the original purpose of the hood-like cap with its mouth-pieces was evidently to give protection against cold, heat and dust, this headgear also served admirably to cover the hair of head and beard, for purity's sake, and to prevent the breath reaching what was consecrated. The Zoroastrian priests continued accordingly to wear this style of dress for many centuries, the fashion presumably spreading during the Achaemenian period throughout the community.

The Zurvanite heresy

As for unity in more important matters, the lucid and comprehensive doctrines taught by Zoroaster left little scope for heresy or schism. Yet they must have given the western magi much new matter to ponder upon. One of the most striking elements in the prophet's teachings was the wholly original concept of history having an end. This concept, embodied in the doctrine of the Three times – Creation, Mixture and Separation – accustomed his followers to the

idea of events taking place within a fixed chronological framework. The magi had also evidently become familiar with very different Babylonian speculations about history being divided into great recurrent cycles of time, within each of which all events repeated themselves; and contrasting such theories with Zoroaster's teachings may well have led them to reflect much upon time and its nature. The result of their thinking was the Zurvanite heresy, a development, it seems, of the late Achaemenian period, which was to have a long history and wide influence. The Avestan word 'zurvan' means 'time'; and in a few late passages of the Younger Avesta (e.g. Y 72.10, Vd 19.13), it is used as the name of a minor divinity, hypostatizing time. This usage appears to be a very limited concession to the Zurvanites, who had come to believe that Time, Zurvan, did not merely provide the framework for events but was actually in control of them, hence a sentient being. They found their main scriptural justification for this in the great Gathic verse, Y 30.3: 'Truly there are two primal spirits, twins, renowned to be in conflict. . . .' Meditating upon this they postulated, with scholastic ingenuity, that for twins there must be a father; and this being so, they declared, the only possible father for Ahuramazda and Anra Mainyu was Zurvan, Time. Originally this was perhaps no more than intellectual speculation, but it grew into a full-blown heresy, with Zurvan being invested with power, and myths evolving around him – although all accounts of Zurvanite mythology belong to the Sasanian and post-Sasanian epochs, and only the bare existence of the heresy can be established for the Achaemenian period itself. According to one of these relatively late sources, Zurvan alone 'has always been and shall be for evermore. . . . Yet for all the grandeur that surrounded him, there was none to call him Creator, for he had not brought forth creation' (Second Ulema-i Islam 8, ZZZ 410). So he was moved, it was said, to generate Ahuramazda and Anra Mainyu, although there were many different explanations, it was admitted, as to why he brought the latter into being. The best attested is that before Ahuramazda was born Zurvan began to doubt his own powers to beget a worthy son, and from this doubt Anra Mainyu was engendered and came first into the world, a black and hideous creature who horrified his sire. Naturally this myth gave scope for further elaboration (in whose womb, for instance, had the twins been conceived?). The heresy also opened the way for philosophical reflections on the power of time and hence on predestination. Zurvan was seen, moreover, as lord of the

Three Times, and was invoked with three cult-epithets (preserved only in a Syriac source). Then these epithets, meaning, it seems, Lord of growth, maturity and decay, became in characteristic Iranian fashion hypostatized as independent divinities, and Zurvan was accordingly invoked as a quaternity, and the number four was prominent in his cult.

This cult seems, however, to have had few, if any, observances; for Zurvan was held to be a remote first cause, who, having begotten Ahuramazda, entrusted to him as soon as he could the power over this world. He does not himself intervene in the present struggle between his 'sons', and belief in his existence produced no change, therefore, in the objects or manner of Zoroastrian worship, or in moral or spiritual goals. Moreover, the fundamental doctrine having been adopted that Zurvan created both Ahuramazda and Anra Mainyu, the Zurvanites then ascribed all subsequent acts of creation to Ahuramazda, and so could venerate him by his due title of Dadvah, 'Creator'. They were able therefore to call themselves 'Mazda-worshippers', and so could live in general harmony with the orthodox. Indeed there can be little doubt that they felt themselves to be the most truly orthodox followers of Zoroaster, who had divined the correct meaning of the prophet's words in the crucial Gathic passage.

There is even less doubt that theirs was in fact a deep and grievous heresy, which was greatly to weaken Zoroastrianism in its later struggles with Christianity and Islam; for by declaring (in the words of a later polemicist) that 'Ohrmazd and Ahriman are brothers', the Zurvanites betrayed Zoroaster's fundamental doctrine that good and evil are utterly separate and distinct by origin and nature. They also diminished the grandeur of Ahuramazda, who had been proclaimed by Zoroaster as uncreated God, the only divine Being worthy of worship who exists eternally; and they confused the clear teachings of the faith with tedious speculations and ignoble myths. Moreover, the Zurvanite preoccupation with fate, and the inexorable decrees of Time, obscured the basic Zoroastrian doctrine of the existence of free-will, and the power of each individual to shape his own destiny through the exercise of choice. Indeed, so deep is the doctrinal gulf which separates Zurvanism from Zoroastrian orthodoxy that it only seems possible to account for the tolerance shown it by assuming that it early gained influential adherents. The Sasanian royal family are known to have been Zurvanites, and they consciously maintained

Achaemenian traditions in a number of ways; so it is very possible that it was the later Achaemenians who set them an example in this, and who, won over by certain of the magi, established the heresy in western Iran. This would help to account for the enormous influence it came to exert on many Gnostic faiths (for which the concepts of the Three Times, the remote First Cause, and the lesser Creator of this world, were fundamental doctrines). Once it had been established, continuing royal favour, and devout orthopraxy, evidently ensured its survival for many centuries. Nevertheless, equally persistent rejection of the heresy by other members of the community finds expression in a passage in one of the Pahlavi books (Dk IX. 30.4), and it finally disappeared some centuries after the coming of Islam.

The Zoroastrian calendar

Since Zurvan had no place in daily worship, it is not surprising that he received no dedications in the 'Zoroastrian' calendar, which was evidently evolved during the later Achaemenian period. The early Zoroastrians had presumably continued to use variants of the traditional 360-day Old Iranian calendar, in which the twelve months were named for various festivals, or activities of the pastoral year, and the days of each month were simply numbered from one to thirty. Evidence for the existence of such calendars is provided by Old Persian inscriptions and tablets (for there are no calendar references in the Gathas or older parts of the Younger Avesta). These show that the scribes of the early Achaemenians used the Babylonian calendar, but modified it by 'translating' its month-names by their Old Persian equivalents. The Babylonian calendar was also of 360 days, and Herodotus (III. 90) states that Darius exacted annual tribute from the Cilicians of '360 white horses, one for each day of the year'. But Zoroastrian priests would hardly have been prepared to use a semi-foreign system for reckoning their own holy days, and they presumably continued to calculate these according to the local Iranian calendars – all essentially the same, but with variations in the month-names, and perhaps also in the times of intercalation (for it was necessary to intercalate a thirteenth month every six years or so to keep the 360-day calendar in harmony with the seasons). Variations in calendar usage were plainly undesirable, however, in a unified empire, and at some stage, it seems, the Persians took the lead in creating a distinctive Zoroastrian calendar, to be used everywhere

throughout the religious community. Eminent men were probably summoned from all the Iranian provinces to confer over this important step, for there are features in the calendar which suggest a measure of debate and compromise.

Persian initiative appears in the fact that not only the twelve months but also the thirty days of the new calendar were each piously dedicated to a yazata. The inspiration for this seems to have come from Egypt, whose practices were well known to the Persians since the days of Cambyses. Further, although traditionally the Iranians divided the month into two or three parts according to the phases of the moon, the new calendar had four divisions, which suggests the influence (to which western Iran was susceptible) of the Semitic week. This may have been reinforced by that of Zurvanite theology, with Zurvan being venerated under four aspects. If so, Zurvanite influence was held in check at that point, for the division was achieved with full orthodoxy by devoting four days in the month to Ahuramazda. The first was dedicated to him by name ('Ahuramazda day'), and three others by his title of Creator ('Dadvah day'). The second to the seventh days were devoted to the six Amesha Spentas, making up the first 'week'. The eighth was the first 'Dadvah day', and the six following days were named for Fire, the Waters, Sun, Moon, Tiri and Geush Urvan. That the thirteenth day was devoted to Tiri, not Tishtrya, suggests the powerful influence of the western magi. Yet Tiri was evidently given this particular place because Tishtrya, with whom he is identified, is a star-yazata, and as such has associations with both the moon and Geush Urvan.

The fifteenth day, introducing the third 'week', was the third 'Dadvah day', and the sixteenth was dedicated to Mithra, who thus heads the dedications of the second half of the month. The next two days were devoted to yazatas especially connected with him, Sraosha and Rashnu. Then came dedications to the Fravashis, Verethraghna, Raman (who was associated with Vayu and so with both death and the wind) and finally to the other wind-yazata, Vata. The twenty-third was the fourth 'Dadvah day' and ushered in the last 'week', made up of days dedicated to three female yazatas, Daena, Ashi and Arshtat, the pair Asman and Zam (Heaven and Earth), and finally Manthra Spenta (the Bounteous Sacred Word) and Anaghra Raocha (the 'Endless Light' of paradise).

It is noteworthy that, although the western priests gained a place for Tiri, neither Aredvi Sura Anahita, nor great Varuna whom she had

eclipsed, received a dedication. Possibly this represents a stalemate between the wishes of the eastern and western communities. Each, however, seems to have won a secondary victory, for on the one hand the tenth day, devoted to the female Waters, came to be regarded as Aredvi's and on the other there are three yazatas, displaced probably by the decision to name three days for the Creator, who are regularly invoked with the 'calendar' divinities at all services devoted to the pantheon, and *Varuna Apąm Napat is among them. The other two are Haoma and Dahman Afrin (who hypostatizes the prayers of the faithful). The Zoroastrian priests thus acknowledge thirty major beings as 'worthy of worship'. Neither the three 'displaced' yazatas, nor Aredvi Sura Anahita, are invoked in Yasna 16, a short section of the extended yasna which sets out, in liturgical form, the dedications of the thirty days, which coincide with the day-names except in the case of Tiri-Tishtrya.

The dedications of the months coincide with twelve of the day-dedications; but there is no passage in the Avesta which sets them out or shows how they corresponded to the natural seasons in Achaemenian times. However, the theological symbolism of the Zoroastrian holy year demands that the 'New Day' should be celebrated at the spring equinox; and since the Babylonians also had a spring new year, it appears safe to assume that the Achaemenians held their 'New day' festival then, with the month in which it fell corresponding with March/April in the Gregorian calendar. There were other traditional festivals to be taken into account in naming the months in what was evidently a carefully pondered scheme. Thus the mid-winter month, equivalent to December/January, when the powers of evil were held to be at their strongest, was devoted to the Creator, so that he, with his mighty spenta powers, should be constantly invoked then. The next month was dedicated to Vohu Manah, who is always close to the supreme Lord; and five other months were duly given to the other great Amesha Spentas, though in an unusual order. Their arrangement was probably to allow the fourth month (counting from the 'New Day'), in which the feast of Tirikana took place, to be dedicated to Tiri, and the autumnal seventh month, when *Mithrakana was celebrated, to be named for Mithra, who thus dominates the second half of the year, as he does the second half of each month. The remaining three months were devoted to Fire and the Waters, and to the Fravashis. The month of the Waters corresponded to October/November, when rains may be looked for

in Persia, and that of Fire to November/December, when the ancient fire-festival of Sada took place, celebrated one hundred days before 'New Day'. The month of 'New Day' itself, March/April, was assigned to the Fravashis, presumably because of the link between these immortal beings and the coming of Frasho-kereti, foreshadowed at that feast. Spenta Armaiti, guardian of earth, has the preceding month, when the corn is beginning to grow, while her partner, Khshathra Vairya, was given the one immediately before that of Mithra, his 'hamkar' or coadjutor. Their two months are thus exactly half a year apart, as are those of Ahuramazda and Mithra. The ancient feast of the Fravashis fell on the last night of Spenta Armaiti's month, which suggests the enduring nature of the link between earth and the dead. Asha Vahishta, lord of fire, had the month of April/May, when summer heat begins to make itself felt on the Persian plateau; and Haurvatat and Ameretat received the months on each side of Tiri's, perhaps because of Tishtrya's traditional connection with rain, which nourishes their creations.

The religious importance of the calendar dedications was great, for they not only fixed the pantheon of major yazatas, but ensured that their names were continually uttered, since at every Zoroastrian act of worship the yazatas of both day and month are invoked. Further, the fact that Mithra's great feast was now celebrated on Mithra day of Mithra month, and Tiri's on Tiri day of Tiri month, set a pattern for 'name-day' feasts, so that whenever a day and month name coincided, a feast was celebrated in honour of the divinity concerned. So in the winter month devoted to the Creator (when people were mostly at home, weather-bound, and with leisure for extra observances), four new feasts were held in honour of Ahuramazda. The yazata Atar acquired a festival close to the ancient feast of Sada (but, unlike it, celebrated not in the open but mainly at the new fire temples), and the Waters and Fravashis also gained name-day feasts, as did each of the six Amesha Spentas. This increase in the number of holy days, although piously inspired, carried a threat to the effectiveness of the simple devotional year created by Zoroaster, with its chain of seven feasts in honour of the seven Amesha Spentas and their creations; for since each of the Amesha Spentas, and two of the creations, now had separate feast-days as well, there was a danger that the doctrinal significance of the holy days of obligation would become obscured, so that they would no longer remind the faithful so clearly of fundamental beliefs.

Another drawback to the increase in festivals was that, though it brought more leisure and gaiety into people's lives, it also created more work for the priests, since every holy day was celebrated with religious services; and more work for the priests meant more charges on the laity. The enormous importance gained by Sraosha, yazata of prayer, in the Zoroastrian cult may owe something to such increases in observances, although it probably largely predates the western spread of Zoroastrianism, for Sraosha was plainly beloved by Zoroaster himself. The prophet names him several times in the Gathas, and once (Y 33.5) calls him 'greatest of all', presumably as guardian of the means – prayer – through which man can approach God. It was apparently because of these words that his followers came to regard Sraosha as virtually the eighth Amesha Spenta, and Ahuramazda's vice-regent on earth, with an especial duty, therefore, to care for his creation, man. So at some stage a new hymn (preserved as Y 57) was composed in his honour. This was modelled on the Mihr Yasht, for, like Mithra, the yazata of prayer is a mighty warrior, able to defeat invisible foes.

The three world Saviours

Another development which can be assigned to the Achaemenian period concerned the belief in the world Saviour, the Saoshyant. This belief became elaborated into an expectation of three Saviours, each to be born of the prophet's seed by a virgin mother – an elaboration which appears to have been connected with a newly evolved scheme of world history, according to which 'limited time' (that is, the three periods of Creation, Mixture and Separation) was regarded as a vast 'world year', divided into segments of 1000 years each. This scheme, it is generally held, derived from Babylonian speculations about the recurrent 'great years', those spans of time which perpetually repeated themselves with all the events that had taken place in them. The texts vary as to how many millennia made up the Zoroastrian world year. Some give the figure as nine (three times three being a favoured number), others as twelve (corresponding to the months of the natural year). There are, however, grounds for thinking that the original figure was 6000 years, which was increased as priestly scholars developed the scheme. Of these 6000 years, the first 3000, it appears, were assigned to creation, the process of mixture, and the early history of mankind. Zoroaster himself was held to have been

born towards the end of the third millennium, and to have received his revelation in the year 3000. A time of goodness follows, and of progress towards the ultimate goal of creation, but thereafter men will begin to forget his teachings. In the year 4000 the first Saviour, named Ukhshyat-ereta, 'He who makes righteousness grow', will renew the prophet's gospel. History will then repeat itself, with his brother, Ukhshyat-nemah, 'He who makes reverence grow', appearing towards the year 5000; and finally, towards the end of the last millennium, the greatest of the Saoshyants, Astvàt-ereta himself, will appear and usher in Frasho-kereti. This doctrine of the three Saviours further allowed priestly scholastics to fuse Zoroaster's message of hope with ancient Iranian traditions of humanity's descent from a gold age – that of Yima – to the sorry present (assigned to the period of degeneracy before the coming of the first Saoshyant); and it gave them scope for elaborating patterns of recurring events. The whole scheme, of world chronology and the three Saoshyants, seems to have remained, however, a matter for the learned, while the people in general (to judge from later times) continued to look and long simply for the coming of the one Saviour foretold by Zoroaster.

Practices of the faith

As for details of the practice of the faith during Achaemenian times, little direct evidence survives. The portion of the yasna concerned with the new calendar dedications suggests a steady development of devotional usages, with the composition of new liturgies to accompany them consisting, essentially, of adaptations from older parts of the Avesta, with simple linking formulas. Herodotus, our chief informant about Iranian religion at this epoch, had presumably no access, being an infidel, to the inner ceremonies of the faith, to which he makes no reference; but he describes (I. 132) a sacrifice made to one of the divine beings by a layman in an open place: 'To pray for blessings for himself alone is not lawful for the sacrificer; rather he prays that it may be well with the king and all the Persians, for he reckons himself among them. He then cuts the victim limb from limb into portions, and having seethed the flesh spreads the softest grass, trefoil by choice, and places all of it on this. When he has so disposed of it a magus comes near and chants over it the song of the birth of the gods, as the Persian tradition relates it; for no sacrifice can be offered without a magus. Then after a little while the sacrificer carries away

the flesh and uses it as he pleases.' There is a mixture here of what Zoroastrian usage suggests is accuracy (prayers for the whole community, the manner of disposal of the flesh, the presence of the priest), and inaccuracy (the sacrifice being made by a layman without previous consecration, the content of the priest's utterances); and this probably arises from Herodotus depending even for this 'outer' ceremony on a description, not fully understood, rather than his own observation. He also writes more generally (I. 131) of the sacrifices offered by Persians to 'Zeus', i.e. Ahuramazda, on the peaks of mountains, and adds that they sacrificed there also 'to the sun and moon and earth and fire and water and winds'.

With regard to the magi, Herodotus commented with surprise (I. 130) on their killing with their own hands 'every creature, save only dogs and men; they kill all alike, ants and snakes, creeping and flying things, and take much pride therein'. This was natural, since they felt themselves, in destroying such khrafstras, to be reducing the forces of Anra Mainyu. In general Herodotus observes of the Persians (I. 138) that 'they chiefly reverence rivers; they will neither make water nor spit nor wash their hands therein, nor suffer anyone to do so', while fire, he says (III. 16) they 'regard as a god'. Of social behaviour he remarks (I. 138) that 'they hold lying to be foulest of all, and next to that debt, for which they have many other reasons, but this in especial, that the debtor must needs (so they say) speak some falsehood'. 'Truth-telling' he says (I. 136) was one of the things in which the Persian nobles trained their sons.

The spread of Zoroaster's teaching

Zoroaster's doctrines thus shaped the conduct of his own followers. They also exerted a profound influence at this time throughout the Near East. There is no evidence for any proselytizing among non-Iranians under the Achaemenians, but Persian officials, with their households, were to be found in dominant positions in every province of the empire, together (in non-Iranian regions) with colonies of merchants and other settlers; and when there were Persians there were Zoroastrian priests to minister to their needs and serve at their place of worship. (The clearest evidence for this, because of Greek notices, comes from the provinces of Asia Minor.) Presumably both priests and the laity were prepared to discuss matters of religion with inquirers; and gradually many of Zoroaster's

fundamental doctrines became disseminated throughout the region, from Egypt to the Black Sea: namely that there is a supreme God who is the Creator; that an evil power exists which is opposed to him, and not under his control; that he has emanated many lesser divinities to help combat this power; that he has created this world for a purpose, and that in its present state it will have an end; that this end will be heralded by the coming of a cosmic Saviour, who will help to bring it about; that meantime heaven and hell exist, with an individual judgment to decide the fate of each soul at death; that at the end of time there will be a resurrection of the dead and a Last Judgment, with annihilation of the wicked; and that thereafter the kingdom of God will come upon earth, and the righteous will enter into it as into a garden (a Persian word for which is 'paradise'), and be happy there in the presence of God for ever, immortal themselves in body as well as soul.

These doctrines all came to be adopted by various Jewish schools in the post-Exilic period, for the Jews were one of the peoples, it seems, most open to Zoroastrian influences – a tiny minority, holding staunchly to their own beliefs, but evidently admiring their Persian benefactors, and finding congenial elements in their faith. Worship of the one supreme God, and belief in the coming of a Messiah or Saviour, together with adherence to a way of life which combined moral and spiritual aspirations with a strict code of behaviour (including purity laws) were all matters in which Judaism and Zoroastrianism were in harmony; and it was this harmony, it seems, reinforced by the respect of a subject people for a great protective power, which allowed Zoroastrian doctrines to exert their influence. The extent of this influence is best attested, however, by Jewish writings of the Parthian period, when Christianity and the Gnostic faiths, as well as northern Buddhism, all likewise bore witness to the profound effect which Zoroaster's teachings had had throughout the lands of the Achaemenian empire.

CHAPTER SIX

Under the Seleucids and Arsacids

Alexander and Iran

By the fourth century B.C. Zoroastrianism, firmly established as the Iranian religion, had thus acquired great spiritual authority as well as temporal power. Then a heavy blow fell: Alexander the Great, of Macedon, invaded Asia Minor, met and defeated Darius III in battle in 331 B.C., and in five years of campaigning conquered almost all the territories of the Achaemenian Empire. His invasion was made in pursuit of gain and glory, and had no religious impulse; and the Zoroastrian community evidently suffered more during the actual fighting than in the period of foreign domination which followed. Hence it is Alexander himself, and not his Seleucid successors, who is execrated in Zoroastrian tradition, in which he is remembered as the 'accursed' (guzastag), an epithet which he shares with Ahriman alone. In a Sogdian fragment he is set among the worst sinners of history, his wickedness being that he 'killed magi', and in one Pahlavi text (AVN I. 9) it is said that he slew 'many teachers, lawyers, herbads and mobads', in another (GBd XXXIII. 14) that he 'quenched many fires'. These crimes were presumably committed when his soldiers plundered temples and sanctuaries, whose priests may well have perished in vain attempts to defend their holy places. Little is recorded (and that only by Greek historians) of particular ravages, but the 'Fratadara' temple at Persepolis must have suffered when

Alexander sacked the capital, and another Anahita temple at Ecbatana (Hamadan) is said to have been pillaged repeatedly by the Macedonians, who stripped away even its silver roof-tiles and the gold plating from its columns. Such material damage could be made good in time; but the Zoroastrians sustained irreparable loss through the death of so many of their priests. In those days, when all religious works were handed down orally, the priests were the living books of the faith, and with mass slaughters many ancient works (the tradition holds) were lost, or only haltingly preserved. Much survived, however, and Zoroaster's own Gathas were transmitted intact, being known by heart, with the rest of the Staota Yesnya, by every working priest.

The Seleucids and Iran

Alexander ruled for seven years; and on his death his generals fought over the succession, bringing more suffering to the lands he had conquered. It was not until 312/311 that one of them, Seleucus, managed to establish his rule over a large part of the former Achaemenian Empire, including all Iran. This he governed from Babylonia, making a new capital there for himself, named Seleucia-on-the-Tigris. Alexander had founded cities across Iran, peopled by Greek soldiers and settlers, to help hold and administer the land, and the Seleucids continued this policy. Outside these foundations the Macedonians maintained much of the Achaemenian administrative system intact, with satrapies renamed as provinces, but each still with its own governor, who retained considerable powers. In the new order of things Pars or Persia proper was no longer pre-eminent, but only one among the Iranian provinces, all alike subjected to the foreigner; and this had a marked effect on the Zoroastrian community. The Macedonians had appropriated Persia's former authority in the political sphere, but they could not do so in the religious one. So when the priests of each province rallied from the carnage and destruction of the conquest, they pursued, it seems, independent courses, maintaining only fraternal links with one another. The legacy of the period of closer unity under the Achaemenians had provided them, however, with a wide range of shared observances, including the veneration of 'Anahit' and 'Tir', which continued in the east as in the west of Iran, as did the temple cults of fire and images.

One of the regions which resisted Alexander most fiercely was Bactria in the far north-east, and in consequence this satrapy, which was strategically important, was placed under a Greek governor, and several Greek cities were founded there. It was a province with old Zoroastrian traditions, and there is a suggestion that it was here that Alexander first noticed the distinctive Zoroastrian rite of exposure of the dead. After the conquest of this last area of resistance, Alexander and his generals took Iranian noblewomen in marriage (partly for political reasons); and Seleucus chose Apama, a Bactrian captive of war, who bore him a son and successor, Antiochus I. The Seleucids thus themselves had Iranian blood in their veins; and it is known that many other marriages took place between Greek soldiers and Iranian girls. Nevertheless, the two peoples, conquerors and conquered, seem to have held apart to a large extent throughout the period of Seleucid rule, with the culture of the new cities being predominantly Greek, and that of the old towns and villages remaining almost purely Iranian.

The clearest evidence for this state of affairs, and also for the regional character of Iranian life at the time, is provided by scripts. The Macedonians introduced into Iran the beautifully clear Greek alphabet, developed to represent adequately an Indo-European tongue; and the Iranian scribes had necessarily to master this, as well as at least a modicum of the Greek language, in order to communicate with the new rulers, and conform with their regulations and tax-demands. Yet for all domestic purposes they kept to the Aramaic language and script, which by this time had become the traditional means of written communication among Iranians; and because of the increased regionalism of Iranian life under the Seleucids, the Aramaic letters began slowly to develop local forms, so that in time distinctive scripts were evolved in all the main provinces. Those known from surviving documents and inscriptions are Parthian, Middle Persian, Median, Sogdian and Khwarezmian; and their existence testifies to the independence which the scribal schools of each area, and hence also their priestly colleges, enjoyed after the downfall of the Achaemenians.

The rise of the Parthians

Although the Seleucids laid claim to all lands east of Mesopotamia which had been under Achaemenian rule (that is, up to the Indus and

Jaxartes), their authority was relatively weak over areas remote from their Babylonian capital; and during either the reign of Seleucus himself (c. 312–281), or that of his son Antiochus I (c. 280–262), a tribe of nomad Iranians invaded the old Achaemenian satrapy of Parthava (Parthia), in the north-east of Iran. These presumably pagan nomads were, according to Strabo (XI. 515), the Parni, whom he identifies as kinsmen of the Scythians who lived to the north of the Black Sea. The Parni settled down and adopted the language of the Parthians, as well, evidently, as their Zoroastrian faith and the customs of their civilization, which included that of employing priestly scribes who wrote in Aramaic.

In 305 B.C. the Seleucids relinquished their Indian territories, but they maintained their authority in eastern Iran, and it was not until 246 that the Greek governor of Bactria declared his independence. At about the same time the Parthians rose in revolt, possibly also under their Greek governor; but if so, he was soon thrust aside by a Parni chieftain, one Arshak, known to the Greeks as Arsaces, founder of the Arsacid dynasty. Arshak had probably himself been born and brought up in Parthava, speaking the Parthian language; and the Arsacids are regarded as a Parthian dynasty.

Even before this the province of Pars, in the south-east, had regained a measure of independence, and local rulers were striking coins there from about 280 B.C.; but the Seleucids kept control over Media, and in about 209 brought Parthia back briefly under their rule. The Arsacids, however, maintained their dominant position there, and a few decades later Mithridates I (c. 171–138) marched westward, and in 141 entered Seleucia-on-the-Tigris as a conqueror. Under his namesake, Mithridates II (c. 123–87), the Arsacids established their rule from the frontiers of India to the western borders of Mesopotamia, and Zoroastrianism became once more the faith of a great Iranian empire. This empire was to last much longer than that of the Achaemenians, but it was never as centralized as theirs had been. The Arsacids ruled as high kings over vassal kings and great nobles, allowing the regionalism of the Seleucid period to continue to a great extent, and the Parthian priests appear to have dominated the religious community in much the same way: they exercised leadership, that is, but did not seek to impose conformity in all matters, or to practise any strict control over the affairs of the various regional priesthoods.

The Greek cities in Iran continued to thrive under the rule of early

Arsacids. From the reign of Mithradates I the Parthian kings regularly struck their own coins, which they usually had minted by Greek craftsmen; and these coins testify to a radical change in Zoroastrian iconography at this time, with the Egyptian and Mesopotamian symbols adopted by the Achaemenians yielding place to anthropomorphic representations of Hellenic type. Excavation has shown that the Greeks in Iran used to set up fine, naturalistic images of their gods in the market-places of their cities, where they would have been visible to all who came and went; and they themselves, in Iran as in Syria, Mesopotamia and wherever else they settled, identified these gods with the local divinities (being thus able prudently to propitiate both together). In this way they created a new iconography for Zoroastrianism, which the Arsacids' coinage must have helped to make generally familiar; for on the reverse of a number of their issues these kings piously placed divine figures, which (in the light of all the evidence now available) can be confidently interpreted as representing, to their Iranian subjects, yazatas in the guise of Greek gods. Among those depicted were Zeus and Apollo (representing Ahuramazda and Mithra), Herakles Kallinikos, the 'Victorious' (Verethraghna, yazata of victory), Nike and Demeter (Ashi and Spenta Armaiti).

On some later issues the Parthian kings followed Seleucid example in claiming divinity for themselves, in that they had the titles *theos*, 'god', or *theopator*, of divine descent', set in Greek letters under the royal portrait on the obverse. This practice was formerly regarded as a sign of heterodoxy; but though the claim appears indeed a startling one for Zoroastrians to make, one finds their successors, the Sasanians, likewise asserting that they were 'of the race of the gods', so that it was apparently felt (so flexible is the human mind) to be compatible with true belief. The likelihood is, moreover, that in Arsacid times it was princes and nobles, rather than priests (who would have been more concerned with doctrinal matters) who led the way in adopting Greek iconography and Greek titles; for it was necessarily they, as men of affairs, who had the most dealings with the Hellenes, and so enjoyed the greatest opportunities to see and be attracted by their art and way of life. Zoroastrian priests (apart from the scribes) probably kept as aloof as possible from the unclean infidels who had brought such harm to the faith; and many peasant farmers, working in their fields, may never have encountered the foreigners at all.

Eastern Iranian borders: the Kushans

Towards the end of the second century B.C. another group of nomads, predominantly at least Iranians, conquered the Greco-Iranian kingdom of Bactria, where they settled and (like the Parni before them) adopted much of the local culture. This included the Bactrian language, which, however, they learnt to write in Greek instead of Aramaic script. This fusion of an Iranian tongue with a Hellenic alphabet appears unique to this region, and must presumably be ascribed to the exceptionally strong Greek element there. Later – probably in the first century A.C. – the Kushans, a family of chieftains among these invaders, began (as the Arsacids had done) a campaign of conquest, and carved out a considerable realm, with territories taken from both the Parthian Empire and India, and with other lands stretching northwards into Central Asia. The Kushans traded by sea with distant Rome (by then the enemy of Parthia), and issued coins bearing the images of Zoroastrian, Buddhist and Greco-Roman divinities, most with their names written beneath in Greek script. The names of the Zoroastrian yazatas have been identified (despite problems of phonetics and orthography) as Bactrian forms of familiar Avestan ones. There are fourteen or fifteen of them, and they form by far the largest group within this early Kushan pantheon. They include Ashaeikhsho (Asha Vahishta) and Shaoreoro (Khshathra Vairya) – the two Amesha Spentas most likely to be publicly invoked by a king; Miiro (Mithra) and Orlango (Verethraghna), fit yazatas for the coins of a conquering dynasty; Pharro (Khvarenah), to prosper their ventures, and Lrooaspo (Druvaspa), patron divinity of the horses on which their armies depended. How the faith professed by the Kushans themselves should be defined remains uncertain, but their coinage shows that even in Greek-dominated Bactria they had found Zoroastrianism still flourishing.

A great sanctuary of the early Kushans has been excavated on a hill called Surkh Kotal, in eastern Bactria. This seems to have included a fire temple, for a building was found which contained a stone bench-altar, adorned by two great birds, and large quantities of wood-ash. Later the Kushans, growing more Indianized, abandoned both the Bactrian language and the Zoroastrian elements in their faith, and became speakers of Prakrit and noted patrons of Mahayana Buddhism. Buddhism was thus helped to spread into the Iranian borderlands and Inner Asia, where it flourished as a vigorous rival to Zoroastrianism

until the coming of Islam. (Although the two faiths are utterly different in doctrine and outlook, it is held that the northern Buddhist belief in the Maitreya or future Buddha must owe something to Zoroastrian teaching about the Saoshyant.)

Western Iranian borders: Armenia

Little archaeological or literary material survives from within Iran from the Parthian period; but further evidence for the Zoroastrianism of that time comes from Armenia, on the western borders of the empire. Armenia had been subject to the Achaemenians, and as a satrapy had experienced Persian influences, including, naturally, those of Zoroastrianism. During the Seleucid period the land was divided into several virtually independent kingdoms under rulers with Persian names, who paid tribute to the Seleucids. The victory of the Roman Republic's army over Seleucid forces in 190 B.C. extended Roman influence across Asia Minor; and subsequently Armenia became a buffer state between Parthia and Rome, allied now to one, and now to the other. In 62 A.C. the Parthian king Vologeses (Valakhsh) put his younger brother Tiridates on the Armenian throne, and this cadet branch of the Arsacids ruled there into the Sasanian period. Tiridates was himself a strictly observant Zoroastrian – Roman sources even call him a magus – and there is no doubt that during the latter part of the Parthian period Armenia was a predominantly Zoroastrian land. Thereafter it embraced Christianity (partly, it seems, in defiance of the Sasanians), and it is mostly from Christian chronicles and saints' lives that information comes, through hostile allusions, about the older religion there.

These sources show that the Armenians worshipped 'Aramazd' (the Parthian form of Ahuramazda) as 'Creator of sky and earth', and 'Father of all the gods', hailing him often by the title 'Bringer of all good things'. 'Spendaramet' was honoured as protector of the earth, and the veneration of Haurvatat and Ameretat is indirectly attested through plant-names. There were temples to 'Mihr, son of Aramazd', and 'valiant Vahagn . . . bestower of courage'. 'Anahit' was much beloved, and revered as the 'noble Lady . . . Mother of all knowledge . . . daughter of the great and mighty Aramazd'. The use of the terms 'father', 'son' and 'daughter' was evidently figurative, and some of the Christian fathers in the fourth century were prepared to concede that the older faith constituted a remarkable approxima-

tion to their own monotheism. However, the Armenian Zoroastrians were orthodox dualists, and the name 'Haraman' (Anra Mainyu) occurs, as well as references to 'devs' and 'pariks' (evil female beings).

Christian chroniclers further indicate that in the temples of Zoroastrian yazatas there were statues made by Greeks, 'for no one in Armenia knew how to make images'. These were almost all destroyed when the country adopted Christianity; but a fine bronze head of a goddess has been found (indistinguishable from that of a Greek Aphrodite), which is thought to be from an image of Anahit, and a famous statue to this divinity existed at Erez, made out of solid gold, which was carried off in 36 B.C. by one of Mark Antony's soldiers.

Fire temples and image shrines

The shrines of yazatas, called, it seems, by the Parthians 'bagin' or 'place of the gods', appear to have roused the Christians' ire even more than fire temples, which are less frequently mentioned in their writings. Yet it is through Armenian that the Parthian word for a fire temple survives, namely 'aturoshan' (Armenian 'atrusham'), which is held to mean 'place of burning fire'. In the kingdom of Cappadocia in Asia Minor (also a former Achaemenian possession) Persian colonists, cut off by the Macedonian conquest from their co-religionists in Iran, continued to practise the faith of their forefathers; and there Strabo, observing them in the first century B.C., records (XV. 3.15) that these 'fire-kindlers' possessed many 'holy places of the Persian gods', as well as fire temples. The latter, he relates, were 'noteworthy enclosures; and in their midst there is an altar, on which there is a large quantity of ashes and where the magi keep the fire ever burning. And there, entering daily, they make incantations for about an hour, holding before the fire their bundle of rods, and wearing upon their heads high turbans of felt which reach down over their cheeks far enough to cover their lips.' This last detail accords both with Achaemenian representations of magi, and with the few others which survive, carved in stone, from the Seleucid and Arsacid periods.

Another account of a fire temple during the Parthian epoch is given by a Greek traveller, Pausanias (V. 27.3), who wrote of groups of Persians in Lydia, to the west of Cappadocia. They, he said, had 'sanctuaries in the cities of Hierocaesarea and Hypaepa, and in each of the sanctuaries is a chapel, and in the chapel there are ashes on an altar,

but the colour of the ashes is not that of ordinary ashes. A magus, after entering the chapel and piling dry wood on the altar . . . chants an invocation of some god in a barbarous and, to a Greek, utterly unintelligible tongue. . . . Then without the application of fire the wood must needs kindle, and a bright blaze shoot up from it.' Both this account and that of Strabo are probably based on descriptions furnished to the two men by Zoroastrians, and that of Pausanias contains what appear to be simple misunderstandings (thus he says, for instance, that the priest read his invocation from a book). Nevertheless the ceremony which they describe is very close to that which still takes place daily at every minor sacred fire throughout the Zoroastrian community. Lay devotion to sacred fires in the Parthian period appears in incidents in 'Vis u Ramin', a Parthian courtly poem which survives in a later Persian rendering. Here on one occasion the King of kings lavishes lands, herbs, jewels and money on a fire temple. On another, his queen visits a sacred fire in order, she says, to give thanks for her brother's restoration to health. She makes offerings to the fire itself, and liberal benefactions, and sacrifices many animals, whose flesh she distributes to the poor.

The Parthian period provides not only the oldest descriptions of tending sacred fires, but also the oldest identified remains of an actual fire temple. These are on the Kuh-i Khwaja, 'Hill of the Master', in Seistan (ancient Drangiana) in south-eastern Iran. This hill, an isolated table-mountain, rises out of a shallow depression which in winter is flooded to become a wide stretch of water; and it may well have been a holy place for the local Zoroastrians long before temples and altars were introduced to them from the west – for the hill is close to the Hamum lake (Lake Kasaoya) where the Saoshyants will one day be conceived. The fire temple there was rebuilt several times, but the oldest structure has been attributed either to the Seleucid or the early Parthian period. The ground-plan, as far as it can be traced, suggests that it consisted of a rectangular hall leading to a small square room with four central pillars, which communicated in its turn with a still smaller room which may have been the fire-sanctuary. A second temple was built on the site between, it seems, the third and second centuries B.C., and this had the same basic plan, with, however, a corridor enclosing both the small square room and the sanctuary beyond it. A stone fire altar (with pillar shaft and three-stepped top and base) has been found on the hill, which stood evidently in a third, Sasanian temple there; but the type is known from Achaemenian

times, and it is very possible that it was already in use in the older edifices of the Parthian period.

As for sacred fires within Parthia proper (ancient Parthava), Isidore of Charax (who lived sometime between 66 B.C. and 77 A.C.) recorded (Parthian Stations 11) that an ever-burning fire was maintained in the town of Asaak, 'where Arsaces was first proclaimed King'. It seems probable that this was the dynastic fire of the Arsacids, established by them on the Achaemenian model, perhaps to emphasize the fact that they were heirs to the Persian Great Kings. They also (in the time, it seems, of Mithridates II) had a genealogy fashioned for themselves, which traced their descent from 'Artakhshathra, king of the Persians' (probably, that is, Artaxerxes II, who had founded the Anahita temples throughout the land, in which his name would have been daily remembered). Artaxerxes, or Artakhshathra, means 'of just dominion'; and even in Sasanian times the Arsacids were described, by a paraphrase of this name, as those 'who are known for just lordship' (GBd XXXVI. 9). Parthian priests further reshaped the story of Arsaces' rise to power to make it appear that he, like Darius the Great, had had six noble helpers; and the Arsacids, in fact, like the Achaemenians, recognized six great families in their realm, so that again the king of the Iranians had six supporters on earth, as Ahuramazda has the six Amesha Spentas in heaven. The Arsacids also revived the Achaemenian title of 'King of kings' (not used by the Seleucids); and both this, and their claim to Achaemenian descent, were probably bitterly resented in Pars, where Achaemenian tradition was kept alive, as the names of some of the local kings ('Darius' and 'Artaxerxes') show. Yet so far were the Arsacids from exercising autocratic rule that they allowed their vassal kings to establish dynastic fires of their own, which must have increased considerably the number of sacred fires in their domains.

The three greatest sacred fires of Zoroastrianism, namely Adur Burzen-Mihr, Adur Farnbag and Adur Gushnasp, if not already enthroned under the Achaemenians, must have been installed early in the Parthian period, for by Sasanian times their origins had become wrapped in mystery and legend. All three, it was said, had been brought into existence by Ahuramazda himself 'for the protection of the world' (GBd XVIII. 8); and at first they moved about freely, giving help where it was needed. Thus in the reign of the legendary king Takhmorup, it is told, people were passing one stormy night from one clime to another, riding on the mythical bull Srisok, when

the brazier in which they were carrying fire was blown into the sea. Thereupon the three great fires took its place on the bull's back, and burned brightly so that there was light for the crossing. They also helped Jamshed (Yima Khshaeta) to achieve his many heroic feats (GBd XVIII. 10).

Under the Parthians Adur Burzen-Mihr was evidently especially exalted, for it was their particular fire, established on Mount Revand (probably a spur of the Nishapur mountains in Khorasan, that is, in Parthia proper). It had been placed in a temple there, the legend went, by Vishtaspa himself, after it had 'revealed many things visibly, in order to propagate the faith and to establish certainty, and to bring Vishtasp and his descendants to the faith of God' (GBd XVIII. 14). The Parthians, that is, claimed that their beloved fire had fulfilled the part earlier assigned simply to the yazata Atar in the story of Vishtaspa's conversion (Dk VII. 4.75–8). This pious legend, duly fostered no doubt by its priests, must have brought countless pilgrims to Adur Burzen-Mihr throughout the Parthian era; and the devotion of the Arsacids themselves to this sacred fire is indicated in the poem 'Vis u Ramin', where it is said that one of the kings abdicated and spent his last days in seclusion at its temple. More is known of the other two great fires from the Sasanian period (when it was their turn to enjoy imperial favour). Another exalted fire known from that later time was that of Karkoy, in Seistan, which was also probably established in the Parthian epoch.

It was in Parthian times that this region of south-eastern Iran, once known as Drangiana, acquired the name of 'Sakastan' (later Sagestan, Seistan); for in the late second century B.C. a group of nomad Sakas (an Iranian people) who had given powerful help, it seems, to Mithridates I in his campaigns, was allowed to settle – or chose to settle – there. They evidently in their turn adopted the local culture and religion, and paid reverence to the sacred fires; and in time stories of their great warrior-hero Rustam came to mingle with legends of the Kayanians, Vishtaspa's ancestors, and so entered Zoroastrian tradition.

As well as the ruins of fire temples, those of 'bagin' or image-shrines are known from the Parthian period. The 'Fratadara' temple at Persepolis appears to have been restored and used as a place of worship in Seleucid times, for a votive tablet found there is inscribed in Greek to Zeus Megistos, Apollo and Helios, Artemis and Athena. Veneration of these alien divinities probably merged into and then

gave way once more, under Parthian suzerainty, to the orthodox worship of yazatas; and there is a carving on one of the temple walls which shows a Zoroastrian priest in the attitude of prayer, both hands uplifted, one holding the barsom rods. It is suggested that the temple may have become the place of worship of the Fratarakas, a dynasty of vassal-rulers of part of Persia (Pars) under the Arsacids; and it is through a misreading of their name that it is now known as the 'Fratadara' temple.

A more modest testimony to the mingling of Hellenic and Zoroastrian devotions is provided by a little wayside shrine to Herakles Kallinikos cut in the rock of the Behistun mountain, near the great inscription of Darius. The shrine has an inscription in Greek, which indicates that it was made about 147 B.C.; but it also bears an unfinished one in Aramaic. Its position too suggests that it was designed for both Greek and Iranian devotees, for Herakles the Victorious (depicted reclining, bowl in hand) was identified with Verethraghna, yazata of Victory, who for Zoroastrians is the divinity who cares for travellers. So Iranians passing by on the great highway that runs beside the rock could make their offerings there and pray for his protection, while Greeks invoked the kindly strength of their own god.

A blending of cultures is also suggested by the ruins of a great temple at Kangavar in Upper Media (Kurdistan). These have Hellenic features and, according to Isidore of Charax, 'Artemis' was worshipped there. This, however, is one of the identifications of Anahita, and probably in post-Seleucid times the Kangavar temple became wholly hers. The ruins of yet another temple have been found at Susa, one of the Achaemenian capitals. It appears to have been built either in the Achaemenian period, during the reign of Artaxerxes II, or later, with stones taken from his palace there; but there is nothing to show whether this fairly modest sanctuary was a fire temple or an image shrine.

There appear to have been two Parthian words which could be used for either type of sacred building. One, again attested only from Armenian, is '*mihriyan' (Armenian 'mehean') or 'place of Mithra'. This word may well, like Old Persian 'brazmadana' have meant originally simply a place for high rituals (which, being all performed between sunrise and noon, are under the special protection of Mithra). The other word is 'ayazan' or 'place of worship', a cognate of Old Persian 'ayadana'. This occurs on ostraca from royal Nisa, the

earliest capital of the Arsacids, in Parthia proper. This city, with its castles and shrines, was near the modern town of Ashkabad, in Soviet Turkmenistan; and among the objects yielded by its ruins to Russian archaelogists have been quantities of potsherds, dull records in themselves of deliveries of wine and other commodities, but containing gems of incidental information. These include two references to ayazan. One is to the 'Ayazan of the place of Nanai', which was probably an image shrine, for Nanai was an alien goddess whose veneration, known from Elam and Mesopotamia, seems to have become absorbed into the Anahita cult, and so to have spread throughout the Zoroastrian world. The other is to the 'Ayazan of Frahat'; and since Frahat (Greek Phraates) is a name borne by Parthian kings, it is thought that this temple may have held a fire consecrated for the soul of a dead ruler. This is a usage well-attested from Sasanian times. Such 'soul-fires' or 'named fires' (as they were called in Middle Persian) were regularly endowed; and the Nisa ostraca show that many of the estates round about that city were named after Arsacid kings, most probably because their produce went to support their 'soul-fires'. Thus there was the estate 'Friyapatakan', called, it seems, for Priapatius (who reigned c. 191–176 B.C.); a 'Mihradatakan', probably for Mithradates I (c. 171–138), and an 'Artabanukan' for Artabanus I (c. 211–191) or Artabanus II (c. 128–124) – for it is assumed that the endowments at Nisa were for the soul-fires of early kings of the dynasty. The tombs of the Arsacids, it is said, were near Nisa; and it is perhaps mere romantic legend that has Vis and Ramin (in the poem of that name), who are presented as a Parthian queen and king, laid in a royal sepulchre in the mountains above Adur Burzen-Mihr.

Funerary practices

Although the Arsacids maintained the Achaemenian tradition of entombing the royal dead, their subjects continued the orthodox rite of exposure. A number of rock-hewn chambers have been discovered in the mountains of western Iran, which were evidently aristocratic or priestly 'astodans' of the kind made earlier by Artimas at Limyra, that is, places to which the bones of whole families were brought after the rite of exposure. Details in the carvings at their entrances show Hellenic influence, suggesting that they should be assigned to the Seleucid or Parthian period. Only the rich could have afforded such

elaborate ossuaries at any epoch; and Pompeios Trogus, writing of the Parthians in the first century A.C., recorded that 'their general mode of sepulture is rending to pieces by birds or dogs; the bare bones they at last bury in the ground'. Evidence from Central Asia in the Sasanian period suggests, however, that this 'burial in the ground' often took place in a casket or urn.

Some of the caskets recovered from later times are inscribed, for, despite the anonymity associated with the rite of exposure, many Zoroastrians evidently shared the general human desire to make some memorial to the dead. Here again the conquering Hellenes provided the Iranians with new inspiration, for it was their custom to erect commemorative statues of distinguished men, and this custom seems to have been generally adopted by the Zoroastrians as an enrichment of the fravashi cult. Two impressive buildings have been excavated at royal Nisa which, it is thought, were both devoted to this cult. One, the many-columned 'Square Hall', is held to have been built in the second century B.C., and restored again later; and it had niches all round its walls which held statues. Several small marble images have been found among its ruins, but there were the remains of many more painted figures of clay, of men and women wearing Parthian dress, some more than life-size, others quite small. These naturalistic images are thought to represent the royal and noble dead, and it is supposed that offerings for the departed were laid before them. The second building, the 'Round Hall', contained similar statues.

The use of statues in the fravashi cult spread right across Iran, and remains similar to those at Nisa have been discovered at the shrine of Shami, a village in Khuzistan, in the south-west. Here in the 1930s there came to light a splendid bronze statue, over life-size, of a nobleman wearing Parthian dress, and excavation of the mound where it had lain revealed the charred remains of an unusual shrine. This consisted of a brick platform partly roofed over, it seems, to protect a group of images – for on and near it were found fragments of other bronze and marble statues, some huge, some small, as at Nisa. Before one image-base there stood an elegant little altar, of Hellenic design, and the statues themselves appear to have been of Greek workmanship. Clearly only royal or noble families could have employed craftsmen to make individual and costly statues such as these; but ordinary people may have made use of small, stylized terracotta figurines, such as have been found in numbers at Central Asian sites. Certainly evidence from Armenia suggests that a wide

variety of images was used in the fravashi cult. Agathangelos speaks of statues of the dead made there of 'gold, silver, wood, stone or bronze'; and he calls the Armenian Zoroastrians 'soul-worshippers', while St Gregory alludes to their practice of bowing down before images of the dead. A standard Middle Iranian word for image was 'uzdes', which, like Greek 'icon', meant simply a showing forth, a representation; and doubtless the orthodox and instructed regarded the statues used both in divine worship and in the fravashi cult as no more than this; but the setting up of statues always holds the danger of the icon becoming an idol, and doubtless in every generation there were some Zoroastrians who were alert to this, and who opposed the practice, wholly alien as it was to the early faith.

Developments in calendar and chronology

One innovation made by the Seleucids was the practice of dating by an era. Before their day peoples in general had dated events by the reigns of individual kings, and any sustained chronological calculations were therefore very difficult; but they took the bold and practical step of dating continuously from the year of the foundation of their dynasty (in 312/311 B.C.); and since they claimed to be the heirs of Alexander, this era became widely known as that of Alexander. In due course the Arsacids followed suit, dating their own era from 248/247 B.C. (presumably the year in which Arsaces attained power); and, as the Nisa ostraca show, they combined this, in dating events, with the Zoroastrian calendar. Their names for the months and days are Parthian equivalents of the Avestan ones used liturgically; and they differ in one or two small respects from the Middle Persian ones used by their Sasanian successors, which is another sign of the independence of the provincial priestly schools. Thus Avestan Dadvah 'Creator', a nominative, yields Middle Persian Dadv/Dai; but the Parthians called the month Datush, a form derived from the Avestan genitive Dathusho, 'Of the Creator'.

The priests of Pars or Persia proper, who under the Achaemenians had presumably taken the initiative in creating the Zoroastrian calendar, had no longer a leading part to play in the Zoroastrian community at large, and so, it may be supposed, had the greater leisure for purely scholastic pursuits; and one of the fruits of their studies was, it seems, the establishing of a 'historical' date for their prophet. Their search for this may well have been stimulated by the

creation of the Seleucid era, which offered new possibilities for fixing events in time; but they were hampered by having no Zoroastrian sources on which to base any calculations. So they turned, it seems, to their Babylonian neighbours, who were long accustomed to keeping written records. From them they appear to have learnt that a great event in Persian history had taken place 228 years before the 'era of Alexander', that is, before 311 B.C. This event was the conquest of Babylon by Cyrus in 539, an occurrence of great magnitude for the Babylonians; but the Persian priests apparently re-interpreted this momentous happening as being the revelation sent to their prophet, which for them had transformed the world. Zoroaster was held to have received this revelation in his thirtieth year, and so they reached the calculation that he had been born 258 years 'before Alexander', that is, in 569 B.C. This must have seemed a very remote time to them, but in fact it falls in far too recent an epoch to be reconcilable with other data. Nevertheless the newly 'discovered' date, satisfying the contemporary interest in chronological exactitude, became accepted in learned circles in Persia and the neighbouring lands to the west; but there is no evidence that it ever gained currency among the older Zoroastrian communities of the east, where the Khwarezmians, for example, continued to assign the prophet to a much remoter epoch, in keeping with the recorded traditions of Achaemenian times.

The Avesta

Another development which, like the artificial date for Zoroaster, was to cause much perplexity to later scholars, was the appropriation by the magi of the whole Avestan tradition for their own homeland of Northern Media (the province of Atropatene, modern Azarbaijan), so that persons, places and events of north-eastern Iran were given new associations with the north-west. Such an annexation must have been relatively easy to effect at a time when geographical studies were hardly more firmly based than historical ones; and indeed partial annexations of Zoroastrian traditions had earlier been made in Drangiana (Seistan), where the Avestan 'kavis', Vishtaspa's ancestors, were associated with Lake Kąsaoya, and in Bactria, which claimed to have been the scene of Zoroaster's life and death; but the Median magi were thorough in their proceedings, placing both the kavis and the prophet in their native land, and even identifying this with Airyanem Vaejah, the legendary home of the Iranian peoples.

It may be that the magi had already evolved such traditions in Achaemenian times in order to sustain their religious authority among the Medes and Persians; or they may have felt the spur to do so in the Parthian period, as a means of re-asserting this authority then within Median borders. The tolerant Arsacids seem unlikely to have resented such developments as long as they remained unobtrusively local; but this tolerance did not arise from any indifference to the faith, as is shown by the following account of the activities of a king Valakhsh or Vologeses (a name borne by several rulers in the first and second centuries A.C.): 'Valakhsh the Arsacid commanded that a memorandum be sent to the provinces (instructing them) to preserve, in the state in which it had come down in (each) province, whatever had survived in purity of the Avesta and (its) Zand, and also every teaching deriving from it which, scattered by the havoc and disruption of Alexander, and by the pillage and looting of the Macedonians, had survived, whether written or in authoritative oral transmission' (DkM, 412. 5–11, ZZZ 8). These lines come from a general account, brought down to the sixth century A.C., of the transmission of the Zoroastrian holy texts; and one interesting point is the reference in them to writing in connection with 'teachings' derived from the Avesta, although the implication seems to be that the Avesta itself, with its commentary (Zand), was still wholly in oral transmission at that time.

One Avestan text which may possibly have been compiled from scattered traditions as a result of Valakhsh' decree is the Vendidad or 'Law against demons'. The main part of this prose work is devoted to rules about the maintenance of purity and its restoration after pollution, this being a powerful defence against the forces of evil. These rules are set out in the form of question and answer (between Zarathustra and Ahuramazda), a common way of conveying instruction in oral literature. The Vendidad contains other miscellaneous matter, however, such as might well have been added to the nucleus of purity texts as part of a deliberate effort to preserve 'whatever had survived of the Avesta'. Thus in the first chapter there is the list of the best countries in the world (all in eastern Iran), and in the second a version of the legend of Yima, while the nineteenth contains a story of the temptation of Zoroaster by the Hostile Spirit. The language is late Avestan, with the inflectional system much broken down; and a further reason for assigning the compilation to the Parthian period is that two systems of measurement are represented in it, one Iranian,

the other Greco-Roman. The Vendidad also contains what appears to be the only mention in the whole Avesta of temple fires, referred to allusively as fire set 'in an appointed place' (daitya gatu, Vd VIII. 81 ff.). Further, the legend of Yima shows what seem to be Mesopotamian influences (with the story of the flood and the ark adapted to fit with the tradition of the Iranian first king); and so it seems likely that the compilation was made by magi in western Iran. There was evidently no question, though, as they piously gathered these texts together, of any deliberate additions to the Avestan originals, for the extraneous matter shows all the signs of having been unconsciously absorbed during the course of long oral transmission.

It must have been well before this time (to judge from the relative correctness of the language) that the ancient Staota Yesnya was expanded through additions such as veneration of the 'calendar' divinities, homilies on the three great prayers, and adaptations of yasht verses. This material was set evenly before and after the Staota Yesnya, so that this remained at the heart of the liturgy. Such extensions were probably begun in Achaemenian times, and continued over generations. Where or when these developments took place can never be known; but even with the regionalism tolerated by the Arsacids, it would seem probable that vital matters such as additions to the yasna liturgy must first have been discussed and agreed upon by a synod representing the religious community as a whole.

Developments in the scribal tradition

The separatism of the post-Achaemenian period was accentuated during the latter part of the Parthian epoch by the gradual abandonment of Aramaic as the common language of written communication. Very slowly this yielded place, in each of the main provinces, to the local language, written in the local variation of the Aramaic script. The beginnings of this process can be traced on the Nisa ostraca, from the end of the second century B.C.; for the brief records which these bear have a scattering of Parthian words among the Aramaic ones, and there is just enough evidence to show that the Aramaic words themselves were being used as ideograms, that is, they were no longer pronounced or thought of as Semitic words, but had become familiar shapes only, written to convey Iranian equivalents. By that stage, therefore, the earlier proceeding of translating from spoken Iranian into written Aramaic, and back into spoken Iranian, had ceased, and

the thought-process was wholly Iranian. Naturally it was those Aramaic words which were most commonly used in official or business documents, or in letters, which survived as ideograms. Moreover, these words became fixed in the way in which they most frequently occurred, so that Aramaic forms meaning specifically 'the king', 'my father', 'his son', became generalized as ideograms for 'king', 'father' and 'son'. Verbal ideograms were often in origin Aramaic imperative singulars, or third plural pasts, and very slowly the system developed of adding letters to these ideograms as a 'phonetic complement' to represent the actual pronunciation of the ending of the Iranian word, and so make it possible to establish person and tense. It also became customary to mark the plural of nouns and pronouns by writing the Iranian plural ending after the ideogram. A system thus gradually developed which, though cumbersome, was fairly adequate, when used by trained scribes, for conveying a living language, but which (because it was only partly phonetic) was singularly ill adapted for recording a dead one such as Avestan, for the proper pronunciation of the holy texts would have been lost had they been set down according to this manner of writing.

The Nisa ostraca show this system just beginning to evolve for Parthian; and exactly the same system, with Middle Persian words, and in the Middle Persian development of the Aramaic script, can be traced on coins struck by the Frataraka princes of Pars at about the same time, that is, from the end of the second century B.C. It is attested also for Sogdia, Khwarezmia and Media; but in each region the forms of words used as ideograms, and sometimes the actual words themselves, tended to differ; and this, together with the distinctive scripts, meant that written communication between the Iranian regions was no longer the simple matter that it had been. Naturally Parthian, as the language of the imperial people, was the most widely used, together (for a time) with Greek. This is illustrated by the Avroman parchments – legal documents which were found in 1909 in a sealed jar in a cave near Avroman, in Persian Kurdistan. This is ancient Median territory; yet the first two documents (dated to 88 and 22/21 B.C.) are in Greek, and the third (of 58 A.C.) is in Parthian, written with ideograms in Parthian script.

Human affairs

NEXT-OF-KIN MARRIAGES

In the two Greek documents the dating formulas contain the throne-name (Arsaces) of the reigning Parthian King of kings, and the names of his chief wives. In the older one these run: 'In the reign of the King of kings, Arsaces . . . and of the Queens, Siace, his compaternal sister and wife, and Aryazate surnamed Automa, daughter of the Great King Tigranes and his wife, and of Azate, his compaternal sister and wife'. These formulas provide clear contemporary evidence that the Arsacids followed the Achaemenians in practising 'khvaetva-datha', this particular king having, like Cambyses, married two of his sisters. Other brother–sister marriages are recorded among their vassals and Zoroastrian neighbours – for example Helena and Monobazus of Adiabene, and Erato and Tigranes IV of the Artaxiad dynasty of Armenia. Tiridates I of Armenia (a notably pious ruler) describes himself as the brother of his queen on his inscription at Garni; and that the custom was not confined to princes is shown by the observation of Bardesanes, writing in the second century A.C., who cited the practice of next-of-kin marriages among the Persians of Asia Minor as an example of how people cling to ancestral customs even when dwelling in foreign parts.

ECCLESIASTICAL ORGANIZATION

The documents from Avroman further show that, even though the Parthians did not seek close control over all the Iranian regions, yet their position as the ruling power made their influence pervasive. According to Strabo (XI. 515) the Arsacid kings were advised by two councils, one consisting of men of their own royal house, the other of the lords spiritual and temporal of the realm. Probably all the prelates who took their places in this second council were Parthians; and Parthian priests must have been found all over the empire, as judges, administrators and scribes, and as the family priests of Parthian kings and nobles. It seems probable that a characteristic title of their higher ecclesiastics was 'erbad' or 'herbad' (deriving from Avestan 'aethrapati'), for under the Sasanians one finds two groups of leading clerics with virtually indistinguishable functions, namely the 'herbad' and the 'mobad' (the latter title deriving from Old Persian 'magupati'). In the Arsacid period the title 'magpat' or 'magbad' (as it

appears in Parthian) may have been used mainly for the chief priest of a fire temple; and another title, 'bagnapat' or master of a 'bagin', is attested for the priest in charge of an image-shrine. All such niceties of nomenclature were lost, however, on the Greeks and Romans, to whom every Zoroastrian priest remained a magus, whatever his local origins or ecclesiastical dignity. So Pseudo-Lucian, writing towards the end of the Parthian period, describes the magi as 'an order of seers who are dedicated to the service of the gods, and who are found among the Persians, the Parthians, the Bactrians, the Chorasmians, the Areians, the Saka and the Medes'. 'They have' (he adds) 'strong constitutions and live to a great age, for their profession as magi makes it incumbent on them to observe strict rules of life.' Other classical writers of the period indicate that the concern of the magi as a body was with study and worship, with ethics, divination and prophecy, and with learning holy utterances and observing the rules of purity.

UNBELIEVERS

The Arsacids not only tolerated the existence of different ecclesiastic traditions among the Zoroastrians whom they ruled, but also showed forbearance (in the Achaemenian tradition) to unbelievers within and beyond their borders. Their empire did not reach to the full extent of that of their predecessors, yet Iranian influences continued to be felt throughout the Middle East, perhaps even more strongly than in the earlier period. One reason for this was that after the Macedonian conquest Greek became the lingua franca throughout the region, and provided a medium for the ready exchange of ideas. Another, political factor which strengthened the influence of the Parthians (and hence of their Zoroastrian faith) was their armed resistance to the remorseless and generally resented encroachments of Rome. One piece of evidence for this influence is the pervasiveness at this period of the Zoroastrian prophetic tradition. Longing for the coming of the Saoshyant must have intensified among Iranians in the dark period after Alexander's conquest, and a rich apocalyptic and prophetic literature appears to have developed then, which was widely imitated and which made the names of 'Zoroastres' and 'Hystaspes' familiar in the Greco-Roman world.

Iran continued to exert influence in other ways also on Jewish and Gnostic thought. The Arsacids had good relations with the Jews,

whether as overlords (of the Babylonian community) or neighbours; and a number of Jewish works composed at this time reflect Zoroastrian ideas. So it was out of a Judaism enriched by five centuries of contact with Zoroastrianism that Christianity arose in the Parthian period, a new religion with roots thus in two ancient faiths, one Semitic, the other Iranian. Doctrines taught perhaps a millennium and a half earlier by Zoroaster began in this way to reach fresh hearers; but again, as in Judaism, they lost some of their logic and coherence by their adoption into another creed; for the teachings of the Iranian prophet about creation, Heaven and Hell, and the Day of Judgment, were less intellectually coherent when part of a religion which proclaimed the existence of one omnipotent God, whose unrestricted rule was based not on justice but on love. They continued nevertheless, even in this new setting, to exert their powerful influence on men's strivings to be good.

Iranian beliefs also had a part, still ill-defined, in the formation of Mithraism. This strenuous faith appears to have evolved in Asia Minor during the Parthian period, and it was then adopted by the Roman legions, who carried it throughout the Roman Empire. A dearth of written records makes it difficult to trace the history or doctrines of Mithraism, which is known almost entirely from its monuments and places of worship; but the faith clearly took its name from the Iranian Mithra, who, since the eclipse of *Varuna Apąm Napat in Achaemenian times, had reigned virtually alone as the lesser Ahura, active, powerful and compassionate, though just. Personal names (notably Mithradata, 'Given by Mithra') show that his worship was popular among the Iranians of Asia Minor; but the religion called after him was evidently an eclectic one, with many non-Iranian elements in it. Its chief debt to Zoroastrianism was probably a sense of linear time, and an emphasis on personal and cosmic salvation. (The central element in Mithraic iconography is a representation of Mithra slaying a bull, apparently an act of redemptive sacrifice.) Mithraism proselytized energetically to the west, and for a time presented a formidable challenge to Christianity; but it is not yet known how far, or how effectively, it penetrated eastward. A Mithraeum has been uncovered at the Parthian fortress-town of Dura-Europos, on the Euphrates; but Zoroastrianism itself may well have been a barrier to its spread into Iran proper.

Zoroastrianism itself is the oldest of the dogmatic, proselytizing world religions; but in its case various forces had worked to limit its

missionary activities and turn it into what was virtually an ethnic faith. This had enabled it to exist peaceably side by side with Hellenic polytheism, neither seeking to affect the other. But during the later centuries of Parthian rule this pattern of tolerance and self-sufficiency was threatened from two sides: in the east there was Buddhism, expanding vigorously in the Indo-Iranian border-lands, and in the west there was Christianity, ardently seeking converts. So for the first time in its long history Zoroastrianism was confronted by other faiths whose adherents attacked its tenets and sought to persuade its followers to apostatize. Even the Jews proselytized, at this period, with some success. Their activity was on a relatively small scale, however, as was the pressure from the early Christians; and it was not until the Sasanian era, when Christianity gained the support of a great temporal power, that its missionary activities became a serious vexation to the Zoroastrians. The Arsacids were able, therefore, to preserve in the main the tradition of tolerance until the end of their period of rule.

Conclusion

As for the effects of Zoroastrianism on the Parthians themselves, this has to be traced mostly through the hostile testimony of Roman historians; but even from such grudging sources it emerges that the Arsacids were in the main loyal to the leading moral precepts of their faith, with its emphasis on responsibility towards one's fellow-man and on honour and truthfulness. Thus it is acknowledged that they behaved well to captives and fugitives, treating them with kindness and respect; and that they were scrupulous in observing their given word, and remaining faithful to treaty obligations. In these regards they showed themselves loyal adherents of the Ahuric religion, and markedly superior to their inveterate enemies, the Romans. By the middle of the third century A.C. they had been champions of the Zoroastrian faith for generations, defending it against pagan armies to east and west; and the overthrow of their dynasty, even by fellow-Iranians, was an event which profoundly shook the whole religious community.

CHAPTER SEVEN

Under the early Sasanians

The rise of the Sasanians

Some obscurity surrounds the rise of the Sasanian dynasty, but according to the most likely accounts the family were hereditary guardians of a great temple to Anahid (possibly one of the Achaemenian Anahita foundations) at the city of Istakhr in Pars. At about the beginning of the third century A.C. one of its members, Papak, seized power from the local prince-governor, vassal of the Parthian King of kings, and his younger son Ardashir succeeded to his usurped position. The Arsacid Ardaban V refused to confirm Ardashir's authority, and he accordingly set out to establish himself in Pars by force of arms. So successful was he in this that Ardaban himself took the field to crush this dangerous rebel, only to be defeated by him and killed in battle, probably in 224 A.C.

This overthrow of the long-established Arsacid dynasty by an unknown adventurer caused shock and perturbation throughout Iran; but Ardashir, boundlessly ambitious, continued his victorious way. Within two years he subdued the western provinces of the empire, and had himself crowned King of kings; and later expeditions, and bitter fighting, made him master also of eastern Iran. Ardashir was not only a military genius, but a man of great shrewdness and administrative talents, who was prepared to use bloodless means as well as warlike ones to establish his rule and create a new

Persian Empire; and one of the tools which he chose for this was religious propaganda. There can be little doubt that the priests of Persia, whose forefathers had led the Zoroastrian community under the Achaemenians, felt themselves well fitted to do so again; and they plainly undertook with zeal the task of persuading their fellow-Iranians that they, together with the new dynasty to which they lent their support, were more devout and orthodox, and would be truer upholders of the faith, than their Parthian predecessors had been.

Tansar, a religious propagandist

Ardashir was fortunate in having as his chief priest a man whose abilities and energies seem to have matched his own. His name was Tansar or Tosar (the Pahlavi script is ambiguous), and he bore the title of 'herbad', which under the Parthians had presumably been that of leading ecclesiastical dignitaries. (Ordinary priests are referred to throughout Sasanian times simply as 'mog', derived from ancient 'magu'.) The task which faced Tansar as Ardashir's propagandist was a hard one; for whereas the Arsacids, at their rise to power, had had the role of champions of the faith against the pagan Seleucids, the Sasanians had to justify the overthrow of co-religionists. Fortunately we can trace how they sought to do this from a letter which survives (through various redactions and translations) written by Tansar himself to one Gushnasp, a former vassal of the Arsacids, who ruled the mountainous kingdom of Tabaristan in northern Iran. This was a difficult region to subdue by force, and Tansar wrote on Ardashir's behalf to try to persuade Gushnasp to yield voluntarily to the new régime. The existing letter is in response to one from Gushnasp, and in it Tansar answers one by one the many doubts and criticisms which the northern king had expressed. In the religious sphere, it seems, he had accused Ardashir 'of forsaking tradition; and right though this may be for the world, it is not good for the faith' (Tansar Name 36). To this Tansar replies with a double defence. First, he writes, not all the old ways were good, and Ardashir being 'more richly endowed with virtues than the ancients . . . his custom is better than the customs of old'. Second, he asserts that the faith had decayed so greatly as a result of the destruction wrought by Alexander that there had been no certain knowledge, under the Arsacids, of its ancient 'laws and ordinances', and so it 'must needs be restored by a man of

true and upright judgment . . . for till religion is interpreted by understanding it has no firm foundation'. Full licence was thus claimed for Ardashir to make what changes he pleased, these being equally approved by Tansar whether he regarded them as innovations or restorations by the Persian king.

That this licence was courageously opposed by some of his co-religionists is shown by Gushnasp's further protests against 'the excessive bloodshed which he orders among those acting against his judgment and decree' (ibid. 39). To this Tansar replies that the people had become wicked, and that they were therefore to blame for the frequency of punishment and slaughter, and not the new King of kings. 'Bloodshed among people of this kind, even if of a prodigality that seems to have no bound, is recognized by us as life and health, like the rain which quickens the earth . . . for in days to come the foundations of State and Religion will be in every way strengthened through this' (ibid. 40).

The question remains, what were the religious measures which, on Tansar's admission, Ardashir waded through blood to enforce? There are a number of sources for early Sasanian history, and so it is possible to discern various ways in which Ardashir and the Persian priests must have distressed and angered their fellow-Zoroastrians. First, in place of the former fraternity of regional communities, a single Zoroastrian church was created under the direct and authoritarian control of Persia; and together with this went the establishment of a single canon of Avestan texts, approved and authorized by Tansar himself. This action is described in a Pahlavi book, the 'Dinkard', in the following words: 'His Majesty the King of kings, Ardashir son of Papak, following Tansar as his religious authority, commanded all those scattered teachings [i.e. those whose preservation had been ordered by the Arsacid Valakhsh] to be brought to court. Tansar set about his business and selected one (?) tradition and left the rest out of the canon. And he issued this decree: The interpretation of all the teachings of the Mazda-worshipping religion is our responsibility, for now there is no lack of certain knowledge concerning them' (DKM 412. 11–17, ZZZ 8). In another passage of the same work it is prophesied that no peace will come to the lands of Iran 'until they give acceptance to him, Tansar the herbad, the spiritual leader, eloquent, truthful, just. And when they give acceptance to Tansar . . . those lands, if they wish, will find healing, instead of divergence from Zoroaster's faith' (DKM 652. 9–17).

Calendar changes

Another step which affected every member of the community, and indeed still troubles its harmony today, was a reform of the Zoroastrian calendar. Calendar changes, it is agreed, are among the most difficult measures to bring about in any society; and it is a mark of Ardashir's enormous force and energy that he managed to carry one through in the first reign of a new dynasty – although even he failed to establish it exactly as had been planned. Well before the downfall of the Arsacids the learned priests of Pars (with their interest in chronology) must have been pondering the accurate measurement of time. Since the days of the early Achaemenians the Persians had known of the Egyptian calendar, and this had 365 days, divided into twelve months of thirty days each (like those of the Iranians and their other neighbours), but with five extra days at the end of the twelfth month. During the Parthian period, in 46 A.C., the Romans under the Emperor Julian adopted a 365-day calendar; and this may have prompted the Persian priests to devise a reform of the Zoroastrian one, which they were able to put into force under Ardashir. They kept exactly to the Egyptian model, merely adding, that is, five extra days to the familiar 360-day year; and these days they named the 'Gatha' or 'Gah' days, after the five groups of Zoroaster's hymns. This was a practical as well as a pious measure, since it meant that they could use the Avestan names of the five Gathas for liturgical invocations on these new days, where ordinarily the yazad of the day would have been invoked. It was evidently intended that the 'Gatha' days should remain outside the religious year, and not disturb the pattern of its long-hallowed observances; but one great difficulty attended their introduction. Traditionally the fravashis were welcomed back to their old homes throughout the land at the feast of Hamaspathmaedaya, on the last night of the old year (in calendar terms, the night of 30 Spendarmad); and having spent the hours of darkness there, receiving the gifts and veneration of their descendants, they were bidden a ritual farewell at the following dawn, withdrawing before the sun rose to bring in the new year. Now this ancient custom was suddenly challenged by the insertion of five extra days between 30 Spendarmad and 1 Fravardin, and profound bewilderment and distress resulted. The new days were roundly termed the 'stolen' ones, because it was felt that they had been thieved somehow from the familiar year; and when they were first introduced they appear to

have been, as far as possible, ignored. The observance of the official No Ruz, and all the other feast days, must have been enforced, quite possibly on pain of death, according to the new calendar; but the people at large evidently still kept in private what they believed to be the true holy days, six days earlier in every case. Reckoning in this fashion, they reached 30 Spendarmad that first year when by the reformed calendar it was still only 25 Spendarmad; and so a whole ten days had to elapse for them between the night when they welcomed the fravashis and the dawn of the official No Ruz, when they were publicly permitted to bid them farewell. Even the reformers had to observe prolonged rites for the fravashis during the five 'Gatha' days, which came therefore to be called also 'rozan fravardigan' or 'days of the fravashis'. ('Fravard' is the Persian form of Avestan 'fravashi'.) Thereafter the duplication of observances continued, with the bulk of the population observing every festival twice, once on its official day by the reformed calendar, once on what they reckoned to be its real one. Evidently this practice was too widespread and general to be suppressed, even by the most ruthless of kings; and eventually under Ardashir's grandson, Hormizd I, the Persian reformists compromised, and instituted an acceptable measure by which the new and old holy days were linked together to form continual six-day feasts. Only No Ruz, essentially the festival of a single day, did not lend itself to this, and the debate as to which was the true No Ruz, 1 or 6 Farvardin, continued throughout the Sasanian period, being recorded in the Pahlavi books. Both feasts are still celebrated, separately and under different names, by Zoroastrians to this day.

Another intractable problem was created by the 'fravashi days', with the reformists insisting that these were five in number, i.e. the Gatha days themselves, and the traditionalists maintaining (in the light of the confusions of the first year) that they had to be ten (that is, from 25 Spendarmad to 1 Farvardin). A Muslim writer, Biruni, who relied on Zoroastrian sources, observed (*Chronology*, 224) that the people were much troubled over the matter, 'as this is one of the chief institutions of their religion . . . and they wished to be careful, since they were unable to ascertain the real facts of the case'. By observing the longer festival they could avoid any danger of failing in their duty to the fravashis; and so convinced were traditionalist priests of the propriety of this that a tiny alteration was made in one verse (v. 49) of the Farvardin Yasht, which now runs: 'We worship the good, mighty, holy fravashis of the just, who hasten to their homes at the time of

Hamaspathmaedaya. Then they wander here for ten nights', whereas the ancient version presumably had 'for the whole night', or something similar.

Another remarkable feature of the early Sasanian calendar is that No Ruz was then celebrated, on 1 Farvardin, in autumn instead of spring. This appears to have been an inheritance from the Parthian period, and the theological implications are perplexing. The motive for the first Sasanian calendar reform seems, however, to have been practical rather than religious. Yet in the end this reform resulted, ironically, in a great extension of religious observances, while doing lasting damage, theologically, to the faith. The effectiveness of the old devotional year, with its seven holy days of obligation, had already been threatened in Achaemenian times by the founding of additional 'name-day' feasts in honour of individual Amesha Spentas; and now it became so elaborate that its dogmatic purpose was overwhelmed. From six days, the gahambars had been extended to thirty-six, and the seventh feast, No Ruz, was duplicated, and was celebrated after the new ten-day feast of the fravashis. All this gradually obscured the significance of the great obligatory feasts, and in later times the vital connection between No Ruz and the gahambars was largely lost to view.

Iconoclasm and sacred fires

As if the calendar reform alone were not enough, another hugely controversial measure was enacted by the Sasanians, apparently also from the beginning of their era: they forbade the use of images in worship, and during their epoch statues were removed from consecrated buildings, and, whenever possible, sacred fires were installed in their place. It seems that the Sasanians had been committed iconoclasts before their rise to power, for the Muslim historian Masᶜudi (Les Prairies d'Or, 1403) states that although their temple in Istakhr had once contained 'idols', these had been removed in the remote past, and fire installed in their place. This fire, undoubtedly a Verethraghna one, appears to have been consecrated in the name of Anahid herself, and is referred to in a third-century Sasanian inscription as 'the fire of Anahid the Lady'. Ardashir's son and successor, Shabuhr I (who had been old enough to fight beside his father against Ardaban), named one of his daughters Adur-Anahid, in honour presumably of this fire; and this suggests that it must have been

established at least under Ardashir. So the cult of images, introduced to Zoroastrianism by the Achaemenian Artakhshathra or Artaxerxes II, was finally brought to an end by measures initiated, it seems, by the Sasanian Artakhshathra or Ardashir I (the names are in origin the same); and it may have been in allusion to this that Tansar declared to Gushnasp (Tansar Name 66) that: 'In my eyes this latter Ardashir is of far greater worth than the Ardashir of old.' (This statement had all the greater propaganda value in that it was from the Achaemenian Artakhshathra that the Arsacids had spuriously claimed descent.)

Ardashir appears to have begun a campaign of active iconoclasm during his wars of conquest, for in Armenia he is said to have shattered the statues of the dead, and to have set a sacred fire (presumably in place of a statue) in the temple of Ohrmazd at Pakaran. Yet the campaign was to be long drawn out (cases involving the removal of statues still occur in the sixth-century law-book, the 'Madigan i Hazar Dadestan'), for it, like the calendar reform, must have caused great distress, and stirred up stubborn resistance. It was, however, only the use of cult-statues which the Sasanians attacked, and they themselves continued to represent the yazatas of Zoroastrianism, including Ohrmazd, in anthropomorphic fashion, according to the tradition established in the Seleucid era. One of the most striking pieces of visual propaganda on behalf of Ardashir is a great rock-carving at Naqsh-i Rustam, near the Achaemenian tombs, and not far from Istakhr. This shows the conquerer on horseback, confronting Ohrmazd himself, also mounted, with turreted crown and barsom-rods in hand, who reaches him the diadem of sovereignty. God and king are identified by inscriptions cut on their horses' flanks in three languages, Middle Persian, Parthian and Greek (Ohrmazd being duly named in the Greek version Zeus); and whereas Ohrmazd's horse treads down a snake-haired creature (probably Ahriman) beneath its hooves, Ardashir's tramples over a prostrate figure who is undoubtedly Ardaban V, equated thus in his defeat with the powers of evil. There are many other representations of divine beings in Sasanian carvings in high relief, among them Mihr with radiate crown, Ardvisur Anahid, richly-garbed, and Vahram still as a Greek Herakles, naked with lion-skin and club. There was thus no break with the iconography of the Parthian period, only a determined campaign to end the use of cult images. As one result of this campaign the Middle Persian words 'bashn' and 'bashnbad' (equivalent to Parthian 'bagin' and 'bagnapat'), meaning an image-shrine and its

priest, although attested in non-Zoroastrian sources, are not to be found anywhere in the Pahlavi books.

The campaign against images went with an equally vigorous one to establish more sacred fires. This hardly seems at first sight to accord with a specific accusation made by Gushnasp that Ardashir had 'taken away fires from the fire-temples, extinguished them and blotted them out, and that no one has ever before presumed so far against religion' (Tansar Name 47). Tansar admits this grievous charge, but explains that the fires in question had been those of vassal-kings of the Arsacids, who had no ancient entitlement to them. It was, he claims, 'pure innovation, introduced by them without the authority of kings of old', and accordingly Ardashir 'razed the temples and confiscated the endowments'. The tolerant days of Arsacid rule were past, and under the Sasanians only one regnal fire might burn in Iran. This quenching of local dynastic fires must have deeply offended the pride and piety of many Zoroastrians.

The Sasanians (who in as many ways as possible, it seems, imitated their great predecessors, the Achaemenians) set great store by their own regnal fires. Ardashir placed a representation of his fire, raised on a massive pedestal, on the reverse of his coins, and this became the general practice of the dynasty. Apart from this, Ardashir is reputed to have founded many Atakhsh i Vahram (Verethraghna fires) in the province of Pars. He himself left only a few brief inscriptions behind him, made, as we have seen, in three languages, as those of Darius the Great had been; but his son, Shabuhr I, had a great inscription carved for posterity in the same three languages – Middle Persian, Parthian and Greek, with their three separate scripts – on the smooth stone walls of the Kaᶜba-yi Zardusht at Naqsh-i Rustam. The first half of this inscription described Shabuhr's achievements and triumphs in campaigns against Rome (for the Persians had inherited the war with this western neighbour). The second part deals with the endowment of sacred fires and lesser benefactions in honour of members of the royal family and of others who had helped establish and strengthen Sasanian rule. The sacred fires in question are 'pad-nam adur' or 'named fires', such as the early Arsacid kings are thought to have founded at Nisa; and Shabuhr, enriched by the spoils of conquest, established five of them, one for the sake of his own soul, one for that of his Queen of queens, Adur-Anahid, and one for each of three sons who had fought with him in the Roman wars. Shabuhr further endowed a number of daily offerings to be made for the souls of other

members of the royal family and the nobility. These consisted of a sacrificial sheep, bread and wine – the same offerings that Cambyses had endowed to be made daily at the tomb of Cyrus.

The rise of Kirder, the second great prelate

The founding of sacred fires is mentioned repeatedly in the inscriptions of Kirder, who was the second great prelate of the Sasanian period, and very long-lived and powerful. His eminence is shown by the fact that he alone among commoners was allowed to have inscriptions carved in royal fashion – excepting that his were in Middle Persian only. One of these was actually set – in a later reign – beneath Shabuhr's on the Kaʿba. Another was placed on the rock-face of Naqsh-i Rustam; and a third was at Naqsh-i Rajab, a rocky recess not far away across the plain. (Beside this one Kirder had his own portrait carved.) The fourth and longest is at Sar-Mashhad, now a remote and desolate place in Pars. The area was well-watered and fruitful in Sasanian times, however, and it has been surmised that he owned land there, and made this great inscription (now sadly weather-worn) as his memorial beside the resting-place of his bones, for higher up the steep rock-face where it is carved there is an ossuary niche.

The first mention of Kirder is in Shabuhr's inscription, where he, like Tansar before him, bears the title of 'herbad' (Parthian l.28, M Persian l.34). Although he was then only young, the King of kings (as Kirder's own inscriptions show) had already made him 'absolute and in authority over the order of priests at court and in every province and place throughout the empire'. (SM 3–4). Through his actions, Kirder himself says (ibid. ll. 4–6), 'religious activities were increased, many Vahram fires were founded, and many priests became happy and prosperous . . . and much benefit accrued to Ohrmazd and the yazads, and there was much harm to Ahriman and the devs.' Further, he declares (ll. 30–31) 'images were destroyed and the lurking places of devs demolished, and places and abodes of the yazads were established'. This is a way of saying that sacred fires (visited, it was held, thrice daily by the 'spenta' divine beings) were founded to replace cult statues, which the iconoclasts held were inhabited by devs, who entered the images thus impiously erected by men and misappropriated the offering laid before them. So by their destruction, and the increase in due religious observances, 'great satisfaction

came in the land to the yazads and to Water and Fire and Cattle' (l. 28).

Kirder speaks of only two categories of sacred fires, 'Vahram' ones, and 'fires' without any qualifications – presumably, that is, Atakhsh i Aduran, as the ordinary local fire, equivalent to a parish church, was called; but the Sasanian law-book shows that at that epoch there was a third kind of fire which might burn in a holy place. A fire, with its constant need for fuel and attendance, costs far more to maintain than a statue; and so when an image was removed from a humble place of worship (such as a private chapel or village shrine) it might be replaced, possibly only temporarily, by a 'Little Fire', an Adurog, set there to purify the place from the evil powers attracted by image worship. Such a fire could be kindled on the spot, or formed from the embers of a hearth fire; and, like a hearth fire, it could be tended by a layman, provided he were in a state of purity. Sometimes (as a sixth-century law-suit shows) the 'Little Fire' would become as beloved as the statue it had replaced and would be maintained in perpetuity. The full name of such a fire is Adurog i pad dadgah, that is, 'Little Fire in an appointed place' (Avestan 'daitya gatu'), abbreviated in modern times to Dadgah.

Kirder won his place, it seems, in Shabuhr's inscription because he accompanied the King of kings on his Roman campaigns; and he records (SM 37 ff.) that throughout the foreign parts where these took him – Syria and Cilicia, Cappadocia and Pontus, Armenia, Georgia and Albania – he found sacred fires and priests tending them. These fires (some of which must have been those reported on by Strabo) were evidently foundations of Achaemenian times, faithfully maintained by descendants of former Persian colonists. Kirder claims to have protected the temples and their congregations from pillage, and to have established order among them. In the following century, when most of these scattered believers were back under Byzantine rule, a Christian, St Basil, seeking to proselytize among them, recorded (Collected Letters CCLVIII) that they 'practised their own peculiar customs, not mingling with other peoples; and it is altogether impossible to employ reasoning with them, inasmuch as they have been preyed upon by the devil according to his wish. For there are neither books amongst them, nor teachers of doctrine, but they are brought up in an unreasoning manner, receiving their impiety by transmission from father to son. . . . They rave after unlawful marriages, and they believe in fire as God, and other such things.'

This account, although couched in hostile terms, gives a vivid impression of the rock-like quality of these small Zoroastrian communities, and the strength of their dependence upon a living tradition, unsupported by the written word.

Kirder himself claims among his many pious achievements the encouragement of what Basil termed 'unlawful', that is 'khvaet-vadatha' marriages, in Middle Persian called 'khvedodah' (SM 45); and there were practised by the royal family, evidently even before their rise to power. Thus Ardashir, son of Papak, married Denak, daughter of Papak; and Shabuhr I made his own daughter, Adur-Anahid, his Queen of queens. Kirder not only regarded this practice, which outraged Basil, as good; but he was quite as convinced as that saint that those of other faiths had been 'preyed upon by the devil', and under later kings he took vigorous steps to reduce their ranks within Iran. 'Great blows and damage' (he says) 'came upon Ahriman and the devs, and the doctrine of Ahriman and the devs departed the land and was no more believed. And Jews and Buddhists and Brahmans and Mandaeans and Christians . . . and Manichaeans are being smitten in the land' (SM 29–30).

The prophet Mani

Of these alien religions Manichaeism had arisen with the rise of the Sasanians, and had brought its iniquity to the Persian court itself, in the person of the prophet Mani. He was an Iranian, of noble Parthian blood; but his father had joined an ascetic community (probably of Elchaisites) in Babylonia, and Mani had grown up there speaking a Semitic tongue. On reaching manhood he felt impelled to preach his own religion, which was an eclectic one, and contained a number of Zoroastrian elements; for though he had probably had no direct contact with Zoroastrianism in his youth, Mani had imbibed some of its fundamental tenets through Judaeo-Christian and Gnostic traditions. Thus he believed in God and the Devil, Heaven and Hell, the Three Times, the individual judgment at death, the final defeat of evil, the Last Judgment, and life everlasting for the blessed in the presence of the hosts of heaven. With regard to this world, however, his teachings were profoundly pessimistic; for he saw it as almost wholly evil, and held that the best course for the individual was to renounce it as fully as possible, and to lead a gentle, ascetic life, dying celibate, so that his own soul might go to heaven, and he would have

had no part in perpetuating the misery of human existence on earth. Mani's doctrines were thus fundamentally opposed to the positive, practical ones of Zoroastrianism. He had nevertheless a respect for the older faith – the religion of the Arsacid Great Kings, under whose rule he had been born, and which the Sasanians were in their turn upholding; and he thought that it, and Christianity, and Buddhism, were all in origin the one true faith, distorted by human misunderstandings, which he had been sent to restore. Preaching in Persia he was very ready, therefore, to present his own religion in a Zoroastrian guise, even 'translating' the names of the many divine beings of his own pantheon by those of Zoroastrian yazatas. This approach roused deep ire among Zoroastrian priests, who labelled the Manichaeans 'zandiks' or heretics (that is, those who put their own perverse interpretations upon holy texts).

Mani was, however, kindly received by Shabuhr I, and spent many years at his court, protected during the whole of his long reign (c. 240–72) from the wrath of Kirder. He early wrote a compendium of his teachings, duly translated into Middle Persian, for the king, and fragments of this book, called the 'Shabuhragan', and other Iranian Manichaean writings, have been recovered this century from the sand-buried ruins of Manichaean monasteries in Chinese Turkestan.

Zurvanism in the early Sasanian period

These writings show that the Manichaeans rendered the name of Mani's supreme God, in Middle Persian, as Zurvan, and called his 'son', the Manichaean First Man, Ohrmazd. This is the first of many pieces of contemporary evidence which show that the Sasanians were Zurvanites (perhaps following in this also the example of the later Achaemenians). Subsequently Mani sent missionaries to Parthia, in the north-east. They duly translated his scriptures into Parthian, and rendered the names of the Manichaean gods by ones acceptable to the Zoroastrians of that region; and it is noteworthy that they made no use of that of Zurvan, but simply translated the name of Mani's supreme God literally, as 'Father of Greatness'. Zurvanism can be traced, through Buddhist sources, among the Sogdians of the far north-east – possibly carried there by Persian garrison troops in Achaemenian times – but the Parthians appear to have resisted the heresy. This was very probably the main point of difference between Parthian and Persian theology, a difference which evidently

persisted, despite the efforts of the Sasanian clergy; for an Armenian writer of the fifth century A. C. refers to a Zoroastrian priest who was master of both the Persian and Parthian schools of religious thought. Kirder himself, leader of the religious community under at least four kings, must also have been a Zurvanite, as other notable Persian clerics are known to have been after him – for otherwise there could not have been that harmony which so strikingly prevailed in Sasanian times between Persian rulers and priests; but he remained undeceived by Mani's adaptations of his own doctrines to Zurvanism.

Learning and writing

How far Shabuhr himself was beguiled by Manichaeism, in its guise of a reformed Zoroastrianism, cannot be known; but the Dinkard indicates a far-ranging curiosity on the king's part in matters of intellect and faith, combined with a steady adherence to the 'Mazda-worshipping' religion. The passage in question runs as follows: 'The King of kings, Shabuhr son of Ardashir, further collected those writings from the Religion which had been dispersed [that is, theoretically, by Alexander] throughout India, the Byzantine Empire, and other lands, and which treated of medicine, astronomy, movement, time, space, substance, creation, becoming, passing away, change in quality, growth (?), and other processes and organs. These he added to (?) the Avesta and commanded that a fair copy of all of them be deposited in the royal treasury; and he examined the possibility of bringing all systems (?) into line with the Mazda-worshipping religion' (DKM 412.17–413.2, ZZZ 8). The 'Avesta' to which these foreign writings were 'added' (the precise meaning of the verb used is obscure) was plainly the Zand, that is, the Middle Persian translation with its glosses and commentaries; and the evidence of Pahlavi compilations and Arabo-Persian books shows that foreign learning did indeed penetrate the religious tradition in this way, so that, for instance, the ancient doctrine of the seven creations was sometimes contaminated by the Empedoclean theory of the four elements (of earth, air, fire and water), and Hippocratic and Indian teachings became associated with traditional Iranian medical theory. Such assimilations depended on books; and so the Zoroastrian priests became steadily more accustomed to associating writing with religious and scholastic purposes, and not merely with practical ends.

Whether any of the Zand itself was written down in the Parthian

period is unknown; but it seems likely that proselytizing, first by Christians and then by the Manichaeans (who laid immense stress on the value of the written word for preserving truth) spurred the Zoroastrian priests to serious efforts to commit their own holy texts to writing. The problem of how to do this adequately for the Avesta was not solved, however, until later in the period.

The summit of Kirder's power

Shabuhr was succeeded by his son Hormizd I (272–3), one of those for whom a 'named fire' had been endowed; and he, Kirder relates (SM 9–11), increased that prelate's authority and conferred on him the new title of 'mobad of Ohrmazd'. This seems to be a reassertion of the superior dignity of western ecclesiastical titles over eastern ones, and after this the 'herbad' appears to be considered of slightly lower standing than the 'mobad', although the evidence is far from clear-cut. It was during Hormizd's brief reign that Kirder, it seems, arranged the compromise of uniting the 'old' and 'new' holy days into single prolonged feasts – a measure which must have done much, for the laity at least, to allay the bitterness and confusion following the calendar-reform. Hormizd was succeeded by his brother, Vahram I (273–6); and it was in his reign that Kirder compassed the death of Mani, prevailing on Vahram to have him tried and executed. A Parthian Manichaean fragment which relates Kirder's part in this duly refers to him as 'Kirder the magbed'.

Vahram I was followed by a young son of the same name, Vahram II (276–93), who, some think, was helped to the throne by Kirder; and it was in his reign that Kirder himself reached the summit of his dignity and power. He was given the additional honorary title of 'Kirder by whom Vahram's soul is saved' (Kirder i bokhtruwan Wahram), and was made 'mobad and judge of the whole empire'. He was also placed in authority over the sacred fires of Anahid-Ardashir and Anahid the Lady at Istakhr – that is to say, over the temple which had been in the hereditary charge of the Sasanians themselves. (The history of the fire named 'Anahid-Ardashir' is obscure.) It was under Vahram that Kirder records his own smiting of infidels. He tells also (SM 42–3) that he punished and rebuked those Zoroastrian priests whose behaviour required it, but 'made the Mazda-worshipping religion and the good priests exalted and honoured in the land'. 'And many people who were unbelievers' (he claims) 'became believers;

and many a one there was who held the doctrine of the devs, and through me gave up that doctrine' (l. 45). Dev-worship appears in fact to have persisted in certain remote regions (notably mountainous parts of Sogdia) down to the time of the Islamic conquest, so that one is not entitled to infer from these claims that the Arsacids had been unduly tolerant of unbelief, or that the early Sasanians succeeded all at once in sweeping an Augean stable clean. Iran was too vast a country, and open to too many currents of belief, for the state religion ever to obliterate all other creeds.

By this stage in his long career Kirder was naturally a man of wealth, and he states that he founded many Vahram fires at his own expense, and yearly had great numbers of rites and 'services of the yazads' performed (SM 47–8). It was also, it seems, at this point in his life that he had his inscriptions carved. By the one at Sar-Mashhad he had placed an impressive sculpture which shows Vahram II in heroic pose, thrusting a sword at a leaping lion. Behind him, tendering the empty scabbard, is a female figure who, it has been surmised, may be Anahid herself, the tutelary divinity of the Sasanian house, whose temple Vahram had put under Kirder's special care; and in the background stand two men, one perhaps the crown prince, the other Kirder himself.

In his inscriptions Kirder has little to say of doctrinal matters, being concerned rather with observances, church discipline, conversions, and the discouragement of infidels. He proclaims, however, the existence of heaven and hell, and the latter part of the inscription at Sar-Mashhad (l. 57 ff.) is taken up with an account, only partly legible, of a vision of the hereafter seem by him himself. In his spirit-journey he was met, he says, by his own double, his 'hangirb', and a woman – apparently the Daena (Middle Persian Den) who greets the departed soul at the Chinvat Bridge. In their company, it appears, he saw the golden thrones of heaven, and hell full of 'owls and other khrafstras', and became assured that his own place would one day be on high, as became a true servant of the Mazda-worshipping religion. – Neither Kirder himself, nor any Sasanian king, ever refers in an inscription to Zoroaster. They are content to proclaim themselves adherents of the faith which he taught, that is, Mazda-worship, in Middle Persian 'mazdesn'. This is in marked contrast to the Pahlavi literature, which is full of the prophet's name.

Although Kirder seems to have had his inscriptions carved, and his ossuary prepared, in the reign of Vahram II, he in fact outlived that

ruler also. After reigning for seventeen years Vahram was succeeded by his son Vahram III, but he was soon deposed by his great-uncle Narseh, youngest brother of Shabuhr I. (His name is the Middle Persian form of Avestan 'Nairyosanha', the messenger-yazad being very popular at this epoch.) Narseh, who ruled from 293 to 302, raised a great monument in the pass of Paikuli (in modern Iraq), at a place where he was met by the Persian nobles who proclaimed him king. On its huge blocks of stone was carved a long inscription, this time in two languages only, Middle Persian and Parthian, which describes the circumstances of his attaining power; and here (Parthian l. 15) Kirder figures for the last time, appearing among the highest dignitaries with his title of 'Ohrmazd mobad'. There is little religious matter in the inscription, but Narseh proclaims himself, with formulas established by his predecessors, as the 'Mazda-worshipping King of kings', who is 'of the race of the yazads' (Middle Persian l. 1); and he piously attributes his elevation to the will of 'Ohrmazd and all the yazads, and Anahid who is called the Lady' (ibid. l. 10). He also had an investiture scene carved at Naqsh-i Rustam, where again he proclaimed his devotion to Anahid, showing himself as receiving the diadem from her, a crowned and amply robed figure.

Persian made the official language of all Iran

In his inscription Narseh names Parthian as well as Persian nobles among his supporters, thus illustrating the drawing together of the two imperial peoples, begun under his father, Shabuhr I. Nevertheless, his is the last royal inscription to have a Parthian version. A few short private inscriptions in Parthian language and script have been found on rock-faces in southern Khorasan, that is, within the territory of Parthia proper; but it is thought that none is later than the fourth century A.C. The likelihood is, therefore, that soon after the raising of the monument at Paikuli the Sasanians took the decisive step of imposing Persian as the sole official language throughout Iran, and forbade altogether the use of written Parthian. This was a step which the Achaemenians had not needed to take, because of the common use of Aramaic; and a similar imposition of Parthian would have been out of character with Arsacid rule.

This measure was one of great importance for Zoroastrianism, because it meant that all the secondary religious literature of the faith, including the Zand, was written down in Middle Persian, thereafter

the only recognized living language for the state religion. In the course of its general imposition over the whole country Middle Persian came to absorb a large number of Parthian words; and so the language of the Zoroastrian books – the so-called Pahlavi literature – is a mixed koine, as can be seen by comparing it with the pure Middle Persian and Parthian of the early Sasanian inscriptions. But though Parthian thus survives as a major element in the living Persian language, the fact that the Zoroastrian secondary literature is known only in Middle Persian versions has helped to strengthen the misconception (so sedulously fostered by the Sasanians) that Parthian Zoroastrianism had been virtually non-existent, and that the faith had only truly lived through the guardianship of the southern kingdom.

Conclusion

Since the diffusion of her language marks a cultural triumph for Persia, the last-recorded royal use of Parthian under Narseh makes a fitting end to a consideration of the early Sasanian period. This was a time of conquest and innovation, which saw the vigorous imposition of a new authority in the religious, no less than in the secular, sphere. None of the religious measures of the time – iconoclasm, the promotion of the cult of temple fires, the calendar reform, the establishment of a single authorized canon of scripture – affected doctrine; and indeed (ironically, for a dynasty regularly presented as the first creators and defenders of Zoroastrian orthodoxy) the Sasanians actually weakened the faith through giving prominence to their own Zurvanite beliefs. In practical ways, however, the Zoroastrian church was evidently strengthened, becoming unified, enriched and served by an every-growing body of disciplined priests; and it also received intellectual stimulus, through encounters with foreign learning.

CHAPTER EIGHT

During the mid Sasanian period

Upholding a Zurvanite orthodoxy

Much of the fourth century was occupied by the long reign of Shabuhr II, Narseh's grandson, who succeeded as an infant in 309, and was king for seventy years. He left no inscriptions, for the later Sasanians, like the later Achaemenians, abandoned this practice; and he is known in the history of Zoroastrianism mainly from two sources. One is the Dinkard's account of the transmission of the faith, which has the following statement about him: 'The King of kings, Shabuhr son of Hormizd, summoned men from all regions to an unprejudiced (?) disputation to examine and investigate all utterances. After the triumph of Adurbad, through his tested utterance, over all those of different groups, schools (?) and sects, he made this declaration: "Now that we have seen the faith as it truly is, we shall not tolerate anyone of false religion, and we shall be exceedingly zealous". And he did even so' (DkM 413. 2–8, ZZZ 8).

Elsewhere it is told that Adurbad i Mahraspand, a Persian high priest, vindicated his interpretation of the faith by undergoing – and surviving – the ancient ordeal of having molten metal poured on his breast. Unfortunately it is nowhere said what were the doctrines which he thus valiantly upheld; but it may safely be assumed that he was a Zurvanite, like the Sasanian kings and other Persian high priests of their era – especially since clear evidence exists for the Zurvanite

beliefs of Shabuhr II (who called one of his daughters Zurvandukht 'Daughter of Zurvan'). Most of this evidence comes from the other main source for his religious activities, namely Christian records, and in particular the acts of Syrian martyrs. In his reign political considerations began to intensify religious animus, for it was then that Constantine freed Christianity from oppression, and it became virtually the state religion of the Roman Empire, Iran's most constant foe. Shabuhr accordingly imposed double taxation and tribute on his Christian subjects because they could not now serve in his armies, sharing as they did 'the sentiments of Caesar our enemy'; and the Zoroastrians living under what was now Christian rule in Asia Minor also suffered. Shabuhr launched an active persecution of Christians in 322, instigated, they claimed, by the Zoroastrian chief priests, who are said to have complained to the king in these terms: 'We cannot serve the sun, nor purify the air, nor make the water clear, nor cleanse the earth, because of the Nazarenes, who scorn the sun, despise fire and do not honour water' (Braun, 1). This indictment lists the four inanimate creations of Zoroastrianism, with the sun representing, as often, fire, but with air substituted, in Greek fashion, for the sky. On hearing the complaint Shabuhr (the writer says) was filled with anger, and had two Christian bishops brought before him, and addressed them thus: 'Know you not that I am of the race of the yazads? And I pray to the sun and honour fire. . . . Who is the God who is better than Ohrmazd, or whose anger is harsher than Ahriman's? What man is wise and does not pray to the sun?' And when the bishops proved obdurate, he had them put to death. On another occasion when a Persian Christian refused to reverence sun and fire. Shabuhr is reported to have said to him (ibid. 30): 'I swear by the sun, the Judge of the whole earth [that is, Mihr], that if you force me to it, who am your friend, then I shall slay you and spare none who bears this name (of Christian).' Often persecutor and persecuted were equally resolute, and much blood flowed. Mobads or magi are frequently mentioned as haling Christians before the King, and the office of chief mobad is often referred to. Since only Christian accounts of the interrogations survive, the martyrs are always credited with the best of the exchanges; and Pusai, one of those put to death by Shabuhr, is shown (ibid. 67) making a shrewd thrust at the King's Zurvanite beliefs: 'If your Majesty says "Sun, moon and stars are the children of Ohrmazd", why, we Christians do not believe in the brother of Satan. According to what the magi say, Ohrmazd is the brother of

Satan. If we do not pray to the brother of Satan, how should we then acknowledge this brother's children?' These words illustrate how radically the Zurvanites had betrayed Zoroaster's teachings by linking together, fraternally, the good and evil which he had so clearly set apart.

Such persecutions continued intermittently through the rest of the Sasanian period, and were sometimes provoked by the intransigence of the Christians themselves. The confrontation of the two faiths brings out their striking differences in outlook and practice. Zoroaster's teachings about the 'spenta' nature of physical creation, and his vision of God's kingdom to come upon earth, kept Zoroastrianism almost as much a religion of this world as was ancient Judaism, which had no hopes for the hereafter; but the Persian Christians were ascetic, with their thoughts fixed almost exclusively upon the life to come, and they shocked the Zoroastrians by their neglect of this world and its duties as well as its joys. Celibacy, exaltation of the contemplative life, the rejection of innocent pleasures, and the embracing not only of holy poverty but also of holy dirt, were forms of religious expression wholly alien to the Zoroastrians. There were gulfs too between them and the Jews, who were also at times the victims of Sasanian persecution. One field of theological difference is illustrated by a question by a magus to a rabbi, as to why one should suppose God to have created 'vermin and creeping things'; and the rabbi's answer, that 'God created vermin and creeping things in the world as a healing for men on earth', can hardly have led to a better understanding. No record survives of any debates between Zoroastrians and Buddhists, and except in Kirder's inscriptions there are no references to persecutions of Buddhist communities, for almost all sources for Sasanian history deal with western Iran.

The long reign of Shabuhr II was followed by three brief ones; and in 399 Yazdegird I succeeded to the throne. The early part of his reign was distinguished by marked clemency towards the Christians, who hailed him as good and blessed; but in Zoroastrian tradition he is known as 'the Sinner' – perhaps, it is suggested, because of his kindness to the infidel. One of his known acts of magnanimity was to allow Christians to bury their dead – that is (in Zoroastrian eyes) to pollute the good earth. Practice in funerary matters among the Zoroastrians themselves seems to have been exactly the same as during the two earlier empires: the rite of exposure, that is, was

generally practised except by the royal family, who continued to place their dead, embalmed, in mausoleums. As with the Arsacids, however, this is attested only from literary sources (Zoroastrian and Arabo-Persian), for no tomb of any Sasanian king has yet been found. (The dynasty, it is recorded, had no common funerary place for its members.)

During the latter part of Yazdegird's reign the king's forbearance towards Christians became tried by their own rash acts, and he in his turn took stern measures against them. Thus it is told how a Christian priest destroyed a fire temple that stood close to his church, and refused to rebuild it, even at the king's command; and how another boldly extinguished a sacred fire and celebrated mass in its place (Hoffmann, 34–8). It is noteworthy that even in the face of such provocation the Persians proceeded deliberately, with due processes of investigation and trial, before in the end sentence of death was pronounced. Religious zeal continued to characterize the reign of Yazdegird's son, Vahram V (421–39), of whom it is recorded (*ibid.* 39) that 'he listened to the command of the accursed Mihr-Shabuhr, chief of the magi, and dragged forth the dead who had been buried in the days of his father, and scattered them about in the sun; and he maintained this command for five years.' Theodoretus, who wrote during his reign, records, however (Sermo 9.35), that, though Persians had learnt from Zoroaster 'to expose their dead to dogs and birds', nevertheless Persian converts to Christianity 'do not now tolerate this practice, but bury their dead in the earth, disregarding the cruel laws that forbid interment, and show no fear of the cruelty of those who punish them.'

Vahram's chief minister was Mihr-Narseh, an account of whose life is given by the Arabo-Persian historian, Tabari (who relied evidently on a Sasanian source). From this it is known that he was a successful commander in the field, was appointed chief minister by Yazdegird I, and continued to hold this office under Vahram and also under his son, Yazdegird II (439–57). He is represented as enlightened, cultured, and a devout Zoroastrian; and his private life appears full of piety and charitable works. Near his birthplace, at Firuzabad in Pars, a stone bridge still stands, which bears this weather-worn inscription: 'This bridge was built by the order of Mihr-Narseh, the chief minister, for the benefit of his soul, at his own cost. Whoever has come by this road, let him invoke a blessing on Mihr-Narseh and his sons, for that he has thus bridged this crossing.' Mihr-Narseh's three

sons, associated with him here, each held high office as titular head of one of the traditional estates of the realm. Thus Kardar was 'Chief of warriors'; Zurvandad, destined, Tabari says, for the church and law (a fact which raises problems about the relationship of the priesthood and nobility) held the title of 'Herbad of herbads' (Herbadan herbad); and Mah-Gushnasp was 'Chief of herdsmen'. All these archaic-sounding titles, together with that of Mobadan mobad 'High priest of high priests' for the head of the whole Zoroastrian community, appear to be creations of this epoch. Mihr-Narseh further developed four villages, with fine fields and orchards, near Firuzabad; and in one he established a sacred fire for his own soul, and in the other three 'named fires' for each of these three sons. These fires were intended, evidently, to be the centres of village worship, with the responsibility for maintaining them and appointing their priests resting with Mihr-Narseh, his sons and their heirs.

The fact that Mihr-Narseh called one of his sons Zurvandad, 'Given by Zurvan', shows that he too was a Zurvanite; and it is from his days that the only detailed documents survive about the tenets of that heresy. Yazdegird II made a determined effort to win Armenia back from Christianity, and issued a proclamation summoning its inhabitants to return to the old faith. Another document was addressed to them by Mihr-Narseh, and it is the gist of this, it seems, which has been preserved by two Armenian writers, Elishe Vartabad and Lazarus of Pharb. In it the great god Zurvan is declared to have existed before heaven and earth; and the myth is told of his twin sons, Ohrmazd and Ahriman. Thereafter Mihr-Narseh's exposition proceeds on orthodox lines. Ohrmazd, he affirms, has created heaven and earth and all that is good within them, whereas Ahriman has brought into existence miseries, sicknesses and death. 'Happiness, power, glory, honours, health of body, beauty of countenance, eloquence of tongue and length of life are the work of the Creator of good. . . . Men who say that he is the author of death, and that good and evil alike come from him, are in error.' In their answer the Armenians ignored the problem of attributing the origin of evil to God, and, like prudent polemicists, moved to the attack instead: 'We do not worship, like you, the elements, the sun, the moon, the winds and the fire. We do not make offerings to all these gods whom you name on earth and in heaven. . . . We worship . . . a single . . . God.' The Syrian Christians similarly characterized the religion of 'the followers of the wicked Zradusht' as being the 'ancient service of

false gods and of the elements'; but Vahram V himself answered them by saying (Hoffman, 42) that 'he acknowledged only one God. The rest were but as courtiers of the King.'

The three great sacred fires

These contests with other, proselytizing religions, although hardly known to Zoroastrianism before the Sasanian period, can have been little more than peripheral harassments to that solidly based, immensely powerful faith, whose spiritual forces were supported by all the temporal might of the Sasanian Empire. Ecclesiastically, Zoroastrianism continued to expand and flourish, and it appears to be during this time that two great sacred fires in Pars and Media were brought into prominence to rival the glory of Adur Burzen-Mihr. The Parthian fire was itself far too holy (linked as it was in legend with the prophet and Vishtaspa) for the western priests to withold veneration from it; but they set it now in dignity below their own fires, stating that Adur Farnbag (which burned in Pars) was the especial fire of priests, and Adur Gushnasp (in Media) that of warriors, whereas Adur Burzen-Mihr belonged to the lowliest estate, that of herdsmen and farmers. This was mere scholastic schematization; but it seems to have provided a basis for the vigorous promotion of the two western fires.

The Persian fire was presumably in origin, like the other two, a 'named fire', that of an unknown Farnbag, whose name meant 'Having a share/prospering through Farnah'. Farnah is a dialect form of Avestan Khvarenah (Middle Persian Khwarrah, Persian Khara); and in promoting the fire's fame its priests made much of this element in its name, going so far indeed as to identify their fire at times fully with divine Khvarenah itself. In the Shahname version of the story of Ardashir I (Warner, VI, 226) the founder of the Sasanian dynasty is said to have visited its temple, but this is evidently anachronistic. What appear to be reliable references to the fire all belong to the mid and later Sasanian periods. Thus Yazdegird I is represented as taking an oath by both Farnbag and Burzen-Mihr (ibid., 391); and Biruni (p. 215) records that this king's great-grandson, Peroz, prayed at the shrine of 'Adar Khara' for an end to a devastating drought. In the opening chapter of the Pahlavi work, Arda Viraz Namag, whose final redaction was made in Pars, a great assembly of priests gathers at the temple of 'the victorious Adur Farnbag' to deliberate together.

Still more is said in contemporary sources about the Median fire, Adur Gushnasp, partly because this was the nearest of the three great fires to the western boundaries of Iran, and so came to the notice of foreign observers, partly because kings belonged to the warrior-estate, and so its priests were able to promote this fire as the royal one. There is no mention of it in the early Sasanian inscriptions; and excavation suggests that it was not until the late fourth or early fifth century that it was taken to an unusually beautiful site in Azarbaijan. This, known in Muslim times as Takht-i Suleyman, 'The Throne of Solomon', is a hill whose flat top holds a lake high above the level of the surrounding countryside, making it a perfect place for Zoroastrians to venerate God and his creations of fire and water. The whole hill-top was enclosed by a massive mud-brick wall, with gateways to north and south; and from the northern one a processional way led to the temple precinct itself, surrounded on three sides by another wall, but open on the south to the lake. Here Adur Gushnasp was enthroned in an inner sanctuary, to be reached through a series of ante-chambers and pillared halls. The royal connection of this 'fire of warriors' was so successfully fostered that it became the acknowledged custom for each king, after his coronation, to make a pilgrimage there on foot (probably walking, that is, from the base of the holy hill). Royal gifts were lavished on this shrine, as by the Arsacids on Adur Burzen-Mihr, the first monarch who is mentioned in this connection being Vahram V. Tha^calibi (pp. 559–60) tells how, on his return from a triumphant campaign against the 'Turks', that is, the Chionites (yet another nomad people of the steppes), Vahram bestowed the crown of their conquered leader upon the temple, together with his queen and her slaves to be servitors there. On another occasion, according to the Shahname (Warner, VII, 138–9), this king entrusted an Indian princess, his bride, to the high priest, to undergo purification and be converted to the faith. There are also references in the epic to Vahram's visiting the shrine for the feasts of Sada and No Ruz (ibid., p. 94); and it was probably he, a devout and zealous king, who first fully acknowledged the royal link with this sacred fire, although the earliest dateable objects found in its ruins come from the reign of his grandson, Peroz (459–84). The commonalty naturally followed royal example in visiting the shrine; and in one Zoroastrian text (Saddar Bd 44.18, 21) it is enjoined that anyone praying for restoration of sight should vow to make 'an eye of gold' and send it to Adur Gushnasp; and that anyone wishing his son

to be wise should send a present there. The evidence points to the great Zoroastrian sanctuaries being centres of general devotion and pilgrimage in the same way as the great shrines of Christendom, with their priests vying with one another to promote the legends and hence the sanctity of their particular fires; and ancient Iran doubtless saw in spring and summer countless caravans of pilgrims as varied and colourful as those of medieval Europe.

Liturgical reform

Many acts of worship must have been performed at the great sanctuaries by their numerous priests; and it was possibly at this epoch that the yasna service was lengthened to increase its impressiveness. This seems to have been done by joining the Gathic Staota Yesnya (already greatly extended by the addition of Younger Avestan texts) to another liturgy with its own ritual, namely a haoma-ceremony which (though evidently old, probably pre-Zoroastrian, in origin) had a liturgy (essentially Y IX–XI) that had evolved into the Younger Avestan dialect. The present yasna service thus has two separate preparations of haoma, which differ only slightly in their rituals. By a yet further development a still longer service, called that of 'All the Masters', Visperad (Av. Vispe Ratavo) was evolved from this extended yasna, for the celebration primarily of the seven holy days of obligation. The Visperad is dedicated to Ohrmazd, as Master of all; and it consists of the rituals of the yasna, virtually unchanged, but with a liturgy extended by twenty-four short supplementary sections. These are made up in the main of formal, repetitive invocations. The extended yasna and Visperad are still reverently solemnized by Zoroastrian priests today, and there is no reason to doubt the genuineness of the piety which led to the creation of these services. Yet all such developments meant more work for priests and more expense for the laity – easily borne, no doubt, by the wealthy nobles and merchants of those imperial days, but gradually creating ever heavier pressures on the devout poor, who would have struggled, then as later, to pay for the longer ceremonies which they were taught were of greater merit and hence of more benefit to the soul.

Religious literature and royal propaganda

Another pious activity, which must have continued throughout the period, was the writing down of the Middle Persian Zand, together with much secondary Zoroastrian literature. Some of the Pahlavi texts which survive are original compositions of the Sasanian and post-Sasanian periods, but others have clearly come down from remote antiquity, and must once have existed in parallel versions in various Iranian languages. Two such works, the Drakht Asurig, 'Assyrian Tree', and Ayadgar i Zareran, 'Exploits of Zarer', bear traces in fact of having been translated from Parthian originals. Middle Persian renderings are thus often merely the final forms, fossilized in writing, of works with an immensely long oral history.

Persian priests also worked at filling out the scanty historical records of the faith; and they evolved in this connection a pseudo-genealogy for the Sasanian royal house to rival the pseudo-genealogy of the Arsacids. The Persian one was based on the fact that the father of Darius the Great was called Vishtaspa. Him they identified (quite possibly in good faith) with his Kayanian namesake. They then created a wholly fictitious blood-tie between the Sasanians themselves and their Achaemenian predecessors, and so were able to trace the ancestry of the reigning dynasty all the way back to the first royal patron of the faith. This had a political advantage, since a claim to Kayanian blood gave these kings of the south-west an ancient title to rule also over the north-east. In this respect it exactly counterbalanced the faked genealogy whereby the Arsacids of the north-east traced their descent from the Persian Artaxerxes. The new Sasanian one had, however, the added value that, by linking these Persian kings with Kavi Vishtaspa, it made them appear as natural heirs to the khvarenah or divine grace which had accompanied him, and hence as the rightful rulers of Zoroastrians everywhere. The era of the Arsacids could thus be presented as no more than a regrettable interlude, a break in the series of legitimate sovereigns of Iran. These Iranian, Zoroastrian kings were now made indeed to seem hardly less alien and usurping than Alexander himself; and so effective has this Persian propaganda proved that it has shaped later attitudes to the Parthian epoch both within the Zoroastrian community and among modern scholars, so that the Arsacid period is regularly described as a semi-pagan one, and the true faith is presented as abiding precariously then in hiding with the Sasanians in their Persian fastness. By this

means a whole glorious epoch, lasting half a millennium, was effectively blotted out of Zoroastrian history.

The faked Sasanian genealogy evidently existed in the fourth century; and it is associated with the creation of a long prose chronicle called the Khwaday Namag, 'Book of Kings'. This was essentially an account of the history of the world, narrowing to that of Iran itself, seen as the history of a series of related dynasties. The earliest the priests termed the Peshdadian (translating Avestan Paradata 'first created'). This was formed of mythical 'first men' and culture heroes, with Gayomard at their head. They were followed by the Kayanians (to whom they were linked through the hoary device of an abandoned royal infant, brought up unknown). The Achaemenians (represented by only two monarchs) were treated as part virtually of the Kayanian dynasty, which accordingly met its end through Alexander's conquest. Thereafter (it is said) there was no King of kings in Iran, but only scores of petty local rulers. A few of these are named from among the Arsacids, and include Arshak himself, and 'Ardaban the Great', prince of Shiraz and Isfahan, who (the chronicle relates) appointed Papak as governor in Istakhr. Papak, enlightened by dreams, gave his daughter in marriage to a mountain shepherd, the last of a long line of Sasans who had been in hiding since the death of their ancestor Dara, the last Achaemenian king; and from this union sprang Ardashir, who restored the faith, re-established the high kingship, and led Iran back to power and glory.

How far this distortion of history gained credence during the Sasanians' own period of rule is doubtful; but clearly for it to have any effect it had to be made widely known; and there are signs of its being proclaimed and exploited from the time of Peroz, son of Yazdegird II (459–84). As prince, Peroz had been governor of Seistan; and during his father's reign the Hephthalites, a mixed nomadic horde, had begun to menace Iran on its north-eastern frontier, thus making the Sasanians keenly aware of their need to foster loyalty among their own subjects there. Yazdegird himself moved his court for seven years into Parthian territory, the better to counter the Hephthalites; and Peroz, who had to continue the fighting against them, showed his desire to court eastern Iranian popularity by reviving the ancient title of 'Kavi', in its Middle Persian form of 'Kay', on some of his coins. (Previously this had been used only by prince-governors of north-eastern Iran.) He also called one of his sons Kavad after Kavi Kavata (the first Kayanian king), and another Zamasp after Jamaspa

(Vishtaspa's wise counsellor). This is the first time that such Avestan names appear in the Sasanian family. Peroz' son Kavad also used the title 'Kay' on his coins; and he in his turn named one son Khosrow, after Kavi Haosravah, and another Kaus, after Kavi Usan. Thereafter there was another Khosrow, grandson of the first, and a second Kavad, his son. Throughout the later Sasanian period the dynasty thus strongly affirmed, through given names, the validity of their claim to Kayanian descent.

Peroz himself was a devout Zoroastrian, and his zeal for the faith, like his father's, showed itself in the persecution of unbelievers. His harassment of Christians had an element in it of reprisal, for he complained that the Byzantines tormented the Zoroastrians under their rule, forbade them free observance of their faith and laws, and would not permit them to maintain sacred fires. Towards the end of his reign, however, he relaxed his severity towards the Christians in Persia when, as Nestorians, they were rejected by Byzantium.

Calendar reform

A matter which must have been engaging leading Zoroastrians with ever-increasing urgency during his reign was the religious calendar. Ever since this had been changed under Ardashir from a 360- to a 365-day one there had been no intercalation, and, with a quarter-day being lost annually, the holy year had slipped steadily backward until now No Ruz was being celebrated in July, remote from either equinox. The need to act led (at some uncertain date) to a great council being held of the learned men of the realm; and they evidently decided on the radical step of restoring the celebration of the 'New Day' to its traditional time, in the spring. How to do this was plainly a difficult matter; and the solution found was, not to attempt to shift the calendar-months, but instead to shift No Ruz itself from the first of Farvardin to the first of whichever month was then appropriate. The actual change appears to have been made under Peroz' son Kavad I, between 507 and 511 A.C., in which years the spring equinox coincided with the first of the ninth month, Adur; and from then onwards the religious No Ruz was celebrated on 1 Adur. The six gahambars also moved their places, so as to form exactly the same chain of feasts as before in relation to No Ruz; and the fravashi days, coinciding in part with the sixth gahambar, shifted with it to the end of the eighth month, Aban. Sada too had to move with No Ruz, and

so did the anniversary day of the prophet's death, calculated in relation to the first gahambar. These feasts now made up what was termed the 'moving' year – so called either because of this dramatic shift in the sixth century, or because it was intended to keep moving it by intercalating a whole month every 120 years, so that 1 Adur could never again recede more than thirty days from the spring equinox. The remaining festivals, being of far less religious importance than the seven founded by Zoroaster, were left in their former places in the calendar, to go on slipping back with it almost imperceptibly through the seasons.

The second Sasanian calendar-reform was thus devoutly intended, but in the long run its effects may well have been almost as damaging as those of the first purely practical one, for they added to the complications which it had created. Thus though the people dutifully learnt to keep the religious 'New Day' – which they called the 'No Ruz of the priests' – on 1 Adur, they could not bring themselves to abandon the traditional celebration of No Ruz on 1 Farvardin, and this remained the beginning of the secular year and the coronation day of kings. There thus came to be four celebrations of No Ruz, with the lesser and greater feasts being celebrated on 1 and 6 Adur, and on 1 and 6 Farvardin; and this must have clouded still more the general awareness of the link between that festival and the gahambars, and the doctrinal significance of seven high feasts. The celebration of all seven is repeatedly enjoined in the later Zoroastrian literature as being among the essential duties of every believer; but the festivals are named separately as 'Rapithwin' and 'the gahambars', and their observance constitutes two separate obligations.

In Pahlavi texts composed – or revised – after the second calendar reform there is much emphasis on the significance of spring in connection with thoughts of resurrection and Frashegird. So a priest writing in the ninth century declared: 'The making of Frashegird is like the year, in which at springtime the trees are made to blossom. . . . Like the resurrection of the dead, new leaves are made to shoot from dry plants and trees, and springtime is made to blossom' (Zadspram XXXIV. 0.27). A sense of renewal was now characteristic of the No Ruz celebrations and new clothes were then worn, and food was of the new season. 'Among other things which it was thought propitious to begin this day with was a mouthful of pure fresh milk and fresh cheese; all the kings of Persia took it as a blessing.' The kings also ate on that morning 'white sugar with fresh

Indian nuts pared'; and it was the custom to sow for this seventh feast seven kinds of seeds, to come up fresh and green on the holy day itself. 'For the king the sight of growing barley was particularly deemed a blessing. . . . And the harvest (of these green shoots) was never gathered but with songs and music and mirth' (Ehrlich, 99–101). Music is much spoken of in connection with No Ruz, and it is said that 'Though the king's banquet was splendid, others were no less so. . . . Everyone had gone from his house to the country. . . . From every garden, field and river a different variety of music charmed the ear' (Vis u Ramin, 20).

The Mazdakite movement

Details of other Sasanian festivals show that the Zoroastrians were then as merry and devout as medieval Christians. Yet for them too the ever increasing religious observances must have had their oppressive side, with growing numbers of clergy and mounting demands for gifts and dues. Moreover, by this period the church had become a landowner on a large scale, with slaves as well as peasants to work its broad acres, and in the eyes of the lowly there may well have seemed little to choose at times between grasping prelate and greedy baron. It is against this background that one must judge the success which attended the Mazdakite movement towards the end of the fifth century. Its leader, Mazdak i Bamdad, adopted, it seems, the doctrines of an early religious teacher who had preached a faith which appears to owe much to Manichaeism. Certainly the doctrines promulgated by Mazdak had the pessimism and ascetic character of Mani's, and were similarly gentle and moral. Man should not kill, nor eat flesh, but should encourage the increase of light over darkness in this world by kindliness, tolerance and fraternal love. To further brotherliness, and reduce the causes of greed and envy, Mazdak sought to have property held in common, and in this, his detractors say, he included women. Despite Zoroastrian teachings about spiritual equality, in Sasanian law women were indeed held to belong to their nearest male relatives – father, husband, brother or son; and the Mazdakite claim to their being common property may have sprung originally from a desire among poor people to free daughters or sisters who had been taken (probably often enough by force) into the huge households of women maintained by kings and nobles. A general longing by peasants and artisans for justice and some

lightening of their financial burdens (for they were the chief payers of taxes, priests and nobles being exempt) would account for much of the popular support for Mazdak; and among the well-to-do there seems to have been a current at this time drifting some towards asceticism in place of the robuster Zoroastrian ethic. Moreover, Mazdak himself was evidently a persuasive preacher, and just as Mani had gained a hearing from Shabuhr I, so he won the ear of Peroz's son, Kavad I.

Peroz himself lost his life in 484, fighting against the Hephthalites; and in 488 Kavad succeeded to the throne. He had earlier spent two years as a hostage among the Hephthalites, and it has been suggested that this experience of a semi-nomadic society, with the relative independence and equality of its members, may have inclined him to look favourably on Mazdak's proposals for social reform within Iran, as perhaps lending the empire strength to resist its formidable foes. Most nobles and leading clerics inevitably opposed the new movement fiercely, and Mazdak figures as the arch-heretic in the Pahlavi books. His teachings nevertheless gained sufficient support to convulse the whole land, with the seizure of property and abduction (or freeing) of women; but the forces of established power rallied, the movement was largely put down, and Kavad was himself deposed in 494 in favour of his brother Zamasp. He fled to the Hephthalites, who helped him to regain the throne; but he then abandoned his support for Mazdak, and named as his heir not his eldest son Kaus, who had adhered to the new faith, but his third son, Khosrow, who was to earn himself the title Anoshirvan, 'of immortal soul', through his rigorous upholding of orthodox Zoroastrianism. Towards the end of his reign, in 528, Kavad allowed Khosrow to arrange what purported to be a banquet in honour of Mazdak, which ended in the slaughter of that prophet and many of his followers. The movement was thus virtually extinguished, though influences from it lived on to nourish various strange sects at the coming of Islam.

CHAPTER NINE

Under the later Sasanians

Khosrow 'the Just'

Khosrow Anoshirvan, who succeeded to the throne in 531 and occupied it for nearly half a century, is the best known of the Sasanian kings. There are a number of reasons for this. He was a strong ruler, and his reign, coming late in the period, is relatively well documented; and because of the Mazdakite movement and its upheavals, he found it necessary to enact an unusual number of measures, for which he is remembered. Moreover, it was while he was king that Muhammad was born – a dire event for Zoroastrianism, but one that gave him a special interest for Muslim historians. Among the Arabic writings concerning him there survives a translation of a little work called the 'Karnamag i Anoshiravan', which purports to be a record of his thoughts and acts; and this shows how he came to earn his second by-name of 'the Just', for it contains a declaration of the principles on which he acted: 'I give thanks unto God . . . for all the favours which he has shown me. . . . Many benefits require in return a deep sense of obligation. . . . And since I hold that gratitude should express itself in both word and deed, I have sought the course of action most pleasing to God, and have found that it consists in that whereby sky and earth continue to exist, the mountains remain immovable, the rivers flow, and the earth is kept pure: that is to say, in equity and justice' (Karnamag, transl. Grignaschi, 26). If for the

last two Arabic words one substitutes Avestan 'asha', it becomes plain how truly Zoroastrian this utterance is, with its affirmation of man's duty to uphold that great cosmic and moral principle, and thereby to help sustain all the good creations of Ahura Mazda. In spirit the words are, indeed, Gathic; and in their dignity and scope they match those of Darius the Great, engraved a thousand years earlier.

Justice, however, for a Sasanian king had nothing to do with social equality, and Khosrow restored the old rigid structure of society, thrusting rebels and malcontents firmly back into what he believed were their divinely appointed places. But he tried thereafter to protect the peasants and artisans from illegal exactions, entrusting the oversight of this (according to his Karnamag) to the Mobadan mobad, the head of the Zoroastrian community. Throughout his reign Khosrow worked closely with the clergy; and his religious convictions, and energetic support of established ways, assured him an honoured place in the Dinkard's history of the faith. The long passage devoted to him there, which derives from a contemporary source, runs in part as follows: 'His present Majesty, the King of kings, Khosrow son of Kavad, after he had put down heresy and irreligion with the fullest opposition, according to the revelation of the religion in the matter of all heresy, greatly strengthened recognition of the four estates. . . . And at an assembly of the provinces he issued the following declaration: "The truth of the Mazda-worshipping religion has been recognized. Wise men can with confidence establish its reality through discussion. But effective and progressive propaganda should be, essentially, not through discussion, but through good thoughts, words and acts, and the inspiration of the best spirit, and worship of the yazads, paid purely in conformity to the holy word. What the chief priests of Ohrmazd have proclaimed, do we proclaim, for among us they have been shown to possess spiritual insight. . . . The realm of Iran has gone forward relying on the doctrine of the Mazda-worshipping religion, which is the synthesis of the accumulated knowledge of those who have gone before us, (intended) for the whole world. We have no dispute with those who have other convictions, for we possess so much (truth) in the Avestan language by pure oral tradition, and by written records, by books and memoranda, and also in the common tongue by way of exegesis – in short the whole original wisdom of the Mazda-worshipping religion" ' (DkM 413.9–414.6, ZZZ 8–9).

The tolerant spirit of these words suggests that they were uttered

late in Khosrow's reign, when re-established security for the state religion had allowed him to abandon earlier harshness, as shown to the Mazdakites. Relative leniency is also displayed in the following passage from his Karnamag: 'The Mobadan mobad submitted to our attention [the case] of several persons whom he named and who belonged to the nobility. . . . The religion of these persons was contrary to that which we inherited from our Prophet and the learned men of our faith. [The Mobadan mobad warned us] that those persons were proselytizing in secret for their religion and inviting people to adopt it. . . . I gave orders to have these heretics brought into my presence, and to dispute with them. . . . Thereafter I commanded that they should be banished from my capital, my country and my empire, and that all those who shared their beliefs should follow them' (Grignaschi, 18–19).

In another episode described in the Karnamag (Grignaschi, 19–20), Khosrow tells how, when campaigning against Khazars in the Caucasian region (for it was Turks who now constituted the nomad threat from the north), he received the voluntary submission of a number of the invaders. These he settled within his own borders, entrusting them with the defence of the area. And then, he says: 'I gave orders for the building of a temple by our priests. I gave them the mission of instructing the Turks who had put themselves under our authority in the immediate advantages which obedience to kings brings in this world, and the reward which follows in the life hereafter. I ordered them to inculcate in the Turks the duty to love us, to be just and faithful, and to combat our enemies; and [I bade them] teach the young people our beliefs and rituals.' Though this order was primarily political in motive, there was plainly no reluctance to accept these non-Iranians into the Zoroastrian fold, provided they were instructed and willing converts.

The written Avesta

In the Dinkard passage there is reference to the Avesta in both oral and written transmission, for by this time an unknown genius among the Zoroastrian priests had solved the problem of how to set down the holy texts by inventing the 'Avestan' alphabet. This, an elegant one of great distinction, is based on the Pahlavi alphabet as it was written in the mid-Sasanian period; but instead of fewer than twenty letters it has forty-six, the new ones having been created through modifica-

tions of Pahlavi characters. The Avestan alphabet permitted the rendering of every vowel and consonant, in fact it has been compared for accuracy with the modern 'international phonetic alphabet'. The great practical objection to writing down the Avesta, that it was impossible to render its sacred sounds adequately, had thus at last been overcome.

With this splendid new tool, the Persian priests set about recording every surviving Avestan text, doing this, evidently, at the dictation of other Persian priests, for since the time of Tansar it was they who were the appointed guardians of the scriptural canon. They used, naturally, the ecclesiastical pronunciation of Avestan accepted in Pars in their day, which must have differed slightly from that of other regions; but considering the immense expanse of time and place which separated Middle Persian itself not only from the Gathas, but even from the Younger Avesta, it is a matter for admiration how faithfully on the whole the sacred language had been preserved.

It is of course impossible to know if any Avestan texts existed anywhere in the sixth century which were left out of the Sasanian canon; but this seems unlikely, since Zoroastrian scholars were more inclined to collect and conflate than to exclude. How long it took to write everything down is not known; but in a ninth-century book it is said that 'at the council of Khosrow Anoshiravan, King of kings, son of Kavad' the Mobadan mobad, one Veh-Shabuhr, 'published the twenty-one divisions, so that it was agreed to, as it had been decreed' (Bailey, 173). The great Sasanian Avesta was compiled in twenty-one 'nasks' or divisions to correspond with the twenty-one words of the Ahunvar prayer; and the nasks were then sub-divided into three groups of seven. The first group contained the Gathas and all the texts associated with them, the second, works of scholastic learning, and the third, treatises of instruction for priests (such as the Vendidad), law-books, and various miscellanea, including the yashts, which, though they had been quarried for material to extend the yasna, had no place themselves in the daily priestly services. (The longest and best preserved of them are the Farvardin Yasht, recited at every death and funerary observance, and those of Mihr and Anahid. Not surprisingly the hymn to 'Ardvisur Anahid', the beloved yazad of the Sasanian dynasty, shows signs of having been extended as much as possible, through the use of 'floating' verses, found in more than one yasht, and through borrowings from hymns to other yazads, notably Ashi.)

The passage which alludes to the publishing in council of the 'Great Avesta' of the twenty-one nasks seems to imply that copies of this massive work were sent to leading priests in the provinces, so that possibly there were at one time at least four in existence, in Pars and Media, Parthia and Seistan. Each would have been placed, presumably, in the library of some great fire temple, to be studied there by scholar-priests; but clearly the written Avesta had little immediate impact on the ordinary family priest, let alone the laity; and as a community the Zoroastrians continued to worship and pray with words which they learnt by heart, passed down from father to son, without need or knowledge of a written text.

The Pahlavi literature

Scholar-priests seem to have availed themselves eagerly, however, of the rich new possibilities offered by the possession of written texts. The Great Avesta was accompanied by its Middle Persian Zand, now likewise wholly written down (though still in the defective Pahlavi script, with its ideograms); and among other activities they made extracts and compilations from this Zand on specific themes, for the enlightment of their fellows, and probably also of noble laymen. The most important of such works is the Bundahishn, 'Creation', also called Zand-Agahih, 'Knowledge from the Zand', which was added to and re-edited for generations, so that in the end it was a lengthy work with three main themes: creation, the nature of earthly creatures, and the Kayanians – those putative ancestors of the Sasanian dynasty.

The spread of literacy meant that many other slighter works of religious (and secular) instruction were composed in the late Sasanian period, most now known by their titles only. Collections of gnomic utterances were popular, attributed to famous sages from the remote past, or from the Sasanian period itself. Some of the gnomes contain worldly wisdom, others moral instruction; and their Middle Persian name was 'andarz' or 'precept'. An important work, probably composed in the sixth century, which seems to have evolved from this ancient type of literature, is the Dadistan i Menog i Khrad, the 'Judgments of the Spirit of Wisdom'. Here an inquirer seeks to establish the truth of Zoroastrianism, and receives instruction from the Spirit of Wisdom himself, who declares (LVII. 4–5): 'From the first I, who am innate Wisdom, was with Ohrmazd. And the Creator

Ohrmazd created, and preserves and guides, the yazads of the creations of heaven and earth, and all other created things, through the strength . . . of innate Wisdom.' The Spirit then enlightens the seeker about the basic doctrines of the faith, indicates the moral principles which should direct his life, and provides brief summaries of traditional knowledge in certain fields, drawn from the Avesta. Throughout there is firm emphasis on dualism. 'The yazads give nothing but good to mankind, Ahriman and the devs nothing but evil' (LII.15). Among the essential duties of the faithful it is enjoined that they should pray thrice daily 'facing the Sun and Mihr as they proceed together', celebrate the gahambars, practise 'khvedodah', and worship the yazads, while abstaining from the veneration of images (LIII. 3, IV. 5, II. 93). These things they should do from means created by their own diligent labours, from which they should also shelter the wanderer, help the poor, and show benevolence to all good people (IV. 6–8, II. 42–4).

This book, written in plain and simple language, is addressed explicitly to the laity; and there is evidence from other sources of the existence of an educated laity in the late Sasanian period, and of their well-grounded interest in religious matters. In a little text called Khosrow ud Redag, 'Khosrow and the Page', Khosrow is represented as questioning a youth of good family (his father a noble, his mother a high priest's daughter) about his attainments, in order to test his fitness to be his page. The boy's answers, which show him to be a judge of food and wines, music and poetry, scents, flowers, women and horses, vividly evoke a world of refined luxury and delights; but he also claims the fruits of a sound religious education. 'At the due time I was sent to school (frahangestan) and was very diligent in my studies. I learnt the Yasna and Hadokht, the Yashts and Vendidad by heart like a priest, and passage by passage I listened to the Zand. And my scribesmanship is such that I am a good writer and a swift writer, with a fine knowledge of the art' (Bailey, 160). The 'frahangestan' was presumably a general school ('frahang' means simply 'education'), as distinct from the specialized 'herbadestan' and 'dibirestan' of priest and scribe; and a parallel to these claims by the fictitious page comes from the actual life of Mihram-Gushnasp, a Persian noble who apostatized to Christianity and, as St Giwargis, was martyred in 614 under Khosrow II. On his father's side Mihram-Gushnasp was related to the Sasanian royal family, and his mother, again, was the daughter of a high priest. Orphaned young, he was brought up by his

paternal grandfather, who, though a layman, had him trained from early years (so his Christian biographer relates) 'in Persian literature and the religion of the magi, so that already as a seven-year-old boy he could recite the yasna and hold the barsom . . . in such a manner that report of his ability prompted the King of kings Hormazd [son of Khosrow I] to invite him to court and to command him to recite something from the religion of the magi. He straightway did so.' The king was pleased, and appointed him as page; and later he piously contracted a 'khwedodah' marriage, taking his sister to wife (Hoffmann, 93–5).

Religious observances

It is unlikely that Mihram-Gushnasp's sister would have had nearly so good an education as he, or that women were allowed access to the prized art of writing; but probably well-to-do ladies listened not only to minstrel-poetry and amusing tales, but also to edifying works read aloud by the family priest. In general the sources suggest that the nobles and leading clergy had much in common in religious matters, the former having the leisure to learn holy texts and to practise observances which were part also of the professional equipment and obligations of the latter. Almost nothing is known of the middle classes – merchants and tradesmen and petty squires; but the poor figure occasionally in literature; and it is plain that their religious lives, though devout and instructed up to a point, were lived more simply. They, for instance, never apparently used the barsom, which kings and nobles held to be essential for some of the private acts of worship which they performed. It was emphasized, however, that the merit of their devotional acts might nevertheless be as great, if not greater. Thus the story is told (Rivayats, Dhabhar, 325) of how Khosrow Anoshiravan celebrated the sixth gahambar one year most magnificently, inviting all his subjects, high and low, to his feast; but it was shown him in a dream that even more merit had accrued to a poor man who, unable to attend his banquet, had sold a leaf of his house-door to acquire the means, and had then 'celebrated the gahambar as best he could', depriving himself (as the king had not needed to do) in order to honour God.

One religious observance which was practised by all, with varying degrees of elaboration, was the distinctive one of 'taking the vaj'. 'Vaj' (Persian 'baj') simply means 'word' or 'utterance', and the practice

involved saying Avestan manthras before engaging in a variety of daily activities, such as eating, sleeping and bathing, as well as before various religious rites. The vaj would then be 'held' by performing the action in silence, after which it would be 'given up' with the recital of another manthra. The purpose was to surround the action with a secure shield of holy words, whose efficacy would have been broken by the interruption of ordinary speech. The action concerned might be almost sacramental (like eating and drinking), or one which put the doer at risk from the evil powers. The self-discipline required for 'holding the vaj' was severe, but there is abundant evidence that the observance was rigorously carried out by kings as well as commoners, and even in the direst circumstances – in flight for life, or with assassins lurking. As a Zoroastrian explained to a Byzantine emperor, unless one of the faithful had 'taken the vaj', he would not be willing to drink a drop of water, even if tormented by thirst (Shahname, Warner, IX, 34), and when a Byzantine prince once tried to trick Khosrow II into compromising his religion, that king is represented as crying out: 'God forbid that I should abandon the faith of my fathers, chosen and pure lords of the earth, and go over to the faith of Christ – not take the vaj while eating, and become a Christian!' (ibid. VIII, 310).

The purity laws were also generally observed, it is evident, by high and low, although only scraps of evidence (outside the Pahlavi literature itself) come down to us. We have seen how Vahram V entrusted his Indian bride to the high priest of Adur Gushnasp, so that she might undergo purification (including undoubtedly the barashnom) before entering his household. The Sasanians had many foreign women among their queens and concubines, including Jews, Christians and pagan Turks; and though there seems to have been no objection to these women practising their own faiths, they must all have had, like the Hindu princess, to accept and keep the Zoroastrian purity laws, to avoid diminishing the King's own purity. The Christians commented that in the 'religion of the magi' the greatest weight was laid on this, that during their periods women should keep apart, and not even look on fire or candle; and when the sister-wife of Mihram-Gushnasp embraced Christianity in her turn, she signalized her rejection of her ancestral faith by picking up a brazier of fire while in her monthly courses, flinging it to the ground, and trampling the embers underfoot – a double and deadly sin for a Zoroastrian (Braun, 99).

The reasons for this lady's conversion were neither intellectual nor spiritual. She happened to fall ill, offered libations and prayers in vain to the yazads, decided to fast like a Christian, and was both cured and converted. Mihram-Gushnasp himself was a Christian by conviction, however, and proved an energetic and hard-hitting opponent of his old faith. The following purports to be a record of a discussion between him and a magus (Braun, 109). The magus declared: 'We in no way hold fire to be God, but only pray to God through fire, as you do through the cross.' Mihram-Gushnasp: 'But we do not say, as you do to the fire, "We pray to you, Cross, God." ' Magus: 'That is not so.' The well-trained Mihram-Gushnasp then cited texts, saying 'So you have it in your Avesta that it is a god.' The magus, driven into a corner, abandoned his first position and said: 'We reverence fire because it is of the same nature as Ohrmazd.' M.-G. 'Does Ohrmazd have everything which fire has?' M. 'Yes.' M.-G. 'Fire consumes dung and horse-droppings and in brief whatever comes to it. Since Ohrmazd is of the same nature, does he also consume everything like it?' And he asked further: 'Why do you not worship the fire while it remains hidden in stones, wood and other things? First you bring it out and then you pray to it. Meanwhile you have first made it worthy to be worshipped, and without you it is not so. Yet all that makes no difference; for it cannot distinguish between the magus who makes it offerings, and a man who does not venerate it, but burns for both alike indifferently.' The magus is represented as silenced by this attack; but temporal power was on his side, and in the end Mihram-Gushnasp was put to death by order of the king.

For the faithful themselves the Zoroastrian church, supported by the crown, governed almost all aspects of their lives; and the fact that the clergy both interpreted and administered the law gave them enormous influence. Some cases are recorded in the law-book, the Madigan i Hazar Dadestan, which suggest an unscrupulous use of their powers at the expense of the laity. In one (MHD, ed. Modi, 31) a man had left all his property to his wife and children, but subsequently – persuaded, perhaps, on his death-bed by a zealous priest – made another will, leaving everything instead to endowing a sacred fire, so that his family would only enjoy, as its trustees, the residual income. He died, however, before he could sign this second will, and the wife and children inherited. Some person or body, possibly the Divan i Kirdagan (the Sasanian ministry concerned with pious foundations) took the matter to court, however, and the judgment

was given that 'Since the maintenance of the sacred fire is essential, the property should be taken back from the wife and children, and given to the sacred fire. . . . (Although the will) is not sealed, the judgment is not in fact against it.' Although there is no reason to suppose that the priest-lawyers of Sasanian Persia did not strive to be just and fair, a case like this illustrates the difficulty which the laity must sometimes have felt of getting an objective hearing in an ecclesiastical court, where instinct would be to give preference to the sacred over the profane.

The sacred fire in this lawsuit was an Adurog, a 'Little Fire', which could be maintained with comparatively small expense; But major fires, the Atash i Vahram, not only needed much attendance, but were great devourers of fuel, for they were kept blazing brightly throughout the twenty-fours hours. In a Jewish text of the period a rabbi is reproached by a co-religionist for having sold a forest which he owned to a fire temple; and there is no doubt that by the end of the Sasanian period the ancient state religion, with its many major shrines, its elaborate rites and observances, its chantry-endowments and demands for sacrifices and offerings, had become in this and other ways a mighty consumer of the wealth of the land.

The last years of Zoroastrian Iran

Sasanian Persia was still enormously rich, however, despite exhausting wars. Khosrow Anoshiravan himself spent many years under arms, and though he achieved peace on other frontiers, making an end at last of the Hephthalite troubles, he died in the field against the Byzantines. His son Hormizd IV (579–90) is said to have been an even juster ruler than his father, and he showed a broad tolerance to his infidel subjects. The following is from a letter said to have been written by him to the Zoroastrian priests, when they urged him to persecute the Christians: 'Even as our royal throne cannot stand upon its two front legs without the back ones, so also our government cannot stand and be secure, if we incense the Christians and the adherents of other religions, who are not of our faith. Cease therefore to harass the Christians, but exert yourselves diligently in doing good works, so that the Christians and the adherents of other religions, seeing that, may praise you for it and feel themselves drawn to our religion' (Nöldeke, 268). For all his equity, however, Hormizd angered one of his most powerful generals, Vahram Choben, of the

great Parthian family of Mihran. Vahram rebelled successfully, and Hormizd was put to death. Another faction set Hormizd's son Khosrow II on the throne; but the house of Mihran claimed Arsacid descent, and on this score Vahram asserted his own hereditary right to rule. (This development, in the last half-century of Sasanian power, shows how sturdy a resistance Iran had put up to Persian propaganda about the 'illegitimacy' of the Arsacids.) Vahram received considerable support, and a year's fighting ensued before Khosrow, with the support of the Byzantine Emperor Maurice, was able to defeat him and secure the throne. His reign, from 621 to 628, was the last long, stable one of the dynasty, and was distinguished by great splendour and luxury, with lavish benefactions to the faith. The means for these were partly secured by a long succession of successful wars against Byzantium (engaged on by Khosrow after the assassination of his friend Maurice in 602), which also earned the king his by-name of Parvez, the 'Victorious'.

In a grotto at Taq-i Bustan, near Hamadan, Khosrow II had made the last Sasanian carving of an investiture scene. He is again shown receiving the diadem of sovereignty from Ohrmazd, and behind him stands Anahid, to the end the patron yazad of the dynasty, symbolically pouring the waters of the world out from a little jug. Khosrow was famed for his piety and his zeal in founding sacred fires, and he also (it was later said) appointed 12,000 priests to pray at fire temples throughout his realm. A number of his other acts of piety are recorded in the Shahname; and he is known to have been devoted to Adur Gushnasp, carrying (it seems) embers from that sacred fire as a palladium before his victorious army. In the year 623 he spent many days in prayer at its shrine; but even while he did so, fortune turned against him. The Emperor Heraclius invaded Iran and in the course of a devasting campaign seized and sacked the temple of Adur Gushnasp itself. The priests had evidently managed to carry off the sacred fire to safety, but the invaders gutted its sanctuary, and filled the lake there with the corpses of all that moved and breathed upon the hill – men, women, children and animals.

Iran rallied, and the shrine of Adur Gushnasp was restored; and it was probably then that a massive stone wall was built round the very rim of its hill, fifty feet high and ten feet thick, with thirty-eight towers along it, strung out within bowshot of one another, for the better protection of the re-enthroned fire. The cost must have been enormous; and the crumbling remains still testify today to the wealth

and power of the Zoroastrian church in the seventh century, and the devotion to it of the last great Sasanian king.

Khosrow died in 628, the victim of a revolt by his own generals; and the Shahname (Warner, IX, 34) tells how the King, divining that the hour of his assassination was at hand, bathed, put on fresh garments, 'took the vaj', and uttered a formal confession, so that he met his death clean in body and in a state of spiritual grace. His favourite wife, Shirin, a Christian, is said to have disposed of all her wealth for his soul's sake, with rich donations to the fire temples (ibid. 40). Khosrow was succeeded by his son Kavad II, who ruled a bare six months; and thereafter one short reign followed another with claimant and counter-claimant, murders, assassinations and internal strife. Two princesses were among those who briefly occupied the throne; and in 632 the crown was set on the head of a young prince, Yazdegird III. His reign began promisingly, but was to see the greatest of all disasters for Zoroastrianism, the Arab conquest of Iran.

Conclusion

Much has been written by Western scholars about the supposed aridity of Zoroastrianism at this time, and the impression is often given that by the seventh century this ancient faith had become so mummified by ritual and formality that it needed only the thrust of a conquering sword to crumble into nothingness. Such interpretations owe much, however, to preconceptions engendered by the ultimate victory of Islam; and similar analyses of medieval Christianity would undoubtedly have been offered if Saracen and Turk had succeeded in subduing Europe. In general the testimony of native and foreign sources shows Zoroastrianism at this epoch to have been the strong religion of a mighty state, able to command the allegiance of both rich and poor, and providing its adherents, in direct and vivid terms, with a purpose in life and clear prescriptions for achieving it. Its teachings gave hope and strength; and it offered not only rules for conduct, but also a full devotional life, which included many joyous observances to temper the strictness of its demands for discipline. It was a life-enhancing, not a world-denying faith. True, it suffered under the burden of its immense age, which meant a heritage of archaic doctrine and usages that set its scholars and theologians grave intellectual problems; but these would hardly have affected the mass of the faithful, who are more likely to have been troubled, if at all, by

priestly exactions. Undoubtedly by the end of the Sasanian epoch Iran was priest-ridden, like Europe before the reformation; and every man, whether rich or poor, could be subjected to pressures to pay for religious services, purification rites and penitentiary observances, all designed to help save his soul. The subsequent history of the faith shows that many of the laity accepted such dues and obligations as a part of their share in fighting the good fight; but there must have been others who, encountering greedy or unscrupulous priests, longed, like numbers of medieval Christians, to get the clergy off their backs. After the many ecclesiastical and ritual developments of the period Zoroastrianism was ripe for reform, and a return to the simpler usages of earlier days, when each man's hope of salvation lay more measurably within his own grasp; but what in fact sprang up for the faith was not the reviving breeze of reformation, to give new life and strength, but instead the withering tempest of militant Islam.

CHAPTER TEN

Under the Caliphs

The Arab conquest of Iran

Even before Yazdegird III was set upon the throne, the Muslim Arabs, driven by poverty and religious fervour, had begun to attack the rich lands bordering their deserts. In 636 they overran the Byzantine province of Syria, and soon afterwards crossed into Mesopotamia and met the Iranian imperial army at Qadisiya. A bitter battle was fought with wavering fortunes for several days, but in the end the Arabs were the victors, and could seize the fabled Sasanian capital at Ctesiphon. Two more hard-fought battles opened the way for them up onto the Iranian plateau, and shattered imperial resistance. Yazdegird fled from place to place before the slow advance, over years, of the Arab forces, while meantime individual provinces and cities fought, were conquered, rose again, were once more savagely subdued, and finally capitulated. By the time Yazdegird met his death in Merv, in the far north-east, in 652, the Arabs were masters of most of Iran, though there was fighting in remoter areas until the beginning of the eighth century.

This conquest, utterly different from that of Alexander, was carried out in the spirit of Surah 9.29 of the Quran: 'Fight those who believe not in God and the Last Day and do not forbid what Allah and his Messenger have forbidden – such men as practise not the religion of truth, being people of the book – until they pay tribute out of hand and have been humbled.' It was not, that is, undertaken so much to

convert the unbeliever as to subject him, and so extend the sphere of Islam's might. By 'people of the book' also called 'people of the covenant' or 'dhimmis', Muhammad is thought to have meant Jews, Christians and Sabians, who had adherents among the Arabs. To them the Muslim armies presented three choices – death, Islam, or the payment of tribute. To other infidels, in theory, only two were offered – death or Islam; but because of sheer numbers, the conquered Zoroastrians had to be treated as dhimmis (despite doubts that persisted down the centuries). So in the main, once the conquest was over, with its slaughter, enslavement, looting and destruction, local terms were agreed on, as in the following treaty: '500,000 dirhams were given [the Arab commander] on account of the people of Ray and Qumis on condition that he should not kill nor enslave any of them, nor raze any of their fire temples, and that they should be the same in regard to their tax as the people of Nihavand' (Baladhuri, II. 4). The Arabs took over the Sasanian tax-system, with its land-tax and poll-tax (called by them 'jizya'); and it was the latter which was made the special tax on unbelievers, and the means of duly humbling them. 'In a guide to the duties of a civil servant, the following instructions for the collection of poll-tax are given. . . . The dhimmi . . . has to stand while paying and the officer who receives it sits. The dhimmi has to be made to feel that he is an inferior person when he pays. . . . He goes on a fixed day in person to the emir appointed to receive the poll-tax. He sits on a high throne. The dhimmi appears before him, offering the poll-tax on his open palm. The emir takes it so that his hand is on top and the dhimmi's below. Then the emir gives him a blow on the neck, and one who stands before the emir drives him roughly away . . . The public is admitted to see this show' (Tritton, 227).

A number of laws and restrictions governing the lives of dhimmis were gradually evolved to emphasize their wholly inferior status; but under the early orthodox caliphs, if they paid their taxes and conformed to these laws, they were sometimes left very largely to themselves. Thus Abu Bakr enjoined: 'if a province or people receive you, make an agreement with them and keep your promise. Let them be governed by their laws and established customs, and take tribute from them as is agreed between you. Leave them in their religion and their land' (Tritton, op. cit. 137). The jurists said further that since only a Muslim could be perfectly moral, unbelievers might as well be left to their iniquities, so long as these did not vex their overlords.

Each subject community was required to choose its own representatives, with whom Muslim officials could deal; and in a huge country like Iran there must have been many such local leaders. As far as the Zoroastrians as a whole were concerned, however, it seems that the Sasanians had done their work well, and that the system of one supreme head residing in Pars survived the conquest. Thus under later caliphs the title is attested of Hudinan peshobay 'Leader of those of the Good Religion' – to the Arabs presumably simply the 'Leader of the majusi' or (more contemptuously) 'the gabragan'. ('Gabr', meaning probably 'infidel', was a word which in Iran came to be applied especially to Zoroastrians.)

Inducements and barriers to conversion

Many Zoroastrians, though subjected and harassed, were thus able, once the horrors of conquest were over, to continue in their former ways; but events had already weighted the odds in the encounter of their ancient religion with Islam. Power and worldly advantage lay now with the victorious worshippers of Allah, and there was evidently a steady stream of converts, some willing, some enforced, to the new faith – for though the official policy was one of aloof contempt, there were individual Muslims eager to proselytize, and ready to use all sorts of means to do so. Thus after the conquest of Bukhara, it is recorded, the Arab commander, Qutaiba, thrice converted its citizens to Islam 'but they (repeatedly) apostatized and became infidels. The fourth time he made war he seized the city and established Islam there after much difficulty. He instilled Islam in their hearts and made (their religion) difficult for them in every way. . . . Qutaiba thought it proper to order the people of Bukhara to give one-half of their homes to the Arabs so that the Arabs might be with them and informed of their sentiments. Then they would be obliged to be Muslims. . . . He built mosques and eradicated traces of unbelief and the precepts of the fire-worshippers. He built a grand mosque, and ordered the people to perform the Friday prayer there. . . . That place had been a temple. . . . He had it proclaimed: "Whosoever is present at the Friday prayer, I shall give him two dirhams" ' (Narshakhi, 10–11). The cities, where Arab governors took up their quarters, were especially vulnerable to such pressures, and one by one the great urban fire temples were turned into mosques, and the citizens were forced to conform or flee.

One common inducement to convert was to give his freedom to a slave who became Muslim (and many Persians had been enslaved by the Arabs). The humiliations of the poll-tax drove others to renounce the old faith – to the indignation sometimes of tax-gatherers. 'I have learned' (one Arab governor wrote to a local official) 'that the people of Sogdia . . . have not become Muslims sincerely. They have accepted Islam only to escape the poll-tax. Investigate this matter and discover who is circumcised, performs the required acts of devotion, is sincere in his conversion to Islam, and can read a verse of the Quran. Relieve that man of his tax.' As a result of this inquiry, it is said, 7000 Sogdians abandoned their superficial profession of Islam (Dennett, 120–1). Once a man was nominally a Muslim to recant could be dangerous, however, for the lawyers were agreed that death was the penalty for apostasy from Islam. A case put to a Hudinan peshobay in the ninth century begins: 'A man who has put off the kusti repents within a year. But he cannot tie the kusti again for fear of his life. . .'. (Rivayat of Adurfarnbag, LII). The kusti was the obvious outward sign of adherence to the old faith; and Tabari records that Arab tax-collectors in the eighth century would mistreat Zoroastrians, tearing off the sacred girdle and hanging it round their necks in derision.

Though many conversions were reluctant, or dictated by self-interest, yet the children of such converts grew up within Islam, trained from infancy to say Arabic instead of Avestan prayers; and each generation saw an increase in the number of Iranians who knew no other faith. Among the converts there were moreover some who became in their turn ardent proselytizers, either to obtain the comfortable support of greater numbers, or out of true missionary zeal; for not all who adopted Islam did so for worldly motives, or under coercion. A number were convinced that the success of Muslim arms proved the truth of Muslim doctrine; and yet others must have been persuaded by the preaching of religiously-minded Arabs. The doctrines of early Islam were attractively simple; and some of the most important – such as belief in Heaven and Hell, the end of the world and the Day of Judgment – derived ultimately from Zoroastrianism, and so were disarmingly familiar, as were certain Muslim practices: the five times of daily prayer (also adopted from Zoroastrianism), the rejection of images, and the injunction to give alms. And all this went with a devotional life of striking simplicity, which needed no priests. By accepting Islam a Zoroastrian freed himself at a

stroke from the many rites and obligations which bound him to his own priests from cradle to grave; and for a thinking man there was the further attraction that as a new religion Islam had yet to create its own hard shell of scholastic dogmatism, and so laid few constraints on independent thought. Women too, though in the long run losers under Islam, experienced an immediate benefit on conversion through freedom from those laws of purity which pressed so heavily on them in their daily lives.

Yet there was much too to hold the Iranians back from the Semitic faith. At the simplest level there was usage, familiarity, loyalty to the religion of their ancestors, which in essential doctrines and their moral consequences yielded nothing in nobility to the new creed. Islam was alien, imposed by harsh conquerors, with scriptures in a foreign tongue; and it brought customs strange to the Iranians: circumcision, arbitrary rules about clean and unclean meats, abstention from wine, veneration of a distant sacred stone, the Ka'ba. At a deeper level conversion meant change from a dualistic faith, with veneration of a wise Being whose actions were held to be wholly just and accessible to reason, to one which demanded submission to an inscrutable, all-powerful God, whose decrees and purposes were regarded as beyond man's understanding. This radical difference in theology is expressed by the different ways of praying, with the Zoroastrian standing erect in the presence of his beneficent Lord, the Muslim kneeling before the Omnipotent, his forehead in the dust. Doctrinally Zoroastrianism, with its explanation for the woes of the world, and its solid basis for belief in the individual and last judgments, had its great strengths, and its learned priests were able to confront Muslims with the same firmness with which they had earlier met proselytizing Christians; but now it was Islam which was supported by the secular power, and which could end argument with sudden death.

Even for the humblest Zoroastrian, to whom familiar rituals would have meant more than theology, there was much to lose in relinquishing the ancient faith. The many kindly yazads to whom he had turned for help had to be renounced and their shrines neglected; and instead of the celebration of their holy days, with many joyful observances, there were Friday prayers and sermons at the mosque, confronting a stone 'qibla' instead of a bright leaping flame. It is not surprising, therefore, that Iran remained predominantly Zoroastrian under the four orthodox caliphs (632–61). Thereafter rule of the Muslim world

was seized by the Umayyads (661–750), who made their capital in Syria. Their epoch has been called one of Arab imperialism, and there was little serious pressure then on the subject peoples to adopt Islam, except in the brief reign of the devout ʿUmar II (717–20). However, one striking instance of oppression is recorded during their epoch by an Arab governor of Iraq, who appointed a commissioner to supervise the destruction of fire temples throughout Iran, regardless of treaty obligations. The commissioner, acting on instructions, left unharmed all those sacred fires whose congregations could buy him off with a sufficient sum: and thus he is said to have extorted forty million dirhams, a testimony to the number of fire temples still standing, and the devotion of those who worshipped in them.

Islam takes root in Iran

An unpremeditated blow to the old faith was struck under the Umayyads when in the government ministries the use of Middle Persian, written in Pahlavi script, was abandoned for Arabic in Arabic script. The change, imposed about 700, emphasized the permanence of the Arab presence in the land, and enforced a widespread knowledge of Arabic, the holy tongue of Islam; and as its use spread, this created a further barrier between Iranian Muslims, who learned their sacred language willingly, and Zoroastrians, who abhorred all things Islamic. Soon Arabic became the language of polite letters also, and a number of Middle Persian works were rendered into it. The most famous labourer in this field was Rozbeh son of Dadoy, nicknamed the 'Mutilated' (al-Muqaffaʿ), an unenthusiastic convert to Islam, who worked in the government tax-office at Basra. One of the books which he translated into elegant Arabic was the great Sasanian chronicle, the 'Khwaday Namag', which Muslim historians then used, selectively, as a basis for constructing their own accounts of world history. The ancient myths and heroic traditions preserved by Zoroastrian priests were thereby divested of their religious associations, so that noble Iranian families, turned Muslim, could still claim descent from figures in their country's annals without making their attachment to the new faith suspect. Thus another defence of Zoroastrianism – the uniqueness of its links with Iran's glorious past – was undermined.

A further blow came when Iranian Muslims succeeded in shaping a tradition which made Islam appear as a partly Iranian religion (which

indeed by remote origin it is), so that national pride was disarmed. One element in this was the historical figure of Salman al-Farisi, the Persian who, having abandoned Zoroastrianism for Christianity, eventually attached himself to Muhammad and became a member of his household. The extent of his influence could be made much of by Iranian Muslims. The other main element was the legend that Husayn, son of ᶜAli (the fourth orthodox caliph, and grandson of Muhammad by his daughter Fatima) had married a captive Sasanian princess called Shahrbanu, the 'Lady of the Land'. This wholly fictitious figure, whose name appears to derive from a cult-epithet of Ardvisur Anahid, was held to have borne Husayn a son, the historical fourth Shiᶜa Imam; for the Shiᶜa or 'Party' of ᶜAli claimed that the caliphate belonged rightly to him and his descendants, and had been unlawfully wrested from them by the Umayyads. Many Iranian converts espoused the Shiᶜite cause, which enabled them to oppose the Umayyads with their harsh exactions and narrow Arab nationalism, and to uphold the claims of the heirs, through the princess Shahrbanu, of the Sasanian royal house; and so it was no longer the Zoroastrians alone who stood for patriotism and loyalty to the past.

The Shiᶜite movement grew steadily through the eighth century, fostered by propagandists for the house of ᶜAbbas, rivals of the Umayyads; and in the end there was open rebellion, which led to an ᶜAbbasid victory in 750. The new caliphs, having relied largely on Iranian supporters, showed marked favour to Iranians in their regime; and at their capital in Baghdad they revived the traditions of the Sasanian court and reigned in royal splendour, their dynasty lasting, nominally at least, until 1258. Persians occupied many posts in the new government; and with the gates of worldly advancement now opened wide to Iranian Muslims, the disadvantages of remaining a Zoroastrian became ever more apparent. Moreover, as antagonism between Arab and non-Arab disappeared, so that between Muslim and non-Muslim grew sharper. (Nevertheless the early idiom persists for centuries in the Zoroastrian books, that to adopt Islam was 'to become a non-Iranian(anēr)', a damning indictment.)

The ᶜAbbasids not only revived the magnificence of the Sasanian court, but imitated Sasanian authoritarianism in religious matters. (In this and associated developments one can only guess at the part played by Zoroastrian priests turned Muslim.) They began their rule by persecuting heretics; and though their zeal was naturally directed

against Muslim sectarians rather than the despised dhimmis, a harsher climate was created for the unbeliever also. Yet the Zoroastrians were still numerous enough for the Hudinan peshobay to be a figure of dignity and some consequence; and later in the epoch we find one holder of this office taking part in a religious debate at the Caliph's court. This was during the reign of the latitudinarian al-Ma^cmun, who earned himself the ironic title of 'Commander of the Unfaithful'. Yet even he actively encouraged the general spread of Islam, ordering his commanders in Khorasan, for instance, to make raids beyond their borders on those people who had not yet accepted the faith. Because of their harshness towards unbelievers, and their lavish patronage of Persian Muslims, the ᶜAbbasids proved deadly foes of Zoroastrianism, and it was during their epoch that Islam took root and came to flourish everywhere in Iranian soil. In the process it grew steadily more Zoroastrianized, with adaptations of funerary rites and purity laws, and a cult of saints springing up in place of the veneration of yazads. The Shiᶜi also found a figure to replace, in their hopes and longings, that of the Saoshyant. Bitterly disillusioned by the failure of the ᶜAbbasids to restore the caliphate to the descendants of ᶜAli, they continued to regard the latter as the true imams or leaders, attributing to them by virtue of their lineage an especial divine grace, like the royal Khvarenah. Of the nine imams descended from Husayn (supposedly through Shahrbanu), eight died violent deaths; but the last was held to have disappeared miraculously, in 878. He is the 'hidden', or 'expected' imam, who will, like the Saoshyant, appear at the end of time, restore the faith, and fill the earth with justice. All such developments and adaptations built bridges for apostasy, making it easier for Iranians to embrace the Semitic faith.

Zoroastrians in ninth-century Iran

Yet in the ninth century – some seven generations after the conquest – Zoroastrians still formed a substantial minority of the population, and a certain amount was written about them then by Muslims, chiefly ᶜAbbasid officials. So Abu Zaid al-Balkhi recorded of the province of Fars (ancient Pars): 'The Zoroastrians have preserved the books, the fire temples and the customs of the era of their kings, thanks to an uninterrupted succession; they retain their ancient usages and conform to them in their religion. There is no country where the Zoroastrians are more numerous than in Fars,

because that country is the centre of their power, rites and religious books' (Nyberg, 9). Neighbouring Kermàn, to the east, first became predominantly Muslim under the Saffarids (869–903), and in the late tenth century there were still many Zoroastrians in the province of Jibal. Further north in the mountains of Tabaristan (where Gushnasp had once held out against Ardashir) a local dynasty upheld the old faith down to the mid ninth century, when the prince Mazyar led a rebellion in a last desperate attempt to restore it and the ancient ways. This was crushed, and in 854 another prince of Tabaristan finally yielded to the Caliph's summons to 'break his Zoroastrian girdle and embrace Islam' (Ibn Isfandiyar, 157).

At that time there were still imposing fire temples to be seen, in which the sacred fires continued to burn. In the north-west Adur Gushnasp was tended in its hill-top sanctuary down to at least the middle of the tenth century; and in the south-east, the sacred fire of Karkoy was maintained until the thirteenth century. The geographer Qazwini has left a description of its temple then with its twin domes, bearing horns like those of a great bull; and he wrote of the many servitors of the ever-burning fire, which was fed reverently with dry tamarisk wood by its priests, who used silver tongs for the purpose, their mouths being covered.

There are also Zoroastrian sources for the history of the community in the ninth century, for much of the surviving Pahlavi literature consists of works which were composed or re-edited at that time – the last century under Islamic rule when the Zoroastrians still had the means and energy to engage in creative work on any scale. The Hudinan peshobays were themselves leaders in this activity, so that it is possible to identify from their writings the members of a family who held this office for over a hundred and fifty years. The first one known is Adurfarnbag Farrokhzadan, a pious and distinguished man who lived at the time of Ma'mun (813–33), and ably defended the Zoroastrian faith in debate at his court. He was succeeded by his second son Zardusht, who is suspected of having brought sorrow to the community by apostatizing in the reign of Mutawakkil (847–61), and becoming one of the intimates of that caliph. If this is so, his son Vahramshad remained unshaken, for he is twice cited as an authority in matters of Zoroastrian law; and the office of Hudinan peshobay passed to his son Goshnjam. Goshnjam himself had four distinquished sons, one of whom, Manushchihr (fl. c. 881) succeeded him in office.

Three letters survive written by Manushchihr (unfortunately in a difficult, involved style), and also a book, the 'Dadestan i dinig', or 'Religious Judgments', which deals with questions put to him by laymen on points of faith and practice. This sheds some light on the difficulties and struggles of the community in his time. Thus Manushchihr is asked why so much evil should have come upon the faithful, so that it is the good who suffer; how grievous is the sin of those who desert the Mazda-worshipping religion for 'foreignness and evil religion'; and whether it is permissible to buy and sell with 'non-Iranian' infidels. The increasing poverty of the community is evident, and the difficulties of finding enough fully-trained priests, and recompensing them adequately. Manushchihr instructs, adjudicates, and exhorts the faithful to hold firmly by the laws of the religion as expounded by the authorities of old. He felt deeply that Zoroastrianism could only survive and fulfil its mission as the bearer of God's revelation if it strictly maintained its traditions and avoided any changes or accommodations; and this appears very clearly in his letters, which were occasioned by his younger brother Zadspram seeking to shorten the barashnom purification. Manushchihr's basic and uncompromising objection to this innovation was that it lacked authority and that the cleansing thus administered was therefore invalid. He was also shocked by Zadspram's presumption in introducing such a change on his own initiative. Nothing, he insisted, could be altered in the rituals of the faith without the approval not only of himself but also of other leading Zoroastrians of the time. There must be consultation and agreement between 'the priests who are the leaders and heads of the community . . . members of the assemblies of the different provinces' (Ep Man I. iv. 12, 14) – a striking indication of how the Zoroastrians still held together. The different regional communities clearly looked, however, for leadership to the Persian high priest; and Manushchihr exerted himself courageously for them, striving to ward off 'penalties and disasters', and to prevent the unlawful seizure of fire temples for conversion into mosques – a process which was evidently continuing remorselessly.

Zadspram's deviation from tradition appears limited to this single act. He was a diligent scholar, and his one work to survive shows him in the main thoroughly conservative. This is his 'Selections' (Wizidagiha), culled mostly from the Zand, and dealing with four subjects: cosmogony and cosmology; the life of Zoroaster; the physiology and psychology of men; and eschatology. In making his

excerpts he tended to draw on those parts of his sources where Greek science had been adduced, and attempts made to reconcile this with Zoroastrian scholastic tradition. This distinguishes his cosmographic section from the corresponding part of the Bundahishn, the lengthy compilation from the Zand which was re-edited and enlarged by Zadspram's nephew, Farnbag Ashavahisht. Comparison of both these works with ninth-century writings by Muslim geographers shows how the heritage of ancient myth and learning trammelled Zoroastrian scholarship.

Most other surviving books of the ninth century are mainly practical (concerned with ritual, the purity code, law or daily observances), or attempt some response to the troubles and problems of the time. So there are a number of short, popular works for the laity which embody simple statements of belief, or deal with such things as the symbolism of the kusti, or the efficacy and importance of various religious services; and again and again in these the priests admonish the faithful to say: 'I must be without doubt regarding . . .', trying to stiffen them against proselytizers. All these works were in Middle Persian (free from Arabic words), and in the difficult Pahlavi script; but if read aloud, they would have been easily understood by the laity.

Some of the laity themselves still wrote and read Pahlavi; and one of them, Mardanfarrokh, produced in the ninth century a carefully reasoned book in defence of the faith. In this, the 'Doubt-dispelling Exposition' (Shkand-gumanig Vizar) he explains that he set out to compare the teachings of Zoroastrianism with those of other faiths, and became convinced of the fundamental truth of Zoroaster's revelation, since this summons man to worship a Creator who cherishes all the seven creations he has brought into being. It is not he who enfeebles or inflicts suffering on them, a part which, it seemed to Mardanfarrokh, Jews, Christians and Muslims must ascribe to an omnipotent God. He rejected also the pessimistic dualism of Manichaeism, concluding that the tenets of Zoroastrianism were the only ones acceptable to just and rational men. Doctrinal arguments are also presented in the Dinkard or 'Acts of the Religion', the longest extant Pahlavi work. This great compilation (written unfortunately for the most part in a style as difficult as Manushchihr's) was begun by the first known Hudinan peshobay, Adurfarnbag Farrokhzadan, and was re-edited and enlarged by his descendant Adurbad Emedan, who probably held the same office at the end of the ninth century. It

contains a great variety of matter, and includes at the end a summary of the contents of nineteen books of the Great Avesta, and a detailed analysis of three of them.

The Sasanian Avesta contained twenty-one books; but Adurbad states that by his day one of these had been wholly lost – that is, the Avesta and its Zand – while of another only the Avesta survived, of which he offers no summary. One can only speculate as to how such a loss came about; but the Persian copy of the Great Avesta was presumably kept in the library of some great religious foundation in Pars, most probably that of Adur-Anahid in royal Istakhr; and Istakhr had suffered dreadfully at the conquest, succumbing to the Arabs only after 'fierce fighting, casting with siege engines and killing therewith 40,000 of the Persians and wiping out most of the noble families together with the chiefs of chivalry who had taken refuge there' (Baladhuri, II, 389). The city thereafter was laid waste and deserted, and Mas'udi (Prairies d'Or, 1403), visiting it in the ninth century, described the ruins of its magnificent fire temple, with its great pillars, walls, and carvings. The sacred fire (he says) had been carried away by the Zoroastrians; and if they had also had to rescue their holy books, there is small wonder if these then suffered damage.

Among the twenty surviving books of the Avesta was the Vendidad; and a curious development now took place with regard to this work, which was that the reading of it in its entirety was made part of a night celebration of the yasna. This service was solemnized (notably after a death) in order to exorcize the powers of darkness; and adding to it the Avestan 'Law against demons' was presumably felt to be a strengthening of its efficacy. This is the only occasion when the use of a written text is permitted to a priest – all parts of every other service must be known by heart; and it seems possible that the practice was introduced to help substantiate the Zoroastrians' claim to be a 'people of the book', and so to be less mercilessly harried. This long night-office came to be known simply as a 'service of the Vendidad', or more briefly, a 'Vendidad'.

Zoroastrians in tenth-century Iran

What shows that this development was a late one, and initiated in Pars, is that when the founding fathers of the Parsi community (who came from Khorasan, that is, ancient Parthia) left Iran early in the tenth century, they do not seem to have taken a manuscript of the

Vendidad with them, and it was only later that they were supplied with copies from Iran. Our knowledge of the events which drove this small group of Zoroastrians to quit their native land, and seek freedom of worship elsewhere, is slight; but they seem to have made their resolve during the times, additionally hard for Zoroastrians, when local Iranian dynasties, all vigorously Muslim, were emerging as largely independent vassals of the Caliphs. Among them were the Samanids of Khorasan (874–999), who claimed descent from Vahram Choben. (Saman himself is said to have abandoned Zoroastrianism for Islam towards the end of the eighth century, at the persuasion of the ʿAbbasid governor of Khorasan.) It seems to have been under their rule that a band of Zoroastrians, originally from the little town of Sanjan in south-western Khorasan, despaired of finding peace or justice, and made their way south to the port of Hormuzd on the Persian Gulf, where eventually they secured a ship to take them overseas. According to Parsi tradition, the migrants – men, women and children – spent nineteen years on the island of Div before making their final landfall on the coast of Gujarat in 936 A.C.

There was to be sporadic contact down the centuries between these migrant 'Parsis' or Persians (as the Gujaratis, from long tradition, called anyone from Iran), and the Zoroastrians who held out in the mother country. Yet clearly most of what the two communities have in common stems from what was general usage for all Zoroastrians in Iran at the time when the Parsis left. Thus the religious vocabulary of both (with regard to ritual vessels, sacred precincts, etc.) shows an admixture of Arabic words, witness to the pervasive influence of Arabic on spoken Persian after two and a half centuries of domination. In both communities the word 'fereshte' or 'angel' is commonly substituted for 'yazad', the result no doubt of trying to counter Muslim accusations of polytheism. Both communities too have abandoned the simple term 'mog' for a priest, and call any priest in minor orders – qualified, that is, to perform the basic religious ceremonies – a 'herbad' (Parsi 'ervad'). The title 'mobad' is used for one who has proceeded to higher qualifications, while a high priest is called a 'dastur', that is, one with authority.

Both communities also erect stone-surfaced towers on which to expose their dead, which they call by the old word 'dakhma'. The first allusion to a structure of this kind comes in a letter written in about 830 by the Hudinan peshobay, Adurfarnbag Farrokhzadan, to the Zoroastrians of Samarkand, who had asked how they should act while a

new dakhma was being built, the old one having been damaged. He answered 'Until a new dakhma has been completed, when a person dies, small stones should be arranged on the surface of the old dakhma, in a corner, and the body laid on them with (proper) rites' (Dhabhar, 104–5). The practice of erecting funerary towers was thus clearly widespread by that time, but was probably not older than the Islamic period, since there seems to have been no established tradition governing their use. Erecting a tower prevented corpses being seen and so avoided a possible vexation to Muslims (which had always to be an object for dhimmis); and at the same time a high building shielded the dead from risk of violation. The early towers in Iran and India were simple, solid structures, round, with a high parapet to screen the stone platform from view. There was no stairway, ladders being used for each funeral, to limit ease of access. In Iran some communities who lived near mountains simply enclosed a ridge of hill with a high, blank, mud-brick wall.

In the tenth century a wealthy Zoroastrian of Ray built a dakhma on a hill-top with much trouble and expense; but the day it was finished a Muslim official contrived to get up into it and cry the call to prayer from its walls, and this was made a pretext to annex the building (Siyasat Name, 172). The Muslims had no use for it, but 'gabr-baiting' was a popular sport, which was to go on down the centuries, and was indulged in by Caliphs and high officials as well as by the uneducated. Thus there was a noted Zoroastrian sanctuary in Khorasan where a huge cypress grew, planted, according to Parthian tradition, by Zoroaster himself; and this deeply venerated tree the Caliph Mutawakkil had felled in 861, despite desperate appeals by Zoroastrians, in order to obtain timber for a new palace he was building. But by the time the camel-caravans had wound their slow way with it to Iraq, Mutawakkil was dead, murdered by his own son – a fitting retribution in Zoroastrian eyes.

Another means of distressing Zoroastrians was to torment dogs. Primitive Islam knew nothing of the now pervasive Muslim hostility to the dog as an unclean animal, and this, it seems, was deliberately fostered in Iran because of the remarkable Zoroastrian respect for dogs. Probably maltreating a dog (like discarding the kusti, or spitting in a fire) was a distinctive outward sign of true conversion; and the amount of suffering since inflicted on these animals by Muslims down the centuries is a sad instance of the cruelty that religious rivalry can bring about.

By the tenth century the composing of Middle Persian works, written in the Pahlavi script, had virtually ceased; and after that date the Zoroastrians wrote in the contemporary vernacular, that is New Persian, with its admixture of Arabic, and used the Arabic script. These later works are in the main derivative (consisting of restatements of instructive or devotional matter), for with the remorseless erosion of its numbers the community was losing resources of both wealth and intellect. (The harsh decree had by then been enacted that if one member of a Zoroastrian family turned Muslim, he inherited all its property, to the exclusion of his brethren.) Yet the Zoroastrians enjoyed a last brief period of relative tranquillity when the Buyids established control over much of Iran. This Iranian dynasty claimed descent from the Sasanian Vahram V, and had some kindness for the old religion. The Buyid ᶜAdad ad-Dawla is said at one time to have had a magus as his secretary, and an Arabic inscription, cut in the stones of Persepolis, tells how in 955 this ruler visited the ruins there and caused Marasfand, mobad of Kazerun in Fars, to read him the Pahlavi inscriptions. Kazerun was then still strongly Zoroastrian, and in the early eleventh century it even had a Zoroastrian governor, named Khorshed. There was never any abiding security for Zoroastrians under Islam, however, and in 979 there was fighting in Shiraz between Muslims and the magians, 'in which many of the latter were killed and their houses burnt' (Tritton, 131).

It was in the tenth century that an Iranian noble in Khorasan (probably, from the names in his genealogy, the great-grandson of a Zoroastrian) brought together four learned Zoroastrian priests to transcribe a version of the 'Khwaday Namag' out of Pahlavi into Arabic script, a task which they completed in 957. This transcribed text was to become the basis for Firdausi's 'Shahname', which gained enormous popularity and made the old heroic traditions live for Zoroastrian and Muslim alike. As a result, Sasanian propaganda finally gained currency throughout the Zoroastrian community, so that the Parsis (whose ancestors came from what had been ancient Parthia) learnt to think like the Iranis (who are mainly of Persian stock) that the Arsacids had usurped the kingship and neglected the faith, which owed its survival to the 'legitimate' and 'orthodox' Sasanians.

It was during the time of respite under the Buyids that the community found energy to deal with calendar matters again. The

religious No Ruz was still being celebrated on the first of Adur; but the intercalation of a month to keep that date at the spring equinox, which should have been carried out under Khosrow Parvez, had been neglected during the wars and upheavals of his reign, and Adur had accordingly receded steadily, to become by the tenth century a winter month. This recession meant that in 1006 the first day of Farvardin actually coincided once more with the spring equinox; and so in that year the religious No Ruz was celebrated again on that date, with the five 'Gatha' days being shifted back to stand at the end of Spendarmad month, and all the gahambars moving accordingly. The Parsis made the same change, having, it seems, contact at the time by land with the Zoroastrians in Seistan. For the Irani community, this was the last calendar change to be made until the twentieth century.

A little earlier, a formidable Muslim scholar of the tenth century, the Persian ᶜAbd al-Jabbar (chief judge at the Buyid capital of Ray) had thought it desirable to devote a part of his energies to attacking the old faith; and though in doing so he alluded briefly to orthodox Zoroastrian thought, he directed his main polemic against the Zurvanites, who with their weak theology presented the easier target – for if, as he says (Monnot, 267) it is admissible to say that God (i.e. Zurvan) created him who is the principle of all evil (i.e. Ahriman), why is it not admissible to say that God, as the omnipotent author of all, created evil directly? – this being his own stand as a Muslim. The position of Zurvanism in the post-conquest years is in general perplexing. There is not a trace of this heresy in the writings of Manushchihr or his brother Zadspram, and indeed it needs special pleading to identify it in the works of any of their family; and this suggests that the leadership of the community was taken over by Persian prelates who rejected the heresy upheld by the Sasanian kings and high priests. The layman Mardanfarrokh also wholly ignores Zurvanism. Yet Zurvanite theology is vigorously propounded in the 'Kitab-i Ulama-i Islam', the 'Book of the Muslim scholars'. This treatise, written in New Persian, was composed, it seems, early in the twelfth century; and it represents an exposition, in fairy abstruse and speculative terms, of Zoroastrian doctrine for the benefit of certain learned Muslims by the Mobadan mobad of the day. There are two versions of the work, and in both Time, called Zaman, is represented as the original principle by which 'both Ormazd and Ahriman have been produced' (Dhabhar, 452). Yet the Mobadan mobad admits that there were many different opinions among Zoroastrians themselves

on this matter; and presumably in the harsh centuries that lay ahead such speculative theology was abandoned, and the community clung again, in unity, to the fundamental, orthodox doctrine of the utter separation of good and evil. Zurvanism seems to have been unknown among the Parsis (as one might expect from their origins in the Parthian north-east); and it is barely alluded to in later Irani writings, though one Persian priest attempted to end the matter for good with the following definition: 'Zoroaster asked Ohrmazd: "When the world was created, what (already) existed?" Ohrmazd said: "At that time, I existed and the Ahunvar". The Ahunvar has been called Zurvan' (Dhabhar, 438).

Turkish and Mongol invasions of Iran

The Ulama-i Islam was composed at a time of dire new trouble, and before the breaking of an even worse storm. The ninth and tenth centuries have been called the Persian intermezzo, 'between the Arabs and the Turks'. Early in the eleventh century the Seljuk Turks swept into Khorasan from Central Asia, and swarmed over the whole of Iran, exterminating every local dynasty; and once established there, they embraced Islam with fervour. Little is known directly of the Zoroastrians under their rule (1037–1157), but many must have died in the wars of conquest, or have been forcibly converted during those harsh times when 'all paths were closed save the path of Muhammad'. Thereafter came the even more dreadful Mongol invasions, which made an end both of the Seljuks and of the ʿAbbasid caliphate, propped up by them in Baghdad. The Mongol hordes rolled relentlessly over everything which came in their way, and the slaughter of Muslim, Zoroastrian, Jew and Christian was impartial and in places almost complete, a catastrophe 'whereof the sparks flew far and wide, and the hurt was universal'. Of the Mongol devastation a modern scholar has written: 'The loss suffered by Muslim learning, which never again reached its former level, defies description and almost surpasses imagination: not only were thousands of priceless books utterly annihilated, but, owing to the number of men of learning who perished or barely escaped with their lives, the very tradition of accurate scholarship . . . was almost destroyed' (Browne, II, 463). The Zoroastrians suffered no less grievously, and it must have been then that the last great collections of their holy books – including every copy of the Sasanian Avesta – were destroyed. Every major fire

temple which still survived, such as Karkoy in Seistan, must also have been demolished at that time.

Within half a century of the conquest Ghazan Khan (1295–1304) had become a Muslim, and Mongol converts were again swelling the ranks of Islam, which their grandfathers had so cruelly reduced. For the Zoroastrians, already a dwindling minority when the tempest struck, no such increase came to repair their losses, but only fresh sufferings from the zeal of the newly converted. Most fortunately Fars, by timely submission to the Mongols, had escaped the worst of the actual slaughter; and it was around the oasis cities to the north of this province, namely Yazd and Kerman, that the Zoroastrians now grouped themselves, finding here the last bastions where they could hold out, in poverty and protective obscurity.

CHAPTER ELEVEN

Under Il-Khans, Rajahs and Sultans

Zoroastrian survival

Under the Mongol Il-Khans the best hope of survival for the unbeliever was to be inconspicuous; and it was probably in the late thirteenth or early fourteenth century that the Mobadan mobad sought refuge with his priests in as remote a place as possible – a tiny village known as Turkabad in the north-west corner of the plain of Yazd. This was the furthest point in that inhospitable, mountain-locked region from the city of Yazd itself, with its Muslim governor; and in the hills nearby there was a shrine to the 'Lady of Pars' – Ardvisur Anahid – which may have helped determine the choice of this particular place. Further, two Atash Bahrams were brought to the neighbouring village of Sharifabad, where they were installed in small mud-brick houses indistinguishable from ordinary village homes. (From that time all sacred fires, however exalted, were necessarily kept in this unobtrusive way; lofty domes, from then on, belonged only to the mosques of Islam.) One of these two fires is known to this day as Adur Khara, a New Persian form of Adur Farnbag; and there is no reason to doubt that this is indeed one of the three great fires of ancient Iran. The other, called simply 'the' Atash Bahram, was even more beloved and reverenced, and so this is probably Adur-Anahid, rescued (as Mas^{c}udi states) from its temple at Istakhr, and brought finally to this obscure haven. In the third

century this fire had been put into the care of Kirder, and it may well have remained thereafter in the hereditary charge of the Sasanian high priests, so that it would have been natural to bring it near the chosen refuge of the Mobadan mobad (now known to the faithful, as his worldly dignity declined, by the still more respectful title of Dasturan dastur). These two fires (now conjoined) are the oldest surviving Zoroastrian sacred fires, and have probably been burning continually for well over 2000 years.

Thereafter the villages of Turkabad and Sharifabad together formed the ecclesiastical centre of the Zoroastrians in Iran; and it is evidently of them that the French merchant Chardin wrote in the seventeenth century (II, 183): 'Their chief temple is near Yazd. . . . This is their great fire-temple . . . and also their oracle and academy. It is there that they communicate their religion, their maxims and their hopes. Their high pontiff lives there always, and without quitting it. He is called the Dastur dasturan. This pontiff has with him several priests and several students who form a kind of seminary. The Mahometans allow it because it is inconspicuous, and generous presents are given to them.' These 'presents' were evidently made possible by the devotion of the Zoroastrian community as a whole; and it was recorded later that 'pilgrimage to Yazd is a strict obligation, and none among them can dispense with making it at least once in his life. They then bring presents to the high priest' (Drouville, II, 210). Partly, no doubt, to meet the needs of pilgrims two great shrines to yazads (great in the sense of their sanctity) were also established in Sharifabad. One, in the vicinity of the sacred fires, was devoted to Mihr, lord of fire and protector of the cult; and the other, out in the fields, was dedicated to Teshtar (Tishtrya), yazad of the rain so sorely needed in most years. These were empty shrines, Sasanian iconoclasm having won its battle before the coming of the Arabs. An annual pilgrimage was also made, at a fixed time, to the shrine of the 'Lady of Pars' (Banu-Pars). This consisted of a sacred rock by the bed of a mountain torrent, with a perpetual spring close by. Here sacrifices and prayers were offered in the ancient tradition of worship in high places, as described by Herodotus in the fifth century B.C. There were four other holy places in the mountains around Yazd, each the goal of annual pilgrimage.

The villages of the region must still have been predominantly Zoroastrian when the Dasturan dastur took up his residence there. There was a strong concentration of Zoroastrians too in and around

the oasis city of Kerman, some 150 miles to the east, in a region only a little less isolated by mountain and desert than that of Yazd. The Kermani community had its own Dasturan dastur, who acknowledged the supremacy of the high priest of Yazd. Beyond Kerman again there were Zoroastrians in Seistan, but the subsequent extinction of the community there means that none of its records survive. Even more remarkably, there were also still Zoroastrians in Khorasan, that gateway of invasion and slaughter; but no more is heard after the tenth century of any of the old faith in Azarbaijan, in the north-west, and the community there may well have met its end under Ghazan Khan, who made his capital at Tabriz.

Manuscript copying and preservation

All such historical details are necessarily a matter of deduction for this period, for from this time on Muslim historians ignore the Zoroastrians, their numbers having been reduced to a point where they no longer had any political or social importance; and their own records are largely blank for the Mongol period, the chief source of information being the colophons of manuscripts. The priests who retreated to Turkabad and Sharifabad evidently took with them all the books which they could save, and once there they kept diligently copying them, while their brethren in Kerman did the like. Of the Avesta itself they had managed to preserve little more than the liturgical parts – in constant use in the religious services – together with (in almost every instance) the Pahlavi translation and commentary. These liturgical texts now included the whole Vendidad; and the oldest surviving Avestan manuscript is in fact a copy of this work written at the Parsi stronghold of Cambay in Gujarat, in 1324; and this was made from a copy written in Seistan in 1205 – before the Mongol onslaught, that is – especially for a visiting Parsi priest. One of the oldest and most important groups of yasna manuscripts with Pahlavi translation derives from a copy made by Hoshang Siyavakhsh of Sharifabad in 1495, who (if the colophon is rightly interpreted) copied it from a manuscript written in 1280; and the Avestan text of this manuscript can be traced back (again through the obscurities of Pahlavi colophons) to a manuscript written by one Dadag Mahyar Farrokhzadan – probably, it is thought, a nephew of the ninth-century Hudinan peshobay. Such manuscripts were evidently handed down within families, and so escaped the general destruction that

must have befallen temple libraries. Pahlavi texts were similarly preserved. Thus one Rustam Mihraban copied the Arda Viraz Namag in 1269, and this and others of his manuscripts were re-copied by his great-great-nephew Mihraban Kay Khosrow in the fourteenth century. Both these priests visited the Parsis in India, so that mention of their names gives good occasion to turn from the Iranis, surviving as best they could in harsh times, to consider the happier fortunes of their migrant brethren.

The Parsi founding fathers

Parsi tradition is that the founding fathers of their community landed on the coast of Gujarat in western India on Bahman day of Tir month, Vikram Samvat 992, which is 936 A.C. (Hodivala, 70–84). In the local script of the tenth and eleventh centuries the number 'nine' could be written with a sign very much like the modern one for 'seven'; and so this date came to be read as V.S. 772 = 716 A.C., with resulting confusion for Parsi chronology. (The wrong date is still very generally reproduced.) The Parsis had already spent nearly two decades on the island of Div, where Gujarati was spoken, and so were able to present their case to the local rajah, one of the Silhara dynasty, who were famed for their tolerance and encouragement to foreigners to trade and settle. He allowed them to make a home by the seashore where they had landed; and there they founded a settlement which they called Sanjan after their home-town in Khorasan. The main source for the history of the little community is the 'Qissa-i Sanjan', a narrative poem composed largely from oral traditions by a Parsi priest, Bahman, in 1600 A.C. (transl. by Hodivala, 94–117). This tells how, some time after the landing, they were able to establish an Atash Bahram. They sent back messengers by land to Khorasan to fetch the necessary ritual objects for the ceremonies of consecration – notably consecrated 'nirang', and ash from an existing Atash Bahram – and these gave their new fire a link with the sacred fires of the mother country. The Qissa states that the priests who had been among the original settlers were the better able to perform their task because 'several parties of priests and laymen of righteous life had also arrived at that spot' (Hodivala, 106); and there is no doubt that the Sanjan settlement attracted other Zoroastrians, probably both from Iran and from those who had already as individuals sought refuge in India. The Sanjana Atash Bahram remained the only sacred fire among

sacred v. hearth fire

the Parsis for the next eight hundred years or so, and in the main priests and laity said their prayers and performed their rites before their own hearth fires, as their forefathers had done in earlier days before the temple cult of fire was introduced. This may be attributed partly to poverty, and partly perhaps to a Khorasani tradition, in which local sacred fires may have had little or no part, in contrast to the usage of western Iran.

'Three hundred years, more or less' then passed, according to the brisk treatment of the Qissa. During this time the Parsis learned to speak Gujarati as their mother-tongue, and adopted Indian dress, though with small differences. (Their priests still dressed all in white, and had white turbans, and laymen too wore white for religious occasions. The women took to the coloured sari, but kept their hair covered by a kerchief worn beneath it, indoors as well as out.) Gradually, as the Sanjan settlement prospered, groups of laymen left it to make new homes for themselves at ports and small towns elsewhere, mainly along the coast. The tradition names Vankaner, Broach, Variav, Anklesar, Cambay and Navsari as their main centres. When they prospered, they sent back to Sanjan asking for a priest to come to minister to them. When the priests who followed them throve and grew numerous in their turn, they divided the work among themselves, each priest taking a group of lay families to minister to. This group was called his 'panthak', he their 'panthaki', and the association tended to become hereditary. The Gujarati terms were new, but the system, with its individual bond between priests and the laity, was essentially the traditional one. Then as the priests consolidated their local associations, they agreed, some time in the thirteenth century, to divide Gujarat ecclesiastically into five groups or 'panths'. From south to north there were the Sanjanas, in the original area of settlement; the Bhagarias or 'sharers', based on the little port of Navsari (first settled in by Parsis, it seems, in 1142 A.C.); the Godavras, who served a large rural area, including the small town of Anklesar; the Bharuchas of the more famous port of Broach; and the Khambattas of Khambat or Cambay, which like Broach was an ancient and wealthy port. Each priestly 'panth' had its own council and administered its own affairs; but all were linked to the mother-settlement at Sanjan through the presence there of the Atash Bahram, whose ashes were needed for rites of purification, and which must itself have been, from the earliest days, a goal of regular pilgrimage.

The unity of the Parsis during these obscure centuries is shown by

the fact that at some stage, very probably during the years 1129–31, when the spring equinox had come (through recession) to correspond to the first day of the second calendar month, they intercalated a thirteenth month in order to restore the first day of Farvardin to this position. They called this thirteenth month simply Second Spendarmad. This reform would have been made just over 120 years after the one initiated by the Iranis under Buyid rule, in 1006 A.C.; and it is the only attested instance of the actual intercalation of an extra month after the first, disastrous Sasanian calendar reform under Ardashir (although both Zoroastrian and Arabo-Persian learned works exist which give calculations based on the theory of such intercalation having taken place). That it could be carried out in twelfth-century Gujarat is a testimony to both the intelligence and authority of the Parsi priesthood then, and to the cohesion of the community. The measure was never repeated, so thereafter the Parsi and Irani calendars both receded against the natural year, but with the Parsi one now a month behind the other.

Parsis in the twelfth to fourteenth centuries

That there were learned Parsi priests in the twelfth century is borne out by the writings of Neryosang Dhaval, a Sanjana priest who is thought to have flourished at the end of the eleventh or early in the twelfth century. With the community speaking Gujarati, Sanskrit was fairly readily accessible to its scholars; and Hindu kindliness meant that the Parsis felt none of the aversion for this language which the Iranis felt for Arabic. Accordingly Neryosang addressed himself to the task of translating Zoroastrian religious texts into Sanskrit, working from the Middle Persian versions. For the yasna he used a manuscript which descended from the same original as that written by Hoshang Siyavakhsh in the fifteenth century (Geldner, xxxiii–iv); but how he acquired his copy of this rare work is unknown. (The Parsis on their migration seem to have taken with them only the 'sade' or simple Avestan texts (without Zand) of the yasna, Visperad and Khorda Avesta – those works which were essential for worship and private prayer; and all other scriptures were preserved by the Iranis, and gradually transmitted by them to their brethren in India.) Neryosang's Sanskrit rendering of the yasna is incomplete; but he also translated some of the Khorda Avesta as well as the Pahlavi Menog i Khrad, and Mardanfarrokh's Shkand Gumanig Vizar. He

further transcribed the original Middle Persian into the clear Avestan alphabet, for the ambiguous Phlavi script had become additionally difficult for Parsis to read, because the Middle Persian language which it enshrined, though still readily comprehensible to speakers of New Persian, was a dead church language now for them. Since this re-writing in Avestan characters was a form of interpretation, it came to be referred to as 'pa-zand' that is, 'by interpretation', and then simply as Pazand.

Neryosang's Sanskrit was naturally provincial; and working as a priest rather than a man of letters he kept his renderings literal (retaining also a number of special Zoroastrian terms). Nevertheless, his work shows him to have had an admirably extensive knowledge of both Sanskrit and Middle Persian, and it marks one of the peaks in Parsi scholarship. Thereafter there came a decline in Sanskrit studies, which seems to have coincided with the arrival of Muslim forces. In 1206 a Muslim sultanate had been established in Delhi, and in 1297 an army was despatched from there to conquer Gujarat. The region was ravaged and Cambay, its wealthiest port, suffered greatly. 'The citizens were taken unawares and there was a terrible panic. The Muslims began to kill and slaughter on the right and left unmercifully, and blood flowed in torrents' (Commissariat, I, 3). The little Parsi community there, too small to be mentioned, must have suffered with the rest.

Thereafter Gujarat was ruled by governors appointed from Delhi; and a period of religious intolerance began, with the jizya being imposed, and used by the more zealous sultans as an instrument for conversion. The Parsis themselves were nevertheless better off than their co-religionists in Iran, in that they formed only a tiny group in a huge population of 'infidels', who were able to put up considerable resistance to their rulers through sheer numbers. A complicating factor was that the conquerors brought with them an Arabo-Persian culture, and the Parsis, although now thoroughly acclimatized in their chosen land, were still intensely proud of their Persian lineage and traditions, and regarded the Persian language as part of their own inheritance. Its spread through Gujarat as a learned tongue at this time probably contributed therefore to a decline in Sanskrit studies among the Parsi priests. Moreover, they began at this period to make Gujarati versions of Avestan and Pahlavi texts, basing these on the existing Sanskrit renderings; and these readily comprehensible texts in the vernacular gradually replaced all others for general study, as

earlier in Iran the Middle Persian translations had come to be relied upon in place of the more difficult Avestan originals.

Parsi concern for the writings of their faith continued through the troubles of this time. Just before the Muslim conquest of Gujarat the Irani priest, Rustam Mihraban, who in 1269 had copied the Arda Viraz Namag in his native land, visited India; and a manuscript of the Visperad still exists written by him in 1278 'at Ankalesar in the land of the Indians'. Rustam returned, evidently, to Iran; and other manuscripts which he had copied for his own use descended in his family, coming finally into the possession of his great-great-nephew, Mihraban Kay Khosrow, the most famous of all priestly copyists. Mihraban was, it seems, invited in his turn to go to India (taking with him precious manuscripts) by a layman called Chahil, a pious merchant of Cambay. The first codex which Mihraban copied there is unique, a miscellaneous collection of Pahlavi texts popularly known as the 'Pahlavi Shahname', because it includes the heroic poem, Ayadgar i Zareran, and the prose romance, the Karnamag i Ardashir. This manuscript, the colophons state, Mihraban wrote in 1321 at the port of Thana, 'the Parsi merchant Chahil having given much respect, an honorarium for copying, and paper'. Thence he travelled north to Navsari, and then on to Cambay, where his scribal activity can be traced over the next thirty years.

It was while Mihraban was still at work, in about 1350, that a Christian traveller, the Dominican friar Jordanus, halted in Gujarat on his way to the Malabar coast, and there noticed the Parsis, of whom he wrote (p. 21): 'There be also other pagan-folk in this India who worship fire; they bury not their dead, neither do they burn them, but cast them into the midst of a certain roofless tower, and there expose them totally uncovered to the fowls of heaven. These believe in two First Principles, to wit, of Evil and Good, of Darkness and Light, matters which at present I do not purpose to discuss.'

Not long after this the Delhi sultanate began to break up, and received its death blow from the Tatar Timur Leng (Tamburlaine). Timur, a professed Muslim, had invaded Iran in 1381, conquering first Khorasan, and thereafter ravaging the whole land. Of Seistan, which he devastated in 1383, it was said; 'Whatever was in that country, from potsherds to royal pearls, and from the finest fabrics to the very nails in the doors and walls, was swept away by the winds of spoliation' (Browne, III, 187). Among the sufferers must have been the Zoroastrians who were still holding out there, and Timur's

campaigns, tradition holds, drove more of them overseas as fugitives to Gujarat. This region fortunately lay too far south to suffer directly when in 1398 Timur turned his attention to India. He occupied Delhi, devastated the land, and withdrew laden with booty. Thereafter, in 1401, the Muslim governor of Gujarat, Muzaffar Shah, declared his independence, and there was a period of local strife while he and his successors fought to establish their authority. It was perhaps at this time (the date is uncertain) that the Parsis of Variav, a village in the Godavra district, were slaughtered by the local Hindu rajah, according to one account because they refused to pay exorbitant taxes. A ceremony for the souls of the slain – men, women and children – is still solemnized annually.

During the troubled early Muzzafarid period two well-known Parsi scribes, Ram Kamdin and his son Peshotan, managed to pursue their quiet labours. The latter wrote a famous codex at Broach in 1397; and in 1410 his father copied a manuscript which contains the Pazand and Sanskrit versions of the Arda Viraz Namag. Five years later he transcribed a codex of miscellaneous Pazand texts, some accompanied by Sanskrit and Old Gujarati renderings. Ram does not show much grasp of Middle Persian, and these works suggest a steady erosion of knowledge of this now foreign tongue through the use of the local vernacular.

Parsis in the fifteenth century

Hindu resistance to the Muzzafarids continued sporadically into the mid fifteenth century, when Sultan Mahmud Begada (1458–1511) came to the throne. In 1465 he sent an army to reduce some stubborn areas of resistance, and it is thought to be during this campaign that Sanjan was sacked and destroyed. The story of the Parsis' valiant part in the battle, fighting side by side with their Hindu benefactors, is told in epic fashion in the Qissa-i Sanjan (Hodivala, 108–13). Many lost their lives; but the priests managed to rescue the Atash Bahram, and carried it safely to a cave on 'a hill named Bahrot', an isolated peak some fourteen miles away. Here, protected by jungle and sea, they are said to have guarded it for the next twelve years; and then, when conditions were quieter, they took it to Bansda, a little town some fifty miles inland, still within the Sanjana 'panth', where the small Parsi community welcomed it with reverence and joy. Here it remained for two years, with Zoroastrians coming on pilgrimage

'from every district in which there were people of that pure creed. Just as before men used to go . . . to far-famed Sanjan, so now the Parsis came to Bansda . . . with numerous offerings' (Hodivala, 113).

Among the pilgrims was one of the great men of Parsi history, Changa Asa, a wealthy layman of Navsari. The author of the Qissa gives him the ancient Iranian title of 'dahyuvad' or 'lord of the land', thus translating evidently the Gujarati term 'desai' (as it were 'squire'). He also calls him 'davar', that is, 'magistrate' or 'judge'. He states that 'he would not suffer the faith to fall into neglect. . . . He gave money from his own wealth to those who had no sudra or kusti.' Changa Asa made the pilgrimage to Bansda in the rainy season, when the ways there through the jungle were difficult; and soon after he called a meeting of the Navsari Anjoman (the local assembly of all adult Zoroastrian men) and proposed that they should invite the Sanjana priests to bring the sacred fire to Navsari, on the coast. (Communications then by sea were easier than by land.) The Sanjanas accepted, the Bhagaria priests of Navsari prepared a 'fine house' for the fire, and it was safely installed there; and with this event Bahman (himself the great-great-great-great-grandson of one of the Sanjana priests who had guarded the sacred fire) concludes the Qissa-i Sanjan.

The Atash Bahram had thus been some fourteen years or more without a fixed abode; and it seems to have been kept during this time in a metal vessel, one of the 'afrinagans' used ordinarily to hold glowing embers during acts of worship. The tradition of enthroning a sacred fire on a stone pillar-altar was thus broken, and instead a huge metal container, shaped like the little 'afrinagan', was made to hold the Atash Bahram in its new temple in Navsari. This created a precedent, which was followed for all the sacred fires which the Parsis established subsequently.

Navsari now became the centre of Parsi religious life, with the community's one sacred fire established there, and the leading priests of the two oldest 'panths' living together in the town, while the affairs of the community prospered under the guidance of Changa Asa. He was a man who cared greatly, it is clear, about the proper maintenance of tradition; and he persuaded his co-religionists to send a messenger to Iran to consult the priests there about certain details of ritual and observance, over which there was uncertainty. This brave envoy, Nariman Hoshang, sailed from Broach to the Persian Gulf, and thence made his way inland to Yazd, from where he was taken to the Dasturan dastur in Turkabad. He was warmly welcomed; but

because of the language barrier (he spoke very little Persian), he had to live for a year in Yazd, supporting himself by petty trade, before he knew enough to receive instruction (Dhabhar, 593). In 1478 he returned, bearing two Pazand manuscripts copied especially for 'the priests, leaders and chief men of Hindustan' by two Sharifabadi priests, and a long letter for the Parsis. His was the first of a number of such missions down the years, and fortunately the Parsis of Navsari not only preserved the manuscripts, received then and thereafter, but also collected the letters and all the treatises or Rivayats of instruction which the Persian priests wrote out for them. The signatures to the letters, as well as their contents, shed light on the conditions of the two communities from the fifteenth to the seventeenth centuries, while the Rivayats themselves show that both Parsis and Iranis remained thoroughly orthodox, and deeply concerned to maintain with the utmost fidelity the religion which both had suffered so much to preserve.

No differences in doctrine existed between the two communities, and the advice asked for and given is on matters of observance, such as the exact rituals for solemnizing the elaborate ceremony of Nirangdin, consecrating a dakhma, or administering the barashnom. Much attention too is devoted to details of the purity laws. Probably the Parsi priests studied these writings partly in order to find confirmation there for their own practices, and added authority for their exhortations to the laity. Yet they clearly also derived benefit from the description of details of observances which had become neglected in the hard circumstances of their forefathers' migration; and they continued to send messengers with inquiries, despite the perilous conditions – all laymen, for the priests were not prepared themselves to undergo the loss of purity entailed in travelling by sea in infidel ships. (The Iranis administered the barashnom to the messengers on their arrival.)

In one or two respects the Parsis' residence in India had forced changes on them in observance. Thus they had no access to the 'hom'-plant – the ephedra which grew so thickly on the Persian mountains – and what they had been using as substitute we are not told. (The Iranis now began to send them supplies of 'hom' whenever they could.) Then, while the Irani Zoroastrians had naturally maintained all the old rites of sacrifice (since blood sacrifice is a part of Muslim observance also, this was one point where there was no clash with their conquerors), the Parsis, while continuing the sacrifice of

goats, had had to give up that of cows and bulls on settling among Hindus, and now, several centuries later, must have been shocked to be urged by their Irani brethren to offer this on occasion. It was presumably the influence of Hindu reverence for the cow which led them to evolve the custom of keeping a sacred bull to provide the tail-hairs which, when consecrated, are used in the 'varas' or sieve for straining the 'hom'-juice. The bull, called the 'varasya', had to be pure white, unblemished, with pink muzzle and tongue. He was also used for procuring 'nirang'. The custom was unknown in Iran, where of old the tail-hairs were obtained, it seems, from a sacrificial bull, and 'nirang' was taken from any healthy animal, who would be fed on pure food beforehand, and thereafter returned to the fields.

The coining of the name 'varasya' was part of a steady divergence in terminology between Parsis and Iranis. The former kept a number of Persian and Arabo-Persian words, and understood even more, through literary sources; but in ordinary life they naturally adopted more and more Gujarati words, and also applied a few old terms differently from the Iranis. Thus the latter call the initiation of a priest 'nozud', whereas the Parsis term this 'navar', and use 'nozud' ('naojot' in their pronunciation) for the initiation of a child, which the Iranis call 'sedra-pushun' or 'putting on the sacred shirt'. Nevertheless, the two communities continued to understand each other very well, on the basis of common beliefs and practices.

Yet cow-sacrifice was not the only point of difference now in outlook. Another was the question of making converts. The Parsis had come to be regarded more or less as a caste within Hindu society, and this, together with their pride in their Iranian lineage, led them to regard religion as a hereditary matter. To be a Zoroastrian one must be born of Iranian blood. This way of thinking was, as we have seen, a tendency in the whole Zoroastrian community from early times, but it had never been made a rigid principle; and when the Parsis consulted the Iranis as to whether, for example, they should allow their Hindu servants who wished it to enter the religion, they received the answer that 'if servant boys and girls have faith in the Good Religion, then it is proper that they should tie the kusti, and when they become instructed, attentive to religion, and steadfast, the barashnom should be administered to them' (Dhabhar, 276).

Another matter which troubled the Parsis was that of 'khvedodah' marriages, for the Hindus disapproved of unions even between cousins; and so Nariman informed the Iranis that the Parsis 'do not

contract marriages among relatives but put many questions concerning it' (Dhabhar, op. cit. 294). The Iranis replied that 'the marriage of a Mazdayasnian . . . among his relatives is a meritorious deed and let this be known, that it is approved by Ormazd.' A case of a brother-sister betrothal (broken off before marriage) is recorded in a Pahlavi text of the eleventh century (Rivayat of Adurfarnbag CXLIII); but all that the fourteenth-century priests urged was that 'efforts should be made that the son of one brother should be given in marriage to the daughter of a brother'. This, they pointed out, should be easier now that the Parsis were under Muslim rule (for this was a favoured form of marriage among Arabs); and certainly from the time that records of Parsi marriages exist (that is, from the eighteenth century) this was the most popular form of union for them also.

Irani Zoroastrians in the sixteenth century

In their first letter the priests of Yazd had lamented to the Parsis that from the time of Gayomard – that is, from the beginning of human history – no period, not even that of Alexander, had been more grievous or troublesome for the faithful than this 'millennium of the demon of Wrath' (Dhabhar, 598). They were then living under the rule of Turkmans, who had wrested power from Timur's son; but in 1499 Shah Isma'il, the first of the Safavids, defeated them, and was crowned king of Iran. He and his descendants, who were to rule until 1722, were Shi'i, and by remorseless pressure they brought almost all the Muslims of Iran to adhere to this branch of their faith. The Shi'i were more Zoroastrianized, in their purity laws and other ways, than the Sunni; but this merely made them more conscious of the uncleanness of the infidel, and life under Safavid rule was hard for those of the old religion.

Parsis in the sixteenth century

Meanwhile a new trouble had come upon the Gujaratis in the shape of the Portuguese who, having rounded the Cape of Good Hope, were searching for trading bases in the east. Mahmud Begada died in 1511, and no Muzzafarid ruler of like ability followed him to confront this menace. Nevertheless for a quarter of a century the Sultans held off the hovering Portuguese, who, partly to instil terror, partly for loot, raided up and down the coast. Then in 1534 the Mughal emperor

Humayun, now ruling Delhi, invaded Gujarat, and in despair its Sultan made a treaty with the Portuguese, conceding them, in return for help, the port of Bassein and its islands (including the tiny, insignificant one of Bombay), and agreeing that all vessels leaving Gujarati ports should pay dues to them. The Portuguese gave the Sultan little actual aid in return for this munificent concession, and the troubles of Gujarat continued. Humayun overran the north of the land, and Broach and Surat, with their Parsi colonies, were among the places which he sacked. In 1547 the Portuguese attacked Broach again, putting its inhabitants to the sword. They also won from the Sultan more territorial concessions, including the 'district of Sanjan'; and wherever they established themselves they made vigorous efforts to convert the inhabitants to Roman Catholicism. A Portuguese doctor, named Garcia d'Orta, noticed Parsis in Cambay and Bassein, and described them as merchants and shopkeepers, who came originally from Persia.

In 1572 the emperor Akbar, Humayun's son, invaded Gujarat and within a year made himself master of the land, putting an end to its independence. During the siege of Surat (then developing into its chief port) he met some Parsis and dealt with them graciously. The rule of the Mughals began therefore auspiciously for their community, and was indeed to mark the beginning of their rise to prosperity, while that of the Safavids was to see their Irani brethren thrust down into ever greater poverty and deprivation.

CHAPTER TWELVE

Under the Safavids and Mughals

Irani Zoroastrians under Shah ʿAbbas: their beliefs and practices

From the sixteenth to eighteenth centuries there survive increasingly abundant records by Zoroastrians themselves, and notices by foreign observers. In Iran Shah ʿAbbas the Great, the most famous of the Safavids, came to the throne in 1587, to rule until 1628; and his brilliant court at Isfahan attracted European ambassadors, merchants and even Christian missionaries, some of whom became interested in the Zoroastrian community nearby. This was there because in 1608 Shah ʿAbbas had 'a very great number of Gaurs' (the then current form of the insulting term 'gabr') brought from Yazd and Kerman to work as labourers in and around his capital. They were settled in a suburb containing some 3000 houses, all 'low, single-storeyed, without any adornment, suited to the poverty of those who inhabit them' (Pietro della Valle, II, 104); and there they toiled as fullers, weavers and carpet-makers, or went into the city (being careful not to jostle Muslims) to work as grooms or gardeners, or hired themselves out on the farms and vineyards round about. 'They regard agriculture', wrote Chardin (II, 180), 'not only as a good and innocent calling, but also as meritorious and noble, and they believe that it is the first of all vocations, that which the "Sovereign God" and the "lesser gods", as they say, approve of most and which they reward most generously.'

'These ancient Persians' (he continues) 'have gentle and simple ways, and live very peaceably under the guidance of their elders, from

among whom they elect their magistrates, who are confirmed in their office by the Persian government. They drink wine, and eat all kinds of flesh . . . but otherwise they are very particular, and hardly mix at all with other people, especially not with Mahometans.' 'Their women', another traveller commented, 'far from avoiding us as other Persian women did, were very pleased to see and talk with us' (Daulier-Deslandes, 28). They were distinguished from their Muslim sisters by being unveiled; but their dress was very modest – long full trousers reaching to the ankle, a long, full-sleeved tunic, and a series of head-cloths, the inner one covering the hair entirely, like a nun's coif. Their garments were gaily coloured, mostly in greens and reds. The men dressed like other labourers in trousers and tunic, but had to leave the cloth (of homespun wool or cotton) undyed, and this marked them out wherever they went.

Although friendly, the Zoroastrians were reticent about religious matters, and one inquirer observed: 'There are no men in the world so scrupulous of discovering the mysteries of their religion as the Gaurs' (Tavernier, 163). This was plainly because they set as blank a wall as they could between themselves and the Muslims (who used mockery as a sharp weapon), and the foreigners might betray confidences to their Muslim hosts. Some Europeans were misled therefore into thinking that the Zoroastrians were actually ignorant, 'a simple people, who had lived for so many centuries in servitude, they had forgotten all their other ceremonies, keeping only veneration of the sun at its rising, care for the fire, which they call eternal, and their former fashion of disposing of the dead' (Figueroa, 177). This was said, however, at the time when the priests of Yazd and Kerman were writing the Rivayats for their Parsi brethren, full of minute instructions concerning a whole variety of ancient observances and rituals. One especial barrier which the Zoroastrians had raised in self-protection, and upon which Western observers commented, was linguistic. In their rural fastnesses they had adopted a local dialect, incomprehensible to speakers of standard Persian, which they called 'Dari', the Muslims 'Gabri'; and this was spoken (though almost never written) by all Zoroastrians among themselves.

Chardin, however, a man of immense intellectual curiosity, managed by sheer persistence to penetrate some way into the 'mysteries' of the Zoroastrians' faith. Of their doctrines he wrote (II, 182): 'They suppose that there are two principles of things, it not being possible that there should be only one, because all things are of

two kinds, or of two natures, that is, good or bad. . . . These two principles are of Light, which they call Ormous . . . and Darkness, which they call Ariman. . . . They hold that there are angels, whom they call lesser gods ('dieux subalternes'), assigned to protect the inanimate creatures, each according to his own province.' He further records that they held feasts in honour of the 'elements', a clear reference to the gahambars. He does not speak of the kusti, so he could never have seen Zoroastrians at prayer; but he learned (II, 183) that each family prayed five times a day in the presence of their own hearth fire, which was kept always alight and pure. Tavernier, who visited the Zoroastrians of Kerman, tried in vain to see their temple fire. They justified their refusal by telling him how the Muslim governor had forced them to let him into its presence. 'He, it seems, expected some extraordinary brightness; but when he saw no more than what he might have seen in a kitchen or a chamber fire, fell a-swearing and spitting upon it as if he had been mad' (p. 167). The Rivayats contain instructions for purifying a sacred fire, should it become necessary through incidents such as this; and by the seventeenth century the Iranians were adopting the practice of concealing each sacred fire in a tiny, hidden chamber within its mud-brick temple, windowless, with a little cupboard-like door, to be entered only by the attendant priests. Elsewhere, in a bigger room, there would be an empty pillar-altar on which embers could be placed for private prayers or public festivities. The laity thus denied themselves the joy of seeing their beloved sacred fires in the hope of better protecting them.

In the open, the Europeans (like Herodotus before them) noticed Zoroastrians waging war on 'khrafstras'. 'Above all', wrote della Valle (p. 107), 'they have a horror of frogs, tortoises, crayfish, and other creatures which they think trouble and pollute the water; so much so, that they kill as many of them as they find.' Tavernier (p. 166) noted that 'there is one day in the year when all the women of every city and village meet together to kill all the frogs they can find in the fields', and he further observed (p. 168): 'There are some beasts that the Gaurs do mightily respect, and to which they give a great deal of honour. There are others which they as much abhor, and which they endeavour to destroy as much as in them lies, believing that they were not created by God, but that they came out of the body of the Devil, whose ill nature they retain'.

The Europeans were also interested, like all others who came into

contact with Zoroastrians, by their method of disposing of their dead. Poor though they were, the Isfahani 'Gaurs' built an impressive round tower in a lonely place outside the town 'from large dressed stones . . . about 35 feet high and 90 feet in diameter, with no door or entrance', lest any seek 'to profane a place for which they have much more respect than either the Mahometans or the Christians show for the tombs of their dead' (Chardin, II, 186). They laid their dead fully clad in this tower instead of naked in the traditional way, doubtless because of Muslim intrusions. About fifty feet away, Chardin relates, there was a little mud-brick building, where fire would have been kept burning to comfort the souls of the departed. This custom was common to the Iranis and Parsis.

Another practice which caught Tavernier's eye concerned the purity laws. He wrote (p. 166): 'So soon as women or maids perceive the custom of nature upon them, they presently leave their houses, and stay alone in the fields in little huts made of hurdles or wattlings, with a cloth at the entering in, which serves as a door. While they are in that condition, they have food and drink brought them every day; and when they are free, they send, according to their quality, a goat, or a hen, or a pigeon, for an offering; after which they go to the bath, and then invite some few of their kindred to some small collation.' This cramped and solitary confinement, in summer heat and winter cold, must have been very hard on the women; and in time it evidently also became dangerous, for by the nineteenth century places for their withdrawal were made in the greater safety of house-yards or stables. Ending the ordeal with friends and a 'small collation' displays, however, the Zoroastrian instinct to seize on every possible occasion for merry-making; and Tavernier records (p. 167) of the 'Gaurs' in general that 'they love to feast, and to eat and drink well'. He also mentions (p. 166) that 'the day of the birth of their Prophet is celebrated with an extraordinary pomp, besides that they then bestow large alms'. This day was the Greater No Ruz, on 6 Farvardin (which has as much true claim to be Zoroaster's birthday as 25 December has to be that of Christ). In Kerman there were evidently still some Zoroastrians of substance able to give generously in charity; and an elegantly carved marble stone survives there which records the building of a 'House of Mihr' (Khane-i Mihr) in the reign of Shah 'Abbas by one Rustam Bundar. (A 'House of Mihr', usually Dar-i Mihr or Bar-i Mihr, is the regular term at this late period for a place of worship or fire temple.)

It was probably men of some means, like Rustam Bundar, who were the 'magistrates' or 'davars' of the local community (like Changa Asa in Navsari). Ordinarily they probably had little difficulty in guiding its affairs; but if two of its members were in dispute, and the elders could not decide the merits of the case, then it is laid down in the Rivayats (Dhabhar, 39 ff.) that they might require the accused man to take a solemn oath at the fire temple, with ritual drinking of sulphur (a form of the ancient ordeal by fire). After recitation of the Khorshed-Mihr Niyayesh, whereby the sun and Mihr were called upon as witnesses, the man testifying was to invoke the seven Amahraspands and their creations, and then make a formal asseveration, concluding with these words: 'If I perjure myself, then every good deed I have done I confer on you (the accuser), and for every crime done by you, I draw upon myself the penalty of it on the Chinvat Bridge. Mihr, Srosh and the just Rashn know that I speak the truth. . . .' The Zoroastrians were convinced that anyone who perjured himself would soon be smitten by God; but the community were urged to see that things seldom reached this point, but that honesty prevailed, since he who breaks an agreement has already come into 'the jurisdiction of Ahriman and the demons' (Dhabhar, 41).

Honest, peaceable, hard-working, living as much as possible to themselves, the Zoroastrians still could not escape tyranny. Shah ᶜAbbas, Chardin relates (II, 179), had heard tell of the marvellous contents of the books of the 'Gaurs', and in particular of one rumoured to have been written by Abraham, containing prophecies of all events to come until the end of time. This he sought persistently, forcing the Zoroastrians to bring him their manuscripts. Chardin heard of twenty-six volumes lodged in the royal library at Isfahan; but naturally the imaginary book of Abraham could not be produced, and in the end the king in his frustration had the Dasturan dastur put to death with several others. In a letter to the Parsis dated 1635 the Irani priests speak sorrowfully of these events. Their sadness at this time was intensified by disappointment. They had come to believe that the tenth millennium of the 'world year' had begun with the reign of Yazdegird III; and so they expected its glorious end, with the coming of the Saoshyant, a thousand years later, that is, in 1630 A.C. Four years previously they wrote to the Parsis: 'The millennium of Ahriman is ended, and the millennium of Ormazd is at hand, and we look to see the face of the glorious King of Victory, and Hushedar and

Peshotan will come without doubt' (Dhabhar, 593–4). The uneventful passing of that longed-for year was a cruel blow, and though they never ceased to hope for the Saoshyant's coming, their expectations thereafter were more vague. Chardin noted, however (II, 184), that 'one of their most constant traditions is that their religion will again be paramount . . . and that empire will once more be theirs. They sustain themselves and their children with this hope.'

After Shah ᶜAbbas matters grew only worse for them. ᶜAbbas II (1642–67) moved the Isfahani 'Gaurs' to a new suburb (wanting the old one for a pleasure resort); and here under the last Safavid king, Sultan Husayn (1694–1722), they suffered terribly, for soon after his accession he signed a decree for their forcible conversion. A Christian archbishop witnessed the violent measures taken to enforce this; the Zoroastrian temple was demolished, large numbers of the 'Gaurs' were compelled at sword-point to accept Islam, and the bodies of those who refused stained the river with their blood. A few escaped, and there are still families in the Yazdi region who trace descent from such fugitives.

Parsis in the sixteenth and seventeenth centuries

The story of the Parsis meantime is a happier one, for they were making a modest rise in wealth and consequence. The emperor Akbar was interested in religions, and when he questioned the Parsis of Surat in 1573, they fetched a learned Bhagaria priest, Meherji Rana, from Navsari to expound their beliefs to him. Five years later Meherji was summoned to a discussion at the Mughal court between the adherents of various religions, an event recorded by a Muslim historian in the following words: 'Fire-worshippers also have come from Navsari in Gujarat and proved to his Majesty the truth of Zoroaster's doctrines: they called fire-worship the great worship, and impressed the Emperor so favourably that he learned from them the religious terms and rites of the Parsis, and ordered . . . that the sacred fire should be kept burning at court by day and night, according to the custom of the ancient Persian kings' (Commissariat, II, 222). In his tolerance and eclecticism Akbar abolished the jizya and granted freedom of worship to all; and the Parsis of Navsari, sharing in the general rejoicing, conferred on Meherji Rana and his descendants the office of their high priest or Great Dastur in perpetuity. (To this day the Bhagarias are led by a Dastur Meherji Rana.)

Later – probably on Parsi advice – Akbar asked Shah ʿAbbas to send him a learned Zoroastrian to help in compiling a Persian dictionary; and Dastur Ardashir Noshiravan of Kerman spent 1597 at his court. Two other Parsi priests were accorded the title of 'mulla' by the emperor for their religious learning, and they, like Dastur Meherji Rana, received grants of land, the deeds of which survive. From this time on, Parsi written records become steadily more extensive, and include legal documents, registers of religious ceremonies and dues, lists of priestly ordinations, agreements between priests and the laity, and lists of benefactions. All such documents, together with inscriptions on dakhmas and fire temples, were drawn on by a nineteenth-century Parsi scholar, Bamanji Byramji Patel, for a work in Gujarati called 'Parsi Prakash' ('Parsi Lustre'), which is an invaluable source for the history of the community.

There are a number of notices about the Parsis in the seventeenth century from Europeans, rivals in trade of the Portuguese, some of whom already knew the 'Gaurs' from visits to Isfahan. Most Parsis at this time, they record, were, like the Iranis, 'rather husbandmen than merchants, not caring to stir abroad' (Fryer, II, 295); and though most of them lived along the coast, ancient respect for the creations made them reluctant to sail the waters. 'And if at any time they go a voyage, will not exonerate in the sea, or on the water, but have jars on purpose; if their houses be on fire, they quench them not with water, rather choosing to load them with dust or sand' (Streynsham Master, II, cccxv). These houses were humble dwellings, single-storeyed, small and dark, like those of the 'Gaurs' of Isfahan; and they were kept as fortresses of the faith, no unbelievers being invited in. Their inhabitants were 'very industrious, and diligent, and careful to train up their children to arts and labour. They are the principal men at the loom in all the country, and most of the silks and stuffs at Surat are made by their hands' (Ovington, 219). Yet they had not lost their Zoroastrian zest for enjoyment, and had become great 'toddy' drinkers, substituting this fomented palm-juice for the wine of their mother country.

When the Europeans (by leave of the Mughals) established trading factories in Gujarat, Hindus and Parsis readily entered their employment; and in 1620 a Parsi clerk at the English factory in Surat interpreted between a priest of his faith and an inquiring English chaplain there, one Henry Lord, who wrote down what he thus learnt

(pp. 29 ff.). The Parsi priest, describing the community, said that the layman, 'being by secular occasions drawn from the services of religion, had therefore a less difficult injunction laid upon him', but should always fear lest he lose heaven, and 'whensoever they are to do anything, to think whether the thing be good or bad that they go about'. The ordinary priest 'called their herbood' must know 'in what manner to pray to God, observing the rites prescribed in the "Zundavastaw", for God is best pleased with that form of prayer, that he hath given in his own book.' He is to be strict in self-discipline, truthful, and 'known only in his own business, and not to enquire after the things of the world, it belongeth only to him to teach others what God would have them do. Therefore the behdin . . . shall see that he want nothing needful, but shall afford it him, and he shall seek nothing superfluous.' Lastly he is 'to keep himself pure and undefiled . . . for God is pure, whose servant he is, and it is expected he should be such.' As for the high priest, 'as he is above the rest in dignity, so he is enjoined to be above the rest in sanctity. . . . He must never touch any of a strange caste or sect . . . nor any layman of his own religion, but he must wash himself. . . . He must do everything that belongeth to himself with his own hand . . . the better to preserve his purity. . . . He must use no pomp or superfluity, so of that great revenue that cometh yearly to him he must leave nothing over-plus at the year's end, that must not be bestowed in good uses, either in charitable contributions to the poor, or in building of the temples of God. . . . That his house be near adjoining to the church, where he must keep and make his abiding. . . . That the Dastur be acquainted with all the learning contained in the "Zundavastaw". . . . That he stand in fear of nobody but God, nor fear anything but sin . . . that . . . when any man sinneth, he may tell him of it, be he never so great.'

With regard to observances, Lord learnt (pp. 46–7) that some time after birth the parents would take a child to the temple where the priest would give it some 'hom'-juice, 'uttering this prayer, that God would cleanse it from the uncleanness of his father and the menstruous pollutions of his mother'. At the age of about seven (thus reduced from the traditional fifteen, doubtless under Brahman influence) the priest teaches the child 'to say some prayers and instructs it in religion'. Then he is given a ritual bath, and the priest puts on him the sacred shirt and girdle, 'which he ever weareth about him, and is woven . . . by the preacher's own hand'. As for festivals,

Lord learnt (pp. 41–2) only of the gahambars, 'celebrated for five days together, each of them according to the six works of creation'. (All the gahambars had been reduced to five days each, on the pattern of the five 'Gatha' days, early in the Islamic period). A successor of Lord's, John Ovington, observed, in 1689, that 'at their solemn festivals, whither a hundred or two sometimes resort, each man according to his fancy and ability, brings with him his victuals, which is equally distributed, and eat in common by all those present' (p. 218). Lord further says (p. 40) that 'their law alloweth them great liberty in meats and drinks. . . . Whensoever they eat of any fowl or flesh, they carry some part of it to the "agiary" or temple, as an offering to appease God, that for the sustenance of man they are forced to take away the life of his creatures.' This is clearly a reference to the 'atash-zohr'.

A young German nobleman, de Mandelslo, visiting Surat in 1638, succeeded in learning a fair amount from the Parsis about their doctrines. He records (pp. 59–60) that they believed in 'but one God, Preserver of the Universe', but had also a 'great veneration' for the 'seven servants of God', who have 'only an inferior administration'. Besides these 'subalternate spirits . . . whose dignity is very great, God hath twenty-six other servants, who have all their particular functions'; and he lists the calendar Yazads by name. The Parsis believed, he says, that these beings 'have an absolute power over things whereof God hath entrusted them with the administration, whence it comes, that they make no difficulty to worship them.' It is thus clear, on the testimony of independent witnesses, that the beliefs of Parsis and Iranis at this time were identical and orthodox.

Lord describes two dakhmas built near Surat on land granted to the Parsis by Akbar, 'of a round form, a pretty height from the ground, sufficiently capacious and large; within they are paved with stone'. A number of old towers have been examined by Parsi scholars, who have been able to trace gradual refinements such as a stone outside staircase, and the dividing of the stone platform within into three concentric circles with separate partitions. It was difficult in fertile Gujarat to find barren places for the towers, but the Parsis did their best by using rising ground remote from houses or roads.

Early in the seventeenth century the Parsi colony at Cambay was extinguished, possibly in 1606, when the last Muzaffarid sultan made a stand there. Surat had already taken over the trade and prosperity of the older port, and during the next century and a half it became the largest centre of Zoroastrian population in the world. In 1774 a Dutch

sea-captain, Stavorinus, estimated the number of Parsis there at about 100,000 souls (one-fifth of the population) and (he said) 'they increase in numbers from day to day, and have built and inhabit many entire wards in the suburbs' (II, 494). They were in general on excellent terms with the Hindus; but Akbar's policy of tolerance had not outlasted his own reign. His successor re-imposed the jizya, and thereafter Muslims were 'allowed a precedence to all the rest, because of their religion' (Ovington, 139). This led at times to violence, and one famous instance for the Parsis is that of a weaver of Broach, one Kama Homa, whom a Muslim called a 'kafir' or unbeliever. Kama retorted with spirit that it was he who was the 'kafir'. The Muslim carried this insult to the local magistrate, who ruled that no infidel could so insult a worshipper of Allah, and therefore Kama must himself become a Muslim or die. He chose death, and was beheaded in 1702.

Despite such evidence of inner fire and courage, the travellers' accounts in general give the same sort of picture of the Parsis as of the Iranis, showing them to be a gentle, quiet, industrious race. They lived, it was said, 'in great harmony among themselves, make common contribution for the aid of their poor, and suffer none of their number to ask alms from people of a different religion' (Niebuhr, II, 429). 'Their universal kindness, either in employing such as are needy and able to work, or bestowing a seasonable bounteous charity to such as are infirm and miserable, leave no man destitute of relief' (Ovington, 218). Such communal care required some organization, and the Parsis, like the Iranis, were governed by their own elders or magistrates, the position being generally hereditary. These 'great ones' or 'akabir' might be laymen, or men of priestly stock pursuing secular callings. Priests did not concern themselves directly with worldly matters (as the 'herbood' explained to Lord), but had their own associations to control their separate affairs. (This was so also in Iran.) They co-operated, however, with the elders in supervising morals. The usual means by which the latter enforced their authority was that 'when a Parsi behaves ill, he is expelled from their community' (Niebuhr, II, 428), that is, he was cut off from all religious rites and communal benefits. The priests would not minister to him, and he could not enter a fire temple, nor would his body be carried to a dakhma when he died. He was in fact made 'out caste'. Occasionally more direct penalties were imposed. Stavorinus notes (II, 496) that 'adultery and fornication they punish among themselves, and even by death; but they must, however, give

cognizance of any capital punishment to the Moorish [i.e. Muslim] government; the execution is performed in secret, either by lapidation, drowning in the river, or beating to death and sometimes poison'. 'Such heavy crimes' (he adds) 'I was told, are very seldom heard of among them.' This sternness in punishing may seem at variance with the gentle nature attributed to the Parsis in most reports; but it is clear that the Zoroastrians of Iran and India could not have maintained their religion and way of life against all odds without having a granite streak in their characters.

Parsi spirit was shown also in daily life, and the Qissa-i Rustam Manek celebrates the bravery as well as goodness of an 'elder' of Surat. Rustam Manek, a prosperous factor and merchant, fought valiantly in the troubles which broke out in the late seventeenth century when the Hindu Marathas of the Deccan began a series of campaigns against the Mughals, during which Gujarat was repeatedly ravaged. The Qissa also celebrates his benevolent activities: building roads and bridges, making public wells, and paying the jizya on behalf of poor Hindus as well as Parsis, to save them from the tax-gatherers' harsh treatment.

The growing prosperity of such prominent Parsis meant that they mingled more with people of other communities, and employed more Hindu servants. Their houses were thus less secure strongholds of Zoroastrian purity; and perhaps because of this, perhaps also because of the urgings of their co-religionists in Iran, they began to found lesser sacred fires locally. The first of these was probably established in Surat, but (because Surat was so often destroyed by fire and flood) the fullest records come from what was to be the rival port of Bombay. This had become a British possession in 1661, and was entrusted to the East India Company to administer from Surat. The Company set out to make it 'the flourishingest port in India', and as one means of achieving this proclaimed complete religious freedom there. This brought a steady flow to the island of Hindu and Parsi settlers, eager to escape harassment by Mughal and Portuguese. In 1671 Hirji Vaccha built a Dar-i Mihr there, and soon afterwards a dakhma; and in 1709 an Atash-i Adaran was consecrated. From this time on, records usually distinguish between three types of Parsi sacred foundations: the Dar-i Mihr without an ever-burning fire (into which fire was brought, usually from a priest's house, for rituals); the Dar-i Mihr with a Dadgah fire; and the Dar-i Mihr with an Adaran. In common parlance, however, all three might be referred to by the

Gujarati term 'agiary' or 'place of fire'. During the eighteenth and nineteenth centuries more and more sacred fires were thus founded by individuals, both in new places of Parsi settlement, and in the old centres in Gujarat. The oldest village Adaran appears to be that of Siganpur, not far from Surat; this was the birthplace of Lowji Nassarwanji, the 'Wadia' or shipbuilder, who moved to Bombay in 1735, and there played a leading part in developing its great dockyards. He thus became wealthy, and not only endowed this sacred fire, but also established a annual gahambar-celebration for his soul's sake. The new fire temples of the Parsis, like those of the Iranis, were indistinguishable from ordinary houses in the streets where they stood, for outside Bombay the times were still dangerous. Thus Streynasham Master (p. ccxv) records that the Parsis had a fire temple in Surat, but that in 1672 'the tumultuous rabble of the zealot Moors destroyed and took it from them.'

Eighteenth-century Parsi religious disputes

There was during all this while still only one Parsi Atash Bahram, the Sanjana fire in Navsari. For several generations the Sanjana priests had lived harmoniously among the Bhagarias there, supporting themselves from the offerings made to their fire; but as their numbers grew, they began to encroach on the Bhagarias' rights to perform all other religious work in the town. Friction increased during the seventeenth century, and led to a law-suit before a Hindu court, and a decree that the Sanjanas must keep to their original agreement to serve the fire only. They decided that they would rather leave Navsari, and in 1741 did so, taking the Atash Bahram with them. A year later they installed it in a new temple at the village of Udwada, on the coast a little to the south of Sanjan, where it burns to this day.

The removal of the sacred fire distressed the Bhagarias, and they resolved to consecrate an Atash Bahram of their own. Leading priests consulted 'Pazand, Pahlavi and Persian manuscripts' to discover the appropriate rituals for so great an undertaking, and other Parsi communities gave help, in particular Surat. A hundred priests who 'knew well the Avesta', purified and consecrated the many lesser fires which were needed, and in 1765 the new 'King of fires' was enthroned. The Sanjanas were naturally a little jealous of this rival to their own 800-year-old fire, and must have feared that fewer pilgrims would now come to remote Udwada; and they evolved a legend to

enhance its dignity. Previously, in its uniqueness, it had been referred to in documents simply as 'the' Atash Bahram, or 'Shri Atash Saheb'; but now the name 'Iranshah' was created for it, and the story was put about that the first Parsi settlers had brought it with them from Iran, and that it was somehow linked to the khvarenah of the Persian kings of old. This legend is widely believed among the Parsis, who continue loyally to make the pilgrimage to its shrine.

Other causes of friction between different groups of priests arose in Bombay, which was outside the old territorial divisions into 'panths'. Surat was in Bhagaria territory; but when the Parsi community there prospered so greatly, its priests, becoming numerous, had broken away from Navsari to form an independent self-governing group, the Suratyas. But Bombay, whose growth was being artificially fostered, attracted Parsis from every part of Gujarat, so priests from all the different 'panths' followed the lay settlers there, to minister to them and to serve in the fire temples which they founded. There was therefore no one ecclesiastical authority at the southern port.

It was in Surat, however, that a serious element of discord first arose in the now thriving community. Controversies developed there about whether the 'padan' or mouth-veil should be tied over the faces of the dead, and whether the dead should be laid out with legs extended, or crossed; and in 1720 the Suratyas invited a learned priest from Kerman, Dastur Jamasp 'Vilayati' ('of the mother land') to pronounce on these matters. He gave his opinion that 'padan' should be used, and the legs crossed, in the Irani manner; and he then turned to other matters. He had brought with him some manuscripts, including a Vendidad, and he invited three young priests (Darab Kumana from Surat, Jamasp Asa from Navsari, and a third from Broach) to study the Avesta with him through the Pahlavi translation (then neglected by the Parsis, in favour of the Gujarati rendering). After a little while Dastur Jamasp returned home, leaving the Parsis still fiercely debating, not only over funerary practices, but also about the calendar. The letters between India and Iran had long since made the priests of the two communities aware of the month's difference between their reckonings, but, not being able to explain this, they had simply accepted it; but in 1746 a group of priests and laymen in Surat decided to adopt the Irani calendar, regarding it as the 'qadimi' or 'ancient' one. Thus the Kadmi movement was born, which in general gave preference to Irani over Parsi usages, on the assumption that these represented an older (rather than a slightly different) tradition.

Most Parsis, however, held stoutly to the calendar and ways of their forefathers, calling themselves Rasimis ('traditionalists') or, more popularly, Sharshais or Shenshais (a word of disputed origin, sometimes mistakenly rendered later as Shahanshahis, 'royalists').

The controversy between these groups became very bitter, and remained so for at least a century. Some wealthy laymen adhered to the small Kadmi party, and one of them enabled the leading Kadmi priest of Broach, 'Mulla' Kaus, to visit Iran in search of decisive evidence in its support. He was away for twelve years, and returned in 1780 laden with Arabo-Persian manuscripts and papers. The Shenshais meantime had been searching through works available to them in India, so the dispute stimulated a concern with the writings of the faith among laymen as well as priests – for the laity, through their involvement with commerce, were beginning to share in the literacy which till then had been a priestly prerogative.

Demand grew therefore in the eighteenth century for Gujarati translations of the daily Avestan prayers, and of such popular works as the Menog i Khrad and Arda Viraz Namag; and copies of these were provided by priests, who also continued their traditional labour of transcribing Avestan and Pahlavi manuscripts. Most surviving Zoroastrian manuscripts date from this time. About thirty copies of the Vendidad are known to have been made in the eighteenth century by one Bhagaria priest alone; and the yashts were also transcribed from a unique codex written in Navsari in 1591, presumably from a lost Iranian manuscript.

At its height the dispute between Shenshais and Kadmis produced so deep a schism that it necessitated the founding of separate places of worship. In 1783 a wealthy philanthropist, Dady Seth, had a Kadmi Atash Bahram consecrated in Bombay, with Mulla Kaus as its first high priest, and also founded an Adaran there, to be served by visiting Irani priests; and in 1823 two rival Atash Bahrams, one Shenshai and one Kadmi, were installed in Surat. One consequence of the schism was that some of the angry feelings of the Shenshais were directed against the Iranis, whose usages the Kadmis championed; and after this time the majority of Parsis ceased to look to the Iranis for counsel in matters of the faith.

Irani Zoroastrians in the eighteenth century

This change in attitude (of which the Iranis, in their own deep

troubles, were probably unaware) was encouraged by the changing circumstances of the two communities, with the Parsis thriving while the Iranis struggled to survive. In 1719 their country was invaded by Afghans, who marched through Seistan and fell unexpectedly on Kerman. The Zoroastrian quarter, the Gabr-Mahalle, was outside the city walls, and its inhabitants – men, women and children – were almost all slaughtered. The Dasturan dastur and other leading men lived near the Atash Bahram within the town, under the eye of the Muslim authorities, and so they survived; but so few were the living that they could do no more for the dead than bring the bodies together on the plain and surround them with an earthen wall. This makeshift dakhma can still be seen some way from the ruins of the Gabr-Mahalle, which was never rebuilt.

The Afghans overthrew the Safavids, but were driven out after seven years by the Qajars (a Turkish tribe of northern Iran, who claimed descent from Timur Leng), and a mercenary leader, Nadir Kuli, who in 1736 was proclaimed Shah. Two years later Nadir invaded India, defeated the Mughal army, and sacked Delhi, but victories seemed only to make him more cruel and covetous, and under him Iran itself was a ravaged land. He was assassinated in 1747, and power passed to one of his captains, Karim Khan Zand, who reigned from 1750 to 1779, with Shiraz as his capital. It was during his kindly and just rule that Mulla Kaus visited Iran. He found the Dasturan dastur removed from Turkabad to Yazd (leaving the two ancient Atash Bahrams still in Sharifabad) – doubtless so that he too could be under closer Muslim surveillance. A general assembly of Zoroastrians was called to meet Kaus in Yazd, and he put to them seventy-eight questions. Their answers constitute the Ittoter ('Seventy-eight') Rivayat, which is the last of the Rivayats from Iran. It was treasured by the Kadmis, but naturally regarded with suspicion by the Shenshais. Kaus then went on to study astronomy and other matters in Kerman, where he found the Zoroastrians struggling under a crushing burden of tax, because the same amount of jizya was being wrung from the survivors as had been exacted before the Afghan massacre. Kaus was able to help bring their plight to the notice of Karim Khan, who granted them instant relief.

The Zand dynasty was not long lived, and in 1796 its last representative was besieged in Kerman by the Qajar Agha Muhammad, who took the city and exacted a terrible vengeance on its inhabitants for sheltering his enemy. Agha Muhammad was crowned in that year

as Shah, and from then until 1925 the Qajars ruled Iran from their northern capital, Tehran; and the early part of their epoch saw the fortunes of the Irani Zoroastrians sink to their lowest ebb.

The Parsi Panchayat of Bombay

Meantime in India, Nadir Shah having dealt its death blow to the Mughal Empire, Gujarat was being fought over by Muslim nobles, Maratha princes and European merchants. In 1759 the East India Company emerged as master of Surat, but, the countryside being still in turmoil, it continued to encourage the shift of trade and population to its safer island-possession of Bombay. As a mercantile venture the Company was glad to devote as little time as possible to governing, and so encouraged the different 'nations' there to choose their own representatives to manage their internal affairs. The Hindus being hugely in the majority, the English called such representatives by their term, 'panchayat'. A 'Parsi Panchayat' seems to have been constituted in 1728, which despite its new name was essentially the traditional Zoroastrian council of elders, and so had no working priests among its first nine members; but since in Bombay there was no corresponding priestly body to manage the ecclesiastical affairs of the community, matters which in Navsari, for instance, would come under the jurisdiction of the Bhagarsath Anjoman (such as upkeep of the dakhmas) were dealt with in Bombay by this lay Panchayat. Even the fire temples there, endowed by wealthy laymen, were in the control of lay trustees, mostly of the founder's family, who appointed the priests, whereas the older Sanjana and Bhagaria fires were in the charge of the priests themselves. Priestly responsibility, and therefore authority, was thus weaker in Bombay than anywhere else.

Much of the work of the Bombay Panchayat was the same as that of the elders of earlier days, though theirs was a harder task, trying to maintain the strict morality of former times in a jostling, expanding, cosmopolitan city, where the Parsis no longer lived in separate wards, as in Surat, and where the growing diversity of their employment and interests eroded the old sense of communal solidarity. It was on this solidarity that the ultimate sanction of the Panchayat rested, that of making an offender 'out caste'; and without it (and being forbidden by the English to inflict physical punishment) they could do little more than admonish and fine, and hope that the fines would be paid. In these circumstances, it is a tribute to the calibre of its members that

the Panchayat exerted a considerable authority not only in the eighteenth but throughout the nineteenth century, and indeed even today its approval is still sought for any major Parsi undertaking.

In social matters, the eighteenth-century Panchayat tried to uphold the stability of marriage and to regulate divorce (which they permitted, though reluctantly, in a fairly wide range of circumstances). Bigamy they only countenanced, on stringent conditions, if a first marriage were barren. In the religious sphere, they sought to discourage any visiting of Hindu shrines, and to support the institutions of their own faith, notably the celebration of the gahambars; but they tried to curb extravagance in their observance, and in the ceremonies for the dead, lest new wealth should lead people to vie with one another in lavishness. (This was a largely unavailing struggle.) They also maintained the purity laws; and as late as 1857 a man and his daughter were forbidden to enter any place of worship until they had undergone barashnom, because they had eaten a meal cooked by a Muslim. In seeking to keep the community separate and untainted, the Panchayat set itself resolutely against proselytizing or accepting 'juddins' (those of another religion) into the faith, taking their stand on a statement attributed to the first settlers at Sanjan, that they were those 'in whose caste men of different religion are never accepted'. They also opposed investing with the kusti the children of Parsi fathers and Hindu mothers.

Another side of the Panchayat's work was administrative and charitable (which again was in the tradition of the former 'akabir'). They had considerable funds at their disposal (from fees for weddings and funerals, fines and charitable bequests), and in 1823 they appointed four of their members as Trustees to administer these. With them they maintained the dakhmas, organized gahambar feasts, (still attended by rich and poor alike), and provided for the sick, destitute, widowed and orphaned. They also established a special fund to pay for the funerals and soul-ceremonies of the needy.

For nearly forty years Bombay had only the one Kadmi Atash Bahram; but soon after the two Atash Bahrams were established at Surat, three brothers of the Wadia family installed a Shenshai fire in Bombay. The consecration was performed in 1830 by Bhagarias, and the first high priest was Dastur Edalji Sanjana (despite his surname, a Bhagaria priest). The high priest of the Kadmi Atash Bahram was then Mulla Firoze, son of Mulla Kaus; and both men were to play active parts in the controversies which lay ahead in the days of British India.

Eighteenth-century European studies of Zoroastrian beliefs

An external factor which aggravated these controversies was Western contribution to the interpreting of Zoroastrian doctrine. The travellers' reports had awoken scholarly interest in Europe in the religion of Zoroaster, and in 1700 the first fruits appeared in Thomas Hyde's 'Veterum Persarum et Parthorum et Medorum religionis historia'. An Oxford Orientalist, Hyde not only ransacked Greek and Latin authors for data about Iranian religion, but made use of Arabic writings, and such Persian Zoroastrian texts as he could lay hands on. His great respect for Zoroastrianism led him, as a seventeenth-century divine, to seek in it resemblances to his own Christian faith. He was misled, moreover, by the undue prominence given in his sources to Zurvan, and also by a misapprehension on the part of Chardin (whose reports from Isfahan he had read) that the God worshipped by the 'Gaurs' was distinct from 'Ormous', the principle of light. So he concluded that Zoroaster had been a strict monotheist, sent by God to repeat the work of Abraham among the ancient Iranians; and he supposed that his teachings had been misinterpreted by the polytheistic Greeks, and later by those who, acquainted with the dualistic heresies of Manichaeism and Mazdakism, had wrongly attributed these to the older Iranian religion. Hyde's pioneer work was in many ways admirable, and it held the field for three-quarters of a century, during which time his Judaeo-Christian interpretation of Zoroastrianism established itself so firmly in the academic world that it was with difficulty shaken by the subsequent discovery of the actual doctrines of the faith.

In the mid eighteenth century a young French scholar, Anquetil du Perron, travelled to India with the hope of acquiring Zoroastrian manuscripts and learning more about the religion. He spent the years 1759 to 1761 in Surat, where he persuaded Darab Kumana (the former pupil of Jamasp Vilayati, by then a leading Kadmi priest) to translate the Avesta to him. Darab must have based his exposition largely on Gujarati and Pahlavi renderings, but he succeeded in giving Anquetil a very fair idea of the contents of the whole work (although defective, inevitably, for the Gathas). This action of his was censured as a betrayal by the rest of the community. Anquetil also acquired Avestan and Pahlavi manuscripts from Darab; and on his return with these to Europe he published a complete French translation of the surviving Avestan texts, with ritual instructions, and many valuable

personal observations on the customs and usages of the Parsis, as well as a translation of the Pahlavi Bundahishn.

The Avesta translation shocked Europe, for it presented an apparently polytheistic, ritualistic faith utterly at variance with Hyde's reconstruction. Anquetil sought, however, to disarm hostile criticism by maintaining that Zoroaster's own teaching had indeed been 'a pure theism', but 'even in the time of Abraham debased by heterodox opinions'. This was necessarily unsubstantiated conjecture, since at that stage the Gathas had not been isolated as the prophet's own words, and there was therefore no basis whatsoever for thus hazarding what he might himself have taught. However, the science of comparative philology was then being developed, and this enabled scholars to study the newly available Avestan language in conjunction with Sanskrit; and with this key to help them, they soon discovered that Darab's translation was inexact, and showed a lack of grasp of Avestan grammar. Most of those concerned were Protestant Christians, used to regarding the Bible, rather than a continuing tradition, as the source of their own religious beliefs; and so the discovery that the Parsis' understanding of their ancient scriptures was imperfect, together with travellers' tales about the apparent ignorance of the 'Gaurs', led them to conclude that the contemporary Zoroastrians no longer had a true knowledge of the tenets of their own faith. This misapprehension made it easier to accept Anquetil's theory that this had already been the state of affairs in the remote past. So Europe kept Hyde's interpretation of original Zoroastrianism as the Iranian form of an idealized Judaism, but added of necessity the rider that it had long been corrupted by its own adherents. So the seed was sown of much trouble for Western scholars (who were going to have to spend the next hundred years or so trying to maintain this theory in defiance of remorselessly accumulating facts), and also, more seriously, for the Zoroastrians themselves.

CHAPTER THIRTEEN

Under the Qajars and British

Christian missionaries and Parsi beliefs

The nineteenth century saw great changes for urban Parsis, the main factors being the growth of commerce and industry, and the impact of Western education and Protestant Christianity. The East India Company had banned missionaries, but pressure from revivalist societies in Britain was strong, and in 1813 its charter was renewed only on condition that this ban was lifted. The first missionaries arrived in Bombay (which by then had replaced Surat as the main centre of Parsi population) in the 1820s. In the same decade a movement began to establish there schools in which instruction would be given in English as well as Gujarati; and in 1827 Elphinstone College was founded to teach 'the languages, literatures, sciences and moral philosophy of Europe'. In 1840 this was combined with a school to form the Elphinstone Institute, and Parsis supplied most of the pupils there throughout the nineteenth century; and thus there was formed a Western-educated Parsi middle class, numbering doctors and lawyers, teachers, journalists and the like in its ranks.

In 1834 the British Government took over the East India Company's possessions, and became ruler of most of India. (Of the old Parsi centres only Navsari was not included, remaining contentedly part of the Hindu State of Baroda.) In matters of religion, official policy continued impartial, and no religious instruction was given in any government schools. Yet the teaching of English litera-

ture inevitably brought pupils into contact with Christian ideas, while Western science collided with many traditional Hindu and Zoroastrian beliefs. Parsi boys were at first insulated from shock in this respect by ignorance of their own scriptures. They knew the fundamental doctrines of the faith and were trained in its observances, but the Avesta itself, with its store of ancient learning and legend, was a matter for the dasturs, as much a mystery to the laity as the Latin Bible then to Roman Catholics. It caused therefore a great stir in the community when this element in their holy books was suddenly thrust on their attention by John Wilson, a Scottish missionary.

Wilson, arriving in Bombay in 1829, was impressed by the devout and upright character of the Parsis, whom he found to be a 'very influential portion' of the city's population, and he carefully prepared a campaign to bring them into the Christian fold. He studied Anquetil's translations of the Avesta and Bundahishn, together with other European writings, and then moved to the attack with sermons, pamphlets and articles in the new medium of daily newspapers. He assailed Zoroastrian dualism, and poured scorn on the ancient cosmogonic and mythical material in the Bundahishn, as well as the prescriptions in the Vendidad about the purity laws, contrasting these, unfairly, with the Christian Gospels rather than with Leviticus. (The Gathas themselves he could naturally make little of in Anquetil's translation.) Most Parsis had never heard of the Bundahishn, and were as startled by Wilson's summaries of its contents as a twentieth-century Christian would be if introduced for the first time to some of the more primitive parts of the Old Testament. A layman hastened accordingly to repudiate the whole book as 'entirely false', and probably composed by 'some enemy of our religion' (Wilson, p. 37) – a defence which proved embarrassing when Wilson triumphantly showed that much of its material was derived from the Avesta itself, which the community regarded as being in its entirety the word of God revealed to his prophet, Zoroaster.

In their perplexity the Parsis persuaded three priests to enter the lists, but they added to confusion by producing basically different defences. Two of them betrayed orthodoxy by turning for help to the Desatir ('Ordinances'), a work now generally regarded as a literary forgery, produced probably within a Persian Sufi sect, and having only the most tenuous connections with Zoroastrianism. A manuscript of it had been brought back from Iran by Mulla Kaus, and it was published in Bombay in 1818 by his son, Mulla Firoze, arousing great

interest there. It consists of a text in an artificial language (with elements taken from Indian and Iranian dialects, and a largely Persian grammar), and a Persian 'translation' of this, studiously free from Arabic words; and it purports to contain the sayings of fourteen successive prophets, from 'Mahabad' (who flourished in remote prehistory) to the 'Fifth Sasan' (living just before the Arab conquest). These prophets, it was claimed, had not died, but had withdrawn from the world as the hidden 'Masters'; and the religion taught by them had prevailed, it was asserted, in Iran down the ages, differing from that commonly ascribed to Zoroaster only because in the Avesta he had clothed his teachings in allegoric words.

This claim, when accepted by Zoroastrians, gave them licence to re-interpret the Avesta freely in the light of 'Mahabadian' doctrines, which according to the Desatir included belief in a remote, impersonal God, almighty and incomprehensible; in a series of intermediate 'Intelligences'; and in re-incarnation, with progress through the chain of being to be achieved by self-denial, fasting and solitary meditation. There were some elaborate prescriptions for prayer postures, suggestive of Hindu ascetic practices, and the spirit of the work was wholly remote from the rational, practical one of orthodox Zoroastrianism. Yet it gave 'parabolic sanctuary', as Wilson put it, to those suddenly called on, without preparation or training, to defend their ancient faith; and so two of the priests concerned took refuge with it, declaring that 'what is written in the Vendidad about Hormazd and Ahriman . . . is a parable of our prophet Zartusht. He has declared a matter in secret science' (Wilson, p. 150). So the gates were opened to occultism, which strongly influences many Parsis to the present day.

The third priest, the now venerable Dastur Edal Sanjana of the Wadia Atash Bahram, presented what was essentially traditional orthodoxy, unshaken by taunts of either dualism or polytheism. Ahriman, he insisted, was an independent malign being; and a Yazad had indeed been appointed by God to preside 'over every object in earth or in the heavenly worlds' (ibid. 198–9). He put forward, however, the long-established contamination of the Gathic doctrine of the seven creations with ancient Greek theory of the four elements; and Wilson was swift to attack this on scientific grounds, remarking mockingly (ibid. 9) that Dastur Edal had lived 'for many years almost in a state of seclusion at the principle fire temple; and he seems, to a considerable extent, to have escaped the untoward march of intellect'.

This was entirely proper conduct for a high priest; and naturally Dastur Edal, like all other Zoroastrian priests then, had received only the traditional training of his calling, so that it was unreasonable to expect him to be able to counter attacks which drew on a world of knowledge wholly unfamiliar to him.

Wilson in fact gained few converts among the Parsis, but his campaign hastened the disintegrating effects which Western influences were having on the community. The educated laity felt that their priests had failed them, and the seed was sown of that contempt which, as the nineteenth century advanced, came to replace the age-old regard for the priesthood as the learned class. In Bombay especially a sense of lay superiority was fostered both by the lack of a corporate priestly body to exercise authority there, and by the fact that individual laymen made huge fortunes while their family priests continued to enjoy only the modest incomes derived from the rituals which they performed. So working priests, simply by remaining faithful to the ways of their forefathers, came to appear backward, ignorant and poor, while the laity rushed ahead to embrace progress, science and material prosperity.

Parsi religious reforms

It was not the wealthy Parsis, however, who deliberately introduced religious reforms. They were concerned with making money and spending it, often philanthropically; and in the early nineteenth century they usually still apprenticed their sons young to their own mercantile way of life, rather than putting them to unprofitable book-learning. The changes which they brought about were therefore mostly incidental, as when they broke one after another of the purity laws in pursuit of trade, or through sheer impatience and lack of time. Thus they undertook long ocean voyages, lived and ate among juddins, introduced the first steam-boats and encouraged the use of steam-trains, in both of which fire was put to rough work, and people of different creeds travelled in close proximity. Where the rich and enterprising led, the rest of the community generally followed, so that today it is only a small number of priests (mostly those serving in the Atash Bahrams), and a few devout and highly conservative lay people, who keep the old purity laws, and even they cannot do so with the former strictness, since they no longer live in separate, almost enclosed communities.

Deliberate reforms were initiated by those of more moderate means, sent to school by their parents in the hope that a Western education would enable them to get on in the world. Opportunities for such education increased steadily through the work of Parsi philanthropists, notably Sir Jamshetji Jijibhai (the first Parsi baronet, honoured for his vast and general charities), who endowed schools for his community in both Bombay and Gujarat. Most of the early reformers emerged, however, from the Elphinstone Institute, which had some inspiring teachers. Prominent among them was Naoroji Feerdoonji, who came to Bombay as a boy from Broach. He founded the 'Young Bombay Party' and, in 1851, the Rahnumai Mazdayasnan Sabha, known in English as the 'Zoroastrian Reform Society'. Its purpose, as formulated by Naoroji, was 'to fight orthodoxy, yet with no rancour or malice . . . to break through the thousand and one religious prejudices that tend to retard the progress and civilization of the community'. This society was largely concerned with social matters; and it has been said of its founder that 'to him is chiefly due the establishment of the first girls' school, the first native library, the first literary society, the first debating club, the first political association, the first body for improving the condition of women; . . . the first law association, and the first education periodicals. The result of these organizations became apparent as years rolled on in the religious, social and domestic relations of Parsi life.' The list suggests a modern urban existence utterly remote from that of the Parsi wards of Surat a hundred years earlier; but Naoroji's energy and care for his fellowmen were entirely in the old tradition.

The reform movement aroused strong opposition from the conservative and orthodox, and, despite Naoroji's good intentions, many harsh words came to be uttered on both sides. The reformists differed among themselves as to the degree by which they wanted to modernize the faith; but the most extreme, taking their stand on the works of Hyde and Anquetil (which had been publicized by Wilson), declared that Zoroaster had preached a simple monotheism with virtually no rituals, and that to this the Parsis should return. A spokesman for this group was Dosabhoy Framjee, a journalist and writer, who too had studied at the Elphinstone Institute, and who had a boundless admiration for Western culture. In 1858 he published a book called 'The Parsees', designed to acquaint Europe with the 'history, beliefs and manners' of his community, in which he dealt confidently on this basis with matters of faith and observance.

Writings such as his convinced Western scholars that Hyde's interpretation of Zoroaster's teachings had been a just one. The accounts by travellers of Parsi and Irani beliefs before Western impact were forgotten, and European philologists proceeded in harmonious agreement with 'enlightened' Parsis, while disregarding living orthodoxy and the entire content of the putatively erroneous Zoroastrian scriptures. Comparatively few Parsis were, however, 'enlightened', and most of the community, putting their chief energies into earning their livings, 'most diligently continued' (as Wilson lamented) to believe and worship as of old, while reformists and traditionalists met in fiery argument over their heads, and Europeans pontificated remotely.

The need for more knowledge was keenly felt by orthodox and reformist alike; and in 1854 the Bombay Kadmis founded the Mulla Firoze Madressa for the instruction of young priests. The teaching given there was, however, at first only traditional, with knowledge of such works as the Persian Rivayats being added to the basic learning of Avestan by rote. The union of such traditional learning with Western scholarship was brought about by a Kadmi layman, Kharshedji Cama. No practising priest could yet consider losing his ritual purity by making an ocean voyage; but Kharshedji, having distinguished himself in his turn at the Elphinstone Institute, joined his family's firm, and travelled to China and then Europe. There he abandoned commerce, and spent the year of 1859 visiting leading scholars in the Iranian field. With his penetrating intellect and retentive memory he garnered enough in that short time to be able on returning to Bombay to pursue Avestan and Pahlavi studies by himself on Western lines; and he gathered round him a small class of remarkably gifted young priests, which met regularly over the next twelve years. One of them, Sheriarji Bharucha, wrote later that they 'felt as if the scales of ignorance were every day falling away from their mental eyes. . . . Not content with teaching Avestan and Pahlavi books only, Mr. Cama also introduced the study of comparative grammar. . . . Of course it was not an easy task . . . to examine . . . the old Parsi notions, opinions, doctrines and views of history. . . . Both the teacher and the pupils had to unlearn every day many things previously learnt.' Here again the influence of Europe streamed in, with Western linguistic discoveries giving spurious authority to Western pronouncements about Zoroastrian theology.

The fame of Kharshedji's classes spread and led to the foundation

by the Shenshais of the Sir Jamshetji Jijibhai Zartushti Madressa 'for the purpose of teaching Avestan, Pahlavi, Sanskrit, English and other languages to the sons of Parsi priests . . . with a view to enable them to understand thoroughly the Zoroastrian religion'. Most of Cama's pupils managed to live from grants and teaching posts at this and the Mulla Firoze Madressa, for none of them, having had an education in critical scholarship, wished to continue as a practising priest. This was a problem which was to loom ever larger as the century progressed. The community clamoured for an educated priesthood; but the fact that all Zoroastrian acts of worship are performed without book means that every working priest must spend hours of boyhood learning long liturgies by heart, and must constantly refresh his memory of these throughout adult life. A compromise was gradually reached by which priests' sons attended a traditional priestly school in the early morning (rising with the sun), and then went on to share a secular education with their lay fellows for the rest of the day; but fewer and fewer of them wanted subsequently to take up the priest's calling, with its repetitive work, its relatively meagre material rewards, and its steadily diminishing standing in the community. So instead of the most intelligent of a priest's sons following his profession, it began to be the dullards, and so the prestige of the priesthood sank still further.

Haug and West on Zoroastrian beliefs

Meantime a brilliant young German philologist, Martin Haug, had made the crucial discovery that the Gathas were in a more ancient dialect than the rest of the Avesta, and alone could be regarded as the authentic utterance of Zoroaster. In the light of this, he translated these supremely difficult texts afresh, seeking in them support for the established academic dogma of the prophet's rigid monotheism; and this he found in the repeated Gathic denunciations of the 'daevas', which he interpreted as a rejection of all divine beings other than Ahura Mazda. (This was a natural mistake for a scholar familiar with the Vedas, in which the cognate term 'deva' is a general one for 'divinity'.) As for the dualism so evident in the Gathas, Haug dealt with that by drawing a fine distinction between Zoroaster's theology 'according to which he acknowledged only one God', and his 'merely philosophical doctrine' of the existence of two primeval causes; while the Amesha Spentas, he declared, were 'nothing but abstract nouns

and ideas'. (These interpretations he set out again in English in his 'Essays', pp. 300 ff.) As for rituals, the silence (as he thought) of the Gathas in this respect meant that Zoroaster 'neither believed in them, nor thought them to be an essential part of religion'.

The 1860s found Haug in India, teaching Sanskrit at Poona University, and while there he lectured energetically to the Parsis about his discovery, startling them profoundly. That of all their scriptures only the Gathas represented the actual words of Zoroaster came as a great shock, and to this day some of the orthodox find it impossible to accept; but the reformists, once they had taken it in, rejoiced mightily, for Haug had provided them with exactly what they had been seeking, namely scholarly justification for rejecting everything in the faith which did not accord with nineteenth-century enlightenment. Now only the Gathas needed to be defended out of all the texts attacked by Wilson; and Haug had shown that these venerable works could themselves be interpreted as teaching just that type of simple theism which they, led by Europe, had already attributed to their prophet. As Kharshedji Cama observed: 'Since that day, there has been no more Christian polemic against the Parsis, and the Parsis say "Haug has done us a service", and they esteem him a great Zoroastrian scholar.'

While in India Haug collaborated with a remarkable Englishman, E. W. West, who was chief engineer on one of the Indian railways. There were plenty of Parsis by then working on the railways, and West took up the study of their Pahlavi literature, and by his careful editions and translations made this branch of Zoroastrian writings known to Europe. Every Pahlavi work contradicted the theories of Zoroastrian monotheism and lack of ritual; but this was all dismissed, together with the testimony of the Younger Avesta, as a corruption of the primitive faith. West himself, however, becoming steeped in the Pahlavi books, argued wisely and calmly for their importance for an understanding of Zoroastrianism. In annotating and expounding them, he was inevitably led to reflect on what were then the current controversies, and of one of these he wrote as follows: 'The Parsi religion has long been represented by its opponents as a dualism; and this accusation . . . has been advanced so strenuously that it has often been admitted by the Parsis themselves, as regards the medieval form of their faith. But neither party seems to have fairly considered how any religion which admits the personality of an evil spirit . . . can fail to become a dualism to a certain extent. If, therefore, the term is to be

used in controversy, it behoves those who use it to define the limits of objectionable dualism with great precision, so as not to include most of the religions of the world, their own among the number. If it be necessary for a dualism that the evil spirit be omnipresent, omniscient, almighty, or eternal, then is the Parsi religion no dualism' (SBE, V, lxix).

Theosophy and the Parsis

In 1885 there arrived in Bombay Henry S. Olcott, who ten years earlier had helped found the Theosophical Society in New York. He had a high regard for Zoroastrianism, which he, like Haug (whose writings he knew) held to be 'one of the noblest, simplest, most sublime religions of the world'. He, however, held the Desatir to be of equal authority with the Gathas, and when it was his turn to lecture to the Parsis, he told them that their faith rested upon 'the living rock of Occult Science', because their prophet had 'by a certain course of mystical study penetrated all the hidden mysteries of man's nature and the world around him' (pp. 303, 305). These mysteries he and his followers, the magi of old, had transmitted 'under the safe cover of an external ritual'. Therefore the Parsis, far from abandoning their rituals, must preserve them with meticulous exactitude, while seeking the lost key to their true meaning. As Olcott eloquently put it (p. 311), 'the cloud gathers over the fire altar, the once fragrant wood of Truth is wet with the deadly dews of doubt'; and he urged the community to ignore the barren findings of European philologists, who sought verity 'among the dry bones of words', and who denied that dualism which was at the heart of the faith. 'The law of the Universe is a distinct Dualism . . . and the personification of (its) opposing powers by Zaratusht was but the perfectly scientific and philosophical statement of a profound truth' (ibid. 314–15). Hence his teachings (said Olcott) were 'in agreement with the most recent discoveries of modern science . . . and the freshest graduate from Elphinstone College (had) no cause to blush for the "ignorance" of Zaratusht' (ibid. 303).

Olcott's words gave the same sort of support and satisfaction to occultists as Haug's interpretations had to reforming theists; and a number of the orthodox too were pleased to hear a Westerner speak in praise of rituals. Theosophy held even more attraction for Hindus, since its attempted reconciliation of all creeds was based on Vedantic

Hinduism; and soon there was a thriving branch of the Theosophical Society in Bombay, with Hindu and Parsi members. The latter poured out a flood of books and pamphlets to spread their ideas, arguing that theosophy had been taught, esoterically, by Zoroaster himself, whom they claimed was a divine being, an Amashaspand incarnate, and so even greater than the other hidden 'Masters'. The rituals of the faith they followed Olcott in interpreting in pseudo-scientific terms, explaining those of the fire-cult, for instance, as designed to create 'pyro-electricity'. Despite their regard for the significance of their own ancient rituals, Parsi theosophists tended to adulterate Zoroastrian observances by creating new rites, heavy with symbolism, in their own homes.

Ilm-i Khshnum: Zoroastrian occultism

For this they were censured by adherents of the Ilm-i Khshnum, an exclusively Zoroastrian occult movement. This took its name, intended to mean 'Science of (Spiritual) Satisfaction', from a word 'khshnum' that occurs once in the Gathas; and it was founded by Behramshah Shroff, who was born in Bombay of priestly stock in 1858. His parents were very poor, and he was not made priest himself, or indeed given much education of any sort. When he was seventeen he wandered off to join an uncle in Peshawar; and there, the story goes, he was taken up by a caravan of outward-seeming Muslims, who secretly wore the kusti. He travelled with them to Iran, and was led to a miraculous place on Mount Demavand where he was enlightened by the 'Masters', who explained to him the esoteric meaning of the Avesta. He returned to live in Surat, where he kept silence for thirty years. Then in 1902 he began to preach, interpreting the Avesta on an 'elevated' plane. His doctrines have been characterized as a thorough-going adaptation of theosophy, with belief in one impersonal God, planes of being, and reincarnation, much planetary lore, and a complete disregard for textual or historical accuracy. With cloudy occultism went strict orthopraxy and observance of the purity laws. Behramshah gradually gained a small following in Surat and Bombay, and, more surprisingly, won over a number of Sanjana priests at Udwada. Two Ilm-i Khshnum agiarys exist in Bombay and one in Udwada, and there is a mass of Ilm-i Khshnum literature, much of it advocating vegetarianism and an ascetic way of life.

One observance maintained by Ilm-i Khshnum is that laymen as well as priests may undergo the barashnom. This was the case for the whole Parsi community down to the eighteenth century, when (for some reason) priests in Bombay began withholding the purification from the laity. By the end of the nineteenth century it was general practice for the Parsi laity to undergo it only vicariously, paying priests to be their proxies, whereas among the Iranis it was still being administered locally to lay men and women in the 1970s.

With their regard for orthopraxy, Ilm-i Khshnum have a clear position in controversies over forms of prayer, which first arose in the nineteenth century. The reformists, influenced by Protestant Christian usage, urged that Avestan prayers should be translated into the vernacular, so that worshippers could understand what they were saying. The orthodox position was that Avestan was the sacred language, and that to pray in it was part of the age-old devotional tradition of the community, and not to be given up; and the occultists supported them, on the grounds that the ancient words produced beneficial vibrations on the ethereal plane. The reformists produced a Gujarati prayer-book, but failed to bring it into general use. The community has remained therefore united in its forms of worship.

Parsis and the printed word

Until the nineteenth century the learning of Avestan prayers was a matter of patient repetition by teacher and taught; but in the 1820s Mobad Furdoonji Marzbanji, the 'Caxton of Bombay', began printing the Khorda Avesta in Gujarati script, and soon copies of this were generally and cheaply available. This step, taken by a mobad was another blow to the status of priests. Till then they had been the guardians of the holy words, both through knowing them by heart and through being able to read them in the mysterious Avestan and Pahlavi characters; but now, transcribed into the adequate and familiar Gujarati script, they could be read by any school-child, and what had been a professional mystery was open to the many. Later one of the most gifted of Kharshedji Cama's pupils, Tehmuras Anklesaria, a Godavra priest, set up another press to print Avestan and Pahlavi works in the original scripts. In 1888 he printed the complete Yasna and Visperad with ritual instructions, and also a huge Vendidad with especially large characters, so that priests could read it easily by lamplight during the night office. The actual understanding

of Avestan texts was meantime furthered by one of his fellow-students, Kavasji Kanga, who published over the years a revised Gujarati translation of the whole Avesta, as well as an Avestan grammar (in 1891) and a detailed Avestan dictionary (in 1900). In the preparation of these he made full use of the work of European philologists.

The Parsi practice of the faith

In 1898 there appeared a study of the Parsis of Gujarat, commissioned by the British Government from two orthodox Parsis, Kharshedji Seervai and Bamanji Patel (the editor of 'Parsi Prakash'). This admirably succinct work describes the beliefs, customs and daily life of 'provincial' Parsis at the end of the nineteenth century, and shows how little these had changed from earlier days. In Bombay too the Parsi community continued to hold together, not only as an ethnic body but as one united by the practice of the faith. The controversies which troubled it were largely doctrinal, and even reformists usually turned to the priests to perform the customary rites at marriage, to initiate their children, and to solemnize the soul-ceremonies of their parents; and however strongly they rejected dualism intellectually, their moral attitudes continued to be those which a long tradition of dualism had engendered, so that evil was felt to be something aggressive, to be fought and subdued. So too with the occultists: despite their intellectual acceptance of a remote, impersonal God, reality remained for them the worship of Ohrmazd and defiance of his Adversary. Effective religious beliefs (those, that is, which influence behaviour) thus remained broadly the same for Parsis of every persuasion, and it is striking how often the biographies of distinguished Parsis of the late nineteenth century present a man of the same stamp: kindly, generous and in the main forbearing; simple in his own life, disciplined, and strict in the upbringing of his much-loved children; tirelessly active, optimistic, and filled with a great desire to serve his fellow-men, to advance the cause of goodness, and to diminish evils, whether of ignorance, poverty, sickness or social injustice.

Women in the early nineteenth century still kept their traditional place in the home, where they had a major part in maintaining the domestic rites of the faith: tending the hearth fire, censing the house with brazier and incense each evening at sunset, doing the ritual

cooking, in strict purity, for family observances, and training the children in their religious duties. In the latter half of the century, after the reformists had started girls' schools, women gradually began to take part also in the public life of the community, and to attend what had previously been wholly male functions, such as the gahambar feasts. By then, however, these feasts, which for so many centuries had been a means of bringing rich and poor together, were no longer, in Bombay, an occasion for all Parsis of one locality to forgather. Their houses there were too scattered, and the rich had adopted foreign ways, and were no longer ready to sit at one cloth with the poor. So the ancient custom, though still observed, had degenerated there more or less into club or social dinners, though still with a religious element.

Earlier, maintaining the gahambars had been one of the tasks of the Parsi Panchayat; but by the end of the nineteenth century this body had given up many of its former functions, relinquishing them variously to British courts of justice or to individual philanthropists. In other ways, however, its power and prestige had grown. In 1834 the Panchayat possessed relatively modest assets and no quarters of its own. In 1875 it entered into imposing premises, with its trustees administering funds amounting to 44,000,000 rupees, and acting as bankers for many smaller Parsi bodies. As the community had spread out and founded new colonies, first along the shipping routes of the British Empire, and then across India, following the railways, there came into being many new Panchayats or Anjomans (the Hindu or Persian terms were by now used interchangeably). Of them a Parsi has written: 'Wherever in India or abroad there lived five to ten Parsis or more, a Panchayat or Anjoman soon grew up and collected funds for common religious and charitable purposes. Their activities soon expanded to meeting other needs as of relief of poverty, assistance for education, providing medical care, housing and other social needs. The apex of these local Anjomans has been the Parsi Panchayat of Bombay, the custodian of the funds of most of the Panchayats in India and a few from abroad. This great co-operative pyramid of the Parsis has been the bulwark of strength, representing a modest structure of a unique Social Security system. . . . Although all the wants of the needy members may not be met adequately, one can say that no deserving Parsi need starve or grow hungry, no Parsi child need grow up without minimum education, and no sick Parsi need suffer for want of medical care' (Bulsara, p. 9).

In the late nineteenth century, it is estimated, there were about 120 such local Anjomans, about the same number of dakhmas or 'towers of silence' (this expressive term had been coined by a British journalist), and 134 lesser fire temples. (Older centres often had more than one agiary and dakhma, and some new ones lacked either, and had of necessity to bury their dead.) In Bombay two more Atash Bahrams had been consecrated, a Kadmi one, enthroned by the Cowasji brothers in 1844, and a Shenshai one installed by the Bhagaria Anjoman in 1898 – this being the eighth and last Parsi Atash Bahram. Its high priest was Jamasp M. Jamasp-Asana, a descendant of the Jamasp Asa who, with Darab Kummana, had studied under Dastur Jamasp Vilayati. Another branch of this family provided the priest-in-charge of one of the fire temples in Poona, on whom eventually was conferred the impressive title of 'Dastur of the Shenshai Parsis of the Deccan, Calcutta and Madras', while in 1909 the Parsis of Karachi named their chief priest 'Dastur of the Parsis of North-West India'. These titles (probably inspired by those of Christian bishoprics) had little reality, for outside the old 'panths' a dastur's authority was limited to his own temple (to which he was elected by the trustees), and any wider influence which he might exert depended on his personal qualities.

Irani Zoroastrians in the nineteenth century

While the Parsis thus prospered and spread out, their Irani brethren, pitifully reduced in numbers, were suffering greatly. Life for them was continually hard, but the most dangerous time was always that between the death of one king and the crowning of the next, when there was no recognized local authority. Then in Yazd and Kerman fanatics and ruffians alike 'fell upon the poor Zoroastrians, mishandled them, even killed some of them, robbed them, and especially took from them . . . their books, to burn them' (Petermann, 204). Travel was now officially forbidden them; but in 1796 a Kermani managed to flee secretly to Bombay with his beautiful daughter Golestan, who was threatened with abduction. There she became the wife of Framji Panday, a merchant, who for her sake aided 'with body, mind and money' other Irani fugitives. In 1834 their eldest son started a fund to help Irani refugees in India; and twenty years later another son helped found the 'Society for the Amelioration of the Conditions of the Zoroastrians in Persia'. One of the first actions of

this Society was to send an agent to Iran, and fortunately its choice fell on the valiant Manekji Limji Hataria.

Manekji, a small trader who had travelled widely in India, was devoted to his faith and community; he was also self-reliant, resourceful, and had the tact and patience needed to negotiate on behalf of his oppressed co-religionists. He was dismayed at first to find them so reduced in numbers, the precise figures, as he reported them to the Society in 1854, being 6658 in Yazd and its villages, only 450 in and around Kerman, 50 in the capital, Tehran, and a few in Shiraz. In that same decade the number of Parsis in Bombay was estimated at 110,544 (or 20 per cent of the population), with some 20,000 in Surat, and perhaps 15,000 in the rest of Gujarat and scattered about India. Yet the Iranis, despite everything, had kept the same spirit and enterprise as the Parsis; and as soon as Manekji managed to have the pressures on them a little reduced, their 'akabir' or elders set to work with him to rebuild dilapidated fire temples and dakhmas (they had been prevented from keeping these in repair), and to do what could be done for the most destitute among them. A bold innovation (much disapproved of by the local Muslims) was the founding of schools to give Zoroastrians a basic, Western-type, education. Manekji began this activity within a year of his arrival, and soon, with the help of Parsi funds, primary schools had been established in Yazd, Kerman and many of the Zoroastrian villages; and in 1865 a small boarding school was opened in Tehran. Manekji encouraged the growth of the little colony in the capital, since Zoroastrians suffered less there than in the old centres, where prejudice against them ran deep.

Manekji struggled against oppression of every sort, striving, for instance, to bring murderers of Zoroastrians to justice. (The punishment, when he was successful, was usually a small fine, for the death of an unbeliever was of little consequence.) But his main aim, pursued over years, was the abolition of the jizya, and in 1882 his efforts were at last crowned with success, to the boundless joy and gratitude of the Iranis. Many inequalities remained, and plenty of local harassment; but from this point on they began the same ascent to wealth, through commerce, as the Parsis before them, helped like them by their talents and industry, and by their reputation for scrupulous honesty.

Irani priests had for many decades before this been making their way unobtrusively to Bombay to serve for a while at the Dadyseth

Agiary; and in the 1860s Tehmuras Anklesaria began to frequent their company there in order to learn Persian and 'Dari' from them. Later, when editing a Pahlavi text, the Dadestan i dinig, he asked an Irani friend, Mobad Khodabakhsh Farud, to make inquiries, on his return to Persia, for manuscripts of this work. To his astonishment Khodabakhsh returned a few years later bearing manuscripts not only of it, but of the Epistles of Manushchihr, the Wizidagiha of Zadspram, a Pahlavi Rivayat, a part of the Madigan i Hazar Dadestan, a longer recension of the Bundahishn, and the Nirangestan. Some of these manuscripts were unique, and the works they contained might otherwise well have perished, even at that late date, for Khodabakhsh explained that their owners had parted with them only because they knew that they would be safer with the Parsis. Tehmuras edited and printed some of the texts himself, while others were edited in the twentieth century by his son Behramgore, and by another priest, one of the finest Parsi scholars, Bomanji N. Dhabhar. Tehmuras, in part return, worked with an Irani priest to make a Persian translation of the Khorda Avesta for his community. This, and service books in Persian and Avestan script, were printed in Bombay and taken in small consignments to Iran.

The Iranis, enclosed within a society which was itself still quite untouched by progress, were naturally far more conservative than the Bombay Parsis; but not so much divided them in outlook and way of life from co-religionists in Gujarat, and Manekji, who himself came from a village near Surat, seems to have found only one practice to trouble him, that of sacrificing cows, the ancient ritual offering to Anahid, at the shrine of Banu-Pars; and such was the gratitude that the Iranis felt to him that they abandoned this at his persuasion. He made no objection to their substituting sheep and goats, which were still sacrificed by the Parsis, even in Bombay, down to the mid nineteenth century. Then gradually, under the pressure of reformists, the rite was abandoned there, and Gujarat slowly followed suit; and there are many Parsis today who sincerely deny that it ever formed part of their religious practices.

Influences from Bombay filtered back to Iran too from the late nineteenth century, but had little general effect there in the Qajar period. The half century after the abolition of the jizya was in many ways a golden age for the Irani Zoroastrians. Education and new ideas had not begun seriously to challenge old orthodoxy, and increasing wealth was largely put at the service of the faith. Yet during this time

the seeds of change were sown there also. As had happened in India, the sons of priests followed the laymen's sons into the new schools, did well there, and in ever-increasing numbers abandoned their fathers' calling for secular careers. The Tehrani community grew apace, as the Bombay one had done, and since individuals were making great fortunes the communal solidarity of the years of oppression was weakened, while modern ways began to undermine age-old orthopraxy.

One more great sorrow came, moreover, to the Iranis at this time, which was that, just as life was becoming safer and more prosperous for them, a relatively large number of their community were attracted by the preaching of the Baha'is. For centuries the Zoroastrians had had to grieve for those of their fellows who were lost to Islam, but at least these had achieved by their apostasy a better worldly lot; now they had to mourn for relatives and friends who on embracing this new religion met persecutions as harsh as any that the Zoroastrians themselves had known during the worst years of oppression. Why there should have been so many converts is not simply explained, but a number of reasons suggest themselves. The founder of Babism (the fore-runner of Baha'ism) was regarded by some as the Saoshyant, his being a purely Iranian movement, and necessarily opposed to Islam. Thereafter Baha'ism developed a claim to be a world-faith, and offered the Irani Zoroastrians, as theosophy did the Parsis, membership of a wider community, in which they would have an honoured place. But since Muslims regarded Baha'ism as a pernicious heresy, adopting it sometimes led to horrible deaths.

Parsi calendar and religious reforms in the early twentieth century

In Bombay meanwhile a development took place which was designed to end the rift between Shenshais and Kadmis. Kharshedji Cama was troubled by the calendar problems which divided his community; and became convinced that, since the original Zoroastrian calendar must have remained in harmony with the seasons, this could only have been, in essence, the Gregorian one. The intercalation of an extra day every four years had simply been neglected, he supposed, in the confusions of past history. Accordingly there was founded, in 1906, the Zartoshti Fasli Sal Mandal, or 'Zoroastrian Seasonal-Year Society', whose aim was to persuade the whole community to adopt such a calendar, with a fixed spring No Ruz and a leap-day every

fourth year; but its members, who called themselves Faslis, increased their numbers only slowly.

The Parsis had by that time made fine scholarly contributions to knowledge of their religion, notably through editing and publishing Pahlavi texts; but they felt the lack of progress in theological studies. So a group of reformists, again led by Cama, sent a young Bhagaria priest, Maneckji Dhalla, to New York to study under the American Iranist, Williams Jackson. Dhalla left India profoundly orthodox, as he explains in his autobiography, but during three and a half years abroad learnt to blend his traditional beliefs with Western academic dogma, and to contemn ritual. On his return he was elected their high priest by the Parsis of Karachi, a progressive, mercantile community, and thereafter he wrote several books on Zoroastrian theology and history. These contain much valuable material, but never deal rigorously with the contradictions which arose from the mixture of traditional orthodoxy with alien ideas. Thus he once wrote: 'It seems to me that we tread a very delicate path when we set aside as non-Zoroastrian all that does not appear in the Gathas' (*Zoroastrian Theology*, 77–8), and he in fact continued to venerate the yazatas as his forefathers had done, seeking their help in this life and looking to be judged at death by Mihr, Rashn and Srosh. Nevertheless on paper he was ready to describe these beings as 'pre-Zoroastrian divinities', belief in whom had been 'engrafted' on the pure monotheism which Zoroaster had taught. Dhalla was able to live with such contradictions, it seems, partly because of a lack of strong concern for logical consistency, partly because the life of the spirit was for him more important than that of the intellect, the practice of the faith than its theology. It was natural, therefore, that among his writings there should be a purely devotional work, called 'Homage unto Ahura Mazda', which has been widely read and used by Parsis. In it Dhalla explicitly accepted a modern Western version of the old Zurvanite heresy, according to which Ahura Mazda himself was the hypothetical 'father' of the twin Spirits of Y 30.3, who were now identified as Spenta Mainyu (regarded as wholly distinct from Ahura Mazda) and Angra Mainyu. Yet though Dhalla thus, under foreign influences, abandoned the fundamental doctrine of the absolute separation of good and evil, his book still breathes the sturdy, unflinching spirit of orthodox Zoroastrian dualism. 'As a soldier takes the oath of fealty to the king, so is every Zoroastrian arrayed on the side of the King of kings to fight a stubborn fight, a courageous

fight . . . against . . . falsehood, inequity, vice and wickedness . . . I will fight Angra Mainyu, hand to hand and foot to foot and hurl him headlong' (op. cit. 135). 'Let me not' (he prayed) 'be a visionary, or a dreamer' (ibid. 246); rather he sought to be one who was tirelessly active in the cause of righteousnes, of Asha. Zoroastrianism, he declared, is 'the most . . . buoyant, optimistic, hopeful, youthful religion' (ibid. 241), 'for thou, Ahura Mazda, art hope itself . . . Zarathushtra gives us thy message of Hope – hope in the ultimate triumph of good over evil, and hope in the destruction of the Kingdom of wickedness and the coming of thy Kingdom of Righteousness!' (ibid. 117).

Despite doctrinal innovations and uncertainties, Dhalla's work remained thus orthodox in spirit. Nevertheless he clashed with traditionalists by attacking what he regarded as outworn rituals, the saying of prayers by rote, and the exclusion of non-Zoroastrians from religious observances; and he expressed himself in such matters with characteristic Parsi vigour. 'May the breath of Vohu Manah' (he prayed) 'blow the mists of superstition and credulity, that generate orthodoxy, from my mind and illumine it with the gleams of the sunshine of needful reform. . . . Let me discern the signs of the age I live in. Let me be in harmony with it' (ibid. 276, 277).

In accordance with such aspirations, Dhalla was a prime mover in establishing an annual Zoroastrian Conference to continue the work of the nineteenth-century reformists. Its first meeting, in 1910, was stormy; but thereafter the organizers concentrated their main efforts on practical, uncontroversial matters, such as technical and educational projects for the welfare of the community. (Industrialism had by then reached Bombay, and the Parsis were adapting themselves to owning and to working in factories, both of which activities disrupted old patterns of life.) Relative peace, therefore, reigned at its proceedings; and in 1913 its President felt able to address the opening meeting with satisfaction in the following words: 'Our religion . . . is singularly free from dogmas, and is so simple in its tenets that it differs but little from Unitarianism or Rationalism', thus contrasting, he claimed, most favourably with other creeds. As an observer commented (Moulton, 175), the danger of such an attitude was its negative emphasis. 'Reforming Parsis are so busy denying and denouncing that they have difficulty in assertion.' Yet at this very time visitors to Bombay were recording the impression made upon them by the evening gathering of Parsis at the sea's edge to say their

kusti-prayers, 'Going and coming all silent and quite informal, worshipping together and yet each alone. On feast days there are thousands lining the shore, and every day the number mounts up into the hundreds. Some stay but five or ten minutes, some half an hour or more . . . either reading additional prayers from a prayer-book . . . or making spontaneous prayers of their own. . . . The dome of the eternal heavens is the cathedral, the setting sun acts as altar, and the . . . evening sky, bending over the endless reaches of the Indian ocean, lends a framework' (Pratt, 335–6). Despite all the forces of change, the devotional life of the community thus continued, even in industrialized Bombay, to flow placidly along old channels, with prayer being offered at the appointed times to the Creator in the setting of his own creations; and this was something of which reformist and traditionalist could alike approve.

CHAPTER FOURTEEN

In the twentieth century

Urban Parsis

For both communities the chief strongholds of simple, untroubled orthodoxy had been the villages and country towns; but the twentieth century has seen the erosion of this rural life, and by its latter half most Zoroastrians have become city dwellers. For the Parsis this process, already well advanced by 1900, was hastened by the movement for India's independence. This was patriotically supported by individual Parsis, among whom had been founder-members of the Congress Party; but in time it unleashed some Hindu hostility against the community, which was thought to have prospered unduly under British rule. In the 1930s there was a boycott of Parsi farms in Gujarat, which forced their owners to sell. Others suffered through prohibition (introduced in Gujarat in 1937), for some Parsi villages were given over to growing the toddy-palm. There was an exodus therefore of country people to Bombay. There too the golden age of prosperity for the Parsis was over, with Hindus and Muslims now competing strongly where they had once led; but the Parsi Panchayat still disposed of large funds, and the trustees strove to keep the 'devil of unemployment' away from their co-religionists by creating training schemes, and they provided also subsidized communal housing. Some of the more conservative among them were uneasy at engaging in such new activities, but they were only an extension of those by

which down the centuries the 'akabir' had sought to care for the poorer members of the community.

Parsi philanthropists in general shared the trustees' instinct for keeping to familiar ways; but one who had broken earlier away from tradition was the pioneer industrialist, Jamshedji Tata (himself a Bhagaria priest in minor orders), who established scholarships for able boys of any creed to study science and technology. No one arose to make similar endowments for the humanities, and outside the two Madressas little provision was made for the scholarly study of Zoroastrian history and religion, and those who were drawn to these subjects had to pursue them in their spare time. With Parsi energy and devotion several did so, among them two fine historians, Shapurshah H. Hodivala and Dara Meherji-Rana. The best known to the world at large was Jivanji J. Modi, who was hereditary priest-in-charge of a Bombay fire temple, a graduate of both Elphinstone Institute and the Sir J. J. Madressa, and for fifty years full-time secretary of the Parsi Panchayat. He wrote many books and articles on Parsi rituals and customs, history, beliefs and folk-lore, and received much recognition from foreign learned societies. His major work in English, published in 1922, was 'The Religious Ceremonies and Customs of the Parsees', written partly to record observances which were then being abandoned in the rush of industrialized life.

The founding of new fire temples continued, however. These included a Fasli one, called the 'Atesh-kade', established in 1937, whose first priest-in-charge, markedly a reformist, became drawn into association with the 'Mazdaznans'. They were yet another eclectic, occultist American group, whose founder, one Otoman Hanish, claimed visionary enlightenment. He had come across the English translation of the Avesta (in the Sacred Books of the East), and blended elements from what he apprehended of Zoroastrianism from it with others from Hinduism and Christianity, used fire as a cult-symbol and added breathing exercises, song and dance. In the 1930s a wealthy follower of his, calling herself 'Mother Gloria', arrived with a few others in Bombay, intending to restore to the Parsis the true message of Zoroaster, lost to them through the error of ages. The wrath of the orthodox was deep, and probably startled the well-meaning lady by the vigour of its expression. She nevertheless remained in Bombay for a number of years before returning to the USA, where the movement still has a small following.

Zoroastrians in modern Iran

Meantime the Irani Zoroastrians were pursuing a course which was to turn them also, in a mere half-century, into a mainly urban community, with Tehran having the same dominant role in their society as Bombay in that of the Parsis. In 1900 it was still Yazd and its villages which had the largest Zoroastrian population, of some 10,000 souls; and there was much traditionally pious activity there, with the repairing of old fire temples and shrines, and the building of new ones, and the making too of water-tanks, and other useful public works. Money was also spent by individuals in endowing gahambar observances, and the Gahambar Khane, where communal religious services and feasts were held, was rebuilt on an impressive scale. The new schools were a progressive element, and they included the first Iranian school for girls, founded early in the century by Sohrab Kayanian, head of the Zoroastrian Anjoman of Yazd. In the 1850s both Yazd and Kerman, under guidance from the Parsi agent, Manekji, had turned their traditional councils of elders into elected Anjomans, each with a secretary and written minutes; but with these, as with the Parsi Panchayat, the hereditary principle persisted. In Yazd the priests had their own separate assembly, under the Dasturan dastur, which exerted considerable authority in religious matters.

Although individual merchants had attained wealth, and through it influence, the Zoroastrians of Yazd and Kerman were still despised, bullied, and sometimes brutally mistreated. Matters were easier in Tehran; but in 1900 the ways there were rough and dangerous, and the Zoroastrians of southern Persia found it easier and more profitable to maintain their links with Bombay. The Tehrani community numbered then only about 325 souls, and had only one communal place of worship, a little shrine to Bahram Ized, divinity of the way. (This had been built about 1830, when Zoroastrian villagers used to travel up on foot from the south, in groups of 200 or so, to seek summer work in the gardens of the capital.) They founded their Anjoman in 1898, and ten years later established an Adaran fire, tended by priests from Yazd. The temple in which it was installed was built on the Parsi plan, with the sacred fire set in a metal container in a central sanctuary, visible to all who entered; and this testifies both to the safety of life in Tehran, and to the changed relations between the two Zoroastrian communities, with the Iranis, grateful for help and impressed by the Parsis' achievements, conceding to them the sort of

authority which the Parsis had earlier looked for from those in the mother-country.

Before the Anjomani fire was installed, a Dadgah fire had been maintained at his own house by the great merchant-banker, Jamshid Bahman Jamshidian, who by his own exertions had made himself one of the wealthiest and most influential men in Iran. He had a Zoroastrian love of justice, and sought it not only for his own community, but for all the oppressed of the land; and this led him to support the movement for constitutional reform. After many difficulties a parliament, the Majles, was established in 1906, and he was among the first members to be elected. So after over 1000 years a Zoroastrian voice was heard again in the councils of Iran. In 1909 it was agreed that each of Iran's minorities should return one representative to the Majles, and the first official Zoroastrian deputy was Kay Khosrow Shahrokh. This remarkable man, of a traditionally learned Kermani family, had been sent by Manekji as a boy to study in Bombay, where he was profoundly impressed both by the Parsis' own progress, and by what he learned among them of the glories of ancient Iran. (This was something which teachers at the Elphinstone Institute, reared in classical studies, could tell their pupils about; and it was in the nineteenth century that the name 'Cyrus' became current among the Parsis, and the symbol of the winged disc from Persepolis was adopted by them as the Zoroastrian symbol, to appear proudly over the gates of fire temples and schools.) So Kay Khosrow returned with two ambitions; to help his own community to advance, and Iran to regain her dignity among the nations. He did much to further both aims, for he was Zoroastrian deputy for thirteen sessions of the Majles, and was one of Iran's most tireless and devoted public servants for over thirty years.

In 1925 the Majles deposed the last Qajar, and enthroned Reza Khan, his prime minister, in his stead. He, as Reza Shah Pahlavi, sought to increase Iran's wealth by modernization, and at the same time to deepen the nation's sense of pride and identity by evoking the unique splendours of its imperial past. These aims led to accord between the king and the Zoroastrian deputy; and it is held to be a result of this that when Reza Shah introduced a Gregorian-type solar calendar, he chose Zoroastrian names for its months.

Some feeling for the pre-Islamic era had always been kept alive in Iran by Firdausi's Shahname, but the religious element in the epic was deliberately slight. Now, linked with the new patriotism, there began

an awakening of interest not only in the old days but in the old faith. One of the foremost workers in this field was Ibrahim Pur-Davud, who, like Shahrokh, was an ardent patriot and idealist. Though of Muslim parentage, he became convinced that Persia would best achieve greatness again if her inhabitants abandoned a philosophy of submission to fate, and 'like our valiant and truthful ancestors' learnt to regard life as a perennial struggle between good and evil, in accordance with the religion of Zoroaster. He set himself therefore the arduous task of making the Avesta known to his fellow-countrymen in Persian translation. He based his versions on the work of European scholars, and principally on that of the great German lexicographer, Christian Bartholomae; and in presenting Zoroastrianism to Muslim Iran he was naturally happy to stress the theory of Zoroaster's rigid monotheism, without any taint even of theological dualism. 'The contest is only between the spirits of goodness and evil within us in the world. . . . Good thoughts, good words, and good deeds, stand as the fundamental principles of the religion of Zarathustra. And this is a perennial source of glory and pride to Iran and the Iranians, that once in that land one of its sons gave this grand message to humanity, to keep themselves aloof even from bad thoughts' (pp. 48, 50–1).

The Zoroastrians warmly welcomed Pur-Davud's efforts to win recognition for the nobility of their faith among those who had so long despised it as polytheism and fire-worship. His translation of the Gathas was printed in Bombay under Parsi auspices, and his work in general was hailed by them as a harbinger of coming goodwill and understanding among all the inhabitants of Iran. Unquestionably it contributed greatly to the increased respect felt for the old religion by educated, liberal Iranians, some of whom were led to read other works written by Irani Zoroastrians for the enlightenment of their own community. Among these were two by Kay Khosrow Shahrokh, the 'Ayin-i Mazdesnan' and 'Furugh-i Mazdesnan', through which he sought to present to the Iranis the Parsi reformists' ideas about their ancient faith (as possessing originally a simple theology, a high ethical code and virtually no observances).

Since the reformists' ideas derived originally from Europe, there was harmony between Shahrokh's expositions and those of Pur-Davud; but these ideas had less immediate impact on the orthodox in Iran than had been the case earlier in India, because most of them still lived in the provinces, where they quietly pursued old ways, and felt

little need to read or to trouble themselves with novel expositions of the faith. In the 1930s, however, one proposed innovation was forced on the attention of the whole community. While in India Kay Khosrow had been impressed by arguments in favour of the 'fasli' calendar, and he saw its adoption as both desirable in itself, and a means of bringing the Zoroastrian reckoning into close accord with the new national one. He convinced Sohrab Kayanian in Yazd, and Sorush Sorushian, head of the Zoroastrian Anjoman in Kerman; and in 1939, after years of reasoning and exhorting, the reformers persuaded the whole Irani community to adopt the fasli calendar, named by them the 'bastani' or 'ancient' one (since this they truly believed it to be). The greatest difficulty had been in winning over Yazd; and many people there continued to be troubled by the thought that they were doing wrong in using an alien, secular form of reckoning for calculating their holy days. So after a short time, led by their priests, they reverted to the 'qadimi' or 'old' calendar. Since 1940, therefore, the small Irani community has observed two calendars, so that in the 1970s Tehranis and Kermanis celebrated the religious No Ruz (on 1 Farvardin) in March, and most Yazdis in late July. The Parsis continued to have three calendars, that is the two observed in Iran and their own Shenshai reckoning (with No Ruz then in August).

An ancient usage which the Tehrani reformists were prepared to abandon under pressure from the Shah, as not in harmony with modernization, was the rite of exposure of the dead. So in 1937 they established an 'aramgah' or cemetery (literally 'place of rest'), and abandoned the hillside dakhma built by Manekji. Against scriptural precept (that the dead should be laid in barren places) the 'aramgah' had running water, trees and greenness; but care was taken to isolate the corpses from the good earth by the use of coffins placed in cement-lined graves (a more expensive process, inevitably, than exposure in a communal tower). Two years later Sorush Sorushian established an 'aramgah' in Kerman also, but the dakhma there continued in use, as a matter of personal choice, until the 1960s, and it was not until 1965 that the Yazdis began using a cemetery. A decade later it was only Sharifabad, with its long priestly tradition of orthodoxy, which still maintained and used its dakhma. Since the beginning of the century there had been Parsis too who gave preference to burial over exposure, and in crowded Bombay a movement had grown up for using crematoria. This had greatly

distressed traditionalists, and most priests refused to perform rites for the dead in such circumstances. The towers of silence remain in use there in beautiful gardens on Malabar Hill; but this once lonely place is now ringed by tall apartment buildings, and many criticisms of the custom are voiced from within and without the community.

Southern Persia changed comparatively little during Reza Shah's reign, but with new security the Zoroastrians of Yazd increased their numbers to about 12,000. The 1940s brought occupation of Iran by British and Russian troops, with some intensive road-making, and the introduction of motor transport on a large scale. When the foreigners withdrew, they sold a number of their vehicles locally, and soon buses and cars were hastening to and fro between the provinces and Tehran, for the capital had begun to exert a strong pull in many ways. It had the only university in the country, industry was thriving, and rapid Westernization was making life there more varied and attractive. For Zoroastrians it had the added advantage that there was virtually no discrimination against them there. There was a falling off moreover of trade with independent India, and years of drought were reducing the yields of farms. There was therefore a steady movement northward, and between 1945 and 1965 the Zoroastrian population of Yazd is reckoned to have halved, while that of Tehran swelled correspondingly. The number of working priests shrank even more drastically, so that from over 200 in the 1930s they were reduced to no more than ten, and there was no longer an acknowledged high priest among them, a Dasturan dastur. They thus lost most of their old authority in Yazd, and gained no new voice to compensate in Tehran, for most of the priests and priests' sons who left for the capital took up secular callings there. Kerman too lost a high proportion of its Zoroastrian population to the northern city. The last village family of Zoroastrians left the district in 1962, and there were by then only three or four working priests in the town of Kerman itself.

The laity thus gained authority in the Irani community even more rapidly and thoroughly than among the Parsis; and with wealth and enterprise becoming concentrated in Tehran, the Anjoman there acquired the same role of leadership as the Bombay Panchayat. It too was a lay body, largely concerned with furthering social and philanthropic work, and its elected members included both orthodox and reformist – for the flight from the south had brought numbers of traditionally orthodox Zoroastrians to the capital, many of whom tried to maintain their old observances as best they could in the new

conditions of city life. The reformists were anxious, however, to persuade the whole community to achieve a 'rational devoutness', and to abandon many rituals and practices. They founded societies for discussion and inquiry, published books and journals, sent down lecturers to Yazd and Kerman to urge the need for progress, and in the 1970s began to bring children up from there to summer camps, to introduce them to modern ways.

Parsis in independent India and Pakistan

Meantime the end of British rule in India in 1947 had brought great changes for the Parsis, threatening the ties which bound their community together. The 5000 or so Parsis of Karachi, Lahore and Quetta found themselves living in the Muslim state of Pakistan, and obliged to learn Urdu in preference to Gujarati. A number emigrated from there and from India, mostly to England, Canada and the USA; but the majority remained, whether as Indians or Pakistanis, and played a valuable part in the life of the two states, contributing (in proportion to the size of the community) a striking number of public figures – soldiers, airmen, scientists, industrialists, newspaper editors. (Public service had long been regarded by Parsis as a religious obligation, a part of their duty, each according to his ability, to care for their fellow-men.) India being a secular state, there was no planned discrimination there against Parsis, and that they suffered at all as a religious community was incidental. Thus measures begun for economy during the 1939–45 war, and continued after independence, included a ban on all public banquets, and so virtually put an end to the age-old observance of communal gahambars. It also became difficult to import wool for weaving kustis (by now the task of priests' wives in India, and laywomen in Iran), and the Parsi Panchayat had to make urgent representations to obtain a special quota. Religious schools were obliged to open their doors to all comers, and so it was no longer possible to maintain a truly Zoroastrian atmosphere in the Parsi ones. Apart from such government actions, material progress continued its remorseless erosion, and as the hearth fires went out in Zoroastrian homes in Bombay as in Tehran (replaced by electricity, oil or gas) a centre for family devotions vanished with them, while the enticements of new interests and diversions encouraged increasing neglect of religion, an indifference more deadly than all the clash of controversy.

Recent interpretations of Zoroastrian belief

For those Parsis in India who remained actively devout, and still sought ways of interpreting their ancient faith, there was naturally an inclination now to turn away from a Christian approach, and seek affinities in Indian religion. Some, accustomed by theosophy to linking different creeds, grafted on to their Zoroastrianism veneration for modern 'gurus' such as Meher Baba, who offered a variety of paths to spiritual salvation; and pictures of such sages came to adorn many Parsi homes, beside idealized portraits of their own prophet. Others sought to interpret the Avesta in the light of the Vedas, and the Parsi Association of Calcutta went so far as to publish, in 1967, a translation of the Gathas by a Hindu scholar who identified the Avesta as the missing 'fifth Veda', and saw Zoroaster's own Gathas as forming the earliest scripture of the Chishti cult. A more solid work was that of Irach Taraporewala, 'The Divine Songs of Zarathushtra' published in 1951. In this the author (a lawyer) first gave a literal translation of each Gatha, which essentially, like that of Pur-Davud, followed Bartholomae's rendering, and then, after an interpretive commentary, provided a second, free translation, designed to render the 'thought' behind the actual words, and to show (as he said, p. xi) 'how all the great ideas I had so highly admired in Sanskrit Scriptures were also discoverable in the Avesta'. Although in general Taraporewala rejected European translations as too literal, he adopted unquestioningly the European assumption that 'it would, of course, be utterly wrong to read the ideas of Later Zoroastrian Theology into the Gathas' (p. xii); and this assumption allowed his second rendering to be almost as free and subjective as those of the occultists. Since then, other translations of the Gathas have been made by Parsi and Irani laymen, who have all proceeded in this same way, of taking an existing translation and re-interpreting it in the light of their own inspired thoughts. The high priests of the Anjoman and Wadia Atash Bahrams of Bombay (Dastur Kaikhosroo Jamasp Asa and Dastur Firoze Kotwal) have continued the exacting task of editing and publishing Pahlavi texts – an activity which has been welcomed by the international academic community; but Avestan studies have been neglected of late by trained Parsi scholars, probably because of the daunting philological requirements for their pursuit.

The problem of interpreting the Gathas lies at the heart of the theological difficulties which confront modern Zoroastrians. Clearly

whatever the doctrines were which their prophet taught over 3000 years ago, these need to be re-interpreted for his contemporary followers, as do the teachings of all other prophets for their own communities. What is unusual in the case of Zoroastrianism is the wide diversity of opinion as to what their prophet originally taught, let alone how this should be understood today; and the blame for this confusion lies largely with the West, and the ruthless self-confidence of nineteenth-century scholars and missionaries. The doctrines of the faith, adumbrated only in the Gathas, are made clear in the tradition, preserved in the surviving Avestan and Pahlavi books; but down to the nineteenth century their testimony, inaccessible to most of the community, was supplemented by the magisterium of the living Zoroastrian church. It was the abrupt impact of Western culture which shattered the confidence of many Parsis in this, making them, like juddins, concentrate on the Gathas, seeking Zoroaster's own message there; but without the key provided by the tradition these ancient devotional texts remained bafflingly enigmatic, and so the versions of them, whether produced by Parsis, Iranis, or Western scholars, varied so much from one another that they caused bewilderment. Matters have now been further complicated with the reversal by Western scholars of nineteenth-century assumptions, because of slow recognition of the subtle allusions in the Gathas to the links between the Amahraspands and their creations, to the lesser yazatas and to the essential rituals of the faith. So the West has now destroyed the basis which it originally provided for Parsi reformists, although this has yet to be realized within the community itself. A few of the orthodox continue serenely untroubled by all this; but many Zoroastrians, in a literate age, long for a simple, noble, lucid scripture on which to base a unified faith, and this is a longing which seems doomed to remain unfulfilled, because of the immense antiquity of their tradition.

Western attacks on this tradition were damaging not only to doctrinal unity but also to communal pride; for once the reformists had accepted the theory that their prophet's teachings were early corrupted, then they had to think that their ancestors had lived by, and in many cases suffered and died for, beliefs which were false. Far from honouring them for faithfulness, they found themselves reproaching them for error. Moreover, by this theory, Zoroaster's own doctrines could have had no influence on religious history, having been almost at once lost to sight. The reformists have thus had

to abandon a great heritage. The orthodox were not deprived in this way; but under attack they tended to entrench themselves behind orthopraxy, and to conduct the battle over observances rather than doctrine. So they too gave no thought to the influence which their religion has had upon other faiths – indeed such considerations are basically irrelevant for those who believe that they are themselves engaged in preserving God's true revelation to mankind. Yet awareness of the historical facts might well be a source of strength and proper pride to others in a small community, struggling not to be engulfed in the general sea of humanity.

International dispersion

The reasons why Zoroastrians should feel their identity especially menaced in the twentieth century are various. There is the dispersal of the Parsis, with less close ties than formerly between those overseas and Bombay and Gujarat; and partly in consequence there is more marrying out of the community, and this, with a sharply falling birthrate, is whittling away its numbers. These latter problems are shared by the Iranis, and both groups face the increase of secularism among their members. Population statistics do not show, therefore, how many believing Zoroastrians there are in the world; but the round figures for the community in 1976 were a total of 129,000 souls, with 82,000 in India, 5000 in Pakistan, and 500 in Ceylon; 25,000 in Iran (of whom about 19,000 then lived in Tehran); 3000 apiece in Britain, Canada and the USA, and 200 in Australia. There were also small groups still in Hongkong and Singapore, but old colonies in Aden, Shanghai, Canton and elsewhere had had to be abandoned, sometimes with an almost total loss of individual and communal assets. Iran has, however, encouraged Parsis of late to settle there and become citizens, and a number of them have done so.

Scattered across the world in this way, the Zoroastrians have kept their energy and resourcefulness, and every local community has produced its 'akabir', who organized the means of achieving social, charitable and religious goals. The older colonies in places like London and Hongkong have had Zoroastrian Associations for many decades, and the new ones have swiftly created them. In the 1970s the Parsis created a Federation of Zoroastrian Anjomans of India; and in 1975 the first North American Zoroastrian Symposium was held in Toronto. Air-travel made it possible to hold a first World Zoroastrian

Congress in Tehran in 1960, with subsequent ones in Bombay in 1964 and 1978. These had the broad aims of establishing contact between the various Zoroastrian groups, and creating a forum where matters of common concern could be discussed. The second North American Zoroastrian Symposium took place in Chicago in 1977. The main questions considered at such gatherings are these: how to arrest the decline in numbers of the priesthood (now reaching a desperately low level even in Bombay); what part ritual and ceremony should have in religious life; how to study and learn about the faith; how to bring up children in the religion; whether the spouses and offspring of mixed marriages (with a juddin partner) may be received into the faith; whether conversion of juddins is permissible; and how to conduct funerary rites. There is ample matter here for debate, and nearly always a wide variety of opinions, from extreme reformist to strict orthodox, even in the newest colonies. One thing which helps sustain Zoroastrians is the knowledge that their community is no longer alone in its troubles (as seemed the case in the nineteenth century), but that the rising tide of secularism threatens to overwhelm other faiths also, however numerically strong, who likewise must battle against it, and strive to reinterpret doctrine and re-examine ritual. They also have justifiable confidence in themselves, and can still draw on those qualities of courage, hope and readiness to defy adversity which Zoroaster's teachings have so remarkably instilled in his followers down the centuries.

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This brief bibliography has two aims: to expand the short references given in the text, and to provide a guide to the chief primary sources and some of the abundant secondary literature. With rare exceptions, articles in journals are not cited; and the references to books are confined in the main to a selection of works in the English language. The primary sources are also cited wherever possible in English translations. (The distinction made for Chapters 5–10 between primary sources and secondary literature is dropped for the later chapters.)

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Note: because of the length of Zoroastrian history, religious terms regularly have more than one form. Where the oldest form is in frequent use it is given first, and the later form is put after it in brackets, e.g. yazata (yazad). If the later form is the familiar one, the position is reversed, but then the chronological relationship is indicated, e.g. Ātash Bahrām (older Ātakhsh ī Varahrān). Cross-references are given where the forms are not closely alike, e.g. Ahura Mazdā *see* Ohrmazd.

Long vowels are marked for religious terms and historical names, but not for personal names of modern times, or for well-known place-names.

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فرهنگ کوچک زبان پهلوی

از

د. ن. مکنزی

مدرس زبانهای ایرانی در دانشگاه لندن

ترجمهٔ

مهشید میرفخرایی

پژوهشگاه علوم انسانی و مطالعات فرهنگی

فرهنگ کوچک زبان پهلوی

بسم الله الرحمن الرحيم

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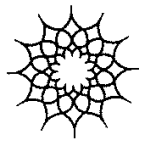

پژوهشگاه علوم انسانی و مطالعات فرهنگی

تهران: ۱۳۷۳

پژوهشگاه علوم انسانی و مطالعات فرهنگی
وابسته به
وزارت فرهنگ و آموزش عالی

شماره ۷۵۸

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مقدمه مترجم

زبان فارسی میانه و متنهای بازمانده از آن نه تنها از نظر مطالب مورد بحث و واژگان گنجینه‌ای گسترده و پهنه‌ای ناشناخته است و نیاز به بررسی، ترجمه و تجزیه و تحلیل دارد، بلکه از جهت شیوهٔ آوانگاری نیز مقوله‌ای درخور توجه و بحث است. وجود املاهای تاریخی فراوان با نارساییهای خطی و برخی از غلط‌خوانیها که در متنهای موجود راه یافته است، کار پژوهشگر این زبان را از چند جهت دشوار می‌سازد. همراه این دشواریها، نداشتن برداشتی روشن از صورت ملفوظ واژه‌ها، امکان هرگونه اظهارنظر دقیق و صریح را دربارهٔ ضبط واژه‌ها با تأمل و تردید توأم می‌سازد. فرهنگهایی نیز که در سدهٔ اخیر نوشته شده‌اند، غالباً نقصهایی دارند که بر آشنایان به این خط و زبان پوشیده نیست. کتابی که اینک در پیش رو است، ترجمه‌ای از فرهنگ کوچک پهلوی [1] است که دربردارندهٔ حدود چهارهزار واژهٔ رایج زبان فارسی میانه است. گردآورندهٔ فرهنگ کوشش داشته است تا واژه‌های مشکوک را به کنار نهد و در مورد شیوهٔ آوانویسی نیز توجه او بیشتر به صورت ملفوظ واژه‌ها در سدهٔ سوم میلادی، یعنی دورهٔ شکوفایی شاهنشاهی ساسانی بوده است. این کتاب پژوهشگر را از مراجعه به فرهنگهای دیگر بی‌نیاز نمی‌کند، بلکه بیشتر نیاز دانشجوی این رشته را برآورده می‌سازد. بدیهی است که

1 . Mackenzie, D.N. 1971: A Concise Pahlavi Dictionary. London: Oxford University Press.

شیوهٔ آوانویسی آن نیز ناهمواریهایی دارد و ترجمهٔ آن بدین معنی نیست که نگارنده با تمام آنچه که در آن آمده، موافق است. در زمینهٔ آوانویسی پهلوی سخن آخر گفته نشده و حقیقت چنانکه باید روشن نشده است. تا تدوین یک شیوهٔ دقیق و همگانی، پژوهشگر ناگزیر است همهٔ شیوه‌ها را ببیند و از میان آنها، آنچه را دقیق‌تر می‌یابد، برگزیند.

مؤلف در چاپ دوم این فرهنگ (۱۹۸۶) تغییراتی داده که به صورت پیوستی ضمیمهٔ چاپ دوم، منتشر شده است. در ترجمه، این پیوست به متن اصلی انتقال یافته است تا کار مراجعه کننده به فرهنگ آسانتر باشد.

از آقای مکنزی که اجازهٔ ترجمه کتاب را دادند و ترجمهٔ بخشی از حرف «آ» را دیدند ونیز همکاران انتشارات پژوهشگاه علوم انسانی و مطالعات فرهنگی، که در کار چاپ کتاب بسیار کوشیدند، سپاسگزار است.

مهشید میرفخرایی

بهار ۱۳۷۳

پیشگفتار نویسنده

نیاز به یک فرهنگ کوچک پهلوی ـ انگلیسی (اینجا پهلوی ـ فارسی)، بویژه برای دانشجویان مشتاق این زبان، از سالیان پیش آشکار بوده است. انتظار برای انتشار واژه‌نامهٔ کتاب «A Manual of Pahlavi» پروفسور نیبرگ ـ گرچه شیوهٔ باستانی آوانویسی به کار رفته در این کتاب دیگر پذیرش جهانی ندارد ـ پنج سال پس از انتشار بخش نخست، هنوز ادامه دارد[1]. امروزه با در دسترس بودن بخشی از مواد کار، هر دانشجوی کوشای زبان پهلوی باید هم چون گذشته فرهنگی برای خود گردآوری کند، کاری که با زبان پهلوی دشوار است و به سبب تنوع روشهای آوانویسی انتشار یافته، دشوارتر نیز شده است. فرهنگ حاضر، که به نظر همگان، شیوهٔ آوانویسی متفاوت با دیگران عرضه می‌کند، درنظر دارد در وهلهٔ نخست، بیگانه با زبان پهلوی را برای فراگیری آنچه که امروزه بدون نقشه یکسان، پهنه‌ای وسیع را درنوردیده، یعنی چهارهزار واژهٔ ساده از معمولی‌ترین واژه‌های پهلوی، کمک کند و سپس بر ارزش عملی این شیوهٔ آوانویسی دورهٔ ساسانی برای ادامهٔ راهش تأکید بگذارد. وارد کردن آگاهیهای ریشه شناختی و ارجاع به متنهای مربوط، افزون بر این که سبب تعویق بسیار در ارائه فرهنگ می‌شد، هدف کار را نیز تغییر می‌داد و فرهنگ را از یک راهنما، به یک اطلس جغرافیایی ـ تاریخی تبدیل می‌کرد. چنین

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۱. واژه‌نامهٔ کتاب A Manual of Pahlavi در سال ۱۹۷۴ انتشار یافت.

فرهنگ کامل پهلوی در هیچ جا دیده نمی‌شود و تا زمانی که متنهای زیادی بررسی و خوانده نشود، باید بر همین شیوه باقی ماند.

از دوستم دکتر ژینیو (پاریس) برای نظرهای مشورتی‌اش دربارهٔ آنچه که در این فرهنگ آمده است بسیار سپاسگزارم، چه در غیر این صورت بسیاری از واژه‌ها از چشم من پنهان می‌ماند. همسرم تهیهٔ فهرست انگلیسی بخش بزرگی از کار را به عهده گرفت که جای سپاس فراوان دارد. دینی که من نسبت به روانشاد پرفسور هنینگ برای آموزش زبان پهلوی و آنچه که مربوط به ایران است، دارم، در کلام نمی‌گنجد.

در اینجا از حمایت مالی مدرسهٔ زبانهای شرقی و آفریقایی برای انتشار این فرهنگ و از مهارت چاپگران سپاسگزارم.

د. ن. مکنزی
اکتبر ۱۹۶۹

مقدمهٔ نویسنده

هر فهرست منتشر شده‌ای از واژه‌های پهلوی، تقریباً تعدادی واژه دارد که چگونگی آنها مبهم است و این ابهام هم در صورت، هم در معنی و یا حتی گاه، در وجود خود آنها نهفته است. هدف این فرهنگ آن است که گزیده‌ای از واژه‌های پهلوی را که در آن چنین واژه‌های مبهمی به حداقل کاهش یافته و مشخص نیز شده باشد، در اختیار دانشجو قرار دهد. فرهنگ موجود با فرهنگهای پیشین خود این تفاوت را دارد که واژگان پهلوی با واج ـ نویسی داده شده‌اند که، تا آنجا که از شواهد استنباط می‌شود، نشانگر چگونگی تلفظ آنها در سدهٔ سوم میلادی، یعنی دوران شکوفایی شاهنشاهی ساسانی است. دلایل رها کردن روش سنتی آوانویسی را در جای دیگری آورده‌ام[1]. یکی از دلایل عمدهٔ گزینش روش جدید، عملی بودن آن است چه تأیید کننده‌ترین شواهد از این دوران است.

برای کاستن از شمار واژه‌های مبهم، لازم بود که بر واژه‌های ساده‌تر متنهایی از نوع کارنامهٔ اردشیر بابکان، دادستان مینوی خرد، ارداویرازنامه، بندهش و متنهای پهلوی ویراستهٔ جاماسپ آسانا، تکیه کرد. گرچه از برگردانهای پهلوی متنهای اوستا (وندیداد، یسنا و ویسپرد) نیز استفاده شده است. اما بسیاری از واژه‌های تخصصی آنها حذف شده‌اند. بسیاری از واژه‌ها، که برای مقاصد و در موارد خاصی به کار می‌روند و ترکیبهای

1 . Notes on the transcription of Pahlavi. Bulletin of the School of Oriental and African Studies xxx. pt.1 (1967). 17–29.

ویژهٔ متنهای دینی مانند دینکرد، نیز در این فرهنگ دیده نمی‌شود، چه تجزیه و تحلیل این قبیل ترکیبهای پهلوی و دادن عناصر تشکیل دهندهٔ آنها، مشروط بر آن که قواعد ساختاری آنها روشن باشد، کار ساده‌ای است. واژه‌های تفسیرپذیر که صورت یا معنی آنها مبهم است با «*» مشخص شده‌اند.

این فرهنگ، ماهیتاً، نه تنها دعوی دربرداشتن تمامی واژه‌های هر متن خاص را ندارد، بلکه هیچ گونه ادعایی در گشودن راههای تازه برای حل دشواریهای موجود در متنهای پهلوی را نیز ندارد. قرائتهای پژوهشگران بسیاری، منطقاً، گلچین شده است و بدین وسیله از تمامی آنانی که یافته‌هایشان با این فرهنگ همگون شده است، سپاسگزاری می‌شود. با این همه، باید مسئولیت تمامی گزینشها، قرائتها و تفسیرهایی را که در جای دیگری نیامده و یا منتشر نشده است، خود بپذیرم.

حرف نویسی

خط کتابهای پهلوی، درنهایت، از خط آرامی شاهنشاهی گرفته شده و در طول زمان، به هر صورت، ابهامها و پیچیدگیهای قابل توجهی در آن راه یافته است. جدول شمارهٔ ۱ روند تحول و تکامل این خط را، از آرامی شاهنشاهی (با حرف‌نویسی و نام حروف که توسط سامی شناسان به کار می‌رود) به صورتهای خاص به کار رفته در کتیبه‌های پارتی و فارسی سدهٔ سوم میلادی و صورتهای کهن دستنویسهای قطعات زبور (حدود سدهٔ هفتم)[1]، تا خط کتابهای پهلوی زردشتی، نشان می‌دهد. افزون بر ارزش آوایی متعدد حروف مذکور، ممکن است بعضی از آنها در بافتهای خاص، نشانگر ترکیب چند حرف باشند. مثلاً حرف [illegible] یا [illegible] مرکب از [illegible] + [illegible]

1. F. C. Andreas, Buchstücke einer Pehlevi-Übersetzung der Psalmen. Aus dem Nachlass herausgegeben von Kaj Barr. Sitzungsberichte der Preussischen Akademie der Wissenschaften (Berlin), 1933, i. 91-152, 11 Plates.

جدول شمارهٔ ۱

پهلوی		کتیبه‌ها		آرامی شاهنشاهی	
کتابی	زبور	فارسی	پارتی		
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= '	[illegible]	[illegible]	[illegible]	ḥ	[illegible]
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[illegible]	[illegible]	[illegible]	[illegible]	p	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	ṣ	[illegible]
= m	= m	= m	[illegible]	q	[illegible]
= w	= w	= w	[illegible]	r	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	ś/š	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	t	[illegible]

* خط در بالا و زیر حروف در آوانویسی سامی، نشانگر تلفظ سایشی آن حروف است. مثلاً bēth, āleph و ...

حرف‌نویسی دقیق یک حرف با یک حرف لاتین، به سبب پیچیدگیها و ابهامهای این خط عملی نیست. این‌گونه موارد نیازمند تفسیر است. این تفسیر می‌تواند مستقیماً یا به یاری قیاس، برپایه شواهد نسبتاً روشن‌تر متنهای پیش گفتهٔ زبان باشد. به یاری این شواهد، تشخیص ارزشهای آوایی اصلی ʾ , ḥ , dy و ... برای حرف ه‌و ارزشهای آوایی اصلی w, r, n برای حرف ا و دیگر حروف ممکن می‌شود. امّا نه لازم و نه پسندیده است که از این فراتر رویم و بکوشیم ارزش آوایی دقیق‌تری به این حروف بدهیم و مثلاً r را به جای l و یا x را به جای ḥ خطی به کار بریم. برای مثال: hwr:ههر معرف واژهٔ xwar= خورشید است، امّا حرف‌نویسی آن به صورت xwr* هم باعث اشتباه آن با حرف واقعی، یعنی ا ر می‌شود و هم دشواریها وسردرگمیهای بیشتری را در تفسیر حرف ه‌و به دنبال خواهد داشت. بهتر است بپذیریم که نویسندگان r و l را تقریباً بدون‌تشخیص ارزش آوایی این دو، ونیز حرف ḥ را برای h و x ایرانی ، به کار می‌بردند وبنابراین باید آنها را به همین صورت حرف‌نویسی کرد.

برای تشخیص هزوارشهای پهلوی (اندیشه نگارهای سامی) ازواژه‌های ایرانی، آنها را،به روش معمول، باحروف بزرگ حرف‌نویسی می‌کنند. بنابراین کلمهٔ ههر وقتی معرف rahīg= بچه باشد، lḥyk' و زمانی که نشانگر هزوارش dūr= دور باشد، LHYK' حرف نویسی می‌شود. به هر صورت، چون هزوارشها، اغلب صورت بسیار تحریف شده وتغییرشکل یافتهٔ واژه‌های آرامی هستند، کافی است که برای مقاصد عملی، آنها را در چهارچوب یک نظام ساده حرف‌نویسی کرد.

روشی که برای حرف‌نویسی واژه‌های این کتاب، از هزوارشها تا واژه‌های ایرانی، به کار رفته است، تا آنجاکه امکان داشته، برای دوری جستن از به‌کارگیری نشانه‌های زیر و زبری و نیز به منظور انطباق این نظام با روشی بوده است که هم اینک، به طور قراردادی، برای ارائه خط فارسی میانه ترفانی و پارتی به کار می‌رود. درهمه‌جا، به هر حرفی، ارزش(های) آوایی اصلی ایرانی آن حرف داده شده است. بنابراین c و C به جای ṣ و h ، و H به جای ḥ آرامی است. A معرف حرف ʾ (الف) است. تنها سه حرف در هزوارشهای پهلوی به کار می‌رود: Q (در واژهٔ QDM=abar ؛ در غیر این صورت K جایگزین آن می‌شود)، E و O . حرف E به جای hē آرامی (زمانی که ḥēt به جای آن نیامده باشد) و O

به‌جای ʿ (عین) آرامی است. منشأ حروف رومی نیز، به‌ترتیب،ازاین حروف آرامی است. بنابراین OLE(=ōy) شکل تحریف شدهٔ ʿlh اصلی آرامی و HCDLWN(=*drun-) نشانگر شکل تحریف شدهٔ ریشهٔ آرامی ḥṣd است. سره‌نویسان، به یاری نشانه‌های زیر و زبری، در بازسازی این صورتها دشواری نخواهند داشت.

حروف پهلوی غالباً به شکل کج و نامنظم، به طریقی به یکدیگر می‌پیوندندکه با دیگر حروف مشتبه و بدین ترتیب موجب پیچیدگیهای بیشتری در خط می‌شوند. در این کتاب، معمولی‌ترین این کژدیسه‌ها با خطی در بالا یا زیر حرفی که معرف ارزش آوایی حرف پهلوی است، مشخص گردیده است. بنابراین:

ه (g و ...) جایی که نشانگر آوای ک b است، b̲ حرف نویسی می‌شود.

ک (z) جایی که نشانگر آوای ه y است، y̲ حرف نویسی می‌شود.

ه (ʿc) جایی که نشانگر آوای ه p ʿ است، p̄ ʿ حرف نویسی می‌شود.

گردهٔ کامل حرف‌نویسی پهلوی در جدول شمارهٔ ۲ آمده است. ترتیب حروف همان ترتیب حروف الفبای آرامی است و نخستین ارزش آوایی هر حرف درنظر گرفته شده است.

جدول شمارهٔ ۲

هزوارش (اندیشه‌نگار)	حرف‌نویسی حروف ایرانی	شکل تحریف شده
A	'	(1)
H	h	
B	b	g, d, ȳ (2)
G	g	B, Z, K (3)
D	d	b, z, k
Y	y	
E	(mn, etc.)	
W	w	
N	n	
O	—	
R	r	
ı	ı (4)	
Z	z	G, D, Y
K	k	
K	γ)	(
L	l	
Ł	ł)	(
M	m	
Q	—	
S	s	
P	p	
C	c	P, p̄
Š	š	
T	t	DR (5)

یادداشتها

۱ـ : h' و... ممکن است تحریف شدهٔ ydy-پایانی باشد، پس ydy- حرف ـ نویسی می‌شود.

۲ـ ، نیز yy- و... ممکن است تحریف شده h- باشد، پس h- حرف‌نویسی می‌شود.

۳ـ نشانهٔ دو حرفی و وقتی به دنبال صورت هزوارشی فعلی بیایند، ممکن است معرف هرگونه شناسه آوایی (حتی صفر) باشند. این نشانه‌های دو حرفی را می‌توان، صرفاً، با قیاس منطقی، با حروف همانند خودشان حرف نویسی کرد: را با yl و را با ty[1].

۴ـ یعنی خط زائد

۵ـ : yt و... ممکن است صورت تحریف شدهٔ : sn- باشد، پس sn- و (به دنبال حرف دیگر) ممکن است به جای c'- باشد، پس c'- حرف نویسی می‌شود.

آوانویسی

اصول املایی که، ظاهراً با دگرگونیهای اتفاقی در املای پهلوی اعمال شده‌اند، افزون بر هزوارشها، دربرگیرندهٔ اصول آوایی (در چهارچوب الفبا)، املای تاریخی، شبه‌تاریخی و دشواریهای دیگری است که تعیین قواعد حاکم بر این اصول به اندازه‌ای نامشخص است که بندرت در خور ذکرند. پی بردن به املای اصلی واژه، بندرت تلفظ آن را روشن

1. Kaj Barr, Remarks on the Pahlavi Ligatures and Bulletin of the School of Oriental Studies, VIII, pt. 2 (1936), 391-403

می‌سازد. برای تعیین تلفظ هر واژه، لازم است که تمام شواهد تطبیقی موجود را بررسی کرد.

با کشف متنهای ایرانی که به خط تقریباً آوایی مانوی نوشته شده، پایه‌ریزی یک نظام واجی فرضی برای متنهای فارسی میانه و پارتی سدهٔ سوم میلادی ممکن گشت، نظامی که از نظامهای پیشین خود که تنها بر شواهد دورتر زبانهای ایرانی کهن، فارسی نو و وام واژه‌های دیگر زبانها (بویژه ارمنی) متکی بود، دقیق‌تر است. این نظام واجی در مقاله‌ای که پیشتر بدان اشاره شد، توصیف شده است. تمام واژه‌های این فرهنگ نیز مطابق همین نظام آوانویسی شده‌اند. این نظام دربرگیرندهٔ واجهای زیر است:

واکه‌ها

ī	ē	ā	ō	ū
i	(e)[1]	a	(o)[1]	u

همخوانها

p	t	č	k	
b	d	ǰ	g	
f	s	š	x	h
	z	ž[2]	γ[2]	
m	n			
w	r l	y		

۱ ـ پایگاه واجی e و o مورد تردید است و تنها زمانی مشخص می‌شود که شواهد تطبیقی مستقیمی از کاربردشان وجود داشته باشد.

۲ ـ فقط در واژه‌های غیرفارسی یعنی در واژه‌های عالمانه یا وام واژه‌ها.

می‌توان تصور کرد که فراگویی این واجها همانند ادای آواهای قرینهٔ این واجها در زبانوری ایرانی غربی کنونی بوده است. تنها تغییر واج گونه‌ای مهم به بندشیهای واکبر b, (d?), g و بندشی ـ سایشی ǰ مربوط است. هنگامی که این واجها بین یک واکه و همخوان بعدی در یک تکواژ یا درنگ بسته قرار می‌گیرند، به ترتیب به قرینه‌های سایشی خود [β, (δ), γ, ž] تبدیل می‌شوند. بنابراین واژه‌های abd, tigr, duždēn نشانگر

صورت تلفظی [*aβd, tiγr, duždēn] هستند. اینکه این تحول درچه زمانی بر این واجها، هنگامی که در جایگاه پس واکه‌ای قرار می‌گیرند، تأثیر گذاشته است. روشن نیست. کافی است که واجهای [β, δ, γ, ž] را به عنوان تظاهر آوایی ممکن پس واکه‌ای‌های b, d, g, ǰ درنظر داشت[1].

روش استفاده از فرهنگ

برای یافتن یک واژهٔ شناخته، یا واژهٔ شناخته اما با روش آوانویسی دیگری، لازم است که نخست آن را در بخش واژه‌های پهلوی یافت. فهرست انگلیسی ـ پهلوی (اینجا فارسی ـ پهلوی) فقط به منظور به یادسپاری و یافتن مترادفها و... بوده است و به هیچ رو یک واژه‌نامهٔ انگلیسی ـ پهلوی (اینجا فارسی ـ پهلوی) به شمار نمی‌آید.

سرواژه‌ها، بجز دو مورد، در سراسر فرهنگ به ترتیب زیر مرتب شده‌اند.

ā, b, č, d, ē, f, g(γ), h, ī, ǰ, k, l, m, n, ō

p, r, s, š, t, ū, w, x, y, z(ž).

دو مورد استثنا عبارتند از:

۱) اسمهای معنی با پایانهٔ (-yh) -īh که بلافاصله به دنبال واژه‌هایی می‌آیند که از آنها مشتق شده‌اند، مثلاً stūrīh پس از stūr و پیش از sturg؛

۲) اسمهای مصدر که از ستاکهای حال با افزودن پایانه [-šn'] -išn ساخته شده‌اند و صورتهای اشتقاقی آنها با پایانه‌های [-šnyk'] -išnīg، [-šnyh] -išnīh، همه به دنبال فعلی آمده‌اند که از آن مشتق شده‌اند.

افعال به شکل مصدر نقل شده‌اند و ستاک حال را به دنبال دارند، مگر مواردی که این دو صورت دیده نشده باشد. در موارد ضروری ارجاعهایی برای انطباق این صورتها داده شده است. در این فرهنگ همهٔ صورتهای اشتقاقی یک فعل نیامده است، گرچه این مشتقات، بنابرقاعده، از بخشهای اصلی یک فعل قابل استنتاج باشد. مثلاً اسمهای فاعل

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۱ . [γ] گونهٔ واجی g فارسی است در حالیکه γ در آوانویسی، یک واج غیر ایرانی است. زبان پارتی نیز دارای واج ž است که جانشین ǰ فارسی می‌شود.

با پایانهٔ [-dār/-tār[t'l]، صفتهای مفعولی با پایانهٔ [-dag/-tag[-tk'، همانند مصدرها با پایانهٔ [dan/-tan[-tn'، اسمهای معنی با پایانهٔ [-āg[-'k'- که از ستاک حال ساخته می‌شوند.

سرواژه‌ها

سرواژه‌های پهلوی همواره با حروف برجسته داده شده‌اند. سرواژه‌های اندکی که با حروف ایتالیک آمده‌اند، برای ارجاع به گونهٔ دیگر آوانویسی آن واژه‌ها بوده است.

P پیش از سرواژه‌های اصلی نشان می‌هد که واژه تنها در متنهای با اصل پارتی، مثلاً یادگار زریر و درخت آسوریگ، آمده است.

* نشان می‌دهد که آوانویسی یا قرائت واژه تأیید نشده و مبهم باقی مانده است.

آگاهیهای زیر درون دو قلاب [ ] آمده است.

۱) حرف‌نویسی خط پهلوی.

در مورد هزوارشها، حرف نویسی بلافاصله پس از ارائه صورت اصلی آرامی کلمه که با نشانهٔ A مشخص گردیده، آمده است. در مورد افعال ، به سبب دادن ریشهٔ آرامی فعل، این روش گاه با دقت کمتری اعمال شده است.

زمانی که املای پهلوی ستاک حال یک فعل با بخشی از مصدر یکی می‌شود، هر اندازه در آوانویسی با یکدیگر اختلاف داشته باشند، حرف‌نویسی به شکل اختصار و با استفاده از خط فاصله ــ داده می‌شود. مثلاً صورت škwp-tn' نشان دهندهٔ مصدر škwptn'(=škuftan) و ستاک حال škwp-(=škōf-) و صورت YMYTWN-tn' نشانگر مصدر YMYTWNtn'(=murdan) و ستاک حال YMYTWN-(=mīr-) است.

۲) شواهد تأییدکنندهٔ آوانویسی.

صورت پهلوی، هرچند تحریف شدهٔ واژه‌های عالمانه‌ای که از اوستا گرفته شده، با

نشانهٔ [1] (.Av=) مشخص شده است. آوانویسی این واژه‌ها فرضی‌تر از آوانویسی واژه‌های عادی پهلوی است، چه این صورتها چیزی بیش از فراگیری احتمالی تلفظ کنونی این واژه‌ها نیست.

توجیه درستی آوانویسی هر واژه مستلزم بحثی مفصل دربارهٔ شواهد ریشه شناختی و تطبیقی است که از محدودهٔ این فرهنگ بیرون است. بنابراین تنها آن شواهدی ارائه شده‌اند که رابطهٔ بسیار نزدیکی با سرواژه‌ها داشته‌اند و از نظر کوتاهی و ارائه با قاعدهٔ سرواژه‌ها سودمند بوده‌اند.

پس از خط عمودی | ، هر جا امکان داشته، صورتهای برابر فارسی میانه (M) و / یا پارتی (P) مانوی داده شده است. ارائه تنها صورت پارتی یک واژه، لزوماً بدین معنی نیست که واژه اصل غیرفارسی دارد. این امر ممکن است بدین سبب باشد که صورت برابر فارسی میانه در متنهای مانوی دیده نشده است.

صورتهای متأخر واژه از متنهای یهودی ــ فارسی (J ــ از هر منبعی) و فارسی آغازی (N ــ بندرت در هیأت عربی‌شان، زمانی‌که صورت معرب جانشین فارسی شده است. Ar.) نقل شده‌اند.

در مواردی که صورتهای ارائه شدهٔ یک واژه مستقیماً قابل مقایسه نباشد، یعنی از گویش دیگری، یا به طریقی تحریف شده باشند (مثلاً با ریشه‌شناسی عامیانه)، درون دو کمانک ( ) آمده‌اند.

wēn- (۱)	-۱۱۲۴۳۳	-۱
wēnišn (۱)	۱۳۵۱۱۱۴۳۳	-۲
dīdan (۱)	۱۱۳۱۱۱۴۳۳	-۳
wēn-	-۲۱	-۴
wēnišnīg	۱۵۱۳۵۲۱	-۵
wēnišn	۱۳۵۲۱	-۶
dīdan-	۱۱۱۴۳۳	-۷

۱. در آوانویسی بارتلمه‌ای (Altiranisches Wörterbuch) بجز ā, ß, w که به ترتیب جانشین a, w, v شده‌اند.

dīdan, wēn- [HZYTWN-tn'<A hzy; dytn', wyn-] M dydn,

wyn- , N ~ , bīn-] دیدن

~ išn: بینش، بینایی

~ išnīg: دیدنی

wēn- , ~ išn(-īg), → dīdan

۱) **سووه۱۱۱-** هزوارش ستاک حال -wēn است. این هزوارش دارای حروف H و Z (که به شکل حرف G کاهش یافته‌اند) Y ، T ، W ، N ، است که این صورت نتیجهٔ دگرگونی (عادی) پهلوی ریشهٔ آرامی hzy است. مصدر (۳) دارای پایانهٔ آوایی tn' برای -dan در dīdan است.

۷) **دوه۱۱۲** :dytn' صورت نوشتاری مصدر dīdan و (۴) **-۳۱** :-wyn صورت نوشتاری ستاک حال -wēn است.

در فارسی میانهٔ مانوی قرینه‌های آنها ، به ترتیب به صورت dīdan ، -wēn نوشته می‌شوند که نشانگر همان تلفظ‌اند. در فارسی نو مصدر همچنان dīdan است، امّا ستاک حال، بنابر قاعده، -bīn است.

بخشی از اسم مصدر wēnišn ممکن است به صورت هزوارش HZYTWNšn' (۲) و یا آوایی wynšn' (۶) نوشته شود. املای wynšnyk' (۵) نشانگر صفت مشتق wēnišnīg است (که آن را به صورت HZYTWNšnyk' نیز می‌توان نوشت).

کوتاه‌نوشتها

آرامی	A
عربی	Ar.
ستاره‌شناسی، اختربینی	astr.
اوستایی	Av.
تقویم	cal.
لازم	intr.
یهودی ـ فارسی	J
واژه به واژه	lit.
فارسی میانهٔ مانوی	M
فارسی نو	N
پارتی	P
جمع	pl.
مفرد	sg.
متعدی	tr.
بسنجید	cf.

نشانه‌ها

درست مانند سرواژه	~
آوانویسی و یا معنی موردتردید است	*
گزینشهای دیگر	/
گونهٔ دیگری از صورت ویا املاء واژه فارسی نو و... صورت مستقیماً قابل مقایسه نیست	( )
همین املا در مانوی و...	(N...)
	=M
	→ v.

بخش نخست

پهلوی ـ فارسی

A

a- [ʾ- | Mʾ-] بی ـ، نا ـ (پیشوند نفی)

ā [ʾ] پس (معمولاً با ضمیر پیوسته می‌آید، مثلاً ā-š)

āb [*MYA* < A *myʾ* ; ʾp̄ | M ʾb, N ~]

ābād [ʾp̄ʾtʾ | M ʾbʾd, N ~] آباد، پرجمعیت، مزروع

~īh: آبادی، خوشبختی

ābādān [ʾp̄ʾtʾnʾ | N ~] آبادان، مزروع، کامیاب

~īh: آبادانی، کامیابی

abādixšā(y) [ʾpʾthšʾ(d), → pādixšā(y)] ناتوان، بی‌قدرت

~īh: ناتوانی، هرج و مرج

abādyāwand [ʾpʾtydʾwnd | J ʾbʾdywn<d>] ناتوان، کم‌زور، بی‌زور

~īh: ناتوانی، کم‌زوری

abāg [*LWTE* < A *lwt-h* | M ʾbʾg, N *(a)bā*] با

~īh [ʾp̄ʾkyh] کمک، همراهی، همدستی

abāgēnīdan, abāgēn- [ʾp̄ʾkyn-ytn'] همراهی کردن

a-bahr [ʾbʾhl] بی‌بهره، محروم

abām [ʾp̄ʾm | P ʾbʾmyh, N *(ā)wām*] وام، قرض

Ābān [ʾp̄ʾnʾ | M ʾbʾn, N ~] آبان: گاه‌نما (=تقویم) نام‌هشتمین ماه‌سال و دهمین روز ماه

aband [ʾp̄nd, → **pand** | M ʾbnd] نادرست، بی‌راه

~īh: نادرستی

'abar [*QDM* < A *qdm*; ʾp̄l | M ʾbr, N *bar*] بالا؛ بر، روی

~āmadan: برآمدن (خورشید)

~āxistan: برخاستن

~ăxrāmīdan: به سوی بالا خرامیدن

~burdan: به عهده گرفتن

~madan: برآمدن (از عهده کاری)، دریافتن

~nigerīdan: برنگریستن، توجه کردن

~nihumbīdan: برنهفتن، پنهان کردن

~nišastan: برنشستن، بر تخت نشستن

~nišāstan: برنشاندن

~rasīdan: رسیدن به...، رسیدن بر سر...
~rasīdan ō: رسیدن
²abar [ʾp̄l] برتر، بالاتر
~ag [-g | M ʾbrg] superior برتر
~agān(ag) [-kʾn (k)¹] برتر
~dar [-tl, ʾwltl | M ʾbrdr] بالاتر
~dom [-twm | M ʾbrdwm] بالاترین
~domīh [-twmyh] برتری
abargar [ʾp̄lgl] ایزد، خدا
abarīg(ān) [ʾp̄lyk(ʾn)¹] = **abarag**
abārīg [ʾp̄ryk¹ | M ʾbʾryg, J ʾbʾry] دیگر
abarmān [ʾp̄lmʾn¹] متصدی، سرپرست
abarmānd [ʾp̄lmʾnd] ارث، مرده ریگ، امتیاز
abarmānīg [ʾp̄lmʾnyk¹] آزاده
abar-menišn [ʾp̄lmynšn¹] خودپسند، متکبر، مغرور
abārōn [ʾp̄ʾlwn¹ | N wārūn] وارون، نادرست، گناهکار
~īh: گناه
abar-ōz [ʾp̄lʾwc] قوی‌تر، نیرومندتر
~īh: تسلط، اقتدار
abar-tan [ʾp̄ltn¹] خودپسند، مغرور
~īh: خودپسندی، غرور، نخوت
abarwēz [ʾp̄lwyc | M ʾbrwyj, N parwēz)] کامروا، پیروز
~īh: کامروایی، پیروزی
abarzēn, → **²mašk**
abaxš [ʾp̄lš] پشیمان؛ پشیمانی
~īh: پشیمانی
abaxšāwand [ʾp̄lšʾwnd] متأسف
abaxšāyīdan, abaxšāy- [ʾp̄lšʾd-ytn¹ | M ʾbxšʾy-, N baxšūdan, baxšāy-] بخشاییدن، آمرزیدن، رحم‌کردن
~išn: بخشایش، آمرزش، رحم
~išnīg: بخشنده، دلسوز، رحیم

¹abāxtar [ʾp̄ʾhtl | M ʾbʾxtr] سیاره
²abāxtar [ʾp̄ʾhtl | N bāxtar 'مغرب'] شمال
abāydāg [ʾp̄ytʾkl, → paydāg | M ʾbydʾg] ناپیدا، ناپدید
~īh: ناپیدایی، ناپدیدی
abāy-: abāyēd [ʾp̄ʾytl | M ʾbʾyd, N bāyad] لازم‌است، مناسب است، باید... (+مصدر)
~ist [ʾp̄ʾdstl | N bāyist] بایست
~istan [ʾp̄ʾdstn¹] بایستن، مناسب بودن، آرزو کردن، خواستن
~išn: لزوم
~išnīg: بایسته، درخور، سزاوار
abāz [LAWHL < A l-ʾ(w)ḥr ; ʾp̄ʾc | M ʾbʾc, N bāz, wā] باز، دوباره، عقب
~dādan ō: ۱ ـ حمل کردن (بر)، نسبت دادن به ۲ ـ تعیین کردن
~dāštan: بازداشتن، جلوگیری کردن از، مانع شدن
~ēstādan az: ترک کردن، باز ایستادن از...
~kardan: باز کردن
~kardan az: باز کردن از، وادار به ترک کردن
~māndan: بازماندن
~pādan: ماندن، باقی ماندن
~raftan: پیش رفتن، بیرون آمدن
~waštan ō: بازگشتن به، شدن
~wirāstan: بازویراستن، دوباره ترتیب دادن، دوباره مرتب کردن
abāzsār [LAWHLsʾl] سرکش
~īh: سرکشی
āb-čihrag [ʾp̄ cyhlk¹] آب چهره، آن چه جوهر یا نطفهٔ آب دارد
abd [ʾp̄d | M ʾβd, J ʾbd-] شگفت‌آور
~sahistan: شگفت نمودن، شگفت به نظر رسیدن
~īh: شگفتی
āb-dān [ʾp̄dʾn¹] آبدان
abdast [ʾp̄dst¹] دست پناه (بخشی از زره)
abdom [ʾp̄dwm | M ʾbdwm] آخر، آخرین، سرانجام
~īh: پایان، انتها
abd-sahist [ʾp̄dshst¹] شگفت‌انگیز

abē- [ʾpy(y)- | M ʾby-, N *bē*] بی ـ، بدون ـ (پیشوند)
~-bar [*bl*] بی‌بر، بی‌ثمر
~-bēš [*-byš*] بی‌زیان
~-bīm [*-bym*] بی‌بیم
~-bīmīh: بی‌بیمی
~-bōy [*-bwd*] بی‌حس
~-bōyīh: بی‌حسی
~-būd(īh) [*-bwt*[1], *-bwtyh*] کاستی، کمبود
~-čim [*-cym*] بی‌سبب، بی‌علت
abēdān [ʾpyt'n[1]] بافایده، لازم
abē-|-gumān [*-gwm'n*[1]] بی‌گمان، مطمئن
~-gumānīh: اطمینان
~-mizag [*-m(y)ck*[1]] بی‌مزه
~-must [*-mwst*[1]] خرسند، راضی
~-niyāz [*-nyd'c*] بی‌نیاز
~-ōš [*-'wš* | M ʾby'wš, N *bēhōš*] بیهوش، بی‌حس
~-ōšīh: بیهوشی، بی‌حسی
abēr [ʾpyl] زیاد، فراوان
abē-rāh [ʾpyl's] بی‌راه
abesar [ʾpysl | M ʾbysr, N *afsar*] افسر، تاج
abesīhēnīdan, abesīhēn- [ʾpslyn-ytn[1], → **abesīhīdan**] نابود کردن، ویران کردن
~išn(īh): خرابی، ویرانی، تخریب
abesīhīdan, abesīh- [ʾps(y)h-ytn[1] | M ʾbysyh-] نابود شدن، خراب شدن
~išn(īh): نابودی، خرابی
abespārdan [ʾpsp'ltn[1]] = **abespurdan.**
abespurdan, abespār- [ʾpspwltn[1], ʾpsp'l- | M ʾbyspwrd, ʾbysp'r-, N *sipurdan, sipār-*] سپردن، واگذار کردن، تفویض کردن
abestāg [ʾp(y)st'k[1]] اوستا، کتاب مقدس زردشتیان
abestām [ʾpst'm] = **abestān.**
abestān [ʾpst'n[1]] پشتی، پناه، اعتماد
~~**abestan** [ʾpystn[1] | p ʾbystn, N *ābistan*] = **ābustan.**~~

abē-sūd [ʾpyy swt[1]] بی‌سود
~īh: بی‌سودی
a-bēš [ʾbyš] آسیب‌ناپذیر، بی‌زیان؛ بی‌گزند
~īh: آسیب‌ناپذیری؛ بی‌گزندی
abē-|-wināh [*-wn's* | M ʾbywn' !] بی‌گناه
~-wizend [*-wznd*] آسیب‌ناپذیر، بی‌گزند، بی‌خطر
abēzag [ʾpyck[1] | M ʾbycg, (N *wēža*)] مقدس، ویژه (=پاک)
~īh: پاکی، تقدس
abēzār [ʾpyz'l, ʾpyc'l | N *bēzār*] بری
abgandan, abgan- [*LMYTWN-tn*[1] < A √*rm'*; ʾpkn- | M ʾbgnd, ʾbgn-, N *afgan-dan*] افگندن
abgār- [ʾpk'l-] تهیه کردن، پیش بردن
ābgēnag [ʾpkynk[1], *MYAkynk*[1] | N *ābgīna*] آبگینه، شیشه، بلور
~ēn[*-yn*[1]] شیشه‌ای، بلورین
ābīg [ʾpyk[1] | N *ābī*] آبی، آبزی
ābilag [ʾplk[1] | N *~a*] آبله
a-bīm [ʾbym] بی‌بیم، بی‌باک، نترس
āb-kāmag [ʾpk'mk[1] | N *~a*] آب کامه (سوپ غلیظ ترش)
abnūs [ʾpnws | (N *ābnūs*)] آبنوس
a-bōy [ʾbwd] بی‌حس
~īh: بی‌حسی
abr [ʾbl, ʾ | M ʾβr! N *~*] ابر
abrang [ʾplng | N *aurang*] اورنگ، شکوه
abrāstan, abrāz- [ʾpl'stn[1], ʾpl'c- | M ʾbr'st, N(*afrāštan*), *afrāz-*] افراشتن، بالا بردن
abrāz [ʾpl'c | N *afrāz*] افراز، سربالایی
abrēšom [ʾplyš(w)m | M ʾbryšwm, N *~*] ابریشم
~ēn [*-yn*[1]] ابریشمین
abrōxtan, abrōz- [ʾplwltn[1], ʾplwc- | M ʾbrwxt, ʾbrwc-, N *afrōxtan, afrōz-*] افروختن، روشن کردن، نورانی‌کردن، جلا دادن
~išn(īh): روشنگری، فروزش، چراغانی
āb-tazan [ʾptcn[1]] آب رو

a-bun [ʾbwn¹] بی‌اساس، بی‌بن
a-burd-framān [ʾbwltplmʾn¹] نافرمان
~īh: نافرمانی
aburnāy [ʾp̄(w)lnʾd, → **purnāy** | N *burnā*] نابرنا، بچه
~īh: نابرنایی، بچگی
aburnāyag [ʾp̄(w)lnʾ(d)yk¹] نابرنا، بچه
abus [ʾp̄ws] زن تازه زاییده
~īh: زایمان
ābus, -tan [ʾp̄ws, -tn¹ | M ʾbwws, → **ābestan**] آبستن
~īh: آبستنی
abyōxtan, abyōz- [ʾp̄ywhtn¹, ʾp̄ywc-] آمیختن، پیوستن
āb-zan [ʾp̄zn¹ | N ~] آبزن، حمام
[1]**abzār** [ʾp̄cʾl, ʾp̄zʾl | M ʾbcʾr, N *afzār*] افزار، ابزار، وسیله؛ چاشنی، ادویه
[2]**abzār** [ʾp̄zʾl | M ʾbzʾr] مهارت، نیرو؛ نیرومند
~ōmand [-ʾwmnd] قابل، ماهر
abzāy-, ~išn, → **abzūdan.**
abzōn [ʾp̄zwn¹ | M, J ʾbzwn, N *afzūn*] افزایش، رشد
~īg [-yk¹] افزون، افزاینده، فراوان
~īgīh: فراوانی
abzūdan, abzāy- [ʾp̄zwtn¹, ʾp̄zʾd- | M ʾbzʾy-, N *afzūdan, afzāy-*] افزودن، رشددادن
~išn: افزایش، رشد
a-čār [ʾcʾl] ناچار؛ بیچاره
~ag [-k¹] ناگزیر، مجبور
a-dād [ʾdʾt¹], **a-dādestān** [ʾ-DYNA, -dʾtstʾn¹] بی‌داد، غیرقانونی
~īh: بی‌دادی، بی‌قانونی
a-dahm [ʾdʾhm] نامحرم
-ādan [-ʾtn¹ | P -ʾdn, N ~] ـ ادن (پسوند سازندهٔ مصدرهای ثانوی)
a-dān [ʾdʾn¹ | M ʾdʾn] نادان
~īh: نادانی
***ādān** [ʾtʾn¹] ثروتمند، قادر به پرداخت وام؛ ثروت
~īh: ثروت

a-dard [ʾdlt¹] بی‌درد
ādarōg [ʾtlwk¹], **ātaxš ī ~ :** آدروگ، ساده‌ترین نوع آتش زردشتیان
ādehīg [ʾdhyk¹] اهلی، بومی
adēn [ʾtyn¹ | M ʾdyn] ورود؛ ورودی
***adēn-** [ʾdyn- | = M] آوردن، هدایت کردن
ādišt [ʾtyšt¹] جایگاه آتش زردشتیان
ādūg [ʾtwk¹ | M ʾʾdwg] لایق
ādur [ʾtwr¹ | M ʾdwr, N *ādar*] آتش، ایزدآتش؛ گاه‌نما: نهمین ماه سال و نهمین روز ماه
ādurestar [ʾtwrystl] خاکستر
~ēn [-yn¹] خاکستری
ādur-gāh [ʾtwrgʾs] آتشگاه
āfrāh [ʾp̄lʾs | M ʾʾprʾh] آموزش، تعلیم، عقیده، اصل
a-frasāwand [ʾp̄lsʾwnd] نافرسودنی
afrāz [ʾp̄lʾc | N farāz] فراز
āfrīdan, āfrīn- / āfur- [ʾp̄lytn¹, ʾp̄lyn-, ʾp̄wl- | M ʾp(w)ryd, ʾpwr-, P ʾfryn-, N *āfarīdan, āfarīn-*] آفرین کردن، ستودن، دعای خیرکردن؛ آفریدن
āfrīn [ʾp̄ryn¹ | M ʾpryn, N *āfarīn*] آفرین، ستایش
~agān [-kʾn¹] آفرینگان (نام دعا)، دعای خیر
afrōšag [ʾp̄lwšk¹ | N ~ *a*] افروشه (نوعی شیرینی که با آرد، کره و عسل تهیه می‌شود)
***afsālān** [ʾp̄sʾlʾn¹ | (N *ābsālān*)] آبسالان، بهار
afsān [ʾp̄sʾn¹ | (M ʾʾpsʾng), N *afsāna*] افسانه، داستان
afsardan, afsar- [ʾp̄sl-tn¹] افسردن، سرد شدن
afsārdan, afsār- [ʾp̄sʾl-tn¹] خاموش کردن، سرد کردن، منجمد کردن
~išn: خنک سازی، عمل سرد کردن
afsāy-, → **afsūdan.**
afsēnistan, afsēn- [ʾp̄syn-stn¹, → **abesīhēn-īdan**] نابود کردن
~išn: خرابی، تخریب
afsōn [ʾp̄swn¹ | M ʾpswn , N *afsūn*] افسون، ورد
afsōs [ʾp̄sws | N ~] ریشخند
~gar [-gl] ریشخند کننده
afsūdan, afsāy- [ʾp̄swtn¹, ʾp̄sʾd-] افسون کردن، با افسون حفظ کردن

afšāndan, afšān- [ʾpšʾn-tn¹ | N ~] افشاندن، پراکندن، ریختن
afšārdan [ʾpšʾltn¹ | N ~] = **afšurdan.**
afšurdan, afšār- [ʾpšwltn¹, ʾpšʾl- | N ~] افشردن، خردکردن، له کردن
āfurīdan, āfur- [ʾpwl-ytn¹, → **āfrīdan**] آفریدن
~išn: آفرینش
-ag [-k¹ | M -g, N -a] ـه (پسوند سازندهٔ ۱ـ صفت از اسم وماده‌های فعلی ۲ـ اسم از صفت وماده‌های مضارع)
-āg [-ʾk¹ | M -ʾg, N -ā] ـا (پسوند سازندهٔ اسم عامل از ماده‌های مضارع)
a-gāh [ʾgʾs] بدون مقام و رتبه
āgāh [ʾkʾs | M ʾgʾ(h), N ~] آگاه، کاردان
~īh: آگاهی
āgāhēnīdan, āgāhēn- [ʾkʾsyn-ytn¹] آگاه کردن
āgandan, āgan- [ʾkn-dn¹ | P ʾʾgnd, N ~] آگندن، انباشتن
a-ganǰ [ʾknc!] بینوا
agar [HT, برای A hn | M ʾgr, N ~] اگر
agār [ʾkʾl | M ʾgʾr-] ناکاره، ناتوان، بی‌مصرف، عاطل
~īh: ازکارافتادگی، عدم فعالیت، ناتوانی
agārēnīdan, agārēn- [ʾkʾlyn-ytn¹] ناکار کردن، ناتوان کردن
agārīhistan, agārīh- [ʾkʾlyh-stn¹ | M ʾgʾryyh-] ناکار شدن، ناتوان شدن
ag-dēn [ʾk-, ʾgdyn¹] بددین، کافر
~īh: بد دینی، دینی غیر از دین زردشتی داشتن
āgenēn [ʾk(y)nyn¹ | M (ʾ)ʾg(y)nyn] با هم
āgōš [ʾkwš | M ʾʾwš, (P ʾgwc), N āγōš] آغوش
a-gōwāg [ʾgwbʾk¹] گنگ، ناگویا
āγištag [ʾgyštk¹ | p ʾgyšt, N āγišta] آغشته، آلوده
aγrē [ʾγ-, ʾklyy = Av. aγrya-] بالاترین، بزرگترین
āgrift [ʾglpt¹ = Av. āgərəpta-] جرم، تقصیر؛ آگرفت (نام درجه‌ای از گناه)
a-griftār [ʾglptʾl] نامحسوس، لمس‌نشدنی
a-gumān [ʾgwnʾm¹] بی‌گمان، مطمئن
a-gumēg [ʾgwmyk¹ | M ʾgwmyg] خالص، نیامیخته
~īh: خلوص

āgustan [ʾkwstn¹ | M ʾʾgwst] آویختن، سرنگون کردن
āhan [ʾh(y)n¹, ʾs(y)n¹ | M ʾʾhwn, N ~] آهن
~ēn [ʾsynyn¹] آهنین
~gar [-kl | N ~] آهنگر
āhang [ʾhng] آهنج، کشش
āhanǰīdan [ʾhncytn¹] = **āhixtan.**
ahanūz [ʾhnwc | M ʾhnwn-c, N hanūz] هنوز، بازهم
āhen = **āhan**
āhīd [ʾhyt¹ | M (ʾ)ʾhyd] آلودگی، آلایش؛ درهم
~īh: پلیدی، درهمی
āhixtan, āhanǰ- [ʾhhtn¹, ʾhnc- | M ʾhxtn, (ʾhynz-), N āhīxtan, ~] آهیختن، بالاکشیدن، بیرون‌کشیدن
ahlā [ʾhlʾy | (M -ʾhrʾy)] پرهیزگار (لقب ایزد سروش)، صالح، نیکوکار
ahlaw [ʾhlwb¹ | M ʾhlw] پرهیزگار، درستکار، صالح، نیکوکار
~īh: پرهیزگاری، نیکوکاری
ahlaw-dād [ʾhlwb dʾt¹] خیرات، صدقه
ahlāyīh [ʾhlʾdyh] پرهیزگاری، نیکوکاری
Ahlišwang [ʾhlyšwng] = Ard
ahlomōγ [ʾhlmwk¹ | M ʾhlmwg] آشموغ؛ بددین، بدعت‌گذار
~īh: آشموغی؛ بددینی، بدعت
āhōg [ʾhwk¹ | M ʾʾhwg, N āhō] آهو، عیب
āhōgēnīdan, āhōgēn- [ʾhwkyn-ytn¹] آلودن
a-homānāg [ʾhwmʾnʾk¹] ناهمانند
ahōš [ʾhwš] نمردنی، بی‌مرگ
~īh: بی‌مرگی
āhr [ʾhl] ترس، خشم
ahrāftan, ahrām- [ʾhlʾptn¹, ʾhlʾm- | M ʾhrʾptn, ʾhrʾm-] بالابردن، بلند کردن
Ahreman [ʾhl(y)mn¹ | M ʾhrmyn, N ~] اهرمن/ اهریمن (= روح پلید)
āhūg [TYBA < A ṭby²; ʾhwk¹ | M (ʾ)ʾhwg, N āhū] آهو (حیوان)
ahunawar [ʾhnwl] اهونور (نام مقدس‌ترین دعای دین زردشتی که با yaθā ahū vairyō آغاز می‌شود)

a-hunsand [ʾhwnsnd] ناخرسند، ناراضی
~īh: ناخرسندی، نارضایتی
ahy [KZY < A k-zy | M ʾhy] نخست، زود(ترین)
aǰgahān [ʾšgh'n¹ | M ʾjgʾh'n, N ažgahān] تنبل، کاهل
~īh: تنبلی، کاهلی
ak [ʾk¹ | N ǎk] بدی، زیان
-ak [-k¹ | N ~] ـک (پسوند تصغیر)
a-kāmagōmand [ʾk'mk'wmnd] بی‌میل
a-kanārag [ʾkn'lk¹ | M ʾqn'rg] بی‌کناره، بی‌حد
~īh: بی‌کنارگی
a-kard [ʾkrt¹ | (M ʾgyrd)] ناکرده، به انجام نرسیده
Akōman [ʾkwmn¹ | M ʾqwmn] اکومن (= اندیشه بد): نام یکی از دیوان بزرگ
akōmand [ʾk'wmnd] بد، زیان‌آور
alā [ʾr'y] آه! الا!، اسفا!
ālag [ŠTLA, ŠTRA < A štr'; ʾlk¹ | (M ʾʾrg)] جهت
alālag [ʾl'lk¹ | N lāla] آلاله
ālāy-, → ālūdan.
Aleksandar [ʾlksndl | M ʾlxsyndr, N Iskandar] اسکندر مقدونی
almās(t) [ʾlm'ʾs(t¹) | (M ʾrm'ʾs), N almās] الماس؛ فولاد
ālūdag [ʾlwtk¹] آلوده، ناپاک
~īh: آلودگی
ālūdan, ālāy- [ʾlwtn¹, ʾl'd- | (M ʾrwd), N ~] آلودن، ناپاک کردن
āluh [ʾlwh | M ʾʾlwf, N ~] آله، عقاب
alum [ʾlwm, N ~] ارزن
amā [LNE < A l-nh | M ʾm'h, N mā] ما، ما را
āmadan, āy- [YATWN-un¹ < A y'twn, √ʾth | M ʾmdn, ʾʾy-, N ~] آمدن
amahraspand [ʾmhrspnd | M (ʾ)mhr'spnd] امشاسپند، بی‌مرگ مقدس
a-mar [ʾml] بی‌شمار، بی‌مر
āmār [ʾm'l | N ~] شمار، رسیدگی، ملاحظه
āmār- [ʾm'l-] حساب کردن، شمار کردن
~išn: شمار

a-marag [ʾmlk¹] بی‌مر، بی‌شمار
amaragān [ʾmlk'n¹] عموم، عام
~īg [-yk¹] عام
~īhā [-yht'] به طورکلی، عموماً
a-marg [ʾmlg] بی‌مرگ، نمردنی
~īh: بی‌مرگی، فناناپذیری
āmārgar [ʾm'lgl | N ~] آمارگر، حسابدار
amāwand [ʾm'wnd] زورمند، نیرومند
amāwandīh: زور، نیرومندی
ambag [ʾmbk¹ | N anbaǰāt] انبه (نوعی مربا و ترشی)
ambar [ʾmbl, ʾnbl | Ar. ʿanbar] عنبر
ambarag [ʾmblk¹ | N anbara] انبره (حیوان بی‌مو به طورعام)
P amburdan [h/ʾmbwltn¹ | P ʾmbʾr-] = **hambārīdan.**
a-menīdār [ʾmynyt'l] بی‌فکر، بی‌اندیشه
āmēxtan, āmēz- [ʾmyhtn¹, ʾmyc- | M ʾmyxtn, ʾmyz-, N ~] آمیختن
~išn: آمیزش؛ عنصر
āmiz [ʾmyc] خوراک غیراصلی، سبزیجات
Amurdād [ʾm(w)rdt¹ | N murdād] امرداد (= بی‌مرگی) : ششمین امشاسپند، نگهبان گیاهان و خوراک؛ گاه‌نما: نام پنجمین ماه سال و هفتمین روز ماه
āmurzīdan, āmurz- [ʾmwlc-ytn¹ | M ʾmwrz-yd, N ~] آمرزیدن، بخشاییدن، دل‌سوختن، رحم کردن
~išn: آمرزش، بخشایش
P amwaštan [h/ʾmwštn¹ | P ʾmwšt] جمع کردن، گردآوری کردن
an- [ʾn- | M ʾn-] بی ـ، نا ـ (پیشوند نفی برای واژه‌هایی که با واکه شروع می‌شود)
ān [ZK < A zk; ʾn¹ | M h'n, N ~] آن، او
~ī: آنِ (= متعلق به)، با توصیف‌کنندهٔ مقدم بر اسم = کسرهٔ اضافه: مثلاً
ān ī ahlawān ruwān = ruwān ī ahlawān روان پرهیزگاران
-ān [-ʾn¹ | M -ʾn, N ~] ـان (پسوند سازنده ۱ـ صفت فاعلی ۲ـ قید ۳ـ نشان جمع)
ānāb-, ~išn, → ānāftan.
an-ābādān [ʾn'p'r'n¹] ناآباد، بایر
an-abaxšāwand [ʾn'pxšʾwnd] توبه ناکرده

~īh: توبه ناکردگی
an-abāy [ʾnʾp̄ʾd] نامناسب، نابجا
an-abēdān [ʾnʾp̄ytʾn¹] بی‌فایده، ناخواستنی
~īh: بی‌فایدگی
anābuhlag [ʾnʾpwhlk = Av. *anāpərəθa-*] ناپل (نام بالاترین درجه گناه)، گناه بی‌کفاره، گناه جبران‌ناپذیر
an-abzār [ʾnʾp̄zʾl] ناوارد، ناتوان
~īh: بی‌قابلیتی
an-ādān [ʾnʾtʾn¹] درمانده
~īh: درماندگی
an-ādūg [ʾnʾtwk¹] نالایق
an-afsēnišn [ʾnʾp̄synšn¹] خراب نشدنی
ānāftan, ānāb- [ʾnʾp̄tn¹, ʾnʾp̄- | M ʾnʾpt, (ʾnʾm-)] دور کردن، رد کردن، عقیم گذاردن
~išn: دوری، پرهیز
anāg [ʾnʾk¹ | M ʾnʾg] بد
~īh: بدی، آسیب
an-āgāh [ʾnʾkʾs | N *nāgāh*] بی‌خبر، ناگاه
anāg-kardār [ʾnʾk¹ krtʾl] , **-kunišn** [-*kwnšn*¹] بدکردار، تبهکار
anagr [ʾngl] بی‌کران
~ān [-ʾn¹ | M ʾnyrʾn] انغران (= روشنایی بی‌کرانه): گاه‌نما: سی‌امین روز ماه
~-rōšn(īh) [-*hwšn*¹, -*hwšnyh*] روشنایی بی‌کرانه
anāhīd [ʾnʾhyt¹ | N *nāhīd*] بی‌آلایش؛ ناهید: نام ایزدی مؤنث؛ در نجوم: ستاره زهره
an-āhōg [ʾnʾhwk¹] بی‌آهو، نیالوده
an-ālūd [ʾnʾlwt¹] نیالوده
a-nāmčištīg [ʾnʾmčštyk¹] نامشخص
an-āmurzīd [ʾnʾmwlcyt¹ | M ʾnʾmwrzʿyd] سخت دل، بی‌رحم
an-āmurzišn [ʾnʾmwlcšn¹] سخت دلی
anār [ʾnʾl | N ~] انار
anārgēl [ʾnʾlgyl | N *nārgēl*] نارگیل
an-arzānīg [ʾnʾlcʾnyk¹] نالایق، ناشایسته
an-ast [ʾnAYT¹] نابود، ناموجود، معدوم

~īh: نیستی، نابودی، عدم
ānāst [ʾnʾst¹] تباه، خراب
~īh: تباهی، خرابی
ānāstag [ʾnʾstk¹] = **ānāst.**
an-āstawān [ʾn-ʾstwbʾn¹, -ʾstwpʾn¹] بی‌ایمان
~īh: بی‌ایمانی
an-āštīh [ʾnʾštyh] دشمنی، ناآشتی؛ بی‌آرامی، آشوب
ānay-, → **ānīdan.**
an-ayād [ʾnʾbydʾt¹] فراموش شده
an-āzarm [ʾnʾclm] بی‌آبرو، بی‌آزرم، رسوا
~īh: بی‌آزرمی، رسوایی
~īg [-*yk*¹] بی‌آبرو
and [ʾnd | = M, N ~] اند، چند، آنقدر
~čand [ʾndcnd] اندچند، هرچندتا
-andag, → **-endag.**
andāg [ʾndʾk¹ | P *nʾdʾg*] اندوه
~(g)ēn [-*(k)yn*¹ | P ʾndʾgyn] اندوهگین، غمگین
andak [ʾndk¹ | = M, N ~] اندک، کم
andar [BYN < A *byn* | M ʾndr, N ~] اندر، میان، به سوی، راجع به
~abāyēd: اندر باید، لازم است
~āmadan: اندرآمدن، وارد شدن
~āwurdan: فراهم کردن، تولید کردن
~būdan: شامل شدن
~šudan: وارد شدن، غروب کردن
~widardan: درگذشتن، سپری کردن
andarag [ʾndlg] اندر، بین، میان
andarmāh [ʾndlmʾh] ماه نو
andarōn [ʾndlwn¹ | M ʾndrwn, N ~*rūn*] اندرون، درون
andarwāy [ʾndlwʾd | (P ʾndrwʾz)] هوا، جّو
~īg [-*yk*¹] جوی، هوایی
and-čand, → **and.**
andōh [ʾndwh | M ʾndwx-, N ~] اندوه

~gēn [*-kn*[1] | N *-gīn*] اندوهگین، غمگین
anēr [*ʾnʾyl*] غیرآریایی، بی‌اصل
~īh: بی‌اصلی، بربریت
anērān [*ʾnʾylʾn*[1]] انیران (= غیر ایران)، جهان آن سوی ایران
an-ērang [*ʾnʾylng*] بی‌تقصیر
an-espās [*ʾnspʾs*] ناسپاس
~īh: ناسپاسی
angubēn [*DWBŠYA* < A *dbš* ; *ʾngpyn*[1] | N *angubīn*] انگبین
angūr [*ANBE* < A *ʿnbʾ ʾngwl* | N ~] ; انگور
angust [*ʾngwst*[1] | (N *angušt*)] انگشت (دست و پا)؛ واحد اندازه‌گیری طول (۳/۴ اینچ)
~arīg [*-lyk*[1]] انگشتری
~bān [*-pʾn*[1]] انگشتانه، انگشتوانه، انگشت پوش (تیرانداز)
ānīdan, ānay- [*HYTYWN-tn*[1] < A *hyty*, √ *ʾth; ʾnytn*[1]] آوردن (به پای خود)
anīg [*ʾnyk*[1] | (N *pēšānī*)] پیش، پیشانی
anī-z [*AHRN(y)c*, → **any** | N *nīz*] نیز
anǰīr [*ʾncyl* | N ~] انجیر
anōdag [*ʾnwtk*[1] | M *ʾnwdg*] بیگانه، غریب
~īg [*-yk*[1]] خارجی، غریب
ānōh, *ānōy [*TME* < A *tmh* | M *ʾnwh, ʾwy*] آنجا
an-ōst [*ʾnʾwst*[1]] نااستوار، غیرقابل اعتماد
anōš [*ʾnwš*] بی‌مرگ؛ اکسیر، پادزهر
~xwardan: به خطر مرگ رفتن، تاسرحد مرگ جنگیدن، از جان گذشتن
anōšag [*ʾnwšk*[1] | M *ʾnwšg*, N *~a*] انوشه، بی‌مرگ؛ باقی، خوش و خرم
~īh: بی‌مرگی
~-ruwān [*-lwbʾn*[1]] انوشه روان، مرحوم، فقید
an-ōšmār [*ʾnʾwšmʾl*] بی‌شمار، بی‌مر
anōš-xwar [*ʾnwšhwl*] فانی
***ānōy**, → **ānōh.**
anšahrīg [*ʾnštrlyk*[1]] بَرده
an-ummēd [*ʾnʾwmyt*[1] | J *ʾnwmyd*, N *naumēd*] ناامید، بی‌امید
an-uspurrīg [*ʾnʾwspwlyk*[1]] ناقص

any [*AHRN* < A *ʾḥrn;* (**ān-ī* = *ZKʾy* (تحریف شدهٔ) | M *ʾn(y)*] دیگر
a-pattūg [*ʾpnwk*[1]] ناشکیبا
a-paymān [*ʾpnmʾn*[1]] نامتعادل
~īh: بی‌اعتدالی
***apēdag** [*ʾpytk*[1] | P *ʾpyd(g)*] سرگردان، گم شده
~dār [*-dʾl*] محافظ حیوانات ولگرد
a-petītīg [*ʾpytytyk*[1]] اعتراف ناکرده، توبه ناکرده
~īh: توبه ناکردگی
a-petyārag [*ʾp(y)tydʾlk*[1]] بی‌آفت، بدون بدبختی
a-pōhišn [*ʾpwhišn*[1]] تباه نشدنی
appar [*ʾpl* | M *ʾpr*] دزدی، سرقت
appār [*ʾpʾl*] برداشته شده، برده شده
~īh: دورسازی، زیان، فقدان
apparag [*ʾplg*] رباینده
appurdan, appar- [*YHNCLWN-tn*[1] < A *yhnṣlwn*, √ *nṣl;* دزدیدن
ʾpl- | M *ʾpwrd, ʾp(w)r-*]
~išn: دزدی، سرقت
a-pursišnīg [*ʾpwrssnyk*[1]] بی‌مسئولیت
a-pus [*ʾBRE*] بی‌پسر، بی‌فرزند
ār-, → **ārdan.**
āranǰ [*ʾlnc* | N ~] آرنج
ārāstan, ārāy- [*ʾlʾstn*[1], *ʾlʾd-* | N ~] آراستن، آماده کردن، پیراستن
~išn: آرایش، پیرایش
a-rawāg [*ʾlwbʾk*[1]] بی‌حرکت
Ard [*ʾlt*[1] | M *ʾyrd*, N ~] اَرْدْ (نام‌یکی از ایزدان‌مؤنث)، گاه‌نما:نام‌بیست‌وپنجمین روزماه
ārd [*KHMA* < A *qmḥ; ʾlt*[1] | N ~] آرد
ardā [*ʾltʾy* | (M *ʾrdʾw*)] پرهیزگار، درستکار، صالح، صادق
ārdan, ār- [*THNN-tn*[1] < A √ *ṯḥn; ʾl-tn*[1]] آسیا کردن، آرد کردن
ardāyīh [*ʾltʾdyh* | M *ʾrdʾyyh*] پرهیزگاری، درستکاری، صدق
ardīg [*ʾltyk*[1] | M *ʾrdyg*] جنگ
ardīkkar [*ʾltykkl, -kl* | M *ʾrdyqr*] مبارز، جنگجو

~īh: جنگجویی، مبارزه
arduš [ʾldwš = Av. *arəduš-*] اردوش (نام درجه‌ای از گناه)
Ardwahišt [ʾrtwhšt¹ | M ʾrdywhyšt, (N *urdībihišt*)] اردیبهشت (= راستی): نام دومین امشاسپند و نگهبان آتش، گاه‌نما: نام دومین ماه سال و سومین روز ماه
arešk [ʾlyšk¹ | M (ʾ)ryšk, N *rašk*] رشک، حسد
~ēn [*-yn¹*] رشک برنده حسود
ārešn [ʾlšn¹ | M ʾʾryšn-, N *(a)riš*] ارش (= ذراع)، واحد اندازه‌گیری طول (از آرنج تا سرانگشت)
aryand [ʾlgnd | N ~] ارغند، سهمگین
argawān [ʾlgwkʾn¹ | N *aryawān*] ارغوان
armēšt [ʾlmyšt¹] غیرفعال، ضعیف، ناتوان
~īh: ضعف
armēšt-gāh [*-gʾs*] آسایشگاه ناتوانان
ārōyišn [ʾlwdšn¹] رویش
~īg [*-yk¹*] رستنی، سبزی
ars [ʾls | M ʾrs, N ~] ارس، اشک
artēštār [ʾltyštʾl | N *artēšdār!*] سپاهی
~īh: سپاهیگری
arus [ʾlws] سفید
arwand [ʾlwnd] سریع، شجاع، دلیر؛ اروندرود
~īh: سرعت، شجاعت، دلیری
arwēs [ʾlwys | M ʾrwys, N ~] رسن
arz [*KSP¹* < A *ksp;* ʾlc | N ~] ارزش، بها
Arzah [ʾlzʾh = Av. *arəzahī-*] ارزه، نام اقلیم شرقی از هفت اقلیم
arzan [*Pg* < A *prgʾ;* ʾlcn¹ | N ~] ارزن
arzān [ʾlcʾn | M ʾrzʾn, N ~] ارزنده، ارزشمند، باارزش
~īg [*-yk¹*] شایسته
~īgīh: ارزش، ارزشمندی، بها
arzīdan, arz- [ʾlc-ytn¹ | N ~] ارزیدن
~išn: ارزش، بها
arzīz [ʾlcyc | M ʾrzyz, N ~] ارزیر، سرب، قلع

~ēn [*-yn¹*] سربی، قلعی
ārzōg [ʾlcwk¹ | M ʾwrzwg, N *ārzō*] آرزو، شهوت
arzōmand [ʾlcʾwnmd | (N *arǰumand*)] ارزشمند، باارزش
~īh: ارزش، بها
Arzūr [ʾlzwl] ارزور: نام دیو و نام کوهی بر دهانهٔ دوزخ
a-sāg [ʾsʾk¹ | M ʾsʾg] بی‌شمار، بی‌مر
āsān [ʾsʾn¹ | N ~] آرام، آسان، راحت
~īh: آرامش، آسانی، آسایش
a-sar [ʾsl] بی‌سر، بی‌پایان
āsāy-, ~išn, → āsūdan.
a-sazāg [ʾscʾk¹] بی‌تناسب، نامناسب
a-sazišnīg [ʾscšn-yk¹] بادوام، ماندگار
~īh: دوام، ماندگاری
a-sēǰ [ʾsyc] بی‌خطر
asēm [ʾsym | = M, N *sīm*] سیم
~ēn [*-yn¹* | N *-īn*] سیمین
asmān [ʾsmʾn¹ | = M, N *āsmān*] آسمان، گردون؛ گاه‌نما: نام بیست و هفتمین روز ماه
āsn [ʾsn¹] , **~ xrad:** خردفطری
āsnīdag [ʾsnytk¹] = **āsnūdag.**
āsnūd(ag) [ʾsnwt(k)¹] شسته، تصفیه شده، پاک، مطهر
a-sōhišn [ʾswhšn¹] بی‌حس
asp [*SWSYA* < A *swsyʾ;* ʾsp̄ | N ~] اسب؛ نام یکی از مهره‌های شترنج
aspānūr [ʾspʾnwl] گور، آرامگاه
a-spās [ʾspʾs] ناسپاس
aspast [ʾspst¹ | N ~] اسپست، شبدر
aspinǰ [ʾspnc | P ʿspynj, N *sipanǰ*] میهمان نوازی؛ میهمان خانه
asprēs [ʾsplys | N ~] اسپریس، میدان اسب دوانی
āsrō [ʾslwk¹ = Av. *āθrawa*] آسرون، موبد
~īh: آسرونی، موبدی
āsrō-kerpa [ʾslw(k)¹klpk = Av. *āθrō kəhrp-*] آتش‌پیکر
āsrōn [ʾslwn¹ = Av. *āθrawan-*] آسرون، موبد

¹ast [*AYT*¹ < A *ʾyty* | M *ʾst*, N ~] هست، موجود است
~īh: هستی، وجود
²ast(ag) [*ʾst(k)*¹ | M *ʾst(g)*, N *hasta*] استخوان، هسته (میوه)
astānag [*ʾstʾnk*¹] نیاز، بدبختی
~ōmand [-*ʾwmnd*] نیازمند
āstār [*ʾstʾl* | M *ʾstʾr*] گناه
āstārēnīdan, āstārēn- [*ʾstʾlyn-ytn*¹] وادار به گناه کردن، به گناه واداشتن
āstawān [*ʾstwbʾn*¹, *ʾstwpʾn*¹ | M *ʾʾstwʾn*] خستو، معترف
~īh: اعتراف، باور
astōdān [*ʾstw(k)dʾn*¹ | M *ʾstwdʾn*] استودان (جایی‌که استخوانهای‌مرده‌را درآن می‌ریزند)
astōmand [*ʾstʾwmnd*] جسمانی، مادی
~īh: جسمانیت، حالت مادی داشتن
astuxān [*ʾsth(w)ʾn*¹ | N *ustuxʷān*] استخوان
astwand [*ʾstwnd* | = M] = **astōmand.**
Astwihād [*ʾstwydʾt*¹] استویهاد (دیو مرگ)
āsūdan, āsāy- [*ʾswtn*¹, *ʾsʾd-* | N ~] آسودن، استراحت کردن
~išn: آسایش، راحتی
aswār [PR/LŠYA < A pršy; *ʾswbʾl*, *ʾspwʾl* | N *suwār*] سوار، سوارکار
~īh: سواری، سوارکاری
āsyāb [*ʾsyʾp̄*] آسیاب
āsyāg [*ʾsyʾk*¹ | N *āsyā*] آسیا (سنگی)، سنگ‌آسیا
aš [*ʾš*] چشم (اهریمنی)، چشم بد
āšixtan, ašinǰ- [*ʾšyhtn*¹, *ʾšnc-* | P *ʾšyxt*] ریختن، سرریز شدن، جاری شدن
aškamb [KLŠE < A *krs*; *ʾškmb*¹ | M *ʾškmb*, N *šikam*] شکم، رحم
~ag [-*k*¹ | N *šikamba*] = **aškamb.**
āškārāg [*ʾšk*ʾ*l*(ʾ)*k*¹ | M *ʾšqʾrg*, N *āškārā*] آشکارا، هویدا
~īh: آشکارسازی، اعتراف
āškārāgēnīdan [*ʾšk*ʾ*l*ʾ*kyn-ytn*¹] آشکارساختن، اعتراف کردن
aškōb [*ʾškwp* | N *āškō(b)*] اشکوب، سقف
aškom(b) [*ʾškwm(b*¹*)*] = **aškamb.**
ašmā [*LKWM* < A *l-kwm* | M *ʾšmʾ(h)*, N *šumā*] شما

āšnāg [*ʾšnʾk*¹ | M *ʾʾšnʾg*, N *āšnā*] شناخته، آشنا با
āšnawāg [*ʾšnwʾk*¹ | M *ʾšnwʾg*, N *šunawā*] شنوا
~īh: (حس) شنوایی
āšnūdan, āšnaw- [*OŠMEN=tn*¹ < A √ *šm*; *ʾšnwtn*¹ | M *ʾšnwdn*, *ʾšnw-*, N *šunūdan*, *šunaw-*] شنودن، فهمیدن
~išn: شنوایی
ašō [*ʾšwk*¹ = Av. *ašawa*] پرهیزگار، صالح، نیکوکار
āšōb [*ʾšwp* | P *ʾʾšwb*, N ~] آشوب، اضطراب
Aštād [*ʾštʾt*¹ | M *ʾštʾd*, N ~] اشتاد (نام ایزد راستی)؛ گاه‌نما: نام بیست و ششمین روز ماه
aštag [*ʾštk*¹] فرستاده، رسول
~īh: رسالت
aštar [*ʾštl*] تازیانه
āštīh [*ʾštyh* | M *ʾʾšt*, N *āštī*] آشتی، آرامش، توافق
Ašwahišt [*ʾšwhišt*¹] = **Ardwahišt.**
āšyān(ag) [*ʾšydʾn(k)*¹ | (M *ʾhyʾng*), N *āšyāna*] آشیان / آشیانه، لانه
ātaxš [*ʾthš* = Av. *ātarš* | N *ātaš*] آتش
āwādag [*ʾwbʾtk*¹ | J *ʾwʾd*] نسل، پشت
āwahan [*ʾwbʾhn*¹] حصار، دژ
āwām [*ʾwbʾm* | M *ʾwʾm*] زمان، زمانه
-āwand [-*ʾwnd* | M -*ʾw(y)nd*] ـ اوند (پسوند سازندهٔ صفت دارندگی)
awar [*LPNME* < A *l-pn-h* | M *ʾwr*] اینجا! ، بیا!
āwar-, → **āwurdan.**
a-wardāg [*ʾwlt*ʾ*k*¹] برنگشتنی
a-wardišnīg [*ʾwltšnyk*¹] تغییرناپذیر
~īh: تغییرناپذیری
āwarišn [*ʾwblšn*¹ | M *ʾwryšn*] منزل، مسکن
a-warzīd [*ʾwlcyt*¹] ناکِشته، کشت نشده
***āwāš-,** → ***āwištan.**
āwāz [*ʾp̄ʾc* | N ~] آواز، آوا
a-wazišnīg [*ʾwcšnyk*¹] بی‌حرکت
āwēnīdan, āwēn- [*ʾwyn-ytn*¹ | (P *ʾbwyn-*)] تنبیه کردن، سرزنش کردن

~išn: سرزنش، ملامت
āwēnišnīg: سزاوار سرزنش
a-wēnišnīg [ʾwynšnyk¹] ناپیدا
awērag [ʾwylk¹] = **awērān.**
awērān [ʾwylʾn¹, ʾp̄ylʾn¹ | N *wērān*] خراب، ویران
awestād [ʾwstʾt¹ | M ʾwystʾd, N *ōstād*] استاد
awestām [ʾwstʾm | M ʾwystʾm] استان، ناحیه
awestarag [ʾwstlk¹ | N *ustura*] استره، تیغ
awestardan, awestar- [ʾwstl-tn¹ | P ʾwystr-, N *suturdan*] زدودن؛ ستردن
~išn : زدودگی
awestwār [ʾwstwbʾl | M ʾwystwʾr, N *ustuwār*] استوار، محکم
~īh: استواری، محکمی
awēšān [*OLEšʾn*, → *ōy* | M ʾwyšʾn, N *ēšān*] آنان، ایشان
a-wināh [ʾwnʾs] بی‌گناه
a-winast [ʾwnst¹] بی‌آلایش، بی‌زیان
awiš [ʾwbš | M ʾwyš] بدان، بدو، پسواژه (= ō) به
awištāb [ʾwštp̄ | M ʾwyštʾb, N *šitāb*] ستم
P awištādan, awišt- [ʾwšt-ʾtn¹ | P ʾwyštʾdn] ایستادن
awištāftan, awištāb- [ʾwštʾp̄-tn¹ | M ʾwyštʾb-, N *šitāftan, šitāb-*] ستم کردن؛ شتافتن
***āwištan, *āwāš-** [*HTYMWN-tn*¹ < A *ḥtym*, √ *ḥtm*; ʾwbštn¹ | M ʾwyšt] مهرکردن
a-wiyābānīg [ʾwydʾp̄ʾnyk¹ | N *biyābānī*] در نجوم: بیابانی، ستارهٔ ثابت
a-wizīrišnīg [ʾwcylšnyk¹] اجتناب‌ناپذیر، ناگزیر
āwurdan, āwar- [*YHYTYWN-tn*¹ < A *hyty*, √ ʾ*th* | M ʾʾwrd, ʾwr-, N ~] آوردن
āxēzīdan [ʾhycytn¹] = **āxistan.**
āxistan, āxēz- [ʾhstn¹, ʾhyc- | M ʾxyst, ʾxyz-] برخاستن، بلند شدن
ăxrāmīdan, ăxrām- [ʾhlʾm-ytn¹ | M ʾxrʾm-, N *xirām-īdan*] چمیدن، خرامیدن
axtar [ʾhtl | M ʾxtr, N ~] اختر (= ستاره)، صورت فلکی، برجی از منطقةالبروج
axtar(ā)mār [ʾhtl(ʾ)mʾl] اخترشناس، منجم
~īh: اخترشناسی، منجمی
¹axw [ʾhw¹] هستی، وجود، جهان

²axw [ʾhw¹ | M ʾwx] اندیشه، اراده؛ نیروی زندگی
³axw [ʾhw¹] سرور، خداوند
a-xwamn [ʾhwmn¹] بی‌خواب
axwān [ʾhwʾn¹] = **¹axw.**
a-xwārīh [ʾhwʾlyh] ناشادی
āxwarr [ʾhwl | N *āxur*] آخور، اصطبل
~-sālār [-*srdʾl*] آخورسالار
a-xwaš [ʾBSYM] ناخوشایند؛ ناشاد
~īh: ناشادی
a-xwēškār [ʾhwyškʾl] وظیفه‌نشناس
ay [ʾȳ | N ~] ای (= یعنی)
āy, → **āmadan.**
ayāb [ʾywp | M ʾyʾb, N *yā*] یا
ayāb- → **ayāftan.**
ayābāg [ʾyʾp(ʾ)k¹] پذیرا، فراگیر
~īh: فراگیری
ayād [ʾbydʾt¹ | M ʾyʾd, N *yād*] یاد
~kardan: به یاد آوردن
~gār [-*kʾl* | N ~*gār*] یادگار
āyaft [ʾdypt¹ | M ʾʾypt, N *āyift*] آیفت، لطف، مراد
ayāftan, ayāb- [ʾyʾp̄-tn¹ | M ʾyʾpt, ʾyʾb-, N *yāftan, yāb-*] به دست آوردن، رسیدن به...، یافتن
ayār [*hdybʾl* | M *hyʾr*, N *yār*] دوست، یار
~īh: دوستی، یاری
ayārdēnīdan, ayārdēn- [ʾyʾhyn-ytn¹] جوشاندن، به جوش آوردن
~išn: جوشش
ayārdīdan, ayārd- [ʾyʾlt-ytn¹ | M ʾyʾrd-] جوشیدن، جوش آمدن
ayārīdan, ayār- [*hdybʾl-ytn*¹ | N *yār-īdan*] ۱ـ به فریادرسیدن، یاری کردن
۲ـ جرأت کردن، قادربودن
ayārōmand [*hdybʾlʾwmnd* | N *yarmand*] یاور، همراه
~īh: یاری‌دهندگی، همراهی، مساعدت

ayāsīdan, ayās- [*ʾbyḏʾs-ytn*[1] | M *ʾyʾs-*] به یادآوردن، متوجه شدن
~išn(īh): یاد
ayāstan [*ʾbyḏʾstn*[1] | M *ʾyʾst*] = **ayāsīdan.**
āyišm [*ʾdšm*] ماه (کره)
ayōxšust [*ʾywkhšwst*[1] = Av. *ayōxšusta-* | M *ʾʾywxšyst* !] فلز
~ēn [*-yn*[1]] فلزی
āyōxtan, āyōz- [*ʾywhtn*[1], *ʾywc-*] بهم پیوستن، جفت کردن
~išn: اتحاد، بهم پیوستگی
[1]**āyōzīdan** [*ʾywcytn*[1]] = **āyōxtan.**
[2]**āyōzīdan, āyōz-** [*ʾywc-ytn*[1] | P *ʾʾywšt,* *ʾʾywz-*] آشفتن، مضطرب ساختن؛ جنگیدن، ستیزه کردن
~išn(īh): ستیز، کوشش
[1]**az** [*MN* < A *mn; hc* | M *ʾc, ʾz,* N ~] از، تا
[2]**az** [*ʾc*[1]] اژدها
***az** [*ANE* < A *ʾnh* | P *ʾz*] من
āz [*ʾc* | M *ʾʾz,* N ~] آز، حرص
azabar [*hcpl* | M *ʾc ʾbr,* N *zabar*] زبر
āzād [*ʾcʾr*[1] | M *ʾʾzʾd,* N ~] ۱ـ آزاده ۲ـ آزاد
āzādīh [*ʾcʾtyh*] ۱ـ آزادی ۲ـ سپاس، تشکر
~ guftan, ~ hangārdan, ~ kardan, pad ~ dāštan: تشکر کردن، سپاسگزار بودن
āzār [*ʾcʾl* | N ~] آزار
āzardan [*ʾcltn*[1] | M *ʾʾzyrdn*] = **āzārdan.**
āzārdan, āzār- [*ʾcʾl-tn*[1] | N ~] آزردن، آسیب رساندن
~išn: آزار، صدمه
[1]**āzarm** [*ʾclm* | M *ʾʾzrm,* N ~] آزرم، احترام
[2]**āzarm** [*ʾclm* | M *ʾʾzrm-*] آسیب، صدمه
a-zarmān [*ʾzlmʾn*[1]] بی‌پیری، پیرنشدنی
āzarmīg [*ʾclmyk*[1]] آبرومند، محترم
~īh: احترام، آبرو
azbāy- [*ʾzbʾd-*] نیایش کردن

~išn: نیایش
azd [*ʾzd* | = M] شناخته
Azdahāg [*ʾcydhʾk*[1] | M *ʾzdhʾg,* (N *aždahā*)] اژدهاک، ضحاک ماردوش
azdēnīdan, azdēn- [*ʾzdyn-ytn*[1]] آگاه کردن
azēr [*hcdl* | N *zēr*] پایین، زیر
azg [*ʾzg* | N *azγ*] شاخه درخت
aziš [*hcš* | M *ʾcyš, ʾzyš*] از او، از آن، پسواژه (az =) از
~-keh [*-ks*] زیردست، کهتر
~-meh [*-ms*] مهتر، برتر
āz-kāmag [*ʾckʾmk*[1]] آزکامه، حریص
~īh: آزکامگی، حرص
azmūdan, azmāy- [*ʾzmwtn*[1], *ʾzmʾd-* | N *ā~*] = **uzmūdan.**
āznāwar [*ʾznʾwl* | M *ʾzn*] آزاده
azraw-, → **azruftan.**
azrāy- [*ʾzrʾd-*] زینت کردن
azruftan, azraw- [*(ʾ)zlwp-tn*[1] | M *ʾzrw-*] خاموش شدن، فرونشستن
āzurdan [*ʾcwltn*[1] | N ~] = **āzārdan.**
āzwar [*ʾcwl* | N ~] آزور، حریص
~īh: حرص

B

b-, → **būdan.**
babr [*bpl* | N ~] ببر
babrag [*bplk*[1]] ببَر، سگ آبی
-bad, → **-bed.**
bādag [*bʾtk*[1] | N ~*a*] آب انگور تازه در خم کرده، باده
bāγ [*bʾg* | (M *bʾw*), N ~] باغ، بوستان
baγōbaxt [*bkwbht*[1], *bʾgwkbʾht*[1] = Av. *baγō.baxta-*] سرنوشت، تقدیر
bahr(ag) [*bʾhl* (k[1])| M *bhr,* N ~ (a)] بهر، بخش، پاره، قسمت؛ سبب

(az) ān bahrag rāy از بهر آنکه، بنابراین
bahrōmand [*b'hl'wmnd* | N *bahramand*] بهره‌مند؛ بخش‌پذیر، مرکب
~īh: بهره‌مندی؛ ترکیب
bahr(ag)war [*b'hl(k)wl* | N *bahrawar*] مشارکت، شرکت‌کننده، شریک
~īh: شرکت، امتیاز
bāǰ [*b'c* | N ~] باج، مالیات
balādur [*bl'twr* | N ~] بلادر (نام زهری کشنده)
bālag [*b'lk*[1] | N *bāl*] بال
bālāy [*b'l'd* | M b'l'y N *bālā*] بالا، بلندی، قامت
[1]**bālēn** [*b'lyn*[1]] نوک، قلّه
[2]**bālēn** [*b'lyn*[1] | N *bālīn*] بالش، بالین
~-gāh [*-g's*] بالین‌گاه، نیمکت، تخت
balgam [blgm | N balyam] بلغم
bālist [*b'lyst*[1] | (M *b'ryst*)] بالاترین؛ قلّه؛ در نجوم: اوج
~īh: ارتفاع، بلندی
~īg [*-yk*[1]] بلند، عالی
bāliš [*b'lšn*[1] ! | N ~] بالش، بالین
bām [*b'm* | = M] فروغ، درخشندگی، شکوه
bāmbišn [*MLKTA* < A *mlkt';b'nbšn*[1] | M *b'nbyšn*] ملکه
bāmdād [*b'md't*[1] | M *b'md'd*, N ~] بامداد، سپیده‌دم
bāmīg [*b'myk*[1]] بامی، درخشان، باشکوه
-bān [*-p'n*[1] | M *-b'n*, N ~] ـ بان، ـ دار (پسوند)
band [*bnd* | = P, N ~] بند، گره
band-, → bastan.
bandag [*bndk*[1] | P *bndg*, N ~*a*] بنده
bang [*bng* | N ~] بنگ
bānūg [*b'nwk*[1] | N *bānū*] بانو
bar [*bl* | N ~] بر، میوه، سود، حاصل
bar-, ~išn, → burdan.
[1]**bār** [*b'l* | N ~] بار، دفعه
[2]**bār** [*b'l* | N ~] بار، ساحل

[3]**bār** [*b'l* | M *b'r*, N ~] بار، میوه
[4]**bār** [*b'l* | M *b'r*, N ~] بار، پشته؛ وظیفه
bārag [*b'lk*[1] | N ~*a*] باره، اسب
barbut [*blbwt*[1] | N ~] بربط
bārestān [*b'lst'n*[1]] بردبار، متحمل
~īh: بردباری، تحمل
bārīg/k [*b'lyk*[1] | N *bārīk* (cf. **tārīg**)] باریک، نازک، دقیق
bār-ǰāmag [*b'ly'mk*[1] | N ~*a*] بارجامه، خرجین
barōmand [*bl'wmnd* | N ~] برومند، بارور
barsom [*blswm* | M *brswm*] برسم (دسته‌ای ترکهٔ بهم بسته، که در مراسم مذهبی زردشتیان به کار می‌رود)
baršnūm [*blšnwm*] برشنوم (مهمترین مراسم شستشوی مذهبی زردشتیان)
bastan, band- [*ASLWN-tn*[1] < A √ *'sr; bstn*[1], *bnd-* | M *bstn, (bn-)*, P *bnd-*, N ~] بستن
bāstān [*b'st'n*[1] | M *b'yst'n*, N ~] اغلب، همیشه
bāš [*YHWWNš* | M *b'š*, N ~] باش (امر از بودن)
baškuč [*bškwc*] جانور افسانه‌ای که نیمی شیر و نیمی دال بود
bašn [*bšn*[1] | = P] → **buš.** بشن، نوک، بالا (قامت)؛ فش، یال
baw-, ~išn, → būdan.
baxš-, ~išn, → baxtan.
baxt [*b(')ht*[1] | N ~] بخت، اقبال، قسمت، سرنوشت
baxtan, baxš- [*HLKWN-tn*[1] < A √ *ḥlq; b(')htn*[1], *bhš-* | M *bxt, bxš-*, N *baxš7dan*] بخش کردن، توزیع کردن، سهم دادن
~išn: بخشش، قسمت
bay [*ORHYA* < A *'lh; bk*[1], *bg* | M *by*] خدا، سرور
im ~: شاه، اعلیحضرت
ōy ~: شاه فقید
bayaspān [*by'sp'n*[1] | = M] پیام‌آور، فرستاده
bayaspān|īh: سفارت، مأموریت
~īg [*-yk*[1]] اسب چاپار
bāz [*b'c* | N ~] باز، شاهین

bāzā [*b'c'y* | (N *bāzū*)] بازو
~bānag [*-p'nk*[1]] بازوبند، زره‌بازو
bazag [*bck*[1] | M *bzg*, N *~a*] بزه، بدی
~īh: = **bazag.**
bazakkar [*bckkl* | M *bzkr*] بزه‌گر، گناهکار
bāzā-zanišnīh [*b'c'y znšnyh* = Av. *bāzu.ǰata-*] بازوزنشی (نام درجه‌ای از گناه)
bazišn [*bcšn*[1]] بخش، قسمت
bazm [*bzm* | = M, N *~*] بزم، سور
~-āwurd [*-'wlt*[1] | N *~*] بز ماورد (نوعی کلوچه)
[1]**bĕ** [*BRA* < A *br'* | M *b'*] اما؛ بیرون
~... (enyā) بجز
~... enyā ... nē: درغیر این صورت
~az: بدون
[2]**be** [*BRA* | M *b'*, N *bi-*] بـ (پیش فعل و با ō کاربرد تعریف‌پذیر ندارد)
-bed [*-pt*[1] | M *-byd*, N *-ba/i/ud*] ـ بد (پسوند)، سرور
bēdom [*bytwm* | M *bydwm*] دورترین
bēgānag [*byk'nk*[1] | N *~a*] بیگانه، غریب
bēgār [*byk'l* | N *~*] بیگار، سخره
bēh [*byh* | N *bih*] به (میوه)
bēl [*byl* | (M *byr*), N *~*] بیل
bēlūr [*bylwl* | P *bylwr*, N *bilūr*] بلور
bērōn [*bylwn*[1] | M *byrwn*, N *bērūn*] بیرون
bēš [*byš*] آسیب، دشمنی؛ اندوه، درد
~burdan: دشمنی‌کردن
bēš-, ~išn, → **bištan.**
bēšăz [*byš('')z*] شفادهنده، طبی
bēšăz(ēn)- [*byš''z(yn)-, byš('')c(yn)-* | M *byš''z-*] شفا دادن، درمان کردن
~išnīh: درمان
bēš-burdār [*byšbwlt'l*] دشمن
bēšīdan [*byšytn*[1]] = **bištan.**
bēšōmand [*byš''wmnd*] اندوهگین

bēwar [*bywl* | M *bywr*, N *~*] بیور، ده هزار
P bid [*byt*[1] | P *byd*] دوباره
bidaxš [*bythš*] وزیر اعظم
***bijagān** [*bck'n*[1]] طبّی
bīm [*bym* | = M, N *~*] بیم، وحشت
~gĕn [*-kn*[1]] بیمگین، وحشتناک
~gĕnīh: بیمگینی
~ōmand [*-'wmnd*] بیمگین
***bistag** [*bstk*[1] | N *busta*] فندق
bīš [*byš* | N *~*] بیش (= اقونیطون)، نوعی گیاه سمّی
bištan, bēš- [*byš-tn*[1] | M *byšt, byš-*] آزردن، زجر دادن
~išn: آزار، زجر
bizešk [*bcšk*[1] | M *bzyšk*, N *pizišk*] پزشک، طبیب
bōb [*bwp* | N *~*] بوب، قالی ظریف
bōr [*bwl* | N *~*] بور، کهربایی
borz [*bwlc* | P *bwrz*] بلند
borz-wāng [*bwlcw'ng*] بانگ بلند
~īhā [*-yh'*] به صدای بلند
bowandag [*bwndk*[1] | M *bwndg*] کامل، تمام، بی‌نقص
~īh: تمام بودگی، تمامی، کمال
~-menišnīh [*-mynšnyh*] درست‌اندیشی
bōxtag [*bwhtk*[1] | M *bwxtg*] رستگار
~īh: رستگاری
bōxtan, bōz- [*bwhtn*[1], *bwc-* | M *bwxtn, bwz-*] رستگار شدن، نجات یافتن
~išn [*-šn*[1] | J *bwzyšn/t*, N *pōziš*] رستگاری؛ پوزش
bōxtār [*bwht'l* | M *bwxt'r*] نجات‌بخش
~īh: رستگاری، نجات
[1]**bōy** [*bwd*] حس، درک
[2]**bōy** [*bwd* | M *bwy*, N *~*] بوی، رایحه، بخور
bōyāg [*bwd'k*[1] | M *bwy'g*, N *bōyā*] بویا
bōy-dār [*bwdd'l* | N *~*] بوی‌دار

bōyēnīdan, bōyēn- [*bwdyn-ytn*[1]] بوی دادن، معطر کردن
bōyestān [*bwdst'n*[1] | M *bwyst'n*, N *bōstān*] بوستان، باغ گل
~bān [*-p'n*[1]] باغبان
bōyīdan, bōy- [*bwd-ytn*[1] | N ~] بوییدن، بو کردن
bōz-, ~išn, → **bōxtan.**
brād [*AH* < A *'ḥ; bl'r*[1] | M *br'd*] برادر
~ar [*bl'tl* | M *br'dr*, N *birādar*] برادر
***brādarōd** [*bl'tlwt*[1]] خویشاوند(ناتنی)، شریک، رقیب
~īh: خویشاوندی، رقابت
brāh [*bl'h* | N *barāh*] درخشندگی، شکوه
brahm(ag) [*bl('')hm(k*[1]*)* | M *brhm(g)*] روش، شکل، لباس
brahnag [*bl('')hnk*[1] | M *brhng*, N *barahna*] برهنه
brām- [*b(w)l'm-* | (P *brm-*)] گریستن، نالیدن
~ag [*-k*[1] | P *-g*] ناله
brāzīdan, brāz- [*bl'c-ytn*[1] | *M br'z-, N barāzīdan*] تابیدن، درخشیدن
~išn: تابش، درخشندگی
~išnīg: تابان، درخشنده
brēh [*bly(y)h*] قسمت، سرنوشت
brēhēnīdan, brēhēn- [*blyhyn-ytn*[1]] ۱ـ آفریدن، ساختن ۲ـ مقدر کردن
~āg [*-'k*[1]] تقدیرگر
~išn: ۱ـ آفرینش ۲ـ تقدیر، سرنوشت
brēz-, → **brištan.**
brēzan [*blycn*[1] | M *bryzn*, N *barēzan*] برزن، کوره، اجاق
brīdan, brīn- [*PSKWN-tn*[1] < A √ *psq; blytn*[1], *blyn-* | M *bryd*, N *burīdan*] بریدن، قطع کردن
brīn [blyn[1]] بخش، برش؛ قسمت، محدود، معین
~gar [*-kl*] تقدیرگر؛ قاطع
[1]**brinǰ** [*blnc* | N *birinǰ*] برنج (خوراکی)
[2]**brinǰ** [*blnc* | (M *bryng*), N *birinǰ*] برنج (آلیاژ)
~ēn [*-yn*[1]] برنجین، برنزی
brīnōmand [*blyn'wmnd*] محدود

brištan, brēz- [*blyštn*[1], *blyc-* | M *bryz-*, N *birištan*] برشتن
brūg [*blwk*[1] | M *brwg*, N *abrū*] ابرو
būdan, b(aw)- [*YHWWN-tn*[1] < A *yhwwn*, √ *hwh; bwtn*[1], *b-* | M *bwdn, bw-*, N *būdan*] بودن، شدن
bawišn: پیدایش، تکوین
būf [*bwp* | N ~], ***būg** [*bwk*[1]] بوف، جغد
buland [*bwlnd* | = M, N ~] بلند، به صدای بلند
būm [*bwm* | N ~] بوم، سرزمین، کشور
~-čandag [*-cndk*[1]] زمین‌لرزه
[1]**bun** [*bwn*[1] | = M, N ~] اساس، نهاد، ته
[2]**bun** [*bwn*[1] | N ~] = **wan.**
bunag [*bwnk*[1] | N ~*a*] بنه؛ خیمه‌گاه، مسکن
~dāštan: سکنا گزیدن، مستقر شدن
bun-dahišn(īh) [*bwndhšn*[1], *-yh*] بندهش، آفرینش نخستین
bunīh [*bwnyh*] آغاز
buništ [*bwnyšt*[1] | = M] اساس، بنیاد
~ag [*-k*[1]] اصل
bun-kadag [*bwnktk*[1]] بن کده (= خانه‌اصلی)، خانه
bun-xān [*bwnh'n*[1]] سرچشمه
bur-, ~išn, → **burīdan.**
burāg [*bwl'k*[1]] برّا، برنده
burām-, → **brām-.**
burd [*bwlt*[1] | M *bwrd*] بردبار
~īh: بردباری
burdan, bar- [*YBLWN-tn*[1] < A √ *ybl; bwltn*[1], *bl-* | M *bwrd, br-*, N ~] بردن، حمل کردن، ستاندن، تاب‌آوردن
~išn: تحمل، رفتار
burdār [*bwlt'l*] بردار (= حمل کننده)؛ رحم
~īh: بردباری
burd-ešnōhr [*bwlt' šnwhl* | P *bwrdyšnwhr*] سپاسگزار، شکرگزار
burg [*bwlg* | (Ar. *burǰ*)] برج

burīdan, bur- [*bwl-ytn*[1] | M *bwr-*, N ~] = **brīdan.**
~išn: برش
Burz [*bwlc*] برز (نام ایزد حامی کشاورزی)
برزین مهر (نام سومین آتش مهم ساسانیان، خاص طبقه کشاورزان)
Burzēnmihr [*bwlcynmtr*[1]]
burzīdan, burz- [*bwlc-ytn*[1]] بزرگ داشتن، ستودن
~išn: احترام، ستایش
~išnīg: ستودنی
buš [*bwš* | N ~] بش، یال
būšāsp [*bwš'sp* | M *bwšy'sp*, N ~] خواب، کاهلی، رویا
but [*bwt*[1] | = M, N ~] بت؛ بودا
buz [*AZ* < A *'z; bwc* | N ~] بز

Č

čābuk [*c'pwk*[1] | N ~] چابک، چست، برترین
~īh: چابکی
čādur [*c'twl* | N ~] چادر، پوشش
čagād [*ck'tl* | (N *čakād*), J *čeγād*] چکاد، قلعه
čagar [*ckl*] همسر (درجه دوم)، چگر
čāh [*c'h* | N ~] چاه، گودال
čahār [*ALBA* < A *'rb'; ch'l* | M *ch'r*, N ~] چهار
~dah [*ch'ldh* | N ~] چهارده
~-pāy [*ch'lp'd* | N ~ > *čārwā*] چهارپای
čakōk [*ckwk* | N ~, *čakāwak*] چکاوک
čakuč [*ckwc* | N *čakuš*] چکش
čambar [*cmbl* | N ~] چنبر، حلقه
čamišn [*cmšn*[1] | M *cmbyšn* (?)] ادرار (= عمل ادرار کردن)؛ دستشویی (= مستراح)
čand [*cnd* | = M, N ~] چند، چه اندازه؟ هراندازه، هرچند؛ اندکی، کمی
~īh: چندی، کمیت، مقدار

čandal [*cndl* | N ~] (چوب) صندل
čandīdan, čand- [*cnd-ytn*[1] | (M *cn-ystn*), J ~] تکان خوردن، لرزیدن
~išn [N čandiš] چندش، حرکت
čang [*cng* | M *šnng*, N ~] چنگ
~-srāy [*-sl'd*] چنگ‌سرای، نوازندهٔ چنگ
čār [*c'l*] = **čārag.**
čarag [*clk*[1] | M *-erg*] چراگاه، چرا؛ گله
čārag [*c'lk*[1] | N ~a] ابزار، چاره
~garīh [*-glyh*] چاره‌گری، قابلیت
čarb [*clp* | P *crb*, N ~] چرب، روغنی؛ ملایم، نرم
~īh: چربی؛ ملایمت
~išn [*-šn*[1]] روغن، چربی
~išnōmand [*-šn'wmnd*] چربی‌دار
čarm [*clm* | M *crm*, N ~] پوست، پوست خام، چرم
čārūg [*c'lwk*[1] | N *čārū*] آهک، ساروج
~ēn [*-yn*[1]] آهکی
čarz [*clz* | N ~] چرز (نام پرنده‌ای)
čāšīdan [*c'š-ytn*[1]] = **čāštan.**
čašm [*AYNE* < A *'ynh; cšm* | = M, N ~] چشم
[1]**čašmag** [*cšmk*[1] | M *cšmg*, N ~*a*] چشمه، سرچشمه
[2]**čašmag** [*cšmk*[1]] نامی
čašmagāh [*cšmk's* | *M cšmg'h*] آشکار، انگشت‌نما، علنی
~īh: انگشت‌نمایی، محکومیت
čašm-arešk [*cšm 'lyšk*[1]] حسود
~īh: حسد
čašm-dīd [*cšm dyt*[1]] آشکار، پدیدار، پیدا
čāšnīg [*c'šnyk*[1] | M *c'šnyg*, N *čāšnī*] چاشنی، مزه
čāšt [*c'št*[1] | N ~] چاشت، غذای (نیمروز)
[1]**~ag** [*-k*[1]] خوراک
[2]**čāštag** [*c'štk*[1]] آموزش، آموزه
čāštan, čāš- [*c'š-tn*[1]] آموختن

čihrīg [*cyhlyk*[1]] طبیعی
čihr-šnāsīh [*cyhlšn'syh*] چهرشناسی (= مزاج شناسی)
čim [*c(y)m* | M *cym*, N ~] سبب، علت، قصد، معنی
~ (rāy): چرا؟
čim-gōwāgīh [*cym gwb'kyh*] منطق (علم)
čimīg [*cymyk*[1]] منطقی، موجه، با معنی
čīn-, ~išn, → [1]**čīdan.**
čīnag [*cynk*[1] | P *cyng*, N ~a] چینه، دانه
činār [*cyn'l* | N ~] چنار
činwad [*cynw(p)t*[1]], **~puhl:** چینود پل (پل جداکننده روان پرهیزگاران از روان گناهکاران)
čirāγ [*cl'γ* | P *cr'g*, N ~] چراغ
čiš [*MNDOM* | P *cyš*] = **tis**
čiyōn [*cygwn*[1] | M *c'wn*, N *čūn*] چون، مانند، چگونه، کی (چه وقت)
~ka: چنانکه
~īh: چگونگی، ماهیت
čōb [*cwp* | N ~] چوب
~ag [*-k*[1] | N *~a*] چوبه، گرز

D

[1]**dabr** [*dpl*] فریبکار، گناهکار
[2]**dabr** [*dpl*] * تیره‌رنگ
dad [*dt*[1] | M *dd*, N ~] دد، حیوان وحشی
[1]**dād** [*d't*[1] | M *d'd*, N ~] داد، قانون؛ نوشته‌هایی که به مطالب دینی مربوط می‌شود
[2]**dād** [*d't*[1] | N ~] زاد، سن
[3]**dād** [*d't*[1]] دندان
[4]**dād,** → **ahlaw-dād.**
~~**dādan, dah-** [*YHBWN-tn*[1] < A √*yhb; d'tn*[1], *dh-* | M *d'dn*, ~~ دادن ۲= آفریدن ~~ *(dy-)*, P *dh-* N ~, *dih-*]~~
~išn [*dh(y)šn*[1]] بخشش، دهش؛ آفرینش

~išn: آموزش
čatrang [*ctlng* | (Ar. *šatranǰ*)] شترنج
***čaw(la)gān** [*cwpk'n*[1]! | Ar. *ṣawlaǰān*, N *čaugān*] چوگان، چوب خمیده چوگان
čaxrag [*c'hlk*[1] | M cxr, N čarx] چرخ، حلقه
čaxšāgīh [*chš'kyh*] حس چشایی
čaxšišn [*chššn*[1] | M, J *cxš-*, N *čaš-*] مزه، طعم
[1]**čē** [*ME* < A *mh* | M *cy*, N *či*] کدام، چه
~rāy: برای چه، چرا
~īh: چیستی، ماهیت
[2]**čē** [*ME*, → [1]**čē**] چه، چون، برای، زیرا، که
čē-ēwēnag [*ME* [3]*dwynk*[1]] چگونه
~īh: چگونگی
čegām-iz [*cyk'm-c* | M *cyg'myc*], **~-ē(w):** کمی؛ هرچه
čegāmag [*cyk'mk*[1] | N *č(ag)āma*] چکامه، سرود
čēh-, ~išn, → [2]**čīdan.**
***čēhag** [*cyhk*[1]] غم
čehel [*40* | N *čihil*] چهل
čēh-widarag [*cyhwtlg*] = **činwad puhl.**
čēlān [*cyl'n*[1] | = M, N ~] دشنه
~gar [*-kl, -gl* | N ~] چلنگر، آهنگر
čēr [*cyl* | M *cyr*, N ~] چیره، پیروز، شجاع
~īh: چیری، شجاعت
čērīhistan, čērīh- [*cylyh-stn*[1]] چیره‌شدن، پیروز شدن
[1]**čīdan, čīn-** [*cytn*[1], *cyn-* | M *cyydn*, *cyn-*, N ~] جمع کردن، چیدن
~išn: جمع‌آوری
[2]**čīdan, čēh-** [*cytn*[1], *cyh-* | M *cy-*] زاریدن، سوگواری کردن، غصه خوردن
~išn: زاری
~išnīg: غم زده
[1]**čihr** [*cyhl* | M *cyhr*, N ~] چهره، سیما، شکل، ظاهر
[2]**čihr(ag)** [*cyhl(k*[1]*)* | M *cyhr*, P *-g*, N ~] بنیان، تخمه؛ طبیعت، ماهیت
čihrēnīdan, čihrēn- [*cyhlyn-ytn*[1]] شکل دادن

dādār [*d²t²l* | N ~] دادار، آفریدگار
~īh: داداری، آفریدگاری
dādestān [*DYNA* < A *dyn²; d²tst²n¹* | M *d²(d)yst²n*, N *dā(de)stān*] داد، داوری، قانون؛ روند، مورد (قانونی)
dād-gāh [*d²tg²s*] = **daxmag** جای وقفی، آتشکده
dādīg [*d²tyk¹*] قانونی، مربوط به قانون
dād-meh [*d²tms*] بالغ، بزرگسال
dādwar [*d²twbl* | (M *d²ywr*, P *d²dbr*), N *dā(d)war*] داور
~īh: داوری
daftan, dam- [*dptn¹, dm-* | M *dm-*, N *dam-īdan*] دمیدن، نفس کشیدن
~išn: دم، نفس
daftar [*dptl* | N ~] دفتر، دفتر محاسبه
dagr [*ALYK* < A *²ryk; dgl* | M *dgr* > *dyr*, N *dēr*] دیر، دراز
dagrand [*dglnd* | N *dērand*] دیرنده، دراز
~-xwadāy [*-hwt²y*] دارای پادشاهی طولانی
dagr|-pattāy [*dglpt²d*] دیرپا
~-zamān [*-zm²n¹*] دیرزمان، زمان طولانی
~-zī(w)išn [*-zywšn¹*] دیرزی
dah [*10, ASLYA* < A *'sr²* | M *dh*, N ~] ده
dāh-, ~išn, → **dādan.**
Dahāg [*dh²k¹* | (N *Dahāk*)] = **Azdahāg.**
dahǎn [*PWME* < A *p(w)m-h* | M *dhyn*, N *dahān*] دهان
dahibed [*dhywpt¹* | M *dhybyd*] دهبد، فرمانروا
dahigān [*dhywk²n¹* | N *dihgān*] دهقان، کشاورز
dahlīz [*d²hlyc* | (M *dhryz*), N ~] دهلیز
dahm [*d²hm*] بافضیلت، پارسا؛ عضو جماعت زردشتی، محرم
dahom [*d²hwm* | M *dhwm*, N ~] دهم
dālman [*d²lmn¹* | N *dāl(man)*] دالمن، عقاب
dam-, ~išn, → **daftan.**
¹dām [*d²m* | = M] آفریده، آفرینش
²dām [*d²m* | = M, N ~] دام، حیوان اهلی

³dām [*d²m* | P *d²mg*, N ~] تله، تور، دام
dāmād [*d²m²t¹* | M *d²m²d*, N ~] داماد، شوهردختر
~īh: دامادی، شوهری دختر
damēnag [*dmynk¹*] بادزن
damīdan [*dmytn¹*] = **daftan.**
dān, ~išn, → **dānistan.**
-dān [*-d²n¹* | = M, N ~] ـ دان، ـ دار (پسوند)
dān(ag) [*d²n(k)¹* | N ~*a*] تخم، دانه
dānāg [*d²n²k* | M *d²n²g*, N *dānā*] خردمند، دانا
~īh: خرد، دانایی
dandān [*KKA* < A *kk²; dnd²n¹* | = M, N ~] دندان
dānistan, dān- [*YDOYTWN-stn¹* < A √*yd'; d²n-stn¹* | M *d²n-ystn*, N ~] دانستن
~išn: دانش
~išnōmand [*-šn²wmnd*] دانشمند
dar [*BBA* < A *bb²; dl* | M *dr*, N ~] در؛ کاخ؛ باب، موضوع
dār [*d²l* | M *d²r-*, N ~] دار، درخت؛ چوب
dār-, ~išn, → **dāštan.**
-dār [*-d²l* | M *-d²r*, N ~] ـ دار، ـ بان (پسوند)
P darāγ [*dl²g* | J ~, N *darāγ*] درای، زنگ
***darak** [*dlk¹*] بخش، فصل
darband [*BBAbnd* | N ~] دروازه
darbās [*dlp²s*] کاخ
dard [*dlt¹* | M *drd*, N ~] درد
~ōmand [*-²wmnd* | M *-wmnd*, N ~*mand*] دردمند، بیمار
dārēn [*d²lyn¹* | M *d²rwyn*] چوبین
dargāh [*dlg²s* | N ~] درگاه
dārgardīh [*d²lkrtyh* | M *d²rgyrdyh*] دارآویختگی، تصلیب
dar-handarzbed [*BBA-, dl-hndlcpt¹*] رایزن دربار
darīgbed [*dlykpt¹*] رئیس تشریفات دربار
***dārmag** [*d²lmk¹*] ریز، ظریف

darmān [*dlm'n*[1] | M *drm'n*, N ~] دارو، درمان
darrīdan, darr- [*SDKWN-tn*[1] < A √ *sdq; dl-ytn*[1] | N ~] پاره کردن، دریدن
dārūg [*d'lwk*[1] | M *d'rwg*, N *dārū*] دارو، درمان
dār-wāzīg [*d'lw'cyk*[1] | N *dār-bāz*] داربار، چوب باز
darz [*dlc* | N ~] درز، شکاف
~īg [*-yk*[1] | N *darzī*] درزی، خیاط
dās [*d's* | N ~] داس
dās^a^r [*d'sl* = Av. *dāθra-*] پاداش، هدیه
dast [*YDE* < A *yd-h; dst*[1] | = M, N ~] دست
dastag [*dstk*[1] | N ~*a*] بسته، دسته، گروه
dast(a)gird [*YDE-, dst-krt*[1] | M *dstygyrd*, N *dastgird*] دستگرد، ملک
dast-gīr [*dstgyl* | N ~] ۱ـ دستگیر، یاور ۲ـ دستگیر، اسیر، برده
dast-graw [*dstglwb*[1]] بردگی، اسارت
dast-kārīh [*YDEk'lyh* | N ~ *ī*] کاردستی
dast-šōy [*dstšwd*] = **gōmēz.**
dastwar [*dstwbl* | M *dstwr*, N *dastūr*] دستور، وزیر، باقدرت
~īh: رسم؛ اختیار
dastyār [*dstyd'l* | (P *dstd'r*), N ~] دستیار
~īh: دستیاری، کمک
dašn [*dšn*[1] | = M] دست راست
dāšn [*d'šn*[1] | M *d'š(y)n*] هدیه
dašnag [*dšnk*[1] | N ~*a*] ۱ـ دست راست ۲ـ دشنه
dašt [*dšt*[1] | = M, N ~] دشت، زمین هموار
daštān [*dšt'n*[1] | N ~] دشتان (قاعدگی)؛ زن قاعده
~estān [*-st'n*[1]] جای مجزا برای زنان قاعده
~-māh [*-m'h*] دوران قاعدگی
~ōmand [*-'wmnd*] زن قاعده
dāštan, dār- [*YHSNN-tn*[1] < A √ *ḥsn; d'štn*[1], *d'l-* | M *d'štn, d'r-*, N ~] حفظ کردن، داشتن، گرفتن، نگاه داشتن
pad . . . dāštan: تصور کردن، فرض کردن

pad ēd dāštan [cf. N *pindāštan*] پنداشتن
~išn: حفظ، نگاهداری
dāštār [*d'šr'l*] محافظ، مراقب
daw-, → **dawīdan, dawistan.**
[1]**dawāl** [*dwb'l* | N ~] پوست، دوال
[2]**dawāl** [*dwb'l* | N ~] فریب، نیرنگ
[1]**dawīdan, daw-** [*LHTWN-tn*[1] < A √ *rhṭ; dwytn*[1], *dwb-* | M *dw-*, N ~] دویدن
[2]**dawīdan, daw-** [*dw-ytn*[1]] گفتن (اهریمنی)
[1, 2] **dawistan** [*LHTWN-stn*[1], *dwstn*[1]] = [1, 2] **dawīdan.**
daxmag [*dhmk*[1] | P *dxmg*, N ~*a*] دخمه (جایی‌که اجساد را تا هنگام‌نابودی نگاهداری می‌کنند)
~estān [*-st'n*[1]] گورستان
daxšag [*dhšk*[1] | M *dxšg*] نشان، علامت، ویژگی؛ یاد
pad ~ dāštan: به یاد داشتن
az ~ hištan: فراموش کردن، از یاد بردن
~ōmand [*-'wmnd*] نشاندار
Day [*ddw*[1] | M *dyy*, N ~] آفریدگار؛ گاه‌نما: نام دهمین ماه سال، هشتمین، پانزدهمین و بیست و سومین روز ماه
dāyag [*d'yk*[1] | M *d'yg-*, N ~*a*] دایه
~ānīh [*-'nyh*] | (N *dāyagī*) دایگی، پرستاری
dazīdan, daz- [*dc-ytn*[1]] داغ کردن، سوزاندن
~išn: سوختگی
dēbāg [*dyp'k*[1] | N *dēbā*] دیبا
dēbahr [*dyp'hl* | P *dyblhr*] خشم
pad ~ dāštan: تبعید کردن
dēg [*dyk*[1] | N ~] دیگ
deh [*MTA* < A *mt'* | M *dyh*, N ~] ده؛ سرزمین، کشور
~gān [*MTA-, d'hk'n*[1]] = **dahigān.**
dēn [*dyn*[1] | = M, N *dīn*] دین؛ گاه‌نما: نام بیست و چهارمین روز ماه
dēnār [*dyn'l* | N *dīnār*] دینار، سکه طلا
dēn-āstawān [*dyn'stwb'n*[1]], **dēn-burdār** [*dynbwlt'l*] باایمان، معترف به دین

dēnīg [*dynyk*[1] | N *dīnī*] دینی، دیندار
dēnōdag [*dynwtk*[1]] شیرده، ماده
dēr, dērand, → **dagr, dagrand.**
dēs(ag) [*dys(k*[1]*)* | M *dys*] دیس (= شکل)، ظاهر
dēsīdan, dēs- [*dys-ytn*[1] | M *dys-yd*] ساختن
dēw [*ŠDYA* < A *šyd*[2], pl. *šydy*[2] | N ~] ابلیس، دیو
dēwān [*d(p)yw*[2]*n*[1] | N ~] دیوان، مجموعه نوشته‌ها
dēwānag [*dyw*[2]*nk*[1] | N ~*a*] دیوانه، دیوی (منسوب به دیو)
dēwār [*dyw*[2]*l* | M *dyw*[2]*r*, N ~] دیوار
dēw|-ēsnīh [*ŠDYAysnyh* | (M *dyw*[2]*snyh*)] اهریمن پرستی، دیوپرستی
~-ēzagīh [*ŠDYAyckyh*] = **~-ēsnīh.**
dēwōk [*dywwk*[1] | N *dēwuk*] زالو
dibīr [*dpy(w)r*[1] | M *dbyr*, N ~] دبیر، نویسنده
~īh: دبیری، نویسندگی
~estān [*-st*[2]*n*[1] | N ~] مدرسه
did [*TWB̲* < A *twb; dt*[1]] بعلاوه، پس، دوباره، دیگر
dīdan, wēn- [*HZYTWN-tn*[1] < A √ *ḥzy; dytn*[1], *wyn-* | M *dydn, wyn-*, N ~, *bīn-*] دیدن
~išn: بینایی، بینش
~išnīg: پدیدار، پیدا
dīdār [*dyt*[2]*l* | N ~] دیدار؛ دیدنی
pad ~ [N *padīdār*] پدیدار
didom [*dtwm*] دوم
dig [YTMAL < A * [2]tm[2]l | N dī] دی، دیروز
dil [*LB(B)ME* < A *lb(b)-h; dyl* | = M, N ~] دل
dilēr [*dylywl, dlyl* | N ~] دلیر
diz [*KLYTA* < A *qryt*[2]*; dc* | M *dyz*, N ~] دژ
dō [*2, TLYN*[1] < A *tryn* | M *dw*, N *du*] دو
~-axwānīg [*2* [2]*hw*[2]*nyk*[1]] دوجهانی، مربوط به دو جهان
~gānag [*dwk*[2]*nk*[1] | M *dwg*[2]*ng*, N *dugāna*] دوگانه؛ توأم
dōk [*dwk*[1] | N ~] دوک

dōl [*dwl* | N ~] دلو؛ درنجوم: برج دلو
dō|-pahikar [*dwptkl* | N *du-paikar*] در نجوم: دو پیکر، برج جوزا
~-pāy [*2 LGLE, dwp*[2]*k* | N *du-pā*] دوپا، بشر
dōs [*dws* | N ~] انگم؛ اندود
dō-saxwan [*2 shwn*[1]] فریبنده، دوسخنه
dōsēn [*dwsyn*[1]] انگمی (= چسبنده)؛ اندوده؛ لعابدار؛ سفالینه
dōst [*dwst*[1] | = M, N ~] دوست
~īh: دوستی، مهر
[1]**dōš** [*dwš* | N ~] دوش، شانه
[2]**dōš** [*dwš* | N ~] دوش، دیشب، شب قبل
dōš-, ~išn, → [1, 2] **dōšīdan, [1]dōxtan.**
dōšag [*dwšk*[1]] عزیز، محبوب
~īh: عشق، مهر
dōšāram [*dwš*[2]*lm* | M *dwš*[2]*rm*] عشق، مهر
dōšastar [*dwšstl*] مغرب
[1]**dōšīdan, dōš-** [*dwš-ytn*[1]] دوست داشتن، عشق ورزیدن
~išn: دوستی، خوشی
[2]**dōšīdan** [*dwšytn*[1]] = [1]**dōxtan.**
dōšīzag [*dwšyck*[1] | (M *dwxš*, J *dwškyzh*), N ~*a*] باکره، دوشیزه
~īh: بکارت، دوشیزگی
dōwom [*2wm* | N ~] ـ دوم (در اعداد ترکیبی)
[1]**dōxtan, dōš-** [*dwhtn*[1], *dwš-* | N ~] دوشیدن
[2]**dōxtan, dōz-** [*dwhtn*[1], *dwc-* | N ~] دوختن
dōys[a]**r** [*dwysl* = A → *dōi0ra-*] چشم
dōz-, → [2]**dōxtan.**
drafš [*dlpš* | P *drfš*, N ~] درفش
drafšīdan, drafš- [*dlpš-ytn*[1] | P *drfš-*, N ~] ۱ـ درخشیدن ۲ـ لرزیدن
drahm [*ZWZN*[1] < A *zwzn* | M *drhm*, N *dir(h)am*] درهم
dra(h)nāy [*dl(h)n*[2]*d*] درازا
dramanag [*dlmnk*[1] | N *dirmana*] درمنه (نام گیاهی است)
drang [*dlng* | N *dirang*] ادامه، درنگ (دوره)

drust [*drw(d)st*[1] | (M *dryst*), N *durust*] درست؛ تندرست، سالم
~īh: درستی؛ تندرستی
drustabed [*drwystpt*[1]] سرپزشک، رئیس پزشکان
društ [*dlwšt*[1] | N *durušt*] درشت، زبر، سخت
~īh: درشتی، سختی
~-āwāz, ~-ēwāz [-*'p'c*, -*'yw'c*] درشت‌آواز
druwand [*dlwnd* | M *drwnd*] بد، ناپاک، دروند، گناهکار
~īh: ناپاکی، گناه
druxtan, drōz- [*dlwhtn*[1], *dlwc-* | M *drwxt, drwz-*] دروغ گفتن، فریفتن
druz [*dlwc* | (P *drwj*)] دیو
dūd [*dwt*[1] | M *dwd*, N ~] دود
dūdag [*dwtk*[1] | N ~*a*] دوده
dudīgar [*dtykl* | M *dwdygr*, N *dīgar*] ددیگر، دوم
duǰ-, = duš-.
~-daft [*dwšdpt*[1]] بددم، کوتاه دم
~-dānāg [*dwšd'n'k*[1]] نادان
~-dēn [*dwšdyn*[1] | M *dwjdyn-*] بددین
~-dōys^a^rīh [*dwšdwyslyh*] بدچشم
~-gand [*dwšgnd* | P *dwjgnd*] بدبو
~-gandīh: بدبویی
dum(b) [*dwm(b*[1]*)* | N ~] دم
~ōmand [-*'wmnd*] دمدار
dūr [*LHYK*[1] < A *rḥyq; dwl* | M *dwr*, N ~] دور، فاصله‌دار، بعید
durgar [*dwlgl* | N ~] درودگر، نجار
dusraw [*dwslwb*[1]] بی‌آبرو، بی‌آزرم
~īh: بی‌آبرویی، بی‌آزرمی
duš- [*dwš-* | = M] بد ـ، دش ـ (پیشوند)
~īh: بدی، تبهکاری
~-āgāh [*dwš'k's*] ابله، احمق، نادان
~-āgāhīh: حماقت، نادانی
~-arz [-*'lc*] بی‌ارج، بی‌ارزش

dranǰīdan, dranǰ- [*dlnc-ytn*[1]] گفتن
~išn: سخن، گفته
draxt [*dl(')ht*[1] | M *drxt*, N *diraxt*] درخت
drāy-, ~išn, → drāyīdan.
drayā(b) [*dlyd'(p̄)* | M *dry'b*, N *daryā(b)*] دریا
~-bār [-*b'l* | N -*bār*] دریابار، ساحل
drāyān-ǰōyišn [*dl'd'n ywdšn*[1]] کسی که به هنگام خوردن حرف می‌زند
~īh: گناه ناشی از حرف زدن به هنگام خوردن
drāyīdan / drāyistan, drāy- [*dl'd-ytn*[1], *-stn*[1] | M *dr'yst, dr'y-* N *darāyīdan*] گفتن (اهریمنی)؛ هرزه‌گویی کردن
~išn: هرزه‌گویی
drāz [*dl'c* | N *dirāz*] دراز
driyōš [*dlgwš* | N *daryōš, darwēš*] درویش، نیازمند، فقیر
~īh: درویشی، نیازمندی، فقر
drō [*KDBA* < A *kdb'; dlwb*[1] | M *drw*, (N *darōγ*)] دروغ، فریب
drōd [*ŠRM* < A *šlm; dlwt*[1] | M *drwd*, N *darōd*] آرامش، تندرستی، سلامتی، کامیابی
drō-dādwarīh [*KDBA d'twblyh*] داوری دروغ
[1]**drōn** [*dlwn*[1] | N *darūna*] کمان
[2]**drōn** [*dlwn*[1] | N *darūn*] درون: نان مقدس؛ مراسمی که نان مقدس در آن به کار می‌رود
drōn yaštan: نان درون را تقدیس کردن
drōš [*dlwš*] داغ، علامت؛ پادافراه
~ag [-*k*[1]] * ویران
drōšīdan, drōš- [*dlwš-ytn*[1]] داغ زدن
drōšom [*dlwšwm*] علامت
drōz-, → druxtan.
drōzan [*dlwcn*[1] | M, J *drwzn*] دروغگو
~īh: دروغ
drubušt [*dl(w)pwšt*[1]] دژ، دفاعی
~īh: بارو، سنگر
drūdan, *drūn [*HCDLWN-tn*[1] < A √ *ḥṣd* | M *dr'wd*, *(dwr-)*, N *durūdan, diraw-*] حاصل برداشتن، درو کردن

~-čašm حسود
~-čašmīh حسادت
~-čihr [*-cyhl* | M *dwšcyhr*] بدچهر، زشت، بدخو، بدسرشت
~-ēwāzīh [*-ʾywʾcyh* | (M *dwšwʾcyh*)] افترا، گفتار بد
~-farrag [*-plg* | P *dwšfr*] بدبخت
~-farragīh: بداقبالی
~-gōwišn [*-gwbšn*¹] بدگفتار؛ گفتهٔ بد
~humat [*-hwmt*¹] اندیشه بد
~-hūxt [*-hwht*¹ | M *dwšxwptyy*!] گفتار بد
~-kām [*-kʾm*] بدخواه، دژکام
~-kanīg [*-knyk*¹] کنیز زشت
~-kar [*-kl*] دشوار
~-kunišn [*-kwnšn*] بدکار، کردار بد
dušmat [*dwšmt*¹ = Av. *dušmata-* | M *dwšmtyy* !] اندیشه بد
dušmen [*dwšm(y)n*¹ | = M, N *dušman*] دشمن
~īh: دشمنی
~ādīh [*dwšmnʾtyh* | M *dwšmnyʾdyh*, J *dwšmnʾdy*] خصومت، دشمنی
duš-|-menišn [*dwš-mynšn*¹] بداندیش؛ اندیشهٔ بد
~-nām [*-nʾm* | (M dwjnʾm), N ~] دشنام، ناسزا؛ بدنام
dušox [*dwšhw*¹ | M *dwš(w)x*] دوزخ
~īg [*-yk*¹] دوزخی
duš-pādixšā(y) [*dwšpʾthšʾ(d)*] پادشاه بد
~īh: پادشاهی بد، فرمانروایی بد
dušrām [*dwšl(ʾ)m*] ناشاد؛ بدبخت
~īh: بدبختی
dušwār [*dwšʾwl* | (M dwjwʾr), N ~] دشوار، ناسازگار
~īh: دشواری، سختی، ناراحتی
duš-|-wīr [*dwš-wyl*] بدفکر
~-wurrōyišnīh [*-wlwdšnyh*] بی‌دینی
~-xēm [*-hym*] بدخیم
~-xwadāyīh [*-hwtʾyh*] فرمانروایی بد

~-xwār [*-hwʾl* | N ~] = **dušwār.**
dušxwaršt [*dwšhwwlšt*¹ | M *dwšxwʾštyh*!] کردار بد
duxt [*BRTE* < A *brt-h; dwht*¹ | M *dwxt*, N ~] دخت
~ar [*dwhtl* | N ~] دختر
duz(d) [*GNBA* < A *gnbʾ; dwc(t)* | M *dwz*, N *duzd*] دزد
~īh [*dwc(d)yh*] دزدی
duzīdag [*dwcytk*¹] دزدیده: روزهای افزودهٔ آخر سال، پنجهٔ دزدیده
duzīdan, duz- [*dwc-ytn*¹ | N *duzdīdan*] دزدیدن
dwārīdan / dwāristan, dwār- [*dwbʾl-ytn*¹, *-stn*¹ | M *dwʾr-*] حرکت کردن، دویدن (اهریمنی)
~išn: دوزخ، مسکن (دیوان)
dwāzdah [*dwʾcdh* | M *dwʾzdh*, N *duwāzdah*] دوازده
~ān [*-ʾn*¹] بروج دوازده‌گانه

E

ē [ʾ*y* | (M *hyb*)] ـی (از ادات است و به فعل مضارع مفهوم تمنایی می‌دهد)
ē, → **ēd, ēw.**
ēbārag [ʾ*dypʾlk*¹, ʾ*dwʾlk*¹ | N *ēwār*] اوار، غروب
ēbgat(īh) [ʾ*ybgt*¹, *-yh* = Av. *aiβi.gati-*] (تازش) اهریمن، مخالف
ēbsrūsrim [ʾ*yp-*, ʾ*ybshwslym* = Av. *aiβisrū0rima-*] زمان بین غروب خورشید و نیمه شب
ēbyānghan [ʾ*yp-*, ʾ*ywbyʾnghn*¹, ... = Av. *aiβyåŋhana-* = kustīg] کمربند مقدس
ēč [ʾ*yc* | (P ʾ*ywyc*), N *hēč*] هیچ (با ادات نفی)
ēčand, → **ēw-čand.**
ēd [*HNA* < A *hnʾ* | M ʾ*yd*] → **dāštan** این
~rāy čē [cf. N *z-ē-rā*] ایرا، چونکه
ēdar [*LTME* < A *l-tnh* | M ʾ*ydr*, N ~] ایدر، اینجا
ēdōn [ʾ*ywn*¹ | N *ēdūn*] ایدون، چنین
~īh: روش (درست)، ایدونی

ēg [*ADYN*[1] < A *ʾdyn* | M *ʾyg*] آنگاه، پس
ēk [*ʾywk*[1] | M *yk*, N *yak*] یک
ēkānag [*ʾywkʾnk*[1] | N *yagāna*] وفادار، با وفا
~īh: وفاداری، با وفایی
ēk-dād [*ʾywkdʾt*[1]] یکتا آفریده
ēmēd [*ʾdmyt*[1]] امید
ēn [*ZNE* < A *znh* | M *ʿyn*, N *īn*] این
-ēn [*-yn*[1] | = M, N *-īn*] ـ ین (پسوند سازندهٔ صفت نسبی)
-endag [*-ndk*[1] | M *-yndg*, N *-anda*] ـ نده (پسوند سازندهٔ صفت فاعلی)
-ēn-īdan [*-yn-ym*[1] | M *-yn-ydn*, (N *-ān-*)] ـ انیدن [پسوند سازندهٔ فعل سببی و اسمی (= جعلی) متعدی]
***ēnōkēn** [*ʾynw(k)kyn*[1] = Av. **aēnō. kaēnā-*] وارث (دختری که تعهّد به ادامهٔ روش پدر دارد)
enyā [*ʾyny*[2] | (M *ʾnʾy*)] بعلاوه، غیر از
[1]**ēr** [*ʾdl* | M *ʾyr*, → *azēr*] زیر، پایین؛ پست؛ تحت
~ud abar: زیر و زبر
[2]**ēr** [*ʾyl*] آزاده؛ پهلوان
~īh: آزادگی، رفتار خوب
Erān [*ʾylʾn*[1] | N ~] (سرزمین) آریاها، ایران
~ag [*-k*[1]] ایرانی، آریایی
ērang [*ʾylng*] سرزنش، نکوهش؛ خطا؛ بی‌دینی
~īh: = **ērang.**
ēranǰ-, → [1, 2] **ēraxtan.**
Ērān-šahr [*ʾylʾnštr*[1] | N ~] ایرانشهر (= سرزمین آریاها)
~-wēz [*-wyc*] ایرانویج (= سرزمین اصلی آریاها)
[1]**ēraxtan, ēranǰ-** [*ʾylhtn*[1], *ʾylnc-* | J *ʾyrxt*] سرزنش کردن، ملامت کردن، ناسزا گفتن
[2]**ēraxtan, ēranǰ-** [*ʾylhtn*[1], *ʾylnc-* | M *ʿyrxt*, (*ʾyrnz-*)] جنگیدن، مشاجره کردن
ēraxtār [*ʾylhtʾl*] جنگجو
ēr-kaš [*ʾdlkš* | *M ʾyrkš*] دست به سینه (به نشان احترام)، سلام، درود
[1]**ērmān** [*ʾylmʾn*[1] | (M *ʾryʾmʾn*), N ~] دوست؛ ایرمان (نام ایزدی است)
~īh: دوستی

[2]**ēr-mān(ag)** [*ʾdlmʾn(k)*[1]] فروتن
ēr-menišnīh [*ʾdlmynšnyh*] فروتنی
ēr-tan [*ʾdltn*[1]] فروتن
~īh: فروتنی
ērwār [*ʾylwʾl*] گردوار، درخور پهلوان
ērwārag [*ʾdlwʾlk*[1] | J *ʾrwʾrh*] آرواره، گونه
ēsm [*ʾysm*] = **ēzm.**
esp°, → *sp°*.
ēstādan, ēst- [*YKOYMWN-tn*[1] < A *yqym*, √ *qwm*; *ʾstʾtn*, *ʾwst-ʾtn*[1] | M *ʿyst-ʾdn*, N ~]
ایستادن؛ بودن، ادامه دادن (به عنوان معین برای ساختن فعل ماضی نقلی با معنی استمرار)
~išn: پایداری، دوام، مسکن
ēš [*ʾyš* | N *xēš*] خیش، گاوآهن
ešn°, → *šn°*.
ē(w) [*I*; *HD* < A *ḥd* | M *ʿyw*, N *-ē*] ـ ی (نکره که در آخر اسم می‌آید)، یک
ēwan [*ʾdwn*[1]] تنه، ساقه
ēwān [*ʾdwʾn*[1]] دهنه
ēwar [*ʾywl* | J *ʾyβʾr*] مطمئن (مطمئناً)، یقین (یقیناً)
ēwarz [*ʾdwlc*] حرکت
ēwarzīdan, ēwarz- [*ʾdwlc-ytn*[1]] حرکت کردن، سفر کردن
ēwarzīg [*ʾdwlcyk*[1]] متحرک
[1]**ēwāz** [*ʾywʾc*] کلام، گفته
[2]**ēwāz** [*ʾywʾc*] تنها، فقط
~īg [*-yk*[1]] خاص، فردی
ēw-bār [*ʾywbʾl*] یکبار
ē(w)-čand [*ʾy(w)cnd*] اندکی، یک چند
ēwēn [*ʾdwyn*[1] | M *ʾywyn*, (N *āyīn*)] آداب، آیین، روش، شکل
pad ~: به آیین، مطابق رسم و معمول
[1]**ēwēnag** [*ʾdwynk*[1] | M *ʾywyng*] = **ēwēn;** → **čē-.**
[2]**ēwēnag** [*ʾdwynk*[1] | (N *āyīna*)] آیینه
ēw-kard(ag) [*ʾywkrt(k)*[1], *-kltk*[1]] پیوسته، یکپارچه

ē(w)-mōg [ʾy(w)mwkˡ] یک موزه داشتن، تنها یک کفش به پا داشتن
ēw-sān [ʾywsʾnˡ | (N *yak-sān*)] شبیه، یکسان
~īh: همانندی، یکسانی
ēw-tāg [ʾywtʾkˡ | M *ʿyw tʾg*, (N *yaktā*)] تنها، فرد، یکتا
ēz-, → **yaz-.**
~išn [ʾycšnˡ] پرستش
ēzm [*CYBA* < A *ṣybʾ* | N *hēzum*] سوخت، هیزم

F

farr-, → **xwarrah.**
Farrōbāy [*plwb(ʾ)g*]
آذرفرنبغ (نخستین و مهمترین آتش دورهٔ ساسانیان،خاص طبقه موبدان و نجبا)
farrox [*plhwˡ* | M *prwx*, N ~] خشنود، خوشبخت، فرخ
~īh: خوشبختی، شادی، فرخی
fīlāsōfā [*pylʾswkpʾy*] فیلسوف
frabīh [*plpyh* | (P *frbyw*), N *farbīh*] چاق، فربه
Fradadafš [*pldtpš* = Av. *fradaδfšū-*] فرددفش (نام اقلیم جنوب شرقی ازهفت اقلیم)
fradāg [*MHL* < A *mḥr; plrʾkˡ* | N *fardā*] فردا
frādahišnīh [*plʾdhšnyh*] افزایش، ترقی
fradom [*AWLA* < Ar. ! *ʾwlʾ; pltwm* | (M *prtwm*)] نخست
~īh: نخست، آغاز
fragān [*plkʾnˡ*] اساس، بنیاد؛ اصل
fragandan, fragan- [*plkn-dnˡ*] بنیاد نهادن
frahang [*plʾhng* | N *farhang*] آگاهی؛ فرهنگ
~estān [*-stʾnˡ*] مدرسه
frahanǰ-, → **frahixtan.**
frahist [*plh(y)stˡ* | (M *prʾyst*)] بیشترین (صفت عالی برای **freh**)
frahixtag [*plhhtkˡ* | N *farhixta*] فرهیخته، کارآزموده، ماهر
frahixtan, frahanǰ- [*plhhtnˡ, plʾhnc-* | P *frhynj-*, N *far~*] فرهیختن، آموختن، تعلیم دادن

framādār [*plmʾtʾl*] رئیس، فرمدار، فرمانده
framān [*plmʾnˡ* | M *frmʾn*, N *farmān*] دستور، فرمان (کوچکترین درجه گناه)
~-burdār [*-bwltʾl* | N *-bardār*] فرمانبردار، مطیع
framāy-, ~išn, → **framūdan.**
frāmōš [*pl(ʾ)mwš* | M *prʾmwš*, N *farāmōš*] فراموش
framōšīdan [*plmwšytnˡ*] = **framuštan.**
framūdan, framāy- [*plmwtnˡ, plmʾd-* | M *prmʾdn, prmʾy-*, N *far~*] دستور دادن، فرمودن
~išn: دستور، فرمایش
frāmuštan, frāmōš- [*pl(ʾ)mwš-tnˡ* | M *prʾmwšt, prʾmwš-*, N *farā~*] فراموش کردن
franaftan, *franam- [*plnptnˡ, *plnm-* | M *prnpt, prnm-*] رفتن، پیش رفتن، روانه شدن
franāftan, franām- [*plnʾptnˡ, plnʾm-* | P *frnʾm-*] ۱ـ پیش بردن، دور کردن، رهبری کردن، هدایت کردن
۲ـ اقرار کردن (به دین)، رواج دادن
~išn: پیشرفت، دوری، اقرار
frārāst [*plʾlʾstˡ*] ذراع، واحد طول (= ۱۸ اینچ)
frārōn [*plʾlwnˡ*] پرهیزگار، درستکار
~īh: پرهیزگاری، درستکاری
frasang [*plsng* | N *farsang*] فرسنگ (= چهار میل رومی)
frasāwand [*plsʾwnd*] فرسودنی، گذرا
~īh: گذرایی
frasp [*plsp* | N *farasp*] تیر سقف، دیرک، فرسپ
***fraš** [*plš*] سنان
fraš(a)gird [*plškrtˡ* | M *prš(y)gyrd*] فرشگرد، بازسازی در پایان جهان
~īg [*-ykˡ*] فرشگردی، جاودانگی پس از بازسازی در پایان جهان
fraš(a)murw [*plšmwlwˡ* | M *fršymwrw*] طاووس
frašn [*plšnˡ*] پرسش
frawahr [*plwʾhl* | M *prwhr-*] فروهر (= روان بی‌مرگ انسان)، فرشته نگهبان در طول زندگی
frawār [*plwʾl* | N *farwār(a)*] فروار، خانه یا کوشکی که اطرافش باز باشد

fraward [*plwlt*[1] | M *frwrd-*] = **frawahr.**

frawardag [*plwltk*[1] | M *prwrdg*] طومار، نامه

***frawārdan, frawār-** [*plw'l-tn*[1]] پیش‌آوردن، تعارف کردن (غذا)

Frawardīgān [*plwltyk'n*[1] | N *farwardagān*] فروردیگان (= جشن فروهرها)،
gāhānīh پنج روز پایانی اسفند ماه و پنج روز افزوده بعدی

Frawardīn [*plwltyn*[1] | M *frwrdyn*, N *far~*] فروردین؛ گاه‌نما: اولین ماه سال ونوزدهمین روزماه

frāx [*pl'hw*[1] | N *farāx*] پهن، جادار، فراخ، کافی، فراوان

~īh: فراخی، فراوانی

frāxēnīdan, frāxēn- [*pl'hwyn-ytn*[1]] فراخ کردن، موجب پیشرفت شدن

frāy [*pl'y* | M *pr'y*] بیش، فراوان

frayād [*plyd'l*[1] | N *faryād*] فریاد (= کمک)، یاری

frayādīdan, frayād- [*plyd'l-ytn*[1] | M *pry'd-*] به فریاد رسیدن، یاری کردن

~išn: کمک، یاری

~išnīg: کمک بخشی

frāz [*pr'c* | M *pr'z*, N *farāz*] فراز، جلو

~abgandan: فراز افکندن

~az: پس از، جدا از

~brēhēnīdan: آفریدن، ساختن

~griftan: به عهده گرفتن، انجام دادن؛ تصمیم گرفتن، منصوب کردن

~ō: تا به

frazaftan [*plcptn*[1] | (M *przwps-*)] انجام شدن، کامل شدن

frazāftan, frazām- [*plc'ptn*[1], *plc'm-* | M *prz'ptn*] به پایان رساندن، تمام کردن، کامل کردن

~išn: فرجام یافته، تکمیل

frazām [*plc'm* | (N *farǰām*)] فرجام، نتیجه

frazāmēnīdan, frazāmēn- [*plc'myn-ytn*[1]] = **frazāftan.**

frazām-pērōzīh [*plc'm pylwcyh*] پیروزی نهایی

frazānag [*plc'nk*[1] | P *frz'ng*, N *farzāna*] دانا، فرزانه

~īh: دانایی، فرزانگی

frazand [*prz/znd* | M *frzynd*, N *farzand*] فرزند، پسر، بچه

~īh: فرزندی

frazēn [*plcyn*[1] | N *farzīn*] فرزین (وزیر در بازی شترنج)؛ (تحت‌اللفظی):
موقعیت دفاع در صفحه شترنج

frēb [*plyp* | N *firēb*] حیله، فریب

frēftan, frēb [*plyp-tn*[1] | N *fir~*] فریفتن

frēftār [*plypt'l*] فریبکار؛ فریب‌خورده

frēg [*plyk*[1] | M *pryyg*] (تیغ) شانه

freh [*plyh* | N *firih*] زیاد، بیش، فراوان = **frāy**

~-būd(īh) [*-bwt*[1], *bwtyh*] افراط

frēstādan / frēstīdan, frēst- [*ŠDRWN-(y)tn*[1] < A √ *šdr; plyst-'tn*[1], *-ytn*[1] | M *pryst-'d*, N *firistādan*] فرستادن

frēstag [*plystk*[1] | M *prystg*, (N *firišta*)] فرشته، فرستاده

frēz [*plyc*] اجبار، وظیفه

~bānīg, ~wānīg [*-p'nyk*[1], *-w'nyk*[1]] اجباری، تعهدآور

~bānīh, ~wānīh [*-p'nyh*, *-w'nyh*] انجام وظیفه

frōd [*plwt*[1] | M *prwd*, N *furō(d)*] فرود

~mānd [*-m'nd*] کاستی، کمبود

frōg [*plwk*[1] | N *furōγ*] درخشندگی، فروغ

frōgīhistan, frōhīh- [*plwkyh-stn*[1]] درخشیدن

frōxtan, frō(x)š- [*MZBNW-tn*[1] < A *mzbn*, √ *zbn* | M *prwxš-*, N *furōxtan, furōš-*] فروختن

frušag [*plwšk*[1] | (M prwšg), N *furša*] افروشه / فروشه (نام حلوایی است
که در آن شیر و روغن را با هم می‌آمیزند)

G

gabr [*gpl*, *gwbl* | M *gbr*, N ? *gōr*] حفره، سوراخ، رحم

~īh: گودی

gač [*gc* | N *~*] گچ، سنگ‌گچ

-ēn [*-yn*[1]] گچی

gad [gt^1 = Av. *gaδā-*] چماق، گرز
gādan, gāy- [*SLYTWN-tn*^{1} < A √ *sry?* : g^3tn^1 | N ~] گادن
gādār [g^3t^3l] شوهر
gadwar [*gtwl* = Av. *gaδawara-*] گرزور، حمل کننده گرز
¹gāh [g^3s | M g^3h, N ~] بالین، تخت، جا
²gāh [g^3s | N ~] زمان؛ یک پنجم شبانروز = گاهنبار
³gāh [g^3s] سرود، گاه (سرودی از سرودهای گاهان)
gāhān [$g^3s^3n^1$] گاهان: قدیمی‌ترین بخش کتاب اوستا که با الهیات ارتباط دارد
gāhānbār [$g^3s^3nb^3l$ | N *gāhanbār*] گاهنبار، هر یک از شش بخش سال؛
جشنهای پنج روزه که در پایان هر یک از این شش بخش برپا می‌شود
gāhānīg [$g^3s^3nyk^1$] گاهانی (= مربوط به گاهان)، روحانی، پنج روز آخر سال
gāhbed [g^3spt^1 | N **gahbad*] خزانه‌دار، گنجور
~īh: گنجوری
gahl [$g(^3)hl$ | N *gāl*] ارزن درشت، گاورس
gāhūg [g^3hwk^1] تابوت
gāhwārag [$g^3sw^3lk^1$ | N *gāhwāra*] گهواره، ننو
gāl [g^3l] حشر، حشم
galōg [*glwk*^{1} | N *gulō*] گلو
gām [g^3m | = M, N ~] پی، قدم، گام؛ واحد طول (= سه فوت)
~ī dō pāy: گام دو پا (= یک گام، پنج فوت)
-gānag [$-k^3nk^1$ | M $-g^3ng$, N *-gāna*] ـگانه (پسوند سازندهٔ صفت عددی)
gand [*gnd* | N ~] گند
gandag [*gndk*^{1} | (M *gng*), N ~*a*] گنده، بدبو
~īh: گندگی، بدبویی
gandanāg [$gndn^3k^1$ | N *gandanā*] گندنا، تره
gandum [H^s < A *ḥnṭh* | (M *gnwm*), N ~] گندم
ganǰ [*gnc* | (M *gnz*), N ~] گنج، گنجینه
~war [*-wbl* | M *-wr*, N ~] گنجور
gan(n)āg [gn^3k^1 | (P gnd^3g)] → **gandag** پلید، فاسد
~mēnōg: گناگ مینو، مینوی بد
~īh: فساد

gar [*gl*] کوه
-gar [*-kl, -gl* | M *-gr*, N ~] ـگر (پسوند سازندهٔ صفت فاعلی)
-gār [$-k^3l$ | M $-g^3r$, N ~] ـگار (پسوند سازندهٔ صفت فاعلی)
garān [gl^3n^1 | M gr^3n, N *girān*] سخت، دشوار، گران، سنگین
~īh: سنگینی، وزن
garasmān [$glsm^3n^1$ | M gr^3sm^3n] = **garōdmān.**
gard [glt^1 | N ~] گرد
gardan [$gltn^1$ | M *grdn*, N ~] گردن
gardānāg [$glt^3n^3k^1$] مهره (بازی)
gardānīdan, gardān-[glt^3n-ytn^1 | M *grd(y)nydn*, N ~] گردانیدن
gardīdan, gard- [*glt-ytn*^{1} | M *grd-*, N ~] گردیدن، گشتن
~išn: گردش، سیر
garm [*glm* | M *grm*, N ~] گرم، داغ
~īh: گرمی، حرارت
garm-ābag [$glm^3\bar{p}k^1$ | N ~*a*] گرمابه
garmāg [glm^3k^1 | M grm^3g, N *garmā*] گرما، حرارت
garmōg [*glmwk*^{1}] گرم، تفته، باحرارت
garmōwar(īh) [*glmwk wl(yh)*] ورگرم: آزمایش ایزدی برای بازشناختن راست از دروغ و گناهکار از بیگناه
garmsēr [*glmsyl* | N ~] گرمسیر، زمین پست
garōdmān [$glwtm^3n^1$ = Av. *garō dəmāna-* | P $grdm^3n$] گرودمان، بهشت‌برین
~īg [$-yk^1$] بهشتی
γarrānāg [$gl^3n^3k^1$ | M grn^3g ?] رعد
γarrānīdan, γarrān- [gl^3n-ytn^1 | (N *γurrīdan*)] غریدن، نعره‌زدن
~išn: غرش
garzag [*glck*^{1} | N *garza*] گرزه، مار
garzīdan, garz- [*glc-ytn*^{1}] گله کردن، اعتراف کردن
~išn: گله
~išnīg: گله‌مند
gaw [*gw*^{1}] دَست (اهریمنی)
gāw [*TWRA* < A *twr*^{3} | M g^3w, N ~] گاو نر، گاو اهلی؛ در نجوم: برج ثور

gāwars [P^g < A *prg³; g³wls* | N ~] گاورس، ارزن درشت
gawazn [*gw³zn¹* | N ~] گوزن
gawdar [*gwtl* | N ~] گودر، گوساله
gāw-dumb [*g³p̄dwmb* | N ~*dum*] گاودم، شیپور
gāw-mēš [*TWRAmyš* | N *gā(w)mēš*] گاومیش
gāy-, → gādan.
Gayōmart [*g³ywkmlt¹* = Av. *gayō marəta* | (M *gyhmwrd*), N ~] کیومرث (انسان نخستین)
gaz [*gc* | N ~] گز (درخت)
gaz-, ~išn, → gazīdan.
gazāg [*gc³k¹*] گزنده
gāzar [*g³cl* | N *gāzur*] گازر، رختشوی
gazdum [*gcd(w)m, gzd(w)m* | N *každum* !] کژدم؛ درنجوم: برج عقرب
gazīdag [*gzytk¹* | N *gazīd*] گزیت، جزیه
gazīdan, gaz- [*gc-, gz-ytn¹* | N ~] گزیدن، نیش زدن
~išn: نیش
gēg [*gdk¹* | M *gyyg*] دزد
gēhān [*gyh³n¹* | = M, N *gihān, ǰahān*] کیهان، جهان
~īg [*-yk¹*] کیهانی، جهانی، فانی
-gēn [*-k(y)n¹* | M *-gyn*, N *-gīn*] ـگن، ـگین (پسوند سازندهٔ صفت توصیفی)
gēs [*gys* | (M *gyswg*, N *gēsū*)] گیس، گیسو
gētīg [*gytyk, gytydy* | M *gytyg*, N *gētī*] ۱ـگیتی ۲ـجهانی
~īg [*-yk¹*] جهانی
gil [*TYNA* < A *tyn³; gl* | N ~] گل
gilag [*g(y)lk¹* | N *gila*] گله، شکوه
~-ōbār [*-³wp³l*] گله اوبار، متحمل
gilēn [*TYNAyn¹* | N *gilīn*] گلی
gilistag [*glystk¹*] خانه دیوان، مسکن دیوان
gīr-, ~išnīg, → griftan.
gird [*glt¹* | M *gyrd*, N ~] گرد، مدور؛ گردآمده
(ō) ~ āmadan: گرد آمدن، جمع شدن

~kardan: گرد کردن، جمع کردن
~īh: گردی
girdag [*glłk¹* | N ~*a*] دایره، گرده
gišnag [*gšnk¹* | P *gyšng*] کوتاه، کوچک
gišnīz [*gšnyc* | N ~] گشنیز
giyā(h) [*gy³h, gȳ³h* | (M *gy³w*), N ~] گیاه
~īzag [*-yck¹*] تیغ گیاه، کاه
gizistag [*gcystk¹* | J *wβzsth*] ملعون، تنفرانگیز
gōgird [*gwklt¹* | M *gwgyrd*, N ~] گوگرد
~ōmand [*-³wmnd*] گوگردی
gōhr [*gwhl* | M *gwhr*, N *gauhar*] جوهر، ماهیت، مایه؛ جواهر؛ خمیره، نسل
gōhrag [*gwhlk¹*] = **gōhr.**
~-dānāg [*-d³n³k¹*] گوهرشناس، طبیعت‌شناس
¹gōhrīg [*gwhlyk¹*] اساسی، ذاتی
***gōhrīg** [*gw(³)hlyk¹*] جانشین، به جایِ، معادلِ
***gōkān** [*gwk³n¹*] جزئیات
~īg [*-yk¹*] به صراحت؛ مفصل
gōmēz [*gwmyc* | N *gimēz*] گمیز، ادرارگاو (به‌عنوان پاک‌کننده در مراسم به‌کار می‌رود)
gōmēz- [*gwmyc-* | N *gimēz-*] ادرار کردن
gōn [*gwn¹* | N *gūn*] رنگ، گون
~ag [*-k¹* | M *gwng*, N *gūna*] = **gōn.** گونه، شکل، نوع
gōr [*gwl* | N ~] گورخر
gōspand [*KYNA* < A *qnyn³?; gwspnd* | N ~] گوسفند، چهارپای (کوچک)
~-čihrag [*-cyhlk¹*] دارای تخمه چهارپایان
gōstān [*gwst³n¹*] ستورگاه، آخور
¹gōš [*gwš* | = M, N ~] گوش
²Gōš [*gwš* | N ~] گوش؛ گاه‌نما: چهاردهمین روز ماه
gōšag [*gwšk¹* | N ~*a*] گوشه
gōšōsrūd [*gwš³wslwt¹* = Av. *gaošō.srūta-*] آموخته، کسب کرده
gōšt [*BSLYA* < A *bsr³; gwšt¹* | N ~] گوشت
gōšwār [*gwšw³l* | N ~] گوشوار

gōw-, ~išn, → guftan.
gōwāg [*gwb'k*[1] | M *gw'g*, N *gōyā*] گویا فصیح؛ سخنگو
***gōwizār** [*gwwc'l*] به تفصیل، صریح
gōy [*gwd* | N ~] گوی
gōz [*gwc* | N ~] گوز، گردو
~ēnag [*gwzynk*[1] | N *gōzīna*] گوزینه (شیرینی که با مغز گردو می‌سازند)
Gōzihr [*gwcyhl* | Ar.*ǧawzahr*] جوزهر؛ در نجوم: تنین
~dumb: نقطه اعتدال پاییزی
~sar: نقطه اعتدال بهاری
grāb [*gl'p̄* | P *gr'b*] رحم
grāmag [*gl'mk*[1] | P *gr'mg*] ثروت، دارایی
grāmīg [*gl'myk*[1] | M *gr'myg*, N *girāmī*] گرامی، عزیز
~īh: احترام، محبت
[1]**graw** [*glwb*[1] | P *grww*] نی‌نازک
[2]**graw** [*glwb*[1] | N *giraw*] گرو، وثیقه
~īh, ~(a)gān [*glwk'n*[1] | M *grwg'n*, N *giraugān*] = [2]**graw.**
grāyīdan, grāy- [*gl'd-ytn*[1] | P *gr'y-*, N *girāy-*] گراییدن، متمایل شدن؛ قصد داشتن، آرزو کردن
griftan, gīr- [*OHDWN-tn*[1] < A √ *'ḥd; glptn*[1], *gyl-* | M *grypt, gyr-*, N *giriftan*, ~] گرفتن، ستاندن، جلوگیری کردن
~išnīg: ملموس، گرفتنی
griftār [*glpt'l* | N *gir~*] گرفتار، گرفته؛ اسیر
~ōmand [*-'wmnd*] ملموس، گرفتنی
grih [*glyh* | N *girih*] گره
[1]**grīw** [*CWLE* < A *ṣwr-h; glyw*[1]] گردن، گلو
[2]**grīw** [*CWLE, glyw*[1] | M *gryw*] خویشتن، نفس
[3]**grīw** [*glyw*[1] | P *gryw*, N *girī(b)*] جریب (واحد اندازه‌گیری سطح)؛ پیمانه برای اندازه‌گیری خشکبار
grīwag [*glywk*[1] | N *girīwa*] گریوه، دره
grīwbān [*glywp'n*[1] | N *girībān*] گریبان، یقه
griyistan, griy- [*BKYWN-stn*[1] < A √ *bky; gld-stn*[1] | M *gryy-stn*, N *girīstan, giry-*] گریستن، گریه کردن

grōh [*glwh* | N *gurōh*] گروه، دسته
gubrāg [*gwpl'k*[1]] گوش به زنگ، زرنگ، بیدار
gubrās- [*gwpl's-*] = **wigrās-, → wigrādan.**
guftan, gō(w)- [*YMRRWN-, YMLLWN-tn*[1] < A *ymlwn*, √ *mll; gwptn*[1], *gwb-* | M *gwptn, gw-*, N ~, *gō(y)-*] گفتن، حرف زدن، بیان کردن
~išn: گفتار
guftār [*gwpt'l* | N ~] گوینده
~īh: (قدرت) بیان، فصاحت
gugān- [*gwk'n-* | M *gwg'n-*] نابود کردن
gugār(ī)dan, gugār- [*gwk'l-(y)tn*[1] | N *guwār-īdan*] گواردن
gugāy [*gwk'dy* | M *gwg'y*, N *guwāh*] گواه
~īh: گواهی
gūh [*gwh* | N ~] گه، مدفوع
guhrāyēnīdan, guhrāyēn- [*gw'hl'yn-ytn*[1]] انگیختن، بیدار کردن
gul [*gwl* | N ~] گل، رز
gumān [*gwm'n*[1] | = M, N ~] گمان، شک
~gar [*-kl*] شکاک
~īg [*-yk*[1]] مشکوک
~īh, ~īgīh: گمان، شک
gumārdag [*gwm'ltk*[1]] گمارده، مأمور
gumārdan, gumār- [*gwm'l-tn*[1] | M *gwm'r-dn*, N *gumāštan, gumār-*] گماردن، منصوب کردن، تفویض کردن
gumbad [*gwmbt*[1] | N ~] گنبد، آتشکده
gumēg [*gwmyk*[1] | M *gwmyg*] آمیزه
gumēxtan, gumēz- [*gwmyhtn*[1], *gwmyc-* | M *gwmyxtn*, *gwmyz-*] آمیختن، مخلوط کردن
~išn: = **gumēzagīh.** آمیختگی، آمیزه
gumēzag [*gwmyck*[1]] آمیزه، آمیختگی
~īh: آمیختگی جهان مادی، طول دوران جهان مادی
[1]**gund** [*gwnd* | = P] سپاه، لشگر؛ گروه، جماعت

²**gund** [*gvnd* | N ~] گند، بیضه
gung [*g(w)ng* | N ~] گنگ
gurbag [*gvlbk*¹ | N ~*a*] گربه
gurd [*gvlt*¹ | P *gwrd*, N ~] گرد، پهلوان
¹**~īh:** گردی، پهلوانی، شجاعت
gurdag [*gvltk*¹ | N ~*a*] گرده، کلیه
²**gurdīh** [*gvltyh*] سلاح (بعضی قطعات)
gurdwār [*gvltw²l*] گُردوار، درخور پهلوان
gurg [*gvlg* | N ~] گرگ
gurgānīg [*gvlg²nyk*¹ | N ~*ī*] گرگانی، منسوب به گرگان
gursag [*gvlsk*] | N *gurusna* !] گرسنه
~īh: گرسنگی
gušn [*gvšn*¹ | N ~] گشن، نر
gušnag [*gvšnk*¹ | J *gušna*] گشنه، گرسنه
Gušnasp [*gvšn(²)sp̄*] گشنسب (دومین آتش مهم دورهٔ ساسانیان، خاص طبقه ارتشتاران)
gyāg [*gyw²k*¹ | M *gy²g*, N *ǰāy*] جای
~rōb [*-lwp* | N *ǰārō(b)*] جاروب
gyān [*HYA* < A *ḥy²; y²n*¹ | M *gy²n*, N *ǰān*] جان، روان
~kandan: جان کندن، نزع
~-abespār [*-²p̄sp²l* | N *ǰān-sipār*] بی‌امید، بی‌پروا؛ جان سپار، فدایی
~īg [*-yk*¹ | M *-yg*] روحانی؛ حیاتی
~war [*-wl* | (P *-br*), N *ǰānwar*] جانور؛ جاندار

H

h- [*HWE-* < A √ *hwh; h-* | M *h-*] بودن (فعل ناقص)
¹**hād** [*HWEt*¹ ! = Av. *āaṯ*] (= ā) اکنون، پس؛ یعنی
²**hād** [*h²t*¹] هات، هر یک از بخشهای یسنا
hādamānsᵃr [*h²tkm²nsl* = Av. *haδa.mā0ra-*] هاتمانسر (نوشته‌هایی‌که با مطالب دینی ارتباط دارد)

~īg [*-yk*¹] مربوط به هاتمانسر
hādōxt [*h²twht*¹ = Av. *haδaoxta-*] هادخت (یکی از نسکهای گم شدهٔ اوستا)، مراسم مذهبی خاص
haft [*hp̄t*¹ | M *hpt*, N ~] هفت
~ād [70 | M *hpt²d*, N ~] هفتاد
~ag [*-k*¹ | N *hafta*] هفته
~ān [*-²n*¹] هفتان، هفت سیاره
haftār [*hp̄t²l* | (N *kaftār* !)] کفتار
haftdah [*hp̄tdh* | N ~, *hifdah*] هفده
Haftōring [*hp̄tw(k)lng* = Av. *haptōiringa-*] هفتورنگ؛ در نجوم: دب اکبر
hagriz [*hklc* | M *hgryc*, N *hargiz*] همیشه؛ (با نفی) هرگز
halag [*hlk*¹] احمق، هرزه (= خل)
~īh: دیوانگی، حماقت
halām [*hl²m* | N ~] هلام، گوشت قرمه
halīlag [*hlylk*¹ | N ~*a*] هلیله (گیاهی است که میوهٔ آن مصرف دارویی دارد)
ham [*hm* | = M, N ~], → ō هم؛ همان
~īh: پیوستگی، همی (= اتحاد)، هماهنگی، نشست
hamābēr [*hm²p̄yl* | M *h²m²byr*] انبار
hamāg [*hm²k*¹ | M *h²m²g*, N *hama*] همه
~-dēn [*-dyn*¹] همه دین (مراسم مذهبی)
hamagīh [*hmkyh* | N ~*ī*] همگی، همه
hamahl [*hm(²)hl*] = **hamāl.**
hamāl [*hm²l* | N ~] همال، همتا؛ دوست، رفیق
hambadīg [*hmbtyk*¹] حریف، معارض
hambah-, → ²**hambastan.**
hambāh-, ~išn, → **hambāstan.**
hambān [*hmb²n*¹ | N *anbān(a)*] انبان، کیسه چرمی
hamband [*hmbnd*] پیوسته
~īh: پیوستگی
hamband-, ~išn, → ¹**hambastan.**
hambār [*hm–, hmb²l* | N *anbār*] انبار

hambārīdan, hambār- [*hm-, hnb'l-ytn*[1] | M *hmb'r-*, N *anbārdan*] انباشتن، گردآوری کردن

hambasān [*hnbs'n*[1] | M *'mbs'n*] دشمن، معارض

~īg [*-yk*[1]] دشمنانه، مغایر

hambast [*hmbst*[1] | N *anbast*] متراکم، به هم پیوسته

[1]**hambastag** [*hmbstk*[1] | N *anbasta*] مرکب، متشکل

[2]**hambastag** [*hnbstk*[1] | M *hmbst*] افتاده، فرو ریخته

hambāstag [*hmb'stk*[1]] * همه

[1]**hambastan, hamband-** [*hmbstn*[1], *hmbnd-*] ترکیب کردن، شکل دادن؛ احاطه کردن، بهم بستن، بهم پیچیدن

~išnīh: بهم بستگی، بهم پیچیدگی

[2]**hambastan, hambah-** [*hnbstn*[1], *hnb'h-* | M *hmbst, hmbh-*] فرو افتادن، خراب شدن

hambāstan, hambāh- [*hnb'stn*[1], *hnb'd-* | M *hmb'stn, hmb'h-*] به زیر افکندن، برانداختن، ویران کردن

~išn: براندازی، فروریزی، تخریب

ham-bašn [*hmbšn*[1]] هم قامت

hambaw-, ~išn, → **hambūdan.**

hambāy [*hmb'g* | (M *hmb'w*)] انباغ، شریک؛ حریف

hambāz [*hm-, hnb'c* | M *'mb'z*, N *anbāz*] انباز

hambedīg [*hmbytyk*[1]] = **hambadīg.**

hambōš-, ~išn [*hnbwš-, -šn*[1] | N *anbōšiš*] = **hambūs-, ~išn.**

hambōy- [*hnbwd-* | M *hwmbwy-*, N *anbōyīdan*] بوییدن، بو کردن

~āgīh [*-'kyh*] **~išn:** بویایی (حس)

hambūdan, hambaw- [*hm-YHWWN-tn*[1], → **būdan;** *hmbwtn*[1]] ترکیب شدن، یکی شدن

~išn(īh): اتحاد، ترکیب

hambun [*hmbwn*[1]] اصلاً، هیچ (با ادات نفی)

hambūsīdan, hambūs- [*hnbws-ytn*[1]- | N *anbūsīdan*] انبوسیدن، آبستن شدن

~išn: آبستنی

ham-dādestān [*hm-DYNA, -d'tst'n*[1] | N *ham-dāstān*] همداستان، موافق

hamdam [*hmdm* | N ~] همدم، مونس

ham-dēsag [*hmdysk*[1]] همدیس، هم شکل

hamē [*hm'y* | M *hmyw*, N ~] همیشه

~ka: هر زمان (که)

ham-ēdōn [*hm'ytwn*[1] | N *hamēdūn*] همیدون، هم‌چنین

hamē|īg [*hm'yyk*[1] | M *hmywyg*] جاوید

~īhā [*-yh'*] جاویدان

hamēmāl [*hmym'l* | = J] حریف، معارض

~īh: مخالفت

hamēnīdan, hamēn- [*hmyn-ytn*[1]] یکی کردن، ترکیب کردن

hamē-rawišnīh, hamē-ud-hamē-rawišnīh [(*hm'y W*) *hm'y lwbšnyh*] ابدی

hamēst [hmyst[1]] کسی که کارهای خوب و بدش برابر است

~(ag) ān [-(k)'n[1]] اعراف، طبقه میان بهشت و دوزخ

hamēstār, ~īh [*hmyst'l, -yh*] = **hamēmāl, ~īh.**

hamēšag [*hmyšk*[1] | M *hmyšg*, N ~*a*] همیشه

~īh: همیشگی

~-sōz همیشه‌سوز

hamē-wahār [*hm'y wh'l* | N *hamēša-bahār*] گل همیشه بهار

ham-ēwēnag [*hm'dwynk*[1]] همانند، یک جور

ham-gōhr [*hmgwhl* | M *hmgwhr*] هم گوهر، هم ذات

ham-gōnag [*hmgwnk*[1] | M *hmgwng*] همانگونه، چنین

P hămharz [*h(')mhlc* | P *h'mhyrz*] همراه، ملازم

hāmīn [*h'myn*[1] | = M] تابستان

~īg [*-yk*[1]] تابستانی

hămist [*KHDE,* → **hammis;** *h'mst*[1]] همه

ham-kār [*hmk'l* | N ~] همکار

~īh: همکاری

hāmkišwar [*h'mkyšwl* | M *-wr*] عالم

hammis [*KHDE* < A *k-ḥdh*], **az . . . ~ :** همراه... با

hammōxtan, hammōz- [*ALPWN-tn*[1] < A √ *'lp; hmwhtn*[1], *hmwc-,hmwz-* | M *hmwxtn*, N *āmōxtan, āmōz-*] آموختن؛ یاد گرفتن

~išn: آموزش، یادگیری
hammōxtār [*hmwhtʾl*] آموختار، یادگیرنده
~īh: یادگیری
hammōz-, ~išn, → **hammōxtan.**
~gār [*hmwckʾl* | N *āmōzgār*] آموزگار
ham-nibardīh [*hmnpltyh*] نبرد، هم‌نبردی
hamōg [*hmwg*] برابر، شبیه
hāmōn [*hʾmwn*[1] | N *hāmūn*] هامون، زمین هموار
hāmōyēn [*hʾmwdyn*[1]] همه
ham-pursag [*hmpwrsk*[1]] مشاور، همپرس (= طرف گفتگو)
~īh: مشاوره
ham-|-rānīh [*hmlʾnyh*] جنگ، نبرد
~-sāmān [*-sʾmʾn*[1]] مجاور
~-sardag [*-sltk*[1]] همنوع، شبیه
~-sāyag [*-sʾdk*[1] | N *hamsāya*] همسایه
~-tāg [*-tʾk*[1] | N *hamtā*] همتا، قرین
~-tan [*-tn*[1]] هم‌تن، هم‌قامت
~-tōhmag [*-twhmk*[1]] هم‌تخمه، خویشاوند
hamwar [*hmwl* | N *hamwār*] هموار، مسطح
hǎmwār(ag) [*h(ʾ)mwʾl, -k*[1] | N *hamwāra*] همواره
ham-zamān [*hm ODNA* | N ~] همزمان، فوراً
handām [*hndʾm* | = P, N *andām*] اندام، عضو
handarz [*hndlc* | M ʾndrz, N *andarz*] اندرز، حکم، وصیت
handarzēnīdan, handarzēn- [*hndlcyn-ytn*[1]] اندرز دادن
handāxtan, handāz- [*hndʾhtn*[1], *hndʾc-* | M *hndʾc-*, N *an~*] طرح ریختن، تخصیص دادن، تخمین زدن، داوری کردن
~išn: داوری
handāxtār [*hndʾhtʾl*] طراح
handāz-, ~išn, → **handāxtan.**
~ag [*hndʾck*[1] | N *andāza*]; **~ handāzag ī** اندازه، روش؛ مانندِ
handēmān [*hndymʾn*[1] | = M] پیش، درحضور

~īh: بار، حضور
handēmāngar [*hndymʾnkl*] رئیس تشریفات، معرفی کننده (به حضور)
~īh: معرفی
handēšīdan, handēš- [*hndyš-ytn*[1] | M *hndyš-*, N *an~*] اندیشیدن، فکر کردن، تصور کردن
~išn: اندیشه، فکر
handēšīdār [*hndyštyʾl*] اندیشنده
handōxtan, handōz- [*hndwhtn*[1], *hndwc-* | N *an~*] اندوختن، کسب‌کردن، گردکردن
~išn(īh): کسب، تحصیل
handraxtag [*hndlʾhtk*[1] | P ʾ*ndrxt*] ستمدیده
~īh: ستم، رنج
handūdan, *handāy- [*hndwtn*[1] | (M ʾ*nwd*), N *an~*] اندودن، روغن مالی کردن، مالیدن
hangad [*hngt*[1] | P ʾ*ngd*] توانگر، دارا
~īh: دارایی، ثروت
hangām [*hngʾm* | N ~] زمان، هنگام
~īg [*-yk*[1]] بهنگام
hangārag [*hngʾlk*[1] | N *angāra*] شماره، حساب
hangārdan, hangār- [*hngʾl-tn*[1] | M *hngʾr-*, N *an~*] حساب کردن، تصور کردن
~išn: رسیدگی، توجه، ملاحظه
hangēxtan, hangēz- [*hngyhtn*[1], *hngyc-* | (M *hgjyn-*), N *an~*] انگیختن، تحریک کردن، تهییج کردن
~išn: انگیزش
hangirdēnīdan, hangirdēn- [*hngltyn-ytn*[1]] خلاصه کردن، کامل کردن
hangirdīg [*hngltyk*[1]] بی‌نقص، کامل؛ خلاصه
~īh: تکمیل، خلاصه
hangōšīdag [*hngwšytk*[1] | M ʾ*ngwšydg*] راه، روش، همانندی
~ī: مانندِ
hangrāyīdan [*hnglʾdytn*[1]] سوگواری کردن
hangrūdag [*hnglwtk*[1]] سوگواری
han̆j-, → **hixtan.**

hanǰaftan [*hncptn*[1] | P *hnjft*, (M *hnzpt*)] انجام شدن
hanǰāftan, hanǰām- [*hnc'ptn*[1], *hnc'm-* | P *hnj'ft, hnj'm-*, (M *hnz'pt*, N *anǰāmīdan*)] اجرا کردن، انجام دادن، کامل کردن
hanǰām [*hnc'm* | N *anǰām*] عاقبت، انجام، برآمد، نتیجه
hanǰaman [*hncmn*[1] | (P *'njmn*, M *hnzmn*), N *anǰuman*] اجتماع، انجمن، گردهم‌آیی، مجمع
~īg [*-yk*[1]] عضو برجسته انجمن، سخنران، خطیب
hanǰīdan [*hnc-ytn*[1] | N ~]= **hixtan.**
hannām [*hn'm* | = M] = **handām.**
Harborz [*hlbwlc* | N *Alburz*] البرز، رشته‌کوهی که دور زمین را فراگرفته است
harg [*hlg* | cf. M *hr'g*, Ar. *xarǰ, xarāǰ*] خراج، مالیات؛ کار، کوشش
***harrōb-** [*hlwp-* | M *hrwb-*] جمع کردن، گردآوری کردن
~išn(īh): گردآوری، مجموعه
har(w) [*KRA* < A *kl'*; *hl* | M *hrw*, N *har*] هر، همه، هریک
harwīn [*hlwyn*[1] | M *hrwyn*] همه
harwisp [*hlwsp̄*[1] | M *hrwsp*] همه
~īn [*-yn*[1]] همه
harzag [*hlck*[1] | N *harza*] آزاد، رها
hās^a^r [*h'sl* = Av. *hā0ra-*] هاسر: مقیاس زمان (۱/۱۲ شبانروز)؛ مقیاس طول (فرسنگ، یا ۱/۴ فرسنگ، یک میل)
haspīn [*hspyn*[1] | = M] آسایش، استراحت
hast, ~īh [*AYT*[1], *-yh*] = [1]**ast, ~īh.**
hašāgird [*hš'klt*[1] | M *hš'gyrd*, N *šāgird*] دانش‌آموز، شاگرد
hašt [TWMNYA < A tmny'; *hšt*[1] | = M, N ~] هشت
~ād [*80* | N ~] هشتاد
~dah [*hštdh* | N ~, *hiždah*] هجده
[1]**hāwan** [*h'wn*[1] | N ~] هاون
[2]**hāwan** [*h'wn*[1] = Av. *hāwani-*] بامداد (یکی از پنج بخش شبانروز)
hāwand [*h'wnd* | M *h'w(y)nd*] شبیه، مانند
~īh: شباهت، همانندی
hāwišt [*h'wšt*[1]] دانش‌آموز، شاگرد

~īh: شاگردی
haxt [*h(')ht*[1]] ران، سرین، کفل
hāxtan, hāz- [*h'htn*[1], *h'c-*] ترغیب کردن، راهنمایی کردن، رهبری کردن، گرواندن
~išn: ارشاد، ترغیب
hazār [*ı,ooo, hc'l* | M *hz'r*, N ~] هزار
~ag [*-k*[1] | N *~a*] هزاره
hazzān [*'/hz'n*[1]] گور، استودان، جایی که استخوان مرده‌ها را در آن می‌ریزند
hēn [*hyn*[1] | M *hyyn*] لشگر
~īh: حمله، هجوم
hērbed [*hylpt*[1] | N *hērbud*] هیربد، آموزگار علوم دینی
~īh: هیربدی
hērbedestān [*hylptst'n*[1]] هیربدستان، مدرسه هیربدی
~īh: آموزش هیربدی، تحصیل علوم دینی
hērīg [*hylyk*[1] | N *h/xērī*] خیری، شب‌بو
hēzag [*hyck*[1] | (M *hyjg*), N *hēz*] دلو
hil-, ~išn, → **hištan.**
hindūg [*hndwk*[1] | M *hyndwg*, N *hindū*] هندی
~ān [*-'n*[1]] هندوستان
hištan, hil-, (P hirz-) [*ŠB̲KWN-tn*[1] < A √ *šbq; (hlc-)* | M *hyštn, hyl-*, (P *hyrz-*), N ~] ترک کردن، رها کردن، عفو کردن، قراردادن، گماردن
~išn: رهایی، عفو
hixr [*hyhl*] مدفوع، کثافت
h̲ixtan, hanǰ- [*hyhtn*[1], *hnc-* | P *hxt*] کشیدن (آب)
P hō [*hw*[1] | = P] آن، او
Hōm [*hwm* | N ~] هوم، گیاه مقدس
homānāg [*h(w)m'n'k*[1] | N *hamānā* J *xumānā*], ō . . . ~: مانند
~īh: همانندی
hōmāst [*hwm'st*[1]] هماست (دعاهای مختلف)
hōm|ēn, - īg [*hwmyn*[1], *-yk*[1]] هومی، منسوب به گیاه هوم
~ōmand [*-'wmnd*] هوم دار
Hordād [*hwrdt*[1] | M *hrwd'd*, N *Xurdād*] خرداد (= کمال): نام پنجمین امشاسپند و نگهبان آب؛ گاه‌نما: نام سومین ماه سال و ششمین روز ماه

hōšag [*hwšk*[1] | M *hwšg*, N *xōša*] خوشه، دسته؛ در نجوم: برج سنبله
hōšēnīdan, hōšēn- [*hwšyn-ytn*[1]] خشکاندن
hōšīdan, hōš- [*hwš-ytn*[1] | M *hwš-*, N *x~*] خشکیدن، خوشیدن
hōy(ag) [*hwy, -k*[1] | M *hwy*] (دست) چپ
Hrōm [*hhwm* | M *hrwm*, N *Rūm*] بیزانس، روم
~āyīg [*-'dyk*[1]] بیزانسی، رومی، یونانی
hu- [*hw-* | = M] خوب ـ، نیک ـ
~īh: خوب، خوبی
hu-bōy [*hwbwd*] خوشبو، معطر
~īh: بوی خوش
hu-čašm [*hwcšm*] نیک چشم، نیکخواه
~īh: نیکخواهی
hu-čihr [*hwcyhl* | M *hwcyhr*, (N *xūčīr*)] نیکو، هجیر، زیبا
hudā(ha)g [*hwd'(h)k*[1] = Av. *hudāh-*] خوب، نیکوکار
~īh: نیکوکاری
hu-|-dast [*hwdst*[1]] تردست، ماهر
~-dēn [–dyn[1]] دارای دین خوب (مزدیسنی)
~-dōšag [*-dwšk*[1]] خوشایند
~-ēwāz [*-'yw'c*] خوش گفتار، دلجو
~-ēwāzīh: دلجویی
~-fraward [*-plwlt*[1]] آمرزیده، مرحوم
hūg [HZWLYA < A ḥzyr'; hwk[1] | M hwg, N xūg] خوک
hugar [*hwgl*] ساده؛ نیکوکار
hu-|-gōwišn [*hwgwbšn*[1]] خوش گفتار
~-gugār [*-gwk'l*] خوشگوار
hūkar(ag) [hwkl (k[1]) | N xūkara] خوکره
~-kunišn [*-kwnšn*[1]] خوش‌کردار
~-mānīh [*-m'nyh*] نیک‌اندیشی، نیکخواهی
humat [*hwmt*[1] = Av. *humata-*] اندیشه نیک
humāy [*hwm'y* | N *~*] همای، مرغ سعادت؛ عقاب

hu-menišn [*hwmynšn*[1]] نیک‌اندیش
hu-murwāg [*hwmwlw'k*[1]] مروای نیک
hunar [*hwnl* | M *hwnr*, N *~*] هنر، قابلیت، مهارت
hunarāwand [*hwnl'wnd* | M *hwnr'wynd*] ماهر، بافضیلت
~īh: مهارت، هنرمندی
hunarōmand [*hwnl'wmnd* | N *hunarmand*] = **hunarāwand.**
hunīdan [*hwnytn*[1]] بیرون کشیدن (شیره)، فشردن
huniyāg [*hwnyd'k*[1] | N *xunyā*] مطبوع، لذت‌بخش
~īh: سرگرمی، لذت، رضایت‌خاطر
huniyāgar [*hwnyd'kl* | N *xunyāgar*] خنیاگر، نوازنده، رامشگر
hu-niyōxš [*hwnydwhš*] باتوجه
hunsand [*hwnsnd* | = P, (N *xursand*)] خرسند، خشنود
~īh: خرسندی، خشنودی
hunušak [*hwnšk*[1] = Av. *hunuš*] فرزند (اهریمن)
hunušakēnīdan [*hwnškynytn*[1]] زادن (اهریمنی)
hu-pādixšā(y) [*hwp'thš'(d)*] پادشاه خوب
~īh: پادشاهی خوب
hu-passandagīh [*hwpsndkyh*] رضایت
hur [*ŠKL* < A *škr'; hwl*] مشروب الکلی،* قومیس یا قومیز
(شیر ترش مادیان است که به عنوان مسکر مصرف می‌شده است)
huram [*hwlm* | N *xurram* !] خرم
~īh: خرمی
hurām [*hwl'm*] شاد
hu-|-ramag [*hwlmk*[1]] خوب رمه، دارای رمه خوب
~-rust [*-hwst*[1]] خوب رسته
~-sāzagīh [*-s'zkyh*] سازگاری
~-spās [*-sp's*] سپاسگزار
husraw [*hwslwb*[1] | (M *hwsrwg*), N *xusraw*] خوش‌آوازه، نیکنام
~īh: آوازه، نیکنامی
hušk [*hwšk*[1] | = M, N *xušk*] خشک
~-kūn [*-ŠTE*] عقیم

hu-škōh [*hwškwh*] — باشکوه، باوقار
~īh: — وقار
hušnūd(ag) [*hwšnwt(k)*[1] | M *hwšnwd*, N *xušnūd*] — خرسند، خشنود
~īh: — خرسندی، خشنودی
hu-tuxš [*hwtwhš*] — هنرمند
huwaršt [*hwwlšt*[1] = Av. *hwaršta-*] — پرهیزگاری، کردار نیک
hu-xēm [*hwhym*] — خوش خو، خوش خیم
~īh: — خوش‌خیمی، خوی خوش
hūxt [*hwht*[1] = Av. *hūxta-*] — گفتار نیک
***huzārag** [hwc'lk | N xuǰāra] — کم، اندک، خرد

I

ī [*Y, ZY-* < A *zy* | M *'y(g)*, N *i*] — ضمیر موصولی: که، کدام؛ ادات ربط (کسرهٔ اضافه)
-īdan [*-ytn*[1] | M *-ydn*, N ~] — ـ یدن (پسوند سازندهٔ مصدر ثانوی)
-īg [*-yk*[1] | M *-yg*, N *-ī*] — ـ ی (پسوند سازندهٔ صفت نسبی)
-īh [*-yh* | M *-yh, -yy*, N *-ī*] — ـ ی (پسوند سازندهٔ اسم معنی)
-īhā [*-yh'* | = M, N *-hā*] — ـ ها (پسوند سازندهٔ قید که بعدها به عنوانِ نشانه جمع به کار رفته است)
-īh-istan [*-yh-stn*[1] | M *-yh-ystn*] — ـ ایهستن (پسوند سازندهٔ فعل مجهول و مشتق)
im [*LZNE* < A *l-znh; 'm* | M *'ym*, N ~] — این
~čim rāy: — بدین سبب
~rōz: — امروز
-(i)m [*-m* | = M, N *-am*] — مرا، مال من (ضمیر متصل اول شخص)
-istan [*-stn*[1] | M *-ystn*, N ~] → **-īh-istan.** — ـ استن (پسوند سازندهٔ مصدر ثانوی)
-(i)š [*-š* | = M, N *-aš*] — او را، مال او، آن را، مال آن (ضمیر متصل سوم شخص مفرد)
-išn [*-šn*[1] | M *-yšn*, N *-iš*] — ـ ش (پسوند سازندهٔ ۱ ـ اسم مصدر ۲ ـ به آخر بن مضارع افزوده می‌شود و معنی لزوم و بایستن را می‌رساند)
-(i)t [*-t* | = M, N *-at*] — تو را، مال تو (ضمیر متصل دوم شخص مفرد)
-iz [*-(y)c* | M *-yc, -yz*] — هم، نیز (از ادات متصل قیدی)

-īzag [*-yck*[1] | M *-yzg*, N *-īza*] — ـ ایزه (پسوند تصغیر)

J̌

ǰād [*y'tt*[1]] — بهر، پاره
[1]**ǰadag** [*ytk*[1] | M *jdg*] — فال، بخت
[2]**ǰadag** [*ytk*[1]] — خاصیت، عرض
ǰādag [*y'tk*[1] | M *ǰ'dg*] — بهر، پاره؛ سبب، مورد
ǰādag-gō(w) [*y'tkgwb*[1]] — وکیل، شفیع
~īh: — شفاعت
ǰadag-wihīrīh [*ytkwhylyh*] — تغییر، دگرگونی
ǰadārīh [*yt'lyh*] — نگاهداری
***ǰadišn** [*ytšn*[1]] — خاصیت، عرض
~īg [*-yk*[1]] — عرضی، غیراصلی
ǰādūg [*y'twk*[1] | M *j'dwg*, N *ǰādū*] — جادو، جادوگر
~īh: — جادوگری، جادویی
***ǰaγ** [*y'h* | N ~] — جغ (درخت)
ǰagar [*ykl* | N *ǰigar*] — جگر
ǰah-, → **ǰastan.**
ǰahišn [*yhyšn*[1] | J *jhyšn-*] — اقبال، شانس، فال
ǰahišn-ayār [*yhyšn hdyb'l* | N *ǰhšy'r*] — خوشبخت؛ جهشیار (نام شخص)
~īh: — خوشبختی
ǰahūd [*yhwt*[1] | N *ǰuhūd*] — جهود
[1]**ǰām** [*y'm* | N ~] — جام، شیشه
[2]**ǰām** [*MANE* < A *m'n-h; y'm* | M *j'm*, N ~] — جام، پیاله
[1]**ǰāmag** [*y'mk*[1] | N *ǰāma*] = [2]**ǰām.**
[2]**ǰāmag** [*y'mk*[1] | M *j'mg*, N *ǰāma*] — جامه، لباس
ǰang [*yng* | M *jnng*, N ~] — جنگ، پیکار، رزم
ǰār [*y'wl* | M *j'r*] — هنگام، زمان
ǰastan, ǰah- [*ystn*[1], *yh-*] — جستن، روی دادن پدیدار شدن

~išn, → ǰahišn.

ǰašn [*yšn*[1] | N ~] جشن، عید

ǰaw [*Šs* < A *š'rt'* | N ~] جو

ǰāwēd [*y'wyt*[1] | (P *y'wyd*), N ~] جاوید

ǰāwēdān [*LOLMN* < A *l-'lmn; y'wyt'n*[1] | (P *y'wyd'n*, M *j'yd'n*), N ~] جاویدان، همیشه

~ag [*-k*[1] | (P *-g*), N ~a] جاودانه، ابدی

ǰawēn [*Šsyn*[1] | N *ǰawīn*] جوین

ǰeh [*yh, yyh* = Av. *ǰahī-*] جه (سر دیو مؤنث)

ǰīw [*cyw*[1], *yyw*[1] = Av. *ǰīwya-* شیر (تقدیس شده)

***ǰomā** [*ywm'y*] هر دو؛ همراه با

ǰōrdā [*ywlt'y, -'k* | (P *yw'rd'w*), J **jwrd'r*] دانه، غله

ǰō(y) [*ywd, ywb*[1] | N ~] جوی، نهر

ǰōy-, ~išn, → ǰūdan.

ǰud [*ywdt*[1] | M *jwd*] جدا، متفاوت؛ ضد

~az [N *ǰuz*] جز، جدا از

ǰudāg [*ywdt'k*[1] | N *ǰudā*] جدا، متفاوت

~īh: جدایی؛ تفاوت

ǰūdan, ǰōy- [*ywtn*[1], *ywd-* | M *jwwdn, (jwy-)*, (N *jawīdan*)] جویدن؛ بلعیدن (اهریمنی)

~išn: عمل جویدن (اهریمنی)

ǰud-|-bēš [*ywdt byš*] بی‌گزند، پادزهر

~-dādestān [*-DYNA*] مخالف، ناموافق، ناسازگار

~-dēw [*-ŠDYA*] ضد دیو

~-nāy [*-n'd*] واحد طول (شش پا)

ǰud-ristag [*ywdt lystk*[1]] بی‌دین، مشرک

~īh: بی‌دینی

ǰuγ [*ywg* | N ~] یوغ

ǰumbāgīh [*ywmb'kyh*] جنبش

ǰumbēnīdan, ǰumbēn- [*ywmbyn-ytn*[1]] جنباندن

ǰumbīdan, ǰumb- [*ywmb-ytn*[1]] جنبیدن

~išn: جنبش، حرکت

ǰumbīhistan, ǰumbīh- [*ywmbyh-stn*[1]] جنبانیده شدن

ǰuttar [*ywdtl* | M *jwtr*] متفاوت، غیر از

~īh: متضاد، مخالف

ǰuwān [*ywb'n*[1] | (P *yw'n*), N *ǰawān*] جوان، یک جوان (جوانی)

~īh: جوانی

ǰuxt [*ywht*[1] | (P *ywxt*), N *ǰuft*[1]] جفت، دوتا

K

ka [*AMT* < A *'mty* | M *k'*, N *ki*] کی (= چه وقت)؛ اگر، چون

kabāh [*kp'h* | Ar. *qabā*] قبا، جامه

kabārag [*kp'lk*[1] | N ~*a*] کباره (سبدی که از چوب و حصیر بافند)، آوند، ظرف

kābēn [*k'pyn*[1] | N *kābīn*] کابین، مهریه

kabīg [*kpyk*[1] | N *kab/pī*] کپی، میمون

kabīz [*kpyc* | (N *kawīž*)] کویز (مقیاس غلات، ۱/۱۰ جریب)

kabk [*kpk*[1] | N ~] کبک

~-anǰīr [*-'ncyl* | N ~] کبکنجیر (نوعی دراج)

kabōd [*kpwt*[1] | N ~] کبود؛ کبوتر

kabōtar [*kpwtl* | M *kbwtr*, N ~] کبوتر

kāč [*k'c* | N *kāš(ki)*], **~ka:** کاش؛ کاشکی

kādag [*k'tk*[1]] سرگرمی، شوخی

kadag [*ktk*[1] | M *kdg*, N *kada*] کده، خانه

~-bānūg [*-b'nwk*[1] | N *kadbānū*] کدبانو

~īg [*-yk*[1]] اهلی؛ بنده، خدمتکار

~-xwadāy [*-hwr'y* | P *qdyxwd'y*, N *kadxudā*] کدخدا

kadām [*kt'm* | M *kd'm*, N *kudām*] کدام، چه

~-iz-ē(w) [*-c-HD*] هرکدام

kadār [*kt'l*] کدام، که

~-iz-ē(w) [*-c-HD*] هرکه

kaf [*kp* | N ~] کف، گل و لای
kaf-, → **kaftan.**
kafč [*kpc* | N ~] کفگیر، ملاقه
~ag [*-k*[1] | N *~a*] قاشق
kafš, ~ag [*kpš, -k*[1] | N *kafš*] کفش
~gar [*-kl* | N ~] کفشگر، کفاش
kaftan, kaf- [*kp-tn*[1] | P *kft, kf-*] افتادن
kāh [*TBNA* < A *tbn*[2] | N ~] کاه، علف خشک
kāh-, ~išn, → **kāstan.**
kahas [*kts* | M *khs*] کاریز، قنات
kāhēnīdan, kāhēn- [*k*[2]*hyn-ytn*[1]] کاهش دادن، کم کردن
kāhīdan [*k*[2]*hytn*[1] | N ~] = **kāstan.**
kahist [*ksst*[1]] کمترین
kah-rubāy [*khlp*[2]*d* | N *~rubā*] کهربا
kahwan [*khwbn*[1] | M *qhwn,* N *kuhan*] کهن
kākom [*k*[2]*kwm* | N ~] قاقم
~ī spēd: قاقم سفید
kālbod [*k*[2]*lpwt*[1] | (M *k*[2]*lbyd*), N ~] کالبد، قالب، تن
~ōmand [*-*[2]*wmnd*] جسمانی
kam [*km* | M *kmb,* N ~] اندک، کم، خرد ← kem
kām [*k*[2]*m* | = M, N ~] کام، آرزو، هدف
kām-, → **kāmistan.**
[1]**kāmag** [*k*[2]*mk*[1] | N *kāma*] کامه (انواع سوپ)
[2]**kāmag** [*k*[2]*mk*[1] | N *kāma*] = **kām.**
~-hanǰām [*-hnc*[2]*m*] کامکار، موفق
~-hanǰāmīh: کامکاری، موفقیت
~ōmand [*-*[2]*wmnd*] مشتاق، مایل
~-widār [*-wt*[2]*l* | N *kām-guδār*] کامروا، خودکامه
~-xwadāy [*-hwt*[2]*y*] خودکامه، مستبد
kamāl [*km*[2]*l* | (M *km*[2]*r*)] سر (اهریمنی)
~īg [*-yk*[1]] سر، رئیس (اهریمنی)

kamān [*km*[2]*n*[1] | = M, N ~] کمان
~dār [*-d*[2]*l* | N ~] کماندار
kamar [*kml* | N ~] کمر؛ بند، کمربند
~-band [*-bnd* | N ~] کمربند
kāmgār [*k*[2]*mk*[2]*l* | P *k*[2]*mg*[2]*r,* N ~] کامگار، مستبد
kamist [*kmyst*[1]] کمترین
~īh: pad ~īh, حداقل
kāmistan, kām- [*YCBEN-stn*[1] < A *yṣbh,* √ *ṣbh; k*[2]*m-(y)stn*[1] | M *k*[2]*m-yst*] آرزوکردن، خواستن
kām|-rawāg [*k*[2]*m lwb*[2]*k*[1] | N *~rawā*] کامروا
~-zī(w)išn [*-zywšn*[1]] آزاد، خودکامه
kam-zōr [*kmzwl* | N ~] کم‌زور
~īh: کم‌زوری
kan-, → **kandan.**
kanār [*kn*[2]*l* | N ~] کنار، لبه؛ آغوش
~ag [*-k*[1] | M *kn*[2]*rg,* N *~a*] کناره، مرز، سامان
~agōmand [*-k*[2]*wmnd* | M *-gwmnd*] کناره‌مند، محدود
kandan, kan- [*HPLWN-tn*[1] < A √ *ḥpr; kn-dn*[1]*, -tn*[1] | M *knd,* N ~] کندن؛ ویران‌کردن، نابودکردن
kanīg [*knyk*[1] | M *knyg*] کنیز، دوشیزه
kanīzag [*knyck*[1] | M *knycg,* N *kanīz(ak)*] = **kanīg.**
kantigr [*kntgl*] کنتیر، تیردان
kāpūr [*k*[2]*pwl* | Ar. *kāfūr*] کافور
kar-, → **kardan.**
[1]**kār** [*k*[2]*l* | M *k*[2]*r,* N ~] کار، امر، عمل
~framūdan: کار فرمودن، مورد استفاده قرار دادن
[2]**kār** [*k*[2]*l*], *pl.* **~ān:** عموم
[3]**kār** [*k*[2]*l*] کرّه
kār-, → **kištan.**
karafs [*klps* | N ~] کرفس
kār-āgāh [*k*[2]*l*[2]*ks* | N ~] کارآزموده، با تجربه

~īh: تجربه، مهارت
karak [*krk*[1] | N ~] کرک، بلدرچین
karān [*kl'n*[1] | P *kr'n*, N ~] کران، کنار، سامان، پایان
kārawān [*k'lw'n*[1] | P *k'rw'n*, N *kārwān*] کاروان، ستون نظامی
~īg [*-yk*[1] | N *~ī*] کاروانی، مسافر
karāwuš [kl'wš | N ~] چرخشت
karb [*klp*] کرپ (روحانی دشمن زردشت)
karbāš [*klb'š* | N *karbaš*, ...] کرباش، چلپاسه
karbūg [*klpwk*[1], *klbwk*[1]] مارمولک
kard [*krt*[1] | M *kyrd*, N ~] کرده، عمل؛ امر، چیز
kārd [*SKYNA* < A *skyn'*; *k'lt*[1] | N ~] کارد
[1]**kardag** [*kltk*[1]] پاره، فصل، قسمت
[2]**kardag** [*krtk*[1], *kltk*[1] | N *karda*] کرده، عمل
kārdāg [*k'ld'k*[1]] سرگردان، مسافر، مهاجر
kardagān [*krt-*, *kltk'n*[1] | M *kyrdg'n*] عمل، خدمت (ایزدان)
kardagār [*krtk'l* | M *kyrdg'r*, N ~] توانا
kardan, kun-, (P kar-) [*OBYDWN-tn*[1] < A √ *'bd*; *krtn*[1], *kwn-*, *(kl-)* | M *kyrdn*, *kwn-*, (P *kr-*), N] کردن، عمل کردن، اجرا کردن، ساختن
~išn, → kunišn.
kardār [*krt-*, *klt'l* | N ~] کاری، فعال؛ کارگر، انجام‌دهنده
~īh: فعالیت
kard-espās [*krtsp'š*] خدمتکار، ملازم
kārezār [*k'lyz'l* | M *k'ryz'r*, N *kārzār*] (میدان) کارزار
kār-framān [*k'lplm'n*[1] | M *k'rprm'n*, Ar. *qahramān*] کارفرما، سرکارگر
karg [*klg* | N ~] کرگدن
kargās [*klk's* | N *kargas*] کرکس
kārīg [*k'lyk*[1] | N *kārī*] کاری؛ جنگجو
~īh: فعالیت
kark [*klk*[1] | N ~] کرک (= مرغ خانگی)، ماکیان
karkēhan [*klkylin*[1]] کرکهن (= سنگ یمانی)، نوعی کوارتز
karm [*klm* | P *krm*] عمل

karmīr [*klmyr*] قرمز، لاکی
kār-nāmag [*k'ln'mk*[1]] کارنامه، تاریخچه
karr [*kl* | M *qr*, N ~] کر
***karzang** [*klcng* | M *kyrzng*, (N *xarčang*)] خرچنگ؛ در نجوم: برج سرطان
kas [*AYŠ* < A *'yš* | M *ks*, N ~] کس، شخص
~-iz [*-c*] کسی، (با ادات نفی) هیچ‌کس
kāskēn [*k'skyn*[1]] سنگ لاجورد
~(ag) murw [*-k*[1] | N *kāskīna*] کاسکینه / کاسانه (= سبزک)، * کلاغ زاغی
~ēn [*-yn*[1]] آبی متمایل به سبز؛ لاجوردی
kāstan, kāh- [*k'stn*[1], *k'h-* | N ~] کاستن، کاهش دادن، کم کردن
~išn: کاهش، نقصان
kastār [*kst'l*] خطاکار، ویرانگر
~īh: خطاکاری، ویران‌سازی
kāstār [*k'st'l*] کاهش دهنده
kaš [*kš* | N ~] بغل
kašawag [*kšwk*[1] | N *kašaw*] کشف، لاک پشت
kašk [*kšk*[1] | N ~] کشک
kaštīg [*kštyk*[1] | N *kaštī*] کشتی، قایق
* **kawādak** [*kw'tk*[1]]; → **kōdak** جوان؛ طفل
[1]**kay** [*AYMT* < A *'ymt* | N ~] کی، چه وقت
[2]**kay** [*kd* | N ~] کی (لقب پادشاهانی که از پشت گشتاسب کیانی به پادشاهی رسیدند)؛ کیانیان
~ak [*-k*[1]] کیک (روحانی دشمن زردشت)
kayk [*kdyk*[1] | N ~] کیک (حشره)
kē [*MNW* < A *mn-w* | M *ky*, N *kī*] که (= چه کسی)، کدام
P keč [*kyc* | = P] کس، شخص
kēd [*kyt*[1] | P *qydyg*] فالگیر، جادوگر
~īgīh [*-ykyh*] فالگیری، پیشگویی
keh [*ks* | M *kyh*, N ~] که (تر)، کم (تر)، جوان (تر)
~tar [*-tl* | N ~] = **keh.**
kem [*kym*]; → **kam** کمتر، خردتر

kēn [*kyn*[1] | = M, N *kīn(a)*] کینه، بدخواهی، انتقام
~īg [*-yk*[1]] کینه‌جو، کینه‌ورز
kennār [*kn'l*] بربط، چنگ
~-srāy [*-sl'd*] چنگ‌نواز
kēnwar [*kynwl* | (M *kynw'r*), N *kīnawar*] کینه‌ور، کینه جو
~īh: کینه‌جویی
kēr [*kyl* | N ~] کیر
kēsar [*kysl*] قیصر
kēš [*kyš* | = M, N ~] عقیده‌دینی، کیش (در مورد غیرزردشتیان)
~-dār [*-d'l*] غیرزردشتی، فرقه‌گرا
kešīdan, keš- [*k(y)š-ytn*[1] | (M *krš-*), N *kašīdan*] کشیدن، درآوردن
Kēwān [*kyw'n*[1] | Ar. *kaywān*] درنجوم: کیوان
kēwūd [*kypwt*[1] | M *k'ywd*] جعبه، صندوق
kilēl [*klyl* | (N *kilīd*)] کلید
kirb [*klp* | M *kyrb*] تن، قالب
kirbag [*krpk*[1] | M *kyrbg*, N *kirfa*] کرفه، عمل نیک، ثواب
~īg [*-yk*[1]] پارسا، بافضیلت
kirbakkar [*krpkk̲l* | M *kyrbkr*] کرفه‌گر، نیکوکار
~īh: نیکوکاری
kirīh- [*OBYDWNyh-*, → **kardan,** *klyh-* | M *kyryh-*] کرده شدن، ساخته شدن
kirm [*klm* | M *krm*, N ~] کرم، مار
kirrēnīdan, kirrēn- [*klyn-ytn*[1]] ساختن؛ آفریدن (اهریمنی)
kirrōg [*k(y)lwk*[1] | M *qrwg*] هنرمند، صنعتگر؛ ماهر، متخصص
~īh: هنر، صنعت، فن، تخصص
kiš [*k(y)š* | M *kš*, N ~] خط، شیار
kišnīz [*kšnyc*] = **gišnīz.**
kištan, kār- [*ZLYTWN-tn*[1] < A √ *zr'*; *kyštn*[1], *k'l-* | M *kyšt*, *k'r-*, N ~] کشتن؛ شخم زدن، افشاندن
kištār [*ZLYTWNt'l*] کشت
kišw, ~ān [*kyšw*[1], *-'n*[1] | P *kyšf'n*] کشت
~(ān)zār [*-c'l* | (N *kištzār*)] کشتزار

kišwar [*kyšwl* | M *kyšwr*, N ~] کشور، اقلیم، سرزمین، قاره
kišwzār, → **kišwānzār.**
kōb-, → **kōftan.**
kōdak [*kwtk*[1] | M *qwdk*, N ~] جوان، کوچک؛ کودک
kōf [*kwp* | = M, N *kōh*] کوه، تپه؛ کوهان
~ag [*-k*[1] | N *kōha*] کوهه، زین
~īg [*-yk*[1] | N *kōhī*] کوهی، وحشی
kōftan, kōb- [*kwp-tn*[1] | N ~] کوفتن، زدن، خرد کردن
kōr [*kwl* | M *kwr*, N ~] کور
~-dil [*-dyl* | M *-dyl*, N ~] کوردل، اصلاح ناپذیر
kōstan [*kwstn*[1] | = M, N ~] کوفتن، زدن
kōš-, → **kōxš-.**
kōšk [*kwšk*[1] | N ~] کوشک، کاخ، خیمه
kō(x)šīdan, kō(x)š- [*kw(h)š-ytn*[1] | M *kwš-ydn*, N *kōšīdan*] کوشیدن، سعی کردن، ستیزکردن
~išn: کوشش، ستیز
~išnīg: کوشا
kōy [*kwd* | N ~] کوی، کوچه
kū [*AYK* < A *'yk* | M *kw*, N *kū*, *ki*] که؛ کجا؛ تا به
~gyāg [N *kujā*] کجا
~tā: به طوریکه
kūč(ak) [*kwc(k*[1]*)* | N *kūčak*] کوچک
kūk [*kwk*[1]] کوچک، کوتاه
kulāčag [*kwl'ck*[1] | N *kulīča*] کلوچه
kulāf [*kwl'p̄* | N *kulāh*] کلاه، سرپوش
~ak [*-k*[1]] | N *~hak*] کلاهک؛ غلاف
kulang [*klng* | N ~] کلنگ
kullag [*kwlk*[1]] ملخ
kumīg [*kwmyk*[1]] معده
kun-, ~išn, → **kardan, kunišn.**
kūn [*ŠTE* < A **št-h*; *kwn*[1] | N ~] کون، مقعد، نشیمنگاه

kundāg [*knd²k¹* | M *qnd²-*, N *kundā*] فالگیر، جادوگر
~īh: جادو، نجوم
kundur [*kwndl* | N ~] کندر
kunišn [*kwnšn¹* | M *kwnyšn*] کنش، عمل
~gar [*-kl* | M *-gr*] کننده، انجام دهنده
kunǰid [*ŠMg* < A *šmišm²; kwnc(y)t¹* | N ~] کنجد
kūn-marz [*kwnmlc*] لواط؛ لواطگر
kurkum [*kwlkwm*] زعفران
kurrag [*kwlk¹* | N ~*a*] کره اسب، کره‌الاغ
[1]**kust** [*kwst¹*] سمت، سوی، ناحیه
[2]**kust** [*kwst¹* | Ar. *quṣt*] قسط (گیاهی از تیرهٔ زنجبیلیها که ۱۵ گونه دارد)
kustag [*kwstk¹* | M *kwstg*] = [1]**kust.**
~bed [*-pt¹*] فرمانده ناحیه
kustīg [*kwstyk¹* | N ~*ī*] کستی، کمربند مقدس
kuštan, kuš- [*NKSWN-tn¹* < A √ *nks; kwš-tn¹* | M *kwšt, kwš-*, N ~] کشتن

L

lab [*lp* | M *lb*, N ~] لب
lābag [*l²pk* | (M *r²b*), P *l²b*, N *lāba*] لابه
lābakkar [*l²pkkl*] لابه‌کننده
~īh: لابه‌گری
laǰan [*lcn¹* | N ~] لجن، گل و لای
larzīdan, larz- [*llc- ytn¹* | P *lrz-*, N ~] لرزیدن، مرتعش شدن
laškar [*lškl* | N ~] لشکر
~īg [*-yk¹* | N ~*ī*] لشکری، سرباز
~īgīh: سربازی
lawzēnag [*lwcynk¹* | N ~*īna*] لوزینه (شیرینی که با آرد بادام و شکر تهیه می‌شود)
***lipī** [*lpyh*] یک درجه (از قوس)

M

mǎ [*AL* < A *²l* | M *m²*, N ma] نه
~agar [N *magar*] مگر؛ مبادا
mād [*AM* < A *²m-y*, → *mādar* | M *m²d*] مادر
[1]**mādag** [*NKB* < A *nqb; m²tk¹* | (M *m²yg*), N *māda*] ماده
~īh: مادگی
[2]**mādag** [*m²tk¹* | (M *m²yg*, N *māya*)] ماده، مایه
~īg [*-yk¹*] اساسی
~war [*-wl*] اساسی، مخصوص، مهم
madan [*mtn¹* | M *mdn*] آمدن
madār [*mt²l*] آینده، کسی که می‌آید
mādar [*AMYtl* < A *²m-y; m²tl* | M *m²dr*, N ~] مادر
[1]**mādayān** [*m²tgd²n¹* | M *m²dy²n*] کتاب
[2]**mādayān** [*m²tyd²n¹*] ماهیت، زمینه، هسته؛ اساسی، اصلی؛ صحنه شترنج
mādišt [*m²tyšt¹*] * ماده، سفیده یاخته (= پرتوپلاسم)
mādīyān [*m²tyg²n* | N ~] مادیان
maγ [*mγ* | N ~] مغ، گودال، سوراخ
magas [*mks* | P *mgs*, N ~] مگس
~ī angubēn: مگس انگبین (زنبور عسل)
magind [*mkn¹d* | M *mgyn(d)*] سپر، حایل
māh [*BYRH* < A *b-yrḥ; m²h* | = M, N ~] (کره) ماه؛ ماه: گاه‌نما: دوازدهمین روز ماه
māhīg [*m²hyk¹* | M *m²hyg*, N *māhī*] ماهی؛ در نجوم: حوت
māhīgān [*BYRH-, m²hyk²n¹* | M *m²hyg²n*, N *māhiyān*] ماه (ماه‌های سال)
mahist [*msst¹, mhst¹* | M *mhyst*, N ~] مهست، بزرگترین
makōg [*mkwk¹* | M *mkwg*, N *makō(k)*] مکوک، قایق
mālīdan [*m²lyn¹* | N ~] = **muštan.**
man [*L* < A *l-y* | M *mn*, N ~] من، مرا
mān [*m²n¹* | = M] مان، خانه، مسکن
[1]**mān-**, → **māndan.**

²mān- [*mʾn-* | = M] زندگی کردن، سکنا گزیدن
~išn: جا، مسکن
³mān- [*maʾn-* | = M, N ~] مانند بودن
mānag [*mʾnk¹* | P *mʾng*] ذهن، فکر
mānāg [*mʾnʾk¹* | M *mʾnʾg*, N *mānā*] مانا، مانند، شبیه
~īh: شباهت، همانندی
mānbān [*mʾnpʾn¹*] سگ نگهبان
mānbed [*mʾnpt¹*] صاحبخانه، آقای خانه
mānd [*mʾnd* | = M] خانه
māndag [*mʾndk¹* | M *mʾndg*, N ~*a*] مانده، خسته؛ بی‌حال؛ تقصیر، گناه
~īh: ماندگی، خستگی
māndan, ¹mān- [*KTLWN-tn¹* < A √ *ktr* | M *mʾnd*, N ~]; → **²·³mān** ماندن؛ باقی ماندن
mang [*mng*] منگ
mānīg [*mʾnyk¹*] عضو خانه، صاحبخانه
mānistan [*KTLWNstn¹*] = **māndan.**
māništ [*mʾnyšt¹*] مسکن، منزل
~ag [*-k¹*] مقیم، مستقر
māns r [*mʾnsl* = Av. *mąθra-*] مانسر (=کلام مقدس)، افسون
~-bar [*-bl*] موبد
~spand [*-spnd* = Av. *spənta-*]; → **māraspand** مانسرسپند (=کلام مقدس)
¹mar [*ml* | M *mr*, N ~] آمار، حساب، عدد؛ رتبه
²mar [*ml*] بدکار، تبهکار
mār [*mʾl* | N ~] مار
mār-, ~išn, → **mārdan.**
marag [*mlk¹*] عدد
mārāg [*mʾlʾk¹*] حساس، دریابنده
Māraspand [*mʾrspnd* | N ~] (= **māns^n^rspand**) مارسپند؛ گاه‌نما: نام بیست و نهمین روز ماه
***marčābuk** [*mlcʾʾpwk¹*] چابک، شجاع
~īh: چابکی، شجاعت

mard [*GBRA* < A *gbrʾ; mlt¹* | M *m(y)rd*, N ~] مرد
mārdan, mār- [*mʾl-tn¹*] درک کردن، ملتفت شدن، حس کردن
~išn: درک
~išnōmand [*-šnʾwmnd*] دریابنده
mardānag [*mltʾnk¹* | N ~*a*] مردانه، شجاع
~īh: مردانگی، شجاعت
mardōm [*ANŠWTA* < A *ʾnšwtʾ; mltwm* | M *mrdwhm*, N *mardum*] انسان، بشر، مردم
~īh: انسانیت، مردمی
mardōm-zādag [*mltwm zʾtk¹* | N *mardum-zād*] مردم‌زاده، بشر
~īh: مردمی
marg [*mlg* | M *mrg*, N ~] مرگ
~-arzān [*-ʾlcʾn¹*] مرگرزان، شایسته مرگ
~īh: = marg.
~ōmand [*-ʾwmnd*] فانی
mārīg [*mʾlyk¹* | M *mʾryg-*] افسون، کلام
marw [*mlw¹* | M *mrw*, N ~, *(mary)*] گیاه
marz [*mlc* | M *mrz*, N ~] مرز، سرحد؛ در نجوم: قرآن
marzangōš [*mlcngwš* | N ~] مرزنگوش
marzīdan, marz- [*mlc-ytn¹* | M *mrzyst*, *mrz-*] جفت‌گیری کردن
~išn(īh): جفت‌گیری، جماع
marz(o)bān [*mlcpʾn¹* | N ~] مرزبان، مرزدار
-masāy [*-msʾd*] ـ مسای، ـ اندازه گرفته شده (پسوند)
mast [*mst¹* | = M, N ~] مست، مدهوش
māst [*mʾst¹* | N ~] ماست
mastarg [*mstlg* | (M *mstgrg*)] جمجمه
mastōg [*mstwk¹*] مست، مدهوش
~īh: مستی، مدهوشی
māš [*mʾš* | N ~] ماش، بنشن
¹mašk [*mšk¹* | N ~] مشک
²mašk [*mšk¹* | N *maškō*] مشکو، سراپرده، چادر

~abarzēn [-'plzyn¹ | M mškbrzyn] سراپرده، شاهی
maškīzag [mškyck¹ | N ~a] مشکیزه، سفره
maxš [mhš] مگس
may [HS < A ḥmr' ?; mdy | M my, N ~] می
mayān [mdy'n¹ | M my'n, N miyān] میان؛ بین، وسط
~ag [-k¹ | N ~a] میانه، میانگین
mayānǰīg [mdy'ncyk¹ | N miyānǰī] میانجی، واسطه، داور
~īh: میانجیگری
mayg [KMCA < A qmṣ'; mdk¹ | N ~] ملخ
māyišn [m'dšn¹] جفت‌گیری
māzandar [m'z-, m'cndl] مازندر (دیو بزرگ)، غول
māzanīg [m'znyk¹] (دیو) مازنی
māzdēsn [m'zd(y)sn¹ | M m'zdys] مزدیسن، مزداپرست
~īh: مزدیسنی، مزداپرستی
mazg [mzg | (M mgj, N mayz)] مغز، نخاع
mazgit [mzgt¹ | N ~] مسجد
mēdyōzarm [mytywkzlm = Av. maiδyōi.zarəmaya-] بهار
mēγ [myγ | P myg, N ~] میغ، مه
meh [ms | M mhy, myh, N ~] مه (تر)، بزرگ (تر)
mēhan [myhn¹ | N ~] میهن
mehēnīdan, mehēn- [msyn-ytn¹] افزودن، بزرگ کردن
~išn: افزایش
mehmān [m(')hm'n¹ | P myhm'n, N ~] میهمان، ساکن؛ پذیرفتنی
~īh: میهمان‌نوازی؛ سکونت
mehtar [mstl, ms'tl (< P ms'dr) | N ~] مهتر، بالغ
~īh: مهتری
menīdan, men- [myn-ytn¹ | M mn-, N man-] فکر کردن، تصور کردن
~išn: خوی، منش، نیت
~išnīg: با ملاحظه، با فکر
mēnōg [mynwk | M mynwg, N mīnō] آسمانی، مینویی؛ مینو (= روح)
~īg [-yk¹] مینوی، روحانی

~(īg)īh: روح، روحانیت
mēnōg-wēn [mynwk HZYTWN] دارای بینش روحانی
~īh: بینش روحانی
mērag [mylk¹] مرد جوان، شوهر
mēš [HLLN < A rḥl ?; myš | = P, N ~] میش، گوسفند
mēšag [myšk¹] ادرار
mēš-sār [myšs'l | N ~] میش سار (آلت زینتی)
mēwag [mywk¹ | M myw, N mēwa] میوه
mēx [myh | P myx, N ~] میخ، قلاب
~ī gāh: میخ‌گاه؛ در نجوم: ستاره قطبی
¹·²mēz-, → ¹mēzišn, mistan.
mēzd [my(')zd | N mēz] غذا، نذر، قربانی
~bān [-p'n¹ | N ~] میزبان
¹mēzišn [mycšn¹] چشمک، چشم برهم زنی
mih [mt¹] دروغ، متضاد، مخالف
mihōxt [mytwht¹ = Av. miθaoxta-] دروغ
¹mihr [mtr¹ |M myhr, N~] مهر؛ خورشید: گاه‌نما: هفتمین‌ماه سال وشانزدهمین‌روزماه
²mihr [mtr¹, ...] ~ druxtan: پیمان، قرارداد؛ پیمان شکستن
³mihr [mtr¹, ...] مهر، دوستی
mihrbān [mtr¹p'n¹ | P myhrb'n, N ~] مهربان، یاور
mihr-drōz [mtr¹dlwc] = **mihrōdruǰ.**
mihrōdruǰ [mtr¹²w-, mtrwk-dlwc = Av. mi0rō.druǰim] پیمان‌شکن
~īh: پیمان‌شکنی
mihr-zan [mtr¹zn¹] = **mihrōdruǰ.**
miǰ(ag) [myc(k¹) | N muž(a)] مژه؛ پلک
miǰūg [myc-, myšwk¹ | N mižū] مشو، عدس
mīr-, → murdan.
mistan, ²mēz- [mstn¹, myc- | N mēzīdan] ادرار کردن
~išn(īh): ادرار، عمل ادرار
mizag [m(y)ck¹ | N maza] مزه
~dārīh [-d'lyh] چشایی (حس)

~ōmand [-'wmnd] مزه‌دار
mizd [m(y)zd | N muzd] مزد، پاداش، پرداخت
~war [-wbl | N -ūr] مزدور
mizīdan, miz– [myc– ytn¹ | N mazīdan] مکیدن
***miznē** [m(y)znydy] شبنم، میغ
mōg [mwk¹]
mowmard [mgw-mlt¹, -gGBRA | N muγ] مغ مرد
mōr [mwl | N ~] مور
mōrd [mwlt¹ | N ~] مورد (گیاه)
morwārīd [mwlw'lyt¹ | M mwrw'ryd, N ~] مروارید
***mowbed** [mgwpt¹ | N mōbad] موبد
mōy [mwd | M mwy N ~] موی
mōyag [mwdk¹ | N mōya] مویه
mōyēn [mwdyn¹] موبین
mōz [mwc | N ~] موز (میوه)
mōzag [mwck¹ | N mōza] موزه، کفش
***mūdag** [mwtk¹] خراب، تباه
muγ [DKRA < A dql' | N mux] مُخ، نخل
muhr [mwdl | M mwhr, N ~] مهر
~ag [mwhlk¹ | P mwhrg, N ~a] مهره، مهرهٔ نرد، دانهٔ تسبیح
***muhrišn** [mwtlšn¹] مدفوع
mulān [mwl'n¹] شکم (اهریمنی)
P murd [mwlt¹ | P mwrt !] مرگ
murdan, mīr- [YMYTWN-tn¹ < A ymwtwn, √ mwt; mwltn¹ | M mwrd, myr-, N ~] مردن
murdār [mwrt'l, mwld'l | N ~] مردار
murnǰēnīdan, murnǰēn- [mwlncyn-ytn¹] نابود کردن
murw [mwlw¹ | M mwrw, (N muγ)] مرغ، پرنده
murwāg [mwlw'k¹ | M mwrw', N murwā] مروا، فال
murwīzag [mwlwyck¹] مرغک، پرندهٔ کوچک
murw-nīš [mwlwnyš] پیش‌بین، فالگیر

¹must [mwst¹] ظلم، فشار
²must [mwst¹] = **mušt.**
³must [mwst¹] مُست، شِکوه
must|-abarmānd [mwst¹²plm'nd] مهاجم، تجاوزگر
~gar [-kl] سرکش، ظالم
mustōmand [mwst'wmnd | N mustmand] گله‌مند، ناشاد
¹mušk [mwšk¹ | N ~] مُشک
²mušk [mwšk¹ | (N mūš)] موش
mušt [mwšt¹ | N ~] مُشت
muštan, māl- [mwštn¹, m'l- | N ~] مالیدن، رُفتن

N

nab [np | N nawa] نوه
nabānazdišt [nb'nzdšt¹ = Av. nabānazdišta-] خویشاوند نزدیک
nāf [n'p | M n'p] خانواده
~ag [-k¹ | N nāf(a)] ناف
¹naft [npt¹ | = M, N ~] نفت؛ مرطوب، نمناک
²naft [npt¹] پشت، نسل
nahang [nsng] استان
***nakkīrā** [nkyl'y] ردکنند، منکر
~yīh: رد، انکار
nāl- [n'l- | P (n'r-), N ~] نالیدن، شِکوه کردن
nam [nm | N ~] نم
nām [ŠM < A šm; n'm | = M, N ~] نام، آوازه
namad [nmt¹ | N ~] نمد
nāmag [MGLTA < A mglt'; n'mk¹ | M n'mg, N nāma] نامه، کتاب
namak [nmk¹ | M nmyhk, N ~] نمک
namāz [OSGDE < A sgdh; nm'c | = M, N ~] تکریم، دعا، نماز
~burdan: نماز بردن، تعظیم کردن

nām-burdār [*n'm bwlt'l* | N ~] وارث، حافظ نام پدر
nāmčišt [*n'm-, ŠMcšt'*], **(pad)~:** بویژه، مخصوصاً
~īg [*-yk'*] مشهور، معروف
nāmīg [*n'myk'* | N *nāmī*] نامی، مشهور
~īh: شهرت
nān [*LHMA* < A *lḥm'; n'n'* | = M, N ~] نان، قُوت
nang [*nng* | N ~] شرم، حیا
nar [*ZKL* < A *zkr; nl* | M *nr*, N ~] نر، مردانه
nargis [*nlgs* | N ~] نرگس
nārīg [*n'(y)lyk'*] بانو، زن، همسر
narm [*nlm* | M *nrm*, N ~] نرم، فروتن، متواضع
nasā [*ns'y* | M *n(y)s'h*, N ~] جسد، مردار
nask [*nsk'* | N ~] نسک (هر یک از بخشهای اوستا)
nasrušt(īh) [*nslwšt', -yh*] پلیدی، فساد
nastaran [*nstln'* | N ~] نسترن، گل دشتی
nawad [*90* | N ~] نود
naxčīr [*nhcyl* | M *nhcyhr*, P *nxcyr*, N ~] نخجیر، شکار، سرگرمی
naxōd [*nhwt'* | N ~] نخود
P naxšag [*nhšk'* | P *nxšg*] خوب، ظریف
nāxun [*n'hwn'* | P nxwn, N nāxun] ناخن (انگشت)
naxust [*nhwst'* | M *nxwst*, N ~] نخست
nay [*KNYA* < A *qny'; n'd* | N ~] نی، نیشکر
nay-, → nīdan.
nāy [*n'd* | M *n'y*, N ~] نای، فلوت؛ دیرک، واحد طول (= ده پا)
~pazd-: دمیدن، نواختن (نی)
***nāydāg** [*n'ywt'k'*] گود، قابل کشتی رانی، گذر نکردنی
nayestān [*KNYAst'n'* | N ~] نیستان، نیزار
nāy-srāy [*n'dsl'd*] نی‌زن
nazd [*nzd* | = M, N ~] نزدیک
nazdīk [*nzdyk'* | = M, N ~] نزدیک
~īh: نزدیکی

nazdist [*nzdst'*] نخست
nāzišn [*n'cšn'* | N *nāziš*] ۱ـ نازش، فخر ۲ـ مهربانی
nāzuk [*n'cwk'* | (M *n'zwg*), N ~] نازک، نرم؛ بی‌ثبات
nē [*LA* < A *l'* | M *ny*, N *na*] نه، خیر
nēk [*nywk'* | M *nyk*, N ~] نیک، زیبا
~īh: نیکی، کار نیک، مهربانی
nēk-gōhr [*nywk gwhl*] نیک گوهر، با فضیلت
~īh: فضیلت، خوبی
nēkōg [*nywkwk'* | M *nyyqww* !, N *nēkō*] = **nēk.**
nēm [*PRG* < A *plg; nym* | = M, N ~] نیم
~ag [*nymk'* | N ~*a*] نیمه، سوی، جهت
~-asp [*-'sp*] نیماسب (اسبی که از کمر به‌بالا به شکل آدمی است): درنجوم: برج قوس
~-rōz [*-lwc* | M *-rwc*, N ~] نیمروز، جنوب
~-tan [*-tn'* | N ~] نیمهٔ تن، میان تن
nērang [*nylng* | N ~] نیرنگ، سحر، افسون
nērōg [*nylwk'* | M *nyrwg*, N *nērō*] نیرو، زور
~ōmand [*-'wmnd*] نیرومند، زورمند
nēst [*LOYT'* < A *l''yty* | M *nyst*, N ~] نیست
~īh: نیستی
nēw [*TB* < A *ṭb; nyw'* | = M, N ~] نیو (= دلیر)، خوب
~-ardaxšīr [*nyw'lthšyl* | N *nard* !] نرد (بازی)
nēzag [*nyck'* | N *nēza*] نیزه
nēzūmān, ~īg [*nycwm'n', -yk'* | M *nyzwm'n*] تردست، ماهر
~īh: مهارت، ظرافت
nibard [*nplt'* | N *nabard*] نبرد، پیکار، جنگ
~ag [*-k'* | N ~*a*] نبرده، باتجربه
nibardīdan, nibard- [*nplt-ytn'* | P *nbrd'd*] نبرد کردن، جنگیدن
nibastan, nibay- *npstn', npd-* | M *nbst*] خوابیدن، دراز کشیدن
nibāstan, *nibāy- [*np'stn'* | M *nb'st*, P *nb'y-*] تسلیم شدن، زمین نهادن
nibēg [*npyk'* | M nbyg, N *niwē*] نبی (= نوشته)، کتاب، کتاب مقدس
nibēm [*npdm* | (P *nbdm-*)] خوابیده، دراز کشیده

nibištan, nibēs- [*YKTYBWN-tn*[1] < A *yktbwn*, √ *ktb; npštn*[1] | M *nbyšt, nbys-*, N ~] نوشتن

nīdan, nay- [*DB(Y)LWN-tn*[1] < A √ *dbr* | M *nyydn, ny-*] هدایت کردن

nidom [*nytwm*] کمترین، کوچکترین

nifrīdag [*nplytk*[1] | N *nifrīd*] نفرین شده

nifrīn [*nplyn*[1] | N ~] نفرین

nigāh [*nk'ś* | M *ng'h*, N ~] نگاه، توجه

~dāštan: نگاه داشتن، مواظب بودن، محافظت کردن

~kardan: نگاه کردن

~-dārīh, ~-dārišnīh [*-d'l(šn)yh* | N *~dārī*] نگاهداری، مواظبت

nigān [*nk'n*[1] | P *ng'n*] مدفون

nigār- [*nk'l-* | M *ng'r-*, N ~] نگاشتن، کشیدن، تصویر کردن

~ag [*-k*[1] | (M *ng'r*, N *nigār*)] نگاره، پیکر، طرح

nigāstār [*nk'st'l*] نگاهدار؛ دفاعی

nigerīdan, niger- [*nkyl-ytn*[1] | N *nigarīdan*] نگریدن، مشاهده کردن

~išn: نگرش، ملاحظه

~išnīg: معلوم، هویدا

nigēxtan, nigēz- [*nkyhtn*[1], *nkyc-*] توضیح دادن، شرح دادن

~išn: شرح

nigēz [*nkyc*] شرح

nigūn [*nkwn*[1] | N ~] نگون، وارون

~īh: نگونی، ژرفا

~sār [*-s'l* | M *ngwns'r (P ngws'r)*] نگونسار

nihādag [*nyd'tk*[1] | M *nyh'dg*] نهاد، اساس

nihādan, nih- [*HNHTWN-tn*[1] < A *hnḥt*, √ *nḥt* | M *nyh'd, nyh-*, N ~] بنا نهادن، گذاشتن، قرار دادن

nihāl [*nh'l* | N ~] نهال، درخت نونشانده

nihān [*nyh'n*[1] | N ~] نهان، پنهان

~īg [*-yk*[1] | N *~ī*] نهانی

nihang [*nsng*] اندک، کم

***nihēb** [nyhyp̄ | N ~] ترس، وحشت

nihuftan, nihumb- [*nhwptn*[1], *nhwmb-* | = M, N ~] نهفتن، پنهان کردن، پوشاندن، برتن کردن

nihumbīdan [*nhwmbytn*[1]] = **nihuftan.**

***nikōhīdan, nikōh-** [*nkwh-ytn*[1] | N ~] نکوهیدن، نفرین کردن

~išn: نکوهش

~išnīg: قابل نکوهش، نفرت‌انگیز

nīl [*nyl* | N ~] نیل

nīlōpal [*nylw(k)pl* | N ~, *nīlōfar*] نیلوفر

nimūdan, nimāy- [*nmwtn*[1], *nm'd-* | M *nmwdn*, *nm'y-*, N ~] راهنمایی‌کردن، نمودن، نشان دادن

nirfs- [*nlps-*] کاهش دادن، کم کردن

~išn: کاهش، نقصان

nīrmad [*nylmt*[1]] بهره، سود

~ōmand [*-'wmnd*] پرسود

P nisāg [*nys'k*[1] | P *nys'g*] درخشان، باشکوه

nīš- [*nyš-* | M *nyyš-ydn*, J ~] دیدن، مشاهده کردن

nišān-, → nišāstan.

nišān [*nyš'n*[1] | = M, N *nīšān*] نشان، علامت

nišast [*nšst*[1] | N ~] نشست، گردهم‌آیی

nišastan, nišīn- [*YTYBWN-stn*[1] < A √*ytb; nšstn*[1] | M *nšst*, (*nšyy-*), N ~] نشستن

nišāstan, nišān- [*YTYBWN-stn*[1], *-'n-; nš'stn*[1], *nš'n-* | M *nš'st*, (*nš'y-*), N ~] نشاندن، قرار دادن، پی‌افکندن، کاشتن

nišāyišn [*nš'dšn*[1] | M *nš'y-*, → **nišāstan**] بنیاد، اساس

nišēb [*nšyp̄* | N ~] نشیب؛ در نجوم: حضیض

~īg [*-yk*[1]] سراشیبی

nišēm [*nšdm* | M *nšym*, N *~an*] جا، جایگاه

~ag [*-k*[1]] منزل، اقامتگاه

nišīn-, → nišastan.

niwāg [*nw'k*[1] | M *nw'g*, N *nawā*] آهنگ، سرود، نوا

***niwē** [*nwyk*[1] | (N *nuwēd*)] نوید

***niwēy-, ~išn, → niwistan.**

***niwēyēnīdan** [*nwykyn-ytn*[1]] = **niwistan.**

niwistan, *niwēy- [*nwstn*[1], *nwyd- / nwyk-*] اعلام کردن، خبر دادن

~išn(īh): خبر

nixwār- [*nswb'l-* | M *nyxw'r-*] شتافتن

~išn: شتاب

niyābag [*nyd'p̄k*[1] | M *ny'bg*] درخور، سزاوار، مناسب

~īh: تناسب

niyāg [*nyd'k*[1] | M *ny'g*, N *niyā*] نیا، جد

niyāyišn [*nyd'dšn*[1] | N *~iš*] نیایش، دعا

niyāz [*nyd'c* | M *ny'z*, N *~*] نیاز، فقر، احتیاج

~ōmand [*-'wmnd* | N *~mand*] نیازمند

~ōmandīh: نیازمندی، لزوم

niyōxšidan, niyōxš- [*n(y)dwhš-ytn*[1] | M *nywš-*, N *niyōšīdan*] نیوشیدن، شنیدن

~išn: نیوشش

nizār [*nz'l* | (P *nyz'wr*), N *~*] نزار، کم‌زور

~īh: نزاری

nizārīh- [*nz'lyh-*] نزار شدن

nō [*TŠA* < A *tšᵉ* | M *nwh*, N *nuh*] نه (عدد)

nōg [*nwk*[1] | M *nwg*, N *naw*] نو، تازه

~-rōz [*-lwc* | N *nawrōz*] نوروز

~-zād(ag) [*-z't(k)*[1] | N *nawzād*] نوزاد

nohom [*nhwm* | = M, N *~*] نهم

nōzdah [*nwzdh* | N *~*] نوزده

nūn [*KON* < A *kʿn* | M, J *nwn*] اکنون

O

ō [*OL* < A *ʿl; 'w* | M *'w*]; → **ōh** به، در

~gird āmadan: گرد آمدن، جمع شدن

~ham kardan: به هم کردن، جمع کردن

~ham madan: گرد آمدن؛ به پایان رسیدن

***ōbad-,** → **ōbastan, *ōftādan.**

ōbārdan, ōbār- [*'wp'l-tn*[1] | M *'wb'rd*] او باریدن، بلعیدن

ōbastan, *ōbad- [*NPLWN-stn*[1] < A √ *npl; 'wpstn*[1], *'wpt-* (→ **ōft-**,) افتادن
| M *'wbyst*, J *'wßst-*]

***ōftādan, ōft-** [*'wpt-* | M *'wpt'd*, N *uft~*] افتادن

ōgār [*'wk'l*] جزر

ōgārdan, ōgār- [*'wk'l-tn*[1]] بیرون انداختن، دفع کردن

***ōgrā** [*'wgl'y*] افت، پایین رفتگی

ōh [*KN* < A *kn* | M *'wh*] ایدون، چنین؛ (با فعل، مفهوم تردید را می‌رساند): شاید، ممکن است

Ohrmazd [*'whrmẕd* | M *'whrm(y)zd*, N *Hŏrmuzd*] هرمزد؛ در نجوم: مشتری؛ گاه‌نما: اولین روز ماه

-om [*-wm* | = M, N *~*] ـ ام (پسوند سازندهٔ عدد ترتیبی از پنجم به بعد)

-ōmand [*-'wmnd* | M *-wmnd*, N *-mand*] ـ مند (پسوند سازنده صفت توصیفی)

***ōrēb(īh)** [*'wlyp(yh)*] ناامیدی

ōrōn [*'wlwn*[1] | M *'wrwn*] اینجا

az . . . ~: از ... تاکنون

ōsān- [*'ws'n-* | = M] فرو افکندن

ōspurdan, ōspar- [*'wspl-tn*[1]] سپردن (= پایمال کردن)، لگدمال کردن

ōst°, → awest°.

ōst [*'wst*[1]] محکم، قابل اعتماد

ōstīgān [*'wstyk'n*[1] | M *hwstyg'n*, N *ustuwān* ?] محکم، قوی، قابل اعتماد، مطمئن

~īh: پایداری، استحکام

[1]**ōš** [*'wš* | = M, N *bōš*] هوش، فراست

~īh: = **ōš.**

[2]**ōš** [*'wš* | = M] مرگ

[3]**ōš** [*'wš*] سپیده دم

ōšastar [*'wšstl*] مشرق

ōš(e)bām [*'wšb'm* | M *'wšyb'm*] سپیده‌دم

ōšmārag [*'wšm'lk*[1] | N *šumāra*] آمار، شماره

ōšmurdan, ōšmār-, (ōšmur-) [*MNYTWN-tn*[1] <A *√mnh; ʾwšmwltn*[1], *ʾwšmʾl-* | M *ʾ(w)šmʾr-*, N *šumurdan*, *šumār-*] حساب کردن، شمردن؛ بررسی کردن، به یادآوردن، توجه کردن، تصور کردن

~išn: شمارش؛ بررسی، رسیدگی

ōšmurdīg [*ʾwšmwltyk*[1]] شمرده شده (تقویم شمسی)

ōšōmand [*ʾwšʾwmnd*] فانی

ōšyār [*ʾwšdʾl* | N *h~*] هوشیار

ŏwōn [*ʾwgwn*[1] | M *ʾʾwn*] چنین، چون

ōy [*OLE* < A *ʿl-h* | M *ʾwy*, N *~*]; **(pl. awēšān)** او، آن

***ōyrišt** [*ʾw(k)ylšt*[1] = Av. *awaoirišta-*] اویرشت (نام درجه‌ای از گناه)

ōz [*ʾwc*] زور، نیرو

ōzadan, ōzan- [*YKTLWN-*, *YKTLWN-tn*[1] < A *yqṯlwn*, *√ qṯl; ʾwctn*[1] | M *ʾwzdn*, *ʾwzn-*] کشتن

ōzōmand [*ʾwcʾwmnd*] زورمند، نیرومند

P

pa(č)čēn [*pcgn*[1]] رونویس

***pa(č)čībāg** [*pcypʾk*[1], *PWNc-* | N **paǰīw*] فریبنده

~īh: فریب، دورویی

***pa(č)čībāy-** [*pcypʾd-*, *PWNc-*] فریفتن

pad [*PWN*, برای **pty* | M *pd*, N *pa*] به، در، برای، بوسیله

pad- [*pt-* | M **pd-*] افتادن

padām [*pdʾm* | (N *panām*)] پنام (پارچه‌ای که پیشوایان زردشتی به هنگام مراسم مذهبی بر دهان می‌بستند)

[1]**pādan, pāy-** [*NTLWN-tn*[1] < A *√ nṭr; pʾtn*[1], *pʾd-* | M *pʾd,pʾy-*, N *pāyīdan*] پاییدن، حمایت کردن، نگهداری کردن

[2]**pādan, pāy-** [*NTLWN-tn*[1], . . .] ایستادن، منتظر شدن

pādāšn [*pʾtdʾšn*[1] | M *pʾdʾšyn*, N *pādāš*] پاداش، مزد

padēx [*ptyhw*[1]] بهره‌مند، کامیاب

~īh: کامیابی

padēxēnīdan, padēxēn- [*ptyhwyn-ytn*[1]] کامیاب کردن، خوشبخت کردن

pādēz [*pʾtyc* | M *pʾdyz*, N *pāyēz*] پاییز

pad-gōhr [*PWNgwhl*] ۱ـ به گوهر آراسته ۲ـ گوهری (= اصیل)، نجیب‌زاده

pādifrāh [*pʾtplʾs* | M *pʾdyprʾh*, N **pādafrāh*] پادفراه، کیفر

padīr-, ~išn: → **padīriftan.**

padīrag [*ptylk*[1] | M *pdyrg*, N *paδīra*] به سوی، پذیره، در برابر

(ō) ~ madan: به پذیره آمدن

~īh: برخورد، رودررویی

pādīrān [*pʾtglʾn*[1]] عقب مانده، فرونشانده

pādīrān(ēn)īdan, pādīrān(ēn)- [*pʾtglʾn(yn)-ytn*[1]] جلوگیری کردن، مانع شدن

padīriftan, padīr- [*MKBLWN-tn*[1] <A *mqbl*, *√qbl; ptgl-ptn*[1] | M *pdyr-yptn*, N *paδīruftan*] پذیرفتن، قبول‌کردن

~išn: پذیرش، قبول

[1]**padisār** [*ptysʾl* | N *padīsār* ?] آغاز، اساس

[2]**padisār** [*ptysʾl*] افسار، دهنه

padisāy [*ptsʾd* | M *pdysʾy*] به خاطر، به سبب

padist [*ptst*[1] | P *pdyst*] عهد، قول، تهدید

~(abar) burdan: پیمان بستن

padistādan, padist- [*ptyst-ʾtn*[1] | (P *pdystwd*)] قول دادن، پیمان بستن

padistā(g) [*ptystʾk*[1] | (M *pdystʾw*)] = **padist.**

padiš [*ptš* | M *pdyš*] بدان، بدو؛ پسواژه (**pad** =) به و...

padištān [*ptyštʾn*[1] | P *pdyštʾʾn*] پا

padišxwar [*ptšhwl*] ظرف، کاسه

pādixšā(y) [*ŠLYTA* <A *šlyṭ; pʾthšʾ(d)* | M *pʾdxšʾy*] پادشاه؛ نیرومند، مقتدر، مجاز

~īh: پادشاهی، اختیار

pādixšīr [*pʾthšyl*] پیمان، موافقت‌نامه

pad-nērōg [*PWNnylwk*[1]] به نیرو، قوی

pad-nigerišn [*PWNnkylšn*[1]] به دقت

pādofrāh [*pʾtwplʾs*] = **pādifrāh.**

pad-pānag [*PWNpʾnk*[1]] محافظت شده، مواظبت شده

P pādrazm [*p'tlcm*] جنگ
pād-rōzag [*p'tlwck*[1] | M *p'drwcg*] روزه‌دار
pād-uzwān [*p't'wzw'n*[1]] کتمان کننده
~īh: کتمان
pad-wizēn [*PWNwcyn*[1]] گزیده، ممتاز
pādyāb [*p'ty'p̄* | N ~] پادیاب (= تطهیر شده)؛ مراسم تطهیر
~īh: مراسم تطهیر
pādyāwand [*p'tyd'wnd* | J *p'dywnd*] زورمند، نیرومند
~īh: زور، برتری
pādzahr [*p'tzhl* | N *pā(d)zahr*] پادزهر، تریاق
pad-zyān [*PWNzyd'n*[1]] زیان‌آور
pafšār- [*ppš'l-*] شرمسار کردن
pafšīr- [*ppšyl-*] شرمنده شدن
~išn(īh): شرم
pah [*p'h*] گوسفند
~ast [*-st*[1]] آغل، طویله
pahikaftan, pahikaf- [*ptkp-tn*[1] | M *phykf-*] برخورد کردن، حمله بردن، زدن، لمس کردن
~išn: حمله، پیکار
pahikāftan, pahikāf- [*ptk'p̄-tn*[1]] جنگ کردن، فرو کوفتن
pahikar [*ptkl* | M *phykr*, N *paykar*] پیکر، تصویر
pahikār [*ptk'l* | M *phyk''r*, N *paykār*] پیکار، جنگ، مجادله
[1]**pahikār-** [*ptk'l-*] جنگیدن، شکست دادن، مجادله کردن
pahikārdan, [2]**pahikār-** [*ptk'l-tn*[1]] درخواست‌کردن، ادعا کردن، رایزنی کردن
pahikōftan, pahikōb- [*ptkwp-tn*[1]] زدن
pahlawīg [**p'hlwbyk*[1] | (M *phlw'nyg*), N *pahlaw(ān)ī*] پارتی؛ پهلوی
pahlom [*p'hlwm*] بهترین، برترین، پیشترین
~īh: برتری
pahlūg [*p'hlwk*[1] | N *pahlū*] پهلو، کنار
pahn [*p'hn*[1] | N ~] پهن، فراخ
~āy [*-'d* | N *~ā*] پهنا، فراخی

[1]**pahrēxtan, pahrēz** [*p'hlyhtn*[1], *p'hlyc-* | M *phryz-*, J ~, N *parhēxtan*, *parhēz-*] پرهیختن، دوری کردن، اجتناب کردن
[2]**pahrēxtan, pahrēz-** [*p'hlyhtn*[1], *p'hlyc-* | M (*phrystn*), *phryz-*] حمایت کردن، مراقبت کردن، مواظبت کردن
pahrēz [*p'hlyc* | N *parhēz*] پرهیز، دفاع
***pahrmāh-** [*ptlm'h-* | (N *parmās-*)] پرماسیدن، لمس کردن
~āgīh [*-'kyh*], **~išn:** احساس، تماس
pāk [*DKYA* < A *dky'*; *p'k*[1] | = M, N ~] پاک، تمیز، مقدس
~īh: پاکی، تقدس
pākīzag [*p'kyck*[1] | N *~a*] پاکیزه
palang [*plng* | N ~] پلنگ
~-mušk [*-mwšk*[1] | N ~] پلنگمش / پلنگمشک (نام گیاهی است)
pālūdag [*p'lwtk*[1] | N *~a*] پالوده (خوردنی که از نشاسته پزند و با شربت تند خورند)
pālūdan, pālāy- [*p'lwtn*[1], *p'l'd-* | (M *p'rwdn*, *p'r'y-*), N ~] پالودن، تصفیه کردن، صاف کردن
pambag [*pmbk*[1] | N *panba*] پنبه
~ēn [*-yn*[1]] پنبه‌ای
pānāg [*p'n(')k*[1] | M *p'ng*] حامی، نگاهبان؛ چوپان
~īh: حمایت
panāh [*pn'h* | = M, N ~] پناه؛ حامی
pad ~ griftan: به پناه گرفتن
~īh: حمایت
pand [*pnd* | = M, N ~] راه؛ پند، اندرز
panīr [*pnyl* | N ~] پنیر
panǰ [*pnc* | P *pnj*, (M *pnz*), N ~] پنج
~ag [*-k*[1] | N *~a*] خمسه؛ پنجه، دست
~āh [*-'h* | N ~] پنجاه
pānzdah [*p'ncdh* | M *p'nzdh*, N ~] پانزده
[1]**pārag** [*p'lk*[1] | N *pāra*] پاره، بخش، قطعه
[2]**pārag** [*p'lk*[1] | M *p'rg*, N *pāra*] هدیه، پیشکش، رشوه
parāhōm [*pl'hwm* = Av. *para.haoma-*] پراهوم، نوشیدنی مقدس (مخلوط هوم، شاخه درخت انار و شیر که در مراسم مذهبی به کار می‌رود)

pardag [*plṭk*[1] | N *parda*] پرده، حجاب
pardaxtan, pardaz- [*pldhtn*[1], *pldc-* | M *prdxt*, N~], **~az:** پـرداختن از، فارغ شـدن از
~ ō: به عهده گرفتن، پرداختن به ...
~išn: آزادی؛ تعهّد
pardāxtan, pardāz- [*pld'htn*[1], *pld'c-* | N ~] پرداختن، به انجام رساندن
~az: (خود را) آزاد کردن از
pargandan, pargan- [*plkn-, plgn-dn*[1] | (P *pr'gnd*, N *parāgandan*)] پراگندن، بخش‌کردن، توزیع‌کردن
pargast [*plgst*[1] | N ~] پرگست (= مبادا)، خدای ناکرده
pargūd [*plgwt*[1] | P *prgwdg*], **~az:** رها، خالی از
parīg [*plyk*[1] | M *pryg*, N *parī*] پری
parisp [plsp | M prysp] دیوار
paristag [*plstk*[1] | N *pirista*] پیشخدمت
~īh: پرستش، خدمت
paristār [*plst'l* | N *parastār*] پرستار
paristīdan, parist- [*plst-ytn*[1] | M *pryst-*, N *parastīdan*] پرستیدن، خدمت کردن
~išn: پرستش، خدمت
paristōg/k [*plstwk*[1] | P *prstwg*, N *piristū(k)*] پرستو
parnagān [*plnyk'n*[1] | M *prng'n*, N *parniyān*] پرنیان
parr [*pl* | M *pr*, N ~] پر، بال
parrag [*plk*[1], *plg* | P *prg*, N ~*a*] پر
~īg [*-yk*[1]] پردار
parrēxtan, parrēz- [*plyhtn*[1], *plyc-*] زاید بودن، زیادی بودن
parrōn [*plwn*[1] | M *prwn*] دور، آن سو
parrwar [*plwl* | M *prwr*] پردار
pārsīg [*p'lsyk*[1] | N *pārsī*] پارسی
parš [*plš*] خالدار، لکدار
parwāl [*plw'l* | (P *prwrz*)] پرواری، تغذیه
parwāl- [*plw'l-* | (P *prwrz'dn*)] پروردن، تغذیه کردن
~išn: پرورش

parwānag [*plw'nk*[1] | M *prw'ng*, N ~*a*] پروانه، رهبر
~īh: پروانگی، پیشوایی، رهبری
parwand [*plwnd* | N ~] پروند، حصار، فراگیری
parwand-, → **parwastan.**
P parwāngāh [**plw'ng's*] تخت
parwār [*plyw'l* | N ~] فروار؛ بارو؛ حومه، اطراف
parwardan, parwar- [*plwl-tn*[1] | M *prwrdn*, N~] تغذیه کردن، پروردن، تعلیم‌دادن، پرورش دادن
~išn: تغذیه، پرورش، تعلیم
parwast [*plwst*[1]] حصار
parwastan, parwand- [*plwstn*[1], *plwnd-*] احاطه کردن، در میان گرفتن، دربرداشتن، دارا بودن
parwāz [*plw'c* | N ~] پرواز
parzīn [*plcyn*[1] | M *prcyn*, J *przyn*, (N *parčīn*)] پرچین، نرده
pas [*AHL* < A *'ḥr; BATL* < A *b-'tr; ps* | = M, N ~] پس، سپس، دنبال
~ az: پس از
~īh: عقب
pās [*p's* | = M, N ~] پاس، مواظبت
~dāštan: پاس داشتن، نگهبانی کردن
pāsbān [*p'sp'n*[1] | M *p'sb'n*, N ~] پاسبان، نگهبان
~īh: پاسبانی، دفاع
pas-dānišnīh [*AHLd'nšnyh*] ناآگاهی، نادانی
pasēmāl [*psym'l*, → **hamēmāl**] مدافع، متهم
~īh: دفاع (قانونی)
pasēn [*psyn*[1] | N *pasīn*] پسین، آخرین
pāsox [*p'shw*[1] | N ~] = **passox.**
passand [*psnd* | N *pasand*] پسند، میل
passandīdan, passand- [*psnd-ytn*[1] | M *psynd-*, N *pasandīdan*] پسندیدن، تأیید کردن
~išn: پسند، تأیید
~išnīg: پسندیدنی

passāxt [*ps'ht*[1]] آزمون

passāxtan, passāz- [*ps'htn*[1], *ps'c-* | M *ps'xt, ps'c-*] آماده کردن، ساختن؛ جا دادن؛ امتحان کردن

~išn: تدارک، ترکیب

passazag [*psck*[1] | M *pscg*] درخور، مناسب

~īh: تناسب

passox [*pshw*[1] | M *pswx*, N *pāsux*] پاسخ

past [*pst*[1] | N ~] پست، پایین؛ در نجوم: حضیض

pašēmān [*pšym'n*[1] | = M, N ~] پشیمان، توبه کار

~īh: پشیمانی، توبه

pašm [*pšm* | N ~] پشم

~ēn [*-yn*[1] | N *~īn*] پشمین

pašn [*pšn*[1]] پیمان، موافقت

pāšnag [*p'šnk*[1] | N *~a*] پاشنه

pāšom [*p(')šwm*] برترین

paššing [*pšng* | N *pišing*] پشنگ، قطره

paššinǰag [*pšnck*[1] | N *pišanǰa*] قطره

paššinǰīdan, paššinǰ- [*pšnc-ytn*[1] | N *pišanǰīdan*] پشنجیدن، ترشح کردن

~išn: ترشح

pašt(ag) [*pšt(k)*[1] | J *pšt*] پیمان، موافقت، عهد

***pattān** [*pt'n*[1]] صدا، طنین

~ōmand [*-'wmnd*] طنین‌دار

pattāyistan [*pt'dstn*[1]] = **pattūdan.**

pattūdan, pattāy- [*ptwtn*[1], *pt'd-* | P *ptwdn*, M *pt'y-*] ماندن، دوام آوردن، باقی ماندن، تاب آوردن

pattūg [*ptwk*[1]] بردبار، پرطاقت، با پشتکار

~īh: بردباری، پشتکار، تحمل

paxšag [*phšk*[1] | N *paša*] پشه

[1]**pay** [*pdy* | N ~] پا؛ جاپا، ردپا

~ī: پیِ، دنبالِ

[2]**pay** [*pdy* | M *pyy*, N ~] پی، عصب

pāy [*LGLE* < A *rglh; p'dy* | M *p'y*, N ~] پا، ساق پا؛ پا (واحد طول = ۱۲ اینچ)

[1, 2]**pāy-,** → [1, 2] **pādan.**

payādag [*pd'tk*[1] | M *py'dg*, N *pīyāda*] پیاده، پیاده‌نظام، پیاده (در بازی شترنج)

pāyag [*p'd(y)k*[1] | N *pāya*] اساس، پایه

paydāg [*pyt'k*[1] | M *pyd'g*, N *paydā*] پیدا، آشکار، پدیدار

~īh: پیدایی، ظاهر

paydāgēnīdan, paydāgēn- [*pyt'kyn-ytn*[1] | M *pyd'gynyd*] آشکارساختن، شرح دادن

paydāgīhistan, paydāgīh- [*pyt'kyh-stn*[1]] آشکار شدن، پیدا شدن

payg [*pdk*[1] | (P *pdg*), N ~] پیک، پیاده‌نظام

***paygāl** [*pyg'l* | N *payyāla, piyāla*] پیاله، کاسه

~gar [*-kl*] پیاله‌ساز

paygām [*pgt'm* ! | M *pyg'm*, N *pay(y)ām*] پیغام

~bar [*-bl* | N *-bar*] پیغامبر، فرستاده

pāygōs [*p'tkws* | M *p'ygws*] استان، ناحیه

paymān [*ptm'n*[1] | M *pym'n*, N ~] پیمان؛ دوره، اندازه؛ اعتدال

ō ~ madan: به سن بلوغ رسیدن

~ag [*-k*[1] | N *~a*] پیمانه، اندازه، دوره

paymānīg [*ptm'nyk*[1]] به اندازه، متعادل

~īh: اعتدال، اندازه

***pāymār** [*PKDWN* < A *pqdwn; p'tym'l*] انتصاب، واگذاری

paymāy-, → **paymūdan.**

paymōg [*ptmwg* | M *pymwg*] جامه، لباس

paymōxtan, paymōz- [*ptmwhtn*[1], *ptmwc-* | M *pymwxt, pymwc-*] پوشیدن، دربرکردن

paymōzan [*ptmwcn*[1] | M *pymwcn*] جامه، لباس

paymūdan, paymāy- [*ptmwtn*[1], *ptm'd-* | N ~] پیمودن، اندازه گرفتن

***pāyram** [*p'tlm*] عامه، مردم

payrāstan, payrāy- [*pt-, pyl'stn*[1], *pyl'd-* | M *pyr'st, pyr'y-*, N *pērāstan*] آراستن، پیراستن

payrāyag [*pyl'dk*[1] | M *pyr'yg*, N *pērāya*] پیرایه، زینت

payrōg [*ptlwk*[1]] فروغ، روشنی

paywand [*ptwnd* | (M *pywn*), N ~] پیوند؛ فرزند
paywand-, → **paywastan.**
paywāsag [*ptw'sk*[1]] خرجین، کیف چرمی
paywastag [*ptwstk*[1] | N ~*a*] پیوسته
paywastan, paywand- [*ptwstn*[1], *ptwnd-* M *pywst*, (*pywyn-*), N ~] پیوستن، متصل کردن
paywāz- [*ptw'c-* | M *pyw'z-*] پاسخ دادن، جواب دادن
~ag [*-k*[1]], **~išn:** جواب
paz-, → **poxtan.**
pāzand [*p'cnd* | N ~] پازند (تفسیر پهلوی اوستا (= زند) که با حروف اوستایی نوشته شده است)
pazd [*pzd* | = P] اذیت، ستم
pazd- [*pzd-* | = M] دمیدن، نواختن
pazdagīh [*pzdkyh*] اخراج، دفع
pazdēnīdan, pazdēn- [*pzdyn-ytn*[1] | P *pzd-*] ترساندن، تعقیب‌کردن
pāzen [*p'c(y)n*[1] | M *p'cn*, N *pāzan*] پازن، بز کوهی
pazūg [*pzwk*[1] | (N *payūk*, *xabazdū*)] خبزدو (نوعی سوسک)
~ī gūhgard / gūhward: سرگین گردانک
pazzāftan [*pz'ptn* | (M *pzpt*, intr.)] پزاندن، عمل آوردن
pazzām- [*pz'm-*] رسیدن، عمل آمدن
~išn: رسیدگی (میوه)، عمل آمدگی
pazzāmēnīdan [*pz'myn-ytn*[1]] = **pazzāftan.**
pēčīdan, pēč- [*pyc-ytn*[1] | N ~] پیچیدن، درهم بافتن
pēm [*pym*] شیر
pēmēnīdan, pēmēn- [*pymyn-ytn*[1]] متورم کردن، برآمده کردن
pen [*p(y)n*[1]] بخیل، پست، خسیس
~īh: پستی، بخل
pērāmōn [*pyl'mwn*[1] | M *pyr'mwn*, N ~*mūn*] پیرامون
pērōz [*pylwc* | M *pyrwz*, N ~] پیروز
~īh: پیروزی
pērōzgar [*pylwckl* | N ~] پیروزگر

~īh: پیروزگری
pēs [*pys* | N ~] پیس؛ پیس‌دار، خط خط
pēsīdan, pēs- [*pys-ytn*[1]] زینت کردن، رنگ کردن
~išn: زینت
pestān [*pyst'n*[1] | N ~] پستان
pēš [*LOYN*[1] < A *l-'yn-*, *pyš* | = M, N ~] پیش
[1]**pēšag** [*pyšk*[1] | N *pēša*] پیشه، بازرگانی؛ رسته، صنف
***pēšag** [*pyšk*[1]] اندام، عضو، بخش
pēšānīg [*pyš'nyk*[1] | N *pēšānī*] پیشانی
pēšār [*pyš'l* | M *pyš'r*] پیشوا، رهبر
~būdan: گناهکار بودن، مرتکب گناه شدن
pēšārwār [*pyš'lw'l*, → **pēšyār**] ادرار (= عمل ادرار کردن)
pēšēmāl [*pyšym'l*, → **hamēmāl**] مدعی
~īh: پیگرد
pēšēnīg [*pyšynyk*[1] | (M *pyšyn(g)*, N *pēšīna*)] پیشین؛ پیشترین، آزاده
pēš-gāh [*gyšg's* | N ~] پیشگاه؛ تالار حضار
pēš-kār [*pyšk'l* | N ~] پیشکار
pēšōbāy [*pyš('')wp'd* | M *pyšwb'y*, N *pēšwā*] پیشوا، رهبر
~īh: پیشوایی
pēš-pārag [*pyšp'lk*[1] | N ~*a*] پیش‌پاره، پیش غذا
pēšyār [*pyšk'l* | N ~] پیشاب، ادرار
petīt [*pytyt*[1] = Av. *paitita-*] توبه
~īg [*-yk*[1]] توبه‌کار
~īgīh: توبه‌کاری، تنبّه
petyārag [*p(y)tyd'lk*[1] = Av. *paityāra-* | M *pty'r*, N *patyāra*] بدی، بدبختی؛ دشمن؛ در نجوم: پتیاره
~īh: (حمله) اهریمن
[1]**pid** [*AB*[1] < A *'b-y: p(y)t*[1] | M *pyd*] پدر
[2]**pid** [*p(y)t*[1] | (M pyt) P *pyd*] گوشت
pidar [*ABYtl*, → [1]**pid**; *pytl* | M *pydr*, N ~] پدر
pih [*pyhw*[1]] خوراک، قوت

pīh [*TLBA* = A *trb'; pyh* | N ~] پیه، چربی
pīl [*pyl* | M *pyl*, N ~] فیل؛ فیل (بازی شترنج)
~bān [*-p'n*[1] | N ~] فیلبان
pillagān [*plk'n*[1] | M *pylg*, N ~] پلکان، نردبان
pīm [*pym*] درد، اندوه، محنت
~gēn [*-kyn*[1]] اندوهگین
pīr [*pyl* | N ~] پیر، مسن، قدیمی
~īh: پیری
piring [*plng* | M *pryng*, (N *pirind*)] پرند
pist [*pst*[1] | N ~] پست، آرد سرخ شده
pistag [*pstk*[1] | N *pista*] پسته
pišīz [*pšyc* | N ~] پشیز (سکه کوچک مسی)
pōhišn [*pwhšn*[1]] زوال، فساد
pōlāwad [*pwl'p̄t*[1] | M *pwl'wd*, N *pōlād*] فولاد
~ēn [*-yn*[1]] فولادین
pondik [*pndk*[1] / Ar. b/*fundug*] فندق
pōr [*pwl* | N ~] دراج
pōryōtkēš [*pwlyw(k)tkyš* = Av. *paoiryō.tkaēša-*] پوریوتکیش، (یکی) از نخستین آموزگاران دین زردشتی
~īh: بنا بر سنن نخستین آموزگاران دین رفتار کردن
pōst[1] [*pwst*[1] | = M, N ~] پوست، چرم؛ پوست درخت، قشر
~ēn [*-yn*[1] | N *~īn*] پوستین
pōšīdan, pōš- [*pwš-ytn*[1] | N ~] پوشیدن، در بر کردن، بر تن کردن
~išn: پوشش
potk [*pwtk*[1] | N ~] پتک
poxtan, paz- [*APPWN-tn*[1] < A *√'ph; pwhtn*[1], *pc-* | M *pwxtn*, N ~] پختن، طبخ کردن
pōy- [*pwd-* | (P *pwd-*), N ~] پوییدن، دویدن
~isnīg: پوینده، دونده
pōz(ag) [*pwc(k*[1]*)* | N *pōz(a)*] پوز / پوزه
pūdag [*pwtk*[1] | N *pūda*] پوده، فاسد، گنده

~īh: پودگی، فساد
[1]**puhl** [*pwhl* | N *pul*] پل
[2]**puhl** [*pwhl*] دیه، کفاره؛ کیفر
puhlēnīdan [*pwhlynytn*[1]] کفاره دادن
purnāy [pwln'd = Av. pərənāyu-] برنا، بالغ
purr [*MALE* < A *mlh; pwl* | M *pwr*, N~] پُر
~-gāh [*-g's*] مردنی، در حال نزع
~-māh [*-m'h*] ماه پر، بدر
purr–marg [-mlg] پرمرگ، کشنده
~-rawišnīh [*-lwbšnyh*] پُری
~-sardag [*-sltk*[1]] پرسرده، دارای انواع گوناگون
~-xwarrah [*-GDE*] پُرفره
pursīdan, purs- [*pwrs-ytn*[1] | M *pwrs-ydn*, N ~] پرسیدن
~išn: پرسش
~išnīg: مسؤول، مطلع
pus [*BRE* < A *br-h; pws* | = M, N ~] پسر
~ar [*BREL, pwsl* | M *pwsr*, N ~] پسر
~yān [*pwsd'n*[1] | M *pwsy'n*] رحم
pušt [*pwšt*[1] | = M, N ~] پشت، عقب؛ پشتی، حمایت
puštag [*pwštk*[1]] پشته، باری که بر پشت حمل می‌شود
puštībān [*pwštykp'n*[1] | N ~] پشتیبان، حامی
~īh: پشتیبانی، حمایت

R

rabih [*lpyh* | M *rbyh*] ظهر، (گرمای) نیمروز
rad [*lt*[1] | N ~] رد، پیشوای مذهبی، سرور
~īh: مقام ردی، سروری
rād [*l't*[1] | P *r'd*, N ~] راد، بخشنده
~īh: رادی، بخشندگی

radag [*ltk*¹ | M *rdg*, N *rada*] رده، ردیف، رسته
radōmand [*lt*²*wmnd*] دارای رد
rad-passāg [*ltps*²*k*¹] مراسم جشنهای گاهنبار
radunay [*ltwny* = Av. *ratunaya-*] کسی که زیر نظر و راهنمایی رد است
raftan, raw- [*SGYTWN-tn*¹ < A √ *sg*²; *lwb-* | M *rptn*, *rw-*, N ~] رفتن، پیش
رفتن، حرکت کردن
~išn, → **rawišn.**
raftār [*lpt*²*l* | N ~] رونده
rag [*lk*¹ | M *rg*, N ~] رگ
~īh: خوی، منش
ray [*lgȳ* | P *rg*] تند، زود
rāy [*l*²*g* | N ~] راغ، دشت
rah [*ls*, *lḫ*, *lhȳ* | M *rh(y)*] گردونه، کالسکه
rah-, → **rastan.**
rāh [*l*²*s* | M *r*²*h*, N ~] راه، جاده
rahag [*lhk*¹ | P *rhg* = **rag.**]
rāh-dār [*l*²*sd*²*l* | N ~] راهدار، راهزن
~īh: راهزنی
rahīg [*lsyk*¹, *lhyk*¹ | M *rhyg*, N *rahī*] رهی، بچه، مرد جوان
~īh: بچگی
rāh-nimāy [*l*²*snm*²*d* | (M *r*²*hnmwd*²*r*), N ~*numā*] راهنما
rām [*l*²*m* | M *r*²*m*, N ~] رام (= آرامش): گاهنما: بیست و یکمین روز ماه
ram(ag) [*lm(k*¹*)* | P *rm*, N *ram(a)*] رمه، گله
rāmēnīdan, rāmēn- [*l*²*myn-ytn*¹ | M *r*²*myn-*] آرامش بخشیدن، خوشی دادن
rāmišn [*l*²*mšn*¹ | M *r*²*myšn*, N *rāmiš*] راحتی، آرامش، خوشی
~īg [*-yk*¹ | N ~*išī*] راحت، آسوده
rān [*l*²*n*¹ | N ~] ران
P rān- [*l*²*n-*] جنگیدن
randīdan, rand- [*lnd-ytn*¹ | N ~] رنده کردن، خراشیدن، ساییدن
rang [*lng* | M *rng*, N ~] رنگ، لون
ranǰ [*lnc* | P *rnj*, (M *rnz*), N ~] رنج، زحمت

~ag [*-k*¹ | N ~*a*] رنجه
ranǰēnīdan, ranǰēn- [*lncyn-ytn*¹] رنجانیدن
ranǰwar [*lncwl* | (M *rnzwr*), N *ranǰūr*] رنجور، غمزده
rapihwin [*'lpys-*, *lpty-pyn*¹, *-wyn*¹ = Av. *rapiθβina-*] گاه بعدازظهر، (یکی از پنج بخش شبانروز)؛ جنوب
~tar [*-tl*] جنوبی
rasan [*lsn*¹ | N ~] رسن
rasēnīdan, rasēn- [*lsyn-ytn*¹] رسانیدن
rasīdan, ras- [*YHMTWN-tn*¹ < A *yhmṭwn*, √ *mṭ*²; *ls-ytn*¹ | M *rs-ydn* N ~] رسیدن، کامل شدن
rāspīg [*l*²*spyk*¹] راسپی (دومین موبد انجام دهنده مراسم دینی)
rāst [*l*²*st*¹ | M *r*²*st*, N ~] راست، مستقیم، صریح
~īh: راستی
rastag [*lstk*¹ | N *rasta*] رده، رسته، سلسله؛ عنصر
rastan, rah- [*lstn*¹, *l(*²*)h-* | N ~] رستن
rastārīh [*lst*²*lyh*] فرار، رهایی
rasūg [*lswk*¹ | (N *rāsū*)] راسو
Rašn [*lšn*¹ | M *ršn*, N ~] رشن (= ایزد عدالت)؛ گاهنما: هیجدهمین روز ماه
raštan, *raz- [*lštn*¹] رنگ کردن
raw-, → **raftan.**
rawāg [*lwb*²*k*¹ | N *rawā*] جاری، رایج
~īh: جریان، رواج
rawāgēnīdan, rawāgēn- [*lwb*²*kyn-ytn*¹] رواج دادن، به حرکت درآوردن
rawēnīdan, rawēn- [*SGYTWNyn-ytn*¹, → **raftan**] وادار به رفتن کردن، کشاندن
rawišn [*lwbšn*¹, *SGYTWNšn*¹, → **raftan** | N *rawiš*] جنبش، حرکت
~īh: رفتار؛ (به عنوان پسوند، اسم معنی می‌سازد)
rāy [*l*²*d* | M *r*²*y*, N *rā*] برای، به سبب (پسواژه)
rāyēnāg [*l*²*dyn*²*k*¹ | M *r*²*yn*²*g*] مدیر
rāyēnīdan, rāyēn- [*l*²*dyn-ytn*¹ | M *r*²*yn-ydn*] ترتیب دادن، رهبری کردن، هدایت کردن، متشکل کردن
~išn: عمل، وظیفه؛ ترتیب

rāyēnīdārīh [*l'dynyt'lyh* | M *r'ynyd'ryh*] رهبری، سازمان‌دهی، مدیریت
rāyišn [*l'dšn*¹] نظم، ترتیب
rāyōmand [*l'd'wmnd*] توانگر، دارا
raz [*lc, lz* | M rz, N ~] رز؛ تاکستان
rāz [*l'c* | M *r'z*, N ~] راز، سر
~īg [*-yk*¹] سری
rāz-kirrōg [*l'c kylwk*¹ | M *r'z qrwg*] رازیگر، معمار، مهندس
razm [*lcm* | M *rzm*, N ~] رزم
~-gāh [*-g's* | P *-g'h*, (M *rzm'h*), N ~] رزمگاه
razūr [*lcwl* | M *rzwr*] بیشه
rēbās [lyp's | N ~] ریباس
rēdak [*lytk*¹ | N ~] ریدک، غلام بچه
rēg [*lyk*¹ | N ~] ریگ
rēm [*lym* | M *rym*, N ~] ریم، کثافت، آلودگی
rēman [*lymn*¹ | M *rymn*, N ~] ریمن، کثیف، آلوده
~īh: ریمنی، کثافت
¹**rēš** [*lyš* | N ~] ریش، زخم
²**rēš** [*lyš* | N ~] ریش (صورت)
rēšag [*lyšk*¹ | N *rēša*] ریشه، بافت
rēšīdan, rēš- [*lyš-ytn*¹ | N ~] زخم کردن، مجروح کردن
rēškĕn [*lyškn*¹] دردناک، مجروح
~īh: درد، رنجوری
rēxtan, rēz- [*lyhtn*¹, *lyc-* | P *ryxt*, M *ryz-*, N ~] ریختن، جاری شدن
~išn: ریزش
rīdan, riy- [*lytn*¹, *ld-* | N ~] ریدن، دفع کردن
rist¹ [*lyst* | M *ryst*] مرده
¹**ristag** [*lystk*¹] جسد
²**ristag** [*lystk*¹, N rasta] راه، روش؛ فرقه
rist-āxēz [*lyst'hyc* | M *ryst'hyz*, N ~] رستاخیز
rištag [*l(y)štk*¹ | N *~a*] رشته، رسن، طناب
riy-, → rīdan.

riyahrīh [*ld'hlyh*] تمسخر، ریشخند
rōb [*lwp*] سرقت
rōb- [*lwp-* | N *ruftan*, ~] رُفتن، مالیدن
rōbāh [*TALE* < A *t'l'; lwp'h* | N ~] روباه
¹**rōd** [*lwt*¹ | M *rwd*, N ~] رود
²**rōd** [*lwt*¹ | N ~] رود (آلت موسیقی)
rōd-bār [*lwtb'l* | N ~] رودبار، ساحل
rōdīg [*lwtyk*¹ | (N *rōda*)] روده، شکمبه؛ روده‌ای (مربوط به روده)، امعاء (جمع)
rōγn [*M(H)ŠYA* < A *mišḥ'; lwkn*¹ | P *rwgn*, (M *rwyyn*), N *rauyan*] روغن، کره
~-xwardīg [*-hwltyk*¹] شیرینی
rōn [*lwn*¹ | M *rwn*] سوی، جهت
ō...~: به سوی
rōspīg [*lwspyk*¹ | N *~ī*] روسپی
~īh: روسپیگری
rōstāg [*lw(t)st'k*¹ | (P *rwdyst'g*), N *rōstā*] بستر رود؛ روستا، ناحیه
rōšn [*lwšn*¹ | M *rwšn*, N *rōšan*] روشنی؛ درخشان، روشن
~īh: روشنی
rōšn|ag [*lwšnk*¹] آشکار، واضح
~gar [*-kl* | (P *-'gr*, M *-ygr*), N *-gar*] روشنگر
rōx [lhw¹ | N ~] رخ، قلعه (در بازی شترنج)
¹**rōy** [*lwd* | M *rwy*, N ~] روی، صورت
²**rōy** [*lwd* | M *rwy*, N ~] روی، مس
rōy-, ~išn, → rustan.
rōyan [*lwdyn*¹ | N ~] روین، روناس
rōyēn [*lwdyn*¹ | M *r'wyn*, N *rōyīn*] رویین، برنجی
rōz [*YWM* < A *ywm; lwc* | M *rwc|z*, N ~] روز
rōzag [*lwck*¹ | M *rwcg*, N *rōza*] روزه، روزه‌دار
rōzāg [*lwc'k*¹] برق
rōzan [*lwcn*¹ | N ~] روزن
rōz(b)ānag [*lwc(p)'nk*¹]
rōzēnīdan, rōzēn- [*lwcyn-ytn*¹ | M *rwcyn-*] روشن کردن، نورانی کردن

rōzgār [*lwck'l* | N ~] روزگار
rōzīg [*lwcyk*[1] N *rōzī*] روزی، خوراک روزانه
rōz-šabān [*YWM, lwc šp'n*[1] | N *šabān(a)rōz*] شبانروز
rōzwārag [*lwcw'lk*[1]] روزانه، هر روز
rōz-ward [*lwcwlt*[1]] بی‌ثبات، ناپایدار
rubūdan, rubāy- [*lpwtn*[1], *lp'd-* | M *rbwdn, rb'y-*, N ~] ربودن، قاپیدن
rūdan, rūn- [*lwtn*[1], *lwn-* | (N *rūda*)] رودن، کندن
rūrag [*lwlk*[1]] گیاه، گیاه دارویی
rustan, rōy- [*lwstn*[1], *lwd-* | M *rwst, rwy-*, N ~] رُستن
~išn: رویش، رشد
ruwān [*lwb'n*[1] | M *rw'n*, N ~] روان
~īg [*-yk*[1] | N *~ī*] روانی
ruzd [*lwzd* | M *rwzd*, N *razd*] حریص،
~īh: حرص

S

sabuk [*spwk*[1] | N ~] آسان، سبک
sabz [*spz, sbz* | N ~] سبز، تازه
sad [100 | M *sd*, N ~] صد
Sadwēs [*stwys* | M *sdwys*] سدویس (ستاره)
[1]**sag** [*KLBA* < A *klb'* | N ~] سگ
[2]**sag** [*sk*[1]] سنگ
sāg [*s'k* | P *s'g*] عدد
sagēn [*skyn*[1] | M *sygyn*] سنگی
sagr [*sgl* | N *sēr*] سیر، پُر
~īh: سیری
sahīg [*shyk*[1] | M *shyg*, N *sahī*] ارزشمند
~īh: ارزشمندی
sahistan, sah- [*MDMEN-stn*[1] = A *mdmh*, √ *dmh* | (M *shyd*), P *s'y-*] به نظر رسیدن؛ درست‌به نظر رسیدن

~išn: رضایت
sahm [*shm* | = M, N ~] سهم، ترس، هراس
~gēn [*-k(y)n*[1] | N *~gīn*] سهمگین، ترسناک
~genīh: سهمگینی، ترس
sahōg [*shwk*[1]] خرگوش صحرایی
sāk [*s'k*[1] | (N *sāw*)] ساو، باج، خراج
sāl [*ŠNT* < A *šnt* | (M *s'r*), N ~] سال
-sālag [*ŠNTk*[1], *s'lk*[1] | N *-sāla*] ـ ساله (پسوند)
~īh: ـ سالگی (پسوند)
sālār [*srd'l* | M *s'l'r, s'r'r*, N ~] سالار، رهبر
~īh: سالاری، اقتدار
sālwār [*s'lw'l*] سالوار، بادوام، ماندنی
sāmān [*s'm'n* | = M, N ~] سامان، مرز
~ōmand [*-'wmnd* | M *-wmnd*] سامانمند، محدود
samōr [*smwl* | N ~] سمور
sān [*s'n*[1] | N ~] سان (= نوع)، روش
sang [*KYPA* < A *kyp'*; *(CCA* : به خطا*)*; *sng* | (P *'sng*), N ~] سنگ، صخره
~sār [*-s'l*] سنگسار، جای سنگی
sanǰ-, → **saxtan.**
sanwar [*snwl* = Av. *0anwar-*] کمان
sar [*LOYŠE* < A *r'šh*; *sl* | M *sr*, N ~] سر؛ نوک، قله؛ آخر، آغاز
sarāsar [*sl'sl* | N ~] سراسر
sard [*slt*[1] | M *srd*, N ~] سرد
~īh: سردی
sardag [*sltk*[1] = Av. *sarəδa-* | (M *s'rg*), J *srdg*] سرده، نوع، قسم
sardsēr [*sltsyl* | N ~] سردسیر، مرتفع (زمین)
sārēnīdan, sārēn- [*s'lyn-ytn*[1]] تحریک کردن
sargēn [*slgyn*[1] | N *sargīn*] سرگین، کود
sarmāg [*slm'k*[1] | N *sarmā*] سرما
sarw [*slw(b)*[1] | M *srw*, N ~] سرو

sārwār [s²lw²l] — کلاه خود
sās [s²s | N ~] — ساس
sāstār [s²st²l | P s²st²r] — فرمانده؛ ستمگر
~īh: — ستمگری
Sawah [sw²h = Av. *sawahī-*] — سوه (اقلیم غربی از هفت اقلیم)
saxt [s(²)ht¹ | N ~] — سخت، بسختی، شدید، قوی؛ زیاد
~īh: — زور، سختی
saxtag [shtk¹ | (N *saxtiyān*)] — سختیان، پوست بز دباغی شده
saxtan, sanǰ- [s²htn¹, snc- | N ~] — سختن، سنجیدن
sāxtan, sāz- [s²htn¹, s²c- | (P s²c-), N ~] — آماده کردن، ساختن؛ تحمل کردن
sāxtārīh [s²ht²lyh] — تحمل، گذشت
saxwan [*MRYA* < A *mly²; shwn¹* | M *sxwn*, N *suxan*] — سخن، کلام
sāy-, → **sūdan.**
sāyag [s²dk¹ | M s²yg, N *sāya*] — سایه، تیرگی
sayistan, say – [ŠKBHWN– tn < A √škb | P sy–] — خوابیدن
¹saz- [sc- | M sz-, N ~] — مناسب بودن، در خور بودن، سزیدن
~išn(īh): — تناسب، شایستگی
²saz-, ~išn, → **sazistan.**
sāz-, → **sāxtan.**
sazāg [sc²k | N *sazā*] — در خور، سزا
~īh: — سزاواری، تناسب
~wār [-w²l | N *sazāwār*] = **sazāg**
sazistan, ²saz- [sc-stn¹] — سپری شدن
~išn: — بی‌ثباتی، گذرایی
~išnīg: — زودگذر، گذرا، فانی
sē [3; *TLTA* < A *tlt²* | M *sh*, N *si*] — سه
sēb [syp̄ | N ~] — سیب
sēǰ [syc̄ | Av. *ⁱθyeǰah-* | N ~] — سیج (= سختی) خطر
~ōmand [-²wmnd | N ~*mand*] — خطرناک
sel [sl | N ~] — سل (= زوبین)، نیزه
sēm [sym | N ~] = **asēm.**

¹sēn(ag) [syn(k)¹ | N *sīna*] — پستان، سینه
²sēn murw [synmwlw | (N *sīmury*)] — سیمرغ
se-pāy [3-p²d | N *sipā*] — سه پا
sēr, → **sagr.**
se-šabag [3-špk¹] — سه شبه
seyom [3wm | N ~] — ـ سیم (پسوند، در اعداد ترکیبی)
sēzd [s(y)zd | P *syzd*, (N *sēz [agī?]*)] — قدرت، ستمگری؛ ستمگر
sēzdah [sycdh | M *syzdh*, N ~] — سیزده
sēzdēn [s(y)zdyn¹ | P *syzdyn*] — قدرتمند، ستمگر
sī [sy] — غاز
sidīg(ar) [styk¹, -kl | M *sdyg*, N *sidīgar*] — سدیگر، سوم
sīh [30 | M *syh*, N *sī*] — سی
~om [-wm] — سی‌ام
sik [*HLYA* < A *ḥl²; sk* | N ~] — سک، سرکه
sīsīmbar [sysymbl, -nbl | N *sīsambar*] — سیسنبر (گیاهی از تیرهٔ نعناعیان)
***Skandar** [swkndl | N *sikandar*] = **Aleksandar.**
snāh [sn²h] — خشونت، زد و خورد، ضربه
sneh [snyh N ~] — اسلحه، گرز
snēxr [snyhl] — برف
snēzag [snyck¹] — برف
snōy [snwd] — ابر (ـ بارانی، ـ برفی)
sōfistā [swkpst²k¹] — سوفسطا
¹sōg [swk¹] — سود، فایده، امتیاز
²sōg [swk¹ N ~] — سوز، سوزش
³sōg [swk¹ | N *sō(y)*] — سوی، جهت
sōgand [swknd | M *swgnd*, N *saugand*] — سوگند
~xwardan: — سوگند خوردن
sōhistan, sōh- [swh-stn¹] — احساس کردن، لمس کردن
~išn: — احساس، حس
~išnīg: — حساس، مؤثر
sōr [swl] — شور

~ag [*-k*¹] شوره‌زار
sōsan [*swsn*¹ | N ~] سوسن
Sōšāns [*swkš'ns* = Av. *saošyās*] سوشیانس، نجات‌بخش (بویژه آخرین‌نجات‌بخش که پدیدآورندهٔ فرشگرد است)
sōxtan, sōz- [*swhtn*¹, *swc-* | M *swxt*, *swc-*, N ~] سوختن
~išn: سوز، سوزش
~išnīg: سوزان، شعله‌ور
sōzāg [*swc'k*¹ | M *swc'gyn*, N *sōzā*] سوزا، سوزان
sōzan [*swcn*¹ | N ~] سوزن
spāh [*sp'h* | N *sipāh*] سپاه
~bed [*-pt*¹ | N *-bud*] سپهبد، فرمانده
spandān [*spnd'n*¹ | N *sip~*] سپندان، دانه خردل
Spandarmad [*spndrmt*¹] N *isfandārmuð* سپندارمد (= اندیشه مقدس)؛ چهارمین امشاسپند و ایزد نگهبان زمین؛ گاه‌نما: دوازدهمین ماه سال و پنجمین روز ماه
spar [*spl* | M *'spr*, N *sipar*] سپر
spar-, → **spurdan.**
spās [*sp's* | M *'s-*, *'sp's*, N *sipās*] سپاس، تشکر، خدمت
spās dāštan, ~ hangārdan: سپاس داشتن، تشکر کردن
spās-dār [*sp'sd'l* | N *sip~*] سپاسگزار، شکرگزار
~īh: سپاس، سپاسداری
spās|-ešnās [*sp'sšn's*] سپاسگزار، شکرگزار
~ōmand [*-'wmnd*] شکرگزار، سپاسگزار
spāš [*sp'š* = Av. *θβāša-*] جوّ، فضا
spaxr [*sp'hl* | M *'spxr*, N **siparx*] شادی، شادمانی
spazg [*spzg* | M *'spgj*, N *sipazg-*] بدگو
~īh: بدگویی
spēd [*spyt*¹ | M *'spyd*, N *sapēd*] سپید
~ag [*-k*¹ | N *-a*] سپیده (تخم‌مرغ و...)
~bāg [*-p'k*¹ | N *-bā*] سپیدبا، آش ماست
~-dār [*-d'l* | N *-dār*] سپیدار
spenāg [*sp(y)n'k*¹ = Av. *spənta-*, cf. **gannāg**] مقدس

~mēnōg: سپندمینو (= مینوی خوب)
spīg [*spyk*¹ | M *'spyg*, (N *saprīy*)] ۱ ـ درخشندگی ۲ ـ جوانه، شاخه
spihr [*spy(y)hl* | (M *'spyr*), N *sipihr*] سپهر، آسمان، فلک، بخت
~īg [*-yk*¹] آسمانی
spinǰānagīh [*spnc'nkyh*] میهمان‌نوازی
spiš [*spyš* | (N *šipiš*)] شپش
Spitāmān [*spyt'm'n*] سپیتمان (منسوب به خاندان سپیتمه)
spīz [*spyc-* | M *'spyxtn*, *'spyz-*] ۱ ـ درخشیدن ۲ ـ جوانه زدن
~išn: ۱ ـ درخشندگی ۲ ـ جوانه‌زدگی
spōxtan, spōz- [*spwhtn*¹, *spwc-* | M *'spwxt*, N *sip~*] سپوختن؛ تجاوز کردن، نافرمانی کردن؛ تأخیر کردن، رد کردن
~išn: رد؛ نافرمانی
spōz [*spwc* | N *sipōz*] سپوز، تأخیر؛ نافرمانی
~gār [*-k'l* | N ~] سپوز، نافرمان، تأخیرکننده
sprahm(ag) [*splhm(k*¹*)* | M *'sprhm(g)*, N *siparham*] سپرغم، گیاه خوشبو
spul [*spwl*] سپرز
spurdan, spar- [*spwltn*¹, *spl-* | N *sip~*] سپردن، طی کردن، پایمال کردن
spurrīg [*spwlyk*¹ | (M *'spwr*), N *siparī*] سپری، کامل، تمام
~īh: کمال، تمامی
spurz [**splz* | P **'spwrz*, N *siparz*] سپرز
srat [*slt*¹ | cf. Ar. *sirāt*] نردبان
sraw [*slwb*¹] افسون، کلام
srawēnīdan, srawēn- [*slwbyn-ytn*¹] گزارش کردن، انتشار دادن
sraxtag [*slhtk*¹ = Av. *sraxti-*] بخش، جهت
srāy [*sl'd* | N *sarāy*] سرای، خانه
¹srāy, ~išn, → **srūdan.**
srāyīdan, ²srāy- [*sl'd-ytn*¹ = Av. *θrāya-*] حمایت کردن
~išn: حمایت
srešk [*sl(y)šk*¹ | (P *srsk*), N *siriišk*] سرشک، اشک
srištan, *srēš- [*slštn*¹ | P *sryš-*, N *sir~*] سرشتن، آمیختن
srišwadag [*slyšwtk*¹ = Av. *θrišwa-*] یک سوم

srōd [*slwt*[1] | M *srwd*, N *surōd*] سرود
Srōš [*slwš* | M *srwš*, N *surōš*] سروش (ایزد فرمانبرداری)؛ گاه‌نما: هفدهمین روز ماه
~īg [*-yk*[1]] فرمانبردار
srū [*slwb*[1] | N *surū(n)*] سرو، شاخ، ناخن، چنگال
srub [*sl(w)p* | N *usrub*] سرب
~ēn [*-yn*[1]] سربی
srūdan, sräy- [*slwtn*[1], *sl'd-* | M *sr'y-*, N *sur~*] سرودن، نواختن، آواز خواندن
~išn(īh): سرایش، سرودخوانی
srūwar [*slwbwl*] شاخدار
srūwēn [*slwbyn*[1]] شاخی
stabr [*stpl* | M *'stbr*, N *sitabr*] ستبر، خشن، قوی
~īh: ستبری؛ نیرو، قدرت
stabrag [*stplk*[1] | Ar. *istabraq*] استبرق
stadan, stān- [*YNSBWN-tn*[1] < A *ynsbwn*, √ *nsb* | M *'std*, *'st'n-*, N *sit~*] ستاندن
staft [*stpt*[1] | M *'stpt*] استوار، محکم؛ سخت دل، ستمگر؛ زیاد
stahm [*sthm* | N *sitam*] ستم، زور
~ag [*-k*[1]] ستمگر، قوی
~(ag)īh: ستم
stambag [*sthmbk*[1] (*-h-* < **stahm**) | M *'stmbg*, N *sitamba*] ستمگر؛ سرسخت
~īh: ستم؛ سرسختی
stān-, → **stadan.**
star [*stl*] = **stārag.**
stārag [*st'lk*[1] | M *'st'rg*, N *sitāra*] ستاره
stard [*st'lt*[1]] گیج، مبهوت، متحیر
~īh: گیجی، بهت
star-ōšmār, ōšmur [*stl'wšm'l*, *-'wšmwl*] ستاره‌شمار، منجم
starwan [*stlwn*[1] | N *sit~*] سترون، عقیم
stāyīdan [*st'dytn*[1] | M *'st'yd*, N *sit~*] = **stūdan.**
stēγ [*styk*[1] | N *sitēγ*] ستیغ
stēndag [*styndk*[1]] ایستاده، پا بر جا

stēr [*styl* | N *sitēr*] ستیر، سیر (واحد وزن)
stēzag [*styck*[1] | M *'styz-*, N *sitēza*] ستیزه، نزاع
stī [*sty(ȳ)* = Av. *sti-*] هستی، وجود
stō [*stwb*[1] | (P *'stwb*, N *sutōh*)] ستوه، پریشان
~wīh: پریشانی
stōr [*stwl* | P *'stwr*, N *sutōr*] اسب، ستور؛ چهارپای بزرگ
~bān [*-p'n*[1] | N *-bān*] ستوربان
~gāh [*-g'š*] ستورگاه
***stōš** [*stwš*] سدوش (چهارمین روز پس از مرگ)
stōwēnīdan, stōwēn- [*stwbyn-ytn*[1]] شکست دادن، غلبه کردن
stōwīh, → **stō**
stūdan, stāy- [*stwtn*[1], *st'd-* | M *'stwd*, *'st'y~*, N *sit~*] ستودن
~išn: ستایش
~išnīg: ستودنی، قابل ستایش
stūn(ag) [*stwn(k)*[1] | M *'stwn*, N *sutūn*] ستون، رکن، دیرک
stūr [*stwl*] امین، سرپرست، قیم
~īh: قیمومت
sturg [*stwlg* | N *suturg*] سترگ، سخت؛ خشن، زمخت
sūd [*swt*[1] | M *swd*, N *~*] سود، فایده، امتیاز
sudāb [*st'p̄* | N *~*] سداب (نام گیاهی دارویی است)
sūd-abgār [*swt'p̄k'l*] پرسود
sūdag [*swtk*[1]] غافل، اهمال‌کار
~īh: غفلت، اهمال‌کاری
sūdan, sāy- [swtn[1], s'd- | N *~*] سودن، کوبیدن
sūd(ō)mand [*swt('w)mnd* | N *sūdmand*] سودمند
suft [*swpt*[1] | N *~*] سفت، دوش، کتف
suftan, sumb- [*swptn*[1], *swmb-* | N *~*] سفتن، سوراخ کردن
sumb [*swmb*[1] | N *~*] سم
[1]**sūr** [*swl* | M *swr*, N *~*] میهمانی، سور
[2]**sūr** [*swl*] قوی
sūrāg [*swl('k*[1]] سوراخ، نقب

~īg [*-yk*¹] (حیوانات) سوراخ زی
~ōmand [*-ʾwmnd*] سوراخدار
sūrāx [*swlʾh* | N ~] سوراخ
sust [*swst*¹ | = M, N ~] سست، تنبل
~īh: سستی، تنبلی
¹suš [*swš* | (N *šuš*)] شش، ریه
***suš** [*swš*] درجه‌ای (از کمان)
suxr [*swhl* | N *surx*] سرخ
suy [*swd* | M *swy-*] گرسنگی
***swahistan, swah-** [*swh-stn*¹ | P *swh-*] افسوس خوردن
syā [*sydʾ* | (P *syʾw*, N *siyāh*)] سیاه
~hag [*-hk*¹ | N *-a*] سیاهه، مردمک چشم

Š

šab [*LYLYA* < A *lyl(y)ʾ*; *šp* | M *šb*, N ~] شب
~ag [*špk*¹ | N *~a*] ۱ ـ شبه (= سیاه براق)، سنگ معدنی ۲ ـ ... ـ شبه (در ترکیب با اعداد می‌آید و به معنی تعداد شبهاست: یک شبه، دو شبه،...)
~estān [*špstʾn*¹ | N ~] شبستان، اندرونی
šabīg [*špyk*¹ | N *šabī*] شبی، جامهٔ زیر (مخصوص مراسم مذهبی زردشتی)
šabīxōn [*špyhwn*¹ | N *~xūn*] شبیخون
šabyār [*špyʾl* | N ~] شربت انگور
šād [*šʾt*¹ | M *šʾd*, N ~] شاد، خرم
~īh: شادی، خرمی
šādurwān [*šʾtʾwhwʾn*¹ | N ~] شادروان، شاه‌نشین؛ استخر، حوض، فواره
šafšēr [*špšyl* | M *šfšyr*] = **šamšēr.**
šagr [*šgl* | M *šgr*, N *šēr*] شیر؛ در نجوم: برج اسد
P šah- [*šh-* | = P] توانستن، قادر بودن
šāh [*MLKA* < A *mlkʾ*; *šh* | M *šʾh*, N ~] شاه
~ān šān [*MLKAn MLKA* | N ~] شاهنشاه

~-balūt [*šhblwt*¹ | N ~] شاه بلوط
~-dānag [*-dʾnk*¹ | *~dāna*] شاهدانه
~-esprahm [*-splhm* | N *~isparam*] شاه اسپرم
šāhīgān [*šhykʾn*¹ | M *šʾhygʾn*] کاخ
šahr [*štr*¹ | M *šhr*, N ~] سرزمین، کشور؛ شهر
~estān [*MDYNA* < A *mdynʾ*; *štr*¹*stʾn*¹ | M *šhrstʾn*, N ~] شهرستان؛ پایتخت، شهر (بزرگ)
Šahrewar [*štrywr* | N ~] شهریور (= شهریاری مطلوب): سومین امشاسپند و نگهبان فلزات؛ گاه‌نما: ششمین ماه سال و چهارمین روز ماه
šahryār [*štr*¹*dʾl* | M *šhryʾr*, N ~] شهریار، پادشاه، حاکم
~īh: شهریاری، سلطنت، حکومت
šāhwār [*šhwʾl* | P *šʾhwʾr*, N ~] شاهانه، شاهوار
šakar [*škl* | M *šqr*, N ~] شکر
šalwār [*štwʾl* N ~] شلوار
šām [*šʾm* | = P, N ~] شام (زمان و غذای شام)
šambalīdag [*šmblytk*¹ | N *šambalīd*, *-īla*] شنبلیله
šamšēr [*šmšyl* | N ~] شمشیر
šan [*šn*¹ | N ~] شن، کنف
šānag [*šʾnk*¹ | N *~a*] ۱ ـ شانه ۲ ـ دو شاخه ۳ ـ استخوان شانه
šanēn [*šnyn*¹] کتفی، شاهدانه‌ای
šarm [*šlm* | M *šrm*, N ~] شرم
~-gāh [*-gʾs* | N ~] شرمگاه
~gēn [*-k(y)n*¹ | N *~gīn*] شرمگین
šasab [*šsp* | (P *šhrb*)] ساتراپ، حاکم نواحی در ایران باستان
~īgān [*-ykʾn*¹] ساتراپ‌نشین
šast [*60* | M *šst*, N ~] شصت
šaš [*ŠTA* < A *št* | M *šš*, N ~] شش
šaw-, → **šudan.**
***šawāg** [*šwbʾk*¹] شبکور، خفاش
šāyendag [*šʾdyndk*¹] ارزشمند، قابل
~īh: ارزشمندی، قابلیت

ških- [*škyh-* | N *šikih-*] شکسته شدن
škōf-, → **škuftan**.
škōfag [*škwpk*[1] | N *šukōfa*] شکوفه، گل
škoft [*škwpt*[1]] = **škeft**.
[1]**škōh** [*škwh* | M *'škwh*] فقیر
~īh: فقر
[2]**škōh** [*škwh* | N *šukōh*] شکوه، وقار؛ ترس
škuftan, škōf- [*škwp-tn*[1] | N *šukuftan*] شکفتن، گل کردن
šnās-, → **šnāxtan**.
šnāsag [*šn'sk*[1] | P *'šn'sg*] شناسا، فهمیده، آگاه؛ حس
~īh: شناسایی، آگاهی
šnāxtan, šnās- [*šn'htn*[1], *šn's-* | M *'šn'xtn*, *'šn's-*, N *šin~*] شناختن، تشخیص دادن
šnāyēnīdan, šnāyēn- [*šn'dyn-ytn*[1]] خشنود کردن، احترام کردن
~išn: خشنودی
šnāyīdan, šnāy- [*šn'd-ytn*[1]] احترام کردن، ستودن
~išn: ستایش، سپاس
šnāz [*šn'c* | (N *šinā(w)*)] شنا
šnāzīdan, šnāz- [*šn'c-ytn*[1] | M *'šn'z*, (N *šināw-*)] شنا کردن
šnōhr [*šnwhl* | M *'šnwhr*] خرسندی، سپاس
šnōmag [*šnwmk*[1] | M *'šnwm-*] خرسندی، رضایت
šnōšag [*šnwšk*[1] | N *šunōša*] شنوسه (= عطسه)
šnūg [*šnwk*[1] | M *'šnwg*] زانو
šnūman [*šnwmn*[1] = Av. *xšnūmaine*] خشنودی
šōn [*šwn*[1]] روش، نوع
~īg [*-yk*[1]] مرسوم، معمول
šōy-, → **šustan**.
šōy [*šwd* | N ~] شوی، شوهر
~mand [*-mnd*] شوهردار
šubān [*šp'n*[1] | P *šwb'n*, N ~] شبان
šudan, šaw- [*OZLWN-tn*[1] < A √ *'zl*; *šwb-* | M *šwdn*, *šw-*, N ~] رفتن

šāyistan, šāy- [*š'd-stn*[1] | M *š'y-*, N ~] شایستن، قادر بودن
šāyēd [*š'(d)yt*[1] | N *šāyad*] شاید، ممکن است
šāzdah [*š'cdh* | M *š'zdh*, N *šānzdah*] شانزده
šēb [*šyp* | N ~] شیب
šēb- [*šyp-* | M *šyb*, N ~] تند رفتن؛ پریشان شدن
~āg [*-'k*[1] | N *~ā*] چالاک، چست؛ شیبا (= افعی)
~išn: پریشانی
šēd [*šyt*[1] | N ~] شید (= درخشان)؛ (اسب) کرند
***šēdā** [*šyt'y*] برکت، سعادت
šēr, → **šagr**.
šēwan [*šywn*[1] | N ~] شیون
šiftālūg [*špt'lwk*[1] | (P *šyft* 'شیر'), N *šaftālū*] شفتالو
šiftēnag [*šptynk*[1] | (P *šyftyn* 'شیرین')] شیرینی
šimšār [*šmš'l* | N ~] شمشاد (درخت)
šīr [*HLBA* < *ḥlb'*; *šyl* | M *šyyr*, N ~] شیر (خوردنی)
šīrēn [*šylyn*[1] | M *šyryn*, N *~īn*] شیرین
~īh: شیرینی، ملاحت
šīšag [*šyšk*[1] | N *šīša*] شیشه، بطری
škaft [*škpt*[1]][1] = **škeft**;[2].
škāftan, škāf- [*šk'p̄-tn*[1] | M *'šk'pt*, N *šikāftan*] شکافتن، پاره کردن
škarag [*šklk*[1] | P *'škr-*] شکره، مرغ شکاری
škarwīdan, škarw- [*šklw-ytn*[1] | M *'škrw-st*, N *šikarfīdan*] مردد بودن، لغزیدن، تلوتلو خوردن
škastan, šken(n)- [*TBLWN-tn*[1] < A √ *tbr*; *škstn*[1], *škyn-* | M *'škn-*, N *šikastan*, *šikan-*] شکستن
~išn: شکننده
škēbāg [*škyp'k*[1] | P *'škyb-*, N *šikēbā*] شکیبا
~īh: شکیبایی
škeft [*škypt*[1] | P *'škyft*, N *šigift*] شگفت، فوق‌العاده؛ سخت؛ زیاد
~īh: شگفتی؛ سختی؛ مصیبت، مشقت
šken(n)-, **~išn**, → **škastan**.

šuhr [*šwsl* = Av. *xšuδra-*] مایع، سیال؛ نطفه
šustan, šōy- [*HLLWN-tn*[1] < A √*ḥll* | M *šwst, šwy-*, N ~] شستن
šuy [*šwd*] گرسنگی

T

[1]tā [*OD* < A *'d* | (M *d'*, P *t'*), N ~] تا، در حالی که، در ظرف
[2]tā [*t'k*[1] | N ~] همتا، جفت
tab [*tp* | N ~] تب
tab-, ~išn, → **taftan.**
tāb-, ~išn, → **tāftan.**
tābag [*t'pk*[1] | N *tāba*] تابه
tabāh [*tp'h* | N ~] تباه، تلف شده، خراب
~īh: تباهی، خرابی
tabāhīhistan, tabāhīh- [*tp'hyh-stn*[1] | J *tb'hh-*] تباه شدن
tabangōg [*tpngwk*[1] | N *tabangō*] تبنگو، صندوق
tabarzad [*tplzt*[1] | N ~] تبرزد، نبات
tābestān [*t'pst'n*[1] | N ~] تابستان
tābīdan [*t'pytn*[1] | N ~] = **tāftan.**
tadan, tan- [*ttn*[1], *tn-* | N *tan-*] تنیدن
tadar(w) [*ttl* | (N *taδarw*)] تذرو
taftan, tab- [*tp-tn*[1]] تفتن؛ درخشیدن
~išn: گرما، تب
tāftan, tāb- [*t'p-tn*[1] | P *t'b-*, N ~] تافتن، سوزاندن؛ درخشیدن
~išn: تابش
taftīg [*tptyk*[1] | (P *tft*)] آتشی، سوزان، تفته
tag [*tk*[1] | N ~] تک، حمله
~kardan abar, ō: حمله بردن
tāg [*t'k*[1], M *t'g* | N *tā*] تا؛ شاخه، فقره؛ تنها، تک
tagarg [*tklg* | M *tgrg*, N ~] تگرگ

tagīg [*tkyk*[1]] چابک، قوی
~īh: سرعت، قدرت، زور
tah [*th* | N ~] ته
tahm [thm | = M, N ~] تهم، قوی
tāk [*t'k*[1] | N ~ شراب] شاخه
takōk [*tkwk*[1] | N ~] تکوک (ظرفی که از طلا یا نقره یا مس بر صورت پرنده یا حیوانی بسازند و در آن شراب خورند)، ظرف آشامیدنی
talag [*tlk*[1] | N *tala*] تله، دام
~čīn [*cyn*[1]] صیاد
tambūr [*tm-, tnbwl* | N ~] تنبور، عود
~ag [*-k*[1]] تنبور (؟)
tan [*tn*[1] | = M, N ~] تن، شخص
tan-, → **tadan.**
***tanāpuhl** [*tn'pwhl* = Av. *tanu.pərəθa-* | (N *tanāfūr*] تنافور (نام درجه‌ای از گناه)
tan-bahr [*tn*[1]*b'hl*] وضعیت جسمی
tand [*tnd* | = P] ضعیف، سست
~īh: ضعف، سستی
tan-drust [*tn*[1]*drw(y)st*[1] | = N ~] تندرست، سالم
~īh: تندرستی
tang [*tng* | = M, N ~] تنگ، باریک
~īh: تنگی؛ پریشانی
tanīg [*tn*[1]*yk*[1] | N *tanī*] تنی، جسمی
tanīgard(īg) [*tnykrt(yk)*[1] | M *tnygyrd*] جسمانی، مادی
tanīhā [*tn*[1]*yh'* | M *tnyh'*, N *tanhā*] تنها
tanōmand [*tn*[1]*'wmnd* | N ~] جسمانی
~īh: حالت مادی داشتن
tan-tōhmag [*tn*[1]*twhmk*[1]] شیرهٔ گیاهان
tanuk [*tnwk*[1] | N ~] تُنک، تُنُک آب
tanūr [*tnwl* | M *tnwr*, N ~] تنور
tar [*LCDr*[1] < A *l-ṣd; tl* | M *tr*] آن سو، از میان، وراء

~kardan, ~menīdan: خوار شمردن، دشنام دادن
-tar [-*tl* | (M -*dr*), N ~] ـ تر (پسوند سازندهٔ صفت تفضیلی)
tār [*t'l* | M *t'r*] تار، تاریکی
tarāzēnīdan, tarāzēn- [*tl'cyn-ytn*¹] ترازکردن، وزن کردن
tarāzūg [*tl'cwk*¹ | (P *tl'zwg*), N *tarāzū*] ترازو، کفه؛ در نجوم: میزان
targ [*tlg* | N ~] تَرک، کلاه‌خود
targumān [*tlgm'n*¹ | M *trgwm'n*] ترجمان
tārīg/k [*t'lyk*¹ | M *t'ryg*, N *tārīk*!] تاریک
~īh: تاریکی
tarist [tlst¹] = **tar.**
tar-mānīh [*tlm'nyh*] آلوده‌دامنی
tar-menišn [*tlmynšn*¹ | N *tarmaništ*] آلوده‌دامن؛ ترمنش، خودسر، متکبر
~īh: آلوده‌دامنی؛ ترمنشی، خودسری، تکبر
tarr [*tl*, (*LCDr*: به خطا, → **tar**) | N ~] تر، مرطوب
~ag [*tlk*¹ | N ~*a*] تره (= سبزی)
tars [*tls* | M *trs*, N ~] ترس، احترام
tarsāg [*tls'k*¹ | M *trs'g*, N *tarsā*] ترسا
tarsāgāh [*tls(')k's*] مؤدب، متواضع
~īh: احترام، تواضع
tarsīdan, tars- [*tls-ytn*¹ | (M *tyrs'dn*), N ~] ترسیدن، بیم داشتن
tarwēnīdan, tarwēn- [*tlwyn-ytn*¹ | M *trw-*] غلبه کردن، مغلوب کردن
tās [*t's* | N ~] تاس (بازی)
tasum [*tswm* | = M] چهارم
tāšīdan, tāš- [*t'š-ytn*¹] بریدن، تراشیدن؛ آفریدن
taškanag [*tšknk*¹] لباس زیر
tašt [*tšt*¹ | N ~] تشت
tāšt [*t'št*¹] * اطمینان
~īg [-*yk*¹] مطمئن
tāwān [*t'(d)w'n*¹ | N ~] تاوان، تعهد
taxl [*t'hl* | (M *thr*), P *txl*, N *talx*] تلخ
~īh: تلخی

taxt [*t'ht*¹ | N ~] تخت، سریر
~ag [-*k*¹ | N ~*a*] تخته، لوح، صفحه (شترنج)
taxtan, taz- [*t'htn*¹, *tc-* | M *txin*, *tz-*] جاری شدن، دویدن
~išnīh: جریان
tāxtan, tāz [*t'htn*¹, *t'c-* | M *t'c-*, N ~] تازاندن، روان ساختن؛ تعقیب کردن؛ ریختن
taxt-gāh [*t'htg'h* | N ~] تخت‌گاه، نیمکت
tāz-, ~išnīh, → **taxtan.**
tāz, → **tāxtan.**
tazāg [*tc'k*¹] جاری، تازان
tāzānag [*t'c'nk*¹ | N *tāz(y)āna*] تازیانه
tazēnīdan, tazēn- [*tcyn-ytn*¹] = **tāxtan.**
tazīdan, taz- [*tc-ytn*¹] = **taxtan.**
¹**tāzīg** [*t'cyk*¹ | N *tāzī*] تند، سریع
²**Tāzīg** [*t'cyk*¹ | N *tāzī*] تازی، عرب
tēmār [*tym'l* | M *tym'r*, N ~] تیمار، غم، اندوه
¹**tēra**g [*tylk*¹ | N *tēra*] تیره، تاریک
²**tērag** [*tylk*¹] قله، نوک (کوه)
tēx [*tyh* | N *tēy*] تیز، تیغ؛ پرتو
¹**tēz** [*tyc* | M *tyz*, N ~] تیز، تند
~īh: تیزی، سرعت
²**tēz** [*tyc* | (P *tyj*), N ~] تیز
~īh: تیزی
***tīdag** [*tytk*¹ | (N *dīda*)] دیده، مردمک چشم
tigr [*HTYA* < A *ḥty'; tgl* | M *tygr*, N tīr] تیر
***tīhōg** [*tyhwk*¹ | N *tīhū*] تیهو
tīr, → **tigr.**
Tīr [*tyl* | M *tyr*, N ~] تیر (نام ایزدی که با تیشتر اشتباه گرفته می‌شود)؛ در نجوم: عطارد؛ گاه‌نما: نام چهارمین ماه سال و سیزدهمین روز ماه
tis [*MNDOM* < A *mnd'm; ts* | M, J *tys*] چیز، کار
~iz [-*c* | M -*yc*] هیچ چیز، نه... اصلاً (با ادات نفی)
tišn [*tyšn*¹] تشنگی

tišnag [*tyšnk*¹ | M *tyšng*, N ~*a*] تشنه
~īh: تشنگی
Tištar [*tyštl* | N ~] تیشتر؛ در نجوم: شعرای یمانی
tō [*LK* < A *l-k* | M *tw*, N *tu*] تو، ترا
***tōf** [*twp* | N *tō*] تو (= لا)
tōhm(ag) [*twhm(k*¹*)* | M *twhm*, N *tuxm*, ~*a*] تخم؛ دوده، خاندان
tom [*t(w)m* | M *tm*, N *tam*] تم، تاریکی
-tom [*-twm* | (M *-dwm*)] پسوند سازندهٔ صفت عالی
tōm [*twm* | (M *twhm*, N *tuxm*)] تخم، دوده
tōrag [*twlk*¹ | N *tōra*] توره، شغال
tōšag [*twšk*¹ | N *tōša*] توشه
tōxtan, tōz- [*twhtn*¹, *twc-* | M *twz-*, N ~] توختن (= جبران کردن)، ادا کردن
~išn: کفاره، دیه
tōz [*twc* | N ~] توز، پوست درخت، پوست
tru(f)š [*thw(p)š* | (P *tryfš*), N *turš*] ترش
truftag [*thwptk*¹] دزدیده؛ روزهای افزوده به آخر سال (= کبیسه)
tuhīg [*twhyk*¹ | M *twhyg*, N *tuhī*] تهی، بیهوده
~īh: تهیگی، خلاء
tumbag [*twmbk*¹ | N ~*a*] تنبک
tund [*twnd* | N ~] تند، خشن
~īh: تندی، خشونت
Tūr [*twl* | N ~] تور (یکی از دشمنان ایران)، تورانی
~ān [*-ʾn*¹ | N ~] (سرزمین) توران
Turk [*twlk*¹ | N ~] ترک
tušt [*twšt*¹] خاموش، ساکت
tuwān [*twbʾn*¹ | M *twʾn*, N ~] توان، نیرو
~(+ مصدر): می‌توان، ممکن است
~āg [*-ʾk*¹ | N ~*a*] توانا، قابل
~gar [*-kl* | N ~] توانگر
~garīh: توانگری، ثروت
~īg [*-yk*¹] قابل

~īgīh: قابلیت، توانایی
~sāmān [*-sʾmʾnl*] حد توانایی
tuxšāg [*twhšʾk*¹ | M *twxšʾg*, N *tuxšā*] تخشا، کوشا
~īh: تخشایی، سعی
tuxšīdan, tuxš- [*twhš-ytn*¹ | (M *twxšʿyst*), N ~] تخشیدن، سعی کردن، کوشیدن
~išn: سعی، کوشش

U

u- [*AP-* < A *ʾp* | M *ʾw-*] = **ud** (زمانی که با ضمیر متصل می‌آید، مثلاً: u-š)
ud [*W* < A *w* | M *ʾwd*, N *u*] و
udrag [*ʾwdlk*¹ = Av. *udra-*] گربه آبی
ul [*LALA* < A *l-ʿlʾ* | M *ʾwl*] (سوی) بالا
~āmadan: برخاستن
~īh: رو به بالا
ul-āmadān [*LALA YATWNtʾn*¹, *ʾwlʾmtʾn*¹] در نجوم: طالع
***ul-drafš,** → **xurdruš.**
ummēd [*ʾwmyt*¹ | N ~] امید
~wār [*-wʾl* | N ~] امیدوار
Urdwahišt [*ʾwrwhšt*¹] = **Ardwahišt.**
Urišlīm [*ʾwlyšlym* | N ~] اورشلیم
urmōd [*ʾwlmwt*¹ | (N *amrōd*)] امرود، گلابی
***uruspar** [*ʾwlwspl* = Av. *uru0ßar-*] روده؛ رحم، هسته، عصاره
urwāhm(an) [*ʾwlwʾhm(n*¹*)* | M *ʾwrwʾhm-*] شاد
~īh: شادی، خوشی، لذت
urwar [*ʾwlwl* | M *ʾwrwr*] گیاه، سبزی
***urwāzistan, urwāz-** [*ʾwlwʾc-* = Av. *urwāza-*] خوشحالی کردن، شادی کردن
~išn: خوشحالی، خشنودی
uskārdan, uskār- [*ʾwskʾl-tn*¹ | J ~, (N *sigāl-*)] سگالیدن، فکر کردن، اندیشیدن، بحث کردن

~išn(īh): سگالش، فکر، اندیشه
uspurrīg [ʾwsp̄wlyk¹] = **spurrīg**
us(t)ōfrīt [ʾws(t)wplyt¹ = Av. *usəfriti-*] استوفرید (= نذر، قربانی)
ušahin [ʾwšhyn¹ = Av. *ušahina-*] گاه‌شب (یکی از پنج بخش شبانروز)
ušnūg [ʾwšnwk¹] = **šnūg.**
uštān [ʾwštʾn¹ = Av. *uštāna-*] جان، روان
~īh: نیروی زندگی
~ōmand [-ʾwmnd] زنده، جاندار
uštar [*GMRA* < A *gmlʾ*; ʾwštl | N *uštur*] شتر
~-gāw-palang [ʾwštlgʾp̄plng | N ~] شتر گاو پلنگ، زرافه
uzdehīg [ʾwc-, ʾwzdhyk¹ | M ʾwzdh] تبعید شده؛ بیگانه
~īh: تبعید
uzdēs [ʾwc-, ʾwzdys | ʾwzdys] بت
~-parist [-plst¹ | M -pryst] بت‌پرست
~paristišnīh: بت‌پرستی
~zār [-cʾl | M -cʾr] بتکده
uzēnag [ʾwcynk¹ | N *hazīna*] هزینه، قیمت؛ خروج
uzērin [ʾwz(ʾ)ylyn¹ = Av. *uzayeirina-*] گاه عصر (یکی از پنج بخش شبانروز)
uzīdan [ʾwcytn¹ | M ʾwzyd, ʾwzyh-] خارج شدن
uzmūdan, uzmāy- [ʾwzmwtn¹, ʾwzmʾd-] آزمودن، امتحان کردن، سنجیدن
~išn: آزمایش
uzumburd [ʾwzmbwlt¹ | N *zumurrud*] زمرّد
uzwān [*ŠNA* < A *lšnʾ*; ʾwzwʾn¹ | M ʿzwʾn, (N *zabān*)] زبان، بیان
uzwārdan, uzwār- [ʾwzwʾl-tn¹ | M ʿzwʾrdn] فهمیدن، دانستن
~išn: فهم؛ هزوارش

W

wābar [wʾp̄l | M wʾbr, (N *bāwar*)] باور، ایمان؛ راستی
wābarīgān [wʾp̄lykʾn¹ | M wʾbrygʾn] راست، قابل اعتماد

~īh: اطمینان، اعتماد
wabz [*wpc, wpz*] زنبور
wačast [*wcst*¹ = Av. *wačas-tašti-*] یک بیت از گاهان
waččag [*wck*¹, *(bck*¹*)* | N *bačča*] بچه، طفل، کودک
wad [*SLYA* < A *sryʾ*; *wt*¹ | M *wd*, N *bad*] بد، پلید
~īh: بدی، پلیدی
wād [*wʾt*¹ | M *wʾd*, N *bād*] باد، دم، روان؛ گاه‌نما: نام دومین روز ماه
wadag [*wtk*¹] بد، شریر، مکار
~īh: بدی، شرارت
wādām [*wʾtʾm* | N *bādām*] بادام
wādbān [*wʾtpʾn*¹ | N *bādbān*] بادبان
wad-baxt [*wtbʾht*¹ | N *badbaxt*] بدبخت
wad-dil [*wtdyl* | M *wddyl*, *baddil*] بددل، ترسو؛ از روی ترس
wadgarīh [*wtglyh*] بدکاری، عمل بد
wād-girdag [*wʾtglk*¹ | (N *gird-bād*)] گردباد
wad-gōhr [*wtgwhl* | N *bad-gauhar*] بدگوهر، بدنژاد
wad-kāmag [*wtkʾmk*¹] بدخواه
~īh: بدخواهی
wādrang [*wʾtlng* | N *bādrang*] بادرنگ، خیار
~-bōy [-*bwd* | N -*bōya*] باد رنجبویه
wad|-tōhm [*wtwhm*] = **wad-gōhr.**
~-wāzag [-*wʾck*¹ | (N *gawāža*)] گواژه، دشنام
~-xēm [-*hym*] بدخیم
waf- [*wp-* | P *wf-*, (N *bāf-*)] بافتن
~išn: بافت
wafr [*wpl* | M *wpr*, N *barf*] برف
~ēnag [-*ynk*¹] برفینه (نوعی شیرینی است)
waγdān [*wytʾn*¹ = Av. *waγδana-*] سر (هرمزدی)
wahāg [*whʾk*¹ | M *whʾg*, N *bahā*] بها؛ تجارت، بازرگانی
~burdan: قیمت کردن، تخمین زدن
wahār [*whʾl*, *(bhʾl)* | M *whʾr*, N *bahār*] بهار

~īg [*-yk*[1] | N *-ī*] بهار، بهاری
wahīg [*ZZLA* < A **zmr*[3] *(?)*; *whyk*[1] | M *whyg*, N **bahī*] بزغاله؛درنجوم:برج جدی
wahišt [*whšt*[1] | M *whyšt*, N *bihišt*] بهشت
~īg [*-yk*[1] | N *-ī*] بهشتی
Wahman [*whwmn*[1] | M *whmn*, N *bahman*] بهمن (= اندیشه نیک)، اولین امشاسپند و نگهبان چهارپایان؛ گاه‌نما: نام یازدهمین ماه سال و دومین روز ماه
wăhmān [**w-n*[1] = *w*[3]*hm*[3]*n*[1] | M [3]*w*[3]*hm*[3]*n*, J *whm*[3]*n*, N *bahmān*] بهمان
Wahrām [*wlhl*[3]*n*[1], *w*[3]*hl*[3]*m* | M *whr*[3]*m*, N *bahram*] بهرام (= ایزد جنگ)، پیروزی؛ در نجوم: مریخ؛ گاه‌نما: نام بیستمین روز ماه
ātaxš ī ~: آتش بهرام (مهمترین آتش زردشتیان)
wak [*wk*[1] | N *bak*] بک، قورباغه
wālan [*w*[3]*ln*[1] | (N *barzan*)] برزن، محله، انجمن
walg [*wlg*] = **Warg.**
wālīdan, wāl- [*w*[3]*l-ytn*[1] | N *bālīdan*] بالیدن، افزودن، پیشرفت کردن
~išn: بالش، رشد
wāmīdan, wām- [*w*[3]*m-ytn*[1]] قی کردن
wan [*wn*[1] | N *bun*] درخت؛ تنه، ساقه
~ ī gurgānīg: درخت پسته
~ ī was-tōhmag: درخت بسیار تخمه
wān, ~išn, → **wānīdan.**
wanafšag [*wnpšk*[1] | N *bunafša*] بنفشه
Wanand [*wnnd*] ونند (ستاره)
wandag [*wndk*[1]] بند، طناب
wāng [*KALA* < A *ql*[3]*; w*[3]*ng* | = M, N *bāng*] بانگ، صدا
wānīdan, wān- [*w*[3]*n-ytn*[1] | M *w*[3]*n-yst*] غلبه کردن، مغلوب کردن، نابودن کردن
~išn: نابودی، غلبه
wanīgar [*wnykl*] مسرف
~īh: اسراف، اتلاف
wany [*H(W)BDN* < A *hwbdn*[3], √[3]*bd* | M *wny*] تلف شده، از بین رفته
wany(b)ūdīh [*HWBDN*[1]*bwtyh*, *-YHWWNtyh* | M *wny(b)wdyh*] تباهی، خرابی
[1]**war** [*wl* | M *wr*, N *bar*] بر، سینه

[2]**war** [*wl*] دریاچه
[3]**war** [*wl*] ور (= آزمایش ایزدی)، سوگند
[4]**war** [*wl*] حصار، پناه
wār-, → **wārīdan.**
warāγ [*wl*[3]*g* | J *br*[3]*γ*] کلاغ
waran [*wln*[1]] آرزو، شهوت
warān [*wl*[3]*n*[1]] بره
wārān [*w*[3]*l*[3]*n*[1] | M *w*[3]*r*[3]*n*, N *bārān*] باران
waranīg [*wlnyk*[1]] حریص
~īh: حرص، آز
wārānīg [*w*[3]*l*[3]*nyk*[1] | *bārānī*] باران، بارانی
warāz [*wl*[3]*c* | N *gurāz*] گراز
war-čašm [*wlcšm*] چشم بر سینه
ward-, → [1]**waštan.**
[1]**wardag** [*wltk*[1] | M *wrdg*, N *barda*] برده، زندانی
~īh: بردگی
[2]**wardag** [*wltk*[1]] حالت فحلی حیوان مؤنث
~īh: گرما
***wardānāg** [*wlt*[3]*n*[3]*k*[1] | N *gardanā*] گردنا، سیخ کباب
wardēnīdan, wardēn- [*wltyn-ytn*[1] | (N *gardānīdan*)] گردانیدن، تغییر دادن، عوض کردن
wardišn [*wltšn*[1] | M *wrdyšn*, N *gardiš*] گردش، تغییر، دگرگونی
~īg [*-yk*[1]] گذرا، ناپایدار
~(īg)īh: ناپایداری، بی‌ثباتی
wardyūn [*wltywn*[1] | P *wrdywn*, N *gardūn*] گردونه، کالسکه، درشکه
warg [*wlg* | N *barg*] برگ
wārīdan, wār- [*w*[3]*l-ytn*[1] | M *w*[3]*r-yst*, N *bārīdan*] باریدن
warišn [*wlšn*[1]] رفتار، کردار
[1]**warm** [*wlm* | N *barm*] یاد، خاطر
~ kardan: از بر کردن، به خاطر سپردن
[2]**warm** [*wlm* | N *barm*] آبگیر، استخر

wārom [*w²lwm*] خاطر
warōmand [*wl²wmnd*] مشکوک
~īh: شک
warr [*LBWŠYA* < A *lbwš²*] پشم؛ جامه
warrag [*KNNA* < *?; wlk¹* | M *wrg*, N *barra*] بره، قوچ؛ در نجوم: برج حمل
wars [*wls*] موی
war-wēzag [*wl-w²yck¹*] **andāxtan:** قرعه کشیدن
¹warz [*wlc* | M *wrz*, N *barz*] کار، کشاورزی
²warz [*wlc* | M *wrc|z*] قدرت اعجاز، معجزه
³warz [*wlz* | N *gurz*] گرز، چماق
warz-, ~išn, → **warzīdan.**
warzāg [*wlc²k¹* | (N *warzāw*)] ورزا، گاو نر
warzāwand [*wlc²wnd* | M *wrc²wynd*] ورجاوند (= داری قدرت اعجاز)، نیرومند
warz-būm [*wlcbwm*] زمین کشت شده
warzīdan, warz- [*wlc-ytn¹* | N ~] ورزیدن، کار کردن، عمل کردن؛ کشتن؛ به وجود آوردن
~išn: کشت، کار
warzīgar [*wlcykl* | M *wrzygr*, N *barzīgar*] برزگر، کارگر
was [*KBD* < A *kbyr; ws* | = M, N *bas*] بس، بسیار، فراوان
P wasnād [*wsn²d* | = P] برای، به خاطر
wāspuhr [*w²spwhl*] مهم، اساسی
wāspuhragān [*w²spwhlk²n¹*] ۱ ـ خاص، مخصوص ۲ ـ درباری
~īh: اختصاص
wassad [*wst¹* | N *bussad*] بُسد، مرجان
~ēn [*-yn¹* | N *-īn*] بُسدین، مرجانی
wastar [*wstl* = Av. *wastra-*] جامه، لباس
wastār [*wst'l* | N *bistār*] خودسر، سرسخت؛ مغرور
~īh: خودسری؛ غرور
wāstar [*w²stl*] چراگاه، علوفه
wastarag [*wstlg*] = **wastar.**
wāstaryōš [*w²stlywš* = Av. *wāstryō.fšuyant-*] کشاورز

~īh: کشاورزی
was-tōhmag [*wstwhmk¹*] بسیار تخمه
was-xwāstag [*KBDhw²stk¹*] توانگر، ثروتمند
wasyār [*wsy(k)²l* | N *bisyār*] بسیار، فراوان
P wāš [*w²š* | = P] علوفه، کاه
***wašag** [*wšk¹* | N *uša?*] نوعی آبجو
waštag [*wštk¹*] بیمار، مریض
~īh: بیماری، مرض
¹waštan, ward- [*wštn¹, wlt-* | M *wštn, wrd-*, N *gaštan, gard-*] گشتن، برگشتن، منحرف شدن؛ تغییر کردن
~išn, → **wardišn.**
²waštan [*wštn¹*] = **wārīdan.**
waštīh [*wštyh*] = **waštagīh.**
wattar [*SLYtl*, → **wad** | M *wtr*, N *bat(t)ar*] بد، بدتر، ناپسند
~īh: بدی، تبهکاری
wattom [*wttwm*] بدترین
waxr [*w²hl* | (P *wxr-*)] خمیده، کج
¹waxš [*whš* (M *w²xš*)] روح
²waxš [*whš*] سود، بهره
waxš, ~išn, → **¹·²waxšīdan.**
waxšendag [*whšndk¹* | P *wxšyndg*] سوزان، شعله‌ور
waxšgar [*whšgl*] رباخوار
¹waxšīdan, waxš- [*whš-ytn¹* | P *wxš-*] افروختن، سوختن، شعله‌ور شدن
²waxšīdan, waxš- [*whš-ytn¹*] افزودن، بالیدن
~išn: رشد
waxšīg [*whšyk¹*] روحانی
waxšwar [*whšwl* | N *waxšūr*] وخشور، پیغامبر
~īh: پیغامبری
P wāxtan, wāž- [*w²htn¹, w²c-* | P *w²xtn, w²c-*] حرف زدن، گفتن
¹way [*w²d* = Av. *way-*] پرنده
²way [*w²d* = Av. *wayu-* | P *wyw*] هوا، جوّ

~ ī wattar: وای بدتر (دیو)
~ ī weh: وای به (ایزد)
wāy [*w²d* | M *w²y*, N ~] اندوه
¹wāy- [*w²d-* | M *w²y-*] پرواز کردن
~endag [*-(y)ndk¹* | J *wβ²ynd²*] پرنده
wāyīdan, ²wāy- [*w²d-ym¹*] وزیدن (باد)
wayōdagān [*wydwtk²n¹* | M **wywdg²n*, N *bayōgān(ī)*] بیوگانی، عروسی، جشن
waz-, ~išn(īg), → wazīdan.
wāz [w²c | = M, (N bāǰ)] سخن، کلام؛ باژ (دعای قبل از غذا)
~griftan: باژ گرفتن (= دعا خواندن)
¹,²wāz-, ~išn, → ¹,²wāzīdan.
P wāž-, → wāxtan.
wāzag [*w²ck¹*] گفته، سخن
wazaγ [*wzγ* | N ~, *bazaγ*] وزغ
wāzār [*w²c²l* | M *w²c²r-*, N *bāzār*] بازار
wāzāragān [*w²c²lk²n¹* | M *w²c²rg²n*, N *bāzārgān*] بازرگان
~īh: بازرگانی، تجارت
wazīdan, waz- [*wc-ytn¹* P *wz-*, N ~] وزیدن (باد)، حرکت کردن
~išn: وزش
~išnīg: متحرک
¹wāzīdan, wāz- [w²c-ytn¹] حرکت دادن، راندن؛ پرواز کردن
~išn: پرواز
²wāzīdan, wāz- [*w²c-ytn¹* | N *bāzīdan*] بازی کردن، تفریح کردن
-wāzīg [*-w²cyk¹* | N *-bāz*] ـ بازیگر
wazr [*wzl*] = **³warz.**
wēd [*wyt¹* | N *bēd*] بید
weh [*ŠPYL* < A *špyr; wyh* | M *why, wyh*, N *bih*] به (= بهتر)، خوب
~īh: خوبی
~-dēn [*-dyn¹* | N *bih-dīn*] بهدین، دین زردشتی
wēhm [**wyyhm* | M *wyhm*] وسیع، پهن، فراخ
~īh: پهنا، فراخی

wēm [*wym* | = P] صخره
wēmār [*wym²l* | M *wym²r*, N *bēmār*] بیمار، مریض
~īh: بیماری
wēn [*wyn¹*] دم
wēn-, ~išn(īg), → dīdan.
wēnāb [*wyn²p̄* | N *bīnāb*] بیناب، دید
~dāg [*-d²k¹, t²k¹*] پدیدار
wēnāg [*wyn²k¹* | M *wyn²g*, N *bīnā*] بینا
~īh: بینایی، بینش
wēnīg [*wynyk¹* | M *wynyg*, N *bīnī*] بینی
wēnōg [*wynwk¹* | N *bunū*] بنو (= عدس)
wēš [*wyš* | =M, N *bēš*] بیش، بیشتر
wēšag [*wyšk¹* | N *bēša*] بیشه، جنگل
~estān [*-st²n¹*] بیشه‌زار
~īg [*-yk¹*] جنگلی
wēwag [*wdpk¹* | N *bēwa*] بیوه
¹wēxtan, wēz- [*NSHWN-tn¹* <A √ *nsḥ; wyhtn¹, wyc-* | P *wyxt-*, N *bēxtan, bēz-*]
بیختن، گزیدن، انتخاب کردن، تصفیه کردن، پاک کردن، جدا کردن، غربال کردن
~išn: گزینش
²wēxtan, wēz- [*wyhtn¹, wyc-*] افکندن، تاب دادن، چرخاندن، ریختن
wēzag [*w²yck¹*] قرعه
Wīdadafš [*wydtpš* = Av. *wīdaδafšū-*] ویددفش (اقلیم جنوب غربی از هفت اقلیم)
widang [*wtng* | P *wdng*] زحمت، سختی، مشقت
widār [*wt²l* | N *gudār*] گدار، گذر
widarag [*wtlg* | M *wdr*, N *guδar*] گذر، راه
widardan, wider- [*wtltn¹, wt(y)l-* | M *wd(y)r-*, N *guδar-*] گذشتن، عبور کردن، مردن
~išn(īh): گذر، گذشت، مرگ
~išnīg: گذرا
widārdan, widār- [*wt²l-tn¹* | M *wyd²r-*, N *guδārdan*] گذاردن، حمل کردن؛ تاب آوردن، تحمل کردن

widārīdan [*wt'lytn*[1]] = **widārdan**.
widaštan [*wtštn*[1] | N *guðaštan*] = **widardan**.
widāxtan, widāz- [*wt'htn*[1], *wt'c-* | (P *wd'c-*), N *gudāxtan, gudāz-*] گدازاندن، حل کردن
widāzīhistan, widāzīh- [*wt'cyh-stn*[1]] گداختن، حل شدن
wider-, ~išn(īg, -īh), → **widardan**.
widerān [*wt(y)l'n*[1] | N *guðarān*] گذران، مردنی
widest [*wt(y)st*[1] | N *bidast*] بدست، وجب (= نه اینچ)
~īg [*-yk*[1]] بدستی، وجبی، به اندازهٔ وجب؛ کوتاه قد
widimās [*wtym's* | (M *wyd'm's*)] شگفتی، اعجاز
~īg [*-yk*[1]] شگفت‌انگیز
~īh: معجزه
widimušt [*wtymwšt* | M *wd(y)mwšt*] شگفت‌زده
~īh: شگفتی
***wīdwar** [*wytwl*] خرسند، متوکل
~īh: خرسندی، توکّل، تسلی
wiftag [*wyptk*[1]] مفعول بودن
wigrād [*wgl't*[1] | N *bīdār*] بیدار، زرنگ
wigrādan, wigrās- [*wgl'tn*[1], *wgl'-* | M *wygr'd, wygr's-*] بیدار شدن، برخاستن
~išn(īh): بیداری
wih-, → **wistan**.
wihān(ag) [*wh'n(k)*[1], *(b-)* | M *wh'ng*, N *bahāna*] بهانه (= سبب)، علت
wihēz- [*wyhyc-* | M *whyz-*] حرکت کردن، پیشروی کردن
wihēz(ag) [*wyhyc(k*[1]*)*] پیشروی، حرکت
~agīg [*-yk*[1]] متحرک؛ اندرگاهی (= کبیسه)
wihīr- [*whyl-* | (M *whwr-*)] تغییر کردن
~išn: تغییر
wimand [*wymnd* | = M] حد، سامان، مرز
~īg, ~ōmand [*-yk*[1], *-'wmnd*] سامانمند، محدود
***wimēhgēn** [*wmyhkn*[1] | M *wymyh-*] * خوش‌ترکیب
wimuštan [*wymwštn*[1] | M *wymrz-* (< P)] خراب کردن، نابود کردن

win [*wn*[1]] ون (نام سازی است)
wināh [*wn's* | M *wyn'h*, N *gunāh*] گناه، جرم
wināhgār [*wn'sk'l* | M *wn'hg'r*, (N *gunāhkār*)] گناهکار
~īh: گناهکاری
wināhīdan, wināh- [*wn's-ytn*[1] | M *wyn'h-*] تباه کردن، صدمه زدن، خراب کردن
~išn: تباهی، صدمه، خرابی
winastag [*wnstk*[1]] خراب، فاسد
windādan, wind- [*HŠKHWN-tn*[1] <A *hškḥ*, √ *škḥ*; *wnd'tn*[1] | M *wynd'd*, *wynd-*] یافتن، به دست آوردن، کسب کردن
~išn: درآمد، کسب
~išnīg: یافتنی
winǰišk [*wncšk*[1] | N *gunǰišk*, *binǰišk*] گنجشک
win(n)ārdan, win(n)ār- [*wyn'l-tn*[1] |M *wyn'r-dn*] آراستن، مرتب‌کردن، منظم‌کردن
~išn: آرایش، نظم
win(n)irdan [*wynltn*[1] | M *wynyrdn*] ترتیب یافتن، منظم شدن؛ ماندن
[1]**wīr** [*wyl* | M *wyyr*] پهلوان، مرد
[2]**wīr** [*wyl* | M *wyr-*, N *bīr*] ذهن، یاد
[3]**wīr** [*wyl* | N *bīr*] بیر، رعد
wirāstan, wirāy-, (P *wirāz-*) [*wyl'stn*, *wyl'd-*, *(wl'c-)* | M *wyr'st*, *wyr'y-*, (P *wyr'št*, *wyr'z-*)] ترتیب دادن، آماده کردن، پیراستن، آباد کردن
~išn(īh): آرایش، ترتیب
wirēg [*wlyk*[1] | N *gurēγ*] گریز، فرار
wirēxtan, wirēz- [*OLYKWN-tn*[1] <A √ *'rq*; *wlyhtn*[1], *wlyc-* | P *wryxt*, N *gurēxtan*, *gurēz-*] گریختن، فرار کردن
wīrōmandīh [*wyl'wmndyh* | M *wyrwmndyy*] یاد
wirōzag [**wlwck*[1] | (P *wrwc*)] برق
wis [*wys* | = M] ده
wisāndan, wisān- [*ws'n-dn*[1]] جدا کردن
~išn(īh): جدایی
wisāy- [*ws'd-* | M *wys'y-*] آسودن
wisbed [*wyspt*[1] | M *wysbyd*] رئیس ده، کدخدا

wisē [*wsydy* | (P *wsyd*), N *gusē*] گسی، گسیل
~kardan: گسیل کردن، فرستادن
wisistan, wisin(n)- [*wsstn*[1], *wsyn-* | N *gusistan*, *(gusil-)*] گسستن، پاره کردن
wisp [*wsp* | M *wysp*] هر، همه
wispurdan, *wispar- [*wspwltn*[1]] به پای سپردن، پایمال کردن
wīst [*20; wyst*[1] | = M, N *bīst*] بیست
wistan, *wih- [*ŠDYTWN-tn*[1] < A √ *šdh; wstn*[1]] افکندن، پرتاب کردن
wistar(ag) [*wstl(g)* | N *bistar*] بستر، پوشش
wistardan, wistar- [*wstl-tn* | N *gustardan*] گستردن
wistāx [*wst'hw*[1] | M *wyst'h*, N *gustāx*, *bistāx*] گستاخ، معتمد
~īh: گستاخی، اعتماد
wiš [*w(y)š* | M *wyš*, N *guš*] زهر، سم، زرداب
wišād [*ŠLYTWNt*[1], *wš't*[1] | M *wš'd*, N *gušād*] گشاده، رها، باز
wišādan, *wišāy- [*ŠLYTWN-tn*[1] < A √ *šrh; wš'tn*[1] | M *wyš'dn*, *(wyš'h-)*, N *gušādan*, *gušāy-*] گشادن، باز کردن، آزاد کردن
wišād-dar [*ŠLYTWNt*[1] *BBA*] میهمان‌نواز، گشاده در
wišād-dwārišnīh [*wš't*[1] *dwb'lšnyh*] بدون کشتی یا شبی راه رفتن
wišān- [*wš'n-* | = P] تکاندن، فروریختن
***wišāy-**, → **wišādan.**
wiškar [*wškl* | N *bišgar(d)*] بشگرد (= شکارگاه)، صحرا
wiškīdan, wiškin(n)- [*wškytn*[1], *wškn-*] بخش کردن، جدا کردن
~išn: جدایی
wiškōfag [*wškwpk*[1] | N *biškōfa*] بشکوفه (= شکوفه)
wiškuftan, wiškōf- [*wškwp-tn*[1] | J *gwškwftn*, *gwškwβ-*] شکفتن؛ از تخم درآمدن
wišōb-, ~išn(īg), → wišuftan.
wišōmand [*wš'wmnd*] زهردار، سمی
wišūdag [*wšwtk*[1] | (M *ghwdg*)] سقط شده، موجود اهریمنی
wišūdan [*wšwtn*[1]] زادن (اهریمنی)
wišuftan, wišōb- [*wšwp-tn*[1] | M *wšwb-*, N ***gušuftan***] آشفتن، بر هم زدن، ویران کردن
~išn: خرابی

~išnīg: خراب شدنی
***wixšay-** [*whšd-*] بخشاییدن، گذشت کردن
~išn(īh): گذشت، شکیبایی
~išnīg: با گذشت، شکیبا
[1]**wiyābān** [*w(y)d'p'n*[1] | P *wy'b'n*, N *bīābān*] بیابان
[2]**wiyābān** [*wyd'p'n*[1]] گمراه، سرگردان؛ فریب خورده
~īh: گمراهی، فریب
wiyābānēnīdan, wiyābānēn- [*wyd'p'nyn-ytn*[1]] گمراه کردن، فریفتن
wiyābān|garīh [*wyd'p'nklyh*] فریب
~īg [*-yk*[1]] سرگردان، گمراه، مغشوش
wiyāftan, *wiyāb- [*wd'ptn*[1] | M *wy'b-*] باز کردن (دهان)
wiyān [*wyd'n*[1] | M *wy'n*, N *giyān*] چادر
wiyōz- [*wydwc-*] باز کردن، شل کردن
***wiyufs-** [*wdwps-*] شادی کردن
~išn: شادی
~išnīg: شاد
wizandag [*wzndk*[1]] لرزه
wizandīdan, wizand- [*wznd-ytn*[1]] تکان خوردن، لرزیدن
~išn: لرزش
wizār [*wc'l* | M *wc'r*] جدایی؛ توضیح، شرح
wizārdan, wizār- [*wc'l-tn*[1] | M *wyc'rd*, *wyc'r-*, J *bz'rd-*, N *guzārdan*] جدا کردن؛ شرح دادن، تفسیر کردن؛ گزاردن، اجرا کردن، رستگار شدن
~išn: تصمیم، گزیر؛ رستگاری
wizārd-wars [*wc'lt*[1] *wls*] با موی دو تا
Wizarš [*wyzlš*] وِزَرش (نام دیو)
wizāyīdan, wizāy- [*wyz'd-ytn*[1], *wyz'd-* | M *wyz'y-*, N *guzāy-*] آسیب‌رساندن، زیان رساندن، صدمه زدن
~išn: صدمه، زیان
~išnīg: صدمه زننده، زیان‌آور
wizēn [*wcyn*[1] | N *guzīn*] گزین، انتخاب
wizend [*wz(y)nd* | M *wzynd*, N *guzand*] گزند، آسیب، صدمه

wizēngar [*wcynkl*] گزیننده؛ انتخابی

wizīdan-, wizīn [*wcytn*[1], *wcyn-* | M *wcyd*, N *guzīdan*, *guzīn-*] انتخاب‌کردن، گزیدن،ترجیح دادن، تمیز دادن

wizīhīdan, wizīh- [*w(y)cyh-tn*[1]] جدا شدن

~īšn(īh): جدایی؛ پگاه

wizīn-, → **wizīdan.**

wizīr [*wcyl*] گزیر، تصمیم، داوری

wizīristan, wizīr- [*wcyl-stn*[1] | J *bzyr-*, N *guzīr-*] صرف‌نظر کردن، اجتناب کردن

~išnīg: اجتناب‌پذیر

wizistan [*wcstn*[1] | M *wcyst*] آموختن

wizōstan, wizōh/y- [*wcwstn*[1], *wcwd-* | (J *bzwb-*, N *pižōhīdan*)] پژوهیدن، رسیدگی کردن

~išn: پژوهش

wizūdan [*wyzwtn*[1]] = **wizāyīdan.**

wizurd [*wcwlt*[1]] راست، معتبر، واقعی

~īh: راستی، اعتبار

Wōrūbaršt [*w'wklwblšt*[1] = Av. *wouru.barəštī-*] وروبرشت (نام اقلیم شمال غربی از هفت اقلیم)

Wōrūǰarst [*w'wklwclšt*[1] = Av. *wouru.ǰarəštī-*] وروجرشت (نام اقلیم شمال شرقی از هفت اقلیم)

wurrōyistan, wurrōy- [*HYMNN-stn*[1] < A *hymn*, √ 'mn | M *wrwyst*, *(wrw-)*, J **brwy-*, *grww-*, N *brw-*, *girawīdan*] گرویدن؛گزیدن

~išn [*whwdlšn*[1]] گروش، ایمان

wuzurg [*LBA* < A *rb'*; *wc(w)lg* | M *wzrg*, N *buzurg*] بزرگ، عظیم

~īh: بزرگی، اندازه

wuzurg-framādār [*LBA plm't'l*] بزرگ فرمدار، نخست‌وزیر

X

xāk [*APLA* < A *'pr'*; *h'k*[1] | N ~] خاک، زمین

xām [*h'm* | N ~] خام، نارس

xāmīz [*h'myc* | N ~] خامیز (= گوشت نمک سود)

xāmōš [*h'mwš* | N ~] خاموش

[1]xān [*h'n*[1] | P *x'n*, N ~] خانه

~ud mān: خان و مان، مسکن

[2]xān [*h'n*[1] | P *x'n*] خان، چشمه

xānag [*BYTA* < A *byt'*; *h'nk*[1] | N *xāna*] = **[1]xān.**

xandīdan, xand- [**GHBHWN-ytn*[1] < A √ *ghk*, یا √ **qhqh*; *hnd-ytn*[1] | (M *xnyst*), N ~] خندیدن

xānīg [*h'nyk*[1] | M *x'nyg*, N *xānī*] = **[2]xān.**

xar [*HMRA* < A *hmr'*; *hl* | N ~] خر، الاغ

xār [*h'l* | M *x'r*, N ~] خار

xar-buz [*hlbwc* | M *xrbwz*] خربز (= بز ماده)

xar-gōš [*hlgwš* | N ~] خرگوش

xārōmand [*h'l'wmnd*] خاردار

xār-pušt [*h'lpwšt*[1] | N ~] خارپشت، جوجه‌تیغی

xastan [*hstn*[1] | M *xst*, N ~] آسیب رساندن، خستن، مجروح کردن

xašēn [*hšyn*[1] | N *xašīn*] خشن، کبود

xāyag [*h'd(y)k*[1] | N *xāya*] خایه، تخم

~-dēs [*-dys*] تخم‌مرغی شکل، بیضوی

xayūg [*h('')dwk*[1] | N *xayū*] خیو، آب دهان

xaz [*hz* | N ~] خز

xēm [*hym*] خیم، طبیعت

xĕšm ['*yšm*, *hšm* | M *xyšm*, N *xišm*] خشم، دیو خشم

~ēn [*-yn*[1] | M *-yn*] خشمگین

xīg [*ZKYA* < A *zq'* | N *xī(k)*] خیک

xīndag [*hyndk*[1] | M *xyndg*] بیمار، مریض

~īh: بیماری، مرض

xīr [*CBW'* < A *ṣbw*; *hyl* | M *xyr*] چیز، کار

xirs [*hls* | N ~] خرس

xišt [*hšt*[1] | (P *hyštyg*), N ~] خشت

xwahar [*AHTEI*, → **xwah**; *hw'hl* | (M *xw'r*), N xwǎhar] خواهر
xwahl [*hw'hl* | (M *xwhr*), N ~] خوهل، خمیده، منحنی
xwā(h)rīh [*hw'(h)lyh* | M *xw'ryy*] شادی، خوشبختی، سعادت
xwālist [*hw'lyst*[1] | (M *xw'ryst*)] مطبوع‌ترین، شیرین‌ترین
xwamn [*hwmn*[1], *ḫmn*[1] | M *xwmn*] خواب، رؤیا
~-wizār [*-wc'l*] خوابگزار
xwān [*hw'n*[1] | M *xw'n*, N ~] خوان، سفره، سینی
xwandan, xwān- [*KRYTWN-*, *KLYTWN-tn*[1] < A √ *qr'* | M *xwnd*, *xw'n-*, N *xwāndan*] احضار کردن، خواندن
Xwanirah [*hwnyls* = Av. *x'aniraθa-*] خونیره (نام اقلیم مرکزی از هفت اقلیم)
[1]**xwar** [*hwl* | M *xwr*, N ~] خور (= خورشید)؛ گاه‌نما: نام یازدهمین روز ماه
[2]**xwar** [*hwl* = Av. *x'ara-*] خور (نام درجه‌ای از گناه)
xwar-, ~išn, → **xwardan.**
[1]**xwār** [*hw'l* | M *xw'r*; N ~] آسان، سبک؛ خوار، فرومایه
~īh: آسانی ← xwāhrīh
[2]**xwār** [*hw'l* | M *xw'r*] خوراک
xwār-, ~išn, → **xwārīdan.**
xwaran [*hwln*[1] | M *xwrn*] میهمانی، ضیافت
xwarāsān [*hwl'sn*[1] | M *xwr'sn*, N ~] طلوع (خورشید)، مشرق
xwār-bār [*hw'lb'l* | M *xw'r w b'r*, N ~] خواربار
xwardan, xwar- [*OŠTEN-tn*[1] < A *'šth*, √*šth*; *hwltn*[1] | M *xwrdn*, *xwr-*, N ~] خوردن، مصرف‌کردن
~išn: خورش
~išīng: خوردنی
~išnīh: خوراک، خورش
xwardār [*hwlt'l*] خوردنی (شرعی)
xwardīg [*hwltyk*[1] | M *xwrdyg*, N ~*ī*] خوردی، خوراک
xwārēn [*hw'lyn*[1]] خوردنی
xwārēn- [*hw'lyn-*] خوراندن، نوشاندن؛ غذا دادن؛ آبیاری کردن
xwarg [*hwlg* | J *xwwrg*] خُل، گُل آتش
xwārīdan, xwār- [*hw'l-ytn*[1]] آشامیدن

xōg [*hwk*[1] | N *xwk*, *xōy*] خوی، خیم، طبیعت، منش
xōn [*DMYA* < A *dm'*; *hwn*[1] | M *xwn*, N *xūn*] خون
xormā [*T*[g] < A *tmryn*; *hwlm'k*[1] | N ~] خرما
xrad [*hlt*[1] | M *xrd*, N *xirad*] خرد، عقل
~īg, ~ōmand [*-yk*[1], *-'wmnd* | N *-mand*] خردمند
xrafstar [*hlpstl* = Av. *xrafstra-*] حیوان موذی، حشرهٔ زیانکار
xrīdan, xrīn- [*ZBNN-tn*[1] < A √*zbn* | M *xryd*, *xryn-*, N *xarīdan*, *(xar-)*] خریدن
xrōhak [*hlwhk*[1] | N ~] خروهک، مرجان
xrōs [*DYLKA* < A *dkr'*; *hlws* | P *xrws*, N *xurōs*] خروس
xrōstan [*hlwstn*[1] | M *xrwst*] خروشیدن، خواندن
xūb [*hwp* | M *xwb*, N ~] خوب
~īh: خوبی
xuftan, xufs- [*HLMWN-tn*[1] < A √ *ḥlm*; *hwptn*[1], *hwps-* | M *xwpt*, N *xuftan*, *xusp-*] خفتن
xumb [*hwmb*[1] | M *xwmb*, N ~] خُم، کوزه
xunak [*hwnk*[1] | M *xwnk*, N *xunuk*] خوشا! خنک!
xurdruš [*hwldlwš*, *-dlpš* = Av. *xrwidruš*] خونین نیزه (لقب دیو خشم که بعدها به غلط به «* برافراشته درفش» تفسیر شده است)
xwāb [*hw'b* | N ~] خواب
xwābar [*hw'pl* | M *xw'br*] نیکوکار، مهربان
~īg [*-yk*[1]] نافع
~īh: احسان، نیکوکاری
xwad [*BNPŠE* < A *b-npš-h*; *hwt*[1] | M *xwd*, N ~] خود؛ براستی
~īh: خودی، عصاره
xwadāy [*hwt'y* | M *xwd'y*, N xudāy] سرور، خدا
~īh: سروری، فرمانروایی
~wār [*-w'l*] خدایوار، آقاوار
xwad-dōšag [*hwtdwšk*[1]] خودخواه
~īh: خودخواهی
xwah [*AHTE* < A *'ḥth* | N ~] خواهر
[1,2]**xwāh-, ~išn,** → **xwastan, xwāstan.**

~išn: آشامیدنی، شربت
xwarōfrān [*hwl(ʾ)wplʾn*¹ | M *xwrwprʾn*] غروب (خورشید)، مغرب
xwarrah [*GDE* < A *gdh* | (M *prh*, N *farr*)] فره، شکوه، خوشبختی
~ōmand [-ʾ*wmnd*] با شکوه، خوشبخت
xwaršēd, → **xwarxšēd.**
xwārtar [*hwʾltl*] (گناه) سبک
xwarwarān [*hwlwlʾn*¹, -*blʾn*¹] = **xwarōfrān.**
xwar(x)šēd [*hwl(h)šyt*¹ | M *xwrxšyd*, N *xuršēd*] خورشید
xwāstag [*NKSYA* < A *nksyʾ; hwʾstk*¹ | M *xwʾstg*, N ~*a*] خواسته، ثروت
~ōmand [-ʾ*wmnd*] ثروتمند
xwastan, ¹xwāh- [*(Y)PLHWN-tn*¹ < A √ *plḥ; hwstn*¹, *hwʾd-* | J *xwh-*, N *xwast*] پایمال‌کردن، خستن؛ کوفتن، لگدمال‌کردن
~išn: لگدمال
xwāstan, ²xwāh- [*BOYHWN-stn*¹ < A √ *bʿy; hwʾstn*¹, *hwʾd-* | M *xwʾstn*, *xwʾh-*, N ~] خواستن، آرزوکردن، جستجوکردن؛ جلب‌کردن، کسب‌کردن
~išn: خواهش، آرزو
xwastūg [*hwstwk*¹ | N *xustū*] خستو، معترف
~īh: خستویی، ایمان، باور
xwaš [*BSYM* < A *bsym; hwš* | M *xwš*, N ~] خوش، شیرین، زیبا
~īh: خوشی، لذّت
xwēd [*hwyt*¹ | M *xwyd*, N ~] خوید، تر
~īh: خویدی، تری
xwēdōdah [*hwytw(k)ds*, -*dʾt*¹ = Av. *xᵛaētwadaθa-*] خویدوده (= ازدواج با نزدیکان)
xwēn-āhan [*hw(y)nʾsyn*¹ = Av. *xᵛaēna- (ayah-)*] خماهن، سنگ آهن
xwēš [*NPŠE* < A *npš-h: hwyš* | M *xwy(h)š*. N ~] خویش
~īh: خویشی، تملک
~āwand [*hwyšʾwnd* | N ~] خویشاوند
xwēšēnīdan, xwēšēn- [*hwyšyn-ytn*¹] از آن خویش کردن، به خود اختصاص دادن
xwēš-kār [*hwyškʾl*] وظیفه‌شناس
~īh: وظیفه‌شناسی
xwēš-tan [*NPŠE tn*¹ | N ~] خویشتن

xwĕy [*hwyd* | N *xway*] خوی، عرق
xwistan [*hwystn*¹] خوی ریختن، عرق کردن
xwurd [*hwlt*¹ | N ~] خرد، کوچک
xwurdag [*hwltk*¹ | N ~*a*] خرده؛ جزیی، در نجوم: خانهٔ ماه؛ قسمتی از پای اسب (از مچ پا تا استخوان سم)
~īh: خردی، کوچکی

Y

P yad [*yt*¹ | P *yd*] تا؛ به طوری که
yak, → **ēk.**
yākand [*yʾknd*, -*nt*¹ | P *yʾkwnd*, N ~] یاکند، یاقوت
yal [*yl* | N ~] یل، پهلوان
yāsaman [*yʾsmn*¹ | N ~] یاسمن
yask [*ysk*¹ | = M] بیماری، مرض
yasn [*ysn*¹ | = M] ستایش، پرستش
yašt [*yšt*¹ | = M] پرستش، دعا
yaštan, yaz- [*YDBHWN-tn*¹ < A *ydbḥwn*, √*dbḥ; yštn*¹, *yc-* | M *yz-*] پرستیدن، جشن گرفتن، سرودن
~išn: پرستش
yāt [*yʾt*¹ = Av. *yāta-*] یات (نام درجه‌ای از گناه)
P yāwēd(ān) [*yʾwyt(ʾn)*¹ | P. *yʾwyd(ʾn)*] جاویدان، همیشگی
yaz-, ~išn, → **yaštan.**
yazad [*yzdt*¹ | M *yzd*, N *īzad, yazd*] ایزد، خدا
yāzdah [*yʾcdh* | M *yʾzdh*, N ~] یازده
yazadān [*yzdʾn*¹] *(pl.)* ایزدان، مینوها
yōǰdahr [*ywšdʾsl* | M *ywǰdhr*] پاک، مقدس
~īh: پاکی، تقدس
yōǰdahrgar [*ywšdʾslkl*] پاک‌کننده
~īh: پاک‌سازی، تقدیس

yōz [*ywc* | N ~] یوزپلنگ

Z

zādag [*z'tk*[1] | M *z'dg*, N *zāda*] زاده؛ بچه
zadan, zan- [*MHYTWN-tn*[1] < A √ *mḥ'; ztn*[1], *zn-* | M *zdn*, *zn-* N ~] کشتن، زدن، تنبیه کردن، ضربه زدن، کوفتن
~išn: آزار، ضربه
zādan, zāy- [*YLYDWN-tn*[1] < A √ *yld; z'tn*[1] | M *z'd*, *z'y-*, N ~] زادن؛ زاده شدن
~išn: زایش
~išnīg: زاده، هستی یافته، جانور (بطور کلی)
zadār [*zt'l*] زننده؛ نابودکننده، مخرب
zadūg [*ztwk*[1] | (N *žad*)] ژد، صمغ
zafar [*zpl* | N ~] زفر (دهان اهریمنی)
***zahā** [*zh'(k*[1]*)*] گودی
zahābag [*zh'pk*[1] | N *zahāb*] زهاب، چشمه
[1]**zahag** [*zhk*[1], *(z'hk*[1]*)* | M *zhg*, N *zah*] زه (= بچه)، فرزند
[2]**zăhag** [*z'hk*[1]] عنصر (آب، آتش، هوا، خاک)
zahagōmand [*zhk'wmnd*] آبستن، حامله
zahār [*zh'l* | N ~] زهار، آلت تناسلی مرد و زن
***zahīh** [*zhyh*] = **zahā.**
zahr [*z'hl* | M *zhr*, N ~] زهر، سم
zahrag [*z('*)*hlk*[1] | N ~*a*] زهره، صفرا
zalūg [*zlwk*[1] | N *zalū*] زالو
zam [*zm* | P *zmg*] زمستان
zamān [*ODNA* < A *'dn'; zm'n*[1], *zmn*[1] | M *zm'n*, N ~] زمان، ساعت
~ag [*zm'nk*[1]] = **zamān.**
***zamānīg** [*zm'nyk*[1]] زمانی (= مزمن)
zāmēnīdan, zāmēn- [*z'myn-ytn*[1] | M *z'myn-*] فرستادن، هدایت کردن
zamestān [*zmst'n*[1] | (M *dmyst'n*), N ~] زمستان

zamīg [*z-*, *zmyk*[1] | M *zmyg*, N *zamī*] زمی، زمین
~īg [*-yk*[1]] خاکی، زمینی
~-paymānīh [*-ptm'nyh*] هندسه
zāmyād [**z'md't*[1] *(zām-yazd? = z'myzdt*[1] بد خوانده شدهٔ*)* | M *z'my'd*, N ~] زامیاد؛ گاه‌نما: نام بیست و هشتمین روز ماه
zan [*NYŠE* < A *nšh; zn*[1] | = M, N ~ *(pl. -ān, -īn)*] زن، همسر
zan-, ~išn, → **zadan.**
[1]**zand** [*znd* | N ~] زند، تفسیر، توضیح
[2]**zand** [*znd* | = M] ناحیه، قبیله
zandag [*zndk*[1] | N *zanda*] ژنده، بزرگ، عظیم
zandbed [*zndpt*[1] | M *zndbyd*] رئیس ناحیه، قبیله
zandīk [*zndyk*[1] | N ~] زندیق، مانوی
~īh: زندیقی
zang [*zng*] ساق پا، قوزک پا
zangīg [*zngyk*[1] | N *zangī*] زنگی، سیاه
zanǰīr [*zncyl* | (P *zyncyhr*), N ~] زنجیر
zānūg [*z'nwk*[1] | P *z'nwg*, N *zānū*] زانو
zard [*zlt*[1] | N ~] زرد
~īh: زردی
zardag [*zltk*[1] | N *zarda*] زردهٔ (تخم‌مرغ)
zardak [*zltk*[1] | N ~] زردک
zard|-ālūg [*zlt'lwk*[1] | N ~*ū*] زردآلو
~čōbag [*-cwpk*[1] | N ~*čōba*] زردچوبه
Zardu(x)št [*zltw(h)št*[1] | (M *zrdrwšt*), N *Zardušt*] زردشت
zargōn [*zlgwn*[1] | P *zrgwng*, N *zaryūn*] زرگون، سبز، تازه
~īh: زرگونی
zarīg [*zlyk*[1] | M *zryg*] زاری، اندوه
~ōmand [*-'wmnd*] اندوهگین، غمگین
zarmān [*zlm'n*[1] | M *zrm'n-*, N ~] مرد پیر؛ پیری، فرتوتی
~īh: پیری
zarr [*ZHBA* < A *zḥb'; DHBA* < A *dḥb'* | M *zr-*, N ~] زر

~ēn [*ZHBAyn*[1], *zlyn*[1] | M *zryn*; N *~īn*] زرین
~(ī)gar [*zlykl* | N *~gar*] زرگر
zarwān [*zlwp'n*[1] | P *zrw'n*] پیری
zastan, zǎy- [*zstn*[1], *z('')d-*] خواستن، تقاضا کردن
zaxm [*ztm*, *z'hm* | (P *jxm*), N *~*] زخم
zay [*zydȳ* = Av. *zaya-*] اسلحه، ابزار
zǎy-, → **zastan.**
zāy-, ~išn(īg), → **zādan.**
zāyč(ag) [*z'yc(k*[1]*)* | N *zāyča*] زایچه
zāyistan [*z'dstn*[1]] = **zastan.**
zayt [*zyt*[1]] زیتون
zāz [*z'z* | = M, (N *žāž*] ژاژ، علف هرز
***zēfān** [*zyp'n*[1] | (N *zīf*)] بد، نادرست
[1]**zēn** [*zyn*[1] | = M] زره، اسلحه
[2]**zēn** [*zyn*[1] | N *zīn*] زین
zēn-abzār [*zyn'p̄c'l* | N *zīnafzār*] زین‌افزار
zēnāwand [*zyn'wnd*] زرنگ، زیرک
zēndān [*zynd'n*[1] | = M, N *zindān*] زندان
~bān [*-p'n*[1] | N *-bān*] زندانبان
~īg [*-yk*[1] | N *-ī*] زندانی
zēnēnīdan, zēnēn- [*zynyn-ytn*[1]] مراقبت کردن، حفظ کردن
zēnhār [*zynh'l* | N *zinhār*] زنهار، پشتیبانی، حمایت
zēnīg [*zynyk*[1]] مسلح
***zibāl** [*zb'l* | N *zībāl*] زیبال (= حیوان تندرو: اسب و...)
zīh [*zyh* | N *zih*] زه
zīndag [*zy(w)ndk*[1] | M *zyndg*, N *zinda*] زنده، دارای زندگی
~īh: زندگی
zīndakkar [*zywndkkl* | M *zyndkr*] زنده‌کننده، حیات‌بخش
zīnēnīdan, zīnēn- [*zynyn-ytn*[1]] آسیب رساندن، صدمه زدن
zīrak [*zylk*[1] | M *zyr*, N *~*] زیرک، عاقل
zīstan, → **zīwistan.**
zišt [*zyšt*[1] | = P, N *~*] زشت، نفرت‌انگیز

zīwēnīdan, zīwēn- [*zywyn-ytn*[1] | M *zywyn-*] زنده کردن، حیات بخشیدن
zī(wi)stan, zī(w)- [*zyw-stn*[1] | M *zywystn*, *zyw-*, N *zīstan*] زیستن
zī(w)išn [*zywšn*[1] | M *zyyšn*] زندگی؛ گذران
~īh: زندگی، زنده بودن
~ōmand [*-'wmnd*] زنده، دارای زندگی
ziyānag [*zyd'nk*[1]] زن جوان
zīyišn, → **zī(w)išn.**
zofāy [*zwp'd* | M *zwp'y*] گود؛ گودی
***~īh:** گودی
zofr [*zwpl* | M *zwwpr*, J *zwrf*, (N *žarf*)] ژرف
~āy [*-'d*] ژرفا
~-pāyag [*-p'dyk*[1]] ژرف پایه
zōhr [*zwhl* | M *zwhr*] زوهر (آب پاک، آب مقدس)، نذر
zōr [*z('')wl* | M *zwr*, N *~*] زور، نیرو
~īg, ~ōmand [*-yk*[1], *-'wmnd* | M *-mnd*, N *~mand*] زورمند، نیرومند
zōt [*zwt*[1] = Av. *zaotar-*] زوت (موبدی که در مراسم مذهبی برخی از امور تشریفاتی را بر عهده دارد)
~īh: زوتی (= مقام زوت)
zraw-, → **zruftan.**
[1]**zrēh** [*zlyh* | P *zryh*] دریا، دریاچه
[2]**zrēh** [*zlyh* | N *zirih*] زره
zruftan, zraw- [*zlwp-tn*[1]] = **azruftan.**
zūd [*zwt*[1] | M *zwd*, N *~*] زود
~īh: سرعت
zūr [*zwl* | M *z'wr*] دروغ، فریب
zūr-gugāy [*zwlgwk'dy* | M *zwrgwg'y*] کسی که گواهی دروغ می‌دهد
~īh: گواهی دروغ
zurwān [*zwlw'n*[1]] زمان؛ ایزد زمان، زروان
zuwān [*zwb'n*[1]] = **uzwān.**
zūzag [*zwzk*[1] | (N *žūža*] ژوژه، خارپشت
zyān [*zyd'n*[1] | M *zyy'n*, N *ziyān*] آسیب، زیان، خسارت
~gār, ~ōmand [*-k'l*, *-'wmnd*] زیانبار

بخش دوم

فارسی - پهلوی

«آ»

āb	آب
bādag	آب انگور تازه در خم کرده
ābād	آباد
ābādān	آبادان
ābādānīh	آبادانی
wīrāstan	آباد کردن
ābādīh	آبادی
Abān	آبان: گاه‌نما: نام هشتمین ماه سال و دهمین روز ماه
warm	آب انبار
zōhr	آب پاک و مقدسی که در مراسم مذهبی به کار می‌رود
wašag	آبجو
āb-čihrag	آب چهره
āb-dān	آبدان
xayūg	آب دهان
āb-tazan	آب‌رو
āzarm	آبرو
āzarmīg	آبرومند
ābzan	آبزن
ābīg	آبزی
afsālān	آبسالان
ābestan=ābustan , zahagōmand	آبستن
hambūsīdan	آبستن شدن
ābusīh , hambūsišn	آبستنی
āb-kāmag	آب کامه
warm	آبگیر
ābgēnag	آبگینه
ābilag	آبله
ābnūs	آبنوس
ābīg	آبی
kāskēnēn	آبی متمایل به سبز
xwārēn-	آبیاری کردن

ātaxš	آتش
Ataxš ī wahrām	آتش بهرام
āsrō-kerpa	آتش شکل
ādur-gāh	آتشگاه
dādgāh, gumbad	آتشکده
taftīg	آتشی
abdom, sar	آخر
abdom, pasēn	آخرین
āxwarr, gōstān	آخور
āxwarr-sālār	آخور سالار
ēwēn	آداب
ādarōg	آدروگ
Ādur	آذر (ایزد آتش)
Ādur	آذر: گاه‌نما: نام نهمین ماه سال و نهمین روز ماه
Farrōbāy	آذر فرنبغ
Gušnasp	آذر گشنسپ
Burzēnmihr	آذر برزین مهر
ārāstan, payrāstan, wīn(n)ārdan	آراستن
āsān, hammist, rāmišnīg	آرام
āsānīh, āštīh, drōd, rām(išn)	آرامش
rāmēnīdan	آرامش بخشیدن
aspānsūr	آرامگاه
ārāyišn, win(n)ārišn, wirāyišn(īh)	آرایش
ārd	آرد
ārdan	آرد کردن
ārzōg, kām(ag), waran, xwāhišn	آرزو
abāyistan, grāyīdan, kāmistan, xwāstan	آرزو کردن
kāmagōmand	آرزومند
āranǰ	آرنج
ērwārag	آرواره
Ērān	آریاها (سرزمین)
Ērānag	آریائی
āz, waranīgīh	آز

āzād, harzag, kām-zīwišn	آزاد
wišādan	آزاد کردن
pardāxtan az	آزاد کردن از...
ērīh	آزادگی
abarmānīg, āsnud(ag), āzād, āznāwar, ēr, pēšēnīg	آزاده
āzādīh, pardazišn	آزادی
āzār(išn), bēšišn, zanišn	آزار
āzardan (= āzārdan = āzurdan), bištan = bēšīdan	آزردن
āz-kāmagīh	آز کامگی
āz-kāmag	آز کامه
passāxt, uzmāyišn	آزمایش
kār-āgāhīh	آزمودگی
āzmūdan = uzmūdan, passāxtan	آزمودن
passāxt	آزمون
āzwar	آزور
āsān, sabuk, xwār	آسان
āsānīh, xwārīh	آسانی
āsāyišn, haspīn	آسایش
ārmēšt-gāh	آسایشگاه ناتوانان
āsrō, āsrōn	آسرون
āsrōīh	آسرونی
Āsmān	آسمان: گاه‌نما: نام بیست و هفتیمن روز ماه
āsmān, mēnōg, spihr	آسمان
spihrīg	آسمانی
āsūdan, wisāy-	آسودن
āsyāg	آسیا
āsyāb	آسیاب
ārdan	آسیا کردن
anāgīh, āzarm, bēš, wizend, zyān	آسیب
wizāyīdan, xastan, zīnēnīdan	آسیب رساندن
a-bēš, abē-wizend	آسیب‌ناپذیر
a-bēšīh	آسیب‌ناپذیری
xwārīdan	آشامیدن

xwārišn	آشامیدنی
āštīh	آشتی
wiyābānīg	آشفتگی
āyōzīdan, wišuftan	آشفتن
čašmagāh, paydāg, rōšnag	آشکار
āškārāg	آشکارا
āškārāgēnīdan, paydāgēnīdan	آشکار ساختن
paydāgīhistan	آشکار شدن
āškārāgīh	آشکارسازی
spēd-bāg	آش ماست
ahlomōγ	آشموغ
ahlomōγīh	آشموغی
āšnāg	آشنا
an-āštīh, āšōb	آشوب
āšyān(ag)	آشیان، آشیانه
bunīh, fradomīh, padisār, sar	آغاز
āγištag	آغشته
pahast	آغل
āgōš, kanār	آغوش
Day	آفریدگار
dādārīh	آفریدگاری
āfrīdan, āfurīdan, dādan,(frāz) brēhēnīdan, tāšīdan	آفریدن
kirrēnīdan	آفریدن (اهریمنی)
dām	آفریده
āfrīn	آفرین
āfurišn, brēhēnišn, dahišn, dām	آفرینش
bun-dahišn(īh)	آفرینش نخستین
āfrīdan	آفرین کردن
āfrīnagān	آفرینگان (نام دعا)
xwadāywār	آقاوار
mānbed	آقای خانه
āgāh, šnāsāg	آگاه
āgāhēnīdan, azdēnīdan	آگاه کردن

āgāhīh, frahang, šnāsagīh	آگاهی
Āgrift	آگرفت (نام درجه‌ای از گناه)
āgandan	آگندن
alālag	آلاله
āhīd	آلایش
āhīd, ālūdagīh, rēm	آلودگی
ālūdan	آلودن
āγištag, ālūdag, rēman	آلوده
tar-menišn	آلوده دامن
tar-mānīh, tar-menišnīh	آلوده دامنی
āluh	آله (عقاب)
bahr(ag)warīh	آمادگی
bahrwar	آماده
ārāstan, passāxtan, sāxtan, wirāstan	آماده کردن
ōšmārag	آمار
āmārgar	آمارگر، حسابدار
pēmēnīdan	آماساندن
āmadan, madan	آمدن
āmurzišn	آمرزش
hu-fraward	آمرزیده
abaxšāyīdan, āmurzīdan	آمرزیدن
hammōxtār	آموختار
āmōxtan=hammōxtan, čāšīdan=čāštan, frahixtan, wizistan	آموختن
gōšōsrūd	آموخته
āfrāh, čāšišn, čāštag, hammōzišn	آموزش
pōryōtkēšīh	آموزش نخستین دین زردشتی
hērbedestānīh	آموزش هیربدی
hammōzgār, hērbed	آموزگار
čāšišn	آموزه
gumēzagīh	آمیختگی (جهان مادّی)
abyōxtan, āmēxtan, gumēxtan, srištan	آمیختن
āmēzišn	آمیزش
gumēg, gumēzag(īh), gumēzišn	آمیزه
ān, ōy, P. hō	آن

ān ī	آنِ (= متعلّق به)
awēšān	آنان
ānōh, *ānōy	آنجا
āb-čihrag	آنچه جوهر یا نطفهٔ آب دارد
-(ī)š	آن را
tar, tarist	آن سو
and	آنقدر
ēg	آنگاه
āwāz	آوا
āwāz	آواز
srūdan	آواز خواندن
husrawīh, nām	آوازه
adēn-, ānīdan, āwurdan	آوردن
kabārag	آوند
āgustan	آویختن
čārūg	آهک
čārūgēn	آهکی
āhan	آهن
āhang	آهنج
niwāg	آهنگ
āhangar, ččlāngar	آهنگر
āhanēn	آهنین
āhūg	آهو (حیوان)
āhōg	آهو
āhanjīdan=āhixtan	آهیختن
āyaft	آیفت
madār	آینده (= کسی که می‌آید)
ēwēn(ag)	آیین
ēwēnag	آیینه

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-āg	ـا (پسوند سازندهٔ اسم عامل از مادّه‌های مضارع)

-ag	ـا (پسوند سازندهٔ اسم از صفت و مادّه‌های مضارع)
-ag	ـا (پسوند سازندهٔ صفت از اسم و مادّه‌های فعلی)
hamē-rawišnīh, hamē-ud-hamē-rawišnīh, ǰāwēdān(ag), P. yāwēdān	ابدی
abr, mēγ, miznē	ابر
snōy	ابر (ـ بارانی، ـ برفی)
brūg	ابرو
abrēšōm	ابریشم
abrēšōmēn	ابریشمین
abzār, čār(ag), zay	ابزار
dušāgāh	ابله
dēw	ابلیس
āyōzišn, hamīh	اتّحاد
wanīgarīh	اتلاف
brēzan	اجاق
frēz	اجبار
frēzbānīg, frēzwānīg	اجباری
hanǰaman	اجتماع
wizīrišnīg	اجتناب‌پذیر
pahrēxtan, wizīristan	اجتناب کردن
a-wizīrišnīg	اجتناب‌ناپذیر
hanǰāftan, kardan, wizārdan	اجرا کردن
bēgār	اجیر
hambastan, parwastan	احاطه کردن
āzarm, āzarmīgīh, burzišn, grāmīgīh, tars, tarsāgāhīh	احترام
šnāyēnīdan, šnāyīdan	احترام کردن
niyāz	احتیاج
pahrmāhāgīh, sōhišn	احساس
sōhistan	احساس کردن
xwābarīg	احسان
xwandan	احضار کردن
dušāgāh, halag	احمق
axtar	اختر
axtar	اختر (برجی از منطقةالبروج)

اخترشناس	axtar(ā)mār
اخترشناسی	axtar(ā)mārīh
اختصاص	wāspuhragānīh
اختیار	dastwarīh, pādixšā(y)īh
اخراج	pazdagīh
اخگر	xwarg
اداکردن	tōxtan
ادامه	drang
ادامه دادن	ēstādan
ادرار (= عمل ادرار کردن)	čamišn, mēzišn, pēšārwār
ادرار کردن	²mēz-, gōmēz-
ادرارگاو	dast-šōy, gōmēz
ادعاکردن	pahikārdan
ـادن (پسوند سازندهٔ مصدر ثانوی)	-ādan
ادویه	abzār
اذیّت	pazd
اراده	axw
ارتفاع	bālistīh
ارث	abarmānd
ارد (نام یکی از ایزدان مؤنّث)	Ahlišwang, Ard
ارد: گاه‌نما: نام بیست و پنجمین روز ماه	Ard
اردوش (نام درجه‌ای از گناه)	Arduš
اردیبهشت، دومین امشاسپند و نگهبان آتش	Ardwahišt=Ašwahišt=Urdwahiš
اردیبهشت: گاه‌نما: نام دومین ماه سال و سومین روز ماه	Ardwahišt
ارزش	arz, arzānīgīh, arzišn, arzōmandīh
ارزشمند	arzān(īg), arzōmand, sahīg, šāyendag
ارزشمندی	arzānīgīh, sahīgīh, šāyendagīh
ارزن	alum, arzan
ارزن درشت	gahl, gāwars
ارزنده	arzān
ارزور (نام کوهی بر دهانهٔ دوزخ)	Arzūr
ارزور (نام دیوی)	Arzūr
ارزه (نام اقلیمی از هفت اقلیم)	Arzah

ارزیدن	arzīdan
ارزیز	arzīz
ارس	ars
ارش (واحد طول)	ārešn
ارشاد	hāzišn
ارغند	aryand
ارغوان	aryawān
اروس	arus
اروند	arwand
اروند (نام رودخانه)	Arwand
از	az, aziš
از آن	aziš
از آنِ (= متعلّق به)	ān ī
از آن رو	(az) ān bahrag rāy
از آن خویش کردن	xwēšēnīdan
از او	aziš
از این جهت	ān bahr(ag) rāy, az ān bahr(ag)
از بر کردن	warm kardan
از بهر آنکه	(az) ān bahr(ag) rāy
از بین رفته	wany
از... تاکنون	az... ōrōn
از تخم درآمدن	wiškuftan
ازدواج با نزدیکان	xwēdōdah
از روی ترس	wad-dil
از کار افتادگی	agārīh
از میان	tar, tarist
از یاد بردن	az daxšag hištan
اژدها	az
اژدهاک (= ضحاک)	Azdahāg
اسارت	dast-graw
اساس	bun, buništ, fragān, nihādag, nišāyišn, pāyag
اساسی	gōhrīg, mādagīg, mādagwar, mādayān
اسب	asp, bārag, stōr

asp	اسب (نام یکی از مهره‌های شترنج)
bayaspānīg	اسب چاپار
šēd	اسب کرند
asprēs	اسپریس
aspast	اسپست
awestād	استاد
awestān, nahang, pāygōs	استان
ōstīgānīh	استحکام
stabrag	استبرق
šādurwān, warm	استخر
ast(ag), astuxān	استخوان
šānag	استخوان شانه
haspīn	استراحت
āsūdan, wisāy-	استراحت کردن
awestarag	استره
-istan	ـ استن (پسوند سازندهٔ مصدر ثانوی)
awestwār, staft	استوار
awestwārīh	استواری
astōdān	استودان
us(t)ōfrīt	اُستوفرید
Astwihād	استویهاد
wanīgarīh	اسراف
alā	اسفا!
Aleksandar, Skandar	اسکندر
sneh, zay, zēn	اسلحه
dast-gīr	اسیر
Aštād	اشتاد (نام ایزد راستی)
Aštād	اشتاد: گاه‌نما: نام بیست و پنجمین روز ماه
ars, srēšk	اشک
aškōb	اشکوب
āfrāh, buništag, fragān	اصل
hambun, tis-iz	اصلاً (با نفی)
mādayān	اصلی

āxwarr	اصطبل
Pad-gōhr	اصیل
āšōb	اضطراب
parwār	اطراف
abē-gumānīh	اطمینان
wizurdīh	اعتبار
paymān, paymānīgīh	اعتدال
āstawānīh, āškārāgīh	اعتراف
āškārāgēnīdan, garzīdan	اعتراف کردن
a-petītīg	اعتراف ناکرده
abestām=abestān, wistāxīh	اعتماد
widimās	اعجاز
hamēst(ag)ān	اعراف
niwistan	اعلام کردن
ōy bay	اعلیحضرت
bāstān	اغلب
ōgrā	افت
kaftan, ōbastan, *ōftādan, pad-	افتادن
hambastag	افتاده
*anāst, duš-ēwāzīh	افترا
abd	افد
abdom	افدم
abrāz	افراز
abrāstan	افراشتن
freh-būd(īh)	افراط
abrōxtan, waxšīdan	افروختن
afrōšag	افروشه
abzār	افزار
abzāyišn, abzōn, frādahišnīh, mehēnišn	افزایش
abzōnīg	افزاینده
abzūdan, mehēnīdan, wālīdan, waxšīdan	افزودن
abzōn	افزون
padisār	افسار

افسانه	afsān
افسر	abesar
افسردن	afsardan
افسوس	afsōs
افسوس خوردن	swahistan
افسوسگر	afsōsgar
افسون	afsōn, mānsar, mārīg, nērang, sraw
افسون کردن	afsūdan
افشاندن	afšāndan, kištan
افشردن	afšārdan=afšurdan
افعی	šēbāg
افگندن	abgandan, wēxtan, wistan
اقامتگاه	nišēmag
اقبال	baγōbaxt, baxt, ǰadag, ǰahišn
اقتدار	abar-ōzīh, sālārīh
اقرار	franāmišn
اقرار کردن (به دین)	franāftan
اقلیم	kišwar
اقونیطون	bīš
اکسیر	anōš
اکنون	hād, nūn
اکومن	akōman
اگر	agar, ka
الا!	alā
الاغ	xar
البرز	Harborz
الماس	almās(t)
ـ ام (پسوند سازندهٔ اعداد ترتیبی)	-om
امّا	bĕ
امتحان کردن	passāxtan, uzmūdan
امتیاز	abarmānd, bahr(ag)warīh, sōg, sūd
امر	kār, kard
امرداد: ششمین امشاسپند و نگهبان گیاهان	Amurdād

امرداد: گاه‌نما: نام پنجمین ماه سال و هفتمین روز ماه	Amurdād
امرود	urmōd
امروز	im rōz
امشاسپند	amahraspand
امعاء	rōdīg(ān)
امید	ēmēd, ummēd
امیدوار	ummēdwār
امین	stūr
ـ ان (نشان جمع)	-ān
ـ ان (پسوند سازندهٔ قید)	-ān
ـ ان (پسوند سازندهٔ صفت فاعلی)	-ān
انار	anār
انبار	hamābēr, hambār
انباز	hambāy, hambāz
انباشتن	āgandan, amburdan, hambārīdan
انباغ	hambār
انبان	hambān
انبره	anbarag
انبوسیدن	hambūsīdan
انبه	ambag
انتخاب کردن	wēxtan, wizīdan
انتخابی	wizēngar
انتشار دادن	srawēnīdan
انتصاب	pāymār
انتقام	kēn
انتها	abdomīh
انجام	hanǰam
انجام دادن	frazāftan, frāz griftan, hanǰāftan
انجام دهنده	kardār, kunišngar
انجام شدن	frazaftan, hanǰaftan
انجام وظیفه	frēzbānīh, frēzwānīh
انجمن	hanǰaman, wālan
انجیر	anǰīr

and	اند
handāzag, paymān(ag), paymānīgīh, wuzurgīh	اندازه
paymūdan	اندازه گرفتن
-masāy	ـ اندازه گرفته شده
handām, hannām, pēšag	اندام
andčand	اندچند
andar(ag)	اندر
andar āmadan	اندر آمدن
handarz, pand	اندرز
handarzēnīdan	اندرز دادن
wihēzagīg	اندرگاهی (= کبیسه)
andarmāh	اندرماه
andarōn	اندرون
šabestān	اندرونی
andak, kam=kem, nihang, ōzārak	اندک
ēwčand	اندکی
handōxtan	اندوختن
handōzišnīh	اندوختن (عمل)
dōs	اندود
handūdan	اندودن
dōsēn	اندوده
andāg, andōh, bēš, pīm, tēmār, wāy, zarīg	اندوه
andāg(g)ēn, andōhgēn, bēšōmand, pīmgēn, zarīgōmand	اندوهگین
axw, handēšišn, uskārišn	اندیشه
duš-humat, dušmat, duš-menišn	اندیشهٔ بد
humat	اندیشهٔ نیک
handēšīdan	اندیشیدن
handēšīdār	اندیشنده
mardōm	انسان
mardōmīh	انسانیت
Anagrān	انغران (= روشنایی بی‌کرانه)
Anagrān	انغران: گاه‌نما: نام سی‌امین روز ماه
*nakkīrāyīh	انکار

hangārdan	انگاردن
angubēn	انگبین
angust	انگشت
angust	انگشت (واحد اندازه‌گیری طول)
angustbān	انگشتانه
angustbān	انگشت‌پوش (تیرانداز)
angustarīg	انگشتری
čašmagāh	انگشت‌نما
čašmagāhīh	انگشت‌نمایی
angustbān	انگشتوانه
dōs	انگم
dōsēn	انگمی
angūr	انگور
guhrāyēnīdan, hangēxtan	انگیختن
hangēzišn	انگیزش
ahōš, anōš	انوش
anōšag-ruwān, hu-fraward	انوشه روان
-ēn-īdan	ـ انیدن [پسوند سازندهٔ فعل سببی و اسمی (= جعلی) متعدّی]
anērān	انیران (= غیر ایرانی)
anērān	انیران (= جهان آن سوی ایران)
ān, ōy, P. hō	او
ēbārag	اوار
ōbārdan	اوباریدن
bālist	اوج (نجوم)
-(i)š	او را
Urišlīm	اورشلیم
abrang	اورنگ
abestāg	اوستا
-āwand	ـ اوند (پسوند سازندهٔ صفت توصیفی)
*Ōyrišt	اویرشت (نام درجه‌ای از گناه)
ahreman	اهریمن
dēw-ēsnīh, dēw-ēzagīh	اهریمن پرستی
gāl	اهل خانه

اهلی	ādehīg, kadagīg
اهمال کار	sūdag
اهمال کاری	sūdagīg
اهونور	ahunawar
ای (= یعنی)	ay
ایدر	ēdar
ایدون	ēdōn, ōh
ایدونی	ēdōnīh
ایرا	ēd rāy cē
ایران	Ērān
ایرانی	Ērānag
ایرانشهر	Ērān-šahr
ایرانویج	Ēran-wēz
ایرمان (نام ایزد)	Ērmān
ایزد	abargar, yazad
ایزدان	yazadān
ایزد زمان	Zurwān
ـ ایزه (پسوند تصغیر)	-īzag
ایستادن	P.awištādan; ēstādan, pādan
ایستاده	stēnag
ایشان	awēšān
ایمان	wābar, wurrōyišn, xwastūgīh
این	ēd, ēn, im
اینجا	awar, ēdar, ōrōn
ـ ایهستن (پسوند سازندهٔ فعل مجهول و مشتق)	-īh-istan

«ب»

بـ (پیشوند فعل، کاربرد تعریف‌پذیر ندارد)	be
با (بای معیّت)	abāg
باارزش	arzān, arzōmand
با ایمان	dēn-āstawān

باب	dar
با پشتکار	pattūg
با تجربه	kār-āgāh, nibardag
باج	bāǰ, sāk
باژ (دعای قبل از غذا)	wāz
باژ گرفتن (دعا خواندن)	wāz griftan
با حرارت	garmōg
باد	wād
باد: گاه‌نما: نام بیست و دومین روز ماه	Wād
بادام	wādām
بادبان	wādbān
باد رنجبویه	wādrang-bōy
بادرنگ	wādrang
بادزن	damēnag
بادوام	a-sazišnīg, sālwār
باده	bādag
بار (= دفعه)	bār, ǰār
بار (= ساحل)	bār
بار (= میوه)	bār
بار (آن چه حمل می‌شود)	bār
بار (= حضور)	handēmānīh
باران	wārān, wārānīg
بارانی	wārānīg
بار جامه	bār-ǰāmag
بارو	drubuštīh, parwār
بارور	barōmand
باره	bārag
باریدن	waštan=wārīdan
باریک	bārīg/k, tang
باز	wišād
باز (پرنده)	bāz
باز (= پس)	abāz
بازار	wāzār

abāz ēstādan az	باز ایستادن از...
abāz dāštan	بازداشتن
wāzāragān	بازرگان
pēšag, wahāg, wāzārgānīh	بازرگانی
abāz kardan, wišādan, wiyōz	باز کردن
wiyāftan	باز کردن (دهان)
abāz kardan az	باز کردن از...
abāz waštan ō	بازگشتن به...
abāz māndan	بازماندن
bāzā	بازو
bāzābānag	بازوبند
Bāzā-zanišnīh	بازوزنشی (نام درجه‌ای از گناه)
ahanūz	باز هم
wāzīg	بازی
wazīdan	بازی کردن
-wāzīg	ــ بازیگر
bāš	باش (فعل امر از «بودن»)
bāmīg, hu-škōh, rāyōmand, xwarrahōmand	باشکوه
buland	با صدای بلند
bāγ	باغ
bōyestānbān	باغبان
bōyestān	باغ گل
abēdān	بافایده
wafišn	بافت
waf-	بافتن
dahm, hunarāwand, kirbagīg, nēk-gōhr	بافضیلت
menišnīg	بافکر
abāz pādan, māndan, pattāyistan=pattūdan	باقی ماندن
dōšīzag	باکره
*wixšāyišnīg	باگذشت
bālag, parr	بال
abar, ul	بالا
bālāy	بالا (= بلندی)

bašn	بالا (قامت)
abrāstan, ahrāftan	بالا بردن
abar(dar)	بالاتر
abardom, aγrē, bālist	بالاترین
āhixtan	بالاکشیدن
ulīh	بالایی (= رو به بالا)
bālēn, bāliš	بالش
wālišn	بالش (= رشد)
dād-meh, mehtar, purnāy	بالغ
wālīdan, waxšīdan	بالیدن
bālēn, bālišn, gāh	بالین
bālēngāh	بالین‌گاه
bāmdād	بامداد
hāwan	بامداد (یکی از پنج بخش شبانه‌روز)
čimīg	با معنی
huniyōxš, menišnīg	با ملاحظه
wizārd-wars	با موی دو تا
bāmīg	بامی
-bān, -bār	ــ بان (پسوند)
wāng	بانگ
borz-wāng	بانگ بلند
bānūg, nārīg	بانو
āstawānīh, wābar, xwastūgīh	باور
ēkānag	باوفا
ēkānagīh	باوفایی
hu-škōh	باوقار
čimīg	باهدف
āgenēn	با هم
abāy-	باید
an-ābādān	بایر
abāyist	بایست
abāyistan	بایستن
abāyišnīg	بایسته

bab́r	ببر
babrag	بَبَرْ
but, uzdēs	بُت
uzdēs-parist	بت‌پرست
uzdēs-paristišnīh	بت‌پرستی
uzdēs-zār	بتکده
bē... (ĕnyā)	بجز
aburnāyīh, rahīgīh	بچّگی
aburnāy(ag), frazand, rahīg, rēdag, waččag, zādag, zahag	بچّه
uskārdan	بحث کردن
baxt, [1]ǰadag, spihr	بخت
bahr(ag), bazišn, pēšag, sraxtag	بخش
abaxšāyišn, āmurzišn	بخشایش
abaxšāyīdan, amurzīdan, wixš(a)y-	بخشاییدن
bahrōmand	بخش‌پذیر
baxšišn, dahišn	بخشش
baxtan, wiškīdan	بخش کردن
rādīh	بخشندگی
rād, abaxšāyišnīg	بخشنده
penīh	بخل
[2]bōy	بخور
pen	بخیل
-bad, -bed	ـ بد (= سرور)
akōmand, anāg, druwand, wad(ag), wattar, *zēfān	بد
duǰ-, duš-	بد ـ
duš-farragīh	بداقبالی
awiš, padiš	بدان
duš-menišn	بداندیش
duš-čihr	بدچهر
duš-čihr	بدخو
duš-kām, wad-kāmag	بدخواه
wad-kāmagīh	بدخواهی
duš-xēm, wad-xēm	بدخیم

wad-dil	بددل
duǰ-daft	بددم
ag-dēn, duǰ-dēn, ahlomōγ	بددین
ag-dēnīh, ahlomōγīh	بددینی (دین غیرزردشتی داشتن)
purr-māh	بدر (ماه)
widest	بدست
widestīg	بدستی
duš-gōwišn	بدسخن
duš-čihr	بدسرشت
ahlomōγīh	بدعت
ahlomōγ	بدعت‌گذار
dušwīr	بدفکر
duš-kunišn, mar	بدکار
wadgarīh	بدکاری
anāg-kardār, duš-kunišn	بدکردار
duš-gōwišn	بدگفتار
spazg	بدگو
wad-gōhr=wad-tōhm	بدگوهر
spazgīh	بدگویی
duš-nām	بدنام
wad-gōhr=wad-tōhm	بدنژاد
awiš, padiš	بدو
abē, nē... az	بدون
a-petyārag	بدون بدبختی
wišād-dwārišnīh	بدون کستی یا شبی راه رفتن
a-gāh	بدون مقام و پایه
ak, anāgīh, bazag(īh), duš(īh), petyārag, wad(ag)īh, wattar(īh)	بدی
im čim rāy	بدین سبب
abar	بر
bar	بر (= میوه)
war	بر (= سینه)
hanǰām	برآمد

abar āmadan	برآمدن (خورشید)
abar madan	برآمدن (از عهدهٔ کاری)
burāg	برّا
hamōg	برابر
brād, brādar	برادر
xwad	براستی
hangēxtan	برافروختن
hambāstan	برانداختن
hambāhišn	براندازی
čē, rāy, pad, P. wasnād	برای
čē rāy	برایِ چه
an-ērīh	بربریت
barbut, kennār	بربط
abar nišastan	بر تخت نشستن
abar(ag), abaragān(ag), abarīg(ān), aziš-meh	برتر
abardomīh, pādyāwandīh, pahlōmīh	برتری
čābuk, pāhlom pāšom	برترین
nihuftan, pōšīdan	بر تن کردن
burg	برج
axtar	برجی از منطقةالبروج
(abar) āxistan, ul āmadan, wigrādan	برخاستن
padīragīh	برخورد
pahikaftan	برخورد کردن
burdār	بردار (= حامل)
appārīh	برداشت
appār	برداشته
bārestān, burd, gilag-ōbār, pattūg	بردبار
bārestānīh, burdārīh, burdīh, pattūgīh	بردباری
dast-graw, wardagīh	بردگی
burdan	بردن
anašahrīg, dastgīr, wardag	برده
appār	برده شده
ōšmārišn	بررسی

ōšmurdan	بررسی کردن
Burz	برز (نام ایزد)
warzīgar	برزگر
wālan	برزن
brēzan	برزن (کوره، اجاق)
Burzēnmihr	برزین مهر
barsom	برسم
brīn, burišn	برش
brištan	برشتن
baršnūm	برشنوم
snēzag, snēxr, wafr	برف
wafrēnag	برفینه
rōzāg, wirōzag	برق
šēdā	برکت
walg=warg	برگ
waštan	برگشتن
purnāy	برنا
brinǰ	برنج (خوراکی)
brinǰ	برنج (آلیاژ)
rōyēn	برنجی
brinǰēn	برنجین
burāg	برنده
brinǰēn	برنزی
abar nišāstan	برنشاندن
abar nišastan	برنشستن
abar nigerīdan	برنگریستن
awardāg	برنگشتنی
abar nihumbīdan	برنهفتن
dwāzdahān	بروج دوازده‌گانه
barōmand	برومند
warān, warrag	بره
warrag	بره: در نجوم: برج حمل
wišuftan	برهم زدن

برهنه	brahnag
بری	abēzār
بریدن	burīdan=brīdan, tāšīdan
بز	buz
بز کوهی	pāzan
بز ماده	xar-buz
بزرگ	wuzurg, zandag
بزرگ(تر)	meh
بزرگترین	ayrē
بزرگ داشتن	burzīdan
بزرگسال	dād-meh
بزرگ فرمدار	wuzurg-framādār
بزرگ کردن	mehēnīdan
بزرگی	wuzurgīh
بزغاله: در نجوم: برج جدی	wahīg
بزم	bazm
بزماورد	bazmāwurd
بزه	bazag(īh)
بزه‌گر	bazakkar
بس	was
بستر	wistar(ag)
بستر رود	rōstāg
بستن	bastan
بسته	dastag
بُسّد	wassad
بُسّدین	wassadēn
بسیار	was, wasyār
بسیار تخمه	was-tōhmag
بُش	buš
بشر	dō-pāy, mardōm-zādag
بشقاب	padišxwar
بشکوچ	baškuč
بشکوفه	wiškōfag

بشگرد	wiškar
بشن	bašn
بطری	šīšag
بعد از ظهر (یکی از پنج گاه شبانه‌روز)	rapihwin
بعلاوه	enyā, did
بعید	dūr
بغل	kaš
بک	wak
بکارت	dōšīzagīh
بلادر	balādur
بلدرچین	karak
بلعیدن	ōbārdan
بلعیدن (= اهریمنی)	ǰudan
بلغم	balgam
بلند	bālistīg, borz, buland
بلند شدن	āxēzīdan=āxistan
بلند کردن	ahrāftan
بلندی	bālāy, bālistīh
بلور	ābgēnag, bēlūr
بلوری	ābgēnagēn
بنابراین	az ān bahr(ag), (az) ān bahr(ag) rāy
بنا نهادن	nihādan
بنج	bang
بند	band, kamar, wandag
بند (= پیمان)	band
بنده	bandag, kadagīg
بندهش	bun-dahišnīh
بنفشه	wanafšag
بنشن	māš
بنکده	bun-kadag
بنو	wēnōg
بنه	bunag
بنیاد	buništ, fragān, nišāyišn

fragandan	بنیاد نهادن
čihr(ag)	بنیان
bōb	بوب
But	بودا
būdan, ēstādan, h-	بودن
bōr	بور
bāγ, bōyestān	بوستان
būf	بوف
būm, deh, šahr	بوم
ādehīg	بومی
²bōy	بوی
bōyāg	بویا
hambōyīh	بویایی (= حس)
hu-bōyīh	بوی خوش
bōyēnīdan	بوی دادن
bōy-dār	بوی دار
bōyīdan, ham-bōy-	بوییدن
ō, pad, awiš, padiš	به
weh	به (= بهتر)
beh	به (= میوه)
pad ēwēn	به آیین
paymānīg	به اندازه
arz, arzānīgīh, arzišn, arzōmandīh, wahāg	بها
wahār, wahārīg, mēdyōzarm	بهار
wahārīg	بهاری
pardāxtan	به انجام رساندن
a-kard	به انجام نرسیده
widestīg	به اندازهٔ وجب
wihān(ag)	بهانه
hanzāftan	به پایان رساندن
ō ham madan	به پایان رسیدن
wispurdan	به پای سپردن
(ō) padīrag madan	به پذیره آمدن

pad panāh griftan	به پناه گرفتن
stardīh	بهت
weh	بهتر
gōwizār	به تفصیل
gōhrīg	به جای
ayārdēnīdan	به جوش آوردن
padisāy, wasnād	به خاطر
warm kardan	به خاطر سپردن
anōš xwardan	به خطر مرگ رفتن
xwēšēnīdan	به خود اختصاص دادن
rawāgēnīdan	به حرکت درآوردن
ayāftan, windādan	به دست آوردن
pad nigerišn	به دقت
weh-dēn	بهدین
bahr(ag), ǰād(ag)	بهر
Wahrām	بهرام (ایزد جنگ)
Wahrām	بهرام: در نجوم: مریخ
Wahrām	بهرام: گاه‌نما: نام بیستمین روز ماه
bahr, nīrmad, waxš	بهره
ābād(ān), bahrōmand, padēx	بهره‌مند
bahrōmandīh	بهره‌مندی
bahrwar	بهره‌ور
bahr(ag)warīh	بهره‌وری
nibastan	به زمین نهادن
hambāstan	به زیر افکندن
padisāy, rāy	به سبب
saxt	به سختی
ō paymān madan	به سن بلوغ رسیدن
padīrag, ō... rōn	به سوی
ǎxrāmīdan	به سوی بالا خرامیدن
wahišt	بهشت
garōdmān, (garōsmān)	بهشت برین
garōdmānīg, wahištīg	بهشتی

به صدای بلند	borz-wāngīhā, buland
به صراحت	gōkānīg
به صلیب کشیدگی	dārgardīh
به طور کلّی	amaragānīhā
به طوری که	kū tā, ¹tā, yad
به عهده گرفتن	abar burdan, frāz griftan, pardaxtan ō
به فریاد رسیدن	ayārīdan, frayādīdan
به گناه واداشتن	āstārēnīdan
به گوهر آراسته	pad-gōhr
بهمان	wǎhmān
به هم بستگی	hambandišnīh
به هم بستن	hambastan
به هم پیچیدگی	hambandišnīh
به هم پیچیدن	hambastan
به هم پیوستگی	āyōzišn
به هم پیوستن	āyōzīdan=āyōxtan
به هم پیوسته	hambast
به هم کردن	ō ham kardan
بهمن: اولین امشاسپند و نگهبان چهارپایان	Wahman
بهمن: گاه‌نما: نام یازدهمین ماه سال و دومین روز ماه	Wahman
به نظر رسیدن	sahistan
بهنگام	hangāmīg
به نیرو	pad-nērōg
به وجود آوردن	warzīdan
به وسیله	pad
به ویژه	nāmčišt
به یاد آوردن	ayād kardan, ayāsīdan, ōšmurdan
به یاد داشتن	pad daxšag dāštan
بی ـ (پیشوند نفی)	a-, abē-
بی ـ (پیشوند نفی برای واژه‌هایی که با واکه آغاز می‌شود)	an-
بی‌آبرو	an-āzarm(īg), dusraw
بی‌آبرویی	dusrawīh
بی‌آرامی	an-āštīh

بی‌آزرم	an-āzarm, dusraw
بی‌آزرمی	an-āzarmīh, dusrawīh
بی‌آفت	a-petyārag
بی‌آلایش	anāhīd, a-winast
بی‌آهو	an-āhōg
بیا!	awar
بیابان	wiyābān
بیابانی: در نجوم؛ ستارهٔ ثابت	a-wiyābānīg
بی‌ارج	duš-arz
بی‌ارزش	duš-arz
بی‌اساس	a-bun
بی‌اصل	anēr
بی‌اصلی	anērīh
بی‌اعتدالی	a-paymānīh
بی‌امید	an-ummēd, gyān-abcspār
بیان	uzwān
بیان (قدرت)	guftārīh
بیان کردن	guftan
بی‌اندیشه	a-menīdār
بی‌ایمان	an-āstawān
بی‌ایمانی	an-āstawānīh
بی‌باک	a-bīm
بی‌بر	abē-bar
بی‌بن	a-bun
بی‌بهره	a-bahr
بی‌بیم	abē-bīm, a-bīm
بی‌بیمی	abē-bīmīh
بی‌پایان	a-sar
بی‌پروا	gyān-abcspār
بی‌پسر	a-pus
بی‌پیری	a-zarmān
بی‌تقصیر	an-ērang
بی‌تناسب	a-sazāg

nāzuk, rōzward	بی‌ثبات
sazišn, wardišn(īg)īh	بی‌ثباتی
abe-bar	بی‌ثمر
a-čār(ag)	بی‌چاره
a-kanārag	بی‌حد
a-rawāg, a-wazišnīg	بی‌حرکت
abē-bōy, a-bōy, asōhišn	بی‌حسّ
abē-bōyīh, a-bōyīh	بی‌حسّی
an-āgāh	بی‌خبر
wēxtan	بیختن
abē-wizend, a-sēǰ	بی‌خطر
a-xwamn	بی‌خواب
wēd	بید
a-dād, a-dādestān	بیداد
a-dādīh	بیدادی
gubrāy, wigrād	بیدار
wigrādan	بیدار شدن
guhrāyēnīdan	بیدار کردن
wigrāsišn(īh)	بیداری
a-dard	بی‌درد
ǰud-ristag	بی‌دین
duš-wurrōyišnīh, ērang(īh), ǰud-ristagīh	بی‌دینی
wīr	بیر
a-band, abē-rāh	بی‌راه
an-āmurzīd	بی‌رحم
bĕ, bērōn	بیرون
ōgārdan	بیرون انداختن
abāz raftan	بیرون رفتن
āhanǰīdan=āhixtan, hunīdan	بیرون کشیدن (شیره)
Hrōm	بیزانس
Hrōmāyīg	بیزانسی
abādyāwand	بی‌زور
abē-bēš, a-bēš, a-winast	بی‌زیان

abē-čim	بی‌سبب
wīst	بیست
a-sar	بی‌سر
abē-sūd	بی‌سود
abē-sūdīh	بی‌سودی
bīš	بیش (اقونیطون)
bēš	بیش (= درد)
frāy, freh, wēš	بیش (= بیشتر)
frahist	بیشترین
a-mar(ag), an-ōšmār, a-sāg	بی‌شمار
razūr, wēšag	بیشه
wēšagestān	بیشه‌زار
gund	بیضه
xāyag-dēs	بیضوی
abē-čim	بی‌علت
an-abēdānīh	بی‌فایدگی
agār, an-abēdān	بی‌فایده
a-menīdār	بی‌فکر
an-abzārīh	بی‌قابلیتی
a-dādīh	بی‌قانونی
abādixšā(y)	بی‌قدرت
anagr	بیکران
anābuhlag	بی‌کفاره، (گناه)
a-kanārag	بی‌کناره
bēgār	بیگار
anōdag, bēgānag, uzdehīg	بیگانه
a-bēš, abē-wizend, ǰud-bēš	بی‌گزند
a-bēšīh	بی‌گزندی
abē-must	بی‌گله
abē-gumān, a-gumān	بی‌گمان
abē-gumānīh	بی‌گمانی
a-wināh, abē-wināh	بیگناه
bīl	بیل

bīm	بیم
dardōmand, waštag, wēmār, xīndag	بیمار
wašt(ag)īh, wēmārīh, xīndagīh, yask	بیماری
tarsīdan	بیم داشتن
a-mar(ag), an-ōšmār, a-sāg	بی‌مر
a-hōš, a-marg, anōšag	بی‌مرگ
amahraspand	بی‌مرگ مقدس
a-hōšīh, a-margīh	بی‌مرگی
abē-mizag	بی‌مزه
a-pursišnīg	بی‌مسؤولیت
agār	بی‌مصرف
bīmgēn, bīmōmand	بیمگین
bīmgēnīh	بیمگینی
ambarag	بی‌مو (حیوان)
a-kāmagōmand	بی‌میل
andarag, mayān	بین
wēnāg	بینا
wēnāb	بیناب
wēnāgīh, wēnišn	بینایی
wēnāgīh, wēnišn	بینش
mēnōg-wēnīh	بینش روحانی
bowandag, hangirdīg	بی‌نقص
a-ganǰ	بینوا
wēnīg	بینی
abē-niyāz	بی‌نیاز
bēwar	بیور
wayōdagān	بیوگانی
wēwag	بیوه
tuhīg	بیهوده
abē-ōš	بی‌هوش
abē-ōšīh	بی‌هوشی

« پ »

pay, pāy, padištān	پا
pāy	پا (واحد طول = دوازده اینچ)
stēnag	پا برجا
dāsar, mizd, pādāšn	پاداش
drōš, pādifrāh, pādofrāh	پادافراه
anōš, ǰud-bēš, pādofrāh	پادزهر
pādixšā(y), šahryār	پادشاه
duš-pādixšā(y)	پادشاه بد
hu-pādixšā(y)	پادشاه خوب
pādixšā(y)īh	پادشاهی
duš-pādixšā(y)īh	پادشاهی بد
hu-pādixšā(y)īh	پادشاهی خوب
pādyāb	پادیاب (مراسم تطهیر)
pahlawīg	پارتی
dahm, kirbagīg	پارسا
pārsīg	پارسی
bahrag, ǰād, ǰādag, kardag, pārag	پاره
darrīdan, škāftan, wisistan	پاره کردن
pāzan	پازن
pāzand	پازند
pās	پاس
pāsbān	پاسبان
pāsbānīh	پاسبانی
passox, (pāsox)	پاسخ
paywāz-	پاسخ دادن
pās dāštan	پاس داشتن
pāšnag	پاشنه
rēxtan	پاشیدن
abēzag, āsnūd(ag), pāk, yōǰdahr	پاک
yōǰdahrgarīh	پاک‌سازی
wēxtan	پاک کردن

yōǰdahrgar	پاک‌کننده
abēzagīh, pākīh, yōǰdahrīh	پاکی
pākīzag	پاکیزه
pālūdag	پالوده (= خوردنی)
pālūdan	پالودن
pānzdah	پانزده
abdomīh, karān	پایان
šahrestān	پایتخت (شهر بزرگ)
ēstišn, ōstīgānīh	پایداری
ōspurdan, spurdan, wispurdan, xwastan	پایمال کردن
pāyag	پایه
pādan	پاییدن
pādēz	پاییز
azēr, ēr	پایین
*ōgrā	پایین‌رفتگی
petyārag	پتیاره (در نجوم)
pōtk	پتک
pōxtan	پختن
pargandan	پخش کردن
pid, pidar	پدر
čašmdīd, (pad) dīdar, paydāg, wēnābdāg, wēnišnīg	پدیدار
ayābag	پذیرا
padīrišn	پذیرش
padīriftan	پذیرفتن
mehmān	پذیرفتنی
padīrag	پذیره
parr	پر
parrag	پر / پره
purr, sagr	پُر
parāhōm	پراهوم
afšāndan, pargandan	پراگندن
wistan	پرتاب کردن
tēx	پرتو

ābād	پرجمعیت
parzīn	پرچین
mizd	پرداخت
pardaxtan az	پرداختن از...
pardāxtan ō	پرداختن به....
parragīg, parrwar	پردار
pardag	پرده
paristār	پرستار
dāyagānīh	پرستاری
ēzišn, paristagīh, paristišn, yašt, yazišn	پرستش
paristōg/k	پرستو
paristīdan, yaštan	پرستیدن
purr-sardag	پرسرده
frašn, pursišn	پرسش
nīrmadōmand, sūd-abgār	پرسود
pursīdan	پرسیدن
pattūg	پرطاقت
purr-xwarrah	پرفرّه
pargast!	پرگست! (= مبادا !)
*pahrmāh-	پرماسیدن
purr-marg	پرمرگ
piring	پرند
way, wāyendag	پرنده
murwīzag	پرندهٔ کوچک
parnagān	پرنیان
parwāl	پرواری
parwāz, wāzišn	پرواز
wāy-, wāzīdan	پروازکردن
parwānagīh	پروانگی
parwānag	پروانه
parwāl-, parwardan	پروردن
parwāl(išn), parwarišn	پرورش
parwardan	پرورش دادن

parwand	پروند
abarwēz	پرویز
abarwēzīh	پرویزی
pahrēxtan	پرهیختن
anābišn, pahrēz	پرهیز
ahlaw, ardā , ašō , frārōn	پرهیزگار
ahlā	پرهیزگار (لقب ایزد سروش)
ahlawīh, ahlāyīh, ardāyīh, frārōnīh, huwaršt	پرهیزگاری
parīg	پَری
purr-rawišnīh	پُری
stō	پریشان
šēb-	پریشان شدن
stōwīh, šēbišn, tangīh	پریشانی
pazzāftan=pazzāmēnīdan	پزاندن
bizešk	پزشک
wizōh(/yišn)	پژوهش
wizōstan	پژوهیدن
ā , did, ēg, hād, pas	پس
frāz az, pas az	پس از
ēr, past	پست (= پایین)
past	پست: در نجوم: حضیض
pist	پِست (= آرد سرخ شده)
pēstān, sēn(ag)	پستان
pistag	پسته
penīh	پستی
frazand, pus(ar)	پسر
passand(išn)	پسند
passandīdan	پسندیدن
passandišnīg	پسندیدنی
pasēn	پسین
āwādag, naft	پشت (= نسل)
pušt	پشت
pattūgīh	پشتکار

bār, puštag	پشته
abestām=abestān, pušt	پشتی
puštībān	پشتیبان
puštībānīh, zēnhār	پشتیبانی
pašm, warr	پشم
pašmēn	پشمین
paššinǰīdan	پشنجیدن
paššing	پشنگ
paxšag	پشه
abaxš, paščmān	پشیمان
abaxš, abaxšīh, paščmānīh	پشیمانی
pišīz	پشیز
wizīhišn(īh)	پگاه
puhl	پل
miǰ(ag)	پلک
pillagān	پلکان
palang	پلنگ
palang-mušk	پلنگمشک = پلنگ
gan(n)āg, wad	پلید
āhīdīh, nasruštīh, wadīh	پلیدی
padām	پنام
abestām=abestān, panāh, war	پناه
pambag	پنبه
pambagēn	پنبه‌ای
panǰ	پنج
panǰāh	پنجاه
panǰag	پنجه
duzīdag, gāhānīg	پنجهٔ دزدیده (= پنج روز آخر سال)
frawardīgān	پنج روز پایانی اسفندماه و پنج روز افزودهٔ بعدی
pand	پند
pad (ēd) dāštan	پنداشتن
nihān	پنهان
nihuftan, (abar) nihumbīdan	پنهان کردن

panīr	پنیر
pūdagīh	پودگی
pūdag	پوده
pōryōtkēš	پوریوتکیش
pōryōtkēšīh	پوریوتکیشی
pōz(ag)	پوز/پوزه
pōzišn	پوزش
čarm, dawāl, pōst, tōz	پوست
čarm	پوست خام
pōst, tōz	پوست درخت
pōstēn	پوستین
nihumbīdan=nihuftan	پوشاندن
čādur, pōšišn, wistar(ag)	پوشش
paymōxtan, pōšīdan	پوشیدن
pōyišnīg	پوینده
pōy-	پوییدن
pahlūg	پهلو
ēr, gurd, wir, yal	پهلوان
gurdīh	پهلوانی
pahlawīg	پهلوی
frāx, pahn, wēhm	پهن
pahnāy, wēhmīh	پهنا
pay	پی (= عصب)
gām	پی (= کام)
pay ī	پیِ (= پس از)
nišāstan	پی افکندن
payādag	پیاده
payādag	پیاده (در بازی شترنج)
payg, payādag	پیاده‌نظام
ǰām(ag), paygāl	پیاله
*paygālgar	پیاله‌ساز
bayaspān	پیام‌آور
pēčīdan	پیچیدن

čašmdīd, paydāg, wēnišnīg	پیدا
paydāgīhistan	پیدا شدن
paydāgīh	پیدایی
bawišn	پیدایش
kahwan, pīr	پیر
ārāstan, payrāstan, wirāstan	پیراستن
pērāmōn	پیرامون
ārāyišn	پیرایش
payrāyag	پیرایه
meh	پیرتر
a-zarmān	پیر نشدنی
čērīhistan	پیروز شدن
abarwēz, pērōz	پیروز
pērōzgar	پیروزگر
pērōzgarīh	پیروزگری
abarwēzīh, pērōzīh,	پیروزی
frazām-pērōzīh	پیروزی نهایی
pīrīh, zarmān(īh), zarwān	پیری
pēs	پیس
pēs	پیس‌دار
anīg, handēmān, pēš	پیش
*frawārdan	پیش‌آوردن
mēšag, pēšyār	پیشاب
anīg, pēšānīg	پیشانی
abgār-	پیش‌بردن
murw-nīš	پیش‌بین
pēš-pārag	پیش‌پاره
pāhlom, pešenīg	پیشترین
paristag	پیشخدمت
franāmišn	پیشرفت
wālīdan	پیشرفت‌کردن
franāftan	پیش‌بردن
franaftan, (abāz) raftan	پیش‌رفتن

wihēz(ag)	پیشروی
wihēz-	پیشروی کردن
pēš-pārag	پیش غذا
pēš-kār	پیشکار
pārag	پیشکش
pēš-gāh	پیشگاه
kēdīgīh	پیشگویی
pēšār, pēšōbāy	پیشوا
parwānagīh, pēšōbāyīh	پیشوایی
radīh	پیشوایی مذهبی
pēšag, radag, rastag	پیشه
pēšēnīg	پیشین
paygām	پیغام
paygāmbar, waxšwar	پیغامبر
waxšwarīh	پیغامبری
payg	پیک
ǰang, nibard, pahikār, pahikafišn	پیکار
nigārag, pahikar	پیکر
pēšēmālīh	پیگرد
mihr, pādixšīr, pašn, pašt(ag), paymān	پیمان
padist (abar) burdan, padistādan	پیمان بستن
²mihr druxtan	پیمان شکستن
mihrōdruǰ=mihr-zan	پیمان‌شکن
mihrōdruǰīh	پیمان‌شکنی
paymānag	پیمانه
paymūdan	پیمودن
hambandīh, hamīh	پیوستگی
abyōxtan, paywastan	پیوستن
hamband, paywastag	پیوسته
ēw-kardag	پیوسته
parwand	پیوند
pīh	پیه

«ت»

-(i)t	ـ ت (ضمیر متصل، دوم شخص مفرد، حالت مفعولی و اضافی)
az, tā , P. yad	تا
tāg	تا (= یکی)
burdan, pattūdan, widār(ī)dan	تاب آوردن
brāzišnīg	تابان
wēxtan	تاب دادن
hāmīn, tābestān	تابستان
hāmīnīg	تابستانی
brāzišn, tābišn	تابش
gāhūg	تابوت
tābag	تابه
frāz ō , kū	تابه (= به اندازهٔ)
brāzīdan, tābīdan	تابیدن
tāxtan=tāzēnīdan	تاختن
spōz(išn)	تأخیر
spōxtan	تأخیر کردن
spōzgār	تأخیرکننده
abesar	تاج
tār	تار
kār·nāmag	تاریخچه
tārī/k, tērag	تاریک
tārīg/kīh, tom	تاریکی
tazāg	تازان
tāxtan, tāzēnīdan	تازاندن
ēbgat(īh)	(تازش) اهریمن
sabz, zargōn	تازه
Tāzīg	تازی
ăstar, tāzānag	تازیانه
tās	تاس
anōš xwardan	تا سرحد مرگ جنگیدن

tāftan=tābīdan	تافتن
pēš-gāh	تالار بار
tāwān	تاوان
passandišn	تأیید
passandīdan	تأیید کردن
tab, tabišn	تب
ānāst, mūdag, tabāh	تباه
tabāhīhistan	تباه شدن
wināhīdan	تباه کردن
a-pōhišn	تباه نشدنی
ānāstīh, tabāhīh, wany (b)ūdīh, wināhišn	تباهی
tabarzad	تبرزد (گزانگبین)
uzdehīgīh	تبعید
uzdehīg	تبعید شده
pad dēbahr dāštan	تبعید کردن
tabangōg	تبنگو
anāg-kardār, anāg-kunišn	تبهکار
dušīh	تبهکاری
kōf	تپه
pēšag, wahāg, wāzargānīh	تجارت
spōxtan	تجاوز کردن از...
must-abarmānd	تجاوزگر
kār-āgāhīh	تجربه
ēr	تحت
hangēxtan, sārēnīdan	تحریک کردن
handōzišnīh	تحصیل
herbedestānīh	تحصیل علوم دینی
bārestānīh, bārišn, pattūgīh, sāxtārīh	تحمّل
sāxtan, widārdan	تحمّل کردن
bālēn-gāh, taxt, taxt-gāh, P. parwāngāh	تخت
taxtag	تخته
taxtag	تخته (شترنج)
abesīhēnišn(īh), afsēnišn, hambāhišn	تخریب

tuxšāg	تخشا
tuxšāgīh	تخشاگی
tuxšīdan	تخشیدن
handāxtan	تخصیص دادن
dān(ag), tōm, xāyag	تخم
xāyag-dās	تخم‌مرغی شکل
čihr(ag), tōhmag	تخمه
handāxtan, wahāg burdan	تخمین زدن
passāzišn	تدارک
tadar(w)	تذرو
tarr, xwēd	تر
-tar	ـ تر (پسوند سازندهٔ صفت تفضیلی)
tarāzēnīdan	تراز کردن
tarāzūg	ترازو، (نجوم)
tāšīdan	تراشیدن
parwarišn	تربیت
rāyišn, wirāyišn	ترتیب
rāyēnīdan, wirāstan	ترتیب دادن
targumān	ترجمان
wizīdan	ترجیح‌دادن
hu-dast, nēzūmān(īg)	تردست
āhr, *nihēb, sahm(gēnīh), škōh, tars	ترس
tarsāg	ترسا
pazdēnīdan	ترساندن
sahmgēn	ترسناک
tarsīdan	ترسیدن
tru(f)š	ترش
paššinǰišn	ترشح
paššinǰīdan	ترشح کردن
hāzišn	ترغیب
hāxtan	ترغیب کردن
frādahišnīh	ترّقی
Turk	تُرک

targ	تَرک
abāz ēstādan az, hištan	تَرک کردن
bahrōmandīh, hambawišn(īh)	ترکیب
bahrōmandīh	ترکیب‌شدگی
hambūdan	ترکیب شدن
hambastan, hamēnīdan	ترکیب‌کردن
tar-menišn	ترمنش
tar-menišnīh	ترمنشی
tarrag	تره (سبزی)
gandanāg	تره‌فرنگی
xwēdīh	تری
pād-zahr	تریاق
abar-ōzīh	تسلّط
wīdwarīh	تسلّی
wīdwar	تسلیم‌شده در برابر تقدیر
tašt	تشت
šnāxtan	تشخیص‌دادن
āzādīh, spās	تشکّر
āzādīh guftan, āzādīh hangārdan, āzādīh kardan, pad āzādīh dāštan, spās dāštan, spās hangārdan	تشکّر کردن
tišn, tišnagīh	تشنگی
tišnag	تشنه
āsnūd(ag)	تصفیه شده
pālūdan, wēxtan	تصفیه کردن
wizīr	تصمیم
frāz griftan	تصمیم گرفتن
handēšīdan, hangārdan, menīdan, ōšmurdan, pad... dāštan	تصوّر کردن
pahikar	تصویر
nigār-	تصویر کردن
pālūdan, wēxtan	تصفیه کردن
pādyābīh	تطهیر
frawārdan	تعارف کردن
namāz burdan	تعظیم کردن

pazdēnīdan, tāxtan	تعقیب کردن
āfrāh	تعلیم
frahixtan, parwardan	تعلیم دادن
frēz, tāwān, pardāzišn	تعهّد
frēzbānīg, frēzwānīg	تعهّدآور
abāz dādan ō	تعیین کردن
parwāl(išn), parwarišn	تغذیه
parwāl-, parwardan	تغذیه کردن
ǰādag-wihīrīh, wardišn, wihīrišn	تغییر
wardēnīdan	تغییر دادن
waštan, wihīr-	تغییر کردن
a-wardišnīg	تغییرناپذیر
a-wardišnīgīh	تغییرناپذیری
ǰudāgīh	تفاوت
taftan	تفتن
garmōg, taftīg	تفته
wāzīg	تفریح
wāzīdan	تفریح کردن
zand	تفسیر
wizārdan	تفسیر کردن
abespurdan, gumārdan	تفویض کردن
zastan	تقاضا کردن
abēzagīh, pākīh, yōǰdahrīh	تقدّس
baγō-baxt, brēhēnišn	تقدیر
brēhenāg, brīngar	تقدیرگو
yōǰdahrgarīh	تقدیس
āgrift, māndag	تقصیر
tāg	تک
čandīdan, wizandīdan	تکان خوردن
wišān-	تکاندن
tar-menišnīh	تکبّر
namāz	تکریم
frazāmišn, hangirdīgīh	تکمیل

takōk	تکوک (ظرف آشامیدنی)
bawišn	تکوین
tag	تگ
tagarg	تگرگ
taxl	تلخ
taxlīh	تلخی
tabāh, wany	تلف شده
škarwīdan	تلوتلو خوردن
dām, talag	تله
tom	تم
-tom	ـ تم (پسوند سازندهٔ صفت عالی)
*pahrmāhāgīh, pahrmāhišn	تماس
bowandag, spurrīg	تمام
bowandagīh	تمام‌بودگی
hanzāftan	تمام کردن
bowandagīh, spurrīgīh	تمامی
xwēšīh	تملک
pāk	تمیز
wizīdan	تمیزدادن
kālbod, kirb, tan	تن
niyābagīh, passazagīh, sazāgīh, sazišn(īh)	تناسب
*Tanapuhl	تنافور (نام درجه‌ای از گناه)
tumbag	تنبک
aǰgahān, sust	تنبل
aǰgahānīh, sustīh	تنبلی
tambūr, tambūrag	تنبور
petītīgīh	تنبّه
āwēnīdan	تنبیه کردن
ray, tēz, tund	تند
drust, tan-drust	تندرست
drōd, drustīh, tan-drustīh	تندرستی
šēb-	تند رفتن
*zibāl	تندرو (اسب و...)

tundīh	تندی
gizistag	تنفرانگیز
tanuk	تُنُک
tanuk	تُنُک آب
tang	تنگ
tangīh	تنگی
tanūr	تنور
bun, ēwan, wan	تنه (درخت)
ēwtāg, tāg, tanīhā	تنها
tanīg	تنی
tadan	تنیدن
tō	تو
*tōf	تو (= لا)
tarsāgāhīh	تواضع
āštīh	توافق
dō-gānag	توأم
tuwān	توان
kardagār, tuwānāg	توانا
tuwānīgīh	توانایی
ādānīh	توانایی پرداخت وام
P. šah-	توانستن
hangad, rāyōmand, tuwāngar, was-xwāstag	توانگر
tuwāngarīh	توانگری
pašēmānīh, petīt	توبه
pašēmān, petītīg	توبه‌کار
pašēmānīh, petītīgīh	توبه‌کاری
a-petītīgīh, an-abaxšāwandīh	توبه‌ناکردگی
a-petītīg, an-abaxšāwand	توبه‌ناکرده
nigāh, hangārišn	توجه
bayō-baxt	توجه الهی
ōšmurdan	توجه کردن
tōxtan	توختن (= جبران کردن)
dām	تور

Tūr	تور (یکی از دشمنان ایران)
tō, - (i)t	تورا
Tūrān	توران
Tūr	تورانی
tōrag	توره
tōz	توز
baxtan, pargandan	توزیع کردن
tōšag	توشه
wizār, zand	توضیح
nigēxtan	توضیح دادن
wīdwarīh	توکل
andar āwurdan	تولید کردن
bun, tah	ته
padist	تهدید
tahm	تهم
tuhīg	تهی
hangēxtan	تهییج کردن
tuhīgīh	تهیکی
abgār-	تهیه کردن
tigr	تیر
Tīr	تیر (نام ایزد)
tīr	تیر: گاه‌نما: نام چهارمین ماه سال و سیزدهمین روز ماه
tīr	تیر: در نجوم: عطارد
frasp	تیر سقف
sāyag	تیرگی
tērag	تیره
tēx, tēz	تیز
tēzīh	تیزی
Tištar	تیشتر: در نجوم: شعرای یمانی
awestarag	تیغ
tēx	تیغ (= پرتو)
frēg, šānag	تیغ شانه (= استخوان شانه)
siyā(h)īzag	تیغ گیاه

dabr	تیره‌رنگ
tēmār	تیمار
*tīhōg	تیهو

« ث »

ādān(īh), grāmag, hangadīh, tuwāngarīh, xwāstag	ثروت
ādān, was-xwāstag, xwāstagōmand, hangad	ثروتمند
kirbag	ثواب

« ج »

gāh, gyāg, mānišn, nišēm	جا
pay	جاپا
passāxtan	جادادن
frāx	جادار
ǰādūg, kundāgīh	جادو
ǰādūg, kēd, kundāg	جادوگر
ǰādūgīh	جادوگری
ǰādūgīh	جادویی
rāh	جاده
gyāg-rōb	جاروب
rawāg, tazāg	جاری
āšixtan, rēxtan, tāxtan	جاری شدن
ǰām(ag)	جام
ǰām	جام (= شیشه)
ǰāmag, kabāh, paymōg, paymōzan, warr, wastar(ag)	جامه
gyānwar, uštānōmand	جاندار
gyān-abespār	جان سپار
gōhrīg	جانشین
gyān kandan	جان کندن

gyānwar, zāyišnīg	جانور
ǰāwēdānag	جاودانه
dagrand-xwadāy, hamēīg, ǰāwēd	جاوید
ǰāwēdān, hamēīgīhā, P. yāwēd(ān),	جاویدان
dād-gāh	جای وقفی
nišēm	جایگاه
ādišt	جایگاه آتش
daštānestān	جای مجزا برای زنان قاعده
tōxtan	جبران کردن
anābuhlag	جبران‌ناپذیر (گناه)
niyāg	جد
ǰud(āg)	جدا
frāz az, ǰud az	جدا از
wizīhīdan	جدا شدن
wēxtan, wisāndan, wiškīdan, wizārdan	جدا کردن
ǰudāgīh, wisānišn(īh), wiškin(n)išn, wizār, wizīhišn(īh)	جدایی
ǰud-nāy	جدنای (واحد طول = شش پا)
ayārīdan	جرأت کردن
āgrift, wināh	جرم
rawāgīh, tazišnīh	جریان
grīw	جریب (پیمانه اندازه‌گیری خشکبار)
grīw	جریب (واحد اندازه‌گیری سطح)
xwurdag	جزئی
gōkān	جزئیات
ōgār	جزر
gazīdag	جزیه
xwāstan	جستجو کردن
ǰastan	جستن
nasā , ristag	جسد
astōmand, astwand, kālbodōmand, tanīgard(īg), tanōmand	جسمانی
tanīg	جسمی
ǰašn, wayōdagān	جشن (عروسی)
yaštan	جشن گرفتن

kēwūd, tabangōg	جعبه
ǰaγ	جغ (درخت)
būm	جغد
ǰagar	جگر
ǰuxt, ²tā	جفت
āyōxtan	جفت کردن
marzišn(īh), māyišn	جفت گیری
marzīdan	جفت‌گیری کردن
xwāstan	جلب کردن
abrōxtan	جلا دادن
frāz	جلو
abāz dāštan, griftan, padīrān(ēn)īdan	جلوگیری کردن از...
marzišn(īh)	جماع
gund	جماعت
mastarg	جمجمه
činišn	جمع‌آوری
(ō) gird āmadan	جمع شدن
gird kardan, ō ham kardan, harrōb-, P. amwaštan	جمع کردن
ǰumbēnīdan	جنباندن
ǰumbīhistan	جنبانیده شدن
ǰumbāgīh, ǰumbišn, rawišn	جنبش
ǰumbīdan	جنبیدن
ardīg, hamrānīh, ǰang, nibard, P. pādrazm	جنگ
ardīkkar, ēraxtār, kārīg	جنگجو
ardīkkarīh	جنگجوئی
wēšag	جنگل
wēšagīg	جنگلی
āyōzīdan, ēraxtan, nibardīdan, pahikāftan, pahikār-, P. rān-	جنگیدن
nēm-rōz, rapihwin	جنوب
rapihwintar	جنوبی
ǰaw	جو
andarwāy, spāš, way	جَو
frāx	جواب

paywāz	جواب دادن
ǰuwān, kawādak, keh, kōdak	جوان
keh(tar)	جوان(تر)
spīg	جوانه
spīzišn	جوانه‌زدگی
spīz-	جوانه‌زدن
ǰuwān, ǰuwānīh	جوانی
gōhr(ag)	جواهر
xār-pušt	جوجه‌تیغی
gōz	جوز
Gōzihr	جوزهر (در نجوم)
ayārdīdan	جوش‌آمدن
ayārdēnīdan	جوشاندن
ayārdēnišn	جوشش
ayārdēnīdan	جوشیدن
gōhr(ag)	جوهر (= ذات)
ǰō(y)	جوی
andarwāyīg	جوّی
ǰudan	جویدن
ǰōyišn	جویدن (عمل)
ǰawēn	جوین
ǰeh	جه
axw(ān), gēhān	جهان
anērān	جهان آن سوی ایران
gēhānīg, gētīg(īg)	جهانی
ālag, bahr(ag), nēmag, rōn, sōg, sraxtag	جهت
ǰahišn-ayār	جهشیار
ǰahišn-ayārīh	جهشیاری
ǰahūd	جهود

«چ»

čābuk, *marčābuk, tagīg	چابک

čābukīh, *marčābukīh	چابکی
čādur, mašk, wiyān	چادر
čār(ag)	چاره
čāraggarīh	چاره‌گری
čāšt	چاشت
čāšnīg	چاشتی
frabīh	چاق
šēbāg	چالاک
čāh	چاه
hōy(ag)	چپ (دست)
čē rāy, čim(rāy)	چرا؟
čarag	چرا
čirāγ	چراغ
abrōzišn(īh)	چراغانی
čarag, wāstar	چراگاه
čarb	چرب
čarbīh, čarbišn, pih	چربی
čaxrag	چرخ
wēxtan	چرخاندن
karāwuš	چرخشت
wēxtan	چرخیدن
čarz	چرز (نام پرنده)
čarm	چرم
dōsēn	چسبنده
čābuk, šēbāg	چُست
čaxšāgīh, mizagdārīh	چشائی (حس)
čašm, dōysar	چشم
aš, duǰ-dōysarīh	چشم (بد)
war-čašm	چشم بر سینه
mēzišn	چشم بر هم زنی
mēzišn	چشمک
čašmag, xān(īg), zahābag	چشمه
čagād	چکاد

چکامه	čēgāmag
چکاوک	čakōk
چکش	cakuč
چکیده (= خلاصه)	hangirdīg(īh)
چگر	čagar
چگونگی	čē-ēwēnagīh , čēīh
چگونه	čē-ēwēnag , čiyōn
چلپاسه	karbāš , karbunag
چلنگر	čēlāngar
چماق	gad , warz
چمیدن	ǎxrāmīdan
چنار	činār
چنانکه	čiyōn ka
چنبر	čambar
چند	and , čand
چندش	čandišn
چندی	čandīh
چنگ	čang , kennār
چنگال	srū
چنگ‌سرای	čang-srāy , kennār-srāy
چنین	ēdōn , hamgōnag , ōh , ōwōn
چوب	čōb , dār
چوب باز	dār-wāzīg
چوب خمیده چوگان	čaw(ba)gān
چوبه	čōbag
چوبین	dārēn
چوپان	pānǎg
چوگان	*čaw(ba)gān
چون	čē , čiyōn , ka , ǒwōn
چونکه	ēd rāy čē
چونی	čiyōnīh
چه؟	čē , kadām
چه اندازه؟	čand

چهار	čahār
چهارپای	čahār-pāy
چهارپای (کوچک)	gōspand
چهارپای (بزرگ)	stōr
چهارده	čahārdah
چهارم	tasum
چهر	čihr
چهرشناسی	čihr-šnāsīh
چه کسی؟	kē
چهل	čehel
چه وقت؟	kay?
چیدن	čīdan
چیره	čēr
چیره شدن	čērīhistan
چیری	čērīh
چیز	čiš , kard , tis , xīr
چیستی	čēīh
چینود پل	čēh-widarag , činwad-puhl
چینه	činag

«ح»

حادث شدن	ǰastan
حاصل	bar
حاصل برداشتن	drūdan
حافظ نام پدر	nām-burdār
حاکم	šahryār
حاکم نواحی در ایران باستان	šasab
حالت فحلی حیوان مؤنث	wardag
حالت مادّی داشتن	astōmandīh , tanōmandīh
حامل	burdār
حامله	zahagōmand

pānǎg, panāh, puštībān	حامی
magind	حایل
pardag	حجاب
wimand	حد
tuwān-sāmān	حد توانائی
(pad) kamistīh	حداقل
garmāg, garmīh	حرارت
āz, āz-kāmagīh, āzwarīh, ruzdīh, waranīgīh	حرص
P. wāxtan	حرف زدن
čandišn, ēwarz, ǰumbišn, rawišn, wihēz(ag)	حرکت
wāzīdan	حرکت دادن
ēwarzīdan, raftan, wazīdan, wihēz-	حرکت کردن
dwārīdan/dwāristan	حرکت کردن (اهریمنی)
āz-kāmag, āzwar, ruzd, waranīg	حریص
hambadīg, hambāy, hambedīg, hamēmāl, hamēstār	حریف
bōy, sōhišn, šnāsag	حس
hangārag	حساب
āmār-, hangārdan, ōšmurdan	حساب کردن
duš-čašmīh	حسادت
mārāg, sōhišnīg	حساس
arešk, čašm-areškīh	حسد
mārdan	حس کردن
areškēn, čašm-arešk	حسود
gāl	حشر
xrafstar	حشرهٔ زیانکار
gāl	حشم
awāhan, parwand, parwast, war	حصار
handēmānīh	حضور
nišāyišn, past	حضیض
gabr	حفره
dārišn	حفظ
dāštan, zēnēnīdan	حفظ کردن
handarz	حکم

šahryārīh	حکومت
widāzīhistan	حل شدن
čambar, čaxrag	حلقه
widāxtan	حل کردن
duš-āgāhīh, halagīh	حماقت
pānagīh, panāhīh, pušt, puštībān, zēnhār	حمایت
pādan, pahrēxtan, srāyīdan	حمایت کردن
burdan, widārdan	حمل کردن
abāz dādan ō	حمل کردن بر...
burdār	حمل کننده
hēnīh, pahikafišn, tag	حمله
pahikaftan, tag kardan abar/ō	حمله بردن
šādurwān	حوض
parwār	حومه
nang	حیا
zīndakkar	حیات بخش
zīwenīdan	حیات بخشیدن
gyānīg	حیاتی
frēb	حیله
dām	حیوان اهلی
zībāl	حیوان تندرو
anbarag	حیوان موی ریخته
xrafstar	حیوان موذی
dad	حیوان وحشی

«خ»

xār	خار
hukar(ag), xār-pušt, zūzag	خارپشت
uzīdan	خارج شدن
anōdagīg, uzdehīg	خارجی
xārōmand	خاردار

خاص	ēwāzīg, wāspuhragān
خاصیت	ǰadag, *ǰadišn
خاطر	warm, wārom
خاک	xāk
خاکستر	ādurestar
خاکستری	ādurestarēn
خاکی	zamīgīg
خالدار	parš
خالص	a-gumēg
خالی از	pargūd
خام	xām
خاموش	tušt, xāmōš
خاموش شدن	(a)zruftan
خاموش کردن	afsārdan
خامیز	xāmīz
خان	xān
خاندان	tōhm(ag)
خانواده	nāf
خان و مان	xān ud mān
خانه	kadag, mān(d), srāy, xān(ag)
خانه اصلی	bun-kadag
خانه دیوان	gilistag
خانه ماه (در نجوم)	xwurdag
خانه یا کوشکی که اطراف آن باز باشد	frawār
خایه (= تخم)	xāyag
خبر	*niwēyišn(īh)
خبردادن	niwistan, niwēyēnīdan
خبزدو	pazūg
خدا	abargar, xwadāy, yazad
خداوند	axw
خدای ناکرده	pargast
خدایوار	xwadāywār
خدمت	paristagīh, paristišn

خدمت ایزدان	kardagān
خدمتکار	kard-espās
خدمت کردن	paristīdan
خر	xar
خراب	ānāst(ag), awērān, awērag, mūdag, tabāh, winastag, wišōbišnīg
خراب شدن	abesīhīdan, hambastan
خراب کردن	wimuštan, wināhīdan
خراب نشدنی	an-afsēnišn
خرابی	abesīhišn(īh), afsēnišn, ānāstīh, tabāhīh, wany (b)ūdīh, wišōbišn
خراج	harg, sāk
خراسان (= مشرق)	xwarāsān
خراشیدن	randīdan
خرامیدن	ǎxrāmīdan
خربز	xar-buz
خرچنگ	*karzang
خرچنگ: در نجوم: برج سرطان	*karzang
خرجین	bār-ǰāmag, paywāsag
خرد	dānāgīh, xrad
خُرد	xwurd
خرداد (= کمال): نام پنجمین امشاسپند و نگهبان آب	Hordād
خرداد: گاه نما: نام سومین ماه سال و ششمین روز ماه	Hordād
خُردتر	kam/kem
خرد فطری	āsn xrad
خُرد کردن	afšurdan, kōftan
خردل	spandān
خردمند	dānāg, xradīg, xradōmand
خُرده	xwurdag
خرس	xirs
خرسند	abē-must, hunsand, hušnūd, widwar
خرسندی	hunsandīh, hušnūdīh, šnōmag, šnōhr, wīdwarīh
خرگوش	xargōš
خرگوش صحرائی	sahōg
خرم	huram

xormā	خرما
huramīh	خرمی
uzēnag	خروج
xrōs	خروس
xrōšīdan	خروشیدن
xrōhak	خروهک
xrīdan	خریدن
xaz	خز
gāhbed	خزانه‌دار
zyān	خسارت
xastan, xwastan	خستن
āstawān, xwastūg	خستو
xwastūgīh	خستوئی
māndag	خسته
pen	خسیس
xišt	خشت
hušk	خشک
hōšēnīdan	خشکاندن
hōšīdan	خشکیدن
āhr, dēbahr, xĕšm	خشم
xĕšmēn	خشمگین
xašēn	خشن
stabr, sturg, tund	خشن
farrox, hunsand, hušnūd(ag), *wīdwar	خشنود
šnāyēnīdan	خشنود کردن
hunsandīh, hušnūdīh, šnāyēnišn, šnūman, urwāzišn, wīdwarīh	خشنودی
tundīh	خشونت
dušmenādīh	خصومت
kiš	خط
ērang(īh)	خطا
kastār	خطاکار
kastārīh	خطاکاری
sēǰ	خطر

sēǰōmand	خطرناک
pēs	خط خط
hanǰamanīg	خطیب
*šawāg	خفاش
xuftan	خفتن
xwarg	خُل (آتش)
harzag	خل
tuhīgīh	خلاء
hangirdīg(īh)	خلاصه
hangirdēnīdan	خلاصه کردن
a-gumēgīh	خلوص
xumb	خُم
xwēn-āhan	خماهن
panǰag	خمسه
waxr, xwahl	خمیده
gōhr	خمیره
xandīdan	خندیدن
xunak	خنک
afsārišn	خنکسازی
huniyāgar	خنیاگر
būšāsp; xwāb, xwamn	خواب
xwamn-wizār	خوابگزار
nibastan, sayistan	خوابیدن
nibēm	خوابیده
pen, xwār	خوار
tar kardan, tar menīdan	خوارشمردن
xwār-bār	خواربار
abāyistan, kāmistan, xwāstan, zastan	خواستن
xwāstag	خواسته
xwān	خوان
xrōstan, xwāndan	خواندن
xwāh, xwāhar	خواهر
xwāhišn	خواهش

خوب	hudā(ha)g, nēw, weh, xūb; hu-, huīh; P. naxšag
خوب رُسته	hu-rust
خوب رمه	hu-ramag
خوب کردار	hu-kunišn
خوبی	huīh, nēk-gōhrīh, wehīh, xūbīh
خودپسند	abar-menišn, abar-tan
خودپسندی	abar-tanīh
خودخواه	xwad-dōšag
خودخواهی	xwad-dōšagīh
خودسر	wastār, tar-menišn
خودسری	wastārīh, tar-menišnīh
خودکامه	kāmag-widār, kāmag-xwadāy, kām-zī(w)išn
خودی	xwadīh
خور	mihr, xwar
خور: گاه‌نما: نام یازدهمین روز ماه	Xwar
خور (نام درجه‌ای ازگناه)	Xwar
خوراک	čāštag, pīh, xwār, xwardīg, xwarišnīh
خوراک روزانه	rōzīg
خوراک غیراصلی	āmiz
خوراندن	xwārēn-
خوردن	xwardan
خوردنی	xwārēn, xwarišnīg
خوردنی (شرعی)	xwardār
خوردی	xwardīg
خورش	xwarišn(īh)
خورشید	mihr, xwar(x)šēd
خوش	xwaš
خوش‌آوازه	husraw
خوشا!	xunak!
خوشایند	hu-dōšag
خوشبخت	farrox, ǰahišn-ayār, xwarrahōmand
خوشبخت کردن	pādēxēnīdan
خوشبختی	ābādīh, farroxīh, ǰahišn-ayārīh, xwā(h)rīh, xwarrah

خوشبو	hu-bōy
خوش ترکیب	*wimēhgēn
خوشحالی	urwāzišn
خوشحالی کردن	urwāzistan
خوش خیم	hu-xēm
خوش خیمی	hu-xēmīh
خوش خو	hu-xēm
خوش‌گفتار	hu-ēwāz, hu-gōwišn
خوشگوار	hu-gugār
خوشه	hōšag
خوشه: در نجوم: برج سنبله	hōšag
خوشی	rāmišn, urwāhm(an)īh, xwašīh
خوشی دادن	rāmēnīdan
خوشیدن	hōšīdan
خوک	hug
خوکره	hukar(ag)
خون	xōn
خونیره	Xwanirah
خونین‌نیزه	*ul-drafš, xurdruš
خوی	menišn, ragīh, xōg
خوی (= عرق)	xwĕy
خوی‌خوش	hu-xēmīh
خوید	xwēd
خویدی	xwēdīh
خوی ریختن	xwistan
خویش	xwēš
خویشاوند	ham-tōhmag, xwēšāwand
خویشاوند (ناتنی)	*brādarōd
خویشاوند نزدیک	nabāzazdišt
خویشاوندی	brādarōdīh
خویشی	xwēšīh
خویدوده	xwēdōdah
خیاط	darzīh

nē	خیر
ahlaw-dād	خیرات
hērīg	خیری (نام گل)
ēš	خیش
xīg	خیک
xēm , xōg	خیم
kōšk , mašk , mašk-abarzēn	خیمه
bunag	خیمه‌گاه
xayūg	خیو

« د »

dād , dādestān	داد
dādār	دادار
dādārīh	داداری
dādan	دادن
-bān , -dān , -dār	ـ دار (پسوند)
dār	دار
dārgardīh	دار آویختگی
parwastan	دارا بودن
mēnōg-wēn	دارای بینش روحانی
dagrand-xwadāy	دارای پادشاهی طولانی
gōspand-čihrag	دارای تخمه چهارپایان
hu-dēn	دارای دین خوب
radōmand	دارای رد
hu-ramag	دارای رمه خوب
zī(w)išnōmand	دارای زندگی
warzāwand	دارای قدرت اعجاز
grāmag , hangadīh	دارایی
dār-wāzīg	دارباز
darmān , dārūg	دارو
dās	داس

afsān	داستان
dāštan	داشتن
garm	داغ
drōš	داغ
dazīdan	داغ کردن
drōšīdan	داغ زدن
dālman	دالمن
dām , talag	دام
dām	دام (حیوان اهلی)
dāmād	داماد
dāmādīh	دامادی
-dān	ـ دان (پسوند)
dānāg , frazānag	دانا
dānāgīh , frazānagīh	دانائی
dānistan , uzwārdan	دانستن
dānišn	دانش
hašāgird , hāwišt	دانش‌آموز
dānišnōmand	دانشمند
čīnag , dān(ag) , ǰōrdā	دانه
muhrag	دانه تسبیح
dādwar , mayānǰīg	داور
dādestān , dādwarīh , handāzišn , wizīr	داوری
drō-dādwarīh	داوری دروغ
handāxtan	داوری کردن
girdag	دایره
dāyagānīh	دایگی
dāyag	دایه
dibīr	دبیر
dibīrīh	دبیری
duxt	دخت
duxtar	دختر
daxmag	دخمه
dad	دد (حیوان وحشی)

dudīgar	ددیگر
dar	در
ō , pad	در (حرف اضافه)
windišn	درآمد
kēšīdan	درآوردن
pōr	دراج
dagr , dagrand , drāz	دراز
dra(h)nāy	درازا
nibastan	دراز کشیدن
nibēm	دراز کشیده
P.darāγ	درای
wāspuhragān	درباری
padīrag	در برابر
parwastan	دربرداشتن
paymōxtan , pōšīdan	دربر کردن
suš	درجه (از کمان)
purr-gāh	در حال نزع
¹tā	در حالیکه
handēmān	در حضور
dār , draxt , wan	درخت
wan ī was-tōhmag	درخت بسیار تخمه
wan ī gurgānīh	درخت پسته
nihāl	درخت نو نشانده
šēd , rōšn , P. nisāg	درخشان
bām , brāh , brāzišn , spīg , spīzišn	درخشندگی
bāmīg , brāzišnīg	درخشنده
brāzīdan , drafšīdan , frōgīhistan , spīz- , tābīdan=tāftan	درخشیدن
pahikārdan	درخواست کردن
abāyišnīg , niyābag , passazag , sazāg	درخور
saz-	درخور بودن
ērwār , gurdwār	درخور پهلوان
marg-arzān	درخور مرگ
bēš , dard , pīm , rēškēnīh	درد

rēškēn	دردناک
dardōmand	دردمند
darz	درز
darzīg	درزی
drust	درست
bowandag menišnīh	درست‌اندیشی
sahistan	درست به نظر رسیدن
ahlaw , ardā , frārōn	درستکار
ardāyīh , frārōnīh	درستکاری
drustīh	درستی
društ	درشت
društ-āwāz , društ-ēwāz	درشت‌آواز
društīh	درشتی
wardyūn	درشکه
¹tā	در ظرف
bĕ... enyā... nē	درغیر این صورت
drafš	درفش
bōy , mārišn , sōhišn	درک
mārdan	درک کردن
dargāh	درگاه
bešăz , darmān , dārūg	درمان
an-ādānīh	درماندگی
an-ādān	درمانده
bēšāz(ēn)-	درمان کردن
dramanag	درمنه
parwastan	درمیان گرفتن
drang	درنگ
darband	دروازه
ēr-kaš	درود فرستادن
durgar	درودگر
drūdan	درودن
drō , mih , mihōxt , zūr	دروغ
drōzan	دروغزن

druxtan	دروغ گفتن
drōzan, mihr-drōz=mihrōdruǰ	دروغگو
mihōxt	دروغگویی
drūdan	درو کردن
drōn	درون (نان مقدس)
andarōn	درون
grīwag	درّه
āhīd	دَرهم
drahm	دِرهم
pēčīdan	دَرهم بافتن
āhīdīh	درهمی
drayā(b), zrēh	دریا
drayā(b)bār	دریابار
mārāg, mārišnōmand	دریابنده
war, zrēh	دریاچه
abar madan	دریافتن
darrīdan	دریدن
duz(d), gēg, rāh-dār	دزد
appar(išn), duz(d)īh	دزدی
duzīdag, truftag	دزدیده
appurdan, duzīdan	دزدیدن
āwahan, diz, drubušt	دژ
duš-kām	دژکام
dast, panǰag	دست
gaw	دست (اهریمنی)
ēr-kaš	دست به سینه
abdast	دستپناه (بخشی از زره)
hōy(ag)	دست چپ
dašn, dašnag	دست راست
čamišn	دست‌شوئی
dast(a)gird	دستگرد
dast-gīr	دستگیر
dast-gīr, griftār	دستگیر شده

dastwar	دستور
framān, framāyišn	دستور
framūdan, win(n)ārdan	دستوردادن
dastag, grōh, hōšag	دسته
dastyār	دستیار
dastyārīh	دستیاری
duǰ-, duš-	دُش ـ (پیشوند)
dašt, rāγ	دشت
daštān	دشتان
daštānestān	دشتانگاه
daštān-māh	دشتان‌ماه
bēš-burdār, dušmen, hambasān	دشمن
hambasānīg	دشمنانه
an-āštīh, bēš, dušmenīh, dušmenādīh	دشمنی
bēš burdan	دشمنی‌کردن
duš-nām, wad-wāzag	دشنام
tar kardan, tar menīdan	دشنام دادن
čēlān, dašnag	دشنه
duš-kar, duš-(x)wār, garān	دشوار
duš(x)wārīh	دشواری
namāz, yašt	دعا
wāz griftan	دعا خواندن
āfrīdan	دعای خیر خواندن
wāz	دعای پیش از غذا
pahrēz, pāsbānīh	دفاع
pasēmālīh	دفاع (قانونی)
drubušt, nigāstār	دفاعی
daftar	دفتر
daftar	دفتر محاسبه
pazdagīh	دفع
ōgārdan, rīdan	دفع کردن
bār	دفعه
bārīg/k	دقیق

ǰādag-wihīrīh, wardišn	دگرگونی
dil	دل
hu-ēwāz	دلجو
hu-ēwāzīh	دلجوئی
āmurzīdan	دل سوختن
abaxšāyišnīg	دلسوز
dōl, hēzag	دلو
dōl	دلو: در نجوم: برج دلو
arwand, dilēr, nēw	دلیر
arwandīh	دلیری
dum(b)	دُم
damišn, wād, wēn	دَم
dum(b)ōmand	دُمدار
daftan, (damīdan), nāy-pazd, pazd-	دَمیدن
pas, pay ī	دنبال
dād, dandān	دندان
dō	دو
dwāzdah	دوازده
dawāl	دوال
a-sazišnīgīh, ēstišn	دوام
pattūdan, (pattāyistan)	دوام آوردن
bid, did	دوباره
abāz wirāstan	دوباره ترتیب دادن
dō-pāy	دوپا
dō-pahikar	دوپیکر: در نجوم: برج جوزا
ǰuxt	دوتا
dō-axwānīg	دوجهانی
dōxtan	دوختن
dūd	دود
dūdag, tōhmag	دوده
dūr	دور
gumēzagīh	دوران جهان مادی
parrōn	دورتر

bēdom	دورترین
ānāftan, franāftan	دور کردن
*pa(č)čībāgīh	دوروئی
drang, wihēz(ag), paymān(ag)	دوره
ānābišn, franāmišn	دوری
pahrēxtan	دوری کردن
dušox, dwārišn	دوزخ
dušoxīg	دوزخی
ayār, dōst, *ērmān, hamāl	دوست
dōšīdan	دوست داشتن
ayārīh, dōstīh, dōšišn, ērmānīh, mihr	دوستی
dō-saxwan	دوسخنه
dōš	دوش
dōš, suft	دوش
šānag	دوشاخه
dōxtan=dōšīdan	دوشیدن
dōšīzagīh	دوشیزگی
dōšīzag, kanīg, kanīzag	دوشیزه
dōk	دوک
dō-gānag	دوگانه
dōwom	ـ دوم (در اعداد مرکب)
didom, dudīgar	دوم
pōyišnīg	دونده
dawīdan, (dawistan), pōy-, taxtan, (tazīdan)	دویدن
dwārīdan, (dwāristan)	دویدن (اهریمنی)
deh, wis	دِه
dah	دَه
dahān	دهان
dahibed	دهبد
dahišn	دهش
dahigān, (dehgān)	دهقان
dahliz	دهلیز
dahom	دهم

ēwān, padisār	دهنه
bēwar	ده هزار
Day	دی: نام دهمین ماه سال و هشتمین، پانزدهمین و بیست و سومین روز ماه
dīg	دی
dēbāg	دیبا
wēnāb	دید
dīdār	دیدار
dīdan, nīš-	دیدن
dīdār	دیدنی
dīdag	دیده
dagr	دیر
dagr-pattāy	دیرپا
dagr-zamān	دیرزمان
dagr-zī(w)išn	دیرزی
frasp, nāy, stūn(ag)	دیرک
dagrand	دیرنده
dīg	دیروز
dēs(ag)	دیس
dōš	دیشب
dēg	دیگ
abārīg, any, did	دیگر
dēn	دین
Dēn	دین: نام روز بیست و چهارم ماه
dēnār	دینار
weh dēn	دین زردشتی
dēnīg	دینی
ag-dēnīh	دینی غیر از دین زردشتی داشتن
dēw, druz	دیو
dēwār, parisp	دیوار
dēwān	دیوان (مجموعه نوشته‌ها)
halagīh	دیوانگی
dēwānag	دیوانه
māzandar	دیو بزرگ

dēw-ēsnīh, dēw-ēzagīh	دیو پرستی
xēšm	دیو خشم
dēwōk	دیوک
māzanīg	دیو مازنی
dēwānag	دیوی
dēw-ēsnīh, dēw-ēzagīh	دیویسنی
puhl	دیه

«ذ»

gōhrīg	ذاتی
frārāst	ذراع
wārom, wīr	ذهن

«ر»

framādār	رئیس
kamālīg	رئیس (اهریمنی)
drustabed	رئیس پزشکان
darīgbed	رئیس تشریفات
andar	راجع به
āsān	راحت
āsāyišn, rāmišn	راحتی
rād	راد
rādīh	رادی
rāz	راز
rāz-kirrōg	رازیگر
rāspīg	راسپی
rāst, wābarīgān, wizurd	راست
rāstīh, wābar, wizurdīh	راستی
rasūg	راسو

راضی	abe-must
راغ	rāγ
راکد	hammist
رام (آرامش)	rām
رام: گاه‌نما: نام بیست و یکمین روز ماه	Rām
رامشگر	huniyāgar
ران	haxt, rān
راندن	wāzīdan
راه	hangōšīdag, pand, rāh, ristag, widarag
راهدار	rāh-dār
راهزن	rāh-dār
راهزنی	rāh-dārīh
راهنما	rāh-nimāy
راهنمائی کردن	hāxtan, nimūdan
رایج	rawāg
رایحه	bōy
رایزن دربار	dar-handarzbed
رایزنی کردن	pahikārdan
رباخوار	waxšgar
رباینده	apparag
ربودن	rubūdan
رتبه	mar
رَجِم	aškamb(ag), aškom(b), burdār, gabr, grāb, pusyān, uruspar
رحم	abaxšāyišn
رحم کردن	abaxšāyīdan, āmurzīdan
رحیم	abaxšāyišnīg
رخ (در بازی شترنج)	rox
رختشوی	gāzar
رد	nakkīrāyīh, spōzišn
رد (= سرور)	rad
ردپا	pay
رد کردن	ānāftan, spōxtan
ردکننده	nakkīrā

رده	radag, rastag
ردی (مقام)	radīh
ردیف	radag
رز (گل)	gul
رَز	raz
رزم	ǰang, razm
رزمگاه	razm-gāh
رسالت	aštagīh
رسانیدن	rasēnīdan
رستاخیز	rist-āxēz
رستگار	bōxtag
رستگار شدن	bōxtan, wizārdan
رستگاری	bōxtagīh, bōxtārīh, bōzišn, wizārišn
رَستن	rastan
رُستن	rustan
رُستنی	ārōyišnīg
رَسته	pēšag, radag, rastag
رسم	dastwarīh
رسن	arwēs, rasan, rištag
رسوا	an-āzarm
رسوایی	an-āzarmīh
رسول	aštag
رسیدگی (میوه)	pazzāmišn
رسیدگی کردن	wizōstan
رسیدن	(abar) rasīdan
رسیدن (میوه)	pazzām-
رسیدن به...	abar rasīdan (ō), ayāftan
رسیدن بر سر...	abar rasīdan
رشته	rištag
رشد	abzōn, abzāyišn, rōyišn, waxšišn
رشد دادن	abzūdan, waxšīdan
رشک	arešk
رشک برنده	areškēn

رشن (ایزد عدالت)	Rašn
رشن: گاه نما: نام هجدهمین روز ماه	Rašn
رشوه	pārag
رضایت	hupassandagīh, sahišn, šnōmag
رضایت خاطر	huniyāgīh
رعد	γarrānag, wīr
رفتار	barišn, rawišnīh, warišn
رفتار خوب	ērīh
رفتن	franāftan, raftan, šudan
رُفتن	muštan, rōb-
رفیق	hamāl
رقابت	*brādarōdīh
رقیب	*brādarōd
رکن	stūn(ag)
رگ	ragag=rag
رمه	ram(ag)
رنج	ranǰ, handraxtagīh
رنجانیدن	ranǰēnīdan
رنجور	ranǰwar
رنجوری	rēškēnīh
رنجه	ranǰag
رنده کردن	randīdan
رنگ	gōn, rang
رنگ کردن	pēsīdan, raštan
رواج	rawāgīh
رواج دادن	franāftan, rawāgēnīdan
روان	frawahr, fraward, gyān, ruwān, uštān, wād
روان ساختن	tāxtan=tāzēnīdan
روانی	ruwānīg
روباه	rōbāh
رو به بالا	ulīh
روح	mēnōg(īh), waxš
روحانی	gāhānīg, gyānīg, mēnōgīg, ruwānīg, waxšīg

روحانی دشمن زردشت	kayk
روحانیت	mēnōg(īg)īh
رود (آلت موسیقی)	rōd
رود (= رودخانه)	rōd
رودبار	rōd-bār
رودررویی	padīragīh
رودن	rūdan
روده	rōdīg, uruspar
روده‌ای	rōdīg
روز	rōz
روزانه	rōzwārag
روزگار	rōzgār
روزن	rōzan, rōz(b)ānag
روزه	rōzag
روزهای افزوده آخر سال (= کبیسه)	duzīdag, truftag
روزه‌دار	pad-rōzag, rōzag
روزی	rōzīg
روسپی	rōspīg
روسپیگری	rōspīgīh
روستا	rōstāg
روش	brahm(ag), ēwēn(ag), handāzag, hangōšīdag, ristag, šōn
روش (درست)	ēdōnīh
روشن	rōšn
روشن کردن	abrōxtan, rōzēnīdan
روشنگر	rōšngar
روشنگری	abrōzišnīh
روشنی	rōšn(īh), frōg, payrōg
روشنی بی کرانه	anagr-rōšn(īh)
ـ روشی (پسوند سازنده اسم معنی)	-rawišnīh
روغن	čarbišn, rōγn
روغن‌دار	čarbišnōmand
روغن مالی کردن	handūdan
روغنی	čarb

Hrōm	روم
Hrōmāyīg	رومی
rōyan	روناس
dādestān	روند
raftār	رونده
pa(č)čēn	رونویس
abar, pad	روی
rōy	روی (= فلز)
rōy	روی (= سیما)
būšāsp, xwamn	رؤیا
ǰastan	روی دادن
ārōyišn, rōyišn	رویش
rōyan	روین
rōyēn	رویین
wišād, harzag	رها
pargūd az	رها از
hištan	رها کردن
hilišn, rastārīh	رهایی
parwānag, pēšār, pēšōbāy, sālār	رهبر
rāyēnīdārīh, parwānagīh	رهبری
franāftan, hāxtan, rāyēnīdan	رهبری کردن
rahīg	رهی
rēbās	ریباس
afšāndan, āšixtan, rēxtan, tāxtan(=tazēnīdan), wēxtan	ریختن
rēdak	ریدک
rīdan	ریدن
*darmag	ریز
rēzišn	ریزش
rēš	ریش
rēš	ریش (صورت)
afsōs, riyahrīh	ریشخند
afsōsgar	ریشخند کننده
rēšag	ریشه

rēg	ریگ
rēm	ریم
rēman	ریمن
rēmanīh	ریمنی

«ز»

ābus	زائو
dād	زاد
zādan	زادن
hunušakēnīdan, wišūdan	زادن (اهریمنی)
zādag, zāyišnīg	زاده
zādan	زاده شدن
čēhišn, zarīg	زاری
čīdan	زاریدن
zālūg, dēwōk	زالو
Zāmyād	زامیاد: گاه‌نما: نام بیست و هشتمین روز ماه
(u)šnūg, zānūg, zang	زانو
zāyč(ag)	زایچه
parrēxtan	زاید بودن
zāyišn	زایش
zāyišnīg	زایشی
ābusīh	زایمان
zuwān=uzwān	زبان
azabar	زِبَر
društ	زِبْر
bēšišn	زجر
ranǰ, widang	زحمت
rēš, zaxm	زخم
rēšīdan	زخم کردن
kōftan, kōstan, pahikaftan, pahikōftan, zadan	زدن
snāh	زد و خورد

زدودگی	awestarišn
زدودن	awestardan
زر	zarr
زرافه	uštar-gāw-palang
زرد	zard
زرد آب	wiš
زردالو	zard-ālūg
زردچوبه	zard-čōbag
زردشت	zardu(x)št
زردک	zardak
زرده (تخم‌مرغ)	zardag
زردی	zardīh
زرگر	zarr(ī)gar
زرگون	zargōn
زرگونی	zargōnīh
زرنگ	gubrāg, wigrād, zēnāwand
زروان	Zurwān
زره	zēn, zrēh
زره (= دریا)	zrēh
زره بازو	bāzābānag
زرین	zarrēn
زشت	duš-čihr, zišt
زعفران	kurkum
زفر (دهان اهریمنی)	zafar
زم	zam
زمان	āwām, gāh, hangām, ǰār, zamān(ag), zurwān
زمان بین غروب خورشید و نیمه شب	ēbsrūsrim
زمان طولانی	dagr-zamān
زمانه	āwām
زمخت	sturg
زمرد	uzumburd
زمستان	zam, zamestān
زمین	xāk, zamīg

زمین پست	garmsēr
زمین کشت شده	warz-būm
زمین لرزه	būm-čandag
زمین مرتفع	sardsēr
زمین هموار	dašt, hāmōn
زمینه	mādayān
زمینی	zamīgīg
زن	nārīg, zan
زنبور	wabz
زنبور عسل	magas ī angubēn
زن تازه‌زا	ābus
زن جوان	ziyānag
زنجیر	zanǰīr
زند	zand
زندان	zēndān
زندانبان	zēndānbān
زندانی	wardag, zendānīg
زن دشتان	daštān(ōmand)
زندگی	zīndagīh, zī(w)išnīh, zīyišn
زندگی کردن	mān-
زنده	uštānōmand, zīndag, zī(w)išnōmand
زنده	zandag
زنده کردن	zīwēnīdan
زنده کننده	zīndakkar
زندیق	zandīk
زندیقی	zandīkīh
زنگ	darāγ
زنگی	zangīg
زننده	zadār
زنهار	zēnhār
زوبین	sel
زوت	zōt
زوتی (مقام زوت)	zōtīh

زود	ray, zūd
زود(ترین)	ahy
زودگذر	sazišnīg
زور	amāwandīh, nērōg, ōz, pādyāwandīh, saxtīh, stahm, tagīg, zōr
زورمند	amāwand, nērōgōmand, ōzōmand, pādyāwand, zōrīg, zōrōmand
زوهر	zōhr
زه	zīh
زه (=طفل)	zahag
زهاب	zahābag
زهار	zahār
زهر	wiš, zahr
زهردار	wišōmand
زَهره	zahrag
زیاد	abēr, frāy, freh, saxt, staft, škeft
زیادی	frāxīh
زیادی بودن	parrēxtan
زیان	appārīh, wizāyišn, zyān
زیانبار	ak, akōmand, pad-zyān, zyānōmand, wizāyišnīg
زیان رساندن	wizāyīdan
زیبا	hu-čihr, nēk, xwaš
زیبال	zibāl
زیتون	zayt
زیر	azēr, ēr
زیرا	čē
زیردست	aziš-keh
زیرک	zēnāwand, zīrak
زیر و زبر	ēr ud abar
زیستن	zī(w)istan
زین	kōfag, zēn
زین‌افزار	zēn-abzār
زینت	payrāyag, pēsišn
زینت کردن	azrāy-, pēsīdan

«ژ»

ژاژ	zāz
ژد	zadūg
ژرف	zofāy, zofr
ژرفا	nigūnīh, zahā, zahīh, zofāy(īh) zofrāy
ژرف پایه	zofr-pāyag
ژنده	zandag
ژوژه	zūzag

«س»

ساتراپ	šasab
ساتراپ نشین	šasabīgān
ساحل	bār, rōd-bār
ساختن	(frāz) brēhēnīdan, dēsīdan, kardan, passāxtan, sāxtan
ساختن (اهریمنی)	kirrēnīdan
ساخته شدن	kirīh-
ساده	hugar
ساروج	čārūg
سازگاری	hu-sāzagīh
سازمان دهی	rāyēnīdārīh
ساس	sās
ساعت	zamān(ag)
ساق پا	pāy, zang
ساقه	ēwan, wan
ساکت	tušt
ساکن	mehmān
سال	sāl
سالار	sālār
سالاری	sālārīh

drust, tan-drust	سالم
sālwār	سالوار
-sālag	ـ ساله (پسوند)
-sālagīh	ـ سالگی (پسوند)
karān, sāmān, wimand	سامان
sāmānōmand, wimandīg, wimandōmand	سامان مند
sān	سان
sāk	ساو
sāyag	سایه
randīdan	ساییدن
bahr(ag), čim, ǰādag, wihān(ag)	سبب
sabz, zargōn	سبز
ārōyišnīg, urwar	سبزی
āmiz	سبزیجات
sabuk, xwār	سبک
xwārtar	سبک (گناه)
āzādīh, spās, spāsdārīh, šnāyišn, šnōhr	سپاس
spās dāštan	سپاس داشتن
burd-ešnōhr, hu-spās, spās-dār, spās-ešnās, spāsōmand	سپاسگزار
āzādīh guftan, āzādīh hangārdan, āzādīh kardan, pad āzādīh dāštan	سپاسگزار بودن
gund, spāh	سپاه
artēštār	سپاهی
artēštārīh	سپاهیگری
magind, spar	سپر
abespurdan (abespārdan)	سپردن
ōspurdan, spurdan	سپردن (=پایمال کردن)
spul, spurz	سپرز
sprahm(ag)	سپرغم
spurrīg	سپری
sazistan	سپری شدن
andar widardan	سپری کردن
pas	سپس

Spandarmad	سپندارمد: چهارمین امشاسپند و ایزد زمین
Spandarmad	سپندارمد: گاه نما: نام دوازدهمین ماه سال و پنجمین روز ماه
spandān	سپندان
spōxtan	سپوختن
spōz, spōzišn	سپوز
spāhbed	سپهبد
spihr	سپهر
spitāmān	سپیتمان
spēd	سپید
spēd-dār	سپیدار
spēdbāg	سپید با
spenāg mēnōg	سپند مینو
spēdag	سپیده (تخم‌مرغ)
bāmdād, ōš, ōš(e)bām	سپیده دم
axtar, star, stārag	ستاره
a-wiyābānīg	ستاره ثابت
star-ōšmār	ستاره شمار
burdan, griftan, stadan	ستاندن
āfrīn, burzišn, stāyišn, šnāyišn, yasn	ستایش
šnāyīdan	ستایش کردن
stabr	ستبر
stabrīh	ستبری
awestardan	ستردن
sturg	سترگ
starwan	سترون
awištāb, handraxtagīh, stahm, stahm(ag)īh, stambagīh	ستم
handraxtag	ستمدیده
awištāftan	ستم کردن
sāstār, sēzd(ēn), staft, stahmag, stambag	ستمگر
sāstārīh, sēzd	ستمگری
āfrīdan, burzīdan, stūdan(stāyīdan), šnāyīdan	ستودن
burzišnīg, stāyišnīg	ستودنی
stōr	ستور

stōrbān	ستوربان
gōstan, stōrgāh	ستورگاه
stūn(ag)	ستون
kārawān	ستون نظامی
stō	ستوه
stēr	ستیر
āyōzišn(īh), kō(x)šišn, stēzag	ستیز
āyōzīdan, kō(x)šīdan	ستیز کردن
stēγ	ستیغ
nērang	سحر
društ, garān, saxt, sturg, škeft	سخت
an-āmurzīd, staft	سخت دل
saxtan	سختن
društīh, dušwārīh, saxtīh, sēǰ, škeftīh, widang	سختی
saxtag	سختیان
bēgār	سخره
dranǰišn, saxwan, wāz(ag)	سخن
hanǰamanīg	سخندان
guftār	سخنوری
gōwāg	سخنگو
sudāb	سداب
*stōš	سدوش
Sadwēs	سدویس
sidīgar	سدیگر
sar	سر
waγdān	سر (هرمزدی)
kamāl(īg)	سر (اهریمنی)
rāz	سر
mašk-abarzēn	سَراپرده شاهی
sarāsar	سراسر
abdomīh	سرانجام
nišēbīg	سراشیبی
bun-kadag, srāy	سرای

srāyišn	سرایش
arziz, srub	سرب
laškarīg	سرباز
laškarīgīh	سربازی
abrāz	سربالایی
arzizēn, sruhēn	سربی
abarmān	سرپرست
stūr	سرپرست قانونی
drustabed	سرپزشک
kulāf	سرپوش
bun-xān, čašmag	سرچشمه
marz	سرحد
suxr	سرخ
sard	سرد
sardsēr	سردسیر
afsardan	سرد شدن
afsārdan	سرد کردن
afsārišn	سرد کردن (عمل)
sardag	سرده
sardīh	سردی
ǰeh	سردیو مؤنث
āšixtan	سرریز شدن
deh, kišwar, šahr	سرزمین
Ērān, Ērān-šahr	سرزمین آریاها
Ērān-wēz	سرزمین اصلی آریاها
āwēnišn, ērang(īh)	سرزنش
āwēnīdan, ēraxtan	سرزنش کردن
stambag, wastār	سرسخت
stambagīh	سرسختی
srištan	سرشتن
ars, srešk	سرشک
arwandīh, tagīgīh, tēzīh, zūdīh	سرعت
appar(išn), rōb	سرقت

kār-framān	سرکارگر
abāzsar, mustgar	سرکش
abāzsarīh	سرکشی
sik	سرکه
apēdāg, kārdāg, wiyābān(īg)	سرگردان
kādag, naxčīr	سرگرمی
sargēn	سرگین
pazūg ī gūhgard/gūhward	سرگین گردانک
sarmāg	سرما
nigūn, nigūnsār	سرنگون
āgustan	سرنگون کردن
baγō-baxt, baxt, brēh, brēhēnišn	سرنوشت
sarw	سرو
srū	سُرُو
čēgāmag, gāh, niwāg, srōd	سرود
srāyišn	سرودخوانی
srūdan, yaštan	سرودن
axw, rad, xwadāy; -bad, -bed	سرور
radīh, xwadāyīh	سروری
Srōš	سروش (ایزد)
Srōš	سروش: گاه‌نما: نام هفدهمین روز ماه
rāzīg	سِرّی
arwand, tāzīg	سریع
haxt	سرین
abāyišnīg, niyābag, sazāg(wār)	سزا(وار)
āwēnišnīg	سزاوار سرزنش
nikōhišnīg	سزاوار نکوهش
sazāgīh	سزاواری
saz-	سزیدن
sust, tand	سست
sustīh, tandīh	سستی
dōl, hēzag	سطل
šēdā, xwā(h)rīh	سعادت

āyōzišn(īh), tuxšāgīh, tuxšišn	سعی
kō(x)šīdan, tuxšīdan	سعی کردن
bayaspānīh	سفارت
suft	سفت (= شانه)
suftan	سفتن
ēwarzīdan	سفر کردن
xwān, maškīzag	سفره
arus	سفید
mādišt	سفیده یاخته
wišūdag	سقط شده
aškōb	سقف
mehmānīh	سکونت
bunag dāštan, mān-	سکونت گزیدن
sag	سگ
babrag	سگ آبی
handēšišn, uskārišn(īh)	سگالش
uskārdan	سگالیدن
mānbān	سگ نگهبان
sel	سل
ēr-kaš	سلام
drōd	سلامتی
rastag	سلسله
šahryārīh	سلطنت
wiš, zahr	سَم
sumb	سُم
kust/kustag	سمت
samōr	سمور
wišōmand	سمی
dād	سن
uzmūdan	سنجیدن
fraš	سنان
sag, sang	سنگ
āsyāg	سنگ آسیا

xwān-āhan	سنگ آهن
drubuštīh	سنگر
sangsār	سنگسار
gač	سنگ گچ
šabag	سنگ معدن
sagēn	سنگی
karkēhan	سنگ یمانی
garān	سنگین
garānīh	سنگینی
aswār	سوار
aswār	سوارکار
aswārīh	سوارکاری
aswārīh	سواری
kāmag	سوپ (انواع سوپ)
ēzm	سوخت
dazišn	سوختگی
dazīdan, sōxtan	سوختن
bar, nīrmand, sōg, sūd, waxš	سود
sūd(ō)mand	سودمند
sūdan	سودن
sūr, bazm	سور
gabr, may, sūrāg, sūrāx	سوراخ
sūrāgōmand	سوراخدار
sūrāgīg	سوراخ زی
suftan	سوراخ کردن
sōg, sōzišn	سوز
sōzāg	سوزا
sōzān, sōzišnīg, taftīg, waxšendag	سوزان
dazīdan, tāftan	سوزاندن
sōzišn	سوزش
sōzan	سوزن
sōsan	سوسن
Sōšāns	سوشیانس

sōgand, war	سوگند
sōgand xwardan	سوگند خوردن
hangrūdag	سوگواری
čīdan, hangrāyīdan	سوگواری کردن
sōfistā	سوفسطا
sidīg(ar)	سوم
Sawah	سوه (نام اقلیم غربی از هفت اقلیم زمین)
kust(ag), nēmag, rōn, sōg	سوی
ul	سوی بالا
parrōn	سوی دیگر
sĕ	سه
se-pay	سه پای
se-šabag	سه شبه
sahm	سهم
baxtan	سهم دادن
aryand, sahmgĕn	سهمگین
sahmgēnīh	سهمگینی
sahīg	سهی
sīh	سی
abāxtar	سیاره
šuhr	سیال
sīhom	سی‌ام
syā	سیاه
zangīg	سیاه‌پوست
syāhag	سیاهه
sēb	سیب
sēǰ	سیج
wardānāg	سیخ کباب
gardišn	سَیْر
sagr	سیر
stēr	سیر (واحد اندازه‌گیری وزن)
sagrīh	سیری
sēzdah	سیزده

sīsīmbar	سیسنبر
seyom	سیم (در اعداد مرکب)
(a)sēm	سیم
čihr , rōy	سیما
sēn , murw	سیمرغ
asēmēn	سیمین
sēn(ag) , war	سینه
xwān	سینی

« ش »

-(ī) š	ـ ش (ضمیر متصل سوم شخص مفرد: مفعولی و اضافی)
-išn	ـ ش (پسوند سازنده اسم مصدر)
-išn	ـ ش (به آخر بن مضارع افزوده می‌شود و معنی لزوم و بایستن را می‌رساند)
srū	شاخ
srūwar	شاخدار
spīg , tāk	شاخه
azg	شاخه درخت
srūwēn	شاخی
huram , šād , urwahm(an) , wiyufsišnīg	شاد
šādurwān	شادروان
spaxr	شادمانی
farroxīh , spaxr , šādīh , urwahm(an)īh , wiyufsišn , xwā(h)rīh	شادی
urwāzistan , *wiyufs-	شادی کردن
hašāgird , hāwišt	شاگرد
hāwištīh	شاگردی
šām	شام
andar būdan	شامل شدن
šāzdah	شانزده
ǰahišn	شانس
dōš , suft , šānag	شانه
(im) bay , šāh	شاه

šāh-esprahm	شاهسپرم
šāhwār	شاهانه
šāh-balūt	شاه بلوط
šāh-dānag	شاهدانه
ōy bay	شاه فقید
šāhan šāh	شاهنشاه
šādurwān	شاه‌نشین
šāhwār	شاهوار
bāz	شاهین
ōh	شاید (با افعال معنی تردید را می‌رساند)
šāyēd	شاید
sazišn(īh)	شایستگی
šāyistan	شایستن
arzānīg	شایسته
marg-arzān	شایسته مرگ
šab	شب
šubān	شبان
rōz-šabān	شبانروز
hāwandīh , mānagīh	شباهت
hērīg	شب بو
aspast	شبدر
šabestān	شبستان
dōš	شب قبل
*šawāg	شبکور
*miznē	شبنم
šabag	شبه
-šabag	ـ شبه (در ترکیب با اعداد می‌آید و به معنی تعداد شبهاست)
ušahin	شب هنگام (یکی از پنج بخش شبانروز)
šabīg	شبی
šabyār	شبیار
šabīxōn	شبیخون
ēwsān , hamōg , ham-sardag , hāwand , mānāg	شبیه
spiš	شپش

nixwārišn	شتاب
awištāftan, nixwār-	شتافتن
uštar	شتر
uštar-gāw-palang	شتر گاو پلنگ
čatrang	شترنج
arwand, čēr, *marčābuk, mardānag	شجاع
arwandīh, čērīh, gurdīh, *marčābukīh, mardānagīh	شجاعت
kas, tan, P. kēč	شخص
kištan	شخم زدن
abaz waštan ō, būdan	شدن
saxt, škeft	شدید
wadagīh	شرارت
xwārišn	شربت
šabyār	شربت انگور
nigēz(išn), wizār	شرح
nigēxtan, wizārdan	شرح دادن
bālist	شرف (نجوم)
bahr(ag)warīh	شرکت
bahr(ag)war	شرکت‌کننده
nang, pafšīrišn(īh), šarm	شرم
pafšār-	شرمسار کردن
šarm-gāh	شرمگاه
šarmgēn	شرمگین
pafšīr-	شرمنده شدن
wadag	شریر
*brādarōd, bahr(ag)war, hambāy	شریک
šustan	شستن
suš	شُش
šaš	شش
šast	شصت
sōzišnīg, waxšendag	شعله‌ور
waxšīdan	شعله‌ور شدن
tōrag	شغال

bēšāz(ēn)-	شفا دادن
bēšāz	شفادهنده
ǰādag-gō(w)īh	شفاعت
šiftālūg	شفتالو
ǰādag-gō(w)	شفیع
gumān(īh), gumānīgīh, warōmandīh	شک
naxčīr	شکار
wiškar	شکارگاه
darz	شکاف
škāftan	شکافتن
gumāngar	شکاک
šakar	شکر
burd-ešnōhr, spās-dār, spās-ešnās, spāsōmand	شکرگزار
škarag	شکره
pahikār-, stōwēnīdan	شکست دادن
škastan	شکستن
škīh-	شکسته شدن
škuftan, wiškuftan	شکفتن
brahm(ag), čihr, ēwēn(ag), dēs, gōn(ag)	شکل
čihrēnīdan	شکل دادن
aškamb(ag), aškom(b)	شکم
mulān	شکم (اهریمنی)
rōdīg	شکمبه
škcn(n)išn	شکننده
škōfag, wiškōfag	شکوفه
abrang, bām, brāh, škōh, xwarrah	شُکوه
gilag, must	شِکوِه
nāl-	شِکوِه کردن
škēbāg, wixšāyišnīg	شکیبا
škēbāgīh, wixšāyišn(īh)	شکیبایی
škarwīdan	شگرفیدن
škeft	شگفت
abd	شگفت‌آور

شگفت‌انگیز	abd-sahist, widimāsīg
شگفت‌زده	widimušt
شگفت نمودن	abd sahistan
شل کردن	wiyōz-
شلوار	šalwār
شما (جمع)	ašmā
شمار	āmār, āmārišn, mar
شمارش	ōšmārišn
شمارکردن	āmār-
شماره	hangārag, ōšmārag
شمال	abāxtar
شمردن	ōšmurdan
شمرده شده (تقویم شمسی)	ōšmurdīg
شمشاد	šimšar
شمشیر	šamšēr, (šafšēr)
شَن	šan
شنا	šnāz
شناختن	šnāxtan
شناخته	azd, āšnāg
شناسا	šnāsag
شناسائی	šnāsagīh
شناکردن	šnāzīdan
شنبلیله	šambalīdag
شنوا	ǎšnawāg
شنوائی (حس)	ǎšnawāgīh, ǎšnawišn
شنودن	ǎšnūdan
شنوسه	šnōšag
شنیدن	niyō(x)šīdan
شوخی	kādag
شور	sōr
شوره‌زار	sōrag
شوهر	gādār, mērag, šōy
شوهردار	šōymand

شوهر دختر	dāmād
شوهری دختر	dāmādīh
شوی	šōy
شهر	šahr(estān)
شهرت	nāmīgīh
شهرستان	šahrestān
شهریار	šahryār
شهریاری	šahryārīh
شهریور: سومین امشاسپند و نگهبان فلزات	Šahrewar
شهریور: گاه نما: ششمین ماه سال و چهارمین روز ماه	Šahrewar
شهوت	ārzōg, waran
شیار	kiš
شیب	šēb
شیبا	šēbāg
شیپور	gāw-dumb
شید	šēd
شیر (حیوان)	šēr=šagr
شیر	pēm, šīr
شیر: در نجوم: برج اسد	šagr
شیر مقدس	ǰīw
شیرده	dēnōdag
شیره (گیاهان)	tan-tōhmag
شیرین	širēn, xwaš
شیرین‌ترین	xwālist
شیرینی (خوراک)	rōγn-xwardīg, šiftēnag
شیرینی	šīrēnīh
شیشه	ābgēnag, šīšag, ǰām
شیشه‌ای	ābgēnagēn
شیون	šēwan

«ص»

صاحب‌خانه	mānbed, mānīg

ardā	صادق
pālūdan	صاف کردن
ahlā, ahlaw, ardā, ašō	صالح
wiškar	صحرا
sang, wēm	صخره
sad	صد
*pattān, wāng	صدا
ardāyīh	صدق
ahlaw-dād	صدقه
āzārišn, āzarm, wizāyišn, wināhišn, wizend	صدمه
wināhīdan, wizāyīdan, zīnēnīdan	صدمه زدن
wizāyišnīg	صدمه‌زننده
wizīristan	صرف‌نظر کردن
rāst, *gōwīzār	صریح
taxtag	صفحه (شترنج)
zahrag	صفرا
zadūg	صمغ
čandal	صندل
kēwūd, tabangōg	صندوق
kirrōgīh	صنعت
kirrōg	صنعتگر
pēšag	صنف
axtar	صورت فلکی
talag-čīn	صیاد

« ض »

Azdahāg	ضحاک مار دوش
ǰud	ضد
ǰud-dēw	ضد دیو
snāh, zanišn	ضربه
zadan	ضربه زدن

armēštīh, tandīh	ضعف
armēšt, tand	ضعیف
xwaran	ضیافت

« ط »

fraš(a)murw	طاووس
pōxtan	طبخ کردن
*biǰagān, bēšāz	طبی
bizešk	طبیب
čihr(ag), xēm, xōg	طبیعت
gōhrag-dānāg	طبیعت‌شناس
čihrīg	طبیعی
handāxtār	طراح
nigārag	طرح
handāxtan	طرح ریختن
čaxšišn	طعم
*kawādag, waččag, zahag	طفل
xwarāsān	طلوع (خورشید)
ristag, wandag	طناب
*pattān	طنین
*pattānōmand	طنین‌دار
frawardag	طومار
pahest	طویله

« ظ »

mustgar	ظالم
čihr, dēs(ag), paydāgīh	ظاهر
nēzūmānīh	ظرافت
kabārag, padišxwar	ظرف

kabārag, takōk	ظرف آشامیدنی
bārīg, *darmag, P. naxšag	ظریف
must, snāh, tundīh	ظلم
rabih	ظهر

«ع»

agār	عاطل
hanǰām	عاقبت
zīrak	عاقل
hāmkišwar	عالم
bālistīg	عالی
amaragānīg	عام
amaragān, *pāyram	عامه
widardan, widaštan	عبور کردن
mar(ag), sāg	عدد
miǰūg, wēnōg	عدس
agārīh	عدم فعالیت
Tāzīg	عرب
ǰadišn, ǰadag	عَرَض
*ǰadišnīg	عَرَضی
xwēy	عرق
xwistan	عرق کردن
wayōdagān	عروسی
dōšag, grāmīg	عزیز
dōšagīh, dōšāram	عشق
dōštīdan	عشق ورزیدن
*uruspar, xwadīh	عصاره
pay	عصب
uzērin	عصر (یکی از پنج بخش شبانروز)
hannān=handām, pēšag	عضو

dahm	عضو جماعت زردشتی
mānīg	عضو خانه
šnōšag	عطسه
wuzurg, zandag	عظیم
māzanīg	عظیم الجثه
hilišn	عفو
hištan	عفو کردن
āluh, dālman, humāy	عقاب
abāz, pasīh, pušt	عقب
pādīrān	عقب مانده
xrad	عقل
āfrāh	عقیده
kēš	عقیده دینی
hušk-kun, starwan	عقیم
ānāftan	عقیم گذاردن
daxšag, drōš(om), nišān	علامت
čim, wihān(ag)	علت
kāh	علف خشک
zāz	علف هرز
tan-bahr	علم خواص جسم
čašmagāh	علنی
wāstar, P. waš	علوفه
kār, kard, kardag(ān), P. karm, kunišn, rāyēnišn	عمل
pazzāmišn	عمل آمدگی (میوه)
pazzām-	عمل آمدن
pazzāftan, pazzāmēnīdan	عمل آوردن
wadgarīh	عمل بد
kardan, warzīdan	عمل کردن
kirbag	عمل نیک
kār, amaragān	عموم
amaragānīhā	عموماً
ambar	عنبر
āmēzišn, rastag, zāhag	عنصر (آب، آتش، خاک، هوا)

tambur	عود (ساز)
wardēnīdan	عوض کردن
padist(āg), pašt(ag)	عهد
āhōg	عیب
ǰašn	عید

«غ»

sī	غاز
sūdag	غافل
mēzd	غذا
čāšt	غذای (نیمروز)
wēxtan	غربال کردن
γarrānišn	غرش
ēbārag	غروب (زمان)
xwarōfrān, xwarwarān	غروب (خورشید)
andar šudan	غروب کردن
abar-tanīh, wastārīh	غرور
anōdag(īg), bēgānag	غریب
γarrānīdan	غریدن (رعد)
sōg	غصه
čīdan	غصه خوردن
sūdagīh	غفلت
kulāfak	غلاف
rēdak	غلام
wānišn	غلبه
stōwēnīdan, tarwēnīdan, wānīdan	غلبه کردن
ǰōrdā	غله
čēhag, tēmār	غم
čēhišnīg, ranǰwar	غمزده
andāg(g)ēn, andōhgēn, zarīgōmand	غمگین
māzandar	غول

enyā, ǰuttar	غیر از
anēr	غیر آریایی
*ǰadišnīg	غیر اصلی
kēš-dār	غیر زردشتی
armēšt	غیرفعال
an-ōst	غیر قابل اعتماد
a-dād, a-dādestān	غیر قانونی

«ف»

pardaxtan	فارغ شدن از
gan(n)āg, pūdag, winastag	فاسد
hamēst(ag)ān	فاصلهٔ بین بهشت و دوزخ
dūr	فاصله‌دار
ǰadag, ǰahišn, murwāg	فال
kēd, kundāg, murw-niš	فالگیر
kēdīgīh	فالگیری
anōš-xwar, gēhānīg, margōmand, ōšōmand, sazišnīg	فانی
nēkīh, sōg, sūd	فایده
nāzišn	فخر
frāx, pahn, wēhm	فراخ
frāxēnīdan	فراخ کردن
frāxīh, pahnāy, wēhmīh	فراخی
rastārīh, wirēg	فرار
wirēxtan	فرار کردن
(a)frāz	فراز
frāz abgandan	فراز افگندن
ōš	فراست
ayābāg	فراگیر
ayābāgīh, parwand	فراگیری
frāmōš	فراموش

فراموش شده	an-ayād
فراموش کردن	az daxšag hištan, frāmuštan
فراوان	abēr, abzōnīg, frāy, frāx frēh, wasyār
فراوانی	abzōnīgīh, frāxīh
فراهم کردن	andar āwurdan
فربه	frabīh
فرتوتی	zarmān
فرجام	frazām
فرخ	farrox
فرخی	farroxīh
فرد	ēw-tāg
فردا	fradāg
فرددفش	Fradadafš
فردی	ēwāzīg
فرزانگی	frazānagīh
فرزانه	frazānag
فرزند	frazand, paywand, zahag
فرزند (اهریمنی)	hunušak
فرزندی	frazandīh
فرزین	frazēn
فرسپ	frasp
فرستادن	frēstādan, wisē kardan, zāmēnīdan
فرستاده	aštag, bayaspān, frēstag, paygāmbar
فرسنگ	frasang
فرسودگی	frasāwandīh
فرسودنی	frasāwand
فرشته	frēstag
فرشگرد	fraš(a)gird
فرشگردی	fraš(a)girdīg
فرض کردن	pad...dāštan
فرقه	ristag
فرقه گرا	kēš-dār
فرمان (نام درجه‌ای از گناه)	Framān

فرمان	framān
فرمانبردار	ēkānag, framān-burdār, srōšīg
فرمانده	sāstar, framādār
فرمانده ناحیه	kustagbed
فرمانروایی	xwadāyīh
فرمانروایی بد	duš-xwadāyīh, duš-pādixšāyīh
فرمایش	framāyišn
فرمدار	framādār
فرمودن	framūdan
فرنبغ (مهمترین آتشکده دوره ساسانیان، خاص طبقه موبدان و نجبا)	Farrōbāy
فروار	frawār, parwār
فرو افتادن	hambastan
فرو افکندن	ōsān-
فروتن	ēr-mān(ag), ēr-tan, narm
فروتنی	ēr-menišnīh, ēr-tanīh
فروختن	frōxtan
فرود	frōd
فروردیگان (جشن فروهرها)	frawardīgān
فروردیگان (پنج روز پایانی اسفند ماه و پنج روز افزوده بعدی)	Frawardīgān
فروردین: گاه نما: اولین ماه سال و نوزدهمین روز ماه	Frawardīn
فرو ریختن	wišān-
فرو ریخته	hambastag
فروریزی	hambāhišn
فروشه = افروشه	frušag
فروغ	bām, frōg, payrōg
فرو کوفتن	pahikāftan
فرومایه	xwār
فرو نشانده	padīrān
فرو نشستن	(a)zruftan
فروهر	Frawahr, (Fraward)
فره	xwarrah
فرهنگ	frahang
فرهنگستان	frahangestān

frahixtag	فرهیخته
frahixtan, parwardan	فرهیختن
frayād	فریاد
dawāl, drō, frēb, *pa(č)čībāgīh, wiyābān, wiyābānīh, zūr	فریب
frēftār, wiyābān	فریب خورده
dabr, frēftār	فریبکار
dō-saxwan, pa(č)čībāg	فریبنده
druxtan, frēftan, pa(č)čībāy-, wiyabānīdan	فریفتن
gan(n)āgīh, nasrušt(īh), pōhišn, pūdagīh	فساد
bašn	فش
must	فشار
hunīdan	فشردن
guftār	فصاحت
*darak, kardag	فصل
gōwāg	فصیح
spaš	فضا
nēk-gōhrīh	فضیلت
kardār, kārīg	فعال
kardārīh, kārīgīh	فعالیت
appārīh	فقدان
niyāz, driyōšīh, škōh	فقر
tāg	فقره
ēwāz	فقط
anōšag-ruwān	فقید
škōh, driyōš	فقیر
handēšišn, mānag, uskārišn(īh)	فکر
handēšīdan, menīdan, uskārdan	فکر کردن
ayōxšust	فلز
ayōxšustēn	فلزین
spihr	فلک
nāy	فلوت
a-margīh	فنا ناپذیری
*bistag, pondīk	فندق

šādurwān	فواره
ham-zamān	فوراً
škeft	فوق العاده
almās(t), pōlawad	فولاد
pōlawadēn	فولادین
uzwārišn	فهم
ăšnūdan, uzwārdan	فهمیدن
šnāsag	فهمیده
pīl	فیل (در بازی شترنج)
pīl-bān	فیلبان
filāsōfā	فیلسوف

«ق»

abzārōmand, šāyendag, tūwānāg, tūwānīg	قابل
wābarīgān, ōst(īgan)	قابل اعتماد
burzišnīg, stāyišnīg	قابل ستایش
*nāydāg	قابل کشتی رانی
*nikōhišnīg	قابل نکوهش
čāraggarīh, hunar, šāyendagīh, tuwānīgīh	قابلیت
rubūdan	قاپیدن
*adān	قادر به پرداخت بدهی
ayārīdan, šāyistan, P. šah-	قادر بودن
kišwar	قاره
kafčag	قاشق
brīngar	قاطع
kākom	قاقم
kākom ī spēd	قاقم سپید
kālbod, kirb	قالب
bōb	قالی ظریف
bālāy, bašn	قامت

dād, dādestān	قانون
dādīg	قانونی
kaštīg, makōk	قایق
kabāh	قبا
padīrišn	قبول
padīriftan	قبول کردن
zand	قبیله
sĕzd, stabrīh, tagīgīh	قدرت
warz	قدرت اعجاز
kāmgār, sĕzdēn	قدرتمند
gām	قدم
pīr	قدیمی
hištan, nihādan, nišāstan	قرار دادن
marz	قران (نجوم)
mēzd, us(t)ōfrĭrt	قربانی
abām	قرض
bahr(ag), wēzag	قرعه
war-wēzag handāxtan	قرعه کشیدن
karmīr	قرمز
ham-tāg	قرین
kust	قُسط (گیاه‌شناسی)
sardag	قسم
bahr(ag), baxt, baxšišn, bazišn, brīn, kardag	قسمت
pōst	قشر
čim	قصد
grāyīdan	قصد داشتن
paššinǰ(ag)	قطره
b(u)rīdan	قطع کردن
pārag	قطعه
mēx	قلاب
arzīz	قلع
rox	قلعه (در بازی شترنج)

arzīzēn	قلعی
bālēn, bālist, čagād, sar, tērag	قله
kahas	قنات
nān, pīh	قُوت
warrag	قوچ
wak	قورباغه
zang	قوزک پا
padist(āg)	قول
hur	قومیس
ōstīgān, pad-nērōg, saxt, stabr, stahmag, sūr, tagīg, tahm	قوی
abar-ōz	قویتر
kēsar	قیصر
wāmīdan	قی کردن
stūr	قیم
uzēnag	قیمت
wahāg burdan	قیمت کردن
stūrīh	قیمومت

«ک»

-ak	ـک (پسوند تصغیر)
kābēn	کابین
dar, darbās, kōšk, šāhīgān	کاخ
harg, kār, tis, warz(išn), xīr	کار
frahixtag, kār-āgāh	کارآزموده
kārd	کارد
āgāh	کاردان
dast-kārīh	کاردستی
kārezār	کارزار (میدان)
kār-framān	کارفرما
kār framūdan	کار فرمودن
kardan, warzīdan	کار کردن

kardār, warzīgar	کارگر
kārnāmag	کارنامه
nēkīh	کار نیک
kārawān	کاروان
kārawānīg	کاروانی
kārīg, kardār	کاری
kahas	کاریز
kāstan	کاستن
kāskēn(ag) murw	کاسکینه
padišxwar, paygāl	کاسه
abē-būd(īh), frōdmānd	کاستی
kāč	کاش
nišāstan	کاشتن
kāč ka	کاشکی
kāfūr	کافور
frāx	کافی
kālbod	کالبد
rah, wardyūn	کالسکه
kām(ag)	کام
abarwēz, kām-rawāg, kāmag-widār	کامروا
abarwēzīh	کامروایی
kāmag hanjām	کامکار
kāmag hanǰāmīh	کامکاری
bowandag, hangirdīg, (u)spurrīg	کامل
frazaftan, rasīdan	کامل شدن
frazāftan, hangirdēnīdan, hanǰāftan	کامل کردن
kāmag	کامه (انواع سوپ)
padēx	کامیاب
padēxēnīdan	کامیاب کردن
ābādānīh, drōd, padēxīh	کامیابی
giy(h)īzag, kāh, P. waš	کاه
kāhišn, nirfsišn	کاهش
kāhēnīdan, kāstan, nirfs-	کاهش دادن

kāstār	کاهش دهنده
aǰgahān	کاهل
aǰgahānīh, būšāsp	کاهلی
kabārag	کباره
kabk	کبک
kabk-anǰir	کبکنجیر
kabōd, kabōtar	کبوتر
kabōd, xašēn	کبود
duzīdag, truftag, wihēzagīg	کبیسه
kabīg	کپی
mādayān, nāmag, nibēg	کتاب
nibēg	کتاب مقدس
suft	کتف
pād-uzwānīh	کتمان
pād-uzwān	کتمان کننده
rēm, rēmanīh	کثافت
hihr, rēman	کثیف
waxr	کج
ku (gyāg)	کجا
čē, ī, kadām, kadār, kē	کدام
kadag-bānūg	کدبانو
kadag-xwadāy, wis-bed	کدخدا
kadag	کده
karr	کر
karān	کران
karbāš	کرباش
karb	کرب (روحانی دشمن زردشت)
warišn	کردار
dušxwaršt	کردار بد
huwaršt	کردار نیک
kardan	کردن
kard(ag)	کرده
kirīh-	کرده شدن

karafs	کرفس
kirbag	کرفه
kirbakkar	کرفه‌گر
kirbakkarīh	کرفه‌گری
karak	کرک (= بلدرچین)
kark	کرک (= مرغ خانگی)
kargas	کرکس
karkēhan	کرکهن
karg	کرگ
kark	کرگدن
kirm	کرم
šēd	کرند (اسب)
kār, rōγn	کَره
kurrag	کُرّه اسب
kurrag	کُرّه الاغ
māh	کُرهٔ ماه
gazdum	کژدم، (نجوم)
kas,kēč	کسی
handōzišnīh, windišn	کسب
handōxtan, windādan, xwāstan	کسب کردن
gōšōsrūd	کسب کرده
ēbyānghan, kustīg	کستی
kas-iz	کسی
afsūdan	کسی را با افسون حفظ کردن
drāyān-ǰōyišn	کسی که در هنگام خوردن حرف می‌زند
radunay	کسی که زیر نظر و راهنمایی رد است
hamēst	کسی که کارهای نیک و بدش به یک اندازه است
zūr-gugāy	کسی که گواهی دروغ می‌دهد
kaš	کش
rawēnīdan	کشاندن
dahigān/dehgān, wāstaryōš	کشاورز
warz, wāstaryōšīh	کشاورزی
kištār, kišw(ān)zār, warzišn	کشت

kišw(ān)zār	کشتزار
kištār	کشتگر
kištan, warzīdan	کِشتن
kuštan, ōzadan, zadan	کُشتن
a-warzīd	کشت نشده
kaštīg	کشتی
āhang	کشش
kašawag	کشف
kašk	کشک
purr-marg	کُشنده
būm, deh, kišwar, šahr	کشور
kēšīdan, nigār-	کشیدن
hanǰidan=hixtan	کشیدن (آب)
kaf	کف
puhl, tōzišn	کفاره
puhlēnīdan	کفاره دادن
kafšgar	کفاش
haftār	کفتار
kafčag	کفچه
kafš/kafšag, mōg	کفش
kafšgar	کفشگر
kafč	کفگیر
haxt	کفل
tarāzūg	کفه
warāγ	کلاغ
kāskēn(ag) murw	کلاغ زاغی
ēwāz, mārīg, saxwan, sraw, wāz	کلام
mānsrspand	کلام مقدس
kulāf	کلاه
sārwār, targ	کلاه خود
kulāfak	کلاهک
kulang	کلنگ
kulāčag	کلوچه

kilēl	کلید
gurdag	کلیه
andak, kam/kem, *huzārak, nihang	کم
bowandagīh, spurrīgīh	کمال
drōn, kamān, sanwar	کمان
kamāndār	کماندار
keh(tar), kem	کمتر
abēbūd(īh), frōdmānd, kahist, kamist, nidom	کمبود
kamar	کمر
kamar, kamar-band	کمربند
ēbyānghan, kustīg	کمربند مقدس
abādyāwand, kam-zōr, nizār	کم زور
abādyāwandīh, kam-zōrīh	کم زوری
abāgīh, dastyārīh, frayād, frayādišn	کمک
kāhēnīdan, kāstan, nirfs-	کم کردن
ayārīdan, frayādīdan	کمک کردن
čēgām-iz-ē(w), čand	کمّی
čandīh	کمیّت
āgōš, kanār, karān, pahlūg	کنار
kanār(ag)	کناره
kanāragōmand	کناره‌مند
kantigr	کنتیر
kunǰid	کنجد
spōzgār	کُند
kundur	کندر
kandan, rūdan	کندن
kunišn	کُنش
šan	کنف
šanēn	کنفی
kunišngar	کننده
kanīg, kanīzag	کنیز
duš-kanīg	کنیز زشت

sūdan	کوبیدن
gišnag, kūk	کوتاه
duǰ-daft	کوتاه دم
widestīg	کوتاه قد
gišnag, kōdak, kūč(ak), kūk, xwurd	کوچک
keh(tar)	کوچکتر
xwurdagīh	کوچکی
nidom	کوچکترین
kōy	کوچه
sargēn	کود
kōdak, waččag	کودک
kōr	کور
kōr-dil	کوردل
brēzan	کوره
xumb	کوزه
kō(x)šišnīg, tuxšāg	کوشا
āyōzišn(īh), harg, kō(x)šišn, tuxšišn	کوشش
kōšk	کوشک
kō(x)šīdan, tuxšīdan	کوشیدن
kōftan, kōstan, xwastan, zadan	کوفتن
kūn	کون
gar, kōf	کوه
kōf	کوهان
kōfag	کوهه
kōfīg	کوهی
kōy	کوی
kabīz	کویز
kū	که
ī	که (ضمیر ربط)
kadār, kē	که
aziš-keh	کهتر
kah-rubāy	کهربا
bōr	کهربایی

kahwan	کهن
čiyōn , ka , kay	کی (= چه وقت؟)
kayak	کی (= فرمانروایی که دشمن زردشت بود)
kay	کی (= لقب پادشاهانی که از پشت گشتاسب کیانی به پادشاهی رسیدند)
kay	کیانیان
kēr	کیر
hanbān	کیسه چرمی
kēš	کیش
paywāsag	کیف چرمی
pādifrāh , puhl	کیفر
kayk	کیک
kēn	کین / کینه
kēnīg , kēnwar	کینه‌جو
kēnwarīh	کینه‌جویی
kēnwar , kēnīg	کینه‌ور
Kēwān	کیوان (نجوم)
Gayōmart	کیومرث
gēhān	کیهان
gēhānīg	کیهانی

«گ»

gādan	گادن
-gār	ـگار (پسوند سازنده صفت فاعلی)
gāzar	گازر
gām	گام
gām	گام (واحد طول)
abar ăxrāmīdan	گام بلند برداشتن
gām ī dō pāy	گام دو پا
ganāg	ـگانه (پسوند سازنده صفت عددی)
gāw	گاو
gāw	گاو: در نجوم: ثور

ēš	گاوآهن
gāw-dumb	گاودم
gahl , gāwars	گاورس
gāw-mēš	گاومیش
warzāg	گاو نر
gāh	گاه
gāh	گاه (یک پنجم شبانروز)
gāh	گاه (سرودی از سرودهای گاهان)
gāhān	گاهان
gāhānīg	گاهانی
gāhānīg	گاهانی (پنجه دزدیده)
gāhānbār	گاهنبار
gizistag	گجسته
gač	گچ
gačēn	گچی
widāxtan	گداختن
widār	گدار
widāzīhistan	گدازاندن
widār(ī)dan	گذاردن
nihādan	گذاشتن
widarag , widār , widērišnīh	گذر
frasāwand , sazišnīg , wardišnīg , widerišnīg	گذرا
widerān , zī(w)išn	گذران
frasāwandīh , sazišn , wideršn(īh)	گذرایی
*nāydāg	گذر نکردنی (آب)
wixšāyišn(īh)	گذشت
*wixšāy-	گذشت کردن
widardan	گذشتن
-gar	ـگر (پسوند سازنده صفت فاعلی)
warāz	گراز
grāmīg	گرامی
garān	گران
grāyīdan	گراییدن

gurbag	گربه
udrag	گربه آبی
gurd	گُرد
gird	گِرد
gard	گَرد
(ō) gird āmadan, ō ham madan	گِردآمدن
gird	گِردآمده
*harrōbišn(īh)	گِردآوری
hambārīdan, harrōb-, P. amwaštan	گِردآوری کردن
gardānīdan, wardēnīdan	گردانیدن
wād-girdag	گردباد
gardišn, wardišn	گردش
gird kardan, handōxtan	گرد کردن
gardan, grīw	گردن
*wardānāg	گردنا
gōz	گردو
gurdwār, ērwār	گردوار
asmān	گردون
rah, wardyūn	گردونه
girdag	گرده
gurdag	گُرده
hanǰaman, nišast	گردهمایی
girdīh	گردی
gurdīh	گُردی
gardīdan	گردیدن
čōbag, gad, sneh, warz, (wazr)	گرز
gadwar	گرزور
garzag, mār	گرزه
gursagīh, suy, šuy	گرسنگی
gursag	گرسنه
griftār	گرفتار
dāštan, griftan	گرفتن
gīrišnīg, griftārōmand	گرفتنی

gurg	گرگ
gurgānīg	گرگانی
garm(ōg)	گرم
garmāg, tabišn, wardagīh	گرما
garm-ābag	گرمابه
rabih	گرمای نیمروز
garmsēr	گرمسیر
garmīh	گرمی
graw(īh), graw(a)gān	گرو
garōdmān, (garōsmān)	گرودمان
wurrōyišn	گروش
dastag, grōh, gund	گروه
wurrōyistan	گرویدن
band, grih	گره
grīwbān	گریبان
wirēxtan	گریختن
wirēg	گریز
brām-, griyistan	گریستن
grīwag	گریوه
brāmag	گریه
griyistan	گریه کردن
gaz	گز (درخت)
wizārdan	گزاردن
srawēnīdan	گزارش کردن
tabarzad	گزانگبین
wizend	گزند
gazāg	گزنده
gazīdag	گزیت
gazīdan	گَزیدن
wēxtan, wizīdan, wurrōyistan	گُزیدن
pad-wizēn	گُزیده
wizīr, wizārišn	گزیر
wizēn	گزین

wizēn	گزینش
wizēngar	گزیننده
wistāx	گستاخ
wistāxīh	گستاخی
wistardan	گستردن
wisistan	گسستن
wisē	گسی / گسیل
wisē kardan	گسیل کردن
wišād	گشاد
wišādan	گشادن
wišād-dar	گشاده‌رو
waštan, gardīdan	گَشتن
gušn	گُشن
Gušnasp	گشنسپ (دومین آتشکده مهمّ دورهٔ ساسانیان، خاص طبقهٔ ارتشتاران)
gušnag	گشنه
g/kišnīz	گشنیز
gōwišn	گفتار
duš-hūxt, duš-ēwāzīh	گفتار بد
hūxt	گفتار نیک
dranǰīdan, guftan, P. wāxtan	گفتن
dawistan=dawīdan, drāyīdan	گفتن (اهریمنی)
ēwāz, dranǰišn, wāzag	گفته
duš-gōwišn	گفتهٔ بد
gil	گِل
gul, škōfag	گُل
xwarg	گُل آتش
nastaran	گُل دشتی
škuftan	گُل کردن
kaf, laǰan	گل و لای
galōg, grīw	گلو
garzišn, gilag	گله
čarag, ram(ag)	گَله
gilag-ōbār	گِله اوبار

garzīdan	گله کردن
garzišnīg, mustōmand	گله‌مند
hamē-wahār	گل همیشه بهار
gilēn	گِلی
gumārdan, hištan	گماردن
gumārdag	گمارده
gumān(īh), gumānīgīh	گمان
wiyābān(īg)	گمراه
wiyābānēnīdan	گمراه کردن
wīyābānīh	گمراهی
*apēdag	گمشده
gōmēz	گمیز
gan(n)āg mēnōg	گناگ مینو
abārōnīh, āstār, druwandīh, māndag, wināh	گناه
abārōn, bazakkar, dabr, druwand, wināhgar	گناهکار
pēšār būdan	گناهکار بودن
wināhgarīh	گناهکاری
drāyān-ǰōyišnīh	گناه ناشی از حرف زدن به هنگام خوردن
gumbad	گنبد
ganǰ	گنج
winǰišk	گنجشک
gāhbed, ganǰwar	گنجور
gāhbedīh	گنجوری
ganǰ	گنجینه
gand	گَند
gund	گُند (= سپاه)
gund	گُند (= بیضه)
gandagīh	گندگی
gandum	گندم
gandanāg	گندنا
gandag	گنده
a-gōwāg, gung	گنگ
gugār(ī)dan	گواردن

گواژه	wad-wāzag
گواه	gugāy
گواهی	gugāyīh
گواهی دروغ	zūr-gugāyīh
گود	*nāydāg, zofāy
گودال	čāh, maγ
گودر	gawdar
گودی	gabrīh, zahā, zofāy(īh)
گور	aspānūr, daxmag, hazzān
گورخر	gōr
گورستان	daxmagestān
گوز (= جوز)	gōz
گوزن	gawazn
گوزینه	gōzēnag
گوساله	gawdar
گوسفند	pah, gōspand, mēš
گوش	gōš
گوش: چهاردهمین روز ماه	Gōš
گوش به زنگ	gubrāg
گوشت	gōšt, pid
گوشت قورمه	halām
گوشت نمک سود	xāmiz
گوشوار	gōšwār
گوشه	gōšag
گوگرد	gōgird
گوگردی	gōgirdōmand
گون	gōn
گونه (= نوع)	gōnag
گونه (= آرواره)	ērwārag
گوهر	gōhr(ag)
گوهرشناس	gōhrag-dānāg
گوهری	pad-gōhar
گوی	gōy

گویا	gōwāg
گوینده	guftār
گُه	gūh
گهواره	gāhwārag
گیاه	giyā(h), marw, urwar
گیاه خوشبو	sprahm(ag)
گیاه دارویی	rūrag
گیتی	gētīg
گیج	stard
گیجی	stardīh
گیرنده	griftār
گیس	gēs
گیسو	gēs
گین / گن (پسوند سازنده صفت توصیفی)	-gēn

«ل»

لا	tōf
لابه	lābag
لابه کننده	lābakkar
لاجورد (سنگ)	kāskēn
لاجوردی	kāskēnēn
لابه‌گری	lābakkarīh
لازم	abēdān
لازم است	abāy-, abāyēd, andar abāyēd
لاک‌پشت	kašawag
لاکی	karmīr
لانه	āšyān(ag)
لایق	ādūg
لب	lab
لباس	brahm(ag), ǰāmag, paymōg, paymōzan, wastar(ag)
لباس زیر	taškanag

karān	لبه
laǰan	لجن
urwahm(an)īh, xwaštīh	لذت
huniyāg	لذت‌بخش
wizandišn	لرزش
wizandag	لرزه
čandīdan, drafšīdan, larzīdan, wizandīdan	لرزیدن
abāyišn, niyāz(ōmandīh)	لزوم
gund, hēn, laškar	لشکر
laškarīg	لشکری
āyaft	لطف
dōsēn	لعابدار
škarwīdan	لغزیدن
parš	لکدار
xwāhišn	لگدمال
ōspurdan	لگدمال کردن
pahikaftan, pahrmāh-, sōhistan	لمس کردن
a-griftār	لمس نشدنی
kun-marz	لواط
kun-marz	لواطگر
taxtag	لوح
lawzēnag	لوزینه
rang	لون
afšurdan	له کردن

«م»

amā	ما
mād, mādar	مادر
mādagīh	مادگی
dēnōdag, mādag	ماده
mādišt	مادّه

astōmand, astwand, getīgīg, tanigard(īg)	مادی
mādīyān	مادیان
garzag, kirm, mār	مار
amā	مارا
Māraspand(mānsarspand)	مارسپند: گاه نما: نام بیست و نهمین روز ماه
karbūg	مارمولک
māzandar	مازندر
māzanīg	مازنی
māst	ماست
māš	ماش
kark	ماکیان
-(ī)š	مال آن
-(ī)š	مال او
-(ī)t	مال تو
-(ī)m	مال من
bāǰ, bar, harg	مالیات
handudan, muštan, rōb-	مالیدن
gumārdag	مامور
bayaspānīh	مأموریت
mān	مان
mānāg	مانا
a-sazišn(īg)	ماندگار
a-sazīšn(īg)īh	ماندگاری
māndagīh	ماندگی
abāz ēstādan, māndan, (mānistan), pādan, pattūdan, win(n)irdan	ماندن
sālwār	ماندنی
māndag	مانده
mānsar	مانسر
(mānsar)spand	مانسرسپند
abāz dāštan, padīrān(ēn)īdan	مانع شدن
čiyōn, handāzag ī, hangōšīdag ī, ō... homānag, tā	مانندِ
mān-	مانند بودن
zandīk	مانوی

āyišm, māh	ماه
Māh	ماه: گاه نما: نام دوازدهمین روز ماه
purr-māh	ماه پُر
andarmāh	ماه نو
abzārōmand, hunarāwand, hunarōmand, hu-dast, frahixtag, nēzumān(īg)	ماهر
māhīgān	ماههای سال
māhīg	ماهی
māhīg	ماهی: در نجوم: حوت
čiyōnīh, čēīh, čihr(ag), gōhr, mādayān, xwadīh	ماهیت
šuhr	مایع
kāmagōmand	مایل
gōhr(ag), mādag	مایه
ma agar, pargast	مبادا
ardīkkar	مبارز
ardīkkarīh	مبارزه
stard	مبهوت
abaxšāwand	متاسف
ēwarzīg, wāzišnīg, wihēzagīg	متحرک
bārestān, gilag-ōbār	متحمل
stard	متحیر
hambast	متراکم
hambastag	متشکل
rāyēnīdan	متشکل کردن
abarmān	متصدی
paywastan	متصل کردن
ǰuttar, mih	متضاد
paymānīg	متعادل
ǰud, ǰudāg, ǰuttar	متفاوت
abar-menišn, tar-menišn	متکبر
grāyīdan	متمایل شدن
narm, tarsāgāh	متواضع
ayāsīdan, (ayāstan)	متوجه شدن

pēmēnīdan	متورم کردن
*wīdwar	متوکل
pasēmāl	متهم
pahikār	مجادله
pahikār-	مجادله کردن
pādixšā(y)	مجاز
ačārag	مجبور
ham-sāmān	مجاور
rēškēn	مجروح
rēšīdan, xastan	مجروح کردن
hanǰaman	مجمع
dāštār	محافظ
apēdagdār	محافظ حیوانات آواره
pad-pānag	محافظت شده
dāštan, nigāh dāštan	محافظت کردن
grāmīgīh	محبت
dōšag	محبوب
āzarmīg	محترم
brīn, brīnōmand, kanāragōmand, sāmānīg, wimandīg, wimandōmand	محدود
dahm	مَحْرم
a-bahr	مَحرُوم
wālan	محله
awestwār, ōst, ōstīgān, staft	محکم
awestwārīh	محکمی
čašmagāhīh	محکومیّت
pīm	محنت
muγ	مخ
ēbgatīh, ǰud-dādestān, ǰuttarīh, mih	مخالف
hamēmālīh, hamēstārīh	مخالفت
zadār	مخرب
mādagwar, wāspuhragān	مخصوص
(pad) nāmčišt	مخصوصاً
gumēxtan	مخلوط کردن

pasēmāl	مدافع
dibīrestān, frahangestān	مدرسه
hērbedestān	مدرسه هیربدی
pasēmāl	مدعی
gūh, hihr, muhrišn	مدفوع
nigān	مدفون
gird	مدور
mast(ōg)	مدهوش
mastōgīh	مدهوشی
rāyēnāg	مدیر
rāyēnīdārīh	مدیریت
mar	مر
-(ī)m, man	مرا
āyaft	مراد
rad-passāg	مراسم جشنهای گاهنبار
hādōxt, hamāg-dēn	مراسم مذهبی
dāštār	مراقب
pahrēxtan, zēnēnīdan	مراقبت کردن
dō-axwānīg	مربوط به دو جهان
dādīg	مربوط به قانون
hādamānsarīg	مربوط به هاتمانسر
win(n)ārdan	مرتب کردن
larzīdan	مرتعش شدن
sardsēr	مرتفع (زمین)
pēšār būdan	مرتکب گناه شدن
wassad, xrōhak	مرجان
wassadēn	مرجانی
anōšag-ruwān, hu-fraward	مرحوم
mard, wīr	مرد
murdār, nasā	مردار
mardānagīh	مردانگی
mardānag, nar	مردانه
zarmān	مرد پیر

mērag	مرد جوان
škarwīdan	مردد بودن
mardōm, *pāyram	مردم
mardōm-zādag	مردم‌زاده
syāhag, tīdag	مردمک چشم
mardōmīh, mardōm-zādagīh	مردمی
murdan, widardan, (widaštan)	مردن
purr-gāh, widerān	مردنی
gird(ag)	مدور
rist	مرده
abarmānd	مرده ریگ
kanārag, marz, sāmān, wimand	مرز
marz	مرز: در نجوم: قران
marz(ō)bān	مرزبان
marz(ō)bān	مرزدار
marzangōš	مرزنگوش
šōnīg	مرسوم
waštagīh, xīndagīh, yask	مرض
tarr	مرطوب
murw	مرغ
marw	مَرغ
kark	مرغ خانگی
humāy	مرغ سعادت
škarag	مرغ شکاری
murwīzag	مرغک
bahrōmand, hambastag	مرکب
marg(īh), ōš, widerišn(īh), P. murd	مرگ
marg-arzān	مرگ ارزان
murwāg	مروا
morwārīd	مروارید
hu-murwāg	مروای نیک
waštag, wēmār, xīndag	مریض
čihr-šnāsīh	مزاج شناسی

mizd, pādāšn	مزد
māzdēsn	مزداپرست
māzdēsnīh	مزداپرستی
mizdwar	مزدور
māzdēsn	مزدیسن
māzdēsnīh	مزدیسنی
ābād(ān)	مزروع
čāšnīg, čaxšišn, mizag	مزه
mizagōmand	مزه‌دار
mēzīdan	مزیدن
miǰ(ag)	مژه
rōy	مس
pursišnīg	مسئول
ayārōmandīh	مساعدت
kārdāg, kārawānīg	مسافر
-masāy	ـ مسای (پسوند)
must	مُست
mast(ōg)	مست
kāmgār, kāmag-xwadāy	مستبد
čamišn	مستراح
māništag	مستقر
bunag dāštan	مستقر شدن
rāst	مستقیم
mastōgīh	مستی
mazgit	مسجد
wanīgar	مسرف
hamwār	مسطح
āwarišn, bunag, ēstišn, mān, mānišn, xān ud mān	مسکن
dwārišn, gilistag	مسکن دیوان
pīr	مسن
ēraxtan	مشاجره کردن
bahr(ag)war	مشارکت
ham-pursag	مشاور

ham-pursagīh	مشاوره
nigerīdan, nīš-	مشاهده کردن
mušt, (must)	مشت
kāmagōmand	مشتاق
ōšastar, xwarāsān	مشرق
ǰud-ristag	مشرک
hur	مشروب الکلی
škeftīh, widang	مشقت
mašk	مَشک
mušk	مُشک
mašk, mašk-abarzēn	مشکُو
gumānīg, warōmand	مشکوک
maškīzag	مشکیزه
miǰūg	مشو
nāmīg, nāmčištīg	مشهور
škeftīh	مصیبت
āyōzīdan=āyōxtan	مضطرب ساختن
pad ēwēn	مطابق رسم معمول
pursišnīg	مطلّع
ēwar	مطمئناً
āsnūd(ag)	مطهر
xwālist	مطبوع‌ترین
a-gumān, abē-gumān, ēwar, ōstīgān, tāštīg	مطمئن
framān-burdār	مطیع
gōhrīg	معادل
hambadīg, hambasānīg, hamēmāl	معارض
wizurd	معتبر
āstawān, xwastūg	معترف
dēn-āstawān, dēn-burdār	معترف به دین
wistāx	معتمد
warz, widimās(īh)	معجزه
an-ast	معدوم
kumīg	معده

handēmāngarīh	معرفی
handēmāngar	معرفی کننده (به حضور)
nāmčištīg	معروف
hu-bōy	معطر
bōyēnīdan	معطر کردن
čimīg	معقول
šōnīg	معمول
nigerišnīg	معلوم
rāz-kirrōg	معمار
čim	معنی
brīn	معین
may	مغ
hambasānīg	مغایر
dōšastar, xwarōfrān, xwarwarān	مغرب
abar-tan, abar-menišn, wastār	مغرور
mazg	مغز
wiyābānīg	مغشوش
šēb-	مغشوش شدن
tarwēnīdan, wānīdan	مغلوب کردن
mow-mard	مغ مرد
gōkānīg	مفصل
wiftag	مفعول بودن
pādixšā(y)	مقتدر
brēhēnīdan	مقدر کردن
abēzag, pāk, spēnāg, yōǰdahr	مقدس
zamānīg	مقرر شده
kūn	مقعد
māništag	مقیم
wadag	مکار
wēnāb	مکاشفه
makōk	مکوک
mizīdan	مکیدن
ma agar	مگر

magas, maxš	مگس
magas ī angubēn	مگس انگبین
šīrēnīh	ملاحت
āmār, hangārišn, nigerišn, ōšmārišn	ملاحظه
kard-espās, P. hǎmharz	ملازم
kafč	ملاقه
āwēnišn	ملامت
ēraxtan	ملامت کردن
čarb	ملایم
čarbīh	ملایمت
mārdan	ملتفت شدن
kullag, mayg	ملخ
gizistag	ملعون
dast(a)gird	ملک
bāmbišn	ملکه
gīrišnīg, griftārōmand	ملموس
pad-wizēn	ممتاز
šāyēd, tuwān	ممکن است
ōh	ممکن است (با فعل مفهوم تردید را می‌رساند)
*az, man	من
niyābag, passazag	مناسب
abāy-, abāyēd	مناسب است
abāyistan, saz-	مناسب بودن
pādan	منتظر شدن
axtar(ā)mār, star-ōšmar	منجم
afsārdan	منجمد شدن
axtar(ā)mārīh	منجمی
waštan	منحرف شدن
xwahl	منحنی
-ōmand	ـ مند (پسوند سازندهٔ صفت توصیفی)
āwarišn, māništ, nišēmag	منزل
menišn, ragīh	منش
frāz griftan, gumārdan, hištan	منصوب کردن

منطق (علم)	čim-gōwāgīh
منطقی	čimīg
منظم شدن	win(n)irdan
منظم کردن	win(n)ārdan
منکر	*nakkīrā
منگ	mang
مو	mōy, wars
مؤثر	sōhišnīg
مؤدب	tarsăgāh
مواظب بودن	nigāh dāštan
مواظبت	nigāh-dārīh, nigāh-dārišnīh, pās
مواظبت شده	pad-pānag
مواظبت کردن	pahrēxtan
موافق	ham-dādestān
موافقت	pašn, pašt(ag)
موافقت‌نامه	pādixšīr
موبد	āsrō, āsrōn, mānsr-bar, mowbed
موبدی	āsrōīh
موجب پیشرفت شدن	frāxēnīdan
موجود اهریمنی	wišūdag
موجود است	ast
موجه	čimīg
مور	mōr
مورد	dādestān, ǰadag
مُوْرد	mōrd
مورد استفاده قرار دادن	kār framūdan
موز	mōz
موزه	mōzag
موش	mušk
موضوع	dar
موفق	kāmag-hanǰām
موفقیت	kāmag-hanǰāmīh
مونس	hamdam

مویه	mōyag
مویین	mōyēn
مه (پیشوند نفی)	ma
مه	meh
مِه	mēγ
مهاجر	kārdāg
مهاجم	must-abarmānd
مهارت	abzār, hunar, hunarōmandīh, kārāgāhīh, nēzūmānīh
مهتر	aziš-meh, mehtar
مهتری	mehtarīh
مهر: گاه نما: هفتمین ماه سال و شانزدهمین روز ماه	Mihr
مهر (ایزد)	Mihr
مِهر	dōstīh, dōšagīh, dōšāram, mihr
مُهر	muhr
مهربان	mihrbān, xwābar
مهربانی	nāzišn, nēkīh
مُهر کردن	āwištan
مُهره	muhrag
مُهره(بازی)	gardānāg
مُهره(نرد)	muhrag
مهریه	kābēn
مهست	aγrē, mahist
مهم	mādagwar, wāspuhr
مهندس	rāz-kirrōg
می	may
میان	andar, andarag, mayān
میان تن	nēm-tan
میانجی	ǰādag-gō(w), mayānǰīg
میانجیگری	ǰādag-gō(w)īh, mayānǰīgīh
میانگین	mayānag
میانه	mayānag
می‌توان (+ مصدر)	tuwān
میخ	mēx

mēx ī gāh	میخگاه: در نجوم: ستاره قطبی
asprēs	میدان اسب دوانی
kārezār	میدان کارزار
mēzdbān	میزبان
mēš	میش
mēš–sār	میش سار = میش سر
mēγ, miznē	میغ
passand	میل
kabīg	میمون
mēnōg, mēnōg(īg)īh	مینو
yazadān	مینوها
spēnāg mēnōg	مینوی خوب
mēnōg, mēnōgīg	مینویی
mēwag, bar, bār	میوه
mehmān	میهمان
aspinǰ	میهمان‌خانه
wišād–dar	میهمان‌نواز
aspinǰ, mehmānīh, spinǰānagīh	میهمان‌نوازی
sūr, xwaran	میهمانی
mēhan	میهن

«ن»

a–, an–	نا ـ (پیشوند نفی)
an–ābādān	ناآباد
an–āštīh	ناآشتی
pas–dānišnīh	ناآگاهی از آینده
an–ōst	نااستوار
an–ummēd	ناامید
*ōrēb(īh)	ناامیدی
an–abāy	نابجا
aburunāy, aburnāyag	نابرنا

aburnāyīh	نابرنایی
ānāst(ag), an–ast,	نابود
abēsīhīdan	نابود شدن
abēsīhēnīdan (afsēnistan), gugān–, kandan, murnǰēnīdan, wānīdan, wimuštan	نابود کردن
zadār	نابودکننده
abēsīhišn(īh), an–astīh, wānišn	نابودی
ālūdag, druwand	ناپاک
ālūdan	ناپاک کردن
druwandīh	ناپاکی
rōz–ward, wardišnīg	ناپایدار
wardišn(īg)īh	ناپایداری
abaydāg	ناپدید
abaydāgīh	ناپدیدی
wattar	ناپسند
Anābuhlag	ناپل (نام بالاترین درجهٔ گناه)
abaydāg, a–wēnišnīg	ناپیدا
abaydāgīh	ناپیدایی
abādixšā(y), abādyāwand, agār, an–abzār, armēšt	ناتوان
agārīhistan	ناتوان شدن
agārēnīdan	ناتوان کردن
abādixšā(y)īh, abādyāwandīh, agārīh	ناتوانی
a–čār	ناچار
awēstām, kust(ag), pāygōs, rōstāg, zand	ناحیه
a–hunsand	ناخرسند
a–hunsandīh	ناخرسندی
nāxun, srū	ناخن (انگشت)
an–abēdān	ناخواستنی
a–xwaš	ناخوشایند
a–dān, duǰ–dānāg, duš–āgāh	نادان
a–dānīh, pas–dānišnīh	نادانی
aband, abārōn, zēfān	نادرست
abandīh	نادرستی

ناراحتی	dušwārīh
ناراضی	a–hunsand
نارس	xām
نارضایتی	a–husandīh
نارگیل	anārgēl
نازش	nāzišn
نازک	bārīg/k, nāzuk
ناسازگار	duš(x)wār, ǰud–dādestān
ناسپاس	a–spās, an–espās
ناسپاسی	an–espāsīh
ناسزا	duš–nām
ناسزا گفتن	ēraxtan
ناشاد	a–xwaš, dušrăm, mustōmand
ناشادی	a–xwārīh, a–xwašīh
ناشایسته	an–arzānīg
ناشکیبا	a–pattūg
ناف	nāfag
نافرسودنی	a–frasāwand
نافرمان	a–burd–framān, spōzgār
نافرمانی	a–burd–framānīh, spōz, spōzišn
نافرمانی کردن	spōxtan
نافع	xwābarīg
ناقص	an–uspurrīg
ناکار شدن	agārīhistan
ناکار کردن	agārēnīdan
ناکار	agār
ناکرده	a–kard
ناکشته	a–warzīd
ناگاه	an-āgāh
ناگزیر	a–čārag, a–wizīrišnīg
ناگویا	a–gōwāg
نالایق	an–ādūg, an–arzānīg
ناله	brāmag

نالیدن	brām–, nāl–
نام	nām
نامتعادل	a–paymān
نامحرم	a–dahm
نامحسوس	a–griftār
نامشخص	a–nāmčištīg
نامناسب	an–abāy, a–sazāg
ناموجود	an–ast
نامه	frawardag, nāmag
نامی	čašmag, nāmīg
نان	nān
نان درون را تقدیس کردن	drōn yaštan
نان مقدّس	drōn
ناوارد	an–abzār
ناهمانند	a–homānāg
ناهید: در نجوم: ونوس	Anāhīd
ناهید: نام ایزدی مؤنّث	Anāhīd
نای	nāy
نای (واحد طول)	nāy
نبات	tabarzad
نبرد	ham–nibardīh, ham–rānīh, nibard
نبرد کردن	nibardīdan
نبرده	nibardag
نبی	nibēg
نترس	a–bīm
نتیجه	frazām, hanǰām
نجات	bōxtārīh,
نجات‌بخش	bōxtār
نجات یافتن	bōxtan
نجّار	durgar
نجوم	kundāgīh
نجیب‌زاده	pad-gōhr
نخجیر	naxčīr

ahy, fradom, fradomīh, naxust, nazdist	نخست
wuzurg framadār	نخست‌وزیر
muγ	نخل
abar–tanīh	نخوت
naxōd	نخود
–endag	ـ نده(پسوند سازندهٔ صفت فاعلی)
us(t)ōfrĭt, zōhr	نذر
gušn, nar	نر
nēw–ardaxšīr	نرد (بازی)
pillagān, srād	نردبان
parzīn	نرده
nargis	نرگس
čarb, narm, nāzūk	نرم
nizār	نزار
nizārīh–	نزار شدن
nizārīh	نزاری
stēzag	نزاع
nazd(īk)	نزدیک
nazdīkīh	نزدیکی
gyān kandan	نزع
abāz dādan ō	نسبت دادن به...
nastaran	نسترن
nask	نسک (بخشی از اوستا)
āwādag, gōhr(ag), naft, pušt	نسل
daxšag, nišān	نشان
nimūdan	نشان دادن
daxšagōmand	نشاندار
(abar) nišāstan	نشاندن
nišast	نشست
nišastan	نشستن
nišēb	نشیب
nišēb	نشیب: در نجوم: حضیض
kūn	نشیمنگاه

abar nišāstan	نصب کردن
šuhr	نطفه
rāyišn, wirāyišn(īh)	نظم
γarrānīdan	نعره زدن
naft	نفت
nikōhišnīg, zišt	نفرت‌انگیز
nifrīn	نفرین
nifrīdag	نفرین شده
nikōhīdan	نفرین کردن
grīw	نَفْس
damišn	نَفَس
daftan	نفس کشیدن
sūrăg	نقب
asēm	نقره
asēmēn	نقره‌ای
kāhišn, nirfsišn	نقصان
Gōzihrsar	نقطهٔ اعتدال بهاری
Gōzihrdumb	نقطهٔ اعتدال پاییزی
ērang(īh), nikōhišn	نکوهش
nikōhīdan	نکوهیدن
nigārag, pahikar	نگاره
nigār–	نگاشتن
nigāh	نگاه
pānag	نگاهبان
nigāstār,	نگاهدار
dārišn, ǰadārīh, nigāh–dārīh, nigāh–dārišnīh	نگاهداری
(nigāh) dāštan	نگاه داشتن
nigāh kardan	نگاه کردن
nigerišn	نگرش
nigerīdan	نگریدن
nigūn	نگون
nigūnsār	نگونسار
nigūnīh	نگونی

pāsbān	نگهبان
pās dāštan	نگهبانی کردن
pādan	نگهداری کردن
nam	نم
namāz	نماز
namāz burdan	نماز بردن
namad	نمد
a–marg	نمردنی
naft	نمناک
nimūdan	نمودن
gāhwārag	ننو
nōg	نو
niwāg	نوا
nāy–pazd– , pazd–	نواختن (نی)
srūdan	نواختن (آلت موسیقی)
huniyāgar	نوازنده
čang–srāy	نوازندهٔ چنگ
nawad	نود
abrōxtan , rōzēnīdan	نورانی کردن
nōg–rōz	نوروز
nōg–zād(ag)	نوزاد
nōzdah	نوزده
xwārēn–	نوشاندن
nibištan	نوشتن
nibēg	نوشته
parāhōm	نوشیدنی مقدّس
gōnag , sardag , sān , šōn	نوع
bālēn , bašn , sar , tērag	نوک
nab	نوه
*niwē	نوید
dibīrīh	نویسندگی
dibīr	نویسنده
mā̆ , nē	نه

tis–iz	نه... اصلاً
nō	نُه
bun , nihādag	نهاد
nihādan	نهادن
nihāl	نهال
nihān	نهان
nihānīg	نهانی
ǰō(y)	نهر
nihuftan, (nihumbīdan)	نهفتن
nohom	نُهُم
nāy	نی
niyāg	نیا
astānag , niyāz	نیاز
astānagōmand , driyōš , niyāzōmand	نیازمند
driyōšīh , niyāzōmandīh	نیازمندی
an–āhōg , an–ālūd ,	نیالوده
a–gumēg	نیامیخته
azbāyišn , niyāyišn	نیایش
azbāy–	نیایش کردن
dawāl , nērang	نیرنگ
abzār , nērōg , ōz , stabrīh , tuwān , zōr	نیرو
abzār, amāwand, nērōgōmand, ōzōmand, pādixšā(y), pādyāwand, warzāwand, zōrīg , zōrōmand	نیرومند
abar–ōz	نیرومندتر
amāwandīh	نیرومندی
axw , uštānīh	نیروی زندگی
anī-z , –iz	نیز
nayestān	نیزار
nāy–srāy	نی زن
nēzag , sel	نیزه
nēst	نیست
nayestān	نیستان
an–astīh , nēstīh	نیستی

gazišn	نیش
gazīdan	نیش زدن
nay	نیشکر
hu–nēk(ōg)	نیک
hu–menišn	نیک‌اندیش
hu–mānīh	نیک‌اندیشی
hu–čašm	نیک چشم
hu–čašm	نیک‌خواه
hu–čašmīh, hu–mānīh	نیک‌خواهی
nēk–gōhr	نیک گوهر
hu–čihr, nēk(ōg)	نیکو
ahlā, ahlaw, ašō, hudā(ha)g, hugar, kirbakkar, xwābar	نیکوکار
ahlāyīh, ahlawīh, hudā(ha)gīh, kirbakkarīh, xwābarīh	نیکوکاری
nēkīh	نیکی
nīl	نیل
nīlōpal	نیلوفر
nēm	نیم
nēm–asp	نیماسپ
nēm–asp	نیماسپ: در نجوم: برج قوس
nēm–tan	نیم تن
nēw–rōz, rabih	نیمروز
bālēn–gāh, taxt–gāh	نیمکت
nēmag	نیمه
graw	نی نازک
nēw	نیو
niyō(x)šišn	نیوشش
niyō(x)šīdan	نیوشیدن

«و»

u–	وُ (با ضمیر متصل می‌آید مانند u–š)
ud, (u–)	و

frēzbānīg	واجب
abāz kardan az	وادار به ترک کردن
rawēnīdan	وادار به رفتن کردن
āstārēnīdan	وادار به گناه کردن
*ēnōkēn	وارث (زن)
andar āmadan, andar šudan	وارد شدن
abārōn, nigūn	وارون
mayānǰīg	واسطه
rōšn/ag	واضح
wizurd	واقعی
abespurdan, (abespārdan)	واگذار کردن
pāymār	واگذاری
abām	وام
Way ī wattar	وای بدتر (دیو)
Way ī weh	وای به (ایزد)
petyārag	وبال (نجوم)
graw(īh), graw(a)gān	وثیقه
widest	وجب
widestīg	وجبی
axw, astīh, stī	وجود
bīm, *nihēb	وحشت
bīmgēn	وحشتناک
kōfīg	وحشی
waxšwar	وخشور
war	ور
warzāwand	ورجاوند
tar	وراء
afsōn	ورد
warzāg	ورزا
warzīdan	ورزیدن
garmōwar(īh)	ورگرم
Wōrūbaršt	وروبرشت (نام اقلیم شمال غربی از هفت اقلیم)
Wōrūǰaršt	وروجرشت (نام اقلیم شمال شرقی از هفت اقلیم)

adēn	وژُوُد
wazišn	وَزش
wazaγ	وَزغ
garānīh	وزن
tarāzēnīdan	وزن کردن
wāyīdan , wazīdan	وزیدن
dastwar	وزیر
bidaxš	وزیر اعظم
mayān	وسط
wēhm	وسیع
abzār , čār(ag) , zay	وسیله
handarz	وصیت
tan–bahr	وضعیت جسمی
rāyēnišn	وظیفه
xwēš–kār	وظیفه‌شناس
xwēš–kārīh	وظیفه‌شناسی
a–xwēškār	وظیفه‌نشناس
ēkānag	وفادار
ēkānagīh	وفاداری
hu–škōhīh , škōh	وقار
ǰādag–gō(w)	وکیل
win	ون
Wanand	وننند
Wīdadafš	ویددفش (نام اقلیم جنوب غربی از هفت اقلیم)
awērag , awērān , drōšag	ویران
kastārīh	ویران‌سازی
abesīhēnīdan , hambāstan , kandan , wišuftan	ویران کردن
kastār	ویرانگر
abesīhēnišn(īh)	ویرانی
passāzišn , wirāyišn(īh)	ویرایش
daxšag	ویژگی
abēzag	ویژه

((ه))

–īhā	ـ ها (پسوند جمع)
–īhā	ـ ها (پسوند سازندهٔ قید)
hād	ها (هر یک از بخشهای یسنا)
hādamānsar	هاتمانسر
hādamānsarīg	هاتمانسری
hādōxt	هادخت (یکی از نسکهای گم شدهٔ اوستا)
hādōxt	هادخت (مراسم قربانی خاص)
hāsar	هاسر (مقیاس زمان)
hāsar	هاسر (مقیاس طول)
hāmōn	هامون
hāwan	هاون
haštdah	هجده
hēnīh	هجوم
*adēn– , franāftan , hāxtan , nīdan , rāyēnīdan , zāmēnīdan	هدایت کردن
hu–čihr	هجیر
kām(ag)	هدف
dāsar , dāšn , pārag	هدیه
har(w) , wisp	هر
čand	هر اندازه
abādixšā(y)īh	هرج و مرج
čand	هر چند
čegām–iz	هر چه
*ǰomā	هر دو
rōzwārag	هر روزه
hamē ka	هر زمان
halag	هرزه
drāyišn	هرزه‌گویی
drāyīdan	هرزه‌گویی کردن
kadām–iz–ē(w)	هر کدام
kadār–iz–ē(w)	هر که

hagriz	هرگز (با نفی)
Ohrmazd	هرمزد: در نجوم: مشتری
Ohrmazd	هرمزد: گاه‌نما: اولین روز ماه
har(w)	هر یک
hazār	هزار
hazārag	هزاره
uzwārišn	هزوارش
uzēnag	هزینه
hast=ast	هست
ast(ag), uruspar	هسته (میوه)
axw, astīh, mādayān, stī	هستی
zāyišnīg	هستی یافته
hašt	هشت
haštād	هشتاد
hištan	هشتن
haft	هفت
haftād	هفتاد
haftān	هفتان
haftān	هفت سیّاره
Haftōring	هفتو رنگ (نجوم)
haftag	هفته
haftdah	هفده
halām	هلام
halīlag	هلیله
ham, -iz	هم
hōmāst	هماست (دعاهای مختلف)
hamāl	همال
ham-gōnag	همان‌گونه
homānāg, ham-ēwēnag	همانند
ēw-sānīh, hāwandīh, hangōšīdag, homānāgīh, mānāgīh	همانندی
hamīh	هماهنگی
humāy	همای
ham-pursag	همپرس

hamāl, ham-tā, tā	همتا
ham-tōhmag	هم‌تخمه
ham-tan	هم‌تن
ham-ēdōn	هم‌چنین
ham-dādestān	همداستان
abāgīh	همدستی
hamdam	همدم
ham-dēsag	همدیس
ham-gōhr	هم‌ذات
ayārōmand, hambāy, P. hamhǎrz	همراه
az... hammis, ǰomā	همراه با
abāgīh, ayārōmandīh	همراهی
abāgēnīdan	همراهی کردن
ham-zamān	هم‌زمان
ham-sāyag	همسایه
hamēst(ag)ān	همستگان
čagar, nārīg, zan	همسر
ham-dēsag	هم‌شکل
ham-bašn, ham-tan	هم‌قامت
ham-kār	همکار
ham-kārīh	همکاری
ham-gōhr	هم‌گوهر
hamagīh	همگی
ham-nibardīh	هم‌نبردی
ham-sardag	هم‌نوع
hamwar	هموار
hǎmwār(ag)	همواره
hamāg(īh), hambāstag, hamist, hāmōyēn, har(w), harwīn, harwisp, harwispīn, wisp	همه
hamāg-dēn	همه دین (مراسم مذهبی)
hamē	همی
hamīh	همی (= اتّحاد)
ham-ēdōn	همیدون

همیشگی	hamēšagīh, ǰāwēd(an)
همیشه	bāstān, hamē, hamēšag, P. yāwēdān
همیشه بهار	hamē-wahār
همیشه سوز	hamēšag-sōz
هندسه	zamīg-paymānīh
هندوستان	Hindūgān
هندی	Hindūg
هنر	hunar, kirrōgīh
هنرمند	hu-tuxš, kirrōg
هنرمندی	hunarāwandīh
هنگام	hangām, ǰār
هنوز	ahanūz
هوا	andarwāy, wāy
هوش	ōš(īh)
هوشیار	ōšyār
هوم	Hōm
هوم‌دار	hōmōmand
هومی	hōmēn, hōmīg
هویدا	āškārāǧ, nigerišnīg
هیچ (با ادات منفی)	ēč, ham-bun
هیچ‌کس	kas-iz
هیربد	hērbed
هیربدستان	hērbedestān
هیربدی	hērbedīh
هیزم	ēs/zm

«ی»

ی (ادات، به فعل مضارع معنی تمنّایی می‌دهد)	ē
ی (ادات ربط)	ī
ـ ی (پسوند سازندهٔ اسم معنی)	-īh
ـ ی (پسوند سازندهٔ صفت ثانوی)	-īg

ی (نکره)	ē(w)
یا	ayāb
یات (نام درجه‌ای از گناه)	Yāt
یاد	ayād, ayāsišn(īh), daxšag, warm, wīr, wīrōmandīh
یادگار	ayādgār
یاد گرفتن	hammōxtan
یاد گیرنده	hammōxtār
یادگیری	hammōxtārīh
یار	ayār
یاری	ayārīh, frayād, frayādišn
یاری کردن	ayārīdan, frayādīdan
یازده	yāzdah
یاسمن	yāsaman
یافتن	ayāftan, windādan
یافتنی	windišnīg
یاقوت	yākand
یاکند	yākand
یال	bašn
یاور	ayārōmand, dast-gīr
یخ بستن	afsārdan
یعنی	ay, hād
یقه	grīwbān
یقین	ēwar
یقیناً	ēwar
یک	ēk, ēw
یکبار	ēw-bār
یکپارچه	ēw-kard(ag)
یکتا	ēw-tā, tā
یکتا آفریده	ēk-dād
یک جور	ham-ēwēnag
یک چند	ē(w)-čand
یک درجه (از قوس)	*lipī
یکسان	ēw-sān

یکسانی	ēw-sānīh
یک سوم	srišwadag
یک موزه	ē-(w)-mōg
یکی شدن	hambūdan
یکی کردن	hamēnīdan
یل	yal
یوزپلنگ	yōz
ـ یدن (پسوند سازندهٔ مصدر ثانوی)	-īdan
ـ ین (پسوند سازندهٔ صفت نسبی)	-ēn
یوغ	ǰuγ
یونانی	Hrōmāyīg

پیوستها

پیوستها

۱ـ ایزدان

Ohrmazd	هرمزد
Amahraspandān	امشاسپندان
Wahman	بهمن
Ardwahišt (Urd-, Ašawahišt)	اردیبهشت
Šahrewar	شهریور
Spandarmad	سپندارمد
Hordād	خرداد
Amurdād	امرداد
Ādur	آذر
Anahīd	اناهید
Ard (Ahlišwang)	ارد (اهلشونگ)
Aštād	اشتاد
Burz	برز
Ērmān	ایرمان
Mihr	مهر
Rašn	رشن
Srōš	سروش
wahrām	بهرام
Way ī weh	وایِ به
Zurwān	زروان

۲ـ دیوان

Ahreman	اهریمن
Akōman	اکومن
Arzūr	ارزور
Astwihād	استویهاد

ǰeh	جه
Way ī Wattar	وایِ بد
Xēšm	خشم
Wizarš	وزرش

۳ـ ماهها

I Farwardīn	فروردین
II Ardwahišt	اردیبهشت
III Hordād	خرداد
IV Tīr	تیر
V Amurdād	امرداد
VI Šahrewar	شهریور
VII Mihr	مهر
VIII Ābān	آبان
IX Ādur	آذر
X Day	دی
XI Wahman	بهمن
XII Spandarmad	اسفند
+ Frawardīgān	+ فروردیگان

۴ـ روزها

[1]Ohrmazd	هرمزد
[2]Wahman	بهمن
[3]Ard wahišt	اردیبهشت
[4]Šahrewar	شهریور
[5]Spandarmad	سپندارمد
[6]Hordād	خرداد
[7]Amurdād	امرداد
[8]Day pad Ādur	دی به آذر
[9]Ādur	آذر
[10]Ābān	آبان
[11]Xwar	خور

[12]Māh	ماه
[13]Tīr	تیر
[14]Gōš	گوش
[15]Day Pad Mihr	دی به مهر
[16]Mihr	مهر
[17]Srōš	سروش
[18]Rašn	رشن
[19]Frawardīn	فروردین
[20]Wahrām	بهرام
[21]Rām	رام
[22]Wād	باد
[23]Day Pad dēn	دی به دین
[24]Dēn	دین
[25]Ard (Ahlišwang)	ارد (اهلشونگ)
[26]Aštād	اشتاد
[27]Asmān	آسمان
[28]Zāmyād	زامیاد
[29]Māraspand	مارسپند
[30]Anagrān	انغران

۵ـ گاهها

Hāwan	بامداد
Rapihwin	نیمروز
Uzērin	غروب
Ebsrusrim	غروب آفتاب تا نیمه شب
Ušahin	نیمه شب تا سپیده دم

۶ـ کشورها

Xwanirah	خونیره (مرکزی)
Arzah	ارزه (شرقی)
Fradadafš	فرددفش (جنوب شرقی)
Wīdadafš	ویددفش (جنوب غربی)

سوه (غربی)	Sawah
وروبرشت (شمال غربی)	Wōrūbaršt
وروجرشت (شمال شرقی)	Wōrūǰaršt

۷ـ واحدهای اندازه‌گیری طول

(۱) انگشت = $\frac{۳}{۴}$ اینچ	I angust
(۲) بدست = ۹ اینچ	I widest
(۳) پای = ۱۲ اینچ	I pay
(۴) ذراع = ۱ فوت و ۱۶ اینچ	I frārāst
(۵) گام = (یارد) ۳ فوت	I gām
(۶) گام دو پا = ۵ فوت	I gām ī dō Pāy
(۷) یک بغل = ۶ فوت	I ǰud-nāy
(۸) نای ($\frac{۱}{۳}$ ۵ یارد) = ۱۰ فوت	I nāy
(۹) هاسر کوچک = ۱۰۰۰ گام دو پا (= ۱ میل)	I hāsar i
هاسر بزرگ = ۱ فرسنگ	ii
۱ فرسنگ = ۴ میل	I frasang

۸ـ «برجهای دوازده‌گانه»*

حمل	بره	warrag
ثور	گاو	gāw
جوزا	دو پیکر	dō-pahikar
سرطان	خرچنگ	karzang
اسد	شیر	šagr
سنبله	خوشه	hōšag
میزان	ترازو	tarāzūg
عقرب	کژدم	gazdum
قوس	نیماسپ	nēm-asp
جدی	بزغاله	wahīg
دلو	دول	dōl
حوت	ماهی	mahīg

* این فهرست به وسیلهٔ مترجم افزوده شده است.

۹ـ واژه‌نمای پهلویِ واژه‌های افزوده

dīg	
wēzag	
*nihēb	
Wizarš	
war-wēzag	
xīg	
rox	
rēbās	
čaxrag	
šabyār	
sayistan	

بخش سوم

واژه‌نمای پهلوی

PAHLAVI KEY

THE alphabetical order is that of the Aramaic alphabet, taking account of the first value of each letter only (*see* Table II, p. xiii), thus:

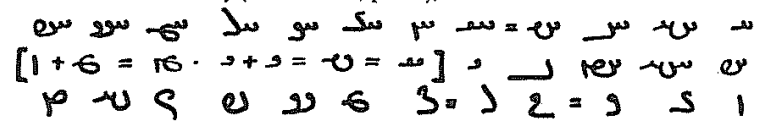

[2]

āhan, any[I], [1-3]axw, [1-2]xān	
hāwand	
hāwandīh	
ahunsand	
ahunsandīh	
anīz[I]	
[1-2]hāwan	
ahunawar	
ahanūz, anīz[I]	
āhōgēn-	
āhōgēnīdan	
āhōg, āhūg, xānag	
āxwarr	
āxwarrsālār	
ahomānāg	
axwamn	
āhanǰ-	

[1]

a-, ā, h-	
brād[I]	
haxt	
āhixtan, hāxtan	
xāyag	
āhan	
xayūg	
xāyagdēs	
xāyag	
āxēz-	
āxēzīdan	
āhīdīh	
āhīd	
axwān	
axwārīh	
āhang	
xānīg	
axwēškār	

[I] = (part) ideogrammatic spelling [N] = numeral

[6]

ādehīg
adānīh
adān
hixr
ayārd-
ayārdēn-
ayārdēnīdan
ayārdēnišn
ayārdīdan
ayāb-
ayābāg
ayābagīh
ayābag
āyaft
ayāftan
adādīh
adād
hixtan
adādestānīh
adādestān
ēbgatīh
ēbgat
ēbsrūsrim
may[I]
ayār

[5]

ay, ē, sē[N]
abahr
wany[I]
abīm
abēš
abēšīh
pidar[I]
[1]pid[I]
abōy
abōyīh
abun
aburdframānīh
aburdframān
seyom[N].
apus[I]
abr
axwaš[I]
axwašīh[I]
sepāy[N]
sešabag[N]
ēw[I]
gandum[I]
gyān[I]
adahm
agāh

[4]

xām
hāmharz
hāmīnīg
hāmīn
xāmīz
hāmwār
hāmōyēn
hāmōn
xāmōš
hāmkišwar
hāmist
hās[a]r'
āxistan
hāz-
hāzišn
[2]hād, haxt
hādōxt
hādamāns[a]r
hādamāns[a]rīg
axtar
axtarāmār
axtarmār
axtarmārīh
xwah[I]
xwahar[I]

[3]

āhanjīdan
ahōš
ahōšīh
hāwištīh
hāwišt
xāk
āhr, xār
pas[I]
ahlā
ahlāyīh
xārōmand
ahrām-, āxrām-
āxrāmīdan
ahrāftan
pasīh[I]
pasdānišnīh[I]
Ahreman
Ahliswang
ahlawīh
ahlawdād
ahlaw
Ahreman
ahlomōyīh
ahlomōy
xārpušt

[10]

ērānag
Ērānšahr
ēraxtār
1-2ēraxtan
ērīh
hērīg
ērwār
ērwārag
ērang
ērangīh
1-2ēranǰ-
ērkaš
ērmānīh
1-2ērmān
ērmānag
ērmenišnīh
agriftār
hērbedīh
āgrift, hērbed
hērbedestānīh
hērbedestān
adard
ērtanīh
ērtan
xēm

[9]

ēwkardag
ēwkardag
ēwar
ēwarz
ēwarz-
ēwarzīg
ēwarzīdan
agumān
agumēgīh
agumēg
čašm[1]
ēwmōg
ēwsānīh
ēwsān
ayāb
1-2āyōz-
1-2āyōzīdan
ēwčand
āyōzišnīh
1-2āyōzišn
ēwtāg
kū[1]
1-2ēr, xīr
Ērān
Ērānwēz

[8]

āsūdan
asmān
ēwān
ēbārag
1-2ēwāz
ēwāzīg
āyōxtan
agōwāg
ēwbār
ēbyānghan
enyā, hēnīh
ēwēn
1-2ēwēnag
xīndagīh
xīndag
hēn
ēwan
ēnōkēn
ēkānagīh
ēkānag
ayōxšustēn
ayōxšust
ēkdād
ēk, xayūg
ēwkard

[7]

ayār-
ayārōmand
ayārōmandīh
ayārīh
ayārīdan
ayās-
ayāsīdan
ayāsišnīh
ayāstan
ayād
ayādgār
āsyāg
āsyāb
agdēn
ēsm
adēn-
adādestān[1]
adādestānīh[1]
asōhišn
aswār
aswārīh
āsnīdag
āhan, āsn, ēg[1]
āsnūd
āsnūdag

[14]

xwāstan
anāstawānīh
anāstawān
xwāstagōmand
anāstag, xwāstag
ānāb-
anabāy
anabaxšāwand
anabaxšāwandīh
anābādān
anabēdānīh
anabēdān
anābuhlag
anabzār
anabzārīh
xwābar
xwābarīh
xwābarīg
anāzarm
anāzarmīh
anāzarmīg
anafsēnišn
ānābišn
ānāftan
anāštīh

[13]

anāg
anāgkunišn
anāgkardār
anār
1-2xwār
xwār-
xwārbār
xwārīh
anārgēl
xwārēn-
xwārēn
xwālist
xwārīdan
anālūd
anarzānīg
xwārišn
xwārtar
hannām
anāmurzīd
anāmurzišn
anāmčištīg
ānāstīh
ānāst, arāst
anāstawānīh
anāstawān

[12]

xwahar, xwahl
xwāhrīh
awiyābānīg
xwāb
1-2xwāh-
anayād
huēwāz
huēwāzīh
anēr
Anērān
anērīh
anērang
huxēm
huxēmīh
1-2xwāhišn
anastīh[I]
anast[I]
xwān
Ohrmazd
anummēd
anuspurrīg
anōst
anōšmār
anāgāh
anāgīh

[11]

ēmēd
wurrōy-[I]
wurrōyistan[I]
ē(w)mōg
1kay[I]
ēbyānghan
ēbsrūsrim
ēč
ē(w)čand
hēzag
ēzišn
ēš, kas[I]
āyišm, xēšm
xēšmēn
kasiz[I]
(h)astīh[I]
ānay-[I]
ānīdan[I]
(h)ast[I]
ēḍōnīh
ēdōn
an-, hu-
ēd[I]
Anāhīd
anāhōg

[18]

hindūg
ar gūr
angust
angustarīg
angustbān
handōz-
handōzišnīh
handōzišn
hangōšīdag
awēnišnīg, āwēnišnīg
āwēnišn
hudōšag
handūdan
andak, anīg, hōyag
anagr, hugar
handraxtagīh
handraxtag
ōgrā
anagrān, awērān
hangrāyīdan
andarag
andarwāy
andarwāyīg
andarōn
hangrūdag

[17]

hangārag
hangārišn
hangārdan
handām, hangām
hangāmīg
handāz-
handāzag
handāzišn
xwāb, xwey
hudēn
usōfrit
handēmānīh
handēmān
handēmāngar
handēmāngarīh
āwēn-
andōh
xwēnāhan
andōhgēn
handōxtan
hugōwišn
āwēnīdan
owōn
Hindūgān
hugugār

[16]

hambōyišn
hambūsīdan
hambūsišn
hambōš-
hambōšišn
ambar
āwarišn
angūr[I]
hambasānīg
hambasān
[2]hambastan
[2]hambastag
awiš
āwištan
and, hōy
huīh
hudāhagīh
hudāhag
handāxtār
handāxtan
hudā(ha)gīh
andāgēn
andāg, hudā(ha)g
andāggēn
hangār-

[15]

anādānīh
anādān
hūxt
nih-[I]
nihādan[I]
anādūg
hambah-
āwahan
hambāh-
hambāhišn
hambār-
hambārīdan
āwām
hambāstan
hambāz
āwādag
dastgraw[I]
wany[I]
wany(b)ūdīh[I]
wany(b)ūdīh[I]
wanīgarīh[I]
hubōy
hambōy-
hambūs-
hubōyīh

[22]

uzmāyišn
uzumburd
uzmūdan
ōgār
ōgār-
ōgārdan
ōyrišt
xōg, hūg
hukunišn
xūkar
hūkar(ag)
hur, 1-2xwar
xwar-
fradom[1]
xwarōfrān
hurām
ulāmadān
xwarāsān
xwarxšēd
xwarwarān
xwarg
xurdruš
xurdruš
ōrēb
ōrēbīh

[21]

hunarōmand
huwaršt
awinast
anōš
anōšxwar
anōšagīh
hunušakēnīdan
anōšag, hunušak
anōšagruwān
Urdwahišt
anōdagīg
anōdag
uzērin
uzdehīgīh
uzdehīg
uzērin
uzdēs
uzdēsparist
uzdēsparistišnīh
uzdēszār
uzwān
uzwār-
uzwārišn
uzwārdan
uzmāy-

[20]

xwēdōdah
ānīdan
dān-[1]
dānistan[1]
xwēdōdah
xwēdōdah
-ān
ān, hō, ō
huniyāgīh
huniyāg
huniyāgar
awināh
xwēnāhan
huniyōxš
-āwand
hunsand
hunsandīh
Xwanirah
Hordād
hunīdan
xōn
xunak
hunar
hunarāwand
hunarāwandīh

[19]

awērag, udrag
anagr-rōšnīh
anagr-rōšn
andarmāh
handarz
handarzēn-
handarzēnīdan
ōyrišt
hangirdēn-
hangirdēnīdan
hangirdīgīh
hangirdīg
hudast
xwistan
angubēn
andčand
xwēš
xwēšāwand
xwēšāwandīh
xwēšēn-
xwēšēnīdan
xwēškār
xwēškārīh
hangadīh, xwēdīh
hangad, xwēd

[26]

awestām	
awestād	
ēstādan	
ōstīgānīh	
ōstīgān	
ōst	
awestwār	
awestwārīh	
xandīdan, xwastan	
xwastūgīh	
xwasṭūg	
ustōfrit	
awestar-	
awestarag	
awestarišn	
awestardan	
ēstišn	
xūb	
ōbār-	
ōbārdan	
hupādixšāy	
hupādixšāyīh	
xūbīh	
hupassandagīh	
hufraward	

[25]

xwamnwizār	
humurwāg	
hād[1]	
humat	
ōsān-	
husāzagīh	
hangēxtan	
uskār-	
uskārišnīh	
uskārišn	
uskārdan	
husrawīh	
husraw	
ōspar-	
ōspurdan	
hangēz-	
anespās, huspās	
anespāsīh	
uspurrīg	
hangēzišn	
handēš-	
handēšīdār	
handēšīdan	
handēšišn	
ēst-	

[24]

xwardīg	
xwurd	
xwardan	
xwurdagīh	
xwurdag	
abardar	
awardišnīgīh	
awardišnīg	
hōm	
humāy	
homānāgīh	
homānāg	
humānīh	
hōmōmand	
hōmāst	
xumb	
hōmēn	
humenišn	
hōmīg	
ummēd	
ummēdwār	
az[1]	
ḥ-[1]	
-ōmand	
xwamn	

[23]

Urišlīm	
urwāhm	
urwāhmanīh	
urwāhman	
urwāz-	
urwāzišn	
xwaran	
ōrōn	
urwar	
xwarwarān	
uruspar	
hurust	
xwarōfrān	
huram	
xormā	
huramīh	
urmōd	
huramag	
awarzīd	
xwaršēd	
xwarišnīh	
xwarišnīg	
xwarišn	
awardāg	
xwardār	

[30]

buz[I], xaz
hazzān
azbāy-
azbāyišn
azd, azg
azdēn-
azdēnīdan
āznāwar
xūg[I]
azrāy-
azraw-
azruftan
azarmān
azmāy-
azmūdan
āgāh
āgāhīh
akōmand
agār
agārīh-
agārīhistan
agārēn-
agārēnīdan
akāmagōmand
āgāhēn-

[29]

ōšmārag
ōšmārišn
ōšmurdīg
ōšmurdan
ōšastar
awišt-
uštānōmand
uštānīh
uštān
awištāb
awištāb-
awištāftan
awištādan
anšahrīg
uštar
uštargāwpalang
xwadāy
xwadāyīh
xwadāywār
xwadīh
xwad-dōšagīh
xwad-dōšag
xwad
hutuxš
Ardwahišt

[28]

hučašm
hučašmīh
ōzadan
1-3ōš, xwaš
hōš-
ušahin
ōšōmand
ōš(e)bām
ōšīh, xwašīh
ōšyār
hōšēn-
hōšēnīdan
hōšīdan
ušnūg
hušnūdīh
hušnūd
hušnūdagīh
hušnūdag
mardōm[I]
mardōmīh[I]
hōšag, hušk
huškōh
huškōhīh
huč-kūn[I]
ōšmār-

[27]

xufs-
ōbastan
ōbad-/ōft-
xuftan
ōz
hanǰ-
ōzōmand
*huzārag
hanǰām
hanǰām-
hanǰāftan
uzdehīgīh
uzdehīg
hučihr
uzdēs
uzdēsparist
uzdēsparistišnīh
uzēnāg
anǰīr
awizīrišnīg
hanǰīdan, uzīdan
hanǰamanīg
hanǰaman
hanǰaftan
awazišnīg

[34]

almāst
armēštīh
armēštgāh
armēšt
xufs-[I]
xuftan[I]
hammōz-[I]
hammōxtan[I]
xrafstar
arz
arz-, hirz-
arzānīgīh
arzānīg
arzān
arzōmand
arzōmandīh
arzīz
arzīzēn
arzīdan
arzan
ārzōg
harzag
arzišn
ārešn
ardā

[33]

alum, Hrōm
hrōmāyīg
harwispīn
harwisp
harwisp
xrōstan
harrōbišnīh
harrōbišn
āranj
ālūdan
ālūdagīh
ālūdag
Arzah
Arzūr
xrōs[I]
halagīh
Aleksandar
ālag, halag.
baxš-[I]
baxšišn[I]
baxtan[I]
mēš[I]
šōy-[I]
šustan[I]
almās

[32]

halām
ārāstan
čahār[I]
Harborz
xarbuz
harg
sik[I], šīr[I]
ars, xirs
aryand
argawān
arduš, xargōš
dagr[I], [*error for* dūr]
halīlag
arešken
arešk
āluh
xrōhak
arawāg
arus, xrōs
arwēs
harwīn
ārōyišnīg
ārōyišn
arwand
arwandīh

[31]

āgāhēnīdan
agdēnīh
agdēn
āgenēn
-āg
ak
āgan-
akanāragīh
akanārag
āgandan
āgenēn
Akōman
āgustan
aganj
āgōš
akard
ayrē
ayrē
hagriz
mā
har, xar
alā
ālāy-, ārāy-
ārāyišn
alālag

[36]

hamāg
āmār, hamahl, hamāl
āmār-
āmārgar
hamharz
āmārišn
hamābēr
hambāy
hambān
hambār
hambār-
hambārīdan
hambāstag
hambāz
hambedīg
hamband
hamband-
hambandīh
hambandišnīh
hambun
amburdan
hambawišnīh
hambūdan
ambag
ambar

[35]

ardāyīh
xradōmand
ardīkkar
ardīg, xradīg
ardīkkar
ardīkkarīh
artēštār
artēštārīh
Ard, xrad
ā-m (*v.* ā), ham, im, mād[1]
hamahl
hamē
hamēīhā
hamēīg
hamēwahār
hamē-ud-hamē-rawišnīh
hamēwēnag
hamē-rawišnīh
hamēdōn
homānāg
amāwand
amāwandīh
amahraspand
hamāgdēn

[37]

ambarag
hambast
[1]hambastan
[1]hambastag
hambašn
hambadīg
hamīh
hambaw-[1]
hambawišnīh[1]
hambawišn[1]
hambūdan[1]
āmēxtan
hamdādestān
hamdādestān[1]
hamēn-
hamgōhr
amenīdār
hamēnīdan
hamgōnag
hamdam
hamēmāl
hamēmālīh
hammistān
hamēstār
hamēstārīh

[38]

hamēst
hamēstagān
āmiz
āmēz-
āmēzišn
hamēšagīh
hamēšagsōz
hamēšag
mādar[1]
xar[1]
hamwār
hamwārag
hammōxtār
hammōxtārīh
hammōxtan
hamōg
hamzamān[1]
Amurdād
hammōz-
hamwar
āmurz-
āmurzīdan
āmurzišn
hamnibardīh
hammōz-

[42]

wēnišn[1] (dīdan)
dīdan[1]
astōdān
āstawānīh
āstawān
astag
estišn
āb, [1-2]az, āz
u-[1]
[1-2]abāxtar
abāyist
aḥāyistan
abāyišnīg
abāyišn
abāyēd
abārīg
Ābān
abāgīh
abāgēn-
abāgēnīdan
ačār, appār, āzār, hazār
āzār-
appārīh
abārōnīh
abārōn

[41]

asp
asazāg
aswār
asazišnīh
asazišnīg
āγištag 'mixed' [del. adištag]
est-
astuxān
astuxān
astānagōmand
astānag
astōmand
astōmandīh
āstār
āstārēn-
āstārēnīdan
estādan
[2]ast
Astwihād
āstawānīh
āstawān
astōdān
xastan
wēn-[1] (v. dīdan)
astwand

[40]

āsānīh
āsān
asāg
āhanēn
āhan
āhangar
asēm
asēmēn
asēj
asar
dah[1]
band-[1]
āsrōn
bastan[1]
āsrōīh
āsrō
āsrōkerpa
asp
aspās
aspānūr
ēbārag
haspīn
aspinj
asprēs
aspast

[39]

hammōzgār
hammōzišn
amwaštan
hamkār
hamkārīh
amar
hamrānīh
amarg
amargīh
amaragānīhā
amaragānīg
amaragān
amarag
hamsāyag
hamsāmān
hamsardag
hamdēsag
hampursagīh
hampursag
ka[1]
hamtāg
hamtōhmag
hamtan
āsāy-
āsāyišn

[46]

apēdagdār
apēdag
apōhišn
aband
abandīh
abus, ābus
abusīh, ābusīh
āfrīn
āfrīnagān
abnūs
apursišnīg
āzwar
āfur-
āzwarīh
āfurīdan
aburnāyag
aburnāy
aburnāyīh
aburnāyag
āfurišn
āzurdan
ābustan
abzāy-
abzāyišn
[1-2]abzār

[45]

abēwizend
abdom
abdomīh
abyōz-
abēzār
ābīg
abēr, azēr
abērāh
awērān
drūn-[1]
drūdan[1]
abēmizag
abdsahist
abēsar
abestāg
abdast
ābestan
abēzār
abēčim
abēzagīh
abēzag
apetyārag
abēdān
abaydāgīh
abaydāg

[44]

ābdān
abē-
abēsūdīh
abēsūd
abēbīm
abēbīmīh
abēbēš
abēbōy
abēbōyīh
abēbar
abdīh
Azdahāg
abēbūdīh
abēbūd
afsōs
afsōn
ābgēnagēn
ābgēnag
abēgumānīh
abēgumān
afsōsgar
afsūdan
abēniyāz
abyōxtan
abēwināh

[43]

ačārag, hazārag
āzārišn
āzārdan
abām
abēmizag
abēmust
abāz, āwāz
abaxš
abaxšāy-
abaxšāyišnīg
abaxšāyišn
abaxšāwand
abaxšāyīdan
abaxšīh
abādyāwand
abādyāwandīh
ābādānīh
ābādān
abādixšāy
abādixšāyīh
ābādīh, āzādīh
ābād, āzād
abd, abē-
abēōš
abēōšīh

[50]

afsēnistan
afsēnišn
afsar-
afsardan
abespār-
abespārdan
abespurdan
abestān
abestāg
abestām
paz-[I]
poxtan[I]
azabar
[I]abzār
ābčihrag
aziš, u-š[I] (*v.* u-)
afšān-
afšāndan
afšār-
afšārdan
afšurdan
aziškeh
azišmeh
u-t[I] (*v.* u-)
apetyārag

[49]

afrasāwand
apparišn
abartanīh
abartan, āzardan
abardom
abardomīh
abardar
u-m[I] (*v.* u-)
abesīh-
afsāy-
abesīhēn-
abesīhēnīdan
abesīhēnišnīh
abesīhēnišn
abesīhīdan
afsān
afsār-
afsālān
afsārišn
afsārdan
abesīhišnīh
abesīhišn
abesīh-
abesīhīdan
afsēn-

[48]

abrēšomēn
abrēšom
āfrīdan
aburnāy
aburnāyīh
abrōxtan
abrang
abarwēz
abarwēzīh
kan-[I]
kandan[I]
abrōz-
abrōzišnīh
abrōzišn
afrōšag
abaragān
abaragānag
ābilag
[1-2]āzarm
abarmānd
abarmānīg
abarmān
abarmenišn
āzarmīgīh
āzarmīg

[47]

abzārōmand
ābzan
abzōnīgīh
abzōnīg
abzōn
abzūdan
abgār-
āzkāmagīh
ābkāīnag, āzkāmag
abgan-
[1-2]abar, abr, appar
appar-
xāk[I]
āfrāh
abarōz
abarōzīh
abrāstan
abrāz
abrāz-
abarag, apparag
āfrīn-
abarīgān
abarīg
abargar
abrēšom

[51]

haftān
haftār
haftdah
apetītīgīh
apetītīg
haft
apattūg
Haftōring
haftag
apaymānīh
apaymān
ābtazan
aš, ā-š (*v.* ā)
āšyān
āšyānag
hašāgird
ajgahānīh
ajgahān
āšixtan
xašēn
āšnāg
Ašwahišt
ašnawāgīh
ašnawāg
ašnūdan

[52]

ašō
āšōb
āšinj-
wind-[1]
windišn[1]
windādān[1]
āškārāg
āškāragīh
āškāragēn-
āškāragēnīdan
āškārag
aškom
aškomb
aškōb
aškamb
aškambag
xešm
Aštād
āštīh, haštdah
hašt, xišt
aštag
aštar
agar[1], ā-t (*v.* ā)
ādānīh
ādān

[53]

ātaxš
tigr[1]
adēn
āwāš-[1]
āwištan[1]
ādišt
-ādan
ādurgāh
ādurestar
ādurestarēn
ādur
ādūg
ādarōg

ēwˣ
b-
wihān
wihānag
bahr, wahār
bahrōmand
bahrōmandīh
bahrwar
bahrwarīh
bahrag
baxt

[54]

baxtan
bāγ
baγōbaxt
bānıbišn
griy-[1]
bānūg
griyistan[1]
[1-4]bār
bālāy
bārjāmag
bālēngāh
[1-2]bālēn
bārīg/k
bālistīh
bālistīg
bālist
bālag, bārag
bārestānīh
bārestān
bāliš
bām
bāmdād
bāmīg
bāstān
bāj, bāz

[58]

bowandag
bowandag-menišnīh
1-2bun
bunag
bunkadag
buništ
buništag
būg
bōr
bur-
burāg
burām-
burg
burīdan
buland
borz, Burz
burz-
Burzēnmihr
burzīdan
borzwāng
borzwāngīhā
burzišnīg
burzišn
burišn
burdār

[57]

bidaxš
bid
bēdom
1-2be[I]
bōxtār
bōxtārīh
bōxtan
bōxtagīh
bōxtag
band, bang, 1-2bōy
band-, bōy-
2xwāh-[I]
xwāstan[I]
bōyāg
bōydār
bōyēn-
bōyēnīdan
bandag
bōyestān
bōyestānbān
bunxān
bunīh
bundahišnīh
bundahišn
bowandagīh

[56]

bīmōmand
bīmgenīh
bīmgen
bēš, bīš
bēš-
bēšōmand
bēšāz
bēšāz-
bēšāzēn-
bēšāzēnišnīh
bēšāzišnīh
bēšāz-
bēšāzēn-
bēšāzēnišnīh
bēšāzišnīh
bēšburdār
bēšīdan
bēšaz
bēšaz-
bēšazēn-
bēšazēnišnīh
bēšazišnīh
bēšišn
bištan
xānag[I]

[55]

bāzā
bāzāzanišnīh
bāzābānag
baxš-
baxt
baxtan
bādag
pas[I]
dar[I]
darhandarzbed[I]
darband[I]
bay
bēh
bayaspānīh
bayaspānīg
bayaspān
māh[I]
māhīgān[I]
bēwar
bēgānag
bēgār
bēl
bērōn
bēlūr
bīm

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[61]

brīn-
brīnōmand
brīn
brīngar
brēz-
brēzan
brištān
brīdan
brūg
1-2brinj
brinjēn
barišn
baršnūm
xwašI
xwašīhI
gōštI
bastan
bistag
babr
babrag
bijagān
bazagīh
bazag, waččag
bazakkar
bazišn

[62]

bizešk
bašn
baškuč

īI
v. also
-īh
-īh-
dah-, jah-
-īhā
jaγ
yazdān
gāhūg
dahom
dehgān
Dahāg
gahl
dahlīz
dahm
sēzdahN
zarrI
zarrēnI
xand-I
xandīdanI
dah-I

[59]

burdārīh
burdīh
burd
burdešnōhr
burdan
būm
pusI
pusarI
būmčandag
bōyīdan
bōb, būf
xwadI
buz
bōz-
bōzišn
buš
būšāsp
but
būdan
duxtI
bazm
bazmāwurd
bay
bayōbaxt
bar

[60]

bar-
brāh, brēh
brahnag
brahm
brahmag
brahnag
barōmand
brām-
brahmag, brāmag
brāz-
brāzīdan
brāzišnīg
brāzišn
brād
balādur
brādar
brādarōdīh
brādarōd
barbut
brēh
brēhēn-
brēhēnāg
brēhēnīdan
brēhēnišn
barsom

[66]

dāštan
dādār, gādār
dādārīh
dādgāh
dādīg
1-3dād, jād, yāt, yazad
dādwar
dādwarīh
dādan, gādan
āy-I
āmadanI
jādūgīh
jādūg
jādag-gōwīh
jādag-gōw
jādag
dādmeh
dādestān
dō
a-
giyāh
giyāhīzag
dō-axwānīgN
mardI
dō-pāyNI

[65]

dārwāzīg
dārūg
dārgardīh
dālman
dārmag
dārišn
1-3dām, gām, 1-2jām
dāmādīh
dāmād
daxmag, 1-2 jāmag
daxmagestān
ras-I
rasišnI
rasīdanI
gāhānbār
gāhānīg
gāhān
-īhistan
yāzdah
gāwdumb
gāzar
dahišn, dāšn
daxšagōmand
daxšag
dāštār

[64]

jāwēdān, yāwēdān
jāwēdānag
jāwēd, yāwēd
-dān
dān, gyān
baw-I
bāšI
bawišnI
būdanI
gyānwar
dānag
jār
gāwars
dānistan
appar-I
appurdanI
dānišnōmand
dānišn
jahūd
yākand
yākand
-dār
dār, gahl, gāl
dār-
dārēn

[63]

dādanI
dās, 1-3gāh
gāhwārag
dār-I
dārišnI
dāštanI
dāsar
yāsaman
gahbedīh
gahbed
dahigān
Gayōmart
dahibed
dāyagānīh
dāyag
jahišnayār
jahišnayārīh
dahišn, jahišn
āwar-I
āwurdanI
dān-
dānāgīh
dānāg
gyānabespār
gyānīg

[70]

dagrand
dagrand-xwadāy
dagr-zīwišn
gilagōbār
gilag
dagr-pattāy
dast[I], xwarrah[I]
xwarrahōmand[I]
dastkārīh[I]
dast(a)gird[I]
samōr
dēs-
dēsīdan
-ēn-
gūh
guhrāyēn-
guhrāyēnīdan
[2]gōhrīg
gūhgard (*v.* pazūg)
gūhward (*v.* pazūg)
gawazn
gannāgīh
gannāg
gōhr
[1-2]gōhrīg

[69]

sumb-
sumb
sustīh
sust
suft
suftan
sanǰ-, sōz-
sōzāg
sōzan
sōzišnīg
sōzišn
suš
sūdōmand
sūdabgār
sūd
sūdan
sūdagīh
sūdag
sūdmand
panǰāh[N]
gēg
dagr, dil
gīr-
dilēr
dagrzamān

[68]

sang, suy
sneh
sālār, snēxr
sālārīh
asp[I]
sōsan
dēnīg
sangsār
snēzag
Day, dēn, ǰīw
snōy
dēwōk
sanwar
dēnōdag
[1-2]sōg
sōgand
Skandar
sōfistā
Sōšāns
sōr, [1-2]sūr
sūrāx
sūrāgōmand
sūrāg
sūragīg
sōrag, sūrag

[67]

xwamn
v. also
čehel[N]
ǰeh
ǰeh
dēs, gēs
dēsag
yasn
andar[I]
v. Note 3, p. xiv
dādestān[I]
sōh-, swah-
Sawah, snāh
dēwān
dēwāṇag
gyāg
gyāgrōb
dēnār, dēwār, suxr
dēnāstawān
sōhistan, swahistan
sōhišnīg
sōhišn
sōxtan
dēnburdār

[74]

gurgānīg
gursagīh
gursag
durgar
jōrdā
jōrdā
1-2gurdīh
gurd
gurdwār
gurdag
dum, rōz[1]
jomā
jomā
gumānīh
gumānīgīh
gumānīg
gumān
gumāngar
gumār-
gumārdan
gumārdag
jumb-
dumbōmand
jumbāgīh
jumbīh-

[73]

gōn
gōnag
dowom
drustīh
drust
gōwizār
gōzēnag
gugāy
gugāy
gugāyīh
gugāyīh
gugān-
gōkānīg
gōkān
dōgānag
gugār-
gugārīdan
gugārdan
dōk
gōgirdōmand
gōgird
dūr, gōr, gul
dōl
gurbag
gurg

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gandanāg
drahm[1]
gandagīh
gandag
dōys[2]r
jōyišn
judāgīh
judāg
judbēš
jud-dādestān[1]
jud
judnāy
-ēnīdan
1-2dawīdan
juttar
juttarīh
judristagīh
judristag
jud-dēw[1]
-ēn
gaw
1-2gund, gung
drustīh
drust
drustabed

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gōhragdānāg
gōhrag
dwāzdahān
dwāzdah
duxt, juxt
1-2dōxtan
duxtar
1daw-, gōw-
gōwāg
1-2dawāl
dwār-
dwārīdan
dwāristan
dwārišn
jō(y)
gabr
gabrīh
angubēn[1]
gōwišn
gand, gōy, gung, jang, jōy, juγ
jōy-
v. Note 3, p. xiv
juwānīh
dandān, juwān
dōs

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dušwār, gōšwār	
dušwārīh	
dušnām	
Gušnasp	
dušwīr	
gušn	
gušnag	
dušwurrōyišnīh	
Gušnasp	
duškām	
dōšagīh	
dōšag, gōšag	
duškanīg	
duškunišn	
duškar	
dušrām	
dušrāmīh	
dušram	
dušramīh	
dušmenīh	
dušmen	
dušmenišn	
dušmenādīh	
dušmenīh	
dušmen	

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dušoxīg	
dušox	
dušxwaršt	
dušhumat	
gōšōsrūd	
dušxwadāyīh	
dušāgāh	
dušāgāhīh	
dōšāram	
dušarz	
dušīh	
dujdānāg	
yōjdahr	
yōjdahrīh	
yōjdahrgar	
yōjdahrgarīh	
dujdēn	
dušgōwišn	
dujgand	
dujgandīh	
dujdōys[a]rīh	
dōšīzagīh	
dōšīzag	
dujdaft	
1-2dōšīdan	

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dōstīh	
dōst	
1-2dawistan	
dōpāy	
gubrāg	
gubrās-	
guftār	
guftārīh	
guftan	
dōpahikar	
duz, ganj, gōz, yōz	
dōz-, duz-	
duzīh	
gōzihr	
duzdīh	
duzīdan	
duzīdag	
ganjwar	
duzd	
1-2dōš, 1-2gōš	
1-2dōš-, duš-	
dušēwāzīh	
dušxēm	
dušxwār	
dušhūxt	

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jumbīhistan	
jumbēn-	
jumbēnīdan	
jumbīdan	
dumb	
jumbišn	
gumbad	
gumēxtan	
gumēg	
gōmēz	
gōmēz-, gumēz-	
gumēzagīh	
gumēzag	
gumēzišn	
ēn[I]	
rōz-šabān[I]	
dōsaxwan	
dōsēn	
stān-[I]	
stadan[I]	
dusrawīh	
dusraw	
gōspand	
gospandčihrag	
gōstān	

[82]

darrīdan
grōh
drahnāy
druxtan
grawīh
drō, [1-2]graw
drang
druwand
druwandīh
[1-2]drōn
graw(a)gān
galōg
drubuštīh
drubušt
druz
dranǰ-, drōz-
dranǰīdan
drōzanīh
drōzan
dranǰišn
drōš
drōš-
drōšīdan
drōšom
drōšag

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garānīh
darhandarzbed
γarrānīdan
garān
γarrānišn
grāmīgīh
grāmīg
grāmag
drāyīdan, grāyīdan
drāz, grāb
draxt
griy-
grih
dargāh
garasmān
[1-3]grīw
grīwag
grīwbān
driyōš
driyōšīh
darīgbed
dilēr
balgam
griyistan
gilistag

[80]

pākīh[I]
-īg
muγ[I]
ēst-[I]
ēstādan[I]
ǰagar
ōzan-[I]
ōzadan[I]
-gar
dar, gar
yal
darr-
drayā
drayāḇār
drayāb
draxt
darāγ
drāy-, grāy-
drāyānǰōyišnīh
drāyānǰōyišn
drāyistan
drāyišn
γarrān-
drahnāy
γarrānāg

[79]

dušmat
dōšastar
dušpādixšāy
dušpādixšāyīh
dušfarrag
dušfarragīh
duščihr
duščašm
duščašmīh
dōšišn
gōšt
dūd
ǰūdan
dūdag
gawdar
gaz-
yaz-[I]
yaštan[I]
nay-[I]
nīdan[I]
gazīdan
gazīdag
nay-[I]
nīdan[I]
pāk[I]

[86]

dastšōy
dēwān
dibīrīh
dibīr
dibīrestān
[1-2]dabr, gabr
[1]xwāh-[I]
xwastan[I]
daftan
daftar
diz, gač, gaz
daz-, gaz-, yaz-
gazāg
kām-[I]
kāmistan[I]
gačēn
gazdum
gižistag
dazīdan, gazīdan
-īzag
dazišn, gazišn, yazišn
gišnīz
dašn, ǰašn
dašnag, gišnag
daštānōmand

[85]

xōn[I]
damēnag
zamīgīg
zamīg
zamīgpaymānīh
damīdan
mīr-[I]
murdan[I]
uštar[I]
gōw-[I]
guftan[I]
gōw-[I]
guftan[I]
zamestān
damišn
yask
dastyār
dastyārīh
dastgraw
dastgīr[I]
dastwar
dastwarīh
ǰastan
dastag
dast(a)gird

[84]

griftār
griftārōmand
griftan
darz
garz-
darzīg
garzīdan
garzag
garzišnīg
garzišn
gard-
gardān-
gardānāg
gardānīdan
dardōmand
girdīh
gardīdan
dard, gard, gird
gardan
girdag
gardišr
dam-
zamānīg
zamān
zamānag

[83]

društēwāz
društāwāz
društīh
društ
drōd
garōdmānīg
garōdmān
sad[N]
darak, gilag
garm
darmān
garmāg
garmābag
garmīh
dramanag, garmōg
garmōwar
garmōwarīh
*dramanag
garmsēr
darbās
drubuštīh
drubušt
drafš
drafš-
drafšīdan

[90]

naxōd
nāl-, wāl-, wār-
wārānīg
wārān
nārīg
wālīdan, wārīdan
wālan
wārom
wālišn
nām
wām-
nāmburdār
nāmīgīh
nāmīg
wāmīdan
nāmag
nāmčištīg
nāmčišt
wāspuhr
wāspuhragānīh
wāspuhragān
wāyīdan
wāstar
wāstaryōš
wāstaryōšīh

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gīrišnīg[I]
griftan[I], kardan[I]
nāydāg
wahīg
wihīr-
nārīg
wihīrišn
nāysrāy
wēzag
wān-
niyōxš-
niyōxšīdan
nivōxšišn
wāng
wānīdan
nān
Wōrūbaršt
Wōrūjaršt
nohom
nihumb-
nihumbīdan
Wahman
naxust
nihuftan
wānišn

[88]

nihāl, wahār, waxr
Wahrām
wahārīg
wēhm
wahmān
wēhmīh
niyāz
wiyābānīh
wiyābānēn-
wiyābānēnīdan
wiyābānīg
1-2wiyābān
wiyābāngarīh
niyāzōmand
niyāzōmandīh
niyābagīh
niyābag
wāxtan
nihādag
nay, nāy, 1-2way, wāy
1-2wāy-
wāyendag
wāyendag
gīr-[I], kun-[I]
kirīh-[I]

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[87]

daštān
daštānmāh
daštānestān
dašt, yašt
yaštan
ǰadārīh
nišīn-[I]
nišān-[I]
nišastan[I], nišāstan[I]
dudīgar
dad, did, gad, yad
-īdan
gadwar
didom
1-2ǰadag
ǰadagwihīrīh
ǰadišnīg
ǰadišn

ud[I]
niyāyišn
wihān, wiyān
nǎxun
wihānag
niyāg, wahāg

[94]

nēkīh
nēkgōhr
nēkgōhrīh
nēk
nēkōg
winnirdan
wiyufs-
wiyufsišnīg
wiyufsišn
wēnišnīg
wēnīšn (*v.* dīdan)
wizāy-
wizāyišnīg
wizāyišn
wizāyīdan
wizūdan
-endag
nīl, [1-2]wīr
wirāy-
wirāyišnīh
wirāyišn
wīrōmandīh
wigrās-
wigrāsišnīh
wirāstan

[93]

was
wis
wasnād
nixwār-
nixwārišn
nahang, nihang
wiyōz-
wayōdagān
wēn- (*v.* dīdan)
zamān[1]
wēnāgīh
wēnāg
winnār-
winnārišn
nēwardaxšīr
winnārdan
wēnāb
wēnābdāg
wēnābdāg
niyōxš-
niyōxšīdan
niyōxšišn
wēnīg
nēw, wēn
wēnōg

[92]

waxšwarīh
naxšag
waxšišn
wahištīg
wahišt
wādām
wādgirdag
wād
wādrang
wādrangbōy
wādbān
nabānazdišt
tā[1]
weh
nihānīg
nihān
wehīh
wehdēn
wihēz
wihēz-
wihēzagīg
wihēzag
[1]wiyābān
wiyāftan
[1-2]wēxtan

[91]

nāf, wāz
[1-2]wāz-, wāž-
wāzār
wāzāragānīh
wāzāragān
-wāzīg
naxčīr
[1-2]wāzīdan
nāzuk
nāfag, wāzag
wābar
wābarīgānīh
wābarīgān
nāzišn, wāzišn
wāš, [1-2]waxš
[1-2]waxš-
wixšay-
waxšīg
waxšgar
wixšayišnīh
wixšayišnīg
wixšayišn
[1-2]waxšīdan
waxšendag
waxšwar

[98]

niwistan
winastag
wanafšag
winjišk
nizār
nizārīh
nizārīh-
nazd
nazdīkīh
nazdīk
wizend
nazdist
wizend
wizand-
wizandag
wizandišn
wizandīdan
wazaγ
wazr
šaw-[1]
šudan[1]
nigāh
nigāhdārīh
nigāhdārišnīh
nigān

[97]

wināhgārīh
niwāg
wināh-
wināhīdan
wināhišn
nang
wind-
windādan
niwēy-
niwēy-
niwēyēn-
niwēyēnīdan
niwē, wandag
wanīgarīh
niwēyišnīh
niwēyišn
windišnīg
windišn
wahmān[1], wan, win
wanand
nōzdah
nōg
nōgzād
nōgzādag
nōgrōz

[96]

wizīh-
wizīhīdan
wizīhišnīh
wizīhišn
nēzūmānīh
nēzūmānīg
nēzūmān
nēzag
wēzišn
wēš, wiš
nīš-
nišān
wēšagīg
wēšag
wēšagestān
zan[1]
zanīh[1]
wēd
wīdwar
wīdwarīh
nidom
bay[1]
wināh
wināhīdan
wināhgār

[95]

wigrād
wigrādan
nērang
nērōgōmand
nērōg
nīlōpal
nīrmadōmand
nīrmad
nēm, wēm
wēmār
wēmārīh
nēmasp
wimand
wimandōmand
wimandīg
wimuštan
nēmag
nēmrōz
nēmtan
nisāg
wisbed
wīst
wēwag
wiftag
[1-2]wēz-

[102]

wardišnīgīh
wardišnīg
wardišn
-om
nam
nimāy-
namāz
wimēhgen
nimūdan
namak
namad
nasā, wisē
wisāy-
wisān-
wisāndan
wēz-[1]
wēxtan[1]
wisānišnīh
wisānišn
namāz[1]
wasyār
wisin(n)-
wasyār
nask
nasrušīh

[101]

[3]warz
warrag
narm, [1-2]warm
ōy[1]
awēšān[1]
nirfs-
nirfsišn
[1-2]warz
warz-
warzāwand
warzāg
warzbūm
warzīgar
warzīdan
warzišn
warčašm
warišn
ward-
wardānāg
wardēn-
wardēnīdan
wardyūn
[1-2]wardagīh
wardag
wardišnīh

[100]

xwāstag[1]
waγdān
ō[1]
nar, [1-4]war
warāγ
warān
warōmand
warōmandīh
Wahrām
warāz
wirāz-
warg
walg
wirēxtan
wars
nargis
wirēg
wirēz-[1]
wirēxtan[1]
wirēz-
waranīgīh
waranīg
wurrōyišn
waran
wirōzag

[99]

nigār-
nigārag
nigāstār
[1]mādag[1]
mādagīh[1]
nigēxtan
kuš-[1]
kuštan[1]
niger-
nakkīrā
nakkīrāyīh
nigerīdan
nigerišnīg
nigerišn
nigēz
nigēz-
nigēzišn
wak
nikōh-
nikōhīdan
nikōhišnīg
nikōhišn
nigūnīh
nigūn
nigūnsār

[106]

nišān-, wišān-
wišōmand
nišāstan
wišād
wišād-dwārišnīh
wišādan
nišēm
nišēmag
nišēb
nišēbīg
wišōb-
wišōbišnīg
wišōbišn
wišuftan
wišūdan
wišūdag
wiškīdan
wašag
wiškin(n)-
wiškōf-
wiškōfag
wiškuftan
wiškin(n)išn
wiškar
ašnaw-[1]

[105]

wizīhišnīh
wizīhišn
wizīn-
wizēn
wizēngar
wizīr
wizīr-
wizīristan
wizīrišnīg
wazīdan, wizīdan
wizōh/y-
wizōh/yišn
wuzurg
wuzurgīh
wizurdīh
wizurd
wizōstan
waččag
wuzurg
wuzurgīh
wačast
wizistan
wazišnīg
wazišn
nišāyišn

[104]

wafr
nifrīn
wafrēnag
nifrīdag
ōbad-/ōft-[1]
ōbastan[1]
nibard-
nibardīdan
nibard
nibardag
nibastan
wabz
wafišn
xwēš[1]
xwēštan[1]
nibištan
[1-2]naft
waz-
wizār
wizār-
wizārišn
wizārdan
wizārdwars
wizīh-
wizīhīdan

[103]

nasrušt
wisistan
wisp
wispurdan
wistāxīh
wistāx
wastār
wastārīh
wassadēn
wassad
wastōhmag
wistan
wastar, wistar
wistar-
wastarag, wistarag
nastaran
wistardan
Wīdadafš
nab
waf-
nibāstan
nibay-
nibēg
nibēm
wabz

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zahag
zahrag
zāmyād
zāmēn-
zāmēnīdan
zādan
zādag
zibāl
ī-[1], zay-
zīh
zī(w)-
zēnhār
zēnāwand
zēnabzār
zēndānīg
zēndān
zēndānbān
zēnēn-, zīnēn-, zīwēn-
zēnēnīdan, zīnēnīdan, zīwēnīdan
zīndagīh
zēnīg, zīndag
[1-2]zēn
xrīn-[1]

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wadtōhm
wattom

zahā
zyānōmand
zyān
zyāngar
ziyānag
zahā, zahag, zāhag
zahār, zahr
zahrag
zaxm
zahābag
zay
zarr[1]
zarrēn[1]
zāy-
zahīh
zāyistan
zāyč
zāyčag
zānūg
zōr
zāz
zahagōmand

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wadgarīh
widerišnīh
widerišnīg
widerišn
widimās
widimāsīh
widimāsīg
widimuštīh
widimušt
widestīg
widest
wad
wadwāzag
widang
wadkāmagīh
wadkāmag
wadagīh
wadag
wider-
widarag
[1-2]pāy-[1]
[1-2]pādan[1]
widardan
widest
widaštan

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ašnawišn[1]
ašnūdan[1]
nišast
nišastan
waštīh
[1-2]waštan
waštagīh
waštag
xwar-[1]
xwardan[1]
widāxtan
wadxēm
widār
widār-
widārīdan
widārdan
widāz-
widāzīh-
widāzīhistan
wadbaxt
wadīh
wad-dil
wadgōhr
wider-
widerān

[111]

zīndagīh
zīndakkar
zīndag
xrīdan[I]
zī(wi)stan
zī(w)išnōmand
zī(w)išnīh
zī(w)išn
zīrak
zēfān
zišt
zayt
zan-
zōhr
duzd[I]
zuwān
[1-2]zand
zang
zanīh
zandīkīh
zandīk
zangīg
zandag
zandbed
zan

[112]

zūzag
zōr, zūr
zōrōmand
zūrgugāy
zūrgugāyīh
zōrīg
zurwān
zofāy
zofāyīh
zofr
zofrāy
zofr-pāyag
zanjīr
zanišn
zōtīh, zūdīh
zōt, zūd
wahīg[I]
ān[I]
any[I]
nar[I]
nibēs-[I]
nibištan[I]
ōzan-[I]
ōzadan[I]
[1-2]zrēh

[113]

zāy-[I]
zāyišnīg[I]
zāyišn[I]
zādan[I]
[1-2]zrēh
zarrēn
zargōnīh
zargōn
zarīgōmand
zarīg
zarr(ī)gar
kār-[I]
kištār[I]
kištan[I]
zalūg
zraw-
zarwān
zruftan
zarmānīh
zarmān
zardālūg
zardīh
zard
Zardu(x)št
zardag, zardak

[114]

zardčōbag
zam
zamīg
zamān
zastan
zafar
zadār
zadan
zadūg
zaxm

kāh-
kāhēn-
kāhēnīdan
kāhīdan
kāhišn
kāskēnēn
kāskēn
kāskēnag
hammis[I], hāmist[I]
kahwan
-gānag
kayk
kākom
-gār

[118]

kan-
har(w)[I]
kanār, kennār
kanāragōmand
kanārag
kennārsrāy
kōxš-
kōxšīdan
kōxšišnīg
kōxšišn
kawādak
kōy
nay[I]
kundāgīh
kundāg
nayestān[I]
kandan
kanīg
kanīzag
xwān-[I]
xwandan[I]
-gen
nūn[I]
kun-
warrag[I]

[117]

kēnwar
kēnwarīh
kayak
kēr
kirrōgīh
kirrōg
kem
kēsar
sang[I]
kēwūd
keč
kēš, kiš
keš-
kēšdār
kešīdan
kišwān
kišwānzār
kišw
kišwar
kišwzār
kištan
kēdīgīh
kēd
-ag, -ak
ōh[I]

[116]

kāmaghanjāmīh
kāmagxwadāy
kāmgār
1-2kāmag
kāmagwidār
kāmrawāg
kāmistan
kāstār
kāstan
kāč
kābēn
kāpūr
kādag
was[I]
wasxwāstag[I]
2kay
drō[I]
drōdādwarīh[I]
keh
kahist
gōspand[I]
kēwān
kēnīg
-gēn
kēn

[115]

1-3kār
kār-
wāng[I]
2kār-ān
kārāgāh
kārāgāhīh
kārdāg
kārīgīh
kārīg
kārezār
kārawānīg
kārawān
kārnāmag
kahrubāy
kālbodōmand
kālbod
kārframān
kārd
kām
kām-
ārd[I]
kāmistan
kāmzīwišn
kāmagōmand
kāmaghanjām

[122]

kardagān
1-2kardag
kam
kamāndār
kamān
kamāl
kamālīg
kamistīh
kamist
kamzōr
kamzōrīh
kamar
kamarband
mayg[1]
arz[1]
kastār
kastārīh
kehtar
kaf
kaf-
kabāh
kabārag
kabīg
kabīz
kabōd

[121]

karbāš
karbūg
karg
kirīh-
aškamb[1]
kirrēn-
kirrēnīdan
kilēl
diz[1]
xwān-[1]
xwandan[1]
kulang
kirrōg
aškamb[1]
kargās
karkēhan
kark
karm, kirm
karmīr
karb, kirb
karafs
karbug
karzang
kardār
kardārīh

[120]

kirbakkarīh
kirbag, kōfag
kōftan
kūč
kūčak
kōš-, kuš-
kōšīdan
kōšk
kuštan
kardār
kardārīh
kantigr
kard
kandan, kardan
kardagān
kardagār
2kardag, kōdak
kardespās
ahy[1]
dandān[1]
karr, -gar
kar-
karān
karāwuš
1sag[1]

[119]

kundur
kūn
kūnmarz
kunjid
kunjid
kunišngar
kunišn
karak, kūk
kōr
kulāf
kulāčag, kulāfak
kōrdil
kullag, kurrag
kurkum
kumīg
kustīg
1-2kust
kōstan
kustag
kustagbed
kōf
kōb-
kōfīg
kirbagīg
kirbakkar

[126]

rād	
daw-[I]	
[1]dawistan[I]	
[1]dawīdan[I]	
(21[N])	
wuzurg[I]	
wuzurgīh[I]	
wuzurg-framādār[I]	
dil[I]	
warr[I]	
dil[I]	
riy-	
riyahrīh	
rēxtan	
ray, rah, (22[N])	
rah	
rasan	
rasūg	
im[I]	
rēg	
šab[I]	
pāy[I]	
rēm	
rēmanīh	
rēman	

[125]

rān-	
abāz[I]	
abāzsār[I]	
abāzsārīh[I]	
rān	
rahag	
ul[I]	
ulīh[I]	
ulāmadān[I]	
rām	
nān[I]	
rāmēn-	
rāmēnīdan	
rāmišnīg	
rāmišn	
rāspīg	
rāstīh	
rāst	
rāz	
rāzīg	
rāzkirrōg	
lābag	
lābakkar	
lābakkarīh	
rādīh	

[124]

kadag	
mān-[I]	
mānistan[I]	
māndan[I]	
man[I], wīst[N]	
nē[I]	
rah-	
rah-	
rah, (23[N])	
rāγ, rāy	
rāyōmand	
rāh	
rāhdār	
rāhdārīh	
rāyēn-	
rāyēnāg	
rāyēnīdārīh	
rāyēnīdan	
rāhnimāy	
rāyēnišn	
rahīgīh	
dūr[I], rahīg	
dūr[I], rahīg	
rāyišn	

[123]

kabōtar	
kabkanjīr	
kabk	
kafč	
kafčag	
kafš	
kafšag	
kafšgar	
kaftan	
kaš, kiš	
keš-	
kešīdan	
kišnīz	
kašawag	
kašk	
kaštīg	
kadār	
kadār-iz-ē(w)	
kadār-iz-ē(w)	
kadām	
kadām-iz-ē(w)	
kahas	
kadagxwadāy	
kadagbānūg	
kadagīg	

[130]

hazār[N]
sīh[N], tō[I]
ragīh
rag
ašmā[I], sīhom
hazārag[N]
larz-
larzīdan
ram
abgan-[I]
abgandan[I]
ramag
ras-
rasēn-
rasēnīdan
rahīg
rasīdan
rastārīh
rastan
rastag
lab
rubāy-
lipī, rabih
rapihwin
rapihwin

[129]

rōzāg
ranǰēn-, rōzēn-
ranǰēnīdan, rōzēnīdan
lawzēnag
rōzīg
rōzwārag
rōzan
ranǰwar
rōzward
rōzgār
ranǰag, rōzag
rōzbānag
rōz-šabān
rōšnīh
rōšn
rōšnag
rōšngar
rōdbār
rōdīgān
rōdīg
[1-2]rōd
rūdan
abāg[I]
rōstāg
raz, sad[N]

[128]

rōyan, rōyēn
randīdan
pēš[I]
rōyišn
sar[I]
nēstīh[I]
nēst[I]
rūn-
rōn
ruzd
ruzdīh
rōγn-xwardīg
rōγn
rūrag
ǰāwēdān[I]
amā[I]
rōspīgīh
rōspīg
rōstāg
randīdan, rustan
rōb
rōb-
rōbāh
ranǰ, rōz
rōzānag

[127]

ristāxēz
rist
[1-2]ristag
rēz-
rēzišn
[1-2]rēš
rēšīdan
rēšag
rēškēn
rēškēnīh
rištag
rīdan
rēdak
raw-
ruwānīg
ruwān
rawāgīh
rawāgēn-
rawāgēnīdan
rawāg
rawišnīh
rawišn
rang
[1-2]rōy
rand-, rōy-

[134]

mādēsn
mahist, māst
māzandar
māš, maxš
rōγn[1]
[1-2]mādayān, mādīyān
mādišt
mādagīh
mādagīg
[1-2]mādag
mādagwar
mādar
āb[1], mēx
ābgēnag[1]
mēhan
mēzd
may, meh
šahrestān[1]
mahist
men-
moγmard[1]
menīdan
mēnōg
mēnōgwēn[1]

[133]

[a]jām[1]
māns[a]r
māns[a]rbar
māns[a]rspand
māraspand
mānbān
mānbed
mānišn
māzanīg
māzandar
māzdēsnīh
māzdēsn
fradāg[1]
mār
māl-, mār-
mārāg
mārīg
mālīdan
purr[1]
mārišnōmand
mārišn
mārdan
mehmānīh
mehmān
māzdēsnīh

[132]

-(i)m
māh
māhīgān
māhīg
mayān
mayānag
mayānjīgīh
mayānjīg
mehmānīh
mehmān
mādēsn
māyišn
zan-[1]
zanišn[1]
zadan[1]
[1-3]mān-
mānāgīh
mānāg
mānd
māndagīh
māndag, mānīg
māništ
māništag
mān
mānag

[131]

rapihwin
rapihwintar
awar[1]
rubūdan
raftār
raz
tar[1], (tarr)
lajan
razūr
razm
razmgāh
tar[1] =
Rašn
laškar
laškarīgīh
laškarīg
raštan
rištag
radōmand
radīh
rad
radunay
radag
ēdar[1]
radpassāg

[138]

mazgit
miznē
may
magas
padīr-[I]
padīrišn[I]
padīriftan[I]
magind
makōg
[1-2]mar
marg
margōmand
margarzān
margīh
marw
šāh[I]
šāhān šāh[I]
marag
bāmbišn[I]
marz
marz-
marčābukīh
marčābuk
marzīdan
marzangōš

[137]

murdār
murwāg
morwārīd
murwīzag
murw
murwnīš
murnǰēn-
murnǰēnīdan
mōrd, murd
murdan
mustōmand
[1-3]must
mustabarmānd
mustgar
mōz
mōzag
[1-2]mušk
mušt
muštan
mūdag
muhrišn
mazg, mizd
mizdwar
frō(x)š-[I]
frōxtan[I]

[136]

[3]rhēzišnīh
[2-3]mēzišn
mēš
mijūg
mēšag
mēšsār
mēdyōzarm
mihōxt
[1]az[I]
muhrag
mang, mōy
saxwan[I]
mōyēn
tis[I], čiš[I]
tis-iz[I]
mōyag
muhr
ōšmār-[I]
ōšmārišn[I]
ōšmurdan[I]
kē[I]
murdār
mōg
mōr
mulān

[135]

mēnōgwēnīh[I]
mēnōgīh
mēnōgīgīh
mēnōgīg
mēwag
mowmard
mowbed
menišnīg
menišn
mēzd, mizd
mēzdbān
miznē
mēγ
mayg
mērag
nāmag[I]
[1]abar[I]
sah-[I]
sahistan[I]
sahišn[I]
mij
[1-2]mēz-
mizīdan
mijūg
mijag, mizag

[142]

sahmgen
sahmgenīh
sāstār
sāstārīh
sāz-
saxt
raw-[1]
rawēn-[1]
rawēnīdan[1]
rawišn[1]
raftan[1]
saxtag
sabz
šast[N]
sī dīg
haštād[N]
sagēn
nawad[N]
sēn
sēnag
sēn murw
sēzd
sēzdēn
haftād[N]
darr-[1]

[141]

syāhag
gēhānīg
gēhān
sāxtārīh
saxtīh
saxt
saxtan, sāxtan
sāg, sāk
sāy-
sahīgīh
sahīg, sāyag
sās
sān
saxwan
sahōg
sāk
sārēn-
sārēnīdan
sālwār
sālagīh
sālag
sahm
sāmānōmand
sāmān
sahmgēn

[140]

mastōg
mehtar
mastarg
mizagōmand
mizagdārīh
mizag
rōyn[1]
maškabarzēn
maškīzag
[1-2]mašk
deh[1]
dehgān[1]
madār
mih
madan, [1-3]mihr
mihrōdruj
mihrōdrujīh
mihrdrōz
mihrzan
mihrōdruj
mihrōdrujīh
mihrbān

see also °ـو , °ـو °و

giyāh, syā

[139]

marzobān
marzišnīh
marzišn
mardānagīh
mardānag
marčābukīh
marčābuk
mard
mardōm
mardōmīh
mardōmzādagīh
mardōmzādag
čē[1]
čē-ēwēnagīh[1]
čē-ēwēnag[1]
čēīh[1]
-masāy
mehtar
mehtarīh
mehēn-
mehēnīdan
mehēnišn
mast
mistan
mastōgīh

[146]

spēd
spēdag
spēdbāg
spenāg
spōxtan
spandān
Spandarmad
sabuk
spul
spurrīgīh
spurrīg
spurdan
spōz
spōz-
spinjānagīh
spōzgūr
spōzišn
sabz
spazg
spazgīh
spar
spar-
sprahm
sprahmag
spurz

[145]

sardsēr
sīsīmbar
sīsīmbar
N.B. *Any word with initial* °
may appear written as °
spāh
dēbahr, spihr, spaxr
spāhbed
spās
spāsdār
spāsdārīh
spāsešnās
dēbāg
spāsōmand
spāš
spihr
spihrīg
spenāg
spīg
spīz-
spīzišn
spiš
spitāmān
spēd-dār

[144]

gāy-[1]
gādan[1]
wattar[1]
wattarīh[1]
srawēn-
srawēnīdan
srūwēn
sarw, sraw, srū
srūwar
sarw
bar-[1]
burdan[1]
srub
srubēn
Srōš
srōšīg
srōd
srūdan
sarmāg
srub
srešk
srištan
sardīh
sard, srat
sardag

[143]

darrīdan[1]
sagr
sagrīh
sēm
sēb, sēj
sējōmand
sēzdah
sezd
sezdēn
kārd[1]
sagēn
dēg, [2]sag, sik
sar
sel
srāy
[1-2]srāy-
srāyišnīh
srāyišn
sarāsar
srāyīdan
sraxtag
wad[1]
sargēn
srišwadag
srešk

[150]

pāyag
pānāgīh
pānāg
-bān
pānagīh
pānag
pānzdah
pākīzag
pāk
pālāy-
pālūdan
pālūdag
1-2pārag
pārsīg
pāsox
pāsbānīh
pāsbān
pāzen
pāzand
pāzen
pāšnag
pāšom
paxšag
pādyāwand
pādyāwandīh

[149]

starōšmur
starwan
stardīh
stard
stabr
stabrīh
stabrag
staft

pah, pāy
pahnāy
pahn
pāyag
paygāl
1-2pahrēxtan
pahrēz
1-2pahrēz-
pahlawīg
pahlūg
pahlom
pahlomīh
paygālgar
pahast
1pāy-
pās

[148]

gētīg, stī
stēndag
sidīg, stēγ
sidīgar
stēr
stēzag
stōwīh
stōwēn-
stōwēnīdan
stō
Sadwēs
dīdan
-istan
stūn
stūnag
stōr, stūr
sturg
stūrīh
stōrgāh
stōrbān
stard
*stōš
stūdan
star
starōšmār

[147]

see also °
1-2saz-
sazāgīh
sazāg
sazāgwār
sazistan
1sazišnīh
2sazišnīg
1-2sazišn
gētīg
gētīgīg
stāy-
stāyišnīg
stāyišn
dīdār
stārag
stahm
stambagīh
stambag
stahmīh
stahmagīh
stahmag
stāyīdan
sudāb
stī

[154]

1-2pēšag
pēšpārag
petyāragīh
petyārag
paydāgīh
paydāgīh-
paydāgīhistan
paydāgēn-
paydāgēnīdan
paydāg
paygām
paygāmbar
petītīgīh
petītīg
petīt
1-2pid
panāh
panāhīh
1-2puhl
puhlēn-
puhlēnīdan
frāz
pōhišn
poxtan
nēm[I]

[153]

pērōzgarīh
pīlbān
pēm, pīm
pēmēn-
pēmēnīdan
pīmgēn
pēs-
pēsīdan
pēsišn
pestān
pēč-
pēčīdan
pēš
pēšānīg
pēšōbāy
pēšōbāyīh
pēšār
pēšārwār
pēšgāh
pēšēnīg
pēšēmāl
pēšēmālīh
pēšōbāy
pēšōbāyīh
pēškār, pēšyār

[152]

padām
payādag
1-2pay, pīh
pas, 1-2pay
pēs
pēsišn
passand
passand-
passandišnīg
passandišn
passandīdan
penīh
pen
payg
pīr
pīl
payrāy-
fīlāsōfā
payrāyag
pērāmōn
payrāstan
pīrīh
pērōz
pērōzīh
pērōzgar

[151]

pāduzwānīh
pāduzwān
pādixšā(y)
pādixšāyīh
pādixšīr
pādyāb
pādyābīh
pādāšn
pādīrān-
pādīrānēn-
pādīrānēnīdan
pādīrānīdan
pādīrān
pāymār
pādēz
1pādan
pādofrāh
pādzahr
pāygōs
pādrōzag
pāyram
pādrazm
pādifrāh
arzan[I], gāwars[I]
pih

C 6684 M

[158]

frahixtan
frahixtag
frayādišnīg
frayādišn
frāy
frādahišnīh
frahist
farroxīh
farrox
[1]xwāh-[1]
xwastan[1]
frārāst
frārōnīh
frārōn
frāmōš
frāmōš-
frāmuštan
frahist
parrag
freh
pardāxtan
frehbūdīh
frehbūd
pardāz-
pardaxtan, parrēxtan

[157]

potk, pūdag
pazzām-
pazzāmēn-
pazzāmēnīdan
pazzāmēnišn
pazzāftan
pazd
pazd-
pazdēn-
pazdēnīdan
pazdagīh
pazūg
pāymār[1]
parr
frahang
frāxīh
frāxēn-
frāxēnīdan
frahangestān
frāx
parāhōm
frahanǰ-
frayād-
frayādīdan
frayād

[156]

pōlāwad
purrgāh
purrxwarrah[1]
pōryōtkēš
pōryōtkēšīh
purnāy
purr-rawišnīh
purrmāh
purrsardag
dahǎn[1]
pusyān
pusar
pōstē
pōst
panǰ, pōz
panǰāh
panǰag, pōzag
pōš-
pōšīdan
pōšišn
puštībānīh
puštībān
pušt
puštag
pūdagīh

[155]

pand, (nēm[1])
pōy-
penīh
pus
frazand
frazandīh
panīr
pondik
pōyišnīg
pad[1], pen
padgōhr
padnērōg
padnigerišn
padwizēn
padzyān
purs-
pursīdan
pursišnīg
pursišn
padpānag
pa(č)čībāy-
pa(č)čībāgīh
frazand
pōr, purr
pōlāwadēn

[162]

framōšīdan	
framuštan	
framūdan	
frasāwand	
frasāwandīh	
frasp	
parist-	
paristār	
paristīdan	
paristōg/k	
paristagīh	
paristag	
paristišn	
frabīh	
frazānagīh	
frazānag	
frazām	
frazām-	
frazāmēn-	
frazāmēnīdan	
frazām-pērōzīh	
frazāftar	
frazēn, parzīn	
frazaftan	
fraš, parš	

[161]

parwar-	
parwarišn	
Frawardīn	
Frawardīgān	
fraward	
parwardan	
frawardag	
franam-	
parwast	
parwastan	
franaftan	
frušag	
frōd	
frōdmānd	
fragān, pillagān	
parrag	
fragan-, pargan-	
fragandan, pargandan	
framāy-	
framāyišn	
framānburdār	
framān	
framādār	
framōš	
framōš-	

[160]

frawahr	
parwāngāh	
parwānagīh	
parwānag	
frawār, parwāl	
frawār-, parwāl-	
parwālišn	
frawārdan	
franām-	
franāmišn	
parwāz	
franāftan	
Farrōbāy	
Farrōbag } (read *pln-*)	
piring	
palang	
parnagān	
palangmušk	
parwand	
parwand-	
parrōn	
frōgīh-	
frōgīhistan	
frōg	
parrwar	

[159]

frasang	
parragīg	
pargan-	
parwār	
pargandan	
pargūd	
frēg, parīg	
frēst-	
frēstādan	
frēstīdan	
pargast	
frēstag	
frēb	
frēb-	
frēftār	
frēftan	
frēz, (frēb)	
pardaz-, parrēz-, (frēb-)	
frēzwānīh	
frēzwānīg	
frēzbānīh	
frēzbānīg	
pardazišn	
Fradadafš	

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pattūgīh
pattūg
paywastan
paywastag
pattūdan
pahikār
1-2pahikār-
pahikārdan
pahikāf-
pahikāftan
pahikōb-
pahikōftan
pahikar
pahikaf-
pahikafišn
pahikaftan
payrāstan
payrōg
pahrmāh-
pahrmāhāgīh
pahrmāhišn
paymāy-
paymānīgīh
paymānīg
paymān

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pattānōmand
pattān
padēxīh
padēxēn-
padēxēnīdan
padēx, [*error for* pih]
padīr-
padīragīh
padīrag
padīriftan
padīrišn
1-2padisār
padist-
padistā(g)
padistādan
padištān
-bed
1-2pid
paywāsag
paywāz-
paywāzag
paywāzišn
paywand
paywand-

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pafšīr-
pafšīrišnīh
pafšīrišn
paz-
pa(č)čēn
pa(č)čībāy-
pa(č)čībāgīh
pašēmānīh
pašēmān
pišīz
paššing
pašn
pašom
paššinj-
paššinjīdan
paššinjag
paššinjišn
pašm
pašmēn
pašt
paštag
pad-
petyārag
pattāy-
pattāyistan

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frašn
frašagirdīg
frašagird
frašamurw
fradāg
fradom
fradomīh
pardag
pambagēn
pambag
passāxt
passāxtan
passox
passāz-
passāzišn
pasēn
pasēmāl
pasēmālīh
brīn-[1]
brīdan[1]
passazagīh
passazag
past, pist
pistag
pafšār-

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paymānag
paymōxtan
paymōg
paymōz-
paymōzan
paymūdan
padisāy
padist
padiš
padišxwar

-(i)z
čāh
čahār
čahārdah
čahārpāy
čār
čārūgēn
čārūg
čāraggarīh
čārag
čābukīh
čābuk
čāš-
čaxšāgīh
čāšīdan

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čāšnīg
čāšišn, čaxšišn
čāšt
čāštan
1-2čāštag
čādur
xīr[1]
čēh-
čēh-widarag
čēhag
1-2čihr
čihrēn-
čihrēnīdan
čihrīg
čihrag
čihr-šnāsīh
čēhišnīg
čēhišn
ēzm[1]
čiyōnīh
čiyōn
čīn-
činār
jīw
činwad

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1-2čīnag
čīnišn
čegāmag
čegām-iz
čēr
čēlāngar
čēlān
čēlāngar
čērīh
čērīh-
čērīhistan
čim
čim-gōwāgīh
čimīg
1-2čīdan
čand, čang
čand-
čandīh
čandal
čang-srāy
čandišn
1-2grīw[1]
čandīdan
čōb
čaw(la)gān

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čōbag
čagād
čakōk
čakuč
čagar
čirāy
čarz
čarag
čarm
čarb
čarbīh
čarbišnōmand
čarbišn
čim
čambar
čamišn
sang[1]
čašm
čašmareškīh
čašmareškīh
čašmagāh
čašmagāhīh
1-2čašmag
čašmdīd
čatrang

[174]

sālag[I]
škāf-
škāftan
nibay-[I]
nibastan[I]
ških-
šken(n)-
šken(n)išn
škēbāgīh
škēbāg
škeftīh
škeft
[1-2]škōh
škōhīh
škōf-
škōfag
škoft
škuftan
hur[I], šakar
škarw-
škarwīdan
škarag
škastan
škaft
pādixšāy[I]

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šnāsagīh
šnāsag
šnāyišn
šnāyīdan
šnāz
šnāz-
šnāzīdan
šaw-
šawāg
šōy, šuy
šanēn
šōymand
-išn
šan
šnōhr
šōnīg
šōn
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šnūman
šnōmag
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drōd[I]
šuhr
sāl[I]
sālagīh[I]

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ǰaw[I]
ǰawēn[I]
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frēst-[I]
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hil-[I]
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šagr, šīr
šīrēnīh
šīrēn
šēb
šēb-
šēbāg
šēbišn
šīšag
šēdā
šēd
uzwān[I]
šnāxtan
šnāy-
šnās-
šnāyēn-
šnāyēnīdan
šnāyēnišn

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see also
-(i)š
šāh
šah-
dēw[I]
dēw[I]
dēwēsnīh[I]
dēwēzagīh[I]
šāhbalūt
šāy-
šāhdānag
šāyendagīh
šāyendag
šāhīgān
šāyistan
šāyēd
šāhwār
šānag
šām
šāhesprahm
šāyēd
šāzdah
šādurwān
šādīh
šād

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tāštīg	
kāh[I]	
šken(n)-[I]	
škastan[I]	
nēw[I]	
xormā[I]	
tēx	
tīhōg	
āhūg[I]	
tis	
tasum	
gil[I]	
gilēn[I]	
tigr, Tīr	
[1-2]tērag	
tēmār	
[1-2]tēz	
tēzīh	
tišn	
tišnagīh	
tišnag	
Tištar	
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tuhīgīh	

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taxtan, tāxtan	
taxtag	
tēx	
tās	
tāwān	
tāwąn	
ār-[I]	
ārdan[I]	
[1-2]tāg	
tār	
tārīg/kīh	
tārīg/k	
rōbāh[I]	
tāb-, tāz-	
tāzānag	
[1-2]tāzīg	
tābīdan	
tābag	
tābestān	
tābišn	
tāftan	
tāš-	
tāšīdan	
tāšt	

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weh[I]	
wehīh[I]	
šabag	
šabestān	
šafšēr	
šiftālūg	
šiftēnag	
šaš[I]	
ālag[I]	
šahrewar	
šahr	
frēst-[I]	
šahryār	
šahryārīh	
frēstīdan[I]	
šahrestān	
frēstādan[I]	
ālag[I]	
kūn[I]	
-(i)t	
tah	
taxl	
taxlīh	
taxtgāh	

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pādixšāyīh[I]	
wišāy-[I]	
wišād[I]	
wišād-dar[I]	
wišādan[I]	
šalwār	
šarm	
šarmgāh	
šarmgēn	
šarmgen	
nām[I]	
šambalīdag	
kunjid[I]	
nāmčištīg[I]	
nāmčišt[I]	
šimšār	
šamšēr	
šasab	
šasabīgān	
wih-[I]	
wistan[I]	
šab	
šubān	
šabīxōn	
šabīg	

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tarsāgāh
tarsāg
tarsīdan
tarsagāh
tarsagāhīh
tarist
se[I]
tom
tambūr
ānōh[I]
tab
tab-
tabāh
tabāhīh
tabāhīh-
tabāhīhistan
tabangōg
tabarzad
tabišn
taftīg
taftan
taz-
tazāg
tazēn-
tazēnīdan

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tagīg
tag
takōk
tagarg
-tar
tar, tarr
tarāzēn-
tarāzēnīdan
tarāzūg
pīh[I]
targ
tars
dō[I]
targumān
tarwēn-
tarwēnīdan
trufš
truftag
truš
talag, tarrag
talagčīn
tarmānīh
tarmenišnīh
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tars-

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tanōmandīh
tanbahr
tund
tundīh
tanīhā
tandrustīh
tandrust
tandrust
tanīg
tanuk
tanūr
tantōhmag
Tūr
Tūrān
tōrag, Turk
-tom
tom, tōm
tumbag
tōf
tōz
tōz-
tōzišn
tōšag
tušt
tagīgīh

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tuhīg
tōhmag
tanāpuhl
tuxš-
tuxšāgīh
tuxšāg
tuxšīdan
tuxšišn
tōxtan
tuwānāg
tuwānīgīh
tuwānīg
tuwāngar
tuwāngarīh
tuwān
tuwānsāmān
tambūr
tambūrag
did[I], tand, tang
tandīh, tangīh
tanīgardīg
tanīgard
tan
gāw[I]
tanōmand

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tazīdan	
tazišnīh	
nō[1]	
taškanag	
tašt	
tadan	
tadar	
Numerals	
1	
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90	
100	
200	
1,000	

A CONCISE PAHLAVI DICTIONARY

Translated

by

Mahshid Mirfakhraie

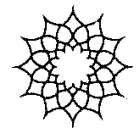

Institute for Humanities and Cultural Studies

Tehran: 1994

فرهنگ کوچک زبان پهلوی

از

د. ن. مکنزی

مدرس زبانهای ایرانی در دانشگاه لندن

ترجمهٔ

مهشید میرفخرایی

پژوهشگاه علوم انسانی و مطالعات فرهنگی

فرهنگ کوچک زبان پهلوی

بسم الله الرحمن الرحيم

فرهنگ کوچک زبان پهلوی

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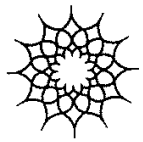

پژوهشگاه علوم انسانی و مطالعات فرهنگی

تهران: ۱۳۷۳

پژوهشگاه علوم انسانی و مطالعات فرهنگی
وابسته به
وزارت فرهنگ و آموزش عالی

شماره ۷۵۸

فرهنگ کوچک زبان پهلوی

مؤلف: د. ن. مکنزی

مترجم: مهشید میرفخرائی

تاریخ انتشار: ۱۳۷۳، چاپ اول، تیراژ: ۲۰۰۰ جلد

طرح روی جلد: قبادشیوا، ناظر چاپ: ابوالفضل صحتی

حروفچینی: مجمع علمی مجد، لیتوگرافی: میثاق، چاپ و صحافی: چاپ بهمن

بها: ۶۰۰۰ ریال

حق چاپ برای ناشر محفوظ است

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تلفن: ۸ـ۲۲۶۶۲۷۶، فاکس: ۲۲۶۶۳۱۷

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مقدمه مترجم

زبان فارسی میانه و متنهای بازمانده از آن نه تنها از نظر مطالب مورد بحث و واژگان گنجینه‌ای گسترده و پهنه‌ای ناشناخته است و نیاز به بررسی، ترجمه و تجزیه و تحلیل دارد، بلکه از جهت شیوهٔ آوانگاری نیز مقوله‌ای درخور توجه و بحث است. وجود املاهای تاریخی فراوان با نارساییهای خطی و برخی از غلط‌خوانیها که در متنهای موجود راه یافته است، کار پژوهشگر این زبان را از چند جهت دشوار می‌سازد. همراه این دشواریها، نداشتن برداشتی روشن از صورت ملفوظ واژه‌ها، امکان هرگونه اظهارنظر دقیق و صریح را دربارهٔ ضبط واژه‌ها با تأمل و تردید توأم می‌سازد. فرهنگهایی نیز که در سدهٔ اخیر نوشته شده‌اند، غالباً نقصهایی دارند که بر آشنایان به این خط و زبان پوشیده نیست. کتابی که اینک در پیش رو است، ترجمه‌ای از فرهنگ کوچک پهلوی [1] است که دربردارندهٔ حدود چهارهزار واژهٔ رایج زبان فارسی میانه است. گردآورندهٔ فرهنگ کوشش داشته است تا واژه‌های مشکوک را به کنار نهد و در مورد شیوهٔ آوانویسی نیز توجه او بیشتر به صورت ملفوظ واژه‌ها در سدهٔ سوم میلادی، یعنی دورهٔ شکوفایی شاهنشاهی ساسانی بوده است. این کتاب پژوهشگر را از مراجعه به فرهنگهای دیگر بی‌نیاز نمی‌کند، بلکه بیشتر نیاز دانشجوی این رشته را برآورده می‌سازد. بدیهی است که

1 . Mackenzie, D.N. 1971: A Concise Pahlavi Dictionary. London: Oxford University Press.

شیوهٔ آوانویسی آن نیز ناهمواریهایی دارد و ترجمهٔ آن بدین معنی نیست که نگارنده با تمام آنچه که در آن آمده، موافق است. در زمینهٔ آوانویسی پهلوی سخن آخر گفته نشده و حقیقت چنانکه باید روشن نشده است. تا تدوین یک شیوهٔ دقیق و همگانی، پژوهشگر ناگزیر است همهٔ شیوه‌ها را ببیند و از میان آنها، آنچه را دقیق‌تر می‌یابد، برگزیند.

مؤلف در چاپ دوم این فرهنگ (۱۹۸۶) تغییراتی داده که به صورت پیوستی ضمیمهٔ چاپ دوم، منتشر شده است. در ترجمه، این پیوست به متن اصلی انتقال یافته است تا کار مراجعه کننده به فرهنگ آسانتر باشد.

از آقای مکنزی که اجازهٔ ترجمه کتاب را دادند و ترجمهٔ بخشی از حرف «آ» را دیدند ونیز همکاران انتشارات پژوهشگاه علوم انسانی و مطالعات فرهنگی، که در کار چاپ کتاب بسیار کوشیدند، سپاسگزار است.

مهشید میرفخرایی

بهار ۱۳۷۳

پیشگفتار نویسنده

نیاز به یک فرهنگ کوچک پهلوی ـ انگلیسی (اینجا پهلوی ـ فارسی)، بویژه برای دانشجویان مشتاق این زبان، از سالیان پیش آشکار بوده است. انتظار برای انتشار واژه‌نامهٔ کتاب «A Manual of Pahlavi» پروفسور نیبرگ ـ گرچه شیوهٔ باستانی آوانویسی به کار رفته در این کتاب دیگر پذیرش جهانی ندارد ـ پنج سال پس از انتشار بخش نخست، هنوز ادامه دارد[1]. امروزه با در دسترس بودن بخشی از مواد کار، هر دانشجوی کوشای زبان پهلوی باید هم چون گذشته فرهنگی برای خود گردآوری کند، کاری که با زبان پهلوی دشوار است و به سبب تنوع روشهای آوانویسی انتشار یافته، دشوارتر نیز شده است. فرهنگ حاضر، که به نظر همگان، شیوهٔ آوانویسی متفاوت با دیگران عرضه می‌کند، درنظر دارد در وهلهٔ نخست، بیگانه با زبان پهلوی را برای فراگیری آنچه که امروزه بدون نقشه یکسان، پهنه‌ای وسیع را درنوردیده، یعنی چهارهزار واژهٔ ساده از معمولی‌ترین واژه‌های پهلوی، کمک کند و سپس بر ارزش عملی این شیوهٔ آوانویسی دورهٔ ساسانی برای ادامهٔ راهش تأکید بگذارد. وارد کردن آگاهیهای ریشه شناختی و ارجاع به متنهای مربوط، افزون بر این که سبب تعویق بسیار در ارائه فرهنگ می‌شد، هدف کار را نیز تغییر می‌داد و فرهنگ را از یک راهنما، به یک اطلس جغرافیایی ـ تاریخی تبدیل می‌کرد. چنین

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۱. واژه‌نامهٔ کتاب A Manual of Pahlavi در سال ۱۹۷۴ انتشار یافت.

فرهنگ کامل پهلوی در هیچ جا دیده نمی‌شود و تا زمانی که متنهای زیادی بررسی و خوانده نشود، باید بر همین شیوه باقی ماند.

از دوستم دکتر ژینیو (پاریس) برای نظرهای مشورتی‌اش دربارهٔ آنچه که در این فرهنگ آمده است بسیار سپاسگزارم، چه در غیر این صورت بسیاری از واژه‌ها از چشم من پنهان می‌ماند. همسرم تهیهٔ فهرست انگلیسی بخش بزرگی از کار را به عهده گرفت که جای سپاس فراوان دارد. دینی که من نسبت به روانشاد پرفسور هنینگ برای آموزش زبان پهلوی و آنچه که مربوط به ایران است، دارم، در کلام نمی‌گنجد.

در اینجا از حمایت مالی مدرسهٔ زبانهای شرقی و آفریقایی برای انتشار این فرهنگ و از مهارت چاپگران سپاسگزارم.

د. ن. مکنزی
اکتبر ۱۹۶۹

مقدمهٔ نویسنده

هر فهرست منتشر شده‌ای از واژه‌های پهلوی، تقریباً تعدادی واژه دارد که چگونگی آنها مبهم است و این ابهام هم در صورت، هم در معنی و یا حتی گاه، در وجود خود آنها نهفته است. هدف این فرهنگ آن است که گزیده‌ای از واژه‌های پهلوی را که در آن چنین واژه‌های مبهمی به حداقل کاهش یافته و مشخص نیز شده باشد، در اختیار دانشجو قرار دهد. فرهنگ موجود با فرهنگهای پیشین خود این تفاوت را دارد که واژگان پهلوی با واج ـ نویسی داده شده‌اند که، تا آنجا که از شواهد استنباط می‌شود، نشانگر چگونگی تلفظ آنها در سدهٔ سوم میلادی، یعنی دوران شکوفایی شاهنشاهی ساسانی است. دلایل رها کردن روش سنتی آوانویسی را در جای دیگری آورده‌ام[1]. یکی از دلایل عمدهٔ گزینش روش جدید، عملی بودن آن است چه تأیید کننده‌ترین شواهد از این دوران است.

برای کاستن از شمار واژه‌های مبهم، لازم بود که بر واژه‌های ساده‌تر متنهایی از نوع کارنامهٔ اردشیر بابکان، دادستان مینوی خرد، ارداویرازنامه، بندهش و متنهای پهلوی ویراستهٔ جاماسپ آسانا، تکیه کرد. گرچه از برگردانهای پهلوی متنهای اوستا (وندیداد، یسنا و ویسپرد) نیز استفاده شده است. اما بسیاری از واژه‌های تخصصی آنها حذف شده‌اند. بسیاری از واژه‌ها، که برای مقاصد و در موارد خاصی به کار می‌روند و ترکیبهای

1 . Notes on the transcription of Pahlavi. Bulletin of the School of Oriental and African Studies xxx. pt.1 (1967). 17–29.

ویژهٔ متنهای دینی مانند دینکرد، نیز در این فرهنگ دیده نمی‌شود، چه تجزیه و تحلیل این قبیل ترکیبهای پهلوی و دادن عناصر تشکیل دهندهٔ آنها، مشروط بر آن که قواعد ساختاری آنها روشن باشد، کار ساده‌ای است. واژه‌های تفسیرپذیر که صورت یا معنی آنها مبهم است با «*» مشخص شده‌اند.

این فرهنگ، ماهیتاً، نه تنها دعوی دربرداشتن تمامی واژه‌های هر متن خاص را ندارد، بلکه هیچ گونه ادعایی در گشودن راههای تازه برای حل دشواریهای موجود در متنهای پهلوی را نیز ندارد. قرائتهای پژوهشگران بسیاری، منطقاً، گلچین شده است و بدین وسیله از تمامی آنانی که یافته‌هایشان با این فرهنگ همگون شده است، سپاسگزاری می‌شود. با این همه، باید مسئولیت تمامی گزینشها، قرائتها و تفسیرهایی را که در جای دیگری نیامده و یا منتشر نشده است، خود بپذیرم.

حرف نویسی

خط کتابهای پهلوی، درنهایت، از خط آرامی شاهنشاهی گرفته شده و در طول زمان، به هر صورت، ابهامها و پیچیدگیهای قابل توجهی در آن راه یافته است. جدول شمارهٔ ۱ روند تحول و تکامل این خط را، از آرامی شاهنشاهی (با حرف‌نویسی و نام حروف که توسط سامی شناسان به کار می‌رود) به صورتهای خاص به کار رفته در کتیبه‌های پارتی و فارسی سدهٔ سوم میلادی و صورتهای کهن دستنویسهای قطعات زبور (حدود سدهٔ هفتم)[1]، تا خط کتابهای پهلوی زردشتی، نشان می‌دهد. افزون بر ارزش آوایی متعدد حروف مذکور، ممکن است بعضی از آنها در بافتهای خاص، نشانگر ترکیب چند حرف باشند. مثلاً حرف [illegible] یا [illegible] مرکب از [illegible] + [illegible]

1. F. C. Andreas, Buchstücke einer Pehlevi-Übersetzung der Psalmen. Aus dem Nachlass herausgegeben von Kaj Barr. Sitzungsberichte der Preussischen Akademie der Wissenschaften (Berlin), 1933, i. 91-152, 11 Plates.

جدول شمارهٔ ۱

پهلوی		کتیبه‌ها		آرامی شاهنشاهی	
کتابی	زبور	فارسی	پارتی		
[illegible]	[illegible]	[illegible]	[illegible]	'	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	b	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	g	[illegible]
= g	[illegible]	[illegible]	[illegible]	d	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	h	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	w	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	z	[illegible]
= '	[illegible]	[illegible]	[illegible]	ḥ	[illegible]
		[illegible]	[illegible]	ṭ	[illegible]
= g	[illegible]	[illegible]	[illegible]	y	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	k	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	l	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	m	[illegible]
= w	[illegible]	[illegible]	[illegible]	n	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	s	[illegible]
= w	= w	= w	[illegible]	'	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	p	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	ṣ	[illegible]
= m	= m	= m	[illegible]	q	[illegible]
= w	= w	= w	[illegible]	r	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	ś/š	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	t	[illegible]

* خط در بالا و زیر حروف در آوانویسی سامی، نشانگر تلفظ سایشی آن حروف است. مثلاً bēth, āleph و ...

حرف‌نویسی دقیق یک حرف با یک حرف لاتین، به سبب پیچیدگیها و ابهامهای این خط عملی نیست. این‌گونه موارد نیازمند تفسیر است. این تفسیر می‌تواند مستقیماً یا به یاری قیاس، برپایه شواهد نسبتاً روشن‌تر متنهای پیش گفتهٔ زبان باشد. به یاری این شواهد، تشخیص ارزشهای آوایی اصلی ʾ , ḥ , dy و ... برای حرف ه‌و ارزشهای آوایی اصلی w, r, n برای حرف ا و دیگر حروف ممکن می‌شود. امّا نه لازم و نه پسندیده است که از این فراتر رویم و بکوشیم ارزش آوایی دقیق‌تری به این حروف بدهیم و مثلاً r را به جای l و یا x را به جای ḥ خطی به کار بریم. برای مثال: hwr:ههر معرف واژهٔ xwar= خورشید است، امّا حرف‌نویسی آن به صورت xwr* هم باعث اشتباه آن با حرف واقعی، یعنی ا ر می‌شود و هم دشواریها وسردرگمیهای بیشتری را در تفسیر حرف ه‌و به دنبال خواهد داشت. بهتر است بپذیریم که نویسندگان r و l را تقریباً بدون‌تشخیص ارزش آوایی این دو، ونیز حرف ḥ را برای h و x ایرانی ، به کار می‌بردند وبنابراین باید آنها را به همین صورت حرف‌نویسی کرد.

برای تشخیص هزوارشهای پهلوی (اندیشه نگارهای سامی) ازواژه‌های ایرانی، آنها را،به روش معمول، باحروف بزرگ حرف‌نویسی می‌کنند. بنابراین کلمهٔ ههر وقتی معرف rahīg= بچه باشد، lḥyk' و زمانی که نشانگر هزوارش dūr= دور باشد، LHYK' حرف نویسی می‌شود. به هر صورت، چون هزوارشها، اغلب صورت بسیار تحریف شده وتغییرشکل یافتهٔ واژه‌های آرامی هستند، کافی است که برای مقاصد عملی، آنها را در چهارچوب یک نظام ساده حرف‌نویسی کرد.

روشی که برای حرف‌نویسی واژه‌های این کتاب، از هزوارشها تا واژه‌های ایرانی، به کار رفته است، تا آنجاکه امکان داشته، برای دوری جستن از به‌کارگیری نشانه‌های زیر و زبری و نیز به منظور انطباق این نظام با روشی بوده است که هم اینک، به طور قراردادی، برای ارائه خط فارسی میانه ترفانی و پارتی به کار می‌رود. درهمه‌جا، به هر حرفی، ارزش(های) آوایی اصلی ایرانی آن حرف داده شده است. بنابراین c و C به جای ṣ و h ، و H به جای ḥ آرامی است. A معرف حرف ʾ (الف) است. تنها سه حرف در هزوارشهای پهلوی به کار می‌رود: Q (در واژهٔ QDM=abar ؛ در غیر این صورت K جایگزین آن می‌شود)، E و O . حرف E به جای hē آرامی (زمانی که ḥēt به جای آن نیامده باشد) و O

به‌جای ʿ (عین) آرامی است. منشأ حروف رومی نیز، به‌ترتیب،ازاین حروف آرامی است. بنابراین OLE(=ōy) شکل تحریف شدهٔ ʿlh اصلی آرامی و HCDLWN(=*drun-) نشانگر شکل تحریف شدهٔ ریشهٔ آرامی ḥṣd است. سره‌نویسان، به یاری نشانه‌های زیر و زبری، در بازسازی این صورتها دشواری نخواهند داشت.

حروف پهلوی غالباً به شکل کج و نامنظم، به طریقی به یکدیگر می‌پیوندندکه با دیگر حروف مشتبه و بدین ترتیب موجب پیچیدگیهای بیشتری در خط می‌شوند. در این کتاب، معمولی‌ترین این کژدیسه‌ها با خطی در بالا یا زیر حرفی که معرف ارزش آوایی حرف پهلوی است، مشخص گردیده است. بنابراین:

ه (g و ...) جایی که نشانگر آوای ک b است، b̲ حرف نویسی می‌شود.

ک (z) جایی که نشانگر آوای ه y است، y̲ حرف نویسی می‌شود.

ه (ʿc) جایی که نشانگر آوای ه p ʿ است، p̄ ʿ حرف نویسی می‌شود.

گردهٔ کامل حرف‌نویسی پهلوی در جدول شمارهٔ ۲ آمده است. ترتیب حروف همان ترتیب حروف الفبای آرامی است و نخستین ارزش آوایی هر حرف درنظر گرفته شده است.

جدول شمارهٔ ۲

هزوارش (اندیشه‌نگار)	حرف‌نویسی حروف ایرانی	شکل تحریف شده
A	'	(1)
H	h	
B	b	g, d, ȳ (2)
G	g	B, Z, K (3)
D	d	b, z, k
Y	y	
E	(mn, etc.)	
W	w	
N	n	
O	—	
R	r	
ı	ı (4)	
Z	z	G, D, Y
K	k	
K	γ)	(
L	l	
Ł	ł)	(
M	m	
Q	—	
S	s	
P	p	
C	c	P, p̄
Š	š	
T	t	DR (5)

یادداشتها

۱ـ : h' و... ممکن است تحریف شدهٔ ydy-پایانی باشد، پس ydy- حرف ـ نویسی می‌شود.

۲ـ ، نیز yy- و... ممکن است تحریف شده h- باشد، پس h- حرف‌نویسی می‌شود.

۳ـ نشانهٔ دو حرفی و وقتی به دنبال صورت هزوارشی فعلی بیایند، ممکن است معرف هرگونه شناسه آوایی (حتی صفر) باشند. این نشانه‌های دو حرفی را می‌توان، صرفاً، با قیاس منطقی، با حروف همانند خودشان حرف نویسی کرد: را با yl و را با ty[1].

۴ـ یعنی خط زائد

۵ـ : yt و... ممکن است صورت تحریف شدهٔ : sn- باشد، پس sn- و (به دنبال حرف دیگر) ممکن است به جای c'- باشد، پس c'- حرف نویسی می‌شود.

آوانویسی

اصول املایی که، ظاهراً با دگرگونیهای اتفاقی در املای پهلوی اعمال شده‌اند، افزون بر هزوارشها، دربرگیرندهٔ اصول آوایی (در چهارچوب الفبا)، املای تاریخی، شبه‌تاریخی و دشواریهای دیگری است که تعیین قواعد حاکم بر این اصول به اندازه‌ای نامشخص است که بندرت در خور ذکرند. پی بردن به املای اصلی واژه، بندرت تلفظ آن را روشن

1. Kaj Barr, Remarks on the Pahlavi Ligatures and Bulletin of the School of Oriental Studies, VIII, pt. 2 (1936), 391-403

می‌سازد. برای تعیین تلفظ هر واژه، لازم است که تمام شواهد تطبیقی موجود را بررسی کرد.

با کشف متنهای ایرانی که به خط تقریباً آوایی مانوی نوشته شده، پایه‌ریزی یک نظام واجی فرضی برای متنهای فارسی میانه و پارتی سدهٔ سوم میلادی ممکن گشت، نظامی که از نظامهای پیشین خود که تنها بر شواهد دورتر زبانهای ایرانی کهن، فارسی نو و وام واژه‌های دیگر زبانها (بویژه ارمنی) متکی بود، دقیق‌تر است. این نظام واجی در مقاله‌ای که پیشتر بدان اشاره شد، توصیف شده است. تمام واژه‌های این فرهنگ نیز مطابق همین نظام آوانویسی شده‌اند. این نظام دربرگیرندهٔ واجهای زیر است:

واکه‌ها

ī	ē	ā	ō	ū
i	(e)[1]	a	(o)[1]	u

همخوانها

p	t	č	k	
b	d	ǰ	g	
f	s	š	x	h
	z	ž[2]	γ[2]	
m	n			
w	r l	y		

۱ ـ پایگاه واجی e و o مورد تردید است و تنها زمانی مشخص می‌شود که شواهد تطبیقی مستقیمی از کاربردشان وجود داشته باشد.

۲ ـ فقط در واژه‌های غیرفارسی یعنی در واژه‌های عالمانه یا وام واژه‌ها.

می‌توان تصور کرد که فراگویی این واجها همانند ادای آواهای قرینهٔ این واجها در زبانوری ایرانی غربی کنونی بوده است. تنها تغییر واج گونه‌ای مهم به بندشیهای واکبر b, (d?), g و بندشی ـ سایشی ǰ مربوط است. هنگامی که این واجها بین یک واکه و همخوان بعدی در یک تکواژ یا درنگ بسته قرار می‌گیرند، به ترتیب به قرینه‌های سایشی خود [β, (δ), γ, ž] تبدیل می‌شوند. بنابراین واژه‌های abd, tigr, duždēn نشانگر

صورت تلفظی [*aβd, tiγr, duždēn] هستند. اینکه این تحول درچه زمانی بر این واجها، هنگامی که در جایگاه پس واکه‌ای قرار می‌گیرند، تأثیر گذاشته است. روشن نیست. کافی است که واجهای [β, δ, γ, ž] را به عنوان تظاهر آوایی ممکن پس واکه‌ای‌های b, d, g, ǰ درنظر داشت[1].

روش استفاده از فرهنگ

برای یافتن یک واژهٔ شناخته، یا واژهٔ شناخته اما با روش آوانویسی دیگری، لازم است که نخست آن را در بخش واژه‌های پهلوی یافت. فهرست انگلیسی ـ پهلوی (اینجا فارسی ـ پهلوی) فقط به منظور به یادسپاری و یافتن مترادفها و... بوده است و به هیچ رو یک واژه‌نامهٔ انگلیسی ـ پهلوی (اینجا فارسی ـ پهلوی) به شمار نمی‌آید.

سرواژه‌ها، بجز دو مورد، در سراسر فرهنگ به ترتیب زیر مرتب شده‌اند.

ā, b, č, d, ē, f, g(γ), h, ī, ǰ, k, l, m, n, ō

p, r, s, š, t, ū, w, x, y, z(ž).

دو مورد استثنا عبارتند از:

۱) اسمهای معنی با پایانهٔ (-yh) -īh که بلافاصله به دنبال واژه‌هایی می‌آیند که از آنها مشتق شده‌اند، مثلاً stūrīh پس از stūr و پیش از sturg؛

۲) اسمهای مصدر که از ستاکهای حال با افزودن پایانه [-šn'] -išn ساخته شده‌اند و صورتهای اشتقاقی آنها با پایانه‌های [-šnyk'] -išnīg، [-šnyh] -išnīh، همه به دنبال فعلی آمده‌اند که از آن مشتق شده‌اند.

افعال به شکل مصدر نقل شده‌اند و ستاک حال را به دنبال دارند، مگر مواردی که این دو صورت دیده نشده باشد. در موارد ضروری ارجاعهایی برای انطباق این صورتها داده شده است. در این فرهنگ همهٔ صورتهای اشتقاقی یک فعل نیامده است، گرچه این مشتقات، بنابرقاعده، از بخشهای اصلی یک فعل قابل استنتاج باشد. مثلاً اسمهای فاعل

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۱ . [γ] گونهٔ واجی g فارسی است در حالیکه γ در آوانویسی، یک واج غیر ایرانی است. زبان پارتی نیز دارای واج ž است که جانشین ǰ فارسی می‌شود.

با پایانهٔ [-dār/-tār[t'l]، صفتهای مفعولی با پایانهٔ [-dag/-tag[-tk'، همانند مصدرها با پایانهٔ [dan/-tan[-tn'، اسمهای معنی با پایانهٔ [-āg[-'k'- که از ستاک حال ساخته می‌شوند.

سرواژه‌ها

سرواژه‌های پهلوی همواره با حروف برجسته داده شده‌اند. سرواژه‌های اندکی که با حروف ایتالیک آمده‌اند، برای ارجاع به گونهٔ دیگر آوانویسی آن واژه‌ها بوده است.

P پیش از سرواژه‌های اصلی نشان می‌هد که واژه تنها در متنهای با اصل پارتی، مثلاً یادگار زریر و درخت آسوریگ، آمده است.

* نشان می‌دهد که آوانویسی یا قرائت واژه تأیید نشده و مبهم باقی مانده است.

آگاهیهای زیر درون دو قلاب [ ] آمده است.

۱) حرف‌نویسی خط پهلوی.

در مورد هزوارشها، حرف نویسی بلافاصله پس از ارائه صورت اصلی آرامی کلمه که با نشانهٔ A مشخص گردیده، آمده است. در مورد افعال ، به سبب دادن ریشهٔ آرامی فعل، این روش گاه با دقت کمتری اعمال شده است.

زمانی که املای پهلوی ستاک حال یک فعل با بخشی از مصدر یکی می‌شود، هر اندازه در آوانویسی با یکدیگر اختلاف داشته باشند، حرف‌نویسی به شکل اختصار و با استفاده از خط فاصله ــ داده می‌شود. مثلاً صورت škwp-tn' نشان دهندهٔ مصدر škwptn'(=škuftan) و ستاک حال škwp-(=škōf-) و صورت YMYTWN-tn' نشانگر مصدر YMYTWNtn'(=murdan) و ستاک حال YMYTWN-(=mīr-) است.

۲) شواهد تأییدکنندهٔ آوانویسی.

صورت پهلوی، هرچند تحریف شدهٔ واژه‌های عالمانه‌ای که از اوستا گرفته شده، با

نشانهٔ [1] (.Av=) مشخص شده است. آوانویسی این واژه‌ها فرضی‌تر از آوانویسی واژه‌های عادی پهلوی است، چه این صورتها چیزی بیش از فراگیری احتمالی تلفظ کنونی این واژه‌ها نیست.

توجیه درستی آوانویسی هر واژه مستلزم بحثی مفصل دربارهٔ شواهد ریشه شناختی و تطبیقی است که از محدودهٔ این فرهنگ بیرون است. بنابراین تنها آن شواهدی ارائه شده‌اند که رابطهٔ بسیار نزدیکی با سرواژه‌ها داشته‌اند و از نظر کوتاهی و ارائه با قاعدهٔ سرواژه‌ها سودمند بوده‌اند.

پس از خط عمودی | ، هر جا امکان داشته، صورتهای برابر فارسی میانه (M) و / یا پارتی (P) مانوی داده شده است. ارائه تنها صورت پارتی یک واژه، لزوماً بدین معنی نیست که واژه اصل غیرفارسی دارد. این امر ممکن است بدین سبب باشد که صورت برابر فارسی میانه در متنهای مانوی دیده نشده است.

صورتهای متأخر واژه از متنهای یهودی ــ فارسی (J ــ از هر منبعی) و فارسی آغازی (N ــ بندرت در هیأت عربی‌شان، زمانی‌که صورت معرب جانشین فارسی شده است. Ar.) نقل شده‌اند.

در مواردی که صورتهای ارائه شدهٔ یک واژه مستقیماً قابل مقایسه نباشد، یعنی از گویش دیگری، یا به طریقی تحریف شده باشند (مثلاً با ریشه‌شناسی عامیانه)، درون دو کمانک ( ) آمده‌اند.

wēn- (۱)	-۱۱۲۴۳۳	-۱
wēnišn (۱)	۱۳۵۱۱۱۴۳۳	-۲
dīdan (۱)	۱۱۳۱۱۱۴۳۳	-۳
wēn-	-۲۱	-۴
wēnišnīg	۱۵۱۳۵۲۱	-۵
wēnišn	۱۳۵۲۱	-۶
dīdan-	۱۱۱۴۳۳	-۷

۱. در آوانویسی بارتلمه‌ای (Altiranisches Wörterbuch) بجز ā, ß, w که به ترتیب جانشین a, w, v شده‌اند.

dīdan, wēn- [HZYTWN-tn'<A hzy; dytn', wyn-] M dydn,

wyn- , N ~ , bīn-] دیدن

~ išn: بینش، بینایی

~ išnīg: دیدنی

wēn- , ~ išn(-īg), → dīdan

۱) **سووه۱۱۱-** هزوارش ستاک حال -wēn است. این هزوارش دارای حروف H و Z (که به شکل حرف G کاهش یافته‌اند) Y ، T ، W ، N ، است که این صورت نتیجهٔ دگرگونی (عادی) پهلوی ریشهٔ آرامی hzy است. مصدر (۳) دارای پایانهٔ آوایی tn' برای -dan در dīdan است.

۷) **دوه۱۱۲** :dytn' صورت نوشتاری مصدر dīdan و (۴) **-۳۱** :-wyn صورت نوشتاری ستاک حال -wēn است.

در فارسی میانهٔ مانوی قرینه‌های آنها ، به ترتیب به صورت dīdan ، -wēn نوشته می‌شوند که نشانگر همان تلفظ‌اند. در فارسی نو مصدر همچنان dīdan است، امّا ستاک حال، بنابر قاعده، -bīn است.

بخشی از اسم مصدر wēnišn ممکن است به صورت هزوارش HZYTWNšn' (۲) و یا آوایی wynšn' (۶) نوشته شود. املای wynšnyk' (۵) نشانگر صفت مشتق wēnišnīg است (که آن را به صورت HZYTWNšnyk' نیز می‌توان نوشت).

کوتاه‌نوشتها

آرامی	A
عربی	Ar.
ستاره‌شناسی، اختربینی	astr.
اوستایی	Av.
تقویم	cal.
لازم	intr.
یهودی ـ فارسی	J
واژه به واژه	lit.
فارسی میانهٔ مانوی	M
فارسی نو	N
پارتی	P
جمع	pl.
مفرد	sg.
متعدی	tr.
بسنجید	cf.

نشانه‌ها

درست مانند سرواژه	~
آوانویسی و یا معنی موردتردید است	*
گزینشهای دیگر	/
گونهٔ دیگری از صورت ویا املاء واژه فارسی نو و... صورت مستقیماً قابل مقایسه نیست	( )
همین املا در مانوی و...	(N...)
	=M
	→ v.

بخش نخست

پهلوی ـ فارسی

A

a- [ʾ- | Mʾ-] بی ـ، نا ـ (پیشوند نفی)

ā [ʾ] پس (معمولاً با ضمیر پیوسته می‌آید، مثلاً ā-š)

āb [*MYA* < A *myʾ* ; ʾp̄ | M ʾb, N ~]

ābād [ʾp̄ʾtʾ | M ʾbʾd, N ~] آباد، پرجمعیت، مزروع

~īh: آبادی، خوشبختی

ābādān [ʾp̄ʾtʾnʾ | N ~] آبادان، مزروع، کامیاب

~īh: آبادانی، کامیابی

abādixšā(y) [ʾpʾthšʾ(d), → pādixšā(y)] ناتوان، بی‌قدرت

~īh: ناتوانی، هرج و مرج

abādyāwand [ʾpʾtydʾwnd | J ʾbʾdywn<d>] ناتوان، کم‌زور، بی‌زور

~īh: ناتوانی، کم‌زوری

abāg [*LWTE* < A *lwt-h* | M ʾbʾg, N *(a)bā*] با

~īh [ʾp̄ʾkyh] کمک، همراهی، همدستی

abāgēnīdan, abāgēn- [ʾp̄ʾkyn-ytn'] همراهی کردن

a-bahr [ʾbʾhl] بی‌بهره، محروم

abām [ʾp̄ʾm | P ʾbʾmyh, N *(ā)wām*] وام، قرض

Ābān [ʾp̄ʾnʾ | M ʾbʾn, N ~] آبان: گاه‌نما (=تقویم) نام‌هشتمین ماه‌سال و دهمین روز ماه

aband [ʾp̄nd, → **pand** | M ʾbnd] نادرست، بی‌راه

~īh: نادرستی

'abar [*QDM* < A *qdm*; ʾp̄l | M ʾbr, N *bar*] بالا؛ بر، روی

~āmadan: برآمدن (خورشید)

~āxistan: برخاستن

~ăxrāmīdan: به سوی بالا خرامیدن

~burdan: به عهده گرفتن

~madan: برآمدن (از عهده کاری)، دریافتن

~nigerīdan: برنگریستن، توجه کردن

~nihumbīdan: برنهفتن، پنهان کردن

~nišastan: برنشستن، بر تخت نشستن

~nišāstan: برنشاندن

~rasīdan: رسیدن به...، رسیدن بر سر...
~rasīdan ō: رسیدن
²abar [ʾp̄l] برتر، بالاتر
~ag [-g | M ʾbrg] superior برتر
~agān(ag) [-kʾn (k)¹] برتر
~dar [-tl, ʾwltl | M ʾbrdr] بالاتر
~dom [-twm | M ʾbrdwm] بالاترین
~domīh [-twmyh] برتری
abargar [ʾp̄lgl] ایزد، خدا
abarīg(ān) [ʾp̄lyk(ʾn)¹] = **abarag**
abārīg [ʾp̄ryk¹ | M ʾbʾryg, J ʾbʾry] دیگر
abarmān [ʾp̄lmʾn¹] متصدی، سرپرست
abarmānd [ʾp̄lmʾnd] ارث، مرده ریگ، امتیاز
abarmānīg [ʾp̄lmʾnyk¹] آزاده
abar-menišn [ʾp̄lmynšn¹] خودپسند، متکبر، مغرور
abārōn [ʾp̄ʾlwn¹ | N wārūn] وارون، نادرست، گناهکار
~īh: گناه
abar-ōz [ʾp̄lʾwc] قوی‌تر، نیرومندتر
~īh: تسلط، اقتدار
abar-tan [ʾp̄ltn¹] خودپسند، مغرور
~īh: خودپسندی، غرور، نخوت
abarwēz [ʾp̄lwyc | M ʾbrwyj, N parwēz)] کامروا، پیروز
~īh: کامروایی، پیروزی
abarzēn, → **²mašk**
abaxš [ʾp̄lš] پشیمان؛ پشیمانی
~īh: پشیمانی
abaxšāwand [ʾp̄lšʾwnd] متأسف
abaxšāyīdan, abaxšāy- [ʾp̄lšʾd-ytn¹ | M ʾbxšʾy-, N baxšūdan, baxšāy-] بخشاییدن، آمرزیدن، رحم‌کردن
~išn: بخشایش، آمرزش، رحم
~išnīg: بخشنده، دلسوز، رحیم

¹abāxtar [ʾp̄ʾhtl | M ʾbʾxtr] سیاره
²abāxtar [ʾp̄ʾhtl | N bāxtar 'مغرب'] شمال
abāydāg [ʾp̄ytʾkl, → paydāg | M ʾbydʾg] ناپیدا، ناپدید
~īh: ناپیدایی، ناپدیدی
abāy-: abāyēd [ʾp̄ʾytl | M ʾbʾyd, N bāyad] لازم‌است، مناسب است، باید... (+مصدر)
~ist [ʾp̄ʾdstl | N bāyist] بایست
~istan [ʾp̄ʾdstn¹] بایستن، مناسب بودن، آرزو کردن، خواستن
~išn: لزوم
~išnīg: بایسته، درخور، سزاوار
abāz [LAWHL < A l-ʾ(w)ḥr ; ʾp̄ʾc | M ʾbʾc, N bāz, wā] باز، دوباره، عقب
~dādan ō: ۱ ـ حمل کردن (بر)، نسبت دادن به ۲ ـ تعیین کردن
~dāštan: بازداشتن، جلوگیری کردن از، مانع شدن
~ēstādan az: ترک کردن، باز ایستادن از...
~kardan: باز کردن
~kardan az: باز کردن از، وادار به ترک کردن
~māndan: بازماندن
~pādan: ماندن، باقی ماندن
~raftan: پیش رفتن، بیرون آمدن
~waštan ō: بازگشتن به، شدن
~wirāstan: بازویراستن، دوباره ترتیب دادن، دوباره مرتب کردن
abāzsār [LAWHLsʾl] سرکش
~īh: سرکشی
āb-čihrag [ʾp̄ cyhlk¹] آب چهره، آن چه جوهر یا نطفهٔ آب دارد
abd [ʾp̄d | M ʾβd, J ʾbd-] شگفت‌آور
~sahistan: شگفت نمودن، شگفت به نظر رسیدن
~īh: شگفتی
āb-dān [ʾp̄dʾn¹] آبدان
abdast [ʾp̄dst¹] دست پناه (بخشی از زره)
abdom [ʾp̄dwm | M ʾbdwm] آخر، آخرین، سرانجام
~īh: پایان، انتها
abd-sahist [ʾp̄dshst¹] شگفت‌انگیز

abē- [ʾpy(y)- | M ʾby-, N *bē*] بی ـ، بدون ـ (پیشوند)
~-bar [*bl*] بی‌بر، بی‌ثمر
~-bēš [*-byš*] بی‌زیان
~-bīm [*-bym*] بی‌بیم
~-bīmīh: بی‌بیمی
~-bōy [*-bwd*] بی‌حس
~-bōyīh: بی‌حسی
~-būd(īh) [*-bwt*[1], *-bwtyh*] کاستی، کمبود
~-čim [*-cym*] بی‌سبب، بی‌علت
abēdān [ʾpyt'n[1]] بافایده، لازم
abē-|-gumān [*-gwm'n*[1]] بی‌گمان، مطمئن
~-gumānīh: اطمینان
~-mizag [*-m(y)ck*[1]] بی‌مزه
~-must [*-mwst*[1]] خرسند، راضی
~-niyāz [*-nyd'c*] بی‌نیاز
~-ōš [*-'wš* | M ʾby'wš, N *bēhōš*] بیهوش، بی‌حس
~-ōšīh: بیهوشی، بی‌حسی
abēr [ʾpyl] زیاد، فراوان
abē-rāh [ʾpyl's] بی‌راه
abesar [ʾpysl | M ʾbysr, N *afsar*] افسر، تاج
abesīhēnīdan, abesīhēn- [ʾpslyn-ytn[1], → **abesīhīdan**] نابود کردن، ویران کردن
~išn(īh): خرابی، ویرانی، تخریب
abesīhīdan, abesīh- [ʾps(y)h-ytn[1] | M ʾbysyh-] نابود شدن، خراب شدن
~išn(īh): نابودی، خرابی
abespārdan [ʾpsp'ltn[1]] = **abespurdan.**
abespurdan, abespār- [ʾpspwltn[1], ʾpsp'l- | M ʾbyspwrd, ʾbysp'r-, N *sipurdan, sipār-*] سپردن، واگذار کردن، تفویض کردن
abestāg [ʾp(y)st'k[1]] اوستا، کتاب مقدس زردشتیان
abestām [ʾpst'm] = **abestān.**
abestān [ʾpst'n[1]] پشتی، پناه، اعتماد
~~**abestan** [ʾpystn[1] | p ʾbystn, N *ābistan*] = **ābustan.**~~

abē-sūd [ʾpyy swt[1]] بی‌سود
~īh: بی‌سودی
a-bēš [ʾbyš] آسیب‌ناپذیر، بی‌زیان؛ بی‌گزند
~īh: آسیب‌ناپذیری؛ بی‌گزندی
abē-|-wināh [*-wn's* | M ʾbywn' !] بی‌گناه
~-wizend [*-wznd*] آسیب‌ناپذیر، بی‌گزند، بی‌خطر
abēzag [ʾpyck[1] | M ʾbycg, (N *wēža*)] مقدس، ویژه (=پاک)
~īh: پاکی، تقدس
abēzār [ʾpyz'l, ʾpyc'l | N *bēzār*] بری
abgandan, abgan- [*LMYTWN-tn*[1] < A √*rm'*; ʾpkn- | M ʾbgnd, ʾbgn-, N *afgan-dan*] افگندن
abgār- [ʾpk'l-] تهیه کردن، پیش بردن
ābgēnag [ʾpkynk[1], *MYAkynk*[1] | N *ābgīna*] آبگینه، شیشه، بلور
~ēn[*-yn*[1]] شیشه‌ای، بلورین
ābīg [ʾpyk[1] | N *ābī*] آبی، آبزی
ābilag [ʾplk[1] | N *~a*] آبله
a-bīm [ʾbym] بی‌بیم، بی‌باک، نترس
āb-kāmag [ʾpk'mk[1] | N *~a*] آب کامه (سوپ غلیظ ترش)
abnūs [ʾpnws | (N *ābnūs*)] آبنوس
a-bōy [ʾbwd] بی‌حس
~īh: بی‌حسی
abr [ʾbl, ʾ | M ʾβr! N *~*] ابر
abrang [ʾplng | N *aurang*] اورنگ، شکوه
abrāstan, abrāz- [ʾpl'stn[1], ʾpl'c- | M ʾbr'st, N(*afrāštan*), *afrāz-*] افراشتن، بالا بردن
abrāz [ʾpl'c | N *afrāz*] افراز، سربالایی
abrēšom [ʾplyš(w)m | M ʾbryšwm, N *~*] ابریشم
~ēn [*-yn*[1]] ابریشمین
abrōxtan, abrōz- [ʾplwltn[1], ʾplwc- | M ʾbrwxt, ʾbrwc-, N *afrōxtan, afrōz-*] افروختن، روشن کردن، نورانی‌کردن، جلا دادن
~išn(īh): روشنگری، فروزش، چراغانی
āb-tazan [ʾptcn[1]] آب رو

a-bun [ʾbwn¹] بی‌اساس، بی‌بن
a-burd-framān [ʾbwltplmʾn¹] نافرمان
~īh: نافرمانی
aburnāy [ʾp̄(w)lnʾd, → **purnāy** | N *burnā*] نابرنا، بچه
~īh: نابرنایی، بچگی
aburnāyag [ʾp̄(w)lnʾ(d)yk¹] نابرنا، بچه
abus [ʾp̄ws] زن تازه زاییده
~īh: زایمان
ābus, -tan [ʾp̄ws, -tn¹ | M ʾbwws, → **ābestan**] آبستن
~īh: آبستنی
abyōxtan, abyōz- [ʾp̄ywhtn¹, ʾp̄ywc-] آمیختن، پیوستن
āb-zan [ʾp̄zn¹ | N ~] آبزن، حمام
[1]**abzār** [ʾp̄cʾl, ʾp̄zʾl | M ʾbcʾr, N *afzār*] افزار، ابزار، وسیله؛ چاشنی، ادویه
[2]**abzār** [ʾp̄zʾl | M ʾbzʾr] مهارت، نیرو؛ نیرومند
~ōmand [-ʾwmnd] قابل، ماهر
abzāy-, ~išn, → **abzūdan.**
abzōn [ʾp̄zwn¹ | M, J ʾbzwn, N *afzūn*] افزایش، رشد
~īg [-yk¹] افزون، افزاینده، فراوان
~īgīh: فراوانی
abzūdan, abzāy- [ʾp̄zwtn¹, ʾp̄zʾd- | M ʾbzʾy-, N *afzūdan, afzāy-*] افزودن، رشددادن
~išn: افزایش، رشد
a-čār [ʾcʾl] ناچار؛ بیچاره
~ag [-k¹] ناگزیر، مجبور
a-dād [ʾdʾt¹], **a-dādestān** [ʾ-DYNA, -dʾtstʾn¹] بی‌داد، غیرقانونی
~īh: بی‌دادی، بی‌قانونی
a-dahm [ʾdʾhm] نامحرم
-ādan [-ʾtn¹ | P -ʾdn, N ~] ـ ادن (پسوند سازندهٔ مصدرهای ثانوی)
a-dān [ʾdʾn¹ | M ʾdʾn] نادان
~īh: نادانی
***ādān** [ʾtʾn¹] ثروتمند، قادر به پرداخت وام؛ ثروت
~īh: ثروت

a-dard [ʾdlt¹] بی‌درد
ādarōg [ʾtlwk¹], **ātaxš ī ~ :** آدروگ، ساده‌ترین نوع آتش زردشتیان
ādehīg [ʾdhyk¹] اهلی، بومی
adēn [ʾtyn¹ | M ʾdyn] ورود؛ ورودی
***adēn-** [ʾdyn- | = M] آوردن، هدایت کردن
ādišt [ʾtyšt¹] جایگاه آتش زردشتیان
ādūg [ʾtwk¹ | M ʾʾdwg] لایق
ādur [ʾtwr¹ | M ʾdwr, N *ādar*] آتش، ایزدآتش؛ گاه‌نما: نهمین ماه سال و نهمین روز ماه
ādurestar [ʾtwrystl] خاکستر
~ēn [-yn¹] خاکستری
ādur-gāh [ʾtwrgʾs] آتشگاه
āfrāh [ʾp̄lʾs | M ʾʾprʾh] آموزش، تعلیم، عقیده، اصل
a-frasāwand [ʾp̄lsʾwnd] نافرسودنی
afrāz [ʾp̄lʾc | N farāz] فراز
āfrīdan, āfrīn- / āfur- [ʾp̄lytn¹, ʾp̄lyn-, ʾp̄wl- | M ʾp(w)ryd, ʾpwr-, P ʾfryn-, N *āfarīdan, āfarīn-*] آفرین کردن، ستودن، دعای خیرکردن؛ آفریدن
āfrīn [ʾp̄ryn¹ | M ʾpryn, N *āfarīn*] آفرین، ستایش
~agān [-kʾn¹] آفرینگان (نام دعا)، دعای خیر
afrōšag [ʾp̄lwšk¹ | N ~ *a*] افروشه (نوعی شیرینی که با آرد، کره و عسل تهیه می‌شود)
***afsālān** [ʾp̄sʾlʾn¹ | (N *ābsālān*)] آبسالان، بهار
afsān [ʾp̄sʾn¹ | (M ʾʾpsʾng), N *afsāna*] افسانه، داستان
afsardan, afsar- [ʾp̄sl-tn¹] افسردن، سرد شدن
afsārdan, afsār- [ʾp̄sʾl-tn¹] خاموش کردن، سرد کردن، منجمد کردن
~išn: خنک سازی، عمل سرد کردن
afsāy-, → **afsūdan.**
afsēnistan, afsēn- [ʾp̄syn-stn¹, → **abesīhēn-īdan**] نابود کردن
~išn: خرابی، تخریب
afsōn [ʾp̄swn¹ | M ʾpswn , N *afsūn*] افسون، ورد
afsōs [ʾp̄sws | N ~] ریشخند
~gar [-gl] ریشخند کننده
afsūdan, afsāy- [ʾp̄swtn¹, ʾp̄sʾd-] افسون کردن، با افسون حفظ کردن

afšāndan, afšān- [ʾpšʾn-tn¹ | N ~] افشاندن، پراکندن، ریختن
afšārdan [ʾpšʾltn¹ | N ~] = **afšurdan.**
afšurdan, afšār- [ʾpšwltn¹, ʾpšʾl- | N ~] افشردن، خردکردن، له کردن
āfurīdan, āfur- [ʾpwl-ytn¹, → **āfrīdan**] آفریدن
~išn: آفرینش
-ag [-k¹ | M -g, N -a] ـه (پسوند سازندهٔ ۱ـ صفت از اسم وماده‌های فعلی ۲ـ اسم از صفت وماده‌های مضارع)
-āg [-ʾk¹ | M -ʾg, N -ā] ـا (پسوند سازندهٔ اسم عامل از ماده‌های مضارع)
a-gāh [ʾgʾs] بدون مقام و رتبه
āgāh [ʾkʾs | M ʾgʾ(h), N ~] آگاه، کاردان
~īh: آگاهی
āgāhēnīdan, āgāhēn- [ʾkʾsyn-ytn¹] آگاه کردن
āgandan, āgan- [ʾkn-dn¹ | P ʾʾgnd, N ~] آگندن، انباشتن
a-ganǰ [ʾknc!] بینوا
agar [HT, برای A hn | M ʾgr, N ~] اگر
agār [ʾkʾl | M ʾgʾr-] ناکاره، ناتوان، بی‌مصرف، عاطل
~īh: ازکارافتادگی، عدم فعالیت، ناتوانی
agārēnīdan, agārēn- [ʾkʾlyn-ytn¹] ناکار کردن، ناتوان کردن
agārīhistan, agārīh- [ʾkʾlyh-stn¹ | M ʾgʾryyh-] ناکار شدن، ناتوان شدن
ag-dēn [ʾk-, ʾgdyn¹] بددین، کافر
~īh: بد دینی، دینی غیر از دین زردشتی داشتن
āgenēn [ʾk(y)nyn¹ | M (ʾ)ʾg(y)nyn] با هم
āgōš [ʾkwš | M ʾʾwš, (P ʾgwc), N āγōš] آغوش
a-gōwāg [ʾgwbʾk¹] گنگ، ناگویا
āγištag [ʾgyštk¹ | p ʾgyšt, N āγišta] آغشته، آلوده
aγrē [ʾγ-, ʾklyy = Av. aγrya-] بالاترین، بزرگترین
āgrift [ʾglpt¹ = Av. āgərəpta-] جرم، تقصیر؛ آگرفت (نام درجه‌ای از گناه)
a-griftār [ʾglptʾl] نامحسوس، لمس‌نشدنی
a-gumān [ʾgwnʾm¹] بی‌گمان، مطمئن
a-gumēg [ʾgwmyk¹ | M ʾgwmyg] خالص، نیامیخته
~īh: خلوص

āgustan [ʾkwstn¹ | M ʾʾgwst] آویختن، سرنگون کردن
āhan [ʾh(y)n¹, ʾs(y)n¹ | M ʾʾhwn, N ~] آهن
~ēn [ʾsynyn¹] آهنین
~gar [-kl | N ~] آهنگر
āhang [ʾhng] آهنج، کشش
āhanǰīdan [ʾhncytn¹] = **āhixtan.**
ahanūz [ʾhnwc | M ʾhnwn-c, N hanūz] هنوز، بازهم
āhen = **āhan**
āhīd [ʾhyt¹ | M (ʾ)ʾhyd] آلودگی، آلایش؛ درهم
~īh: پلیدی، درهمی
āhixtan, āhanǰ- [ʾhhtn¹, ʾhnc- | M ʾhxtn, (ʾhynz-), N āhīxtan, ~] آهیختن، بالاکشیدن، بیرون‌کشیدن
ahlā [ʾhlʾy | (M -ʾhrʾy)] پرهیزگار (لقب ایزد سروش)، صالح، نیکوکار
ahlaw [ʾhlwb¹ | M ʾhlw] پرهیزگار، درستکار، صالح، نیکوکار
~īh: پرهیزگاری، نیکوکاری
ahlaw-dād [ʾhlwb dʾt¹] خیرات، صدقه
ahlāyīh [ʾhlʾdyh] پرهیزگاری، نیکوکاری
Ahlišwang [ʾhlyšwng] = Ard
ahlomōγ [ʾhlmwk¹ | M ʾhlmwg] آشموغ؛ بددین، بدعت‌گذار
~īh: آشموغی؛ بددینی، بدعت
āhōg [ʾhwk¹ | M ʾʾhwg, N āhō] آهو، عیب
āhōgēnīdan, āhōgēn- [ʾhwkyn-ytn¹] آلودن
a-homānāg [ʾhwmʾnʾk¹] ناهمانند
ahōš [ʾhwš] نمردنی، بی‌مرگ
~īh: بی‌مرگی
āhr [ʾhl] ترس، خشم
ahrāftan, ahrām- [ʾhlʾptn¹, ʾhlʾm- | M ʾhrʾptn, ʾhrʾm-] بالابردن، بلند کردن
Ahreman [ʾhl(y)mn¹ | M ʾhrmyn, N ~] اهرمن/ اهریمن (= روح پلید)
āhūg [TYBA < A ṭby²; ʾhwk¹ | M (ʾ)ʾhwg, N āhū] آهو (حیوان)
ahunawar [ʾhnwl] اهونور (نام مقدس‌ترین دعای دین زردشتی که با yaθā ahū vairyō آغاز می‌شود)

a-hunsand [ʾhwnsnd] ناخرسند، ناراضی
~īh: ناخرسندی، نارضایتی
ahy [KZY < A k-zy | M ʾhy] نخست، زود(ترین)
aǰgahān [ʾšgh'n¹ | M ʾjgʾh'n, N ažgahān] تنبل، کاهل
~īh: تنبلی، کاهلی
ak [ʾk¹ | N ǎk] بدی، زیان
-ak [-k¹ | N ~] ـک (پسوند تصغیر)
a-kāmagōmand [ʾk'mk'wmnd] بی‌میل
a-kanārag [ʾkn'lk¹ | M ʾqn'rg] بی‌کناره، بی‌حد
~īh: بی‌کنارگی
a-kard [ʾkrt¹ | (M ʾgyrd)] ناکرده، به انجام نرسیده
Akōman [ʾkwmn¹ | M ʾqwmn] اکومن (= اندیشه بد): نام یکی از دیوان بزرگ
akōmand [ʾk'wmnd] بد، زیان‌آور
alā [ʾr'y] آه! الا!، اسفا!
ālag [ŠTLA, ŠTRA < A štr'; ʾlk¹ | (M ʾʾrg)] جهت
alālag [ʾl'lk¹ | N lāla] آلاله
ālāy-, → ālūdan.
Aleksandar [ʾlksndl | M ʾlxsyndr, N Iskandar] اسکندر مقدونی
almās(t) [ʾlm'ʾs(t¹) | (M ʾrm'ʾs), N almās] الماس؛ فولاد
ālūdag [ʾlwtk¹] آلوده، ناپاک
~īh: آلودگی
ālūdan, ālāy- [ʾlwtn¹, ʾl'd- | (M ʾrwd), N ~] آلودن، ناپاک کردن
āluh [ʾlwh | M ʾʾlwf, N ~] آله، عقاب
alum [ʾlwm, N ~] ارزن
amā [LNE < A l-nh | M ʾm'h, N mā] ما، ما را
āmadan, āy- [YATWN-un¹ < A y'twn, √ʾth | M ʾmdn, ʾʾy-, N ~] آمدن
amahraspand [ʾmhrspnd | M (ʾ)mhr'spnd] امشاسپند، بی‌مرگ مقدس
a-mar [ʾml] بی‌شمار، بی‌مر
āmār [ʾm'l | N ~] شمار، رسیدگی، ملاحظه
āmār- [ʾm'l-] حساب کردن، شمار کردن
~išn: شمار

a-marag [ʾmlk¹] بی‌مر، بی‌شمار
amaragān [ʾmlk'n¹] عموم، عام
~īg [-yk¹] عام
~īhā [-yht'] به طورکلی، عموماً
a-marg [ʾmlg] بی‌مرگ، نمردنی
~īh: بی‌مرگی، فناناپذیری
āmārgar [ʾm'lgl | N ~] آمارگر، حسابدار
amāwand [ʾm'wnd] زورمند، نیرومند
amāwandīh: زور، نیرومندی
ambag [ʾmbk¹ | N anbaǰāt] انبه (نوعی مربا و ترشی)
ambar [ʾmbl, ʾnbl | Ar. ʿanbar] عنبر
ambarag [ʾmblk¹ | N anbara] انبره (حیوان بی‌مو به طورعام)
P amburdan [h/ʾmbwltn¹ | P ʾmbʾr-] = **hambārīdan.**
a-menīdār [ʾmynyt'l] بی‌فکر، بی‌اندیشه
āmēxtan, āmēz- [ʾmyhtn¹, ʾmyc- | M ʾmyxtn, ʾmyz-, N ~] آمیختن
~išn: آمیزش؛ عنصر
āmiz [ʾmyc] خوراک غیراصلی، سبزیجات
Amurdād [ʾm(w)rdt¹ | N murdād] امرداد (= بی‌مرگی) : ششمین امشاسپند، نگهبان گیاهان و خوراک؛ گاه‌نما: نام پنجمین ماه سال و هفتمین روز ماه
āmurzīdan, āmurz- [ʾmwlc-ytn¹ | M ʾmwrz-yd, N ~] آمرزیدن، بخشاییدن، دل‌سوختن، رحم کردن
~išn: آمرزش، بخشایش
P amwaštan [h/ʾmwštn¹ | P ʾmwšt] جمع کردن، گردآوری کردن
an- [ʾn- | M ʾn-] بی ـ، نا ـ (پیشوند نفی برای واژه‌هایی که با واکه شروع می‌شود)
ān [ZK < A zk; ʾn¹ | M h'n, N ~] آن، او
~ī: آنِ (= متعلق به)، با توصیف‌کنندهٔ مقدم بر اسم = کسرهٔ اضافه: مثلاً
ān ī ahlawān ruwān = ruwān ī ahlawān روان پرهیزگاران
-ān [-ʾn¹ | M -ʾn, N ~] ـان (پسوند سازنده ۱ـ صفت فاعلی ۲ـ قید ۳ـ نشان جمع)
ānāb-, ~išn, → ānāftan.
an-ābādān [ʾn'p'r'n¹] ناآباد، بایر
an-abaxšāwand [ʾn'pxšʾwnd] توبه ناکرده

~īh: توبه ناکردگی
an-abāy [ʾnʾp̄ʾd] نامناسب، نابجا
an-abēdān [ʾnʾp̄ytʾn¹] بی‌فایده، ناخواستنی
~īh: بی‌فایدگی
anābuhlag [ʾnʾpwhlk = Av. *anāpərəθa-*] ناپل (نام بالاترین درجه گناه)، گناه بی‌کفاره، گناه جبران‌ناپذیر
an-abzār [ʾnʾp̄zʾl] ناوارد، ناتوان
~īh: بی‌قابلیتی
an-ādān [ʾnʾtʾn¹] درمانده
~īh: درماندگی
an-ādūg [ʾnʾtwk¹] نالایق
an-afsēnišn [ʾnʾp̄synšn¹] خراب نشدنی
ānāftan, ānāb- [ʾnʾp̄tn¹, ʾnʾp̄- | M ʾnʾpt, (ʾnʾm-)] دور کردن، رد کردن، عقیم گذاردن
~išn: دوری، پرهیز
anāg [ʾnʾk¹ | M ʾnʾg] بد
~īh: بدی، آسیب
an-āgāh [ʾnʾkʾs | N *nāgāh*] بی‌خبر، ناگاه
anāg-kardār [ʾnʾk¹ krtʾl] , **-kunišn** [-*kwnšn*¹] بدکردار، تبهکار
anagr [ʾngl] بی‌کران
~ān [-ʾn¹ | M ʾnyrʾn] انغران (= روشنایی بی‌کرانه): گاه‌نما: سی‌امین روز ماه
~-rōšn(īh) [-*hwšn*¹, -*hwšnyh*] روشنایی بی‌کرانه
anāhīd [ʾnʾhyt¹ | N *nāhīd*] بی‌آلایش؛ ناهید: نام ایزدی مؤنث؛ در نجوم: ستاره زهره
an-āhōg [ʾnʾhwk¹] بی‌آهو، نیالوده
an-ālūd [ʾnʾlwt¹] نیالوده
a-nāmčištīg [ʾnʾmčštyk¹] نامشخص
an-āmurzīd [ʾnʾmwlcyt¹ | M ʾnʾmwrzʿyd] سخت دل، بی‌رحم
an-āmurzišn [ʾnʾmwlcšn¹] سخت دلی
anār [ʾnʾl | N ~] انار
anārgēl [ʾnʾlgyl | N *nārgēl*] نارگیل
an-arzānīg [ʾnʾlcʾnyk¹] نالایق، ناشایسته
an-ast [ʾnAYT¹] نابود، ناموجود، معدوم

~īh: نیستی، نابودی، عدم
ānāst [ʾnʾst¹] تباه، خراب
~īh: تباهی، خرابی
ānāstag [ʾnʾstk¹] = **ānāst.**
an-āstawān [ʾn-ʾstwbʾn¹, -ʾstwpʾn¹] بی‌ایمان
~īh: بی‌ایمانی
an-āštīh [ʾnʾštyh] دشمنی، ناآشتی؛ بی‌آرامی، آشوب
ānay-, → **ānīdan.**
an-ayād [ʾnʾbydʾt¹] فراموش شده
an-āzarm [ʾnʾclm] بی‌آبرو، بی‌آزرم، رسوا
~īh: بی‌آزرمی، رسوایی
~īg [-*yk*¹] بی‌آبرو
and [ʾnd | = M, N ~] اند، چند، آنقدر
~čand [ʾndcnd] اندچند، هرچندتا
-andag, → **-endag.**
andāg [ʾndʾk¹ | P *nʾdʾg*] اندوه
~(g)ēn [-*(k)yn*¹ | P ʾndʾgyn] اندوهگین، غمگین
andak [ʾndk¹ | = M, N ~] اندک، کم
andar [BYN < A *byn* | M ʾndr, N ~] اندر، میان، به سوی، راجع به
~abāyēd: اندر باید، لازم است
~āmadan: اندرآمدن، وارد شدن
~āwurdan: فراهم کردن، تولید کردن
~būdan: شامل شدن
~šudan: وارد شدن، غروب کردن
~widardan: درگذشتن، سپری کردن
andarag [ʾndlg] اندر، بین، میان
andarmāh [ʾndlmʾh] ماه نو
andarōn [ʾndlwn¹ | M ʾndrwn, N ~*rūn*] اندرون، درون
andarwāy [ʾndlwʾd | (P ʾndrwʾz)] هوا، جّو
~īg [-*yk*¹] جوی، هوایی
and-čand, → **and.**
andōh [ʾndwh | M ʾndwx-, N ~] اندوه

~gēn [*-kn*[1] | N *-gīn*] اندوهگین، غمگین
anēr [*ʾnʾyl*] غیرآریایی، بی‌اصل
~īh: بی‌اصلی، بربریت
anērān [*ʾnʾylʾn*[1]] انیران (= غیر ایران)، جهان آن سوی ایران
an-ērang [*ʾnʾylng*] بی‌تقصیر
an-espās [*ʾnspʾs*] ناسپاس
~īh: ناسپاسی
angubēn [*DWBŠYA* < A *dbš* ; *ʾngpyn*[1] | N *angubīn*] انگبین
angūr [*ANBE* < A *ʿnbʾ ʾngwl* | N ~] ; انگور
angust [*ʾngwst*[1] | (N *angušt*)] انگشت (دست و پا)؛ واحد اندازه‌گیری طول (۳/۴ اینچ)
~arīg [*-lyk*[1]] انگشتری
~bān [*-pʾn*[1]] انگشتانه، انگشتوانه، انگشت پوش (تیرانداز)
ānīdan, ānay- [*HYTYWN-tn*[1] < A *hyty*, √ *ʾth; ʾnytn*[1]] آوردن (به پای خود)
anīg [*ʾnyk*[1] | (N *pēšānī*)] پیش، پیشانی
anī-z [*AHRN(y)c*, → **any** | N *nīz*] نیز
anǰīr [*ʾncyl* | N ~] انجیر
anōdag [*ʾnwtk*[1] | M *ʾnwdg*] بیگانه، غریب
~īg [*-yk*[1]] خارجی، غریب
ānōh, *ānōy [*TME* < A *tmh* | M *ʾnwh, ʾwy*] آنجا
an-ōst [*ʾnʾwst*[1]] نااستوار، غیرقابل اعتماد
anōš [*ʾnwš*] بی‌مرگ؛ اکسیر، پادزهر
~xwardan: به خطر مرگ رفتن، تاسرحد مرگ جنگیدن، از جان گذشتن
anōšag [*ʾnwšk*[1] | M *ʾnwšg*, N *~a*] انوشه، بی‌مرگ؛ باقی، خوش و خرم
~īh: بی‌مرگی
~-ruwān [*-lwbʾn*[1]] انوشه روان، مرحوم، فقید
an-ōšmār [*ʾnʾwšmʾl*] بی‌شمار، بی‌مر
anōš-xwar [*ʾnwšhwl*] فانی
***ānōy**, → **ānōh.**
anšahrīg [*ʾnštrlyk*[1]] بَرده
an-ummēd [*ʾnʾwmyt*[1] | J *ʾnwmyd*, N *naumēd*] ناامید، بی‌امید
an-uspurrīg [*ʾnʾwspwlyk*[1]] ناقص

any [*AHRN* < A *ʾḥrn;* (**ān-ī* = *ZKʾy* (تحریف شدهٔ) | M *ʾn(y)*] دیگر
a-pattūg [*ʾpnwk*[1]] ناشکیبا
a-paymān [*ʾpnmʾn*[1]] نامتعادل
~īh: بی‌اعتدالی
***apēdag** [*ʾpytk*[1] | P *ʾpyd(g)*] سرگردان، گم شده
~dār [*-dʾl*] محافظ حیوانات ولگرد
a-petītīg [*ʾpytytyk*[1]] اعتراف ناکرده، توبه ناکرده
~īh: توبه ناکردگی
a-petyārag [*ʾp(y)tydʾlk*[1]] بی‌آفت، بدون بدبختی
a-pōhišn [*ʾpwhišn*[1]] تباه نشدنی
appar [*ʾpl* | M *ʾpr*] دزدی، سرقت
appār [*ʾpʾl*] برداشته شده، برده شده
~īh: دورسازی، زیان، فقدان
apparag [*ʾplg*] رباینده
appurdan, appar- [*YHNCLWN-tn*[1] < A *yhnṣlwn*, √ *nṣl;* دزدیدن
ʾpl- | M *ʾpwrd, ʾp(w)r-*]
~išn: دزدی، سرقت
a-pursišnīg [*ʾpwrssnyk*[1]] بی‌مسئولیت
a-pus [*ʾBRE*] بی‌پسر، بی‌فرزند
ār-, → **ārdan.**
āranǰ [*ʾlnc* | N ~] آرنج
ārāstan, ārāy- [*ʾlʾstn*[1], *ʾlʾd-* | N ~] آراستن، آماده کردن، پیراستن
~išn: آرایش، پیرایش
a-rawāg [*ʾlwbʾk*[1]] بی‌حرکت
Ard [*ʾlt*[1] | M *ʾyrd*, N ~] اَرْدْ (نام‌یکی از ایزدان‌مؤنث)، گاه‌نما:نام‌بیست‌وپنجمین روزماه
ārd [*KHMA* < A *qmḥ; ʾlt*[1] | N ~] آرد
ardā [*ʾltʾy* | (M *ʾrdʾw*)] پرهیزگار، درستکار، صالح، صادق
ārdan, ār- [*THNN-tn*[1] < A √ *ṯḥn; ʾl-tn*[1]] آسیا کردن، آرد کردن
ardāyīh [*ʾltʾdyh* | M *ʾrdʾyyh*] پرهیزگاری، درستکاری، صدق
ardīg [*ʾltyk*[1] | M *ʾrdyg*] جنگ
ardīkkar [*ʾltykkl, -kl* | M *ʾrdyqr*] مبارز، جنگجو

~īh: جنگجویی، مبارزه
arduš [ʾldwš = Av. *arəduš-*] اردوش (نام درجه‌ای از گناه)
Ardwahišt [ʾrtwhšt¹ | M ʾrdywhyšt, (N *urdībihišt*)] اردیبهشت (= راستی): نام دومین امشاسپند و نگهبان آتش، گاه‌نما: نام دومین ماه سال و سومین روز ماه
arešk [ʾlyšk¹ | M (ʾ)ryšk, N *rašk*] رشک، حسد
~ēn [*-yn¹*] رشک برنده حسود
ārešn [ʾlšn¹ | M ʾʾryšn-, N *(a)riš*] ارش (= ذراع)، واحد اندازه‌گیری طول (از آرنج تا سرانگشت)
aryand [ʾlgnd | N ~] ارغند، سهمگین
argawān [ʾlgwkʾn¹ | N *aryawān*] ارغوان
armēšt [ʾlmyšt¹] غیرفعال، ضعیف، ناتوان
~īh: ضعف
armēšt-gāh [*-gʾs*] آسایشگاه ناتوانان
ārōyišn [ʾlwdšn¹] رویش
~īg [*-yk¹*] رستنی، سبزی
ars [ʾls | M ʾrs, N ~] ارس، اشک
artēštār [ʾltyštʾl | N *artēšdār!*] سپاهی
~īh: سپاهیگری
arus [ʾlws] سفید
arwand [ʾlwnd] سریع، شجاع، دلیر؛ اروندرود
~īh: سرعت، شجاعت، دلیری
arwēs [ʾlwys | M ʾrwys, N ~] رسن
arz [*KSP¹* < A *ksp;* ʾlc | N ~] ارزش، بها
Arzah [ʾlzʾh = Av. *arəzahī-*] ارزه، نام اقلیم شرقی از هفت اقلیم
arzan [*Pg* < A *prgʾ;* ʾlcn¹ | N ~] ارزن
arzān [ʾlcʾn | M ʾrzʾn, N ~] ارزنده، ارزشمند، باارزش
~īg [*-yk¹*] شایسته
~īgīh: ارزش، ارزشمندی، بها
arzīdan, arz- [ʾlc-ytn¹ | N ~] ارزیدن
~išn: ارزش، بها
arzīz [ʾlcyc | M ʾrzyz, N ~] ارزیر، سرب، قلع

~ēn [*-yn¹*] سربی، قلعی
ārzōg [ʾlcwk¹ | M ʾwrzwg, N *ārzō*] آرزو، شهوت
arzōmand [ʾlcʾwnmd | (N *arǰumand*)] ارزشمند، باارزش
~īh: ارزش، بها
Arzūr [ʾlzwl] ارزور: نام دیو و نام کوهی بر دهانهٔ دوزخ
a-sāg [ʾsʾk¹ | M ʾsʾg] بی‌شمار، بی‌مر
āsān [ʾsʾn¹ | N ~] آرام، آسان، راحت
~īh: آرامش، آسانی، آسایش
a-sar [ʾsl] بی‌سر، بی‌پایان
āsāy-, ~išn, → āsūdan.
a-sazāg [ʾscʾk¹] بی‌تناسب، نامناسب
a-sazišnīg [ʾscšn-yk¹] بادوام، ماندگار
~īh: دوام، ماندگاری
a-sēǰ [ʾsyc] بی‌خطر
asēm [ʾsym | = M, N *sīm*] سیم
~ēn [*-yn¹* | N *-īn*] سیمین
asmān [ʾsmʾn¹ | = M, N *āsmān*] آسمان، گردون؛ گاه‌نما: نام بیست و هفتمین روز ماه
āsn [ʾsn¹] , **~ xrad:** خردفطری
āsnīdag [ʾsnytk¹] = **āsnūdag.**
āsnūd(ag) [ʾsnwt(k)¹] شسته، تصفیه شده، پاک، مطهر
a-sōhišn [ʾswhšn¹] بی‌حس
asp [*SWSYA* < A *swsyʾ;* ʾsp̄ | N ~] اسب؛ نام یکی از مهره‌های شترنج
aspānūr [ʾspʾnwl] گور، آرامگاه
a-spās [ʾspʾs] ناسپاس
aspast [ʾspst¹ | N ~] اسپست، شبدر
aspinǰ [ʾspnc | P ʿspynj, N *sipanǰ*] میهمان نوازی؛ میهمان خانه
asprēs [ʾsplys | N ~] اسپریس، میدان اسب دوانی
āsrō [ʾslwk¹ = Av. *āθrawa*] آسرون، موبد
~īh: آسرونی، موبدی
āsrō-kerpa [ʾslw(k)¹klpk = Av. *āθrō kəhrp-*] آتش‌پیکر
āsrōn [ʾslwn¹ = Av. *āθrawan-*] آسرون، موبد

¹ast [*AYT*¹ < A *ʾyty* | M *ʾst*, N ~] هست، موجود است
~īh: هستی، وجود
²ast(ag) [*ʾst(k)*¹ | M *ʾst(g)*, N *hasta*] استخوان، هسته (میوه)
astānag [*ʾstʾnk*¹] نیاز، بدبختی
~ōmand [-*ʾwmnd*] نیازمند
āstār [*ʾstʾl* | M *ʾstʾr*] گناه
āstārēnīdan, āstārēn- [*ʾstʾlyn-ytn*¹] وادار به گناه کردن، به گناه واداشتن
āstawān [*ʾstwbʾn*¹, *ʾstwpʾn*¹ | M *ʾʾstwʾn*] خستو، معترف
~īh: اعتراف، باور
astōdān [*ʾstw(k)dʾn*¹ | M *ʾstwdʾn*] استودان (جایی‌که استخوانهای‌مرده‌را درآن می‌ریزند)
astōmand [*ʾstʾwmnd*] جسمانی، مادی
~īh: جسمانیت، حالت مادی داشتن
astuxān [*ʾsth(w)ʾn*¹ | N *ustuxʷān*] استخوان
astwand [*ʾstwnd* | = M] = **astōmand.**
Astwihād [*ʾstwydʾt*¹] استویهاد (دیو مرگ)
āsūdan, āsāy- [*ʾswtn*¹, *ʾsʾd-* | N ~] آسودن، استراحت کردن
~išn: آسایش، راحتی
aswār [PR/LŠYA < A pršy; *ʾswbʾl*, *ʾspwʾl* | N *suwār*] سوار، سوارکار
~īh: سواری، سوارکاری
āsyāb [*ʾsyʾp̄*] آسیاب
āsyāg [*ʾsyʾk*¹ | N *āsyā*] آسیا (سنگی)، سنگ‌آسیا
aš [*ʾš*] چشم (اهریمنی)، چشم بد
āšixtan, ašinǰ- [*ʾšyhtn*¹, *ʾšnc-* | P *ʾšyxt*] ریختن، سرریز شدن، جاری شدن
aškamb [KLŠE < A *krs*; *ʾškmb*¹ | M *ʾškmb*, N *šikam*] شکم، رحم
~ag [-*k*¹ | N *šikamba*] = **aškamb.**
āškārāg [*ʾšk*ʾ*l*(ʾ)*k*¹ | M *ʾšqʾrg*, N *āškārā*] آشکارا، هویدا
~īh: آشکارسازی، اعتراف
āškārāgēnīdan [*ʾšk*ʾ*l*ʾ*kyn-ytn*¹] آشکارساختن، اعتراف کردن
aškōb [*ʾškwp* | N *āškō(b)*] اشکوب، سقف
aškom(b) [*ʾškwm(b*¹*)*] = **aškamb.**
ašmā [*LKWM* < A *l-kwm* | M *ʾšmʾ(h)*, N *šumā*] شما

āšnāg [*ʾšnʾk*¹ | M *ʾʾšnʾg*, N *āšnā*] شناخته، آشنا با
āšnawāg [*ʾšnwʾk*¹ | M *ʾšnwʾg*, N *šunawā*] شنوا
~īh: (حس) شنوایی
āšnūdan, āšnaw- [*OŠMEN=tn*¹ < A √ *šm*; *ʾšnwtn*¹ | M *ʾšnwdn*, *ʾšnw-*, N *šunūdan*, *šunaw-*] شنودن، فهمیدن
~išn: شنوایی
ašō [*ʾšwk*¹ = Av. *ašawa*] پرهیزگار، صالح، نیکوکار
āšōb [*ʾšwp* | P *ʾʾšwb*, N ~] آشوب، اضطراب
Aštād [*ʾštʾt*¹ | M *ʾštʾd*, N ~] اشتاد (نام ایزد راستی)؛ گاه‌نما: نام بیست و ششمین روز ماه
aštag [*ʾštk*¹] فرستاده، رسول
~īh: رسالت
aštar [*ʾštl*] تازیانه
āštīh [*ʾštyh* | M *ʾʾšt*, N *āštī*] آشتی، آرامش، توافق
Ašwahišt [*ʾšwhišt*¹] = **Ardwahišt.**
āšyān(ag) [*ʾšydʾn(k)*¹ | (M *ʾhyʾng*), N *āšyāna*] آشیان / آشیانه، لانه
ātaxš [*ʾthš* = Av. *ātarš* | N *ātaš*] آتش
āwādag [*ʾwbʾtk*¹ | J *ʾwʾd*] نسل، پشت
āwahan [*ʾwbʾhn*¹] حصار، دژ
āwām [*ʾwbʾm* | M *ʾwʾm*] زمان، زمانه
-āwand [-*ʾwnd* | M -*ʾw(y)nd*] ـ اوند (پسوند سازندهٔ صفت دارندگی)
awar [*LPNME* < A *l-pn-h* | M *ʾwr*] اینجا! ، بیا!
āwar-, → **āwurdan.**
a-wardāg [*ʾwlt*ʾ*k*¹] برنگشتنی
a-wardišnīg [*ʾwltšnyk*¹] تغییرناپذیر
~īh: تغییرناپذیری
āwarišn [*ʾwblšn*¹ | M *ʾwryšn*] منزل، مسکن
a-warzīd [*ʾwlcyt*¹] ناکِشته، کشت نشده
***āwāš-,** → ***āwištan.**
āwāz [*ʾp̄ʾc* | N ~] آواز، آوا
a-wazišnīg [*ʾwcšnyk*¹] بی‌حرکت
āwēnīdan, āwēn- [*ʾwyn-ytn*¹ | (P *ʾbwyn-*)] تنبیه کردن، سرزنش کردن

~išn: سرزنش، ملامت
āwēnišnīg: سزاوار سرزنش
a-wēnišnīg [ʾwynšnyk¹] ناپیدا
awērag [ʾwylk¹] = **awērān.**
awērān [ʾwylʾn¹, ʾp̄ylʾn¹ | N *wērān*] خراب، ویران
awestād [ʾwstʾt¹ | M ʾwystʾd, N *ōstād*] استاد
awestām [ʾwstʾm | M ʾwystʾm] استان، ناحیه
awestarag [ʾwstlk¹ | N *ustura*] استره، تیغ
awestardan, awestar- [ʾwstl-tn¹ | P ʾwystr-, N *suturdan*] زدودن؛ ستردن
~išn : زدودگی
awestwār [ʾwstwbʾl | M ʾwystwʾr, N *ustuwār*] استوار، محکم
~īh: استواری، محکمی
awēšān [*OLEšʾn*, → *ōy* | M ʾwyšʾn, N *ēšān*] آنان، ایشان
a-wināh [ʾwnʾs] بی‌گناه
a-winast [ʾwnst¹] بی‌آلایش، بی‌زیان
awiš [ʾwbš | M ʾwyš] بدان، بدو، پسواژه (= ō) به
awištāb [ʾwštp̄ | M ʾwyštʾb, N *šitāb*] ستم
P awištādan, awišt- [ʾwšt-ʾtn¹ | P ʾwyštʾdn] ایستادن
awištāftan, awištāb- [ʾwštʾp̄-tn¹ | M ʾwyštʾb-, N *šitāftan, šitāb-*] ستم کردن؛ شتافتن
***āwištan, *āwāš-** [*HTYMWN-tn*¹ < A *ḥtym*, √ *ḥtm*; ʾwbštn¹ | M ʾwyšt] مهرکردن
a-wiyābānīg [ʾwydʾp̄ʾnyk¹ | N *biyābānī*] در نجوم: بیابانی، ستارهٔ ثابت
a-wizīrišnīg [ʾwcylšnyk¹] اجتناب‌ناپذیر، ناگزیر
āwurdan, āwar- [*YHYTYWN-tn*¹ < A *hyty*, √ ʾ*th* | M ʾʾwrd, ʾwr-, N ~] آوردن
āxēzīdan [ʾhycytn¹] = **āxistan.**
āxistan, āxēz- [ʾhstn¹, ʾhyc- | M ʾxyst, ʾxyz-] برخاستن، بلند شدن
ăxrāmīdan, ăxrām- [ʾhlʾm-ytn¹ | M ʾxrʾm-, N *xirām-īdan*] چمیدن، خرامیدن
axtar [ʾhtl | M ʾxtr, N ~] اختر (= ستاره)، صورت فلکی، برجی از منطقةالبروج
axtar(ā)mār [ʾhtl(ʾ)mʾl] اخترشناس، منجم
~īh: اخترشناسی، منجمی
¹axw [ʾhw¹] هستی، وجود، جهان

²axw [ʾhw¹ | M ʾwx] اندیشه، اراده؛ نیروی زندگی
³axw [ʾhw¹] سرور، خداوند
a-xwamn [ʾhwmn¹] بی‌خواب
axwān [ʾhwʾn¹] = **¹axw.**
a-xwārīh [ʾhwʾlyh] ناشادی
āxwarr [ʾhwl | N *āxur*] آخور، اصطبل
~-sālār [-*srdʾl*] آخورسالار
a-xwaš [ʾBSYM] ناخوشایند؛ ناشاد
~īh: ناشادی
a-xwēškār [ʾhwyškʾl] وظیفه‌نشناس
ay [ʾȳ | N ~] ای (= یعنی)
āy, → **āmadan.**
ayāb [ʾywp | M ʾyʾb, N *yā*] یا
ayāb- → **ayāftan.**
ayābāg [ʾyʾp(ʾ)k¹] پذیرا، فراگیر
~īh: فراگیری
ayād [ʾbydʾt¹ | M ʾyʾd, N *yād*] یاد
~kardan: به یاد آوردن
~gār [-*kʾl* | N ~*gār*] یادگار
āyaft [ʾdypt¹ | M ʾʾypt, N *āyift*] آیفت، لطف، مراد
ayāftan, ayāb- [ʾyʾp̄-tn¹ | M ʾyʾpt, ʾyʾb-, N *yāftan, yāb-*] به دست آوردن، رسیدن به...، یافتن
ayār [*hdybʾl* | M *hyʾr*, N *yār*] دوست، یار
~īh: دوستی، یاری
ayārdēnīdan, ayārdēn- [ʾyʾhyn-ytn¹] جوشاندن، به جوش آوردن
~išn: جوشش
ayārdīdan, ayārd- [ʾyʾlt-ytn¹ | M ʾyʾrd-] جوشیدن، جوش آمدن
ayārīdan, ayār- [*hdybʾl-ytn*¹ | N *yār-īdan*] ۱ـ به فریادرسیدن، یاری کردن
۲ـ جرأت کردن، قادربودن
ayārōmand [*hdybʾlʾwmnd* | N *yarmand*] یاور، همراه
~īh: یاری‌دهندگی، همراهی، مساعدت

ayāsīdan, ayās- [*ʾbyḏʾs-ytn*[1] | M *ʾyʾs-*] به یادآوردن، متوجه شدن
~išn(īh): یاد
ayāstan [*ʾbyḏʾstn*[1] | M *ʾyʾst*] = **ayāsīdan.**
āyišm [*ʾdšm*] ماه (کره)
ayōxšust [*ʾywkhšwst*[1] = Av. *ayōxšusta-* | M *ʾʾywxšyst* !] فلز
~ēn [*-yn*[1]] فلزی
āyōxtan, āyōz- [*ʾywhtn*[1], *ʾywc-*] بهم پیوستن، جفت کردن
~išn: اتحاد، بهم پیوستگی
[1]**āyōzīdan** [*ʾywcytn*[1]] = **āyōxtan.**
[2]**āyōzīdan, āyōz-** [*ʾywc-ytn*[1] | P *ʾʾywšt,* *ʾʾywz-*] آشفتن، مضطرب ساختن؛ جنگیدن، ستیزه کردن
~išn(īh): ستیز، کوشش
[1]**az** [*MN* < A *mn; hc* | M *ʾc, ʾz,* N ~] از، تا
[2]**az** [*ʾc*[1]] اژدها
***az** [*ANE* < A *ʾnh* | P *ʾz*] من
āz [*ʾc* | M *ʾʾz,* N ~] آز، حرص
azabar [*hcpl* | M *ʾc ʾbr,* N *zabar*] زبر
āzād [*ʾcʾr*[1] | M *ʾʾzʾd,* N ~] ۱ـ آزاده ۲ـ آزاد
āzādīh [*ʾcʾtyh*] ۱ـ آزادی ۲ـ سپاس، تشکر
~ guftan, ~ hangārdan, ~ kardan, pad ~ dāštan: تشکر کردن، سپاسگزار بودن
āzār [*ʾcʾl* | N ~] آزار
āzardan [*ʾcltn*[1] | M *ʾʾzyrdn*] = **āzārdan.**
āzārdan, āzār- [*ʾcʾl-tn*[1] | N ~] آزردن، آسیب رساندن
~išn: آزار، صدمه
[1]**āzarm** [*ʾclm* | M *ʾʾzrm,* N ~] آزرم، احترام
[2]**āzarm** [*ʾclm* | M *ʾʾzrm-*] آسیب، صدمه
a-zarmān [*ʾzlmʾn*[1]] بی‌پیری، پیرنشدنی
āzarmīg [*ʾclmyk*[1]] آبرومند، محترم
~īh: احترام، آبرو
azbāy- [*ʾzbʾd-*] نیایش کردن

~išn: نیایش
azd [*ʾzd* | = M] شناخته
Azdahāg [*ʾcydhʾk*[1] | M *ʾzdhʾg,* (N *aždahā*)] اژدهاک، ضحاک ماردوش
azdēnīdan, azdēn- [*ʾzdyn-ytn*[1]] آگاه کردن
azēr [*hcdl* | N *zēr*] پایین، زیر
azg [*ʾzg* | N *azγ*] شاخه درخت
aziš [*hcš* | M *ʾcyš, ʾzyš*] از او، از آن، پسواژه (az =) از
~-keh [*-ks*] زیردست، کهتر
~-meh [*-ms*] مهتر، برتر
āz-kāmag [*ʾckʾmk*[1]] آزکامه، حریص
~īh: آزکامگی، حرص
azmūdan, azmāy- [*ʾzmwtn*[1], *ʾzmʾd-* | N *ā~*] = **uzmūdan.**
āznāwar [*ʾznʾwl* | M *ʾzn*] آزاده
azraw-, → **azruftan.**
azrāy- [*ʾzrʾd-*] زینت کردن
azruftan, azraw- [*(ʾ)zlwp-tn*[1] | M *ʾzrw-*] خاموش شدن، فرونشستن
āzurdan [*ʾcwltn*[1] | N ~] = **āzārdan.**
āzwar [*ʾcwl* | N ~] آزور، حریص
~īh: حرص

B

b-, → **būdan.**
babr [*bpl* | N ~] ببر
babrag [*bplk*[1]] ببَر، سگ آبی
-bad, → **-bed.**
bādag [*bʾtk*[1] | N ~*a*] آب انگور تازه در خم کرده، باده
bāγ [*bʾg* | (M *bʾw*), N ~] باغ، بوستان
baγōbaxt [*bkwbht*[1], *bʾgwkbʾht*[1] = Av. *baγō.baxta-*] سرنوشت، تقدیر
bahr(ag) [*bʾhl* (k[1])| M *bhr,* N ~ (a)] بهر، بخش، پاره، قسمت؛ سبب

(az) ān bahrag rāy از بهر آنکه، بنابراین
bahrōmand [*b'hl'wmnd* | N *bahramand*] بهره‌مند؛ بخش‌پذیر، مرکب
~īh: بهره‌مندی؛ ترکیب
bahr(ag)war [*b'hl(k)wl* | N *bahrawar*] مشارکت، شرکت‌کننده، شریک
~īh: شرکت، امتیاز
bāǰ [*b'c* | N ~] باج، مالیات
balādur [*bl'twr* | N ~] بلادر (نام زهری کشنده)
bālag [*b'lk*[1] | N *bāl*] بال
bālāy [*b'l'd* | M b'l'y N *bālā*] بالا، بلندی، قامت
[1]**bālēn** [*b'lyn*[1]] نوک، قلّه
[2]**bālēn** [*b'lyn*[1] | N *bālīn*] بالش، بالین
~-gāh [*-g's*] بالین‌گاه، نیمکت، تخت
balgam [blgm | N balyam] بلغم
bālist [*b'lyst*[1] | (M *b'ryst*)] بالاترین؛ قلّه؛ در نجوم: اوج
~īh: ارتفاع، بلندی
~īg [*-yk*[1]] بلند، عالی
bāliš [*b'lšn*[1] ! | N ~] بالش، بالین
bām [*b'm* | = M] فروغ، درخشندگی، شکوه
bāmbišn [*MLKTA* < A *mlkt';b'nbšn*[1] | M *b'nbyšn*] ملکه
bāmdād [*b'md't*[1] | M *b'md'd*, N ~] بامداد، سپیده‌دم
bāmīg [*b'myk*[1]] بامی، درخشان، باشکوه
-bān [*-p'n*[1] | M *-b'n*, N ~] ـ بان، ـ دار (پسوند)
band [*bnd* | = P, N ~] بند، گره
band-, → bastan.
bandag [*bndk*[1] | P *bndg*, N ~*a*] بنده
bang [*bng* | N ~] بنگ
bānūg [*b'nwk*[1] | N *bānū*] بانو
bar [*bl* | N ~] بر، میوه، سود، حاصل
bar-, ~išn, → burdan.
[1]**bār** [*b'l* | N ~] بار، دفعه
[2]**bār** [*b'l* | N ~] بار، ساحل

[3]**bār** [*b'l* | M *b'r*, N ~] بار، میوه
[4]**bār** [*b'l* | M *b'r*, N ~] بار، پشته؛ وظیفه
bārag [*b'lk*[1] | N ~*a*] باره، اسب
barbut [*blbwt*[1] | N ~] بربط
bārestān [*b'lst'n*[1]] بردبار، متحمل
~īh: بردباری، تحمل
bārīg/k [*b'lyk*[1] | N *bārīk* (cf. **tārīg**)] باریک، نازک، دقیق
bār-ǰāmag [*b'ly'mk*[1] | N ~*a*] بارجامه، خرجین
barōmand [*bl'wmnd* | N ~] برومند، بارور
barsom [*blswm* | M *brswm*] برسم (دسته‌ای ترکهٔ بهم بسته، که در مراسم مذهبی زردشتیان به کار می‌رود)
baršnūm [*blšnwm*] برشنوم (مهمترین مراسم شستشوی مذهبی زردشتیان)
bastan, band- [*ASLWN-tn*[1] < A √ *'sr; bstn*[1], *bnd-* | M *bstn, (bn-)*, P *bnd-*, N ~] بستن
bāstān [*b'st'n*[1] | M *b'yst'n*, N ~] اغلب، همیشه
bāš [*YHWWNš* | M *b'š*, N ~] باش (امر از بودن)
baškuč [*bškwc*] جانور افسانه‌ای که نیمی شیر و نیمی دال بود
bašn [*bšn*[1] | = P] → **buš.** بشن، نوک، بالا (قامت)؛ فش، یال
baw-, ~išn, → būdan.
baxš-, ~išn, → baxtan.
baxt [*b(')ht*[1] | N ~] بخت، اقبال، قسمت، سرنوشت
baxtan, baxš- [*HLKWN-tn*[1] < A √ *ḥlq; b(')htn*[1], *bhš-* | M *bxt, bxš-*, N *baxš7dan*] بخش کردن، توزیع کردن، سهم دادن
~išn: بخشش، قسمت
bay [*ORHYA* < A *'lh; bk*[1], *bg* | M *by*] خدا، سرور
im ~: شاه، اعلیحضرت
ōy ~: شاه فقید
bayaspān [*by'sp'n*[1] | = M] پیام‌آور، فرستاده
bayaspān|īh: سفارت، مأموریت
~īg [*-yk*[1]] اسب چاپار
bāz [*b'c* | N ~] باز، شاهین

bāzā [*b'c'y* | (N *bāzū*)] بازو
~bānag [*-p'nk*[1]] بازوبند، زره‌بازو
bazag [*bck*[1] | M *bzg*, N *~a*] بزه، بدی
~īh: = **bazag.**
bazakkar [*bckkl* | M *bzkr*] بزه‌گر، گناهکار
bāzā-zanišnīh [*b'c'y znšnyh* = Av. *bāzu.ǰata-*] بازوزنشی (نام درجه‌ای از گناه)
bazišn [*bcšn*[1]] بخش، قسمت
bazm [*bzm* | = M, N *~*] بزم، سور
~-āwurd [*-'wlt*[1] | N *~*] بز ماورد (نوعی کلوچه)
[1]**bĕ** [*BRA* < A *br'* | M *b'*] اما؛ بیرون
~... (enyā) بجز
~... enyā ... nē: درغیر این صورت
~az: بدون
[2]**be** [*BRA* | M *b'*, N *bi-*] بـ (پیش فعل و با ō کاربرد تعریف‌پذیر ندارد)
-bed [*-pt*[1] | M *-byd*, N *-ba/i/ud*] ـ بد (پسوند)، سرور
bēdom [*bytwm* | M *bydwm*] دورترین
bēgānag [*byk'nk*[1] | N *~a*] بیگانه، غریب
bēgār [*byk'l* | N *~*] بیگار، سخره
bēh [*byh* | N *bih*] به (میوه)
bēl [*byl* | (M *byr*), N *~*] بیل
bēlūr [*bylwl* | P *bylwr*, N *bilūr*] بلور
bērōn [*bylwn*[1] | M *byrwn*, N *bērūn*] بیرون
bēš [*byš*] آسیب، دشمنی؛ اندوه، درد
~burdan: دشمنی‌کردن
bēš-, ~išn, → **bištan.**
bēšăz [*byš('')z*] شفادهنده، طبی
bēšăz(ēn)- [*byš''z(yn)-, byš('')c(yn)-* | M *byš''z-*] شفا دادن، درمان کردن
~išnīh: درمان
bēš-burdār [*byšbwlt'l*] دشمن
bēšīdan [*byšytn*[1]] = **bištan.**
bēšōmand [*byš''wmnd*] اندوهگین

bēwar [*bywl* | M *bywr*, N *~*] بیور، ده هزار
P bid [*byt*[1] | P *byd*] دوباره
bidaxš [*bythš*] وزیر اعظم
***bijagān** [*bck'n*[1]] طبّی
bīm [*bym* | = M, N *~*] بیم، وحشت
~gĕn [*-kn*[1]] بیمگین، وحشتناک
~gĕnīh: بیمگینی
~ōmand [*-'wmnd*] بیمگین
***bistag** [*bstk*[1] | N *busta*] فندق
bīš [*byš* | N *~*] بیش (= اقونیطون)، نوعی گیاه سمّی
bištan, bēš- [*byš-tn*[1] | M *byšt, byš-*] آزردن، زجر دادن
~išn: آزار، زجر
bizešk [*bcšk*[1] | M *bzyšk*, N *pizišk*] پزشک، طبیب
bōb [*bwp* | N *~*] بوب، قالی ظریف
bōr [*bwl* | N *~*] بور، کهربایی
borz [*bwlc* | P *bwrz*] بلند
borz-wāng [*bwlcw'ng*] بانگ بلند
~īhā [*-yh'*] به صدای بلند
bowandag [*bwndk*[1] | M *bwndg*] کامل، تمام، بی‌نقص
~īh: تمام بودگی، تمامی، کمال
~-menišnīh [*-mynšnyh*] درست‌اندیشی
bōxtag [*bwhtk*[1] | M *bwxtg*] رستگار
~īh: رستگاری
bōxtan, bōz- [*bwhtn*[1], *bwc-* | M *bwxtn, bwz-*] رستگار شدن، نجات یافتن
~išn [*-šn*[1] | J *bwzyšn/t*, N *pōziš*] رستگاری؛ پوزش
bōxtār [*bwht'l* | M *bwxt'r*] نجات‌بخش
~īh: رستگاری، نجات
[1]**bōy** [*bwd*] حس، درک
[2]**bōy** [*bwd* | M *bwy*, N *~*] بوی، رایحه، بخور
bōyāg [*bwd'k*[1] | M *bwy'g*, N *bōyā*] بویا
bōy-dār [*bwdd'l* | N *~*] بوی‌دار

bōyēnīdan, bōyēn- [*bwdyn-ytn*[1]] بوی دادن، معطر کردن
bōyestān [*bwdst'n*[1] | M *bwyst'n*, N *bōstān*] بوستان، باغ گل
~bān [*-p'n*[1]] باغبان
bōyīdan, bōy- [*bwd-ytn*[1] | N ~] بوییدن، بو کردن
bōz-, ~išn, → **bōxtan.**
brād [*AH* < A *'ḥ; bl'r*[1] | M *br'd*] برادر
~ar [*bl'tl* | M *br'dr*, N *birādar*] برادر
***brādarōd** [*bl'tlwt*[1]] خویشاوند(ناتنی)، شریک، رقیب
~īh: خویشاوندی، رقابت
brāh [*bl'h* | N *barāh*] درخشندگی، شکوه
brahm(ag) [*bl('')hm(k*[1]*)* | M *brhm(g)*] روش، شکل، لباس
brahnag [*bl('')hnk*[1] | M *brhng*, N *barahna*] برهنه
brām- [*b(w)l'm-* | (P *brm-*)] گریستن، نالیدن
~ag [*-k*[1] | P *-g*] ناله
brāzīdan, brāz- [*bl'c-ytn*[1] | *M br'z-, N barāzīdan*] تابیدن، درخشیدن
~išn: تابش، درخشندگی
~išnīg: تابان، درخشنده
brēh [*bly(y)h*] قسمت، سرنوشت
brēhēnīdan, brēhēn- [*blyhyn-ytn*[1]] ۱ـ آفریدن، ساختن ۲ـ مقدر کردن
~āg [*-'k*[1]] تقدیرگر
~išn: ۱ـ آفرینش ۲ـ تقدیر، سرنوشت
brēz-, → **brištan.**
brēzan [*blycn*[1] | M *bryzn*, N *barēzan*] برزن، کوره، اجاق
brīdan, brīn- [*PSKWN-tn*[1] < A √ *psq; blytn*[1], *blyn-* | M *bryd*, N *burīdan*] بریدن، قطع کردن
brīn [blyn[1]] بخش، برش؛ قسمت، محدود، معین
~gar [*-kl*] تقدیرگر؛ قاطع
[1]**brinǰ** [*blnc* | N *birinǰ*] برنج (خوراکی)
[2]**brinǰ** [*blnc* | (M *bryng*), N *birinǰ*] برنج (آلیاژ)
~ēn [*-yn*[1]] برنجین، برنزی
brīnōmand [*blyn'wmnd*] محدود

brištan, brēz- [*blyštn*[1], *blyc-* | M *bryz-*, N *birištan*] برشتن
brūg [*blwk*[1] | M *brwg*, N *abrū*] ابرو
būdan, b(aw)- [*YHWWN-tn*[1] < A *yhwwn*, √ *hwh; bwtn*[1], *b-* | M *bwdn, bw-*, N *būdan*] بودن، شدن
bawišn: پیدایش، تکوین
būf [*bwp* | N ~], ***būg** [*bwk*[1]] بوف، جغد
buland [*bwlnd* | = M, N ~] بلند، به صدای بلند
būm [*bwm* | N ~] بوم، سرزمین، کشور
~-čandag [*-cndk*[1]] زمین‌لرزه
[1]**bun** [*bwn*[1] | = M, N ~] اساس، نهاد، ته
[2]**bun** [*bwn*[1] | N ~] = **wan.**
bunag [*bwnk*[1] | N ~*a*] بنه؛ خیمه‌گاه، مسکن
~dāštan: سکنا گزیدن، مستقر شدن
bun-dahišn(īh) [*bwndhšn*[1], *-yh*] بندهش، آفرینش نخستین
bunīh [*bwnyh*] آغاز
buništ [*bwnyšt*[1] | = M] اساس، بنیاد
~ag [*-k*[1]] اصل
bun-kadag [*bwnktk*[1]] بن کده (= خانه‌اصلی)، خانه
bun-xān [*bwnh'n*[1]] سرچشمه
bur-, ~išn, → **burīdan.**
burāg [*bwl'k*[1]] برّا، برنده
burām-, → **brām-.**
burd [*bwlt*[1] | M *bwrd*] بردبار
~īh: بردباری
burdan, bar- [*YBLWN-tn*[1] < A √ *ybl; bwltn*[1], *bl-* | M *bwrd, br-*, N ~] بردن، حمل کردن، ستاندن، تاب‌آوردن
~išn: تحمل، رفتار
burdār [*bwlt'l*] بردار (= حمل کننده)؛ رحم
~īh: بردباری
burd-ešnōhr [*bwlt' šnwhl* | P *bwrdyšnwhr*] سپاسگزار، شکرگزار
burg [*bwlg* | (Ar. *burǰ*)] برج

burīdan, bur- [*bwl-ytn*[1] | M *bwr-*, N ~] = **brīdan.**
~išn: برش
Burz [*bwlc*] برز (نام ایزد حامی کشاورزی)
برزین مهر (نام سومین آتش مهم ساسانیان، خاص طبقه کشاورزان)
Burzēnmihr [*bwlcynmtr*[1]]
burzīdan, burz- [*bwlc-ytn*[1]] بزرگ داشتن، ستودن
~išn: احترام، ستایش
~išnīg: ستودنی
buš [*bwš* | N ~] بش، یال
būšāsp [*bwš'sp* | M *bwšy'sp*, N ~] خواب، کاهلی، رویا
but [*bwt*[1] | = M, N ~] بت؛ بودا
buz [*AZ* < A *'z; bwc* | N ~] بز

Č

čābuk [*c'pwk*[1] | N ~] چابک، چست، برترین
~īh: چابکی
čādur [*c'twl* | N ~] چادر، پوشش
čagād [*ck'tl* | (N *čakād*), J *čeγād*] چکاد، قلعه
čagar [*ckl*] همسر (درجه دوم)، چگر
čāh [*c'h* | N ~] چاه، گودال
čahār [*ALBA* < A *'rb'; ch'l* | M *ch'r*, N ~] چهار
~dah [*ch'ldh* | N ~] چهارده
~-pāy [*ch'lp'd* | N ~ > *čārwā*] چهارپای
čakōk [*ckwk* | N ~, *čakāwak*] چکاوک
čakuč [*ckwc* | N *čakuš*] چکش
čambar [*cmbl* | N ~] چنبر، حلقه
čamišn [*cmšn*[1] | M *cmbyšn* (?)] ادرار (= عمل ادرار کردن)؛ دستشویی (= مستراح)
čand [*cnd* | = M, N ~] چند، چه اندازه؟ هراندازه، هرچند؛ اندکی، کمی
~īh: چندی، کمیت، مقدار

čandal [*cndl* | N ~] (چوب) صندل
čandīdan, čand- [*cnd-ytn*[1] | (M *cn-ystn*), J ~] تکان خوردن، لرزیدن
~išn [N čandiš] چندش، حرکت
čang [*cng* | M *šnng*, N ~] چنگ
~-srāy [*-sl'd*] چنگ‌سرای، نوازندهٔ چنگ
čār [*c'l*] = **čārag.**
čarag [*clk*[1] | M *-erg*] چراگاه، چرا؛ گله
čārag [*c'lk*[1] | N ~a] ابزار، چاره
~garīh [*-glyh*] چاره‌گری، قابلیت
čarb [*clp* | P *crb*, N ~] چرب، روغنی؛ ملایم، نرم
~īh: چربی؛ ملایمت
~išn [*-šn*[1]] روغن، چربی
~išnōmand [*-šn'wmnd*] چربی‌دار
čarm [*clm* | M *crm*, N ~] پوست، پوست خام، چرم
čārūg [*c'lwk*[1] | N *čārū*] آهک، ساروج
~ēn [*-yn*[1]] آهکی
čarz [*clz* | N ~] چرز (نام پرنده‌ای)
čāšīdan [*c'š-ytn*[1]] = **čāštan.**
čašm [*AYNE* < A *'ynh; cšm* | = M, N ~] چشم
[1]**čašmag** [*cšmk*[1] | M *cšmg*, N ~*a*] چشمه، سرچشمه
[2]**čašmag** [*cšmk*[1]] نامی
čašmagāh [*cšmk's* | *M cšmg'h*] آشکار، انگشت‌نما، علنی
~īh: انگشت‌نمایی، محکومیت
čašm-arešk [*cšm 'lyšk*[1]] حسود
~īh: حسد
čašm-dīd [*cšm dyt*[1]] آشکار، پدیدار، پیدا
čāšnīg [*c'šnyk*[1] | M *c'šnyg*, N *čāšnī*] چاشنی، مزه
čāšt [*c'št*[1] | N ~] چاشت، غذای (نیمروز)
[1]**~ag** [*-k*[1]] خوراک
[2]**čāštag** [*c'štk*[1]] آموزش، آموزه
čāštan, čāš- [*c'š-tn*[1]] آموختن

čihrīg [*cyhlyk*[1]] طبیعی
čihr-šnāsīh [*cyhlšn'syh*] چهرشناسی (= مزاج شناسی)
čim [*c(y)m* | M *cym*, N ~] سبب، علت، قصد، معنی
~ (rāy): چرا؟
čim-gōwāgīh [*cym gwb'kyh*] منطق (علم)
čimīg [*cymyk*[1]] منطقی، موجه، با معنی
čīn-, ~išn, → [1]**čīdan.**
čīnag [*cynk*[1] | P *cyng*, N ~a] چینه، دانه
činār [*cyn'l* | N ~] چنار
činwad [*cynw(p)t*[1]], **~puhl:** چینود پل (پل جداکننده روان پرهیزگاران از روان گناهکاران)
čirāγ [*cl'γ* | P *cr'g*, N ~] چراغ
čiš [*MNDOM* | P *cyš*] = **tis**
čiyōn [*cygwn*[1] | M *c'wn*, N *čūn*] چون، مانند، چگونه، کی (چه وقت)
~ka: چنانکه
~īh: چگونگی، ماهیت
čōb [*cwp* | N ~] چوب
~ag [*-k*[1] | N *~a*] چوبه، گرز

D

[1]**dabr** [*dpl*] فریبکار، گناهکار
[2]**dabr** [*dpl*] * تیره‌رنگ
dad [*dt*[1] | M *dd*, N ~] دد، حیوان وحشی
[1]**dād** [*d't*[1] | M *d'd*, N ~] داد، قانون؛ نوشته‌هایی که به مطالب دینی مربوط می‌شود
[2]**dād** [*d't*[1] | N ~] زاد، سن
[3]**dād** [*d't*[1]] دندان
[4]**dād,** → **ahlaw-dād.**
~~**dādan, dah-** [*YHBWN-tn*[1] < A √*yhb; d'tn*[1], *dh-* | M *d'dn*, ~~ دادن ۲= آفریدن ~~ *(dy-)*, P *dh-* N ~, *dih-*]~~
~išn [*dh(y)šn*[1]] بخشش، دهش؛ آفرینش

~išn: آموزش
čatrang [*ctlng* | (Ar. *šatranǰ*)] شترنج
***čaw(la)gān** [*cwpk'n*[1]! | Ar. *ṣawlaǰān*, N *čaugān*] چوگان، چوب خمیده چوگان
čaxrag [*c'hlk*[1] | M cxr, N čarx] چرخ، حلقه
čaxšāgīh [*chš'kyh*] حس چشایی
čaxšišn [*chššn*[1] | M, J *cxš-*, N *čaš-*] مزه، طعم
[1]**čē** [*ME* < A *mh* | M *cy*, N *či*] کدام، چه
~rāy: برای چه، چرا
~īh: چیستی، ماهیت
[2]**čē** [*ME*, → [1]**čē**] چه، چون، برای، زیرا، که
čē-ēwēnag [*ME* [3]*dwynk*[1]] چگونه
~īh: چگونگی
čegām-iz [*cyk'm-c* | M *cyg'myc*], **~-ē(w):** کمی؛ هرچه
čegāmag [*cyk'mk*[1] | N *č(ag)āma*] چکامه، سرود
čēh-, ~išn, → [2]**čīdan.**
***čēhag** [*cyhk*[1]] غم
čehel [*40* | N *čihil*] چهل
čēh-widarag [*cyhwtlg*] = **činwad puhl.**
čēlān [*cyl'n*[1] | = M, N ~] دشنه
~gar [*-kl, -gl* | N ~] چلنگر، آهنگر
čēr [*cyl* | M *cyr*, N ~] چیره، پیروز، شجاع
~īh: چیری، شجاعت
čērīhistan, čērīh- [*cylyh-stn*[1]] چیره‌شدن، پیروز شدن
[1]**čīdan, čīn-** [*cytn*[1], *cyn-* | M *cyydn*, *cyn-*, N ~] جمع کردن، چیدن
~išn: جمع‌آوری
[2]**čīdan, čēh-** [*cytn*[1], *cyh-* | M *cy-*] زاریدن، سوگواری کردن، غصه خوردن
~išn: زاری
~išnīg: غم زده
[1]**čihr** [*cyhl* | M *cyhr*, N ~] چهره، سیما، شکل، ظاهر
[2]**čihr(ag)** [*cyhl(k*[1]*)* | M *cyhr*, P *-g*, N ~] بنیان، تخمه؛ طبیعت، ماهیت
čihrēnīdan, čihrēn- [*cyhlyn-ytn*[1]] شکل دادن

dādār [*d²t²l* | N ~] دادار، آفریدگار
~īh: داداری، آفریدگاری
dādestān [*DYNA* < A *dyn²; d²tst²n¹* | M *d²(d)yst²n*, N *dā(de)stān*] داد، داوری، قانون؛ روند، مورد (قانونی)
dād-gāh [*d²tg²s*] = **daxmag** جای وقفی، آتشکده
dādīg [*d²tyk¹*] قانونی، مربوط به قانون
dād-meh [*d²tms*] بالغ، بزرگسال
dādwar [*d²twbl* | (M *d²ywr*, P *d²dbr*), N *dā(d)war*] داور
~īh: داوری
daftan, dam- [*dptn¹, dm-* | M *dm-*, N *dam-īdan*] دمیدن، نفس کشیدن
~išn: دم، نفس
daftar [*dptl* | N ~] دفتر، دفتر محاسبه
dagr [*ALYK* < A *²ryk; dgl* | M *dgr* > *dyr*, N *dēr*] دیر، دراز
dagrand [*dglnd* | N *dērand*] دیرنده، دراز
~-xwadāy [*-hwt²y*] دارای پادشاهی طولانی
dagr|-pattāy [*dglpt²d*] دیرپا
~-zamān [*-zm²n¹*] دیرزمان، زمان طولانی
~-zī(w)išn [*-zywšn¹*] دیرزی
dah [*10, ASLYA* < A *'sr²* | M *dh*, N ~] ده
dāh-, ~išn, → **dādan.**
Dahāg [*dh²k¹* | (N *Dahāk*)] = **Azdahāg.**
dahǎn [*PWME* < A *p(w)m-h* | M *dhyn*, N *dahān*] دهان
dahibed [*dhywpt¹* | M *dhybyd*] دهبد، فرمانروا
dahigān [*dhywk²n¹* | N *dihgān*] دهقان، کشاورز
dahlīz [*d²hlyc* | (M *dhryz*), N ~] دهلیز
dahm [*d²hm*] بافضیلت، پارسا؛ عضو جماعت زردشتی، محرم
dahom [*d²hwm* | M *dhwm*, N ~] دهم
dālman [*d²lmn¹* | N *dāl(man)*] دالمن، عقاب
dam-, ~išn, → **daftan.**
¹dām [*d²m* | = M] آفریده، آفرینش
²dām [*d²m* | = M, N ~] دام، حیوان اهلی

³dām [*d²m* | P *d²mg*, N ~] تله، تور، دام
dāmād [*d²m²t¹* | M *d²m²d*, N ~] داماد، شوهردختر
~īh: دامادی، شوهری دختر
damēnag [*dmynk¹*] بادزن
damīdan [*dmytn¹*] = **daftan.**
dān, ~išn, → **dānistan.**
-dān [*-d²n¹* | = M, N ~] ـ دان، ـ دار (پسوند)
dān(ag) [*d²n(k)¹* | N ~*a*] تخم، دانه
dānāg [*d²n²k* | M *d²n²g*, N *dānā*] خردمند، دانا
~īh: خرد، دانایی
dandān [*KKA* < A *kk²; dnd²n¹* | = M, N ~] دندان
dānistan, dān- [*YDOYTWN-stn¹* < A √*yd'; d²n-stn¹* | M *d²n-ystn*, N ~] دانستن
~išn: دانش
~išnōmand [*-šn²wmnd*] دانشمند
dar [*BBA* < A *bb²; dl* | M *dr*, N ~] در؛ کاخ؛ باب، موضوع
dār [*d²l* | M *d²r-*, N ~] دار، درخت؛ چوب
dār-, ~išn, → **dāštan.**
-dār [*-d²l* | M *-d²r*, N ~] ـ دار، ـ بان (پسوند)
P darāγ [*dl²g* | J ~, N *darāγ*] درای، زنگ
***darak** [*dlk¹*] بخش، فصل
darband [*BBAbnd* | N ~] دروازه
darbās [*dlp²s*] کاخ
dard [*dlt¹* | M *drd*, N ~] درد
~ōmand [*-²wmnd* | M *-wmnd*, N ~*mand*] دردمند، بیمار
dārēn [*d²lyn¹* | M *d²rwyn*] چوبین
dargāh [*dlg²s* | N ~] درگاه
dārgardīh [*d²lkrtyh* | M *d²rgyrdyh*] دارآویختگی، تصلیب
dar-handarzbed [*BBA-, dl-hndlcpt¹*] رایزن دربار
darīgbed [*dlykpt¹*] رئیس تشریفات دربار
***dārmag** [*d²lmk¹*] ریز، ظریف

darmān [*dlm'n*[1] | M *drm'n*, N ~] دارو، درمان
darrīdan, darr- [*SDKWN-tn*[1] < A √ *sdq; dl-ytn*[1] | N ~] پاره کردن، دریدن
dārūg [*d'lwk*[1] | M *d'rwg*, N *dārū*] دارو، درمان
dār-wāzīg [*d'lw'cyk*[1] | N *dār-bāz*] داربار، چوب باز
darz [*dlc* | N ~] درز، شکاف
~īg [*-yk*[1] | N *darzī*] درزی، خیاط
dās [*d's* | N ~] داس
dās^a^r [*d'sl* = Av. *dāθra-*] پاداش، هدیه
dast [*YDE* < A *yd-h; dst*[1] | = M, N ~] دست
dastag [*dstk*[1] | N ~*a*] بسته، دسته، گروه
dast(a)gird [*YDE-, dst-krt*[1] | M *dstygyrd*, N *dastgird*] دستگرد، ملک
dast-gīr [*dstgyl* | N ~] ۱ـ دستگیر، یاور ۲ـ دستگیر، اسیر، برده
dast-graw [*dstglwb*[1]] بردگی، اسارت
dast-kārīh [*YDEk'lyh* | N ~ *ī*] کاردستی
dast-šōy [*dstšwd*] = **gōmēz.**
dastwar [*dstwbl* | M *dstwr*, N *dastūr*] دستور، وزیر، باقدرت
~īh: رسم؛ اختیار
dastyār [*dstyd'l* | (P *dstd'r*), N ~] دستیار
~īh: دستیاری، کمک
dašn [*dšn*[1] | = M] دست راست
dāšn [*d'šn*[1] | M *d'š(y)n*] هدیه
dašnag [*dšnk*[1] | N ~*a*] ۱ـ دست راست ۲ـ دشنه
dašt [*dšt*[1] | = M, N ~] دشت، زمین هموار
daštān [*dšt'n*[1] | N ~] دشتان (قاعدگی)؛ زن قاعده
~estān [*-st'n*[1]] جای مجزا برای زنان قاعده
~-māh [*-m'h*] دوران قاعدگی
~ōmand [*-'wmnd*] زن قاعده
dāštan, dār- [*YHSNN-tn*[1] < A √ *ḥsn; d'štn*[1], *d'l-* | M *d'štn, d'r-*, N ~] حفظ کردن، داشتن، گرفتن، نگاه داشتن
pad . . . dāštan: تصور کردن، فرض کردن

pad ēd dāštan [cf. N *pindāštan*] پنداشتن
~išn: حفظ، نگاهداری
dāštār [*d'šr'l*] محافظ، مراقب
daw-, → **dawīdan, dawistan.**
[1]**dawāl** [*dwb'l* | N ~] پوست، دوال
[2]**dawāl** [*dwb'l* | N ~] فریب، نیرنگ
[1]**dawīdan, daw-** [*LHTWN-tn*[1] < A √ *rhṭ; dwytn*[1], *dwb-* | M *dw-*, N ~] دویدن
[2]**dawīdan, daw-** [*dw-ytn*[1]] گفتن (اهریمنی)
[1, 2] **dawistan** [*LHTWN-stn*[1], *dwstn*[1]] = [1, 2] **dawīdan.**
daxmag [*dhmk*[1] | P *dxmg*, N ~*a*] دخمه (جایی‌که اجساد را تا هنگام‌نابودی نگاهداری می‌کنند)
~estān [*-st'n*[1]] گورستان
daxšag [*dhšk*[1] | M *dxšg*] نشان، علامت، ویژگی؛ یاد
pad ~ dāštan: به یاد داشتن
az ~ hištan: فراموش کردن، از یاد بردن
~ōmand [*-'wmnd*] نشاندار
Day [*ddw*[1] | M *dyy*, N ~] آفریدگار؛ گاه‌نما: نام دهمین ماه سال، هشتمین، پانزدهمین و بیست و سومین روز ماه
dāyag [*d'yk*[1] | M *d'yg-*, N ~*a*] دایه
~ānīh [*-'nyh*] | (N *dāyagī*) دایگی، پرستاری
dazīdan, daz- [*dc-ytn*[1]] داغ کردن، سوزاندن
~išn: سوختگی
dēbāg [*dyp'k*[1] | N *dēbā*] دیبا
dēbahr [*dyp'hl* | P *dyblhr*] خشم
pad ~ dāštan: تبعید کردن
dēg [*dyk*[1] | N ~] دیگ
deh [*MTA* < A *mt'* | M *dyh*, N ~] ده؛ سرزمین، کشور
~gān [*MTA-, d'hk'n*[1]] = **dahigān.**
dēn [*dyn*[1] | = M, N *dīn*] دین؛ گاه‌نما: نام بیست و چهارمین روز ماه
dēnār [*dyn'l* | N *dīnār*] دینار، سکه طلا
dēn-āstawān [*dyn'stwb'n*[1]], **dēn-burdār** [*dynbwlt'l*] باایمان، معترف به دین

dēnīg [*dynyk*[1] | N *dīnī*] دینی، دیندار
dēnōdag [*dynwtk*[1]] شیرده، ماده
dēr, dērand, → **dagr, dagrand.**
dēs(ag) [*dys(k*[1]*)* | M *dys*] دیس (= شکل)، ظاهر
dēsīdan, dēs- [*dys-ytn*[1] | M *dys-yd*] ساختن
dēw [*ŠDYA* < A *šyd*[2], pl. *šydy*[2] | N ~] ابلیس، دیو
dēwān [*d(p)yw*[2]*n*[1] | N ~] دیوان، مجموعه نوشته‌ها
dēwānag [*dyw*[2]*nk*[1] | N ~*a*] دیوانه، دیوی (منسوب به دیو)
dēwār [*dyw*[2]*l* | M *dyw*[2]*r*, N ~] دیوار
dēw|-ēsnīh [*ŠDYAysnyh* | (M *dyw*[2]*snyh*)] اهریمن پرستی، دیوپرستی
~-ēzagīh [*ŠDYAyckyh*] = **~-ēsnīh.**
dēwōk [*dywwk*[1] | N *dēwuk*] زالو
dibīr [*dpy(w)r*[1] | M *dbyr*, N ~] دبیر، نویسنده
~īh: دبیری، نویسندگی
~estān [*-st*[2]*n*[1] | N ~] مدرسه
did [*TWB̲* < A *twb; dt*[1]] بعلاوه، پس، دوباره، دیگر
dīdan, wēn- [*HZYTWN-tn*[1] < A √ *ḥzy; dytn*[1], *wyn-* | M *dydn, wyn-*, N ~, *bīn-*] دیدن
~išn: بینایی، بینش
~išnīg: پدیدار، پیدا
dīdār [*dyt*[2]*l* | N ~] دیدار؛ دیدنی
pad ~ [N *padīdār*] پدیدار
didom [*dtwm*] دوم
dig [YTMAL < A * [2]tm[2]l | N dī] دی، دیروز
dil [*LB(B)ME* < A *lb(b)-h; dyl* | = M, N ~] دل
dilēr [*dylywl, dlyl* | N ~] دلیر
diz [*KLYTA* < A *qryt*[2]*; dc* | M *dyz*, N ~] دژ
dō [*2, TLYN*[1] < A *tryn* | M *dw*, N *du*] دو
~-axwānīg [*2* [2]*hw*[2]*nyk*[1]] دوجهانی، مربوط به دو جهان
~gānag [*dwk*[2]*nk*[1] | M *dwg*[2]*ng*, N *dugāna*] دوگانه؛ توأم
dōk [*dwk*[1] | N ~] دوک

dōl [*dwl* | N ~] دلو؛ درنجوم: برج دلو
dō|-pahikar [*dwptkl* | N *du-paikar*] در نجوم: دو پیکر، برج جوزا
~-pāy [*2 LGLE, dwp*[2]*k* | N *du-pā*] دوپا، بشر
dōs [*dws* | N ~] انگم؛ اندود
dō-saxwan [*2 shwn*[1]] فریبنده، دوسخنه
dōsēn [*dwsyn*[1]] انگمی (= چسبنده)؛ اندوده؛ لعابدار؛ سفالینه
dōst [*dwst*[1] | = M, N ~] دوست
~īh: دوستی، مهر
[1]**dōš** [*dwš* | N ~] دوش، شانه
[2]**dōš** [*dwš* | N ~] دوش، دیشب، شب قبل
dōš-, ~išn, → [1, 2] **dōšīdan, [1]dōxtan.**
dōšag [*dwšk*[1]] عزیز، محبوب
~īh: عشق، مهر
dōšāram [*dwš*[2]*lm* | M *dwš*[2]*rm*] عشق، مهر
dōšastar [*dwšstl*] مغرب
[1]**dōšīdan, dōš-** [*dwš-ytn*[1]] دوست داشتن، عشق ورزیدن
~išn: دوستی، خوشی
[2]**dōšīdan** [*dwšytn*[1]] = [1]**dōxtan.**
dōšīzag [*dwšyck*[1] | (M *dwxš*, J *dwškyzh*), N ~*a*] باکره، دوشیزه
~īh: بکارت، دوشیزگی
dōwom [*2wm* | N ~] ـ دوم (در اعداد ترکیبی)
[1]**dōxtan, dōš-** [*dwhtn*[1], *dwš-* | N ~] دوشیدن
[2]**dōxtan, dōz-** [*dwhtn*[1], *dwc-* | N ~] دوختن
dōys[a]**r** [*dwysl* = A → *dōi0ra-*] چشم
dōz-, → [2]**dōxtan.**
drafš [*dlpš* | P *drfš*, N ~] درفش
drafšīdan, drafš- [*dlpš-ytn*[1] | P *drfš-*, N ~] ۱ـ درخشیدن ۲ـ لرزیدن
drahm [*ZWZN*[1] < A *zwzn* | M *drhm*, N *dir(h)am*] درهم
dra(h)nāy [*dl(h)n*[2]*d*] درازا
dramanag [*dlmnk*[1] | N *dirmana*] درمنه (نام گیاهی است)
drang [*dlng* | N *dirang*] ادامه، درنگ (دوره)

drust [*drw(d)st*[1] | (M *dryst*), N *durust*] درست؛ تندرست، سالم
~īh: درستی؛ تندرستی
drustabed [*drwystpt*[1]] سرپزشک، رئیس پزشکان
društ [*dlwšt*[1] | N *durušt*] درشت، زبر، سخت
~īh: درشتی، سختی
~-āwāz, ~-ēwāz [-*'p'c*, -*'yw'c*] درشت‌آواز
druwand [*dlwnd* | M *drwnd*] بد، ناپاک، دروند، گناهکار
~īh: ناپاکی، گناه
druxtan, drōz- [*dlwhtn*[1], *dlwc-* | M *drwxt, drwz-*] دروغ گفتن، فریفتن
druz [*dlwc* | (P *drwj*)] دیو
dūd [*dwt*[1] | M *dwd*, N ~] دود
dūdag [*dwtk*[1] | N ~*a*] دوده
dudīgar [*dtykl* | M *dwdygr*, N *dīgar*] ددیگر، دوم
duǰ-, = duš-.
~-daft [*dwšdpt*[1]] بددم، کوتاه دم
~-dānāg [*dwšd'n'k*[1]] نادان
~-dēn [*dwšdyn*[1] | M *dwjdyn-*] بددین
~-dōys^a^rīh [*dwšdwyslyh*] بدچشم
~-gand [*dwšgnd* | P *dwjgnd*] بدبو
~-gandīh: بدبویی
dum(b) [*dwm(b*[1]*)* | N ~] دم
~ōmand [-*'wmnd*] دمدار
dūr [*LHYK*[1] < A *rḥyq; dwl* | M *dwr*, N ~] دور، فاصله‌دار، بعید
durgar [*dwlgl* | N ~] درودگر، نجار
dusraw [*dwslwb*[1]] بی‌آبرو، بی‌آزرم
~īh: بی‌آبرویی، بی‌آزرمی
duš- [*dwš-* | = M] بد ـ، دش ـ (پیشوند)
~īh: بدی، تبهکاری
~-āgāh [*dwš'k's*] ابله، احمق، نادان
~-āgāhīh: حماقت، نادانی
~-arz [-*'lc*] بی‌ارج، بی‌ارزش

dranǰīdan, dranǰ- [*dlnc-ytn*[1]] گفتن
~išn: سخن، گفته
draxt [*dl(')ht*[1] | M *drxt*, N *diraxt*] درخت
drāy-, ~išn, → drāyīdan.
drayā(b) [*dlyd'(p̄)* | M *dry'b*, N *daryā(b)*] دریا
~-bār [-*b'l* | N -*bār*] دریابار، ساحل
drāyān-ǰōyišn [*dl'd'n ywdšn*[1]] کسی که به هنگام خوردن حرف می‌زند
~īh: گناه ناشی از حرف زدن به هنگام خوردن
drāyīdan / drāyistan, drāy- [*dl'd-ytn*[1], *-stn*[1] | M *dr'yst, dr'y-* N *darāyīdan*] گفتن (اهریمنی)؛ هرزه‌گویی کردن
~išn: هرزه‌گویی
drāz [*dl'c* | N *dirāz*] دراز
driyōš [*dlgwš* | N *daryōš, darwēš*] درویش، نیازمند، فقیر
~īh: درویشی، نیازمندی، فقر
drō [*KDBA* < A *kdb'; dlwb*[1] | M *drw*, (N *darōγ*)] دروغ، فریب
drōd [*ŠRM* < A *šlm; dlwt*[1] | M *drwd*, N *darōd*] آرامش، تندرستی، سلامتی، کامیابی
drō-dādwarīh [*KDBA d'twblyh*] داوری دروغ
[1]**drōn** [*dlwn*[1] | N *darūna*] کمان
[2]**drōn** [*dlwn*[1] | N *darūn*] درون: نان مقدس؛ مراسمی که نان مقدس در آن به کار می‌رود
drōn yaštan: نان درون را تقدیس کردن
drōš [*dlwš*] داغ، علامت؛ پادافراه
~ag [-*k*[1]] * ویران
drōšīdan, drōš- [*dlwš-ytn*[1]] داغ زدن
drōšom [*dlwšwm*] علامت
drōz-, → druxtan.
drōzan [*dlwcn*[1] | M, J *drwzn*] دروغگو
~īh: دروغ
drubušt [*dl(w)pwšt*[1]] دژ، دفاعی
~īh: بارو، سنگر
drūdan, *drūn [*HCDLWN-tn*[1] < A √ *ḥṣd* | M *dr'wd*, *(dwr-)*, N *durūdan, diraw-*] حاصل برداشتن، درو کردن

~-čašm حسود
~-čašmīh حسادت
~-čihr [*-cyhl* | M *dwšcyhr*] بدچهر، زشت، بدخو، بدسرشت
~-ēwāzīh [*-ʾywʾcyh* | (M *dwšwʾcyh*)] افترا، گفتار بد
~-farrag [*-plg* | P *dwšfr*] بدبخت
~-farragīh: بداقبالی
~-gōwišn [*-gwbšn*¹] بدگفتار؛ گفتهٔ بد
~humat [*-hwmt*¹] اندیشه بد
~-hūxt [*-hwht*¹ | M *dwšxwptyy*!] گفتار بد
~-kām [*-kʾm*] بدخواه، دژکام
~-kanīg [*-knyk*¹] کنیز زشت
~-kar [*-kl*] دشوار
~-kunišn [*-kwnšn*] بدکار، کردار بد
dušmat [*dwšmt*¹ = Av. *dušmata-* | M *dwšmtyy* !] اندیشه بد
dušmen [*dwšm(y)n*¹ | = M, N *dušman*] دشمن
~īh: دشمنی
~ādīh [*dwšmnʾtyh* | M *dwšmnyʾdyh*, J *dwšmnʾdy*] خصومت، دشمنی
duš-|-menišn [*dwš-mynšn*¹] بداندیش؛ اندیشهٔ بد
~-nām [*-nʾm* | (M dwjnʾm), N ~] دشنام، ناسزا؛ بدنام
dušox [*dwšhw*¹ | M *dwš(w)x*] دوزخ
~īg [*-yk*¹] دوزخی
duš-pādixšā(y) [*dwšpʾthšʾ(d)*] پادشاه بد
~īh: پادشاهی بد، فرمانروایی بد
dušrām [*dwšl(ʾ)m*] ناشاد؛ بدبخت
~īh: بدبختی
dušwār [*dwšʾwl* | (M dwjwʾr), N ~] دشوار، ناسازگار
~īh: دشواری، سختی، ناراحتی
duš-|-wīr [*dwš-wyl*] بدفکر
~-wurrōyišnīh [*-wlwdšnyh*] بی‌دینی
~-xēm [*-hym*] بدخیم
~-xwadāyīh [*-hwtʾyh*] فرمانروایی بد

~-xwār [*-hwʾl* | N ~] = **dušwār.**
dušxwaršt [*dwšhwwlšt*¹ | M *dwšxwʾštyh*!] کردار بد
duxt [*BRTE* < A *brt-h; dwht*¹ | M *dwxt*, N ~] دخت
~ar [*dwhtl* | N ~] دختر
duz(d) [*GNBA* < A *gnbʾ; dwc(t)* | M *dwz*, N *duzd*] دزد
~īh [*dwc(d)yh*] دزدی
duzīdag [*dwcytk*¹] دزدیده: روزهای افزودهٔ آخر سال، پنجهٔ دزدیده
duzīdan, duz- [*dwc-ytn*¹ | N *duzdīdan*] دزدیدن
dwārīdan / dwāristan, dwār- [*dwbʾl-ytn*¹, *-stn*¹ | M *dwʾr-*] حرکت کردن، دویدن (اهریمنی)
~išn: دوزخ، مسکن (دیوان)
dwāzdah [*dwʾcdh* | M *dwʾzdh*, N *duwāzdah*] دوازده
~ān [*-ʾn*¹] بروج دوازده‌گانه

E

ē [ʾ*y* | (M *hyb*)] ـی (از ادات است و به فعل مضارع مفهوم تمنایی می‌دهد)
ē, → **ēd, ēw.**
ēbārag [ʾ*dypʾlk*¹, ʾ*dwʾlk*¹ | N *ēwār*] اوار، غروب
ēbgat(īh) [ʾ*ybgt*¹, *-yh* = Av. *aiβi.gati-*] (تازش) اهریمن، مخالف
ēbsrūsrim [ʾ*yp-*, ʾ*ybshwslym* = Av. *aiβisrū0rima-*] زمان بین غروب خورشید و نیمه شب
ēbyānghan [ʾ*yp-*, ʾ*ywbyʾnghn*¹, ... = Av. *aiβyåŋhana-* = kustīg] کمربند مقدس
ēč [ʾ*yc* | (P ʾ*ywyc*), N *hēč*] هیچ (با ادات نفی)
ēčand, → **ēw-čand.**
ēd [*HNA* < A *hnʾ* | M ʾ*yd*] → **dāštan** این
~rāy čē [cf. N *z-ē-rā*] ایرا، چونکه
ēdar [*LTME* < A *l-tnh* | M ʾ*ydr*, N ~] ایدر، اینجا
ēdōn [ʾ*ywn*¹ | N *ēdūn*] ایدون، چنین
~īh: روش (درست)، ایدونی

ēg [*ADYN*[1] < A *ʾdyn* | M *ʾyg*] آنگاه، پس
ēk [*ʾywk*[1] | M *yk*, N *yak*] یک
ēkānag [*ʾywkʾnk*[1] | N *yagāna*] وفادار، با وفا
~īh: وفاداری، با وفایی
ēk-dād [*ʾywkdʾt*[1]] یکتا آفریده
ēmēd [*ʾdmyt*[1]] امید
ēn [*ZNE* < A *znh* | M *ʿyn*, N *īn*] این
-ēn [*-yn*[1] | = M, N *-īn*] ـ ین (پسوند سازندهٔ صفت نسبی)
-endag [*-ndk*[1] | M *-yndg*, N *-anda*] ـ نده (پسوند سازندهٔ صفت فاعلی)
-ēn-īdan [*-yn-ym*[1] | M *-yn-ydn*, (N *-ān-*)] ـ انیدن [پسوند سازندهٔ فعل سببی و اسمی (= جعلی) متعدی]
***ēnōkēn** [*ʾynw(k)kyn*[1] = Av. **aēnō. kaēnā-*] وارث (دختری که تعهّد به ادامهٔ روش پدر دارد)
enyā [*ʾyny*[2] | (M *ʾnʾy*)] بعلاوه، غیر از
[1]**ēr** [*ʾdl* | M *ʾyr*, → *azēr*] زیر، پایین؛ پست؛ تحت
~ud abar: زیر و زبر
[2]**ēr** [*ʾyl*] آزاده؛ پهلوان
~īh: آزادگی، رفتار خوب
Erān [*ʾylʾn*[1] | N ~] (سرزمین) آریاها، ایران
~ag [*-k*[1]] ایرانی، آریایی
ērang [*ʾylng*] سرزنش، نکوهش؛ خطا؛ بی‌دینی
~īh: = **ērang.**
ēranǰ-, → [1, 2] **ēraxtan.**
Ērān-šahr [*ʾylʾnštr*[1] | N ~] ایرانشهر (= سرزمین آریاها)
~-wēz [*-wyc*] ایرانویج (= سرزمین اصلی آریاها)
[1]**ēraxtan, ēranǰ-** [*ʾylhtn*[1], *ʾylnc-* | J *ʾyrxt*] سرزنش کردن، ملامت کردن، ناسزا گفتن
[2]**ēraxtan, ēranǰ-** [*ʾylhtn*[1], *ʾylnc-* | M *ʿyrxt*, (*ʾyrnz-*)] جنگیدن، مشاجره کردن
ēraxtār [*ʾylhtʾl*] جنگجو
ēr-kaš [*ʾdlkš* | *M ʾyrkš*] دست به سینه (به نشان احترام)، سلام، درود
[1]**ērmān** [*ʾylmʾn*[1] | (M *ʾryʾmʾn*), N ~] دوست؛ ایرمان (نام ایزدی است)
~īh: دوستی

[2]**ēr-mān(ag)** [*ʾdlmʾn(k)*[1]] فروتن
ēr-menišnīh [*ʾdlmynšnyh*] فروتنی
ēr-tan [*ʾdltn*[1]] فروتن
~īh: فروتنی
ērwār [*ʾylwʾl*] گردوار، درخور پهلوان
ērwārag [*ʾdlwʾlk*[1] | J *ʾrwʾrh*] آرواره، گونه
ēsm [*ʾysm*] = **ēzm.**
esp°, → *sp°*.
ēstādan, ēst- [*YKOYMWN-tn*[1] < A *yqym*, √ *qwm*; *ʾstʾtn*, *ʾwst-ʾtn*[1] | M *ʿyst-ʾdn*, N ~]
ایستادن؛ بودن، ادامه دادن (به عنوان معین برای ساختن فعل ماضی نقلی با معنی استمرار)
~išn: پایداری، دوام، مسکن
ēš [*ʾyš* | N *xēš*] خیش، گاوآهن
ešn°, → *šn°*.
ē(w) [*I*; *HD* < A *ḥd* | M *ʿyw*, N *-ē*] ـ ی (نکره که در آخر اسم می‌آید)، یک
ēwan [*ʾdwn*[1]] تنه، ساقه
ēwān [*ʾdwʾn*[1]] دهنه
ēwar [*ʾywl* | J *ʾyβʾr*] مطمئن (مطمئناً)، یقین (یقیناً)
ēwarz [*ʾdwlc*] حرکت
ēwarzīdan, ēwarz- [*ʾdwlc-ytn*[1]] حرکت کردن، سفر کردن
ēwarzīg [*ʾdwlcyk*[1]] متحرک
[1]**ēwāz** [*ʾywʾc*] کلام، گفته
[2]**ēwāz** [*ʾywʾc*] تنها، فقط
~īg [*-yk*[1]] خاص، فردی
ēw-bār [*ʾywbʾl*] یکبار
ē(w)-čand [*ʾy(w)cnd*] اندکی، یک چند
ēwēn [*ʾdwyn*[1] | M *ʾywyn*, (N *āyīn*)] آداب، آیین، روش، شکل
pad ~: به آیین، مطابق رسم و معمول
[1]**ēwēnag** [*ʾdwynk*[1] | M *ʾywyng*] = **ēwēn;** → **čē-.**
[2]**ēwēnag** [*ʾdwynk*[1] | (N *āyīna*)] آیینه
ēw-kard(ag) [*ʾywkrt(k)*[1], *-kltk*[1]] پیوسته، یکپارچه

ē(w)-mōg [ʾy(w)mwkˡ] یک موزه داشتن، تنها یک کفش به پا داشتن
ēw-sān [ʾywsʾnˡ | (N *yak-sān*)] شبیه، یکسان
~īh: همانندی، یکسانی
ēw-tāg [ʾywtʾkˡ | M *ʿyw tʾg*, (N *yaktā*)] تنها، فرد، یکتا
ēz-, → **yaz-.**
~išn [ʾycšnˡ] پرستش
ēzm [*CYBA* < A *ṣybʾ* | N *hēzum*] سوخت، هیزم

F

farr-, → **xwarrah.**
Farrōbāy [*plwb(ʾ)g*]
آذرفرنبغ (نخستین و مهمترین آتش دورهٔ ساسانیان،خاص طبقه موبدان و نجبا)
farrox [*plhwˡ* | M *prwx*, N ~] خشنود، خوشبخت، فرخ
~īh: خوشبختی، شادی، فرخی
fīlāsōfā [*pylʾswkpʾy*] فیلسوف
frabīh [*plpyh* | (P *frbyw*), N *farbīh*] چاق، فربه
Fradadafš [*pldtpš* = Av. *fradaδfšū-*] فرددفش (نام اقلیم جنوب شرقی ازهفت اقلیم)
fradāg [*MHL* < A *mḥr; plrʾkˡ* | N *fardā*] فردا
frādahišnīh [*plʾdhšnyh*] افزایش، ترقی
fradom [*AWLA* < Ar. ! *ʾwlʾ; pltwm* | (M *prtwm*)] نخست
~īh: نخست، آغاز
fragān [*plkʾnˡ*] اساس، بنیاد؛ اصل
fragandan, fragan- [*plkn-dnˡ*] بنیاد نهادن
frahang [*plʾhng* | N *farhang*] آگاهی؛ فرهنگ
~estān [*-stʾnˡ*] مدرسه
frahanǰ-, → **frahixtan.**
frahist [*plh(y)stˡ* | (M *prʾyst*)] بیشترین (صفت عالی برای **freh**)
frahixtag [*plhhtkˡ* | N *farhixta*] فرهیخته، کارآزموده، ماهر
frahixtan, frahanǰ- [*plhhtnˡ, plʾhnc-* | P *frhynj-*, N *far~*] فرهیختن، آموختن، تعلیم دادن

framādār [*plmʾtʾl*] رئیس، فرمدار، فرمانده
framān [*plmʾnˡ* | M *frmʾn*, N *farmān*] دستور، فرمان (کوچکترین درجه گناه)
~-burdār [*-bwltʾl* | N *-bardār*] فرمانبردار، مطیع
framāy-, ~išn, → **framūdan.**
frāmōš [*pl(ʾ)mwš* | M *prʾmwš*, N *farāmōš*] فراموش
framōšīdan [*plmwšytnˡ*] = **framuštan.**
framūdan, framāy- [*plmwtnˡ, plmʾd-* | M *prmʾdn, prmʾy-*, N *far~*] دستور دادن، فرمودن
~išn: دستور، فرمایش
frāmuštan, frāmōš- [*pl(ʾ)mwš-tnˡ* | M *prʾmwšt, prʾmwš-*, N *farā~*] فراموش کردن
franaftan, *franam- [*plnptnˡ, *plnm-* | M *prnpt, prnm-*] رفتن، پیش رفتن، روانه شدن
franāftan, franām- [*plnʾptnˡ, plnʾm-* | P *frnʾm-*] ۱ـ پیش بردن، دور کردن، رهبری کردن، هدایت کردن
۲ـ اقرار کردن (به دین)، رواج دادن
~išn: پیشرفت، دوری، اقرار
frārāst [*plʾlʾstˡ*] ذراع، واحد طول (= ۱۸ اینچ)
frārōn [*plʾlwnˡ*] پرهیزگار، درستکار
~īh: پرهیزگاری، درستکاری
frasang [*plsng* | N *farsang*] فرسنگ (= چهار میل رومی)
frasāwand [*plsʾwnd*] فرسودنی، گذرا
~īh: گذرایی
frasp [*plsp* | N *farasp*] تیر سقف، دیرک، فرسپ
***fraš** [*plš*] سنان
fraš(a)gird [*plškrtˡ* | M *prš(y)gyrd*] فرشگرد، بازسازی در پایان جهان
~īg [*-ykˡ*] فرشگردی، جاودانگی پس از بازسازی در پایان جهان
fraš(a)murw [*plšmwlwˡ* | M *fršymwrw*] طاووس
frašn [*plšnˡ*] پرسش
frawahr [*plwʾhl* | M *prwhr-*] فروهر (= روان بی‌مرگ انسان)، فرشته نگهبان در طول زندگی
frawār [*plwʾl* | N *farwār(a)*] فروار، خانه یا کوشکی که اطرافش باز باشد

fraward [*plwlt*[1] | M *frwrd-*] = **frawahr.**

frawardag [*plwltk*[1] | M *prwrdg*] طومار، نامه

***frawārdan, frawār-** [*plw'l-tn*[1]] پیش‌آوردن، تعارف کردن (غذا)

Frawardīgān [*plwltyk'n*[1] | N *farwardagān*] فروردیگان (= جشن فروهرها)،
gāhānīh پنج روز پایانی اسفند ماه و پنج روز افزوده بعدی

Frawardīn [*plwltyn*[1] | M *frwrdyn*, N *far~*] فروردین؛ گاه‌نما: اولین ماه سال ونوزدهمین روزماه

frāx [*pl'hw*[1] | N *farāx*] پهن، جادار، فراخ، کافی، فراوان

~īh: فراخی، فراوانی

frāxēnīdan, frāxēn- [*pl'hwyn-ytn*[1]] فراخ کردن، موجب پیشرفت شدن

frāy [*pl'y* | M *pr'y*] بیش، فراوان

frayād [*plyd'l*[1] | N *faryād*] فریاد (= کمک)، یاری

frayādīdan, frayād- [*plyd'l-ytn*[1] | M *pry'd-*] به فریاد رسیدن، یاری کردن

~išn: کمک، یاری

~išnīg: کمک بخشی

frāz [*pr'c* | M *pr'z*, N *farāz*] فراز، جلو

~abgandan: فراز افکندن

~az: پس از، جدا از

~brēhēnīdan: آفریدن، ساختن

~griftan: به عهده گرفتن، انجام دادن؛ تصمیم گرفتن، منصوب کردن

~ō: تا به

frazaftan [*plcptn*[1] | (M *przwps-*)] انجام شدن، کامل شدن

frazāftan, frazām- [*plc'ptn*[1], *plc'm-* | M *prz'ptn*] به پایان رساندن، تمام کردن، کامل کردن

~išn: فرجام یافته، تکمیل

frazām [*plc'm* | (N *farǰām*)] فرجام، نتیجه

frazāmēnīdan, frazāmēn- [*plc'myn-ytn*[1]] = **frazāftan.**

frazām-pērōzīh [*plc'm pylwcyh*] پیروزی نهایی

frazānag [*plc'nk*[1] | P *frz'ng*, N *farzāna*] دانا، فرزانه

~īh: دانایی، فرزانگی

frazand [*prz/znd* | M *frzynd*, N *farzand*] فرزند، پسر، بچه

~īh: فرزندی

frazēn [*plcyn*[1] | N *farzīn*] فرزین (وزیر در بازی شترنج)؛ (تحت‌اللفظی):
موقعیت دفاع در صفحه شترنج

frēb [*plyp* | N *firēb*] حیله، فریب

frēftan, frēb [*plyp-tn*[1] | N *fir~*] فریفتن

frēftār [*plypt'l*] فریبکار؛ فریب‌خورده

frēg [*plyk*[1] | M *pryyg*] (تیغ) شانه

freh [*plyh* | N *firih*] زیاد، بیش، فراوان = **frāy**

~-būd(īh) [*-bwt*[1], *bwtyh*] افراط

frēstādan / frēstīdan, frēst- [*ŠDRWN-(y)tn*[1] < A √ *šdr; plyst-'tn*[1], *-ytn*[1] | M *pryst-'d*, N *firistādan*] فرستادن

frēstag [*plystk*[1] | M *prystg*, (N *firišta*)] فرشته، فرستاده

frēz [*plyc*] اجبار، وظیفه

~bānīg, ~wānīg [*-p'nyk*[1], *-w'nyk*[1]] اجباری، تعهدآور

~bānīh, ~wānīh [*-p'nyh*, *-w'nyh*] انجام وظیفه

frōd [*plwt*[1] | M *prwd*, N *furō(d)*] فرود

~mānd [*-m'nd*] کاستی، کمبود

frōg [*plwk*[1] | N *furōγ*] درخشندگی، فروغ

frōgīhistan, frōhīh- [*plwkyh-stn*[1]] درخشیدن

frōxtan, frō(x)š- [*MZBNW-tn*[1] < A *mzbn*, √ *zbn* | M *prwxš-*, N *furōxtan, furōš-*] فروختن

frušag [*plwšk*[1] | (M prwšg), N *furša*] افروشه / فروشه (نام حلوایی است
که در آن شیر و روغن را با هم می‌آمیزند)

G

gabr [*gpl*, *gwbl* | M *gbr*, N ? *gōr*] حفره، سوراخ، رحم

~īh: گودی

gač [*gc* | N *~*] گچ، سنگ‌گچ

-ēn [*-yn*[1]] گچی

gad [gt^1 = Av. *gaδā-*] چماق، گرز
gādan, gāy- [*SLYTWN-tn*^{1} < A √ *sry?* : g^3tn^1 | N ~] گادن
gādār [g^3t^3l] شوهر
gadwar [*gtwl* = Av. *gaδawara-*] گرزور، حمل کننده گرز
¹gāh [g^3s | M g^3h, N ~] بالین، تخت، جا
²gāh [g^3s | N ~] زمان؛ یک پنجم شبانروز = گاهنبار
³gāh [g^3s] سرود، گاه (سرودی از سرودهای گاهان)
gāhān [$g^3s^3n^1$] گاهان: قدیمی‌ترین بخش کتاب اوستا که با الهیات ارتباط دارد
gāhānbār [$g^3s^3nb^3l$ | N *gāhanbār*] گاهنبار، هر یک از شش بخش سال؛
جشنهای پنج روزه که در پایان هر یک از این شش بخش برپا می‌شود
gāhānīg [$g^3s^3nyk^1$] گاهانی (= مربوط به گاهان)، روحانی، پنج روز آخر سال
gāhbed [g^3spt^1 | N **gahbad*] خزانه‌دار، گنجور
~īh: گنجوری
gahl [$g(^3)hl$ | N *gāl*] ارزن درشت، گاورس
gāhūg [g^3hwk^1] تابوت
gāhwārag [$g^3sw^3lk^1$ | N *gāhwāra*] گهواره، ننو
gāl [g^3l] حشر، حشم
galōg [*glwk*^{1} | N *gulō*] گلو
gām [g^3m | = M, N ~] پی، قدم، گام؛ واحد طول (= سه فوت)
~ī dō pāy: گام دو پا (= یک گام، پنج فوت)
-gānag [$-k^3nk^1$ | M $-g^3ng$, N *-gāna*] ـگانه (پسوند سازندهٔ صفت عددی)
gand [*gnd* | N ~] گند
gandag [*gndk*^{1} | (M *gng*), N ~*a*] گنده، بدبو
~īh: گندگی، بدبویی
gandanāg [$gndn^3k^1$ | N *gandanā*] گندنا، تره
gandum [H^s < A *ḥnṭh* | (M *gnwm*), N ~] گندم
ganǰ [*gnc* | (M *gnz*), N ~] گنج، گنجینه
~war [*-wbl* | M *-wr*, N ~] گنجور
gan(n)āg [gn^3k^1 | (P gnd^3g)] → **gandag** پلید، فاسد
~mēnōg: گناگ مینو، مینوی بد
~īh: فساد

gar [*gl*] کوه
-gar [*-kl, -gl* | M *-gr*, N ~] ـگر (پسوند سازندهٔ صفت فاعلی)
-gār [$-k^3l$ | M $-g^3r$, N ~] ـگار (پسوند سازندهٔ صفت فاعلی)
garān [gl^3n^1 | M gr^3n, N *girān*] سخت، دشوار، گران، سنگین
~īh: سنگینی، وزن
garasmān [$glsm^3n^1$ | M gr^3sm^3n] = **garōdmān.**
gard [glt^1 | N ~] گرد
gardan [$gltn^1$ | M *grdn*, N ~] گردن
gardānāg [$glt^3n^3k^1$] مهره (بازی)
gardānīdan, gardān-[glt^3n-ytn^1 | M *grd(y)nydn*, N ~] گردانیدن
gardīdan, gard- [*glt-ytn*^{1} | M *grd-*, N ~] گردیدن، گشتن
~išn: گردش، سیر
garm [*glm* | M *grm*, N ~] گرم، داغ
~īh: گرمی، حرارت
garm-ābag [$glm^3\bar{p}k^1$ | N ~*a*] گرمابه
garmāg [glm^3k^1 | M grm^3g, N *garmā*] گرما، حرارت
garmōg [*glmwk*^{1}] گرم، تفته، باحرارت
garmōwar(īh) [*glmwk wl(yh)*] ورگرم: آزمایش ایزدی برای بازشناختن راست از دروغ و گناهکار از بیگناه
garmsēr [*glmsyl* | N ~] گرمسیر، زمین پست
garōdmān [$glwtm^3n^1$ = Av. *garō dəmāna-* | P $grdm^3n$] گرودمان، بهشت‌برین
~īg [$-yk^1$] بهشتی
γarrānāg [$gl^3n^3k^1$ | M grn^3g ?] رعد
γarrānīdan, γarrān- [gl^3n-ytn^1 | (N *γurrīdan*)] غریدن، نعره‌زدن
~išn: غرش
garzag [*glck*^{1} | N *garza*] گرزه، مار
garzīdan, garz- [*glc-ytn*^{1}] گله کردن، اعتراف کردن
~išn: گله
~išnīg: گله‌مند
gaw [*gw*^{1}] دَست (اهریمنی)
gāw [*TWRA* < A *twr*^{3} | M g^3w, N ~] گاو نر، گاو اهلی؛ در نجوم: برج ثور

gāwars [P^g < A *prg³; g³wls* | N ~] گاورس، ارزن درشت
gawazn [*gw³zn¹* | N ~] گوزن
gawdar [*gwtl* | N ~] گودر، گوساله
gāw-dumb [*g³p̄dwmb* | N ~*dum*] گاودم، شیپور
gāw-mēš [*TWRAmyš* | N *gā(w)mēš*] گاومیش
gāy-, → gādan.
Gayōmart [*g³ywkmlt¹* = Av. *gayō marəta* | (M *gyhmwrd*), N ~] کیومرث (انسان نخستین)
gaz [*gc* | N ~] گز (درخت)
gaz-, ~išn, → gazīdan.
gazāg [*gc³k¹*] گزنده
gāzar [*g³cl* | N *gāzur*] گازر، رختشوی
gazdum [*gcd(w)m, gzd(w)m* | N *každum* !] کژدم؛ درنجوم: برج عقرب
gazīdag [*gzytk¹* | N *gazīd*] گزیت، جزیه
gazīdan, gaz- [*gc-, gz-ytn¹* | N ~] گزیدن، نیش زدن
~išn: نیش
gēg [*gdk¹* | M *gyyg*] دزد
gēhān [*gyh³n¹* | = M, N *gihān, ǰahān*] کیهان، جهان
~īg [*-yk¹*] کیهانی، جهانی، فانی
-gēn [*-k(y)n¹* | M *-gyn*, N *-gīn*] ـگن، ـگین (پسوند سازندهٔ صفت توصیفی)
gēs [*gys* | (M *gyswg*, N *gēsū*)] گیس، گیسو
gētīg [*gytyk, gytydy* | M *gytyg*, N *gētī*] ۱ـگیتی ۲ـجهانی
~īg [*-yk¹*] جهانی
gil [*TYNA* < A *tyn³; gl* | N ~] گل
gilag [*g(y)lk¹* | N *gila*] گله، شکوه
~-ōbār [*-³wp³l*] گله اوبار، متحمل
gilēn [*TYNAyn¹* | N *gilīn*] گلی
gilistag [*glystk¹*] خانه دیوان، مسکن دیوان
gīr-, ~išnīg, → griftan.
gird [*glt¹* | M *gyrd*, N ~] گرد، مدور؛ گردآمده
(ō) ~ āmadan: گرد آمدن، جمع شدن

~kardan: گرد کردن، جمع کردن
~īh: گردی
girdag [*glłk¹* | N ~*a*] دایره، گرده
gišnag [*gšnk¹* | P *gyšng*] کوتاه، کوچک
gišnīz [*gšnyc* | N ~] گشنیز
giyā(h) [*gy³h, gȳ³h* | (M *gy³w*), N ~] گیاه
~īzag [*-yck¹*] تیغ گیاه، کاه
gizistag [*gcystk¹* | J *wβzsth*] ملعون، تنفرانگیز
gōgird [*gwklt¹* | M *gwgyrd*, N ~] گوگرد
~ōmand [*-³wmnd*] گوگردی
gōhr [*gwhl* | M *gwhr*, N *gauhar*] جوهر، ماهیت، مایه؛ جواهر؛ خمیره، نسل
gōhrag [*gwhlk¹*] = **gōhr.**
~-dānāg [*-d³n³k¹*] گوهرشناس، طبیعت‌شناس
¹gōhrīg [*gwhlyk¹*] اساسی، ذاتی
***gōhrīg** [*gw(³)hlyk¹*] جانشین، به جایِ، معادلِ
***gōkān** [*gwk³n¹*] جزئیات
~īg [*-yk¹*] به صراحت؛ مفصل
gōmēz [*gwmyc* | N *gimēz*] گمیز، ادرارگاو (به‌عنوان پاک‌کننده در مراسم به‌کار می‌رود)
gōmēz- [*gwmyc-* | N *gimēz-*] ادرار کردن
gōn [*gwn¹* | N *gūn*] رنگ، گون
~ag [*-k¹* | M *gwng*, N *gūna*] = **gōn.** گونه، شکل، نوع
gōr [*gwl* | N ~] گورخر
gōspand [*KYNA* < A *qnyn³?; gwspnd* | N ~] گوسفند، چهارپای (کوچک)
~-čihrag [*-cyhlk¹*] دارای تخمه چهارپایان
gōstān [*gwst³n¹*] ستورگاه، آخور
¹gōš [*gwš* | = M, N ~] گوش
²Gōš [*gwš* | N ~] گوش؛ گاه‌نما: چهاردهمین روز ماه
gōšag [*gwšk¹* | N ~*a*] گوشه
gōšōsrūd [*gwš³wslwt¹* = Av. *gaošō.srūta-*] آموخته، کسب کرده
gōšt [*BSLYA* < A *bsr³; gwšt¹* | N ~] گوشت
gōšwār [*gwšw³l* | N ~] گوشوار

gōw-, ~išn, → guftan.
gōwāg [*gwb'k*[1] | M *gw'g*, N *gōyā*] گویا فصیح؛ سخنگو
***gōwizār** [*gwwc'l*] به تفصیل، صریح
gōy [*gwd* | N ~] گوی
gōz [*gwc* | N ~] گوز، گردو
~ēnag [*gwzynk*[1] | N *gōzīna*] گوزینه (شیرینی که با مغز گردو می‌سازند)
Gōzihr [*gwcyhl* | Ar.*ǧawzahr*] جوزهر؛ در نجوم: تنین
~dumb: نقطه اعتدال پاییزی
~sar: نقطه اعتدال بهاری
grāb [*gl'p̄* | P *gr'b*] رحم
grāmag [*gl'mk*[1] | P *gr'mg*] ثروت، دارایی
grāmīg [*gl'myk*[1] | M *gr'myg*, N *girāmī*] گرامی، عزیز
~īh: احترام، محبت
[1]**graw** [*glwb*[1] | P *grww*] نی‌نازک
[2]**graw** [*glwb*[1] | N *giraw*] گرو، وثیقه
~īh, ~(a)gān [*glwk'n*[1] | M *grwg'n*, N *giraugān*] = [2]**graw.**
grāyīdan, grāy- [*gl'd-ytn*[1] | P *gr'y-*, N *girāy-*] گراییدن، متمایل شدن؛ قصد داشتن، آرزو کردن
griftan, gīr- [*OHDWN-tn*[1] < A √ *'ḥd; glptn*[1], *gyl-* | M *grypt, gyr-*, N *giriftan*, ~] گرفتن، ستاندن، جلوگیری کردن
~išnīg: ملموس، گرفتنی
griftār [*glpt'l* | N *gir~*] گرفتار، گرفته؛ اسیر
~ōmand [*-'wmnd*] ملموس، گرفتنی
grih [*glyh* | N *girih*] گره
[1]**grīw** [*CWLE* < A *ṣwr-h; glyw*[1]] گردن، گلو
[2]**grīw** [*CWLE, glyw*[1] | M *gryw*] خویشتن، نفس
[3]**grīw** [*glyw*[1] | P *gryw*, N *girī(b)*] جریب (واحد اندازه‌گیری سطح)؛ پیمانه برای اندازه‌گیری خشکبار
grīwag [*glywk*[1] | N *girīwa*] گریوه، دره
grīwbān [*glywp'n*[1] | N *girībān*] گریبان، یقه
griyistan, griy- [*BKYWN-stn*[1] < A √ *bky; gld-stn*[1] | M *gryy-stn*, N *girīstan, giry-*] گریستن، گریه کردن

grōh [*glwh* | N *gurōh*] گروه، دسته
gubrāg [*gwpl'k*[1]] گوش به زنگ، زرنگ، بیدار
gubrās- [*gwpl's-*] = **wigrās-, → wigrādan.**
guftan, gō(w)- [*YMRRWN-, YMLLWN-tn*[1] < A *ymlwn*, √ *mll; gwptn*[1], *gwb-* | M *gwptn, gw-*, N ~, *gō(y)-*] گفتن، حرف زدن، بیان کردن
~išn: گفتار
guftār [*gwpt'l* | N ~] گوینده
~īh: (قدرت) بیان، فصاحت
gugān- [*gwk'n-* | M *gwg'n-*] نابود کردن
gugār(ī)dan, gugār- [*gwk'l-(y)tn*[1] | N *guwār-īdan*] گواردن
gugāy [*gwk'dy* | M *gwg'y*, N *guwāh*] گواه
~īh: گواهی
gūh [*gwh* | N ~] گه، مدفوع
guhrāyēnīdan, guhrāyēn- [*gw'hl'yn-ytn*[1]] انگیختن، بیدار کردن
gul [*gwl* | N ~] گل، رز
gumān [*gwm'n*[1] | = M, N ~] گمان، شک
~gar [*-kl*] شکاک
~īg [*-yk*[1]] مشکوک
~īh, ~īgīh: گمان، شک
gumārdag [*gwm'ltk*[1]] گمارده، مأمور
gumārdan, gumār- [*gwm'l-tn*[1] | M *gwm'r-dn*, N *gumāštan, gumār-*] گماردن، منصوب کردن، تفویض کردن
gumbad [*gwmbt*[1] | N ~] گنبد، آتشکده
gumēg [*gwmyk*[1] | M *gwmyg*] آمیزه
gumēxtan, gumēz- [*gwmyhtn*[1], *gwmyc-* | M *gwmyxtn*, *gwmyz-*] آمیختن، مخلوط کردن
~išn: = **gumēzagīh.** آمیختگی، آمیزه
gumēzag [*gwmyck*[1]] آمیزه، آمیختگی
~īh: آمیختگی جهان مادی، طول دوران جهان مادی
[1]**gund** [*gwnd* | = P] سپاه، لشگر؛ گروه، جماعت

²**gund** [*gvnd* | N ~] گند، بیضه
gung [*g(w)ng* | N ~] گنگ
gurbag [*gvlbk*¹ | N ~*a*] گربه
gurd [*gvlt*¹ | P *gwrd*, N ~] گرد، پهلوان
¹**~īh:** گردی، پهلوانی، شجاعت
gurdag [*gvltk*¹ | N ~*a*] گرده، کلیه
²**gurdīh** [*gvltyh*] سلاح (بعضی قطعات)
gurdwār [*gvltw²l*] گُردوار، درخور پهلوان
gurg [*gvlg* | N ~] گرگ
gurgānīg [*gvlg²nyk*¹ | N ~*ī*] گرگانی، منسوب به گرگان
gursag [*gvlsk*] | N *gurusna* !] گرسنه
~īh: گرسنگی
gušn [*gvšn*¹ | N ~] گشن، نر
gušnag [*gvšnk*¹ | J *gušna*] گشنه، گرسنه
Gušnasp [*gvšn(²)sp̄*] گشنسب (دومین آتش مهم دورهٔ ساسانیان، خاص طبقه ارتشتاران)
gyāg [*gyw²k*¹ | M *gy²g*, N *ǰāy*] جای
~rōb [*-lwp* | N *ǰārō(b)*] جاروب
gyān [*HYA* < A *ḥy²; y²n*¹ | M *gy²n*, N *ǰān*] جان، روان
~kandan: جان کندن، نزع
~-abespār [*-²p̄sp²l* | N *ǰān-sipār*] بی‌امید، بی‌پروا؛ جان سپار، فدایی
~īg [*-yk*¹ | M *-yg*] روحانی؛ حیاتی
~war [*-wl* | (P *-br*), N *ǰānwar*] جانور؛ جاندار

H

h- [*HWE-* < A √ *hwh; h-* | M *h-*] بودن (فعل ناقص)
¹**hād** [*HWEt*¹ ! = Av. *āaṯ*] (= ā) اکنون، پس؛ یعنی
²**hād** [*h²t*¹] هات، هر یک از بخشهای یسنا
hādamānsᵃr [*h²tkm²nsl* = Av. *haδa.mā0ra-*] هاتمانسر (نوشته‌هایی‌که با مطالب دینی ارتباط دارد)

~īg [*-yk*¹] مربوط به هاتمانسر
hādōxt [*h²twht*¹ = Av. *haδaoxta-*] هادخت (یکی از نسکهای گم شدهٔ اوستا)، مراسم مذهبی خاص
haft [*hp̄t*¹ | M *hpt*, N ~] هفت
~ād [70 | M *hpt²d*, N ~] هفتاد
~ag [*-k*¹ | N *hafta*] هفته
~ān [*-²n*¹] هفتان، هفت سیاره
haftār [*hp̄t²l* | (N *kaftār* !)] کفتار
haftdah [*hp̄tdh* | N ~, *hifdah*] هفده
Haftōring [*hp̄tw(k)lng* = Av. *haptōiringa-*] هفتورنگ؛ در نجوم: دب اکبر
hagriz [*hklc* | M *hgryc*, N *hargiz*] همیشه؛ (با نفی) هرگز
halag [*hlk*¹] احمق، هرزه (= خل)
~īh: دیوانگی، حماقت
halām [*hl²m* | N ~] هلام، گوشت قرمه
halīlag [*hlylk*¹ | N ~*a*] هلیله (گیاهی است که میوهٔ آن مصرف دارویی دارد)
ham [*hm* | = M, N ~], → ō هم؛ همان
~īh: پیوستگی، همی (= اتحاد)، هماهنگی، نشست
hamābēr [*hm²p̄yl* | M *h²m²byr*] انبار
hamāg [*hm²k*¹ | M *h²m²g*, N *hama*] همه
~-dēn [*-dyn*¹] همه دین (مراسم مذهبی)
hamagīh [*hmkyh* | N ~*ī*] همگی، همه
hamahl [*hm(²)hl*] = **hamāl.**
hamāl [*hm²l* | N ~] همال، همتا؛ دوست، رفیق
hambadīg [*hmbtyk*¹] حریف، معارض
hambah-, → ²**hambastan.**
hambāh-, ~išn, → **hambāstan.**
hambān [*hmb²n*¹ | N *anbān(a)*] انبان، کیسه چرمی
hamband [*hmbnd*] پیوسته
~īh: پیوستگی
hamband-, ~išn, → ¹**hambastan.**
hambār [*hm–, hmb²l* | N *anbār*] انبار

hambārīdan, hambār- [*hm-, hnb'l-ytn*[1] | M *hmb'r-*, N *anbārdan*] انباشتن، گردآوری کردن

hambasān [*hnbs'n*[1] | M *'mbs'n*] دشمن، معارض

~īg [*-yk*[1]] دشمنانه، مغایر

hambast [*hmbst*[1] | N *anbast*] متراکم، به هم پیوسته

[1]**hambastag** [*hmbstk*[1] | N *anbasta*] مرکب، متشکل

[2]**hambastag** [*hnbstk*[1] | M *hmbst*] افتاده، فرو ریخته

hambāstag [*hmb'stk*[1]] * همه

[1]**hambastan, hamband-** [*hmbstn*[1], *hmbnd-*] ترکیب کردن، شکل دادن؛ احاطه کردن، بهم بستن، بهم پیچیدن

~išnīh: بهم بستگی، بهم پیچیدگی

[2]**hambastan, hambah-** [*hnbstn*[1], *hnb'h-* | M *hmbst, hmbh-*] فرو افتادن، خراب شدن

hambāstan, hambāh- [*hnb'stn*[1], *hnb'd-* | M *hmb'stn, hmb'h-*] به زیر افکندن، برانداختن، ویران کردن

~išn: براندازی، فروریزی، تخریب

ham-bašn [*hmbšn*[1]] هم قامت

hambaw-, ~išn, → **hambūdan.**

hambāy [*hmb'g* | (M *hmb'w*)] انباغ، شریک؛ حریف

hambāz [*hm-, hnb'c* | M *'mb'z*, N *anbāz*] انباز

hambedīg [*hmbytyk*[1]] = **hambadīg.**

hambōš-, ~išn [*hnbwš-, -šn*[1] | N *anbōšiš*] = **hambūs-, ~išn.**

hambōy- [*hnbwd-* | M *hwmbwy-*, N *anbōyīdan*] بوییدن، بو کردن

~āgīh [*-'kyh*] **~išn:** بویایی (حس)

hambūdan, hambaw- [*hm-YHWWN-tn*[1], → **būdan;** *hmbwtn*[1]] ترکیب شدن، یکی شدن

~išn(īh): اتحاد، ترکیب

hambun [*hmbwn*[1]] اصلاً، هیچ (با ادات نفی)

hambūsīdan, hambūs- [*hnbws-ytn*[1]- | N *anbūsīdan*] انبوسیدن، آبستن شدن

~išn: آبستنی

ham-dādestān [*hm-DYNA, -d'tst'n*[1] | N *ham-dāstān*] همداستان، موافق

hamdam [*hmdm* | N ~] همدم، مونس

ham-dēsag [*hmdysk*[1]] همدیس، هم شکل

hamē [*hm'y* | M *hmyw*, N ~] همیشه

~ka: هر زمان (که)

ham-ēdōn [*hm'ytwn*[1] | N *hamēdūn*] همیدون، هم‌چنین

hamē|īg [*hm'yyk*[1] | M *hmywyg*] جاوید

~īhā [*-yh'*] جاویدان

hamēmāl [*hmym'l* | = J] حریف، معارض

~īh: مخالفت

hamēnīdan, hamēn- [*hmyn-ytn*[1]] یکی کردن، ترکیب کردن

hamē-rawišnīh, hamē-ud-hamē-rawišnīh [(*hm'y W*) *hm'y lwbšnyh*] ابدی

hamēst [hmyst[1]] کسی که کارهای خوب و بدش برابر است

~(ag) ān [-(k)'n[1]] اعراف، طبقه میان بهشت و دوزخ

hamēstār, ~īh [*hmyst'l, -yh*] = **hamēmāl, ~īh.**

hamēšag [*hmyšk*[1] | M *hmyšg*, N ~*a*] همیشه

~īh: همیشگی

~-sōz همیشه‌سوز

hamē-wahār [*hm'y wh'l* | N *hamēša-bahār*] گل همیشه بهار

ham-ēwēnag [*hm'dwynk*[1]] همانند، یک جور

ham-gōhr [*hmgwhl* | M *hmgwhr*] هم گوهر، هم ذات

ham-gōnag [*hmgwnk*[1] | M *hmgwng*] همانگونه، چنین

P hămharz [*h(')mhlc* | P *h'mhyrz*] همراه، ملازم

hāmīn [*h'myn*[1] | = M] تابستان

~īg [*-yk*[1]] تابستانی

hămist [*KHDE,* → **hammis;** *h'mst*[1]] همه

ham-kār [*hmk'l* | N ~] همکار

~īh: همکاری

hāmkišwar [*h'mkyšwl* | M *-wr*] عالم

hammis [*KHDE* < A *k-ḥdh*], **az . . . ~ :** همراه... با

hammōxtan, hammōz- [*ALPWN-tn*[1] < A √ *'lp; hmwhtn*[1], *hmwc-,hmwz-* | M *hmwxtn*, N *āmōxtan, āmōz-*] آموختن؛ یاد گرفتن

~išn: آموزش، یادگیری
hammōxtār [*hmwhtʾl*] آموختار، یادگیرنده
~īh: یادگیری
hammōz-, ~išn, → **hammōxtan.**
~gār [*hmwckʾl* | N *āmōzgār*] آموزگار
ham-nibardīh [*hmnpltyh*] نبرد، هم‌نبردی
hamōg [*hmwg*] برابر، شبیه
hāmōn [*hʾmwn*[1] | N *hāmūn*] هامون، زمین هموار
hāmōyēn [*hʾmwdyn*[1]] همه
ham-pursag [*hmpwrsk*[1]] مشاور، همپرس (= طرف گفتگو)
~īh: مشاوره
ham-|-rānīh [*hmlʾnyh*] جنگ، نبرد
~-sāmān [*-sʾmʾn*[1]] مجاور
~-sardag [*-sltk*[1]] همنوع، شبیه
~-sāyag [*-sʾdk*[1] | N *hamsāya*] همسایه
~-tāg [*-tʾk*[1] | N *hamtā*] همتا، قرین
~-tan [*-tn*[1]] هم‌تن، هم‌قامت
~-tōhmag [*-twhmk*[1]] هم‌تخمه، خویشاوند
hamwar [*hmwl* | N *hamwār*] هموار، مسطح
hǎmwār(ag) [*h(ʾ)mwʾl, -k*[1] | N *hamwāra*] همواره
ham-zamān [*hm ODNA* | N ~] همزمان، فوراً
handām [*hndʾm* | = P, N *andām*] اندام، عضو
handarz [*hndlc* | M ʾndrz, N *andarz*] اندرز، حکم، وصیت
handarzēnīdan, handarzēn- [*hndlcyn-ytn*[1]] اندرز دادن
handāxtan, handāz- [*hndʾhtn*[1], *hndʾc-* | M *hndʾc-*, N *an~*] طرح ریختن، تخصیص دادن، تخمین زدن، داوری کردن
~išn: داوری
handāxtār [*hndʾhtʾl*] طراح
handāz-, ~išn, → **handāxtan.**
~ag [*hndʾck*[1] | N *andāza*]; **~ handāzag ī** اندازه، روش؛ مانندِ
handēmān [*hndymʾn*[1] | = M] پیش، درحضور

~īh: بار، حضور
handēmāngar [*hndymʾnkl*] رئیس تشریفات، معرفی کننده (به حضور)
~īh: معرفی
handēšīdan, handēš- [*hndyš-ytn*[1] | M *hndyš-*, N *an~*] اندیشیدن، فکر کردن، تصور کردن
~išn: اندیشه، فکر
handēšīdār [*hndyštyʾl*] اندیشنده
handōxtan, handōz- [*hndwhtn*[1], *hndwc-* | N *an~*] اندوختن، کسب‌کردن، گردکردن
~išn(īh): کسب، تحصیل
handraxtag [*hndlʾhtk*[1] | P ʾ*ndrxt*] ستمدیده
~īh: ستم، رنج
handūdan, *handāy- [*hndwtn*[1] | (M ʾ*nwd*), N *an~*] اندودن، روغن مالی کردن، مالیدن
hangad [*hngt*[1] | P ʾ*ngd*] توانگر، دارا
~īh: دارایی، ثروت
hangām [*hngʾm* | N ~] زمان، هنگام
~īg [*-yk*[1]] بهنگام
hangārag [*hngʾlk*[1] | N *angāra*] شماره، حساب
hangārdan, hangār- [*hngʾl-tn*[1] | M *hngʾr-*, N *an~*] حساب کردن، تصور کردن
~išn: رسیدگی، توجه، ملاحظه
hangēxtan, hangēz- [*hngyhtn*[1], *hngyc-* | (M *hgjyn-*), N *an~*] انگیختن، تحریک کردن، تهییج کردن
~išn: انگیزش
hangirdēnīdan, hangirdēn- [*hngltyn-ytn*[1]] خلاصه کردن، کامل کردن
hangirdīg [*hngltyk*[1]] بی‌نقص، کامل؛ خلاصه
~īh: تکمیل، خلاصه
hangōšīdag [*hngwšytk*[1] | M ʾ*ngwšydg*] راه، روش، همانندی
~ī: مانندِ
hangrāyīdan [*hnglʾdytn*[1]] سوگواری کردن
hangrūdag [*hnglwtk*[1]] سوگواری
han̆j-, → **hixtan.**

hanǰaftan [*hncptn*[1] | P *hnjft*, (M *hnzpt*)] انجام شدن
hanǰāftan, hanǰām- [*hnc'ptn*[1], *hnc'm-* | P *hnj'ft, hnj'm-*, (M *hnz'pt*, N *anǰāmīdan*)] اجرا کردن، انجام دادن، کامل کردن
hanǰām [*hnc'm* | N *anǰām*] عاقبت، انجام، برآمد، نتیجه
hanǰaman [*hncmn*[1] | (P *'njmn*, M *hnzmn*), N *anǰuman*] اجتماع، انجمن، گردهم‌آیی، مجمع
~īg [*-yk*[1]] عضو برجسته انجمن، سخنران، خطیب
hanǰīdan [*hnc-ytn*[1] | N ~]= **hixtan.**
hannām [*hn'm* | = M] = **handām.**
Harborz [*hlbwlc* | N *Alburz*] البرز، رشته‌کوهی که دور زمین را فراگرفته است
harg [*hlg* | cf. M *hr'g*, Ar. *xarǰ, xarāǰ*] خراج، مالیات؛ کار، کوشش
***harrōb-** [*hlwp-* | M *hrwb-*] جمع کردن، گردآوری کردن
~išn(īh): گردآوری، مجموعه
har(w) [*KRA* < A *kl'*; *hl* | M *hrw*, N *har*] هر، همه، هریک
harwīn [*hlwyn*[1] | M *hrwyn*] همه
harwisp [*hlwsp̄*[1] | M *hrwsp*] همه
~īn [*-yn*[1]] همه
harzag [*hlck*[1] | N *harza*] آزاد، رها
hās^a^r [*h'sl* = Av. *hā0ra-*] هاسر: مقیاس زمان (۱/۱۲ شبانروز)؛ مقیاس طول (فرسنگ، یا ۱/۴ فرسنگ، یک میل)
haspīn [*hspyn*[1] | = M] آسایش، استراحت
hast, ~īh [*AYT*[1], *-yh*] = [1]**ast, ~īh.**
hašāgird [*hš'klt*[1] | M *hš'gyrd*, N *šāgird*] دانش‌آموز، شاگرد
hašt [TWMNYA < A tmny'; *hšt*[1] | = M, N ~] هشت
~ād [*80* | N ~] هشتاد
~dah [*hštdh* | N ~, *hiždah*] هجده
[1]**hāwan** [*h'wn*[1] | N ~] هاون
[2]**hāwan** [*h'wn*[1] = Av. *hāwani-*] بامداد (یکی از پنج بخش شبانروز)
hāwand [*h'wnd* | M *h'w(y)nd*] شبیه، مانند
~īh: شباهت، همانندی
hāwišt [*h'wšt*[1]] دانش‌آموز، شاگرد

~īh: شاگردی
haxt [*h(')ht*[1]] ران، سرین، کفل
hāxtan, hāz- [*h'htn*[1], *h'c-*] ترغیب کردن، راهنمایی کردن، رهبری کردن، گرواندن
~išn: ارشاد، ترغیب
hazār [*ı,ooo, hc'l* | M *hz'r*, N ~] هزار
~ag [*-k*[1] | N *~a*] هزاره
hazzān [*'/hz'n*[1]] گور، استودان، جایی که استخوان مرده‌ها را در آن می‌ریزند
hēn [*hyn*[1] | M *hyyn*] لشگر
~īh: حمله، هجوم
hērbed [*hylpt*[1] | N *hērbud*] هیربد، آموزگار علوم دینی
~īh: هیربدی
hērbedestān [*hylptst'n*[1]] هیربدستان، مدرسه هیربدی
~īh: آموزش هیربدی، تحصیل علوم دینی
hērīg [*hylyk*[1] | N *h/xērī*] خیری، شب‌بو
hēzag [*hyck*[1] | (M *hyjg*), N *hēz*] دلو
hil-, ~išn, → **hištan.**
hindūg [*hndwk*[1] | M *hyndwg*, N *hindū*] هندی
~ān [*-'n*[1]] هندوستان
hištan, hil-, (P hirz-) [*ŠB̲KWN-tn*[1] < A √ *šbq; (hlc-)* | M *hyštn, hyl-*, (P *hyrz-*), N ~] ترک کردن، رها کردن، عفو کردن، قراردادن، گماردن
~išn: رهایی، عفو
hixr [*hyhl*] مدفوع، کثافت
h̲ixtan, hanǰ- [*hyhtn*[1], *hnc-* | P *hxt*] کشیدن (آب)
P hō [*hw*[1] | = P] آن، او
Hōm [*hwm* | N ~] هوم، گیاه مقدس
homānāg [*h(w)m'n'k*[1] | N *hamānā* J *xumānā*], ō . . . ~: مانند
~īh: همانندی
hōmāst [*hwm'st*[1]] هماست (دعاهای مختلف)
hōm|ēn, - īg [*hwmyn*[1], *-yk*[1]] هومی، منسوب به گیاه هوم
~ōmand [*-'wmnd*] هوم دار
Hordād [*hwrdt*[1] | M *hrwd'd*, N *Xurdād*] خرداد (= کمال): نام پنجمین امشاسپند و نگهبان آب؛ گاه‌نما: نام سومین ماه سال و ششمین روز ماه

hōšag [*hwšk*[1] | M *hwšg*, N *xōša*] خوشه، دسته؛ در نجوم: برج سنبله
hōšēnīdan, hōšēn- [*hwšyn-ytn*[1]] خشکاندن
hōšīdan, hōš- [*hwš-ytn*[1] | M *hwš-*, N *x~*] خشکیدن، خوشیدن
hōy(ag) [*hwy, -k*[1] | M *hwy*] (دست) چپ
Hrōm [*hhwm* | M *hrwm*, N *Rūm*] بیزانس، روم
~āyīg [*-'dyk*[1]] بیزانسی، رومی، یونانی
hu- [*hw-* | = M] خوب ـ، نیک ـ
~īh: خوب، خوبی
hu-bōy [*hwbwd*] خوشبو، معطر
~īh: بوی خوش
hu-čašm [*hwcšm*] نیک چشم، نیکخواه
~īh: نیکخواهی
hu-čihr [*hwcyhl* | M *hwcyhr*, (N *xūčīr*)] نیکو، هجیر، زیبا
hudā(ha)g [*hwd'(h)k*[1] = Av. *hudāh-*] خوب، نیکوکار
~īh: نیکوکاری
hu-|-dast [*hwdst*[1]] تردست، ماهر
~-dēn [–dyn[1]] دارای دین خوب (مزدیسنی)
~-dōšag [*-dwšk*[1]] خوشایند
~-ēwāz [*-'yw'c*] خوش گفتار، دلجو
~-ēwāzīh: دلجویی
~-fraward [*-plwlt*[1]] آمرزیده، مرحوم
hūg [HZWLYA < A ḥzyr'; hwk[1] | M hwg, N xūg] خوک
hugar [*hwgl*] ساده؛ نیکوکار
hu-|-gōwišn [*hwgwbšn*[1]] خوش گفتار
~-gugār [*-gwk'l*] خوشگوار
hūkar(ag) [hwkl (k[1]) | N xūkara] خوکره
~-kunišn [*-kwnšn*[1]] خوش‌کردار
~-mānīh [*-m'nyh*] نیک‌اندیشی، نیکخواهی
humat [*hwmt*[1] = Av. *humata-*] اندیشه نیک
humāy [*hwm'y* | N *~*] همای، مرغ سعادت؛ عقاب

hu-menišn [*hwmynšn*[1]] نیک‌اندیش
hu-murwāg [*hwmwlw'k*[1]] مروای نیک
hunar [*hwnl* | M *hwnr*, N *~*] هنر، قابلیت، مهارت
hunarāwand [*hwnl'wnd* | M *hwnr'wynd*] ماهر، بافضیلت
~īh: مهارت، هنرمندی
hunarōmand [*hwnl'wmnd* | N *hunarmand*] = **hunarāwand.**
hunīdan [*hwnytn*[1]] بیرون کشیدن (شیره)، فشردن
huniyāg [*hwnyd'k*[1] | N *xunyā*] مطبوع، لذت‌بخش
~īh: سرگرمی، لذت، رضایت‌خاطر
huniyāgar [*hwnyd'kl* | N *xunyāgar*] خنیاگر، نوازنده، رامشگر
hu-niyōxš [*hwnydwhš*] باتوجه
hunsand [*hwnsnd* | = P, (N *xursand*)] خرسند، خشنود
~īh: خرسندی، خشنودی
hunušak [*hwnšk*[1] = Av. *hunuš*] فرزند (اهریمن)
hunušakēnīdan [*hwnškynytn*[1]] زادن (اهریمنی)
hu-pādixšā(y) [*hwp'thš'(d)*] پادشاه خوب
~īh: پادشاهی خوب
hu-passandagīh [*hwpsndkyh*] رضایت
hur [*ŠKL* < A *škr'; hwl*] مشروب الکلی،* قومیس یا قومیز
(شیر ترش مادیان است که به عنوان مسکر مصرف می‌شده است)
huram [*hwlm* | N *xurram* !] خرم
~īh: خرمی
hurām [*hwl'm*] شاد
hu-|-ramag [*hwlmk*[1]] خوب رمه، دارای رمه خوب
~-rust [*-hwst*[1]] خوب رسته
~-sāzagīh [*-s'zkyh*] سازگاری
~-spās [*-sp's*] سپاسگزار
husraw [*hwslwb*[1] | (M *hwsrwg*), N *xusraw*] خوش‌آوازه، نیکنام
~īh: آوازه، نیکنامی
hušk [*hwšk*[1] | = M, N *xušk*] خشک
~-kūn [*-ŠTE*] عقیم

hu-škōh [*hwškwh*] — باشکوه، باوقار
~īh: — وقار
hušnūd(ag) [*hwšnwt(k)*[1] | M *hwšnwd*, N *xušnūd*] — خرسند، خشنود
~īh: — خرسندی، خشنودی
hu-tuxš [*hwtwhš*] — هنرمند
huwaršt [*hwwlšt*[1] = Av. *hwaršta-*] — پرهیزگاری، کردار نیک
hu-xēm [*hwhym*] — خوش خو، خوش خیم
~īh: — خوش‌خیمی، خوی خوش
hūxt [*hwht*[1] = Av. *hūxta-*] — گفتار نیک
***huzārag** [hwc'lk | N xuǰāra] — کم، اندک، خرد

I

ī [*Y, ZY-* < A *zy* | M *'y(g)*, N *i*] — ضمیر موصولی: که، کدام؛ ادات ربط (کسرهٔ اضافه)
-īdan [*-ytn*[1] | M *-ydn*, N ~] — ـ یدن (پسوند سازندهٔ مصدر ثانوی)
-īg [*-yk*[1] | M *-yg*, N *-ī*] — ـ ی (پسوند سازندهٔ صفت نسبی)
-īh [*-yh* | M *-yh, -yy*, N *-ī*] — ـ ی (پسوند سازندهٔ اسم معنی)
-īhā [*-yh'* | = M, N *-hā*] — ـ ها (پسوند سازندهٔ قید که بعدها به عنوانِ نشانه جمع به کار رفته است)
-īh-istan [*-yh-stn*[1] | M *-yh-ystn*] — ـ ایهستن (پسوند سازندهٔ فعل مجهول و مشتق)
im [*LZNE* < A *l-znh; 'm* | M *'ym*, N ~] — این
~čim rāy: — بدین سبب
~rōz: — امروز
-(i)m [*-m* | = M, N *-am*] — مرا، مال من (ضمیر متصل اول شخص)
-istan [*-stn*[1] | M *-ystn*, N ~] → **-īh-istan.** — ـ استن (پسوند سازندهٔ مصدر ثانوی)
-(i)š [*-š* | = M, N *-aš*] — او را، مال او، آن را، مال آن (ضمیر متصل سوم شخص مفرد)
-išn [*-šn*[1] | M *-yšn*, N *-iš*] — ـ ش (پسوند سازندهٔ ۱ ـ اسم مصدر ۲ ـ به آخر بن مضارع افزوده می‌شود و معنی لزوم و بایستن را می‌رساند)
-(i)t [*-t* | = M, N *-at*] — تو را، مال تو (ضمیر متصل دوم شخص مفرد)
-iz [*-(y)c* | M *-yc, -yz*] — هم، نیز (از ادات متصل قیدی)

-īzag [*-yck*[1] | M *-yzg*, N *-īza*] — ـ ایزه (پسوند تصغیر)

J̌

ǰād [*y'tt*[1]] — بهر، پاره
[1]**ǰadag** [*ytk*[1] | M *jdg*] — فال، بخت
[2]**ǰadag** [*ytk*[1]] — خاصیت، عرض
ǰādag [*y'tk*[1] | M *ǰ'dg*] — بهر، پاره؛ سبب، مورد
ǰādag-gō(w) [*y'tkgwb*[1]] — وکیل، شفیع
~īh: — شفاعت
ǰadag-wihīrīh [*ytkwhylyh*] — تغییر، دگرگونی
ǰadārīh [*yt'lyh*] — نگاهداری
***ǰadišn** [*ytšn*[1]] — خاصیت، عرض
~īg [*-yk*[1]] — عرضی، غیراصلی
ǰādūg [*y'twk*[1] | M *j'dwg*, N *ǰādū*] — جادو، جادوگر
~īh: — جادوگری، جادویی
***ǰaγ** [*y'h* | N ~] — جغ (درخت)
ǰagar [*ykl* | N *ǰigar*] — جگر
ǰah-, → **ǰastan.**
ǰahišn [*yhyšn*[1] | J *jhyšn-*] — اقبال، شانس، فال
ǰahišn-ayār [*yhyšn hdyb'l* | N *ǰhšy'r*] — خوشبخت؛ جهشیار (نام شخص)
~īh: — خوشبختی
ǰahūd [*yhwt*[1] | N *ǰuhūd*] — جهود
[1]**ǰām** [*y'm* | N ~] — جام، شیشه
[2]**ǰām** [*MANE* < A *m'n-h; y'm* | M *j'm*, N ~] — جام، پیاله
[1]**ǰāmag** [*y'mk*[1] | N *ǰāma*] = [2]**ǰām.**
[2]**ǰāmag** [*y'mk*[1] | M *j'mg*, N *ǰāma*] — جامه، لباس
ǰang [*yng* | M *jnng*, N ~] — جنگ، پیکار، رزم
ǰār [*y'wl* | M *j'r*] — هنگام، زمان
ǰastan, ǰah- [*ystn*[1], *yh-*] — جستن، روی دادن پدیدار شدن

~išn, → ǰahišn.

ǰašn [*yšn*[1] | N ~] جشن، عید

ǰaw [*Šs* < A *š'rt'* | N ~] جو

ǰāwēd [*y'wyt*[1] | (P *y'wyd*), N ~] جاوید

ǰāwēdān [*LOLMN* < A *l-'lmn; y'wyt'n*[1] | (P *y'wyd'n*, M *j'yd'n*), N ~] جاویدان، همیشه

~ag [*-k*[1] | (P *-g*), N ~a] جاودانه، ابدی

ǰawēn [*Šsyn*[1] | N *ǰawīn*] جوین

ǰeh [*yh, yyh* = Av. *ǰahī-*] جه (سر دیو مؤنث)

ǰīw [*cyw*[1], *yyw*[1] = Av. *ǰīwya-* شیر (تقدیس شده)

***ǰomā** [*ywm'y*] هر دو؛ همراه با

ǰōrdā [*ywlt'y, -'k* | (P *yw'rd'w*), J **jwrd'r*] دانه، غله

ǰō(y) [*ywd, ywb*[1] | N ~] جوی، نهر

ǰōy-, ~išn, → ǰūdan.

ǰud [*ywdt*[1] | M *jwd*] جدا، متفاوت؛ ضد

~az [N *ǰuz*] جز، جدا از

ǰudāg [*ywdt'k*[1] | N *ǰudā*] جدا، متفاوت

~īh: جدایی؛ تفاوت

ǰūdan, ǰōy- [*ywtn*[1], *ywd-* | M *jwwdn, (jwy-)*, (N *jawīdan*)] جویدن؛ بلعیدن (اهریمنی)

~išn: عمل جویدن (اهریمنی)

ǰud-|-bēš [*ywdt byš*] بی‌گزند، پادزهر

~-dādestān [*-DYNA*] مخالف، ناموافق، ناسازگار

~-dēw [*-ŠDYA*] ضد دیو

~-nāy [*-n'd*] واحد طول (شش پا)

ǰud-ristag [*ywdt lystk*[1]] بی‌دین، مشرک

~īh: بی‌دینی

ǰuγ [*ywg* | N ~] یوغ

ǰumbāgīh [*ywmb'kyh*] جنبش

ǰumbēnīdan, ǰumbēn- [*ywmbyn-ytn*[1]] جنباندن

ǰumbīdan, ǰumb- [*ywmb-ytn*[1]] جنبیدن

~išn: جنبش، حرکت

ǰumbīhistan, ǰumbīh- [*ywmbyh-stn*[1]] جنبانیده شدن

ǰuttar [*ywdtl* | M *jwtr*] متفاوت، غیر از

~īh: متضاد، مخالف

ǰuwān [*ywb'n*[1] | (P *yw'n*), N *ǰawān*] جوان، یک جوان (جوانی)

~īh: جوانی

ǰuxt [*ywht*[1] | (P *ywxt*), N *ǰuft*[1]] جفت، دوتا

K

ka [*AMT* < A *'mty* | M *k'*, N *ki*] کی (= چه وقت)؛ اگر، چون

kabāh [*kp'h* | Ar. *qabā*] قبا، جامه

kabārag [*kp'lk*[1] | N ~*a*] کباره (سبدی که از چوب و حصیر بافند)، آوند، ظرف

kābēn [*k'pyn*[1] | N *kābīn*] کابین، مهریه

kabīg [*kpyk*[1] | N *kab/pī*] کپی، میمون

kabīz [*kpyc* | (N *kawīž*)] کویز (مقیاس غلات، ۱/۱۰ جریب)

kabk [*kpk*[1] | N ~] کبک

~-anǰīr [*-'ncyl* | N ~] کبکنجیر (نوعی دراج)

kabōd [*kpwt*[1] | N ~] کبود؛ کبوتر

kabōtar [*kpwtl* | M *kbwtr*, N ~] کبوتر

kāč [*k'c* | N *kāš(ki)*], **~ka:** کاش؛ کاشکی

kādag [*k'tk*[1]] سرگرمی، شوخی

kadag [*ktk*[1] | M *kdg*, N *kada*] کده، خانه

~-bānūg [*-b'nwk*[1] | N *kadbānū*] کدبانو

~īg [*-yk*[1]] اهلی؛ بنده، خدمتکار

~-xwadāy [*-hwr'y* | P *qdyxwd'y*, N *kadxudā*] کدخدا

kadām [*kt'm* | M *kd'm*, N *kudām*] کدام، چه

~-iz-ē(w) [*-c-HD*] هرکدام

kadār [*kt'l*] کدام، که

~-iz-ē(w) [*-c-HD*] هرکه

kaf [*kp* | N ~] کف، گل و لای
kaf-, → **kaftan.**
kafč [*kpc* | N ~] کفگیر، ملاقه
~ag [*-k*[1] | N *~a*] قاشق
kafš, ~ag [*kpš, -k*[1] | N *kafš*] کفش
~gar [*-kl* | N ~] کفشگر، کفاش
kaftan, kaf- [*kp-tn*[1] | P *kft, kf-*] افتادن
kāh [*TBNA* < A *tbn*[2] | N ~] کاه، علف خشک
kāh-, ~išn, → **kāstan.**
kahas [*kts* | M *khs*] کاریز، قنات
kāhēnīdan, kāhēn- [*k*[2]*hyn-ytn*[1]] کاهش دادن، کم کردن
kāhīdan [*k*[2]*hytn*[1] | N ~] = **kāstan.**
kahist [*ksst*[1]] کمترین
kah-rubāy [*khlp*[2]*d* | N *~rubā*] کهربا
kahwan [*khwbn*[1] | M *qhwn,* N *kuhan*] کهن
kākom [*k*[2]*kwm* | N ~] قاقم
~ī spēd: قاقم سفید
kālbod [*k*[2]*lpwt*[1] | (M *k*[2]*lbyd*), N ~] کالبد، قالب، تن
~ōmand [*-*[2]*wmnd*] جسمانی
kam [*km* | M *kmb,* N ~] اندک، کم، خرد ← kem
kām [*k*[2]*m* | = M, N ~] کام، آرزو، هدف
kām-, → **kāmistan.**
[1]**kāmag** [*k*[2]*mk*[1] | N *kāma*] کامه (انواع سوپ)
[2]**kāmag** [*k*[2]*mk*[1] | N *kāma*] = **kām.**
~-hanǰām [*-hnc*[2]*m*] کامکار، موفق
~-hanǰāmīh: کامکاری، موفقیت
~ōmand [*-*[2]*wmnd*] مشتاق، مایل
~-widār [*-wt*[2]*l* | N *kām-guδār*] کامروا، خودکامه
~-xwadāy [*-hwt*[2]*y*] خودکامه، مستبد
kamāl [*km*[2]*l* | (M *km*[2]*r*)] سر (اهریمنی)
~īg [*-yk*[1]] سر، رئیس (اهریمنی)

kamān [*km*[2]*n*[1] | = M, N ~] کمان
~dār [*-d*[2]*l* | N ~] کماندار
kamar [*kml* | N ~] کمر؛ بند، کمربند
~-band [*-bnd* | N ~] کمربند
kāmgār [*k*[2]*mk*[2]*l* | P *k*[2]*mg*[2]*r,* N ~] کامگار، مستبد
kamist [*kmyst*[1]] کمترین
~īh: pad ~īh, حداقل
kāmistan, kām- [*YCBEN-stn*[1] < A *yṣbh,* √ *ṣbh; k*[2]*m-(y)stn*[1] | M *k*[2]*m-yst*] آرزوکردن، خواستن
kām|-rawāg [*k*[2]*m lwb*[2]*k*[1] | N *~rawā*] کامروا
~-zī(w)išn [*-zywšn*[1]] آزاد، خودکامه
kam-zōr [*kmzwl* | N ~] کم‌زور
~īh: کم‌زوری
kan-, → **kandan.**
kanār [*kn*[2]*l* | N ~] کنار، لبه؛ آغوش
~ag [*-k*[1] | M *kn*[2]*rg,* N *~a*] کناره، مرز، سامان
~agōmand [*-k*[2]*wmnd* | M *-gwmnd*] کناره‌مند، محدود
kandan, kan- [*HPLWN-tn*[1] < A √ *ḥpr; kn-dn*[1]*, -tn*[1] | M *knd,* N ~] کندن؛ ویران‌کردن، نابودکردن
kanīg [*knyk*[1] | M *knyg*] کنیز، دوشیزه
kanīzag [*knyck*[1] | M *knycg,* N *kanīz(ak)*] = **kanīg.**
kantigr [*kntgl*] کنتیر، تیردان
kāpūr [*k*[2]*pwl* | Ar. *kāfūr*] کافور
kar-, → **kardan.**
[1]**kār** [*k*[2]*l* | M *k*[2]*r,* N ~] کار، امر، عمل
~framūdan: کار فرمودن، مورد استفاده قرار دادن
[2]**kār** [*k*[2]*l*], *pl.* **~ān:** عموم
[3]**kār** [*k*[2]*l*] کرّه
kār-, → **kištan.**
karafs [*klps* | N ~] کرفس
kār-āgāh [*k*[2]*l*[2]*ks* | N ~] کارآزموده، با تجربه

~īh: تجربه، مهارت
karak [*krk*[1] | N ~] کرک، بلدرچین
karān [*kl'n*[1] | P *kr'n*, N ~] کران، کنار، سامان، پایان
kārawān [*k'lw'n*[1] | P *k'rw'n*, N *kārwān*] کاروان، ستون نظامی
~īg [*-yk*[1] | N *~ī*] کاروانی، مسافر
karāwuš [kl'wš | N ~] چرخشت
karb [*klp*] کرپ (روحانی دشمن زردشت)
karbāš [*klb'š* | N *karbaš*, ...] کرباش، چلپاسه
karbūg [*klpwk*[1], *klbwk*[1]] مارمولک
kard [*krt*[1] | M *kyrd*, N ~] کرده، عمل؛ امر، چیز
kārd [*SKYNA* < A *skyn'*; *k'lt*[1] | N ~] کارد
[1]**kardag** [*kltk*[1]] پاره، فصل، قسمت
[2]**kardag** [*krtk*[1], *kltk*[1] | N *karda*] کرده، عمل
kārdāg [*k'ld'k*[1]] سرگردان، مسافر، مهاجر
kardagān [*krt-*, *kltk'n*[1] | M *kyrdg'n*] عمل، خدمت (ایزدان)
kardagār [*krtk'l* | M *kyrdg'r*, N ~] توانا
kardan, kun-, (P kar-) [*OBYDWN-tn*[1] < A √ *'bd*; *krtn*[1], *kwn-*, *(kl-)* | M *kyrdn*, *kwn-*, (P *kr-*), N] کردن، عمل کردن، اجرا کردن، ساختن
~išn, → kunišn.
kardār [*krt-*, *klt'l* | N ~] کاری، فعال؛ کارگر، انجام‌دهنده
~īh: فعالیت
kard-espās [*krtsp'š*] خدمتکار، ملازم
kārezār [*k'lyz'l* | M *k'ryz'r*, N *kārzār*] (میدان) کارزار
kār-framān [*k'lplm'n*[1] | M *k'rprm'n*, Ar. *qahramān*] کارفرما، سرکارگر
karg [*klg* | N ~] کرگدن
kargās [*klk's* | N *kargas*] کرکس
kārīg [*k'lyk*[1] | N *kārī*] کاری؛ جنگجو
~īh: فعالیت
kark [*klk*[1] | N ~] کرک (= مرغ خانگی)، ماکیان
karkēhan [*klkylin*[1]] کرکهن (= سنگ یمانی)، نوعی کوارتز
karm [*klm* | P *krm*] عمل

karmīr [*klmyr*] قرمز، لاکی
kār-nāmag [*k'ln'mk*[1]] کارنامه، تاریخچه
karr [*kl* | M *qr*, N ~] کر
***karzang** [*klcng* | M *kyrzng*, (N *xarčang*)] خرچنگ؛ در نجوم: برج سرطان
kas [*AYŠ* < A *'yš* | M *ks*, N ~] کس، شخص
~-iz [*-c*] کسی، (با ادات نفی) هیچ‌کس
kāskēn [*k'skyn*[1]] سنگ لاجورد
~(ag) murw [*-k*[1] | N *kāskīna*] کاسکینه / کاسانه (= سبزک)، * کلاغ زاغی
~ēn [*-yn*[1]] آبی متمایل به سبز؛ لاجوردی
kāstan, kāh- [*k'stn*[1], *k'h-* | N ~] کاستن، کاهش دادن، کم کردن
~išn: کاهش، نقصان
kastār [*kst'l*] خطاکار، ویرانگر
~īh: خطاکاری، ویران‌سازی
kāstār [*k'st'l*] کاهش دهنده
kaš [*kš* | N ~] بغل
kašawag [*kšwk*[1] | N *kašaw*] کشف، لاک پشت
kašk [*kšk*[1] | N ~] کشک
kaštīg [*kštyk*[1] | N *kaštī*] کشتی، قایق
* **kawādak** [*kw'tk*[1]]; → **kōdak** جوان؛ طفل
[1]**kay** [*AYMT* < A *'ymt* | N ~] کی، چه وقت
[2]**kay** [*kd* | N ~] کی (لقب پادشاهانی که از پشت گشتاسب کیانی به پادشاهی رسیدند)؛ کیانیان
~ak [*-k*[1]] کیک (روحانی دشمن زردشت)
kayk [*kdyk*[1] | N ~] کیک (حشره)
kē [*MNW* < A *mn-w* | M *ky*, N *kī*] که (= چه کسی)، کدام
P keč [*kyc* | = P] کس، شخص
kēd [*kyt*[1] | P *qydyg*] فالگیر، جادوگر
~īgīh [*-ykyh*] فالگیری، پیشگویی
keh [*ks* | M *kyh*, N ~] که (تر)، کم (تر)، جوان (تر)
~tar [*-tl* | N ~] = **keh.**
kem [*kym*]; → **kam** کمتر، خردتر

kēn [*kyn*[1] | = M, N *kīn(a)*] کینه، بدخواهی، انتقام
~īg [*-yk*[1]] کینه‌جو، کینه‌ورز
kennār [*kn'l*] بربط، چنگ
~-srāy [*-sl'd*] چنگ‌نواز
kēnwar [*kynwl* | (M *kynw'r*), N *kīnawar*] کینه‌ور، کینه جو
~īh: کینه‌جویی
kēr [*kyl* | N ~] کیر
kēsar [*kysl*] قیصر
kēš [*kyš* | = M, N ~] عقیده‌دینی، کیش (در مورد غیرزردشتیان)
~-dār [*-d'l*] غیرزردشتی، فرقه‌گرا
kešīdan, keš- [*k(y)š-ytn*[1] | (M *krš-*), N *kašīdan*] کشیدن، درآوردن
Kēwān [*kyw'n*[1] | Ar. *kaywān*] درنجوم: کیوان
kēwūd [*kypwt*[1] | M *k'ywd*] جعبه، صندوق
kilēl [*klyl* | (N *kilīd*)] کلید
kirb [*klp* | M *kyrb*] تن، قالب
kirbag [*krpk*[1] | M *kyrbg*, N *kirfa*] کرفه، عمل نیک، ثواب
~īg [*-yk*[1]] پارسا، بافضیلت
kirbakkar [*krpkk̲l* | M *kyrbkr*] کرفه‌گر، نیکوکار
~īh: نیکوکاری
kirīh- [*OBYDWNyh-*, → **kardan,** *klyh-* | M *kyryh-*] کرده شدن، ساخته شدن
kirm [*klm* | M *krm*, N ~] کرم، مار
kirrēnīdan, kirrēn- [*klyn-ytn*[1]] ساختن؛ آفریدن (اهریمنی)
kirrōg [*k(y)lwk*[1] | M *qrwg*] هنرمند، صنعتگر؛ ماهر، متخصص
~īh: هنر، صنعت، فن، تخصص
kiš [*k(y)š* | M *kš*, N ~] خط، شیار
kišnīz [*kšnyc*] = **gišnīz.**
kištan, kār- [*ZLYTWN-tn*[1] < A √ *zr'*; *kyštn*[1], *k'l-* | M *kyšt*, *k'r-*, N ~] کشتن؛ شخم زدن، افشاندن
kištār [*ZLYTWNt'l*] کشت
kišw, ~ān [*kyšw*[1], *-'n*[1] | P *kyšf'n*] کشت
~(ān)zār [*-c'l* | (N *kištzār*)] کشتزار

kišwar [*kyšwl* | M *kyšwr*, N ~] کشور، اقلیم، سرزمین، قاره
kišwzār, → **kišwānzār.**
kōb-, → **kōftan.**
kōdak [*kwtk*[1] | M *qwdk*, N ~] جوان، کوچک؛ کودک
kōf [*kwp* | = M, N *kōh*] کوه، تپه؛ کوهان
~ag [*-k*[1] | N *kōha*] کوهه، زین
~īg [*-yk*[1] | N *kōhī*] کوهی، وحشی
kōftan, kōb- [*kwp-tn*[1] | N ~] کوفتن، زدن، خرد کردن
kōr [*kwl* | M *kwr*, N ~] کور
~-dil [*-dyl* | M *-dyl*, N ~] کوردل، اصلاح ناپذیر
kōstan [*kwstn*[1] | = M, N ~] کوفتن، زدن
kōš-, → **kōxš-.**
kōšk [*kwšk*[1] | N ~] کوشک، کاخ، خیمه
kō(x)šīdan, kō(x)š- [*kw(h)š-ytn*[1] | M *kwš-ydn*, N *kōšīdan*] کوشیدن، سعی کردن، ستیزکردن
~išn: کوشش، ستیز
~išnīg: کوشا
kōy [*kwd* | N ~] کوی، کوچه
kū [*AYK* < A *'yk* | M *kw*, N *kū*, *ki*] که؛ کجا؛ تا به
~gyāg [N *kujā*] کجا
~tā: به طوریکه
kūč(ak) [*kwc(k*[1]*)* | N *kūčak*] کوچک
kūk [*kwk*[1]] کوچک، کوتاه
kulāčag [*kwl'ck*[1] | N *kulīča*] کلوچه
kulāf [*kwl'p̄* | N *kulāh*] کلاه، سرپوش
~ak [*-k*[1]] | N *~hak*] کلاهک؛ غلاف
kulang [*klng* | N ~] کلنگ
kullag [*kwlk*[1]] ملخ
kumīg [*kwmyk*[1]] معده
kun-, ~išn, → **kardan, kunišn.**
kūn [*ŠTE* < A **št-h*; *kwn*[1] | N ~] کون، مقعد، نشیمنگاه

kundāg [*knd²k¹* | M *qnd²-*, N *kundā*] فالگیر، جادوگر
~īh: جادو، نجوم
kundur [*kwndl* | N ~] کندر
kunišn [*kwnšn¹* | M *kwnyšn*] کنش، عمل
~gar [*-kl* | M *-gr*] کننده، انجام دهنده
kunǰid [*ŠMg* < A *šmišm²; kwnc(y)t¹* | N ~] کنجد
kūn-marz [*kwnmlc*] لواط؛ لواطگر
kurkum [*kwlkwm*] زعفران
kurrag [*kwlk¹* | N ~*a*] کره اسب، کره‌الاغ
[1]**kust** [*kwst¹*] سمت، سوی، ناحیه
[2]**kust** [*kwst¹* | Ar. *quṣt*] قسط (گیاهی از تیرهٔ زنجبیلیها که ۱۵ گونه دارد)
kustag [*kwstk¹* | M *kwstg*] = [1]**kust.**
~bed [*-pt¹*] فرمانده ناحیه
kustīg [*kwstyk¹* | N ~*ī*] کستی، کمربند مقدس
kuštan, kuš- [*NKSWN-tn¹* < A √ *nks; kwš-tn¹* | M *kwšt, kwš-*, N ~] کشتن

L

lab [*lp* | M *lb*, N ~] لب
lābag [*l²pk* | (M *r²b*), P *l²b*, N *lāba*] لابه
lābakkar [*l²pkkl*] لابه‌کننده
~īh: لابه‌گری
laǰan [*lcn¹* | N ~] لجن، گل و لای
larzīdan, larz- [*llc- ytn¹* | P *lrz-*, N ~] لرزیدن، مرتعش شدن
laškar [*lškl* | N ~] لشکر
~īg [*-yk¹* | N ~*ī*] لشکری، سرباز
~īgīh: سربازی
lawzēnag [*lwcynk¹* | N ~*īna*] لوزینه (شیرینی که با آرد بادام و شکر تهیه می‌شود)
***lipī** [*lpyh*] یک درجه (از قوس)

M

mǎ [*AL* < A *²l* | M *m²*, N ma] نه
~agar [N *magar*] مگر؛ مبادا
mād [*AM* < A *²m-y*, → *mādar* | M *m²d*] مادر
[1]**mādag** [*NKB* < A *nqb; m²tk¹* | (M *m²yg*), N *māda*] ماده
~īh: مادگی
[2]**mādag** [*m²tk¹* | (M *m²yg*, N *māya*)] ماده، مایه
~īg [*-yk¹*] اساسی
~war [*-wl*] اساسی، مخصوص، مهم
madan [*mtn¹* | M *mdn*] آمدن
madār [*mt²l*] آینده، کسی که می‌آید
mādar [*AMYtl* < A *²m-y; m²tl* | M *m²dr*, N ~] مادر
[1]**mādayān** [*m²tgd²n¹* | M *m²dy²n*] کتاب
[2]**mādayān** [*m²tyd²n¹*] ماهیت، زمینه، هسته؛ اساسی، اصلی؛ صحنه شترنج
mādišt [*m²tyšt¹*] * ماده، سفیده یاخته (= پرتوپلاسم)
mādīyān [*m²tyg²n* | N ~] مادیان
maγ [*mγ* | N ~] مغ، گودال، سوراخ
magas [*mks* | P *mgs*, N ~] مگس
~ī angubēn: مگس انگبین (زنبور عسل)
magind [*mkn¹d* | M *mgyn(d)*] سپر، حایل
māh [*BYRH* < A *b-yrḥ; m²h* | = M, N ~] (کره) ماه؛ ماه: گاه‌نما: دوازدهمین روز ماه
māhīg [*m²hyk¹* | M *m²hyg*, N *māhī*] ماهی؛ در نجوم: حوت
māhīgān [*BYRH-, m²hyk²n¹* | M *m²hyg²n*, N *māhiyān*] ماه (ماه‌های سال)
mahist [*msst¹, mhst¹* | M *mhyst*, N ~] مهست، بزرگترین
makōg [*mkwk¹* | M *mkwg*, N *makō(k)*] مکوک، قایق
mālīdan [*m²lyn¹* | N ~] = **muštan.**
man [*L* < A *l-y* | M *mn*, N ~] من، مرا
mān [*m²n¹* | = M] مان، خانه، مسکن
[1]**mān-**, → **māndan.**

²mān- [*mʾn-* | = M] زندگی کردن، سکنا گزیدن
~išn: جا، مسکن
³mān- [*maʾn-* | = M, N ~] مانند بودن
mānag [*mʾnk¹* | P *mʾng*] ذهن، فکر
mānāg [*mʾnʾk¹* | M *mʾnʾg*, N *mānā*] مانا، مانند، شبیه
~īh: شباهت، همانندی
mānbān [*mʾnpʾn¹*] سگ نگهبان
mānbed [*mʾnpt¹*] صاحبخانه، آقای خانه
mānd [*mʾnd* | = M] خانه
māndag [*mʾndk¹* | M *mʾndg*, N ~*a*] مانده، خسته؛ بی‌حال؛ تقصیر، گناه
~īh: ماندگی، خستگی
māndan, ¹mān- [*KTLWN-tn¹* < A √ *ktr* | M *mʾnd*, N ~]; → **²·³mān** ماندن؛ باقی ماندن
mang [*mng*] منگ
mānīg [*mʾnyk¹*] عضو خانه، صاحبخانه
mānistan [*KTLWNstn¹*] = **māndan.**
māništ [*mʾnyšt¹*] مسکن، منزل
~ag [*-k¹*] مقیم، مستقر
māns r [*mʾnsl* = Av. *mąθra-*] مانسر (=کلام مقدس)، افسون
~-bar [*-bl*] موبد
~spand [*-spnd* = Av. *spənta-*]; → **māraspand** مانسرسپند (=کلام مقدس)
¹mar [*ml* | M *mr*, N ~] آمار، حساب، عدد؛ رتبه
²mar [*ml*] بدکار، تبهکار
mār [*mʾl* | N ~] مار
mār-, ~išn, → **mārdan.**
marag [*mlk¹*] عدد
mārāg [*mʾlʾk¹*] حساس، دریابنده
Māraspand [*mʾrspnd* | N ~] (= **māns^n^rspand**) مارسپند؛ گاه‌نما: نام بیست و نهمین روز ماه
***marčābuk** [*mlcʾʾpwk¹*] چابک، شجاع
~īh: چابکی، شجاعت

mard [*GBRA* < A *gbrʾ; mlt¹* | M *m(y)rd*, N ~] مرد
mārdan, mār- [*mʾl-tn¹*] درک کردن، ملتفت شدن، حس کردن
~išn: درک
~išnōmand [*-šnʾwmnd*] دریابنده
mardānag [*mltʾnk¹* | N ~*a*] مردانه، شجاع
~īh: مردانگی، شجاعت
mardōm [*ANŠWTA* < A *ʾnšwtʾ; mltwm* | M *mrdwhm*, N *mardum*] انسان، بشر، مردم
~īh: انسانیت، مردمی
mardōm-zādag [*mltwm zʾtk¹* | N *mardum-zād*] مردم‌زاده، بشر
~īh: مردمی
marg [*mlg* | M *mrg*, N ~] مرگ
~-arzān [*-ʾlcʾn¹*] مرگرزان، شایسته مرگ
~īh: = marg.
~ōmand [*-ʾwmnd*] فانی
mārīg [*mʾlyk¹* | M *mʾryg-*] افسون، کلام
marw [*mlw¹* | M *mrw*, N ~, *(mary)*] گیاه
marz [*mlc* | M *mrz*, N ~] مرز، سرحد؛ در نجوم: قرآن
marzangōš [*mlcngwš* | N ~] مرزنگوش
marzīdan, marz- [*mlc-ytn¹* | M *mrzyst*, *mrz-*] جفت‌گیری کردن
~išn(īh): جفت‌گیری، جماع
marz(o)bān [*mlcpʾn¹* | N ~] مرزبان، مرزدار
-masāy [*-msʾd*] ـ مسای، ـ اندازه گرفته شده (پسوند)
mast [*mst¹* | = M, N ~] مست، مدهوش
māst [*mʾst¹* | N ~] ماست
mastarg [*mstlg* | (M *mstgrg*)] جمجمه
mastōg [*mstwk¹*] مست، مدهوش
~īh: مستی، مدهوشی
māš [*mʾš* | N ~] ماش، بنشن
¹mašk [*mšk¹* | N ~] مشک
²mašk [*mšk¹* | N *maškō*] مشکو، سراپرده، چادر

~abarzēn [-'plzyn¹ | M mškbrzyn] سراپرده، شاهی
maškīzag [mškyck¹ | N ~a] مشکیزه، سفره
maxš [mhš] مگس
may [HS < A ḥmr' ?; mdy | M my, N ~] می
mayān [mdy'n¹ | M my'n, N miyān] میان؛ بین، وسط
~ag [-k¹ | N ~a] میانه، میانگین
mayānǰīg [mdy'ncyk¹ | N miyānǰī] میانجی، واسطه، داور
~īh: میانجیگری
mayg [KMCA < A qmṣ'; mdk¹ | N ~] ملخ
māyišn [m'dšn¹] جفت‌گیری
māzandar [m'z-, m'cndl] مازندر (دیو بزرگ)، غول
māzanīg [m'znyk¹] (دیو) مازنی
māzdēsn [m'zd(y)sn¹ | M m'zdys] مزدیسن، مزداپرست
~īh: مزدیسنی، مزداپرستی
mazg [mzg | (M mgj, N mayz)] مغز، نخاع
mazgit [mzgt¹ | N ~] مسجد
mēdyōzarm [mytywkzlm = Av. maiδyōi.zarəmaya-] بهار
mēγ [myγ | P myg, N ~] میغ، مه
meh [ms | M mhy, myh, N ~] مه (تر)، بزرگ (تر)
mēhan [myhn¹ | N ~] میهن
mehēnīdan, mehēn- [msyn-ytn¹] افزودن، بزرگ کردن
~išn: افزایش
mehmān [m(')hm'n¹ | P myhm'n, N ~] میهمان، ساکن؛ پذیرفتنی
~īh: میهمان‌نوازی؛ سکونت
mehtar [mstl, ms'tl (< P ms'dr) | N ~] مهتر، بالغ
~īh: مهتری
menīdan, men- [myn-ytn¹ | M mn-, N man-] فکر کردن، تصور کردن
~išn: خوی، منش، نیت
~išnīg: با ملاحظه، با فکر
mēnōg [mynwk | M mynwg, N mīnō] آسمانی، مینویی؛ مینو (= روح)
~īg [-yk¹] مینوی، روحانی

~(īg)īh: روح، روحانیت
mēnōg-wēn [mynwk HZYTWN] دارای بینش روحانی
~īh: بینش روحانی
mērag [mylk¹] مرد جوان، شوهر
mēš [HLLN < A rḥl ?; myš | = P, N ~] میش، گوسفند
mēšag [myšk¹] ادرار
mēš-sār [myšs'l | N ~] میش سار (آلت زینتی)
mēwag [mywk¹ | M myw, N mēwa] میوه
mēx [myh | P myx, N ~] میخ، قلاب
~ī gāh: میخ‌گاه؛ در نجوم: ستاره قطبی
¹·²mēz-, → ¹mēzišn, mistan.
mēzd [my(')zd | N mēz] غذا، نذر، قربانی
~bān [-p'n¹ | N ~] میزبان
¹mēzišn [mycšn¹] چشمک، چشم برهم زنی
mih [mt¹] دروغ، متضاد، مخالف
mihōxt [mytwht¹ = Av. miθaoxta-] دروغ
¹mihr [mtr¹ |M myhr, N~] مهر؛ خورشید: گاه‌نما: هفتمین‌ماه سال وشانزدهمین‌روزماه
²mihr [mtr¹, ...] ~ druxtan: پیمان، قرارداد؛ پیمان شکستن
³mihr [mtr¹, ...] مهر، دوستی
mihrbān [mtr¹p'n¹ | P myhrb'n, N ~] مهربان، یاور
mihr-drōz [mtr¹dlwc] = **mihrōdruǰ.**
mihrōdruǰ [mtr¹²w-, mtrwk-dlwc = Av. mi0rō.druǰim] پیمان‌شکن
~īh: پیمان‌شکنی
mihr-zan [mtr¹zn¹] = **mihrōdruǰ.**
miǰ(ag) [myc(k¹) | N muž(a)] مژه؛ پلک
miǰūg [myc-, myšwk¹ | N mižū] مشو، عدس
mīr-, → murdan.
mistan, ²mēz- [mstn¹, myc- | N mēzīdan] ادرار کردن
~išn(īh): ادرار، عمل ادرار
mizag [m(y)ck¹ | N maza] مزه
~dārīh [-d'lyh] چشایی (حس)

~ōmand [-'wmnd] مزه‌دار
mizd [m(y)zd | N muzd] مزد، پاداش، پرداخت
~war [-wbl | N -ūr] مزدور
mizīdan, miz– [myc– ytn¹ | N mazīdan] مکیدن
***miznē** [m(y)znydy] شبنم، میغ
mōg [mwk¹]
mowmard [mgw-mlt¹, -gGBRA | N muγ] مغ مرد
mōr [mwl | N ~] مور
mōrd [mwlt¹ | N ~] مورد (گیاه)
morwārīd [mwlw'lyt¹ | M mwrw'ryd, N ~] مروارید
***mowbed** [mgwpt¹ | N mōbad] موبد
mōy [mwd | M mwy N ~] موی
mōyag [mwdk¹ | N mōya] مویه
mōyēn [mwdyn¹] موبین
mōz [mwc | N ~] موز (میوه)
mōzag [mwck¹ | N mōza] موزه، کفش
***mūdag** [mwtk¹] خراب، تباه
muγ [DKRA < A dql' | N mux] مُخ، نخل
muhr [mwdl | M mwhr, N ~] مهر
~ag [mwhlk¹ | P mwhrg, N ~a] مهره، مهرهٔ نرد، دانهٔ تسبیح
***muhrišn** [mwtlšn¹] مدفوع
mulān [mwl'n¹] شکم (اهریمنی)
P murd [mwlt¹ | P mwrt !] مرگ
murdan, mīr- [YMYTWN-tn¹ < A ymwtwn, √ mwt; mwltn¹ | M mwrd, myr-, N ~] مردن
murdār [mwrt'l, mwld'l | N ~] مردار
murnǰēnīdan, murnǰēn- [mwlncyn-ytn¹] نابود کردن
murw [mwlw¹ | M mwrw, (N muγ)] مرغ، پرنده
murwāg [mwlw'k¹ | M mwrw', N murwā] مروا، فال
murwīzag [mwlwyck¹] مرغک، پرندهٔ کوچک
murw-nīš [mwlwnyš] پیش‌بین، فالگیر

¹must [mwst¹] ظلم، فشار
²must [mwst¹] = **mušt.**
³must [mwst¹] مُست، شِکوه
must|-abarmānd [mwst¹²plm'nd] مهاجم، تجاوزگر
~gar [-kl] سرکش، ظالم
mustōmand [mwst'wmnd | N mustmand] گله‌مند، ناشاد
¹mušk [mwšk¹ | N ~] مُشک
²mušk [mwšk¹ | (N mūš)] موش
mušt [mwšt¹ | N ~] مُشت
muštan, māl- [mwštn¹, m'l- | N ~] مالیدن، رُفتن

N

nab [np | N nawa] نوه
nabānazdišt [nb'nzdšt¹ = Av. nabānazdišta-] خویشاوند نزدیک
nāf [n'p | M n'p] خانواده
~ag [-k¹ | N nāf(a)] ناف
¹naft [npt¹ | = M, N ~] نفت؛ مرطوب، نمناک
²naft [npt¹] پشت، نسل
nahang [nsng] استان
***nakkīrā** [nkyl'y] ردکنند، منکر
~yīh: رد، انکار
nāl- [n'l- | P (n'r-), N ~] نالیدن، شِکوه کردن
nam [nm | N ~] نم
nām [ŠM < A šm; n'm | = M, N ~] نام، آوازه
namad [nmt¹ | N ~] نمد
nāmag [MGLTA < A mglt'; n'mk¹ | M n'mg, N nāma] نامه، کتاب
namak [nmk¹ | M nmyhk, N ~] نمک
namāz [OSGDE < A sgdh; nm'c | = M, N ~] تکریم، دعا، نماز
~burdan: نماز بردن، تعظیم کردن

nām-burdār [*n'm bwlt'l* | N ~] وارث، حافظ نام پدر
nāmčišt [*n'm-, ŠMcšt'*], **(pad)~:** بویژه، مخصوصاً
~īg [*-yk'*] مشهور، معروف
nāmīg [*n'myk'* | N *nāmī*] نامی، مشهور
~īh: شهرت
nān [*LHMA* < A *lḥm'; n'n'* | = M, N ~] نان، قُوت
nang [*nng* | N ~] شرم، حیا
nar [*ZKL* < A *zkr; nl* | M *nr*, N ~] نر، مردانه
nargis [*nlgs* | N ~] نرگس
nārīg [*n'(y)lyk'*] بانو، زن، همسر
narm [*nlm* | M *nrm*, N ~] نرم، فروتن، متواضع
nasā [*ns'y* | M *n(y)s'h*, N ~] جسد، مردار
nask [*nsk'* | N ~] نسک (هر یک از بخشهای اوستا)
nasrušt(īh) [*nslwšt', -yh*] پلیدی، فساد
nastaran [*nstln'* | N ~] نسترن، گل دشتی
nawad [*90* | N ~] نود
naxčīr [*nhcyl* | M *nhcyhr*, P *nxcyr*, N ~] نخجیر، شکار، سرگرمی
naxōd [*nhwt'* | N ~] نخود
P naxšag [*nhšk'* | P *nxšg*] خوب، ظریف
nāxun [*n'hwn'* | P nxwn, N nāxun] ناخن (انگشت)
naxust [*nhwst'* | M *nxwst*, N ~] نخست
nay [*KNYA* < A *qny'; n'd* | N ~] نی، نیشکر
nay-, → nīdan.
nāy [*n'd* | M *n'y*, N ~] نای، فلوت؛ دیرک، واحد طول (= ده پا)
~pazd-: دمیدن، نواختن (نی)
***nāydāg** [*n'ywt'k'*] گود، قابل کشتی رانی، گذر نکردنی
nayestān [*KNYAst'n'* | N ~] نیستان، نیزار
nāy-srāy [*n'dsl'd*] نی‌زن
nazd [*nzd* | = M, N ~] نزدیک
nazdīk [*nzdyk'* | = M, N ~] نزدیک
~īh: نزدیکی

nazdist [*nzdst'*] نخست
nāzišn [*n'cšn'* | N *nāziš*] ۱ـ نازش، فخر ۲ـ مهربانی
nāzuk [*n'cwk'* | (M *n'zwg*), N ~] نازک، نرم؛ بی‌ثبات
nē [*LA* < A *l'* | M *ny*, N *na*] نه، خیر
nēk [*nywk'* | M *nyk*, N ~] نیک، زیبا
~īh: نیکی، کار نیک، مهربانی
nēk-gōhr [*nywk gwhl*] نیک گوهر، با فضیلت
~īh: فضیلت، خوبی
nēkōg [*nywkwk'* | M *nyyqww* !, N *nēkō*] = **nēk.**
nēm [*PRG* < A *plg; nym* | = M, N ~] نیم
~ag [*nymk'* | N ~*a*] نیمه، سوی، جهت
~-asp [*-'sp*] نیماسب (اسبی که از کمر به‌بالا به شکل آدمی است): درنجوم: برج قوس
~-rōz [*-lwc* | M *-rwc*, N ~] نیمروز، جنوب
~-tan [*-tn'* | N ~] نیمهٔ تن، میان تن
nērang [*nylng* | N ~] نیرنگ، سحر، افسون
nērōg [*nylwk'* | M *nyrwg*, N *nērō*] نیرو، زور
~ōmand [*-'wmnd*] نیرومند، زورمند
nēst [*LOYT'* < A *l''yty* | M *nyst*, N ~] نیست
~īh: نیستی
nēw [*TB* < A *ṭb; nyw'* | = M, N ~] نیو (= دلیر)، خوب
~-ardaxšīr [*nyw'lthšyl* | N *nard* !] نرد (بازی)
nēzag [*nyck'* | N *nēza*] نیزه
nēzūmān, ~īg [*nycwm'n', -yk'* | M *nyzwm'n*] تردست، ماهر
~īh: مهارت، ظرافت
nibard [*nplt'* | N *nabard*] نبرد، پیکار، جنگ
~ag [*-k'* | N ~*a*] نبرده، باتجربه
nibardīdan, nibard- [*nplt-ytn'* | P *nbrd'd*] نبرد کردن، جنگیدن
nibastan, nibay- *npstn', npd-* | M *nbst*] خوابیدن، دراز کشیدن
nibāstan, *nibāy- [*np'stn'* | M *nb'st*, P *nb'y-*] تسلیم شدن، زمین نهادن
nibēg [*npyk'* | M nbyg, N *niwē*] نبی (= نوشته)، کتاب، کتاب مقدس
nibēm [*npdm* | (P *nbdm-*)] خوابیده، دراز کشیده

nibištan, nibēs- [*YKTYBWN-tn*[1] < A *yktbwn*, √ *ktb; npštn*[1] | M *nbyšt, nbys-*, N ~] نوشتن

nīdan, nay- [*DB(Y)LWN-tn*[1] < A √ *dbr* | M *nyydn, ny-*] هدایت کردن

nidom [*nytwm*] کمترین، کوچکترین

nifrīdag [*nplytk*[1] | N *nifrīd*] نفرین شده

nifrīn [*nplyn*[1] | N ~] نفرین

nigāh [*nk'ś* | M *ng'h*, N ~] نگاه، توجه

~dāštan: نگاه داشتن، مواظب بودن، محافظت کردن

~kardan: نگاه کردن

~-dārīh, ~-dārišnīh [*-d'l(šn)yh* | N *~dārī*] نگاهداری، مواظبت

nigān [*nk'n*[1] | P *ng'n*] مدفون

nigār- [*nk'l-* | M *ng'r-*, N ~] نگاشتن، کشیدن، تصویر کردن

~ag [*-k*[1] | (M *ng'r*, N *nigār*)] نگاره، پیکر، طرح

nigāstār [*nk'st'l*] نگاهدار؛ دفاعی

nigerīdan, niger- [*nkyl-ytn*[1] | N *nigarīdan*] نگریدن، مشاهده کردن

~išn: نگرش، ملاحظه

~išnīg: معلوم، هویدا

nigēxtan, nigēz- [*nkyhtn*[1], *nkyc-*] توضیح دادن، شرح دادن

~išn: شرح

nigēz [*nkyc*] شرح

nigūn [*nkwn*[1] | N ~] نگون، وارون

~īh: نگونی، ژرفا

~sār [*-s'l* | M *ngwns'r (P ngws'r)*] نگونسار

nihādag [*nyd'tk*[1] | M *nyh'dg*] نهاد، اساس

nihādan, nih- [*HNHTWN-tn*[1] < A *hnḥt*, √ *nḥt* | M *nyh'd, nyh-*, N ~] بنا نهادن، گذاشتن، قرار دادن

nihāl [*nh'l* | N ~] نهال، درخت نونشانده

nihān [*nyh'n*[1] | N ~] نهان، پنهان

~īg [*-yk*[1] | N *~ī*] نهانی

nihang [*nsng*] اندک، کم

***nihēb** [nyhyp̄ | N ~] ترس، وحشت

nihuftan, nihumb- [*nhwptn*[1], *nhwmb-* | = M, N ~] نهفتن، پنهان کردن، پوشاندن، برتن کردن

nihumbīdan [*nhwmbytn*[1]] = **nihuftan.**

***nikōhīdan, nikōh-** [*nkwh-ytn*[1] | N ~] نکوهیدن، نفرین کردن

~išn: نکوهش

~išnīg: قابل نکوهش، نفرت‌انگیز

nīl [*nyl* | N ~] نیل

nīlōpal [*nylw(k)pl* | N ~, *nīlōfar*] نیلوفر

nimūdan, nimāy- [*nmwtn*[1], *nm'd-* | M *nmwdn*, *nm'y-*, N ~] راهنمایی‌کردن، نمودن، نشان دادن

nirfs- [*nlps-*] کاهش دادن، کم کردن

~išn: کاهش، نقصان

nīrmad [*nylmt*[1]] بهره، سود

~ōmand [*-'wmnd*] پرسود

P nisāg [*nys'k*[1] | P *nys'g*] درخشان، باشکوه

nīš- [*nyš-* | M *nyyš-ydn*, J ~] دیدن، مشاهده کردن

nišān-, → nišāstan.

nišān [*nyš'n*[1] | = M, N *nīšān*] نشان، علامت

nišast [*nšst*[1] | N ~] نشست، گردهم‌آیی

nišastan, nišīn- [*YTYBWN-stn*[1] < A √*ytb; nšstn*[1] | M *nšst*, (*nšyy-*), N ~] نشستن

nišāstan, nišān- [*YTYBWN-stn*[1], *-'n-; nš'stn*[1], *nš'n-* | M *nš'st*, (*nš'y-*), N ~] نشاندن، قرار دادن، پی‌افکندن، کاشتن

nišāyišn [*nš'dšn*[1] | M *nš'y-*, → **nišāstan**] بنیاد، اساس

nišēb [*nšyp̄* | N ~] نشیب؛ در نجوم: حضیض

~īg [*-yk*[1]] سراشیبی

nišēm [*nšdm* | M *nšym*, N *~an*] جا، جایگاه

~ag [*-k*[1]] منزل، اقامتگاه

nišīn-, → nišastan.

niwāg [*nw'k*[1] | M *nw'g*, N *nawā*] آهنگ، سرود، نوا

***niwē** [*nwyk*[1] | (N *nuwēd*)] نوید

***niwēy-, ~išn, → niwistan.**

***niwēyēnīdan** [*nwykyn-ytn*[1]] = **niwistan.**

niwistan, *niwēy- [*nwstn*[1], *nwyd- / nwyk-*] اعلام کردن، خبر دادن

~išn(īh): خبر

nixwār- [*nswb'l-* | M *nyxw'r-*] شتافتن

~išn: شتاب

niyābag [*nyd'p̄k*[1] | M *ny'bg*] درخور، سزاوار، مناسب

~īh: تناسب

niyāg [*nyd'k*[1] | M *ny'g*, N *niyā*] نیا، جد

niyāyišn [*nyd'dšn*[1] | N *~iš*] نیایش، دعا

niyāz [*nyd'c* | M *ny'z*, N *~*] نیاز، فقر، احتیاج

~ōmand [*-'wmnd* | N *~mand*] نیازمند

~ōmandīh: نیازمندی، لزوم

niyōxšidan, niyōxš- [*n(y)dwhš-ytn*[1] | M *nywš-*, N *niyōšīdan*] نیوشیدن، شنیدن

~išn: نیوشش

nizār [*nz'l* | (P *nyz'wr*), N *~*] نزار، کم‌زور

~īh: نزاری

nizārīh- [*nz'lyh-*] نزار شدن

nō [*TŠA* < A *tšᵉ* | M *nwh*, N *nuh*] نه (عدد)

nōg [*nwk*[1] | M *nwg*, N *naw*] نو، تازه

~-rōz [*-lwc* | N *nawrōz*] نوروز

~-zād(ag) [*-z't(k)*[1] | N *nawzād*] نوزاد

nohom [*nhwm* | = M, N *~*] نهم

nōzdah [*nwzdh* | N *~*] نوزده

nūn [*KON* < A *kʿn* | M, J *nwn*] اکنون

O

ō [*OL* < A *ʿl; 'w* | M *'w*]; → **ōh** به، در

~gird āmadan: گرد آمدن، جمع شدن

~ham kardan: به هم کردن، جمع کردن

~ham madan: گرد آمدن؛ به پایان رسیدن

***ōbad-,** → **ōbastan, *ōftādan.**

ōbārdan, ōbār- [*'wp'l-tn*[1] | M *'wb'rd*] او باریدن، بلعیدن

ōbastan, *ōbad- [*NPLWN-stn*[1] < A √ *npl; 'wpstn*[1], *'wpt-* (→ **ōft-**,) افتادن
| M *'wbyst*, J *'wßst-*]

***ōftādan, ōft-** [*'wpt-* | M *'wpt'd*, N *uft~*] افتادن

ōgār [*'wk'l*] جزر

ōgārdan, ōgār- [*'wk'l-tn*[1]] بیرون انداختن، دفع کردن

***ōgrā** [*'wgl'y*] افت، پایین رفتگی

ōh [*KN* < A *kn* | M *'wh*] ایدون، چنین؛ (با فعل، مفهوم تردید را می‌رساند): شاید، ممکن است

Ohrmazd [*'whrmẕd* | M *'whrm(y)zd*, N *Hŏrmuzd*] هرمزد؛ در نجوم: مشتری؛ گاه‌نما: اولین روز ماه

-om [*-wm* | = M, N *~*] ـ ام (پسوند سازندهٔ عدد ترتیبی از پنجم به بعد)

-ōmand [*-'wmnd* | M *-wmnd*, N *-mand*] ـ مند (پسوند سازنده صفت توصیفی)

***ōrēb(īh)** [*'wlyp(yh)*] ناامیدی

ōrōn [*'wlwn*[1] | M *'wrwn*] اینجا

az . . . ~: از ... تاکنون

ōsān- [*'ws'n-* | = M] فرو افکندن

ōspurdan, ōspar- [*'wspl-tn*[1]] سپردن (= پایمال کردن)، لگدمال کردن

ōst°, → awest°.

ōst [*'wst*[1]] محکم، قابل اعتماد

ōstīgān [*'wstyk'n*[1] | M *hwstyg'n*, N *ustuwān* ?] محکم، قوی، قابل اعتماد، مطمئن

~īh: پایداری، استحکام

[1]**ōš** [*'wš* | = M, N *bōš*] هوش، فراست

~īh: = **ōš.**

[2]**ōš** [*'wš* | = M] مرگ

[3]**ōš** [*'wš*] سپیده دم

ōšastar [*'wšstl*] مشرق

ōš(e)bām [*'wšb'm* | M *'wšyb'm*] سپیده‌دم

ōšmārag [*'wšm'lk*[1] | N *šumāra*] آمار، شماره

ōšmurdan, ōšmār-, (ōšmur-) [*MNYTWN-tn*[1] <A *√mnh; ʾwšmwltn*[1], *ʾwšmʾl-* | M *ʾ(w)šmʾr-*, N *šumurdan*, *šumār-*] حساب کردن، شمردن؛ بررسی کردن، به یادآوردن، توجه کردن، تصور کردن

~išn: شمارش؛ بررسی، رسیدگی

ōšmurdīg [*ʾwšmwltyk*[1]] شمرده شده (تقویم شمسی)

ōšōmand [*ʾwšʾwmnd*] فانی

ōšyār [*ʾwšdʾl* | N *h~*] هوشیار

ŏwōn [*ʾwgwn*[1] | M *ʾʾwn*] چنین، چون

ōy [*OLE* < A *ʿl-h* | M *ʾwy*, N *~*]; **(pl. awēšān)** او، آن

***ōyrišt** [*ʾw(k)ylšt*[1] = Av. *awaoirišta-*] اویرشت (نام درجه‌ای از گناه)

ōz [*ʾwc*] زور، نیرو

ōzadan, ōzan- [*YKTLWN-*, *YKTLWN-tn*[1] < A *yqṯlwn*, *√ qṯl; ʾwctn*[1] | M *ʾwzdn*, *ʾwzn-*] کشتن

ōzōmand [*ʾwcʾwmnd*] زورمند، نیرومند

P

pa(č)čēn [*pcgn*[1]] رونویس

***pa(č)čībāg** [*pcypʾk*[1], *PWNc-* | N **paǰīw*] فریبنده

~īh: فریب، دورویی

***pa(č)čībāy-** [*pcypʾd-*, *PWNc-*] فریفتن

pad [*PWN*, برای **pty* | M *pd*, N *pa*] به، در، برای، بوسیله

pad- [*pt-* | M **pd-*] افتادن

padām [*pdʾm* | (N *panām*)] پنام (پارچه‌ای که پیشوایان زردشتی به هنگام مراسم مذهبی بر دهان می‌بستند)

[1]**pādan, pāy-** [*NTLWN-tn*[1] < A *√ nṭr; pʾtn*[1], *pʾd-* | M *pʾd,pʾy-*, N *pāyīdan*] پاییدن، حمایت کردن، نگهداری کردن

[2]**pādan, pāy-** [*NTLWN-tn*[1], . . .] ایستادن، منتظر شدن

pādāšn [*pʾtdʾšn*[1] | M *pʾdʾšyn*, N *pādāš*] پاداش، مزد

padēx [*ptyhw*[1]] بهره‌مند، کامیاب

~īh: کامیابی

padēxēnīdan, padēxēn- [*ptyhwyn-ytn*[1]] کامیاب کردن، خوشبخت کردن

pādēz [*pʾtyc* | M *pʾdyz*, N *pāyēz*] پاییز

pad-gōhr [*PWNgwhl*] ۱ـ به گوهر آراسته ۲ـ گوهری (= اصیل)، نجیب‌زاده

pādifrāh [*pʾtplʾs* | M *pʾdyprʾh*, N **pādafrāh*] پادفراه، کیفر

padīr-, ~išn: → **padīriftan.**

padīrag [*ptylk*[1] | M *pdyrg*, N *paδīra*] به سوی، پذیره، در برابر

(ō) ~ madan: به پذیره آمدن

~īh: برخورد، رودررویی

pādīrān [*pʾtglʾn*[1]] عقب مانده، فرونشانده

pādīrān(ēn)īdan, pādīrān(ēn)- [*pʾtglʾn(yn)-ytn*[1]] جلوگیری کردن، مانع شدن

padīriftan, padīr- [*MKBLWN-tn*[1] <A *mqbl*, *√qbl; ptgl-ptn*[1] | M *pdyr-yptn*, N *paδīruftan*] پذیرفتن، قبول‌کردن

~išn: پذیرش، قبول

[1]**padisār** [*ptysʾl* | N *padīsār* ?] آغاز، اساس

[2]**padisār** [*ptysʾl*] افسار، دهنه

padisāy [*ptsʾd* | M *pdysʾy*] به خاطر، به سبب

padist [*ptst*[1] | P *pdyst*] عهد، قول، تهدید

~(abar) burdan: پیمان بستن

padistādan, padist- [*ptyst-ʾtn*[1] | (P *pdystwd*)] قول دادن، پیمان بستن

padistā(g) [*ptystʾk*[1] | (M *pdystʾw*)] = **padist.**

padiš [*ptš* | M *pdyš*] بدان، بدو؛ پسواژه (**pad** =) به و...

padištān [*ptyštʾn*[1] | P *pdyštʾʾn*] پا

padišxwar [*ptšhwl*] ظرف، کاسه

pādixšā(y) [*ŠLYTA* <A *šlyṭ; pʾthšʾ(d)* | M *pʾdxšʾy*] پادشاه؛ نیرومند، مقتدر، مجاز

~īh: پادشاهی، اختیار

pādixšīr [*pʾthšyl*] پیمان، موافقت‌نامه

pad-nērōg [*PWNnylwk*[1]] به نیرو، قوی

pad-nigerišn [*PWNnkylšn*[1]] به دقت

pādofrāh [*pʾtwplʾs*] = **pādifrāh.**

pad-pānag [*PWNpʾnk*[1]] محافظت شده، مواظبت شده

P pādrazm [*p'tlcm*] جنگ
pād-rōzag [*p'tlwck*[1] | M *p'drwcg*] روزه‌دار
pād-uzwān [*p't'wzw'n*[1]] کتمان کننده
~īh: کتمان
pad-wizēn [*PWNwcyn*[1]] گزیده، ممتاز
pādyāb [*p'ty'p̄* | N ~] پادیاب (= تطهیر شده)؛ مراسم تطهیر
~īh: مراسم تطهیر
pādyāwand [*p'tyd'wnd* | J *p'dywnd*] زورمند، نیرومند
~īh: زور، برتری
pādzahr [*p'tzhl* | N *pā(d)zahr*] پادزهر، تریاق
pad-zyān [*PWNzyd'n*[1]] زیان‌آور
pafšār- [*ppš'l-*] شرمسار کردن
pafšīr- [*ppšyl-*] شرمنده شدن
~išn(īh): شرم
pah [*p'h*] گوسفند
~ast [*-st*[1]] آغل، طویله
pahikaftan, pahikaf- [*ptkp-tn*[1] | M *phykf-*] برخورد کردن، حمله بردن، زدن، لمس کردن
~išn: حمله، پیکار
pahikāftan, pahikāf- [*ptk'p̄-tn*[1]] جنگ کردن، فرو کوفتن
pahikar [*ptkl* | M *phykr*, N *paykar*] پیکر، تصویر
pahikār [*ptk'l* | M *phyk''r*, N *paykār*] پیکار، جنگ، مجادله
[1]**pahikār-** [*ptk'l-*] جنگیدن، شکست دادن، مجادله کردن
pahikārdan, [2]**pahikār-** [*ptk'l-tn*[1]] درخواست‌کردن، ادعا کردن، رایزنی کردن
pahikōftan, pahikōb- [*ptkwp-tn*[1]] زدن
pahlawīg [**p'hlwbyk*[1] | (M *phlw'nyg*), N *pahlaw(ān)ī*] پارتی؛ پهلوی
pahlom [*p'hlwm*] بهترین، برترین، پیشترین
~īh: برتری
pahlūg [*p'hlwk*[1] | N *pahlū*] پهلو، کنار
pahn [*p'hn*[1] | N ~] پهن، فراخ
~āy [*-'d* | N *~ā*] پهنا، فراخی

[1]**pahrēxtan, pahrēz** [*p'hlyhtn*[1], *p'hlyc-* | M *phryz-*, J ~, N *parhēxtan*, *parhēz-*] پرهیختن، دوری کردن، اجتناب کردن
[2]**pahrēxtan, pahrēz-** [*p'hlyhtn*[1], *p'hlyc-* | M (*phrystn*), *phryz-*] حمایت کردن، مراقبت کردن، مواظبت کردن
pahrēz [*p'hlyc* | N *parhēz*] پرهیز، دفاع
***pahrmāh-** [*ptlm'h-* | (N *parmās-*)] پرماسیدن، لمس کردن
~āgīh [*-'kyh*], **~išn:** احساس، تماس
pāk [*DKYA* < A *dky'*; *p'k*[1] | = M, N ~] پاک، تمیز، مقدس
~īh: پاکی، تقدس
pākīzag [*p'kyck*[1] | N *~a*] پاکیزه
palang [*plng* | N ~] پلنگ
~-mušk [*-mwšk*[1] | N ~] پلنگمش / پلنگمشک (نام گیاهی است)
pālūdag [*p'lwtk*[1] | N *~a*] پالوده (خوردنی که از نشاسته پزند و با شربت تند خورند)
pālūdan, pālāy- [*p'lwtn*[1], *p'l'd-* | (M *p'rwdn*, *p'r'y-*), N ~] پالودن، تصفیه کردن، صاف کردن
pambag [*pmbk*[1] | N *panba*] پنبه
~ēn [*-yn*[1]] پنبه‌ای
pānāg [*p'n(')k*[1] | M *p'ng*] حامی، نگاهبان؛ چوپان
~īh: حمایت
panāh [*pn'h* | = M, N ~] پناه؛ حامی
pad ~ griftan: به پناه گرفتن
~īh: حمایت
pand [*pnd* | = M, N ~] راه؛ پند، اندرز
panīr [*pnyl* | N ~] پنیر
panǰ [*pnc* | P *pnj*, (M *pnz*), N ~] پنج
~ag [*-k*[1] | N *~a*] خمسه؛ پنجه، دست
~āh [*-'h* | N ~] پنجاه
pānzdah [*p'ncdh* | M *p'nzdh*, N ~] پانزده
[1]**pārag** [*p'lk*[1] | N *pāra*] پاره، بخش، قطعه
[2]**pārag** [*p'lk*[1] | M *p'rg*, N *pāra*] هدیه، پیشکش، رشوه
parāhōm [*pl'hwm* = Av. *para.haoma-*] پراهوم، نوشیدنی مقدس (مخلوط هوم، شاخه درخت انار و شیر که در مراسم مذهبی به کار می‌رود)

pardag [*plṭk*[1] | N *parda*] پرده، حجاب
pardaxtan, pardaz- [*pldhtn*[1], *pldc-* | M *prdxt*, N~], **~az:** پـرداختن از، فارغ شـدن از
~ ō: به عهده گرفتن، پرداختن به ...
~išn: آزادی؛ تعهّد
pardāxtan, pardāz- [*pld'htn*[1], *pld'c-* | N ~] پرداختن، به انجام رساندن
~az: (خود را) آزاد کردن از
pargandan, pargan- [*plkn-, plgn-dn*[1] | (P *pr'gnd*, N *parāgandan*)] پراگندن، بخش‌کردن، توزیع‌کردن
pargast [*plgst*[1] | N ~] پرگست (= مبادا)، خدای ناکرده
pargūd [*plgwt*[1] | P *prgwdg*], **~az:** رها، خالی از
parīg [*plyk*[1] | M *pryg*, N *parī*] پری
parisp [plsp | M prysp] دیوار
paristag [*plstk*[1] | N *pirista*] پیشخدمت
~īh: پرستش، خدمت
paristār [*plst'l* | N *parastār*] پرستار
paristīdan, parist- [*plst-ytn*[1] | M *pryst-*, N *parastīdan*] پرستیدن، خدمت کردن
~išn: پرستش، خدمت
paristōg/k [*plstwk*[1] | P *prstwg*, N *piristū(k)*] پرستو
parnagān [*plnyk'n*[1] | M *prng'n*, N *parniyān*] پرنیان
parr [*pl* | M *pr*, N ~] پر، بال
parrag [*plk*[1], *plg* | P *prg*, N ~*a*] پر
~īg [*-yk*[1]] پردار
parrēxtan, parrēz- [*plyhtn*[1], *plyc-*] زاید بودن، زیادی بودن
parrōn [*plwn*[1] | M *prwn*] دور، آن سو
parrwar [*plwl* | M *prwr*] پردار
pārsīg [*p'lsyk*[1] | N *pārsī*] پارسی
parš [*plš*] خالدار، لکدار
parwāl [*plw'l* | (P *prwrz*)] پرواری، تغذیه
parwāl- [*plw'l-* | (P *prwrz'dn*)] پروردن، تغذیه کردن
~išn: پرورش

parwānag [*plw'nk*[1] | M *prw'ng*, N ~*a*] پروانه، رهبر
~īh: پروانگی، پیشوایی، رهبری
parwand [*plwnd* | N ~] پروند، حصار، فراگیری
parwand-, → **parwastan.**
P parwāngāh [**plw'ng's*] تخت
parwār [*plyw'l* | N ~] فروار؛ بارو؛ حومه، اطراف
parwardan, parwar- [*plwl-tn*[1] | M *prwrdn*, N~] تغذیه کردن، پروردن، تعلیم‌دادن، پرورش دادن
~išn: تغذیه، پرورش، تعلیم
parwast [*plwst*[1]] حصار
parwastan, parwand- [*plwstn*[1], *plwnd-*] احاطه کردن، در میان گرفتن، دربرداشتن، دارا بودن
parwāz [*plw'c* | N ~] پرواز
parzīn [*plcyn*[1] | M *prcyn*, J *przyn*, (N *parčīn*)] پرچین، نرده
pas [*AHL* < A *'ḥr; BATL* < A *b-'tr; ps* | = M, N ~] پس، سپس، دنبال
~ az: پس از
~īh: عقب
pās [*p's* | = M, N ~] پاس، مواظبت
~dāštan: پاس داشتن، نگهبانی کردن
pāsbān [*p'sp'n*[1] | M *p'sb'n*, N ~] پاسبان، نگهبان
~īh: پاسبانی، دفاع
pas-dānišnīh [*AHLd'nšnyh*] ناآگاهی، نادانی
pasēmāl [*psym'l*, → **hamēmāl**] مدافع، متهم
~īh: دفاع (قانونی)
pasēn [*psyn*[1] | N *pasīn*] پسین، آخرین
pāsox [*p'shw*[1] | N ~] = **passox.**
passand [*psnd* | N *pasand*] پسند، میل
passandīdan, passand- [*psnd-ytn*[1] | M *psynd-*, N *pasandīdan*] پسندیدن، تأیید کردن
~išn: پسند، تأیید
~išnīg: پسندیدنی

passāxt [*ps'ht*[1]] آزمون

passāxtan, passāz- [*ps'htn*[1], *ps'c-* | M *ps'xt, ps'c-*] آماده کردن، ساختن؛ جا دادن؛ امتحان کردن

~išn: تدارک، ترکیب

passazag [*psck*[1] | M *pscg*] درخور، مناسب

~īh: تناسب

passox [*pshw*[1] | M *pswx*, N *pāsux*] پاسخ

past [*pst*[1] | N ~] پست، پایین؛ در نجوم: حضیض

pašēmān [*pšym'n*[1] | = M, N ~] پشیمان، توبه کار

~īh: پشیمانی، توبه

pašm [*pšm* | N ~] پشم

~ēn [*-yn*[1] | N *~īn*] پشمین

pašn [*pšn*[1]] پیمان، موافقت

pāšnag [*p'šnk*[1] | N *~a*] پاشنه

pāšom [*p(')šwm*] برترین

paššing [*pšng* | N *pišing*] پشنگ، قطره

paššinǰag [*pšnck*[1] | N *pišanǰa*] قطره

paššinǰīdan, paššinǰ- [*pšnc-ytn*[1] | N *pišanǰīdan*] پشنجیدن، ترشح کردن

~išn: ترشح

pašt(ag) [*pšt(k)*[1] | J *pšt*] پیمان، موافقت، عهد

***pattān** [*pt'n*[1]] صدا، طنین

~ōmand [*-'wmnd*] طنین‌دار

pattāyistan [*pt'dstn*[1]] = **pattūdan.**

pattūdan, pattāy- [*ptwtn*[1], *pt'd-* | P *ptwdn*, M *pt'y-*] ماندن، دوام آوردن، باقی ماندن، تاب آوردن

pattūg [*ptwk*[1]] بردبار، پرطاقت، با پشتکار

~īh: بردباری، پشتکار، تحمل

paxšag [*phšk*[1] | N *paša*] پشه

[1]**pay** [*pdy* | N ~] پا؛ جاپا، ردپا

~ī: پیِ، دنبالِ

[2]**pay** [*pdy* | M *pyy*, N ~] پی، عصب

pāy [*LGLE* < A *rglh; p'dy* | M *p'y*, N ~] پا، ساق پا؛ پا (واحد طول = ۱۲ اینچ)

[1, 2]**pāy-,** → [1, 2] **pādan.**

payādag [*pd'tk*[1] | M *py'dg*, N *pīyāda*] پیاده، پیاده‌نظام، پیاده (در بازی شترنج)

pāyag [*p'd(y)k*[1] | N *pāya*] اساس، پایه

paydāg [*pyt'k*[1] | M *pyd'g*, N *paydā*] پیدا، آشکار، پدیدار

~īh: پیدایی، ظاهر

paydāgēnīdan, paydāgēn- [*pyt'kyn-ytn*[1] | M *pyd'gynyd*] آشکارساختن، شرح دادن

paydāgīhistan, paydāgīh- [*pyt'kyh-stn*[1]] آشکار شدن، پیدا شدن

payg [*pdk*[1] | (P *pdg*), N ~] پیک، پیاده‌نظام

***paygāl** [*pyg'l* | N *payyāla, piyāla*] پیاله، کاسه

~gar [*-kl*] پیاله‌ساز

paygām [*pgt'm* ! | M *pyg'm*, N *pay(y)ām*] پیغام

~bar [*-bl* | N *-bar*] پیغامبر، فرستاده

pāygōs [*p'tkws* | M *p'ygws*] استان، ناحیه

paymān [*ptm'n*[1] | M *pym'n*, N ~] پیمان؛ دوره، اندازه؛ اعتدال

ō ~ madan: به سن بلوغ رسیدن

~ag [*-k*[1] | N *~a*] پیمانه، اندازه، دوره

paymānīg [*ptm'nyk*[1]] به اندازه، متعادل

~īh: اعتدال، اندازه

***pāymār** [*PKDWN* < A *pqdwn; p'tym'l*] انتصاب، واگذاری

paymāy-, → **paymūdan.**

paymōg [*ptmwg* | M *pymwg*] جامه، لباس

paymōxtan, paymōz- [*ptmwhtn*[1], *ptmwc-* | M *pymwxt, pymwc-*] پوشیدن، دربرکردن

paymōzan [*ptmwcn*[1] | M *pymwcn*] جامه، لباس

paymūdan, paymāy- [*ptmwtn*[1], *ptm'd-* | N ~] پیمودن، اندازه گرفتن

***pāyram** [*p'tlm*] عامه، مردم

payrāstan, payrāy- [*pt-, pyl'stn*[1], *pyl'd-* | M *pyr'st, pyr'y-*, N *pērāstan*] آراستن، پیراستن

payrāyag [*pyl'dk*[1] | M *pyr'yg*, N *pērāya*] پیرایه، زینت

payrōg [*ptlwk*[1]] فروغ، روشنی

paywand [*ptwnd* | (M *pywn*), N ~] پیوند؛ فرزند
paywand-, → **paywastan.**
paywāsag [*ptw'sk*[1]] خرجین، کیف چرمی
paywastag [*ptwstk*[1] | N ~*a*] پیوسته
paywastan, paywand- [*ptwstn*[1], *ptwnd-* M *pywst*, (*pywyn-*), N ~] پیوستن، متصل کردن
paywāz- [*ptw'c-* | M *pyw'z-*] پاسخ دادن، جواب دادن
~ag [*-k*[1]], **~išn:** جواب
paz-, → **poxtan.**
pāzand [*p'cnd* | N ~] پازند (تفسیر پهلوی اوستا (= زند) که با حروف اوستایی نوشته شده است)
pazd [*pzd* | = P] اذیت، ستم
pazd- [*pzd-* | = M] دمیدن، نواختن
pazdagīh [*pzdkyh*] اخراج، دفع
pazdēnīdan, pazdēn- [*pzdyn-ytn*[1] | P *pzd-*] ترساندن، تعقیب‌کردن
pāzen [*p'c(y)n*[1] | M *p'cn*, N *pāzan*] پازن، بز کوهی
pazūg [*pzwk*[1] | (N *payūk*, *xabazdū*)] خبزدو (نوعی سوسک)
~ī gūhgard / gūhward: سرگین گردانک
pazzāftan [*pz'ptn* | (M *pzpt*, intr.)] پزاندن، عمل آوردن
pazzām- [*pz'm-*] رسیدن، عمل آمدن
~išn: رسیدگی (میوه)، عمل آمدگی
pazzāmēnīdan [*pz'myn-ytn*[1]] = **pazzāftan.**
pēčīdan, pēč- [*pyc-ytn*[1] | N ~] پیچیدن، درهم بافتن
pēm [*pym*] شیر
pēmēnīdan, pēmēn- [*pymyn-ytn*[1]] متورم کردن، برآمده کردن
pen [*p(y)n*[1]] بخیل، پست، خسیس
~īh: پستی، بخل
pērāmōn [*pyl'mwn*[1] | M *pyr'mwn*, N ~*mūn*] پیرامون
pērōz [*pylwc* | M *pyrwz*, N ~] پیروز
~īh: پیروزی
pērōzgar [*pylwckl* | N ~] پیروزگر

~īh: پیروزگری
pēs [*pys* | N ~] پیس؛ پیس‌دار، خط خط
pēsīdan, pēs- [*pys-ytn*[1]] زینت کردن، رنگ کردن
~išn: زینت
pestān [*pyst'n*[1] | N ~] پستان
pēš [*LOYN*[1] < A *l-'yn-*, *pyš* | = M, N ~] پیش
[1]**pēšag** [*pyšk*[1] | N *pēša*] پیشه، بازرگانی؛ رسته، صنف
***pēšag** [*pyšk*[1]] اندام، عضو، بخش
pēšānīg [*pyš'nyk*[1] | N *pēšānī*] پیشانی
pēšār [*pyš'l* | M *pyš'r*] پیشوا، رهبر
~būdan: گناهکار بودن، مرتکب گناه شدن
pēšārwār [*pyš'lw'l*, → **pēšyār**] ادرار (= عمل ادرار کردن)
pēšēmāl [*pyšym'l*, → **hamēmāl**] مدعی
~īh: پیگرد
pēšēnīg [*pyšynyk*[1] | (M *pyšyn(g)*, N *pēšīna*)] پیشین؛ پیشترین، آزاده
pēš-gāh [*gyšg's* | N ~] پیشگاه؛ تالار حضار
pēš-kār [*pyšk'l* | N ~] پیشکار
pēšōbāy [*pyš('')wp'd* | M *pyšwb'y*, N *pēšwā*] پیشوا، رهبر
~īh: پیشوایی
pēš-pārag [*pyšp'lk*[1] | N ~*a*] پیش‌پاره، پیش غذا
pēšyār [*pyšk'l* | N ~] پیشاب، ادرار
petīt [*pytyt*[1] = Av. *paitita-*] توبه
~īg [*-yk*[1]] توبه‌کار
~īgīh: توبه‌کاری، تنبّه
petyārag [*p(y)tyd'lk*[1] = Av. *paityāra-* | M *pty'r*, N *patyāra*] بدی، بدبختی؛ دشمن؛ در نجوم: پتیاره
~īh: (حمله) اهریمن
[1]**pid** [*AB*[1] < A *'b-y: p(y)t*[1] | M *pyd*] پدر
[2]**pid** [*p(y)t*[1] | (M pyt) P *pyd*] گوشت
pidar [*ABYtl*, → [1]**pid**; *pytl* | M *pydr*, N ~] پدر
pih [*pyhw*[1]] خوراک، قوت

pīh [*TLBA* = A *trb'; pyh* | N ~] پیه، چربی
pīl [*pyl* | M *pyl*, N ~] فیل؛ فیل (بازی شترنج)
~bān [*-p'n*[1] | N ~] فیلبان
pillagān [*plk'n*[1] | M *pylg*, N ~] پلکان، نردبان
pīm [*pym*] درد، اندوه، محنت
~gēn [*-kyn*[1]] اندوهگین
pīr [*pyl* | N ~] پیر، مسن، قدیمی
~īh: پیری
piring [*plng* | M *pryng*, (N *pirind*)] پرند
pist [*pst*[1] | N ~] پست، آرد سرخ شده
pistag [*pstk*[1] | N *pista*] پسته
pišīz [*pšyc* | N ~] پشیز (سکه کوچک مسی)
pōhišn [*pwhšn*[1]] زوال، فساد
pōlāwad [*pwl'p̄t*[1] | M *pwl'wd*, N *pōlād*] فولاد
~ēn [*-yn*[1]] فولادین
pondik [*pndk*[1] / Ar. b/*fundug*] فندق
pōr [*pwl* | N ~] دراج
pōryōtkēš [*pwlyw(k)tkyš* = Av. *paoiryō.tkaēša-*] پوریوتکیش، (یکی) از نخستین آموزگاران دین زردشتی
~īh: بنا بر سنن نخستین آموزگاران دین رفتار کردن
pōst[1] [*pwst*[1] | = M, N ~] پوست، چرم؛ پوست درخت، قشر
~ēn [*-yn*[1] | N *~īn*] پوستین
pōšīdan, pōš- [*pwš-ytn*[1] | N ~] پوشیدن، در بر کردن، بر تن کردن
~išn: پوشش
potk [*pwtk*[1] | N ~] پتک
poxtan, paz- [*APPWN-tn*[1] < A *√'ph; pwhtn*[1], *pc-* | M *pwxtn*, N ~] پختن، طبخ کردن
pōy- [*pwd-* | (P *pwd-*), N ~] پوییدن، دویدن
~isnīg: پوینده، دونده
pōz(ag) [*pwc(k*[1]*)* | N *pōz(a)*] پوز / پوزه
pūdag [*pwtk*[1] | N *pūda*] پوده، فاسد، گنده

~īh: پودگی، فساد
[1]**puhl** [*pwhl* | N *pul*] پل
[2]**puhl** [*pwhl*] دیه، کفاره؛ کیفر
puhlēnīdan [*pwhlynytn*[1]] کفاره دادن
purnāy [pwln'd = Av. pərənāyu-] برنا، بالغ
purr [*MALE* < A *mlh; pwl* | M *pwr*, N~] پُر
~-gāh [*-g's*] مردنی، در حال نزع
~-māh [*-m'h*] ماه پر، بدر
purr–marg [-mlg] پرمرگ، کشنده
~-rawišnīh [*-lwbšnyh*] پُری
~-sardag [*-sltk*[1]] پرسرده، دارای انواع گوناگون
~-xwarrah [*-GDE*] پُرفره
pursīdan, purs- [*pwrs-ytn*[1] | M *pwrs-ydn*, N ~] پرسیدن
~išn: پرسش
~išnīg: مسؤول، مطلع
pus [*BRE* < A *br-h; pws* | = M, N ~] پسر
~ar [*BREL, pwsl* | M *pwsr*, N ~] پسر
~yān [*pwsd'n*[1] | M *pwsy'n*] رحم
pušt [*pwšt*[1] | = M, N ~] پشت، عقب؛ پشتی، حمایت
puštag [*pwštk*[1]] پشته، باری که بر پشت حمل می‌شود
puštībān [*pwštykp'n*[1] | N ~] پشتیبان، حامی
~īh: پشتیبانی، حمایت

R

rabih [*lpyh* | M *rbyh*] ظهر، (گرمای) نیمروز
rad [*lt*[1] | N ~] رد، پیشوای مذهبی، سرور
~īh: مقام ردی، سروری
rād [*l't*[1] | P *r'd*, N ~] راد، بخشنده
~īh: رادی، بخشندگی

radag [*ltk*¹ | M *rdg*, N *rada*] رده، ردیف، رسته
radōmand [*lt*²*wmnd*] دارای رد
rad-passāg [*ltps*²*k*¹] مراسم جشنهای گاهنبار
radunay [*ltwny* = Av. *ratunaya-*] کسی که زیر نظر و راهنمایی رد است
raftan, raw- [*SGYTWN-tn*¹ < A √ *sg*²; *lwb-* | M *rptn*, *rw-*, N ~] رفتن، پیش
رفتن، حرکت کردن
~išn, → **rawišn.**
raftār [*lpt*²*l* | N ~] رونده
rag [*lk*¹ | M *rg*, N ~] رگ
~īh: خوی، منش
ray [*lgȳ* | P *rg*] تند، زود
rāy [*l*²*g* | N ~] راغ، دشت
rah [*ls*, *lḫ*, *lhȳ* | M *rh(y)*] گردونه، کالسکه
rah-, → **rastan.**
rāh [*l*²*s* | M *r*²*h*, N ~] راه، جاده
rahag [*lhk*¹ | P *rhg* = **rag.**]
rāh-dār [*l*²*sd*²*l* | N ~] راهدار، راهزن
~īh: راهزنی
rahīg [*lsyk*¹, *lhyk*¹ | M *rhyg*, N *rahī*] رهی، بچه، مرد جوان
~īh: بچگی
rāh-nimāy [*l*²*snm*²*d* | (M *r*²*hnmwd*²*r*), N ~*numā*] راهنما
rām [*l*²*m* | M *r*²*m*, N ~] رام (= آرامش): گاهنما: بیست و یکمین روز ماه
ram(ag) [*lm(k*¹*)* | P *rm*, N *ram(a)*] رمه، گله
rāmēnīdan, rāmēn- [*l*²*myn-ytn*¹ | M *r*²*myn-*] آرامش بخشیدن، خوشی دادن
rāmišn [*l*²*mšn*¹ | M *r*²*myšn*, N *rāmiš*] راحتی، آرامش، خوشی
~īg [*-yk*¹ | N ~*išī*] راحت، آسوده
rān [*l*²*n*¹ | N ~] ران
P rān- [*l*²*n-*] جنگیدن
randīdan, rand- [*lnd-ytn*¹ | N ~] رنده کردن، خراشیدن، ساییدن
rang [*lng* | M *rng*, N ~] رنگ، لون
ranǰ [*lnc* | P *rnj*, (M *rnz*), N ~] رنج، زحمت

~ag [*-k*¹ | N ~*a*] رنجه
ranǰēnīdan, ranǰēn- [*lncyn-ytn*¹] رنجانیدن
ranǰwar [*lncwl* | (M *rnzwr*), N *ranǰūr*] رنجور، غمزده
rapihwin [*'lpys-*, *lpty-pyn*¹, *-wyn*¹ = Av. *rapiθβina-*] گاه بعدازظهر، (یکی از پنج بخش شبانروز)؛ جنوب
~tar [*-tl*] جنوبی
rasan [*lsn*¹ | N ~] رسن
rasēnīdan, rasēn- [*lsyn-ytn*¹] رسانیدن
rasīdan, ras- [*YHMTWN-tn*¹ < A *yhmṭwn*, √ *mṭ*²; *ls-ytn*¹ | M *rs-ydn* N ~] رسیدن، کامل شدن
rāspīg [*l*²*spyk*¹] راسپی (دومین موبد انجام دهنده مراسم دینی)
rāst [*l*²*st*¹ | M *r*²*st*, N ~] راست، مستقیم، صریح
~īh: راستی
rastag [*lstk*¹ | N *rasta*] رده، رسته، سلسله؛ عنصر
rastan, rah- [*lstn*¹, *l(*²*)h-* | N ~] رستن
rastārīh [*lst*²*lyh*] فرار، رهایی
rasūg [*lswk*¹ | (N *rāsū*)] راسو
Rašn [*lšn*¹ | M *ršn*, N ~] رشن (= ایزد عدالت)؛ گاهنما: هیجدهمین روز ماه
raštan, *raz- [*lštn*¹] رنگ کردن
raw-, → **raftan.**
rawāg [*lwb*²*k*¹ | N *rawā*] جاری، رایج
~īh: جریان، رواج
rawāgēnīdan, rawāgēn- [*lwb*²*kyn-ytn*¹] رواج دادن، به حرکت درآوردن
rawēnīdan, rawēn- [*SGYTWNyn-ytn*¹, → **raftan**] وادار به رفتن کردن، کشاندن
rawišn [*lwbšn*¹, *SGYTWNšn*¹, → **raftan** | N *rawiš*] جنبش، حرکت
~īh: رفتار؛ (به عنوان پسوند، اسم معنی می‌سازد)
rāy [*l*²*d* | M *r*²*y*, N *rā*] برای، به سبب (پسواژه)
rāyēnāg [*l*²*dyn*²*k*¹ | M *r*²*yn*²*g*] مدیر
rāyēnīdan, rāyēn- [*l*²*dyn-ytn*¹ | M *r*²*yn-ydn*] ترتیب دادن، رهبری کردن، هدایت کردن، متشکل کردن
~išn: عمل، وظیفه؛ ترتیب

rāyēnīdārīh [*l'dynyt'lyh* | M *r'ynyd'ryh*] رهبری، سازمان‌دهی، مدیریت
rāyišn [*l'dšn*¹] نظم، ترتیب
rāyōmand [*l'd'wmnd*] توانگر، دارا
raz [*lc, lz* | M rz, N ~] رز؛ تاکستان
rāz [*l'c* | M *r'z*, N ~] راز، سر
~īg [*-yk*¹] سری
rāz-kirrōg [*l'c kylwk*¹ | M *r'z qrwg*] رازیگر، معمار، مهندس
razm [*lcm* | M *rzm*, N ~] رزم
~-gāh [*-g's* | P *-g'h*, (M *rzm'h*), N ~] رزمگاه
razūr [*lcwl* | M *rzwr*] بیشه
rēbās [lyp's | N ~] ریباس
rēdak [*lytk*¹ | N ~] ریدک، غلام بچه
rēg [*lyk*¹ | N ~] ریگ
rēm [*lym* | M *rym*, N ~] ریم، کثافت، آلودگی
rēman [*lymn*¹ | M *rymn*, N ~] ریمن، کثیف، آلوده
~īh: ریمنی، کثافت
¹**rēš** [*lyš* | N ~] ریش، زخم
²**rēš** [*lyš* | N ~] ریش (صورت)
rēšag [*lyšk*¹ | N *rēša*] ریشه، بافت
rēšīdan, rēš- [*lyš-ytn*¹ | N ~] زخم کردن، مجروح کردن
rēškĕn [*lyškn*¹] دردناک، مجروح
~īh: درد، رنجوری
rēxtan, rēz- [*lyhtn*¹, *lyc-* | P *ryxt*, M *ryz-*, N ~] ریختن، جاری شدن
~išn: ریزش
rīdan, riy- [*lytn*¹, *ld-* | N ~] ریدن، دفع کردن
rist¹ [*lyst* | M *ryst*] مرده
¹**ristag** [*lystk*¹] جسد
²**ristag** [*lystk*¹, N rasta] راه، روش؛ فرقه
rist-āxēz [*lyst'hyc* | M *ryst'hyz*, N ~] رستاخیز
rištag [*l(y)štk*¹ | N *~a*] رشته، رسن، طناب
riy-, → rīdan.

riyahrīh [*ld'hlyh*] تمسخر، ریشخند
rōb [*lwp*] سرقت
rōb- [*lwp-* | N *ruftan*, ~] رُفتن، مالیدن
rōbāh [*TALE* < A *t'l'; lwp'h* | N ~] روباه
¹**rōd** [*lwt*¹ | M *rwd*, N ~] رود
²**rōd** [*lwt*¹ | N ~] رود (آلت موسیقی)
rōd-bār [*lwtb'l* | N ~] رودبار، ساحل
rōdīg [*lwtyk*¹ | (N *rōda*)] روده، شکمبه؛ روده‌ای (مربوط به روده)، امعاء (جمع)
rōγn [*M(H)ŠYA* < A *mišḥ'; lwkn*¹ | P *rwgn*, (M *rwyyn*), N *rauyan*] روغن، کره
~-xwardīg [*-hwltyk*¹] شیرینی
rōn [*lwn*¹ | M *rwn*] سوی، جهت
ō...~: به سوی
rōspīg [*lwspyk*¹ | N *~ī*] روسپی
~īh: روسپیگری
rōstāg [*lw(t)st'k*¹ | (P *rwdyst'g*), N *rōstā*] بستر رود؛ روستا، ناحیه
rōšn [*lwšn*¹ | M *rwšn*, N *rōšan*] روشنی؛ درخشان، روشن
~īh: روشنی
rōšn|ag [*lwšnk*¹] آشکار، واضح
~gar [*-kl* | (P *-'gr*, M *-ygr*), N *-gar*] روشنگر
rōx [lhw¹ | N ~] رخ، قلعه (در بازی شترنج)
¹**rōy** [*lwd* | M *rwy*, N ~] روی، صورت
²**rōy** [*lwd* | M *rwy*, N ~] روی، مس
rōy-, ~išn, → rustan.
rōyan [*lwdyn*¹ | N ~] روین، روناس
rōyēn [*lwdyn*¹ | M *r'wyn*, N *rōyīn*] رویین، برنجی
rōz [*YWM* < A *ywm; lwc* | M *rwc|z*, N ~] روز
rōzag [*lwck*¹ | M *rwcg*, N *rōza*] روزه، روزه‌دار
rōzāg [*lwc'k*¹] برق
rōzan [*lwcn*¹ | N ~] روزن
rōz(b)ānag [*lwc(p)'nk*¹]
rōzēnīdan, rōzēn- [*lwcyn-ytn*¹ | M *rwcyn-*] روشن کردن، نورانی کردن

rōzgār [*lwck'l* | N ~] روزگار
rōzīg [*lwcyk*[1] N *rōzī*] روزی، خوراک روزانه
rōz-šabān [*YWM, lwc šp'n*[1] | N *šabān(a)rōz*] شبانروز
rōzwārag [*lwcw'lk*[1]] روزانه، هر روز
rōz-ward [*lwcwlt*[1]] بی‌ثبات، ناپایدار
rubūdan, rubāy- [*lpwtn*[1], *lp'd-* | M *rbwdn, rb'y-*, N ~] ربودن، قاپیدن
rūdan, rūn- [*lwtn*[1], *lwn-* | (N *rūda*)] رودن، کندن
rūrag [*lwlk*[1]] گیاه، گیاه دارویی
rustan, rōy- [*lwstn*[1], *lwd-* | M *rwst, rwy-*, N ~] رُستن
~išn: رویش، رشد
ruwān [*lwb'n*[1] | M *rw'n*, N ~] روان
~īg [*-yk*[1] | N *~ī*] روانی
ruzd [*lwzd* | M *rwzd*, N *razd*] حریص،
~īh: حرص

S

sabuk [*spwk*[1] | N ~] آسان، سبک
sabz [*spz, sbz* | N ~] سبز، تازه
sad [100 | M *sd*, N ~] صد
Sadwēs [*stwys* | M *sdwys*] سدویس (ستاره)
[1]**sag** [*KLBA* < A *klb'* | N ~] سگ
[2]**sag** [*sk*[1]] سنگ
sāg [*s'k* | P *s'g*] عدد
sagēn [*skyn*[1] | M *sygyn*] سنگی
sagr [*sgl* | N *sēr*] سیر، پُر
~īh: سیری
sahīg [*shyk*[1] | M *shyg*, N *sahī*] ارزشمند
~īh: ارزشمندی
sahistan, sah- [*MDMEN-stn*[1] = A *mdmh*, √ *dmh* | (M *shyd*), P *s'y-*] به نظر رسیدن؛ درست‌به نظر رسیدن

~išn: رضایت
sahm [*shm* | = M, N ~] سهم، ترس، هراس
~gēn [*-k(y)n*[1] | N *~gīn*] سهمگین، ترسناک
~genīh: سهمگینی، ترس
sahōg [*shwk*[1]] خرگوش صحرایی
sāk [*s'k*[1] | (N *sāw*)] ساو، باج، خراج
sāl [*ŠNT* < A *šnt* | (M *s'r*), N ~] سال
-sālag [*ŠNTk*[1], *s'lk*[1] | N *-sāla*] ـ ساله (پسوند)
~īh: ـ سالگی (پسوند)
sālār [*srd'l* | M *s'l'r, s'r'r*, N ~] سالار، رهبر
~īh: سالاری، اقتدار
sālwār [*s'lw'l*] سالوار، بادوام، ماندنی
sāmān [*s'm'n* | = M, N ~] سامان، مرز
~ōmand [*-'wmnd* | M *-wmnd*] سامانمند، محدود
samōr [*smwl* | N ~] سمور
sān [*s'n*[1] | N ~] سان (= نوع)، روش
sang [*KYPA* < A *kyp'*; *(CCA* : به خطا*)*; *sng* | (P *'sng*), N ~] سنگ، صخره
~sār [*-s'l*] سنگسار، جای سنگی
sanǰ-, → **saxtan.**
sanwar [*snwl* = Av. *0anwar-*] کمان
sar [*LOYŠE* < A *r'šh*; *sl* | M *sr*, N ~] سر؛ نوک، قله؛ آخر، آغاز
sarāsar [*sl'sl* | N ~] سراسر
sard [*slt*[1] | M *srd*, N ~] سرد
~īh: سردی
sardag [*sltk*[1] = Av. *sarəδa-* | (M *s'rg*), J *srdg*] سرده، نوع، قسم
sardsēr [*sltsyl* | N ~] سردسیر، مرتفع (زمین)
sārēnīdan, sārēn- [*s'lyn-ytn*[1]] تحریک کردن
sargēn [*slgyn*[1] | N *sargīn*] سرگین، کود
sarmāg [*slm'k*[1] | N *sarmā*] سرما
sarw [*slw(b)*[1] | M *srw*, N ~] سرو

sārwār [s²lw²l] — کلاه خود
sās [s²s | N ~] — ساس
sāstār [s²st²l | P s²st²r] — فرمانده؛ ستمگر
~īh: — ستمگری
Sawah [sw²h = Av. *sawahī-*] — سوه (اقلیم غربی از هفت اقلیم)
saxt [s(²)ht¹ | N ~] — سخت، بسختی، شدید، قوی؛ زیاد
~īh: — زور، سختی
saxtag [shtk¹ | (N *saxtiyān*)] — سختیان، پوست بز دباغی شده
saxtan, sanǰ- [s²htn¹, snc- | N ~] — سختن، سنجیدن
sāxtan, sāz- [s²htn¹, s²c- | (P s²c-), N ~] — آماده کردن، ساختن؛ تحمل کردن
sāxtārīh [s²ht²lyh] — تحمل، گذشت
saxwan [*MRYA* < A *mly²; shwn¹* | M *sxwn*, N *suxan*] — سخن، کلام
sāy-, → **sūdan.**
sāyag [s²dk¹ | M s²yg, N *sāya*] — سایه، تیرگی
sayistan, say – [ŠKBHWN– tn < A √škb | P sy–] — خوابیدن
¹saz- [sc- | M sz-, N ~] — مناسب بودن، در خور بودن، سزیدن
~išn(īh): — تناسب، شایستگی
²saz-, ~išn, → **sazistan.**
sāz-, → **sāxtan.**
sazāg [sc²k | N *sazā*] — در خور، سزا
~īh: — سزاواری، تناسب
~wār [-w²l | N *sazāwār*] = **sazāg**
sazistan, ²saz- [sc-stn¹] — سپری شدن
~išn: — بی‌ثباتی، گذرایی
~išnīg: — زودگذر، گذرا، فانی
sē [3; *TLTA* < A *tlt²* | M *sh*, N *si*] — سه
sēb [syp̄ | N ~] — سیب
sēǰ [syc̄ | Av. *ⁱθyeǰah-* | N ~] — سیج (= سختی) خطر
~ōmand [-²wmnd | N ~*mand*] — خطرناک
sel [sl | N ~] — سل (= زوبین)، نیزه
sēm [sym | N ~] = **asēm.**

¹sēn(ag) [syn(k)¹ | N *sīna*] — پستان، سینه
²sēn murw [synmwlw | (N *sīmury*)] — سیمرغ
se-pāy [3-p²d | N *sipā*] — سه پا
sēr, → **sagr.**
se-šabag [3-špk¹] — سه شبه
seyom [3wm | N ~] — ـ سیم (پسوند، در اعداد ترکیبی)
sēzd [s(y)zd | P *syzd*, (N *sēz [agī?]*)] — قدرت، ستمگری؛ ستمگر
sēzdah [sycdh | M *syzdh*, N ~] — سیزده
sēzdēn [s(y)zdyn¹ | P *syzdyn*] — قدرتمند، ستمگر
sī [sy] — غاز
sidīg(ar) [styk¹, -kl | M *sdyg*, N *sidīgar*] — سدیگر، سوم
sīh [30 | M *syh*, N *sī*] — سی
~om [-wm] — سی‌ام
sik [*HLYA* < A *ḥl²; sk* | N ~] — سک، سرکه
sīsīmbar [sysymbl, -nbl | N *sīsambar*] — سیسنبر (گیاهی از تیرهٔ نعناعیان)
***Skandar** [swkndl | N *sikandar*] = **Aleksandar.**
snāh [sn²h] — خشونت، زد و خورد، ضربه
sneh [snyh N ~] — اسلحه، گرز
snēxr [snyhl] — برف
snēzag [snyck¹] — برف
snōy [snwd] — ابر (ـ بارانی، ـ برفی)
sōfistā [swkpst²k¹] — سوفسطا
¹sōg [swk¹] — سود، فایده، امتیاز
²sōg [swk¹ N ~] — سوز، سوزش
³sōg [swk¹ | N *sō(y)*] — سوی، جهت
sōgand [swknd | M *swgnd*, N *saugand*] — سوگند
~xwardan: — سوگند خوردن
sōhistan, sōh- [swh-stn¹] — احساس کردن، لمس کردن
~išn: — احساس، حس
~išnīg: — حساس، مؤثر
sōr [swl] — شور

~ag [*-k*¹] شوره‌زار
sōsan [*swsn*¹ | N ~] سوسن
Sōšāns [*swkš'ns* = Av. *saošyās*] سوشیانس، نجات‌بخش (بویژه آخرین‌نجات‌بخش که پدیدآورندهٔ فرشگرد است)
sōxtan, sōz- [*swhtn*¹, *swc-* | M *swxt*, *swc-*, N ~] سوختن
~išn: سوز، سوزش
~išnīg: سوزان، شعله‌ور
sōzāg [*swc'k*¹ | M *swc'gyn*, N *sōzā*] سوزا، سوزان
sōzan [*swcn*¹ | N ~] سوزن
spāh [*sp'h* | N *sipāh*] سپاه
~bed [*-pt*¹ | N *-bud*] سپهبد، فرمانده
spandān [*spnd'n*¹ | N *sip~*] سپندان، دانه خردل
Spandarmad [*spndrmt*¹] N *isfandārmuð* سپندارمد (= اندیشه مقدس)؛ چهارمین امشاسپند و ایزد نگهبان زمین؛ گاه‌نما: دوازدهمین ماه سال و پنجمین روز ماه
spar [*spl* | M *'spr*, N *sipar*] سپر
spar-, → **spurdan.**
spās [*sp's* | M *'s-*, *'sp's*, N *sipās*] سپاس، تشکر، خدمت
spās dāštan, ~ hangārdan: سپاس داشتن، تشکر کردن
spās-dār [*sp'sd'l* | N *sip~*] سپاسگزار، شکرگزار
~īh: سپاس، سپاسداری
spās|-ešnās [*sp'sšn's*] سپاسگزار، شکرگزار
~ōmand [*-'wmnd*] شکرگزار، سپاسگزار
spāš [*sp'š* = Av. *θβāša-*] جوّ، فضا
spaxr [*sp'hl* | M *'spxr*, N **siparx*] شادی، شادمانی
spazg [*spzg* | M *'spgj*, N *sipazg-*] بدگو
~īh: بدگویی
spēd [*spyt*¹ | M *'spyd*, N *sapēd*] سپید
~ag [*-k*¹ | N *-a*] سپیده (تخم‌مرغ و...)
~bāg [*-p'k*¹ | N *-bā*] سپیدبا، آش ماست
~-dār [*-d'l* | N *-dār*] سپیدار
spenāg [*sp(y)n'k*¹ = Av. *spənta-*, cf. **gannāg**] مقدس

~mēnōg: سپندمینو (= مینوی خوب)
spīg [*spyk*¹ | M *'spyg*, (N *saprīy*)] ۱ ـ درخشندگی ۲ ـ جوانه، شاخه
spihr [*spy(y)hl* | (M *'spyr*), N *sipihr*] سپهر، آسمان، فلک، بخت
~īg [*-yk*¹] آسمانی
spinǰānagīh [*spnc'nkyh*] میهمان‌نوازی
spiš [*spyš* | (N *šipiš*)] شپش
Spitāmān [*spyt'm'n*] سپیتمان (منسوب به خاندان سپیتمه)
spīz [*spyc-* | M *'spyxtn*, *'spyz-*] ۱ ـ درخشیدن ۲ ـ جوانه زدن
~išn: ۱ ـ درخشندگی ۲ ـ جوانه‌زدگی
spōxtan, spōz- [*spwhtn*¹, *spwc-* | M *'spwxt*, N *sip~*] سپوختن؛ تجاوز کردن، نافرمانی کردن؛ تأخیر کردن، رد کردن
~išn: رد؛ نافرمانی
spōz [*spwc* | N *sipōz*] سپوز، تأخیر؛ نافرمانی
~gār [*-k'l* | N ~] سپوز، نافرمان، تأخیرکننده
sprahm(ag) [*splhm(k*¹*)* | M *'sprhm(g)*, N *siparham*] سپرغم، گیاه خوشبو
spul [*spwl*] سپرز
spurdan, spar- [*spwltn*¹, *spl-* | N *sip~*] سپردن، طی کردن، پایمال کردن
spurrīg [*spwlyk*¹ | (M *'spwr*), N *siparī*] سپری، کامل، تمام
~īh: کمال، تمامی
spurz [**splz* | P **'spwrz*, N *siparz*] سپرز
srat [*slt*¹ | cf. Ar. *sirāt*] نردبان
sraw [*slwb*¹] افسون، کلام
srawēnīdan, srawēn- [*slwbyn-ytn*¹] گزارش کردن، انتشار دادن
sraxtag [*slhtk*¹ = Av. *sraxti-*] بخش، جهت
srāy [*sl'd* | N *sarāy*] سرای، خانه
¹srāy, ~išn, → **srūdan.**
srāyīdan, ²srāy- [*sl'd-ytn*¹ = Av. *θrāya-*] حمایت کردن
~išn: حمایت
srešk [*sl(y)šk*¹ | (P *srsk*), N *siriišk*] سرشک، اشک
srištan, *srēš- [*slštn*¹ | P *sryš-*, N *sir~*] سرشتن، آمیختن
srišwadag [*slyšwtk*¹ = Av. *θrišwa-*] یک سوم

srōd [*slwt*[1] | M *srwd*, N *surōd*] سرود
Srōš [*slwš* | M *srwš*, N *surōš*] سروش (ایزد فرمانبرداری)؛ گاه‌نما: هفدهمین روز ماه
~īg [*-yk*[1]] فرمانبردار
srū [*slwb*[1] | N *surū(n)*] سرو، شاخ، ناخن، چنگال
srub [*sl(w)p* | N *usrub*] سرب
~ēn [*-yn*[1]] سربی
srūdan, sräy- [*slwtn*[1], *sl'd-* | M *sr'y-*, N *sur~*] سرودن، نواختن، آواز خواندن
~išn(īh): سرایش، سرودخوانی
srūwar [*slwbwl*] شاخدار
srūwēn [*slwbyn*[1]] شاخی
stabr [*stpl* | M *'stbr*, N *sitabr*] ستبر، خشن، قوی
~īh: ستبری؛ نیرو، قدرت
stabrag [*stplk*[1] | Ar. *istabraq*] استبرق
stadan, stān- [*YNSBWN-tn*[1] < A *ynsbwn*, √ *nsb* | M *'std*, *'st'n-*, N *sit~*] ستاندن
staft [*stpt*[1] | M *'stpt*] استوار، محکم؛ سخت دل، ستمگر؛ زیاد
stahm [*sthm* | N *sitam*] ستم، زور
~ag [*-k*[1]] ستمگر، قوی
~(ag)īh: ستم
stambag [*sthmbk*[1] (*-h-* < **stahm**) | M *'stmbg*, N *sitamba*] ستمگر؛ سرسخت
~īh: ستم؛ سرسختی
stān-, → **stadan.**
star [*stl*] = **stārag.**
stārag [*st'lk*[1] | M *'st'rg*, N *sitāra*] ستاره
stard [*st'lt*[1]] گیج، مبهوت، متحیر
~īh: گیجی، بهت
star-ōšmār, ōšmur [*stl'wšm'l*, *-'wšmwl*] ستاره‌شمار، منجم
starwan [*stlwn*[1] | N *sit~*] سترون، عقیم
stāyīdan [*st'dytn*[1] | M *'st'yd*, N *sit~*] = **stūdan.**
stēγ [*styk*[1] | N *sitēγ*] ستیغ
stēndag [*styndk*[1]] ایستاده، پا بر جا

stēr [*styl* | N *sitēr*] ستیر، سیر (واحد وزن)
stēzag [*styck*[1] | M *'styz-*, N *sitēza*] ستیزه، نزاع
stī [*sty(ȳ)* = Av. *sti-*] هستی، وجود
stō [*stwb*[1] | (P *'stwb*, N *sutōh*)] ستوه، پریشان
~wīh: پریشانی
stōr [*stwl* | P *'stwr*, N *sutōr*] اسب، ستور؛ چهارپای بزرگ
~bān [*-p'n*[1] | N *-bān*] ستوربان
~gāh [*-g'š*] ستورگاه
***stōš** [*stwš*] سدوش (چهارمین روز پس از مرگ)
stōwēnīdan, stōwēn- [*stwbyn-ytn*[1]] شکست دادن، غلبه کردن
stōwīh, → **stō**
stūdan, stāy- [*stwtn*[1], *st'd-* | M *'stwd*, *'st'y~*, N *sit~*] ستودن
~išn: ستایش
~išnīg: ستودنی، قابل ستایش
stūn(ag) [*stwn(k)*[1] | M *'stwn*, N *sutūn*] ستون، رکن، دیرک
stūr [*stwl*] امین، سرپرست، قیم
~īh: قیمومت
sturg [*stwlg* | N *suturg*] سترگ، سخت؛ خشن، زمخت
sūd [*swt*[1] | M *swd*, N *~*] سود، فایده، امتیاز
sudāb [*st'p̄* | N *~*] سداب (نام گیاهی دارویی است)
sūd-abgār [*swt'p̄k'l*] پرسود
sūdag [*swtk*[1]] غافل، اهمال‌کار
~īh: غفلت، اهمال‌کاری
sūdan, sāy- [swtn[1], s'd- | N *~*] سودن، کوبیدن
sūd(ō)mand [*swt('w)mnd* | N *sūdmand*] سودمند
suft [*swpt*[1] | N *~*] سفت، دوش، کتف
suftan, sumb- [*swptn*[1], *swmb-* | N *~*] سفتن، سوراخ کردن
sumb [*swmb*[1] | N *~*] سم
[1]**sūr** [*swl* | M *swr*, N *~*] میهمانی، سور
[2]**sūr** [*swl*] قوی
sūrāg [*swl('k*[1]] سوراخ، نقب

~īg [*-yk*¹] (حیوانات) سوراخ زی
~ōmand [*-ʾwmnd*] سوراخدار
sūrāx [*swlʾh* | N ~] سوراخ
sust [*swst*¹ | = M, N ~] سست، تنبل
~īh: سستی، تنبلی
¹suš [*swš* | (N *šuš*)] شش، ریه
***suš** [*swš*] درجه‌ای (از کمان)
suxr [*swhl* | N *surx*] سرخ
suy [*swd* | M *swy-*] گرسنگی
***swahistan, swah-** [*swh-stn*¹ | P *swh-*] افسوس خوردن
syā [*sydʾ* | (P *syʾw*, N *siyāh*)] سیاه
~hag [*-hk*¹ | N *-a*] سیاهه، مردمک چشم

Š

šab [*LYLYA* < A *lyl(y)ʾ*; *šp* | M *šb*, N ~] شب
~ag [*špk*¹ | N *~a*] ۱ ـ شبه (= سیاه براق)، سنگ معدنی ۲ ـ ... ـ شبه (در ترکیب با اعداد می‌آید و به معنی تعداد شبهاست: یک شبه، دو شبه،...)
~estān [*špstʾn*¹ | N ~] شبستان، اندرونی
šabīg [*špyk*¹ | N *šabī*] شبی، جامهٔ زیر (مخصوص مراسم مذهبی زردشتی)
šabīxōn [*špyhwn*¹ | N *~xūn*] شبیخون
šabyār [*špyʾl* | N ~] شربت انگور
šād [*šʾt*¹ | M *šʾd*, N ~] شاد، خرم
~īh: شادی، خرمی
šādurwān [*šʾtʾwhwʾn*¹ | N ~] شادروان، شاه‌نشین؛ استخر، حوض، فواره
šafšēr [*špšyl* | M *šfšyr*] = **šamšēr.**
šagr [*šgl* | M *šgr*, N *šēr*] شیر؛ در نجوم: برج اسد
P šah- [*šh-* | = P] توانستن، قادر بودن
šāh [*MLKA* < A *mlkʾ*; *šh* | M *šʾh*, N ~] شاه
~ān šān [*MLKAn MLKA* | N ~] شاهنشاه

~-balūt [*šhblwt*¹ | N ~] شاه بلوط
~-dānag [*-dʾnk*¹ | *~dāna*] شاهدانه
~-esprahm [*-splhm* | N *~isparam*] شاه اسپرم
šāhīgān [*šhykʾn*¹ | M *šʾhygʾn*] کاخ
šahr [*štr*¹ | M *šhr*, N ~] سرزمین، کشور؛ شهر
~estān [*MDYNA* < A *mdynʾ*; *štr*¹*stʾn*¹ | M *šhrstʾn*, N ~] شهرستان؛ پایتخت، شهر (بزرگ)
Šahrewar [*štrywr* | N ~] شهریور (= شهریاری مطلوب): سومین امشاسپند و نگهبان فلزات؛ گاه‌نما: ششمین ماه سال و چهارمین روز ماه
šahryār [*štr*¹*dʾl* | M *šhryʾr*, N ~] شهریار، پادشاه، حاکم
~īh: شهریاری، سلطنت، حکومت
šāhwār [*šhwʾl* | P *šʾhwʾr*, N ~] شاهانه، شاهوار
šakar [*škl* | M *šqr*, N ~] شکر
šalwār [*štwʾl* N ~] شلوار
šām [*šʾm* | = P, N ~] شام (زمان و غذای شام)
šambalīdag [*šmblytk*¹ | N *šambalīd*, *-īla*] شنبلیله
šamšēr [*šmšyl* | N ~] شمشیر
šan [*šn*¹ | N ~] شن، کنف
šānag [*šʾnk*¹ | N *~a*] ۱ ـ شانه ۲ ـ دو شاخه ۳ ـ استخوان شانه
šanēn [*šnyn*¹] کتفی، شاهدانه‌ای
šarm [*šlm* | M *šrm*, N ~] شرم
~-gāh [*-gʾs* | N ~] شرمگاه
~gēn [*-k(y)n*¹ | N *~gīn*] شرمگین
šasab [*šsp* | (P *šhrb*)] ساتراپ، حاکم نواحی در ایران باستان
~īgān [*-ykʾn*¹] ساتراپ‌نشین
šast [*60* | M *šst*, N ~] شصت
šaš [*ŠTA* < A *št* | M *šš*, N ~] شش
šaw-, → **šudan.**
***šawāg** [*šwbʾk*¹] شبکور، خفاش
šāyendag [*šʾdyndk*¹] ارزشمند، قابل
~īh: ارزشمندی، قابلیت

ških- [*škyh-* | N *šikih-*] شکسته شدن
škōf-, → **škuftan**.
škōfag [*škwpk*[1] | N *šukōfa*] شکوفه، گل
škoft [*škwpt*[1]] = **škeft**.
[1]**škōh** [*škwh* | M *'škwh*] فقیر
~īh: فقر
[2]**škōh** [*škwh* | N *šukōh*] شکوه، وقار؛ ترس
škuftan, škōf- [*škwp-tn*[1] | N *šukuftan*] شکفتن، گل کردن
šnās-, → **šnāxtan**.
šnāsag [*šn'sk*[1] | P *'šn'sg*] شناسا، فهمیده، آگاه؛ حس
~īh: شناسایی، آگاهی
šnāxtan, šnās- [*šn'htn*[1], *šn's-* | M *'šn'xtn*, *'šn's-*, N *šin~*] شناختن، تشخیص دادن
šnāyēnīdan, šnāyēn- [*šn'dyn-ytn*[1]] خشنود کردن، احترام کردن
~išn: خشنودی
šnāyīdan, šnāy- [*šn'd-ytn*[1]] احترام کردن، ستودن
~išn: ستایش، سپاس
šnāz [*šn'c* | (N *šinā(w)*)] شنا
šnāzīdan, šnāz- [*šn'c-ytn*[1] | M *'šn'z*, (N *šināw-*)] شنا کردن
šnōhr [*šnwhl* | M *'šnwhr*] خرسندی، سپاس
šnōmag [*šnwmk*[1] | M *'šnwm-*] خرسندی، رضایت
šnōšag [*šnwšk*[1] | N *šunōša*] شنوسه (= عطسه)
šnūg [*šnwk*[1] | M *'šnwg*] زانو
šnūman [*šnwmn*[1] = Av. *xšnūmaine*] خشنودی
šōn [*šwn*[1]] روش، نوع
~īg [*-yk*[1]] مرسوم، معمول
šōy-, → **šustan**.
šōy [*šwd* | N ~] شوی، شوهر
~mand [*-mnd*] شوهردار
šubān [*šp'n*[1] | P *šwb'n*, N ~] شبان
šudan, šaw- [*OZLWN-tn*[1] < A √ *'zl*; *šwb-* | M *šwdn*, *šw-*, N ~] رفتن

šāyistan, šāy- [*š'd-stn*[1] | M *š'y-*, N ~] شایستن، قادر بودن
šāyēd [*š'(d)yt*[1] | N *šāyad*] شاید، ممکن است
šāzdah [*š'cdh* | M *š'zdh*, N *šānzdah*] شانزده
šēb [*šyp* | N ~] شیب
šēb- [*šyp-* | M *šyb*, N ~] تند رفتن؛ پریشان شدن
~āg [*-'k*[1] | N *~ā*] چالاک، چست؛ شیبا (= افعی)
~išn: پریشانی
šēd [*šyt*[1] | N ~] شید (= درخشان)؛ (اسب) کرند
***šēdā** [*šyt'y*] برکت، سعادت
šēr, → **šagr**.
šēwan [*šywn*[1] | N ~] شیون
šiftālūg [*špt'lwk*[1] | (P *šyft* 'شیر'), N *šaftālū*] شفتالو
šiftēnag [*šptynk*[1] | (P *šyftyn* 'شیرین')] شیرینی
šimšār [*šmš'l* | N ~] شمشاد (درخت)
šīr [*HLBA* < *ḥlb'*; *šyl* | M *šyyr*, N ~] شیر (خوردنی)
šīrēn [*šylyn*[1] | M *šyryn*, N *~īn*] شیرین
~īh: شیرینی، ملاحت
šīšag [*šyšk*[1] | N *šīša*] شیشه، بطری
škaft [*škpt*[1]][1] = **škeft**;[2].
škāftan, škāf- [*šk'p̄-tn*[1] | M *'šk'pt*, N *šikāftan*] شکافتن، پاره کردن
škarag [*šklk*[1] | P *'škr-*] شکره، مرغ شکاری
škarwīdan, škarw- [*šklw-ytn*[1] | M *'škrw-st*, N *šikarfīdan*] مردد بودن، لغزیدن، تلوتلو خوردن
škastan, šken(n)- [*TBLWN-tn*[1] < A √ *tbr*; *škstn*[1], *škyn-* | M *'škn-*, N *šikastan*, *šikan-*] شکستن
~išn: شکننده
škēbāg [*škyp'k*[1] | P *'škyb-*, N *šikēbā*] شکیبا
~īh: شکیبایی
škeft [*škypt*[1] | P *'škyft*, N *šigift*] شگفت، فوق‌العاده؛ سخت؛ زیاد
~īh: شگفتی؛ سختی؛ مصیبت، مشقت
šken(n)-, **~išn**, → **škastan**.

šuhr [*šwsl* = Av. *xšuδra-*] مایع، سیال؛ نطفه
šustan, šōy- [*HLLWN-tn*[1] < A √*ḥll* | M *šwst, šwy-*, N ~] شستن
šuy [*šwd*] گرسنگی

T

[1]tā [*OD* < A *'d* | (M *d'*, P *t'*), N ~] تا، در حالی که، در ظرف
[2]tā [*t'k*[1] | N ~] همتا، جفت
tab [*tp* | N ~] تب
tab-, ~išn, → **taftan.**
tāb-, ~išn, → **tāftan.**
tābag [*t'pk*[1] | N *tāba*] تابه
tabāh [*tp'h* | N ~] تباه، تلف شده، خراب
~īh: تباهی، خرابی
tabāhīhistan, tabāhīh- [*tp'hyh-stn*[1] | J *tb'hh-*] تباه شدن
tabangōg [*tpngwk*[1] | N *tabangō*] تبنگو، صندوق
tabarzad [*tplzt*[1] | N ~] تبرزد، نبات
tābestān [*t'pst'n*[1] | N ~] تابستان
tābīdan [*t'pytn*[1] | N ~] = **tāftan.**
tadan, tan- [*ttn*[1], *tn-* | N *tan-*] تنیدن
tadar(w) [*ttl* | (N *taδarw*)] تذرو
taftan, tab- [*tp-tn*[1]] تفتن؛ درخشیدن
~išn: گرما، تب
tāftan, tāb- [*t'p-tn*[1] | P *t'b-*, N ~] تافتن، سوزاندن؛ درخشیدن
~išn: تابش
taftīg [*tptyk*[1] | (P *tft*)] آتشی، سوزان، تفته
tag [*tk*[1] | N ~] تک، حمله
~kardan abar, ō: حمله بردن
tāg [*t'k*[1], M *t'g* | N *tā*] تا؛ شاخه، فقره؛ تنها، تک
tagarg [*tklg* | M *tgrg*, N ~] تگرگ

tagīg [*tkyk*[1]] چابک، قوی
~īh: سرعت، قدرت، زور
tah [*th* | N ~] ته
tahm [thm | = M, N ~] تهم، قوی
tāk [*t'k*[1] | N ~ شراب] شاخه
takōk [*tkwk*[1] | N ~] تکوک (ظرفی که از طلا یا نقره یا مس بر صورت پرنده یا حیوانی بسازند و در آن شراب خورند)، ظرف آشامیدنی
talag [*tlk*[1] | N *tala*] تله، دام
~čīn [*cyn*[1]] صیاد
tambūr [*tm-, tnbwl* | N ~] تنبور، عود
~ag [*-k*[1]] تنبور (؟)
tan [*tn*[1] | = M, N ~] تن، شخص
tan-, → **tadan.**
***tanāpuhl** [*tn'pwhl* = Av. *tanu.pərəθa-* | (N *tanāfūr*] تنافور (نام درجه‌ای از گناه)
tan-bahr [*tn*[1]*b'hl*] وضعیت جسمی
tand [*tnd* | = P] ضعیف، سست
~īh: ضعف، سستی
tan-drust [*tn*[1]*drw(y)st*[1] | = N ~] تندرست، سالم
~īh: تندرستی
tang [*tng* | = M, N ~] تنگ، باریک
~īh: تنگی؛ پریشانی
tanīg [*tn*[1]*yk*[1] | N *tanī*] تنی، جسمی
tanīgard(īg) [*tnykrt(yk)*[1] | M *tnygyrd*] جسمانی، مادی
tanīhā [*tn*[1]*yh'* | M *tnyh'*, N *tanhā*] تنها
tanōmand [*tn*[1]*'wmnd* | N ~] جسمانی
~īh: حالت مادی داشتن
tan-tōhmag [*tn*[1]*twhmk*[1]] شیرهٔ گیاهان
tanuk [*tnwk*[1] | N ~] تُنک، تُنُک آب
tanūr [*tnwl* | M *tnwr*, N ~] تنور
tar [*LCDr*[1] < A *l-ṣd; tl* | M *tr*] آن سو، از میان، وراء

~kardan, ~menīdan: خوار شمردن، دشنام دادن
-tar [-*tl* | (M -*dr*), N ~] ـ تر (پسوند سازندهٔ صفت تفضیلی)
tār [*t'l* | M *t'r*] تار، تاریکی
tarāzēnīdan, tarāzēn- [*tl'cyn-ytn*¹] ترازکردن، وزن کردن
tarāzūg [*tl'cwk*¹ | (P *tl'zwg*), N *tarāzū*] ترازو، کفه؛ در نجوم: میزان
targ [*tlg* | N ~] تَرک، کلاه‌خود
targumān [*tlgm'n*¹ | M *trgwm'n*] ترجمان
tārīg/k [*t'lyk*¹ | M *t'ryg*, N *tārīk*!] تاریک
~īh: تاریکی
tarist [tlst¹] = **tar.**
tar-mānīh [*tlm'nyh*] آلوده‌دامنی
tar-menišn [*tlmynšn*¹ | N *tarmaništ*] آلوده‌دامن؛ ترمنش، خودسر، متکبر
~īh: آلوده‌دامنی؛ ترمنشی، خودسری، تکبر
tarr [*tl*, (*LCDr*: به خطا, → **tar**) | N ~] تر، مرطوب
~ag [*tlk*¹ | N ~*a*] تره (= سبزی)
tars [*tls* | M *trs*, N ~] ترس، احترام
tarsāg [*tls'k*¹ | M *trs'g*, N *tarsā*] ترسا
tarsāgāh [*tls(')k's*] مؤدب، متواضع
~īh: احترام، تواضع
tarsīdan, tars- [*tls-ytn*¹ | (M *tyrs'dn*), N ~] ترسیدن، بیم داشتن
tarwēnīdan, tarwēn- [*tlwyn-ytn*¹ | M *trw-*] غلبه کردن، مغلوب کردن
tās [*t's* | N ~] تاس (بازی)
tasum [*tswm* | = M] چهارم
tāšīdan, tāš- [*t'š-ytn*¹] بریدن، تراشیدن؛ آفریدن
taškanag [*tšknk*¹] لباس زیر
tašt [*tšt*¹ | N ~] تشت
tāšt [*t'št*¹] * اطمینان
~īg [-*yk*¹] مطمئن
tāwān [*t'(d)w'n*¹ | N ~] تاوان، تعهد
taxl [*t'hl* | (M *thr*), P *txl*, N *talx*] تلخ
~īh: تلخی

taxt [*t'ht*¹ | N ~] تخت، سریر
~ag [-*k*¹ | N ~*a*] تخته، لوح، صفحه (شترنج)
taxtan, taz- [*t'htn*¹, *tc-* | M *txin*, *tz-*] جاری شدن، دویدن
~išnīh: جریان
tāxtan, tāz [*t'htn*¹, *t'c-* | M *t'c-*, N ~] تازاندن، روان ساختن؛ تعقیب کردن؛ ریختن
taxt-gāh [*t'htg'h* | N ~] تخت‌گاه، نیمکت
tāz-, ~išnīh, → **taxtan.**
tāz, → **tāxtan.**
tazāg [*tc'k*¹] جاری، تازان
tāzānag [*t'c'nk*¹ | N *tāz(y)āna*] تازیانه
tazēnīdan, tazēn- [*tcyn-ytn*¹] = **tāxtan.**
tazīdan, taz- [*tc-ytn*¹] = **taxtan.**
¹**tāzīg** [*t'cyk*¹ | N *tāzī*] تند، سریع
²**Tāzīg** [*t'cyk*¹ | N *tāzī*] تازی، عرب
tēmār [*tym'l* | M *tym'r*, N ~] تیمار، غم، اندوه
¹**tēra**g [*tylk*¹ | N *tēra*] تیره، تاریک
²**tērag** [*tylk*¹] قله، نوک (کوه)
tēx [*tyh* | N *tēy*] تیز، تیغ؛ پرتو
¹**tēz** [*tyc* | M *tyz*, N ~] تیز، تند
~īh: تیزی، سرعت
²**tēz** [*tyc* | (P *tyj*), N ~] تیز
~īh: تیزی
***tīdag** [*tytk*¹ | (N *dīda*)] دیده، مردمک چشم
tigr [*HTYA* < A *ḥty'; tgl* | M *tygr*, N tīr] تیر
***tīhōg** [*tyhwk*¹ | N *tīhū*] تیهو
tīr, → **tigr.**
Tīr [*tyl* | M *tyr*, N ~] تیر (نام ایزدی که با تیشتر اشتباه گرفته می‌شود)؛ در نجوم: عطارد؛ گاه‌نما: نام چهارمین ماه سال و سیزدهمین روز ماه
tis [*MNDOM* < A *mnd'm; ts* | M, J *tys*] چیز، کار
~iz [-*c* | M -*yc*] هیچ چیز، نه... اصلاً (با ادات نفی)
tišn [*tyšn*¹] تشنگی

tišnag [*tyšnk*¹ | M *tyšng*, N ~*a*] تشنه
~īh: تشنگی
Tištar [*tyštl* | N ~] تیشتر؛ در نجوم: شعرای یمانی
tō [*LK* < A *l-k* | M *tw*, N *tu*] تو، ترا
***tōf** [*twp* | N *tō*] تو (= لا)
tōhm(ag) [*twhm(k*¹*)* | M *twhm*, N *tuxm*, ~*a*] تخم؛ دوده، خاندان
tom [*t(w)m* | M *tm*, N *tam*] تم، تاریکی
-tom [*-twm* | (M *-dwm*)] پسوند سازندهٔ صفت عالی
tōm [*twm* | (M *twhm*, N *tuxm*)] تخم، دوده
tōrag [*twlk*¹ | N *tōra*] توره، شغال
tōšag [*twšk*¹ | N *tōša*] توشه
tōxtan, tōz- [*twhtn*¹, *twc-* | M *twz-*, N ~] توختن (= جبران کردن)، ادا کردن
~išn: کفاره، دیه
tōz [*twc* | N ~] توز، پوست درخت، پوست
tru(f)š [*thw(p)š* | (P *tryfš*), N *turš*] ترش
truftag [*thwptk*¹] دزدیده؛ روزهای افزوده به آخر سال (= کبیسه)
tuhīg [*twhyk*¹ | M *twhyg*, N *tuhī*] تهی، بیهوده
~īh: تهیگی، خلاء
tumbag [*twmbk*¹ | N ~*a*] تنبک
tund [*twnd* | N ~] تند، خشن
~īh: تندی، خشونت
Tūr [*twl* | N ~] تور (یکی از دشمنان ایران)، تورانی
~ān [*-ʾn*¹ | N ~] (سرزمین) توران
Turk [*twlk*¹ | N ~] ترک
tušt [*twšt*¹] خاموش، ساکت
tuwān [*twbʾn*¹ | M *twʾn*, N ~] توان، نیرو
~(+ مصدر): می‌توان، ممکن است
~āg [*-ʾk*¹ | N ~*a*] توانا، قابل
~gar [*-kl* | N ~] توانگر
~garīh: توانگری، ثروت
~īg [*-yk*¹] قابل

~īgīh: قابلیت، توانایی
~sāmān [*-sʾmʾnl*] حد توانایی
tuxšāg [*twhšʾk*¹ | M *twxšʾg*, N *tuxšā*] تخشا، کوشا
~īh: تخشایی، سعی
tuxšīdan, tuxš- [*twhš-ytn*¹ | (M *twxšʿyst*), N ~] تخشیدن، سعی کردن، کوشیدن
~išn: سعی، کوشش

U

u- [*AP-* < A *ʾp* | M *ʾw-*] = **ud** (زمانی که با ضمیر متصل می‌آید، مثلاً: u-š)
ud [*W* < A *w* | M *ʾwd*, N *u*] و
udrag [*ʾwdlk*¹ = Av. *udra-*] گربه آبی
ul [*LALA* < A *l-ʿlʾ* | M *ʾwl*] (سوی) بالا
~āmadan: برخاستن
~īh: رو به بالا
ul-āmadān [*LALA YATWNtʾn*¹, *ʾwlʾmtʾn*¹] در نجوم: طالع
***ul-drafš,** → **xurdruš.**
ummēd [*ʾwmyt*¹ | N ~] امید
~wār [*-wʾl* | N ~] امیدوار
Urdwahišt [*ʾwrwhšt*¹] = **Ardwahišt.**
Urišlīm [*ʾwlyšlym* | N ~] اورشلیم
urmōd [*ʾwlmwt*¹ | (N *amrōd*)] امرود، گلابی
***uruspar** [*ʾwlwspl* = Av. *uru0ßar-*] روده؛ رحم، هسته، عصاره
urwāhm(an) [*ʾwlwʾhm(n*¹*)* | M *ʾwrwʾhm-*] شاد
~īh: شادی، خوشی، لذت
urwar [*ʾwlwl* | M *ʾwrwr*] گیاه، سبزی
***urwāzistan, urwāz-** [*ʾwlwʾc-* = Av. *urwāza-*] خوشحالی کردن، شادی کردن
~išn: خوشحالی، خشنودی
uskārdan, uskār- [*ʾwskʾl-tn*¹ | J ~, (N *sigāl-*)] سگالیدن، فکر کردن، اندیشیدن، بحث کردن

~išn(īh): سگالش، فکر، اندیشه
uspurrīg [ʾwsp̄wlyk¹] = **spurrīg**
us(t)ōfrīt [ʾws(t)wplyt¹ = Av. *usəfriti-*] استوفرید (= نذر، قربانی)
ušahin [ʾwšhyn¹ = Av. *ušahina-*] گاه‌شب (یکی از پنج بخش شبانروز)
ušnūg [ʾwšnwk¹] = **šnūg.**
uštān [ʾwštʾn¹ = Av. *uštāna-*] جان، روان
~īh: نیروی زندگی
~ōmand [-ʾwmnd] زنده، جاندار
uštar [*GMRA* < A *gmlʾ*; ʾwštl | N *uštur*] شتر
~-gāw-palang [ʾwštlgʾp̄plng | N ~] شتر گاو پلنگ، زرافه
uzdehīg [ʾwc-, ʾwzdhyk¹ | M ʾwzdh] تبعید شده؛ بیگانه
~īh: تبعید
uzdēs [ʾwc-, ʾwzdys | ʾwzdys] بت
~-parist [-plst¹ | M -pryst] بت‌پرست
~paristišnīh: بت‌پرستی
~zār [-cʾl | M -cʾr] بتکده
uzēnag [ʾwcynk¹ | N *hazīna*] هزینه، قیمت؛ خروج
uzērin [ʾwz(ʾ)ylyn¹ = Av. *uzayeirina-*] گاه عصر (یکی از پنج بخش شبانروز)
uzīdan [ʾwcytn¹ | M ʾwzyd, ʾwzyh-] خارج شدن
uzmūdan, uzmāy- [ʾwzmwtn¹, ʾwzmʾd-] آزمودن، امتحان کردن، سنجیدن
~išn: آزمایش
uzumburd [ʾwzmbwlt¹ | N *zumurrud*] زمرّد
uzwān [*ŠNA* < A *lšnʾ*; ʾwzwʾn¹ | M ʿzwʾn, (N *zabān*)] زبان، بیان
uzwārdan, uzwār- [ʾwzwʾl-tn¹ | M ʿzwʾrdn] فهمیدن، دانستن
~išn: فهم؛ هزوارش

W

wābar [wʾp̄l | M wʾbr, (N *bāwar*)] باور، ایمان؛ راستی
wābarīgān [wʾp̄lykʾn¹ | M wʾbrygʾn] راست، قابل اعتماد

~īh: اطمینان، اعتماد
wabz [*wpc, wpz*] زنبور
wačast [*wcst*¹ = Av. *wačas-tašti-*] یک بیت از گاهان
waččag [*wck*¹, *(bck*¹*)* | N *bačča*] بچه، طفل، کودک
wad [*SLYA* < A *sryʾ*; *wt*¹ | M *wd*, N *bad*] بد، پلید
~īh: بدی، پلیدی
wād [*wʾt*¹ | M *wʾd*, N *bād*] باد، دم، روان؛ گاه‌نما: نام دومین روز ماه
wadag [*wtk*¹] بد، شریر، مکار
~īh: بدی، شرارت
wādām [*wʾtʾm* | N *bādām*] بادام
wādbān [*wʾtpʾn*¹ | N *bādbān*] بادبان
wad-baxt [*wtbʾht*¹ | N *badbaxt*] بدبخت
wad-dil [*wtdyl* | M *wddyl*, *baddil*] بددل، ترسو؛ از روی ترس
wadgarīh [*wtglyh*] بدکاری، عمل بد
wād-girdag [*wʾtglk*¹ | (N *gird-bād*)] گردباد
wad-gōhr [*wtgwhl* | N *bad-gauhar*] بدگوهر، بدنژاد
wad-kāmag [*wtkʾmk*¹] بدخواه
~īh: بدخواهی
wādrang [*wʾtlng* | N *bādrang*] بادرنگ، خیار
~-bōy [-*bwd* | N -*bōya*] باد رنجبویه
wad|-tōhm [*wtwhm*] = **wad-gōhr.**
~-wāzag [-*wʾck*¹ | (N *gawāža*)] گواژه، دشنام
~-xēm [-*hym*] بدخیم
waf- [*wp-* | P *wf-*, (N *bāf-*)] بافتن
~išn: بافت
wafr [*wpl* | M *wpr*, N *barf*] برف
~ēnag [-*ynk*¹] برفینه (نوعی شیرینی است)
waγdān [*wytʾn*¹ = Av. *waγδana-*] سر (هرمزدی)
wahāg [*whʾk*¹ | M *whʾg*, N *bahā*] بها؛ تجارت، بازرگانی
~burdan: قیمت کردن، تخمین زدن
wahār [*whʾl*, *(bhʾl)* | M *whʾr*, N *bahār*] بهار

~īg [*-yk*[1] | N *-ī*] بهار، بهاری
wahīg [*ZZLA* < A **zmr*[3] *(?)*; *whyk*[1] | M *whyg*, N **bahī*] بزغاله؛درنجوم:برج جدی
wahišt [*whšt*[1] | M *whyšt*, N *bihišt*] بهشت
~īg [*-yk*[1] | N *-ī*] بهشتی
Wahman [*whwmn*[1] | M *whmn*, N *bahman*] بهمن (= اندیشه نیک)، اولین امشاسپند و نگهبان چهارپایان؛ گاه‌نما: نام یازدهمین ماه سال و دومین روز ماه
wăhmān [**w-n*[1] = *w*[3]*hm*[3]*n*[1] | M [3]*w*[3]*hm*[3]*n*, J *whm*[3]*n*, N *bahmān*] بهمان
Wahrām [*wlhl*[3]*n*[1], *w*[3]*hl*[3]*m* | M *whr*[3]*m*, N *bahram*] بهرام (= ایزد جنگ)، پیروزی؛ در نجوم: مریخ؛ گاه‌نما: نام بیستمین روز ماه
ātaxš ī ~: آتش بهرام (مهمترین آتش زردشتیان)
wak [*wk*[1] | N *bak*] بک، قورباغه
wālan [*w*[3]*ln*[1] | (N *barzan*)] برزن، محله، انجمن
walg [*wlg*] = **Warg.**
wālīdan, wāl- [*w*[3]*l-ytn*[1] | N *bālīdan*] بالیدن، افزودن، پیشرفت کردن
~išn: بالش، رشد
wāmīdan, wām- [*w*[3]*m-ytn*[1]] قی کردن
wan [*wn*[1] | N *bun*] درخت؛ تنه، ساقه
~ ī gurgānīg: درخت پسته
~ ī was-tōhmag: درخت بسیار تخمه
wān, ~išn, → **wānīdan.**
wanafšag [*wnpšk*[1] | N *bunafša*] بنفشه
Wanand [*wnnd*] ونند (ستاره)
wandag [*wndk*[1]] بند، طناب
wāng [*KALA* < A *ql*[3]*; w*[3]*ng* | = M, N *bāng*] بانگ، صدا
wānīdan, wān- [*w*[3]*n-ytn*[1] | M *w*[3]*n-yst*] غلبه کردن، مغلوب کردن، نابودن کردن
~išn: نابودی، غلبه
wanīgar [*wnykl*] مسرف
~īh: اسراف، اتلاف
wany [*H(W)BDN* < A *hwbdn*[3], √[3]*bd* | M *wny*] تلف شده، از بین رفته
wany(b)ūdīh [*HWBDN*[1]*bwtyh*, *-YHWWNtyh* | M *wny(b)wdyh*] تباهی، خرابی
[1]**war** [*wl* | M *wr*, N *bar*] بر، سینه

[2]**war** [*wl*] دریاچه
[3]**war** [*wl*] ور (= آزمایش ایزدی)، سوگند
[4]**war** [*wl*] حصار، پناه
wār-, → **wārīdan.**
warāγ [*wl*[3]*g* | J *br*[3]*γ*] کلاغ
waran [*wln*[1]] آرزو، شهوت
warān [*wl*[3]*n*[1]] بره
wārān [*w*[3]*l*[3]*n*[1] | M *w*[3]*r*[3]*n*, N *bārān*] باران
waranīg [*wlnyk*[1]] حریص
~īh: حرص، آز
wārānīg [*w*[3]*l*[3]*nyk*[1] | *bārānī*] باران، بارانی
warāz [*wl*[3]*c* | N *gurāz*] گراز
war-čašm [*wlcšm*] چشم بر سینه
ward-, → [1]**waštan.**
[1]**wardag** [*wltk*[1] | M *wrdg*, N *barda*] برده، زندانی
~īh: بردگی
[2]**wardag** [*wltk*[1]] حالت فحلی حیوان مؤنث
~īh: گرما
***wardānāg** [*wlt*[3]*n*[3]*k*[1] | N *gardanā*] گردنا، سیخ کباب
wardēnīdan, wardēn- [*wltyn-ytn*[1] | (N *gardānīdan*)] گردانیدن، تغییر دادن، عوض کردن
wardišn [*wltšn*[1] | M *wrdyšn*, N *gardiš*] گردش، تغییر، دگرگونی
~īg [*-yk*[1]] گذرا، ناپایدار
~(īg)īh: ناپایداری، بی‌ثباتی
wardyūn [*wltywn*[1] | P *wrdywn*, N *gardūn*] گردونه، کالسکه، درشکه
warg [*wlg* | N *barg*] برگ
wārīdan, wār- [*w*[3]*l-ytn*[1] | M *w*[3]*r-yst*, N *bārīdan*] باریدن
warišn [*wlšn*[1]] رفتار، کردار
[1]**warm** [*wlm* | N *barm*] یاد، خاطر
~ kardan: از بر کردن، به خاطر سپردن
[2]**warm** [*wlm* | N *barm*] آبگیر، استخر

wārom [*w²lwm*] خاطر
warōmand [*wl²wmnd*] مشکوک
~īh: شک
warr [*LBWŠYA* < A *lbwš²*] پشم؛ جامه
warrag [*KNNA* < *?; wlk¹* | M *wrg*, N *barra*] بره، قوچ؛ در نجوم: برج حمل
wars [*wls*] موی
war-wēzag [*wl-w²yck¹*] **andāxtan:** قرعه کشیدن
¹warz [*wlc* | M *wrz*, N *barz*] کار، کشاورزی
²warz [*wlc* | M *wrc|z*] قدرت اعجاز، معجزه
³warz [*wlz* | N *gurz*] گرز، چماق
warz-, ~išn, → **warzīdan.**
warzāg [*wlc²k¹* | (N *warzāw*)] ورزا، گاو نر
warzāwand [*wlc²wnd* | M *wrc²wynd*] ورجاوند (= داری قدرت اعجاز)، نیرومند
warz-būm [*wlcbwm*] زمین کشت شده
warzīdan, warz- [*wlc-ytn¹* | N ~] ورزیدن، کار کردن، عمل کردن؛ کشتن؛ به وجود آوردن
~išn: کشت، کار
warzīgar [*wlcykl* | M *wrzygr*, N *barzīgar*] برزگر، کارگر
was [*KBD* < A *kbyr; ws* | = M, N *bas*] بس، بسیار، فراوان
P wasnād [*wsn²d* | = P] برای، به خاطر
wāspuhr [*w²spwhl*] مهم، اساسی
wāspuhragān [*w²spwhlk²n¹*] ۱ ـ خاص، مخصوص ۲ ـ درباری
~īh: اختصاص
wassad [*wst¹* | N *bussad*] بُسد، مرجان
~ēn [*-yn¹* | N *-īn*] بُسدین، مرجانی
wastar [*wstl* = Av. *wastra-*] جامه، لباس
wastār [*wst'l* | N *bistār*] خودسر، سرسخت؛ مغرور
~īh: خودسری؛ غرور
wāstar [*w²stl*] چراگاه، علوفه
wastarag [*wstlg*] = **wastar.**
wāstaryōš [*w²stlywš* = Av. *wāstryō.fšuyant-*] کشاورز

~īh: کشاورزی
was-tōhmag [*wstwhmk¹*] بسیار تخمه
was-xwāstag [*KBDhw²stk¹*] توانگر، ثروتمند
wasyār [*wsy(k)²l* | N *bisyār*] بسیار، فراوان
P wāš [*w²š* | = P] علوفه، کاه
***wašag** [*wšk¹* | N *uša?*] نوعی آبجو
waštag [*wštk¹*] بیمار، مریض
~īh: بیماری، مرض
¹waštan, ward- [*wštn¹, wlt-* | M *wštn, wrd-*, N *gaštan, gard-*] گشتن، برگشتن، منحرف شدن؛ تغییر کردن
~išn, → **wardišn.**
²waštan [*wštn¹*] = **wārīdan.**
waštīh [*wštyh*] = **waštagīh.**
wattar [*SLYtl*, → **wad** | M *wtr*, N *bat(t)ar*] بد، بدتر، ناپسند
~īh: بدی، تبهکاری
wattom [*wttwm*] بدترین
waxr [*w²hl* | (P *wxr-*)] خمیده، کج
¹waxš [*whš* (M *w²xš*)] روح
²waxš [*whš*] سود، بهره
waxš, ~išn, → **¹·²waxšīdan.**
waxšendag [*whšndk¹* | P *wxšyndg*] سوزان، شعله‌ور
waxšgar [*whšgl*] رباخوار
¹waxšīdan, waxš- [*whš-ytn¹* | P *wxš-*] افروختن، سوختن، شعله‌ور شدن
²waxšīdan, waxš- [*whš-ytn¹*] افزودن، بالیدن
~išn: رشد
waxšīg [*whšyk¹*] روحانی
waxšwar [*whšwl* | N *waxšūr*] وخشور، پیغامبر
~īh: پیغامبری
P wāxtan, wāž- [*w²htn¹, w²c-* | P *w²xtn, w²c-*] حرف زدن، گفتن
¹way [*w²d* = Av. *way-*] پرنده
²way [*w²d* = Av. *wayu-* | P *wyw*] هوا، جوّ

~ ī wattar: وای بدتر (دیو)
~ ī weh: وای به (ایزد)
wāy [*w²d* | M *w²y*, N ~] اندوه
¹wāy- [*w²d-* | M *w²y-*] پرواز کردن
~endag [*-(y)ndk¹* | J *wβ²ynd²*] پرنده
wāyīdan, ²wāy- [*w²d-ym¹*] وزیدن (باد)
wayōdagān [*wydwtk²n¹* | M **wywdg²n*, N *bayōgān(ī)*] بیوگانی، عروسی، جشن
waz-, ~išn(īg), → wazīdan.
wāz [w²c | = M, (N bāǰ)] سخن، کلام؛ باژ (دعای قبل از غذا)
~griftan: باژ گرفتن (= دعا خواندن)
¹,²wāz-, ~išn, → ¹,²wāzīdan.
P wāž-, → wāxtan.
wāzag [*w²ck¹*] گفته، سخن
wazaγ [*wzγ* | N ~, *bazaγ*] وزغ
wāzār [*w²c²l* | M *w²c²r-*, N *bāzār*] بازار
wāzāragān [*w²c²lk²n¹* | M *w²c²rg²n*, N *bāzārgān*] بازرگان
~īh: بازرگانی، تجارت
wazīdan, waz- [*wc-ytn¹* P *wz-*, N ~] وزیدن (باد)، حرکت کردن
~išn: وزش
~išnīg: متحرک
¹wāzīdan, wāz- [w²c-ytn¹] حرکت دادن، راندن؛ پرواز کردن
~išn: پرواز
²wāzīdan, wāz- [*w²c-ytn¹* | N *bāzīdan*] بازی کردن، تفریح کردن
-wāzīg [*-w²cyk¹* | N *-bāz*] ـ بازیگر
wazr [*wzl*] = **³warz.**
wēd [*wyt¹* | N *bēd*] بید
weh [*ŠPYL* < A *špyr; wyh* | M *why, wyh*, N *bih*] به (= بهتر)، خوب
~īh: خوبی
~-dēn [*-dyn¹* | N *bih-dīn*] بهدین، دین زردشتی
wēhm [**wyyhm* | M *wyhm*] وسیع، پهن، فراخ
~īh: پهنا، فراخی

wēm [*wym* | = P] صخره
wēmār [*wym²l* | M *wym²r*, N *bēmār*] بیمار، مریض
~īh: بیماری
wēn [*wyn¹*] دم
wēn-, ~išn(īg), → dīdan.
wēnāb [*wyn²p̄* | N *bīnāb*] بیناب، دید
~dāg [*-d²k¹, t²k¹*] پدیدار
wēnāg [*wyn²k¹* | M *wyn²g*, N *bīnā*] بینا
~īh: بینایی، بینش
wēnīg [*wynyk¹* | M *wynyg*, N *bīnī*] بینی
wēnōg [*wynwk¹* | N *bunū*] بنو (= عدس)
wēš [*wyš* | =M, N *bēš*] بیش، بیشتر
wēšag [*wyšk¹* | N *bēša*] بیشه، جنگل
~estān [*-st²n¹*] بیشه‌زار
~īg [*-yk¹*] جنگلی
wēwag [*wdpk¹* | N *bēwa*] بیوه
¹wēxtan, wēz- [*NSHWN-tn¹* <A √ *nsḥ; wyhtn¹, wyc-* | P *wyxt-*, N *bēxtan, bēz-*]
بیختن، گزیدن، انتخاب کردن، تصفیه کردن، پاک کردن، جدا کردن، غربال کردن
~išn: گزینش
²wēxtan, wēz- [*wyhtn¹, wyc-*] افکندن، تاب دادن، چرخاندن، ریختن
wēzag [*w²yck¹*] قرعه
Wīdadafš [*wydtpš* = Av. *wīdaδafšū-*] ویددفش (اقلیم جنوب غربی از هفت اقلیم)
widang [*wtng* | P *wdng*] زحمت، سختی، مشقت
widār [*wt²l* | N *gudār*] گدار، گذر
widarag [*wtlg* | M *wdr*, N *guδar*] گذر، راه
widardan, wider- [*wtltn¹, wt(y)l-* | M *wd(y)r-*, N *guδar-*] گذشتن، عبور کردن، مردن
~išn(īh): گذر، گذشت، مرگ
~išnīg: گذرا
widārdan, widār- [*wt²l-tn¹* | M *wyd²r-*, N *guδārdan*] گذاردن، حمل کردن؛ تاب آوردن، تحمل کردن

widārīdan [*wt'lytn*[1]] = **widārdan**.
widaštan [*wtštn*[1] | N *guðaštan*] = **widardan**.
widāxtan, widāz- [*wt'htn*[1], *wt'c-* | (P *wd'c-*), N *gudāxtan, gudāz-*] گدازاندن، حل کردن
widāzīhistan, widāzīh- [*wt'cyh-stn*[1]] گداختن، حل شدن
wider-, ~išn(īg, -īh), → **widardan**.
widerān [*wt(y)l'n*[1] | N *guðarān*] گذران، مردنی
widest [*wt(y)st*[1] | N *bidast*] بدست، وجب (= نه اینچ)
~īg [*-yk*[1]] بدستی، وجبی، به اندازهٔ وجب؛ کوتاه قد
widimās [*wtym's* | (M *wyd'm's*)] شگفتی، اعجاز
~īg [*-yk*[1]] شگفت‌انگیز
~īh: معجزه
widimušt [*wtymwšt* | M *wd(y)mwšt*] شگفت‌زده
~īh: شگفتی
***wīdwar** [*wytwl*] خرسند، متوکل
~īh: خرسندی، توکّل، تسلی
wiftag [*wyptk*[1]] مفعول بودن
wigrād [*wgl't*[1] | N *bīdār*] بیدار، زرنگ
wigrādan, wigrās- [*wgl'tn*[1], *wgl'-* | M *wygr'd, wygr's-*] بیدار شدن، برخاستن
~išn(īh): بیداری
wih-, → **wistan**.
wihān(ag) [*wh'n(k)*[1], *(b-)* | M *wh'ng*, N *bahāna*] بهانه (= سبب)، علت
wihēz- [*wyhyc-* | M *whyz-*] حرکت کردن، پیشروی کردن
wihēz(ag) [*wyhyc(k*[1]*)*] پیشروی، حرکت
~agīg [*-yk*[1]] متحرک؛ اندرگاهی (= کبیسه)
wihīr- [*whyl-* | (M *whwr-*)] تغییر کردن
~išn: تغییر
wimand [*wymnd* | = M] حد، سامان، مرز
~īg, ~ōmand [*-yk*[1], *-'wmnd*] سامانمند، محدود
***wimēhgēn** [*wmyhkn*[1] | M *wymyh-*] * خوش‌ترکیب
wimuštan [*wymwštn*[1] | M *wymrz-* (< P)] خراب کردن، نابود کردن

win [*wn*[1]] ون (نام سازی است)
wināh [*wn's* | M *wyn'h*, N *gunāh*] گناه، جرم
wināhgār [*wn'sk'l* | M *wn'hg'r*, (N *gunāhkār*)] گناهکار
~īh: گناهکاری
wināhīdan, wināh- [*wn's-ytn*[1] | M *wyn'h-*] تباه کردن، صدمه زدن، خراب کردن
~išn: تباهی، صدمه، خرابی
winastag [*wnstk*[1]] خراب، فاسد
windādan, wind- [*HŠKHWN-tn*[1] <A *hškḥ*, √ *škḥ*; *wnd'tn*[1] | M *wynd'd*, *wynd-*] یافتن، به دست آوردن، کسب کردن
~išn: درآمد، کسب
~išnīg: یافتنی
winǰišk [*wncšk*[1] | N *gunǰišk*, *binǰišk*] گنجشک
win(n)ārdan, win(n)ār- [*wyn'l-tn*[1] |M *wyn'r-dn*] آراستن، مرتب‌کردن، منظم‌کردن
~išn: آرایش، نظم
win(n)irdan [*wynltn*[1] | M *wynyrdn*] ترتیب یافتن، منظم شدن؛ ماندن
[1]**wīr** [*wyl* | M *wyyr*] پهلوان، مرد
[2]**wīr** [*wyl* | M *wyr-*, N *bīr*] ذهن، یاد
[3]**wīr** [*wyl* | N *bīr*] بیر، رعد
wirāstan, wirāy-, (P *wirāz-*) [*wyl'stn*, *wyl'd-*, *(wl'c-)* | M *wyr'st*, *wyr'y-*, (P *wyr'št*, *wyr'z-*)] ترتیب دادن، آماده کردن، پیراستن، آباد کردن
~išn(īh): آرایش، ترتیب
wirēg [*wlyk*[1] | N *gurēγ*] گریز، فرار
wirēxtan, wirēz- [*OLYKWN-tn*[1] <A √ *'rq*; *wlyhtn*[1], *wlyc-* | P *wryxt*, N *gurēxtan*, *gurēz-*] گریختن، فرار کردن
wīrōmandīh [*wyl'wmndyh* | M *wyrwmndyy*] یاد
wirōzag [**wlwck*[1] | (P *wrwc*)] برق
wis [*wys* | = M] ده
wisāndan, wisān- [*ws'n-dn*[1]] جدا کردن
~išn(īh): جدایی
wisāy- [*ws'd-* | M *wys'y-*] آسودن
wisbed [*wyspt*[1] | M *wysbyd*] رئیس ده، کدخدا

wisē [*wsydy* | (P *wsyd*), N *gusē*] گسی، گسیل
~kardan: گسیل کردن، فرستادن
wisistan, wisin(n)- [*wsstn*[1], *wsyn-* | N *gusistan*, *(gusil-)*] گسستن، پاره کردن
wisp [*wsp* | M *wysp*] هر، همه
wispurdan, *wispar- [*wspwltn*[1]] به پای سپردن، پایمال کردن
wīst [*20; wyst*[1] | = M, N *bīst*] بیست
wistan, *wih- [*ŠDYTWN-tn*[1] < A √ *šdh; wstn*[1]] افکندن، پرتاب کردن
wistar(ag) [*wstl(g)* | N *bistar*] بستر، پوشش
wistardan, wistar- [*wstl-tn* | N *gustardan*] گستردن
wistāx [*wst'hw*[1] | M *wyst'h*, N *gustāx*, *bistāx*] گستاخ، معتمد
~īh: گستاخی، اعتماد
wiš [*w(y)š* | M *wyš*, N *guš*] زهر، سم، زرداب
wišād [*ŠLYTWNt*[1], *wš't*[1] | M *wš'd*, N *gušād*] گشاده، رها، باز
wišādan, *wišāy- [*ŠLYTWN-tn*[1] < A √ *šrh; wš'tn*[1] | M *wyš'dn*, *(wyš'h-)*, N *gušādan*, *gušāy-*] گشادن، باز کردن، آزاد کردن
wišād-dar [*ŠLYTWNt*[1] *BBA*] میهمان‌نواز، گشاده در
wišād-dwārišnīh [*wš't*[1] *dwb'lšnyh*] بدون کشتی یا شبی راه رفتن
wišān- [*wš'n-* | = P] تکاندن، فروریختن
***wišāy-**, → **wišādan.**
wiškar [*wškl* | N *bišgar(d)*] بشگرد (= شکارگاه)، صحرا
wiškīdan, wiškin(n)- [*wškytn*[1], *wškn-*] بخش کردن، جدا کردن
~išn: جدایی
wiškōfag [*wškwpk*[1] | N *biškōfa*] بشکوفه (= شکوفه)
wiškuftan, wiškōf- [*wškwp-tn*[1] | J *gwškwftn*, *gwškwβ-*] شکفتن؛ از تخم درآمدن
wišōb-, ~išn(īg), → wišuftan.
wišōmand [*wš'wmnd*] زهردار، سمی
wišūdag [*wšwtk*[1] | (M *ghwdg*)] سقط شده، موجود اهریمنی
wišūdan [*wšwtn*[1]] زادن (اهریمنی)
wišuftan, wišōb- [*wšwp-tn*[1] | M *wšwb-*, N ***gušuftan***] آشفتن، بر هم زدن، ویران کردن
~išn: خرابی

~išnīg: خراب شدنی
***wixšay-** [*whšd-*] بخشاییدن، گذشت کردن
~išn(īh): گذشت، شکیبایی
~išnīg: با گذشت، شکیبا
[1]**wiyābān** [*w(y)d'p'n*[1] | P *wy'b'n*, N *bīābān*] بیابان
[2]**wiyābān** [*wyd'p'n*[1]] گمراه، سرگردان؛ فریب خورده
~īh: گمراهی، فریب
wiyābānēnīdan, wiyābānēn- [*wyd'p'nyn-ytn*[1]] گمراه کردن، فریفتن
wiyābān|garīh [*wyd'p'nklyh*] فریب
~īg [*-yk*[1]] سرگردان، گمراه، مغشوش
wiyāftan, *wiyāb- [*wd'ptn*[1] | M *wy'b-*] باز کردن (دهان)
wiyān [*wyd'n*[1] | M *wy'n*, N *giyān*] چادر
wiyōz- [*wydwc-*] باز کردن، شل کردن
***wiyufs-** [*wdwps-*] شادی کردن
~išn: شادی
~išnīg: شاد
wizandag [*wzndk*[1]] لرزه
wizandīdan, wizand- [*wznd-ytn*[1]] تکان خوردن، لرزیدن
~išn: لرزش
wizār [*wc'l* | M *wc'r*] جدایی؛ توضیح، شرح
wizārdan, wizār- [*wc'l-tn*[1] | M *wyc'rd*, *wyc'r-*, J *bz'rd-*, N *guzārdan*] جدا کردن؛ شرح دادن، تفسیر کردن؛ گزاردن، اجرا کردن، رستگار شدن
~išn: تصمیم، گزیر؛ رستگاری
wizārd-wars [*wc'lt*[1] *wls*] با موی دو تا
Wizarš [*wyzlš*] وِزَرش (نام دیو)
wizāyīdan, wizāy- [*wyz'd-ytn*[1], *wyz'd-* | M *wyz'y-*, N *guzāy-*] آسیب‌رساندن، زیان رساندن، صدمه زدن
~išn: صدمه، زیان
~išnīg: صدمه زننده، زیان‌آور
wizēn [*wcyn*[1] | N *guzīn*] گزین، انتخاب
wizend [*wz(y)nd* | M *wzynd*, N *guzand*] گزند، آسیب، صدمه

wizēngar [*wcynkl*] گزیننده؛ انتخابی

wizīdan-, wizīn [*wcytn*[1], *wcyn-* | M *wcyd*, N *guzīdan*, *guzīn-*] انتخاب‌کردن، گزیدن،ترجیح دادن، تمیز دادن

wizīhīdan, wizīh- [*w(y)cyh-tn*[1]] جدا شدن

~īšn(īh): جدایی؛ پگاه

wizīn-, → **wizīdan.**

wizīr [*wcyl*] گزیر، تصمیم، داوری

wizīristan, wizīr- [*wcyl-stn*[1] | J *bzyr-*, N *guzīr-*] صرف‌نظر کردن، اجتناب کردن

~išnīg: اجتناب‌پذیر

wizistan [*wcstn*[1] | M *wcyst*] آموختن

wizōstan, wizōh/y- [*wcwstn*[1], *wcwd-* | (J *bzwb-*, N *pižōhīdan*)] پژوهیدن، رسیدگی کردن

~išn: پژوهش

wizūdan [*wyzwtn*[1]] = **wizāyīdan.**

wizurd [*wcwlt*[1]] راست، معتبر، واقعی

~īh: راستی، اعتبار

Wōrūbaršt [*w'wklwblšt*[1] = Av. *wouru.barəštī-*] وروبرشت (نام اقلیم شمال غربی از هفت اقلیم)

Wōrūǰarst [*w'wklwclšt*[1] = Av. *wouru.ǰarəštī-*] وروجرشت (نام اقلیم شمال شرقی از هفت اقلیم)

wurrōyistan, wurrōy- [*HYMNN-stn*[1] < A *hymn*, √ 'mn | M *wrwyst*, *(wrw-)*, J **brwy-*, *grww-*, N *brw-*, *girawīdan*] گرویدن؛گزیدن

~išn [*whwdlšn*[1]] گروش، ایمان

wuzurg [*LBA* < A *rb'*; *wc(w)lg* | M *wzrg*, N *buzurg*] بزرگ، عظیم

~īh: بزرگی، اندازه

wuzurg-framādār [*LBA plm't'l*] بزرگ فرمدار، نخست‌وزیر

X

xāk [*APLA* < A *'pr'*; *h'k*[1] | N ~] خاک، زمین

xām [*h'm* | N ~] خام، نارس

xāmīz [*h'myc* | N ~] خامیز (= گوشت نمک سود)

xāmōš [*h'mwš* | N ~] خاموش

[1]xān [*h'n*[1] | P *x'n*, N ~] خانه

~ud mān: خان و مان، مسکن

[2]xān [*h'n*[1] | P *x'n*] خان، چشمه

xānag [*BYTA* < A *byt'*; *h'nk*[1] | N *xāna*] = **[1]xān.**

xandīdan, xand- [**GHBHWN-ytn*[1] < A √ *ghk*, یا √ **qhqh*; *hnd-ytn*[1] | (M *xnyst*), N ~] خندیدن

xānīg [*h'nyk*[1] | M *x'nyg*, N *xānī*] = **[2]xān.**

xar [*HMRA* < A *hmr'*; *hl* | N ~] خر، الاغ

xār [*h'l* | M *x'r*, N ~] خار

xar-buz [*hlbwc* | M *xrbwz*] خربز (= بز ماده)

xar-gōš [*hlgwš* | N ~] خرگوش

xārōmand [*h'l'wmnd*] خاردار

xār-pušt [*h'lpwšt*[1] | N ~] خارپشت، جوجه‌تیغی

xastan [*hstn*[1] | M *xst*, N ~] آسیب رساندن، خستن، مجروح کردن

xašēn [*hšyn*[1] | N *xašīn*] خشن، کبود

xāyag [*h'd(y)k*[1] | N *xāya*] خایه، تخم

~-dēs [*-dys*] تخم‌مرغی شکل، بیضوی

xayūg [*h('')dwk*[1] | N *xayū*] خیو، آب دهان

xaz [*hz* | N ~] خز

xēm [*hym*] خیم، طبیعت

xĕšm ['*yšm*, *hšm* | M *xyšm*, N *xišm*] خشم، دیو خشم

~ēn [*-yn*[1] | M *-yn*] خشمگین

xīg [*ZKYA* < A *zq'* | N *xī(k)*] خیک

xīndag [*hyndk*[1] | M *xyndg*] بیمار، مریض

~īh: بیماری، مرض

xīr [*CBW'* < A *ṣbw*; *hyl* | M *xyr*] چیز، کار

xirs [*hls* | N ~] خرس

xišt [*hšt*[1] | (P *hyštyg*), N ~] خشت

xwahar [*AHTEI*, → **xwah**; *hw'hl* | (M *xw'r*), N xwǎhar] خواهر
xwahl [*hw'hl* | (M *xwhr*), N ~] خوهل، خمیده، منحنی
xwā(h)rīh [*hw'(h)lyh* | M *xw'ryy*] شادی، خوشبختی، سعادت
xwālist [*hw'lyst*[1] | (M *xw'ryst*)] مطبوع‌ترین، شیرین‌ترین
xwamn [*hwmn*[1], *ḫmn*[1] | M *xwmn*] خواب، رؤیا
~-wizār [*-wc'l*] خوابگزار
xwān [*hw'n*[1] | M *xw'n*, N ~] خوان، سفره، سینی
xwandan, xwān- [*KRYTWN-*, *KLYTWN-tn*[1] < A √ *qr'* | M *xwnd*, *xw'n-*, N *xwāndan*] احضار کردن، خواندن
Xwanirah [*hwnyls* = Av. *x'aniraθa-*] خونیره (نام اقلیم مرکزی از هفت اقلیم)
[1]**xwar** [*hwl* | M *xwr*, N ~] خور (= خورشید)؛ گاه‌نما: نام یازدهمین روز ماه
[2]**xwar** [*hwl* = Av. *x'ara-*] خور (نام درجه‌ای از گناه)
xwar-, ~išn, → **xwardan.**
[1]**xwār** [*hw'l* | M *xw'r*; N ~] آسان، سبک؛ خوار، فرومایه
~īh: آسانی ← xwāhrīh
[2]**xwār** [*hw'l* | M *xw'r*] خوراک
xwār-, ~išn, → **xwārīdan.**
xwaran [*hwln*[1] | M *xwrn*] میهمانی، ضیافت
xwarāsān [*hwl'sn*[1] | M *xwr'sn*, N ~] طلوع (خورشید)، مشرق
xwār-bār [*hw'lb'l* | M *xw'r w b'r*, N ~] خواربار
xwardan, xwar- [*OŠTEN-tn*[1] < A *'šth*, √*šth*; *hwltn*[1] | M *xwrdn*, *xwr-*, N ~] خوردن، مصرف‌کردن
~išn: خورش
~išīng: خوردنی
~išnīh: خوراک، خورش
xwardār [*hwlt'l*] خوردنی (شرعی)
xwardīg [*hwltyk*[1] | M *xwrdyg*, N ~*ī*] خوردی، خوراک
xwārēn [*hw'lyn*[1]] خوردنی
xwārēn- [*hw'lyn-*] خوراندن، نوشاندن؛ غذا دادن؛ آبیاری کردن
xwarg [*hwlg* | J *xwwrg*] خُل، گُل آتش
xwārīdan, xwār- [*hw'l-ytn*[1]] آشامیدن

xōg [*hwk*[1] | N *xwk*, *xōy*] خوی، خیم، طبیعت، منش
xōn [*DMYA* < A *dm'*; *hwn*[1] | M *xwn*, N *xūn*] خون
xormā [*T*[g] < A *tmryn*; *hwlm'k*[1] | N ~] خرما
xrad [*hlt*[1] | M *xrd*, N *xirad*] خرد، عقل
~īg, ~ōmand [*-yk*[1], *-'wmnd* | N *-mand*] خردمند
xrafstar [*hlpstl* = Av. *xrafstra-*] حیوان موذی، حشرهٔ زیانکار
xrīdan, xrīn- [*ZBNN-tn*[1] < A √*zbn* | M *xryd*, *xryn-*, N *xarīdan*, *(xar-)*] خریدن
xrōhak [*hlwhk*[1] | N ~] خروهک، مرجان
xrōs [*DYLKA* < A *dkr'*; *hlws* | P *xrws*, N *xurōs*] خروس
xrōstan [*hlwstn*[1] | M *xrwst*] خروشیدن، خواندن
xūb [*hwp* | M *xwb*, N ~] خوب
~īh: خوبی
xuftan, xufs- [*HLMWN-tn*[1] < A √ *ḥlm*; *hwptn*[1], *hwps-* | M *xwpt*, N *xuftan*, *xusp-*] خفتن
xumb [*hwmb*[1] | M *xwmb*, N ~] خُم، کوزه
xunak [*hwnk*[1] | M *xwnk*, N *xunuk*] خوشا! خنک!
xurdruš [*hwldlwš*, *-dlpš* = Av. *xrwidruš*] خونین نیزه (لقب دیو خشم که بعدها به غلط به «* برافراشته درفش» تفسیر شده است)
xwāb [*hw'b* | N ~] خواب
xwābar [*hw'pl* | M *xw'br*] نیکوکار، مهربان
~īg [*-yk*[1]] نافع
~īh: احسان، نیکوکاری
xwad [*BNPŠE* < A *b-npš-h*; *hwt*[1] | M *xwd*, N ~] خود؛ براستی
~īh: خودی، عصاره
xwadāy [*hwt'y* | M *xwd'y*, N xudāy] سرور، خدا
~īh: سروری، فرمانروایی
~wār [*-w'l*] خدایوار، آقاوار
xwad-dōšag [*hwtdwšk*[1]] خودخواه
~īh: خودخواهی
xwah [*AHTE* < A *'ḥth* | N ~] خواهر
[1,2]**xwāh-, ~išn,** → **xwastan, xwāstan.**

~išn: آشامیدنی، شربت
xwarōfrān [*hwl(ʾ)wplʾn*¹ | M *xwrwprʾn*] غروب (خورشید)، مغرب
xwarrah [*GDE* < A *gdh* | (M *prh*, N *farr*)] فره، شکوه، خوشبختی
~ōmand [-ʾ*wmnd*] با شکوه، خوشبخت
xwaršēd, → **xwarxšēd.**
xwārtar [*hwʾltl*] (گناه) سبک
xwarwarān [*hwlwlʾn*¹, -*blʾn*¹] = **xwarōfrān.**
xwar(x)šēd [*hwl(h)šyt*¹ | M *xwrxšyd*, N *xuršēd*] خورشید
xwāstag [*NKSYA* < A *nksyʾ; hwʾstk*¹ | M *xwʾstg*, N ~*a*] خواسته، ثروت
~ōmand [-ʾ*wmnd*] ثروتمند
xwastan, ¹xwāh- [*(Y)PLHWN-tn*¹ < A √ *plḥ; hwstn*¹, *hwʾd-* | J *xwh-*, N *xwast*] پایمال‌کردن، خستن؛ کوفتن، لگدمال‌کردن
~išn: لگدمال
xwāstan, ²xwāh- [*BOYHWN-stn*¹ < A √ *bʿy; hwʾstn*¹, *hwʾd-* | M *xwʾstn*, *xwʾh-*, N ~] خواستن، آرزوکردن، جستجوکردن؛ جلب‌کردن، کسب‌کردن
~išn: خواهش، آرزو
xwastūg [*hwstwk*¹ | N *xustū*] خستو، معترف
~īh: خستویی، ایمان، باور
xwaš [*BSYM* < A *bsym; hwš* | M *xwš*, N ~] خوش، شیرین، زیبا
~īh: خوشی، لذّت
xwēd [*hwyt*¹ | M *xwyd*, N ~] خوید، تر
~īh: خویدی، تری
xwēdōdah [*hwytw(k)ds*, -*dʾt*¹ = Av. *xᵛaētwadaθa-*] خویدوده (= ازدواج با نزدیکان)
xwēn-āhan [*hw(y)nʾsyn*¹ = Av. *xᵛaēna- (ayah-)*] خماهن، سنگ آهن
xwēš [*NPŠE* < A *npš-h: hwyš* | M *xwy(h)š*. N ~] خویش
~īh: خویشی، تملک
~āwand [*hwyšʾwnd* | N ~] خویشاوند
xwēšēnīdan, xwēšēn- [*hwyšyn-ytn*¹] از آن خویش کردن، به خود اختصاص دادن
xwēš-kār [*hwyškʾl*] وظیفه‌شناس
~īh: وظیفه‌شناسی
xwēš-tan [*NPŠE tn*¹ | N ~] خویشتن

xwĕy [*hwyd* | N *xway*] خوی، عرق
xwistan [*hwystn*¹] خوی ریختن، عرق کردن
xwurd [*hwlt*¹ | N ~] خرد، کوچک
xwurdag [*hwltk*¹ | N ~*a*] خرده؛ جزیی، در نجوم: خانهٔ ماه؛ قسمتی از پای اسب (از مچ پا تا استخوان سم)
~īh: خردی، کوچکی

Y

P yad [*yt*¹ | P *yd*] تا؛ به طوری که
yak, → **ēk.**
yākand [*yʾknd*, -*nt*¹ | P *yʾkwnd*, N ~] یاکند، یاقوت
yal [*yl* | N ~] یل، پهلوان
yāsaman [*yʾsmn*¹ | N ~] یاسمن
yask [*ysk*¹ | = M] بیماری، مرض
yasn [*ysn*¹ | = M] ستایش، پرستش
yašt [*yšt*¹ | = M] پرستش، دعا
yaštan, yaz- [*YDBHWN-tn*¹ < A *ydbḥwn*, √*dbḥ; yštn*¹, *yc-* | M *yz-*] پرستیدن، جشن گرفتن، سرودن
~išn: پرستش
yāt [*yʾt*¹ = Av. *yāta-*] یات (نام درجه‌ای از گناه)
P yāwēd(ān) [*yʾwyt(ʾn)*¹ | P. *yʾwyd(ʾn)*] جاویدان، همیشگی
yaz-, ~išn, → **yaštan.**
yazad [*yzdt*¹ | M *yzd*, N *īzad, yazd*] ایزد، خدا
yāzdah [*yʾcdh* | M *yʾzdh*, N ~] یازده
yazadān [*yzdʾn*¹] *(pl.)* ایزدان، مینوها
yōǰdahr [*ywšdʾsl* | M *ywǰdhr*] پاک، مقدس
~īh: پاکی، تقدس
yōǰdahrgar [*ywšdʾslkl*] پاک‌کننده
~īh: پاک‌سازی، تقدیس

yōz [*ywc* | N ~] یوزپلنگ

Z

zādag [*z'tk*[1] | M *z'dg*, N *zāda*] زاده؛ بچه
zadan, zan- [*MHYTWN-tn*[1] < A √ *mḥ'; ztn*[1], *zn-* | M *zdn*, *zn-* N ~] کشتن، زدن، تنبیه کردن، ضربه زدن، کوفتن
~išn: آزار، ضربه
zādan, zāy- [*YLYDWN-tn*[1] < A √ *yld; z'tn*[1] | M *z'd*, *z'y-*, N ~] زادن؛ زاده شدن
~išn: زایش
~išnīg: زاده، هستی یافته، جانور (بطور کلی)
zadār [*zt'l*] زننده؛ نابودکننده، مخرب
zadūg [*ztwk*[1] | (N *žad*)] ژد، صمغ
zafar [*zpl* | N ~] زفر (دهان اهریمنی)
***zahā** [*zh'(k*[1]*)*] گودی
zahābag [*zh'pk*[1] | N *zahāb*] زهاب، چشمه
[1]**zahag** [*zhk*[1], *(z'hk*[1]*)* | M *zhg*, N *zah*] زه (= بچه)، فرزند
[2]**zăhag** [*z'hk*[1]] عنصر (آب، آتش، هوا، خاک)
zahagōmand [*zhk'wmnd*] آبستن، حامله
zahār [*zh'l* | N ~] زهار، آلت تناسلی مرد و زن
***zahīh** [*zhyh*] = **zahā.**
zahr [*z'hl* | M *zhr*, N ~] زهر، سم
zahrag [*z('*)*hlk*[1] | N ~*a*] زهره، صفرا
zalūg [*zlwk*[1] | N *zalū*] زالو
zam [*zm* | P *zmg*] زمستان
zamān [*ODNA* < A *'dn'; zm'n*[1], *zmn*[1] | M *zm'n*, N ~] زمان، ساعت
~ag [*zm'nk*[1]] = **zamān.**
***zamānīg** [*zm'nyk*[1]] زمانی (= مزمن)
zāmēnīdan, zāmēn- [*z'myn-ytn*[1] | M *z'myn-*] فرستادن، هدایت کردن
zamestān [*zmst'n*[1] | (M *dmyst'n*), N ~] زمستان

zamīg [*z-*, *zmyk*[1] | M *zmyg*, N *zamī*] زمی، زمین
~īg [*-yk*[1]] خاکی، زمینی
~-paymānīh [*-ptm'nyh*] هندسه
zāmyād [**z'md't*[1] *(zām-yazd? = z'myzdt*[1] بد خوانده شدهٔ*)* | M *z'my'd*, N ~] زامیاد؛ گاه‌نما: نام بیست و هشتمین روز ماه
zan [*NYŠE* < A *nšh; zn*[1] | = M, N ~ *(pl. -ān, -īn)*] زن، همسر
zan-, ~išn, → **zadan.**
[1]**zand** [*znd* | N ~] زند، تفسیر، توضیح
[2]**zand** [*znd* | = M] ناحیه، قبیله
zandag [*zndk*[1] | N *zanda*] ژنده، بزرگ، عظیم
zandbed [*zndpt*[1] | M *zndbyd*] رئیس ناحیه، قبیله
zandīk [*zndyk*[1] | N ~] زندیق، مانوی
~īh: زندیقی
zang [*zng*] ساق پا، قوزک پا
zangīg [*zngyk*[1] | N *zangī*] زنگی، سیاه
zanǰīr [*zncyl* | (P *zyncyhr*), N ~] زنجیر
zānūg [*z'nwk*[1] | P *z'nwg*, N *zānū*] زانو
zard [*zlt*[1] | N ~] زرد
~īh: زردی
zardag [*zltk*[1] | N *zarda*] زردهٔ (تخم‌مرغ)
zardak [*zltk*[1] | N ~] زردک
zard|-ālūg [*zlt'lwk*[1] | N ~*ū*] زردآلو
~čōbag [*-cwpk*[1] | N ~*čōba*] زردچوبه
Zardu(x)št [*zltw(h)št*[1] | (M *zrdrwšt*), N *Zardušt*] زردشت
zargōn [*zlgwn*[1] | P *zrgwng*, N *zaryūn*] زرگون، سبز، تازه
~īh: زرگونی
zarīg [*zlyk*[1] | M *zryg*] زاری، اندوه
~ōmand [*-'wmnd*] اندوهگین، غمگین
zarmān [*zlm'n*[1] | M *zrm'n-*, N ~] مرد پیر؛ پیری، فرتوتی
~īh: پیری
zarr [*ZHBA* < A *zḥb'; DHBA* < A *dḥb'* | M *zr-*, N ~] زر

~ēn [*ZHBAyn*[1], *zlyn*[1] | M *zryn*; N *~īn*] زرین
~(ī)gar [*zlykl* | N *~gar*] زرگر
zarwān [*zlwp'n*[1] | P *zrw'n*] پیری
zastan, zǎy- [*zstn*[1], *z('')d-*] خواستن، تقاضا کردن
zaxm [*ztm*, *z'hm* | (P *jxm*), N *~*] زخم
zay [*zydȳ* = Av. *zaya-*] اسلحه، ابزار
zǎy-, → **zastan.**
zāy-, ~išn(īg), → **zādan.**
zāyč(ag) [*z'yc(k*[1]*)* | N *zāyča*] زایچه
zāyistan [*z'dstn*[1]] = **zastan.**
zayt [*zyt*[1]] زیتون
zāz [*z'z* | = M, (N *žāž*] ژاژ، علف هرز
***zēfān** [*zyp'n*[1] | (N *zīf*)] بد، نادرست
[1]**zēn** [*zyn*[1] | = M] زره، اسلحه
[2]**zēn** [*zyn*[1] | N *zīn*] زین
zēn-abzār [*zyn'p̄c'l* | N *zīnafzār*] زین‌افزار
zēnāwand [*zyn'wnd*] زرنگ، زیرک
zēndān [*zynd'n*[1] | = M, N *zindān*] زندان
~bān [*-p'n*[1] | N *-bān*] زندانبان
~īg [*-yk*[1] | N *-ī*] زندانی
zēnēnīdan, zēnēn- [*zynyn-ytn*[1]] مراقبت کردن، حفظ کردن
zēnhār [*zynh'l* | N *zinhār*] زنهار، پشتیبانی، حمایت
zēnīg [*zynyk*[1]] مسلح
***zibāl** [*zb'l* | N *zībāl*] زیبال (= حیوان تندرو: اسب و...)
zīh [*zyh* | N *zih*] زه
zīndag [*zy(w)ndk*[1] | M *zyndg*, N *zinda*] زنده، دارای زندگی
~īh: زندگی
zīndakkar [*zywndkkl* | M *zyndkr*] زنده‌کننده، حیات‌بخش
zīnēnīdan, zīnēn- [*zynyn-ytn*[1]] آسیب رساندن، صدمه زدن
zīrak [*zylk*[1] | M *zyr*, N *~*] زیرک، عاقل
zīstan, → **zīwistan.**
zišt [*zyšt*[1] | = P, N *~*] زشت، نفرت‌انگیز

zīwēnīdan, zīwēn- [*zywyn-ytn*[1] | M *zywyn-*] زنده کردن، حیات بخشیدن
zī(wi)stan, zī(w)- [*zyw-stn*[1] | M *zywystn*, *zyw-*, N *zīstan*] زیستن
zī(w)išn [*zywšn*[1] | M *zyyšn*] زندگی؛ گذران
~īh: زندگی، زنده بودن
~ōmand [*-'wmnd*] زنده، دارای زندگی
ziyānag [*zyd'nk*[1]] زن جوان
zīyišn, → **zī(w)išn.**
zofāy [*zwp'd* | M *zwp'y*] گود؛ گودی
***~īh:** گودی
zofr [*zwpl* | M *zwwpr*, J *zwrf*, (N *žarf*)] ژرف
~āy [*-'d*] ژرفا
~-pāyag [*-p'dyk*[1]] ژرف پایه
zōhr [*zwhl* | M *zwhr*] زوهر (آب پاک، آب مقدس)، نذر
zōr [*z('')wl* | M *zwr*, N *~*] زور، نیرو
~īg, ~ōmand [*-yk*[1], *-'wmnd* | M *-mnd*, N *~mand*] زورمند، نیرومند
zōt [*zwt*[1] = Av. *zaotar-*] زوت (موبدی که در مراسم مذهبی برخی از امور تشریفاتی را بر عهده دارد)
~īh: زوتی (= مقام زوت)
zraw-, → **zruftan.**
[1]**zrēh** [*zlyh* | P *zryh*] دریا، دریاچه
[2]**zrēh** [*zlyh* | N *zirih*] زره
zruftan, zraw- [*zlwp-tn*[1]] = **azruftan.**
zūd [*zwt*[1] | M *zwd*, N *~*] زود
~īh: سرعت
zūr [*zwl* | M *z'wr*] دروغ، فریب
zūr-gugāy [*zwlgwk'dy* | M *zwrgwg'y*] کسی که گواهی دروغ می‌دهد
~īh: گواهی دروغ
zurwān [*zwlw'n*[1]] زمان؛ ایزد زمان، زروان
zuwān [*zwb'n*[1]] = **uzwān.**
zūzag [*zwzk*[1] | (N *žūža*] ژوژه، خارپشت
zyān [*zyd'n*[1] | M *zyy'n*, N *ziyān*] آسیب، زیان، خسارت
~gār, ~ōmand [*-k'l*, *-'wmnd*] زیانبار

بخش دوم

فارسی - پهلوی

«آ»

āb	آب
bādag	آب انگور تازه در خم کرده
ābād	آباد
ābādān	آبادان
ābādānīh	آبادانی
wīrāstan	آباد کردن
ābādīh	آبادی
Abān	آبان: گاه‌نما: نام هشتمین ماه سال و دهمین روز ماه
warm	آب انبار
zōhr	آب پاک و مقدسی که در مراسم مذهبی به کار می‌رود
wašag	آبجو
āb-čihrag	آب چهره
āb-dān	آبدان
xayūg	آب دهان
āb-tazan	آب‌رو
āzarm	آبرو
āzarmīg	آبرومند
ābzan	آبزن
ābīg	آبزی
afsālān	آبسالان
ābestan=ābustan , zahagōmand	آبستن
hambūsīdan	آبستن شدن
ābusīh , hambūsišn	آبستنی
āb-kāmag	آب کامه
warm	آبگیر
ābgēnag	آبگینه
ābilag	آبله
ābnūs	آبنوس
ābīg	آبی
kāskēnēn	آبی متمایل به سبز
xwārēn-	آبیاری کردن

ātaxš	آتش
Ataxš ī wahrām	آتش بهرام
āsrō-kerpa	آتش شکل
ādur-gāh	آتشگاه
dādgāh, gumbad	آتشکده
taftīg	آتشی
abdom, sar	آخر
abdom, pasēn	آخرین
āxwarr, gōstān	آخور
āxwarr-sālār	آخور سالار
ēwēn	آداب
ādarōg	آدروگ
Ādur	آذر (ایزد آتش)
Ādur	آذر: گاه‌نما: نام نهمین ماه سال و نهمین روز ماه
Farrōbāy	آذر فرنبغ
Gušnasp	آذر گشنسپ
Burzēnmihr	آذر برزین مهر
ārāstan, payrāstan, wīn(n)ārdan	آراستن
āsān, hammist, rāmišnīg	آرام
āsānīh, āštīh, drōd, rām(išn)	آرامش
rāmēnīdan	آرامش بخشیدن
aspānsūr	آرامگاه
ārāyišn, win(n)ārišn, wirāyišn(īh)	آرایش
ārd	آرد
ārdan	آرد کردن
ārzōg, kām(ag), waran, xwāhišn	آرزو
abāyistan, grāyīdan, kāmistan, xwāstan	آرزو کردن
kāmagōmand	آرزومند
āranǰ	آرنج
ērwārag	آرواره
Ērān	آریاها (سرزمین)
Ērānag	آریائی
āz, waranīgīh	آز

āzād, harzag, kām-zīwišn	آزاد
wišādan	آزاد کردن
pardāxtan az	آزاد کردن از...
ērīh	آزادگی
abarmānīg, āsnud(ag), āzād, āznāwar, ēr, pēšēnīg	آزاده
āzādīh, pardazišn	آزادی
āzār(išn), bēšišn, zanišn	آزار
āzardan (= āzārdan = āzurdan), bištan = bēšīdan	آزردن
āz-kāmagīh	آز کامگی
āz-kāmag	آز کامه
passāxt, uzmāyišn	آزمایش
kār-āgāhīh	آزمودگی
āzmūdan = uzmūdan, passāxtan	آزمودن
passāxt	آزمون
āzwar	آزور
āsān, sabuk, xwār	آسان
āsānīh, xwārīh	آسانی
āsāyišn, haspīn	آسایش
ārmēšt-gāh	آسایشگاه ناتوانان
āsrō, āsrōn	آسرون
āsrōīh	آسرونی
Āsmān	آسمان: گاه‌نما: نام بیست و هفتیمن روز ماه
āsmān, mēnōg, spihr	آسمان
spihrīg	آسمانی
āsūdan, wisāy-	آسودن
āsyāg	آسیا
āsyāb	آسیاب
ārdan	آسیا کردن
anāgīh, āzarm, bēš, wizend, zyān	آسیب
wizāyīdan, xastan, zīnēnīdan	آسیب رساندن
a-bēš, abē-wizend	آسیب‌ناپذیر
a-bēšīh	آسیب‌ناپذیری
xwārīdan	آشامیدن

xwārišn	آشامیدنی
āštīh	آشتی
wiyābānīg	آشفتگی
āyōzīdan, wišuftan	آشفتن
čašmagāh, paydāg, rōšnag	آشکار
āškārāg	آشکارا
āškārāgēnīdan, paydāgēnīdan	آشکار ساختن
paydāgīhistan	آشکار شدن
āškārāgīh	آشکارسازی
spēd-bāg	آش ماست
ahlomōγ	آشموغ
ahlomōγīh	آشموغی
āšnāg	آشنا
an-āštīh, āšōb	آشوب
āšyān(ag)	آشیان، آشیانه
bunīh, fradomīh, padisār, sar	آغاز
āγištag	آغشته
pahast	آغل
āgōš, kanār	آغوش
Day	آفریدگار
dādārīh	آفریدگاری
āfrīdan, āfurīdan, dādan,(frāz) brēhēnīdan, tāšīdan	آفریدن
kirrēnīdan	آفریدن (اهریمنی)
dām	آفریده
āfrīn	آفرین
āfurišn, brēhēnišn, dahišn, dām	آفرینش
bun-dahišn(īh)	آفرینش نخستین
āfrīdan	آفرین کردن
āfrīnagān	آفرینگان (نام دعا)
xwadāywār	آقاوار
mānbed	آقای خانه
āgāh, šnāsāg	آگاه
āgāhēnīdan, azdēnīdan	آگاه کردن

āgāhīh, frahang, šnāsagīh	آگاهی
Āgrift	آگرفت (نام درجه‌ای از گناه)
āgandan	آگندن
alālag	آلاله
āhīd	آلایش
āhīd, ālūdagīh, rēm	آلودگی
ālūdan	آلودن
āγištag, ālūdag, rēman	آلوده
tar-menišn	آلوده دامن
tar-mānīh, tar-menišnīh	آلوده دامنی
āluh	آله (عقاب)
bahr(ag)warīh	آمادگی
bahrwar	آماده
ārāstan, passāxtan, sāxtan, wirāstan	آماده کردن
ōšmārag	آمار
āmārgar	آمارگر، حسابدار
pēmēnīdan	آماساندن
āmadan, madan	آمدن
āmurzišn	آمرزش
hu-fraward	آمرزیده
abaxšāyīdan, āmurzīdan	آمرزیدن
hammōxtār	آموختار
āmōxtan=hammōxtan, čāšīdan=čāštan, frahixtan, wizistan	آموختن
gōšōsrūd	آموخته
āfrāh, čāšišn, čāštag, hammōzišn	آموزش
pōryōtkēšīh	آموزش نخستین دین زردشتی
hērbedestānīh	آموزش هیربدی
hammōzgār, hērbed	آموزگار
čāšišn	آموزه
gumēzagīh	آمیختگی (جهان مادّی)
abyōxtan, āmēxtan, gumēxtan, srištan	آمیختن
āmēzišn	آمیزش
gumēg, gumēzag(īh), gumēzišn	آمیزه
ān, ōy, P. hō	آن

ān ī	آنِ (= متعلّق به)
awēšān	آنان
ānōh, *ānōy	آنجا
āb-čihrag	آنچه جوهر یا نطفهٔ آب دارد
-(ī)š	آن را
tar, tarist	آن سو
and	آنقدر
ēg	آنگاه
āwāz	آوا
āwāz	آواز
srūdan	آواز خواندن
husrawīh, nām	آوازه
adēn-, ānīdan, āwurdan	آوردن
kabārag	آوند
āgustan	آویختن
čārūg	آهک
čārūgēn	آهکی
āhan	آهن
āhang	آهنج
niwāg	آهنگ
āhangar, ččlāngar	آهنگر
āhanēn	آهنین
āhūg	آهو (حیوان)
āhōg	آهو
āhanjīdan=āhixtan	آهیختن
āyaft	آیفت
madār	آینده (= کسی که می‌آید)
ēwēn(ag)	آیین
ēwēnag	آیینه

«ا»

-āg	ـا (پسوند سازندهٔ اسم عامل از مادّه‌های مضارع)

-ag	ـا (پسوند سازندهٔ اسم از صفت و مادّه‌های مضارع)
-ag	ـا (پسوند سازندهٔ صفت از اسم و مادّه‌های فعلی)
hamē-rawišnīh, hamē-ud-hamē-rawišnīh, ǰāwēdān(ag), P. yāwēdān	ابدی
abr, mēγ, miznē	ابر
snōy	ابر (ـ بارانی، ـ برفی)
brūg	ابرو
abrēšōm	ابریشم
abrēšōmēn	ابریشمین
abzār, čār(ag), zay	ابزار
dušāgāh	ابله
dēw	ابلیس
āyōzišn, hamīh	اتّحاد
wanīgarīh	اتلاف
brēzan	اجاق
frēz	اجبار
frēzbānīg, frēzwānīg	اجباری
hanǰaman	اجتماع
wizīrišnīg	اجتناب‌پذیر
pahrēxtan, wizīristan	اجتناب کردن
a-wizīrišnīg	اجتناب‌ناپذیر
hanǰāftan, kardan, wizārdan	اجرا کردن
bēgār	اجیر
hambastan, parwastan	احاطه کردن
āzarm, āzarmīgīh, burzišn, grāmīgīh, tars, tarsāgāhīh	احترام
šnāyēnīdan, šnāyīdan	احترام کردن
niyāz	احتیاج
pahrmāhāgīh, sōhišn	احساس
sōhistan	احساس کردن
xwābarīg	احسان
xwandan	احضار کردن
dušāgāh, halag	احمق
axtar	اختر
axtar	اختر (برجی از منطقةالبروج)

اخترشناس	axtar(ā)mār
اخترشناسی	axtar(ā)mārīh
اختصاص	wāspuhragānīh
اختیار	dastwarīh, pādixšā(y)īh
اخراج	pazdagīh
اخگر	xwarg
اداکردن	tōxtan
ادامه	drang
ادامه دادن	ēstādan
ادرار (= عمل ادرار کردن)	čamišn, mēzišn, pēšārwār
ادرار کردن	²mēz-, gōmēz-
ادرارگاو	dast-šōy, gōmēz
ادعاکردن	pahikārdan
ـادن (پسوند سازندهٔ مصدر ثانوی)	-ādan
ادویه	abzār
اذیّت	pazd
اراده	axw
ارتفاع	bālistīh
ارث	abarmānd
ارد (نام یکی از ایزدان مؤنّث)	Ahlišwang, Ard
ارد: گاه‌نما: نام بیست و پنجمین روز ماه	Ard
اردوش (نام درجه‌ای از گناه)	Arduš
اردیبهشت، دومین امشاسپند و نگهبان آتش	Ardwahišt=Ašwahišt=Urdwahiš
اردیبهشت: گاه‌نما: نام دومین ماه سال و سومین روز ماه	Ardwahišt
ارزش	arz, arzānīgīh, arzišn, arzōmandīh
ارزشمند	arzān(īg), arzōmand, sahīg, šāyendag
ارزشمندی	arzānīgīh, sahīgīh, šāyendagīh
ارزن	alum, arzan
ارزن درشت	gahl, gāwars
ارزنده	arzān
ارزور (نام کوهی بر دهانهٔ دوزخ)	Arzūr
ارزور (نام دیوی)	Arzūr
ارزه (نام اقلیمی از هفت اقلیم)	Arzah

ارزیدن	arzīdan
ارزیز	arzīz
ارس	ars
ارش (واحد طول)	ārešn
ارشاد	hāzišn
ارغند	aryand
ارغوان	aryawān
اروس	arus
اروند	arwand
اروند (نام رودخانه)	Arwand
از	az, aziš
از آن	aziš
از آنِ (= متعلّق به)	ān ī
از آن رو	(az) ān bahrag rāy
از آن خویش کردن	xwēšēnīdan
از او	aziš
از این جهت	ān bahr(ag) rāy, az ān bahr(ag)
از بر کردن	warm kardan
از بهر آنکه	(az) ān bahr(ag) rāy
از بین رفته	wany
از... تاکنون	az... ōrōn
از تخم درآمدن	wiškuftan
ازدواج با نزدیکان	xwēdōdah
از روی ترس	wad-dil
از کار افتادگی	agārīh
از میان	tar, tarist
از یاد بردن	az daxšag hištan
اژدها	az
اژدهاک (= ضحاک)	Azdahāg
اسارت	dast-graw
اساس	bun, buništ, fragān, nihādag, nišāyišn, pāyag
اساسی	gōhrīg, mādagīg, mādagwar, mādayān
اسب	asp, bārag, stōr

asp	اسب (نام یکی از مهره‌های شترنج)
bayaspānīg	اسب چاپار
šēd	اسب کرند
asprēs	اسپریس
aspast	اسپست
awestād	استاد
awestān, nahang, pāygōs	استان
ōstīgānīh	استحکام
stabrag	استبرق
šādurwān, warm	استخر
ast(ag), astuxān	استخوان
šānag	استخوان شانه
haspīn	استراحت
āsūdan, wisāy-	استراحت کردن
awestarag	استره
-istan	ـ استن (پسوند سازندهٔ مصدر ثانوی)
awestwār, staft	استوار
awestwārīh	استواری
astōdān	استودان
us(t)ōfrīt	اُستوفرید
Astwihād	استویهاد
wanīgarīh	اسراف
alā	اسفا!
Aleksandar, Skandar	اسکندر
sneh, zay, zēn	اسلحه
dast-gīr	اسیر
Aštād	اشتاد (نام ایزد راستی)
Aštād	اشتاد: گاه‌نما: نام بیست و پنجمین روز ماه
ars, srēšk	اشک
aškōb	اشکوب
āfrāh, buništag, fragān	اصل
hambun, tis-iz	اصلاً (با نفی)
mādayān	اصلی

āxwarr	اصطبل
Pad-gōhr	اصیل
āšōb	اضطراب
parwār	اطراف
abē-gumānīh	اطمینان
wizurdīh	اعتبار
paymān, paymānīgīh	اعتدال
āstawānīh, āškārāgīh	اعتراف
āškārāgēnīdan, garzīdan	اعتراف کردن
a-petītīg	اعتراف ناکرده
abestām=abestān, wistāxīh	اعتماد
widimās	اعجاز
hamēst(ag)ān	اعراف
niwistan	اعلام کردن
ōy bay	اعلیحضرت
bāstān	اغلب
ōgrā	افت
kaftan, ōbastan, *ōftādan, pad-	افتادن
hambastag	افتاده
*anāst, duš-ēwāzīh	افترا
abd	افد
abdom	افدم
abrāz	افراز
abrāstan	افراشتن
freh-būd(īh)	افراط
abrōxtan, waxšīdan	افروختن
afrōšag	افروشه
abzār	افزار
abzāyišn, abzōn, frādahišnīh, mehēnišn	افزایش
abzōnīg	افزاینده
abzūdan, mehēnīdan, wālīdan, waxšīdan	افزودن
abzōn	افزون
padisār	افسار

افسانه	afsān
افسر	abesar
افسردن	afsardan
افسوس	afsōs
افسوس خوردن	swahistan
افسوسگر	afsōsgar
افسون	afsōn, mānsar, mārīg, nērang, sraw
افسون کردن	afsūdan
افشاندن	afšāndan, kištan
افشردن	afšārdan=afšurdan
افعی	šēbāg
افگندن	abgandan, wēxtan, wistan
اقامتگاه	nišēmag
اقبال	baγōbaxt, baxt, ǰadag, ǰahišn
اقتدار	abar-ōzīh, sālārīh
اقرار	franāmišn
اقرار کردن (به دین)	franāftan
اقلیم	kišwar
اقونیطون	bīš
اکسیر	anōš
اکنون	hād, nūn
اکومن	akōman
اگر	agar, ka
الا!	alā
الاغ	xar
البرز	Harborz
الماس	almās(t)
ـ ام (پسوند سازندهٔ اعداد ترتیبی)	-om
امّا	bĕ
امتحان کردن	passāxtan, uzmūdan
امتیاز	abarmānd, bahr(ag)warīh, sōg, sūd
امر	kār, kard
امرداد: ششمین امشاسپند و نگهبان گیاهان	Amurdād

امرداد: گاه‌نما: نام پنجمین ماه سال و هفتمین روز ماه	Amurdād
امرود	urmōd
امروز	im rōz
امشاسپند	amahraspand
امعاء	rōdīg(ān)
امید	ēmēd, ummēd
امیدوار	ummēdwār
امین	stūr
ـ ان (نشان جمع)	-ān
ـ ان (پسوند سازندهٔ قید)	-ān
ـ ان (پسوند سازندهٔ صفت فاعلی)	-ān
انار	anār
انبار	hamābēr, hambār
انباز	hambāy, hambāz
انباشتن	āgandan, amburdan, hambārīdan
انباغ	hambār
انبان	hambān
انبره	anbarag
انبوسیدن	hambūsīdan
انبه	ambag
انتخاب کردن	wēxtan, wizīdan
انتخابی	wizēngar
انتشار دادن	srawēnīdan
انتصاب	pāymār
انتقام	kēn
انتها	abdomīh
انجام	hanǰam
انجام دادن	frazāftan, frāz griftan, hanǰāftan
انجام دهنده	kardār, kunišngar
انجام شدن	frazaftan, hanǰaftan
انجام وظیفه	frēzbānīh, frēzwānīh
انجمن	hanǰaman, wālan
انجیر	anǰīr

and	اند
handāzag, paymān(ag), paymānīgīh, wuzurgīh	اندازه
paymūdan	اندازه گرفتن
-masāy	ـ اندازه گرفته شده
handām, hannām, pēšag	اندام
andčand	اندچند
andar(ag)	اندر
andar āmadan	اندر آمدن
handarz, pand	اندرز
handarzēnīdan	اندرز دادن
wihēzagīg	اندرگاهی (= کبیسه)
andarmāh	اندرماه
andarōn	اندرون
šabestān	اندرونی
andak, kam=kem, nihang, ōzārak	اندک
ēwčand	اندکی
handōxtan	اندوختن
handōzišnīh	اندوختن (عمل)
dōs	اندود
handūdan	اندودن
dōsēn	اندوده
andāg, andōh, bēš, pīm, tēmār, wāy, zarīg	اندوه
andāg(g)ēn, andōhgēn, bēšōmand, pīmgēn, zarīgōmand	اندوهگین
axw, handēšišn, uskārišn	اندیشه
duš-humat, dušmat, duš-menišn	اندیشهٔ بد
humat	اندیشهٔ نیک
handēšīdan	اندیشیدن
handēšīdār	اندیشنده
mardōm	انسان
mardōmīh	انسانیت
Anagrān	انغران (= روشنایی بی‌کرانه)
Anagrān	انغران: گاه‌نما: نام سی‌امین روز ماه
*nakkīrāyīh	انکار

hangārdan	انگاردن
angubēn	انگبین
angust	انگشت
angust	انگشت (واحد اندازه‌گیری طول)
angustbān	انگشتانه
angustbān	انگشت‌پوش (تیرانداز)
angustarīg	انگشتری
čašmagāh	انگشت‌نما
čašmagāhīh	انگشت‌نمایی
angustbān	انگشتوانه
dōs	انگم
dōsēn	انگمی
angūr	انگور
guhrāyēnīdan, hangēxtan	انگیختن
hangēzišn	انگیزش
ahōš, anōš	انوش
anōšag-ruwān, hu-fraward	انوشه روان
-ēn-īdan	ـ انیدن [پسوند سازندهٔ فعل سببی و اسمی (= جعلی) متعدّی]
anērān	انیران (= غیر ایرانی)
anērān	انیران (= جهان آن سوی ایران)
ān, ōy, P. hō	او
ēbārag	اوار
ōbārdan	اوباریدن
bālist	اوج (نجوم)
-(i)š	او را
Urišlīm	اورشلیم
abrang	اورنگ
abestāg	اوستا
-āwand	ـ اوند (پسوند سازندهٔ صفت توصیفی)
*Ōyrišt	اویرشت (نام درجه‌ای از گناه)
ahreman	اهریمن
dēw-ēsnīh, dēw-ēzagīh	اهریمن پرستی
gāl	اهل خانه

اهلی	ādehīg, kadagīg
اهمال کار	sūdag
اهمال کاری	sūdagīg
اهونور	ahunawar
ای (= یعنی)	ay
ایدر	ēdar
ایدون	ēdōn, ōh
ایدونی	ēdōnīh
ایرا	ēd rāy cē
ایران	Ērān
ایرانی	Ērānag
ایرانشهر	Ērān-šahr
ایرانویج	Ēran-wēz
ایرمان (نام ایزد)	Ērmān
ایزد	abargar, yazad
ایزدان	yazadān
ایزد زمان	Zurwān
ـ ایزه (پسوند تصغیر)	-īzag
ایستادن	P.awištādan; ēstādan, pādan
ایستاده	stēnag
ایشان	awēšān
ایمان	wābar, wurrōyišn, xwastūgīh
این	ēd, ēn, im
اینجا	awar, ēdar, ōrōn
ـ ایهستن (پسوند سازندهٔ فعل مجهول و مشتق)	-īh-istan

«ب»

بـ (پیشوند فعل، کاربرد تعریف‌پذیر ندارد)	be
با (بای معیّت)	abāg
باارزش	arzān, arzōmand
با ایمان	dēn-āstawān

باب	dar
با پشتکار	pattūg
با تجربه	kār-āgāh, nibardag
باج	bāǰ, sāk
باژ (دعای قبل از غذا)	wāz
باژ گرفتن (دعا خواندن)	wāz griftan
با حرارت	garmōg
باد	wād
باد: گاه‌نما: نام بیست و دومین روز ماه	Wād
بادام	wādām
بادبان	wādbān
باد رنجبویه	wādrang-bōy
بادرنگ	wādrang
بادزن	damēnag
بادوام	a-sazišnīg, sālwār
باده	bādag
بار (= دفعه)	bār, ǰār
بار (= ساحل)	bār
بار (= میوه)	bār
بار (آن چه حمل می‌شود)	bār
بار (= حضور)	handēmānīh
باران	wārān, wārānīg
بارانی	wārānīg
بار جامه	bār-ǰāmag
بارو	drubuštīh, parwār
بارور	barōmand
باره	bārag
باریدن	waštan=wārīdan
باریک	bārīg/k, tang
باز	wišād
باز (پرنده)	bāz
باز (= پس)	abāz
بازار	wāzār

abāz ēstādan az	باز ایستادن از...
abāz dāštan	بازداشتن
wāzāragān	بازرگان
pēšag, wahāg, wāzārgānīh	بازرگانی
abāz kardan, wišādan, wiyōz	باز کردن
wiyāftan	باز کردن (دهان)
abāz kardan az	باز کردن از...
abāz waštan ō	بازگشتن به...
abāz māndan	بازماندن
bāzā	بازو
bāzābānag	بازوبند
Bāzā-zanišnīh	بازوزنشی (نام درجه‌ای از گناه)
ahanūz	باز هم
wāzīg	بازی
wazīdan	بازی کردن
-wāzīg	ــ بازیگر
bāš	باش (فعل امر از «بودن»)
bāmīg, hu-škōh, rāyōmand, xwarrahōmand	باشکوه
buland	با صدای بلند
bāγ	باغ
bōyestānbān	باغبان
bōyestān	باغ گل
abēdān	بافایده
wafišn	بافت
waf-	بافتن
dahm, hunarāwand, kirbagīg, nēk-gōhr	بافضیلت
menišnīg	بافکر
abāz pādan, māndan, pattāyistan=pattūdan	باقی ماندن
dōšīzag	باکره
*wixšāyišnīg	باگذشت
bālag, parr	بال
abar, ul	بالا
bālāy	بالا (= بلندی)

bašn	بالا (قامت)
abrāstan, ahrāftan	بالا بردن
abar(dar)	بالاتر
abardom, aγrē, bālist	بالاترین
āhixtan	بالاکشیدن
ulīh	بالایی (= رو به بالا)
bālēn, bāliš	بالش
wālišn	بالش (= رشد)
dād-meh, mehtar, purnāy	بالغ
wālīdan, waxšīdan	بالیدن
bālēn, bālišn, gāh	بالین
bālēngāh	بالین‌گاه
bāmdād	بامداد
hāwan	بامداد (یکی از پنج بخش شبانه‌روز)
čimīg	با معنی
huniyōxš, menišnīg	با ملاحظه
wizārd-wars	با موی دو تا
bāmīg	بامی
-bān, -bār	ــ بان (پسوند)
wāng	بانگ
borz-wāng	بانگ بلند
bānūg, nārīg	بانو
āstawānīh, wābar, xwastūgīh	باور
ēkānag	باوفا
ēkānagīh	باوفایی
hu-škōh	باوقار
čimīg	باهدف
āgenēn	با هم
abāy-	باید
an-ābādān	بایر
abāyist	بایست
abāyistan	بایستن
abāyišnīg	بایسته

bab́r	ببر
babrag	بَبَرْ
but, uzdēs	بُت
uzdēs-parist	بت‌پرست
uzdēs-paristišnīh	بت‌پرستی
uzdēs-zār	بتکده
bē... (ĕnyā)	بجز
aburnāyīh, rahīgīh	بچّگی
aburnāy(ag), frazand, rahīg, rēdag, waččag, zādag, zahag	بچّه
uskārdan	بحث کردن
baxt, [1]ǰadag, spihr	بخت
bahr(ag), bazišn, pēšag, sraxtag	بخش
abaxšāyišn, āmurzišn	بخشایش
abaxšāyīdan, amurzīdan, wixš(a)y-	بخشاییدن
bahrōmand	بخش‌پذیر
baxšišn, dahišn	بخشش
baxtan, wiškīdan	بخش کردن
rādīh	بخشندگی
rād, abaxšāyišnīg	بخشنده
penīh	بخل
[2]bōy	بخور
pen	بخیل
-bad, -bed	ـ بد (= سرور)
akōmand, anāg, druwand, wad(ag), wattar, *zēfān	بد
duǰ-, duš-	بد ـ
duš-farragīh	بداقبالی
awiš, padiš	بدان
duš-menišn	بداندیش
duš-čihr	بدچهر
duš-čihr	بدخو
duš-kām, wad-kāmag	بدخواه
wad-kāmagīh	بدخواهی
duš-xēm, wad-xēm	بدخیم

wad-dil	بددل
duǰ-daft	بددم
ag-dēn, duǰ-dēn, ahlomōγ	بددین
ag-dēnīh, ahlomōγīh	بددینی (دین غیرزردشتی داشتن)
purr-māh	بدر (ماه)
widest	بدست
widestīg	بدستی
duš-gōwišn	بدسخن
duš-čihr	بدسرشت
ahlomōγīh	بدعت
ahlomōγ	بدعت‌گذار
dušwīr	بدفکر
duš-kunišn, mar	بدکار
wadgarīh	بدکاری
anāg-kardār, duš-kunišn	بدکردار
duš-gōwišn	بدگفتار
spazg	بدگو
wad-gōhr=wad-tōhm	بدگوهر
spazgīh	بدگویی
duš-nām	بدنام
wad-gōhr=wad-tōhm	بدنژاد
awiš, padiš	بدو
abē, nē... az	بدون
a-petyārag	بدون بدبختی
wišād-dwārišnīh	بدون کستی یا شبی راه رفتن
a-gāh	بدون مقام و پایه
ak, anāgīh, bazag(īh), duš(īh), petyārag, wad(ag)īh, wattar(īh)	بدی
im čim rāy	بدین سبب
abar	بر
bar	بر (= میوه)
war	بر (= سینه)
hanǰām	برآمد

abar āmadan	برآمدن (خورشید)
abar madan	برآمدن (از عهدهٔ کاری)
burāg	برّا
hamōg	برابر
brād, brādar	برادر
xwad	براستی
hangēxtan	برافروختن
hambāstan	برانداختن
hambāhišn	براندازی
čē, rāy, pad, P. wasnād	برای
čē rāy	برایِ چه
an-ērīh	بربریت
barbut, kennār	بربط
abar nišastan	بر تخت نشستن
abar(ag), abaragān(ag), abarīg(ān), aziš-meh	برتر
abardomīh, pādyāwandīh, pahlōmīh	برتری
čābuk, pāhlom pāšom	برترین
nihuftan, pōšīdan	بر تن کردن
burg	برج
axtar	برجی از منطقةالبروج
(abar) āxistan, ul āmadan, wigrādan	برخاستن
padīragīh	برخورد
pahikaftan	برخورد کردن
burdār	بردار (= حامل)
appārīh	برداشت
appār	برداشته
bārestān, burd, gilag-ōbār, pattūg	بردبار
bārestānīh, burdārīh, burdīh, pattūgīh	بردباری
dast-graw, wardagīh	بردگی
burdan	بردن
anašahrīg, dastgīr, wardag	برده
appār	برده شده
ōšmārišn	بررسی

ōšmurdan	بررسی کردن
Burz	برز (نام ایزد)
warzīgar	برزگر
wālan	برزن
brēzan	برزن (کوره، اجاق)
Burzēnmihr	برزین مهر
barsom	برسم
brīn, burišn	برش
brištan	برشتن
baršnūm	برشنوم
snēzag, snēxr, wafr	برف
wafrēnag	برفینه
rōzāg, wirōzag	برق
šēdā	برکت
walg=warg	برگ
waštan	برگشتن
purnāy	برنا
brinǰ	برنج (خوراکی)
brinǰ	برنج (آلیاژ)
rōyēn	برنجی
brinǰēn	برنجین
burāg	برنده
brinǰēn	برنزی
abar nišāstan	برنشاندن
abar nišastan	برنشستن
abar nigerīdan	برنگریستن
awardāg	برنگشتنی
abar nihumbīdan	برنهفتن
dwāzdahān	بروج دوازده‌گانه
barōmand	برومند
warān, warrag	بره
warrag	بره: در نجوم: برج حمل
wišuftan	برهم زدن

برهنه	brahnag
بری	abēzār
بریدن	burīdan=brīdan, tāšīdan
بز	buz
بز کوهی	pāzan
بز ماده	xar-buz
بزرگ	wuzurg, zandag
بزرگ(تر)	meh
بزرگترین	ayrē
بزرگ داشتن	burzīdan
بزرگسال	dād-meh
بزرگ فرمدار	wuzurg-framādār
بزرگ کردن	mehēnīdan
بزرگی	wuzurgīh
بزغاله: در نجوم: برج جدی	wahīg
بزم	bazm
بزماورد	bazmāwurd
بزه	bazag(īh)
بزه‌گر	bazakkar
بس	was
بستر	wistar(ag)
بستر رود	rōstāg
بستن	bastan
بسته	dastag
بُسّد	wassad
بُسّدین	wassadēn
بسیار	was, wasyār
بسیار تخمه	was-tōhmag
بُش	buš
بشر	dō-pāy, mardōm-zādag
بشقاب	padišxwar
بشکوچ	baškuč
بشکوفه	wiškōfag

بشگرد	wiškar
بشن	bašn
بطری	šīšag
بعد از ظهر (یکی از پنج گاه شبانه‌روز)	rapihwin
بعلاوه	enyā, did
بعید	dūr
بغل	kaš
بک	wak
بکارت	dōšīzagīh
بلادر	balādur
بلدرچین	karak
بلعیدن	ōbārdan
بلعیدن (= اهریمنی)	ǰudan
بلغم	balgam
بلند	bālistīg, borz, buland
بلند شدن	āxēzīdan=āxistan
بلند کردن	ahrāftan
بلندی	bālāy, bālistīh
بلور	ābgēnag, bēlūr
بلوری	ābgēnagēn
بنابراین	az ān bahr(ag), (az) ān bahr(ag) rāy
بنا نهادن	nihādan
بنج	bang
بند	band, kamar, wandag
بند (= پیمان)	band
بنده	bandag, kadagīg
بندهش	bun-dahišnīh
بنفشه	wanafšag
بنشن	māš
بنکده	bun-kadag
بنو	wēnōg
بنه	bunag
بنیاد	buništ, fragān, nišāyišn

fragandan	بنیاد نهادن
čihr(ag)	بنیان
bōb	بوب
But	بودا
būdan, ēstādan, h-	بودن
bōr	بور
bāγ, bōyestān	بوستان
būf	بوف
būm, deh, šahr	بوم
ādehīg	بومی
²bōy	بوی
bōyāg	بویا
hambōyīh	بویایی (= حس)
hu-bōyīh	بوی خوش
bōyēnīdan	بوی دادن
bōy-dār	بوی دار
bōyīdan, ham-bōy-	بوییدن
ō, pad, awiš, padiš	به
weh	به (= بهتر)
beh	به (= میوه)
pad ēwēn	به آیین
paymānīg	به اندازه
arz, arzānīgīh, arzišn, arzōmandīh, wahāg	بها
wahār, wahārīg, mēdyōzarm	بهار
wahārīg	بهاری
pardāxtan	به انجام رساندن
a-kard	به انجام نرسیده
widestīg	به اندازهٔ وجب
wihān(ag)	بهانه
hanzāftan	به پایان رساندن
ō ham madan	به پایان رسیدن
wispurdan	به پای سپردن
(ō) padīrag madan	به پذیره آمدن

pad panāh griftan	به پناه گرفتن
stardīh	بهت
weh	بهتر
gōwizār	به تفصیل
gōhrīg	به جای
ayārdēnīdan	به جوش آوردن
padisāy, wasnād	به خاطر
warm kardan	به خاطر سپردن
anōš xwardan	به خطر مرگ رفتن
xwēšēnīdan	به خود اختصاص دادن
rawāgēnīdan	به حرکت درآوردن
ayāftan, windādan	به دست آوردن
pad nigerišn	به دقت
weh-dēn	بهدین
bahr(ag), ǰād(ag)	بهر
Wahrām	بهرام (ایزد جنگ)
Wahrām	بهرام: در نجوم: مریخ
Wahrām	بهرام: گاه‌نما: نام بیستمین روز ماه
bahr, nīrmad, waxš	بهره
ābād(ān), bahrōmand, padēx	بهره‌مند
bahrōmandīh	بهره‌مندی
bahrwar	بهره‌ور
bahr(ag)warīh	بهره‌وری
nibastan	به زمین نهادن
hambāstan	به زیر افکندن
padisāy, rāy	به سبب
saxt	به سختی
ō paymān madan	به سن بلوغ رسیدن
padīrag, ō... rōn	به سوی
ǎxrāmīdan	به سوی بالا خرامیدن
wahišt	بهشت
garōdmān, (garōsmān)	بهشت برین
garōdmānīg, wahištīg	بهشتی

به صدای بلند	borz-wāngīhā, buland
به صراحت	gōkānīg
به صلیب کشیدگی	dārgardīh
به طور کلّی	amaragānīhā
به طوری که	kū tā, ¹tā, yad
به عهده گرفتن	abar burdan, frāz griftan, pardaxtan ō
به فریاد رسیدن	ayārīdan, frayādīdan
به گناه واداشتن	āstārēnīdan
به گوهر آراسته	pad-gōhr
بهمان	wǎhmān
به هم بستگی	hambandišnīh
به هم بستن	hambastan
به هم پیچیدگی	hambandišnīh
به هم پیچیدن	hambastan
به هم پیوستگی	āyōzišn
به هم پیوستن	āyōzīdan=āyōxtan
به هم پیوسته	hambast
به هم کردن	ō ham kardan
بهمن: اولین امشاسپند و نگهبان چهارپایان	Wahman
بهمن: گاه‌نما: نام یازدهمین ماه سال و دومین روز ماه	Wahman
به نظر رسیدن	sahistan
بهنگام	hangāmīg
به نیرو	pad-nērōg
به وجود آوردن	warzīdan
به وسیله	pad
به ویژه	nāmčišt
به یاد آوردن	ayād kardan, ayāsīdan, ōšmurdan
به یاد داشتن	pad daxšag dāštan
بی ـ (پیشوند نفی)	a-, abē-
بی ـ (پیشوند نفی برای واژه‌هایی که با واکه آغاز می‌شود)	an-
بی‌آبرو	an-āzarm(īg), dusraw
بی‌آبرویی	dusrawīh
بی‌آرامی	an-āštīh

بی‌آزرم	an-āzarm, dusraw
بی‌آزرمی	an-āzarmīh, dusrawīh
بی‌آفت	a-petyārag
بی‌آلایش	anāhīd, a-winast
بی‌آهو	an-āhōg
بیا!	awar
بیابان	wiyābān
بیابانی: در نجوم؛ ستارهٔ ثابت	a-wiyābānīg
بی‌ارج	duš-arz
بی‌ارزش	duš-arz
بی‌اساس	a-bun
بی‌اصل	anēr
بی‌اصلی	anērīh
بی‌اعتدالی	a-paymānīh
بی‌امید	an-ummēd, gyān-abcspār
بیان	uzwān
بیان (قدرت)	guftārīh
بیان کردن	guftan
بی‌اندیشه	a-menīdār
بی‌ایمان	an-āstawān
بی‌ایمانی	an-āstawānīh
بی‌باک	a-bīm
بی‌بر	abē-bar
بی‌بن	a-bun
بی‌بهره	a-bahr
بی‌بیم	abē-bīm, a-bīm
بی‌بیمی	abē-bīmīh
بی‌پایان	a-sar
بی‌پروا	gyān-abcspār
بی‌پسر	a-pus
بی‌پیری	a-zarmān
بی‌تقصیر	an-ērang
بی‌تناسب	a-sazāg

nāzuk, rōzward	بی‌ثبات
sazišn, wardišn(īg)īh	بی‌ثباتی
abe-bar	بی‌ثمر
a-čār(ag)	بی‌چاره
a-kanārag	بی‌حد
a-rawāg, a-wazišnīg	بی‌حرکت
abē-bōy, a-bōy, asōhišn	بی‌حسّ
abē-bōyīh, a-bōyīh	بی‌حسّی
an-āgāh	بی‌خبر
wēxtan	بیختن
abē-wizend, a-sēǰ	بی‌خطر
a-xwamn	بی‌خواب
wēd	بید
a-dād, a-dādestān	بیداد
a-dādīh	بیدادی
gubrāy, wigrād	بیدار
wigrādan	بیدار شدن
guhrāyēnīdan	بیدار کردن
wigrāsišn(īh)	بیداری
a-dard	بی‌درد
ǰud-ristag	بی‌دین
duš-wurrōyišnīh, ērang(īh), ǰud-ristagīh	بی‌دینی
wīr	بیر
a-band, abē-rāh	بی‌راه
an-āmurzīd	بی‌رحم
bĕ, bērōn	بیرون
ōgārdan	بیرون انداختن
abāz raftan	بیرون رفتن
āhanǰīdan=āhixtan, hunīdan	بیرون کشیدن (شیره)
Hrōm	بیزانس
Hrōmāyīg	بیزانسی
abādyāwand	بی‌زور
abē-bēš, a-bēš, a-winast	بی‌زیان

abē-čim	بی‌سبب
wīst	بیست
a-sar	بی‌سر
abē-sūd	بی‌سود
abē-sūdīh	بی‌سودی
bīš	بیش (اقونیطون)
bēš	بیش (= درد)
frāy, freh, wēš	بیش (= بیشتر)
frahist	بیشترین
a-mar(ag), an-ōšmār, a-sāg	بی‌شمار
razūr, wēšag	بیشه
wēšagestān	بیشه‌زار
gund	بیضه
xāyag-dēs	بیضوی
abē-čim	بی‌علت
an-abēdānīh	بی‌فایدگی
agār, an-abēdān	بی‌فایده
a-menīdār	بی‌فکر
an-abzārīh	بی‌قابلیتی
a-dādīh	بی‌قانونی
abādixšā(y)	بی‌قدرت
anagr	بیکران
anābuhlag	بی‌کفاره، (گناه)
a-kanārag	بی‌کناره
bēgār	بیگار
anōdag, bēgānag, uzdehīg	بیگانه
a-bēš, abē-wizend, ǰud-bēš	بی‌گزند
a-bēšīh	بی‌گزندی
abē-must	بی‌گله
abē-gumān, a-gumān	بی‌گمان
abē-gumānīh	بی‌گمانی
a-wināh, abē-wināh	بیگناه
bīl	بیل

bīm	بیم
dardōmand, waštag, wēmār, xīndag	بیمار
wašt(ag)īh, wēmārīh, xīndagīh, yask	بیماری
tarsīdan	بیم داشتن
a-mar(ag), an-ōšmār, a-sāg	بی‌مر
a-hōš, a-marg, anōšag	بی‌مرگ
amahraspand	بی‌مرگ مقدس
a-hōšīh, a-margīh	بی‌مرگی
abē-mizag	بی‌مزه
a-pursišnīg	بی‌مسؤولیت
agār	بی‌مصرف
bīmgēn, bīmōmand	بیمگین
bīmgēnīh	بیمگینی
ambarag	بی‌مو (حیوان)
a-kāmagōmand	بی‌میل
andarag, mayān	بین
wēnāg	بینا
wēnāb	بیناب
wēnāgīh, wēnišn	بینایی
wēnāgīh, wēnišn	بینش
mēnōg-wēnīh	بینش روحانی
bowandag, hangirdīg	بی‌نقص
a-ganǰ	بینوا
wēnīg	بینی
abē-niyāz	بی‌نیاز
bēwar	بیور
wayōdagān	بیوگانی
wēwag	بیوه
tuhīg	بیهوده
abē-ōš	بی‌هوش
abē-ōšīh	بی‌هوشی

« پ »

pay, pāy, padištān	پا
pāy	پا (واحد طول = دوازده اینچ)
stēnag	پا برجا
dāsar, mizd, pādāšn	پاداش
drōš, pādifrāh, pādofrāh	پادافراه
anōš, ǰud-bēš, pādofrāh	پادزهر
pādixšā(y), šahryār	پادشاه
duš-pādixšā(y)	پادشاه بد
hu-pādixšā(y)	پادشاه خوب
pādixšā(y)īh	پادشاهی
duš-pādixšā(y)īh	پادشاهی بد
hu-pādixšā(y)īh	پادشاهی خوب
pādyāb	پادیاب (مراسم تطهیر)
pahlawīg	پارتی
dahm, kirbagīg	پارسا
pārsīg	پارسی
bahrag, ǰād, ǰādag, kardag, pārag	پاره
darrīdan, škāftan, wisistan	پاره کردن
pāzan	پازن
pāzand	پازند
pās	پاس
pāsbān	پاسبان
pāsbānīh	پاسبانی
passox, (pāsox)	پاسخ
paywāz-	پاسخ دادن
pās dāštan	پاس داشتن
pāšnag	پاشنه
rēxtan	پاشیدن
abēzag, āsnūd(ag), pāk, yōǰdahr	پاک
yōǰdahrgarīh	پاک‌سازی
wēxtan	پاک کردن

yōǰdahrgar	پاک‌کننده
abēzagīh, pākīh, yōǰdahrīh	پاکی
pākīzag	پاکیزه
pālūdag	پالوده (= خوردنی)
pālūdan	پالودن
pānzdah	پانزده
abdomīh, karān	پایان
šahrestān	پایتخت (شهر بزرگ)
ēstišn, ōstīgānīh	پایداری
ōspurdan, spurdan, wispurdan, xwastan	پایمال کردن
pāyag	پایه
pādan	پاییدن
pādēz	پاییز
azēr, ēr	پایین
*ōgrā	پایین‌رفتگی
petyārag	پتیاره (در نجوم)
pōtk	پتک
pōxtan	پختن
pargandan	پخش کردن
pid, pidar	پدر
čašmdīd, (pad) dīdar, paydāg, wēnābdāg, wēnišnīg	پدیدار
ayābag	پذیرا
padīrišn	پذیرش
padīriftan	پذیرفتن
mehmān	پذیرفتنی
padīrag	پذیره
parr	پر
parrag	پر / پره
purr, sagr	پُر
parāhōm	پراهوم
afšāndan, pargandan	پراگندن
wistan	پرتاب کردن
tēx	پرتو

ābād	پرجمعیت
parzīn	پرچین
mizd	پرداخت
pardaxtan az	پرداختن از...
pardāxtan ō	پرداختن به....
parragīg, parrwar	پردار
pardag	پرده
paristār	پرستار
dāyagānīh	پرستاری
ēzišn, paristagīh, paristišn, yašt, yazišn	پرستش
paristōg/k	پرستو
paristīdan, yaštan	پرستیدن
purr-sardag	پرسرده
frašn, pursišn	پرسش
nīrmadōmand, sūd-abgār	پرسود
pursīdan	پرسیدن
pattūg	پرطاقت
purr-xwarrah	پرفرّه
pargast!	پرگست! (= مبادا !)
*pahrmāh-	پرماسیدن
purr-marg	پرمرگ
piring	پرند
way, wāyendag	پرنده
murwīzag	پرندهٔ کوچک
parnagān	پرنیان
parwāl	پرواری
parwāz, wāzišn	پرواز
wāy-, wāzīdan	پروازکردن
parwānagīh	پروانگی
parwānag	پروانه
parwāl-, parwardan	پروردن
parwāl(išn), parwarišn	پرورش
parwardan	پرورش دادن

parwand	پروند
abarwēz	پرویز
abarwēzīh	پرویزی
pahrēxtan	پرهیختن
anābišn, pahrēz	پرهیز
ahlaw, ardā , ašō , frārōn	پرهیزگار
ahlā	پرهیزگار (لقب ایزد سروش)
ahlawīh, ahlāyīh, ardāyīh, frārōnīh, huwaršt	پرهیزگاری
parīg	پَری
purr-rawišnīh	پُری
stō	پریشان
šēb-	پریشان شدن
stōwīh, šēbišn, tangīh	پریشانی
pazzāftan=pazzāmēnīdan	پزاندن
bizešk	پزشک
wizōh(/yišn)	پژوهش
wizōstan	پژوهیدن
ā , did, ēg, hād, pas	پس
frāz az, pas az	پس از
ēr, past	پست (= پایین)
past	پست: در نجوم: حضیض
pist	پِست (= آرد سرخ شده)
pēstān, sēn(ag)	پستان
pistag	پسته
penīh	پستی
frazand, pus(ar)	پسر
passand(išn)	پسند
passandīdan	پسندیدن
passandišnīg	پسندیدنی
pasēn	پسین
āwādag, naft	پشت (= نسل)
pušt	پشت
pattūgīh	پشتکار

bār, puštag	پشته
abestām=abestān, pušt	پشتی
puštībān	پشتیبان
puštībānīh, zēnhār	پشتیبانی
pašm, warr	پشم
pašmēn	پشمین
paššinǰīdan	پشنجیدن
paššing	پشنگ
paxšag	پشه
abaxš, paščmān	پشیمان
abaxš, abaxšīh, paščmānīh	پشیمانی
pišīz	پشیز
wizīhišn(īh)	پگاه
puhl	پل
miǰ(ag)	پلک
pillagān	پلکان
palang	پلنگ
palang-mušk	پلنگمشک = پلنگ
gan(n)āg, wad	پلید
āhīdīh, nasruštīh, wadīh	پلیدی
padām	پنام
abestām=abestān, panāh, war	پناه
pambag	پنبه
pambagēn	پنبه‌ای
panǰ	پنج
panǰāh	پنجاه
panǰag	پنجه
duzīdag, gāhānīg	پنجهٔ دزدیده (= پنج روز آخر سال)
frawardīgān	پنج روز پایانی اسفندماه و پنج روز افزودهٔ بعدی
pand	پند
pad (ēd) dāštan	پنداشتن
nihān	پنهان
nihuftan, (abar) nihumbīdan	پنهان کردن

panīr	پنیر
pūdagīh	پودگی
pūdag	پوده
pōryōtkēš	پوریوتکیش
pōryōtkēšīh	پوریوتکیشی
pōz(ag)	پوز/پوزه
pōzišn	پوزش
čarm, dawāl, pōst, tōz	پوست
čarm	پوست خام
pōst, tōz	پوست درخت
pōstēn	پوستین
nihumbīdan=nihuftan	پوشاندن
čādur, pōšišn, wistar(ag)	پوشش
paymōxtan, pōšīdan	پوشیدن
pōyišnīg	پوینده
pōy-	پوییدن
pahlūg	پهلو
ēr, gurd, wir, yal	پهلوان
gurdīh	پهلوانی
pahlawīg	پهلوی
frāx, pahn, wēhm	پهن
pahnāy, wēhmīh	پهنا
pay	پی (= عصب)
gām	پی (= کام)
pay ī	پیِ (= پس از)
nišāstan	پی افکندن
payādag	پیاده
payādag	پیاده (در بازی شترنج)
payg, payādag	پیاده‌نظام
ǰām(ag), paygāl	پیاله
*paygālgar	پیاله‌ساز
bayaspān	پیام‌آور
pēčīdan	پیچیدن

čašmdīd, paydāg, wēnišnīg	پیدا
paydāgīhistan	پیدا شدن
paydāgīh	پیدایی
bawišn	پیدایش
kahwan, pīr	پیر
ārāstan, payrāstan, wirāstan	پیراستن
pērāmōn	پیرامون
ārāyišn	پیرایش
payrāyag	پیرایه
meh	پیرتر
a-zarmān	پیر نشدنی
čērīhistan	پیروز شدن
abarwēz, pērōz	پیروز
pērōzgar	پیروزگر
pērōzgarīh	پیروزگری
abarwēzīh, pērōzīh,	پیروزی
frazām-pērōzīh	پیروزی نهایی
pīrīh, zarmān(īh), zarwān	پیری
pēs	پیس
pēs	پیس‌دار
anīg, handēmān, pēš	پیش
*frawārdan	پیش‌آوردن
mēšag, pēšyār	پیشاب
anīg, pēšānīg	پیشانی
abgār-	پیش‌بردن
murw-nīš	پیش‌بین
pēš-pārag	پیش‌پاره
pāhlom, pešenīg	پیشترین
paristag	پیشخدمت
franāmišn	پیشرفت
wālīdan	پیشرفت‌کردن
franāftan	پیش‌بردن
franaftan, (abāz) raftan	پیش‌رفتن

wihēz(ag)	پیشروی
wihēz-	پیشروی کردن
pēš-pārag	پیش غذا
pēš-kār	پیشکار
pārag	پیشکش
pēš-gāh	پیشگاه
kēdīgīh	پیشگویی
pēšār, pēšōbāy	پیشوا
parwānagīh, pēšōbāyīh	پیشوایی
radīh	پیشوایی مذهبی
pēšag, radag, rastag	پیشه
pēšēnīg	پیشین
paygām	پیغام
paygāmbar, waxšwar	پیغامبر
waxšwarīh	پیغامبری
payg	پیک
ǰang, nibard, pahikār, pahikafišn	پیکار
nigārag, pahikar	پیکر
pēšēmālīh	پیگرد
mihr, pādixšīr, pašn, pašt(ag), paymān	پیمان
padist (abar) burdan, padistādan	پیمان بستن
²mihr druxtan	پیمان شکستن
mihrōdruǰ=mihr-zan	پیمان‌شکن
mihrōdruǰīh	پیمان‌شکنی
paymānag	پیمانه
paymūdan	پیمودن
hambandīh, hamīh	پیوستگی
abyōxtan, paywastan	پیوستن
hamband, paywastag	پیوسته
ēw-kardag	پیوسته
parwand	پیوند
pīh	پیه

«ت»

-(i)t	ـ ت (ضمیر متصل، دوم شخص مفرد، حالت مفعولی و اضافی)
az, tā , P. yad	تا
tāg	تا (= یکی)
burdan, pattūdan, widār(ī)dan	تاب آوردن
brāzišnīg	تابان
wēxtan	تاب دادن
hāmīn, tābestān	تابستان
hāmīnīg	تابستانی
brāzišn, tābišn	تابش
gāhūg	تابوت
tābag	تابه
frāz ō , kū	تابه (= به اندازهٔ)
brāzīdan, tābīdan	تابیدن
tāxtan=tāzēnīdan	تاختن
spōz(išn)	تأخیر
spōxtan	تأخیر کردن
spōzgār	تأخیرکننده
abesar	تاج
tār	تار
kār·nāmag	تاریخچه
tārī/k, tērag	تاریک
tārīg/kīh, tom	تاریکی
tazāg	تازان
tāxtan, tāzēnīdan	تازاندن
ēbgat(īh)	(تازش) اهریمن
sabz, zargōn	تازه
Tāzīg	تازی
ăstar, tāzānag	تازیانه
tās	تاس
anōš xwardan	تا سرحد مرگ جنگیدن

tāftan=tābīdan	تافتن
pēš-gāh	تالار بار
tāwān	تاوان
passandišn	تأیید
passandīdan	تأیید کردن
tab, tabišn	تب
ānāst, mūdag, tabāh	تباه
tabāhīhistan	تباه شدن
wināhīdan	تباه کردن
a-pōhišn	تباه نشدنی
ānāstīh, tabāhīh, wany (b)ūdīh, wināhišn	تباهی
tabarzad	تبرزد (گزانگبین)
uzdehīgīh	تبعید
uzdehīg	تبعید شده
pad dēbahr dāštan	تبعید کردن
tabangōg	تبنگو
anāg-kardār, anāg-kunišn	تبهکار
dušīh	تبهکاری
kōf	تپه
pēšag, wahāg, wāzargānīh	تجارت
spōxtan	تجاوز کردن از...
must-abarmānd	تجاوزگر
kār-āgāhīh	تجربه
ēr	تحت
hangēxtan, sārēnīdan	تحریک کردن
handōzišnīh	تحصیل
herbedestānīh	تحصیل علوم دینی
bārestānīh, bārišn, pattūgīh, sāxtārīh	تحمّل
sāxtan, widārdan	تحمّل کردن
bālēn-gāh, taxt, taxt-gāh, P. parwāngāh	تخت
taxtag	تخته
taxtag	تخته (شترنج)
abesīhēnišn(īh), afsēnišn, hambāhišn	تخریب

tuxšāg	تخشا
tuxšāgīh	تخشاگی
tuxšīdan	تخشیدن
handāxtan	تخصیص دادن
dān(ag), tōm, xāyag	تخم
xāyag-dās	تخم‌مرغی شکل
čihr(ag), tōhmag	تخمه
handāxtan, wahāg burdan	تخمین زدن
passāzišn	تدارک
tadar(w)	تذرو
tarr, xwēd	تر
-tar	ـ تر (پسوند سازندهٔ صفت تفضیلی)
tarāzēnīdan	تراز کردن
tarāzūg	ترازو، (نجوم)
tāšīdan	تراشیدن
parwarišn	تربیت
rāyišn, wirāyišn	ترتیب
rāyēnīdan, wirāstan	ترتیب دادن
targumān	ترجمان
wizīdan	ترجیح‌دادن
hu-dast, nēzūmān(īg)	تردست
āhr, *nihēb, sahm(gēnīh), škōh, tars	ترس
tarsāg	ترسا
pazdēnīdan	ترساندن
sahmgēn	ترسناک
tarsīdan	ترسیدن
tru(f)š	ترش
paššinǰišn	ترشح
paššinǰīdan	ترشح کردن
hāzišn	ترغیب
hāxtan	ترغیب کردن
frādahišnīh	ترّقی
Turk	تُرک

targ	تَرک
abāz ēstādan az, hištan	تَرک کردن
bahrōmandīh, hambawišn(īh)	ترکیب
bahrōmandīh	ترکیب‌شدگی
hambūdan	ترکیب شدن
hambastan, hamēnīdan	ترکیب‌کردن
tar-menišn	ترمنش
tar-menišnīh	ترمنشی
tarrag	تره (سبزی)
gandanāg	تره‌فرنگی
xwēdīh	تری
pād-zahr	تریاق
abar-ōzīh	تسلّط
wīdwarīh	تسلّی
wīdwar	تسلیم‌شده در برابر تقدیر
tašt	تشت
šnāxtan	تشخیص‌دادن
āzādīh, spās	تشکّر
āzādīh guftan, āzādīh hangārdan, āzādīh kardan, pad āzādīh dāštan, spās dāštan, spās hangārdan	تشکّر کردن
tišn, tišnagīh	تشنگی
tišnag	تشنه
āsnūd(ag)	تصفیه شده
pālūdan, wēxtan	تصفیه کردن
wizīr	تصمیم
frāz griftan	تصمیم گرفتن
handēšīdan, hangārdan, menīdan, ōšmurdan, pad... dāštan	تصوّر کردن
pahikar	تصویر
nigār-	تصویر کردن
pālūdan, wēxtan	تصفیه کردن
pādyābīh	تطهیر
frawārdan	تعارف کردن
namāz burdan	تعظیم کردن

pazdēnīdan, tāxtan	تعقیب کردن
āfrāh	تعلیم
frahixtan, parwardan	تعلیم دادن
frēz, tāwān, pardāzišn	تعهّد
frēzbānīg, frēzwānīg	تعهّدآور
abāz dādan ō	تعیین کردن
parwāl(išn), parwarišn	تغذیه
parwāl-, parwardan	تغذیه کردن
ǰādag-wihīrīh, wardišn, wihīrišn	تغییر
wardēnīdan	تغییر دادن
waštan, wihīr-	تغییر کردن
a-wardišnīg	تغییرناپذیر
a-wardišnīgīh	تغییرناپذیری
ǰudāgīh	تفاوت
taftan	تفتن
garmōg, taftīg	تفته
wāzīg	تفریح
wāzīdan	تفریح کردن
zand	تفسیر
wizārdan	تفسیر کردن
abespurdan, gumārdan	تفویض کردن
zastan	تقاضا کردن
abēzagīh, pākīh, yōǰdahrīh	تقدّس
baγō-baxt, brēhēnišn	تقدیر
brēhenāg, brīngar	تقدیرگو
yōǰdahrgarīh	تقدیس
āgrift, māndag	تقصیر
tāg	تک
čandīdan, wizandīdan	تکان خوردن
wišān-	تکاندن
tar-menišnīh	تکبّر
namāz	تکریم
frazāmišn, hangirdīgīh	تکمیل

takōk	تکوک (ظرف آشامیدنی)
bawišn	تکوین
tag	تگ
tagarg	تگرگ
taxl	تلخ
taxlīh	تلخی
tabāh, wany	تلف شده
škarwīdan	تلوتلو خوردن
dām, talag	تله
tom	تم
-tom	ـ تم (پسوند سازندهٔ صفت عالی)
*pahrmāhāgīh, pahrmāhišn	تماس
bowandag, spurrīg	تمام
bowandagīh	تمام‌بودگی
hanzāftan	تمام کردن
bowandagīh, spurrīgīh	تمامی
xwēšīh	تملک
pāk	تمیز
wizīdan	تمیزدادن
kālbod, kirb, tan	تن
niyābagīh, passazagīh, sazāgīh, sazišn(īh)	تناسب
*Tanapuhl	تنافور (نام درجه‌ای از گناه)
tumbag	تنبک
aǰgahān, sust	تنبل
aǰgahānīh, sustīh	تنبلی
tambūr, tambūrag	تنبور
petītīgīh	تنبّه
āwēnīdan	تنبیه کردن
ray, tēz, tund	تند
drust, tan-drust	تندرست
drōd, drustīh, tan-drustīh	تندرستی
šēb-	تند رفتن
*zibāl	تندرو (اسب و...)

tundīh	تندی
gizistag	تنفرانگیز
tanuk	تُنُک
tanuk	تُنُک آب
tang	تنگ
tangīh	تنگی
tanūr	تنور
bun, ēwan, wan	تنه (درخت)
ēwtāg, tāg, tanīhā	تنها
tanīg	تنی
tadan	تنیدن
tō	تو
*tōf	تو (= لا)
tarsāgāhīh	تواضع
āštīh	توافق
dō-gānag	توأم
tuwān	توان
kardagār, tuwānāg	توانا
tuwānīgīh	توانایی
ādānīh	توانایی پرداخت وام
P. šah-	توانستن
hangad, rāyōmand, tuwāngar, was-xwāstag	توانگر
tuwāngarīh	توانگری
pašēmānīh, petīt	توبه
pašēmān, petītīg	توبه‌کار
pašēmānīh, petītīgīh	توبه‌کاری
a-petītīgīh, an-abaxšāwandīh	توبه‌ناکردگی
a-petītīg, an-abaxšāwand	توبه‌ناکرده
nigāh, hangārišn	توجه
bayō-baxt	توجه الهی
ōšmurdan	توجه کردن
tōxtan	توختن (= جبران کردن)
dām	تور

Tūr	تور (یکی از دشمنان ایران)
tō, - (i)t	تورا
Tūrān	توران
Tūr	تورانی
tōrag	توره
tōz	توز
baxtan, pargandan	توزیع کردن
tōšag	توشه
wizār, zand	توضیح
nigēxtan	توضیح دادن
wīdwarīh	توکل
andar āwurdan	تولید کردن
bun, tah	ته
padist	تهدید
tahm	تهم
tuhīg	تهی
hangēxtan	تهییج کردن
tuhīgīh	تهیکی
abgār-	تهیه کردن
tigr	تیر
Tīr	تیر (نام ایزد)
tīr	تیر: گاه‌نما: نام چهارمین ماه سال و سیزدهمین روز ماه
tīr	تیر: در نجوم: عطارد
frasp	تیر سقف
sāyag	تیرگی
tērag	تیره
tēx, tēz	تیز
tēzīh	تیزی
Tištar	تیشتر: در نجوم: شعرای یمانی
awestarag	تیغ
tēx	تیغ (= پرتو)
frēg, šānag	تیغ شانه (= استخوان شانه)
siyā(h)īzag	تیغ گیاه

dabr	تیره‌رنگ
tēmār	تیمار
*tīhōg	تیهو

« ث »

ādān(īh), grāmag, hangadīh, tuwāngarīh, xwāstag	ثروت
ādān, was-xwāstag, xwāstagōmand, hangad	ثروتمند
kirbag	ثواب

« ج »

gāh, gyāg, mānišn, nišēm	جا
pay	جاپا
passāxtan	جادادن
frāx	جادار
ǰādūg, kundāgīh	جادو
ǰādūg, kēd, kundāg	جادوگر
ǰādūgīh	جادوگری
ǰādūgīh	جادویی
rāh	جاده
gyāg-rōb	جاروب
rawāg, tazāg	جاری
āšixtan, rēxtan, tāxtan	جاری شدن
ǰām(ag)	جام
ǰām	جام (= شیشه)
ǰāmag, kabāh, paymōg, paymōzan, warr, wastar(ag)	جامه
gyānwar, uštānōmand	جاندار
gyān-abespār	جان سپار
gōhrīg	جانشین
gyān kandan	جان کندن

gyānwar, zāyišnīg	جانور
ǰāwēdānag	جاودانه
dagrand-xwadāy, hamēīg, ǰāwēd	جاوید
ǰāwēdān, hamēīgīhā, P. yāwēd(ān),	جاویدان
dād-gāh	جای وقفی
nišēm	جایگاه
ādišt	جایگاه آتش
daštānestān	جای مجزا برای زنان قاعده
tōxtan	جبران کردن
anābuhlag	جبران‌ناپذیر (گناه)
niyāg	جد
ǰud(āg)	جدا
frāz az, ǰud az	جدا از
wizīhīdan	جدا شدن
wēxtan, wisāndan, wiškīdan, wizārdan	جدا کردن
ǰudāgīh, wisānišn(īh), wiškin(n)išn, wizār, wizīhišn(īh)	جدایی
ǰud-nāy	جدنای (واحد طول = شش پا)
ayārīdan	جرأت کردن
āgrift, wināh	جرم
rawāgīh, tazišnīh	جریان
grīw	جریب (پیمانه اندازه‌گیری خشکبار)
grīw	جریب (واحد اندازه‌گیری سطح)
xwurdag	جزئی
gōkān	جزئیات
ōgār	جزر
gazīdag	جزیه
xwāstan	جستجو کردن
ǰastan	جستن
nasā , ristag	جسد
astōmand, astwand, kālbodōmand, tanīgard(īg), tanōmand	جسمانی
tanīg	جسمی
ǰašn, wayōdagān	جشن (عروسی)
yaštan	جشن گرفتن

kēwūd, tabangōg	جعبه
ǰaγ	جغ (درخت)
būm	جغد
ǰagar	جگر
ǰuxt, ²tā	جفت
āyōxtan	جفت کردن
marzišn(īh), māyišn	جفت گیری
marzīdan	جفت‌گیری کردن
xwāstan	جلب کردن
abrōxtan	جلا دادن
frāz	جلو
abāz dāštan, griftan, padīrān(ēn)īdan	جلوگیری کردن از...
marzišn(īh)	جماع
gund	جماعت
mastarg	جمجمه
činišn	جمع‌آوری
(ō) gird āmadan	جمع شدن
gird kardan, ō ham kardan, harrōb-, P. amwaštan	جمع کردن
ǰumbēnīdan	جنباندن
ǰumbīhistan	جنبانیده شدن
ǰumbāgīh, ǰumbišn, rawišn	جنبش
ǰumbīdan	جنبیدن
ardīg, hamrānīh, ǰang, nibard, P. pādrazm	جنگ
ardīkkar, ēraxtār, kārīg	جنگجو
ardīkkarīh	جنگجوئی
wēšag	جنگل
wēšagīg	جنگلی
āyōzīdan, ēraxtan, nibardīdan, pahikāftan, pahikār-, P. rān-	جنگیدن
nēm-rōz, rapihwin	جنوب
rapihwintar	جنوبی
ǰaw	جو
andarwāy, spāš, way	جَو
frāx	جواب

paywāz	جواب دادن
ǰuwān, kawādak, keh, kōdak	جوان
keh(tar)	جوان(تر)
spīg	جوانه
spīzišn	جوانه‌زدگی
spīz-	جوانه‌زدن
ǰuwān, ǰuwānīh	جوانی
gōhr(ag)	جواهر
xār-pušt	جوجه‌تیغی
gōz	جوز
Gōzihr	جوزهر (در نجوم)
ayārdīdan	جوش‌آمدن
ayārdēnīdan	جوشاندن
ayārdēnišn	جوشش
ayārdēnīdan	جوشیدن
gōhr(ag)	جوهر (= ذات)
ǰō(y)	جوی
andarwāyīg	جوّی
ǰudan	جویدن
ǰōyišn	جویدن (عمل)
ǰawēn	جوین
ǰeh	جه
axw(ān), gēhān	جهان
anērān	جهان آن سوی ایران
gēhānīg, gētīg(īg)	جهانی
ālag, bahr(ag), nēmag, rōn, sōg, sraxtag	جهت
ǰahišn-ayār	جهشیار
ǰahišn-ayārīh	جهشیاری
ǰahūd	جهود

«چ»

čābuk, *marčābuk, tagīg	چابک

čābukīh, *marčābukīh	چابکی
čādur, mašk, wiyān	چادر
čār(ag)	چاره
čāraggarīh	چاره‌گری
čāšt	چاشت
čāšnīg	چاشتی
frabīh	چاق
šēbāg	چالاک
čāh	چاه
hōy(ag)	چپ (دست)
čē rāy, čim(rāy)	چرا؟
čarag	چرا
čirāγ	چراغ
abrōzišn(īh)	چراغانی
čarag, wāstar	چراگاه
čarb	چرب
čarbīh, čarbišn, pih	چربی
čaxrag	چرخ
wēxtan	چرخاندن
karāwuš	چرخشت
wēxtan	چرخیدن
čarz	چرز (نام پرنده)
čarm	چرم
dōsēn	چسبنده
čābuk, šēbāg	چُست
čaxšāgīh, mizagdārīh	چشائی (حس)
čašm, dōysar	چشم
aš, duǰ-dōysarīh	چشم (بد)
war-čašm	چشم بر سینه
mēzišn	چشم بر هم زنی
mēzišn	چشمک
čašmag, xān(īg), zahābag	چشمه
čagād	چکاد

چکامه	čēgāmag
چکاوک	čakōk
چکش	cakuč
چکیده (= خلاصه)	hangirdīg(īh)
چگر	čagar
چگونگی	čē-ēwēnagīh , čēīh
چگونه	čē-ēwēnag , čiyōn
چلپاسه	karbāš , karbunag
چلنگر	čēlāngar
چماق	gad , warz
چمیدن	ǎxrāmīdan
چنار	činār
چنانکه	čiyōn ka
چنبر	čambar
چند	and , čand
چندش	čandišn
چندی	čandīh
چنگ	čang , kennār
چنگال	srū
چنگ‌سرای	čang-srāy , kennār-srāy
چنین	ēdōn , hamgōnag , ōh , ōwōn
چوب	čōb , dār
چوب باز	dār-wāzīg
چوب خمیده چوگان	čaw(ba)gān
چوبه	čōbag
چوبین	dārēn
چوپان	pānǎg
چوگان	*čaw(ba)gān
چون	čē , čiyōn , ka , ǒwōn
چونکه	ēd rāy čē
چونی	čiyōnīh
چه؟	čē , kadām
چه اندازه؟	čand

چهار	čahār
چهارپای	čahār-pāy
چهارپای (کوچک)	gōspand
چهارپای (بزرگ)	stōr
چهارده	čahārdah
چهارم	tasum
چهر	čihr
چهرشناسی	čihr-šnāsīh
چه کسی؟	kē
چهل	čehel
چه وقت؟	kay?
چیدن	čīdan
چیره	čēr
چیره شدن	čērīhistan
چیری	čērīh
چیز	čiš , kard , tis , xīr
چیستی	čēīh
چینود پل	čēh-widarag , činwad-puhl
چینه	činag

«ح»

حادث شدن	ǰastan
حاصل	bar
حاصل برداشتن	drūdan
حافظ نام پدر	nām-burdār
حاکم	šahryār
حاکم نواحی در ایران باستان	šasab
حالت فحلی حیوان مؤنث	wardag
حالت مادّی داشتن	astōmandīh , tanōmandīh
حامل	burdār
حامله	zahagōmand

pānǎg, panāh, puštībān	حامی
magind	حایل
pardag	حجاب
wimand	حد
tuwān-sāmān	حد توانائی
(pad) kamistīh	حداقل
garmāg, garmīh	حرارت
āz, āz-kāmagīh, āzwarīh, ruzdīh, waranīgīh	حرص
P. wāxtan	حرف زدن
čandišn, ēwarz, ǰumbišn, rawišn, wihēz(ag)	حرکت
wāzīdan	حرکت دادن
ēwarzīdan, raftan, wazīdan, wihēz-	حرکت کردن
dwārīdan/dwāristan	حرکت کردن (اهریمنی)
āz-kāmag, āzwar, ruzd, waranīg	حریص
hambadīg, hambāy, hambedīg, hamēmāl, hamēstār	حریف
bōy, sōhišn, šnāsag	حس
hangārag	حساب
āmār-, hangārdan, ōšmurdan	حساب کردن
duš-čašmīh	حسادت
mārāg, sōhišnīg	حساس
arešk, čašm-areškīh	حسد
mārdan	حس کردن
areškēn, čašm-arešk	حسود
gāl	حشر
xrafstar	حشرهٔ زیانکار
gāl	حشم
awāhan, parwand, parwast, war	حصار
handēmānīh	حضور
nišāyišn, past	حضیض
gabr	حفره
dārišn	حفظ
dāštan, zēnēnīdan	حفظ کردن
handarz	حکم

šahryārīh	حکومت
widāzīhistan	حل شدن
čambar, čaxrag	حلقه
widāxtan	حل کردن
duš-āgāhīh, halagīh	حماقت
pānagīh, panāhīh, pušt, puštībān, zēnhār	حمایت
pādan, pahrēxtan, srāyīdan	حمایت کردن
burdan, widārdan	حمل کردن
abāz dādan ō	حمل کردن بر...
burdār	حمل کننده
hēnīh, pahikafišn, tag	حمله
pahikaftan, tag kardan abar/ō	حمله بردن
šādurwān	حوض
parwār	حومه
nang	حیا
zīndakkar	حیات بخش
zīwenīdan	حیات بخشیدن
gyānīg	حیاتی
frēb	حیله
dām	حیوان اهلی
zībāl	حیوان تندرو
anbarag	حیوان موی ریخته
xrafstar	حیوان موذی
dad	حیوان وحشی

«خ»

xār	خار
hukar(ag), xār-pušt, zūzag	خارپشت
uzīdan	خارج شدن
anōdagīg, uzdehīg	خارجی
xārōmand	خاردار

خاص	ēwāzīg, wāspuhragān
خاصیت	ǰadag, *ǰadišn
خاطر	warm, wārom
خاک	xāk
خاکستر	ādurestar
خاکستری	ādurestarēn
خاکی	zamīgīg
خالدار	parš
خالص	a-gumēg
خالی از	pargūd
خام	xām
خاموش	tušt, xāmōš
خاموش شدن	(a)zruftan
خاموش کردن	afsārdan
خامیز	xāmīz
خان	xān
خاندان	tōhm(ag)
خانواده	nāf
خان و مان	xān ud mān
خانه	kadag, mān(d), srāy, xān(ag)
خانه اصلی	bun-kadag
خانه دیوان	gilistag
خانه ماه (در نجوم)	xwurdag
خانه یا کوشکی که اطراف آن باز باشد	frawār
خایه (= تخم)	xāyag
خبر	*niwēyišn(īh)
خبردادن	niwistan, niwēyēnīdan
خبزدو	pazūg
خدا	abargar, xwadāy, yazad
خداوند	axw
خدای ناکرده	pargast
خدایوار	xwadāywār
خدمت	paristagīh, paristišn

خدمت ایزدان	kardagān
خدمتکار	kard-espās
خدمت کردن	paristīdan
خر	xar
خراب	ānāst(ag), awērān, awērag, mūdag, tabāh, winastag, wišōbišnīg
خراب شدن	abesīhīdan, hambastan
خراب کردن	wimuštan, wināhīdan
خراب نشدنی	an-afsēnišn
خرابی	abesīhišn(īh), afsēnišn, ānāstīh, tabāhīh, wany (b)ūdīh, wišōbišn
خراج	harg, sāk
خراسان (= مشرق)	xwarāsān
خراشیدن	randīdan
خرامیدن	ǎxrāmīdan
خربز	xar-buz
خرچنگ	*karzang
خرچنگ: در نجوم: برج سرطان	*karzang
خرجین	bār-ǰāmag, paywāsag
خرد	dānāgīh, xrad
خُرد	xwurd
خرداد (= کمال): نام پنجمین امشاسپند و نگهبان آب	Hordād
خرداد: گاه نما: نام سومین ماه سال و ششمین روز ماه	Hordād
خُردتر	kam/kem
خرد فطری	āsn xrad
خُرد کردن	afšurdan, kōftan
خردل	spandān
خردمند	dānāg, xradīg, xradōmand
خُرده	xwurdag
خرس	xirs
خرسند	abē-must, hunsand, hušnūd, widwar
خرسندی	hunsandīh, hušnūdīh, šnōmag, šnōhr, wīdwarīh
خرگوش	xargōš
خرگوش صحرائی	sahōg
خرم	huram

xormā	خرما
huramīh	خرمی
uzēnag	خروج
xrōs	خروس
xrōšīdan	خروشیدن
xrōhak	خروهک
xrīdan	خریدن
xaz	خز
gāhbed	خزانه‌دار
zyān	خسارت
xastan, xwastan	خستن
āstawān, xwastūg	خستو
xwastūgīh	خستوئی
māndag	خسته
pen	خسیس
xišt	خشت
hušk	خشک
hōšēnīdan	خشکاندن
hōšīdan	خشکیدن
āhr, dēbahr, xĕšm	خشم
xĕšmēn	خشمگین
xašēn	خشن
stabr, sturg, tund	خشن
farrox, hunsand, hušnūd(ag), *wīdwar	خشنود
šnāyēnīdan	خشنود کردن
hunsandīh, hušnūdīh, šnāyēnišn, šnūman, urwāzišn, wīdwarīh	خشنودی
tundīh	خشونت
dušmenādīh	خصومت
kiš	خط
ērang(īh)	خطا
kastār	خطاکار
kastārīh	خطاکاری
sēǰ	خطر

sēǰōmand	خطرناک
pēs	خط خط
hanǰamanīg	خطیب
*šawāg	خفاش
xuftan	خفتن
xwarg	خُل (آتش)
harzag	خل
tuhīgīh	خلاء
hangirdīg(īh)	خلاصه
hangirdēnīdan	خلاصه کردن
a-gumēgīh	خلوص
xumb	خُم
xwēn-āhan	خماهن
panǰag	خمسه
waxr, xwahl	خمیده
gōhr	خمیره
xandīdan	خندیدن
xunak	خنک
afsārišn	خنکسازی
huniyāgar	خنیاگر
būšāsp; xwāb, xwamn	خواب
xwamn-wizār	خوابگزار
nibastan, sayistan	خوابیدن
nibēm	خوابیده
pen, xwār	خوار
tar kardan, tar menīdan	خوارشمردن
xwār-bār	خواربار
abāyistan, kāmistan, xwāstan, zastan	خواستن
xwāstag	خواسته
xwān	خوان
xrōstan, xwāndan	خواندن
xwāh, xwāhar	خواهر
xwāhišn	خواهش

خوب	hudā(ha)g, nēw, weh, xūb; hu-, huīh; P. naxšag
خوب رُسته	hu-rust
خوب رمه	hu-ramag
خوب کردار	hu-kunišn
خوبی	huīh, nēk-gōhrīh, wehīh, xūbīh
خودپسند	abar-menišn, abar-tan
خودپسندی	abar-tanīh
خودخواه	xwad-dōšag
خودخواهی	xwad-dōšagīh
خودسر	wastār, tar-menišn
خودسری	wastārīh, tar-menišnīh
خودکامه	kāmag-widār, kāmag-xwadāy, kām-zī(w)išn
خودی	xwadīh
خور	mihr, xwar
خور: گاه‌نما: نام یازدهمین روز ماه	Xwar
خور (نام درجه‌ای ازگناه)	Xwar
خوراک	čāštag, pīh, xwār, xwardīg, xwarišnīh
خوراک روزانه	rōzīg
خوراک غیراصلی	āmiz
خوراندن	xwārēn-
خوردن	xwardan
خوردنی	xwārēn, xwarišnīg
خوردنی (شرعی)	xwardār
خوردی	xwardīg
خورش	xwarišn(īh)
خورشید	mihr, xwar(x)šēd
خوش	xwaš
خوش‌آوازه	husraw
خوشا!	xunak!
خوشایند	hu-dōšag
خوشبخت	farrox, ǰahišn-ayār, xwarrahōmand
خوشبخت کردن	pādēxēnīdan
خوشبختی	ābādīh, farroxīh, ǰahišn-ayārīh, xwā(h)rīh, xwarrah

خوشبو	hu-bōy
خوش ترکیب	*wimēhgēn
خوشحالی	urwāzišn
خوشحالی کردن	urwāzistan
خوش خیم	hu-xēm
خوش خیمی	hu-xēmīh
خوش خو	hu-xēm
خوش‌گفتار	hu-ēwāz, hu-gōwišn
خوشگوار	hu-gugār
خوشه	hōšag
خوشه: در نجوم: برج سنبله	hōšag
خوشی	rāmišn, urwāhm(an)īh, xwašīh
خوشی دادن	rāmēnīdan
خوشیدن	hōšīdan
خوک	hug
خوکره	hukar(ag)
خون	xōn
خونیره	Xwanirah
خونین‌نیزه	*ul-drafš, xurdruš
خوی	menišn, ragīh, xōg
خوی (= عرق)	xwĕy
خوی‌خوش	hu-xēmīh
خوید	xwēd
خویدی	xwēdīh
خوی ریختن	xwistan
خویش	xwēš
خویشاوند	ham-tōhmag, xwēšāwand
خویشاوند (ناتنی)	*brādarōd
خویشاوند نزدیک	nabāzazdišt
خویشاوندی	brādarōdīh
خویشی	xwēšīh
خویدوده	xwēdōdah
خیاط	darzīh

nē	خیر
ahlaw-dād	خیرات
hērīg	خیری (نام گل)
ēš	خیش
xīg	خیک
xēm , xōg	خیم
kōšk , mašk , mašk-abarzēn	خیمه
bunag	خیمه‌گاه
xayūg	خیو

« د »

dād , dādestān	داد
dādār	دادار
dādārīh	داداری
dādan	دادن
-bān , -dān , -dār	ـ دار (پسوند)
dār	دار
dārgardīh	دار آویختگی
parwastan	دارا بودن
mēnōg-wēn	دارای بینش روحانی
dagrand-xwadāy	دارای پادشاهی طولانی
gōspand-čihrag	دارای تخمه چهارپایان
hu-dēn	دارای دین خوب
radōmand	دارای رد
hu-ramag	دارای رمه خوب
zī(w)išnōmand	دارای زندگی
warzāwand	دارای قدرت اعجاز
grāmag , hangadīh	دارایی
dār-wāzīg	دارباز
darmān , dārūg	دارو
dās	داس

afsān	داستان
dāštan	داشتن
garm	داغ
drōš	داغ
dazīdan	داغ کردن
drōšīdan	داغ زدن
dālman	دالمن
dām , talag	دام
dām	دام (حیوان اهلی)
dāmād	داماد
dāmādīh	دامادی
-dān	ـ دان (پسوند)
dānāg , frazānag	دانا
dānāgīh , frazānagīh	دانائی
dānistan , uzwārdan	دانستن
dānišn	دانش
hašāgird , hāwišt	دانش‌آموز
dānišnōmand	دانشمند
čīnag , dān(ag) , ǰōrdā	دانه
muhrag	دانه تسبیح
dādwar , mayānǰīg	داور
dādestān , dādwarīh , handāzišn , wizīr	داوری
drō-dādwarīh	داوری دروغ
handāxtan	داوری کردن
girdag	دایره
dāyagānīh	دایگی
dāyag	دایه
dibīr	دبیر
dibīrīh	دبیری
duxt	دخت
duxtar	دختر
daxmag	دخمه
dad	دد (حیوان وحشی)

dudīgar	ددیگر
dar	در
ō , pad	در (حرف اضافه)
windišn	درآمد
kēšīdan	درآوردن
pōr	دراج
dagr , dagrand , drāz	دراز
dra(h)nāy	درازا
nibastan	دراز کشیدن
nibēm	دراز کشیده
P.darāγ	درای
wāspuhragān	درباری
padīrag	در برابر
parwastan	دربرداشتن
paymōxtan , pōšīdan	دربر کردن
suš	درجه (از کمان)
purr-gāh	در حال نزع
¹tā	در حالیکه
handēmān	در حضور
dār , draxt , wan	درخت
wan ī was-tōhmag	درخت بسیار تخمه
wan ī gurgānīh	درخت پسته
nihāl	درخت نو نشانده
šēd , rōšn , P. nisāg	درخشان
bām , brāh , brāzišn , spīg , spīzišn	درخشندگی
bāmīg , brāzišnīg	درخشنده
brāzīdan , drafšīdan , frōgīhistan , spīz- , tābīdan=tāftan	درخشیدن
pahikārdan	درخواست کردن
abāyišnīg , niyābag , passazag , sazāg	درخور
saz-	درخور بودن
ērwār , gurdwār	درخور پهلوان
marg-arzān	درخور مرگ
bēš , dard , pīm , rēškēnīh	درد

rēškēn	دردناک
dardōmand	دردمند
darz	درز
darzīg	درزی
drust	درست
bowandag menišnīh	درست‌اندیشی
sahistan	درست به نظر رسیدن
ahlaw , ardā , frārōn	درستکار
ardāyīh , frārōnīh	درستکاری
drustīh	درستی
društ	درشت
društ-āwāz , društ-ēwāz	درشت‌آواز
društīh	درشتی
wardyūn	درشکه
¹tā	در ظرف
bĕ... enyā... nē	درغیر این صورت
drafš	درفش
bōy , mārišn , sōhišn	درک
mārdan	درک کردن
dargāh	درگاه
bešăz , darmān , dārūg	درمان
an-ādānīh	درماندگی
an-ādān	درمانده
bēšāz(ēn)-	درمان کردن
dramanag	درمنه
parwastan	درمیان گرفتن
drang	درنگ
darband	دروازه
ēr-kaš	درود فرستادن
durgar	درودگر
drūdan	درودن
drō , mih , mihōxt , zūr	دروغ
drōzan	دروغزن

druxtan	دروغ گفتن
drōzan, mihr-drōz=mihrōdruǰ	دروغگو
mihōxt	دروغگویی
drūdan	درو کردن
drōn	درون (نان مقدس)
andarōn	درون
grīwag	درّه
āhīd	دَرهم
drahm	دِرهم
pēčīdan	دَرهم بافتن
āhīdīh	درهمی
drayā(b), zrēh	دریا
drayā(b)bār	دریابار
mārāg, mārišnōmand	دریابنده
war, zrēh	دریاچه
abar madan	دریافتن
darrīdan	دریدن
duz(d), gēg, rāh-dār	دزد
appar(išn), duz(d)īh	دزدی
duzīdag, truftag	دزدیده
appurdan, duzīdan	دزدیدن
āwahan, diz, drubušt	دژ
duš-kām	دژکام
dast, panǰag	دست
gaw	دست (اهریمنی)
ēr-kaš	دست به سینه
abdast	دستپناه (بخشی از زره)
hōy(ag)	دست چپ
dašn, dašnag	دست راست
čamišn	دست‌شوئی
dast(a)gird	دستگرد
dast-gīr	دستگیر
dast-gīr, griftār	دستگیر شده

dastwar	دستور
framān, framāyišn	دستور
framūdan, win(n)ārdan	دستوردادن
dastag, grōh, hōšag	دسته
dastyār	دستیار
dastyārīh	دستیاری
duǰ-, duš-	دُش ـ (پیشوند)
dašt, rāγ	دشت
daštān	دشتان
daštānestān	دشتانگاه
daštān-māh	دشتان‌ماه
bēš-burdār, dušmen, hambasān	دشمن
hambasānīg	دشمنانه
an-āštīh, bēš, dušmenīh, dušmenādīh	دشمنی
bēš burdan	دشمنی‌کردن
duš-nām, wad-wāzag	دشنام
tar kardan, tar menīdan	دشنام دادن
čēlān, dašnag	دشنه
duš-kar, duš-(x)wār, garān	دشوار
duš(x)wārīh	دشواری
namāz, yašt	دعا
wāz griftan	دعا خواندن
āfrīdan	دعای خیر خواندن
wāz	دعای پیش از غذا
pahrēz, pāsbānīh	دفاع
pasēmālīh	دفاع (قانونی)
drubušt, nigāstār	دفاعی
daftar	دفتر
daftar	دفتر محاسبه
pazdagīh	دفع
ōgārdan, rīdan	دفع کردن
bār	دفعه
bārīg/k	دقیق

ǰādag-wihīrīh, wardišn	دگرگونی
dil	دل
hu-ēwāz	دلجو
hu-ēwāzīh	دلجوئی
āmurzīdan	دل سوختن
abaxšāyišnīg	دلسوز
dōl, hēzag	دلو
dōl	دلو: در نجوم: برج دلو
arwand, dilēr, nēw	دلیر
arwandīh	دلیری
dum(b)	دُم
damišn, wād, wēn	دَم
dum(b)ōmand	دُمدار
daftan, (damīdan), nāy-pazd, pazd-	دَمیدن
pas, pay ī	دنبال
dād, dandān	دندان
dō	دو
dwāzdah	دوازده
dawāl	دوال
a-sazišnīgīh, ēstišn	دوام
pattūdan, (pattāyistan)	دوام آوردن
bid, did	دوباره
abāz wirāstan	دوباره ترتیب دادن
dō-pāy	دوپا
dō-pahikar	دوپیکر: در نجوم: برج جوزا
ǰuxt	دوتا
dō-axwānīg	دوجهانی
dōxtan	دوختن
dūd	دود
dūdag, tōhmag	دوده
dūr	دور
gumēzagīh	دوران جهان مادی
parrōn	دورتر

bēdom	دورترین
ānāftan, franāftan	دور کردن
*pa(č)čībāgīh	دوروئی
drang, wihēz(ag), paymān(ag)	دوره
ānābišn, franāmišn	دوری
pahrēxtan	دوری کردن
dušox, dwārišn	دوزخ
dušoxīg	دوزخی
ayār, dōst, *ērmān, hamāl	دوست
dōšīdan	دوست داشتن
ayārīh, dōstīh, dōšišn, ērmānīh, mihr	دوستی
dō-saxwan	دوسخنه
dōš	دوش
dōš, suft	دوش
šānag	دوشاخه
dōxtan=dōšīdan	دوشیدن
dōšīzagīh	دوشیزگی
dōšīzag, kanīg, kanīzag	دوشیزه
dōk	دوک
dō-gānag	دوگانه
dōwom	ـ دوم (در اعداد مرکب)
didom, dudīgar	دوم
pōyišnīg	دونده
dawīdan, (dawistan), pōy-, taxtan, (tazīdan)	دویدن
dwārīdan, (dwāristan)	دویدن (اهریمنی)
deh, wis	دِه
dah	دَه
dahān	دهان
dahibed	دهبد
dahišn	دهش
dahigān, (dehgān)	دهقان
dahliz	دهلیز
dahom	دهم

ēwān, padisār	دهنه
bēwar	ده هزار
Day	دی: نام دهمین ماه سال و هشتمین، پانزدهمین و بیست و سومین روز ماه
dīg	دی
dēbāg	دیبا
wēnāb	دید
dīdār	دیدار
dīdan, nīš-	دیدن
dīdār	دیدنی
dīdag	دیده
dagr	دیر
dagr-pattāy	دیرپا
dagr-zamān	دیرزمان
dagr-zī(w)išn	دیرزی
frasp, nāy, stūn(ag)	دیرک
dagrand	دیرنده
dīg	دیروز
dēs(ag)	دیس
dōš	دیشب
dēg	دیگ
abārīg, any, did	دیگر
dēn	دین
Dēn	دین: نام روز بیست و چهارم ماه
dēnār	دینار
weh dēn	دین زردشتی
dēnīg	دینی
ag-dēnīh	دینی غیر از دین زردشتی داشتن
dēw, druz	دیو
dēwār, parisp	دیوار
dēwān	دیوان (مجموعه نوشته‌ها)
halagīh	دیوانگی
dēwānag	دیوانه
māzandar	دیو بزرگ

dēw-ēsnīh, dēw-ēzagīh	دیو پرستی
xēšm	دیو خشم
dēwōk	دیوک
māzanīg	دیو مازنی
dēwānag	دیوی
dēw-ēsnīh, dēw-ēzagīh	دیویسنی
puhl	دیه

«ذ»

gōhrīg	ذاتی
frārāst	ذراع
wārom, wīr	ذهن

«ر»

framādār	رئیس
kamālīg	رئیس (اهریمنی)
drustabed	رئیس پزشکان
darīgbed	رئیس تشریفات
andar	راجع به
āsān	راحت
āsāyišn, rāmišn	راحتی
rād	راد
rādīh	رادی
rāz	راز
rāz-kirrōg	رازیگر
rāspīg	راسپی
rāst, wābarīgān, wizurd	راست
rāstīh, wābar, wizurdīh	راستی
rasūg	راسو

راضی	abe-must
راغ	rāγ
راکد	hammist
رام (آرامش)	rām
رام: گاه‌نما: نام بیست و یکمین روز ماه	Rām
رامشگر	huniyāgar
ران	haxt, rān
راندن	wāzīdan
راه	hangōšīdag, pand, rāh, ristag, widarag
راهدار	rāh-dār
راهزن	rāh-dār
راهزنی	rāh-dārīh
راهنما	rāh-nimāy
راهنمائی کردن	hāxtan, nimūdan
رایج	rawāg
رایحه	bōy
رایزن دربار	dar-handarzbed
رایزنی کردن	pahikārdan
رباخوار	waxšgar
رباینده	apparag
ربودن	rubūdan
رتبه	mar
رَجِم	aškamb(ag), aškom(b), burdār, gabr, grāb, pusyān, uruspar
رحم	abaxšāyišn
رحم کردن	abaxšāyīdan, āmurzīdan
رحیم	abaxšāyišnīg
رخ (در بازی شترنج)	rox
رختشوی	gāzar
رد	nakkīrāyīh, spōzišn
رد (= سرور)	rad
ردپا	pay
رد کردن	ānāftan, spōxtan
ردکننده	nakkīrā

رده	radag, rastag
ردی (مقام)	radīh
ردیف	radag
رز (گل)	gul
رَز	raz
رزم	ǰang, razm
رزمگاه	razm-gāh
رسالت	aštagīh
رسانیدن	rasēnīdan
رستاخیز	rist-āxēz
رستگار	bōxtag
رستگار شدن	bōxtan, wizārdan
رستگاری	bōxtagīh, bōxtārīh, bōzišn, wizārišn
رَستن	rastan
رُستن	rustan
رُستنی	ārōyišnīg
رَسته	pēšag, radag, rastag
رسم	dastwarīh
رسن	arwēs, rasan, rištag
رسوا	an-āzarm
رسوایی	an-āzarmīh
رسول	aštag
رسیدگی (میوه)	pazzāmišn
رسیدگی کردن	wizōstan
رسیدن	(abar) rasīdan
رسیدن (میوه)	pazzām-
رسیدن به...	abar rasīdan (ō), ayāftan
رسیدن بر سر...	abar rasīdan
رشته	rištag
رشد	abzōn, abzāyišn, rōyišn, waxšišn
رشد دادن	abzūdan, waxšīdan
رشک	arešk
رشک برنده	areškēn

رشن (ایزد عدالت)	Rašn
رشن: گاه نما: نام هجدهمین روز ماه	Rašn
رشوه	pārag
رضایت	hupassandagīh, sahišn, šnōmag
رضایت خاطر	huniyāgīh
رعد	γarrānag, wīr
رفتار	barišn, rawišnīh, warišn
رفتار خوب	ērīh
رفتن	franāftan, raftan, šudan
رُفتن	muštan, rōb-
رفیق	hamāl
رقابت	*brādarōdīh
رقیب	*brādarōd
رکن	stūn(ag)
رگ	ragag=rag
رمه	ram(ag)
رنج	ranǰ, handraxtagīh
رنجانیدن	ranǰēnīdan
رنجور	ranǰwar
رنجوری	rēškēnīh
رنجه	ranǰag
رنده کردن	randīdan
رنگ	gōn, rang
رنگ کردن	pēsīdan, raštan
رواج	rawāgīh
رواج دادن	franāftan, rawāgēnīdan
روان	frawahr, fraward, gyān, ruwān, uštān, wād
روان ساختن	tāxtan=tāzēnīdan
روانی	ruwānīg
روباه	rōbāh
رو به بالا	ulīh
روح	mēnōg(īh), waxš
روحانی	gāhānīg, gyānīg, mēnōgīg, ruwānīg, waxšīg

روحانی دشمن زردشت	kayk
روحانیت	mēnōg(īg)īh
رود (آلت موسیقی)	rōd
رود (= رودخانه)	rōd
رودبار	rōd-bār
رودررویی	padīragīh
رودن	rūdan
روده	rōdīg, uruspar
روده‌ای	rōdīg
روز	rōz
روزانه	rōzwārag
روزگار	rōzgār
روزن	rōzan, rōz(b)ānag
روزه	rōzag
روزهای افزوده آخر سال (= کبیسه)	duzīdag, truftag
روزه‌دار	pad-rōzag, rōzag
روزی	rōzīg
روسپی	rōspīg
روسپیگری	rōspīgīh
روستا	rōstāg
روش	brahm(ag), ēwēn(ag), handāzag, hangōšīdag, ristag, šōn
روش (درست)	ēdōnīh
روشن	rōšn
روشن کردن	abrōxtan, rōzēnīdan
روشنگر	rōšngar
روشنگری	abrōzišnīh
روشنی	rōšn(īh), frōg, payrōg
روشنی بی کرانه	anagr-rōšn(īh)
ـ روشی (پسوند سازنده اسم معنی)	-rawišnīh
روغن	čarbišn, rōγn
روغن‌دار	čarbišnōmand
روغن مالی کردن	handūdan
روغنی	čarb

Hrōm	روم
Hrōmāyīg	رومی
rōyan	روناس
dādestān	روند
raftār	رونده
pa(č)čēn	رونویس
abar, pad	روی
rōy	روی (= فلز)
rōy	روی (= سیما)
būšāsp, xwamn	رؤیا
ǰastan	روی دادن
ārōyišn, rōyišn	رویش
rōyan	روین
rōyēn	رویین
wišād, harzag	رها
pargūd az	رها از
hištan	رها کردن
hilišn, rastārīh	رهایی
parwānag, pēšār, pēšōbāy, sālār	رهبر
rāyēnīdārīh, parwānagīh	رهبری
franāftan, hāxtan, rāyēnīdan	رهبری کردن
rahīg	رهی
rēbās	ریباس
afšāndan, āšixtan, rēxtan, tāxtan(=tazēnīdan), wēxtan	ریختن
rēdak	ریدک
rīdan	ریدن
*darmag	ریز
rēzišn	ریزش
rēš	ریش
rēš	ریش (صورت)
afsōs, riyahrīh	ریشخند
afsōsgar	ریشخند کننده
rēšag	ریشه

rēg	ریگ
rēm	ریم
rēman	ریمن
rēmanīh	ریمنی

«ز»

ābus	زائو
dād	زاد
zādan	زادن
hunušakēnīdan, wišūdan	زادن (اهریمنی)
zādag, zāyišnīg	زاده
zādan	زاده شدن
čēhišn, zarīg	زاری
čīdan	زاریدن
zālūg, dēwōk	زالو
Zāmyād	زامیاد: گاه‌نما: نام بیست و هشتمین روز ماه
(u)šnūg, zānūg, zang	زانو
zāyč(ag)	زایچه
parrēxtan	زاید بودن
zāyišn	زایش
zāyišnīg	زایشی
ābusīh	زایمان
zuwān=uzwān	زبان
azabar	زِبَر
društ	زِبْر
bēšišn	زجر
ranǰ, widang	زحمت
rēš, zaxm	زخم
rēšīdan	زخم کردن
kōftan, kōstan, pahikaftan, pahikōftan, zadan	زدن
snāh	زد و خورد

زدودگی	awestarišn
زدودن	awestardan
زر	zarr
زرافه	uštar-gāw-palang
زرد	zard
زرد آب	wiš
زردالو	zard-ālūg
زردچوبه	zard-čōbag
زردشت	zardu(x)št
زردک	zardak
زرده (تخم‌مرغ)	zardag
زردی	zardīh
زرگر	zarr(ī)gar
زرگون	zargōn
زرگونی	zargōnīh
زرنگ	gubrāg, wigrād, zēnāwand
زروان	Zurwān
زره	zēn, zrēh
زره (= دریا)	zrēh
زره بازو	bāzābānag
زرین	zarrēn
زشت	duš-čihr, zišt
زعفران	kurkum
زفر (دهان اهریمنی)	zafar
زم	zam
زمان	āwām, gāh, hangām, ǰār, zamān(ag), zurwān
زمان بین غروب خورشید و نیمه شب	ēbsrūsrim
زمان طولانی	dagr-zamān
زمانه	āwām
زمخت	sturg
زمرد	uzumburd
زمستان	zam, zamestān
زمین	xāk, zamīg

زمین پست	garmsēr
زمین کشت شده	warz-būm
زمین لرزه	būm-čandag
زمین مرتفع	sardsēr
زمین هموار	dašt, hāmōn
زمینه	mādayān
زمینی	zamīgīg
زن	nārīg, zan
زنبور	wabz
زنبور عسل	magas ī angubēn
زن تازه‌زا	ābus
زن جوان	ziyānag
زنجیر	zanǰīr
زند	zand
زندان	zēndān
زندانبان	zēndānbān
زندانی	wardag, zendānīg
زن دشتان	daštān(ōmand)
زندگی	zīndagīh, zī(w)išnīh, zīyišn
زندگی کردن	mān-
زنده	uštānōmand, zīndag, zī(w)išnōmand
زنده	zandag
زنده کردن	zīwēnīdan
زنده کننده	zīndakkar
زندیق	zandīk
زندیقی	zandīkīh
زنگ	darāγ
زنگی	zangīg
زننده	zadār
زنهار	zēnhār
زوبین	sel
زوت	zōt
زوتی (مقام زوت)	zōtīh

زود	ray, zūd
زود(ترین)	ahy
زودگذر	sazišnīg
زور	amāwandīh, nērōg, ōz, pādyāwandīh, saxtīh, stahm, tagīg, zōr
زورمند	amāwand, nērōgōmand, ōzōmand, pādyāwand, zōrīg, zōrōmand
زوهر	zōhr
زه	zīh
زه (=طفل)	zahag
زهاب	zahābag
زهار	zahār
زهر	wiš, zahr
زهردار	wišōmand
زَهره	zahrag
زیاد	abēr, frāy, freh, saxt, staft, škeft
زیادی	frāxīh
زیادی بودن	parrēxtan
زیان	appārīh, wizāyišn, zyān
زیانبار	ak, akōmand, pad-zyān, zyānōmand, wizāyišnīg
زیان رساندن	wizāyīdan
زیبا	hu-čihr, nēk, xwaš
زیبال	zibāl
زیتون	zayt
زیر	azēr, ēr
زیرا	čē
زیردست	aziš-keh
زیرک	zēnāwand, zīrak
زیر و زبر	ēr ud abar
زیستن	zī(w)istan
زین	kōfag, zēn
زین‌افزار	zēn-abzār
زینت	payrāyag, pēsišn
زینت کردن	azrāy-, pēsīdan

«ژ»

ژاژ	zāz
ژد	zadūg
ژرف	zofāy, zofr
ژرفا	nigūnīh, zahā, zahīh, zofāy(īh) zofrāy
ژرف پایه	zofr-pāyag
ژنده	zandag
ژوژه	zūzag

«س»

ساتراپ	šasab
ساتراپ نشین	šasabīgān
ساحل	bār, rōd-bār
ساختن	(frāz) brēhēnīdan, dēsīdan, kardan, passāxtan, sāxtan
ساختن (اهریمنی)	kirrēnīdan
ساخته شدن	kirīh-
ساده	hugar
ساروج	čārūg
سازگاری	hu-sāzagīh
سازمان دهی	rāyēnīdārīh
ساس	sās
ساعت	zamān(ag)
ساق پا	pāy, zang
ساقه	ēwan, wan
ساکت	tušt
ساکن	mehmān
سال	sāl
سالار	sālār
سالاری	sālārīh

drust, tan-drust	سالم
sālwār	سالوار
-sālag	ـ ساله (پسوند)
-sālagīh	ـ سالگی (پسوند)
karān, sāmān, wimand	سامان
sāmānōmand, wimandīg, wimandōmand	سامان مند
sān	سان
sāk	ساو
sāyag	سایه
randīdan	ساییدن
bahr(ag), čim, ǰādag, wihān(ag)	سبب
sabz, zargōn	سبز
ārōyišnīg, urwar	سبزی
āmiz	سبزیجات
sabuk, xwār	سبک
xwārtar	سبک (گناه)
āzādīh, spās, spāsdārīh, šnāyišn, šnōhr	سپاس
spās dāštan	سپاس داشتن
burd-ešnōhr, hu-spās, spās-dār, spās-ešnās, spāsōmand	سپاسگزار
āzādīh guftan, āzādīh hangārdan, āzādīh kardan, pad āzādīh dāštan	سپاسگزار بودن
gund, spāh	سپاه
artēštār	سپاهی
artēštārīh	سپاهیگری
magind, spar	سپر
abespurdan (abespārdan)	سپردن
ōspurdan, spurdan	سپردن (=پایمال کردن)
spul, spurz	سپرز
sprahm(ag)	سپرغم
spurrīg	سپری
sazistan	سپری شدن
andar widardan	سپری کردن
pas	سپس

Spandarmad	سپندارمد: چهارمین امشاسپند و ایزد زمین
Spandarmad	سپندارمد: گاه نما: نام دوازدهمین ماه سال و پنجمین روز ماه
spandān	سپندان
spōxtan	سپوختن
spōz, spōzišn	سپوز
spāhbed	سپهبد
spihr	سپهر
spitāmān	سپیتمان
spēd	سپید
spēd-dār	سپیدار
spēdbāg	سپید با
spenāg mēnōg	سپند مینو
spēdag	سپیده (تخم‌مرغ)
bāmdād, ōš, ōš(e)bām	سپیده دم
axtar, star, stārag	ستاره
a-wiyābānīg	ستاره ثابت
star-ōšmār	ستاره شمار
burdan, griftan, stadan	ستاندن
āfrīn, burzišn, stāyišn, šnāyišn, yasn	ستایش
šnāyīdan	ستایش کردن
stabr	ستبر
stabrīh	ستبری
awestardan	ستردن
sturg	سترگ
starwan	سترون
awištāb, handraxtagīh, stahm, stahm(ag)īh, stambagīh	ستم
handraxtag	ستمدیده
awištāftan	ستم کردن
sāstār, sēzd(ēn), staft, stahmag, stambag	ستمگر
sāstārīh, sēzd	ستمگری
āfrīdan, burzīdan, stūdan(stāyīdan), šnāyīdan	ستودن
burzišnīg, stāyišnīg	ستودنی
stōr	ستور

stōrbān	ستوربان
gōstan, stōrgāh	ستورگاه
stūn(ag)	ستون
kārawān	ستون نظامی
stō	ستوه
stēr	ستیر
āyōzišn(īh), kō(x)šišn, stēzag	ستیز
āyōzīdan, kō(x)šīdan	ستیز کردن
stēγ	ستیغ
nērang	سحر
društ, garān, saxt, sturg, škeft	سخت
an-āmurzīd, staft	سخت دل
saxtan	سختن
društīh, dušwārīh, saxtīh, sēǰ, škeftīh, widang	سختی
saxtag	سختیان
bēgār	سخره
dranǰišn, saxwan, wāz(ag)	سخن
hanǰamanīg	سخندان
guftār	سخنوری
gōwāg	سخنگو
sudāb	سداب
*stōš	سدوش
Sadwēs	سدویس
sidīgar	سدیگر
sar	سر
waγdān	سر (هرمزدی)
kamāl(īg)	سر (اهریمنی)
rāz	سر
mašk-abarzēn	سَراپرده شاهی
sarāsar	سراسر
abdomīh	سرانجام
nišēbīg	سراشیبی
bun-kadag, srāy	سرای

srāyišn	سرایش
arziz, srub	سرب
laškarīg	سرباز
laškarīgīh	سربازی
abrāz	سربالایی
arzizēn, sruhēn	سربی
abarmān	سرپرست
stūr	سرپرست قانونی
drustabed	سرپزشک
kulāf	سرپوش
bun-xān, čašmag	سرچشمه
marz	سرحد
suxr	سرخ
sard	سرد
sardsēr	سردسیر
afsardan	سرد شدن
afsārdan	سرد کردن
afsārišn	سرد کردن (عمل)
sardag	سرده
sardīh	سردی
ǰeh	سردیو مؤنث
āšixtan	سرریز شدن
deh, kišwar, šahr	سرزمین
Ērān, Ērān-šahr	سرزمین آریاها
Ērān-wēz	سرزمین اصلی آریاها
āwēnišn, ērang(īh)	سرزنش
āwēnīdan, ēraxtan	سرزنش کردن
stambag, wastār	سرسخت
stambagīh	سرسختی
srištan	سرشتن
ars, srešk	سرشک
arwandīh, tagīgīh, tēzīh, zūdīh	سرعت
appar(išn), rōb	سرقت

kār-framān	سرکارگر
abāzsar, mustgar	سرکش
abāzsarīh	سرکشی
sik	سرکه
apēdāg, kārdāg, wiyābān(īg)	سرگردان
kādag, naxčīr	سرگرمی
sargēn	سرگین
pazūg ī gūhgard/gūhward	سرگین گردانک
sarmāg	سرما
nigūn, nigūnsār	سرنگون
āgustan	سرنگون کردن
baγō-baxt, baxt, brēh, brēhēnišn	سرنوشت
sarw	سرو
srū	سُرُو
čēgāmag, gāh, niwāg, srōd	سرود
srāyišn	سرودخوانی
srūdan, yaštan	سرودن
axw, rad, xwadāy; -bad, -bed	سرور
radīh, xwadāyīh	سروری
Srōš	سروش (ایزد)
Srōš	سروش: گاه‌نما: نام هفدهمین روز ماه
rāzīg	سِرّی
arwand, tāzīg	سریع
haxt	سرین
abāyišnīg, niyābag, sazāg(wār)	سزا(وار)
āwēnišnīg	سزاوار سرزنش
nikōhišnīg	سزاوار نکوهش
sazāgīh	سزاواری
saz-	سزیدن
sust, tand	سست
sustīh, tandīh	سستی
dōl, hēzag	سطل
šēdā, xwā(h)rīh	سعادت

āyōzišn(īh), tuxšāgīh, tuxšišn	سعی
kō(x)šīdan, tuxšīdan	سعی کردن
bayaspānīh	سفارت
suft	سفت (= شانه)
suftan	سفتن
ēwarzīdan	سفر کردن
xwān, maškīzag	سفره
arus	سفید
mādišt	سفیده یاخته
wišūdag	سقط شده
aškōb	سقف
mehmānīh	سکونت
bunag dāštan, mān-	سکونت گزیدن
sag	سگ
babrag	سگ آبی
handēšišn, uskārišn(īh)	سگالش
uskārdan	سگالیدن
mānbān	سگ نگهبان
sel	سل
ēr-kaš	سلام
drōd	سلامتی
rastag	سلسله
šahryārīh	سلطنت
wiš, zahr	سَم
sumb	سُم
kust/kustag	سمت
samōr	سمور
wišōmand	سمی
dād	سن
uzmūdan	سنجیدن
fraš	سنان
sag, sang	سنگ
āsyāg	سنگ آسیا

xwān-āhan	سنگ آهن
drubuštīh	سنگر
sangsār	سنگسار
gač	سنگ گچ
šabag	سنگ معدن
sagēn	سنگی
karkēhan	سنگ یمانی
garān	سنگین
garānīh	سنگینی
aswār	سوار
aswār	سوارکار
aswārīh	سوارکاری
aswārīh	سواری
kāmag	سوپ (انواع سوپ)
ēzm	سوخت
dazišn	سوختگی
dazīdan, sōxtan	سوختن
bar, nīrmand, sōg, sūd, waxš	سود
sūd(ō)mand	سودمند
sūdan	سودن
sūr, bazm	سور
gabr, may, sūrāg, sūrāx	سوراخ
sūrāgōmand	سوراخدار
sūrāgīg	سوراخ زی
suftan	سوراخ کردن
sōg, sōzišn	سوز
sōzāg	سوزا
sōzān, sōzišnīg, taftīg, waxšendag	سوزان
dazīdan, tāftan	سوزاندن
sōzišn	سوزش
sōzan	سوزن
sōsan	سوسن
Sōšāns	سوشیانس

sōgand, war	سوگند
sōgand xwardan	سوگند خوردن
hangrūdag	سوگواری
čīdan, hangrāyīdan	سوگواری کردن
sōfistā	سوفسطا
sidīg(ar)	سوم
Sawah	سوه (نام اقلیم غربی از هفت اقلیم زمین)
kust(ag), nēmag, rōn, sōg	سوی
ul	سوی بالا
parrōn	سوی دیگر
sĕ	سه
se-pay	سه پای
se-šabag	سه شبه
sahm	سهم
baxtan	سهم دادن
aryand, sahmgĕn	سهمگین
sahmgēnīh	سهمگینی
sahīg	سهی
sīh	سی
abāxtar	سیاره
šuhr	سیال
sīhom	سی‌ام
syā	سیاه
zangīg	سیاه‌پوست
syāhag	سیاهه
sēb	سیب
sēǰ	سیج
wardānāg	سیخ کباب
gardišn	سَیْر
sagr	سیر
stēr	سیر (واحد اندازه‌گیری وزن)
sagrīh	سیری
sēzdah	سیزده

sīsīmbar	سیسنبر
seyom	سیم (در اعداد مرکب)
(a)sēm	سیم
čihr , rōy	سیما
sēn , murw	سیمرغ
asēmēn	سیمین
sēn(ag) , war	سینه
xwān	سینی

« ش »

-(ī) š	ـ ش (ضمیر متصل سوم شخص مفرد: مفعولی و اضافی)
-išn	ـ ش (پسوند سازنده اسم مصدر)
-išn	ـ ش (به آخر بن مضارع افزوده می‌شود و معنی لزوم و بایستن را می‌رساند)
srū	شاخ
srūwar	شاخدار
spīg , tāk	شاخه
azg	شاخه درخت
srūwēn	شاخی
huram , šād , urwahm(an) , wiyufsišnīg	شاد
šādurwān	شادروان
spaxr	شادمانی
farroxīh , spaxr , šādīh , urwahm(an)īh , wiyufsišn , xwā(h)rīh	شادی
urwāzistan , *wiyufs-	شادی کردن
hašāgird , hāwišt	شاگرد
hāwištīh	شاگردی
šām	شام
andar būdan	شامل شدن
šāzdah	شانزده
ǰahišn	شانس
dōš , suft , šānag	شانه
(im) bay , šāh	شاه

šāh-esprahm	شاهسپرم
šāhwār	شاهانه
šāh-balūt	شاه بلوط
šāh-dānag	شاهدانه
ōy bay	شاه فقید
šāhan šāh	شاهنشاه
šādurwān	شاه‌نشین
šāhwār	شاهوار
bāz	شاهین
ōh	شاید (با افعال معنی تردید را می‌رساند)
šāyēd	شاید
sazišn(īh)	شایستگی
šāyistan	شایستن
arzānīg	شایسته
marg-arzān	شایسته مرگ
šab	شب
šubān	شبان
rōz-šabān	شبانروز
hāwandīh , mānagīh	شباهت
hērīg	شب بو
aspast	شبدر
šabestān	شبستان
dōš	شب قبل
*šawāg	شبکور
*miznē	شبنم
šabag	شبه
-šabag	ـ شبه (در ترکیب با اعداد می‌آید و به معنی تعداد شبهاست)
ušahin	شب هنگام (یکی از پنج بخش شبانروز)
šabīg	شبی
šabyār	شبیار
šabīxōn	شبیخون
ēwsān , hamōg , ham-sardag , hāwand , mānāg	شبیه
spiš	شپش

nixwārišn	شتاب
awištāftan, nixwār-	شتافتن
uštar	شتر
uštar-gāw-palang	شتر گاو پلنگ
čatrang	شترنج
arwand, čēr, *marčābuk, mardānag	شجاع
arwandīh, čērīh, gurdīh, *marčābukīh, mardānagīh	شجاعت
kas, tan, P. kēč	شخص
kištan	شخم زدن
abaz waštan ō, būdan	شدن
saxt, škeft	شدید
wadagīh	شرارت
xwārišn	شربت
šabyār	شربت انگور
nigēz(išn), wizār	شرح
nigēxtan, wizārdan	شرح دادن
bālist	شرف (نجوم)
bahr(ag)warīh	شرکت
bahr(ag)war	شرکت‌کننده
nang, pafšīrišn(īh), šarm	شرم
pafšār-	شرمسار کردن
šarm-gāh	شرمگاه
šarmgēn	شرمگین
pafšīr-	شرمنده شدن
wadag	شریر
*brādarōd, bahr(ag)war, hambāy	شریک
šustan	شستن
suš	شُش
šaš	شش
šast	شصت
sōzišnīg, waxšendag	شعله‌ور
waxšīdan	شعله‌ور شدن
tōrag	شغال

bēšāz(ēn)-	شفا دادن
bēšāz	شفادهنده
ǰādag-gō(w)īh	شفاعت
šiftālūg	شفتالو
ǰādag-gō(w)	شفیع
gumān(īh), gumānīgīh, warōmandīh	شک
naxčīr	شکار
wiškar	شکارگاه
darz	شکاف
škāftan	شکافتن
gumāngar	شکاک
šakar	شکر
burd-ešnōhr, spās-dār, spās-ešnās, spāsōmand	شکرگزار
škarag	شکره
pahikār-, stōwēnīdan	شکست دادن
škastan	شکستن
škīh-	شکسته شدن
škuftan, wiškuftan	شکفتن
brahm(ag), čihr, ēwēn(ag), dēs, gōn(ag)	شکل
čihrēnīdan	شکل دادن
aškamb(ag), aškom(b)	شکم
mulān	شکم (اهریمنی)
rōdīg	شکمبه
škcn(n)išn	شکننده
škōfag, wiškōfag	شکوفه
abrang, bām, brāh, škōh, xwarrah	شُکوه
gilag, must	شِکوِه
nāl-	شِکوِه کردن
škēbāg, wixšāyišnīg	شکیبا
škēbāgīh, wixšāyišn(īh)	شکیبایی
škarwīdan	شگرفیدن
škeft	شگفت
abd	شگفت‌آور

شگفت‌انگیز	abd-sahist, widimāsīg
شگفت‌زده	widimušt
شگفت نمودن	abd sahistan
شل کردن	wiyōz-
شلوار	šalwār
شما (جمع)	ašmā
شمار	āmār, āmārišn, mar
شمارش	ōšmārišn
شمارکردن	āmār-
شماره	hangārag, ōšmārag
شمال	abāxtar
شمردن	ōšmurdan
شمرده شده (تقویم شمسی)	ōšmurdīg
شمشاد	šimšar
شمشیر	šamšēr, (šafšēr)
شَن	šan
شنا	šnāz
شناختن	šnāxtan
شناخته	azd, āšnāg
شناسا	šnāsag
شناسائی	šnāsagīh
شناکردن	šnāzīdan
شنبلیله	šambalīdag
شنوا	ǎšnawāg
شنوائی (حس)	ǎšnawāgīh, ǎšnawišn
شنودن	ǎšnūdan
شنوسه	šnōšag
شنیدن	niyō(x)šīdan
شوخی	kādag
شور	sōr
شوره‌زار	sōrag
شوهر	gādār, mērag, šōy
شوهردار	šōymand

شوهر دختر	dāmād
شوهری دختر	dāmādīh
شوی	šōy
شهر	šahr(estān)
شهرت	nāmīgīh
شهرستان	šahrestān
شهریار	šahryār
شهریاری	šahryārīh
شهریور: سومین امشاسپند و نگهبان فلزات	Šahrewar
شهریور: گاه نما: ششمین ماه سال و چهارمین روز ماه	Šahrewar
شهوت	ārzōg, waran
شیار	kiš
شیب	šēb
شیبا	šēbāg
شیپور	gāw-dumb
شید	šēd
شیر (حیوان)	šēr=šagr
شیر	pēm, šīr
شیر: در نجوم: برج اسد	šagr
شیر مقدس	ǰīw
شیرده	dēnōdag
شیره (گیاهان)	tan-tōhmag
شیرین	širēn, xwaš
شیرین‌ترین	xwālist
شیرینی (خوراک)	rōγn-xwardīg, šiftēnag
شیرینی	šīrēnīh
شیشه	ābgēnag, šīšag, ǰām
شیشه‌ای	ābgēnagēn
شیون	šēwan

«ص»

صاحب‌خانه	mānbed, mānīg

ardā	صادق
pālūdan	صاف کردن
ahlā, ahlaw, ardā, ašō	صالح
wiškar	صحرا
sang, wēm	صخره
sad	صد
*pattān, wāng	صدا
ardāyīh	صدق
ahlaw-dād	صدقه
āzārišn, āzarm, wizāyišn, wināhišn, wizend	صدمه
wināhīdan, wizāyīdan, zīnēnīdan	صدمه زدن
wizāyišnīg	صدمه‌زننده
wizīristan	صرف‌نظر کردن
rāst, *gōwīzār	صریح
taxtag	صفحه (شترنج)
zahrag	صفرا
zadūg	صمغ
čandal	صندل
kēwūd, tabangōg	صندوق
kirrōgīh	صنعت
kirrōg	صنعتگر
pēšag	صنف
axtar	صورت فلکی
talag-čīn	صیاد

« ض »

Azdahāg	ضحاک مار دوش
ǰud	ضد
ǰud-dēw	ضد دیو
snāh, zanišn	ضربه
zadan	ضربه زدن

armēštīh, tandīh	ضعف
armēšt, tand	ضعیف
xwaran	ضیافت

« ط »

fraš(a)murw	طاووس
pōxtan	طبخ کردن
*biǰagān, bēšāz	طبی
bizešk	طبیب
čihr(ag), xēm, xōg	طبیعت
gōhrag-dānāg	طبیعت‌شناس
čihrīg	طبیعی
handāxtār	طراح
nigārag	طرح
handāxtan	طرح ریختن
čaxšišn	طعم
*kawādag, waččag, zahag	طفل
xwarāsān	طلوع (خورشید)
ristag, wandag	طناب
*pattān	طنین
*pattānōmand	طنین‌دار
frawardag	طومار
pahest	طویله

« ظ »

mustgar	ظالم
čihr, dēs(ag), paydāgīh	ظاهر
nēzūmānīh	ظرافت
kabārag, padišxwar	ظرف

kabārag, takōk	ظرف آشامیدنی
bārīg, *darmag, P. naxšag	ظریف
must, snāh, tundīh	ظلم
rabih	ظهر

«ع»

agār	عاطل
hanǰām	عاقبت
zīrak	عاقل
hāmkišwar	عالم
bālistīg	عالی
amaragānīg	عام
amaragān, *pāyram	عامه
widardan, widaštan	عبور کردن
mar(ag), sāg	عدد
miǰūg, wēnōg	عدس
agārīh	عدم فعالیت
Tāzīg	عرب
ǰadišn, ǰadag	عَرَض
*ǰadišnīg	عَرَضی
xwēy	عرق
xwistan	عرق کردن
wayōdagān	عروسی
dōšag, grāmīg	عزیز
dōšagīh, dōšāram	عشق
dōštīdan	عشق ورزیدن
*uruspar, xwadīh	عصاره
pay	عصب
uzērin	عصر (یکی از پنج بخش شبانروز)
hannān=handām, pēšag	عضو

dahm	عضو جماعت زردشتی
mānīg	عضو خانه
šnōšag	عطسه
wuzurg, zandag	عظیم
māzanīg	عظیم الجثه
hilišn	عفو
hištan	عفو کردن
āluh, dālman, humāy	عقاب
abāz, pasīh, pušt	عقب
pādīrān	عقب مانده
xrad	عقل
āfrāh	عقیده
kēš	عقیده دینی
hušk-kun, starwan	عقیم
ānāftan	عقیم گذاردن
daxšag, drōš(om), nišān	علامت
čim, wihān(ag)	علت
kāh	علف خشک
zāz	علف هرز
tan-bahr	علم خواص جسم
čašmagāh	علنی
wāstar, P. waš	علوفه
kār, kard, kardag(ān), P. karm, kunišn, rāyēnišn	عمل
pazzāmišn	عمل آمدگی (میوه)
pazzām-	عمل آمدن
pazzāftan, pazzāmēnīdan	عمل آوردن
wadgarīh	عمل بد
kardan, warzīdan	عمل کردن
kirbag	عمل نیک
kār, amaragān	عموم
amaragānīhā	عموماً
ambar	عنبر
āmēzišn, rastag, zāhag	عنصر (آب، آتش، خاک، هوا)

tambur	عود (ساز)
wardēnīdan	عوض کردن
padist(āg), pašt(ag)	عهد
āhōg	عیب
ǰašn	عید

«غ»

sī	غاز
sūdag	غافل
mēzd	غذا
čāšt	غذای (نیمروز)
wēxtan	غربال کردن
γarrānišn	غرش
ēbārag	غروب (زمان)
xwarōfrān, xwarwarān	غروب (خورشید)
andar šudan	غروب کردن
abar-tanīh, wastārīh	غرور
anōdag(īg), bēgānag	غریب
γarrānīdan	غریدن (رعد)
sōg	غصه
čīdan	غصه خوردن
sūdagīh	غفلت
kulāfak	غلاف
rēdak	غلام
wānišn	غلبه
stōwēnīdan, tarwēnīdan, wānīdan	غلبه کردن
ǰōrdā	غله
čēhag, tēmār	غم
čēhišnīg, ranǰwar	غمزده
andāg(g)ēn, andōhgēn, zarīgōmand	غمگین
māzandar	غول

enyā, ǰuttar	غیر از
anēr	غیر آریایی
*ǰadišnīg	غیر اصلی
kēš-dār	غیر زردشتی
armēšt	غیرفعال
an-ōst	غیر قابل اعتماد
a-dād, a-dādestān	غیر قانونی

«ف»

pardaxtan	فارغ شدن از
gan(n)āg, pūdag, winastag	فاسد
hamēst(ag)ān	فاصلهٔ بین بهشت و دوزخ
dūr	فاصله‌دار
ǰadag, ǰahišn, murwāg	فال
kēd, kundāg, murw-niš	فالگیر
kēdīgīh	فالگیری
anōš-xwar, gēhānīg, margōmand, ōšōmand, sazišnīg	فانی
nēkīh, sōg, sūd	فایده
nāzišn	فخر
frāx, pahn, wēhm	فراخ
frāxēnīdan	فراخ کردن
frāxīh, pahnāy, wēhmīh	فراخی
rastārīh, wirēg	فرار
wirēxtan	فرار کردن
(a)frāz	فراز
frāz abgandan	فراز افگندن
ōš	فراست
ayābāg	فراگیر
ayābāgīh, parwand	فراگیری
frāmōš	فراموش

فراموش شده	an-ayād
فراموش کردن	az daxšag hištan, frāmuštan
فراوان	abēr, abzōnīg, frāy, frāx frēh, wasyār
فراوانی	abzōnīgīh, frāxīh
فراهم کردن	andar āwurdan
فربه	frabīh
فرتوتی	zarmān
فرجام	frazām
فرخ	farrox
فرخی	farroxīh
فرد	ēw-tāg
فردا	fradāg
فرددفش	Fradadafš
فردی	ēwāzīg
فرزانگی	frazānagīh
فرزانه	frazānag
فرزند	frazand, paywand, zahag
فرزند (اهریمنی)	hunušak
فرزندی	frazandīh
فرزین	frazēn
فرسپ	frasp
فرستادن	frēstādan, wisē kardan, zāmēnīdan
فرستاده	aštag, bayaspān, frēstag, paygāmbar
فرسنگ	frasang
فرسودگی	frasāwandīh
فرسودنی	frasāwand
فرشته	frēstag
فرشگرد	fraš(a)gird
فرشگردی	fraš(a)girdīg
فرض کردن	pad...dāštan
فرقه	ristag
فرقه گرا	kēš-dār
فرمان (نام درجه‌ای از گناه)	Framān

فرمان	framān
فرمانبردار	ēkānag, framān-burdār, srōšīg
فرمانده	sāstar, framādār
فرمانده ناحیه	kustagbed
فرمانروایی	xwadāyīh
فرمانروایی بد	duš-xwadāyīh, duš-pādixšāyīh
فرمایش	framāyišn
فرمدار	framādār
فرمودن	framūdan
فرنبغ (مهمترین آتشکده دوره ساسانیان، خاص طبقه موبدان و نجبا)	Farrōbāy
فروار	frawār, parwār
فرو افتادن	hambastan
فرو افکندن	ōsān-
فروتن	ēr-mān(ag), ēr-tan, narm
فروتنی	ēr-menišnīh, ēr-tanīh
فروختن	frōxtan
فرود	frōd
فروردیگان (جشن فروهرها)	frawardīgān
فروردیگان (پنج روز پایانی اسفند ماه و پنج روز افزوده بعدی)	Frawardīgān
فروردین: گاه نما: اولین ماه سال و نوزدهمین روز ماه	Frawardīn
فرو ریختن	wišān-
فرو ریخته	hambastag
فروریزی	hambāhišn
فروشه = افروشه	frušag
فروغ	bām, frōg, payrōg
فرو کوفتن	pahikāftan
فرومایه	xwār
فرو نشانده	padīrān
فرو نشستن	(a)zruftan
فروهر	Frawahr, (Fraward)
فره	xwarrah
فرهنگ	frahang
فرهنگستان	frahangestān

frahixtag	فرهیخته
frahixtan, parwardan	فرهیختن
frayād	فریاد
dawāl, drō, frēb, *pa(č)čībāgīh, wiyābān, wiyābānīh, zūr	فریب
frēftār, wiyābān	فریب خورده
dabr, frēftār	فریبکار
dō-saxwan, pa(č)čībāg	فریبنده
druxtan, frēftan, pa(č)čībāy-, wiyabānīdan	فریفتن
gan(n)āgīh, nasrušt(īh), pōhišn, pūdagīh	فساد
bašn	فش
must	فشار
hunīdan	فشردن
guftār	فصاحت
*darak, kardag	فصل
gōwāg	فصیح
spaš	فضا
nēk-gōhrīh	فضیلت
kardār, kārīg	فعال
kardārīh, kārīgīh	فعالیت
appārīh	فقدان
niyāz, driyōšīh, škōh	فقر
tāg	فقره
ēwāz	فقط
anōšag-ruwān	فقید
škōh, driyōš	فقیر
handēšišn, mānag, uskārišn(īh)	فکر
handēšīdan, menīdan, uskārdan	فکر کردن
ayōxšust	فلز
ayōxšustēn	فلزین
spihr	فلک
nāy	فلوت
a-margīh	فنا ناپذیری
*bistag, pondīk	فندق

šādurwān	فواره
ham-zamān	فوراً
škeft	فوق العاده
almās(t), pōlawad	فولاد
pōlawadēn	فولادین
uzwārišn	فهم
ăšnūdan, uzwārdan	فهمیدن
šnāsag	فهمیده
pīl	فیل (در بازی شترنج)
pīl-bān	فیلبان
filāsōfā	فیلسوف

«ق»

abzārōmand, šāyendag, tūwānāg, tūwānīg	قابل
wābarīgān, ōst(īgan)	قابل اعتماد
burzišnīg, stāyišnīg	قابل ستایش
*nāydāg	قابل کشتی رانی
*nikōhišnīg	قابل نکوهش
čāraggarīh, hunar, šāyendagīh, tuwānīgīh	قابلیت
rubūdan	قاپیدن
*adān	قادر به پرداخت بدهی
ayārīdan, šāyistan, P. šah-	قادر بودن
kišwar	قاره
kafčag	قاشق
brīngar	قاطع
kākom	قاقم
kākom ī spēd	قاقم سپید
kālbod, kirb	قالب
bōb	قالی ظریف
bālāy, bašn	قامت

dād, dādestān	قانون
dādīg	قانونی
kaštīg, makōk	قایق
kabāh	قبا
padīrišn	قبول
padīriftan	قبول کردن
zand	قبیله
sĕzd, stabrīh, tagīgīh	قدرت
warz	قدرت اعجاز
kāmgār, sĕzdēn	قدرتمند
gām	قدم
pīr	قدیمی
hištan, nihādan, nišāstan	قرار دادن
marz	قران (نجوم)
mēzd, us(t)ōfrĭrt	قربانی
abām	قرض
bahr(ag), wēzag	قرعه
war-wēzag handāxtan	قرعه کشیدن
karmīr	قرمز
ham-tāg	قرین
kust	قُسط (گیاه‌شناسی)
sardag	قسم
bahr(ag), baxt, baxšišn, bazišn, brīn, kardag	قسمت
pōst	قشر
čim	قصد
grāyīdan	قصد داشتن
paššinǰ(ag)	قطره
b(u)rīdan	قطع کردن
pārag	قطعه
mēx	قلاب
arzīz	قلع
rox	قلعه (در بازی شترنج)

arzīzēn	قلعی
bālēn, bālist, čagād, sar, tērag	قله
kahas	قنات
nān, pīh	قُوت
warrag	قوچ
wak	قورباغه
zang	قوزک پا
padist(āg)	قول
hur	قومیس
ōstīgān, pad-nērōg, saxt, stabr, stahmag, sūr, tagīg, tahm	قوی
abar-ōz	قویتر
kēsar	قیصر
wāmīdan	قی کردن
stūr	قیم
uzēnag	قیمت
wahāg burdan	قیمت کردن
stūrīh	قیمومت

«ک»

-ak	ـک (پسوند تصغیر)
kābēn	کابین
dar, darbās, kōšk, šāhīgān	کاخ
harg, kār, tis, warz(išn), xīr	کار
frahixtag, kār-āgāh	کارآزموده
kārd	کارد
āgāh	کاردان
dast-kārīh	کاردستی
kārezār	کارزار (میدان)
kār-framān	کارفرما
kār framūdan	کار فرمودن
kardan, warzīdan	کار کردن

kardār, warzīgar	کارگر
kārnāmag	کارنامه
nēkīh	کار نیک
kārawān	کاروان
kārawānīg	کاروانی
kārīg, kardār	کاری
kahas	کاریز
kāstan	کاستن
kāskēn(ag) murw	کاسکینه
padišxwar, paygāl	کاسه
abē-būd(īh), frōdmānd	کاستی
kāč	کاش
nišāstan	کاشتن
kāč ka	کاشکی
kāfūr	کافور
frāx	کافی
kālbod	کالبد
rah, wardyūn	کالسکه
kām(ag)	کام
abarwēz, kām-rawāg, kāmag-widār	کامروا
abarwēzīh	کامروایی
kāmag hanjām	کامکار
kāmag hanǰāmīh	کامکاری
bowandag, hangirdīg, (u)spurrīg	کامل
frazaftan, rasīdan	کامل شدن
frazāftan, hangirdēnīdan, hanǰāftan	کامل کردن
kāmag	کامه (انواع سوپ)
padēx	کامیاب
padēxēnīdan	کامیاب کردن
ābādānīh, drōd, padēxīh	کامیابی
giy(h)īzag, kāh, P. waš	کاه
kāhišn, nirfsišn	کاهش
kāhēnīdan, kāstan, nirfs-	کاهش دادن

kāstār	کاهش دهنده
aǰgahān	کاهل
aǰgahānīh, būšāsp	کاهلی
kabārag	کباره
kabk	کبک
kabk-anǰir	کبکنجیر
kabōd, kabōtar	کبوتر
kabōd, xašēn	کبود
duzīdag, truftag, wihēzagīg	کبیسه
kabīg	کپی
mādayān, nāmag, nibēg	کتاب
nibēg	کتاب مقدس
suft	کتف
pād-uzwānīh	کتمان
pād-uzwān	کتمان کننده
rēm, rēmanīh	کثافت
hihr, rēman	کثیف
waxr	کج
ku (gyāg)	کجا
čē, ī, kadām, kadār, kē	کدام
kadag-bānūg	کدبانو
kadag-xwadāy, wis-bed	کدخدا
kadag	کده
karr	کر
karān	کران
karbāš	کرباش
karb	کرب (روحانی دشمن زردشت)
warišn	کردار
dušxwaršt	کردار بد
huwaršt	کردار نیک
kardan	کردن
kard(ag)	کرده
kirīh-	کرده شدن

karafs	کرفس
kirbag	کرفه
kirbakkar	کرفه‌گر
kirbakkarīh	کرفه‌گری
karak	کرک (= بلدرچین)
kark	کرک (= مرغ خانگی)
kargas	کرکس
karkēhan	کرکهن
karg	کرگ
kark	کرگدن
kirm	کرم
šēd	کرند (اسب)
kār, rōγn	کَره
kurrag	کُرّه اسب
kurrag	کُرّه الاغ
māh	کُرهٔ ماه
gazdum	کژدم، (نجوم)
kas,kēč	کسی
handōzišnīh, windišn	کسب
handōxtan, windādan, xwāstan	کسب کردن
gōšōsrūd	کسب کرده
ēbyānghan, kustīg	کستی
kas-iz	کسی
afsūdan	کسی را با افسون حفظ کردن
drāyān-ǰōyišn	کسی که در هنگام خوردن حرف می‌زند
radunay	کسی که زیر نظر و راهنمایی رد است
hamēst	کسی که کارهای نیک و بدش به یک اندازه است
zūr-gugāy	کسی که گواهی دروغ می‌دهد
kaš	کش
rawēnīdan	کشاندن
dahigān/dehgān, wāstaryōš	کشاورز
warz, wāstaryōšīh	کشاورزی
kištār, kišw(ān)zār, warzišn	کشت

kišw(ān)zār	کشتزار
kištār	کشتگر
kištan, warzīdan	کِشتن
kuštan, ōzadan, zadan	کُشتن
a-warzīd	کشت نشده
kaštīg	کشتی
āhang	کشش
kašawag	کشف
kašk	کشک
purr-marg	کُشنده
būm, deh, kišwar, šahr	کشور
kēšīdan, nigār-	کشیدن
hanǰidan=hixtan	کشیدن (آب)
kaf	کف
puhl, tōzišn	کفاره
puhlēnīdan	کفاره دادن
kafšgar	کفاش
haftār	کفتار
kafčag	کفچه
kafš/kafšag, mōg	کفش
kafšgar	کفشگر
kafč	کفگیر
haxt	کفل
tarāzūg	کفه
warāγ	کلاغ
kāskēn(ag) murw	کلاغ زاغی
ēwāz, mārīg, saxwan, sraw, wāz	کلام
mānsrspand	کلام مقدس
kulāf	کلاه
sārwār, targ	کلاه خود
kulāfak	کلاهک
kulang	کلنگ
kulāčag	کلوچه

kilēl	کلید
gurdag	کلیه
andak, kam/kem, *huzārak, nihang	کم
bowandagīh, spurrīgīh	کمال
drōn, kamān, sanwar	کمان
kamāndār	کماندار
keh(tar), kem	کمتر
abēbūd(īh), frōdmānd, kahist, kamist, nidom	کمبود
kamar	کمر
kamar, kamar-band	کمربند
ēbyānghan, kustīg	کمربند مقدس
abādyāwand, kam-zōr, nizār	کم زور
abādyāwandīh, kam-zōrīh	کم زوری
abāgīh, dastyārīh, frayād, frayādišn	کمک
kāhēnīdan, kāstan, nirfs-	کم کردن
ayārīdan, frayādīdan	کمک کردن
čēgām-iz-ē(w), čand	کمّی
čandīh	کمیّت
āgōš, kanār, karān, pahlūg	کنار
kanār(ag)	کناره
kanāragōmand	کناره‌مند
kantigr	کنتیر
kunǰid	کنجد
spōzgār	کُند
kundur	کندر
kandan, rūdan	کندن
kunišn	کُنش
šan	کنف
šanēn	کنفی
kunišngar	کننده
kanīg, kanīzag	کنیز
duš-kanīg	کنیز زشت

sūdan	کوبیدن
gišnag, kūk	کوتاه
duǰ-daft	کوتاه دم
widestīg	کوتاه قد
gišnag, kōdak, kūč(ak), kūk, xwurd	کوچک
keh(tar)	کوچکتر
xwurdagīh	کوچکی
nidom	کوچکترین
kōy	کوچه
sargēn	کود
kōdak, waččag	کودک
kōr	کور
kōr-dil	کوردل
brēzan	کوره
xumb	کوزه
kō(x)šišnīg, tuxšāg	کوشا
āyōzišn(īh), harg, kō(x)šišn, tuxšišn	کوشش
kōšk	کوشک
kō(x)šīdan, tuxšīdan	کوشیدن
kōftan, kōstan, xwastan, zadan	کوفتن
kūn	کون
gar, kōf	کوه
kōf	کوهان
kōfag	کوهه
kōfīg	کوهی
kōy	کوی
kabīz	کویز
kū	که
ī	که (ضمیر ربط)
kadār, kē	که
aziš-keh	کهتر
kah-rubāy	کهربا
bōr	کهربایی

kahwan	کهن
čiyōn , ka , kay	کی (= چه وقت؟)
kayak	کی (= فرمانروایی که دشمن زردشت بود)
kay	کی (= لقب پادشاهانی که از پشت گشتاسب کیانی به پادشاهی رسیدند)
kay	کیانیان
kēr	کیر
hanbān	کیسه چرمی
kēš	کیش
paywāsag	کیف چرمی
pādifrāh , puhl	کیفر
kayk	کیک
kēn	کین / کینه
kēnīg , kēnwar	کینه‌جو
kēnwarīh	کینه‌جویی
kēnwar , kēnīg	کینه‌ور
Kēwān	کیوان (نجوم)
Gayōmart	کیومرث
gēhān	کیهان
gēhānīg	کیهانی

«گ»

gādan	گادن
-gār	ـگار (پسوند سازنده صفت فاعلی)
gāzar	گازر
gām	گام
gām	گام (واحد طول)
abar ăxrāmīdan	گام بلند برداشتن
gām ī dō pāy	گام دو پا
ganāg	ـگانه (پسوند سازنده صفت عددی)
gāw	گاو
gāw	گاو: در نجوم: ثور

ēš	گاوآهن
gāw-dumb	گاودم
gahl , gāwars	گاورس
gāw-mēš	گاومیش
warzāg	گاو نر
gāh	گاه
gāh	گاه (یک پنجم شبانروز)
gāh	گاه (سرودی از سرودهای گاهان)
gāhān	گاهان
gāhānīg	گاهانی
gāhānīg	گاهانی (پنجه دزدیده)
gāhānbār	گاهنبار
gizistag	گجسته
gač	گچ
gačēn	گچی
widāxtan	گداختن
widār	گدار
widāzīhistan	گدازاندن
widār(ī)dan	گذاردن
nihādan	گذاشتن
widarag , widār , widērišnīh	گذر
frasāwand , sazišnīg , wardišnīg , widerišnīg	گذرا
widerān , zī(w)išn	گذران
frasāwandīh , sazišn , wideršn(īh)	گذرایی
*nāydāg	گذر نکردنی (آب)
wixšāyišn(īh)	گذشت
*wixšāy-	گذشت کردن
widardan	گذشتن
-gar	ـگر (پسوند سازنده صفت فاعلی)
warāz	گراز
grāmīg	گرامی
garān	گران
grāyīdan	گراییدن

gurbag	گربه
udrag	گربه آبی
gurd	گُرد
gird	گِرد
gard	گَرد
(ō) gird āmadan, ō ham madan	گِردآمدن
gird	گِردآمده
*harrōbišn(īh)	گِردآوری
hambārīdan, harrōb-, P. amwaštan	گِردآوری کردن
gardānīdan, wardēnīdan	گردانیدن
wād-girdag	گردباد
gardišn, wardišn	گردش
gird kardan, handōxtan	گرد کردن
gardan, grīw	گردن
*wardānāg	گردنا
gōz	گردو
gurdwār, ērwār	گردوار
asmān	گردون
rah, wardyūn	گردونه
girdag	گرده
gurdag	گُرده
hanǰaman, nišast	گردهمایی
girdīh	گردی
gurdīh	گُردی
gardīdan	گردیدن
čōbag, gad, sneh, warz, (wazr)	گرز
gadwar	گرزور
garzag, mār	گرزه
gursagīh, suy, šuy	گرسنگی
gursag	گرسنه
griftār	گرفتار
dāštan, griftan	گرفتن
gīrišnīg, griftārōmand	گرفتنی

gurg	گرگ
gurgānīg	گرگانی
garm(ōg)	گرم
garmāg, tabišn, wardagīh	گرما
garm-ābag	گرمابه
rabih	گرمای نیمروز
garmsēr	گرمسیر
garmīh	گرمی
graw(īh), graw(a)gān	گرو
garōdmān, (garōsmān)	گرودمان
wurrōyišn	گروش
dastag, grōh, gund	گروه
wurrōyistan	گرویدن
band, grih	گره
grīwbān	گریبان
wirēxtan	گریختن
wirēg	گریز
brām-, griyistan	گریستن
grīwag	گریوه
brāmag	گریه
griyistan	گریه کردن
gaz	گز (درخت)
wizārdan	گزاردن
srawēnīdan	گزارش کردن
tabarzad	گزانگبین
wizend	گزند
gazāg	گزنده
gazīdag	گزیت
gazīdan	گَزیدن
wēxtan, wizīdan, wurrōyistan	گُزیدن
pad-wizēn	گُزیده
wizīr, wizārišn	گزیر
wizēn	گزین

wizēn	گزینش
wizēngar	گزیننده
wistāx	گستاخ
wistāxīh	گستاخی
wistardan	گستردن
wisistan	گسستن
wisē	گسی / گسیل
wisē kardan	گسیل کردن
wišād	گشاد
wišādan	گشادن
wišād-dar	گشاده‌رو
waštan, gardīdan	گَشتن
gušn	گُشن
Gušnasp	گشنسپ (دومین آتشکده مهمّ دورهٔ ساسانیان، خاص طبقهٔ ارتشتاران)
gušnag	گشنه
g/kišnīz	گشنیز
gōwišn	گفتار
duš-hūxt, duš-ēwāzīh	گفتار بد
hūxt	گفتار نیک
dranǰīdan, guftan, P. wāxtan	گفتن
dawistan=dawīdan, drāyīdan	گفتن (اهریمنی)
ēwāz, dranǰišn, wāzag	گفته
duš-gōwišn	گفتهٔ بد
gil	گِل
gul, škōfag	گُل
xwarg	گُل آتش
nastaran	گُل دشتی
škuftan	گُل کردن
kaf, laǰan	گل و لای
galōg, grīw	گلو
garzišn, gilag	گله
čarag, ram(ag)	گَله
gilag-ōbār	گِله اوبار

garzīdan	گله کردن
garzišnīg, mustōmand	گله‌مند
hamē-wahār	گل همیشه بهار
gilēn	گِلی
gumārdan, hištan	گماردن
gumārdag	گمارده
gumān(īh), gumānīgīh	گمان
wiyābān(īg)	گمراه
wiyābānēnīdan	گمراه کردن
wīyābānīh	گمراهی
*apēdag	گمشده
gōmēz	گمیز
gan(n)āg mēnōg	گناگ مینو
abārōnīh, āstār, druwandīh, māndag, wināh	گناه
abārōn, bazakkar, dabr, druwand, wināhgar	گناهکار
pēšār būdan	گناهکار بودن
wināhgarīh	گناهکاری
drāyān-ǰōyišnīh	گناه ناشی از حرف زدن به هنگام خوردن
gumbad	گنبد
ganǰ	گنج
winǰišk	گنجشک
gāhbed, ganǰwar	گنجور
gāhbedīh	گنجوری
ganǰ	گنجینه
gand	گَند
gund	گُند (= سپاه)
gund	گُند (= بیضه)
gandagīh	گندگی
gandum	گندم
gandanāg	گندنا
gandag	گنده
a-gōwāg, gung	گنگ
gugār(ī)dan	گواردن

گواژه	wad-wāzag
گواه	gugāy
گواهی	gugāyīh
گواهی دروغ	zūr-gugāyīh
گود	*nāydāg, zofāy
گودال	čāh, maγ
گودر	gawdar
گودی	gabrīh, zahā, zofāy(īh)
گور	aspānūr, daxmag, hazzān
گورخر	gōr
گورستان	daxmagestān
گوز (= جوز)	gōz
گوزن	gawazn
گوزینه	gōzēnag
گوساله	gawdar
گوسفند	pah, gōspand, mēš
گوش	gōš
گوش: چهاردهمین روز ماه	Gōš
گوش به زنگ	gubrāg
گوشت	gōšt, pid
گوشت قورمه	halām
گوشت نمک سود	xāmiz
گوشوار	gōšwār
گوشه	gōšag
گوگرد	gōgird
گوگردی	gōgirdōmand
گون	gōn
گونه (= نوع)	gōnag
گونه (= آرواره)	ērwārag
گوهر	gōhr(ag)
گوهرشناس	gōhrag-dānāg
گوهری	pad-gōhar
گوی	gōy

گویا	gōwāg
گوینده	guftār
گُه	gūh
گهواره	gāhwārag
گیاه	giyā(h), marw, urwar
گیاه خوشبو	sprahm(ag)
گیاه دارویی	rūrag
گیتی	gētīg
گیج	stard
گیجی	stardīh
گیرنده	griftār
گیس	gēs
گیسو	gēs
گین / گن (پسوند سازنده صفت توصیفی)	-gēn

«ل»

لا	tōf
لابه	lābag
لابه کننده	lābakkar
لاجورد (سنگ)	kāskēn
لاجوردی	kāskēnēn
لابه‌گری	lābakkarīh
لازم	abēdān
لازم است	abāy-, abāyēd, andar abāyēd
لاک‌پشت	kašawag
لاکی	karmīr
لانه	āšyān(ag)
لایق	ādūg
لب	lab
لباس	brahm(ag), ǰāmag, paymōg, paymōzan, wastar(ag)
لباس زیر	taškanag

karān	لبه
laǰan	لجن
urwahm(an)īh, xwaštīh	لذت
huniyāg	لذت‌بخش
wizandišn	لرزش
wizandag	لرزه
čandīdan, drafšīdan, larzīdan, wizandīdan	لرزیدن
abāyišn, niyāz(ōmandīh)	لزوم
gund, hēn, laškar	لشکر
laškarīg	لشکری
āyaft	لطف
dōsēn	لعابدار
škarwīdan	لغزیدن
parš	لکدار
xwāhišn	لگدمال
ōspurdan	لگدمال کردن
pahikaftan, pahrmāh-, sōhistan	لمس کردن
a-griftār	لمس نشدنی
kun-marz	لواط
kun-marz	لواطگر
taxtag	لوح
lawzēnag	لوزینه
rang	لون
afšurdan	له کردن

«م»

amā	ما
mād, mādar	مادر
mādagīh	مادگی
dēnōdag, mādag	ماده
mādišt	مادّه

astōmand, astwand, getīgīg, tanigard(īg)	مادی
mādīyān	مادیان
garzag, kirm, mār	مار
amā	مارا
Māraspand(mānsarspand)	مارسپند: گاه نما: نام بیست و نهمین روز ماه
karbūg	مارمولک
māzandar	مازندر
māzanīg	مازنی
māst	ماست
māš	ماش
kark	ماکیان
-(ī)š	مال آن
-(ī)š	مال او
-(ī)t	مال تو
-(ī)m	مال من
bāǰ, bar, harg	مالیات
handudan, muštan, rōb-	مالیدن
gumārdag	مامور
bayaspānīh	مأموریت
mān	مان
mānāg	مانا
a-sazišn(īg)	ماندگار
a-sazīšn(īg)īh	ماندگاری
māndagīh	ماندگی
abāz ēstādan, māndan, (mānistan), pādan, pattūdan, win(n)irdan	ماندن
sālwār	ماندنی
māndag	مانده
mānsar	مانسر
(mānsar)spand	مانسرسپند
abāz dāštan, padīrān(ēn)īdan	مانع شدن
čiyōn, handāzag ī, hangōšīdag ī, ō... homānag, tā	مانندِ
mān-	مانند بودن
zandīk	مانوی

āyišm, māh	ماه
Māh	ماه: گاه نما: نام دوازدهمین روز ماه
purr-māh	ماه پُر
andarmāh	ماه نو
abzārōmand, hunarāwand, hunarōmand, hu-dast, frahixtag, nēzumān(īg)	ماهر
māhīgān	ماههای سال
māhīg	ماهی
māhīg	ماهی: در نجوم: حوت
čiyōnīh, čēīh, čihr(ag), gōhr, mādayān, xwadīh	ماهیت
šuhr	مایع
kāmagōmand	مایل
gōhr(ag), mādag	مایه
ma agar, pargast	مبادا
ardīkkar	مبارز
ardīkkarīh	مبارزه
stard	مبهوت
abaxšāwand	متاسف
ēwarzīg, wāzišnīg, wihēzagīg	متحرک
bārestān, gilag-ōbār	متحمل
stard	متحیر
hambast	متراکم
hambastag	متشکل
rāyēnīdan	متشکل کردن
abarmān	متصدی
paywastan	متصل کردن
ǰuttar, mih	متضاد
paymānīg	متعادل
ǰud, ǰudāg, ǰuttar	متفاوت
abar-menišn, tar-menišn	متکبر
grāyīdan	متمایل شدن
narm, tarsāgāh	متواضع
ayāsīdan, (ayāstan)	متوجه شدن

pēmēnīdan	متورم کردن
*wīdwar	متوکل
pasēmāl	متهم
pahikār	مجادله
pahikār-	مجادله کردن
pādixšā(y)	مجاز
ačārag	مجبور
ham-sāmān	مجاور
rēškēn	مجروح
rēšīdan, xastan	مجروح کردن
hanǰaman	مجمع
dāštār	محافظ
apēdagdār	محافظ حیوانات آواره
pad-pānag	محافظت شده
dāštan, nigāh dāštan	محافظت کردن
grāmīgīh	محبت
dōšag	محبوب
āzarmīg	محترم
brīn, brīnōmand, kanāragōmand, sāmānīg, wimandīg, wimandōmand	محدود
dahm	مَحْرم
a-bahr	مَحرُوم
wālan	محله
awestwār, ōst, ōstīgān, staft	محکم
awestwārīh	محکمی
čašmagāhīh	محکومیّت
pīm	محنت
muγ	مخ
ēbgatīh, ǰud-dādestān, ǰuttarīh, mih	مخالف
hamēmālīh, hamēstārīh	مخالفت
zadār	مخرب
mādagwar, wāspuhragān	مخصوص
(pad) nāmčišt	مخصوصاً
gumēxtan	مخلوط کردن

pasēmāl	مدافع
dibīrestān, frahangestān	مدرسه
hērbedestān	مدرسه هیربدی
pasēmāl	مدعی
gūh, hihr, muhrišn	مدفوع
nigān	مدفون
gird	مدور
mast(ōg)	مدهوش
mastōgīh	مدهوشی
rāyēnāg	مدیر
rāyēnīdārīh	مدیریت
mar	مر
-(ī)m, man	مرا
āyaft	مراد
rad-passāg	مراسم جشنهای گاهنبار
hādōxt, hamāg-dēn	مراسم مذهبی
dāštār	مراقب
pahrēxtan, zēnēnīdan	مراقبت کردن
dō-axwānīg	مربوط به دو جهان
dādīg	مربوط به قانون
hādamānsarīg	مربوط به هاتمانسر
win(n)ārdan	مرتب کردن
larzīdan	مرتعش شدن
sardsēr	مرتفع (زمین)
pēšār būdan	مرتکب گناه شدن
wassad, xrōhak	مرجان
wassadēn	مرجانی
anōšag-ruwān, hu-fraward	مرحوم
mard, wīr	مرد
murdār, nasā	مردار
mardānagīh	مردانگی
mardānag, nar	مردانه
zarmān	مرد پیر

mērag	مرد جوان
škarwīdan	مردد بودن
mardōm, *pāyram	مردم
mardōm-zādag	مردم‌زاده
syāhag, tīdag	مردمک چشم
mardōmīh, mardōm-zādagīh	مردمی
murdan, widardan, (widaštan)	مردن
purr-gāh, widerān	مردنی
gird(ag)	مدور
rist	مرده
abarmānd	مرده ریگ
kanārag, marz, sāmān, wimand	مرز
marz	مرز: در نجوم: قران
marz(ō)bān	مرزبان
marz(ō)bān	مرزدار
marzangōš	مرزنگوش
šōnīg	مرسوم
waštagīh, xīndagīh, yask	مرض
tarr	مرطوب
murw	مرغ
marw	مَرغ
kark	مرغ خانگی
humāy	مرغ سعادت
škarag	مرغ شکاری
murwīzag	مرغک
bahrōmand, hambastag	مرکب
marg(īh), ōš, widerišn(īh), P. murd	مرگ
marg-arzān	مرگ ارزان
murwāg	مروا
morwārīd	مروارید
hu-murwāg	مروای نیک
waštag, wēmār, xīndag	مریض
čihr-šnāsīh	مزاج شناسی

mizd, pādāšn	مزد
māzdēsn	مزداپرست
māzdēsnīh	مزداپرستی
mizdwar	مزدور
māzdēsn	مزدیسن
māzdēsnīh	مزدیسنی
ābād(ān)	مزروع
čāšnīg, čaxšišn, mizag	مزه
mizagōmand	مزه‌دار
mēzīdan	مزیدن
miǰ(ag)	مژه
rōy	مس
pursišnīg	مسئول
ayārōmandīh	مساعدت
kārdāg, kārawānīg	مسافر
-masāy	ـ مسای (پسوند)
must	مُست
mast(ōg)	مست
kāmgār, kāmag-xwadāy	مستبد
čamišn	مستراح
māništag	مستقر
bunag dāštan	مستقر شدن
rāst	مستقیم
mastōgīh	مستی
mazgit	مسجد
wanīgar	مسرف
hamwār	مسطح
āwarišn, bunag, ēstišn, mān, mānišn, xān ud mān	مسکن
dwārišn, gilistag	مسکن دیوان
pīr	مسن
ēraxtan	مشاجره کردن
bahr(ag)war	مشارکت
ham-pursag	مشاور

ham-pursagīh	مشاوره
nigerīdan, nīš-	مشاهده کردن
mušt, (must)	مشت
kāmagōmand	مشتاق
ōšastar, xwarāsān	مشرق
ǰud-ristag	مشرک
hur	مشروب الکلی
škeftīh, widang	مشقت
mašk	مَشک
mušk	مُشک
mašk, mašk-abarzēn	مشکُو
gumānīg, warōmand	مشکوک
maškīzag	مشکیزه
miǰūg	مشو
nāmīg, nāmčištīg	مشهور
škeftīh	مصیبت
āyōzīdan=āyōxtan	مضطرب ساختن
pad ēwēn	مطابق رسم معمول
pursišnīg	مطلّع
ēwar	مطمئناً
āsnūd(ag)	مطهر
xwālist	مطبوع‌ترین
a-gumān, abē-gumān, ēwar, ōstīgān, tāštīg	مطمئن
framān-burdār	مطیع
gōhrīg	معادل
hambadīg, hambasānīg, hamēmāl	معارض
wizurd	معتبر
āstawān, xwastūg	معترف
dēn-āstawān, dēn-burdār	معترف به دین
wistāx	معتمد
warz, widimās(īh)	معجزه
an-ast	معدوم
kumīg	معده

handēmāngarīh	معرفی
handēmāngar	معرفی کننده (به حضور)
nāmčištīg	معروف
hu-bōy	معطر
bōyēnīdan	معطر کردن
čimīg	معقول
šōnīg	معمول
nigerišnīg	معلوم
rāz-kirrōg	معمار
čim	معنی
brīn	معین
may	مغ
hambasānīg	مغایر
dōšastar, xwarōfrān, xwarwarān	مغرب
abar-tan, abar-menišn, wastār	مغرور
mazg	مغز
wiyābānīg	مغشوش
šēb-	مغشوش شدن
tarwēnīdan, wānīdan	مغلوب کردن
mow-mard	مغ مرد
gōkānīg	مفصل
wiftag	مفعول بودن
pādixšā(y)	مقتدر
brēhēnīdan	مقدر کردن
abēzag, pāk, spēnāg, yōǰdahr	مقدس
zamānīg	مقرر شده
kūn	مقعد
māništag	مقیم
wadag	مکار
wēnāb	مکاشفه
makōk	مکوک
mizīdan	مکیدن
ma agar	مگر

magas, maxš	مگس
magas ī angubēn	مگس انگبین
šīrēnīh	ملاحت
āmār, hangārišn, nigerišn, ōšmārišn	ملاحظه
kard-espās, P. hǎmharz	ملازم
kafč	ملاقه
āwēnišn	ملامت
ēraxtan	ملامت کردن
čarb	ملایم
čarbīh	ملایمت
mārdan	ملتفت شدن
kullag, mayg	ملخ
gizistag	ملعون
dast(a)gird	ملک
bāmbišn	ملکه
gīrišnīg, griftārōmand	ملموس
pad-wizēn	ممتاز
šāyēd, tuwān	ممکن است
ōh	ممکن است (با فعل مفهوم تردید را می‌رساند)
*az, man	من
niyābag, passazag	مناسب
abāy-, abāyēd	مناسب است
abāyistan, saz-	مناسب بودن
pādan	منتظر شدن
axtar(ā)mār, star-ōšmar	منجم
afsārdan	منجمد شدن
axtar(ā)mārīh	منجمی
waštan	منحرف شدن
xwahl	منحنی
-ōmand	ـ مند (پسوند سازندهٔ صفت توصیفی)
āwarišn, māništ, nišēmag	منزل
menišn, ragīh	منش
frāz griftan, gumārdan, hištan	منصوب کردن

منطق (علم)	čim-gōwāgīh
منطقی	čimīg
منظم شدن	win(n)irdan
منظم کردن	win(n)ārdan
منکر	*nakkīrā
منگ	mang
مو	mōy, wars
مؤثر	sōhišnīg
مؤدب	tarsăgāh
مواظب بودن	nigāh dāštan
مواظبت	nigāh-dārīh, nigāh-dārišnīh, pās
مواظبت شده	pad-pānag
مواظبت کردن	pahrēxtan
موافق	ham-dādestān
موافقت	pašn, pašt(ag)
موافقت‌نامه	pādixšīr
موبد	āsrō, āsrōn, mānsr-bar, mowbed
موبدی	āsrōīh
موجب پیشرفت شدن	frāxēnīdan
موجود اهریمنی	wišūdag
موجود است	ast
موجه	čimīg
مور	mōr
مورد	dādestān, ǰadag
مُوْرد	mōrd
مورد استفاده قرار دادن	kār framūdan
موز	mōz
موزه	mōzag
موش	mušk
موضوع	dar
موفق	kāmag-hanǰām
موفقیت	kāmag-hanǰāmīh
مونس	hamdam

مویه	mōyag
مویین	mōyēn
مه (پیشوند نفی)	ma
مه	meh
مِه	mēγ
مهاجر	kārdāg
مهاجم	must-abarmānd
مهارت	abzār, hunar, hunarōmandīh, kārāgāhīh, nēzūmānīh
مهتر	aziš-meh, mehtar
مهتری	mehtarīh
مهر: گاه نما: هفتمین ماه سال و شانزدهمین روز ماه	Mihr
مهر (ایزد)	Mihr
مِهر	dōstīh, dōšagīh, dōšāram, mihr
مُهر	muhr
مهربان	mihrbān, xwābar
مهربانی	nāzišn, nēkīh
مُهر کردن	āwištan
مُهره	muhrag
مُهره(بازی)	gardānāg
مُهره(نرد)	muhrag
مهریه	kābēn
مهست	aγrē, mahist
مهم	mādagwar, wāspuhr
مهندس	rāz-kirrōg
می	may
میان	andar, andarag, mayān
میان تن	nēm-tan
میانجی	ǰādag-gō(w), mayānǰīg
میانجیگری	ǰādag-gō(w)īh, mayānǰīgīh
میانگین	mayānag
میانه	mayānag
می‌توان (+ مصدر)	tuwān
میخ	mēx

mēx ī gāh	میخگاه: در نجوم: ستاره قطبی
asprēs	میدان اسب دوانی
kārezār	میدان کارزار
mēzdbān	میزبان
mēš	میش
mēš–sār	میش سار = میش سر
mēγ, miznē	میغ
passand	میل
kabīg	میمون
mēnōg, mēnōg(īg)īh	مینو
yazadān	مینوها
spēnāg mēnōg	مینوی خوب
mēnōg, mēnōgīg	مینویی
mēwag, bar, bār	میوه
mehmān	میهمان
aspinǰ	میهمان‌خانه
wišād–dar	میهمان‌نواز
aspinǰ, mehmānīh, spinǰānagīh	میهمان‌نوازی
sūr, xwaran	میهمانی
mēhan	میهن

«ن»

a–, an–	نا ـ (پیشوند نفی)
an–ābādān	ناآباد
an–āštīh	ناآشتی
pas–dānišnīh	ناآگاهی از آینده
an–ōst	نااستوار
an–ummēd	ناامید
*ōrēb(īh)	ناامیدی
an–abāy	نابجا
aburunāy, aburnāyag	نابرنا

aburnāyīh	نابرنایی
ānāst(ag), an–ast,	نابود
abēsīhīdan	نابود شدن
abēsīhēnīdan (afsēnistan), gugān–, kandan, murnǰēnīdan, wānīdan, wimuštan	نابود کردن
zadār	نابودکننده
abēsīhišn(īh), an–astīh, wānišn	نابودی
ālūdag, druwand	ناپاک
ālūdan	ناپاک کردن
druwandīh	ناپاکی
rōz–ward, wardišnīg	ناپایدار
wardišn(īg)īh	ناپایداری
abaydāg	ناپدید
abaydāgīh	ناپدیدی
wattar	ناپسند
Anābuhlag	ناپل (نام بالاترین درجهٔ گناه)
abaydāg, a–wēnišnīg	ناپیدا
abaydāgīh	ناپیدایی
abādixšā(y), abādyāwand, agār, an–abzār, armēšt	ناتوان
agārīhistan	ناتوان شدن
agārēnīdan	ناتوان کردن
abādixšā(y)īh, abādyāwandīh, agārīh	ناتوانی
a–čār	ناچار
awēstām, kust(ag), pāygōs, rōstāg, zand	ناحیه
a–hunsand	ناخرسند
a–hunsandīh	ناخرسندی
nāxun, srū	ناخن (انگشت)
an–abēdān	ناخواستنی
a–xwaš	ناخوشایند
a–dān, duǰ–dānāg, duš–āgāh	نادان
a–dānīh, pas–dānišnīh	نادانی
aband, abārōn, zēfān	نادرست
abandīh	نادرستی

ناراحتی	dušwārīh
ناراضی	a–hunsand
نارس	xām
نارضایتی	a–husandīh
نارگیل	anārgēl
نازش	nāzišn
نازک	bārīg/k, nāzuk
ناسازگار	duš(x)wār, ǰud–dādestān
ناسپاس	a–spās, an–espās
ناسپاسی	an–espāsīh
ناسزا	duš–nām
ناسزا گفتن	ēraxtan
ناشاد	a–xwaš, dušrăm, mustōmand
ناشادی	a–xwārīh, a–xwašīh
ناشایسته	an–arzānīg
ناشکیبا	a–pattūg
ناف	nāfag
نافرسودنی	a–frasāwand
نافرمان	a–burd–framān, spōzgār
نافرمانی	a–burd–framānīh, spōz, spōzišn
نافرمانی کردن	spōxtan
نافع	xwābarīg
ناقص	an–uspurrīg
ناکار شدن	agārīhistan
ناکار کردن	agārēnīdan
ناکار	agār
ناکرده	a–kard
ناکشته	a–warzīd
ناگاه	an-āgāh
ناگزیر	a–čārag, a–wizīrišnīg
ناگویا	a–gōwāg
نالایق	an–ādūg, an–arzānīg
ناله	brāmag

نالیدن	brām–, nāl–
نام	nām
نامتعادل	a–paymān
نامحرم	a–dahm
نامحسوس	a–griftār
نامشخص	a–nāmčištīg
نامناسب	an–abāy, a–sazāg
ناموجود	an–ast
نامه	frawardag, nāmag
نامی	čašmag, nāmīg
نان	nān
نان درون را تقدیس کردن	drōn yaštan
نان مقدّس	drōn
ناوارد	an–abzār
ناهمانند	a–homānāg
ناهید: در نجوم: ونوس	Anāhīd
ناهید: نام ایزدی مؤنّث	Anāhīd
نای	nāy
نای (واحد طول)	nāy
نبات	tabarzad
نبرد	ham–nibardīh, ham–rānīh, nibard
نبرد کردن	nibardīdan
نبرده	nibardag
نبی	nibēg
نترس	a–bīm
نتیجه	frazām, hanǰām
نجات	bōxtārīh,
نجات‌بخش	bōxtār
نجات یافتن	bōxtan
نجّار	durgar
نجوم	kundāgīh
نجیب‌زاده	pad-gōhr
نخجیر	naxčīr

ahy, fradom, fradomīh, naxust, nazdist	نخست
wuzurg framadār	نخست‌وزیر
muγ	نخل
abar–tanīh	نخوت
naxōd	نخود
–endag	ـ نده(پسوند سازندهٔ صفت فاعلی)
us(t)ōfrĭt, zōhr	نذر
gušn, nar	نر
nēw–ardaxšīr	نرد (بازی)
pillagān, srād	نردبان
parzīn	نرده
nargis	نرگس
čarb, narm, nāzūk	نرم
nizār	نزار
nizārīh–	نزار شدن
nizārīh	نزاری
stēzag	نزاع
nazd(īk)	نزدیک
nazdīkīh	نزدیکی
gyān kandan	نزع
abāz dādan ō	نسبت دادن به...
nastaran	نسترن
nask	نسک (بخشی از اوستا)
āwādag, gōhr(ag), naft, pušt	نسل
daxšag, nišān	نشان
nimūdan	نشان دادن
daxšagōmand	نشاندار
(abar) nišāstan	نشاندن
nišast	نشست
nišastan	نشستن
nišēb	نشیب
nišēb	نشیب: در نجوم: حضیض
kūn	نشیمنگاه

abar nišāstan	نصب کردن
šuhr	نطفه
rāyišn, wirāyišn(īh)	نظم
γarrānīdan	نعره زدن
naft	نفت
nikōhišnīg, zišt	نفرت‌انگیز
nifrīn	نفرین
nifrīdag	نفرین شده
nikōhīdan	نفرین کردن
grīw	نَفْس
damišn	نَفَس
daftan	نفس کشیدن
sūrăg	نقب
asēm	نقره
asēmēn	نقره‌ای
kāhišn, nirfsišn	نقصان
Gōzihrsar	نقطهٔ اعتدال بهاری
Gōzihrdumb	نقطهٔ اعتدال پاییزی
ērang(īh), nikōhišn	نکوهش
nikōhīdan	نکوهیدن
nigārag, pahikar	نگاره
nigār–	نگاشتن
nigāh	نگاه
pānag	نگاهبان
nigāstār,	نگاهدار
dārišn, ǰadārīh, nigāh–dārīh, nigāh–dārišnīh	نگاهداری
(nigāh) dāštan	نگاه داشتن
nigāh kardan	نگاه کردن
nigerišn	نگرش
nigerīdan	نگریدن
nigūn	نگون
nigūnsār	نگونسار
nigūnīh	نگونی

pāsbān	نگهبان
pās dāštan	نگهبانی کردن
pādan	نگهداری کردن
nam	نم
namāz	نماز
namāz burdan	نماز بردن
namad	نمد
a–marg	نمردنی
naft	نمناک
nimūdan	نمودن
gāhwārag	ننو
nōg	نو
niwāg	نوا
nāy–pazd– , pazd–	نواختن (نی)
srūdan	نواختن (آلت موسیقی)
huniyāgar	نوازنده
čang–srāy	نوازندهٔ چنگ
nawad	نود
abrōxtan , rōzēnīdan	نورانی کردن
nōg–rōz	نوروز
nōg–zād(ag)	نوزاد
nōzdah	نوزده
xwārēn–	نوشاندن
nibištan	نوشتن
nibēg	نوشته
parāhōm	نوشیدنی مقدّس
gōnag , sardag , sān , šōn	نوع
bālēn , bašn , sar , tērag	نوک
nab	نوه
*niwē	نوید
dibīrīh	نویسندگی
dibīr	نویسنده
mā̆ , nē	نه

tis–iz	نه... اصلاً
nō	نُه
bun , nihādag	نهاد
nihādan	نهادن
nihāl	نهال
nihān	نهان
nihānīg	نهانی
ǰō(y)	نهر
nihuftan, (nihumbīdan)	نهفتن
nohom	نُهُم
nāy	نی
niyāg	نیا
astānag , niyāz	نیاز
astānagōmand , driyōš , niyāzōmand	نیازمند
driyōšīh , niyāzōmandīh	نیازمندی
an–āhōg , an–ālūd ,	نیالوده
a–gumēg	نیامیخته
azbāyišn , niyāyišn	نیایش
azbāy–	نیایش کردن
dawāl , nērang	نیرنگ
abzār , nērōg , ōz , stabrīh , tuwān , zōr	نیرو
abzār, amāwand, nērōgōmand, ōzōmand, pādixšā(y), pādyāwand, warzāwand, zōrīg , zōrōmand	نیرومند
abar–ōz	نیرومندتر
amāwandīh	نیرومندی
axw , uštānīh	نیروی زندگی
anī-z , –iz	نیز
nayestān	نیزار
nāy–srāy	نی زن
nēzag , sel	نیزه
nēst	نیست
nayestān	نیستان
an–astīh , nēstīh	نیستی

gazišn	نیش
gazīdan	نیش زدن
nay	نیشکر
hu–nēk(ōg)	نیک
hu–menišn	نیک‌اندیش
hu–mānīh	نیک‌اندیشی
hu–čašm	نیک چشم
hu–čašm	نیک‌خواه
hu–čašmīh, hu–mānīh	نیک‌خواهی
nēk–gōhr	نیک گوهر
hu–čihr, nēk(ōg)	نیکو
ahlā, ahlaw, ašō, hudā(ha)g, hugar, kirbakkar, xwābar	نیکوکار
ahlāyīh, ahlawīh, hudā(ha)gīh, kirbakkarīh, xwābarīh	نیکوکاری
nēkīh	نیکی
nīl	نیل
nīlōpal	نیلوفر
nēm	نیم
nēm–asp	نیماسپ
nēm–asp	نیماسپ: در نجوم: برج قوس
nēm–tan	نیم تن
nēw–rōz, rabih	نیمروز
bālēn–gāh, taxt–gāh	نیمکت
nēmag	نیمه
graw	نی نازک
nēw	نیو
niyō(x)šišn	نیوشش
niyō(x)šīdan	نیوشیدن

«و»

u–	وُ (با ضمیر متصل می‌آید مانند u–š)
ud, (u–)	و

frēzbānīg	واجب
abāz kardan az	وادار به ترک کردن
rawēnīdan	وادار به رفتن کردن
āstārēnīdan	وادار به گناه کردن
*ēnōkēn	وارث (زن)
andar āmadan, andar šudan	وارد شدن
abārōn, nigūn	وارون
mayānǰīg	واسطه
rōšn/ag	واضح
wizurd	واقعی
abespurdan, (abespārdan)	واگذار کردن
pāymār	واگذاری
abām	وام
Way ī wattar	وای بدتر (دیو)
Way ī weh	وای به (ایزد)
petyārag	وبال (نجوم)
graw(īh), graw(a)gān	وثیقه
widest	وجب
widestīg	وجبی
axw, astīh, stī	وجود
bīm, *nihēb	وحشت
bīmgēn	وحشتناک
kōfīg	وحشی
waxšwar	وخشور
war	ور
warzāwand	ورجاوند
tar	وراء
afsōn	ورد
warzāg	ورزا
warzīdan	ورزیدن
garmōwar(īh)	ورگرم
Wōrūbaršt	وروبرشت (نام اقلیم شمال غربی از هفت اقلیم)
Wōrūǰaršt	وروجرشت (نام اقلیم شمال شرقی از هفت اقلیم)

adēn	وژُوُد
wazišn	وَزش
wazaγ	وَزغ
garānīh	وزن
tarāzēnīdan	وزن کردن
wāyīdan , wazīdan	وزیدن
dastwar	وزیر
bidaxš	وزیر اعظم
mayān	وسط
wēhm	وسیع
abzār , čār(ag) , zay	وسیله
handarz	وصیت
tan–bahr	وضعیت جسمی
rāyēnišn	وظیفه
xwēš–kār	وظیفه‌شناس
xwēš–kārīh	وظیفه‌شناسی
a–xwēškār	وظیفه‌نشناس
ēkānag	وفادار
ēkānagīh	وفاداری
hu–škōhīh , škōh	وقار
ǰādag–gō(w)	وکیل
win	ون
Wanand	وننند
Wīdadafš	ویددفش (نام اقلیم جنوب غربی از هفت اقلیم)
awērag , awērān , drōšag	ویران
kastārīh	ویران‌سازی
abesīhēnīdan , hambāstan , kandan , wišuftan	ویران کردن
kastār	ویرانگر
abesīhēnišn(īh)	ویرانی
passāzišn , wirāyišn(īh)	ویرایش
daxšag	ویژگی
abēzag	ویژه

((ه))

–īhā	ـ ها (پسوند جمع)
–īhā	ـ ها (پسوند سازندهٔ قید)
hād	ها (هر یک از بخشهای یسنا)
hādamānsar	هاتمانسر
hādamānsarīg	هاتمانسری
hādōxt	هادخت (یکی از نسکهای گم شدهٔ اوستا)
hādōxt	هادخت (مراسم قربانی خاص)
hāsar	هاسر (مقیاس زمان)
hāsar	هاسر (مقیاس طول)
hāmōn	هامون
hāwan	هاون
haštdah	هجده
hēnīh	هجوم
*adēn– , franāftan , hāxtan , nīdan , rāyēnīdan , zāmēnīdan	هدایت کردن
hu–čihr	هجیر
kām(ag)	هدف
dāsar , dāšn , pārag	هدیه
har(w) , wisp	هر
čand	هر اندازه
abādixšā(y)īh	هرج و مرج
čand	هر چند
čegām–iz	هر چه
*ǰomā	هر دو
rōzwārag	هر روزه
hamē ka	هر زمان
halag	هرزه
drāyišn	هرزه‌گویی
drāyīdan	هرزه‌گویی کردن
kadām–iz–ē(w)	هر کدام
kadār–iz–ē(w)	هر که

hagriz	هرگز (با نفی)
Ohrmazd	هرمزد: در نجوم: مشتری
Ohrmazd	هرمزد: گاه‌نما: اولین روز ماه
har(w)	هر یک
hazār	هزار
hazārag	هزاره
uzwārišn	هزوارش
uzēnag	هزینه
hast=ast	هست
ast(ag), uruspar	هسته (میوه)
axw, astīh, mādayān, stī	هستی
zāyišnīg	هستی یافته
hašt	هشت
haštād	هشتاد
hištan	هشتن
haft	هفت
haftād	هفتاد
haftān	هفتان
haftān	هفت سیّاره
Haftōring	هفتو رنگ (نجوم)
haftag	هفته
haftdah	هفده
halām	هلام
halīlag	هلیله
ham, -iz	هم
hōmāst	هماست (دعاهای مختلف)
hamāl	همال
ham-gōnag	همان‌گونه
homānāg, ham-ēwēnag	همانند
ēw-sānīh, hāwandīh, hangōšīdag, homānāgīh, mānāgīh	همانندی
hamīh	هماهنگی
humāy	همای
ham-pursag	همپرس

hamāl, ham-tā, tā	همتا
ham-tōhmag	هم‌تخمه
ham-tan	هم‌تن
ham-ēdōn	هم‌چنین
ham-dādestān	همداستان
abāgīh	همدستی
hamdam	همدم
ham-dēsag	همدیس
ham-gōhr	هم‌ذات
ayārōmand, hambāy, P. hamhǎrz	همراه
az... hammis, ǰomā	همراه با
abāgīh, ayārōmandīh	همراهی
abāgēnīdan	همراهی کردن
ham-zamān	هم‌زمان
ham-sāyag	همسایه
hamēst(ag)ān	همستگان
čagar, nārīg, zan	همسر
ham-dēsag	هم‌شکل
ham-bašn, ham-tan	هم‌قامت
ham-kār	همکار
ham-kārīh	همکاری
ham-gōhr	هم‌گوهر
hamagīh	همگی
ham-nibardīh	هم‌نبردی
ham-sardag	هم‌نوع
hamwar	هموار
hǎmwār(ag)	همواره
hamāg(īh), hambāstag, hamist, hāmōyēn, har(w), harwīn, harwisp, harwispīn, wisp	همه
hamāg-dēn	همه دین (مراسم مذهبی)
hamē	همی
hamīh	همی (= اتّحاد)
ham-ēdōn	همیدون

همیشگی	hamēšagīh, ǰāwēd(an)
همیشه	bāstān, hamē, hamēšag, P. yāwēdān
همیشه بهار	hamē-wahār
همیشه سوز	hamēšag-sōz
هندسه	zamīg-paymānīh
هندوستان	Hindūgān
هندی	Hindūg
هنر	hunar, kirrōgīh
هنرمند	hu-tuxš, kirrōg
هنرمندی	hunarāwandīh
هنگام	hangām, ǰār
هنوز	ahanūz
هوا	andarwāy, wāy
هوش	ōš(īh)
هوشیار	ōšyār
هوم	Hōm
هوم‌دار	hōmōmand
هومی	hōmēn, hōmīg
هویدا	āškārāǧ, nigerišnīg
هیچ (با ادات منفی)	ēč, ham-bun
هیچ‌کس	kas-iz
هیربد	hērbed
هیربدستان	hērbedestān
هیربدی	hērbedīh
هیزم	ēs/zm

«ی»

ی (ادات، به فعل مضارع معنی تمنّایی می‌دهد)	ē
ی (ادات ربط)	ī
ـ ی (پسوند سازندهٔ اسم معنی)	-īh
ـ ی (پسوند سازندهٔ صفت ثانوی)	-īg

ی (نکره)	ē(w)
یا	ayāb
یات (نام درجه‌ای از گناه)	Yāt
یاد	ayād, ayāsišn(īh), daxšag, warm, wīr, wīrōmandīh
یادگار	ayādgār
یاد گرفتن	hammōxtan
یاد گیرنده	hammōxtār
یادگیری	hammōxtārīh
یار	ayār
یاری	ayārīh, frayād, frayādišn
یاری کردن	ayārīdan, frayādīdan
یازده	yāzdah
یاسمن	yāsaman
یافتن	ayāftan, windādan
یافتنی	windišnīg
یاقوت	yākand
یاکند	yākand
یال	bašn
یاور	ayārōmand, dast-gīr
یخ بستن	afsārdan
یعنی	ay, hād
یقه	grīwbān
یقین	ēwar
یقیناً	ēwar
یک	ēk, ēw
یکبار	ēw-bār
یکپارچه	ēw-kard(ag)
یکتا	ēw-tā, tā
یکتا آفریده	ēk-dād
یک جور	ham-ēwēnag
یک چند	ē(w)-čand
یک درجه (از قوس)	*lipī
یکسان	ēw-sān

یکسانی	ēw-sānīh
یک سوم	srišwadag
یک موزه	ē-(w)-mōg
یکی شدن	hambūdan
یکی کردن	hamēnīdan
یل	yal
یوزپلنگ	yōz
ـ یدن (پسوند سازندهٔ مصدر ثانوی)	-īdan
ـ ین (پسوند سازندهٔ صفت نسبی)	-ēn
یوغ	ǰuγ
یونانی	Hrōmāyīg

پیوستها

پیوستها

۱ـ ایزدان

Ohrmazd	هرمزد
Amahraspandān	امشاسپندان
Wahman	بهمن
Ardwahišt (Urd-, Ašawahišt)	اردیبهشت
Šahrewar	شهریور
Spandarmad	سپندارمد
Hordād	خرداد
Amurdād	امرداد
Ādur	آذر
Anahīd	اناهید
Ard (Ahlišwang)	ارد (اهلشونگ)
Aštād	اشتاد
Burz	برز
Ērmān	ایرمان
Mihr	مهر
Rašn	رشن
Srōš	سروش
wahrām	بهرام
Way ī weh	وایِ به
Zurwān	زروان

۲ـ دیوان

Ahreman	اهریمن
Akōman	اکومن
Arzūr	ارزور
Astwihād	استویهاد

ǰeh	جه
Way ī Wattar	وایِ بد
Xēšm	خشم
Wizarš	وزرش

۳ـ ماهها

I Farwardīn	فروردین
II Ardwahišt	اردیبهشت
III Hordād	خرداد
IV Tīr	تیر
V Amurdād	امرداد
VI Šahrewar	شهریور
VII Mihr	مهر
VIII Ābān	آبان
IX Ādur	آذر
X Day	دی
XI Wahman	بهمن
XII Spandarmad	اسفند
+ Frawardīgān	+ فروردیگان

۴ـ روزها

[1]Ohrmazd	هرمزد
[2]Wahman	بهمن
[3]Ard wahišt	اردیبهشت
[4]Šahrewar	شهریور
[5]Spandarmad	سپندارمد
[6]Hordād	خرداد
[7]Amurdād	امرداد
[8]Day pad Ādur	دی به آذر
[9]Ādur	آذر
[10]Ābān	آبان
[11]Xwar	خور

[12]Māh	ماه
[13]Tīr	تیر
[14]Gōš	گوش
[15]Day Pad Mihr	دی به مهر
[16]Mihr	مهر
[17]Srōš	سروش
[18]Rašn	رشن
[19]Frawardīn	فروردین
[20]Wahrām	بهرام
[21]Rām	رام
[22]Wād	باد
[23]Day Pad dēn	دی به دین
[24]Dēn	دین
[25]Ard (Ahlišwang)	ارد (اهلشونگ)
[26]Aštād	اشتاد
[27]Asmān	آسمان
[28]Zāmyād	زامیاد
[29]Māraspand	مارسپند
[30]Anagrān	انغران

۵ـ گاهها

Hāwan	بامداد
Rapihwin	نیمروز
Uzērin	غروب
Ebsrusrim	غروب آفتاب تا نیمه شب
Ušahin	نیمه شب تا سپیده دم

۶ـ کشورها

Xwanirah	خونیره (مرکزی)
Arzah	ارزه (شرقی)
Fradadafš	فرددفش (جنوب شرقی)
Wīdadafš	ویددفش (جنوب غربی)

سوه (غربی)	Sawah
وروبرشت (شمال غربی)	Wōrūbaršt
وروجرشت (شمال شرقی)	Wōrūǰaršt

۷ـ واحدهای اندازه‌گیری طول

(۱) انگشت = $\frac{۳}{۴}$ اینچ	I angust
(۲) بدست = ۹ اینچ	I widest
(۳) پای = ۱۲ اینچ	I pay
(۴) ذراع = ۱ فوت و ۱۶ اینچ	I frārāst
(۵) گام = (یارد) ۳ فوت	I gām
(۶) گام دو پا = ۵ فوت	I gām ī dō Pāy
(۷) یک بغل = ۶ فوت	I ǰud-nāy
(۸) نای ($\frac{۱}{۳}$ ۵ یارد) = ۱۰ فوت	I nāy
(۹) هاسر کوچک = ۱۰۰۰ گام دو پا (= ۱ میل)	I hāsar i
هاسر بزرگ = ۱ فرسنگ	ii
۱ فرسنگ = ۴ میل	I frasang

۸ـ «برجهای دوازده‌گانه»*

حمل	بره	warrag
ثور	گاو	gāw
جوزا	دو پیکر	dō-pahikar
سرطان	خرچنگ	karzang
اسد	شیر	šagr
سنبله	خوشه	hōšag
میزان	ترازو	tarāzūg
عقرب	کژدم	gazdum
قوس	نیماسپ	nēm-asp
جدی	بزغاله	wahīg
دلو	دول	dōl
حوت	ماهی	mahīg

* این فهرست به وسیلهٔ مترجم افزوده شده است.

۹ـ واژه‌نمای پهلویِ واژه‌های افزوده

dīg	
wēzag	
*nihēb	
Wizarš	
war-wēzag	
xīg	
rox	
rēbās	
čaxrag	
šabyār	
sayistan	

بخش سوم

واژه‌نمای پهلوی

PAHLAVI KEY

THE alphabetical order is that of the Aramaic alphabet, taking account of the first value of each letter only (*see* Table II, p. xiii), thus:

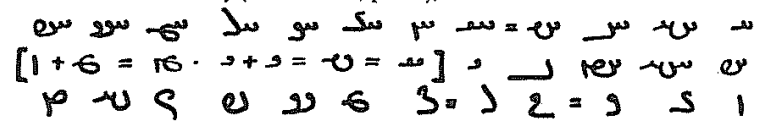

[2]

āhan, any[I], [1-3]axw, [1-2]xān	
hāwand	
hāwandīh	
ahunsand	
ahunsandīh	
anīz[I]	
[1-2]hāwan	
ahunawar	
ahanūz, anīz[I]	
āhōgēn-	
āhōgēnīdan	
āhōg, āhūg, xānag	
āxwarr	
āxwarrsālār	
ahomānāg	
axwamn	
āhanǰ-	

[1]

a-, ā, h-	
brād[I]	
haxt	
āhixtan, hāxtan	
xāyag	
āhan	
xayūg	
xāyagdēs	
xāyag	
āxēz-	
āxēzīdan	
āhīdīh	
āhīd	
axwān	
axwārīh	
āhang	
xānīg	
axwēškār	

[I] = (part) ideogrammatic spelling [N] = numeral

[6]

ādehīg
adānīh
adān
hixr
ayārd-
ayārdēn-
ayārdēnīdan
ayārdēnišn
ayārdīdan
ayāb-
ayābāg
ayābagīh
ayābag
āyaft
ayāftan
adādīh
adād
hixtan
adādestānīh
adādestān
ēbgatīh
ēbgat
ēbsrūsrim
may[I]
ayār

[5]

ay, ē, sē[N]
abahr
wany[I]
abīm
abēš
abēšīh
pidar[I]
[1]pid[I]
abōy
abōyīh
abun
aburdframānīh
aburdframān
seyom[N].
apus[I]
abr
axwaš[I]
axwašīh[I]
sepāy[N]
sešabag[N]
ēw[I]
gandum[I]
gyān[I]
adahm
agāh

[4]

xām
hāmharz
hāmīnīg
hāmīn
xāmīz
hāmwār
hāmōyēn
hāmōn
xāmōš
hāmkišwar
hāmist
hās[a]r'
āxistan
hāz-
hāzišn
[2]hād, haxt
hādōxt
hādamāns[a]r
hādamāns[a]rīg
axtar
axtarāmār
axtarmār
axtarmārīh
xwah[I]
xwahar[I]

[3]

āhanjīdan
ahōš
ahōšīh
hāwištīh
hāwišt
xāk
āhr, xār
pas[I]
ahlā
ahlāyīh
xārōmand
ahrām-, āxrām-
āxrāmīdan
ahrāftan
pasīh[I]
pasdānišnīh[I]
Ahreman
Ahliswang
ahlawīh
ahlawdād
ahlaw
Ahreman
ahlomōyīh
ahlomōy
xārpušt

[10]

ērānag
Ērānšahr
ēraxtār
1-2ēraxtan
ērīh
hērīg
ērwār
ērwārag
ērang
ērangīh
1-2ēranǰ-
ērkaš
ērmānīh
1-2ērmān
ērmānag
ērmenišnīh
agriftār
hērbedīh
āgrift, hērbed
hērbedestānīh
hērbedestān
adard
ērtanīh
ērtan
xēm

[9]

ēwkardag
ēwkardag
ēwar
ēwarz
ēwarz-
ēwarzīg
ēwarzīdan
agumān
agumēgīh
agumēg
čašm[1]
ēwmōg
ēwsānīh
ēwsān
ayāb
1-2āyōz-
1-2āyōzīdan
ēwčand
āyōzišnīh
1-2āyōzišn
ēwtāg
kū[1]
1-2ēr, xīr
Ērān
Ērānwēz

[8]

āsūdan
asmān
ēwān
ēbārag
1-2ēwāz
ēwāzīg
āyōxtan
agōwāg
ēwbār
ēbyānghan
enyā, hēnīh
ēwēn
1-2ēwēnag
xīndagīh
xīndag
hēn
ēwan
ēnōkēn
ēkānagīh
ēkānag
ayōxšustēn
ayōxšust
ēkdād
ēk, xayūg
ēwkard

[7]

ayār-
ayārōmand
ayārōmandīh
ayārīh
ayārīdan
ayās-
ayāsīdan
ayāsišnīh
ayāstan
ayād
ayādgār
āsyāg
āsyāb
agdēn
ēsm
adēn-
adādestān[1]
adādestānīh[1]
asōhišn
aswār
aswārīh
āsnīdag
āhan, āsn, ēg[1]
āsnūd
āsnūdag

[14]

xwāstan
anāstawānīh
anāstawān
xwāstagōmand
anāstag, xwāstag
ānāb-
anabāy
anabaxšāwand
anabaxšāwandīh
anābādān
anabēdānīh
anabēdān
anābuhlag
anabzār
anabzārīh
xwābar
xwābarīh
xwābarīg
anāzarm
anāzarmīh
anāzarmīg
anafsēnišn
ānābišn
ānāftan
anāštīh

[13]

anāg
anāgkunišn
anāgkardār
anār
1-2xwār
xwār-
xwārbār
xwārīh
anārgēl
xwārēn-
xwārēn
xwālist
xwārīdan
anālūd
anarzānīg
xwārišn
xwārtar
hannām
anāmurzīd
anāmurzišn
anāmčištīg
ānāstīh
ānāst, arāst
anāstawānīh
anāstawān

[12]

xwahar, xwahl
xwāhrīh
awiyābānīg
xwāb
1-2xwāh-
anayād
huēwāz
huēwāzīh
anēr
Anērān
anērīh
anērang
huxēm
huxēmīh
1-2xwāhišn
anastīh[I]
anast[I]
xwān
Ohrmazd
anummēd
anuspurrīg
anōst
anōšmār
anāgāh
anāgīh

[11]

ēmēd
wurrōy-[I]
wurrōyistan[I]
ē(w)mōg
1kay[I]
ēbyānghan
ēbsrūsrim
ēč
ē(w)čand
hēzag
ēzišn
ēš, kas[I]
āyišm, xēšm
xēšmēn
kasiz[I]
(h)astīh[I]
ānay-[I]
ānīdan[I]
(h)ast[I]
ēḍōnīh
ēdōn
an-, hu-
ēd[I]
Anāhīd
anāhōg

[18]

hindūg
ar gūr
angust
angustarīg
angustbān
handōz-
handōzišnīh
handōzišn
hangōšīdag
awēnišnīg, āwēnišnīg
āwēnišn
hudōšag
handūdan
andak, anīg, hōyag
anagr, hugar
handraxtagīh
handraxtag
ōgrā
anagrān, awērān
hangrāyīdan
andarag
andarwāy
andarwāyīg
andarōn
hangrūdag

[17]

hangārag
hangārišn
hangārdan
handām, hangām
hangāmīg
handāz-
handāzag
handāzišn
xwāb, xwey
hudēn
usōfrit
handēmānīh
handēmān
handēmāngar
handēmāngarīh
āwēn-
andōh
xwēnāhan
andōhgēn
handōxtan
hugōwišn
āwēnīdan
owōn
Hindūgān
hugugār

[16]

hambōyišn
hambūsīdan
hambūsišn
hambōš-
hambōšišn
ambar
āwarišn
angūr[I]
hambasānīg
hambasān
[2]hambastan
[2]hambastag
awiš
āwištan
and, hōy
huīh
hudāhagīh
hudāhag
handāxtār
handāxtan
hudā(ha)gīh
andāgēn
andāg, hudā(ha)g
andāggēn
hangār-

[15]

anādānīh
anādān
hūxt
nih-[I]
nihādan[I]
anādūg
hambah-
āwahan
hambāh-
hambāhišn
hambār-
hambārīdan
āwām
hambāstan
hambāz
āwādag
dastgraw[I]
wany[I]
wany(b)ūdīh[I]
wany(b)ūdīh[I]
wanīgarīh[I]
hubōy
hambōy-
hambūs-
hubōyīh

[22]

uzmāyišn
uzumburd
uzmūdan
ōgār
ōgār-
ōgārdan
ōyrišt
xōg, hūg
hukunišn
xūkar
hūkar(ag)
hur, 1-2xwar
xwar-
fradom[1]
xwarōfrān
hurām
ulāmadān
xwarāsān
xwarxšēd
xwarwarān
xwarg
xurdruš
xurdruš
ōrēb
ōrēbīh

[21]

hunarōmand
huwaršt
awinast
anōš
anōšxwar
anōšagīh
hunušakēnīdan
anōšag, hunušak
anōšagruwān
Urdwahišt
anōdagīg
anōdag
uzērin
uzdehīgīh
uzdehīg
uzērin
uzdēs
uzdēsparist
uzdēsparistišnīh
uzdēszār
uzwān
uzwār-
uzwārišn
uzwārdan
uzmāy-

[20]

xwēdōdah
ānīdan
dān-[1]
dānistan[1]
xwēdōdah
xwēdōdah
-ān
ān, hō, ō
huniyāgīh
huniyāg
huniyāgar
awināh
xwēnāhan
huniyōxš
-āwand
hunsand
hunsandīh
Xwanirah
Hordād
hunīdan
xōn
xunak
hunar
hunarāwand
hunarāwandīh

[19]

awērag, udrag
anagr-rōšnīh
anagr-rōšn
andarmāh
handarz
handarzēn-
handarzēnīdan
ōyrišt
hangirdēn-
hangirdēnīdan
hangirdīgīh
hangirdīg
hudast
xwistan
angubēn
andčand
xwēš
xwēšāwand
xwēšāwandīh
xwēšēn-
xwēšēnīdan
xwēškār
xwēškārīh
hangadīh, xwēdīh
hangad, xwēd

[26]

awestām	
awestād	
ēstādan	
ōstīgānīh	
ōstīgān	
ōst	
awestwār	
awestwārīh	
xandīdan, xwastan	
xwastūgīh	
xwasṭūg	
ustōfrit	
awestar-	
awestarag	
awestarišn	
awestardan	
ēstišn	
xūb	
ōbār-	
ōbārdan	
hupādixšāy	
hupādixšāyīh	
xūbīh	
hupassandagīh	
hufraward	

[25]

xwamnwizār	
humurwāg	
hād[1]	
humat	
ōsān-	
husāzagīh	
hangēxtan	
uskār-	
uskārišnīh	
uskārišn	
uskārdan	
husrawīh	
husraw	
ōspar-	
ōspurdan	
hangēz-	
anespās, huspās	
anespāsīh	
uspurrīg	
hangēzišn	
handēš-	
handēšīdār	
handēšīdan	
handēšišn	
ēst-	

[24]

xwardīg	
xwurd	
xwardan	
xwurdagīh	
xwurdag	
abardar	
awardišnīgīh	
awardišnīg	
hōm	
humāy	
homānāgīh	
homānāg	
humānīh	
hōmōmand	
hōmāst	
xumb	
hōmēn	
humenišn	
hōmīg	
ummēd	
ummēdwār	
az[1]	
ḥ-[1]	
-ōmand	
xwamn	

[23]

Urišlīm	
urwāhm	
urwāhmanīh	
urwāhman	
urwāz-	
urwāzišn	
xwaran	
ōrōn	
urwar	
xwarwarān	
uruspar	
hurust	
xwarōfrān	
huram	
xormā	
huramīh	
urmōd	
huramag	
awarzīd	
xwaršēd	
xwarišnīh	
xwarišnīg	
xwarišn	
awardāg	
xwardār	

[30]

buz[I], xaz
hazzān
azbāy-
azbāyišn
azd, azg
azdēn-
azdēnīdan
āznāwar
xūg[I]
azrāy-
azraw-
azruftan
azarmān
azmāy-
azmūdan
āgāh
āgāhīh
akōmand
agār
agārīh-
agārīhistan
agārēn-
agārēnīdan
akāmagōmand
āgāhēn-

[29]

ōšmārag
ōšmārišn
ōšmurdīg
ōšmurdan
ōšastar
awišt-
uštānōmand
uštānīh
uštān
awištāb
awištāb-
awištāftan
awištādan
anšahrīg
uštar
uštargāwpalang
xwadāy
xwadāyīh
xwadāywār
xwadīh
xwad-dōšagīh
xwad-dōšag
xwad
hutuxš
Ardwahišt

[28]

hučašm
hučašmīh
ōzadan
1-3ōš, xwaš
hōš-
ušahin
ōšōmand
ōš(e)bām
ōšīh, xwašīh
ōšyār
hōšēn-
hōšēnīdan
hōšīdan
ušnūg
hušnūdīh
hušnūd
hušnūdagīh
hušnūdag
mardōm[I]
mardōmīh[I]
hōšag, hušk
huškōh
huškōhīh
huč-kūn[I]
ōšmār-

[27]

xufs-
ōbastan
ōbad-/ōft-
xuftan
ōz
hanǰ-
ōzōmand
*huzārag
hanǰām
hanǰām-
hanǰāftan
uzdehīgīh
uzdehīg
hučihr
uzdēs
uzdēsparist
uzdēsparistišnīh
uzēnāg
anǰīr
awizīrišnīg
hanǰīdan, uzīdan
hanǰamanīg
hanǰaman
hanǰaftan
awazišnīg

[34]

almāst
armēštīh
armēštgāh
armēšt
xufs-[I]
xuftan[I]
hammōz-[I]
hammōxtan[I]
xrafstar
arz
arz-, hirz-
arzānīgīh
arzānīg
arzān
arzōmand
arzōmandīh
arzīz
arzīzēn
arzīdan
arzan
ārzōg
harzag
arzišn
ārešn
ardā

[33]

alum, Hrōm
hrōmāyīg
harwispīn
harwisp
harwisp
xrōstan
harrōbišnīh
harrōbišn
āranj
ālūdan
ālūdagīh
ālūdag
Arzah
Arzūr
xrōs[I]
halagīh
Aleksandar
ālag, halag.
baxš-[I]
baxšišn[I]
baxtan[I]
mēš[I]
šōy-[I]
šustan[I]
almās

[32]

halām
ārāstan
čahār[I]
Harborz
xarbuz
harg
sik[I], šīr[I]
ars, xirs
aryand
argawān
arduš, xargōš
dagr[I], [*error for* dūr]
halīlag
arešken
arešk
āluh
xrōhak
arawāg
arus, xrōs
arwēs
harwīn
ārōyišnīg
ārōyišn
arwand
arwandīh

[31]

āgāhēnīdan
agdēnīh
agdēn
āgenēn
-āg
ak
āgan-
akanāragīh
akanārag
āgandan
āgenēn
Akōman
āgustan
aganj
āgōš
akard
ayrē
ayrē
hagriz
mā
har, xar
alā
ālāy-, ārāy-
ārāyišn
alālag

[36]

hamāg
āmār, hamahl, hamāl
āmār-
āmārgar
hamharz
āmārišn
hamābēr
hambāy
hambān
hambār
hambār-
hambārīdan
hambāstag
hambāz
hambedīg
hamband
hamband-
hambandīh
hambandišnīh
hambun
amburdan
hambawišnīh
hambūdan
ambag
ambar

[35]

ardāyīh
xradōmand
ardīkkar
ardīg, xradīg
ardīkkar
ardīkkarīh
artēštār
artēštārīh
Ard, xrad
ā-m (*v.* ā), ham, im, mād[1]
hamahl
hamē
hamēīhā
hamēīg
hamēwahār
hamē-ud-hamē-rawišnīh
hamēwēnag
hamē-rawišnīh
hamēdōn
homānāg
amāwand
amāwandīh
amahraspand
hamāgdēn

[37]

ambarag
hambast
[1]hambastan
[1]hambastag
hambašn
hambadīg
hamīh
hambaw-[1]
hambawišnīh[1]
hambawišn[1]
hambūdan[1]
āmēxtan
hamdādestān
hamdādestān[1]
hamēn-
hamgōhr
amenīdār
hamēnīdan
hamgōnag
hamdam
hamēmāl
hamēmālīh
hammistān
hamēstār
hamēstārīh

[38]

hamēst
hamēstagān
āmiz
āmēz-
āmēzišn
hamēšagīh
hamēšagsōz
hamēšag
mādar[1]
xar[1]
hamwār
hamwārag
hammōxtār
hammōxtārīh
hammōxtan
hamōg
hamzamān[1]
Amurdād
hammōz-
hamwar
āmurz-
āmurzīdan
āmurzišn
hamnibardīh
hammōz-

[42]

wēnišn[1] (dīdan)
dīdan[1]
astōdān
āstawānīh
āstawān
astag
estišn
āb, [1-2]az, āz
u-[1]
[1-2]abāxtar
abāyist
aḥāyistan
abāyišnīg
abāyišn
abāyēd
abārīg
Ābān
abāgīh
abāgēn-
abāgēnīdan
ačār, appār, āzār, hazār
āzār-
appārīh
abārōnīh
abārōn

[41]

asp
asazāg
aswār
asazišnīh
asazišnīg
āγištag 'mixed' [del. adištag]
est-
astuxān
astuxān
astānagōmand
astānag
astōmand
astōmandīh
āstār
āstārēn-
āstārēnīdan
estādan
[2]ast
Astwihād
āstawānīh
āstawān
astōdān
xastan
wēn-[1] (v. dīdan)
astwand

[40]

āsānīh
āsān
asāg
āhanēn
āhan
āhangar
asēm
asēmēn
asēj
asar
dah[1]
band-[1]
āsrōn
bastan[1]
āsrōīh
āsrō
āsrōkerpa
asp
aspās
aspānūr
ēbārag
haspīn
aspinj
asprēs
aspast

[39]

hammōzgār
hammōzišn
amwaštan
hamkār
hamkārīh
amar
hamrānīh
amarg
amargīh
amaragānīhā
amaragānīg
amaragān
amarag
hamsāyag
hamsāmān
hamsardag
hamdēsag
hampursagīh
hampursag
ka[1]
hamtāg
hamtōhmag
hamtan
āsāy-
āsāyišn

[46]

apēdagdār
apēdag
apōhišn
aband
abandīh
abus, ābus
abusīh, ābusīh
āfrīn
āfrīnagān
abnūs
apursišnīg
āzwar
āfur-
āzwarīh
āfurīdan
aburnāyag
aburnāy
aburnāyīh
aburnāyag
āfurišn
āzurdan
ābustan
abzāy-
abzāyišn
[1-2]abzār

[45]

abēwizend
abdom
abdomīh
abyōz-
abēzār
ābīg
abēr, azēr
abērāh
awērān
drūn-[1]
drūdan[1]
abēmizag
abdsahist
abēsar
abestāg
abdast
ābestan
abēzār
abēčim
abēzagīh
abēzag
apetyārag
abēdān
abaydāgīh
abaydāg

[44]

ābdān
abē-
abēsūdīh
abēsūd
abēbīm
abēbīmīh
abēbēš
abēbōy
abēbōyīh
abēbar
abdīh
Azdahāg
abēbūdīh
abēbūd
afsōs
afsōn
ābgēnagēn
ābgēnag
abēgumānīh
abēgumān
afsōsgar
afsūdan
abēniyāz
abyōxtan
abēwināh

[43]

ačārag, hazārag
āzārišn
āzārdan
abām
abēmizag
abēmust
abāz, āwāz
abaxš
abaxšāy-
abaxšāyišnīg
abaxšāyišn
abaxšāwand
abaxšāyīdan
abaxšīh
abādyāwand
abādyāwandīh
ābādānīh
ābādān
abādixšāy
abādixšāyīh
ābādīh, āzādīh
ābād, āzād
abd, abē-
abēōš
abēōšīh

[50]

afsēnistan
afsēnišn
afsar-
afsardan
abespār-
abespārdan
abespurdan
abestān
abestāg
abestām
paz-[I]
poxtan[I]
azabar
[I]abzār
ābčihrag
aziš, u-š[I] (*v.* u-)
afšān-
afšāndan
afšār-
afšārdan
afšurdan
aziškeh
azišmeh
u-t[I] (*v.* u-)
apetyārag

[49]

afrasāwand
apparišn
abartanīh
abartan, āzardan
abardom
abardomīh
abardar
u-m[I] (*v.* u-)
abesīh-
afsāy-
abesīhēn-
abesīhēnīdan
abesīhēnišnīh
abesīhēnišn
abesīhīdan
afsān
afsār-
afsālān
afsārišn
afsārdan
abesīhišnīh
abesīhišn
abesīh-
abesīhīdan
afsēn-

[48]

abrēšomēn
abrēšom
āfrīdan
aburnāy
aburnāyīh
abrōxtan
abrang
abarwēz
abarwēzīh
kan-[I]
kandan[I]
abrōz-
abrōzišnīh
abrōzišn
afrōšag
abaragān
abaragānag
ābilag
[1-2]āzarm
abarmānd
abarmānīg
abarmān
abarmenišn
āzarmīgīh
āzarmīg

[47]

abzārōmand
ābzan
abzōnīgīh
abzōnīg
abzōn
abzūdan
abgār-
āzkāmagīh
ābkāīnag, āzkāmag
abgan-
[1-2]abar, abr, appar
appar-
xāk[I]
āfrāh
abarōz
abarōzīh
abrāstan
abrāz
abrāz-
abarag, apparag
āfrīn-
abarīgān
abarīg
abargar
abrēšom

[51]

haftān
haftār
haftdah
apetītīgīh
apetītīg
haft
apattūg
Haftōring
haftag
apaymānīh
apaymān
ābtazan
aš, ā-š (*v.* ā)
āšyān
āšyānag
hašāgird
ajgahānīh
ajgahān
āšixtan
xašēn
āšnāg
Ašwahišt
ašnawāgīh
ašnawāg
ašnūdan

[52]

ašō
āšōb
āšinj-
wind-[1]
windišn[1]
windādān[1]
āškārāg
āškāragīh
āškāragēn-
āškāragēnīdan
āškārag
aškom
aškomb
aškōb
aškamb
aškambag
xešm
Aštād
āštīh, haštdah
hašt, xišt
aštag
aštar
agar[1], ā-t (*v.* ā)
ādānīh
ādān

[53]

ātaxš
tigr[1]
adēn
āwāš-[1]
āwištan[1]
ādišt
-ādan
ādurgāh
ādurestar
ādurestarēn
ādur
ādūg
ādarōg

ēwˣ
b-
wihān
wihānag
bahr, wahār
bahrōmand
bahrōmandīh
bahrwar
bahrwarīh
bahrag
baxt

[54]

baxtan
bāγ
baγōbaxt
bānıbišn
griy-[1]
bānūg
griyistan[1]
[1-4]bār
bālāy
bārjāmag
bālēngāh
[1-2]bālēn
bārīg/k
bālistīh
bālistīg
bālist
bālag, bārag
bārestānīh
bārestān
bāliš
bām
bāmdād
bāmīg
bāstān
bāj, bāz

[58]

bowandag
bowandag-menišnīh
1-2bun
bunag
bunkadag
buništ
buništag
būg
bōr
bur-
burāg
burām-
burg
burīdan
buland
borz, Burz
burz-
Burzēnmihr
burzīdan
borzwāng
borzwāngīhā
burzišnīg
burzišn
burišn
burdār

[57]

bidaxš
bid
bēdom
1-2be[I]
bōxtār
bōxtārīh
bōxtan
bōxtagīh
bōxtag
band, bang, 1-2bōy
band-, bōy-
2xwāh-[I]
xwāstan[I]
bōyāg
bōydār
bōyēn-
bōyēnīdan
bandag
bōyestān
bōyestānbān
bunxān
bunīh
bundahišnīh
bundahišn
bowandagīh

[56]

bīmōmand
bīmgenīh
bīmgen
bēš, bīš
bēš-
bēšōmand
bēšāz
bēšāz-
bēšāzēn-
bēšāzēnišnīh
bēšāzišnīh
bēšāz-
bēšāzēn-
bēšāzēnišnīh
bēšāzišnīh
bēšburdār
bēšīdan
bēšaz
bēšaz-
bēšazēn-
bēšazēnišnīh
bēšazišnīh
bēšišn
bištan
xānag[I]

[55]

bāzā
bāzāzanišnīh
bāzābānag
baxš-
baxt
baxtan
bādag
pas[I]
dar[I]
darhandarzbed[I]
darband[I]
bay
bēh
bayaspānīh
bayaspānīg
bayaspān
māh[I]
māhīgān[I]
bēwar
bēgānag
bēgār
bēl
bērōn
bēlūr
bīm

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[61]

brīn-
brīnōmand
brīn
brīngar
brēz-
brēzan
brištān
brīdan
brūg
1-2brinj
brinjēn
barišn
baršnūm
xwašI
xwašīhI
gōštI
bastan
bistag
babr
babrag
bijagān
bazagīh
bazag, waččag
bazakkar
bazišn

[62]

bizešk
bašn
baškuč

īI
v. also
-īh
-īh-
dah-, jah-
-īhā
jaγ
yazdān
gāhūg
dahom
dehgān
Dahāg
gahl
dahlīz
dahm
sēzdahN
zarrI
zarrēnI
xand-I
xandīdanI
dah-I

[59]

burdārīh
burdīh
burd
burdešnōhr
burdan
būm
pusI
pusarI
būmčandag
bōyīdan
bōb, būf
xwadI
buz
bōz-
bōzišn
buš
būšāsp
but
būdan
duxtI
bazm
bazmāwurd
bay
bayōbaxt
bar

[60]

bar-
brāh, brēh
brahnag
brahm
brahmag
brahnag
barōmand
brām-
brahmag, brāmag
brāz-
brāzīdan
brāzišnīg
brāzišn
brād
balādur
brādar
brādarōdīh
brādarōd
barbut
brēh
brēhēn-
brēhēnāg
brēhēnīdan
brēhēnišn
barsom

[66]

dāštan
dādār, gādār
dādārīh
dādgāh
dādīg
1-3dād, jād, yāt, yazad
dādwar
dādwarīh
dādan, gādan
āy-I
āmadanI
jādūgīh
jādūg
jādag-gōwīh
jādag-gōw
jādag
dādmeh
dādestān
dō
a-
giyāh
giyāhīzag
dō-axwānīgN
mardI
dō-pāyNI

[65]

dārwāzīg
dārūg
dārgardīh
dālman
dārmag
dārišn
1-3dām, gām, 1-2jām
dāmādīh
dāmād
daxmag, 1-2 jāmag
daxmagestān
ras-I
rasišnI
rasīdanI
gāhānbār
gāhānīg
gāhān
-īhistan
yāzdah
gāwdumb
gāzar
dahišn, dāšn
daxšagōmand
daxšag
dāštār

[64]

jāwēdān, yāwēdān
jāwēdānag
jāwēd, yāwēd
-dān
dān, gyān
baw-I
bāšI
bawišnI
būdanI
gyānwar
dānag
jār
gāwars
dānistan
appar-I
appurdanI
dānišnōmand
dānišn
jahūd
yākand
yākand
-dār
dār, gahl, gāl
dār-
dārēn

[63]

dādanI
dās, 1-3gāh
gāhwārag
dār-I
dārišnI
dāštanI
dāsar
yāsaman
gahbedīh
gahbed
dahigān
Gayōmart
dahibed
dāyagānīh
dāyag
jahišnayār
jahišnayārīh
dahišn, jahišn
āwar-I
āwurdanI
dān-
dānāgīh
dānāg
gyānabespār
gyānīg

[70]

dagrand
dagrand-xwadāy
dagr-zīwišn
gilagōbār
gilag
dagr-pattāy
dast[I], xwarrah[I]
xwarrahōmand[I]
dastkārīh[I]
dast(a)gird[I]
samōr
dēs-
dēsīdan
-ēn-
gūh
guhrāyēn-
guhrāyēnīdan
[2]gōhrīg
gūhgard (*v.* pazūg)
gūhward (*v.* pazūg)
gawazn
gannāgīh
gannāg
gōhr
[1-2]gōhrīg

[69]

sumb-
sumb
sustīh
sust
suft
suftan
sanǰ-, sōz-
sōzāg
sōzan
sōzišnīg
sōzišn
suš
sūdōmand
sūdabgār
sūd
sūdan
sūdagīh
sūdag
sūdmand
panǰāh[N]
gēg
dagr, dil
gīr-
dilēr
dagrzamān

[68]

sang, suy
sneh
sālār, snēxr
sālārīh
asp[I]
sōsan
dēnīg
sangsār
snēzag
Day, dēn, ǰīw
snōy
dēwōk
sanwar
dēnōdag
[1-2]sōg
sōgand
Skandar
sōfistā
Sōšāns
sōr, [1-2]sūr
sūrāx
sūrāgōmand
sūrāg
sūragīg
sōrag, sūrag

[67]

xwamn
v. also
čehel[N]
ǰeh
ǰeh
dēs, gēs
dēsag
yasn
andar[I]
v. Note 3, p. xiv
dādestān[I]
sōh-, swah-
Sawah, snāh
dēwān
dēwāṇag
gyāg
gyāgrōb
dēnār, dēwār, suxr
dēnāstawān
sōhistan, swahistan
sōhišnīg
sōhišn
sōxtan
dēnburdār

[74]

gurgānīg
gursagīh
gursag
durgar
jōrdā
jōrdā
1-2gurdīh
gurd
gurdwār
gurdag
dum, rōz[1]
jomā
jomā
gumānīh
gumānīgīh
gumānīg
gumān
gumāngar
gumār-
gumārdan
gumārdag
jumb-
dumbōmand
jumbāgīh
jumbīh-

[73]

gōn
gōnag
dowom
drustīh
drust
gōwizār
gōzēnag
gugāy
gugāy
gugāyīh
gugāyīh
gugān-
gōkānīg
gōkān
dōgānag
gugār-
gugārīdan
gugārdan
dōk
gōgirdōmand
gōgird
dūr, gōr, gul
dōl
gurbag
gurg

[72]

gandanāg
drahm[1]
gandagīh
gandag
dōys[2]r
jōyišn
judāgīh
judāg
judbēš
jud-dādestān[1]
jud
judnāy
-ēnīdan
1-2dawīdan
juttar
juttarīh
judristagīh
judristag
jud-dēw[1]
-ēn
gaw
1-2gund, gung
drustīh
drust
drustabed

[71]

gōhragdānāg
gōhrag
dwāzdahān
dwāzdah
duxt, juxt
1-2dōxtan
duxtar
1daw-, gōw-
gōwāg
1-2dawāl
dwār-
dwārīdan
dwāristan
dwārišn
jō(y)
gabr
gabrīh
angubēn[1]
gōwišn
gand, gōy, gung, jang, jōy, juγ
jōy-
v. Note 3, p. xiv
juwānīh
dandān, juwān
dōs

[78]

dušwār, gōšwār	
dušwārīh	
dušnām	
Gušnasp	
dušwīr	
gušn	
gušnag	
dušwurrōyišnīh	
Gušnasp	
duškām	
dōšagīh	
dōšag, gōšag	
duškanīg	
duškunišn	
duškar	
dušrām	
dušrāmīh	
dušram	
dušramīh	
dušmenīh	
dušmen	
dušmenišn	
dušmenādīh	
dušmenīh	
dušmen	

[77]

dušoxīg	
dušox	
dušxwaršt	
dušhumat	
gōšōsrūd	
dušxwadāyīh	
dušāgāh	
dušāgāhīh	
dōšāram	
dušarz	
dušīh	
dujdānāg	
yōjdahr	
yōjdahrīh	
yōjdahrgar	
yōjdahrgarīh	
dujdēn	
dušgōwišn	
dujgand	
dujgandīh	
dujdōys[a]rīh	
dōšīzagīh	
dōšīzag	
dujdaft	
1-2dōšīdan	

[76]

dōstīh	
dōst	
1-2dawistan	
dōpāy	
gubrāg	
gubrās-	
guftār	
guftārīh	
guftan	
dōpahikar	
duz, ganj, gōz, yōz	
dōz-, duz-	
duzīh	
gōzihr	
duzdīh	
duzīdan	
duzīdag	
ganjwar	
duzd	
1-2dōš, 1-2gōš	
1-2dōš-, duš-	
dušēwāzīh	
dušxēm	
dušxwār	
dušhūxt	

[75]

jumbīhistan	
jumbēn-	
jumbēnīdan	
jumbīdan	
dumb	
jumbišn	
gumbad	
gumēxtan	
gumēg	
gōmēz	
gōmēz-, gumēz-	
gumēzagīh	
gumēzag	
gumēzišn	
ēn[I]	
rōz-šabān[I]	
dōsaxwan	
dōsēn	
stān-[I]	
stadan[I]	
dusrawīh	
dusraw	
gōspand	
gospandčihrag	
gōstān	

[82]

darrīdan
grōh
drahnāy
druxtan
grawīh
drō, [1-2]graw
drang
druwand
druwandīh
[1-2]drōn
graw(a)gān
galōg
drubuštīh
drubušt
druz
dranǰ-, drōz-
dranǰīdan
drōzanīh
drōzan
dranǰišn
drōš
drōš-
drōšīdan
drōšom
drōšag

[81]

garānīh
darhandarzbed
γarrānīdan
garān
γarrānišn
grāmīgīh
grāmīg
grāmag
drāyīdan, grāyīdan
drāz, grāb
draxt
griy-
grih
dargāh
garasmān
[1-3]grīw
grīwag
grīwbān
driyōš
driyōšīh
darīgbed
dilēr
balgam
griyistan
gilistag

[80]

pākīh[I]
-īg
muγ[I]
ēst-[I]
ēstādan[I]
ǰagar
ōzan-[I]
ōzadan[I]
-gar
dar, gar
yal
darr-
drayā
drayāḇār
drayāb
draxt
darāγ
drāy-, grāy-
drāyānǰōyišnīh
drāyānǰōyišn
drāyistan
drāyišn
γarrān-
drahnāy
γarrānāg

[79]

dušmat
dōšastar
dušpādixšāy
dušpādixšāyīh
dušfarrag
dušfarragīh
duščihr
duščašm
duščašmīh
dōšišn
gōšt
dūd
ǰūdan
dūdag
gawdar
gaz-
yaz-[I]
yaštan[I]
nay-[I]
nīdan[I]
gazīdan
gazīdag
nay-[I]
nīdan[I]
pāk[I]

[86]

dastšōy
dēwān
dibīrīh
dibīr
dibīrestān
[1-2]dabr, gabr
[1]xwāh-[I]
xwastan[I]
daftan
daftar
diz, gač, gaz
daz-, gaz-, yaz-
gazāg
kām-[I]
kāmistan[I]
gačēn
gazdum
gižistag
dazīdan, gazīdan
-īzag
dazišn, gazišn, yazišn
gišnīz
dašn, ǰašn
dašnag, gišnag
daštānōmand

[85]

xōn[I]
damēnag
zamīgīg
zamīg
zamīgpaymānīh
damīdan
mīr-[I]
murdan[I]
uštar[I]
gōw-[I]
guftan[I]
gōw-[I]
guftan[I]
zamestān
damišn
yask
dastyār
dastyārīh
dastgraw
dastgīr[I]
dastwar
dastwarīh
ǰastan
dastag
dast(a)gird

[84]

griftār
griftārōmand
griftan
darz
garz-
darzīg
garzīdan
garzag
garzišnīg
garzišn
gard-
gardān-
gardānāg
gardānīdan
dardōmand
girdīh
gardīdan
dard, gard, gird
gardan
girdag
gardišr
dam-
zamānīg
zamān
zamānag

[83]

društēwāz
društāwāz
društīh
društ
drōd
garōdmānīg
garōdmān
sad[N]
darak, gilag
garm
darmān
garmāg
garmābag
garmīh
dramanag, garmōg
garmōwar
garmōwarīh
*dramanag
garmsēr
darbās
drubuštīh
drubušt
drafš
drafš-
drafšīdan

[90]

naxōd
nāl-, wāl-, wār-
wārānīg
wārān
nārīg
wālīdan, wārīdan
wālan
wārom
wālišn
nām
wām-
nāmburdār
nāmīgīh
nāmīg
wāmīdan
nāmag
nāmčištīg
nāmčišt
wāspuhr
wāspuhragānīh
wāspuhragān
wāyīdan
wāstar
wāstaryōš
wāstaryōšīh

[89]

gīrišnīg[I]
griftan[I], kardan[I]
nāydāg
wahīg
wihīr-
nārīg
wihīrišn
nāysrāy
wēzag
wān-
niyōxš-
niyōxšīdan
nivōxšišn
wāng
wānīdan
nān
Wōrūbaršt
Wōrūjaršt
nohom
nihumb-
nihumbīdan
Wahman
naxust
nihuftan
wānišn

[88]

nihāl, wahār, waxr
Wahrām
wahārīg
wēhm
wahmān
wēhmīh
niyāz
wiyābānīh
wiyābānēn-
wiyābānēnīdan
wiyābānīg
1-2wiyābān
wiyābāngarīh
niyāzōmand
niyāzōmandīh
niyābagīh
niyābag
wāxtan
nihādag
nay, nāy, 1-2way, wāy
1-2wāy-
wāyendag
wāyendag
gīr-[I], kun-[I]
kirīh-[I]

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[87]

daštān
daštānmāh
daštānestān
dašt, yašt
yaštan
ǰadārīh
nišīn-[I]
nišān-[I]
nišastan[I], nišāstan[I]
dudīgar
dad, did, gad, yad
-īdan
gadwar
didom
1-2ǰadag
ǰadagwihīrīh
ǰadišnīg
ǰadišn

ud[I]
niyāyišn
wihān, wiyān
nǎxun
wihānag
niyāg, wahāg

[94]

nēkīh
nēkgōhr
nēkgōhrīh
nēk
nēkōg
winnirdan
wiyufs-
wiyufsišnīg
wiyufsišn
wēnišnīg
wēnīšn (*v.* dīdan)
wizāy-
wizāyišnīg
wizāyišn
wizāyīdan
wizūdan
-endag
nīl, [1-2]wīr
wirāy-
wirāyišnīh
wirāyišn
wīrōmandīh
wigrās-
wigrāsišnīh
wirāstan

[93]

was
wis
wasnād
nixwār-
nixwārišn
nahang, nihang
wiyōz-
wayōdagān
wēn- (*v.* dīdan)
zamān[1]
wēnāgīh
wēnāg
winnār-
winnārišn
nēwardaxšīr
winnārdan
wēnāb
wēnābdāg
wēnābdāg
niyōxš-
niyōxšīdan
niyōxšišn
wēnīg
nēw, wēn
wēnōg

[92]

waxšwarīh
naxšag
waxšišn
wahištīg
wahišt
wādām
wādgirdag
wād
wādrang
wādrangbōy
wādbān
nabānazdišt
tā[1]
weh
nihānīg
nihān
wehīh
wehdēn
wihēz
wihēz-
wihēzagīg
wihēzag
[1]wiyābān
wiyāftan
[1-2]wēxtan

[91]

nāf, wāz
[1-2]wāz-, wāž-
wāzār
wāzāragānīh
wāzāragān
-wāzīg
naxčīr
[1-2]wāzīdan
nāzuk
nāfag, wāzag
wābar
wābarīgānīh
wābarīgān
nāzišn, wāzišn
wāš, [1-2]waxš
[1-2]waxš-
wixšay-
waxšīg
waxšgar
wixšayišnīh
wixšayišnīg
wixšayišn
[1-2]waxšīdan
waxšendag
waxšwar

[98]

niwistan
winastag
wanafšag
winjišk
nizār
nizārīh
nizārīh-
nazd
nazdīkīh
nazdīk
wizend
nazdist
wizend
wizand-
wizandag
wizandišn
wizandīdan
wazaγ
wazr
šaw-[1]
šudan[1]
nigāh
nigāhdārīh
nigāhdārišnīh
nigān

[97]

wināhgārīh
niwāg
wināh-
wināhīdan
wināhišn
nang
wind-
windādan
niwēy-
niwēy-
niwēyēn-
niwēyēnīdan
niwē, wandag
wanīgarīh
niwēyišnīh
niwēyišn
windišnīg
windišn
wahmān[1], wan, win
wanand
nōzdah
nōg
nōgzād
nōgzādag
nōgrōz

[96]

wizīh-
wizīhīdan
wizīhišnīh
wizīhišn
nēzūmānīh
nēzūmānīg
nēzūmān
nēzag
wēzišn
wēš, wiš
nīš-
nišān
wēšagīg
wēšag
wēšagestān
zan[1]
zanīh[1]
wēd
wīdwar
wīdwarīh
nidom
bay[1]
wināh
wināhīdan
wināhgār

[95]

wigrād
wigrādan
nērang
nērōgōmand
nērōg
nīlōpal
nīrmadōmand
nīrmad
nēm, wēm
wēmār
wēmārīh
nēmasp
wimand
wimandōmand
wimandīg
wimuštan
nēmag
nēmrōz
nēmtan
nisāg
wisbed
wīst
wēwag
wiftag
[1-2]wēz-

[102]

wardišnīgīh
wardišnīg
wardišn
-om
nam
nimāy-
namāz
wimēhgen
nimūdan
namak
namad
nasā, wisē
wisāy-
wisān-
wisāndan
wēz-[1]
wēxtan[1]
wisānišnīh
wisānišn
namāz[1]
wasyār
wisin(n)-
wasyār
nask
nasrušīh

[101]

[3]warz
warrag
narm, [1-2]warm
ōy[1]
awēšān[1]
nirfs-
nirfsišn
[1-2]warz
warz-
warzāwand
warzāg
warzbūm
warzīgar
warzīdan
warzišn
warčašm
warišn
ward-
wardānāg
wardēn-
wardēnīdan
wardyūn
[1-2]wardagīh
wardag
wardišnīh

[100]

xwāstag[1]
waγdān
ō[1]
nar, [1-4]war
warāγ
warān
warōmand
warōmandīh
Wahrām
warāz
wirāz-
warg
walg
wirēxtan
wars
nargis
wirēg
wirēz-[1]
wirēxtan[1]
wirēz-
waranīgīh
waranīg
wurrōyišn
waran
wirōzag

[99]

nigār-
nigārag
nigāstār
[1]mādag[1]
mādagīh[1]
nigēxtan
kuš-[1]
kuštan[1]
niger-
nakkīrā
nakkīrāyīh
nigerīdan
nigerišnīg
nigerišn
nigēz
nigēz-
nigēzišn
wak
nikōh-
nikōhīdan
nikōhišnīg
nikōhišn
nigūnīh
nigūn
nigūnsār

[106]

nišān-, wišān-
wišōmand
nišāstan
wišād
wišād-dwārišnīh
wišādan
nišēm
nišēmag
nišēb
nišēbīg
wišōb-
wišōbišnīg
wišōbišn
wišuftan
wišūdan
wišūdag
wiškīdan
wašag
wiškin(n)-
wiškōf-
wiškōfag
wiškuftan
wiškin(n)išn
wiškar
ašnaw-[1]

[105]

wizīhišnīh
wizīhišn
wizīn-
wizēn
wizēngar
wizīr
wizīr-
wizīristan
wizīrišnīg
wazīdan, wizīdan
wizōh/y-
wizōh/yišn
wuzurg
wuzurgīh
wizurdīh
wizurd
wizōstan
waččag
wuzurg
wuzurgīh
wačast
wizistan
wazišnīg
wazišn
nišāyišn

[104]

wafr
nifrīn
wafrēnag
nifrīdag
ōbad-/ōft-[1]
ōbastan[1]
nibard-
nibardīdan
nibard
nibardag
nibastan
wabz
wafišn
xwēš[1]
xwēštan[1]
nibištan
[1-2]naft
waz-
wizār
wizār-
wizārišn
wizārdan
wizārdwars
wizīh-
wizīhīdan

[103]

nasrušt
wisistan
wisp
wispurdan
wistāxīh
wistāx
wastār
wastārīh
wassadēn
wassad
wastōhmag
wistan
wastar, wistar
wistar-
wastarag, wistarag
nastaran
wistardan
Wīdadafš
nab
waf-
nibāstan
nibay-
nibēg
nibēm
wabz

[110]

zahag
zahrag
zāmyād
zāmēn-
zāmēnīdan
zādan
zādag
zibāl
ī-[1], zay-
zīh
zī(w)-
zēnhār
zēnāwand
zēnabzār
zēndānīg
zēndān
zēndānbān
zēnēn-, zīnēn-, zīwēn-
zēnēnīdan, zīnēnīdan, zīwēnīdan
zīndagīh
zēnīg, zīndag
[1-2]zēn
xrīn-[1]

[109]

wadtōhm
wattom

zahā
zyānōmand
zyān
zyāngar
ziyānag
zahā, zahag, zāhag
zahār, zahr
zahrag
zaxm
zahābag
zay
zarr[1]
zarrēn[1]
zāy-
zahīh
zāyistan
zāyč
zāyčag
zānūg
zōr
zāz
zahagōmand

[108]

wadgarīh
widerišnīh
widerišnīg
widerišn
widimās
widimāsīh
widimāsīg
widimuštīh
widimušt
widestīg
widest
wad
wadwāzag
widang
wadkāmagīh
wadkāmag
wadagīh
wadag
wider-
widarag
[1-2]pāy-[1]
[1-2]pādan[1]
widardan
widest
widaštan

[107]

ašnawišn[1]
ašnūdan[1]
nišast
nišastan
waštīh
[1-2]waštan
waštagīh
waštag
xwar-[1]
xwardan[1]
widāxtan
wadxēm
widār
widār-
widārīdan
widārdan
widāz-
widāzīh-
widāzīhistan
wadbaxt
wadīh
wad-dil
wadgōhr
wider-
widerān

[111]

zīndagīh
zīndakkar
zīndag
xrīdan[I]
zī(wi)stan
zī(w)išnōmand
zī(w)išnīh
zī(w)išn
zīrak
zēfān
zišt
zayt
zan-
zōhr
duzd[I]
zuwān
[1-2]zand
zang
zanīh
zandīkīh
zandīk
zangīg
zandag
zandbed
zan

[112]

zūzag
zōr, zūr
zōrōmand
zūrgugāy
zūrgugāyīh
zōrīg
zurwān
zofāy
zofāyīh
zofr
zofrāy
zofr-pāyag
zanjīr
zanišn
zōtīh, zūdīh
zōt, zūd
wahīg[I]
ān[I]
any[I]
nar[I]
nibēs-[I]
nibištan[I]
ōzan-[I]
ōzadan[I]
[1-2]zrēh

[113]

zāy-[I]
zāyišnīg[I]
zāyišn[I]
zādan[I]
[1-2]zrēh
zarrēn
zargōnīh
zargōn
zarīgōmand
zarīg
zarr(ī)gar
kār-[I]
kištār[I]
kištan[I]
zalūg
zraw-
zarwān
zruftan
zarmānīh
zarmān
zardālūg
zardīh
zard
Zardu(x)št
zardag, zardak

[114]

zardčōbag
zam
zamīg
zamān
zastan
zafar
zadār
zadan
zadūg
zaxm

kāh-
kāhēn-
kāhēnīdan
kāhīdan
kāhišn
kāskēnēn
kāskēn
kāskēnag
hammis[I], hāmist[I]
kahwan
-gānag
kayk
kākom
-gār

[118]

kan-
har(w)[I]
kanār, kennār
kanāragōmand
kanārag
kennārsrāy
kōxš-
kōxšīdan
kōxšišnīg
kōxšišn
kawādak
kōy
nay[I]
kundāgīh
kundāg
nayestān[I]
kandan
kanīg
kanīzag
xwān-[I]
xwandan[I]
-gen
nūn[I]
kun-
warrag[I]

[117]

kēnwar
kēnwarīh
kayak
kēr
kirrōgīh
kirrōg
kem
kēsar
sang[I]
kēwūd
keč
kēš, kiš
keš-
kēšdār
kešīdan
kišwān
kišwānzār
kišw
kišwar
kišwzār
kištan
kēdīgīh
kēd
-ag, -ak
ōh[I]

[116]

kāmaghanjāmīh
kāmagxwadāy
kāmgār
1-2kāmag
kāmagwidār
kāmrawāg
kāmistan
kāstār
kāstan
kāč
kābēn
kāpūr
kādag
was[I]
wasxwāstag[I]
2kay
drō[I]
drōdādwarīh[I]
keh
kahist
gōspand[I]
kēwān
kēnīg
-gēn
kēn

[115]

1-3kār
kār-
wāng[I]
2kār-ān
kārāgāh
kārāgāhīh
kārdāg
kārīgīh
kārīg
kārezār
kārawānīg
kārawān
kārnāmag
kahrubāy
kālbodōmand
kālbod
kārframān
kārd
kām
kām-
ārd[I]
kāmistan
kāmzīwišn
kāmagōmand
kāmaghanjām

[122]

kardagān
1-2kardag
kam
kamāndār
kamān
kamāl
kamālīg
kamistīh
kamist
kamzōr
kamzōrīh
kamar
kamarband
mayg[1]
arz[1]
kastār
kastārīh
kehtar
kaf
kaf-
kabāh
kabārag
kabīg
kabīz
kabōd

[121]

karbāš
karbūg
karg
kirīh-
aškamb[1]
kirrēn-
kirrēnīdan
kilēl
diz[1]
xwān-[1]
xwandan[1]
kulang
kirrōg
aškamb[1]
kargās
karkēhan
kark
karm, kirm
karmīr
karb, kirb
karafs
karbug
karzang
kardār
kardārīh

[120]

kirbakkarīh
kirbag, kōfag
kōftan
kūč
kūčak
kōš-, kuš-
kōšīdan
kōšk
kuštan
kardār
kardārīh
kantigr
kard
kandan, kardan
kardagān
kardagār
2kardag, kōdak
kardespās
ahy[1]
dandān[1]
karr, -gar
kar-
karān
karāwuš
1sag[1]

[119]

kundur
kūn
kūnmarz
kunjid
kunjid
kunišngar
kunišn
karak, kūk
kōr
kulāf
kulāčag, kulāfak
kōrdil
kullag, kurrag
kurkum
kumīg
kustīg
1-2kust
kōstan
kustag
kustagbed
kōf
kōb-
kōfīg
kirbagīg
kirbakkar

[126]

rād	
daw-[I]	
[1]dawistan[I]	
[1]dawīdan[I]	
(21[N])	
wuzurg[I]	
wuzurgīh[I]	
wuzurg-framādār[I]	
dil[I]	
warr[I]	
dil[I]	
riy-	
riyahrīh	
rēxtan	
ray, rah, (22[N])	
rah	
rasan	
rasūg	
im[I]	
rēg	
šab[I]	
pāy[I]	
rēm	
rēmanīh	
rēman	

[125]

rān-	
abāz[I]	
abāzsār[I]	
abāzsārīh[I]	
rān	
rahag	
ul[I]	
ulīh[I]	
ulāmadān[I]	
rām	
nān[I]	
rāmēn-	
rāmēnīdan	
rāmišnīg	
rāmišn	
rāspīg	
rāstīh	
rāst	
rāz	
rāzīg	
rāzkirrōg	
lābag	
lābakkar	
lābakkarīh	
rādīh	

[124]

kadag	
mān-[I]	
mānistan[I]	
māndan[I]	
man[I], wīst[N]	
nē[I]	
rah-	
rah-	
rah, (23[N])	
rāγ, rāy	
rāyōmand	
rāh	
rāhdār	
rāhdārīh	
rāyēn-	
rāyēnāg	
rāyēnīdārīh	
rāyēnīdan	
rāhnimāy	
rāyēnišn	
rahīgīh	
dūr[I], rahīg	
dūr[I], rahīg	
rāyišn	

[123]

kabōtar	
kabkanjīr	
kabk	
kafč	
kafčag	
kafš	
kafšag	
kafšgar	
kaftan	
kaš, kiš	
keš-	
kešīdan	
kišnīz	
kašawag	
kašk	
kaštīg	
kadār	
kadār-iz-ē(w)	
kadār-iz-ē(w)	
kadām	
kadām-iz-ē(w)	
kahas	
kadagxwadāy	
kadagbānūg	
kadagīg	

[130]

hazār[N]
sīh[N], tō[I]
ragīh
rag
ašmā[I], sīhom
hazārag[N]
larz-
larzīdan
ram
abgan-[I]
abgandan[I]
ramag
ras-
rasēn-
rasēnīdan
rahīg
rasīdan
rastārīh
rastan
rastag
lab
rubāy-
lipī, rabih
rapihwin
rapihwin

[129]

rōzāg
ranǰēn-, rōzēn-
ranǰēnīdan, rōzēnīdan
lawzēnag
rōzīg
rōzwārag
rōzan
ranǰwar
rōzward
rōzgār
ranǰag, rōzag
rōzbānag
rōz-šabān
rōšnīh
rōšn
rōšnag
rōšngar
rōdbār
rōdīgān
rōdīg
[1-2]rōd
rūdan
abāg[I]
rōstāg
raz, sad[N]

[128]

rōyan, rōyēn
randīdan
pēš[I]
rōyišn
sar[I]
nēstīh[I]
nēst[I]
rūn-
rōn
ruzd
ruzdīh
rōγn-xwardīg
rōγn
rūrag
ǰāwēdān[I]
amā[I]
rōspīgīh
rōspīg
rōstāg
randīdan, rustan
rōb
rōb-
rōbāh
ranǰ, rōz
rōzānag

[127]

ristāxēz
rist
[1-2]ristag
rēz-
rēzišn
[1-2]rēš
rēšīdan
rēšag
rēškēn
rēškēnīh
rištag
rīdan
rēdak
raw-
ruwānīg
ruwān
rawāgīh
rawāgēn-
rawāgēnīdan
rawāg
rawišnīh
rawišn
rang
[1-2]rōy
rand-, rōy-

[134]

mādēsn
mahist, māst
māzandar
māš, maxš
rōγn[1]
[1-2]mādayān, mādīyān
mādišt
mādagīh
mādagīg
[1-2]mādag
mādagwar
mādar
āb[1], mēx
ābgēnag[1]
mēhan
mēzd
may, meh
šahrestān[1]
mahist
men-
moγmard[1]
menīdan
mēnōg
mēnōgwēn[1]

[133]

[a]jām[1]
māns[a]r
māns[a]rbar
māns[a]rspand
māraspand
mānbān
mānbed
mānišn
māzanīg
māzandar
māzdēsnīh
māzdēsn
fradāg[1]
mār
māl-, mār-
mārāg
mārīg
mālīdan
purr[1]
mārišnōmand
mārišn
mārdan
mehmānīh
mehmān
māzdēsnīh

[132]

-(i)m
māh
māhīgān
māhīg
mayān
mayānag
mayānjīgīh
mayānjīg
mehmānīh
mehmān
mādēsn
māyišn
zan-[1]
zanišn[1]
zadan[1]
[1-3]mān-
mānāgīh
mānāg
mānd
māndagīh
māndag, mānīg
māništ
māništag
mān
mānag

[131]

rapihwin
rapihwintar
awar[1]
rubūdan
raftār
raz
tar[1], (tarr)
lajan
razūr
razm
razmgāh
tar[1] =
Rašn
laškar
laškarīgīh
laškarīg
raštan
rištag
radōmand
radīh
rad
radunay
radag
ēdar[1]
radpassāg

[138]

mazgit
miznē
may
magas
padīr-[I]
padīrišn[I]
padīriftan[I]
magind
makōg
[1-2]mar
marg
margōmand
margarzān
margīh
marw
šāh[I]
šāhān šāh[I]
marag
bāmbišn[I]
marz
marz-
marčābukīh
marčābuk
marzīdan
marzangōš

[137]

murdār
murwāg
morwārīd
murwīzag
murw
murwnīš
murnǰēn-
murnǰēnīdan
mōrd, murd
murdan
mustōmand
[1-3]must
mustabarmānd
mustgar
mōz
mōzag
[1-2]mušk
mušt
muštan
mūdag
muhrišn
mazg, mizd
mizdwar
frō(x)š-[I]
frōxtan[I]

[136]

[3]rhēzišnīh
[2-3]mēzišn
mēš
mijūg
mēšag
mēšsār
mēdyōzarm
mihōxt
[1]az[I]
muhrag
mang, mōy
saxwan[I]
mōyēn
tis[I], čiš[I]
tis-iz[I]
mōyag
muhr
ōšmār-[I]
ōšmārišn[I]
ōšmurdan[I]
kē[I]
murdār
mōg
mōr
mulān

[135]

mēnōgwēnīh[I]
mēnōgīh
mēnōgīgīh
mēnōgīg
mēwag
mowmard
mowbed
menišnīg
menišn
mēzd, mizd
mēzdbān
miznē
mēγ
mayg
mērag
nāmag[I]
[1]abar[I]
sah-[I]
sahistan[I]
sahišn[I]
mij
[1-2]mēz-
mizīdan
mijūg
mijag, mizag

[142]

sahmgen
sahmgenīh
sāstār
sāstārīh
sāz-
saxt
raw-[1]
rawēn-[1]
rawēnīdan[1]
rawišn[1]
raftan[1]
saxtag
sabz
šast[N]
sī dīg
haštād[N]
sagēn
nawad[N]
sēn
sēnag
sēn murw
sēzd
sēzdēn
haftād[N]
darr-[1]

[141]

syāhag
gēhānīg
gēhān
sāxtārīh
saxtīh
saxt
saxtan, sāxtan
sāg, sāk
sāy-
sahīgīh
sahīg, sāyag
sās
sān
saxwan
sahōg
sāk
sārēn-
sārēnīdan
sālwār
sālagīh
sālag
sahm
sāmānōmand
sāmān
sahmgēn

[140]

mastōg
mehtar
mastarg
mizagōmand
mizagdārīh
mizag
rōyn[1]
maškabarzēn
maškīzag
[1-2]mašk
deh[1]
dehgān[1]
madār
mih
madan, [1-3]mihr
mihrōdruj
mihrōdrujīh
mihrdrōz
mihrzan
mihrōdruj
mihrōdrujīh
mihrbān

see also °ـو , °ـو °و

giyāh, syā

[139]

marzobān
marzišnīh
marzišn
mardānagīh
mardānag
marčābukīh
marčābuk
mard
mardōm
mardōmīh
mardōmzādagīh
mardōmzādag
čē[1]
čē-ēwēnagīh[1]
čē-ēwēnag[1]
čēīh[1]
-masāy
mehtar
mehtarīh
mehēn-
mehēnīdan
mehēnišn
mast
mistan
mastōgīh

[146]

spēd
spēdag
spēdbāg
spenāg
spōxtan
spandān
Spandarmad
sabuk
spul
spurrīgīh
spurrīg
spurdan
spōz
spōz-
spinjānagīh
spōzgūr
spōzišn
sabz
spazg
spazgīh
spar
spar-
sprahm
sprahmag
spurz

[145]

sardsēr
sīsīmbar
sīsīmbar
N.B. *Any word with initial* °
may appear written as °
spāh
dēbahr, spihr, spaxr
spāhbed
spās
spāsdār
spāsdārīh
spāsešnās
dēbāg
spāsōmand
spāš
spihr
spihrīg
spenāg
spīg
spīz-
spīzišn
spiš
spitāmān
spēd-dār

[144]

gāy-[1]
gādan[1]
wattar[1]
wattarīh[1]
srawēn-
srawēnīdan
srūwēn
sarw, sraw, srū
srūwar
sarw
bar-[1]
burdan[1]
srub
srubēn
Srōš
srōšīg
srōd
srūdan
sarmāg
srub
srešk
srištan
sardīh
sard, srat
sardag

[143]

darrīdan[1]
sagr
sagrīh
sēm
sēb, sēj
sējōmand
sēzdah
sezd
sezdēn
kārd[1]
sagēn
dēg, [2]sag, sik
sar
sel
srāy
[1-2]srāy-
srāyišnīh
srāyišn
sarāsar
srāyīdan
sraxtag
wad[1]
sargēn
srišwadag
srešk

[150]

pāyag
pānāgīh
pānāg
-bān
pānagīh
pānag
pānzdah
pākīzag
pāk
pālāy-
pālūdan
pālūdag
1-2pārag
pārsīg
pāsox
pāsbānīh
pāsbān
pāzen
pāzand
pāzen
pāšnag
pāšom
paxšag
pādyāwand
pādyāwandīh

[149]

starōšmur
starwan
stardīh
stard
stabr
stabrīh
stabrag
staft

pah, pāy
pahnāy
pahn
pāyag
paygāl
1-2pahrēxtan
pahrēz
1-2pahrēz-
pahlawīg
pahlūg
pahlom
pahlomīh
paygālgar
pahast
1pāy-
pās

[148]

gētīg, stī
stēndag
sidīg, stēγ
sidīgar
stēr
stēzag
stōwīh
stōwēn-
stōwēnīdan
stō
Sadwēs
dīdan
-istan
stūn
stūnag
stōr, stūr
sturg
stūrīh
stōrgāh
stōrbān
stard
*stōš
stūdan
star
starōšmār

[147]

see also °
1-2saz-
sazāgīh
sazāg
sazāgwār
sazistan
1sazišnīh
2sazišnīg
1-2sazišn
gētīg
gētīgīg
stāy-
stāyišnīg
stāyišn
dīdār
stārag
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stambagīh
stambag
stahmīh
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stahmag
stāyīdan
sudāb
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petyāragīh
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paydāgēn-
paydāgēnīdan
paydāg
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petītīgīh
petītīg
petīt
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1-2puhl
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puhlēnīdan
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pīlbān
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pēmēn-
pēmēnīdan
pīmgēn
pēs-
pēsīdan
pēsišn
pestān
pēč-
pēčīdan
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pēšānīg
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pēšōbāyīh
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frāxīh
frāxēn-
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franāftan	
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parwand	
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payrāstan
payrōg
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pahrmāhāgīh
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paymāy-
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paymān

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padēxīh
padēxēn-
padēxēnīdan
padēx, [*error for* pih]
padīr-
padīragīh
padīrag
padīriftan
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1-2padisār
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padistādan
padištān
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paššing
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paššinj-
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čaxšāgīh
čāšīdan

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xīr[1]
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čēh-widarag
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čihrēnīdan
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čiyōn
čīn-
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čegāmag
čegām-iz
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čimīg
1-2čīdan
čand, čang
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čandišn
1-2grīw[1]
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čōb
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čagād
čakōk
čakuč
čagar
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čarz
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čarbišn
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čamišn
sang[1]
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sālag[I]
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nibay-[I]
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šken(n)išn
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tuwān
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A CONCISE PAHLAVI DICTIONARY

Translated

by

Mahshid Mirfakhraie

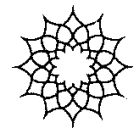

Institute for Humanities and Cultural Studies

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فرهنگ کوچک زبان پهلوی

از

د. ن. مکنزی

مدرس زبانهای ایرانی در دانشگاه لندن

ترجمهٔ

مهشید میرفخرایی

پژوهشگاه علوم انسانی و مطالعات فرهنگی

فرهنگ کوچک زبان پهلوی

بسم الله الرحمن الرحيم

فرهنگ کوچک زبان پهلوی

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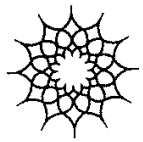

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وزارت فرهنگ و آموزش عالی

شماره ۷۵۸

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واژه‌نمای پهلوی ۳۳۵

مقدمه مترجم

زبان فارسی میانه و متنهای بازمانده از آن نه تنها از نظر مطالب مورد بحث و واژگان گنجینه‌ای گسترده و پهنه‌ای ناشناخته است و نیاز به بررسی، ترجمه و تجزیه و تحلیل دارد، بلکه از جهت شیوهٔ آوانگاری نیز مقوله‌ای درخور توجه و بحث است. وجود املاهای تاریخی فراوان با نارساییهای خطی و برخی از غلط‌خوانیها که در متنهای موجود راه یافته است، کار پژوهشگر این زبان را از چند جهت دشوار می‌سازد. همراه این دشواریها، نداشتن برداشتی روشن از صورت ملفوظ واژه‌ها، امکان هرگونه اظهارنظر دقیق و صریح را دربارهٔ ضبط واژه‌ها با تأمل و تردید توأم می‌سازد. فرهنگهایی نیز که در سدهٔ اخیر نوشته شده‌اند، غالباً نقصهایی دارند که بر آشنایان به این خط و زبان پوشیده نیست. کتابی که اینک در پیش رو است، ترجمه‌ای از فرهنگ کوچک پهلوی [1] است که دربردارندهٔ حدود چهارهزار واژهٔ رایج زبان فارسی میانه است. گردآورندهٔ فرهنگ کوشش داشته است تا واژه‌های مشکوک را به کنار نهد و در مورد شیوهٔ آوانویسی نیز توجه او بیشتر به صورت ملفوظ واژه‌ها در سدهٔ سوم میلادی، یعنی دورهٔ شکوفایی شاهنشاهی ساسانی بوده است. این کتاب پژوهشگر را از مراجعه به فرهنگهای دیگر بی‌نیاز نمی‌کند، بلکه بیشتر نیاز دانشجوی این رشته را برآورده می‌سازد. بدیهی است که

1 . Mackenzie, D.N. 1971: A Concise Pahlavi Dictionary. London: Oxford University Press.

شیوهٔ آوانویسی آن نیز ناهمواریهایی دارد و ترجمهٔ آن بدین معنی نیست که نگارنده با تمام آنچه که در آن آمده، موافق است. در زمینهٔ آوانویسی پهلوی سخن آخر گفته نشده و حقیقت چنانکه باید روشن نشده است. تا تدوین یک شیوهٔ دقیق و همگانی، پژوهشگر ناگزیر است همهٔ شیوه‌ها را ببیند و از میان آنها، آنچه را دقیق‌تر می‌یابد، برگزیند.

مؤلف در چاپ دوم این فرهنگ (۱۹۸۶) تغییراتی داده که به صورت پیوستی ضمیمهٔ چاپ دوم، منتشر شده است. در ترجمه، این پیوست به متن اصلی انتقال یافته است تا کار مراجعه کننده به فرهنگ آسانتر باشد.

از آقای مکنزی که اجازهٔ ترجمه کتاب را دادند و ترجمهٔ بخشی از حرف «آ» را دیدند ونیز همکاران انتشارات پژوهشگاه علوم انسانی و مطالعات فرهنگی، که در کار چاپ کتاب بسیار کوشیدند، سپاسگزار است.

مهشید میرفخرایی

بهار ۱۳۷۳

پیشگفتار نویسنده

نیاز به یک فرهنگ کوچک پهلوی ـ انگلیسی (اینجا پهلوی ـ فارسی)، بویژه برای دانشجویان مشتاق این زبان، از سالیان پیش آشکار بوده است. انتظار برای انتشار واژه‌نامهٔ کتاب «A Manual of Pahlavi» پروفسور نیبرگ ـ گرچه شیوهٔ باستانی آوانویسی به کار رفته در این کتاب دیگر پذیرش جهانی ندارد ـ پنج سال پس از انتشار بخش نخست، هنوز ادامه دارد[1]. امروزه با در دسترس بودن بخشی از مواد کار، هر دانشجوی کوشای زبان پهلوی باید هم چون گذشته فرهنگی برای خود گردآوری کند، کاری که با زبان پهلوی دشوار است و به سبب تنوع روشهای آوانویسی انتشار یافته، دشوارتر نیز شده است. فرهنگ حاضر، که به نظر همگان، شیوهٔ آوانویسی متفاوت با دیگران عرضه می‌کند، درنظر دارد در وهلهٔ نخست، بیگانه با زبان پهلوی را برای فراگیری آنچه که امروزه بدون نقشه یکسان، پهنه‌ای وسیع را درنوردیده، یعنی چهارهزار واژهٔ ساده از معمولی‌ترین واژه‌های پهلوی، کمک کند و سپس بر ارزش عملی این شیوهٔ آوانویسی دورهٔ ساسانی برای ادامهٔ راهش تأکید بگذارد. وارد کردن آگاهیهای ریشه شناختی و ارجاع به متنهای مربوط، افزون بر این که سبب تعویق بسیار در ارائه فرهنگ می‌شد، هدف کار را نیز تغییر می‌داد و فرهنگ را از یک راهنما، به یک اطلس جغرافیایی ـ تاریخی تبدیل می‌کرد. چنین

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۱. واژه‌نامهٔ کتاب A Manual of Pahlavi در سال ۱۹۷۴ انتشار یافت.

فرهنگ کامل پهلوی در هیچ جا دیده نمی‌شود و تا زمانی که متنهای زیادی بررسی و خوانده نشود، باید بر همین شیوه باقی ماند.

از دوستم دکتر ژینیو (پاریس) برای نظرهای مشورتی‌اش دربارهٔ آنچه که در این فرهنگ آمده است بسیار سپاسگزارم، چه در غیر این صورت بسیاری از واژه‌ها از چشم من پنهان می‌ماند. همسرم تهیهٔ فهرست انگلیسی بخش بزرگی از کار را به عهده گرفت که جای سپاس فراوان دارد. دینی که من نسبت به روانشاد پرفسور هنینگ برای آموزش زبان پهلوی و آنچه که مربوط به ایران است، دارم، در کلام نمی‌گنجد.

در اینجا از حمایت مالی مدرسهٔ زبانهای شرقی و آفریقایی برای انتشار این فرهنگ و از مهارت چاپگران سپاسگزارم.

د. ن. مکنزی
اکتبر ۱۹۶۹

مقدمهٔ نویسنده

هر فهرست منتشر شده‌ای از واژه‌های پهلوی، تقریباً تعدادی واژه دارد که چگونگی آنها مبهم است و این ابهام هم در صورت، هم در معنی و یا حتی گاه، در وجود خود آنها نهفته است. هدف این فرهنگ آن است که گزیده‌ای از واژه‌های پهلوی را که در آن چنین واژه‌های مبهمی به حداقل کاهش یافته و مشخص نیز شده باشد، در اختیار دانشجو قرار دهد. فرهنگ موجود با فرهنگهای پیشین خود این تفاوت را دارد که واژگان پهلوی با واج ـ نویسی داده شده‌اند که، تا آنجا که از شواهد استنباط می‌شود، نشانگر چگونگی تلفظ آنها در سدهٔ سوم میلادی، یعنی دوران شکوفایی شاهنشاهی ساسانی است. دلایل رها کردن روش سنتی آوانویسی را در جای دیگری آورده‌ام[1]. یکی از دلایل عمدهٔ گزینش روش جدید، عملی بودن آن است چه تأیید کننده‌ترین شواهد از این دوران است.

برای کاستن از شمار واژه‌های مبهم، لازم بود که بر واژه‌های ساده‌تر متنهایی از نوع کارنامهٔ اردشیر بابکان، دادستان مینوی خرد، ارداویرازنامه، بندهش و متنهای پهلوی ویراستهٔ جاماسپ آسانا، تکیه کرد. گرچه از برگردانهای پهلوی متنهای اوستا (وندیداد، یسنا و ویسپرد) نیز استفاده شده است. اما بسیاری از واژه‌های تخصصی آنها حذف شده‌اند. بسیاری از واژه‌ها، که برای مقاصد و در موارد خاصی به کار می‌روند و ترکیبهای

1 . Notes on the transcription of Pahlavi. Bulletin of the School of Oriental and African Studies xxx. pt.1 (1967). 17–29.

ویژهٔ متنهای دینی مانند دینکرد، نیز در این فرهنگ دیده نمی‌شود، چه تجزیه و تحلیل این قبیل ترکیبهای پهلوی و دادن عناصر تشکیل دهندهٔ آنها، مشروط بر آن که قواعد ساختاری آنها روشن باشد، کار ساده‌ای است. واژه‌های تفسیرپذیر که صورت یا معنی آنها مبهم است با «*» مشخص شده‌اند.

این فرهنگ، ماهیتاً، نه تنها دعوی دربرداشتن تمامی واژه‌های هر متن خاص را ندارد، بلکه هیچ گونه ادعایی در گشودن راههای تازه برای حل دشواریهای موجود در متنهای پهلوی را نیز ندارد. قرائتهای پژوهشگران بسیاری، منطقاً، گلچین شده است و بدین وسیله از تمامی آنانی که یافته‌هایشان با این فرهنگ همگون شده است، سپاسگزاری می‌شود. با این همه، باید مسئولیت تمامی گزینشها، قرائتها و تفسیرهایی را که در جای دیگری نیامده و یا منتشر نشده است، خود بپذیرم.

حرف نویسی

خط کتابهای پهلوی، درنهایت، از خط آرامی شاهنشاهی گرفته شده و در طول زمان، به هر صورت، ابهامها و پیچیدگیهای قابل توجهی در آن راه یافته است. جدول شمارهٔ ۱ روند تحول و تکامل این خط را، از آرامی شاهنشاهی (با حرف‌نویسی و نام حروف که توسط سامی شناسان به کار می‌رود) به صورتهای خاص به کار رفته در کتیبه‌های پارتی و فارسی سدهٔ سوم میلادی و صورتهای کهن دستنویسهای قطعات زبور (حدود سدهٔ هفتم)[1]، تا خط کتابهای پهلوی زردشتی، نشان می‌دهد. افزون بر ارزش آوایی متعدد حروف مذکور، ممکن است بعضی از آنها در بافتهای خاص، نشانگر ترکیب چند حرف باشند. مثلاً حرف [illegible] یا [illegible] مرکب از [illegible] + [illegible]

1. F. C. Andreas, Buchstücke einer Pehlevi-Übersetzung der Psalmen. Aus dem Nachlass herausgegeben von Kaj Barr. Sitzungsberichte der Preussischen Akademie der Wissenschaften (Berlin), 1933, i. 91-152, 11 Plates.

جدول شمارهٔ ۱

پهلوی		کتیبه‌ها		آرامی شاهنشاهی	
کتابی	زبور	فارسی	پارتی		
[illegible]	[illegible]	[illegible]	[illegible]	'	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	b	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	g	[illegible]
= g	[illegible]	[illegible]	[illegible]	d	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	h	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	w	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	z	[illegible]
= '	[illegible]	[illegible]	[illegible]	ḥ	[illegible]
		[illegible]	[illegible]	ṭ	[illegible]
= g	[illegible]	[illegible]	[illegible]	y	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	k	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	l	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	m	[illegible]
= w	[illegible]	[illegible]	[illegible]	n	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	s	[illegible]
= w	= w	= w	[illegible]	'	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	p	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	ṣ	[illegible]
= m	= m	= m	[illegible]	q	[illegible]
= w	= w	= w	[illegible]	r	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	ś/š	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	t	[illegible]

* خط در بالا و زیر حروف در آوانویسی سامی، نشانگر تلفظ سایشی آن حروف است. مثلاً bēth, āleph و ...

حرف‌نویسی دقیق یک حرف با یک حرف لاتین، به سبب پیچیدگیها و ابهامهای این خط عملی نیست. این‌گونه موارد نیازمند تفسیر است. این تفسیر می‌تواند مستقیماً یا به یاری قیاس، برپایه شواهد نسبتاً روشن‌تر متنهای پیش گفتهٔ زبان باشد. به یاری این شواهد، تشخیص ارزشهای آوایی اصلی ʾ , ḥ , dy و ... برای حرف ه‌و ارزشهای آوایی اصلی w, r, n برای حرف ا و دیگر حروف ممکن می‌شود. امّا نه لازم و نه پسندیده است که از این فراتر رویم و بکوشیم ارزش آوایی دقیق‌تری به این حروف بدهیم و مثلاً r را به جای l و یا x را به جای ḥ خطی به کار بریم. برای مثال: hwr:ههر معرف واژهٔ xwar= خورشید است، امّا حرف‌نویسی آن به صورت xwr* هم باعث اشتباه آن با حرف واقعی، یعنی ا ر می‌شود و هم دشواریها وسردرگمیهای بیشتری را در تفسیر حرف ه‌و به دنبال خواهد داشت. بهتر است بپذیریم که نویسندگان r و l را تقریباً بدون‌تشخیص ارزش آوایی این دو، ونیز حرف ḥ را برای h و x ایرانی ، به کار می‌بردند وبنابراین باید آنها را به همین صورت حرف‌نویسی کرد.

برای تشخیص هزوارشهای پهلوی (اندیشه نگارهای سامی) ازواژه‌های ایرانی، آنها را،به روش معمول، باحروف بزرگ حرف‌نویسی می‌کنند. بنابراین کلمهٔ ههر وقتی معرف rahīg= بچه باشد، lḥyk' و زمانی که نشانگر هزوارش dūr= دور باشد، LHYK' حرف نویسی می‌شود. به هر صورت، چون هزوارشها، اغلب صورت بسیار تحریف شده وتغییرشکل یافتهٔ واژه‌های آرامی هستند، کافی است که برای مقاصد عملی، آنها را در چهارچوب یک نظام ساده حرف‌نویسی کرد.

روشی که برای حرف‌نویسی واژه‌های این کتاب، از هزوارشها تا واژه‌های ایرانی، به کار رفته است، تا آنجاکه امکان داشته، برای دوری جستن از به‌کارگیری نشانه‌های زیر و زبری و نیز به منظور انطباق این نظام با روشی بوده است که هم اینک، به طور قراردادی، برای ارائه خط فارسی میانه ترفانی و پارتی به کار می‌رود. درهمه‌جا، به هر حرفی، ارزش(های) آوایی اصلی ایرانی آن حرف داده شده است. بنابراین c و C به جای ṣ و h ، و H به جای ḥ آرامی است. A معرف حرف ʾ (الف) است. تنها سه حرف در هزوارشهای پهلوی به کار می‌رود: Q (در واژهٔ QDM=abar ؛ در غیر این صورت K جایگزین آن می‌شود)، E و O . حرف E به جای hē آرامی (زمانی که ḥēt به جای آن نیامده باشد) و O

به‌جای ʿ (عین) آرامی است. منشأ حروف رومی نیز، به‌ترتیب،ازاین حروف آرامی است. بنابراین OLE(=ōy) شکل تحریف شدهٔ ʿlh اصلی آرامی و HCDLWN(=*drun-) نشانگر شکل تحریف شدهٔ ریشهٔ آرامی ḥṣd است. سره‌نویسان، به یاری نشانه‌های زیر و زبری، در بازسازی این صورتها دشواری نخواهند داشت.

حروف پهلوی غالباً به شکل کج و نامنظم، به طریقی به یکدیگر می‌پیوندندکه با دیگر حروف مشتبه و بدین ترتیب موجب پیچیدگیهای بیشتری در خط می‌شوند. در این کتاب، معمولی‌ترین این کژدیسه‌ها با خطی در بالا یا زیر حرفی که معرف ارزش آوایی حرف پهلوی است، مشخص گردیده است. بنابراین:

ه (g و ...) جایی که نشانگر آوای ک b است، b̲ حرف نویسی می‌شود.

ک (z) جایی که نشانگر آوای ه y است، y̲ حرف نویسی می‌شود.

ه (ʿc) جایی که نشانگر آوای ه p ʿ است، p̄ ʿ حرف نویسی می‌شود.

گردهٔ کامل حرف‌نویسی پهلوی در جدول شمارهٔ ۲ آمده است. ترتیب حروف همان ترتیب حروف الفبای آرامی است و نخستین ارزش آوایی هر حرف درنظر گرفته شده است.

جدول شمارهٔ ۲

هزوارش (اندیشه‌نگار)	حرف‌نویسی حروف ایرانی	شکل تحریف شده
A	'	(1)
H	h	
B	b	g, d, ȳ (2)
G	g	B, Z, K (3)
D	d	b, z, k
Y	y	
E	(mn, etc.)	
W	w	
N	n	
O	—	
R	r	
ı	ı (4)	
Z	z	G, D, Y
K	k	
K	γ)	(
L	l	
Ł	ł)	(
M	m	
Q	—	
S	s	
P	p	
C	c	P, p̄
Š	š	
T	t	DR (5)

یادداشتها

۱ـ : h' و... ممکن است تحریف شدهٔ ydy-پایانی باشد، پس ydy- حرف ـ نویسی می‌شود.

۲ـ ، نیز yy- و... ممکن است تحریف شده h- باشد، پس h- حرف‌نویسی می‌شود.

۳ـ نشانهٔ دو حرفی و وقتی به دنبال صورت هزوارشی فعلی بیایند، ممکن است معرف هرگونه شناسه آوایی (حتی صفر) باشند. این نشانه‌های دو حرفی را می‌توان، صرفاً، با قیاس منطقی، با حروف همانند خودشان حرف نویسی کرد: را با yl و را با ty[1].

۴ـ یعنی خط زائد

۵ـ : yt و... ممکن است صورت تحریف شدهٔ : sn- باشد، پس sn- و (به دنبال حرف دیگر) ممکن است به جای c'- باشد، پس c'- حرف نویسی می‌شود.

آوانویسی

اصول املایی که، ظاهراً با دگرگونیهای اتفاقی در املای پهلوی اعمال شده‌اند، افزون بر هزوارشها، دربرگیرندهٔ اصول آوایی (در چهارچوب الفبا)، املای تاریخی، شبه‌تاریخی و دشواریهای دیگری است که تعیین قواعد حاکم بر این اصول به اندازه‌ای نامشخص است که بندرت در خور ذکرند. پی بردن به املای اصلی واژه، بندرت تلفظ آن را روشن

1. Kaj Barr, Remarks on the Pahlavi Ligatures and Bulletin of the School of Oriental Studies, VIII, pt. 2 (1936), 391-403

می‌سازد. برای تعیین تلفظ هر واژه، لازم است که تمام شواهد تطبیقی موجود را بررسی کرد.

با کشف متنهای ایرانی که به خط تقریباً آوایی مانوی نوشته شده، پایه‌ریزی یک نظام واجی فرضی برای متنهای فارسی میانه و پارتی سدهٔ سوم میلادی ممکن گشت، نظامی که از نظامهای پیشین خود که تنها بر شواهد دورتر زبانهای ایرانی کهن، فارسی نو و وام واژه‌های دیگر زبانها (بویژه ارمنی) متکی بود، دقیق‌تر است. این نظام واجی در مقاله‌ای که پیشتر بدان اشاره شد، توصیف شده است. تمام واژه‌های این فرهنگ نیز مطابق همین نظام آوانویسی شده‌اند. این نظام دربرگیرندهٔ واجهای زیر است:

واکه‌ها

ī	ē	ā	ō	ū
i	(e)[1]	a	(o)[1]	u

همخوانها

p	t	č	k	
b	d	ǰ	g	
f	s	š	x	h
	z	ž[2]	γ[2]	
m	n			
w	r l	y		

۱ ـ پایگاه واجی e و o مورد تردید است و تنها زمانی مشخص می‌شود که شواهد تطبیقی مستقیمی از کاربردشان وجود داشته باشد.

۲ ـ فقط در واژه‌های غیرفارسی یعنی در واژه‌های عالمانه یا وام واژه‌ها.

می‌توان تصور کرد که فراگویی این واجها همانند ادای آواهای قرینهٔ این واجها در زبانوری ایرانی غربی کنونی بوده است. تنها تغییر واج گونه‌ای مهم به بندشیهای واکبر b, (d?), g و بندشی ـ سایشی ǰ مربوط است. هنگامی که این واجها بین یک واکه و همخوان بعدی در یک تکواژ یا درنگ بسته قرار می‌گیرند، به ترتیب به قرینه‌های سایشی خود [β, (δ), γ, ž] تبدیل می‌شوند. بنابراین واژه‌های abd, tigr, duždēn نشانگر

صورت تلفظی [*aβd, tiγr, duždēn] هستند. اینکه این تحول درچه زمانی بر این واجها، هنگامی که در جایگاه پس واکه‌ای قرار می‌گیرند، تأثیر گذاشته است. روشن نیست. کافی است که واجهای [β, δ, γ, ž] را به عنوان تظاهر آوایی ممکن پس واکه‌ای‌های b, d, g, ǰ درنظر داشت[1].

روش استفاده از فرهنگ

برای یافتن یک واژهٔ شناخته، یا واژهٔ شناخته اما با روش آوانویسی دیگری، لازم است که نخست آن را در بخش واژه‌های پهلوی یافت. فهرست انگلیسی ـ پهلوی (اینجا فارسی ـ پهلوی) فقط به منظور به یادسپاری و یافتن مترادفها و... بوده است و به هیچ رو یک واژه‌نامهٔ انگلیسی ـ پهلوی (اینجا فارسی ـ پهلوی) به شمار نمی‌آید.

سرواژه‌ها، بجز دو مورد، در سراسر فرهنگ به ترتیب زیر مرتب شده‌اند.

ā, b, č, d, ē, f, g(γ), h, ī, ǰ, k, l, m, n, ō

p, r, s, š, t, ū, w, x, y, z(ž).

دو مورد استثنا عبارتند از:

۱) اسمهای معنی با پایانهٔ (-yh) -īh که بلافاصله به دنبال واژه‌هایی می‌آیند که از آنها مشتق شده‌اند، مثلاً stūrīh پس از stūr و پیش از sturg؛

۲) اسمهای مصدر که از ستاکهای حال با افزودن پایانه [-šn'] -išn ساخته شده‌اند و صورتهای اشتقاقی آنها با پایانه‌های [-šnyk'] -išnīg، [-šnyh] -išnīh، همه به دنبال فعلی آمده‌اند که از آن مشتق شده‌اند.

افعال به شکل مصدر نقل شده‌اند و ستاک حال را به دنبال دارند، مگر مواردی که این دو صورت دیده نشده باشد. در موارد ضروری ارجاعهایی برای انطباق این صورتها داده شده است. در این فرهنگ همهٔ صورتهای اشتقاقی یک فعل نیامده است، گرچه این مشتقات، بنابرقاعده، از بخشهای اصلی یک فعل قابل استنتاج باشد. مثلاً اسمهای فاعل

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۱ . [γ] گونهٔ واجی g فارسی است در حالیکه γ در آوانویسی، یک واج غیر ایرانی است. زبان پارتی نیز دارای واج ž است که جانشین ǰ فارسی می‌شود.

با پایانهٔ [-dār/-tār[t'l]، صفتهای مفعولی با پایانهٔ [-dag/-tag[-tk'، همانند مصدرها با پایانهٔ [dan/-tan[-tn'، اسمهای معنی با پایانهٔ [-āg[-'k'- که از ستاک حال ساخته می‌شوند.

سرواژه‌ها

سرواژه‌های پهلوی همواره با حروف برجسته داده شده‌اند. سرواژه‌های اندکی که با حروف ایتالیک آمده‌اند، برای ارجاع به گونهٔ دیگر آوانویسی آن واژه‌ها بوده است.

P پیش از سرواژه‌های اصلی نشان می‌هد که واژه تنها در متنهای با اصل پارتی، مثلاً یادگار زریر و درخت آسوریگ، آمده است.

* نشان می‌دهد که آوانویسی یا قرائت واژه تأیید نشده و مبهم باقی مانده است.

آگاهیهای زیر درون دو قلاب [ ] آمده است.

۱) حرف‌نویسی خط پهلوی.

در مورد هزوارشها، حرف نویسی بلافاصله پس از ارائه صورت اصلی آرامی کلمه که با نشانهٔ A مشخص گردیده، آمده است. در مورد افعال ، به سبب دادن ریشهٔ آرامی فعل، این روش گاه با دقت کمتری اعمال شده است.

زمانی که املای پهلوی ستاک حال یک فعل با بخشی از مصدر یکی می‌شود، هر اندازه در آوانویسی با یکدیگر اختلاف داشته باشند، حرف‌نویسی به شکل اختصار و با استفاده از خط فاصله ــ داده می‌شود. مثلاً صورت škwp-tn' نشان دهندهٔ مصدر škwptn'(=škuftan) و ستاک حال škwp-(=škōf-) و صورت YMYTWN-tn' نشانگر مصدر YMYTWNtn'(=murdan) و ستاک حال YMYTWN-(=mīr-) است.

۲) شواهد تأییدکنندهٔ آوانویسی.

صورت پهلوی، هرچند تحریف شدهٔ واژه‌های عالمانه‌ای که از اوستا گرفته شده، با

نشانهٔ [1] (.Av=) مشخص شده است. آوانویسی این واژه‌ها فرضی‌تر از آوانویسی واژه‌های عادی پهلوی است، چه این صورتها چیزی بیش از فراگیری احتمالی تلفظ کنونی این واژه‌ها نیست.

توجیه درستی آوانویسی هر واژه مستلزم بحثی مفصل دربارهٔ شواهد ریشه شناختی و تطبیقی است که از محدودهٔ این فرهنگ بیرون است. بنابراین تنها آن شواهدی ارائه شده‌اند که رابطهٔ بسیار نزدیکی با سرواژه‌ها داشته‌اند و از نظر کوتاهی و ارائه با قاعدهٔ سرواژه‌ها سودمند بوده‌اند.

پس از خط عمودی | ، هر جا امکان داشته، صورتهای برابر فارسی میانه (M) و / یا پارتی (P) مانوی داده شده است. ارائه تنها صورت پارتی یک واژه، لزوماً بدین معنی نیست که واژه اصل غیرفارسی دارد. این امر ممکن است بدین سبب باشد که صورت برابر فارسی میانه در متنهای مانوی دیده نشده است.

صورتهای متأخر واژه از متنهای یهودی ــ فارسی (J ــ از هر منبعی) و فارسی آغازی (N ــ بندرت در هیأت عربی‌شان، زمانی‌که صورت معرب جانشین فارسی شده است. Ar.) نقل شده‌اند.

در مواردی که صورتهای ارائه شدهٔ یک واژه مستقیماً قابل مقایسه نباشد، یعنی از گویش دیگری، یا به طریقی تحریف شده باشند (مثلاً با ریشه‌شناسی عامیانه)، درون دو کمانک ( ) آمده‌اند.

wēn- (۱)	-۱۱۲۴۳۳	-۱
wēnišn (۱)	۱۳۵۱۱۱۴۳۳	-۲
dīdan (۱)	۱۱۳۱۱۱۴۳۳	-۳
wēn-	-۲۱	-۴
wēnišnīg	۱۵۱۳۵۲۱	-۵
wēnišn	۱۳۵۲۱	-۶
dīdan-	۱۱۱۴۳۳	-۷

۱. در آوانویسی بارتلمه‌ای (Altiranisches Wörterbuch) بجز ā, ß, w که به ترتیب جانشین a, w, v شده‌اند.

dīdan, wēn- [HZYTWN-tn'<A hzy; dytn', wyn-] M dydn,

wyn- , N ~ , bīn-] دیدن

~ išn: بینش، بینایی

~ išnīg: دیدنی

wēn- , ~ išn(-īg), → dīdan

۱) **سووه۱۱۱-** هزوارش ستاک حال -wēn است. این هزوارش دارای حروف H و Z (که به شکل حرف G کاهش یافته‌اند) Y ، T ، W ، N ، است که این صورت نتیجهٔ دگرگونی (عادی) پهلوی ریشهٔ آرامی hzy است. مصدر (۳) دارای پایانهٔ آوایی tn' برای -dan در dīdan است.

۷) **دوه۱۱۲** :dytn' صورت نوشتاری مصدر dīdan و (۴) **-۳۱** :-wyn صورت نوشتاری ستاک حال -wēn است.

در فارسی میانهٔ مانوی قرینه‌های آنها ، به ترتیب به صورت dīdan ، -wēn نوشته می‌شوند که نشانگر همان تلفظ‌اند. در فارسی نو مصدر همچنان dīdan است، امّا ستاک حال، بنابر قاعده، -bīn است.

بخشی از اسم مصدر wēnišn ممکن است به صورت هزوارش HZYTWNšn' (۲) و یا آوایی wynšn' (۶) نوشته شود. املای wynšnyk' (۵) نشانگر صفت مشتق wēnišnīg است (که آن را به صورت HZYTWNšnyk' نیز می‌توان نوشت).

کوتاه‌نوشتها

آرامی	A
عربی	Ar.
ستاره‌شناسی، اختربینی	astr.
اوستایی	Av.
تقویم	cal.
لازم	intr.
یهودی ـ فارسی	J
واژه به واژه	lit.
فارسی میانهٔ مانوی	M
فارسی نو	N
پارتی	P
جمع	pl.
مفرد	sg.
متعدی	tr.
بسنجید	cf.

نشانه‌ها

درست مانند سرواژه	~
آوانویسی و یا معنی موردتردید است	*
گزینشهای دیگر	/
گونهٔ دیگری از صورت ویا املاء واژه فارسی نو و... صورت مستقیماً قابل مقایسه نیست	( )
همین املا در مانوی و...	(N...)
	=M
	→ v.

بخش نخست

پهلوی ـ فارسی

A

a- [ʾ- | Mʾ-] بی ـ، نا ـ (پیشوند نفی)

ā [ʾ] پس (معمولاً با ضمیر پیوسته می‌آید، مثلاً ā-š)

āb [*MYA* < A *myʾ* ; ʾp̄ | M ʾb, N ~]

ābād [ʾp̄ʾtʾ | M ʾbʾd, N ~] آباد، پرجمعیت، مزروع

~īh: آبادی، خوشبختی

ābādān [ʾp̄ʾtʾnʾ | N ~] آبادان، مزروع، کامیاب

~īh: آبادانی، کامیابی

abādixšā(y) [ʾpʾthšʾ(d), → pādixšā(y)] ناتوان، بی‌قدرت

~īh: ناتوانی، هرج و مرج

abādyāwand [ʾpʾtydʾwnd | J ʾbʾdywn<d>] ناتوان، کم‌زور، بی‌زور

~īh: ناتوانی، کم‌زوری

abāg [*LWTE* < A *lwt-h* | M ʾbʾg, N *(a)bā*] با

~īh [ʾp̄ʾkyh] کمک، همراهی، همدستی

abāgēnīdan, abāgēn- [ʾp̄ʾkyn-ytn'] همراهی کردن

a-bahr [ʾbʾhl] بی‌بهره، محروم

abām [ʾp̄ʾm | P ʾbʾmyh, N *(ā)wām*] وام، قرض

Ābān [ʾp̄ʾnʾ | M ʾbʾn, N ~] آبان: گاه‌نما (=تقویم) نام‌هشتمین ماه‌سال و دهمین روز ماه

aband [ʾp̄nd, → **pand** | M ʾbnd] نادرست، بی‌راه

~īh: نادرستی

'abar [*QDM* < A *qdm*; ʾp̄l | M ʾbr, N *bar*] بالا؛ بر، روی

~āmadan: برآمدن (خورشید)

~āxistan: برخاستن

~ăxrāmīdan: به سوی بالا خرامیدن

~burdan: به عهده گرفتن

~madan: برآمدن (از عهده کاری)، دریافتن

~nigerīdan: برنگریستن، توجه کردن

~nihumbīdan: برنهفتن، پنهان کردن

~nišastan: برنشستن، بر تخت نشستن

~nišāstan: برنشاندن

~rasīdan: رسیدن به...، رسیدن بر سر...
~rasīdan ō: رسیدن
²abar [ʾp̄l] برتر، بالاتر
~ag [-g | M ʾbrg] superior برتر
~agān(ag) [-kʾn (k)¹] برتر
~dar [-tl, ʾwltl | M ʾbrdr] بالاتر
~dom [-twm | M ʾbrdwm] بالاترین
~domīh [-twmyh] برتری
abargar [ʾp̄lgl] ایزد، خدا
abarīg(ān) [ʾp̄lyk(ʾn)¹] = **abarag**
abārīg [ʾp̄ryk¹ | M ʾbʾryg, J ʾbʾry] دیگر
abarmān [ʾp̄lmʾn¹] متصدی، سرپرست
abarmānd [ʾp̄lmʾnd] ارث، مرده ریگ، امتیاز
abarmānīg [ʾp̄lmʾnyk¹] آزاده
abar-menišn [ʾp̄lmynšn¹] خودپسند، متکبر، مغرور
abārōn [ʾp̄ʾlwn¹ | N wārūn] وارون، نادرست، گناهکار
~īh: گناه
abar-ōz [ʾp̄lʾwc] قوی‌تر، نیرومندتر
~īh: تسلط، اقتدار
abar-tan [ʾp̄ltn¹] خودپسند، مغرور
~īh: خودپسندی، غرور، نخوت
abarwēz [ʾp̄lwyc | M ʾbrwyj, N parwēz)] کامروا، پیروز
~īh: کامروایی، پیروزی
abarzēn, → **²mašk**
abaxš [ʾp̄lš] پشیمان؛ پشیمانی
~īh: پشیمانی
abaxšāwand [ʾp̄lšʾwnd] متأسف
abaxšāyīdan, abaxšāy- [ʾp̄lšʾd-ytn¹ | M ʾbxšʾy-, N baxšūdan, baxšāy-] بخشاییدن، آمرزیدن، رحم‌کردن
~išn: بخشایش، آمرزش، رحم
~išnīg: بخشنده، دلسوز، رحیم

¹abāxtar [ʾp̄ʾhtl | M ʾbʾxtr] سیاره
²abāxtar [ʾp̄ʾhtl | N bāxtar 'مغرب'] شمال
abāydāg [ʾp̄ytʾkl, → paydāg | M ʾbydʾg] ناپیدا، ناپدید
~īh: ناپیدایی، ناپدیدی
abāy-: abāyēd [ʾp̄ʾytl | M ʾbʾyd, N bāyad] لازم‌است، مناسب است، باید... (+مصدر)
~ist [ʾp̄ʾdstl | N bāyist] بایست
~istan [ʾp̄ʾdstn¹] بایستن، مناسب بودن، آرزو کردن، خواستن
~išn: لزوم
~išnīg: بایسته، درخور، سزاوار
abāz [LAWHL < A l-ʾ(w)ḥr ; ʾp̄ʾc | M ʾbʾc, N bāz, wā] باز، دوباره، عقب
~dādan ō: ۱ ـ حمل کردن (بر)، نسبت دادن به ۲ ـ تعیین کردن
~dāštan: بازداشتن، جلوگیری کردن از، مانع شدن
~ēstādan az: ترک کردن، باز ایستادن از...
~kardan: باز کردن
~kardan az: باز کردن از، وادار به ترک کردن
~māndan: بازماندن
~pādan: ماندن، باقی ماندن
~raftan: پیش رفتن، بیرون آمدن
~waštan ō: بازگشتن به، شدن
~wirāstan: بازویراستن، دوباره ترتیب دادن، دوباره مرتب کردن
abāzsār [LAWHLsʾl] سرکش
~īh: سرکشی
āb-čihrag [ʾp̄ cyhlk¹] آب چهره، آن چه جوهر یا نطفهٔ آب دارد
abd [ʾp̄d | M ʾβd, J ʾbd-] شگفت‌آور
~sahistan: شگفت نمودن، شگفت به نظر رسیدن
~īh: شگفتی
āb-dān [ʾp̄dʾn¹] آبدان
abdast [ʾp̄dst¹] دست پناه (بخشی از زره)
abdom [ʾp̄dwm | M ʾbdwm] آخر، آخرین، سرانجام
~īh: پایان، انتها
abd-sahist [ʾp̄dshst¹] شگفت‌انگیز

abē- [ʾpy(y)- | M ʾby-, N *bē*] بی ـ، بدون ـ (پیشوند)
~-bar [*bl*] بی‌بر، بی‌ثمر
~-bēš [*-byš*] بی‌زیان
~-bīm [*-bym*] بی‌بیم
~-bīmīh: بی‌بیمی
~-bōy [*-bwd*] بی‌حس
~-bōyīh: بی‌حسی
~-būd(īh) [*-bwt*[1], *-bwtyh*] کاستی، کمبود
~-čim [*-cym*] بی‌سبب، بی‌علت
abēdān [ʾpyt'n[1]] بافایده، لازم
abē-|-gumān [*-gwm'n*[1]] بی‌گمان، مطمئن
~-gumānīh: اطمینان
~-mizag [*-m(y)ck*[1]] بی‌مزه
~-must [*-mwst*[1]] خرسند، راضی
~-niyāz [*-nyd'c*] بی‌نیاز
~-ōš [*-'wš* | M ʾby'wš, N *bēhōš*] بیهوش، بی‌حس
~-ōšīh: بیهوشی، بی‌حسی
abēr [ʾpyl] زیاد، فراوان
abē-rāh [ʾpyl's] بی‌راه
abesar [ʾpysl | M ʾbysr, N *afsar*] افسر، تاج
abesīhēnīdan, abesīhēn- [ʾpslyn-ytn[1], → **abesīhīdan**] نابود کردن، ویران کردن
~išn(īh): خرابی، ویرانی، تخریب
abesīhīdan, abesīh- [ʾps(y)h-ytn[1] | M ʾbysyh-] نابود شدن، خراب شدن
~išn(īh): نابودی، خرابی
abespārdan [ʾpsp'ltn[1]] = **abespurdan.**
abespurdan, abespār- [ʾpspwltn[1], ʾpsp'l- | M ʾbyspwrd, ʾbysp'r-, N *sipurdan, sipār-*] سپردن، واگذار کردن، تفویض کردن
abestāg [ʾp(y)st'k[1]] اوستا، کتاب مقدس زردشتیان
abestām [ʾpst'm] = **abestān.**
abestān [ʾpst'n[1]] پشتی، پناه، اعتماد
~~**abestan** [ʾpystn[1] | p ʾbystn, N *ābistan*] = **ābustan.**~~

abē-sūd [ʾpyy swt[1]] بی‌سود
~īh: بی‌سودی
a-bēš [ʾbyš] آسیب‌ناپذیر، بی‌زیان؛ بی‌گزند
~īh: آسیب‌ناپذیری؛ بی‌گزندی
abē-|-wināh [*-wn's* | M ʾbywn' !] بی‌گناه
~-wizend [*-wznd*] آسیب‌ناپذیر، بی‌گزند، بی‌خطر
abēzag [ʾpyck[1] | M ʾbycg, (N *wēža*)] مقدس، ویژه (=پاک)
~īh: پاکی، تقدس
abēzār [ʾpyz'l, ʾpyc'l | N *bēzār*] بری
abgandan, abgan- [*LMYTWN-tn*[1] < A √*rm'*; ʾpkn- | M ʾbgnd, ʾbgn-, N *afgan-dan*] افگندن
abgār- [ʾpk'l-] تهیه کردن، پیش بردن
ābgēnag [ʾpkynk[1], *MYAkynk*[1] | N *ābgīna*] آبگینه، شیشه، بلور
~ēn[*-yn*[1]] شیشه‌ای، بلورین
ābīg [ʾpyk[1] | N *ābī*] آبی، آبزی
ābilag [ʾplk[1] | N *~a*] آبله
a-bīm [ʾbym] بی‌بیم، بی‌باک، نترس
āb-kāmag [ʾpk'mk[1] | N *~a*] آب کامه (سوپ غلیظ ترش)
abnūs [ʾpnws | (N *ābnūs*)] آبنوس
a-bōy [ʾbwd] بی‌حس
~īh: بی‌حسی
abr [ʾbl, ʾ | M ʾβr! N *~*] ابر
abrang [ʾplng | N *aurang*] اورنگ، شکوه
abrāstan, abrāz- [ʾpl'stn[1], ʾpl'c- | M ʾbr'st, N(*afrāštan*), *afrāz-*] افراشتن، بالا بردن
abrāz [ʾpl'c | N *afrāz*] افراز، سربالایی
abrēšom [ʾplyš(w)m | M ʾbryšwm, N *~*] ابریشم
~ēn [*-yn*[1]] ابریشمین
abrōxtan, abrōz- [ʾplwltn[1], ʾplwc- | M ʾbrwxt, ʾbrwc-, N *afrōxtan, afrōz-*] افروختن، روشن کردن، نورانی‌کردن، جلا دادن
~išn(īh): روشنگری، فروزش، چراغانی
āb-tazan [ʾptcn[1]] آب رو

a-bun [ʾbwn¹] بی‌اساس، بی‌بن
a-burd-framān [ʾbwltplmʾn¹] نافرمان
~īh: نافرمانی
aburnāy [ʾp̄(w)lnʾd, → **purnāy** | N *burnā*] نابرنا، بچه
~īh: نابرنایی، بچگی
aburnāyag [ʾp̄(w)lnʾ(d)yk¹] نابرنا، بچه
abus [ʾp̄ws] زن تازه زاییده
~īh: زایمان
ābus, -tan [ʾp̄ws, -tn¹ | M ʾbwws, → **ābestan**] آبستن
~īh: آبستنی
abyōxtan, abyōz- [ʾp̄ywhtn¹, ʾp̄ywc-] آمیختن، پیوستن
āb-zan [ʾp̄zn¹ | N ~] آبزن، حمام
[1]**abzār** [ʾp̄cʾl, ʾp̄zʾl | M ʾbcʾr, N *afzār*] افزار، ابزار، وسیله؛ چاشنی، ادویه
[2]**abzār** [ʾp̄zʾl | M ʾbzʾr] مهارت، نیرو؛ نیرومند
~ōmand [-ʾwmnd] قابل، ماهر
abzāy-, ~išn, → **abzūdan.**
abzōn [ʾp̄zwn¹ | M, J ʾbzwn, N *afzūn*] افزایش، رشد
~īg [-yk¹] افزون، افزاینده، فراوان
~īgīh: فراوانی
abzūdan, abzāy- [ʾp̄zwtn¹, ʾp̄zʾd- | M ʾbzʾy-, N *afzūdan, afzāy-*] افزودن، رشددادن
~išn: افزایش، رشد
a-čār [ʾcʾl] ناچار؛ بیچاره
~ag [-k¹] ناگزیر، مجبور
a-dād [ʾdʾt¹], **a-dādestān** [ʾ-DYNA, -dʾtstʾn¹] بی‌داد، غیرقانونی
~īh: بی‌دادی، بی‌قانونی
a-dahm [ʾdʾhm] نامحرم
-ādan [-ʾtn¹ | P -ʾdn, N ~] ـ ادن (پسوند سازندهٔ مصدرهای ثانوی)
a-dān [ʾdʾn¹ | M ʾdʾn] نادان
~īh: نادانی
***ādān** [ʾtʾn¹] ثروتمند، قادر به پرداخت وام؛ ثروت
~īh: ثروت

a-dard [ʾdlt¹] بی‌درد
ādarōg [ʾtlwk¹], **ātaxš ī ~ :** آدروگ، ساده‌ترین نوع آتش زردشتیان
ādehīg [ʾdhyk¹] اهلی، بومی
adēn [ʾtyn¹ | M ʾdyn] ورود؛ ورودی
***adēn-** [ʾdyn- | = M] آوردن، هدایت کردن
ādišt [ʾtyšt¹] جایگاه آتش زردشتیان
ādūg [ʾtwk¹ | M ʾʾdwg] لایق
ādur [ʾtwr¹ | M ʾdwr, N *ādar*] آتش، ایزدآتش؛ گاه‌نما: نهمین ماه سال و نهمین روز ماه
ādurestar [ʾtwrystl] خاکستر
~ēn [-yn¹] خاکستری
ādur-gāh [ʾtwrgʾs] آتشگاه
āfrāh [ʾp̄lʾs | M ʾʾprʾh] آموزش، تعلیم، عقیده، اصل
a-frasāwand [ʾp̄lsʾwnd] نافرسودنی
afrāz [ʾp̄lʾc | N farāz] فراز
āfrīdan, āfrīn- / āfur- [ʾp̄lytn¹, ʾp̄lyn-, ʾp̄wl- | M ʾp(w)ryd, ʾpwr-, P ʾfryn-, N *āfarīdan, āfarīn-*] آفرین کردن، ستودن، دعای خیرکردن؛ آفریدن
āfrīn [ʾp̄ryn¹ | M ʾpryn, N *āfarīn*] آفرین، ستایش
~agān [-kʾn¹] آفرینگان (نام دعا)، دعای خیر
afrōšag [ʾp̄lwšk¹ | N ~ *a*] افروشه (نوعی شیرینی که با آرد، کره و عسل تهیه می‌شود)
***afsālān** [ʾp̄sʾlʾn¹ | (N *ābsālān*)] آبسالان، بهار
afsān [ʾp̄sʾn¹ | (M ʾʾpsʾng), N *afsāna*] افسانه، داستان
afsardan, afsar- [ʾp̄sl-tn¹] افسردن، سرد شدن
afsārdan, afsār- [ʾp̄sʾl-tn¹] خاموش کردن، سرد کردن، منجمد کردن
~išn: خنک سازی، عمل سرد کردن
afsāy-, → **afsūdan.**
afsēnistan, afsēn- [ʾp̄syn-stn¹, → **abesīhēn-īdan**] نابود کردن
~išn: خرابی، تخریب
afsōn [ʾp̄swn¹ | M ʾpswn , N *afsūn*] افسون، ورد
afsōs [ʾp̄sws | N ~] ریشخند
~gar [-gl] ریشخند کننده
afsūdan, afsāy- [ʾp̄swtn¹, ʾp̄sʾd-] افسون کردن، با افسون حفظ کردن

afšāndan, afšān- [ʾpšʾn-tn¹ | N ~] افشاندن، پراکندن، ریختن
afšārdan [ʾpšʾltn¹ | N ~] = **afšurdan.**
afšurdan, afšār- [ʾpšwltn¹, ʾpšʾl- | N ~] افشردن، خردکردن، له کردن
āfurīdan, āfur- [ʾpwl-ytn¹, → **āfrīdan**] آفریدن
~išn: آفرینش
-ag [-k¹ | M -g, N -a] ـه (پسوند سازندهٔ ۱ـ صفت از اسم وماده‌های فعلی ۲ـ اسم از صفت وماده‌های مضارع)
-āg [-ʾk¹ | M -ʾg, N -ā] ـا (پسوند سازندهٔ اسم عامل از ماده‌های مضارع)
a-gāh [ʾgʾs] بدون مقام و رتبه
āgāh [ʾkʾs | M ʾgʾ(h), N ~] آگاه، کاردان
~īh: آگاهی
āgāhēnīdan, āgāhēn- [ʾkʾsyn-ytn¹] آگاه کردن
āgandan, āgan- [ʾkn-dn¹ | P ʾʾgnd, N ~] آگندن، انباشتن
a-ganǰ [ʾknc!] بینوا
agar [HT, برای A hn | M ʾgr, N ~] اگر
agār [ʾkʾl | M ʾgʾr-] ناکاره، ناتوان، بی‌مصرف، عاطل
~īh: ازکارافتادگی، عدم فعالیت، ناتوانی
agārēnīdan, agārēn- [ʾkʾlyn-ytn¹] ناکار کردن، ناتوان کردن
agārīhistan, agārīh- [ʾkʾlyh-stn¹ | M ʾgʾryyh-] ناکار شدن، ناتوان شدن
ag-dēn [ʾk-, ʾgdyn¹] بددین، کافر
~īh: بد دینی، دینی غیر از دین زردشتی داشتن
āgenēn [ʾk(y)nyn¹ | M (ʾ)ʾg(y)nyn] با هم
āgōš [ʾkwš | M ʾʾwš, (P ʾgwc), N āγōš] آغوش
a-gōwāg [ʾgwbʾk¹] گنگ، ناگویا
āγištag [ʾgyštk¹ | p ʾgyšt, N āγišta] آغشته، آلوده
aγrē [ʾγ-, ʾklyy = Av. aγrya-] بالاترین، بزرگترین
āgrift [ʾglpt¹ = Av. āgərəpta-] جرم، تقصیر؛ آگرفت (نام درجه‌ای از گناه)
a-griftār [ʾglptʾl] نامحسوس، لمس‌نشدنی
a-gumān [ʾgwnʾm¹] بی‌گمان، مطمئن
a-gumēg [ʾgwmyk¹ | M ʾgwmyg] خالص، نیامیخته
~īh: خلوص

āgustan [ʾkwstn¹ | M ʾʾgwst] آویختن، سرنگون کردن
āhan [ʾh(y)n¹, ʾs(y)n¹ | M ʾʾhwn, N ~] آهن
~ēn [ʾsynyn¹] آهنین
~gar [-kl | N ~] آهنگر
āhang [ʾhng] آهنج، کشش
āhanǰīdan [ʾhncytn¹] = **āhixtan.**
ahanūz [ʾhnwc | M ʾhnwn-c, N hanūz] هنوز، بازهم
āhen = **āhan**
āhīd [ʾhyt¹ | M (ʾ)ʾhyd] آلودگی، آلایش؛ درهم
~īh: پلیدی، درهمی
āhixtan, āhanǰ- [ʾhhtn¹, ʾhnc- | M ʾhxtn, (ʾhynz-), N āhīxtan, ~] آهیختن، بالاکشیدن، بیرون‌کشیدن
ahlā [ʾhlʾy | (M -ʾhrʾy)] پرهیزگار (لقب ایزد سروش)، صالح، نیکوکار
ahlaw [ʾhlwb¹ | M ʾhlw] پرهیزگار، درستکار، صالح، نیکوکار
~īh: پرهیزگاری، نیکوکاری
ahlaw-dād [ʾhlwb dʾt¹] خیرات، صدقه
ahlāyīh [ʾhlʾdyh] پرهیزگاری، نیکوکاری
Ahlišwang [ʾhlyšwng] = Ard
ahlomōγ [ʾhlmwk¹ | M ʾhlmwg] آشموغ؛ بددین، بدعت‌گذار
~īh: آشموغی؛ بددینی، بدعت
āhōg [ʾhwk¹ | M ʾʾhwg, N āhō] آهو، عیب
āhōgēnīdan, āhōgēn- [ʾhwkyn-ytn¹] آلودن
a-homānāg [ʾhwmʾnʾk¹] ناهمانند
ahōš [ʾhwš] نمردنی، بی‌مرگ
~īh: بی‌مرگی
āhr [ʾhl] ترس، خشم
ahrāftan, ahrām- [ʾhlʾptn¹, ʾhlʾm- | M ʾhrʾptn, ʾhrʾm-] بالابردن، بلند کردن
Ahreman [ʾhl(y)mn¹ | M ʾhrmyn, N ~] اهرمن/ اهریمن (= روح پلید)
āhūg [TYBA < A ṭby²; ʾhwk¹ | M (ʾ)ʾhwg, N āhū] آهو (حیوان)
ahunawar [ʾhnwl] اهونور (نام مقدس‌ترین دعای دین زردشتی که با yaθā ahū vairyō آغاز می‌شود)

a-hunsand [ʾhwnsnd] ناخرسند، ناراضی
~īh: ناخرسندی، نارضایتی
ahy [KZY < A k-zy | M ʾhy] نخست، زود(ترین)
aǰgahān [ʾšgh'n¹ | M ʾjgʾh'n, N ažgahān] تنبل، کاهل
~īh: تنبلی، کاهلی
ak [ʾk¹ | N ǎk] بدی، زیان
-ak [-k¹ | N ~] ـک (پسوند تصغیر)
a-kāmagōmand [ʾk'mk'wmnd] بی‌میل
a-kanārag [ʾkn'lk¹ | M ʾqn'rg] بی‌کناره، بی‌حد
~īh: بی‌کنارگی
a-kard [ʾkrt¹ | (M ʾgyrd)] ناکرده، به انجام نرسیده
Akōman [ʾkwmn¹ | M ʾqwmn] اکومن (= اندیشه بد): نام یکی از دیوان بزرگ
akōmand [ʾk'wmnd] بد، زیان‌آور
alā [ʾr'y] آه! الا!، اسفا!
ālag [ŠTLA, ŠTRA < A štr'; ʾlk¹ | (M ʾʾrg)] جهت
alālag [ʾl'lk¹ | N lāla] آلاله
ālāy-, → ālūdan.
Aleksandar [ʾlksndl | M ʾlxsyndr, N Iskandar] اسکندر مقدونی
almās(t) [ʾlm'ʾs(t¹) | (M ʾrm'ʾs), N almās] الماس؛ فولاد
ālūdag [ʾlwtk¹] آلوده، ناپاک
~īh: آلودگی
ālūdan, ālāy- [ʾlwtn¹, ʾl'd- | (M ʾrwd), N ~] آلودن، ناپاک کردن
āluh [ʾlwh | M ʾʾlwf, N ~] آله، عقاب
alum [ʾlwm, N ~] ارزن
amā [LNE < A l-nh | M ʾm'h, N mā] ما، ما را
āmadan, āy- [YATWN-un¹ < A y'twn, √ʾth | M ʾmdn, ʾʾy-, N ~] آمدن
amahraspand [ʾmhrspnd | M (ʾ)mhr'spnd] امشاسپند، بی‌مرگ مقدس
a-mar [ʾml] بی‌شمار، بی‌مر
āmār [ʾm'l | N ~] شمار، رسیدگی، ملاحظه
āmār- [ʾm'l-] حساب کردن، شمار کردن
~išn: شمار

a-marag [ʾmlk¹] بی‌مر، بی‌شمار
amaragān [ʾmlk'n¹] عموم، عام
~īg [-yk¹] عام
~īhā [-yht'] به طورکلی، عموماً
a-marg [ʾmlg] بی‌مرگ، نمردنی
~īh: بی‌مرگی، فناناپذیری
āmārgar [ʾm'lgl | N ~] آمارگر، حسابدار
amāwand [ʾm'wnd] زورمند، نیرومند
amāwandīh: زور، نیرومندی
ambag [ʾmbk¹ | N anbaǰāt] انبه (نوعی مربا و ترشی)
ambar [ʾmbl, ʾnbl | Ar. ʿanbar] عنبر
ambarag [ʾmblk¹ | N anbara] انبره (حیوان بی‌مو به طورعام)
P amburdan [h/ʾmbwltn¹ | P ʾmbʾr-] = **hambārīdan.**
a-menīdār [ʾmynyt'l] بی‌فکر، بی‌اندیشه
āmēxtan, āmēz- [ʾmyhtn¹, ʾmyc- | M ʾmyxtn, ʾmyz-, N ~] آمیختن
~išn: آمیزش؛ عنصر
āmiz [ʾmyc] خوراک غیراصلی، سبزیجات
Amurdād [ʾm(w)rdt¹ | N murdād] امرداد (= بی‌مرگی) : ششمین امشاسپند، نگهبان گیاهان و خوراک؛ گاه‌نما: نام پنجمین ماه سال و هفتمین روز ماه
āmurzīdan, āmurz- [ʾmwlc-ytn¹ | M ʾmwrz-yd, N ~] آمرزیدن، بخشاییدن، دل‌سوختن، رحم کردن
~išn: آمرزش، بخشایش
P amwaštan [h/ʾmwštn¹ | P ʾmwšt] جمع کردن، گردآوری کردن
an- [ʾn- | M ʾn-] بی ـ، نا ـ (پیشوند نفی برای واژه‌هایی که با واکه شروع می‌شود)
ān [ZK < A zk; ʾn¹ | M h'n, N ~] آن، او
~ī: آنِ (= متعلق به)، با توصیف‌کنندهٔ مقدم بر اسم = کسرهٔ اضافه: مثلاً
ān ī ahlawān ruwān = ruwān ī ahlawān روان پرهیزگاران
-ān [-ʾn¹ | M -ʾn, N ~] ـان (پسوند سازنده ۱ـ صفت فاعلی ۲ـ قید ۳ـ نشان جمع)
ānāb-, ~išn, → ānāftan.
an-ābādān [ʾn'p'r'n¹] ناآباد، بایر
an-abaxšāwand [ʾn'pxšʾwnd] توبه ناکرده

~īh: توبه ناکردگی
an-abāy [ʾnʾp̄ʾd] نامناسب، نابجا
an-abēdān [ʾnʾp̄ytʾn¹] بی‌فایده، ناخواستنی
~īh: بی‌فایدگی
anābuhlag [ʾnʾpwhlk = Av. *anāpərəθa-*] ناپل (نام بالاترین درجه گناه)، گناه بی‌کفاره، گناه جبران‌ناپذیر
an-abzār [ʾnʾp̄zʾl] ناوارد، ناتوان
~īh: بی‌قابلیتی
an-ādān [ʾnʾtʾn¹] درمانده
~īh: درماندگی
an-ādūg [ʾnʾtwk¹] نالایق
an-afsēnišn [ʾnʾp̄synšn¹] خراب نشدنی
ānāftan, ānāb- [ʾnʾp̄tn¹, ʾnʾp̄- | M ʾnʾpt, (ʾnʾm-)] دور کردن، رد کردن، عقیم گذاردن
~išn: دوری، پرهیز
anāg [ʾnʾk¹ | M ʾnʾg] بد
~īh: بدی، آسیب
an-āgāh [ʾnʾkʾs | N *nāgāh*] بی‌خبر، ناگاه
anāg-kardār [ʾnʾk¹ krtʾl] , **-kunišn** [-*kwnšn*¹] بدکردار، تبهکار
anagr [ʾngl] بی‌کران
~ān [-ʾn¹ | M ʾnyrʾn] انغران (= روشنایی بی‌کرانه): گاه‌نما: سی‌امین روز ماه
~-rōšn(īh) [-*hwšn*¹, -*hwšnyh*] روشنایی بی‌کرانه
anāhīd [ʾnʾhyt¹ | N *nāhīd*] بی‌آلایش؛ ناهید: نام ایزدی مؤنث؛ در نجوم: ستاره زهره
an-āhōg [ʾnʾhwk¹] بی‌آهو، نیالوده
an-ālūd [ʾnʾlwt¹] نیالوده
a-nāmčištīg [ʾnʾmčštyk¹] نامشخص
an-āmurzīd [ʾnʾmwlcyt¹ | M ʾnʾmwrzʿyd] سخت دل، بی‌رحم
an-āmurzišn [ʾnʾmwlcšn¹] سخت دلی
anār [ʾnʾl | N ~] انار
anārgēl [ʾnʾlgyl | N *nārgēl*] نارگیل
an-arzānīg [ʾnʾlcʾnyk¹] نالایق، ناشایسته
an-ast [ʾnAYT¹] نابود، ناموجود، معدوم

~īh: نیستی، نابودی، عدم
ānāst [ʾnʾst¹] تباه، خراب
~īh: تباهی، خرابی
ānāstag [ʾnʾstk¹] = **ānāst.**
an-āstawān [ʾn-ʾstwbʾn¹, -ʾstwpʾn¹] بی‌ایمان
~īh: بی‌ایمانی
an-āštīh [ʾnʾštyh] دشمنی، ناآشتی؛ بی‌آرامی، آشوب
ānay-, → **ānīdan.**
an-ayād [ʾnʾbydʾt¹] فراموش شده
an-āzarm [ʾnʾclm] بی‌آبرو، بی‌آزرم، رسوا
~īh: بی‌آزرمی، رسوایی
~īg [-*yk*¹] بی‌آبرو
and [ʾnd | = M, N ~] اند، چند، آنقدر
~čand [ʾndcnd] اندچند، هرچندتا
-andag, → **-endag.**
andāg [ʾndʾk¹ | P *nʾdʾg*] اندوه
~(g)ēn [-*(k)yn*¹ | P ʾndʾgyn] اندوهگین، غمگین
andak [ʾndk¹ | = M, N ~] اندک، کم
andar [BYN < A *byn* | M ʾndr, N ~] اندر، میان، به سوی، راجع به
~abāyēd: اندر باید، لازم است
~āmadan: اندرآمدن، وارد شدن
~āwurdan: فراهم کردن، تولید کردن
~būdan: شامل شدن
~šudan: وارد شدن، غروب کردن
~widardan: درگذشتن، سپری کردن
andarag [ʾndlg] اندر، بین، میان
andarmāh [ʾndlmʾh] ماه نو
andarōn [ʾndlwn¹ | M ʾndrwn, N ~*rūn*] اندرون، درون
andarwāy [ʾndlwʾd | (P ʾndrwʾz)] هوا، جّو
~īg [-*yk*¹] جوی، هوایی
and-čand, → **and.**
andōh [ʾndwh | M ʾndwx-, N ~] اندوه

~gēn [*-kn*[1] | N *-gīn*] اندوهگین، غمگین
anēr [*ʾnʾyl*] غیرآریایی، بی‌اصل
~īh: بی‌اصلی، بربریت
anērān [*ʾnʾylʾn*[1]] انیران (= غیر ایران)، جهان آن سوی ایران
an-ērang [*ʾnʾylng*] بی‌تقصیر
an-espās [*ʾnspʾs*] ناسپاس
~īh: ناسپاسی
angubēn [*DWBŠYA* < A *dbš* ; *ʾngpyn*[1] | N *angubīn*] انگبین
angūr [*ANBE* < A *ʿnbʾ ʾngwl* | N ~] ; انگور
angust [*ʾngwst*[1] | (N *angušt*)] انگشت (دست و پا)؛ واحد اندازه‌گیری طول (۳/۴ اینچ)
~arīg [*-lyk*[1]] انگشتری
~bān [*-pʾn*[1]] انگشتانه، انگشتوانه، انگشت پوش (تیرانداز)
ānīdan, ānay- [*HYTYWN-tn*[1] < A *hyty*, √ *ʾth; ʾnytn*[1]] آوردن (به پای خود)
anīg [*ʾnyk*[1] | (N *pēšānī*)] پیش، پیشانی
anī-z [*AHRN(y)c*, → **any** | N *nīz*] نیز
anǰīr [*ʾncyl* | N ~] انجیر
anōdag [*ʾnwtk*[1] | M *ʾnwdg*] بیگانه، غریب
~īg [*-yk*[1]] خارجی، غریب
ānōh, *ānōy [*TME* < A *tmh* | M *ʾnwh, ʾwy*] آنجا
an-ōst [*ʾnʾwst*[1]] نااستوار، غیرقابل اعتماد
anōš [*ʾnwš*] بی‌مرگ؛ اکسیر، پادزهر
~xwardan: به خطر مرگ رفتن، تاسرحد مرگ جنگیدن، از جان گذشتن
anōšag [*ʾnwšk*[1] | M *ʾnwšg*, N *~a*] انوشه، بی‌مرگ؛ باقی، خوش و خرم
~īh: بی‌مرگی
~-ruwān [*-lwbʾn*[1]] انوشه روان، مرحوم، فقید
an-ōšmār [*ʾnʾwšmʾl*] بی‌شمار، بی‌مر
anōš-xwar [*ʾnwšhwl*] فانی
***ānōy**, → **ānōh.**
anšahrīg [*ʾnštrlyk*[1]] بَرده
an-ummēd [*ʾnʾwmyt*[1] | J *ʾnwmyd*, N *naumēd*] ناامید، بی‌امید
an-uspurrīg [*ʾnʾwspwlyk*[1]] ناقص

any [*AHRN* < A *ʾḥrn;* (**ān-ī* = *ZKʾy* (تحریف شدهٔ) | M *ʾn(y)*] دیگر
a-pattūg [*ʾpnwk*[1]] ناشکیبا
a-paymān [*ʾpnmʾn*[1]] نامتعادل
~īh: بی‌اعتدالی
***apēdag** [*ʾpytk*[1] | P *ʾpyd(g)*] سرگردان، گم شده
~dār [*-dʾl*] محافظ حیوانات ولگرد
a-petītīg [*ʾpytytyk*[1]] اعتراف ناکرده، توبه ناکرده
~īh: توبه ناکردگی
a-petyārag [*ʾp(y)tydʾlk*[1]] بی‌آفت، بدون بدبختی
a-pōhišn [*ʾpwhišn*[1]] تباه نشدنی
appar [*ʾpl* | M *ʾpr*] دزدی، سرقت
appār [*ʾpʾl*] برداشته شده، برده شده
~īh: دورسازی، زیان، فقدان
apparag [*ʾplg*] رباینده
appurdan, appar- [*YHNCLWN-tn*[1] < A *yhnṣlwn*, √ *nṣl;* دزدیدن
ʾpl- | M *ʾpwrd, ʾp(w)r-*]
~išn: دزدی، سرقت
a-pursišnīg [*ʾpwrssnyk*[1]] بی‌مسئولیت
a-pus [*ʾBRE*] بی‌پسر، بی‌فرزند
ār-, → **ārdan.**
āranǰ [*ʾlnc* | N ~] آرنج
ārāstan, ārāy- [*ʾlʾstn*[1], *ʾlʾd-* | N ~] آراستن، آماده کردن، پیراستن
~išn: آرایش، پیرایش
a-rawāg [*ʾlwbʾk*[1]] بی‌حرکت
Ard [*ʾlt*[1] | M *ʾyrd*, N ~] اَرْدْ (نام‌یکی از ایزدان‌مؤنث)، گاه‌نما:نام‌بیست‌وپنجمین روزماه
ārd [*KHMA* < A *qmḥ; ʾlt*[1] | N ~] آرد
ardā [*ʾltʾy* | (M *ʾrdʾw*)] پرهیزگار، درستکار، صالح، صادق
ārdan, ār- [*THNN-tn*[1] < A √ *ṯḥn; ʾl-tn*[1]] آسیا کردن، آرد کردن
ardāyīh [*ʾltʾdyh* | M *ʾrdʾyyh*] پرهیزگاری، درستکاری، صدق
ardīg [*ʾltyk*[1] | M *ʾrdyg*] جنگ
ardīkkar [*ʾltykkl, -kl* | M *ʾrdyqr*] مبارز، جنگجو

~īh: جنگجویی، مبارزه
arduš [ʾldwš = Av. *arəduš-*] اردوش (نام درجه‌ای از گناه)
Ardwahišt [ʾrtwhšt¹ | M ʾrdywhyšt, (N *urdībihišt*)] اردیبهشت (= راستی): نام دومین امشاسپند و نگهبان آتش، گاه‌نما: نام دومین ماه سال و سومین روز ماه
arešk [ʾlyšk¹ | M (ʾ)ryšk, N *rašk*] رشک، حسد
~ēn [*-yn¹*] رشک برنده حسود
ārešn [ʾlšn¹ | M ʾʾryšn-, N *(a)riš*] ارش (= ذراع)، واحد اندازه‌گیری طول (از آرنج تا سرانگشت)
aryand [ʾlgnd | N ~] ارغند، سهمگین
argawān [ʾlgwkʾn¹ | N *aryawān*] ارغوان
armēšt [ʾlmyšt¹] غیرفعال، ضعیف، ناتوان
~īh: ضعف
armēšt-gāh [*-gʾs*] آسایشگاه ناتوانان
ārōyišn [ʾlwdšn¹] رویش
~īg [*-yk¹*] رستنی، سبزی
ars [ʾls | M ʾrs, N ~] ارس، اشک
artēštār [ʾltyštʾl | N *artēšdār!*] سپاهی
~īh: سپاهیگری
arus [ʾlws] سفید
arwand [ʾlwnd] سریع، شجاع، دلیر؛ اروندرود
~īh: سرعت، شجاعت، دلیری
arwēs [ʾlwys | M ʾrwys, N ~] رسن
arz [*KSP¹* < A *ksp;* ʾlc | N ~] ارزش، بها
Arzah [ʾlzʾh = Av. *arəzahī-*] ارزه، نام اقلیم شرقی از هفت اقلیم
arzan [*Pg* < A *prgʾ;* ʾlcn¹ | N ~] ارزن
arzān [ʾlcʾn | M ʾrzʾn, N ~] ارزنده، ارزشمند، باارزش
~īg [*-yk¹*] شایسته
~īgīh: ارزش، ارزشمندی، بها
arzīdan, arz- [ʾlc-ytn¹ | N ~] ارزیدن
~išn: ارزش، بها
arzīz [ʾlcyc | M ʾrzyz, N ~] ارزیر، سرب، قلع

~ēn [*-yn¹*] سربی، قلعی
ārzōg [ʾlcwk¹ | M ʾwrzwg, N *ārzō*] آرزو، شهوت
arzōmand [ʾlcʾwnmd | (N *arǰumand*)] ارزشمند، باارزش
~īh: ارزش، بها
Arzūr [ʾlzwl] ارزور: نام دیو و نام کوهی بر دهانهٔ دوزخ
a-sāg [ʾsʾk¹ | M ʾsʾg] بی‌شمار، بی‌مر
āsān [ʾsʾn¹ | N ~] آرام، آسان، راحت
~īh: آرامش، آسانی، آسایش
a-sar [ʾsl] بی‌سر، بی‌پایان
āsāy-, ~išn, → āsūdan.
a-sazāg [ʾscʾk¹] بی‌تناسب، نامناسب
a-sazišnīg [ʾscšn-yk¹] بادوام، ماندگار
~īh: دوام، ماندگاری
a-sēǰ [ʾsyc] بی‌خطر
asēm [ʾsym | = M, N *sīm*] سیم
~ēn [*-yn¹* | N *-īn*] سیمین
asmān [ʾsmʾn¹ | = M, N *āsmān*] آسمان، گردون؛ گاه‌نما: نام بیست و هفتمین روز ماه
āsn [ʾsn¹] , **~ xrad:** خردفطری
āsnīdag [ʾsnytk¹] = **āsnūdag.**
āsnūd(ag) [ʾsnwt(k)¹] شسته، تصفیه شده، پاک، مطهر
a-sōhišn [ʾswhšn¹] بی‌حس
asp [*SWSYA* < A *swsyʾ;* ʾsp̄ | N ~] اسب؛ نام یکی از مهره‌های شترنج
aspānūr [ʾspʾnwl] گور، آرامگاه
a-spās [ʾspʾs] ناسپاس
aspast [ʾspst¹ | N ~] اسپست، شبدر
aspinǰ [ʾspnc | P ʿspynj, N *sipanǰ*] میهمان نوازی؛ میهمان خانه
asprēs [ʾsplys | N ~] اسپریس، میدان اسب دوانی
āsrō [ʾslwk¹ = Av. *āθrawa*] آسرون، موبد
~īh: آسرونی، موبدی
āsrō-kerpa [ʾslw(k)¹klpk = Av. *āθrō kəhrp-*] آتش‌پیکر
āsrōn [ʾslwn¹ = Av. *āθrawan-*] آسرون، موبد

¹ast [*AYT*¹ < A *ʾyty* | M *ʾst*, N ~] هست، موجود است
~īh: هستی، وجود
²ast(ag) [*ʾst(k)*¹ | M *ʾst(g)*, N *hasta*] استخوان، هسته (میوه)
astānag [*ʾstʾnk*¹] نیاز، بدبختی
~ōmand [-*ʾwmnd*] نیازمند
āstār [*ʾstʾl* | M *ʾstʾr*] گناه
āstārēnīdan, āstārēn- [*ʾstʾlyn-ytn*¹] وادار به گناه کردن، به گناه واداشتن
āstawān [*ʾstwbʾn*¹, *ʾstwpʾn*¹ | M *ʾʾstwʾn*] خستو، معترف
~īh: اعتراف، باور
astōdān [*ʾstw(k)dʾn*¹ | M *ʾstwdʾn*] استودان (جایی‌که استخوانهای‌مرده‌را درآن می‌ریزند)
astōmand [*ʾstʾwmnd*] جسمانی، مادی
~īh: جسمانیت، حالت مادی داشتن
astuxān [*ʾsth(w)ʾn*¹ | N *ustuxʷān*] استخوان
astwand [*ʾstwnd* | = M] = **astōmand.**
Astwihād [*ʾstwydʾt*¹] استویهاد (دیو مرگ)
āsūdan, āsāy- [*ʾswtn*¹, *ʾsʾd-* | N ~] آسودن، استراحت کردن
~išn: آسایش، راحتی
aswār [PR/LŠYA < A pršy; *ʾswbʾl*, *ʾspwʾl* | N *suwār*] سوار، سوارکار
~īh: سواری، سوارکاری
āsyāb [*ʾsyʾp̄*] آسیاب
āsyāg [*ʾsyʾk*¹ | N *āsyā*] آسیا (سنگی)، سنگ‌آسیا
aš [*ʾš*] چشم (اهریمنی)، چشم بد
āšixtan, ašinǰ- [*ʾšyhtn*¹, *ʾšnc-* | P *ʾšyxt*] ریختن، سرریز شدن، جاری شدن
aškamb [KLŠE < A *krs*; *ʾškmb*¹ | M *ʾškmb*, N *šikam*] شکم، رحم
~ag [-*k*¹ | N *šikamba*] = **aškamb.**
āškārāg [*ʾšk*ʾ*l*(ʾ)*k*¹ | M *ʾšqʾrg*, N *āškārā*] آشکارا، هویدا
~īh: آشکارسازی، اعتراف
āškārāgēnīdan [*ʾšk*ʾ*l*ʾ*kyn-ytn*¹] آشکارساختن، اعتراف کردن
aškōb [*ʾškwp* | N *āškō(b)*] اشکوب، سقف
aškom(b) [*ʾškwm(b*¹*)*] = **aškamb.**
ašmā [*LKWM* < A *l-kwm* | M *ʾšmʾ(h)*, N *šumā*] شما

āšnāg [*ʾšnʾk*¹ | M *ʾʾšnʾg*, N *āšnā*] شناخته، آشنا با
āšnawāg [*ʾšnwʾk*¹ | M *ʾšnwʾg*, N *šunawā*] شنوا
~īh: (حس) شنوایی
āšnūdan, āšnaw- [*OŠMEN=tn*¹ < A √ *šm*; *ʾšnwtn*¹ | M *ʾšnwdn*, *ʾšnw-*, N *šunūdan*, *šunaw-*] شنودن، فهمیدن
~išn: شنوایی
ašō [*ʾšwk*¹ = Av. *ašawa*] پرهیزگار، صالح، نیکوکار
āšōb [*ʾšwp* | P *ʾʾšwb*, N ~] آشوب، اضطراب
Aštād [*ʾštʾt*¹ | M *ʾštʾd*, N ~] اشتاد (نام ایزد راستی)؛ گاه‌نما: نام بیست و ششمین روز ماه
aštag [*ʾštk*¹] فرستاده، رسول
~īh: رسالت
aštar [*ʾštl*] تازیانه
āštīh [*ʾštyh* | M *ʾʾšt*, N *āštī*] آشتی، آرامش، توافق
Ašwahišt [*ʾšwhišt*¹] = **Ardwahišt.**
āšyān(ag) [*ʾšydʾn(k)*¹ | (M *ʾhyʾng*), N *āšyāna*] آشیان / آشیانه، لانه
ātaxš [*ʾthš* = Av. *ātarš* | N *ātaš*] آتش
āwādag [*ʾwbʾtk*¹ | J *ʾwʾd*] نسل، پشت
āwahan [*ʾwbʾhn*¹] حصار، دژ
āwām [*ʾwbʾm* | M *ʾwʾm*] زمان، زمانه
-āwand [-*ʾwnd* | M -*ʾw(y)nd*] ـ اوند (پسوند سازندهٔ صفت دارندگی)
awar [*LPNME* < A *l-pn-h* | M *ʾwr*] اینجا! ، بیا!
āwar-, → **āwurdan.**
a-wardāg [*ʾwlt*ʾ*k*¹] برنگشتنی
a-wardišnīg [*ʾwltšnyk*¹] تغییرناپذیر
~īh: تغییرناپذیری
āwarišn [*ʾwblšn*¹ | M *ʾwryšn*] منزل، مسکن
a-warzīd [*ʾwlcyt*¹] ناکِشته، کشت نشده
***āwāš-,** → ***āwištan.**
āwāz [*ʾp̄ʾc* | N ~] آواز، آوا
a-wazišnīg [*ʾwcšnyk*¹] بی‌حرکت
āwēnīdan, āwēn- [*ʾwyn-ytn*¹ | (P *ʾbwyn-*)] تنبیه کردن، سرزنش کردن

~išn: سرزنش، ملامت
āwēnišnīg: سزاوار سرزنش
a-wēnišnīg [ʾwynšnyk¹] ناپیدا
awērag [ʾwylk¹] = **awērān.**
awērān [ʾwylʾn¹, ʾp̄ylʾn¹ | N *wērān*] خراب، ویران
awestād [ʾwstʾt¹ | M ʾwystʾd, N *ōstād*] استاد
awestām [ʾwstʾm | M ʾwystʾm] استان، ناحیه
awestarag [ʾwstlk¹ | N *ustura*] استره، تیغ
awestardan, awestar- [ʾwstl-tn¹ | P ʾwystr-, N *suturdan*] زدودن؛ ستردن
~išn : زدودگی
awestwār [ʾwstwbʾl | M ʾwystwʾr, N *ustuwār*] استوار، محکم
~īh: استواری، محکمی
awēšān [*OLEšʾn*, → *ōy* | M ʾwyšʾn, N *ēšān*] آنان، ایشان
a-wināh [ʾwnʾs] بی‌گناه
a-winast [ʾwnst¹] بی‌آلایش، بی‌زیان
awiš [ʾwbš | M ʾwyš] بدان، بدو، پسواژه (= ō) به
awištāb [ʾwštp̄ | M ʾwyštʾb, N *šitāb*] ستم
P awištādan, awišt- [ʾwšt-ʾtn¹ | P ʾwyštʾdn] ایستادن
awištāftan, awištāb- [ʾwštʾp̄-tn¹ | M ʾwyštʾb-, N *šitāftan, šitāb-*] ستم کردن؛ شتافتن
***āwištan, *āwāš-** [*HTYMWN-tn*¹ < A *ḥtym*, √ *ḥtm*; ʾwbštn¹ | M ʾwyšt] مهرکردن
a-wiyābānīg [ʾwydʾp̄ʾnyk¹ | N *biyābānī*] در نجوم: بیابانی، ستارهٔ ثابت
a-wizīrišnīg [ʾwcylšnyk¹] اجتناب‌ناپذیر، ناگزیر
āwurdan, āwar- [*YHYTYWN-tn*¹ < A *hyty*, √ ʾ*th* | M ʾʾwrd, ʾwr-, N ~] آوردن
āxēzīdan [ʾhycytn¹] = **āxistan.**
āxistan, āxēz- [ʾhstn¹, ʾhyc- | M ʾxyst, ʾxyz-] برخاستن، بلند شدن
ăxrāmīdan, ăxrām- [ʾhlʾm-ytn¹ | M ʾxrʾm-, N *xirām-īdan*] چمیدن، خرامیدن
axtar [ʾhtl | M ʾxtr, N ~] اختر (= ستاره)، صورت فلکی، برجی از منطقةالبروج
axtar(ā)mār [ʾhtl(ʾ)mʾl] اخترشناس، منجم
~īh: اخترشناسی، منجمی
¹axw [ʾhw¹] هستی، وجود، جهان

²axw [ʾhw¹ | M ʾwx] اندیشه، اراده؛ نیروی زندگی
³axw [ʾhw¹] سرور، خداوند
a-xwamn [ʾhwmn¹] بی‌خواب
axwān [ʾhwʾn¹] = **¹axw.**
a-xwārīh [ʾhwʾlyh] ناشادی
āxwarr [ʾhwl | N *āxur*] آخور، اصطبل
~-sālār [-*srdʾl*] آخورسالار
a-xwaš [ʾBSYM] ناخوشایند؛ ناشاد
~īh: ناشادی
a-xwēškār [ʾhwyškʾl] وظیفه‌نشناس
ay [ʾȳ | N ~] ای (= یعنی)
āy, → **āmadan.**
ayāb [ʾywp | M ʾyʾb, N *yā*] یا
ayāb- → **ayāftan.**
ayābāg [ʾyʾp(ʾ)k¹] پذیرا، فراگیر
~īh: فراگیری
ayād [ʾbydʾt¹ | M ʾyʾd, N *yād*] یاد
~kardan: به یاد آوردن
~gār [-*kʾl* | N ~*gār*] یادگار
āyaft [ʾdypt¹ | M ʾʾypt, N *āyift*] آیفت، لطف، مراد
ayāftan, ayāb- [ʾyʾp̄-tn¹ | M ʾyʾpt, ʾyʾb-, N *yāftan, yāb-*] به دست آوردن، رسیدن به...، یافتن
ayār [*hdybʾl* | M *hyʾr*, N *yār*] دوست، یار
~īh: دوستی، یاری
ayārdēnīdan, ayārdēn- [ʾyʾhyn-ytn¹] جوشاندن، به جوش آوردن
~išn: جوشش
ayārdīdan, ayārd- [ʾyʾlt-ytn¹ | M ʾyʾrd-] جوشیدن، جوش آمدن
ayārīdan, ayār- [*hdybʾl-ytn*¹ | N *yār-īdan*] ۱ـ به فریادرسیدن، یاری کردن
۲ـ جرأت کردن، قادربودن
ayārōmand [*hdybʾlʾwmnd* | N *yarmand*] یاور، همراه
~īh: یاری‌دهندگی، همراهی، مساعدت

ayāsīdan, ayās- [*ʾbyḏʾs-ytn*[1] | M *ʾyʾs-*] به یادآوردن، متوجه شدن
~išn(īh): یاد
ayāstan [*ʾbyḏʾstn*[1] | M *ʾyʾst*] = **ayāsīdan.**
āyišm [*ʾdšm*] ماه (کره)
ayōxšust [*ʾywkhšwst*[1] = Av. *ayōxšusta-* | M *ʾʾywxšyst* !] فلز
~ēn [*-yn*[1]] فلزی
āyōxtan, āyōz- [*ʾywhtn*[1], *ʾywc-*] بهم پیوستن، جفت کردن
~išn: اتحاد، بهم پیوستگی
[1]**āyōzīdan** [*ʾywcytn*[1]] = **āyōxtan.**
[2]**āyōzīdan, āyōz-** [*ʾywc-ytn*[1] | P *ʾʾywšt,* *ʾʾywz-*] آشفتن، مضطرب ساختن؛ جنگیدن، ستیزه کردن
~išn(īh): ستیز، کوشش
[1]**az** [*MN* < A *mn; hc* | M *ʾc, ʾz,* N ~] از، تا
[2]**az** [*ʾc*[1]] اژدها
***az** [*ANE* < A *ʾnh* | P *ʾz*] من
āz [*ʾc* | M *ʾʾz,* N ~] آز، حرص
azabar [*hcpl* | M *ʾc ʾbr,* N *zabar*] زبر
āzād [*ʾcʾr*[1] | M *ʾʾzʾd,* N ~] ۱ـ آزاده ۲ـ آزاد
āzādīh [*ʾcʾtyh*] ۱ـ آزادی ۲ـ سپاس، تشکر
~ guftan, ~ hangārdan, ~ kardan, pad ~ dāštan: تشکر کردن، سپاسگزار بودن
āzār [*ʾcʾl* | N ~] آزار
āzardan [*ʾcltn*[1] | M *ʾʾzyrdn*] = **āzārdan.**
āzārdan, āzār- [*ʾcʾl-tn*[1] | N ~] آزردن، آسیب رساندن
~išn: آزار، صدمه
[1]**āzarm** [*ʾclm* | M *ʾʾzrm,* N ~] آزرم، احترام
[2]**āzarm** [*ʾclm* | M *ʾʾzrm-*] آسیب، صدمه
a-zarmān [*ʾzlmʾn*[1]] بی‌پیری، پیرنشدنی
āzarmīg [*ʾclmyk*[1]] آبرومند، محترم
~īh: احترام، آبرو
azbāy- [*ʾzbʾd-*] نیایش کردن

~išn: نیایش
azd [*ʾzd* | = M] شناخته
Azdahāg [*ʾcydhʾk*[1] | M *ʾzdhʾg,* (N *aždahā*)] اژدهاک، ضحاک ماردوش
azdēnīdan, azdēn- [*ʾzdyn-ytn*[1]] آگاه کردن
azēr [*hcdl* | N *zēr*] پایین، زیر
azg [*ʾzg* | N *azγ*] شاخه درخت
aziš [*hcš* | M *ʾcyš, ʾzyš*] از او، از آن، پسواژه (az =) از
~-keh [*-ks*] زیردست، کهتر
~-meh [*-ms*] مهتر، برتر
āz-kāmag [*ʾckʾmk*[1]] آزکامه، حریص
~īh: آزکامگی، حرص
azmūdan, azmāy- [*ʾzmwtn*[1], *ʾzmʾd-* | N *ā~*] = **uzmūdan.**
āznāwar [*ʾznʾwl* | M *ʾzn*] آزاده
azraw-, → **azruftan.**
azrāy- [*ʾzrʾd-*] زینت کردن
azruftan, azraw- [*(ʾ)zlwp-tn*[1] | M *ʾzrw-*] خاموش شدن، فرونشستن
āzurdan [*ʾcwltn*[1] | N ~] = **āzārdan.**
āzwar [*ʾcwl* | N ~] آزور، حریص
~īh: حرص

B

b-, → **būdan.**
babr [*bpl* | N ~] ببر
babrag [*bplk*[1]] ببَر، سگ آبی
-bad, → **-bed.**
bādag [*bʾtk*[1] | N ~*a*] آب انگور تازه در خم کرده، باده
bāγ [*bʾg* | (M *bʾw*), N ~] باغ، بوستان
baγōbaxt [*bkwbht*[1], *bʾgwkbʾht*[1] = Av. *baγō.baxta-*] سرنوشت، تقدیر
bahr(ag) [*bʾhl* (k[1])| M *bhr,* N ~ (a)] بهر، بخش، پاره، قسمت؛ سبب

(az) ān bahrag rāy از بهر آنکه، بنابراین
bahrōmand [*b'hl'wmnd* | N *bahramand*] بهره‌مند؛ بخش‌پذیر، مرکب
~īh: بهره‌مندی؛ ترکیب
bahr(ag)war [*b'hl(k)wl* | N *bahrawar*] مشارکت، شرکت‌کننده، شریک
~īh: شرکت، امتیاز
bāǰ [*b'c* | N ~] باج، مالیات
balādur [*bl'twr* | N ~] بلادر (نام زهری کشنده)
bālag [*b'lk*[1] | N *bāl*] بال
bālāy [*b'l'd* | M b'l'y N *bālā*] بالا، بلندی، قامت
[1]**bālēn** [*b'lyn*[1]] نوک، قلّه
[2]**bālēn** [*b'lyn*[1] | N *bālīn*] بالش، بالین
~-gāh [*-g's*] بالین‌گاه، نیمکت، تخت
balgam [blgm | N balyam] بلغم
bālist [*b'lyst*[1] | (M *b'ryst*)] بالاترین؛ قلّه؛ در نجوم: اوج
~īh: ارتفاع، بلندی
~īg [*-yk*[1]] بلند، عالی
bāliš [*b'lšn*[1] ! | N ~] بالش، بالین
bām [*b'm* | = M] فروغ، درخشندگی، شکوه
bāmbišn [*MLKTA* < A *mlkt';b'nbšn*[1] | M *b'nbyšn*] ملکه
bāmdād [*b'md't*[1] | M *b'md'd*, N ~] بامداد، سپیده‌دم
bāmīg [*b'myk*[1]] بامی، درخشان، باشکوه
-bān [*-p'n*[1] | M *-b'n*, N ~] ـ بان، ـ دار (پسوند)
band [*bnd* | = P, N ~] بند، گره
band-, → bastan.
bandag [*bndk*[1] | P *bndg*, N ~*a*] بنده
bang [*bng* | N ~] بنگ
bānūg [*b'nwk*[1] | N *bānū*] بانو
bar [*bl* | N ~] بر، میوه، سود، حاصل
bar-, ~išn, → burdan.
[1]**bār** [*b'l* | N ~] بار، دفعه
[2]**bār** [*b'l* | N ~] بار، ساحل

[3]**bār** [*b'l* | M *b'r*, N ~] بار، میوه
[4]**bār** [*b'l* | M *b'r*, N ~] بار، پشته؛ وظیفه
bārag [*b'lk*[1] | N ~*a*] باره، اسب
barbut [*blbwt*[1] | N ~] بربط
bārestān [*b'lst'n*[1]] بردبار، متحمل
~īh: بردباری، تحمل
bārīg/k [*b'lyk*[1] | N *bārīk* (cf. **tārīg**)] باریک، نازک، دقیق
bār-ǰāmag [*b'ly'mk*[1] | N ~*a*] بارجامه، خرجین
barōmand [*bl'wmnd* | N ~] برومند، بارور
barsom [*blswm* | M *brswm*] برسم (دسته‌ای ترکهٔ بهم بسته، که در مراسم مذهبی زردشتیان به کار می‌رود)
baršnūm [*blšnwm*] برشنوم (مهمترین مراسم شستشوی مذهبی زردشتیان)
bastan, band- [*ASLWN-tn*[1] < A √ *'sr; bstn*[1], *bnd-* | M *bstn, (bn-)*, P *bnd-*, N ~] بستن
bāstān [*b'st'n*[1] | M *b'yst'n*, N ~] اغلب، همیشه
bāš [*YHWWNš* | M *b'š*, N ~] باش (امر از بودن)
baškuč [*bškwc*] جانور افسانه‌ای که نیمی شیر و نیمی دال بود
bašn [*bšn*[1] | = P] → **buš.** بشن، نوک، بالا (قامت)؛ فش، یال
baw-, ~išn, → būdan.
baxš-, ~išn, → baxtan.
baxt [*b(')ht*[1] | N ~] بخت، اقبال، قسمت، سرنوشت
baxtan, baxš- [*HLKWN-tn*[1] < A √ *ḥlq; b(')htn*[1], *bhš-* | M *bxt, bxš-*, N *baxš7dan*] بخش کردن، توزیع کردن، سهم دادن
~išn: بخشش، قسمت
bay [*ORHYA* < A *'lh; bk*[1], *bg* | M *by*] خدا، سرور
im ~: شاه، اعلیحضرت
ōy ~: شاه فقید
bayaspān [*by'sp'n*[1] | = M] پیام‌آور، فرستاده
bayaspān|īh: سفارت، مأموریت
~īg [*-yk*[1]] اسب چاپار
bāz [*b'c* | N ~] باز، شاهین

bāzā [*b'c'y* | (N *bāzū*)] بازو
~bānag [*-p'nk*[1]] بازوبند، زره‌بازو
bazag [*bck*[1] | M *bzg*, N *~a*] بزه، بدی
~īh: = **bazag.**
bazakkar [*bckkl* | M *bzkr*] بزه‌گر، گناهکار
bāzā-zanišnīh [*b'c'y znšnyh* = Av. *bāzu.ǰata-*] بازوزنشی (نام درجه‌ای از گناه)
bazišn [*bcšn*[1]] بخش، قسمت
bazm [*bzm* | = M, N *~*] بزم، سور
~-āwurd [*-'wlt*[1] | N *~*] بز ماورد (نوعی کلوچه)
[1]**bĕ** [*BRA* < A *br'* | M *b'*] اما؛ بیرون
~... (enyā) بجز
~... enyā ... nē: درغیر این صورت
~az: بدون
[2]**be** [*BRA* | M *b'*, N *bi-*] بـ (پیش فعل و با ō کاربرد تعریف‌پذیر ندارد)
-bed [*-pt*[1] | M *-byd*, N *-ba/i/ud*] ـ بد (پسوند)، سرور
bēdom [*bytwm* | M *bydwm*] دورترین
bēgānag [*byk'nk*[1] | N *~a*] بیگانه، غریب
bēgār [*byk'l* | N *~*] بیگار، سخره
bēh [*byh* | N *bih*] به (میوه)
bēl [*byl* | (M *byr*), N *~*] بیل
bēlūr [*bylwl* | P *bylwr*, N *bilūr*] بلور
bērōn [*bylwn*[1] | M *byrwn*, N *bērūn*] بیرون
bēš [*byš*] آسیب، دشمنی؛ اندوه، درد
~burdan: دشمنی‌کردن
bēš-, ~išn, → **bištan.**
bēšăz [*byš('')z*] شفادهنده، طبی
bēšăz(ēn)- [*byš''z(yn)-, byš('')c(yn)-* | M *byš''z-*] شفا دادن، درمان کردن
~išnīh: درمان
bēš-burdār [*byšbwlt'l*] دشمن
bēšīdan [*byšytn*[1]] = **bištan.**
bēšōmand [*byš''wmnd*] اندوهگین

bēwar [*bywl* | M *bywr*, N *~*] بیور، ده هزار
P bid [*byt*[1] | P *byd*] دوباره
bidaxš [*bythš*] وزیر اعظم
***bijagān** [*bck'n*[1]] طبّی
bīm [*bym* | = M, N *~*] بیم، وحشت
~gĕn [*-kn*[1]] بیمگین، وحشتناک
~gĕnīh: بیمگینی
~ōmand [*-'wmnd*] بیمگین
***bistag** [*bstk*[1] | N *busta*] فندق
bīš [*byš* | N *~*] بیش (= اقونیطون)، نوعی گیاه سمّی
bištan, bēš- [*byš-tn*[1] | M *byšt, byš-*] آزردن، زجر دادن
~išn: آزار، زجر
bizešk [*bcšk*[1] | M *bzyšk*, N *pizišk*] پزشک، طبیب
bōb [*bwp* | N *~*] بوب، قالی ظریف
bōr [*bwl* | N *~*] بور، کهربایی
borz [*bwlc* | P *bwrz*] بلند
borz-wāng [*bwlcw'ng*] بانگ بلند
~īhā [*-yh'*] به صدای بلند
bowandag [*bwndk*[1] | M *bwndg*] کامل، تمام، بی‌نقص
~īh: تمام بودگی، تمامی، کمال
~-menišnīh [*-mynšnyh*] درست‌اندیشی
bōxtag [*bwhtk*[1] | M *bwxtg*] رستگار
~īh: رستگاری
bōxtan, bōz- [*bwhtn*[1], *bwc-* | M *bwxtn, bwz-*] رستگار شدن، نجات یافتن
~išn [*-šn*[1] | J *bwzyšn/t*, N *pōziš*] رستگاری؛ پوزش
bōxtār [*bwht'l* | M *bwxt'r*] نجات‌بخش
~īh: رستگاری، نجات
[1]**bōy** [*bwd*] حس، درک
[2]**bōy** [*bwd* | M *bwy*, N *~*] بوی، رایحه، بخور
bōyāg [*bwd'k*[1] | M *bwy'g*, N *bōyā*] بویا
bōy-dār [*bwdd'l* | N *~*] بوی‌دار

bōyēnīdan, bōyēn- [*bwdyn-ytn*[1]] بوی دادن، معطر کردن
bōyestān [*bwdst'n*[1] | M *bwyst'n*, N *bōstān*] بوستان، باغ گل
~bān [*-p'n*[1]] باغبان
bōyīdan, bōy- [*bwd-ytn*[1] | N ~] بوییدن، بو کردن
bōz-, ~išn, → **bōxtan.**
brād [*AH* < A *'ḥ; bl'r*[1] | M *br'd*] برادر
~ar [*bl'tl* | M *br'dr*, N *birādar*] برادر
***brādarōd** [*bl'tlwt*[1]] خویشاوند(ناتنی)، شریک، رقیب
~īh: خویشاوندی، رقابت
brāh [*bl'h* | N *barāh*] درخشندگی، شکوه
brahm(ag) [*bl('')hm(k*[1]*)* | M *brhm(g)*] روش، شکل، لباس
brahnag [*bl('')hnk*[1] | M *brhng*, N *barahna*] برهنه
brām- [*b(w)l'm-* | (P *brm-*)] گریستن، نالیدن
~ag [*-k*[1] | P *-g*] ناله
brāzīdan, brāz- [*bl'c-ytn*[1] | *M br'z-, N barāzīdan*] تابیدن، درخشیدن
~išn: تابش، درخشندگی
~išnīg: تابان، درخشنده
brēh [*bly(y)h*] قسمت، سرنوشت
brēhēnīdan, brēhēn- [*blyhyn-ytn*[1]] ۱ـ آفریدن، ساختن ۲ـ مقدر کردن
~āg [*-'k*[1]] تقدیرگر
~išn: ۱ـ آفرینش ۲ـ تقدیر، سرنوشت
brēz-, → **brištan.**
brēzan [*blycn*[1] | M *bryzn*, N *barēzan*] برزن، کوره، اجاق
brīdan, brīn- [*PSKWN-tn*[1] < A √ *psq; blytn*[1], *blyn-* | M *bryd*, N *burīdan*] بریدن، قطع کردن
brīn [blyn[1]] بخش، برش؛ قسمت، محدود، معین
~gar [*-kl*] تقدیرگر؛ قاطع
[1]**brinǰ** [*blnc* | N *birinǰ*] برنج (خوراکی)
[2]**brinǰ** [*blnc* | (M *bryng*), N *birinǰ*] برنج (آلیاژ)
~ēn [*-yn*[1]] برنجین، برنزی
brīnōmand [*blyn'wmnd*] محدود

brištan, brēz- [*blyštn*[1], *blyc-* | M *bryz-*, N *birištan*] برشتن
brūg [*blwk*[1] | M *brwg*, N *abrū*] ابرو
būdan, b(aw)- [*YHWWN-tn*[1] < A *yhwwn*, √ *hwh; bwtn*[1], *b-* | M *bwdn, bw-*, N *būdan*] بودن، شدن
bawišn: پیدایش، تکوین
būf [*bwp* | N ~], ***būg** [*bwk*[1]] بوف، جغد
buland [*bwlnd* | = M, N ~] بلند، به صدای بلند
būm [*bwm* | N ~] بوم، سرزمین، کشور
~-čandag [*-cndk*[1]] زمین‌لرزه
[1]**bun** [*bwn*[1] | = M, N ~] اساس، نهاد، ته
[2]**bun** [*bwn*[1] | N ~] = **wan.**
bunag [*bwnk*[1] | N ~*a*] بنه؛ خیمه‌گاه، مسکن
~dāštan: سکنا گزیدن، مستقر شدن
bun-dahišn(īh) [*bwndhšn*[1], *-yh*] بندهش، آفرینش نخستین
bunīh [*bwnyh*] آغاز
buništ [*bwnyšt*[1] | = M] اساس، بنیاد
~ag [*-k*[1]] اصل
bun-kadag [*bwnktk*[1]] بن کده (= خانه‌اصلی)، خانه
bun-xān [*bwnh'n*[1]] سرچشمه
bur-, ~išn, → **burīdan.**
burāg [*bwl'k*[1]] برّا، برنده
burām-, → **brām-.**
burd [*bwlt*[1] | M *bwrd*] بردبار
~īh: بردباری
burdan, bar- [*YBLWN-tn*[1] < A √ *ybl; bwltn*[1], *bl-* | M *bwrd, br-*, N ~] بردن، حمل کردن، ستاندن، تاب‌آوردن
~išn: تحمل، رفتار
burdār [*bwlt'l*] بردار (= حمل کننده)؛ رحم
~īh: بردباری
burd-ešnōhr [*bwlt' šnwhl* | P *bwrdyšnwhr*] سپاسگزار، شکرگزار
burg [*bwlg* | (Ar. *burǰ*)] برج

burīdan, bur- [*bwl-ytn*[1] | M *bwr-*, N ~] = **brīdan.**
~išn: برش
Burz [*bwlc*] برز (نام ایزد حامی کشاورزی)
برزین مهر (نام سومین آتش مهم ساسانیان، خاص طبقه کشاورزان)
Burzēnmihr [*bwlcynmtr*[1]]
burzīdan, burz- [*bwlc-ytn*[1]] بزرگ داشتن، ستودن
~išn: احترام، ستایش
~išnīg: ستودنی
buš [*bwš* | N ~] بش، یال
būšāsp [*bwš'sp* | M *bwšy'sp*, N ~] خواب، کاهلی، رویا
but [*bwt*[1] | = M, N ~] بت؛ بودا
buz [*AZ* < A *'z; bwc* | N ~] بز

Č

čābuk [*c'pwk*[1] | N ~] چابک، چست، برترین
~īh: چابکی
čādur [*c'twl* | N ~] چادر، پوشش
čagād [*ck'tl* | (N *čakād*), J *čeγād*] چکاد، قلعه
čagar [*ckl*] همسر (درجه دوم)، چگر
čāh [*c'h* | N ~] چاه، گودال
čahār [*ALBA* < A *'rb'; ch'l* | M *ch'r*, N ~] چهار
~dah [*ch'ldh* | N ~] چهارده
~-pāy [*ch'lp'd* | N ~ > *čārwā*] چهارپای
čakōk [*ckwk* | N ~, *čakāwak*] چکاوک
čakuč [*ckwc* | N *čakuš*] چکش
čambar [*cmbl* | N ~] چنبر، حلقه
čamišn [*cmšn*[1] | M *cmbyšn* (?)] ادرار (= عمل ادرار کردن)؛ دستشویی (= مستراح)
čand [*cnd* | = M, N ~] چند، چه اندازه؟ هراندازه، هرچند؛ اندکی، کمی
~īh: چندی، کمیت، مقدار

čandal [*cndl* | N ~] (چوب) صندل
čandīdan, čand- [*cnd-ytn*[1] | (M *cn-ystn*), J ~] تکان خوردن، لرزیدن
~išn [N čandiš] چندش، حرکت
čang [*cng* | M *šnng*, N ~] چنگ
~-srāy [*-sl'd*] چنگ‌سرای، نوازندهٔ چنگ
čār [*c'l*] = **čārag.**
čarag [*clk*[1] | M *-erg*] چراگاه، چرا؛ گله
čārag [*c'lk*[1] | N ~a] ابزار، چاره
~garīh [*-glyh*] چاره‌گری، قابلیت
čarb [*clp* | P *crb*, N ~] چرب، روغنی؛ ملایم، نرم
~īh: چربی؛ ملایمت
~išn [*-šn*[1]] روغن، چربی
~išnōmand [*-šn'wmnd*] چربی‌دار
čarm [*clm* | M *crm*, N ~] پوست، پوست خام، چرم
čārūg [*c'lwk*[1] | N *čārū*] آهک، ساروج
~ēn [*-yn*[1]] آهکی
čarz [*clz* | N ~] چرز (نام پرنده‌ای)
čāšīdan [*c'š-ytn*[1]] = **čāštan.**
čašm [*AYNE* < A *'ynh; cšm* | = M, N ~] چشم
[1]**čašmag** [*cšmk*[1] | M *cšmg*, N ~*a*] چشمه، سرچشمه
[2]**čašmag** [*cšmk*[1]] نامی
čašmagāh [*cšmk's* | *M cšmg'h*] آشکار، انگشت‌نما، علنی
~īh: انگشت‌نمایی، محکومیت
čašm-arešk [*cšm 'lyšk*[1]] حسود
~īh: حسد
čašm-dīd [*cšm dyt*[1]] آشکار، پدیدار، پیدا
čāšnīg [*c'šnyk*[1] | M *c'šnyg*, N *čāšnī*] چاشنی، مزه
čāšt [*c'št*[1] | N ~] چاشت، غذای (نیمروز)
[1]**~ag** [*-k*[1]] خوراک
[2]**čāštag** [*c'štk*[1]] آموزش، آموزه
čāštan, čāš- [*c'š-tn*[1]] آموختن

čihrīg [*cyhlyk*[1]] طبیعی
čihr-šnāsīh [*cyhlšn'syh*] چهرشناسی (= مزاج شناسی)
čim [*c(y)m* | M *cym*, N ~] سبب، علت، قصد، معنی
~ (rāy): چرا؟
čim-gōwāgīh [*cym gwb'kyh*] منطق (علم)
čimīg [*cymyk*[1]] منطقی، موجه، با معنی
čīn-, ~išn, → [1]**čīdan.**
čīnag [*cynk*[1] | P *cyng*, N ~a] چینه، دانه
činār [*cyn'l* | N ~] چنار
činwad [*cynw(p)t*[1]], **~puhl:** چینود پل (پل جداکننده روان پرهیزگاران از روان گناهکاران)
čirāγ [*cl'γ* | P *cr'g*, N ~] چراغ
čiš [*MNDOM* | P *cyš*] = **tis**
čiyōn [*cygwn*[1] | M *c'wn*, N *čūn*] چون، مانند، چگونه، کی (چه وقت)
~ka: چنانکه
~īh: چگونگی، ماهیت
čōb [*cwp* | N ~] چوب
~ag [*-k*[1] | N *~a*] چوبه، گرز

D

[1]**dabr** [*dpl*] فریبکار، گناهکار
[2]**dabr** [*dpl*] * تیره‌رنگ
dad [*dt*[1] | M *dd*, N ~] دد، حیوان وحشی
[1]**dād** [*d't*[1] | M *d'd*, N ~] داد، قانون؛ نوشته‌هایی که به مطالب دینی مربوط می‌شود
[2]**dād** [*d't*[1] | N ~] زاد، سن
[3]**dād** [*d't*[1]] دندان
[4]**dād,** → **ahlaw-dād.**
~~**dādan, dah-** [*YHBWN-tn*[1] < A √*yhb; d'tn*[1], *dh-* | M *d'dn*, ~~ دادن ۲= آفریدن ~~ *(dy-)*, P *dh-* N ~, *dih-*]~~
~išn [*dh(y)šn*[1]] بخشش، دهش؛ آفرینش

~išn: آموزش
čatrang [*ctlng* | (Ar. *šatranǰ*)] شترنج
***čaw(la)gān** [*cwpk'n*[1]! | Ar. *ṣawlaǰān*, N *čaugān*] چوگان، چوب خمیده چوگان
čaxrag [*c'hlk*[1] | M cxr, N čarx] چرخ، حلقه
čaxšāgīh [*chš'kyh*] حس چشایی
čaxšišn [*chššn*[1] | M, J *cxš-*, N *čaš-*] مزه، طعم
[1]**čē** [*ME* < A *mh* | M *cy*, N *či*] کدام، چه
~rāy: برای چه، چرا
~īh: چیستی، ماهیت
[2]**čē** [*ME*, → [1]**čē**] چه، چون، برای، زیرا، که
čē-ēwēnag [*ME* [3]*dwynk*[1]] چگونه
~īh: چگونگی
čegām-iz [*cyk'm-c* | M *cyg'myc*], **~-ē(w):** کمی؛ هرچه
čegāmag [*cyk'mk*[1] | N *č(ag)āma*] چکامه، سرود
čēh-, ~išn, → [2]**čīdan.**
***čēhag** [*cyhk*[1]] غم
čehel [*40* | N *čihil*] چهل
čēh-widarag [*cyhwtlg*] = **činwad puhl.**
čēlān [*cyl'n*[1] | = M, N ~] دشنه
~gar [*-kl, -gl* | N ~] چلنگر، آهنگر
čēr [*cyl* | M *cyr*, N ~] چیره، پیروز، شجاع
~īh: چیری، شجاعت
čērīhistan, čērīh- [*cylyh-stn*[1]] چیره‌شدن، پیروز شدن
[1]**čīdan, čīn-** [*cytn*[1], *cyn-* | M *cyydn*, *cyn-*, N ~] جمع کردن، چیدن
~išn: جمع‌آوری
[2]**čīdan, čēh-** [*cytn*[1], *cyh-* | M *cy-*] زاریدن، سوگواری کردن، غصه خوردن
~išn: زاری
~išnīg: غم زده
[1]**čihr** [*cyhl* | M *cyhr*, N ~] چهره، سیما، شکل، ظاهر
[2]**čihr(ag)** [*cyhl(k*[1]*)* | M *cyhr*, P *-g*, N ~] بنیان، تخمه؛ طبیعت، ماهیت
čihrēnīdan, čihrēn- [*cyhlyn-ytn*[1]] شکل دادن

dādār [*d²t²l* | N ~] دادار، آفریدگار
~īh: داداری، آفریدگاری
dādestān [*DYNA* < A *dyn²; d²tst²n¹* | M *d²(d)yst²n*, N *dā(de)stān*] داد، داوری، قانون؛ روند، مورد (قانونی)
dād-gāh [*d²tg²s*] = **daxmag** جای وقفی، آتشکده
dādīg [*d²tyk¹*] قانونی، مربوط به قانون
dād-meh [*d²tms*] بالغ، بزرگسال
dādwar [*d²twbl* | (M *d²ywr*, P *d²dbr*), N *dā(d)war*] داور
~īh: داوری
daftan, dam- [*dptn¹, dm-* | M *dm-*, N *dam-īdan*] دمیدن، نفس کشیدن
~išn: دم، نفس
daftar [*dptl* | N ~] دفتر، دفتر محاسبه
dagr [*ALYK* < A *²ryk; dgl* | M *dgr* > *dyr*, N *dēr*] دیر، دراز
dagrand [*dglnd* | N *dērand*] دیرنده، دراز
~-xwadāy [*-hwt²y*] دارای پادشاهی طولانی
dagr|-pattāy [*dglpt²d*] دیرپا
~-zamān [*-zm²n¹*] دیرزمان، زمان طولانی
~-zī(w)išn [*-zywšn¹*] دیرزی
dah [*10, ASLYA* < A *'sr²* | M *dh*, N ~] ده
dāh-, ~išn, → **dādan.**
Dahāg [*dh²k¹* | (N *Dahāk*)] = **Azdahāg.**
dahǎn [*PWME* < A *p(w)m-h* | M *dhyn*, N *dahān*] دهان
dahibed [*dhywpt¹* | M *dhybyd*] دهبد، فرمانروا
dahigān [*dhywk²n¹* | N *dihgān*] دهقان، کشاورز
dahlīz [*d²hlyc* | (M *dhryz*), N ~] دهلیز
dahm [*d²hm*] بافضیلت، پارسا؛ عضو جماعت زردشتی، محرم
dahom [*d²hwm* | M *dhwm*, N ~] دهم
dālman [*d²lmn¹* | N *dāl(man)*] دالمن، عقاب
dam-, ~išn, → **daftan.**
¹dām [*d²m* | = M] آفریده، آفرینش
²dām [*d²m* | = M, N ~] دام، حیوان اهلی

³dām [*d²m* | P *d²mg*, N ~] تله، تور، دام
dāmād [*d²m²t¹* | M *d²m²d*, N ~] داماد، شوهردختر
~īh: دامادی، شوهری دختر
damēnag [*dmynk¹*] بادزن
damīdan [*dmytn¹*] = **daftan.**
dān, ~išn, → **dānistan.**
-dān [*-d²n¹* | = M, N ~] ـ دان، ـ دار (پسوند)
dān(ag) [*d²n(k)¹* | N ~*a*] تخم، دانه
dānāg [*d²n²k* | M *d²n²g*, N *dānā*] خردمند، دانا
~īh: خرد، دانایی
dandān [*KKA* < A *kk²; dnd²n¹* | = M, N ~] دندان
dānistan, dān- [*YDOYTWN-stn¹* < A √*yd'; d²n-stn¹* | M *d²n-ystn*, N ~] دانستن
~išn: دانش
~išnōmand [*-šn²wmnd*] دانشمند
dar [*BBA* < A *bb²; dl* | M *dr*, N ~] در؛ کاخ؛ باب، موضوع
dār [*d²l* | M *d²r-*, N ~] دار، درخت؛ چوب
dār-, ~išn, → **dāštan.**
-dār [*-d²l* | M *-d²r*, N ~] ـ دار، ـ بان (پسوند)
P darāγ [*dl²g* | J ~, N *darāγ*] درای، زنگ
***darak** [*dlk¹*] بخش، فصل
darband [*BBAbnd* | N ~] دروازه
darbās [*dlp²s*] کاخ
dard [*dlt¹* | M *drd*, N ~] درد
~ōmand [*-²wmnd* | M *-wmnd*, N ~*mand*] دردمند، بیمار
dārēn [*d²lyn¹* | M *d²rwyn*] چوبین
dargāh [*dlg²s* | N ~] درگاه
dārgardīh [*d²lkrtyh* | M *d²rgyrdyh*] دارآویختگی، تصلیب
dar-handarzbed [*BBA-, dl-hndlcpt¹*] رایزن دربار
darīgbed [*dlykpt¹*] رئیس تشریفات دربار
***dārmag** [*d²lmk¹*] ریز، ظریف

darmān [*dlm'n*[1] | M *drm'n*, N ~] دارو، درمان
darrīdan, darr- [*SDKWN-tn*[1] < A √ *sdq; dl-ytn*[1] | N ~] پاره کردن، دریدن
dārūg [*d'lwk*[1] | M *d'rwg*, N *dārū*] دارو، درمان
dār-wāzīg [*d'lw'cyk*[1] | N *dār-bāz*] داربار، چوب باز
darz [*dlc* | N ~] درز، شکاف
~īg [*-yk*[1] | N *darzī*] درزی، خیاط
dās [*d's* | N ~] داس
dās^a^r [*d'sl* = Av. *dāθra-*] پاداش، هدیه
dast [*YDE* < A *yd-h; dst*[1] | = M, N ~] دست
dastag [*dstk*[1] | N ~*a*] بسته، دسته، گروه
dast(a)gird [*YDE-, dst-krt*[1] | M *dstygyrd*, N *dastgird*] دستگرد، ملک
dast-gīr [*dstgyl* | N ~] ۱ـ دستگیر، یاور ۲ـ دستگیر، اسیر، برده
dast-graw [*dstglwb*[1]] بردگی، اسارت
dast-kārīh [*YDEk'lyh* | N ~ *ī*] کاردستی
dast-šōy [*dstšwd*] = **gōmēz.**
dastwar [*dstwbl* | M *dstwr*, N *dastūr*] دستور، وزیر، باقدرت
~īh: رسم؛ اختیار
dastyār [*dstyd'l* | (P *dstd'r*), N ~] دستیار
~īh: دستیاری، کمک
dašn [*dšn*[1] | = M] دست راست
dāšn [*d'šn*[1] | M *d'š(y)n*] هدیه
dašnag [*dšnk*[1] | N ~*a*] ۱ـ دست راست ۲ـ دشنه
dašt [*dšt*[1] | = M, N ~] دشت، زمین هموار
daštān [*dšt'n*[1] | N ~] دشتان (قاعدگی)؛ زن قاعده
~estān [*-st'n*[1]] جای مجزا برای زنان قاعده
~-māh [*-m'h*] دوران قاعدگی
~ōmand [*-'wmnd*] زن قاعده
dāštan, dār- [*YHSNN-tn*[1] < A √ *ḥsn; d'štn*[1], *d'l-* | M *d'štn, d'r-*, N ~] حفظ کردن، داشتن، گرفتن، نگاه داشتن
pad . . . dāštan: تصور کردن، فرض کردن

pad ēd dāštan [cf. N *pindāštan*] پنداشتن
~išn: حفظ، نگاهداری
dāštār [*d'šr'l*] محافظ، مراقب
daw-, → **dawīdan, dawistan.**
[1]**dawāl** [*dwb'l* | N ~] پوست، دوال
[2]**dawāl** [*dwb'l* | N ~] فریب، نیرنگ
[1]**dawīdan, daw-** [*LHTWN-tn*[1] < A √ *rhṭ; dwytn*[1], *dwb-* | M *dw-*, N ~] دویدن
[2]**dawīdan, daw-** [*dw-ytn*[1]] گفتن (اهریمنی)
[1, 2] **dawistan** [*LHTWN-stn*[1], *dwstn*[1]] = [1, 2] **dawīdan.**
daxmag [*dhmk*[1] | P *dxmg*, N ~*a*] دخمه (جایی‌که اجساد را تا هنگام‌نابودی نگاهداری می‌کنند)
~estān [*-st'n*[1]] گورستان
daxšag [*dhšk*[1] | M *dxšg*] نشان، علامت، ویژگی؛ یاد
pad ~ dāštan: به یاد داشتن
az ~ hištan: فراموش کردن، از یاد بردن
~ōmand [*-'wmnd*] نشاندار
Day [*ddw*[1] | M *dyy*, N ~] آفریدگار؛ گاه‌نما: نام دهمین ماه سال، هشتمین، پانزدهمین و بیست و سومین روز ماه
dāyag [*d'yk*[1] | M *d'yg-*, N ~*a*] دایه
~ānīh [*-'nyh*] | (N *dāyagī*) دایگی، پرستاری
dazīdan, daz- [*dc-ytn*[1]] داغ کردن، سوزاندن
~išn: سوختگی
dēbāg [*dyp'k*[1] | N *dēbā*] دیبا
dēbahr [*dyp'hl* | P *dyblhr*] خشم
pad ~ dāštan: تبعید کردن
dēg [*dyk*[1] | N ~] دیگ
deh [*MTA* < A *mt'* | M *dyh*, N ~] ده؛ سرزمین، کشور
~gān [*MTA-, d'hk'n*[1]] = **dahigān.**
dēn [*dyn*[1] | = M, N *dīn*] دین؛ گاه‌نما: نام بیست و چهارمین روز ماه
dēnār [*dyn'l* | N *dīnār*] دینار، سکه طلا
dēn-āstawān [*dyn'stwb'n*[1]], **dēn-burdār** [*dynbwlt'l*] باایمان، معترف به دین

dēnīg [*dynyk*[1] | N *dīnī*] دینی، دیندار
dēnōdag [*dynwtk*[1]] شیرده، ماده
dēr, dērand, → **dagr, dagrand.**
dēs(ag) [*dys(k*[1]*)* | M *dys*] دیس (= شکل)، ظاهر
dēsīdan, dēs- [*dys-ytn*[1] | M *dys-yd*] ساختن
dēw [*ŠDYA* < A *šyd*[2], pl. *šydy*[2] | N ~] ابلیس، دیو
dēwān [*d(p)yw*[2]*n*[1] | N ~] دیوان، مجموعه نوشته‌ها
dēwānag [*dyw*[2]*nk*[1] | N ~*a*] دیوانه، دیوی (منسوب به دیو)
dēwār [*dyw*[2]*l* | M *dyw*[2]*r*, N ~] دیوار
dēw|-ēsnīh [*ŠDYAysnyh* | (M *dyw*[2]*snyh*)] اهریمن پرستی، دیوپرستی
~-ēzagīh [*ŠDYAyckyh*] = **~-ēsnīh.**
dēwōk [*dywwk*[1] | N *dēwuk*] زالو
dibīr [*dpy(w)r*[1] | M *dbyr*, N ~] دبیر، نویسنده
~īh: دبیری، نویسندگی
~estān [*-st*[2]*n*[1] | N ~] مدرسه
did [*TWB̲* < A *twb; dt*[1]] بعلاوه، پس، دوباره، دیگر
dīdan, wēn- [*HZYTWN-tn*[1] < A √ *ḥzy; dytn*[1], *wyn-* | M *dydn, wyn-*, N ~, *bīn-*] دیدن
~išn: بینایی، بینش
~išnīg: پدیدار، پیدا
dīdār [*dyt*[2]*l* | N ~] دیدار؛ دیدنی
pad ~ [N *padīdār*] پدیدار
didom [*dtwm*] دوم
dig [YTMAL < A * [2]tm[2]l | N dī] دی، دیروز
dil [*LB(B)ME* < A *lb(b)-h; dyl* | = M, N ~] دل
dilēr [*dylywl, dlyl* | N ~] دلیر
diz [*KLYTA* < A *qryt*[2]*; dc* | M *dyz*, N ~] دژ
dō [*2, TLYN*[1] < A *tryn* | M *dw*, N *du*] دو
~-axwānīg [*2* [2]*hw*[2]*nyk*[1]] دوجهانی، مربوط به دو جهان
~gānag [*dwk*[2]*nk*[1] | M *dwg*[2]*ng*, N *dugāna*] دوگانه؛ توأم
dōk [*dwk*[1] | N ~] دوک

dōl [*dwl* | N ~] دلو؛ درنجوم: برج دلو
dō|-pahikar [*dwptkl* | N *du-paikar*] در نجوم: دو پیکر، برج جوزا
~-pāy [*2 LGLE, dwp*[2]*k* | N *du-pā*] دوپا، بشر
dōs [*dws* | N ~] انگم؛ اندود
dō-saxwan [*2 shwn*[1]] فریبنده، دوسخنه
dōsēn [*dwsyn*[1]] انگمی (= چسبنده)؛ اندوده؛ لعابدار؛ سفالینه
dōst [*dwst*[1] | = M, N ~] دوست
~īh: دوستی، مهر
[1]**dōš** [*dwš* | N ~] دوش، شانه
[2]**dōš** [*dwš* | N ~] دوش، دیشب، شب قبل
dōš-, ~išn, → [1, 2] **dōšīdan, [1]dōxtan.**
dōšag [*dwšk*[1]] عزیز، محبوب
~īh: عشق، مهر
dōšāram [*dwš*[2]*lm* | M *dwš*[2]*rm*] عشق، مهر
dōšastar [*dwšstl*] مغرب
[1]**dōšīdan, dōš-** [*dwš-ytn*[1]] دوست داشتن، عشق ورزیدن
~išn: دوستی، خوشی
[2]**dōšīdan** [*dwšytn*[1]] = [1]**dōxtan.**
dōšīzag [*dwšyck*[1] | (M *dwxš*, J *dwškyzh*), N ~*a*] باکره، دوشیزه
~īh: بکارت، دوشیزگی
dōwom [*2wm* | N ~] ـ دوم (در اعداد ترکیبی)
[1]**dōxtan, dōš-** [*dwhtn*[1], *dwš-* | N ~] دوشیدن
[2]**dōxtan, dōz-** [*dwhtn*[1], *dwc-* | N ~] دوختن
dōys[a]**r** [*dwysl* = A → *dōi0ra-*] چشم
dōz-, → [2]**dōxtan.**
drafš [*dlpš* | P *drfš*, N ~] درفش
drafšīdan, drafš- [*dlpš-ytn*[1] | P *drfš-*, N ~] ۱ـ درخشیدن ۲ـ لرزیدن
drahm [*ZWZN*[1] < A *zwzn* | M *drhm*, N *dir(h)am*] درهم
dra(h)nāy [*dl(h)n*[2]*d*] درازا
dramanag [*dlmnk*[1] | N *dirmana*] درمنه (نام گیاهی است)
drang [*dlng* | N *dirang*] ادامه، درنگ (دوره)

drust [*drw(d)st*[1] | (M *dryst*), N *durust*] درست؛ تندرست، سالم
~īh: درستی؛ تندرستی
drustabed [*drwystpt*[1]] سرپزشک، رئیس پزشکان
društ [*dlwšt*[1] | N *durušt*] درشت، زبر، سخت
~īh: درشتی، سختی
~-āwāz, ~-ēwāz [-*'p'c*, -*'yw'c*] درشت‌آواز
druwand [*dlwnd* | M *drwnd*] بد، ناپاک، دروند، گناهکار
~īh: ناپاکی، گناه
druxtan, drōz- [*dlwhtn*[1], *dlwc-* | M *drwxt, drwz-*] دروغ گفتن، فریفتن
druz [*dlwc* | (P *drwj*)] دیو
dūd [*dwt*[1] | M *dwd*, N ~] دود
dūdag [*dwtk*[1] | N ~*a*] دوده
dudīgar [*dtykl* | M *dwdygr*, N *dīgar*] ددیگر، دوم
duǰ-, = duš-.
~-daft [*dwšdpt*[1]] بددم، کوتاه دم
~-dānāg [*dwšd'n'k*[1]] نادان
~-dēn [*dwšdyn*[1] | M *dwjdyn-*] بددین
~-dōys^a^rīh [*dwšdwyslyh*] بدچشم
~-gand [*dwšgnd* | P *dwjgnd*] بدبو
~-gandīh: بدبویی
dum(b) [*dwm(b*[1]*)* | N ~] دم
~ōmand [-*'wmnd*] دمدار
dūr [*LHYK*[1] < A *rḥyq; dwl* | M *dwr*, N ~] دور، فاصله‌دار، بعید
durgar [*dwlgl* | N ~] درودگر، نجار
dusraw [*dwslwb*[1]] بی‌آبرو، بی‌آزرم
~īh: بی‌آبرویی، بی‌آزرمی
duš- [*dwš-* | = M] بد ـ، دش ـ (پیشوند)
~īh: بدی، تبهکاری
~-āgāh [*dwš'k's*] ابله، احمق، نادان
~-āgāhīh: حماقت، نادانی
~-arz [-*'lc*] بی‌ارج، بی‌ارزش

dranǰīdan, dranǰ- [*dlnc-ytn*[1]] گفتن
~išn: سخن، گفته
draxt [*dl(')ht*[1] | M *drxt*, N *diraxt*] درخت
drāy-, ~išn, → drāyīdan.
drayā(b) [*dlyd'(p̄)* | M *dry'b*, N *daryā(b)*] دریا
~-bār [-*b'l* | N -*bār*] دریابار، ساحل
drāyān-ǰōyišn [*dl'd'n ywdšn*[1]] کسی که به هنگام خوردن حرف می‌زند
~īh: گناه ناشی از حرف زدن به هنگام خوردن
drāyīdan / drāyistan, drāy- [*dl'd-ytn*[1], *-stn*[1] | M *dr'yst, dr'y-* N *darāyīdan*] گفتن (اهریمنی)؛ هرزه‌گویی کردن
~išn: هرزه‌گویی
drāz [*dl'c* | N *dirāz*] دراز
driyōš [*dlgwš* | N *daryōš, darwēš*] درویش، نیازمند، فقیر
~īh: درویشی، نیازمندی، فقر
drō [*KDBA* < A *kdb'; dlwb*[1] | M *drw*, (N *darōγ*)] دروغ، فریب
drōd [*ŠRM* < A *šlm; dlwt*[1] | M *drwd*, N *darōd*] آرامش، تندرستی، سلامتی، کامیابی
drō-dādwarīh [*KDBA d'twblyh*] داوری دروغ
[1]**drōn** [*dlwn*[1] | N *darūna*] کمان
[2]**drōn** [*dlwn*[1] | N *darūn*] درون: نان مقدس؛ مراسمی که نان مقدس در آن به کار می‌رود
drōn yaštan: نان درون را تقدیس کردن
drōš [*dlwš*] داغ، علامت؛ پادافراه
~ag [-*k*[1]] * ویران
drōšīdan, drōš- [*dlwš-ytn*[1]] داغ زدن
drōšom [*dlwšwm*] علامت
drōz-, → druxtan.
drōzan [*dlwcn*[1] | M, J *drwzn*] دروغگو
~īh: دروغ
drubušt [*dl(w)pwšt*[1]] دژ، دفاعی
~īh: بارو، سنگر
drūdan, *drūn [*HCDLWN-tn*[1] < A √ *ḥṣd* | M *dr'wd*, *(dwr-)*, N *durūdan, diraw-*] حاصل برداشتن، درو کردن

~-čašm حسود
~-čašmīh حسادت
~-čihr [*-cyhl* | M *dwšcyhr*] بدچهر، زشت، بدخو، بدسرشت
~-ēwāzīh [*-ʾywʾcyh* | (M *dwšwʾcyh*)] افترا، گفتار بد
~-farrag [*-plg* | P *dwšfr*] بدبخت
~-farragīh: بداقبالی
~-gōwišn [*-gwbšn*¹] بدگفتار؛ گفتهٔ بد
~humat [*-hwmt*¹] اندیشه بد
~-hūxt [*-hwht*¹ | M *dwšxwptyy*!] گفتار بد
~-kām [*-kʾm*] بدخواه، دژکام
~-kanīg [*-knyk*¹] کنیز زشت
~-kar [*-kl*] دشوار
~-kunišn [*-kwnšn*] بدکار، کردار بد
dušmat [*dwšmt*¹ = Av. *dušmata-* | M *dwšmtyy* !] اندیشه بد
dušmen [*dwšm(y)n*¹ | = M, N *dušman*] دشمن
~īh: دشمنی
~ādīh [*dwšmnʾtyh* | M *dwšmnyʾdyh*, J *dwšmnʾdy*] خصومت، دشمنی
duš-|-menišn [*dwš-mynšn*¹] بداندیش؛ اندیشهٔ بد
~-nām [*-nʾm* | (M dwjnʾm), N ~] دشنام، ناسزا؛ بدنام
dušox [*dwšhw*¹ | M *dwš(w)x*] دوزخ
~īg [*-yk*¹] دوزخی
duš-pādixšā(y) [*dwšpʾthšʾ(d)*] پادشاه بد
~īh: پادشاهی بد، فرمانروایی بد
dušrām [*dwšl(ʾ)m*] ناشاد؛ بدبخت
~īh: بدبختی
dušwār [*dwšʾwl* | (M dwjwʾr), N ~] دشوار، ناسازگار
~īh: دشواری، سختی، ناراحتی
duš-|-wīr [*dwš-wyl*] بدفکر
~-wurrōyišnīh [*-wlwdšnyh*] بی‌دینی
~-xēm [*-hym*] بدخیم
~-xwadāyīh [*-hwtʾyh*] فرمانروایی بد

~-xwār [*-hwʾl* | N ~] = **dušwār.**
dušxwaršt [*dwšhwwlšt*¹ | M *dwšxwʾštyh*!] کردار بد
duxt [*BRTE* < A *brt-h; dwht*¹ | M *dwxt*, N ~] دخت
~ar [*dwhtl* | N ~] دختر
duz(d) [*GNBA* < A *gnbʾ; dwc(t)* | M *dwz*, N *duzd*] دزد
~īh [*dwc(d)yh*] دزدی
duzīdag [*dwcytk*¹] دزدیده: روزهای افزودهٔ آخر سال، پنجهٔ دزدیده
duzīdan, duz- [*dwc-ytn*¹ | N *duzdīdan*] دزدیدن
dwārīdan / dwāristan, dwār- [*dwbʾl-ytn*¹, *-stn*¹ | M *dwʾr-*] حرکت کردن، دویدن (اهریمنی)
~išn: دوزخ، مسکن (دیوان)
dwāzdah [*dwʾcdh* | M *dwʾzdh*, N *duwāzdah*] دوازده
~ān [*-ʾn*¹] بروج دوازده‌گانه

E

ē [ʾ*y* | (M *hyb*)] ـی (از ادات است و به فعل مضارع مفهوم تمنایی می‌دهد)
ē, → **ēd, ēw.**
ēbārag [ʾ*dypʾlk*¹, ʾ*dwʾlk*¹ | N *ēwār*] اوار، غروب
ēbgat(īh) [ʾ*ybgt*¹, *-yh* = Av. *aiβi.gati-*] (تازش) اهریمن، مخالف
ēbsrūsrim [ʾ*yp-*, ʾ*ybshwslym* = Av. *aiβisrū0rima-*] زمان بین غروب خورشید و نیمه شب
ēbyānghan [ʾ*yp-*, ʾ*ywbyʾnghn*¹, ... = Av. *aiβyåŋhana-* = kustīg] کمربند مقدس
ēč [ʾ*yc* | (P ʾ*ywyc*), N *hēč*] هیچ (با ادات نفی)
ēčand, → **ēw-čand.**
ēd [*HNA* < A *hnʾ* | M ʾ*yd*] → **dāštan** این
~rāy čē [cf. N *z-ē-rā*] ایرا، چونکه
ēdar [*LTME* < A *l-tnh* | M ʾ*ydr*, N ~] ایدر، اینجا
ēdōn [ʾ*ywn*¹ | N *ēdūn*] ایدون، چنین
~īh: روش (درست)، ایدونی

ēg [*ADYN*[1] < A *ʾdyn* | M *ʾyg*] آنگاه، پس
ēk [*ʾywk*[1] | M *yk*, N *yak*] یک
ēkānag [*ʾywkʾnk*[1] | N *yagāna*] وفادار، با وفا
~īh: وفاداری، با وفایی
ēk-dād [*ʾywkdʾt*[1]] یکتا آفریده
ēmēd [*ʾdmyt*[1]] امید
ēn [*ZNE* < A *znh* | M *ʿyn*, N *īn*] این
-ēn [*-yn*[1] | = M, N *-īn*] ـ ین (پسوند سازندهٔ صفت نسبی)
-endag [*-ndk*[1] | M *-yndg*, N *-anda*] ـ نده (پسوند سازندهٔ صفت فاعلی)
-ēn-īdan [*-yn-ym*[1] | M *-yn-ydn*, (N *-ān-*)] ـ انیدن [پسوند سازندهٔ فعل سببی و اسمی (= جعلی) متعدی]
***ēnōkēn** [*ʾynw(k)kyn*[1] = Av. **aēnō. kaēnā-*] وارث (دختری که تعهّد به ادامهٔ روش پدر دارد)
enyā [*ʾyny*[2] | (M *ʾnʾy*)] بعلاوه، غیر از
[1]**ēr** [*ʾdl* | M *ʾyr*, → *azēr*] زیر، پایین؛ پست؛ تحت
~ud abar: زیر و زبر
[2]**ēr** [*ʾyl*] آزاده؛ پهلوان
~īh: آزادگی، رفتار خوب
Erān [*ʾylʾn*[1] | N ~] (سرزمین) آریاها، ایران
~ag [*-k*[1]] ایرانی، آریایی
ērang [*ʾylng*] سرزنش، نکوهش؛ خطا؛ بی‌دینی
~īh: = **ērang.**
ēranǰ-, → [1, 2] **ēraxtan.**
Ērān-šahr [*ʾylʾnštr*[1] | N ~] ایرانشهر (= سرزمین آریاها)
~-wēz [*-wyc*] ایرانویج (= سرزمین اصلی آریاها)
[1]**ēraxtan, ēranǰ-** [*ʾylhtn*[1], *ʾylnc-* | J *ʾyrxt*] سرزنش کردن، ملامت کردن، ناسزا گفتن
[2]**ēraxtan, ēranǰ-** [*ʾylhtn*[1], *ʾylnc-* | M *ʿyrxt*, (*ʾyrnz-*)] جنگیدن، مشاجره کردن
ēraxtār [*ʾylhtʾl*] جنگجو
ēr-kaš [*ʾdlkš* | *M ʾyrkš*] دست به سینه (به نشان احترام)، سلام، درود
[1]**ērmān** [*ʾylmʾn*[1] | (M *ʾryʾmʾn*), N ~] دوست؛ ایرمان (نام ایزدی است)
~īh: دوستی

[2]**ēr-mān(ag)** [*ʾdlmʾn(k)*[1]] فروتن
ēr-menišnīh [*ʾdlmynšnyh*] فروتنی
ēr-tan [*ʾdltn*[1]] فروتن
~īh: فروتنی
ērwār [*ʾylwʾl*] گردوار، درخور پهلوان
ērwārag [*ʾdlwʾlk*[1] | J *ʾrwʾrh*] آرواره، گونه
ēsm [*ʾysm*] = **ēzm.**
esp°, → *sp°*.
ēstādan, ēst- [*YKOYMWN-tn*[1] < A *yqym*, √ *qwm*; *ʾstʾtn*, *ʾwst-ʾtn*[1] | M *ʿyst-ʾdn*, N ~]
ایستادن؛ بودن، ادامه دادن (به عنوان معین برای ساختن فعل ماضی نقلی با معنی استمرار)
~išn: پایداری، دوام، مسکن
ēš [*ʾyš* | N *xēš*] خیش، گاوآهن
ešn°, → *šn°*.
ē(w) [*I*; *HD* < A *ḥd* | M *ʿyw*, N *-ē*] ـ ی (نکره که در آخر اسم می‌آید)، یک
ēwan [*ʾdwn*[1]] تنه، ساقه
ēwān [*ʾdwʾn*[1]] دهنه
ēwar [*ʾywl* | J *ʾyβʾr*] مطمئن (مطمئناً)، یقین (یقیناً)
ēwarz [*ʾdwlc*] حرکت
ēwarzīdan, ēwarz- [*ʾdwlc-ytn*[1]] حرکت کردن، سفر کردن
ēwarzīg [*ʾdwlcyk*[1]] متحرک
[1]**ēwāz** [*ʾywʾc*] کلام، گفته
[2]**ēwāz** [*ʾywʾc*] تنها، فقط
~īg [*-yk*[1]] خاص، فردی
ēw-bār [*ʾywbʾl*] یکبار
ē(w)-čand [*ʾy(w)cnd*] اندکی، یک چند
ēwēn [*ʾdwyn*[1] | M *ʾywyn*, (N *āyīn*)] آداب، آیین، روش، شکل
pad ~: به آیین، مطابق رسم و معمول
[1]**ēwēnag** [*ʾdwynk*[1] | M *ʾywyng*] = **ēwēn;** → **čē-.**
[2]**ēwēnag** [*ʾdwynk*[1] | (N *āyīna*)] آیینه
ēw-kard(ag) [*ʾywkrt(k)*[1], *-kltk*[1]] پیوسته، یکپارچه

ē(w)-mōg [ʾy(w)mwkˡ] یک موزه داشتن، تنها یک کفش به پا داشتن
ēw-sān [ʾywsʾnˡ | (N *yak-sān*)] شبیه، یکسان
~īh: همانندی، یکسانی
ēw-tāg [ʾywtʾkˡ | M *ʿyw tʾg*, (N *yaktā*)] تنها، فرد، یکتا
ēz-, → **yaz-.**
~išn [ʾycšnˡ] پرستش
ēzm [*CYBA* < A *ṣybʾ* | N *hēzum*] سوخت، هیزم

F

farr-, → **xwarrah.**
Farrōbāy [*plwb(ʾ)g*]
آذرفرنبغ (نخستین و مهمترین آتش دورهٔ ساسانیان،خاص طبقه موبدان و نجبا)
farrox [*plhwˡ* | M *prwx*, N ~] خشنود، خوشبخت، فرخ
~īh: خوشبختی، شادی، فرخی
fīlāsōfā [*pylʾswkpʾy*] فیلسوف
frabīh [*plpyh* | (P *frbyw*), N *farbīh*] چاق، فربه
Fradadafš [*pldtpš* = Av. *fradaδfšū-*] فرددفش (نام اقلیم جنوب شرقی ازهفت اقلیم)
fradāg [*MHL* < A *mḥr; plrʾkˡ* | N *fardā*] فردا
frādahišnīh [*plʾdhšnyh*] افزایش، ترقی
fradom [*AWLA* < Ar. ! *ʾwlʾ; pltwm* | (M *prtwm*)] نخست
~īh: نخست، آغاز
fragān [*plkʾnˡ*] اساس، بنیاد؛ اصل
fragandan, fragan- [*plkn-dnˡ*] بنیاد نهادن
frahang [*plʾhng* | N *farhang*] آگاهی؛ فرهنگ
~estān [*-stʾnˡ*] مدرسه
frahanǰ-, → **frahixtan.**
frahist [*plh(y)stˡ* | (M *prʾyst*)] بیشترین (صفت عالی برای **freh**)
frahixtag [*plhhtkˡ* | N *farhixta*] فرهیخته، کارآزموده، ماهر
frahixtan, frahanǰ- [*plhhtnˡ, plʾhnc-* | P *frhynj-*, N *far~*] فرهیختن، آموختن، تعلیم دادن

framādār [*plmʾtʾl*] رئیس، فرمدار، فرمانده
framān [*plmʾnˡ* | M *frmʾn*, N *farmān*] دستور، فرمان (کوچکترین درجه گناه)
~-burdār [*-bwltʾl* | N *-bardār*] فرمانبردار، مطیع
framāy-, ~išn, → **framūdan.**
frāmōš [*pl(ʾ)mwš* | M *prʾmwš*, N *farāmōš*] فراموش
framōšīdan [*plmwšytnˡ*] = **framuštan.**
framūdan, framāy- [*plmwtnˡ, plmʾd-* | M *prmʾdn, prmʾy-*, N *far~*] دستور دادن، فرمودن
~išn: دستور، فرمایش
frāmuštan, frāmōš- [*pl(ʾ)mwš-tnˡ* | M *prʾmwšt, prʾmwš-*, N *farā~*] فراموش کردن
franaftan, *franam- [*plnptnˡ, *plnm-* | M *prnpt, prnm-*] رفتن، پیش رفتن، روانه شدن
franāftan, franām- [*plnʾptnˡ, plnʾm-* | P *frnʾm-*] ۱ـ پیش بردن، دور کردن، رهبری کردن، هدایت کردن
۲ـ اقرار کردن (به دین)، رواج دادن
~išn: پیشرفت، دوری، اقرار
frārāst [*plʾlʾstˡ*] ذراع، واحد طول (= ۱۸ اینچ)
frārōn [*plʾlwnˡ*] پرهیزگار، درستکار
~īh: پرهیزگاری، درستکاری
frasang [*plsng* | N *farsang*] فرسنگ (= چهار میل رومی)
frasāwand [*plsʾwnd*] فرسودنی، گذرا
~īh: گذرایی
frasp [*plsp* | N *farasp*] تیر سقف، دیرک، فرسپ
***fraš** [*plš*] سنان
fraš(a)gird [*plškrtˡ* | M *prš(y)gyrd*] فرشگرد، بازسازی در پایان جهان
~īg [*-ykˡ*] فرشگردی، جاودانگی پس از بازسازی در پایان جهان
fraš(a)murw [*plšmwlwˡ* | M *fršymwrw*] طاووس
frašn [*plšnˡ*] پرسش
frawahr [*plwʾhl* | M *prwhr-*] فروهر (= روان بی‌مرگ انسان)، فرشته نگهبان در طول زندگی
frawār [*plwʾl* | N *farwār(a)*] فروار، خانه یا کوشکی که اطرافش باز باشد

fraward [*plwlt*[1] | M *frwrd-*] = **frawahr.**

frawardag [*plwltk*[1] | M *prwrdg*] طومار، نامه

***frawārdan, frawār-** [*plw'l-tn*[1]] پیش‌آوردن، تعارف کردن (غذا)

Frawardīgān [*plwltyk'n*[1] | N *farwardagān*] فروردیگان (= جشن فروهرها)،
gāhānīh پنج روز پایانی اسفند ماه و پنج روز افزوده بعدی

Frawardīn [*plwltyn*[1] | M *frwrdyn*, N *far~*] فروردین؛ گاه‌نما: اولین ماه سال ونوزدهمین روزماه

frāx [*pl'hw*[1] | N *farāx*] پهن، جادار، فراخ، کافی، فراوان

~īh: فراخی، فراوانی

frāxēnīdan, frāxēn- [*pl'hwyn-ytn*[1]] فراخ کردن، موجب پیشرفت شدن

frāy [*pl'y* | M *pr'y*] بیش، فراوان

frayād [*plyd'l*[1] | N *faryād*] فریاد (= کمک)، یاری

frayādīdan, frayād- [*plyd'l-ytn*[1] | M *pry'd-*] به فریاد رسیدن، یاری کردن

~išn: کمک، یاری

~išnīg: کمک بخشی

frāz [*pr'c* | M *pr'z*, N *farāz*] فراز، جلو

~abgandan: فراز افکندن

~az: پس از، جدا از

~brēhēnīdan: آفریدن، ساختن

~griftan: به عهده گرفتن، انجام دادن؛ تصمیم گرفتن، منصوب کردن

~ō: تا به

frazaftan [*plcptn*[1] | (M *przwps-*)] انجام شدن، کامل شدن

frazāftan, frazām- [*plc'ptn*[1], *plc'm-* | M *prz'ptn*] به پایان رساندن، تمام کردن، کامل کردن

~išn: فرجام یافته، تکمیل

frazām [*plc'm* | (N *farǰām*)] فرجام، نتیجه

frazāmēnīdan, frazāmēn- [*plc'myn-ytn*[1]] = **frazāftan.**

frazām-pērōzīh [*plc'm pylwcyh*] پیروزی نهایی

frazānag [*plc'nk*[1] | P *frz'ng*, N *farzāna*] دانا، فرزانه

~īh: دانایی، فرزانگی

frazand [*prz/znd* | M *frzynd*, N *farzand*] فرزند، پسر، بچه

~īh: فرزندی

frazēn [*plcyn*[1] | N *farzīn*] فرزین (وزیر در بازی شترنج)؛ (تحت‌اللفظی):
موقعیت دفاع در صفحه شترنج

frēb [*plyp* | N *firēb*] حیله، فریب

frēftan, frēb [*plyp-tn*[1] | N *fir~*] فریفتن

frēftār [*plypt'l*] فریبکار؛ فریب‌خورده

frēg [*plyk*[1] | M *pryyg*] (تیغ) شانه

freh [*plyh* | N *firih*] زیاد، بیش، فراوان = **frāy**

~-būd(īh) [*-bwt*[1], *bwtyh*] افراط

frēstādan / frēstīdan, frēst- [*ŠDRWN-(y)tn*[1] < A √ *šdr; plyst-'tn*[1], *-ytn*[1] | M *pryst-'d*, N *firistādan*] فرستادن

frēstag [*plystk*[1] | M *prystg*, (N *firišta*)] فرشته، فرستاده

frēz [*plyc*] اجبار، وظیفه

~bānīg, ~wānīg [*-p'nyk*[1], *-w'nyk*[1]] اجباری، تعهدآور

~bānīh, ~wānīh [*-p'nyh*, *-w'nyh*] انجام وظیفه

frōd [*plwt*[1] | M *prwd*, N *furō(d)*] فرود

~mānd [*-m'nd*] کاستی، کمبود

frōg [*plwk*[1] | N *furōγ*] درخشندگی، فروغ

frōgīhistan, frōhīh- [*plwkyh-stn*[1]] درخشیدن

frōxtan, frō(x)š- [*MZBNW-tn*[1] < A *mzbn*, √ *zbn* | M *prwxš-*, N *furōxtan, furōš-*] فروختن

frušag [*plwšk*[1] | (M prwšg), N *furša*] افروشه / فروشه (نام حلوایی است
که در آن شیر و روغن را با هم می‌آمیزند)

G

gabr [*gpl*, *gwbl* | M *gbr*, N ? *gōr*] حفره، سوراخ، رحم

~īh: گودی

gač [*gc* | N *~*] گچ، سنگ‌گچ

-ēn [*-yn*[1]] گچی

gad [gt^1 = Av. *gaδā-*] چماق، گرز
gādan, gāy- [*SLYTWN-tn*^{1} < A √ *sry?* : g^3tn^1 | N ~] گادن
gādār [g^3t^3l] شوهر
gadwar [*gtwl* = Av. *gaδawara-*] گرزور، حمل کننده گرز
¹gāh [g^3s | M g^3h, N ~] بالین، تخت، جا
²gāh [g^3s | N ~] زمان؛ یک پنجم شبانروز = گاهنبار
³gāh [g^3s] سرود، گاه (سرودی از سرودهای گاهان)
gāhān [$g^3s^3n^1$] گاهان: قدیمی‌ترین بخش کتاب اوستا که با الهیات ارتباط دارد
gāhānbār [$g^3s^3nb^3l$ | N *gāhanbār*] گاهنبار، هر یک از شش بخش سال؛
جشنهای پنج روزه که در پایان هر یک از این شش بخش برپا می‌شود
gāhānīg [$g^3s^3nyk^1$] گاهانی (= مربوط به گاهان)، روحانی، پنج روز آخر سال
gāhbed [g^3spt^1 | N **gahbad*] خزانه‌دار، گنجور
~īh: گنجوری
gahl [$g(^3)hl$ | N *gāl*] ارزن درشت، گاورس
gāhūg [g^3hwk^1] تابوت
gāhwārag [$g^3sw^3lk^1$ | N *gāhwāra*] گهواره، ننو
gāl [g^3l] حشر، حشم
galōg [*glwk*^{1} | N *gulō*] گلو
gām [g^3m | = M, N ~] پی، قدم، گام؛ واحد طول (= سه فوت)
~ī dō pāy: گام دو پا (= یک گام، پنج فوت)
-gānag [$-k^3nk^1$ | M $-g^3ng$, N *-gāna*] ـگانه (پسوند سازندهٔ صفت عددی)
gand [*gnd* | N ~] گند
gandag [*gndk*^{1} | (M *gng*), N ~*a*] گنده، بدبو
~īh: گندگی، بدبویی
gandanāg [$gndn^3k^1$ | N *gandanā*] گندنا، تره
gandum [H^s < A *ḥnṭh* | (M *gnwm*), N ~] گندم
ganǰ [*gnc* | (M *gnz*), N ~] گنج، گنجینه
~war [*-wbl* | M *-wr*, N ~] گنجور
gan(n)āg [gn^3k^1 | (P gnd^3g)] → **gandag** پلید، فاسد
~mēnōg: گناگ مینو، مینوی بد
~īh: فساد

gar [*gl*] کوه
-gar [*-kl, -gl* | M *-gr*, N ~] ـگر (پسوند سازندهٔ صفت فاعلی)
-gār [$-k^3l$ | M $-g^3r$, N ~] ـگار (پسوند سازندهٔ صفت فاعلی)
garān [gl^3n^1 | M gr^3n, N *girān*] سخت، دشوار، گران، سنگین
~īh: سنگینی، وزن
garasmān [$glsm^3n^1$ | M gr^3sm^3n] = **garōdmān.**
gard [glt^1 | N ~] گرد
gardan [$gltn^1$ | M *grdn*, N ~] گردن
gardānāg [$glt^3n^3k^1$] مهره (بازی)
gardānīdan, gardān-[glt^3n-ytn^1 | M *grd(y)nydn*, N ~] گردانیدن
gardīdan, gard- [*glt-ytn*^{1} | M *grd-*, N ~] گردیدن، گشتن
~išn: گردش، سیر
garm [*glm* | M *grm*, N ~] گرم، داغ
~īh: گرمی، حرارت
garm-ābag [$glm^3\bar{p}k^1$ | N ~*a*] گرمابه
garmāg [glm^3k^1 | M grm^3g, N *garmā*] گرما، حرارت
garmōg [*glmwk*^{1}] گرم، تفته، باحرارت
garmōwar(īh) [*glmwk wl(yh)*] ورگرم: آزمایش ایزدی برای بازشناختن راست از دروغ و گناهکار از بیگناه
garmsēr [*glmsyl* | N ~] گرمسیر، زمین پست
garōdmān [$glwtm^3n^1$ = Av. *garō dəmāna-* | P $grdm^3n$] گرودمان، بهشت‌برین
~īg [$-yk^1$] بهشتی
γarrānāg [$gl^3n^3k^1$ | M grn^3g ?] رعد
γarrānīdan, γarrān- [gl^3n-ytn^1 | (N *γurrīdan*)] غریدن، نعره‌زدن
~išn: غرش
garzag [*glck*^{1} | N *garza*] گرزه، مار
garzīdan, garz- [*glc-ytn*^{1}] گله کردن، اعتراف کردن
~išn: گله
~išnīg: گله‌مند
gaw [*gw*^{1}] دَست (اهریمنی)
gāw [*TWRA* < A *twr*^{3} | M g^3w, N ~] گاو نر، گاو اهلی؛ در نجوم: برج ثور

gāwars [P^g < A *prg³; g³wls* | N ~] گاورس، ارزن درشت
gawazn [*gw³zn¹* | N ~] گوزن
gawdar [*gwtl* | N ~] گودر، گوساله
gāw-dumb [*g³p̄dwmb* | N ~*dum*] گاودم، شیپور
gāw-mēš [*TWRAmyš* | N *gā(w)mēš*] گاومیش
gāy-, → gādan.
Gayōmart [*g³ywkmlt¹* = Av. *gayō marəta* | (M *gyhmwrd*), N ~] کیومرث (انسان نخستین)
gaz [*gc* | N ~] گز (درخت)
gaz-, ~išn, → gazīdan.
gazāg [*gc³k¹*] گزنده
gāzar [*g³cl* | N *gāzur*] گازر، رختشوی
gazdum [*gcd(w)m, gzd(w)m* | N *každum* !] کژدم؛ درنجوم: برج عقرب
gazīdag [*gzytk¹* | N *gazīd*] گزیت، جزیه
gazīdan, gaz- [*gc-, gz-ytn¹* | N ~] گزیدن، نیش زدن
~išn: نیش
gēg [*gdk¹* | M *gyyg*] دزد
gēhān [*gyh³n¹* | = M, N *gihān, ǰahān*] کیهان، جهان
~īg [*-yk¹*] کیهانی، جهانی، فانی
-gēn [*-k(y)n¹* | M *-gyn*, N *-gīn*] ـگن، ـگین (پسوند سازندهٔ صفت توصیفی)
gēs [*gys* | (M *gyswg*, N *gēsū*)] گیس، گیسو
gētīg [*gytyk, gytydy* | M *gytyg*, N *gētī*] ۱ـگیتی ۲ـجهانی
~īg [*-yk¹*] جهانی
gil [*TYNA* < A *tyn³; gl* | N ~] گل
gilag [*g(y)lk¹* | N *gila*] گله، شکوه
~-ōbār [*-³wp³l*] گله اوبار، متحمل
gilēn [*TYNAyn¹* | N *gilīn*] گلی
gilistag [*glystk¹*] خانه دیوان، مسکن دیوان
gīr-, ~išnīg, → griftan.
gird [*glt¹* | M *gyrd*, N ~] گرد، مدور؛ گردآمده
(ō) ~ āmadan: گرد آمدن، جمع شدن

~kardan: گرد کردن، جمع کردن
~īh: گردی
girdag [*glłk¹* | N ~*a*] دایره، گرده
gišnag [*gšnk¹* | P *gyšng*] کوتاه، کوچک
gišnīz [*gšnyc* | N ~] گشنیز
giyā(h) [*gy³h, gȳ³h* | (M *gy³w*), N ~] گیاه
~īzag [*-yck¹*] تیغ گیاه، کاه
gizistag [*gcystk¹* | J *wβzsth*] ملعون، تنفرانگیز
gōgird [*gwklt¹* | M *gwgyrd*, N ~] گوگرد
~ōmand [*-³wmnd*] گوگردی
gōhr [*gwhl* | M *gwhr*, N *gauhar*] جوهر، ماهیت، مایه؛ جواهر؛ خمیره، نسل
gōhrag [*gwhlk¹*] = **gōhr.**
~-dānāg [*-d³n³k¹*] گوهرشناس، طبیعت‌شناس
¹gōhrīg [*gwhlyk¹*] اساسی، ذاتی
***gōhrīg** [*gw(³)hlyk¹*] جانشین، به جایِ، معادلِ
***gōkān** [*gwk³n¹*] جزئیات
~īg [*-yk¹*] به صراحت؛ مفصل
gōmēz [*gwmyc* | N *gimēz*] گمیز، ادرارگاو (به‌عنوان پاک‌کننده در مراسم به‌کار می‌رود)
gōmēz- [*gwmyc-* | N *gimēz-*] ادرار کردن
gōn [*gwn¹* | N *gūn*] رنگ، گون
~ag [*-k¹* | M *gwng*, N *gūna*] = **gōn.** گونه، شکل، نوع
gōr [*gwl* | N ~] گورخر
gōspand [*KYNA* < A *qnyn³?; gwspnd* | N ~] گوسفند، چهارپای (کوچک)
~-čihrag [*-cyhlk¹*] دارای تخمه چهارپایان
gōstān [*gwst³n¹*] ستورگاه، آخور
¹gōš [*gwš* | = M, N ~] گوش
²Gōš [*gwš* | N ~] گوش؛ گاه‌نما: چهاردهمین روز ماه
gōšag [*gwšk¹* | N ~*a*] گوشه
gōšōsrūd [*gwš³wslwt¹* = Av. *gaošō.srūta-*] آموخته، کسب کرده
gōšt [*BSLYA* < A *bsr³; gwšt¹* | N ~] گوشت
gōšwār [*gwšw³l* | N ~] گوشوار

gōw-, ~išn, → guftan.
gōwāg [*gwb'k*[1] | M *gw'g*, N *gōyā*] گویا فصیح؛ سخنگو
***gōwizār** [*gwwc'l*] به تفصیل، صریح
gōy [*gwd* | N ~] گوی
gōz [*gwc* | N ~] گوز، گردو
~ēnag [*gwzynk*[1] | N *gōzīna*] گوزینه (شیرینی که با مغز گردو می‌سازند)
Gōzihr [*gwcyhl* | Ar.*ǧawzahr*] جوزهر؛ در نجوم: تنین
~dumb: نقطه اعتدال پاییزی
~sar: نقطه اعتدال بهاری
grāb [*gl'p̄* | P *gr'b*] رحم
grāmag [*gl'mk*[1] | P *gr'mg*] ثروت، دارایی
grāmīg [*gl'myk*[1] | M *gr'myg*, N *girāmī*] گرامی، عزیز
~īh: احترام، محبت
[1]**graw** [*glwb*[1] | P *grww*] نی‌نازک
[2]**graw** [*glwb*[1] | N *giraw*] گرو، وثیقه
~īh, ~(a)gān [*glwk'n*[1] | M *grwg'n*, N *giraugān*] = [2]**graw.**
grāyīdan, grāy- [*gl'd-ytn*[1] | P *gr'y-*, N *girāy-*] گراییدن، متمایل شدن؛ قصد داشتن، آرزو کردن
griftan, gīr- [*OHDWN-tn*[1] < A √ *'ḥd; glptn*[1], *gyl-* | M *grypt, gyr-*, N *giriftan*, ~] گرفتن، ستاندن، جلوگیری کردن
~išnīg: ملموس، گرفتنی
griftār [*glpt'l* | N *gir~*] گرفتار، گرفته؛ اسیر
~ōmand [*-'wmnd*] ملموس، گرفتنی
grih [*glyh* | N *girih*] گره
[1]**grīw** [*CWLE* < A *ṣwr-h; glyw*[1]] گردن، گلو
[2]**grīw** [*CWLE, glyw*[1] | M *gryw*] خویشتن، نفس
[3]**grīw** [*glyw*[1] | P *gryw*, N *girī(b)*] جریب (واحد اندازه‌گیری سطح)؛ پیمانه برای اندازه‌گیری خشکبار
grīwag [*glywk*[1] | N *girīwa*] گریوه، دره
grīwbān [*glywp'n*[1] | N *girībān*] گریبان، یقه
griyistan, griy- [*BKYWN-stn*[1] < A √ *bky; gld-stn*[1] | M *gryy-stn*, N *girīstan, giry-*] گریستن، گریه کردن

grōh [*glwh* | N *gurōh*] گروه، دسته
gubrāg [*gwpl'k*[1]] گوش به زنگ، زرنگ، بیدار
gubrās- [*gwpl's-*] = **wigrās-, → wigrādan.**
guftan, gō(w)- [*YMRRWN-, YMLLWN-tn*[1] < A *ymlwn*, √ *mll; gwptn*[1], *gwb-* | M *gwptn, gw-*, N ~, *gō(y)-*] گفتن، حرف زدن، بیان کردن
~išn: گفتار
guftār [*gwpt'l* | N ~] گوینده
~īh: (قدرت) بیان، فصاحت
gugān- [*gwk'n-* | M *gwg'n-*] نابود کردن
gugār(ī)dan, gugār- [*gwk'l-(y)tn*[1] | N *guwār-īdan*] گواردن
gugāy [*gwk'dy* | M *gwg'y*, N *guwāh*] گواه
~īh: گواهی
gūh [*gwh* | N ~] گه، مدفوع
guhrāyēnīdan, guhrāyēn- [*gw'hl'yn-ytn*[1]] انگیختن، بیدار کردن
gul [*gwl* | N ~] گل، رز
gumān [*gwm'n*[1] | = M, N ~] گمان، شک
~gar [*-kl*] شکاک
~īg [*-yk*[1]] مشکوک
~īh, ~īgīh: گمان، شک
gumārdag [*gwm'ltk*[1]] گمارده، مأمور
gumārdan, gumār- [*gwm'l-tn*[1] | M *gwm'r-dn*, N *gumāštan, gumār-*] گماردن، منصوب کردن، تفویض کردن
gumbad [*gwmbt*[1] | N ~] گنبد، آتشکده
gumēg [*gwmyk*[1] | M *gwmyg*] آمیزه
gumēxtan, gumēz- [*gwmyhtn*[1], *gwmyc-* | M *gwmyxtn*, *gwmyz-*] آمیختن، مخلوط کردن
~išn: = **gumēzagīh.** آمیختگی، آمیزه
gumēzag [*gwmyck*[1]] آمیزه، آمیختگی
~īh: آمیختگی جهان مادی، طول دوران جهان مادی
[1]**gund** [*gwnd* | = P] سپاه، لشگر؛ گروه، جماعت

²**gund** [*gvnd* | N ~] گند، بیضه
gung [*g(w)ng* | N ~] گنگ
gurbag [*gvlbk*¹ | N ~*a*] گربه
gurd [*gvlt*¹ | P *gwrd*, N ~] گرد، پهلوان
¹**~īh:** گردی، پهلوانی، شجاعت
gurdag [*gvltk*¹ | N ~*a*] گرده، کلیه
²**gurdīh** [*gvltyh*] سلاح (بعضی قطعات)
gurdwār [*gvltw²l*] گُردوار، درخور پهلوان
gurg [*gvlg* | N ~] گرگ
gurgānīg [*gvlg²nyk*¹ | N ~*ī*] گرگانی، منسوب به گرگان
gursag [*gvlsk*] | N *gurusna* !] گرسنه
~īh: گرسنگی
gušn [*gvšn*¹ | N ~] گشن، نر
gušnag [*gvšnk*¹ | J *gušna*] گشنه، گرسنه
Gušnasp [*gvšn(²)sp̄*] گشنسب (دومین آتش مهم دورهٔ ساسانیان، خاص طبقه ارتشتاران)
gyāg [*gyw²k*¹ | M *gy²g*, N *ǰāy*] جای
~rōb [*-lwp* | N *ǰārō(b)*] جاروب
gyān [*HYA* < A *ḥy²; y²n*¹ | M *gy²n*, N *ǰān*] جان، روان
~kandan: جان کندن، نزع
~-abespār [*-²p̄sp²l* | N *ǰān-sipār*] بی‌امید، بی‌پروا؛ جان سپار، فدایی
~īg [*-yk*¹ | M *-yg*] روحانی؛ حیاتی
~war [*-wl* | (P *-br*), N *ǰānwar*] جانور؛ جاندار

H

h- [*HWE-* < A √ *hwh; h-* | M *h-*] بودن (فعل ناقص)
¹**hād** [*HWEt*¹ ! = Av. *āaṯ*] (= ā) اکنون، پس؛ یعنی
²**hād** [*h²t*¹] هات، هر یک از بخشهای یسنا
hādamānsᵃr [*h²tkm²nsl* = Av. *haδa.mā0ra-*] هاتمانسر (نوشته‌هایی‌که با مطالب دینی ارتباط دارد)

~īg [*-yk*¹] مربوط به هاتمانسر
hādōxt [*h²twht*¹ = Av. *haδaoxta-*] هادخت (یکی از نسکهای گم شدهٔ اوستا)، مراسم مذهبی خاص
haft [*hp̄t*¹ | M *hpt*, N ~] هفت
~ād [70 | M *hpt²d*, N ~] هفتاد
~ag [*-k*¹ | N *hafta*] هفته
~ān [*-²n*¹] هفتان، هفت سیاره
haftār [*hp̄t²l* | (N *kaftār* !)] کفتار
haftdah [*hp̄tdh* | N ~, *hifdah*] هفده
Haftōring [*hp̄tw(k)lng* = Av. *haptōiringa-*] هفتورنگ؛ در نجوم: دب اکبر
hagriz [*hklc* | M *hgryc*, N *hargiz*] همیشه؛ (با نفی) هرگز
halag [*hlk*¹] احمق، هرزه (= خل)
~īh: دیوانگی، حماقت
halām [*hl²m* | N ~] هلام، گوشت قرمه
halīlag [*hlylk*¹ | N ~*a*] هلیله (گیاهی است که میوهٔ آن مصرف دارویی دارد)
ham [*hm* | = M, N ~], → ō هم؛ همان
~īh: پیوستگی، همی (= اتحاد)، هماهنگی، نشست
hamābēr [*hm²p̄yl* | M *h²m²byr*] انبار
hamāg [*hm²k*¹ | M *h²m²g*, N *hama*] همه
~-dēn [*-dyn*¹] همه دین (مراسم مذهبی)
hamagīh [*hmkyh* | N ~*ī*] همگی، همه
hamahl [*hm(²)hl*] = **hamāl.**
hamāl [*hm²l* | N ~] همال، همتا؛ دوست، رفیق
hambadīg [*hmbtyk*¹] حریف، معارض
hambah-, → ²**hambastan.**
hambāh-, ~išn, → **hambāstan.**
hambān [*hmb²n*¹ | N *anbān(a)*] انبان، کیسه چرمی
hamband [*hmbnd*] پیوسته
~īh: پیوستگی
hamband-, ~išn, → ¹**hambastan.**
hambār [*hm–, hmb²l* | N *anbār*] انبار

hambārīdan, hambār- [*hm-, hnb'l-ytn*[1] | M *hmb'r-*, N *anbārdan*] انباشتن، گردآوری کردن

hambasān [*hnbs'n*[1] | M *'mbs'n*] دشمن، معارض

~īg [*-yk*[1]] دشمنانه، مغایر

hambast [*hmbst*[1] | N *anbast*] متراکم، به هم پیوسته

[1]**hambastag** [*hmbstk*[1] | N *anbasta*] مرکب، متشکل

[2]**hambastag** [*hnbstk*[1] | M *hmbst*] افتاده، فرو ریخته

hambāstag [*hmb'stk*[1]] * همه

[1]**hambastan, hamband-** [*hmbstn*[1], *hmbnd-*] ترکیب کردن، شکل دادن؛ احاطه کردن، بهم بستن، بهم پیچیدن

~išnīh: بهم بستگی، بهم پیچیدگی

[2]**hambastan, hambah-** [*hnbstn*[1], *hnb'h-* | M *hmbst, hmbh-*] فرو افتادن، خراب شدن

hambāstan, hambāh- [*hnb'stn*[1], *hnb'd-* | M *hmb'stn, hmb'h-*] به زیر افکندن، برانداختن، ویران کردن

~išn: براندازی، فروریزی، تخریب

ham-bašn [*hmbšn*[1]] هم قامت

hambaw-, ~išn, → **hambūdan.**

hambāy [*hmb'g* | (M *hmb'w*)] انباغ، شریک؛ حریف

hambāz [*hm-, hnb'c* | M *'mb'z*, N *anbāz*] انباز

hambedīg [*hmbytyk*[1]] = **hambadīg.**

hambōš-, ~išn [*hnbwš-, -šn*[1] | N *anbōšiš*] = **hambūs-, ~išn.**

hambōy- [*hnbwd-* | M *hwmbwy-*, N *anbōyīdan*] بوییدن، بو کردن

~āgīh [*-'kyh*] **~išn:** بویایی (حس)

hambūdan, hambaw- [*hm-YHWWN-tn*[1], → **būdan;** *hmbwtn*[1]] ترکیب شدن، یکی شدن

~išn(īh): اتحاد، ترکیب

hambun [*hmbwn*[1]] اصلاً، هیچ (با ادات نفی)

hambūsīdan, hambūs- [*hnbws-ytn*[1]- | N *anbūsīdan*] انبوسیدن، آبستن شدن

~išn: آبستنی

ham-dādestān [*hm-DYNA, -d'tst'n*[1] | N *ham-dāstān*] همداستان، موافق

hamdam [*hmdm* | N ~] همدم، مونس

ham-dēsag [*hmdysk*[1]] همدیس، هم شکل

hamē [*hm'y* | M *hmyw*, N ~] همیشه

~ka: هر زمان (که)

ham-ēdōn [*hm'ytwn*[1] | N *hamēdūn*] همیدون، هم‌چنین

hamē|īg [*hm'yyk*[1] | M *hmywyg*] جاوید

~īhā [*-yh'*] جاویدان

hamēmāl [*hmym'l* | = J] حریف، معارض

~īh: مخالفت

hamēnīdan, hamēn- [*hmyn-ytn*[1]] یکی کردن، ترکیب کردن

hamē-rawišnīh, hamē-ud-hamē-rawišnīh [(*hm'y W*) *hm'y lwbšnyh*] ابدی

hamēst [hmyst[1]] کسی که کارهای خوب و بدش برابر است

~(ag) ān [-(k)'n[1]] اعراف، طبقه میان بهشت و دوزخ

hamēstār, ~īh [*hmyst'l, -yh*] = **hamēmāl, ~īh.**

hamēšag [*hmyšk*[1] | M *hmyšg*, N ~*a*] همیشه

~īh: همیشگی

~-sōz همیشه‌سوز

hamē-wahār [*hm'y wh'l* | N *hamēša-bahār*] گل همیشه بهار

ham-ēwēnag [*hm'dwynk*[1]] همانند، یک جور

ham-gōhr [*hmgwhl* | M *hmgwhr*] هم گوهر، هم ذات

ham-gōnag [*hmgwnk*[1] | M *hmgwng*] همانگونه، چنین

P hămharz [*h(')mhlc* | P *h'mhyrz*] همراه، ملازم

hāmīn [*h'myn*[1] | = M] تابستان

~īg [*-yk*[1]] تابستانی

hămist [*KHDE,* → **hammis;** *h'mst*[1]] همه

ham-kār [*hmk'l* | N ~] همکار

~īh: همکاری

hāmkišwar [*h'mkyšwl* | M *-wr*] عالم

hammis [*KHDE* < A *k-ḥdh*], **az . . . ~ :** همراه... با

hammōxtan, hammōz- [*ALPWN-tn*[1] < A √ *'lp; hmwhtn*[1], *hmwc-,hmwz-* | M *hmwxtn*, N *āmōxtan, āmōz-*] آموختن؛ یاد گرفتن

~išn: آموزش، یادگیری
hammōxtār [*hmwhtʾl*] آموختار، یادگیرنده
~īh: یادگیری
hammōz-, ~išn, → **hammōxtan.**
~gār [*hmwckʾl* | N *āmōzgār*] آموزگار
ham-nibardīh [*hmnpltyh*] نبرد، هم‌نبردی
hamōg [*hmwg*] برابر، شبیه
hāmōn [*hʾmwn*[1] | N *hāmūn*] هامون، زمین هموار
hāmōyēn [*hʾmwdyn*[1]] همه
ham-pursag [*hmpwrsk*[1]] مشاور، همپرس (= طرف گفتگو)
~īh: مشاوره
ham-|-rānīh [*hmlʾnyh*] جنگ، نبرد
~-sāmān [*-sʾmʾn*[1]] مجاور
~-sardag [*-sltk*[1]] همنوع، شبیه
~-sāyag [*-sʾdk*[1] | N *hamsāya*] همسایه
~-tāg [*-tʾk*[1] | N *hamtā*] همتا، قرین
~-tan [*-tn*[1]] هم‌تن، هم‌قامت
~-tōhmag [*-twhmk*[1]] هم‌تخمه، خویشاوند
hamwar [*hmwl* | N *hamwār*] هموار، مسطح
hǎmwār(ag) [*h(ʾ)mwʾl, -k*[1] | N *hamwāra*] همواره
ham-zamān [*hm ODNA* | N ~] همزمان، فوراً
handām [*hndʾm* | = P, N *andām*] اندام، عضو
handarz [*hndlc* | M ʾndrz, N *andarz*] اندرز، حکم، وصیت
handarzēnīdan, handarzēn- [*hndlcyn-ytn*[1]] اندرز دادن
handāxtan, handāz- [*hndʾhtn*[1], *hndʾc-* | M *hndʾc-*, N *an~*] طرح ریختن، تخصیص دادن، تخمین زدن، داوری کردن
~išn: داوری
handāxtār [*hndʾhtʾl*] طراح
handāz-, ~išn, → **handāxtan.**
~ag [*hndʾck*[1] | N *andāza*]; **~ handāzag ī** اندازه، روش؛ مانندِ
handēmān [*hndymʾn*[1] | = M] پیش، درحضور

~īh: بار، حضور
handēmāngar [*hndymʾnkl*] رئیس تشریفات، معرفی کننده (به حضور)
~īh: معرفی
handēšīdan, handēš- [*hndyš-ytn*[1] | M *hndyš-*, N *an~*] اندیشیدن، فکر کردن، تصور کردن
~išn: اندیشه، فکر
handēšīdār [*hndyštyʾl*] اندیشنده
handōxtan, handōz- [*hndwhtn*[1], *hndwc-* | N *an~*] اندوختن، کسب‌کردن، گردکردن
~išn(īh): کسب، تحصیل
handraxtag [*hndlʾhtk*[1] | P ʾ*ndrxt*] ستمدیده
~īh: ستم، رنج
handūdan, *handāy- [*hndwtn*[1] | (M ʾ*nwd*), N *an~*] اندودن، روغن مالی کردن، مالیدن
hangad [*hngt*[1] | P ʾ*ngd*] توانگر، دارا
~īh: دارایی، ثروت
hangām [*hngʾm* | N ~] زمان، هنگام
~īg [*-yk*[1]] بهنگام
hangārag [*hngʾlk*[1] | N *angāra*] شماره، حساب
hangārdan, hangār- [*hngʾl-tn*[1] | M *hngʾr-*, N *an~*] حساب کردن، تصور کردن
~išn: رسیدگی، توجه، ملاحظه
hangēxtan, hangēz- [*hngyhtn*[1], *hngyc-* | (M *hgjyn-*), N *an~*] انگیختن، تحریک کردن، تهییج کردن
~išn: انگیزش
hangirdēnīdan, hangirdēn- [*hngltyn-ytn*[1]] خلاصه کردن، کامل کردن
hangirdīg [*hngltyk*[1]] بی‌نقص، کامل؛ خلاصه
~īh: تکمیل، خلاصه
hangōšīdag [*hngwšytk*[1] | M ʾ*ngwšydg*] راه، روش، همانندی
~ī: مانندِ
hangrāyīdan [*hnglʾdytn*[1]] سوگواری کردن
hangrūdag [*hnglwtk*[1]] سوگواری
han̆j-, → **hixtan.**

hanǰaftan [*hncptn*[1] | P *hnjft*, (M *hnzpt*)] انجام شدن
hanǰāftan, hanǰām- [*hnc'ptn*[1], *hnc'm-* | P *hnj'ft, hnj'm-*, (M *hnz'pt*, N *anǰāmīdan*)] اجرا کردن، انجام دادن، کامل کردن
hanǰām [*hnc'm* | N *anǰām*] عاقبت، انجام، برآمد، نتیجه
hanǰaman [*hncmn*[1] | (P *'njmn*, M *hnzmn*), N *anǰuman*] اجتماع، انجمن، گردهم‌آیی، مجمع
~īg [*-yk*[1]] عضو برجسته انجمن، سخنران، خطیب
hanǰīdan [*hnc-ytn*[1] | N ~]= **hixtan.**
hannām [*hn'm* | = M] = **handām.**
Harborz [*hlbwlc* | N *Alburz*] البرز، رشته‌کوهی که دور زمین را فراگرفته است
harg [*hlg* | cf. M *hr'g*, Ar. *xarǰ, xarāǰ*] خراج، مالیات؛ کار، کوشش
***harrōb-** [*hlwp-* | M *hrwb-*] جمع کردن، گردآوری کردن
~išn(īh): گردآوری، مجموعه
har(w) [*KRA* < A *kl'*; *hl* | M *hrw*, N *har*] هر، همه، هریک
harwīn [*hlwyn*[1] | M *hrwyn*] همه
harwisp [*hlwsp̄*[1] | M *hrwsp*] همه
~īn [*-yn*[1]] همه
harzag [*hlck*[1] | N *harza*] آزاد، رها
hās^a^r [*h'sl* = Av. *hā0ra-*] هاسر: مقیاس زمان (۱/۱۲ شبانروز)؛ مقیاس طول (فرسنگ، یا ۱/۴ فرسنگ، یک میل)
haspīn [*hspyn*[1] | = M] آسایش، استراحت
hast, ~īh [*AYT*[1], *-yh*] = [1]**ast, ~īh.**
hašāgird [*hš'klt*[1] | M *hš'gyrd*, N *šāgird*] دانش‌آموز، شاگرد
hašt [TWMNYA < A tmny'; *hšt*[1] | = M, N ~] هشت
~ād [*80* | N ~] هشتاد
~dah [*hštdh* | N ~, *hiždah*] هجده
[1]**hāwan** [*h'wn*[1] | N ~] هاون
[2]**hāwan** [*h'wn*[1] = Av. *hāwani-*] بامداد (یکی از پنج بخش شبانروز)
hāwand [*h'wnd* | M *h'w(y)nd*] شبیه، مانند
~īh: شباهت، همانندی
hāwišt [*h'wšt*[1]] دانش‌آموز، شاگرد

~īh: شاگردی
haxt [*h(')ht*[1]] ران، سرین، کفل
hāxtan, hāz- [*h'htn*[1], *h'c-*] ترغیب کردن، راهنمایی کردن، رهبری کردن، گرواندن
~išn: ارشاد، ترغیب
hazār [*ı,ooo, hc'l* | M *hz'r*, N ~] هزار
~ag [*-k*[1] | N *~a*] هزاره
hazzān [*'/hz'n*[1]] گور، استودان، جایی که استخوان مرده‌ها را در آن می‌ریزند
hēn [*hyn*[1] | M *hyyn*] لشگر
~īh: حمله، هجوم
hērbed [*hylpt*[1] | N *hērbud*] هیربد، آموزگار علوم دینی
~īh: هیربدی
hērbedestān [*hylptst'n*[1]] هیربدستان، مدرسه هیربدی
~īh: آموزش هیربدی، تحصیل علوم دینی
hērīg [*hylyk*[1] | N *h/xērī*] خیری، شب‌بو
hēzag [*hyck*[1] | (M *hyjg*), N *hēz*] دلو
hil-, ~išn, → **hištan.**
hindūg [*hndwk*[1] | M *hyndwg*, N *hindū*] هندی
~ān [*-'n*[1]] هندوستان
hištan, hil-, (P hirz-) [*ŠB̲KWN-tn*[1] < A √ *šbq; (hlc-)* | M *hyštn, hyl-*, (P *hyrz-*), N ~] ترک کردن، رها کردن، عفو کردن، قراردادن، گماردن
~išn: رهایی، عفو
hixr [*hyhl*] مدفوع، کثافت
h̲ixtan, hanǰ- [*hyhtn*[1], *hnc-* | P *hxt*] کشیدن (آب)
P hō [*hw*[1] | = P] آن، او
Hōm [*hwm* | N ~] هوم، گیاه مقدس
homānāg [*h(w)m'n'k*[1] | N *hamānā* J *xumānā*], ō . . . ~: مانند
~īh: همانندی
hōmāst [*hwm'st*[1]] هماست (دعاهای مختلف)
hōm|ēn, - īg [*hwmyn*[1], *-yk*[1]] هومی، منسوب به گیاه هوم
~ōmand [*-'wmnd*] هوم دار
Hordād [*hwrdt*[1] | M *hrwd'd*, N *Xurdād*] خرداد (= کمال): نام پنجمین امشاسپند و نگهبان آب؛ گاه‌نما: نام سومین ماه سال و ششمین روز ماه

hōšag [*hwšk*[1] | M *hwšg*, N *xōša*] خوشه، دسته؛ در نجوم: برج سنبله
hōšēnīdan, hōšēn- [*hwšyn-ytn*[1]] خشکاندن
hōšīdan, hōš- [*hwš-ytn*[1] | M *hwš-*, N *x~*] خشکیدن، خوشیدن
hōy(ag) [*hwy, -k*[1] | M *hwy*] (دست) چپ
Hrōm [*hhwm* | M *hrwm*, N *Rūm*] بیزانس، روم
~āyīg [*-'dyk*[1]] بیزانسی، رومی، یونانی
hu- [*hw-* | = M] خوب ـ، نیک ـ
~īh: خوب، خوبی
hu-bōy [*hwbwd*] خوشبو، معطر
~īh: بوی خوش
hu-čašm [*hwcšm*] نیک چشم، نیکخواه
~īh: نیکخواهی
hu-čihr [*hwcyhl* | M *hwcyhr*, (N *xūčīr*)] نیکو، هجیر، زیبا
hudā(ha)g [*hwd'(h)k*[1] = Av. *hudāh-*] خوب، نیکوکار
~īh: نیکوکاری
hu-|-dast [*hwdst*[1]] تردست، ماهر
~-dēn [–dyn[1]] دارای دین خوب (مزدیسنی)
~-dōšag [*-dwšk*[1]] خوشایند
~-ēwāz [*-'yw'c*] خوش گفتار، دلجو
~-ēwāzīh: دلجویی
~-fraward [*-plwlt*[1]] آمرزیده، مرحوم
hūg [HZWLYA < A ḥzyr'; hwk[1] | M hwg, N xūg] خوک
hugar [*hwgl*] ساده؛ نیکوکار
hu-|-gōwišn [*hwgwbšn*[1]] خوش گفتار
~-gugār [*-gwk'l*] خوشگوار
hūkar(ag) [hwkl (k[1]) | N xūkara] خوکره
~-kunišn [*-kwnšn*[1]] خوش‌کردار
~-mānīh [*-m'nyh*] نیک‌اندیشی، نیکخواهی
humat [*hwmt*[1] = Av. *humata-*] اندیشه نیک
humāy [*hwm'y* | N *~*] همای، مرغ سعادت؛ عقاب

hu-menišn [*hwmynšn*[1]] نیک‌اندیش
hu-murwāg [*hwmwlw'k*[1]] مروای نیک
hunar [*hwnl* | M *hwnr*, N *~*] هنر، قابلیت، مهارت
hunarāwand [*hwnl'wnd* | M *hwnr'wynd*] ماهر، بافضیلت
~īh: مهارت، هنرمندی
hunarōmand [*hwnl'wmnd* | N *hunarmand*] = **hunarāwand.**
hunīdan [*hwnytn*[1]] بیرون کشیدن (شیره)، فشردن
huniyāg [*hwnyd'k*[1] | N *xunyā*] مطبوع، لذت‌بخش
~īh: سرگرمی، لذت، رضایت‌خاطر
huniyāgar [*hwnyd'kl* | N *xunyāgar*] خنیاگر، نوازنده، رامشگر
hu-niyōxš [*hwnydwhš*] باتوجه
hunsand [*hwnsnd* | = P, (N *xursand*)] خرسند، خشنود
~īh: خرسندی، خشنودی
hunušak [*hwnšk*[1] = Av. *hunuš*] فرزند (اهریمن)
hunušakēnīdan [*hwnškynytn*[1]] زادن (اهریمنی)
hu-pādixšā(y) [*hwp'thš'(d)*] پادشاه خوب
~īh: پادشاهی خوب
hu-passandagīh [*hwpsndkyh*] رضایت
hur [*ŠKL* < A *škr'; hwl*] مشروب الکلی،* قومیس یا قومیز
(شیر ترش مادیان است که به عنوان مسکر مصرف می‌شده است)
huram [*hwlm* | N *xurram* !] خرم
~īh: خرمی
hurām [*hwl'm*] شاد
hu-|-ramag [*hwlmk*[1]] خوب رمه، دارای رمه خوب
~-rust [*-hwst*[1]] خوب رسته
~-sāzagīh [*-s'zkyh*] سازگاری
~-spās [*-sp's*] سپاسگزار
husraw [*hwslwb*[1] | (M *hwsrwg*), N *xusraw*] خوش‌آوازه، نیکنام
~īh: آوازه، نیکنامی
hušk [*hwšk*[1] | = M, N *xušk*] خشک
~-kūn [*-ŠTE*] عقیم

hu-škōh [*hwškwh*] — باشکوه، باوقار
~īh: — وقار
hušnūd(ag) [*hwšnwt(k)*[1] | M *hwšnwd*, N *xušnūd*] — خرسند، خشنود
~īh: — خرسندی، خشنودی
hu-tuxš [*hwtwhš*] — هنرمند
huwaršt [*hwwlšt*[1] = Av. *hwaršta-*] — پرهیزگاری، کردار نیک
hu-xēm [*hwhym*] — خوش خو، خوش خیم
~īh: — خوش‌خیمی، خوی خوش
hūxt [*hwht*[1] = Av. *hūxta-*] — گفتار نیک
***huzārag** [hwc'lk | N xuǰāra] — کم، اندک، خرد

I

ī [*Y, ZY-* < A *zy* | M *'y(g)*, N *i*] — ضمیر موصولی: که، کدام؛ ادات ربط (کسرهٔ اضافه)
-īdan [*-ytn*[1] | M *-ydn*, N ~] — ـ یدن (پسوند سازندهٔ مصدر ثانوی)
-īg [*-yk*[1] | M *-yg*, N *-ī*] — ـ ی (پسوند سازندهٔ صفت نسبی)
-īh [*-yh* | M *-yh, -yy*, N *-ī*] — ـ ی (پسوند سازندهٔ اسم معنی)
-īhā [*-yh'* | = M, N *-hā*] — ـ ها (پسوند سازندهٔ قید که بعدها به عنوانِ نشانه جمع به کار رفته است)
-īh-istan [*-yh-stn*[1] | M *-yh-ystn*] — ـ ایهستن (پسوند سازندهٔ فعل مجهول و مشتق)
im [*LZNE* < A *l-znh; 'm* | M *'ym*, N ~] — این
~čim rāy: — بدین سبب
~rōz: — امروز
-(i)m [*-m* | = M, N *-am*] — مرا، مال من (ضمیر متصل اول شخص)
-istan [*-stn*[1] | M *-ystn*, N ~] → **-īh-istan.** — ـ استن (پسوند سازندهٔ مصدر ثانوی)
-(i)š [*-š* | = M, N *-aš*] — او را، مال او، آن را، مال آن (ضمیر متصل سوم شخص مفرد)
-išn [*-šn*[1] | M *-yšn*, N *-iš*] — ـ ش (پسوند سازندهٔ ۱ ـ اسم مصدر ۲ ـ به آخر بن مضارع افزوده می‌شود و معنی لزوم و بایستن را می‌رساند)
-(i)t [*-t* | = M, N *-at*] — تو را، مال تو (ضمیر متصل دوم شخص مفرد)
-iz [*-(y)c* | M *-yc, -yz*] — هم، نیز (از ادات متصل قیدی)

-īzag [*-yck*[1] | M *-yzg*, N *-īza*] — ـ ایزه (پسوند تصغیر)

J̌

ǰād [*y'tt*[1]] — بهر، پاره
[1]**ǰadag** [*ytk*[1] | M *jdg*] — فال، بخت
[2]**ǰadag** [*ytk*[1]] — خاصیت، عرض
ǰādag [*y'tk*[1] | M *ǰ'dg*] — بهر، پاره؛ سبب، مورد
ǰādag-gō(w) [*y'tkgwb*[1]] — وکیل، شفیع
~īh: — شفاعت
ǰadag-wihīrīh [*ytkwhylyh*] — تغییر، دگرگونی
ǰadārīh [*yt'lyh*] — نگاهداری
***ǰadišn** [*ytšn*[1]] — خاصیت، عرض
~īg [*-yk*[1]] — عرضی، غیراصلی
ǰādūg [*y'twk*[1] | M *j'dwg*, N *ǰādū*] — جادو، جادوگر
~īh: — جادوگری، جادویی
***ǰaγ** [*y'h* | N ~] — جغ (درخت)
ǰagar [*ykl* | N *ǰigar*] — جگر
ǰah-, → **ǰastan.**
ǰahišn [*yhyšn*[1] | J *jhyšn-*] — اقبال، شانس، فال
ǰahišn-ayār [*yhyšn hdyb'l* | N *ǰhšy'r*] — خوشبخت؛ جهشیار (نام شخص)
~īh: — خوشبختی
ǰahūd [*yhwt*[1] | N *ǰuhūd*] — جهود
[1]**ǰām** [*y'm* | N ~] — جام، شیشه
[2]**ǰām** [*MANE* < A *m'n-h; y'm* | M *j'm*, N ~] — جام، پیاله
[1]**ǰāmag** [*y'mk*[1] | N *ǰāma*] = [2]**ǰām.**
[2]**ǰāmag** [*y'mk*[1] | M *j'mg*, N *ǰāma*] — جامه، لباس
ǰang [*yng* | M *jnng*, N ~] — جنگ، پیکار، رزم
ǰār [*y'wl* | M *j'r*] — هنگام، زمان
ǰastan, ǰah- [*ystn*[1], *yh-*] — جستن، روی دادن پدیدار شدن

~išn, → ǰahišn.

ǰašn [*yšn*[1] | N ~] جشن، عید

ǰaw [*Šs* < A *š'rt'* | N ~] جو

ǰāwēd [*y'wyt*[1] | (P *y'wyd*), N ~] جاوید

ǰāwēdān [*LOLMN* < A *l-'lmn; y'wyt'n*[1] | (P *y'wyd'n*, M *j'yd'n*), N ~] جاویدان، همیشه

~ag [*-k*[1] | (P *-g*), N ~a] جاودانه، ابدی

ǰawēn [*Šsyn*[1] | N *ǰawīn*] جوین

ǰeh [*yh, yyh* = Av. *ǰahī-*] جه (سر دیو مؤنث)

ǰīw [*cyw*[1], *yyw*[1] = Av. *ǰīwya-* شیر (تقدیس شده)

***ǰomā** [*ywm'y*] هر دو؛ همراه با

ǰōrdā [*ywlt'y, -'k* | (P *yw'rd'w*), J **jwrd'r*] دانه، غله

ǰō(y) [*ywd, ywb*[1] | N ~] جوی، نهر

ǰōy-, ~išn, → ǰūdan.

ǰud [*ywdt*[1] | M *jwd*] جدا، متفاوت؛ ضد

~az [N *ǰuz*] جز، جدا از

ǰudāg [*ywdt'k*[1] | N *ǰudā*] جدا، متفاوت

~īh: جدایی؛ تفاوت

ǰūdan, ǰōy- [*ywtn*[1], *ywd-* | M *jwwdn, (jwy-)*, (N *jawīdan*)] جویدن؛ بلعیدن (اهریمنی)

~išn: عمل جویدن (اهریمنی)

ǰud-|-bēš [*ywdt byš*] بی‌گزند، پادزهر

~-dādestān [*-DYNA*] مخالف، ناموافق، ناسازگار

~-dēw [*-ŠDYA*] ضد دیو

~-nāy [*-n'd*] واحد طول (شش پا)

ǰud-ristag [*ywdt lystk*[1]] بی‌دین، مشرک

~īh: بی‌دینی

ǰuγ [*ywg* | N ~] یوغ

ǰumbāgīh [*ywmb'kyh*] جنبش

ǰumbēnīdan, ǰumbēn- [*ywmbyn-ytn*[1]] جنباندن

ǰumbīdan, ǰumb- [*ywmb-ytn*[1]] جنبیدن

~išn: جنبش، حرکت

ǰumbīhistan, ǰumbīh- [*ywmbyh-stn*[1]] جنبانیده شدن

ǰuttar [*ywdtl* | M *jwtr*] متفاوت، غیر از

~īh: متضاد، مخالف

ǰuwān [*ywb'n*[1] | (P *yw'n*), N *ǰawān*] جوان، یک جوان (جوانی)

~īh: جوانی

ǰuxt [*ywht*[1] | (P *ywxt*), N *ǰuft*[1]] جفت، دوتا

K

ka [*AMT* < A *'mty* | M *k'*, N *ki*] کی (= چه وقت)؛ اگر، چون

kabāh [*kp'h* | Ar. *qabā*] قبا، جامه

kabārag [*kp'lk*[1] | N ~*a*] کباره (سبدی که از چوب و حصیر بافند)، آوند، ظرف

kābēn [*k'pyn*[1] | N *kābīn*] کابین، مهریه

kabīg [*kpyk*[1] | N *kab/pī*] کپی، میمون

kabīz [*kpyc* | (N *kawīž*)] کویز (مقیاس غلات، ۱/۱۰ جریب)

kabk [*kpk*[1] | N ~] کبک

~-anǰīr [*-'ncyl* | N ~] کبکنجیر (نوعی دراج)

kabōd [*kpwt*[1] | N ~] کبود؛ کبوتر

kabōtar [*kpwtl* | M *kbwtr*, N ~] کبوتر

kāč [*k'c* | N *kāš(ki)*], **~ka:** کاش؛ کاشکی

kādag [*k'tk*[1]] سرگرمی، شوخی

kadag [*ktk*[1] | M *kdg*, N *kada*] کده، خانه

~-bānūg [*-b'nwk*[1] | N *kadbānū*] کدبانو

~īg [*-yk*[1]] اهلی؛ بنده، خدمتکار

~-xwadāy [*-hwr'y* | P *qdyxwd'y*, N *kadxudā*] کدخدا

kadām [*kt'm* | M *kd'm*, N *kudām*] کدام، چه

~-iz-ē(w) [*-c-HD*] هرکدام

kadār [*kt'l*] کدام، که

~-iz-ē(w) [*-c-HD*] هرکه

kaf [*kp* | N ~] کف، گل و لای
kaf-, → **kaftan.**
kafč [*kpc* | N ~] کفگیر، ملاقه
~ag [*-k*[1] | N *~a*] قاشق
kafš, ~ag [*kpš, -k*[1] | N *kafš*] کفش
~gar [*-kl* | N ~] کفشگر، کفاش
kaftan, kaf- [*kp-tn*[1] | P *kft, kf-*] افتادن
kāh [*TBNA* < A *tbn*[2] | N ~] کاه، علف خشک
kāh-, ~išn, → **kāstan.**
kahas [*kts* | M *khs*] کاریز، قنات
kāhēnīdan, kāhēn- [*k*[2]*hyn-ytn*[1]] کاهش دادن، کم کردن
kāhīdan [*k*[2]*hytn*[1] | N ~] = **kāstan.**
kahist [*ksst*[1]] کمترین
kah-rubāy [*khlp*[2]*d* | N *~rubā*] کهربا
kahwan [*khwbn*[1] | M *qhwn,* N *kuhan*] کهن
kākom [*k*[2]*kwm* | N ~] قاقم
~ī spēd: قاقم سفید
kālbod [*k*[2]*lpwt*[1] | (M *k*[2]*lbyd*), N ~] کالبد، قالب، تن
~ōmand [*-*[2]*wmnd*] جسمانی
kam [*km* | M *kmb,* N ~] اندک، کم، خرد ← kem
kām [*k*[2]*m* | = M, N ~] کام، آرزو، هدف
kām-, → **kāmistan.**
[1]**kāmag** [*k*[2]*mk*[1] | N *kāma*] کامه (انواع سوپ)
[2]**kāmag** [*k*[2]*mk*[1] | N *kāma*] = **kām.**
~-hanǰām [*-hnc*[2]*m*] کامکار، موفق
~-hanǰāmīh: کامکاری، موفقیت
~ōmand [*-*[2]*wmnd*] مشتاق، مایل
~-widār [*-wt*[2]*l* | N *kām-guδār*] کامروا، خودکامه
~-xwadāy [*-hwt*[2]*y*] خودکامه، مستبد
kamāl [*km*[2]*l* | (M *km*[2]*r*)] سر (اهریمنی)
~īg [*-yk*[1]] سر، رئیس (اهریمنی)

kamān [*km*[2]*n*[1] | = M, N ~] کمان
~dār [*-d*[2]*l* | N ~] کماندار
kamar [*kml* | N ~] کمر؛ بند، کمربند
~-band [*-bnd* | N ~] کمربند
kāmgār [*k*[2]*mk*[2]*l* | P *k*[2]*mg*[2]*r,* N ~] کامگار، مستبد
kamist [*kmyst*[1]] کمترین
~īh: pad ~īh, حداقل
kāmistan, kām- [*YCBEN-stn*[1] < A *yṣbh,* √ *ṣbh; k*[2]*m-(y)stn*[1] | M *k*[2]*m-yst*] آرزوکردن، خواستن
kām|-rawāg [*k*[2]*m lwb*[2]*k*[1] | N *~rawā*] کامروا
~-zī(w)išn [*-zywšn*[1]] آزاد، خودکامه
kam-zōr [*kmzwl* | N ~] کم‌زور
~īh: کم‌زوری
kan-, → **kandan.**
kanār [*kn*[2]*l* | N ~] کنار، لبه؛ آغوش
~ag [*-k*[1] | M *kn*[2]*rg,* N *~a*] کناره، مرز، سامان
~agōmand [*-k*[2]*wmnd* | M *-gwmnd*] کناره‌مند، محدود
kandan, kan- [*HPLWN-tn*[1] < A √ *ḥpr; kn-dn*[1]*, -tn*[1] | M *knd,* N ~] کندن؛ ویران‌کردن، نابودکردن
kanīg [*knyk*[1] | M *knyg*] کنیز، دوشیزه
kanīzag [*knyck*[1] | M *knycg,* N *kanīz(ak)*] = **kanīg.**
kantigr [*kntgl*] کنتیر، تیردان
kāpūr [*k*[2]*pwl* | Ar. *kāfūr*] کافور
kar-, → **kardan.**
[1]**kār** [*k*[2]*l* | M *k*[2]*r,* N ~] کار، امر، عمل
~framūdan: کار فرمودن، مورد استفاده قرار دادن
[2]**kār** [*k*[2]*l*], *pl.* **~ān:** عموم
[3]**kār** [*k*[2]*l*] کرّه
kār-, → **kištan.**
karafs [*klps* | N ~] کرفس
kār-āgāh [*k*[2]*l*[2]*ks* | N ~] کارآزموده، با تجربه

~īh: تجربه، مهارت
karak [*krk*[1] | N ~] کرک، بلدرچین
karān [*kl'n*[1] | P *kr'n*, N ~] کران، کنار، سامان، پایان
kārawān [*k'lw'n*[1] | P *k'rw'n*, N *kārwān*] کاروان، ستون نظامی
~īg [*-yk*[1] | N *~ī*] کاروانی، مسافر
karāwuš [kl'wš | N ~] چرخشت
karb [*klp*] کرپ (روحانی دشمن زردشت)
karbāš [*klb'š* | N *karbaš*, ...] کرباش، چلپاسه
karbūg [*klpwk*[1], *klbwk*[1]] مارمولک
kard [*krt*[1] | M *kyrd*, N ~] کرده، عمل؛ امر، چیز
kārd [*SKYNA* < A *skyn'*; *k'lt*[1] | N ~] کارد
[1]**kardag** [*kltk*[1]] پاره، فصل، قسمت
[2]**kardag** [*krtk*[1], *kltk*[1] | N *karda*] کرده، عمل
kārdāg [*k'ld'k*[1]] سرگردان، مسافر، مهاجر
kardagān [*krt-*, *kltk'n*[1] | M *kyrdg'n*] عمل، خدمت (ایزدان)
kardagār [*krtk'l* | M *kyrdg'r*, N ~] توانا
kardan, kun-, (P kar-) [*OBYDWN-tn*[1] < A √ *'bd*; *krtn*[1], *kwn-*, *(kl-)* | M *kyrdn*, *kwn-*, (P *kr-*), N] کردن، عمل کردن، اجرا کردن، ساختن
~išn, → kunišn.
kardār [*krt-*, *klt'l* | N ~] کاری، فعال؛ کارگر، انجام‌دهنده
~īh: فعالیت
kard-espās [*krtsp'š*] خدمتکار، ملازم
kārezār [*k'lyz'l* | M *k'ryz'r*, N *kārzār*] (میدان) کارزار
kār-framān [*k'lplm'n*[1] | M *k'rprm'n*, Ar. *qahramān*] کارفرما، سرکارگر
karg [*klg* | N ~] کرگدن
kargās [*klk's* | N *kargas*] کرکس
kārīg [*k'lyk*[1] | N *kārī*] کاری؛ جنگجو
~īh: فعالیت
kark [*klk*[1] | N ~] کرک (= مرغ خانگی)، ماکیان
karkēhan [*klkylin*[1]] کرکهن (= سنگ یمانی)، نوعی کوارتز
karm [*klm* | P *krm*] عمل

karmīr [*klmyr*] قرمز، لاکی
kār-nāmag [*k'ln'mk*[1]] کارنامه، تاریخچه
karr [*kl* | M *qr*, N ~] کر
***karzang** [*klcng* | M *kyrzng*, (N *xarčang*)] خرچنگ؛ در نجوم: برج سرطان
kas [*AYŠ* < A *'yš* | M *ks*, N ~] کس، شخص
~-iz [*-c*] کسی، (با ادات نفی) هیچ‌کس
kāskēn [*k'skyn*[1]] سنگ لاجورد
~(ag) murw [*-k*[1] | N *kāskīna*] کاسکینه / کاسانه (= سبزک)، * کلاغ زاغی
~ēn [*-yn*[1]] آبی متمایل به سبز؛ لاجوردی
kāstan, kāh- [*k'stn*[1], *k'h-* | N ~] کاستن، کاهش دادن، کم کردن
~išn: کاهش، نقصان
kastār [*kst'l*] خطاکار، ویرانگر
~īh: خطاکاری، ویران‌سازی
kāstār [*k'st'l*] کاهش دهنده
kaš [*kš* | N ~] بغل
kašawag [*kšwk*[1] | N *kašaw*] کشف، لاک پشت
kašk [*kšk*[1] | N ~] کشک
kaštīg [*kštyk*[1] | N *kaštī*] کشتی، قایق
* **kawādak** [*kw'tk*[1]]; → **kōdak** جوان؛ طفل
[1]**kay** [*AYMT* < A *'ymt* | N ~] کی، چه وقت
[2]**kay** [*kd* | N ~] کی (لقب پادشاهانی که از پشت گشتاسب کیانی به پادشاهی رسیدند)؛ کیانیان
~ak [*-k*[1]] کیک (روحانی دشمن زردشت)
kayk [*kdyk*[1] | N ~] کیک (حشره)
kē [*MNW* < A *mn-w* | M *ky*, N *kī*] که (= چه کسی)، کدام
P keč [*kyc* | = P] کس، شخص
kēd [*kyt*[1] | P *qydyg*] فالگیر، جادوگر
~īgīh [*-ykyh*] فالگیری، پیشگویی
keh [*ks* | M *kyh*, N ~] که (تر)، کم (تر)، جوان (تر)
~tar [*-tl* | N ~] = **keh.**
kem [*kym*]; → **kam** کمتر، خردتر

kēn [*kyn*[1] | = M, N *kīn(a)*] کینه، بدخواهی، انتقام
~īg [*-yk*[1]] کینه‌جو، کینه‌ورز
kennār [*kn'l*] بربط، چنگ
~-srāy [*-sl'd*] چنگ‌نواز
kēnwar [*kynwl* | (M *kynw'r*), N *kīnawar*] کینه‌ور، کینه جو
~īh: کینه‌جویی
kēr [*kyl* | N ~] کیر
kēsar [*kysl*] قیصر
kēš [*kyš* | = M, N ~] عقیده‌دینی، کیش (در مورد غیرزردشتیان)
~-dār [*-d'l*] غیرزردشتی، فرقه‌گرا
kešīdan, keš- [*k(y)š-ytn*[1] | (M *krš-*), N *kašīdan*] کشیدن، درآوردن
Kēwān [*kyw'n*[1] | Ar. *kaywān*] درنجوم: کیوان
kēwūd [*kypwt*[1] | M *k'ywd*] جعبه، صندوق
kilēl [*klyl* | (N *kilīd*)] کلید
kirb [*klp* | M *kyrb*] تن، قالب
kirbag [*krpk*[1] | M *kyrbg*, N *kirfa*] کرفه، عمل نیک، ثواب
~īg [*-yk*[1]] پارسا، بافضیلت
kirbakkar [*krpkk̲l* | M *kyrbkr*] کرفه‌گر، نیکوکار
~īh: نیکوکاری
kirīh- [*OBYDWNyh-*, → **kardan,** *klyh-* | M *kyryh-*] کرده شدن، ساخته شدن
kirm [*klm* | M *krm*, N ~] کرم، مار
kirrēnīdan, kirrēn- [*klyn-ytn*[1]] ساختن؛ آفریدن (اهریمنی)
kirrōg [*k(y)lwk*[1] | M *qrwg*] هنرمند، صنعتگر؛ ماهر، متخصص
~īh: هنر، صنعت، فن، تخصص
kiš [*k(y)š* | M *kš*, N ~] خط، شیار
kišnīz [*kšnyc*] = **gišnīz.**
kištan, kār- [*ZLYTWN-tn*[1] < A √ *zr'*; *kyštn*[1], *k'l-* | M *kyšt*, *k'r-*, N ~] کشتن؛ شخم زدن، افشاندن
kištār [*ZLYTWNt'l*] کشت
kišw, ~ān [*kyšw*[1], *-'n*[1] | P *kyšf'n*] کشت
~(ān)zār [*-c'l* | (N *kištzār*)] کشتزار

kišwar [*kyšwl* | M *kyšwr*, N ~] کشور، اقلیم، سرزمین، قاره
kišwzār, → **kišwānzār.**
kōb-, → **kōftan.**
kōdak [*kwtk*[1] | M *qwdk*, N ~] جوان، کوچک؛ کودک
kōf [*kwp* | = M, N *kōh*] کوه، تپه؛ کوهان
~ag [*-k*[1] | N *kōha*] کوهه، زین
~īg [*-yk*[1] | N *kōhī*] کوهی، وحشی
kōftan, kōb- [*kwp-tn*[1] | N ~] کوفتن، زدن، خرد کردن
kōr [*kwl* | M *kwr*, N ~] کور
~-dil [*-dyl* | M *-dyl*, N ~] کوردل، اصلاح ناپذیر
kōstan [*kwstn*[1] | = M, N ~] کوفتن، زدن
kōš-, → **kōxš-.**
kōšk [*kwšk*[1] | N ~] کوشک، کاخ، خیمه
kō(x)šīdan, kō(x)š- [*kw(h)š-ytn*[1] | M *kwš-ydn*, N *kōšīdan*] کوشیدن، سعی کردن، ستیزکردن
~išn: کوشش، ستیز
~išnīg: کوشا
kōy [*kwd* | N ~] کوی، کوچه
kū [*AYK* < A *'yk* | M *kw*, N *kū*, *ki*] که؛ کجا؛ تا به
~gyāg [N *kujā*] کجا
~tā: به طوریکه
kūč(ak) [*kwc(k*[1]*)* | N *kūčak*] کوچک
kūk [*kwk*[1]] کوچک، کوتاه
kulāčag [*kwl'ck*[1] | N *kulīča*] کلوچه
kulāf [*kwl'p̄* | N *kulāh*] کلاه، سرپوش
~ak [*-k*[1]] | N *~hak*] کلاهک؛ غلاف
kulang [*klng* | N ~] کلنگ
kullag [*kwlk*[1]] ملخ
kumīg [*kwmyk*[1]] معده
kun-, ~išn, → **kardan, kunišn.**
kūn [*ŠTE* < A **št-h*; *kwn*[1] | N ~] کون، مقعد، نشیمنگاه

kundāg [*knd²k¹* | M *qnd²-*, N *kundā*] فالگیر، جادوگر
~īh: جادو، نجوم
kundur [*kwndl* | N ~] کندر
kunišn [*kwnšn¹* | M *kwnyšn*] کنش، عمل
~gar [*-kl* | M *-gr*] کننده، انجام دهنده
kunǰid [*ŠMg* < A *šmišm²; kwnc(y)t¹* | N ~] کنجد
kūn-marz [*kwnmlc*] لواط؛ لواطگر
kurkum [*kwlkwm*] زعفران
kurrag [*kwlk¹* | N ~*a*] کره اسب، کره‌الاغ
[1]**kust** [*kwst¹*] سمت، سوی، ناحیه
[2]**kust** [*kwst¹* | Ar. *quṣt*] قسط (گیاهی از تیرهٔ زنجبیلیها که ۱۵ گونه دارد)
kustag [*kwstk¹* | M *kwstg*] = [1]**kust.**
~bed [*-pt¹*] فرمانده ناحیه
kustīg [*kwstyk¹* | N ~*ī*] کستی، کمربند مقدس
kuštan, kuš- [*NKSWN-tn¹* < A √ *nks; kwš-tn¹* | M *kwšt, kwš-*, N ~] کشتن

L

lab [*lp* | M *lb*, N ~] لب
lābag [*l²pk* | (M *r²b*), P *l²b*, N *lāba*] لابه
lābakkar [*l²pkkl*] لابه‌کننده
~īh: لابه‌گری
laǰan [*lcn¹* | N ~] لجن، گل و لای
larzīdan, larz- [*llc- ytn¹* | P *lrz-*, N ~] لرزیدن، مرتعش شدن
laškar [*lškl* | N ~] لشکر
~īg [*-yk¹* | N ~*ī*] لشکری، سرباز
~īgīh: سربازی
lawzēnag [*lwcynk¹* | N ~*īna*] لوزینه (شیرینی که با آرد بادام و شکر تهیه می‌شود)
***lipī** [*lpyh*] یک درجه (از قوس)

M

mǎ [*AL* < A *²l* | M *m²*, N ma] نه
~agar [N *magar*] مگر؛ مبادا
mād [*AM* < A *²m-y*, → *mādar* | M *m²d*] مادر
[1]**mādag** [*NKB* < A *nqb; m²tk¹* | (M *m²yg*), N *māda*] ماده
~īh: مادگی
[2]**mādag** [*m²tk¹* | (M *m²yg*, N *māya*)] ماده، مایه
~īg [*-yk¹*] اساسی
~war [*-wl*] اساسی، مخصوص، مهم
madan [*mtn¹* | M *mdn*] آمدن
madār [*mt²l*] آینده، کسی که می‌آید
mādar [*AMYtl* < A *²m-y; m²tl* | M *m²dr*, N ~] مادر
[1]**mādayān** [*m²tgd²n¹* | M *m²dy²n*] کتاب
[2]**mādayān** [*m²tyd²n¹*] ماهیت، زمینه، هسته؛ اساسی، اصلی؛ صحنه شترنج
mādišt [*m²tyšt¹*] * ماده، سفیده یاخته (= پرتوپلاسم)
mādīyān [*m²tyg²n* | N ~] مادیان
maγ [*mγ* | N ~] مغ، گودال، سوراخ
magas [*mks* | P *mgs*, N ~] مگس
~ī angubēn: مگس انگبین (زنبور عسل)
magind [*mkn¹d* | M *mgyn(d)*] سپر، حایل
māh [*BYRH* < A *b-yrḥ; m²h* | = M, N ~] (کره) ماه؛ ماه: گاه‌نما: دوازدهمین روز ماه
māhīg [*m²hyk¹* | M *m²hyg*, N *māhī*] ماهی؛ در نجوم: حوت
māhīgān [*BYRH-, m²hyk²n¹* | M *m²hyg²n*, N *māhiyān*] ماه (ماه‌های سال)
mahist [*msst¹, mhst¹* | M *mhyst*, N ~] مهست، بزرگترین
makōg [*mkwk¹* | M *mkwg*, N *makō(k)*] مکوک، قایق
mālīdan [*m²lyn¹* | N ~] = **muštan.**
man [*L* < A *l-y* | M *mn*, N ~] من، مرا
mān [*m²n¹* | = M] مان، خانه، مسکن
[1]**mān-**, → **māndan.**

²mān- [*mʾn-* | = M] زندگی کردن، سکنا گزیدن
~išn: جا، مسکن
³mān- [*maʾn-* | = M, N ~] مانند بودن
mānag [*mʾnk¹* | P *mʾng*] ذهن، فکر
mānāg [*mʾnʾk¹* | M *mʾnʾg*, N *mānā*] مانا، مانند، شبیه
~īh: شباهت، همانندی
mānbān [*mʾnpʾn¹*] سگ نگهبان
mānbed [*mʾnpt¹*] صاحبخانه، آقای خانه
mānd [*mʾnd* | = M] خانه
māndag [*mʾndk¹* | M *mʾndg*, N ~*a*] مانده، خسته؛ بی‌حال؛ تقصیر، گناه
~īh: ماندگی، خستگی
māndan, ¹mān- [*KTLWN-tn¹* < A √ *ktr* | M *mʾnd*, N ~]; → **²·³mān** ماندن؛ باقی ماندن
mang [*mng*] منگ
mānīg [*mʾnyk¹*] عضو خانه، صاحبخانه
mānistan [*KTLWNstn¹*] = **māndan.**
māništ [*mʾnyšt¹*] مسکن، منزل
~ag [*-k¹*] مقیم، مستقر
māns r [*mʾnsl* = Av. *mąθra-*] مانسر (=کلام مقدس)، افسون
~-bar [*-bl*] موبد
~spand [*-spnd* = Av. *spənta-*]; → **māraspand** مانسرسپند (=کلام مقدس)
¹mar [*ml* | M *mr*, N ~] آمار، حساب، عدد؛ رتبه
²mar [*ml*] بدکار، تبهکار
mār [*mʾl* | N ~] مار
mār-, ~išn, → **mārdan.**
marag [*mlk¹*] عدد
mārāg [*mʾlʾk¹*] حساس، دریابنده
Māraspand [*mʾrspnd* | N ~] (= **māns^n^rspand**) مارسپند؛ گاه‌نما: نام بیست و نهمین روز ماه
***marčābuk** [*mlcʾʾpwk¹*] چابک، شجاع
~īh: چابکی، شجاعت

mard [*GBRA* < A *gbrʾ; mlt¹* | M *m(y)rd*, N ~] مرد
mārdan, mār- [*mʾl-tn¹*] درک کردن، ملتفت شدن، حس کردن
~išn: درک
~išnōmand [*-šnʾwmnd*] دریابنده
mardānag [*mltʾnk¹* | N ~*a*] مردانه، شجاع
~īh: مردانگی، شجاعت
mardōm [*ANŠWTA* < A *ʾnšwtʾ; mltwm* | M *mrdwhm*, N *mardum*] انسان، بشر، مردم
~īh: انسانیت، مردمی
mardōm-zādag [*mltwm zʾtk¹* | N *mardum-zād*] مردم‌زاده، بشر
~īh: مردمی
marg [*mlg* | M *mrg*, N ~] مرگ
~-arzān [*-ʾlcʾn¹*] مرگرزان، شایسته مرگ
~īh: = marg.
~ōmand [*-ʾwmnd*] فانی
mārīg [*mʾlyk¹* | M *mʾryg-*] افسون، کلام
marw [*mlw¹* | M *mrw*, N ~, *(mary)*] گیاه
marz [*mlc* | M *mrz*, N ~] مرز، سرحد؛ در نجوم: قرآن
marzangōš [*mlcngwš* | N ~] مرزنگوش
marzīdan, marz- [*mlc-ytn¹* | M *mrzyst*, *mrz-*] جفت‌گیری کردن
~išn(īh): جفت‌گیری، جماع
marz(o)bān [*mlcpʾn¹* | N ~] مرزبان، مرزدار
-masāy [*-msʾd*] ـ مسای، ـ اندازه گرفته شده (پسوند)
mast [*mst¹* | = M, N ~] مست، مدهوش
māst [*mʾst¹* | N ~] ماست
mastarg [*mstlg* | (M *mstgrg*)] جمجمه
mastōg [*mstwk¹*] مست، مدهوش
~īh: مستی، مدهوشی
māš [*mʾš* | N ~] ماش، بنشن
¹mašk [*mšk¹* | N ~] مشک
²mašk [*mšk¹* | N *maškō*] مشکو، سراپرده، چادر

~abarzēn [-'plzyn¹ | M mškbrzyn] سراپرده، شاهی
maškīzag [mškyck¹ | N ~a] مشکیزه، سفره
maxš [mhš] مگس
may [HS < A ḥmr' ?; mdy | M my, N ~] می
mayān [mdy'n¹ | M my'n, N miyān] میان؛ بین، وسط
~ag [-k¹ | N ~a] میانه، میانگین
mayānǰīg [mdy'ncyk¹ | N miyānǰī] میانجی، واسطه، داور
~īh: میانجیگری
mayg [KMCA < A qmṣ'; mdk¹ | N ~] ملخ
māyišn [m'dšn¹] جفت‌گیری
māzandar [m'z-, m'cndl] مازندر (دیو بزرگ)، غول
māzanīg [m'znyk¹] (دیو) مازنی
māzdēsn [m'zd(y)sn¹ | M m'zdys] مزدیسن، مزداپرست
~īh: مزدیسنی، مزداپرستی
mazg [mzg | (M mgj, N mayz)] مغز، نخاع
mazgit [mzgt¹ | N ~] مسجد
mēdyōzarm [mytywkzlm = Av. maiδyōi.zarəmaya-] بهار
mēγ [myγ | P myg, N ~] میغ، مه
meh [ms | M mhy, myh, N ~] مه (تر)، بزرگ (تر)
mēhan [myhn¹ | N ~] میهن
mehēnīdan, mehēn- [msyn-ytn¹] افزودن، بزرگ کردن
~išn: افزایش
mehmān [m(')hm'n¹ | P myhm'n, N ~] میهمان، ساکن؛ پذیرفتنی
~īh: میهمان‌نوازی؛ سکونت
mehtar [mstl, ms'tl (< P ms'dr) | N ~] مهتر، بالغ
~īh: مهتری
menīdan, men- [myn-ytn¹ | M mn-, N man-] فکر کردن، تصور کردن
~išn: خوی، منش، نیت
~išnīg: با ملاحظه، با فکر
mēnōg [mynwk | M mynwg, N mīnō] آسمانی، مینویی؛ مینو (= روح)
~īg [-yk¹] مینوی، روحانی

~(īg)īh: روح، روحانیت
mēnōg-wēn [mynwk HZYTWN] دارای بینش روحانی
~īh: بینش روحانی
mērag [mylk¹] مرد جوان، شوهر
mēš [HLLN < A rḥl ?; myš | = P, N ~] میش، گوسفند
mēšag [myšk¹] ادرار
mēš-sār [myšs'l | N ~] میش سار (آلت زینتی)
mēwag [mywk¹ | M myw, N mēwa] میوه
mēx [myh | P myx, N ~] میخ، قلاب
~ī gāh: میخ‌گاه؛ در نجوم: ستاره قطبی
¹·²mēz-, → ¹mēzišn, mistan.
mēzd [my(')zd | N mēz] غذا، نذر، قربانی
~bān [-p'n¹ | N ~] میزبان
¹mēzišn [mycšn¹] چشمک، چشم برهم زنی
mih [mt¹] دروغ، متضاد، مخالف
mihōxt [mytwht¹ = Av. miθaoxta-] دروغ
¹mihr [mtr¹ |M myhr, N~] مهر؛ خورشید: گاه‌نما: هفتمین‌ماه سال وشانزدهمین‌روزماه
²mihr [mtr¹, ...] ~ druxtan: پیمان، قرارداد؛ پیمان شکستن
³mihr [mtr¹, ...] مهر، دوستی
mihrbān [mtr¹p'n¹ | P myhrb'n, N ~] مهربان، یاور
mihr-drōz [mtr¹dlwc] = **mihrōdruǰ.**
mihrōdruǰ [mtr¹²w-, mtrwk-dlwc = Av. mi0rō.druǰim] پیمان‌شکن
~īh: پیمان‌شکنی
mihr-zan [mtr¹zn¹] = **mihrōdruǰ.**
miǰ(ag) [myc(k¹) | N muž(a)] مژه؛ پلک
miǰūg [myc-, myšwk¹ | N mižū] مشو، عدس
mīr-, → murdan.
mistan, ²mēz- [mstn¹, myc- | N mēzīdan] ادرار کردن
~išn(īh): ادرار، عمل ادرار
mizag [m(y)ck¹ | N maza] مزه
~dārīh [-d'lyh] چشایی (حس)

~ōmand [-'wmnd] مزه‌دار
mizd [m(y)zd | N muzd] مزد، پاداش، پرداخت
~war [-wbl | N -ūr] مزدور
mizīdan, miz– [myc– ytn¹ | N mazīdan] مکیدن
***miznē** [m(y)znydy] شبنم، میغ
mōg [mwk¹]
mowmard [mgw-mlt¹, -gGBRA | N muγ] مغ مرد
mōr [mwl | N ~] مور
mōrd [mwlt¹ | N ~] مورد (گیاه)
morwārīd [mwlw'lyt¹ | M mwrw'ryd, N ~] مروارید
***mowbed** [mgwpt¹ | N mōbad] موبد
mōy [mwd | M mwy N ~] موی
mōyag [mwdk¹ | N mōya] مویه
mōyēn [mwdyn¹] موبین
mōz [mwc | N ~] موز (میوه)
mōzag [mwck¹ | N mōza] موزه، کفش
***mūdag** [mwtk¹] خراب، تباه
muγ [DKRA < A dql' | N mux] مُخ، نخل
muhr [mwdl | M mwhr, N ~] مهر
~ag [mwhlk¹ | P mwhrg, N ~a] مهره، مهرهٔ نرد، دانهٔ تسبیح
***muhrišn** [mwtlšn¹] مدفوع
mulān [mwl'n¹] شکم (اهریمنی)
P murd [mwlt¹ | P mwrt !] مرگ
murdan, mīr- [YMYTWN-tn¹ < A ymwtwn, √ mwt; mwltn¹ | M mwrd, myr-, N ~] مردن
murdār [mwrt'l, mwld'l | N ~] مردار
murnǰēnīdan, murnǰēn- [mwlncyn-ytn¹] نابود کردن
murw [mwlw¹ | M mwrw, (N muγ)] مرغ، پرنده
murwāg [mwlw'k¹ | M mwrw', N murwā] مروا، فال
murwīzag [mwlwyck¹] مرغک، پرندهٔ کوچک
murw-nīš [mwlwnyš] پیش‌بین، فالگیر

¹must [mwst¹] ظلم، فشار
²must [mwst¹] = **mušt.**
³must [mwst¹] مُست، شِکوه
must|-abarmānd [mwst¹²plm'nd] مهاجم، تجاوزگر
~gar [-kl] سرکش، ظالم
mustōmand [mwst'wmnd | N mustmand] گله‌مند، ناشاد
¹mušk [mwšk¹ | N ~] مُشک
²mušk [mwšk¹ | (N mūš)] موش
mušt [mwšt¹ | N ~] مُشت
muštan, māl- [mwštn¹, m'l- | N ~] مالیدن، رُفتن

N

nab [np | N nawa] نوه
nabānazdišt [nb'nzdšt¹ = Av. nabānazdišta-] خویشاوند نزدیک
nāf [n'p | M n'p] خانواده
~ag [-k¹ | N nāf(a)] ناف
¹naft [npt¹ | = M, N ~] نفت؛ مرطوب، نمناک
²naft [npt¹] پشت، نسل
nahang [nsng] استان
***nakkīrā** [nkyl'y] ردکنند، منکر
~yīh: رد، انکار
nāl- [n'l- | P (n'r-), N ~] نالیدن، شِکوه کردن
nam [nm | N ~] نم
nām [ŠM < A šm; n'm | = M, N ~] نام، آوازه
namad [nmt¹ | N ~] نمد
nāmag [MGLTA < A mglt'; n'mk¹ | M n'mg, N nāma] نامه، کتاب
namak [nmk¹ | M nmyhk, N ~] نمک
namāz [OSGDE < A sgdh; nm'c | = M, N ~] تکریم، دعا، نماز
~burdan: نماز بردن، تعظیم کردن

nām-burdār [*n'm bwlt'l* | N ~] وارث، حافظ نام پدر
nāmčišt [*n'm-, ŠMcšt'*], **(pad)~:** بویژه، مخصوصاً
~īg [*-yk'*] مشهور، معروف
nāmīg [*n'myk'* | N *nāmī*] نامی، مشهور
~īh: شهرت
nān [*LHMA* < A *lḥm'; n'n'* | = M, N ~] نان، قُوت
nang [*nng* | N ~] شرم، حیا
nar [*ZKL* < A *zkr; nl* | M *nr*, N ~] نر، مردانه
nargis [*nlgs* | N ~] نرگس
nārīg [*n'(y)lyk'*] بانو، زن، همسر
narm [*nlm* | M *nrm*, N ~] نرم، فروتن، متواضع
nasā [*ns'y* | M *n(y)s'h*, N ~] جسد، مردار
nask [*nsk'* | N ~] نسک (هر یک از بخشهای اوستا)
nasrušt(īh) [*nslwšt', -yh*] پلیدی، فساد
nastaran [*nstln'* | N ~] نسترن، گل دشتی
nawad [*90* | N ~] نود
naxčīr [*nhcyl* | M *nhcyhr*, P *nxcyr*, N ~] نخجیر، شکار، سرگرمی
naxōd [*nhwt'* | N ~] نخود
P naxšag [*nhšk'* | P *nxšg*] خوب، ظریف
nāxun [*n'hwn'* | P nxwn, N nāxun] ناخن (انگشت)
naxust [*nhwst'* | M *nxwst*, N ~] نخست
nay [*KNYA* < A *qny'; n'd* | N ~] نی، نیشکر
nay-, → nīdan.
nāy [*n'd* | M *n'y*, N ~] نای، فلوت؛ دیرک، واحد طول (= ده پا)
~pazd-: دمیدن، نواختن (نی)
***nāydāg** [*n'ywt'k'*] گود، قابل کشتی رانی، گذر نکردنی
nayestān [*KNYAst'n'* | N ~] نیستان، نیزار
nāy-srāy [*n'dsl'd*] نی‌زن
nazd [*nzd* | = M, N ~] نزدیک
nazdīk [*nzdyk'* | = M, N ~] نزدیک
~īh: نزدیکی

nazdist [*nzdst'*] نخست
nāzišn [*n'cšn'* | N *nāziš*] ۱ـ نازش، فخر ۲ـ مهربانی
nāzuk [*n'cwk'* | (M *n'zwg*), N ~] نازک، نرم؛ بی‌ثبات
nē [*LA* < A *l'* | M *ny*, N *na*] نه، خیر
nēk [*nywk'* | M *nyk*, N ~] نیک، زیبا
~īh: نیکی، کار نیک، مهربانی
nēk-gōhr [*nywk gwhl*] نیک گوهر، با فضیلت
~īh: فضیلت، خوبی
nēkōg [*nywkwk'* | M *nyyqww* !, N *nēkō*] = **nēk.**
nēm [*PRG* < A *plg; nym* | = M, N ~] نیم
~ag [*nymk'* | N ~*a*] نیمه، سوی، جهت
~-asp [*-'sp*] نیماسب (اسبی که از کمر به‌بالا به شکل آدمی است): درنجوم: برج قوس
~-rōz [*-lwc* | M *-rwc*, N ~] نیمروز، جنوب
~-tan [*-tn'* | N ~] نیمهٔ تن، میان تن
nērang [*nylng* | N ~] نیرنگ، سحر، افسون
nērōg [*nylwk'* | M *nyrwg*, N *nērō*] نیرو، زور
~ōmand [*-'wmnd*] نیرومند، زورمند
nēst [*LOYT'* < A *l''yty* | M *nyst*, N ~] نیست
~īh: نیستی
nēw [*TB* < A *ṭb; nyw'* | = M, N ~] نیو (= دلیر)، خوب
~-ardaxšīr [*nyw'lthšyl* | N *nard* !] نرد (بازی)
nēzag [*nyck'* | N *nēza*] نیزه
nēzūmān, ~īg [*nycwm'n', -yk'* | M *nyzwm'n*] تردست، ماهر
~īh: مهارت، ظرافت
nibard [*nplt'* | N *nabard*] نبرد، پیکار، جنگ
~ag [*-k'* | N ~*a*] نبرده، باتجربه
nibardīdan, nibard- [*nplt-ytn'* | P *nbrd'd*] نبرد کردن، جنگیدن
nibastan, nibay- *npstn', npd-* | M *nbst*] خوابیدن، دراز کشیدن
nibāstan, *nibāy- [*np'stn'* | M *nb'st*, P *nb'y-*] تسلیم شدن، زمین نهادن
nibēg [*npyk'* | M nbyg, N *niwē*] نبی (= نوشته)، کتاب، کتاب مقدس
nibēm [*npdm* | (P *nbdm-*)] خوابیده، دراز کشیده

nibištan, nibēs- [*YKTYBWN-tn*[1] < A *yktbwn*, √ *ktb; npštn*[1] | M *nbyšt, nbys-*, N ~] نوشتن

nīdan, nay- [*DB(Y)LWN-tn*[1] < A √ *dbr* | M *nyydn, ny-*] هدایت کردن

nidom [*nytwm*] کمترین، کوچکترین

nifrīdag [*nplytk*[1] | N *nifrīd*] نفرین شده

nifrīn [*nplyn*[1] | N ~] نفرین

nigāh [*nk'ś* | M *ng'h*, N ~] نگاه، توجه

~dāštan: نگاه داشتن، مواظب بودن، محافظت کردن

~kardan: نگاه کردن

~-dārīh, ~-dārišnīh [*-d'l(šn)yh* | N *~dārī*] نگاهداری، مواظبت

nigān [*nk'n*[1] | P *ng'n*] مدفون

nigār- [*nk'l-* | M *ng'r-*, N ~] نگاشتن، کشیدن، تصویر کردن

~ag [*-k*[1] | (M *ng'r*, N *nigār*)] نگاره، پیکر، طرح

nigāstār [*nk'st'l*] نگاهدار؛ دفاعی

nigerīdan, niger- [*nkyl-ytn*[1] | N *nigarīdan*] نگریدن، مشاهده کردن

~išn: نگرش، ملاحظه

~išnīg: معلوم، هویدا

nigēxtan, nigēz- [*nkyhtn*[1], *nkyc-*] توضیح دادن، شرح دادن

~išn: شرح

nigēz [*nkyc*] شرح

nigūn [*nkwn*[1] | N ~] نگون، وارون

~īh: نگونی، ژرفا

~sār [*-s'l* | M *ngwns'r (P ngws'r)*] نگونسار

nihādag [*nyd'tk*[1] | M *nyh'dg*] نهاد، اساس

nihādan, nih- [*HNHTWN-tn*[1] < A *hnḥt*, √ *nḥt* | M *nyh'd, nyh-*, N ~] بنا نهادن، گذاشتن، قرار دادن

nihāl [*nh'l* | N ~] نهال، درخت نونشانده

nihān [*nyh'n*[1] | N ~] نهان، پنهان

~īg [*-yk*[1] | N *~ī*] نهانی

nihang [*nsng*] اندک، کم

***nihēb** [nyhyp̄ | N ~] ترس، وحشت

nihuftan, nihumb- [*nhwptn*[1], *nhwmb-* | = M, N ~] نهفتن، پنهان کردن، پوشاندن، برتن کردن

nihumbīdan [*nhwmbytn*[1]] = **nihuftan.**

***nikōhīdan, nikōh-** [*nkwh-ytn*[1] | N ~] نکوهیدن، نفرین کردن

~išn: نکوهش

~išnīg: قابل نکوهش، نفرت‌انگیز

nīl [*nyl* | N ~] نیل

nīlōpal [*nylw(k)pl* | N ~, *nīlōfar*] نیلوفر

nimūdan, nimāy- [*nmwtn*[1], *nm'd-* | M *nmwdn*, *nm'y-*, N ~] راهنمایی‌کردن، نمودن، نشان دادن

nirfs- [*nlps-*] کاهش دادن، کم کردن

~išn: کاهش، نقصان

nīrmad [*nylmt*[1]] بهره، سود

~ōmand [*-'wmnd*] پرسود

P nisāg [*nys'k*[1] | P *nys'g*] درخشان، باشکوه

nīš- [*nyš-* | M *nyyš-ydn*, J ~] دیدن، مشاهده کردن

nišān-, → nišāstan.

nišān [*nyš'n*[1] | = M, N *nīšān*] نشان، علامت

nišast [*nšst*[1] | N ~] نشست، گردهم‌آیی

nišastan, nišīn- [*YTYBWN-stn*[1] < A √*ytb; nšstn*[1] | M *nšst*, (*nšyy-*), N ~] نشستن

nišāstan, nišān- [*YTYBWN-stn*[1], *-'n-; nš'stn*[1], *nš'n-* | M *nš'st*, (*nš'y-*), N ~] نشاندن، قرار دادن، پی‌افکندن، کاشتن

nišāyišn [*nš'dšn*[1] | M *nš'y-*, → **nišāstan**] بنیاد، اساس

nišēb [*nšyp̄* | N ~] نشیب؛ در نجوم: حضیض

~īg [*-yk*[1]] سراشیبی

nišēm [*nšdm* | M *nšym*, N *~an*] جا، جایگاه

~ag [*-k*[1]] منزل، اقامتگاه

nišīn-, → nišastan.

niwāg [*nw'k*[1] | M *nw'g*, N *nawā*] آهنگ، سرود، نوا

***niwē** [*nwyk*[1] | (N *nuwēd*)] نوید

***niwēy-, ~išn, → niwistan.**

***niwēyēnīdan** [*nwykyn-ytn*[1]] = **niwistan.**

niwistan, *niwēy- [*nwstn*[1], *nwyd- / nwyk-*] اعلام کردن، خبر دادن

~išn(īh): خبر

nixwār- [*nswb'l-* | M *nyxw'r-*] شتافتن

~išn: شتاب

niyābag [*nyd'p̄k*[1] | M *ny'bg*] درخور، سزاوار، مناسب

~īh: تناسب

niyāg [*nyd'k*[1] | M *ny'g*, N *niyā*] نیا، جد

niyāyišn [*nyd'dšn*[1] | N *~iš*] نیایش، دعا

niyāz [*nyd'c* | M *ny'z*, N *~*] نیاز، فقر، احتیاج

~ōmand [*-'wmnd* | N *~mand*] نیازمند

~ōmandīh: نیازمندی، لزوم

niyōxšidan, niyōxš- [*n(y)dwhš-ytn*[1] | M *nywš-*, N *niyōšīdan*] نیوشیدن، شنیدن

~išn: نیوشش

nizār [*nz'l* | (P *nyz'wr*), N *~*] نزار، کم‌زور

~īh: نزاری

nizārīh- [*nz'lyh-*] نزار شدن

nō [*TŠA* < A *tšᵉ* | M *nwh*, N *nuh*] نه (عدد)

nōg [*nwk*[1] | M *nwg*, N *naw*] نو، تازه

~-rōz [*-lwc* | N *nawrōz*] نوروز

~-zād(ag) [*-z't(k)*[1] | N *nawzād*] نوزاد

nohom [*nhwm* | = M, N *~*] نهم

nōzdah [*nwzdh* | N *~*] نوزده

nūn [*KON* < A *kʿn* | M, J *nwn*] اکنون

O

ō [*OL* < A *ʿl; 'w* | M *'w*]; → **ōh** به، در

~gird āmadan: گرد آمدن، جمع شدن

~ham kardan: به هم کردن، جمع کردن

~ham madan: گرد آمدن؛ به پایان رسیدن

***ōbad-,** → **ōbastan, *ōftādan.**

ōbārdan, ōbār- [*'wp'l-tn*[1] | M *'wb'rd*] او باریدن، بلعیدن

ōbastan, *ōbad- [*NPLWN-stn*[1] < A √ *npl; 'wpstn*[1], *'wpt-* (→ **ōft-**,) افتادن
| M *'wbyst*, J *'wßst-*]

***ōftādan, ōft-** [*'wpt-* | M *'wpt'd*, N *uft~*] افتادن

ōgār [*'wk'l*] جزر

ōgārdan, ōgār- [*'wk'l-tn*[1]] بیرون انداختن، دفع کردن

***ōgrā** [*'wgl'y*] افت، پایین رفتگی

ōh [*KN* < A *kn* | M *'wh*] ایدون، چنین؛ (با فعل، مفهوم تردید را می‌رساند): شاید، ممکن است

Ohrmazd [*'whrmẕd* | M *'whrm(y)zd*, N *Hŏrmuzd*] هرمزد؛ در نجوم: مشتری؛ گاه‌نما: اولین روز ماه

-om [*-wm* | = M, N *~*] ـ ام (پسوند سازندهٔ عدد ترتیبی از پنجم به بعد)

-ōmand [*-'wmnd* | M *-wmnd*, N *-mand*] ـ مند (پسوند سازنده صفت توصیفی)

***ōrēb(īh)** [*'wlyp(yh)*] ناامیدی

ōrōn [*'wlwn*[1] | M *'wrwn*] اینجا

az . . . ~: از ... تاکنون

ōsān- [*'ws'n-* | = M] فرو افکندن

ōspurdan, ōspar- [*'wspl-tn*[1]] سپردن (= پایمال کردن)، لگدمال کردن

ōst°, → awest°.

ōst [*'wst*[1]] محکم، قابل اعتماد

ōstīgān [*'wstyk'n*[1] | M *hwstyg'n*, N *ustuwān* ?] محکم، قوی، قابل اعتماد، مطمئن

~īh: پایداری، استحکام

[1]**ōš** [*'wš* | = M, N *bōš*] هوش، فراست

~īh: = **ōš.**

[2]**ōš** [*'wš* | = M] مرگ

[3]**ōš** [*'wš*] سپیده دم

ōšastar [*'wšstl*] مشرق

ōš(e)bām [*'wšb'm* | M *'wšyb'm*] سپیده‌دم

ōšmārag [*'wšm'lk*[1] | N *šumāra*] آمار، شماره

ōšmurdan, ōšmār-, (ōšmur-) [*MNYTWN-tn*[1] <A *√mnh; ʾwšmwltn*[1], *ʾwšmʾl-* | M *ʾ(w)šmʾr-*, N *šumurdan*, *šumār-*] حساب کردن، شمردن؛ بررسی کردن، به یادآوردن، توجه کردن، تصور کردن

~išn: شمارش؛ بررسی، رسیدگی

ōšmurdīg [*ʾwšmwltyk*[1]] شمرده شده (تقویم شمسی)

ōšōmand [*ʾwšʾwmnd*] فانی

ōšyār [*ʾwšdʾl* | N *h~*] هوشیار

ŏwōn [*ʾwgwn*[1] | M *ʾʾwn*] چنین، چون

ōy [*OLE* < A *ʿl-h* | M *ʾwy*, N *~*]; **(pl. awēšān)** او، آن

***ōyrišt** [*ʾw(k)ylšt*[1] = Av. *awaoirišta-*] اویرشت (نام درجه‌ای از گناه)

ōz [*ʾwc*] زور، نیرو

ōzadan, ōzan- [*YKTLWN-*, *YKTLWN-tn*[1] < A *yqṯlwn*, *√ qṯl; ʾwctn*[1] | M *ʾwzdn*, *ʾwzn-*] کشتن

ōzōmand [*ʾwcʾwmnd*] زورمند، نیرومند

P

pa(č)čēn [*pcgn*[1]] رونویس

***pa(č)čībāg** [*pcypʾk*[1], *PWNc-* | N **paǰīw*] فریبنده

~īh: فریب، دورویی

***pa(č)čībāy-** [*pcypʾd-*, *PWNc-*] فریفتن

pad [*PWN*, برای **pty* | M *pd*, N *pa*] به، در، برای، بوسیله

pad- [*pt-* | M **pd-*] افتادن

padām [*pdʾm* | (N *panām*)] پنام (پارچه‌ای که پیشوایان زردشتی به هنگام مراسم مذهبی بر دهان می‌بستند)

[1]**pādan, pāy-** [*NTLWN-tn*[1] < A *√ nṭr; pʾtn*[1], *pʾd-* | M *pʾd,pʾy-*, N *pāyīdan*] پاییدن، حمایت کردن، نگهداری کردن

[2]**pādan, pāy-** [*NTLWN-tn*[1], . . .] ایستادن، منتظر شدن

pādāšn [*pʾtdʾšn*[1] | M *pʾdʾšyn*, N *pādāš*] پاداش، مزد

padēx [*ptyhw*[1]] بهره‌مند، کامیاب

~īh: کامیابی

padēxēnīdan, padēxēn- [*ptyhwyn-ytn*[1]] کامیاب کردن، خوشبخت کردن

pādēz [*pʾtyc* | M *pʾdyz*, N *pāyēz*] پاییز

pad-gōhr [*PWNgwhl*] ۱ـ به گوهر آراسته ۲ـ گوهری (= اصیل)، نجیب‌زاده

pādifrāh [*pʾtplʾs* | M *pʾdyprʾh*, N **pādafrāh*] پادفراه، کیفر

padīr-, ~išn: → **padīriftan.**

padīrag [*ptylk*[1] | M *pdyrg*, N *paδīra*] به سوی، پذیره، در برابر

(ō) ~ madan: به پذیره آمدن

~īh: برخورد، رودررویی

pādīrān [*pʾtglʾn*[1]] عقب مانده، فرونشانده

pādīrān(ēn)īdan, pādīrān(ēn)- [*pʾtglʾn(yn)-ytn*[1]] جلوگیری کردن، مانع شدن

padīriftan, padīr- [*MKBLWN-tn*[1] <A *mqbl*, *√qbl; ptgl-ptn*[1] | M *pdyr-yptn*, N *paδīruftan*] پذیرفتن، قبول‌کردن

~išn: پذیرش، قبول

[1]**padisār** [*ptysʾl* | N *padīsār* ?] آغاز، اساس

[2]**padisār** [*ptysʾl*] افسار، دهنه

padisāy [*ptsʾd* | M *pdysʾy*] به خاطر، به سبب

padist [*ptst*[1] | P *pdyst*] عهد، قول، تهدید

~(abar) burdan: پیمان بستن

padistādan, padist- [*ptyst-ʾtn*[1] | (P *pdystwd*)] قول دادن، پیمان بستن

padistā(g) [*ptystʾk*[1] | (M *pdystʾw*)] = **padist.**

padiš [*ptš* | M *pdyš*] بدان، بدو؛ پسواژه (**pad** =) به و...

padištān [*ptyštʾn*[1] | P *pdyštʾʾn*] پا

padišxwar [*ptšhwl*] ظرف، کاسه

pādixšā(y) [*ŠLYTA* <A *šlyṭ; pʾthšʾ(d)* | M *pʾdxšʾy*] پادشاه؛ نیرومند، مقتدر، مجاز

~īh: پادشاهی، اختیار

pādixšīr [*pʾthšyl*] پیمان، موافقت‌نامه

pad-nērōg [*PWNnylwk*[1]] به نیرو، قوی

pad-nigerišn [*PWNnkylšn*[1]] به دقت

pādofrāh [*pʾtwplʾs*] = **pādifrāh.**

pad-pānag [*PWNpʾnk*[1]] محافظت شده، مواظبت شده

P pādrazm [*p'tlcm*] جنگ
pād-rōzag [*p'tlwck*[1] | M *p'drwcg*] روزه‌دار
pād-uzwān [*p't'wzw'n*[1]] کتمان کننده
~īh: کتمان
pad-wizēn [*PWNwcyn*[1]] گزیده، ممتاز
pādyāb [*p'ty'p̄* | N ~] پادیاب (= تطهیر شده)؛ مراسم تطهیر
~īh: مراسم تطهیر
pādyāwand [*p'tyd'wnd* | J *p'dywnd*] زورمند، نیرومند
~īh: زور، برتری
pādzahr [*p'tzhl* | N *pā(d)zahr*] پادزهر، تریاق
pad-zyān [*PWNzyd'n*[1]] زیان‌آور
pafšār- [*ppš'l-*] شرمسار کردن
pafšīr- [*ppšyl-*] شرمنده شدن
~išn(īh): شرم
pah [*p'h*] گوسفند
~ast [*-st*[1]] آغل، طویله
pahikaftan, pahikaf- [*ptkp-tn*[1] | M *phykf-*] برخورد کردن، حمله بردن، زدن، لمس کردن
~išn: حمله، پیکار
pahikāftan, pahikāf- [*ptk'p̄-tn*[1]] جنگ کردن، فرو کوفتن
pahikar [*ptkl* | M *phykr*, N *paykar*] پیکر، تصویر
pahikār [*ptk'l* | M *phyk''r*, N *paykār*] پیکار، جنگ، مجادله
[1]**pahikār-** [*ptk'l-*] جنگیدن، شکست دادن، مجادله کردن
pahikārdan, [2]**pahikār-** [*ptk'l-tn*[1]] درخواست‌کردن، ادعا کردن، رایزنی کردن
pahikōftan, pahikōb- [*ptkwp-tn*[1]] زدن
pahlawīg [**p'hlwbyk*[1] | (M *phlw'nyg*), N *pahlaw(ān)ī*] پارتی؛ پهلوی
pahlom [*p'hlwm*] بهترین، برترین، پیشترین
~īh: برتری
pahlūg [*p'hlwk*[1] | N *pahlū*] پهلو، کنار
pahn [*p'hn*[1] | N ~] پهن، فراخ
~āy [*-'d* | N *~ā*] پهنا، فراخی

[1]**pahrēxtan, pahrēz** [*p'hlyhtn*[1], *p'hlyc-* | M *phryz-*, J ~, N *parhēxtan*, *parhēz-*] پرهیختن، دوری کردن، اجتناب کردن
[2]**pahrēxtan, pahrēz-** [*p'hlyhtn*[1], *p'hlyc-* | M (*phrystn*), *phryz-*] حمایت کردن، مراقبت کردن، مواظبت کردن
pahrēz [*p'hlyc* | N *parhēz*] پرهیز، دفاع
***pahrmāh-** [*ptlm'h-* | (N *parmās-*)] پرماسیدن، لمس کردن
~āgīh [*-'kyh*], **~išn:** احساس، تماس
pāk [*DKYA* < A *dky'*; *p'k*[1] | = M, N ~] پاک، تمیز، مقدس
~īh: پاکی، تقدس
pākīzag [*p'kyck*[1] | N *~a*] پاکیزه
palang [*plng* | N ~] پلنگ
~-mušk [*-mwšk*[1] | N ~] پلنگمش / پلنگمشک (نام گیاهی است)
pālūdag [*p'lwtk*[1] | N *~a*] پالوده (خوردنی که از نشاسته پزند و با شربت تند خورند)
pālūdan, pālāy- [*p'lwtn*[1], *p'l'd-* | (M *p'rwdn*, *p'r'y-*), N ~] پالودن، تصفیه کردن، صاف کردن
pambag [*pmbk*[1] | N *panba*] پنبه
~ēn [*-yn*[1]] پنبه‌ای
pānāg [*p'n(')k*[1] | M *p'ng*] حامی، نگاهبان؛ چوپان
~īh: حمایت
panāh [*pn'h* | = M, N ~] پناه؛ حامی
pad ~ griftan: به پناه گرفتن
~īh: حمایت
pand [*pnd* | = M, N ~] راه؛ پند، اندرز
panīr [*pnyl* | N ~] پنیر
panǰ [*pnc* | P *pnj*, (M *pnz*), N ~] پنج
~ag [*-k*[1] | N *~a*] خمسه؛ پنجه، دست
~āh [*-'h* | N ~] پنجاه
pānzdah [*p'ncdh* | M *p'nzdh*, N ~] پانزده
[1]**pārag** [*p'lk*[1] | N *pāra*] پاره، بخش، قطعه
[2]**pārag** [*p'lk*[1] | M *p'rg*, N *pāra*] هدیه، پیشکش، رشوه
parāhōm [*pl'hwm* = Av. *para.haoma-*] پراهوم، نوشیدنی مقدس (مخلوط هوم، شاخه درخت انار و شیر که در مراسم مذهبی به کار می‌رود)

pardag [*plṭk*[1] | N *parda*] پرده، حجاب
pardaxtan, pardaz- [*pldhtn*[1], *pldc-* | M *prdxt*, N~], **~az:** پـرداختن از، فارغ شـدن از
~ ō: به عهده گرفتن، پرداختن به ...
~išn: آزادی؛ تعهّد
pardāxtan, pardāz- [*pld'htn*[1], *pld'c-* | N ~] پرداختن، به انجام رساندن
~az: (خود را) آزاد کردن از
pargandan, pargan- [*plkn-, plgn-dn*[1] | (P *pr'gnd*, N *parāgandan*)] پراگندن، بخش‌کردن، توزیع‌کردن
pargast [*plgst*[1] | N ~] پرگست (= مبادا)، خدای ناکرده
pargūd [*plgwt*[1] | P *prgwdg*], **~az:** رها، خالی از
parīg [*plyk*[1] | M *pryg*, N *parī*] پری
parisp [plsp | M prysp] دیوار
paristag [*plstk*[1] | N *pirista*] پیشخدمت
~īh: پرستش، خدمت
paristār [*plst'l* | N *parastār*] پرستار
paristīdan, parist- [*plst-ytn*[1] | M *pryst-*, N *parastīdan*] پرستیدن، خدمت کردن
~išn: پرستش، خدمت
paristōg/k [*plstwk*[1] | P *prstwg*, N *piristū(k)*] پرستو
parnagān [*plnyk'n*[1] | M *prng'n*, N *parniyān*] پرنیان
parr [*pl* | M *pr*, N ~] پر، بال
parrag [*plk*[1], *plg* | P *prg*, N ~*a*] پر
~īg [*-yk*[1]] پردار
parrēxtan, parrēz- [*plyhtn*[1], *plyc-*] زاید بودن، زیادی بودن
parrōn [*plwn*[1] | M *prwn*] دور، آن سو
parrwar [*plwl* | M *prwr*] پردار
pārsīg [*p'lsyk*[1] | N *pārsī*] پارسی
parš [*plš*] خالدار، لکدار
parwāl [*plw'l* | (P *prwrz*)] پرواری، تغذیه
parwāl- [*plw'l-* | (P *prwrz'dn*)] پروردن، تغذیه کردن
~išn: پرورش

parwānag [*plw'nk*[1] | M *prw'ng*, N ~*a*] پروانه، رهبر
~īh: پروانگی، پیشوایی، رهبری
parwand [*plwnd* | N ~] پروند، حصار، فراگیری
parwand-, → **parwastan.**
P parwāngāh [**plw'ng's*] تخت
parwār [*plyw'l* | N ~] فروار؛ بارو؛ حومه، اطراف
parwardan, parwar- [*plwl-tn*[1] | M *prwrdn*, N~] تغذیه کردن، پروردن، تعلیم‌دادن، پرورش دادن
~išn: تغذیه، پرورش، تعلیم
parwast [*plwst*[1]] حصار
parwastan, parwand- [*plwstn*[1], *plwnd-*] احاطه کردن، در میان گرفتن، دربرداشتن، دارا بودن
parwāz [*plw'c* | N ~] پرواز
parzīn [*plcyn*[1] | M *prcyn*, J *przyn*, (N *parčīn*)] پرچین، نرده
pas [*AHL* < A *'ḥr; BATL* < A *b-'tr; ps* | = M, N ~] پس، سپس، دنبال
~ az: پس از
~īh: عقب
pās [*p's* | = M, N ~] پاس، مواظبت
~dāštan: پاس داشتن، نگهبانی کردن
pāsbān [*p'sp'n*[1] | M *p'sb'n*, N ~] پاسبان، نگهبان
~īh: پاسبانی، دفاع
pas-dānišnīh [*AHLd'nšnyh*] ناآگاهی، نادانی
pasēmāl [*psym'l*, → **hamēmāl**] مدافع، متهم
~īh: دفاع (قانونی)
pasēn [*psyn*[1] | N *pasīn*] پسین، آخرین
pāsox [*p'shw*[1] | N ~] = **passox.**
passand [*psnd* | N *pasand*] پسند، میل
passandīdan, passand- [*psnd-ytn*[1] | M *psynd-*, N *pasandīdan*] پسندیدن، تأیید کردن
~išn: پسند، تأیید
~išnīg: پسندیدنی

passāxt [*ps'ht*[1]] آزمون

passāxtan, passāz- [*ps'htn*[1], *ps'c-* | M *ps'xt, ps'c-*] آماده کردن، ساختن؛ جا دادن؛ امتحان کردن

~išn: تدارک، ترکیب

passazag [*psck*[1] | M *pscg*] درخور، مناسب

~īh: تناسب

passox [*pshw*[1] | M *pswx*, N *pāsux*] پاسخ

past [*pst*[1] | N ~] پست، پایین؛ در نجوم: حضیض

pašēmān [*pšym'n*[1] | = M, N ~] پشیمان، توبه کار

~īh: پشیمانی، توبه

pašm [*pšm* | N ~] پشم

~ēn [*-yn*[1] | N *~īn*] پشمین

pašn [*pšn*[1]] پیمان، موافقت

pāšnag [*p'šnk*[1] | N *~a*] پاشنه

pāšom [*p(')šwm*] برترین

paššing [*pšng* | N *pišing*] پشنگ، قطره

paššinǰag [*pšnck*[1] | N *pišanǰa*] قطره

paššinǰīdan, paššinǰ- [*pšnc-ytn*[1] | N *pišanǰīdan*] پشنجیدن، ترشح کردن

~išn: ترشح

pašt(ag) [*pšt(k)*[1] | J *pšt*] پیمان، موافقت، عهد

***pattān** [*pt'n*[1]] صدا، طنین

~ōmand [*-'wmnd*] طنین‌دار

pattāyistan [*pt'dstn*[1]] = **pattūdan.**

pattūdan, pattāy- [*ptwtn*[1], *pt'd-* | P *ptwdn*, M *pt'y-*] ماندن، دوام آوردن، باقی ماندن، تاب آوردن

pattūg [*ptwk*[1]] بردبار، پرطاقت، با پشتکار

~īh: بردباری، پشتکار، تحمل

paxšag [*phšk*[1] | N *paša*] پشه

[1]**pay** [*pdy* | N ~] پا؛ جاپا، ردپا

~ī: پیِ، دنبالِ

[2]**pay** [*pdy* | M *pyy*, N ~] پی، عصب

pāy [*LGLE* < A *rglh; p'dy* | M *p'y*, N ~] پا، ساق پا؛ پا (واحد طول = ۱۲ اینچ)

[1, 2]**pāy-,** → [1, 2] **pādan.**

payādag [*pd'tk*[1] | M *py'dg*, N *pīyāda*] پیاده، پیاده‌نظام، پیاده (در بازی شترنج)

pāyag [*p'd(y)k*[1] | N *pāya*] اساس، پایه

paydāg [*pyt'k*[1] | M *pyd'g*, N *paydā*] پیدا، آشکار، پدیدار

~īh: پیدایی، ظاهر

paydāgēnīdan, paydāgēn- [*pyt'kyn-ytn*[1] | M *pyd'gynyd*] آشکارساختن، شرح دادن

paydāgīhistan, paydāgīh- [*pyt'kyh-stn*[1]] آشکار شدن، پیدا شدن

payg [*pdk*[1] | (P *pdg*), N ~] پیک، پیاده‌نظام

***paygāl** [*pyg'l* | N *payyāla, piyāla*] پیاله، کاسه

~gar [*-kl*] پیاله‌ساز

paygām [*pgt'm* ! | M *pyg'm*, N *pay(y)ām*] پیغام

~bar [*-bl* | N *-bar*] پیغامبر، فرستاده

pāygōs [*p'tkws* | M *p'ygws*] استان، ناحیه

paymān [*ptm'n*[1] | M *pym'n*, N ~] پیمان؛ دوره، اندازه؛ اعتدال

ō ~ madan: به سن بلوغ رسیدن

~ag [*-k*[1] | N *~a*] پیمانه، اندازه، دوره

paymānīg [*ptm'nyk*[1]] به اندازه، متعادل

~īh: اعتدال، اندازه

***pāymār** [*PKDWN* < A *pqdwn; p'tym'l*] انتصاب، واگذاری

paymāy-, → **paymūdan.**

paymōg [*ptmwg* | M *pymwg*] جامه، لباس

paymōxtan, paymōz- [*ptmwhtn*[1], *ptmwc-* | M *pymwxt, pymwc-*] پوشیدن، دربرکردن

paymōzan [*ptmwcn*[1] | M *pymwcn*] جامه، لباس

paymūdan, paymāy- [*ptmwtn*[1], *ptm'd-* | N ~] پیمودن، اندازه گرفتن

***pāyram** [*p'tlm*] عامه، مردم

payrāstan, payrāy- [*pt-, pyl'stn*[1], *pyl'd-* | M *pyr'st, pyr'y-*, N *pērāstan*] آراستن، پیراستن

payrāyag [*pyl'dk*[1] | M *pyr'yg*, N *pērāya*] پیرایه، زینت

payrōg [*ptlwk*[1]] فروغ، روشنی

paywand [*ptwnd* | (M *pywn*), N ~] پیوند؛ فرزند
paywand-, → **paywastan.**
paywāsag [*ptw'sk*[1]] خرجین، کیف چرمی
paywastag [*ptwstk*[1] | N ~*a*] پیوسته
paywastan, paywand- [*ptwstn*[1], *ptwnd-* M *pywst*, (*pywyn-*), N ~] پیوستن، متصل کردن
paywāz- [*ptw'c-* | M *pyw'z-*] پاسخ دادن، جواب دادن
~ag [*-k*[1]], **~išn:** جواب
paz-, → **poxtan.**
pāzand [*p'cnd* | N ~] پازند (تفسیر پهلوی اوستا (= زند) که با حروف اوستایی نوشته شده است)
pazd [*pzd* | = P] اذیت، ستم
pazd- [*pzd-* | = M] دمیدن، نواختن
pazdagīh [*pzdkyh*] اخراج، دفع
pazdēnīdan, pazdēn- [*pzdyn-ytn*[1] | P *pzd-*] ترساندن، تعقیب‌کردن
pāzen [*p'c(y)n*[1] | M *p'cn*, N *pāzan*] پازن، بز کوهی
pazūg [*pzwk*[1] | (N *payūk*, *xabazdū*)] خبزدو (نوعی سوسک)
~ī gūhgard / gūhward: سرگین گردانک
pazzāftan [*pz'ptn* | (M *pzpt*, intr.)] پزاندن، عمل آوردن
pazzām- [*pz'm-*] رسیدن، عمل آمدن
~išn: رسیدگی (میوه)، عمل آمدگی
pazzāmēnīdan [*pz'myn-ytn*[1]] = **pazzāftan.**
pēčīdan, pēč- [*pyc-ytn*[1] | N ~] پیچیدن، درهم بافتن
pēm [*pym*] شیر
pēmēnīdan, pēmēn- [*pymyn-ytn*[1]] متورم کردن، برآمده کردن
pen [*p(y)n*[1]] بخیل، پست، خسیس
~īh: پستی، بخل
pērāmōn [*pyl'mwn*[1] | M *pyr'mwn*, N ~*mūn*] پیرامون
pērōz [*pylwc* | M *pyrwz*, N ~] پیروز
~īh: پیروزی
pērōzgar [*pylwckl* | N ~] پیروزگر

~īh: پیروزگری
pēs [*pys* | N ~] پیس؛ پیس‌دار، خط خط
pēsīdan, pēs- [*pys-ytn*[1]] زینت کردن، رنگ کردن
~išn: زینت
pestān [*pyst'n*[1] | N ~] پستان
pēš [*LOYN*[1] < A *l-'yn-*, *pyš* | = M, N ~] پیش
[1]**pēšag** [*pyšk*[1] | N *pēša*] پیشه، بازرگانی؛ رسته، صنف
***pēšag** [*pyšk*[1]] اندام، عضو، بخش
pēšānīg [*pyš'nyk*[1] | N *pēšānī*] پیشانی
pēšār [*pyš'l* | M *pyš'r*] پیشوا، رهبر
~būdan: گناهکار بودن، مرتکب گناه شدن
pēšārwār [*pyš'lw'l*, → **pēšyār**] ادرار (= عمل ادرار کردن)
pēšēmāl [*pyšym'l*, → **hamēmāl**] مدعی
~īh: پیگرد
pēšēnīg [*pyšynyk*[1] | (M *pyšyn(g)*, N *pēšīna*)] پیشین؛ پیشترین، آزاده
pēš-gāh [*gyšg's* | N ~] پیشگاه؛ تالار حضار
pēš-kār [*pyšk'l* | N ~] پیشکار
pēšōbāy [*pyš('')wp'd* | M *pyšwb'y*, N *pēšwā*] پیشوا، رهبر
~īh: پیشوایی
pēš-pārag [*pyšp'lk*[1] | N ~*a*] پیش‌پاره، پیش غذا
pēšyār [*pyšk'l* | N ~] پیشاب، ادرار
petīt [*pytyt*[1] = Av. *paitita-*] توبه
~īg [*-yk*[1]] توبه‌کار
~īgīh: توبه‌کاری، تنبّه
petyārag [*p(y)tyd'lk*[1] = Av. *paityāra-* | M *pty'r*, N *patyāra*] بدی، بدبختی؛ دشمن؛ در نجوم: پتیاره
~īh: (حمله) اهریمن
[1]**pid** [*AB*[1] < A *'b-y: p(y)t*[1] | M *pyd*] پدر
[2]**pid** [*p(y)t*[1] | (M pyt) P *pyd*] گوشت
pidar [*ABYtl*, → [1]**pid**; *pytl* | M *pydr*, N ~] پدر
pih [*pyhw*[1]] خوراک، قوت

pīh [*TLBA* = A *trb'; pyh* | N ~] پیه، چربی
pīl [*pyl* | M *pyl*, N ~] فیل؛ فیل (بازی شترنج)
~bān [*-p'n*[1] | N ~] فیلبان
pillagān [*plk'n*[1] | M *pylg*, N ~] پلکان، نردبان
pīm [*pym*] درد، اندوه، محنت
~gēn [*-kyn*[1]] اندوهگین
pīr [*pyl* | N ~] پیر، مسن، قدیمی
~īh: پیری
piring [*plng* | M *pryng*, (N *pirind*)] پرند
pist [*pst*[1] | N ~] پست، آرد سرخ شده
pistag [*pstk*[1] | N *pista*] پسته
pišīz [*pšyc* | N ~] پشیز (سکه کوچک مسی)
pōhišn [*pwhšn*[1]] زوال، فساد
pōlāwad [*pwl'p̄t*[1] | M *pwl'wd*, N *pōlād*] فولاد
~ēn [*-yn*[1]] فولادین
pondik [*pndk*[1] / Ar. b/*fundug*] فندق
pōr [*pwl* | N ~] دراج
pōryōtkēš [*pwlyw(k)tkyš* = Av. *paoiryō.tkaēša-*] پوریوتکیش، (یکی) از نخستین آموزگاران دین زردشتی
~īh: بنا بر سنن نخستین آموزگاران دین رفتار کردن
pōst[1] [*pwst*[1] | = M, N ~] پوست، چرم؛ پوست درخت، قشر
~ēn [*-yn*[1] | N *~īn*] پوستین
pōšīdan, pōš- [*pwš-ytn*[1] | N ~] پوشیدن، در بر کردن، بر تن کردن
~išn: پوشش
potk [*pwtk*[1] | N ~] پتک
poxtan, paz- [*APPWN-tn*[1] < A *√'ph; pwhtn*[1], *pc-* | M *pwxtn*, N ~] پختن، طبخ کردن
pōy- [*pwd-* | (P *pwd-*), N ~] پوییدن، دویدن
~isnīg: پوینده، دونده
pōz(ag) [*pwc(k*[1]*)* | N *pōz(a)*] پوز / پوزه
pūdag [*pwtk*[1] | N *pūda*] پوده، فاسد، گنده

~īh: پودگی، فساد
[1]**puhl** [*pwhl* | N *pul*] پل
[2]**puhl** [*pwhl*] دیه، کفاره؛ کیفر
puhlēnīdan [*pwhlynytn*[1]] کفاره دادن
purnāy [pwln'd = Av. pərənāyu-] برنا، بالغ
purr [*MALE* < A *mlh; pwl* | M *pwr*, N~] پُر
~-gāh [*-g's*] مردنی، در حال نزع
~-māh [*-m'h*] ماه پر، بدر
purr–marg [-mlg] پرمرگ، کشنده
~-rawišnīh [*-lwbšnyh*] پُری
~-sardag [*-sltk*[1]] پرسرده، دارای انواع گوناگون
~-xwarrah [*-GDE*] پُرفره
pursīdan, purs- [*pwrs-ytn*[1] | M *pwrs-ydn*, N ~] پرسیدن
~išn: پرسش
~išnīg: مسؤول، مطلع
pus [*BRE* < A *br-h; pws* | = M, N ~] پسر
~ar [*BREL, pwsl* | M *pwsr*, N ~] پسر
~yān [*pwsd'n*[1] | M *pwsy'n*] رحم
pušt [*pwšt*[1] | = M, N ~] پشت، عقب؛ پشتی، حمایت
puštag [*pwštk*[1]] پشته، باری که بر پشت حمل می‌شود
puštībān [*pwštykp'n*[1] | N ~] پشتیبان، حامی
~īh: پشتیبانی، حمایت

R

rabih [*lpyh* | M *rbyh*] ظهر، (گرمای) نیمروز
rad [*lt*[1] | N ~] رد، پیشوای مذهبی، سرور
~īh: مقام ردی، سروری
rād [*l't*[1] | P *r'd*, N ~] راد، بخشنده
~īh: رادی، بخشندگی

radag [*ltk*¹ | M *rdg*, N *rada*] رده، ردیف، رسته
radōmand [*lt*²*wmnd*] دارای رد
rad-passāg [*ltps*²*k*¹] مراسم جشنهای گاهنبار
radunay [*ltwny* = Av. *ratunaya-*] کسی که زیر نظر و راهنمایی رد است
raftan, raw- [*SGYTWN-tn*¹ < A √ *sg*²; *lwb-* | M *rptn*, *rw-*, N ~] رفتن، پیش
رفتن، حرکت کردن
~išn, → **rawišn.**
raftār [*lpt*²*l* | N ~] رونده
rag [*lk*¹ | M *rg*, N ~] رگ
~īh: خوی، منش
ray [*lgȳ* | P *rg*] تند، زود
rāy [*l*²*g* | N ~] راغ، دشت
rah [*ls*, *lḫ*, *lhȳ* | M *rh(y)*] گردونه، کالسکه
rah-, → **rastan.**
rāh [*l*²*s* | M *r*²*h*, N ~] راه، جاده
rahag [*lhk*¹ | P *rhg* = **rag.**]
rāh-dār [*l*²*sd*²*l* | N ~] راهدار، راهزن
~īh: راهزنی
rahīg [*lsyk*¹, *lhyk*¹ | M *rhyg*, N *rahī*] رهی، بچه، مرد جوان
~īh: بچگی
rāh-nimāy [*l*²*snm*²*d* | (M *r*²*hnmwd*²*r*), N ~*numā*] راهنما
rām [*l*²*m* | M *r*²*m*, N ~] رام (= آرامش): گاهنما: بیست و یکمین روز ماه
ram(ag) [*lm(k*¹*)* | P *rm*, N *ram(a)*] رمه، گله
rāmēnīdan, rāmēn- [*l*²*myn-ytn*¹ | M *r*²*myn-*] آرامش بخشیدن، خوشی دادن
rāmišn [*l*²*mšn*¹ | M *r*²*myšn*, N *rāmiš*] راحتی، آرامش، خوشی
~īg [*-yk*¹ | N ~*išī*] راحت، آسوده
rān [*l*²*n*¹ | N ~] ران
P rān- [*l*²*n-*] جنگیدن
randīdan, rand- [*lnd-ytn*¹ | N ~] رنده کردن، خراشیدن، ساییدن
rang [*lng* | M *rng*, N ~] رنگ، لون
ranǰ [*lnc* | P *rnj*, (M *rnz*), N ~] رنج، زحمت

~ag [*-k*¹ | N ~*a*] رنجه
ranǰēnīdan, ranǰēn- [*lncyn-ytn*¹] رنجانیدن
ranǰwar [*lncwl* | (M *rnzwr*), N *ranǰūr*] رنجور، غمزده
rapihwin [*'lpys-*, *lpty-pyn*¹, *-wyn*¹ = Av. *rapiθβina-*] گاه بعدازظهر، (یکی از پنج بخش شبانروز)؛ جنوب
~tar [*-tl*] جنوبی
rasan [*lsn*¹ | N ~] رسن
rasēnīdan, rasēn- [*lsyn-ytn*¹] رسانیدن
rasīdan, ras- [*YHMTWN-tn*¹ < A *yhmṭwn*, √ *mṭ*²; *ls-ytn*¹ | M *rs-ydn* N ~] رسیدن، کامل شدن
rāspīg [*l*²*spyk*¹] راسپی (دومین موبد انجام دهنده مراسم دینی)
rāst [*l*²*st*¹ | M *r*²*st*, N ~] راست، مستقیم، صریح
~īh: راستی
rastag [*lstk*¹ | N *rasta*] رده، رسته، سلسله؛ عنصر
rastan, rah- [*lstn*¹, *l(*²*)h-* | N ~] رستن
rastārīh [*lst*²*lyh*] فرار، رهایی
rasūg [*lswk*¹ | (N *rāsū*)] راسو
Rašn [*lšn*¹ | M *ršn*, N ~] رشن (= ایزد عدالت)؛ گاهنما: هیجدهمین روز ماه
raštan, *raz- [*lštn*¹] رنگ کردن
raw-, → **raftan.**
rawāg [*lwb*²*k*¹ | N *rawā*] جاری، رایج
~īh: جریان، رواج
rawāgēnīdan, rawāgēn- [*lwb*²*kyn-ytn*¹] رواج دادن، به حرکت درآوردن
rawēnīdan, rawēn- [*SGYTWNyn-ytn*¹, → **raftan**] وادار به رفتن کردن، کشاندن
rawišn [*lwbšn*¹, *SGYTWNšn*¹, → **raftan** | N *rawiš*] جنبش، حرکت
~īh: رفتار؛ (به عنوان پسوند، اسم معنی می‌سازد)
rāy [*l*²*d* | M *r*²*y*, N *rā*] برای، به سبب (پسواژه)
rāyēnāg [*l*²*dyn*²*k*¹ | M *r*²*yn*²*g*] مدیر
rāyēnīdan, rāyēn- [*l*²*dyn-ytn*¹ | M *r*²*yn-ydn*] ترتیب دادن، رهبری کردن، هدایت کردن، متشکل کردن
~išn: عمل، وظیفه؛ ترتیب

rāyēnīdārīh [*l'dynyt'lyh* | M *r'ynyd'ryh*] رهبری، سازمان‌دهی، مدیریت
rāyišn [*l'dšn*¹] نظم، ترتیب
rāyōmand [*l'd'wmnd*] توانگر، دارا
raz [*lc, lz* | M rz, N ~] رز؛ تاکستان
rāz [*l'c* | M *r'z*, N ~] راز، سر
~īg [*-yk*¹] سری
rāz-kirrōg [*l'c kylwk*¹ | M *r'z qrwg*] رازیگر، معمار، مهندس
razm [*lcm* | M *rzm*, N ~] رزم
~-gāh [*-g's* | P *-g'h*, (M *rzm'h*), N ~] رزمگاه
razūr [*lcwl* | M *rzwr*] بیشه
rēbās [lyp's | N ~] ریباس
rēdak [*lytk*¹ | N ~] ریدک، غلام بچه
rēg [*lyk*¹ | N ~] ریگ
rēm [*lym* | M *rym*, N ~] ریم، کثافت، آلودگی
rēman [*lymn*¹ | M *rymn*, N ~] ریمن، کثیف، آلوده
~īh: ریمنی، کثافت
¹**rēš** [*lyš* | N ~] ریش، زخم
²**rēš** [*lyš* | N ~] ریش (صورت)
rēšag [*lyšk*¹ | N *rēša*] ریشه، بافت
rēšīdan, rēš- [*lyš-ytn*¹ | N ~] زخم کردن، مجروح کردن
rēškĕn [*lyškn*¹] دردناک، مجروح
~īh: درد، رنجوری
rēxtan, rēz- [*lyhtn*¹, *lyc-* | P *ryxt*, M *ryz-*, N ~] ریختن، جاری شدن
~išn: ریزش
rīdan, riy- [*lytn*¹, *ld-* | N ~] ریدن، دفع کردن
rist¹ [*lyst* | M *ryst*] مرده
¹**ristag** [*lystk*¹] جسد
²**ristag** [*lystk*¹, N rasta] راه، روش؛ فرقه
rist-āxēz [*lyst'hyc* | M *ryst'hyz*, N ~] رستاخیز
rištag [*l(y)štk*¹ | N *~a*] رشته، رسن، طناب
riy-, → rīdan.

riyahrīh [*ld'hlyh*] تمسخر، ریشخند
rōb [*lwp*] سرقت
rōb- [*lwp-* | N *ruftan*, ~] رُفتن، مالیدن
rōbāh [*TALE* < A *t'l'; lwp'h* | N ~] روباه
¹**rōd** [*lwt*¹ | M *rwd*, N ~] رود
²**rōd** [*lwt*¹ | N ~] رود (آلت موسیقی)
rōd-bār [*lwtb'l* | N ~] رودبار، ساحل
rōdīg [*lwtyk*¹ | (N *rōda*)] روده، شکمبه؛ روده‌ای (مربوط به روده)، امعاء (جمع)
rōγn [*M(H)ŠYA* < A *mišḥ'; lwkn*¹ | P *rwgn*, (M *rwyyn*), N *rauyan*] روغن، کره
~-xwardīg [*-hwltyk*¹] شیرینی
rōn [*lwn*¹ | M *rwn*] سوی، جهت
ō...~: به سوی
rōspīg [*lwspyk*¹ | N *~ī*] روسپی
~īh: روسپیگری
rōstāg [*lw(t)st'k*¹ | (P *rwdyst'g*), N *rōstā*] بستر رود؛ روستا، ناحیه
rōšn [*lwšn*¹ | M *rwšn*, N *rōšan*] روشنی؛ درخشان، روشن
~īh: روشنی
rōšn|ag [*lwšnk*¹] آشکار، واضح
~gar [*-kl* | (P *-'gr*, M *-ygr*), N *-gar*] روشنگر
rōx [lhw¹ | N ~] رخ، قلعه (در بازی شترنج)
¹**rōy** [*lwd* | M *rwy*, N ~] روی، صورت
²**rōy** [*lwd* | M *rwy*, N ~] روی، مس
rōy-, ~išn, → rustan.
rōyan [*lwdyn*¹ | N ~] روین، روناس
rōyēn [*lwdyn*¹ | M *r'wyn*, N *rōyīn*] رویین، برنجی
rōz [*YWM* < A *ywm; lwc* | M *rwc|z*, N ~] روز
rōzag [*lwck*¹ | M *rwcg*, N *rōza*] روزه، روزه‌دار
rōzāg [*lwc'k*¹] برق
rōzan [*lwcn*¹ | N ~] روزن
rōz(b)ānag [*lwc(p)'nk*¹]
rōzēnīdan, rōzēn- [*lwcyn-ytn*¹ | M *rwcyn-*] روشن کردن، نورانی کردن

rōzgār [*lwck'l* | N ~] روزگار
rōzīg [*lwcyk*[1] N *rōzī*] روزی، خوراک روزانه
rōz-šabān [*YWM, lwc šp'n*[1] | N *šabān(a)rōz*] شبانروز
rōzwārag [*lwcw'lk*[1]] روزانه، هر روز
rōz-ward [*lwcwlt*[1]] بی‌ثبات، ناپایدار
rubūdan, rubāy- [*lpwtn*[1], *lp'd-* | M *rbwdn, rb'y-*, N ~] ربودن، قاپیدن
rūdan, rūn- [*lwtn*[1], *lwn-* | (N *rūda*)] رودن، کندن
rūrag [*lwlk*[1]] گیاه، گیاه دارویی
rustan, rōy- [*lwstn*[1], *lwd-* | M *rwst, rwy-*, N ~] رُستن
~išn: رویش، رشد
ruwān [*lwb'n*[1] | M *rw'n*, N ~] روان
~īg [*-yk*[1] | N *~ī*] روانی
ruzd [*lwzd* | M *rwzd*, N *razd*] حریص،
~īh: حرص

S

sabuk [*spwk*[1] | N ~] آسان، سبک
sabz [*spz, sbz* | N ~] سبز، تازه
sad [100 | M *sd*, N ~] صد
Sadwēs [*stwys* | M *sdwys*] سدویس (ستاره)
[1]**sag** [*KLBA* < A *klb'* | N ~] سگ
[2]**sag** [*sk*[1]] سنگ
sāg [*s'k* | P *s'g*] عدد
sagēn [*skyn*[1] | M *sygyn*] سنگی
sagr [*sgl* | N *sēr*] سیر، پُر
~īh: سیری
sahīg [*shyk*[1] | M *shyg*, N *sahī*] ارزشمند
~īh: ارزشمندی
sahistan, sah- [*MDMEN-stn*[1] = A *mdmh*, √ *dmh* | (M *shyd*), P *s'y-*] به نظر رسیدن؛ درست‌به نظر رسیدن

~išn: رضایت
sahm [*shm* | = M, N ~] سهم، ترس، هراس
~gēn [*-k(y)n*[1] | N *~gīn*] سهمگین، ترسناک
~genīh: سهمگینی، ترس
sahōg [*shwk*[1]] خرگوش صحرایی
sāk [*s'k*[1] | (N *sāw*)] ساو، باج، خراج
sāl [*ŠNT* < A *šnt* | (M *s'r*), N ~] سال
-sālag [*ŠNTk*[1], *s'lk*[1] | N *-sāla*] ـ ساله (پسوند)
~īh: ـ سالگی (پسوند)
sālār [*srd'l* | M *s'l'r, s'r'r*, N ~] سالار، رهبر
~īh: سالاری، اقتدار
sālwār [*s'lw'l*] سالوار، بادوام، ماندنی
sāmān [*s'm'n* | = M, N ~] سامان، مرز
~ōmand [*-'wmnd* | M *-wmnd*] سامانمند، محدود
samōr [*smwl* | N ~] سمور
sān [*s'n*[1] | N ~] سان (= نوع)، روش
sang [*KYPA* < A *kyp'*; *(CCA* : به خطا*)*; *sng* | (P *'sng*), N ~] سنگ، صخره
~sār [*-s'l*] سنگسار، جای سنگی
sanǰ-, → **saxtan.**
sanwar [*snwl* = Av. *0anwar-*] کمان
sar [*LOYŠE* < A *r'šh*; *sl* | M *sr*, N ~] سر؛ نوک، قله؛ آخر، آغاز
sarāsar [*sl'sl* | N ~] سراسر
sard [*slt*[1] | M *srd*, N ~] سرد
~īh: سردی
sardag [*sltk*[1] = Av. *sarəδa-* | (M *s'rg*), J *srdg*] سرده، نوع، قسم
sardsēr [*sltsyl* | N ~] سردسیر، مرتفع (زمین)
sārēnīdan, sārēn- [*s'lyn-ytn*[1]] تحریک کردن
sargēn [*slgyn*[1] | N *sargīn*] سرگین، کود
sarmāg [*slm'k*[1] | N *sarmā*] سرما
sarw [*slw(b)*[1] | M *srw*, N ~] سرو

sārwār [s²lw²l] — کلاه خود
sās [s²s | N ~] — ساس
sāstār [s²st²l | P s²st²r] — فرمانده؛ ستمگر
~īh: — ستمگری
Sawah [sw²h = Av. *sawahī-*] — سوه (اقلیم غربی از هفت اقلیم)
saxt [s(²)ht¹ | N ~] — سخت، بسختی، شدید، قوی؛ زیاد
~īh: — زور، سختی
saxtag [shtk¹ | (N *saxtiyān*)] — سختیان، پوست بز دباغی شده
saxtan, sanǰ- [s²htn¹, snc- | N ~] — سختن، سنجیدن
sāxtan, sāz- [s²htn¹, s²c- | (P s²c-), N ~] — آماده کردن، ساختن؛ تحمل کردن
sāxtārīh [s²ht²lyh] — تحمل، گذشت
saxwan [*MRYA* < A *mly²; shwn¹* | M *sxwn*, N *suxan*] — سخن، کلام
sāy-, → **sūdan.**
sāyag [s²dk¹ | M s²yg, N *sāya*] — سایه، تیرگی
sayistan, say – [ŠKBHWN– tn < A √škb | P sy–] — خوابیدن
¹saz- [sc- | M sz-, N ~] — مناسب بودن، در خور بودن، سزیدن
~išn(īh): — تناسب، شایستگی
²saz-, ~išn, → **sazistan.**
sāz-, → **sāxtan.**
sazāg [sc²k | N *sazā*] — در خور، سزا
~īh: — سزاواری، تناسب
~wār [-w²l | N *sazāwār*] = **sazāg**
sazistan, ²saz- [sc-stn¹] — سپری شدن
~išn: — بی‌ثباتی، گذرایی
~išnīg: — زودگذر، گذرا، فانی
sē [3; *TLTA* < A *tlt²* | M *sh*, N *si*] — سه
sēb [syp̄ | N ~] — سیب
sēǰ [syc̄ | Av. *ⁱθyeǰah-* | N ~] — سیج (= سختی) خطر
~ōmand [-²wmnd | N ~*mand*] — خطرناک
sel [sl | N ~] — سل (= زوبین)، نیزه
sēm [sym | N ~] = **asēm.**

¹sēn(ag) [syn(k)¹ | N *sīna*] — پستان، سینه
²sēn murw [synmwlw | (N *sīmury*)] — سیمرغ
se-pāy [3-p²d | N *sipā*] — سه پا
sēr, → **sagr.**
se-šabag [3-špk¹] — سه شبه
seyom [3wm | N ~] — ـ سیم (پسوند، در اعداد ترکیبی)
sēzd [s(y)zd | P *syzd*, (N *sēz [agī?]*)] — قدرت، ستمگری؛ ستمگر
sēzdah [sycdh | M *syzdh*, N ~] — سیزده
sēzdēn [s(y)zdyn¹ | P *syzdyn*] — قدرتمند، ستمگر
sī [sy] — غاز
sidīg(ar) [styk¹, -kl | M *sdyg*, N *sidīgar*] — سدیگر، سوم
sīh [30 | M *syh*, N *sī*] — سی
~om [-wm] — سی‌ام
sik [*HLYA* < A *ḥl²; sk* | N ~] — سک، سرکه
sīsīmbar [sysymbl, -nbl | N *sīsambar*] — سیسنبر (گیاهی از تیرهٔ نعناعیان)
***Skandar** [swkndl | N *sikandar*] = **Aleksandar.**
snāh [sn²h] — خشونت، زد و خورد، ضربه
sneh [snyh N ~] — اسلحه، گرز
snēxr [snyhl] — برف
snēzag [snyck¹] — برف
snōy [snwd] — ابر (ـ بارانی، ـ برفی)
sōfistā [swkpst²k¹] — سوفسطا
¹sōg [swk¹] — سود، فایده، امتیاز
²sōg [swk¹ N ~] — سوز، سوزش
³sōg [swk¹ | N *sō(y)*] — سوی، جهت
sōgand [swknd | M *swgnd*, N *saugand*] — سوگند
~xwardan: — سوگند خوردن
sōhistan, sōh- [swh-stn¹] — احساس کردن، لمس کردن
~išn: — احساس، حس
~išnīg: — حساس، مؤثر
sōr [swl] — شور

~ag [*-k*¹] شوره‌زار
sōsan [*swsn*¹ | N ~] سوسن
Sōšāns [*swkš'ns* = Av. *saošyās*] سوشیانس، نجات‌بخش (بویژه آخرین‌نجات‌بخش که پدیدآورندهٔ فرشگرد است)
sōxtan, sōz- [*swhtn*¹, *swc-* | M *swxt*, *swc-*, N ~] سوختن
~išn: سوز، سوزش
~išnīg: سوزان، شعله‌ور
sōzāg [*swc'k*¹ | M *swc'gyn*, N *sōzā*] سوزا، سوزان
sōzan [*swcn*¹ | N ~] سوزن
spāh [*sp'h* | N *sipāh*] سپاه
~bed [*-pt*¹ | N *-bud*] سپهبد، فرمانده
spandān [*spnd'n*¹ | N *sip~*] سپندان، دانه خردل
Spandarmad [*spndrmt*¹] N *isfandārmuð* سپندارمد (= اندیشه مقدس)؛ چهارمین امشاسپند و ایزد نگهبان زمین؛ گاه‌نما: دوازدهمین ماه سال و پنجمین روز ماه
spar [*spl* | M *'spr*, N *sipar*] سپر
spar-, → **spurdan.**
spās [*sp's* | M *'s-*, *'sp's*, N *sipās*] سپاس، تشکر، خدمت
spās dāštan, ~ hangārdan: سپاس داشتن، تشکر کردن
spās-dār [*sp'sd'l* | N *sip~*] سپاسگزار، شکرگزار
~īh: سپاس، سپاسداری
spās|-ešnās [*sp'sšn's*] سپاسگزار، شکرگزار
~ōmand [*-'wmnd*] شکرگزار، سپاسگزار
spāš [*sp'š* = Av. *θβāša-*] جوّ، فضا
spaxr [*sp'hl* | M *'spxr*, N **siparx*] شادی، شادمانی
spazg [*spzg* | M *'spgj*, N *sipazg-*] بدگو
~īh: بدگویی
spēd [*spyt*¹ | M *'spyd*, N *sapēd*] سپید
~ag [*-k*¹ | N *-a*] سپیده (تخم‌مرغ و...)
~bāg [*-p'k*¹ | N *-bā*] سپیدبا، آش ماست
~-dār [*-d'l* | N *-dār*] سپیدار
spenāg [*sp(y)n'k*¹ = Av. *spənta-*, cf. **gannāg**] مقدس

~mēnōg: سپندمینو (= مینوی خوب)
spīg [*spyk*¹ | M *'spyg*, (N *saprīy*)] ۱ ـ درخشندگی ۲ ـ جوانه، شاخه
spihr [*spy(y)hl* | (M *'spyr*), N *sipihr*] سپهر، آسمان، فلک، بخت
~īg [*-yk*¹] آسمانی
spinǰānagīh [*spnc'nkyh*] میهمان‌نوازی
spiš [*spyš* | (N *šipiš*)] شپش
Spitāmān [*spyt'm'n*] سپیتمان (منسوب به خاندان سپیتمه)
spīz [*spyc-* | M *'spyxtn*, *'spyz-*] ۱ ـ درخشیدن ۲ ـ جوانه زدن
~išn: ۱ ـ درخشندگی ۲ ـ جوانه‌زدگی
spōxtan, spōz- [*spwhtn*¹, *spwc-* | M *'spwxt*, N *sip~*] سپوختن؛ تجاوز کردن، نافرمانی کردن؛ تأخیر کردن، رد کردن
~išn: رد؛ نافرمانی
spōz [*spwc* | N *sipōz*] سپوز، تأخیر؛ نافرمانی
~gār [*-k'l* | N ~] سپوز، نافرمان، تأخیرکننده
sprahm(ag) [*splhm(k*¹*)* | M *'sprhm(g)*, N *siparham*] سپرغم، گیاه خوشبو
spul [*spwl*] سپرز
spurdan, spar- [*spwltn*¹, *spl-* | N *sip~*] سپردن، طی کردن، پایمال کردن
spurrīg [*spwlyk*¹ | (M *'spwr*), N *siparī*] سپری، کامل، تمام
~īh: کمال، تمامی
spurz [**splz* | P **'spwrz*, N *siparz*] سپرز
srat [*slt*¹ | cf. Ar. *sirāt*] نردبان
sraw [*slwb*¹] افسون، کلام
srawēnīdan, srawēn- [*slwbyn-ytn*¹] گزارش کردن، انتشار دادن
sraxtag [*slhtk*¹ = Av. *sraxti-*] بخش، جهت
srāy [*sl'd* | N *sarāy*] سرای، خانه
¹srāy, ~išn, → **srūdan.**
srāyīdan, ²srāy- [*sl'd-ytn*¹ = Av. *θrāya-*] حمایت کردن
~išn: حمایت
srešk [*sl(y)šk*¹ | (P *srsk*), N *siriišk*] سرشک، اشک
srištan, *srēš- [*slštn*¹ | P *sryš-*, N *sir~*] سرشتن، آمیختن
srišwadag [*slyšwtk*¹ = Av. *θrišwa-*] یک سوم

srōd [*slwt*[1] | M *srwd*, N *surōd*] سرود
Srōš [*slwš* | M *srwš*, N *surōš*] سروش (ایزد فرمانبرداری)؛ گاه‌نما: هفدهمین روز ماه
~īg [*-yk*[1]] فرمانبردار
srū [*slwb*[1] | N *surū(n)*] سرو، شاخ، ناخن، چنگال
srub [*sl(w)p* | N *usrub*] سرب
~ēn [*-yn*[1]] سربی
srūdan, sräy- [*slwtn*[1], *sl'd-* | M *sr'y-*, N *sur~*] سرودن، نواختن، آواز خواندن
~išn(īh): سرایش، سرودخوانی
srūwar [*slwbwl*] شاخدار
srūwēn [*slwbyn*[1]] شاخی
stabr [*stpl* | M *'stbr*, N *sitabr*] ستبر، خشن، قوی
~īh: ستبری؛ نیرو، قدرت
stabrag [*stplk*[1] | Ar. *istabraq*] استبرق
stadan, stān- [*YNSBWN-tn*[1] < A *ynsbwn*, √ *nsb* | M *'std*, *'st'n-*, N *sit~*] ستاندن
staft [*stpt*[1] | M *'stpt*] استوار، محکم؛ سخت دل، ستمگر؛ زیاد
stahm [*sthm* | N *sitam*] ستم، زور
~ag [*-k*[1]] ستمگر، قوی
~(ag)īh: ستم
stambag [*sthmbk*[1] (*-h-* < **stahm**) | M *'stmbg*, N *sitamba*] ستمگر؛ سرسخت
~īh: ستم؛ سرسختی
stān-, → **stadan.**
star [*stl*] = **stārag.**
stārag [*st'lk*[1] | M *'st'rg*, N *sitāra*] ستاره
stard [*st'lt*[1]] گیج، مبهوت، متحیر
~īh: گیجی، بهت
star-ōšmār, ōšmur [*stl'wšm'l*, *-'wšmwl*] ستاره‌شمار، منجم
starwan [*stlwn*[1] | N *sit~*] سترون، عقیم
stāyīdan [*st'dytn*[1] | M *'st'yd*, N *sit~*] = **stūdan.**
stēγ [*styk*[1] | N *sitēγ*] ستیغ
stēndag [*styndk*[1]] ایستاده، پا بر جا

stēr [*styl* | N *sitēr*] ستیر، سیر (واحد وزن)
stēzag [*styck*[1] | M *'styz-*, N *sitēza*] ستیزه، نزاع
stī [*sty(ȳ)* = Av. *sti-*] هستی، وجود
stō [*stwb*[1] | (P *'stwb*, N *sutōh*)] ستوه، پریشان
~wīh: پریشانی
stōr [*stwl* | P *'stwr*, N *sutōr*] اسب، ستور؛ چهارپای بزرگ
~bān [*-p'n*[1] | N *-bān*] ستوربان
~gāh [*-g'š*] ستورگاه
***stōš** [*stwš*] سدوش (چهارمین روز پس از مرگ)
stōwēnīdan, stōwēn- [*stwbyn-ytn*[1]] شکست دادن، غلبه کردن
stōwīh, → **stō**
stūdan, stāy- [*stwtn*[1], *st'd-* | M *'stwd*, *'st'y~*, N *sit~*] ستودن
~išn: ستایش
~išnīg: ستودنی، قابل ستایش
stūn(ag) [*stwn(k)*[1] | M *'stwn*, N *sutūn*] ستون، رکن، دیرک
stūr [*stwl*] امین، سرپرست، قیم
~īh: قیمومت
sturg [*stwlg* | N *suturg*] سترگ، سخت؛ خشن، زمخت
sūd [*swt*[1] | M *swd*, N *~*] سود، فایده، امتیاز
sudāb [*st'p̄* | N *~*] سداب (نام گیاهی دارویی است)
sūd-abgār [*swt'p̄k'l*] پرسود
sūdag [*swtk*[1]] غافل، اهمال‌کار
~īh: غفلت، اهمال‌کاری
sūdan, sāy- [swtn[1], s'd- | N *~*] سودن، کوبیدن
sūd(ō)mand [*swt('w)mnd* | N *sūdmand*] سودمند
suft [*swpt*[1] | N *~*] سفت، دوش، کتف
suftan, sumb- [*swptn*[1], *swmb-* | N *~*] سفتن، سوراخ کردن
sumb [*swmb*[1] | N *~*] سم
[1]**sūr** [*swl* | M *swr*, N *~*] میهمانی، سور
[2]**sūr** [*swl*] قوی
sūrāg [*swl('k*[1]] سوراخ، نقب

~īg [*-yk*¹] (حیوانات) سوراخ زی
~ōmand [*-ʾwmnd*] سوراخدار
sūrāx [*swlʾh* | N ~] سوراخ
sust [*swst*¹ | = M, N ~] سست، تنبل
~īh: سستی، تنبلی
¹suš [*swš* | (N *šuš*)] شش، ریه
***suš** [*swš*] درجه‌ای (از کمان)
suxr [*swhl* | N *surx*] سرخ
suy [*swd* | M *swy-*] گرسنگی
***swahistan, swah-** [*swh-stn*¹ | P *swh-*] افسوس خوردن
syā [*sydʾ* | (P *syʾw*, N *siyāh*)] سیاه
~hag [*-hk*¹ | N *-a*] سیاهه، مردمک چشم

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šab [*LYLYA* < A *lyl(y)ʾ*; *šp* | M *šb*, N ~] شب
~ag [*špk*¹ | N *~a*] ۱ ـ شبه (= سیاه براق)، سنگ معدنی ۲ ـ ... ـ شبه (در ترکیب با اعداد می‌آید و به معنی تعداد شبهاست: یک شبه، دو شبه،...)
~estān [*špstʾn*¹ | N ~] شبستان، اندرونی
šabīg [*špyk*¹ | N *šabī*] شبی، جامهٔ زیر (مخصوص مراسم مذهبی زردشتی)
šabīxōn [*špyhwn*¹ | N *~xūn*] شبیخون
šabyār [*špyʾl* | N ~] شربت انگور
šād [*šʾt*¹ | M *šʾd*, N ~] شاد، خرم
~īh: شادی، خرمی
šādurwān [*šʾtʾwhwʾn*¹ | N ~] شادروان، شاه‌نشین؛ استخر، حوض، فواره
šafšēr [*špšyl* | M *šfšyr*] = **šamšēr.**
šagr [*šgl* | M *šgr*, N *šēr*] شیر؛ در نجوم: برج اسد
P šah- [*šh-* | = P] توانستن، قادر بودن
šāh [*MLKA* < A *mlkʾ*; *šh* | M *šʾh*, N ~] شاه
~ān šān [*MLKAn MLKA* | N ~] شاهنشاه

~-balūt [*šhblwt*¹ | N ~] شاه بلوط
~-dānag [*-dʾnk*¹ | *~dāna*] شاهدانه
~-esprahm [*-splhm* | N *~isparam*] شاه اسپرم
šāhīgān [*šhykʾn*¹ | M *šʾhygʾn*] کاخ
šahr [*štr*¹ | M *šhr*, N ~] سرزمین، کشور؛ شهر
~estān [*MDYNA* < A *mdynʾ*; *štr*¹*stʾn*¹ | M *šhrstʾn*, N ~] شهرستان؛ پایتخت، شهر (بزرگ)
Šahrewar [*štrywr* | N ~] شهریور (= شهریاری مطلوب): سومین امشاسپند و نگهبان فلزات؛ گاه‌نما: ششمین ماه سال و چهارمین روز ماه
šahryār [*štr*¹*dʾl* | M *šhryʾr*, N ~] شهریار، پادشاه، حاکم
~īh: شهریاری، سلطنت، حکومت
šāhwār [*šhwʾl* | P *šʾhwʾr*, N ~] شاهانه، شاهوار
šakar [*škl* | M *šqr*, N ~] شکر
šalwār [*štwʾl* N ~] شلوار
šām [*šʾm* | = P, N ~] شام (زمان و غذای شام)
šambalīdag [*šmblytk*¹ | N *šambalīd*, *-īla*] شنبلیله
šamšēr [*šmšyl* | N ~] شمشیر
šan [*šn*¹ | N ~] شن، کنف
šānag [*šʾnk*¹ | N *~a*] ۱ ـ شانه ۲ ـ دو شاخه ۳ ـ استخوان شانه
šanēn [*šnyn*¹] کتفی، شاهدانه‌ای
šarm [*šlm* | M *šrm*, N ~] شرم
~-gāh [*-gʾs* | N ~] شرمگاه
~gēn [*-k(y)n*¹ | N *~gīn*] شرمگین
šasab [*šsp* | (P *šhrb*)] ساتراپ، حاکم نواحی در ایران باستان
~īgān [*-ykʾn*¹] ساتراپ‌نشین
šast [*60* | M *šst*, N ~] شصت
šaš [*ŠTA* < A *št* | M *šš*, N ~] شش
šaw-, → **šudan.**
***šawāg** [*šwbʾk*¹] شبکور، خفاش
šāyendag [*šʾdyndk*¹] ارزشمند، قابل
~īh: ارزشمندی، قابلیت

ških- [*škyh-* | N *šikih-*] شکسته شدن
škōf-, → **škuftan**.
škōfag [*škwpk*[1] | N *šukōfa*] شکوفه، گل
škoft [*škwpt*[1]] = **škeft**.
[1]**škōh** [*škwh* | M *'škwh*] فقیر
~īh: فقر
[2]**škōh** [*škwh* | N *šukōh*] شکوه، وقار؛ ترس
škuftan, škōf- [*škwp-tn*[1] | N *šukuftan*] شکفتن، گل کردن
šnās-, → **šnāxtan**.
šnāsag [*šn'sk*[1] | P *'šn'sg*] شناسا، فهمیده، آگاه؛ حس
~īh: شناسایی، آگاهی
šnāxtan, šnās- [*šn'htn*[1], *šn's-* | M *'šn'xtn*, *'šn's-*, N *šin~*] شناختن، تشخیص دادن
šnāyēnīdan, šnāyēn- [*šn'dyn-ytn*[1]] خشنود کردن، احترام کردن
~išn: خشنودی
šnāyīdan, šnāy- [*šn'd-ytn*[1]] احترام کردن، ستودن
~išn: ستایش، سپاس
šnāz [*šn'c* | (N *šinā(w)*)] شنا
šnāzīdan, šnāz- [*šn'c-ytn*[1] | M *'šn'z*, (N *šināw-*)] شنا کردن
šnōhr [*šnwhl* | M *'šnwhr*] خرسندی، سپاس
šnōmag [*šnwmk*[1] | M *'šnwm-*] خرسندی، رضایت
šnōšag [*šnwšk*[1] | N *šunōša*] شنوسه (= عطسه)
šnūg [*šnwk*[1] | M *'šnwg*] زانو
šnūman [*šnwmn*[1] = Av. *xšnūmaine*] خشنودی
šōn [*šwn*[1]] روش، نوع
~īg [*-yk*[1]] مرسوم، معمول
šōy-, → **šustan**.
šōy [*šwd* | N ~] شوی، شوهر
~mand [*-mnd*] شوهردار
šubān [*šp'n*[1] | P *šwb'n*, N ~] شبان
šudan, šaw- [*OZLWN-tn*[1] < A √ *'zl*; *šwb-* | M *šwdn*, *šw-*, N ~] رفتن

šāyistan, šāy- [*š'd-stn*[1] | M *š'y-*, N ~] شایستن، قادر بودن
šāyēd [*š'(d)yt*[1] | N *šāyad*] شاید، ممکن است
šāzdah [*š'cdh* | M *š'zdh*, N *šānzdah*] شانزده
šēb [*šyp* | N ~] شیب
šēb- [*šyp-* | M *šyb*, N ~] تند رفتن؛ پریشان شدن
~āg [*-'k*[1] | N *~ā*] چالاک، چست؛ شیبا (= افعی)
~išn: پریشانی
šēd [*šyt*[1] | N ~] شید (= درخشان)؛ (اسب) کرند
***šēdā** [*šyt'y*] برکت، سعادت
šēr, → **šagr**.
šēwan [*šywn*[1] | N ~] شیون
šiftālūg [*špt'lwk*[1] | (P *šyft* 'شیر'), N *šaftālū*] شفتالو
šiftēnag [*šptynk*[1] | (P *šyftyn* 'شیرین')] شیرینی
šimšār [*šmš'l* | N ~] شمشاد (درخت)
šīr [*HLBA* < *ḥlb'*; *šyl* | M *šyyr*, N ~] شیر (خوردنی)
šīrēn [*šylyn*[1] | M *šyryn*, N *~īn*] شیرین
~īh: شیرینی، ملاحت
šīšag [*šyšk*[1] | N *šīša*] شیشه، بطری
škaft [*škpt*[1]][1] = **škeft**;[2].
škāftan, škāf- [*šk'p̄-tn*[1] | M *'šk'pt*, N *šikāftan*] شکافتن، پاره کردن
škarag [*šklk*[1] | P *'škr-*] شکره، مرغ شکاری
škarwīdan, škarw- [*šklw-ytn*[1] | M *'škrw-st*, N *šikarfīdan*] مردد بودن، لغزیدن، تلوتلو خوردن
škastan, šken(n)- [*TBLWN-tn*[1] < A √ *tbr*; *škstn*[1], *škyn-* | M *'škn-*, N *šikastan*, *šikan-*] شکستن
~išn: شکننده
škēbāg [*škyp'k*[1] | P *'škyb-*, N *šikēbā*] شکیبا
~īh: شکیبایی
škeft [*škypt*[1] | P *'škyft*, N *šigift*] شگفت، فوق‌العاده؛ سخت؛ زیاد
~īh: شگفتی؛ سختی؛ مصیبت، مشقت
šken(n)-, **~išn**, → **škastan**.

šuhr [*šwsl* = Av. *xšuδra-*] مایع، سیال؛ نطفه
šustan, šōy- [*HLLWN-tn*[1] < A √*ḥll* | M *šwst, šwy-*, N ~] شستن
šuy [*šwd*] گرسنگی

T

[1]tā [*OD* < A *'d* | (M *d'*, P *t'*), N ~] تا، در حالی که، در ظرف
[2]tā [*t'k*[1] | N ~] همتا، جفت
tab [*tp* | N ~] تب
tab-, ~išn, → **taftan.**
tāb-, ~išn, → **tāftan.**
tābag [*t'pk*[1] | N *tāba*] تابه
tabāh [*tp'h* | N ~] تباه، تلف شده، خراب
~īh: تباهی، خرابی
tabāhīhistan, tabāhīh- [*tp'hyh-stn*[1] | J *tb'hh-*] تباه شدن
tabangōg [*tpngwk*[1] | N *tabangō*] تبنگو، صندوق
tabarzad [*tplzt*[1] | N ~] تبرزد، نبات
tābestān [*t'pst'n*[1] | N ~] تابستان
tābīdan [*t'pytn*[1] | N ~] = **tāftan.**
tadan, tan- [*ttn*[1], *tn-* | N *tan-*] تنیدن
tadar(w) [*ttl* | (N *taδarw*)] تذرو
taftan, tab- [*tp-tn*[1]] تفتن؛ درخشیدن
~išn: گرما، تب
tāftan, tāb- [*t'p-tn*[1] | P *t'b-*, N ~] تافتن، سوزاندن؛ درخشیدن
~išn: تابش
taftīg [*tptyk*[1] | (P *tft*)] آتشی، سوزان، تفته
tag [*tk*[1] | N ~] تک، حمله
~kardan abar, ō: حمله بردن
tāg [*t'k*[1], M *t'g* | N *tā*] تا؛ شاخه، فقره؛ تنها، تک
tagarg [*tklg* | M *tgrg*, N ~] تگرگ

tagīg [*tkyk*[1]] چابک، قوی
~īh: سرعت، قدرت، زور
tah [*th* | N ~] ته
tahm [thm | = M, N ~] تهم، قوی
tāk [*t'k*[1] | N ~ شراب] شاخه
takōk [*tkwk*[1] | N ~] تکوک (ظرفی که از طلا یا نقره یا مس بر صورت پرنده یا حیوانی بسازند و در آن شراب خورند)، ظرف آشامیدنی
talag [*tlk*[1] | N *tala*] تله، دام
~čīn [*cyn*[1]] صیاد
tambūr [*tm-, tnbwl* | N ~] تنبور، عود
~ag [*-k*[1]] تنبور (؟)
tan [*tn*[1] | = M, N ~] تن، شخص
tan-, → **tadan.**
***tanāpuhl** [*tn'pwhl* = Av. *tanu.pərəθa-* | (N *tanāfūr*] تنافور (نام درجه‌ای از گناه)
tan-bahr [*tn*[1]*b'hl*] وضعیت جسمی
tand [*tnd* | = P] ضعیف، سست
~īh: ضعف، سستی
tan-drust [*tn*[1]*drw(y)st*[1] | = N ~] تندرست، سالم
~īh: تندرستی
tang [*tng* | = M, N ~] تنگ، باریک
~īh: تنگی؛ پریشانی
tanīg [*tn*[1]*yk*[1] | N *tanī*] تنی، جسمی
tanīgard(īg) [*tnykrt(yk)*[1] | M *tnygyrd*] جسمانی، مادی
tanīhā [*tn*[1]*yh'* | M *tnyh'*, N *tanhā*] تنها
tanōmand [*tn*[1]*'wmnd* | N ~] جسمانی
~īh: حالت مادی داشتن
tan-tōhmag [*tn*[1]*twhmk*[1]] شیرهٔ گیاهان
tanuk [*tnwk*[1] | N ~] تُنک، تُنُک آب
tanūr [*tnwl* | M *tnwr*, N ~] تنور
tar [*LCDr*[1] < A *l-ṣd; tl* | M *tr*] آن سو، از میان، وراء

~kardan, ~menīdan: خوار شمردن، دشنام دادن
-tar [-*tl* | (M -*dr*), N ~] ـ تر (پسوند سازندهٔ صفت تفضیلی)
tār [*t'l* | M *t'r*] تار، تاریکی
tarāzēnīdan, tarāzēn- [*tl'cyn-ytn*¹] ترازکردن، وزن کردن
tarāzūg [*tl'cwk*¹ | (P *tl'zwg*), N *tarāzū*] ترازو، کفه؛ در نجوم: میزان
targ [*tlg* | N ~] تَرک، کلاه‌خود
targumān [*tlgm'n*¹ | M *trgwm'n*] ترجمان
tārīg/k [*t'lyk*¹ | M *t'ryg*, N *tārīk*!] تاریک
~īh: تاریکی
tarist [tlst¹] = **tar.**
tar-mānīh [*tlm'nyh*] آلوده‌دامنی
tar-menišn [*tlmynšn*¹ | N *tarmaništ*] آلوده‌دامن؛ ترمنش، خودسر، متکبر
~īh: آلوده‌دامنی؛ ترمنشی، خودسری، تکبر
tarr [*tl*, (*LCDr*: به خطا, → **tar**) | N ~] تر، مرطوب
~ag [*tlk*¹ | N ~*a*] تره (= سبزی)
tars [*tls* | M *trs*, N ~] ترس، احترام
tarsāg [*tls'k*¹ | M *trs'g*, N *tarsā*] ترسا
tarsāgāh [*tls(')k's*] مؤدب، متواضع
~īh: احترام، تواضع
tarsīdan, tars- [*tls-ytn*¹ | (M *tyrs'dn*), N ~] ترسیدن، بیم داشتن
tarwēnīdan, tarwēn- [*tlwyn-ytn*¹ | M *trw-*] غلبه کردن، مغلوب کردن
tās [*t's* | N ~] تاس (بازی)
tasum [*tswm* | = M] چهارم
tāšīdan, tāš- [*t'š-ytn*¹] بریدن، تراشیدن؛ آفریدن
taškanag [*tšknk*¹] لباس زیر
tašt [*tšt*¹ | N ~] تشت
tāšt [*t'št*¹] * اطمینان
~īg [-*yk*¹] مطمئن
tāwān [*t'(d)w'n*¹ | N ~] تاوان، تعهد
taxl [*t'hl* | (M *thr*), P *txl*, N *talx*] تلخ
~īh: تلخی

taxt [*t'ht*¹ | N ~] تخت، سریر
~ag [-*k*¹ | N ~*a*] تخته، لوح، صفحه (شترنج)
taxtan, taz- [*t'htn*¹, *tc-* | M *txin*, *tz-*] جاری شدن، دویدن
~išnīh: جریان
tāxtan, tāz [*t'htn*¹, *t'c-* | M *t'c-*, N ~] تازاندن، روان ساختن؛ تعقیب کردن؛ ریختن
taxt-gāh [*t'htg'h* | N ~] تخت‌گاه، نیمکت
tāz-, ~išnīh, → **taxtan.**
tāz, → **tāxtan.**
tazāg [*tc'k*¹] جاری، تازان
tāzānag [*t'c'nk*¹ | N *tāz(y)āna*] تازیانه
tazēnīdan, tazēn- [*tcyn-ytn*¹] = **tāxtan.**
tazīdan, taz- [*tc-ytn*¹] = **taxtan.**
¹**tāzīg** [*t'cyk*¹ | N *tāzī*] تند، سریع
²**Tāzīg** [*t'cyk*¹ | N *tāzī*] تازی، عرب
tēmār [*tym'l* | M *tym'r*, N ~] تیمار، غم، اندوه
¹**tēra**g [*tylk*¹ | N *tēra*] تیره، تاریک
²**tērag** [*tylk*¹] قله، نوک (کوه)
tēx [*tyh* | N *tēy*] تیز، تیغ؛ پرتو
¹**tēz** [*tyc* | M *tyz*, N ~] تیز، تند
~īh: تیزی، سرعت
²**tēz** [*tyc* | (P *tyj*), N ~] تیز
~īh: تیزی
***tīdag** [*tytk*¹ | (N *dīda*)] دیده، مردمک چشم
tigr [*HTYA* < A *ḥty'; tgl* | M *tygr*, N tīr] تیر
***tīhōg** [*tyhwk*¹ | N *tīhū*] تیهو
tīr, → **tigr.**
Tīr [*tyl* | M *tyr*, N ~] تیر (نام ایزدی که با تیشتر اشتباه گرفته می‌شود)؛ در نجوم: عطارد؛ گاه‌نما: نام چهارمین ماه سال و سیزدهمین روز ماه
tis [*MNDOM* < A *mnd'm; ts* | M, J *tys*] چیز، کار
~iz [-*c* | M -*yc*] هیچ چیز، نه... اصلاً (با ادات نفی)
tišn [*tyšn*¹] تشنگی

tišnag [*tyšnk*¹ | M *tyšng*, N ~*a*] تشنه
~īh: تشنگی
Tištar [*tyštl* | N ~] تیشتر؛ در نجوم: شعرای یمانی
tō [*LK* < A *l-k* | M *tw*, N *tu*] تو، ترا
***tōf** [*twp* | N *tō*] تو (= لا)
tōhm(ag) [*twhm(k*¹*)* | M *twhm*, N *tuxm*, ~*a*] تخم؛ دوده، خاندان
tom [*t(w)m* | M *tm*, N *tam*] تم، تاریکی
-tom [*-twm* | (M *-dwm*)] پسوند سازندهٔ صفت عالی
tōm [*twm* | (M *twhm*, N *tuxm*)] تخم، دوده
tōrag [*twlk*¹ | N *tōra*] توره، شغال
tōšag [*twšk*¹ | N *tōša*] توشه
tōxtan, tōz- [*twhtn*¹, *twc-* | M *twz-*, N ~] توختن (= جبران کردن)، ادا کردن
~išn: کفاره، دیه
tōz [*twc* | N ~] توز، پوست درخت، پوست
tru(f)š [*thw(p)š* | (P *tryfš*), N *turš*] ترش
truftag [*thwptk*¹] دزدیده؛ روزهای افزوده به آخر سال (= کبیسه)
tuhīg [*twhyk*¹ | M *twhyg*, N *tuhī*] تهی، بیهوده
~īh: تهیگی، خلاء
tumbag [*twmbk*¹ | N ~*a*] تنبک
tund [*twnd* | N ~] تند، خشن
~īh: تندی، خشونت
Tūr [*twl* | N ~] تور (یکی از دشمنان ایران)، تورانی
~ān [*-ʾn*¹ | N ~] (سرزمین) توران
Turk [*twlk*¹ | N ~] ترک
tušt [*twšt*¹] خاموش، ساکت
tuwān [*twbʾn*¹ | M *twʾn*, N ~] توان، نیرو
~(+ مصدر): می‌توان، ممکن است
~āg [*-ʾk*¹ | N ~*a*] توانا، قابل
~gar [*-kl* | N ~] توانگر
~garīh: توانگری، ثروت
~īg [*-yk*¹] قابل

~īgīh: قابلیت، توانایی
~sāmān [*-sʾmʾnl*] حد توانایی
tuxšāg [*twhšʾk*¹ | M *twxšʾg*, N *tuxšā*] تخشا، کوشا
~īh: تخشایی، سعی
tuxšīdan, tuxš- [*twhš-ytn*¹ | (M *twxšʿyst*), N ~] تخشیدن، سعی کردن، کوشیدن
~išn: سعی، کوشش

U

u- [*AP-* < A *ʾp* | M *ʾw-*] = **ud** (زمانی که با ضمیر متصل می‌آید، مثلاً: u-š)
ud [*W* < A *w* | M *ʾwd*, N *u*] و
udrag [*ʾwdlk*¹ = Av. *udra-*] گربه آبی
ul [*LALA* < A *l-ʿlʾ* | M *ʾwl*] (سوی) بالا
~āmadan: برخاستن
~īh: رو به بالا
ul-āmadān [*LALA YATWNtʾn*¹, *ʾwlʾmtʾn*¹] در نجوم: طالع
***ul-drafš,** → **xurdruš.**
ummēd [*ʾwmyt*¹ | N ~] امید
~wār [*-wʾl* | N ~] امیدوار
Urdwahišt [*ʾwrwhšt*¹] = **Ardwahišt.**
Urišlīm [*ʾwlyšlym* | N ~] اورشلیم
urmōd [*ʾwlmwt*¹ | (N *amrōd*)] امرود، گلابی
***uruspar** [*ʾwlwspl* = Av. *uru0ßar-*] روده؛ رحم، هسته، عصاره
urwāhm(an) [*ʾwlwʾhm(n*¹*)* | M *ʾwrwʾhm-*] شاد
~īh: شادی، خوشی، لذت
urwar [*ʾwlwl* | M *ʾwrwr*] گیاه، سبزی
***urwāzistan, urwāz-** [*ʾwlwʾc-* = Av. *urwāza-*] خوشحالی کردن، شادی کردن
~išn: خوشحالی، خشنودی
uskārdan, uskār- [*ʾwskʾl-tn*¹ | J ~, (N *sigāl-*)] سگالیدن، فکر کردن، اندیشیدن، بحث کردن

~išn(īh): سگالش، فکر، اندیشه
uspurrīg [ʾwsp̄wlyk¹] = **spurrīg**
us(t)ōfrīt [ʾws(t)wplyt¹ = Av. *usəfriti-*] استوفرید (= نذر، قربانی)
ušahin [ʾwšhyn¹ = Av. *ušahina-*] گاه‌شب (یکی از پنج بخش شبانروز)
ušnūg [ʾwšnwk¹] = **šnūg.**
uštān [ʾwštʾn¹ = Av. *uštāna-*] جان، روان
~īh: نیروی زندگی
~ōmand [-ʾwmnd] زنده، جاندار
uštar [*GMRA* < A *gmlʾ*; ʾwštl | N *uštur*] شتر
~-gāw-palang [ʾwštlgʾp̄plng | N ~] شتر گاو پلنگ، زرافه
uzdehīg [ʾwc-, ʾwzdhyk¹ | M ʾwzdh] تبعید شده؛ بیگانه
~īh: تبعید
uzdēs [ʾwc-, ʾwzdys | ʾwzdys] بت
~-parist [-plst¹ | M -pryst] بت‌پرست
~paristišnīh: بت‌پرستی
~zār [-cʾl | M -cʾr] بتکده
uzēnag [ʾwcynk¹ | N *hazīna*] هزینه، قیمت؛ خروج
uzērin [ʾwz(ʾ)ylyn¹ = Av. *uzayeirina-*] گاه عصر (یکی از پنج بخش شبانروز)
uzīdan [ʾwcytn¹ | M ʾwzyd, ʾwzyh-] خارج شدن
uzmūdan, uzmāy- [ʾwzmwtn¹, ʾwzmʾd-] آزمودن، امتحان کردن، سنجیدن
~išn: آزمایش
uzumburd [ʾwzmbwlt¹ | N *zumurrud*] زمرّد
uzwān [*ŠNA* < A *lšnʾ*; ʾwzwʾn¹ | M ʿzwʾn, (N *zabān*)] زبان، بیان
uzwārdan, uzwār- [ʾwzwʾl-tn¹ | M ʿzwʾrdn] فهمیدن، دانستن
~išn: فهم؛ هزوارش

W

wābar [wʾp̄l | M wʾbr, (N *bāwar*)] باور، ایمان؛ راستی
wābarīgān [wʾp̄lykʾn¹ | M wʾbrygʾn] راست، قابل اعتماد

~īh: اطمینان، اعتماد
wabz [*wpc, wpz*] زنبور
wačast [*wcst*¹ = Av. *wačas-tašti-*] یک بیت از گاهان
waččag [*wck*¹, *(bck*¹*)* | N *bačča*] بچه، طفل، کودک
wad [*SLYA* < A *sryʾ*; *wt*¹ | M *wd*, N *bad*] بد، پلید
~īh: بدی، پلیدی
wād [*wʾt*¹ | M *wʾd*, N *bād*] باد، دم، روان؛ گاه‌نما: نام دومین روز ماه
wadag [*wtk*¹] بد، شریر، مکار
~īh: بدی، شرارت
wādām [*wʾtʾm* | N *bādām*] بادام
wādbān [*wʾtpʾn*¹ | N *bādbān*] بادبان
wad-baxt [*wtbʾht*¹ | N *badbaxt*] بدبخت
wad-dil [*wtdyl* | M *wddyl*, *baddil*] بددل، ترسو؛ از روی ترس
wadgarīh [*wtglyh*] بدکاری، عمل بد
wād-girdag [*wʾtglk*¹ | (N *gird-bād*)] گردباد
wad-gōhr [*wtgwhl* | N *bad-gauhar*] بدگوهر، بدنژاد
wad-kāmag [*wtkʾmk*¹] بدخواه
~īh: بدخواهی
wādrang [*wʾtlng* | N *bādrang*] بادرنگ، خیار
~-bōy [-*bwd* | N -*bōya*] باد رنجبویه
wad|-tōhm [*wtwhm*] = **wad-gōhr.**
~-wāzag [-*wʾck*¹ | (N *gawāža*)] گواژه، دشنام
~-xēm [-*hym*] بدخیم
waf- [*wp-* | P *wf-*, (N *bāf-*)] بافتن
~išn: بافت
wafr [*wpl* | M *wpr*, N *barf*] برف
~ēnag [-*ynk*¹] برفینه (نوعی شیرینی است)
waγdān [*wytʾn*¹ = Av. *waγδana-*] سر (هرمزدی)
wahāg [*whʾk*¹ | M *whʾg*, N *bahā*] بها؛ تجارت، بازرگانی
~burdan: قیمت کردن، تخمین زدن
wahār [*whʾl*, *(bhʾl)* | M *whʾr*, N *bahār*] بهار

~īg [*-yk*[1] | N *-ī*] بهار، بهاری
wahīg [*ZZLA* < A **zmr*[3] *(?)*; *whyk*[1] | M *whyg*, N **bahī*] بزغاله؛درنجوم:برج جدی
wahišt [*whšt*[1] | M *whyšt*, N *bihišt*] بهشت
~īg [*-yk*[1] | N *-ī*] بهشتی
Wahman [*whwmn*[1] | M *whmn*, N *bahman*] بهمن (= اندیشه نیک)، اولین امشاسپند و نگهبان چهارپایان؛ گاه‌نما: نام یازدهمین ماه سال و دومین روز ماه
wăhmān [**w-n*[1] = *w*[3]*hm*[3]*n*[1] | M [3]*w*[3]*hm*[3]*n*, J *whm*[3]*n*, N *bahmān*] بهمان
Wahrām [*wlhl*[3]*n*[1], *w*[3]*hl*[3]*m* | M *whr*[3]*m*, N *bahram*] بهرام (= ایزد جنگ)، پیروزی؛ در نجوم: مریخ؛ گاه‌نما: نام بیستمین روز ماه
ātaxš ī ~: آتش بهرام (مهمترین آتش زردشتیان)
wak [*wk*[1] | N *bak*] بک، قورباغه
wālan [*w*[3]*ln*[1] | (N *barzan*)] برزن، محله، انجمن
walg [*wlg*] = **Warg.**
wālīdan, wāl- [*w*[3]*l-ytn*[1] | N *bālīdan*] بالیدن، افزودن، پیشرفت کردن
~išn: بالش، رشد
wāmīdan, wām- [*w*[3]*m-ytn*[1]] قی کردن
wan [*wn*[1] | N *bun*] درخت؛ تنه، ساقه
~ ī gurgānīg: درخت پسته
~ ī was-tōhmag: درخت بسیار تخمه
wān, ~išn, → **wānīdan.**
wanafšag [*wnpšk*[1] | N *bunafša*] بنفشه
Wanand [*wnnd*] ونند (ستاره)
wandag [*wndk*[1]] بند، طناب
wāng [*KALA* < A *ql*[3]*; w*[3]*ng* | = M, N *bāng*] بانگ، صدا
wānīdan, wān- [*w*[3]*n-ytn*[1] | M *w*[3]*n-yst*] غلبه کردن، مغلوب کردن، نابودن کردن
~išn: نابودی، غلبه
wanīgar [*wnykl*] مسرف
~īh: اسراف، اتلاف
wany [*H(W)BDN* < A *hwbdn*[3], √[3]*bd* | M *wny*] تلف شده، از بین رفته
wany(b)ūdīh [*HWBDN*[1]*bwtyh*, *-YHWWNtyh* | M *wny(b)wdyh*] تباهی، خرابی
[1]**war** [*wl* | M *wr*, N *bar*] بر، سینه

[2]**war** [*wl*] دریاچه
[3]**war** [*wl*] ور (= آزمایش ایزدی)، سوگند
[4]**war** [*wl*] حصار، پناه
wār-, → **wārīdan.**
warāγ [*wl*[3]*g* | J *br*[3]*γ*] کلاغ
waran [*wln*[1]] آرزو، شهوت
warān [*wl*[3]*n*[1]] بره
wārān [*w*[3]*l*[3]*n*[1] | M *w*[3]*r*[3]*n*, N *bārān*] باران
waranīg [*wlnyk*[1]] حریص
~īh: حرص، آز
wārānīg [*w*[3]*l*[3]*nyk*[1] | *bārānī*] باران، بارانی
warāz [*wl*[3]*c* | N *gurāz*] گراز
war-čašm [*wlcšm*] چشم بر سینه
ward-, → [1]**waštan.**
[1]**wardag** [*wltk*[1] | M *wrdg*, N *barda*] برده، زندانی
~īh: بردگی
[2]**wardag** [*wltk*[1]] حالت فحلی حیوان مؤنث
~īh: گرما
***wardānāg** [*wlt*[3]*n*[3]*k*[1] | N *gardanā*] گردنا، سیخ کباب
wardēnīdan, wardēn- [*wltyn-ytn*[1] | (N *gardānīdan*)] گردانیدن، تغییر دادن، عوض کردن
wardišn [*wltšn*[1] | M *wrdyšn*, N *gardiš*] گردش، تغییر، دگرگونی
~īg [*-yk*[1]] گذرا، ناپایدار
~(īg)īh: ناپایداری، بی‌ثباتی
wardyūn [*wltywn*[1] | P *wrdywn*, N *gardūn*] گردونه، کالسکه، درشکه
warg [*wlg* | N *barg*] برگ
wārīdan, wār- [*w*[3]*l-ytn*[1] | M *w*[3]*r-yst*, N *bārīdan*] باریدن
warišn [*wlšn*[1]] رفتار، کردار
[1]**warm** [*wlm* | N *barm*] یاد، خاطر
~ kardan: از بر کردن، به خاطر سپردن
[2]**warm** [*wlm* | N *barm*] آبگیر، استخر

wārom [*w²lwm*] خاطر
warōmand [*wl²wmnd*] مشکوک
~īh: شک
warr [*LBWŠYA* < A *lbwš²*] پشم؛ جامه
warrag [*KNNA* < *?; wlk¹* | M *wrg*, N *barra*] بره، قوچ؛ در نجوم: برج حمل
wars [*wls*] موی
war-wēzag [*wl-w²yck¹*] **andāxtan:** قرعه کشیدن
¹warz [*wlc* | M *wrz*, N *barz*] کار، کشاورزی
²warz [*wlc* | M *wrc|z*] قدرت اعجاز، معجزه
³warz [*wlz* | N *gurz*] گرز، چماق
warz-, ~išn, → **warzīdan.**
warzāg [*wlc²k¹* | (N *warzāw*)] ورزا، گاو نر
warzāwand [*wlc²wnd* | M *wrc²wynd*] ورجاوند (= داری قدرت اعجاز)، نیرومند
warz-būm [*wlcbwm*] زمین کشت شده
warzīdan, warz- [*wlc-ytn¹* | N ~] ورزیدن، کار کردن، عمل کردن؛ کشتن؛ به وجود آوردن
~išn: کشت، کار
warzīgar [*wlcykl* | M *wrzygr*, N *barzīgar*] برزگر، کارگر
was [*KBD* < A *kbyr; ws* | = M, N *bas*] بس، بسیار، فراوان
P wasnād [*wsn²d* | = P] برای، به خاطر
wāspuhr [*w²spwhl*] مهم، اساسی
wāspuhragān [*w²spwhlk²n¹*] ۱ ـ خاص، مخصوص ۲ ـ درباری
~īh: اختصاص
wassad [*wst¹* | N *bussad*] بُسد، مرجان
~ēn [*-yn¹* | N *-īn*] بُسدین، مرجانی
wastar [*wstl* = Av. *wastra-*] جامه، لباس
wastār [*wst'l* | N *bistār*] خودسر، سرسخت؛ مغرور
~īh: خودسری؛ غرور
wāstar [*w²stl*] چراگاه، علوفه
wastarag [*wstlg*] = **wastar.**
wāstaryōš [*w²stlywš* = Av. *wāstryō.fšuyant-*] کشاورز

~īh: کشاورزی
was-tōhmag [*wstwhmk¹*] بسیار تخمه
was-xwāstag [*KBDhw²stk¹*] توانگر، ثروتمند
wasyār [*wsy(k)²l* | N *bisyār*] بسیار، فراوان
P wāš [*w²š* | = P] علوفه، کاه
***wašag** [*wšk¹* | N *uša?*] نوعی آبجو
waštag [*wštk¹*] بیمار، مریض
~īh: بیماری، مرض
¹waštan, ward- [*wštn¹, wlt-* | M *wštn, wrd-*, N *gaštan, gard-*] گشتن، برگشتن، منحرف شدن؛ تغییر کردن
~išn, → **wardišn.**
²waštan [*wštn¹*] = **wārīdan.**
waštīh [*wštyh*] = **waštagīh.**
wattar [*SLYtl*, → **wad** | M *wtr*, N *bat(t)ar*] بد، بدتر، ناپسند
~īh: بدی، تبهکاری
wattom [*wttwm*] بدترین
waxr [*w²hl* | (P *wxr-*)] خمیده، کج
¹waxš [*whš* (M *w²xš*)] روح
²waxš [*whš*] سود، بهره
waxš, ~išn, → **¹·²waxšīdan.**
waxšendag [*whšndk¹* | P *wxšyndg*] سوزان، شعله‌ور
waxšgar [*whšgl*] رباخوار
¹waxšīdan, waxš- [*whš-ytn¹* | P *wxš-*] افروختن، سوختن، شعله‌ور شدن
²waxšīdan, waxš- [*whš-ytn¹*] افزودن، بالیدن
~išn: رشد
waxšīg [*whšyk¹*] روحانی
waxšwar [*whšwl* | N *waxšūr*] وخشور، پیغامبر
~īh: پیغامبری
P wāxtan, wāž- [*w²htn¹, w²c-* | P *w²xtn, w²c-*] حرف زدن، گفتن
¹way [*w²d* = Av. *way-*] پرنده
²way [*w²d* = Av. *wayu-* | P *wyw*] هوا، جوّ

~ ī wattar: وای بدتر (دیو)
~ ī weh: وای به (ایزد)
wāy [*w²d* | M *w²y*, N ~] اندوه
¹wāy- [*w²d-* | M *w²y-*] پرواز کردن
~endag [*-(y)ndk¹* | J *wβ²ynd²*] پرنده
wāyīdan, ²wāy- [*w²d-ym¹*] وزیدن (باد)
wayōdagān [*wydwtk²n¹* | M **wywdg²n*, N *bayōgān(ī)*] بیوگانی، عروسی، جشن
waz-, ~išn(īg), → wazīdan.
wāz [w²c | = M, (N bāǰ)] سخن، کلام؛ باژ (دعای قبل از غذا)
~griftan: باژ گرفتن (= دعا خواندن)
¹,²wāz-, ~išn, → ¹,²wāzīdan.
P wāž-, → wāxtan.
wāzag [*w²ck¹*] گفته، سخن
wazaγ [*wzγ* | N ~, *bazaγ*] وزغ
wāzār [*w²c²l* | M *w²c²r-*, N *bāzār*] بازار
wāzāragān [*w²c²lk²n¹* | M *w²c²rg²n*, N *bāzārgān*] بازرگان
~īh: بازرگانی، تجارت
wazīdan, waz- [*wc-ytn¹* P *wz-*, N ~] وزیدن (باد)، حرکت کردن
~išn: وزش
~išnīg: متحرک
¹wāzīdan, wāz- [w²c-ytn¹] حرکت دادن، راندن؛ پرواز کردن
~išn: پرواز
²wāzīdan, wāz- [*w²c-ytn¹* | N *bāzīdan*] بازی کردن، تفریح کردن
-wāzīg [*-w²cyk¹* | N *-bāz*] ـ بازیگر
wazr [*wzl*] = **³warz.**
wēd [*wyt¹* | N *bēd*] بید
weh [*ŠPYL* < A *špyr; wyh* | M *why, wyh*, N *bih*] به (= بهتر)، خوب
~īh: خوبی
~-dēn [*-dyn¹* | N *bih-dīn*] بهدین، دین زردشتی
wēhm [**wyyhm* | M *wyhm*] وسیع، پهن، فراخ
~īh: پهنا، فراخی

wēm [*wym* | = P] صخره
wēmār [*wym²l* | M *wym²r*, N *bēmār*] بیمار، مریض
~īh: بیماری
wēn [*wyn¹*] دم
wēn-, ~išn(īg), → dīdan.
wēnāb [*wyn²p̄* | N *bīnāb*] بیناب، دید
~dāg [*-d²k¹, t²k¹*] پدیدار
wēnāg [*wyn²k¹* | M *wyn²g*, N *bīnā*] بینا
~īh: بینایی، بینش
wēnīg [*wynyk¹* | M *wynyg*, N *bīnī*] بینی
wēnōg [*wynwk¹* | N *bunū*] بنو (= عدس)
wēš [*wyš* | =M, N *bēš*] بیش، بیشتر
wēšag [*wyšk¹* | N *bēša*] بیشه، جنگل
~estān [*-st²n¹*] بیشه‌زار
~īg [*-yk¹*] جنگلی
wēwag [*wdpk¹* | N *bēwa*] بیوه
¹wēxtan, wēz- [*NSHWN-tn¹* <A √ *nsḥ; wyhtn¹, wyc-* | P *wyxt-*, N *bēxtan, bēz-*]
بیختن، گزیدن، انتخاب کردن، تصفیه کردن، پاک کردن، جدا کردن، غربال کردن
~išn: گزینش
²wēxtan, wēz- [*wyhtn¹, wyc-*] افکندن، تاب دادن، چرخاندن، ریختن
wēzag [*w²yck¹*] قرعه
Wīdadafš [*wydtpš* = Av. *wīdaδafšū-*] ویددفش (اقلیم جنوب غربی از هفت اقلیم)
widang [*wtng* | P *wdng*] زحمت، سختی، مشقت
widār [*wt²l* | N *gudār*] گدار، گذر
widarag [*wtlg* | M *wdr*, N *guδar*] گذر، راه
widardan, wider- [*wtltn¹, wt(y)l-* | M *wd(y)r-*, N *guδar-*] گذشتن، عبور کردن، مردن
~išn(īh): گذر، گذشت، مرگ
~išnīg: گذرا
widārdan, widār- [*wt²l-tn¹* | M *wyd²r-*, N *guδārdan*] گذاردن، حمل کردن؛ تاب آوردن، تحمل کردن

widārīdan [*wt'lytn*[1]] = **widārdan**.
widaštan [*wtštn*[1] | N *guðaštan*] = **widardan**.
widāxtan, widāz- [*wt'htn*[1], *wt'c-* | (P *wd'c-*), N *gudāxtan, gudāz-*] گدازاندن، حل کردن
widāzīhistan, widāzīh- [*wt'cyh-stn*[1]] گداختن، حل شدن
wider-, ~išn(īg, -īh), → **widardan**.
widerān [*wt(y)l'n*[1] | N *guðarān*] گذران، مردنی
widest [*wt(y)st*[1] | N *bidast*] بدست، وجب (= نه اینچ)
~īg [*-yk*[1]] بدستی، وجبی، به اندازهٔ وجب؛ کوتاه قد
widimās [*wtym's* | (M *wyd'm's*)] شگفتی، اعجاز
~īg [*-yk*[1]] شگفت‌انگیز
~īh: معجزه
widimušt [*wtymwšt* | M *wd(y)mwšt*] شگفت‌زده
~īh: شگفتی
***wīdwar** [*wytwl*] خرسند، متوکل
~īh: خرسندی، توکّل، تسلی
wiftag [*wyptk*[1]] مفعول بودن
wigrād [*wgl't*[1] | N *bīdār*] بیدار، زرنگ
wigrādan, wigrās- [*wgl'tn*[1], *wgl'-* | M *wygr'd, wygr's-*] بیدار شدن، برخاستن
~išn(īh): بیداری
wih-, → **wistan**.
wihān(ag) [*wh'n(k)*[1], *(b-)* | M *wh'ng*, N *bahāna*] بهانه (= سبب)، علت
wihēz- [*wyhyc-* | M *whyz-*] حرکت کردن، پیشروی کردن
wihēz(ag) [*wyhyc(k*[1]*)*] پیشروی، حرکت
~agīg [*-yk*[1]] متحرک؛ اندرگاهی (= کبیسه)
wihīr- [*whyl-* | (M *whwr-*)] تغییر کردن
~išn: تغییر
wimand [*wymnd* | = M] حد، سامان، مرز
~īg, ~ōmand [*-yk*[1], *-'wmnd*] سامانمند، محدود
***wimēhgēn** [*wmyhkn*[1] | M *wymyh-*] * خوش‌ترکیب
wimuštan [*wymwštn*[1] | M *wymrz-* (< P)] خراب کردن، نابود کردن

win [*wn*[1]] ون (نام سازی است)
wināh [*wn's* | M *wyn'h*, N *gunāh*] گناه، جرم
wināhgār [*wn'sk'l* | M *wn'hg'r*, (N *gunāhkār*)] گناهکار
~īh: گناهکاری
wināhīdan, wināh- [*wn's-ytn*[1] | M *wyn'h-*] تباه کردن، صدمه زدن، خراب کردن
~išn: تباهی، صدمه، خرابی
winastag [*wnstk*[1]] خراب، فاسد
windādan, wind- [*HŠKHWN-tn*[1] <A *hškḥ*, √ *škḥ*; *wnd'tn*[1] | M *wynd'd*, *wynd-*] یافتن، به دست آوردن، کسب کردن
~išn: درآمد، کسب
~išnīg: یافتنی
winǰišk [*wncšk*[1] | N *gunǰišk*, *binǰišk*] گنجشک
win(n)ārdan, win(n)ār- [*wyn'l-tn*[1] |M *wyn'r-dn*] آراستن، مرتب‌کردن، منظم‌کردن
~išn: آرایش، نظم
win(n)irdan [*wynltn*[1] | M *wynyrdn*] ترتیب یافتن، منظم شدن؛ ماندن
[1]**wīr** [*wyl* | M *wyyr*] پهلوان، مرد
[2]**wīr** [*wyl* | M *wyr-*, N *bīr*] ذهن، یاد
[3]**wīr** [*wyl* | N *bīr*] بیر، رعد
wirāstan, wirāy-, (P *wirāz-*) [*wyl'stn*, *wyl'd-*, *(wl'c-)* | M *wyr'st*, *wyr'y-*, (P *wyr'št*, *wyr'z-*)] ترتیب دادن، آماده کردن، پیراستن، آباد کردن
~išn(īh): آرایش، ترتیب
wirēg [*wlyk*[1] | N *gurēγ*] گریز، فرار
wirēxtan, wirēz- [*OLYKWN-tn*[1] <A √ *'rq*; *wlyhtn*[1], *wlyc-* | P *wryxt*, N *gurēxtan*, *gurēz-*] گریختن، فرار کردن
wīrōmandīh [*wyl'wmndyh* | M *wyrwmndyy*] یاد
wirōzag [**wlwck*[1] | (P *wrwc*)] برق
wis [*wys* | = M] ده
wisāndan, wisān- [*ws'n-dn*[1]] جدا کردن
~išn(īh): جدایی
wisāy- [*ws'd-* | M *wys'y-*] آسودن
wisbed [*wyspt*[1] | M *wysbyd*] رئیس ده، کدخدا

wisē [*wsydy* | (P *wsyd*), N *gusē*] گسی، گسیل
~kardan: گسیل کردن، فرستادن
wisistan, wisin(n)- [*wsstn*[1], *wsyn-* | N *gusistan*, *(gusil-)*] گسستن، پاره کردن
wisp [*wsp* | M *wysp*] هر، همه
wispurdan, *wispar- [*wspwltn*[1]] به پای سپردن، پایمال کردن
wīst [*20; wyst*[1] | = M, N *bīst*] بیست
wistan, *wih- [*ŠDYTWN-tn*[1] < A √ *šdh; wstn*[1]] افکندن، پرتاب کردن
wistar(ag) [*wstl(g)* | N *bistar*] بستر، پوشش
wistardan, wistar- [*wstl-tn* | N *gustardan*] گستردن
wistāx [*wst'hw*[1] | M *wyst'h*, N *gustāx*, *bistāx*] گستاخ، معتمد
~īh: گستاخی، اعتماد
wiš [*w(y)š* | M *wyš*, N *guš*] زهر، سم، زرداب
wišād [*ŠLYTWNt*[1], *wš't*[1] | M *wš'd*, N *gušād*] گشاده، رها، باز
wišādan, *wišāy- [*ŠLYTWN-tn*[1] < A √ *šrh; wš'tn*[1] | M *wyš'dn*, *(wyš'h-)*, N *gušādan*, *gušāy-*] گشادن، باز کردن، آزاد کردن
wišād-dar [*ŠLYTWNt*[1] *BBA*] میهمان‌نواز، گشاده در
wišād-dwārišnīh [*wš't*[1] *dwb'lšnyh*] بدون کشتی یا شبی راه رفتن
wišān- [*wš'n-* | = P] تکاندن، فروریختن
***wišāy-**, → **wišādan.**
wiškar [*wškl* | N *bišgar(d)*] بشگرد (= شکارگاه)، صحرا
wiškīdan, wiškin(n)- [*wškytn*[1], *wškn-*] بخش کردن، جدا کردن
~išn: جدایی
wiškōfag [*wškwpk*[1] | N *biškōfa*] بشکوفه (= شکوفه)
wiškuftan, wiškōf- [*wškwp-tn*[1] | J *gwškwftn*, *gwškwβ-*] شکفتن؛ از تخم درآمدن
wišōb-, ~išn(īg), → wišuftan.
wišōmand [*wš'wmnd*] زهردار، سمی
wišūdag [*wšwtk*[1] | (M *ghwdg*)] سقط شده، موجود اهریمنی
wišūdan [*wšwtn*[1]] زادن (اهریمنی)
wišuftan, wišōb- [*wšwp-tn*[1] | M *wšwb-*, N ***gušuftan***] آشفتن، بر هم زدن، ویران کردن
~išn: خرابی

~išnīg: خراب شدنی
***wixšay-** [*whšd-*] بخشاییدن، گذشت کردن
~išn(īh): گذشت، شکیبایی
~išnīg: با گذشت، شکیبا
[1]**wiyābān** [*w(y)d'p'n*[1] | P *wy'b'n*, N *bīābān*] بیابان
[2]**wiyābān** [*wyd'p'n*[1]] گمراه، سرگردان؛ فریب خورده
~īh: گمراهی، فریب
wiyābānēnīdan, wiyābānēn- [*wyd'p'nyn-ytn*[1]] گمراه کردن، فریفتن
wiyābān|garīh [*wyd'p'nklyh*] فریب
~īg [*-yk*[1]] سرگردان، گمراه، مغشوش
wiyāftan, *wiyāb- [*wd'ptn*[1] | M *wy'b-*] باز کردن (دهان)
wiyān [*wyd'n*[1] | M *wy'n*, N *giyān*] چادر
wiyōz- [*wydwc-*] باز کردن، شل کردن
***wiyufs-** [*wdwps-*] شادی کردن
~išn: شادی
~išnīg: شاد
wizandag [*wzndk*[1]] لرزه
wizandīdan, wizand- [*wznd-ytn*[1]] تکان خوردن، لرزیدن
~išn: لرزش
wizār [*wc'l* | M *wc'r*] جدایی؛ توضیح، شرح
wizārdan, wizār- [*wc'l-tn*[1] | M *wyc'rd*, *wyc'r-*, J *bz'rd-*, N *guzārdan*] جدا کردن؛ شرح دادن، تفسیر کردن؛ گزاردن، اجرا کردن، رستگار شدن
~išn: تصمیم، گزیر؛ رستگاری
wizārd-wars [*wc'lt*[1] *wls*] با موی دو تا
Wizarš [*wyzlš*] وِزَرش (نام دیو)
wizāyīdan, wizāy- [*wyz'd-ytn*[1], *wyz'd-* | M *wyz'y-*, N *guzāy-*] آسیب‌رساندن، زیان رساندن، صدمه زدن
~išn: صدمه، زیان
~išnīg: صدمه زننده، زیان‌آور
wizēn [*wcyn*[1] | N *guzīn*] گزین، انتخاب
wizend [*wz(y)nd* | M *wzynd*, N *guzand*] گزند، آسیب، صدمه

wizēngar [*wcynkl*] گزیننده؛ انتخابی

wizīdan-, wizīn [*wcytn*[1], *wcyn-* | M *wcyd*, N *guzīdan*, *guzīn-*] انتخاب‌کردن، گزیدن،ترجیح دادن، تمیز دادن

wizīhīdan, wizīh- [*w(y)cyh-tn*[1]] جدا شدن

~īšn(īh): جدایی؛ پگاه

wizīn-, → **wizīdan.**

wizīr [*wcyl*] گزیر، تصمیم، داوری

wizīristan, wizīr- [*wcyl-stn*[1] | J *bzyr-*, N *guzīr-*] صرف‌نظر کردن، اجتناب کردن

~išnīg: اجتناب‌پذیر

wizistan [*wcstn*[1] | M *wcyst*] آموختن

wizōstan, wizōh/y- [*wcwstn*[1], *wcwd-* | (J *bzwb-*, N *pižōhīdan*)] پژوهیدن، رسیدگی کردن

~išn: پژوهش

wizūdan [*wyzwtn*[1]] = **wizāyīdan.**

wizurd [*wcwlt*[1]] راست، معتبر، واقعی

~īh: راستی، اعتبار

Wōrūbaršt [*w'wklwblšt*[1] = Av. *wouru.barəštī-*] وروبرشت (نام اقلیم شمال غربی از هفت اقلیم)

Wōrūǰarst [*w'wklwclšt*[1] = Av. *wouru.ǰarəštī-*] وروجرشت (نام اقلیم شمال شرقی از هفت اقلیم)

wurrōyistan, wurrōy- [*HYMNN-stn*[1] < A *hymn*, √ 'mn | M *wrwyst*, *(wrw-)*, J **brwy-*, *grww-*, N *brw-*, *girawīdan*] گرویدن؛گزیدن

~išn [*whwdlšn*[1]] گروش، ایمان

wuzurg [*LBA* < A *rb'*; *wc(w)lg* | M *wzrg*, N *buzurg*] بزرگ، عظیم

~īh: بزرگی، اندازه

wuzurg-framādār [*LBA plm't'l*] بزرگ فرمدار، نخست‌وزیر

X

xāk [*APLA* < A *'pr'*; *h'k*[1] | N ~] خاک، زمین

xām [*h'm* | N ~] خام، نارس

xāmīz [*h'myc* | N ~] خامیز (= گوشت نمک سود)

xāmōš [*h'mwš* | N ~] خاموش

[1]xān [*h'n*[1] | P *x'n*, N ~] خانه

~ud mān: خان و مان، مسکن

[2]xān [*h'n*[1] | P *x'n*] خان، چشمه

xānag [*BYTA* < A *byt'*; *h'nk*[1] | N *xāna*] = **[1]xān.**

xandīdan, xand- [**GHBHWN-ytn*[1] < A √ *ghk*, یا √ **qhqh*; *hnd-ytn*[1] | (M *xnyst*), N ~] خندیدن

xānīg [*h'nyk*[1] | M *x'nyg*, N *xānī*] = **[2]xān.**

xar [*HMRA* < A *hmr'*; *hl* | N ~] خر، الاغ

xār [*h'l* | M *x'r*, N ~] خار

xar-buz [*hlbwc* | M *xrbwz*] خربز (= بز ماده)

xar-gōš [*hlgwš* | N ~] خرگوش

xārōmand [*h'l'wmnd*] خاردار

xār-pušt [*h'lpwšt*[1] | N ~] خارپشت، جوجه‌تیغی

xastan [*hstn*[1] | M *xst*, N ~] آسیب رساندن، خستن، مجروح کردن

xašēn [*hšyn*[1] | N *xašīn*] خشن، کبود

xāyag [*h'd(y)k*[1] | N *xāya*] خایه، تخم

~-dēs [*-dys*] تخم‌مرغی شکل، بیضوی

xayūg [*h('')dwk*[1] | N *xayū*] خیو، آب دهان

xaz [*hz* | N ~] خز

xēm [*hym*] خیم، طبیعت

xĕšm ['*yšm*, *hšm* | M *xyšm*, N *xišm*] خشم، دیو خشم

~ēn [*-yn*[1] | M *-yn*] خشمگین

xīg [*ZKYA* < A *zq'* | N *xī(k)*] خیک

xīndag [*hyndk*[1] | M *xyndg*] بیمار، مریض

~īh: بیماری، مرض

xīr [*CBW'* < A *ṣbw*; *hyl* | M *xyr*] چیز، کار

xirs [*hls* | N ~] خرس

xišt [*hšt*[1] | (P *hyštyg*), N ~] خشت

xwahar [*AHTEI*, → **xwah**; *hw'hl* | (M *xw'r*), N xwǎhar] خواهر
xwahl [*hw'hl* | (M *xwhr*), N ~] خوهل، خمیده، منحنی
xwā(h)rīh [*hw'(h)lyh* | M *xw'ryy*] شادی، خوشبختی، سعادت
xwālist [*hw'lyst*[1] | (M *xw'ryst*)] مطبوع‌ترین، شیرین‌ترین
xwamn [*hwmn*[1], *ḫmn*[1] | M *xwmn*] خواب، رؤیا
~-wizār [*-wc'l*] خوابگزار
xwān [*hw'n*[1] | M *xw'n*, N ~] خوان، سفره، سینی
xwandan, xwān- [*KRYTWN-*, *KLYTWN-tn*[1] < A √ *qr'* | M *xwnd*, *xw'n-*, N *xwāndan*] احضار کردن، خواندن
Xwanirah [*hwnyls* = Av. *x'aniraθa-*] خونیره (نام اقلیم مرکزی از هفت اقلیم)
[1]**xwar** [*hwl* | M *xwr*, N ~] خور (= خورشید)؛ گاه‌نما: نام یازدهمین روز ماه
[2]**xwar** [*hwl* = Av. *x'ara-*] خور (نام درجه‌ای از گناه)
xwar-, ~išn, → **xwardan.**
[1]**xwār** [*hw'l* | M *xw'r*; N ~] آسان، سبک؛ خوار، فرومایه
~īh: آسانی ← xwāhrīh
[2]**xwār** [*hw'l* | M *xw'r*] خوراک
xwār-, ~išn, → **xwārīdan.**
xwaran [*hwln*[1] | M *xwrn*] میهمانی، ضیافت
xwarāsān [*hwl'sn*[1] | M *xwr'sn*, N ~] طلوع (خورشید)، مشرق
xwār-bār [*hw'lb'l* | M *xw'r w b'r*, N ~] خواربار
xwardan, xwar- [*OŠTEN-tn*[1] < A *'šth*, √*šth*; *hwltn*[1] | M *xwrdn*, *xwr-*, N ~] خوردن، مصرف‌کردن
~išn: خورش
~išīng: خوردنی
~išnīh: خوراک، خورش
xwardār [*hwlt'l*] خوردنی (شرعی)
xwardīg [*hwltyk*[1] | M *xwrdyg*, N ~*ī*] خوردی، خوراک
xwārēn [*hw'lyn*[1]] خوردنی
xwārēn- [*hw'lyn-*] خوراندن، نوشاندن؛ غذا دادن؛ آبیاری کردن
xwarg [*hwlg* | J *xwwrg*] خُل، گُل آتش
xwārīdan, xwār- [*hw'l-ytn*[1]] آشامیدن

xōg [*hwk*[1] | N *xwk*, *xōy*] خوی، خیم، طبیعت، منش
xōn [*DMYA* < A *dm'*; *hwn*[1] | M *xwn*, N *xūn*] خون
xormā [*T*[g] < A *tmryn*; *hwlm'k*[1] | N ~] خرما
xrad [*hlt*[1] | M *xrd*, N *xirad*] خرد، عقل
~īg, ~ōmand [*-yk*[1], *-'wmnd* | N *-mand*] خردمند
xrafstar [*hlpstl* = Av. *xrafstra-*] حیوان موذی، حشرهٔ زیانکار
xrīdan, xrīn- [*ZBNN-tn*[1] < A √*zbn* | M *xryd*, *xryn-*, N *xarīdan*, *(xar-)*] خریدن
xrōhak [*hlwhk*[1] | N ~] خروهک، مرجان
xrōs [*DYLKA* < A *dkr'*; *hlws* | P *xrws*, N *xurōs*] خروس
xrōstan [*hlwstn*[1] | M *xrwst*] خروشیدن، خواندن
xūb [*hwp* | M *xwb*, N ~] خوب
~īh: خوبی
xuftan, xufs- [*HLMWN-tn*[1] < A √ *ḥlm*; *hwptn*[1], *hwps-* | M *xwpt*, N *xuftan*, *xusp-*] خفتن
xumb [*hwmb*[1] | M *xwmb*, N ~] خُم، کوزه
xunak [*hwnk*[1] | M *xwnk*, N *xunuk*] خوشا! خنک!
xurdruš [*hwldlwš*, *-dlpš* = Av. *xrwidruš*] خونین نیزه (لقب دیو خشم که بعدها به غلط به «* برافراشته درفش» تفسیر شده است)
xwāb [*hw'b* | N ~] خواب
xwābar [*hw'pl* | M *xw'br*] نیکوکار، مهربان
~īg [*-yk*[1]] نافع
~īh: احسان، نیکوکاری
xwad [*BNPŠE* < A *b-npš-h*; *hwt*[1] | M *xwd*, N ~] خود؛ براستی
~īh: خودی، عصاره
xwadāy [*hwt'y* | M *xwd'y*, N xudāy] سرور، خدا
~īh: سروری، فرمانروایی
~wār [*-w'l*] خدایوار، آقاوار
xwad-dōšag [*hwtdwšk*[1]] خودخواه
~īh: خودخواهی
xwah [*AHTE* < A *'ḥth* | N ~] خواهر
[1,2]**xwāh-, ~išn,** → **xwastan, xwāstan.**

~išn: آشامیدنی، شربت
xwarōfrān [*hwl(ʾ)wplʾn*¹ | M *xwrwprʾn*] غروب (خورشید)، مغرب
xwarrah [*GDE* < A *gdh* | (M *prh*, N *farr*)] فره، شکوه، خوشبختی
~ōmand [-ʾ*wmnd*] با شکوه، خوشبخت
xwaršēd, → **xwarxšēd.**
xwārtar [*hwʾltl*] (گناه) سبک
xwarwarān [*hwlwlʾn*¹, -*blʾn*¹] = **xwarōfrān.**
xwar(x)šēd [*hwl(h)šyt*¹ | M *xwrxšyd*, N *xuršēd*] خورشید
xwāstag [*NKSYA* < A *nksyʾ; hwʾstk*¹ | M *xwʾstg*, N ~*a*] خواسته، ثروت
~ōmand [-ʾ*wmnd*] ثروتمند
xwastan, ¹xwāh- [*(Y)PLHWN-tn*¹ < A √ *plḥ; hwstn*¹, *hwʾd-* | J *xwh-*, N *xwast*] پایمال‌کردن، خستن؛ کوفتن، لگدمال‌کردن
~išn: لگدمال
xwāstan, ²xwāh- [*BOYHWN-stn*¹ < A √ *bʿy; hwʾstn*¹, *hwʾd-* | M *xwʾstn*, *xwʾh-*, N ~] خواستن، آرزوکردن، جستجوکردن؛ جلب‌کردن، کسب‌کردن
~išn: خواهش، آرزو
xwastūg [*hwstwk*¹ | N *xustū*] خستو، معترف
~īh: خستویی، ایمان، باور
xwaš [*BSYM* < A *bsym; hwš* | M *xwš*, N ~] خوش، شیرین، زیبا
~īh: خوشی، لذّت
xwēd [*hwyt*¹ | M *xwyd*, N ~] خوید، تر
~īh: خویدی، تری
xwēdōdah [*hwytw(k)ds*, -*dʾt*¹ = Av. *xᵛaētwadaθa-*] خویدوده (= ازدواج با نزدیکان)
xwēn-āhan [*hw(y)nʾsyn*¹ = Av. *xᵛaēna- (ayah-)*] خماهن، سنگ آهن
xwēš [*NPŠE* < A *npš-h: hwyš* | M *xwy(h)š*. N ~] خویش
~īh: خویشی، تملک
~āwand [*hwyšʾwnd* | N ~] خویشاوند
xwēšēnīdan, xwēšēn- [*hwyšyn-ytn*¹] از آن خویش کردن، به خود اختصاص دادن
xwēš-kār [*hwyškʾl*] وظیفه‌شناس
~īh: وظیفه‌شناسی
xwēš-tan [*NPŠE tn*¹ | N ~] خویشتن

xwĕy [*hwyd* | N *xway*] خوی، عرق
xwistan [*hwystn*¹] خوی ریختن، عرق کردن
xwurd [*hwlt*¹ | N ~] خرد، کوچک
xwurdag [*hwltk*¹ | N ~*a*] خرده؛ جزیی، در نجوم: خانهٔ ماه؛ قسمتی از پای اسب (از مچ پا تا استخوان سم)
~īh: خردی، کوچکی

Y

P yad [*yt*¹ | P *yd*] تا؛ به طوری که
yak, → **ēk.**
yākand [*yʾknd*, -*nt*¹ | P *yʾkwnd*, N ~] یاکند، یاقوت
yal [*yl* | N ~] یل، پهلوان
yāsaman [*yʾsmn*¹ | N ~] یاسمن
yask [*ysk*¹ | = M] بیماری، مرض
yasn [*ysn*¹ | = M] ستایش، پرستش
yašt [*yšt*¹ | = M] پرستش، دعا
yaštan, yaz- [*YDBHWN-tn*¹ < A *ydbḥwn*, √*dbḥ; yštn*¹, *yc-* | M *yz-*] پرستیدن، جشن گرفتن، سرودن
~išn: پرستش
yāt [*yʾt*¹ = Av. *yāta-*] یات (نام درجه‌ای از گناه)
P yāwēd(ān) [*yʾwyt(ʾn)*¹ | P. *yʾwyd(ʾn)*] جاویدان، همیشگی
yaz-, ~išn, → **yaštan.**
yazad [*yzdt*¹ | M *yzd*, N *īzad, yazd*] ایزد، خدا
yāzdah [*yʾcdh* | M *yʾzdh*, N ~] یازده
yazadān [*yzdʾn*¹] *(pl.)* ایزدان، مینوها
yōǰdahr [*ywšdʾsl* | M *ywǰdhr*] پاک، مقدس
~īh: پاکی، تقدس
yōǰdahrgar [*ywšdʾslkl*] پاک‌کننده
~īh: پاک‌سازی، تقدیس

yōz [*ywc* | N ~] یوزپلنگ

Z

zādag [*z'tk*[1] | M *z'dg*, N *zāda*] زاده؛ بچه
zadan, zan- [*MHYTWN-tn*[1] < A √ *mḥ'; ztn*[1], *zn-* | M *zdn*, *zn-* N ~] کشتن، زدن، تنبیه کردن، ضربه زدن، کوفتن
~išn: آزار، ضربه
zādan, zāy- [*YLYDWN-tn*[1] < A √ *yld; z'tn*[1] | M *z'd*, *z'y-*, N ~] زادن؛ زاده شدن
~išn: زایش
~išnīg: زاده، هستی یافته، جانور (بطور کلی)
zadār [*zt'l*] زننده؛ نابودکننده، مخرب
zadūg [*ztwk*[1] | (N *žad*)] ژد، صمغ
zafar [*zpl* | N ~] زفر (دهان اهریمنی)
***zahā** [*zh'(k*[1]*)*] گودی
zahābag [*zh'pk*[1] | N *zahāb*] زهاب، چشمه
[1]**zahag** [*zhk*[1], *(z'hk*[1]*)* | M *zhg*, N *zah*] زه (= بچه)، فرزند
[2]**zăhag** [*z'hk*[1]] عنصر (آب، آتش، هوا، خاک)
zahagōmand [*zhk'wmnd*] آبستن، حامله
zahār [*zh'l* | N ~] زهار، آلت تناسلی مرد و زن
***zahīh** [*zhyh*] = **zahā.**
zahr [*z'hl* | M *zhr*, N ~] زهر، سم
zahrag [*z('*)*hlk*[1] | N ~*a*] زهره، صفرا
zalūg [*zlwk*[1] | N *zalū*] زالو
zam [*zm* | P *zmg*] زمستان
zamān [*ODNA* < A *'dn'; zm'n*[1], *zmn*[1] | M *zm'n*, N ~] زمان، ساعت
~ag [*zm'nk*[1]] = **zamān.**
***zamānīg** [*zm'nyk*[1]] زمانی (= مزمن)
zāmēnīdan, zāmēn- [*z'myn-ytn*[1] | M *z'myn-*] فرستادن، هدایت کردن
zamestān [*zmst'n*[1] | (M *dmyst'n*), N ~] زمستان

zamīg [*z-*, *zmyk*[1] | M *zmyg*, N *zamī*] زمی، زمین
~īg [*-yk*[1]] خاکی، زمینی
~-paymānīh [*-ptm'nyh*] هندسه
zāmyād [**z'md't*[1] *(zām-yazd? = z'myzdt*[1] بد خوانده شدهٔ*)* | M *z'my'd*, N ~] زامیاد؛ گاه‌نما: نام بیست و هشتمین روز ماه
zan [*NYŠE* < A *nšh; zn*[1] | = M, N ~ *(pl. -ān, -īn)*] زن، همسر
zan-, ~išn, → **zadan.**
[1]**zand** [*znd* | N ~] زند، تفسیر، توضیح
[2]**zand** [*znd* | = M] ناحیه، قبیله
zandag [*zndk*[1] | N *zanda*] ژنده، بزرگ، عظیم
zandbed [*zndpt*[1] | M *zndbyd*] رئیس ناحیه، قبیله
zandīk [*zndyk*[1] | N ~] زندیق، مانوی
~īh: زندیقی
zang [*zng*] ساق پا، قوزک پا
zangīg [*zngyk*[1] | N *zangī*] زنگی، سیاه
zanǰīr [*zncyl* | (P *zyncyhr*), N ~] زنجیر
zānūg [*z'nwk*[1] | P *z'nwg*, N *zānū*] زانو
zard [*zlt*[1] | N ~] زرد
~īh: زردی
zardag [*zltk*[1] | N *zarda*] زردهٔ (تخم‌مرغ)
zardak [*zltk*[1] | N ~] زردک
zard|-ālūg [*zlt'lwk*[1] | N ~*ū*] زردآلو
~čōbag [*-cwpk*[1] | N ~*čōba*] زردچوبه
Zardu(x)št [*zltw(h)št*[1] | (M *zrdrwšt*), N *Zardušt*] زردشت
zargōn [*zlgwn*[1] | P *zrgwng*, N *zaryūn*] زرگون، سبز، تازه
~īh: زرگونی
zarīg [*zlyk*[1] | M *zryg*] زاری، اندوه
~ōmand [*-'wmnd*] اندوهگین، غمگین
zarmān [*zlm'n*[1] | M *zrm'n-*, N ~] مرد پیر؛ پیری، فرتوتی
~īh: پیری
zarr [*ZHBA* < A *zḥb'; DHBA* < A *dḥb'* | M *zr-*, N ~] زر

~ēn [*ZHBAyn*[1], *zlyn*[1] | M *zryn*; N *~īn*] زرین
~(ī)gar [*zlykl* | N *~gar*] زرگر
zarwān [*zlwp'n*[1] | P *zrw'n*] پیری
zastan, zǎy- [*zstn*[1], *z('')d-*] خواستن، تقاضا کردن
zaxm [*ztm*, *z'hm* | (P *jxm*), N *~*] زخم
zay [*zydȳ* = Av. *zaya-*] اسلحه، ابزار
zǎy-, → **zastan.**
zāy-, ~išn(īg), → **zādan.**
zāyč(ag) [*z'yc(k*[1]*)* | N *zāyča*] زایچه
zāyistan [*z'dstn*[1]] = **zastan.**
zayt [*zyt*[1]] زیتون
zāz [*z'z* | = M, (N *žāž*] ژاژ، علف هرز
***zēfān** [*zyp'n*[1] | (N *zīf*)] بد، نادرست
[1]**zēn** [*zyn*[1] | = M] زره، اسلحه
[2]**zēn** [*zyn*[1] | N *zīn*] زین
zēn-abzār [*zyn'p̄c'l* | N *zīnafzār*] زین‌افزار
zēnāwand [*zyn'wnd*] زرنگ، زیرک
zēndān [*zynd'n*[1] | = M, N *zindān*] زندان
~bān [*-p'n*[1] | N *-bān*] زندانبان
~īg [*-yk*[1] | N *-ī*] زندانی
zēnēnīdan, zēnēn- [*zynyn-ytn*[1]] مراقبت کردن، حفظ کردن
zēnhār [*zynh'l* | N *zinhār*] زنهار، پشتیبانی، حمایت
zēnīg [*zynyk*[1]] مسلح
***zibāl** [*zb'l* | N *zībāl*] زیبال (= حیوان تندرو: اسب و...)
zīh [*zyh* | N *zih*] زه
zīndag [*zy(w)ndk*[1] | M *zyndg*, N *zinda*] زنده، دارای زندگی
~īh: زندگی
zīndakkar [*zywndkkl* | M *zyndkr*] زنده‌کننده، حیات‌بخش
zīnēnīdan, zīnēn- [*zynyn-ytn*[1]] آسیب رساندن، صدمه زدن
zīrak [*zylk*[1] | M *zyr*, N *~*] زیرک، عاقل
zīstan, → **zīwistan.**
zišt [*zyšt*[1] | = P, N *~*] زشت، نفرت‌انگیز

zīwēnīdan, zīwēn- [*zywyn-ytn*[1] | M *zywyn-*] زنده کردن، حیات بخشیدن
zī(wi)stan, zī(w)- [*zyw-stn*[1] | M *zywystn*, *zyw-*, N *zīstan*] زیستن
zī(w)išn [*zywšn*[1] | M *zyyšn*] زندگی؛ گذران
~īh: زندگی، زنده بودن
~ōmand [*-'wmnd*] زنده، دارای زندگی
ziyānag [*zyd'nk*[1]] زن جوان
zīyišn, → **zī(w)išn.**
zofāy [*zwp'd* | M *zwp'y*] گود؛ گودی
***~īh:** گودی
zofr [*zwpl* | M *zwwpr*, J *zwrf*, (N *žarf*)] ژرف
~āy [*-'d*] ژرفا
~-pāyag [*-p'dyk*[1]] ژرف پایه
zōhr [*zwhl* | M *zwhr*] زوهر (آب پاک، آب مقدس)، نذر
zōr [*z('')wl* | M *zwr*, N *~*] زور، نیرو
~īg, ~ōmand [*-yk*[1], *-'wmnd* | M *-mnd*, N *~mand*] زورمند، نیرومند
zōt [*zwt*[1] = Av. *zaotar-*] زوت (موبدی که در مراسم مذهبی برخی از امور تشریفاتی را بر عهده دارد)
~īh: زوتی (= مقام زوت)
zraw-, → **zruftan.**
[1]**zrēh** [*zlyh* | P *zryh*] دریا، دریاچه
[2]**zrēh** [*zlyh* | N *zirih*] زره
zruftan, zraw- [*zlwp-tn*[1]] = **azruftan.**
zūd [*zwt*[1] | M *zwd*, N *~*] زود
~īh: سرعت
zūr [*zwl* | M *z'wr*] دروغ، فریب
zūr-gugāy [*zwlgwk'dy* | M *zwrgwg'y*] کسی که گواهی دروغ می‌دهد
~īh: گواهی دروغ
zurwān [*zwlw'n*[1]] زمان؛ ایزد زمان، زروان
zuwān [*zwb'n*[1]] = **uzwān.**
zūzag [*zwzk*[1] | (N *žūža*] ژوژه، خارپشت
zyān [*zyd'n*[1] | M *zyy'n*, N *ziyān*] آسیب، زیان، خسارت
~gār, ~ōmand [*-k'l*, *-'wmnd*] زیانبار

بخش دوم

فارسی - پهلوی

«آ»

āb	آب
bādag	آب انگور تازه در خم کرده
ābād	آباد
ābādān	آبادان
ābādānīh	آبادانی
wīrāstan	آباد کردن
ābādīh	آبادی
Abān	آبان: گاه‌نما: نام هشتمین ماه سال و دهمین روز ماه
warm	آب انبار
zōhr	آب پاک و مقدسی که در مراسم مذهبی به کار می‌رود
wašag	آبجو
āb-čihrag	آب چهره
āb-dān	آبدان
xayūg	آب دهان
āb-tazan	آب‌رو
āzarm	آبرو
āzarmīg	آبرومند
ābzan	آبزن
ābīg	آبزی
afsālān	آبسالان
ābestan=ābustan , zahagōmand	آبستن
hambūsīdan	آبستن شدن
ābusīh , hambūsišn	آبستنی
āb-kāmag	آب کامه
warm	آبگیر
ābgēnag	آبگینه
ābilag	آبله
ābnūs	آبنوس
ābīg	آبی
kāskēnēn	آبی متمایل به سبز
xwārēn-	آبیاری کردن

ātaxš	آتش
Ataxš ī wahrām	آتش بهرام
āsrō-kerpa	آتش شکل
ādur-gāh	آتشگاه
dādgāh, gumbad	آتشکده
taftīg	آتشی
abdom, sar	آخر
abdom, pasēn	آخرین
āxwarr, gōstān	آخور
āxwarr-sālār	آخور سالار
ēwēn	آداب
ādarōg	آدروگ
Ādur	آذر (ایزد آتش)
Ādur	آذر: گاه‌نما: نام نهمین ماه سال و نهمین روز ماه
Farrōbāy	آذر فرنبغ
Gušnasp	آذر گشنسپ
Burzēnmihr	آذر برزین مهر
ārāstan, payrāstan, wīn(n)ārdan	آراستن
āsān, hammist, rāmišnīg	آرام
āsānīh, āštīh, drōd, rām(išn)	آرامش
rāmēnīdan	آرامش بخشیدن
aspānsūr	آرامگاه
ārāyišn, win(n)ārišn, wirāyišn(īh)	آرایش
ārd	آرد
ārdan	آرد کردن
ārzōg, kām(ag), waran, xwāhišn	آرزو
abāyistan, grāyīdan, kāmistan, xwāstan	آرزو کردن
kāmagōmand	آرزومند
āranǰ	آرنج
ērwārag	آرواره
Ērān	آریاها (سرزمین)
Ērānag	آریائی
āz, waranīgīh	آز

āzād, harzag, kām-zīwišn	آزاد
wišādan	آزاد کردن
pardāxtan az	آزاد کردن از...
ērīh	آزادگی
abarmānīg, āsnud(ag), āzād, āznāwar, ēr, pēšēnīg	آزاده
āzādīh, pardazišn	آزادی
āzār(išn), bēšišn, zanišn	آزار
āzardan (= āzārdan = āzurdan), bištan = bēšīdan	آزردن
āz-kāmagīh	آز کامگی
āz-kāmag	آز کامه
passāxt, uzmāyišn	آزمایش
kār-āgāhīh	آزمودگی
āzmūdan = uzmūdan, passāxtan	آزمودن
passāxt	آزمون
āzwar	آزور
āsān, sabuk, xwār	آسان
āsānīh, xwārīh	آسانی
āsāyišn, haspīn	آسایش
ārmēšt-gāh	آسایشگاه ناتوانان
āsrō, āsrōn	آسرون
āsrōīh	آسرونی
Āsmān	آسمان: گاه‌نما: نام بیست و هفتیمن روز ماه
āsmān, mēnōg, spihr	آسمان
spihrīg	آسمانی
āsūdan, wisāy-	آسودن
āsyāg	آسیا
āsyāb	آسیاب
ārdan	آسیا کردن
anāgīh, āzarm, bēš, wizend, zyān	آسیب
wizāyīdan, xastan, zīnēnīdan	آسیب رساندن
a-bēš, abē-wizend	آسیب‌ناپذیر
a-bēšīh	آسیب‌ناپذیری
xwārīdan	آشامیدن

xwārišn	آشامیدنی
āštīh	آشتی
wiyābānīg	آشفتگی
āyōzīdan, wišuftan	آشفتن
čašmagāh, paydāg, rōšnag	آشکار
āškārāg	آشکارا
āškārāgēnīdan, paydāgēnīdan	آشکار ساختن
paydāgīhistan	آشکار شدن
āškārāgīh	آشکارسازی
spēd-bāg	آش ماست
ahlomōγ	آشموغ
ahlomōγīh	آشموغی
āšnāg	آشنا
an-āštīh, āšōb	آشوب
āšyān(ag)	آشیان، آشیانه
bunīh, fradomīh, padisār, sar	آغاز
āγištag	آغشته
pahast	آغل
āgōš, kanār	آغوش
Day	آفریدگار
dādārīh	آفریدگاری
āfrīdan, āfurīdan, dādan,(frāz) brēhēnīdan, tāšīdan	آفریدن
kirrēnīdan	آفریدن (اهریمنی)
dām	آفریده
āfrīn	آفرین
āfurišn, brēhēnišn, dahišn, dām	آفرینش
bun-dahišn(īh)	آفرینش نخستین
āfrīdan	آفرین کردن
āfrīnagān	آفرینگان (نام دعا)
xwadāywār	آقاوار
mānbed	آقای خانه
āgāh, šnāsāg	آگاه
āgāhēnīdan, azdēnīdan	آگاه کردن

āgāhīh, frahang, šnāsagīh	آگاهی
Āgrift	آگرفت (نام درجه‌ای از گناه)
āgandan	آگندن
alālag	آلاله
āhīd	آلایش
āhīd, ālūdagīh, rēm	آلودگی
ālūdan	آلودن
āγištag, ālūdag, rēman	آلوده
tar-menišn	آلوده دامن
tar-mānīh, tar-menišnīh	آلوده دامنی
āluh	آله (عقاب)
bahr(ag)warīh	آمادگی
bahrwar	آماده
ārāstan, passāxtan, sāxtan, wirāstan	آماده کردن
ōšmārag	آمار
āmārgar	آمارگر، حسابدار
pēmēnīdan	آماساندن
āmadan, madan	آمدن
āmurzišn	آمرزش
hu-fraward	آمرزیده
abaxšāyīdan, āmurzīdan	آمرزیدن
hammōxtār	آموختار
āmōxtan=hammōxtan, čāšīdan=čāštan, frahixtan, wizistan	آموختن
gōšōsrūd	آموخته
āfrāh, čāšišn, čāštag, hammōzišn	آموزش
pōryōtkēšīh	آموزش نخستین دین زردشتی
hērbedestānīh	آموزش هیربدی
hammōzgār, hērbed	آموزگار
čāšišn	آموزه
gumēzagīh	آمیختگی (جهان مادّی)
abyōxtan, āmēxtan, gumēxtan, srištan	آمیختن
āmēzišn	آمیزش
gumēg, gumēzag(īh), gumēzišn	آمیزه
ān, ōy, P. hō	آن

ān ī	آنِ (= متعلّق به)
awēšān	آنان
ānōh, *ānōy	آنجا
āb-čihrag	آنچه جوهر یا نطفهٔ آب دارد
-(ī)š	آن را
tar, tarist	آن سو
and	آنقدر
ēg	آنگاه
āwāz	آوا
āwāz	آواز
srūdan	آواز خواندن
husrawīh, nām	آوازه
adēn-, ānīdan, āwurdan	آوردن
kabārag	آوند
āgustan	آویختن
čārūg	آهک
čārūgēn	آهکی
āhan	آهن
āhang	آهنج
niwāg	آهنگ
āhangar, ččlāngar	آهنگر
āhanēn	آهنین
āhūg	آهو (حیوان)
āhōg	آهو
āhanjīdan=āhixtan	آهیختن
āyaft	آیفت
madār	آینده (= کسی که می‌آید)
ēwēn(ag)	آیین
ēwēnag	آیینه

«ا»

-āg	ـا (پسوند سازندهٔ اسم عامل از مادّه‌های مضارع)

-ag	ـا (پسوند سازندهٔ اسم از صفت و مادّه‌های مضارع)
-ag	ـا (پسوند سازندهٔ صفت از اسم و مادّه‌های فعلی)
hamē-rawišnīh, hamē-ud-hamē-rawišnīh, ǰāwēdān(ag), P. yāwēdān	ابدی
abr, mēγ, miznē	ابر
snōy	ابر (ـ بارانی، ـ برفی)
brūg	ابرو
abrēšōm	ابریشم
abrēšōmēn	ابریشمین
abzār, čār(ag), zay	ابزار
dušāgāh	ابله
dēw	ابلیس
āyōzišn, hamīh	اتّحاد
wanīgarīh	اتلاف
brēzan	اجاق
frēz	اجبار
frēzbānīg, frēzwānīg	اجباری
hanǰaman	اجتماع
wizīrišnīg	اجتناب‌پذیر
pahrēxtan, wizīristan	اجتناب کردن
a-wizīrišnīg	اجتناب‌ناپذیر
hanǰāftan, kardan, wizārdan	اجرا کردن
bēgār	اجیر
hambastan, parwastan	احاطه کردن
āzarm, āzarmīgīh, burzišn, grāmīgīh, tars, tarsāgāhīh	احترام
šnāyēnīdan, šnāyīdan	احترام کردن
niyāz	احتیاج
pahrmāhāgīh, sōhišn	احساس
sōhistan	احساس کردن
xwābarīg	احسان
xwandan	احضار کردن
dušāgāh, halag	احمق
axtar	اختر
axtar	اختر (برجی از منطقةالبروج)

اخترشناس	axtar(ā)mār
اخترشناسی	axtar(ā)mārīh
اختصاص	wāspuhragānīh
اختیار	dastwarīh, pādixšā(y)īh
اخراج	pazdagīh
اخگر	xwarg
اداکردن	tōxtan
ادامه	drang
ادامه دادن	ēstādan
ادرار (= عمل ادرار کردن)	čamišn, mēzišn, pēšārwār
ادرار کردن	²mēz-, gōmēz-
ادرارگاو	dast-šōy, gōmēz
ادعاکردن	pahikārdan
ـادن (پسوند سازندهٔ مصدر ثانوی)	-ādan
ادویه	abzār
اذیّت	pazd
اراده	axw
ارتفاع	bālistīh
ارث	abarmānd
ارد (نام یکی از ایزدان مؤنّث)	Ahlišwang, Ard
ارد: گاه‌نما: نام بیست و پنجمین روز ماه	Ard
اردوش (نام درجه‌ای از گناه)	Arduš
اردیبهشت، دومین امشاسپند و نگهبان آتش	Ardwahišt=Ašwahišt=Urdwahiš
اردیبهشت: گاه‌نما: نام دومین ماه سال و سومین روز ماه	Ardwahišt
ارزش	arz, arzānīgīh, arzišn, arzōmandīh
ارزشمند	arzān(īg), arzōmand, sahīg, šāyendag
ارزشمندی	arzānīgīh, sahīgīh, šāyendagīh
ارزن	alum, arzan
ارزن درشت	gahl, gāwars
ارزنده	arzān
ارزور (نام کوهی بر دهانهٔ دوزخ)	Arzūr
ارزور (نام دیوی)	Arzūr
ارزه (نام اقلیمی از هفت اقلیم)	Arzah

ارزیدن	arzīdan
ارزیز	arzīz
ارس	ars
ارش (واحد طول)	ārešn
ارشاد	hāzišn
ارغند	aryand
ارغوان	aryawān
اروس	arus
اروند	arwand
اروند (نام رودخانه)	Arwand
از	az, aziš
از آن	aziš
از آنِ (= متعلّق به)	ān ī
از آن رو	(az) ān bahrag rāy
از آن خویش کردن	xwēšēnīdan
از او	aziš
از این جهت	ān bahr(ag) rāy, az ān bahr(ag)
از بر کردن	warm kardan
از بهر آنکه	(az) ān bahr(ag) rāy
از بین رفته	wany
از... تاکنون	az... ōrōn
از تخم درآمدن	wiškuftan
ازدواج با نزدیکان	xwēdōdah
از روی ترس	wad-dil
از کار افتادگی	agārīh
از میان	tar, tarist
از یاد بردن	az daxšag hištan
اژدها	az
اژدهاک (= ضحاک)	Azdahāg
اسارت	dast-graw
اساس	bun, buništ, fragān, nihādag, nišāyišn, pāyag
اساسی	gōhrīg, mādagīg, mādagwar, mādayān
اسب	asp, bārag, stōr

asp	اسب (نام یکی از مهره‌های شترنج)
bayaspānīg	اسب چاپار
šēd	اسب کرند
asprēs	اسپریس
aspast	اسپست
awestād	استاد
awestān, nahang, pāygōs	استان
ōstīgānīh	استحکام
stabrag	استبرق
šādurwān, warm	استخر
ast(ag), astuxān	استخوان
šānag	استخوان شانه
haspīn	استراحت
āsūdan, wisāy-	استراحت کردن
awestarag	استره
-istan	ـ استن (پسوند سازندهٔ مصدر ثانوی)
awestwār, staft	استوار
awestwārīh	استواری
astōdān	استودان
us(t)ōfrīt	اُستوفرید
Astwihād	استویهاد
wanīgarīh	اسراف
alā	اسفا!
Aleksandar, Skandar	اسکندر
sneh, zay, zēn	اسلحه
dast-gīr	اسیر
Aštād	اشتاد (نام ایزد راستی)
Aštād	اشتاد: گاه‌نما: نام بیست و پنجمین روز ماه
ars, srēšk	اشک
aškōb	اشکوب
āfrāh, buništag, fragān	اصل
hambun, tis-iz	اصلاً (با نفی)
mādayān	اصلی

āxwarr	اصطبل
Pad-gōhr	اصیل
āšōb	اضطراب
parwār	اطراف
abē-gumānīh	اطمینان
wizurdīh	اعتبار
paymān, paymānīgīh	اعتدال
āstawānīh, āškārāgīh	اعتراف
āškārāgēnīdan, garzīdan	اعتراف کردن
a-petītīg	اعتراف ناکرده
abestām=abestān, wistāxīh	اعتماد
widimās	اعجاز
hamēst(ag)ān	اعراف
niwistan	اعلام کردن
ōy bay	اعلیحضرت
bāstān	اغلب
ōgrā	افت
kaftan, ōbastan, *ōftādan, pad-	افتادن
hambastag	افتاده
*anāst, duš-ēwāzīh	افترا
abd	افد
abdom	افدم
abrāz	افراز
abrāstan	افراشتن
freh-būd(īh)	افراط
abrōxtan, waxšīdan	افروختن
afrōšag	افروشه
abzār	افزار
abzāyišn, abzōn, frādahišnīh, mehēnišn	افزایش
abzōnīg	افزاینده
abzūdan, mehēnīdan, wālīdan, waxšīdan	افزودن
abzōn	افزون
padisār	افسار

افسانه	afsān
افسر	abesar
افسردن	afsardan
افسوس	afsōs
افسوس خوردن	swahistan
افسوسگر	afsōsgar
افسون	afsōn, mānsar, mārīg, nērang, sraw
افسون کردن	afsūdan
افشاندن	afšāndan, kištan
افشردن	afšārdan=afšurdan
افعی	šēbāg
افگندن	abgandan, wēxtan, wistan
اقامتگاه	nišēmag
اقبال	baγōbaxt, baxt, ǰadag, ǰahišn
اقتدار	abar-ōzīh, sālārīh
اقرار	franāmišn
اقرار کردن (به دین)	franāftan
اقلیم	kišwar
اقونیطون	bīš
اکسیر	anōš
اکنون	hād, nūn
اکومن	akōman
اگر	agar, ka
الا!	alā
الاغ	xar
البرز	Harborz
الماس	almās(t)
ـ ام (پسوند سازندهٔ اعداد ترتیبی)	-om
امّا	bĕ
امتحان کردن	passāxtan, uzmūdan
امتیاز	abarmānd, bahr(ag)warīh, sōg, sūd
امر	kār, kard
امرداد: ششمین امشاسپند و نگهبان گیاهان	Amurdād

امرداد: گاه‌نما: نام پنجمین ماه سال و هفتمین روز ماه	Amurdād
امرود	urmōd
امروز	im rōz
امشاسپند	amahraspand
امعاء	rōdīg(ān)
امید	ēmēd, ummēd
امیدوار	ummēdwār
امین	stūr
ـ ان (نشان جمع)	-ān
ـ ان (پسوند سازندهٔ قید)	-ān
ـ ان (پسوند سازندهٔ صفت فاعلی)	-ān
انار	anār
انبار	hamābēr, hambār
انباز	hambāy, hambāz
انباشتن	āgandan, amburdan, hambārīdan
انباغ	hambār
انبان	hambān
انبره	anbarag
انبوسیدن	hambūsīdan
انبه	ambag
انتخاب کردن	wēxtan, wizīdan
انتخابی	wizēngar
انتشار دادن	srawēnīdan
انتصاب	pāymār
انتقام	kēn
انتها	abdomīh
انجام	hanǰam
انجام دادن	frazāftan, frāz griftan, hanǰāftan
انجام دهنده	kardār, kunišngar
انجام شدن	frazaftan, hanǰaftan
انجام وظیفه	frēzbānīh, frēzwānīh
انجمن	hanǰaman, wālan
انجیر	anǰīr

and	اند
handāzag, paymān(ag), paymānīgīh, wuzurgīh	اندازه
paymūdan	اندازه گرفتن
-masāy	ـ اندازه گرفته شده
handām, hannām, pēšag	اندام
andčand	اندچند
andar(ag)	اندر
andar āmadan	اندر آمدن
handarz, pand	اندرز
handarzēnīdan	اندرز دادن
wihēzagīg	اندرگاهی (= کبیسه)
andarmāh	اندرماه
andarōn	اندرون
šabestān	اندرونی
andak, kam=kem, nihang, ōzārak	اندک
ēwčand	اندکی
handōxtan	اندوختن
handōzišnīh	اندوختن (عمل)
dōs	اندود
handūdan	اندودن
dōsēn	اندوده
andāg, andōh, bēš, pīm, tēmār, wāy, zarīg	اندوه
andāg(g)ēn, andōhgēn, bēšōmand, pīmgēn, zarīgōmand	اندوهگین
axw, handēšišn, uskārišn	اندیشه
duš-humat, dušmat, duš-menišn	اندیشهٔ بد
humat	اندیشهٔ نیک
handēšīdan	اندیشیدن
handēšīdār	اندیشنده
mardōm	انسان
mardōmīh	انسانیت
Anagrān	انغران (= روشنایی بی‌کرانه)
Anagrān	انغران: گاه‌نما: نام سی‌امین روز ماه
*nakkīrāyīh	انکار

hangārdan	انگاردن
angubēn	انگبین
angust	انگشت
angust	انگشت (واحد اندازه‌گیری طول)
angustbān	انگشتانه
angustbān	انگشت‌پوش (تیرانداز)
angustarīg	انگشتری
čašmagāh	انگشت‌نما
čašmagāhīh	انگشت‌نمایی
angustbān	انگشتوانه
dōs	انگم
dōsēn	انگمی
angūr	انگور
guhrāyēnīdan, hangēxtan	انگیختن
hangēzišn	انگیزش
ahōš, anōš	انوش
anōšag-ruwān, hu-fraward	انوشه روان
-ēn-īdan	ـ انیدن [پسوند سازندهٔ فعل سببی و اسمی (= جعلی) متعدّی]
anērān	انیران (= غیر ایرانی)
anērān	انیران (= جهان آن سوی ایران)
ān, ōy, P. hō	او
ēbārag	اوار
ōbārdan	اوباریدن
bālist	اوج (نجوم)
-(i)š	او را
Urišlīm	اورشلیم
abrang	اورنگ
abestāg	اوستا
-āwand	ـ اوند (پسوند سازندهٔ صفت توصیفی)
*Ōyrišt	اویرشت (نام درجه‌ای از گناه)
ahreman	اهریمن
dēw-ēsnīh, dēw-ēzagīh	اهریمن پرستی
gāl	اهل خانه

اهلی	ādehīg, kadagīg
اهمال کار	sūdag
اهمال کاری	sūdagīg
اهونور	ahunawar
ای (= یعنی)	ay
ایدر	ēdar
ایدون	ēdōn, ōh
ایدونی	ēdōnīh
ایرا	ēd rāy cē
ایران	Ērān
ایرانی	Ērānag
ایرانشهر	Ērān-šahr
ایرانویج	Ēran-wēz
ایرمان (نام ایزد)	Ērmān
ایزد	abargar, yazad
ایزدان	yazadān
ایزد زمان	Zurwān
ـ ایزه (پسوند تصغیر)	-īzag
ایستادن	P.awištādan; ēstādan, pādan
ایستاده	stēnag
ایشان	awēšān
ایمان	wābar, wurrōyišn, xwastūgīh
این	ēd, ēn, im
اینجا	awar, ēdar, ōrōn
ـ ایهستن (پسوند سازندهٔ فعل مجهول و مشتق)	-īh-istan

«ب»

بـ (پیشوند فعل، کاربرد تعریف‌پذیر ندارد)	be
با (بای معیّت)	abāg
باارزش	arzān, arzōmand
با ایمان	dēn-āstawān

باب	dar
با پشتکار	pattūg
با تجربه	kār-āgāh, nibardag
باج	bāǰ, sāk
باژ (دعای قبل از غذا)	wāz
باژ گرفتن (دعا خواندن)	wāz griftan
با حرارت	garmōg
باد	wād
باد: گاه‌نما: نام بیست و دومین روز ماه	Wād
بادام	wādām
بادبان	wādbān
باد رنجبویه	wādrang-bōy
بادرنگ	wādrang
بادزن	damēnag
بادوام	a-sazišnīg, sālwār
باده	bādag
بار (= دفعه)	bār, ǰār
بار (= ساحل)	bār
بار (= میوه)	bār
بار (آن چه حمل می‌شود)	bār
بار (= حضور)	handēmānīh
باران	wārān, wārānīg
بارانی	wārānīg
بار جامه	bār-ǰāmag
بارو	drubuštīh, parwār
بارور	barōmand
باره	bārag
باریدن	waštan=wārīdan
باریک	bārīg/k, tang
باز	wišād
باز (پرنده)	bāz
باز (= پس)	abāz
بازار	wāzār

abāz ēstādan az	باز ایستادن از...
abāz dāštan	بازداشتن
wāzāragān	بازرگان
pēšag, wahāg, wāzārgānīh	بازرگانی
abāz kardan, wišādan, wiyōz	باز کردن
wiyāftan	باز کردن (دهان)
abāz kardan az	باز کردن از...
abāz waštan ō	بازگشتن به...
abāz māndan	بازماندن
bāzā	بازو
bāzābānag	بازوبند
Bāzā-zanišnīh	بازوزنشی (نام درجه‌ای از گناه)
ahanūz	باز هم
wāzīg	بازی
wazīdan	بازی کردن
-wāzīg	ــ بازیگر
bāš	باش (فعل امر از «بودن»)
bāmīg, hu-škōh, rāyōmand, xwarrahōmand	باشکوه
buland	با صدای بلند
bāγ	باغ
bōyestānbān	باغبان
bōyestān	باغ گل
abēdān	بافایده
wafišn	بافت
waf-	بافتن
dahm, hunarāwand, kirbagīg, nēk-gōhr	بافضیلت
menišnīg	بافکر
abāz pādan, māndan, pattāyistan=pattūdan	باقی ماندن
dōšīzag	باکره
*wixšāyišnīg	باگذشت
bālag, parr	بال
abar, ul	بالا
bālāy	بالا (= بلندی)

bašn	بالا (قامت)
abrāstan, ahrāftan	بالا بردن
abar(dar)	بالاتر
abardom, aγrē, bālist	بالاترین
āhixtan	بالاکشیدن
ulīh	بالایی (= رو به بالا)
bālēn, bāliš	بالش
wālišn	بالش (= رشد)
dād-meh, mehtar, purnāy	بالغ
wālīdan, waxšīdan	بالیدن
bālēn, bālišn, gāh	بالین
bālēngāh	بالین‌گاه
bāmdād	بامداد
hāwan	بامداد (یکی از پنج بخش شبانه‌روز)
čimīg	با معنی
huniyōxš, menišnīg	با ملاحظه
wizārd-wars	با موی دو تا
bāmīg	بامی
-bān, -bār	ــ بان (پسوند)
wāng	بانگ
borz-wāng	بانگ بلند
bānūg, nārīg	بانو
āstawānīh, wābar, xwastūgīh	باور
ēkānag	باوفا
ēkānagīh	باوفایی
hu-škōh	باوقار
čimīg	باهدف
āgenēn	با هم
abāy-	باید
an-ābādān	بایر
abāyist	بایست
abāyistan	بایستن
abāyišnīg	بایسته

bab́r	ببر
babrag	بَبَرْ
but, uzdēs	بُت
uzdēs-parist	بت‌پرست
uzdēs-paristišnīh	بت‌پرستی
uzdēs-zār	بتکده
bē... (ĕnyā)	بجز
aburnāyīh, rahīgīh	بچّگی
aburnāy(ag), frazand, rahīg, rēdag, waččag, zādag, zahag	بچّه
uskārdan	بحث کردن
baxt, [1]ǰadag, spihr	بخت
bahr(ag), bazišn, pēšag, sraxtag	بخش
abaxšāyišn, āmurzišn	بخشایش
abaxšāyīdan, amurzīdan, wixš(a)y-	بخشاییدن
bahrōmand	بخش‌پذیر
baxšišn, dahišn	بخشش
baxtan, wiškīdan	بخش کردن
rādīh	بخشندگی
rād, abaxšāyišnīg	بخشنده
penīh	بخل
[2]bōy	بخور
pen	بخیل
-bad, -bed	ـ بد (= سرور)
akōmand, anāg, druwand, wad(ag), wattar, *zēfān	بد
duǰ-, duš-	بد ـ
duš-farragīh	بداقبالی
awiš, padiš	بدان
duš-menišn	بداندیش
duš-čihr	بدچهر
duš-čihr	بدخو
duš-kām, wad-kāmag	بدخواه
wad-kāmagīh	بدخواهی
duš-xēm, wad-xēm	بدخیم

wad-dil	بددل
duǰ-daft	بددم
ag-dēn, duǰ-dēn, ahlomōγ	بددین
ag-dēnīh, ahlomōγīh	بددینی (دین غیرزردشتی داشتن)
purr-māh	بدر (ماه)
widest	بدست
widestīg	بدستی
duš-gōwišn	بدسخن
duš-čihr	بدسرشت
ahlomōγīh	بدعت
ahlomōγ	بدعت‌گذار
dušwīr	بدفکر
duš-kunišn, mar	بدکار
wadgarīh	بدکاری
anāg-kardār, duš-kunišn	بدکردار
duš-gōwišn	بدگفتار
spazg	بدگو
wad-gōhr=wad-tōhm	بدگوهر
spazgīh	بدگویی
duš-nām	بدنام
wad-gōhr=wad-tōhm	بدنژاد
awiš, padiš	بدو
abē, nē... az	بدون
a-petyārag	بدون بدبختی
wišād-dwārišnīh	بدون کستی یا شبی راه رفتن
a-gāh	بدون مقام و پایه
ak, anāgīh, bazag(īh), duš(īh), petyārag, wad(ag)īh, wattar(īh)	بدی
im čim rāy	بدین سبب
abar	بر
bar	بر (= میوه)
war	بر (= سینه)
hanǰām	برآمد

abar āmadan	برآمدن (خورشید)
abar madan	برآمدن (از عهدهٔ کاری)
burāg	برّا
hamōg	برابر
brād, brādar	برادر
xwad	براستی
hangēxtan	برافروختن
hambāstan	برانداختن
hambāhišn	براندازی
čē, rāy, pad, P. wasnād	برای
čē rāy	برایِ چه
an-ērīh	بربریت
barbut, kennār	بربط
abar nišastan	بر تخت نشستن
abar(ag), abaragān(ag), abarīg(ān), aziš-meh	برتر
abardomīh, pādyāwandīh, pahlōmīh	برتری
čābuk, pāhlom pāšom	برترین
nihuftan, pōšīdan	بر تن کردن
burg	برج
axtar	برجی از منطقةالبروج
(abar) āxistan, ul āmadan, wigrādan	برخاستن
padīragīh	برخورد
pahikaftan	برخورد کردن
burdār	بردار (= حامل)
appārīh	برداشت
appār	برداشته
bārestān, burd, gilag-ōbār, pattūg	بردبار
bārestānīh, burdārīh, burdīh, pattūgīh	بردباری
dast-graw, wardagīh	بردگی
burdan	بردن
anašahrīg, dastgīr, wardag	برده
appār	برده شده
ōšmārišn	بررسی

ōšmurdan	بررسی کردن
Burz	برز (نام ایزد)
warzīgar	برزگر
wālan	برزن
brēzan	برزن (کوره، اجاق)
Burzēnmihr	برزین مهر
barsom	برسم
brīn, burišn	برش
brištan	برشتن
baršnūm	برشنوم
snēzag, snēxr, wafr	برف
wafrēnag	برفینه
rōzāg, wirōzag	برق
šēdā	برکت
walg=warg	برگ
waštan	برگشتن
purnāy	برنا
brinǰ	برنج (خوراکی)
brinǰ	برنج (آلیاژ)
rōyēn	برنجی
brinǰēn	برنجین
burāg	برنده
brinǰēn	برنزی
abar nišāstan	برنشاندن
abar nišastan	برنشستن
abar nigerīdan	برنگریستن
awardāg	برنگشتنی
abar nihumbīdan	برنهفتن
dwāzdahān	بروج دوازده‌گانه
barōmand	برومند
warān, warrag	بره
warrag	بره: در نجوم: برج حمل
wišuftan	برهم زدن

برهنه	brahnag
بری	abēzār
بریدن	burīdan=brīdan, tāšīdan
بز	buz
بز کوهی	pāzan
بز ماده	xar-buz
بزرگ	wuzurg, zandag
بزرگ(تر)	meh
بزرگترین	ayrē
بزرگ داشتن	burzīdan
بزرگسال	dād-meh
بزرگ فرمدار	wuzurg-framādār
بزرگ کردن	mehēnīdan
بزرگی	wuzurgīh
بزغاله: در نجوم: برج جدی	wahīg
بزم	bazm
بزماورد	bazmāwurd
بزه	bazag(īh)
بزه‌گر	bazakkar
بس	was
بستر	wistar(ag)
بستر رود	rōstāg
بستن	bastan
بسته	dastag
بُسّد	wassad
بُسّدین	wassadēn
بسیار	was, wasyār
بسیار تخمه	was-tōhmag
بُش	buš
بشر	dō-pāy, mardōm-zādag
بشقاب	padišxwar
بشکوچ	baškuč
بشکوفه	wiškōfag

بشگرد	wiškar
بشن	bašn
بطری	šīšag
بعد از ظهر (یکی از پنج گاه شبانه‌روز)	rapihwin
بعلاوه	enyā, did
بعید	dūr
بغل	kaš
بک	wak
بکارت	dōšīzagīh
بلادر	balādur
بلدرچین	karak
بلعیدن	ōbārdan
بلعیدن (= اهریمنی)	ǰudan
بلغم	balgam
بلند	bālistīg, borz, buland
بلند شدن	āxēzīdan=āxistan
بلند کردن	ahrāftan
بلندی	bālāy, bālistīh
بلور	ābgēnag, bēlūr
بلوری	ābgēnagēn
بنابراین	az ān bahr(ag), (az) ān bahr(ag) rāy
بنا نهادن	nihādan
بنج	bang
بند	band, kamar, wandag
بند (= پیمان)	band
بنده	bandag, kadagīg
بندهش	bun-dahišnīh
بنفشه	wanafšag
بنشن	māš
بنکده	bun-kadag
بنو	wēnōg
بنه	bunag
بنیاد	buništ, fragān, nišāyišn

fragandan	بنیاد نهادن
čihr(ag)	بنیان
bōb	بوب
But	بودا
būdan, ēstādan, h-	بودن
bōr	بور
bāγ, bōyestān	بوستان
būf	بوف
būm, deh, šahr	بوم
ādehīg	بومی
²bōy	بوی
bōyāg	بویا
hambōyīh	بویایی (= حس)
hu-bōyīh	بوی خوش
bōyēnīdan	بوی دادن
bōy-dār	بوی دار
bōyīdan, ham-bōy-	بوییدن
ō, pad, awiš, padiš	به
weh	به (= بهتر)
beh	به (= میوه)
pad ēwēn	به آیین
paymānīg	به اندازه
arz, arzānīgīh, arzišn, arzōmandīh, wahāg	بها
wahār, wahārīg, mēdyōzarm	بهار
wahārīg	بهاری
pardāxtan	به انجام رساندن
a-kard	به انجام نرسیده
widestīg	به اندازهٔ وجب
wihān(ag)	بهانه
hanzāftan	به پایان رساندن
ō ham madan	به پایان رسیدن
wispurdan	به پای سپردن
(ō) padīrag madan	به پذیره آمدن

pad panāh griftan	به پناه گرفتن
stardīh	بهت
weh	بهتر
gōwizār	به تفصیل
gōhrīg	به جای
ayārdēnīdan	به جوش آوردن
padisāy, wasnād	به خاطر
warm kardan	به خاطر سپردن
anōš xwardan	به خطر مرگ رفتن
xwēšēnīdan	به خود اختصاص دادن
rawāgēnīdan	به حرکت درآوردن
ayāftan, windādan	به دست آوردن
pad nigerišn	به دقت
weh-dēn	بهدین
bahr(ag), ǰād(ag)	بهر
Wahrām	بهرام (ایزد جنگ)
Wahrām	بهرام: در نجوم: مریخ
Wahrām	بهرام: گاه‌نما: نام بیستمین روز ماه
bahr, nīrmad, waxš	بهره
ābād(ān), bahrōmand, padēx	بهره‌مند
bahrōmandīh	بهره‌مندی
bahrwar	بهره‌ور
bahr(ag)warīh	بهره‌وری
nibastan	به زمین نهادن
hambāstan	به زیر افکندن
padisāy, rāy	به سبب
saxt	به سختی
ō paymān madan	به سن بلوغ رسیدن
padīrag, ō... rōn	به سوی
ǎxrāmīdan	به سوی بالا خرامیدن
wahišt	بهشت
garōdmān, (garōsmān)	بهشت برین
garōdmānīg, wahištīg	بهشتی

به صدای بلند	borz-wāngīhā, buland
به صراحت	gōkānīg
به صلیب کشیدگی	dārgardīh
به طور کلّی	amaragānīhā
به طوری که	kū tā, ¹tā, yad
به عهده گرفتن	abar burdan, frāz griftan, pardaxtan ō
به فریاد رسیدن	ayārīdan, frayādīdan
به گناه واداشتن	āstārēnīdan
به گوهر آراسته	pad-gōhr
بهمان	wǎhmān
به هم بستگی	hambandišnīh
به هم بستن	hambastan
به هم پیچیدگی	hambandišnīh
به هم پیچیدن	hambastan
به هم پیوستگی	āyōzišn
به هم پیوستن	āyōzīdan=āyōxtan
به هم پیوسته	hambast
به هم کردن	ō ham kardan
بهمن: اولین امشاسپند و نگهبان چهارپایان	Wahman
بهمن: گاه‌نما: نام یازدهمین ماه سال و دومین روز ماه	Wahman
به نظر رسیدن	sahistan
بهنگام	hangāmīg
به نیرو	pad-nērōg
به وجود آوردن	warzīdan
به وسیله	pad
به ویژه	nāmčišt
به یاد آوردن	ayād kardan, ayāsīdan, ōšmurdan
به یاد داشتن	pad daxšag dāštan
بی ـ (پیشوند نفی)	a-, abē-
بی ـ (پیشوند نفی برای واژه‌هایی که با واکه آغاز می‌شود)	an-
بی‌آبرو	an-āzarm(īg), dusraw
بی‌آبرویی	dusrawīh
بی‌آرامی	an-āštīh

بی‌آزرم	an-āzarm, dusraw
بی‌آزرمی	an-āzarmīh, dusrawīh
بی‌آفت	a-petyārag
بی‌آلایش	anāhīd, a-winast
بی‌آهو	an-āhōg
بیا!	awar
بیابان	wiyābān
بیابانی: در نجوم؛ ستارهٔ ثابت	a-wiyābānīg
بی‌ارج	duš-arz
بی‌ارزش	duš-arz
بی‌اساس	a-bun
بی‌اصل	anēr
بی‌اصلی	anērīh
بی‌اعتدالی	a-paymānīh
بی‌امید	an-ummēd, gyān-abcspār
بیان	uzwān
بیان (قدرت)	guftārīh
بیان کردن	guftan
بی‌اندیشه	a-menīdār
بی‌ایمان	an-āstawān
بی‌ایمانی	an-āstawānīh
بی‌باک	a-bīm
بی‌بر	abē-bar
بی‌بن	a-bun
بی‌بهره	a-bahr
بی‌بیم	abē-bīm, a-bīm
بی‌بیمی	abē-bīmīh
بی‌پایان	a-sar
بی‌پروا	gyān-abcspār
بی‌پسر	a-pus
بی‌پیری	a-zarmān
بی‌تقصیر	an-ērang
بی‌تناسب	a-sazāg

nāzuk, rōzward	بی‌ثبات
sazišn, wardišn(īg)īh	بی‌ثباتی
abe-bar	بی‌ثمر
a-čār(ag)	بی‌چاره
a-kanārag	بی‌حد
a-rawāg, a-wazišnīg	بی‌حرکت
abē-bōy, a-bōy, asōhišn	بی‌حسّ
abē-bōyīh, a-bōyīh	بی‌حسّی
an-āgāh	بی‌خبر
wēxtan	بیختن
abē-wizend, a-sēǰ	بی‌خطر
a-xwamn	بی‌خواب
wēd	بید
a-dād, a-dādestān	بیداد
a-dādīh	بیدادی
gubrāy, wigrād	بیدار
wigrādan	بیدار شدن
guhrāyēnīdan	بیدار کردن
wigrāsišn(īh)	بیداری
a-dard	بی‌درد
ǰud-ristag	بی‌دین
duš-wurrōyišnīh, ērang(īh), ǰud-ristagīh	بی‌دینی
wīr	بیر
a-band, abē-rāh	بی‌راه
an-āmurzīd	بی‌رحم
bĕ, bērōn	بیرون
ōgārdan	بیرون انداختن
abāz raftan	بیرون رفتن
āhanǰīdan=āhixtan, hunīdan	بیرون کشیدن (شیره)
Hrōm	بیزانس
Hrōmāyīg	بیزانسی
abādyāwand	بی‌زور
abē-bēš, a-bēš, a-winast	بی‌زیان

abē-čim	بی‌سبب
wīst	بیست
a-sar	بی‌سر
abē-sūd	بی‌سود
abē-sūdīh	بی‌سودی
bīš	بیش (اقونیطون)
bēš	بیش (= درد)
frāy, freh, wēš	بیش (= بیشتر)
frahist	بیشترین
a-mar(ag), an-ōšmār, a-sāg	بی‌شمار
razūr, wēšag	بیشه
wēšagestān	بیشه‌زار
gund	بیضه
xāyag-dēs	بیضوی
abē-čim	بی‌علت
an-abēdānīh	بی‌فایدگی
agār, an-abēdān	بی‌فایده
a-menīdār	بی‌فکر
an-abzārīh	بی‌قابلیتی
a-dādīh	بی‌قانونی
abādixšā(y)	بی‌قدرت
anagr	بیکران
anābuhlag	بی‌کفاره، (گناه)
a-kanārag	بی‌کناره
bēgār	بیگار
anōdag, bēgānag, uzdehīg	بیگانه
a-bēš, abē-wizend, ǰud-bēš	بی‌گزند
a-bēšīh	بی‌گزندی
abē-must	بی‌گله
abē-gumān, a-gumān	بی‌گمان
abē-gumānīh	بی‌گمانی
a-wināh, abē-wināh	بیگناه
bīl	بیل

bīm	بیم
dardōmand, waštag, wēmār, xīndag	بیمار
wašt(ag)īh, wēmārīh, xīndagīh, yask	بیماری
tarsīdan	بیم داشتن
a-mar(ag), an-ōšmār, a-sāg	بی‌مر
a-hōš, a-marg, anōšag	بی‌مرگ
amahraspand	بی‌مرگ مقدس
a-hōšīh, a-margīh	بی‌مرگی
abē-mizag	بی‌مزه
a-pursišnīg	بی‌مسؤولیت
agār	بی‌مصرف
bīmgēn, bīmōmand	بیمگین
bīmgēnīh	بیمگینی
ambarag	بی‌مو (حیوان)
a-kāmagōmand	بی‌میل
andarag, mayān	بین
wēnāg	بینا
wēnāb	بیناب
wēnāgīh, wēnišn	بینایی
wēnāgīh, wēnišn	بینش
mēnōg-wēnīh	بینش روحانی
bowandag, hangirdīg	بی‌نقص
a-ganǰ	بینوا
wēnīg	بینی
abē-niyāz	بی‌نیاز
bēwar	بیور
wayōdagān	بیوگانی
wēwag	بیوه
tuhīg	بیهوده
abē-ōš	بی‌هوش
abē-ōšīh	بی‌هوشی

« پ »

pay, pāy, padištān	پا
pāy	پا (واحد طول = دوازده اینچ)
stēnag	پا برجا
dāsar, mizd, pādāšn	پاداش
drōš, pādifrāh, pādofrāh	پادافراه
anōš, ǰud-bēš, pādofrāh	پادزهر
pādixšā(y), šahryār	پادشاه
duš-pādixšā(y)	پادشاه بد
hu-pādixšā(y)	پادشاه خوب
pādixšā(y)īh	پادشاهی
duš-pādixšā(y)īh	پادشاهی بد
hu-pādixšā(y)īh	پادشاهی خوب
pādyāb	پادیاب (مراسم تطهیر)
pahlawīg	پارتی
dahm, kirbagīg	پارسا
pārsīg	پارسی
bahrag, ǰād, ǰādag, kardag, pārag	پاره
darrīdan, škāftan, wisistan	پاره کردن
pāzan	پازن
pāzand	پازند
pās	پاس
pāsbān	پاسبان
pāsbānīh	پاسبانی
passox, (pāsox)	پاسخ
paywāz-	پاسخ دادن
pās dāštan	پاس داشتن
pāšnag	پاشنه
rēxtan	پاشیدن
abēzag, āsnūd(ag), pāk, yōǰdahr	پاک
yōǰdahrgarīh	پاک‌سازی
wēxtan	پاک کردن

yōǰdahrgar	پاک‌کننده
abēzagīh, pākīh, yōǰdahrīh	پاکی
pākīzag	پاکیزه
pālūdag	پالوده (= خوردنی)
pālūdan	پالودن
pānzdah	پانزده
abdomīh, karān	پایان
šahrestān	پایتخت (شهر بزرگ)
ēstišn, ōstīgānīh	پایداری
ōspurdan, spurdan, wispurdan, xwastan	پایمال کردن
pāyag	پایه
pādan	پاییدن
pādēz	پاییز
azēr, ēr	پایین
*ōgrā	پایین‌رفتگی
petyārag	پتیاره (در نجوم)
pōtk	پتک
pōxtan	پختن
pargandan	پخش کردن
pid, pidar	پدر
čašmdīd, (pad) dīdar, paydāg, wēnābdāg, wēnišnīg	پدیدار
ayābag	پذیرا
padīrišn	پذیرش
padīriftan	پذیرفتن
mehmān	پذیرفتنی
padīrag	پذیره
parr	پر
parrag	پر / پره
purr, sagr	پُر
parāhōm	پراهوم
afšāndan, pargandan	پراگندن
wistan	پرتاب کردن
tēx	پرتو

ābād	پرجمعیت
parzīn	پرچین
mizd	پرداخت
pardaxtan az	پرداختن از...
pardāxtan ō	پرداختن به....
parragīg, parrwar	پردار
pardag	پرده
paristār	پرستار
dāyagānīh	پرستاری
ēzišn, paristagīh, paristišn, yašt, yazišn	پرستش
paristōg/k	پرستو
paristīdan, yaštan	پرستیدن
purr-sardag	پرسرده
frašn, pursišn	پرسش
nīrmadōmand, sūd-abgār	پرسود
pursīdan	پرسیدن
pattūg	پرطاقت
purr-xwarrah	پرفرّه
pargast!	پرگست! (= مبادا !)
*pahrmāh-	پرماسیدن
purr-marg	پرمرگ
piring	پرند
way, wāyendag	پرنده
murwīzag	پرندهٔ کوچک
parnagān	پرنیان
parwāl	پرواری
parwāz, wāzišn	پرواز
wāy-, wāzīdan	پروازکردن
parwānagīh	پروانگی
parwānag	پروانه
parwāl-, parwardan	پروردن
parwāl(išn), parwarišn	پرورش
parwardan	پرورش دادن

parwand	پروند
abarwēz	پرویز
abarwēzīh	پرویزی
pahrēxtan	پرهیختن
anābišn, pahrēz	پرهیز
ahlaw, ardā , ašō , frārōn	پرهیزگار
ahlā	پرهیزگار (لقب ایزد سروش)
ahlawīh, ahlāyīh, ardāyīh, frārōnīh, huwaršt	پرهیزگاری
parīg	پَری
purr-rawišnīh	پُری
stō	پریشان
šēb-	پریشان شدن
stōwīh, šēbišn, tangīh	پریشانی
pazzāftan=pazzāmēnīdan	پزاندن
bizešk	پزشک
wizōh(/yišn)	پژوهش
wizōstan	پژوهیدن
ā , did, ēg, hād, pas	پس
frāz az, pas az	پس از
ēr, past	پست (= پایین)
past	پست: در نجوم: حضیض
pist	پِست (= آرد سرخ شده)
pēstān, sēn(ag)	پستان
pistag	پسته
penīh	پستی
frazand, pus(ar)	پسر
passand(išn)	پسند
passandīdan	پسندیدن
passandišnīg	پسندیدنی
pasēn	پسین
āwādag, naft	پشت (= نسل)
pušt	پشت
pattūgīh	پشتکار

bār, puštag	پشته
abestām=abestān, pušt	پشتی
puštībān	پشتیبان
puštībānīh, zēnhār	پشتیبانی
pašm, warr	پشم
pašmēn	پشمین
paššinǰīdan	پشنجیدن
paššing	پشنگ
paxšag	پشه
abaxš, paščmān	پشیمان
abaxš, abaxšīh, paščmānīh	پشیمانی
pišīz	پشیز
wizīhišn(īh)	پگاه
puhl	پل
miǰ(ag)	پلک
pillagān	پلکان
palang	پلنگ
palang-mušk	پلنگمشک = پلنگ
gan(n)āg, wad	پلید
āhīdīh, nasruštīh, wadīh	پلیدی
padām	پنام
abestām=abestān, panāh, war	پناه
pambag	پنبه
pambagēn	پنبه‌ای
panǰ	پنج
panǰāh	پنجاه
panǰag	پنجه
duzīdag, gāhānīg	پنجهٔ دزدیده (= پنج روز آخر سال)
frawardīgān	پنج روز پایانی اسفندماه و پنج روز افزودهٔ بعدی
pand	پند
pad (ēd) dāštan	پنداشتن
nihān	پنهان
nihuftan, (abar) nihumbīdan	پنهان کردن

panīr	پنیر
pūdagīh	پودگی
pūdag	پوده
pōryōtkēš	پوریوتکیش
pōryōtkēšīh	پوریوتکیشی
pōz(ag)	پوز/پوزه
pōzišn	پوزش
čarm, dawāl, pōst, tōz	پوست
čarm	پوست خام
pōst, tōz	پوست درخت
pōstēn	پوستین
nihumbīdan=nihuftan	پوشاندن
čādur, pōšišn, wistar(ag)	پوشش
paymōxtan, pōšīdan	پوشیدن
pōyišnīg	پوینده
pōy-	پوییدن
pahlūg	پهلو
ēr, gurd, wir, yal	پهلوان
gurdīh	پهلوانی
pahlawīg	پهلوی
frāx, pahn, wēhm	پهن
pahnāy, wēhmīh	پهنا
pay	پی (= عصب)
gām	پی (= کام)
pay ī	پیِ (= پس از)
nišāstan	پی افکندن
payādag	پیاده
payādag	پیاده (در بازی شترنج)
payg, payādag	پیاده‌نظام
ǰām(ag), paygāl	پیاله
*paygālgar	پیاله‌ساز
bayaspān	پیام‌آور
pēčīdan	پیچیدن

čašmdīd, paydāg, wēnišnīg	پیدا
paydāgīhistan	پیدا شدن
paydāgīh	پیدایی
bawišn	پیدایش
kahwan, pīr	پیر
ārāstan, payrāstan, wirāstan	پیراستن
pērāmōn	پیرامون
ārāyišn	پیرایش
payrāyag	پیرایه
meh	پیرتر
a-zarmān	پیر نشدنی
čērīhistan	پیروز شدن
abarwēz, pērōz	پیروز
pērōzgar	پیروزگر
pērōzgarīh	پیروزگری
abarwēzīh, pērōzīh,	پیروزی
frazām-pērōzīh	پیروزی نهایی
pīrīh, zarmān(īh), zarwān	پیری
pēs	پیس
pēs	پیس‌دار
anīg, handēmān, pēš	پیش
*frawārdan	پیش‌آوردن
mēšag, pēšyār	پیشاب
anīg, pēšānīg	پیشانی
abgār-	پیش‌بردن
murw-nīš	پیش‌بین
pēš-pārag	پیش‌پاره
pāhlom, pešenīg	پیشترین
paristag	پیشخدمت
franāmišn	پیشرفت
wālīdan	پیشرفت‌کردن
franāftan	پیش‌بردن
franaftan, (abāz) raftan	پیش‌رفتن

wihēz(ag)	پیشروی
wihēz-	پیشروی کردن
pēš-pārag	پیش غذا
pēš-kār	پیشکار
pārag	پیشکش
pēš-gāh	پیشگاه
kēdīgīh	پیشگویی
pēšār, pēšōbāy	پیشوا
parwānagīh, pēšōbāyīh	پیشوایی
radīh	پیشوایی مذهبی
pēšag, radag, rastag	پیشه
pēšēnīg	پیشین
paygām	پیغام
paygāmbar, waxšwar	پیغامبر
waxšwarīh	پیغامبری
payg	پیک
ǰang, nibard, pahikār, pahikafišn	پیکار
nigārag, pahikar	پیکر
pēšēmālīh	پیگرد
mihr, pādixšīr, pašn, pašt(ag), paymān	پیمان
padist (abar) burdan, padistādan	پیمان بستن
²mihr druxtan	پیمان شکستن
mihrōdruǰ=mihr-zan	پیمان‌شکن
mihrōdruǰīh	پیمان‌شکنی
paymānag	پیمانه
paymūdan	پیمودن
hambandīh, hamīh	پیوستگی
abyōxtan, paywastan	پیوستن
hamband, paywastag	پیوسته
ēw-kardag	پیوسته
parwand	پیوند
pīh	پیه

«ت»

-(i)t	ـ ت (ضمیر متصل، دوم شخص مفرد، حالت مفعولی و اضافی)
az, tā , P. yad	تا
tāg	تا (= یکی)
burdan, pattūdan, widār(ī)dan	تاب آوردن
brāzišnīg	تابان
wēxtan	تاب دادن
hāmīn, tābestān	تابستان
hāmīnīg	تابستانی
brāzišn, tābišn	تابش
gāhūg	تابوت
tābag	تابه
frāz ō , kū	تابه (= به اندازهٔ)
brāzīdan, tābīdan	تابیدن
tāxtan=tāzēnīdan	تاختن
spōz(išn)	تأخیر
spōxtan	تأخیر کردن
spōzgār	تأخیرکننده
abesar	تاج
tār	تار
kār·nāmag	تاریخچه
tārī/k, tērag	تاریک
tārīg/kīh, tom	تاریکی
tazāg	تازان
tāxtan, tāzēnīdan	تازاندن
ēbgat(īh)	(تازش) اهریمن
sabz, zargōn	تازه
Tāzīg	تازی
ăstar, tāzānag	تازیانه
tās	تاس
anōš xwardan	تا سرحد مرگ جنگیدن

tāftan=tābīdan	تافتن
pēš-gāh	تالار بار
tāwān	تاوان
passandišn	تأیید
passandīdan	تأیید کردن
tab, tabišn	تب
ānāst, mūdag, tabāh	تباه
tabāhīhistan	تباه شدن
wināhīdan	تباه کردن
a-pōhišn	تباه نشدنی
ānāstīh, tabāhīh, wany (b)ūdīh, wināhišn	تباهی
tabarzad	تبرزد (گزانگبین)
uzdehīgīh	تبعید
uzdehīg	تبعید شده
pad dēbahr dāštan	تبعید کردن
tabangōg	تبنگو
anāg-kardār, anāg-kunišn	تبهکار
dušīh	تبهکاری
kōf	تپه
pēšag, wahāg, wāzargānīh	تجارت
spōxtan	تجاوز کردن از...
must-abarmānd	تجاوزگر
kār-āgāhīh	تجربه
ēr	تحت
hangēxtan, sārēnīdan	تحریک کردن
handōzišnīh	تحصیل
herbedestānīh	تحصیل علوم دینی
bārestānīh, bārišn, pattūgīh, sāxtārīh	تحمّل
sāxtan, widārdan	تحمّل کردن
bālēn-gāh, taxt, taxt-gāh, P. parwāngāh	تخت
taxtag	تخته
taxtag	تخته (شترنج)
abesīhēnišn(īh), afsēnišn, hambāhišn	تخریب

tuxšāg	تخشا
tuxšāgīh	تخشاگی
tuxšīdan	تخشیدن
handāxtan	تخصیص دادن
dān(ag), tōm, xāyag	تخم
xāyag-dās	تخم‌مرغی شکل
čihr(ag), tōhmag	تخمه
handāxtan, wahāg burdan	تخمین زدن
passāzišn	تدارک
tadar(w)	تذرو
tarr, xwēd	تر
-tar	ـ تر (پسوند سازندهٔ صفت تفضیلی)
tarāzēnīdan	تراز کردن
tarāzūg	ترازو، (نجوم)
tāšīdan	تراشیدن
parwarišn	تربیت
rāyišn, wirāyišn	ترتیب
rāyēnīdan, wirāstan	ترتیب دادن
targumān	ترجمان
wizīdan	ترجیح‌دادن
hu-dast, nēzūmān(īg)	تردست
āhr, *nihēb, sahm(gēnīh), škōh, tars	ترس
tarsāg	ترسا
pazdēnīdan	ترساندن
sahmgēn	ترسناک
tarsīdan	ترسیدن
tru(f)š	ترش
paššinǰišn	ترشح
paššinǰīdan	ترشح کردن
hāzišn	ترغیب
hāxtan	ترغیب کردن
frādahišnīh	ترّقی
Turk	تُرک

targ	تَرک
abāz ēstādan az, hištan	تَرک کردن
bahrōmandīh, hambawišn(īh)	ترکیب
bahrōmandīh	ترکیب‌شدگی
hambūdan	ترکیب شدن
hambastan, hamēnīdan	ترکیب‌کردن
tar-menišn	ترمنش
tar-menišnīh	ترمنشی
tarrag	تره (سبزی)
gandanāg	تره‌فرنگی
xwēdīh	تری
pād-zahr	تریاق
abar-ōzīh	تسلّط
wīdwarīh	تسلّی
wīdwar	تسلیم‌شده در برابر تقدیر
tašt	تشت
šnāxtan	تشخیص‌دادن
āzādīh, spās	تشکّر
āzādīh guftan, āzādīh hangārdan, āzādīh kardan, pad āzādīh dāštan, spās dāštan, spās hangārdan	تشکّر کردن
tišn, tišnagīh	تشنگی
tišnag	تشنه
āsnūd(ag)	تصفیه شده
pālūdan, wēxtan	تصفیه کردن
wizīr	تصمیم
frāz griftan	تصمیم گرفتن
handēšīdan, hangārdan, menīdan, ōšmurdan, pad... dāštan	تصوّر کردن
pahikar	تصویر
nigār-	تصویر کردن
pālūdan, wēxtan	تصفیه کردن
pādyābīh	تطهیر
frawārdan	تعارف کردن
namāz burdan	تعظیم کردن

pazdēnīdan, tāxtan	تعقیب کردن
āfrāh	تعلیم
frahixtan, parwardan	تعلیم دادن
frēz, tāwān, pardāzišn	تعهّد
frēzbānīg, frēzwānīg	تعهّدآور
abāz dādan ō	تعیین کردن
parwāl(išn), parwarišn	تغذیه
parwāl-, parwardan	تغذیه کردن
ǰādag-wihīrīh, wardišn, wihīrišn	تغییر
wardēnīdan	تغییر دادن
waštan, wihīr-	تغییر کردن
a-wardišnīg	تغییرناپذیر
a-wardišnīgīh	تغییرناپذیری
ǰudāgīh	تفاوت
taftan	تفتن
garmōg, taftīg	تفته
wāzīg	تفریح
wāzīdan	تفریح کردن
zand	تفسیر
wizārdan	تفسیر کردن
abespurdan, gumārdan	تفویض کردن
zastan	تقاضا کردن
abēzagīh, pākīh, yōǰdahrīh	تقدّس
baγō-baxt, brēhēnišn	تقدیر
brēhenāg, brīngar	تقدیرگو
yōǰdahrgarīh	تقدیس
āgrift, māndag	تقصیر
tāg	تک
čandīdan, wizandīdan	تکان خوردن
wišān-	تکاندن
tar-menišnīh	تکبّر
namāz	تکریم
frazāmišn, hangirdīgīh	تکمیل

takōk	تکوک (ظرف آشامیدنی)
bawišn	تکوین
tag	تگ
tagarg	تگرگ
taxl	تلخ
taxlīh	تلخی
tabāh, wany	تلف شده
škarwīdan	تلوتلو خوردن
dām, talag	تله
tom	تم
-tom	ـ تم (پسوند سازندهٔ صفت عالی)
*pahrmāhāgīh, pahrmāhišn	تماس
bowandag, spurrīg	تمام
bowandagīh	تمام‌بودگی
hanzāftan	تمام کردن
bowandagīh, spurrīgīh	تمامی
xwēšīh	تملک
pāk	تمیز
wizīdan	تمیزدادن
kālbod, kirb, tan	تن
niyābagīh, passazagīh, sazāgīh, sazišn(īh)	تناسب
*Tanapuhl	تنافور (نام درجه‌ای از گناه)
tumbag	تنبک
aǰgahān, sust	تنبل
aǰgahānīh, sustīh	تنبلی
tambūr, tambūrag	تنبور
petītīgīh	تنبّه
āwēnīdan	تنبیه کردن
ray, tēz, tund	تند
drust, tan-drust	تندرست
drōd, drustīh, tan-drustīh	تندرستی
šēb-	تند رفتن
*zibāl	تندرو (اسب و...)

tundīh	تندی
gizistag	تنفرانگیز
tanuk	تُنُک
tanuk	تُنُک آب
tang	تنگ
tangīh	تنگی
tanūr	تنور
bun, ēwan, wan	تنه (درخت)
ēwtāg, tāg, tanīhā	تنها
tanīg	تنی
tadan	تنیدن
tō	تو
*tōf	تو (= لا)
tarsāgāhīh	تواضع
āštīh	توافق
dō-gānag	توأم
tuwān	توان
kardagār, tuwānāg	توانا
tuwānīgīh	توانایی
ādānīh	توانایی پرداخت وام
P. šah-	توانستن
hangad, rāyōmand, tuwāngar, was-xwāstag	توانگر
tuwāngarīh	توانگری
pašēmānīh, petīt	توبه
pašēmān, petītīg	توبه‌کار
pašēmānīh, petītīgīh	توبه‌کاری
a-petītīgīh, an-abaxšāwandīh	توبه‌ناکردگی
a-petītīg, an-abaxšāwand	توبه‌ناکرده
nigāh, hangārišn	توجه
bayō-baxt	توجه الهی
ōšmurdan	توجه کردن
tōxtan	توختن (= جبران کردن)
dām	تور

Tūr	تور (یکی از دشمنان ایران)
tō, - (i)t	تورا
Tūrān	توران
Tūr	تورانی
tōrag	توره
tōz	توز
baxtan, pargandan	توزیع کردن
tōšag	توشه
wizār, zand	توضیح
nigēxtan	توضیح دادن
wīdwarīh	توکل
andar āwurdan	تولید کردن
bun, tah	ته
padist	تهدید
tahm	تهم
tuhīg	تهی
hangēxtan	تهییج کردن
tuhīgīh	تهیکی
abgār-	تهیه کردن
tigr	تیر
Tīr	تیر (نام ایزد)
tīr	تیر: گاه‌نما: نام چهارمین ماه سال و سیزدهمین روز ماه
tīr	تیر: در نجوم: عطارد
frasp	تیر سقف
sāyag	تیرگی
tērag	تیره
tēx, tēz	تیز
tēzīh	تیزی
Tištar	تیشتر: در نجوم: شعرای یمانی
awestarag	تیغ
tēx	تیغ (= پرتو)
frēg, šānag	تیغ شانه (= استخوان شانه)
siyā(h)īzag	تیغ گیاه

dabr	تیره‌رنگ
tēmār	تیمار
*tīhōg	تیهو

« ث »

ādān(īh), grāmag, hangadīh, tuwāngarīh, xwāstag	ثروت
ādān, was-xwāstag, xwāstagōmand, hangad	ثروتمند
kirbag	ثواب

« ج »

gāh, gyāg, mānišn, nišēm	جا
pay	جاپا
passāxtan	جادادن
frāx	جادار
ǰādūg, kundāgīh	جادو
ǰādūg, kēd, kundāg	جادوگر
ǰādūgīh	جادوگری
ǰādūgīh	جادویی
rāh	جاده
gyāg-rōb	جاروب
rawāg, tazāg	جاری
āšixtan, rēxtan, tāxtan	جاری شدن
ǰām(ag)	جام
ǰām	جام (= شیشه)
ǰāmag, kabāh, paymōg, paymōzan, warr, wastar(ag)	جامه
gyānwar, uštānōmand	جاندار
gyān-abespār	جان سپار
gōhrīg	جانشین
gyān kandan	جان کندن

gyānwar, zāyišnīg	جانور
ǰāwēdānag	جاودانه
dagrand-xwadāy, hamēīg, ǰāwēd	جاوید
ǰāwēdān, hamēīgīhā, P. yāwēd(ān),	جاویدان
dād-gāh	جای وقفی
nišēm	جایگاه
ādišt	جایگاه آتش
daštānestān	جای مجزا برای زنان قاعده
tōxtan	جبران کردن
anābuhlag	جبران‌ناپذیر (گناه)
niyāg	جد
ǰud(āg)	جدا
frāz az, ǰud az	جدا از
wizīhīdan	جدا شدن
wēxtan, wisāndan, wiškīdan, wizārdan	جدا کردن
ǰudāgīh, wisānišn(īh), wiškin(n)išn, wizār, wizīhišn(īh)	جدایی
ǰud-nāy	جدنای (واحد طول = شش پا)
ayārīdan	جرأت کردن
āgrift, wināh	جرم
rawāgīh, tazišnīh	جریان
grīw	جریب (پیمانه اندازه‌گیری خشکبار)
grīw	جریب (واحد اندازه‌گیری سطح)
xwurdag	جزئی
gōkān	جزئیات
ōgār	جزر
gazīdag	جزیه
xwāstan	جستجو کردن
ǰastan	جستن
nasā , ristag	جسد
astōmand, astwand, kālbodōmand, tanīgard(īg), tanōmand	جسمانی
tanīg	جسمی
ǰašn, wayōdagān	جشن (عروسی)
yaštan	جشن گرفتن

kēwūd, tabangōg	جعبه
ǰaγ	جغ (درخت)
būm	جغد
ǰagar	جگر
ǰuxt, ²tā	جفت
āyōxtan	جفت کردن
marzišn(īh), māyišn	جفت گیری
marzīdan	جفت‌گیری کردن
xwāstan	جلب کردن
abrōxtan	جلا دادن
frāz	جلو
abāz dāštan, griftan, padīrān(ēn)īdan	جلوگیری کردن از...
marzišn(īh)	جماع
gund	جماعت
mastarg	جمجمه
činišn	جمع‌آوری
(ō) gird āmadan	جمع شدن
gird kardan, ō ham kardan, harrōb-, P. amwaštan	جمع کردن
ǰumbēnīdan	جنباندن
ǰumbīhistan	جنبانیده شدن
ǰumbāgīh, ǰumbišn, rawišn	جنبش
ǰumbīdan	جنبیدن
ardīg, hamrānīh, ǰang, nibard, P. pādrazm	جنگ
ardīkkar, ēraxtār, kārīg	جنگجو
ardīkkarīh	جنگجوئی
wēšag	جنگل
wēšagīg	جنگلی
āyōzīdan, ēraxtan, nibardīdan, pahikāftan, pahikār-, P. rān-	جنگیدن
nēm-rōz, rapihwin	جنوب
rapihwintar	جنوبی
ǰaw	جو
andarwāy, spāš, way	جَو
frāx	جواب

paywāz	جواب دادن
ǰuwān, kawādak, keh, kōdak	جوان
keh(tar)	جوان(تر)
spīg	جوانه
spīzišn	جوانه‌زدگی
spīz-	جوانه‌زدن
ǰuwān, ǰuwānīh	جوانی
gōhr(ag)	جواهر
xār-pušt	جوجه‌تیغی
gōz	جوز
Gōzihr	جوزهر (در نجوم)
ayārdīdan	جوش‌آمدن
ayārdēnīdan	جوشاندن
ayārdēnišn	جوشش
ayārdēnīdan	جوشیدن
gōhr(ag)	جوهر (= ذات)
ǰō(y)	جوی
andarwāyīg	جوّی
ǰudan	جویدن
ǰōyišn	جویدن (عمل)
ǰawēn	جوین
ǰeh	جه
axw(ān), gēhān	جهان
anērān	جهان آن سوی ایران
gēhānīg, gētīg(īg)	جهانی
ālag, bahr(ag), nēmag, rōn, sōg, sraxtag	جهت
ǰahišn-ayār	جهشیار
ǰahišn-ayārīh	جهشیاری
ǰahūd	جهود

«چ»

čābuk, *marčābuk, tagīg	چابک

čābukīh, *marčābukīh	چابکی
čādur, mašk, wiyān	چادر
čār(ag)	چاره
čāraggarīh	چاره‌گری
čāšt	چاشت
čāšnīg	چاشتی
frabīh	چاق
šēbāg	چالاک
čāh	چاه
hōy(ag)	چپ (دست)
čē rāy, čim(rāy)	چرا؟
čarag	چرا
čirāγ	چراغ
abrōzišn(īh)	چراغانی
čarag, wāstar	چراگاه
čarb	چرب
čarbīh, čarbišn, pih	چربی
čaxrag	چرخ
wēxtan	چرخاندن
karāwuš	چرخشت
wēxtan	چرخیدن
čarz	چرز (نام پرنده)
čarm	چرم
dōsēn	چسبنده
čābuk, šēbāg	چُست
čaxšāgīh, mizagdārīh	چشائی (حس)
čašm, dōysar	چشم
aš, duǰ-dōysarīh	چشم (بد)
war-čašm	چشم بر سینه
mēzišn	چشم بر هم زنی
mēzišn	چشمک
čašmag, xān(īg), zahābag	چشمه
čagād	چکاد

چکامه	čēgāmag
چکاوک	čakōk
چکش	cakuč
چکیده (= خلاصه)	hangirdīg(īh)
چگر	čagar
چگونگی	čē-ēwēnagīh , čēīh
چگونه	čē-ēwēnag , čiyōn
چلپاسه	karbāš , karbunag
چلنگر	čēlāngar
چماق	gad , warz
چمیدن	ǎxrāmīdan
چنار	činār
چنانکه	čiyōn ka
چنبر	čambar
چند	and , čand
چندش	čandišn
چندی	čandīh
چنگ	čang , kennār
چنگال	srū
چنگ‌سرای	čang-srāy , kennār-srāy
چنین	ēdōn , hamgōnag , ōh , ōwōn
چوب	čōb , dār
چوب باز	dār-wāzīg
چوب خمیده چوگان	čaw(ba)gān
چوبه	čōbag
چوبین	dārēn
چوپان	pānǎg
چوگان	*čaw(ba)gān
چون	čē , čiyōn , ka , ǒwōn
چونکه	ēd rāy čē
چونی	čiyōnīh
چه؟	čē , kadām
چه اندازه؟	čand

چهار	čahār
چهارپای	čahār-pāy
چهارپای (کوچک)	gōspand
چهارپای (بزرگ)	stōr
چهارده	čahārdah
چهارم	tasum
چهر	čihr
چهرشناسی	čihr-šnāsīh
چه کسی؟	kē
چهل	čehel
چه وقت؟	kay?
چیدن	čīdan
چیره	čēr
چیره شدن	čērīhistan
چیری	čērīh
چیز	čiš , kard , tis , xīr
چیستی	čēīh
چینود پل	čēh-widarag , činwad-puhl
چینه	činag

«ح»

حادث شدن	ǰastan
حاصل	bar
حاصل برداشتن	drūdan
حافظ نام پدر	nām-burdār
حاکم	šahryār
حاکم نواحی در ایران باستان	šasab
حالت فحلی حیوان مؤنث	wardag
حالت مادّی داشتن	astōmandīh , tanōmandīh
حامل	burdār
حامله	zahagōmand

pānǎg, panāh, puštībān	حامی
magind	حایل
pardag	حجاب
wimand	حد
tuwān-sāmān	حد توانائی
(pad) kamistīh	حداقل
garmāg, garmīh	حرارت
āz, āz-kāmagīh, āzwarīh, ruzdīh, waranīgīh	حرص
P. wāxtan	حرف زدن
čandišn, ēwarz, ǰumbišn, rawišn, wihēz(ag)	حرکت
wāzīdan	حرکت دادن
ēwarzīdan, raftan, wazīdan, wihēz-	حرکت کردن
dwārīdan/dwāristan	حرکت کردن (اهریمنی)
āz-kāmag, āzwar, ruzd, waranīg	حریص
hambadīg, hambāy, hambedīg, hamēmāl, hamēstār	حریف
bōy, sōhišn, šnāsag	حس
hangārag	حساب
āmār-, hangārdan, ōšmurdan	حساب کردن
duš-čašmīh	حسادت
mārāg, sōhišnīg	حساس
arešk, čašm-areškīh	حسد
mārdan	حس کردن
areškēn, čašm-arešk	حسود
gāl	حشر
xrafstar	حشرهٔ زیانکار
gāl	حشم
awāhan, parwand, parwast, war	حصار
handēmānīh	حضور
nišāyišn, past	حضیض
gabr	حفره
dārišn	حفظ
dāštan, zēnēnīdan	حفظ کردن
handarz	حکم

šahryārīh	حکومت
widāzīhistan	حل شدن
čambar, čaxrag	حلقه
widāxtan	حل کردن
duš-āgāhīh, halagīh	حماقت
pānagīh, panāhīh, pušt, puštībān, zēnhār	حمایت
pādan, pahrēxtan, srāyīdan	حمایت کردن
burdan, widārdan	حمل کردن
abāz dādan ō	حمل کردن بر...
burdār	حمل کننده
hēnīh, pahikafišn, tag	حمله
pahikaftan, tag kardan abar/ō	حمله بردن
šādurwān	حوض
parwār	حومه
nang	حیا
zīndakkar	حیات بخش
zīwenīdan	حیات بخشیدن
gyānīg	حیاتی
frēb	حیله
dām	حیوان اهلی
zībāl	حیوان تندرو
anbarag	حیوان موی ریخته
xrafstar	حیوان موذی
dad	حیوان وحشی

«خ»

xār	خار
hukar(ag), xār-pušt, zūzag	خارپشت
uzīdan	خارج شدن
anōdagīg, uzdehīg	خارجی
xārōmand	خاردار

خاص	ēwāzīg, wāspuhragān
خاصیت	ǰadag, *ǰadišn
خاطر	warm, wārom
خاک	xāk
خاکستر	ādurestar
خاکستری	ādurestarēn
خاکی	zamīgīg
خالدار	parš
خالص	a-gumēg
خالی از	pargūd
خام	xām
خاموش	tušt, xāmōš
خاموش شدن	(a)zruftan
خاموش کردن	afsārdan
خامیز	xāmīz
خان	xān
خاندان	tōhm(ag)
خانواده	nāf
خان و مان	xān ud mān
خانه	kadag, mān(d), srāy, xān(ag)
خانه اصلی	bun-kadag
خانه دیوان	gilistag
خانه ماه (در نجوم)	xwurdag
خانه یا کوشکی که اطراف آن باز باشد	frawār
خایه (= تخم)	xāyag
خبر	*niwēyišn(īh)
خبردادن	niwistan, niwēyēnīdan
خبزدو	pazūg
خدا	abargar, xwadāy, yazad
خداوند	axw
خدای ناکرده	pargast
خدایوار	xwadāywār
خدمت	paristagīh, paristišn

خدمت ایزدان	kardagān
خدمتکار	kard-espās
خدمت کردن	paristīdan
خر	xar
خراب	ānāst(ag), awērān, awērag, mūdag, tabāh, winastag, wišōbišnīg
خراب شدن	abesīhīdan, hambastan
خراب کردن	wimuštan, wināhīdan
خراب نشدنی	an-afsēnišn
خرابی	abesīhišn(īh), afsēnišn, ānāstīh, tabāhīh, wany (b)ūdīh, wišōbišn
خراج	harg, sāk
خراسان (= مشرق)	xwarāsān
خراشیدن	randīdan
خرامیدن	ǎxrāmīdan
خربز	xar-buz
خرچنگ	*karzang
خرچنگ: در نجوم: برج سرطان	*karzang
خرجین	bār-ǰāmag, paywāsag
خرد	dānāgīh, xrad
خُرد	xwurd
خرداد (= کمال): نام پنجمین امشاسپند و نگهبان آب	Hordād
خرداد: گاه نما: نام سومین ماه سال و ششمین روز ماه	Hordād
خُردتر	kam/kem
خرد فطری	āsn xrad
خُرد کردن	afšurdan, kōftan
خردل	spandān
خردمند	dānāg, xradīg, xradōmand
خُرده	xwurdag
خرس	xirs
خرسند	abē-must, hunsand, hušnūd, widwar
خرسندی	hunsandīh, hušnūdīh, šnōmag, šnōhr, wīdwarīh
خرگوش	xargōš
خرگوش صحرائی	sahōg
خرم	huram

xormā	خرما
huramīh	خرمی
uzēnag	خروج
xrōs	خروس
xrōšīdan	خروشیدن
xrōhak	خروهک
xrīdan	خریدن
xaz	خز
gāhbed	خزانه‌دار
zyān	خسارت
xastan, xwastan	خستن
āstawān, xwastūg	خستو
xwastūgīh	خستوئی
māndag	خسته
pen	خسیس
xišt	خشت
hušk	خشک
hōšēnīdan	خشکاندن
hōšīdan	خشکیدن
āhr, dēbahr, xĕšm	خشم
xĕšmēn	خشمگین
xašēn	خشن
stabr, sturg, tund	خشن
farrox, hunsand, hušnūd(ag), *wīdwar	خشنود
šnāyēnīdan	خشنود کردن
hunsandīh, hušnūdīh, šnāyēnišn, šnūman, urwāzišn, wīdwarīh	خشنودی
tundīh	خشونت
dušmenādīh	خصومت
kiš	خط
ērang(īh)	خطا
kastār	خطاکار
kastārīh	خطاکاری
sēǰ	خطر

sēǰōmand	خطرناک
pēs	خط خط
hanǰamanīg	خطیب
*šawāg	خفاش
xuftan	خفتن
xwarg	خُل (آتش)
harzag	خل
tuhīgīh	خلاء
hangirdīg(īh)	خلاصه
hangirdēnīdan	خلاصه کردن
a-gumēgīh	خلوص
xumb	خُم
xwēn-āhan	خماهن
panǰag	خمسه
waxr, xwahl	خمیده
gōhr	خمیره
xandīdan	خندیدن
xunak	خنک
afsārišn	خنکسازی
huniyāgar	خنیاگر
būšāsp; xwāb, xwamn	خواب
xwamn-wizār	خوابگزار
nibastan, sayistan	خوابیدن
nibēm	خوابیده
pen, xwār	خوار
tar kardan, tar menīdan	خوارشمردن
xwār-bār	خواربار
abāyistan, kāmistan, xwāstan, zastan	خواستن
xwāstag	خواسته
xwān	خوان
xrōstan, xwāndan	خواندن
xwāh, xwāhar	خواهر
xwāhišn	خواهش

خوب	hudā(ha)g, nēw, weh, xūb; hu-, huīh; P. naxšag
خوب رُسته	hu-rust
خوب رمه	hu-ramag
خوب کردار	hu-kunišn
خوبی	huīh, nēk-gōhrīh, wehīh, xūbīh
خودپسند	abar-menišn, abar-tan
خودپسندی	abar-tanīh
خودخواه	xwad-dōšag
خودخواهی	xwad-dōšagīh
خودسر	wastār, tar-menišn
خودسری	wastārīh, tar-menišnīh
خودکامه	kāmag-widār, kāmag-xwadāy, kām-zī(w)išn
خودی	xwadīh
خور	mihr, xwar
خور: گاه‌نما: نام یازدهمین روز ماه	Xwar
خور (نام درجه‌ای ازگناه)	Xwar
خوراک	čāštag, pīh, xwār, xwardīg, xwarišnīh
خوراک روزانه	rōzīg
خوراک غیراصلی	āmiz
خوراندن	xwārēn-
خوردن	xwardan
خوردنی	xwārēn, xwarišnīg
خوردنی (شرعی)	xwardār
خوردی	xwardīg
خورش	xwarišn(īh)
خورشید	mihr, xwar(x)šēd
خوش	xwaš
خوش‌آوازه	husraw
خوشا!	xunak!
خوشایند	hu-dōšag
خوشبخت	farrox, ǰahišn-ayār, xwarrahōmand
خوشبخت کردن	pādēxēnīdan
خوشبختی	ābādīh, farroxīh, ǰahišn-ayārīh, xwā(h)rīh, xwarrah

خوشبو	hu-bōy
خوش ترکیب	*wimēhgēn
خوشحالی	urwāzišn
خوشحالی کردن	urwāzistan
خوش خیم	hu-xēm
خوش خیمی	hu-xēmīh
خوش خو	hu-xēm
خوش‌گفتار	hu-ēwāz, hu-gōwišn
خوشگوار	hu-gugār
خوشه	hōšag
خوشه: در نجوم: برج سنبله	hōšag
خوشی	rāmišn, urwāhm(an)īh, xwašīh
خوشی دادن	rāmēnīdan
خوشیدن	hōšīdan
خوک	hug
خوکره	hukar(ag)
خون	xōn
خونیره	Xwanirah
خونین‌نیزه	*ul-drafš, xurdruš
خوی	menišn, ragīh, xōg
خوی (= عرق)	xwĕy
خوی‌خوش	hu-xēmīh
خوید	xwēd
خویدی	xwēdīh
خوی ریختن	xwistan
خویش	xwēš
خویشاوند	ham-tōhmag, xwēšāwand
خویشاوند (ناتنی)	*brādarōd
خویشاوند نزدیک	nabāzazdišt
خویشاوندی	brādarōdīh
خویشی	xwēšīh
خویدوده	xwēdōdah
خیاط	darzīh

nē	خیر
ahlaw-dād	خیرات
hērīg	خیری (نام گل)
ēš	خیش
xīg	خیک
xēm , xōg	خیم
kōšk , mašk , mašk-abarzēn	خیمه
bunag	خیمه‌گاه
xayūg	خیو

« د »

dād , dādestān	داد
dādār	دادار
dādārīh	داداری
dādan	دادن
-bān , -dān , -dār	ـ دار (پسوند)
dār	دار
dārgardīh	دار آویختگی
parwastan	دارا بودن
mēnōg-wēn	دارای بینش روحانی
dagrand-xwadāy	دارای پادشاهی طولانی
gōspand-čihrag	دارای تخمه چهارپایان
hu-dēn	دارای دین خوب
radōmand	دارای رد
hu-ramag	دارای رمه خوب
zī(w)išnōmand	دارای زندگی
warzāwand	دارای قدرت اعجاز
grāmag , hangadīh	دارایی
dār-wāzīg	دارباز
darmān , dārūg	دارو
dās	داس

afsān	داستان
dāštan	داشتن
garm	داغ
drōš	داغ
dazīdan	داغ کردن
drōšīdan	داغ زدن
dālman	دالمن
dām , talag	دام
dām	دام (حیوان اهلی)
dāmād	داماد
dāmādīh	دامادی
-dān	ـ دان (پسوند)
dānāg , frazānag	دانا
dānāgīh , frazānagīh	دانائی
dānistan , uzwārdan	دانستن
dānišn	دانش
hašāgird , hāwišt	دانش‌آموز
dānišnōmand	دانشمند
čīnag , dān(ag) , ǰōrdā	دانه
muhrag	دانه تسبیح
dādwar , mayānǰīg	داور
dādestān , dādwarīh , handāzišn , wizīr	داوری
drō-dādwarīh	داوری دروغ
handāxtan	داوری کردن
girdag	دایره
dāyagānīh	دایگی
dāyag	دایه
dibīr	دبیر
dibīrīh	دبیری
duxt	دخت
duxtar	دختر
daxmag	دخمه
dad	دد (حیوان وحشی)

dudīgar	ددیگر
dar	در
ō , pad	در (حرف اضافه)
windišn	درآمد
kēšīdan	درآوردن
pōr	دراج
dagr , dagrand , drāz	دراز
dra(h)nāy	درازا
nibastan	دراز کشیدن
nibēm	دراز کشیده
P.darāγ	درای
wāspuhragān	درباری
padīrag	در برابر
parwastan	دربرداشتن
paymōxtan , pōšīdan	دربر کردن
suš	درجه (از کمان)
purr-gāh	در حال نزع
¹tā	در حالیکه
handēmān	در حضور
dār , draxt , wan	درخت
wan ī was-tōhmag	درخت بسیار تخمه
wan ī gurgānīh	درخت پسته
nihāl	درخت نو نشانده
šēd , rōšn , P. nisāg	درخشان
bām , brāh , brāzišn , spīg , spīzišn	درخشندگی
bāmīg , brāzišnīg	درخشنده
brāzīdan , drafšīdan , frōgīhistan , spīz- , tābīdan=tāftan	درخشیدن
pahikārdan	درخواست کردن
abāyišnīg , niyābag , passazag , sazāg	درخور
saz-	درخور بودن
ērwār , gurdwār	درخور پهلوان
marg-arzān	درخور مرگ
bēš , dard , pīm , rēškēnīh	درد

rēškēn	دردناک
dardōmand	دردمند
darz	درز
darzīg	درزی
drust	درست
bowandag menišnīh	درست‌اندیشی
sahistan	درست به نظر رسیدن
ahlaw , ardā , frārōn	درستکار
ardāyīh , frārōnīh	درستکاری
drustīh	درستی
društ	درشت
društ-āwāz , društ-ēwāz	درشت‌آواز
društīh	درشتی
wardyūn	درشکه
¹tā	در ظرف
bĕ... enyā... nē	درغیر این صورت
drafš	درفش
bōy , mārišn , sōhišn	درک
mārdan	درک کردن
dargāh	درگاه
bešăz , darmān , dārūg	درمان
an-ādānīh	درماندگی
an-ādān	درمانده
bēšāz(ēn)-	درمان کردن
dramanag	درمنه
parwastan	درمیان گرفتن
drang	درنگ
darband	دروازه
ēr-kaš	درود فرستادن
durgar	درودگر
drūdan	درودن
drō , mih , mihōxt , zūr	دروغ
drōzan	دروغزن

druxtan	دروغ گفتن
drōzan, mihr-drōz=mihrōdruǰ	دروغگو
mihōxt	دروغگویی
drūdan	درو کردن
drōn	درون (نان مقدس)
andarōn	درون
grīwag	درّه
āhīd	دَرهم
drahm	دِرهم
pēčīdan	دَرهم بافتن
āhīdīh	درهمی
drayā(b), zrēh	دریا
drayā(b)bār	دریابار
mārāg, mārišnōmand	دریابنده
war, zrēh	دریاچه
abar madan	دریافتن
darrīdan	دریدن
duz(d), gēg, rāh-dār	دزد
appar(išn), duz(d)īh	دزدی
duzīdag, truftag	دزدیده
appurdan, duzīdan	دزدیدن
āwahan, diz, drubušt	دژ
duš-kām	دژکام
dast, panǰag	دست
gaw	دست (اهریمنی)
ēr-kaš	دست به سینه
abdast	دستپناه (بخشی از زره)
hōy(ag)	دست چپ
dašn, dašnag	دست راست
čamišn	دست‌شوئی
dast(a)gird	دستگرد
dast-gīr	دستگیر
dast-gīr, griftār	دستگیر شده

dastwar	دستور
framān, framāyišn	دستور
framūdan, win(n)ārdan	دستوردادن
dastag, grōh, hōšag	دسته
dastyār	دستیار
dastyārīh	دستیاری
duǰ-, duš-	دُش ـ (پیشوند)
dašt, rāγ	دشت
daštān	دشتان
daštānestān	دشتانگاه
daštān-māh	دشتان‌ماه
bēš-burdār, dušmen, hambasān	دشمن
hambasānīg	دشمنانه
an-āštīh, bēš, dušmenīh, dušmenādīh	دشمنی
bēš burdan	دشمنی‌کردن
duš-nām, wad-wāzag	دشنام
tar kardan, tar menīdan	دشنام دادن
čēlān, dašnag	دشنه
duš-kar, duš-(x)wār, garān	دشوار
duš(x)wārīh	دشواری
namāz, yašt	دعا
wāz griftan	دعا خواندن
āfrīdan	دعای خیر خواندن
wāz	دعای پیش از غذا
pahrēz, pāsbānīh	دفاع
pasēmālīh	دفاع (قانونی)
drubušt, nigāstār	دفاعی
daftar	دفتر
daftar	دفتر محاسبه
pazdagīh	دفع
ōgārdan, rīdan	دفع کردن
bār	دفعه
bārīg/k	دقیق

ǰādag-wihīrīh, wardišn	دگرگونی
dil	دل
hu-ēwāz	دلجو
hu-ēwāzīh	دلجوئی
āmurzīdan	دل سوختن
abaxšāyišnīg	دلسوز
dōl, hēzag	دلو
dōl	دلو: در نجوم: برج دلو
arwand, dilēr, nēw	دلیر
arwandīh	دلیری
dum(b)	دُم
damišn, wād, wēn	دَم
dum(b)ōmand	دُمدار
daftan, (damīdan), nāy-pazd, pazd-	دَمیدن
pas, pay ī	دنبال
dād, dandān	دندان
dō	دو
dwāzdah	دوازده
dawāl	دوال
a-sazišnīgīh, ēstišn	دوام
pattūdan, (pattāyistan)	دوام آوردن
bid, did	دوباره
abāz wirāstan	دوباره ترتیب دادن
dō-pāy	دوپا
dō-pahikar	دوپیکر: در نجوم: برج جوزا
ǰuxt	دوتا
dō-axwānīg	دوجهانی
dōxtan	دوختن
dūd	دود
dūdag, tōhmag	دوده
dūr	دور
gumēzagīh	دوران جهان مادی
parrōn	دورتر

bēdom	دورترین
ānāftan, franāftan	دور کردن
*pa(č)čībāgīh	دوروئی
drang, wihēz(ag), paymān(ag)	دوره
ānābišn, franāmišn	دوری
pahrēxtan	دوری کردن
dušox, dwārišn	دوزخ
dušoxīg	دوزخی
ayār, dōst, *ērmān, hamāl	دوست
dōšīdan	دوست داشتن
ayārīh, dōstīh, dōšišn, ērmānīh, mihr	دوستی
dō-saxwan	دوسخنه
dōš	دوش
dōš, suft	دوش
šānag	دوشاخه
dōxtan=dōšīdan	دوشیدن
dōšīzagīh	دوشیزگی
dōšīzag, kanīg, kanīzag	دوشیزه
dōk	دوک
dō-gānag	دوگانه
dōwom	ـ دوم (در اعداد مرکب)
didom, dudīgar	دوم
pōyišnīg	دونده
dawīdan, (dawistan), pōy-, taxtan, (tazīdan)	دویدن
dwārīdan, (dwāristan)	دویدن (اهریمنی)
deh, wis	دِه
dah	دَه
dahān	دهان
dahibed	دهبد
dahišn	دهش
dahigān, (dehgān)	دهقان
dahliz	دهلیز
dahom	دهم

ēwān, padisār	دهنه
bēwar	ده هزار
Day	دی: نام دهمین ماه سال و هشتمین، پانزدهمین و بیست و سومین روز ماه
dīg	دی
dēbāg	دیبا
wēnāb	دید
dīdār	دیدار
dīdan, nīš-	دیدن
dīdār	دیدنی
dīdag	دیده
dagr	دیر
dagr-pattāy	دیرپا
dagr-zamān	دیرزمان
dagr-zī(w)išn	دیرزی
frasp, nāy, stūn(ag)	دیرک
dagrand	دیرنده
dīg	دیروز
dēs(ag)	دیس
dōš	دیشب
dēg	دیگ
abārīg, any, did	دیگر
dēn	دین
Dēn	دین: نام روز بیست و چهارم ماه
dēnār	دینار
weh dēn	دین زردشتی
dēnīg	دینی
ag-dēnīh	دینی غیر از دین زردشتی داشتن
dēw, druz	دیو
dēwār, parisp	دیوار
dēwān	دیوان (مجموعه نوشته‌ها)
halagīh	دیوانگی
dēwānag	دیوانه
māzandar	دیو بزرگ

dēw-ēsnīh, dēw-ēzagīh	دیو پرستی
xēšm	دیو خشم
dēwōk	دیوک
māzanīg	دیو مازنی
dēwānag	دیوی
dēw-ēsnīh, dēw-ēzagīh	دیویسنی
puhl	دیه

«ذ»

gōhrīg	ذاتی
frārāst	ذراع
wārom, wīr	ذهن

«ر»

framādār	رئیس
kamālīg	رئیس (اهریمنی)
drustabed	رئیس پزشکان
darīgbed	رئیس تشریفات
andar	راجع به
āsān	راحت
āsāyišn, rāmišn	راحتی
rād	راد
rādīh	رادی
rāz	راز
rāz-kirrōg	رازیگر
rāspīg	راسپی
rāst, wābarīgān, wizurd	راست
rāstīh, wābar, wizurdīh	راستی
rasūg	راسو

راضی	abe-must
راغ	rāγ
راکد	hammist
رام (آرامش)	rām
رام: گاه‌نما: نام بیست و یکمین روز ماه	Rām
رامشگر	huniyāgar
ران	haxt, rān
راندن	wāzīdan
راه	hangōšīdag, pand, rāh, ristag, widarag
راهدار	rāh-dār
راهزن	rāh-dār
راهزنی	rāh-dārīh
راهنما	rāh-nimāy
راهنمائی کردن	hāxtan, nimūdan
رایج	rawāg
رایحه	bōy
رایزن دربار	dar-handarzbed
رایزنی کردن	pahikārdan
رباخوار	waxšgar
رباینده	apparag
ربودن	rubūdan
رتبه	mar
رَجِم	aškamb(ag), aškom(b), burdār, gabr, grāb, pusyān, uruspar
رحم	abaxšāyišn
رحم کردن	abaxšāyīdan, āmurzīdan
رحیم	abaxšāyišnīg
رخ (در بازی شترنج)	rox
رختشوی	gāzar
رد	nakkīrāyīh, spōzišn
رد (= سرور)	rad
ردپا	pay
رد کردن	ānāftan, spōxtan
ردکننده	nakkīrā

رده	radag, rastag
ردی (مقام)	radīh
ردیف	radag
رز (گل)	gul
رَز	raz
رزم	ǰang, razm
رزمگاه	razm-gāh
رسالت	aštagīh
رسانیدن	rasēnīdan
رستاخیز	rist-āxēz
رستگار	bōxtag
رستگار شدن	bōxtan, wizārdan
رستگاری	bōxtagīh, bōxtārīh, bōzišn, wizārišn
رَستن	rastan
رُستن	rustan
رُستنی	ārōyišnīg
رَسته	pēšag, radag, rastag
رسم	dastwarīh
رسن	arwēs, rasan, rištag
رسوا	an-āzarm
رسوایی	an-āzarmīh
رسول	aštag
رسیدگی (میوه)	pazzāmišn
رسیدگی کردن	wizōstan
رسیدن	(abar) rasīdan
رسیدن (میوه)	pazzām-
رسیدن به...	abar rasīdan (ō), ayāftan
رسیدن بر سر...	abar rasīdan
رشته	rištag
رشد	abzōn, abzāyišn, rōyišn, waxšišn
رشد دادن	abzūdan, waxšīdan
رشک	arešk
رشک برنده	areškēn

رشن (ایزد عدالت)	Rašn
رشن: گاه نما: نام هجدهمین روز ماه	Rašn
رشوه	pārag
رضایت	hupassandagīh, sahišn, šnōmag
رضایت خاطر	huniyāgīh
رعد	γarrānag, wīr
رفتار	barišn, rawišnīh, warišn
رفتار خوب	ērīh
رفتن	franāftan, raftan, šudan
رُفتن	muštan, rōb-
رفیق	hamāl
رقابت	*brādarōdīh
رقیب	*brādarōd
رکن	stūn(ag)
رگ	ragag=rag
رمه	ram(ag)
رنج	ranǰ, handraxtagīh
رنجانیدن	ranǰēnīdan
رنجور	ranǰwar
رنجوری	rēškēnīh
رنجه	ranǰag
رنده کردن	randīdan
رنگ	gōn, rang
رنگ کردن	pēsīdan, raštan
رواج	rawāgīh
رواج دادن	franāftan, rawāgēnīdan
روان	frawahr, fraward, gyān, ruwān, uštān, wād
روان ساختن	tāxtan=tāzēnīdan
روانی	ruwānīg
روباه	rōbāh
رو به بالا	ulīh
روح	mēnōg(īh), waxš
روحانی	gāhānīg, gyānīg, mēnōgīg, ruwānīg, waxšīg

روحانی دشمن زردشت	kayk
روحانیت	mēnōg(īg)īh
رود (آلت موسیقی)	rōd
رود (= رودخانه)	rōd
رودبار	rōd-bār
رودررویی	padīragīh
رودن	rūdan
روده	rōdīg, uruspar
روده‌ای	rōdīg
روز	rōz
روزانه	rōzwārag
روزگار	rōzgār
روزن	rōzan, rōz(b)ānag
روزه	rōzag
روزهای افزوده آخر سال (= کبیسه)	duzīdag, truftag
روزه‌دار	pad-rōzag, rōzag
روزی	rōzīg
روسپی	rōspīg
روسپیگری	rōspīgīh
روستا	rōstāg
روش	brahm(ag), ēwēn(ag), handāzag, hangōšīdag, ristag, šōn
روش (درست)	ēdōnīh
روشن	rōšn
روشن کردن	abrōxtan, rōzēnīdan
روشنگر	rōšngar
روشنگری	abrōzišnīh
روشنی	rōšn(īh), frōg, payrōg
روشنی بی کرانه	anagr-rōšn(īh)
ـ روشی (پسوند سازنده اسم معنی)	-rawišnīh
روغن	čarbišn, rōγn
روغن‌دار	čarbišnōmand
روغن مالی کردن	handūdan
روغنی	čarb

Hrōm	روم
Hrōmāyīg	رومی
rōyan	روناس
dādestān	روند
raftār	رونده
pa(č)čēn	رونویس
abar, pad	روی
rōy	روی (= فلز)
rōy	روی (= سیما)
būšāsp, xwamn	رؤیا
ǰastan	روی دادن
ārōyišn, rōyišn	رویش
rōyan	روین
rōyēn	رویین
wišād, harzag	رها
pargūd az	رها از
hištan	رها کردن
hilišn, rastārīh	رهایی
parwānag, pēšār, pēšōbāy, sālār	رهبر
rāyēnīdārīh, parwānagīh	رهبری
franāftan, hāxtan, rāyēnīdan	رهبری کردن
rahīg	رهی
rēbās	ریباس
afšāndan, āšixtan, rēxtan, tāxtan(=tazēnīdan), wēxtan	ریختن
rēdak	ریدک
rīdan	ریدن
*darmag	ریز
rēzišn	ریزش
rēš	ریش
rēš	ریش (صورت)
afsōs, riyahrīh	ریشخند
afsōsgar	ریشخند کننده
rēšag	ریشه

rēg	ریگ
rēm	ریم
rēman	ریمن
rēmanīh	ریمنی

«ز»

ābus	زائو
dād	زاد
zādan	زادن
hunušakēnīdan, wišūdan	زادن (اهریمنی)
zādag, zāyišnīg	زاده
zādan	زاده شدن
čēhišn, zarīg	زاری
čīdan	زاریدن
zālūg, dēwōk	زالو
Zāmyād	زامیاد: گاه‌نما: نام بیست و هشتمین روز ماه
(u)šnūg, zānūg, zang	زانو
zāyč(ag)	زایچه
parrēxtan	زاید بودن
zāyišn	زایش
zāyišnīg	زایشی
ābusīh	زایمان
zuwān=uzwān	زبان
azabar	زِبَر
društ	زِبْر
bēšišn	زجر
ranǰ, widang	زحمت
rēš, zaxm	زخم
rēšīdan	زخم کردن
kōftan, kōstan, pahikaftan, pahikōftan, zadan	زدن
snāh	زد و خورد

زدودگی	awestarišn
زدودن	awestardan
زر	zarr
زرافه	uštar-gāw-palang
زرد	zard
زرد آب	wiš
زردالو	zard-ālūg
زردچوبه	zard-čōbag
زردشت	zardu(x)št
زردک	zardak
زرده (تخم‌مرغ)	zardag
زردی	zardīh
زرگر	zarr(ī)gar
زرگون	zargōn
زرگونی	zargōnīh
زرنگ	gubrāg, wigrād, zēnāwand
زروان	Zurwān
زره	zēn, zrēh
زره (= دریا)	zrēh
زره بازو	bāzābānag
زرین	zarrēn
زشت	duš-čihr, zišt
زعفران	kurkum
زفر (دهان اهریمنی)	zafar
زم	zam
زمان	āwām, gāh, hangām, ǰār, zamān(ag), zurwān
زمان بین غروب خورشید و نیمه شب	ēbsrūsrim
زمان طولانی	dagr-zamān
زمانه	āwām
زمخت	sturg
زمرد	uzumburd
زمستان	zam, zamestān
زمین	xāk, zamīg

زمین پست	garmsēr
زمین کشت شده	warz-būm
زمین لرزه	būm-čandag
زمین مرتفع	sardsēr
زمین هموار	dašt, hāmōn
زمینه	mādayān
زمینی	zamīgīg
زن	nārīg, zan
زنبور	wabz
زنبور عسل	magas ī angubēn
زن تازه‌زا	ābus
زن جوان	ziyānag
زنجیر	zanǰīr
زند	zand
زندان	zēndān
زندانبان	zēndānbān
زندانی	wardag, zendānīg
زن دشتان	daštān(ōmand)
زندگی	zīndagīh, zī(w)išnīh, zīyišn
زندگی کردن	mān-
زنده	uštānōmand, zīndag, zī(w)išnōmand
زنده	zandag
زنده کردن	zīwēnīdan
زنده کننده	zīndakkar
زندیق	zandīk
زندیقی	zandīkīh
زنگ	darāγ
زنگی	zangīg
زننده	zadār
زنهار	zēnhār
زوبین	sel
زوت	zōt
زوتی (مقام زوت)	zōtīh

زود	ray, zūd
زود(ترین)	ahy
زودگذر	sazišnīg
زور	amāwandīh, nērōg, ōz, pādyāwandīh, saxtīh, stahm, tagīg, zōr
زورمند	amāwand, nērōgōmand, ōzōmand, pādyāwand, zōrīg, zōrōmand
زوهر	zōhr
زه	zīh
زه (=طفل)	zahag
زهاب	zahābag
زهار	zahār
زهر	wiš, zahr
زهردار	wišōmand
زَهره	zahrag
زیاد	abēr, frāy, freh, saxt, staft, škeft
زیادی	frāxīh
زیادی بودن	parrēxtan
زیان	appārīh, wizāyišn, zyān
زیانبار	ak, akōmand, pad-zyān, zyānōmand, wizāyišnīg
زیان رساندن	wizāyīdan
زیبا	hu-čihr, nēk, xwaš
زیبال	zibāl
زیتون	zayt
زیر	azēr, ēr
زیرا	čē
زیردست	aziš-keh
زیرک	zēnāwand, zīrak
زیر و زبر	ēr ud abar
زیستن	zī(w)istan
زین	kōfag, zēn
زین‌افزار	zēn-abzār
زینت	payrāyag, pēsišn
زینت کردن	azrāy-, pēsīdan

«ژ»

ژاژ	zāz
ژد	zadūg
ژرف	zofāy, zofr
ژرفا	nigūnīh, zahā, zahīh, zofāy(īh) zofrāy
ژرف پایه	zofr-pāyag
ژنده	zandag
ژوژه	zūzag

«س»

ساتراپ	šasab
ساتراپ نشین	šasabīgān
ساحل	bār, rōd-bār
ساختن	(frāz) brēhēnīdan, dēsīdan, kardan, passāxtan, sāxtan
ساختن (اهریمنی)	kirrēnīdan
ساخته شدن	kirīh-
ساده	hugar
ساروج	čārūg
سازگاری	hu-sāzagīh
سازمان دهی	rāyēnīdārīh
ساس	sās
ساعت	zamān(ag)
ساق پا	pāy, zang
ساقه	ēwan, wan
ساکت	tušt
ساکن	mehmān
سال	sāl
سالار	sālār
سالاری	sālārīh

drust, tan-drust	سالم
sālwār	سالوار
-sālag	ـ ساله (پسوند)
-sālagīh	ـ سالگی (پسوند)
karān, sāmān, wimand	سامان
sāmānōmand, wimandīg, wimandōmand	سامان مند
sān	سان
sāk	ساو
sāyag	سایه
randīdan	ساییدن
bahr(ag), čim, ǰādag, wihān(ag)	سبب
sabz, zargōn	سبز
ārōyišnīg, urwar	سبزی
āmiz	سبزیجات
sabuk, xwār	سبک
xwārtar	سبک (گناه)
āzādīh, spās, spāsdārīh, šnāyišn, šnōhr	سپاس
spās dāštan	سپاس داشتن
burd-ešnōhr, hu-spās, spās-dār, spās-ešnās, spāsōmand	سپاسگزار
āzādīh guftan, āzādīh hangārdan, āzādīh kardan, pad āzādīh dāštan	سپاسگزار بودن
gund, spāh	سپاه
artēštār	سپاهی
artēštārīh	سپاهیگری
magind, spar	سپر
abespurdan (abespārdan)	سپردن
ōspurdan, spurdan	سپردن (=پایمال کردن)
spul, spurz	سپرز
sprahm(ag)	سپرغم
spurrīg	سپری
sazistan	سپری شدن
andar widardan	سپری کردن
pas	سپس

Spandarmad	سپندارمد: چهارمین امشاسپند و ایزد زمین
Spandarmad	سپندارمد: گاه نما: نام دوازدهمین ماه سال و پنجمین روز ماه
spandān	سپندان
spōxtan	سپوختن
spōz, spōzišn	سپوز
spāhbed	سپهبد
spihr	سپهر
spitāmān	سپیتمان
spēd	سپید
spēd-dār	سپیدار
spēdbāg	سپید با
spenāg mēnōg	سپند مینو
spēdag	سپیده (تخم‌مرغ)
bāmdād, ōš, ōš(e)bām	سپیده دم
axtar, star, stārag	ستاره
a-wiyābānīg	ستاره ثابت
star-ōšmār	ستاره شمار
burdan, griftan, stadan	ستاندن
āfrīn, burzišn, stāyišn, šnāyišn, yasn	ستایش
šnāyīdan	ستایش کردن
stabr	ستبر
stabrīh	ستبری
awestardan	ستردن
sturg	سترگ
starwan	سترون
awištāb, handraxtagīh, stahm, stahm(ag)īh, stambagīh	ستم
handraxtag	ستمدیده
awištāftan	ستم کردن
sāstār, sēzd(ēn), staft, stahmag, stambag	ستمگر
sāstārīh, sēzd	ستمگری
āfrīdan, burzīdan, stūdan(stāyīdan), šnāyīdan	ستودن
burzišnīg, stāyišnīg	ستودنی
stōr	ستور

stōrbān	ستوربان
gōstan, stōrgāh	ستورگاه
stūn(ag)	ستون
kārawān	ستون نظامی
stō	ستوه
stēr	ستیر
āyōzišn(īh), kō(x)šišn, stēzag	ستیز
āyōzīdan, kō(x)šīdan	ستیز کردن
stēγ	ستیغ
nērang	سحر
društ, garān, saxt, sturg, škeft	سخت
an-āmurzīd, staft	سخت دل
saxtan	سختن
društīh, dušwārīh, saxtīh, sēǰ, škeftīh, widang	سختی
saxtag	سختیان
bēgār	سخره
dranǰišn, saxwan, wāz(ag)	سخن
hanǰamanīg	سخندان
guftār	سخنوری
gōwāg	سخنگو
sudāb	سداب
*stōš	سدوش
Sadwēs	سدویس
sidīgar	سدیگر
sar	سر
waγdān	سر (هرمزدی)
kamāl(īg)	سر (اهریمنی)
rāz	سر
mašk-abarzēn	سَراپرده شاهی
sarāsar	سراسر
abdomīh	سرانجام
nišēbīg	سراشیبی
bun-kadag, srāy	سرای

srāyišn	سرایش
arziz, srub	سرب
laškarīg	سرباز
laškarīgīh	سربازی
abrāz	سربالایی
arzizēn, sruhēn	سربی
abarmān	سرپرست
stūr	سرپرست قانونی
drustabed	سرپزشک
kulāf	سرپوش
bun-xān, čašmag	سرچشمه
marz	سرحد
suxr	سرخ
sard	سرد
sardsēr	سردسیر
afsardan	سرد شدن
afsārdan	سرد کردن
afsārišn	سرد کردن (عمل)
sardag	سرده
sardīh	سردی
ǰeh	سردیو مؤنث
āšixtan	سرریز شدن
deh, kišwar, šahr	سرزمین
Ērān, Ērān-šahr	سرزمین آریاها
Ērān-wēz	سرزمین اصلی آریاها
āwēnišn, ērang(īh)	سرزنش
āwēnīdan, ēraxtan	سرزنش کردن
stambag, wastār	سرسخت
stambagīh	سرسختی
srištan	سرشتن
ars, srešk	سرشک
arwandīh, tagīgīh, tēzīh, zūdīh	سرعت
appar(išn), rōb	سرقت

kār-framān	سرکارگر
abāzsar, mustgar	سرکش
abāzsarīh	سرکشی
sik	سرکه
apēdāg, kārdāg, wiyābān(īg)	سرگردان
kādag, naxčīr	سرگرمی
sargēn	سرگین
pazūg ī gūhgard/gūhward	سرگین گردانک
sarmāg	سرما
nigūn, nigūnsār	سرنگون
āgustan	سرنگون کردن
baγō-baxt, baxt, brēh, brēhēnišn	سرنوشت
sarw	سرو
srū	سُرُو
čēgāmag, gāh, niwāg, srōd	سرود
srāyišn	سرودخوانی
srūdan, yaštan	سرودن
axw, rad, xwadāy; -bad, -bed	سرور
radīh, xwadāyīh	سروری
Srōš	سروش (ایزد)
Srōš	سروش: گاه‌نما: نام هفدهمین روز ماه
rāzīg	سِرّی
arwand, tāzīg	سریع
haxt	سرین
abāyišnīg, niyābag, sazāg(wār)	سزا(وار)
āwēnišnīg	سزاوار سرزنش
nikōhišnīg	سزاوار نکوهش
sazāgīh	سزاواری
saz-	سزیدن
sust, tand	سست
sustīh, tandīh	سستی
dōl, hēzag	سطل
šēdā, xwā(h)rīh	سعادت

āyōzišn(īh), tuxšāgīh, tuxšišn	سعی
kō(x)šīdan, tuxšīdan	سعی کردن
bayaspānīh	سفارت
suft	سفت (= شانه)
suftan	سفتن
ēwarzīdan	سفر کردن
xwān, maškīzag	سفره
arus	سفید
mādišt	سفیده یاخته
wišūdag	سقط شده
aškōb	سقف
mehmānīh	سکونت
bunag dāštan, mān-	سکونت گزیدن
sag	سگ
babrag	سگ آبی
handēšišn, uskārišn(īh)	سگالش
uskārdan	سگالیدن
mānbān	سگ نگهبان
sel	سل
ēr-kaš	سلام
drōd	سلامتی
rastag	سلسله
šahryārīh	سلطنت
wiš, zahr	سَم
sumb	سُم
kust/kustag	سمت
samōr	سمور
wišōmand	سمی
dād	سن
uzmūdan	سنجیدن
fraš	سنان
sag, sang	سنگ
āsyāg	سنگ آسیا

xwān-āhan	سنگ آهن
drubuštīh	سنگر
sangsār	سنگسار
gač	سنگ گچ
šabag	سنگ معدن
sagēn	سنگی
karkēhan	سنگ یمانی
garān	سنگین
garānīh	سنگینی
aswār	سوار
aswār	سوارکار
aswārīh	سوارکاری
aswārīh	سواری
kāmag	سوپ (انواع سوپ)
ēzm	سوخت
dazišn	سوختگی
dazīdan, sōxtan	سوختن
bar, nīrmand, sōg, sūd, waxš	سود
sūd(ō)mand	سودمند
sūdan	سودن
sūr, bazm	سور
gabr, may, sūrāg, sūrāx	سوراخ
sūrāgōmand	سوراخدار
sūrāgīg	سوراخ زی
suftan	سوراخ کردن
sōg, sōzišn	سوز
sōzāg	سوزا
sōzān, sōzišnīg, taftīg, waxšendag	سوزان
dazīdan, tāftan	سوزاندن
sōzišn	سوزش
sōzan	سوزن
sōsan	سوسن
Sōšāns	سوشیانس

sōgand, war	سوگند
sōgand xwardan	سوگند خوردن
hangrūdag	سوگواری
čīdan, hangrāyīdan	سوگواری کردن
sōfistā	سوفسطا
sidīg(ar)	سوم
Sawah	سوه (نام اقلیم غربی از هفت اقلیم زمین)
kust(ag), nēmag, rōn, sōg	سوی
ul	سوی بالا
parrōn	سوی دیگر
sĕ	سه
se-pay	سه پای
se-šabag	سه شبه
sahm	سهم
baxtan	سهم دادن
aryand, sahmgĕn	سهمگین
sahmgēnīh	سهمگینی
sahīg	سهی
sīh	سی
abāxtar	سیاره
šuhr	سیال
sīhom	سی‌ام
syā	سیاه
zangīg	سیاه‌پوست
syāhag	سیاهه
sēb	سیب
sēǰ	سیج
wardānāg	سیخ کباب
gardišn	سَیْر
sagr	سیر
stēr	سیر (واحد اندازه‌گیری وزن)
sagrīh	سیری
sēzdah	سیزده

sīsīmbar	سیسنبر
seyom	سیم (در اعداد مرکب)
(a)sēm	سیم
čihr , rōy	سیما
sēn , murw	سیمرغ
asēmēn	سیمین
sēn(ag) , war	سینه
xwān	سینی

« ش »

-(ī) š	ـ ش (ضمیر متصل سوم شخص مفرد: مفعولی و اضافی)
-išn	ـ ش (پسوند سازنده اسم مصدر)
-išn	ـ ش (به آخر بن مضارع افزوده می‌شود و معنی لزوم و بایستن را می‌رساند)
srū	شاخ
srūwar	شاخدار
spīg , tāk	شاخه
azg	شاخه درخت
srūwēn	شاخی
huram , šād , urwahm(an) , wiyufsišnīg	شاد
šādurwān	شادروان
spaxr	شادمانی
farroxīh , spaxr , šādīh , urwahm(an)īh , wiyufsišn , xwā(h)rīh	شادی
urwāzistan , *wiyufs-	شادی کردن
hašāgird , hāwišt	شاگرد
hāwištīh	شاگردی
šām	شام
andar būdan	شامل شدن
šāzdah	شانزده
ǰahišn	شانس
dōš , suft , šānag	شانه
(im) bay , šāh	شاه

šāh-esprahm	شاهسپرم
šāhwār	شاهانه
šāh-balūt	شاه بلوط
šāh-dānag	شاهدانه
ōy bay	شاه فقید
šāhan šāh	شاهنشاه
šādurwān	شاه‌نشین
šāhwār	شاهوار
bāz	شاهین
ōh	شاید (با افعال معنی تردید را می‌رساند)
šāyēd	شاید
sazišn(īh)	شایستگی
šāyistan	شایستن
arzānīg	شایسته
marg-arzān	شایسته مرگ
šab	شب
šubān	شبان
rōz-šabān	شبانروز
hāwandīh , mānagīh	شباهت
hērīg	شب بو
aspast	شبدر
šabestān	شبستان
dōš	شب قبل
*šawāg	شبکور
*miznē	شبنم
šabag	شبه
-šabag	ـ شبه (در ترکیب با اعداد می‌آید و به معنی تعداد شبهاست)
ušahin	شب هنگام (یکی از پنج بخش شبانروز)
šabīg	شبی
šabyār	شبیار
šabīxōn	شبیخون
ēwsān , hamōg , ham-sardag , hāwand , mānāg	شبیه
spiš	شپش

nixwārišn	شتاب
awištāftan, nixwār-	شتافتن
uštar	شتر
uštar-gāw-palang	شتر گاو پلنگ
čatrang	شترنج
arwand, čēr, *marčābuk, mardānag	شجاع
arwandīh, čērīh, gurdīh, *marčābukīh, mardānagīh	شجاعت
kas, tan, P. kēč	شخص
kištan	شخم زدن
abaz waštan ō, būdan	شدن
saxt, škeft	شدید
wadagīh	شرارت
xwārišn	شربت
šabyār	شربت انگور
nigēz(išn), wizār	شرح
nigēxtan, wizārdan	شرح دادن
bālist	شرف (نجوم)
bahr(ag)warīh	شرکت
bahr(ag)war	شرکت‌کننده
nang, pafšīrišn(īh), šarm	شرم
pafšār-	شرمسار کردن
šarm-gāh	شرمگاه
šarmgēn	شرمگین
pafšīr-	شرمنده شدن
wadag	شریر
*brādarōd, bahr(ag)war, hambāy	شریک
šustan	شستن
suš	شُش
šaš	شش
šast	شصت
sōzišnīg, waxšendag	شعله‌ور
waxšīdan	شعله‌ور شدن
tōrag	شغال

bēšāz(ēn)-	شفا دادن
bēšāz	شفادهنده
ǰādag-gō(w)īh	شفاعت
šiftālūg	شفتالو
ǰādag-gō(w)	شفیع
gumān(īh), gumānīgīh, warōmandīh	شک
naxčīr	شکار
wiškar	شکارگاه
darz	شکاف
škāftan	شکافتن
gumāngar	شکاک
šakar	شکر
burd-ešnōhr, spās-dār, spās-ešnās, spāsōmand	شکرگزار
škarag	شکره
pahikār-, stōwēnīdan	شکست دادن
škastan	شکستن
škīh-	شکسته شدن
škuftan, wiškuftan	شکفتن
brahm(ag), čihr, ēwēn(ag), dēs, gōn(ag)	شکل
čihrēnīdan	شکل دادن
aškamb(ag), aškom(b)	شکم
mulān	شکم (اهریمنی)
rōdīg	شکمبه
škcn(n)išn	شکننده
škōfag, wiškōfag	شکوفه
abrang, bām, brāh, škōh, xwarrah	شُکوه
gilag, must	شِکوِه
nāl-	شِکوِه کردن
škēbāg, wixšāyišnīg	شکیبا
škēbāgīh, wixšāyišn(īh)	شکیبایی
škarwīdan	شگرفیدن
škeft	شگفت
abd	شگفت‌آور

شگفت‌انگیز	abd-sahist, widimāsīg
شگفت‌زده	widimušt
شگفت نمودن	abd sahistan
شل کردن	wiyōz-
شلوار	šalwār
شما (جمع)	ašmā
شمار	āmār, āmārišn, mar
شمارش	ōšmārišn
شمارکردن	āmār-
شماره	hangārag, ōšmārag
شمال	abāxtar
شمردن	ōšmurdan
شمرده شده (تقویم شمسی)	ōšmurdīg
شمشاد	šimšar
شمشیر	šamšēr, (šafšēr)
شَن	šan
شنا	šnāz
شناختن	šnāxtan
شناخته	azd, āšnāg
شناسا	šnāsag
شناسائی	šnāsagīh
شناکردن	šnāzīdan
شنبلیله	šambalīdag
شنوا	ǎšnawāg
شنوائی (حس)	ǎšnawāgīh, ǎšnawišn
شنودن	ǎšnūdan
شنوسه	šnōšag
شنیدن	niyō(x)šīdan
شوخی	kādag
شور	sōr
شوره‌زار	sōrag
شوهر	gādār, mērag, šōy
شوهردار	šōymand

شوهر دختر	dāmād
شوهری دختر	dāmādīh
شوی	šōy
شهر	šahr(estān)
شهرت	nāmīgīh
شهرستان	šahrestān
شهریار	šahryār
شهریاری	šahryārīh
شهریور: سومین امشاسپند و نگهبان فلزات	Šahrewar
شهریور: گاه نما: ششمین ماه سال و چهارمین روز ماه	Šahrewar
شهوت	ārzōg, waran
شیار	kiš
شیب	šēb
شیبا	šēbāg
شیپور	gāw-dumb
شید	šēd
شیر (حیوان)	šēr=šagr
شیر	pēm, šīr
شیر: در نجوم: برج اسد	šagr
شیر مقدس	ǰīw
شیرده	dēnōdag
شیره (گیاهان)	tan-tōhmag
شیرین	širēn, xwaš
شیرین‌ترین	xwālist
شیرینی (خوراک)	rōγn-xwardīg, šiftēnag
شیرینی	šīrēnīh
شیشه	ābgēnag, šīšag, ǰām
شیشه‌ای	ābgēnagēn
شیون	šēwan

«ص»

صاحب‌خانه	mānbed, mānīg

ardā	صادق
pālūdan	صاف کردن
ahlā, ahlaw, ardā, ašō	صالح
wiškar	صحرا
sang, wēm	صخره
sad	صد
*pattān, wāng	صدا
ardāyīh	صدق
ahlaw-dād	صدقه
āzārišn, āzarm, wizāyišn, wināhišn, wizend	صدمه
wināhīdan, wizāyīdan, zīnēnīdan	صدمه زدن
wizāyišnīg	صدمه‌زننده
wizīristan	صرف‌نظر کردن
rāst, *gōwīzār	صریح
taxtag	صفحه (شترنج)
zahrag	صفرا
zadūg	صمغ
čandal	صندل
kēwūd, tabangōg	صندوق
kirrōgīh	صنعت
kirrōg	صنعتگر
pēšag	صنف
axtar	صورت فلکی
talag-čīn	صیاد

« ض »

Azdahāg	ضحاک مار دوش
ǰud	ضد
ǰud-dēw	ضد دیو
snāh, zanišn	ضربه
zadan	ضربه زدن

armēštīh, tandīh	ضعف
armēšt, tand	ضعیف
xwaran	ضیافت

« ط »

fraš(a)murw	طاووس
pōxtan	طبخ کردن
*biǰagān, bēšāz	طبی
bizešk	طبیب
čihr(ag), xēm, xōg	طبیعت
gōhrag-dānāg	طبیعت‌شناس
čihrīg	طبیعی
handāxtār	طراح
nigārag	طرح
handāxtan	طرح ریختن
čaxšišn	طعم
*kawādag, waččag, zahag	طفل
xwarāsān	طلوع (خورشید)
ristag, wandag	طناب
*pattān	طنین
*pattānōmand	طنین‌دار
frawardag	طومار
pahest	طویله

« ظ »

mustgar	ظالم
čihr, dēs(ag), paydāgīh	ظاهر
nēzūmānīh	ظرافت
kabārag, padišxwar	ظرف

kabārag, takōk	ظرف آشامیدنی
bārīg, *darmag, P. naxšag	ظریف
must, snāh, tundīh	ظلم
rabih	ظهر

«ع»

agār	عاطل
hanǰām	عاقبت
zīrak	عاقل
hāmkišwar	عالم
bālistīg	عالی
amaragānīg	عام
amaragān, *pāyram	عامه
widardan, widaštan	عبور کردن
mar(ag), sāg	عدد
miǰūg, wēnōg	عدس
agārīh	عدم فعالیت
Tāzīg	عرب
ǰadišn, ǰadag	عَرَض
*ǰadišnīg	عَرَضی
xwēy	عرق
xwistan	عرق کردن
wayōdagān	عروسی
dōšag, grāmīg	عزیز
dōšagīh, dōšāram	عشق
dōštīdan	عشق ورزیدن
*uruspar, xwadīh	عصاره
pay	عصب
uzērin	عصر (یکی از پنج بخش شبانروز)
hannān=handām, pēšag	عضو

dahm	عضو جماعت زردشتی
mānīg	عضو خانه
šnōšag	عطسه
wuzurg, zandag	عظیم
māzanīg	عظیم الجثه
hilišn	عفو
hištan	عفو کردن
āluh, dālman, humāy	عقاب
abāz, pasīh, pušt	عقب
pādīrān	عقب مانده
xrad	عقل
āfrāh	عقیده
kēš	عقیده دینی
hušk-kun, starwan	عقیم
ānāftan	عقیم گذاردن
daxšag, drōš(om), nišān	علامت
čim, wihān(ag)	علت
kāh	علف خشک
zāz	علف هرز
tan-bahr	علم خواص جسم
čašmagāh	علنی
wāstar, P. waš	علوفه
kār, kard, kardag(ān), P. karm, kunišn, rāyēnišn	عمل
pazzāmišn	عمل آمدگی (میوه)
pazzām-	عمل آمدن
pazzāftan, pazzāmēnīdan	عمل آوردن
wadgarīh	عمل بد
kardan, warzīdan	عمل کردن
kirbag	عمل نیک
kār, amaragān	عموم
amaragānīhā	عموماً
ambar	عنبر
āmēzišn, rastag, zāhag	عنصر (آب، آتش، خاک، هوا)

tambur	عود (ساز)
wardēnīdan	عوض کردن
padist(āg), pašt(ag)	عهد
āhōg	عیب
ǰašn	عید

«غ»

sī	غاز
sūdag	غافل
mēzd	غذا
čāšt	غذای (نیمروز)
wēxtan	غربال کردن
γarrānišn	غرش
ēbārag	غروب (زمان)
xwarōfrān, xwarwarān	غروب (خورشید)
andar šudan	غروب کردن
abar-tanīh, wastārīh	غرور
anōdag(īg), bēgānag	غریب
γarrānīdan	غریدن (رعد)
sōg	غصه
čīdan	غصه خوردن
sūdagīh	غفلت
kulāfak	غلاف
rēdak	غلام
wānišn	غلبه
stōwēnīdan, tarwēnīdan, wānīdan	غلبه کردن
ǰōrdā	غله
čēhag, tēmār	غم
čēhišnīg, ranǰwar	غمزده
andāg(g)ēn, andōhgēn, zarīgōmand	غمگین
māzandar	غول

enyā, ǰuttar	غیر از
anēr	غیر آریایی
*ǰadišnīg	غیر اصلی
kēš-dār	غیر زردشتی
armēšt	غیرفعال
an-ōst	غیر قابل اعتماد
a-dād, a-dādestān	غیر قانونی

«ف»

pardaxtan	فارغ شدن از
gan(n)āg, pūdag, winastag	فاسد
hamēst(ag)ān	فاصلهٔ بین بهشت و دوزخ
dūr	فاصله‌دار
ǰadag, ǰahišn, murwāg	فال
kēd, kundāg, murw-niš	فالگیر
kēdīgīh	فالگیری
anōš-xwar, gēhānīg, margōmand, ōšōmand, sazišnīg	فانی
nēkīh, sōg, sūd	فایده
nāzišn	فخر
frāx, pahn, wēhm	فراخ
frāxēnīdan	فراخ کردن
frāxīh, pahnāy, wēhmīh	فراخی
rastārīh, wirēg	فرار
wirēxtan	فرار کردن
(a)frāz	فراز
frāz abgandan	فراز افگندن
ōš	فراست
ayābāg	فراگیر
ayābāgīh, parwand	فراگیری
frāmōš	فراموش

فراموش شده	an-ayād
فراموش کردن	az daxšag hištan, frāmuštan
فراوان	abēr, abzōnīg, frāy, frāx frēh, wasyār
فراوانی	abzōnīgīh, frāxīh
فراهم کردن	andar āwurdan
فربه	frabīh
فرتوتی	zarmān
فرجام	frazām
فرخ	farrox
فرخی	farroxīh
فرد	ēw-tāg
فردا	fradāg
فرددفش	Fradadafš
فردی	ēwāzīg
فرزانگی	frazānagīh
فرزانه	frazānag
فرزند	frazand, paywand, zahag
فرزند (اهریمنی)	hunušak
فرزندی	frazandīh
فرزین	frazēn
فرسپ	frasp
فرستادن	frēstādan, wisē kardan, zāmēnīdan
فرستاده	aštag, bayaspān, frēstag, paygāmbar
فرسنگ	frasang
فرسودگی	frasāwandīh
فرسودنی	frasāwand
فرشته	frēstag
فرشگرد	fraš(a)gird
فرشگردی	fraš(a)girdīg
فرض کردن	pad...dāštan
فرقه	ristag
فرقه گرا	kēš-dār
فرمان (نام درجه‌ای از گناه)	Framān

فرمان	framān
فرمانبردار	ēkānag, framān-burdār, srōšīg
فرمانده	sāstar, framādār
فرمانده ناحیه	kustagbed
فرمانروایی	xwadāyīh
فرمانروایی بد	duš-xwadāyīh, duš-pādixšāyīh
فرمایش	framāyišn
فرمدار	framādār
فرمودن	framūdan
فرنبغ (مهمترین آتشکده دوره ساسانیان، خاص طبقه موبدان و نجبا)	Farrōbāy
فروار	frawār, parwār
فرو افتادن	hambastan
فرو افکندن	ōsān-
فروتن	ēr-mān(ag), ēr-tan, narm
فروتنی	ēr-menišnīh, ēr-tanīh
فروختن	frōxtan
فرود	frōd
فروردیگان (جشن فروهرها)	frawardīgān
فروردیگان (پنج روز پایانی اسفند ماه و پنج روز افزوده بعدی)	Frawardīgān
فروردین: گاه نما: اولین ماه سال و نوزدهمین روز ماه	Frawardīn
فرو ریختن	wišān-
فرو ریخته	hambastag
فروریزی	hambāhišn
فروشه = افروشه	frušag
فروغ	bām, frōg, payrōg
فرو کوفتن	pahikāftan
فرومایه	xwār
فرو نشانده	padīrān
فرو نشستن	(a)zruftan
فروهر	Frawahr, (Fraward)
فره	xwarrah
فرهنگ	frahang
فرهنگستان	frahangestān

frahixtag	فرهیخته
frahixtan, parwardan	فرهیختن
frayād	فریاد
dawāl, drō, frēb, *pa(č)čībāgīh, wiyābān, wiyābānīh, zūr	فریب
frēftār, wiyābān	فریب خورده
dabr, frēftār	فریبکار
dō-saxwan, pa(č)čībāg	فریبنده
druxtan, frēftan, pa(č)čībāy-, wiyabānīdan	فریفتن
gan(n)āgīh, nasrušt(īh), pōhišn, pūdagīh	فساد
bašn	فش
must	فشار
hunīdan	فشردن
guftār	فصاحت
*darak, kardag	فصل
gōwāg	فصیح
spaš	فضا
nēk-gōhrīh	فضیلت
kardār, kārīg	فعال
kardārīh, kārīgīh	فعالیت
appārīh	فقدان
niyāz, driyōšīh, škōh	فقر
tāg	فقره
ēwāz	فقط
anōšag-ruwān	فقید
škōh, driyōš	فقیر
handēšišn, mānag, uskārišn(īh)	فکر
handēšīdan, menīdan, uskārdan	فکر کردن
ayōxšust	فلز
ayōxšustēn	فلزین
spihr	فلک
nāy	فلوت
a-margīh	فنا ناپذیری
*bistag, pondīk	فندق

šādurwān	فواره
ham-zamān	فوراً
škeft	فوق العاده
almās(t), pōlawad	فولاد
pōlawadēn	فولادین
uzwārišn	فهم
ăšnūdan, uzwārdan	فهمیدن
šnāsag	فهمیده
pīl	فیل (در بازی شترنج)
pīl-bān	فیلبان
filāsōfā	فیلسوف

«ق»

abzārōmand, šāyendag, tūwānāg, tūwānīg	قابل
wābarīgān, ōst(īgan)	قابل اعتماد
burzišnīg, stāyišnīg	قابل ستایش
*nāydāg	قابل کشتی رانی
*nikōhišnīg	قابل نکوهش
čāraggarīh, hunar, šāyendagīh, tuwānīgīh	قابلیت
rubūdan	قاپیدن
*adān	قادر به پرداخت بدهی
ayārīdan, šāyistan, P. šah-	قادر بودن
kišwar	قاره
kafčag	قاشق
brīngar	قاطع
kākom	قاقم
kākom ī spēd	قاقم سپید
kālbod, kirb	قالب
bōb	قالی ظریف
bālāy, bašn	قامت

dād, dādestān	قانون
dādīg	قانونی
kaštīg, makōk	قایق
kabāh	قبا
padīrišn	قبول
padīriftan	قبول کردن
zand	قبیله
sĕzd, stabrīh, tagīgīh	قدرت
warz	قدرت اعجاز
kāmgār, sĕzdēn	قدرتمند
gām	قدم
pīr	قدیمی
hištan, nihādan, nišāstan	قرار دادن
marz	قران (نجوم)
mēzd, us(t)ōfrĭrt	قربانی
abām	قرض
bahr(ag), wēzag	قرعه
war-wēzag handāxtan	قرعه کشیدن
karmīr	قرمز
ham-tāg	قرین
kust	قُسط (گیاه‌شناسی)
sardag	قسم
bahr(ag), baxt, baxšišn, bazišn, brīn, kardag	قسمت
pōst	قشر
čim	قصد
grāyīdan	قصد داشتن
paššinǰ(ag)	قطره
b(u)rīdan	قطع کردن
pārag	قطعه
mēx	قلاب
arzīz	قلع
rox	قلعه (در بازی شترنج)

arzīzēn	قلعی
bālēn, bālist, čagād, sar, tērag	قله
kahas	قنات
nān, pīh	قُوت
warrag	قوچ
wak	قورباغه
zang	قوزک پا
padist(āg)	قول
hur	قومیس
ōstīgān, pad-nērōg, saxt, stabr, stahmag, sūr, tagīg, tahm	قوی
abar-ōz	قویتر
kēsar	قیصر
wāmīdan	قی کردن
stūr	قیم
uzēnag	قیمت
wahāg burdan	قیمت کردن
stūrīh	قیمومت

«ک»

-ak	ـک (پسوند تصغیر)
kābēn	کابین
dar, darbās, kōšk, šāhīgān	کاخ
harg, kār, tis, warz(išn), xīr	کار
frahixtag, kār-āgāh	کارآزموده
kārd	کارد
āgāh	کاردان
dast-kārīh	کاردستی
kārezār	کارزار (میدان)
kār-framān	کارفرما
kār framūdan	کار فرمودن
kardan, warzīdan	کار کردن

kardār, warzīgar	کارگر
kārnāmag	کارنامه
nēkīh	کار نیک
kārawān	کاروان
kārawānīg	کاروانی
kārīg, kardār	کاری
kahas	کاریز
kāstan	کاستن
kāskēn(ag) murw	کاسکینه
padišxwar, paygāl	کاسه
abē-būd(īh), frōdmānd	کاستی
kāč	کاش
nišāstan	کاشتن
kāč ka	کاشکی
kāfūr	کافور
frāx	کافی
kālbod	کالبد
rah, wardyūn	کالسکه
kām(ag)	کام
abarwēz, kām-rawāg, kāmag-widār	کامروا
abarwēzīh	کامروایی
kāmag hanjām	کامکار
kāmag hanǰāmīh	کامکاری
bowandag, hangirdīg, (u)spurrīg	کامل
frazaftan, rasīdan	کامل شدن
frazāftan, hangirdēnīdan, hanǰāftan	کامل کردن
kāmag	کامه (انواع سوپ)
padēx	کامیاب
padēxēnīdan	کامیاب کردن
ābādānīh, drōd, padēxīh	کامیابی
giy(h)īzag, kāh, P. waš	کاه
kāhišn, nirfsišn	کاهش
kāhēnīdan, kāstan, nirfs-	کاهش دادن

kāstār	کاهش دهنده
aǰgahān	کاهل
aǰgahānīh, būšāsp	کاهلی
kabārag	کباره
kabk	کبک
kabk-anǰir	کبکنجیر
kabōd, kabōtar	کبوتر
kabōd, xašēn	کبود
duzīdag, truftag, wihēzagīg	کبیسه
kabīg	کپی
mādayān, nāmag, nibēg	کتاب
nibēg	کتاب مقدس
suft	کتف
pād-uzwānīh	کتمان
pād-uzwān	کتمان کننده
rēm, rēmanīh	کثافت
hihr, rēman	کثیف
waxr	کج
ku (gyāg)	کجا
čē, ī, kadām, kadār, kē	کدام
kadag-bānūg	کدبانو
kadag-xwadāy, wis-bed	کدخدا
kadag	کده
karr	کر
karān	کران
karbāš	کرباش
karb	کرب (روحانی دشمن زردشت)
warišn	کردار
dušxwaršt	کردار بد
huwaršt	کردار نیک
kardan	کردن
kard(ag)	کرده
kirīh-	کرده شدن

karafs	کرفس
kirbag	کرفه
kirbakkar	کرفه‌گر
kirbakkarīh	کرفه‌گری
karak	کرک (= بلدرچین)
kark	کرک (= مرغ خانگی)
kargas	کرکس
karkēhan	کرکهن
karg	کرگ
kark	کرگدن
kirm	کرم
šēd	کرند (اسب)
kār, rōγn	کَره
kurrag	کُرّه اسب
kurrag	کُرّه الاغ
māh	کُرهٔ ماه
gazdum	کژدم، (نجوم)
kas,kēč	کسی
handōzišnīh, windišn	کسب
handōxtan, windādan, xwāstan	کسب کردن
gōšōsrūd	کسب کرده
ēbyānghan, kustīg	کستی
kas-iz	کسی
afsūdan	کسی را با افسون حفظ کردن
drāyān-ǰōyišn	کسی که در هنگام خوردن حرف می‌زند
radunay	کسی که زیر نظر و راهنمایی رد است
hamēst	کسی که کارهای نیک و بدش به یک اندازه است
zūr-gugāy	کسی که گواهی دروغ می‌دهد
kaš	کش
rawēnīdan	کشاندن
dahigān/dehgān, wāstaryōš	کشاورز
warz, wāstaryōšīh	کشاورزی
kištār, kišw(ān)zār, warzišn	کشت

kišw(ān)zār	کشتزار
kištār	کشتگر
kištan, warzīdan	کِشتن
kuštan, ōzadan, zadan	کُشتن
a-warzīd	کشت نشده
kaštīg	کشتی
āhang	کشش
kašawag	کشف
kašk	کشک
purr-marg	کُشنده
būm, deh, kišwar, šahr	کشور
kēšīdan, nigār-	کشیدن
hanǰidan=hixtan	کشیدن (آب)
kaf	کف
puhl, tōzišn	کفاره
puhlēnīdan	کفاره دادن
kafšgar	کفاش
haftār	کفتار
kafčag	کفچه
kafš/kafšag, mōg	کفش
kafšgar	کفشگر
kafč	کفگیر
haxt	کفل
tarāzūg	کفه
warāγ	کلاغ
kāskēn(ag) murw	کلاغ زاغی
ēwāz, mārīg, saxwan, sraw, wāz	کلام
mānsrspand	کلام مقدس
kulāf	کلاه
sārwār, targ	کلاه خود
kulāfak	کلاهک
kulang	کلنگ
kulāčag	کلوچه

kilēl	کلید
gurdag	کلیه
andak, kam/kem, *huzārak, nihang	کم
bowandagīh, spurrīgīh	کمال
drōn, kamān, sanwar	کمان
kamāndār	کماندار
keh(tar), kem	کمتر
abēbūd(īh), frōdmānd, kahist, kamist, nidom	کمبود
kamar	کمر
kamar, kamar-band	کمربند
ēbyānghan, kustīg	کمربند مقدس
abādyāwand, kam-zōr, nizār	کم زور
abādyāwandīh, kam-zōrīh	کم زوری
abāgīh, dastyārīh, frayād, frayādišn	کمک
kāhēnīdan, kāstan, nirfs-	کم کردن
ayārīdan, frayādīdan	کمک کردن
čēgām-iz-ē(w), čand	کمّی
čandīh	کمیّت
āgōš, kanār, karān, pahlūg	کنار
kanār(ag)	کناره
kanāragōmand	کناره‌مند
kantigr	کنتیر
kunǰid	کنجد
spōzgār	کُند
kundur	کندر
kandan, rūdan	کندن
kunišn	کُنش
šan	کنف
šanēn	کنفی
kunišngar	کننده
kanīg, kanīzag	کنیز
duš-kanīg	کنیز زشت

sūdan	کوبیدن
gišnag, kūk	کوتاه
duǰ-daft	کوتاه دم
widestīg	کوتاه قد
gišnag, kōdak, kūč(ak), kūk, xwurd	کوچک
keh(tar)	کوچکتر
xwurdagīh	کوچکی
nidom	کوچکترین
kōy	کوچه
sargēn	کود
kōdak, waččag	کودک
kōr	کور
kōr-dil	کوردل
brēzan	کوره
xumb	کوزه
kō(x)šišnīg, tuxšāg	کوشا
āyōzišn(īh), harg, kō(x)šišn, tuxšišn	کوشش
kōšk	کوشک
kō(x)šīdan, tuxšīdan	کوشیدن
kōftan, kōstan, xwastan, zadan	کوفتن
kūn	کون
gar, kōf	کوه
kōf	کوهان
kōfag	کوهه
kōfīg	کوهی
kōy	کوی
kabīz	کویز
kū	که
ī	که (ضمیر ربط)
kadār, kē	که
aziš-keh	کهتر
kah-rubāy	کهربا
bōr	کهربایی

kahwan	کهن
čiyōn , ka , kay	کی (= چه وقت؟)
kayak	کی (= فرمانروایی که دشمن زردشت بود)
kay	کی (= لقب پادشاهانی که از پشت گشتاسب کیانی به پادشاهی رسیدند)
kay	کیانیان
kēr	کیر
hanbān	کیسه چرمی
kēš	کیش
paywāsag	کیف چرمی
pādifrāh , puhl	کیفر
kayk	کیک
kēn	کین / کینه
kēnīg , kēnwar	کینه‌جو
kēnwarīh	کینه‌جویی
kēnwar , kēnīg	کینه‌ور
Kēwān	کیوان (نجوم)
Gayōmart	کیومرث
gēhān	کیهان
gēhānīg	کیهانی

«گ»

gādan	گادن
-gār	ـگار (پسوند سازنده صفت فاعلی)
gāzar	گازر
gām	گام
gām	گام (واحد طول)
abar ăxrāmīdan	گام بلند برداشتن
gām ī dō pāy	گام دو پا
ganāg	ـگانه (پسوند سازنده صفت عددی)
gāw	گاو
gāw	گاو: در نجوم: ثور

ēš	گاوآهن
gāw-dumb	گاودم
gahl , gāwars	گاورس
gāw-mēš	گاومیش
warzāg	گاو نر
gāh	گاه
gāh	گاه (یک پنجم شبانروز)
gāh	گاه (سرودی از سرودهای گاهان)
gāhān	گاهان
gāhānīg	گاهانی
gāhānīg	گاهانی (پنجه دزدیده)
gāhānbār	گاهنبار
gizistag	گجسته
gač	گچ
gačēn	گچی
widāxtan	گداختن
widār	گدار
widāzīhistan	گدازاندن
widār(ī)dan	گذاردن
nihādan	گذاشتن
widarag , widār , widērišnīh	گذر
frasāwand , sazišnīg , wardišnīg , widerišnīg	گذرا
widerān , zī(w)išn	گذران
frasāwandīh , sazišn , wideršn(īh)	گذرایی
*nāydāg	گذر نکردنی (آب)
wixšāyišn(īh)	گذشت
*wixšāy-	گذشت کردن
widardan	گذشتن
-gar	ـگر (پسوند سازنده صفت فاعلی)
warāz	گراز
grāmīg	گرامی
garān	گران
grāyīdan	گراییدن

gurbag	گربه
udrag	گربه آبی
gurd	گُرد
gird	گِرد
gard	گَرد
(ō) gird āmadan, ō ham madan	گِردآمدن
gird	گِردآمده
*harrōbišn(īh)	گِردآوری
hambārīdan, harrōb-, P. amwaštan	گِردآوری کردن
gardānīdan, wardēnīdan	گردانیدن
wād-girdag	گردباد
gardišn, wardišn	گردش
gird kardan, handōxtan	گرد کردن
gardan, grīw	گردن
*wardānāg	گردنا
gōz	گردو
gurdwār, ērwār	گردوار
asmān	گردون
rah, wardyūn	گردونه
girdag	گرده
gurdag	گُرده
hanǰaman, nišast	گردهمایی
girdīh	گردی
gurdīh	گُردی
gardīdan	گردیدن
čōbag, gad, sneh, warz, (wazr)	گرز
gadwar	گرزور
garzag, mār	گرزه
gursagīh, suy, šuy	گرسنگی
gursag	گرسنه
griftār	گرفتار
dāštan, griftan	گرفتن
gīrišnīg, griftārōmand	گرفتنی

gurg	گرگ
gurgānīg	گرگانی
garm(ōg)	گرم
garmāg, tabišn, wardagīh	گرما
garm-ābag	گرمابه
rabih	گرمای نیمروز
garmsēr	گرمسیر
garmīh	گرمی
graw(īh), graw(a)gān	گرو
garōdmān, (garōsmān)	گرودمان
wurrōyišn	گروش
dastag, grōh, gund	گروه
wurrōyistan	گرویدن
band, grih	گره
grīwbān	گریبان
wirēxtan	گریختن
wirēg	گریز
brām-, griyistan	گریستن
grīwag	گریوه
brāmag	گریه
griyistan	گریه کردن
gaz	گز (درخت)
wizārdan	گزاردن
srawēnīdan	گزارش کردن
tabarzad	گزانگبین
wizend	گزند
gazāg	گزنده
gazīdag	گزیت
gazīdan	گَزیدن
wēxtan, wizīdan, wurrōyistan	گُزیدن
pad-wizēn	گُزیده
wizīr, wizārišn	گزیر
wizēn	گزین

wizēn	گزینش
wizēngar	گزیننده
wistāx	گستاخ
wistāxīh	گستاخی
wistardan	گستردن
wisistan	گسستن
wisē	گسی / گسیل
wisē kardan	گسیل کردن
wišād	گشاد
wišādan	گشادن
wišād-dar	گشاده‌رو
waštan, gardīdan	گَشتن
gušn	گُشن
Gušnasp	گشنسپ (دومین آتشکده مهمّ دورهٔ ساسانیان، خاص طبقهٔ ارتشتاران)
gušnag	گشنه
g/kišnīz	گشنیز
gōwišn	گفتار
duš-hūxt, duš-ēwāzīh	گفتار بد
hūxt	گفتار نیک
dranǰīdan, guftan, P. wāxtan	گفتن
dawistan=dawīdan, drāyīdan	گفتن (اهریمنی)
ēwāz, dranǰišn, wāzag	گفته
duš-gōwišn	گفتهٔ بد
gil	گِل
gul, škōfag	گُل
xwarg	گُل آتش
nastaran	گُل دشتی
škuftan	گُل کردن
kaf, laǰan	گل و لای
galōg, grīw	گلو
garzišn, gilag	گله
čarag, ram(ag)	گَله
gilag-ōbār	گِله اوبار

garzīdan	گله کردن
garzišnīg, mustōmand	گله‌مند
hamē-wahār	گل همیشه بهار
gilēn	گِلی
gumārdan, hištan	گماردن
gumārdag	گمارده
gumān(īh), gumānīgīh	گمان
wiyābān(īg)	گمراه
wiyābānēnīdan	گمراه کردن
wīyābānīh	گمراهی
*apēdag	گمشده
gōmēz	گمیز
gan(n)āg mēnōg	گناگ مینو
abārōnīh, āstār, druwandīh, māndag, wināh	گناه
abārōn, bazakkar, dabr, druwand, wināhgar	گناهکار
pēšār būdan	گناهکار بودن
wināhgarīh	گناهکاری
drāyān-ǰōyišnīh	گناه ناشی از حرف زدن به هنگام خوردن
gumbad	گنبد
ganǰ	گنج
winǰišk	گنجشک
gāhbed, ganǰwar	گنجور
gāhbedīh	گنجوری
ganǰ	گنجینه
gand	گَند
gund	گُند (= سپاه)
gund	گُند (= بیضه)
gandagīh	گندگی
gandum	گندم
gandanāg	گندنا
gandag	گنده
a-gōwāg, gung	گنگ
gugār(ī)dan	گواردن

گواژه	wad-wāzag
گواه	gugāy
گواهی	gugāyīh
گواهی دروغ	zūr-gugāyīh
گود	*nāydāg, zofāy
گودال	čāh, maγ
گودر	gawdar
گودی	gabrīh, zahā, zofāy(īh)
گور	aspānūr, daxmag, hazzān
گورخر	gōr
گورستان	daxmagestān
گوز (= جوز)	gōz
گوزن	gawazn
گوزینه	gōzēnag
گوساله	gawdar
گوسفند	pah, gōspand, mēš
گوش	gōš
گوش: چهاردهمین روز ماه	Gōš
گوش به زنگ	gubrāg
گوشت	gōšt, pid
گوشت قورمه	halām
گوشت نمک سود	xāmiz
گوشوار	gōšwār
گوشه	gōšag
گوگرد	gōgird
گوگردی	gōgirdōmand
گون	gōn
گونه (= نوع)	gōnag
گونه (= آرواره)	ērwārag
گوهر	gōhr(ag)
گوهرشناس	gōhrag-dānāg
گوهری	pad-gōhar
گوی	gōy

گویا	gōwāg
گوینده	guftār
گُه	gūh
گهواره	gāhwārag
گیاه	giyā(h), marw, urwar
گیاه خوشبو	sprahm(ag)
گیاه دارویی	rūrag
گیتی	gētīg
گیج	stard
گیجی	stardīh
گیرنده	griftār
گیس	gēs
گیسو	gēs
گین / گن (پسوند سازنده صفت توصیفی)	-gēn

«ل»

لا	tōf
لابه	lābag
لابه کننده	lābakkar
لاجورد (سنگ)	kāskēn
لاجوردی	kāskēnēn
لابه‌گری	lābakkarīh
لازم	abēdān
لازم است	abāy-, abāyēd, andar abāyēd
لاک‌پشت	kašawag
لاکی	karmīr
لانه	āšyān(ag)
لایق	ādūg
لب	lab
لباس	brahm(ag), ǰāmag, paymōg, paymōzan, wastar(ag)
لباس زیر	taškanag

karān	لبه
laǰan	لجن
urwahm(an)īh, xwaštīh	لذت
huniyāg	لذت‌بخش
wizandišn	لرزش
wizandag	لرزه
čandīdan, drafšīdan, larzīdan, wizandīdan	لرزیدن
abāyišn, niyāz(ōmandīh)	لزوم
gund, hēn, laškar	لشکر
laškarīg	لشکری
āyaft	لطف
dōsēn	لعابدار
škarwīdan	لغزیدن
parš	لکدار
xwāhišn	لگدمال
ōspurdan	لگدمال کردن
pahikaftan, pahrmāh-, sōhistan	لمس کردن
a-griftār	لمس نشدنی
kun-marz	لواط
kun-marz	لواطگر
taxtag	لوح
lawzēnag	لوزینه
rang	لون
afšurdan	له کردن

«م»

amā	ما
mād, mādar	مادر
mādagīh	مادگی
dēnōdag, mādag	ماده
mādišt	مادّه

astōmand, astwand, getīgīg, tanigard(īg)	مادی
mādīyān	مادیان
garzag, kirm, mār	مار
amā	مارا
Māraspand(mānsarspand)	مارسپند: گاه نما: نام بیست و نهمین روز ماه
karbūg	مارمولک
māzandar	مازندر
māzanīg	مازنی
māst	ماست
māš	ماش
kark	ماکیان
-(ī)š	مال آن
-(ī)š	مال او
-(ī)t	مال تو
-(ī)m	مال من
bāǰ, bar, harg	مالیات
handudan, muštan, rōb-	مالیدن
gumārdag	مامور
bayaspānīh	مأموریت
mān	مان
mānāg	مانا
a-sazišn(īg)	ماندگار
a-sazīšn(īg)īh	ماندگاری
māndagīh	ماندگی
abāz ēstādan, māndan, (mānistan), pādan, pattūdan, win(n)irdan	ماندن
sālwār	ماندنی
māndag	مانده
mānsar	مانسر
(mānsar)spand	مانسرسپند
abāz dāštan, padīrān(ēn)īdan	مانع شدن
čiyōn, handāzag ī, hangōšīdag ī, ō... homānag, tā	مانندِ
mān-	مانند بودن
zandīk	مانوی

āyišm, māh	ماه
Māh	ماه: گاه نما: نام دوازدهمین روز ماه
purr-māh	ماه پُر
andarmāh	ماه نو
abzārōmand, hunarāwand, hunarōmand, hu-dast, frahixtag, nēzumān(īg)	ماهر
māhīgān	ماههای سال
māhīg	ماهی
māhīg	ماهی: در نجوم: حوت
čiyōnīh, čēīh, čihr(ag), gōhr, mādayān, xwadīh	ماهیت
šuhr	مایع
kāmagōmand	مایل
gōhr(ag), mādag	مایه
ma agar, pargast	مبادا
ardīkkar	مبارز
ardīkkarīh	مبارزه
stard	مبهوت
abaxšāwand	متاسف
ēwarzīg, wāzišnīg, wihēzagīg	متحرک
bārestān, gilag-ōbār	متحمل
stard	متحیر
hambast	متراکم
hambastag	متشکل
rāyēnīdan	متشکل کردن
abarmān	متصدی
paywastan	متصل کردن
ǰuttar, mih	متضاد
paymānīg	متعادل
ǰud, ǰudāg, ǰuttar	متفاوت
abar-menišn, tar-menišn	متکبر
grāyīdan	متمایل شدن
narm, tarsāgāh	متواضع
ayāsīdan, (ayāstan)	متوجه شدن

pēmēnīdan	متورم کردن
*wīdwar	متوکل
pasēmāl	متهم
pahikār	مجادله
pahikār-	مجادله کردن
pādixšā(y)	مجاز
ačārag	مجبور
ham-sāmān	مجاور
rēškēn	مجروح
rēšīdan, xastan	مجروح کردن
hanǰaman	مجمع
dāštār	محافظ
apēdagdār	محافظ حیوانات آواره
pad-pānag	محافظت شده
dāštan, nigāh dāštan	محافظت کردن
grāmīgīh	محبت
dōšag	محبوب
āzarmīg	محترم
brīn, brīnōmand, kanāragōmand, sāmānīg, wimandīg, wimandōmand	محدود
dahm	مَحْرم
a-bahr	مَحرُوم
wālan	محله
awestwār, ōst, ōstīgān, staft	محکم
awestwārīh	محکمی
čašmagāhīh	محکومیّت
pīm	محنت
muγ	مخ
ēbgatīh, ǰud-dādestān, ǰuttarīh, mih	مخالف
hamēmālīh, hamēstārīh	مخالفت
zadār	مخرب
mādagwar, wāspuhragān	مخصوص
(pad) nāmčišt	مخصوصاً
gumēxtan	مخلوط کردن

pasēmāl	مدافع
dibīrestān, frahangestān	مدرسه
hērbedestān	مدرسه هیربدی
pasēmāl	مدعی
gūh, hihr, muhrišn	مدفوع
nigān	مدفون
gird	مدور
mast(ōg)	مدهوش
mastōgīh	مدهوشی
rāyēnāg	مدیر
rāyēnīdārīh	مدیریت
mar	مر
-(ī)m, man	مرا
āyaft	مراد
rad-passāg	مراسم جشنهای گاهنبار
hādōxt, hamāg-dēn	مراسم مذهبی
dāštār	مراقب
pahrēxtan, zēnēnīdan	مراقبت کردن
dō-axwānīg	مربوط به دو جهان
dādīg	مربوط به قانون
hādamānsarīg	مربوط به هاتمانسر
win(n)ārdan	مرتب کردن
larzīdan	مرتعش شدن
sardsēr	مرتفع (زمین)
pēšār būdan	مرتکب گناه شدن
wassad, xrōhak	مرجان
wassadēn	مرجانی
anōšag-ruwān, hu-fraward	مرحوم
mard, wīr	مرد
murdār, nasā	مردار
mardānagīh	مردانگی
mardānag, nar	مردانه
zarmān	مرد پیر

mērag	مرد جوان
škarwīdan	مردد بودن
mardōm, *pāyram	مردم
mardōm-zādag	مردم‌زاده
syāhag, tīdag	مردمک چشم
mardōmīh, mardōm-zādagīh	مردمی
murdan, widardan, (widaštan)	مردن
purr-gāh, widerān	مردنی
gird(ag)	مدور
rist	مرده
abarmānd	مرده ریگ
kanārag, marz, sāmān, wimand	مرز
marz	مرز: در نجوم: قران
marz(ō)bān	مرزبان
marz(ō)bān	مرزدار
marzangōš	مرزنگوش
šōnīg	مرسوم
waštagīh, xīndagīh, yask	مرض
tarr	مرطوب
murw	مرغ
marw	مَرغ
kark	مرغ خانگی
humāy	مرغ سعادت
škarag	مرغ شکاری
murwīzag	مرغک
bahrōmand, hambastag	مرکب
marg(īh), ōš, widerišn(īh), P. murd	مرگ
marg-arzān	مرگ ارزان
murwāg	مروا
morwārīd	مروارید
hu-murwāg	مروای نیک
waštag, wēmār, xīndag	مریض
čihr-šnāsīh	مزاج شناسی

mizd, pādāšn	مزد
māzdēsn	مزداپرست
māzdēsnīh	مزداپرستی
mizdwar	مزدور
māzdēsn	مزدیسن
māzdēsnīh	مزدیسنی
ābād(ān)	مزروع
čāšnīg, čaxšišn, mizag	مزه
mizagōmand	مزه‌دار
mēzīdan	مزیدن
miǰ(ag)	مژه
rōy	مس
pursišnīg	مسئول
ayārōmandīh	مساعدت
kārdāg, kārawānīg	مسافر
-masāy	ـ مسای (پسوند)
must	مُست
mast(ōg)	مست
kāmgār, kāmag-xwadāy	مستبد
čamišn	مستراح
māništag	مستقر
bunag dāštan	مستقر شدن
rāst	مستقیم
mastōgīh	مستی
mazgit	مسجد
wanīgar	مسرف
hamwār	مسطح
āwarišn, bunag, ēstišn, mān, mānišn, xān ud mān	مسکن
dwārišn, gilistag	مسکن دیوان
pīr	مسن
ēraxtan	مشاجره کردن
bahr(ag)war	مشارکت
ham-pursag	مشاور

ham-pursagīh	مشاوره
nigerīdan, nīš-	مشاهده کردن
mušt, (must)	مشت
kāmagōmand	مشتاق
ōšastar, xwarāsān	مشرق
ǰud-ristag	مشرک
hur	مشروب الکلی
škeftīh, widang	مشقت
mašk	مَشک
mušk	مُشک
mašk, mašk-abarzēn	مشکُو
gumānīg, warōmand	مشکوک
maškīzag	مشکیزه
miǰūg	مشو
nāmīg, nāmčištīg	مشهور
škeftīh	مصیبت
āyōzīdan=āyōxtan	مضطرب ساختن
pad ēwēn	مطابق رسم معمول
pursišnīg	مطلّع
ēwar	مطمئناً
āsnūd(ag)	مطهر
xwālist	مطبوع‌ترین
a-gumān, abē-gumān, ēwar, ōstīgān, tāštīg	مطمئن
framān-burdār	مطیع
gōhrīg	معادل
hambadīg, hambasānīg, hamēmāl	معارض
wizurd	معتبر
āstawān, xwastūg	معترف
dēn-āstawān, dēn-burdār	معترف به دین
wistāx	معتمد
warz, widimās(īh)	معجزه
an-ast	معدوم
kumīg	معده

handēmāngarīh	معرفی
handēmāngar	معرفی کننده (به حضور)
nāmčištīg	معروف
hu-bōy	معطر
bōyēnīdan	معطر کردن
čimīg	معقول
šōnīg	معمول
nigerišnīg	معلوم
rāz-kirrōg	معمار
čim	معنی
brīn	معین
may	مغ
hambasānīg	مغایر
dōšastar, xwarōfrān, xwarwarān	مغرب
abar-tan, abar-menišn, wastār	مغرور
mazg	مغز
wiyābānīg	مغشوش
šēb-	مغشوش شدن
tarwēnīdan, wānīdan	مغلوب کردن
mow-mard	مغ مرد
gōkānīg	مفصل
wiftag	مفعول بودن
pādixšā(y)	مقتدر
brēhēnīdan	مقدر کردن
abēzag, pāk, spēnāg, yōǰdahr	مقدس
zamānīg	مقرر شده
kūn	مقعد
māništag	مقیم
wadag	مکار
wēnāb	مکاشفه
makōk	مکوک
mizīdan	مکیدن
ma agar	مگر

magas, maxš	مگس
magas ī angubēn	مگس انگبین
šīrēnīh	ملاحت
āmār, hangārišn, nigerišn, ōšmārišn	ملاحظه
kard-espās, P. hǎmharz	ملازم
kafč	ملاقه
āwēnišn	ملامت
ēraxtan	ملامت کردن
čarb	ملایم
čarbīh	ملایمت
mārdan	ملتفت شدن
kullag, mayg	ملخ
gizistag	ملعون
dast(a)gird	ملک
bāmbišn	ملکه
gīrišnīg, griftārōmand	ملموس
pad-wizēn	ممتاز
šāyēd, tuwān	ممکن است
ōh	ممکن است (با فعل مفهوم تردید را می‌رساند)
*az, man	من
niyābag, passazag	مناسب
abāy-, abāyēd	مناسب است
abāyistan, saz-	مناسب بودن
pādan	منتظر شدن
axtar(ā)mār, star-ōšmar	منجم
afsārdan	منجمد شدن
axtar(ā)mārīh	منجمی
waštan	منحرف شدن
xwahl	منحنی
-ōmand	ـ مند (پسوند سازندهٔ صفت توصیفی)
āwarišn, māništ, nišēmag	منزل
menišn, ragīh	منش
frāz griftan, gumārdan, hištan	منصوب کردن

منطق (علم)	čim-gōwāgīh
منطقی	čimīg
منظم شدن	win(n)irdan
منظم کردن	win(n)ārdan
منکر	*nakkīrā
منگ	mang
مو	mōy, wars
مؤثر	sōhišnīg
مؤدب	tarsăgāh
مواظب بودن	nigāh dāštan
مواظبت	nigāh-dārīh, nigāh-dārišnīh, pās
مواظبت شده	pad-pānag
مواظبت کردن	pahrēxtan
موافق	ham-dādestān
موافقت	pašn, pašt(ag)
موافقت‌نامه	pādixšīr
موبد	āsrō, āsrōn, mānsr-bar, mowbed
موبدی	āsrōīh
موجب پیشرفت شدن	frāxēnīdan
موجود اهریمنی	wišūdag
موجود است	ast
موجه	čimīg
مور	mōr
مورد	dādestān, ǰadag
مُوْرد	mōrd
مورد استفاده قرار دادن	kār framūdan
موز	mōz
موزه	mōzag
موش	mušk
موضوع	dar
موفق	kāmag-hanǰām
موفقیت	kāmag-hanǰāmīh
مونس	hamdam

مویه	mōyag
مویین	mōyēn
مه (پیشوند نفی)	ma
مه	meh
مِه	mēγ
مهاجر	kārdāg
مهاجم	must-abarmānd
مهارت	abzār, hunar, hunarōmandīh, kārāgāhīh, nēzūmānīh
مهتر	aziš-meh, mehtar
مهتری	mehtarīh
مهر: گاه نما: هفتمین ماه سال و شانزدهمین روز ماه	Mihr
مهر (ایزد)	Mihr
مِهر	dōstīh, dōšagīh, dōšāram, mihr
مُهر	muhr
مهربان	mihrbān, xwābar
مهربانی	nāzišn, nēkīh
مُهر کردن	āwištan
مُهره	muhrag
مُهره(بازی)	gardānāg
مُهره(نرد)	muhrag
مهریه	kābēn
مهست	aγrē, mahist
مهم	mādagwar, wāspuhr
مهندس	rāz-kirrōg
می	may
میان	andar, andarag, mayān
میان تن	nēm-tan
میانجی	ǰādag-gō(w), mayānǰīg
میانجیگری	ǰādag-gō(w)īh, mayānǰīgīh
میانگین	mayānag
میانه	mayānag
می‌توان (+ مصدر)	tuwān
میخ	mēx

mēx ī gāh	میخگاه: در نجوم: ستاره قطبی
asprēs	میدان اسب دوانی
kārezār	میدان کارزار
mēzdbān	میزبان
mēš	میش
mēš–sār	میش سار = میش سر
mēγ, miznē	میغ
passand	میل
kabīg	میمون
mēnōg, mēnōg(īg)īh	مینو
yazadān	مینوها
spēnāg mēnōg	مینوی خوب
mēnōg, mēnōgīg	مینویی
mēwag, bar, bār	میوه
mehmān	میهمان
aspinǰ	میهمان‌خانه
wišād–dar	میهمان‌نواز
aspinǰ, mehmānīh, spinǰānagīh	میهمان‌نوازی
sūr, xwaran	میهمانی
mēhan	میهن

«ن»

a–, an–	نا ـ (پیشوند نفی)
an–ābādān	ناآباد
an–āštīh	ناآشتی
pas–dānišnīh	ناآگاهی از آینده
an–ōst	نااستوار
an–ummēd	ناامید
*ōrēb(īh)	ناامیدی
an–abāy	نابجا
aburunāy, aburnāyag	نابرنا

aburnāyīh	نابرنایی
ānāst(ag), an–ast,	نابود
abēsīhīdan	نابود شدن
abēsīhēnīdan (afsēnistan), gugān–, kandan, murnǰēnīdan, wānīdan, wimuštan	نابود کردن
zadār	نابودکننده
abēsīhišn(īh), an–astīh, wānišn	نابودی
ālūdag, druwand	ناپاک
ālūdan	ناپاک کردن
druwandīh	ناپاکی
rōz–ward, wardišnīg	ناپایدار
wardišn(īg)īh	ناپایداری
abaydāg	ناپدید
abaydāgīh	ناپدیدی
wattar	ناپسند
Anābuhlag	ناپل (نام بالاترین درجهٔ گناه)
abaydāg, a–wēnišnīg	ناپیدا
abaydāgīh	ناپیدایی
abādixšā(y), abādyāwand, agār, an–abzār, armēšt	ناتوان
agārīhistan	ناتوان شدن
agārēnīdan	ناتوان کردن
abādixšā(y)īh, abādyāwandīh, agārīh	ناتوانی
a–čār	ناچار
awēstām, kust(ag), pāygōs, rōstāg, zand	ناحیه
a–hunsand	ناخرسند
a–hunsandīh	ناخرسندی
nāxun, srū	ناخن (انگشت)
an–abēdān	ناخواستنی
a–xwaš	ناخوشایند
a–dān, duǰ–dānāg, duš–āgāh	نادان
a–dānīh, pas–dānišnīh	نادانی
aband, abārōn, zēfān	نادرست
abandīh	نادرستی

ناراحتی	dušwārīh
ناراضی	a–hunsand
نارس	xām
نارضایتی	a–husandīh
نارگیل	anārgēl
نازش	nāzišn
نازک	bārīg/k, nāzuk
ناسازگار	duš(x)wār, ǰud–dādestān
ناسپاس	a–spās, an–espās
ناسپاسی	an–espāsīh
ناسزا	duš–nām
ناسزا گفتن	ēraxtan
ناشاد	a–xwaš, dušrăm, mustōmand
ناشادی	a–xwārīh, a–xwašīh
ناشایسته	an–arzānīg
ناشکیبا	a–pattūg
ناف	nāfag
نافرسودنی	a–frasāwand
نافرمان	a–burd–framān, spōzgār
نافرمانی	a–burd–framānīh, spōz, spōzišn
نافرمانی کردن	spōxtan
نافع	xwābarīg
ناقص	an–uspurrīg
ناکار شدن	agārīhistan
ناکار کردن	agārēnīdan
ناکار	agār
ناکرده	a–kard
ناکشته	a–warzīd
ناگاه	an-āgāh
ناگزیر	a–čārag, a–wizīrišnīg
ناگویا	a–gōwāg
نالایق	an–ādūg, an–arzānīg
ناله	brāmag

نالیدن	brām–, nāl–
نام	nām
نامتعادل	a–paymān
نامحرم	a–dahm
نامحسوس	a–griftār
نامشخص	a–nāmčištīg
نامناسب	an–abāy, a–sazāg
ناموجود	an–ast
نامه	frawardag, nāmag
نامی	čašmag, nāmīg
نان	nān
نان درون را تقدیس کردن	drōn yaštan
نان مقدّس	drōn
ناوارد	an–abzār
ناهمانند	a–homānāg
ناهید: در نجوم: ونوس	Anāhīd
ناهید: نام ایزدی مؤنّث	Anāhīd
نای	nāy
نای (واحد طول)	nāy
نبات	tabarzad
نبرد	ham–nibardīh, ham–rānīh, nibard
نبرد کردن	nibardīdan
نبرده	nibardag
نبی	nibēg
نترس	a–bīm
نتیجه	frazām, hanǰām
نجات	bōxtārīh,
نجات‌بخش	bōxtār
نجات یافتن	bōxtan
نجّار	durgar
نجوم	kundāgīh
نجیب‌زاده	pad-gōhr
نخجیر	naxčīr

ahy, fradom, fradomīh, naxust, nazdist	نخست
wuzurg framadār	نخست‌وزیر
muγ	نخل
abar–tanīh	نخوت
naxōd	نخود
–endag	ـ نده(پسوند سازندهٔ صفت فاعلی)
us(t)ōfrĭt, zōhr	نذر
gušn, nar	نر
nēw–ardaxšīr	نرد (بازی)
pillagān, srād	نردبان
parzīn	نرده
nargis	نرگس
čarb, narm, nāzūk	نرم
nizār	نزار
nizārīh–	نزار شدن
nizārīh	نزاری
stēzag	نزاع
nazd(īk)	نزدیک
nazdīkīh	نزدیکی
gyān kandan	نزع
abāz dādan ō	نسبت دادن به...
nastaran	نسترن
nask	نسک (بخشی از اوستا)
āwādag, gōhr(ag), naft, pušt	نسل
daxšag, nišān	نشان
nimūdan	نشان دادن
daxšagōmand	نشاندار
(abar) nišāstan	نشاندن
nišast	نشست
nišastan	نشستن
nišēb	نشیب
nišēb	نشیب: در نجوم: حضیض
kūn	نشیمنگاه

abar nišāstan	نصب کردن
šuhr	نطفه
rāyišn, wirāyišn(īh)	نظم
γarrānīdan	نعره زدن
naft	نفت
nikōhišnīg, zišt	نفرت‌انگیز
nifrīn	نفرین
nifrīdag	نفرین شده
nikōhīdan	نفرین کردن
grīw	نَفْس
damišn	نَفَس
daftan	نفس کشیدن
sūrăg	نقب
asēm	نقره
asēmēn	نقره‌ای
kāhišn, nirfsišn	نقصان
Gōzihrsar	نقطهٔ اعتدال بهاری
Gōzihrdumb	نقطهٔ اعتدال پاییزی
ērang(īh), nikōhišn	نکوهش
nikōhīdan	نکوهیدن
nigārag, pahikar	نگاره
nigār–	نگاشتن
nigāh	نگاه
pānag	نگاهبان
nigāstār,	نگاهدار
dārišn, ǰadārīh, nigāh–dārīh, nigāh–dārišnīh	نگاهداری
(nigāh) dāštan	نگاه داشتن
nigāh kardan	نگاه کردن
nigerišn	نگرش
nigerīdan	نگریدن
nigūn	نگون
nigūnsār	نگونسار
nigūnīh	نگونی

pāsbān	نگهبان
pās dāštan	نگهبانی کردن
pādan	نگهداری کردن
nam	نم
namāz	نماز
namāz burdan	نماز بردن
namad	نمد
a–marg	نمردنی
naft	نمناک
nimūdan	نمودن
gāhwārag	ننو
nōg	نو
niwāg	نوا
nāy–pazd– , pazd–	نواختن (نی)
srūdan	نواختن (آلت موسیقی)
huniyāgar	نوازنده
čang–srāy	نوازندهٔ چنگ
nawad	نود
abrōxtan , rōzēnīdan	نورانی کردن
nōg–rōz	نوروز
nōg–zād(ag)	نوزاد
nōzdah	نوزده
xwārēn–	نوشاندن
nibištan	نوشتن
nibēg	نوشته
parāhōm	نوشیدنی مقدّس
gōnag , sardag , sān , šōn	نوع
bālēn , bašn , sar , tērag	نوک
nab	نوه
*niwē	نوید
dibīrīh	نویسندگی
dibīr	نویسنده
mā̆ , nē	نه

tis–iz	نه... اصلاً
nō	نُه
bun , nihādag	نهاد
nihādan	نهادن
nihāl	نهال
nihān	نهان
nihānīg	نهانی
ǰō(y)	نهر
nihuftan, (nihumbīdan)	نهفتن
nohom	نُهُم
nāy	نی
niyāg	نیا
astānag , niyāz	نیاز
astānagōmand , driyōš , niyāzōmand	نیازمند
driyōšīh , niyāzōmandīh	نیازمندی
an–āhōg , an–ālūd ,	نیالوده
a–gumēg	نیامیخته
azbāyišn , niyāyišn	نیایش
azbāy–	نیایش کردن
dawāl , nērang	نیرنگ
abzār , nērōg , ōz , stabrīh , tuwān , zōr	نیرو
abzār, amāwand, nērōgōmand, ōzōmand, pādixšā(y), pādyāwand, warzāwand, zōrīg , zōrōmand	نیرومند
abar–ōz	نیرومندتر
amāwandīh	نیرومندی
axw , uštānīh	نیروی زندگی
anī-z , –iz	نیز
nayestān	نیزار
nāy–srāy	نی زن
nēzag , sel	نیزه
nēst	نیست
nayestān	نیستان
an–astīh , nēstīh	نیستی

gazišn	نیش
gazīdan	نیش زدن
nay	نیشکر
hu–nēk(ōg)	نیک
hu–menišn	نیک‌اندیش
hu–mānīh	نیک‌اندیشی
hu–čašm	نیک چشم
hu–čašm	نیک‌خواه
hu–čašmīh, hu–mānīh	نیک‌خواهی
nēk–gōhr	نیک گوهر
hu–čihr, nēk(ōg)	نیکو
ahlā, ahlaw, ašō, hudā(ha)g, hugar, kirbakkar, xwābar	نیکوکار
ahlāyīh, ahlawīh, hudā(ha)gīh, kirbakkarīh, xwābarīh	نیکوکاری
nēkīh	نیکی
nīl	نیل
nīlōpal	نیلوفر
nēm	نیم
nēm–asp	نیماسپ
nēm–asp	نیماسپ: در نجوم: برج قوس
nēm–tan	نیم تن
nēw–rōz, rabih	نیمروز
bālēn–gāh, taxt–gāh	نیمکت
nēmag	نیمه
graw	نی نازک
nēw	نیو
niyō(x)šišn	نیوشش
niyō(x)šīdan	نیوشیدن

«و»

u–	وُ (با ضمیر متصل می‌آید مانند u–š)
ud, (u–)	و

frēzbānīg	واجب
abāz kardan az	وادار به ترک کردن
rawēnīdan	وادار به رفتن کردن
āstārēnīdan	وادار به گناه کردن
*ēnōkēn	وارث (زن)
andar āmadan, andar šudan	وارد شدن
abārōn, nigūn	وارون
mayānǰīg	واسطه
rōšn/ag	واضح
wizurd	واقعی
abespurdan, (abespārdan)	واگذار کردن
pāymār	واگذاری
abām	وام
Way ī wattar	وای بدتر (دیو)
Way ī weh	وای به (ایزد)
petyārag	وبال (نجوم)
graw(īh), graw(a)gān	وثیقه
widest	وجب
widestīg	وجبی
axw, astīh, stī	وجود
bīm, *nihēb	وحشت
bīmgēn	وحشتناک
kōfīg	وحشی
waxšwar	وخشور
war	ور
warzāwand	ورجاوند
tar	وراء
afsōn	ورد
warzāg	ورزا
warzīdan	ورزیدن
garmōwar(īh)	ورگرم
Wōrūbaršt	وروبرشت (نام اقلیم شمال غربی از هفت اقلیم)
Wōrūǰaršt	وروجرشت (نام اقلیم شمال شرقی از هفت اقلیم)

adēn	وژُوُد
wazišn	وَزش
wazaγ	وَزغ
garānīh	وزن
tarāzēnīdan	وزن کردن
wāyīdan , wazīdan	وزیدن
dastwar	وزیر
bidaxš	وزیر اعظم
mayān	وسط
wēhm	وسیع
abzār , čār(ag) , zay	وسیله
handarz	وصیت
tan–bahr	وضعیت جسمی
rāyēnišn	وظیفه
xwēš–kār	وظیفه‌شناس
xwēš–kārīh	وظیفه‌شناسی
a–xwēškār	وظیفه‌نشناس
ēkānag	وفادار
ēkānagīh	وفاداری
hu–škōhīh , škōh	وقار
ǰādag–gō(w)	وکیل
win	ون
Wanand	وننند
Wīdadafš	ویددفش (نام اقلیم جنوب غربی از هفت اقلیم)
awērag , awērān , drōšag	ویران
kastārīh	ویران‌سازی
abesīhēnīdan , hambāstan , kandan , wišuftan	ویران کردن
kastār	ویرانگر
abesīhēnišn(īh)	ویرانی
passāzišn , wirāyišn(īh)	ویرایش
daxšag	ویژگی
abēzag	ویژه

((ه))

–īhā	ـ ها (پسوند جمع)
–īhā	ـ ها (پسوند سازندهٔ قید)
hād	ها (هر یک از بخشهای یسنا)
hādamānsar	هاتمانسر
hādamānsarīg	هاتمانسری
hādōxt	هادخت (یکی از نسکهای گم شدهٔ اوستا)
hādōxt	هادخت (مراسم قربانی خاص)
hāsar	هاسر (مقیاس زمان)
hāsar	هاسر (مقیاس طول)
hāmōn	هامون
hāwan	هاون
haštdah	هجده
hēnīh	هجوم
*adēn– , franāftan , hāxtan , nīdan , rāyēnīdan , zāmēnīdan	هدایت کردن
hu–čihr	هجیر
kām(ag)	هدف
dāsar , dāšn , pārag	هدیه
har(w) , wisp	هر
čand	هر اندازه
abādixšā(y)īh	هرج و مرج
čand	هر چند
čegām–iz	هر چه
*ǰomā	هر دو
rōzwārag	هر روزه
hamē ka	هر زمان
halag	هرزه
drāyišn	هرزه‌گویی
drāyīdan	هرزه‌گویی کردن
kadām–iz–ē(w)	هر کدام
kadār–iz–ē(w)	هر که

hagriz	هرگز (با نفی)
Ohrmazd	هرمزد: در نجوم: مشتری
Ohrmazd	هرمزد: گاه‌نما: اولین روز ماه
har(w)	هر یک
hazār	هزار
hazārag	هزاره
uzwārišn	هزوارش
uzēnag	هزینه
hast=ast	هست
ast(ag), uruspar	هسته (میوه)
axw, astīh, mādayān, stī	هستی
zāyišnīg	هستی یافته
hašt	هشت
haštād	هشتاد
hištan	هشتن
haft	هفت
haftād	هفتاد
haftān	هفتان
haftān	هفت سیّاره
Haftōring	هفتو رنگ (نجوم)
haftag	هفته
haftdah	هفده
halām	هلام
halīlag	هلیله
ham, -iz	هم
hōmāst	هماست (دعاهای مختلف)
hamāl	همال
ham-gōnag	همان‌گونه
homānāg, ham-ēwēnag	همانند
ēw-sānīh, hāwandīh, hangōšīdag, homānāgīh, mānāgīh	همانندی
hamīh	هماهنگی
humāy	همای
ham-pursag	همپرس

hamāl, ham-tā, tā	همتا
ham-tōhmag	هم‌تخمه
ham-tan	هم‌تن
ham-ēdōn	هم‌چنین
ham-dādestān	همداستان
abāgīh	همدستی
hamdam	همدم
ham-dēsag	همدیس
ham-gōhr	هم‌ذات
ayārōmand, hambāy, P. hamhǎrz	همراه
az... hammis, ǰomā	همراه با
abāgīh, ayārōmandīh	همراهی
abāgēnīdan	همراهی کردن
ham-zamān	هم‌زمان
ham-sāyag	همسایه
hamēst(ag)ān	همستگان
čagar, nārīg, zan	همسر
ham-dēsag	هم‌شکل
ham-bašn, ham-tan	هم‌قامت
ham-kār	همکار
ham-kārīh	همکاری
ham-gōhr	هم‌گوهر
hamagīh	همگی
ham-nibardīh	هم‌نبردی
ham-sardag	هم‌نوع
hamwar	هموار
hǎmwār(ag)	همواره
hamāg(īh), hambāstag, hamist, hāmōyēn, har(w), harwīn, harwisp, harwispīn, wisp	همه
hamāg-dēn	همه دین (مراسم مذهبی)
hamē	همی
hamīh	همی (= اتّحاد)
ham-ēdōn	همیدون

همیشگی	hamēšagīh, ǰāwēd(an)
همیشه	bāstān, hamē, hamēšag, P. yāwēdān
همیشه بهار	hamē-wahār
همیشه سوز	hamēšag-sōz
هندسه	zamīg-paymānīh
هندوستان	Hindūgān
هندی	Hindūg
هنر	hunar, kirrōgīh
هنرمند	hu-tuxš, kirrōg
هنرمندی	hunarāwandīh
هنگام	hangām, ǰār
هنوز	ahanūz
هوا	andarwāy, wāy
هوش	ōš(īh)
هوشیار	ōšyār
هوم	Hōm
هوم‌دار	hōmōmand
هومی	hōmēn, hōmīg
هویدا	āškārāǧ, nigerišnīg
هیچ (با ادات منفی)	ēč, ham-bun
هیچ‌کس	kas-iz
هیربد	hērbed
هیربدستان	hērbedestān
هیربدی	hērbedīh
هیزم	ēs/zm

«ی»

ی (ادات، به فعل مضارع معنی تمنّایی می‌دهد)	ē
ی (ادات ربط)	ī
ـ ی (پسوند سازندهٔ اسم معنی)	-īh
ـ ی (پسوند سازندهٔ صفت ثانوی)	-īg

ی (نکره)	ē(w)
یا	ayāb
یات (نام درجه‌ای از گناه)	Yāt
یاد	ayād, ayāsišn(īh), daxšag, warm, wīr, wīrōmandīh
یادگار	ayādgār
یاد گرفتن	hammōxtan
یاد گیرنده	hammōxtār
یادگیری	hammōxtārīh
یار	ayār
یاری	ayārīh, frayād, frayādišn
یاری کردن	ayārīdan, frayādīdan
یازده	yāzdah
یاسمن	yāsaman
یافتن	ayāftan, windādan
یافتنی	windišnīg
یاقوت	yākand
یاکند	yākand
یال	bašn
یاور	ayārōmand, dast-gīr
یخ بستن	afsārdan
یعنی	ay, hād
یقه	grīwbān
یقین	ēwar
یقیناً	ēwar
یک	ēk, ēw
یکبار	ēw-bār
یکپارچه	ēw-kard(ag)
یکتا	ēw-tā, tā
یکتا آفریده	ēk-dād
یک جور	ham-ēwēnag
یک چند	ē(w)-čand
یک درجه (از قوس)	*lipī
یکسان	ēw-sān

یکسانی	ēw-sānīh
یک سوم	srišwadag
یک موزه	ē-(w)-mōg
یکی شدن	hambūdan
یکی کردن	hamēnīdan
یل	yal
یوزپلنگ	yōz
ـ یدن (پسوند سازندهٔ مصدر ثانوی)	-īdan
ـ ین (پسوند سازندهٔ صفت نسبی)	-ēn
یوغ	ǰuγ
یونانی	Hrōmāyīg

پیوستها

پیوستها

۱ـ ایزدان

Ohrmazd	هرمزد
Amahraspandān	امشاسپندان
Wahman	بهمن
Ardwahišt (Urd-, Ašawahišt)	اردیبهشت
Šahrewar	شهریور
Spandarmad	سپندارمد
Hordād	خرداد
Amurdād	امرداد
Ādur	آذر
Anahīd	اناهید
Ard (Ahlišwang)	ارد (اهلشونگ)
Aštād	اشتاد
Burz	برز
Ērmān	ایرمان
Mihr	مهر
Rašn	رشن
Srōš	سروش
wahrām	بهرام
Way ī weh	وایِ به
Zurwān	زروان

۲ـ دیوان

Ahreman	اهریمن
Akōman	اکومن
Arzūr	ارزور
Astwihād	استویهاد

ǰeh	جه
Way ī Wattar	وایِ بد
Xēšm	خشم
Wizarš	وزرش

۳ـ ماهها

I Farwardīn	فروردین
II Ardwahišt	اردیبهشت
III Hordād	خرداد
IV Tīr	تیر
V Amurdād	امرداد
VI Šahrewar	شهریور
VII Mihr	مهر
VIII Ābān	آبان
IX Ādur	آذر
X Day	دی
XI Wahman	بهمن
XII Spandarmad	اسفند
+ Frawardīgān	+ فروردیگان

۴ـ روزها

[1]Ohrmazd	هرمزد
[2]Wahman	بهمن
[3]Ard wahišt	اردیبهشت
[4]Šahrewar	شهریور
[5]Spandarmad	سپندارمد
[6]Hordād	خرداد
[7]Amurdād	امرداد
[8]Day pad Ādur	دی به آذر
[9]Ādur	آذر
[10]Ābān	آبان
[11]Xwar	خور

[12]Māh	ماه
[13]Tīr	تیر
[14]Gōš	گوش
[15]Day Pad Mihr	دی به مهر
[16]Mihr	مهر
[17]Srōš	سروش
[18]Rašn	رشن
[19]Frawardīn	فروردین
[20]Wahrām	بهرام
[21]Rām	رام
[22]Wād	باد
[23]Day Pad dēn	دی به دین
[24]Dēn	دین
[25]Ard (Ahlišwang)	ارد (اهلشونگ)
[26]Aštād	اشتاد
[27]Asmān	آسمان
[28]Zāmyād	زامیاد
[29]Māraspand	مارسپند
[30]Anagrān	انغران

۵ـ گاهها

Hāwan	بامداد
Rapihwin	نیمروز
Uzērin	غروب
Ebsrusrim	غروب آفتاب تا نیمه شب
Ušahin	نیمه شب تا سپیده دم

۶ـ کشورها

Xwanirah	خونیره (مرکزی)
Arzah	ارزه (شرقی)
Fradadafš	فرددفش (جنوب شرقی)
Wīdadafš	ویددفش (جنوب غربی)

سوه (غربی)	Sawah
وروبرشت (شمال غربی)	Wōrūbaršt
وروجرشت (شمال شرقی)	Wōrūǰaršt

۷ـ واحدهای اندازه‌گیری طول

(۱) انگشت = $\frac{۳}{۴}$ اینچ	I angust
(۲) بدست = ۹ اینچ	I widest
(۳) پای = ۱۲ اینچ	I pay
(۴) ذراع = ۱ فوت و ۱۶ اینچ	I frārāst
(۵) گام = (یارد) ۳ فوت	I gām
(۶) گام دو پا = ۵ فوت	I gām ī dō Pāy
(۷) یک بغل = ۶ فوت	I ǰud-nāy
(۸) نای ($\frac{۱}{۳}$ ۵ یارد) = ۱۰ فوت	I nāy
(۹) هاسر کوچک = ۱۰۰۰ گام دو پا (= ۱ میل)	I hāsar i
هاسر بزرگ = ۱ فرسنگ	ii
۱ فرسنگ = ۴ میل	I frasang

۸ـ «برجهای دوازده‌گانه»*

حمل	بره	warrag
ثور	گاو	gāw
جوزا	دو پیکر	dō-pahikar
سرطان	خرچنگ	karzang
اسد	شیر	šagr
سنبله	خوشه	hōšag
میزان	ترازو	tarāzūg
عقرب	کژدم	gazdum
قوس	نیماسپ	nēm-asp
جدی	بزغاله	wahīg
دلو	دول	dōl
حوت	ماهی	mahīg

* این فهرست به وسیلهٔ مترجم افزوده شده است.

۹ـ واژه‌نمای پهلویِ واژه‌های افزوده

dīg	
wēzag	
*nihēb	
Wizarš	
war-wēzag	
xīg	
rox	
rēbās	
čaxrag	
šabyār	
sayistan	

بخش سوم

واژه‌نمای پهلوی

PAHLAVI KEY

THE alphabetical order is that of the Aramaic alphabet, taking account of the first value of each letter only (*see* Table II, p. xiii), thus:

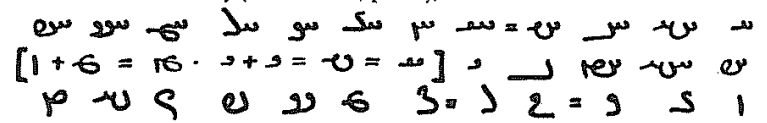

[2]

āhan, any[I], [1-3]axw, [1-2]xān	
hāwand	
hāwandīh	
ahunsand	
ahunsandīh	
anīz[I]	
[1-2]hāwan	
ahunawar	
ahanūz, anīz[I]	
āhōgēn-	
āhōgēnīdan	
āhōg, āhūg, xānag	
āxwarr	
āxwarrsālār	
ahomānāg	
axwamn	
āhanǰ-	

[1]

a-, ā, h-	
brād[I]	
haxt	
āhixtan, hāxtan	
xāyag	
āhan	
xayūg	
xāyagdēs	
xāyag	
āxēz-	
āxēzīdan	
āhīdīh	
āhīd	
axwān	
axwārīh	
āhang	
xānīg	
axwēškār	

[I] = (part) ideogrammatic spelling [N] = numeral

[6]

ādehīg
adānīh
adān
hixr
ayārd-
ayārdēn-
ayārdēnīdan
ayārdēnišn
ayārdīdan
ayāb-
ayābāg
ayābagīh
ayābag
āyaft
ayāftan
adādīh
adād
hixtan
adādestānīh
adādestān
ēbgatīh
ēbgat
ēbsrūsrim
may[I]
ayār

[5]

ay, ē, sē[N]
abahr
wany[I]
abīm
abēš
abēšīh
pidar[I]
[1]pid[I]
abōy
abōyīh
abun
aburdframānīh
aburdframān
seyom[N].
apus[I]
abr
axwaš[I]
axwašīh[I]
sepāy[N]
sešabag[N]
ēw[I]
gandum[I]
gyān[I]
adahm
agāh

[4]

xām
hāmharz
hāmīnīg
hāmīn
xāmīz
hāmwār
hāmōyēn
hāmōn
xāmōš
hāmkišwar
hāmist
hās[a]r'
āxistan
hāz-
hāzišn
[2]hād, haxt
hādōxt
hādamāns[a]r
hādamāns[a]rīg
axtar
axtarāmār
axtarmār
axtarmārīh
xwah[I]
xwahar[I]

[3]

āhanjīdan
ahōš
ahōšīh
hāwištīh
hāwišt
xāk
āhr, xār
pas[I]
ahlā
ahlāyīh
xārōmand
ahrām-, āxrām-
āxrāmīdan
ahrāftan
pasīh[I]
pasdānišnīh[I]
Ahreman
Ahliswang
ahlawīh
ahlawdād
ahlaw
Ahreman
ahlomōyīh
ahlomōy
xārpušt

[10]

ērānag
Ērānšahr
ēraxtār
1-2ēraxtan
ērīh
hērīg
ērwār
ērwārag
ērang
ērangīh
1-2ēranǰ-
ērkaš
ērmānīh
1-2ērmān
ērmānag
ērmenišnīh
agriftār
hērbedīh
āgrift, hērbed
hērbedestānīh
hērbedestān
adard
ērtanīh
ērtan
xēm

[9]

ēwkardag
ēwkardag
ēwar
ēwarz
ēwarz-
ēwarzīg
ēwarzīdan
agumān
agumēgīh
agumēg
čašm[1]
ēwmōg
ēwsānīh
ēwsān
ayāb
1-2āyōz-
1-2āyōzīdan
ēwčand
āyōzišnīh
1-2āyōzišn
ēwtāg
kū[1]
1-2ēr, xīr
Ērān
Ērānwēz

[8]

āsūdan
asmān
ēwān
ēbārag
1-2ēwāz
ēwāzīg
āyōxtan
agōwāg
ēwbār
ēbyānghan
enyā, hēnīh
ēwēn
1-2ēwēnag
xīndagīh
xīndag
hēn
ēwan
ēnōkēn
ēkānagīh
ēkānag
ayōxšustēn
ayōxšust
ēkdād
ēk, xayūg
ēwkard

[7]

ayār-
ayārōmand
ayārōmandīh
ayārīh
ayārīdan
ayās-
ayāsīdan
ayāsišnīh
ayāstan
ayād
ayādgār
āsyāg
āsyāb
agdēn
ēsm
adēn-
adādestān[1]
adādestānīh[1]
asōhišn
aswār
aswārīh
āsnīdag
āhan, āsn, ēg[1]
āsnūd
āsnūdag

[14]

xwāstan
anāstawānīh
anāstawān
xwāstagōmand
anāstag, xwāstag
ānāb-
anabāy
anabaxšāwand
anabaxšāwandīh
anābādān
anabēdānīh
anabēdān
anābuhlag
anabzār
anabzārīh
xwābar
xwābarīh
xwābarīg
anāzarm
anāzarmīh
anāzarmīg
anafsēnišn
ānābišn
ānāftan
anāštīh

[13]

anāg
anāgkunišn
anāgkardār
anār
1-2xwār
xwār-
xwārbār
xwārīh
anārgēl
xwārēn-
xwārēn
xwālist
xwārīdan
anālūd
anarzānīg
xwārišn
xwārtar
hannām
anāmurzīd
anāmurzišn
anāmčištīg
ānāstīh
ānāst, arāst
anāstawānīh
anāstawān

[12]

xwahar, xwahl
xwāhrīh
awiyābānīg
xwāb
1-2xwāh-
anayād
huēwāz
huēwāzīh
anēr
Anērān
anērīh
anērang
huxēm
huxēmīh
1-2xwāhišn
anastīh[I]
anast[I]
xwān
Ohrmazd
anummēd
anuspurrīg
anōst
anōšmār
anāgāh
anāgīh

[11]

ēmēd
wurrōy-[I]
wurrōyistan[I]
ē(w)mōg
1kay[I]
ēbyānghan
ēbsrūsrim
ēč
ē(w)čand
hēzag
ēzišn
ēš, kas[I]
āyišm, xēšm
xēšmēn
kasiz[I]
(h)astīh[I]
ānay-[I]
ānīdan[I]
(h)ast[I]
ēḍōnīh
ēdōn
an-, hu-
ēd[I]
Anāhīd
anāhōg

[18]

hindūg
ar gūr
angust
angustarīg
angustbān
handōz-
handōzišnīh
handōzišn
hangōšīdag
awēnišnīg, āwēnišnīg
āwēnišn
hudōšag
handūdan
andak, anīg, hōyag
anagr, hugar
handraxtagīh
handraxtag
ōgrā
anagrān, awērān
hangrāyīdan
andarag
andarwāy
andarwāyīg
andarōn
hangrūdag

[17]

hangārag
hangārišn
hangārdan
handām, hangām
hangāmīg
handāz-
handāzag
handāzišn
xwāb, xwey
hudēn
usōfrit
handēmānīh
handēmān
handēmāngar
handēmāngarīh
āwēn-
andōh
xwēnāhan
andōhgēn
handōxtan
hugōwišn
āwēnīdan
owōn
Hindūgān
hugugār

[16]

hambōyišn
hambūsīdan
hambūsišn
hambōš-
hambōšišn
ambar
āwarišn
angūr[I]
hambasānīg
hambasān
[2]hambastan
[2]hambastag
awiš
āwištan
and, hōy
huīh
hudāhagīh
hudāhag
handāxtār
handāxtan
hudā(ha)gīh
andāgēn
andāg, hudā(ha)g
andāggēn
hangār-

[15]

anādānīh
anādān
hūxt
nih-[I]
nihādan[I]
anādūg
hambah-
āwahan
hambāh-
hambāhišn
hambār-
hambārīdan
āwām
hambāstan
hambāz
āwādag
dastgraw[I]
wany[I]
wany(b)ūdīh[I]
wany(b)ūdīh[I]
wanīgarīh[I]
hubōy
hambōy-
hambūs-
hubōyīh

[22]

uzmāyišn
uzumburd
uzmūdan
ōgār
ōgār-
ōgārdan
ōyrišt
xōg, hūg
hukunišn
xūkar
hūkar(ag)
hur, 1-2xwar
xwar-
fradom[1]
xwarōfrān
hurām
ulāmadān
xwarāsān
xwarxšēd
xwarwarān
xwarg
xurdruš
xurdruš
ōrēb
ōrēbīh

[21]

hunarōmand
huwaršt
awinast
anōš
anōšxwar
anōšagīh
hunušakēnīdan
anōšag, hunušak
anōšagruwān
Urdwahišt
anōdagīg
anōdag
uzērin
uzdehīgīh
uzdehīg
uzērin
uzdēs
uzdēsparist
uzdēsparistišnīh
uzdēszār
uzwān
uzwār-
uzwārišn
uzwārdan
uzmāy-

[20]

xwēdōdah
ānīdan
dān-[1]
dānistan[1]
xwēdōdah
xwēdōdah
-ān
ān, hō, ō
huniyāgīh
huniyāg
huniyāgar
awināh
xwēnāhan
huniyōxš
-āwand
hunsand
hunsandīh
Xwanirah
Hordād
hunīdan
xōn
xunak
hunar
hunarāwand
hunarāwandīh

[19]

awērag, udrag
anagr-rōšnīh
anagr-rōšn
andarmāh
handarz
handarzēn-
handarzēnīdan
ōyrišt
hangirdēn-
hangirdēnīdan
hangirdīgīh
hangirdīg
hudast
xwistan
angubēn
andčand
xwēš
xwēšāwand
xwēšāwandīh
xwēšēn-
xwēšēnīdan
xwēškār
xwēškārīh
hangadīh, xwēdīh
hangad, xwēd

[26]

awestām	
awestād	
ēstādan	
ōstīgānīh	
ōstīgān	
ōst	
awestwār	
awestwārīh	
xandīdan, xwastan	
xwastūgīh	
xwasṭūg	
ustōfrit	
awestar-	
awestarag	
awestarišn	
awestardan	
ēstišn	
xūb	
ōbār-	
ōbārdan	
hupādixšāy	
hupādixšāyīh	
xūbīh	
hupassandagīh	
hufraward	

[25]

xwamnwizār	
humurwāg	
hād[1]	
humat	
ōsān-	
husāzagīh	
hangēxtan	
uskār-	
uskārišnīh	
uskārišn	
uskārdan	
husrawīh	
husraw	
ōspar-	
ōspurdan	
hangēz-	
anespās, huspās	
anespāsīh	
uspurrīg	
hangēzišn	
handēš-	
handēšīdār	
handēšīdan	
handēšišn	
ēst-	

[24]

xwardīg	
xwurd	
xwardan	
xwurdagīh	
xwurdag	
abardar	
awardišnīgīh	
awardišnīg	
hōm	
humāy	
homānāgīh	
homānāg	
humānīh	
hōmōmand	
hōmāst	
xumb	
hōmēn	
humenišn	
hōmīg	
ummēd	
ummēdwār	
az[1]	
ḥ-[1]	
-ōmand	
xwamn	

[23]

Urišlīm	
urwāhm	
urwāhmanīh	
urwāhman	
urwāz-	
urwāzišn	
xwaran	
ōrōn	
urwar	
xwarwarān	
uruspar	
hurust	
xwarōfrān	
huram	
xormā	
huramīh	
urmōd	
huramag	
awarzīd	
xwaršēd	
xwarišnīh	
xwarišnīg	
xwarišn	
awardāg	
xwardār	

[30]

buz[I], xaz
hazzān
azbāy-
azbāyišn
azd, azg
azdēn-
azdēnīdan
āznāwar
xūg[I]
azrāy-
azraw-
azruftan
azarmān
azmāy-
azmūdan
āgāh
āgāhīh
akōmand
agār
agārīh-
agārīhistan
agārēn-
agārēnīdan
akāmagōmand
āgāhēn-

[29]

ōšmārag
ōšmārišn
ōšmurdīg
ōšmurdan
ōšastar
awišt-
uštānōmand
uštānīh
uštān
awištāb
awištāb-
awištāftan
awištādan
anšahrīg
uštar
uštargāwpalang
xwadāy
xwadāyīh
xwadāywār
xwadīh
xwad-dōšagīh
xwad-dōšag
xwad
hutuxš
Ardwahišt

[28]

hučašm
hučašmīh
ōzadan
1-3ōš, xwaš
hōš-
ušahin
ōšōmand
ōš(e)bām
ōšīh, xwašīh
ōšyār
hōšēn-
hōšēnīdan
hōšīdan
ušnūg
hušnūdīh
hušnūd
hušnūdagīh
hušnūdag
mardōm[I]
mardōmīh[I]
hōšag, hušk
huškōh
huškōhīh
huč-kūn[I]
ōšmār-

[27]

xufs-
ōbastan
ōbad-/ōft-
xuftan
ōz
hanǰ-
ōzōmand
*huzārag
hanǰām
hanǰām-
hanǰāftan
uzdehīgīh
uzdehīg
hučihr
uzdēs
uzdēsparist
uzdēsparistišnīh
uzēnāg
anǰīr
awizīrišnīg
hanǰīdan, uzīdan
hanǰamanīg
hanǰaman
hanǰaftan
awazišnīg

[34]

almāst
armēštīh
armēštgāh
armēšt
xufs-[I]
xuftan[I]
hammōz-[I]
hammōxtan[I]
xrafstar
arz
arz-, hirz-
arzānīgīh
arzānīg
arzān
arzōmand
arzōmandīh
arzīz
arzīzēn
arzīdan
arzan
ārzōg
harzag
arzišn
ārešn
ardā

[33]

alum, Hrōm
hrōmāyīg
harwispīn
harwisp
harwisp
xrōstan
harrōbišnīh
harrōbišn
āranj
ālūdan
ālūdagīh
ālūdag
Arzah
Arzūr
xrōs[I]
halagīh
Aleksandar
ālag, halag.
baxš-[I]
baxšišn[I]
baxtan[I]
mēš[I]
šōy-[I]
šustan[I]
almās

[32]

halām
ārāstan
čahār[I]
Harborz
xarbuz
harg
sik[I], šīr[I]
ars, xirs
aryand
argawān
arduš, xargōš
dagr[I], [*error for* dūr]
halīlag
arešken
arešk
āluh
xrōhak
arawāg
arus, xrōs
arwēs
harwīn
ārōyišnīg
ārōyišn
arwand
arwandīh

[31]

āgāhēnīdan
agdēnīh
agdēn
āgenēn
-āg
ak
āgan-
akanāragīh
akanārag
āgandan
āgenēn
Akōman
āgustan
aganj
āgōš
akard
ayrē
ayrē
hagriz
mā
har, xar
alā
ālāy-, ārāy-
ārāyišn
alālag

[36]

hamāg
āmār, hamahl, hamāl
āmār-
āmārgar
hamharz
āmārišn
hamābēr
hambāy
hambān
hambār
hambār-
hambārīdan
hambāstag
hambāz
hambedīg
hamband
hamband-
hambandīh
hambandišnīh
hambun
amburdan
hambawišnīh
hambūdan
ambag
ambar

[35]

ardāyīh
xradōmand
ardīkkar
ardīg, xradīg
ardīkkar
ardīkkarīh
artēštār
artēštārīh
Ard, xrad
ā-m (*v.* ā), ham, im, mād[1]
hamahl
hamē
hamēīhā
hamēīg
hamēwahār
hamē-ud-hamē-rawišnīh
hamēwēnag
hamē-rawišnīh
hamēdōn
homānāg
amāwand
amāwandīh
amahraspand
hamāgdēn

[37]

ambarag
hambast
[1]hambastan
[1]hambastag
hambašn
hambadīg
hamīh
hambaw-[1]
hambawišnīh[1]
hambawišn[1]
hambūdan[1]
āmēxtan
hamdādestān
hamdādestān[1]
hamēn-
hamgōhr
amenīdār
hamēnīdan
hamgōnag
hamdam
hamēmāl
hamēmālīh
hammistān
hamēstār
hamēstārīh

[38]

hamēst
hamēstagān
āmiz
āmēz-
āmēzišn
hamēšagīh
hamēšagsōz
hamēšag
mādar[1]
xar[1]
hamwār
hamwārag
hammōxtār
hammōxtārīh
hammōxtan
hamōg
hamzamān[1]
Amurdād
hammōz-
hamwar
āmurz-
āmurzīdan
āmurzišn
hamnibardīh
hammōz-

[42]

wēnišn[1] (dīdan)
dīdan[1]
astōdān
āstawānīh
āstawān
astag
estišn
āb, [1-2]az, āz
u-[1]
[1-2]abāxtar
abāyist
aḥāyistan
abāyišnīg
abāyišn
abāyēd
abārīg
Ābān
abāgīh
abāgēn-
abāgēnīdan
ačār, appār, āzār, hazār
āzār-
appārīh
abārōnīh
abārōn

[41]

asp
asazāg
aswār
asazišnīh
asazišnīg
āγištag 'mixed' [del. adištag]
est-
astuxān
astuxān
astānagōmand
astānag
astōmand
astōmandīh
āstār
āstārēn-
āstārēnīdan
estādan
[2]ast
Astwihād
āstawānīh
āstawān
astōdān
xastan
wēn-[1] (v. dīdan)
astwand

[40]

āsānīh
āsān
asāg
āhanēn
āhan
āhangar
asēm
asēmēn
asēj
asar
dah[1]
band-[1]
āsrōn
bastan[1]
āsrōīh
āsrō
āsrōkerpa
asp
aspās
aspānūr
ēbārag
haspīn
aspinj
asprēs
aspast

[39]

hammōzgār
hammōzišn
amwaštan
hamkār
hamkārīh
amar
hamrānīh
amarg
amargīh
amaragānīhā
amaragānīg
amaragān
amarag
hamsāyag
hamsāmān
hamsardag
hamdēsag
hampursagīh
hampursag
ka[1]
hamtāg
hamtōhmag
hamtan
āsāy-
āsāyišn

[46]

apēdagdār
apēdag
apōhišn
aband
abandīh
abus, ābus
abusīh, ābusīh
āfrīn
āfrīnagān
abnūs
apursišnīg
āzwar
āfur-
āzwarīh
āfurīdan
aburnāyag
aburnāy
aburnāyīh
aburnāyag
āfurišn
āzurdan
ābustan
abzāy-
abzāyišn
[1-2]abzār

[45]

abēwizend
abdom
abdomīh
abyōz-
abēzār
ābīg
abēr, azēr
abērāh
awērān
drūn-[1]
drūdan[1]
abēmizag
abdsahist
abēsar
abestāg
abdast
ābestan
abēzār
abēčim
abēzagīh
abēzag
apetyārag
abēdān
abaydāgīh
abaydāg

[44]

ābdān
abē-
abēsūdīh
abēsūd
abēbīm
abēbīmīh
abēbēš
abēbōy
abēbōyīh
abēbar
abdīh
Azdahāg
abēbūdīh
abēbūd
afsōs
afsōn
ābgēnagēn
ābgēnag
abēgumānīh
abēgumān
afsōsgar
afsūdan
abēniyāz
abyōxtan
abēwināh

[43]

ačārag, hazārag
āzārišn
āzārdan
abām
abēmizag
abēmust
abāz, āwāz
abaxš
abaxšāy-
abaxšāyišnīg
abaxšāyišn
abaxšāwand
abaxšāyīdan
abaxšīh
abādyāwand
abādyāwandīh
ābādānīh
ābādān
abādixšāy
abādixšāyīh
ābādīh, āzādīh
ābād, āzād
abd, abē-
abēōš
abēōšīh

[50]

afsēnistan
afsēnišn
afsar-
afsardan
abespār-
abespārdan
abespurdan
abestān
abestāg
abestām
paz-[I]
poxtan[I]
azabar
[I]abzār
ābčihrag
aziš, u-š[I] (*v.* u-)
afšān-
afšāndan
afšār-
afšārdan
afšurdan
aziškeh
azišmeh
u-t[I] (*v.* u-)
apetyārag

[49]

afrasāwand
apparišn
abartanīh
abartan, āzardan
abardom
abardomīh
abardar
u-m[I] (*v.* u-)
abesīh-
afsāy-
abesīhēn-
abesīhēnīdan
abesīhēnišnīh
abesīhēnišn
abesīhīdan
afsān
afsār-
afsālān
afsārišn
afsārdan
abesīhišnīh
abesīhišn
abesīh-
abesīhīdan
afsēn-

[48]

abrēšomēn
abrēšom
āfrīdan
aburnāy
aburnāyīh
abrōxtan
abrang
abarwēz
abarwēzīh
kan-[I]
kandan[I]
abrōz-
abrōzišnīh
abrōzišn
afrōšag
abaragān
abaragānag
ābilag
[1-2]āzarm
abarmānd
abarmānīg
abarmān
abarmenišn
āzarmīgīh
āzarmīg

[47]

abzārōmand
ābzan
abzōnīgīh
abzōnīg
abzōn
abzūdan
abgār-
āzkāmagīh
ābkāīnag, āzkāmag
abgan-
[1-2]abar, abr, appar
appar-
xāk[I]
āfrāh
abarōz
abarōzīh
abrāstan
abrāz
abrāz-
abarag, apparag
āfrīn-
abarīgān
abarīg
abargar
abrēšom

[51]

haftān
haftār
haftdah
apetītīgīh
apetītīg
haft
apattūg
Haftōring
haftag
apaymānīh
apaymān
ābtazan
aš, ā-š (*v.* ā)
āšyān
āšyānag
hašāgird
ajgahānīh
ajgahān
āšixtan
xašēn
āšnāg
Ašwahišt
ašnawāgīh
ašnawāg
ašnūdan

[52]

ašō
āšōb
āšinj-
wind-[1]
windišn[1]
windādān[1]
āškārāg
āškāragīh
āškāragēn-
āškāragēnīdan
āškārag
aškom
aškomb
aškōb
aškamb
aškambag
xešm
Aštād
āštīh, haštdah
hašt, xišt
aštag
aštar
agar[1], ā-t (*v.* ā)
ādānīh
ādān

[53]

ātaxš
tigr[1]
adēn
āwāš-[1]
āwištan[1]
ādišt
-ādan
ādurgāh
ādurestar
ādurestarēn
ādur
ādūg
ādarōg

ēwˣ
b-
wihān
wihānag
bahr, wahār
bahrōmand
bahrōmandīh
bahrwar
bahrwarīh
bahrag
baxt

[54]

baxtan
bāγ
baγōbaxt
bānıbišn
griy-[1]
bānūg
griyistan[1]
[1-4]bār
bālāy
bārjāmag
bālēngāh
[1-2]bālēn
bārīg/k
bālistīh
bālistīg
bālist
bālag, bārag
bārestānīh
bārestān
bāliš
bām
bāmdād
bāmīg
bāstān
bāj, bāz

[58]

bowandag
bowandag-menišnīh
1-2bun
bunag
bunkadag
buništ
buništag
būg
bōr
bur-
burāg
burām-
burg
burīdan
buland
borz, Burz
burz-
Burzēnmihr
burzīdan
borzwāng
borzwāngīhā
burzišnīg
burzišn
burišn
burdār

[57]

bidaxš
bid
bēdom
1-2be[I]
bōxtār
bōxtārīh
bōxtan
bōxtagīh
bōxtag
band, bang, 1-2bōy
band-, bōy-
2xwāh-[I]
xwāstan[I]
bōyāg
bōydār
bōyēn-
bōyēnīdan
bandag
bōyestān
bōyestānbān
bunxān
bunīh
bundahišnīh
bundahišn
bowandagīh

[56]

bīmōmand
bīmgenīh
bīmgen
bēš, bīš
bēš-
bēšōmand
bēšāz
bēšāz-
bēšāzēn-
bēšāzēnišnīh
bēšāzišnīh
bēšāz-
bēšāzēn-
bēšāzēnišnīh
bēšāzišnīh
bēšburdār
bēšīdan
bēšaz
bēšaz-
bēšazēn-
bēšazēnišnīh
bēšazišnīh
bēšišn
bištan
xānag[I]

[55]

bāzā
bāzāzanišnīh
bāzābānag
baxš-
baxt
baxtan
bādag
pas[I]
dar[I]
darhandarzbed[I]
darband[I]
bay
bēh
bayaspānīh
bayaspānīg
bayaspān
māh[I]
māhīgān[I]
bēwar
bēgānag
bēgār
bēl
bērōn
bēlūr
bīm

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[61]

brīn-
brīnōmand
brīn
brīngar
brēz-
brēzan
brištān
brīdan
brūg
1-2brinj
brinjēn
barišn
baršnūm
xwašI
xwašīhI
gōštI
bastan
bistag
babr
babrag
bijagān
bazagīh
bazag, waččag
bazakkar
bazišn

[62]

bizešk
bašn
baškuč

īI
v. also
-īh
-īh-
dah-, jah-
-īhā
jaγ
yazdān
gāhūg
dahom
dehgān
Dahāg
gahl
dahlīz
dahm
sēzdahN
zarrI
zarrēnI
xand-I
xandīdanI
dah-I

[59]

burdārīh
burdīh
burd
burdešnōhr
burdan
būm
pusI
pusarI
būmčandag
bōyīdan
bōb, būf
xwadI
buz
bōz-
bōzišn
buš
būšāsp
but
būdan
duxtI
bazm
bazmāwurd
bay
bayōbaxt
bar

[60]

bar-
brāh, brēh
brahnag
brahm
brahmag
brahnag
barōmand
brām-
brahmag, brāmag
brāz-
brāzīdan
brāzišnīg
brāzišn
brād
balādur
brādar
brādarōdīh
brādarōd
barbut
brēh
brēhēn-
brēhēnāg
brēhēnīdan
brēhēnišn
barsom

[66]

dāštan
dādār, gādār
dādārīh
dādgāh
dādīg
1-3dād, jād, yāt, yazad
dādwar
dādwarīh
dādan, gādan
āy-I
āmadanI
jādūgīh
jādūg
jādag-gōwīh
jādag-gōw
jādag
dādmeh
dādestān
dō
a-
giyāh
giyāhīzag
dō-axwānīgN
mardI
dō-pāyNI

[65]

dārwāzīg
dārūg
dārgardīh
dālman
dārmag
dārišn
1-3dām, gām, 1-2jām
dāmādīh
dāmād
daxmag, 1-2 jāmag
daxmagestān
ras-I
rasišnI
rasīdanI
gāhānbār
gāhānīg
gāhān
-īhistan
yāzdah
gāwdumb
gāzar
dahišn, dāšn
daxšagōmand
daxšag
dāštār

[64]

jāwēdān, yāwēdān
jāwēdānag
jāwēd, yāwēd
-dān
dān, gyān
baw-I
bāšI
bawišnI
būdanI
gyānwar
dānag
jār
gāwars
dānistan
appar-I
appurdanI
dānišnōmand
dānišn
jahūd
yākand
yākand
-dār
dār, gahl, gāl
dār-
dārēn

[63]

dādanI
dās, 1-3gāh
gāhwārag
dār-I
dārišnI
dāštanI
dāsar
yāsaman
gahbedīh
gahbed
dahigān
Gayōmart
dahibed
dāyagānīh
dāyag
jahišnayār
jahišnayārīh
dahišn, jahišn
āwar-I
āwurdanI
dān-
dānāgīh
dānāg
gyānabespār
gyānīg

[70]

dagrand
dagrand-xwadāy
dagr-zīwišn
gilagōbār
gilag
dagr-pattāy
dast[I], xwarrah[I]
xwarrahōmand[I]
dastkārīh[I]
dast(a)gird[I]
samōr
dēs-
dēsīdan
-ēn-
gūh
guhrāyēn-
guhrāyēnīdan
[2]gōhrīg
gūhgard (*v.* pazūg)
gūhward (*v.* pazūg)
gawazn
gannāgīh
gannāg
gōhr
[1-2]gōhrīg

[69]

sumb-
sumb
sustīh
sust
suft
suftan
sanǰ-, sōz-
sōzāg
sōzan
sōzišnīg
sōzišn
suš
sūdōmand
sūdabgār
sūd
sūdan
sūdagīh
sūdag
sūdmand
panǰāh[N]
gēg
dagr, dil
gīr-
dilēr
dagrzamān

[68]

sang, suy
sneh
sālār, snēxr
sālārīh
asp[I]
sōsan
dēnīg
sangsār
snēzag
Day, dēn, ǰīw
snōy
dēwōk
sanwar
dēnōdag
[1-2]sōg
sōgand
Skandar
sōfistā
Sōšāns
sōr, [1-2]sūr
sūrāx
sūrāgōmand
sūrāg
sūragīg
sōrag, sūrag

[67]

xwamn
v. also
čehel[N]
ǰeh
ǰeh
dēs, gēs
dēsag
yasn
andar[I]
v. Note 3, p. xiv
dādestān[I]
sōh-, swah-
Sawah, snāh
dēwān
dēwāṇag
gyāg
gyāgrōb
dēnār, dēwār, suxr
dēnāstawān
sōhistan, swahistan
sōhišnīg
sōhišn
sōxtan
dēnburdār

[74]

gurgānīg
gursagīh
gursag
durgar
jōrdā
jōrdā
1-2gurdīh
gurd
gurdwār
gurdag
dum, rōz[1]
jomā
jomā
gumānīh
gumānīgīh
gumānīg
gumān
gumāngar
gumār-
gumārdan
gumārdag
jumb-
dumbōmand
jumbāgīh
jumbīh-

[73]

gōn
gōnag
dowom
drustīh
drust
gōwizār
gōzēnag
gugāy
gugāy
gugāyīh
gugāyīh
gugān-
gōkānīg
gōkān
dōgānag
gugār-
gugārīdan
gugārdan
dōk
gōgirdōmand
gōgird
dūr, gōr, gul
dōl
gurbag
gurg

[72]

gandanāg
drahm[1]
gandagīh
gandag
dōys[2]r
jōyišn
judāgīh
judāg
judbēš
jud-dādestān[1]
jud
judnāy
-ēnīdan
1-2dawīdan
juttar
juttarīh
judristagīh
judristag
jud-dēw[1]
-ēn
gaw
1-2gund, gung
drustīh
drust
drustabed

[71]

gōhragdānāg
gōhrag
dwāzdahān
dwāzdah
duxt, juxt
1-2dōxtan
duxtar
1daw-, gōw-
gōwāg
1-2dawāl
dwār-
dwārīdan
dwāristan
dwārišn
jō(y)
gabr
gabrīh
angubēn[1]
gōwišn
gand, gōy, gung, jang, jōy, juγ
jōy-
v. Note 3, p. xiv
juwānīh
dandān, juwān
dōs

[78]

dušwār, gōšwār	
dušwārīh	
dušnām	
Gušnasp	
dušwīr	
gušn	
gušnag	
dušwurrōyišnīh	
Gušnasp	
duškām	
dōšagīh	
dōšag, gōšag	
duškanīg	
duškunišn	
duškar	
dušrām	
dušrāmīh	
dušram	
dušramīh	
dušmenīh	
dušmen	
dušmenišn	
dušmenādīh	
dušmenīh	
dušmen	

[77]

dušoxīg	
dušox	
dušxwaršt	
dušhumat	
gōšōsrūd	
dušxwadāyīh	
dušāgāh	
dušāgāhīh	
dōšāram	
dušarz	
dušīh	
dujdānāg	
yōjdahr	
yōjdahrīh	
yōjdahrgar	
yōjdahrgarīh	
dujdēn	
dušgōwišn	
dujgand	
dujgandīh	
dujdōys[a]rīh	
dōšīzagīh	
dōšīzag	
dujdaft	
1-2dōšīdan	

[76]

dōstīh	
dōst	
1-2dawistan	
dōpāy	
gubrāg	
gubrās-	
guftār	
guftārīh	
guftan	
dōpahikar	
duz, ganj, gōz, yōz	
dōz-, duz-	
duzīh	
gōzihr	
duzdīh	
duzīdan	
duzīdag	
ganjwar	
duzd	
1-2dōš, 1-2gōš	
1-2dōš-, duš-	
dušēwāzīh	
dušxēm	
dušxwār	
dušhūxt	

[75]

jumbīhistan	
jumbēn-	
jumbēnīdan	
jumbīdan	
dumb	
jumbišn	
gumbad	
gumēxtan	
gumēg	
gōmēz	
gōmēz-, gumēz-	
gumēzagīh	
gumēzag	
gumēzišn	
ēn[I]	
rōz-šabān[I]	
dōsaxwan	
dōsēn	
stān-[I]	
stadan[I]	
dusrawīh	
dusraw	
gōspand	
gospandčihrag	
gōstān	

[82]

darrīdan
grōh
drahnāy
druxtan
grawīh
drō, [1-2]graw
drang
druwand
druwandīh
[1-2]drōn
graw(a)gān
galōg
drubuštīh
drubušt
druz
dranǰ-, drōz-
dranǰīdan
drōzanīh
drōzan
dranǰišn
drōš
drōš-
drōšīdan
drōšom
drōšag

[81]

garānīh
darhandarzbed
γarrānīdan
garān
γarrānišn
grāmīgīh
grāmīg
grāmag
drāyīdan, grāyīdan
drāz, grāb
draxt
griy-
grih
dargāh
garasmān
[1-3]grīw
grīwag
grīwbān
driyōš
driyōšīh
darīgbed
dilēr
balgam
griyistan
gilistag

[80]

pākīh[I]
-īg
muγ[I]
ēst-[I]
ēstādan[I]
ǰagar
ōzan-[I]
ōzadan[I]
-gar
dar, gar
yal
darr-
drayā
drayāḇār
drayāb
draxt
darāγ
drāy-, grāy-
drāyānǰōyišnīh
drāyānǰōyišn
drāyistan
drāyišn
γarrān-
drahnāy
γarrānāg

[79]

dušmat
dōšastar
dušpādixšāy
dušpādixšāyīh
dušfarrag
dušfarragīh
duščihr
duščašm
duščašmīh
dōšišn
gōšt
dūd
ǰūdan
dūdag
gawdar
gaz-
yaz-[I]
yaštan[I]
nay-[I]
nīdan[I]
gazīdan
gazīdag
nay-[I]
nīdan[I]
pāk[I]

[86]

dastšōy
dēwān
dibīrīh
dibīr
dibīrestān
[1-2]dabr, gabr
[1]xwāh-[I]
xwastan[I]
daftan
daftar
diz, gač, gaz
daz-, gaz-, yaz-
gazāg
kām-[I]
kāmistan[I]
gačēn
gazdum
gižistag
dazīdan, gazīdan
-īzag
dazišn, gazišn, yazišn
gišnīz
dašn, ǰašn
dašnag, gišnag
daštānōmand

[85]

xōn[I]
damēnag
zamīgīg
zamīg
zamīgpaymānīh
damīdan
mīr-[I]
murdan[I]
uštar[I]
gōw-[I]
guftan[I]
gōw-[I]
guftan[I]
zamestān
damišn
yask
dastyār
dastyārīh
dastgraw
dastgīr[I]
dastwar
dastwarīh
ǰastan
dastag
dast(a)gird

[84]

griftār
griftārōmand
griftan
darz
garz-
darzīg
garzīdan
garzag
garzišnīg
garzišn
gard-
gardān-
gardānāg
gardānīdan
dardōmand
girdīh
gardīdan
dard, gard, gird
gardan
girdag
gardišr
dam-
zamānīg
zamān
zamānag

[83]

društēwāz
društāwāz
društīh
društ
drōd
garōdmānīg
garōdmān
sad[N]
darak, gilag
garm
darmān
garmāg
garmābag
garmīh
dramanag, garmōg
garmōwar
garmōwarīh
*dramanag
garmsēr
darbās
drubuštīh
drubušt
drafš
drafš-
drafšīdan

[90]

naxōd
nāl-, wāl-, wār-
wārānīg
wārān
nārīg
wālīdan, wārīdan
wālan
wārom
wālišn
nām
wām-
nāmburdār
nāmīgīh
nāmīg
wāmīdan
nāmag
nāmčištīg
nāmčišt
wāspuhr
wāspuhragānīh
wāspuhragān
wāyīdan
wāstar
wāstaryōš
wāstaryōšīh

[89]

gīrišnīg[I]
griftan[I], kardan[I]
nāydāg
wahīg
wihīr-
nārīg
wihīrišn
nāysrāy
wēzag
wān-
niyōxš-
niyōxšīdan
nivōxšišn
wāng
wānīdan
nān
Wōrūbaršt
Wōrūjaršt
nohom
nihumb-
nihumbīdan
Wahman
naxust
nihuftan
wānišn

[88]

nihāl, wahār, waxr
Wahrām
wahārīg
wēhm
wahmān
wēhmīh
niyāz
wiyābānīh
wiyābānēn-
wiyābānēnīdan
wiyābānīg
1-2wiyābān
wiyābāngarīh
niyāzōmand
niyāzōmandīh
niyābagīh
niyābag
wāxtan
nihādag
nay, nāy, 1-2way, wāy
1-2wāy-
wāyendag
wāyendag
gīr-[I], kun-[I]
kirīh-[I]

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[87]

daštān
daštānmāh
daštānestān
dašt, yašt
yaštan
ǰadārīh
nišīn-[I]
nišān-[I]
nišastan[I], nišāstan[I]
dudīgar
dad, did, gad, yad
-īdan
gadwar
didom
1-2ǰadag
ǰadagwihīrīh
ǰadišnīg
ǰadišn

ud[I]
niyāyišn
wihān, wiyān
nǎxun
wihānag
niyāg, wahāg

[94]

nēkīh
nēkgōhr
nēkgōhrīh
nēk
nēkōg
winnirdan
wiyufs-
wiyufsišnīg
wiyufsišn
wēnišnīg
wēnīšn (*v.* dīdan)
wizāy-
wizāyišnīg
wizāyišn
wizāyīdan
wizūdan
-endag
nīl, [1-2]wīr
wirāy-
wirāyišnīh
wirāyišn
wīrōmandīh
wigrās-
wigrāsišnīh
wirāstan

[93]

was
wis
wasnād
nixwār-
nixwārišn
nahang, nihang
wiyōz-
wayōdagān
wēn- (*v.* dīdan)
zamān[1]
wēnāgīh
wēnāg
winnār-
winnārišn
nēwardaxšīr
winnārdan
wēnāb
wēnābdāg
wēnābdāg
niyōxš-
niyōxšīdan
niyōxšišn
wēnīg
nēw, wēn
wēnōg

[92]

waxšwarīh
naxšag
waxšišn
wahištīg
wahišt
wādām
wādgirdag
wād
wādrang
wādrangbōy
wādbān
nabānazdišt
tā[1]
weh
nihānīg
nihān
wehīh
wehdēn
wihēz
wihēz-
wihēzagīg
wihēzag
[1]wiyābān
wiyāftan
[1-2]wēxtan

[91]

nāf, wāz
[1-2]wāz-, wāž-
wāzār
wāzāragānīh
wāzāragān
-wāzīg
naxčīr
[1-2]wāzīdan
nāzuk
nāfag, wāzag
wābar
wābarīgānīh
wābarīgān
nāzišn, wāzišn
wāš, [1-2]waxš
[1-2]waxš-
wixšay-
waxšīg
waxšgar
wixšayišnīh
wixšayišnīg
wixšayišn
[1-2]waxšīdan
waxšendag
waxšwar

[98]

niwistan
winastag
wanafšag
winjišk
nizār
nizārīh
nizārīh-
nazd
nazdīkīh
nazdīk
wizend
nazdist
wizend
wizand-
wizandag
wizandišn
wizandīdan
wazaγ
wazr
šaw-[1]
šudan[1]
nigāh
nigāhdārīh
nigāhdārišnīh
nigān

[97]

wināhgārīh
niwāg
wināh-
wināhīdan
wināhišn
nang
wind-
windādan
niwēy-
niwēy-
niwēyēn-
niwēyēnīdan
niwē, wandag
wanīgarīh
niwēyišnīh
niwēyišn
windišnīg
windišn
wahmān[1], wan, win
wanand
nōzdah
nōg
nōgzād
nōgzādag
nōgrōz

[96]

wizīh-
wizīhīdan
wizīhišnīh
wizīhišn
nēzūmānīh
nēzūmānīg
nēzūmān
nēzag
wēzišn
wēš, wiš
nīš-
nišān
wēšagīg
wēšag
wēšagestān
zan[1]
zanīh[1]
wēd
wīdwar
wīdwarīh
nidom
bay[1]
wināh
wināhīdan
wināhgār

[95]

wigrād
wigrādan
nērang
nērōgōmand
nērōg
nīlōpal
nīrmadōmand
nīrmad
nēm, wēm
wēmār
wēmārīh
nēmasp
wimand
wimandōmand
wimandīg
wimuštan
nēmag
nēmrōz
nēmtan
nisāg
wisbed
wīst
wēwag
wiftag
[1-2]wēz-

[102]

wardišnīgīh
wardišnīg
wardišn
-om
nam
nimāy-
namāz
wimēhgen
nimūdan
namak
namad
nasā, wisē
wisāy-
wisān-
wisāndan
wēz-[1]
wēxtan[1]
wisānišnīh
wisānišn
namāz[1]
wasyār
wisin(n)-
wasyār
nask
nasrušīh

[101]

[3]warz
warrag
narm, [1-2]warm
ōy[1]
awēšān[1]
nirfs-
nirfsišn
[1-2]warz
warz-
warzāwand
warzāg
warzbūm
warzīgar
warzīdan
warzišn
warčašm
warišn
ward-
wardānāg
wardēn-
wardēnīdan
wardyūn
[1-2]wardagīh
wardag
wardišnīh

[100]

xwāstag[1]
waγdān
ō[1]
nar, [1-4]war
warāγ
warān
warōmand
warōmandīh
Wahrām
warāz
wirāz-
warg
walg
wirēxtan
wars
nargis
wirēg
wirēz-[1]
wirēxtan[1]
wirēz-
waranīgīh
waranīg
wurrōyišn
waran
wirōzag

[99]

nigār-
nigārag
nigāstār
[1]mādag[1]
mādagīh[1]
nigēxtan
kuš-[1]
kuštan[1]
niger-
nakkīrā
nakkīrāyīh
nigerīdan
nigerišnīg
nigerišn
nigēz
nigēz-
nigēzišn
wak
nikōh-
nikōhīdan
nikōhišnīg
nikōhišn
nigūnīh
nigūn
nigūnsār

[106]

nišān-, wišān-
wišōmand
nišāstan
wišād
wišād-dwārišnīh
wišādan
nišēm
nišēmag
nišēb
nišēbīg
wišōb-
wišōbišnīg
wišōbišn
wišuftan
wišūdan
wišūdag
wiškīdan
wašag
wiškin(n)-
wiškōf-
wiškōfag
wiškuftan
wiškin(n)išn
wiškar
ašnaw-[1]

[105]

wizīhišnīh
wizīhišn
wizīn-
wizēn
wizēngar
wizīr
wizīr-
wizīristan
wizīrišnīg
wazīdan, wizīdan
wizōh/y-
wizōh/yišn
wuzurg
wuzurgīh
wizurdīh
wizurd
wizōstan
waččag
wuzurg
wuzurgīh
wačast
wizistan
wazišnīg
wazišn
nišāyišn

[104]

wafr
nifrīn
wafrēnag
nifrīdag
ōbad-/ōft-[1]
ōbastan[1]
nibard-
nibardīdan
nibard
nibardag
nibastan
wabz
wafišn
xwēš[1]
xwēštan[1]
nibištan
[1-2]naft
waz-
wizār
wizār-
wizārišn
wizārdan
wizārdwars
wizīh-
wizīhīdan

[103]

nasrušt
wisistan
wisp
wispurdan
wistāxīh
wistāx
wastār
wastārīh
wassadēn
wassad
wastōhmag
wistan
wastar, wistar
wistar-
wastarag, wistarag
nastaran
wistardan
Wīdadafš
nab
waf-
nibāstan
nibay-
nibēg
nibēm
wabz

[110]

zahag
zahrag
zāmyād
zāmēn-
zāmēnīdan
zādan
zādag
zibāl
ī-[1], zay-
zīh
zī(w)-
zēnhār
zēnāwand
zēnabzār
zēndānīg
zēndān
zēndānbān
zēnēn-, zīnēn-, zīwēn-
zēnēnīdan, zīnēnīdan, zīwēnīdan
zīndagīh
zēnīg, zīndag
[1-2]zēn
xrīn-[1]

[109]

wadtōhm
wattom

zahā
zyānōmand
zyān
zyāngar
ziyānag
zahā, zahag, zāhag
zahār, zahr
zahrag
zaxm
zahābag
zay
zarr[1]
zarrēn[1]
zāy-
zahīh
zāyistan
zāyč
zāyčag
zānūg
zōr
zāz
zahagōmand

[108]

wadgarīh
widerišnīh
widerišnīg
widerišn
widimās
widimāsīh
widimāsīg
widimuštīh
widimušt
widestīg
widest
wad
wadwāzag
widang
wadkāmagīh
wadkāmag
wadagīh
wadag
wider-
widarag
[1-2]pāy-[1]
[1-2]pādan[1]
widardan
widest
widaštan

[107]

ašnawišn[1]
ašnūdan[1]
nišast
nišastan
waštīh
[1-2]waštan
waštagīh
waštag
xwar-[1]
xwardan[1]
widāxtan
wadxēm
widār
widār-
widārīdan
widārdan
widāz-
widāzīh-
widāzīhistan
wadbaxt
wadīh
wad-dil
wadgōhr
wider-
widerān

[111]

zīndagīh
zīndakkar
zīndag
xrīdan[I]
zī(wi)stan
zī(w)išnōmand
zī(w)išnīh
zī(w)išn
zīrak
zēfān
zišt
zayt
zan-
zōhr
duzd[I]
zuwān
[1-2]zand
zang
zanīh
zandīkīh
zandīk
zangīg
zandag
zandbed
zan

[112]

zūzag
zōr, zūr
zōrōmand
zūrgugāy
zūrgugāyīh
zōrīg
zurwān
zofāy
zofāyīh
zofr
zofrāy
zofr-pāyag
zanjīr
zanišn
zōtīh, zūdīh
zōt, zūd
wahīg[I]
ān[I]
any[I]
nar[I]
nibēs-[I]
nibištan[I]
ōzan-[I]
ōzadan[I]
[1-2]zrēh

[113]

zāy-[I]
zāyišnīg[I]
zāyišn[I]
zādan[I]
[1-2]zrēh
zarrēn
zargōnīh
zargōn
zarīgōmand
zarīg
zarr(ī)gar
kār-[I]
kištār[I]
kištan[I]
zalūg
zraw-
zarwān
zruftan
zarmānīh
zarmān
zardālūg
zardīh
zard
Zardu(x)št
zardag, zardak

[114]

zardčōbag
zam
zamīg
zamān
zastan
zafar
zadār
zadan
zadūg
zaxm

kāh-
kāhēn-
kāhēnīdan
kāhīdan
kāhišn
kāskēnēn
kāskēn
kāskēnag
hammis[I], hāmist[I]
kahwan
-gānag
kayk
kākom
-gār

[118]

kan-
har(w)[I]
kanār, kennār
kanāragōmand
kanārag
kennārsrāy
kōxš-
kōxšīdan
kōxšišnīg
kōxšišn
kawādak
kōy
nay[I]
kundāgīh
kundāg
nayestān[I]
kandan
kanīg
kanīzag
xwān-[I]
xwandan[I]
-gen
nūn[I]
kun-
warrag[I]

[117]

kēnwar
kēnwarīh
kayak
kēr
kirrōgīh
kirrōg
kem
kēsar
sang[I]
kēwūd
keč
kēš, kiš
keš-
kēšdār
kešīdan
kišwān
kišwānzār
kišw
kišwar
kišwzār
kištan
kēdīgīh
kēd
-ag, -ak
ōh[I]

[116]

kāmaghanjāmīh
kāmagxwadāy
kāmgār
1-2kāmag
kāmagwidār
kāmrawāg
kāmistan
kāstār
kāstan
kāč
kābēn
kāpūr
kādag
was[I]
wasxwāstag[I]
2kay
drō[I]
drōdādwarīh[I]
keh
kahist
gōspand[I]
kēwān
kēnīg
-gēn
kēn

[115]

1-3kār
kār-
wāng[I]
2kār-ān
kārāgāh
kārāgāhīh
kārdāg
kārīgīh
kārīg
kārezār
kārawānīg
kārawān
kārnāmag
kahrubāy
kālbodōmand
kālbod
kārframān
kārd
kām
kām-
ārd[I]
kāmistan
kāmzīwišn
kāmagōmand
kāmaghanjām

[122]

kardagān
1-2kardag
kam
kamāndār
kamān
kamāl
kamālīg
kamistīh
kamist
kamzōr
kamzōrīh
kamar
kamarband
mayg[1]
arz[1]
kastār
kastārīh
kehtar
kaf
kaf-
kabāh
kabārag
kabīg
kabīz
kabōd

[121]

karbāš
karbūg
karg
kirīh-
aškamb[1]
kirrēn-
kirrēnīdan
kilēl
diz[1]
xwān-[1]
xwandan[1]
kulang
kirrōg
aškamb[1]
kargās
karkēhan
kark
karm, kirm
karmīr
karb, kirb
karafs
karbug
karzang
kardār
kardārīh

[120]

kirbakkarīh
kirbag, kōfag
kōftan
kūč
kūčak
kōš-, kuš-
kōšīdan
kōšk
kuštan
kardār
kardārīh
kantigr
kard
kandan, kardan
kardagān
kardagār
2kardag, kōdak
kardespās
ahy[1]
dandān[1]
karr, -gar
kar-
karān
karāwuš
1sag[1]

[119]

kundur
kūn
kūnmarz
kunjid
kunjid
kunišngar
kunišn
karak, kūk
kōr
kulāf
kulāčag, kulāfak
kōrdil
kullag, kurrag
kurkum
kumīg
kustīg
1-2kust
kōstan
kustag
kustagbed
kōf
kōb-
kōfīg
kirbagīg
kirbakkar

[126]

rād	
daw-[I]	
[1]dawistan[I]	
[1]dawīdan[I]	
(21[N])	
wuzurg[I]	
wuzurgīh[I]	
wuzurg-framādār[I]	
dil[I]	
warr[I]	
dil[I]	
riy-	
riyahrīh	
rēxtan	
ray, rah, (22[N])	
rah	
rasan	
rasūg	
im[I]	
rēg	
šab[I]	
pāy[I]	
rēm	
rēmanīh	
rēman	

[125]

rān-	
abāz[I]	
abāzsār[I]	
abāzsārīh[I]	
rān	
rahag	
ul[I]	
ulīh[I]	
ulāmadān[I]	
rām	
nān[I]	
rāmēn-	
rāmēnīdan	
rāmišnīg	
rāmišn	
rāspīg	
rāstīh	
rāst	
rāz	
rāzīg	
rāzkirrōg	
lābag	
lābakkar	
lābakkarīh	
rādīh	

[124]

kadag	
mān-[I]	
mānistan[I]	
māndan[I]	
man[I], wīst[N]	
nē[I]	
rah-	
rah-	
rah, (23[N])	
rāγ, rāy	
rāyōmand	
rāh	
rāhdār	
rāhdārīh	
rāyēn-	
rāyēnāg	
rāyēnīdārīh	
rāyēnīdan	
rāhnimāy	
rāyēnišn	
rahīgīh	
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dūr[I], rahīg	
rāyišn	

[123]

kabōtar	
kabkanjīr	
kabk	
kafč	
kafčag	
kafš	
kafšag	
kafšgar	
kaftan	
kaš, kiš	
keš-	
kešīdan	
kišnīz	
kašawag	
kašk	
kaštīg	
kadār	
kadār-iz-ē(w)	
kadār-iz-ē(w)	
kadām	
kadām-iz-ē(w)	
kahas	
kadagxwadāy	
kadagbānūg	
kadagīg	

[130]

hazār[N]
sīh[N], tō[I]
ragīh
rag
ašmā[I], sīhom
hazārag[N]
larz-
larzīdan
ram
abgan-[I]
abgandan[I]
ramag
ras-
rasēn-
rasēnīdan
rahīg
rasīdan
rastārīh
rastan
rastag
lab
rubāy-
lipī, rabih
rapihwin
rapihwin

[129]

rōzāg
ranǰēn-, rōzēn-
ranǰēnīdan, rōzēnīdan
lawzēnag
rōzīg
rōzwārag
rōzan
ranǰwar
rōzward
rōzgār
ranǰag, rōzag
rōzbānag
rōz-šabān
rōšnīh
rōšn
rōšnag
rōšngar
rōdbār
rōdīgān
rōdīg
[1-2]rōd
rūdan
abāg[I]
rōstāg
raz, sad[N]

[128]

rōyan, rōyēn
randīdan
pēš[I]
rōyišn
sar[I]
nēstīh[I]
nēst[I]
rūn-
rōn
ruzd
ruzdīh
rōγn-xwardīg
rōγn
rūrag
ǰāwēdān[I]
amā[I]
rōspīgīh
rōspīg
rōstāg
randīdan, rustan
rōb
rōb-
rōbāh
ranǰ, rōz
rōzānag

[127]

ristāxēz
rist
[1-2]ristag
rēz-
rēzišn
[1-2]rēš
rēšīdan
rēšag
rēškēn
rēškēnīh
rištag
rīdan
rēdak
raw-
ruwānīg
ruwān
rawāgīh
rawāgēn-
rawāgēnīdan
rawāg
rawišnīh
rawišn
rang
[1-2]rōy
rand-, rōy-

[134]

mādēsn
mahist, māst
māzandar
māš, maxš
rōγn[1]
[1-2]mādayān, mādīyān
mādišt
mādagīh
mādagīg
[1-2]mādag
mādagwar
mādar
āb[1], mēx
ābgēnag[1]
mēhan
mēzd
may, meh
šahrestān[1]
mahist
men-
moγmard[1]
menīdan
mēnōg
mēnōgwēn[1]

[133]

[a]jām[1]
māns[a]r
māns[a]rbar
māns[a]rspand
māraspand
mānbān
mānbed
mānišn
māzanīg
māzandar
māzdēsnīh
māzdēsn
fradāg[1]
mār
māl-, mār-
mārāg
mārīg
mālīdan
purr[1]
mārišnōmand
mārišn
mārdan
mehmānīh
mehmān
māzdēsnīh

[132]

-(i)m
māh
māhīgān
māhīg
mayān
mayānag
mayānjīgīh
mayānjīg
mehmānīh
mehmān
mādēsn
māyišn
zan-[1]
zanišn[1]
zadan[1]
[1-3]mān-
mānāgīh
mānāg
mānd
māndagīh
māndag, mānīg
māništ
māništag
mān
mānag

[131]

rapihwin
rapihwintar
awar[1]
rubūdan
raftār
raz
tar[1], (tarr)
lajan
razūr
razm
razmgāh
tar[1] =
Rašn
laškar
laškarīgīh
laškarīg
raštan
rištag
radōmand
radīh
rad
radunay
radag
ēdar[1]
radpassāg

[138]

mazgit
miznē
may
magas
padīr-[I]
padīrišn[I]
padīriftan[I]
magind
makōg
[1-2]mar
marg
margōmand
margarzān
margīh
marw
šāh[I]
šāhān šāh[I]
marag
bāmbišn[I]
marz
marz-
marčābukīh
marčābuk
marzīdan
marzangōš

[137]

murdār
murwāg
morwārīd
murwīzag
murw
murwnīš
murnǰēn-
murnǰēnīdan
mōrd, murd
murdan
mustōmand
[1-3]must
mustabarmānd
mustgar
mōz
mōzag
[1-2]mušk
mušt
muštan
mūdag
muhrišn
mazg, mizd
mizdwar
frō(x)š-[I]
frōxtan[I]

[136]

[3]rhēzišnīh
[2-3]mēzišn
mēš
mijūg
mēšag
mēšsār
mēdyōzarm
mihōxt
[1]az[I]
muhrag
mang, mōy
saxwan[I]
mōyēn
tis[I], čiš[I]
tis-iz[I]
mōyag
muhr
ōšmār-[I]
ōšmārišn[I]
ōšmurdan[I]
kē[I]
murdār
mōg
mōr
mulān

[135]

mēnōgwēnīh[I]
mēnōgīh
mēnōgīgīh
mēnōgīg
mēwag
mowmard
mowbed
menišnīg
menišn
mēzd, mizd
mēzdbān
miznē
mēγ
mayg
mērag
nāmag[I]
[1]abar[I]
sah-[I]
sahistan[I]
sahišn[I]
mij
[1-2]mēz-
mizīdan
mijūg
mijag, mizag

[142]

sahmgen
sahmgenīh
sāstār
sāstārīh
sāz-
saxt
raw-[1]
rawēn-[1]
rawēnīdan[1]
rawišn[1]
raftan[1]
saxtag
sabz
šast[N]
sī dīg
haštād[N]
sagēn
nawad[N]
sēn
sēnag
sēn murw
sēzd
sēzdēn
haftād[N]
darr-[1]

[141]

syāhag
gēhānīg
gēhān
sāxtārīh
saxtīh
saxt
saxtan, sāxtan
sāg, sāk
sāy-
sahīgīh
sahīg, sāyag
sās
sān
saxwan
sahōg
sāk
sārēn-
sārēnīdan
sālwār
sālagīh
sālag
sahm
sāmānōmand
sāmān
sahmgēn

[140]

mastōg
mehtar
mastarg
mizagōmand
mizagdārīh
mizag
rōyn[1]
maškabarzēn
maškīzag
[1-2]mašk
deh[1]
dehgān[1]
madār
mih
madan, [1-3]mihr
mihrōdruj
mihrōdrujīh
mihrdrōz
mihrzan
mihrōdruj
mihrōdrujīh
mihrbān

see also °ـو , °ـو °و

giyāh, syā

[139]

marzobān
marzišnīh
marzišn
mardānagīh
mardānag
marčābukīh
marčābuk
mard
mardōm
mardōmīh
mardōmzādagīh
mardōmzādag
čē[1]
čē-ēwēnagīh[1]
čē-ēwēnag[1]
čēīh[1]
-masāy
mehtar
mehtarīh
mehēn-
mehēnīdan
mehēnišn
mast
mistan
mastōgīh

[146]

spēd
spēdag
spēdbāg
spenāg
spōxtan
spandān
Spandarmad
sabuk
spul
spurrīgīh
spurrīg
spurdan
spōz
spōz-
spinjānagīh
spōzgūr
spōzišn
sabz
spazg
spazgīh
spar
spar-
sprahm
sprahmag
spurz

[145]

sardsēr
sīsīmbar
sīsīmbar
N.B. *Any word with initial* °
may appear written as °
spāh
dēbahr, spihr, spaxr
spāhbed
spās
spāsdār
spāsdārīh
spāsešnās
dēbāg
spāsōmand
spāš
spihr
spihrīg
spenāg
spīg
spīz-
spīzišn
spiš
spitāmān
spēd-dār

[144]

gāy-[1]
gādan[1]
wattar[1]
wattarīh[1]
srawēn-
srawēnīdan
srūwēn
sarw, sraw, srū
srūwar
sarw
bar-[1]
burdan[1]
srub
srubēn
Srōš
srōšīg
srōd
srūdan
sarmāg
srub
srešk
srištan
sardīh
sard, srat
sardag

[143]

darrīdan[1]
sagr
sagrīh
sēm
sēb, sēj
sējōmand
sēzdah
sezd
sezdēn
kārd[1]
sagēn
dēg, [2]sag, sik
sar
sel
srāy
[1-2]srāy-
srāyišnīh
srāyišn
sarāsar
srāyīdan
sraxtag
wad[1]
sargēn
srišwadag
srešk

[150]

pāyag
pānāgīh
pānāg
-bān
pānagīh
pānag
pānzdah
pākīzag
pāk
pālāy-
pālūdan
pālūdag
1-2pārag
pārsīg
pāsox
pāsbānīh
pāsbān
pāzen
pāzand
pāzen
pāšnag
pāšom
paxšag
pādyāwand
pādyāwandīh

[149]

starōšmur
starwan
stardīh
stard
stabr
stabrīh
stabrag
staft

pah, pāy
pahnāy
pahn
pāyag
paygāl
1-2pahrēxtan
pahrēz
1-2pahrēz-
pahlawīg
pahlūg
pahlom
pahlomīh
paygālgar
pahast
1pāy-
pās

[148]

gētīg, stī
stēndag
sidīg, stēγ
sidīgar
stēr
stēzag
stōwīh
stōwēn-
stōwēnīdan
stō
Sadwēs
dīdan
-istan
stūn
stūnag
stōr, stūr
sturg
stūrīh
stōrgāh
stōrbān
stard
*stōš
stūdan
star
starōšmār

[147]

see also °
1-2saz-
sazāgīh
sazāg
sazāgwār
sazistan
1sazišnīh
2sazišnīg
1-2sazišn
gētīg
gētīgīg
stāy-
stāyišnīg
stāyišn
dīdār
stārag
stahm
stambagīh
stambag
stahmīh
stahmagīh
stahmag
stāyīdan
sudāb
stī

[154]

1-2pēšag
pēšpārag
petyāragīh
petyārag
paydāgīh
paydāgīh-
paydāgīhistan
paydāgēn-
paydāgēnīdan
paydāg
paygām
paygāmbar
petītīgīh
petītīg
petīt
1-2pid
panāh
panāhīh
1-2puhl
puhlēn-
puhlēnīdan
frāz
pōhišn
poxtan
nēm[I]

[153]

pērōzgarīh
pīlbān
pēm, pīm
pēmēn-
pēmēnīdan
pīmgēn
pēs-
pēsīdan
pēsišn
pestān
pēč-
pēčīdan
pēš
pēšānīg
pēšōbāy
pēšōbāyīh
pēšār
pēšārwār
pēšgāh
pēšēnīg
pēšēmāl
pēšēmālīh
pēšōbāy
pēšōbāyīh
pēškār, pēšyār

[152]

padām
payādag
1-2pay, pīh
pas, 1-2pay
pēs
pēsišn
passand
passand-
passandišnīg
passandišn
passandīdan
penīh
pen
payg
pīr
pīl
payrāy-
fīlāsōfā
payrāyag
pērāmōn
payrāstan
pīrīh
pērōz
pērōzīh
pērōzgar

[151]

pāduzwānīh
pāduzwān
pādixšā(y)
pādixšāyīh
pādixšīr
pādyāb
pādyābīh
pādāšn
pādīrān-
pādīrānēn-
pādīrānēnīdan
pādīrānīdan
pādīrān
pāymār
pādēz
1pādan
pādofrāh
pādzahr
pāygōs
pādrōzag
pāyram
pādrazm
pādifrāh
arzan[I], gāwars[I]
pih

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[158]

frahixtan
frahixtag
frayādišnīg
frayādišn
frāy
frādahišnīh
frahist
farroxīh
farrox
[1]xwāh-[1]
xwastan[1]
frārāst
frārōnīh
frārōn
frāmōš
frāmōš-
frāmuštan
frahist
parrag
freh
pardāxtan
frehbūdīh
frehbūd
pardāz-
pardaxtan, parrēxtan

[157]

potk, pūdag
pazzām-
pazzāmēn-
pazzāmēnīdan
pazzāmēnišn
pazzāftan
pazd
pazd-
pazdēn-
pazdēnīdan
pazdagīh
pazūg
pāymār[1]
parr
frahang
frāxīh
frāxēn-
frāxēnīdan
frahangestān
frāx
parāhōm
frahanǰ-
frayād-
frayādīdan
frayād

[156]

pōlāwad
purrgāh
purrxwarrah[1]
pōryōtkēš
pōryōtkēšīh
purnāy
purr-rawišnīh
purrmāh
purrsardag
dahǎn[1]
pusyān
pusar
pōstē
pōst
panǰ, pōz
panǰāh
panǰag, pōzag
pōš-
pōšīdan
pōšišn
puštībānīh
puštībān
pušt
puštag
pūdagīh

[155]

pand, (nēm[1])
pōy-
penīh
pus
frazand
frazandīh
panīr
pondik
pōyišnīg
pad[1], pen
padgōhr
padnērōg
padnigerišn
padwizēn
padzyān
purs-
pursīdan
pursišnīg
pursišn
padpānag
pa(č)čībāy-
pa(č)čībāgīh
frazand
pōr, purr
pōlāwadēn

[162]

framōšīdan	
framuštan	
framūdan	
frasāwand	
frasāwandīh	
frasp	
parist-	
paristār	
paristīdan	
paristōg/k	
paristagīh	
paristag	
paristišn	
frabīh	
frazānagīh	
frazānag	
frazām	
frazām-	
frazāmēn-	
frazāmēnīdan	
frazām-pērōzīh	
frazāftar	
frazēn, parzīn	
frazaftan	
fraš, parš	

[161]

parwar-	
parwarišn	
Frawardīn	
Frawardīgān	
fraward	
parwardan	
frawardag	
franam-	
parwast	
parwastan	
franaftan	
frušag	
frōd	
frōdmānd	
fragān, pillagān	
parrag	
fragan-, pargan-	
fragandan, pargandan	
framāy-	
framāyišn	
framānburdār	
framān	
framādār	
framōš	
framōš-	

[160]

frawahr	
parwāngāh	
parwānagīh	
parwānag	
frawār, parwāl	
frawār-, parwāl-	
parwālišn	
frawārdan	
franām-	
franāmišn	
parwāz	
franāftan	
Farrōbāy	
Farrōbag } (read *pln-*)	
piring	
palang	
parnagān	
palangmušk	
parwand	
parwand-	
parrōn	
frōgīh-	
frōgīhistan	
frōg	
parrwar	

[159]

frasang	
parragīg	
pargan-	
parwār	
pargandan	
pargūd	
frēg, parīg	
frēst-	
frēstādan	
frēstīdan	
pargast	
frēstag	
frēb	
frēb-	
frēftār	
frēftan	
frēz, (frēb)	
pardaz-, parrēz-, (frēb-)	
frēzwānīh	
frēzwānīg	
frēzbānīh	
frēzbānīg	
pardazišn	
Fradadafš	

[166]

pattūgīh
pattūg
paywastan
paywastag
pattūdan
pahikār
1-2pahikār-
pahikārdan
pahikāf-
pahikāftan
pahikōb-
pahikōftan
pahikar
pahikaf-
pahikafišn
pahikaftan
payrāstan
payrōg
pahrmāh-
pahrmāhāgīh
pahrmāhišn
paymāy-
paymānīgīh
paymānīg
paymān

[165]

pattānōmand
pattān
padēxīh
padēxēn-
padēxēnīdan
padēx, [*error for* pih]
padīr-
padīragīh
padīrag
padīriftan
padīrišn
1-2padisār
padist-
padistā(g)
padistādan
padištān
-bed
1-2pid
paywāsag
paywāz-
paywāzag
paywāzišn
paywand
paywand-

[164]

pafšīr-
pafšīrišnīh
pafšīrišn
paz-
pa(č)čēn
pa(č)čībāy-
pa(č)čībāgīh
pašēmānīh
pašēmān
pišīz
paššing
pašn
pašom
paššinj-
paššinjīdan
paššinjag
paššinjišn
pašm
pašmēn
pašt
paštag
pad-
petyārag
pattāy-
pattāyistan

[163]

frašn
frašagirdīg
frašagird
frašamurw
fradāg
fradom
fradomīh
pardag
pambagēn
pambag
passāxt
passāxtan
passox
passāz-
passāzišn
pasēn
pasēmāl
pasēmālīh
brīn-[1]
brīdan[1]
passazagīh
passazag
past, pist
pistag
pafšār-

[167]

paymānag
paymōxtan
paymōg
paymōz-
paymōzan
paymūdan
padisāy
padist
padiš
padišxwar

-(i)z
čāh
čahār
čahārdah
čahārpāy
čār
čārūgēn
čārūg
čāraggarīh
čārag
čābukīh
čābuk
čāš-
čaxšāgīh
čāšīdan

[168]

čāšnīg
čāšišn, čaxšišn
čāšt
čāštan
1-2čāštag
čādur
xīr[1]
čēh-
čēh-widarag
čēhag
1-2čihr
čihrēn-
čihrēnīdan
čihrīg
čihrag
čihr-šnāsīh
čēhišnīg
čēhišn
ēzm[1]
čiyōnīh
čiyōn
čīn-
činār
jīw
činwad

[169]

1-2čīnag
čīnišn
čegāmag
čegām-iz
čēr
čēlāngar
čēlān
čēlāngar
čērīh
čērīh-
čērīhistan
čim
čim-gōwāgīh
čimīg
1-2čīdan
čand, čang
čand-
čandīh
čandal
čang-srāy
čandišn
1-2grīw[1]
čandīdan
čōb
čaw(la)gān

[170]

čōbag
čagād
čakōk
čakuč
čagar
čirāy
čarz
čarag
čarm
čarb
čarbīh
čarbišnōmand
čarbišn
čim
čambar
čamišn
sang[1]
čašm
čašmareškīh
čašmareškīh
čašmagāh
čašmagāhīh
1-2čašmag
čašmdīd
čatrang

[174]

sālag[I]
škāf-
škāftan
nibay-[I]
nibastan[I]
ških-
šken(n)-
šken(n)išn
škēbāgīh
škēbāg
škeftīh
škeft
[1-2]škōh
škōhīh
škōf-
škōfag
škoft
škuftan
hur[I], šakar
škarw-
škarwīdan
škarag
škastan
škaft
pādixšāy[I]

[173]

šnāsagīh
šnāsag
šnāyišn
šnāyīdan
šnāz
šnāz-
šnāzīdan
šaw-
šawāg
šōy, šuy
šanēn
šōymand
-išn
šan
šnōhr
šōnīg
šōn
šnūg
šnūman
šnōmag
šnōšag
drōd[I]
šuhr
sāl[I]
sālagīh[I]

[172]

ǰaw[I]
ǰawēn[I]
šēwan
frēst-[I]
frēstādan[I]
hil-[I]
hilišn[I]
hištan[I]
šagr, šīr
šīrēnīh
šīrēn
šēb
šēb-
šēbāg
šēbišn
šīšag
šēdā
šēd
uzwān[I]
šnāxtan
šnāy-
šnās-
šnāyēn-
šnāyēnīdan
šnāyēnišn

[171]

see also
-(i)š
šāh
šah-
dēw[I]
dēw[I]
dēwēsnīh[I]
dēwēzagīh[I]
šāhbalūt
šāy-
šāhdānag
šāyendagīh
šāyendag
šāhīgān
šāyistan
šāyēd
šāhwār
šānag
šām
šāhesprahm
šāyēd
šāzdah
šādurwān
šādīh
šād

[178]

tāštīg	
kāh[I]	
šken(n)-[I]	
škastan[I]	
nēw[I]	
xormā[I]	
tēx	
tīhōg	
āhūg[I]	
tis	
tasum	
gil[I]	
gilēn[I]	
tigr, Tīr	
[1-2]tērag	
tēmār	
[1-2]tēz	
tēzīh	
tišn	
tišnagīh	
tišnag	
Tištar	
tīdag	
tan-	
tuhīgīh	

[177]

taxt	
taxtan, tāxtan	
taxtag	
tēx	
tās	
tāwān	
tāwąn	
ār-[I]	
ārdan[I]	
[1-2]tāg	
tār	
tārīg/kīh	
tārīg/k	
rōbāh[I]	
tāb-, tāz-	
tāzānag	
[1-2]tāzīg	
tābīdan	
tābag	
tābestān	
tābišn	
tāftan	
tāš-	
tāšīdan	
tāšt	

[176]

weh[I]	
wehīh[I]	
šabag	
šabestān	
šafšēr	
šiftālūg	
šiftēnag	
šaš[I]	
ālag[I]	
šahrewar	
šahr	
frēst-[I]	
šahryār	
šahryārīh	
frēstīdan[I]	
šahrestān	
frēstādan[I]	
ālag[I]	
kūn[I]	
-(i)t	
tah	
taxl	
taxlīh	
taxtgāh	

[175]

pādixšāyīh[I]	
wišāy-[I]	
wišād[I]	
wišād-dar[I]	
wišādan[I]	
šalwār	
šarm	
šarmgāh	
šarmgēn	
šarmgen	
nām[I]	
šambalīdag	
kunjid[I]	
nāmčištīg[I]	
nāmčišt[I]	
šimšār	
šamšēr	
šasab	
šasabīgān	
wih-[I]	
wistan[I]	
šab	
šubān	
šabīxōn	
šabīg	

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tarsāgāh
tarsāg
tarsīdan
tarsagāh
tarsagāhīh
tarist
se[I]
tom
tambūr
ānōh[I]
tab
tab-
tabāh
tabāhīh
tabāhīh-
tabāhīhistan
tabangōg
tabarzad
tabišn
taftīg
taftan
taz-
tazāg
tazēn-
tazēnīdan

[181]

tagīg
tag
takōk
tagarg
-tar
tar, tarr
tarāzēn-
tarāzēnīdan
tarāzūg
pīh[I]
targ
tars
dō[I]
targumān
tarwēn-
tarwēnīdan
trufš
truftag
truš
talag, tarrag
talagčīn
tarmānīh
tarmenišnīh
tarmenišn
tars-

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tanōmandīh
tanbahr
tund
tundīh
tanīhā
tandrustīh
tandrust
tandrust
tanīg
tanuk
tanūr
tantōhmag
Tūr
Tūrān
tōrag, Turk
-tom
tom, tōm
tumbag
tōf
tōz
tōz-
tōzišn
tōšag
tušt
tagīgīh

[179]

tuhīg
tōhmag
tanāpuhl
tuxš-
tuxšāgīh
tuxšāg
tuxšīdan
tuxšišn
tōxtan
tuwānāg
tuwānīgīh
tuwānīg
tuwāngar
tuwāngarīh
tuwān
tuwānsāmān
tambūr
tambūrag
did[I], tand, tang
tandīh, tangīh
tanīgardīg
tanīgard
tan
gāw[I]
tanōmand

[183]

tazīdan	
tazišnīh	
nō[1]	
taškanag	
tašt	
tadan	
tadar	
Numerals	
1	
2	
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[184]

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100	
200	
1,000	

A CONCISE PAHLAVI DICTIONARY

Translated

by

Mahshid Mirfakhraie

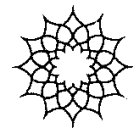

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